ANNOTATIONS

UPON THE

HOLY BIBLE.

WHEREIN THE

SACRED TEXT

IS INSERTED,

AND

VARIOUS READINGS

ANNEX'D;

Together with the

Parallel Scriptures.

The more Difficult TERMS in each VERSE are Explained.

Seeming CONTRADICTIONS Reconciled.

QUESTIONS and DOUBTS Reſolved.

And the WHOLE TEXT Opened.

VOL. I.

By the Late Reverend and Learned Divine

Mr. MATTHEW POOLE.

The FOURTH EDITION, With Large Contents before each Chapter; Truely Corrected and Amended: Together with the Harmony of the Evangeliſts, by Mr. *Sam. Clark*, never done with *Pool's* Annotations before. And what further ſhall be thought convenient, will be Inſert in the Title Page of the Second Volume.

NEHEM. VIII. Verſe 8.

They read in the Book in the Law of God diſtinctly, and gave the Senſe, and cauſed them *to underſtand the reading.*

ACTS VIII. Verſe 30, 31.

——————*Underſtandeſt thou what thou readeſt?*

How can I, except ſome man ſhall guide me?

EDINBURGH,

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THE

PREFACE:

WHEREIN

The Authors *of the enſuing* Annotations (*Supplemental to Mr.* Poole) *preſent to the* Reader *an* Hiſtorical Account *of t*
Tranſlation *of the* Scriptures *into our* Engliſh-Tongue, *the* mighty Workings *of* Divine Providence *conducive to it, an*
the ſeveral Notes *or* Annotations *which have been publiſhed, and a particular Account of the* Reverend Mr. Poole's, *an*
Their preſent Undertaking, with the Reaſons *of it.*

THE ſame *Reaſon* which teacheth us to conclude that there is a *Firſt Being*, and muſt be a *Firſt Cauſe* and *Move* (whom we call God) *That it is he who hath made us, and not we our ſelves, and that we are his People and t* *ſheep of his paſture*, will alſo oblige us *To enter into his Gates with thanksgiving, and into his courts with praiſe* and to be *thankfull unto him*, by fulfilling his Will; which we cannot do without ſome *Revelation* of it t us. God therefore having ceaſed to ſpeak to Men *face* to *face*, as to *Abraham*, and *Moſes*, *&c.* (which he never ordinarily did but to ſome particular Favorites) we are by Reaſon inforced to conclude, that there are ſome Books in the World i which this *Revelation* is to be found.) The *Church of God* (the Mother of us all) hath conſtantly held forth the *Book* *of the Old and New Teſtaments*, (which we have in our *Bibles*) for this *Sacred Revelation*, which hath juſtly oblige all her Children to look upon them, as *hung* out to them for that uſe, upon that *Noble Pillar* the *Church*. Looking in them upon the Churches notice (as the Child does upon the Mother's telling it, *That is the Sun*) every reaſonable Ma finds them of ſo *venerable Antiquity*, and diſcerneth in them ſuch *Stamps of Divinity*, in the *Majeſty of their Style*, the Purity *of the Matter*, the *Sublimeneſs* and *Spirituality* of the *Propoſitions* contained in them, the *Self-denial* of the *Penmen*. th *Heavenlineſs* of the *Scope* and *End* of thoſe Sacred Writings, the *Harmony of the Parts*, the *Seal of Miracles*, and principally in the *mighty Power* and *Efficacy* of them upon the Souls and Conſciences of Multitudes, both for *Conviction* and for *Support*, and *Conſolation*; that he eaſily concludes, *This is the voice of God, and not of Man*; and looks back upon his Mother the Church (as a Child upon his Nurſe) thanking her for ſhewing him ſuch a Treaſure, and ſaying as the *Samaritans* to their Countrey-woman, *John* 4. 42. *Now we believe* theſe Books are the Word of *God*, *not becauſe of thy ſaying ſo*, but becauſe we have looked into them our ſelves, and find them of a different *Style*, *Nature* and *Matter*, and to have a different *Scope*, *End*, *Power* and *Efficacy* upon the Souls of Men, from what any other Writings in the World have. Though the truth is, that until a Man comes to be fully perſwaded of the Truth of them from the ſame Spirit that dictated them, every Soul will be as apt to waver in his Faith, concerning their being *the Word of God*, as he in *Tully*, who only believed the *Immortality of the Soul* from the reading of *Plato*'s Book, which (if I remember right) the *Roman* Orator expreſſeth in Words to this Senſe, *I have read over* Plato's Book *again and again; but I know not how it comes to paſs, ſo long as I am reading, I agree with it; but no ſooner is the Book out of my Hands*, but *De immortalitate animæ dubitare cœpi*, I begin to doubt whether the Soul be immortal yea or no. But however, in one Degree or other every Chriſtian makes tha the Principle of his Religion, *That the Holy Scriptures of the Old and New Teſtament are the Word of God.* Some believe it more *faintly* and *incertainly*; ſome more *fixedly* and *firmly*; and accordingly the Faith of Perſons, as to them, is more or leſs Operative.

This Revelation of the *Divine Will* was made perfect gradually (as it pleaſed God in ſucceeding times to *reveal* what was his *Secret Will* before, but *hid from Ages*.) So as (it Chronologers compute right) there were more than 1500 Years paſſed betwixt the Writing of the firſt Book of *Geneſis* by *Moſes*, and the *Revelation* (which was the laſt) by *John*; and Divines generally judge that he *Sealed up the Book*, by thoſe words, *Revelations* 22. 18, 19. So that, as to things to be *believed* or done, we are to expect no further *Revelation*.

When the *Mighty God*, even the *Lord*, had thus ſpoken, and God had thus *ſhined out of* Sion the *perfection of Beauty*, i was but reaſonable that his People ſhould come to the *knowledge* of what he had ſaid, that they might anſwer the end o the *Revelation* both by Believing and Obeying.

The Old *Teſtament* being written in the *Hebrew Tongue*, when great Multitudes of the *Hebrews* or *Jews*, by their Captivity in *Babylon*, had much forgotten, or corrupted their own *Language* it was thought reaſonable there ſhould be a *Caldaick Paraphraſe*; and the Wiſdom of Divine Providence provided a *Septuagint Verſion*, as for the benefit of others, ſo poſſibly of the *Jews* themſelves, the moſt of whom before Chriſt's time were more *Grecians* than *Hebricians*; and it is generally thought that all the Books of the *New Teſtament* were writen in the *Grecian Language*.

When it pleaſed God that the Goſpel ſhould be *preached to all Nations, and the ſound of it go to the ends of the* Earth, he ſo ordered it alſo, that ſoon after true *Religion* came into any place, ſome were ſtirred up to *Tranſlate* thoſe Holy Books into the Language of that *Countrey*; and he ſo far aſſiſted them, that though in many leſſer things they failed through want of a Knowledge of the juſt propriety of ſome Words in *Hebrew* or *Greek*, or the uſe of Particles in thoſe Languages, yet they failed not in any thing whereby the *Reader* might be led into any pernicious Error touching his Salvation. And we ſhall obſerve the Penmen of the *New Teſtament*, giving ſuch a deference to the commonly received Verſion in their times, that although the *Septuagint Verſion* which we have, appears to us more diſſonant from the *Hebrew* than any other; yet moſt of the *Quotations* of the *Old Teſtament* which we have in the *New*, are apparently from that Verſion; which, teacheth us, that it is not every privat Miniſters work to make a new Verſion of the Scripture, but he ought to acquieſce in the *Verſion* which God hath provided for the Church wherein he lives, and not ordinarly, or upon light grounds to enter into a diſſent to it; and if in any thing he ſees it neceſſary to do it, yet not to do it (as to a particular Text) without great modeſty, and a *Preface* of Reverence.

This Tranſlation of the Scriptures into a Language underſtood by all people in that Countrey into which the Church came, was lookt upon ſo reaſonable and neceſſary, as it was oppoſed by none, till the *Papiſts* had patched up a Religion, for the upholding of which, it was neceſſary for them to maintain, *That Ignorance was the Mother of* Devotion: after which it was very difficult in any places where theſe *Spiritual Tyrants* had a dominion, to get the *Scriptures* tranſlated into the Language of that Countrey. Not to inſtance in other places, we ſhall give ſome ſhort account of *England*. Our Records tell us of a Tranſlation of ſome part of them into the *Saxon Language* (which was then a great part of ours) within 700 years after Chriſt: and of the Tranſlation of the whole, into the ſame Language by *Beda* within 40 years after. *Beda* was himſelf a *Papiſt*. but the Myſtery of iniquity grew up gradually to its hight. Soon after, *Bibles* which the People could underſtand, were very ſcarce Commodities in *England*, and thus it continued for 600 years. *Wickliff*, who lived in the time of *Richard* the 2*d*. and died in 1384. being the firſt we knew of afterward, who tranſlated the Scriptures into a Language underſtood by any who were not ſkilled in ſome or other of the three learned Languages. That grea

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nan eaſily underſtood, that without the Scriptures in their own Language the people muſt take all for the *Will of God*, hat their *Prieſts* told them was ſo, and that the *Popiſh Prieſts* were generally perſons of Ignorance, and Impudence enough o entitle God to any of their own *Blaſphemies* and *Superſtitions*. But within thirty years after the death of *Wickliff*, *viz.* Anno 1414, the *Council*, (or *Conventicle* rather) of *Conſtance*, Decreed all *Wickliffs* Books to the *Fire*; and though ſome were ſpared, yet the battel was ſo hard, that there were very few that eſcaped. This was our ſtate till the year 1527 (in all which years the poor people of the Land of our Nativity, were without a *teaching Bible* (as to the common people) and indeed without a teaching *Prieſt*) yea and for ſome time after this, as we ſhall hear.

In the Year 1527, God put it into the heart of Mr. *Tindall* to Tranſlate the **New *Teſtament*** into *Engliſh*; as alſo the Five *Books of Moſes*. (He being then an Exile in *Germany* for his Religion.) But he loſt all his Papers by a Shipwrack, in his paſſage to *Hamburgh*, and had his work to begin again: which yet that faithful, and moſt unwearied Servant of God did accompliſh, adding ſome *Prefaces* to the ſeveral Books, and ſome Notes to the particular Chapters and Verſes. The publiſhing of which much netled the *Popiſh Biſhops* in *England*, and all means were then uſed to ſuppreſs it. Amongſt others, the then *Biſhop of London* adviſed with one *Packington* a Merchant in that City, concerning the moſt accommodate mean to that deſign. The Merchant could think of none ſo probable, as with a Sum of Money to by up the whole Impreſſion. The *Biſhop* approving it, furniſhed him with a *round ſum* to that purpoſe; which the *Merchant* (being more a Friend to Mr. *Tindall* than the Biſhop knew) ſent to Mr. *Tindall* and had the *Impreſſion* ſent him, (ſome few Copies being (as we muſt imagine) firſt ſold off.) (*Sculteri Annalis in anno* 1532.) With his Money Mr. *Tindal* ſupported himſelf in his exile, and was alſo enabled to go on with his Tranſlation of the other part of the *Bible*, and to prepare a perfect *Engliſh Bible*: In the mean time a paſſage hapned ſo pleaſant, that I ſhall think it worth thewhile here to relate it; Sir *Thomas* Moore being *Lord Chancellor*, and having ſeveral *Perſons* accuſed for Hereſie, and ready for Execution, offered to compound with *George Conſtantine*, one of them for his Life, upon the eaſie terms of his diſcovery to him who they were in *London* that maintained *Tindall* beyond Sea. After that the poor man had got as good a ſecurity for his Life, as the Honour, and Truth of the *Chancellor* could give him, he told him, *It was the Biſhop of London maintained him*, by ſending him a ſum of Money, to buy up the Impreſſion of his *Teſtaments*. The *Chancellor* ſmiled, ſaying, That he believed he ſaid true. Thus was this poor Confeſſors Life ſaved. But to return to our Story. In the year 1536. Mr. *Tindall* was martyred at *Villefort* in *Flanders*, For Tranſlating into the *Engliſh* the New Teſtament and part of the Old, (ſaith Sir *Richard Baker.Chr.* p. 282.) But his great Adverſary, Sir *Thomas* Moore, was the year before *gone to his own place*, being executed for Treaſon. Mr. *Tindall* and Mr. *Coverdale*, (as Mr. Fox telleth us) before Mr. *Tindals* death, had Tranſlated the whole *Bible*. But it came not out till after his Death, under the Name of *Thomas Matthews*, (with the Addition of the *Appocrypha*, Tranſlated by *John* R*ogers*.) The *Lord Cromwel*, with *Archbiſhop Cranmer*, preſented it to the King, and obtained an Order from His Majeſty for leave for any of his Subjects to read it; but this was not without the great regret of the *Biſhops*.

About thirteen years after this (1540) (or not ſo much) the *Lord Cromwel* obtained Letters from K. H*enry* VIII. for a Subject of his to Reprint at P*aris* the *Bible in Engliſh*; the King alſo wrote a Letter to B*onner* (at that time his Embaſſador in *France*) to further it. *Grafton* and *Whitchurch* undertook the Work, upon what ſeeming encouragment from B*onner* may be read in Mr. Fox's 2*d.* Vol. of his *Martyrology*, Pref. 1641. pag. 515, 516. But how it came to paſs I cannot tell (tho' *Bonners* Treachery was ſuſpected in the caſe) when it was upon the point finiſhed, the Copies were ſeized, and order'd to be burnt, and the work had wholly ceaſed, but for the covetouſneſs of the Officer, who ſold four great dry fats filled with them to an *Haberdaſher* to lay Caps in. By this means having recovered ſome Copies, they came to *London*, and there made a new Impreſſion.

But after this my *Lord Cromwell* being put to death, the *Biſhops* and P*opiſh party* made ſo great complaint to the *King* (whoſe warmth for the Reformation much abated in the latter part of his Life) that the Sale of the *Engliſh* Bible *was again* prohibited, and the *Printer* impriſoned; and althoug the *Biſhops* promiſed the *King* they would make a more correct Tranſlation, yet it was never done during that *Kings* Reign.

But in the Year of our Lord 1577. (which was the 19th. or 20th. of the Reign of *Queen* Eliz*abeth*, ſome *Biſhops* publiſhed a new Tranſlation; but till that time, the *Bibles* uſed in Churches were *Tindalls* and *Coverdales*, being allowed by the *publick Authority* of K. Ed*w*.6. 1549, 1550, 1551, 1552. And to this day, the P*ſalms* in our *Service-Book* are according to *Tindalls* and *Coverdales* Bibles; which ſhould make us wary in our *Cenſures* of that T*ranſlation*, tho' we ſee reaſon in many things to diſſent from it. Only we having a more correct T*ranſlation* E*ſtabliſhed by Authority*, why (for the avoiding the offence of the leſs knowing people) we have not made uſe of that, but retained a *Tranſlation* not undertaken by any *publick Authority*, and confeſſed to be more imperfect, is what I cannot, nor count my ſelf obliged to account for. *Poſ*ſibly God for the honour of his M*artyr* hath ſo ordered it.

After this, King *James* coming to the *Crown*, being a Prince of great Learning and Judgment, and obſerving the diffrent uſage of ſome words in his age, from the uſage of them in K. H*en*. 8. or in Q. E*lizabeth's* time, and alſo the ſeveral miſtakes (tho' of a minute nature) in thoſe more ancient Verſions, was pleaſed to employ diverſe learned men in making a N*ew Tranſlation*, which is that which at this day is generally uſed. With what R*everence* to former *Tranſlators*, what *labour* and *care* & *pains* they accompliſhed their work, the R*eader* may ſee at large in their P*reface* prefixed to thoſe *Copies* that are Printed in *Folio*, and in their Epiſtle to K. *James* in our *Bibles* of a leſſer form; of which *Tranſlation* (tho' it may not be without its more minute Errors) yet I think it may be ſaid, that it is hardly exceeded by that of any other Church.

By this Hiſtory (R*eader*) thou mayeſt underſtand the mighty workings of *Divine* P*rovidence*, and wonderful goodneſs of God to this Nation in the plenty we have of *Bibles*, and that of a very correct *Tranſlation*, (tho' poſſibly not in every little thing perfect.) Mr. *Fox* (if we remember right) tells us a Story of two Maids in L*incolnſhire*, that in Q. M*aries* time parted with a conſiderable part of their eſtate for a few *leaves of the Bible*. How good is God to us, that we for a few ſhillings can have the whole R*evelation of the Divine Will*? Upon which account, we offer it to the conſideration of any thinking E*ngliſh Man or Woman*, what he or ſhe will anſwer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her Children if (having ſo much means as we have, to learn to Read) any ſhall neglect the Teaching of their Children to read it, or Learning themſelves, in caſe their Parents have neglected them: or being able to Read, ſhall neglect the practice of it, in exerciſing himſelf in the Law of the Lord day and night, and living up to the Rule of it. The E*ngliſh Bible* is come to us at the price of the Blood of one Martyr, and the unwearied Labour of a multitude of Holy and Learned Men ſucceeding one another for more than *Sixty years*, before we had the Tranſlation ſo perfect as now it is, in all hands.

Poor Chriſtians in P*opiſh Countries* either have not this P*ot* of Supiritual Food, or muſt cry out, *Death is in the* P*ot*: Our E*ngliſh Tranſlators* in their P*reface* obſerve, that of late the *Church of Rome* would ſeem to bear ſomething of a Motherly Affection to her Children, and allow them the Scriptures in the M*other-Tongue*: But it is indeed a gift not worthy of it Names. They muſt firſt get a *Licenſe* in Writing before they uſe them; and to get that, they muſt approve themſelves to their *Confeſſors*, to be ſuch as are, if not frozen in the Dregs, yet ſowred with the leaven of their Superſtition. Yet this ſeemed too much to *Clement* the *Eighth*, who therefore fruſtrated the Grant of *Pius* the *Fourth*. They will allow none to be read but the *Doway Bibles*, and the *Remiſh Teſtaments*, (the Corruptions of which have been ſufficiently manifeſted by many Learned Men) nor will they truſt their People with theſe, without the *Licenſe* of their own *Biſhops* and *Inquiſitors*. This is the liberty they boaſt of giving to any of their Religion to Read the Scriptures in *Engliſh*, What it is worth, let any Man judge.

In the mean time, thoſe who are not affected with the Mercy of God to us in this particular, muſt declare themſelves neither to have any juſt value for God, in the mighty workings of his Providence to bring this about, nor yet for the Blood of Holy Mr. *Tindall*, who died in his Teſtimony to this Truth, *That no People ought to be deprived of ſo great a Good*; nor for the Labours and Pains of thoſe many Servants of God,, who travelled in this great Work, and thought no Labour in it too much, nor indeed for their own Souls, to the Salvation of which, if the Holy Scripture in our own Language doth not highly contribute, we muſt lay the blame upon our ſelves.

But although we have the *Bible* in a *Language* we underſtand, yet we may ſee reaſon to cry out as *Bernard* does with reference to the *Song of Solomon*; *Here is an excellent Nut, but who ſtall crack it? Heavenly* Bread, *but who ſhall break it?* For tho the *Papiſts* and ſuch as have ill will to the good of Souls make too great an *Improvement* of the difficulties in *Holy Writ*, in making them an *Argument* againſt the Peoples having them in a Language which they can underſtand, (for *Auguſtine* ſaid true when he ſaid, there are *Fords in them* wherein *Lambs may wade*, as well as *Depths* in which *Elephants may ſwim*) and what others obſerve, is as true, That things neceſſary to be *believed, or done in order to Salvation, ly plain and obvious in Holy Writ*: yet it is as true, that there is much of Holy Writ, of which the generality of People muſt ſay as the Eunuch, *How can I underſtand except ſome man ſhould guide me?* Acts 8.31. not to mention the *ſeeming Contradictions* that are betwixt the Holy Penmen of thoſe Sacred Books) and indeed it is hard to ſay, what Book of Scripture is ſo plain that *every one* who *runneth can read it with underſtanding*; (ſuch a vaſt difference there is betwixt the Capacities of thoſe who yet have the ſame honeſt hearts.) This hath made Wiſe and Learned Men not only ſee a need of larger *Commentaries*, but alſo of ſhorter *Notes*, *Annotations*, and *Paraphraſes*, *&c.* Nor is this a late diſcovery. It is upward of three hundred years ſince *Lyra* wrote his ſhort Notes upon the whole Bible. What *Vatabulus* and *Eraſmus* (tho' all of them *Papiſts*) have done ſince, is ſufficiently known; to ſay nothing of many others of that Religion. Amongſt the *Reformed Churches*, there hath been a Learned *Piſcator* in *Germany*, *Junius* and *Tremellius* elſewhere, who did the ſame things: But all theſe wrote their Notes in *Latin*, not in the peculiar Language of any Countrey. The ancienteſt *Notes* we have in *Engliſh* were thoſe ordinarly known by the Name of the *Geneva Notes*, after two years labour finiſhed 1560. by thoſe good men who flying from Queen *Maries* Perſecution, took Sanctuary there. A Work ſo acceptable to *Proteſtants* in the beginning of our *Reformation*, that their *Bible* with thoſe *Notes* annexed was (as is obſerved by the Authors of our late *Engliſh Annotations*) Printed above *Thirty times over* by Queen *Elizabeth*'s Printers and their *Heir* and *Succeſſors*. There wanted not one indeed, who *Fifty years* after boldly reflected on that excellent Work in the moſt Publick Pulpit of our Univerſity of *Oxford*; but how grateful his Reflections were to the *Univerſity* at that time, may be read in the *Preface* to the *Engliſh Annotations*: He was in the ſame Pulpit checkt and confuted by the *Doctor of the Chair*, and ſuſpended by the *Governours* of the *Univerſity*. The Labours of *Eraſmus* in his *Paraphraſe on the New Teſtament* were ſo acceptable, that by *publick Order* they were to be in every Church expoſed to publick View, and Uſe, and (if we miſtake not) ought to be ſo ſtill. After theſe, were publiſhed *Diodates Notes* written in *Italian*, ſince tranſlated *into Engliſh*. About the year 1640. ſome Deliberations were taken for the Compoſing and Printing other *Engliſh Notes*, (the old *Geneva* Notes not ſo well fitting our new and more correct Tranſlation of the Bible) Theſe were at firſt intended to be ſo ſhort, that they might be printed together with our *Bible* in *Folio* or *Quarto*. But thoſe Divines who were ingaged in it found, this would not anſwer their end; it being not poſſible by ſo ſhort Notes, to give People any tolerable light into the whole Text; yet they ſo contracted their Works, that it was all diſpatched in one *Volume*: Which tho' it were at firſt greedily bought up, yet we cannot ſay it gave ſo general a ſatisfaction (by reaſon of the ſhortneſs of it) as was deſired and expected. So as upon the *Second Edition*, it came forth quite a new thing, making two juſt *Volumes*. This was ſo acceptable to the World, that within *ſixteen Years* it was ready for a *Third Edition*, with ſome further Enlargements. Before which alſo were publiſhed the *Dutch Annotations* tranſlated into our Language.

So that at this day (beſides the ſhorter *Geneva Notes*) we have three ſorts of *Annotations* in our own Language; Thoſe of famous *Diodate*; the *Dutch Annotations*; and *thoſe of our own Divines*. (originally ſo wrote.) After which New *Annotations* may ſeem ſuperfluous. It ſeems therefore reaſonable that we ſhould give our *Readers* ſome ſhort account of our undertaking. We dare ſay nothing could be further from the Thought of our *Reverend Brother* (now at reſt with God) who firſt began this Work, than to reflect any diſhonour upon thoſe eminent Perſons who laboured before in Works of this nature, nor is it any thing further from our thoughts. (They all of them did famouſly in their Generation.) And if it ſhould appear to any of our *Readers*, that any of us have ſeen further into any particular Texts than thoſe did who went before us, yet we hope all our *Readers* will underſtand there is little Honour due to us upon that account, becauſe we had all their Shoulders to ſtand upon.

The Pains which our *Reverend Brother*, (ὁ μακαρίτης,) took in his *Synopſis Criticorum*, is ſuch, as not only will make his Name live in the Churches of Chriſt, but alſo eminently fitted him for giving the Senſe of the whole Scripture in *Annotations* of this Nature, which he undertook and carried on by his own Hand to the *Fifty eighth of Iſaiah*; deſigning that Two Volumes ſhould comprehend the Whole, and that the firſt ſhould determine with his Notes upon the *Song of Solomon*. What occaſioned his firſt Thoughts and Undertaking, himſelf tells us in his Paper of *Propoſals* publiſhed with reference to that Work, in theſe words. "Aut altho there are many excellent Comments upon divers parts of the Scrip-
"ture, and ſome intire Comments or large Annotations upon the whole in the Engliſh Tongue; yet becauſe of the too
"much brevity of ſome, and the unequal Compoſure of others, as being done by divers Hands, and the Prolixity of
"thoſe that have been written upon particular Books, it hath been often and earneſtly wiſhed that there were ſome ſhort
"and full Comment, wherein all thoſe Paſſages which need the help of an Interpreter, might be ſufficiently cleared, *&c.* As the firſt Edition of our *Engliſh* Annotations, after which followed the Tranſlation of thoſe of the Learned *Diodate* into our Language, and then thoſe of the *Low Countrey Divines of Holland*, (tho' all of them deſervedly valuable) ſeemed much too ſhort to ſatisfie the Thirſt of many Pious Souls after the fuller knowledge of the Scriptures, ſo the larger Edition of our *Engliſh Annotations*, ſeems capable of ſome Amendments by which they might be made more ſerviceable to thoſe that uſe them, eſpecially in theſe particulars.

1. The *whole Text is not Printed in them*, ſo as thoſe who will uſe them muſt make uſe of a *Bible* alſo, for the underſtanding of them. Our *Reverend Brother* (with whom alſo we concur) rightly judged, that it would be of more advan-

tage to have the entire *Text* in the *Reader's* Eye, while he is ſeeking the Senſe of any particular place, and while he reads a Chapter, to have a Commentary under his Eye in which he might find the Senſe of any part of it, and ſatisfie himſelf as to any difficulty occurring in it.

2. As ſome (very eminently Learned Men) had been too large in thoſe *Annotations* (ſaying almoſt all that hath been ſaid by any upon the Texts they handled) ſo others had been as much too ſhort, and that eſpecially in the *New Teſtament* (which ſeems to Chriſtians to need the fulleſt Explication) and others, from their variety of Learning, had mixed ſeveral Quotations of the Fathers, and *Critical*, and *Philological Notions*, poſſibly not ſo proper for the end for which ſuch *Annotations* are deſigned, which is to give the unlearned Chriſtians the true Senſe of the Holy Scriptures; That thoſe who can, might read and underſtand the Will of God.

That our *Reader* may not miſtake our deſign or undertaking, we deſire that he ſhould know, that we do not pretend (as ſome have vainly fancied) to tranſlate Mr. *Poole's Synopſis Criticorum* (that would have asked ſix *Volumes* inſtead of two) and when it had been done would have ſignified very little, unleſs for thoſe who (being learned Men) needed no ſuch Tranſlation; poſſibly in a whole Leaf of that Book ſix Lines would not ſerve our purpoſe. Nor have we had any Ambition, either to ſay ſomething that none had ſaid before us (we have obſerved that thoſe who have had ſuch an Itch, have for the moſt part happned to ſay, what thoſe who came after them would not ſubſcribe) nor yet to ſay all that we knew was ſaid before us, (that had been to have confounded our *Readers* only with a variety of Senſes) we have only hinted the Senſes which in our Judgment have ſeemed faireſt, and leaſt conſtrained, and ſhortly ſhewed the Conſonancy of them to other Scriptures. We have avoided all *Polemical Diſcourſes* as no way proper to our deſign, and very rarely hinted thoſe Practical Concluſions which have aroſe from the Text when opened, (the moſt we have done of that nature is in our Diſcourſes upon the *Parables*)

Our *Reverend Brother* (deſigning but *Two Volumes*, and the firſt to end with *the Song of Solomon*, tho' ſince it hath been determined to conclude it with the Prophet *Iſaiah*, that all which he lived to finiſh might be comprehended in one Volume) had an hard Task to contract his Diſcourſes ſo, as to bring them within that compaſs, and thereby was neceſſitated not to give the intire Senſe of each Verſe in his Notes, but only of thoſe *Words* or *Terms* in the Verſe which he conceived to ſtand in need of Explication, referring by Letters in the Text to the parts of the *Commentary*. This was not neceſſary in ſuch parts of the Scripture where the entire Senſe of the whole Text is given. Nor indeed as to ſome parts is it poſſible (ſuch we mean as are opened harmonically); of which nature are the Three firſt Evangeliſts. It is confeſſed by all, that the Evangeliſts make up but one entire Hiſtory, tho' ſome of them have ſome things which the others have not, and they ſeldom agree in the Phraſes and Circumſtances of any one piece of Hiſtory. This made it reaſonable, that with the *Interpretation* of one Evangeliſt ſhould be joyned what the others had, with reference to the ſame *piece of Hiſtory*. Which Method hath been accordingly purſued (being the ſame in which the moſt Judicious Mr. *Calvin* and others have gone before us;) nor indeed could any other courſe have been taken without a needleſs writing the ſame things over again, ſo as that in our Notes upon *Mark*, we have only enlarged in the Explication of what he hath, which we did not meet with before in *Matthew*; and in the Explication of *Luke* we have only opened what he hath, which was not in *Matthew* or *Mark*. Where they all three concurr'd, or but two of them concurr'd in any Story, we have opened what they all or both ſay, in our *Notes* upon the firſt of them; and when we have come to it again in one or both the other, we have only referred to our former *Notes*. *John* (having little which the other Evangeliſts have) we have conſidered by himſelf moſtly, yet ſometimes taking in ſomething from him where we found it Completory of any thing related by the other Evangeliſts.

In magnis voluiſſe ſat eſt. We cannot ſay that we have left no room for others to come after us, and add to or correct what we have ſaid. But this we can ſay in truth, that we have not willingly baulked any obvious Difficulty, and have deſigned a juſt Satisfaction to all our *Readers*; and if any Knot remain yet untied, we have told our *Readers* what hath been moſt probably ſaid for their ſatisfaction in the untying of it.

If it had pleaſed God to have lent a little longer Life to our *Reverend Brother*, the Work had very probable been done to greater advantage, and more general ſatisfaction. We are but entered upon his *Harveſt*, and have wanted his *Sickle*; we cannot pretend to any double *Portion of his Spirit*. His *Mantle dropt* from him before he was Tranſlated (we mean his *Synopſis*.) We have taken that up; out of that great Work of his we have taken ſo much as we judged proper for his deſign in this Work, and made uſe of a great number of other Authors, ſome of which he left out, or very little conſidered in his *Synopſis*, upon deſign to make a further uſe of them in this *Engliſh Work*, as thinking their labours more proper for this, than his other Work.

Our deſign, *good Reader*, was not to tell thee how the Fathers interpreted Texts, (*Aquinas*, *Juſtinianus*, and others, have done that Work) nor yet to tell thee any *Grammatical Nicities*, or what Learned Men have critically noted upon Terms or Phraſes, (that is done in the *Synopſis Criticorum*) Nor yet to tell thee what Concluſions of Truth may be raiſed from the Verſes (that hath been done profitably upon many Books of Scripture by Mr. *Dickſon*, *Hutchinſon*, *Ferguſon*, *Guild*, *Durham*, and ſome others) much leſs to handle the Controverſies that have riſen from any portion of Scripture. Our Work hath been only to give thee the plain Senſe of the Scripture, and to reconcile ſeeming Contradictions where they occurr'd, and as far as we were able to *open Scripture* by *Scripture*, which is its own beſt Interpreter, comparing things *Spiritual* with Spiritual, *That thy Faith might not ſtand in the wiſdom of men, but in the Wiſdom and Power of God.* If we have reached this end, it is all we aimed at; if thou getteſt any good by what we have done, Remember thy *Sacrifice* is due at another *Altar*, even his *who miniſtreth ſeed to the ſower*, who *both watereth the furrows of the field*, and *bleſſeth the ſpringing of the Corn*; let him have the *Praiſe*, and we only thy *Prayers*, that we may live an uſeful Life, and dy an happy Death, and *attain* to the *Reſurrection of the Dead*, in which we ſhall all ſee and underſtand more perfectly than we yet do.

Anscoule

Mr. POOL'S Engliſh SYNOPSIS
OF
Annotations upon the Holy Bible

Collected out of the Latin *Synopſis Criticorum*, and divers other Learned Interpreters; and Accommodated to the uſe of Vulgar Capacities.

GENESIS.

The ARGUMENT.

THis Book is called Geneſis. *i. e. Generation, or Birth, giving an accompt of paſſages during 2300 years, and upwards,* viz. *From the Creation of all things, to the death of* Joſeph. *In which Hiſtory* Moſes *by divine inſpiration, treats of the Creation of the World, with all the parts, and uſes in it, and of it, but chiefly of Man, who alone was made after God's Image; where he lays down God's Conceſſions, and Prohibitions to him; and Man's Tranſgreſſion, together with the woful effects, and the remedy of them in the promiſe of a Saviour; the Original, Progreſs, and Preſervation of the true Church ſpringing from* Abel, *and carried on by* Seth, Enoch, *&c. and the ground and riſe of Apoſtacy begun in* Cain, *and carried on by his Poſterity, ſeparating themſelves from the Holy Seed, till by their monſtruous Provocations they had brought an univerſal Deluge to deſtroy all Mankind from off the Earth, excepting only* Noah, *and his Family; out of which, as the Church did again ſpring forth, ſo another curſed Race carrying on the former enmity to a greater height, not only fell into Idolatry, after it had continued a conſiderable time in* Sem's *Race, but breaking out into all Outrages, and Tyranicall Oppreſſions, it was almoſt extinct among thoſe numerous Nations that* Noah's *Poſterity ſprang out into. But God calling* Abraham *into the Land of Promiſe, who was an Idolater in* Chaldea, *and giving him Temporal and Spiritual Promiſes, and eſpecially that of the* Meſſiah *coming out of his Loins, and aſſuring it by a ſpecial Covenant ſealed by Circumciſion, the Church began now to take root, and to be imbodied in* Jacob's *Family under the name of* Iſrael; *and here God undertook the protection of his People and Worſhip, by the viſible preſence of Chriſt her Head, that Angel of the Covenant, going continually with them, comforting and defending them, till they came into* Egypt, *where the Church continued until* Joſeph's *Death; where this Book ends.*

CHAP. I.

The whole viſible Creation aſſerted in general, v. 1. *Shewed in particular the condition of the rude matter of it,* v. 2. *The formation of the ſeveral Creatures on the ſeveral days.* (1) *Light produced by the powerful word of God,* v. 3. *approved and ſeparated from the darkneſs,* v. 4 *named, and the firſt day declared,* v. 5. (2) *The Firmament formed, its Uſe, Name and Time,* v. 6, 7, 8. (3) *The Waters ſeparated from the Earth; Sea and dry Land named and approved,* v. 9, 10. *The Earth brings forth Graſs, Herbs and Trees; approved, and Time declared,* v. 11, 12, 13 (4) *The Firmament furniſhed with Sun, Moon and Stars; their uſes aſſigned, their Names, with Approbation, and time of doing declared,* v 14, 15, 16, 17, 18, 19. (5) *Waters and Air furniſhed, approved, bleſſed, and time of it declared,* v. 20, 21, 22, 23. (6) *The Earth furniſhed with living Creatures ſenſitive, and approved,* v. 24, 25. *Rational Men in both Sexes created upon Conſultation, according to God's Image, with Dominion over the other Creatures; and bleſſed,* v. 26, 27, 28. *Food appointed for Man,* v. 29. *For Beaſts,* v. 30. *The whole approved on the ſixth day.*

IN * the beginning *a* God created *b* the Heaven and the Earth *c*.

* Pſal. 33. 6. 102. 25. 136. 5. 146. 6. Iſa. 44. 24. Jer. 10. 14. 51. 15. Zech. 12. 1. Acts 14. 15. 17. 24. Heb. 11. 3.

a *To wit,* Of Time and Things, in the firſt place, before things were diſtinguiſhed and perfected in manner hereafter expreſſed. Or, the ſenſe is this, The beginning of the World was thus. And this Phraſe further informeth us, That the World and all things in it, had a beginning, and were not from eternity, as ſome Philoſophers dreamed. *b* Made out of nothing. *c* Either 1. The Heaven and Earth as now they are with their Inhabitants. So this Verſe is a Summary or Brief of what is particularly declared in the reſt of this Chapter Or, 2. The ſubſtance and common matter of Heaven and Earth. Which ſeems more probably by comparing this Verſe with the next, where the Earth here mentioned is declared to be *without form,* and the Heavens without light; as alſo with *Gen.* 2. 1: Where the *Heavens and the Earth,* here only ſaid to be created, are ſaid to be *finiſhed* or *perfected.* Yet I conceive the third Heaven to be included under the Title of *the Heaven,* and and to have been created and perfected the firſt day, together with its bleſſed Inhabitants the Holy Angels, as may be collected from *Job* 33. 6, 7. But the Scripture being written for men, and not for Angels, the Holy Ghoſt thought it ſufficient to comprehend them and their dwelling-place under that general term of *the Heavens,* and proceedeth to give a more particular account of the viſible Heavens and Earth, which were created for the uſe of Man. In the *Hebrew* it is, *The Heavens and the Earth.* For there are three Heavens mentioned in Scripture, The Aereal; the place of Birds, Clouds and Meteors, *Mat.* 26. 64. *Rev.* 19. 17. & 20. 9. The Starry; the Region of the Sun, the Moon and Stars, *Gen.* 22. 17. The higheſt or third Heaven; 2 *Cor.* 12. 2. The dwelling of the bleſſed Angels.

2 **And the Earth *e* was without form and void *f*, and darkneſs *was* upon the face *g* of the deep: and the Spirit of God *h* moved upon the face of the Waters *.**

e The ſame confuſed maſs or heap is here called both *Earth,* from its moſt ſolid and ſubſtantial part; and the *deep,* from its vaſt Bulk and Depth; and *Waters,* from its outward face and covering. See *Pſal.* 104. 6. 2 *Pet.* 3. 5. *f* (*i, e.*) Without order and beauty, and without furniture and uſe. *g* The ſurface or uppermoſt part of it, upon which the light afterward ſhone. Thus not the Earth only, but alſo the Heaven above it was without light, as is manifeſt from the following verſes. *h* Not the Wind, which was not yet created, as is manifeſt, becauſe the Air, the matter or ſubject of it, was not yet produced: But the Third Perſon of the glorious Trinity, called the Holy Ghoſt, to whom the work of Creation is attributed, *Job.* 26. 13. as it is aſcribed to the ſecond Perſon, the Son, *Joh.* 1. 3. *Col.* 1. 16, 17. *Heb.* 1. 3. and to the Firſt Perſon, the Father, every where. * (*i. e.*) *Upon the Waters,* to cheriſh, quicken, and diſpoſe them to the production of the things after-mentioned. It is a Metaphor from Birds hovering and fluttering over, and ſitting upon their Eggs and young Ones, to cheriſh, warm, and quicken them.

3 **And God ſaid *i*, * Let there be Light: and there was Light *k*.**

* 2 Cor. 4. 6.

i (*i.e.*) Commanded, not by ſuch a word or ſpeech, as we uſe, which agreeth not with the ſpiritual nature of God; but either by an Act of his powerful will, called *the word of his power,* Heb. 1. 3. Or, by his ſubſtantial Word, his *Son, by whom he made the Worlds, Heb.* 1. 2. *Pſal.* 33. 6. who is called, *The Word,* partly, if not principally, for this reaſon, *Joh.* 1. 1, 2, 3, 10. *k* Which was ſome bright and lucid Body, peradventure like the fiery Cloud in the Wilderneſs, giving a ſmall and imperfect Light, ſucceſſively moving over the ſeveral parts of the Earth; and afterwards condenſed, encreaſed, perfected, and gathered together in the Sun.

4 **And God ſaw *l* the Light, that it *was* good *m* and God divided † the Light from the Darkneſs *n*.**

† Heb. Between the light, and between the darkneſs.

l (*i. e.*) Obſerved with approbation. *m* (*i. e.*) Pleaſant and amiable, agreeable to God's purpoſe and *Man's* uſe. *n* Made a diſtinction or ſeparation between them in place, time and uſe, that the one ſhould ſucceed and ſhut out the other, and ſo by their viciſſitudes make the day and the night.

5 **And God called the Light day, and the Darkneſs he called Night: † and the Evening and the *Morning* *o* were the firſt day *p*.**

† Heb. and the evening was, and the morning was, &c.

o It is acknowledged by all, that the *Evening* and the *Morning* are not here to be underſtoood according to our common uſage, but are put by a *Synecdoche* each of them for one whole part of the natural day, But becauſe it may be doubted which part each of them ſignifies, ſome underſtand by *Evening,* the foregoing day; and by the *Morning,* the foregoing night, and ſo the natural day begins with the morning or the light, as it did with the ancient *Chaldeans.* Others by *Evening* underſtand the firſt night or darkneſs which was upon the face of the Earth, *ver.* 2. which probably continued for the ſpace of about twelve hours, the beginning whereof might fitly be called

Evening, and by *Morning* the ſucceeding light of day, which may reaſonably be ſuppoſed to continue the other twelve hours, or thereabouts. And this ſeems the truer Opinion, 1. Becauſe the darkneſs was before the light, as the *Evening* is put before the *Morning*, v. 5. and 8. and afterwards. 2. Becauſe this beſt agrees both with the vulgar; and with the Scripture uſe of the terms of *Evening* and *Morning*. 3. Becauſe the *Jews* who had the beſt oppotunity of knowing the mind of God in this matter by *Moſes* and other ſucceeding Prophets, begun both their common and ſacred days with *the Evening*, as is confeſſed, and may be gathered from *Levit.* 23. 32. *p* Did conſtitute or make up the firſt Day; *Day* being taken largely for the natural Day; conſiſting of 24 hours: Theſe were the parts of the firſt Day; and the like is to be underſtood of the ſucceeding days. Moreover, God who could have made all things at once, was pleaſed to divide his work into ſix days, partly to give us occaſion more diſtinctly and ſeriouſly to conſider God's works; and principally to lay the foundation for the weekly Sabbath, as is clearly intimated, *Gen:* 2. 2, 3. and *Exod.* 20. 9, 10, 11.

*Pſal. 136. 6: Jer. 10. 12. & 51: 15.
† Heb. *expanſion.*

6 ¶ And God ſaid, * Let there be † a firmament *q* in the midſt of the Waters *r*, and let it divide the Waters from the Waters.

q Or, *An Extenſion*, or *a Space* or *place extended*, or *ſtretched out* and ſpread abroad like a Tent, or Curtain. *r* (*i. e.*) Between the Waters, tho' not exactly in the middle place; as *Tyrus* is ſaid to *ſit*, or be ſcituated *in the midſt of the Seas*, Ezek. 28. 2. Though it was but a little ſpace within the Sea. But of theſe things ſee more in the next Verſe.

7 And God made the firmament *s*, and divided the Waters, which *were* under the firmament, from the Waters which *were* above the firmament *t*, and it was ſo *u*.

s The Firmament here is, Either. 1. The Starry Heaven; ſo called, not from its ſolidity, but from its fixed, durable, and in a ſort incorruptible and unchangeable nature. Or, 2. The Air; called here, The *expanſion*, or *extenſion*; becauſe it is extended far and wide, even from the Earth to the third Heaven; called alſo, *The Firmament*, becauſe it is fixed in its proper place, from whence it cannot be moved, unleſs by force. *t The waters under the firmament* are Seas, Rivers, Lakes, Fountains, and other waters in the bowels of the Earth. *The waters above the Firmament*, or *above the Heavens*, as they are called *Pſal.* 148. 4. are either, 1. A Collection or Sea of Waters placed by God above all the viſible Heavens, and there reſerved for ends known to himſelf. Or rather, 2. The Waters in the Clouds; for the Clouds are called Waters, *Pſal.* 18. 11. and 104. 3. and are ſaid to be in *Heaven*, 2 *Sam.* 21. 10. *Matth.* 24. 30. and the production thereof is mentioned as an eminent work of God's Creation, *Job* 35. 5. and 36. 29. *Pſal.* 147. 8. *Prov.* 8. 28. which therefore it is not credible, that *Moſes* in his Hiſtory of the Creation would omit, which he doth, if they be not here meant; and theſe are rightly ſaid to be above the *Firmament*, *i. e.* the Air, becauſe they are above a conſiderable part of it. *u* As God commanded and ordered it, ſo it was done and ſettled.

8 And God called the Firmament Heaven: and the Evening and the Morning were the ſecond day.

* Job 26. 10. & 38. 8. Pſal. 33. 7. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22.

9 ¶ And God ſaid, * Let the waters under the Heaven *x* be gathered together unto one place, and let the dry-*land* appear *y*: and it was ſo.

x Both the great Abyſs, or deep of water which is ſhut up in the Bowels of the Earth, *Gen.* 7. 11. *Pſal.* 24. 2. and 33. 7. and 136. 6. as alſo the Sea and Rivers, all which are here ſaid to be gathered together into *one place*, becauſe of their communication and mixture one with another. *y* For hitherto it was covered with Water, *v.* 2. 2 *Pet.* 3. 5.

10 And God called the dry-*land* Earth, and the gathering together of the Waters he called Seas *z*: and God ſaw that *it was* good *a*.

z Not *Sea*, but *Seas*; becauſe of the differing quantity and nature both of ſeveral Seas, and of the Rivers, and other leſſer Collections of Waters, all which the *Hebrews* call *Seas*. *a* The ſeparation of the Waters was begun on the ſecond day, *v.* 6, *&c* but not perfected till this Third day: Therefore God's approbation of that work is not mentioned there, but here only.

† Heb. *tender Graſs.* Gr. *Herb.*

11 And God ſaid, Let the earth bring forth *b* † graſs *c*, the herb yielding Seed *d*, and the fruit tree yielding fruit after his kind *e*, whoſe Seed *is f* in it ſelf *g*, upon the earth: and it was ſo.

b The ſenſe is, For the preſent let it afford matter, out of which I will make Graſs, (as Man's Rib afforded matter, out of which God made Woman): and for the future let it receive vertue or power of producing it out of that Matter which I have made, and ſuited to that end. *c* That which groweth of it ſelf without Seed, or manuring, and is the *food* of Beaſts. *d* For the propagation of their ſeveral kinds, to wit, mature and perfect Herbs, which alone yield Seed. So afterwards God made Man, not in the ſtate of childhood, but of grown and perfect Age. *e i. e.* According to the ſeveral kinds of Fruits. *f* Now is by my conſtitution, and ſhal be for the future. *g i. e.* In ſome part of it ſelf, either in the Root, or Branch, or Leaf, or Bud, or Fruit. The ſenſe is, Which is ſufficient of it ſelf for the propagation of its kind, without any conjunction of Male and Female.

12 And the earth brought forth graſs, *and* herb yielding Seed after his kind; and the tree yielding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God ſaw that it *was* good *h*.

h This clauſe is ſo often added, to ſhew that all the Diſorders, evil and hurtful qualities that now are in the Creatures, are not to be imputed to God, who made all of them good; but to Man's ſin, which hath corrupted their nature, and perverted their uſe.

13 And the evening and the morning were the third day.

* Deut. 4. 19. Pſal. 136. 7.
† Heb. *between the Day and between the Night.*

14 ¶ And God ſaid, Let there be lights * *i* in the firmament of the Heaven, to divide † the day *k* from the night: and let them be for ſigns *l*, and for ſeaſons *m*, and for days *n*, and years *o*.

i To wit more glorious Lights than that created the firſt Day, which probably was now condenſed and reduced into theſe Lights; which are higher for place, more illuſtrious for Light, and more powerful for influence than that was. Note here, That Herbs and Trees were created before the Sun, whoſe influence now is neceſſary for their production, to ſhew that God doth not depend upon the means, or upon the help of the Creatures in his Operations. *k i. e.* The artificial day reaching from Sun-riſing to Sun-ſetting. *l* For the deſignation and diſtinction of times, as months, weeks, *&c.* as alſo for the ſignification of the quality of the Weather or Seaſon by the manner of their riſing and ſetting, *Matth.* 16. 2. By their Eclipſes, Conjunctions, *&c.* And for the diſcovery of ſupernatural and miraculous effects; of which ſee *Joſ.* 10. 13. *Iſa.* 38. 8. *Luke* 21. 25, 26. *Acts* 2. 19, 20. *m* By their Motions and Influences to produce and diſtinguiſh the four Seaſons of the year, mentioned, *Gen:* 8. 22. And to ſhew as well the fit Times and Seaſons for Sowing, Planting, Reaping, Navigation, *&c.* as for the Obſervation of ſet and ſolemn Feaſts, or other times for the ordering of Eccleſiaſtical or Civil Affairs. *n* By their diurnal and ſwift motion to make the days, and by their nearer approaches to us, or further diſtances from us, to make the Days or Nights either longer, or ſhorter, or equal. He ſpeaks here of natural days conſiſting of 24 hours. *o* By their annual and ſlower motion to make years.

15 And let them be for lights in the firmament of the Heaven, to give light upon the Earth: and it was ſo.

† Heb. *the two great*, &c.
† Heb. *for the rule of the day*, &c
* Job. 38. 7.

16 And God made † two great Lights *, the greater Light *p* † to rule the day *q*, and the leſſer Light to rule the night: *He made* the * Stars alſo.

* Or, *Enlightners*, as the word properly ſignifies. *p* The Sun, which is really and conſiderably greater than the Moon, or any of the Stars, or the whole Earth. And the Moon, called here *the leſſer Light* is greater than any of the Stars, not really, but in appearance and in clearneſs and light, in reſpect of which it is called *great* in this place, and both are much greater in efficacy and uſe, than any of the Stars. *q* Either, 1. To influence the Earth and its Fruits with heat or moiſture, and to govern mens actions and affairs, which commonly are tranſacted by day: For the word *Day* is ſometimes put Metonimically for the events of the Day, as *Prov.* 27. 1. 1 *Cor.* 3. 13. Or, 2. To regulate and manage the day, by its riſe to begin it, by its gradual progreſs to carry it on, even to the mid-day, and by its declination and ſetting, to impair and end it. Which ſeems moſt probable, becauſe the Moon is in like manner ſaid *to rule the night*, which is meant of the time, and not of the Actions or Events of the Night.

17 And God ſet them in the firmament of the Heaven: to give light upon the earth:

* Jer. 31. 35.

18 And to * rule over the day, and over the night, and to divide the night from the darkneſs: and God ſaw that *it was* good *r*.

r This Clauſe was omitted in the firſt day's Work, but is added here, becauſe the Light was then but glimmering and imperfect, which now was made more clear and compleat.

19 And the Evening and the Morning were the fourth day.

† Heb. *The creeping ſwimming Creature, a living ſoul.*
† Heb. *Let the Fowl fly.*
† Heb. *Face of the Firmament of Heaven.*

20 ¶ And God ſaid, Let the waters bring forth abundantly † the moving Creature *s* that hath life, and † fowl *that* may fly *t* above the Earth, in the † open firmament of Heaven.

s Or, *Creeping thing.* A word which belongs to all thoſe living Creatures, who move with their Bellies cloſe to the Eliment they move in: Hence it is uſed both of Birds which fly in the Air, *Lev.* 11. 20. and of things creeping upon the Earth, as *v.* 24. of this Chapter, and of Fiſhes that ſwim in the Sea, as here. *t* The Particle *that* or *which* is oft wanting, and to be underſtood in the *Hebrew* Language, as *Gen.* 39. 4. *Job* 41. 1. *Iſa.* 6. 6. according to this Tranſlation the Fowl have their matter from the Water as well as the Fiſhes; which ſeem moſt probable, as from this, ſo alſo from the following Verſes, in which they are both mentioned together as made of the ſame materials, and as works of the ſame day, and both are bleſſed together, and both are diſtinguiſhed and ſeparated from the production of the Earth, which were the works of the ſixth day, *v.* 24, &c. And whereas it is ſaid; *Gen.* 2. 19. *Out of the ground the Lord God formed every beaſt of the field, and every fowl of the Air*; It may be anſwered, That the word *Ground* or *Earth* may be there underſtood more largely, as it is confeſſedly in ſome other places of Scripture, for the lower part of the World conſiſting of Earth and Water. For it is moſt reaſonable to expound that ſhort and general paſſage from the foregoing Chapter, wherein the original both of Beaſts and Fowls are largely and diſtinctly deſcribed. Moreover, the Fowl ſeem to have been made of both theſe Elements, *viz.* of ſoft and moiſt Earth, poſſibly taken from the bottom of the Water, in which caſe they were brought forth by the Water, as is ſaid here, and formed out of the ground, as there. As *Eve* is ſaid to be made of *Adam*'s Bone and Rib, *Gen.* 2: 21. and of his Fleſh, *v.* 23. Which ſhews that with the Rib, Fleſh was taken from *Adam*, tho it be not ſaid ſo, *v.* 21. So here, the Fowl were made both of Water and Earth, as their Temper and Conſtitution ſhews, tho but one of them be here expreſſed. But theſe words are by ſome Tranſlated thus, *And let the Fowl fly.* But according to that Tranſlation, the mention of the Fowl, both here and in the following Verſe, ſeems to be very improper and forced. For it is prepoſterous and contrary to the method conſtantly uſed in this whole

Chapter, to ſpeak of the motion of any living Creature, and the place thereof, before its original and production be mentioned. Beſides either the original of the Fowls is deſcribed here, or it is wholly omitted in this Chapter, which is not credible.

*Pſal: 104. 26. † Heb. *Living Soul.* * Or, *Swimmeth.*

21 And God Created *u* great * Whales *x*, and every † living Creature that * moveth, which the Waters brought forth abundantly after their kind, and every winged Fowl after his kind *y*, and God ſaw that *it was* good.

u i. e. Produced out of moſt unfit matter, as if a man ſhould out of a ſtone make Bread, which requires as great a power as that which is properly called Creation. *x* Thoſe vaſt Sea-Monſters known by that Name, though elſewhere this word be applyed to great Dragons of the Earth. *y* In ſuch manner as is declared in the firſt Note upon Verſe 20.

* Chap. 3. 17. & 9. 1.

22 And God bleſſed them *z*, ſaying, * Be fruitful, and muliply, and fill the Waters in the Seas *a*, and let Fowl multiply in the Earth *b*.

z Gave them power of procreation, and fruitfulneſs, which is juſtly mentioned as a great bleſſing, *Pſal.* 128. 3, 4. *a* And conſequently in the Rivers, which come from the Sea, and return into it. *b* Where they ſhall commonly have their Habitation, though they had their original from the Waters; of which ſee on *v.* 20.

23 And the Evening and the Morning were the fifth day.

† Heb. *Living Souls.*

24 ¶ And God ſaid, Let the Earth bring forth † the living Creature *c* after his kind, Cattle *d*, and creeping thing *e*, and the Beaſt *f* of the Earth after his kind: And it was ſo.

c i. e. Thoſe living Creatures hereafter mentioned, whoſe original is from the Earth, and whoſe habitation is in it. *d i. e.* Thoſe tame Beaſts, which are moſt familiar with, and uſeful to men for Food, Clothing, or other ſervice. *e* To wit, of the Earth, of a differing kind from thoſe creeping things of the Water, *v.* 20. *f i. e.* The wild Beaſt, as the Hebrew word commonly ſignifies, and as appears further, becauſe they are diſtinguiſhed from the tame Beaſts, here called *Cattle.*

25 And God made the Beaſt of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth after his kind: And God ſaw that *it was* good.

* Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. *Pſal. 8. 6.

26 ¶ And God ſaid *g*, * Let us make man *h* in our Image, after our likeneſs *i*: and * let them *k* have dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle *l*, and over all the Earth *m*, and over every creeping thing that creepeth upon the Earth.

g Having prepared all things neceſſary for mans uſe and comfort. *h* The plurals *us*, and *our*, afford an evident proof of a plurality of perſons in the Godhead. It is plain from many other Texts as well as from the Nature & Reaſon of the thing, that God alone is mans Creator; the Angels rejoyced at the work of Creation, but only God wrought it, *Job* 38. 4, 5, 6, 7. And it is no leſs plain from this Text, and from divers other places, that man had more Creators than one Perſon. See *Job* 35. 10. *John* 1. 2, 3. &c. *Heb.* 1. 3. And as other Texts aſſure us that there is but one God, ſo this ſhews that there are more perſons in the Godhead: Nor can that ſeeming contradiction of one and more being in the Godhead be otherwiſe reconciled, than by acknowledging a plurality of Perſons in the Unity of Eſſence: It is pretended that God here ſpeaks after the manner of Princes in the plural number, who uſe to ſay, *We Will and Require*, or, *It is our Pleaſure.* But this is only the Invention and practice of latter times, and no way agreeable to the ſimplicity either of the firſt ages of the World, or of the Hebrew Stile The Kings of *Iſrael* uſed to ſpeak of themſelves in the ſingular number, 2 *Sam.* 3. 28. 1 *Chron:* 21. 17. and 29. 14. 2 *Chron.* 2. 6. And ſo did the Eaſtern Monarchs too, yea, even in their Decrees and Orders, which now run in the plural number, as *Ezra* 6. 8. *I* (Darius) *make a Decree Ezra* 7. 21. *I, even I* Artaxerxes *the King, do make a Decree.* Nor do I remember one example in Scripture to the contrary. It is therefore a raſh and preſumptuous attempt, without any warrant, to thruſt the uſages of modern Stile into the ſacred Scripture Beſides, the Lord doth generally ſpeak of himſelf in the ſingular number, ſome few places excepted, wherein the plural number is uſed for the ſignification of this Myſtery. Moreover, this device is utterly overthrown by comparing this Text with *Gen:* 3. 22. *The Lord God ſaid, Behold, the man is become as one of us.* Therefore there are more perſons than one in the God-head. How many they are, other Texts plainly inform us, as we ſhall ſee in their proper places. And whereas he ſaith not now as he did before, *Let the Earth* or *Waters bring forth*, but *Let us make*; this change of the phraſe and manner of expreſſion ſhews, that man was, as the laſt, ſo the moſt perfect, and the chief of the ways & works of God in this lower World. *i* Image and likeneſs are two words noting the ſame thing, even exact likeneſs. For both of them are uſed of *Adam, Gen:* 5. 3. *He begat a Son in his own likeneſs, after his Image*; and they are ſeparatly and indifferently uſed in the ſame ſenſe, man being ſaid to be made *in the likeneſs of God, Gen.* 5. 1. and *in the Image of God, Gen.* 9. 6. *Queſt.* Wherein doth the Image of God in Man conſiſt? *Anſw.* 1. It is in the whole Man, both in the bleſſedneſs of his Eſtate, and in his Dominion over the reſt of the Creatures. 2. It ſhines forth even in the Body, in the Majeſty of mans Countenance, and hight of his Stature, which is ſet towards Heaven when other Creatures by their down looks ſhew the lowneſs and meanneſs of their Nature, as even Heathens have obſerved. 3. It principally conſiſts and moſt eminently appears in mans Soul. 1. In its Nature and Subſtance, as it is, like God, Spiritual, Inviſible, Immortal, &c. 2. In its Powers and Faculties, Reaſon or Underſtanding, and freedom in its choice and actions. 3. In the ſingular endowments wherewith God hath adorned it, as *Knowledge, Righteouſneſs, and true Holineſs,* in which St. *Paul* chiefly placeth this Image, *Eph:* 4. 24. *Col.* 3. 10. *k* The Male and Female, both comprehended in the word, *Man*, as is expreſſed *v.* 27. together with their Poſterity *l* By which he underſtands either, 1. Both tame and wild Beaſts, the ſame word being uſed here in a differing ſenſe from what it hath *v* 25. as is frequent in Scripture. Or, 2. Tame Beaſts, which are particularly mentioned, becauſe they are more under mans Dominion than the wild Beaſts, and more fitted for mans Uſe and Benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is uſual in Scriptures and other Authors. *m* Over all other Creatures and Productions of the Earth, and over the Earth it ſelf, to manage it as they ſee fit for their own comfort and advantage.

* Mal. 2. 15. Matth. 19. 4. Mar. 10. 6.

27 So God Created man in his own Image, in the Image of God Created he him. * Male and Female Created he them *n*.

n Not both together, as ſome of the Jews have Fabled, but ſucceſſively, the Woman after and out of the Man, as is more particularly related, *Gen:* 2: 21, &c. which is here mentioned by anticipation. Albeit the Woman alſo ſeems to have been made upon the ſixth day, as is here related, and as the following bleſſing ſheweth, which is common to both of them, though the particular Hiſtory of it is brought in afterwards, Chap: 2. by way of recapitulation, or repetition.

* Chap. 9. 1. † Heb. *creepeth.*

28 And God bleſſed them *o*, and God ſaid unto them, * Be fruitful and multiply, and repleniſh the Earth *p*, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living thing that † moveth upon the Earth.

o Having bleſſed them with excellent Natures, and heavenly Gifts and Graces, he further *bleſſeth them* with a ſpecial and temporal bleſſing expreſſed in the following Words. *p* With Inhabitants to be begotten by you. *Queſt.* Whether this be a Command obliging all men to Marriage and Procreation? So the Hebrew Doctors think. It may be thus reſolved. 1. It is a Command obliging all men ſo far as not to ſuffer the extinction of mankind: Thus it did abſolutely bind *Adam* and *Eve*, as alſo *Noah*, and his Sons and their Wives after the Flood. 2. It doth not oblige every particular perſon to marry, as appears both from the example of the Lord Jeſus, who lived and died in an unmarried State, and from his commendation of thoſe who made themſelves Eunuchs for the Kingdom of God, *Matth.* 19. 12. And from St. *Pauls* approbation of Virginity, 1 *Cor.* 7. 1, 8, 26, 27, 32. &c. 3. It is here rather a promiſe of benediction, than a command, as appears both from *v.* 22. where the ſame words are applied to the brute Beaſts, who are not ſubject to a command; and becauſe if this were a command, it would equally oblige every man to exerciſe dominion over Fiſhes and Fowls, &c. which is abſurd. It is therefore a Permiſſion rather than a Command, though it be expreſſed in the form of a Command, as other permiſſions frequently are, as *Gen.* 2. 16. *Deut.* 14. 4.

† Heb. *Seeding Seed.* *Chap. 9. 3

29 ¶ And God ſaid, Behold, I have given you every Herb † bearing ſeed, which *is* upon the face of all the Earth, and every Tree in the which *is* the fruit of a Tree yielding ſeed, * to you it ſhall be for meat *q*.

q It is neither affirmed nor denied that Fleſh alſo was granted to the firſt men for food, and therefore we may ſafely be ignorant of it. It is ſufficient for us, that it was expreſly allowed, *Gen.* 9. 3.

†Heb. *Heaven.* †Heb. *Living Soul.*

30 And to every Beaſt of the Earth, and to every Fowl of the † Air, and to every thing that creepeth upon the Earth, wherein there *is* † Life, *I have given* every green Herb for Meat: and it was ſo.

31 And God ſaw every thing that he had made: And behold *it was* very good. And the Evening and the Morning were the ſixth day.

CHAP. II.

The Sabbath inſtituted and bleſſed, 2, 3. *A rehearſal of the Creation; and* (1ſt.) *of Vegetables,* 4, 5. *The Earth watered,* 6. (2.) *of Man,* 7. *His Habitation,* 8, 9. *Trees for his delight and food: as alſo the tree of Life and Knowledge,* 9. *Its pleaſant Situation and Riches,* 10----14. *Mans Employment,* 15. *Every treee given him but that of Knowledge,* 16. *This denied on pain of death,* 17. *A purpoſe to create the Woman, and the Reaſon thereof,* 18. *Beaſts and Fouls named by Adam,* 19. 20. *The Woman made of Adam's Rib preſented to him,* 21, 22. *And owned by him,* 23. *Marriage Ordained,* 24. *Their ſtate whilſt innocent,* 25.

*Pſal. 3. 6.

THus the Heavens and the Earth were finiſhed, and * all the Hoſt of them *a*.

a All the Creatures in Heaven and Earth are called their *Hoſts*, for their multitude, variety, order, power, and ſubjection to the Lord of Hoſts. Particularly the *Hoſt of Heaven* in Scripture (which is its own beſt Interpreter) ſignifies both the Stars, as *Deut.* 4. 19. and 17. 3. *Iſa.* 34. 4. and the Angels, as 1 *Kings* 22. 9. 2 *Chron.* 18. 18. *Luke* 2. 13. Who from theſe words appear to have been Created within the compaſs of the firſt ſix days, which alſo is probable from *Col.* 1. 16, 17. But it is no wonder the Scripture ſaith ſo little concerning Angels, becauſe it was written for the uſe of men, not of Angels; and God would hereby take us off from curious and impertinent Speculations, and teach us to imploy our thoughts about neceſſary and uſeful things.

* Exod. 20. 11. 31. 1[illegible]. Deut. 5. 14. Heb. 4. 4.

2 * And on the ſeventh day God ended *b* his work which he had made: and he reſted *c* on the ſeventh day from all his work which he had made.

b Or rather *had ended* or *finiſhed*, for ſo the Hebrew word may be rendred, as all the Learned know, and ſo it muſt be rendred; elſe it doth not agree with the former Chapter, which expreſly ſaith, that all theſe works were done within ſix days. *c* Not for his own need and refreſhment, for he *is never weary*, *Iſai.* 40. 28. but for our example and inſtruction, that we might keep that day as a day of Religious reſt.

3 And God Bleſſed the ſeventh day *d*, and ſanctified it *e*: becauſe that in it he had reſted from all his Work †, which God * Created and made †.

*Heb. *Created to make.* Joſh: 22. 26. Heb.

d By conferring ſpecial Honours and Priviledges upon it above all other days, that it ſhould be a day of ſolemn reſt and rejoycing and celebration of God and his Works, and a day of Gods beſtowing ſingular, and the beſt bleſſings upon his Servants and Worſhippers. *e* Separated it from common uſe and worldly employments, and conſecrated it to the Worſhip of God, that it ſhould be accounted an Holy day, and ſpent in Holy works and Solemn excerciſes of Religion. Some conceive that the Sabbath was not actually bleſſed and ſanctified at and from this time, but only in the days of *Moſes*, which they pretend to be here related by way of Anticipation. But this opinion hath no foundation in the Text or Context, but rather is confuted from them: for as ſoon as the ſacred Penman had ſaid that God had *ended his work and reſted*, &c. he adds immediatly in words of the ſame tenſe, *that God bleſſed the ſeventh day, and ſanctified it*. And if we compare this place with *Exod.* 20. we ſhal find that *Moſes* there ſpeaks of God's bleſſing and ſanctifying of the Sabbath, not as an action then firſt done, but as that which God had done formerly upon the Creation of the World, to the end that men might celebrate the praiſes of God for that glorious work, which as it was agreeable to the ſtate of innocency, ſo was it no leſs proper an neceſſary a duty for the firſt ages of the World after the fall, than it was for the days of *Moſes*, and for the ſucceeding Generations. * Becauſe he would have the memory of that glorious work of Creation, from which he then reſted, preſerved through all Generations. † Either 1. *Created in making*, *i. e.* made by way of Creation. Or rather, 2. Created out of nothing, and afterwards out of that Created matter *made* or formed divers things, as the Beaſts out of the Earth, the Fiſhes out of the Water. He uſeth theſe two words poſſibly to ſhew that God's Wiſdom, Power & Goodneſs, was manifeſt not only in that which he brought out of meer nothing, but alſo in thoſe things which he wrought out of matter altogether unfit for ſo great Works.

4 ¶ Theſe *f are* the Generations *g* of the Heavens, and of the Earth, when they were Created, in the day *h* that the LORD God made the Earth and the Heavens

f *i. e.* Theſe things mentioned in the 1 chap. *g.* *i. e.* A true and full relation of their *Generations*, *i. e.* Of their Original, or Beginnings. *h* Not ſtrictly ſo called, but largely taken for the time, as it is v. 17. *Ruth* 4. 5. *Luke* 19. 42. 2 *Cor.* 6. 2.

5 And every Plant of the Field, before it was in the Earth *i*, and every Herb of the Field before it grew *k*: for the LORD God had not cauſed it to rain upon the Earth, and there *was* not a Man to till the ground *l*.

i *i. e.* When as yet there were no Plants, nor ſo much as Seeds of them there. *k* To wit, out of the Earth, as afterwards they did by Gods appointment. *l* The two great means of the growth of Plants and Herbs, *viz.* Rain from Heaven, and the labour of man, were both lacking, to ſhew that they were now brought forth by Gods Almighty Power and Word.

* Or, *a miſt which went up from*, &c.

6 * But there went up *n* a miſt *o* from the Earth, and watered the whole face of the ground *p*.

n To wit, from time to time by Gods appointment. *o* Or, *Vapour*, or, *Cloud*, which going up into the Air, was turned into Rain, and fell down again to the Earth from whence it aroſe. *p* Whereby the Earth was ſoftned and diſpoſed both to the nouriſhment of thoſe Plants or Trees that were Created, and to the production of new Plants in a natural and ordinary way. But theſe words may be otherwiſe underſtood, the Copulative, *and*, here rendred *but*, being put for the Disjunctive, *or*, as it is *Exod.* 21. 15, 17. *Job* 6. 22. and 8. 3. and in other places. Or, the Negative particle, *not*, may be underſtood out of the foregoing clauſe, as it is uſual in the Hebrew Language, as *Pſal.* 1. 5. and 9. 17. and 44. 19. and 50. 8. and *Iſa.* 28. 27, 28. And ſo theſe words may be joyned with the foregoing, and both Tranſlated in this manner, *There was no Rain, nor a Man to till the ground, or*, (or, *nor*, for both come to one thing) ſo much as *a miſt* which *went up from the Earth, and watered* (as afterwards was uſual and natural) *the whole face of the ground.*

† Heb. *duſt of the ground*
* 1 Cor. 15. 47.
* 1 Cor. 15. 45.

7 And the LORD God formed Man † of the * duſt of the ground, and breathed into his noſtrils *q* the breath of Life *r*: and * Man *s* became a living Soul *t*.

q And by that door into the Head and whole man. This is an emphatical phraſe, ſufficiently implying that the Soul of man was of a quite different Nature and higher Extraction and Original than the Souls of Beaſts, which together with their Bodies are ſaid to be brought forth by the Earth, *Gen.* 1. 24. *r* Heb. *Of Lives*: either to ſhew the continuance of this Breath or Soul both in this Life, and in the Life to come; or to note the various degrees or kinds of Life, which this one breath worketh in us, the Life of Plants, in growth and nouriſhment; the Life of Beaſts, in ſenſe and motion; and the Life of a Man, in Reaſon and Underſtanding. *s* Who before this was but a dull lump of Clay, or a comely Statue. *t* *i. e.* A living Man: The *Soul* being oft put for the whole Man, as *Gen.* 12. 5, 13. and 46. 15, 18. 1 *Pet*: 3. 20, *&c.*

8 And the LORD God planted *u* a Garden *x* Eaſtward *y* in *Eden* *z*: And there he put the Man whom he had formed *a*.

u Or, *had planted*, *viz.* on the third day, when he made the Plants and Trees to grow out of the ground. *x* A place of the choiceſt Plants and Fruits, moſt beautiful and pleaſant. *y* From the place where *Moſes* writ, and the *Iſraelites* afterwards dwelt. *z* *Eden* here is the name of a place, not that *Eden* near *Damaſcus* in *Syria*, of which ſee *Amos* 1. 5. but another *Eden* in *Meſopotamia* or *Chaldea*, of which ſee *Gen.* 4. 16 2 *Kings* 19. 12. *Iſa.* 37. 12. *Ezek.* 27. 23. There are many and tedious diſputes about the place of this Paradiſe: of which he that liſteth may ſee my Latin Synopſis. It may ſuffice to know that which is evident, that it was in or near to *Meſopotamia*, in the confluence of *Euphrates* and *Tigris*. *a* To wit, in another place.

9 And out of the Ground made the LORD God to grow every Tree that is pleaſant to the ſight, and good for Food, the Tree of Life *b* alſo in the midſt of the Garden *, and the Tree of Knowledge of Good and Evil *c*.

b So called either ſymbolically, and ſacramentally, becauſe it was a ſign and ſeal of that Life which man had received from God, and of his continual enjoyment of it upon condition of his obedience: Or, effectively, becauſe God hath planted in it a ſingular vertue for the ſupport of Nature, prolongation of Life, and the prevention of all Diſeaſes, Infirmities and Decays through age. * Or, *within the Garden*, as *Tyrus* is ſaid to be *in the midſt of the Seas*, *Ezek.* 28. 2. Though it was but juſt within it. *c* So called with reſpect, either 1. To God, who thereby would prove and make known mans Good or Evil, his Obedience and Happineſs, or his Rebellion and Miſery Or rather, 2. To Man, who by the uſe of it would know to his coſt, how great & good things he did enjoy and might have kept by his Obedience, and how evil and bitter the fruits of his Diſobedience were to himſelf and all his poſterity. So it ſeems to be an ironical denomination, *q. d.* You thirſted after more knowledge, which alſo the Devil promiſed you, and you have got what you deſired; more knowledge, even dear bought Experience.

10 And a River *d* went out of *Eden* *e* to water the Garden, and from thence † it was parted, and became into four Heads *f*.

d Or, *Rivers*, by a common Enallage. *e* The Countrey in which Paradiſe was; where thoſe Rivers either aroſe from one ſpring, or met together in one Channel. † *(i. e.)* From the Garden. *f* It was divided into four principal Rivers. Concerning which there are now many diſputes. But it is no wonder if the riſe and ſcituation of theſe Rivers be not now certainly known, becauſe of the great changes, which in ſo long time might happen in this, as well as in other Rivers, partly by Earth-quakes, and principally by the general Deluge. And yet *Euphrates* and *Tigris*, the chief of theſe Rivers, whereof the other two are branches, are diſcovered by ſome learned men, to have one and the ſame original or ſpring, and that in a moſt pleaſant part of *Armenia*, where they conceive Paradiſe was. See my Latin Synopſis.

11 The name of the firſt *is* *Piſon* *g*; that *is* it which compaſſeth *h* the whole Land of *Havilah* *i*, where there *is* Gold.

g An eminent branch of the River *Tigris*, probably that called by others *Paſi-tigris*, or *Piſo-tigris*. *h* *i. e.* With many windings & turnings paſſed thorough; as this word is uſed, *Joſ.* 15. 3. *Mat*: 23. 15. *i* Either that which is in thoſe parts of *Arabia* which is towards *Meſopotamia*, ſo called from *Havilah* the iſſue of *Cham*, *Gen*: 10. 7. Or that which is nigh *Perſia*, and in the borders of *India*, ſo called from another *Havilah* of the poſterity of *Sem*, *Gen*: 10. 29. To either of theſe following the deſcription agrees well.

12 And the Gold of that Land *is* * good *k*: there is Bdellium *l*, and the Onyx-ſtone *m*. * 2 Chron. 3. 5.

k *i. e.* Better than ordinary. *l* Which ſignifies either a precious gumme, of which ſee *Numb*: 11. 70. or Gems and Pearls. Once for all obſerve, that many of the Hebrew words or names of Stones, Trees, Birds, and Beaſts, are even to the Hebrew Doctors and others both ancient and modern Interpreters, of uncertain ſignification, and that without any conſiderable inconvenience to us who are free from the obligations which the Jews were formerly under of procuring ſuch ſtones, and abſtaining in their Diet from ſuch Beaſts and Birds as then were ſufficiently known to them; and if any were doubtful, they had one ſafe courſe, to abſtain from them. *m* A kind of precious ſtone, of which ſee *Exod*: 25. 7. and 28. 9, 20.

13 And the name of the ſecond River *is* *Gihon* *n*: The ſame *is* it that compaſſeth the whole Land of † *Ethiopia* *o*. † *Cuſh.*

n Not that River in the Land of *Iſrael* ſo called, 1 *Kings* 1. 33. 2 *Chron.* 32. 30. But another of the ſame name, which in Hebrew ſignifies, *the branch of a greater River*: Here it is a branch either of *Euphrates*, as moſt think, or of *Tigris*, as ſome late Writers conceive. *o* Not that Countrey in *Africa* above *Egypt*, commonly ſo called; but either *Arabia*, which in Scripture is frequently called *Cuſh* or *Ethiopia*. Of which ſee the Notes upon 2 *Kings* 19. 9. *Job* 28. 19. *Ezek.* 29. 10. and 30. 8, 9. *Heb.* 3. 7. or rather a Countrey adjoyning to *India*, and *Perſia*, with which *Cuſh* is joyned, *Ezek.* 38. 5. See alſo *Iſa.* 11. 11. and *Ezek.* 27. 10. And about which place the *Ethiopians* are ſeated by *Herod.* *l.* 7. *Homer*, *Heſiod*, and others. Of which ſee my Latin Synopſis.

14 And the name of the third River *is* *Hiddekel* *p*: That *is it* which goeth * toward the Eaſt of *Aſſyria*. And the fourth River *is* *Euphrates*. * Or, *Eaſtward to* Aſſyria.

p *(i. e.)* *Tygris*, or an eminent branch of it. See *Dan.* 10. 4.

15 And the LORD God took † the man, and put him *q* into the Garden of *Eden*, to * dreſs it *r*, and to keep it *s*. † Or, *Adam.* * Or, *till.* See Chap. 3. 23.

q *(i. e)* Commanded and enclined him to go. *r* *(i. e.)* To prune, dreſs, and order the Trees and Herbs of it. *s* From the annoyance of Beaſts, which being unreaſonable Creatures, and allowed the uſe of Herbs, might eaſily ſpoil the beauty of it.

16 And the LORD God commanded the Man *t*, ſaying, Of every Tree of the Garden † thou mayeſt freely eat *u*. † Heb. *Eating thou ſhalt eat.*

t And the Woman too (as appears both from the permiſſion for eating Herbs and Fruits given to her,together with her Husband, *Gen.* 1. 28, 29 and from *Gen.*3. 1, 2, 3 and from *Eves* puniſhment) and that either immediatly, or by *Adam* whom God enjoyned to inform her thereof. *u* Without offence to me, or hurt to thy ſelf. The words in Hebrew have the form of a command, but are only a permiſſion or indulgence, as 1 *Cor.* 10. 25, 27.

17 But of the Tree of the Knowledge of good and evil, thou ſhalt not eat of it: For in the day that thou eateſt thereof, † thou ſhalt ſurely dye *x*.

† Heb. *dying thou ſhalt dye.*

x With a threefold death. 1. Spiritual by the guilt and power of ſin:at that inſtant thou ſhalt be dead in treſpaſſes and ſins, *Eph.* 2.1 2. Temporal,or the death of the Body,which ſhal then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death. 3. Eternal, which ſhall immediatly ſucceed the other.

18 And the LORD God ſaid *y*, *It is* not good *z* that the man ſhould be alone: I will make him an help † meet for him *a*.

† Heb. *as before him,* or, *as it were comparable to him,* Iſ.40. 12.

y Or, *Had ſaid*,to wit,upon the ſixth day,on which the Woman was made, *Gen.* 1. 27, 28. *z* Not convenient either for my purpoſe of the increaſe of mankind,or for mans perſonal comfort,or for the propagation of his kind. *a* A moſt emphatical phraſe, ſignifying thus much, *one correſpondent to him*, ſuitable both to his nature and neceſſity,one *altogether like to him* in ſhape and conſtitution,diſpoſition and affection ; a ſecond ſelf; or one *to be at hand and near to him*, to ſtand continually before him, familiarly to converſe with him, to be always ready to ſuccor,ſerve,and comfort him ; or,one whoſe eye, reſpect, and care, as well as deſire, (*Gen.* 3.16.) ſhould be to him, whoſe buſineſs it ſhall be to pleaſe and help him.

19 And out of the ground the LORD God formed everie Beaſt of the Field, and every Fowl of the Air, and brought *them b* unto * *Adam c*, to ſee *d* what he would call them: And whatſoever *Adam* called every † living Creature, that *was* the name thereof *e*.

* Or, *the Man.*

† Heb. *living Soul.*

b Either by Winds,or Angels,or by their own ſecret inſtinct,by which Storks, and Cranes,and Swallows change their places with the ſeaſon. *c* Partly to own their Subjection to him ; partly that man being recreated with their proſpect,might adore and praiſe the Maker of them,and withal be ſenſible of his want of a meet companion,and ſo the better prepared to receive Gods mercy therein ; and partly for the reaſon here following. *d* Or,*make a diſcovery*, not to God, who knew it already, but to all future Generations, who would hereby underſtand the deep wiſdom and knowledge of their firſt Parent. *e* To wit, in the primitive or Hebrew Language. And this was done for the manifeſtation both of mans Dominion over the Creatures, and of the largeneſs of his underſtanding ; it being an act of authority to give names, and an effect of vaſt knowledge to give convenient names to all the Creatures, which ſuppoſeth an exact acquaintance with their Natures.

20 And *Adam* † gave Names to all Cattel, and to the Fowl of the Air,and to every Beaſt of the Field:but for *Adam* there was not found an help meet for him *f*.

† Heb. *called.*

f q. d. But though, in giving them names, he conſidered their ſeveral natures and perfections, it was evident to himſelf,as well as to the Lord, that none of them was an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon *Adam g*, and he ſlept: and he took one of his Ribs *h*, and cloſed up the Fleſh *i* in ſtead thereof *k*.

g That he,who was without ſin,might feel no pain in the taking away of his Rib. And in this ſleep ſome think *Adam* was in an extaſie,wherein he ſaw what was done,together with the reaſon and myſtery of it. *h* Together with the Fleſh upon it, *v.* 23. Or, *one of his ſides*, for the Hebrew word ſignifieth a *Side* as well as a *Rib*, which may be taken Synecdochically,for a part of one of his ſides, *viz.*a Rib and the Fleſh upon it:Or,for one part out of each of his ſides ; as if the two Ribs clothed with Fleſh were taken out of the man,becauſe he ſaith, *verſe* 23. *This is Bone of my Bones*, not,*of my Bone.* The Woman was taken out of this part,not out of the higher or lower parts,to ſhew that ſhe is neither to be her husbands Miſtreſs, to uſurp authority over him, 1 *Tim.*2. 12.Nor yet to be his Slave, to be abuſed,deſpiſed,or trampled under his feet; but to be kindly treated,and uſed like a companion, with moderation, reſpect, and affection. *Queſt.* How could a Rib be taken from *Adam*, but it muſt be either ſuperfluous in *Adam*,while it was in him, or defective afterwards,both which reflect upon the Creator? *Anſw.* 1. It was no ſuperfluity,but a conveniency,if *Adam* had at firſt one Rib extraordinary put into him for this purpoſe. 2.If *Adam* loſt a Rib upon ſo glorious an occaſion, it was but a ſcar or badge of honour, and no diſparagement either to him, or to his Creator. 3. Either God created him a new Rib, or hardned the Fleſh to the Nature and Uſe of a Rib, and ſo there was no defect in him. *i* Together with another Bone or Rib. *k* (*i. e.*) Of that Rib and Fleſh which he took away from him, which was eaſie for God to do.

22 And the Rib, which the LORD God had taken from Man, † made he a Woman, and brought her *l* unto the Man *m*.

† Heb. *builded.*

l From ſome place at a little diſtance, whether he firſt carryed her,that for the decency of the action he might bring her thence. *m* A Bride to a Bridegroom to be married to him: the great God being pleaſed to act the part of a Father to give his Daughter and workmanſhip to him, thereby both teaching Parents their duty of providing Marriages for their Children, and Children their duty of expecting their Parents conſent in Marriage.

23 And *Adam* ſaid *n*, This *is* now *o* Bone of my Bones, and Fleſh of my Fleſh *p*: She ſhall be called Woman, becauſe ſhe was * taken out of man.

* 1 Cor. 11. 8.

*n Qu.*How knew he this?*Anſw.* Either 1.By his own obſervation: For though it be ſaid that he was aſleep till the Rib was taken out and reſtored, yet he might awake as ſoon as ever that was done, the reaſon of his ſleep ceaſing,and ſo might ſee the making of the Woman. Or, 2. By the Revelation of God, who put theſe words into *Adams* mouth, to whom therefore theſe words of *Adam* are aſcribed, *Matth.* 19. 5. *o* Or, *For this time* the Woman is made of my Bones, *&c.* but for the time to come the Woman as well as the Man ſhall be produced another way, to wit, by Generation. *p* Made of my Rib and Fleſh, *i. e.*God hath provided me a meet help and Wife, not out of the brute Creatures,but nearer hand, a part of my own Body, and of the ſame nature with my ſelf.

24 * Therefore *q* ſhall a man leave his Father and his Mother *r*, and ſhall cleave unto his Wife *s*: And they *t* ſhall *u* be one Fleſh *x*.

* Matth. 19.5. Mar. 10. 7. 1 Cor.6. 16. Eph.5.31.

q Theſe are the Words of *Moſes* by divine inſtinct,or his inference from *Adam*'s words. *r* In regard of Habitation and Society, but not as to a natural duty and affection. *s* In Conjugal relation and higheſt affection,even above what they owe to their Parents. *t* Or, *they two*, as it is in the *Samaritan*,*Syriack*, and *Arabick* Tranſlations, and *Matthew* 19. 5. *u* (*i. e.*) Shall be eſteemed by themſelves and others to be as entirely, and inſeparably united, and ſhall have as intimate and univerſal communion, as if they were *x* (*i. e.*) one Perſon, one Soul, one Body. And this firſt inſtitution ſhews the ſinfulneſs of Divorces, and Polygamy, however God might upon a particular reaſon for a time diſpenſe with his own inſtitution, or remit the puniſhment due to the violaters of it.

25 And they were both naked, the Man and his Wife; and were not aſhamed *y*.

y To wit, of their nakedneſs, as having no guilt, nor cauſe of ſhame ; no filthy or evil inclinations in their Bodies, no ſinful Concupiſcence, or impure motions in their Souls, but ſpotleſs innocency and perfection, which muſt needs exclude ſhame.

CHAP. III.

The Serpent's ſubtilty, and enſnaring Queſtion, 1. *The Woman's Anſwer,* 2. *The Serpent denies the certainty of the threatning,* 4. *Suggeſts a Benefit by Eating,* 5. *The Woman looks on the Fruit, takes, eats, gives to the Man, who alſo eats of it,* 6. *The conſequence of their ſin,* 7, 8. *Adam's Summons,* 9. *Appearance,* 10. *Examination,* 11. *Excuſe,*12. *The Woman examined, excuſes, yet confeſſes the fact,* 13. *Sentence upon the Serpent the inſtrument,* 14. *Upon the Devil the chief agent,with the firſt Goſpel Promiſe,* 15. *Upon the Woman,* 16. *Upon the Man,* 17 —— 19. *Adam names his Wife,* 20. *God clothes them,* 21. *They are thrown out of Paradiſe,* 22. *to till the Ground,* 23. *Their return impoſſible,* 24.

NOw the Serpent *a* was more ſubtile than any Beaſt of the Field *b*, which the LORD God had made: and he ſaid *c* unto the Woman *d*, † Yea, *e* hath God ſaid *f*, Ye ſhall not eat of every *g* Tree of the Garden?

† Heb. *Yea, becauſe,* &c.

a Or, rather, *this* or *that Serpent*: For here is an emphatical article, of which more by and by. *b* The Serpents eminent ſubtilty is noted both in ſacred Scripture, *Gen.*49.17. *Pſal.* 58. 5. *Mat.*10.16. 2 *Cor.* 11. 3. and by Heathen Authors, whereof theſe inſtances are given ; that when it is aſſaulted, it ſecures its head ; That it ſtops its ear at the Charmer's voice; and the like. If it be yet ſaid,that ſome Beaſts are more ſubtile,and therefore this is not true;it may be replied. 1. It is no wonder if the Serpent for its inſtrumentality in mans ſin hath loſt the greateſt part of its original ſubtilty, even as mans ſin was puniſhed with a great decay both of the natural endowments of his Mind,Wiſdom,and Knowledge,& of the beauty, and glory of his Body, the inſtrument of his ſin. But this Text may,and ſeems to be underſtood not of the whole Kind of Serpents, but of this individual,or particular Serpent;for it is in the Hebrew *Hannachaſh, that Serpent*, or *this Serpent*, to ſignifie that this was not only an ordinary Serpent, but was acted and aſſiſted by the Devil, who is therefore called *that old Serpent*, *Rev.* 12. 9.And this ſeems moſt probable,partly from the following diſcourſe,which is added as a proof of that which is here ſaid concerning the Serpents ſubtilty;and that ſurely was not the diſcourſe of a Beaſt,but of a Devil; and partly from 2 *Cor.*11.3. which hath a manifeſt reference to this place,where the Apoſtle affirmeth that *the Serpent beguiled* Eve *through his ſubtilty*;not ſurely through that ſubtilty which is common to all Serpents,but through that ſubtilty which was peculiar to this,as it was poſſeſſed and acted by the Devil.There ſeems indeed to be an alluſion here to the natural ſubtilty of all Serpents ; and the ſenſe of the ſacred Penman may ſeem to be this, as if he ſaid,The Serpent indeed in its ſelf is a ſubtile Creature,and thought to be more ſubtile than any Beaſt of the Field ; but howſoever this be in other Serpents, it is certain that this Serpent was more ſubtile than any Beaſt of the Field,as will appear by the following words. If it be ſaid,the particle *this*,or *that*,is relative to ſomething going before, whereas there is not a word about it in the foregoing words ; it may be replied, That relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but ſometimes alſo out of the following paſſages, as is apparent from *Exod.*14. 29. *Numb.* 7. 19. and 24. 17. *Pſal.* 87. 1. and 105. 19. and 114. 2. *Prov.* 7. 8. and 14. 26. So here, *that Serpent*, that of which I am now to ſpeak, whoſe diſcourſe with the Woman here followeth. *c Queſt.* How the Serpent could ſpeak, and what the Woman conceived of his ſpeech,and why ſhe was not affrighted,but continued the diſcourſe with it? There be two ſatisfactory anſwers may be given to theſe queſtions.1.The Woman knew that there were Spirits,and did freely and frequently converſe with Spirits or Angels,who alſo did appear in ſome viſible ſhape to her,which ſeems very credible;becauſe in the following Ages not only the Angels, but even the bleſſed God himſelf did in that manner converſe with men. And as they afterwards uſed to appear in the ſhape of men,why might not one of them now appear to her,and converſe with her in the ſhape of a beautiful Serpent?And why might ſhe not freely and ſecurely diſcourſe with this which ſhe thought to be one of thoſe good Angels, to whoſe care and tuition both She & her Husband were committed? For I ſuppoſe the fall of the Angels was yet unknown to her; and ſhe thought this to be a good Spirit, otherwiſe ſhe would have declined all converſation with an Apoſtate Spirit. 2. A late ingenious and learned Writer repreſents the matter thus, in which there is nothing abſurd or incredible: The Serpent makes his addreſs to the Woman with a ſhort ſpeech, and ſalutes her as the Empreſs of the World, *&c.* She is not affrighted, becauſe there was as yet no cauſe of fear, no ſin, and therefore no danger, but wonders and enquires what this meant, and whether he was not a brute Creature, & how he came to have ſpeech, and underſtanding? The Serpent replies, that he was no better than a brute, & did indeed want both theſe gifts, but by eating of a certain fruit in this Garden he got both. She asked what Fruit and Tree that was? Which when he ſhewed her, ſhe replied, This, no doubt, is an excellent fruit, and likely to make the eater of it wiſe; but God hath forbidden us this Fruit: To which the Serpent replies, as it here follows in the Text. It is true, this diſcourſe is not in the Text; but it is confeſſed by Jewiſh, & other Expoſitors, that theſe words, *Yea, hath God ſaid,* &c. are a ſhort and abrupt ſentence, and that they were but the cloſe of a foregoing diſcourſe; which might well enough be either this now mentioned, or ſome other of a like nature. And that expreſſion which follows *v. 6. When the Woman ſaw, i. e.* underſtood, *that it was a Tree to be deſired to make one wiſe,* may ſeem to imply, both that the Serpent told her, and that ſhe believed, that the ſpeech and underſtanding of the Serpent was the effect of the eating of that Fruit; and therefore that if it raiſed him from a brute Beaſt to the degree of a reaſonable Creature, it would elevate her from the humane to a kind of divine nature or condition. *d* Who had upon ſome occaſion retired from her Husband for a ſeaſon; an advantage which the crafty Serpent quickly eſpieth, and greedily embraceth, and aſſaulteth her when ſhe wanteth the help of her Husband. *e* Or, *Why,* or, *Is it ſo,* or, *indeed,* or *of a truth.* *f* It is ſcarce credible that God, who is ſo bountiful, and the ſovereign Good, and ſo abhorring from all parſimony, and envy, ſhould forbid you the enjoyment of any part of thoſe proviſions which he hath made for your uſe and comfort. *g* Or, *of any*; for the word is ambiguous, which therefore the cunning adverſary uſeth to hide the ſnare which he was laying for her.

2 And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden:

3 But of the Fruit of the Tree, which *is* in the midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it *h*, leſt ye die *i*.

h To wit, in order to the eating of it: Or, the touch might be ſimply forbidden, or ſhe might reaſonably underſtand it to be forbidden in and by the prohibition of eating, becauſe it was an occaſion of ſin, and therefore to be avoided. For it is not probable that the Woman being not yet corrupted, ſhould knowingly add to God's Word, or maliciouſly inſinuat the harſhneſs of the Precept. *i* Others, *leſt peradventure ye dye,* as if ſhe doubted of the truth of the threatning: Which ſeems not probable, the Woman yet continuing in the ſtate of innocency, and ſuch doubting being evidently ſinful; and the Hebrew particle *Pen,* doth not always imply a doubt, as appears from *Pſal.* 2. 12. *Iſa.* 27. 3. and 36. 18. compared with 2 *Kings* 18. 3.

4 * And the Serpent ſaid unto the Woman, Ye ſhall not ſurely dye *k*.

* 2 Cor. 11. 3. 1 Tim. 2. 14.

k It is not ſo certain as you imagine, that you ſhall dye. God did ſay ſo indeed for your terrour, and to keep you in awe; or, he had ſome myſtical meaning in thoſe words; but do not entertain ſuch hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will for ſuch a trifle, as the eating of a little Fruit, undo you and all your Poſterity, and ſo ſuddenly deſtroy the moſt excellent work of his own hands.

5 For God doth know *l*, that in the day ye eat thereof, then your eyes ſhall be opened *m*: and ye ſhall be as Gods *n*, knowing Good and Evil *o*.

l If you would have the whole truth of the matter, and God's deſign in that Prohibition, it is only this. *m* He knoweth that you ſhall be ſo far from dying, that ye ſhall certainly be entred into a new and more noble kind of Life; and the eyes of your minds, which are now ſhut as to the knowledge of a World of things, ſhall then be opened, and ſee things more fully and diſtinctly. *n* Or, *as God,* like unto God himſelf in the largeneſs of your knowledge. *o* As the very name that God hath put upon the Tree may teach you. But this is a priviledge, of which, for divers cauſes beſt known to himſelf, ſome of which your own reaſon will eaſily gueſs at, he would not have you partake of.

6 And when the Woman ſaw *p* that the Tree *was* good for Food, and that it *was* † pleaſant to the Eyes*, and a Tree to be deſired to make *one* Wiſe *q*; ſhe took of the Fruit thereof, * and did eat, and gave alſo unto her Husband *r* with her *s*, and he did eat *t*.

† Heb. *a deſire.*
* 1 Tim. 2. 14.

p By curious and accurate obſervation, and gazing upon it, or perceiving it by the Serpents diſcourſe, as was obſerved on *ver.* 3. * To wit, in an eminent degree; for otherwiſe ſo were all the reſt. *q* Which ſhe might know by the Serpents information. See the Notes on *ver.* 1. *r* Who by this time was returned to her. *s* (*i e*) Who now was with her; or, that he might eat *with her* and take his part of that Fruit. *t* By her perſwaſion and inſtigation. See 1 *Tim* 2.14.

7 And the Eyes of them both *u* were opened *x*, and they knew * that they *were* naked, and they ſewed *y* Fig-leaves *z* together, and made themſelves † Aprons *a*.

† Or, *things to gird about.*

u Of their Minds and Conſciences, which hitherto had been cloſed and blinded by the arts of the Devil. *x* As the Devil had promiſed them, though in a far differing, and ſadder ſenſe. * They knew it before, when it was their glory, but now they knew it with grief and ſhame, from a ſenſe both of their guilt for the ſin newly paſt, and of that ſinful Concupiſcence which they now found working in them. *y* Or, *tyed, twiſted,* or *faſtned.* *z* The leſſer branches or twigs, upon which were alſo the leaves *of a Fig-tree,* which peradventure was then near them, and which becauſe of its broad leaves was moſt fit for that uſe. *a* To cover their nakedneſs.

8 And they heard the voice *b* of the LORD God *c* walking in the garden in the cool † of the day *d*: and Adam and his wife hid themſelves from the preſence of the LORD God *e*, amongſt the trees of the garden.

† Heb. *wind.*

b Mentioned *ver.* 9. or rather the *ſound,* as the word *voice* is often taken in Scripture, as *Pſal.* 93. 3. *Rev.* 10. 3. and 19. 6. *c* Either God the Father, or rather God the Son, appearing in the ſhape of a man, as afterwards he frequently did, to give a foretaſte of his Incarnation. *d* About Evening, the time when men uſe to walk abroad to recreate themſelves, when there was a cool and refreſhing Wind, whereby alſo the voice of the Lord was more ſpeedily and effectually convey'd to *Adam* and his wife. *e* Being ſenſible of God's approach, and filled with Shame and Conſcience of their own Guilt and dread of Judgment, in ſtead of flying to God for Mercy, they fooliſhly attempted to run away from him, whom it was impoſſible to avoid.

9 And the LORD God called *f* unto Adam, and ſaid unto him, Where *art* thou *g*?

f With a loud voice. *g Thou* whom I have ſo highly obliged, Whither and wherefore doeſt thou run away from me thy Friend and Father, whoſe preſence was lately ſo ſweet and acceptable to thee? In what Place, or rather in what Condition art thou? What is the cauſe of this ſudden and wonderful Change? This he asks, not that he was ignorant of it, but to make way for the following Sentence, and to ſet a pattern for all Judges, that they ſhould examine the Offender, and enquire into the Offence before they proceed to Puniſhment.

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe *I was* naked *h*; and I hid my ſelf *i*.

h He confeſſeth his nakedneſs, which was evident, but ſaith nothing of his ſin; which, if poſſible, he would have hid. See *Job* 31. 33. And is grieved for the ſhameful effects of his ſin, but not yet ſincerely penitent for his ſin. *i* Out of reverence to thy glorious Majeſty

11 And he ſaid, Who told thee that thou *waſt* naked *? Haſt thou eaten of the tree, whereof I commanded thee *k*, that thou ſhouldeſt not eat?

* Or, that thy nakedneſs, which lately was thy glory, was now become matter of ſhame. *k* Concerning which I gave thee ſo ſevere a charge upon pain of death.

12 And the man ſaid, The woman *l* whom thou gaveſt *to be* with me *m*, ſhe gave me of the tree, and I did eat *n*.

l I have eaten, not by my own choice and inclination, but by the perſwaſion of this woman. *m* As a meet help, a faithful friend and conſtant companion, ſuppoſing that it was not good for me to be alone, which the event ſhews would have been much better for me. Thus *Adam* excuſeth himſelf, & chargeth God fooliſhly with his ſin. *n* Out of complacency to her, not from any evil deſign againſt thee.

13 And the LORD God ſaid unto the woman, What *is* this that thou haſt done *o*? And the woman ſaid, The Serpent *p* beguiled me *q*, and I did eat *r*.

o How hainous a crime haſt thou committed? What a World of miſchief haſt thou, by this one act, brought upon thy ſelf and all thy poſterity? Or, Why haſt thou done this? What cauſes or motives couldſt thou have for ſo wicked an action? What need hadſt thou of meddling with this forbidden fruit, when I had given thee ſo large and liberal an allowance? *p* A Creature which thou haſt made, and that aſſiſted by an higher Power, by an evil Angel, for ſuch I now perceive by ſad experience there are. *q* A weak and fooliſh Woman, whoſe ſeduction calls for thy Pity, not thine Anger. *r* Being ſurpriſed, and over-perſwaded againſt my own Judgment and Reſolution.

14 And the LORD God ſaid unto the Serpent *s*, Becauſe thou haſt done this *t*, thou *art u* curſed above all cattel, and above every beaſt of the field *x*: upon thy belly ſhalt thou go *, and duſt ſhalt thou eat *y* all the days of thy life.

* Iſa. 65. 25.

s Or rather *this,* or *that Serpent,* which as was ſaid before on *v.* 1. was no ordinary Serpent, but a Serpent acted and aſſiſted by the Devil; and therefore this ſentence or curſe is pronounced againſt both of them; 1. Againſt the Serpent it ſelf, which though an unreaſonable Creature, and therefore not ſubject to a Law, and conſequently not capable of guilt or ſin, *Rom.* 4 15. yet, being the Inſtrument of the Devils malice, is rightly puniſhed, as other Beaſts being abuſed by man's ſin did ſuffer together with him, *Exod.* 32. 20. *Levit.* 20. 15, 16. not for their crime, but partly for the puniſhment, and partly for the benefit of man, who is their Lord and Owner, *Pſal* 8. 6. for whoſe ſake ſeing they were made, it is not ſtrange if they be puniſhed for his uſe, that in their puniſhment man might have a demonſtration of God's anger againſt ſin, and a motive to Repentance. See on *c.* 6, 7. 2. Againſt the Devil, who is here principally intended, though as he lay hid in the body of the Serpent which he poſſeſſed and uſed; ſo his curſe is here mentioned under the cover of the Serpent's curſe, and under the diſguiſe of ſuch terms as properly and literally agree to the Serpent, but are alſo myſtically to be underſtood concerning the Devil; with whom the Lord entertaineth no conference, as he did with *Adam* and *Eve,* whoſe ſin was leſs than his, and whom God meant to bring to repentance; but immediatly denounceth the curſe againſt him, as one that ſinned againſt much greater Knowledge, and from far worſe Principles, not from miſtake or miſinformation, but from choice and rebellion, from hatred of God, and from meer envy, and implacable malice againſt men. *t* Deceived the Woman, and tempted her to this ſin. *u* Or, ſhalt be from henceforth, both really and in the opinion of all mankind: Or, *Be thou.* *x* As in other reſpects, ſo particularly in that which here follows. † If the Serpent did ſo before the fall; what then was natural, is now become painful and ſhameful to it, as nakedneſs and ſome other things were to man. But it ſeems more probable, that this Serpent before the Fall either had Feet, or rather did go with its Breaſt erect, as the Baſiliſk at this day doth; God peradventure ſo ordering it as a Teſtimony that ſome other Serpents did once go ſo. And ſo the ſenſe of the curſe being applied to this particular Serpent, and to its kind, may be this; whereas thou hadſt a priviledge above other kinds of Serpents, whereby thou didſt go with erected Breaſt, and didſt feed upon the fruits of Trees and other Plants; now thou ſhalt be brought down to the ſame mean and vile eſtate with them, *upon thy Belly*, (or rather *Breaſt*, as the word alſo ſignifies) *ſhalt thou go*, &c. as they do. *y* Duſt is the food, as of Earth-worms, Scorpions, and ſome other Creatures; ſo alſo of ſome Serpents, as appears both from *Iſa.* 65. laſt. *Mic.* 7. 17. and from the Teſtimony of *Nicander, Theriac. verſe* 372. and *Philo* an *Arabick* Writer. Or, the duſt is the Serpent's ſawce rather than his meat, whilſt creeping and groveling upon the Earth, and taking his food from thence, he muſt neceſſarily take in duſt and filth together with it. Theſe two clauſes being applied to the Devil, ſignifie his fall from his noble State and Place to Earth and Hell; the baſeneſs of his Nature and of his Food, his delight being in the vileſt of men and things, it being now his Meat and Drink to diſhonour God, and deſtroy Mankind, and promote the eſteem and love of earthly things.

15 And I will put enmity *z* between thee and the woman *a*, and between thy * ſeed *b*, and her † ſeed *c*: it ſhall * bruiſe thy head *e*, and thou ſhalt bruiſe his heel *f*.

*Mat:3:7: and 13:38: and 23:33. John 8: 44. Acts 13: 10. 1 John 3.8. † Pſ: 132. 11. Iſ: 7: 14. Mic: 5: 3: *Rom:16: 20: Heb:2:14. 1 John 5:5. Rev: 12: 7, 17.

z Though now ye be ſworn Friends, leagued together againſt me: *a* And the man too, but the woman alone is mentioned, for the Devils greater confuſion. 1. The woman, whom as the weaker Veſſel, thou didſt ſeduce, ſhall be the great occaſion of thy overthrow. 2. Becauſe the Son of God who conquered this *great Dragon and old Serpent, Rev.* 12. 9. *Who came to deſtroy the works of the Devil,* 1 *John* 3. 8. was *made of a woman, Gal.* 4. 4. without the help of man, *Iſa.* 7. 14. *Luke* 1. 34, 35. *b* Literally, this Serpent, and for his ſake, the whole ſeed or race of Serpents, which of all Creatures are moſt loathſome and terrible to mankind, and eſpecially to women: Myſtically that evil Spirit which ſeduced her, and with him the whole ſociety of Devils (who are generally hated and dreaded by all men, even by thoſe that ſerve and obey them, but much more by good men,) and all wicked men; who, with regard to this Text, are called *Devils*, and the *Children*, or *Seed of the Devil, John* 6. 70. and 8. 44. *Acts* 13. 10. 1 *John* 3. 8. *c* Her off-ſpring; firſt and principally, the Lord Chriſt, who with reſpect to this Text and Promiſe is called, by way of eminency, *the ſeed, Gal.* 3. 16, 19. whoſe alone work it is to break the Serpent's head, *i. e.* to *deſtroy the Devil, Heb.* 2. 14. Compare *John* 12. 31. *Rom.* 16. 20. Secondly, and by way of participation, all the members of Chriſt, all Believers and holy Men, who are called the *Children* of Chriſt, *Heb.* 2. 13. and of the *Heavenly Jeruſalem, Gal.* 4. 26. All the Members whereof are the ſeed of this Woman; and all theſe are the implacable Enemies of the Devil; whom alſo by Chriſt's merit and ſtrength they do overcome. *e* The principal inſtrument both of the Serpent's fury and miſchief, and of his defence, and the principal ſeat of the Serpent's life, which therefore men chiefly ſtrike at; and which being upon the ground, a man may conveniently tread upon, and cruſh it to pieces. In the Devil this notes his Power and Authority over men; the ſtrength whereof conſiſts in Death, which Chriſt, the bleſſed ſeed of the Woman, overthroweth by taking away the *ſting of death, which is ſin,* 1 Cor: 15: 55, 56: *and deſtroying him that had the power of death, that is the Devil,* Heb: 2: 14: *f* The part which is moſt within the Serpent's reach, and wherewith it was bruiſed, and thereby provoked to fix his venomous Teeth there: But a part remote from the Head and Heart, and therefore its wounds, though painful, are not deadly, nor dangerous, if they be obſerved in time. If it be applied to the ſeed of the Woman, Chriſt, his heel may note either his humanity, whereby he trode upon the Earth, which indeed the Devil by God's permiſſion, and the hands of wicked men, did bruiſe and kill: Or his Saints and Members upon the Earth, whom the Devil doth in diverſe manners bruiſe, and vex and afflict, while he cannot reach their head Chriſt in Heaven, nor thoſe of his Members who are or ſhall be advanced thither.

16 Unto the woman he ſaid, I will greatly *g* multiply thy ſorrow, and thy conception *h*: in ſorrow *i* thou ſhalt bring forth *k* children *l*: and thy deſire *m ſhall be* † to thy husband, and he ſhall rule * over thee *n*.

† Or, *ſubject to thy Husband.* * 1 Cor. 14. 34.

g Or, *certainly*, as the repetition of the ſame word implies. *h* In diverſe Pains and Infirmities peculiar to thy Sex, (*i. e.*) Thou ſhalt have many, and thoſe oft-times falſe and fruitleſs conceptions, and abortive Births; and whereas thou mighteſt commonly have had many Children at one Conception, as ſome few Women yet have; now thou ſhalt ordinarily undergo all the troubles and pains of Conception, Breeding and Birth, for every Child which thou haſt. Or, *thy Sorrows and thy Conception*, by a figure called *Hendiaduo*, are put for *thy ſorrows in Conception*, or rather in *Child-bearing*, which the Hebrew word here uſed ſignifies, *Gen:* 16: 4: *Jud:* 13: 3. *i. Ariſtotle* in his Hiſtor: *Animal:* 7: 9: obſerves, that Women bring forth young with more pain than any other Creatures. *k* Or, *bear*, for the word notes all the pains and troubles which Women have, both in the time of Child-bearing, and in the act of bringing forth. *l Heb. Sons;* and Daughters too, both being comprehended in that word, as *Exod.* 22. 24. *Pſal.* 128. 6. *m* Thy deſires ſhall be referred, or ſubmitted to thy Husbands will and pleaſure to grant or deny them, as he ſees fit. Which ſenſe is confirmed from *Gen.* 4. 7. where the ſame phraſe is uſed in the ſame ſenſe. And this puniſhment was both very proper for her that committed ſo great an errour, as the eating of the forbidden Fruit was, in compliance with her own deſire, without asking her Husband's advice or conſent, as in all reaſon ſhe ſhould have done in ſo weighty and doubtful a matter: and very grievous to her, becauſe Womens Affections uſe to be vehement, and it is irkſome to them to have them reſtrained or denied. *n* Seing, for want of thy Husband's Rule and Conduct, thou waſt ſeduced by the Serpent, and didſt abuſe that Power I gave Thee together with thy Husband, to draw him to ſin; thou ſhalt now be brought down to a lower degree, for he ſhall *rule* thee; not with that ſweet and gentle hand which he formerly uſed, as a Guide and Counſellor only, but by an higher and harder hand, as a Lord and Governour, to whom I have now given a greater Power and Authority over thee, than he had before, (which through thy Pride and Corruption will be far more uneaſie unto thee, than his former Empire was) and who will uſurp a further Power than I have given him, and will by my permiſſion for thy Puniſhment rule thee many times with Rigour, Tyranny and Cruelty, which thou wilt groan under, but ſhalt not be able to deliver thy ſelf from it. See 1 *Cor.* 14. 34. 1 *Tim* 2. 11, 12. 1 *Pet.* 3. 6.

17 And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy wife *o*, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it, * Curſed is the ground *p* for thy ſake *q*, in ſorrow *r* ſhalt thou eat of it all the days of thy life.

* Iſa. 24 5, 6. Rom. 8. 20.

o (*i. e.*) Obeyed the word and counſel, contrary to my expreſs command. *p* Which ſhall now yield both fewer and worſe fruits, and thoſe too with more trouble of mens Minds, and labour of their Bodies. *q* (*i. e.*) Becauſe of thy ſin; or, to thy uſe; or, as far as concerns thee. *r* Or, *with toil*, or, *grief.*

18 Thorns alſo and Thiſtles *a*, ſhall it † bring forth *b* to thee *c*: and thou ſhalt * eat the herb of the field *d*.

† Heb. *cauſe to bud.* *Pſal. 104 14.

a And other unuſeful and hurtful Plants, Synecdochically contained under theſe. *b* Of its own accord. *c* Not to thy benefit, but to thy grief and puniſhment. *d* In ſtead of thoſe generous and delicious fruits of Paradiſe, which becauſe thou didſt deſpiſe, thou ſhalt no more taſte of. See *Gen.* 1. 29.

19 In the ſweat of thy face *f* ſhalt thou eat bread *g* till thou return unto the ground: for out of it waſt thou taken; for duſt thou art *i*, and unto duſt ſhalt thou return *k*.

f (*i. e.*) Of thy Body: He mentions the *Face*, becauſe there the ſweat appears firſt and moſt. Or, with labour of Body or Brain, *Eccleſ.* 1: 13: and vexation of mind. *g* (*i. e.*) Get thy food and livelihood: *Bread* being put for all nouriſhment, as *Gen.* 18: 5: and 28: 20. *i* As to the conſtitution and original of thy Body. See *Gen:* 18: 27: *Job* 1: 21: *Pſal:* 103: 14. *k* Though upon thy obedience I would have preſerved thy Body no leſs than thy Soul from all Mortality; yet now having ſinned, thou ſhalt return unto duſt in thy Body, whilſt the immortal Spirit ſhall *return unto God who gave it*, Eccleſ: 12: 7. Thus thy end ſhall be as baſe as thy beginning.

20 *A*nd *A*dam called his wives name † Eve *m*, becauſe ſhe was the mother of all living *n*.

† Heb. *Chavah.*

m Which ſignifies either *Living*, or, the *giver*, or *preſerver of Life.* *n* Though for her ſin juſtly ſentenced to a preſent death, yet by God's infinite Mercy, and by vertue of the promiſed Seed, was both continued in Life her ſelf, and *was* made *the Mother of all living* Men and Women, that ſhould be after her upon the Earth; who though in and with their Mother they were condemned to a ſpeedy Death, yet ſhall be brought forth into the ſtate and land of the Living, and into the hopes of a bleſſed and eternal Life by the Redeemer, whoſe Mother or Progenitor ſhe was.

21 Unto *A*dam alſo, and to his wife did the LORD God *p* make coats of skins *q*, and clothed them *r*.

p Either by his own Word, or by the miniſtry of Angels. *q* Of Beaſts ſlain either for ſacrifice to God, or for the uſe of Man, their Lord and owner. *r* Which he did, partly to defend them from exceſſive heats and colds, or other injuries of the Air, to which they were now expoſed; partly to mind them of their ſin which made their nakedneſs, which before was Innocent and Honourable, now to be an occaſion of Sin and Shame, and therefore to need covering: And partly to ſhew his care even of fallen Man, and to encourage his hopes of God's mercy through the bleſſed Seed, and thereby to invite him to Repentance.

22 *A*nd the LORD God ſaid *s*, Behold, the man is become *t* as one of us *u*, to know good and evil *x*: and now leſt he put forth his hand *y*, and take alſo *a* of the tree of life, and eat and live for ever *b*:

s Either within himſelf, or to the other perſons of the Godhead. *t* (*i: e:*) *Adam* and *Eve* both are become ſuch according to the Devil's promiſe, and their own expectation. This is an holy Irony, or Sarcaſm, like thoſe, 1 *Kings* 18. 27. Eccleſ. 11. 9. *q. d.* Behold, O all ye Angels, and all the future generations of Men, how the firſt man hath over-reached and conquered us, and got the Divinity which he affected; And how happy he hath made himſelf by his Rebellion! But this bitter ſcorn God uttereth not to inſult over man's miſery, but to convince him of his ſin, folly, danger and calamity, and to oblige him both to a diligent ſeeking after, and a greedy embracing the remedy of the promiſed Seed which God offered him, and to a greater watchfulneſs over himſelf, and reſpect to all God's commands for the time to come. *u i. e.* As one of the divine Perſons, of infinite Wiſdom and Capacity. Here is an evident proof of a plurality of Perſons in the Godhead, compare *Gen.* 1. 26. and 11. 7. If it be ſaid, God ſpeaks this of himſelf and the Angels; beſides that as yet not one word hath been ſpoken concerning the Angels, it is an abſurd and unreaſonable conceit that the great God ſhould level himſelf with the Angels, and give them a kind of equality with himſelf, as this expreſſion intimates. *x* To know all things, both good and evil. *y* The ſpeech is defective, and to be ſupplied thus, or ſome ſuch way ; *but now* care muſt be taken, or man muſt be baniſhed hence, *leſt he*,&c. *a* (*i.e.*) As he did take of the tree of Knowledge. *b* (*i. e.*) And thereby prophane that Sacrament of eternal Life,and fondly perſwade himſelf that he ſhall live for ever. This is another Scoff or Irony,whereby God upbraideth man's preſumption, and thoſe vain hopes wherewith he did ſtill feed himſelf.

23 Therefore *d* the LORD God ſent him forth *e* from the garden of Eden, to till *f* the ground, from whence he was token *g*.

d For prevention thereof. *e* Or, *expelled him* with ſhame and violence, and ſo as never to reſtore him thither : For it is the ſame word which is uſed concerning divorced Wives. *f* To wit, with toil and ſweat, as was threatned, *verſ.* 17. *g* The ground without Paradiſe : For he was made without Paradiſe, and then put into it, as was noted before.

† Heb. *The flame of a ſword.*

24 So he drove out the man: and he placed at the eaſt of the garden *h* of Eden, Cherubims *i*, and † a flaming ſword *k*, which turned every Way *l*, to keep the way of the tree of life *m*

h Where the entrance into it was,the other ſides of it being incloſed or ſecured by God to preſerve it from the entrance and annoyance of wild Beaſts : Or,*before the garden*, *i. e.* Near to the Garden ; before any man could come at the Garden any way. *i* (*i. e.*) Angels ; ſo called from their exquiſite Knowledge, and therefore fitly here uſed for the puniſhment of man who ſinned by affecting divine Knowledge. *k* In the Cherubims hands, as it was upon other occaſions, *Numb.* 22. 23. *Joſ.* 5. 13. 1 *Chron.* 21. 16, 27. And this was either a material Sword, bright, and being brandiſhed,ſhining and glittering like a flame of fire ; or flaming fire, in the ſhape of a Sword. Or, *flaming Swords*, becauſe there were divers Cherubims, and each of them had a Sword. The *ſingular* number for the *plural* : Or, *a two-edged Sword.* *l* Was brandiſhed and nimbly whirled about by the Cherubims ; which poſture was fitteſt for the preſent ſervice. *m* The way that leads to Paradiſe, and ſo to the tree of Life ; that man might be deterred and kept from coming thither.

CHAP. IV.

The birth of Cain and Abel, and their employment, 1, 2. *Cain's offering*, 3. *Abel's ſacrifice, and God's acceptance*, 4. *Cain's rejected* ; *his diſcontent*, 5. *God expoſtulats it with him*, 6, 7. *He murthers Abel*, 8. *God makes enquiry after Abel*, 9. *The cry of his blood*, 10. *God's curſe upon Cain*, 11, 12. *His complaint*, 13, 14. *God mitigats it*, 15. *Its execution*, 16. *Cain's poſterity*, 17, 18. *Lamech's two wives*, 19. *They bear unto him ſons who dwell in tents*, 20. *Invent muſical inſtruments*, 21. *Have skill in braſs and iron*, 22. *His boaſting*, 23, 24. *The birth of Seth*, 25. *His ſon ; the revival of religion*, 26.

AND Adam knew *a* Eve his wife, and ſhe conceived and bare Cain *b*, and ſaid, I have gotten a man *c* from the LORD *d*.

a This modeſt expreſſion is uſed both in Scripture and other Authors, to ſignifie the conjugal Act, or carnal Knowledge. So *Gen.* 19. 8. and 24. 16 *Numb.* 31. 17. *Matth.* 1. 25. *Luke* 1. 34. *b* Whoſe name ſignifies a *poſſeſſion*. *c* A male Child, as *Gen.* 7. 2. which was moſt welcome. *d* Or, *by* or *with the Lord*, (*i. e.*) by vertue of his firſt Bleſſing, *Gen*: 1: 28: and ſpecial favour. Or, *a Man the Lord*, as the words properly ſignifie, *q: d*: God-man, or the *Meſſias*,hoping that this was the promiſed Seed.

2 And ſhe again bare his brother † Abel *e*: and Abel was a † keeper of ſheep, but Cain was a tiller of the ground *f*.

† Heb. *Hebel.*
† Heb. *a feeder.*

e Signifying *vanity*, a vain, mortal, miſerable Man, whereas ſhe thought *Cain* to be more than an ordinary Man : Or this name might prophetically deſign his miſerable Life, and untimely and unnatural Death. *f* Which was eſteemed a more honourable calling than that of a Shepherd, and therefore either choſen by the elder Brother, or alloted to him by his Father.

† Heb. *at the end of days.*
Exod. 2. 23.
Or, *of the year.*
2 Sam. 15. 26.
Neh. 13. 6.
Iſa. 24. 22.
Ex. 2. 23.

3 And † in * proceſs of time *g* it came to paſs, that Cain brought *h* of the fruit of the ground an offering unto the LORD.

g Either 1. In general at the return of the ſet time then appointed, and uſed for the ſolemn ſervice of God. Or, 2. At the end of the year, when there might be now, as there was afterward among the Jews, more ſolemn Worſhip and Sacrifices : The word *days*, being often put for a year, as *Levit*: 25: 29: 1 *Sam*: 1: 3: and 27: 7. Or, 3. More probably at the end of the days of the week, or upon the ſeventh and laſt day of the week, Saturday,which then was the Sabbath day, which before this time was bleſſed and ſanctified,*Gen*: 2: 3. *h* Either to the place appointed for the ſolemn Worſhip of God : Or, to his Father, who at that time was both King, and Prophet, and Prieſt. Or brought, *i: e:* offered.

† Heb. *ſheep or goats.*
Heb. 11.

4 And Abel, he alſo brought of the firſtlings *i* of his † flock,and of the fat thereof *k* : and the LORD had * reſpect *l* unto Abel *m* and to his offering.

i Either 1. The firſt-born, which God reſerved to himſelf both at this time, and afterwards by an expreſs Law, *Exod*: 13: 2: *Numb*: 3: 13. Or, 2. The choiceſt and moſt eminent of the Flock: For the beſt of any kind are oft called firſt-born, as *Job* 18:13: *Jer*:31:19: *Heb*: 12: 23: *k* Either 1. Properly, the fat being properly now required by God, as afterwards was expreſſed, *Ex*: 29: 13, 22: *Levit*: 3: 3: Or, 2. The beſt of them, as the word *fat* is often uſed, as *Gen*: 45: 18: and 49: 20: *Numb*: 18: 12: *Nehem*: 8: 10: *Pſal*: 147: 14. *l* Or, *looked* to him with a gracious eye, kindly accepted and owned him and his Sacrifice, and *teſtified* this, *Heb*: 11: 4: to *Cain* and all there preſent, either by expreſs word,or by ſome viſible ſign ; probably by conſuming his Sacrifice by fire from Heaven,as the Fathers generally think; whereby alſo God did afterwards frequently ſignify his acceptance of Sacrifices, as *Levit*: 9: 24: *Judg*: 6: 21: 1 *Kings* 18: 38: 1 *Chron*: 21: 26: 2 *Chron*: 7: 1. *m* Unto *Abel*'s perſon, who was a truly good Man ; aud then to his Sacrifice, which was offered with Faith in God's Mercy, and in the promiſed Mediator, *Heb.* 11: 4.

5 But unto Cain and to his offering he had not reſpect : and Cain was very wroth *n*, and his conntenance fell *o*.

n Partly with God, who had caſt ſo publick a diſgrace upon him, and given the preference to his younger Brother ; and partly with *Abel*, becauſe he had received more Honour from God, and therefore was likely to have more reſpect and priviledge from his Parents than himſelf. *o* Whereas before it was lifted up and chearful, now it fell down through ſenſe of guilt, diſappointment of his hope, ſhame and grief, and envy at his Brother.

6 And the LORD ſaid unto Cain *p*, Why art thou wroth ? And * why is thy countenance fallen *q* ?

* Job 29. 24.

p That he might bring him to repentance, and the knowledge of his Sin. *q* The cauſe of this dejectedneſs is not from me, but from thy ſelf.

7 If thou doeſt well *r*, ſhalt thou not † be accepted *s* ? And if thou doeſt not well, ſin lieth at the door *t* : and † unto thee *ſhall be* his deſire, and thou ſhalt rule over him *u*.

† Or, *have the excellency.*
† Or, *ſubject unto thee.*

r Or, for the future *ſhalt do well*, (*i: e:*) repent of thy Sin,amend thy Life, offer thy Offerings with a willing and cheerful Mind, and honeſt Heart, in Faith and Love, as *Abel* did. *s* Or, *pardoned*, received into favour. Or, *exalted*, and either preſerved in, or reſtored unto thoſe rights of the firſt-born, which thou art conſcious to thy ſelf that thou haſt forfeited ? Or, *elevated*, in thy looks,*i: e:* would not, or ſhould not,thy Countenance have been upright and pleaſant, which now is ſad and dejected ? *t Sin* is here taken,either 1. Properly ; ſo the ſenſe is, Sin will be growing upon thee ; one Sin will bring in another, and that malice and purpoſe of revenge againſt thy Brother, which now lies hid in the ſecret Chamber of thy Mind and Heart,lies at the Door ready to break forth into the view of the World in open Murder. Or, 2. For the puniſhment of Sin, as it is taken *Gen.* 19.15. *Levit*: 5: 1: and 20: 20: *Numb*:18:1: 2 *Kings* 7: 9: *Zech.* 14: 19. So the ſenſe is, if thou wilt go on in Sin, and execute thy wicked purpoſe,which I perceive lies working in thy Heart, *be ſure thy ſin will find thee out*, as it is ſaid *Numb*:32:23. Thou ſhalt not long enjoy the fruits of thy Wickedneſs,but a dreadful Judgment ſhall tread upon the heels of thy Sin, and lie like a furious Maſtive Dog at the very door of thy houſe, to ſeize upon thee at thy firſt coming in or going out. For that perſon or thing which is very near to us, or at hand, is ſaid to be *at the doors*, *Matth*: 24: 33: *James* 5: 9. *u* Thoſe two clauſes may relate either 1. To Sin, which may be here ſpoken of as a perſon, as it is *Rom.* 7. 8, 9, 11, *&c.* So the place may be rendred and expounded thus, *The deſire of ſin is to thee*, (*i: e:*) to aſſault, ſeduce, conquer and deſtroy thee : As it is ſaid, *Luke* 22: 31. *Satan hath deſired to have you, that he may ſift you*, &c. Or thus, *its deſire*, objectively, not ſubjectively taken, (*i: e:*) thy deſire, intention, or reſolution of Sinning ; that evil motion of thy heart againſt thy Brother, *ſhall be againſt* (as the Hebrew particle *el* oft ſignifies) *thee*, (*i: e:*) howſoever at preſent it pleaſeth thee,yet it is really not only againſt him, but againſt *thy ſelf*,and will certainly turn to thy own ruine : *But* (for ſo the particle *and* is commonly taken) If thou be wiſe, give no place to it, but reſiſt it, *do thou rule* (for the future Tenſe is oft put Imperatively, as in the Ten Commandments, and it frequently ſignifies not what a Man can or ſhall do, but his duty or what he ought to do, as is evident from *Gen*: 20: 9: *Mal*: 1: 6: *Luke* 3:14.) *over it*, *i. e.* conquer and ſubdue it, which is thy duty : Or, *thou ſhalt rule over it*, (*i. e.*) by my grace aſſiſting thy endeavours, thou ſhalt be enabled to ſubdue thy evil Concupiſcences and Paſſions, and ſo over-rule, prevent, or remove thoſe Puniſhments, which otherwiſe Sin will infallibly bring upon thee. Or, 2. To *Abel*, and ſo the ſenſe is, *and* (as for thy Brother *Abel*, to whoſe Faith and Piety I have given this publick and honourable Teſtimony, which thy naughty Heart makes an occaſion of envy and malice, and intention of Murther, that thou mayſt not by a miſtake be led to the perpetration of ſo horrid a Crime ; know, that this favour of mine concerns only his ſpiritual Priviledge,and the happineſs of the Life to come, which thou deſpiſeſt ; but it makes no change in civil Rights, nor doth it transfer the Dominion from thee, whoſe it is by Birth, unto him ; nor doth he ſo underſtand it ; for notwithſtanding this) *unto thee* ſhall be *his deſire*, ſubject, (*i: e:*) he ſhall and will nevertheleſs yield to thee as his Superiour, *and thou* according to thy own Hearts deſire, *ſhalt rule over him.* If it be ſaid, the name of *Abel* is not here mentioned, it may be anſwered, that this is ſufficiently included in the Pronouns *his* and *him*, and it is not unuſual to put thoſe relative Pronouns alone, the antecedent being not expreſſed, but to be gathered either from the foregoing or following Words ; of which ſee my Notes on *Gen.* 3. 1.

8 And Cain † talked with Abel his brother *x* : and it came to paſs, when they were in the field *y*, that Cain roſe up againſt Abel his brother, and * ſlew him *z*:

† Heb. *ſpake to*, &c.
* Mat. 23. 35. 1 John 3. 12. Jude 11.

x Either 1. Familiarly and friendly, as he uſed to do, thereby to make him ſecure and careleſs : Or by way of expoſtulation and contention. *y* Into which *Abel* was led, either by his own employment, or by *Cain*'s perſwaſion ; this being a fit place for the execution of his wicked purpoſe. *z* Poſſibly with Stone or Club, or with ſome Iron Tool belonging to Husbandry.

9 And the LORD ſaid unto Cain, Where *is* Abel *a* thy brother *b* ? And he ſaid, I know not : *Am* I my brothers keeper *c* ?

a Not that God was ignorant where he was, but partly to convince him of his Sin, and to lead him to Repentance, and partly to inſtruct Judges to enquire into Cauſes, and hear the accuſed ſpeak for themſelves before they paſs Sentence. *b* Whom Nature and near Relation obliged thee to love and preſerve. *c* Why doſt thou enquire of me concerning him who is of age to look to himſelf? Is he ſuch a ſtripling that he needs a Guardian? Or didſt thou ever make me his Guardian?

10 And he ſaid, What haſt thou done *d*? the voice of thy brothers † Blood *e* * crieth unto me from the ground *f*.

† Heb. *bloods.*
* Rev. 6. 10.

d I hear thy Words, but what ſay thy Actions? What an hideous Crime haſt thou committed? In vain doſt thou endeavour to hide it or deny it. *e.* In the Hebrew it is *Bloods*, either to aggravate the Crime; or, to ſhew the plenty of the Blood ſpilt; or, to charge him with the Murder of all thoſe that might naturally have come out of *Abel*'s loins; which was a far greater Crime in the nonage of the World, when the World greatly wanted People. *f* Upon which it was ſpilt by thy bloody Hands.

11 And now *art* thou curſed *g* from the Earth *h* which hath opened her mouth to receive thy Brothers Blood from thy hand *i*.

g As the Earth was curſed for thy Father's ſake, ſo now art thou curſed in thy own Perſon. *h* Or, *In regard of the Earth*, which ſhall grudge thee both its Fruits, and a certain dwelling-place. *i* Which had more humanity to thy Brother than thou hadſt; for it kindly received and covered that Blood which which thou didſt cruelly and unnaturally ſhed upon it.

12 When thou tilleſt the ground *k* it ſhall not henceforth yield unto thee her ſtrength *l*. *A* fugitive and a vagabond *m* ſhalt thou be in the earth.

k Or, *That ground*, which doth or ſhall fall to thy ſhare; which beſides the firſt and general Curſe inflicted upon the whole Earth, ſhall have this peculiar Curſe added to it. *l* (*i.e.*) Its Vertue, and Fruit, in ſuch proportion, as it hath hitherto done. *m* Baniſhed from thy own Land and Kindred, and Fathers Houſe, and from the whole Society of the Faithful, and wandering hither and thither. Others render the words *mourning and trembling*; or, *trembling and wandering*. Theſe two words note both the unquietneſs and horror of his Mind and Conſcience, and the unſettledneſs of his Habitation and Condition, and as ſome add, the trembling of his Body.

† Or, *mine iniquity is greater than that it may be forgiven.*

13 And Cain ſaid unto the LORD, † My puniſhment *n* is greater than I can bear.

n Heb. *my Sin*: But *Sin* ſeems here to be put for puniſhment, as before *verſe* 7. and *Gen*: 19. 15. *Levit.* 5. 1. *Pſal.* 69. 27. *Prov.* 12.21. For *Cain* was not ſo ſenſible of his Sin, as of the ill effects of it, as himſelf ſhews *verſe* 14.

14 Behold *o* thou haſt driven me out *p* this day from the face of the earth *q*: and from thy face *r* ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me *s*.

o Conſider how ſeverely thou uſeſt me. *p* With publick infamy, as the word ſignifies. *q* Or, *this Earth*, my native Land. *r* (*i.e.*) Favour and Protection. *s* As the publick Enemy of Mankind, and as one devoted by thee to deſtruction. *Queſt.* Whom did *Cain* fear, when it appears not that there were any but his Father and Mother? *Anſw.* So ignorant People conceive; but it is a fond conceit to think, that there were no more Men than are expreſſed in this Book, where God never intended to give a Catalogue of all Men, but only of the Church, or thoſe who had ſome relation to, or concern with it. Nay, that there were very many thouſands of Men, now in being, is very credible upon theſe rational grounds and ſuppoſitions. 1. That *Adam* and *Eve* did according to God's precept and bleſſing, *Gen*: 1. 26 procreat Children preſently after the fall, and God's gracious reconcilement to them; and conſequently their Children did ſo, when they came to competent age 2. That thoſe firſt Men and Women were endowed by God with extraordinary Fruitfulneſs, and might have two, three, four or more at a time, (as divers perſons long after had) which was then expedient for the repleniſhing of the World; and the like may be judged of their Children during the World's infancy. That this Murder was committed but a little before the hundred and thirty year of *Adam*'s age, which appears by comparing *Gen* 4 25. and 5. 3. Before which time, How vaſt and numerous an off-ſpring might have come from *Adam*, none can be ignorant, that can, and ſhall make a rational computation.

15 And the LORD ſaid unto him, Therefore *t* whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold *u*. *And* the LORD ſet a mark upon Cain *x*, leſt any finding him ſhould kill him.

t Or, *Aſſuredly*, as the word ſignifies, *Jer*: 2. 22. and 5. 2. *Zech.* 11. 17. That thou mayeſt ſee how I hate Murder, and how impartially I ſhall puniſh all Murtherers; and that thou mayeſt be unhappily free from this fear, that thou mayeſt live for an example to Mankind, for a terrour to thy ſelf and others. *u* (*i.e.*) Abundantly; he ſhall be plagued with many and grievous Puniſhments, as the phraſe is uſed, *Levit.* 26. 28. *Pſal.* 12. 7. and 79. 12. and in many other places. *x* What this was, whether a trembling of his Body, or a ghaſtlineſs of his Countenance, or what other viſible token of the divine Diſpleaſure, God hath not revealed, nor doth it concern us to know.

16 ¶ *And* Cain went out from the preſence of the LORD *y*, and dwelt in the land of Nod *z*, on the eaſt of Eden.

y (*i.e.*) Was baniſhed from the place of God's ſpecial Preſence and Habitation, from the Society of his Father, and the only Church which God had upon Earth. *z* In the Land which was afterwards called *Nod*, from *Cain*'s unſettled Condition, becauſe he continued wandring hither and thither in it.

† Heb. *Chanoch.*

17 And Cain knew his wife *a*, and ſhe conceived and bare † Enoch, and he built a city *b*, and called the name of the city, after the name of his ſon, Enoch *c*.

a Of which phraſe ſee on *chap.* 4. 1. *b.* Partly to divert his troubled Mind with Buſineſs and Pleaſure, and partly for his own ſecurity againſt the Enemies and Evils which his guilty Conſcience made him fear, notwithſtanding the aſſurance which God had given him. And this he did as ſoon as he was in capacity for it, either by the increaſe of his own poſterity, or by the acceſſion of other degenerat Sons of *Adam* to him, who either being baniſhed, or having departed from the Church, willingly aſſociated themſelves with their Brethren in iniquity. *c* Not after his own name, which he knew to be infamous and hateful.

18 *And* unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat † Lamech.

† Heb. *Lemech.*

19 ¶ *And* Lamech *d* took unto him two wives *e*: the name of the one *was* Adah, and the name of the other Zillah.

d The wicked branch of that curſed Root of *Cain*. *e* Againſt God's firſt inſtitution, *Gen.* 2. 24. *Mal.* 2. 15. and without God's leave.

20 And Adah bare Jubal: he was the father of ſuch as dwell in Tents *f*, and *of ſuch as have cattel g*.

f He taught Shepherds to dwell in Tents, and to remove them from place to place, for conveniency of Paſture. The firſt Authors or Inventers of any thing, are commonly called its *Fathers*. *g* Heb. *And of Cattel*, *i.e.* The Inventer of the Art of keeping and managing cattel.

21 And his brothers name *was* Jubal: he was the father of all ſuch as handle the Harp and Organ *h*.

h Or, *The lovely Inſtrument*; But what kind of Inſtrument this was, even the *Jews* do not underſtand. The meaning is, he was the Inventer of Muſick and muſical Inſtruments.

† Heb. *Whetter.*

21 *And* Zillah ſhe alſo bare Tubal-Cain *i*, an † inſtructer of every artificer in braſs, and iron *k*: and the ſiſter of Tubal-Cain *was* Naamah *l*.

i Whom (as the learned conceive, and the agreement of the name and function makes probable) the Heathens worſhipped by the name of *Vulcan*, the god of Smiths; and his Siſter *Naamah*, by the name of *Venus*. *k* Who firſt taught Men how to make Arms and other Inſtruments of Iron. *l* So called from her Beauty, which her Name ſignifies.

* Or, *I would ſlay a man in my wound*, &c.
† Heb. *a Child.*
* Or, *in my hurt.*

23 And Lamech ſaid unto his Wives, Adah and Zillah *m*, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for * I have ſlain a man to my wounding, and † a young man * to my hurt *n*.

m Who, obſerving his fierceneſs and cruelty, feared that the Vengeance of God or Men would fall upon him, and upon them for his ſake. *n* (*i.e.*) Be it ſo that I have ſlain a *Man*, and that a young Man, Why do you concern your ſelves in it? It is *to my* own *wounding* and *hurt*, not to yours; I muſt ſuffer for it, not you. Some take this to be a ſorrowful Confeſſion of his Bloody Crime, *q. d.* I have murdered a Man, to my wounding, *&c.* (*i.e.*) to my utter ruin, or to the wounding and grief of my Heart and Conſcience. But this ſeems not to agree either with the quality of *Cains* Family, or with the temper of *Lamech*'s Perſon, or with the ſcope of the Holy Ghoſt in this place; which is to deſcribe not the Vertues, but the Crimes of that wicked Race. According to the marginal Tranſlation, the ſenſe may be this. Fear not for me; for if any Man, tho' in his youth and ſtrength, ſhould aſſault me, and give me the firſt wound, he ſhould pay dearly for it; and though I were wounded and weakned, the remainders of my ſtrength would be ſufficient to give him his deaths Wound. The words alſo may be otherwiſe rendred; the Particle *chi* being taken interrogatively, as it is, *Iſa.* 29. 6. and 36. 19. and elſewhere, *Have I ſlain a Man to my wounding, and* [or, or] *a young Man to my hurt*? (*i. e.*) That thereby I ſhould deſerve ſuch a mortal Wound or Hurt to be inflicted upon me by way of Retaliation? You have therefore no cauſe of fear, either for my ſake, or for your own.

24 If Cain ſhall be avenged *o* ſeven-fold, truly Lamech ſeventy and ſeven-fold *p*.

o If the ſlaughter of *Cain* ſhall be puniſhed in him that ſhall kill him, whoſoever he be. *p* (*i. e.*) My death ſhall be much more certainly and ſeverely revenged by God upon any Man that ſhall murder me. Theſe words may be either 1. A profane ſcoff. *q. d.* Since *Cain*, my Father and Pattern in Murther, was ſo far from being puniſhed by the Hand of God, that he had a ſpecial Protection from him, that no Man ſhould dare to touch him; I (whoſe murther is not ſo hainous as his was) ſhall not fare worſe than he, and therefore have no reaſon to fear either God or Men. Or 2. An argument or ground of his Security, *q.d.* I am not only ſecured by my own Puiſſance, but by God's Providence; which certainly will be more watchful over me, who have not committed any ſuch horrid Crime, than over him that killed his own innocent Brother.

25 ¶ And *Adam* knew his Wife again, and ſhe bare a ſon, and called his name † Seth *q*: for God, *ſaid ſhe r*, hath appointed me another Seed *s* inſtead of *Abel t*, whom Cain ſlew.

† Heb. *Sheth.*

q She gave the name, but not without *Adam*'s conſent. *Gen.* 5. 3. *r* By divine Inſpiration. *s* Note that the word *Seed* is uſed of one ſingle Perſon here, and *Gen*: 21. 13. and 38. 8. Which confirms the Apoſtle's argument. *Gal.* 3. 16. *t* To ſucceed his Father *Adam*, as *Abel* ſhould have done in the Prieſthood, and adminiſtration and care of holy Things in the Church of God.

26 *And* to Seth, to him alſo there was born a Son; and he called his name † Enos *u*: then began men * to call upon the name of the LORD *x*.

† Heb. *Enoſh*;
* Or, *to call themſelves by the name of the Lord.*

u Which properly ſignifies a *miſerable Man*, to note the great wickedneſs and wretchedneſs of that Generation; which the Hebrew Writers generally obſerve. *x* To pray unto God, to Worſhip God in a more publick and ſolemn manner: *Praying* being here put for the whole Worſhip of God, as *Gen*: 12. 8. and 26. 25. and in many other places. According to the marginal Verſion, the ſenſe is this; then when the World was univerſally corrupt, and had forſaken God and his Service, good Men grew more Valiant and Zealous for God, and did more publickly and avowedly own God, and began to diſtinguiſh and ſeparate themſelves from the ungodly World; and to call themſelves, and one another by the name of God, (*i. e.*) *the Sons*, Servants, or Worſhippers *of God*, as they are expreſly called; and that, as it ſeems, upon this occaſion, *Gen.* 6. 2. And in this ſenſe this phraſe is elſewhere taken, as *Iſa.* 43. 7. and 44. 5. and 65. 1. Some render the place thus, *Then began Men to profane the name,* (*i. e.*) the Worſhip *of the Lord*, by Idolatry or Superſtition. But this ſeems neither to agree with the Hebrew phraſe, nor to ſuit with this place, where he ſpeaks of the Poſterity of *Seth*; who were the holy Seed, and the only Church of God then in the World.

CHAP. V.

The manner of man's creation repeated; 1, 2. *The Genealogy, Age, and death of the fathers from Adam to Noah, in the line of Seth. Seth begotten of Adam after his Image,* 3. *The piety and tranſlation of Enoch,* 24. *Lamech's propheſy of his Son Noah,* 29. *Sons born to Noah,* 32.

* 1Chron. 1. 1. THis is the * book *a* of the generations of Adam *b*: in the day that God created man *c*, in the likeneſs of God made he him *d*.

a (*i. e.*) The Liſt or Catalogue, as this word is taken *Nehem.* 7. 5. *Matth.* 1. 1. as it is alſo put for any ſhort writing, as for a bill of Divorce, as *Deut* 24. 1, 2. *b* (*i.e.*) His poſterity begotten by him; the word being paſſively uſed. But he doth not here give a compleat Liſt of all *Adam*'s Children, but only of his godly Seed, which preſerved true Religion and the Worſhip of God from *Adam* to the Flood, and from whoſe loins Chriſt came, *Luke* 3. *c* This is here repeated to note the different way of the production of *Adam*, and of his poſterity; his was by Creation from God, theirs by Generation from their Parents. *d* See *Gen*: 1. 26.

2 Male and Female created he them *e*, and bleſſed them *f*, and called their Name *Adam g*, in the day when they were created.

e See *Gen.* 1. 26. *Matth.* 19. 4. *Mark* 10. 6. *f* With power to propagate their kind, and with other Bleſſings. See *Gen*: 1. 28. *g* Which name is given both to every Man, as *Gen*: 9. 6. *Pſal.* 49. 20. and to the firſt Man, as *Gen*: 2. 23. and to the whole kind, both the Man and the Woman, who are called by one name, to ſhew their intimate Union and Communion in all things.

3 And Adam lived an hundred and thirty years *h*, and begat a *ſon* in his own likeneſs, after his image *i*, and called his name Seth.

h After he was created, in which time he begat other Sons and Daughters, as appears from what was ſaid before. *i* Either 1. In regard of the natural frame of his Body and Soul: But this was ſo evident of it ſelf, that the mention of it had been frivolous. Nor is there any reaſon why that ſhould be ſaid of *Seth*, rather than of *Cain*, or *Abel*. Or, 2. In regard of his Corruption, *q. d.* a weak, ſinful, mortal Man, like himſelf: For *Adam*'s Image is here plainly oppoſed to the *likeneſs of God*, wherein *Adam* is ſaid to be created, *verſe* 1. And this is fitly ſaid of *Seth* to ſignifie, that although he was a worthy and good Man, and, *Adam* excepted, the moſt eminent Perſon of the whole Church of God; yet he, no leſs than wicked *Cain*, was begotten and born in Sin; and that all the difference which was between him, and conſequently between other good Men, and the wicked Progeny of *Cain*, was not from the nature which they received from *Adam*; but from the grace infuſed into them by God.

* 1Chron 1. 1, *&c.* 4 * And the days of *Adam*, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters *k*.

k Whoſe names and numbers are here paſſed over in ſilence, as not belonging to the Genealogy of Chriſt, nor to the following Hiſtory.

5 And all the days that Adam lived, were nine hundred and thirty years *l*, and he died.

l The long lives of Men, in ancient times here noted, are alſo mentioned by Heathen Authors: And it was wiſely ſo ordered by God, both for the more plentiful encreaſe of Mankind in the firſt Age of the World, and for the more effectual Propagation of true Religion, and other uſeful Knowledge to the World. And many natural Reaſons might be given why their lives were then longer than afterwards.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos, eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

† Heb. *Kenan.* 9 And Enos lived ninety years, and begat † Cainan.

10 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat ſons and daughters,

11 And all the days of Enos were nine hundred and five years, and he died.

† Gr. *Maleleel.* 12 And Cainan lived ſeventy years, and begat † Mahalaleel.

13 And Cainan lived after he begat Mahalaleel, eight hundred and fourty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Mahalaleel lived ſixty and five years, and begat † Jared. † Heb. *Jered.*

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel, were eight hundred ninety and five years, and he died.

18 And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch, eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years, and he died.

21 And Enoch lived ſixty and five years, and begat † Methuſelah *m*. † Gr. *Mathuſala.*

m whoſe name is thought by ſome learned men to contain a Propheſy of the Flood, which was to come a thouſand Years after; for it ſignifies, *He dies, and the Dart* or *Arrow* of Gods vengeance comes. Or, *he dies, and the ſending forth* of the Waters comes.

22 And Enoch * walked with God *n*, after he begat Methuſelah, three hundred years, and begat ſons and daughters *o*. *Chap. 24. 40. Pſal. 16. 8. and 116. 9.

n (*i. e.*) He lived as one whoſe Eye was continually upon God; whoſe care and conſtant courſe and buſineſs it was to pleaſe God, and to imitate him, and to maintain acquaintance and communion with him; as one devoted to God's ſervice, and wholly governed by his will. He walked not with the Men of that wicked age, or as they walked, but being a Prophet and Preacher, as may be gathered from *Jude, ver.* 14, 15. with great Zeal and Courage he proteſted and preached againſt their evil Practiſes, and boldly owned God and his ways in the midſt of them. Compare *Gen.* 6. 6. *Jer.* 12. 3 *Mic.* 6. 8. *o* Hence it is undeniably evident that the ſtate and uſe of Matrimony doth very well agree with the ſevereſt courſe of Holineſs, and with the office of a Prophet or Preacher.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And * Enoch walked with God: and he *was* not *p*, for God took him *q*. * Heb. 11. 5.

p (*i.e.*) He appeared not any longer upon Earth, or amongſt mortal Men. The ſame phraſe is in *Gen.* 42. 36. *Jer.* 31. 15. *q* Out of this ſinful and miſerable World unto himſelf, and to his heavenly Habitation. See *Luke* 23. 43. And he took either his Soul, of which alone this phraſe is uſed, *Ezek.* 24. 16. Or rather both Soul and Body, as he took *Elias*, 2 *Kings* 2. 11. becauſe he ſo took him that he *did not ſee death*, Heb. 11. 5.

25 And Methuſelah lived an hundred eighty and ſeven years, and begat † Lamech. † Heb. *Lĕmech.*

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah, were nine hundred ſixty and nine years *r*, and he died *s*.

r The longeſt time that any Man lived. But it is obſervable that neither his, nor any of the Patriarch's Lives reached to a thouſand Years, which number hath ſome ſhadow of perfection. *s* But a little before the Flood came, being taken away from the evil to come.

28 And Lamech *t* lived an hundred eighty and two years, and begat a ſon.

t Not that wicked *Lamech* mentioned *chap.* 4. for he was of the Family of *Cain*, but this was deſcended from *Seth*.

29 And he called his name † Noah *u*, ſaying *x*, This *ſame* ſhall comfort us concerning our work, and toil of our hands *y*, becauſe of the ground which the LORD hath curſed. † Gr. *Noë.*

u Which ſignifies *reſt.* *x* By the Spirit of Propheſy. *y* (*i. e.*) Concerning the hard labour and manifold troubles to which we are ſentenced, *Chap.* 3. 19. And this he did either 1. By the invention of Inſtruments of Huſbandry, whereby Tillage was made more eaſy. Or, 2. By removing in ſome part the Curſe inflicted upon the Earth, and reconciling God unto Mankind. Poſſibly he might ſuppoſe that this was the *Meſſias*, or promiſed Seed, and the Saviour of the undone World: As it was frequent with the ancient Fathers, through their earneſt deſire of the *Meſſias*, to expect him long before he came, and to miſtake other perſons for him. Or, 3. By preſerving a remnant of Mankind from that Deluge, which he by the Spirit foreſaw would come, and re-peopling the emptied Earth with a new Generation of Men, and by reſtoring and improving the Art of Huſbandry. See *Geneſis* 9. 20.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat ſons & daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years, and he died.

32 And Noah was five hundred years old: and Noah begat *z* Shem, Ham, and Japheth.

z (*i. e.*) He began to beget; God in mercy denying him Children till that time, that he might not beget them to the deſtroyer, that he might have no more than ſhould be ſaved in the Ark: Or, having before that time begotten others who were now dead, and having the approaching Flood in his view, he began again to beget a Seminary for the World. Of theſe three Sons here following, the eldeſt ſeems to be *Japhet*, *Gen.* 10. 21. The ſecond was *Sem*, as appears becauſe he was but *an Hundred years old two years after the Flood*, *Gen.* 11. 11. The youngeſt *Ham*, *Gen.* 9. 24. But *Sem* is firſt named in order of dignity, as being the Progenitor of the Church, and of Jeſus Chriſt: and becauſe he and his Progeny is the principal ſubject of this whole Hiſtory.

CHAP. VI.

Unlawful matches of the ſons of God with the daughters of men, 1. 2. *Grieve the ſpirit of God, who threatens their deſtruction,* 3. *Giants and mighty men born ; a general degeneracy of mankind,* 4, 5. *God repents that he had made man, and reſolves to deſtroy that World,* 6, 7. *Noah is excepted, and finds favour with God,*8. *His Character,* 9. *The Earth corrupt and filled with violence,* 11, 12. *God declares to Noah his purpoſe to deſtroy it,* 13. *Directs him to make an ark,* 14---16. *Mentions a deluge,* 17. *His covenant with Noah to preſerve a Seed,*18---21. *Noah's obedience,* 22.

AND it came to paſs when men *a* began to multiply *b* on the face of the Earth, and daughters were born unto them *c*.

a (*i: e.*) Wicked men, the poſterity of *Cain*, as appears from the following verſe; who are here called *men*, and the *ſons of men*, by way of contempt, and of diſtinction ; meer men, ſuch as had only the natures, and qualities of corrupt men, without the image of God. *b* To wit, more than ordinarily ; or more than the ſons of God, becauſe they practiſed Polygamy after the example of their Predeceſſor, the ungodly *Lamech, Gen.* 4. 19. *c* So doubtleſs were ſons alſo ; but their daughters are here mentioned, as one principal occaſion of the ſin noted in the next verſe, and of the following deluge.

2 That the ſons of God *d* ſaw *e* the daughters † of men *f*, that they *were* fair *g*, and they took *h* them Wives *i* of all which they choſe *k*.

† Or, *of Man.*

d Either 1. Perſons of greateſt eminency for place and power, for ſuch are called *Gods*, and *children of the moſt High, Pſal.* 82. 6. Where alſo they are oppoſed to *Men, verſe* 7. *i. e.* to meaner Men. And the moſt eminent things in their kinds are attributed to God, as *Cedars of God, Hill of God*, &c. But it is not probable, that the Princes and Nobles ſhould generally take Wives or Women of the meaner rank, nor would the Marriages of ſuch perſons be ſimply condemned, or at leaſt it would not be mentioned as a crying ſin, and a great cauſe of the deluge. Or rather 2. The Children of *Seth*, and *Enos*, the profeſſors of the true Religion. For 1. Such, and only ſuch, in the common uſe of Scripture, are called the *Sons* and *Children of God*, as *Deut:* 14. 1. and 32. 19. *Iſa.* 1. 2 and 45. 11. *Hoſ:* 11. 1. *Luke* 17. 27, *&c.* 2. This Title manifeſtly relates to *Gen:* 4. 26. where the ſame Perſons are ſaid to be *called by the name of the Lord*, *i.e.* to be the Sons and Servants of God. 3. They are oppoſed to the *Daughters* of *Men*, the word *Men* being here taken in an ill ſenſe, or ſuch as had nothing in them but the nature of Men, which is corrupt and abominable, and were not Sons of God; but Foreigners and Strangers to him and Apoſtates from him. 4. Theſe unequal matches with Perſons of a falſe Religion, are every where condemned in Scripture as ſinful and pernicious, as *Gen:* 26: 35. *Exod.* 34. 16. 1 *Kings* 11. 2, 3. *Ezra* 9. 12. *Nehem.* 13 23, *&c* *Mal.* 2. 11. 1 *Cor:* 7. 39 2 *Cor:* 6 14 and therefore are fitly ſpoken of here, as one of the ſins which brought the Flood upon the ungodly World. *e* (*i. e.*) Gazed upon and obſerved curiouſly and luſtfully, as the ſequel ſheweth. *f* Of that ungodly and accurſed race of *Cain*. *g* (*i. e.*) Beautiful, and ſet off their beauty with all the allurements of Ornaments & Carriage ; herein uſing greater liberty than the Sons and Daughters of God did, or durſt take, 1 *Pet.* 3 3. and therefore were more enticing and prevalent with fleſhly-minded Men. *h* Either 1. By force and violence, as the word ſometimes ſignifies Or rather 2. By conſent; for the Sons of God were ſo few, in compariſon of the wicked World, that they durſt not take away their Daughters by force; which alſo proves that they did not take them for Harlots, but for Wives. *i* Poſſibly more than one for each of them, after the example of thoſe wicked Families into which they were matched. *k* (*i. e.*) Loved and liked, as the word *chooſing* is taken, *Pſal.* 25. 12. and 119. 173 *Iſa.* 1. 29. and 42. 1. compared with *Matth.* 12. 28. This is noted as the firſt errour, that they did promiſcuouſly chooſe Wives, without any regard to their Sobriety and Religion, minding only the pleaſing of their own Fancies and Luſts, not the pleaſing and ſerving of their Lord and Maker, nor the obtaining of a *godly Seed*, which was God's end in the inſtitution of Marriage, *Mal:* 2. 15. and therefore ſhould have been theirs too.

3 And the LORD ſaid *l*, My ſpirit ſhall not always ſtrive with man *m*, for that he alſo *n* is fleſh *o*, yet *p* his days *q* ſhall be an hundred and twenty years *r*.

l Either 1. To the men of that age by the mouth of *Noah*. Or, 2. Within himſelf; (ſee *Pſal.* 4. 1.) he determined. *m* Or, *Contend*, or, *debate in* or *againſt men*, as it hath hitherto done, by inward motions and ſuggeſtions in the Minds and Conſciences of wicked Men, or by the Mouths and Miniſtry of that ſmall remnant of holy Men, and particularly of *Noah*, who proteſted againſt, and contended with the World, of the ungodly, and by their Doctrines, Admonitions, Threatnings and Examples, endeavoured to bring them to Repentance, 1 *Pet:* 3. 19. or *diſpute with*, or *concerning*, or *becauſe of Men*, *i: e* Whether I ſhould deſtroy or ſave him, as God diſputes with, or about *Ephraim*, *Hoſ:* 11. 8. *n* (*i. e.*) Even the Seed of *Seth*, or the Sons of God alſo; no leſs than the off-ſpring of *Cain* : The Pronoun being here put for the foregoing Noun, and the ſingular Number put for the plural, *he*, *i. e.* they, to wit, the Sons of God. Both which Figures are frequent in the uſe of Scripture. Or, *he*, *i: e.* Man, all Mankind, the Sons of God not excepted. *o* Not only fleſhly in part, or in ſome actions, but altogether, in regard of Soul as well as Body, minding nothing but *making proviſion for the Fleſh, to fulfil its Luſts*, Rom. 13. 14. *Not having the Spirit*, Jude *verſe* 19. not heeding its good Motions, but ſuppreſſing and reſiſting them. *Fleſh.* not only in the condition of their Nature, but in the baſeneſs and corruption of their Hearts & Lives; as the word *Fleſh* is commonly uſed when it is oppoſed to the *Spirit*, as *John* 3. 6. *Rom.* 7. 18. and 8: 5, 7. *Gal.* 5. 17. *p* Though he deſerve a ſpeedy deſtruction. *q* (*i. e.*) The time allowed him for Repentance, and the prevention of his Ruine. *r* During which time *Noah* was preaching, and to aſſure them of the Truth of his Doctrine, preparing the Ark. See 1 *Peter* 3. 20. 2 *Peter* 2. 5. *Queſt.* How did God perform this Promiſe, when there were but an hundred years between this time and the Flood, by comparing *Gen:* 5. 32. with *Gen:* 7. 11 ? *Anſw.* 1. The encreaſing wickedneſs of Mankind might juſtly haſten their Ruine, and forfeit the benefit of this Indulgence. 2. This Promiſe, though mentioned after that, *Gen:* 5. 32. yet ſeems to have been made twenty years before it; for that verſe is added there out of its proper place, only to compleat the Genealogy ; and therefore, after this Narration, it is repeated here in its due order, *verſe* 10. And ſuch *Hyſteron Proterons* are frequently noted in Scripture.

4 There were giants *s* in the earth in thoſe days : and alſo after that *t*, when the ſons of God came in *u* unto the daughters of men, and they bare *children* to them, the ſame *became* mighty men, which *were* of old *x*, men of † renown.

† Heb. *Name.*

s Men ſo called, partly from their high ſtature, but principally for their great ſtrength and force, whereby they oppreſſed and tyrannized over others : For this is mentioned as another Sin, and cauſe of the Flood ; and therefore they ſeem to be here noted, not for the height of their ſtature, which is no crime, but for their violence, which alſo is expreſſed beneath, *verſe* 11, 13 *t* After that time there aroſe a new Generation or Succeſſion of that ſort of Men. *u* Were united and incorporated with them. A modeſt expreſſion of the Conjugal ſtate and act, as *Gen.* 16. 2. and 35. 3 *Jude* 15 2. *x* Which were proper to the firſt ages of the World; for the ſucceeding Generations were generally leſs in ſtature and ſtrength of body, and therefore not ſo famous for perſonal Exploits. Or theſe words may be thus joyned with the following, *Which* were of *old*, (*i. e.*) among the Men of that firſt and wicked world, *Men of renown*, (*i. e.*) famous in their Generations; when indeed they ſhould have been infamous for the abuſe of their ſtature and ſtrength to tyranny and cruelty.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* † every imagination of the thoughts of his * heart *y was* only evil † continually *a*.

† Or, *the whole imagination. The Hebrew word ſignifieth not only the imagination, but alſo the purpoſes and deſires.*

* Chap. 8. 21. Matth. 25. 11.

† Heb. *every day.*

y To which the Scripture commonly aſcribes all Men's actual wickedneſs, as *Pſal:* 41. 6. *Prov:* 4. 23. and 6. 14, 18. *Jer.* 17 9. *Matth:* 15: 19. *Rom:* 3. 10, *&c.* Thereby leading us from acts of Sin to the original Corruption of Nature, as the cauſe and ſource of them. *a* (*i. e.*) That Man was perpetually either doing or contriving wickedneſs ; that not only his actions were vile, but his Principles alſo ; his very Soul, yea the nobleſt part of it, which might ſeem moſt free from the contagion ; his Mind and Thoughts were corrupt and abominable, and ſo there was no hopes of amendment.

6 And it repented the LORD *b* that he had made Man on the earth, and it grieved him at his heart *c*.

b Properly God *cannot repent*, *Numbers* 23: 19: 1 *Samuel* 15. 11, 29: becauſe he is unchangeable in his Nature and Counſels, *Mal:* 3: 6 *Jam:* 1. 17 And perfectly wiſe, and conſtantly happy, and therefore not lyable to any Grief or Diſappointment. But this is ſpoken of God after the manner of Man, by a common Figure called *Anthropopathia*, whereby alſo Eyes, Ears, Hands, Noſe, *&c* are aſcribed to God ; and it ſignifies an alienation of God's Heart and Affections from Men for their wickedneſs, whereby God carries himſelf towards them, like one that is truly penitent and grieved, deſtroying the work of his own Hands. *c* Or, *at his very Soul*, *i. e.* exceedingly

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the Earth : † both man and beaſt *d*, and the creeping thing, and the fowls of the air : for it repenteth me that I have made them.

† Heb. *from man unto beaſt.*

d For as the Beaſts were made for Man's uſe and ſervice, ſo they are deſtroyed for Man's puniſhment, and to diſcover the Malignity of Sin; and God's deep abhorrency thereof, by deſtroying thoſe innocent Creatures that had been made inſtrumental to it.

8 But Noah found grace *e* in the eyes of the LORD.

e (*i. e.*) Obtained Mercy and Favour ; which is noted to ſhew that *Noah* was ſo far guilty of the common corruption of humane Nature, that he needed God's Grace and Mercy to pardon and preſerve him from the common deſtruction.

9 Theſe *are* the generations of Noah *f*: * Noah was a juſt man, and † perfect *h* in his generations *i*, *and* Noah walked with God *k*.

* Ezek. 14. 14, 20. 2 Pet. 2. 5.

† Or, *upright.*

f Either 1. Properly the poſterity of *Noah*, as the word is commonly uſed ; and as it is explained *verſe* 10. So the reſt of this verſe comes in by way of Parentheſis, which is frequent Or, 2 The events or occurrences which befell *Noah* and his Family, as the word is taken, *Gen:* 37. 2. *Prov.* 27. 1. *h* Theſe words are to be taken either 1. joyntly, *q. d.* he was *Righteous*, not only in appearance, or in part, but *perfectly*, in all reſpects, towards God and Men ; ſincerely and truly. Or, 2. Diſtinctly, *q. d.* he was for his ſtate and condition *juſt* before God, which was by Faith. *Heb* 11. 7. by which every *juſt man lives*, *Rom.* 1. 17. and *perfect*, *i. e.* upright and unblameable in the courſe of his Life among the men of his Age, as it follows. *i* This is ſpoken either 1. Diminutively ; he was ſo comparatively to the men that then lived, who were very bad ; though otherwiſe even *Noah* had many infirmities, ſo that he alſo had not been ſaved but for God's Grace and Mercy, *v.* 8. Or, 2. By way of amplification and commendation; he was good in bad times, in ſpight of all evil Counſels or Examples. He ſaith *Generations* in the plural number, to ſhew that as he lived in two Generations, one before the Flood, and another after it, ſo he continued uncorrupted in both of them. *k* See on *Gen:* 5. 22.

10 And Noah begat three ſons, Shem, Ham, and Japheth *l*.

l See the Note on *Gen:* 5. 32.

11 The earth *m* alſo was corrupt before God *n*, and the Earth *o* was filled with violence *p*.

m Which is here put for its Inhabitants, as 1 *Kings* 10. 24. *Ezek.* 14. 13. *n* Or, *Before the face of God*, *q. d.* in deſpight and contempt of God, and of his Preſence and Juſtice. Compare Gen: 10. 9. and 13. 13. *q. d.* They ſinned openly and impudently without ſhame, boldly and reſolutely without any fear of God. *o* Here put for the place, or the inhabited parts of it. So the ſame word is twice uſed in a differing ſenſe in one and the ſame verſe. See the like *Matth.* 8. 22. *p* Or, *Injuſtice*, *Fraud*, *Rapine*, *Oppreſſion* : For all theſe this word ſignifies. Some conceive that theſe two Branches note the univerſal corruption of Mankind, in reference to all their Duties. 1. Towards God and his Worſhip, which they corrupted by horrible Superſtition, and by Idolatry, which is called *Corruption*, *Exod.* 32. 7. *Deut.* 32. 5. *Jud.* 2. 19. 2 *Chron.* 27. 28. 2. Towards Men in the Duties of Righteouſneſs.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh *q* had corrupted his way *r* upon the earth.

q (*i.e.*) All Men, as the word *Fleſh* is taken, *Pſal.* 78. 39. *Iſai.* 40. 5. and oft elſewhere. *r* Either 1. God's way, his precepts concerning Religion and Righteouſneſs. Or, 2. Their own way, or manner of living.

13 And God ſaid unto Noah, The end *s* of all fleſh *t is* come *u* before me *x*; for the earth is filled with violence through them *z*: and behold, I will deſtroy them * with the earth *a*.

* Or, *from the earth.*

s (*i e.*) The time of ruine, as this word is uſed, *Exek.* 7. 2, 3, 6: *Amos* 8: 2: *t* (*i: e:*) Men, as *ver*: 12: though the Beaſts alſo were involved in the ſame deſtruction. *u* (*i.e.*) Is approaching and at the very door, and ſhall as certainly come as if it were actually come. *x* (*i:e*) In my purpoſe and decree: Howſoever vain men flatter themſelves with hopes of longer impunity. *z* (*i:e:*) By their means; ſo that the Earth even groans under them. *a* (*i:e:*) With the Fruits and Beauty, though not the Subſtance of the *Earth.* Or, *From the Earth*, as *ver.* 7. The Hebrew *eth* being oft put for *min* or *meèth*, as *Gen*: 44. 4: *Deut.* 34: 1. and 1 *Kings* 8: 43. compared with 2 *Chron.* 6: 33.

14 Make thee an ark *b* of gopher-wood *c*: † rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch *e*.

† Heb. *Neſts.*

b A little Ship made in the form of an Ark or Cheſt, but probably ſloping at the bottom for conveniency of Navigation, as it was for another reaſon ſloping at the top. *c* This word is but once uſed in Scripture, and therefore it is diverſly rendred by the Learned; by ſome *Pine*, by many *Cedar*, but by others *Cypreſs*, a Tree very proper and uſual for Ships, and of a firm and durable Subſtance, and much abounding in thoſe parts; all which appears from ancient Authors *e* Or rather, with ſome kind of *Bitumen*, of the ſame nature and uſe with pitch, to cement the parts of the Ark together, and to preſerve it from the Injuries of the Sun, and Water, and Worms; but more odoriferous to correct the unpleaſant ſcent of ſome of the Creatures.

15 And this *is the faſhion* which thou ſhalt make it *of f*: the length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits *g*

f Or, *This* is the meaſure, or the manner according to *which thou ſhalt make it.* *g* A juſt and regular proportion, the length being ſix times more than the breadth, and ten times more than the height. There is no need to underſtand this of Geometrical cubits, which are ſaid to have contained nine ordinary cubits; nor of ſacred cubits, which were an hands breadth longer than the ordinary, *Exek.* 43. 13. Nor to ſuppoſe the ſtature of men at that time to have been generally larger, and conſequently their cubit much longer. For the ordinary cubit conſiſting of a common foot and an half, is ſufficient for the containing of all Kinds of living Creatures and their Proviſions, which was to be put into the Ark, as hath been at large demonſtrated by learned Men. Nor is there any conſiderable difficulty in the point, but what is made by the ignorance of Infidels, and aggravated by their malice againſt the holy Scriptures. Eſpecially if theſe things be conſidered; 1. That the differing kind of Beaſts and Birds, which unlearned Men fancy to be innumerable, are obſerved by the learned, who have particularly ſearched into them, and written of them, to be little above three hundred, whereof the far greateſt part are but ſmall; and many of theſe which now are thought to differ in kind, in their firſt original were but of one ſort, though now they be ſo greatly altered in their Shape & Qualities; which might eaſily ariſe from the diverſity of their Climate and Food, and other Circumſtances, and from the promiſcuous Conjunctions of thoſe lawleſs Creatures. 2. That the brute Creatures, when they were encloſed in the Ark, where they were idle, & conſtantly under a kind of horrour and amazement, would be contented with far leſs Proviſions and thoſe of another ſort than they were accuſtomed to, and ſuch as might lye in leſs room, as Hay, and the fruits of the Earth. God alſo, who altered their natures, and made the ſavage Creatures mild and gentle, might by the ſame powerful Providence moderat their Appetites, or if he pleaſed have encreaſed their Proviſion whilſt they did eat it, as afterwards Chriſt did by the Loaves. So vain and idle are the Cavils of wanton Wits, concerning the incapacity of the Ark for the food of ſo many Beaſts. 3. That ſuppoſing the ravenous Creatures did feed upon Fleſh, here is alſo ſpace enough and to ſpare, for a ſufficient number of Sheep, for their food for a whole year, as upon computation will eaſily appear; there being not two thouſand Sheep neceſſary for them, and the Ark containing no leſs than four hundred and fifty thouſand ſolid cubits in it. But of this matter more may be ſeen in my Latin Synopſis.

16 A window *h* ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above *i*, and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond and third *k ſtories* ſhalt thou make it.

h Or, *a light* : Or *Lights*, or *Windows* The ſingular number being put for the plural, which is moſt frequent: Or it might be one great Light or Lanthorn, by which light might be derived & diſtributed into ſeveral rooms. *i* (*i.e.*) Either 1. The Window, which was to be a cubit ſquare. Or rather 2. The Ark; as appears 1. From the Gender of the Hebrew affix, which is feminine, and therefore agrees with the *Ark*, which in the Hebrew is of the feminine Gender, not with the *Window*, which is maſculine. 2. From the nature of the thing, the Ark requiring a roof, and that ſloping, that the Rain might ſlide off from it, and not ſink into it; for which end the roof in the middle was to be higher than the Ark by a Cubit. And as the other parts of the Ark were made with exquiſite contrivance, ſo doubtleſs this was not defective therein. *k* Whereof the higheſt ſtory for Men and Birds; the ſecond for Proviſion for the brute Creatures; the loweſt for the Beaſts, under which was the ſink of the Ark, which moſt probably was made ſloping at the bottom, as all Ships and Boats are, where Serpents and ſuch like Creatures might be put, with their proper Proviſions.

17 And behold I, even I *l*, do bring *m* a flood of waters upon the earth, to deſtroy all fleſh *n*, wherein *is* the breath of Life, from under Heaven: *and* every thing that *is* in the earth *o* ſhall dye.

l Which is thus emphatically repeated, to ſignifie that this flood did not proceed from natural cauſes, but from the immediat hand and judgment of God. *m* (*i. e.*) Will aſſuredly and ſpeedily bring. *n* (*i. e.*) All Men, Birds and Beaſts. *o* This limitation is added to ſhew that the Fiſhes are not included in the threatned deſtruction, either becauſe they did not live in the ſame Element wherein Men lived and ſinned; or becauſe they were not ſo inſtrumental in Mens ſins, as the Beaſts might be; or becauſe Man had a greater command over the Beaſts than over the Fiſhes, and greater ſervice and benefit from them; and therefore the deſtruction of the former was a greater and more proper puniſhment to Man than the latter.

18 But with thee will I eſtabliſh my Covenant *p*: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

p Either 1. My promiſe to preſerve thee and thine, both till the Flood and in it notwithſtanding all the ſcoffs and threats of the wicked World againſt thee all the time of thy Preaching & Building of the Ark. The word *Covenant* being here underſtood, not of a mutual compact or agreement, but of a ſingle and gracious promiſe, as it is alſo uſed, *Nnmb.* 18. 19: and 25. 12. and in other places. Which promiſe though only here mentioned, was doubtleſs made before, as may eaſily be gathered both from theſe words, and ſome foregoing paſſages, and from the need which *Noah* had of ſuch a ſupport and encouragement, during all the time of his Miniſtry Or 2. My Covenant concerning the ſending of the promiſed Seed, and the Redemption of Mankind by the *Meſſias*, who ſhall come out of thy Loins, and therefore thou ſhalt be preſerved.

19 And of every living thing of all fleſh two *q* of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

q (*i. e.*) Either 1. By Couples, or Male and Female: But this is mentioned as a diſtinct thing in the cloſe of the verſe. Or rather 2. Two at leaſt of every ſort, even of the unclean; but of the clean more, as is noted *ch.* 7. 2.

20 Of fowls after their kind *r*, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee *s*, to keep *them* alive.

r (*i: e:*) According to their ſeveral kinds *s* Of their own accord, by my impulſe, or by the conduct of Angels, as *Gen*: 2. 19.

21 And take thou unto thee of all food that is eaten *t*, and thou ſhalt gather *it* to thee, and it ſhall be for food for thee, and for them.

t Of which ſee *Gen*: 1. 29, 30.

22 * Thus did *Noah*; according to all that God commanded him, ſo did he *u*.

* Heb. 11: 7.

u Both for the matter and the manner of it; although the work of building the Ark was laborious, coſtly, tedious, dangerous, and ſeemingly fooliſh & ridiculous; eſpecially when all things continued in the ſame poſture & ſafety for ſo many ſcores of years together: Whereby *Noah*, without doubt, was all that while the Song of the Drunkards, and the Sport of the Wits of that Age. So that it is not ſtrange that this is mentioned as an heroick Act of Faith in *Noah*, *Heb.* 11. 7. whereby he ſurmounted all theſe difficulties.

CHAP. VII.

God commands Noah to enter into the Ark; the reaſon of it, 1. Directs him as to the manner and time, 2---4. Noah's obedience in all things, 5. His age, 6. His entrance with his family, &c. into the ark, 7---9. The day in which the flood began, 10, 11. Its continuance, 12. Noah and his Family, &c. in the ark, 13---16. The flood encreaſes and deſtroys all living ſubſtance, 17---24.

AND the * LORD ſaid *a* unto Noah, Come *b* thou and all thy houſe *c* into the ark: for * thee have *I* ſeen righteous *d* before me *e* in this generation *f*.

* Mat. 24. 38. Luke 17. 26. 2Pet. 2. 5.
*Cap. 6. 9.

a When the Ark was finiſhed and furniſhed, and the time of God's patience expired, *Gen*: 6. 3. *b* (*i. e.*) Prepare to enter. *c* (*i. e.*) Thy Family: which conſiſted only of eight perſons, 1 *Pet.* 3. 20. To wit, *Noah* and his three Sons, and their four Wives, *Gen.* 6. 18. Whereby it appears that each had but one Wife, and conſequently it is more than probable that Polygamy, as it began in the poſterity of wicked *Cain*, *Gen*: 4. 19. ſo it was confined to them, and had not as yet got footing amongſt the Sons of God. For if ever polygamy had been allowable, it muſt have been now, for the re-peopling of the periſhing World. *d* With the *Righteouſneſs* of Faith, as it is explained, *Heb.* 11. 7. evidenced by all the fruits of Righteouſneſs and true Holineſs. *e* Not only before Men, and ſeemingly, but really, and to my all-ſeeing Eye. *f* Of which expreſſion, ſee Notes on *Gen.* 6. 9.

2 Of every clean beaſt *g* thou ſhalt take to thee † by ſevens *h*, the male and his female: and of beaſts that *are* not clean, by two, the † male and his female.

† Heb. *ſeven ſeven.*
† Heb. *the Man and his Wife.*

g Obj: The diſtinction of clean and unclean Beaſts was not before the Law. *Anſw.* Some legal things were preſcribed and uſed before the Law, as abſtinence from the eating of Blood, *Gen.* 9. 4. and among other things, Sacrifices, as learned men have ſufficiently proved; and conſequently the diſtinction of Beaſts to be ſacrificed, was then, in ſome meaſure, underſtood, which afterwards was expreſſed, *Levit.* 1, *&c.* Nor is this a good Argument, This was not written before; therefore it was not commanded and practiſed before, eſpecially concerning a time when no commands of God were written, but only delivered by tradition. *h* Either 1. Seven ſingle, as moſt think. Or rather 2. Seven couples, as may be gathered, 1. From the duplication of the word in Hebrew. If it be ſaid *ſeven ſeven*, ſignifies only ſeven of every kind, then it would have been ſaid concerning the unclean Beaſts, *two two*, (*i. e.*) two of each ſort: Whereas now there is an apparent difference; there it is ſaid only *by two*, but here, *by ſevens*, or *ſeven ſeven*, which difference of the phraſe ſuggeſts a difference in the things. 2. By the following words, *The male and his female*, which being indifferently applied to the clean and unclean, plainly ſhews that none of them entred into the Ark ſingle, and therefore there was no odd ſeventh among them, but all went in by couples, which was moſt convenient in all for the propagation of their kind, and in the clean for other uſes alſo; as for Sacrifices to God, if not for the ſuſtentation of Men in the Ark, and after they came out of it. Which gives us the reaſon why God would have more of the clean than of the unclean put into the Ark, becauſe they were more ſerviceable both to God and Men.

* Iſa. 13: 65:9.

3 Of fowls *i* alſo of the air by ſevens *k*, the male and the female, to keep * ſeed *l* alive upon the face of all the earth.

i (*i: e:*) Of clean Fowls; which he leaves to be underſtood out of the foregoing verſe. *k* And of the unclean by two; as before of the Beaſts. *l* (*i: e:*) The iſſue, or breed of them.

† Heb: *blot out.*

4 For yet ſeven days *m*, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance *n* that I have made, will I † deſtroy from off the face of the earth.

m Or, *After ſeven days*, the Hebrew *Lamed* being put for *after*, as it is *Exod.* 16. 1. *Pſal.* 19: 3. *Jer.* 41. 4. Or, *within ſeven days*, which time God allowed to the World as a further ſpace of Repentance, whereof, therefore it is probable, *Noah* gave them notice; and it is not unlikely that many of them who ſlighted the threatning, when it was at 120 years diſtance, now hearing a ſecond threatning, and conſidering the nearneſs of their danger, might be more affected and brought to true Repentance: Who though deſtroyed in their Bodies by the Flood for their former and long impenitency, which God would not ſo far pardon, yet might be ſaved in their Spirits. See 1 *Pet.* 4. 6. And as ſome preſerved in the Ark were damned, ſo others drowned in the deluge might be eternally ſaved. *n* All that hath in it the breath of Life, as was ſaid *ch.* 6. 17.

5 And Noah did according unto all that the LORD commanded him *o*.

o Which was ſaid *chap.* 6. 22. and is here repeated, becauſe this was an eminent inſtance of his Faith and Obedience.

† Heb: *ſon of*, &c.

6 And Noah *was* † ſix hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his ſons and his wife, and his ſons wives with him into the ark, becauſe of *p* the waters of the flood.

p Or, *For fear of*: For *fear* is aſcribed to, and commended in *Noah*, *Heb.* 11. 7. Or, *From the face of.*

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in *q* two and two *r* unto Noah into the ark, the male and the female, as God had commanded Noah

q By the ſecret impulſe of their great Creator and Governour. See *Gen.* 2. 19. and 6. 20. *r* Of which ſee above *verſe* 20.

† Or, *on the ſeventh day.*

10 *And* it came to paſs † after ſeven days, that the waters of the flood were upon the earth.

* Or, *Flood-gates.*

11 *In* the ſix hundredth year of Noahs life *s*, in the ſecond month *t*, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep *u* broken up *x*, and the * windows of heaven were opened *y*.

s Either compleat: Or rather current or begun; otherwiſe he had lived three hundred fifty one years after the Flood, not three hundred fifty only, as it is written, *Gen:* 9. *laſt.* *t* Either 1. Of that year of *Noah*'s life. Or 2. Of the year. Now as the year among the Hebrews was two-fold; the one ſacred, for the celebration of Feaſts, beginning in *March*, of which ſee *Exod.* 12. 2. The other civil, for the better ordering of Men's political or civil Affairs, which began in *September*. Accordingly this ſecond month is thought by ſome, to be part of *April*, and part of *May*, the moſt pleaſant part of the year, when the Flood was leaſt expected or feared: By others part of *October*, and part of *November*, a little after *Noah* had gathered the fruits of the Earth, and laid them up in the Ark. So the Flood came in with the Winter, and was by degrees dried up by the heat of the following Summer: And this Opinion ſeems the more probable, becauſe the moſt ancient and firſt beginning of the year was in *September*; and the other beginning of the year in *March*, was but a later Inſtitution among the Jews with reſpect to their Feaſts and ſacred Affairs only, which are not at all concerned here. *u* (*i: e:*) Of the Sea, called *the deep*, *Job* 38: 16, 30: and 41: 31: *Pſal*: 106: 9: and alſo of that great Abyſs, or Sea of Waters, which is contained in the Bowels of the earth. For that there are vaſt quantities of Waters there, is implied both here and in other Scriptures, as *Pſal*: 33: 7: 2 *Pet*: 3: 5: and is affirmed by *Plato* in his *Phœdrus*, and by *Seneca* in his Natural Queſtions, 3, 19. and is evident from Springs and Rivers which have their riſe from thence, and ſome of them have no other place into which they iſſue themſelves, as appears from the *Caſpian* Sea, into which divers Rivers do empty themſelves, and eſpecially that great River *Volga*, in ſuch abundance, that it would certainly drown all thoſe parts of the Earth, if there were not a vent for them under ground; for other vent above ground out of that great Lake or Sea they have none. Out of this *deep* therefore, and out of the Sea together, it was very eaſie for God to bring ſuch a quantity of Waters, as might overwhelm the Earth, without any production of new Waters, which yet he with one word could have created. So vain are the cavils of Atheiſtical Anti-Scripturiſts in this. *x* The Fountains are ſaid to be broken up here, as *Pſal.* 74. 15. by a Metonymy, becauſe the Earth and other Obſtructions were broken up, and ſo a paſſage opened for the Fountains; as *Bread* is ſaid to be *bruiſed*, *Iſa*: 28: 28: and *Meal* to be *ground*, *Iſa*: 47: 2: Becauſe the Corn, of which the Meal and Bread were made, was bruiſed and ground. *y* Which ſome underſtand of the Waters, which from *Gen*: 1: 7: they ſuppoſe were placed by God above the viſible Heavens, and reſerved and kept, as it were in Priſon, for this very purpoſe; and now the Priſon-doors were opened, and they let looſe and ſent down for the Deſtruction of the World: But others more fitly underſtand it of the clouds, which are called the *windows of Heaven*, *Mal*: 3: 10. So 2 *Kings* 7 2, 19: *Pſal*: 78: 23: *Iſa*: 24: 18. Which then grew thicker and bigger with Waters; nor is there any inconvenience in it, if we ſay that God created a great quantity of Waters for this end, which afterwards he annihilated.

12 And the rain was upon the earth forty days and forty nights *z*.

z God by this gradual proceeding both awakened to repentance, and gave them ſpace for it.

* Job 21: 25.

13 In the * ſelf ſame day *a* entred Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noahs wife, and the three wives of his ſons with them, into the ark.

a On which the Flood began by that terrible ſhower. Heb. *In the Body*, or *Eſſence*, or *Strength of the Day*, as *Gen* 17. 26. *Levit.* 23. 14. *Joſ.* 10. 27. *q. d.* Not in the dark or twilight, like one aſhamed of his Action, or afraid of the People, but when it was clear Day, or about Noon-tide, in the publick view of the World.

† Heb. *wing.*

14 They, and every beaſt after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird *b* of every † ſort *c*.

b The firſt word ſignifies the greater, the ſecond the leſs ſort of Birds, as appears from *Gen.* 15. 9, 10. *Levit.* 14. 4. *Pſal* 104. 17. *c* Heb. *Of every* kind of *Wing*, whether Feathered, as it is in moſt Birds, or Skinny and Griſly, as in Bats.

15 *And* they went in *d* unto Noah into the ark, two and two of all fleſh wherein *is* the breath of life *e*.

d See on *ver.* 9. *e* (*i: e:*) All living Creatures forementioned, *v.* 14.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in *f*.

f Or, *ſhut* the door *after him*, or *upon him*, or *for him*, *i. e.* his good and ſafety, againſt the fury either of the Waters, or of the People. This God did in ſome extraordinary manner.

17 *And* the flood *g* was forty days upon the earth: and the waters encreaſed *i*, and bare up the ark, and it was lift up above the earth.

g Or, *that Flood* of Waters, which was poured down in that ſhower mentioned, *verſe* 12. otherwiſe the Flood was one hundred and fifty days upon the Earth, *verſe* 24. *i* By the acceſſion of more Waters from above and beneath.

18 *And* the waters prevailed, and were encreaſed greatly upon the earth *k*; and the ark went upon the face of the waters.

k Overthrowing Men, and Houſes, and Trees, where poſſibly they did, or thought to ſecure themſelves.

19 And the waters prevailed exceedingly upon the earth, and all the high hills that *were* under the whole heaven were covered *m*.

m Profane Wits pretend this to be impoſſible, becauſe of the vaſt height of divers Mountains. But 1. This cannot be thought impoſſible by any Man that believeth a God; to whom it was as eaſy to bring forth a ſufficiency of Water, for this end, as to ſpeak a word. And if we acknowledge a Miracle of the Divine Power and Providence here, it is no more than even Heathens have confeſſed in other caſes. 2. Peradventure this Flood might not be ſimply univerſal over the whole Earth, but only over all the habitable World where either Men or Beaſts lived; which was as much as either the Meritorious cauſe of the Flood, Men's ſins, or the end of it, the deſtruction of all Men and Beaſts, required. And *the* or *that whole Heaven*, may be underſtood of that which was over all the habitable parts of it. And whereas our modern Heathens, that miſcall themſelves Chriſtians, laugh at the Hiſtory of this Flood upon this and the like occaſions, as if it were an idle Romance; they may pleaſe to note, that their Predeceſſors, the ancient and wiſer Heathens, have divers of them acknowledged the Truth of it, though they alſo mixed it with their Fables, which was neither ſtrange, nor unuſual for them to do. *Lactantius* appeals to the Heathens of his age concerning it. Nay there is not only mentioned of the Flood in general, but alſo of the Dove ſent out of the Ark, in *Plutarch*, and *Beroſus*, and *Abydenus*. And the memory of this general Flood is preſerved to this day among the poor ignorant *Indians*, who asked the Chriſtians who invaded their Land, whether they ever heard of ſuch a thing, and whether another Flood was to be expected? And the *Chineſe* Writers relate, that but one Perſon, whom they call *Puoncuus*, with his Family, were ſaved in the Flood, and all the reſt periſhed.

20 Fifteen cubits upwards did the waters prevail *n*; and the mountains were covered.

n Which was ſufficient for the Deſtruction of the higheſt Men, or other Creatures, though placed upon the higheſt Mountains.

21 *And* all fleſh died that moved *o* upon the earth,

both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

o (*i. e.*) Lived ; for Motion is a ſign of Life.

22 All in whoſe noſtrils *was* † the breath of life *p*, of all that *was* in the dry *land*, died *q*.

† Heb *the breath of the ſpirit of life.* 2 Sam.22. 16.

p Of which phraſe ſee the Note on *Gen.* 2. 7. *q* Whether Men or Beaſts, *&c.* all that breathed the ſame Air with Man, all that lived in the ſame Element, which Man by his ſins had infected; whereby the Fiſhes are excepted, as living in another Element.

23 And every living ſubſtance was deſtroyed, which was upon the face of the ground, both man and cattel, and the creeping things, and the fowl of the heaven, and they were deſtroyed from the earth *r*:and * Noah only remained *alive*, and they that *were* with him in the ark.

* 2 Pet. 2. 5.

r This is ſo often repeated, that it may be more deeply ingrafted into the dull Minds and hard Hearts of Men, to teach Men that they ought again and again to conſider this dreadful inſtance of God's juſtice againſt ſin, and incorrigible ſinners.

24 And the waters prevailed *s* upon the earth an hundred and fifty days *t*.

s (*i. e.*) Either grew higher and higher, or rather continued to prevail, and did not decreaſe. *t* In all, whereof one part was the fourty days mentioned, *ver.* 17. as appears from *chap.* 8. 4.

CHAP. VIII.

The waters abate, 1-----3. *The ark reſts on mount Ararat,* 4. *The day on which the tops of the mountains were ſeen, noted,* 5. *Noah opens the window of the ark,* 6. *Sends forth a raven,* 7. *After that a dove,* 8. *Which returned,* 9. *He ſends the dove out a ſecond time,* 10. *Which returnes with an olive leaf,* 11. *He ſends her out again, and ſhe returns not,* 12. *The earth dry,* 13, 14. *God commands Noah and his family to come out,* 15-----17. *Which they do,* 18, 19. *Noah builds an altar, and ſacrifices,* 20. *God accepts it, and promiſes not to drown the world again,* 21. *But to continue the ſeaſons of the year,* 22.

AND God remembred Noah *a*, and every † living thing *b*, and all the cattel that was with him in the ark : and God made a wind *c* to paſs over the earth, and the waters aſſwaged.

† Heb. *beaſt.*

a (*i. e.*) He ſhewed by his actions that he minded and cared for him ; or pitied and ſuccoured him. God is ſaid to remember his People when after ſome delays or ſuſpenſions of his favour, he returns and ſhews kindneſs to them, as *Gen:* 19: 29: and 30 22: *Exod:* 32: 13: *Job* 14: 13: *Pſal:* 132: 1. *b* As God puniſhed the Beaſts for Man's ſin, ſo now he favours them for Man's ſake. *c* A drying or burning Wind, like that of *Exod.* 14. 21.which had a natural power to dry up the Waters ; but that was heightned by the aſſiſtance of an higher and miraculous operation of God.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth † continually : and after the end of the hundred and fifty days the waters were abated.

† Heb. *in going and returning.*

4 And the ark reſted in the ſeventh month *d*,on the ſeventeenth day of the month, upon the mountains of Ararat *e*.

d From the beginning, not of the Flood, but of the Year, as appears by comparing *chap.* 7. 11. and *chap.* 8. 13, 14. (*i. e.*) Upon one of the Mountains of *Ararat* ; by a frequent Enallage of the Number, as *Jud.* 12. 7. *Matth.* 21. 5. And by *Ararat* is here commonly and rightly underſtood *Armenia*, as appears both by comparing *Iſa.* 37. 38. *Jer.* 51. 27 and by the Teſtimony of ancient Writers, produced by *Joſephus* and others to this purpoſe ; and by the great height of thoſe Mountains,and by its nearneſs to the place where the firſt Men lived ; this great Veſſel not being fitted for ſailing to remote places, but only for the receit and preſervation of Men and other Creatures in it.

5 And the waters † decreaſed continually until the tenth month : in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

†Heb.*were in going and decreaſing.*

6 And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he ſent forth a raven *f*, which went forth † to and fro *g*, untill the waters were dried up from off the earth *h*.

† Heb. *in going forth and returning.*

f A fit Meſſenger for that purpoſe, becauſe it ſmells dead Carcaſes at a great diſtance, and flies far, and then returneth to its former Habitation with ſomething in its Bill. *g* Heb. *Going and returning.* (*i. e.*) went forth hither and thither, now forward,then backward, ſometimes going from the Ark, and ſometimes returning to the Ark,though never entring into it again. *h* Not as if ſhe returned afterwards ; but the phraſe implies, that ſhe never returned. And ſo the word *until* is often uſed, as 2 *Sam.* 6. *laſt. Michal had no Child until the day of her death, i. e.* never had a Child. See alſo *Pſal.* 110. 1. *Matth.* 1. 25.

8 Alſo he ſent forth a dove *i* from him to ſee if the waters were abated from off the face of the ground.

i Which flies lower and longer than the Raven, and is more ſociable and familiar with Man, and more conſtant to its accuſtomed dwelling, and more loving and faithful to its Mate, and therefore more likely to return with ſome diſcovery.

9 But the dove found no reſt for the ſole of her foot *k*, and ſhe returned unto him into the ark : for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her *l*, and † pulled her in unto him into the ark.

†Heb.*cauſed her to come.*

k Becauſe the tops of the Hills which then appeared, were either muddy, and dirty ; or unobſerved by the Dove, as not ſoaring ſo high : Whence the Doves are emphatically called *the Doves of the Valleys*, Ezek. 7. 16. *l* Her former acquaintance with *Noah*, and her preſent neceſſity making her more tractable.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening *m*, and lo, in her mouth *was* an olive-leaf *n* pluckt off: So Noah knew that the waters were abated from off the earth.

m As the manner of Doves is, partly for a better accommodation both for food and lodging, than yet he could meet with abroad ; and partly from his love to his Mate. *n Queſt.* Whence was this leaf, when Trees had been ſo generally overthrown and rooted up by the deluge ? *Anſw.* 1. Many Trees might be preſerved by an advantageous ſcituation, between the Rocks or Hills which broke the force of the Waters. 2. It is probable that God, by his powerful Providence, preſerved the Plants and Trees for future ages ; and therefore there is no mention of any of their Roots or Seeds preſerved in the Ark. 3. The Olive-tree eſpecially will not only ſtand, but live and flouriſh under the Waters, as *Pliny l*: 13: *c*: 25: and 16: 20: and *Theophraſtus* 4: 8: obſerve. Add, that the word here rendred, *leaf*, ſignifies alſo a *tender branch.*

12 And he ſtayed yet other ſeven days, and ſent forth the dove, which returned not again unto him any more *o*.

o Finding convenient food and reſting place upon the Earth, and preferring her freedom before her Mate. Poſſibly ſhe might loſe the ſight of the Ark, and forget or miſtake the way to it.

13 And it came to paſs in the ſix hundredth and one year, in the firſt month, *the firſt* day *of the month p*, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

p The words *month* and *day* are oft-times, for brevity ſake, omitted by the Hebrews, as being eaſily underſtood: Thus *the firſt of the Feaſt*, Matth. 26. 17. is *the firſt day of the Feaſt*, Mark 14. 12.

14 And in the ſecond month, on the ſeven and twentieth day of the month was the earth dried *q*.

q Not only from water, as it was *ver.* 13. but from mud and dirt alſo. So the Flood continued ten days more than a year, by comparing this with *chap.* 7. 11.

15 And God ſpake unto Noah, ſaying,

16 Go forth of the ark *r*, thou, and thy wife, and ſons, and thy ſons wives with thee.

r As *Noah* expected the command of God for his going into the Ark, *chap.* 7. 1, 2. ſo for his coming forth of it.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and * be fruitful and multiply upon the earth *s*.

* Chap 1. 22.

s Queſt. How could theſe Creatures which came out of the Ark in *Aſia*, get thence to *America*, or to the Iſlands remote from the Continent? *Anſw.* 1. As for *America*, it is thought by divers learned Men, that it is either joyned to this Continent,or ſeparated from it only by a Narrow Sea, which divers living Creatures could eaſily ſwim over. 2 Many living Creatures are, and always were tranſported by Men in their Veſſels, either for their ſupply, or profit, or diverſion, or other ends, and thence might eaſily be propagated there. 3. The ſame God who made all theſe Creatures, and cauſed them to come firſt to *Adam*, and afterwards to *Noah*, could afterwards both encline and impower them to go whither he pleaſed, without the advice of theſe vain Men,who will believe nothing of God which themſelves either do not ſee, or cannot do.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him.

19 Every beaſt,every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth after their † kinds, went forth out of the ark.

† Heb *families.*

20 And Noah built an altar unto the Lord *t*, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar *u*.

t The firſt Altar we read of, but not the firſt which was built : For the Sacrifices which were offered before, *Gen.* 4. 3, 4. preſuppoſe an Altar. Therefore it is no ſufficient evidence, that ſuch things were not done, becauſe they are not ſaid to be done in Scripture : Which will be an uſeful conſideration for the underſtanding of many paſſages in Scripture hereafter. *u* The firſt thing *Noah* doth, is to pay his debt of Juſtice and Gratitude to that God which had ſo miraculouſly preſerved him, and reſtored him to his ancient and proper Habitation. God expects to be ſerved in the firſt place. What Beaſts were *clean* and what *unclean*, ſee *chap.* 7. 2. *Levit.* 11. 2, &c.

31 And the Lord ſmelled † a ſweet ſavour *x*, and the Lord ſaid in his heart *y*, I will not again curſe the ground *z* any more for mans ſake, for the * imagination of mans heart *is* evil *a* from his youth †: Neither will I again ſmite *b* any more every thing living as I have done.

† Heb. *a ſavour of reſt*

* Chap. 6. 5. Matth. 15. 19.

x (*i. e.*) Graciouſly accepted the Perſon, and Faith and Praiſe-offering of *Noah*, and was as well pleaſed therewith, as Men uſe to be with a ſweet ſmell. *y* (*i: e:*) Determined within himſelf, and expreſſed ſo much to *Noah*. The Hebrew Prepoſition *el*, ſometimes ſignifies *in*, as *Gen*. 6: 6: 1 *Sam*: 27: 1: Others, *ſaid to his Heart*, *i: e:* ſpake to the Heart of *Noah*, who is mentioned *verſ*: 20: *To ſpeak to the Heart*, in Scripture uſe, ſignifies to comfort. *z* (*i: e:*) The whole Earth with this kind of Curſe, with another deluge. Otherwiſe God doth not hereby tye his Hands, that he may not either deſtroy a particular Land by a deluge, which hath been done ſince, or deſtroy the World by Fire when he ſees fit, as he hath declared he will do. *a* The reaſon contained in theſe words is this; Since all Mens Hearts are naturally corrupt, and from that filthy Spring wicked Actions will be continually flowing forth into the World; and conſequently, if I ſhould be ſevere to puniſh Men according to their Sins, I ſhould do nothing but ſend one deluge after another. Or theſe words may be joyned with the former, and the ſenſe may be this; I will not again deſtroy the Earth with a deluge *for Man's ſake*, or for Man's Sin, or *becauſe of the imagination*, &c. (*i: e:*) becauſe his Heart is corrupt, and his Actions are agreeable to it, which was the cauſe of the laſt deluge. Or the Particle *chi*, may be rendred, *although*, as it is frequently taken, as *Exod:* 5: 11: and 13: 17: and 34: 9: *Joſ*: 17: 13. *Pſal*: 25: 11: and 41: 5: and ſo the ſenſe is plain, I will not again deſtroy the Earth, *although the imagination*, &c. *i. e.* Although I have juſt cauſe to do ſo. † Or, *From his very childhood and infancy*, as the *Chaldee* and *Greek* Interpreters tranſlate it. *b i: e.* Kill or deſtroy, as the word *ſmiting* is taken, *Exod:* 21: 18: *Numb*: 14: 12: and 35: 16. *Deut*: 28: 22, 27: *Amos* 4: 9.

† Heb. *as yet all the days of the Earth.*

22 † While the earth remaineth *c*, ſeed-time, and harveſt, and cold, and heat, and ſummer, and winter, and day and night *d* ſhall not ceaſe.

c viz. In this eſtate: For though it ſeems probable that the ſubſtance of the Earth will abide for ever, after the diſſolution of the World by Fire; yet that will be in another manner, and for other purpoſes and then there will be no need of *Seed-time*, or *Harveſt*, &c. *d* Which diſtinction in a manner ceaſed in the Ark, the Heavens being covered, and all its lights eclipſed by ſuch thick and black Clouds, as never were before nor ſince.

CHAP. IX.

God renews his bleſſing, 1: *And confirms our dominion over the creatures*, 2: *Grants fleſh for food, but with the blood forbids it*, 3, 4. *The penalty of murther*, 5, 6. *God repeats his bleſſing*, 7. *His covenant with Noah, and all his creatures*, 8 —— 11: *Confirms it by the rain-bow as his token*, 12 —— 17: *Noah's three ſons*, 18, 19: *His employment*, 20. *He is drunk and uncovered*, 21: *Ham ſinfully reveals it*, 22. *His other two ſons, going backwards, covered him*, 23: *Noah knows it*, 24 *Curſes Canaan*, 25: *Bleſſes Shem firſt*, 26: *And then Japhet*, 27: *His age and death*, 28, 29.

AND God bleſſed *a* Noah, and his ſons, and ſaid unto them, * Be fruitful, and multiply, and repleniſh the earth.

* Chap. 1. 28. and 8. 17.

a (*i. e.*) Renewed the old bleſſing and grant made *chap*. 1. 28. which might ſeem to be forfeited and made void by Man's Sin, and by God's judgment conſequent upon it.

2 And the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fiſhes of the ſea †; into your hand are they delivered *.

† Before they loved and reverenced you as Lords and Friends, now they ſhall dread you as Enemies and Tyrants. * For your uſe and ſervice. I reſtore you in part to that Dominion over them, which you for your Sins have forfeited.

3 Every moving thing *b* that liveth *c*, ſhall be meat for you *d*, even as the * green herb have I given you all things †.

* Chap. 1. 29.

b Which is wholeſome and fit for food, and clean: An exception to be gathered both from the nature of the thing, and from the diſtinction of clean and unclean Beaſts mentioned before and afterwards. *c* This is added to exclude the uſe of thoſe Creatures, which either died of themſelves, or were killed by wild Beaſts, which is here forbidden implicitely, and afterwards expreſly. See *Exod*. 22: 31: *Levit*: 22: 8: *d*. It is not a command that we muſt, but a permiſſion that we may eat of them. A grant poſſibly given before the Flood, but now expreſſed, either becauſe the former allowance might ſeem to be forfeited, or becauſe as Men now grew more infirm and needed better nouriſhment, ſo the Earth was grown more feeble by the Flood, and its Fruits yielded leſs and worſe nouriſhment. † Underſtand this with the limitation above-mentioned. The green Herbs were given before, *chap*: 1: 29.

4 * But fleſh with the † life thereof *e*, *which is* the blood thereof *f*, ſhall you not eat *g*.

* Lev. 17. 14. Deut. 12. 23. Acts 15. 20. † Heb. *Soul*.

e (*i: e:*) Whilſt it lives, or taken from the Creature before it be quite dead: Which was an ancient practice, and an effect either of luxury or cruelty. *f* (*i. e.*) Which life or ſoul hath its ſeat in, and its ſupport from the Blood, and the Spirits contained in it. It is certain *Blood* is the thing which is here principally minded and forbidden, and ſo the words may be thus tranſlated and underſtood *But Fleſh* (*i: e:*) the Fleſh of living Creatures hereby allowed you *with the Life thereof*, that is to ſay, with *the Blood thereof*, wherein its Life conſiſts. Or, *But Fleſh whilſt it hath in it its Life* or *Soul*, or, which is all one, *its Blood*. *g* God thought fit to forbid this, partly that by this reſpect ſhewn to the Blood of Beaſts, it might appear how ſacred a thing the Blood of Man was, and how much God abhorred the Sin of Murther; and principally becauſe the Blood was reſerved and conſecrated to God, and was the means of atonement for Man; (which reaſon God himſelf gives, *Levit*. 17. 11, 12.) and did in a ſpecial manner repreſent the Blood of Chriſt, which was to be ſhed for the redemption of Mankind.

5 And ſurely your blood of your † lives *h* will I require *i*: at the hand of every beaſt will I require it *k*, and at the hand of man; at the hand of every mans brother *l* will I require the † life of man.

† Heb. *Souls*. † Heb. *Soul*.

* Or, *For*, as the Particle is oft taken: This being the reaſon of the foregoing prohibition. *h* Or, *Of your Souls*, *i: e:* Of your perſons; the word *Soul* being oft put for *perſon*. Or, *your Blood*, which is *for your Lives*, (*i: e:*) which by the Spirits it generates is the great preſerver and inſtrument of your Lives, and of all your vital Actions, and the great Bond which ties your Souls and Bodies together. The ſenſe of the place is; If I am thus careful for the Blood of Beaſts, be aſſured I will be much more ſolicitous for the Blood of Men, when it ſhall be ſhed by unjuſt and violent hands. *i* I will make inquiſition for the Author of ſuch bloodſhed, as I did after *Cain*, and conſequently puniſh him: For this phraſe of *requiring* implies Puniſhment. See *Gen*: 42: 22: *Deut*: 18: 19: compared with *Acts* 3: 23: *Pſal*: 9: 13: If Magiſtrats neglect this Duty, I my ſelf will avenge it by my own Hand. *k* Not for the Puniſhment of the Beaſt, which being under no Law, is not capable of Sin, nor Puniſhment; but for caution to Men, for whoſe uſe ſeing they were made, it is no abuſe of them if they be deſtroyed for Man's benefit. Compare *Exod*: 21: 28: *Levit*: 20: 15: *l* This is added, either 1. as an aggravation of the Crime, becauſe the Man ſlain was the Brother of the Murtherer; all Men being *made of one Blood*, *Acts* 17: 26. And *having one Father*, even *God*, *Mal*: 2: 10: and *Adam* too. Upon which account all Men are frequently called one another's *brethren*, as is manifeſt from *Gen*: 26: 31: and 29: 4. *Levit*: 19: 17: and 25: 14: and 26: 37: and from many other places of Scripture. Or, 2. As an aſſurance of the Puniſhment of the Murtherer, without any exception of the neareſt Relation; which, though it makes the Sin greater, yet many times is a ſecurity againſt Puniſhment, the Murtherer eaſily finding Favour and Pardon from his Parents and dear Friends. But the former ſenſe ſeems the better.

6 * Whoſo ſheddeth † mans blood *m* by man *n* ſhall his blood be ſhed *: for in the image of God made he man *o*.

* Matth. 26. 52. Revel. 13. 10. † Or, *the blood of man in man*. * Chap. 1: 27.

m Wilfully and unwarrantably. For there is a double exception to this Law, 1. Of caſual Murther, expreſſed *Numb*: 35: 31. *Deut*: 19: 4. 2 Of death inflicted by the Hand of the Magiſtrat for Crimes deſerving it, mentioned in the following words, and elſewhere *n* (*i: e:*) By the Hand of Man, namely the Magiſtrat, *Rom*: 13: 4. Who is hereby impowered and required upon pain of my higheſt diſpleaſure to inflict this Puniſhment. See *Exod*. 21: 12: *Levit*: 24: 17: *Matth*: 26: 57: Or, *For that Man*, *i: e:* For that Man's ſake, whoſe Blood he hath ſhed, which cries for Vengeance. *o* So that Murther is not only an offence againſt Man, but alſo an injury to God, and a contempt of that image of God, which all Men are obliged to reverence and maintain, and eſpecially Magiſtrats, who being my Vicegerents and Servants, are therefore under a particular obligation to puniſh thoſe who deface and deſtroy it.

7 And you, be ye fruitful, and multiply *p*, bring forth abundantly in the earth, and multiply therein.

p (*i. e.*) As for you, I do not repent of that former Bleſſing I gave to your Parents, *Gen*. 1. 28. but do hereby renew it to you and to your Seed after you.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant *q* with you, and with your ſeed *r* after you;

q (*i: e:*) My promiſe: For the Beaſts included in this Covenant, *verſe* 10. are not capable of a Covenant properly ſo called. And the word *Covenant* is oft uſed for a ſimple Promiſe; as we ſhall ſee hereafter. *r* (*i e.*) Your Poſterity, as that word is frequently taken, as *Gen*. 12. 7. *Exod*. 28. 43, *&c.*

10 And with every † living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth *.

† Heb. *Living Soul.*

* To wit, which ſhall hereafter be in the Earth. So they are diſtinguiſhed from thoſe which were now *with* them.

11 And * I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there any more be a flood *s* to deſtroy the earth.

* Iſa. 54. 9.

s (*i. e.*) An univerſal deluge: For particular inundations there have been, whereby Towns and Countries have been overwhelmed with all their Inhabitants.

12 And God ſaid, This *is* the token of the covenant *t* which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

t This, (*i: e:*) The bow mentioned in the next verſe; I appoint to you for a ſenſible ſign and evidence to aſſure you, that I ſhall perform this Covenant or Promiſe.

13 I do ſet † my bow *u* in the cloud *x*, and it ſhall be for a token of a covenant between me and the earth.

† Heb. *I have given*, (*i. e.*) I will from time to time give and place. *u* God calleth it *his Bow*, partly becauſe it was his workmanſhip, and chiefly becauſe it was his pledge and the ſeal of his Promiſe. *x* A proper ſeat for it: That they might now fetch an Argument of Faith from thence, whence before they had matter of juſt fear; and that which naturally was, and is a ſign of Rain, might by this new Appointment of God, be turned into an Aſſurance, that there ſhould be no ſuch overflowing Rain as now had been.

14 * And it ſhall come to paſs, when I bring a cloud over the earth *y*, that the bow ſhall be ſeen in the cloud:

* Eccleſ. 43. 11, 12.

y Not always, but very frequently, which is ſufficient for this purpoſe.

15 And I will remember my covenant, which *is* between me, and you, and every † living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

† Heb. *every living Soul in all fleſh.*

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant *z* between God and every living creature of all fleſh that *is* upon the earth.

z (*i. e.*) This Covenant made with all ſucceeding Generations of Men and Beaſts. This and the like ſpeeches are oft aſcribed to God after the manner of Men, who being forgetful, need helps for their Memory.

17 *And* God ſaid unto Noah, This *is* the token of the covenant *a*, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

a The ſame thing is ſo oft repeated for the ſtrengthning of the Faith of all men, and eſpecially of *Noah* and his Sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

18 ¶ *And* the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the Father of † Canaan *b*.

† Heb. *Chenaan.*

b Which is here mentioned to make way for the following relation.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread *c*.

c A Truth which the old Heathens were not ignorant of, though they changed the Names, and mixed their Fables with it; for they tell us that *Saturn* and his three Sons divided the World among themſelves. And it is apparent, That their *Saturn* was no other than our *Noah*, becauſe they tell us he was the common Parent and Prince of all Mankind, alſo an Husbandman and Vine-dreſſer, all which *Noah* was. They ſay he was born of the Sea, becauſe *Noah* came out of the Waters: That he devoured all his Children except three, becauſe *Noah condemned* and foretold the deſtruction of all the reſt of *the World*.

20 And Noah began *to be* an husbandman *d*, and he planted a vineyard.

d (*i: e:*) Was an Husbandman, as he had been before. The Verb, *to begin*, doth oft abound; and is applied to him that continueth, or repeateth an Action begun before. Thus Chriſt is ſaid to *begin to caſt out*, Mark 11. 15 and to *begin to ſpeak*, Luke 12. 1. For which in the parallel places he is ſaid only *to caſt out*, Matth. 21. 12. and *to ſpeak*, Matth. 16. 6.

21 And he drank of the wine, and was drunken *e*, and he was uncovered *f* within his tent.

e Either through ignorance and inexperience of the nature and ſtrength of that Liquor, or through the infirmity of the fleſh, which was tempted by its great, and, to him, new pleaſantneſs, and by the refreſhment he found in it, under the weary labours of his Body, and the ſad thoughts of his Mind, for the deſolate condition of the World. *f* Either to relieve himſelf againſt the heat of the Climate and ſeaſon, or from his Negligence and Careleſneſs; which might eaſily happen, becauſe Men's Garments, at that time, were looſe, as they were in the following ages, when Breeches were not in common uſe, and therefore were peculiarly preſcribed to the Prieſts, *Exod.* 28. 42. *Ezek.* 44. 18, 19.

22 *And* Ham *g* the father of Canaan *h* ſaw the nakedneſs † of his father and told his two brethren without *.

g Whoſe grown age was a great aggravation of this Sin. *h* This is here added as a reaſon of *Canaan*'s Curſe, *verſe* 25. † (*i: e:*) The ſecret parts, oft ſo called, as *Levit:* 18: and elſewhere. * (*i: e:*) Who were then without the Houſe or Room where their Father lay in that poſture, whom he invited to that proſpect.

23 *And* Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 *And* Noah awoke from his wine †, and knew *i* what his younger ſon *k* had done unto him.

† (*i. e.*) From his Drunkenneſs, or from his Sleep, the effect of it. *i* Either by the information of his Sons, or by divine Inſpiration. *k* Or, *his little Son*, either *Ham* mentioned, *verſe* 22: or *Canaan* mentioned in the next verſe; by comparing of which places it may be gathered, that *Canaan* firſt ſaw it, and told his Father *Ham* of it, and he told it to his Brethren. The latter ſeems here principally intended, 1. Becauſe the Curſe following is appropriated to him. 2. Becauſe of the title of *younger* or *little Son*, which ſeems not to be ſo properly added if *Ham* was meant; both becauſe it doth not appear that he was the youngeſt, for whereſoever theſe three Brethren are mentioned, he is always put in the middle place, and becauſe that addition ſeems to be unneceſſary and impertinent to the preſent buſineſs, which if *Canaan* be intended, is proper and pertinent, by way of diſtinction, to ſhew that he ſpake of his Grandſon, or his Sons Son. *Object.* He calleth him his *Son*. *Anſw.* Grandchildren are frequently called their Grandfathers Sons in Scripture, as *Geneſis* 29: 5: 2 *Samuel* 19: 24: 1 *Chron:* 1: 17.

25 And he ſaid *l*, Curſed *m be* Canaan *n*; a ſervant of ſervants *o* ſhall he be unto his brethren.

l Not from the paſſion of Revenge, but by divine Inſpiration, and the ſpirit of Propheſy. *m* (*i: e:*) Hateful to God, abhorred by Men, miſerable in his Perſon and Poſterity. *n Queſt.* Seing *Ham* committed the Crime, Why is the Curſe inflicted upon his Son *Canaan*? *Anſw.* 1. When *Canaan* is mentioned, *Ham* is not exempted from the Curſe, but rather more deeply plunged into it, whilſt he is pronounced accurſed, not only in his Perſon (which is manifeſtly ſuppoſed by his commiſſion of that Sin for which the Curſe was inflicted) but alſo in his Poſterity, which doubtleſs was a great aggravation of his Grief: As on the contrary *Joſeph* is ſaid to be bleſſed, when his Children are bleſſed, *Gen:* 48: 15, 16. 2. It ſeems therefore very probable from theſe Words, and the Hebrew Doctors, and others affirm it, that *Canaan* did partake with his Father in the Sin, yea, that he was the firſt diſcoverer of his Father's Shame. 3. *Canaan* is particularly mentioned by the ſpirit of Propheſy, in regard of the future extirpation of that People; and this is here remembred for the encouragement of the *Iſraelites*, who were now in their expedition againſt them. 4. This may be an Ellipſis, or defect of the word *Father*; for ſuch relative words are oft-times omitted and underſtood in Scripture, as *Matth:* 4: 21: *James* of *Zebedee*, for *the ſon of Zebedee*. *John* 19: 25: *Mary of Cleopas*, for *the wife of Cleopas*. *Acts* 7: 16: *Emmor of Sychem*, for *the Father of Sychem*, as our Engliſh Tranſlation rightly ſupplies it from *Gen:* 33: 19: Thus *Goliah* is put for *Goliah*'s *Brother*, as is evident by comparing 2 *Sam:* 21: 19: with 1 *Chron:* 20. 5: So here *Canaan* may be put for *the Father of Canaan*, as the Arabick Tranſlation hath it, that is, *Ham*, as the *Seventy* here render it. And though *Ham* had more Sons, yet he may be here deſcribed by his relation to *Canaan*, becauſe in him the Curſe was more fixed and dreadful, reaching to his utter extirpation, whilſt the reſt of *Ham*'s Poſterity in after ages were bleſſed with the ſaving knowledge of the Goſpel. *o* (*i: e:*) The vileſt and worſt of Servants; as *Vanity of Vanities*, is the greateſt Vanity, *Eccleſ.* 1. 2. and *great Wickedneſs*, *Hoſ:* 10: 15: is in the Hebrew *Wickedneſs of Wickedneſs*, and *King of Kings* is put for the chief of Kings.

20 *And* he ſaid, Bleſſed be the Lord God of Shem *p*; and Canaan ſhall be † his Servant.

† Heb. *Servant to them.*

p Queſt. What is this to *Shem*? For it is not *Shem*, but God who is here bleſſed. *Anſw* 1. *Shem* alſo is here bleſſed, and that in the higheſt degree, becauſe the Lord hath here declared himſelf to be *Shem*'s God. Now for God to be ſaid to be any Man's God, is every where mentioned as the height of Bleſſedneſs. See *Gen:* 17: 7: *Pſal:* 144: 15: *Jer:* 31: 33: *Matth:* 22: 32. But the phraſe is here juſtly varied. The Curſe is fixed upon *Ham*, becauſe Man alone is the Author of his own Sin, and the Cauſe of his Ruine: But becauſe God is the Author and Fountain of all the Good that Man either doth or receiveth, therefore the Bleſſing is emphatically given to God, who only doth the Work, and of right is to receive all the Glory, yet ſo as it redounds to *Shem* alſo. And *Shem* is here peculiarly mentioned, not *Japheth*, both for the comfort of the *Iſraelites*, whoſe Progenitor he was, and becauſe this Bleſſing was firſt ſeated and long continued in *Shem*'s Poſterity alone, *Japheth*'s Poſterity being for a long time excluded from it: and becauſe the Lord Chriſt, who is often called *the Lord* and *God* in Scripture, did take Fleſh from *Shem*; and ſo the Incarnation of Chriſt may be here foretold; and *Shem* highly honoured and bleſſed in this, that he ſhould be the Father of Chriſt according to the Fleſh, *Rom:* 9: 5. *Anſw.* 2. This may be a ſhort and abrupt manner of Speech, which is frequent in the Hebrew Tongue; and it may ſignify that *Shem* ſhould be ſo eminently bleſſed, that men beholding it, ſhould be wrapt up into Admiration, and break forth into the Praiſes of that God who gave ſuch gifts unto men, and did ſo great things for *Shem*. *Anſ.* 3 The words may be otherwiſe rendred, either thus, *bleſſed*, O *Lord God*, let *Shem* be, *i: e:* do thou bleſs him. So it is only the conſtruct from *Elohe*, for the abſolute *Elohim*, which is not unuſual in Scripture: Or thus, *Bleſſed of the Lord God* be *Shem*, or ſhall *Shem* be. So here is only a defect of the Hebrew Particle *min*, which is oft wanting.

27 God ſhall * enlarge Japheth *q*, and he ſhall dwell in the tents of Shem *r*, and Canaan ſhall be † his ſervant *s*.

* Or, *perſwade.*
† Heb. *ſervant to them.*

q Or, *Enlarge to Japheth*, underſtand here *his place*, as *Gen:* 26: 22: *Pſal:* 4: 1: or *his border*: Which was very literally made good to him, becauſe he had a very numerous Poſterity; and by them he poſſeſſed the largeſt part of the World, even all *Europe*, a great part of *Aſia*, and as it is probable *America* alſo. Or, *God ſhall perſwade Japheth*, to do what follows, to dwell in *Shem*'s Tents, where God dwelleth; and ſo to be re-united to his Brother *Shem* both in Affection and in Religion, in both which the Gentiles, the greateſt part of whom were *Japheth*'s Poſterity, were for a long time at an irreconcileable diſtance from the *Jews*. *r* (*i. e.*) Shall be of the ſame Church with *Shem*, *i. e.* of the Church, which is called in Scripture *the Tents or Tabernacles of Judah*, or *of Jacob*, or in general *of the Saints*, *Zech.* 12. 7. *Mal.* 2. 12. *Revel.* 20. 9. and here *of Shem*, in whoſe Poſterity the Church was firſt and longeſt ſettled. And *to dwell* with another, notes friendly Aſſociation and Communion with him, as when God is ſaid to *dwell with Men*: And when *the Wolf* is ſaid to *dwell with the Lamb*, *Iſa.* 11. 6. Poſſibly this may note *Japheth*'s Succeſſion into *Shem*'s Tents, or coming into their place and ſtead, or the calling of the Gentiles, together with the rejection of the Jews; as the *Reubenites* are ſaid to *dwell in the Tabernacles of the Hagarens*, whom they ſubdued and expelled, 1 *Chron.* 5. 10. *s* This was eminently accompliſhed; for though *Shem* and *Japheth*, in their Poſterity, did ſucceſſively conquer and rule one over the other, yet none of *Ham*'s Poſterity did ever bear rule over *Japheth*; but *Ham*, though for a time he bore ſway in his Son *Nimrod*; yet that Dominion ſoon expired, and the *Aſſyrians*, *Chaldeans*, *Grecians*, and *Romans*, ruled the World for a ſucceſſion of many Ages; and *Ham*'s People were conſtantly their Servants and Subjects.

28 And Noah lived after the flood three hundred and fifty years *t*.

t Which reacheth to the fifty eighth Year of *Abraham*'s age, as the Jews note. And ſo we have a manifeſt Account of the Propagation of Religion, from the beginning of the World to this Day. *Noah* received it from his Parents, who had the account of it from their firſt Father *Adam*'s own Mouth, and tranſmitted it to *Abraham*; and its deſcent from him to the Jews, and by the Jews to others is ſufficiently known. Within this time alſo *Noah* ſaw the Building of *Babel*'s Tower, the horrid Wickedneſs and Idolatry of his Children, and the bloody Wars which even then aroſe between ſome of them.

29 And all the days of Noah were nine hundred and fifty years *u*, and he died.

u Here is an omiſſion of that ſolemn clauſe uſed in all the preceding Generations, *And he begat Sons and Daughters* ; which implies that *Noah* had no more than theſe three Sons, which alſo appears from the 19*th*. verſe of this chapter.

CHAP. X.

Noah's poſterity, 1. *Sons of Japhet*, 2----5. *Of Ham*, 2----14. *Among whom Nimrod the firſt monarch and tyrant* ; *he reigns in Babel*, *&c.* 10. *Aſher builds Nineveh*, *&c.* 11. *Sons of Canaan*, 15. *Their border*, 19. *Of Shem*, 21----31.

THis Chapter, though it may ſeem to ſome unprofitable, as conſiſting almoſt wholly of Genealogies, yet hath indeed great and manifold uſes. 1. To ſhew the true Original of the ſeveral Nations ; about which all other Authors write idely, fabulouſly and falſly, and thereby to manifeſt the Providence of God in the Government of the World and Church, and the Truth and Authority of the Holy Scriptures. 2. To diſcover and diſtinguiſh from all other Nations, that People or Nation in which God's Church was to be, and from which Chriſt was to come. 3. That *Noah*'s Propheſy concerning his three Sons might be better underſtood, and the accompliſhment of it made evident. 4. To explain divers prophetical Predictions and other paſſages of Scripture, as will appear in the ſequel. For the better underſtanding of this Chapter, compare with it 1 *Chron*: 1. from *verſe* 4. to 24. And conſider theſe three things. 1. In the ſearch of theſe Genealogies, we muſt avoid both Careleſneſs for the reaſons now mentioned, and exceſſive Curioſity about every particular Perſon here named, and the People ſprung from him ; which is neither neceſſary, nor profitable, nor indeed poſſible now to find out, by reaſon of the great changes of names through length of time, loſs of ancient Records, differences of Languages, extinction of Families, conqueſt and diſtruction of Nations, and other Cauſes. It may ſuffice that divers of them, and thoſe the moſt eminent, are evident and diſcernable at this day, as will appear in the progreſs, by which we may and ought to preſume the Truth of the reſt, whoſe Names are loſt in the publick Confuſions of the World in former Ages, of whom I ſhall therefore be ſilent, and only ſpeak of the principal Perſons, and that briefly. 2. The ſame people which were originally ſeated in one place, did oft times ſhift their places, or at leaſt ſent forth Colonies ; and that ſometimes into places far diſtant from their Brethren, as appears from the ancient and famous Expeditions mentioned in Sacred and Prophane Story. So you muſt not wonder if you meet with the ſame People in divers Countries. 3. In General, the World was divided into three Parts, whereof the more Eaſtern parts were allotted to *Shem* and his Iſſue, the more Southern parts to *Ham*, and the more Northern parts of it to *Japheth*.

*1 Chron: 1: 5. NOW theſe *are* the generations of the ſons of Noah ; Shem, Ham, and Japheth : and unto them were ſons born after the flood.

2 * The ſons of Japheth *a* : Gomer and Magog *c*, and Madai *d*, and Javan *e*, and Tubal *f*, and Meſhech *g*, and Tiras *h*.

a Whoſe Portion was at firſt *Aſia the leſs*, and afterwards by degrees all *Europe*, and the Northern parts of *Aſia*. This is he ſo much celebrated among the Greeks, by the name of *Japetus*. *b* Whoſe Poſterity are reckoned among the Northern People, *Ezek*. 38: 6. and were ſeated in the Northern parts of the leſſer *Aſia*, and afterwards about *Thracia* ; and from him were called *Gomari*, and by an eaſy change *Cimbri*, or *Cimmerii*. *c* The Father of the *Sythians*, as may be gathered from *Ezek*: 38: 2, 3, 15. and 39: 3, 6. *d* Whoſe poſterity, whereſoever they were firſt placed, in *Macedonia*, or elſe here, afterward were fixed in *Media*, and were called *Medes*, and in the Hebrew by the Name of their Father *Madai*, as appears from 2 *Kings* 17: 6. *Iſa*: 13: 17. *Jer*: 13: 17. and 25. 25. *Dan*: 5. 28. and 6: 8. *e* Of whom came the *Grecians*, who are called by themſelves *Iaones* or *Iones*, and in the Hebrew *Jevanim*, and their Countrey *Greece*, *Javan*. See *Iſa*: 66: 19. *Ezek*: 27. 13, 19. *Dan*: 8: 21 and 10. 21. *f* Of whom came the *Iberi*, anciently called *Thobeli*, a People of *Aſia*, near the *Euxine* Sea. See *Ezek*: 27 13. and 32: 6. and 38: 2, 3. *g* The Father of the *Moſchi*, *i. e.* the *Muſcovites*, or rather as others think, the *Capadocians*, who were anciently called *Meſchini*, and *Moſchi*, and their chief City *Maraca*. *h* The Father of the *Thracians*; amongſt whom is a River and Haven called *Athyras*, and who worſhipped their God *Mars*, under the Name of *Thuras*.

3 And the ſons of Gomer ; Aſhkenaz *i*, and Riphath *k*, and Togarmah *l*.

i Whoſe Seed poſſeſſed *Pontus* and *Bithynia*, and the Neighbouring parts, from whom they took the Names of the Lake and Haven called *Aſcanius*, and the Sea called *Axenus*, or *Euxinus*. *k* Called *Diphath*, 1 *Chron*: 1: 6. The Letters *Daleth* and *Reſh* being oft interchanged, as we ſhall ſee in other inſtances. His Poſterity dwelled in or near *Pontus* and *Bithynia*, where *Mela* and *Pliny* and *Solinus*, place the *Riphæi*, or *Riphaces*, and the *Paphlagonians*, who were anciently called *Piphatæi*. *l* Whoſe Poſterity are joyned with *Gomer*'s. See *Ezek*. 27: 14: and 38. 6. and were, as ſome think, the *Phrygians* and *Galatians*, and of them the *Gauls* and *Germans* ; or, as others, the *Armenians*, and of them the *Turks*.

4 And the ſons of Javan ; Eliſha *m*, and Tarſhiſh *n*, Kittim *o*, and Dodanim *p*.

m The Father of the *Grecians* properly ſo called, who have preſerved his Name and remembrance in the Cities, *Elis*, and *Eliſſus*, in a tract of ground called *Ellas*, and in the *Elizian Fields*. And from theſe came the *Æolians*, a People of the leſſer *Aſia*, where many of the *Grecian* Colonies were ſeated. *n* The Father of the *Cilicians*, from whom their chief City *Tarſus*, in Hebrew *Tarſhiſh*, took its Name. See *Ezek*: 27: 12: *Jon*. 1: 13. *Acts* 22: 3. and from whom the whole *Mediterranian* Sea is called *Tarſhiſh*, becauſe the *Cilicians* were in a great degree Maſters of that Sea. *o* Or, *Chittim*, the Father of the *Macedonians*, and *Italians* too, as may be gathered from hence, becauſe both their Countries are called by the Name of *Chittim* ; *Macedonia*, 1 *Mac*: 1: 1. and 8, 5. and *Italy*, *Numb*: 24: 24. *Dan*: 11: 30. See alſo *Iſa*: 23. 1. *Jer*: 2: 10. Beſides that there are other Evidences in prophane Writers that the *Italians* came from the *Grecians*. *p* Called alſo *Rhodanim*, 1 *Chron*: 1: 6. See *Riphath* in the former verſe. His Poſterity is uncertain. Moſt probably he was ſeated near his Brethren in ſome part of *Greece*. And the *Greeks* ſeem to have worſhipped him under the Name of *Jupiter Dodonæus*, whoſe famous Oracle was in the City *Dodona*.

5 By theſe were the iſles *q* of the gentiles divided *r* in their lands ; every one after his tougue *s*, after their families *t*, in their nations.

q Not *Iſles* properly ſo called : For why ſhould they, having their choice, forſake the Continent for Iſlands, and thereby cut off themſelves from their Brethren ? And where had they Ships to tranſport them ? But the word *Iſles* here and elſewhere ſignifies all thoſe Countries that had the Sea between them and *Judea*, as it doth *Iſa*: 11. 10, 11. and 40: 15. *Jer*: 2. 10. and 25: 22. *Ezek*: 27. 3. *Zepha*. 2: 11. And *Iſles* are here put for the Inhabitants, as the word *Earth* and *Land* are commonly uſed. *r* This diviſion of the World among them being a work of great weight, was doubtleſs managed with great Care and Conſultation, and the advice of their Heads and Governours, and above all by the wiſe and ſpecial Providence of God, which at this time did particularly *determine the bounds of their* ſeveral *Habitations*, as it is Recorded, *Acts* 17: 26. *s* (*i. e.*) According to their ſeveral languages, into which they were divided at *Babel*. By which it appears that this diviſion, though mentioned before, was not executed till after the confuſion of Languages at *Babel*. *t* Here obſerve the Wiſe and Gracious Providence of God mixed with this judgment, that God diſtributed the Languages according to the difference of Families and Nations, that each ſeveral Nation, and all the Families, or Branches of that Nation ſhould have one and the ſame Language ; whereby both Union and Love were preſerved among themſelves, and the ſeveral Nations were diſtinguiſhed one from another ; which was very fit and neceſſary for many Reaſons : As that the Church of God, which was confined to the Hebrew Nation, might neither be mixed with, nor infected by the Idolatrous Nations ; and that it might be evident to the World, that the *Meſſias* was born of the Seed of *Abraham* according to God's promiſe, *&c.*

6 ¶ * And the ſons of Ham *u* ; Cuſh *x*, and Mizraim *y*, and Phut *z*, and Canaan *a*. *1 Chron: 1: 8.

u Whoſe Poſterity were diſpoſed into the parts South from *Babel*, both in *Aſia* and *Africa*. See 1 *Chron*. 4: 40. *Pſal*: 105: 27. *x* The Father both of the *Ethiopians* and the *Arabians* : Who, as it ſeems, ſent forth a Colony from themſelves more Eaſtward, even near to *India*. See *Gen*: 2: 13. 2 *Kings* 19: 9: *Job* 28. 19. *Jer*: 13. 23: and 46: 9. *y* The Father of the *Egyptians*, who are generally known in Scripture by that Name. *z* Of whom ſprung the *Libyans*, among whom is the River *Put*, and the Moors. See *Jer*: 46: 9. *Exek*: 27: 10: and 30: 5. *Nahum* 3: 9. *a* The curſed Parent of that accurſed Race of the *Canaanites*, well known in Scripture, *Gen*: 10. 25.

7 And the ſons of Cuſh ; Sheba *b*, and Havilah *c*, Sabtah *d*, and Raamah *e*; and Sabtecha *f* : and the ſons of Raamah ; Sheba *g*, and Dedan *h*.

b Or, *Seba*, or *Saba*, whoſe Seed were the *Sabeans* in *Arabia* the Deſart. See *Pſal*: 72: 10. *Iſa*. 43: 3. and, as ſome think, the *Abyſſines* in *Africa*. *c* The Father of the Inhabitants of *the Land of Havilah*, mentioned *Gen*: 2: 11. a Land in the moſt Eaſtern part of *Arabia*, this being oppoſed to *Sur*, a Deſart near *Egypt*, as the two remoteſt bounds of *Arabia*, *Gen*: 23: 18: 1 *Sam*. 15: 7. *d* The Father of thoſe People who were ſeated in the lower part of *Arabia* the happy, near the *Perſian* Gulf, who alſo ſent forth a Colony into *Perſia*. For in thoſe parts we meet with the *Sabateni* in *Joſephus*, the *Stabæi*, and *Meſabathi* in *Ptolomy* and *Pliny*. *e* From whom deſcended another people dwelling in the ſame *Arabia*. See *Ezek*. 27: 22. *f* The Father of another People adjoyning to them. *g* The Father either of that People which inhabited *Æthiopia*, who were known by that Name. See 1 *Kings* 10: 1, 4. *Ezek*. 27. 22. *Matth*: 12: 42. *Acts* 8: 27. Or rather of another People in *Arabia* : So the ſeveral Sons of *Cuſh* are conveniently ſeated one near another. And thoſe *Ethiopians* in *Africa* might be a Colony either of theſe, or rather of the Poſterity of the former *Seba*. *h* Of whoſe Poſterity, ſee *Ezekiel* 27: 15. and 38. 13.

8 And Cuſh begat Nimrod *i* : he began to be a mighty one in the Earth.

i Whom he placeth laſt of all his Sons, becauſe he was to ſay more of him.

9 He was a mighty hunter *k*, before the LORD *l* : wherefore it is ſaid *m*, Even as Nimrod the mighty hunter before the LORD.

k Firſt of Beaſts, and by that occaſion of Men. For when Men were few, and lived diſperſedly, and wild Beaſts abounded, and moſt of all in thoſe parts, by Hunting and Deſtroying of thoſe Beaſts, he got much Reputation and Favour with Men, who thereby were ſecured in their Dwellings. In confidence hereof, and having this occaſion to gather great companies of the youngeſt and ſtrongeſt Men together to himſelf, by their help he eſtabliſhed a Tyranny and Abſolute Power over Men, Enſnaring, Hunting after, and Deſtroying like Beaſts, all thoſe Men who oppoſed his Dominion. Tyrants and Perſecutors are oft in Scriptures called *Fowlers* and *Hunters*, as *Pſal*: 91: [illegible]. *Jer*: 16: 16. *Lament*: 3: 52: and 4: 18. *l* An aggravation of his Crime, that it was done in God's preſence, impudently and in contempt both of God, who had ſo lately manifeſted his deteſtation of this Sin by the deſtruction of the World, amongſt other Sins, for this very Sin of Violence, *Gen*: 6: 13. and of his great Grandfather *Noah* then Living and Preaching, who probably did admoniſh him of the wickedneſs and danger of this practice. Thus he ſhewed that he neither feared God nor reverenced Man, if they withſtood him in his Uſurpation of Dominion. *m* It became a Proverb, when any Man was haughty, and cruel and tyrannical, and that joyned with impudence and obſtinacy, That he was another *Nimrod*.

† Gr. *Babylon.*

10 And the beginning of his kingdom *n* was † Babel *o*, and Erech, and Accad, and Calneh *p*, the land of Shinar *q*.

n (*i. e.*) Either his Chief and Royal City, or the place where his Dominion began, and from whence it was extended to other parts. *o* Which being not built till the confuſion of Languages, *chap*: 11: 4. ſheweth that this, though here mentioned upon occaſion of the Genealogy, was not executed till afterward ; it being very uſual in Scripture to neglect the order of time in Hiſtorical Relations. *p* Called *Calno*, *Iſa.* 10: 9. and *Canne*, *Ezek.* 27: 23. and as it is here, *Calneth*, *Amos* 6: 2: Where it is mentioned amongſt the eminent Cities. *q* (*i. e.*) In *Meſopotamia.* This clauſe belongs to all the Cities here named ; and is added for diſtinction ſake, becauſe there is a *Babylon* in the Land of *Egypt*, and there might be other Cities of the ſame Name with the reſt in other Countries.

* Or, *he went out into Aſſyria.*
* Or, *the ſtreets of the City.*

11 Out of that land * went forth Aſſhur *r*, and built Nineveh *s*, and * the city Rehoboth *t*, and Calah.

r A Man ſo called, *either* 1. *Aſſhur* the Son of *Shem*, who forſook the Land; either being forced by, or weary of *Nimrod*'s Tyranny and Impiety, and erected another Kingdom. But it is not probable either that *Moſes* would here relate an exploit of a Man whoſe Birth is not mentioned till *verſe* 22 or that one ſingle Son of *Shem* would be here diſorderly placed among the Sons of *Ham.* Or, 2. Another *Aſſhur* of *Ham*'s race. But it ſeems moſt likely that *Aſſhur* is the Name of a Place or Countrey, even of *Aſſyria*, which in the Hebrew is called *Aſſhur* ; and that the words ſhould be thus rendered ; *he*, i. e. *Nimrod went forth.* out of his own Land to *Aſſhur* to war againſt it, and add it to his Empire : For to *go forth* is commonly aſcribed to thoſe that go to war, or to battle, as *Judg.* 2: 15 and 11: 3. 2 *Sam*: 11: 3. *Pſal*: 60: 12. and the Particle *to* is here underſtood, as it is, 2 *Sam*: 6: 10. and 10. 2. compared with 1 *Chron.* 13: 13: and 19: 2. *s* A famous and vaſt City near the River *Tigris*, but ſo ruined by time, that the Learned are not agreed about the place where it was ſcituate. *t* Of which ſee *Gen.* 36: 37. 1 *Chron.* 1: 48.

12 And Reſen between Nineveh and Calah : the ſame *u is* a great city.

u Either 1. *Nineveh*, which is called *a great city*, *Jonah* 3: 3: and 4 11. and indeed was ſo, being Sixty Miles in compaſs Thus it is a trajection, and the relative is referred to the remotter Noun, as ſometimes is done, though this ſeems to be a little forced. Or, 2 *Reſen* ; ſo the meaning is, though this City be much inferiour to *Nineveh*, yet this alſo, if compared with moſt others, is a great City.

* Jer: 46. 9.

13 And Mizraim begat * Ludim *x*, and Anamim, and Lehabim, and Naphtuhim,

x Of this and the following Names here, and *verſe* 14. obſerve two things, 1: They are not the names of Perſons, but of People or Nations ; and the word *Father* is here underſtood *Ludim*, for the Father of the People called *Ludim*, and ſo the reſt. 2. That they are the ſeveral Nations dwelling in *Africa*, ſpringing from the *Egyptians*, which, as they multiplied, went further and further Weſtward and Southward from *Egypt.*

14 And Pathruſim *y*, and Caſluhim (out of whom came Philiſtim *z*) and Caphtorim.

y The Inhabitants of *Pathros*, of which ſee *Iſa*: 11: 11. *Jer*: 44. 1, 15. *Ezek*: 29: 14 *z* The meaning is, they came out of his Loins, or were his Off-ſpring, which might be true ; though afterwards we find them ſeated amongſt the Off-ſpring of *Canaan*, having driven out the former Inhabitants, as was uſual in thoſe ancient times. *Object.* The *Philiſtines* are elſewhere ſaid to come from *Caphtorim.* See *Jer*: 47: 4. *Anſw.* Therefore ſome make a trajection here, which is not unuſual ; and read the words thus *and Caſluhim*, and *Caphtorim, out of whom came Philiſtim.* But this ſeems forced, nor is it neceſſary : For the place may be thus read without any Parentheſis : *And Caſluhim, out of whom came the Philiſtim and Caphtorim* which two latter were Brethren, both the Son of *Caſluhim* ; and ſo might at firſt dwell together, whence their Names are promiſcuouſly uſed one for another ; and the *Caphtorims* are ſaid to *dwell in Azzah*, or *Gaza*, the known ſeat of the *Philiſtines*, *Deut*: 2: 23. Afterwards they might be divided firſt in their Dwellings, then in their Affections, and War one againſt another, and the *Caphtorims*, ſeem to have ſubdued and enſlaved the *Philiſtines*, and carried them into their Countrey, whom therefore God is ſaid to *bring* and deliver *from Caphtor*, *Amos* 9: 7. and the *Caphtorims* either then or afterward might be deſtroyed and extirpated by the hand of God or Men, whence the *Philiſtines*, in after times, are called *The remnant of the Countrey of Caphtor*, Jer: 27: 4.

† Heb. *Tzidon.*

15 ¶ And Canaan begat † Sidon his firſt-born *a*, and Heth *b*,

a The Father of the People, and builder of the City of *Sidon*, *Joſ*: 11: 8: and 19: 28: *b* Of whom came the *Hittites*, *Joſ.* 1: 4. and 9: 1, &c.

16 And the Jebuſite *, and the Amorite, and the Girgaſite,

* Of this and the other People following See *Joſ*: 18: 22, 28. 2 *Chron*: 13: 4. *Iſa*: 49: 12. *Ezek*: 27: 8, 11. *Amos* 6: 2, 14, &c.

17. And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hemathite ; and afterward were the families of the Canaanites ſpread abroad *c*.

c Diſperſed in the ſeveral quarters of the Land, who, before they grew ſo numerous, dwelt together in the ſame place.

† Heb: *Azzah.*

19 And the border of the Canaanites was from Sidon *d*, as thou comeſt to Gerar, unto † Gaza *e* ; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim *f*, even unto Laſha *g*.

d (*i. e.*) The City and Countrey of *Sidon*, on the North-weſt. *e* On the South-weſt. *f* On the South and South-eaſt. *g* On the North-eaſt.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their Nations.

† Or, *the elder Brother*, &c.

21 Unto Shem alſo the father of all the children of Eber *h*, the † brother of Japheth *i* the elder *k*, even to him were children born.

h (*i. e.*) Of the Hebrews, the only Church and People of God when *Moſes* wrote, who are called *Eber*, *Num*: 24: 24. as here, *The children of Heber.* And he is here called the father of them peculiarly, though he had other Children, becauſe he was their Father not only by natural Generation, but alſo in reſpect of the Promiſe of God, which was conveyed to them through *Shem*'s Hands, and of that Faith and Holineſs, wherein he was their Predeceſſor and eminent Pattern : Even as *Ham*, though he had other Sons, is eſpecially called *the Father of Canaan*, *Gen*: 4: 22. Becauſe his Father's Curſe reſted upon him, *verſe* 25. *Object. Eber* had many other Children here Recorded, and therefore in that Senſe *Shem* was not *The Father of all the Children of Eber.* *Anſw.* Though *Eber* had other Children, yet none are called in Scripture *The Children of Eber*, or which is all one, *the Hebrews*, but *Abraham*'s Poſterity : Even as though *Abraham* had divers other Children, yet the *Iſraelites* are in many places peculiarly called the *Children of Abraham.* And the ungodly Jews, when they degenerat from God and Godlineſs, God takes away their Name, and denieth them to be Jews, *Rom*: 2: 28. and calls them *Sodomites*, *Iſa*: 1: 10. And therefore no wonder, if *Joktan* and his Poſterity having, as it is probable, forſaken their Father's God, and turned Idolaters, be here diſowned as Baſtards, and blotted out of the honourable Catalogue of *The Children of Heber.* See *Rom*: 9: 8. *i Japheth* alone is here mentioned as his Brother, and not *Ham*, becauſe he was deſervedly ſhut out from *Shem*'s Bleſſing pronounced by *Noah*, and was accurſed of God, whereas *Japheth* was partaker with *Shem*, both in the Piety exercised towards their Father, and the Bleſſing thereupon pronounced : The word *Brother* being often applied to Perſons alike in Condition, Diſpoſition, or Manners See *Gen*: 49. 5. *k* Though the words in Hebrew may ſeem ambiguous, yet other Texts makes it probable that *Japheth* was the Elder. For *Noah* began to beget Children in his five hundredth Year, *Gen*: 5. 32. And *Shem* was but a hundred Years old two years after the Flood, *Gen*: 11: 10. Therefore he was not the Eldeſt. And *Ham* is concluded not to be the Eldeſt from *Gen*: 9. 24. Of which ſee the Notes there ; if ſo, *Japheth* muſt be the Eldeſt. And *Shem* is generally named firſt, not becauſe he was the Firſt-born, but becauſe he had the Priviledges of the Firſt-born, and was chief in Dignity and Authority in the Church of God.

* 1 Chro: 1. 17.
† Heb. *Arpachſhad.*

22 The * children of Shem ; Elam *l*, and Aſhur *m*, and † Arphaxad *n*, and Lud *o*, and Aram *p*.

l Of whom came the *Elamites* or *Perſians.* See Gen. 14: 9. *Iſa.* 22. 21. *Jer.* 49. 34. *Dan.* 8. 2. *Acts* 2. 9. *m* The Father of the *Aſſyrians.* See *verſe* 11. *n* Of whom the *Chaldeans*, as many conceive ; or, as others, the Inhabitants of that part of *Aſſyria*, from him called *Arphaxitis*, which *Ptolomy* corruptly calls *Arrapachitis*. *o* The Father of the *Lydians*, a well-known People in *Aſia* the leſs. *p* Of whom the *Syrians*, known by the Name of *Aramites* both in Sacred and other Authors. Compare with this *Gen.* 22: 21.

23 And the children of Aram ; Uz, and Hul, and Gether, and Maſh.

† Heb: *Shelah.*
* Chap: 11. 12.
* 1 Chro: 1: 19.

24 And Arphaxad begat † * Salah ; and Salah begat Eber.

25 * And unto Eber were born two ſons : and the name of one *was* Peleg, for in his days *q* was the earth divided *r*, and his brothers name *was* Joktan.

q Either 1. In the time of his Birth, whence he was ſo called. Or, 2. Afterwards in the time of Life : So his Father gave him this Name by the Spirit of Propheſie, fore-ſeeing this great Event, and the time of it. This being no unuſual thing in Scripture ; as we ſhall hereafter ſee, to give Prophetical Names to Children. And thus there is a longer and more convenient ſpace left for the Peopling of the World, and Ripening of things for the general Diſperſion and Habitation of the Earth. *r* Firſt in Language, and then in Habitations.

26 And Joktan begat Almodad *s*, and Sheleph, and Hazarmaveth, and Jerah,

s From him and the reſt of *Joktan*'s Sons here mentioned, come either 1. The Various Nations of *India*, as moſt think. Or rather 2. The ſeveral People that live in the innermoſt parts of *Arabia*, who profeſs themſelves the Poſterity of *Jochtan*, and have a city near *Mecca*, called *Jectan.* And the *Homerites*, one ſort of them, are deduced from him by divers Writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba *t*,

t A different Perſon from him *verſe* 7. and the Father of another People, having only the ſame Name with him.

29 And Ophir *u*, and Havilah *x*, and Jobab : all theſe *were* the ſons of Joktan.

u Either that in *India*, of which ſee 1 *Kings* 9: 28. and 10. 11. and 22. 49. Or the other in *Arabia*, of which ſee *Job*: 22: 24. and 28. 16. See alſo *Pſal*: 45. 10. *Iſa*: 13. 12. *x* A diſtinct Perſon from him, *verſe* 7.

30 And their dwelling was from Meſha as thou goeſt unto Sephar *y*, a mount of the eaſt.

y Theſe places were either 1. In *India*, where there are places called by *Ptolomy* and *Pliny*, *Mæſæ*, and *Saparum* and *Sabara.* Or rather 2. In *Arabia*, where there was a noted Port called *Muſa* ; and near it, and Eaſtward from it, a People called *Sapharitæ*, and a Royal City called *Saphar* ; from whence this famous and long Mountain doth here receive its Name. If it be ſaid, *Arabia* is not Eaſt but South from *Judæa*, it may be anſwered, 1. That *Arabia*, as it is Eaſt in reſpect of *Egypt*, where the Jews long dwelt, and part of it is ſo to *Judæa* alſo ; ſo it is not ſeldom in Scripture reckoned as a part of the Eaſt Countrey, as appears from *Gen*: 25. 6, 18. *Judg*: 6. 3. 1 *Kings* 4: 30. *Job* 1: 3. *Iſa*: 11: 14. *Jer*: 49: 28. And *Tacitus* deſcribing *Judæa*, ſaith, *It is bounded on the Eaſt by Arabia*. 2. That this Mountain is ſaid to be Eaſterly, not ſimply, but in reſpect of the City *Meſa*, on the Eaſt whereof *Ptolomy* placeth this Mountain, though he call it by another Name *Climax* ; add to this, that *Moſes* ſpeaks of theſe places as known to the Jews, and therefore not ſo far diſtant from them as *India*, a place wholly unknown to them, and wherewith, as yet, they had no Communication. If it be further objected, That if theſe People had been ſo near and well known to the Jews, we ſhould have had more mention of them in Scripture. I Anſwer, There is mention of ſome of them ; and for others, it is no wonder if by the following Wars among Nations, and mixtures and confuſions of People, ſome of them were extirpated, and others loſt their Names, though not their Beings, as oft hapned.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations, and by theſe were the Nations divided in the earth after the flood.

CHAP. XI.

One language in the earth, 1. *They journey from the eaſt, ſettle in a plain in the land of Shinar*, 2. *Make bricks which they burn and uſe with ſlime*, 3. *Build a city and tower that they might not be ſcattered*, 4. *God ſees it*. 5. *Diſapproves their deſign*, 6. *Defeats it, and ſccatters them by confounding their language*, 7, 8. *For which reaſon the place called Babel*, 9. *The poſterity of Shem to Abram*, 10---26. *Abram takes Sarai to wiſe*, 29. *She is barren*, 30. *He removes from Ur to Haran*, 31. *Where his father dies*, 32.

†Heb: *Lip*. † Heb: *Words*.

AND the whole earth *a* was of one † language, and of one † ſpeech *b*.

a Earth is oft put for its inhabitants, as *Gen*. 6: 21. 1 *Chron*: 16. 23. *Pſal*: 33: 8 *b* Which even Heathen Writers acknowledge ; and that probably was the Hebrew Tongue.

2 And it came to paſs, as they † journeyed from the eaſt *c*, that they found a plain in the land of Shinar *, and they dwelt there.

† (*i. e.*) *Nimrod* and the reſt of his Confederats of *Ham*'s Poſterity. *c* Not from *Armenia*, where the Ark reſted, which was North from *Babel*, and is called *North* in Scripture, as *Jer*. 25: 9, 26, *&c*. But from *Aſſyria*, into which they had before come from the mountains of *Ararat* for more convenient Habitation. It may be rendered *to the Eaſt* : But that manner of Tranſlation is neither uſual, nor neceſſary here. * Where *Babel* was, *Geneſis* 10: 10.

† Heb: *a man ſaid to his neighbour*. † Heb: *burn them to a burning*.

3 And † they ſaid one to another, Go to, let us make brick *d*, and † burn them throughly. And they had brick for ſtone, and ſlime *e* had they for morter.

d For in that low and fat Soil they had no Quarries of Stones. The Heathen Writers agree that *Babylons* Walls were made of Brick. *e* A kind of Clay called *Bitumen*, which, as *Pliny* teſtifieth, is Liquid and Glutinous, and fit to be uſed in Brick-buildings, as *Strabo*, *Dion*, and others note. And that *Babylon* was built with this, as is here ſaid, we have the joint and expreſs Teſtimony of *Beroſus*, *Cteſias*, *Dion*, *Curtius*, and many others.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven *f*, and let us make us a name *g*, leſt we be ſcattered abroad upon the face of the whole earth *h*.

f (*i. e.*) A very high Tower. An uſual Hyperbole both in Scripture, as *Deut*: 1: 28: and 9: 1. and in other Authors. This Tower and it's vaſt height is noted by *Herodotus*, *Diodorus*, and others. *g* (*i. e.*) A great Name, as the phraſe is elſewhere uſed. Compare alſo 2 *Sam*: 7: 9. with 1 *Chron*: 17: 8 See alſo *Iſa*: 63. 12, 14. *Dan*: 9. 15 They take no care for God's Name, and the defence and propogation of the true Religion, as duty bound them, but meerly out of Pride and Vain glory labour to erect an everlaſting Monument of their Wit, and Wealth, and Magnificence to all Poſterity. *h* Their deſign was not to ſecure themſelves againſt a Flood, which they well knew Brick-buildings were no fence againſt ; nor would they then have built this Tower in a Plain, but upon ſome high Mountain ; but rather to prevent a total and irrecoverable diſperſion. They ſought therefore to bind themſelves together in one glorious Empire, and to make this glorious City the capital Seat of it, and the place of Refuge and Reſort upon any conſiderable Occaſion.

5 And the LORD came down *i* to ſee the city, and the tower *k* which the children of men *l* built.

i Not by local deſcent, for he is every where ; but by the manifeſtation of his Preſence and the effects of his Power in that place. *k* (*i. e.*) To know the truth of the Fact, thereby ſetting a Patern for Judges to examine Cauſes before they paſs Sentence ; otherwiſe God ſaw this in Heaven ; but in theſe Expreſſions he condeſcends to the capacity of Men. *l* So called emphatically, 1. For diſtinction of them from the Sons of God, or the Race of *Shem*, who were not guilty of the Sin, and therefore did not partake in the Curſe, the confuſion of their Language, but retained their ancient Tongue uncorrupted for a good while. 2. To note their raſhneſs and folly, who being but weak and ſilly Men, durſt oppoſe themſelves to the infinitely Wiſe and Powerful God, who did (as they might eaſily gather both from his Words and Works) intend to diſperſe and ſeparate them, that ſo by degrees they might poſſeſs the whole Earth, which God had made for that purpoſe.

6 And the LORD ſaid †, Behold, the people *is* one, and they have all one language ; and this they begin to do, and now nothing will be reſtrained from them, which they have imagined to do.

† In way of Holy Scorn and Deriſion. Compare *Gen*: 3: 22.

7 Go to, *let* us *m* go down, and there confound their language *n*, that they may not † underſtand one anothers ſpeech *o*,

† Heb: *hear*.

m (*i. e.*) The bleſſed Trinity. See *Gen*: 1. 26: *n* By making them forget their former Language, and by puting into their Minds ſeveral Languages, not a diſtinct Language into each Perſon, but into each Family, or rather into each Nation. *o* And thereby be diſenabled from that mutual Commerce, which was altogether neceſſary for the carrying on of that Work.

8 So the LORD ſcattered them abroad from thence upon the face of all the earth *p* : and they left off to build the city.

p Thus they brought upon themſelves the very thing they feared, and that more ſpeedily and more miſchievouſly to themſelves : For now they were not only divided in place, but in Language too, and ſo were unfitted for thoſe Confederacies and Correſpondencies which they mainly deſigned, and for the mutual Comfort and Help of one another, which otherwiſe they might in good meaſure have enjoyed.

9 Therefore is the name of it called * Babel, becauſe the LORD did there confound the language of all the earth : and from thence did the LORD ſcatter them abroad upon the face of all the earth.

* That is, *confuſion*.

10 ¶ * Theſe *are* the generations of Shem *q* : Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

* Chap: 10 32. 1 Chron; 1: 17.

q Not all of them, as appears both from the next verſe, and from the former chapter ; but of thoſe who were the Seminary of the Church, and the Progenitors of Chriſt.

11 And Shem lived after he begat Arphaxad five hundred years *r*, and begat ſons and daughters.

r So that he lived almoſt all the time of *Abraham* ; which was a ſingular Bleſſing both to himſelf, who hereby ſaw his Children of the tenth Generation ; and to the Church of God, which by this means enjoyed the Counſel and Conduct of ſo great a Patriarch.

12 And Arphaxad lived five and thirtie years, and begat Salah.

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirtie years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 * And Eber lived four and thirtie years and begat * Peleg.

* 1 Chron. 1: 19. * Called Luk 3:35. Phalec.

17 And Eber lived after he begat Peleg, four hundred and thirtie years *s*, and begat ſons and daughters.

s So that he was the longeſt liv'd of all the Patriarchs which were born after the Flood.

18 And Peleg lived thirtie years, and begat Reu.

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirtie years, and begat * Serug.

* Luke 3. 35. Saruch.

21 And Reu lived after he begat Serug, two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirtie years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat ſons and daughters.

24 And Nahor *t* lived nine and twentie years, and begat * Terah.

* Luke 3: 34 Thara.

t The firſt Patriarch who fell to Idolatry.

25 And Nahor live after he begat Terah, an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventie years, and * begat *u* Abram *x*, Nahor, and Haran.

* Joſh:24. 2. 1 Chro: 1. 26.

u (*i. e.*) Began to beget, as *Gen*: 5: 32. *x* Who is firſt named in order of Dignity, (for which cauſe *Shem* is put before *Ham* and *Japheth*, and *Moſes* before *Aaron*) not in order of time, which ſeems to be this ; *Haran* probably was the eldeſt, becauſe *Nahor* married his Daughter ; *Nahor* the ſecond ; and *Abram* certainly was the youngeſt, becauſe *Terah*, *Abram*'s Father lived two hundred and five years, *verſe* 32. and *Abram* after his Father's Death, *Acts* 7: 4. went out of *Haran*, when he was ſeventy five years old, *Gen*. 12. 4, 5. therefore he was not begotten in *Terah*'s ſeventieth Year, when *Terah* began to beget his Sons, as here is ſaid, but in his one hundred and thirtieth Year, and ſo there remains ſeventy five Years preciſely to *Abrams* departure. And *Sarai*, *Haran*'s Daughter was but ten Years younger than *Abram*, *Gen*: 17: 17. and therefore *Harari* was *Abrams* elder Brother.

27 ¶ Now theſe *are* the generations of Terah : Terah begat Abram, Nahar, and Haran : and Haran begat Lot.

28 And Haran died before his father Terah *y* in the land of his nativity, in Ur of the Caldees.

y (*i. e.*) In the preſence and during the life of his father.

29 And Abram and Nahor took them wives : the name of Abrams wife *was* Sarai ; and the name of Nahors wife, Milcah, the daughter of Haran *z*, the father of Milcah, and the father of Iſcah *a*.

z Such Marriages of Uncles and Neices being permitted then, *Exod*: 6: 20. (as in the beginning of the World, the Marriages of

Brethren and Siſters were) though afterwards, the Church being very much enlarged, they were ſeverely forbidden, *Levit*: 18: 12, 14: *a* Who is either *Sarai*, as the Jews and many others think, or rather another Perſon. For 1. Why ſhould *Moſes* expreſs *Sarai* thus darkly and doubtfully ? Had he meant her, he would have added after *Iſcha, this is Sarai*, according to his manner in like caſes, *Gen*: 14: 2, 7. and 35. 6, 2. He elſewhere calleth her, *the Daughter*, not *of his Brother*, as he ſhould have done, had ſhe been *Iſcha*, but *of his Father* by another Mother.

30 But Sarai was Barren ; ſhe *had* no child *b*.

b See *Gen*. 16: 1, 2. and 18.. 11, 12.

*Neh:9:7: Acts 7.4.

31 And Terah took Abram his ſon *c*, and Lot the ſon of Haran, his ſons ſon, and Sarai his daughter in law, his ſon Abrams wife ; and they went forth with them † from * Ur of the Caldees, to go into the land of Canaan ; and they came unto Haran *d*, and dwelt *e* there.

c See *Joſ*: 24. 2. *Nehem*: 9. 7. 1 *Chron*. 1: 26. Being informed by his Son of the command of God, he did not deſpiſe it, becauſe it came to him by the hands of his inferiour, but chearfully obeyeth it ; and therefore he is ſo honourably mentioned as the Head and Governour of the Action. † (*i. e.*) *Terah* and *Abram* went with *Lot* and *Sarai*, as their Heads and Guides. *d* Called *Charran*, *Acts* 7: 4. and by the Romans *Carræ*, a place in *Meſopotamia* ſtrictly ſo called, in the way to *Canaan*, and near to it, well known by *Craſſus* his defeat there. See *Gen*: 24: 10. and 28: 10. and 29. 4. *e* Or, *reſted* or *abode*, being detained there for a ſeaſon ; peradventure by *Terah*'s diſeaſe, which begun there, for the next verſe tells us of his death.

32 And the days of Terah were two hundred and five years : and Terah died in Haran.

CHAP. XII.

God calls Abram from his own countrey and kindred to Canaan, 1. *Promiſes to make of him a great and flouriſhing Nation ; and to bleſs in Chriſt his ſeed,* 2, 3. *Abram obeys,* 4---6. *God appears to him, and promiſes to give Canaan to his ſeed ; he builds an altar,* 7. *He removes to Bethel, and there builds an altar,* 8, 9. *There being a famine he goes down to Egypt,* 10. *He adviſes Sarai to equivocat,* 11---13. *She is taken into Pharaoh's houſe,* 15. *Pharaoh kind to Abram for her ſake,* 16. *God plagues him becauſe of Sarai,* 17. *He calls Abram and expoſtulates with him,* 18, 19. *Sends him ſafely away,* 20.

† Heb: *and the Lord ſaid*, &c. *Acts 7:3. *Ch:31:3.

† NOW the * LORD had ſaid *a* unto Abram, Get thee out of thy countrey,* and from thy kindred, and from thy fathers houſe *b*, unto a land that I will ſhew thee *c*.

a To wit, in *Ur of the Chaldees*, by comparing *Gen*: 11: 31. with *Acts* 7: 3, 4. or, *did ſay*, again, *i. e.* renewed the command in *Haran*, whileſt *Abram* might poſſibly linger there, as afterwards *Lot* did in *Sodom*, longer than he ſhould. But the former interpretation is more probable, becauſe *Moſes* ſpeaks here of that command of God which came to *Abram* before he was gone from his *kindred* and *father's houſe*, and therefore before he came to *Haran*. And this command was given to *Abram* either immediatly, or by *Sem*, then the Governour of God's Church. *b* From the family of *Machor*, which was now become Idolatrous, *Gen*: 31: 30. *Joſ*: 24: 2. and conſequently, their Society was dangerous and pernicious ; and therefore God mercifully ſnatcheth him as a brand out of the Fire. *c* Which as yet he nameth not, for the greater tryal and exerciſe of *Abram*'s faith and patience, compare *Iſa*: 41: 2. *Heb*: 11. 8.

† Heb: *make thee a great Nation.*

2 And I will † make of thee a great nation, and I will bleſs thee *d*, and make thy name great, and thou ſhalt be a bleſſing *e*.

d With all my bleſſings, Spiritual, Temporal, and Eternal. See *Deut*: 7: 13: and 28: 2, *&c.* and *Eph*. 1: 3: *e* (*i. e.*) Both a pattern and inſtrument of Bleſſedneſs to others ; to thy Poſterity who ſhall be bleſſed for thy ſake ; to thy Servants and Friends who ſhall be bleſſed by thy inſtruction and help ; and to all the World, as it follows.

*Chap: 18 18: and 22: 18. Acts 3: 25. Gal: 3: 8.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee *f* : * in thee *g* ſhall all families *h* of the earth be bleſſed *i*.

f Thoſe that are Friends or Enemies to thee, ſhall be the ſame to me. A marvellous condeſcenſion and priviledge. *g* (*i. e.*) In thy Seed, as it is explained *Gen*. 22: 18. and 26. 4. and 28. 24. (*i. e.*) in and through Chriſt, *Acts* 3: 25. *Gal*. 3: 9, 16, 28, 29. or *for thee*, as the Chaldee hath it, *i. e.* for thy ſake ; or, *by thee*, *i. e.* by thy means ; or *with thee*, by comparing this with *Gal*: 3: 8, 9. *i. e.* in the ſame way and manner in which thou art bleſſed, that is, by a fruitful Faith, Compare *Rom*: 4: 11, 12, 16. *h* (*i. e.*) All Nations ; which is to be limited to the Believers of all Nations, by the whole current of the Scriptures. *i* All that ſhall be bleſſed, ſhall be bleſſed by this means, and no other way.

4 So Abram departed *k* as the LORD had ſpoken unto him, and Lot went with him : and Abram *was* ſeventy and five years old when he departed out of Haran.

k Firſt from *Ur*, and after his father's death from *Haran*.

5 And Abram took Sarai his wife, and Lot his brothers ſon, and all their ſubſtance that they had gathered, and the ſouls *l* that they had gotten *m* in Haran ; and they went forth to go into the land of Canaan : and into the land of Canaan they came.

l (*i. e.*) The perſons, as the word *Souls* is oft uſed, as *Gen*: 14. 21. and 17. 4. *Exod*: 12: 15. *Levit*: 2: 1. *Num*: 23: 10. *Deut*: 24: 7: *Mark* 3: 4. *&c.* *m* Heb: *made*, (*i: e:*) either 1. *begotten* ; for though *Abram* had yet no children, *Lot* had, and both their Servants had Children by their Fellow-ſervants born in their Houſe, which might well be numbred among *Abram*'s and *Lot*'s *perſons*, becauſe they had an abſolute Dominion over them, Or, 2. *Inſtructed*, (*i. e.*) turned from Idolatry, and taught in the true Religion, as the Chaldee expounds it : For ſuch were moſt proper for *Abram* to take along with him out of his Father's Houſe in this Expedition. Or, 3. *Gotten*, (*i. e.*) procured either by conqueſt or purchaſe, or any other lawful and uſual way.

6 ¶ And Abram paſſed through the land unto the place of Sichem *n*, unto the plain of Moreh. And the Canaanite *o* was then in the land *p*.

n Heb. *Sechem*, a place afterwards ſo called in the Mountains of *Ephraim*, *Joſ*: 21: 21. *Judg*. 8. 31. and here ſo called by anticipation. *o* Properly ſo called ; that curſed, cruel, impious, and idolatrous Nation. See *Zech*. 14: 21. This is added as an aggravation of *Abram*'s Faith and Obedience, that he durſt and did profeſs the true Religion in the midſt of ſuch a People ; which could not be without great danger both of his Eſtate and Life *p* As a ſettled Inhabitant to continue there for a long time ; whereas now in *Moſes* his time, he was forthwith to be expelled out of it.

* Chap: 13: 15. * Chap: 13: 4.

7 And the LORD appeared unto Abram *q*, and ſaid, * Unto thy ſeed will I give this land *r* : and there built he an * altar *s* unto the LORD, who appeared unto him.

q To encourage and comfort him againſt his wicked neighbours. See *Gen*: 13: 15: and 15: 18: and 17. 8. and 24: 7. *Deut*: 34: 4. *s* A place for Sacrifice, and other parts of Divine Worſhip, erected by him both to keep his Family in the true Religion, and to ſeparate himſelf and them from that idolatrous neighbourhood.

8 And he removed from thence unto a mountain on the eaſt of Beth-el *t*, and pitched his tent, having Beth-el on the weſt *u*, and Hai *x* on the eaſt : and there he built an altar unto the LORD, and called upon the name of the LORD.

t A known place, which afterwards was called *Beth-el*, but now *Luz*, *Gen*: 28: 19: An uſual prolepſis, or anticipation, as before, *verſe* 6. *u* Or, *On the Sea* ; which is all one, becauſe the Sea was on the Weſt part of the Land. See *Gen*: 13 14. and 28: 14. *Num*. 3: 23: *Deut*: 3: 27. *x* Or, *Ai*, as it is called *Joſ*: 7. 2. *Jer*: 49. 3. *Iſa*. 10: 28.

† Heb: *in going and journeying.*

9 And Abram journeyed *y*, † going on ſtill towards the ſouth *z*.

y Removing from place to place, ſtill hoping to meet with better Neighbours, and to free himſelf from that perpetual Vexation which he had in beholding their Wickedneſs. *z* (*i. e.*) The Southern part of the Land of *Canaan* towards *Egypt*.

10 ¶ And there was a famine in the land *a* : and Abram went down into Egypt to ſojourn there : for the famine *was* grievous in the land.

a Or, *In that land of Canaan*, a Land eminently fruitful, *Deut*: 8: 7, 8. This was partly to puniſh that Peoples Sins, *Pſal*: 107. 34. partly to try *Abram*'s Faith.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon *b*.

b Queſt. How could ſhe be ſo fair, when ſhe was above ſixty Years old ? *Anſw.* She was ſo both comparatively to the *Egyptians*, and ſimply in her ſelf, and that might be from divers cauſes ; 1. From the greater vigour of Nature in that Age of the World. 2. Becauſe her Beauty was not diminiſhed by Childbearing. 3 From Gods ſingular Providence, ordering it thus for *Abram*'s tryal, and for the manifeſtation of his ſpecial Providence, watching over him and his.

12 Therefore it ſhall come to paſs, when the Egyptians † ſhall ſee thee, that they ſhall ſay, *This is* his wife : and they will kill me, but they will ſave thee alive.

† Who were a very luſtful People ; which made *Abram* more cautious.

13 Say, I pray thee, thou *art* my ſiſter *c* : that it may be well with me for thy ſake ; and my ſoul ſhall live becauſe of thee.

c So ſhe was either, 1. More generally, as his Niece ; for Nephews and Nieces are in Scripture called *Brethren* and *Siſters*, as *Gen*: 13: 8, 11. Or rather, 2. Properly, (*i. e.*) by the Father's ſide, *Gen*: 20: 12. So this expreſſion was true, but ambiguous, and intended to deceive the *Egyptians*, and therefore unwarrantable. And here *Abram*, the Father of the Faithful, elſewhere celebrated for the ſtrength of his Faith, betrays his Infirmity and diſtruſt of God's Providence and Promiſe, and this Fact was not without great danger both to himſelf and *Sarai*.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The Princes *d* alſo of Pharaoh *e* ſaw her, and commended her before Pharaoh : and the woman was taken *f* into Pharaohs houſe *g*.

d (*i. e.*) The officers and Courtiers ; whoſe great deſign was to gain their Princes Favour by gratifying his Luſts. *e* A name common to all the Kings of *Egypt* now, and for many Ages after. *f* (*i. e.*) Taken and brought, one word for two. So the word *take* is uſed, *Gen*: 15: 6, 10. *Exod*: 18: 2. and 27: 20, *&c.* *g* Not to his Bed, but the Houſe of his Women, where they were purified and prepared for the King's Preſence and Society, as *Eſt*: 2: 8, 9. that in due time ſhe might be his Concubine or Wife. Thus even the Ceremonies of Courts ſerve the Providence of God, and give opportunity for working her deliverance.

16 And he entreated Abram well for her ſake : and he had * ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

* To wit, by *Pharaoh*'s gift over and above his own. Elſe it had been impertinent to mention it in this place.

17 And the LORD * plagued Pharaoh *h* and his houſe *i* with great plagues, becauſe of Sarai Abrams wife *k*. * Chap: 20: 18:

h Moſt probably with ſome notable Diſtemper of his Body, which did both chaſtiſe him for, and hinder him in the execution of his Luſt. *i* (*i. e.*) His Servants; who being ſome one way, ſome another, partners of his Sin, are juſtly made partners in his Plagues. And if any were innocent in this matter, they were obnoxious to God for other Sins. Beſides, as they were puniſhed upon the occaſion of *Pharaoh*'s Sin, ſo *Pharaoh* was puniſhed in their Puniſhments *k* (*i. e*) For the act of Violence towards her: For the word *taken*, *Verſ.* 15. implies, that it was by conſtraint, and not with *Abram*'s and with her conſent; which it is not probable that either of them would give in that caſe. 2. For an intention of uncleanneſs. For God who is the ſearcher and judge of Mens Hearts, may juſtly, and doth often puniſh Men for their evil purpoſes. Compare *Gen.* 20 3, 4.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife *l*?

l How great an injury haſt thou done to me in concealing this from me that ſhe was thy Wife? How knew *Pharaoh* this? *Anſw.* 1. He gueſſed it from the quality of his Plague; which alſo awakened his Conſcience. 2. Upon a ſerious enquiry into the Cauſe of this Plague, he underſtood it either by Divine Inſtinct, as *Gen.* 20. 3. or by *Sarai*'s Confeſſion, whom doubtleſs he ſeverely examined about it. And ſhe, being awakened by this warning, durſt no longer conceal her ſelf, and thought ſhe might ſecurely make her ſelf known.

19 Why ſaideſt thou, ſhe *is* my ſiſter? ſo I might have taken her to me to wife *m*: now therefore behold thy wife, take *her*, and go thy way.

m Though he had another before; Polygamy being then commonly practiſed.

20 And Pharaoh commanded *his* men concerning him *n*: and they ſent him away, and his wife, and all that he had.

n (*i. e.*) Gave them a charge concerning him for his ſafe conduct whither he pleaſed.

CHAP. XIII.

Abram returns from Egypt to Canaan with Lot, 1. *He comes to Bethel; calls on the Lord,* 3, 4. *Abram and Lot being both very rich are obliged to part. Lot goes to Sodom,* 5--------12 *The men of Sodom exceeding wicked,* 13. *God renews his Promiſe to Abram concerning Canaan, and a numerous iſſue,* 14---17. *Abram removes to Mamre, and there builds an altar,* 18.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth *a*.

a (*i. e.*) Into the Southern part of *Canaan*. from whence he came, *Gen*: 12: 9: and which in Scripture is called ſimply the *South*, *Joſ*: 10: 14: and 11: 16. Otherwiſe he went rather into the North: But the Scripture, being written for the *Jews*, doth frequently accommodate the Names of the quarters of the World to them.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journey *b* from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

b Or rather, *according to his journeys* which he took as he came, going in the ſame Road, and reſting in the ſame place, of which he had experience.

4 Unto the * place of the altar *c* which he had made there at the firſt: and there Abram called on the name of the LORD *d*. * Chap. 12. 7.

c (*i. e.*) Where the Altar was; for the Altar it ſelf was either fallen down, as being probably built of Earth, as afterwards, *Exod.* 20: 24: or overthrown by the wicked *Canaanites*. *d* (*i. e.*) Worſhipped God by Prayer, and Preaching to his Family, *Gen*: 18: 19: and offering Sacrifices. See *Gen*: 4: 26: and 12: 8.

5 ¶ And Lot alſo which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herds-men of Abrams cattel, and the herds-men of Lots cattel: and the Canaanite *e* and the Perizzite dwelt then in the land *f*.

e (*i. e.*) The Canaanites, as *Gen*: 12: 6: the ſingular number for the plural, as *Pſal*: 78: 45: and 105: 33, 40. *f* (*i. e*) Were the Lords and Owners of it, and therefore *Abram* and *Lot* could not take what Paſtures they pleaſed, but ſuch as the others left them, which was not ſufficient for their conveniency. It may alſo be added as a reaſon of *Abram*'s following motion, becauſe that Idolatrous People were preſent, and diligently obſerved all their Contentions and other Miſcarriages; and would, doubtleſs, take occaſion thence to diſparage the true Religion. And it muſt be remembred, that theſe are the words not of *Abram*, but of *Moſes*; who, knowing that the *Canaanites* were then ſpeedily to be turned out of the Land, intimates that the caſe was otherwiſe in *Abram*'s days, when the *Canaanites* were poſſeſt, and were likely to continue the Poſſeſſors and Lords of the Land.

8 And Abram ſaid unto Lot *g*, Let there be no ſtrife, I pray thee, between me and thee, and *h* between my herds-men and thy herds-men, for we *be* † brethren *i*. †Heb. *men brethren.* See chap. 11: 27: Exod: 2: 13: Act: 7: 26:

g The elder, and wiſer, and worthier perſon relinquiſheth his own right to his inferiour for peace ſake, leaving us a noble example for our imitation. *h* Or; *or, between,* &c. *and* for *or*, as *Exod*: 21: 17: and *Pſal*: 8: 5: compared with *Matth*: 15: 14: *Heb*: 2: 6: for there was no ſtrife between *Abram* and *Lot*; though he feared it might paſs from the feet to the head. *i* (*i: e.*) Both by nature near Kinſmen, as the word *Brother* is oft uſed; and in the Faith and Religion too; amongſt whom Contentions are very Indecent and Scandalous.

9 Is not the whole land before thee *k*? Separate thy ſelf, I pray thee, from me: if *thou wilt take* *l* the left hand, then I will go to the right: or if *thou depart* to the right hand, then I will go to the left.

k (*i. e.*) Open to thy view, and free to chuſe which part thou pleaſeſt, as thou canſt agree with the Owners: I give thee full power to chuſe before me. See a like phraſe, *Gen*: 20: 15: and 34: 10, 21: and 47: 6. *l* This and the following Supplement are eaſily gathered both from the words of this and the 11 *Verſe*, and from the nature of the thing. And the Hebrew Language being a conciſe or ſhort Language, ſuch Supplements are frequently neceſſary, and very uſual. Compare 2 *Chron*: 10: 12: with 1 *Kings* 12: 11: 2 *Sam*: 23: 8: with 1 *Chron*: 11: 11:

10 And Lot lifted up his eyes, and beheld all the plain of Jordan *m*, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, even as the Garden of the LORD *n*, like the land of Egypt *o*, as thou comeſt unto Zoar *p*.

m A great Plain ſo called, becauſe there the pleaſant River *Jordan* divided it ſelf into divers little Streams or Rivulets, which having no viſible out-let into the Sea, by degrees, and in ſeveral places inſinuated themſelves into the Earth, which made it very fruitful and excellent for *Lot*'s purpoſe. But this lovely Plain was afterwards transformed by Divine Vengeance into a filthy Lake or dead Sea, *Gen*: 19:. *n* (*i. e.*) Either 1. Like that famous Garden of *Eden* which God himſelf planted, *Gen*: 2: 10. The like compariſon we meet with, *Iſai*. 51: 3: *Ezek*: 28: 13: and 31: 8. Or, 2. Like ſome excellent Garden: For excellent things are thus expreſſed, as *the hoſt of God*, 1 *Chron*: 12: 22: *i. e.* a great hoſt: *Cedars of God*, *Pſal*. 80: 10: *o* A Land of eminent fertility by the influence of that great River *Nilus*; anciently celebrated as the Granary of other Countries. See *Ezek*: 31. *p* (*i. e.*) To *Bela*, *Gen*: 14: 2: afterwards called *Zoar*, *Gen*: 19: 22: and here ſo called by a *Prolepſis*. But theſe words are not to be joyned with the words immediately going before, as if *Egypt* was commended for its fertility in that part of it, from which men go to *Zoar*, but with the more remote words, and the ſenſe is, as the words of the Text are tranſplaced and rendred by ſome, that *The plain of Jordan was* (*before the Lord deſtroyed* it and its Cities *Sodom and Gomorrah*) *watered every where*, *even to Zoar*; or, *even untill thou comeſt*, i. e. till a man come *to Zoar*, *i. e.* all the way which leads from the place where *Abram* then was, to *Zoar*. And ſuch tranſpoſitions are not unuſual, as we ſhall ſee hereafter.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt *q*: and they ſeparated themſelves, the † one from the other. † Heb. *a man from his brother.*

q Heb. *From the Eaſt*, or, *Eaſtward*, as the Hebrew particle *min*, is ſometimes uſed. See *Gen*: 2: 8: 2 *Sam*: 2: 2: compared with 1 *Chron*: 13 6.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* * wicked, and ſinners before the LORD *r* exceedingly. * Ezek: 16: 49:

r Eminent, noted and impudent Sinners. See *Gen*: 18: 20 *Ezek*: 16: 49: which is here added, as a ſecret Reproof to *Lot*, who was either careleſs in his enquiry into the diſpoſitions and manners of thoſe among whom he intended to fix his abode; which for many Reaſons he ſhould have ſearched out: Or he was willing to expoſe himſelf to all the hazards which he might incur by their Neighbourhood and familiarity, for the ſweetneſs and fertility of the Soil. An errour which is frequently committed by Men in the choice of their Habitations, and which oft coſts them dear, as it did *Lot* in the following Story.

14 ¶ And the LORD ſaid unto Abram, after that Lot was ſeparated from him *s*, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward.

s To comfort him now when he was alone, and in a worſe Soil than *Lot* had choſen.

15 For all the land which thou ſeeſt *t*, * to thee *u* will I give it, and to thy ſeed for ever *x*. *Chap: 12: 7: and 26: 4: Deut: 34: 4.

t Object. *Abram* could ſee but a little part of the Land. *Anſw.* 1. He might now poſſibly be upon a Mountain, from whence he might have a large proſpect every way. 2. He gave him all that he ſaw, but not only that, but alſo the reſt of the Land, and therefore he bids him *walk through* and view *the whole Land*, *Verſe* 17. *u Queſt.* How was the Land given to *Abram*, when it is expreſly ſaid, *He*, i. e. *God gave him none Inheritance in it*, no, not ſo much as *to ſet his foot on*, *Acts* 7: 5: *Anſw.* 1. God gave *Abram* the right to it, though not the actual poſſeſſion of it, until the time that God appointed; as God gave the right of the Kingdom to *David*, but not the Poſſeſſion till *Saul*'s Death. 2. God explains himſelf, *To thee and to thy ſeed*, *i. e.* to thee, that is, to thy Seed, and that for thy ſake; the particle *and* being put oft for *that is*, as 1 *Chron*: 21: 12: compared with 2 *Sam*: 24: 13. *Eph*: 1: 3: and in many other places, as we ſhall ſee. *x Queſt.* How [*for ever*] when after ſome hundreds of Years they were turned out of it? *Anſw* 1. This Promiſe was made to them upon condition of their Obedience, which is oft expreſſed in other places, as *Levit.* 18:

26: *Deut*: 4: 25, 26: *Iſai*: 48: 18, 19: 2. The word *Olam*, rendred *for ever*, doth not always ſignify Eternity, but a long continuance, as is evident from *Gen*: 17: 13: and 48: 4: *Exod*: 21: 6: *Pſal*: 132: 14. and many other places of Scripture ; and in particular, when it is applied to the Jewiſh Rites and Priviledges it commonly ſignifies no more, than during the ſtanding of that Common-wealth, or until the coming of the *Meſſias* ; and ſo it may here be underſtood.

16 And I will make thy ſeed as the duſt of the earth : ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the † plain of Mamre *y* which is in * Hebron *z*, and built there an altar unto the LORD.

† Heb. *plains*. Or, *oken holts*.
* Chap. 35. 27.

y An *Amorite* of great note, from whom the City *Hebron* was called *Mamre*, *Gen*: 23. 19. a Friend and Confederate of *Abram*, *Gen*: 14: 13: by whom it is thought he was brought to the knowledge and worſhip of the true God. *z* Or, *near Hebron* ; for ſo the Hebrew *Beth* is ſometimes taken.

CHAP. XIV.

Several kings wage war againſt the king of Sodom, &c. Lot is taken priſoner, 1-----12. *Abram reſcues him,* 13-------16. *The king of Sodom congratulates him his victory,* 17. *Melchizedek king of Salem bleſſes him ; to him Abram gives Tithes,* 18 —— 20. *The king of Sodom offers to give Abram the goods taken in victory,* 21. *Which Abram refuſes to accept* 22-----24.

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of * Nations *a* :

* Joſh. 12. 23.

a i. e. Of a People which came to him out of ſeveral Nations, (being allured poſſibly by his Fame, or by Promiſes and Priviledges granted to them) and put themſelves under his Government. Or *Goiim* is the name of a certain place or Countrey, ſo called from the confluence of divers People or Nations thither, as *Tyrus* is called *the Mart of Nations*, *Iſai*: 23: 3: upon the ſame account.

2 *That theſe* made war with Bera king *b* of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is * Zoar.

* Chap. 19. 22.

b Once for all, obſerve that the name of *Kings* is here and elſewhere given by *Moſes* to the chief Governours of Cities or little Provinces. Compare *Joſ*: 12: 9: &c.

3 All theſe were joined together in the vale of Siddim, which *is* † the ſalt ſea.

† Which now is, though when this Battel was fought it was not ſo.

4 Twelve years they ſerved Chedorlaomer *c*, and *in* the thirteenth year they rebelled.

c Who was their Lord, either 1. By Inheritance, as the iſſue of *Elam*, *Sem's* Son, *Gen*: 10: 22. Or, 2. By Conqueſt, having ſubdued thoſe People in a former War, which *Joſephus* ſpeaks of.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him *d*, and ſmote the Rephaims *e* in Aſhtaroth-Karnaim *f*, and the Zuzims in Ham, and the Emims *g* in † Shaveh-Kiriathaim *h*.

† Or, *the plain of Kiriathaim.*

d (*i. e.*) Confederate with him for the recovery of his Right expecting the ſame aſſiſtance from him upon the like occaſion. *e* A fierce and warlike People of *Canaan*. See *Gen*: 15: 20: Or *the Giants*, as this word is taken, *Deut*: 2: 11. *f* A place in *Baſan* called *Aſhteroth* *Deut*: 1: 4: *Joſ*: 9: 10: and 13: 31. It is ſurnamed *Carnaim*, q. d *Two horned*, like a half Moon, either from the ſituation and form of the place, or from the Goddeſs *Diana*, or the Moon, which uſually was painted with two horns, whom they worſhipped. *g* A People in *Canaan* of Giant-like ſtature, *Deut*: 2: 10, 11. *h Kiriathaim* is a noted City in *Gilead*, and *Shaveth* may be either the ancient name of that City, or the preſent name of the Countrey adjoyning and belonging to it.

6 And the Horites *i* in the mount Seir, unto † Elparan *k*, which *is* by the wilderneſs.

† Or, *the plain of Paran.*

i The ancient Inhabitants of *Seir*, of whom ſee *Gen*: 36: 20: and *Deut*: 2: 12. *k El* ſignifies a *Plain*, and *Paran* is the name of a known City and Mountain. See *Num*: 13: 3: *Deut*: 33: 2: 2 *Sam*: 25: 1: &c.

7 And they returned and came to En-miſhpat which *is* Kadeſh *l*, and ſmote all the countrey of the Amalekites *m*, and alſo the Amorites, that dwelt in Hazezon-tamar.

l (*i. e.*) Which after that time was called *Kadeſch*, of which ſee *Numb*: 20: 1, 14, &c. *m* (*i. e.*) Which afterwards was poſſeſſed by the Amalekites, *Gen*. 36. 12. A known Figure called Prolepſis.

8 And there went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboiim, and the King of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim ;

9 With Chedorlaomer the King of Elam, and with Tidal King of nations, and Amraphel King of Shinar, and Arioch King of Ellaſar : four Kings with five.

10 And the vale of Siddim † *was full of* ſlime-pits *n* ; and the kings of Sodom and Gomorrah *o* fled, and fell *p* there : and they that remained, fled to the mountain.

† Heb. *pits pits.*

n And therefore choſen by thoſe five Kings for the place of Battel, that their Adverſaries being ignorant of the place might unawares fall into thoſe Pits, which they by their knowledge of it thought to eſcape. *o* (*i. e.*) Their Armies ; a figurative Speech frequent in Scripture, and other Authors ; for their perſons eſcaped, ſee *Verſ*. 17. *p* Either 1. Fell into the Pits which they deſigned for others. Or rather 2. Were ſlain ; as this word is oft uſed, as *Joſ*: 8: 24, 25. *Judges* 8: 10: and 12: 6. and here too ; for thoſe that *fell* are here oppoſed to thoſe that *remained*.

11 And they took all the goods of Sodom, and Gomorrah, and all their victuals, and went their way.

12 And they took Lot *q* Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

q Who now ſuffered for his Co-habitation with bad Neighbours.

13 And there came one that had eſcaped, and told Abram the Hebrew *r* ; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol ; and brother of Aner : and theſe *were* confederate with Abram *s*.

r So called, either 1. From his great and good Predeceſſor *Eber*, *Gen*: 10: 24: and 11. 14. in and by whom the Primitive Language and true Religion were preſerved ; and therefore, though *Abram* had five other Progenitors between *Eber* and him, which were perſons of leſs note, he is rightly denominated from *Eber*, the Hebrew, becauſe he was the firſt that revived the Memory and the Work of *Eber*, that kept up the ſame Language, and eminently propagated the ſame true Religion. Or 2. As others think, from his paſſing over the River *Euphrates*, from beyond which he came into *Canaan*. *s i. e.* Had entred into a League for their mutual Defence againſt common Enemies. Whence we learn that it is not ſimply, and univerſally unlawful to make a League with perſons of a falſe Religion.

14 And when Abram heard that his brother was taken captive, he * armed his * trained *t ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

* Or, *led forth.*
* Or, *inſtructed.*

t (*i. e.*) Whom he had Diſciplined and Inſtructed both in Religion and in the Military Art too, both which were neceſſary to make them good Souldiers, that they might both fight with Skill and Courage, and alſo rely upon God, and engage his Aſſiſtance ; which was now eſpecially neceſſary, when ſo ſmall a party were to engage againſt ſo numerous an Army. *u* This is commonly thought to be a Town then called *Leſhem*, *Joſ*. 19. 47. or *Laiſh*, *Judges* 18. 7. and afterwards *Dan*. See *Judges* 18. 7, 29. ſo it is an anticipation. But it may be doubted whether this was a City ; or if it were, whether it were another Town called by the ſame name, which was frequent in thoſe parts. And ſome think this is not a Town, but the very Fountain of *Dan*, whence *Jordan* had its name.

15 And he divided himſelf *x* againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hoba, which *is* on the left hand of Damaſcus.

x (*i. e.*) His Forces into ſeveral Parties, that coming upon them from ſeveral Quarters he might ſtrike them with greater terrour, whilſt they thought his Army far more numerous than it was.

16 And he brought back all the goods *y*, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

y Which the victorious Kings had taken from the Princes and People mentioned before in this Chapter.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * kings dale *z*.

* 2 Sam. 18. 18.

z So called either upon this occaſion of the meeting of divers Kings here ; or becauſe King *Melchizedek* either had his Habitation, or was much delighted with it, and converſant in it. See 2 *Sam*. 18. 18.

18 And † Melchizedek *a* king of Salem *b* brought forth bread and wine *c*: and he *was* the prieſt *d* of the moſt high God *e*.

†Heb. 7. 1.

a Queſt. Who was this ? *Anſw.* 1. *Sem*, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great Prince. But neither is it probable that *Sem* ſhould be a King among the curſed Race of *Ham* ; nor will this agree with the Apoſtle's deſcription of *Melchizedek*, Heb. 7. 3. *Without Father and Mother*, &c. Whereas *Sem's* Parents, and the beginning and end of his days are as expreſly mentioned by *Moſes* as any other. 2. A *Canaanitiſh* King by the Divine Providence made both a King over Men, and Prieſt unto the true God, brought in here in this unuſual manner, without any mention of his Parents Birth or Death, for this end, that he might be an illuſtrious Type of Chriſt. Of this matter ſee more upon *Heb*. 7. 3. *b* (*i. e.*) Of *Jeruſalem*, called elſewhere *Jebus*, and *Salem*, *Pſal*. 76. 2. *c* Not for Sacrifice to God ; for then he had brought forth Beaſts to be ſlain, which were the uſual and beſt Sacrifices : But partly to ſhew the reſpect which he bore to *Abram*, and principally to refreſh his weary and hungry Army, according to the manner of thoſe times. See *Deut*. 23. 3, 4. and 25. 18. *Judges* 8. 5, 6, 15. 1 *Sam*. 17. 17. *d* Thus in ſucceeding Ages the ſame perſons were often both Kings and Prieſts as the learned note out of *Virgil*, and other Authors. And this clauſe is here added, as the Cauſe and Reaſon, not for his bringing forth, or offering Bread and Wine, as ſome would have it, (for that is aſcribed to him as a King, as an act of Royal Munificence) but of the following Benediction and Decimation. *e* For in thoſe times God had his remnant ſcattered here and there even in the worſt Places and Nations.

19 * And he bleſſed him, and ſaid, Bleſſed *be f* Abram of the moſt high God, poſſeſſour of heaven and earth.

* Or, *Therefore* (as the particle is oft taken, (*i. e.*) becauſe he was a Prieſt of God) *he* (*i. e. Melchizedek*) *bleſſed him* (*Abram*) which was one act of the Prieſtly-Office. See on *Heb*. 7. 6, 7. *f* So it is a Prayer for him, that God would confirm and increaſe the

bleſſing which he had given him. Or, *Bleſſed* is; ſo it is an acknowledgment of God's bleſſing conferred upon *Abram* both formerly, and in this late and great Victory. Or, *Bleſſed* ſhall be; ſo it is a prediction concerning his future and further bleſſedneſs, whereof this was only an earneſt.

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him * tithes *g* of all *h*. *Heb:7:4:

g Not *Melchizedek* gave to *Abram*, as ſome Jews fooliſhly underſtand it; for *Abram* ſwears that he would not keep, nor take any of the recovered Goods of the Kings of *Sodom*, or his Brethren, *verſe* 23. But *Abram* gave to *Melchizedek*, as appears both from *Heb*: 4: 7: and from the nature of the thing; for the Tithes confeſſedly belong to the Prieſt, ſuch as *Melchizedek*, and not *Abram*, is here deſcribed to be. *h* Not of all the recovered Goods, but of all the Spoils taken from the Enemies.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf. † Heb. *ſouls*.

22 And Abram ſaid to the king of Sodom, I have lift up my hand *i* unto the LORD, the moſt High God, the poſſeſſour of Heaven and Earth,

i (*i. e.*) Swore; for this was the ancient manner of ſwearing. See *Exod*: 6: 8: *Num*: 14: 30: *Deut*: 32: 40: *Ezek*: 20: 5, 6.

23 That I will not take *k* from a threed even to a ſhoe-lachet *, and that I will not take any thing that *is* thine, leſt thou ſhouldſt ſay, I have made Abram rich *l*.

k Heb. *If I ſhall take.* Underſtand, *God do ſo and ſo to me*, which is expreſſed 1 *Sam*: 14: 44: A defective manner of ſwearing uſed amongſt the Hebrews, either to maintain the reverence of Oaths, and the dread of Perjury, ſeing they were afraid ſo much as to mention the Curſe which they meant; or to ſhew that they were willing to ſubmit to any puniſhment which God ſhou'd inflict upon them without exception, if they violated their Oaths. * (*i. e.*) Any thing though never ſo ſmall or mean. *l* (*i. e.*) Leſt thou ſhouldſt claim a ſhare with God in the Honour due to him, to whoſe bleſſing alone I do, and I will owe my riches. Or, leſt thou ſhouldſt ſay, *Abram* is enriched with my Spoils; and however he pretended Kindneſs and Charity, yet indeed it was his Covetouſneſs that put him upon this Work.

24 Save only that which the young men have eaten, and the portion of the men which went with me *m*, Aner, Eſhcol, and Mamre; let them take their portion.

m For as *Abram* had a right to Spoils, ſo had they, whether they joyned with him in the Battel, as it is conceived they did, or only abode by the Stuff, 1 *Sam*: 30: 24: and therefore though he might, and did give away his own right, he could not give away other mens.

CHAP. XV.

A comfortable promiſe to Abram, 1. *His prayer for an heir*, 2, 3. *The promiſe of an anſwer to his prayer*, 4, 5. *Abram's faith*; 6. *He deſires a ſign*, 7, 8. *God gives him one*, 9. *He obſerves it*, 10, 11. *God appears to him when in a deep ſleep*, 12. *A prediction of evil to befal his poſterity*, 13. *Their deliverance*, 14——16. *The covenant concerning Canaan renewed*, 17——21.

AFter theſe things the word of the LORD came unto Abram in a viſion *a*, ſaying, Fear not, Abram *b*: I *am* thy * ſhield *and* † thy exceeding * great reward *c*.

*Pſal: 3: 3: and 5: 12: and 84: 11: and 91: 4:
† Or, *thy reward ſhall be very great.*
* Pſal: 16: 5:

a God anciently revealed himſelf to Men two ways, Either 1. When the man was aſleep, in a dream: Or 2. In a Viſion, *Num*: 12: 6: when he was awake; and this either 1. When he was wrapt into an Extaſie, wherein his ſenſes are idle, but his mind is active and elevated to the contemplation and underſtanding of what God reveals. See *Num*: 12: 6, 7, 8. and 24: 4: *Iſa*: 1: 1: *Acts* 10: 10, 11. Or, 2. When the thing was manifeſted by an external repreſentation. So here, God ſeems to have appeared to *Abram* in the ſhape of a Man, as he did *Gen*: 18: as may be gathered from *verſ*: 5: 10. *b* Neither the return of thoſe Enemies whom thou haſt ſmitten and provoked, nor the envy of thy Neighbours for this glorious Victory, nor for thy own deſolate condition. *c* Seing thou didſt truſt to my protection, I will be a ſhield or a protector to thee; and ſeing thou didſt ſo honourably, and for my ſake reject other rewards, taken by thy ſelf, and offered by the King of *Sodom*, thou ſhalt be no loſer by it; I will abundantly recompence all thy piety to me, and charity to thy afflicted kinſman *Lot*, and thy liberality towards others: I will bleſs thee with all ſorts of good things, as well as defend thee from all evil; which two things make a Man compleatly happy.

2 And Abram ſaid, LORD God, what wilt thou give me, † ſeing * I go *d* childleſs *e*, and the ſteward of my houſe *f is* this Eliezer of Damaſcus *g*?

† What pleaſure can I take in any other gift, ſo long as thou doſt withold from me that great and promiſed gift of that bleſſed and bleſſing Seed, in the giving of whom, thy honour and the World's happineſs is ſo highly concerned. *Chap*: 12: 3. *d* Either 1. I paſs the time of my life, going on and growing in years, and haſtning to my long home. Or 2. I die, *i. e.* am about to die, or likely to die. *Going* is oft-times put for *dying*, as 1 *Chron*: 17: 11: compared with 2 *Sam*: 7: 12: *Job* 10: 21. and 14. 20: *Matth*: 26: 24. *e* What good will the World do me, if I have no Heir to poſſeſs it? if God loſe the Glory of his Truth in making good his promiſe, and I loſe the comfort of my long-hoped for Child, and that ſuch a Child, the effect of a Divine Promiſe, one out of whoſe Loins he muſt come, in whom all Nations ſhall be bleſſed? *f Heb. The Son of the care*, or *Government*, or *Management of my Houſe*, *i. e.* he who manageth the Affairs of my Houſe. An uſual Hebraiſm, as captives are called *children of captivity*, *Ezra* 4: 1: and afflicted Perſons, *children of affliction*, *Prov*: 31: 5: Others read the Verſe thus, *And the ſteward of my houſe, this Eliezer of Damaſcus*, underſtand, *ſhall be my Heir*; which words may eaſily be ſupplied out of the following Verſe. And ſuch ſupplements of a word, or ſhort ſentence out of a member or verſe either foregoing or following, are frequent in Scripture, as *Num*: 24: 22: *Zech*: 14: 18: *Nehem*: 5: 2: *Habak*: 2: 3: *Eph*: 2: 1: *g* This may be the name either of a Man, or of a Place ſo called.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in mine houſe *h* is mine heir *i*.

h Of ſuch ſee *Gen*: 14: 14: and *Eccleſ*: 2: 7. And theſe are oppoſed to them that are born of a Man's body, *Job* 19: 17. *Prov*: 31. 2. *Jer*. 2. 14. *i* Either 1. By nearneſs of relation, being as ſome conceive, deſcended from *Aaron* the eldeſt Son of *Sem*. Or 2. For a recompence of his fidelity, compare *Prov*. 17. 2. Or 3. Becauſe he only had the exact knowledge and abſolute power of all his Maſter's eſtate, *Gen*. 24. 10. and therefore could eaſily keep all after his Maſter's death. All which reaſons concurring, might give occaſion for this Speech.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir: but he that ſhall come forth out of thine own bowels *k* ſhall be thine heir.

k (*i. e.*) Out of thy own Body, ſee *Gen*. 35. 11. 2 *Sam*. 7. 12. 2 *Chron*. 6. 9.

5 And he brought him forth abroad, and ſaid, Look now towards heaven, and tell the ſtars *l*, if thou be able to number them *m*: and he ſaid unto him, * So ſhall thy ſeed be. *1 Chron: 27: 23: Rom: 4: 18:

l Queſt. Seing the Sun was not yet *going down*, *v*. 12. how could he ſee the Stars? *Anſw*. 1. He might ſee them by repreſentation in a Viſion, or by a Divine Power ſtrengthning his Eyes to behold them. 2. It was not neceſſary he ſhould then actually ſee them. He bids him make trial when he pleaſed, if he could number the Stars which were now preſent to his mind, and would ſhortly be preſent and viſible to his bodily Eye. *m* Which thou art not able to do; for tho Aſtronomers have preſumed to give us the number of thoſe Stars which are diſtinctly viſible to the Eye, wherein yet they vary one from another, yet there are other Stars innumerable, appears confuſedly to the Eye, and evidently by the help of Glaſſes.

6 And he * believed in the LORD *n*; and he counted * it to him for righteouſneſs *o*. *Rom: 4: 3: Gal: 3: 6; Jam: 2: 23:

n (*i. e.*) He was fully perſwaded that God was able to fulfill, and would certainly fulfill the promiſe made to him concerning a Child, and eſpecially concerning the *Meſſias*, who ſhould come out of his Loins by that Child, and that both himſelf and all the People ſhould be Juſtified and Bleſſed in and through him. * Or, *reckoned* or *imputed*, as this word is tranſlated, *Rom*: 4: 10, 22: *o* (*i. e.*) For a righteous and worthy Action, as *Pſal*: 106: 31: and further, in reſpect of this action and grace of Faith, whereby he relied upon God for the promiſed Seed, and upon the promiſed Seed too, he pronounced him a juſt and righteous Perſon notwithſtanding his failings, which even this Hiſtory acquaints us with; and graciouſly accepted him as ſuch. Which ſence is eaſily gathered from St. *Paul's* Explication and Accommodation of this paſſage, *Rom*: 4: 9, 18, 22.

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know *p* that I ſhall inherit it?

p He asks a ſign, not out of diſtruſt of God's promiſe, for *he was ſtrong in Faith*, *Rom*: 4: 20: but for further aſſurance and confirmation of it. And ſuch an asking of a ſign was not an unuſual practice with good Men, as *Judges*. 6: 37: 2 *Kings* 20: 8. nor are they reproved for it; but on the contrary, *Ahaz* was commanded to ask a ſign, and reproved for not asking it, *Iſaiah* 7.

9 And he ſaid unto him, Take me † an heifer of three years old, *q* and a ſhe-goat of three years old, and a ram of three years old, and a turtle dove, a young Pigeon *r*.

† Take and offer at my command, and for my ſervice. *q* At which time it is perfect in ſtature and ſtrength, and therefore fitteſt for God's Service. *r* This and the other Creatures here following, and Sacrifices, are the ſame which afterwards were preſcribed in the Levitical Law.

10 And he *s* took unto him all theſe, and divided them in the midſt *t*, and laid each piece one againſt another *u*: but the birds divided he not *x*.

s (*i. e.*) *Abram*, who by divine inſtinct and precept did all this which here follows. *t* Into two equal Parts. This was done for two Reaſons. 1. To repreſent the torn and diſtracted condition in which his Seed was to lie for a Seaſon. 2. To ratifie God's Covenant with *Abram* and his Seed; for this was a rite uſed in making Covenants, as appears both from Scripture, *Jer*: 34: 18: and other Authors. *u* Partly to encourage hope, that God would in his time put thoſe Parts together, and unite thoſe dry Bones (to which the *Iſraelites* were compared, *Ezek*: 37:) and clothe them with Fleſh; and partly, that the Perſons entring into Covenant, might paſs between thoſe parts, and ſo teſtify their Union, and Conjunction in one and the ſame Sacrifice. *x* Either becauſe there were two Birds, and the one was laid againſt the other, which anſwered to the diviſion of the larger Creatures; or becauſe they belonged not to the Ceremony of the Covenant, but were for the Uſe of Sacrifice, wherein they were to be offered whole, as afterwards was preſcribed, *Levit*: 1: 15, 17:

11 And when the fowls came down upon the carcaſſes *y*, Abram drove them away *z*.

y To devour them: whereby is ſignified, either 1. The diſturbance and diſtraction which good Men are expoſed to in the Service of God from evil Spirits and Men: or rather 2. The great peril of *Abram's* Poſterity, who were not only torn in pieces like theſe Sacrifices, but even the remainder of them were likely to be devoured by the *Egyptians*, whoſe King is compared to an Eagle, the chief of the Birds of prey, *Ezek*: 17: *z* By the blaſt of his Mouth, as the Hebrew word ſignifies; repreſenting *Abram*'s Conqueſt over all his Enemies by Faith and Prayer, whereby he engaged God to be the Preſerver and Deliverer of his People.

12 And when the ſun was going down, a deep ſleep fell upon Abram *a*; and lo, an horror of great darkneſs fell upon him *b*.

a Partly natural from his labour in killing and ſacrificing thoſe Creatures; and partly ſent upon him from God, to make way for the following Repreſentation. *b* (*i. e.*) He ſeemed to be covered with a dreadful darkneſs, which was, either 1. A Token of God's ſpecial Preſence; compare 1 *Kings* 8: 12. Or, 2. A ſignification of the diſtreſſed and doleful condition of *Abram*'s Seed; for *darkneſs* in Scripture is frequently mentioned as an emblem or ſign of great Miſery, as *Pſal*: 88: 6: and 107: 14, *&c.*

* Acts 7:6:

13 And he ſaid unto Abram, Know of a ſurety * that thy Seed ſhall be a ſtranger in a land *that is* not theirs *c*, and ſhall ſerve them, and † they ſhall afflict them four hundred years *d*.

† Exod: 1: 11:

c (*i. e.*) In *Canaan* and *Egypt*; for though *Canaan* was theirs by promiſe, to be fulfilled in after times, yet it was not theirs by actual Donation and Poſſeſſion, but they were Strangers in it, *Gen*: 17: 8: *Pſal*: 105: 11, 12. *d* Exactly 405 years, but a ſmall ſum is commonly neglected in a great number; both in ſacred and prophane Writers. There were 430 years between the firſt promiſe, or between the renewing and confirming of the promiſe by the gift of *Iſaac*, and *Iſraels* going out of *Egypt*, or God's giving of the Law, *Exod*: 12: 40: *Gal*: 3: 17: but part of this time *Abraham* with his Son *Iſaac* lived in much honour and comfort; but after *Iſaac* grew up, the Affliction here mentioned began with *Iſaac* in *Canaan*, and continued to him and his Poſterity in *Egypt*, till this time was expired.

14 And alſo that nation whom they ſhall ſerve *e*, will I judge *f*: and afterward * ſhall they come out with great ſubſtance *g*.

* Exod: 12: 36: Pſal: 105. 37.

e (*i. e.*) *Egypt*, the principal ſeat of their ſervitude, and the inſtrument of their ſoreſt Bondage. *f* (*i. e.*) Puniſh, as that word is uſed, *Pſal*: 51: 6: *Obad*: *v*: 21: and elſewhere. *g* The accompliſhment whereof, ſee *Exod*: 3: 22: and 11: 2: and 12: 35, 37.

15 And thou ſhalt go to thy fathers *h* in peace; * thou ſhalt be buried in a good old age.

h (*i. e.*) Either 1. Into Heaven, where thy godly Progenitors are gone. Or 2. Into the ſtate of the dead, where all thy Fathers are gone before thee: This may ſeem more probable, at leaſt in this place, partly, becauſe this or the like Phraſe is indifferently uſed concerning good and bad Men. See *Gen*: 25: 8: *Pſal*: 49: 19: partly becauſe this Phraſe is ſo expounded, *Acts* 13: 36 *He*, i. e. *David, was laid to his Fathers*, and (for, *that is*) *ſaw corruption*; partly, becauſe ſome of *Abraham*'s Fathers, and particularly *Nahor*, his Grandfather, who lived and died an Idolater, cannot with any warrant from Scripture be preſumed to be gone to the place of bleſſedneſs in their Souls. * Free from thoſe Afflictions which ſhall come upon thy Poſterity after thy deceaſe.

16 But in the fourth Generation *i* they ſhall come hither again: for the iniquity of the Amorites *k* is not yet full *l*.

i In the end of the 400 years mentioned, *Verſe* 13. a *Generation*, being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth Generation, numbred from their going into *Egypt*, or from their leaving *Canaan*; which may poſſibly be implied by theſe words, *they ſhall come hither*. So *Caleb* was the fourth from *Judah*, and *Moſes* the fourth from *Levi*, and ſo doubtleſs many others. *k* (*i. e.*) Of the People inhabiting *Canaan*. And the *Amorites*, one of thoſe People, *Verſe* 21. are here put for all the reſt, as *Gen*: 48: 22: 1 *Kings* 21: 26: 2 *Kings* 21: 2: *Amos* 2: 10: either becauſe they were the greateſt and ſtouteſt of all, *Amos* 2: 9: or becauſe *Abram* dwelt among that People, *Gen*: 13: 18: and 14: 13. *l* All Mens ſins are kept by God as in a Book of remembrance, not one of them is loſt; and as God exactly obſerves the number and meaſure of Mens ſins, ſo he determines within himſelf, how far, and how long he will bear with ſinful Men or Nations, and what ſhall be the period of his Patience; and when that comes, their Meaſure is full, and their Deſtruction infallibly comes. See *Jer*: 51: 13: *Matth*: 23: 32: 1 *Theſſ*: 2: 16.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoaking Furnace, and a † burning Lamp *m* that paſſed between thoſe pieces.

† Heb. *a lamp of fire.*

m By which ſymbol God deſigned to repreſent, either 1. The future State of *Abram*'s Seed: the *ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the *Iron Furnace* of *Egypt*, as it is called, *Jer*. 11 4. and the *burning Lamp* noting their Deliverance, or Light ſhining out of Darkneſs. Or, 2. His own Preſence; for God is called a *conſuming Fire*, *Heb*: 12: *laſt*: and both *Smoak* and *Fire* are elſewhere mentioned as the ſigns and means of God's Appearance. See *Exod*. 3: 2. and 19. 9, 16, 18. and 20. 18. And this ſenſe ſeems to be favoured by the following words, it being the cuſtom of Perſons entring into covenant, to paſs between ſuch pieces, as hath been ſaid; and becauſe God hath no body which could viſibly do ſo, therefore he doth it in this Type or Shadow.

† Heb. *cut.*
* *Cap.* 24. 7:
* Chap. 12. 7. and 13. 15. and 26 4. Exod. 23. 1. Num. 34 3. Deut: 1:7: nd 11:24: nd 34: 4: oſh: 1:4. Chron. : 26: Neh: 9: 8: ſa: 27: 12.

18 In that ſame day the LORD † * made a covenant with Abram, ſaying, * Unto thy Seed have I given *n* this land, from the River of Egypt *o* unto the great River, the River Euphrates *p*:

n (*i. e.*) Decreed and promiſed in due time to give, which makes it as ſure as if it were actually given to them. Or, *I will give*; words of the paſt time being oft put for the future, eſpecially in Prophecies. *o* Not *Nilus*, which elſewhere is ſo called, but a leſs River, as is ſufficiently implied, becauſe this is oppoſed to the *great River* here following; but a River called *Sihor*, which divides *Egypt* from *Canaan*. See *Num*. 34. 5. *Joſhua* 13. 3. 1 *Chron*. 13. 5. *p* The accompliſhment hereof, ſee 2 *Sam*. 8. 3. 1 *Kings* 4. 21. and 9. 21.

19 The Kenite *q*, and the Kenizzites *r*, and the Kadmonites *s*,

q Suppoſed the ſame with the *Midianites*, by comparing *Exod*. 3. 1. with *Judges* 1. 16. See alſo *Num*. 24. 21. 1 *Sam*. 15. 6. *r* Thought to be the *Idumæans*, who ſprung from *Kenaz* of *Eſau*'s Race. But this ſeems not to agree with *Deut*. 2. 5. where God expreſly ſaith to the *Iſraelites* concerning the *Idumæans*, *I will give you none of their lands*, &c. *s* (*i. e.*) The Eaſtern People, as the word ſignifies, elſewhere called the *Hivites*, *Joſ*. 9. 1. who lived near the Mount *Hermon*, *Joſ*. 11. 3. which was in the Eaſt part of *Canaan*. See *Pſal*. 89. 12.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

Sarah is barren, 1. *She gives Hagar, her ſervant, to Abram to be his wife,* 2, 3. *Hagar conceives and deſpiſes her miſtreſs,* 4. *Sarai complains of it,* 5. *Abram leaves her to Sarai's diſpoſal, who deals hardly with her: Hagar runs from her,* 6. *The angel of the Lord meets her, commands her to return and ſubmit,* 7—9. *Promiſing her a numerous Seed,* 10. *Names the child,* 11. *Foretells his diſpoſition,* 12. *God's looking on her in her Affliction, comforts her,* 13, 14. *Her ſon born and named,* 15. *Abrams age.*

NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* * Hagar.

* Gal. 4. 24.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may † obtain children by her *a*: and Abram hearkned to the voice of Sarai *b*.

† Heb. *be builded by her.*

a She reckons the Children of her Bond-woman, (as *Hagar* was *Gal*. 4. 22:) would be accounted her Children. See *Gen*. 30. 3. *Exod*. 21. 4. 2 *Sam*. 21. 8. *Eſth*. 2. 7. *b* Suppoſing that God would accompliſh his Promiſe of a Seed to come out of his Loins by this way; and knowing that *Sarai* was not yet mentioned in the promiſe, as the Perſon by whom he ſhould have that Seed; and not conſulting with God, which he ſhould have done.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife *c*.

c (*i. e.*) His Concubine, or ſecondary Wife. *Polygamy*, though it was forbidden by God's firſt Inſtitution, *Gen*. 2. 24 compared with *Matth*. 19. 5. and brought into the World by wicked *Lamech*, yet it was ſometimes practiſed by the Patriarchs, either by God's permiſſion, who could rightly diſpence with his own Laws when and where he pleaſed: or by their miſtake about the lawfulneſs of it. As for the preſent caſe, it is moſt evident this Action was not the effect of an inordinate Luſt, but of an earneſt deſire of having Children, and eſpecially of obtaining the bleſſed and promiſed Seed.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes *d*.

d For barrenneſs in it ſelf was a reproach, and eſpecially to *Sarai*, who ſeemed to be a Perſon rejected by God, as one whom he would not honour with being the Mother of that Seed; and *Hagar* being ſuddenly made *Sarai*'s Partner in the priviledge of *Abram*'s Bed, and ſuperior to her in reſpect of that great bleſſing of Child-bearing, it is no wonder if ſhe grew inſolent upon it, eſpecially being advanced ſo highly from ſo low a condition.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee *e*: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee *f*.

e (*i.e.*) The injury done to me by *Hagar*, who thus wickedly requites my kindneſs to her, be upon thee; *i: e.* is to be imputed to thee; thou art the cauſe of it, becauſe thou doſt not maintain my Reputation, and repreſs her Arrogancy. *f* (*i. e.*) give forth a righteous Sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1 *Sam*: 24: 13, 16.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thine hand *g*; do to her † as it pleaſeth thee *h*. And when Sarai † dealt hardly with her *i*, ſhe fled from her face *k*.

† Heb. *that which is good in thine eyes*
† Heb. *afflicted her.*

g (*i. e.*) Subject to thy Power and Authority, as the phraſe is taken, *Gen*: 24: 10: and 39: 4, 6, 8: *Num*: 31: 49. For though ſhe be my Concubine, yet ſhe is thy inferiour; and therefore if ſhe exalt her ſelf above her meaſure, I give thee Power to exerciſe thy Authority over her. But whether this was not one of *Abram*'s Infirmities to give up his ſecond Wife into the hands of the firſt, may well be queſtioned. *h* Uſe whatſoever power God hath given thee over her: For we muſt not think that *Abram* gave her Power of Life and Death over her, eſpecially now when ſhe was with Child. Therefore here, as often elſewhere, the general words muſt be limited from the nature of the thing, and from other Texts of Scripture, which forbid Cruelty even to our Servants. *i* Either by impoſing Labours upon her above her Strength, or by grievous Stripes which ſhe could not bear. *k* Contrary to God's command, *Eccleſ*: 10: 4: and to the Laws of Juſtice, becauſe both her Perſon and the Fruit of her Body were not her own, but *Abram*'s right in Poſſeſſion.

7 ¶ And the Angel of the LORD *l* found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur *m*:

l The Son of God, who oft appeared in Man's Shape before he took man's Nature, who is called an *Angel* or *Meſſenger*, becauſe he was the *angel of the covenant*. *Mal*: 3: 1: and was ſent upon divers meſſages to Men in the Old Teſtament, and at laſt was to be ſent in the Fleſh as God's great Embaſſador, or Meſſenger of Peace and Reconciliation. *m* A place near *Egypt*, *Gen*: 25: 18: 1 *Sam*: 15: 7: being her Native Countrey, *Exod*: 15: 22.

8 And he ſaid, Hagar, Sarai's maid *n*, whence cameſt thou? And whither wilt thou go *o*? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

n By which Title he admoniſheth her, that tho ſhe was *Abram*'s Wife, yet ſhe was *Sarai*'s Maid, to whom ſhe owed Subjection and Service, from which ſhe could not lawfully withdraw her ſelf. *o* Conſider with thy ſelf what thou art doing; what a ſad exchange thou art making. Thou forſakeſt not only an excellent Maſter and Husband, but alſo me and my worſhip, which thou wilt not find in any other Family, and ſo caſteſt thy ſelf out of the true Church, and art running headlong into a place of all Idolatry and Impiety, to thy utter undoing; and this meerly through Pride and Impatience.

9 And the Angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

10 And the Angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 And the Angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name † Iſhmael; becauſe the LORD hath heard thy affliction *.

† That is, *God ſhall hear.*

* Hath heard thy Cry in thy Affliction.

12 And he will be a wild man *p*; his hand *will be* againſt every man, and every mans hand againſt him *q*: * and he ſhall dwell in the preſence of all his brethren *r*.

* Chap. 25: 18:

p Heb. *A wild aſs-man*, *i. e.* a Man like a wild Aſs, fierce and untamed, and unſetled in his Habitation; or as that Creature is, *Job* 39: 5, 8: *Jer*: 2: 24: *Hoſ*: 8: 9: living in Deſarts and Mountains, Warlike and Violent, exerciſing himſelf continually in hunting Beaſts, and oppreſſing Men. See *Gen*: 21: 20: *q* He will provoke and injure all that converſe with him, and thereby will multiply his Enemies; which is to be underſtood not only of him, but alſo of his Poſterity. *r* In the Borders of the other Sons and Kindred of *Abram* and *Iſaac*, who though they ſhall be vexed and annoyed with his Neighbourhood, yet ſhall not be able to make him quit his Habitation. See *Gen*: 25: 18.

13 And ſhe called the name of the LORD that ſpake unto her, † Thou God ſeeſt me *s*: for ſhe ſaid, Have I alſo here looked after him that ſeeth me *t*?

† Heb. *Elroi, thou art a God that ſeeſt me.*

s Thou haſt been pleaſed to take notice and care of me, and graciouſly to manifeſt thy ſelf unto me. *t* (*i. e.*) After that God whoſe eye is upon me for good? So ſhe chides her ſelf for her neglect of God, and of his Providence, and that not only in her Maſter's Houſe, but even *here* in the Wilderneſs, where her deſolate and miſerable Condition ſhould have made her look after, and call upon God for help. Or rather, theſe are words of admiration, *q. d. Have I alſo here*, *i. e.* in this deſolate Wilderneſs, *looked after him that ſeeth me*, *i. e.* ſeen the face of my gracious God! That God ſhould appear to me in my Maſter's Houſe, where he uſed to manifeſt himſelf, was not ſtrange; but that I ſhould have ſuch a favour here, that God ſhould not only look upon me, but admit me to look upon him, and viſibly appear to me after I had run away from him, and from my godly Maſter, this was more than I could hope or expect! Others thus, *Have I here ſeen after him that ſees me*, *i.e.* after the Viſion of him that hath appeared to me! *i. e.* Do I yet ſee and live, after I have ſeen God! She wonders at it, becauſe it was then the common Opinion, that an appearance of God to any Perſon was a fore-runner of Death. See *Gen*: 32: 30: *Exod*: 33: 20: *Judg*: 6: 22: and 13: 22. And *ſeeing* is here put for living, one function of Life for Life it ſelf, as *Exod*: 24: 11: *Eccleſ*: 11: 7, 8. But the word *ſeeing*, put by it ſelf, as here it is, is neither in thoſe places, nor elſewhere, uſed for living. And had that been her meaning, ſhe would have expreſſed it plainly, as they do in the places alledged, and not have uſed ſo dark and dubious a Metaphor, nor would have ſaid, *after him that ſees me*, but rather, *after I have ſeen him*.

14 Wherefore the well was called * † Beer-lahairoi *u*; behold, *it is* between Cadeſh and Bered.

* Chap: 24: 62: † That is, *the well of him that liveth and ſeeth me.*

u This name may have reſpect, either 1. To God, *The well of him that liveth*, (*i. e.* of the true and living God) *and ſeeth me*, *i. e.* taketh care of me. Or, 2. To *Hagar*, *The well of her that liveth*, (*i.e.*) who tho ſhe gave up her ſelf for dead and loſt, yet now is likely to live, both in her Perſon, and in her Poſterity, *and ſeeth*, or *did ſee*, namely, God preſent with her.

15 ¶ And Hagar bare Abram a ſon †: and Abram called his ſons name, which Hagar bare, Iſhmael.

† To wit, after her return and ſubmiſſion to her Miſtreſs, which is evident from the following Hiſtory.

16 And Abram was fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

CHAP. XVII.

God renews his covenant with Abram, 1——4. His name in token hereof changed, 5. Kings ſhall be born of him, 6. The covenant eſtabliſhed with his ſeed, 7. The promiſe of Canaan to him and his ſeed repeated, 8. Circumciſion inſtituted, 9, 10. The part to be circumciſed, 11. The Time and Perſons, 12, 13. The puniſhment on neglectors of it, 14. Sarai's name changed, 15. A ſon by her promiſed, 16. Abrahams ſurprize, 17. His prayer for Iſhmael, 18. The promiſe of a ſon by Sarah confirmed, his name, 19. Abrahams prayer for Iſhmael anſwered, 20. But the covenant eſtabliſhed in Iſaac, 21. Abraham is circumciſed; as is alſo Iſhmael, and all his Houſe, 23 —— 27.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the † Almighty GOD *a*, * walk before me *b*, and be thou † perfect *c*.

r, *All-ſicient.* hap: 22: Or, *ight, or ſincere.*

a Who can do all that I have promiſed, or ſhall promiſe to thee, and whatſoever pleaſeth me; and therefore do thou firmly believe all my words. *b* As becomes one in the preſence of thy Lord, and Judge, and Rewarder, being careful to pleaſe and obey me in all things, and depending upon me for thy well doing and well-being. See the ſame phraſe, *Gen*: 48: 15: 1 *Kings* 8: 25: *Pſal*: 116: 9: *c* (*i. e.*) Sincere, univerſal, and conſtant in thy belief of my promiſes, and obedience to my commands. See *Gen*: 6: 9.

2 And I will make my covenant between me and thee *d*, and will multiply thee exceedingly.

d I am come to renew, eſtabliſh, and enlarge that Covenant which I formerly made with thee.

3 And Abram fell on his face *e*: and God talked with him, ſaying,

e Partly in ſelf-abaſement, and an humble ſenſe of his own undeſervedneſs of ſuch favours; and partly in Reverence and Worſhip to God, and a thankful acknowledgment of his marvellous kindneſs. Compare *Levit*: 9: 24. *Ezek*: 43: 3.

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of † many nations *f*.

† Heb. *multitude of nations.*

f Both literally, or after the Fleſh, of the *Iſraelites*, *Iſmaelites*, *Edomites*, &c. and ſpiritually, of all Believers of all Nations, to whom *Abram* hath in ſome ſort the place of a Father, *Rom*: 4: 12, 17. Not only as he was the great Example and Teacher of that Faith by which they are all ſaved (as the Inſtructers of others are called their *Fathers*, both in Scripture, as *Gen*: 4: 20, 21: and in profane Authors) but as he was made by God the head of the Covenant, by, or through whom the Covenant-right was conveyed to all his natural Seed, and afterwards to the ſpiritual Seed, all Gentile-Believers.

5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham *g*, * for a father of many Nations have I made thee.

* Rom: 4: 17.

g (*i. e.*) *The Father of a Multitude*, *Ham* in the Hebrew being put for *Hamon*, which ſignifies a *Multitude*, by a figure called *Apocope*, which is uſual in proper Names.

6 And I will make thee exceeding fruitful, and † I will make * nations of thee, and kings ſhall come out of thee *h*.

† Heb. *I will make thee nations.* * Chap: 35: 11:

h So did the Kings of *Iſrael* and *Judah*, of *Edom*, of the *Saracens*, and the *Meſſias*, who is King of kings, and Lord of lords.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their Generations, for an everlaſting covenant; to be a God unto thee *i*, and to thy ſeed after thee.

i (*i. e.*) Whatſoever I am or have, all that ſhall be thine, and ſhall be employed for thy Protection, Conſolation, and Salvation. This Phraſe contains in it the confluence of all bleſſings, Temporal, Spiritual, and Eternal. See *Levit*: 26: 12: *Pſal.* 33: 12. and 144: 15: *Jer*: 31: 33.

8 And * I will give unto thee, and to thy ſeed † after thee, the land † wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion *k*; and I will be their God.

* Chap: 12: 7: † Heb. *of thy ſojournings.*

† Unto thee, not in thy own Perſon, but in thy Seed. See *Gen*: 13: 15, 17. *k* Upon condition of their Obedience to God, as is oft expreſſed: Wherein ſeing they ſo notoriouſly failed, it is no wonder if they *poſſeſſed it but a little while*, as the Prophet complains, *Iſa*: 63: 18.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou *l*, and thy ſeed after thee, in their generations.

l The agreement is mutual: My part was expreſſed before; now follows thy part, and the condition to which my promiſe and bleſſing is annexed.

10 This *is* my covenant *m* which ye ſhall keep between me and you, and thy ſeed after thee; Every * man-child *n* among you ſhall be circumciſed.

* Acts 7: 8:

m Circumciſion is here called the *Covenant* by an uſual Metonymy, becauſe it is the Condition, Sign, and Seal of the Covenant, the pledge of God's Promiſe and Man's Duty. And upon the ſame grounds the *Cup*, *i. e* the Wine, is called *the New Teſtament in Chriſt's Blood*, Luke 22: 20. Or, which is all one, *Chriſt's Blood in the New Teſtament*, Matth: 26: 28. *n* It is evident that Women as well as Men were comprehended in this Covenant, from *Gen*: 34: 14: *Exod*: 12: 3, 4: *Joel* 2: 15, 16: Yet Circumciſion is given only to the Males, partly becauſe it could not, at leaſt not conveniently be adminiſtred to Females; partly, becauſe Man is the principal Cauſe of the propagation of Children, and conſequently of the propagation of that Original Corruption which cleaves to them; partly, to ſignifie that all Perſons begotten by Man ſhould be polluted by Sin, though not all conceived by a Woman, as Chriſt was: And partly, becauſe Man is the Head of the Woman, and of the Family, upon whom all their concerns are devolved, and from whom the diſtinction of Families and People comes.

11 And ye ſhall circumciſe the fleſh of your fore skin *o*, and it ſhall be a * token of the covenant *p* betwixt me and you

* Acts 7. 8: Rom: 4: 11:

o (*i. e.*) By an uſual Hypallage, *the fore-skin of your fleſh*: And the word *Fleſh* is here put for the genital Part, as it is *Levit.* 15. 2, 19: *Ezek*: 16: 26: and 23: 20: and elſewhere. This part God ſingled out for this Ordinance, becauſe it is and was a great Inſtrument both in the commiſſion of actual Sins, and in the propagation of original Sin; and therefore it was very proper to apply to it the Seal of God's gracious Covenant for the Remiſſion of Sins Paſt, and the Extirpation of Sin for the future. *p* (*i. e.*) A ſign, evidence, and aſſurance, both of the bleſſing promiſed by that God who appointed this Ordinance, and of Man's obligation to the duties required, which is ſignified by his acceptance of, and ſubmiſſion to this Ordinance. And here we have the Nature and Definition of a Sacrament, *viz.* that it is a figure or token of God's Covenant.

12 And † he that is eight days old *q*, * ſhall be circumciſed among you, every man-child in your generations *r*,

† Heb. *a ſon of eight days.* * Lev: 12. 3. Luke 2. 21. John 7. 22.

he that is born in the houſe, or bought with money of any ſtranger *s*, which *is* not of thy ſeed.

q Not before that time, becauſe of the Childs Weakneſs and Imperfection, and Impurity too, *Exod*: 22: 30: *Levit*: 12: 3: for which reaſon alſo Beaſts were not to be offered to God before the eighth day, *Exod*: 22: 30. *r* Succeſſively, until the *Meſſias* come who ſhall circumciſe your hearts, and change this Ordinance for another. *s* Theſe were of two ſorts: 1. Children, who being entirely his poſſeſſion, and having not underſtanding to diſcern, nor will to chuſe or refuſe, were to be circumciſed. 2. Grown Perſons, who were not to be compelled to be circumciſed, but if they refuſed it, were not to be permitted to dwell in his Family, leſt they ſhould infect others, but were to be ſold to Strangers, as the *Hebrew* Doctors teach. But as for *Abraham's* Servants here, they were thoroughly inſtructed in Religion, *Gen*: 18: 19: and doubtleſs did willingly embrace it, and ſubmit to this Sacrament.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant *t*.

t So it was, and is properly in regard of the thing ſignified to all true Believers; and for the ſign, it is ſo called, becauſe it was to endure through all Generations till the coming of the *Meſſias*: The word *Olam* here and elſewhere rendred *everlaſting*, or *for ever*, being oft uſed to expreſs not only ſimple eternity, but any long continuance for many ages, yea ſometimes for a Man's life. See *Exod*: 21: 6: *Deut*: 15: 17: 1 *Kings* 9: 3.

14 And the uncircumciſed man-child, * whoſe fleſh of his fore-skin is not circumciſed *u*, that ſoul ſhall be cut off from his people *x*: he hath broken my covenant *y*.

* Or rather, *And as for the uncircumciſed man-child*. So the nominative is put abſolutely, as is frequent in the Hebrew Tongue. *u* Or, *Who ſhall not circumciſe the fleſh of his fore-skin*: For the Hebrew Verb may be rendred actively, which ſeems beſt here; becauſe the puniſhment ſeems more juſtly to belong to the Parent, who was guilty of this neglect; than to the Child, who was not capable of this Precept, and therefore not guilty of the violation of it. And this may further appear from *Exod*: 4: 24, 25: where God ſeeks to kill, not the Child, but the Father, *Moſes*, for this Sin. And *the fleſh of* the Child's *fore-skin* is rightly called *the fleſh of his*, *i. e.* The Parent's *fore-skin*, becauſe the Child is a part and the poſſeſſion of his Parent. So that this threatning concerns only grown perſons, and of them only ſuch as ſhall wilfully and unneceſſarily neglect this duty; for otherwiſe it was neglected by the *Iſraelites* for forty years together in the Wilderneſs, *Joſ*: 5: 7: without any token of God's diſpleaſure for it. *x* This phraſe denotes either 1. An excluſion from Fellowſhip with God's People, and from all the Promiſes, Priviledges and Bleſſings belonging to them, either in this Life, or that to come. Or rather 2. An untimely and violent Death, as may be gathered from *Exod*: 31: 14: to be inflicted by the Magiſtrat, to whom God committed the execution of this, as well as other Laws; and in caſe of his neglect and default, or the ſecrecy of the fact, by the extraordinary hand of God, who ſometimes aſcribes this act to himſelf, as *Levit*: 17: 10: and 20: 6. *y* That ſacred bond which tyed him and me together, and by his neglect and contempt of the condition required on his part, he hath forfeited the bleſſing promiſed on my part.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *z* *ſhall* her name *be*.

z Sarai ſignifies *my Lady*, or *my Princeſs*, which confines her Dominion to one Family; but *Sarah* ſignifies either a *Lady* or *Princeſs*, ſimply and abſolutely without reſtriction, or *the Princeſs of a multitude*, the Hebrew Letter *he* being taken out of *Hamon*, and added to her name, as it was to *Abram*'s name.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and † ſhe ſhall be *a mother* of * nations; kings of people ſhall be of her.

† Heb. *ſhe ſhall become Nations.*
* Chap: 35: 11.

17 Then Abraham fell upon his face, and laughed *a*, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old bear?

a Through admiration and holy rejoycing at ſo great a Bleſſing, not through unbelief, as *Sarah* did *Gen*: 18: 12, 13. as appears from *Rom*: 4: 19, 20. And though the outward act was the ſame in both, yet God diſcerned their differing diſpoſitions and intentions therein.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee *b*?

b Grant, O Lord, that the giving of one Son may not be joyned with the taking away of another; that *Iſhmael* may faithfully ſerve thee, and may have a ſhare in thy favour, and gracious Covenant. For this ſeems to be the meaning of this phraſe of *living before God*, or *in God's preſence*, by comparing a parallel phraſe, of *walking before God*, *Verſe* 1. and elſewhere, and an oppoſite phraſe, *from thy face ſhall I be hid*, Gen. 4. 14.

*Chap: 18: 10: and 21: 2:

19 And God ſaid, * Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac *c*, and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him.

c Which ſignifies *laughter*, not from *Sarah*'s laughter, which as yet had not happened, but from *Abram*'s paſt laughter, *Verſe* 17. and future joy in his Son.

20 And as for Iſhmael, I have heard thee †: behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: * twelve princes ſhall he beget, and I will make him a great nation.

* Chap: 25: 36:

† To wit, in part, or ſo far as is here expreſſed; and probably, as to the chief Bleſſing of the Covenant, to wit, the forgiveneſs of his Sins, and eternal Life, as the Hebrew Doctors and ſome others collect from *Gen*: 25: 17: and from other conſiderations.

21 But my covenant will I eſtabliſh with Iſaac *d*, whom Sarah ſhall bear unto thee at this ſet time, in the next year.

d The Covenant of the promiſed Seed to come out of his Loins, and of Life and Salvation to accrue to himſelf, and to his Poſterity by vertue of that Seed: In compariſon whereof God ſpeaks ſlightly of all the temporal Bleſſings conferred upon *Iſhmael*, though in themſelves they were great and glorious. By which it may ſufficiently appear that *Abraham*'s Faith, whereby he is ſaid to be juſtified, *Rom*: 4: had a farther reach in it than to his own immediate Child, even to the *Meſſias*, whoſe *day* therefore *Abraham* is ſaid to *have ſeen*, *John* 8: 56.

22 And he left off talking with him, and God went up *e* from Abraham.

e To Heaven in a viſible manner, as it ſeems he converſed with him in ſome viſible ſhape. Compare *Geneſis* 35: 13: *Judges* 13: 20:

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abrahams houſe, and circumciſed the fleſh of their fore-skin *f* in the ſelf-ſame day *g*, as God had ſaid unto him.

f Partly by his own hand, and partly by the help of others, whom he by Divine Inſtinct called to, and directed in that work. *g* In which God appeared to him and gave the command. So he made haſte and delayed not to execute God's command. And his Servants alſo yielded a ready and cheerful Obedience to this ſevere and painful Precept, being moved thereunto by *Abraham*'s Example and ſovereign Authority, by God's powerful Preſence ſome way or other manifeſted to them, and by the proſpect and hope of God's Bleſſing to accompany and follow his own Ordinance.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-skin.

25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his fore-skin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

The Lord appears to Abraham, 1. *He ſees three men*, 2. *Invites them*, 3. *They accept it*, 4, 5. *He prepares for them a calf, &c. they eat*, 6—8. *The promiſe of a ſon by Sarah renewed; the time appointed*, 9. *Sarah, being old, laughs*, 11, 12. *God reproves her*, 13. *And confirms the promiſe*, 14. *Her denial, and God's reply*, 15. *The men go towards Sodom*, 16. *God reſolves to ſhew Abraham his purpoſe to deſtroy Sodom*, 17. *The reaſon of it*, 18. *God's teſtimony of him*, 19. *God reveals his purpoſe to him*, 20—22. *Abraham's interceſſion for Sodom, oft repeated, and God's condeſcention*, 23—32.

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door *a* in the heat of the day *b*.

a Waiting for Strangers which might paſs that way; for whom no publick places being provided in thoſe times and places, vertuous perſons uſed to entertain them in their Houſes. See *Heb*: 13: 2. *b* The time when Travellers, eſpecially in thoſe hot Countries, uſed to divert and refreſh themſelves.

2 * And he lift up his eyes and looked, and lo, three men *c* ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground *d*,

* Heb: 13: 2:

c As they ſeemed to be, though indeed they were Angels in Mens ſhape. *d* A reſpect uſually paid to perſons of quality, ſuch as theſe ſeemed to be.

3 And ſaid, My LORD *e*, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

e He directeth his Speech to one, who, by the Majeſty of his Countenance, and the Reſpect which the other two ſhewed him, ſeemed to be the chief of them.

4 Let a little water, I pray you, be fetched, and waſh your feet *f*, and reſt your ſelves under the tree.

f A practiſe uſual in thoſe parts, *Gen*: 19: 2: and 24: 32: and 43: 24: *John* 13: 4, 5: 1 *Tim*: 5: 10: becauſe they uſed to travel either barefooted, or only with Sandals to cover and ſecure the bottom of their Feet.

5 And I will fetch a morſel of bread, and † comfort ye your hearts; after that ye ſhall paſs on: for therefore † are ye come to your ſervant *g*. And they ſaid, So do as thou haſt ſaid.

†Heb. *ſtay*
†Heb. *ye have paſſed.*

g Not that he ſaith, or thought that this was their deſign, but an effect of Divine Providence. The meaning is, Therefore hath God directed you this way, that I might have an occaſion of performing my Duty to you, which I chearfully embrace.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, † Make ready quickly three meaſures *h* of fine meal: knead *it*, and make cakes upon the hearth *i*.

† Heb. *haſten.*

h Containing each the third part of an *Ephah*. See *Exod*: 16: 36: *i* Upon the Coals, or in the warm Cinders, or in an Oven. He had doubtleſs other Bread ready, but he would have new Bread for them, which he thought moſt grateful.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it.

8 And he took butter and milk, and the calf * which he had dreſſed, and ſet *it* before them; and he ſtood by them *k* under the tree, and they did eat *l*.

* To wit, the Choiceſt parts of the Calf. *k* To wait upon them, as the word *ſtanding* is uſed, *Nehem.* 12: 44. *Jer*: 52: 12. *l* Either ſeemingly, as the Scripture oft ſpeaks of things according to appearance; or really, they receive the meat into the Bodies which they aſſumed, where it was conſumed by a Divine Power.

9 ¶ And they ſaid unto him *m*, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent *n*.

m (*i. e.*) One of them, in the name of all, ſaid; which he did not for his own ſatisfaction, for he who knew her name, knew alſo where ſhe was, but to give occaſion for the following diſcourſe. *n* In her Tent; for Men and Women had then their ſeveral Tents or Apartments.

† Heb: *to the living time.*
*Chap:17: 19,21:and 21: 2.

10 And he ſaid, I will certainly return unto thee *o* † according to the time of life *p*; and lo, * Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent door which *was* behind him *q*.

o Not in a viſible ſhape, but with my powerful and effectual Preſence to fulfil my promiſe. *p* This time may reſpect, either 1. *Abraham* and *Sarah*; *in the time of life*, *i. e.* when you ſhall be both alive and in health. But if it belonged to them, it might ſeem better to underſtand it thus; In the time when God ſhall reſtore life, (*i. e.*) vigour and activity to you; for till then both *Abraham*'s Body, and *Sarah*'s Womb are expreſly ſaid to be *dead*, *Rom*: 4: 19. to which *deadneſs* this *life* may be oppoſite; and the time of reſtoring this loſt power of Generation may well be called *a time of life*, it being a kind of life from the dead, and an impowering of him for a vital action from which he was before diſenabled, and for the conveying of life to a Child, and perpetuating his own life in him. Or 2. To the Child *according to the time of life*, *i. e.* in the time which is uſual for the Conception, Quickning, and Bringing forth of a living Child. Which interpretation receiveth ſome countenance from 2 *Kings* 4. 16. where we have the ſame phraſe. Or 3. To the year, *according to the time*, or *this time of life*, or *living time*, *i. e.* when this time or ſeaſon of the year ſhall revive, *i. e.* return or be reſtored: As Cities and Buildings are ſaid to be *revived*, when they are repaired or rebuilt, as 1 *Chron*: 11: 8. *Nehem.* 4. 2. And this ſeaſon might more properly be ſaid to *revive*, and be called *the time of life*, becauſe it may be gathered from the heat, *verſe* 1. and their refreſhing themſelves under the ſhadow of a Tree, that it was the Spring-time, when Herbs and Plants and Trees, which ſeem to be dead in the Winter, recover and ſhew forth their life and vigour: And ſo the ſenſe may be this, *according to this time* which is a time *of life*, or reviving, wherein as the Beauty and Fruits of the Earth will be renewed and revived, ſo thou and *Sarah* ſhall be revived or receive, as it were, a new life in the Son that ſhall be born to you. This ſenſe ſeems more probable than either of the former; becauſe he ſpeaks of a certain ſet or appointed time, *verſe* 14 *Rom*: 9 9. *Gen*: 21 2. and that time was about a year after this, as may appear by comparing *Gen*: 17: 24. and *Gen*: 21: 5 *q* (*i. e.*) At the back of the Angel that ſpoke with him. Which is here added to ſhew that he knew her Laughter, not by the ſight of his Eyes, but by his all-ſeeing Knowledge.

*Chap:17. 17. Rom: 4: 19 Heb: 11. 11, 12.

11 Now * Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women *r*.

r As to thoſe monthly Effluviums peculiar to her Sex, which are neceſſary to conception, compare *Gen*: 31: 35.

*Luke:1. 18.
*1Pet:3:6:

12 Therefore Sarah laughed *s* within her ſelf *t*, ſaying, * After I am waxen old, ſhall I have pleaſure, *u* my * Lord being old alſo?

s Not from joy and admiration, but from diſtruſt and contempt, as if it were incredible. *t* Heb. *In her heart*, *i. e.* ſhe ſecretly derided it, though none but her ſelf, as ſhe thought, knew it. *u* Not ſo much in the conception, as in the education and fruition of a Child.

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

*Jer:32: 17. Zech: 8:6. Luke 1: 37.
† Chap: 17:21.

14 * Is any thing too hard for the LORD *x*? † at the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

* Heb. *Hid from God?* So the ſenſe is, though ſhe laughed only in her Heart, it is not unknown to me: Or rather *too wonderful for God* to effect? Which beſt ſuits with the following words.

15 Then Sarah denied *y*, ſaying, I laughed not: for ſhe was afraid And he ſaid, Nay, but thou didſt laugh.

y From the ſenſe of Guilt, and the diſcovery of her Shame, and the expectation of a ſharp Rebuke both from this Perſon, and from her Husband.

*3 John 6.

16 ¶ And the men roſe up from thence, and looked towards Sodom: and Abraham went with them * to bring them on the way *z*.

z A civility uſual then and afterwards. See *Acts* 20: 38: and 21: 5. *Rom*: 15: 24. 1 *Cor*: 16. 11.

*Amos 3: 7.

17 And the LORD ſaid, * Shall I hide from Abraham *a* that thing which I do;

a q. d. I will not, cannot hide it; it is againſt the Laws of Friendſhip to conceal my Secrets from him. The Interrogation here is in effect a Negation as elſewhere. Compare 2 *Sam*: 7. 5. with 1 *Chron*: 17: 4. and *Matth*. 7: 16. with *Luke* 6:43. See alſo *Amos* 3.7.

*Chap:12 3: and 22. 18. Act:3. 25. Gal.3. 8.

18 Seing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be * bleſſed in him *b*.

b (*q. d.*) Seing I have done greater things for him, How can I deny him the leſs? Compare the argument, *Rom*: 8: 32. God's ways are not like Men's ways. Former favours to Men are arguments why they ſhould do no more; but to God they are motives for the adding of new ones.

19 For I know him *c*, that he will command *d* his children and his houſhold after him *e*, and they ſhall keep the way of the LORD, to do juſtice and judgment *g*; that the LORD may bring upon Abraham that which he hath ſpoken of him *h*.

c I know him to be ſuch an one as I am now deſcribing; or I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of Knowledge being oft put for Love, as *Jer*: 1: 5. and 24: 5: *Hoſ*: 13: 5. *Amos*. 3: 2. *d* Or, *Inſtruct*, as the word is uſed, *Leviticus* 14: 5. *Deut*: 20: 18: and 27. 3. It will not be in vain that I tell him this, and give him occaſion to pray and to taſte my Goodneſs in anſwering Prayers, becauſe he will not ſmother theſe things in his own Breaſt, but manifeſt them to others, and teach them how good God is, who ſo readily complies with the Deſires and Prayers of Men, and how terrible he is to incorrigible Sinners, and how evil and bitter a thing it is to ſin againſt God. And ſo I ſhall get the end I aim at in all my Works, which is, that they may be known for the good of others; that they may learn by ſuch Examples. *e* Who will live when he is dead. He will ſo diligently imprint theſe things in their Minds, that they ſhall never forget them. *f* (*i. e.*) Obſerve and walk in the way of Gods Precepts: *q. d.* He ſhall not loſe his Deſign or Labour; for what he teacheth they ſhall learn and Practiſe. See *Pſal*: 51: 15, &c. *g* (*i. e.*) To do all things that are good, and right, and juſt, both to God and Men. Compare *Pſal*: 119. 121. *h* (*i. e.*) That *Abraham* and his Poſterity, keeping the Conditions of the Covenant required on their part, God may without any blemiſh to his honour or Juſtice give all thoſe good things which he hath promiſed to them.

* Chap.4. 10. and 19. 13. Jam:5.4.

20 And the LORD ſaid, Becauſe * the cry *i* of Sodom and Gomorrah *k* is great, and becauſe their ſin is very grievous;

i Sins are ſaid to cry when they are groſs, and manifeſt, and impudent, and ſuch as highly provoke God to Anger. *k* He names only theſe two, as being the moſt eminent in State, and exemplary in Wickedneſs; but under them he includes the reſt, as appears by the Story.

* Chap. 11. 5.
† Heb. *made a full end.*

21 * I will go down now, and ſee *l* whether they have † done altogether *m* according to the cry of it, which is come unto me; and if not, I will know.

l (*i. e.*) Enquire into the truth of the thing. God here ſpeaks after the manner of Men, and for the Example and Inſtruction of Judges to ſearch into Cauſes ere they paſs Sentence. *m* Heb: *Whether they have made a conſummation* or *accompliſhment*, *i. e.* whether they have filled up the meaſure of their Sins. Compare *Gen*: 15: 16. *Matth*: 23: 32. *James* 1. 15.

22 And the men *n* turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD *o*.

n (*i. e.*) Two of them; for the third ſtayed with *Abraham*, as it here follows. *o* The third of theſe perſons, whom now he perceived to be the Lord himſelf, who had aſſumed an humane ſhape.

23 ¶ And Abraham drew near *p*, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

p. (*i. e.*) Approached unto God to enquire of him, and to pray unto him; for ſo the phraſe of *drawing near to God* is uſed, 1 *Sam*: 14: 36. *Pſal*: 73. 28. *Iſa*: 29: 13: *Heb*: 10: 22.

*Jer.5: 1.

24 * Peradventure there be fifty righteous within the city *q*: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?

q (*i. e.*) In the cities concerned, as appears by *verſe* 20. and 19. 25. The ſingular number for the plural, as is frequent, as *Gen*: 3. 2. 1 *Chron*: 10: 1: compared with 1 *Sam*: 31: 1. and oft elſewhere. Or the City *Sodom* alone is mentioned, but the reſt are comprehended under it, either becauſe of it's eminency, or becauſe they were ſubject or ſubordinat to it, as may ſeem probable from the Hiſtory, *Gen*: 14.

* Job 8.3: and 34:17 Rom.3:6.

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhall be as the wicked, that be far from thee: * ſhall not the judge of all the earth *r* do right *s*?

r Now he clearly perceiveth that this perſon was no leſs than the Creator, Governour and *Judge of the World*, even the ſecond perſon in the Bleſſed Trinity, to whom that Title and Work is aſcribed, as *John* 5: 22, 27. *Acts* 10. 42. and 17: 31. *s* He ſpeaks not this, as if it were ſimply unjuſt for God to involve the Righteous in the ſame temporal Deſtruction with the Wicked; for he knew very well and by his own experience, that *there* was *not a juſt man upon earth that did good and ſinned not*, Eccleſ. 7: 20 and therefore no ſuch juſt man who did not for his own Sin deſerve that Death and Deſtruction, which is the proper *wages of ſin*, *Rom*: 6. laſt. But he ſpeaks not here of ſtrick and rigorous Juſtice, but of that moderat and equitable way which God is pleaſed to uſe with the Sons of Men, and of that right to temporal Deliverances which by vertue of God's gracious Covenant and Promiſe, did accrue to pious and vertuous Perſons, eſpecially in the times of the old Teſtament, when temporal Promiſes were more expreſly and particularly made to good Men.

26 And the LORD ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold, now I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes *t*.

t In regard of the compoſition of my Body, which was taken out of the Duſt, and ſhall return into it again. See *Gen*: 3: 19: *Job* 4: 19: *Eccl*: 12: 7. 1 *Cor*: 15: 47, 48.

28 Peradventure there ſhall lack five of the fifty righteous, wilt thou deſtroy all the city for *lack of* five *u*?

And he ſaid, If I find there forty and five, I will not deſtroy *it*.

u Heb. *For five*, or *becauſe of five*, to wit, which are lacking or wanting. The ſame Supplement we have alſo, *Pſalm* 109. 24. *Lam*: 4: 9.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forties ſake.

30 And he ſaid *unto him*, O, let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do it, if I find thirty there.

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenties ſake.

* Judg: 6.39. 32 And he ſaid, * O, let not the LORD be angry, and I will ſpeak yet but this once *x*: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake.

x *Abraham* in modeſty could proceed no further, and being a good Man himſelf, he had a charitable Opinion of others, and thought there certainly were ſo many good Men in all thoſe Cities, eſpecially including *Lot* and his Family. No doubt *Abraham* remembred *Lot* in his Prayers; but that large and generous Soul could not content himſelf with *Lot*'s preſervation, but aims at the ſaving of the whole Cities, which when he ſaw was doubtful aud unlikely, he prayed for his deliverance out of that common Deſtruction, as may be gathered from *Gen*: 19: 29.

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

Two angels come to Sodom, 1. *Lot invites them in; they at firſt refuſe*, 2. *They enter; he entertains them and they eat*, 3. *The men of Sodom demands to know them*, 4, 5. *Lot diſſwades them*, 6, 7. *Offers his daughters; urges reaſon*, 8. *They are obſtinat; threaten, and preſs to break the door*, 9. *The angels pull Lot in, and ſhout to the door*, 10. *And ſmite the men with blindneſs*, 11. *Adviſe Lot to depart with his kindred*, 12. *The reaſon*, 13. *Lot ſpeaks to his ſons in law; they deride him*, 14. *The angels lay hold on Lot, his wife, and two daughters, and carry them out*, 16. *Command them not to look back*, 17. *Lot requeſts to ſtay in Zoar; it is granted; with a command to haſten, becauſe till they are gone the Lord can do nothing*, 18---23. *God rains brimſtone and fire upon Sodom*, 24, 25. *Lots wife looking back, becomes a pillar of ſalt*, 26. *Abraham looks towards Sodom*, 27, 28. *God kind to Lot for Abrahams ſake*, 29. *Lot and his two daughters remove to the mountain*, 30. *Lot's daughters contrive for an iſſue*, 31, 32. *They make their father drunk, lie with him*, 33---35. *and are with child*, 36. *Moab and Ben-ammi, the two ſons born thereby*, 36, 37.

AND there came *a* two angels *b* to Sodom at even *c*; and Lot ſat in the gate of Sodom *d*: and Lot ſeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

a Even thoſe two which departed from *Abraham*, Chap: 18. 22. and now were come to *Lot*, the third yet ſtaying and communing with *Abraham*. *b* So they truly were, though they be called *Men*, Chap: 18. *c* Of the ſame day on which they departed from *Abraham*. *d* Where he ſat either to obſerve the Adminiſtration or Corruption of Juſtice there; for the ſeats of Judicature were in the Gates: Or rather to wait for Strangers, to whom he might exerciſe Kindneſs and Hoſpitality.

* Heb:13: 2. * Chap: 18:4. *See Luke 24.28. 2 And he ſaid, Behold now my lords, * turn in, I pray you, into your ſervants houſe, and tarry all night, and * waſh your feet, and ye ſhall riſe up early, and go on your ways †. And they ſaid, * Nay, but we will abide in the ſtreet all night *e*.

† And ſo this will be no hinderance to your Occaſions. *e* This was no untruth, but really intended by them in the preſent ſtate of things, and upon ſuppoſition that *Lot* ſhould preſs them no further; but they alſo intended, if *Lot* was earneſt with them, to comply with them. The firſt denyal was but decent, and an act of Civility, and in them it was a deſign to diſcover *Lot*'s Piety and Hoſpitality, and to manifeſt the great difference between him and the barbarous *Sodomites*, and the reaſon and juſtice of *Lot*'s Deliverance, and their Deſtruction.

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread *f*, and they did eat.

f Becauſe that was ſooner prepared, that ſo they might eat it, and after that go to Bed in due time.

4 ¶ But before they lay down †, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter *g*.

† To ſleep, of which this word is uſed, *Gen*: 28: 13: *Lev*: 14:17. *and* 26: 6. *g* Some to exerciſe Villany, and ſome to pleaſe themſelves with the Contemplation of it, and ſome out of curioſity, &c. This is added to ſhew how univerſally corrupt they were, and that there were not ten righteous men there.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them *h*.

h Either know who they are: Or rather abuſe them, as *Lot*'s anſwer explains it, and ſo that word is uſed, *Gen*: 4: 1. *Numb*: 31:17: *Judg*: 19: 22. And for the Sin here committed, ſee *Lev*: 18: 22. *and* 20: 13: *Rom*: 1 26, 27. 1 *Cor*: 6 9. *Jude verſe* 7. They openly and impudently profeſs their wicked Intention, for which they are branded, *Iſa*: 3: 9: and this intention of theirs is the more probable, becauſe of the great beauty which it is likely was in thoſe bodies which the Angels aſſumed, whereby their Luſt was more inflamed.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren *i*, do not ſo wickedly.

i So they were by Community of Nature and Habitation. See *Gen*: 9: 5: *and* 29: 4: and *Lev*: 19: 17. and ſo he calls them, if poſſibly he might ſweeten and reſtrain them.

8 * Behold now, I have two daughters which have not * known man *k*; let me, I pray you, bring them out unto you, and do ye to them *as is* good in your eyes *l*: only unto theſe men do nothing; for therefore † came they under the ſhadow of my roof *m*. *See Judg. 19: 24: * See Numb: 31. 17, 18.

k To wit, Carnally. See *Gen*: 24: 16: *Num*: 31: 18: *Judg*: 11: 39: *l* Whatſoever your purpoſe or pleaſure is. See the ſame Phraſe, *Gen*: 20: 15. *and* 41: 37: *Numb*: 24: 1, &c. A moſt imprudent and ſinful Motion, whereby he yielded to one ſin to prevent another, contrary to *Romans* 3: 8: and expoſed his Daughters chaſtity which he was obliged to preſerve, and which indeed he had no power to expoſe, eſpecially ſeing they were betrothed to other men, *v*: 14: But it is ſome extenuation of his Sin that it proceeded from his great Charity and Kindneſs to Strangers, and that he was at this time under a great perturbation and diſcompoſure of mind. † That they might be preſerved from ſuch outrages. This was the deſign of the thing, though not of thoſe Perſons. See the Note on *Gen*: 18: 5. *m* (*i. e.*) Under the protection of my Houſe. *Shadow* is oft put for protection or defence, as *Judges* 9: 15: *Pſalm* 36: 7. *Jer*: 48: 45.

9 And they ſaid, Stand back *n*. And they ſaid *again*, This one *fellow* came in to ſojourn *o*, and he will needs be a judge *p*: now will we deal worſe with thee than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

n Or, *Go further off*, *i. e.* out of our way? ſtand not between us and the door, or *come hither*: That ſo they might ſeize him, and proceed in the deſigned wickedneſs. *o q. d.* One man, and he too but a Stranger, preſumeth to oppoſe the whole Society of the Native Citizens. *p* Heb. *In judging he will judge.* This buſy-body, if not reſtrained in time, will take Authority to himſelf to cenſure, reprove, and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men * that *were* at the door of the houſe with blindneſs *q*, both ſmall and great: ſo that they wearied themſelves to find the door. *See Acts 13:11.

q Heb. *With blindneſs*, *i. e.* with a blindneſs both of Body and Mind. It was not a total blindneſs, as if they quite loſt the uſe of their Eyes, for they ſaw the Houſe, tho not the Door, but it was a great dimneſs and confuſion of their Sight, and a diſturbance in their common Senſe, by which they were made unable to diſtinguiſh between differing Perſons or Places; as it was alſo with the *Syrians*, 2 *Kings* 6: 18: as it is in ſome meaſure with ſome drunkards, who, tho their Eyes be open, cannot diſtinguiſh between things that differ. And this was very eaſy for Angels to do by a ſmall alteration either in their Sight, or in the Air, whereby either the Door might appear to them like the ſolid Wall, or the ſeveral parts of the Wall like ſo many Doors.

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.

13 For we will deſtroy this place: becauſe the * cry of them is waxen great before the face of the LORD, and the LORD hath ſent us to deſtroy it. *Chap:18. 20.

14 And Lot went out, and ſpake unto his ſons in law, which married *r* his daughters, and ſaid, Up, get ye out of this place, for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law.

r Heb: *Took*, or were *taking*, or about to take, to wit, either to Eſpouſe, or to Marry. Compare *Gen*: 6: 2. *and* 24: 3: *and* 28. 6. *Deut*: 7: 3. Anciently Perſons were firſt eſpouſed, and after ſome time, the Marriage was conſummated.

15 ¶ And when the morning aroſe, then the angels haſtned Lot, ſaying, Ariſe, take thy wife, and thy two daughters which † are here *s*, leſt thou be conſumed in the * iniquity of the city. † Heb: *are found.* * Or, *puniſhment.*

s Heb. *Which are found*, *i. e.* Which are preſent with thee, as this word is uſed, 1 *Chron*: 29: 17. 2 *Chron*: 5: 11. *and* 30: 21: *and* 31: 1. Whence ſome gather that he had two other Daughters married to two *Sodomitiſh* Men, who by their Husbands perſwaſion and example, ſtaid, and periſhed in thoſe Flames. But this is not neceſſary: For this Phraſe may be applied to the Daughters by way of diſtinction from their Spouſes or Husbands. *q. d.* Tarry no longer in expectation of thy Sons-in-law, who are abſent, and muſt be given up for loſt, but take thy Daughters which are found and preſent with thee, and go thy way.

16 And while he lingred *t*, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and ſet him without the city.

t Either through loathneſs to part with all his Eſtate, or to loſe his Sons-in-law: Or, through Aſtoniſhment and diſtraction of Mind, which made him both liſtleſs and impotent.

17 And it came to paſs, when they had brought

them forth abroad, that he *u* ſaid, Eſcape for thy life *x*; look not behind thee *y*, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

u Either one of the Angels: Or the third Perſon, the Lord himſelf, who having parted from *Abraham*, after ſome time came to *Lot*, as appears both by the change of the number, for before this he ſpeaks of them in the plural number, but from hence in the ſingular number, as *Verſe* 19: 21, 22: and by the variation of the Phraſe, for the other two ſpeak with ſubmiſſion, and as ſervants, *Verſe* 13. *The Lord hath ſent us*, &c. but this ſpeaks with more authority, as is evident from *Verſe* 21: 22. *x* (*i. e.*) As thou loveſt thy life. See *Deut:* 4: 15: *Joſ:* 23: 11: *Jer:* 17: 21. Or, *eſcape with thy Life*, for the Hebrew particle *all* is ſometimes taken for *with*, as *Exod:* 35: 23: *Levit:* 2: 2: and 14: 31: *Deut:* 22: 6. So the Senſe is, ſtand not lingring in hopes to ſave thy goods, them thou ſhalt loſe as a puniſhment of thy Sin and Folly in chuſing to dwell with ſo wicked a People, and be thankful that thou haſt thy *life given* thee *for a prey*, as it is expreſſed, *Jer:* 38: 2. *y* Like one that grieves either for the loſs of thy pleaſant Habitation, or vaſt Eſtate, or for thoſe curſed Miſcreants juſtly devoted to this Deſtruction. And this command tho given to *Lot* alone, yet was directed alſo to his Companions, to whom doubtleſs he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See *Matth:* 24: 18 *Luke* 9. 62.

18 And Lot ſaid unto them *, Oh, not ſo, my LORD.

* *i. e.* Unto one of them, as is manifeſt from the following words.

19 Behold, now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain *z*, leſt ſome evil take me, and I die.

z Becauſe of the infirmity of my Age, and the fainting of my Spirits. Thus he ſheweth an unworthy and unreaſonable diſtruſt of God's Power and Goodneſs which he had now experienced and acknowledged

20 Behold, now, this city *is* near to flee unto, and it *is* a little one *a*: O let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

a Therefore as its Inhabitants, ſo its Sins are fewer, and it will not be an eminent Example of thy Vengeance, as the other places will be

† Heb. *thy face.*

21 And he ſaid unto him, See, I have accepted † thee *b* concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

b Heb. *I have lift up thy countenance*, (*i. e.*) granted thy requeſt. The manner of the Expreſſion poſſibly may be taken from the cuſtom of the Eaſtern parts; where Petitioners uſed not to fall upon their Knees as we do, but to proſtrate themſelves with their face to the Ground; and the Perſon to whom they addreſſed themſelves, in token of his favourable acceptance of their Petitions, commanded them to be lifted up.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither *c*: therefore the name of the city was called Zoar.

c Becauſe of God's Decree and Promiſe to ſave thee from the general Deſtruction

† Heb. *gone forth.*

23 ¶ The ſun was † riſen upon the earth *d* when Lot entered into Zoar.

d This Phraſe may note, either the time of the day when this was done; or rather the nature and quality of the day, that the Sun appeared and ſhone forth that Morning in great Luſtre and Glory: Which is well noted as a very conſiderable circumſtance of the Hiſtory, and a great aggravation of the Ruin, which came when they leaſt expected it.

*Deut: 29: 23 Iſa: 13: 19: Jer: 50: 40 Ez: 16: 49: Hoſ: 11: 8: Amos 4: 11: Luke 17: 29: 2 Pet: 2: 6: Jude 7:
* See Jud: 5: 20: 2 Chron: 7: 1: Ezek: 11: 24:

24 Then * the * LORD rained upon Sodom and upon Gomorrah *e* brimſtone and fire *f* from the LORD *g* out of Heaven.

e And the neighbouring Cities, *Admah* and *Zeboim*, as appears from *Deut:* 29. 23: *Jer:* 49: 18: *Hoſ:* 11: 8. *f Brimſtone* is added to the *Fire*, either to convey and carry down the Fire which in it ſelf is light and apt to aſcend; or to increaſe it, *Iſa:* 30: 33: or to repreſent the noyſomneſs of their Luſts. *g* (*i. e.*) From himſelf: The Noun put for the Pronoun, as *Gen:* 1: 27: 2 *Chron:* 7: 2. But here it is emphatically ſo expreſſed, Either 1. To ſignify that it proceeded not from Natural Cauſes, but from the immediate Hand of God. Or, 2. To note the Plurality of Perſons in the God-head, God the Son, who now appeared upon the Earth rained from God his Father in Heaven, both concurring in this Act, as indeed all outward Actions are common to all the Perſons of the Trinity.

25 And he overthrew thoſe cities, and all the plain *h*, and all the inhabitants of the cities, and that which grew upon the ground.

h To wit, where theſe Cities and their Territories lay, called *the Plain of Jordan*, *Gen:* 13: 10. all which then became, and to this day continues to be a filthy Lake, called the Dead-Sea, becauſe no Fiſh lives in it.

* Luke 17. 32.

26 ¶ But his wife looked back *i* from behind him *k*, and ſhe † became a * pillar of ſalt *l*.

i Through curioſity, or unbelief, or deſire of what ſhe left, or from all theſe Cauſes. *k* (*i. e.*) From behind her Husband, whom ſhe followed. Which circumſtance ſeems to be mentioned as the reaſon of this Preſumption, becauſe ſhe could do it without her Husband's Obſervation or Reproof, to which ſhe had a greater regard than to the all-ſeeing Eye of God. † *i. e.* Her Body, by a very common Synecdoche. *l* Either metaphorically, *i. e* a perpetual durable Pillar as an everlaſting Covenant is called a *Covenant of Salt*, *Numb:* 18: 19: or properly, for there is a kind of Metalick Salt, which reſiſts the Rain, and is hard enough for Buildings, as *Pliny*, *Solinus*, and others witneſs. And that Salt was here mixed with Brimſtone, may be, gathered from *Deut:* 29. 23. Add to this, that *Joſephus Antiq.* 1. 12. affirms that this Pillar remained in his time. And the like is witneſſed by others after him.

* Chap. 18. 22.

27 ¶ And Abraham gat up early in the morning, to the place where he * ſtood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoak of the countrey went up as the ſmoak of a furnace.

29 ¶ And it came to paſs when God deſtroyed the cities of the plain, that God remembred Abraham *m*, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

m Either 1. The promiſe made to *Abraham*, *Gen:* 12. 3. Or, 2. The Prayer made by *Abraham*, *Gen.* 18. who doubtleſs in his Prayers for *Sodom* would not forget *Lot*, though his Prayer for him be not there mentioned. And hereby it is inſinuated, that *Lot* though he was a righteous Man, and ſhould be ſaved eternally, yet deſerved to periſh temporally with thoſe wicked People, to whom he aſſociated himſelf meerly for worldly advantages, and ſhould have done ſo, if *Abraham* had not hindred it by his Prayers.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar *n*: and he dwelt in a cave, he and his two daughters.

n Leſt he ſhould either ſuffer from them, or with them; perceiving now that though it was a little City, yet there was more wickedneſs in it than he imagined.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth *o* to come in unto us after the manner of all the earth *p*.

o Either 1. In the whole Earth: For they thought the ſame deluge of Fire which deſtroyed the four Cities had by this time extended it ſelf to *Zoar*, and all other places, knowing that the whole World did lie in Wickedneſs, and having poſſibly heard from their Father, that the World as it was once deſtroyed by Water, ſo it ſhould afterwards be conſumed by Fire, which they might think was now executed, and that God had ſecured *Abraham* from it by taking him to himſelf. Or, 2. *In that Land*, as the word may be rendred. And her meaning might not be this, that there was no Man at all, but not a Man with whom they might or durſt Marry: For though they knew they left many Men in *Zoar*, yet the ſad experience of the dreadful Ruin wherein their Brethren-in-law were involved, made them abhor the thoughts of any Conjunction with them. *p* (*i. e.*) Of all the Inhabitants of the Earth. Compare *Gen:* 18: 11:

32 Come, let us make our father drink wine *q*, and we will lie with him, that we may preſerve ſeed of our father *r*.

q Which they carried with them amongſt other neceſſary proviſions either from *Sodom* or *Zoar* *r* Which though an inceſtuous and abominable Action, yet they thought was made lawful by the ſuppoſed neceſſity, as in the beginning of the World the Marriage of Brethren and Siſters was lawful, becauſe neceſſary; and when it ceaſed to be neceſſary, becauſe of the increaſe of Mankind, it became inceſtuous.

33 And they made their father drink wine *s* that night: and the firſt-born went in, and lay with her father, and he perceived not when ſhe lay down, nor when ſhe aroſe *t*.

s To wit, in Exceſs, ſo as to deprive him of the uſe of his Reaſon and Grace, which was likely to fruſtrate their Project: This was a great Sin, not only in them, but alſo in *Lot* himſelf, not to be excuſed by ignorance of the virtue of Wine, which being known to both the Daughters, certainly their Father could not be ignorant of it. Thus he who kept his Integrity in the midſt of all the Temptations of *Sodom*, falls into a grievous Sin in a place where he might ſeem moſt remote from all Temptations: God permitting this, to teach all following Ages, how weak even the beſt Men are, when they are left to themſelves, and what abſolute need they have of Divine Aſſiſtance. *t* Wherein there is nothing ſtrange, it being uſual with Drunken Men to do many things in that condition, which when they come to themſelves, they perfectly forget. And ſo might *Lot*, when under the power of Wine, forget that his Wife was turned into a pillar of Salt, and might miſtake his Daughter for his Wife.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, and lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo; and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child † by their father

† Which they might poſſibly imagine to be an evidence of Divine Approbation of their Fact; whereas, indeed, it was a deſign of God to make a laſting Monument of their Sin and Shame.

37 And the firſt-born bare a ſon, and called his name Moab *u*: the ſame *is* the father of the Moabites *x* unto this day.

u (*i. e.*) *Of my Father*, begotten upon me by my Father. So ſhe had learned from her Neighbours *to declare her ſin as Sodom*, *Iſaiah* 3. 9. *x* A miſchievous and infamous People, branded, as their Brethren alſo the *Ammonites* were, with Characters of God's Diſpleaſure.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi *y*: the ſame *is* the father of the children of Ammon unto this day.

y (*i. e.*) *The Sin of my People*, or Kindred, not of the curſed Race of the *Sodomites*, where I was to be married. This is ſomething more modeſt than the other in the name ſhe gives, but both impudently glorying in their Sin and Shame, of which they ſhould have bitterly repented.

CHAP. XX.

Abraham ſojourns in Gerar, 1. *Denies Sarah to be his wife; Abimelech ſends and takes her,* 2. *God warns Abimelech in a dream,* 3. *He expoſtulates with God; who anſwers and commands him to reſtore Sarah,* 4—7. *Abimelech warns his ſervants,* 8. *Rebukes Abraham,* 10. *Who excuſes and defends what he had ſaid,* 11——13. *Abimelech kind to Abraham; reſtores his wife,* 14, 15. *Rebukes Sarah,* 16. *Abraham prays for Abimelech; God removes his judgments,* 17, 18.

AND Abraham journeyed from thence *a* towards the ſouth countrey *b*, and dwelt between Cadeſh and Shur, and ſojourneyed in Gerar.

a From the plain of *Mamre*, *Chap*: 18: 1: where he had long dwelt; and whence he removed, either becauſe of its nearneſs to that filthy Lake, which now was in the place of that late fruitful plain; or for other reaſons and conveniences needleſs to be here enquired or determined. *b* Yet *more* towards the Southern part of *Canaan*.

2 And Abraham ſaid of Sarah his wife, * She *is* my ſiſter *c*: and Abimelech king of Gerar ſent, and took Sarah *d*.

* Chap: 12: 13:

c Leſt they ſhould ſlay him for his beautiful Wifes ſake, as himſelf tells us, *Verſe* 11. For though *Sarah* was ninety years old, yet ſhe retained her Beauty in good meaſure, partly becauſe ſhe had not been broken by bearing and nurſing of Children, partly becauſe in that age of the World Men and Women as they lived longer, ſo they did not ſo ſoon begin to decay, as now they do; and partly, becauſe of God's ſpecial Bleſſing upon her. *d* Not without violence, for it is not to be thought that either *Abraham* or *Sarah* would conſent to it.

3 But God * came to Abimelech in a dream *e* by night, and ſaid to him, Behold, thou *art but* a dead man *, for the woman which thou haſt taken *f*: for ſhe *is* † a mans wife.

* Pſal: 105: 14:

† Heb. *married to an Husband.*

e God then uſed to manifeſt his Mind in Dreams, not only to his People, but even to Heathens for their ſakes, or in things wherein they were concerned. * Thou deſerveſt a preſent and untimely Death; and if thou proceedeſt in thy intended Wickedneſs, it ſhall be inflicted upon thee. *f* Both for thy injuſtice in taking her away by force, and for thy intentions to abuſe her, though not yet executed.

4 But Abimelech had not come near her *g*: and he ſaid, LORD, wilt thou ſlay alſo a righteous *h* nation *i*?

g (*i. e.*) Had not yet lien with her. A modeſt Expreſſion, like that of *knowing* a woman, *Gen*: 4: 1: or *going* in to her, *Gen*: 6: 4: or *touching* her, *Prov*: 6: 29. 1 *Cor*: 7: 1: by which we are taught to uſe Modeſty in our Speeches, and not, with the rude Cynicks, to expreſs all things by their proper names. This Clauſe and Hiſtory was neceſſary to be added here for *Sarah*'s vindication, and eſpecially for the demonſtration of *Iſaac*'s original from *Abraham* and *Sarah*, according to God's promiſe. *h* (*i. e.*) Innocent as to this matter. Compare 2 *Sam*: 4: 11. *i* For he knew it was juſt and uſual for God to puniſh a Nation for their King's Sins; and therefore, as became a good Prince, he is ſolicitous, and prays for the ſafety of his Nation: Or elſe by *Nation* he may mean his Family; for ſome of them were not involved in the guilt of this Fact.

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He *is* my brother: in the † integrity of my heart, and innocency of my hands *k* have I done this.

† Or, *ſimplicity, or ſincerity.* 2 Sam: 15: 11:

k Without any adulterous deſign in my Heart, or outward actions tending to it, being wholly ignorant of what thou now informeſt me.

6 And God ſaid unto him in a dream, Yea I know that thou didſt this in the integrity of thy heart *l*; for I alſo withheld thee *m* from ſinning *n* * againſt me: therefore ſuffered I thee not to touch her.

* Chap: 39: 9: Levit: 6:2: Pſal: 51: 4:

l (*i. e.*) That thou didſt not this knowingly and maliciouſly, but imprudently and inconſideratly, which is indeed an extenuation of thy Sin, though not a total excuſe. Compare 1 *Kings* 9: 4: 1 *Chron*: 29: 1. *m* Partly by my reſtraining Grace, and partly by my powerful Providence, and the Plague mentioned, *Verſe* 17. *n* Which plainly ſhews that ignorance is not always an excuſe for Sin. See *Luke* 12: 48. * This Sin, though directly committed againſt *Abraham* and *Sarah* only, is ſaid to be againſt God, as other ſuch Sins are, *Gen*: 39: 9: *Pſal*: 51: 4: becauſe it was againſt God's command written in Men's Minds, though not yet publiſhed by expreſs Word or Writing; and againſt God's Honour; and that here in a particular manner, becauſe it would have rendred *Iſaac*'s Original, and thereby God's Promiſe, doubtful.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet *p*, and he ſhall pray for thee *, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine *q*.

p A perſon very dear to me, and familiarly acquainted with me, and therefore the injuries done to him, I take as done to my ſelf. See *Pſalm*: 105: 15. * Which is one part of a Prophet's Work, *Jer*: 14: 11: and 15. 1. *q* Which was not unjuſt, becauſe they all had Sins of their own, for which they deſerved Death whenſoever God thought fit to inflict it; and God might take this occaſion to do it, that in puniſhing them he might alſo puniſh the King, whoſe Subjects they were.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants *r*, and told all theſe things in their ears: and the men were ſore afraid.

r His Counſellors and principal Officers, as that word is uſed, 1 *Kings* 1: 2: and 10: 13.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us *s*? and what have I offended thee, that * thou haſt brought on me and on my kingdom a great ſin *t*? thou haſt done deeds unto me that ought not to be done.

* Chap: 26: 10:

s How great a danger haſt thou expoſed us to? *t* Even the Heathens, who thought Fornication harmleſs, judge Adultery to be a very great and heinous Crime. See *Gen*: 38: 24: *Levit*: 20: 10: *Deut*: 22: 22: *Ezek*: 16: 38: and 23: 45, 47. Or, *A great puniſhment*, as this word is oft uſed; which ſeems better to anſwer to his *offending Abraham* now mentioned.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing *?

* What levity or miſcarriage didſt thou diſcern in us which moved thee to deal thus with us?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *u* *is* not in this place; and they will ſlay me for my wifes ſake.

u (*i. e.*) True Piety, or the Knowledge of the true God, which is the only effectual reſtraint from the groſſeſt wickedneſs.

12 And yet indeed *ſhe* is my ſiſter *x*; ſhe *is* the daughter *y* of my father, but not the daughter of my mother *z*: and ſhe became my wife *a*.

x My near Kinſwoman; even as *Lot* upon the ſame account is called *Abraham*'s Brother, *Gen*: 13: 8. *y* (*i. e.*) The Grand-daughter: For Grand-children are commonly called the Sons and Daughters of their Grand-parents, as *Gen*: 31: 28. *Exod*: 2: 18. And beſides, her Father *Haran* dying before her Grand-father, ſhe was left more immediatly under his Care and Education, and therefore was more peculiarly reputed *Terah*'s Daughter, and *Abraham*'s Siſter. See *Gen*: 11: 29. *z* Becauſe *Haran* was *Abraham*'s Brother only by the Father's ſide; for *Terah* had *Haran* by another Wife. *a* How could *Abraham* marry one ſo near of kin to him? *Anſw*. There were larger allowances for Marriages in thoſe times, as it was convenient there ſhould be; neither had God as yet given thoſe prohibitions, *Levit*. 18. Beſides, among all Nations, the Mother's ſide was more regarded than the Father's in all prohibitions of Marriage.

13 And it came to paſs, when God cauſed me to wander *b* from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, * ſay of me, He *is* my brother.

* Chap: 12: 13:

b This word he uſeth, becauſe God did not direct him to any certain place, but ſent him out he knew not whither, *Heb*: 11: 8. And being to travel and ſojourn amongſt perſons of divers tempers and manners, and all Pagans, he thought this equivocal expreſſion convenient for his ſecurity.

14 And Abimelech took ſheep and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land is before thee *c*, dwell † where it pleaſeth thee.

† Heb: *as* is *good in thine eyes.*

c (*i. e.*) Free for thy view and choice, as *Gen*. 13. 9.

16 And unto Sarah he ſaid, Behold, I have given thy brother *d* a thouſand *pieces* of ſilver *e*: behold, he *is* to thee a covering of the eyes *f*, unto all that *are* with thee *g*, and with all *other* *h*: thus ſhe was reproved *i*.

d A ſharp rebuke and irony, *q. d.* He whom thou didſt miſcal thy *Brother*. *e* To wit, Shekels, which is commonly underſtood when a ſum of Silver or Gold is indefinitely mentioned, as *Num*: 7: 13, 85: 2 *Sam*: 18: 12: 2 *Kings* 6: 25. *f* (*i. e.*) A Protection to thee from the wanton eyes and attempts of others, whilſt they know thee to be the Wife of another Man, and he ſuch an one whom they reverence and fear; and therefore thou didſt take a very wrong courſe to diſown him, whereby thou didſt expoſe thy ſelf to great danger. Or, *This is to thee*, &c. *i. e.* This I give to thee to buy thee a Vail wherewith thou mayſt cover thy Face, as it is fit and uſual for married perſons to do. Compare *Gen*: 24: 65: 1 *Cor*. 11: 3, 6, 7, 10. *g* Unto all that here live with thee, or near thee. *i* And with all Men whomſoever; or *admoniſhed* to be more circumſpect for the future; or, *and be thou admoniſhed*: For they may be the words of *Abimelech*.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the LORD had faſt cloſed up all the wombs *k* of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

k This phraſe elſewhere notes Barrenneſs, as 1 *Sam*: 1: 5, 6: and ſo many underſtand it here. Againſt which ſome learned Men object that that could not ſo ſoon be diſcovered, for all this happened between the Conception and Birth of *Iſaac*. Which objection may ſeem not valid, becauſe the evidences of Womens being with Child go ſo long before the Birth of the Child, and thoſe evidences not appearing in any of their Women, who before that time were generally Fruitful and Child-bearing, they might diſcern God's Hand in it, eſpecially upon God's admonition to their King. But becauſe this Hiſtory ſeems to have been done in a far leſs ſpace of time, it not being probable either that God would ſuffer *Sarah* to be long with *Abimelech* ere he warned him, or that he being warned, and ſo ſeverely threatned, and actually puniſhed, would delay the execution of God's command or that upon his Obedience to God, the Mercy and Deliverance promiſed would be delayed by God; that ſeems more probable which others think, that this was an indiſpoſition, or plague, or ſore in the ſecret Parts, by which they were hindred from Co-habitation, and mutual Converſe, and conſequently from hopes of Conception and Child-bearing; upon the removal whereof, it is ſaid, that *they bare Children*, where, as oft-times in Scripture, the laſt and conſummating Act is put for all the preceding Acts, *q. d.* and they were reſtored to the Conjugal uſe, and Conception, and, in due time, to Child-bearing.

CHAP. XXI.

God viſits Sarah; She conceives and bears a Son, 1, 2. *He is named Iſaac,* 3. *Circumciſed the eighth day,* 4. *Sarah's joy and thanks,* 6, 7. *Abraham makes a feaſt at the weaning of Iſaac,* 8. *Iſhmael mocks; Sarah ſees it,* 9. *She complains to Abraham, and deſires to have him caſt out,* 10. *Abraham is grieved,* 11. *God commands it; the reaſon,* 12. *Promiſes a bleſſing to Iſhmael for his ſake,* 13. *Abraham ſends Hagar and her ſon away; they wander in the wilderneſs, are like to periſh for want of water,* 14----16. *God calls to her,* 17. *Repeats his promiſe to Iſhmael,* 18. *Opens her eyes; ſhe ſees a well,* 19. *They dwell there, and Iſhmael is an archer,* 20. *Marries an Egyptian,* 21. *Abimelech convinced that God was with Abraham, deſires a covenant,* 22, 23. *Abraham conſents,* 24. *Abimelech's ſervants having taken a well from him, Abraham reproves him for it,* 25. *He pleads ignorance,* 26. *Both of them make a covenant,* 27-----32. *Abraham plants a grove, and calls on the Lord the everlaſting God,* 33, 34.

AND the LORD viſited Sarah *a*, as he had ſaid, and the LORD did unto Sarah * as he had ſpoken. *Chap: 17 19. and 18: 10.

a (*i. e.*) Performed his gracious Promiſe of giving her Strength to conceive and bear a Child. God's Viſitation of a perſon in Scripture uſe, is the manifeſtation and execution of his Purpoſe or Word towards that Perſon, and that either for evil, and ſo it is an inflicting of evils threatned, as the word *viſiting* is uſed, *Exod*: 20: 5. *Pſal.* 59: 5. or for good, and ſo it is uſed for the actual giving of Mercies promiſed, as here and *Gen*: 50: 24. *Exod*: 4: 31. *Ruth* 1: 6.

2 For Sarah * conceived and bare Abraham a ſon in his old age *b*; at the ſet time of which God had ſpoken to him. * Acts 7:8 Gal: 4:22. Heb: 11. 11.

b Or, *For his old age*, *i. e.* for the comfort of his old age.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, * Iſaac. * Chap: 17 19.

4 And Abraham circumciſed his Son Iſaac, being eight days old, * as God had commanded him. *Chap: 17. 1?

5 And * Abraham was an hundred years old, when his ſon Iſaac was born unto him. *Chap: 17. 17.

6 ¶ And Sarah ſaid, God hath made me to laugh *c*, *ſo that* all that hear will laugh with me *d*.

c (*i. e.*) Before my own diſtruſtful Heart made me to laugh, now God makes me laugh, not through diffidence and irreverence, as before, *chap*: 18: 12. but through exceſs of holy joy. *d* Or, *At me*, ſome through Sympathy rejoycing with me and for me; laughter being oft put for joy, as *Iſa*: 54: 1. *Gal.* 4: 27, &c. others through ſcorn and deriſion, as at a thing which well may ſeem incredible to them, becauſe it did ſo to me. See *Gen*: 17: 17. and 18: 12, 13, 15.

7 And ſhe ſaid, who would have ſaid *e* unto Abraham, that Sarah ſhould have given Children *f* ſuck *g*? for I have born *him* a Son in his old age.

e (*i. e.*) What Man or Woman could believe ſo improbable a thing? Or, who but a God could have foreſeen and foretold it? *f* She ſaith *Children*, though ſhe had but one Child, either by an uſual Enallage of the Plural Number for the Singular, whereby the word *Sons* or *Daughters* is uſed when there was but one, as *Gen*: 36. 25. and 46. 23. *Num*: 26 8. or preſaging, that having received from God a new Strength, ſhe might have more Children. *g* By which expreſſion ſhe ſheweth all Mothers what their dutie is, *viz* to give their Children ſuck, when they are able to do it; and that neither greatneſs of quality, nor multitude of buſineſs, nor other difficulties and inconveniences, will be a ſufficient excuſe to thoſe that neglect it.

8 And the child grew and was weaned *h*: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

h It doth not appear how old *Iſaac* was, becauſe the time for the weaning of Children is very various, according to the differing tempers and neceſſities of Children, or inclination of Parents; and in thoſe times when Mens lives were longer than now they are, proportionably the time was longer ere Children were weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking *i*:

i Signifying either by words or geſtures his contempt of *Iſaac*, and his deriſion of all that magnificence then ſhewed towards his younger Brother: And this carriage proceeding from a moſt envious and malicious Diſpoſition, and being a ſufficient indication of furder miſchief intended to him, if ever he ſhould have opportunity, it is no wonder it is called *perſecution*, *Gal*: 4: 29. although the Hebrew word may be rendered *beating* him, as it is uſed 2 *Sam*. 2. 14.

10 Wherefore ſhe ſaid unto Abraham *k*, * Caſt out this Bond-woman *l*, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac. * Gal: 4: 30.

k Being enraged by this fact, and perceiving it was but a beginning and earneſt of greater evil deſigned by him againſt her beloved *Iſaac*; being alſo guided by the wiſe Counſel and Providence of God, as appears from *verſe* 12. *l* Though the fact was done by *Iſhmael*, yet *Sarah* plainly ſaw that this and other like carriages were from his Mother's inſtigation and encouragement, who being of an imperious and petulant diſpoſition, as appears from *Gen*: 16: 4, 9. in all probability comforted her ſelf, and animated her Son, by that right he had to his Fathers inheritance as he was his firſt-born, as may be gathered both from the cuſtom of Women in ſuch caſes, and from the laſt words of this verſe. Beſides, if the Mother had been continued, ſhe would eaſily have prevailed with *Abraham* to fetch the Child back again.

11 And the thing was very grievous in Abrahams ſight *m*, becauſe of his Son *n*.

m Becauſe of his tender affection to him, and God's promiſe concerning him. See *Gen*. 17: 18, 20. He, who chearfully parted with *Iſaac*, was hardly brought to part with *Iſhmael*, becauſe the former was done by God's command, which he was obliged to obey; the latter by the paſſion of an enraged Woman, wherewith he thought not fit to comply; and probably he had denied her deſire, if God had not interpoſed in it. *n* He doth not ſay *becauſe of his wife*; from whence may be gathered, either that *Hagar* was not properly his Wife, or that this was another of *Abraham*'s infirmities, that he had not that affection for her which he ſhould have had. Whereby we may alſo ſee the excellency of God's inſtitutions, who appointed but one Woman for one Man, that each might have the intire intereſt in the others affections; and the danger of Mens inventions, which brought Polygamy into the World, whereby a Man's affections are divided into ſeveral, and ſometimes contrary ſtreams.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy Bond-woman *o*; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in * Iſaac ſhall thy ſeed *p* be called *q*. * Rom: 9. 7. Heb. 11. 18.

o Thus *Abraham* had better Authority for his Divorce from *Hagar* then he had for his Marriage with her, *chap*: 16: 2. *p* To wit, the Promiſed Seed, the Heir of thy Eſtate, Covenant and Promiſes, the Progenitor of my Church and People, and particularly of the *Meſſias*. *q* (*i. e.*) Reputed and valued both by me and other Men. The words may be thus rendered, *by Iſaac ſhall thy ſeed be*; for *to be called* is oft-times put for *to be*, as *Iſa*. 1: 26. and 47: 1, 5. *Matth*: 5. 9, 19.

13 And alſo of the ſon of the bond-woman, will I make a * nation, becauſe he *is* thy ſeed. *Chap: 17 20:

14 And Abraham roſe up early in the morning *r*, and took bread *s*, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away *t*: and ſhe departed, and wandred in the wilderneſs of Beer-ſheba *u*.

r He who before doubted and lingred to do it when *Sarah*'s Paſſion ſuggeſted it, when once he underſtands it to be God's Will, he makes haſte to execute it. An excellent Example of Prudence and Piety. *s* By which may be here underſtood all neceſſaries, as *Mal*: 1: 7, 12. *Matth*: 6: 11. and 14: 15. compared with *Mark* 6: 36. *Luke*: 14: 1. *t Queſt.* How is it likely that ſo rich and liberal a Perſon, as *Abraham*, would ſend away ſuch near and dear Relations with ſo mean Accommodations? *Anſw.* 1. This might be done by particular Command from God to *Abraham*, though it be not here expreſſed, as many things were ſaid by God, and done by Men, which are not mentioned in Scripture, as is evident from *John*: 20. 30, 31. and 21. 25. and many other places. And God might order it thus, partly to chaſtiſe *Abraham*'s irregular Marriage with *Hagar*; partly to correct and tame the haughty and rugged Temper of the Bond-woman and her Son; and to prepare them for the receiving of God's Help and Mercy; and partly, that he might more eminently ſhew his care and kindneſs to *Abraham*, in providing for ſuch forlorn and neglected Creatures, becauſe they belonged to him. 2. It cannot be reaſonably doubted, that *Abraham* gave her theſe Proviſions only for the preſent, and intended to ſend further and better afterward to a place appointed by him, which alſo he did. But ſhe miſſed her way, as well ſhe might, in the Wilderneſs, and thereby came into theſe Straits deſigned by God for the ſignification of greater Myſteries, as may be gathered from *Gal*: 4. *u* A place near *Gerar*, ſo called here by a Prolepſis. See *ver*. 31.

15 And the water was ſpent in the bottle, and ſhe caſt the child *x* under one of the ſhrubs.

x Not as if ſhe carried him in her Arms, or upon her Shoulders, for he was now about eighteen years old; but being weak and faint, and no doubt much dejected in Spirit upon the proſpect of his deſolate and diſtreſſed Condition, ſhe was forced to ſupport and lead him by the Hand; but now, deparing of his Life, ſhe lays him down under a Shrub.

16 And ſhe went, and ſat her down over-againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice and wept *y*.

y Who wept? Either *Hagar*, for the Verb is of the Feminine Gender; or the lad, as the words following ſeem to intimat. And for the change of the Genders, that is not infrequent in Scripture uſe.

17 And God heard the voice of the lad *z*: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is a*.

z He heard his cries, tho not flowing from true Repentance, but extorted from him by his preſſing Calamity. *a* Tho he be in a vaſt and deſolate Wilderneſs, yet my Eye is upon him, and I will take care of him.

18 Ariſe, lift up the lad, and hold him in thine hand *b*: for I will make him a great nation.

b (*i. e.*) Support or ſuſtain thy languiſhing Child with thy hand; for I will bleſs him, and thy care ſhall not be in vain.

19 And God opened her eyes *c*, and ſhe ſaw a well of water: and ſhe went, and filled the bottle with water, and gave the lad drink.

c Not that her Eyes were ſhut or blind before, but ſhe ſaw not the Well before; either becauſe it was at ſome diſtance, or becauſe her Eyes were full of Tears, and her Mind diſtracted and heedleſs through exceſſive Grief and Fear; or becauſe God with-held her Eyes that ſhe might not ſee it without his information. Compare *Num*: 23: 31. *Luk*: 24: 16.

20 And God was with the lad, and he grew, and dwelt in the wilderneſs, and became an Archer *d*.

d (*i. e.*) A skilful Hunter of Beaſts, and Warrier with Men too, according to the Prediction, *Gen*: 16: 12. For the Bow was a principal Inſtrument in War, as well as in Hunting, *Gen*: 48: 22. *and* 49. 23, 24. And theſe two Profeſſions oft went together. See *Gen*: 10:9.

21 And he dwelt in the wilderneſs of Paran *e*: and his mother took him a wife *f* out of the land of Egypt *g*.

e In the Borders of that Wilderneſs, by comparing *Gen*: 14: 6. for the innermoſt parts of it were uninhabitable by Men or Beaſts, as Ancient Writers note. *f* By which we ſee both the Obligation that lyes upon Parents, and the right that is inveſted in them, to diſpoſe of their Children in Marriage in convenient time. Compare *Gen*: 24. 4. *and* 28: 2. *Judges* 14: 2. *g* Rather than out of *Canaan*, concerning whoſe accurſed State and future Deſtruction ſhe had been informed in *Abraham*'s Houſe.

22 And it came to paſs at that time, that Abimelech *h* and Phicol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doſt *i*.

h He of whom, ſee *Gen*: 20: 2. *i* We plainly ſee that God bleſſeth and proſpereth thee in all thy undertakings.

† Heb. *if thou ſhalt lie unto me.*

23 Now therefore ſwear unto me here by God, † that thou wilt not deal falſly with me *k*, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

k That thou wilt not do me any hurt or injury: Heb. *That thou wilt not lie unto me*, *i. e.* As thou haſt formerly profeſſed Kindneſs and Friendſhip to me, give me thy Oath to aſſure me that thou wilt be true and conſtant to thy own Profeſſions.

24 And Abraham ſaid, I will ſwear *l*.

l Queſt. How could *Abraham* lawfully ſwear this, when *Canaan* was given by God to him and his Seed for ever? *Anſ.* Neither *Abraham* nor his Seed had any preſent and actual right to the Poſſeſſion of the Land, but only the promiſe of a right in it, and Poſſeſſion of it after ſome hundreds of years, and therefore he gave away none of his right by this Oath. For this Oath did only oblige *Abraham*, and not his Poſterity; and *Abimelech* extended that Obligation no further than to his Son's Son.

25 And Abraham reproved Abimelech *m*, becauſe of a well of water *n* which Abimelech's ſervants had violently taken away.

m That the foundation of true Friendſhip might be firmly laid, and the Peace inviolably obſerved, he removes an impediment to it, an occaſion of Quarrel and juſt Exception on *Abraham*'s part. *n* Which in thoſe hot and dry countries was of great eſteem and neceſſity. Compare *Gen*: 26: 19, 20, 21. *Judges* 1: 15. Beſides *a Well* may be put for *Wells*, as the *Greeks* render it, and as may ſeem probable by comparing this with *Gen*: 26 15, 18. It being an ordinary thing to uſe the Singular Number for the Plural, as hath been ſhewed. See *Gen*. 3. 2. *and* 4: 20.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it*, but to day *o*.

o By which he wiſely and truly ſuggeſts, that *Abraham* ſhould not have ſmothered the Grudge in his mind ſo long time, but ſhould inſtantly have reproved him for it, and endeavoured a ſpeedy redreſs, which hereby he intimats that he was ready to give.

27 And Abraham took ſheep, and oxen, and gave them unto Abimelech *p*: and both of them made a covenant.

p Partly as an acknowledgment to him for his former Favour and Friendſhip; partly as an aſſurance of his ſincere Friendſhip, both preſent and for the future, of his acquieſcence in his anſwer about the Well; and partly for Sacrifice, and for the uſual Rite in making Covenants, which was, that the Perſons covenanting might paſs through the parts of the ſlain Beaſts. See *Gen*: 15: 18.

28 And Abraham ſet ſeven ew-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What *mean* theſe ſeven ew-lambs, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well *q*.

q That this care of *Abraham*'s was not ſuperfluous may appear from *Gen*: 26: 15.

†That is *the well of the Oath.*

31 Wherefore he called that place † Beer-ſheba *r*, becauſe there they ſware both of them.

r Which name was communicated unto a City adjoyning: Of which ſee *Gen*: 26: 23. *Joſ*: 15: 28. 2 *Sam*. 17. 11. and 24: 2.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phicol the chief captain of his hoſt, and they returned into the land of the Philiſtines *s*.

s (*i. e.*) Into their part of that Land, to wit, *Gerar*, which was not far from this place. It is an uſual Synecdoche, whereby the whole Land is put for a part of it: Otherwiſe they were at this time in that Land.

* Or, *Tree.*

33 And Abraham planted a † grove *t* in Beer-ſheba, and called there on the name of the LORD *u*, the everlaſting God.

t Not ſo much for ſhade, which yet was pleaſant and neceſſary in theſe hot Regions, as for Religious Uſe, that he might retire thither from the noiſe of Worldly Buſineſs, and freely converſe with his Maker. Which practice of his was afterwards abuſed to Superſtition and Idolatry, for which reaſon Groves were commanded to be cut down. See *Deut*: 12: 2. and 16: 21 *u* Thankfully acknowledging God's great Goodneſs in giving him the Favour and Friendſhip of ſo great and worthy a Prince and Neighbour.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

God tempts Abraham, 1. *to ſacrifice Iſaac,* 2. *He readily goes about it,* 3----6. *Iſaac's queſtion,* 7. *Abraham's anſwer,* 8. *They come to the place; he binds Iſaac; lays him on the altar; takes the knife,* 9, 10. *The Lord ſees his integrity, and forbids him,* 11, 12. *A ram caught, and offered in the ſtead of Iſaac,* 13. *The name of the place, Jehovajireth,* 14. *The Lord calls a ſecond time,* 15. *Swears by himſelf; confirms his promiſe to Abraham and his ſeed,* 16-----18. *Abraham returns to Beer-ſheba,* 19. *The Poſterity of his Brother Nahor,* 20---24.

*Heb: 11. 17.

† Heb: *behold me.*

AND it came to paſs after theſe things *a*, that * God did tempt *b* Abraham, and ſaid unto him, Abraham. And he ſaid, † Behold, *here* I *am c*.

a After the accompliſhment of God's promiſes made to *Abraham*, and eſpecially of that promiſe concerning the bleſſed Seed; when now he ſeemed to be in a moſt proſperous and ſecure Condition, he meets with a ſevere exerciſe from God. *b* The word *Tempt* is ambiguous, and ſignifies either 1. To intice to Sin, in which ſenſe Devils and wicked Men are ſaid to tempt others, but God *tempts no man*, *Jam*: 1. 13. Or 2. To prove or try, and in this ſenſe God is ſaid to tempt Men. See *Deut*: 8. 2. and 13: 3. *Judges* 2: 22. Thus God tempted *Abraham*, (*i. e*) he tryed the ſincerity and ſtrength of his Faith, the univerſality and conſtancy of his Obedience, and this for God's great Honour, and *Abraham*'s great Glory and Comfort, and for the Churches benefit in all following Ages. *c* An expreſſion ſignifying a Man's attentive hearing what is ſaid to him, and his readineſs to execute it, as *v*: 7. 11. and *Gen*: 27. 1. and 1 *Sam*: 3: 4, 6.

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt *d*, and get thee into the land of Moriah *e*; and offer him there for a burnt-offering upon one of the mountains *f* which I will tell thee of *g*.

d Not a word here but might pierce an heart of ſtone, much more ſo tender a Father as *Abraham* was. *Take now*, without demurring or delay; I allow thee no time for conſideration: *thy* own proper *Son*, not a Beaſt, not an Enemy, not a Stranger, tho that had been very difficult to one ſo kind to all Strangers; not a dear Servant, not a Friend or Familiar: *thine only Son*, not by Birth, for ſo he had another, *Iſhmael*; but this was his only Son by *Sarah*, his firſt and legitimate Wife; who only had the right of Succeſſion both to his Inheritance, and to his Covenant and Promiſes; and this only was now left to him, for *Iſhmael* was abandoned and gone from him: and this muſt be ſuch a Son as *Iſaac*, once matter of Laughter and great Joy, now cauſe of unexpreſſible Sorrow; thy *Benoni*; a Son of the Promiſe, of ſo great Hopes, and ſuch pregnant Vertue and Piety, as this Story ſhews; *whom thou loveſt*; peculiarly and Superlatively, even as thy own Soul: *and get thee into the Land of Moriah*; a place at a great diſtance, and to which thou ſhalt go but leiſurely, *verſe* 4. that thou mayeſt have thy mind all that while fixed upon that bloody Act, which other Mens minds can ſcarce once think of without horror; and ſo thou mayeſt offer him in a ſort ten thouſand times over before thou giveſt the fatal blow; *and offer him there* with thine own hands, and cruelly take away the Life which thou haſt in ſome ſort given him: *For a burnt-offering*, wherein by the Law of the burnt-offering then known to *Abraham*, afterwards publiſhed to all *Iſrael*, his Throat was to be cut, his Body diſſected into Quarters, his Bowels taken out, as if he had been ſome notorious Traytor, and vile Malefactor and Miſcreant, and afterwards he was to be burnt to Aſhes, that if poſſible there might be nothing left of him; And this muſt be done *upon one of the Mountains, which I ſhall tell thee of*, not ſecretly in a Corner, as if it were a work of Darkneſs, and thou wert aſhamed or afraid to own it; but in a publick and open Place, in the view of Heaven, Earth, God, Angels, and Men. Which horrid and ſtupendious Act it may be eaſily conjectured what Reproach and Blaſphemy it would have occaſioned againſt the Name and Worſhip of God and the true Religion, and what Shame and Torment to *Abraham*, from his own ſelf-accuſing Mind, from the clamours of his Wife, and all his Friends and Allies, and what a dangerous and miſchievous Example this would have been to all future Generations. That Faith that could ſurmount theſe and many more difficulties, and could readily and chearfully reſt upon God in the diſcharge of ſuch a Duty, no wonder it is ſo honoured by God, and celebrated by all Men, yea, even by the Heathens, who have tranſlated this Hiſtory into their Fables. *e* Which ſignifies *the Viſion of God*, the Place where God would be ſeen and manifeſted. And ſo it is here called by way of Anticipation, becauſe it was ſo called afterwards, *verſe* 14. in regard of God's eminent Appearance there for *Iſaac*'s Deliverance; though it may alſo have a further reſpect unto Chriſt, becauſe in that place *God* was *manifeſted in the Fleſh*. *f* For there were divers Mountains there, as is evident from *Pſalm* 125. 2. and particularly there were two eminent Hills, or rather tops or parts of the ſame Mountain, *Sion*, where *David*'s Palace was; and *Moriah*, where the Temple was built, and whence the adjoyning Countrey afterwards received it's name. *g* By ſome viſible Sign, or ſecret Admonition which I ſhall give thee.

3 And Abraham roſe up early in the morning *h*, and ſadled his aſs *i*, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt offering, and roſe up, and went unto the place of which God had told him.

h That he might execute God's Command without doubt or delay. *i* For greater Expedition, not waiting for his Servant to do it.

4 Then on the third day † Abraham lift up his eyes, and ſaw the place afar off.

† Probably on the beginning of the third day. It is true, *Moriah* was not three days Journey from *Beer-ſheba*. But it muſt be conſidered that the Aſs, upon which he rid, is a dull and ſlow Creature, and that *Abraham* went no faſter than the reſt of his Company, who for ought appears, were on foot; and that the

Proviſions which they carryed along with them, both for their own and the Aſſes ſubſiſtance, and for ſacrifice, muſt needs retard them.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs *k*, and I and the lad will go yonder and worſhip, and come again to you *l*.

k Leſt they ſhould hinder him in the execution of his deſign. *l* For he knew that God both could and would for his promiſe-ſake, either preſerve *Iſaac* from being ſacrificed, or afterward raiſe him from the dead, as it is intimated, *Heb.* 11. 19.

6 And Abraham took the wood of the burnt-offering, and laid it upon *Iſaac* his Son *m*; and he took the fire in his hand, and a knife: and they went both of them together.

m Who tho called a *Lad*, *verſe* 5. was now a Grown-man, at leaſt five and twenty years old, and therefore well able to bear that burden, and in this Act he was an eminent Type of Chriſt, who carried that Wood upon which he was crucified.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father *n*: and he ſaid, † Here *am* I, my ſon *o*. And he ſaid, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

† Heb. *behold me.*

n A Compellation which might both wound *Abraham*'s Heart, and admoniſh him how unbecoming to a Father that Action was which he was going about. *o* Which Expreſſion ſhewed that he had not put off Fatherly affection to him, and that his intention did not ariſe from any unnatural and barbarous Diſpoſition, nor from any decay of Love to him, but from an higher Cauſe, even the declared Will of God.

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb *p* for a burnt-offering: ſo they went both of them together.

p Either 1. Literally, tho I know not how; for his Wiſdom and Power are infinite: Or 2. Myſtically, as Chriſt, whoſe Type *Iſaac* was, is called a *Lamb*. Thus *Abraham* prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of, and Abraham built an altar there *q*, and laid the wood in order, and bound Iſaac his ſon *r*, and * laid him on the altar upon the wood.

* James 2. 21.

q Made of Earth ſlightly put together, as God afterwards preſcribed, *Exod.* 20. 24. *r* Partly becauſe Burnt-offerings were to be bound to the Altar; of which ſee on *Pſalm* 118. 27 Partly to repreſent Chriſt, who was bound to the Croſs. And that *Iſaac* might be the more exact Type of Chriſt, he was bound by his own Conſent, otherwiſe his Age and Strength ſeem ſufficient to have made an effectual reſiſtance. It is therefore highly reaſonable to think that *Abraham* having in the whole Journey prepared *Iſaac* for ſuch a Work by general but pertinent Diſcourſes, did upon the Mount particularly inſtruct him concerning the plain and peremptory Command of God; the abſolute neceſſity of complying with it; the glorious reward of his Obedience, and the diſmal conſequences of his Diſobedience; the Power and Faithfulneſs of God either to prevent the fatal Blow, or to reſtore his Life loſt with infinite advantage. Upon theſe, and ſuch like reaſons, doubtleſs he readily laid himſelf down at his Father's feet, and yielded up himſelf to the Divine Will.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD *s* called unto him out of heaven, and ſaid, Abraham, Abraham *t*. And he ſaid, Behold, *here am I*.

s (*i. e.*) Chriſt the Angel of the Covenant, as appears from *v.* 12. 16. *t* He repeats his Name to prevent *Abraham*, whom he knew to be moſt expeditious in God's ſervice, and juſt ready to give the deadly Blow.

12 And he ſaid, Lay not thine hand upon the Lad, neither do thou any thing unto him: for now I know *u* that thou feareſt God, ſeing thou haſt not withheld thy ſon, thine only *ſon* from me *x*.

u God knew the ſincerity and reſolvedneſs of *Abraham*'s Faith and Obedience before and without this evidence, and from Eternity foreſaw this Fact, and all its Circumſtances; and therefore you muſt not think that God had now made any new diſcovery: But this is ſpoken here, as in many other places, of God after the manner of Men, who is then ſaid to know a thing, when it is notorious and evident to a Man's ſelf and others, by ſome remarkable Effect. Thus *David* prayed that God would *ſearch* and *know his Heart*, and *his Thoughts*, *Pſalm* 139. 23. Tho he had before profeſſed that God *underſtood his Thoughts afar off*, *verſe* 2. This therefore is the ſenſe, *Now I know*, *i. e.* Now I have what I deſigned and deſired; now I have made thee and others to know. As the *Spirit* of God and of Chriſt is ſaid to *cry*, *Abba*, *Father*, *Gal.* 4. 6. when it makes us to cry ſo, *Rom.* 8. 15. *x* For my Service and Sacrifice; Or *for me*, *i. e.* for my ſake, *i. e.* thou haſt preferred mine Authority and Honour before the Life of thy dear Son. By which words it appears that God himſelf ſpeaks theſe words.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* † a ram *y* caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

† Which way he looked, either becauſe the Voice came that way; or becauſe he heard the Noiſe made by the motion of the Ram in the Thicket. *y* Which had gone aſtray from the reſt of the Flock, and whoſe errors were directed hither by God's wiſe and powerful Providence, and being young, tho horned, it might be called either *Lamb*, as *verſe* 7. or *Ram*, as it is here. There need no curious enquiry how he could offer up that to God which was not his own, both becauſe it was found in a publick Place, and in all probability utterly loſt to his Owner, and becauſe he had no doubt a Warrant and Inſpiration for it from the great Lord and Supreme Owner of all things.

14 And Abraham called the name of that place † Jehovah-jireh *z*: as it is ſaid *to* this day *a*, In the mount *b* of the Lord it ſhall be ſeen *c*.

† That is *the Lord will ſee* or *provide.*

z The ſame *Hebrew* Letters differently pointed, make the ſenſe either active, *the Lord will ſee*, *i. e.* provide or take care of theſe that commit themſelves and their affairs to him; or paſſive, *the Lord will be ſeen*, *i. e.* will appear and ſhew himſelf in the behalf of all thoſe that love him. *a* Wherein *Moſes* wrote this Book; this is ſtill uſed as a Proverb. *b* (*i. e.*) In greateſt Extremities and Diſtreſſes, as we ſay, *at the Pits brink*. *c* Or, *the Lord ſhall bee ſeen* or *manifeſted*. And although theſe words are uſed by way of remembrance of this great Deliverance, and by way of accommodation to ſuch like eminent preſervations from great dangers; yet they may have a further reſpect, and may ſignifie, That this was but an earneſt of further and greater Bleſſings to be expected in this place, where the Temple was built, and the Lord Chriſt was manifeſted in the Fleſh.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time.

16 And ſaid, * By my ſelf have I ſworn *d*, ſaith the LORD, for becauſe thou haſt done this thing *e*, and haſt not withheld thy ſon, thine only *ſon*:

*Pſal. 105. 9. Luke 1. 73. Heb. 6. 13.

d So the Lord ſwears *by his name*, *Jer*: 44. 26. *By his ſoul*, in the Hebrew Text, *Jer*: 51. 14. *By his holineſs*, *Amos* 4. 2. which is the ſame with *by himſelf*, here. Hence alſo it appears that the Angel who ſpeaks here is Chriſt and God, becauſe this is God's prerogative to ſwear by himſelf, as appears from *Heb.* 6. 13. *e* Not that *Abraham* by this Act did properly merit, or purchaſe the following promiſes, as plainly appears, becauſe the ſame things for ſubſtance had been freely promiſed to *Abraham* long before this time and action, *Gen.* 12. 2. and 13. 16. only what before was promiſed is now confirmed by an Oath, as a Teſtimony of that ſingular reſpect which God had to *Abraham*, and to this heroical inſtance of Faith and Obedience.

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea † ſhore; and thy ſeed ſhall poſſeſs the gate *f* of his enemies;

† Heb. *lip.*

f (*i: e:*) The City, by an uſual Synecdoche, as *Deut*: 12. 15. and 18. 6. all the Cities, and conſequently the Countrey adjacent; *gate* or *gates*. The ſenſe is, they ſhall ſubdue their enemies. For the *gates* of Cities were the places both of Juriſdiction or Judicature, *Deut.* 21. 19 and 22. 15. *Amos* 5. 12, 15. *Zech*: 8. 16. and of Fortification and chief ſtrength in War, *Judg.* 5. 8 *Pſal* 147. 13. *Iſa*: 22. 7. *Ezek*: 21. 22. And this promiſe was fulfilled both literally in *Iſraels* conqueſt of *Canaan*, in *David*, *Solomon*, &c. and ſpiritually in Chriſt, *Pſal.* 110. 1, 2, 3.

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

*Chap. 12. 3. and 18. 18. Acts 3. 25. Gal. 3. 8.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold * Milcah ſhe hath alſo born children unto thy brother Nahor *g*;

*Chap. 11. 29.

g This Narration and Genealogy is added fer *Rebekah*'s ſake, and to make way for the following Relation.

21 Huz his firſt-born, and Buz *h* his brother, and Kemuel the Father of Aram *i*.

h From whom deſcended, as ſome conceive, *Elihu* the Buzite, *Job* 32. 2. *i* So called, poſſibly becauſe he dwelt amongſt the *Syrians*; as *Jacob*, for the ſame reaſon, was called a *Syrian*, *Deut*: 26: 5. But there was another more ancient *Aram*; from whom the *Sirians* deſcended, *Gen.* 10. 22.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat * Rebekah *k*: theſe eight Milcah did bear to Nahor Abrahams brother.

* Called Rom. 9. 10: Rebecca.

k Afterwards *Iſaac*'s Wife. *chap.* 24.

24 And his concubine *l*, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah *m*.

l Which was an inferior kind of Wife, taken according to the common practiſe of thoſe times, ſubject to the Authority of the principal Wife, and whoſe children had no right of Inheritance, but were endowed with Gifts. See *Gen.* 21. 14. and 25. 6. *m* A name common both to Man, as 2 *Sam.* 10. 6. and Woman, as 1 *Kings* 15. 13.

CHAP. XXIII.

Sarah's age and death; *Abraham mourns*, 1, 2. *He ſpeaks to the ſons of Heth for a burying-place*, 3, 4. *They offer him the choice of their ſepulchres*, 5, 6. *Abraham deſires to purchaſe a field of Ephron*, 8, 9. *Ephron would give it him*, 10--------15. *Abraham purchaſes it*, *and weighs the ſilver*, 16. *The field made ſure to Abraham for a poſſeſſion before witneſſes*, 17----20.

AND Sarah was an hundred and ſeven and twenty years old, *theſe were* the years of the life of Sarah *a*.

a This is the peculiar Honour of *Sarah* the Mother of the Faithful, 1 *Pet.* 3. 6 to have the years of her life numbred in Scripture.

2 And Sarah died in Kirjath-arba *b*; the ſame *is* Hebron *c* in the land of Canaan: And Abraham came to mourn for Sarah, and to weep for her *d*.

b Or, *The City of Arba*, ſo called probably from a Giant or great Man called *Arba*, who lived and ruled in thoſe parts. See *Joſhua* 14. 15. and 15. 13. *c* It is objected againſt this Scripture, that this City was not called *Hebron* till *Joſhua*'s time, *Joſ.* 14. 15.

15. but this is a miſtake, *Joſhua* doth not ſay ſo, but only that *the name of Hebron before*, (or *in old time*) as this very Particle is rendred, *Deut*: 2: 20: and elſewhere. So the Senſe is, The moſt ancient name of it was *Kiriath-Arba*. Nor doth *Joſhua* there give any account, or reaſon of this change of the name at that time, or upon that occaſion, as the ſacred Writers uſe to do in ſuch caſes, but rather ſuppoſeth that *Hebron* was the name of it before he came thither; and how long before that time, he doth not expreſs. † Into *Sarah*'s Tent. See *Gen*: 18: 6, 9: *d* According to the laudable Cuſtom of all ages and Nations, to manifeſt their ſenſe of God's hand upon them, and of their own loſs. See *Gen*: 50: 3: *Deut*: 34. 8, *&c.*

3 ¶ And Abraham ſtood up from before his dead *e*, and ſpake unto the ſons of Heth, ſaying,

e To ſhew his moderation in ſorrow, and to take care for her burial, according to his duty.

4 I *am* a ſtranger, and a ſojourner with you: give me a poſſeſſion of a burying-place *f* with you *g*, that *I* may bury my dead out of my ſight.

f The priviledge of Burial hath been always ſought, and prized by all Nations, whom Nature and Humanity, teacheth to preſerve the Bodies of Men, which have been the Temples of reaſonable and immortal Souls, from contempt and violation; ſo eſpecially by Chriſtians, as a Teſtimony and Pledge of their future Reſurrection. See *Numb*. 33: 4: *Deut* 21. 23. *Job* 5. 26. For which cauſe *Abraham* deſires a diſtinct burying-place ſeparated from the Pagan People. *g* In *Canaan*. There he, and after him other Patriarchs, earneſtly deſired to be buried, upon this account, that it might confirm their own and their Childrens Faith in God's Promiſe, and animate their Children in due time to take poſſeſſion of the Land. See *Gen*. 25. 9. and 47. 29, 30. and 50. 13, 25. *Exod*. 13: 19: *Heb*: 11: 22. *h* So ſhe that before was the *deſire of his eyes*, *Ezek*. 24. 16. is now, being dead, become their torment.

5 And the children of Heth anſwered Abraham, ſaying unto him,

† Heb. *a prince of God.*

6 Hear us, my LORD *i*; thou *art* † a mighty prince *k* amongſt us; in the choice of our ſepulchres *l* bury thy dead: none of us ſhall with-hold from thee his ſepulchre, but that thou mayeſt bury thy dead.

i Here is a Conjunction of the Plural and Singular Number, becauſe though but one perſon ſpake, yet he ſpake in the name of the whole Community. *k* Heb. *A prince of God*, Great and excellent perſons, or things are oft expreſſed by adding the name of *God*. See *Gen*. 13. 10. Or, by *Prince of God*, they underſtand a Prince favoured and beloved of God. *l* For each Family had a diſtinct Sepulchre.

7 And Abraham ſtood up, and bowed himſelf *m* to the people of the land *n*, *even* to the children of Heth *o*.

m (*i: e:*) Shewed a civil reſpect to them in teſtimony of his thankfulneſs. Religion allows and requires civility, and thoſe geſtures which expreſs it. *n* To the Governours of the People who managed all publick affairs in the Peoples name, and ſtead, and for their good. *o* So called from *Heth* the Son of *Canaan*, *Gen*. 10. 15.

8 And he communed with them, ſaying, if it be your mind *p* that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:

p Heb. *If it be with*, *i. e.* agreeable to *your ſoul*, that is, your will or good pleaſure; for ſo the *Soul* is ſometimes taken, as *Deut*: 23: 24: *Pſal*: 27: 12 and 41: 2.

†Or, *double cave.*

† Heb. *full money.*

9 That he may give me the cave of † Machpelah *q*, which he hath, which *is* in the end of his field: for † as much money as it is worth *r* he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

q Which ſeems to be the proper name of the place, *verſe* 17, 19. ſo called from its duplicity, becauſe the Cave was double, either one for Men, and another for Women; or the one ſerved only for an entrance into the other, which was the burying-place. *r* Heb. *For full money*, 1 *Chron*: 21: 22, 24. *i: e:* for Money of full weight anſwerable to its worth.

†Heb. *ears*

10 And Ephron dwelt *s* amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the † audience of the children of *Heth*, *even* of all that went in at the gates of his city *t*, ſaying,

s Heb: *Did ſit*, to wit, at that time, as one of the Chief, or Rulers of the People; for ſo the word *ſitting* is oft uſed, as we ſhal ſee hereafter. *t* Either where he was born, or at leaſt where he lived.

11 Nay, my Lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it u*, I pray thee hear me: *I* will give thee money for the field *x*; take *it* of me, and I will bury my dead there.

u It is a ſhort Speech, and ſomething muſt be ſupplied; either *if thou* wilt give or reſign it to me; or, *if thou* be the Man of whom I ſpeak: For though *Abraham* knew his name, he might not know him by face, nor that he was then preſent. *x* He prudently choſe rather to buy it, than to receive it as a gift, partly becauſe it would be the ſurer to him and his, *verſe* 17, 20: and partly becauſe he would not have too great obligations to his Pagan Neighbours.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My LORD, hearken unto me: the land *is worth* four hundred * ſhekels of ſilver *y*; What *is* that betwixt me and thee *z*? bury therefore thy dead.

*Exod 30. 15. Ezek. 45. 12.

y He ſpeaks of the common Shekel, which many value at fifteen Pence of Engliſh Money; but others, more probably, at two Shillings and ſix Pence, rightly, as I conceive, ſuppoſing that this was of the ſame weight and value with the *Shekel of the Sanctuary*, which was ſo called, not as if that were double to the former, but only becauſe all Shekels were to be examined by that Standard which was kept in the Sanctuary. *z* Both Friends, and rich Men; it is not worth any words or trouble between us.

16 And Abraham hearked unto Ephron, and Abraham weighed *a* to Ephron, the ſilver which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant *money* with the merchant *b*.

a For in thoſe times Silver was paid by weight, *Gen*. 43. 21. *Jer*. 32. 10. *b* (*i: e.*) Right for quality as well as weight, in the judgment of Merchants, whoſe frequent dealing in it makes them more able to judge of it.

17 ¶ And * the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

*Chap. 25. 9. and 50. 13.

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made ſure unto Abraham for a poſſeſſion of a burying-place, by the ſons of *Heth*.

CHAP. XXIV.

Abraham's age and proſperity, 1. *He makes his eldeſt ſervant ſwear not to take a wife for his ſon Iſaac of the Canaanites, but of his own kindred*, 2——4 *The ſervant enquires into the nature and conditions of the oath*, 5. *Abraham expreſſes his faith in the promiſe*, 7. *Explains the oath*, 8: *The ſervant ſwears*, 10. *He goes to the city of Nahor*, 11. *Prays for ſucceſs*, 12. *And direction*, 13, 14. *An immediate and particular anſwer*, 15——20: *He wonders at the providence*, 21: *Makes a preſent to Rebekah*, 22 *Enquires of what family ſhe was*, 23. *Her anſwer*, 24, 25: *He bleſſeth the Lord*, 26, 27. *Rebekah acquaints her friends with it*, 28. *They provide for him*, *&c.* *and invite him in*, 31, 32. *He goes in, but refuſes to eat till he had told his errand*, 33. *He acquaints them with his buſineſs, and Gods providence towards him*, 34—49. *They conſent to his propoſal*, 50, 51: *He praiſes God*, 52. *Makes preſents to them all*, 53 *Deſires to return to his maſter*, 54—56. *Rebekah being content to go with him, they conſent, and bleſs her*, 57——60. *They depart; and meet Iſaac meditating in the field*, 61——65. *Who marries her*, 67.

AND Abraham was old *a*, *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things.

†Heb: *gone into days.*

a Being one hundred and fourty years old, by comparing *Gen*: 21. 5. with *Gen*: 25: 20.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe *b*, that ruled over all that he had, * Put, I pray thee, thy hand under my thigh *c*:

*Chap. 47: 29:

b Viz. Eliezer, *Gen*: 15. 2. *c* A ceremony uſed in Swearing, as now, ſo anciently in the Eaſtern parts, as *Gen*. 47: 29. either as a teſtimony of Subjection, and promiſe of faithful Service; for this Rite was uſed only by Inferiours towards Superiours; or, as ſome think, with reſpect to the bleſſed Seed, Chriſt, who was to come out of *Abraham*'s Thigh, as the phraſe is *Gen*: 46: 26: becauſe this Rite was uſed only to Believers.

3 And I will make thee ſwear by the LORD, the God of heaven, and the God of the earth, that * thou ſhalt not take a wife unto my ſon *d* of the daughters of the Canaanites *e* amongſt whom I dwell.

*Chap. 24 3: and 27: 46: and 28 2: Exod: 34: 16: Deut: 7: 3

d (*i. e.*) Not perſwade nor engage my Son to take; for *Iſaac*, though fourty years old, was not only willing to be governed by his Father in this Affair, but alſo to hearken to the counſel of this wiſe and faithful Servant, of whom both his Father and himſelf had ſuch long and large experience. *e* For he knew that they were not only groſs Idolaters and heinous Sinners, for ſo many others were; but that they were a People under God's peculiar Curſe, *Gen*. 9. 25. and devoted to extirpation and utter deſtruction, which was to be inflicted upon them by *Abraham*'s Poſterity: And therefore to marry his Son to ſuch perſons had been an high degree of Self-murder, whereby the holy and bleſſed Seed had been in danger of great infection from them, and utter ruine with them. And *Abraham*'s practice was afterwards juſtified by God, who hath oft ſhewed his diſlike of ſuch unequal matches of his People with thoſe Infidels and Idolaters, by ſevere prohibitions and ſharp cenſures. See *Exod*: 34: 16. *Deut*. 7. 3. *Joſ*: 23. 12. *Eſd*. 9. 1, 2, 3. *Nehem*. 13. 23, 25. 2 *Cor*: 6: 14, 15.

4 But thou ſhalt go unto my countrey *f*, and to my kindred *g*, and take a wife unto my ſon Iſaac.

f (*i. e.*) *Meſopotamia*, *verſe* 10. which being largely taken for the Countrey between thoſe two famous Rivers *Euphrates* and *Tigris*, from which ſcituation it hath that name; ſo *Chaldea*, whence *Abraham* came, *Gen*. 11. 31. and 12. 1. was a part of it. *g* The Family of *Nahor*, concerning the increaſe whereof he had received information. *chap*. 22. 20, *&c.* which he juſtly preferred before the *Canaanites*, partly becauſe though they were Idolaters, as appears from *Gen*. 31. 19, 30, 32, 35. and *Joſ*. 24. 2. yet they did worſhip the true God together with Idols, as may be gathered from *verſe* 31. 50. of this Chapter, and from other places; and therefore there was more hopes of the Converſion of one of that Family;

ly; and partly becauſe they lived at a great diſtance from the place where *Abraham* and his Poſterity did and ſhould live, and therefore one of that ſtock would be more eaſily diſintangled from her Superſtition and Idolatry, becauſe ſhe was removed from the influences of the evil counſels and examples of her neareſt Relations, and partly becauſe they were of the Race of bleſſed *Shem*, and not of curſed *Canaan*.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land *b*: muſt I needs bring thy ſon again into the land from whence thou cameſt?

b Note here the prudence and piety of this good man, who, before he would take an Oath, doth diligently enquire into the nature and conditions of it, and expreſly mentioneth that exception, which might ſeem to be of courſe ſuppoſed in it.

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again *i*.

i In caſe ſhe will not come hither, do not thou engage that he ſhal go thither. Why ſo? 1. Becauſe there was more danger of infection from his Wife and her Kindred, becauſe of their friendly, and familiar, and conſtant converſe with him, than from the *Canaanites*, who were ſtrangers to him, and lived ſeparately from him, and had but little converſation with him. 2. Becauſe the command of God to *Abraham* to come out of *Chaldea*, and into *Canaan*, did extend to his Poſterity alſo, whom God would oblige to dwell there as long as they could, that they might live in conſtant Faith and expectation of the performance of God's promiſe in giving his land unto them. *Queſt.* How cou'd he bring *Iſaac* thither *again*, where he never was? *Anſw.* 1. *Iſaac* might be ſaid to be there before virtually, or in the Loins of his Father, as *Levi* is ſaid to pay Tithes to *Melchiſedeck* by *Abraham* in whoſe Loins he was. 2. This *again* may be referred to the Servant, that when he returned again he would not carry *Iſaac* along with them. 3. He might reaſonably ſuppoſe that *Iſaac* muſt go once thither, to fetch his Wife; (for her coming ſo ſuddenly to him was an unexpected thing;) but he would not have him promiſe, that when he had done ſo once, he ſhould go thither again to live there with her.

* Chap. 12. 1.

*Chap. 12. 7. and 13. 15: and 15. 18. and 26. 4.

7 ¶ The LORD God of heaven * which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land, he ſhall ſend his angel before thee †, and thou ſhalt take a wife unto my ſon from thence *k*.

† To direct and ſucceed thee in this enterprize. Compare *Exod.* 14. 19. and 23. 20. *k* I doubt not of the ſucceſs. He might ſay ſo, either by rational conjecture, both from the nature of the thing, and from the conſtant courſe of God's Providence, bleſſing him in all his concerns; or by particular aſſurance and inſpiration from God

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath *l*: only bring not my ſon thither again.

l From the obligation of this Oath, and from the penalties of the violation of it.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

† Or, *and.*

*Chap. 27. 53.

10 ¶ And the ſervant took ten camels of the camels of his maſter, and departed, († for all the goods of his maſter *were* in his hand *m*) and he aroſe, and went to Meſopotamia unto the * city of Nahor †.

m (*i. e.*) In his power to take, without particular orders, what he thought fit and neceſſary either for his own uſe, or for the promotion of the preſent buſineſs. † Which was *Haran*, by comparing *Gen*: 28: 10: and 29 4.

† Heb. *that women which draw* water *go forth.*

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time † that women go out to draw water.

12 And he ſaid, O Lord God of my maſter Abraham, I pray thee, ſend me good ſpeed this day, and ſhew kindneſs *n* unto my maſter Abraham

n Or, *Mercy*. He makes no mention of himſelf, nor of the merits of his Maſter, but he aſcribes even temporal Bleſſings, and much more eternal Salvation, meerly to God's Mercy.

*Verſ. 43.

*Chap. 29: 9: Exod. 2. 18.

13 Behold, * I ſtand here by the well of water, and * the daughters of the men of the city come out to draw water:

14 And let it come to paſs *o* that the damſel to whom *I* ſhall ſay, Let down thy pitcher, *I* pray thee, that *I* may drink; and ſhe ſhall ſay, Drink, and will give thy camels drink alſo: *let* the *ſame be* ſhe *that* thou haſt appointed *p* for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

o That this was not a raſh and vain Fancy, but a ſpecial Expectation and Confidence wrought in him by God's Spirit, appears both by the eminent Prudence and Godlineſs of this Perſon, and by the exact correſpondency of the event with his Prayer, and by parallel Examples, as *Judg.* 6:36: 1 *Sam* 6: 7: and 14. 8. *p* Heb. *Evidently pointed out*; or, *exactly ſearched out*, as a perſon meet for him.

*Chap. 11. 29.

15 ¶ And it came to paſs before he had done ſpeaking, that behold Rebekah came out, who was born to Bethuel ſon of * Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder *q*.

q According to the manner of the firſt and pureſt Ages of the World, wherein Humility and Diligence not, as in this degeneration of the World, Pomp and Idleneſs, were the Ornaments of that Sex and Age. See *Gen.* 18: 6. and 29. 9. 19. 20. *Exod.* 2. 16. *Prov.* 31: 27.

† Heb *good of countenance.*

* Numb. 31. 17.

16 And the damſel *was* † very fair to look upon, a virgin,* neither had any man known her *r*: and ſhe went down to the well, and filled her pitcher, and came up.

r (*i. e.*) She was a Virgin not only in Title and Shew, but in Truth, for no man had known her, *i. e.* corrupted her.

17 And the ſervant ran to meet her, and ſaid, Let me, (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my Lord *s*: and ſhe haſted, and let down her pircher upon her hand, and gave him drink.

s For his retinue ſhewed him to be a perſon of more than ordinary quality.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her *t*, held his peace, to wit that he might know whether the LORD had made his journey proſperous, or not.

t (*i. e.*) At the wonderful Providence of God, and the eminent Anſwer of his Prayer.

† Or, *jewel for the forehead.*

22 And it came to paſs as the camels had done drinking, that the man took *u* a golden † ear-ring *x* of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

u (*i: e:*) Gave to her, as that word of *taking*, or *receiving* is oft uſed, as *Gen*: 12. 19: *Exod*: 18: 12: and 29: 25: *Pſal*: 68: 18: compared with *Eph*: 4: 8: *x* So the word ſignifies, *Gen*: 35: 4: *Exod*: 32: 2, 3: Or, *jewels for the forehead*, which hung down from the forehead to the noſe, or between the eyes. So the word is uſed, *verſe* 47: *Ezek*: 16: 12.

23 And ſaid *y*, Whoſe daughter *art* thou? tell me, I pray thee: Is there room in thy fathers houſe for us to lodge in?

y Or, *For he had ſaid*; for it is probable he enquired who ſhe was before he gave her thoſe preſents.

24 And ſhe ſaid unto him, *I am* the daughter of Bethuel the ſon of Milcah *z*, which ſhe bare unto Nahor.

z So ſhe ſignifies that ſhe was Nahor's Daughter, not by his Concubine, but by his lawful and principal Wife.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD *a*.

a Giving thanks to God for his marvellous aſſiſtance hitherto, and begging the continuance of his preſence and bleſſing.

27 And he ſaid, Bleſſed be the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth *b*; I *being* in the way, the LORD led me to the houſe of my maſters brethren *c*.

b (*i: e:*) Who hath ſhewed his *mercy* in promiſing all manner of Bleſſings, and his *truth* in performing his Promiſes at this day. Or, it is a figure called *Hendyadis*, for *true mercy*, *q: d:* he hath not only been kind to him in ſhew, and in words, but in real and conſiderable effects. *c*. (*i: e:*) Near Kinſmen, as that word is commonly uſed, as *verſe* 48: and *Gen*: 13: 8. *Mark* 3: 31, 32.

28 And the damſel ran, and told *them* of her mothers houſe *d* theſe things.

d Not, *of her Father's houſe*; either becauſe her Father was now dead, and *Bethuel*, who is hereafter mentioned, was not *Laban*'s Father, but his Brother ſo called; or becauſe the Women had diſtinct apartments in the Houſes, and ſhe went firſt thither according to her cuſtom.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs, when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the LORD *e*, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

e (*i. e.*) Whom God hath ſo eminently favoured and bleſſed.

32 ¶ And the man came into the houſe, and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the *mens* feet that *were* with him *f*.

f Of which cuſtom, ſee *Gen*: 18: 4.

33 And there was ſet *meat* before him, to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, ſpeak on.

34 And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

* Chap. 25. 5. ¶ 36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and * unto him hath he given all that he hath *g*.

g (*i. e.*) Hath purpoſed and promiſed, and doth by me engage that he will give. Things are oft ſaid to be done, in Scripture language, when they will certainly and ſhortly be done.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites in whoſe land I dwell:

38 But thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon.

39 *A*nd I ſaid unto my maſter, Peradventure the woman will not follow me.

* Chap: 17: 1. 40 *A*nd he ſaid unto me, The LORD * before whom I walk *h*, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my fathers houſe.

h In Obedience to all his Commands, and in hearty truſt in his Promiſes and gracious Providence towards me and mine.

41 Then ſhalt thou be clear from *this* my oath *i*, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

i Heb. *From my curſe*, denounced againſt thee if thou ſhouldſt violate thine Oath. The words *Oath* and *Curſe* are oft-times indifferently uſed, becauſe they commonly go together, and ſometimes they are both expreſſed, as *Numb.* 5. 21.

42 *A*nd I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go *k*:

k (*i. e.*) The deſign or courſe in which I am ingaged; as the word *way* is frequently uſed.

*Verſ. 13. 43 * Behold, I ſtand by the well of water, and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame be the woman whom the LORD hath appointed out for my maſters ſon.

45 And before I had done ſpeaking in my heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I asked her *l*, and ſaid, Whoſe daughter *art* thou? and ſhe ſaid, The daughter of Bethuel, Nahors ſon, whom Milcah bare unto him: and *I* put the ear-ring upon her face, and the bracelets upon her hands.

l Firſt he asks who ſhe was, then he gives the gifts to her: Which is the right order, and is here obſerved in the repetition; which was inverted in the firſt relation, *verſe.* 22, 23.

48 And *I* bowed dovvn my head, and vvorſhipped the LORD, and bleſſed the LORD God of my maſter *A*braham, vvhich had led me in † the right vvay, to take my maſters brothers daughter unto his ſon.

† Heb. *the way of truth.*

49 *A*nd now if ye will deal kindly and truly *m* with my maſter, tell me: and if not, tell me; that *I* may turn to the right hand, or to the left *n*.

m If you will ſhew true Kindneſs and real Friendſhip to him, in giving your Daughter to his Son. *n* (*i. e.*) That I may look out a Wife for him elſewhere. It is a proverbial expreſſion, *Numb.* 20. 17. and 22. 26. *Deut.* 2. 27.

50 Then Laban and Bethuel *o* anſwered and ſaid, The thing proceedeth from the LORD *p*: we cannot ſpeak unto thee bad or good *q*.

o *Laban is* put firſt, either becauſe this *Bethuel* was not his Father, but his younger Brother, as *Joſephus* thinks; or becauſe *Laban* was the chief manager of this buſineſs, to whom his Father ſeems to have committed the care of his Family, being himſelf unfit for it through Age or Infirmity. *p* From God's Counſel and Special Providence. Hereby it appears they had the Knowledge and worſhip of the true God among them, tho they added Idols to him. *q* We cannot without oppoſing God, ſpeak or act any thing which may hinder thy deſign, or thwart thy deſire. Compare *Gen*: 31: 24, 29. 2 *Sam.* 13. 22.

51 Behold, Rebekah is before thee †, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ſpoken.

† (*i. e.*) In thy power and diſpoſal; as this Phraſe is taken, *Gen.* 20: 15. and elſewhere.

52 *A*nd it came to paſs, that when Abrahams ſervant heard their words, he worſhipped the LORD, *bowing* himſelf to the earth.

† Heb. *Veſſels.* 53 *A*nd the ſervant brought forth † jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things *r*.

r The precious Fruits of the land from which he came. See *Deut.* 33. 13 &c. or in general, other rare and excellent things. In thoſe days Men gave Portions for their Wives, as now they have Portions with them.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, * Send me away unto my maſter.

* Verſ. 56: and 56.

55 *A*nd her brother and her mother ſaid, Let the damſel abide with us † *a few* days, at the leaſt ten *s*; after that ſhe ſhall go.

† Or, *a full year*, or *ten* months.

s Others thus, *a Year*, *or* at the leaſt *ten* Months, the word *Days* being put for a Year, as elſewhere. But it is very improbable that they would demand or expect ſuch a thing from this Man whom they ſaw bent ſo much upon Expedition.

56 *A*nd he ſaid unto them, Hinder me not, ſeing the LORD hath proſpered my way: ſend me away, that I may go to my maſter.

57 *A*nd they ſaid, We will call the damſel, and inquire at her mouth *t*.

t (*i. e.*) Underſtand her mind by her words, not ſo much concerning the Marriage it ſelf, in which ſhe reſigned up her ſelf to the diſpoſal of her Parents and Friends, and to which ſhe had given an implicit Conſent by her acceptance of thoſe Preſents which were made to her for that end; as concerning the haſtineſs of her Departure.

58 *A*nd they called Rebekah, and ſaid unto her, Wilt thou go with this man? and ſhe ſaid, *I* will go.

59 *A*nd they ſent away Rebekah their ſiſter, and her nurſe *u*, and *A*brahams ſervant, and his men.

u *Deborah*, by comparing *Chap.* 35: 8: In this corrupt Family, the Mother and the Nurſe are two diſtinct Perſons; but in *Abraham*'s pious Family there was no ſuch Principle or Practice. See *Gen.* 21. 7.

60 *A*nd they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter *x*, be thou *the mother* of thouſands of millions, and let thy * ſeed poſſeſs the gate of thoſe which hate them.

*Chap: 22: 17.

x (*i. e.*) Our near Kinſwoman, diſtance of place ſhall not alienate our Affections from thee, but we ſhall ſtill own thee as our Siſter, and as far as we can, be ready to perform all the duties of Brethren to thee.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the * well Lahai-roi, for he dwelt in the ſouth countrey *y*.

* Chap: 16. 14: and 25. 11

y In the Southern Parts of *Canaan*, as *Gen.* 12. 9. at *Beer-ſheba*, whither it ſeems, *Abraham* returned after *Sarah*'s Death.

63 *A*nd Iſaac went out to † meditate *z* in the field *a* at the eventide *b*: and he lift up his eyes, and ſaw, and behold the camels were coming.

† Or, *to pray.*

z To converſe with God, and with himſelf by pious and profitable Thoughts and Ejaculations, and fervent Prayers, as for other things, ſo particularly for God's Bleſſing upon this great Affair, and ſo his Prayers are eminently anſwered. *a* He chuſeth a ſolitary place, wherein he might more freely attend upon God without any Interruption or Diſtraction. *b* That as he had begun the day with God, ſo he might cloſe it with him, and commit himſelf to his Protection. Compare *Pſalm* 55. 17.

64 *A*nd Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel *c*.

c As a teſtimony of her reſpect to him whom by the Servant ſhe underſtood to be her Lord and Husband. Compare *Joſ.* 15: 18. 1 *Sam.* 25: 23.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? *A*nd the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail, and covered her ſelf *d*.

d In token of Modeſty, Reverence, and Subjection. See *Gen.* 20. 16. 1 *Cor*: 11: 10.

66 *A*nd the ſervant told *I*ſaac all things that he had done.

67 *A*nd *I*ſaac brought her into his mother Sarahs tent *e*, and took Rebekah, and ſhe became his wife; and he loved her: and *I*ſaac was comforted after his mothers *death f*.

e Partly to give her poſſeſſion of it, and partly to conſummate the Marriage. Women then had their Tents apart from Men. See *Gen.* 18: 10: and 24: 67: and 31: 33: *f* A ſorrowful ſenſe whereof he yet had retained, tho ſhe died three years before this time.

CHAP. XXV.

Abrahams ſons by Keturah, 1---4. *Iſaac inherits his Fathers eſtate,* 5. *Proviſion for the other ſons,* 6. *Abrahams age,* 7. *Death,* 8. *Burial,* 9, 10. *God bleſſeth Iſaac,* 11. *The poſterity of Iſhmael,* 12---15. *His age and death,* 17. *Their habitation,* 18. *The generations of Iſaac,* 19. *His age when married,* 20. *He prays for children; God anſwers,* 21. *Two children ſtruggle in the womb; Rebekah enquires of the Lord,* 22. *God gives the reaſon,* 23. *She delivered of twins,* 24. *The firſt-born red and hairy; his name,* 25. *His brother takes him by the heel; his name: Iſaac's age when they were born,* 26. *The eldeſt a cunning hunter; the other a plain man,* 27. *Iſaac loves the eldeſt; Rebekah the youngeſt.* 28. *The eldeſt ſells his birth-right for red pottage, and is called Edom,* 30---32. *Confirms the ſale by an oath,* 33. *Deſpiſing his birth-right,* 34.

THen *a* again *A*braham took *b* a wife *c*, and her name *was* Keturah *d*.

a After *Sarah*'s Death and *Iſaac*'s Marriage. *b* Not from any inordinate Luſt, which his Age and eminent Grace may ſufficiently evince, but from a deſire of more Children, and of accompliſhing God's Promiſe concerning the great Multiplication of his Seed. *c* A ſecondary Wife, or a *Concubine*, as ſhe is called, *verſe* 6. and

1 *Chron:* 1. 32. *d* A diſtinct Perſon from *Hagar*, as appears from *verſe* 6, and 12: and as it ſeems, of better Quality, and Younger, for *Hagar* was now Eighty years old, and not likely to be a Mother of ſix Children.

2 And ſhe bare him *e* Zimran, and Jokſhan, and Medan *f*, and Midian *g*, and Iſhbak, and Shuah *h*.

e Queſt. How could *Abraham*, being now about One hundred years old, have ſo many Children, when his Body was dead in his hundredth year? *Anſw.* Becauſe that renewed ſtrength which was miraculouſly conferred upon him, did ſtill in a great meaſure remain in him, being not a temporary Action, but a durable Habit or Power. *f* Theſe Perſons were the Heads of ſeveral People dwelling in *Arabia* and *Syria*, where we ſhall find evident footſteps of their Names amongſt Ancient Geographers, only a little changed, which could not be avoided in their Tranſlation into another Language: *g* The Father of thoſe *Midianites*, of whom we read, *Gen.* 36: 35. *Judg*: 6: 2: *Iſa*: 10: 26. *h* From whom *Bildad* ſeems to be deſcended, *Job* 2. 11.

3 * And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.

* 1 Chron. 1. 32.

4 And the ſons of Midian; Ephah *i*, and Epher *k*, and Hanoch, and Abidah, and Eldaah. All theſe were the Children of Keturah.

i Of whom ſee *Iſa*: 60: 6: *k* From whom ſome think *Africa* received its name.

5 ¶ And Abraham gave *l* all that he had *m* unto Iſaac.

l Which before he purpoſed and promiſed to give, *Gen.* 24. 36. And now actually gave. *m* Except that which is excepted in the following Verſe, and except the uſe and enjoyment of his Eſtate during his own Life.

6 But unto the ſons of the concubines *n* which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon *o* (while he yet lived) eaſtward, unto the eaſt countrey *p*.

n Hagar and *Keturah*. Concubines are ſometimes called *Wives*, as *Gen*: 16: 3: *Judges* 19 1, 2, 3, 29. but their Children had no right to the Inheritance For tho the Children of *Jacob*'s Concubines did equally partake of the Inheritance with the other Children, that was done by Divine Appointment, and *Jacob*'s Voluntary Act, and upon ſpecial reaſon, becauſe of the vaſt Inheritance promiſed, and afterwards given to them, which made it no loſs, but a great convenience and advantage to the Children of the chief Wives to have their Half-brethren, the Sons of the Concubines, ſeated ſo near to them. *o* Partly that the entire Poſſeſſion of that Land might be reſerved to the Children of *Iſaac*; and partly, leſt nearneſs of relation joyned with Cohabitation or Neighbourhood ſhould beget a great familiarity between them, whereby *Iſaac*'s Seed were likely to be infected by their Brethren, whoſe Degeneration and Apoſtacy *Abraham* might eaſily foreſee from the evil Inclinations of their own Hearts, and God's Excluſion of them from that Covenant of Grace and Life, which was the only effectual Remedy againſt that powerful and univerſal Corruption. *p* Into *Arabia*, and other Parts of *Aſia* the Greater, which were ſcituate Eaſt-ward from the Southern part of *Canaan* where *Abraham* now was, whence theſe People are oft called *the Children of the Eaſt*, as *Judges* 6: 3: and 7: 12: *Job* 1: 3.

7 And theſe are the days of the years of Abrahams life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt *q*, and died in a good *r* old age, an old man, and full *of* † *years s*; and was gathered to his people *t*.

† Or, *days.* See Chap. 35. 29.

q His Soul was not *required* of him, as it was of that fool, *Luke* 12: 20: not forced from him by ſharp and violent Diſeaſes, but was quietly, eaſily, and chearfully yielded up by him into the hands of his merciful God and Father, as the word intimates. *r* Good both graciouſly, his hoary Head being found in the way of Righteouſneſs; and naturally, free from the manifold Infirmities and Calamities of old Age. Of which ſee *Eccleſ*: 12: 1, &c. *s* In the Hebrew it is only *full*, or *ſatisfied*; but you muſt underſtand, with *Days* or *Years*, as the Phraſe is fully expreſſed, *Gen*: 35: 29: 1 *Chron*: 23: 1: and 29: 28: *Job* 42: 17: *Jer*: 6: 11. When he had lived as long as he deſired, being in ſome ſort weary of Life, and deſirous to be diſſolved; or *full* of all Good, as the *Chaldee* renders it; *ſatisfied*, as it is ſaid of *Naphtali*, *Deut* 33: 23: *with favour, and full with the bleſſing of the Lord* upon himſelf, and upon his Children. *t* To his Godly Progenitors, the former Patriarchs; the Congregation of the Juſt in Heaven, *Heb*: 12. 23. in regard of his Soul: For it cannot be meant of his Body, which was not *joyned with them* in the place of *Burial*, as the Phraſe is, *Iſa*. 14 20. but buried in a ſtrange Land, where only *Sarah*'s Body lay. And it is obſerved, that this Phraſe is uſed of none but good Men, of which the *Jews* were ſo fully perſwaded, that from this very Expreſſion uſed concerning *Iſhmael* here below, *v*: 17: they infer his Repentance and Salvation. See this Phraſe, *Gen*: 15: 15: and 49: 29: *Numb*: 20: 24: and 27: 13: *Judges* 2: 10.

9 And his ſons Iſaac and Iſhmael *u* buried him in the cave of Machpelah, in the field of Ephron, the ſon of Zohar the Hittite, which *is* before Mamre.

u For *Iſhmael*, tho baniſhed from his Father's Houſe, lived in a place not very far from him; and as no doubt he received many Favours from his Father after his Departure, which is implied here, *verſe* 6: tho it be not mentioned elſewhere; ſo it is probable that he had a true Reſpect and Affection to his Father, which he here expreſſeth.

10 * The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

* Chap. 23. 16.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac, and Iſaac dwelt by the * well Lahai-roi.

* Chap. 16. 14. and 24. 62.

12 ¶ Now theſe *are* the generations of Iſhmael *x* Abrahams ſon, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

x Here recorded as an evidence of God's faithfulneſs in fulfilling his Promiſe made to *Abraham*, *Gen*: 16: 10: and 17: 20.

13 And * theſe are the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth *y*; and Kedar *z*, and Adbeel, and Mibſam,

* 1 Chron. 1. 29.

y Of whom ſee *Iſaiah* 60: 7. From whom part of *Arabia* was called *Nabathæa*. *z* Of whom ſee *Pſalm* 120: 5: *Iſaiah* 21: 16: *Jer*: 49: 28: the Father of thoſe called *Cedræi*, or *Cedareni* in *Arabia*.

14 And Miſhma, and Dumah *a*, and Maſſa,

a From him *Dumah*, *Iſaiah* 21: 11: or *Dumatha*, a place in *Arabia*, ſeems to have received its Name. Others make him the Father of the *Idumeans*.

15 † Hadar, and Tema *b*, Jetur *c*, Naphiſh, and Kedemah.

† Or, *Hadad.* 1 Chron. 1. 30.

b He gave his Name to the City and Country of *Tema*, or *Teman*, *Job* 2. 11. and 6. 19. *Jer*. 25. 23. *c* The Father of the *Itureans*, as may be gathered from 1 *Chron*. 5. 19.

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles *; twelve princes according to their nations.

* Chap. 17. 20.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years; and he gave up the ghoſt, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goeſt towards Aſſyria †: *and* he * died in the preſence of all his brethren *d*.

* Heb *fell.* 2 Sam. 21. 9.

† (*i. e.*) On that part or ſide of *Egypt* which leans to *Aſſyria*. *d* His Brethren ſurviving him, and being his Neighbours, and therefore as they had Converſation with him in the time of his Life, ſo now they did him Honour at his Death. But this Tranſlation and Interpretation may ſeem improbable. 1. Becauſe his Death was related, *verſe* 17. and would not be ſo preſently repeated. 2. Becauſe the foregoing words in this Verſe ſpeak not of his Death, but of his Dwelling, to which theſe words do very well agree. For what we tranſlated *and he died*, is commonly rendred *and he fell*, or *it fell*, and is moſt commonly uſed concerning a lot whereby Mens Portions are deſigned and divided, as *Levit*: 16: 9, 10: *Numb*: 33: 54: *Joſ*: 16: 1. and ſo the ſenſe may be, *it fell*, *i*: *e*: that Country fell to him or his; or *he lay*, or *was ſtretched out*, or *poſted himſelf*, as the Hebrew word is uſed, *Judg*: 7: 12. *i. e.* he dwelt *in the preſence of all his Brethren*; and ſo indeed his Country lay between the Children of *Keturah* on the *Eaſt*, and the Children of *Iſaac* and *Iſrael* on the *Weſt*.

19 ¶ And theſe *are* the generations of Iſaac, Abrahams ſon: * Abraham begat Iſaac.

* Matth. 1. 2.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-Aram *e*, the ſiſter to Laban the Syrian.

e Either of *the Country of Syria*, as it is called, *Hoſea* 12. 12. or rather, *Padan* of *Syria*, or as the Septuagint and *Chaldee* render it, *Meſopotamia* of *Syria*: For that *Padan* is the proper Name of a place, may be gathered from *Gen*: 48: 7: and it is ſo called from its Scituation between two Rivers, for *Padan* ſignifies *a pair* or *two*.

21 And Iſaac intreated the LORD *f* for his wife *g*, becauſe ſhe *was* barren *h*: and the LORD was intreated of him, and * Rebekah his wife conceived.

* Rom. 9. 10.

f He prayed, as the Hebrew word ſignifies, inſtantly or fervently, frequently and continually, for near twenty years together; for ſo long it was between their Marriage and the firſt Child. He was ſo much concerned, becauſe not only his Comfort, but the Truth of God's Promiſe depended upon this Mercy: And he knew very well, that God's Purpoſe and Promiſe did not exclude, but require the uſe of all convenient Means for their accompliſhment. *g* Or *in the preſence of his Wife*, ſignifying, that, beſides their more ſecret Devotions, they did oftentimes in a more ſolemn manner, and with united force pray for this mercy, wherein they were both equally concerned. Or, *over againſt his Wife*, noting that each of them did ſeverally and apart intreat God for this Mercy, ſo that there was a concurrence, if not in place, yet in deſign and action. *h* As diverſe of thoſe holy Women that were Progenitors of Chriſt have long been, that it might appear that that ſacred Stock was propagated more by the virtue of God's Grace and Promiſe, than by the Power of Nature.

22 And the children ſtruggled together within her *i*; and ſhe ſaid, If *it be* ſo, why *am* I thus *k*? And ſhe went to inquire of the LORD *l*.

i In a violent and extraordinary manner, which was likely to cauſe both Pain and Fear in her *k* The ſenſe may be either, 1. If it be *thus* with me, that there be two Children contending and fighting within me, likely to deſtroy one the other, and both threatning my Death; *why did I* deſire and pray for *this* as a great Mercy! Or *why* is it *thus with me!* Why hath God dealt thus with me, to continue my Life till it be a burthen to me, and to give me Conception which is ſo painful and hazardous? Or rather, 2. If God hath granted me my deſire in the Conception of a Child, what means this diſturbance and conflict within me, which threatens me with the loſs of the Mercy before I enjoy it? For ſhe ſeems not ſo much to murmur at it, as to wonder and to enquire about it, as it here follows. *l* Either immediatly by ardent Prayers to God that he would reveal his mind to her herein; or mediatly by her Father *Abraham*, who lived fifteen years after this time, *verſe* 7. or by ſome other godly Patriarch yet ſurviving, by whom God uſed to manifeſt his Will and Counſels to others, when he thought fit.

23 And the LORD ſaid unto her *m*, Two nations *n are* in thy womb, and two manner of people ſhall be ſeparated *o* from thy bowels: and the one people

* Rom. 9. 12.

ple ſhall be ſtronger than *the other* people; and * the elder *p* ſhall ſerve the younger.

m Either by inward Inſpiration, in a Dream or Viſion; or by the Miniſtry of an Angel or Prophet. *n* (*i: e:*) The Roots, Heads, or Parents of two diſtinct Nations, one oppoſite to the other; the one bleſſed, the other curſed, namely the *Iſraelites* and *Edomites*. *o* Not only ſeparated from thee, but one ſeparated or greatly differing from the other in their frame of Body, temper of Mind, courſe of Life, profeſſion and practice of Religion. *p* Or, *the greater*, namely *Eſau*, who was, as older, ſo of a ſtronger Conſtitution of Body, and of greater Power and Dignity in the World than *Jacob*; and *Eſau*'s Poſterity were great Princes for a long time, when *Jacob*'s Seed were Strangers in *Canaan*, Slaves in *Egypt*, and poor afflicted Wanderers in the Wilderneſs. But ſaith he, *Eſau* and his ſhall not always be ſtronger and mightier than *Jacob* and his Poſterity, the Tables ſhall be turned, and the Children of *Iſrael* ſhall be uppermoſt and ſubdue the *Edomites*, which was literally accompliſhed in *David*'s time, 2 *Sam*. 8. 14. and afterwards 2 *Chron*. 25. 11, 12. and after that by the *Maccabees*, but much more eminently in a ſpiritual Senſe under the Goſpel, when one of *Jacob*'s Children, even Jeſus Chriſt, ſhall obtain the Dominion, and ſhall rule the *Edomites* no leſs than other Heathen Nations with his Iron Rod, and make them ſerviceable one way or other to his Glory, and to the Felicity of his true *Iſrael*.

24 ¶ *A*nd when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

*Chap. 27. 11, 16, 23.

25 And the firſt came out red *q*, * all over like an hairy garment, and they called his name Eſau *r*.

q With red Hair upon all the parts of his Body. From him the *Red-Sea* is ſuppoſed to receive its name, it being ſo called, as the Heathen Writers tell us, from one who reigned in thoſe Parts, and was called *Erythras*, or *Erythrus*, which ſignifies *Red*, the ſame with *Edom* or *Eſau*. *r* (*i. e.*) *Made* or *perfect*; not properly a Child, but rather a Man as ſoon as he was born, having that Hair upon him, which in others was an evidence of Manhood.

* Hoſea 12. 3.

26 And after that came his brother out, and * his hand took hold on Eſau's heel; and his name was called Jacob *s*: and Iſaac was threeſcore years old when ſhe bare them *t*.

s (*i. e.*) *Supplanter*, or one that taketh hold of, or trippeth up his Brother's heels. See *Gen*. 27. 36. *t* Thus God exerciſed his Faith and Patience twenty years by comparing this with *verſe* 20. ere he gave him the promiſed Bleſſing.

† Heb. *a perfect*, or *ſincere*.

27 *A*nd the boys grew: and Eſau was a cunning hunter *u*, a man of the field *x*; and Jacob was † a plain man *y* dwelling in tents *z*.

u Of wild Beaſts, and afterwards an oppreſſor of Men. Compare *Gen*. 10. 9. This courſe of life was moſt agreeable to his complexion, fierce and violent. *x* One that delighted more in converſing abroad than at home, whoſe employment it was to purſue the Beaſts through Fields, and Woods, and Mountains, who therefore choſe an Habitation fit for his purpoſe in mount *Seir*. *y* A ſincere, honeſt, and plain-hearted Man; or a juſt and perfect Man, as the word is uſed, *Gen*. 6. 9. *z* Quietly minding the management of his own Domeſtick Affairs, his Lands and Cattel, and giving no diſturbance either to wild Beaſts or Men.

† Heb. *veniſon* was *in his mouth*.

28 And Iſaac loved Eſau, becauſe † he did eat of his veniſon *a*: but Rebekah loved Jacob *b*.

a Not ſimply, nor chiefly, becauſe he pleaſed his palate, but becauſe this was an evidence of his Son's great reſpect and affection to him, that he would take ſuch pains and incur ſuch hazards to which that courſe of life expoſed him, that he might pleaſe and ſerve his Father. *b* Upon better grounds, both becauſe of his more pious and meek Temper, and becauſe of the Oracle and Promiſe of God.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

† Heb. *with that red, with that red* pottage.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, † with that ſame red *c pottage*; for I *am* faint: therefore was his name called Edom *d*.

c Red by the infuſion of Lentiles, or Saffron, or ſome other things of that Colour. The word is doubled in the Hebrew Text, to ſhew how vehemently he deſired it. *d* Which ſignifies *Red*, as he was at firſt, ſo called from the colour of his Hair; ſo now that name was confirmed and given to him afreſh upon this occaſion, *q. d.* He was rightly called *Edom*, or *Red*, not only Hiſtorically for his Colour, but Prophetically for this Accident.

31 *A*nd Jacob ſaid, Sell me this day *e* thy birth-right *f*.

e (*i. e.*) Speedily without delay. So this Hebrew Word is uſed, 1 *Sam*. 2. 16. and 9. 13, 27. 2 *Chron*: 18: 4. *f* The birth-right then had divers ſingular Priviledges; as 1. Dignity and Authority over his Brethren, *Gen*: 4: 7: and 27: 29, 37: and 49: 3. 2. A double Portion, *Deut*: 21: 17: 1 *Chron*: 5: 1. 3. A ſpecial Bleſſing from his Father, *Gen*: 27: 4. 4. The Prieſthood and chief Government of the Affairs of the Church in his Father's abſence, or ſickneſs, and after his death, *Numb*: 8: 16, 17, *&c*. 5. The firſt-born was a ſpecial Type both of Chriſt, who was to be a firſt-born; and of the Church, which is called God's *firſt-born*, as *Exod*: 4: 22: and of the great Priviledges of the Church, particularly of Adoption and Eternal Life. See *Heb*: 12: 23. And therefore he is juſtly called *profane*, *Heb*: 12: 16: for ſlighting ſo ſacred and glorious a Priviledge. *Queſt*: 1. Could the birth-right be loſt? *Anſw*: Yes. See *Gen*: 4: 7. and 1 *Chron*: 5: 1. *Queſt*: 2. Did *Jacob* well in this matter? *Anſw*: No; becauſe he tempted his Brother to an act of Profaneneſs and Folly, and ſo was guilty of his Sin. And though God had deſigned and promiſed this Priviledge to him, yet he ſhould have waited till God had executed his Promiſe in his own way, as *David* did till God gave him poſſeſſion of *Saul*'s Kingdom, and not have anticipated God, and ſnatched it by an irregular act of his own, as *Jeroboam* did the Kingdom from *Rehoboam*.

† Heb. *going to die*.

32 *A*nd Eſau ſaid, Behold, I *am* † at the point to die *g*: and what profit ſhall this birth-right do to me *h*?

g Not with Famine, which could not conſiſt with *Iſaac*'s plentiful Eſtate and Houſe, but by the perpetual hazards to which his courſe of life expoſed him in the purſuit of wild Beaſts, and contending with other Men. *h* By which he plainly ſheweth, that his Care and Affections reached no further than the preſent life.

* Heb. 12. 16.

33 *A*nd Jacob ſaid, Swear to me this day *i*; and he ſware unto him: and * he ſold his birth-right unto Jacob.

i Jacob acted ſubtilly in this Affair; he knew that delays were dangerous; and *Eſau*'s conſideration, or ſecond thoughts, might have ſpoiled his Bargain, and therefore he requires haſte, as in the Sale, ſo in his Oath; wherein he addeth another Sin, in hurrying his Brother into an Oath by precipitation, which neither his Brother ſhould have taken, nor *Jacob* ſhould have adviſed him to take, without mature Advice.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way *k*: thus Eſau deſpiſed *his* birth-right *l*.

k Secure and impenitent, without any remorſe for his ingratitude to God, or the injury which he had done to himſelf and to all his Poſterity. *l* Preferring the preſent and momentary ſatisfaction of his Luſt and Appetite, before God's and his Father's Bleſſing, and all the glorious Priviledges of the Birth-right.

CHAP. XXVI.

A famine in the land; Iſaac goes to Gerar, 1. *God directs him to abide there, and promiſes to be with him; the covenant with Abraham alſo made with* Iſaac, 2---5. *Through fear he denies Rebekah,* 7. *Abimelech, ſeeing Iſaac and Rebekah together, concludes her to be his wife; charges him with it, he confeſſes it,* 8, 9. *Abimelech reproves him, charging his people not to touch them on pain of death,* 11. *Iſaac bleſſed with great plenty,* 12---14. *The Philiſtines envy him; ſtop his wells,* 15. *Deſire him to depart,* 16. *He removes to the valley of Gerar,* 17. *There he digs wells, but the herds-men ſtrive with him about them,* 18---21. *He hath reſt,* 22. *Removes to Beer-ſheba,* 23. *The Lord renews his covenant,* 24. *He calls on the name of the Lord,* 25. *Abimelech convinced that the Lord was with Iſaac, deſires to make a covenant with him,* 26---29. *They make a feaſt, and ſwear to one another,* 31. *Eſau being forty years old, taketh to him wives of the Canaanites,* 34. *Iſaac and Rebekah grieved hereat,* 35.

*Chap. 12. 10.

* Chap. 26. 1.

AND there was a famine in the land, * beſides the firſt famine that was in the days of *A*braham. And Iſaac went unto * *A*bimelech *a* king of the Philiſtines, unto Gerar.

a Not he mentioned, *Gen*: 20: 2: but moſt probably his Son and Succeſſor, called by his Fathers name.

2 And the LORD appeared unto him, and ſaid, Go not down into Egypt *b*: dwell in the Land which I ſhall tell thee of.

b Whither it ſeems Iſaac intended to go, it being a very fruitful place, and being encouraged to do ſo by his Fathers Example upon the ſame occaſion. But God ſaw good reaſons to forbid *Iſaac* to go thither, which it is needleſs to enquire, and not difficult to conjecture.

*Chap. 13. 15. and 15. 18.

* Chap. 22. 16.

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed *c* * I will give all theſe countries, and I will perform * the oath *d* which I ſware unto Abraham thy father:

c To thee, to enjoy for thy preſent Comfort, and to them to poſſeſs as an Inheritance. See the Notes on *Gen*: 13: 15: and 15: 18. *d* (*i: e:*) The promiſes confirmed by Oath, *Gen*: 22: 16, *&c*.

* Chap. 12. 3. and 22. 18.

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be * bleſſed:

5 Becauſe that Abraham obeyed my voice *e*, and kept my charge, my commandments, my ſtatutes, and my laws.

e Here was a Covenant made between God and *Abraham*; and as, if *Abraham* had broken the condition of walking before God required on his part, God had been diſcharged from the Promiſe made on his part; ſo contrarily, becauſe *Abraham* performed his condition, God engageth himſelf to perform his Promiſe to him, and to his ſeed. But as that Promiſe and Covenant was made by God of meer Grace, as is evident and confeſſed; ſo the Mercies promiſed and performed to him and his, are ſo great and vaſt, that it is an idle thing to think they could be merited by ſo mean a Compenſation as *Abraham*'s Obedience, which was a Debt that he owed to God, had there been no ſuch Covenant or Promiſe made by God, and which alſo was an effect of God's Graces to him and in him.

6 ¶ And Iſaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife, leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe was fair to look upon.

8 And it came to paſs, when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife *g*.

g Uſing more free and familiar carriage than became a Brother and Siſter, but ſuch as was allowable between Husband and Wife. See *Deut*. 24. 5. *Prov*. 5. 18, 19. But that this was not the Conjugal act, may eaſily be gathered from the circumſtances of the time, and place, which was open to *Abimelech*'s view; and therefore that was not conſiſtent either with *Iſaac*'s modeſty, or with his prudence, becauſe he would not have her thought to be his Wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? *A*nd Iſaac ſaid unto him, Becauſe I ſaid, leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife *h*, and * thou ſhouldeſt have brought † guiltineſs upon us *i*.

* Chap. 20. 9.
† Heb. *ſin.*

h Becauſe the Heathens eſteemed Fornication either no Sin, or a very little one. *i* The guilt of Adultery, which was heinous and formidable even among the Heathens, and eſpecially here, becauſe it was freſh in memory how ſorely God had puniſhed *Abimelech*, and all his Family, only for an intention of Adultery, *Gen.* 20. Note here, they take it for granted, that their Ignorance had not been a ſufficient excuſe for their Sin.

11 And Abimelech charged all his people, ſaying, He that toucheth *k* this man or his wife, ſhall ſurely be put to death.

k (*i. e.*) Hurteth or injureth. So that word is uſed, *ver.* 29. and *Joſ.* 9. 19. *Pſal.* 105. 15. *Zech.* 2. 8. and being applied to a woman, it is uſed for the defiling or humbling of her, as *Gen.* 20. 6. *Prov.* 6. 29.

12 Then Iſaac ſowed in that land *l*, and † received in the ſame year an hundred fold *m*, and the LORD bleſſed him.

† Heb. *found.*

l Either in the Grounds which he had hired of the right Owners; or in ſome Grounds which lay neglected; and therefore were free to the firſt Occupier; which was not ſtrange in that Age of the World, when the Inhabitants of Countreys were not ſo numerous as afterward. *m* (*i. e.*) An hundred times as much as he ſowed. The ſame degree of increaſe is intimated, *Matth.* 13. 8. and affirmed ſometimes of other places by Heathen Writers, but then it was in a better Soil and Seaſon than this was; for this was a time of Famine or Scarcity.

13 And the man waxed great, and † went forward, and grew until he became very great.

† Heb. *went going.*

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of † ſervants *n*. And the Philiſtines envied him.

† Or, *Huſbandry.*

n Or rather, of *Husbandry*, as this word is elſewhere uſed; of Corn-fields, Vineyards. *&c.* for he is deſcribing his Riches, which then conſiſted in the two things here expreſſed, Cattel and Lands, which he diligently and ſucceſsfully managed, *ver.* 12.

15 For all the wells * which his fathers ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

* Chap. 21. 30.

16 And Abimelech ſaid unto Iſaac, Go from us, for * thou art much mightier than we *o*.

* Exod. 1. 9.

o Which breeds Envy, and Jealouſie, and Fear, among my Subjects, and may occaſion greater miſchiefs; and therefore it is better that we ſhould part Friends, than by continuing together be turned into Enemies.

17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water *p*, which they had digged in the days of Abraham his father *q*; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

p For though there might be a Brook there, probably it was but little, and ſoon dried up. *q* He digged thoſe rather than new ones, partly to keep up his Father's memory, and partly becauſe he had moſt right to them, and others leſs cauſe of quarrel with him about them.

19 And Iſaac's ſervants digged in the valley, and found there a well of † ſpringing water.

† Heb. *living.*

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours *r*: and he called the name of the well † Eſek, becauſe they ſtrove with him.

† That is, *contention.*

r Becauſe digged in our Soil: Which was no good Argument, becauſe he digged it by their conſent or permiſſion at his own charge, and for his own uſe.

21 And they digged another well, and ſtrove for that alſo, and he called the name of it † Sitnah.

† That is, *hatred.*

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it † Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land.

† That is, *room.*

23 And he went up from thence to Beer-ſheba *s*.

s Where he lived before the Famine drave him thence.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

25 And he * built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaac's ſervants digged a well.

* Chap. 12. 7. and 13. 18.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol *t* the chief captain of his army.

t This may be either 1. The title of an Office; for the word ſignifies, *the mouth of all*; or he by whom all the people were to preſent their Addreſſes to the King, and receive the King's Commands. Or, 2. The name of a man: And then this might be the Son of him mentioned *Gen.* 21. 32. called by his Father's name, as *Abimelech* alſo was.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeing ye hate me, and have ſent me away from you?

28 And they ſaid, † We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

† Heb. *ſeeing we ſaw.*

29 * That thou wilt do us no hurt, as we have not touched thee †, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD *u*.

* Heb. *if thou ſhalt*, &c.

† To wit, ſo as to injure or hurt thee, as above, *ver.* 11. *u* Or, *O thou who art now the bleſſed of the Lord*, whom God hath inriched with great and manifold Bleſſings, which we did not take away from thee, as we could eaſily have done, but thou doſt ſtill enjoy them; and now art, as thou wert amongſt us, *the bleſſed of the Lord.* Or, Seing God hath bleſſed thee, it will not become thee to curſe us, or to bear any grudge againſt us for that little unkindneſs which we expreſſed to thee. Or, it may be a wiſh, if thou makeſt this Covenant with us, *be thou now the bleſſed of the Lord*, we heartily wiſh thy Bleſſings and Proſperity may increaſe.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning *x*, and ſware one to another: And Iſaac ſent them away, and they departed from him in peace.

x Partly for the diſpatch of their Journey and Buſineſs, and partly becauſe then their minds were moſt vigorous and ſober, and fit to perform ſo ſacred an Action as an Oath was.

32 And it came to paſs the ſame day, that Iſaac's ſervants came, and told him concerning the well which they had digged, and ſaid unto him, we have found water.

33 And he called it † Sheba: therefore the name of the city is * Beer-ſheba *y* unto this day.

† That is, *an oath.*
* That is, *the well of the oath.*

y This name had been given before, either to this, or a neighbouring place, by *Abraham*, *Gen.* 21. 31. But was now buried in oblivion, as his Wells were; and the Wells being revived, he revives, and renews the name, which proved now a laſting name, *unto this day*, as here follows, which is not added, *Gen.* 21. 31 becauſe then the Name, though given by *Abraham*, was ſoon forgotten and neglected by others.

34 And Eſau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite *z*:

z Both *Hittites*, the worſt of the *Canaanites*, Ezek. 16. 3. Which from his Grandfather *Abraham*'s ſevere Charge, *Gen.* 24 3. he muſt needs know would be highly diſpleaſing, both to God, and to his Parents. And as *Eſau* had ſeveral Names, being called alſo *Edom* and *Seir*; ſo it ſeems theſe Women and their Parents had, by comparing this with *Gen*: 36: 2: which was uſual in thoſe times and places. Or *Eſau* had more Wives than theſe.

35 Which * were † a grief of mind unto Iſaac, and to Rebekah *a*.

* Chap. 27. 46
† Heb. *bitterneſs of ſpirit.*

a Becauſe to their Idolatry and other Wickedneſs, they added Obſtinacy and Incorrigibleneſs, deſpiſing their Perſons, and godly Counſels, whereby they invited them to Repentance.

CHAP. XXVII.

Iſaac being aged, ſends Eſau for veniſon, that he might eat thereof, and bleſs him, 1----4. *Eſau obeys his father*, 5. *Rebekah hearing it, tells Jacob*, 6, 7. *Her contrivance and advice to him to intercept the bleſſing*, 8----10. *Jacob is afraid of a curſe in ſtead of a bleſſing*, 11, 12. *His mother encourageth him*, 13. *He complies; puts on Eſau's raiment, and the skins of the kids; goes with the veniſon his mother prepared: Iſaac eats of it, and bleſſeth him*, 14---29 *Eſau brings the veniſon he had taken*, 30, 31. *Iſaac is exceedingly ſurpriz'd, but confirms the bleſſing on Jacob*, 32, 33. *Eſau weeps bitterly, but prays for a bleſſing*, 34. *Expoſtulates with his father, and obtains* one, 35---40. *Eſau hates Jacob*, 41. *Rebekah hears of it*, 41, 42. *She adviſes Jacob to go to her kindred*, 43, 44. *Complains of Eſau's wives to Iſaac.*

AND it came to paſs, that when Iſaac was old *a*, and his eyes were dim, ſo that he could not ſee *b*, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon. And he ſaid unto him, Behold, *here am I.*

a About one hundred and thirty ſeven years old. *b* Which was ordered by God's wiſe Providence, not only for the exerciſe of *Iſaac*'s patience, but alſo as a means to transfer *Eſau*'s right to *Jacob*.

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiver †, and thy bow, and go out to the field, and * take me *ſome* veniſon,

* Heb. *hunt.*

† Or, As the *Chaldee* and *Hebrew* Doctors renders it, *thy ſword*, a Weapon no leſs neceſſary for an Hunter of Beaſts, than a Bow.

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat *c*, that my ſoul may bleſs thee *d* before I die.

c *Queſt.* Why doth he require this before he bleſs him? *Anſw.* 1. That being refreſhed, and delighted therewith, his Spirit might be more chearful, and ſo the fitter for the giving of this Prophetical Benediction; for which reaſon alſo the Prophet *Eliſha* called for a Minſtrel ere he could utter his Propheſie, 2 *Kings* 3. 15. 2. By the ſpecial direction of Divine Providence, that *Eſau*'s abſence might give *Jacob* the advantage of getting the Bleſſing. *d* He ſpeaks not here of a common and cuſtomary Bleſſing, which Parents may beſtow upon any of their Children, as, and when they pleaſe; but of the laſt, ſolemn, extraordinary and Prophetical Benediction, whereby theſe Holy Patriarchs did by God's appointment, and with his concurrence, conſtitute one of their Sons Heir, not only of their Inheritance, but of *Abraham*'s Covenant, and all the Promiſes, both Temporal and Spiritual, belonging to it. As for the Oracle delivered to *Rebekah*, which transferred this Bleſſing upon *Jacob*, chap. 25. 23. either *Iſaac* knew not of it, not being ſufficiently informed thereof by *Rebekah*; or he did not throughly underſtand it; or he might apprehend that it was to be accompliſhed not in the perſons of *Eſau* and *Jacob*, but in their Poſterity; or at this time it was quite out of his mind, or he was induced to neglect it through his paſſionate affection to his Son *Eſau*.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ *A*nd Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD *e* before my death.

e Solemnly, as in God's preſence, in his Name, and by his Authority, and with his leave and favour, which I ſhall heartily pray for thee. So he ſignifies that this was more than an ordinary Bleſſing which he now intended to give him.

8 Now therefore my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats *f*, and I will make them ſavoury meat *g* for thy father, ſuch as he loveth;

f It is obſerveable, That as *Jacob* deceived his Father by a Kid, ſo his Sons deceived him by the ſame Creature, *Gen*: 37: 31, 32, 33. *g* Out of their moſt tender and delicate parts: Wherewith it was not difficult to deceive *Iſaac*, partly becauſe of the likeneſs of the Fleſh, eſpecially being altered by convenient Sawce; and partly becauſe the ſame old age which had dimmed *Iſaac*'s Sight, had alſo dulled his other Senſes.

10 And thou ſhalt bring *it* to thy father that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* an hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver *g*; and I ſhall bring a curſe upon me *h*, and not a bleſſing

g I ſhall appear to him to be indeed a Deceiver, one that abuſeth his Age and Blindneſs. The Particle *as* ſometimes ſignifies not the likeneſs, but the truth of the thing, *John* 1. 14. 2 *Cor*. 3. 18. *h* Which is due to every one that deceiveth the blind, *Deut*. 27. 18. eſpecially his Father, and eſpecially in a religious concern, *Jer*. 48. 10. *Mal*. 1. 14. ſuch as this was.

13 And his mother ſaid unto him, Upon me *be* thy curſe *i*, my ſon; only obey my voice, and go fetch me *them*.

i She ſaith ſo, out of an aſſured confidence in the Divine Oracle and Promiſe.

14 And he went and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

† Heb. *deſirable.* 15 *A*nd Rebekah took † goodly raiment *k* of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

k Either his Sacerdotal Garments which the eldeſt Son wore in the adminiſtration of that Office which belonged to him; or rather ſome other Suit better than ordinary.

16 *A*nd ſhe put the skins of the kids of the goats upon his hands, and upon the ſmooth of his neck *l*.

l Upon the two naked parts of his Body, which were moſt likely to be diſcovered. As for his Face, it is more than probable from his Age, which was the ſame with *Eſau*'s, chap: 26: 34: that Nature had given him a covering like *Eſau*'s.

17 *A*nd ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I: who *art* thou, my ſon?

19 And Jacob ſaid unto his father: I *am* Eſau thy firſt-born *m*; I have done according as thou badſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

m This cannot be excuſed, for it was a manifeſt untruth, and no leſs is all this following Relation, though it pleaſed God graciouſly to pardon it; and notwithſtanding theſe failings, to confer the Bleſſing promiſed upon *Jacob*.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found it ſo quickly, my ſon? *A*nd he ſaid, Becauſe

† Heb. *before me.* the LORD thy God brought it † to me.

21 *A*nd Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not.

22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice is Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not *n*, becauſe his hands were hairy, as his brother Eſau's hands: So he bleſſed him.

n Becauſe all his Senſes were not only dulled with Age and Infirmity, but alſo held by Divine Providence, as theirs, *Luke* 24. 16. for the bringing about his own purpoſe: So that it is no wonder he was ſo groſly deceived in the whole buſineſs.

24 And he ſaid, *Art* thou my very ſon Eſau? and he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank,

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me *o*, my ſon.

o Which he did, either that he might more fully ſatisfy himſelf concerning the perſon, or rather as a mark of that ſpecial favour and affection wherewith he beſtowed the Bleſſing. Compare *Gen*. 48. 10.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed *f*.

f Which is full of odoriferous Herbs, and Flowers, and Fruits, and Spices, with ſome of which *Eſau*'s Garments might be perfumed in the Cheſt wherein they were laid, as the manner now is. Theſe Garments ſmell not of the Sheep-cotes and Stables, as *Jacob*'s do, but of the Fields in which *Eſau* is converſant.

28 Therefore, * God give thee of the dew of hea- * Heb:1
ven *g*, and the fatneſs of the earth *h*, and plenty of corn 20.
and wine.

* Or, *will give*. For it is both a Prayer and a Propheſie. *g* He mentions the *dew* rather than the Rain, becauſe it was of more conſtant uſe and neceſſity in thoſe parts than the Rain, which fell conſiderably but twice in a year, the firſt being called the *former*, and the other the *latter* Rain. And under this and the following Bleſſings, which are but Temporal, are comprehended all manner of Bleſſings, both Spiritual, Temporal, and Eternal, according to the uſage of that Time and State of the Church. *h* A fat and fruitful Land, which *Canaan* was, abounding with all ſorts of precious Fruits. Compare *Deut*. 8. 8. and 32. 13, 14.

29 * Let people ſerve thee, and nations bow down * Chap:
to thee: be Lord over thy brethren, and † let thy mo- 25.
thers ſon bow down to thee *i*: * Curſed *be* every one † Chap:
that curſeth thee, and bleſſed *be* he that bleſſeth thee. 49: 8.
*Chap:
3.

i How, and when this was fulfilled, ſee on *Gen*. 25. 23.

30 ¶ And it came to paſs as ſoon as Iſaac had made an end of bleſſing Jacob, that Jacob was yet ſcarce well gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo made ſavoury meat, and brought it unto his father *k*; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me

k That *Eſau* did not come to his Father till the Meat was dreſſed, may be aſcribed partly to his own choice, that he might come with more acceptance; and partly to *Rebekah*, who could eaſily hinder his coming ſooner by ſpecious Pretences and Artifices.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 *A*nd Iſaac † trembled very exceedingly *l*, and ſaid, † Heb:
Who, where *is* he *m* that hath * taken veniſon, & brought *trembled*
it me, and I have eaten of all before thou cameſt, and *with a*
have bleſſed him? yea, *and* he ſhall be bleſſed *n*. *great trembling*
greatly.
* Heb:
hunted.

l He was filled with aſtoniſhment and horror in conſideration of *Jacob*'s Fraud, and the ſad diſappointment and great miſery of his beloved *Eſau*, and his own raſhneſs and folly in ſuffering his fond affection towards him to carry him headlong into an oppoſition to the Divine Oracle, *Gen*. 25. 23. which now came to his remembrance, as appears by his ratification of *Jacob*'s Bleſſing. *m* A ſhort Speech proceeding from a diſcompoſed Mind. *n* This Bleſſing, tho otherwiſe intended by me, and pronounced upon a miſtake of the perſon, ſhall and muſt reſt upon the head of *Jacob*; and I neither can, nor dare undertake to revoke and contradict God's appointment, which now I more fully diſcern, and in which both thou and I and all men muſt fully acquieſce: And now *Iſaac* fixeth the Bleſſing upon *Jacob* by Faith, as is expreſſed, *Heb*. 11. 20. which before, through miſguided Fancy and Affection, he intended for *Eſau*.

34 *A*nd when Eſau heard the words of his father * * Heb:1
he cried with a great and exceeding bitter cry *o*, and ſaid 17.
unto his father, Bleſs me, *even* me alſo, O my father *p*.

o Not for any ſenſe of his former ſin, in deſpiſing his Birth-right, but for grief at his great loſs therein, becauſe God would not ſuffer him to be perjur'd in keeping that Birth-right-bleſſing which he had ſold and ſworn away. *p* (*i e.*) Thou art my Father no leſs than his, and therefore as a Child, I claim a ſhare in thy Bleſſing.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing *q*.

q Which was thine by the right of Nature, and by cuſtom of Nations, and by my hearty deſire and intention, as well as by thy own expectation and opinion.

36 *A*nd he ſaid, * Is not he rightly named † Jacob * Chap:
r? for he hath ſupplanted me theſe two times: * he 25: 26.
took away my birth-right *s*: and behold, now he hath † That is,
taken away my bleſſing. *A*nd he ſaid, Haſt thou not re- *a ſupplanter.*
ſerved a bleſſing for me? * Chap:
25: 33.

r He puts a perverſe Conſtruction upon *Jacob*'s Name, as if it belonged not to him ſo properly, becauſe of the manner of his Birth, as becauſe of his falſeneſs and deceitfulneſs, and his tripping up his Brothers Heels. *s* A falſe Accuſation; *Jacob* did not tale it deceitfully, but *Eſau* ſold it profanely.

37 *A*nd Iſaac anſwered and ſaid unto Eſau, Behold I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I † ſuſtained him: and what ſhall I do now unto thee *t*, my ſon? † Or, *ſupported.*

t The bleſſing of *Abraham* is not at my diſpoſal, but God's, who hath manifeſted his Mind and Will by my Error; it cannot be divided into ſeveral hands, nor imparted to one, who, tho my Son, yet hath made himſelf unworthy of it.

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father *u*? Bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, * and wept.

* Heb 12. 17.

u By which words *Eſau* manifeſts his profane and worldly Mind, that he eſteemed this Bleſſing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and abſolute neceſſity of it, and that it was impoſſible for him or his Poſterity to be happy without an intereſt in this Covenant, and continuance in that Church to which it was appropriated.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, * thy dwelling ſhall be † the fatneſs of the earth, and of the dew of heaven from above *x*

* Ver. 28. Heb. 11. 20.
† Or, *of the fatneſs.*

x In a Country competently fruitful and refreſhed with convenient Dews and Showers. *Obj.* Thus *Eſau* ſeems to have the ſame Bleſſing which was before given to *Jacob*. *Anſ.* 1. Tho it may ſeem to be the ſame as to the fertility of the Soil, in which divers other parts of the World did and do equal the Land of *Canaan*; yet there is an obſervable difference in the manner of *Iſaac*'s Expreſſion. When he ſpeaks of *Eſau*, he only ſaith, *Thy dwelling ſhall be the fatneſs*, &c. But when he ſpeaks to *Jacob*, he ſaith, *God give thee*, or *ſhall give thee of the fatneſs*, &c. which words being, as it may ſeem, purpoſely omitted concerning *Eſau*, and ſo emphatically expreſſed concerning *Jacob*, ſeem to intimat, eſpecially if compared with many other Scriptures where that Phraſe is applied to good Men, that *Eſau*'s fat Soil was rather taken by himſelf, than given by God; or if given by God to him, it was only by his general Providence by which he giveth food to all Creatures; whereas *Jacob*'s fat and fruitful Soil was derived to him and his by God's ſpecial gift, as a token of his ſingular kindneſs, and pledge of greater Bleſſings. 2. This is but one branch of the Bleſſing, the other part which concerns Dignity and Superiority, is expreſly given to *Jacob*, *verſe* 29. and denied to *Eſau*, *verſe* 40.

40 And by thy ſword ſhalt thou live *y*, and ſhalt ſerve thy brother: and * it ſhall come to paſs when thou ſhalt † have the dominion *z*, that thou ſhalt break his yoke from off thy neck.

* 2 Sam. 8. 14. 2 Kings 8. 20.
† Or, *have mourned*, or, *been dejected.* Pſal: 55:2.

y By Violence and Rapine, in an unquiet and military Poſture, troubling others, and forced to defend thy ſelf. But this, as alſo the following Clauſe, tho ſpoken to *Eſau*, was not fulfilled in him, but in his Poſterity the *Edomites*, whoſe Hiſtory makes good this Prophecy. Thus things ſpoken and promiſed to *Abraham* were fulfilled in his Poſterity, as *Gen.* 12. 3. and 22. 18. *z* When thou ſhalt grow potent. Some render the words thus, *When thou ſhalt have mourned* or *groaned*, as the ſame word is uſed, *Pſalm* 55. 2. When thou haſt oppreſſed as long as I think fit.

41 ¶ And Eſau hated Jacob *b*, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart *c*, The days of mourning for my father are at hand, * then will I ſlay my brother Jacob.

* Obad. 10.

b And this hatred was hereditary, extending to their Poſterity alſo. See *Ezek*: 35: 5: *Amos* 1: 11: *Obad*: *v*: 10. *c* Within himſelf. Although he could not contain it there, but declared his intentions to ſome of his Confidents, by which means it came to *Rebekah*'s ear.

42 And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran.

44 And tarry with him * a few days *d*, until thy brothers fury turn away.

* Chap. 29. 20.

d So ſhe expected and intended, but was greatly diſappointed, for he tarried there twenty years.

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived † alſo of you both in one day *e*?

† Or, *even.*

e Of thee by *Eſau*'s bloody Hands; and of *Eſau*, who was likely to ſuffer Death for his Murther, either by the Authority of the Magiſtrat, as God commanded, *Gen*: 9: 6: or by the hand of God, who oft times ſupplies the Magiſtrats defects in that particular, and in ſome extraordinary manner executes this Vengeance. See *Gen.* 4. 11, 16. *Acts* 28. 4.

46 And Rebekah ſaid to Iſaac, * I am weary of my life, becauſe of the daughters of Heth †: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me *f*?

* Chap. 26. 35.

† *Eſau*'s wives, who were *Hittites*, *Gen*: 26: 34. *f* Therefore let us, after the Example of *Abraham*, ſend him to fetch a Wife from his own Kindred. This indeed was one reaſon, but the other ſhe conceals from *Iſaac*; thus prudently alledging ſeveral reaſons, one to *Jacob*, and another, as it is probable, to *Eſau*, and each moſt ſutable to the Perſon to whom ſhe ſpeaks.

CHAP. XXVIII.

Iſaac calls Jacob; charges him not to marry a Canaanite, but one of his kindred in Padan-Aram, 1, 2. *Confirms the bleſſing to him,* 3, 4. *Jacob obeys his father, and goes to Laban,* 5. *Eſau perceiving this, marries one of his kindred, but of Iſhmaels family,* 6---10. *Jacob journeys towards Haran; in his way takes of the ſtones of the place for pillows,* 11. *In a dream ſees a ladder reaching from earth to heaven, angels aſcending and deſcending on it,* 12. *The Lord ſtanding above it, renews his covenant concerning Canaan, and the promiſed ſeed, &c.* 13---15. *Jacob awakened, acknowledges God's preſence there, and is afraid,* 16, 17. *Sets up the ſtones for a pillar, pours oyl on it,* 18. *Names the place Beth-el,* 19. *Makes a vow to be the Lords, if God will return him in Peace,* 20----22.

AND Iſaac called Jacob, and bleſſed him *a*, and charged him, and ſaid unto him, * Thou ſhalt not take a wife of the daughters of Canaan.

* Chap. 24. 3.

a Confirm'd his former Bleſſing, being now thoroughly ſenſible both of God's Purpoſe, and of his own Duty, wiſhing him alſo a proſperous and ſucceſsful Journey; as the word is uſed, *Joſ.* 22. 7.

2 Ariſe, go to Padan-Aram, to the houſe of Bethuel †, thy mothers father; and take thee a wife from thence of the daughters of * Laban thy mothers brother.

† Ho
12.
* Cha
24. 29

† See *Gen.* 22. 22, 23. and 25. 20.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be † a multitude of people:

† Heb
aſſembl
people.

4 And give thee * the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land † wherein thou art a ſtranger, which God gave unto Abraham.

* Chap
12. 2.
† Heb
thy ſojo
ing.

5 And Iſaac ſent away Jacob, and he went to Padan-Aram unto Laban, ſon of Bethuel the Syrian *b*, the brother of Rebekah, Jacobs and Eſaus mother.

b Obj. He was no *Syrian*, but a *Meſopotamian.* Anſ. *Syria* is ſometimes largely taken, and ſo it comprehends *Meſopotamia*, or *Chaldea*, yea, and *Aſſyria*, as appears from *Iſaiah* 36. 11. *Dan.* 2. 4.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-Aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-Aram;

8 And Eſau ſeeing that the daughters of Canaan † pleaſed not Iſaac his father:

† Heb.
were ev
in the
&c.

9 Then went Eſau unto Iſhmael *c*, and took unto the wives which he had, Mahalath *d* the daughter of Iſhmael Abrahams ſon, the ſiſter of Nebajoth *e*, to be his wife.

c Either to his Perſon; or rather to his Family, called *Iſhmael* by their Father's Name, as *David* is ſometimes put for *David*'s Poſterity; for *Iſhmael* ſeems to have been dead before this, from *Gen.* 25. 17. tho that may poſſibly be a Prolepſis, and then this may be *Iſhmael* himſelf. *d* called alſo *Baſhemath*, *Gen.* 36. 3. He thought by this means to ingratiat himſelf with his Father, and ſo to get another and a better Bleſſing; but he takes no care to reconcile himſelf to God, nor obſerves his hand in the buſineſs. Beſides, he mends one fault by committing another, and taking a third Wife when he had one too many before, and her too he unwiſely fetcheth out of that Stock which was begotten to Bondage, and was utterly uncapable of the Inheritance. *e Iſhmael*'s eldeſt Son, *Gen.* 25. 13. who alone is here mentioned, either in the name of all the reſt, whoſe Siſter ſhe is by conſequence ſuppoſed to be; or becauſe peradventure ſhe and *Nebajoth* were *Iſhmael*'s Children by the ſame Mother, and the reſt by another.

10 ¶ And Jacob went *f* * out from Beerſheba, and went toward * Haran.

* Hoſ.
12.
* Calle
Acts 7.
Charran

f It is not ſtrange that *Jacob* went alone, as it appears that he did from *Gen.* 32. 10. when his Grandfather's Servant was attended with a great Retinue, *Gen.* 24. becauſe Attendance was then neceſſary to procure him Reputation, and to obtain the Conſent of the Virgin and her Parents to ſo long a Journey; but here as it was unneceſſary, ſo it would have been troubleſome and prejudicial, expoſing him both to the Envy and Snares of his Brother *Eſau*, which by this privat Departure he did avoid. Beſides, God in his wiſe Providence did ſo order this, and ſome other matters of the like nature, for the greater Illuſtration of his care and kindneſs towards his Children. Add to this the great ſimplicity, Humility, and Innocency of thoſe times, if compared with ours, which made many things then uſual, which now would be ridiculous.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold, * the angels of God aſcending and deſcending on it *g*.

* Heb.
14.

g This Ladder may be conſidered, either 1. Literally, and ſo it repreſented to *Jacob* the Providence of God, who, though he dwell in Heaven, extends his Care and Government to the Earth, and particularly makes uſe of the Angels as Miniſtring Spirits for the good of his People. And theſe Angels do not appear idle, or ſtanding ſtill, but always in motion, either aſcending to God to receive his Commands, or deſcending to Earth for the Execution of them. Which was a moſt ſeaſonable Viſion for *Jacob* in his ſad and ſorrowful Condition, that he might ſee that though he was forſaken and perſecuted by Men, and forced to flee away ſecretly for fear of his life, yet he neither was, nor ſhould be neglected, or forſaken by God in this whole Journey. Or 2. Myſtically, and ſo it repreſents Chriſt, by whom Heaven and Earth are united, who is called *the way* to Heaven, which this Ladder was, who, as the head of Angels, is perpetually ſending them forth either to God, or from God to miniſter to the Heirs of Salvation, *Heb.* 1. 14. And this Explication, or Accommodation of this Viſion, is warranted by our Saviour himſelf, *John* 1. 51.

13 * And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

* Chap
35. 1.
and 48.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt † ſpread abroad * to the weſt, and to the eaſt, and to the north, and to the ſouth: and in

† Heb.
break fo
* Deut
12. 20

Chap. .3. nd18.18. nd22.18. nd 26. 4.

thee, and * in thy ſeed ſhall all the families *h* of the earth be bleſſed.

h (*i. e.*) The Nations, as that word is uſed.

15 And behold, I am with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land : for I will not leave thee, until I have done that which I have ſpoken to thee of *i*.

i Nor ever after ; for ſo the word until is frequently uſed, as 2 *Sam*: 6: 23: *Matth*: 1: 25: not ſo as to exclude the time following, but ſo as to include all the foregoing time, wherein the thing ſpoken of might be moſt ſuſpected or feared ; as here the worſt and moſt dangerous ſtate in which *Jacob* was, or was like to be, was this time of his Baniſhment from his Countrey and Kindred, againſt which he is therefore particularly armed, and comforted in theſe words.

16 And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place *k* ; and I knew it not *l*.

k By his ſpecial and gracious Preſence, and the manifeſtation of his Mind and Will to me. *l* I little expected to meet with ſuch a Revelation out of my Father's Houſe, much leſs in this deſart and doleful State and Place, when I thought my ſelf rejected by God, as well as abandoned by men.

17 And he was afraid, and ſaid, How dreadful *m is* this place ! this is none other, but the houſe of God *n*, and this *is* the gate of heaven.

m Or, *venerable*, both for the Majeſty of the Perſon preſent, and for the glorious manner of his diſcovery of himſelf. *n* The Habitation of God, and of his Holy Angels.

Chap.31. 5. and 35. 14.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and * ſet it up for a pillar *o*, and poured oil *p* upon the top of it *q*.

o As a Monument of God's great Kindneſs and gracious Manifeſtation of himſelf to him ; which might bring this Mercy to his remembrance in his return, *Gen*. 31: 13. This was an ancient practice among the Patriarchs, *Gen*: 35: 14: but afterwards upon the growing abuſe of it among the Heathens, it was forbidden by God, *Levit*: 26: 1: *Deut*: 7: 5: and 12: 3. *p* Which he brought with him either for Food or Medicine, or for the anointing of himſelf, as need required. *q* As a token of his Conſecration thereof to this uſe to be a memorial of God's Favour to him. Oyl was uſed in Sacrifices, and in the Conſecration of Perſons and Places, *Exod*: 30: 25, 26: and 40: 9.

Judg. 1. 23. 26. Hoſ.4.15. † That is *the houſe of God*.

19 And he called the name of * that place † Beth-el: but the name of that city *r* was called Luz at the firſt.

r Either of that City which was neareſt to the Field in which *Jacob* lay ; or of that City which afterwards was built in or near to this place, and was known by the name of *Bethel*.

* 1 Tim. 6. 8.

20 And Jacob vowed a vow *s*, ſaying, If God will be with me *t*, and will keep me in this way that I go, and will give me * bread *u* to eat, and raiment to put on ;

s (*i: e:*) Bound himſelf by a ſolemn Promiſe or Obligation. Compare *Gen*: 14: 22: *Eccleſ*: 5: 4. *t* He ſpeaks not thus as if he doubted of the truth of God's Promiſes, or would like a mercenary Perſon make a bargain with God, but rather ſuppoſeth that God will do this for him, as he had in effect promiſed, *verſe* 15: and thereupon obligeth himſelf to a grateful return to God for this Mercy, *If God will be with me*, &c. as he hath juſt now aſſured me he will ; or, *Seing God will be with me*, &c. for the Hebrew *im* doth not always imply a doubt, but rather a ſuppoſition; and is oft rendered *ſeing that*, as *Exod*: 20: 25: *Numb*: 36: 4: 1 *Sam*: 15: 17: *Amos* 7: 2. And ſo the Greek Particle anſwering to the Hebrew *im* is uſed *Matth*: 6: 22: *Luke* 11: 34. *u Food convenient*, as it is called, *Prov*: 30: 8: which is oft ſignified by the name of *Bread*. See *Gen*: 3: 19.

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God *x*.

x I will publickly own him for my God and the Saviour of Men, and will eſtabliſh his ſolemn Worſhip, as it follows.

22 And this ſtone, which I have ſet for a pillar, ſhall be Gods houſe *y*: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee *z*.

y (*i.e.*) A place where I will offer Prayers and Sacrifices to God: Such places being commonly called God's Houſes, and God is oft ſaid to dwell in them, in regard of his ſpecial Preſence there. See *Exod*. 20. 24. Compare *verſe* 17: of this *chapter* and *Gen*: 35: 1, 3, 7. *z* To be laid out in thy Service, and for Sacrifices, and for the uſe and benefit of thoſe who ſhall attend upon ſacred Things; as alſo for the relief of the Poor and Needy, whom God hath ſubſtituted in his room, and to whom part of the Tithes were to be given by a following Law, *Deut*: 14: 28, 29.

CHAP. XXIX.

Jacob comes to the well of Haran, 1--3. *Enquires of the ſhepherds concerning Laban*, 4--8. *They ſhow him Rachel Laban's daughter coming with the ſheep*, 9. *Jacob goeth near to her ; waters the flock*, 10. *Tells her who he was*, 11. *She tells it her father, who brings him to his houſe, hears what had hapned to him*, 12--14. *They bargain that Jacob ſhould ſerve ſeven years for Rachel*, 15--19. *He performs his ſervice, and deſires her to be given him*, 21. *Laban makes a feaſt, and invites all the men of the place*, 22. *And puts Leah, his eldeſt daughter, in the room of Rachel*, 23--26. *Jacob obtains Rachel, promiſing other ſeven years ſervice*, 27--30. *Rachel is beloved and barren*; *Leah hated and bears Reuben, Simeon, Levi, Judah*, 32--35.

† Heb. *lift up his feet*. † Heb. *Children*.

THen Jacob † went *a* on his journey, and came into the land of the † people of the eaſt *b*.

a Heb. *Lift up his Feet* ; which may note either the geſture of his Body, that he went on foot ; or the temper of his Mind, that he went not ſadly and unwillingly, drawing his Legs after him, as we uſe to ſay, but readily and chearfully, being encouraged by God's Word. *b* Which lay eaſtward from *Canaan*, as *Meſopotamia* did.

2 And he looked, and behold a well in the field, and lo there *were* three flocks of ſheep lying by it ; for out of that well they watered *c* the flocks: and a great ſtone was upon the wells mouth *d*.

c The People belonging to that place watered ; or, *the flocks were watered* : It is an imperſonal Speech. *d* To preſerve the Water which was ſcarce in thoſe parts, and to keep it pure.

3 And thither were all the flocks gathered : and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My brethren *e*, whence be ye ? And they ſaid, Of Haran *are* we.

e So he calls them partly in token of reſpect and affection; and partly becauſe they were of the ſame nature and employment with himſelf.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor ? And they ſaid, We know *him*.

† Heb. *Is there peace to him ?*

6 And he ſaid unto them, † Is he well ? And they ſaid, He is well : and behold, Rachel his daughter cometh with the ſheep *f*.

f According to the manner of thoſe times, *Exod*: 2: 16: *Cant*: 1: 7, 8. when Humility, Innocency, Simplicity, and Induſtry were in faſhion, both among Men and Women of great quality. There are ſome that quarrel with the Scripture, and queſtion the truth of ſuch Relations, becauſe they judge of the ſtate of ancient Times and Things, by the preſent age, whereby they diſcover great folly and deep ignorance of the ſtate of former ages.

† Heb. *yet the day is great*.

7 And he ſaid, Lo, † *It is* yet high day, neither is it time that the cattle ſhould be gathered together *g* : water ye the ſheep, and go *and* feed *them*.

g That they ſhould be taken from their paſture, and brought to be watered.

8 And they ſaid, We cannot *h*, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

h Either becauſe of the greatneſs of the Stone which they could not remove till more help came ; or rather becauſe of the Cuſtom, Order and Agreement made amongſt themſelves about it. *We cannot*, to wit, rightly ; or we may not, as that word is uſed, *Gen*.34. 14. and 43. 32. and 44. 26.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep : for ſhe kept them *i*.

i Having probably other Shepherds under her, who did the meaner Offices, whom ſhe was to overſee.

* Exod. 2. 17.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother ; that Jacob went near, and * rolled the ſtone from the wells mouth *k*, and watered the flock of Laban his mothers brother.

k Either with the aſſiſtance of others ; or, by himſelf, he being then ſtrong, and luſty, and putting forth all his might before *Rachel*.

11 And Jacob kiſſed Rachel *l*, and lifted up his voice, and wept *m*.

l As the cuſtom of Friends then was, both at their firſt meeting, as *verſe* 13 and *Gen*: 33: 4: *Exod*: 4: 27: and 18: 7. and at their departure, as *Ruth* 1: 14: 1 *Sam*: 20: 41: 1 *Kings* 19: 20. *m* Tears of joy ; like thoſe *Gen*. 33. 4. at the gracious Providence of God to him, which had brought him ſafe to his deſired place, and ſo happily and ſtrangely conducted him to that Perſon and Family, which was ſo deſireable and dear to him.

12 And Jacob told Rachel that he *was* her fathers brother *, and that he *was* Rebekahs ſon : and ſhe ran and told her father.

* His near Kinſman ; as that word is frequently uſed, as *Gen*. 13: 8. and 24. 27.

† Heb. *hearing*.

13 And it came to paſs, when Laban heard the † tidings of Jacob *n* his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

n The report of his Father's Family, of the cauſe of his coming in ſo mean circumſtances, of the occurrences in his journey, and of his providential meeting with *Rachel* at the well.

† Heb. *a month of days*.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh *o* : and he abode with him the † ſpace of a month.

o Of the ſame bone and fleſh with my ſelf, by our common Grandfather *Terah*, and therefore art juſtly dear to me, and with me thou ſhalt be in ſafety. See the ſame, or like expreſſion, *Gen*. 2. 23. *Judges* 9. 2. 2 *Sam*. 19. 12, 13.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, Shouldeſt thou therefore ſerve me for nought ? Tell me, What ſhall thy wages be ?

16 And Laban had two daughters, the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed † : but Rachel was beautiful and well-favoured.

† Her eyes were ſoft and moiſt, and therefore unſightly.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter *p*.

p It being then the cuſtom for Men to buy their Wives. See *Geneſis* 34. 12. *Exodus* 22. 17. 1 *Samuel* 18. 25. 2 *Samuel* 3. 14. *Hoſ*. 3. 2.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man [q]: abide with me.

[q] An ambiguous and crafty anſwer, wherein he doth not directly grant his deſire, but only inſinuates it in ſuch terms as might hide his deſign, which the event ſhewed.

20 And Jacob * ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days [r], for the love he had to her.

* Hoſ. 12: 12.

[r] He ſpeaks not of the time, which in ſuch caſes ſeems long, *Prov.* 13. 12. but of the ſervice of that time which ſeemed but little and far below the worth of *Rachel.*

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife [s] (for my days are fulfilled [t]) that I may go in unto her.

[s] So ſhe was by Promiſe and Contract; perſons Betrothed, or Eſpouſed, being oft called *Wives* in Scripture, as *Matth:* 1: 18, 19: *Luke* 2: 5. [t] The ſeven years of ſervice agreed upon, *ver:* 18.

22 And Laban gathered together all the men of the place [u], and made a feaſt.

[u] Kindred and Neighbours, according to the cuſtom. See *Judg:* 14: 10, 11: *John* 2: 1, 2, *&c.* He gathered a great number together, both that the Marriage might be more Solemn and Publick, and that *Jacob* might be overawed by their Preſence and Authority, and not dare to diſannul the Marriage, and reject *Leah* afterwards, which otherwiſe he might have done.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her [x].

[x] The occaſion of the deceit was the cuſtom of thoſe times, which was to bring the Bride to her Husband in the dark, and with a Veil upon her Face. See *Gen:* 24: 65. And *Leah* being inſtructed by her Father, and confederat with him in the deceit, was, doubtleſs, careful not to diſcover her ſelf by ſpeech, or any other way to him.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſs, that in the morning, behold it was Leah: and he ſaid to Laban, What is this thou haſt done unto me? Did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me [y]?

[y] Though *Laban* could not ſolidly anſwer the queſtion, yet *Jacob* could do it, and had juſt cauſe to reflect upon his own former action of beguiling his Father; for which God had now puniſhed him in the ſame kind.

26 And Laban ſaid, It muſt not be ſo done in our † countrey [z], to give the younger before the firſt-born.

† Heb. *place.*

[z] This ſeems to be a falſe pretence; but if it had been true, Cuſtom is to give place to Juſtice, by which he was obliged to perform his Contract with him.

27 Fulfil her week [a], and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

[a] The ſeven days uſually devoted to the Feaſt and Solemnity of Marriage, as *Judges* 14: 12, 15, 17. And this he deſired, that a weeks Co-habitation with *Leah*, might either knit his Affection to her, or at leaſt confirm the Contract and Marriage with her.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo [b].

[b] It was not ſo ſtrange that *Laban* ſhould give, as that *Jacob* ſhould take, not only two Wives, but two Siſters to wife, which ſeems to be againſt the Law of Nature, and was expreſly forbidden by God afterward, *Levit:* 18: 18: Though it be alſo true that God might diſpenſe with his own Inſtitution, or permit ſuch things in the Patriarchs upon ſpecial Reaſons, which are not to be drawn into Example.

29 And Laban gave to Rachel his daughter, Bilhah, his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than *L*eah, and ſerved with him yet ſeven other years.

31 ¶ And when the LORD ſaw that *L*eah *was* hated [c], he opened her womb: but Rachel *was* barren [d].

[c] Comparatively to *Rachel*, leſs loved, ſlighted. So that word is oft uſed, as *Deut:* 21: 15: *Matth:* 6: 24: and 10: 37: compared with *Luke* 14: 26: *John* 12: 25. [d] Thus variouſly doth God diſtribute his Favours, that all may be contented, and none deſpiſed.

32 And *L*eah conceived and bare a ſon, and ſhe called his name † Reuben: for ſhe ſaid, Surely the LORD hath looked upon my affliction [e]; now therefore my husband will love me.

† That is, *ſee a ſon.*

[e] With an eye of pity and kindneſs; as that general Phraſe is oft underſtood.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard [f] that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name † Simeon.

† That is, *hearing.*

[f] (*i. e.*) Perceived or underſtood; *hearing* being oft put for underſtanding.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my husband be joyned unto me [g], becauſe I have born him three ſons: therefore was his name called † *Levi.*

† That is, *joyned.*

[g] In more ſincere and fervent Affection.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD [h]: therefore ſhe called his name * † Judah, and † left bearing.

* Matth: 1: 2.
† That is, *praiſe.*
† Heb: *ſtood from bearing.*

[h] More ſolemnly and continually; for otherwiſe ſhe did praiſe, and acknowledge God for the former Mercies.

CHAP. XXX.

Rachel being barren, envies her ſiſter, impatiently deſires children of Jacob, 1. *He is angry, and reproves her,* 2. *She gives him her hand-maid Bilhah, who bears him Dan and Napthali,* 3---8. *Leah ceaſing to bear, gives Zilpah her maid to Jacob,* 9. *She bears him Gad and Aſher,* 10---13. *Reuben Leahs ſon finds mandrakes and brings them to his mother; Rachel deſires them; they bargain,* 14, 15. *Jacob goes in to Leah, who conceives again and bears Iſſachar, Zebulon, and Dinah,* 16---21. *God remembers Rachel, ſhe conceives and bears Joſeph,* 22---24. *Jacob deſires to return into his own countrey with his wives and children,* 25, 26. *Laban denies his conſent; having learnt by experience that* God *had bleſſed him for Jacob's ſake,* 27. *They make a new contract,* 28---36. *Jacob's device, and the ſucceſs of it,* 37---43.

AND when Rachel ſaw that ſhe bare Jacab no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die [a].

[a] A Speech full of Impatience, and bordering upon Blaſphemy, and ſtriking at God himſelf through *Jacob*'s ſides. For which therefore ſhe afterwards ſmarted, dying by that very means, whereby ſhe hoped to prevent her Death, and prolong her Life, *Geneſis* 35: 18.

2 And Jacobs anger was kindled againſt Rachel [b]; and he ſaid, *Am* I in God's ſtead [c]? who hath withheld from thee the fruit of the womb?

[b] For the injury done to himſelf, and eſpecially for the Sin againſt God, in which caſe anger is not only lawful, but neceſſary. [c] It is God's Prerogative to give Children. See *Gen:* 16: 2: 1 *Sam:* 2: 5, 6: *Pſal:* 113: 9: and 127: 3.

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees [d], that I may alſo † have children by her [e].

† Heb. *be built by her.*

[d] An Ellipſis or ſhort Speech, ſhe ſhall bear a Child which may be laid *upon my knees*, or in my lap, which I may adopt and bring up as if it were my own. See *Gen:* 50: 23: *Iſa:* 66: 12. [e] For as Servants, ſo their Work and Fruit were not their own, but their Maſters.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſon.

6 *A*nd Rachel ſaid, God hath judged me *, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name † Dan.

† That is, *judging.*

* Pleaded my Cauſe, or given Sentence for me; as this Phraſe is oft taken.

7 *A*nd Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With † great wreſtlings [f] have I wreſtled with my ſiſter, and I have prevailed [g]: and ſhe called his name † * Naphtali.

† Heb: *wreſtlings of God.*
† That is, *my wreſtling.*
* Called, Matth: 4: 13: *Nephthalim.*

[f] Heb. *With wreſtlings of God*, either with great and hard Wreſtlings or Strivings; or by wreſtling with God in fervent Prayer, and by God's Grace and Strength. [g] Which was not true; for her Siſter exceeded her both in the number of her Children, and in her Propriety in them, being the Fruit of her own Womb, not of her Handmaids, as *Rachel's* were. Here is an inſtance how partial Judges moſt Perſons are in their own cauſes and concernments.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 *A*nd Zilpah Leahs maid bare Jacob a ſon.

11 *A*nd Leah ſaid, *A* troop cometh [h]: *A*nd ſhe called his name † Gad.

† That is, *a troop or company.*

[h] Or, *Good luck cometh*; my deſign hath well ſucceeded; an happy Star hath ſhone upon me; and ſuch a Star in the Opinion of Aſtrologers is that of *Jupiter*, which by the *Arabians* is called *Gad.* This may well agree to *Leah* and her Heatheniſh Education, and the Manners of the *Chaldeans*, who were much given to the Study of the Stars.

12 *A*nd Zilpah Leahs maid bare Jacob a ſecond ſon.

13 *A*nd *L*eah ſaid, † Happy am I, for the daughters † will call me bleſſed: and ſhe called his name † *A*ſher.

† Heb. *in my happineſs.*
† That is, *happy.*

† Of Men, *i: e:* Women, as *Prov:* 31: 29: *Cant:* 6: 9.

14 ¶ *A*nd Reuben went in the days of wheat-harveſt, and found Mandrakes [i] in the field, and brought them unto his mother *L*eah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons Mandrakes [k].

[i] The word is only found here, and *Cant:* 7: 13: whence it appears, that it is a Plant or Fruit of pleaſant Smell, ſuch as the Mandrake is ſaid to be by *Dioſcorides* and *Levinus Lemnius*, and by St. *Auſtin* upon his own experience. If it be ſaid, this was too early for Mandrakes to be ripe, it being now but Wheat-harveſt; it may be replied, that Fruits ripen much ſooner in thoſe hot Countries, than elſewhere, and that they are not ſaid here to be ripe, but only to be gathered. [k] Which ſhe might deſire, either becauſe they were pleaſant to the Eye or Taſte, or becauſe they were thought helpful to Conception.

15 *A*nd ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldſt thou take away my ſons mandrakes alſo? *A*nd Rachel ſaid, Therefore he ſhall lie with thee to night [l], for thy ſons Mandrakes.

[l] *Jacob* either did equally divide the times between his two Wives; or rather had more eſtranged himſelf from *Leah*, and cohabited

principally with *Rachel*, which occaſioned the foregoing Expoſtulation.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons Mandrakes. And he lay with her that night *m*.

m He ratified their agreement, that he might preſerve Peace and Love amongſt them.

17 *A*nd God hearkned unto Leah *n*, and ſhe conceived, and bare Jacob the fifth ſon.

n Notwithſtanding her many Infirmities. Hence it appears, that ſhe was moved herein, not by any inordinat Luſt, but by a deſire of Children.

18 *A*nd Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my husband *o*: and ſhe called his name † Iſſachar.

† That is, *an hire.*

o Thus ſhe miſtakes the Anſwer of her Prayers for a Recompenſe of her Error.

19 *A*nd Leah conceived again and bare Jacob the ſixth ſon.

20 *A*nd Leah ſaid, God hath endued me with a good dowry; now will my husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name † * Zebu'un.

† That is, *dwelling.*
* Called Matth. 4. 13. *Zabulon.*

21 *A*nd afterwards ſhe bare a daughter, and called her name † Dinah.

† That is, *judgment.*

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And ſhe conceived and bare a ſon, and ſaid, God hath taken away my reproach *p*.

p Barrenneſs was then accounted a great Reproach, eſpecially in that Race, becauſe it was a kind of Curſe, whereby ſuch Perſons were excluded both from the firſt and general Bleſſing of Fructification given to all Mankind, *Gen.* 1. 28. and from the ſpecial Bleſſing given to *Abraham* for the multiplication of his Seed; and from all hopes of being the Progenitors of the Bleſſed *Meſſias*.

† That is, *adding.*

24 *A*nd ſhe called his name † Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country *q*.

q Canaan, which he calleth *his Country*, in regard both of his former and long Habitation in it, and of the Right which he had to it by God's Promiſe. See 28. 13.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

* Chap. 29. 21.

27 And Laban ſaid unto him, I pray thee, if I have * found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give it.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me *r*.

r How carefully it was managed, and how greatly improved by my Care and Induſtry.

30 For *it was* little which thou hadſt before I *came s*, and it is *now* † increaſed unto a multitude, and the LORD hath bleſſed thee † ſince my coming *t*: and now when ſhall I provide for mine own houſe alſo *u*?

† Heb. *broken forth.*
† Heb. *at my foot.*

s Comparatively to what now it is. *t* Heb. *At my foot, i: e.* upon my coming; ſince my Feet entered into thy Houſe: Or, *by my foot, i. e.* by my Miniſtry and Labour, as this Phraſe is uſed, *Deut.* 11. 10. *u* According to my Duty, which alſo is thy Intereſt.

31 And he ſaid, What ſhall I give thee? *A*nd Jacob ſaid, Thou ſhalt not give me any thing; If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will paſs through all thy flock this day, removing from thence all the ſpeckled and ſpotted cattel *x*, and all the brown *y* cattel among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire *z*.

x Which may ſeem to be thus diſtinguiſhed; *ſpeckled* with little Spots, and *ſpotted* with greater Spots or Stains, both of divers Colours from the reſt of the Body. Or, the *ſpeckled* may be the ſame with the *Ring-ſtraked*, by comparing this with *verſe* 35. *y* Or *Black*, or *Dark-coloured*, for the Hebrew word ſignifies alſo great *heat* which produceth ſuch a Colour. *z* Or, *then ſhall be my hire*; and for *then*, as is frequent in Scripture. The ſenſe is, *Then*, when the ſpeckled, and ſpotted, and brown are ſeparated, and none but white remaining, *my hire ſhall be* out of thoſe white ones, and that in ſuch manner as is expreſſed in the following Verſe, all the white young ones ſhall be thine, and the ſpeckled, and ſpotted, and brown, which ſhall be brought forth by thoſe white ones, ſhall be mine.

† Heb. *to morrow.*

33 So ſhall my righteouſneſs anſwer for me *a* † in time to come, when it ſhall come for my hire before thy face *b*: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtollen with me.

a When the Cattel ſhall, contrary to their natural and uſual courſe, bring forth young ones of a contrary Colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous Cauſe againſt a cruel and unjuſt Maſter. Or thus, When thou ſhall accuſe me of doing thee Injury, I ſhall have this manifeſt and undeniable Evidence of my Righteouſneſs or Innocency, that I have no Cattel but of that Colour which is by Agreement appropriated to me. *b When it, i. e.* my Righteouſneſs, *ſhall come to,* or *upon my reward, i. e.* when my Righteouſneſs ſhall appear in the very colour of that Cattel which is alloted to me for my Reward or Hire; *before thy Face, i. e.* thou being preſent and diligently obſerving whether I have any Cattel of another colour. But the Hebrew word *Tabo* is alſo of the ſecond Perſon, and ſo the ſenſe ſeems to be this, *when thou ſhalt come upon my Hire* or *Reward*, to wit, to obſerve and ſee whether I have any other Cattel than what belongs to me. And ſo theſe words come in by way of Parentheſis; and the following words, *before my Face,* are to be joyned to the former words, thus, *ſo ſhall my Righteouſneſs anſwer for me in time to come* (*when thou ſhalt come upon my Hire*) *before thy Face.* This I prefer before the other, becauſe the Phraſe of *coming upon his Hire* ſeems more properly to agree to a Perſon, than to his Righteouſneſs.

34 And Laban ſaid, Behold, I would it might be according to thy word *c*.

c Laban truſted to the Courſe of Nature, whereby Cattel uſually bring forth their Young of their own Colour; and *Jacob* relied upon the Providence of an Almighty God, and his Gracious Father.

35 *A*nd he removed that day the he-goats that were ring-ſtraked *d* and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome e* white in it, and all the brown amongſt the ſheep, and gave *them* into the hands of his ſons.

d Which had lines or ſtrakes like Bands about them of divers Colours from the reſt of their Body. *e* This word is oft underſtood in other Texts of Scripture, and here it is ſo neceſſarily; as apears both from the thing it ſelf, as it is related, and from the Phraſe; for he ſaith not *that was white*, but *that had white in it*, to wit, mixed with other Colours.

36 And he ſet three days journey *f* betwixt himſelf and Jacob *g*: and Jacob fed the reſt of Labans flocks.

f Underſtand it of the journeying or travelling of Sheep, not of Men. *g* Leſt either *Jacob* ſhould mingle and exchange the Sheep, or the Sheep by the Contemplation of the divers coloured ones ſhould bring forth others like to them.

37 ¶ *A*nd Jacob took him rods *h* of green poplar, and of the haſel, and cheſnut tree *i*; and pilled white ſtrakes in them, and made the white appear † which was in the rods.

h By Divine appointment, as will appear in the Sequel, which is ſufficient for *Jacob*'s Juſtification. *i* Either becauſe theſe Trees were next at hand; or becauſe he ſaw theſe in the Divine Viſion afterwards mentioned, and would exactly follow his Pattern. † By pilling off the Rind which covered it.

38 *A*nd he ſet the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they ſhould conceive when they came to drink *k*

k When by their refreſhment and meeting together, they were moſt likely to generate and conceive.

39 And the flocks conceived *l* before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted *m*.

l Heb. *Were heated, i. e.* inflamed or excited and diſpoſed to conceive, and this in a more than ordinary manner by the Divine Diſpoſal. *m* This hath ſome foundation in Nature, becauſe of the great power of Imagination; and there are divers Inſtances in many Authors, both of Women and of Beaſts, who either by the ſtrong Fancying, or by the actual and frequent Contemplation of ſome certain Objects, have brought forth young ones exactly of the ſame Colour and Complexion, as one did an *Ethiopian*, &c. But the Providence of God was the principal Cauſe of this Effect, without which the Productions of that kind would neither have been ſo many, nor ſo certain. This Policy of *Jacob*'s could ſcarcely be excuſed from Deceit and Injuſtice, if it were not manifeſt that it was done by the Direction and Authority of the Sovereign Lord of all Eſtates, *Gen.* 31. 9, 11, &c. who may take them from one, and give them to another, as it pleaſeth him; who alſo obſerved *Laban*'s Injuſtice, and gave to *Jacob* no more than he abundantly deſerved from *Laban*.

40 And Jacob did ſeparate the lambs *n*, and ſet the faces of the flocks towards the ring-ſtraked, and all the brown in the *o* flock of Laban; and he put his own flocks by themſelves; and put them not unto Labans cattel *p*.

n Such as were ring-ſtraked and brown, from the white, as it here follows. *o* He cauſed them to go foremoſt, and the white to follow them, that by the continued beholding of them in the time of their conjunction, they might have their Colour more imprinted upon their Fancies, and thereby convey it to their young ones. *p* Which he did upon the ſame reaſon, leſt the conſtant beholding of them ſhould make them bring forth the like, *i. e.* ſingle coloured ones.

41 And it came to paſs, whenſoever the ſtronger cattel did conceive *q*, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

q It is known that the Cattel in thoſe parts did conceive and bring forth twice in a year, at Spring and in Autumn; and it is ſuppoſed that the *ſtronger* here mentioned, are ſuch as joyned in the Spring, and the *feeble* they that joyned in Autumn.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were *L*abans, and the ſtronger Jacobs.

43 *A*nd the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

Jacob obſerving Laban's envy, and God's command and promiſe, with the conſent of his wives, departs ſecretly, 1——21. *Laban purſues him; God in a dream warns him not to treat Jacob ill; he overtakes him on Mount Gilead; taxes him ſharply for his ſecret departure, and with ſtealing his gods,* 23——30. *Jacob excuſes his departure,* 31. *Denies the taking either gods, or ought elſe that was Labans,* 32. *Laban ſearches, but finds not,* 33---35. *Jacob is wroth, and rebukes him vehemently for all he had ſuffered from him,* 36--40. *He owns God as his defence in the day of his affliction,* 41. 42. *They make a covenant, in which Laban obliges Jacob not to hurt his daughters, nor take other wives to them,* 44——52 *Jacob ſwears by the fear of Iſaac, and offers ſacrifice,* 53, 54. *Laban returns to his place,* 55.

AND he heard the words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory *a*.

a Theſe riches, which are called *glory*, *Gen:* 45. 13. *Pſal.* 49. 16. *Iſa.* 66. 12. compared with *Iſa.* 60. 6. becauſe their poſſeſſors uſe to glory in them, and by them gain glory and eſteem from others.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not towards him † as before *b*.

† Heb. *as yeſterday, and the day before.*

b And this change of his countenance argued a change in his Mind, and preſaged ſome evil intentions in him towards *Jacob*.

3 *A*nd the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 *A*nd Jacob ſent and called Rachel and Leah *c* to the field *d* unto his flocks;

c *Rachel* is firſt named here, as alſo *Ruth* 4. 11. becauſe ſhe was his chief, and by right, his firſt and only deſigned Wife. And therefore it is obſervable, that in the enumeration of *Jacob*'s Wives and Children, *Gen:* 46. *Leah* is only mentioned by her name, *verſe* 15. but *Rachel* is called *Jacob*'s *wife*, *verſe* 19. by way of eminency, and in a peculiar manner. *d* Where they might more freely diſcourſe of their buſineſs, and without fear or interruption.

5 *A*nd ſaid unto them, I ſee your fathers countenance, that *is* not toward me as before; But the God of my father hath been with me *e*.

e Either 1. Hath bleſſed me; hath ſtood conſtantly by me, when your Father hath failed and deceived me. Or, 2. Hath appeared unto me, as *verſe* 13.

6 *A*nd ye know that with all my power *f* I have ſerved your father.

f Both of my Mind and Body, as I would have done for my ſelf, as became a faithful ſervant to do.

7 *A*nd your father hath deceived me, and changed my wages * ten times *g*: but God ſuffered him not to hurt me.

* Neh: 4. 12.

g (*i. e.*) Oft-times, as that certain number is commonly uſed, as *Levit.* 26. 26. *Numb.* 14. 22: 1 *Sam.* 1. 8. *Job* 19: 3, *&c.*

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel * bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire *h*; then bare all the cattel ring-ſtraked.

* *All* is here, as oft elſewhere, put for the greater or the better part, as appears from *Chap.* 31. 1, 8. Or, for all that *Jacob* deſired to be ſuch. *h* Hence it appears, that *Laban* through Envy and Covetouſneſs did break his agreement made with *Jacob*, and altered it as he thought meet, and that *Jacob* patiently yielded to all ſuch changes.

9 Thus God hath taken away the cattel of your father, and given *them* to me.

10 And it came to paſs at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the † rams which leaped upon the cattel, *were* ring-ſtraked, ſpeckled, and grizled *i*.

† Or, *he-goat.*

i Which were marked with Spots, like Hail in colour and proportion, as the word ſignifieth.

11 And the Angel of God ſpake unto me in a dream, *ſaying*, Jacob; and, I ſaid, Here am I.

12 *A*nd he ſaid, Lift up now thine eyes, and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and grizled; for I have ſeen all that Laban doth unto thee.

13 I am the God of Bethel, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me *k* now * ariſe, get thee out from this land, and return unto the land of thy kindred.

* Chap. 28 18.
* Chap: 32: 9.

k Of which ſee *Gen:* 28. 19, 20. And this God here mentions to ſhew his acceptance of that action of *Jacob*'s, his mindfulneſs even of the paſt and forgotten ſervices of his People, and his purpoſe now to fulfil the promiſe there made to him.

14 *A*nd Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe *l*?

l We can expect no further benefit from him, but Deceit, and Oppreſſion, and Injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy Carriage to them, that it did eat out their natural Affection to him.

15 *A*re we not counted of him ſtrangers *m*? for he * hath ſold us *n*, and hath quite devoured alſo our money *o*.

*Chap: 2 15, 27.

m As if we had no more right to his Eſtate than Strangers. *n* Inſtead of a good part of his Eſtate, which by the Law of God and Nature belongs to us, 2 *Cor.* 12. 14: wherewith he ſhould have endowed us upon our Marriage, he hath made ſale of us for this 14 years hard Service, ſeeking only his own, not our advantage. *o* Hath not only with-held from us, but ſpent upon himſelf that Money which he got by thy care and Induſtry, whereof a conſiderable part was due in equity to us and to our children.

16 For all the riches which God hath taken from our father, *that* is ours *p*, and our childrens: Now then whatſoever God hath ſaid unto thee, do.

p Not only by God's ſpecial gift, but by the natural right which Children have to a ſhare in his Eſtate, and upon the account of thy faithful and laborious Service.

17 Then Jacob roſe up, and ſet his ſons, and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-Aram; for to go to Iſaac his father to the land of Canaan.

19 And Laban went to ſhear his Sheep: and Rachel had ſtollen the † Images that *were* her father's *q*.

† Heb. *Teraphim.*

q Queſt. 1: What were thoſe *Teraphims* or *Images*? *Anſ.* They were Images made in the ſhape of Men, 1 *Sam.* 19. 13, 16. Which the *Gentiles* worſhiped as ſubordinate gods, *ver.* 30, 32. of this Chapter, to which they committed the protection of their Families, 1 *Sam.* 19. 13. which they uſed to conſult about ſecret or future things, & from which they received anſwers about them, *Ezek:* 21. 21. *Zech:* 10. 2. Of theſe ſee more *Judg:* 17. 5. and 18. 14, 17, &c. *Hoſ.* 3. 4. And theſe Idols *Laban* worſhipped together with the true God. Queſt. 2. Why did *Rachel* ſteal them? *Anſ.* Partly, leſt her Father by conſulting them ſhould diſcover their flight, and the courſe which they took; and partly becauſe ſhe ſeemed yet to retain a ſuperſtitious conceit of them, as may be gathered from *Gen* 35. 2. Others, becauſe they were pretty and precious things, made of Silver and Gold, which ſhe took as a part of what was due to her both as his daughter, and for her Husband's ſervice. Others, that ſhe might remove ſo great an occaſion of her Father's Idolatry, and ſhew him the vanity of ſuch gods as might be ſtoln away.

20 And Jacob ſtole away † unawares to Laban *r* the Syrian, in that he told him not that he fled.

† Heb. *the heart of* Laban.

† Heb. *Stole away the heart of* Laban, to wit, his daughters, his Cattel, and his gods, upon which his heart was vehemently ſet, as *Michal*'s was, *Judg.* 18. 24: But if this had been meant, it had been imputed to *Rachel*, and not to *Jacob*, who knew nothing of the gods. Or rather, *ſtole away from the heart*, &c. the Hebrew *eth* being put for *meeth*, as *Gen:* 4. 1. and 49. 25. 1 *King:* 8: 43. compared with 2 *Chron:* 6: 33: *Mic.* 3: 8: *i. e:* without the knowledge and conſent of *Laban*, which ſenſe is confirmed by the words next following, and by *ver.* 26, 27. and by the like uſe of the Phraſe, 2 *Sam:* 19. 3. Thus he fled, becauſe he knew *Laban*'s ſelfiſh, and unrighteous, and cruel Diſpoſition, that he would always hinder him from departing, either by fraudulent Pretences, or by open force, nor ſuffer ſo great a diminution in that Eſtate, which he thought one time or other he might in good meaſure recover to himſelf.

21 So he fled with all that he had, and he roſe up, and paſſed over the river *s*, and ſet his face *t toward* the mount Gilead *u*,

s *Euphrates*, which lay between *Meſopotamia* and *Chaldea*, *Gen:* 15. 18. which for its largeneſs and famouſneſs is oft called the *River* emphatically, as *Exod:* 23. 31. *Joſ.* 24. 2, 3, &c. *t* (*i. e.*) Reſolutely directed his courſe. See *Jer.* 50: 5. *Luke* 9. 51, 53. *u* A very high and long Mountain beyond *Jordan*, adjoyning to the Mountain of *Lebanon*, at the foot of which there was a large and fruitful Country, which from the mountain received the name of *Gilead*, *Deut.* 34. 1: *Jer.* 8. 22. and 22. 6. This Mountain is here called *Gilead* by anticipation, as appears from *ver.* 48.

22 And it was told Laban on the third day *x*, that Jacob was fled.

x That he heard of it no ſooner, muſt be aſcribed to the great diſtance which *Laban* had put between his and *Jacob*'s Flocks, *Gen:* 30. 36. and to the care and art which *Jacob* uſed to prevent a ſooner diſcovery.

23 *A*nd he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 *A*nd God came to Laban the Syrian * in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad *y*.

* Job 33: 15.
† Heb. *from good to bad.*

y Neither perſwading him by flattering Promiſes, and cunning Artifices, nor compelling him by Threatnings to return. For ſo theſe general words muſt be limited, as is evident from God's deſign in them, and from the following Relation. So this is a Synecdochical Expreſſion.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead.

26 *A*nd Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtoln away unawares to me, and carried away my daughters, as captives *taken* with the ſword *z*?

z By force and violence. A falſe Accuſation; for they freely conſented, *ver.* 14, 15, 16.

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me, and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

†Heb. *haſt ſtollen me*

28 And haſt not ſuffered me to kiſs my ſons and my daughters *a*? thou haſt now done fooliſhly in ſo doing *b*.

a As was uſual at the parting of Friends. See the Note on *Gen.* 29. 11. *b* But indeed *Jacob* took the wiſeſt courſe for the ſecurity of his Perſon and Eſtate, eſpecially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the God of your father *c* ſpake unto me yeſternight, ſaying, Take thou heed, that thou ſpeak not to Jacob either good or bad.

c Iſaac or *Abraham*, by which he diſowns him for his God, and tacitly reproacheth him with the novelty of his Religion which was firſt brought in by his Father. Compare *ver.* 53.

30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtollen my gods *d*?

d Laban could not be ſo ſenſeleſs, as to take thoſe for true gods which could be ſtollen away; but he called them *gods*, becauſe they were the means or repreſentations whereby he worſhipped his gods.

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me.

Chap. 44. 32 With whomſoever thou findeſt thy gods, * let him not live *e*: before our brethren decern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had ſtollen them.

e I give my conſent that he ſhall die by the hands of Juſtice. A raſh and inconſiderate Sentence.

33 And Laban went into Jacob's tent, and into Leah's tent *f*, and into the two maid-ſervants tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

f The Men and Womens Tents were diſtinct and ſeparate. See *Gen.* 18: 2. and 24: 67.

34 Now Rachel had taken the Images, and put them in the camel's furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not. † Heb. *felt*:

35 And ſhe ſaid to her father, Let it not diſpleaſe my Lord that I cannot riſe up before thee *g*; for the cuſtom of women is upon me: and he ſearched, but found not the Images.

g Queſt. How could that occaſion hinder her from riſing up to her Father? *Anſw.* 1. It might be attended in her, as it was, and is, in ſome other Women, eſpecially in thoſe hot Countries, with a great flux of Blood, or with more than ordinary infirmity and ſickneſs; and this *Laban* might know to be uſual with her by former obſervation or information: 2. She offers this as a reaſon, not why ſhe could not riſe up to ſhew a civility to him, but why ſhe could not *riſe up from his face*, or *from before him*, as the words in the *Hebrew* ſound, *i. e.* ſo as to give way to him that he might come and ſearch there for the Images: Becauſe menſtruous Women were anciently eſteemed polluted, and to pollute the things which they touched, or ſat upon; as you may ſee by *Levit.* 15. 19, 20, 21, 22. Which Law, though it were not yet given and written, yet that, as well as divers other Ceremonial Rights, might be enjoyned by God, & obſerved by ſober Heathens at that time, eſpecially by ſuch as were a kin to *Abraham*, as *Laban* & his Family were, who by that means might eaſily come to the knowledge of ſuch matters. Add to this, one of the ſeven Precepts given to the Sons of *Noah*, was that of *uncovering nakedneſs*; which both Jewiſh and Chriſtian Writers take to be a very comprehenſive Expreſſion, and to include all ſuch things as have a natural turpitude in them, among which this is confeſſed to be one. And the words thus underſtood, contain a ſolid & ſatisfactory reaſon why *Laban* ſhould not now come near her, nor ſearch the things which ſhe ſat upon, which had been an uncivil and immodeſt thing.

36 And Jacob was very wroth, and chode with Laban, and Jacob anſwered, and ſaid to Laban, What is my treſpaſs? what is my ſin, that thou haſt ſo hotly purſued after me *h*?

h With ſo much fury and violence.

† Heb. *felt*: 37 Whereas thou haſt † ſearched all my ſtuff, what haſt thou found of all thy Houſhold-ſtuff? ſet it here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes, and thy ſhe-goats have not caſt their young *i*, and the rams of thy flock have I not eaten.

i Which thou oweſt in a great meaſure to my care and diligence in ordering them, and principally to God's bleſſing given to thee for my ſake, by thy own confeſſion, *Gen*: 30. 27.

39 That which was torn *of beaſts* I brought not unto thee; I bare the loſs of it: of * my hand didſt thou require it *k*, whether ſtollen by day, or ſtollen by night. *Exod. 22. 12.

k Which was unjuſt and unreaſonable, except where it fell out through the Shepherds default, See *Exod*: 22. 13. *Queſt.* How could *Jacob* pay theſe loſſes, ſeing he came empty from his Father's Houſe, & got nothing by his ſervice for the firſt 14 years, but his Wives? *Anſ.* Either 1: he had ſome ſupplies ſent from his Father, though it be not mentioned in this hiſtory: Or 2. he might have ſome inconſiderable Allowances or Priviledges from *Laban*, out of which he could eaſily defray theſe Charges, which becauſe of his great care & watchfulneſs did but ſeldom happen: Or 3. theſe loſſes were put to his account, to be ſatisfied by him as ſoon as he ſhould be able to do it.

40 *Thus* I was in the day, the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes †.

† Through my extraordinary thoughtfulneſs and care about thy Cattel, eſpecially in caſes of danger.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattel; and thou haſt changed my wages ten times.

42 Except the God of my father, and the God of Abraham, and the fear of Iſaac *l*, had been with me: ſurely thou hadſt ſent me away now empty: God hath ſeen my affliction *m*, and the labour of mine hands, and rebuked *thee* yeſternight.

l (*i: e.*) The God whom my Father *Iſaac* worſhips with reverence and godly fear, as appears by comparing, *ver*: 53. The Act is here put for the object, as it frequently is; and particularly God is called our *fear*, *Iſa.* 8. 13. And *fear* is one of God's Names amongſt the Rabbins. He calls him not *Iſaac's God*, but his *fear*, becauſe *Iſaac* was yet alive, and in the ſtate of probation, and ſerved God with fear and trembling. See *Gen.* 27. 33. The *Jews* obſerve that God is not called the God of any particular perſon, as of *Abraham*, *Iſaac* and *Jacob*, till after their death. *m* With compaſſion and intention of good to me for it. God's *ſeeing* is oft uſed for his relieving and helping, as *Gen*: 16. 13. and 29. 32. *Exod.* 3. 7, 9. Or, *hath ſhewed* or *proved* it, to wit, that *he hath ſeen*, &c. Compare Gen: 20. 16. Either way it is an Ellipſis of the Pronoun, which is uſual, as appears by comparing 1 *Kings* 10. 7. with 2 *Chron*: 9. 6. and *Pſal.* 41. 9. with *Joh.* 13 18.

43 And Laban anſwered, and ſaid unto Jacob, Theſe daughters are my daughters, and theſe children are my children, and theſe cattel are my cattel, and all that thou ſeeſt is mine: and what can I do this day unto theſe my daughters, or unto their children which they have born *o*?

o He pretends that to be an act of his natural affection and kindneſs, which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee *p*.

p Both to our own Conſciences of our mutual Obligations, and to God againſt either of us who ſhall break it, that he may ſeverely puniſh us for it.

45 And Jacob took a ſtone, and ſet it up for a pillar *q*.

q In teſtimony of his complyance with Laban's Propoſal, and his entering into this Covenant, See *Exod.* 24. 4.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap, and they did eat *r* there upon the heap *s*.

r To wit, afterwards, *ver.* 54 though it be here mentioned by anticipation. *s* Or rather *by* or *beſide the heap*, as the Hebrew Particle *al* is oft underſtood, as *Pſal.* 23: 2. and 81. 7.

47 And Laban called it † Jegar-ſahadutha: but Jacob called it Galeed *t*. † That is, *the heap of witneſs.*

t Both names ſignifie the ſame thing, *an heap of witneſs*; only *Laban* gives the name in the *Syrian* Language; but *Jacob*, though he had been long converſant in *Syria*, and underſtood that Language, yet he choſe to give it in *Hebrew*, which was both a ſecret renouncing of the *Syrian* Manners and Religion, together with their Language, and an implicit profeſſion of his conjunction with the *Hebrews*, as in their Tongue, ſo in their Religion.

48 And Laban ſaid, This heap is a witneſs between me and thee this day. Therefore was the name of it called Galeed;

49 And † Mizpah: for he ſaid, The LORD watch between me and thee, when we are abſent one from another. † That is, *a beacon*, or *watch-tower.*

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſide my daughters *u*, no *man* is with us *x*; See, God is witneſs betwixt me and thee.

u The curſe is here underſtood, as it commonly is, to maintain a greater reverence for Oaths, and to beget a greater dread of the curſe belonging to the violaters of it. *x* (*i. e.*) Here *is* now *no* man *with us*, who when we are parted can witneſs and judge between us, and puniſh the Tranſgreſſor. Or thus, Though now we have many with us, as Witneſſes of this Agreement, yet ſhortly when we ſhall be parted, *no* man will be *with us*, to obſerve and report our actions to the other, or to do the injured perſon right.

51 And Laban ſaid to Jacob, Behold this heap, and behold this pillar, which I have caſt betwixt me and thee.

52 This heap be witneſs, and this pillar be witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father *y*, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

y He joyns Idols with the true God, and ſecretly chargeth the Religion of *Jacob* and *Abraham* with novelty, and prefers his own as the moſt ancient Religion. See *Joſh*: 24. 2. Whence we may learn, that Antiquity of it ſelf is no certain argument of the true Church or Religion.

54 Then Jacob † offered ſacrifice *z* upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount. † Or, *killed beaſts.*

z Either to give God thanks for the great mercies and deliverances vouchſafed to him, or to beg God's bleſſing upon the preſent Treaty, and upon their whole Family. But it is not ſo probable that *Jacob* vvould chuſe that time for the offering of Sacrifices when *La-*

ban was preſent, whom he could neither honeſtly admit to them, nor conveniently exclude from them. And therefore ſeing the ſame Hebrew word ſignifies *killing* as well as *ſacrificing*, as appears from *Numb*: 22: 40: 1 *Sam*: 28:24: 1 *Kings* 1: 9. 2 *Chron*. 18. 2, *&c*. I rather underſtand it of his *killing of beaſts* in order to a Feaſt which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, &c. under which phraſe all meats are uſually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was uſual in thoſe times, to confirm Covenants by a Feaſt. See *Gen*: 26. 30.

55 *A*nd early in the morning, Laban roſe up and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob, 1. *He calls them God's hoſt, and the place Mahonaim*, 2. *Sends meſſengers to his brother Eſau*, 3------5. *They return, and bring word that Eſau comes to meet him with four hundred men*, 6. *Jacob is afraid; divides his people and cattle into two bands*, 7. *Gives orders concerning them*, 8. *Prays to God in a very fervent and humble manner*, 9------12. *Sends preſents to his brother, with directions; gets his wives and children over the foord by night*, 13----23. *Jacob wreſtles with God, and prevails; is called Iſrael: God bleſſeth him; he enquires after Gods name; calls the place Peniel. Jacob halts*, 24---31. *The Jews obſervation in memorial of it*, 32.

AND Jacob went on his way, and the angels of God met him *a*.

a In viſible, humane, and glorious ſhape, as they frequently appeared to the Patriarchs.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt *b*: and he called the name of that place † Mahanaim *c*.

† That is, *two hoſts or camps*.

b So the Angels are juſtly called for their great number, *Dan*. 7. 10. *Luke* 2. 13. excellent order, mighty power, and for their uſe and ſervice to God, and to his Church, for whoſe protection they are ſent. See 2 *Kings* 6. 17. *Pſalm* 34. 7. *c* (*i. e.*) *Two hoſts*; ſo called, either becauſe the Angels divided themſelves into two companies, & placed themſelves ſome before, others behind him, or ſome on each ſide of him, for his greater comfort and ſecurity; or becauſe the Angels made one hoſt, and his Family another.

3 *A*nd Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir *d*, the † countrey of Edom *e*.

† Heb: *field*.

d Of which ſee *Gen*: 14: 6. and 36: 9, 20, 21. whither *Eſau* had removed his habitation from *Canaan*, partly out of diſcontent at his Parents; partly as moſt convenient for his courſe of life; and principally by direction of Divine Providence, that *Canaan* might be left free and clear for *Jacob* and his poſterity. *e* So that *Seir* and *Edom* either are one and the ſame place; or rather *Seir* was a part of *Edom*. Some ſay both names are put here for diſtinction. For they make two Lands of *Edom*, the one Southward from *Canaan*, the other Eaſtward, and this latter they underſtand here, alledging that the other or Southern was ſo remote from Mount *Gilead*, whence *Jacob* was now deſcending, that *Jacob* need not fear *Eſau* at that diſtance, nor ſend to him. But as that diſtinction ſeems to be without ſolid ground, ſo this reaſon ſeems to have but little weight in it, both becauſe though this Hiſtory immediatly follows his deſcent from Mount *Gilead*, yet it might be done ſome competent time after it, and becauſe *Jacob* in his journey to thoſe parts where his father *Iſaac* lived, and whither he was going, was ſtill drawing nearer and nearer to *Eſau*.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord *f* Eſau, Thy ſervant Jacob ſaith thus; I have ſojourned with Laban, and ſtayed there until now *g*.

f Which Title being but a civil reſpect commonly given in Scripture to ſuch perſons as have no authority nor ſuperiority over them who uſe it, as *Gen*: 23: 6: and 24. 18. *Jacob* doth not hereby renounce his Right of Primogeniture which was devolved upon him, nor return it to *Eſau*. Nor if he did hereby acknowledge *Eſau* his Superior for the preſent, would this have been injurious to that Right, becauſe *Jacob* was not yet in actual poſſeſſion of it, for it was not to commence till his Father's death; and indeed did more belong to his poſterity than to his perſon; and as to his perſon, did more reſpect his ſpiritual advantages, than his worldly greatneſs. See *Gen*. 27. 29. *g* As a ſtranger and exile, and ſo a more proper object for thy pity, than for thy envy.

5 *A*nd I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants *h*: and I have ſent to tell my Lord *i*, that I may find grace in thy ſight *k*.

h Yet in my exile God hath bleſſed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a diſgrace to our Family. *i* To acquaint him with my coming, and with the ſtate of my Affairs. *k* That I may obtain pardon for my former errors, and thy favour and friendſhip for the future.

6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau *l*, and alſo * he cometh to meet thee, and four hundred men with him *m*.

*Chap. 33. 1.

l Who gave them but an imperfect and a doubtfull anſwer, as appears from *Jacob*'s fear, *ver*. 7. *m* Which he brought either as his uſual guard, he being then a great man in thoſe parts; or in oſtentation of his power and greatneſs, in ſpight of all the injury which his Father or Brother did him; or becauſe at firſt he deſigned miſchief to *Jacob*, as may ſeem by his diſmiſſing of his meſſengers without any teſtimony of his favour; though afterwards upon *Jacob*'s prayer, God changed his mind.

7 Then Jacob was greatly afraid *n*, and diſtreſſed, and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands,

n Notwithſtanding the renewed promiſe of God, and the late apparition of Angels; wherein he ſhewed the weakneſs of his Faith, to which God left him for his Trial and Exerciſe, and to quicken him to prayer, that ſo God might have more Glory, and he more Comfort in the Mercy.

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left, ſhall eſcape *o*.

o Either by flight, or becauſe he ſuppoſed *Eſau*'s Revenge would be ſatisfied with the firſt ſlaughter.

9 And Jacob ſaid, O God *p* of my father *A*braham, and God of my father Iſaac, the LORD which ſaidſt unto me, * Return unto thy countrey, and to thy kindred, and I will deal well with thee:

*Chap. 31 13.

p It is obſervable, that *Jacob* directs his prayers to God immediately, and not to the Angels, though now, if ever, he had reaſon and obligation to do ſo, from their viſible apparition to him for his ſuccor and comfort.

10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant *q*: for with my ſtaff *r*, I paſſed over this Jordan *s*, and now I am become two bands *t*.

† Heb. *I am leſs than all*, &c.

q In fulfilling thy promiſes made to me; and much more am I unworthy of thoſe further mercies which I am now about to beg of thee. *r* Having nothing with me but my travelling ſtaff for my ſupport. *s* Or, *that Jordan* either which I now ſee, as being at this time upon an high hill; or, which my mind is ſet upon, as that river which I am going to repaſs, that I may go to my Father, and to that good Land which thou haſt given to me and mine for ever. *t* Or, *two Troops*, or companies; into which he had now divided his people and cattle, *ver*. 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come, and ſmite me, and the mother, † with the children *u*.

† Heb. *upon*.

u A proverbial ſpeech, noting a total deſtruction. Compare *Deut*. 22: 6. *Hoſ*: 10:4.

12 *A*nd * thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

*Chap. 28. 13, 14.

13 And he lodged there that ſame night, and took of that which came to his hand *x*, a preſent for Eſau his brother:

x Either that which was in his hand and power; or rather, that which was neareſt at hand, and moſt ready for him, becauſe the approaching night, and his own great fear, gave him not leave to make ſo ſcrupulous a choice as otherwiſe he would have made.

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, fourty kine, and ten bulls, twenty ſhe-aſſes, and ten foals.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves, and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove *y*.

y That his gift might be repreſented to *Eſau* with moſt advantage; and his mind might by little and little be ſweetned towards him.

17 And he commanded the foremoſt ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They be thy ſervant Jacob's: it is a preſent ſent unto my lord Eſau: and behold alſo, he is behind us *z*.

z Coming to ſee thy face, and beg thy favour.

19 *A*nd ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

20 *A*nd ſay ye moreover, Behold, thy ſervant Jacob is behind us: for he ſaid, I will appeaſe him *a* with the preſent that goeth before me, and afterward I will ſee his face: peradventure he will accept † of me *b*.

† Heb: *my face*.

a Heb. *appeaſe* or *allay his anger*: for the Hebrew word *panim* ſignifies both *anger*, as *Pſal*: 21. 9. and 34. 16. and *face*, as every where, becauſe a mans *anger* is moſt diſcernable in his face or countenance, *Prov*: 21: 14. *b* Heb. *will lift up my face* or *countenance*, which now is dejected with the ſenſe of his diſpleaſure. Compare *Gen*: 4: 6: or, *will accept of my perſon*, as this phraſe is oft uſed.

21 So went the preſent over before him: and himſelf lodged that night in the company,

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons *c*, and paſſed over the foord Jabbok *d*.

c And *Dinah*, though ſhe be not here mentioned; as the women are oft omitted in Scripture, as being comprehended under the men: *d* Which is here *generally* related, but the time and manner of it is particularly deſcribed in the following verſes. Of this Foord *Jabbok* ſee *Numb*: 21: 24: *Deut*: 3: 16.

23 *A*nd he took them, and † ſent them over the brook, and ſent over that he had.

† Heb. *cauſed to paſs*.

24 *A*nd Jacob was left alone *e*: and there wreſtled a man *f* with him, until the † breaking of the day.

† Heb. *aſcending of the morning*.

e In ſome private place, it matters not on which ſide *Jabbok*, that he might more freely and ardently pour out his ſoul unto God. *f* An Angel, yea, the Angel of the Covenant, the Son of God, as it is plain from *ver*: 28, 30: and *Hoſ*. 12: 3, 4. who did here, as oft elſewhere, aſſume the ſhape and body of a man, that he might do this

28 And haſt not ſuffered me to kiſs my ſons and my daughters *a*? thou haſt now done fooliſhly in ſo doing *b*.

a As was uſual at the parting of Friends. See the Note on *Gen.* 29. 11. *b* But indeed *Jacob* took the wiſeſt courſe for the ſecurity of his Perſon and Eſtate, eſpecially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the God of your father *c* ſpake unto me yeſternight, ſaying, Take thou heed, that thou ſpeak not to Jacob either good or bad.

c Iſaac or *Abraham*, by which he diſowns him for his God, and tacitly reproacheth him with the novelty of his Religion which was firſt brought in by his Father. Compare *ver.* 53.

30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtollen my gods *d*?

d Laban could not be ſo ſenſeleſs, as to take thoſe for true gods which could be ſtollen away; but he called them *gods*, becauſe they were the means or repreſentations whereby he worſhipped his gods.

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me:

32 With whomſoever thou findeſt thy gods, * let him not live *e*: before our brethren decern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had ſtollen them.

Chap. 44.

e I give my conſent that he ſhall die by the hands of Juſtice. A raſh and inconſiderate Sentence.

33 And Laban went into Jacob's tent, and into Leah's tent *f*, and into the two maid-ſervants tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

f The Men and Womens Tents were diſtinct and ſeparate. See *Gen.* 18: 2. and 24: 67.

34 Now Rachel had taken the Images, and put them in the camel's furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

† Heb. *felt*:

35 And ſhe ſaid to her father, Let it not diſpleaſe my Lord that I cannot riſe up before thee *g*; for the cuſtom of women is upon me: and he ſearched, but found not the Images.

g Queſt. How could that occaſion hinder her from riſing up to her Father? *Anſw.* 1. It might be attended in her, as it was, and is, in ſome other Women, eſpecially in thoſe hot Countries, with a great flux of Blood, or with more than ordinary infirmity and ſickneſs; and this *Laban* might know to be uſual with her by former obſervation or information: 2. She offers this as a reaſon, not why ſhe could not riſe up to ſhew a civility to him, but why ſhe could not *riſe up from his face*, or *from before him*, as the words in the *Hebrew* ſound, *i. e.* ſo as to give way to him that he might come and ſearch there for the Images: Becauſe menſtruous Women were anciently eſteemed polluted, and to pollute the things which they touched, or ſat upon; as you may ſee by *Levit.* 15. 19, 20, 21, 22. Which Law, though it were not yet given and written, yet that, as well as divers other Ceremonial Rights, might be enjoyned by God, & obſerved by ſober Heathens at that time, eſpecially by ſuch as were a kin to *Abraham*, as *Laban* & his Family were, who by that means might eaſily come to the knowledge of ſuch matters. Add to this, one of the ſeven Precepts given to the Sons of *Noah*, was that of *uncovering nakedneſs*; which both Jewiſh and Chriſtian Writers take to be a very comprehenſive Expreſſion, and to include all ſuch things as have a natural turpitude in them, among which this is confeſſed to be one. And the words thus underſtood, contain a ſolid & ſatisfactory reaſon why *Laban* ſhould not now come near her, nor ſearch the things which ſhe ſat upon, which had been an uncivil and immodeſt thing.

36 And Jacob was very wroth, and chode with Laban, and Jacob anſwered, and ſaid to Laban, What is my treſpaſs? what is my ſin, that thou haſt ſo hotly purſued after me *h*?

h With ſo much fury and violence.

37 Whereas thou haſt † ſearched all my ſtuff, what haſt thou found of all thy Houſhold-ſtuff? ſet it here before my brethren, and thy brethren, that they may judge betwixt us both.

† Heb. *felt*:

38 This twenty years *have I been* with thee: thy ewes, and thy ſhe-goats have not caſt their young *i*, and the rams of thy flock have I not eaten.

i Which thou oweſt in a great meaſure to my care and diligence in ordering them, and principally to God's bleſſing given to thee for my ſake, by thy own confeſſion, *Gen*: 30. 27.

39 That which was torn *of beaſts* I brought not unto thee; I bare the loſs of it: of * my hand didſt thou require it *k*, whether ſtollen by day, or ſtollen by night.

* Exod. 22. 12.

k Which was unjuſt and unreaſonable, except where it fell out through the Shepherds default, See *Exod*: 22. 13. *Queſt.* How could *Jacob* pay theſe loſſes, ſeing he came empty from his Father's Houſe, & got nothing by his ſervice for the firſt 14 years, but his Wives? *Anſ.* Either 1: he had ſome ſupplies ſent from his Father, though it be not mentioned in this hiſtory: Or 2. he might have ſome inconſiderable Allowances or Priviledges from *Laban*, out of which he could eaſily defray theſe Charges, which becauſe of his great care & watchfulneſs did but ſeldom happen: Or 3. theſe loſſes were put to his account, to be ſatisfied by him as ſoon as he ſhould be able to do it.

40 *Thus* I was in the day, the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes †.

† Through my extraordinary thoughtfulneſs and care about thy Cattel, eſpecially in caſes of danger.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattel; and thou haſt changed my wages ten times.

42 Except the God of my father, and the God of Abraham, and the fear of Iſaac *l*, had been with me: ſurely thou hadſt ſent me away now empty: God hath ſeen my affliction *m*, and the labour of mine hands, and rebuked *thee* yeſternight.

l (*i: e.*) The God whom my Father *Iſaac* worſhips with reverence and godly fear, as appears by comparing, *ver*: 53. The Act is here put for the object, as it frequently is; and particularly God is called our *fear*, *Iſa.* 8. 13. And *fear* is one of God's Names amongſt the Rabbins. He calls him not *Iſaac's God*, but his *fear*, becauſe *Iſaac* was yet alive, and in the ſtate of probation, and ſerved God with fear and trembling. See *Gen.* 27. 33. The *Jews* obſerve that God is not called the God of any particular perſon, as of *Abraham*, *Iſaac* and *Jacob*, till after their death. *m* With compaſſion and intention of good to me for it. God's *ſeeing* is oft uſed for his relieving and helping, as *Gen*: 16. 13. and 29. 32. *Exod.* 3. 7, 9. Or, *hath ſhewed* or *proved* it, to wit, that *he hath ſeen*, &c. Compare Gen: 20. 16. Either way it is an Ellipſis of the Pronoun, which is uſual, as appears by comparing 1 *Kings* 10. 7. with 2 *Chron*: 9. 6. and *Pſal.* 41. 9. with *Joh.* 13. 18.

43 And Laban anſwered, and ſaid unto Jacob, Theſe daughters are my daughters, and theſe children are my children, and theſe cattel are my cattel, and all that thou ſeeſt is mine: and what can I do this day unto theſe my daughters, or unto their children which they have born *o*?

o He pretends that to be an act of his natural affection and kindneſs, which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee *p*.

p Both to our own Conſciences of our mutual Obligations, and to God againſt either of us who ſhall break it, that he may ſeverely puniſh us for it.

45 And Jacob took a ſtone, and ſet it up for a pillar *q*.

q In teſtimony of his complyance with Laban's Propoſal, and his entering into this Covenant, See *Exod.* 24. 4.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap, and they did eat *r* there upon the heap *s*.

r To wit, afterwards, *ver.* 54. though it be here mentioned by anticipation. *s* Or rather *by* or *beſide the heap*, as the Hebrew Particle *al* is oft underſtood, as *Pſal.* 23: 2. and 81. 7.

47 And Laban called it † Jegar-ſahadutha: but Jacob called it Galeed *t*.

† That is, *the heap of witneſs.*

t Both names ſignifie the ſame thing, *an heap of witneſs*; only *Laban* gives the name in the *Syrian* Language; but *Jacob*, though he had been long converſant in *Syria*, and underſtood that Language, yet he choſe to give it in *Hebrew*, which was both a ſecret renouncing of the *Syrian* Manners and Religion, together with their Language, and an implicit profeſſion of his conjunction with the *Hebrews*, as in their Tongue, ſo in their Religion.

48 And Laban ſaid, This heap is a witneſs between me and thee this day. Therefore was the name of it called Galeed;

49 And † Mizpah: for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

† That is, *a beacon*, or *watch-tower.*

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſide my daughters *u*, no *man* is with us *x*; See, God is witneſs betwixt me and thee.

u The curſe is here underſtood, as it commonly is, to maintain a greater reverence for Oaths, and to beget a greater dread of the curſe belonging to the violaters of it. *x* (*i. e.*) Here *is* now *no* man *with us*, who when we are parted can witneſs and judge between us, and puniſh the Tranſgreſſor. Or thus, Though now we have many with us, as Witneſſes of this Agreement, yet ſhortly when we ſhall be parted, *no* man will be *with us*, to obſerve and report our actions to the other, or to do the injured perſon right.

51 And Laban ſaid to Jacob, Behold this heap, and behold this pillar, which I have caſt betwixt me and thee.

52 This heap be witneſs, and this pillar be witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father *y*, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

y He joyns Idols with the true God, and ſecretly chargeth the Religion of *Jacob* and *Abraham* with novelty, and prefers his own as the moſt ancient Religion. See *Joſh*: 24. 2. Whence we may learn, that Antiquity of it ſelf is no certain argument of the true Church or Religion.

54 Then Jacob † offered ſacrifice *z* upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

† Or, *killed beaſts.*

z Either to give God thanks for the great mercies and deliverances vouchſafed to him, or to beg God's bleſſing upon the preſent Treaty, and upon their whole Family. But it is not ſo probable that *Jacob* would chuſe that time for the offering of Sacrifices when *Laban*

ban was preſent, whom he could neither honeſtly admit to them, nor conveniently exclude from them. And therefore ſeing the ſame Hebrew word ſignifies *killing* as well as *ſacrificing*, as appears from *Numb*: 22: 40: 1 *Sam*: 28:24: 1 *Kings* 1: 9. 2 *Chron.* 18. 2, *&c.* I rather underſtand it of his *killing of beaſts* in order to a Feaſt which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, &c. under which phraſe all meats are uſually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was uſual in thoſe times, to confirm Covenants by a Feaſt. See *Gen*: 26. 30.

55 *A*nd early in the morning, Laban roſe up and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob, 1. *He calls them God's hoſt, and the place Mahonaim,* 2. *Sends meſſengers to his brother Eſau,* 3------5. *They return, and bring word that Eſau comes to meet him with four hundred men,* 6. *Jacob is afraid; divides his people and cattle into two bands,* 7. *Gives orders concerning them,* 8. *Prays to God in a very fervent and humble manner,* 9-----12. *Sends preſents to his brother, with directions; gets his wives and children over the foord by night,* 13----23. *Jacob wreſtles with God, and prevails; is called Iſrael: God bleſſeth him; he enquires after Gods name; calls the place Peniel. Jacob halts,* 24----31. *The Jews obſervation in memorial of it,* 32.

AND Jacob went on his way, and the angels of God met him *a*.

a In viſible, humane, and glorious ſhape, as they frequently appeared to the Patriarchs.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt *b*: and he called the name of that place † Mahanaim *c*.

† That is, wo hoſts or amps.

b So the Angels are juſtly called for their great number, *Dan.* 7. 10. *Luke* 2. 13. excellent order, mighty power, and for their uſe and ſervice to God, and to his Church, for whoſe protection they are ſent. See 2 *Kings* 6. 17. *Pſalm* 34. 7. *c* (*i. e.*) *Two hoſts*; ſo called, either becauſe the Angels divided themſelves into two companies, & placed themſelves ſome before, others behind him, or ſome on each ſide of him, for his greater comfort and ſecurity; or becauſe the Angels made one hoſt, and his Family another.

3 *A*nd Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir *d*, the † countrey of Edom *e*.

† Heb. ield.

d Of which ſee *Gen*: 14: 6. and 36: 9, 20, 21. whither *Eſau* had removed his habitation from *Canaan*, partly out of diſcontent at his Parents; partly as moſt convenient for his courſe of life; and principally by direction of Divine Providence, that *Canaan* might be left free and clear for *Jacob* and his poſterity. *e* So that *Seir* and *Edom* either are one and the ſame place; or rather *Seir* was a part of *Edom*. Some ſay both names are put here for diſtinction. For they make two Lands of *Edom*, the one Southward from *Canaan*, the other Eaſtward, and this latter they underſtand here, alledging that the other or Southern was ſo remote from Mount *Gilead*, whence *Jacob* was now deſcending, that *Jacob* need not fear *Eſau* at that diſtance, nor ſend to him. But as that diſtinction ſeems to be without ſolid ground, ſo this reaſon ſeems to have but little weight in it, both becauſe though this Hiſtory immediatly follows his deſcent from Mount *Gilead*, yet it might be done ſome competent time after it, and becauſe *Jacob* in his journey to thoſe parts where his father *Iſaac* lived, and whither he was going, was ſtill drawing nearer and nearer to *Eſau*.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord *f* Eſau, Thy ſervant Jacob ſaith thus; I have ſojourned with Laban, and ſtayed there until now *g*.

f Which Title being but a civil reſpect commonly given in Scripture to ſuch perſons as have no authority nor ſuperiority over them who uſe it, as *Gen*: 23: 6: and 24. 18. *Jacob* doth not hereby renounce his Right of Primogeniture which was devolved upon him, nor return it to *Eſau*. Nor if he did hereby acknowledge *Eſau* his Superior for the preſent, would this have been injurious to that Right, becauſe *Jacob* was not yet in actual poſſeſſion of it, for it was not to commence till his Father's death; and indeed did more belong to his poſterity than to his perſon; and as to his perſon, did more reſpect his ſpiritual advantages, than his worldly greatneſs. See *Gen.* 27. 29. *g* As a ſtranger and exile, and ſo a more proper object for thy pity, than for thy envy.

5 *A*nd I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants *h*: and I have ſent to tell my Lord *i*, that I may find grace in thy ſight *k*.

h Yet in my exile God hath bleſſed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a diſgrace to our Family. *i* To acquaint him with my coming, and with the ſtate of my Affairs. *k* That I may obtain pardon for my former errors, and thy favour and friendſhip for the future.

6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau *l*, and alſo * he cometh to meet thee, and four hundred men with him *m*.

* Chap. 33. 1.

l Who gave them but an imperfect and a doubtful anſwer, as appears from *Jacob*'s fear, *ver.* 7. *m* Which he brought either as his uſual guard, he being then a great man in thoſe parts; or in oſtentation of his power and greatneſs, in ſpight of all the injury which his Father or Brother did him; or becauſe at firſt he deſigned miſchief to *Jacob*, as may ſeem by his diſmiſſing of his meſſengers without any teſtimony of his favour; though afterwards upon *Jacob*'s prayer, God changed his mind.

7 Then Jacob was greatly afraid *n*, and diſtreſſed, and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands,

n Notwithſtanding the renewed promiſe of God, and the late apparition of Angels; wherein he ſhewed the weakneſs of his Faith, to which God left him for his Trial and Exerciſe, and to quicken him to prayer, that ſo God might have more Glory, and he more Comfort in the Mercy.

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left, ſhall eſcape *o*.

o Either by flight, or becauſe he ſuppoſed *Eſau*'s Revenge would be ſatisfied with the firſt ſlaughter.

9 And Jacob ſaid, O God *p* of my father *A*braham, and God of my father Iſaac, the LORD which ſaidſt unto me, * Return unto thy countrey, and to thy kindred, and I will deal well with thee:

* Chap. 31 13.

p It is obſervable, that *Jacob* directs his prayers to God immediately, and not to the Angels, though now, if ever, he had reaſon and obligation to do ſo, from their viſible apparition to him for his ſuccor and comfort.

10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant *q*: for with my ſtaff *r*, I paſſed over this Jordan *ſ*, and now I am become two bands *t*.

† Heb. *I am leſs than all,* &c.

q In fulfilling thy promiſes made to me; and much more am I unworthy of thoſe further mercies which I am now about to beg of thee. *r* Having nothing with me but my travelling ſtaff for my ſupport. *ſ* Or, *that Jordan*, either which I now ſee, as being at this time upon an high hill; or, which my mind is ſet upon, as that river which I am going to repaſs, that I may go to my Father, and to that good Land which thou haſt given to me and mine for ever. *t* Or, *two Troops*, or companies; into which he had now divided his people and cattle, *ver.* 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come, and ſmite me, and the mother, † with the children *u*.

† Heb. *upon.*

u A proverbial ſpeech, noting a total deſtruction. Compare *Deut.* 22: 6. *Hoſ*: 10:4.

12 *A*nd * thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

* Chap. 28. 13, 14.

13 And he lodged there that ſame night, and took of that which came to his hand *x*, a preſent for Eſau his brother:

x Either that which was in his hand and power; or rather, that which was neareſt at hand, and moſt ready for him, becauſe the approaching night, and his own great fear, gave him not leave to make ſo ſcrupulous a choice as otherwiſe he would have made.

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, fourty kine, and ten bulls, twenty ſhe-aſſes, and ten foals.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves, and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove *y*.

y That his gift might be repreſented to *Eſau* with moſt advantage; and his mind might by little and little be ſweetned towards him.

17 And he commanded the foremoſt ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They be thy ſervant Jacob's: it is a preſent ſent unto my lord Eſau: and behold alſo, he is behind us *z*.

z Coming to ſee thy face, and beg thy favour.

19 *A*nd ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

20 *A*nd ſay ye moreover, Behold, thy ſervant Jacob is behind us: for he ſaid, I will appeaſe him *a* with the preſent that goeth before me, and afterward I will ſee his face: peradventure he will accept † of me *b*.

† Heb: *my face.*

a Heb. *appeaſe* or *allay his anger*: for the Hebrew word *panim* ſignifies both *anger*, as *Pſal*: 21. 9. and 34. 16. and *face*, as every where, becauſe a mans *anger* is moſt diſcernable in his face or countenance, *Prov*: 21: 14. *b* Heb. *will lift up my face* or *countenance*, which now is dejected with the ſenſe of his diſpleaſure. Compare *Gen*: 4: 6: or, *will accept of my perſon*, as this phraſe is oft uſed.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons *c*, and paſſed over the foord Jabbok *d*.

c And *Dinah*, though ſhe be not here mentioned; as the women are oft omitted in Scripture, as being comprehended under the men: *d* Which is here *generally* related, but the time and manner of it is particularly deſcribed in the following verſes. Of this Foord *Jabbok* ſee *Numb*: 21: 24: *Deut*: 3: 16.

23 *A*nd he took them, and † ſent them over the brook, and ſent over that he had.

† Heb. *cauſed to paſs.*

24 *A*nd Jacob was left alone *e*: and there wreſtled a man *f* with him, until the † breaking of the day.

† Heb. *aſcending of the morning.*

e In ſome private place, it matters not on which ſide *Jabbok*, that he might more freely and ardently pour out his ſoul unto God. *f* An Angel, yea, the Angel of the Covenant, the Son of God, as it is plain from *ver*: 28, 30: and *Hoſ*. 12: 3, 4. who did here, as oft elſewhere, aſſume the ſhape and body of a man, that he might do this work: For this wreſtling was real and corporeal in its nature, tho it was alſo myſtical and ſpiritual in its ſignification, as we ſhal ſee, and it was accompanied with an inward wreſtling by ardent prayers joined with tears, *Hoſ.* 12. 4.

* See Mat. 26: 41. 2Cor:12:7.

25 And when he ſaw that he prevailed not againſt him *g*, he touched * the hollow of his thigh † : and the hollow of Jacob's thigh was out of joint, as he wreſtled with him *h*.

g Not through impotency, but in deſign, he ſuffered himſelf to be conquered, to encourage *Jacob*'s faith and hope againſt the approaching danger. † The joint of his Hip-bone, or rather the hollow in which that joint was. *h* Which was done, that *Jacob* might ſee that it was not his own ſtrength, but only God's grace, which got him this Victory, and could give him the deliverance which he hoped for.

* Hoſ. 12. 4.

26 And he ſaid, Let me go *i*, for the day breaketh *k*: and he ſaid, * I will not let thee go, except thou bleſs me *l*.

i He ſaith this, partly to ſhew the prevailing power of his prayer with God, and partly to quicken and encourage *Jacob* to perſiſt in his conflict. Compare *Exod.* 32. 10. *Deut.* 9. 14. *k* And I am not willing that there ſhould be any ſpectators or witneſſes of theſe things. *l* With the bleſſings which thou haſt promiſed to *Abraham* and to me, among which one is protection in this hour of my danger. For *Jacob* now began to think that it was no man, nor ordinary Angel, that was with him, but God himſelf, as he ſaith, *ver.* 30.

27 *And* he ſaid unto him, What is thy name? And he ſaid, Jacob.

*Chap. 35. 10.

28 *And* he ſaid, * Thy name ſhall be called no more Jacob *m*, but Iſrael *n*: for as a Prince haſt thou power with God and with men *o*, and haſt prevailed *p*.

m Not *Jacob* only. See the like manner of expreſſion, 1 *Sam.* 8. 7. *Jer.* 23. 7. *Joh.* 7. 16. 1 *Cor.* 1. 17. *n* Which ſignifies *a Prince* or *prevailer with God*: or *a Prince of God*; i. e. a great Prince and Conqueror. *o* Thou haſt in ſome ſort conquered both God in this conflict, and men, *Laban*, *Eſau*, &c. *p* Or, *and ſhalt prevail* over *Eſau* of whom thou art afraid.

29 And Jacob asked *him*, and ſaid, Tell me, I pray thee, thy name *q*; and he ſaid, Wherefore is it that thou doſt ask after my name *r*? and he bleſſed him there *s*.

q That I may give thee the honour due to it. Art thou a created Angel, or art thou the Ever bleſſed God? *r* A queſtion which carries in it both a denial of his requeſt, as *Judges* 13. 17, 18. and a reproof of his curioſity. *s* In an eminent and peculiar manner, which was a real anſwer to *Jacob*'s queſtion, and gave him to underſtand both his name and nature.

† That is, *the face of God.* *Exod. 24. 11. and 33. 20. Deut: 5. 24. Iſa. 6. 5.

30 *And* Jacob called the name of the place † Peniel: for I * have ſeen God face to face *t*, and my life is preſerved *u*.

t Not in his Eſſence, for ſo *no man ever ſaw God*, John 1. 18. nor yet in a dream or viſion, but in a moſt evident, ſenſible, familiar and friendly manifeſtation of himſelf. *u* And I am now well aſſured of my ſafety from *Eſau*, whoſe approach threatned my life. Or he ſpeaks of it with wonder, as others did, that he ſhould ſee God, and not be ſtruck dead by the Glory of his preſence. Compare *Gen*: 16: 13: *Exod.* 20. 19. *Judges* 6. 22, 23. and 13: 22.

31 *And* as he paſſed over Peniel, the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *x* of the ſinew which ſhrank, which is upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh, in the ſinew that ſhrank.

x Not from any ſuperſtitious conceit about it, but only for a memorial of this admirable conflict, the bleſſed effects whereof even the future generations received.

CHAP. XXXIII.

Jacob ſets his wives and children in the order they ſhall travel, 1, 2. *Meets his brother; his obeyſance to him*, 3. *Eſau kindly embraces Jacob*, 4. *His wives and children preſent themſelves to Eſau*, 7. *Jacob offers a preſent to his brother*, 8. *He refuſes it*, 9. *Jacob preſſes him, and he accepts*, 10, 11. *They part friendly*, 12——15. *Eſau returns to Seir; Jacob comes to Succoth*, 17. *from thence he goes to Sichem; where he buyes a field for* 100 *pieces of money; builds an altar; calls it El-Elohe-Iſrael*, 18——20.

*Chap. 32. 6.

AND Jacob lifted up his eyes, and looked, and behold, * Eſau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 *And* he put the handmaids, and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt *a*.

a Placing his beſt beloved in the laſt and ſafeſt place.

3 And he paſſed over before them *b*, and bowed himſelf to the ground ſeven times, until he came near to his brother.

b Expoſing himſelf to the firſt and greateſt hazard for the ſecurity of his Wives and Children.

4 *And* Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him, and they wept.

† Heb. *to thee.*

5 *And* he lift up his eyes, and ſaw the women, and the children, and ſaid, Who are thoſe † with thee? and he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the handmaidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near, and Rachel, and they bowed themſelves.

† Heb. *What is all this band to thee?*

8 And he ſaid, † What meaneſt thou by all this drove which I met? † And he ſaid, *Theſe are* to find grace in the ſight of my Lord.

† He knew his meaning before from the Servants mouths; but he asks, that he might both be more certainly informed of the Truth, and have an occaſion for a civil refuſal of the gift.

† Heb: *that to that is thine.*

9 And Eſau ſaid, I have enough, my brother: † keep that thou haſt unto thy ſelf *c*.

c I neither need it for my uſe, nor deſire it as a compenſation for thy former Injuries.

10 And Jacob ſaid, Nay, I pray thee: If now I have found grace in thy ſight, then receive my preſent at my hand: for therefore *d* I have ſeen thy face, as though I had ſeen the face of God *e*, and thou waſt pleaſed with me.

d Or, *For* I therefore tender it unto thee, and humbly beg thy acceptance of it, *becauſe*: For thus the Hebrew *Al cen* is uſed, *Numb*: 14: 43: and elſewhere. *e* It is in a manner as pleaſant a ſight to me as the ſight of God himſelf, becauſe in thy reconciled Face, I ſee the face and favour of God thus manifeſted unto me.

† Heb. *things.*

11 Take, I pray thee, my bleſſing *f* that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have † enough: and he urged him, and he took it.

f This Gift, which as I received from God's bleſſing, ſo I heartily give it to thee with my bleſſing and prayer, that God would abundantly bleſs it to thee. Gifts are oft called *Bleſſings*, as *Joſ.* 15. 19. 1 *Sam.* 25. 27. and 30. 26.

12 *And* he ſaid, Let us take our journey, and let us go, and I will go before thee *g*.

g Or rather, *beſide thee*, ſo as to keep thee company, or to keep pace with thee.

13 *And* he ſaid unto him, My Lord knoweth, that the children are tender *h*, and the flocks and herds with young are with me *i*: and if men ſhould over-drive them one day, all the flock will die.

h The eldeſt of them, *Reuben*, not being yet fourteen years old. *i* Or, *upon me*, i. e. committed to my care, to be managed as their neceſſities require. See *Iſa*: 40: 11.

† Heb. *cording the foot the wor* &c. *and acc ing to foot of childre*

14 Let my Lord, *I* pray thee, paſs over before his ſervant, and *I* will lead on ſoftly, according † as the cattle that goeth before me, and the children be able to endure, until *I* come unto my Lord unto Seir *k*.

k We do not read that *Jacob* did according to this Promiſe or Inſinuation, go to *Seir*; either therefore he changed his firſt Intentions for ſome weighty reaſons, or upon warning from God; Or, he uſed this only as a pretence, which we ſhould not too eaſily believe of ſo good a man, eſpecially after ſuch Dangers and Deliverances; or rather he did perform this Promiſe, though the Scripture be ſilent of it, as it is of many other Hiſtorical Paſſages, and as it is here concerning *Jacob*'s viſiting of his Father *Iſaac*, which is not mentioned till ten years after this time; and yet it is utterly incredible that *Jacob* ſhould be ſo near to his dear and worthy Father for ſo long a time together, and not once give him a viſit.

† Heb. *or plac* † Heb. *wherefo this?* *Chap. 11.

15 *And* Eſau ſaid, Let me now † leave with thee *ſome* of the folk that are with me: *And* he ſaid, † What needeth it? * let me find grace in the ſight of my Lord.

16 So Eſau returned that day on his way unto Seir.

† That *booths.*

17 *And* Jacob journeyed to Succoth, and built him an houſe *l*, and made booths for his cattle: therefore the name of the place is called † Succoth.

l Which doubtleſs was ſome ſlight building, becauſe he intended not to ſtay there.

* Call Acts 7. *Sychem.*

18 And Jacob came to Shalem *m*, a city of * Shechem, which is in the land of Canaan, when he came from Padan-*Aram*, and pitched his tent before the city *n*.

m Moſt take it for the proper name of a place belonging to *Shechem*, as it here follows, called *Salim*, John 3. 23. and *Sichem* or *Sychar*, John 4. 5. But others take it for an appellative Noun, and render the place thus, *he came ſafe* or *whole to the City of Shechem*; to note either that he was then cured of the lameneſs which the Angel gave him; or rather, to note the good Providence of God that had brought him ſafe in his Perſon, Family, and Eſtate, through all his dangers; firſt from *Laban*, then from *Eſau*, till he came to this place, where it ſeems he intended to make his abode for a good while, had not the following Miſcarriages obliged him to remove. *n* (*i. e.*) Near to it, but not in it, for the conveniency of his Cattle.

*Joſh. 32. † Call Acts 7. Emor. † Or, *la*

19 *And* * he bought *o* a parcel of a field where he had ſpread his tent, at the hand of the children *p* of † Hamor, Shechem's father, for an hundred † pieces of money *q*.

o For his preſent poſſeſſion and uſe; for the right which he had to it was only in Reverſion after the time that God had allotted for it. *p* (*i. e.*) Subjects, called his *Children*, to note the duty which they owed to him, and the care and affection that he owed to them. Compare *Numb.* 11: 12. *q* The word is uſed only here, and *Joſ.* 24. 32. *Job* 42. 11. and it may ſignifie either *Lambs*, given in way of exchange for it, or pieces of Money, which ſeems more probable, both by comparing *Acts* 7. 16. and becauſe Money was come into uſe in that place and time, *Gen.* 17. 12, 13. and 23. 16. and 47. 16. which were called *Lambs* poſſibly from the figure of a *Lamb* ſtamped upon it, as the *Athenian* Money was called an Ox for the like reaſon, and as we call a piece of Gold a *Jacobus*, becauſe the Picture of that King is upon it.

† That *God the God of I*rael.

20 *And* he erected there an altar, and called it † El-Elohe-Iſrael *r*.

r Or, *Called upon El-Elohe-Iſrael*, the particle *Lo*, being redundant, as ſuch Pronouns oft are, as *Gen.* 12: 1. and *Joſhua* 20: 2.

CHAP. XXXIV.

Dinah going forth to ſee the Daughters of the countrey, is abuſed and defiled by Sichem, ſon of Hamor, 2. *Who loves her,* 3. *Deſires to Marry her,* 4. *Jacob hears it,* 5. *Hamor treats with Jacob and his ſons,* 6---12. *They anſwered him deceitfully, making a condition that all the males of the Sichemites ſhould be circumciſed,* 13---17. *They and their citizens conſent to it,* 18---23. *Are circumciſed, and, when ſore, ſurprized and murthered by Simeon and Levi; the city is plundered by Jacob's ſons; the women and children are carried away captive,*24---29 *Jacob is exceedingly troubled and afraid.* 30. *They juſtifie themſelves.* 31.

*Chap. 30. 21.

AND * Dinah the daughter of Leah, which ſhe bare unto Jacob, went out *a* to ſee the daughters of the land.

a From her Father's Houſe into the city, out of curioſity, there being then, as *Joſephus* reports, a great concourſe of people to a Feaſt. Thus ſhe put her ſelf out of her Father's protection, and merely out of a vain humour, expoſed both her ſelf and others to temptation; which was the worſe, becauſe it was amongſt them that had no fear of God, to reſtrain them from the moſt enormous Crimes. She was now fourteen or fifteen year old.

2 And when Shechem the ſon of Hamor the Hivite, Prince of the countrey ſaw her, he took her, and lay with her, and † defiled her.

† Heb: *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel *b*.

† Heb: *to the heart of the Damſel.* See Iſa:40. 2. Hoſ:2:14.

b Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appeaſe and ſweeten her, and to get her conſent to marry him.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife *c*.

c He deſires both his Father's conſent and aſſiſtance herein.

5 And Jacob heard that he had defiled Dinah his daughter (now his ſons were with his cattel in the field) and Jacob held his peace until they were come *d*.

d Being unable to puniſh the Delinquent, and not knowing what to do, he waits for his Sons coming and advice.

6 And Hamor the father of Shechem, went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved: and they were very wroth, becauſe he had wrought folly *e* in Iſrael *f*, in lying with Jacobs daughter; which thing ought not to be done *g*.

e That is, wickedneſs; which howſoever vain men many times eſteem their wiſdom, by the Sentence of the All-wiſe God is accounted and commonly in Scripture called *folly*, as *Deut*: 22: 21. *Joſhua* 7: 15. *Judges* 19: 23: and 20: 6, *&c.* *f* Or, *againſt Iſrael.* either 1. againſt the perſon, and in or againſt the Family of *Iſrael*, a perſon near and dear to God, and highly honoured by him, and in Covenant with God; who therefore eſteems the injuries done to *Iſrael*, as if they were done to himſelf. See *Gen*: 12: 3. *Exod*: 23:22. *Zech*: 2: 8. Or 2. in or againſt the Church of God, which then was in a manner confined to that Family, and which is oft called by the name of *Iſrael*. See *Deut*: 22: 21. *Joſh*: 7: 15. And *Moſes* may here vary the phraſe from what was uſed in *Jacob*'s time, to what was uſual in his time, the ſenſe being in both the ſame, and therefore not altered by ſuch a change. *g* Heb: *ſhall not be done*, i. e. ſhould not, *&c.* But in the Hebrew Language words of the future time oft ſignify duty and decency, as *Mal*: 1: 6. and 2. 7.

8 And Hamor communed with them *h*, ſaying, The ſoul of my ſon Shechem longeth for your daughter *i*: I pray you give her him to wife.

h With *Jacob*'s ſons, to whom *Jacob* committed the buſineſs, being himſelf oppreſſed with ſhame and grief, and fear for his daughter. *i* The daughter of your Family; or he thus ſpeaketh to her brothers, becauſe they tranſacted all in their Father's name.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us, and the land ſhall be before you *k*: dwell and trade you therein, and get you poſſeſſions therein *l*.

k (*i. e.*) In your power, to dwell where you pleaſe, and to have the ſame Rights and Priviledges in it which we enjoy. See *Gen*: 20: 15. *l* Or *take Poſſeſſion in it*, i. e. in any vacant part of it, uſe it for Paſture or Tillage, as you think good, and take the benefit to your ſelves.

* Chap: 33. 15.

11 And Shechem ſaid unto her father, and unto her brethren, * Let me find grace in your eyes, and what ye ſhall ſay unto me, I will give.

12 Ask me never ſo much dowry and gift *m*, and I will give according as ye ſhall ſay unto me; but give me the damſel to wife.

m Dowry to her for her portion, according to the ancient cuſtom of Mens buying their wives; of which ſee *Exod*: 22: 17. and *Gift* to you either for reparation of the paſt injury, or in teſtimony of my reſpect to you, and deſire of her, as *Gen*: 24: 53.

13 And the ſons of Jacob anſwered Shechem, and Hamor his father deceitfully *n*, and ſaid, (becauſe he had defiled Dinah their ſiſter.)

n Pretending and promiſing Marriages with them upon that condition, which they never intended.

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed *o*: for * that were a reproach unto us,

* Joſ: 5: 9.

o There was no ſuch law yet in force, as the examples of *Iſaac* and *Jacob* ſhew, who married the daughters of uncircumciſed perſons, and therefore they do not here reject it as ſimply unlawful, but only as diſhonourable and reproachful.

15 But in this will we conſent unto you: if ye will be, as we *be*, that every male of you be circumciſed:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumciſed, then will we take our daugher, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he was more honourable than all the houſe of his father.

20 And Hamor and Shechem his ſon came unto the gate of their city *p*, and communed with the men of their city, ſaying,

p The place where all publick affairs were debated and concluded. See on *Gen.* 22: 17: and 23:10.

21 Theſe men are peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 Shall not their cattel, and their ſubſtance, and every beaſt of theirs be ours *q*? only let us conſent unto them, and they will dwell with us.

q Either for our uſe and benefit in the way of Commerce and Trade; or becauſe they will deſcend to the Iſſue of our Children as well as theirs; or becauſe we being more numerous and potent than they, can eaſily over-rule them, and when we think meet, diſpoſe all things to our own advantage. Thus they cover their private deſign with the ſpecious ſhew of publick good.

24 And unto Hamor, and unto Shechem his ſon, hearkened *r* all that went out of the gate of his city *s*; and every male was circumciſed, all that went out of the gate of his city.

r They yielded to Circumciſion, partly in compliance with their young prince, whom they either loved or feared; and partly for the proſpect of their own advantage; for which men are frequently willing to expoſe themſelves to great pains and hazards. *s* All the Citizens that *went out of the gate*, &c. or come in at the gate, as they are diſcribed *Gen*: 23: 10. *Jer*: 17: 20. For when the chief perſons had conſented, they could eaſily perſwade or over-rule others to comply with them.

25 And it came to paſs on the third day *t*, when they were ſore *u*, that two of the ſons of Jacob, Simeon and Levi *x*, Dinah's brethren *y*, took each man his ſword, and came upon the city boldly and * ſlew all the males *z*.

* Chap. 49: 6.

t When the pain and grief of Wounds is the greateſt, as Phyſicians note. *u* And therefore not well able to defend themſelves; for Circumciſion cauſed great pain in Children, which was the ground of that Exclamation, *Exod*: 4: 25. much more in grown men. See *Joſ*: 5: 8. *x* Theſe two only are mentioned, becauſe they were Authors of the Counſel, and Conductors of the reſt in the Execution; but it is probable from *ver*: 27. that moſt of their Brethren were confederate with them, and that they had a conſiderable number of their Servants with them, who would be ready enough to revenge their Maſter's quarrel, and to puniſh ſo great a Villany; but all that was done is juſtly aſcribed to them two, as it is common for all writers to ſay this or that was done by ſuch a Captain or General, when in truth it was done by his Souldiers. *y* So they were both by the Father and Mother; which made them more forward and zealous than the reſt. *z* Such of them as were grown up, by comparing *verſe* 29 for theſe, or ſome of them ſeem to have been the abettors of the injury againſt their Siſter and Family. Their Sin in this act was manifold; that they did it without ſufficient Authority, and againſt their Father's Mind, as appears from *verſe* 20. and *Gen*: 49. 6. which they well knew: and without all bonds, raſhly, unjuſtly, and cruelly puniſhed the Innocent and the Guilty together, and uſher'd in this fact with horrible deceit and lying, and that under pretence of Friendſhip, and ſhew of Religion.

26 And they ſlew Hamor and Shechem his ſon, with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.

† Heb: *mouth.*

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had *a* defiled their ſiſter.

a (*i. e.*) One of them, as oft-times that which is done by one man is imputed to the whole body. See *Joſ*: 7: 1, 11, 12. and 22.20. *Matth*: 2: 20. Or they impute *Shechem*'s fact to all, either invidiouſly and cunningly to take off from themſelves the reproach of this cruel action; or becauſe they made themſelves guilty of it, either by not diſcouraging and hindring that filthineſs, as far as they might; or by their being inſtrumental in it; or by their approbation of it, and complacency in it.

28 They took their ſheep and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field *b*,

b Thus they add to their cruelty, theft and robbery; which doubtleſs *Jacob* diſowned when they brought the ſpoil home, and returned back both the ſurviving People and their Goods, though it be paſſed over in ſilence, as many other things are. See on *Gen:* 33: 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe *c*.

c Either in the Prince's Houſe, or in their ſeveral Houſes; or *within doors*, as the word ſignifies.

* Chap: 49:6.
* Exod: 5, 21.

30 And Jacob ſaid to Simeon and Levi, * Ye have troubled me *d*, * to make me to ſtink *e* among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I being few in number *f*, they ſhall gather themſelves together againſt me, and ſlay me †, and I ſhall be deſtroyed, I, and my houſe.

d You have not only diſcompoſed my Mind, but perplexed my Affairs, and brought me into ſuch troubles and dangers, as I am never likely to eſcape. *e* You have made me odious to them, who will impute this perfidious and bloody fact to my contrivance. *f* Heb. *Men of Number*, i. e. few; for ſuch can eaſily be numbred. So this phraſe is uſed, *Deut*: 4: 27. and 33: 6: oppoſite to which are men *without number*, 2 *Chron*: 12: 3. † He could expect no other in humane reaſon, and they were hindred from ſo doing only by the hand of the great God ſmiting them with terrour *Gen*: 35. 5.

31 And they ſaid, Should he deal with our ſiſter as with an harlot *g*?

g Shal we expreſs no more reſentment of this abominable abuſe of our Siſter, than if ſhe had been ſome common Harlot, whoſe abuſe no Man either regardeth or revengeth? Thus they excuſe one fault by commiting another, and defend themſelves by accuſing their Father of ſtupidity, and inſenſibleneſs of ſo great an indignity and injury.

CHAP. XXXV.

God commands Jacob to dwell at Bethel, and build an altar there, 1. *He commands his family to purge themſelves from Idols, and go to Bethel,* 2. *they obey,* 3. *He and they go thither; none purſuing them; the reaſon thereof,* 5, 6. *There he builds an altar.* 7. *The death and burial of Rebekah's nurſe,* 8. *God appears to Jacob, confirms his name of Iſrael, renewes the promiſes,* 9—13. *For which he ſets up a pillar, pours oyl thereon, and calls the place Bethel,* 14, 15. *Going thence Rachel dies in labour of Benjamin, and is buried there,* 16—20. *Reuben commits inceſt in his father's houſe,* 22. *Jacob's ſons names,* 23—26. *Jacob viſits his father Iſaac,* 27. *His age, death, and burial.* 28, 29.

* Chap: 28:13.
* Chap: 27:43.

AND God ſaid unto Jacob *a*, Ariſe, go up to Beth-el, and dwell there, and make there an altar unto God * that appeared unto thee, * when thou fleddeſt from the face of Eſau thy brother *b*.

a This was a word in ſeaſon to comfort his diſquieted Mind, and convey him to a ſafer place. *b* Underſtand, and pay thy Vows there made in the time of thy diſtreſs, but not yet paid; whether it was *Jacob*'s errour to forget and neglect his former Vows and Promiſes; or whether he waited for a fit time, or an admonition from God concerning the ſeaſon of paying them.

* Chap. 31: 19, 34. Joſ. 24. 2.

2 Then Jacob ſaid unto his houſhold, and to all that were with him, Put away the * ſtrange gods *c* that are among you *d*, and be clean *e*, & change your garments *f*;

c The Idols, which are ſo called here, and *Deut*: 31: 16. and 32: 12. *Joſ*: 24: 20. becauſe they were the Gods of ſtrange and foreign Nations, ſuch as all were accounted who were not *Iſraelites*. *Queſt*: How came theſe to be, and to continue ſo long in *Jacob*'s Houſe? *Anſw*. Either 1. by *Rachel*'s means, who brought them from her Father's Houſe, which haply was not diſcovered till this time. Or 2. by *Leah*, and by *Jacob*'s two Concubines, who might poſſibly bring ſuch with them. Or 3. by the means of *Jacob*'s gentile Servants who might ſecretly worſhip ſuch gods; or having taken them from the *Sichemites*, they might keep them for their precious Matter, as Gold and Silver, though not for Religious uſe. *d* Like a good Man, and a good Maſter of a Family, he takes care not only for himſelf, but for all his Family to keep them from the exerciſe of a falſe Religion, and to engage them as far as he can in the profeſſion and practice of the true. Compare *Gen*: 18: 19. *Joſ*: 24: 18. *e* Cleanſe your ſelves by outward and ritual waſhing, as *Exod*: 19. 10, 14. which even then was in uſe; and eſpecially by purging your Hearts as well as Hands from theſe Idols, which, I perceive, to my ſorrow, ſome of you have ſtill retained; and from your late deteſtable cruelty; that you may be fit to approach to that God who hath now ſummoned me and you, to make a ſolemn appearance before him. *f* Either by putting on new Garments, as 2 *Samuel* 12. 20. or by waſhing the old ones, as *Exodus* 19: 10. *Leviticus* 15: 13. And theſe, as well as other ceremonical Inſtitutions and Practices, were profeſſions of their Repentance; which conſiſts in putting off the old man, and putting on the new, *Eph*: 4: 22.

3 And let us ariſe, and go up to Beth-el, and I will make there an altar unto God, who anſwered me in the day of my diſtreſs *g*, and was with me in the way which I went.

g He takes Gods gracious Promiſe, and the comfortable hope and aſſurance of God's Favour to him, and care of him, impreſſed by God upon his Mind and Heart, for an anſwer to his Prayers, though he had then ſeen no ſucceſs nor accompliſhment of God's word to him.

* Joſ: 24: 26: Judg. 9: 6.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and all their ear-rings which *were* in their ears *h*, and Jacob hid them *i* under the * oak *k* which was by Shechem.

h Either becauſe they had been abuſed to Idolatry and Superſtition at *Sichem*, or elſewhere, and therefore were to be deſtroyed according to God's command now ſignified to *Jacob*, and afterwards delivered to his Poſterity, *Deut*: 7: 5: and 12. 3. or for fear they ſhould be ſo abuſed. For the Scripture ſeems to inſinuat, and other Writers expreſly affirm, That divers Heathen People did wear ear-rings for the Honour of their Idols, and with the Repreſentations or Enſigns of their Idols engraven upon them. See *Judges* 8: 24. *i* After he had melted or broken them, which ſeems probable from parallel inſtances, as *Exod*: 32: 22. 2 *Kings* 18: 4. *k* Under a certain Oak, though not known to his Family which it was. He chuſe that place, either as moſt proper to put Monuments of Idolatry under thoſe Trees which were ſo much, and ſo generally abuſed to Idolatry, as Oaks eſpecially were, *Iſa*: 1: 29. or as the ſafeſt place, where they were likely to remain longeſt hid, becauſe the Heathen had a Veneration for Oaks, and therefore would not cut them down, nor dig them up, nor doe any thing which had a tendency that way.

* Exod: 15 16: and 34 24. Deut: 11. 25. Joſ: 5: 1.

5 And they journeyed: and * the terrour of God *l* was upon the cities that were round about them, and they did not purſue after the ſons of Jacob.

l (*i. e.*) A great terrour ſent from God, as *Exod*: 23: 27. *Joſ*: 2. 9, 11. 2 *Chron*: 14: 14: and 17: 10. So we read of *a ſleep of God*, 1 *Sam*: 26: 12. Nothing leſs could have ſecured *Jacob*, conſidering the great Number, Power, and Rage of his Enemies.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan *m*, (that *is* Beth-el) he and all the people that *were* with him.

m Properly ſo called, or where the Canaanites properly ſo called dwelt: Thus it is diſtinguiſhed from another *Luz*, *Judg*: 1. 26.

* Chap: 28:19.
† That is, *the God of Bethel.*

7 And he built there an altar, and * called the place † En-beth-el *n*, becauſe there God appeared unto him, when he fled from the face of his brother.

n (*i. e.*) He confirmed the name which he had formerly given to the place.

† That is, *the oak of weeping.*

8 But Deborah Rebekahs nurſe *o* died, and ſhe was buried beneath Beth-el under an oak: and the name of *it* was called † Allon-bachuth *p*.

o Who came with Rebekah into *Canaan*, *Gen*: 24: 59. and probably tarried with her whileſt ſhe lived, and after her death, as it ſeems, and upon *Jacob*'s deſire, after his return from *Haran*, came into his Family; where, being a perſon of great prudence and piety, her preſence and advice was very uſeful in his numerous and divided Family. *p* From the great lamentation which they made there for the loſs of a perſon of ſuch ſingular worth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-Aram, and bleſſed him.

* Chap: 32:28:

10 And God ſaid unto him, Thy name is Jacob: thy name ſhall not be called any more Jacob, * but Iſrael ſhall be thy name *q*; and he called his name Iſrael.

q I do not repent of the change which I made of thy name, but I do again confirm it; and as then thou didſt prevail over thy brother *Eſau*, ſo now thou ſhalt prevail over thoſe of whom thou art afraid.

* Chap: 17: 1
* Chap: 17. 6, 16.

11 And God ſaid unto him, * I am God Almighty: be fruitful and multiply: * a nation, and a company of nations *r* ſhall be of thee, and kings ſhall come out of thy loins *s*.

r Tribes, for number and power, equal to ſo many Nations. *s* (*i. e.*) Shall be begotten by thee; as this phraſe is taken alſo in *Gen*. 46: 26. 1 *Kings* 8: 19: *Acts* 2: 30.

* Chap. 12: 7. and 26: 3.

12 And the land * which I gave Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give this land.

13 And God went up from him *t* in the place where he talked with him.

t Either locally and viſibly; to wit, in that humane ſhape in which he appeared to him; or by withdrawing the ſigns of his ſpecial preſence, as *Gen*: 17: 22. *Judg*. 13: 20. as on the contrary God is ſaid to *come down*, not by change of place, but by ſome ſignal manifeſtation of his Preſence and Favour, as *Exod*: 3: 8. *Numb*. 11: 7.

14 And Jacob ſet up a pillar *u* in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering *x* thereon, and he poured oyl thereon.

u Either he repaired the old pillar, ſet up by him, *Gen*: 28: 18: which was ruined by the injury of time, or by the neighbouring Idolaters; or rather erected a new one, more ſtable and durable than he could do in that time, as a monument or Witneſs of God's manifold Favours, and of his own Gratitude. *x* Of Wine, as may be gathered by comparing *Exod*: 29: 40. *Numb*: 28: 14.

* Chap: 28. 19.
† Heb. *a little piece of ground.*

15 And Jacob called the name of the place, where God ſpake with him, * Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but † a little way to come to Ephrath; and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs, when ſhe was in hard labour, that the midwife ſaid unto her, Fear not: thou ſhalt have this ſon alſo.

† That is, *the ſon of my ſorrow.*
† That is, *the ſon of my right hand.*

18 And it came to paſs, as her ſoul was in departing *y*, (for ſhe died) that ſhe called his name † Ben-oni: but his father called him † Benjamin *z*.

y Or, *In going out*, namely out of the body, as *Pſal*: 146: 4. which is an argument of the Souls immortality, eſpecially if compared with *Eccl*: 12: 7. From which places, laid together, we learn the two terms of the journey, whence it goes, and whither it goes. *z* Either as near, and dear, and precious to him as his right hand, which is both more uſeful and more honourable than the left See *Pſal*: 80: 17. or inſtead of his right hand, the ſtaff, ſtay, and comfort of his old Age.

* Chap. 48. 7.

19 And * Rachel died, and was buried in the way to Ephrath *a*, which *is* Bethlehem.

a Not in the City, though that was near; for in ancient times their Sepulchres were not in the places of reſort, but in ſeperated places, and out of Cities. See *Matth*: 27: 60; *Luke* 7: 12.

20 And Jacob ſet a pillar [b] upon her grave: that is the pillar of Rachels grave unto this day [c].

[b] As a monument or memorial of her life and death, and as a teſtimony of her future reſurrection. [c] (*i. e.*) Unto the time wherein *Moſes* writ this Book, and long after. See 1 *Sam.* 10: 2: *Jer*: 31: 15.

21 ¶ And Iſrael journeyed, and ſpread his tent beyond the tower of Edar [d].

[d] Or, *The tower of the flock*, a place where were excellent Paſtures. See *Mic* 4. 8.

22 And it came to paſs, when Iſrael dwelt in that land, that Reuben went, and * lay with Bilhah his fathers concubine [e]: and Iſrael heard *it* [f]. Now the ſons of Jacob were twelve [g].

*Chap: 49: 4: 1 Cor: 5: 1:

[e] An horrid Inceſt; for Concubines were a ſort of Wives. See *Gen*: 22: 24: and 25: 1. [f] And doubtleſs ſadly reſented it, both in *Reuben*, as appears from *Gen*: 49: 4: 1 *Chron*: 5: 1, 2: and in *Bilhah* whoſe Bed without queſtion he forſook upon it, as afterwards *David* did in the like caſe. See 2 *Sam*: 16: 22: and 20: 3. Yet here is no mention of *Jacob*'s reproof of it, nor any cenſure of *Moſes* added to it; poſſibly to teach us, that we are not to approve of every fact which is mentioned in Scripture without cenſure, and that the miſcarriages of Profeſſours of Religion are rather to be ſilently bewailed, than publickly reproached, leſt Religion ſhould ſuffer by it. [g] Which were heads of the twelve Tribes; therefore his daughter *Dinah* is not here mentioned, becauſe ſhe was not the head of a Tribe.

23 The ſons of Leah: * Reuben Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

*Chap: 46: 8: Exod: 1. 2.

24 The ſons of Rachel: Joſeph and Benjamin.

25 And the ſons of Bilhah, Rachels handmaid: Dan and Naphtali.

26 And the ſons of Zilpah, Leahs handmaid, Gad and Aſher. Theſe *are* the ſons of Jacob which were born to him in Padan Aram [h].

[h] All but *Benjamin*, who muſt in all reaſon be ſuppoſed to be excepted here, becauſe he is ſaid to be born elſewhere, above, *verſe* 16. But is an uſual Synecdoche, whereby that is aſcribed to all in groſs, which belongs to the greateſt part. See *Gen*: 15: 13: and 46: 15: *Exod*: 12: 40: *Judges* 20: 46: *John* 20: 24: 1 *Cor*: 15: 5.

27 ¶ And Jacob came unto Iſaac [i] his father unto * Mamre, unto the city of Arbah (which is Hebron) where Abraham and Iſaac ſojourned.

*Chap: 13: 18: and 23: 2:

[i] Either with his Wives, and Children, and Eſtate, to dwell with him; or rather in perſon to viſit his ſick and dying Father; for otherwiſe *Jacob* having been ten years near his Father, no doubt he had oft viſited him, and carried his Wives, and Children thither, though Scripture be ſilent in this particular: But they could not live together becauſe of the greatneſs of their Eſtates, as it happened with others. See *Gen*: 13: 6: and 36: 7.

28 And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt, and died, and was * gathered unto his people [k], being old and full of days: and his ſons Eſau and Jacob buried him.

*Chap: 15: 15: and 25: 8:

[k] Either to the ſociety of the dead, or to the Congregation of the juſt. See *Gen*: 15: 15: and 25: 8.

CHAP. XXXVI.

Eſau's wives and children born in Canaan, 1—5. *They remove from Jacob to Seir; the reaſon,* 6—8. *His poſterity,* 9—19. *As alſo that of Seir the Horite,* 20. *Among whom is Ana, who firſt found out mules in the wilderneſs* 24. *His children,* 25—30. *A catalogue of kings and princes in Edom,* 31—43.

NOW theſe are the generations of Eſau [a], who is Edom.

[a] They are here mentioned partly to ſhew the effect of his Father's Bleſſing, *Chap*: 27: 39: partly that the *Iſraelites* might be admoniſhed to treat the *Edomites* like Brethren, and not to invade their Land. See *Deut*. 23. 7.

2 Eſau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and * Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite [b].

*Verſ: 25:

[b] If this account be compared with that *Gen*: 26: 34: we ſhall find ſome difficulties, which yet admit of an eaſy reconciliation, if theſe things be conſidered. 1. That it is very uſual and confeſſed by all, that the ſame perſons are oft called by ſeveral names. 2. That the names of ſome perſons are in Scripture given to others, becauſe of a great reſemblance between them. Upon which account the Parents of the *Iſraelites* are called *Amorites* and *Hittites*, *Ezek*: 16: 3: and the Governours of *Jeruſalem* are called *the Rulers of Sodom* and *Gomorrah*, *Iſa*: 1: 10: and *John* the *Baptiſt* is called *Eliac*, *Matth*. 17: 12. 3 That the ſame men are oft-times denominated from ſeveral Countries, as Chriſt is noted to have a threefold Countrey in Scripture; *Bethlehem* by his Birth; *Nazareth* by his Education; and *Capernaum* by his much Reſidence and Preaching there. 4. That the ſame names are ſometimes common to Men and Women. 5. That perſons are called the Children, not only of their immediate Parents, but of their Grandparents, and of thoſe who adopted them. Theſe things premiſed, the ſeeming contradictions objected by Infidels, do vaniſh. She who was properly called *Judith*, *Chap*. 26. is here called *Aholibamah*, a name which ſeems to be given her either by *Iſaac*, or by *Moſes*, from her ſettledneſs in her Idolatrous courſes. And *Adah* was alſo called *Baſhemath*; and *Mahalath*, *Iſhmaels* daughter, was called *Baſhemath*, *Chap*. 26. either becauſe in her Principles and Manners ſhe reſembled *Eſau*'s other Wife ſo called, or to ſhew that *Iſhmael*'s Marriage to a third Wife was no leſs opprobrious to him, and diſpleaſing to his Parents than the former; *Anah* a Man, and the Son of *Zibeon*, as appears from *Verſe* 24. called here an *Hivite*, is called *Beeri the Hittite*, *Chap*. 26. either becauſe thoſe two People were mixed together in Habitation and by Marriage, or becauſe the one People were larger than the other, and comprehended under their name, or becauſe he was an *Hivite* by birth, an *Hittite* by habitation or incorporation with them. Hence alſo we may learn how *Aholibamah* here comes to be the Daughter both of *Anah*, and of *Zibeon*; the one being either the Natural or Proper Father, and the other either the Grandfather, or Father by Adoption.

3 And * Baſhemath, Iſhmael's daughter, ſiſter of Nebajoth.

* Chap. 26: 24:

4 And * Adah bare to Eſau, Eliphaz [c]: and Baſhemath bare Reuel [d].

*1 Chron. 1: 35:

[c] The progenitor of that *Eliphaz*, Job 2. 11. [d] The father of *Jethro*. See *Exod*. 2. 18: *Numb*. 10. 29.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe are the ſons of Eſau [e], which were born unto him in the land of Canaan.

[e] He had alſo Daughters, *Verſe* 6. though their names be not here mentioned.

6 And Eſau took his wives, and his ſons, and his daughters, and all the † perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan: and went [f] into the countrey [g] from the face of his brother Jacob.

† Heb. *ſouls*.

[f] *Queſt*. 1. Why went he thither? *Anſw*. Partly by his own choice; that Wild and Mountainous Countrey being very commodious for hunting, to which he wholly addicted himſelf; partly by his Wives perſwaſions, who were both utterly averſe from Cohabitation with *Iſaac* or *Jacob*, and ſtrongly inclined to their own Countrey; but principally from the ſecret conduct of Divine Providence, thus accompliſhing his promiſes. See *Joſh*. 24. 4. *Mal*. 1. 3. *Queſt*. 2. When went he thither? *Anſw*. He went thither before this time in diſcontent at his Parents, and dwelt in *Seir* before *Jacob*'s return to *Canaan*, as appears from *Gen*. 32. 3. and 33. 14, 16. Yet ſo as he came ſometimes to *Canaan*, and to his Father's houſe, and did not quit his intereſt in his Father's eſtate. But when his Father was dead, and *Jacob* and he agreed about the partition of the Eſtate, he did totally and finally forſake *Canaan*, partly for the reaſon here following; partly for the other reaſons now alledged; and partly to avoid all occaſion both of Communication and Contention with his Brother. [g] (*i.e.*) Further up into the Countrey: Or, *into* another *Countrey*, as the *Chaldee* renders it, namely, into *Seir*; the word *another* being ſupplied. If that ſeem too bold a ſupplement, the place may be rendred thus, *he went into a land* diſtant or remote *from the face of his brother*, which ſupplement lies hid, and is implied in the word *Mipne*, *from the face*: Or thus, *he went out of the Land*: For ſo the Hebrew Prepoſition *El* is ſometimes uſed for *Min*, which ſignifies *off*, or *out of*, as appears by comparing 1 *Kings*: 8: 30: with 2 *Chron*: 6: 21: and *Iſa*. 59: 20: *Rom*: 11: 26: and *Judges* 17: 2: 2 *Chron*: 1: 13: and many other places.

7 * For their riches were more than that they might dwell together: and † the land wherein they were ſtrangers [h], could not bear them, becauſe of their cattel.

* Chap. 13: 6, 11. † Chap. 17: 8: and 28: 4:

[h] Which words contain the reaſon why that Land which was large and fruitful could not bear them, becauſe they were not entire poſſeſſors of it, but only ſojourners in it, and therefore muſt take the owner's leavings, which were not ſufficient for both of them and their numerous Families.

8 Thus dwelt Eſau in * mount Seir: Eſau is Edom [i].

* Joſh. 24: 4:

[i] This ſeems to be mentioned by the Holy Ghoſt by way of contempt or reproach; this is he who ſold his Birth-right for a meſs of Red Pottage, and therefore was called *Edom* or *Red*.

9 And theſe *are* the generations of Eſau, the father of † the Edomites in mount Seir.

† Heb. *Edom*.

10 Theſe *are* the names of Eſau's ſons: * Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

* 1 Chron. 1: 35, &c.

11 And the ſons of Eliphaz were Teman, Omar, † Zepho, and Gatam, and Kenaz.

† Or, *Zephi*.

12 And Timna was concubine to Eliphaz Eſau's ſon, and ſhe bare to Eliphaz, Amalek: theſe were the ſons of Adah, Eſau's wife.

13 And theſe *are* the ſons of Reuel: Nahath, and Zerah, Shammah and Mizzah: theſe were the ſons of Baſhemath, Eſau's wife.

14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Eſau's wife, and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 Theſe *were* Dukes [k] of the ſons of Eſau; the ſons of Eliphaz the firſt-born ſon of Eſau, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

[k] Princes or Heads of their ſeveral Families and little Principalities, according to the manner of thoſe times, who ruled their Dominions, either ſeverally, each his own, or jointly by common advice, or it may be under one chief Prince, their ſuperior either in Title or in Power. And in this diviſion *Eliphaz*, as he was *Eſau*'s firſt-born, ſo he had more than a double portion, his ſix ſons being made Dukes, as *Eſau*'s immediate Sons were. Compare 1 *Chron*. 5. 1.

16 Duke Korah [l], Duke Gatam, *and* Duke Amalek. Theſe *are* the Dukes *that came* of Eliphaz, in the land of Edom: Theſe *were* the ſons of Adah.

[l] He is not mentioned among *Eliphaz* his ſons, and therefore is thought to be his Grandſon. There is another *Korah*, ver. 14. and 18:

17 And theſe *are* the ſons of Reuel, Eſau's ſon: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah. Theſe *are* the Dukes *that came* of Reuel, in the land of Edom. Theſe *are* the ſons of Baſhemath, Eſau's wife.

18 And theſe *are* the ſons of Aholibamah, Eſau's wife: Duke Jeuſh, Duke Jaalam, Duke Korah: Theſe *were* the Dukes *that came* of Aholibamah the daughter of Anah, Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their Dukes.

*1 Chron: 1: 38:

20 * Theſe *are* the ſons of Seir *m* the Horite, who inhabited the land *o*, Lotan, and Shobal, and Zibeon, and Anah,

m Who are here mentioned, partly becauſe of their alliance with *Eſau's* Family, *Verſe* 2. 20, 22, 24, 25. and partly becauſe the Government was tranſlated from his to *Eſau*'s Family. *o* And ruled there, till *Eſau* and his Poſterity drove them out, *Deut*. 2. 12, 22.

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the Dukes of the Horites the children of Seir, in the land of Edom.

† Or, *Homan*, 1 Chron: 1: 39:

22 And the children of Lotan, were Hori, and † Heman: and Lotan's ſiſter *was* Timna.

* Or, *Alian*, 1 Chron: 1: 40: † Or, *Shephi*, 1 Chron: 1: 40:

23 And the children of Shobal *were* theſe: * Alvan, and Manahath, and Ebal, † Shepho, and Onam.

* Levit: 19: 19:

24 And theſe *are* the children of Zibeon, both Ajah, and Anah: this *was* that Anah that found * the mules *p* in the wilderneſs, as he fed the aſſes of Zibeon his father.

p So moſt underſtand the word *Jemim*, which is no where elſe uſed, and give this ſenſe of it. That he found out the way of the Generation of Mules by the Copulation of an Horſe and a Mare, Others render it *waters*, that he found out ſome ſprings of water, which in thoſe hot Countries were rare and precious; or *hot waters*, ſome hot and medicinal ſprings. But the *Chaldee* renders it *Giants*, and the *Samaritan* Verſion *Emims*, a ſort of Giants mentioned *Deut*. 2: 10, 11: who alſo were Neighbours to the *Horites* here ſpoken of, as appears from *Gen*: 14: 5, 6: and therefore might, according to the manner of thoſe times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an Apocope of the firſt letter, or by the change of the Hebrew Letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the ſenſe is, that *Anah* the *Horite found out the Emims*, that is, he met with them, or came upon them ſuddenly, and ſmote them. In this ſenſe the word *finding* is oft uſed, as *Judg*: 1: 5: 1 *Sam*: 31: 3: *Pſal*. 21: 8: *Iſa*: 10: 10.

25 And the children *q* of Anah *were* theſe: Dinoſh, and Aholibamah the daughter of Anah.

q Heb. *Sons*, though but one Son be mentioned. Either then he had other Sons not here expreſſed: Or the plural number is put for the ſingular, as *Gen*. 21. 7.

† Or, *Amram*, 1 Chron: 1: 41:

26 And theſe *are* the children of Diſhon: † Hemdan, and Eſhban, and Ithran, and Cheran.

* Or, *Jakan*, 1 Chron: 1: 42:

27 The children of Ezer *are* theſe: Bilhan, and Zaavan, and * Akan.

28 The children of Diſhan *are* theſe: Uz, and Aran.

29 Theſe *are* the Dukes *that came* of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Diſhon, Duke Ezer, Duke Diſhan: theſe *are* the Dukes *that came* of Hori, among their Dukes *r* in the land of Seir.

r Among other Dukes which were in that Countrey. Or, *according to their Dukedoms* or *Principalities*: The word *Duke* being here put for *Dukedom*, as the word *King* is put for *Kingdom*, *Iſaiah* 23: 15: *Daniel* 7: 17.

*1 Chron: 1: 43:

31 And * theſe *are* the kings that reigned in the land of Edom *s*, before there reigned any king over the children of Iſrael *t*.

s He ſpeaks of the poſterity of *Eſau*, who after they had ſubdued the *Horites*, erected a Kingdom there. *t* Here Prophane Wits triumph. How ſay they, could *Moſes* write this, when as yet there was no King in *Iſrael*? *Anſw*. 1. The word may be taken for any chief Governor, in which ſenſe the Title of *King* is given to *Moſes*, *Deut*: 33: 5: and to the Judges, *Judg*: 17: 6: and to others who were not Kings, properly ſo called, *Pſal*: 119: 46: *Luke* 22: 25: *Acts* 9: 15, &c. *Anſw*. 2. *Moſes* might well ſay thus, becauſe he did by the Spirit of Prophecy foreſee, and therefore could foretell that the *Iſraelites* would have a King, as appears from *Deut*: 17: 14, 15. *Anſw*. 3. This, with other Clauſes of the ſame nature, might be inſerted afterwards by ſome Holy and Inſpired Man of God, as it is confeſſed that part of the laſt Chapter of *Deuteronomy* was.

32 And Bela the ſon of Beor reigned in Edom, and the name of his city *u* was Dinhabah.

u Where he was born or dwelt, and ſo in the reſt. The diverſity of their Cities makes it probable, that theſe Kings had not their power by ſucceſſion, but either by election, or by uſurpation, according to *Iſaac*'s Prophecy of them, *Gen*: 27: 40. *By thy ſword thou ſhalt live.*

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani *x* reigned in his ſtead.

x Of which Land ſee *Jer*: 49: 7, 20: ſo called either from the City *Teman*, or from *Teman* the ſon of *Eliphaz*, *Verſe* 11. Or, *of the ſouth Countrey*, as the ancient Tranſlations render it.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth, *by* the river *y* reigned in his ſtead.

y Either *Euphrates*, or a Branch of it, called *Chabras*, by which there is even at this day a City called *Rahabath-Melic*, i. e. Kings, *Rahabath*, as the Learned obſerve: Or ſome other River of Note in thoſe Times and Parts.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

† Or, *Hadad*. * Or, *Pai*. 1 Chron: 1: 50:

39 And Baal-hanan the ſon of Achbor died, and † Hadar reigned in his ſtead: and the name of his city *was* * Pau, and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab *z*.

z Either *Matred* was the Father and *Mezahab* the Mother; or *Matred* was the Mother, and *Mezahab* the Grandmother.

*1 Chron. 1: 51: * Or, *Aliah*.

40 And theſe *are* the names of * the Dukes † that came of Eſau, according to their families, after their places, by their names: Duke Timnah, Duke * Alvah, Duke Jetheth.

† Of their Perſons, and Generations, and Families. The ſtate of *Edom* between the times of *Eſau* and *Moſes* ſeems to have been this; There were firſt Dukes, then Kings, and after them Dukes again. But if it be objected, that the time was too ſhort for a ſucceſſion of ſo many perſons, it may be replied, that what is confeſſed concerning the Dukes preceding the Kings, might be true alſo of theſe ſucceeding Dukes, and that the *Edomites* either having taken ſome diſtaſte at Kingly Government, or differing about the choice of a new King, divided themſelves again into ſeveral petty Principalities or Dukedoms; and ſo ſeveral of thoſe were Dukes at the ſame time in divers parts.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

† Heb. *Edom*.

43 Duke Magdiel, Duke Iram. Theſe *be* the Dukes of Edom, according to their habitations, in the land of their poſſeſſion: he is Eſau the father of † the Edomites.

CHAP. XXXVII.

Jacob dwells in Canaan: Joſeph brings to his father an ill report of his brethren, 2. He loves, they hate him, 3, 4. The more becauſe of his dreams which he told them, 5. His firſt dream 7. His brethren interpret it, and their hatred increaſes, 8. His ſecond dream, 9. Tells it his father, who rebukes him, but obſerves his ſaying, 10, 11. He is ſent by his father to ſeek after his brethren, 13----17. They ſeeing him, conſpire his death, 18----20. But upon the interceſſion of Reuben, they ſtrip and throw him into a pit, 21----24. Some Iſhmaelites paſſing by, by Judah's advice they ſell him to them, who carry him into Egypt, 25----28. Reuben is concerned for him, 29, 30. Their contrivance to deceive Jacob, 31, 32. His grief for the loſs of Joſeph, 33------35. Joſeph ſold to Potiphar an officer in Egypt, 36.

† Heb. *of his fathers ſojournings*.

AND Jacob dwelt in the land † wherein his father was a ſtranger, in the land of Canaan.

2 Theſe *are* the generations *a* of Jacob: Joſeph being ſeventeen years old, was feeding the flock with his brethren, and the lad was with the ſons of Bilhah, and with the ſons of Zilpah *b*, his fathers wives: and Joſeph brought unto his father their evil report *c*.

a (*i. e.*) The events or occurrences which happened to *Jacob* in his Family and Iſſue. So that word is uſed, *Gen*: 6: 9: and *Num*: 3. 1. Or the word *Theſe*, may relate to what is ſaid, *Gen*: 35: 22, &c. The Genealogy of *Eſau* being brought in by way of Parentheſis, and that being finiſhed, *Moſes* returns to the *Generations of Jacob*, as his principal buſineſs, and proceeds in the Hiſtory of their concerns. *b Jacob* places *Joſeph* with them rather than with the ſons of *Leah*, either to keep *Joſeph* humble; Or for *Joſeph*'s ſecurity, becauſe the other ſons retained the old grudge of their Mother, and were more like to envy, contemn, hate and abuſe him; Or as an obſerver of their actions, whom he moſt ſuſpected, as the following words may ſeem to imply. *c* Acquainted him with their lewd and wicked courſes, to the diſhonour of God and of their Family, that ſo his Father might apply, ſuch remedies as he thought meet.

† Or, *pieces*. Judges 5: 20: 2 Sam: 13: 18.

3 Now Iſrael loved Joſeph more than all his children, becauſe he was the ſon of his old age *d*: and he made him a coat of many † colours *e*.

d Being born when *Jacob* was Ninety one years old. Such Children are commonly beſt beloved by their Parents, either becauſe ſuch are a ſingular bleſſing of God, and a more than common teſtimony of his favour, and a mercy leaſt expected by them, and therefore moſt prized; or becauſe they have more pleaſing converſation with them, and leſs experience of their misbehaviour, of which the elder ofttimes are guilty, whereby they alienate their Parents affections from them. The ancient Tranſlations, *Chaldee*, *Perſian*, *Arabick*, and *Samaritan*, render the words thus, *a wiſe* or *prudent ſon*; *old age* being oft mentioned as a token of prudence; one born old, one wiſe above his years, one that had a grey head, as we ſay, upon green ſhoulders. This may ſeem the more probable, both becauſe *Joſeph* was indeed ſuch a Child, and gave good evidence of it in a prudent obſervation of his brethrens treſpaſſes, and a diſcreet choice of the fitteſt remedy for them; and becauſe the reaſon here alledged ſeems proper and peculiar to *Joſeph*; whereas in the other ſenſe it belongs more to *Benjamin*, who was younger than *Joſeph*, and coſt his Mother dearer, and therefore might upon that account claim a greater intereſt in his Father's affections. *e* Probably made of threads of divers Colours interwoven together. Compare 2 *Sam*. 13. 18. This he gave him as a token of his ſpecial love, and of the rights of the firſt-born, which being juſtly taken from *Reuben*, he conferred upon *Joſeph*, 1 *Chron*. 5. 1.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him *f*.

f Their hatred was ſo deep and keen, that they could not ſmother it, as for their own intereſt they ſhould have done, but diſcovered it by their churliſh words and carriages to him.

5 And Joſeph dreamed a dream *g*, and he told it his brethren, and they hated him yet the more.

g Which it is probable he did not underſtand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil conſtruction and uſe of it.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For * behold, we were binding ſheaves in the field *h*, and lo, my ſheave aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about *i*, and made obeiſance to my ſheaf.

* Chap: 42 6, 9. and 43: 26. and 44. 14.

h A ſecret Inſinuation of the occaſion of *Joſeph*'s advancement, which was from his Counſel and Care about the Corn of *Egypt*. This was a poſture of Miniſtry and Service, as is manifeſt both from Scripture and from common uſage.

8 And his brethren ſaid to him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more, for his dreams, and for his words †.

† For his relation of his Dreams, which they imputed to his Arrogancy.

9 ¶ And he dreamed yet another dream *k*, and told it his brethren, and ſaid, Behold, I have dreamed a dream more; and behold *, the Son and the Moon *l*, and the eleven ſtars made obeiſance to me.

* Chap: 46: 29.

k That the Repetition of the ſame thing in another ſhape, might teach them, that the thing was both certain and very obſervable. *l* Theſe were not mentioned in the firſt Dream, becauſe in the event, his Brethren only went at firſt to *Egypt* and there worſhipped him, as afterwards his Father went with them. *Obj* His Father did not worſhip him in *Egypt*. *Anſw.* 1 He did worſhip him mediatly by his Sons, who in their Father's name and ſtead bowed before him, and by the Preſents which he ſent as Teſtimonies of that reſpect which he owed to him. 2. It is probable, that *Jacob* did, before the *Egyptians*, pay that Reverence to his Son, which all the reſt did, & which was due to the Dignity of his Place As the *Roman* Conſul was commended by his Father for requiring him to alight from his Horſe, as the reſt did, when he met him upon the way.

10 And he told *it* to his Father, and to his brethren; and his father rebuked him *m*, and ſaid unto him, What *is* this dream that thou haſt dreamed? ſhall I, and thy mother †, and thy brethren indeed come to bow down our ſelves to thee, to the earth?

m Not through anger at *Joſeph*, or contempt of his Dream, for it follows, he *obſerved it*; but partly leſt *Joſeph* ſhould be puffed up upon the account of his Dreams; and principally, to alley the envy and hatred of his Brethren. † Either 1. *Rachel*, who was now dead, and therefore muſt riſe again and worſhip thee; whence he may ſeem to infer the idleneſs of the Dream, becauſe the fulfilling it was impoſſible. Or rather, 2. *Leah*, his Step-mother, one that filled his Mother's place, being now *Jacob*'s only Wife, & the Mother of the Family.

11 And his brethren envied him: but his father * obſerved the ſaying *n*,

* Dan: 7. 28 Luk: 2. 19, 51.

n The words of *Joſeph*; or the thing, the Dream which he told, well knowing that God did frequently at that time ſignify his mind by Dreams, and perceiving ſomething ſingular and extarordinary in this Dream, and eſpecially in the doubling of it.

12 ¶ And his brethren went to feed their fathers flock in Shechem *o*.

o In the Parts adjoyning to *Shechem*, in the Lands which he had purchaſſed there, *Gen*: 33: 19. Let none think ſtrange that he ſhould ſend his Sheep ſo far from him, both becauſe that Land was his own, and becauſe his Sheep being exceeding numerous, and he but a Stranger in the Land, was likely to be expoſed to many ſuch Inconveniences. Compare *Gen*: 30: 36. One may rather wonder that he durſt venture his Sons and his Cattel there, where that barbarous Maſſacre had been committed, *Chap*: 34 25. But thoſe Paſtures being his own, and convenient for his uſe, he did commit himſelf and them to that ſame good Providence which watched over him then and ever ſince, and ſtill kept up that terror which then he ſent upon them. Beſides *Jacob*'s Sons and Servants made a conſiderable Company, and the Men of *Shechem* being univerſally ſlain, others were not very forward to revenge their Quarrel, where there was any hazard to themſelves in ſuch an enterprize.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed the flock in Shechem? Come, and I will ſend thee unto them *p*: and he ſaid, Here am I.

p Having kept him for ſome time at home, and ſuppoſing that length of time had cooled their heats, and worn out their hatred, he now ſends him to them.

14 And he ſaid to him, Go, I pray thee, † ſee whether it be well with thy brethren, and well with the flocks, and bring me word again: ſo he ſent him out of the vale of Hebron, and he came to Shechem.

† Heb: *ſee the peace of thy brethren*, &c.

15 ¶ And a certain man found him, and behold he was wandring in the field, and the man asked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren? tell me, I pray thee, where they feed their *flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan *q*. And Joſeph went after his brethren, and found them in Dothan.

q A place not very far from *Shechem*, where afterwards a City was built. See 2 *Kings* 6: 13.

18 And when they ſay him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him.

19 And they ſaid one to another, Behold, this † dreamer *r* cometh.

† Heb: *Maſter of dreams*.

* Heb. *This Maſter of Dreams*, this crafty Dreamer, that covers his own ambitious Deſigns and Deſires with pretences or fictions of Dreams.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit *s*, and we will ſay, Some evil beaſt hath devoured him *t*: and we ſhall ſee what will become of his dreams.

s Partly as unworthy of Burial; partly to cover their villanous Action, and partly that they might quickly put him out of their ſight and minds. *t* There being great ſtore of ſuch Creatures in thoſe Parts. See 1 *Kings* 13: 24. 2 *Kings* 2: 24.

21 And * Reuben heard *it*, and he delivered him *u* out of their hands, and ſaid, Let us not kill him.

* Chap: 42: 22.

u He did ſo, as to the violent and certain diſpatch of his Life which was intended: Or the Act is here put for the purpoſe and endeavour of doing it, in which ſenſe *Balak* is ſaid to *fight againſt Iſrael*, Joſ: 24: 9. and *Abraham* to *offer up* Iſaac, *Heb*: 11:17. So here, he *delivered him*, i. e. uſed his outmoſt power to deliver him, that ſo he might recover his Father's favour loſt by his inceſtuous Action.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that is in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs, when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of many † colours that *was* on him.

† Or, *Pieces*.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread *x*: and they lift up their eyes, and looked, and behold, a company of * Iſhmaelites *y* came from Gilead *z*, with their camels, bearing ſpicery, and balm *a*, and myrrh, going to carry it down to Egypt

* *See* verſe 28: 36.

x To refreſh themſelves, their Conſciences being ſtupified; and their hearts hardned againſt their Brother, notwithſtanding all his moſt paſſionate Intreaties to them, *Gen*: 42: 21. *y* The Poſterity of *Iſhmael* See *Gen*: 25. 18. *z* A famous place for Balm, and other excellent Commodities, and for the Confluence of Merchants. See *Jer*: 8: 22: and 22: 6. *a* Or *Roſin*, as the Ancient, and divers other Tranſlators render it.

26 And Judah ſaid unto his brethren, What profit *is* it, if we ſlay our brother *b*, and conceal his blood *c*?

b If we ſuffer him to periſh in the pit, when we may ſell him with advantage. *c* (*i. e.*) His Death, as the word *Blood* is often uſed. See *Deut*: 17: 8. 2 *Sam*: 1: 16 and 3: 28.

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him: for he is our brother, and *our* fleſh: and his brethren † were content.

† Heb. *hearkened*.

28 Then they paſſed by Midianites *d*, merchant-men, and they drew and lift up Joſeph out of the pit, and * ſold Joſeph to the Iſhmaelites for * twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

* Pſalm 105: 17. Wiſd: 10. 13. Acts 7: 9.

* See Mat: 27: 9.

d This Story ſeems a little involved, and the Perſons to whom he was ſold, doubtful. Here ſeem to be two, if not three ſorts of Merchants mentioned, *Iſhmaelites*, and *Midianites* here, and *Medanites*, as it is in the Hebrew, *verſe* 36. which were a diſtinct People from the *Midianites*, as deſcended from *Medan*, when the *Midianites*, deſcending from *Midian*, both *Abraham*'s Sons, *Gen*: 25: 2. The buſineſs may be accomodated divers ways, either 1. the ſame Perſons or People are promiſcuouſly called both *Iſhmaelites* and *Midianites*, as they alſo are, *Judges* 8: 1, 24, 28 either becauſe they were mixed together in their Dwellings, and by Marriages; or becauſe they were here joyned together, and made one Caravan or Company of Merchants. And the next may be read thus, *And the Midianite Merchant-men* (either the ſame who were called *Iſhmaelites*, *verſe* 27. or others being in the ſame Company with them) *paſſed by, and they*, *i. e.* not the Merchant-men, but *Joſeph*'s Brethren ſpoken of, *verſe* 27. the Relative being referred to the remoter Antecedent, as it is frequently in the Scripture) *lift up Joſeph and ſold* him *to the Iſhmaelites* or *Midianites*, &c. Or 2. The Perſons may be diſtinguiſhed, and the Story may very well be conceived thus, The *Iſhmaelites* are going to *Egypt*, and are diſcerned at ſome diſtance by *Joſeph*'s Brethren, while they were diſcourſing about their Brother. In the time of their diſcourſe, the *Midianites*, who ſeem to be coming from *Egypt*, coming by the Pit and hearing *Joſeph*'s Cries there, pull him out of the Pit, and ſell him to the *Iſhmaelites*, who carrie him with them into *Egypt*. There they ſell him to the *Medianites*, tho that, as many other Hiſtorical paſſages, be omitted in the Sacred Story. And the *Medanites*, or *Midianites*, if you pleaſe, only ſuppoſing them to be other Perſons than thoſe mentioned, *verſe* 28. which is but a fair and reaſonable Suppoſition, ſell him to *Potiphar*.

29 ¶ And Reuben returned unto the pit *e*, and behold, Joſeph was not in the pit: and he rent his clothes *f*.

e That according to his Brethren's order, *verſe* 27. he might take him thence and ſell him. *f* As the manner was upon doleful Occurrencies. See below, *verſe* 34: *Numb*: 14: 6. *Ezra* 9: 3. *Job* 1. 20. and 2: 12.

30 And he returned unto his brethren, and ſaid, The child *g* is not *h*, and I, whether ſhall I go *i*?

g So he calls him comparatively to his Brethren, though he was 17 years old, *verſe* 2. *h* (*i: e.*) Is not in the Land of the Living, or, is Dead, as that Phraſe is commonly uſed, as *Gen*: 42. 13, 36. compared with *Gen*. 44; 20. *Job* 7: 21. *Jer*: 31: 15. *Lam*: 5: 7. *Matth*: 2. 18. *i* Either to find the Child, or to flee from our Father? He is more ſolicitous than the reſt, becauſe he being the eldeſt Brother, his Father would require *Joſeph* at his hand, and being ſo highly incenſed againſt him for his former Crime, would be the more apt to ſuſpect him, and deal more ſeverely with him.

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they ſent the coat of many colours, and they brought *k* it to their father, and ſaid, This have we found: know now whether it be thy ſons coat or no.

k They *brought* it by a Meſſenger whom they *ſent*: Men are commonly ſaid to do what they cauſe others to do.

* Chap: 44: 28.

33 And he knew *it*, and ſaid, *It is* my ſons coat; an * evil beaſt hath devoured him; Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth *l* upon his loins, and mourned for his ſon many days.

l (*i. e.*) (A coarſe and mournful Habit. This is the firſt Example of that kind, but afterwards was in common uſe upon theſe occaſions. See 2 *Sam*: 3. 31. 1 *Kings* 20: 31. and 21: 27. &c.

35 And all his ſons, and all his daughters *m* roſe up to comfort him: but he refuſed to be comforted and he ſaid, for I will go down into the grave *n* unto my ſon *o* mourning: thus his father wept for him.

m *Dinah*, and his Daughters-in-law, and his Son's Daughters. *n* This Hebrew word *Sheol* is taken ſomtimes for Hell, as *Job* 11. 8. *Prov*: 15: 11. but moſt commonly for the Grave, or the place or State of the Dead, as *Gen*: 42: 38. and 44: 29, 31. *Pſalm* 6. 5. and 16: 10, &c. And whether of thoſe it ſignifies, muſt be determined by the Subject and the Circumſtances of the Place; here it cannot be meant of Hell, for *Jacob* neither could believe that good *Joſeph* was there, nor would have reſolved to go thither; but the ſenſe is, I will kill my ſelf with Grief, or I will never leave mourning till I dye. *o* Or, *for my ſon*: ſo the Prepoſition *El* is oft uſed for *Al*, as 1 *Sam*: 1: 27. and 4: 19, 21, 22. and 2 *Sam*. 21. 1.

† Heb: *Eunuch*. But the word doth ſignify not only *Eunuchs*, but alſo *Chamberlains*, *Courtiers* and *Officers*.
† Heb: *chief of the ſlaughtermen, or Executioners*.
* Or, *chief Marſhal*.

36 And the Medianites ſold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † * captain of the guard *p*.

p Whoſe office it was to apprehend and puniſh Criminal Perſons. See *Gen*: 40: 3. *Jer*: 39: 9. *Mark* 6: 27.

CHAP. XXXVIII.

Judah marries a Caananitiſh woman, who bears him three ſons, 1——5. *He marries his eldeſt ſon to Tamar,* 6. *He being wicked is ſlain by God,* 7. *The ſecond ſon is commanded to marry her,* 8. *His wickedneſs,* 9. *and death,* 10. *He promiſes her his third ſon, but performs not,* 11. *She by a ſubtile practice commits inceſt with him,* 12. *He gives her a pledge,* 18. *She is found with child; Judah commands her to be burnt,* 24. *She brings to her father the pledge,* 25. *He acknowledges it; Acquits her, and condemns himſelf,* 26. *She brings forth two ſons,* 27——30.

AND it came to paſs at that time *a* that Judah went down from his brethren *b*, and turned in to a certain Adullamite *c*, whoſe name *was* Hirah.

a This Story is not without difficulty, if we conſider how little time is allowed for all the events of this Chapter, there being not above twenty three years between *Judah*'s Marriage, and the Birth of *Pharez*, yea, and the Birth of his Sons too, *Eſrom* and *Hamul*, who are ſaid to go into *Egypt* with *Jacob*, *Gen*: 46: 12. But there are two ways propoſed for the Reſolution of it, as the Phraſe, *at that time*, may be underſtood two ways, either 1. More largely, for the time ſince *Jacob*'s return from *Padan* to *Canaan*, and ſo the Hiſtory may be conceived thus; *Judah* was married ſome years before the ſelling of *Joſeph*, tho it be here mentioned after it, and ſo out of its place, as being the foundation of all the following Events, which are here placed together, becauſe they followed the ſelling of *Joſeph*. *Judah*, and *Er*, and *Onan*, and afterwards *Pharez*, are ſuppoſed each to Marry, and have a Child at fourteen years old, which though unuſual, wants not Examples both in Sacred and Profane Writers. And they that will quarrel with the Scripture, and queſtion its Authority for ſome ſuch uncuſtomary Occurences which it relates, ſhew more of Impiety than Wiſdom in it, and ſhall do well to conſider, that God might ſo order things by his Providence, and record ſuch things in his Word, upon the ſame account on which he hath put ſeveral other difficult Paſſages in Scripture, partly to try and exerciſe Men's Faith, Humility, and Modeſty; and partly to puniſh the evil Minds of ungodly Men, and for their Sins to lay an occaſion of Stumbling and Cavilling at the Scriptures before them that greedily ſeek and gladly catch at all ſuch occaſions. Or, 2 More ſtrickly, for the time following the ſale of *Joſeph*, which ſeems the more probable way, and ſo the ſtory lies thus; *Judah* was now about twenty years old when he married, and the three firſt years he hath three Sons, *Er*, *Onan*, and *Shelah*: The two firſt Marry, each when they were about Seventeen years old. Three years after both their Deaths, and when *Shelah* had been marriageable a year or two, and was not given to *Tamar*, *Judah* lies with *Tamar* and begets upon her *Pharez*. But as for *Eſrom* and *Hamul*, they are ſaid to go into *Bgypt* with *Jacob*, as alſo *Benjamin*'s ten Sons are ſaid to go with him thither, to wit, in their Father's Loins, becauſe they were begotten by their Father in *Egypt*, whileſt *Jacob* lived there, of which more in its proper place. *b* Probably in diſcontent, upon occaſion of Quarrels ariſen among them about the ſelling of *Joſeph*, whereof *Judah* was a great Promoter, if not the firſt Mover. *c* Of the City of *Adullam*. Of which ſee *Joſ*: 12. 15: and 15. 35.

* 1 Chron: 2: 3:

2 And Judah ſaw there a daughter of a certain Canaanite *d*, whoſe name *was* * Shuah *e*: and he took her, and went in unto her.

d Whom he married, againſt the Counſel and Example of his Parents. But when *Judah* had committed ſo great a Crime as the ſelling of his Brother, and God had forſaken him, no wonder he adds one Sin to another. *e* The name, not of the Daughter, but of her Father, *verſe* 12.

3 And ſhe conceived, and bare a ſon, and he called his name Er.

* Num: 26: 19.

4 * And ſhe conceived again, and bare a ſon, and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon, and called his name Shelah; and he was at Chezib *f*, when ſhe bare him.

f A place near *Adullam*, called alſo *Achzib*, *Joſ*: 19: 29. *Mic*: 1: 14.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

* Num: 26: 19.

7 And * Er, Judahs firſt-born was wicked in the ſight of the LORD *g*, and the LORD ſlew him *h*.

g (*i. e.*) Notoriouſly wicked. Compare *Gen* 10: 9. and 13: 13. *h* In ſome extraordinary and remarkable manner, as *verſe* 10.

8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marry her *i*, and raiſe up ſeed to thy brother *k*.

i This, as alſo divers other things, was now inſtituted and obſerved amongſt God's People, and afterwards was expreſſed in a written Law, *Deut*: 25: 5, 6. See alſo *Num*: 36: 6, 7. *Ruth* 1. 11. *Matth*: 22: 24. *k* Beget a Child which may have thy Brothers Name and Inheritance, and may be reputed as his Child. So it was with the firſt Child, but the reſt were reputed his own.

9 And Onan knew that the ſeed ſhould not be his; and it came to paſs when he went in unto his brothers wife, that he ſpilled it on the ground, leſt that he ſhould give ſeed unto his Brother *l*.

l Two things are here noted, 1. The ſin it ſelf, which is here particularly diſcribed by the Holy Ghoſt, that Men might be inſtructed concerning the nature, and the great evil of this Sin of Self-pollution, which is ſuch that it brought upon the Actor of it the exteroardinary Vengeance of God, and which is condemned not only by Scripture, but even by the Light of Nature, and the Judgment of Heathens, who have expreſly cenſured it as a great Sin, and as a kind of Murther. Of which ſee my *Latin Synopſis*. Whereby we may ſufficiently underſtand how wicked and abominable a Practice this is amongſt Chriſtians, and in the Light of the Goſpel, which lays greater and ſtricter Obligations upon us to Purity, and ſeverely forbids all Pollution both of Fleſh and Spirit. 2. The cauſe of this Wickedneſs; which ſeems to have been either hatred of his Brother; or envy at his Brother's Name and Honour, ſpringing from the pride of his own Heart.

† Heb: *was evil in the eyes of the Lord.*

10 And the thing which he did, † diſpleaſed the LORD *m*, wherefore he ſlew him alſo *n*.

m An Expreſſion noting a more than ordinary Offence againſt God, as 2 *Sam*: 11: 27. *n* This juſt, but dreadful, ſeverity of God is noted both for the terror of ſuch like Tranſgreſſors, and to provoke love and thankfulneſs to God in thoſe whom he uſeth more indulgently.

11 Then ſaid Judah to Tamar his daughter-in-law, Remain a widow at thy fathers houſe *o*, till Shelah my ſon be grown *p*: (for he ſaid *q*, Leſt peradventure he die alſo as his brethren *did r*) and Tamar went and dwelt in her fathers houſe.

o Whether he ſent her from his Houſe, that *Shelah* might not be inſnared by her Preſence and Converſation. *p* So he diſmiſſed her with a pretence of kindneſs, and a tacit promiſe of Marriage to her, which he never intended to keep, as the following words imply. *q* Or rather, *but he ſaid*; for the Hebrew *chi* oft ſignifies *but*, as *Gen*: 45. 8. *Pſalm* 37: 20. *Eccl*: 2: 10: and 6: 2. So here is an oppoſition between what he ſaid to *Tamar*, and what he ſaid to himſelf, or in his own heart, as that word *ſaid* is oft uſed: He intimated to her, that he would give *Shelah* to her, but he meant otherwiſe, and ſaid in himſelf, I will not do it. *r* Imputing the Death of his two Sons either to her fault, or to her unluckineſs, rather than to his own, or his Son's miſcarriages.

† Heb. *the days were multiplied.*

12 ¶ And † in proceſs of time *ſ* the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers *t* to Timnath *u*, he and his friend Hirah the Adullamite.

ſ When many days had paſſed, and *Shelah*, tho grown, was not given to *Tamar*. *t* To Feaſt and rejoyce with them at that time, as the manner was then and afterwards See 1 *Sam*: 25: 36. *u* A place not far from *Adullam*; of which See *Joſ*: 15: 57.

13 And it was told Tamar, ſaying, behold thy father-in-law goeth up to Timnath to ſhear his ſheep.

† Heb: *the door of eyes*, or of *Enajim*.

14 And ſhe put her widows garments off from her, and covered her with a vail *x*, and wrapped her ſelf, and ſat in † an open place *y*, which is by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

x As Harlots uſed to do in thoſe modeſter Ages of the World, when they had not learnt to outface the Sun, nor to glory in their Villanies. *y* Where ſhe might be ſooneſt diſcovered by Paſſengers. This is noted as the practice of Harlots, *Prov*: 7: 12: and 9: 14. *Jer*: 3: 2. *Ezek*: 16: 24, 25.

15 When Judah ſaw her, he thought her to be an harlot: becauſe ſhe had covered her face *z*:

z And was doubtleſs careful not to diſcover her ſelf by her Voice.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he knew not that ſhe *was* his daughter-in-law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

† Heb: *a kid of the goats.*

17 And he ſaid, I will ſend thee † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge till thou ſend it?

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets *a*, and thy ſtaff that is in thine hand: and he gave it her, and came in unto her, and ſhe conceived by him *b*.

a Or, *handkerchief*, or *girdle*, or any other Ornament made of *twiſted Thread*, which the Hebrew word ſignifies. *b* God ſo ordering things by his Providence, that his Sin might be diſcovered. And this and other ſuch horrid Crimes committed ſometimes by the Patriarchs, and other eminent Perſons, it hath pleaſed God fot divers wiſe and holy Reaſons to leave upon Record, partly to diſcover how great and deep the Corruption of Man's Nature is, and that even in the beſt; partly to oblige all Men to an humble Senſe of their own Infirmity, and to a diligent Application of themſelves to God for his gracious Succors, and to a greater Circumſpection and Watchfulneſs to prevent thoſe Evils in themſelves; partly to encourage even the greateſt ſinners to Repentance and the hope of Pardon; and partly for the juſt Puniſhment and Obduration of incorrigible Sinners, who make ſuch ſad Examples matter of their Delight and Imitation.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand, but he found her not.

† Or, *in Enajim.*

21 Then he asked the men of that place, ſaying, Where is the harlot that was † openly by the way ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her: and alſo the men of the place ſaid, That there was no harlot in this *place*.

† Heb. *become a contempt.*

23 And Judah ſaid, Let her take it to her, leſt we † be aſhamed *b*: behold, I ſent this kid, and thou haſt not found her.

b Note, That Fornication was eſteemed ſinful and ſhameful amongſt the Heathens.

24 ¶ And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot, and alſo behold, ſhe is with child by whoredom: and Judah ſaid, Bring her forth *c*, and let her be burnt *d*.

c To the Magiſtrat, from whom ſhe may receive her Sentence and deſerved Puniſhment. *Judah* had not the power of Life and Death, at leaſt not over her who was a *Canaanite*, and who was not in his, but in her own Father's Houſe. But he being a perſon of great Eſtate and Authority, and as it ſeems, of obliging Converſation, could do very much to perſwade thoſe who then had the power of the Sword, either to draw it forth, at leaſt in a juſt Cauſe, on his behalf, or to ſheath it upon his deſire and ſatisfaction. *d* As guilty of Adultery, which was puniſhed with Death by the Laws of God, *Deut*: 22: 23, 24: and of Nations too, *Jer*: 29: 22, 23. He chargeth her with Adultery, becauſe ſhe was betrothed to *Shelah*. See *Deut*: 22: 23. This eagerneſs of *Judah* proceeded not from zeal of Juſtice, for then he would not have endeavoured to deſtroy the innocent Child with the guilty Mother, againſt God's Law, *Deut*: 24: 16: *Ezek*: 18: 20: but from worldly Policy, that he might take her out of the way, which he eſteemed a burden and a blot to his Family.

25 When ſhe was brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe are, am I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe are theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them e*, and ſaid, She hath been more righteous than I *f*: becauſe that I gave her not to Shelah my ſon: and he knew her agan no more *g*.

e His guilty Conſcience, and the horrour of ſo foul a Fact, together with his ſudden ſurprizal, forced him to an ingenuous Confeſſion, whereas he might have uſed many pretences and evaſions, which would eaſily have prevailed with ſuch partial Judges. *f* She was more unchaſt, becauſe ſhe knowingly committed Adultery and Inceſt, when he deſigned neither; but he was more unjuſt, becauſe he was the cauſe of her Sin, both by withholding *Shelah* from her, who was hers both by Right and by *Judah*'s Promiſe, and by whom her Chaſtity ſhould have been preſerved; and by his ſolicitation and and encouragement of her to the Sin. *g* Shewing the ſincerity of his Confeſſion by his forſaking of the Sin confeſſed. See *Job* 34: 32. And it may be probably concluded that he neither knew her, nor any other Woman afterward, becauſe there is no mention of any Child which he had after this time.

27 ¶ And it came to paſs in the time of her travail, that behold, twins were in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out his hand, and the midwife took and bound upon his hand a ſcarlet thread *h*, ſaying, This came out firſt.

h In token of his being the firſt-born, which ſhe confidently expected he would be.

† Or, *wherefore haſt thou made this breach againſt thee?*
† That is, *a breach.*
* 1 Chron: 2. 4: Matth: 1: 3:

29 And it came to paſs, as he drew back his hand, that behold his brother came out: and ſhe ſaid, † How haſt thou broken forth? *this* breach *be* upon thee *i*: therefore his name was called † * Pharez.

i Be imputed to thee, as the ſame phraſe is taken, *Gen.* 16. 5.

30 And afterward came out his brother that *had* the ſcarlet thread upon his hand, and his name was called Zarah.

CHAP. XXXIX.

God proſpers Joſeph in Potiphar's ſervice, 1, 2. *Potiphar obſerves it, and ſets him over all his houſe*, 3—6. *He is a goodly Perſon, and his miſtreſs ſollicites him to lye with her*, 7. *He abhorring the ingratitude againſt his maſter, and ſin againſt God, conſtantly refuſes*, 8—10. *They being in the Houſe alone, ſhe ſeizes his coat, which he leaves with her, and fled*, 11—13. *She accuſes him firſt to the ſervants*, 14, 15. *Then to his maſter*, 16—18. *Who caſts him into priſon*, 19, 20. *The Lord is with him there; he finds favour with the keeper; is ſet over the priſoners, and proſpers*, 21—23.

* Chap 37: 36:

AND Joſeph was brought down to Egypt, and * Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Iſhmaelites, which had brought him down thither.

* 1 Sam 16: 18: and 18: Acts 7:

2 And * the LORD was with Joſeph *a*, and he was a proſperous man, and he was in the houſe *b* of his maſter the Egyptian.

a With his gracious Preſence and Bleſſing, as this phraſe is taken here, *Verſe* 21. and *Gen.* 21. 22. and 26. 24. *b* He doth not endeavour to make an eſcape to his Father, but demeaned himſelf patiently and faithfully in the ſtation into which God's Providence had brought him.

3 And his maſter ſaw that the LORD was with him *c*, and that the LORD made all that he did to proſper in his hand *d*.

c The Heathens owned a ſupream God, and his over-ruling Providence in Affairs, though they did not glorify him as God, but worſhipped the Creature with, and more than the Creator, *Rom*: 1: 25. *d* (*i. e.*) Under his Miniſtry, as this Phraſe is uſed, *Exod*: 4: 13: *Levit*: 8: 36: *Prov*: 26. 6: and oft elſewhere.

4 And Joſeph found grace in his ſight, and he ſerved him *e*, and he made him overſeer over his houſe, and all that he had he put into his hand *f*.

e Not now as a Slave, but in an higher degree. *f* (*i. e.*) Committed to his care and management, as *Gen.* 16. 6. *Object.* How could this be, when *Joſeph* underſtood not the *Egyptian* Tongue? *Anſw.* *Joſeph* doubtleſs when he came thither, did as much as poſſibly he could, endeavour to get the knowledge of that Language, and being a Perſon of excellent Parts would ſoon obtain it, eſpecially becauſe of the great Affinity between that Language and his own. Nor muſt we think that *Joſeph* was thus highly advanced in an inſtant, but by degrees, ſtep by ſtep, and after ſome conſiderable time.

* Chap: 30: 27:

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that * the LORD bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had in the houſe, and in the field.

6 And he left all that he had in Joſephs hand: and he knew not ought he had, ſave the bread which he did eat *g*: and Joſeph was a goodly perſon, and well-favoured.

g He took care for nothing, but that he might eat, and drink, and fare deliciouſly. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, he took care for nothing, but committed all to *Joſeph*, except his Bread, which he would not have provided by an Hebrew hand, becauſe *the Egyptians might not eat Bread with the Hebrews*, Gen. 43. 32. But that was no impediment, for neither did *Joſeph* eat with his Maſter, nor was he the Cook to dreſs it for him. But he might provide Food for him, as afterwards he did for all the *Egyptians* without any ſcruple on their ſide.

7 And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph *h*, and ſhe ſaid, Lie with me.

h In a laſcivious and unchaſt manner. See *Job* 31. 1. *Matth.* 5. 28: 2 *Pet.* 2. 14.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand:

* Chap: 20: 6: Lev: 6: 2: Pſal: 51: 4:

9 There is none greater in this houſe than I: neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: How then can I do this great wickedneſs, and * ſin againſt God?

10 And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to lie by her, or to be with her *i*.

i He avoided her Company and familiar Converſation, as evil in it ſelf, the preſent circumſtances conſidered, and as an occaſion of further evil. See *Prov*: 1: 15: and 5: 8: 1 *Cor*: 15: 33: 1 *Theſſ*: 5: 22: 1 *Tim*: 5: 14.

11 And it came to paſs about this time *k*, that Joſeph went into the houſe to do his buſineſs *l*, and there was none of the men of the houſe there within *.

k Or, *Upon a certain day*, which ſhe thought convenient for the reaſon following. *l* That which belonged to his charge; *to caſt up his accounts*, as the *Chaldee* renders it, which requiring privacy, gave her this opportunity. * To wit, in that part of the Houſe where *Joſeph* was.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand *m*, and fled, and got him out.

m Which he would not ſtrive to get from her, partly for reverence to his Miſtreſs; partly in deteſtation of her Wickedneſs, whereby even his Garment might ſeem to be infected; and partly to put himſelf and her out of the danger of further Temptation.

13 And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth ;

14 That ſhe called unto the men of her houſe *n*, and ſpake unto them, ſaying, See, he *o* hath brought in an Hebrew *p* unto us, to mock *q* us *r* : he came in unto me to lie with me, and I cryed with a † loud voice.

† Heb. eat.

n To ſuch as were in other parts of the Houſe, whom ſhe called in as Witneſſes for her Husbands ſatisfaction. *o* (*i.e.*) My Husband, whom ſhe would not name, as it were out of diſdain and high diſpleaſure for being the occaſion of this horrid affront. Thus the Pronouns *he* and *they* are oft uſed by way of contempt, as *Luke* 14: 24: and 19: 27: *John* 7. 11: and 8: 10. *p* So ſhe calls him to render him hateful and contemptible to the *Egyptians*. *q* To abuſe me ; or to vitiate and defile me ; for that word is oft uſed in an obſcene ſenſe. *r* She inſinuates, that this was not only an indignity to her, but an injury to all the Family, which therefore they were obliged to revenge.

15 And it came to paſs, when he heard that I lifted up my voice, and cryed, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until her Lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying : The Hebrew ſervant which thou haſt brought unto us *s*, came in unto me to mock me.

s So ſhe makes her Husband acceſſory to the Crime, that ſhe might provoke him to the ſharper revenge.

18 And it came to paſs, as I lift up my voice, and cryed, that he left his garment with me, and fled out *t*.

t An improbable ſtory, and an evidence that the violence was on her ſide ; otherwiſe if he had attempted violence upon her Perſon, he would not have forborn violence to the recovery of his Garment, which he very well knew might be made a pretence againſt him.

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me, that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the priſon *u*, a place where the kings priſoners *x* were bound : and he was there in the priſon.

u *Queſt.* Why did he not kill him, the Crime being capital, and he having ſo undoubted a Power in his hand to do it ? *Anſw.* 1. It is probable he was a little moderated by *Joſeph*'s Apology, which doubtleſs he made for himſelf, though it be not here recorded. 2. This is to be aſcribed to the good Providence of God, which reſtrains the Waves of the Sea, and the Paſſions of Men, and ſets them their bounds which they ſhall not paſs, which watched over *Joſeph* in a peculiar manner. *x* Traytors or great Offenders againſt the King, whoſe Priſon doubtleſs was none of the eaſieſt, and therefore it is called a *Dungeon*, *Gen*: 40: 15: and 41: 14. and he indured great hardſhip in it. See *Pſal.* 105. 18.

21 ¶ But the LORD was with Joſeph, and † ſhewed him mercy, and * gave him favour in the ſight of the keeper of the priſon *y*.

† Heb. *extended kindneſs unto him.*
* Exod: 3: 21: and 11: 3: and 12: 36: Pſal: 106: 46: Prov: 16: 7. Dan: 1: 9:

y The Goaler, who under *Potiphar* was the Keeper, of that particular Priſon.

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon, and whatſoever they did there, he was the doer *of it* *z*.

z They did nothing but by *Joſeph*'s command or permiſſion.

23 The keeper of the priſon looked not to any thing *that was* under his hand, becauſe the LORD was with him : and that which he did, the LORD made it to proſper.

CHAP. XL.

Pharaoh's chief butler and baker are put into priſon ; and committed to Joſeph, 1------4. They dream, and are ſad, 5, 6. He asks the reaſon, 7. Their anſwer, and Joſeph's reply. 8. The chief butler tells his dream, 9------11. Joſeph interprets it of his reſtoration, and deſires him to be mindful of him, 12-----15 The chief baker alſo tells his dream, 16, 17. Joſeph interprets it, 18, 19 Both made good by the event, 20------22. The butler forgets Joſeph, 23.

AND it came to paſs after theſe things, that the butler of the king of Egypt, and *his* baker, had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two of his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard *a*, into the priſon where Joſeph was bound *b*.

a To wit, *Potiphar*, *Gen*: 37: 36: who being informed by his Underkeeper of *Joſeph*'s great care and faithfulneſs, began to have a better Opinion of him, though for his own quiet, and his Wives reputation, he left him ſtill in the Priſon. *b* Was a Priſoner, as that word is uſed, *Iſa*: 22: 3. For *Joſeph*, being now made Governour of the Priſoners, was doubtleſs freed from his bonds ; or *had been bound*, and that with Irons in a cruel manner, *Pſal.* 105. 18.

4 And the captain of the guard charged Joſeph with them, and he ſerved them, and they continued a ſeaſon *c* in ward.

c Heb. *Days*, *i. e.* either many Days, or a Year, as that word ſometimes ſignifies. See *Gen.* 24. 55.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream *d*, the butler and the baker of the king of Egypt, which were bound in the priſon.

d (*i. e.*) Not a vain and idle dream, but one that had in it a ſignification of future things, and needed interpretation ; and the ſeveral Dreams were proper and agreeable to the ſeveral events which befel them, and to the ſeveral Interpretations which *Joſeph* put upon them : The Dream and Interpretation did fitly anſwer one to the other.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold, they *were* ſad *e*.

e Perplexed and terrified both, becauſe they perceived the Dream was extraordinary and ſent from God, compare *Gen*: 41: 8: *Dan*: 2: 1: *Matth*: 27: 19: and becauſe they underſtood not the meaning of it.

7 And he asked Pharaohs officers that were with him in the ward of his lords houſe, ſaying, Wherefore † look ye ſo ſadly to day ?

† Heb. *are your faces evil ?*

8 And they ſaid unto him, We have dreamed a dream, and there is no interpreter of it *f*. And Joſeph ſaid unto them, * Do not interpretations belong to God *g* ? Tell me *h them*, I pray you.

*See chap: 41: 16: Dan: 2: 11, 28:

f To wit, with us, or to whom we can now reſort ; for otherwiſe there were many in *Egypt* of that profeſſion, *Chap* 41. 8. *g* In vain do you expect ſuch things from your Wiſemen, for it is only that God who ſends theſe Dreams, that can Interpret them, and to him you ſhould ſeek for it. *h* Who am the Servant of the true God, who uſeth to communicate his Secrets to his People, and who, I doubt not, will hear my Prayers for this Mercy. This he ſpoke by ſpecial direction and inſtinct from God, who had given this gift to him.

9 And the chief butler told his dream to Joſeph, and ſaid to him, In my dream, behold, a vine was before me ;

10 And in the vine *were* three branches, and it *was* as though it budded, and her bloſſoms ſhot forth, *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup was in my hand, and I took the grapes, and preſſed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This is the interpretation of it : the three branches *are* *i* three days.

i (*i. e.*) Signify. So that word is oft uſed, as *Verſe* 18: and 41. 26, 27: *Dan*: 2: 38. and 4: 22: *Matth*: 13: 19, 38: and 26: 26, 28: *Luke* 8: 11: 1 *Cor*: 10: 4: And indeed there is no proper Hebrew word which anſwers to *ſignify*.

13 Yet within three days ſhall Pharaoh † lift up thine head *k*, and reſtore thee unto thy place, and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

* Or, *reck-on thee.*

k (*i. e.*) Advance thee to thy former dignity. So that phraſe is uſed, 2 *Kings* 25: 27: *Pſal*: 110: 7. Or, *reckon thy head*, i. e. thy name or thy perſon, to wit, *among his Servants*, which is added, *Verſe* 20. According to the cuſtom, which was this ; At ſet times Governours of Families uſed to take an Account of their Servants, and to have the Names of their Servants read to them, and they either left them in the Catalogue, or put any of them out, as they ſaw fit, and inflicted ſuch further Puniſhments upon any of them as they deſerved. This ſeems the truer Interpretation, becauſe it is ſaid that *Pharaoh lifted up the head of* his *Butler*, *and of* his *Baker*, *Verſe* 20. and therefore the phraſe muſt be ſo expounded, as to agree equally to both.

14 But † think on me, when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this houſe *l*.

† Heb. *re member m with thee*

l Though he patiently endures his Priſon, yet he prudently uſeth all lawful means to get his freedom.

15 For indeed I was ſtollen away *m* out of the land of the Hebrews *n* : and here alſo have I done nothing *o* that they ſhould put me into the dungeon.

m Taken away by force and fraud without my own, or Father's conſent. *n* Out of the Land of *Canaan*, which he might call *the Land of Hebrews*, either becauſe they now dwelt in it, or by way of proteſtation of their right and claim to it by God's Gift. Or rather thus, out of that part of *Canaan* where the Hebrews dwell ; for the word *Land* is not only ſpoken of whole Countries, as of the whole Land of *Canaan*, but of any parts or parcels thereof, as *Gen*: 13: 6: and 22: 2: and 23: 15: and 34: 1. *o* Obſerve, that *Joſeph* doth not accuſe either his Brethren or his Miſtreſs, but only aſſerts his own Innocency, which was neceſſary for his deliverance.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three † white *p* baskets on my head.

† Or, *ful of holes.*

p So called from the Colour, either of the Baskets, which were made of pilled, and ſo white Twigs, or of the things contained in them, as white Bread, *&c.*

17 And in the uppermoſt basket there was of all manner of † bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh the work a Baker, or Cook.*

18 And Joſeph anſwered, and ſaid, This is the Interpretation thereof: the three baskets *are* three days:

† Or, *reckon thee*, and take thy Office from thee

19 Yet within three days ſhall Pharaoh † lift up thy head from *q* off thee, and ſhall hang thee on a tree, and the birds ſhall eat thy fleſh from off thee.

q This clauſe is induſtriouſly added here to the former Phraſe, to ſhew that it was now meant in another ſenſe. He *ſhall* indeed *lift up thy head*, as well as the chief Butlers, but in another manner, not for thee, but *from thee*, or ſo as to take away thy Head, or thy Life, (which eminently conſiſts, and appears in the Head) from thee.

* Mark 6. 21.
† Or, *reckoned.*

20 ¶ And it came to paſs the third day, *which was* Pharaohs birth-day *r*, that he * made a feaſt unto all his ſervants: and he † lifted up the head of the chief butler, and of the chief baker among his ſervants.

r Which by perſons of Eminency then was, and ſince hath uſually been, celebrated with Feaſting and Rejoycing.

21 And he reſtored the chief butler unto his butlerſhip again, and he gave the cup into Pharaohs hand

22 But he hanged the chief baker, as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him *s*.

s (*i. e.*) Neglected him and his deſire; as men in Scripture are oft ſaid to *forget God*, when they do not remember him ſo as to love and obey him, as *Pſal*: 106. 13, 21. *Hoſ*: 2. 13.

CHAP. XLI.

Pharaoh's *two dreams*, 1 —— 7. *He is troubled*; *ſends for interpreters*; *their inability*, 8. *The chief Butler ſenſible of his Fault*, *remembers Joſeph*, 9. *Commends him to Pharaoh*, 10 —— 13. *Who cauſes him to be brought before him*, 14. *Expecting the Interpretation from him*, 15. *Joſeph aſcribes all to God*, 16. *Pharaoh relates his dreams to Joſeph*, 17 —— 24. *He interprets them*, 25 —— 31. *The reaſon of their being doubled*, 32. *His advice to Pharaoh againſt the dearth to come*, 33 —— 36. *Which he approves of*, 37. *Appoints him governour*, *next himſelf*, *over the whole land*, 38 —— 41. *The enſigns of dignity*, *and ſtately preſents conferred on him*, 42 —— 44. *Alſo a new name Zaphnah Paaneah*, *and a wife*, 45: *Joſeph now thirty years of age*, *makes a progreſs over all the land*, *inſpects the ſtores*, *lays up Proviſions*, 45 —— 49. *Has two Children Manaſſeh and Ephraim*, 50 —— 52. *Bad years come on*; *He ſupplies the Countrey*, 53 —— 57.

† Heb. *years of days.*

AND it came to paſs at the end of two † full years *a*, that Pharaoh dreamed: and behold, he ſtood by the river *b*.

a After the Butler's reſtitution to his place. Heb: *Years of days*, for full years, as 2 *Sam.* 14. 28. *Jer*: 28. 3. as *a month of days* is put for a full month, *Gen* 29: 4 which is compleat to a day *b Nilus*, called *the River* ſimply, becauſe of its eminency, as *Homer* or *Virgil* are called *the Poet*

2 And behold, there came up out of the river *c*, ſeven well-favoured kine *d*, and fat-fleſhed, and they fed in a Meadow

c This ſuits well with the nature of the thing, for both the fruitfulneſs and the barrenneſs of *Egypt* depended, under God, upon the increaſe, or diminution of the Waters of that River. *d* Which when they appeared in dreams did portend, in the Opinion of the learned *Egyptians*, the years or times to come, and them either good or bad according to their quality.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed, and ſtood by the *other* kine upon the brink of the river *e*.

e Which ſhews how ſparingly the River over-flowed the Lands.

4 And the ill-favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke

† Heb. *fat.*

5 And he ſlept, and dreamed the ſecond time: and behold, ſeven ears of corn *f* came up upon one ſtalk, † rank and good.

f Which are fit and proper reſemblances of the thing here intended, both becauſe the fertility of a Land doth mainly conſiſt in the abundence and goodneſs of theſe; and becauſe *ears of Corn* appearing to any in a Dream, did, in the judgment of the *Egyptian* wiſe-men, ſignify years, as *Joſephus* notes.

6 *And* behold, ſeven thin ears and blaſted with the eaſt-wind *g*, ſprang up after them.

g A boiſterous Wind, and in thoſe parts of the World very pernicious to the Fruits of the Earth, *Ezek*: 17. 10. and 19. 12. *Hoſ*: 13. 15.

7 *And* the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold it was a dream *h*.

h Not a real thing, as *Pharaoh* in his ſleep imagined it to be. Heb. *Behold the dream*, i. e. The Dream did not vaniſh, as Dreams commonly do, but was fixed in his Mind, and he could not ſhake it off; by which he ſaw that it was no Common or Natural, but a Divine and ſignificant Dream.

8 *And* it came to paſs in the morning, that his ſpirit was troubled *i*, and he ſent and called for all the Magicians *k* of Egypt, and all the wiſe men *l* thereof; and Pharaoh told them his Dream *m*: but there was none that could interpret them unto Pharaoh.

i Becauſe he underſtood not the meaning of it, and dreaded the conſequences of it. Compare *Gen*: 40: 6. *Dan*: 2. 1, 3. *Matth*: 27. 19. *k* Whoſe profeſſion it was to diſcover ſecret and future things; which they did either by the obſervation of the Sars, or by other ſuperſtitious Practices, and the help of evil Spirits. See *Exod*: 7. 11. and 8. 19. *Dan*. 2. 2, 10. *l* Who were converſant in the ſtudy of Nature; and by reaſon of their great Sagacity, did oft-times make happy conjectures. *m* He calls them both one Dream, either becauſe they ſeemed to portend the ſame thing, or becauſe they were the product of one night, and were divided only by a very little interruption.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults *n* this day.

n Not againſt *Joſeph* by ingratitude, but againſt the King; by which expreſſion he both acknowledgeth the King's Juſtice in impriſoning him, and his Clemency in Pardoning him.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream *.

* Of which Phraſe ſee on *Gen*: 40. 5:

*Chap. 40. 12, &c.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he * interpreted to us our dreams, to each man according to his dream, he did interpret.

13 And it came to paſs as he interpreted to us, ſo it was; me he *o* reſtored unto mine office, and him he hanged.

o Either 1. *Pharaoh.* But then he would have mentioned either his name or Title, and not have ſpoken ſo ſlightly and indecently of him. Or rather 2. *Joſeph*, of whom he ſpake laſt, and who is here ſaid to reſtore the one, and to hang the other, becauſe he foretold thoſe Events, as *Jeremy* is ſaid to *pull down and deſtroy* thoſe Nations, *Jer*: 1. 10. whoſe deſtruction he did only foretel.

*Pſal. 105. 20.
† Heb. *made him run.*

14 ¶ * Then Pharaoh ſent and called Joſeph, and they † brought him haſtily out of the dungeon †: and he ſhaved himſelf *p*, and changed his raiment, and came in unto Pharaoh.

† Or, *Priſon*, by a Synecdoche of the part for the whole. For it is not probable that *Joſeph*, who was now ſo much imployed, and entruſted with all the Affairs of the Priſon and Priſoners, *Gen*. 39. 21, 22, 23. ſhould ſtill be kept in the Dungeon properly ſo called. *p* For till then he ſuffered his Hair to grow, as the manner was for perſons in Priſon, or under great Sorrow, 2 *Sam*. 19. 24. But to appear in a mournful dreſs before the King was not convenient, nor uſual. Compare *Eſther* 4. 4.

† Or when thou heareſt a dream, thou canſt interpret it.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and there is none that can interpret it: and I have heard ſay of thee, that † thou canſt underſtand a dream to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, It is not in me *q*: God ſhall give Pharaoh an anſwer of peace †.

q I cannot do this by any power, or virtue, or art of my own, for I am but a Man, as your Magicians are, but only by Inſpiration from the great God. Thus he gives the Honour from himſelf unto God, and leads *Pharaoh* to the knowledge of the true God. For the Phraſe compare *Matth*: 10. 20. 1 *Cor*: 15. 10. † Or, *May God give*, *&c.* It is my deſire that God would vouchſafe to *Pharaoh* a comfortable and happy anſwer.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of a river.

18 *And* behold, there came up out of the river ſeven kine, fat-fleſhed and well-favoured, and they fed in a meadow.

19 *And* behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt, for badneſs,

20 *And* the lean, and the ill-favoured kine, did eat up the firſt ſeven fat kine.

† Heb. *come to the inward parts of them.*

21 *And* when they had † eaten them up, it could not be known that they had eaten them *r*, but they were ſtill ill-favoured, as at the beginning: So I awoke.

r They ſeemed to be neither fatter in the fleſh, nor fuller in their bodies. As many times in Famine men eat much, but are not ſatisfied, becauſe God withdraws his bleſſing from it, by which alone it is that meat nouriſheth us.

22 *And* I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

† Or, *ſmall.*

23 *And* behold, ſeven ears † withered, thin, and blaſted with the Eaſt-wind, ſprung up after them.

24 *And* the thin ears devoured the ſeven good ears: and I told this unto the Magicians, but there was none that could declare *it* to me.

25 ¶ And Joſeph ſaid unto Pharaoh, The Dream of Pharaoh is one *s*: God hath ſhewed Pharaoh what he is about to do.

s To wit, in its deſign and ſignification; both dreams portend the ſame thing.

26 The ſeven good kine are ſeven years, and the ſeven good ears are ſeven years; the Dream is one.

27 And the ſeven thin and ill-favoured kine that came up after them, are ſeven years: and the ſeven empty ears, blaſted with the Eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God is about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 *A*nd there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten *t* in the land of Egypt: and the famine ſhall conſume the land.

t There ſhall be no relicks of it to keep it in mens minds, which will be ſo taken up with the contemplation of their preſent miſery and future danger, that they will have neither heart nor leiſure to reflect upon their former Plenty, the remembrance whereof will but aggravate the preſent calamity.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

† Heb: *heavy.*

32 And for that the Dream was doubled unto Pharaoh twice, *it is* becauſe the thing is † eſtabliſhed by God: and God will ſhortly bring it to paſs.

† Or, *prepared of God.*

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint † officers over the land, and take up *u* the fifth part *x* of the land of Egypt in the ſeven plenteous years.

† Or, *overſeers.*

u Not by force or violence, for *Joſeph* would never be the author of ſuch unrighteous Counſels; but by purchaſe at the common price, which was like to be very low in that caſe, and therefore might eaſily be compaſſed by that rich and mighty Prince. *x Queſt.* Why not half, ſeing the years of Famine were as many as the years of Plenty? *Anſw*: Becauſe 1. Men would and ſhould live more ſparingly in times of Famine. 2. It was likely that very many men would lay up great quantities of Corn in thoſe years, partly becauſe they could not ſpend it all, and partly in expectation of a ſcarcer and dearer time, when they might either uſe it themſelves, or ſell it to their advantage. 3. The fifth part of thoſe years of great Plenty, might be more than the half, yea equal to the whole Crop of ordinary years.

35 *A*nd let them gather all the food of thoſe good years that come, and lay up Corn under the hand of Pharaoh, and let them keep food in the Cities.

36 *A*nd that food ſhall be for ſtore to the land againſt the ſeven years of Famine, which ſhall be in the land of Egypt, that the land † periſh not through the Famine.

† Heb. *be not cut off.*

37 *A*nd the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 *A*nd Pharaoh ſaid unto his ſervants, Can we find ſuch a one as this is, a man in whom the ſpirit of God *y is?*

y Or, *of the gods*, in his Heathen Language. One whom God hath endowed with ſuch admirable Knowledge and Wiſdom.

39 *A*nd Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this *z*, there is none ſo diſcreet and wiſe as thou art:

z i. e. Hath given thee this extraordinary gift of foreſeeing and foretelling things to come, and of giving ſuch ſage advice for the future.

40 * Thou ſhalt be over my houſe, and acccording unto thy word *a* ſhall all my people be † ruled *b*: only in the throne *c* will I be greater than thou.

*Pſal: 105. 21: Mac: 2: 53: Act 7: 10.

† Heb. *armed or kiſs.*

a i. e. Direction & command. *Heb. mouth*, which is oft put for command, as *Exod.* 17. 1. and 38. 21. *Numb*: 3. 16, 39, &c. *b* Or, *be fed*; they ſhall receive their proviſions from thy hand, and according to thy diſpoſal. Others, *ſhall kiſs*, viz. the hand, as inferiors uſed to do, upon their addreſs to, or conference with great perſons See *Job* 31. 27. *Hoſ.* 13. 2. But it was frivolous for *Joſeph* to command them to do that which by the cuſtom of the place they were obliged and wont to do. Some render the words thus, and that agreeable to the Hebrew, *at thy mouth ſhall the people kiſs.* Which may be underſtood either properly, as inferiors did ſometimes kiſs their ſuperiors in token of their homage, See 1 *Sam*: 10. 1. Or rather metaphorically, as the ſame phraſe is uſed, *Pſal*: 2. 12. *Prov.* 24. 26. receive all thy commands with reverence & ſubmiſſion. *c i.e.* In ſoveraign power and dignity.

41 *A*nd Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring *d* from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of † fine linen *e*, and put a gold chain *f* about his neck.

† Or, *ſilk.*

d Which was both a token of higheſt dignity, and an inſtrument of greateſt power, by which he had authority to make and ſign what Decrees he thought fit in the King's Name. See *Eſther* 3. 10. and 8. 2. *e* Wherewith the greateſt Potentates were arrayed. See *Prov.* 31. 22, 24. *Ezek.* 16: 10. *Luke* 16. 19. *Rev*: 19: 8. *f* Another badge of great honour. See *Prov.* 1. 9. *Ezek*: 16. 11. *Dan*: 5: 7, 16, 29.

43 And he made him to ride in the ſecond chariot which he had *g*: and they cryed before him, † Bow the knee *h*: and he made him ruler over all the land of Egypt.

† Or, *tender father*: Heb. *Abrech.*

g In the King's ſecond Chariot, that he might be known and owned to be the next perſon to the King in power and dignity. Compare 2 *Chron*: 35. 24. *Eſther* 6. 8. and 10. 3. *Dan*: 5. 39. *h* They commanded all that paſſed by him, or came to him, to ſhew their reverent reſpect to him in this manner. Compare *Eſther* 3. 2. Others, *tender father*, to ſignify that he was to be owned as the Father of the Countrey, becauſe by his prudence and care he had provided for them all, and ſaved them from utter ruin.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh *i*, and without thee ſhall no man lift up his hand or foot *k* in all the land of Egypt.

i (*i. e.*) I only am the King, I reſerve to my ſelf the ſoveraign power over thee, and over all. As the name of *Cæſar* among the *Romans* was commonly uſed for the Emperor, ſo the name of *Pharaoh* for the King. Or thus, I have the ſupreme power, and therefore as I have authority to give thee the following Power, ſo I will make it good to thee, and oblige all my people to obſerve and obey thee. *k* No man ſhall do any thing in the publick affairs of the Kingdom concerning matters of War or Peace, without thy commiſſion or licence.

45 *A*nd Pharaoh called Joſeph's name Zaphnath-*P*aaneah *l*; and he gave him to wife *A*ſenath the daughter of *P*oti-pherah *m*, † Prieſt *n* of On *o*: and Joſeph went out *p* over all the land of Egypt.

† Or, *Prince.*

l (*i. e.*) *The revealer of ſecrets*, as the *Hebrews* generally underſtand it, and with them moſt others. *m* Not that *Potiphar*, *Gen.* 39. 1. both becauſe he had another Title, and dwelt in another place; and becauſe it is not probable *Joſeph* would have married the daughter of ſo unchaſte a mother; but another and a greater perſon. It is the obſervation of a late ingenious and learned Writer, that among the *Egyptians* there were three words, or endings of words, near a kin, but differing in ſignification, and in the degree of dignity and authority to which thoſe names were annexed: *Phar*, which belonged to inferior Officers; and *Pherah*, which was given to thoſe of greater dignity and power; and *Pharaoh*, which was appropriated to the King. *n* Or *Prince*, as the word ſignifies, *Exod.* 18: 1. 2 *Sam*: 8. 18. and 20. 26. and elſewhere. This ſenſe is the more probable, both from *Joſeph's* high quality, and from his holy diſpoſition whereby he hated Idolatry, and would never have married the daughter of an Idolatrous Prieſt. *o* A famous City of *Egypt*, called alſo *Aven*, *Ezek*: 30. 17: and afterwards, as ſome think, *Heliopolis*, now *Damiata*. See *Jer.* 43. 13. *p* Upon his employment, and to execute the King's command, and his own counſel.

46 (*A*nd Joſeph was thirty years old *q* when he ſtood *r* before *P*haraoh King of Egypt) and Joſeph went out from the preſence of *P*haraoh, and went throughout all the land of Egypt *s*.

q Which is here noted to teach us, 1. That *Joſeph's* ſhort affliction was recompenced with a much longer proſperity, even for 80 years. 2. That *Joſeph's* excellent wiſdom did not proceed from his large and long experience, but from the ſingular gift of God. *r* As his chief Miniſter: to *ſtand* before another is the poſture and deſignation of a ſervant, as 1 *Sam.* 16. 21. *Dan.* 1. 19. *s* To provide places for his ſtores, and to conſtitute Officers for the management of them.

47 And in the ſeven plenteous years, the earth brought forth by handfuls *t*.

t Or, *unto handfuls*, to wit, growing upon on ſtalk; or, *unto heaps*; or, as the ancients render it, *for the barns* or *ſtorehouſes*; i.e. in ſuch plenty, that all their ſtorehouſes were filled with heaps of Corn.

48 And he gathered up all the food *u* of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the ſame.

u That is, either all ſorts of grain which was proper for food: or all which he intended to gather, to wit, the fifth part, *ver.* 34.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring: for it was without number.

50 * And unto Joſeph were born two ſons, before the years of famine came, which *A*ſenath the daughter of Poti-pherah, † Prieſt of On bare unto him.

*Chap: 46. 20: and 48: 5:

† Or, *Prince:*

51 And Joſeph called the name of the firſt-born † Manaſſeh: for God, *ſaid he*, hath made me forget *x* all my toyl, and all my father's houſe *y*.

† That is, *forgetting:*

x (*i. e.*) Hath expelled all ſorrowful remembrance of it by my preſent comfort and glory. *y* (*i:e:*) The toil of my father's houſe, or the toil and miſery which for many years I have endured by means of my Father's family, and my own brethren who ſold me hither. A figure called *Hendyadis*.

52 And the name of the ſecond called he † Ephraim; for God hath cauſed me to be fruitful in the land of my affliction *z*.

† That is, *fruitful:*

z (*i: e:*) In the land which hitherto hath been to me a land of affliction.

53 ¶ *A*nd the ſeven years of plenteouſneſs, that was in the land of Egypt, were ended.

54 * *A*nd the ſeven years of dearth began to come, according as *J*oſeph had ſaid, and the dearth was in all lands *: but in all the land of Egypt there was bread.

*Pſal: 105. 16:

* In all the neighbouring Countries, as appears by comparing this with *Gen*: 42. 1.

55 *A*nd when all the land of Egypt was famiſhed, the people cried to Pharaoh † for bread: and Pharaoh ſaid unto all the *E*gyptians, Go unto *J*oſeph: what he ſaith to you, do.

† As to their King and common Father. Compare 2 *Kings* 6: 26.

56 *A*nd the famine was over all the face of the earth;

† Heb. *all wherein was.* earth: and *Joſeph* opened all † the ſtore-houſes, and ſold unto the *Egyptians*, and the famine waxed ſore in all the land of *Egypt*.

57 *And* all countries came into *Egypt* to *Joſeph* for to buy corn, becauſe that the famine was ſo ſore in all lands.

CHAP. XLII.

Jacob hearing there was corn in Egypt, ſends all his ſons thither, but Benjamin, 1 —— 5: *They bow before Joſeph, who knew them, but not they him; he treats them roughly,* 6 — 8: *Remembers his Dreams; charges them for ſpies,* 9 ———— 12: *They to vindicate themſelves, declare that they were all ſons of one father, and had a younger brother at home,* 13: *Joſeph impriſons them, but releaſes all but Simeon, and ſends the reſt to fetch their brother, and ſo prove their words true,* 14 ———— 20: *Their conſciences are awakned, and charge them with their ſin againſt Joſeph; they accuſe one another,* 21, 22: *Joſeph hears them; weeps; binds Simeon,* 23, 24: *Joſeph orders their ſacks to be filled with corn, and to return their money,* 25, 26: *In the way one finds his money in his ſack; they are the more afraid,* 27, 28: *At home they relate to Jacob what hapned to them, ſo far as to perſwade Jacob to let Benjamin go,* 29 ———— 35: *He complains; Reuben undertakes for him; he cannot conſent to let him go,* 36 ———— 38.

* Acts 7. 12. NOW when * *Jacob* ſaw [a] that there was corn in *Egypt*, *Jacob* ſaid unto his ſons, why do ye look one upon another [b]?

[a] *(i. e:)* Heard, as the word is uſed, *Exod*: 20: 18: as *ſeeing* is put for ſmelling, *Exod*: 5: 21: and for taſting, *Pſal*: 34 8. and for touching, *John* 20 29. [b] Like lazy, careleſs, and helpleſs perſons, each one expecting relief from the other, but none offering either counſel or help for all our ſubſiſtance:

2 *And* he ſaid, Behold, I have heard [c] that there is corn in *Egypt*: get you down [d] thither, and buy for us

*Chap. 43. 8. Pſal. 118. 17. Iſa. 38. 1. from thence, that we may * live and not die [e].

[c] This word explains the word *ſaw, verſe* 1: [d] For *Egypt* was lower than *Canaan*; whence on the contrary they are ſaid to *go up* to *Canaan*, *Gen*: 45: 9: [e] An emphatical repetition of the ſame thing, uſed here to make them more ſenſible of their danger:

3 ¶ *And* *Joſeph's* ten brethren went down to buy corn in *Egypt*.

4 But Benjamin, *Joſeph's* brother, *Jacob* ſent not [f] with his brethren: for he ſaid, Leſt peradventure miſchief befal him.

[f] Becauſe he was very young, and now his beſt beloved ſon.

5 *And* the ſons of Iſrael came to buy corn among thoſe that came: for the famine was in the land of Canaan.

6 *And* *Joſeph* was the governour over the land, and he it *was* that ſold [g] to all the people of the land: and *Joſeph's* brethren came, and bowed down themſelves before him [h], *with* their faces to the earth.

[g] Either 1. By his Miniſters and Commiſſioners appointed to that end, as men in Scripture and in all Authors are ſaid to do that which others do by their authority and command. Or 2: he himſelf immediatly contracted with the Buyers, or at leaſt with ſuch as were foreigners; which he did upon prudential reaſons; both becauſe he would not have them to pry into the ſtate of *Egypt*, *ver*: 12: and becauſe he would by that opportunity underſtand the ſtate of other lands, and improve that knowledge for his maſter's ſervice. [h] Thus unwittingly fulfilling *Joſeph's* dream, *Gen*: 37:7:

7 *And* *Joſeph* ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake † roughly unto them [i]. and he ſaid unto them, Whence come ye? and they ſaid, From the land of Canaan to buy food. † Heb. *hard* things with *them*.

[i] Partly to bring their ſin to remembrance; partly to get the knowledge of the true ſtate of his Father and Family; and partly to further the following deſign, and make way for his and their greater happineſs.

8 *And* *Joſeph* knew his brethren, but they knew not him [k].

[k] Becauſe his viſage was much altered by his beard, and by other things, it being about 20 years ſince they ſaw him; and his *Egyptian* Language, and Habit, and Carriage, together with the great dignity of his Place, prevented all ſuſpicions concerning their Brother.

* Chap. 37. 5. 9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye are ſpies [l]: to ſee the nakedneſs of the land [m] you are come.

[l] Thus he ſaith, not becauſe they were ſo, or he thought them to be ſo, but that he might ſearch out the truth of their Affair, ſpeaking too much like a Courtier or Politician. [m] *(i. e.)* The weak parts of it, and where it may be beſt aſſaulted or ſurprized.

10 And they ſaid unto him, Nay, my lord, but to buy food *are* thy ſervants come.

11 We are all one man's ſons [n]; we are true men [o]: thy ſervants are no ſpies.

[n] And therefore not Spies; for it is not likely either that a Father would venture ſo many of his Sons upon ſo hazardous an employment; or that ſuch a work would have been truſted in the hands of one Family only. [o] Who honeſtly and truly mean what we pretend, and have no other deſign in our coming hither.

12 *And* he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 *And* they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan: and behold, the youngeſt *is* this day with our father, and one

*Lam. 5. 7 * is not.

[p] *(i. e.)* Is dead, as that Phraſe often ſignifies both in Scripture, as *Gen*: 37. 30. and 44. 20. *Jer*. 31. 15. *Matth*: 2. 17, 18. and in other Authors, as *Homer*, *Euripides*, &c. They concluded with great probability that he was dead, chap. 44. 20. becauſe for twenty years together they had heard nothing, either of him or from him; which may ſeem ſtrange, conſidering the nearneſs of *Egypt* and *Canaan*: But this came to paſs partly from his own long Impriſonment, and afterwards from his great and high Employment; partly from his loathneſs to bring ſo much miſchief to his Father, and Brethren, as the diſcovery of his caſe might have produced; and principally from the over-ruling Providence of God, which for its own glorious deſign diſpoſed of *Joſeph's* Mind and Affairs, ſo that he either did not ſend to his Father's Houſe, or that the Meſſages were intercepted, there being not then thoſe conveniencies for mutual correſpondencies which now there are. And it is not improbable that *Joſeph* might be further acquainted with the mind of God in this matter by Dreams, which may ſeem to have been familiarly afforded to him, together with the Interpretation of them. See *Gen*: 40. 8. and 41. 16.

14 *And* Joſeph ſaid unto them, That is it that I ſpake unto you, ſaying, Ye *are* ſpies [q].

[q] This juſtifies my Accuſation; for it is not probable, that one man ſhould have ſo many Sons, all grown up and living together in one Family, and that he ſhould expoſe them all to the perils of ſuch a Journey.

15 Hereby ye ſhall be proved: * By the life of Pharaoh [r], ye ſhall not go furth hence, except your youngeſt brother come hither. **See* 1 Sam. 1. 26: and 17. 55.

[r] As ſure as *Pharaoh* lives. It ſeems to be the form of an Oath in uſe among the *Egyptians*, as afterwards the *Romans* uſed to ſwear by the Name, Genious, Health and Life, of their Emperors. Compare 1 *Sam*. 1. 26. and 17. 55. 2 *Kings* 22. *Ezek*. 33. 11. And it is not ſtrange that *Joſeph* through humane infirmity was carried by the ſtream of the general practice of the Court, eſpecially when the law of God was not yet delivered concerning the appropriation of Oaths unto God.

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether there be any truth in you: or elſe by the life of Pharaoh ſurely ye are ſpies. † Heb: *bound.*

17 *And* he † put them all together into ward ſeven dayes. † Heb. *gathered.*

18 *And* Joſeph ſaid unto them the third day, This do, and live [s]: * for I fear God [t]. * Neh. 5. 15.

[s] I will ſpare your lives, and not puniſh you with death as Spies, and you ſhall carry proviſions, that your family alſo may live [t]. And therefore will not be cruel to you, nor to your brother whom you ſhall live with me. This might have raiſed ſome ſuſpicion concerning *Joſeph*. but that they knew there were divers among the Heathens who did own the true God, though they worſhipped Idols with him.

19 If ye be true men, let one of your brethren be bound in the houſe of your priſon *: go ye, carry corn for the famine of your houſes:

* In which you are now impriſoned, and are ſtill like to be ſo, if you accept not this condition.

20 But * bring your youngeſt brother unto me, ſo ſhall your words be verified, and ye ſhall not die: and they did ſo [u]. * Chap. 43. 5.

[u] *(i. e.)* Reſolved and promiſed to do ſo. Theſe things are oft ſaid to be done in Scripture, which were ſincerely reſolved upon, as hath been noted before.

21 And they ſaid one to another, We are verily guilty [x] concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us [y], and we would not hear: therefore is this diſtreſs come upon us [z].

[x] This is the juſt puniſhment of that great wickedneſs, which though we could cover from men, yet we now ſee and feel was known to God, who is now reckoning with us for it. Thus Divine Vengeance overtakes them, and Conſcience tortures them for a ſin committed above 20 years before, and their affliction brings them to Repentance. [y] Compare *Gen*: 49. 23. Yet this paſſage is not mentioned in that Hiſtory, *chap*. 37. Learn hence, that the ſilence of the Scripture is no good Argument that ſuch or ſuch a thing was not ſaid or done, except in ſome ſpecial caſes. [z] He is inexorable to us, as we were to him.

22 And Reuben anſwered them, ſaying, * Spake I not unto you, ſaying, Do not ſin againſt the child, and ye would not hear? therefore behold alſo his blood [a] is required. * Chap. 37. 21.

[a] The puniſhment of his blood or death occaſioned by us.

23 And they knew not that Joſeph underſtood them: for † he ſpake unto them by an Interpreter.

24 *And* he turned himſelf about from them, and wept [b], and returned to them again, and communed with them, and took from them Simeon [c], and bound him before their eyes [d]. † Heb. *an interpreter was between 'em*

[b] Tears partly of natural affection and compaſſion towards his brethren, now in great diſtreſs and anguiſh; and partly of joy to ſee the happy ſucceſs of his deſign, and rigorous carriage, in bringing them to the ſight of their ſins. [c] Whom he chuſeth to puniſh, partly, becauſe next to *Reuben* he was the eldeſt, and as it may be probably gathered from his bloody diſpoſition, *Gen*: 34. 25. and 49. 6. the moſt fierce and forward againſt *Joſeph*, when *Reuben* was for milder counſels, as we ſee here, *ver*. 22. and *chap*. 37. 29. and partly becauſe the detainment of one of ſo perverſe and furious a temper would leaſt afflict his father, and moſt ſecure *Benjamin*, who was to come with his Brethren. [d] That it might make deeper impreſſion upon their hard hearts, and make their repentance more effectual.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way, and thus did he unto them.

26 *A*nd they laded their aſſes with the corn, and departed thence.

27 *A*nd as one of them *e* opened his ſack, to give his aſs provender in the inn, he eſpied his money; for behold, it *was* in his ſacks mouth.

e And after him the reſt by his example and information did ſo, as is affirmed, *chap*. 43. *ver*. 21. and it is not denied here.

28 And he ſaid unto his brethren, My money is reſtored, and lo, *it is* even in my ſack; and their heart † failed them, and they were afraid *f*, ſaying one to another, What is this that God hath done unto us †?

†Heb *went forth.*

f Leſt this ſhould be a deſign to entrap, and ſo to deſtroy them. † Whoever were the inſtruments, they knew that God was the chief Author of this occurrent, and wiſely reflect upon his Providence in it, and their own guilt which provoked him againſt them.

29 And they came unto *J*acob their father, unto the land of Canaan, and told him all that befell unto them, ſaying;

30 The man who is the lord of the land, ſpake † roughly to us, and took us for ſpies of the countrey.

†Heb *with us hard things.*

31 And we ſaid unto him, We are true men, we are no ſpies.

32 We be twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man, the lord of the countrey, ſaid unto us, Hereby ſhall I know that ye are true men, leave one of your brethren here with me, and take *food* for the famine of your houſholds, and be gone,

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, but *that* you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 And it came to paſs as they emptied their ſacks, that behold every man's bundle of money *was* in his ſack: and when both they and their father ſaw the bundles of money, they were afraid *g*.

g (*i. e.*) Their fear returned upon them with more violence, having now more leaſure to conſider things, and their wiſe and experienced father ſuggeſting new matters to them, which might more deeply affect them.

36 And Jacob their father ſaid unto them, Me have ye bereaved of my children; Joſeph is not, and Simeon is not *h*: and ye will take Benjamin *away*: all theſe things are againſt me *i*

h He gave him up for loſt, as being, as he thought, in the power of a cruel enemy. *i* I am the great ſufferer in all theſe things: you carry your ſelves as if you were neither concerned nor affected with them.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons *k* if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.

k Two of the four mentioned *Gen*: 46. 9. An abſurd propoſition, neither fit for him to make, nor for *Jacob* to accept.

38 And he ſaid, My ſon ſhall not go down with you; for his brother is dead, and he is left alone *l*: if miſchief befal him by the way in the which ye go, then ſhall ye bring down my gray-hairs with ſorrow to the grave.

l To wit of his mother, my dear *Rachel*.

CHAP. XLIII.

The famine continuing, and their proviſion being ſpent, Jacob commands them to go again to Egypt, 1, 2. *They prevail with their father to ſend Benjamin: Judah undertakes for him,* 3 —— 10. *He gives them preſents; double money; and his bleſſing,* 11 —— 14. *They go to Egypt; ſtand before Joſeph,* 15. *He ſeeing Benjamin with them, cauſeth them to be brought to his houſe, and entertain'd,* 16, 17. *Whereat they are afraid, and make an apology to the ſteward about their meney,* 18 —— 22. *He bids them good cheer, uſeth them courteouſly, brings Simeon to them,* 23, 24. *They prepare to bring their preſents to Joſeph; who ſpeaks kindly to them, (and asks them of their father) eſpecially to Benjamin, with whom he is ſo moved, that he muſt retire to weep,* 25 —— 30. *He feaſts them, but Benjamin in a ſpecial manner,* 31 —— 34.

AND the famine was ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food *a*.

a He ſaith *a little*, either to ſhew that he took no thought to ſatisfy his or their curioſity or luxury, but only their neceſſity, for which a little would ſuffice, and that they muſt all moderat their appetites, eſpecially in a time of ſuch ſcarcity; or to encourage them to the journey, by ſuggeſting to them that they needed not bring great ſtores, but only what was ſufficient for that year, and that God would provide better for them hereafter, ſo as they ſhould not need to go ſo far for corn any more.

3 *A*nd Judah ſpake unto him, ſaying, The man did † ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face *b* except your * brother be with you,

Heb *pro-*
ting he
teſted.
Chap. 42.
. and
. 23.

b See the ſame expreſſion, 2 *Sam*. 14. 24, 32. *Acts* 20. 25, 38. Ye ſhall not be admitted into my preſence, nor to the purchaſing of any Corn here.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down *c*; for the man ſaid unto us, Ye ſhall not ſee my face except your brother *be* with you.

c Becauſe we ſhall both loſe the end of our journey, *viz*. the getting of Corn, and run the outmoſt hazard of all our lives.

6 And Iſrael ſaid, Wherefore dealt ye ſo ill with me as to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, Is your father yet alive? have ye another brother? and we told him according to the * tenor of theſe words *d*; † could we certainly know that he would ſay, Bring your brother down?

†Heb. *asking he asked us.*
* Heb. *mouth.*
† Heb: *knowing could we know.*

d We gave anſwers ſuitable to his queſtions, or ſuch as his words required.

8 And Judah *e* ſaid unto Iſrael his father, Send the lad *f* with me, and we will ariſe and go, that we may live, and not die, both we and thou, and alſo our little ones.

e Who for his age and prudence, and penitent carriage for his youthful follies, was moſt beloved and regarded by his father. *f* So he calls him, becauſe he was the youngeſt of all, though he was now thirty years old, and a father of divers children, See *Gen*: 30. 22. and 35. 18. and 41. 46. and 46. 21.

9 I will be ſurety for him: of my hand ſhalt thou require him: * If I bring him not unto thee, and ſet him before thee, then let me bear the blame *g* for ever.

*Chap. 44 32.

g Heb. *be an offender to thee.* Let me bear the guilt, and ſhame, and puniſhment due to ſo great an offence.

10 For except we had lingred, ſurely now we had returned † this ſecond time.

† Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If it muſt *be* ſo now, do this: take of the beſt fruits of the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrhe *, nuts *h* and almonds.

* Of all which ſee *Gen*: 37. 25. *h* That kind of nuts which we call *Piſtaches*, as ſome Hebrew and other Expoſitors render the word; for that was both an excellent Fruit, and peculiar to *Judea* and *Syria*, and well agreeing with the *Almonds* which here follow.

12 And take double money *i* in your hand; and the money that was brought again in the mouth of your ſacks, carry *it* again *k* in your hand; peradventure it was an overſight *l*.

i Double to what you carried laſt, either to procure more Corn, which may prevent the frequency of ſuch perilous journeys; or becauſe the continuance and increaſe of the ſcarcity had advanced the price. *k* For it is their money, not ours, and therefore muſt be reſtored. *l* Either in you, or in the Receiver of your money, who through multitude of Buyers, and haſte in his buſineſs, might eaſily be miſtaken.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: † If I be bereaved of my children, I am bereaved *m*.

†Or, *and I, as I have been,* &c.

m An expreſſion whereby he ſubmits himſelf and children to God's Will and Providence, whatever the iſſue ſhall be. Compare *Eſther* 4. 16. Or thus, *As I have been* already *bereaved* of ſome of my deareſt children, ſo *I ſhall be bereaved* of the reſt, and I ſhall be left ſolitary; and if this be my portion, God's will be done.

15 And the men took that preſent, and they took double money in their hand, and Benjamin, and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring theſe men home, and † ſlay, and make ready: for theſe men ſhall † dine with me at noon *n*.

† Heb. *kill a killing.*
† Heb. *eat.*

n The uſual time for the more ſolemn Meal in the Eaſt Countries, as the evening was the time, and the ſupper the great meal among the *Romans*.

17 And the man did as Joſeph bade: and the man brought the men into *J*oſeph's houſe.

18 And the men were afraid, becauſe they were brought into *J*oſeph's houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in, that he may † ſeek occaſion againſt us, and fall upon us, and take us for bondmen *o*, and our aſſes.

† Heb. *roll himſelf upon us.*

o The proper puniſhment for Thieves.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe;

20 *A*nd ſaid, O ſir, * † we came indeed down at the firſt time to buy food,

*Chap. 42. 3.
†Heb. *coming down, we came down.*

21 *A*nd

* Chap. 42. 27.

21 *A*nd * it came to paſs, when we came to the inn, that we opened our ſacks, and behold, every man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 *A*nd other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

† Heb. *your money came to me.*

23 *A*nd he ſaid, Peace *be* to you *p*; fear not: your God, and the God of your father *q* hath given you treaſure in your ſacks *r*: † I had your money. *A*nd he brought Simeon out unto them.

p No harm ſhall come to you for that matter. *q* Thus he ſpeaks, becauſe *Joſeph* had inſtructed him, as well as others of his family, in the true Religion. *r* By his power and providence ſecretly putting it there.

* Chap. 18. 4. and 24. 32.

24 *A*nd the man brought the men into Joſeph's houſe, and * gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 *A*nd they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 *A*nd when Joſeph came home, they brought him the preſent which was in their hand, into the houſe, and bowed themſelves to him to the earth.

† Heb. *peace.*
* Heb. is there *peace to your father.*
† Chap. 42. 11, 13.

27 *A*nd he asked them of their † welfare, and ſaid, * Is your father well, the old man † of whom ye ſpake? Is he yet alive?

28 *A*nd they anſwered, Thy ſervant *s* our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

s By which expreſſion delivered in *Jacob's* name, and by his order, *Jacob* himſelf *made obeiſance to him*, as was foretold, *Gen*: 37: 9.

* Chap. 42. 13.

29 *A*nd he lift up his eyes, and ſaw *t* his brother Benjamin, his mother's ſon, and ſaid, Is this your younger brother * of whom ye ſpake unto me? *A*nd he ſaid, God be gracious unto thee my ſon *u*.

t (*i. e.*) More narrowly obſerved him, having now more leiſure than he ſeems to have had when he ſaw him firſt, *ver*: 16. *u* So he calls him, not from ſpecial affection, which he intended not yet to diſcover; but becauſe this compellation is commonly uſed when a man ſpeaks to another who is his inferior in age or dignity.

30 *A*nd Joſeph made haſte, for his bowels did yern *x* upon his brother: and he ſought where to weep, and he entered into his chamber, and wept there.

x His heart and inward parts were vehemently moved, as they commonly are upon occaſion of any exceſſive paſſion, of love, pity, grief, or joy, *&c.*

31 *A*nd he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 *A*nd they ſet on for him by himſelf *y*, and for them by themſelves, and for the Egyptians which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews, for that *is* an abomination unto the Egyptians *z*.

y Partly becauſe the dignity of his place, and the cuſtom of Princes required this ſtate; and partly for the reaſon here following. *z* Not ſo much from their pride and diſdain of other people, as from their ſuperſtition and idolatry; partly becauſe they worſhipped the Creatures which the *Hebrews* and others did commonly eat; and partly becauſe of ſome peculiar Rites and Cuſtoms which they had in the dreſſing and ordering of their diet. Whence *Herodotus* affirms, that the *Egyptians* would not uſe the pots nor knives of the *Grecians* about their food. Compare *Gen*: 46: 34. See there, *Exod*: 8: 26.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth *a*: and the men *b* marvelled *c* one at another.

a Being ſo placed either by *Joſeph's* appointment; or rather by their own choice, and according to their cuſtom; by which the elder, though the handmaidens children, took place of the younger, who by that order were taught what veneration they owe to the aged, and how great a ſin it is, though very cuſtomary, in young men to deſpiſe thoſe whom they ſhould reverence. *b* Not the *Egyptians*, but the *Hebrews*, the men laſt ſpoken of. *c* Either at the matter and manner of the feaſts and entertainments of the *Egyptians*; or rather, at the ſingular honour which *Joſeph* did to them above all others, the reaſon whereof they could not conceive, and therefore marvelled at it.

† Heb. *they drank largely.*

34 And he took, and *ſent* meſſes unto them from before him *d*: but Benjamin's meſs *was* five times ſo much as any of theirs *e*: and they drunk, and † were merry *f* with him.

d It was the ancient cuſtom of *Egypt* and other Countries in their Feaſts, that either all the meat, or at leaſt ſome eminent parts and parcels of it, were not promiſcuouſly ſet before all the Gueſts, but peculiarly diſtributed by the Maſter of the Feaſt to the ſeveral Gueſts, and that differently, according to his reſpect and affection to them, or to their ſeveral qualities. See 1 *Sam*: 1: 5: and 9: 22, 23, 24. *e* Partly becauſe of his nearer relation and dearer affection to him, and partly to obſerve whether this would raiſe that envy in them towards him, which was the occaſion of their malicious enterprize againſt himſelf, that he might accordingly provide for his ſecurity. The *Hebrew* word oft ſignifies to *be drunk*, but oft-times it is only to *drink liberally*, though not to drunkenneſs, as may appear from *Cant*: 5: 1; *Hag*: 1: 6: *John* 2: 10.

CHAP. XLIV.

Joſeph commands his ſteward to fill their ſacks; reſtore every man's money; and put his ſilver cup into Benjamin's ſack; ſends them away, 1---3. *Thereby contriving to bring them back again; they are purſued, and charged with theft,* 4---6. *Whereat being greatly perplex'd, they ignorantly make themſelves liable to puniſhment,* 7---10. *The cup is found in Benjamin's ſack; they return to Joſeph, ſubmitting to his cenſure,* 10---14 *Joſeph pretends the gift of prophecy,* 15. *Judah ſpeaks much and earneſtly on Benjamin's behalf, offering to remain in his ſtead;* 16---34.

† Heb. *him that was over his houſe.*

AND he commanded the † ſteward of his houſe, ſaying, Fill the mens ſacks *with* food, as much as they can carry, and put every man's money in his ſacks mouth.

2 And put my cup *a*, the ſilver cup, in the ſacks mouth of the youngeſt *b*, and his corn-money: and he did according to the word that Joſeph had ſpoken.

a It ſeems to have been a large cup, and of great price, and much uſed by *Joſeph*. *b* With deſign to diſcover their intentions and affections towards *Benjamin*, whether they did envy him, and would deſert him in his danger, as they did *Joſeph*; or would cleave to him, that hence he might take his meaſures how to deal with him and them.

3 As ſoon as the morning was light, the men were ſent away, they, and their aſſes.

4 And when they were gone out of the city, and not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

† Or, *maketh trial.*

5 Is not this it in which my lord drinketh? and whereby indeed he † divineth *c*? Ye have done evil * in ſo doing.

c Amongſt the ſeveral kinds of divination in uſe among the *Egyptians* and other Heathens, this was one, to do it by a cup or baſon, which they filled with water, and put in them plates of ſilver, or precious ſtones, in which certain characters were engraven, by which, and ſome words they uſed, they called upon the Devil, who gave them anſwer. *Joſeph* did not uſe this courſe, nor was a Diviner, but the people thought him ſuch a one, and the ſteward might repreſent him as ſuch, for the better covering or carrying on his deſign. But this ſenſe agrees not with the 15*th* verſe of this Chapter, *Wot you not*, &c. Which words ſhew that he ſpeaks of ſomething which they all might eaſily know; but they did not know that *Joſeph* was a Diviner, much leſs that he divined by that Cup, whereas that kind of divination was generally performed by a Glaſs, not by a Cup Others obſerve, that the Hebrew word oft-times ſignifies not to *divine*, but only to *obſerve* and *diſcover* a thing, as *Gen.* 30: 27: 1 *Kings* 20: 33: and render the place thus, *whereby he will certainly obſerve* or *diſcover*, to wit, what you are, and do. But this alſo ſeems not to conſiſt with *ver.* 15. and the ſupplement is too large and remote. The true ſenſe then is this, the Hebrew *bo* is not to be render'd *by which*, but *concerning which*, as the Particle *beth* is oft uſed, and it notes not the Inſtrument whereby, but the Object about which he did divine, and the words muſt be rendred, *concerning which he can or would certainly divine.* And this agrees well with *ver*: 15: q: d. Did you think you could deceive my Maſter? Did not you and all others know that he could divine, and diſcover ſecret things, whence he had both his name and preferment? And this Cup being much prized and uſed by him, you might eaſily judge that he would uſe his art to recover it. * (*i: e:*) Very evil, unjuſtly, unthankfully, and fooliſhly.

6 And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold *d*?

d It is not probable that we who reſtored that which was in our power to keep, and to conceal without any danger, ſhould ſteal that which was likely to be diſcovered with ſo much ſhame and hazard to our ſelves.

* Chap. 31. 32.

9 With whom *ſoever* of thy ſervants it be found, both * let him dye, and we alſo will be my lord's bondmen *e*.

e This over-daring offer proceeded from hence, that they were all conſcious of their own innocency, and did not ſuſpect any fraud or artifice in the matter.

10 And he ſaid, Now alſo let it be according unto your words: he with whom it is found, ſhall be my ſervant, and ye ſhall be blameleſs *f*.

f Thus he moderats the conditions which they propoſed, exempting the innocent, and exchanging the deſerved, and offered death of the nocent into ſlavery.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, and began at the eldeſt *g*, and left at the youngeſt: and the cup *h* was found in Benjamin's ſack.

g To take off all their ſuſpicion of his fraud. *h* He found doubtleſs the money there, but he accuſed them not about that matter; both becauſe they had an anſwer ready to that charge from his own mouth, *chap*: 43: 23: and becauſe the greater crime, the ſtealing of the Cup which *Joſeph* ſo much prized and uſed, might ſeem to extinguiſh the leſs, or at leaſt cauſe him to neglect it.

13 Then they rent their cloaths, and laded every man his aſs, and returned to the city *i*.

i Being afraid and aſhamed to go to their Father without *Benjamin*, concerning whom they had received ſo ſevere a Charge, and made ſuch ſolemn Promiſes and Imprecations.

14 And Judah and his brethren came to Joſeph's houſe: (for he was yet there) and they fell before him on the ground.

15 And *Joſeph* ſaid unto them, What deed is this that ye have done? Wot ye not that ſuch a man as I can certainly † divine?

† Or, *make trial.*

16 And Judah *k* ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? God hath found out the iniquity *l* of thy ſervants: behold, we are my lord's ſervants, both we, and he alſo with whom the cup is found

k Who ſpeaks in the cauſe, as being one of the eldeſt, and a perſon of moſt gravity and diſcretion, and readineſs of ſpeech, and moſt eminently concerned for his brother. *l viz.* This iniquity, of which it ſeems ſome of us are guilty, and God hath diſcovered it. Or, *iniquity* may be put for *iniquities*; whether we are guilty of this Fact or not, we are certainly guilty of many other ſins, for which God is now puniſhing us, to whoſe Providence we therefore willingly ſubmit.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant: and as for you, get you up in peace unto your father.

18 Then Judah came near unto him *m*, and ſaid, O my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears *n*, and let not thy anger burn againſt thy ſervant: for thou art even as Pharaoh *o*

m Made a little nearer approach to him, that he might preſent his humble Petition to him. *n* In thy hearing: For this Phraſe doth not neceſſarily imply that he whiſpered in his ears; as appears from *Numb*: 14: 28: *Deut*: 32: 44: *Judg*: 17: 2. *o* As thou repreſenteſt his Perſon, ſo thou art inveſted with his Majeſty and Authority, and therefore thy Word is a Law; thou canſt do with us what thou pleaſeſt, either ſpare or puniſh us, and therefore we do juſtly deprecat thine Anger, and moſt humbly intreat thy favourable Audience, and Princely Compaſſion to us.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one *p*, and his brother is dead, and he alone is left of his mother, and his father loveth him.

p So they call him comparatively to themſelves, who were much elder; and withal, to ſignify the reaſon why he came not with them, becauſe he was young and tender, and unfit for ſuch a journey.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him *q*.

q (*i: e:*) See him with mine own eyes, and thereby be ſatisfied of the truth of what you ſay. Compare *Gen*: 42: 15, 16. Elſewhere, this Phraſe ſignifies to *ſhew favour* to a perſon, as *Jer*. 39: 12: and 40: 4. But tho that was *Joſeph*'s intention, as yet he was minded to conceal it from them.

22 And we ſaid unto my lord, The lad cannot leave his father: for *if* he ſhould leave his father, *his father* would dye.

* Chap. 43. 3.

23 And thou ſaidſt unto thy ſervants, * Except your youngeſt brother come down with you, you ſhall ſee my face no more *r*.

r Queſt. Why would *Joſeph* expoſe his Father to the hazard of his life, in parting with his dear Child? *Anſw. Joſeph* ſuppoſed that to be but a pretence, and might fear leſt his brethren had diſpoſed of *Benjamin* as they did of him, and therefore could not bring him forth. And as for his Father, the experience which he had of his continuance in life and health after the ſuppoſed untimely death of *Joſeph*, gave him good aſſurance that his parting with *Benjamin* for a ſeaſon, and that under the care and charge of his brethren, was not likely to make any dangerous impreſſion upon him.

24 And it came to paſs when we came up unto thy ſervant my father, we told him the words of my lord.

* Chap. 43. 2.

25 And * our father ſaid, Go again, and buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the man's face, except our youngeſt brother be with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife *s* bare me two *ſons*.

s He calleth her ſo by way of Eminency, as *Gen*. 46: 19: becauſe ſhe only was his Wife by deſign and choice, whereas *Leah* was put upon him by fraud, and might have been refuſed by him, if he had ſo pleaſed; and the other two were given to him by *Rachel* and *Leah*.

* Chap. 37. 33.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince.

29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeing that his life is bound up in the lads life) *t*

t The death of the Child, which upon this occaſion he will firmly believe, will unavoidably procure his death alſo.

31 It ſhall come to paſs when he ſeeth that the lad *is* not with us, that he will die, and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave,

* Chap. 43. 9.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad *u*, a bondman to my Lord, and let the lad go up with his brethren.

u Partly in compaſſion to our aged Father, and partly for thy own advantage; becauſe I can be more ſerviceable to thee than he, becauſe of my greater ſtrength and experience.

34 For how ſhall I go up to my father, and the lad be not with me, leſt peradventure I ſee the evil that ſhall † come on my father?

† Heb. *find my father.*

CHAP. XLV.

Joſeph no longer able to refrain, diſcovers himſelf to his brethren, and weeps; asks concerning his father: they are troubled at his preſence, 1---3. *He forbids their grief for their ſin, and comforts them with God's gracious deſign and providence in it,* 4---8. *He haſtens them to go and acquaint their father, and bring him to Egypt; his meſſage to his father,* 9---13. *His kindneſs to Benjamin and his brethren,* 14, 15. *Pharaoh is glad, and invites them down to Egypt,* 16---20. *Joſeph diſmiſſes them with gifts and preſents to his father; exhorting them not to fall out by the way,* 21---24. *Coming home they relate all to their father, who at laſt believes them, rejoycing that he ſhould ſee his ſon before he died,* 25---28.

THen Joſeph could not refrain himſelf before all them that ſtood by him, and he cryed, Cauſe every man to go out from me *a*: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Remove all the *Egyptians* out of my Preſence and Chamber, Which he did, partly that he might maintain the honour of his place, and not make himſelf cheap and contemptible to the *Egyptians*, by his exceſſive tears and paſſions, and by his free and familiar, and affectionat converſe with his Brethren; and partly to preſerve the Reputation of his Brethren, by concealing their Fault from the *Egyptians*.

2 And he † wept aloud *b*; and the Egyptians, and the houſe of Pharaoh heard *.

† Heb. *gave forth his voice in weeping.*

b His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence. * Some who were near with their own ears, and others by report.

* Acts 7. 13.

3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live *c*? And his brethren could not anſwer him: for they were † troubled at his preſence †.

† Or, *terrified.*

c He repeats his former queſtion, *Gen*: 43: 27: either becauſe he queſtioned the truth of their former relation, or would be further ſatisfied in it, it being uſual with men to ask over and over again what they long to know; or becauſe he now deſired a more particular relation of his Father's Condition, and how he did bear up under all his Calamities. † From a ſudden and deep ſenſe of their horrid guilt, and their juſt fear of ſome dreadful puniſhment.

4 And Joſeph ſaid unto his brethren, Come near to me *d*, I pray you: and they came near, and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt *e*.

d Be not afraid of me, but come nearer to me with chearfulneſs and confidence, that you may be aſſured that I am he, and that we may more freely and privatly diſcourſe together, ſo as none others may hear. It is probable that *Joſeph* ſat in State, and that they hitherto kept a due diſtance from him. *e* (*i. e.*) *Sold* unto them that brought me *into Egypt*, and ſold me there. See *Gen*. 37. 28. and 39. 1. So they ſold him into *Egypt* occaſionally and eventually.

5 Now therefore be not grieved *f*, † nor angry with your ſelves *g*, that ye ſold me hither: * for God did ſend me *h* before you to preſerve life *i*.

† Heb. *neither let there be anger in your eyes.*
* Chap. 50. 20. Pſal. 105. 16, 17.

f To wit, immoderatly, and for the Injury which you did to me, or for the danger which you have brought upon your ſelves. Otherwiſe he doth not diſſwade them from a godly ſorrow for their offence againſt God, for the procurement of which he deſigned and uſed that ſtrange and rough carriage towards them. *g* Neither exceſſively torment your ſelves with the remembrance of the fact, neither break forth into contentions and wrath, and upbraidings of one another. *h* God by his wiſe, powerful, and gracious Providence over-ruled your evil Intentions to an happy end. *i* Not only your lives, for the expreſſion is here indefinite and general, but the lives of all the People in this and the neighbouring Countries. Which though it doth not leſſen your ſin, yet ought to qualifie your ſorrow.

6 For theſe two years hath the famine been in the land: and yet there are five years, in the which there ſhall neither be earing nor harveſt *k*.

k Neither ſowing nor reaping, except in a few places near *Nilus*, becauſe the People could not ſpare ſeed-corn, and would not loſe it; underſtanding from *Joſeph* that their coſt and labour would be loſt, and that the famine would be of long continuance.

7 And God ſent me before you to † preſerve you a poſterity *l* in the earth, and to ſave your lives by a great deliverance *m*.

† Heb. *to put for you a remnant.*

l That you and your Children might be ſuſtained and preſerved in this time of Famine, and afterwards abundantly multiplied, as God hath promiſed. *m* Or, *For a great remnant*, or *eſcaping*, (*i. e.*) that you who are now but an handful, eſcaping this danger, may grow into a vaſt multitude. The word *evaſion*, or *eſcaping*, is here put for the perſons that do eſcape, as it is 2 *Chron*. 30. 6. *Iſa*. 10. 20.

and as *captivity* is oft put for the Captives, as it is *Numb*: 21:1: *Deut*: 21: 10. And ſo what was ſaid in the former Clauſe is repeated in this, with an emphatical Addition.

8 So now it was not you *that* ſent me hither, but God [n]: and he hath made me a father to Pharaoh [o], and lord of all his houſe, and a ruler throughout all the land of Egypt.

[n] That I came to this place, and pitch of honour and power, is not to be imputed to your deſign, which was of another nature, but to God's over-ruling Providence, which ordered the circumſtances of your action, ſo as I ſhould be brought to this place and ſtate. Compare *Gen*: 50: 20. [o] To adviſe him, and to provide for him as Fathers do for their Children, and to have the authority, reſpect, and power of a Father with him.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph; God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen [p], and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

[p] A part of *Egypt* bordering upon *Canaan*, well watered and fit for cattel, and therefore moſt proper for the *Iſraelites* not only for preſent uſe, and to keep them at ſome diſtance from the inward parts of *Egypt*, and from the Court, but alſo that they might have *Canaan* always in their eye, and mind, and in God's time might with leaſt diſadvantage march thither. *Joſeph* promiſeth this place, either becauſe it was leaſt inhabited, being in the borders of the Land, or becauſe he juſtly preſumed upon the King's favour, and knew that the growing Famine would give him opportunity to diſpoſe of the people as he pleaſed.

11 And there will I nouriſh thee (for yet there are five years of famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that it *is* my mouth that ſpeaketh unto you [q].

[q] Becauſe I ſpeak to you not by an Interpreter, as hitherto I have done, but immediatly, and in the Hebrew Language.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen, and ye ſhall haſte, and * bring down my father hither.

* Acts 7. 14.

14 And he fell upon his brother Benjamins neck, and wept: and Benjamin wept upon his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him [r].

[r] To wit, freely and familiarly, being encouraged by his kindneſs.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it † pleaſed Pharaoh well, and his ſervants [s].

† Heb. *was good in the eyes of Pharaoh.*

[s] Becauſe they all owed their lives unto *Joſeph*, and his Favour was now freſh and preſent, and therefore he had more influence upon them, and they more kindneſs for him.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye, lade your beaſts, and go, get you unto the land of Canaan,

18 And take your father, and your houſholds, and come unto me, and I will give you the good of the land of Egypt, and ye ſhall eat * the fat of the land [t].

* Chap. 27. 28.

[t] The choiceſt Fruits of the Land. *Fat* oft is put for the beſt of any ſort, as *Numb*: 18: 12, 29: *Deut*: 32: 14: *Pſal*: 63: 5: and 147: 14.

19 Now thou art commanded [u], this do ye; Take you Wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

[u] Beſides that abſolute power which I have given thee to diſpoſe of all things as thou pleaſeſt, I do particularly and eſpecially command thee to do this thing.

20 Alſo † regard not your ſtuff [x]: for the good of all the land of Egypt is yours.

† Heb. *let not your eyes ſpare*, &c.

[x] Heb. *Let not your eye pity or ſpare* any part of *your ſtuff*, as loath to leave it behind you, or afraid to loſe it. Sparing or pitying is an act of the Mind, but it is aſcribed to the Eye here, as alſo *Ezek*: 7: 4, 9. and 16: 5. partly becauſe there it diſcovers it ſelf by tears, or otherwiſe; and partly becauſe the ſight of the Eye doth oft affect the Heart, and move Pity.

21 And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † commandment of Pharaoh, and gave them proviſion for the way.

† Heb. *mouth.*

22 To all of them he gave each man changes of raiment [y]: but to Benjamin he gave three hundred pieces of ſilver, and five changes of raiment.

[y] New and handſome Garments, which upon their coming into *Pharaoh*'s preſence, and on other occaſions they might wear in ſtead of thoſe more old and homely ones, which they brought with them from *Canaan*. Compare *Judges* 14: 12, 19: 2 *Kings* 5: 5.

23 And to his father he ſent after this manner [z]: ten aſſes † laden with the good things of Egypt, and ten ſhe aſſes laden with corn, and bread, and meat for his father by the way.

† Heb. *carrying.*

[z] Heb. *According to this.* What? Either what went before, *changes of raiment*, or what follows, *ten aſſes*, &c.

24 So he ſent his brethren away, and they departed, and he ſaid unto them, See that ye fall not out [a] by the way.

[a] Or, *contend*, one with another, each vindicating himſelf, and laying the blame upon his Brother.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, ſaying, Joſeph is yet alive, and he is governour over all the land of Egypt. *And* † Jacobs heart fainted [b], for he believed them not [c].

† Heb. *his.*

[b] Or, *was weakned*, or *failed*, he fell into a ſwoon, as it is ordinary, becauſe of the greatneſs and ſuddenneſs of the news, and the conflict of contrary and violent paſſions, raiſed hereby, grief at the remembrance of his former loſs, and exceſſive joy for *Joſeph*'s recovery and felicity; hope that this might be true, and fear leſt it ſhould be but a fiction of theirs: Any one of theſe paſſions are able to cauſe a fainting of the ſpirits, but much more when all meet together, eſpecially in an aged perſon. [c] Partly becauſe of the greatneſs, and ſtrangeneſs, and deſireableneſs of the thing. Compare *Pſal*. 126. 1 and partly becauſe they were by this very relation convicted of one lye about *Joſeph*, in ſaying that he was dead, and therefore might eaſily be thought guilty of another.

27 *And* they told him all the words of *Joſeph* which he had ſaid unto them; and when he ſaw the wagons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, It is enough [d]; Joſeph my ſon is yet alive: I will go and ſee him before I die.

[d] I deſire no more, no greater happineſs in this World, than to ſee him. Which when I have done, I am willing to die.

CHAP. XLVI.

Jacob ſets out towards Egypt with his family and ſubſtance; offers ſacrifices at Beerſheba; God appears to him in a viſion; renewing his promiſes and bleſſing, 1---4. *He goes to Egypt,* 5. *The names of the children of Iſrael,* 8---27. *Jacob ſends Judah before him; Joſeph goes to meet his father; their joy,* 28---30. *Joſeph inſtructs his brethren what to ſay to Pharaoh, to declare themſelves ſhepherds, and deſire to dwell in Goſhen; the reaſon,* 31---34.

AND Iſrael took his journey with all that he had, and came to Beerſheba, and offered ſacrifices [a] unto the God of his father Iſaac [b].

[a] Both in thankfulneſs to God for former favours, and eſpecially for *Joſeph*'s preſervation and happineſs; and by way of ſupplication to God for his direction in this great caſe, whether he might leave the promiſed land of *Canaan*, and go into the idolatrous and impious land of *Egypt*; and for his protection and bleſſing, as well in his journey as in *Egypt*. [b] Whom *Iſaac* honoured and ſerved, and who had conſtantly protected, and provided for *Iſaac*, and confirmed his Covenant with him. He mentions *Iſaac* rather than *Abraham*, partly for *Iſaac*'s honour, to ſhew that though *Iſaac* was much inferiour to *Abraham* in gifts and graces, yet God was no leſs *Iſaac*'s than *Abraham*'s God, and therefore would be his God alſo, notwithſtanding his unworthineſs; and partly for his own comfort, becauſe *Iſaac* was *Jacob*'s immediat Parent, and had transferred the Bleſſing of the Covenant from *Eſau* to *Jacob*, and the validity of that Tranſlation depended upon *Iſaac*'s intereſt in God.

2 And God ſpake unto Iſrael in the viſions of the night [c], and ſaid, Jacob, Jacob [d]: *And* he ſaid, Here am I.

[c] (*i: e.*) In that way or manner of Viſions which God affordeth to Men by night, and in their ſleep. See *Gen*: 20: 3: *Job* 33: 15, 16: *Matth*: 1: 20: and 2: 13, 19: *Acts* 16: 9: and 18: 9, &c. [d] He doubles the name both in token of his friendſhip and familiarity with him, and to raiſe *Jacob*'s attention. Compare *Gen*: 22: 11: 1 *Sam*: 3: 10.

3 And he ſaid, I am God, the God of thy father; fear not [e] to go down into Egypt: for I will there make of thee a great nation.

[e] And here were many cauſes of fear, leſt he ſhould do evil in forſaking the promiſed and bleſſed Land, and going to a place which had been incommodious to his Grandfather, *Gen*. 12. 15. and forbidden to his Father, *Gen*. 26. 2. leſt he ſhould expoſe his Children to manifold perils, as of being infected with the vices, and particularly the Idolatry which reigned there above all other Countries, and of being inveagled by the pleaſantneſs and eminent fruitfulneſs of that Soil, to give up themſelves to all manner of pleaſures, and to ſettle themſelves there, and give over all thoughts of returning to *Canaan*; and of being brought into that grievous bondage and affliction which was ſpoken of *Gen*. 15. 13. and leſt ſome miſchief ſhould befal him or his in ſo long and dangerous a journey.

4 I will go down with thee into Egypt, and I will alſo ſurely bring thee up *again* [f]: and Joſeph ſhall put his hand upon thine eyes [g].

[f] Though not in thy perſon, yet in thy body, *Gen*. 47. 29, 30. and 50. 5, 13. and in thy poſterity, which are a part of thy ſelf, or thy ſelf multiplied. [g] Shall cloſe thy eyes; which office was uſually performed by the neareſt and deareſt Relations of the dying party among the *Jews*, *Greeks*, and *Romans*. Hereby *Jacob* is aſſured that he ſhould die in peace, and that *Joſeph* both now was alive, and ſhould ſurvive his Father.

5 And * *Jacob* roſe up from Beerſheba: and the ſons of Iſrael carried *Jacob* their father, and their little ones, and their wives in the wagons which *Pharaoh* had ſent to carry him.

* Acts 7. 15.

6 And they took their cattel, and their goods, which they had gotten in the land of Canaan [h], and came into Egypt, * *Jacob*, and all his ſeed with him.

* Joſh. 24. 4. Pſal. 105. 23. Iſa. 52. 4.

[h] And in *Meſopotamia*. But *Canaan* only is here mentioned, becauſe here they got the far greateſt part of them, which by a Synecdoche is put for the whole.

7 His ſons, and his ſons ſons with him, his daugh-

ters *i*, and his ſons daughters, and all his ſeed brought he with him into Egypt.

i Either, his Daughter *Dinah*, the Plural Number for the Singular, as *verſe* 23: *Gen*: 21: 7: *Numb*: 26: 8: or *Dinah* and her Daughters; for Grandchildren are commonly called their Grandfather's Children, or Sons or Daughters; or his Daughters-in-law, his Sons Wives.

* Exod: 1: 1: and 6: 14. Numb: 26: 8: and 1 Chr. 5. 1.
* Numb. 26. 5.

8 ¶ *And* * theſe *are* the names of the children of Iſrael which came into Egypt *k*, Jacob and his ſons: * Reuben, Jacobs firſt-born.

k This Genealogy is both here and elſewhere deſcribed exactly and particularly, as well to ſhew the faithfulneſs of God in the performance of his Promiſe concerning the vaſt Multiplication of *Abraham*'s Seed, and that in ſo ſhort a time, as to diſtinguiſh the Tribes; which was of great importance, and neceſſary for the diſpoſal of the Kingdom and Prieſthood, and above all, for the diſcovery of the true *Meſſias*. Compare this following Catalogue with that *Numb*: 26: and 1 *Chron*: 6: and 7: and 8.

9 *And* the ſons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

* Exod. 6. 15. 1 Chron. 4. 24.
† Or, *Nemuel.*
† Or, *Jarib.*
† Or, *Zerah.*

10 ¶ * *And* the ſons of Simeon: † *Jemuel*, and *Jamin*, and Ohad *l*, and † *Jachin*, and † Zohar, and Shaul the ſon of a Canaanitiſh woman *m*.

l Who is not mentioned in thoſe parallel places, becauſe he was then dead, and that without iſſue. *m* Which is here mentioned as a Brand upon him, and as an Intimation that the reſt of them, except *Judah*, married to Perſons of a better Race.

* 1 Chron. 6. 1, 16.
† Or, *Gerſhom.*

11 ¶ *And* the ſons * of Levi, † Gerſhon, Kohath, and Merari.

* 1 Chron. 2. 3. and 4. 21 Chap. 38. 3.
* 1 Chron. 2. 5.

12 ¶ *And* the ſons of * *Judah*: Er, and Onan, and Shelah and Pharez, and Zerah: but Er, and Onan, died in the land of Canaan *n*. And the ſons of Pharez were * Hezron, and Hamul *o*.

n And therefore are not contained in the following number, *verſe* 15. *o* Who, though they ſeem to have been born in *Egypt*, yet are here ſet down amongſt thoſe who came into *Egypt*, becauſe they came thither in their Father's Loyns, as *Levi* is ſaid *to pay tithes in Abraham*, *Heb*: 7: 9. And the Children may as well be ſaid to come thither in their Parents, as their Father *Jacob* is ſaid to return from thence, *verſe* 4: in his Children. *Obj*. If this be the ſenſe, why ſhould theſe two be mentioned rather than the Grandchildren of the other Brethren, who came into *Egypt* in the ſame manner? *Anſw*. This may be done either, 1. From ſome ſpecial Excellency or Eminency in them above the reſt, as *Hezron* was eminent for being the Progenitor of the *Meſſiah*, and *Hamul* might be ſo for ſome other cauſe though unknown to us. Or 2. Becauſe they were the firſt Grandchildren that were born in *Egypt*, and it may be all that were born whilſt *Jacob* lived there, and therefore are not unfitly named with *Jacob*, and allotted to him, as *Joſeph*'s two eldeſt Sons, *Ephraim* and *Manaſſeh* were by *Jacob* appropriated to himſelf, and reckoned as his immediat Sons, when all the reſt of *Joſeph*'s Sons were excluded from that Priviledge, *Gen*: 48: 5, 6. And the like may be ſaid of the other two Grandchildren mentioned *verſe* 17.

* 1 Chron. 7. 1.
† Or, *Puah---Jaſhub.*

13 ¶ * *And* the ſons of Iſſachar: Tola and † Phuvah, and Job, and Shimron.

14 ¶ And the ſons of Zebulun: Sered, and Elon, and Jahleel.

15 Theſe be the ſons of Leah which ſhe bare unto Jacob in Padan-*Aram* *p* with his daughter Dinah: all the ſouls of his ſons and his daughters *q*, were thirty and three.

p This is true properly and immediatly of the Sons, who were indeed born there, but improperly and mediatly of the Grandchildren, which are as truly ſaid to be born of *Leah* in *Padan*, as to to be born of her at all, becauſe they were indeed born of them which were born of her, and that in *Padan*. *q* To wit, which came into *Egypt* as before; ſo that *Er* and *Onan* are excluded, as dying before this Journey into *Egypt*, *verſe* 12. *Daughters* is here put for *Daughter*, as *verſe* 7. becauſe *Dinah* was all the Daughters which *Jacob* had. Heb. *all the Souls, Sons and Daughters*, being reckoned together with their Father.

*Num. 26. 15, &c. *Ziphion.*
† *Ozni.*
† *Arod.*

16 ¶ And the ſons of Gad: * Ziphion, and Haggi, Shuni, and † Ezbon, Eri, and † *Arodi*, and *Areli*.

* 1 Chron. 7. 30.

17 ¶ * *And* the ſons of *Aſher*: Jimnah, and Iſhuah, and Iſhui, and Beriah, and *Serah* their ſiſter: and the ſons of Beriah, Heber and Malchiel.

* Chap. 30. 10.
* Chap. 29. 24.

18 * Theſe *are* the ſons of Zilpah, * whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, even ſixteen ſouls.

19 The ſons of Rachel, Jacobs wife, *Joſeph* and Benjamin.

* Chap. 41. 50.
† Or, *prince.*

20 ¶ *And* unto Joſeph in the land of Egypt, were born Manaſſeh and Ephraim, * which Aſenath, the daughter of Poti-pherah, † prieſt of On bare unto him.

* 1 Chron. 7. 6- and 8. 1.
* Numb. 26. 38, 39.
† Ahiram.
† Shupham.
† Hupham.

21 ¶ * *And* the ſons of Benjamin *were* Belah, and Becher, and *Aſhbel*, Gera, and Naaman, * † Ehi, and Roſh, † Muppim, and † Huppim, and *Ard* *r*.

r Whereof part ſeem to be born before his coming to *Egypt*, and part in *Egypt*, *Benjamin* being now but twenty and four years old.

22 Theſe are the ſons of Rachel, which were born to Jacob: all the ſouls were fourteen.

1 Chron. 7. 12.
Shuham. Numb. 26.
1 Chron. . 13.

23 ¶ * *And* the ſons of Dan: *Huſhim*.

24 ¶ * And the ſons of Naphtali, *Jahzeel*, and Guni, and *Jezer*, and Shillem.

* Chap. 30. 5.
* Exod 1. 5.
† Heb. *Thigh.*

25 * Theſe are the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls were ſeven.

26 All the * ſouls that came with Jacob into Egypt, which came out of his † loyns *s*, beſides Jacobs ſons wives, all theſe ſouls were threeſcore and ſix *t*.

s Heb. *Thigh*, which is here put for the ſecret Parts between the Thighs, which are called ſometimes the *Feet*, as *Gen*: 49: 10: *Deut*: 28: 57: *Ezek*: 16: 25: for the like reaſon, becauſe they are between the Feet. From this Eaſtern manner of Speech, came that Paſſage in the *Greek* Fables, concerning *Bacchus* being born out of *Jupiter*'s Thigh. *t* So many they are, excluding *Jacob*, as the Common Parent, and *Joſeph* and his two Sons, as being in *Egypt* before *Jacob*'s coming thither; which four being included they make up 70, as it is *verſe* 27.

*Deut: 10: 22. *See* Acts 7. 14.

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: * all the ſouls of the houſe of Jacob, which came into Egypt *u*, were threeſcore and ten.

u He doth not ſay, *which came with Jacob into Egypt*, becauſe ſome of them came thither before him, and others with him, ſome in their Perſons, and ſome in their Parents. As for the difficulty ariſing from comparing this place with *Acts* 7: 14: it will be more fit to ſpeak of it when we come to that place.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen *x*; and they came into the land of Goſhen.

x Heb. *To prepare*, or *to teach* him, the way *before his Face*, i. e. before his coming *to Goſhen*; *i*: *e*: to ſhew him where it was, and into what part of it he ſhould come and ſettle himſelf; or *to give notice* unto *Joſeph* of his approach, *before his face* or coming *into Goſhen*.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father to Goſhen, and preſented himſelf unto him *y*, and he fell on his neck, and wept on his neck a good while.

y And doubtleſs fell down before him with all that reverence which Children owe to their Parents, and in this poſture *Jacob* falls upon his Neck, *&c.* Of which poſture ſee *Gen*: 33: 4: and 45: 14: *Luke* 15: 20: *Acts* 20: 37.

30 And Iſrael ſaid unto Joſeph, Now let me die *z*, ſince I have ſeen thy face, becauſe thou art yet alive.

z Now I expect no greater happineſs upon Earth, and therefore am content to die. Compare *Luke* 2. 29.

31 And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me.

† Heb. *they are men of cattel.*

32 And the men *are* ſhepherds, for † their trade hath been to feed cattel: and they have brought their flocks and their herds, and all that they have.

33 And it ſhall come to paſs, when Pharaoh ſhall call you, and ſhall ſay, What is your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattel from our youth, even until now, both we, and alſo our fathers: that ye may dwell in the land of Goſhen *. For every ſhepherd is an abomination to the Egyptians †.

* In which deſign and choice *Joſeph* ſhews both his Prudence and Piety. He brings them not to Court, where it had been eaſy for him to have put them all into the beſt places and Offices of the Court; and as he is not aſhamed to own himſelf a Brother to Shepherds, which were contemptible among the *Egyptians*, ſo he ſeeks not to advance them higher, but continues them in their Employment, and placeth them in *Goſhen*: whereby 1. He kept them together, which was very convenient for them in many reſpects. 2. He ſecured them both from Envy, and as far as he could, from the Corruption of their Religion and Manners, which was likely to follow their mixture with the *Egypptians*, and eſpecially their being at the Court. 3. He put them into a capacity of returning to *Canaan*, when God gave them opportunity. † Either, 1. Becauſe they did both kill and eat thoſe Creatures which the *Egyptians* adored. Or, 2. Becauſe of the freſh remembrance of the horrid Cruelties lately committed there by the *Phœnician* Shepherds, who as ſome very Ancient Writers affirm, were ſeated in *Egypt* in great Numbers, and had arrived to great Power, and waged a cruel War with other *Egyptians*, wherein they waſted divers Cities, and burned their Temples, and barbarouſly murdered a multitude of People. And therefore it is no wonder if the Calling of Shepherds was grown out of uſe and credit among them. True it is, the *Egyptians* had ſome Sheep, and other Cattel, *Gen*. 47: 6, 17: *Exod*: 8: 26: and 9: 3: which they kept for delight or profit by their Milk, Wool, *&c.* or for Sale to others, but they did not uſe them, as other Shepherds generally did, kill and eat them: And it is probable that they committed even the keeping of their Sheep and Cattel to thoſe Strangers which were diſperſed among them, and looked upon the Employment as too vile and mean for any *Egyptian*. And tho *Pharaoh* offered it to *Joſeph*'s Brethren as a favour to be *Rulers over his Cattel*, *Gen*: 47: 6: that might proceed only from hence, becauſe he ſaw them firmly reſolved upon that courſe of Life, and therefore could not beſtow any higher Preferment upon them.

CHAP. XLVII.

Joſeph acquaints Pharaoh with his father's arrival; preſents five of his brethren to him, 1, 2. *He after ſome enquiry inſtates them in Goſhen; they being ſhepherds, he orders* Joſeph, *if he knew any men of activity amongſt them, to make them rulers over his cattel,* 3---6. *Joſeph likewiſe brings his father before Pharaoh, who enquires after his age, and is bleſſed by* Jacob, 7---10. *Joſeph maintains his father; and all his houſe in Goſhen,* 11, 12. *Joſeph gets all the money, cattel, and lands*

lands of the Egyptians into his hands for corn; removes them to diſtant quarters of the land, 13------------21. *The prieſts only excepted, who have a portion aſſigned them by Pharaoh,* 22. *Joſeph leaves the land to the people to till, and gives them corn to ſow, they giving Pharaoh the fifth part of the crop,* 23------26. *Jacobs life in Egypt, and full age,* 27, 28. *He takes an oath of Joſeph concerning his burial* 29----31.

THen Joſeph came and told Pharaoh, and ſaid, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goſhen *a*.

a Either to abide there: Or to remove thence to any other place which thou ſhalt appoint for them.

2 And he took ſome *b* of his brethren, *even* five men, and preſented them unto Pharaoh.

b Or, *part*, as this *Hebrew* word is uſed, *Dan.* 1: 2. Or the *extremity*, or *end*, or *tail* of them, *i. e.* the meaneſt of them for Perſon and Preſence, as the word is taken, 1 *Kings* 12: 31: leſt if he had preſented the goodlieſt of them, *Pharaoh* might have required their attendance upon him, either at Court or Camp. And for the ſame reaſon for which he did induſtriouſly repreſent them to *Pharaoh* as contemptible in their imployment, he might alſo preſent thoſe to him who were ſo in their Perſons.

3 *A*nd Pharaoh ſaid unto his brethren, What is your occupation? And they ſaid unto Pharaoh, Thy ſervants are ſhepherds both we, and alſo our fathers.

* This Employment is not pretended nor taken up by us in deſign, or in contempt of thee or thy People, but was handed to us by our Fathers, and hath been our buſineſs to this day.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land *c* are we come: for thy ſervants have no paſture for their flocks, for the famine is ſore in the land of Canaan *d*: now therefore we pray thee, let thy ſervants dwell in the land of Goſhen.

c Not to defraud thy People of their Lands and Habitations: but only to be here for a ſeaſon as Strangers and Sojourners till we can conveniently return to our own Land. *d* Which being an higher Ground than *Egypt*, and watered in a manner only by Rain from Heaven, muſt needs ſooner and ſorer feel the effects of a Drought and Scarcity than *Egypt*, which had relief from *Nilus* in that kind.

5 And Pharaoh ſpake unto *Joſeph*, ſaying, Thy father and thy brethren are come unto thee.

6 The land of Egypt is before thee *e*; in the beſt of the land make thy father and thy brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity *f* amongſt them, then make them rulers over my cattel.

e To view it, and take thy choice where thou pleaſeſt, it is in thy power. See *Gen.* 13: 9: *f* Or, *of Strength* or *Vigor* of Body and Mind, fit for the Employment. By which Expreſſion it ſeems probable that thoſe five preſented to *Pharaoh* were of the meaneſt ſort of them. See on *verſe* 2.

7 *A*nd Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed *g* Pharaoh.

g Not in an authoritative way, as the greater bleſſeth the leſs, but in a general manner, *i. e.* he ſaluteth him, thanked him for all his favours to him and his, and prayed to God to bleſs and recompence him for it. Thus *bleſſing* is put for *ſaluting*, 1 *Sam.* 13: 10. 2 *Kings* 4: 29. for *praying*, *Numb.* 6. 23. 24. for *thankſgiving*, *Matth.* 26: 26. compare with *Luke* 22. 19.

† Heb. *how many are the days of the years of thy life?*

* Heb. 11:9,13.

8 And Pharaoh ſaid unto Jacob, † How old art thou?

9 *A*nd Jocob ſaid unto Pharaoh, * The days of the years of my pilgrimage *i* are an hundred and thirty years: few and evil hath the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers *k*, in the days of their pilgrimage.

i (*i. e.*) Of my unſtable or unſettled Life, in which I have been flitting from place to place. See *Gen.* 17: 8: *Pſalm* 119: 19: *Heb.* 11: 9, 13: *k.* Though I ſeem old in compariſon of thy People, yet I fall much ſhort of my Progenitors, *Iſaac*, and *Abraham*, and *Terah*.

10 ¶ And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes *l*, as Pharaoh had commanded.

l A part of the land of *Goſhen*, poſſibly that part where afterwards the City *Rameſes* was built by the *Iſraelites*, *Exod* 1: 11: and 12: 37: whence it is ſo called here by Anticipation. For the *Iſraelites* were not now numerous enough to poſſeſs the whole Land of *Goſhen*, which was given to them, but contented themſelves with a part of it, leaving the reſt to the management of the *Egyptians*, and therefore when they encreaſed greatly, they were forced to ſpread their Habitations amongſt the *Egyptians*. See *Exod.* 12: 7, 23, 35, 37.

* Or, *as a little child is nouriſhed*

† Heb. *according to the little ones.*

12 *A*nd *Joſeph* nouriſhed his father and his brethren, and all his fathers houſhold with bread, * † according to *their* families *m*.

m Or, *According to the Mouth of the Family*: *Mouth* being put for their Will or Deſire, as it is *Gen.* 24: 57. *Iſaiah* 30: 2: as much as every one deſired, without any reſtraint: Or, *according to the manner of a little Child*, he put their meat into their very Mouths; it was brought to them without any more care or pains of theirs, than an Infant takes for its food.

13 ¶ And there was no bread in all the land: for the famine was very ſore, ſo that the land of Egypt, and all the land of Canaan fainted by reaſon of the famine *n*.

n Queſt. Whence came it that the people in this extremity did not take the Corn by force out of the ſeveral Store-houſes? *Anſ.* Beſides that ſingular Providence of God which watcheth over Kings and Rulers, and ſtilleth the Tumults of the People, *Joſeph* had no doubt foreſeen this difficulty, and took due care to prevent it, partly by diſpoſing the Stores in ſtrong and well guarded Places; partly by adding Wealth and Strength to the King, whereby he might more eaſily ſuppreſs any ſeditious Riſings; and principally by not permitting the People to Deſpair, or come to the utmoſt Extremity, but giving them relief in all their Exigencies.

14 And Joſeph gathered up all the money that was found in the land of Egypt *o*, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe.

o Wherein he did no more than any of the Subjects might have done; he bought great Store of Corn in the plentifull years with the King's Money, and kept it till a time of Famine, and ſold it at a rate which was agreeable to the ſeaſon.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth *p*.

p Why ſhouldſt thou ſee and ſuffer us to periſh for our want of Money, when thou canſt relieve us?

16 And Joſeph ſaid, Give your cattel: and I will give you for your cattel if money fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of their herds, and for the aſſes, and † he fed them with bread, for all their cattel for that year.

† Heb. *them.*

18 When that year was ended, they came unto him the ſecond year *q*, and ſaid unto him, We will not hide it from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel: there is not ought left in the ſight of my lord, but our bodies, and our lands.

q Not the ſecond from the beginning of the Famine, but from the their great extremity, the ſecond year after that laſt mentioned, wherein they had ſold their Cattel; but this ſeems to have been the laſt year of the Famine, becauſe he now gives them Corn for food and for ſeed too, *ver.* 23. whereas in the firſt ſix years there was no ſowing nor reaping, *Gen.* 45: 6:

19 Wherefore ſhall we die before thine eyes *r*, both we and our land *s*? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh *t*: and give *us* ſeed *u* that we may live and not die, that the land be not deſolate *x*.

r (*i. e.*) Whileſt thou lookeſt upon us like an idle ſpectator, not pitying and relieving us. *s* The land is ſaid to dye improperly, when it is deſolate and barren, and when the fruits of it dye, or which is equivalent to it, do not live. *t Pharaoh* ſhall be the ſole Proprietor, and we are content to be his Tenants, to manage it for his uſe. *u* Becauſe this was the laſt year of Famine, as *Joſeph* informed them, and therefore they tilled and ſowed the ground for the following year. *x* Without inhabitants, as it will be if thou ſuffereſt us to dye for want of bread.

20 And Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities *y*, from one end of the borders of Egypt, even to the *other* end thereof *z*.

y Under the Cities are here comprehended the Villages and Lands, belonging to the Territory and Government of each City; for the ſeed which he gave them was not to be ſown in Cities, but in the Countrey; but the *Cities* only are here mentioned, becauſe they were ſent thither firſt, either for the conveniency of nouriſhing them during this Famine, out of the Publick Store-houſes which were there; or that they might all profeſs their Subjection to the Goverments of the ſeveral Cities, which was convenient for the management of that numerous and tumultuous people; or that the Cities might be firſt and moſt repleniſhed with Inhabitants, as being the principal Honour, and Strength, and Security of a Kingdom, and that Arts, and Trades, and Merchandiſe might flouriſh, without which the Commodities of the Countrey would have been of leſs Price and Uſe. But the Cities being firſt ſupplied, the reſidue, which doubtleſs was vaſt, were diſperſed in the Countrey. *z* Far from their Native Soil and Ancient Patrimonies, that none of them might plead Preſcription, but that all might be forced to acknowledge that they owed their Eſtates not to their own Wit and Induſtry, nor to their Parents Gift, but wholly to the King's Favour; and that the remembrance of their Patrimonial Lands might be worn out, and therewith the grief which would ariſe from their reſentment of their loſs of them, which probably would be matter of Tumults and Seditions, to which that people were very prone. And it is probable that he ſo diſpoſed of this affair, that thoſe who were apt and likely, and uſed to unite together in ſeditious Inſurrections, whether Kindred or others, ſhould be ſeparated one from another as far as might be. If any think that *Joſeph* dealt hardly with them, and made an ill uſe of their neceſſity, he will ſee how moderately and mercifully he deals with them, *ver.* 24.

22 Only the land of the † Prieſts *a* bought he not *b*:

† Or, *Princes.*

for the Prieſts had a portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

a Under this name he underſtands chiefly thoſe who adminſtred the Worſhip of the gods or Idols of *Egypt*, and withal thoſe who applied themſelves to the Study of the Arts and Virtues, called their *Wiſemen* and *Magicians*. Though ſome underſtand it of the Princes (as that word ſometimes ſignifies) or Officers of *Pharaoh*, who were nouriſhed out of the King's Treaſures. And poſſibly the ſame *Hebrew* word may here comprehend both, *viz.* the Miniſters of the King, and of their Idols too, for both enjoyed the ſame Priviledges, as *Diodorus Siculus* relates. And that the Prieſts are included, if not mainly intended here, will be evident enough to any one that conſiders the ſtate of *Egypt*, how mad that people univerſally were upon their Idols, how numerous their Prieſts were and in how great houour and veneration both with Prince and People: Beſides, reaſon of State obliged *Pharaoh* to engage and ſecure to himſelf that ſort of men, which bore ſo great ſway with the old inhabitants of their ſeveral places, and were likely to have the ſame authority with the new inhabitants, to quiet and ſatisfie them at their firſt change, which muſt needs be very ungrateful to them. *b* Of this Immunity of the Prieſts, that Ancient Writer *Diodorus Siculus* makes mention. But this is not to be aſcribed to *Joſeph*'s will or choice; for he who abhorred their Idolatry, could not have a kindneſs for, nor would have given encouragement to the great upholders and promoters of it; but in this he was over-ruled either by *Pharoah*'s expreſs command, (it being not probable that ſo great an Intereſt as that of the Prieſts ſhould not have Friends at Court, or that their Friends ſhould not plead for them, or that their pleas and Deſires ſhould not be granted by an Idolatrous King) or by the Laws of *Egypt*, or by their Cuſtoms and Uſages in things of a like nature, which would have the force of a law among them.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh, Lo, here is ſeed for you, and ye ſhall ſow the land †:

† For this was the laſt year of the Famine, as was noted before.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth part unto Pharaoh, and four parts ſhall be your own *c*, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

c Whereas he might have reſerved four parts to *Pharaoh*, and have allowed them only the fifth. Herein he ſhewed both his humanity and kindneſs, in mitigating that hard bargain which themſelves had made, and were neceſſitated to make, and his prudence in composing, ſweetning, and winning the hearts of the people to the King, and making them pay their Tribute for the future with more chearfulneſs.

25 And they ſaid, Thou haſt ſaved our lives *d* let us find grace in the ſight of my lord *e*, and we will be Pharaoh's ſervants *.

d Without thy Care and Providence we had all been dead men: and therefore if thou hadſt kept us to the firſt bargain, thou hadſt done us more kindneſs than wrong, much more when thou hadſt uſed us with ſo much equity and clemency. *e* Be thou our friend with *Pharaoh* in this and upon all other occaſions. * To manage his land for him upon the terms which thou haſt propoſed.

26 And *Joſeph* made it a law over the land of Egypt unto this day, that Pharaoh ſhould have the fifth part *f*: except the land of the † Prieſts only, *which* became not Pharaoh's.

Or,
nces.

f That the Propriety of the land ſhould be *Pharaoh*'s; and that in token thereof the people ſhould pay the fifth part of the Products of it to *Pharaoh*.

27 ¶ And Iſrael dwelt in the land of Egypt, in the countrey of Goſhen, and they had poſſeſſions *g* therein, and grew and multiplied exceedingly.

g (*i.e.*) Lands, not for the Dominion of Propriety of them, for that reſted in *Pharaoh*, but for the uſe and profit of them for their preſent ſubſiſtance.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo † the whole age of Jacob was an hundred forty and ſeven years.

eb. *the*
of the
of his

29 And the time drew nigh that Iſrael muſt die, and he called his ſon *Joſeph*, and ſaid unto him, If now I have found grace in thy ſight, * put, I pray thee, thy hand under my thigh *h*, and deal *i* kindly and truly *k* with me, * bury me not, I pray thee, in Egypt.

ap:
2:

chap.
25:

h (*i.e.*) Swear to me. (as *ver.* 31.) that thou wilt do what I am now deſiring of thee. See the Notes on *Gen.* 24: 2: He requires this, not out of any diſtruſt of *Joſeph*'s promiſe, but partly as a more ſolemn proteſtation of his right to, and affection for that promiſed Land; partly as a motive to all his Children to have their minds and hearts there, even when their bodies were in *Egypt*; and partly to give *Joſeph* an argument and excuſe to *Pharaoh*, that he might more willingly permit *Joſeph* to fulfil his father's deſire, becauſe of his own Oath. *i* Or, *that thou wilt deal*; as the Hebrew *Vau* joined with the Future Tenſe, is elſe where uſed; as *Pſal.* 24: 7: and 35: 24: and 51: 15: *k Kindly* in promiſing, and truly in performing thy promiſe.

30 But I will lye with my fathers *l*, and thou ſhalt carry me out of Egypt, and bury me in their burying-place: and he ſaid, I will do as thou haſt ſaid.

l, *Abraham* and *Iſaac* in *Canaan*. See *Gen.* 23: 19: and 25: 9: and 35: 29: Which he deſired not ſo much for himſelf, as knowing that wherever he was buried he ſhould riſe to Glory; as for his Children, to ſhew his own, and confirm their Faith in God's Promiſe of *Canaan*; to diſcover his high valuation of that Land, not only for it ſelf, but as it was a Type and Pledge of the Heavenly Inheritance; to keep his Childrens minds and hearts looſe from *Egypt*, a place of ſo much ſin and danger, and fixed upon *Canaan*, that they might be more willing to go thither when God called them, by virtue of that inclination which is in moſt perſons, to be buried with their Fathers; and in the mean time to declare his deteſtation of Idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profeſs his communion with his godly Anceſtors, by his deſire to be joined with them in burial. And for the ſame reaſons *Joſeph* deſired the tranſlation of his Bones thither, *Gen.* 50: 25:

31 And he ſaid, Swear unto me: and he ſware unto him. And * Iſrael bowed himſelf *m* upon the bed's head *n*.

* Heb. 11: 21.

m Not to *Joſeph*, who being now not upon his Throne, nor amongſt the *Egyptians*, but in his Father's Houſe, was doubtleſs more ready to pay that Reverence, (as he did *chap.* 48: 12:) than to receive Veneration from him, which he owed to his Father; but to God, who is here to be underſtood, as he is in the ſame Phraſe, 1 *Kings* 1. 47: whom with this Geſture he worſhipped and praiſed, as for the Promiſe of *Canaan*, and the aſſurance which he had now received from *Joſeph*, of his being buried there, ſo for all his favours to him and to *Joſeph*, and by him to all his Family. *n* *Jacob* at this time was bed-rid through Age and infirmity; but being now to give God ſolemn Thanks, though the words and manner of it be not here expreſſed, he raiſed himſelf and ſat upon the head or upper-moſt part of his bed, as he did alſo, *Gen.* 48: 2. that he might expreſs his Reverence to God as much as he could by Bowing, when he could not do it as much as he would, being unable to do it Kneeling. Others for *bed* read *ſtaff*, the diſcuſſing whereof I refer unto its proper place, *Heb.* 11: 21.

CHAP. XLVIII.

Jacob being ſick, Joſeph comes and viſits him, 1, 2. *Jacob declares God's appearances and promiſes to him,* 3, 4. *Adopts Joſeph's two ſons Manaſſeh and Ephraim to be fathers of two tribes in Iſrael,* 5, 6. *Mentions Rachel's death, and the place where he buried her,* 7. *Calls for his ſons to bleſs them: Joſeph brings and places them: Jacob purpoſely croſſes his hands,* 8---14. *His bleſſing on Joſeph and his ſons.* 15, 16. *Joſeph interpoſes to remove his father's hands,* 17, 18: *He declares the pre-eminence of the younger,* 19. *But the other alſo bleſſed,* 20: *Propheſieth of their return to Canaan,* 21: *He gives Joſeph a piece of land a part,* 22.

AND it came to paſs after theſe things, that one told Joſeph, Behold, thy father is ſick: and he took with him his two ſons *a*, Manaſſeh and Ephraim.

a To obtain his Venerable and Religious Father's Bleſſing for them.

2 And one told Jacob, and ſaid, Behold thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthned himſelf *b*, and ſat upon the bed.

b He got new ſtrength, his ſpirits being quickned and refreſhed by the tidings of *Joſeph*'s approach, and he put forth all the ſtrength which he had.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me,

* Chap. 28: 13: & 35: 6:

4 And ſaid unto me, Behold, I will make thee fruitful, and multiplie thee, and I will † make of thee a multitude of people; and will give this land to thy ſeed after thee, for an everlaſting poſſeſſion.

† Heb. *make thee a multitude of peoples.*

5 ¶ And now thy * two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine *c*: as Reuben and Simeon *d* they ſhall be mine.

* Chap. 41: 50: & 46: 20: Joſh. 13: 7:

c By Adoption: I ſhall own them as if they were my immediate Children, and each of them ſhall have equal ſhare both in my preſent Eſtate, and future Inheritance of *Canaan* with the reſt of my Children. This *Jacob* transfers the double Portion, which was the Right of the firſt-born, from which *Reuben* by his Tranſgreſſion fell, *Gen.* 49: 4: upon *Joſeph*, 1 *Chron.* 5: 1: *d* Which two he names as the eldeſt, who, if any, might ſeem to claim a greater Priviledge than the reſt.

6 And thy iſſue which thou begetteſt after them ſhall be thine *e*, and ſhall be called after the name of their brethren in their inheritance *.

e Shall be reputed as thy Children, and my Grand-children, and ſhall not have any diſtinct ſhare in my preſent or future Inheritance, but ſhall have a part of their brethrens Lot, in ſuch manner and proportion as thou ſhalt think fit, or as their ſucceeding Parents or Governours ſhall determine. But it doth not appear, nor doth Scripture any where mention, that *Joſeph* had any other Sons but theſe, and therefore it is probable he had no more: only *Jacob* ſpeaks this upon ſuppoſition, in caſe he ſhould have any other. * Either *Ephraimites* or *Manaſſites*.

7 And as for me, * when I came from Padan, Rachel died by me *f* in the land of Canaan, in the way when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath *g*: the ſame is Bethlehem.

* Gen. 35: 19:

f Or, *beſide me*; near me, before mine eyes, I ſeeing, but not being able to help her in her extremity; which makes the remembrance of it more grievous to me. This ſtory he here mentions, partly becauſe the ſight of *Joſeph* and his Children brought his beloved *Rachel* to his remembrance; partly to give the reaſon of this action of his to the reſt of his Children, which was not only becauſe *Rachel* was his firſt rightful Wife by Deſignation and Contract, and therefore the right of the Firſt-born was truly *Joſeph*'s; but becauſe by her early death he was cut off from all hopes of having more Children by her, and therefore it was but fit he ſhould ſupply that defect, by adopting *Joſeph*'s Children. *g* Not out of diſreſpect to her, whoſe Perſon was, and Memory yet is, precious and honourable to me, but either becauſe dying in Childbed they could not keep her till they came to the Burying-place of the Patriarchs at

Hebron, Gen. 23. 19: eſpecially when they were tied to the ſlow motion of the flocks and herds; or becauſe I would not bury her in the common Burying-place with Heathens and Idolaters, in the City of *Ephrath.* By which he tacitely implies, that he would not have *Joſeph* joined with the *Egyptians* in Burial.

8 And Iſrael beheld Joſeph's ſons, and ſaid, Who are theſe [h]?

[h] For *Jacob*'s eyes were dim through age and infirmity, as is obſerved *ver.* 10: and therefore he could not diſtinctly diſcern them.

9 And Joſeph ſaid unto his father, They are my ſons, whom God hath given me in this *place* : and he ſaid, Bring them, I pray thee, unto me, and I will bleſs them [i].

[i] Or, *that I may bleſs them,* not with a common, but with a Paternal and Patriarchal and Prophetical Bleſſing, in the Name and by the Spirit of God, praying for, and foretelling thoſe Bleſſings which God will confer upon them.

† Heb. *heavy,*

10 (Now the eyes of Iſrael were † dim for age, *ſo that* he could not ſee) and he brought them near unto him, and he kiſſed them, and embraced them :

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face, and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees [k], and he bowed himſelf with his face to the earth [l].

[k] Not his own knees, from which they had been taken before, but *Jacob*'s knees, between which they ſtood whilſt *Jacob* kiſſed and embraced them ; from which *Joſeph* removed them, partly that they might not be burdenſome to their aged and weak Grandfather, and principally that he might place them in fit order and reverent poſture to receive the Bleſſing for which he longed. [l] Teſtifying thereby his Reverence to his Father, his Thankfulneſs for the Favour which he had now ſhewed to him and his, and his humble and earneſt Requeſt for his Bleſſing upon them.

13 And Joſeph took them both, Ephraim in his right hand, towards Iſrael's left hand : and Manaſſeh in his left hand towards Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand [m], and laid *it* upon Ephraim's head [n], who *was* the younger, and his left hand upon Manaſſeh's head, guiding his hands wittingly [o]: for Manaſſeh *was* the firſt-born.

[m] Which was more honourable both in Scripture account, and amongſt the Gentiles. [n] Which was a rite uſed often, and in divers caſes, as in the conferring of offices either ſacred or civil, as *Numb:* 8: 10: *Deut.* 34. 9. *Acts* 6: 6. and 13. 3. and among other things, in giving benedictions, as *Matth.* 19. 13. [o] This proceeded not from chance, or the miſtake and weakneſs of his eyes, but from deſign, and the wiſdom of his hands. Heb: *He diſpoſed his hands prudently,* or *he dealt wiſely with his hands.* Here was a double wiſdom ſhewed. 1. Humane, by which he gathered that *Manaſſeh* was the eldeſt, becauſe *Joſeph* placed him towards his right hand. 2. Divine, and Prophetical, by which he foreſaw *Ephraim*'s advantages above *Manaſſeh,* and wiſely ſuited the Ceremony to the Subſtance, giving the greater ſign of Honour to him, to whom God deſigned the thing.

* Heb: 11: 21.
* Chap: 17: 1: and 24: 40;

15 ¶ * And he bleſſed Joſeph [p], and ſaid, God, * before whom my fathers Abraham and Iſaac did walk, the God which fed me * all my life long unto this day ;

[p] Not now in his Perſon, but in his Children, which yet is called here a *bleſſing of Joſeph,* becauſe they were a part of himſelf. In which ſenſe, and upon the ſame ground the land of *Canaan* is ofttimes ſaid to be not only *promiſed* but *given* to *Abraham,* and *Iſaac,*&c. not as if they were in perſon to poſſeſs it, but becauſe it ſhould be given to their Children. Thus *Cham* is ſaid to be curſed when his Son is curſed, *Gen.* 9: 25. * (*i. e.*) Protected, ſuſtained, and directed me.

* Chap. 31:11,13.

† Heb: *as fiſhes do increaſe*: See Numb. 26:34,37:

16 The angel [q] * which redeemed me from all evil, bleſs the lads, and let my name be named on them [r], and the name of my fathers Abraham, and Iſaac [s], and let them grow † into a multitude in the midſt of the earth.

[q] Not ſurely a created Angel, but Chriſt Jeſus, who is called an *Angel, Exod.* 23. 20 and *the Angel of the covenant, Mal.* 3. 1. who was the conductor of the *Iſraelites* in the Wilderneſs, as plainly appears by comparing of *Exod.* 23: 20, 21. with 1 *Cor:* 10. 4, 9. Add hereunto, that this Angel is called *Jacob*'s *redeemer,* which is the Title appropriated by God to himſelf, *Iſa.* 43. 14. and 47: 4. and that *from all evil,* and therefore from ſin, from which no created Angel can deliver us, but Chriſt only, *Matth:* 1: 21. and that *Jacob* worſhippeth and prayeth to this Angel no leſs than to God for the Bleſſing, and that without any note of diſtinction, the word *bleſs,* being in the Singular Number, and equally relating to God, and to the Angel; and that the Angel to whom he here aſcribes his Deliverances from all evil, muſt in all reaſon be the ſame to whom he prayed for theſe very Deliverances which he here commemorates, and that was no other than the very *God of Abraham,* as is evident from *Gen:* 28: 15, 20, 21. and 32. 9, 10, 11 and 35. 3. [r] (*i. e.*) Let them be called by my name, owned for my immediate Children, and inveſted with the ſame Priviledges with my other Children, be the heads of diſtinct Tribes, and as ſuch receive diſtinct Inheritances. And hence they are called *the children of* Jacob or *Iſrael,* no leſs than *the children of Joſeph.* For the Phraſe, ſee *Deut:* 28; 10: 2 *Chron.* 7. 14. *Iſa* 4. 1. *Jer.* 14. 9. [s] Let them be called their Children ; let them not only have my bleſſing, but the blenſſigs of *Abraham* and *Iſaac* ; let all meet together upon their heads ; and let that gracious Covenant of God made with *Abraham,* and confirmed with *Iſaac* and me, be ratified and made good unto them.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him [t]: and he held up his fathers hand, to remove it from Ephraims head, unto Manaſſehs head.

[t] Becauſe of that affection which Parents generally have for their firſt-born. See *Gen.* 21: 11.

18 And Joſeph ſaid unto his father, Not ſo my father : for this *is* the firſt-born, put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it,* my ſon, I know *it* : he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he [u], and his ſeed ſhall become a † multitude of nations [x].

† Heb. *fulneſs.*

[u] So the Tribe of *Ephraim* was both in Number, *Numb.* 1: 32, 33, 35: and 2:19,21 and *Deut.* 33: 17: and in Power and Priviledges, for that Tribe was the ſeat firſt of the Tabernacle, and afterwards of the Kingdom. Whence the name of *Ephraim* is ſometimes put for all the ten Tribes, as *Iſa.* 7. 2: and ſometimes for *Joſeph* himſelf, as *Numb:* 1: 32: *Rev:* 7: 8: which *Manaſſeh* never is. [x] (*i: e;*) Equal to many Nations, in number and ſtrength; or, from them ſhal proceed many Nations, *i. e.* many numerous, potent, and flouriſhing Families, whereof each is equivalent to an ordinary Nation. For as *Nations* are ſometimes called *Families,* as *Zech* 14: 18: ſo the Tribes and Families of *Iſrael* are called *Nations* or *People,* as *Ezek.* 2: 2. *Acts* 4. 27.

20 And he bleſſed them in that day, ſaying, In thee [y] ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh : and he ſet Ephraim before Manaſſeh.

[y] (*i. e.*) In thy ſeed, as appears both from the relative, *them,* here, and from *verſe* 15. where his bleſſing of them is called the bleſſing of *Joſeph* ; and from the following words, where this is interpreted of *Ephraim* and *Manaſſeh.* And *in thee,* or in thy ſeed, *i. e.* uſing their names in the form or words of bleſſing, as eminent examples of bleſſedneſs.

21 And Iſrael ſaid unto Joſeph, Behold, I die [z] : but God ſhall be with you, and bring you again unto the land of your fathers [a].

[z] (*i. e.*) I am about to die. The preſent time for that which will ſhortly and certainly be, as *Gen:* 19: 13: and 20: 3. *Joh:* 14: 2. [a] (*i. e.*) *Canaan,* their Land, 1 By habitation, as *Nazareth* is called Chriſt's Countrey, becauſe he dwelt in it. 2. By the donation of God, who had promiſed, and would in his time give the actual poſſeſſion of it to them, *i: e:* to their ſeed.

22 Moreover, *I* have given to thee [b] one portion [c] above thy brethren, which I took out of the hand of the Amorite with my ſword, and with my bow [d].

[b] (*i. e.*) I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy ſon *Ephraim,* or his poſterity, who ſhall poſſeſs this part over and above that portion which ſhall fall to him by lot. This was all the Land which *Jacob* had in *Canaan,* which he here gives to *Joſeph,* partly in Teſtimony of his great affection and obligation to him; partly as a ſign that he did confer the right of the firſt-born upon him ; and partly for the confirmation of the Faith of *Joſeph* and his Brethren, and to oblige them to ſet up their reſt no where but in *Canaan.* [c] The Hebrew word is *Shechem,* which word indeed ſignifies a *ſhoulder,* as *Gen:* 9: 23: and is here put for a part of Land which is choice and good, as the ſhoulder is among the parts of the Body See 1 *Sam.* 9. 24. And he uſeth this word, that by alluſion he might ſignifie what place he ſpeaks of, even *Shechem,* as may farther appear by comparing *Joſ:* 24: 32. *Joh:* 4: 5: Yea ſome would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it. [d] This place is underſtood, either, 1: Of the future Conqueſt of the Land of the *Amorites* or *Canaanites* by his poſterity, which he here aſcribes to himſelf, and ſpeaks of it in the paſt time, as of a thing already done, as the manner of the Prophets is. But *Jacob* would not attribute that to his Sword, which his poſterity deny to be done by their Sword, *Pſal.* 43 4. And it is manifeſt, that *Jacob* here ſpeaks of that which was his by a ſpecial Title, and which in a peculiar manner he gave to *Joſeph.* Or, 2. Of the City and Territory of *Shechem,* whoſe Inhabitants were rooted out by *Simeon* and *Levi,* and whoſe Land being void was poſſeſſed by *Jacob.* And this is ſaid to be got by *Jacob*'s Sword and Bow, becauſe it was got with the Sword and Bow of his Sons *Simeon* and *Levi,* and a great number of his Family, who doubtleſs were aſſociated with them in this expedition. But it is not likely that he would take to himſelf that which he declares his utter abhorrency of, *Gen:* 34: 30: and 42: 5, 6. or that he ſhould call that *his Sword and his Bow* here which he calls *inſtruments of cruelty* in *Simeon*'s and *Levi*'s hands, *Gen:* 49. 5. Or, 3. Which ſeems the trueſt, of that Land in the Territory of *Shechem,* which *Jacob* bought of *Hamor, Gen:* 33: 19: which is ſaid to be got *by his Sword and Bow,* either 1: Properly, becauſe he did by force of Arms expel thoſe *Amorites,* who upon his retirement from thoſe parts, after the ſlaughter of the *Sichemites,* had invaded his Lands, though this ſtory be not elſewhere recorded ; as many things are mentioned by the by in ſome one place of Scripture, without any particular account of the circumſtances of them, either there or elſewhere, as *Gen:* 36: 24. *Deut:* 2. 9, 10, 11: *Joſ.* 24: 11. And though *Jacob* was a man of Peace, yet his Sons were Warriors ; and they by his permiſſion might drive out, by their Arms, thoſe ſtragling *Canaanites* which had taken poſſeſſion of his purchaſe, *Jacob* being the more willing to recover his right herein, becauſe it was an earneſt of his future poſſeſſion of the whole Land. And the neighbouring *Canaanites* would not concern themſelves in the defence of the invaders, both becauſe they were convinced of the right of *Jacob*'s Cauſe, and becauſe they were over-ruled by Divine Providence, in which *Jacob* truſted, and of which he had ample experience. Or, 2. Metaphorically, *i. e.* by his Money, which he calls *his Sword and his Bow,* not only becauſe Money is anſwerable to the Sword and the

Bow, and all other things, *Eccleſ*: 10. 19: and *is a defence*, *Eccleſ*: 7. 12: and therefore may well be ſo called, even as *prayers* and *tears are* called *the arms of the Church*, becuaſe they ſerve for the ſame purpoſe that Arms do againſt their Enemies; but alſo and principally by way of oppoſition to the Sword and Bow of his cruel Sons. So the ſenſe may be this, *I have given to thee one portion*, or *one Shechem*, not the City of *Shechem*, which *Simeon* and *Levi* took from the hand of the *Amorite* with their Sword and their Bow, but a part of the Territory of *Shechem* which I took, or received from the hand of the *Amorite* by my Svvord and my Bovv, *i. e.* by my Money, vvhereby I purchaſed it.

CHAP. XLIX.

Jacob calls his ſons to bleſs them before his death, 1. *Beſpeaks their attention*, 2. *Condemns Reuben's inceſt*, 3, 4. *Simeon's and Levi's cruelty*, 5---7: *Extols Judah; propheſieth of Chriſt, and the calling of the Gentiles*, 9----12: *Of Zebulun*, 13. *Iſſachar*, 14, 15. *Dan.* 16: *Expreſſes his faith on God's ſalvation*, 17: *Of Gad*, 19. *Aſher*, 20: *Naphtali*, 21: *Joſephs peculiar bleſſing*, 22-----26: *Of Benjamin*, 27: *His charge concerning his burial, and death*, 28----33.

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you that which ſhall befal you in the laſt days *a*.

a Or, *In the following times*, or *latter days*, when you ſhall enter into, and be ſettled in the Land of Promiſe. Hereby he ſignifies that he ſpeaks here of things which concern not ſo much their perſons, as their poſterity.

2 Gather your ſelves together, and hear ye ſons of Jacob, and hearken unto Iſrael your father.

3 ¶ Reuben thou art my firſt-born, my might, and the beginning of my ſtrength *b*, the excellency of dignity, and the excellency of power *c*.

b The firſt inſtance, or evidence of my might, or ſtrength, or of that maſculine vigour, whereby God enabled me to beget a Child. Compare *Deut*: 21: 17: *Pſal*: 105: 36: Or the firſt of my Children, which are the ſtrength, the ſtays, and ſupports of a Father, and of his Family; thence called his *Arrows*, as *Pſal*: 127: 4. and by other Authors, *The pillars of the houſe*. *c* As firſt-born thou hadſt the right of precedency before all thy Brethren in point of Dignity and Power, or Priviledge; the double portion, the Prieſthood, the Dominion over thy brethren were thine.

† Heb: *do not thou excel.*
* Chap: 35: 22. 1 Chr. 5:1.
† Or, *my couch is gone.*

4 Unſtable as water *d*, † thou ſhalt not excel *e*, becauſe thou * wenteſt up to thy fathers bed: then defiledſt thou *it f*. † He went up to my couch *g*.

d This may concern either, 1. Something paſt, or *Reuben*'s fault; and ſo he is ſaid to have been *unſtable*, or *light*, and *vain*, as the word is uſed, *Judg*: 9: 4: *Zeph*: 3: 4: *like water*, moved with every little wind of Temptation, and unbounded in thy Luſt; as Water of it ſelf hath no bounds, but will ſcatter it ſelf every way, if it be not kept within Banks, or in a Veſſel: Or, *haſty*, *violent*, *impetuous* in thy Luſt, like Water, which either overflows or breaks its Banks. Or, 2. Something to come, or *Reuben*'s puniſhment, and ſo the meaning is, thou, *i. e.* thy poſterity, ſhall be *unſtable*, or *unſettled*, flitting and vaniſhing, coming to nothing, or *poured forth* like Water, uſeleſs, contemptible and weak. Such indeed was the ſtate of that Tribe, of which we read nothing eminent in Scripture. See *Judg*: 5: 15, 16. This I prefer before the former, 1. becauſe it is not probable that this fault ſhould be deſcribed here in ſuch general and ambiguous and dark terms, which is deſcribed ſo plainly and particularly in the following words. 2. Becauſe this makes the coherence moſt plain. Here is a deſcription, (1.) Of *Reuben*'s excellent ſtate to which he was born, *verſe* 3. (2.) Of his fall from that ſtate, in theſe words, and the immediatly following, *thou ſhalt not excel*. (3.) Of the reaſon of this fall, his great ſin. 3. Becauſe the ſimilitude of Water applied to men in this manner, notes rather their impotency and calamity, than their ſin, as *Joſ*: 7: 5: *Pſal*: 22: 14. *e* Or, *Be the moſt eminent* amongſt thy Brethren; thou haſt loſt thy pre-eminency due to thee by birthright, both for thy ſelf and for thy poſterity, and it ſhal be given to others; the Prieſthood to *Levi*, the Dominion to *Judah*, and the double Portion to *Joſeph*. *f* By committing inceſt with *Bilhah*. *g* He repeats the ſame thing, and that in an emphaticall manner turning his Speech and Face from *Reuben* to his Brethren, in a poſture of Indignation and Deteſtation; which ye muſt not impute to *Jacob*'s paſſion, he being now a dying man, and this being forty years after the crime committed, but the Spirit of God guiding his Tongue to utter this, not only nor chiefly for the puniſhment of *Reuben*, who, as many think, had repented of his ſin; but for terrour, inſtruction, and caution to all others, and to aſſure them that ſin, though it may be long diſſembled and born with, yet it will one time or other be ſorely puniſhed. But theſe and the next foregoing words may be thus rendred, *Then defiledſt thou my bed*: *He went up* to it, or rather *he is gone up*, *i. e.* he is vaniſhed, or periſhed, or loſt; for ſo this word is oft uſed, as *Job* 5. 26: *Iſa*. 5: 24. *Jer*. 48. 15. And ſo here is an elegant Figure, called *Antanaclaſis*, whereby the ſame word is repeated in the ſame verſe in a different ſenſe, as *Pſal*: 18: 26: *Matth*: 8: 22: So here; *He went up* wickedly to his Fathers Bed to commit a great ſin; therefore now *he is gone up* penally, to receive condign puniſhment; his excellency is gone up like Smoak, which aſcendeth and is diſperſed in the Air. And this may ſeem to be the trueſt Tranſlation, and Interpretation, becauſe it keeps cloſe to the Hebrew words and their order; whereas, in our Tranſlation, there is both a tranſplacing of the Hebrew words, and a ſupplement added unneceſſarly.

* Chap: 29:33,34.
† Or, *their ſwords are weapons of violence.*

5 ¶ * Simeon and Levi *are* brethren *h*; † inſtruments of cruelty are in their habitations *i*.

h Not only by Nature, but in Iniquity; of like cruel and bloody diſpoſition, confederate in the ſame wicked deſign, *Gen*: 34: 25: So the word *Brother* is elſewhere uſed, for him that agrees much with another in his temper, or employment, or deſigns, as *Job* 30 29: *Prov*: 18: 9, *&c*. *i* (*i: e:*) Their bloody Swords are yet in their dwellings, to bear witneſs againſt them for their barbarous cruelty. But theſe words may be, and are by ſome both ancient and later Interpreters, rendred otherwiſe. For the Hebrew word *Mecheroth*, here rendred *habitations*, is never ſo uſed, nor indeed is found elſewhere in Scripture. Nor doth that ſignification agree with the Hebrew root from whence this comes, which is *Machar*, and ſignifies to *Bargain*, or *ſell*, or *exchange*. And accordingly this word is by the *Samaritan* Tranſlator, and by other learned Interpreters, rendred, their *conventions*, or *compacts*, or civil *contracts*, or *agreements*. And which is more, the *Chaldee* Verb, *Mechar* from whence this word may very well be deduced; ſignifies to *eſpouſe*, and the Noun, *Mechirah*, derived from it, ſignifies a *ſpouſe*. And ſo the words may be rendred thus, *their contracts*, or *agreements* (*or their nuptial contracts*) were *inſtruments of cruelty*. Which Tranſlation ſeems better than the other, 1. Becauſe it keeps cloſeſt to the words of the Text, and leaves out that Particle, in, which is not in the Hebrew Text, but was added by our Tranſlators to compleat the ſenſe. 2. Becauſe this beſt agrees with the Hiſtory recorded, *Gen*: 34. where we read that they did cover their bloody deſign with a pretence of an agreement, and nuptial contract with the *Sichemites*, which was a great aggravation of their villany, that thoſe things which to others are bonds of love and peace, were made by them inſtruments of cruelty.

6 O my ſoul, come not thou into their ſecret *k*: unto their aſſembly mine honour *l* be not thou united: for in their anger they ſlew a man *m*, and in their ſelf-will *n* they † digged down a wall *o*.

† Or, *houghed Oxen.*

k Or, *Counſel*, or *company*, as the word is uſed, *Pſal*. 64. 2. *Jer*. 15: 17: *i. e.* do not partake with them in their ſecret and wicked deſigns. Hereby he ſignifies to all poſterity, that that bloody enterprize was undertaken without his conſent or approbation, and that he could not think of it without deteſtation, nor let it paſs without a ſevere cenſure. Or, *O my ſoul, thou waſt not in their ſecret*, as the *Chald*. *Syr*. and *Arab*. take it, by a common Enallage of the future Tenſe for the paſt. *l* Either 1. properly ſo called. So the ſenſe is, Let not my honour or good name be bound up with theirs; they gloried in this wickedneſs, which I abominate, and which indeed is their ſhame. Or, 2. Improperly, ſo he underſtands either, 1. His Soul, which is indeed the glory of a man; though I do not remember any place of Scripture where that word muſt neceſſarily be ſo underſtood. So this is a repetition of the ſame thing in other vvords, which is uſual in Scripture. Or rather, 2: His Tongue, for which the word *honour*, or *glory*, is commonly put, as *Pſal*: 16: 9: compare with *Acts* 2: 26: *Pſal*: 30: 12: and 57: 8: and 108: 1. becauſe the Tongue or Speech is the glory of a man, by which he is diſtinguiſhed from unreaſonable creatures, and, if well uſed, it brings much honour to God, and to the man that ſpeaks with it. So the ſenſe is, As my Soul did not approve of that wicked action, ſo my Tongue never gave conſent to it, nor ſhal it now by ſilence ſeem to own it, but ſhall publickly witneſs my abhorrency of it. *m* (*i. e.*) *Men*, the *Sichemites*, *Gen*: 34: 25, 26: the Singular Number for the Plural, as *Gen*: 3: 2: and 32: 5. 1 *Chron*: 10. 1: compared with 1 *Sam*: 31: 1. He ſaith *man* rather than *men*, either with reſpect unto the Prince, whoſe ſlaughter was principally deſigned; or to ſhew that they ſlew them all to a man. *n* It may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by *Jacob*'s will or conſent, which they never asked nor obtained. 2. Without any neceſſity or ſufficient provocation, but meerly by their own will and proper motion. 3. Not raſhly and haſtily, but wilfully and reſolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight, and good will, as that word commonly ſignifies. *o* Not the Walls of the City, but of private Houſes; it may be only of the Prince's Houſe, who upon the firſt noiſe of the Tumult might, and probably did retire and ſecure himſelf in ſome ſtrong Room of the Houſe, whoſe Wall they brake down that they might come at him. For neither were the Walls of Houſes or Cities ſo ſtrong then as now many are; nor were *Simeon* and *Levi* deſtitute of fit Inſtruments to break down a Wall, which doubtleſs they brought with them, as eaſily foreſeeing that difficulty in their enterprize. But becauſe the Hebrew word is not *Shur*, a *Wall*, but *Schor*, an Ox, others traſlate the words thus, *They houghed*, or *killed an* Ox, or *Bull*, meaning *Shechem*, ſo called either from his Luſt, or from his Strength and Power, from which Princes are oft ſo called, as *Deut*: 33: 17: *Pſal*: 22: 12: and 68: 30. Or, rather thus, *They rooted out*, or *drove away an* Ox, *i: e.* the Oxen, the Singular Number for the Plural, as before, and under them are comprehended the other Cattel of the *Sichemites*, which they drove away, and as we read they did, *Gen*. 34. 28. For as the words may bear this ſenſe, ſo it ſeems more reaſonable to underſtand them of that which certainly was done by them, than of their breaking a Wall, of which we do not read any thing in the Hiſtory.

7 Curſed be *p* their anger, for it *was* fierce, and their wrath, for it *was* cruel: I * will divide them in Jacob, and ſcatter them in Iſrael *q*.

* Joſh: 21: 5,6,7.

p Or, *Curſed* was. It was execrable and abominable both before God and Men; ſuch as deſerved and brought the Curſe of God upon themſelves, which I, as God's Inſtrument, am now to pronounce againſt them. *q* (*i. e.*) I do here declare in the Name of God, that they ſhall be divided and diſperſed in *Jacob*, &c. that is, among the Children or Tribes of *Jacob* or *Iſrael*. Prophets are ſaid to do what they foretel that God will do, as *Jeremy* is ſaid *to root out* and *pull down kingdoms*, Jer. 1. 10: and *Ezekiel* to *deſtroy the city*, *Ezek*: 43. 3. Add *Hoſea* 6. 5. Note here how ſuitable their Puniſhment was to their Crime. They ſinned by Conſpiracy and Confederation in the Counſel and Action, and they are puniſhed with Diviſion or Separation, not only of the two Brethren and their Tribes, but of the Children and Families of the ſeveral Tribes, one from another. This was eminently fulfilled in the Tribe of *Levi*, which had no proper Portion or Inheritance, but was ſcattered among all the Tribes, *Joſ*: 18: 7. though afterwards God turned this Curſe into a Bleſſing. And for *Simeon*, he had no part of his own in the Diviſion of the Land, but the Portion of *Judah* being too large for that Tribe, he was taken into that lot, and was as an Inmate to them, *Joſ*: 19. 1, 2, 9. and afterwards part of them were forced to ſeek new Seats, and ſo were divided from the reſt of their Brethren, 1 *Chron*: 4: 27, 39, 42. And moreover the *Jewiſh* Doctors write, that that Tribe was ſo ſtraitned in their Habitations and Conveniencies, that a very great number of them were forced to ſcatter themſelves amongſt the other Tribes to get a ſubſiſtence by teaching their Children.

8 ¶ Judah,

* 1 Chro, 5: 2.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe *r* : thy hand *ſhall be* in the neck *s* of thine enemies ; * thy fathers children *t* ſhall bow down before thee *u*.

r Or rather, *Thou* art *Judah, thy brethren ſhall praiſe* or *celebrate thee.* So the expreſſion is like that, 1 *Sam.* 25: 25: *as his name is, ſo* is *he* : *Nabal* is *his name, and folly is with him*, or *in him.* So here the ſenſe is, As thy name ſignifies *Praiſe*, *Gen.* 29. 35: ſo ſhalt thou have Praiſe or Honour from thy Brethren. He alludes to his Name, and to the occaſion of it, but with an elegant Variation, Thou art deſervedly called *Judah*, not only becauſe thy Mother prais'd God for thee, but alſo becauſe thy Brethren ſhall praiſe and bleſs thee for the reaſons here following. But this, as alſo the other Bleſſings or Predictions, do not ſo much declare the ſtate of *Judah*, or the reſt of their own Perſons, in as their Poſterity. *s* (*i. e.*) Thou ſhalt overthrow and ſubdue them. This was fulfilled in part, *Judg* 1. 1, 2, 4. and 3. 9, 10: but more fully in *David*, 2 *Sam.* 8: 1: and *Solomon*, 1 *Chron* 22: 9. and moſt eminently, though ſpiritually, in Chriſt. The phraſe is taken either 1. From the practice of Warriors, who uſe to aſſault their Enemies in that part, that they may throw them down at their Feet ; of which ſee *Job* 15: 26: and 16: 12. Or, from the cuſtom of Conquerors, who are ſaid to put the Yokes upon the Necks of the conquered. See *Gen.* 27: 40. *Deut.* 28: 48: *Iſaiah* 10: 27: *Jer.* 27. 8. and 28: 14: *t* (*i. e.*) All thy Brethren, and my Poſterity ; he ſaith not *thy Mothers Children*, for his Sons had divers Mothers. *u* (*i. e.*) Shall own thee as their Superior and Lord, upon whom I have devolved this part of the right of the firſt born. By this and the following words we plainly ſee that theſe Bleſſings and Predictions were not diſtributed according to *Jacob*'s Affections and Inclinations (for then *Judah* ſhould never have been advanced above his worthily beloved *Joſeph*) but by the direction of God's Spirit.

* Numb. 23: 24: and 24. 9.

9 Judah is a lions whelp *x* : from the prey, my ſon, thou art gone up *y* : he *z* * ſtooped down, he couched *a* as a lion, and as an old lion *b* : who ſhall rouſe him up *c* ?

x (*i. e.*) *Is as a lions whelp*, or *as a young lion*, for Courage, and Strength, and Terror to his Enemies. The particle *as* is here wanting, as alſo *verſe* 14, 17, 21, 22. and in many other places, as *Pſalm.* 11: 1: and 12: 6: and 22: 6, *&c.* And he is rightly compared firſt to a *Lion's Whelp*, then to an *old Lion*, to ſignfiy the growth of that Tribe in ſtrength and intereſt, and that from ſmall beginnings, and a precedency of order only, (*Judges* 1: 1, 2.) it ſhould aſcend to the height of Honour, and Power, and Happineſs in *David*, and eſpecially in the *Meſſiah*, who ſhould conquer all Nations. *y* Having taken the Prey, *i. e.* conquered thine Enemies, thou art *gone up* in triumph ; or *gone up*, *i. e.* grown greater and higher after thy Victories, as the manner is. Or, he alludes to the Lions, which uſually dwell in Mountains, as divers Writers obſerve, and come down to Prey in the Valleys, and when they have got their Prey, they go up to their Habitations, and ſo ſhall *Judah* do. *z* A change of the Perſon very frequent in Prophetical Writings, as we ſhall oft have occaſion to note hereafter. *a* When he hath taken the Prey, he doth not convey it away to his Den with haſte and ſpeed for fear the Enemy ſhould return and overtake him but like a Lion he *ſtoops down* to feed upon his Prey, and *coucheth* or *lyeth down* ſecurely to reſt himſelf after he hath eaten it, without the leaſt fear of any Enemy, as it is obſerved of him, *Iſaiah* 31: 4: *Judah*'s Conqueſts ſhall not be interrupted or followed with ill Succeſſes, and Defeats or Overthrows afterward, as it frequently happens in the Courſe of War, but he ſhall quietly poſſeſs his Spoils, and after the bloody Wars to which he will be forced, ſhall enjoy a ſweet Peace and Tranquillity, which his Poſterity did, 1 *Kings* 4: 25: *b* Or rather *a grown Lion*, not a decrepit and impotent Lion, but one come to his full ſtrength. *c* Who ſhall preſume or dare to diſturb or provoke him ? All ſhall fear him, and ſeek peace with him.

* Pſam 60. 7. and 108. 8.
* Luke 1. 32.

10 The ſcepter *d* ſhall not depart from *Judah*, nor a * Law-giver *e* from between his feet *f*, * until Shiloh † come : and unto him ſhall the gathering *g* of the people *h* be.

d (*i. e.*) The Dominion or Government, which is oft expreſſed by this word, as *Numb.* 24: 17: *Pſalm* 45: 6: *Iſaiah* 14: 5: *Ezek.* 19: 11, 14. *Amos* 1. 5, 8. *Zech.* 10: 11. becauſe it is an Enſign of Government, *Eſther* 4: 11. So it is a Figure called a Metonymy of the ſign, than which nothing more frequent. The ſenſe is, That Superiority or Dominion over his Brethren, which I ſaid he ſhould obtain, (*verſe* 8) he ſhall keep ; it ſhall not depart from him. Others *the Tribe*, as the word *Shebet* ſignifies, 1 *Sam.* 10. 19, 20, 21. 1 *Kings* 11. 32, *&c.* So the ſenſe is this, Whereas the other Tribes ſhall be captivated, diſperſed and confounded, the Tribe of *Judah* ſhall be kept entire and diſtinct until Chriſt come. This is a great and important truth, and a ſingular Demonſtration of the all-diſpoſing Providence of God, and of the Truth and Divine Authority of the Scriptures ; but it ſeems not to be the meaning of this place, 1. becauſe both the foregoing and following words do evidently ſpeak of *Judah*'s Power and Greatneſs, and particularly the *Shebet* or *Scepter*, is explained and reſtrained by the following *Law-giver* : 2. Becauſe this renders the Phraſe improper and abſurd ; for the Tribe had not departed from *Judah*, nor had they ceaſed to be a Tribe, if the other Tribes had been mixed with them in their Land, as indeed they were ſometimes. See 2 *Chron*: 11: 16: 3. Becauſe this is not peculiar to the Tribe of *Judah* ; for in this ſenſe the Tribe did not depart from *Levi*, nay, that Tribe was kept more diſtinct than that of *Judah* ; thus alſo the Tribe did not depart from *Benjamin*, as appears from *Ezra* 1: 5: and 10. 9: *Nehem*: 11: 4: Nay, it is queſtionable, whether in this ſenſe the Tribe departed from any of the other Tribes, not only becauſe there is a diſtinct mention of the ſeveral Tribes, *Ezek*: 48: which was written after the Diſperſion and ſuppoſed Confuſion of the other Tribes, and which ſpeaks of the times after the coming of the Meſſiah, but alſo becauſe of the great care which the *Iſraelites* generally took in diſtinguiſhing not only their Tribes, but their ſeveral Families in exact Genealogies, of which we have many proofs and inſtances, as 1 *Chron*: 4: 33: and 5: 1, 7, 17: and 7: 7, 9, 40: and 9: 1: 22: and *Ezra* 2: 62: and 8: 1, 3: *Nehem.* 7: 5, 64. The *Jews* indeed have another device to avoid the force of this Text. They ſay, *Shebet* ſignifies *a Rod*, to wit, a Rod of Correction, as the word is taken, *Prov.* 22: 15: And ſo they ſay the ſenſe is, The Tyrannical Scepter, or the Rod of the Oppreſſor ſhall not ceaſe or depart from *Iſrael*, till the *Meſſiah* come, who ſhall ſave them from all their Oppreſſors and Enemies. But this is a vain and frivolous conceit, for 1. the following Sentence, which expounds the former, as it is uſual in Scripture, plainly ſhews that this *Shebet* or *Rod*, is ſuch as is proper to the *Law-giver*, and therefore is a Rod of Authority, or a Scepter, which is called alſo *a Rod*, *Ezek.* 19. 14. and not a Rod of Affliction. 2. This is contrary to the whole Context, wherein there is nothing propheſied of *Judah*, but Honour, and Dominion, and Victory, and Safety. 3. There was no reaſon why the Rod of Affliction ſhould be appropriated to *Judah*, which was common to all the Tribes, and came ſooner, and fell heavier, and abode longer upon the other Tribes than upon *Judah*. 4. This Ineterpretation is confuted by the Event or Hiſtory, both becauſe the Rod of Correction did depart from *Judah*, and from them more than from the other Tribes, for many Generations before the coming of the *Meſſiah* ; and becauſe that Rod is not removed from them, but hath continued longer and more dreadfully upon them ſince the coming of the *Meſſias*, than ever before ; which one conſideration hath been the occaſion of the Converſion of many *Jews*. 5. Howſoever the modern *Jews* pervert this Word and Text out of Enmity to Chriſt and Chriſtians ; it is certain that the Ancient *Jews*, the LXX. and the Chaldee Paraphraſt, with many others, take the word as we do, as the Learned have proved out of their own Writings. See my *Latin Synopſis.* *e* So the *Hebrew* word ſignifies, as here, ſo alſo *Numb.* 21: 18: *Deut.* 33: 21: *Pſal.* 60. 7: and 108. 8: *Iſai.* 33: 22. And the Verb, from whence this word comes, ſignifies *to make Laws*, as *Prov.* 8. 15, *&c.* and the *Hebrew* word, *Chok*, which comes from the ſame root, conſtantly ſignifies a *Law* or *Statute.* Some render it, *the Scribe*, and that either the Civil Scribe, who belongs to the Ruler ; or the Eccleſiaſtical Scribe, the Interpreter of the Law ; and ſo it ſignifies, that both the Civil and the Eccleſiaſtical Power ſhould continue in *Judah* till Chriſt came, and then ſhould be taken away both which the Event did verify. But indeed the *Hebrew* word for Scribe is *Sopher*, not *Mechokek*, which never is ſo uſed in Scripture, but always for a *Lawgiver*, as I have ſhewed, and ſo *Kimchi* and *Aben Ezra*, two late and learned *Jews*, with others, expound it. *f* From his Poſterity, or from thoſe that come from between his Feet, *i. e.* that are begotten and born of that Tribe. And thus *Kimchi*, and the Chaldee *Paraphraſt*, and other Ancient *Jews* underſtand this place. And the truth of this Interpretation may appear, by comparing this with other Texts of Scripture, as *Deut.* 28: 57: where *the young one* deſcribed to be one *that cometh from between her* (the Womans) *Feet* ; and *Ezek.* 16. 25. and with thoſe places where the word *Feet* is uſed for the Secret Parts, as *Iſaiah* 7. 20: *the hair of the feet*, not properly ſo called, for Hair ſeldom grows there ; and 2 *Kings* 18: 27: *Iſaiah* 36: 12: where the Water, which comes from the ſecret parts is called *the Water of the Feet.* And poſſibly that phraſe of *covering the Feet* applied to them that eaſed their Bellies, may note ſo much, becauſe the care of the *Jews* in that action was not to hide their Feet properly ſo called, but their Secret Parts, which without due care might be diſcovered upon that occaſion. † (*i. e.*) The *Meſſias.* Which we need not ſtand to prove, becauſe it is ſo expounded by all the three *Chaldee* Paraphraſts, and by the *Jewiſh Talmud*, and by divers of the latter *Jews* themſelves. And the word ſignifies, either *a Peace-maker* or *Saviour* ; or as others, *her Son*, or one that came out of the Womans Womb, or out of that Skin in which the Child in the Womb is wrapped, which this word, or one near a kin to it ſignifies. So it notes, that the *Meſſias* ſhould be born of a Woman, though without the help of Man : Or, as others, *the ſent*, he who was oft promiſed and to be ſent. And this Signification may ſeem to be warranted by comparing *John* 9. 7. with thoſe places of the *New Teſtament*, in which the *Meſſias* is deſcribed by that Periphraſis of one *ſent* or *to be ſent*, as *John* 3. 39, *&c.* And the Phraſe here uſed is remarkable, *till the Shiloh come*, for the *Shiloh* or *Meſſiah* oft goeth under the Name of him *that was to come*, as *Matth.* 2: 9: *Luke* 7. 20: and 13: 35: And hence the Kingdom of the *Meſſiah* is called *the World*, or *Kingdom to come*, *i. e.* of him who was to come, *Heb.* 2: 5: and 6: 5. *g* They ſhall be gathered together, or united both among themſelves, and with the *Jews*, under him as their Head. Others, *the Reverence*, *Obedience*, or *Worſhip* : which comes to the ſame thing, for they that are gathered to him, do alſo Reverence, Obey, and Worſhip him. The *Hebrew* word is uſed only here, and *Prov* 30. 17. *h* (*i. e.*) The *Gentiles* ; as the *Jews* themſelves underſtand it. And ſo it is a plain Propheſy of the Converſion of the *Gentiles* by and under the *Meſſiah* ; ſignifying, that whereas the Ordinances of God, and means of Worſhip and Salvation were confined to the *Jews* before Chriſt's coming, (*Pſalm*: 147: 19, 20:) when the *Meſſiah* ſhould come, the Pale of the Church ſhould be enlarged, the Partition wall between *Jews* and *Gentiles* taken down, and the *Gentiles* ſhould Worſhip the True God, and the *Meſſias.* And this is no more than is foretold and promiſed in other Propheſies, as we ſhall ſee hereafter. The ſum of this Verſe is, The Scepter or Dominion ſhall be ſeated in the Tribe of *Judah*, though he doth not determine when it ſhall come thither ; but when once it ſhall come, it ſhall not depart from thence, till the *Meſſiah* come ; and then *Judah* ſhall loſe his Scepter and other Priviledges, and the *Gentiles* ſhall come into the ſtead of the *Jews*, and ſhall embrace that *Meſſiah* whom they ſhall reject. So now here is an undeniable Argument to prove againſt the *Jews*, that the *Meſſiah* is already come, and that the Lord Jeſus Chriſt is he, becauſe he was to come during the time wherein the Scepter was in the hands of *Judah* ; and about that time when Jeſus Chriſt came, the Scepter was taken away from *Judah* and the *Jews*, and hath now been loſt for Sixteen hundred years together. The *Jews* are mightily perplexed and confounded with this Argument ; one evidence whereof is their various and contradictory Expoſitions of the place, whileſt ſome of them affirm this *Shiloh* to be *Moſes*, others *Saul*, others, *Jeroboam*, others *Nebuchadnezzar*, which neither need nor deſerve Confutation ; others *David.* Which, though ſome of the acuteſt of the Jewiſh Doctors aſſert, is as contemptible as any of the reſt, it being ridiculous to ſay the Scepter departed from *Judah* under him by whom it firſt came into that Tribe, having been till *David*'s time in other Tribes. But the great difficulty is, how this was accompliſhed ; for if the event fully agrees with this

Propheſy, the cauſe of the *Jews* is loſt, and Chriſt muſt be owned as the true *Meſſias*. The Scepter was for a time in other Tribes, as in *Moſes* of the Tribe of *Levi*, in divers of the Judges, who were of ſeveral Tribes; and laſtly in the tribe of *Benjamin* under *Saul*, but the Scepter departed from all theſe. But this is propheſied as *Judah*'s Priviledge, that when once the Scepter or Government came into that Tribe, which it did in *David*'s time, it ſhould not depart from it till Chriſt came, and then it ſhould depart. And thus it came to paſs. Concerning the time from *David* unto the Captivity of *Babylon* there is no diſpute, there being a conſtant Succeſſion of Kings in that Tribe all that time. For the time of the *Babyloniſh* Captivity, wherein there may ſeem to be more difficulty, it is to be conſidered, 1. That the Scepter or Government was not loſt or departed from *Judah*, but only interrupted, and that but for Seventy years at moſt, which in ſo long a ſpace of time as above a Thouſand years is little to be regarded. As none will ſay the Kingdom was departed from the Houſe of *David*, becauſe of thoſe Inter-reigns or Interruptions which ſometimes fell out in that Family. Add to this, that God hath given them an abſolute promiſe and aſſured hope of the Reſtauration of *Judah*'s Scepter, ſo that this was rather a Sleep than the Death of that Government. 2. That within theſe Seventy years there were ſome Remainders and Beams of *Judah*'s Soveraignty in *Jehoiachin*, 2 *Kings* 25: 27: in *Daniel*, who was of that Tribe, *Dan.* 2: 25: and 5: 13: and of the King's Seed, *Dan.* 1: 3: and in the ſucceſſive Heads or Governors of the Exiles, of whom the Jewiſh Writers ſay ſo much, and they affirm that they were always of the Houſe of *David*, and were more honourable than the Governors of the *Jews* which were left in the Land of *Iſrael*. 3. All that was then left of the Scepter of the *Jews* was in the Tribe of *Judah*; nor was the Scepter departed from *Judah* to any other Tribe; and that is the thing which ſeems eſpecially to be reſpected in this Propheſy: For *Judah* is here compared with the reſt of the Tribes; and it is here ſignified, that the Power and Dominion which was in *Judah*, when once it came thither, ſhould not ſhift from Tribe to Tribe, as it had done, but whilſt there was any Scepter or Supreme Government among the *Jews*, it ſhould be in that Tribe, even till the coming of the *Meſſias*. But if there ſhould happen any total, but temporary Intercision or Ceſſation of the Government among all the Tribes, which now was the caſe, that was no prejudice to the truth of this promiſe, nor to the priviledge granted to *Judah* above the reſt of the Tribes. After the Captivity, the State of the *Jews* was very various. Sometimes they had Governors put in by the *Perſian* King, as *Zorobabel*, who was alſo of the Tribe of *Judah*, and, as it is ſuppoſed, Nephew of *Jehojachin*; and *Nehemiah*, whom *Euſebius* affirms to have been of the Tribe of *Judah*. And though he may ſeem to be numbred among the Prieſts. *Nehem.* 10: 8. yet a diligent Reader will find that he is even there diſtinguiſhed from them by his Title the *Tirſhatha*, *ver.* 1. and the word *Prieſts* (*verſe* 8.) relateth only to the reſt there mentioned beſides him; eſpecially if this be compared with *Chap* 9. 38: where the *Princes* (among whom ſurely *Nehemiah* was the chief) are deſtinguiſhed from the *Prieſts*. And ſometimes the People choſe Governors, or Captain-generals, as the *Maccabees*, and others. But under all their Viciſſitudes, after their return from *Babylon*, the Chief Government was evidently and unqueſtionably ſeated in the great Council called Sanhedrim, or Synedrium, wherein though ſome of the Tribe of *Levi* were mixed with thoſe of the Tribe of *Judah*; yet becauſe they, together with other Members of that Council, had their power both from that Tribe by which they were choſen, and in it, and for it, the Scepter did truly remain in the Tribe of *Judah*; even as it was rightly called the *Roman* empire when *Trajan* a *Spaniard*, or other Foreigners adminiſtred it; or as we call it, the Kingdom of *Poland*, when they chuſe a King of another nation. How great and venerable the Authority of this Council was among the *Jews*, may eaſily be gathered, 1. From the Divine Inſtitution of it, *Numb.* 11. 16. whereby indeed it was at firſt to conſiſt of Perſons indifferently choſen out of all the Tribes; but now the other Tribes being baniſhed and diſperſed in unknown places, and *Benjamin* and *Levi* being as it were Acceſſions to the Tribe of *Judah*, and in a ſort incorporated with it; it now becomes as it were appropriated to the Tribe of *Judah*, as acting in its name, and by its Authority; and the whole Land is called *Judæa*, and all the People *Jews*, from the predominancy of that Tribe above the reſt. 2: From the great Power and Priviledges anciently granted to it, *Deut.* 17: 8, &c. 2 *Chron.* 19: 8, 11: *Pſalm.* 122: 5. 3. From the teſtimony of *Joſephus*, and other *Jewiſh* Writers, which is moſt conſiderable in this Argument, who largely deſcribe and magnify the Power and Authority of it; who tell us that the Power of their King was ſubject to that of this Council; and therefore one of them addreſſing his Speech to that Council, where alſo the King himſelf was preſent, firſt ſalutes the Senators, and after them the King. They affirm alſo, that the Power of making War or Peace was veſted in that Council; and that *Herod* was tried for his Life by it. If it be ſaid, that the Power of this Council was in a great meaſure taken away, which the *Jews* confeſs, *John* 18: 31: and that the Scepter of *Judæa* was in the hand of the *Romans*, and by them given to *Herod*, who was no *Jew*, but an *Idumæan*, and this before the coming of the *Meſſias*, which is the only remaining difficulty; to this many things may be ſaid, 1. That this happened but a few years before the coming of Chriſt, when Chriſt was even at the Doors, and about to come, and therefore might well be ſaid to *be come*; eſpecially in the Prophetical Stile, whereby things are oft ſaid to be done, which are near doing. 2. That the *Jewiſh* Senators did long ſtruggle with *Herod* about the Government, and did not yield it up to him till his laſt year, when they took an Oath of Fealty to him, which was after Chriſt was born Nor indeed was the Scepter quite gone from them then, for that Council ſtill had the Power, tho not of Life and Death, yet of Civil and Eccleſiaſtical Matters. See *John* 18: 31: So that if the *Scepter* was gone, the *Law-giver* remained there ſtill. Nor was their Government and Common-wealth quite deſtroyed until the Deſtruction of *Jeruſalem* by *Titus*. And therefore ſome tranſlate the place thus, and that with great probability, *The Scepter ſhall not depart----until the Shiloh come*, and until (which word is repeated out of the former Member, as it is moſt uſual in the Scripture) *the gathering of the people* be *to him*, (*i. e.*) until the *Gentiles* be converted and brought in to Chriſt. And this interpretation receiveth countenance from Matth. 24: 14: *The Goſpel ſhall be preached in all the world----and then ſhall the end come*, not the end of the whole World, as it is evident, but the end of the Common-wealth and Government of the *Jews*, when the Scepter and Law-giver ſhould be wholly taken away from that Tribe and People.

11 Binding his foal unto the vine, and his aſſes colt unto the choice vine *i*: he waſheth his garment in wine *k*, and his clothes in the blood of grapes *l*.

i He ſignifies the plenty of Vines in *Judah*'s Portion, that they ſhall be planted every where, even in the Commons and High-ways where men travel, and where upon occaſion they uſe to tie the Beaſts on which they ride, to any Tree which is near them. *k* Such ſhall be the plenty of it, that if it were convenient, Men might uſe Wine inſtead of Water to waſh their Garments. *l* So the Wine is called alſo in *Deut.* 32: 14: 1 *Macc.* 6: 34: and by *Pliny*, *Heſiod*, and others. As Oyl is called the *Blood of the Olive*.

12 His eyes ſhall be red with wine *m*, and his teeth white with milk.

m Which ſhews not onely the plenty of Wine, but alſo the excellency and ſtrength of it, which though not drunk in great quantity, or to exceſs, will make the eyes red. See *Prov.* 23: 29:

13 * Zebulun ſhall dwell at the haven of the ſea *n*, and he ſhall be for an haven of ſhips, and his border *ſhall be* unto Zidon *o*.

* Deut. 33: 18. Joſh: 19. 10:

n Acknowledge here, and adore the Divine Providence, which directed *Jacob* thus exactly to foretel the Portion of *Zebulun*, which fell to them 200 years after this, and that not by choice, or any deſign of men, but merely by Lot. His Portion was extended from the Sea of *Galilee* to the great *Mediterranean* Sea, And to ſuch parts of it where there were convenient Havens. *o* Or *his ſide* or *coaſt*, to wit, that which is upon the *Mediterranean* Sea, is *near Sidon*, underſtanding not the City, but the Territory belonging to it, unto which that Tribe reached upon the Sea-coaſt. For though *Aſher* might ſeem to intercept them, yet he did not reach to the Sea. Or, *his coaſt* looks *towards Sidon*; hath it in view, and lies commodiouſly for Commerce with that great City, which then was the Mart of the Nations.

14 Iſſachar is a ſtrong aſs *p*, couching down between two burdens *q*

p Heb. *an aſs of bone*, (*i. e.*) of great bulk and bones, and ſtrength of body, but of little ſpirit and courage. *q* Which are laid upon his back, and which he is contented to bear. Or, *lying down* i. e. enjoying his eaſe and reſt, *between the borders*, to wit, of the other Tribes, with which he was encompaſſed and ſecured from Foreign Enemies, which made him more ſecure and ſlothful. Or, *between the borders* or *folds* of Cattel; as a word very near a-kin to it, and proceeding from the ſame root, ſignifies, *Judg.* 5: 16: to the feeding and minding whereof he wholly gave himſelf, neglecting more generous things.

15 And he ſaw that reſt *r was* good, and the land that *it was* pleaſant, and bowed his ſhoulder to bear, and became a ſervant unto tribute *s*.

r Or rather, his *reſting place*, as this very word ſignifies, *Gen.* 8: 9: *Pſal.* 116. 7: and 132. 8: *Iſa.* 11. 10: (*i. e.*) his Portion or Habitation, as the *Chal.* and *Syr.* tranſlate it. So this agrees with the following member, where, after the manner of the Hebrews, the ſame thing is repeated in other words. And if it be objected againſt this Verſion, that it is not ſaid *his reſt*, but *reſt* in the general, it may be replied, that ſo it is in the following branch, *the land*, though it be apparently meant of his land, or portion of land allotted to him. Beſides, the Pronouns are often omitted, and to be underſtood in *Hebrew* Text; as may appear by comparing 1 *Kings* 10: 7: with 2 *Chron.* 9: 6: and *Pſal.* 41: 9: with *John* 13: 18: and *Mat.* 3: 12: with *Luke* 3: 17: *s* Willingly paying whatſoever Tributes were impoſed upon him, either by the Neighbouring Tribes, or by Foreign Powers, rather than to forfeit his pleaſant and fruitful Countrey, and his ſweet Repoſe.

16 Dan ſhall judge *t* his people, as one of the tribes of Iſrael *u*.

t (*i. e:*) Rule and govern them. Though he be the ſon of my Concubine, yet he ſhall not be ſubject to any other Tribe, but ſhall have an abſolute Power within himſelf. What is ſaid of him, is to be underſtood of the reſt of the ſons of the Concubines, and hereby all difference between the ſons of the Wives and Concubines is taken away. It is ſaid of *Dan*, becauſe he is the firſt mentioned of that ſort. *u* As the reſt of the Tribes do, having diſtinct Governments and Governors amongſt them. See *Numb.* 1. 4, 16.

17 Dan ſhall be a ſerpent by the way, an † adder in the path *x* that biteth the horſe heels, ſo that his ridder ſhall fall backward.

† Heb. *arrow-ſnake.*

x Which covereth and hideth it ſelf in the ſand or duſt of the highway, watching for men or beaſts that paſs that way. He notes the ſubtilty of that Tribe, which ſhould conquer their Enemies more by Craft and Cunning, than by ſtrength or force of Arms.

18 I have waited for thy ſalvation, O LORD *y*.

y I do earneſtly wait, and hope, and pray for thy helping hand to ſave me and my poſterity from the manifold temporal Calamities which I foreſee will come upon them, and eſpecially from ſpiritual and eternal miſchiefs, by that *Meſſiah* which thou haſt promiſed. *Jacob* in the midſt of his great work doth take a little breathing, and finding himſelf weakned by his Speech to his Children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of Salvation or deliverance from all his pains and miſeries, and particularly from his preſent horrors, upon the contemplation of the future ſtate of his Children. And this pathetical Exclamation may look either, 1. backward, to the ſtate of the Tribe of *Dan*, which he foreſaw would be deplorable, both for its great ſtraits and preſſures, of which ſee *Joſ.* 19: 47: *Judg:* 1: 34: and eſpecially for that Idolatry which that Tribe would introduce and promote, *Judg.* 18. 30: and 1 *Kings* 12: 29: whereby they would ruin themſelves, and moſt of the other Tribes with them. Or 2. forward, to the doubtful and miſerable condition of *Gad*.

19 Gad, a troop *z* ſhall overcome him ; but he ſhall overcome at the laſt *a*.

z (*i. e.*) *Troops* of Enemies ſhall frequently invade his Countrey, and for a time conquer and ſpoil it. And ſo it came to paſs, becauſe the Inheritance of that Tribe lay beyond *Jordan*, near to the *Ammonites* and *Moabites*, two inveterate Enemies of *Iſrael*, and to other hoſtile Nations, on the Eaſt. *a* Or, *afterward.* This was fulfilled 1 *Chron*: 5: 18, *&c.* He ſhews that the Events of the Wars ſhould be various, but *Gad* ſhould one time or other ſpoil his ſpoilers. See *Deut*: 33. 20.

20 Out of Aſher *b*, his bread *ſhall be* fat *c*, and he ſhall yield royal dainties *d*.

b (*i. e.*) Out of the land of *Aſher*. Or, *As for* or *concerning Aſher*. *c* His bread-corn ſhall be fuller and ſweeter and better than ordinary. *d* Not only Oyl for Oyntments, but alſo delicious and excellent Fruits, fit to be preſented to a King. See *Deut*: 33: 24, 25.

21 Naphtali is a hind let looſe *e*: he giveth goodly words *f*.

e Not purſued by hunters, nor ſhut up in ſome little incloſure, but wholly left to its own freedom, to feed upon the beſt Paſtures; See *Deut*: 33: 23. Or, free from the yoke which they together with the other Tribes did bear in *Egypt* ; free from its former reſtraints, which make it run away more ſwiftly. So it may note their nimbleneſs and expedition either in encountering enemies, or in avoiding dangers. See *Judg*: 4: 6, 10: and 5: 18. Or like a tame hind, left to its liberty, in which the Owner takes delight, as *Prov*: 5:19: For he ſeems to be commended rather for Arts of Peace than War. And this may note that his temper and converſation was civil, obliging, and amiable ; which ſenſe the next words favour. *f* His ſpeeches and diſcourſes with others are fair, and friendly, and winning. It is not ſtrange that this Tribe was generally of a ſweeter diſpoſition than others, ſeing it is commonly obſerved that there is a great difference in the tempers of people of divers Provinces or Cities bordering one upon another. But this verſe may be otherwiſe rendred according to the opinion of a late Learned Writer ; *Naphtali* is *a tree* (ſo the *Hebrew* word ſignifies, only *jod* is inſerted here, as it is in the ſame word, *Iſa*: 1: 29: and 61: 3.) *ſhot forth*, or *ſpread forth*, (into many branches ; for the *Hebrew* Verb *Shalach* is oft uſed concerning Trees, and their ſhooting forth of Branches, as *Pſal* 80. 11: *Ezek*: 17: 6: and 31: 5:) *ſending forth goodly branches* ; the word *imre*, which is by others rendred *words*, here ſignifying *branches*, as either the ſame word, or one coming from the ſame root, and conſiſting of the ſame radical Letters, is taken *Iſa*: 17: 6, 9. And it is uſual in the *Hebrew* Language for two words coming from the ſame root, to exchange their ſignifications. And this Interpretation is favoured by the Ancient Interpreters, the LXX, and one of the *Arabick* Manuſcripts, which makes *Naphtali* here to be compared to a goodly Tree bringing forth excellent Fruit.

† Heb: *Daughters*.

22 Joſeph is a fruitful bough *g*, *even* a fruitful bough by a well *h*, whoſe † branches run over the wall *i*

g In regard of thoſe two numerous Tribes which proceeded from his two ſons. *h* Or, *fountain*, or water-courſe, which ſituation doth much further the growth of trees. See *Pſal*: 1: 3: and *Ezek* 19: 10 *i* (*i: e.*) Which is planted by a wall, whoſe heat furthers its growth no leſs than the moiſture of the water doth.

23 The archers *k* have ſorely grieved him *l*, and ſhot at him, and hated him :

k (*i. e.*) His adverſaries, as well his own Brethren, as his Maſter and Miſtreſs. *l* With their ſcoffs, and ſlanders, and injuries, which in Scripture are oft compared to *Arrows*.

* Job 29: 20.

24 But * his bow *l* abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob *m*, from thence is the Shepherd, the ſtone of Iſrael *n*.

l Wherewith he oppoſed his enemies, which was no military Bow, but that which he oppoſed to all their injuries, to wit, his own Virtue, his Innocence, his Patience, his Temperance, his Faith and Hope in God, whereby he reſiſted and vanquiſhed all the Temptations and Difficulties which he met with, ſo that all his Enemies could neither defile nor deſtroy him. *m* (*i: e*) Of my God ; the noun for the pronoun, which is frequent. When men forſook and perſecuted him, my God and his God ſtood by him. He ſhewed that it was not *Joſeph*'s Wiſdom or Courage, but God's gracious Aſſiſtance that made him Conqueror. *n* Either 1. From that great deliverance vouchſafed by God to *Joſeph* it is, that *Iſrael* or *Jacob* hath a Shepherd to feed him, a Stone to lay his head upon, as once he did, *Gen*: 28: 11: or a rock of refuge to fly to in his great diſtreſſes, or a foundation-Stone, or corner-Stone, or Pillar to ſuſtain or preſerve *Jacob*'s Houſe. Or rather 2. *from the hands of the mighty God of Jacob*, laſt mentioned. Or *from the God* of his *father*, as it follows the next verſe. So the ſenſe is this, Though *Joſeph* was a bleſſed Inſtrument in this wonderful work, yet the God of *Jacob* was the chief Author of it, by whoſe wiſe and merciful Providence it was ſo ordered that *Joſeph* ſhould be firſt ſold, and afterwards advanced, and all in order to this end, that his *Iſrael*, with whom he hath been pleaſed to make a gracious and everlaſting Covenant, ſhould have a Shepherd to feed him in the time of Famine, and a Stone or Rock to ſupport him.

25 *Even* by the God of thy father *o* who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above *p*, bleſſings of the deep that lieth under *q*, bleſſings of the breaſts, and of the womb *r*.

o Here he explains and determines that doubtful expreſſion *from thence*, by adding, even *by* (or rather *from*, as this Particle *Mem* properly ſignifies, and was juſt now uſed) *the God of thy father*, *i. e*: who hath choſen and loved thy Father, and made a league with him, and bleſſed him with all manner of bleſſings. *p* (*i: e:*) The ſweet and powerful influences of the heavenly Bodies, and the Dews and Rains which fall from Heaven, whereby the fruits of the Earth are produced in great plenty. See *Levit*: 26 4. *Deut*. 28: 12: and 33: 14. *q* (*i e:*) Of that great Sea of vvaters both about the Earth, and in the Earth, vvhence come thoſe Springs and Rivers, by vvhich the Earth is moiſtned and made fruitful. See *Gen*: 1: 2: and 7: 11: and *Deut*: 8: 7. *r* Whereby both Men and Beaſts ſhall be greatly multiplied, and abundantly ſupplied with all neceſſaries.

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors *s* ; unto the utmoſt bound of the everlaſting hills *t* ; they ſhall be † on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren *u*.

s The Bleſſings vvhich I thy Father have conferred upon thee, are much more conſiderable than thoſe which I received from my Father *Iſaac*, or from my Grandfather *Abraham*. This was true, 1. in the extent of the Bleſſings; *Iſhmael* was excluded from *Abraham*'s Bleſſing, & my Brother excluded from *Iſaac*'s Bleſſing, but both *Joſeph*'s Children are comprehended in *Jacob*'s Bleſſing. 2. In the diſtinctneſs and clearneſs of them; For that Land of *Canaan* which was tranſmitted to *Iſaac* and to *Jacob* only in the general, was now in ſome ſort particularly diſtributed to *Joſeph*, and to the reſt of his Brethren, as afterwards it was by *Joſhua* 3 In the nearneſs of the accompliſhment. Now there was a more likely proſpect of the multiplication of their Seed, than there was to *Abraham*, or *Iſaac* ; and in not very many years after this, they multiplied to aſtoniſhment, and drew nearer to the poſſeſſion of the promiſed Land. *t* Theſe words ſeem to note the duration of *Joſeph*'s Bleſſing, that it ſhould continue *even to the bounds of the everlaſting*, or *laſting*, or *ancient hills*, *i. e.* as long as the moſt ſolid and ſtable Mountains ſhall laſt, *i. e.* for ever. Perpetuity is deſcribed by the continuance of the Mountains, as *Iſa*. 54. 10. or of the Sun and Moon, as *Pſal*: 72: 5, 7, 17: or of the Heavens and Earth, as *Matth*: 5: 18: In the foregoing words of this Verſe he commends theſe Bleſſings from their excellency above all former Bleſſings ; and here he commends them from their durableneſs. † Or, *let them be* For this may be a Prayer to God that theſe Bleſſings may be conſtant and perpetual. *u* So he was, when he was ſold into *Egypt*, and abode there in the Court when his Brethren were in *Goſhen* : Or, *the crowned of*, or *among his Brethren*, *i. e.* who though he was once ſcorned and trampled upon by his Brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his Brethren* ; as he may be called either for his purity and ſanctity, or for his eminency and dignity. But we muſt remember that the *Nazarites* were yet unknown, being inſtituted long after this time.

27 Benjamin ſhall ravine *as* a wolf *x*: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil *y*

x He notes the warlike and fierce diſpoſition and carriage of that Tribe. Inſtances wereof we have, *Judg*. 3: 15: and 19: and 20. 1 *Sam*. 12. and 14. and 5. *y* This may be underſtood, either of the ſame Wolf, which in the morning being more hungry and greedy, devours his Prey alone ; but in the evening, being in ſome meaſure ſatisfied, is content that his Brethren ſhould ſhare with him. Or rather of ſeveral ſorts of Wolves, whereof ſome hunt and devour alone, others hunt in couples or troops, and thoſe divide the Prey among themſelves. He mentions both *morning* and *evening*, becauſe theſe are the two Seaſons when the Wolves prey, and to note that this would be *Benjamin*'s carriage both in the firſt and laſt times of that tribe, as indeed it was.

28 All theſe are the twelve tribes *z* of Iſrael ; and this is it that their father ſpake unto them, and bleſſed them : every one according to his bleſſing *a* he bleſſed them

z (*i. e*) The Heads and Parents of the twelve Tribes. A Metonymy of the effect. The Tribes are generally accounted Twelve, though they were Thirteen, becauſe the Land was divided only into Twelve parts, *Levi* having no diſtinct part of his own *a* (*i. e.*) According to that Bleſſing which God in his purpoſe had allotted to each of them, which alſo he manifeſted unto *Jacob* by his Spirit. *Object.* There is no Bleſſing here given to *Reuben*, *Simeon* and *Levi*, but rather a Curſe, how then is he ſaid to bleſs every one of them ? *Anſw.* He bleſſed them all implicitly and really, though not expreſly, or in words, becauſe he gave each of them a part in *Canaan*; and his taking away from *Reuben* only the right of the Firſt-born, plainly ſuppoſeth that he left him his ſingle Portion & Inheritance. And he might well be ſaid to bleſs them all, becauſe he left them all an intereſt in God's Covenant, one Article whereof was the giving of *Canaan*, or part of *Canaan*, to them, and this was an earneſt of the other Branches or Articles of it. Though it is probable he alſo added ſome ſhort Bleſſing or Prayer to God for his bleſſing upon them all.

29 And he charged them, and ſaid unto them, I am to be gathered unto my people : * bury me with my fathers *b*, in the cave that is in the field of Ephron the Hittite. * Chap: 47: 30.

b In *Canaan*. Whereby he deſigned to withdraw their minds from *Egypt*, and fix them upon *Canaan*.

30 In the cave that is in the field of Machpelah, which is before Mamre *c*: in the land of Canaan, * which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place. * Chap. 23: 16.

c He deſcribes it ſo particularly, both for their direction, becauſe they had been ſome years abſent thence ; and to expreſs how much his heart was ſet upon this matter ; and thereby to oblige them to the more careful performance of his Command.

31 (* There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah.) *Chap: 23: 19: and 25: 9.

32 The purchaſe of the field, and of the cave that is therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons *d*, he gathered up his feet into the bed *e*, and yielded up the ghoſt, and was gathered unto his people.

d To wit, concerning the place of his burial. Whilſt he was employed in that moſt ſolemn and religious work of bleſſing his Children in the name, and by the Spirit of God, he uſed as reverend a poſture as his infirm Body would permit, and therefore is ſuppoſed to ſit upon his Bed-ſide with his Feet hanging downwards. And when he had finiſhed that great work, and wearied himſelf with ſo long Speech delivered with a moſt raiſed and affected mind, he compoſed himſelf to reſt, and waited for the comfortable approach of his death, which ſpeedily followed it.

CHAP. L.

Joſeph bewails his father's death ; and embalms him, 1, 2. *The Egyptians mourn for him 70 days,* 3. *Joſeph with Pharaoh's leave carries him ſtately accompanied to* Canaan, 4---9. *They mourn there ſeven days, and ſorely, ſo that the Canaanites from thence named the place Abel-Miſraim,* 10, 11. *They bury him where he commanded,* 12, 13. *They return to Egypt,* 14. *Jacob being dead, his ſons are afraid of their brother Joſeph,* 15. *Pretending their father's order, they addreſs for pardon,* 16---18. *He weeps, forgives, and encourageth them,* 19, 21. *Joſeph lives to ſee a third and fourth generation,* 22, 23. *Aſſures his brethren of their future return to* Canaan, 24. *He takes an oath of them to carry his bones with them,* 25. *Dies ; is embalmed ; and put in a coffin,* 26.

AND Joſeph fell upon his fathers face *a*, and wept upon him, and kiſſed him.

a And doubtleſs cloſed his eyes, as God had promiſed, *Gen:* 46: 4: which may be implied in this general phraſe.

2 And Joſeph commanded his ſervants the Phyſicians to embalm his father *b* : and the Phyſicians embalmed Iſrael.

b The dead Corps of his Father with Spices, and Oyntments, and other things neceſſary for the preſervation of the Body from putrifaction as long as might be. This *Joſeph did,* partly becauſe he would comply as far as he could with the *Egyptians,* whoſe cuſtom this was, from whom alſo the Jews took it, 2 *Chron:* 16: 14: *John* 19: 39, 40: Partly to do honour, and ſhew his affections to his worthy Father ; and partly becauſe this was neceſſary for the keeping of the Body ſo long as the times of mourning and the journey to *Canaan* required.

3 And forty days were fulfilled for him *c*, (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians † mourned for him threeſcore and ten days *d*.

† Heb. *wept.*

c (*i. e.*) For his embalming; that ſo the Drugs or Spices which were applied, might more effectually reach to all the parts of the dead Body, and keep it from corruption. And the effect of their diligence, and ſo long continuance in this work was, that Bodies have been preſerved uncorrupt for ſome thouſands of years. *d* (*i. e.*) Thirty days according to the cuſtom of the *Hebrews, Numb:* 20: 29: *Deut:* 34: 8: to which doubtleſs the *Egyptians* in this caſe did accommodate themſelves, beſides the forty days ſpent in embalming him, which alſo was a time of mourning. And thus I ſuppoſe, the *Egyptians* reckoned thoſe ſeventy two days which *Diodorus Siculus* ſaith they ſpent in mourning for their deceaſed Kings.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe *e* of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh *f*, ſaying,

e The Houſhold or Family, namely, thoſe of them which were chief in place and favour with the King. *f Joſeph* makes uſe of their interceſſion, either, 1. Leſt he might ſeem to deſpiſe them, or to preſume too much upon his own ſingle intereſt. Or, 2. By engaging them in this matter to ſtop their mouths, who otherwiſe might have been ready enough to cenſure this Action, which they would have a fair opportunity to do in *Joſeph's* abſence. Or, 3. Becauſe it was the cuſtom here, as it was elſewhere, *Eſth:* 4: 2: that perſons in mourning habit might not come into the King's preſence, partly becauſe they would not give them any occaſion of ſadneſs, and partly becauſe, according to their ſuperſtitious conceits the ſight of ſuch a perſon was judged ominous.

5 * My father made me ſwear *g*, ſaying, Lo, I die in my grave, which I have digged for me *h*, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

* Chap: 47: 29.

g Here is a triple obligation upon *Joſeph,* 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his Father's command. 3. The tye of a ſolemn Oath : All which had weight even with the Heathens, and were ſo many Arguments to *Pharaoh* and his Courtiers. *h* According to the manner of thoſe ancient and ſucceeding times. See 2 *Chron.* 16: 14: *Iſai.* 22: 16: *Matth.* 27: 60: In that large Cave which *Abraham* bought for a burying-place for his Family, *Jacob* had digged a particular and ſmall Cell or Repoſitory for himſelf, as others did after him upon the like occaſion. And this reaſon is prudently added, to ſhew that this deſire proceeded not from any contempt of *Pharaoh,* or his Land, but from that common and cuſtomary deſire of perſons of all Ages and Nations, to be buried in their Fathers Sepulchres.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear *h*.

h The Heathens by the light of nature diſcovered the ſacredneſs of an Oath, and the wickedneſs of Perjury,

7 And Joſeph went up to bury his father : and with him went up all *i* the ſervants of Pharaoh *k*, the elders of his houſe *l*, and all the elders of the land *m* of Egypt,

i (*i. e.*) A great number of them, as that word is underſtood, *Matth:* 3: 5: and oft elſewhere. For many of them were aged and infirm, and many could not be ſpared from their attendance at Court, or upon their Employments, *&c.* *k* Courtiers of an inferior rank. *l* The chief Officers, and under him Governours of his Family and Counſels, who uſed to reſide at or near the Court. *m* The great Officers Civil and Military, whoſe places of habitation and command were diſperſed in the ſeveral parts of the Land.

8 And all the houſe of Joſeph, and his brethren, and his father's houſe : only their little ones, and their flocks, and their herds *n*, they left in the land of Goſhen.

n And ſuch as were neceſſary to take care of them, which muſt needs be underſtood.

9 And there went up with him both chariots and horſemen *o*, and it was a very great company.

o For their defence, in caſe of any oppoſition.

10 And they came to the threſhing-floor of Atad *p*, which is beyond *q* Jordan, and there *r* they mourned with a great and very ſore lamentation *s* : and he made a mourning for his father ſeven days *t*.

p A man ſo called, or, *of thorn,* or *thorns,* as the word ſignifies, *Judg:* 9: 14: *Pſal:* 58: 9: So it might be a place either abounding or encompaſſed with thorns. *q* Or, *on this ſide* ; for the word ſignifies both, and it may be taken either vvay here, the one in reſpect of *Egypt,* the other in regard of the place in vvhich *Moſes* vvrote. It is certain they fetched a great compaſs, vvhether for the commodiouſneſs of the way for their Chariots, and for conveniencies for ſo great a company, or to prevent all jealouſies in the People, as if they came thither with ill deſign, is not material. *r* Becauſe there was the entrance into that Countrey or Territory where he was to be buried. *s* The *Egyptians* though they were not much grieved nor concerned for *Jacob's* death, yet they uſed bitter cries and lamentations which poſſibly were made or aggravated by perſons hired, and uſed upon ſuch occaſions. See *Jer.* 9: 17: *t* According to the cuſtom. See 1 *Sam.* 31. 13:

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This is a grievous mourning to the Egyptians : wherefore the name of it was called † Abel-Mizraim, which is beyond Jordan.

† That is, *the mourning of the Egyptians.*

12 And his ſons did unto him according as he commanded them.

13 For * his ſons carried him unto the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham * bought with the field for a poſſeſſion of a burying-place of Ephron the Hittite, before Mamre.

* Acts 7: 16.

* Chap: 23: 16.

14 And Joſeph returned into Egypt, he, and his brethren, and all that went with him to bury his father, after he had buried his father.

15 And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died *u*, ſaying,

† Heb: *charged.*

u This looks like a lye ; for *Jacob* either did not know this fact, or rather, was ſo well aſſured of *Joſeph's* Clemency and Goodneſs, that he never feared his Revenge. But Guilt doth ſo awaken Fear, that it makes a man never to think himſelf ſecure.

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin : for they did unto thee evil : And now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy fathers *x*. And Joſeph wept *y* when they ſpake unto him.

x For whoſe ſake Pardon thoſe that joyn with thee in his Worſhip. *y* Partly in compaſſion to their Fear and Trouble ; and partly becauſe they ſtill retained a diffidence in his kindneſs, after all his great and real demonſtrations of it.

18 And his brethren alſo went and fell down before his face, and they ſaid, Behold we *be* thy ſervants *z*.

z Ready and willing to undergo that ſervitude, into which we ſo wickedly ſold thee.

19 And Joſeph ſaid unto them, * Fear not : for *am* I in the place of God *a*?

* Chap: 45: 5:

a It is God's Prerogative to take Vengeance, which I dare not uſurp. See *Deut:* 32: 35: Or, Can I do what I pleaſe with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindneſs to you, believe that God will not, and therefore that I neither can, nor will do you any hurt. But it is not unuſual to put the Hebrew *he* for *halo,* as it is, *Gen:* 27: 36: 1 *Sam:* 2: 28: 2 *Sam:* 23: 19: 1 *Kings* 16: 31, *&c.* and ſo the words may be very well rendred, *Am* not I *under God? i: e:* Subject to his Will, a miniſter of his Providence ? Dare I deſtroy thoſe whom God ſo eminently deſigned to ſave ? Dare I puniſh thoſe whom God hath pardoned?

20 But as for you, ye thought evil againſt me *b*, but God meant it unto good, to bring to paſs, as it is this day, to ſave much people alive.

b Therefore I do not excuſe your Guilt, though I comfort you againſt Deſpondency.

21 Now therefore fear ye not : I will nouriſh you and your little ones *c*. And he comforted them, and ſpake † kindlie unto them. * Heb: *to their hearts*.

c Expect not only a free Pardon from me, but all the kindneſs of a loving Brother.

22 And Joſeph dwelt in Egypt, he and his father's houſe : and Joſeph lived an hundred and ten years.

23 * And Joſeph ſaw Ephraim's children of the third generation *d* : the children *e* alſo of Machir the ſon of Manaſſeh, were † brought up upon Joſeph's knees *f*. * Numb: 32:39. †Heb: *born*

d Reckoning from and after *Ephraim*. i. e. *Ephraim*'s Grandchildrens Children. So early did *Ephraim*'s priviledge above *Manaſſeh* appear, and *Jacob*'s Bleſſing, (*Gen*: 48: 19.) take place. *e* Heb. *Sons*. For though he had but one Son, *viz*. *Gilead* by his firſt Wife, yet he married a ſecond Wife, and by her had two other Sons, 1 *Chron*: 7. 16. which *Joſeph* lived long enough to ſee. Or under the name of Children his Grandchildren alſo might be comprehended. So there is no need of that Enallage of *Sons* for one Son, which we meet with in other places. *f* Laid upon *Joſeph*'s Lap or Knees, where parents uſe oft-times to take up and repoſe their Infants, to expreſs their love to them, and delight in them. And ſome obſerve, that it was an ancient cuſtom in divers Nations, that the Infant, as ſoon as it was born, was laid upon the Grandfather's Knees. So it is an Ellipſis, whereby one word is put for two, or under one Verb. See more of this phraſe on *Gen*: 30: 3. and 48: 12.

24 And Joſeph ſaid unto his brethren, * I die : and God will ſurelie viſit you *g*, and bring you out of this land, unto the land * which he ſware to Abraham, to Iſaac, and to Jacob. *Heb: 11: 22. Exod: 3. 16. * Chap. 15 14. and 26:3: and 35. 12. and 46: 4.

g (*i. e.*) Deliver you out of this place, where I foreſee you will be hardly uſed after my deceaſe : or, fulfill his promiſed kindneſs to you, as that word is uſed, *Gen*. 21: 1. *Exod*: 4: 31. There is a double Viſitation oft mentioned in Scripture, the one of Grace and Mercy, which is here meant ; the other of Juſtice and Anger, as elſewhere.

25 And Joſeph took an oath *h* of the children of Iſrael *i*, ſaying, * God will ſurely viſit you, and ye ſhall carry up my bones *k* hence. * Exod: 13:19. Joſh: 24. 32. Act: 7. 16.

h For the ſame reaſon which moved *Jacob* to require an Oath from him, *Gen*. 47. 30, 31. *i* He ſaith not, *of his brethren*, but *of Iſrael's children* ; under which his Grandchildren are comprehended, and ſeem principally intended here ; either becauſe his Brethren were moſt of them dead, or rather becauſe he knew that they were not to go out of *Egypt* in his Brethrens time, but in their ſecond or third Generation. *k* (*i. e.*) My dead Body : but he mentions only his Bones, becauſe part of his Body was corrupted, and the other part though preſerved from Corruption by the embalming, yet was ſo changed and adulterated with the Spices, and other materiels which they uſed, that it looked like another thing : Only his Bones remained intire and unchanged. *Queſt*. Why did he not deſire to be preſently carried thither, and buried there, as his Father did? *Anſw*. 1. Leſt he ſhould diſoblige the *Egyptians*, and provoke them againſt his Brethren and Children. The removal of his father thither was neceſſary and forced from him by an Oath, but the order for the removal of himſelf would have been voluntary and deſigned, and therefore could not have eſcaped the Cenſure of an ungreatful Contempt of the Land of *Egypt*, which as it was thought good enough for him and his to live in, ſhould have been judged ſo too for his burial. 2. That by theſe his Remains, his Memory might be the longer and better preſerved both with the *Egyptians*, who for his ſake might ſhew kindneſs to his near Relations ; and with the *Iſraelites*, to whom this was a viſible pledge of their Deliverance, and an help to their Faith, and an obligation to them to perſiſt in the true Religion.

26 So Joſeph died, being an hundred and ten years old *l* : and they imbalmed him, and he was put in a coffin in Egypt.

l So for about Thirteen years of Affliction he enjoyed Eighty years of Honour, and as much Happineſs as earth could afford him.

Annotations on EXODUS.

The ARGUMENT.

After the death of Joſeph, *who had ſent for his Father's Houſe into* Egypt, *the Children of* Iſrael *exceedingly multiplied, notwithſtanding* Pharaoh's *cruel oppreſſing of them ; from under which, God, hearing their cry, brought them with a ſtrong hand. Wherefore this Book is called by the Greeks* Exodus, *i. e.* A going forth ; *containing an Hiſtorical Account of paſſages for about one hundred and forty years ; with the wonderful raiſing up of* Moſes, *who, together with* Aaron, *were to be inſtruments of their Deliverance ; and accordingly after the inflicting ten dreadful Plagues upon* Pharaoh, *brought them into the Wilderneſs through the Red-Sea, wherein* Pharaoh, (*his Heart being hardned under all theſe Plagues*) *and all his Hoſt purſuing of them, were drowned ; God having firſt inſtituted the Paſſover, as an abideing Sacrament to bring to their remembrance in after times this great Deliverance.*

In their conduct through the Wilderneſs, God gave them the ſignal mark of his preſence in the pillar of a Cloud, and the pillar of Fire ; who, notwithſtanding their great and reiterated murmurings, gave them Food, both Bread and Fleſh from Heaven, and Drink out of the Rock ; and, when they were come to Mount Sinai, *he there gave them the Moral Law, beſide other both Politick, and Eccleſiaſtical Ordinances : Afterwards, the breaking of the Tables being occaſioned by the Idolatry of the Golden Calf, God graciouſly renewed his Covenant with them : There being alſo a Tabernacle, and Ark, and other things to be made by God's command, the bounty of the People, in order to the making and furniſhing thereof, is here ſet down, which being finiſhed, the Tabernacle is anointed, and filled with the glory of God.*

CHAP. I.

The names and numbers of the children of Iſrael that came into Egypt, ver. 1------5. *Joſeph, his brethren, and that generation die,* 6. *A new king, who knew not Joſeph,* 8. *Goeth about by affliction, &c. to ſuppreſs the Iſraelites,* 9---------11. *They increaſe,* 12---------14. *Pharaoh commands the midwives to kill the male-children,* 15, 16. *They fear God and obey not the king,* 17. *For this God bleſſeth the midwives.* 18-------21. *Pharaoh commands all the male-children to be drowned,* 22.

NOW theſe are the names of * the children of Iſrael which came into Egypt *a*, every man and his houſhold *b* came with Jacob. * Gen: 46. 8. Exod: 6. 14.

a This Liſt is here repeated, that by comparing this ſmall Root with ſo vaſt a company of Branches as grew upon it, we may ſee the wonderful Providence of God in the fulfilling of his Promiſes. *b* His Children and Grandchildren, as the word *houſe* is taken *Ruth* 4: 11: 2 *Sam*: 7. 11. 1 *Kings* 21: 29.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin *c*.

c Who, though the youngeſt of all, is placed before *Dan*, *Naphtali*, &c. becauſe theſe were the Sons of the Hand-maidens.

4 Dan, and Naphtali, Gad and Aſher.

5 And all the ſouls that came out of the † loins of Jacob, were * ſeventy ſouls *d* : for Joſeph was in Egypt *already*. † Heb: *thigh*. * Gen: 46. 27.

d Including *Jacob* and *Joſeph*, and his two Sons. See *Gen*: 46:26, 27. and *Deut*: 10: 22. Or if they were but ſixty nine, they are called ſeventy by a round number, of which we ſhall have many inſtances.

6 And Joſeph died, and all his brethren, and all that generation *e*.

e (*i. e.*) All that were of the ſame age with *Joſeph* and his Brethren.

7 ¶ * And the children of Iſrael were fruitful, and increaſed abundantly and multiplied *f*, and waxed exceeding mighty *g*, and the land was filled with them. * Acts 7. 17.

f Here are many words, and ſome very emphatical, to expreſs their incredible Multiplication. *g* This may relate either to their Numbers, which greatly added to their Strength, or to their Conſtitution, to note that their off-ſpring was Strong as well as Numerous. Atheiſtical Wits cavil at this Story, and pretend it impoſſible that out of ſeventy perſons ſhould come above ſix hundred thouſand men within two hundred and fifteen years : Wherein they betray no leſs Ignorance than Impiety. For to ſay nothing of the Extraordinary Fruitfulneſs of the Women in *Egypt*, who oft brings forth four or five Children at one birth, as *Ariſtot*. notes *Hiſt. animal*. 7: 4. nor of the long lives of the Men of that age, nor of the plurality of Wives then much in uſe, nor of the ſingular bleſſing of God upon the Hebrews in giving them Conceptions and Births without Abortion? all which are but very reaſonable ſuppoſitions, the probability of it may plainly appear thus ; Suppoſe there were only 200 years reckoned, and only fifty perſons who did beget Children, and theſe begin not to beget before they be twenty years old, and then each of them beget only three Children. Divide this time now into ten times twenty years. In the firſt time, of 50 come 150. In the ſecond, of 150 come 450: Of them in the third, come 1350. Of them in the fourth 4050. Of theſe in the fifth 12150. Of theſe in the ſixth 36450. Of them in the ſeventh 109350. Of them in the eighth 328050. Of theſe in the ninth 984150. And of them in the tenth 2952450. If it be objected, That we read nothing of their great multiplication, till after *Joſeph*'s death, which ſome ſay was not above 50 years before their going out of *Egypt*, it may be eaſily replyed; 1. *This* is a great miſtake, for there were above 140 years between *Joſeph*'s death and their going out of *Egypt*, as may appear thus: It is granted that the *Iſraelites* were in *Egypt* about 210 or 215 years in all. They came not thither till *Joſeph* was near 40 years old, as is evident by comparing *Gen.* 41: 46. with *Gen*: 45. 6. So there reſts only 70 years of *Joſeph*'s life, which are the firſt part of the time of *Iſrael*'s dwelling in *Egypt*, and there remains 145 years, being the other part of the 215 years. 2. That the *Iſraelites* did multiply much before *Joſephs* death, though Scripture be ſilent in it, as it is of many other paſſages confeſſedly true, cannot be reaſonably doubted. But if there was any defect in the Numbers propoſed in the firſt 55 years, it might be abundantly compenſated in the 145 years ſucceeding. And ſo the computation remains good.

8 Now there aroſe up a new king *g* over Egypt, which knew *h* not Joſeph.

g (*i. e.*) Another King; one of another Diſpoſition, or Intereſt, or Family; for the Kingdom of *Egypt* did oft paſs from one Family to another, as appears from the Hiſtory of the *Dynaſtes* recorded in ancient Writers. *h* Or, *acknowledged not* the vaſt obligations which *Joſeph* had laid not only upon the Kingdoms of *Egypt*, and the king under whom *Joſeph* lived, but upon all his Succeſſors, in regard of thoſe vaſt additions of Wealth and Power, which he had made to that Crown. This phraſe notes his ungrateful diſowning, and ill requiting of *Joſeph*'s Favours. For words of Knowledge in Scripture commonly include the affections and actions; as men are oft ſaid not to know God, when they do not love nor ſerve him; and God is ſaid not to know men, when he doth not love them.

* Pſal: 105 24.

9 And he ſaid unto his people, * Behold, the people of the children of Iſrael are more and mightier than we *i*.

i This was not a true, but an invidious repreſentation and aggravation of the matter, the better to juſtifie the ſeverities which he deſigned.

* Acts 7: 19.

10 Come on, * let us deal wiſelie with them leſt they multiplie, and it come to paſs that when there falleth out any war *k*, they joyn alſo unto our enemies, and fight againſt us, and ſo get them up out of the land *l*.

k Which was not unuſual in that Countrey. *l* Which they might eaſily learn from ſome of the *Hebrews*, that they were in due time to do. And they were very unwilling to part with them, becauſe of the tribute and ſervice which they did receive and expect from them.

* Gen: 15: 13.

11 Therefore they did ſet over them task-maſters *m* * to afflict *n* them with their burdens: and they built for Pharaoh treaſure-cities *o*, Pithom and Raamſes.

m Heb. *Maſters of tribute*, who were to exact from them the tribute required, which was both Money and Labour; that their Purſes might be exauſted by the one, their Strength by the other, and their Spirits by both. *n* Or, *oppreſs*, or *humble*; to ſpend their Strength by exceſſive Labours, and ſo diſenable them for the Procreation of Children. *o* Where they laid the Kings Money, or Corn, which is reckoned among Treaſures, 2 *Chron:* 17: 12. and 32. 27. and wherein a great part of the Riches of *Egypt* conſiſted; for they had Corn enough not only for themſelves, but to ſell to other Countries; ſo that *Egypt* was accounted the Granary of the *Roman* Empire. Or, *defenced Cities*, in which Gariſons were to be placed, which ſeems beſt to agree with the place and uſe of them. For they were in the borders of the Land, and among the *Iſraelites*, which appears concerning the one from *Gen:* 47: 11. (where the Land in which they were placed is called *Rameſes*, which in *Hebrew* conſiſts of the ſame Letters, with this *Raamſes*, and ſeems to be ſo called then by anticipation from the City of that name now built in it) and may be reaſonably preſumed concerning the other; and therefore it is moſt probable that they were built to keep the *Iſraelites* in ſubjection, and to hinder them from going out of the Land.

Heb. *and they afflicted 'em, they multiplied*, &c.

12 † But the more they afflicted them, the more they multiplied *p*, and grew: and they were grieved * becauſe of the children of Iſrael.

p Through God's over-ruling Providence, and ſingular bleſſing, which God gave them purpoſely to haſten firſt their ſorer affliction, and next, and by that means their glorious Deliverance. * Though envy and fear.

13 And the Egyptians made the children of Iſrael to ſerve with rigour *q*.

q Or, *Cruelty*, or *tyrrany*; with hard words and cruel uſage, without mercy, or mitigation. This God permitted for wiſe and juſt reaſons; 1. As a puniſhment of their Idolatry, into which divers of them fell there, *Joſ*: 24: 14. *Ezek.* 20: 5, 7, 8. and 23: 8. 2. To wean them from the Land of *Egypt*, which otherwiſe was a plentiful and deſirable Land, and to quicken their deſires after *Canaan.* 3. To prepare the way for God's glorious works, and *Iſrael's* deliverance.

Pſal. 81.

14 And they made their lives bitter with hard bondage, * in morter, and in brick, and in all manner of ſervice in the field *r*: all their ſervice wherein they made them ſerve, *was* with rigour.

r Which was the baſeſt and moſt laborious of all their ſervices.

15 ¶ And the king of Egypt ſpake to the Hebrew midwives *s*, (of which the name of one was Shiphrah, and the name of the other *t* Puah.)

s Such as not only were employed about the *Hebrew* Women, but were *Hebrews* themſelves, not *Egyptians*, as ſome ſuppoſe, as may appear, 1. Becauſe they are expreſly called not *the midwives of the Hebrews*, but *the Hebrew midwives.* 2. The *Egyptian* midwives would not willingly employ their time and pains among the meaneſt and pooreſt of Servants, as theſe were. And if they were ſent in deſign by the King, he had loſt his end, which was to cover his cruelty with cunning, and to perſwade the People that their death was not from his Intention, but from the chances and dangers of Child-bearing. 3. The *Hebrew* Women as they had doubtleſs midwives of their own, ſo they would never have admitted others. 4. They are ſaid to *fear God*, *verſe* 17: 21. *t* You are not to think that theſe were the only midwives to ſo many thouſands of *Hebrew* Women, but they were the moſt eminent among them; and it may be for their excellency in that profeſſion called to the ſervice of ſome *Egyptian* Ladies, and by them known to *Pharaoh*, who might therefore think by their own intereſt, and by the promiſe of great rewards, or by ſevere threatnings, to oblidge them to comply with his deſires; and if he met with the deſired ſucceſs by them, he meant to proceed further, and to engage the reſt in like manner.

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee them upon the ſtools *u*, if it be a ſon, then ye ſhall kill him *x*: but if it be a daughter, then ſhe ſhall live *y*.

u A ſeat uſed by Women when ready to be delivered, conveniently framed for the midwives better diſcharge of her office. *x* Which it was not difficult for them to do, without much obſervation. *y* Either 1. Becauſe he feared not them, but the males only; and ſome add, that he was adviſed by one of their Magicians, that a male-child ſhould be born of the *Iſraelites*, who ſhould be a dreadful ſcourge to the *Egyptians.* Or, 2. They reſerved them for their luſt, or for ſervice, or for the increaſe of their People, and the raiſing of a fairer Breed by them.

17 But the midwives feared God *z*, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

z More than the King, and therefore choſe to obey God rather than the King, their Commands being contrary each to other.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women are not as the Egyptian women, for they are lively *a*, and are delivered ere the midwives come in unto them *b*.

a Or, *Vigorous* and active in promoting the Birth of their own Children: Or, like *the beaſts*; which without any help of others bring forth their young. So the *Hebrew* word ſignifies, and ſo there is only a defect of the Particle of ſimilitude, which is frequent, as I have noted before. *b* This might be no lye, as many ſuppoſe, but a truth concerning many of them, and they do not affirm it to be ſo with all And ſo it might be, either becauſe their daily and exceſſive labours joyned with the fears of the Execution of the King's Command, whereof they ſeem to have gotten notice, did haſten their Birth, as the ſame cauſes do commonly in other Women; or becauſe they underſtanding their danger, would not ſend for the midwives, but committed themſelves to God's Providence, and the care of ſome of their Neighbours preſent with them. So here was nothing but Truth, though they did not ſpeak the whole Truth, which they were not oblidged to do.

20 Therefore *c* God dealt well with the midwives: and the people multiplied, and waxed very mighty

c Becauſe they feared God, and ſpared the Children, *verſe* 17. whereby they expoſed themſelves to the King's diſpleaſure; becauſe they would not offend God by murdering the Children, which they might have done many times ſecretly, and therefore it was only the fear of God which reſtrained them from it.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes *d*.

d (*i. e.*) God greatly increaſed their Families both in Children and Poſterity, and in Wealth, and other outward Bleſſings. So this phraſe is uſed *Gen:* 30: 30. *Deut:* 25: 9. 1 *Sam*: 2: 35. 1 *Kings* 2. 24 and 11. 38. *Pſal:* 127: 1. As *houſes* are commonly put for Families, ſo *building* is put for procreating of Children, *Gen:* 16: 2. and 30: 3.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born, ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

Moſes's parentage and birth, 1, 2. *His mother makes an ark, puts him therein;* 3. *Pharaoh's daughter going to waſh her ſelf, ſeeth him, takes him for her own child, and gives him to his mother to nurſe,* 4, 5, 6, 7, 8, 9. *Moſes ſeeing an Iſraelite wronged by an Egyptian, kills him,* 11, 12. *Pharaoh hearing this, ſeeks to ſlay Moſes; he flees to Midian,* 15. *There he reſcues Reuel's daughters from the violence of the ſhepherds,* 17. *Serves Reuel, and marries his daughter Zipporah,* 21. *She bears him a ſon, his name, and the reaſon of it,* 22. *God heareth the cry of the Iſraelites,* 25.

* 1 Chro: 23: 13.

AND there went *a* * a man of the houſe of Levi *b*, and took *to wife* a daughter of Levi *c*.

a From the place of his abode to another place for the following purpoſe. *b* viz. Amram, Exod: 6: 20. Numb: 26. 58, 59.

e Namely *Jochebed*, *Numb*: 26: 59. called a *daughter*, not ſtrictly, but more largely, to wit, a Grandchild, as the words *father* and *ſon* are oft uſed for a Grandfather and a Grandſon, as hath been ſhewed before. And ſo the word *ſiſter*, *Exod* 6: 20: is to be taken largely, as *brother* is oft uſed for a Couſin. This ſeems more probable than that an *Iſraelite* ſhould marry his own Siſter, which even Heathens by the light of Nature have condemned, eſpecially now when he had ſuch abundant choice elſewhere.

2 And the woman conceived and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe *hid him three months.

* Acts 7: 20: Heb. 11: 23:

3 And when ſhe could not longer hide him *d*, ſhe took for him an ark of bulruſhes *e*, and daubed it with ſlime and with pitch, and put the child therein, and ſhe laid *it* in the flags *f* by the rivers brink.

d To wit, with ſafety to her ſelf, becauſe they now grew more violent in executing that bloody Decree, and the Child growing up was more likely to be diſcovered, eſpecially ſeing the *Egyptians* dwelt among them, *Exod*: 3: 22. *e* That Boats were made of ſuch materials in thoſe parts, is evident from *Iſai*: 18: 2: and from the Teſtimonies of *Herod*, *Pliny*, and others. * *Slime* within, and *pitch* without. *f* Which grew near the Rivers ſide; partly that the Veſſel might not be carried away, and overturned by the violence of the Winds and Water, and partly that the Child might be ſooner diſcerned, and more eaſily taken out thence by any kind hand, which ſhe hoped for.

4 And his ſiſter ſtood afar off *g*, to wit what would be done unto him.

g That ſhe might not be thought to have laid the Child there, or to be related to it.

5 ¶ And the daughter of Pharaoh came down to waſh *her ſelf* at the river, and her maidens walked along by the river ſide: and when ſhe ſaw the ark among the Flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold the babe wept. And ſhe had compaſſion on him, and ſaid, This is *one* of the Hebrews children *h*.

h This ſhe might very probably gueſs both from the circumſtances in which ſhe found him, and from the ſingular fairneſs and beauty of the Child, far differing from the *Egyptian* hew; and ſhe might certainly know it by its circumciſion.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go: and the maid went and called the childs mother.

9 And Pharaohs daughter ſaid unto her, Take this child away and nurſe it for me, and I will give thee thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon *i*. And ſhe called his name † Moſes *k*: and ſhe ſaid, Becauſe I drew him out of the water.

† That is, *drawn out.*

i By adoption, *Heb*. 11. 24. For as *Philo* reports, ſhe, though long married, had no Child of her own; and therefore treated him as her own, and gave him Royal Education and Inſtruction. See *Acts* 7. 21. *k* It matters not whether this be an *Egyptian* name, or an *Hebrew* name anſwering to it in ſignification, ſeing the meaning of it is here explained.

11 ¶ And it came to paſs in thoſe days *l*, when Moſes was grown *m*, that he went out unto his brethren *n*, and looked on their burdens, and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

l Whileſt *Moſes* lived at Court, and was owned as the Son of *Pharaoh*'s Daughter, and, as ſome Write, deſigned to ſucceed *Pharaoh* in the Throne. *m* To maturity, being 40 years old, *Acts* 7: 23. *n* Partly by natural Affection and Inclination, that he might learn the ſtate of his Brethren, and help them, as occaſion ſhould offer it ſelf; and partly by divine Inſtigation, and in deſign, that he might give ſome manifeſtation to them that he was raiſed, and ſent of God to deliver them; as may be gathered from *Acts* 7. 25.

12 And he looked this way and that way *o*, and when he ſaw that there was no man, he ſlew the Egyptian *p*, and hid him in the ſand.

o Not from Conſcience of Guilt in what he intended, but from humane and warrantable Prudence. *p* This Action of *Moſes* was extraordinary, and is not to be juſtified by the common right of defending the oppreſſed, which belongs not to private perſons, *Rom*: 12: 19: but only by his divine and ſpecial Vocation to be the Ruler and Deliverer of *Iſrael*. Which call of his, howſoever manifeſted, whether by his Father, as *Joſephus* ſaith, or immediately to himſelf, was evident to his own Conſcience, and he gave this as a ſignal to make it evident to the people.

13 And when he went out the ſecond day *q*, behold, two men of the Hebrews ſtrove together: And he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

q The next day after that Atchievement, he returns to execute the Office in which God had ſet him as a Judge, whoſe work it is both to deſtroy Enemies, and to reconcile Brethren.

14 And he ſaid, Who made thee † a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared *r*, and ſaid, Surely this thing is known.

† Heb. *man, a Prince.*

r Through the weakneſs of his Faith, which afterwards growing ſtronger, *he feared not* that which now he did fear, the *wrath of the King* Heb 11. 27. Diſtinguiſh the times, and Scriptures agree which ſeemed to claſh together.

15 Now when Pharaoh heard this thing, he thought to ſlay Moſes *s*. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

s Not out of zeal to puniſh a Murderer, but to ſecure himſelf from ſo dangerous a perſon, probably ſuppoſing that this was the man foretold to be the Scourge of *Egypt*, and the Deliverer of *Iſrael*.

16 Now the † Prieſt *t* of Midian had ſeven daughters, and they came and drew water, and filled the troughs to water their fathers flock.

† Or, *Prince.*

t Not of Idols, for then *Moſes* would not have married into his Family; but of the true God; for ſome ſuch were in thoſe ancient times here and there, as appears by *Melchiſedeck*, though his manner of Worſhipping God might be ſuperſtitious and corrupt: Or the Hebrew *Cohen* may here ſignify *a Prince* or *a Potentate*, as *Gen* 42. 45. Nor doth the employment of his Daughters contradict that tranſlation, both becauſe Principalities were then many of them very ſmall and mean, and becauſe this employment then was eſteemed noble, and worthy of great mens Daughters, as appears from *Gen*: 24: 15; and 29: 6, *&c*.

17 And the ſhepherds came and drove them away *u*: but Moſes ſtood up and helped them *x*, and watered their flock.

u That they might enjoy the fruit of their Labours, and make uſe of the Water which they had drawn for their own Cattel. *x* Either by perſwading them with fair words, or by force; for *Moſes* was ſtrong, and full of courage, and reſolution, wharewith the Shepherds were eaſily daunted.

18 And when they came to Reuel their father *x*, he ſaid, How is it that you are come ſo ſoon to day?

x Either 1. Strictly, and then he is the ſame who elſewhere is called *Jethro*, *Exodus* 3: 1: and 18: oft-times, and, as ſome think, *Hobab*, *Judges* 4: 11. Or 2. Largely, *i. e.* their Grandfather, for ſuch are oft called *fathers*, as *Gen*: 31: 43: 2 *Kings* 14: 3, *&c.* and 16: 2: and 18: 3: ſo he was the Father of *Jethro*, or *Hobab*, *Numbers* 10. 29.

19 And they ſaid, an Egyptian *y* delivered us out of the hand of the ſhepherds, and alſo drew water enough *z* for us, and watered the flock.

y So they gueſſed him to be by his Habit and Speech, or he told them that he came from thence. *z* Heb. *In drawing drew*, which notes that he drew it very diligently and readily, which cauſed their quick return.

20 And he ſaid unto his daughters, And where is he? Why is it that ye have left *a* the man? Call him, that he may eat bread.

a Heb. *Have left thus*, or *now*, at this time of the day, when it is ſo late, and he a Stranger and Traveller.

21 And Moſes was content *b* to dwell with the man, and he gave Moſes Zipporah his daughter *c*.

b Or, *conſented* to his deſire or offer. And ſo his preſent and temporary Repoſe there is turned into a ſettled Habitation. *c* Whom *Moſes* married not inſtantly, but after ſome years of acquaintance with the Family, as may probably be gathered from the youngneſs and uncircumciſedneſs of one of his Sons 40 years after this, *Exod.* 4. 25. In which time as *Moſes* would not fail to inſtruct them in the knowledge of the true God, which he was able excellently to do, ſo it is likely he had ſucceeded therein in ſome meaſure, and therefore married *Zipporah*.

22 And ſhe bare him a ſon, and he called his name * Gerſhom: for he ſaid, I have been * a ſtranger in a ſtrange land.

* Chap: 18: 3:
* Heb:11 13, 14:

23 ¶ And it came to paſs in proceſs of time *d*, that the king of Egypt *e* died, and the children of Iſrael * ſighed † by reaſon of the bondage, and they cried, and their cry came up unto God, by reaſon of the bondage.

* Numb: 20: 16:

d Heb. *In thoſe many days*, viz. in which he lived or abode there, *i. e.* after them. *In* is put for *after* here, as it is *Numb*: 28: 26: *Iſai*: 20: 1. *Mark* 13: 24: compared with *Matth*: 24: 29: *Luke* 9: 36 After 40 years, as appears by comparing *Exodus* 7: 7: with *Acts* 7: 30. *e* And after him one or two more of his Sons or Succeſſors, and the reſt who ſought for *Moſes* his Life, *Exod*: 4: 19. † Becauſe though their great oppreſſor was dead, yet they found no relief, as they hoped to do.

24 And God heard their groaning, and God remembred his * Covenant with Abraham, with Iſaac, and with Jacob.

* Gen: 1 14: and 46: 4.

25 And God looked upon the children of Iſrael, and God † * had reſpect unto *them f*.

† Heb. *knew.*
* Chap. 3. 7.

f Heb. *Knew* them, ſo as to pity and help them; as words of knowledge are oft uſed, as *Pſal*: 1: 6: and 31. 7. He who ſeemed to have rejected them, now owned them for his People, and came for their reſcue.

CHAP. III.

Moſes keeping Jethro's flock, cometh to mount Horeb, 1. *There God appears to him in a burning buſh,* 2. *Moſes beholds it,* 3. *God calls to him out of the burning buſh,* 4. *Cautions him what to do,* 5, 6. *God ſeeth their afflictions,* 7. *Promiſes them a happy deliverance,* 8. *Sends Moſes to Pharaoh,* 10. *He deſires to be excuſed becauſe unworthy,* 11. *God encourages him,* 12. *And directs him what to ſay to the children of Iſrael,* 13, 14. *Makes his name known to Moſes,* 15. *Commands him to gather the elders of Iſrael,* 16. *And what he was to ſay to them,* 17. *Likewiſe to Pharaoh,* 18. *Pharaoh's obſtinacy,* 19. *God threatens the Egyptians,* 20. *And tells Moſes with what plenty the Iſraelites ſhould depart,* 21, 22.

NOW Moſes kept the flock of Jethro *a* his father-in-law, the prieſt of Midian: and he led the flock to the back-ſide of the deſart *b*, and came to the mountain of God *c*, even to Horeb *d*.

a Either the ſame with *Reuel*, or his Son, who upon his Father's death, ſucceeded into his office. See *Exod.* 2. 18. *b* To its innermoſt parts, which were behind *Jethro*'s Habitation, and the former Paſtures, whither he went for freſh Paſtures. *c* So called, either as an high or eminent Mountain; or, from the Viſion of God here following. See *Acts* 7: 30: or by anticipation, from God's glorious appearance there, and giving the Law from thence, *Exod*: 18: 5: and 19. 3. See alſo 1 *Kings* 19: 8. *d* Called alſo *Sinai*, *Exod*: 19: 1: *Acts* 7: 30: Or *Horeb* was the name of the whole tract or row of Mountains, and *Sinai* the name of that particular Mountain where this Viſion hapned, and the Law was delivered. Or *Horeb* and *Sinai* were two ſeveral tops of the ſame Mountain.

* Deut: 33: 16: 2 And the Angel of the LORD *e* appeared unto him in a * flame of fire *f* out of the midſt of a buſh, and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed *g*.

e Not a created Angel, but the Angel of the Covenant, Chriſt Jeſus, who then and ever was God, and was to be Man, and to be ſent into the World in our Fleſh as a Meſſenger from God. And theſe temporary Apparitions of his were Preſages or Fore-runners of his more ſolemn Miſſion and coming, and therefore he is fitly called an Angel. That this Angel was no Creature, plainly appears by the whole Context and ſpecially by his ſaying, *I am the Lord*, &c. The Angels never ſpeak that Language in Scripture, but *I am ſent from God*, and *I am thy fellow-ſervant*, &c. And it is a vain pretence to ſay, That the Angel as God's Ambaſſadour ſpeaks in God's name and perſon; For what Ambaſſadour of any King in the World did ever ſpeak thus, *I am the King*, &c? Miniſters are God's Ambaſſadours; but if any of them ſhould ſay, *I am the Lord*, they would he guilty of Blaſphemy, and ſo would any created Angel be too, for the ſame reaſon. *f* Whereby was fitly repreſented God's Majeſty, and Purity, and Power. *g* Which doubtleſs repreſented the condition of the Church and People of *Iſrael*, who were now in the fire of affliction, yet ſo as that God was preſent with them, and that they ſhould not be conſumed in it, whereof this Viſion was a Pledge.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

* Deut: 33: 16: 4 And when the LORD ſaw that he turned aſide to ſee, God called unto him * out of the midſt of the buſh, and ſaid, Moſes, Moſes *h*; and he ſaid, Here am I.

h He doubles the Name, partly to ſhew kindneſs and familiarity, and principally to make *Moſes* more attentive to the buſineſs before him.

* Acts 7: 33: 5 And he ſaid, Draw not nigh hither *i*; * put off thy ſhoes from off thy feet *k*, for the place whereon thou ſtandeſt, is holy ground *l*.

i Keep thy diſtance; whereby he checks his curioſity and forwardneſs, and works him to the greater reverence and humility. Compare *Exod*: 19: 12, 21: *Joſ*: 5: 15. *k* This he requires as an act and token, 1. Of his reverence to the divine Majeſty, then and there eminently preſent. 2. Of his humiliation for his Sins, whereby he was unfit and unworthy to appear before God; for this was a poſture of Humiliation, 2 *Sam*: 15: 30: *Iſai*: 20: 2, 4: *Ezek*: 24: 17, 23. 3. Of purification from the filth of his feet, or ways, or converſation, that he might be more fit to approach to God. See *Joh*: 13 10: *Heb*: 10: 22. 4. Of his ſubmiſſion and readineſs to obey God's Will, for which reaſon ſlaves uſed to be barefooted. *l* With a relative holineſs at this time, becauſe of my ſpecial preſence in it.

* Mat: 22: 32. Acts 7: 32: 6 Moreover he ſaid, * I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob *m*. And Moſes hid his face: for he was afraid to look upon God *n*.

m The God ingaged to them by Covenant or Promiſe, which I am now come to perform. *n* As other excellent Servants of God have been through the ſenſe of their own Meanneſs, and Sinfulneſs, and of God's Majeſty, and Holineſs. See *Gen*: 16: 13: and 17: 3: 1 *Kings* 19: 13: *Iſai*: 6: 2, 5, *&c.*

* Chap. 2: 23. 7 ¶ And the LORD ſaid, I have ſurely ſeen *o* the affliction of my people which are in Egypt, and * have heard their cry, by reaſon of their task-maſters: for I know their ſorrows,

o Heb. *In ſeeing I have ſeen*, (*i. e.*) I have ſeen and obſerved it diligently, accurately, and certainly; for ſo much the doubling of the Verb ſignifies.

8 And I am come down *p* to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large *q*, unto a land flowing with milk and honey *r*, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites *s*.

p This word notes God's manifeſtation of himſelf and his favour, and giving help from Heaven. See *Gen*: 18: 21. *q* So it was not only comparatively to *Goſhen*, where they now dwelt, and to the number of the *Iſraelites* at that time; but abſolutely, if you take the Land of Promiſe according to its true and firſt & ancient Bounds of it, as you have them deſcribed, *Gen*: 15: 18. *Deut*: 1: 7: and 11: 24: and not according to thoſe narrow limits to which they were afterwards confined for their Unbelief, Sloth, Cowardice, and Impiety. *r* (*i. e.*) Abounding with the choiceſt Fruits, both for neceſſity and for delight. The excellency, and ſingular fruitfulneſs of this Land, howſoever denied or diſputed by ſome ill-minded Perſons, is ſufficiently evident, 1. From expreſs Teſtimony not only of *Moſes*, *Deut*: 8: 7, 8, 9: but alſo of the Spies who were ſent to view it, and, though prejudiced againſt it, yet acknowledged it, *Numb*: 13: 27: and of the Holy Prophets that lived long in it, as *David*, *Pſalm* 106: 24: *Joel*, Chap: 2: 3: and *Ezekiel*, who calls it *the glory of all Lands*, *Ezek*: 20: 15. Which if it had not been true, it is ridiculous to think that they durſt have ſaid and writ ſo, when the people with whom they conteſted, and thouſands of other Perſons there and then living, were able to confute them. After them *Joſephus*, and St. *Hierom*, and others ſince, who lived long in that Land, have highly commended it. And whereas *Strabo* ſpeaks of the barrenneſs of the Soil about *Jeruſalem*, that is true, but by himſelf it is limited to the compaſs of 60 Furlongs from *Jeruſalem*. And if at this day the Land be now grown barren in a great meaſure, it is not ſtrange, conſidering both the great neglect and ſloth of the People as to the improvement of it, and the great wickedneſs of its Inhabitants, for which God hath threatned *to turn a fruitful Land into barrenneſs*, *Pſal.* 107: 34. *s* Theſe People are diverſly numbred, there are ten ſorts reckoned, *Gen*: 15: 19, 20, 21. and ſeven, *Deut*: 7: 1: and here but ſix, becauſe ſome of them were either deſtroyed or driven out of their Land by others; or did by choice and deſign remove to ſome other place, as many in thoſe times did, though it be not mentioned in Scripture; or by Cohabitation and Marriage with ſome of the other People, did make a Coalition, and were incorporated with them, and ſo their Name was ſwallowed up in the other; or becauſe the Names of ſome of theſe People, as particularly *the Canaanites*, and the *Amorites*, were uſed ſometimes more ſtrictly, and ſometimes more largely, ſo as to comprehend under them the other People, as the *Girgaſhites*, &c. whence it comes to paſs, that all the reſt go under the names of the *Canaanites*, *Gen*: 13: 7: and of the *Amorites* in ſome places of Scripture, as hath been ſhewed.

9 Now therefore behold the cry * of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

* Either in Prayer; or rather forced by their Oppreſſions, as the next Clauſe explains it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, * Who am I *t*, that I ſhould go unto Pharaoh; and that I ſhould bring forth the children of Iſrael out of Egypt? * See Iſa: 6: 5: Jer: 1: 6.

t What a mean inconſiderable Perſon am I? how unworthy and unfit for that employment? He was more forward in the Work 40 years ago, by reaſon of the fervours of his Youth, his inexperience in Affairs, the Advantage of his Power and Intereſt in the Court, by which he thought he could and ſhould procure their Deliverance; but now Age hath made him cool and conſiderate: the remembrance of his Brethrens Rejection of him, when he was a great Man at Court, took away all probability of prevailing with them to follow him, much more of prevailing with *Pharaoh* to let them go. Thus *Moſes* falls into that Diſtemper to which moſt Men are prone, of meaſuring God by himſelf, and by the probabilities or improbabilities of ſecond Cauſes.

12 And he ſaid, Certainly I will be with thee; and this ſhall be a token unto thee *u*, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

u Either 1. this Viſion; or 2. the fulfilling of this Promiſe, that *I will be with thee* by Signs and Wonders, and a Strong Hand: or rather 3. this which here follows, that he and *Iſrael* ſhould ſerve God there. Signs indeed are commonly given from things paſt or preſent, but ſometimes from things to come, as here, and 1 *Sam.* 2. 34. *Iſai.* 7. 13, 14. and 9. 6, *&c.* *Queſt.* How could *Moſes* be confirmed in his preſent Calling and Work by a thing yet to come? *Anſw.* Such Signs if they were ſingle, and the only evidences of a Mans calling, might leave ſome ground for ſuſpicion; but when they are accompanied with other Signs, as it is here and in the other places produced, they are of great uſe for the Corroboration of a Man's Faith. *Moſes* was otherwiſe aſſured of the Preſence, and Power and Faithfulneſs of that God who ſpake to him, and was to expect more aſſurances that God would be with him to help him in, and carry him through his Work. And as an evidence that this Work of bringing *Iſrael* out of *Egypt* ſhould be compleated, he gives him a promiſe that he ſhould ſerve God in that place; which promiſe coming from God, he knew to be as infallibly certain, as if it were already come to paſs, and therefore this was an apt mean to ſtrengthen his Faith in his preſent undertaking.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them,

The God of your fathers hath ſent me unto you, and they ſhall ſay unto me, What is his Name *x* ? what ſhall I ſay unto them?

x Since I muſt go to them in thy name, and thou haſt variety of Names and glorious Titles, and ſome of them are aſcribed to Idols, not only by the *Egyptians*, but by too many of thy own People; what Name ſhall I uſe, whereby both thou maiſt be dinſtinguiſhed from falſe gods, and thy People may be encouraged to expect Deliverance from thee?

14 And God ſaid unto Moſes, I AM THAT I AM *y*: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM * hath ſent me unto you.

* Chap:6: 3. 2 Cor: 1: 20 Heb:13: 8. Rev:1:4.

y A moſt comprehenſive and ſignificant Name, and moſt proper for the preſent occaſion. It notes 1. The reality of his Being: whereas *Idols are nothings*, 1 Cor. 8. 4. all their Divinity is only in the fancies and opinions of Men. 2. The Neceſſarineſs, Eternity, and Unchangeableneſs of his Being; whereas all other beings once were not, and if he pleaſe, they ſhall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from himſelf. 3. The Conſtancy and Certainty of his Nature, and Will, and Word: The ſenſe is, I am the ſame that ever I was; the ſame who made the promiſes to *Abraham*, &c. and am now come to perform them; who as I can do what I pleaſe, ſo I will do what I have ſaid. Heb. *I ſhall be what I ſhall be.* He uſeth the Future Tenſe, either, 1. becauſe that Tenſe in the uſe of the *Hebrew* Tongue comprehends all times, paſt, preſent, and to come, to ſignifie that all times are alike to God, and all are preſent to him, and therefore what is here, *I ſhall be*, is rendred, *I am*, by Chriſt, *John* 8. 58. See *Pſalm* 90. 4. 2 *Pet*. 3. 8. Or 2. To intimate, though darkly, according to that State and Age of the Church, the Myſtery of Chriſt's Incarnation, *I ſhall be what I ſhall be*, *i. e.* God-man; and I who now come in an inviſible, tho glorious manner to deliver you from this temporal Bondage, ſhall in due time come viſibly, and by Incarnation, to ſave you and all my People from a far worſe Slavery and Miſery, even from your Sins, and from Wrath to come. Of this Name of God, ſee *Rev*. 1. 4, 8. and 16. 5.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD † God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this is my Name for ever, and this is my memorial *z* unto all generations.

† Heb. *Jehovah*, a word of the ſame root and ſignification with *I am*. See *Exod*. 6: 3. This he adds, becauſe God was beſt known to the *Iſraelites* by that Name; and to ſhew, that though he had given himſelf a new Name, yet he was the ſame God. *z* By which I will be remembred, owned, and ſerved by my People, and diſtinguiſhed from all others. See *Pſalm* 102. 12. and 105: 13.

* Chap.4: 29.

16 Go and * gather the Elders *a* of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt;

a Either by Age, or either by Office and Authority. For though they were all Slaves to the *Egyptians*, yet among themſelves they retained ſome Order and Government, and had doubtleſs ſome whom they owned as their Teachers and Rulers, as heads of Tribes and Families, *&c.*

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

* Chap:4: 31. * Chap:5: 3.

18 And * they ſhall hearken to thy voice, and thou ſhalt come, thou and the elders of Iſrael unto the King of Egypt, and you ſhalt ſay unto him, The LORD * God of the Hebrews hath met with us *b*; and now let us go, (we beſeech thee) three days journey *c* into the wilderneſs that we may ſacrifice to the LORD our God *d*.

b Hath appeared to us, expreſſing his diſpleaſure for our neglect of him, and declaring his Will that we ſhould do what follows. *c* To *Sinai*, which, going the neareſt way, was no further from *Egypt*; for here God had declared he would be ſerved, *verſe* 12. *Queſt*. Was not this deceitfully and unjuſtly ſpoken, when they intended to go quite away from him? *Anſ*. No; for 1. *Pharaoh* had no juſt Right and Title to them, to keep them in Bondage, ſeing they came thither only to ſojourn for a time, and by *Joſeph* had abundantly paid for their Habitation there, and therefore they might have demanded a total Diſmiſſion. 2. *Moſes* doth not ſay any thing which is falſe, but only conceals a part of the truth; and he was not obliged to diſcover the whole truth to ſo cruel a Tyrant, and ſo implacable an Enemy. 3. *Moſes* cannot be blamed, both becauſe he was none of *Pharaoh*'s Subject, and becauſe herein he follows the Direction and Command of his Maſter that ſent him. And God ſurely was not obliged to acquaint *Pharaoh* with all his mind, but only ſo far as he pleaſed. And it pleaſed him for wiſe and juſt reaſons to propoſe only this to *Pharaoh*, that his denial of ſo modeſt a Requeſt (which God foreſaw) might make his Tyranny more manifeſt, and God's Vengeance upon him more juſt and remarkable. *d* Which they could not do freely and ſafely in *Egypt*, *Exod*. 8. 26.

† Or, *but by ſtrong hand.*

19 ¶ And I am ſure *e* that the King of Egypt will not let you go, † no not by a mighty hand *f*.

e I know it infallibly before hand. *f* Though he ſee and feel the miraculous and dreadful Works of a Strong, yea Almighty Hand, yet he will not conſent to your going: which the Hiſtory makes good. Nor did he let them go till he could hold them no longer, till the fear of his own Life, and the clamours of his People forced him to give way to it. And yet, after that he repents of his Permiſſion, and laboured to bring them back again. Others, *but*, or *except by a ſtrong hand. i. e.* except by my Almighty Power he be forced to it. Both Tranſlations come to the ſame ſenſe.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof; and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians *g*; and it ſhall come to paſs, that when ye go, ye ſhall not go empty:

g So that they ſhall readily grant what the *Iſraelites* deſire. See *Exod*: 12: 36.

* Chap: 11. 2: Gen: 15 14.

22 * But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhal put *them* upon your ſons and upon your daughters, and ye ſhall ſpoil † the Egyptians *h*.

† Or, *Egypt*.

h Whether this was juſt or no, ſee on *Exod*: 12: 36.

CHAP. IV.

Moſes's objection, 1. *The anſwer*, 2. *God turns his rod into a ſerpent* 3—5. *He adds another ſign*, 6. *And leſt they would not believe*, 8. *Water is turn'd into blood*, 9. *Moſes's objection*, 10. *God argues with him*, 11. *God's command and promiſe*, 12. *Moſes's anſwer*, 13. *God is angry, and enjoyns Aaron to the ſame employment*, 14. *Tells what Aaron ſhould be, and what Moſes ſhould do*, 15—17. *Moſes returning to Jethro, craves leave to go to Egypt to ſee his brethren. Jericho's grant*, 18, 19. *Moſes having taken the rod of God, departs with his wife and children into Egypt*, 20, 21. *God tells him what he ſhould ſay to Pharaoh*, 22, 23. *God ſeeketh to kill Moſes*, 24 *Zipporah with a ſharp knife cutts off her ſon's foreskin, and what ſhe ſaid*, 25, 26. *God commands Aaron to meet Moſes*, 27. *Moſes declares to Aaron both what he had heard and ſeen*, 28. *They gather together the Elders of Iſrael*, 29. *And Aaron ſpeaks all the words, and does all the ſigns which God commanded*, 30. *The people believe*, 31.

AND Moſes anſwered and ſaid, But behold, they will not believe me *a*, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

a Which he conjectured both from reaſon, becauſe the greatneſs and ſtrangeneſs of the Deliverance made it ſeem incredible; and their minds were ſo oppreſſed with Cares and Labours, that it was not likely they could raiſe them up to any ſuch expectation; and from the experience which he had of them fourty years before, when their Deliverance by his means and intereſt at Court ſeemed much more credible, than now it did.

2 And the LORD ſaid unto him, What is that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground. And he caſt it on the ground, and it became a Serpent *b*; And Moſes fled from before it.

b (*i. e*) Was really changed into a Serpent; whereby it was intimated what and how pernicious his Rod ſhould be to the *Egyptians*.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail *c*: And he put forth his hand and caught it, and it became a rod in his hand:

c The dangerous part; whereby God would try *Moſes* his Faith, and prepare him for the approaching difficulties.

5 That they may believe *d* that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath appeared unto thee.

d An imperfect Sentence, to be thus compleated, *This thou ſhalt do before them, that they may believe.* See the like in 2 *Sam*: 5: 8. compared with 1 *Chron*: 11: 6. and *Mark* 14: 49. compared with *Matth*. 26. 56.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom. And he put his hand into his boſom: and when he took it out, behold his hand was leprous * as ſnow *e*.

* 2 Kings 5: 27.

e For whiteneſs. See *Num*. 12. 10. Hereby God would ſuggeſt to them, how ſoon he could weaken and deſtroy the hard and ſtrong hand by which the *Egyptians* tyrannized over them. It might alſo be done to keep *Moſes* humble and depending upon God, and to teach him and *Iſrael* to aſcribe all the future Miracles not to the hand of *Moſes*, which was weak and lyable to many Diſtempers, but wholly to the Divine Power and Goodneſs.

7 And he ſaid, Put thine hand into thy boſom again. And he put his hand into his boſome again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign *f*, that they will believe the voice of the latter ſign.

f To the Voice or Word of God delivered and confirmed by the firſt Sign. For *Moſes* did not make dumb ſhews before them, but acquainted them with the mind of God therein. Or he ſaith *the Voice*, to note that God's works have a voice to ſpeak to us, which we muſt diligently obſerve. See *Mic.* 6. 9.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river *g*, and pour it *upon* the dry land: and rhe water which thou takeſt out of the river, † ſhall become *h* blood upon the dry land.

† Heb. *ſhall be, and ſhall be.*

g Nilus, well known to *Moſes*, and called ſo by way of Eminency, as *Euphrates* alſo is. *h* Heb. *ſhall be, even ſhall be, i. e.* it ſhall aſſuredly be ſo.

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I am not † eloquent *i*, neither † heretofore, nor ſince thou haſt ſpoken unto thy ſervant *k*: but * I am ſlow of ſpeech, and of a ſlow tongue.

† Heb: *a man of words.*
† Heb: *ſince yeſterday, nor ſince the third day.*
* Chap. 6: 12.

i Not able to deliver thy Meſſage acceptably and decently, either to *Pharaoh*, or to the *Iſraelites*. *k* Since thy appearance to me, thou haſt made ſome change in my Hand, but none in my Tongue, but ſtill I am, as I was, moſt unfit for ſo high an Employment. But indeed he was therefore fit for it, as the unlearned Apoſtles were for the Preaching of the Goſpel, that the Honour of their glorious Works might be entirely given to God, and not to the Inſtruments which he uſed.

11 And the LORD ſaid unto him, * Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

* Pſalm. 94: 9.

12 Now therefore go, and I will be * with thy mouth *l*, and teach thee what thou ſhalt ſay.

* Mar: 13: 11. Luke 12: 11.

l By my Spirit to direct and aſſiſt thee what and how to ſpeak. Whence *Moſes*, though he ſtill ſeems to have remained *ſlow in Speech*, yet was in truth *mighty in Words* as well as *Deeds*, *Acts* 7. 22. Compare *Matth.* 10. 19, 20.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou † wilt ſend *m*.

† Or, *ſhouldſt.*

m By one who is fitter for the work than I am. Heb. *ſend by the hand* of him whom *thou wiltſt ſend, i. e.* ſhould ſend; for the Future Tenſe oft ſignifies what one ſhould do. See *Gen*: 20: 9: and 34: 7: *Mal*: 1: 6: and 2: 7. Thou uſeſt according to thy Wiſdom to chuſe fit Inſtruments, and to uſe none but whom thou doſt either find or make fit for their Employment, which I am not. Others, Send by the hand of *Meſſias*, whom thou wiltſt certainlie ſend, and canſt not ſend at a fitter time, nor for better work. *Moſes* and the Prophets knew that Chriſt would come, but the particular time of his coming was unknown to them. See 1 *Pet*: 1: 11.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, Is not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee *n*: and when he ſeeth thee, he will be glad in his heart.

n By my Inſtigation and Direction; which, becauſe I ſee thou art ſtill diffident, I give thee for a new Sign to ſtrengthen thy belief that I will carry thee through this hard work.

15 And thou ſhalt ſpeak unto him, and put words in his mouth *o*, and I will be with thy mouth, and with his mouth, and I will teach you what ye ſhall do.

o (*i.e.*) Inſtruct him what to ſpeak, and command him freely and faithfully to expreſs it. See *Iſa*: 51: 16: and 59: 21.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and thou ſhalt be to him in ſtead of God *p*.

p To teach and to command him. See *Exod*: 7: 1.

17 And thou ſhalt take this rod in thy hand, wherewith thou ſhalt do ſigns *q*.

q Both thoſe which I have already made thee to do, and others as I ſhall direct and enable thee

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and ſee whether they be yet alive *r*. And Jethro ſaid to Moſes, Go in peace.

r He pretends only a Viſit, and ſo indeed it was, and that no very long one neither: He knew that he ſhould certainly return to this place, and there meet with his Father-in-law So that he did not deceive him, nor intended to do ſo, though he thought fit to conceal from him the Errand upon which God ſent him, leſt his Father or Wife ſhould attempt to hinder or diſcourage him from ſo difficult and dangerous an Enterpriſe. *Moſes* ſhews here a rare Example, as well of Modeſty and Humility, that ſuch glorious and familiar Converſe with God, and the high Calling to which God had advanced him, did neither make him forget the Civility and Duty which he owed to his Father. nor make him break forth into publick and vain-glorious boaſting of ſuch a Priviledge; as alſo of his Piety and Prudence, that he avoided all Occaſions and Temptations to Diſobedience to God's Command.

19 And the LORD ſaid unto Moſes in Midian *s*, Go, return into Egypt, for * all the men are dead which ſought thy life *t*.

* Chap: 2. 15, 23.

s This ſeems to have been a ſecond Viſion, whereby God calls him forth to the preſent and ſpeedy Execution of that Command which before was more generally delivered. *t* To wit, to take it away. See the like expreſſion, 1 *Sam.* 22: 23. 1 *Kings* 19. 14. *Matth.* 2. 20. God knew very well that one great cauſe of *Moſes* his unwillingneſs to this undertaking, was his carnal Fear, though he was aſhamed to profeſs it, and therefore gives him this Cordial.

20 And Moſes took his wife, and his ſons *u*, and ſet them upon an aſs *x*, and he returned to the land of Egypt. And Moſes took the rod of God *y* in his hand.

u Gerſhom, Exod. 2. 22. and *Eliezer, Exod.* 18. 4. Whom he intended to carry with him, but afterwards obſerving that they were like to be Impediments to him in his great buſineſs, and being well aſſured that it would not be long ere he returned to them, he ſent them back to *Jethro*, as may ſeem from *Exod.* 18. 5. *x* One Aſs might be ſufficient for her and her two Children, becauſe one of them was but little, *verſe* 25. Or, *Aſs* may be put for *Aſſes*, which changes of the numbers is very frequent in Scripture. *y* His Shepherds rod ſo called, partly becauſe it was appropriated to God's ſpecial Service, to be the Inſtrument in all his glorious Works? and partly to ſhew that whatſoever was done by that Rod, was not done by any vertue in the Rod, or in *Moſes* his hand, but meerly by the Power of God, who was pleaſed for the greater Confuſion of his Enemies to uſe ſo mean an Inſtrument.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand *z*: but * I will harden his heart *a*, that he ſhall not let the people go.

* Chap. 7: 3: and 9. 12: and 10: 1: and 14: 8. Deut: 2. 30. Iſaiah 63: 17. John 12: 40: Rom: 9: 17.

z (*i. e.*) In thy Power or Commiſſion, to be done by thy Hand, and the Rod in it. *a* That he ſhall be unmerciful to all the Groans and Preſſures of the *Iſraelites*, inexorable to the requeſts of *Moſes*, unmoveable and incorrigible by all my Words and Works. But God doth not properly and poſitively make mens hearts hard, but only privatively, either by denying to them, or withdrawing from them that Grace, which alone can make Men ſoft, and flexible, and pliable to the Divine Will; as the Sun hardens the Clay by drawing out of it that moiſture which made it ſoft; or by expoſing them to thoſe Temptations of the World, or the Devil, which meeting with a corrupt heart are apt to harden it.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael is my ſon, * *even* my firſt-born *b*.

* Jer: 31: 9: Jam: 1: 18.

b By my Choice and Adoption. They are moſt dear to me, and reſerved by me out of all Nations to be my peculiar People; and therefore I will no longer ſuffer thee to invade my Right, nor them to live in the neglect of my Service.

23 And I ſay unto thee *c*, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, * I will ſlay thy ſon, *even* thy firſt-born *d*.

* Chap: 11: 5: and 12: 29.

c I command thee: For *ſaying* is put for commanding, *Luke* 4. 3. and 9. 54. and in 1 *Chron.* 21. 19. compared with 2 *Sam.* 24. 19. *d* By which plague coming after the reſt, thou wilt be enforced to do what I adviſe thee now to do upon cheaper terms.

24 ¶ And it came to paſs by the way in the inn, that the LORD * met him *e*; and ſought to kill him *f*.

* Numb: 22: 22.

e (*i. e.*) Appeared to him in ſome viſible ſhape. *f* Whom? *Moſes*, ſpoken of and to before. He offered and endeavoured to kill him, either by inflicting ſome ſudden and dangerous Diſeaſe or ſtroke upon him, or by ſhewing himſelf in ſome threatning poſture, poſſibly as the Angel did to *Balaam*, and afterwards to *David*, with a drawn Sword in his hand, ready to give him a deadly blow. The reaſon of this ſeverity was not *Moſes* his diſtruſt of God, or delay in his journey, nor the bringing of his Wife and Children along with him, (which it was convenient for him to carry with him, both that his Father might not think he intended to deſert them, and for the greater aſſurance and encouragement of the *Iſraelites*, when they ſaw that he expoſed his deareſt Relations to the ſame hazards with them all) but the neglect of circumciſing his Child, which alſo the Lord ſome way or other ſignified to *Moſes* and *Zipporah*, as plainly appears, 1. From *Zipporah*'s following fact upon that occaſion. 2. From the Lord's Diſmiſſion of *Moſes* upon the Circumciſion of the Child. 3. From the threatning of Death, or cutting off for this Sin. *Gen*: 17: 14. which, becauſe there was now no Magiſtrat to do it, God himſelf offers to execute it, as he ſometimes ſaith he would do in that caſe. And this was a greater Sin in *Moſes* than in another Man, and at this time than it had been before, becauſe he underſtood the Will and Law of God about it better than any man, and God had lately minded him of that Covenant of his with *Abraham*, &c. whereof Circumciſion was a Seal; the Bleſſings and Benefits of which Covenant *Moles* was now going to procure for himſelf and for his People, whileſt he remained under the guilt of groſly neglecting the Condition of it. Beſides, what could be more abſurd than that he ſhould come to be a Lawgiver, who lived in a manifeſt violation of God's Law? or that he ſhould be the chief Ruler and Inſtructer of the *Iſraelites*, whoſe duty it was to acquaint them with their Duty of circumciſing their Children, and as far as he could, to puniſh the wilful neglect of it, and yet at the ſame time be guilty of the ſame Sin? or that he ſhould undertake to govern the Church of God, that could not well rule his own Houſe, 1 *Tim*: 3: 5: ? And this was not only a great Sin in it Self, but a great Scandal to the *Iſraelites*, who might by this great Example eaſily be led into the ſame miſcarriage; and moreover might not without colour of probability ſuſpect the Call of ſuch a Perſon, and conclude that God would not honour that Man who ſhould continue in ſuch a viſible contempt of his law. And therefore it is no wonder that God was ſo angry at *Moſes* for this Sin. *Queſt.* How came *Moſes* to neglect this evident Duty? *Anſ.* From *Zipporah*'s averſeneſs to, and dread of that painful, and as ſhe thought, dangerous Ordinance of God, which ſhe her ſelf evidently diſcovers in this place;

and the rather becauſe of the experience which ſhe had of it in her eldeſt Son. And as ſhe ſeems to have been a Woman of an eager, and paſſionate temper, ſo *Moſes* was eminently meek and pliable, and in this matter too indulgent to his Wife, eſpecially in her Father's Houſe, and therefore he put it off till a more convenient ſeaſon, when he might either perſuade or over-rule her therein. Which was a great fault, for God had obliged all the Children of *Abraham* not only to the thing, but to the time alſo, to do it upon the eighth day, which Seaſon *Moſes* had groſly, and for ſome conſiderable time ſlipped, and ſo had preferred the pleaſing of his Wife before his Obedience to God.

† Or, *knife.* * Heb. *made it touch.*

25 Then Zipporah *g* took a ſharp † ſtone *h*, and cut off the foreskin of her ſon, and * caſt *it* at his feet *i*, and ſaid, Surely a bloody Husband art thou to me *k*.

g Perceiving the danger of her Husband, and the cauſe of it, and her Husband being diſenabled from performing that work, whether by ſome ſtroke or ſickneſs, or by the terrour of ſo diſmal and unexpected an Apparition to him, and delays being highly dangerous, ſhe thought it better to do it her ſelf as well as ſhe could, rather than put it off a moment longer; whether becauſe the adminiſtration of that Sacrament was not confined to any kind or order of perſons, or becauſe, if it was ſo, ſhe did not apprehend it to be ſo, or becauſe ſhe thought this was the leaſt of two evils; and that it was ſafer to commit a circumſtantial Error, than to continue in a ſubſtantial Fault. *h* Which ſhe took as next at hand in that ſtony Countrey. Let none think this ſtrange, for not only this work, but the cutting off of that part, which ſome uſed to do, was commonly performed with a Flint, or a ſharp Stone, as is expreſly affirmed by *Herodotus*, l. 2: *Plin.* 35: 12: See alſo *Juvenal*, Sat 6: and *Martial.* Epigram: 3: 18: But the word may be rendred, *a ſharp Knife.* See *Joſ*: 5: 2, 3. *i* The words are very ſhort, and therefore ambiguous, and may be rendred, either thus, *ſhe caſt* her ſelf *at his feet*, either 1. At the feet of the Angel, as a Supplicant for her Husband's Life. But it is moſt probable that ſhe directs this Action and her following Speech to the ſame perſon. Or 2. The feet of her Husband, to make requeſt to him, that ſhe and her Children might depart from him, and return to her Father, which alſo he granted. But neither was ſhe of ſo humble a temper, nor at this time in ſo mild a frame, as to put her ſelf into ſuch a lowly poſture to her Husband, nor was ſhe likely to preſent her humble ſupplication to him, to whom at the ſame time ſhe ſhewed ſuch ſcorn and indignation. Or rather thus, *ſhe caſt* it *at his, i. e.* her Husband's feet: *it*, either the Child. But that being tender, and now in great pain, ſhe would not uſe it ſo roughly: Or rather the foreskin cut off, or at leaſt the blood which came from it; which ſhe did in ſpight and anger againſt her Husband, as the cauſe of ſo much pain to the Child, and grief to her ſelf. *k* This ſome think ſhe ſpake to the Child, whom ſhe calls her *Spouſe*, as ſome late *Rabbins* affirm the Infant uſed to be called, when it was circumciſed; though they bring no competent proof for this uſage; or her *Son*, as the Hebrew word *chathan* ſignifies. But indeed that ſignifies only a *Son in-law*, as 1 *Sam*: 18: 18. which is not true nor proper here. Yet ſome make theſe to be the form or ſolemn words uſed in Circumciſion, *Thou art a Spouſe*, or *a Son of bloods to me*, *i. e.* made ſo to me by the blood of Circumciſion. But it doth not appear that this was the uſual form. Now was it likely, that ſhe being a *Midianitiſh*, not an Hebrew Woman, and doing this ſuddenly, and in a rage, ſhould be ſo expert to know, and ſo punctual to uſe the right form of words, when ſhe did not uſe a fit and decent carriage in the action, as appears by her caſting it at his feet. It is therefore more probable ſhe ſpoke thus to her Husband. And becauſe ſhe durſt not accuſe God, the Author of this work, ſhe falls foul upon her Husband as the occaſion of it, and as a coſtly and bloody Husband to her, whoſe endangered Life ſhe was forced to redeem with blood, even the blood of her little Child, by which as he received a new Life after a ſort, ſo ſhe did anew, and the ſecond time eſpouſe him; whence ſhe calls him *chathan*, which properly ſignifies a *Spouſe*, not an *Husband*.

26 So he let him go *l*: then ſhe ſaid, A bloody huſband thou art, becauſe of the circumciſion *m*.

l Or, *He, i. e.* God, or the deſtroying Angel ſent from God, *departed from him, i. e.* from *Moſes*, and removed the tokens of God's indignation, the ſickneſs or ſtroke laid upon him. *m* She both repeats and amplifies her former Cenſure, and reproacheth not only her Husband, but alſo God's Ordinance. Which perverſe and obſtinate Spirit her Husband obſerving in her, and wiſely forecaſting how much diſturbance ſhe might give him in his great and difficult work in *Egypt*, he thought fit to ſend her and her Children back to her Father, as appears from *Exodus* 18: 1, 2, 3. In the Hebrew it is *becauſe of the circumciſions*, to wit, of her two Sons, who poſſibly were both circumciſed at this time, tho it be not ſo expreſſed; but one being mentioned for an example, we are left to ſuppoſe the like concerning the other; Or, the circumciſion of this Child brings the other to her remembrance, and ſo ſhe upbraids him with both. Only this doth more provoke her than it ſeems the other did, becauſe ſhe was forced to do this ſpeedily, and with her own hands, and that to a tender Infant; whereas the elder peradventure was circumciſed when he was more grown and ſtrong, and able to bear the pain. Let none think it ſtrange that *Zipporah* ſhould quarrel ſo much at Circumciſion, becauſe the *Midianites* were deſcended from *Abraham*, and therefore were circumciſed. For if they were ſo, it was done when they were grown up, about the 13th year of their age, from the example of *Iſhmael*, who was circumciſed at that age. But indeed it is more likely, that thoſe people, being caſt out of God's Covenant, as to the benefit of it, would, and did in a little time, throw off the ſign of it, as having much more of pain and danger in in it, than of uſe and priviledge.

* Chap. 3. 1.

27 And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in * the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael *n*.

n All of them whom they could eaſily and quickly bring together, or all that were in thoſe parts. Of thoſe Elders, ſee *Exodus* 3: 16: and 24: 1, 9: and *Num*: 11: 16.

30 And Aaron ſpake *o* all the words which the LORD had ſpoken unto Moſes, and did *p* the ſigns in the ſight of the people.

o Thus beginning to execute the Office which God had put upon him, which was to be Moſes his mouth, or Spokeſman. *p* (*i. e.*) *Aaron* did them, as *Moſes*'s Miniſter, or by the command and direction of *Moſes*.

* Chap. 12. 27.

31 And the people believed: and when they heard that the LORD had viſited *q* the children of Iſrael, and that he had looked upon their affliction, then * they bowed their heads and worſhipped *r*.

q (*i. e.*) Taken cognizance of their Cauſe and Condition, and reſolved to deliver them. *r* Acknowledging, and adoring the kindneſs and faithfulneſs of God therein.

CHAP. V.

Moſes and Aaron entreateth Pharaoh to let the People go, 1. *Pharaoh's blaſphemous refuſal,* 2, 3. *Chides Moſes and Aaron for their requeſt,* 4. *Pharaoh, ſeeing the Iſraelites to be many,* 5. *commands the task-maſters and officers to encreaſe their bondage,* 6—9. *The task-maſters go and do as Pharaoh commands,* 10, 11. *The ſcattering of the people throughout Egypt,* 12. *The task-maſters cruelty to the officers of the Iſraelites,* 14. *The officers complaint to Pharaoh,* 15. *He upbraids them with idleneſs,* 17. *His harſh anſwer,* 18. *The officers of the children of Iſrael meet Moſes and Aaron, and blame them,* 20, 21. *Moſes returns and complains to God,* 22.

AND afterward Moſes and Aaron *a* went in, and told Pharaoh *b*: Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt *c* unto me in the wilderneſs.

a And with them ſome of the Elders of *Iſrael*, as may ſeem from *Exod*: 3: 18: though here only the two Chiefs be mentioned. Or, becauſe *Moſes* did not ſeem to be ſatisfied with the aſſiſtance of the Elders before offered him, *Exod*: 3: 18: God was pleaſed to give him a more acceptable Aſſiſtant in their ſtead, even *Aaron* his Brother, *Exod*: 4: 14: *b* Either both ſucceſſively told him; or *Aaron* did it immediately, and with his tongue, *Moſes* by his Interpreter, and by his command. *c* Or, offer a Sacrifice, as they expreſs it, *Verſ*: 3: and *Chap*: 10: 9: For both went together, and a good part of many Sacrifices was ſpent in feaſting before the Lord, and unto the honour of the Lord. See *Deut*: 12: 6, 7, 11, 12.

* Job 21. 15.

2 And Pharaoh ſaid, * Who is the LORD, that I ſhould obey his voice *d* to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

d I am the Soveraign Lord of *Egypt*, and I own no ſuperiour here.

3 And they ſaid, The God of the Hebrews hath met with us *e*; Let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the LORD our God, leſt he fall upon us *f* with peſtilence, or with the ſword.

e (*i. e.*) Hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, *i. e.* his name is called upon us, or we are called by his name. But why ſhould *Moſes* ſo ſolemnly tell that to *Pharaoh* which all the people knew, to wit, that the *Hebrews* did worſhip the God of the *Hebrews*? And our Tranſlation is confirmed by comparing with *Exod*: 3. 18: where this very Meſſage is preſcribed. *f* Leſt he puniſh, either us, if we diſobey his command, or thee, if thou hindereſt us from obeying it: But this latter they only imply, as being eaſily gathered from the former.

4 And the King of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? Get you unto your burdens *g*.

g Either 1. Ye, the Elders of *Iſrael*, who are here come with *Moſes* and *Aaron*; ſee *Verſ*: 1. Or, 2. Ye, *Moſes* and *Aaron*. So far am I from granting the Liberty which you deſire for the people, that as a juſt puniſhment upon you for your ſeditious Attempt, I command you alſo to go with the reſt, and to take your ſhare in their burthens, and to perform the Task which ſhall be required of you. And that ſo cruel a Tyrant did not proceed further againſt them, muſt be aſcribed to the mighty Power of God, who governs the Spirits, and reſtrains the hands of the greateſt Kings, when he pleaſeth.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many *h*, and you make them reſt from their burdens.

h The *Iſraelites* in this Land are very numerous, and therefore it were a madneſs in me to permit them all to meet and go together, as you deſire, which may tend to the ruin of my whole Kingdom, and Probably it is deſigned by you to that purpoſe. Or, Therefore your injury to me is the greater, in attempting to rob me of the benefit of their Labours. This I prefer, becauſe it ſuits beſt with the following words.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their officers,* ſaying,

* The *Task-maſters* were *Egyptians*, and the *Officers* were *Iſraelites*, Under-officers to them, *Verſ*: 14, 15, 19.

7 Ye ſhall no more give the people ſtraw to make brick *i* as heretofore: let them go and gather ſtraw for themſelves.

i The Straw was uſed either to mingle with the Clay, that it might not be too brittle; or to cover the Clay when it was formed into Bricks, that the heat of the Sun might not dry them too much, which might eaſily be done in that hot Countrey ; or for fewel, either wholly, or in part, to burn their Bricks with, Straw being abundant there, and much uſed for that purpoſe.

8 And the tale of the bricks which they did make heretofore ye ſhall lay upon them : you ſhall not diminiſh *ought* thereof : for they be idle, therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 † Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words *k*.

† Heb. *let the work be heavy upon the men.*

k The words of *Moſes* and *Aaron*, which are vain, or falſe, *i. e.* which they falſly pretend to come from God, when it is only an ill deſign of their own to advance themſelves by raiſing ſedition.

10 And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it : yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt *, to gather ſtubble inſtead of ſtraw.

* (*i. e.*) All that part of it ; which is a very uſual Synecdoche.

13 And the task-maſters haſted *them*, ſaying, Fulfill your works, your † daily tasks, as when there was ſtraw.

† Heb. *a matter of a day in his day.*

14 And the officers of the children of Iſrael, which Pharaoh's task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday, and to day, as heretofore ?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants ?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick : and behold, thy ſervants are beaten ; but the fault is in thine own people *l*.

l (*i. e.*) The *Egyptian* Task-maſters, who by ſending us abroad to gather Straw, hinder us from doing the work which they require ; And ſo they are both unjuſt and unreaſonable. They charge the Task-maſters, not the King, either in civility and duty, caſting his fault upon the Inſtruments ; or becauſe they did not know, or at beſt not believe that this was the King's Act. Others. *Thy people*, *i. e.* the *Egyptians*, *make themſelves guilty*, and will bring the vengeance of God upon them for their cruelty.

17 But he ſaid, Ye are idle, ye *are* idle : therefore ye ſay, Let us go *and* do ſacrifice to the LORD.

18 Go therefore now *and* work, for there ſhall no ſtraw be given you : yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee that they were in evil caſe *m*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

m Or, *looked upon them with ſadneſs*, or *with an evil* eye, *i. e.* with a ſorrowful and angry countenance, as thoſe that could obtain no relaxation for themſelves, or for their Brethren.

20 And they met Moſes and Aaron, who ſtood in the way, as they † came forth from Pharaoh :

† The Officers who went to pour out their complaints to *Pharaoh*, *Verſe* 15.

21 And they ſaid unto them, The LORD look upon you, and judge, becauſe you have made our ſavour † to be abhored in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hand to ſlay us *n*.

† Heb. *to ſtink.* Gen: 34: 30:

n To give them, what they have long ſought and thirſted after, to wit, an occaſion to deſtroy and root us out.

22 And Moſes returned unto the LORD *o*, and ſaid, LORD, wherefore haſt thou *ſo* evil intreated this people *p* ? Why is it that thou haſt ſent me ?

o To expoſtulate with him, and pray to him. To the people he ſaith nothing, but meekly paſſeth by their ſevere Cenſures, as forced from them by intolerable oppreſſion ; and becauſe their minds being now imbitter'd and exaſperated, they were uncapable of admonition. *p* By giving occaſion to their greater bondage. He expoſtulates the matter with God, not from pride and arrogance, as one that would cenſure and condemn his Actions, but from zeal for God's glory, and his Peoples happineſs, as one that would prevail with God to relieve them. Though it muſt be confeſſed that *Moſes* exceeded his bounds, being tranſported with grief and paſſion, which the gracious God was pleaſed to paſs by.

23 For ſince I came to Pharaoh to ſpeak in thy Name *q*, he hath done evil to this people, neither haſt thou † delivered thy people at all *r*.

† Heb. *delivering thou haſt not delivered.*

q Not of my own head, but by thy Command and Commiſſion. *r* According to thy Promiſe and mine, and thy Peoples juſt expectation.

CHAP. VI.

God encourageth Moſes, 1. *Reneweth his Covenant, confirms it by his Name JEHOVAH,* 3------8. *Their unbelief,* 9. *God commands Moſes to ſpeak to Pharaoh to let Iſrael go,* 11-----13. *The Genealogy of Reuben,* 14. *Of Simeon,* 15. *Of Levi,* 16. *Of Aaron,* 23. *Theſe all ſpake to Pharaoh to let the children of Iſrael go,* 27.

THen the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do unto Pharaoh : for with * a ſtrong hand *a* ſhall he let them go, and with a ſtrong hand * ſhall he drive them out of his land.

* Chap: 3: 19: * Chap: 12: 33, 39:

a Being compelled to do ſo by my powerful and terrible works.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the Name* of * God Almighty, but by my Name * JEHOVAH was I not known to them *.

* Gen: 17: 1: and 48: 3: * Chap: 3: 14:

* *Queſt*: How is this true, when God was known to them, and called by the name *Jehovah*, *Gen*: 15: 7: and 26: 24: *&c* ? *Anſw*. 1. He ſpeaks not of the Letters or Syllables, but of the thing ſignified by that name. For that denotes all his Perfections, and, amongſt others, the eternity, conſtancy, and immutability of his Nature and Will, and the infallible certainty of his Word and Promiſes. And this, ſaith he, though it was believed by *Abraham*, *Iſaac*, and *Jacob*, yet it was not experimentally known to them ; for they only ſaw the Promiſes afar off, *Heb*: 11: 13: *Anſw*. 2. This negative Expreſſion may be underſtood comparatively, as many others are, as *Gen*: 32: 29: *Matth*. 9: 13: 1 *Cor*: 1: 17. *q. d.* They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

4 And I have alſo eſtabliſhed my covenant with them, * to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

* Gen: 17: 8: and 28: 4:

5 And * I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage, and I have remembred my covenant.

* Chap: 2: 24:

6 Wherefore ſay unto the children of Iſrael, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a ſtretched out arm *b*, and with great judgments *c*.

b (*i. e.*) My Almighty Power. A Metaphor from a man that ſtretcheth out his Arm, and puts forth all his ſtrength to give the greater blow. *c* (*i. e.*) Puniſhments juſtly inflicted upon them, as the word *judging* and *judgmenns* is oft uſed, as *Gen*: 15: 14: 2 *Chron*: 20: 12: *Prov*: 19: 29:

7 And I will take you to me for a people *d*, and I will be to you a God *e* : and ye ſhall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

d (*i. e.*) For my People ; ye ſhall no longer be the People and Slaves of the King of *Egypt*, but my People and Servants, whom I will bleſs and preſerve. *e* To judge and deliver you.

8 And I will bring you in unto the land concerning the which I did † ſwear * to give it to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage. I *am* the LORD *f*.

† Heb. *lift up my hand.* See Gen: 14: 22: Deut: 32: 40:

f And therefore have Authority and Power to diſpoſe of Lands and Kingdoms as I pleaſe ; and faithful to give you what I have promiſed.

9 And Moſes ſpake ſo unto the children of Iſrael : but they hearkened not unto Moſes for † anguiſh of ſpirit *g*, and for cruel bondage.

* Gen: 15: 14: and 26: 3: and 35: 12: † Heb. *ſhortneſs or ſtraitneſs.*

g Their minds were ſo oppreſſed with their preſent burdens and future expectations, that they could not believe nor hope for any deliverance, but deemed it impoſſible ; and having been once deceived in their hopes, they now quite deſpaired, and thought their entertainment of new hopes, or uſe of further endeavours, would make their condition worſe, as it had done.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh King of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold the children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear me, * who am of uncircumciſed lips *h* ?

* Chap: 4: 10:

h (*i. e.*) Of polluted lips. Uncircumciſion being a great defect and blemiſh, whereby men were rendred profane, contemptible, and unfit for many Services and Priviledges ; may note any defect, whether moral, and of the Spirit ; or natural, and of the Body. So here it notes *Moſes* his inability to cloath God's Commands in ſuch words as might prevail with *Pharaoh*. But this was a great weakneſs of faith, as if God could not effect his purpoſe, becauſe the Inſtrument was unfit.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh King of Egypt to bring the children of Iſrael out of the land of Egypt.

14 Theſe *be* the heads of their father's houſes *i* : * The ſons of Reuben the firſt-born of Iſrael, Hanoch, and Pallu, Hezor and Carmi : theſe *be* the families of Reuben.

* Gen: 46: 9: 1 Chron: 5: 3:

i This Genealogy he deſcribes here, to ſhew the Lineage of *Moſes* and *Aaron*, by whom this great work was to be effected. Only he premiſeth in brief the Genealogy of his two elder Brethren, *Reuben* and *Simeon*, to make way for the third, which he intended more largely to inſiſt upon. And he mentions them rather than any other, either to advance the favour of God in preferring that Tribe before the Deſcendants of their elder Brethren ; or to ſhew that, although the Parents were ſharply cenſured, and rather curſed than bleſſed by *Jacob*, *Gen.* 49. yet their Poſterity was not rejected by God, but received to mercy, and admited to the ſame priviledge with their Brethren.

* 1 Chr. 4: 24. 15 * And the ſons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe are the families of Simeon.

* Num: 3: 17. 1 Chro: 6: 1. 16 And theſe are the names of the * ſons of Levi, according to their generations *k*: Gerſhon and Kohath, and Merari; and the years of the life of Levi were an hundred thirty and ſeven years.

k From each of which proceeded a diſtinct Generation or Family called by their Father's name.

* 1 Chro: 6. 17. and 23: 7. 17 The * ſons of Gerſhon, Libni and Shimi, according to their families.

* Num: 26: 57. 1 Chro: 6: 2. 18 And * the ſons of Kohath, Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were an hundred thirtie and three years.

19 And the ſons of Merari, Mahali, and Muſhi: theſe are the families of Levi, according to their generations.

* Chap: 2: 1: Numb: 26 59: 20 And * Amram took him Jochebed his father's ſiſter *l* to wife, and ſhe bare him Aaron and Moſes: and the years of the life of Amram were an hundred and thirty and ſeven years.

l Or rather, *kinſwoman*, or *Couſin*, or *Niece*; for ſo this *Hebrew* word is ſometimes uſed, as appears from *Jer*: 32: 8, 9, 12. *Obj.* She is called *the daughter of Levi*, Exod: 2: 1. *Anſ.* Even Nieces are oft called *daughters*, as we have ſhewed. See *Luke* 1. 5. and the Notes on *Exod*: 2: 1.

* 1 Chro: 6. 37, 38. 21 And * the ſons of Izhar, Korah, and Nepheg, and Zicri.

* Levi: 10: 4. Num: 3. 30: 22 And * the ſons of Uzziel, Miſhael, and Elzaphan, and Zithri.

* Ruth: 4: 19, 20: 1 Chro: 2: 10. * Num: 3. 2: and 26: 60. 1 Chro: 6: 3: and 24: 1. 23 And Aaron took him Eliſheba daughter * of Aminadab *m*, ſiſter of Naaſhon to wife, and ſhe bare him * Nadab and Abihu, Eleazar, and Ithamar.

m A Prince of the Tribe of *Judah*, *Numb*: 1: 7. and 2: 3. Marriages were not yet confined to their own Tribes; and when they were, the *Levites* ſeem to have had this priviledge, that they might marry a Daughter of any other Tribe, becauſe indeed the reaſon of that Law did not concern them, there being no danger of confuſion, or loſs of inheritance on their part. And eſpecially there were many Marriages made between the Tribes of *Judah* and *Levi*, to ſignify that both were united in Chriſt, who was to be both King and Prieſt. It is obſervable, that *Moſes* is here ſilent in his own Progeny, but gives a particular account of his Brother's, not only from his great humility and modeſty, which ſhines forth in many other paſſages, but becauſe it was of more concernment, and the honour of Prieſthood given to *Aaron* was to be hereditary and peculiar to his Seed, and therefore it was neceſſary they ſhould be exactly known; whereas *Moſes* his Honour and Government was only perſonal, and did not paſs to his Children.

24 And the ſons of Korah, Aſſir, and Elkanah, and Abiaſaph: Theſe *are* the families of the Korhites.

* Num: 25. 11. 25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife, and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies *n*.

n (*i. e.*) According to their numerous Families, which were equal to great Armies, and which went out of *Egypt*, like ſeveral Armies in military order, and with great power. See *Exod*: 12. 41, 51. and 13: 18. and 14. 8.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: Theſe *are* that Aaron and Moſes.

28 And it came to paſs, on the day when the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes, ſaying, I am the LORD, ſpeak thou unto Pharaoh King of Egypt, all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I am of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

God encourages Moſes to ſpeak to Pharaoh, 1. *God foretells the hardneſs of Pharaoh's heart,* 3. *That he might multiply his wonders in Egypt,* 4. *to declare to the Egyptians, that he only is the Lord,* 5. *Moſes and Aaron obey God's command,* 6. *Their Age,* 7. *God commands them to ſhew a miracle for the confirmation of their authority,* 8, 9. *Their rod turn'd into a ſerpent,* 10. *The magicians do the ſame,* 11. *Aarons rod devoureth theirs,* 12. *Pharaoh is hard'ned, as the Lord had ſaid,* 13. *And refuſeth to let the people go,* 14. *God denounces judgments on the Egyptians,* 17, 18. *Commands Moſes and Aaron to ſtretch out their hands over the waters. The waters are turned into blood,* 20. *The fiſh die, and the rivers ſtink,* 21. *The magicians do the ſame, whereby Pharaoh's heart is hard'ned,* 22. *The means they uſed againſt this plague,* 24. *The continuance of it,* 25.

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh *a*: and Aaron thy brother ſhall be thy Prophet *b*.

a To repreſent my perſon, to act like God, by requiring his obedience to thy Commands, and by puniſhing his diſobedience with ſuch puniſhments as none but God can inflict, to which end thou ſhalt have my Omnipotent Aſſiſtance. *b* (*i. e.*) Thy Interpreter, or Spokeſman (as Chap. 4. 16.) to deliver thy Commands to *Pharaoh*.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend *c* the children out of his land.

c Heb. *and he will ſend* or *diſmiſs*, to wit, at laſt, being forced to it. Succeſs ſhall attend your endeavours.

3 And I will harden Pharaoh's heart, and multiply my ſigns, and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael out of the land of Egypt, * by great judgments. * Chap: 6: 6:

5 And the Egyptians ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they *d*.

d An emphatical repetition, to ſhew their Courage in attempting to ſay, and do ſuch things to ſo great a Monarch in his own Dominions, and their fidelity in the execution of all God's commands.

7 And Moſes was fourſcore years old, and Aaron fourſcore and three years old, when they ſpoke unto Pharaoh *e*.

e The Ages of *Moſes* and *Aaron* here, as of *Levi* and *Kohath* chapter 6. 16, 18. and before them of *Jacob* and *Joſeph*, are ſo exactly ſet down, that thence we may underſtand the accompliſhment of God's prediction, *Gen*: 15: 13. and the time of *Iſraels* being in *Egypt*.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 And Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron *f*, * Take thy rod *g*, and caſt it before Pharaoh, *and* it ſhall become a ſerpent *h*. * Chap 4: 2, 17.

f By whoſe hands this and other Miracles were to be done, and not by *Moſes* immediatly; partly to take off the ſuſpicion that theſe Miracles were wrought by ſome magical Artifice of *Moſes*; & partly for the greater honour of *Moſes*, that he might be what God had ſaid, *verſe* 1. *A God to Pharaoh*, who not only could work Wonders himſelf, but alſo give Power to others to do ſo. *g* The ſame Rod is called *the rod of God*, and *of Moſes*, and *of Aaron*, here and *v.* 12. becauſe it was appointed, and as it were conſecrated by God, and uſed both by *Moſes* and *Aaron* in their great Works. And this Rod *Moſes* ordinarily held in his hand, and delivered it to *Aaron* upon occaſion for the execution of his commands. *h* Heb. *A dragon*, which is a great Serpent. Others, *a Crocodile*, to whoſe Jaws he had expoſed the *Iſraelitiſh* Infants.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his Servants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men *, and the ſorcerers: now the magicians *i* of Egypt, they alſo did in like manner *k* with their inchantments.

* Under which general Title he ſeems to comprehend all who were moſt eminent in any ſort of Wiſdom, either Natural, or Civil, or Divine, who were all called to give their Opinion and Advice in theſe Matters. *i* The ſame now called *Sorcerers*, who acted by the power of the Devil, whom by certain Rites and Ceremonies they engaged to their aſſiſtance. Of theſe the two chief were *Jannes* and *Jambres*, 2 *Tim.* 3: 8. *k* In ſhew and appearance, which was not difficult for the Devil to do, either by altering the air and the ſpectatours ſight, and by cauſing their Rods both to look and move like Serpents; or by a ſudden and ſecret conveyance of real Serpents thither, and removing the Rods. Nor is it ſtrange that God permitted thoſe deluſions, partly becauſe it was a juſt puniſhment upon the *Egyptians* for their horrid and manifold Idolatry, and barbarous Cruelty towards the *Iſraelites*, and their other Wickedneſs; and partly becauſe there was a ſufficient difference made between their Impoſtures, and the real Miracles wrought by *Moſes* and *Aaron*, as appears from the next verſe, and from chapter 8: 18. and from other paſſages. And this is a great evidence of the truth of Scripture Story, and that it was not written by fiction and deſign. For if *Moſes* had written theſe Books to deceive the World, and to advance his own Reputation, (as ſome have impudently ſaid) it is ridiculous to think that he would have put in this, and many other paſſages, which might ſeem ſo much to eclipſe his honour, and the glory of his Works.

12 For they caſt down every man his rod, and they became ſerpents *l*: but Aarons rod ſwallowed up their rods *m*.

l Either 1. in appearance. For the Scripture oft ſpeaks of things otherwiſe then they are, becauſe they ſeem to be ſo. And therefore as the Devil appeareth to *Saul* in the likeneſs of *Samuel*, is called *Samuel*; ſo may theſe Rods upon the ſame account be called *Ser-*

pents, becauſe through Diabolical illuſion they ſeemed to be ſo. Or 2. really, in manner expreſſed, *verſe* 11. *m* By which it was evident, either that *Aaron*'s Rod was turned into a real Serpent, becauſe it had the real properties and effects of a Serpent, *viz.* to devour; or, at leaſt, that the God of *Iſrael* was infinitely more powerful than the *Egyptian* Idols, or Devils.

13 And he † hardened Pharaoh's heart that he hearkened not unto them, * as the LORD had ſaid.

* Chap: 4: 21.

† The Lord, to whom this Act of hardening is frequently aſcribed both in this Book and elſe where.

* Chap: 8: 15. and 10. 1, 20, 27.

14 ¶ And the LORD ſaid unto Moſes, * Pharoah's heart is hardeneth *n*: he refuſed to let the people go.

n Is obſtinate, and reſolved in his way, ſo as neither my Word nor Works can make any Impreſſion upon him.

15 Get thee unto Pharaoh in the morning, lo he goeth out unto the water *o*, and thou ſhalt ſtand by the rivers brink, againſt he come: and the rod which was turned to a ſerpent, ſhalt thou take into thine hand.

o (*i. e.*) *Nilus*, whether he went at that time, either for his Recreation; or to pay his Morning worſhip to that River, which the *Egyptians* had in great Veneration, as *Plutarch* teſtifies.

* Chap: 3: 12, 18. and 5: 1, 3.

16 ¶ And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, * that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

* Chap. 4. 9.
* Rev. 16: 6.

17 Thus ſaith the LORD, In this thou ſhalt know that I am the LORD *p*: * Behold, I will ſmite *q* with the rod that is in my hand, upon the waters which are in the river *r*, and they ſhall be turned * to blood *s*.

p Becauſe thou ſaidſt, *Who is the Lord*? and *I know not the Lord*, chap: 5: 2. thou ſhalt know him experimentally, and to thy coſt. *q viz.* By *Aaron*'s hand, who ſhall do it by my command and direction. Thus *Pilate* is ſaid to *give* Chriſt's *body to Joſeph*, Mark 15: 45. becauſe he *commanded* it *to be delivered* by others to him. The ſame action is aſcribed to the principal and inſtrumental Cauſe. *r Nilus*, which was one of their principal Gods; and therefore it was inexcuſable in them, that they would not renounce thoſe feeble Gods which were unable to help not only their worſhippers, but even themſelves, nor embrace the ſervice and commands of that God whoſe almighty Power they ſaw and felt. *s* Which was a very grievous Plague to them; both becauſe it was an eternal diſhonour to their Religion, and becauſe from hence they had both their drink, *Deut*: 11: 10, 11. *Jer.* 2: 18. and their meat, *Numb.* 11: 5. for greater and leſſer Cattel they would not eat, *Exod*: 8: 26. And it was a very proper puniſhment for them, who had made that River an inſtrument for the execution of their bloody Deſign againſt the *Iſraelitiſh* Infants, *Exod*: 1: 22.

18 And the fiſh that is in the river ſhall die, and the river ſhall ſtink, and the Egyptians *t* ſhall loath *u* to drink of the water of the river.

t Therefore the *Iſraelites* were free from this plague, and thoſe branches of *Nilus* which they uſed were uncorrupted, when all others were turned into Blood. *u* Or, *ſhall weary themſelves*, in running hither and thither in hopes of finding Water in ſome parts, or branches of the River.

19 * And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their † pools of water *x*, that they may become blood, and that there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb: *gathering of their waters.*

x Not that he was to go to every Pool to uſe this Ceremony there, but he ſtretched his Hand and Rod over ſome of them in the name of all the reſt, which he might ſignifie either by his words, or by the various motions of his Rod ſeveral ways.

* Chap. 17 5.
* Pſal: 78: 44. and 105: 29.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he * lift up the rod, and ſmote the waters that were in the river, in the ſight of Pharaoh, and in the ſight of his Servants: and all the * waters that were in the river, were turned to blood.

21 And the fiſh that *was* in the river died: and the river ſtunk, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

* Wiſd: 17. 7.

22 * And the magicians of Egypt did ſo with their inchantments *y*: and Pharaoh's heart was hardened: neither did he hearken unto them, as the LORD had ſaid.

y It was not difficult for the Devil to convey Blood ſpeedily, and unperceivably, and that in a great quantity, which might ſuffice to infect with a bloody Colour thoſe ſmall parcels of Water which were left for them to ſhew their Art in. *Queſt.* Whence could they have Water, when all their waters were turned into Blood? *Anſw.* 1. It might be had, either 1. by Rain, which at that time God was pleaſed to ſend down either for this purpoſe, or to mitigate the extremity of the Plague, or for other reaſons known to him, though not to us. For that Rain ſometimes falls in *Egypt*, though not much, nor often, is affirmed by ancient Writers, and late travellers. Or, 2. From *Goſhen*, which was not far from the Court, or from ſome Houſes of the *Iſraelites*, who dwelt amongſt the *Egyptians*, as appears from many places of this Hiſtory, and who were free from theſe Plagues. See *Exod.* 8: 22. and 9: 26. and 10. 23. and 12. 13, *&c.* Or, 3. From the pits which they digged, *verſe* 24. Or, 4. From ſome branch of *Nilus*, or ſome Veſſels in their Houſes, whoſe Waters were not yet changed: For this change might be wrought not ſuddenly, (which is not affirmed in this relation) but by degrees, which God might ſo order for this very end, that the Magicians might have matter for the trial of their experiment.

23 And Pharaoh turned, and went into his houſe, neither did he ſet his heart to this *z* alſo.

z He did not ſeriouſly conſider it, nor the cauſes or cure of this Plague, and was not much affected with it, becauſe he ſaw this fact exceeded not the Power of his Magicians.

24 And all the Egyptians digged round about the river for water to drink †: for they could not drink of the water of the river.

† It is not much material to us, whether they loſt their Labour, and found only Blood there, as *Joſephus* affirms; or whether they ſucceeded and found Water there, which ſeems more probable, becauſe theſe come not within the compaſs of *Moſes* his commiſſion, *verſe* 17, 19, 20. or whether they found the Water ſomething purified and leſs bloody, though mixed with Blood. But it is obſerveable, that though the Devil could do ſomething which might increaſe the Plague, or imitate it, yet he could do nothing to remove it.

25 And ſeven days were fulfilled † after that the LORD had ſmitten the river.

† Ere all the Waters of *Egypt* were perfectly free from this infection. *Queſt.* How could the *Egyptians* ſubſiſt ſo long without Water? *Anſw.* 1. *Philo* tells us that many of them died of this Plague. 2. As the Plague might come on, ſo it might go off by degrees; and ſo the Water, though mixed with Blood, might give them ſome relief 3. The juyces of Herbs, and others Liquors, which were untouched with this plague, might refreſh them. 4. They might have ſome Water, either from their Pits, or by Rain from Heaven, as was ſaid before; or from *Goſhen*; for though it be ſaid, that the Blood was in all their Veſſels, *verſe* 19. yet it is not ſaid, that all that ſhould afterwards be put into them, ſhould be turned into Blood.

CHAP. VIII.

God ſends Moſes to Pharaoh that he might let the people go, 1. *He threatens his denial with a judgment of frogs,* 2, 3, 4. *Aarons ſtretching forth his rod, Egypt is covered with frogs,* 6. *The Magicians do ſo,* 7. *Pharaoh calls Moſes and Aaron to intreat the Lord to remove the frogs, and promiſes them to let them go,* 8. *Moſes and Aaron cries to the Lord to take away the frogs,* 12. *Which he did,* 13. *Pharaoh's heart ſtill hardned,* 15. *Aaron ſtretching forth his rod ſmites the duſt, which becomes lice,* 17. *The magicians attempt the ſame, but could not,* 18. *Which extorted a confeſſion from them, that this is the finger of God, yet Pharaoh's hardened,* 19. *Swarms of flies threatned,* 20, 21, 22, 23. *God fulfils his word,* 24. *Pharaoh ſends for Moſes and Aaron, and permits a ſacrifice in Egypt,* 25. *Moſes would go three days into the wilderneſs,* 27. *Pharaoh permits that, but not far,* 28. *The flies are removed,* 29----31. *Pharaoh's hardned,* 32.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, let my people go, that they may ſerve me.

2 And if thou refuſe to let them go, behold, I will ſmite all thy borders *a* with * frogs.

* Rev, 16. 13.

a All thy Land, which is within thy borders. A Synecdoche; ſo that word is uſed alſo, *Exod*: 10: 14, 19. 1 *Kings* 1: 3. *Pſal*: 147. 14. *Jer* 15: 13. So the *gate* and the *wall* are put for the City to which they belong, *Gen*: 22: 17. *Amos* 1: 7, 10, 14.

3 And the river *b* ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber *c*, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy † kneading-troughs.

† Or, *dough.*

b Under which are comprehended all other Rivers, Streams and Ponds, as appears from *verſe* 5. But the River *Nilus* is mentioned, becauſe God would make that an inſtrument of their Miſery, in which they moſt gloried, *Ezek*: 29: 3. and to which they gave divine Honours, and which was the inſtrument of their Cruelty againſt the *Iſraelites*, *chap*: 1: 22. *c* Either becauſe God made the Doors and Windows to fly open, which it is eaſy to believe concerning God, ſeing that this hath been many times done by evil Angels; or becauſe whenſoever men entered into any Houſe, or any Room of their Houſe, which their occaſions would oft force them to do, the Frogs, being always at their Heels in great numbers, would go in with them. This plague was worſe than the former, becauſe it was more conſtant and more general; for the former was only in the Waters, and did only moleſt them when they went to drink or uſe the Water; but this infected all Liquors, and all Places, and at all Times, and annoyed all their Senſes with their filthy Subſtance, and Shape, and Noiſe, and Stink, and mingled themſelves with their Meats, and Sauces, and Drinks, and crawling into their Beds made them reſtleſs. And many of them probably were of a more ugly Shape and infectious Nature than ordinary.

4 And the frogs ſhall come up both on thee, and upon thy people *d*, and upon all thy ſervants.

d Not upon the *Iſraelites*, whom he hereby exempts from the number of *Pharaoh*'s People and Subjects, and owns them for his peculiar People. The Frogs did not only invade their Houſes, but aſſault their Perſons, which is not ſtrange, conſidering that they were armed with a divine Commiſſion and Power.

7 ¶ And the LORD ſpake unto Moſes *e*, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

e By inward inſtinct or ſuggeſtion to his Mind; for he was now in the King's preſence.

* Pſal: 78: 45 and 105: 30

* Wiſd: 17: 7:

6 And Aaron ſtretched out his hand over the waters of Egypt, and * the frogs came up, and covered the land of Egypt.

7 * And the Magicians did ſo with their inchantments *f*, and brought up frogs upon the land of Egypt.

f Nor was it hard for the Devil to produce them out of their own ſpawn, and the ſlime of the River.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

† Or, *have this honour over me*

* Or, *againſt when.*

† Heb: *to cut off.*

9 And Moſes ſaid unto Pharaoh, † Glory over me *g*: * When ſhall I intreat for thee *h*, and for thy ſervants, and for thy people, to † deſtroy the frogs from thee and thy houſes, that they may remain in the river only?

g As I have gloried over thee in laying firſt my Commands, and then my Plagues upon thee, ſo now lay thy Commands upon me for the time of my Praying, and if I do not what thou requireſt, I am content thou ſhouldeſt inſult over me, and puniſh me. Or *Glory* or *boaſt thy ſelf of*, or *concerning me*, as one that by God's Power can do that for thee which all thy Magicians cannot, of whom therefore thou now ſeeſt thou canſt not glory nor boaſt, as thou haſt hitherto done. *h* Appoint me what time thou pleaſeſt. Hereby he knew that the hand and glory of God would be more conſpicuous in it. And this was no preſumption in *Moſes*, becauſe he had a large Commiſſion, *chap.* 7. 1 and alſo had particular direction from God in all that he ſaid or did in theſe matters.

† Or, *againſt to morrow.*

10 And he ſaid, † To morrow *i*. And he ſaid, *Be it* according to thy word, that thou mayeſt know that there is none like unto the LORD our God.

i Why not preſently? *Anſw.* 1. Becauſe he hoped ere that time they might be removed, either by natural cauſes, or by chance, and ſo he ſhould not need the favour of *Moſes* or his God. 2. Becauſe he thought it an hard and long work to remove ſo vaſt a numbe of Frogs, and that *Moſes* might uſe divers Ceremonies, as the Magicians did, in his addreſſes to God, which would require ſome conſiderable time.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cryed unto the LORD *k*, becauſe of the Frogs which he had brought againſt Pharaoh *l*.

k Though he was aſſured that the Frogs would depart at his word, yet he would uſe the means appointed by God for the accompliſhment of it. *l* Or, as the place is fitly rendred by others, *becauſe of the word*, or *matter of*, or *about the Frogs which he had given*, or *propounded to Pharaoh.* Becauſe he had given his word both for the thing and the time of it, he prayed more earneſtly, leſt God ſhould be diſhonoured, and Pharaoh have occaſion of triumph. The Hebrew Verbs *to put* and *to give*, are frequently exchanged, as appears by comparing 1 *Kings* 10. 9. with 2 *Chron.* 9. 8. and *Iſa.* 42. 1. with *Matth.* 12. 18.

13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes *m*, out of the villages, and out of the fields.

m A ſhort Speech, for *they died*, and were removed *out of*, &c. as appears from the next Verſe. It being frequent in the *Hebrew* Tongue under one Verb expreſſed, to underſtand another agreeable to it. See Examples in the *Hebrew*, *Gen.* 43. 33, 34. *Exod.* 18. 12 and 25. 2. *Prov* 25. 22.

14 And they gathered them together upon heaps *n*, and the land ſtank.

n Which doubtleſs they caſt into their Rivers, or Pits. &c. though that be not here mentioned. God would not inſtantly and wholly take them away, both to convince them of the truth of the Miracle, and to make them more ſenſible of this judgment, and more fearful of bringing another upon themſelves.

* Chap: 7: 14:

15 But when Pharaoh ſaw that there was reſpite, * he hardened his heart, and hearkened not unto them, as the LORD had ſaid.

16 And the LORD ſaid unto Moſes, Say unto Aaron *o*, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice *p* throughout all the land of Egypt.

o God, it ſeems, gave him no warning, becauſe he ſhewed himſelf in the very laſt plague to be both perfidious and incorrigible. Others think, he was forewarned, though that be not here expreſſed. *p* So the *Hebrew* word is rendred by all the *Jewiſh*, and moſt other Interpreters. But it is probable, that what is ſaid of the Locuſts, *Exod.* 10. 14. Was true of theſe, that they were much more loathſome and troubleſome than ordinary.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt *q* of the earth, and it became lice, in man and in beaſt: all the duſt of the land * became lice, throughout all the land of Egypt.

q Which was not fit matter to produce Lice, and therefore ſhews this work to be divine and miraculous. * *i. e.* A great part of it, the word *all* being commonly ſo underſtood in Scripture.

18 And the Magicians did ſo *r* with their inchantments to bring forth lice, but they could not *s*: ſo there were lice upon man and upon beaſt.

r (*i. e.*) Indeavoured to do ſo. Thus to *enter*, Matth 7. 13. is put for *ſtriving to enter*, Luke 13. 24. Thus men are ſaid to *deliver*, *Gen.* 37. 21. to *fight*, Joſ. 24. 9. to *return*, Joſ. 10. 15. when they only attempted or endeavoured to do ſo. And therefore when it is ſaid in any of the Plagues, that the *Magicians did ſo*, it is not to be underſtood, that they really did the ſame thing, but that they endeavoured to do ſo, and that they did ſomething which looked like it. *s* It was as eaſie for them to produce Lice as Frogs, but God hindred them, partly to confound them and their deviliſh Arts, and to ſhew, that what they did before was only by his permiſſion; and partly to convince *Pharaoh* and the *Egyptians* of their vanity in truſting to ſuch impotent Magicians, and in oppoſing that God who could control and confound them when he pleaſed.

19 Then the Magicians ſaid unto Pharaoh, This *is* * the finger *t* of God *u*. And Pharaoh's heart was hardened, and he hearkened not unto them *x*, as the LORD had ſaid.

* 1 Sam: 6: 9:

t Which is put either Synecdochically for the hand, as it is *Exod.* 31. 18. *Pſal.* 8. 3. and 144. 1. or metaphorically for the power or vertue, as *Luke* 11. 20. compared with *Matth.* 12. 28. *u* Of that Supream God, whom both the *Egyptians* and other Heathen Idolaters acknowledged as ſuperiour to all men, and Idols, and Devils. This they ſaid, leſt they ſhould be thought inferior to *Moſes* and *Aaron* in magical Art. But hereby they own the Soveraign God to be on *Iſrael's* ſide; and yet, like the Devils, they proceed to fight againſt him. *x* Either to his Magicians, of whom he laſt ſpake; or rather to *Moſes* and *Aaron*, as the following words ſhew. For relatives oft belong to the remoter antecedents, as *Gen.* 19. 13. 1 *Sam.* 7. 17. *Mark* 2. 13.

20 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe, if thou wilt not let my people go, behold, I will ſend † ſwarms of flies *y* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms of flies, and alſo the ground whereon they are.

† Or, *a mixture of noiſome beaſts*, &c.

y Heb *a mixture*, of Inſects or Flies, as appears from *Pſal.* 78. 45. which were of various kinds, as Bees, Waſps, Gnats, Hornets, &c. infinite in their numbers, and doubtleſs larger, and more venomous and pernicious than the common ones were

22 And * I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms of flies ſhall be there, to the end that thou mayſt know that I *am* the LORD in the midſt of the earth *z*.

* Chap: 9: 4, 26: and 10: 23: and 12: 13.

z Either 1. of the whole Earth, and conſequently of *Egypt*, that I am not only the Lord of *Iſrael*, but of thee and thy Dominions too. God is here ſpoken of after the manner of earthly Princes, who uſe to reſide in the midſt of their Kingdoms, that they may more conveniently rule and influence them. Or rather 2 of *Goſhen*, the words being properly thus rendred, *that I the Lord am in the midſt of that land*, to wit, the Land of *Goſhen* now ſpoken of, to defend and preſerve it. For God is ſaid *to be in the midſt* of them whom he protects, *Deut.* 7. 21. and 23: 14. *Joſ.* 3. 10. *Pſal.* 46. 5. and *not to be in the midſt* of others whom he forſakes, and deſigns or threatens to deſtroy, *Num.* 14. 42. *Deut.* 1. 42. and 31. 17. Compare *Exod.* 33. 3. with 34. 9.

23 And I will put † a diviſion *a* between my people, and thy people * to morrow ſhall this ſign be *b*.

† Heb: *a redemption.*

* Or, *by to morrow.*

a Heb. *a redemption* or *deliverance*, *i. e.* a token or mean of deliverance, by a Metonimy; a wall of partition, by which I will preſerve the *Iſraelites*, whilſt I deſtroy the *Egyptians*. *b* This he ſaith, partly to gain the more belief to himſelf in what he now did or ſhould further ſpeak in God's Name to them; and partly to warn them of their danger, and make their diſobedience more inexcuſable.

24 And the LORD did ſo *c*: and * there came a grievous ſwarm of flies *d* into the houſe of Pharaoh, and into his ſervants houſes, and into all the land of Egypt: the land *e* was † corrupted by reaſon of the ſwarm of flies.

* Wiſd: 16: 9: Pſal: 105: 31:

† Or, *deſtroyed.*

c Immediatly by his own Word, and not by *Moſes* his Rod, leſt the *Egyptians* ſhould think it was a Magician's Wand, and that all *Moſes* his Works were done by the power of the Devil. *d* Heb. *an heavy mixture* of Flies: *Heavy*, *i. e.* either great, as this *Hebrew* word is uſed, *Gen.* 41. 31. *Iſai.* 32. 2. or miſchievous and troubleſome; or rather, numerous, as it is taken, *Gen.* 50. 9. *Num.* 11. 14. 1 *Kings.* 3. 9. compared with 2 *Chron.* 1. 10. *e* (*i. e.*) Either the Fruits or products of the Land; or rather, the Inhabitants of the Land, as the word *land* is taken, *Gen.* 41. 36. 1 *Sam*: 27: 9: many of the people were poiſoned, or ſtung to death by them, as appears from *Pſal:* 78: 45: See alſo the Book of *Wiſdom*, chap: 16: 9:

25 And Pharaoh called for Moſes and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

* Gen. 43. 32. and 46. 34. 26 And Moſes ſaid, It is not meet [f] ſo to do: for we ſhall ſacrifice the * abomination of the Egyptians [g] to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us [h]?

[f] Heb. *not right*, neither in God's eyes, who hath appointed us the place, as well as the thing; nor in the *Egyptians* eyes, as it follows. [g] That which the *Egyptians* abhor to kill, or to ſee killed; as not only Scripture, but profane Authors, as *Diodorus*, and *Tully*, and *Juvenal*, witneſs, becauſe they worſhipped them as Gods, as is notoriouſly known. [h] It was a juſt fear. For when once a *Roman* had but killed a Cat, though imprudently, the people tumultuouſly met together, and beſet his Houſe, and killed him in ſpight of the King and his Princes, who uſed their utmoſt power and diligence to prevent it.

* Chap. 3. 12. * Chap. 3. 18. 27 We will go * three days journey into the wilderneſs, and ſacrifice to the LORD our God, as * he ſhall command us [i].

[i] For we know not what kind or number of Sacrifices to offer to him, till we come thither.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs: only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee. and I will intreat the LORD that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice unto the LORD.

20 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes: and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

God threatens to ſmite his cattle with a peſtilence, 1——3. *But ſpares Iſrael's,* 4. *Appoints a time for the execution hereof,* 5. *wherein the Egyptians cattle dies,* 6. *Pharaoh's obſtinacy,* 7. *God ſtrikes all Egypt with boils, which is the ſixth plague,* 10. *The Magicians are not able to ſtand before Moſes,* 11. *Pharaohs heart hardned according to the word of the Lord,* 12. *God commands Moſes to repeat his meſſage,* 13. *and threatens Pharaoh with more grievous Plagues,* 14. *God's end in raiſing up Pharaoh,* 16. *The ſeventh plague* (viz.) *hail and rain,* 18. *God's counſel for the ſecuring of their cattle,* 19. *The execution of this plague,* 23. *The effects of it,* 25. *The land of Goſhen is preſerved,* 26. *Pharaoh's confeſſion,* 27. *Moſes's prayer for him,* 29. *He foretells Pharaoh's obſtinacy* 30, 31. *By Moſes's intreaty the plague is ſtaid,* 33. *Pharaoh's heart remains hardned.*

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold the hand of the LORD [a] is upon thy cattle [b] which is in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: there *ſhall be* a very grievous murrain.

[a] In an immediate manner, not by my Rod, that thou mayſt know, it is not I, but the Lord, which doth all theſe things to thee.

[b] Which they kept for their Wool or Milk, or manifold uſes and ſervices, though not for Food and Sacrifice.

* Chap. 8. 22. 4 And * the LORD ſhall ſever between the cattle of Iſrael, and the cattle of Egypt, and there ſhall nothing die of all that is the childrens of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

* Pſal. 78. 48. 6 And the LORD did that thing on the morrow, and * all [c] the cattle of Egypt died, but of the cattle of the children of Iſrael died not one.

[c] Either of all ſorts; or a very great number of them, as the word *all* is frequently uſed; or rather, all that were in the Field, as it is expreſly limited, *ver.* 3. but not all abſolutely, as appears from *verſ.* 9, 19, 25. and Chap. 14. 23.

* Chap. 7. 14. 7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And * the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace [d], and let Moſes [e] ſprinkle it towards the heaven, in the ſight of Pharaoh.

[d] To mind them of their cruel uſage of the *Iſraelites* in their Furnace, of which ſee *Deut.* 4. 20. *Jer.* 11. 4. [e] Both were to take them up, but *Moſes* only to ſprinkle them, as at other times *Aaron* only did the work, to ſhew that they were but Inſtruments, which God could uſe as he pleaſed, and God was the principal Author of it.

* Rev. 16. 2. 9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a * boil breaking forth *with* blains [f], upon man, and upon beaſt, throughout all the land of Egypt.

[f] A burning Scab, which quickly raiſed Blains and Bliſters; whereby they were both vehemently inclined to ſcratch themſelves, and yet utterly diſenabled from it by its great ſoreneſs.

* Deut. 28. 27. 10 And they took aſhes of the furnace and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a * boil [g] breaking forth *with* blains, upon man, and upon beaſt.

[g] God multiplying that Duſt, and heating it, and then diſperſing it over all the Land, and cauſing it to fall and reſt upon the Bodies of the *Egyptians*.

11 And the Magicians could not ſtand before Moſes [h] becauſe of the boils: for the boil was upon the Magicians, and upon all the Egyptians.

[h] As they hitherto had done, both as Spies, and as Adverſaries; for though their Underſtandings were convinced of God's Hand, and infinite Power, yet their hearts were not changed, but for their worldly Intereſt they perſiſted to rebell againſt their light, and therefore are juſtly plagued. It was no favour to *Pharaoh*, that the Plague was not upon him, but only a reſervation to a greater miſchief, as it follows.

* Chap. 4. 21. 12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them, * as the LORD had ſpoken unto Moſes.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart [i], and upon thy ſervants, and upon thy people: that thou mayſt know that *there is* none like me in all the earth.

[i] Or, *into thy heart*: Thou haſt hitherto not felt my Plagues upon thy own Perſon, or thy Body, but I ſhall ſhortly reach and wound it, and that not only in the skin, as the Magicians and others are now ſmitten, but even to thy heart, ſuch as ſhall make thy *heart ſick*, Micah 6. 13. ſuch as ſhall give thee a mortal and irrecoverable wound. Some underſtand it of inward and ſpiritual judgments upon *Pharaoh's* heart, ſuch as hardneſs of heart; but that plague had been inflicted upon him, and is recorded before this time. And *Pharaoh's heart* being here oppoſed to his *ſervants* and *people*, ſeems rather to denote his perſon, *the heart* or *ſoul* being often put Synecdochically for the whole man.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with peſtilence [k], and thou ſhalt be cut off from the earth.

[k] (*i. e.*) Not properly ſo called, but largely, as the word is uſed, *Hoſ.* 13. 14. meaning, with an utter and irrecoverable deſtruction. This relates partly to the killing of the Firſt-born, which plague did more immediatly and nearly concern both him and his People, and principally to their deſtruction in the *Red Sea*.

† Heb. *made thee ſtand.* 16 And in very deed, for this cauſe have I † raiſed thee up [l], for to ſhew in thee my power [m], and that my Name [n] may be declared throughout all the earth.

[l] So the *Hebrew* word is tranſlated, *Rom.* 9. 17. I have raiſed thee up out of thy firſt nothing, into thy being, and life, and Kingdom; and upheld thy being, and reign, even in the midſt of thy Tyranny.

Heb. *I have made thee to ſtand, i. e.* to remain alive and untouched, when thy Magicians could not ſtand, *Verſ.* 11. I have preſerved thee in life, not for want of power to deſtroy thee, as thou mayſt fancy, nor for want of provocation from thee, but for my own glory. [m] In thoſe mighty works which have been occaſioned by thy rebellion and obſtinacy. [n] My Being and Providence, and my manifold Perfections; my patience in bearing thee ſo long, my Juſtice in puniſhing thee, my Power in conquering thee, my Wiſdom in over-ruling thy Pride, and Tyranny, and Cruelty, to thy own deſtruction, and the redemption of my oppreſſed People, and my Faithfulneſs in making good my Promiſes to them, and my Threatnings to thee.

17 As yet exalteſt thou thy ſelf againſt my people [o], that thou wilt not let them go?

[o] (*i. e.*) Againſt me acting for my People. The gracious God takes what is done to, or againſt his People, as done to, or againſt himſelf. See *Zech.* 2. 8. *Matth.* 25. 40, 45. *Acts* 9. 4, 5.

18 Behold, to morrow about this time I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt ſince the foundation thereof [p], even until now.

[p] Since they were a Kingdom, or a Nation.

19 Send therefore now, and gather thy cattel [q], and all that thou haſt in the field: for *upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

[q] This forewarning God gives, partly to mitigate the ſeverity of the judgment; partly that a conſiderable number of Horſes might be reſerved for *Pharaoh's* Expedition, *Chap.* 14. partly to ſhew the

Juſtice of God in puniſhing ſo wicked and obſtinate People, as would take no warning neither from God's Words, nor f om his former Works; and partly to make a difference between the penitent and the incorrigible *Egyptians*.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

† Heb. *ſet not his heart unto.*

21 And he that † regarded not the word of the LORD, left his ſervants and his cattel in the field.

* Rev. 16. 21.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be * hail in all the land of Egypt upon man [r], and upon beaſt, and upon every herb of the field, throughout all the land of Egypt.

[r] (*i. e.*) Upon thoſe men that preſumed to continue in the field after this Admonition.

23 And Moſes ſtretched forth his hand toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground [s], and the LORD rained hail upon the land of Egypt.

[s] Devouring both Herbs and Cattel which were upon it, *Pſal.* 78. 47, 48. and 105. 32, 33.

24 So there was hail, and fire mingled with the hail [t], very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation [u].

[t] Which ſtrange mixture much increaſed the Miracle. [u] For that Hail and Rain did ſometimes, though but ſeldom, fall in *Egypt*, is atteſted by divers Eye-witneſſes.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field both man and beaſt, and the hail ſmote every herb of the field, and brake every tree of the field [x].

[x] (*i. e.*) Moſt of them; or Herbs and Trees of all ſorts, as appears from *Chap:* 10. 12, 15. See before *verſe* 6.

* Chap. 8. 22. and 11. 7.

26 * Only in the land of Goſhen [y], where the children of Iſrael *were*, was there no hail.

[y] It ſeems the *Egyptians* that dwelt there were ſpared for the ſake of their Neighbours the *Iſraelites*: Which great Obligation probably made them more willing to lend their Jewels to them, *Chap:* 12. 35.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time [y]: the LORD is righteous, and I and my people are wicked.

[y] I now plainly ſee and freely acknowledge my Sin in ſtriving with God. He ſeems not to deny that he had ſinned before, for even the Light of Nature would diſcover his Sin, in breaking his Faith, and the Word of a King given to *Moſes* for *Iſrael's* Diſmiſſion.

† Heb. *voices of God.*

28 Intreat the LORD, (for it is enough) that there be no more [z] † mighty thundrings and hail, and I will let you go, and ye ſhall ſtay no longer.

[z] Or, *and* let it be *enough*, (let God content himſelf that he hath puniſhed me ſo long, and that I have confeſſed my Sin, and promiſed amendment) *that there may be* hereafter *no more*.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou mayeſt know how that the * earth is the LORDS [a].

* Pſalm. 24. 1.

[a] Or, *that this land is the Lords*, even his whom thou deniedſt to have any Juriſdiction in it, or over thee, *Exod:* 5. 2. Or the *Earth* is put for the World, the Heaven and the Earth, *q. d.* That thou mayſt ſee that he can either cauſe the Heavens to ſend forth ſuch Thunders and Hails, or reſtrain them as he pleaſeth.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley [b] was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

[b] Which were not ſo neceſſary for Humane Life as the Wheat and Rye. Thus God ſtill ſends ſmaller Judgments to uſher in the greater.

32 But the wheat and the rie were not ſmitten: for they were † not grown up [c].

† Heb. *hidden or dark*

[c] The *Hebrew* word may be rendred either *dark* or *hid*, to wit, under the Ground, whereby it was ſecured from this ſtroke: or *late*, as divers of the *Hebrews*, and other Interpreters render it. This kind of Corn coming later up, was now tender and hidden either in the ground, or in the Herb; whereby it was in ſome meaſure ſecured both from the Fire by its greeneſs and moiſture, and from the Hail by its plyableneſs and yielding to it, whereas the Stalks of Barley were more dry and ſtiff, and therefore more lyable to the Hail and Fire.

33 And Moſes went out of the city [d] from Pharaoh, and ſpread abroad his hands unto the LORD; and the thunders and hail ceaſed, and the rain was not poured upon the earth.

[d] That being ſolitary, he might pour forth his heart in fervent Prayers.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more and hardned his heart, he and his ſervants.

35 And the heart of Pharaoh was hardned; neither would he let the children of Iſrael go, as the LORD had ſpoken † by Moſes.

† Heb. *the hand* [of] *Moſes.*

CHAP. X.

The reaſon why God hardned Pharaoh's heart, 1. *Egypt threatned with locuſts.* 4. *Pharaoh's ſervants perſwade him to let the Iſraelites go,* 7. *Pharaoh enquires of Moſes who are they that ſhould go to ſerve the Lord,* 8: *Moſes Anſwer,* 9 *Pharaoh's reply,* 11. *Locuſts come over all Egypt,* 15. *Pharaoh ſends for Moſes,* 16. *And confeſſeth his Sin,* 17. *Moſes prays to God,* 18. *The plague is ſtayed,* 19. *Pharaoh's heart hardned,* 20. *The ninth plague, to wit, darkneſs over all Egypt,* 22, 23. *Pharaoh would let Iſrael go but without cattel,* 24. *Moſes will not leave a hoof behind,* 26. *Pharaoh hardned,* 27. *And charges Moſes upon pain of death never to appear in his ſight any more,* 28. *Which alſo came to paſs,* 29.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for * I have hardned his heart, and the heart of his ſervants, that I might ſhew theſe my ſigns before him.

* Chap. 21. and 14.

2 And that * thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them: that ye may know how that I am the LORD.

* Pſalm 78. 5.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thy ſelf before me? Let my people go that they may ſerve me.

4 Elſe, if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſts.

* Wiſd. 16. 9.

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth, and * they ſhall eat the reſidue of that which is eſcaped [a], which remaineth unto you from the hail, and ſhall eat every tree [b] which groweth for you out of the field.

† Heb. *eye*

* Joel, 1. 4.

[a] The Wheat and the Rye, the ſtaff of their lives. [b] The Fruits and Leaves of every Tree.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians, which neither thy fathers, nor thy fathers fathers have ſeen [c], ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

[c] Such for number, or ſhape, or miſchievous effects, as were never ſeen before.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare [d] unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet that Egypt is deſtroyed?

[d] An occaſion of Sin and Deſtruction. See *Exod:* 23. 33. *Joſ:* 23. 13.

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go ſerve the LORD your God: *but* † who *are* they that ſhall go?

† Heb. *who and who*, &c.

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go: for we *muſt hold* a feaſt unto the LORD [e].

[e] A Feaſt upon a Sacrifice, wherein all are concerned, and therefore all muſt be preſent and ready to do what God requires us.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go [f], and your little ones. Look to it; for evil is before you [g].

[f] I wiſh God may be no more ready and willing to be with you and to do you good, than I am willing to let you go. [g] Either 1. Evil of Sin. You have ſome ill deſign againſt me, either to ſtir up Sedition or War againſt me, or utterly to depart out of my Kingdom. Or rather 2. Evil of Calamity or Miſchief. 1. Becauſe it is here ſaid to be *before* their *Faces*, whereas evil deſigns are in mens hearts, and the fair pretences wherewith they cover them are ſaid to be before their Faces. 2. The word of Caution he gives to them, *look to it*, or *take heed*, ſeems to imply that he ſpeaks not of the Evil they deſigned againſt *Pharaoh*, but of that which they would unavoidably bring upon themſelves from ſo Potent a King, by the refuſal of ſuch fair Offers, and continuing in ſuch inſolent and unreaſonable demands.

11 Not ſo: go now ye *that are* men and ſerve the LORD, for that ye did deſire †: and they were driven out from Pharaohs preſence.

† Which was not true, but only was gathered by him out of their declared Intention of going to Sacrifice, wherein he thought the preſence of the Women and Children wholly unneceſſary.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that

they may come up upon the land of Egypt, and eat every herb of the land *h*, even all that the hail hath left.

h This is no unuſual Plague in *Africa* and *Arabia*, where when the Harveſt is ripe, they frequently come in vaſt numbers, & upon all their Corn, and what they do not eat, they infect with their touch, and the moiſture coming from them, and afterwards dying in great numbers, they poiſon the Air, and cauſe a Peſtilence. So that it is no wonder that *Pharaoh* and his Servants were ſo concerned for this Plague. ſo well known to them, eſpecially conſidering, that this was like to be far worſe than all of the ſame kind, which they had either ſeen or heard of.

13 And Moſes ſtretched forth his rod over the land *i* of Egypt, and the LORD brought an eaſt-wind *k* upon the land all that day and all that night, and when it was morning, the eaſt-wind brought the locuſts.

i Over divers parts of the Land, ſhaking his rod towards the ſeveral Quarters of it. *k* Which in thoſe Parts is a moſt violent and pernicious Wind, *Exod*: 14. 21. *Numb*: 11: 31. and a dry Wind, and therefore fit for the ingendring of thoſe Creatures. This Wind brought them from *Arabia*, where they are in great numbers, as we have ſeen *verſe* 12. though God miraculouſly increaſed their numbers, and their power of doing miſchief

Pſal. 78. 6. and 05. 34.

14 And * the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous were they: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch †.

† *Queſt.* How can this be true, when the ſame words are uſed of the Locuſts in *Joel*'s time? *Anſw.* It might be true of both in divers reſpects; of theſe for number and quality, of them for long continuance, for they laſted three or four years, when theſe were but for a little time; of theſe for *Egypt*, of them for *Judea*, where they were fixed.

15 For they covered the face of the whole earth, ſo that the land was darkned *l*, and they did eat every herb of the land, and all the fruit of the trees which the hail had left *m*, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

l Either by their flying in vaſt numbers, and ſo darkning the Air, as they have oft-times done; or by covering the green and lightſome Herbs and Productions of the Earth with their dark and direful Bodies. *m* How could this be, when the Hail had *ſmitten every herb, and broken every tree*? Chap: 9: 25. *Anſ.* 1. There ſeems to have been ſome diſtance of time between theſe two Plagues, in which ſpace, new Productions might be ſprouting forth both out of the Ground, and from the Trees. 2. The words *all* and *every* are commonly underſtood of the greateſt part.

† Heb. *haſtned to call.*

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte *n*: and he ſaid, I have ſinned againſt the LORD your God, and againſt you *o*.

n Becauſe this kind of Plague in it ſelf was moſt pernicious, whereby whole Countreys had been waſted, and grievous Famines and Peſtilences cauſed, and was mightily aggravated by the Vengeance of God, and by the peculiar quality of theſe Locuſts, which did not only fall upon their Herbs and Fruits, as they uſe to do, but invade their very Houſes, *verſe* 6. infect their Meats, fill their Beds, poiſon them with their Stink, and with their venomous Bitings, whereby they killed many Men, as it is written in the Book of *Wiſdom, Chap.* 16. *verſe* 19. *o* By contempt of your great and terrible Works, by breach of my Promiſe made to you, and by my denial of your juſt Deſires and Commands given to me in his Name, whom I now find and feal to be the Almighty and Soveraign God.

17 Now therefore forgive, I pray thee, my ſin only this once *p*, and intreat the LORD your God, that he may take away from me this death *q* only.

p I deſire no further favour, I will no more offend nor need your pardon. *q* This deadly Plague, Compare 2 *Kings* 4. 40 and 2 *Cor*: 11. 23. Beſides it did deſtroy the Life of Herbs and Trees; yea of Beaſts and Men, either directly, or at leaſt by conſequence, in depriving them of the neceſſary Supports of Life.

18 And he went out from Pharaoh, and intreated the *LORD*.

† Heb. *faſtned.*
* Joel 2. 20.

19 And the LORD turned a mighty ſtrong weſt-wind *r*, which took away the locuſts, and † caſt them *s* * into the Red-ſea *t*: there remained not one locuſt in all the coaſts of Egypt.

r Heb: *A wind of the Sea, i. e.* coming from the Sea, called there the great Sea, and the *Mediterranean* Sea, from whence came the North-weſt Wind, which did blow the Locuſts directly into the Red-Sea. *s Caſt them*, as the *Hebrew* word ſignifies, *with a great noiſe, and with great force*, ſo as they ſhould never riſe again to moleſt them. *t* Heb. *The Sea of Bulruſhes*, ſo called from the great number of Bulruſhes near its Shore; or, *The Sea of Bounds* or *Limits*, *q: d.* the narrow Sea, whereas they could ſee no Bounds nor Shore beyond the *Mediterranean* Sea. It was called the *Arabian Gulf*, and by others the *Red-Sea*, either from its Red Sand; or rather from *Eſau*, called alſo *Edom*, which ſignifies *Red*, *Gen*: 25. 30. from whom as the adjoyning Countrey was called *Edom*, or *Red*, ſo this was called the *Red-Sea*.

* Chap. 4. 21.

20 But the LORD * hardned Pharaohs heart, ſo that he would not let the children of Iſrael go.

† Heb. *that one may feel darkneſs.*

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand towards heaven, that there may be darkneſs over the land of Egypt, † even darkneſs which may be felt *u*.

u It is an Hyperbolical Expreſſion, ſuch being very frequent both in Scripture and in all Authors. For Darkneſs being only a privation, cannot be properly felt, yet it might be felt in its Cauſe, to wit, thoſe thick and groſs Vapours which filled and infected the Air. But the place may be rendred thus, *that there may be darkneſs — after that* (ſo the *Hebrew Vau* is ſometimes uſed, as *Mich*: 7. 13) *the darkneſs* (*i. e. the darkneſs* of the Night, or the common and daily *darkneſs*) *is departed* or *removed*, and the time of the day come: for ſo the root, from whence this word may be derived, ſignifies, *Exod*. 13. 22. And to this purpoſe the words are rendred by the *Chaldee* and *Syriack*, and ſome others; and the ſenſe is, that the Darkneſs may continue in the day-time as well as in the night.

*Pſal. 105. 28.

22 And Moſes ſtretched forth his hand toward heaven: and there was a * thick darkneſs in all the land of Egypt three days.

*Wiſd: 18 1. chap. 8. 22.

23 They ſaw not one another *x*, neither roſe any from his place *y* for three days: * but all the children of Iſrael had light in their dwellings *z*.

x Becauſe theſe groſs and moiſt Fogs and Vapours did not only quite ſhut out the light of the heavenly Bodies, but alſo put out their Candles, or other artificial Lights, or at leaſt ſo darken them that men could have no benefit by them. *y Place* here may be taken, either 1. More ſtrictly and particularly; ſo the ſenſe is, The horrour of that darkneſs was ſo great that they durſt not remove at all, but ſtood or ſat where the darkneſs found them, like men aſtoniſhed or affrighted, and therefore unmoveable, having their Minds diſturbed, being terrified with their guilty Conſciences, which moſt affect men in the dark, and with the dreadful noiſes which they heard, *Wiſd*. 17. 5. and with the Apparitions of evil Angels, as may ſeem from *Pſalm* 78. 49. where the Plague of evil Angels is put inſtead of this Plague of darkneſs, which therefore is omitted in that place where all the reſt are reckoned up. Or rather 2. More largly, for their own Houſes or Dwellings, for ſo the Hebrew word is certainly uſed, *Exod*: 16. 29. So the ſenſe is, They did not ſtir abroad out of their Houſes upon their moſt neceſſary occaſions. *Obj*. He ſaith not that he could not go, but that they could not *riſe* from their place, which may ſeem to limit this expreſſion to their particular places. *Anſw*: The word, *to riſe*, is commonly put for going about any buſineſs; and here it is a pregnant word, as they call it, and implies going in it, *none aroſe*, viz. to go or remove *from his place*. And *riſing* cannot be properly taken here for that particular poſture, unleſs we will ſuppoſe that this darkneſs found all men ſitting, which is abſurd to imagine. *z* Whereby they might have conveyed themſelves, and families, and goods away, as afterwards they did in haſte; but they waited for *Moſes* his Orders, and he for God's Command, and God intended to bring them forth, not by ſtealth, but in a more honourable and publick manner, in ſpight of all oppoſition.

24 ¶ And *a* Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the *LORD*: only let your flocks and your herds be ſtayed *b*: let your little ones *c* alſo go with you.

a Or, *Therefore*; or *Then*, to wit, after the darkneſs was either wholly, or in part removed. *b* either as a Pledge of your return after your Sacrifice is ended; or as a recompenſe for the Cattel which I have loſt by your means. *c* And conſequently the Women, whoſe help and ſervice was neceſſary for their little ones in divers regards

†Heb. *into our hands.*

25 And Moſes ſaid, Thou muſt give † us * alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

* *i. e.* Suffer us to take of our own Stock.

26 Our cattel alſo ſhall go with us, there ſhall not an hoof be left behind, for thereof muſt we take to ſerve the LORD our God: and we know not with what we muſt ſerve the *LORD* until we come thither *d*.

d Which was not a Pretence, but a real Truth. For this being a ſolemn and extraordinary Sacrifice, by the expreſs and particular appointment of God, they knew not either of what kinds, or in what number or manner their Sacrifices muſt be offered. And for all theſe things they did not receive particular directions till they came to Mount *Sinai*.

*Chap: 14: 4, 8:

27 ¶ But the LORD * hardned *P*haraohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf: ſee my face no more: for in that day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well *e*, I will ſee thy face again no more.

e Heb. *Right*, not morally, for ſo it was very ill ſaid; but Logically, that which agrees, though not with thy Duty, yet with the Event and Truth of the thing: for as thou haſt warned me to ſee thee no more, ſo I in the name of God aſſure thee, that thou ſhalt ſee me no more, to beg my Prayers, or to be helped out of thy Troubles by my means. And therefore that Diſcourſe of *Moſes* to *Pharaoh*, which follows *chap*. 11. 4, *&c.* though it be put there out of its order and proper place, as many other paſſages are, yet was delivered at this time, and upon occaſion of theſe words.

CHAP. XI.

God commandeth the Iſraelites to borrow jewels of the Egyptians, 2. *God giveth them favour among the Egyptians*, 3. *Moſes denounceth the laſt plague*, 4. *A great cry*, 6. *The Iſraelites ſafety*, 7. *The Egyptians thruſting them out*, 8. *God foretels Pharaohs hardneſs*, 9.

*Chap: 12 31, 33, 39:

AND the LORD ſaid unto Moſes *a*, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: * when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether *b*.

a Either 1. Whilſt *Moſes* was not yet gone out of *Pharaoh*'s preſence; ſo God might ſuggeſt this to his Mind, as he did other things to *Michaiah*, when he was before *Ahab* and *Jehoſaphat*, 1 *Kings*: 22. Or rather 2. Before his laſt coming to *Pharaoh*; and the words may be rendred thus. *Now the Lord had ſaid unto* Moſes. And this is here added, as the reaſon why *Moſes* ſpake ſo boldly to *Pharaoh*, becauſe God hath aſſured him of a good iſſue. *b* Men, and Women and Children, and Cattel, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour *c*, and every Woman of her neighbour, * jewels *d* of ſilver, and jewels of gold.

* Chap. 3: 22. & 12. 35.

c The *Iſraelites*, who at firſt lived diſtinctly by themſelves, when they were greatly multiplyed, and *Pharaoh* began to caſt a jealous eye upon them, and to take cruel Counſels againſt them, were more mixed with the *Egyptians*, as appears from *chap.* 12. 12, 13. and many other places, either by their own choice, that they might receive Protection and Suſtenance from them; or rather by *Pharaoh*'s deſign, who planted many of his own People among them, to watch and chaſtiſe them, *Exod*: 1. 11. and, it may be, removed ſome of them from *Goſhen* to the parts adjoyning to it, which were inhabited by his People. *d* Or, *Veſſels*, as the Hebrew word properly ſignifies; for they might more plauſibly ask, and the *Egyptians* would with leſs ſuſpicion lend them Veſſels, which might be proper and uſeful both for their Sacrifices and Feaſts, than Jewels for which they had no preſent need or uſe.

3 And the LORD gave the people favour in the ſight of the Egyptians; Moreover, the man * Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people *e*.

* Eccl. 45. 1.

e Therefore they complied with their requeſt, not only out of love to the people, but out of fear of *Moſes*, leſt he ſhould puniſh them ſeverely in caſe of refuſal.

4 And Moſes ſaid *f*, Thus ſaith the LORD, About midnight will I go out *g* into the midſt of Egypt.

f To *Pharaoh*, before his departure, as appears by comparing *verſe* 8. with *chap.* 10. 29. And therefore the three firſt verſes of this chapter come in by way of Parentheſis; and now he returns to the Story, and lets down the laſt words which *Moſes* ſpake to *Pharaoh* for a final parting. *g* God is ſaid to *go out*, or *go forth*, or *come down*, &c. by way of condeſcenſion to the cuſtom and capacity of men, when he doth any eminent act of Power either in way of Juſtice, or Mercy.

5 And all the firſt-born of the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth upon his throne *h*, even unto the firſt-born of the maid-ſervant that is behind the mill *i*. and all the firſt-born of beaſts.

h Either now actually, ruling with his Father, as *Solomon* did even whilſt *David* lived, 1 *Kings* 1. 34. or more probably, *he that is to ſit*, the preſent time for the future, he whoſe right this is by the Cuſtom of *Egypt*, and by the Law of Nations. *i* The poor captive Slave that was in the priſon, as it is *chap.* 12: 29. and there did grind at the Milln. In thoſe times and places they had divers Millns, which were not turned about by Wind or Water, as ours are, but by the Hands of their Servants, who for that purpoſe ſtood behind the Milln, and ſo with hard labour turned it about. See *Judg.* 16. 21. *Iſa.* 47. 1, 2. *Lam*: 5. 13.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 * But againſt any of the children of Iſrael ſhall not a dog move his tongue *k*, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

* Chap. 8. 22.

k In ſtead of thoſe loud cryes of the *Egyptian* Families, there ſhall be ſo great a tranquillity among the *Iſraelites*, that even the Dogs, which are ſenſible of, and awaked, and provoked by the leaſt noiſe, ſhall not be ſtirred up by them.

8 And * all theſe thy ſervants *l* ſhall come down unto me †, and bow down themſelves unto me, ſaying, Get thee out, and all the people that † follow thee *m*; and after that I will go out: and he went out from Pharaoh in † a great anger *n*.

* Chap. 12. 31. 33.
† Heb *that is at thy feet.*
† Heb: *heat of anger.*

l Thy Courtiers and great Officers, who now are ſo inſolent and obſtinate. † Both by their own inclination, and neceſſity, and in thy name, and by thy command. *m* That are under thy conduct and command; as this or the like expreſſion is uſed *Judg.* 4. 10. 1. *Kings* 20. 10 1. 2 *Kings* 3: 9. *Iſa*: 41. 2. *n* Not ſo much for the Affront offered to himſelf, as for his incurable Rebellion againſt God. Compare *Mark* 3. 5.

9 And * the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you, that * my wonders may be multiplied in the land of Egypt.

* Chap. 3. 19.
* Chap. 7. 3.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

The month wherein they went out of Egypt to be to them the firſt month of the year, 1, 2. *God enjoyns them to chuſe a ſpotleſs lamb for the paſſover,* 3. *How they were to eat the ſame,* 4. *The deſcription of the lamb,* 5. *The time of killing it,* 6. *The manner of ſprinkling,* 7. *The time and method of eating it,* 8 —— 11. *God's purpoſe to ſmite the firſt-born,* 12. *The uſe of the blood upon the doors,* 13. *Seven days of unleavened bread, and the manner of keeping it,* 15. *Moſes directeth the Elders, both for their preſent and future ſafety,* 21 —— 23 *They inſtruct their children concerning it,* 26. *The firſt-born of all Egypt ſlain,* 29. *A great cry,* 30. *Pharaoh giveth Iſrael leave to go,* 31. *The Egyptians thruſt them out,* 33. *Their haſty departure,* 34: *They ſpoil the Egyptians,* 35, 36. *Their number,* 37. *Their baking unleavened bread,* 39. *How long they dwelt in Egypt,* 40. *The time of their deliverance,* 41. *Who were to partake of the paſſover,* 43, 44. *The children of Iſrael did as the Lord commanded.*

AND the LORD ſpake *a* unto Moſes and Aaron, in the land of Egypt, ſaying:

a Had ſpoken, before the three days darkneſs, as may appear by comparing *verſe* 3. and 6. of this chapter with *chap.* 11. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the Hiſtory of all the Plagues, as that he might give the whole inſtitution of the paſſover together.

2 This month *b ſhall be* unto you the beginning *c* of months: it ſhall be the firſt month of the year unto you *d*.

b The firſt month after the vernal Equinox, called *Abib*, *Exod*: 13. 4. and 23. 15. *Deut*: 16. 1: and *Niſan*, *Neh*: 2. 1. *Eſther* 3. 7: containing part of our *March*, and part of *April*. *c* Heb: *The head*; which, I conceive, notes not ſo much the order, which is more plainly mentioned in the following words, as the eminency of it, that it ſhall be accounted the chief and principal of all months; as the Sabbath hath been called by ſome *the Queen of days*. And juſtly muſt they prefer this month before the reſt, whether they looked backward to their prodigious Deliverance from *Egypt* therein, or forward to their ſpiritual Redemption by Chriſt, and to *the acceptable year of the Lord*, *Luke* 4. 19. for in this very month our Lord Jeſus ſuffered, *Joh*: 18. 28. *d* Heretofore your firſt month for all Affairs hath been *Tiſri*, which in part anſwers to our *September*, and is the firſt month after the Autumnal Equinox; and ſo it ſhall be to you ſtill as to Civil Affairs, as it appears from *Exod*: 23. 16. and 34. 22. and *Levit.* 25. 8, 9, 10. But as to Sacred and Eccleſiaſtical Matters, this ſhall henceforth be your firſt month.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth day *e* of this month, they ſhall take to them *f* every man a lamb *g*, according to the houſe of *their* fathers †, a † lamb for an houſe.

† Or, *kid.*

e Partly that they might have the Lamb ready for the Sacrifice, and might not be diſtracted about procuring it when they ſhould be going to uſe it; partly that by the frequent Contemplation of the Lamb, as a ſign appointed by God, they might have their Faith ſtrengthned as to their approaching Deliverance, and afterwards might have their Minds quickned to the more ſerious Conſideration of that great Deliverance out of *Egypt*, and of that more glorious Deliverance from Hell by Chriſt the true Paſſover, which ſhould be offered for them; partly to teach the Church in all Ages, how neceſſary a thing preparation is to the ſolemn Duties and Excerciſes of Religion; and partly to ſignifie that Chriſt ſhould be firſt ſet a part, and ſeparated to the Miniſtry, which was done three or four Prophetical days, *i: e.* years before his Death, and afterwards offered. Moſt of which reaſons being perpetual, it may ſeem this uſage was ſo too, and not for the firſt Paſſover only. *f* Into their Houſes, where the *Jews* tell us he was tied to the Bedſpoſt. *g* Or, *Kid*, *verſe* 5. for the ſame word ſignifies both, though a *Lamb* was commonly uſed, and a *Kid* only in caſe of the want of a Lamb; and the *Chaldee*, and LXX do almoſt conſtantly tranſlate the Hebrew word *Lamb*. And Chriſt is ſeldom or never Typifyed by a *Kid*, but generally by a *Lamb*, as he is called *Joh.* 1. 29. partly for his Innocency, Meekneſs, Patience, *&c.* but principally with reſpect to the Paſchal-lamb, inſtead whereof he was in due time to be offered; whence he is called our Paſſover, 1 *Cor*: 5. 7. † A Lamb was to be diſpoſed of to every Houſe or Family, according to its quantity, or the numbers of perſons in it, as the next verſe explains it. The ſeveral Families are called *the houſes of their fathers*, becauſe they conſiſt of thoſe perſons which come from one Father or Grand-father. The people were divided into Tribes, the Tribes were ſubdivided into Families, and the Families again into Houſes, which were like ſprigs taken from the greater branches, and planted a part, and each of theſe had their ſeveral Fathers, from whom they were denominated, as here they are.

4 And if the houſhold be too little for the lamb *h*, let him and his neighbour next unto his houſe, take *it i* according to the number of the ſouls *k*: every man according to his eating † ſhall make your count for the lamb.

h (*i. e.*) For the eating of the whole Lamb at one Meal, according to the rule, *verſe* 8. 10. If the perſons be ſo few that they cannot eat it up without gluttony. *i* Or rather thus, word for word, *And*, or *Then he* (the Maſter of that Family) *ſhall take alſo his neighbour next unto his houſe*, he ſhall take him and his Family into Society with himſelf; they ſhall joyn together. *k* Or *perſons*, *i. e.* as the two Families ſhall conſiſt of more or fewer perſons. I ſuppoſe the meaning is, that if his next neighbours Family were of it ſelf ſufficient for the eating of the whole Lamb, that he ſhould paſs over that to the next ſmall Family, which being joyned with his, might make up a fit number, which, as the Hebrew Doctors tell us, was ten, beſides Women and Children. † (*i. e.*) According to the proportion which he can, or commonly doth eat. The meaning is this, The whole Lamb being to be eaten at once, and a ſufficient number being neceſſary to that end, and there being great variety in mens ſtomachs and meals, they were to give allowance for that, and to take either more or fewer perſons, as their ſtomachs were better or worſe.

5 Your lamb ſhall be without blemiſh *l*, a male *m* † of the firſt year *n*: ye ſhall take it out from the ſheep, or from the goats *o*.

† Heb. *of a year.*

l Without any deformity or diſtemper of Body. Heb. *perfect.* Of which ſee *Levit.* 22. 22, *&c.* *Deut*: 15. 21. and 17. 1. And this the very light of Nature taught the Heathens to obſerve in their Sacrifices. This property was required both to typify Chriſt, a Lamb, without ſpot or blemiſh, *Heb*: 9. 14. 1 *Pet*: 1. 19. and to inſtruct us, that all our ſervices to God muſt be as perfect as poſſibly may be. *m* Partly becauſe that was better and more perfect than the Female, whence a *Male* is oppoſed to a *corrupt* thing, *Mal.* 1. 14. and partly to tipify the man Chriſt Jeſus. *n* (*i. e.*) A year old, when it is in his vigour and perfection, and the fitteſt type of Chriſt. Moſt explain it thus, That it was not to be more than a year old, but it might be much leſs, ſeing it might be offered to God any time after it was eight days old, *Exod.* 22. 30. *Levit*: 22. 27. But though it was then fit to be offered to God, it was not very fit to be eaten by Men. And the *Hebrew* Phraſe, *the Son of a Year*, ſeems to require a years Age, as *Saul* is called *the Son of one year*, 1 *Sam*: 13. 1. when he had reigned one whole Year. And it is remarkable, that he doth not ſay *the ſon of this* or *that Year*, which might agree to one brought forth that Year, though it was much younger than a Year, but *the Son of a Year*, without any reſtrictive Article. *n* Heb. *and from the Goats*: If you want a Lamb, you ſhall take a kid of or from the Goats. But the Particle, *and* is here well rendred *or* as it is uſed, *Gen.* 13. 8. *Exod.* 21. 17. compared with *Matt.* 15. 4. *Pſalm* 8. 4: compared with *Heb.* 2. 6.

6 *And* ye ſhall keep it up *o* until the fourteenth day of the ſame month: and * the whole aſſembly *p* of the congregation of Iſrael ſhall kill it † in the evening *q*.

Lev. 23. . Numb: 3. and 8. 16. Deut: 16.

Heb. *be- ween the wo Even- ngs.*

o Separate it from the reſt of the Flock, and keep it in a ſafe place; the reaſons of which ſee *verſe* 3. *p* Or rather, *every aſſembly*, to wit, every ſuch Society as meet together for eating of the Lamb. And the Aſſembly is ſaid to kill it, becauſe one Perſon did it in their Name, and by their Appointment; in which manner, and upon which reaſon the *whole Congregation* is ſaid to *ſtone* a Man, *Levit*: 24. 14, 16. *Numb*: 15. 35. *Deut*: 22. 21. It is probable it was killed by the Maſter of the Family, who was a Prieſt in his own Family, &c. *q* Heb, *between the Evenings*, or *the two Evenings*, *i. e.* between the beginning and end of the Evening. The *Evening* is one third part of the Day, and one of the appointed and uſual times of Devotion, as appears from *Pſalm* 55. 17. *Dan.* 6. 10 and it begun at their ninth, or our third Hour, as may be gathered from *Acts* 3. 1. For then the Sun began more ſenſibly to decline, whence that time is fitly called by the *Jews* the *firſt Evening*, and that was the time of the Evening Sacrifice; the *ſecond Evening* was when the Sun was ſetting or ſet. Between theſe it was to be killed. This had a reſpect both to the time of the World's Age when Chriſt came, which was its Evening, or declining Time, or *End*, Heb. 1. 2. and 9. 26. 1 *Pet.* 1. 20. and the time of the day in which Chriſt our Paſſover was killed, *Matth*: 27. 46 — 50. *Mark* 15. 25, 33, 34.

7 *And* they ſhall take of the blood *r*, and ſtrike it *s* on the two ſide-poſts, and on the upper door-poſt of the houſes wherein they ſhall eat it *t*.

r This was afterwards reſtrained to the Prieſts, but at this time it was allowed to the Maſters of Families, as their preſent circumſtances required. *s* With a bunch of Hyſop, *verſe* 22. *t* As a badge of diſtinction between their Houſes and the *Egyptians*, not to direct the deſtroying Angel where they were, who could as well diſcern the Houſes as the Blood in the Night, but to direct their Thoughts to Chriſt, whoſe blood was hereby evidently typified, by whoſe Merits and Mediation they obtained this Preſervation and Deliverance from *Egypt*, alſe well as their great deliverance from Hell.

8 *And* they ſhall eat the fleſh in that night *u* roſt with fire *x*, and unleavened bread *y*, *and* with bitter *herbs z* they ſhall eat it.

u (i. e.) The Night following the fourteenth, and beginning the fifteenth day. The Lamb was killed upon the fourteenth day, in the Evening or Cloſe thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it: whence the Paſſover is ſaid to be offered ſometimes upon the fourteenth, and ſometimes upon the fifteenth day, which may ſerve for the Reconciliation of ſome ſeemingly contrary Scriptures. *x* Partly for expedition, *verſe* 11. and principally to be a Type of the Lamb of God, Chriſt, and of the ſharp and dreadful Pains which he ſuffered not only from Men, but from God too, and from the Fire of his ſore Diſpleaſure againſt Sinners, whoſe place and perſon Chriſt ſuſtained in his Sufferings. *y* Partly as a Monument of their ſpeedy Departure out of *Egypt*, which gave them not time to leaven their Bread, *verſe* 34. which is the reaſon alledged for it, *Deut*: 16: 3. partly to teach us how Men ſhould be qualified that come to the Sacrament, they ſhould be purged from Error, and Pride, and Malice, and Hypocriſy, which are called and compared to Leaven, *Matth*: 16: 6, 11 *Luke* 12: 1. 1 *Cor.* 5. 8. and partly to ſignify the ſingular Purity of Chriſt from all kind of ſpiritual Leaven *z* Both to remind them of their hard Service and bitter Uſage in *Egypt*, *Exod.* 1: 14. from which God delivered them. *Deut* 16: 3. and to prefigure the further Croſſes and Troubles which they were to expect between their going out of *Egypt* and coming to *Canaan*. Or, *with bitterneſſes*, *i. e.* with great bitterneſs, or with grief of heart, that together with Faith in God and in Chriſt, and Hope, and Joy for their approaching Deliverance, they might exerciſe bitter and hearty Repentance for their Idolatries, and other ſinful Practices whereof they were guilty in *Egypt*. And this inſtructs us as well as them of the abſolute neceſſity of true and bitter Repentance in all thoſe that would profitably feed upon Chriſt our Paſſover.

9 Eat not of it raw *a*, nor ſodden at all with water, but roſt *with* fire: his head, with his legs, and with the purtenance *b* thereof.

a (i: e:) Not throughly roſted, for ſuch we alſo ſay is *Raw*, and ſo the *Hebrew* word *na* is underſtood by the *Jewiſh* and other Doctors. It ſignified, that Chriſt ſhould ſuffer, as well as Save, to the uttermoſt, all that was due for our Sins. *b* Heb: *the Inwards*, which were to be taken and waſhed, and then to be roſted together with the reſt. Some do here except the Fat, and Caul, and Kidneys, which were reſerved by God for himſelf, 2 *Chron.* 35: 12. 14. But that Exception was not made till after this time, and it ſeems not certain that that Exception extended to the Paſchal Lamb. Theſe, and the Head and Legs are here mentioned, not to exclude other parts, but becauſe they are not commonly roſted; but God would have the whole Lamb roſted and eaten, to ſignify, that we muſt have either nothing of Chriſt, or the whole Chriſt, and all his benefits, his Spirit to ſanctify and rule us, as well as his Blood to ſave us.

10 * And ye ſhall let nothing of it remain until the morning: and that which remaineth of † it until the morning, ye ſhall burn with fire *c*.

* Chap. 23. 18. and 34. 25.

† Which either was not uſually eaten, or was more than all of you could conveniently eat. *c* To prevent either 1. the ſuperſtitious uſe of the Relicts of that Lamb by the *Iſraelites*, who thereby had received a greater benefit than they did afterwards by the Brazen Serpent, which upon that account they worſhiped: Or 2. the profane Abuſe of that which had been conſecrated to God's Service. Compare *Exod*: 29. 34.

11 ¶ *And* thus ſhall ye eat it *d*; with your loins girded *e*, your ſhoes on your feet *f*, and your ſtaff in your hand *g*: and ye ſhall eat it in haſte *h*: it is the LORDS paſſover *i*.

d To wit, for this time, becauſe their Circumſtances required it, that they being ſuddenly to take a great Journey, might be in a Travellers habit. But that theſe, and ſome other circumſtances now enjoyned and uſed, were only Temporary, and not perpetual, nor Obligatory, ſufficiently appears from the practice not only of the *Jews* in following Ages, but alſo of Chriſt and of his Apoſtles. And in like manner there are ſome Inſtitutions in the *New Teſtament*, which did only oblige that Age, and not all that follow them, as *Acts* 15. 28, 29. *e* Like Travellers and Perſons undertaking ſome difficult Service; for ſuch uſed to gird up their Garments, which in thoſe Parts were long and troubleſome. See 2 *Kings* 4. 29. and 9. 1. *Luke* 12. 35. *f* A Badge, 1. of their readineſs for their Journey, *Iſaiah* 5. 27. *Acts* 12. 8: 2. Of their Freedom; for Slaves, ſuch as the *Iſraelites* now were in *Egypt*, uſed to go barefooted. 3. Of Joy, as on the contrary going barefoot was a Badge of Mourning, 2 *Sam.* 15. 30. *g* Like Perſons upon the point of departing, which was a very comfortable Circumſtance. *h* For ſo the word ſignifies, *Deut*: 16. 3. *Iſa*: 52. 12. This Lamb, or your eating of it, is the Lord's Paſſover, *i. e.* it is a ſign of Gods paſſing over you and your Houſes, when he comes to deſtroy the *Egyptians* on every ſide of you, *verſe* 13. 23. It is a Metonymy uſual in Sacramental Speeches, as *Gen*: 17. 10. *Matth*: 26: 26, 27, 28.

12 For I will paſs through the land of Egypt this night, & will ſmite all the firſt-born in the land of Egypt, both man and beaſt, and * againſt all the † gods of Egypt I will execute judgment *k*: I *am* the LORD.

* Numb: 33: 4.
† Or, *Princes.*

k Either 1. by expoſing them to ſhame and contempt, as vain and impotent gods that could not ſave their Worſhippers. But that appeared before. Or 2. by deſtroying thoſe Beaſts which they worſhipped; and it is not unlikely, but thoſe particular Beaſts, which were their chief Idols, as *Apis*, *Mnevis*, &c. were firſt-born, and therefore periſhed in this Plague. Or 3. by overthrowing their Idols, as he afterwards did *Dagon*. And ſo ſome *Hebrew* Writers tell us, that this very Night all their Idols were broken and thrown down. And there are ſome Foot-ſteps hereof even in Heathen Authors: Of whom ſome tell us, that moſt of the Temples of *Egypt* at one time fell down by an Earthquake; and others affirm, that the *Egyptian* gods for fear of one *Typho* (by whom it is apparent they meant *Moſes*) did hide themſelves for a ſeaſon, &c.

13 And the blood ſhall be to you for a token *l* upon the houſes where you *are*: and when I ſee the blood *m*, I will paſs over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

† Heb. *for a deſtruction.*

l Both to you, as he now ſaid, a ſign and a pledge to confirm your Faith in the expectation of the promiſed Deliverance; and to the Angel, that he may know and paſs over your Houſes, as the following words intimate. See on *ver*: 7. *m* This is ſpoken of God after the manner of Men; the ſenſe is, if I find, that you keep the condition which I require, you may expect the priviledge which I have promiſed you; otherwiſe not.

14 *And* this day ſhall be unto you for a memorial *n*: and you ſhall keep it a feaſt * to the LORD throughout your generations: you ſhall keep it a feaſt by an ordinance for ever *o*.

n Or, *Monument*, both of this Deliverance from *Egypt*, and moreover of your Redemption by Chriſt, of which that is a Type, as even the Ancient *Jews* underſtood it, who alſo noted, that *Iſrael was to be redeemed in the days of the Meſſias upon the ſame day on which they were delivered from* Egypt, *to wit, upon the fifteenth day of the Month of* Niſan. Upon which day our bleſſed Lord was crucified for the Redemption of his People. * You ſhall obſerve it for a Solemn Feaſt or Feſtival Time. *o (i. e.)* So long as your State and Church continues, or till the coming of the *Meſſias*. This word doth not always ſignify Eternity, but any long time as *Prov*: 29. 14. *Dan*: 3. 9. and oft elſewhere.

15 * Seven days *p* ſhall ye eat unleavened bread *q*; even the firſt day ye ſhall put away leaven out of your houſes: For whoſoever eateth leavened bread from the firſt day until the ſeventh day, * that ſoul ſhall be cut off from Iſrael *r*.

* Chap. 13. 6. and 23. 15. and 34. 18.
* Gen. 17. 14.

p Beſides, and after the day of eating the Paſſover, which was a diſtinct Feaſt, and no part of the Feaſt of unleavened bread. *q* To remind them of their Departure out of *Egypt*, which was ſo ſudden, that they had not leaſure to leaven their Dough. See more on *verſe* 8. *r* Either by Excommunication, or by Death to be inflicted by the Magiſtrate, and in caſe of his neglect, by God himſelf. Nor let any one think that this was too ſevere a Puniſhment for what may ſeem no great Offence. For this was indeed a very great Crime, being a manifeſt Contempt of God, and a Rebellion againſt God's Authority and expreſs Command, which ſurely deſerves as ſevere a Puniſhment as is inflicted upon Rebels againſt their Prince, eſpecially conſidering that the *Iſraelites* were the People & Subjects of God in a peculiar manner. It was alſo a tacit Renunciation of their Religion, and of the Covenant of God with them, and of their Intereſt both in that paſt Deliverance out of *Egypt*, and in the future Deliverance by the *Meſſias*. See more on *Gen*: 17. 14.

16 *And* in the firſt day there *ſhall be* an holy convocation *s*: and in the ſeventh day *t* there ſhall be an holy convocation to you: no manner of work *u* ſhall be done in them, ſave that which every † man muſt eat *x*, that only may be done of you.

† Heb. *ſoul:*

s A ſolemn day for the People to aſſemble together, and to attend upon the Publick Worſhip and Service of God in hearing his Word, Prayers, Praiſes, and Sacrifices. *t* Becauſe then *Pharaoh* and his Hoſt were drowned in the Sea. As on the firſt day the firſt-born were killed; ſo their Deliverance was begun on the firſt, and compleated on the ſeventh day, and therefore thoſe days deſerved a ſpecial Character of Honour. And indeed that there were ſeven days between thoſe two Miracles, the *Jews* unanimouſly affirm, and it ſeems probable from the account of their Journies. *u* (*i. e.*) Of ſervile Work, *Lev.* 23. 7 *x* Herein, as many think, theſe days were inferior to the Sabbath, in which that was forbidden. But of this ſee my Notes on *Exod.* 16. 23. and 35. 3.

17 *And* ye ſhal obſerve the *feaſt* of unleavened bread: for in this ſelf-ſame day have I brought your armies *y* out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

y So called, not from their Military force or courage, but from their numbers, and the order and manner in which they came forth, See *Chap.* 13. 18.

* Lev. 23. 5. Numb. 28. 16.

18 ¶ * In the firſt *month*, on the fourteenth day of the month, at even ye ſhall eat unleavened bread until the one and twentieth day *z* of the month at even.

z Incluſively. For otherwiſe they were obliged to eat unleavened Bread eight days, *viz.* on the day of the Paſſover, *verſe* 8. and ſeven days after, which is ſtrictly and properly called the Feaſt of unleavened Bread, becauſe in them they were tied to that Ceremony only, except the two days of an Holy Convocation.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger *a*, or born in the land †.

a To wit, a Proſelite: for Strangers unconverted to the *Jewiſh* Religion were not obliged nor admitted to the Celebration of the Paſſover or Feaſt of unleavened Bread. Though I ſee no inconvenience, if all Strangers, though Heathens, were forbidden to have or uſe any unleavened Bread at that time, leſt the *Jews* who converſed with them might be tempted to deſire or partake of it with them. † To wit, of *Canaan* which I have promiſed to you, and to which I am now leading you, which was ſo well known to all of them, that it was needleſs to expreſs it in this place.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

† Or, *kid.*

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out, and take you a † lamb according to your families, and kill the paſſover.

* Heb. 11. 28.

22 * And ye ſhall take a bunch of hyſop *b*, and dip it in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts with the blood that is in the baſon: and none of you ſhall go out at the door of his houſe *c* until the morning *d*.

b So the *Hebrew* word is rightly rendred, as appears from *Heb:* 9: 19. *c* (*i: e:*) Of the Houſe wherein he did eat the Paſſover, which oft-times was his Neighbours Houſe: See *verſe* 4. *d* Till the beginning of the Morning after Midnight, and after the Slaughter of the *Egyptians* firſt-born; which may reconcile thoſe Scriptures that ſeem to contradict one another, while ſome affirm they went out of Egypt by Night, and others by Day, for they went out in the Morning very *early when it was yet dark*, as it is expreſſed in a like caſe, *John* 20: 1.

* Ezek. 9. 6. Rev. 7. 3. and 9. 4.

23 For the LORD will paſs through to ſmite the Egyptians: and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and * will not ſuffer *e* the deſtroyer *f* to come in unto your houſes to ſmite you.

e Heb. *not give* him Licenſe or Commiſſion. *f* (*i: e:*) The deſtroying Angel, which whether it were a good or bad Angel is not agreed, nor is it neceſſary to determine.

24 *And* ye ſhall obſerve this thing *g* for an ordinance to thee, and to thy ſons for ever.

g viz. The ſubſtance of the thing, the Paſſover and Feaſt of unleavened Bread, though not all the Rites and Ceremonies, whereof divers were peculiar to the firſt time.

25 And it ſhall come to paſs when ye be come to the land *h*, which the LORD will give you according as he hath promiſed, that ye ſhall keep my ſervice.

h viz. Of *Canaan*, as *verſe* 19. For in the Wilderneſs they kept this Feaſt but once, and that by God's particular Direction, *Numb:* 9: 2.

* Joſ. 4. 6.

26 * And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice *i*?

i Or, part of Divine Worſhip. God expects this even from the *Jewiſh* Children, and much more from Chriſtian Men, that they ſhould enquire and underſtand what is ſaid or done in the Publick Worſhip or Service of God, and therefore not to reſt in dumb Signs whereof they neither enquire nor know the meaning, or in the Service of God in a Language which they underſtand not.

* Chap. 4. 31.

27 That ye ſhall ſay, It is the ſacrifice of the LORDS paſſover *k*, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. *And* the people * bowed the head *l*, and worſhipped.

k The Paſſover was both a Sacrifice, as it was offered to God, as it appears from *Exod:* 23: 18: and 34: 25. *Numb:* 9: 7, 13: *Deut:* 16: 2, 5: and becauſe there was in it the ſhedding and ſprinkling of Blood, wherein the Eſſence of a Sacrifice conſiſts, 2 *Chron:* 30: 16: and 35: 11, 13: and alſo a Sacrament, as it was received and eaten by Men. *l* In token of their thankful acknowledgment of God's favours, and of their chearful ſubmiſſion to God's Command and Ordinance. See 2 *Chron:* 29: 30.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron; ſo did they *m*.

m They killed, and did eat the Paſchal Lamb in ſuch manner as God preſcribed.

* Chap. 11. 4. * Numb. 8. 17. and 33 4 Pſalm 78. 51. and 105. 36. and 135. 8. and 136. 10. * Wiſdom 18. 11. Chap. 4. 23. † Heb. *houſe of the pit.*

29 ¶ * *And* it came to paſs, that at midnight *n* * the LORD ſmote all the firſt-born *o* in the land of Egypt, * from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that was in the † dungeon, and all the firſt-born of cattel.

n A great Aggravation of the Plague: For then darkneſs it ſelf ſtrikes Men with horror, and makes any Calamity more terrible; then they were aſleep and ſecure, and leaſt expected ſuch a ſtroke. *o* Both of Man and Beaſt, whether Male or Female. Some extend it to all that were firſt-born, and ſo many Perſons might be killed in one Houſe, as both Father and Mother, and ~~ſeveral~~ Sons, which might be the firſt-born by ſeveral Mothers, and Sons Sons or Daughters, *&c.* Others confine it to the firſt-born Child in the Family. I conceive the heads of the Family are not included, for theſe, though they might be the firſt-born Children of their Parents Families, yet were not, nor ever are, called or accounted the firſt-born of their own Families, but the Heads and Roots of them: But for all the reſt I conceive they are all included, becauſe all ſuch were really firſt-born, and did firſt open their Mothers Womb, and all ſuch were to be ſet apart unto the Lord, in ſtead of theſe firſt born of the *Egyptians* now ſlain, *Chap* 13: 12, 15: and therefore are in both places to be underſtood in the ſame latitude.

30 And Pharaoh roſe up in the night he and all his ſervants, and all the Egyptians, and there was a great cry in Egypt: for there was not an houſe *p* where there was not one dead.

p To wit, of thoſe Houſes which had any firſt-born in them, for in divers Families there might be no firſt-born. And ſuch Reſtrictions of the univerſal Particles are frequently underſtood.

* Chap. 10. 9.

31 ¶ And he called for Moſes and Aaron *q* by night, and ſaid, Riſe up, and get you forth from amongſt my people, * both you, and the children of Iſrael, and go, ſerve the LORD, as ye have ſaid.

q (*i: e:*) He ſent this Meſſage to them, for they came no more to him, *Chap:* 10: 29.

* Chap. 10. 26.

32 * Alſo take your flocks and your herds, as ye have ſaid, and be gone, and bleſs me alſo *r*.

r Pray to God for me, that I may not periſh by this, or any other Plague.

33 And the Egyptians were urgent *s* upon the people, that they might ſend them out of the land in haſte: for they ſaid, We be all dead *men*.

s Not by force, which they durſt not now uſe, but by earneſt and importunat Intreaties, *Exod:* 11: 8: This was the ground of that Fable of the Heathens mentioned in *Tacitus*, That the *Jews* were driven out of *Egypt* for their Scabs: So they falſly and maliciouſly aſcribed their own Ulcers and Scabs ſent upon them by God to the *Iſraelites*.

† Or, *dough.*

34 And the people took their dough before it was leavened, their † kneading troughs *t* being bound up in their cloaths upon their ſhoulders.

t Or, as others rightly render it, *their dough lumps*, or *food*, or *lumps of paſte* unleavened.

* Chap: 3: 22.

35 *And* the children of Iſrael did according to the word of Moſes? and they borrowed of the Egyptians *u* * jewels *x* of ſilver, and jewels of gold, and raiment.

u Either before this time, as they had opportunity, when their hearts were mollified by the foregoing Plagues or even at this time, when the *Iſraelites* might well take confidence to borrow, and the *Egyptians* would be willing to lend them, partly that they might gain their Affections and Prayers, and partly that they might more readily depart from them. *x* Wherewith they uſed to adorn themſelves in the worſhip of their Idols, and therefore ſuppoſed the *Iſraelites* might uſe them in the worſhip of their God. Or, *veſſels*; of which ſee on *chap:* 11: 2.

* Gen: 15: 14. Chap: 3: 22. Pſal. 105. 37.

36 *And* the LORD gave the people favour in the ſight of the Egyptians *y*, ſo that they lent unto them *ſuch things as they required z*: and they * ſpoiled the Egyptians *a*.

y (*i: e:*) Inclined their hearts to do it willingly, and not only out of fear. *z* Heb: *and they lent them*, to wit, the Jewels or Veſſels mentioned, *ver.* 35. *a* To wit, of their Ornaments. *Queſt.* Was not this unjuſtly done of the *Iſraelites* to borrow theſe Jewels which they never payed again? *Anſw.* No, 1. Becauſe they did nothing in this matter but by God's appointment, *chap:* 11: 1, 2: ſo that if there be any injuſtice, it muſt be in God, in whom there neither can be in any thing, nor is in this thing, the leaſt blot or ſhadow of injuſtice, as well becauſe he hath an unqueſtionable right in, and power to diſpoſe of all perſons and things, as being the Maker, and Giver, and Lord of all; as becauſe there was great and evident reaſon both why the *Iſraelites* ſhould be recompenſed for all their hard Labours and Sufferings, and why the *Egyptians* ſhould be ſpoiled for their Idolatry, Luxury, and Cruelty to the *Iſraelites*, and the great benefits which they had received from *Joſeph*, and from the ſervice of the *Iſraelites*. 2. Becauſe the ſupreme Lord of all forbad them to reſtore what they borrowed, and gave them the entire right and ſole propriety therein. 3. Becauſe tho there was a form and appearance of borrowing and lending, yet indeed the *Iſraelites* did not ſo much borrow as deſire, as the *Hebrew* word rendred *borrow*, (*ver:* 35:) ſignifies; and the *Egyptians* did not reckon theſe things as lent, and to be reſtored, but as given, and never to be expected again; even as *Pharaoh* and his people rightly judged, that if the *Iſraelites* were once permitted to go out of the Land with their whole Families and Eſtates, they would never return again, *chap:* 14: 5. And in truth the *Egyptians* did and might eſteem it a good bargain to give theſe things to redeem their Lives, and to ingage the *Iſraelites* to a ſpeedy departure, knowing that otherwiſe both their Perſons and all their Eſtates were in extreme hazard. 4. Becauſe, if theſe Jewels were properly borrowed, yet the *Egyptians* by their cauſeleſs and hoſtile purſuit after the *Iſraelites* with intent to deſtroy them, did fully diſcharge them from all obligations to reſtitution, and give them a right not only to keep theſe Goods, but to take any other which they could from the *Egyptians*, according to the known and approved Laws of War.

* Num. 33. 3. * Gen. 47. 11. * Chap. 38. 26. Numb. 1. 46. and 11. 21.

37 * And the children of Iſrael journeyed from * Rameſes to Succoth *b*, about * Six hundred thouſand *c* on foot, *that were* men *d*, beſide children *e*.

b A place ſo called, either becauſe there the *Iſraelites* firſt lodged in Booths or Tents, whereas before they dwelt in houſes; or becauſe there God firſt ſpread his Cloud of fire over them, *for a covering*, Pſal: 105: 39. *c* To wit, grown and ſtrong men, and fit for War, among whom there was none feeble or ſick, *Pſal*: 105: 37. Thus the Heathen Writer *Chæremon*, mentioned by *Joſephus*, ſpeaking of this matter, reckons up firſt 250 thouſand, and then 380 thouſand more. *d* The *Hebrew* word properly ſignifies *ſtrong* and *able men*, fit to go on foot in battel-array; ſo decrepit or weak old men are not comprehended in this number. *e* And Women, whoſe preſence and aſſiſtance is neceſſary to them. See *Exod*: 10: 24. Some ſay the *Hebrew* word *taph* ſignifies their *houſholds* or *families*, which conſiſt principally of Women and Children.

† Heb. *a great mixture.* Numb. 11. 4.

38 And a † mixed multitude *f* went alſo up with them, and flocks, and herds, even very much cattel.

f Conſiſting of *Egyptians* or other people, who went with them, either becauſe they were their ſervants, or that by this means they might free themſelves from the ſervitude which they endured under hard maſters in *Egypt*; or becauſe the glorious works which they had ſeen, had raiſed their eſteem of God and of his People, and made them expect a ſhare in the great Felicities which they preſumed would be conferred upon a People ſo highly honoured and beloved of ſuch an Almighty and All-ſufficient God. And becauſe their Hearts were not ſincere, nor their Ends right, they ſoon repented of their choice, *Numb*: 11: 4. Compare *Zech*: 8: 23.

* Chap. 6. 1. and 11. 1.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened *g*: becauſe * they were thruſt out of Egypt *h*, and could not tarry, neither had they prepared for themſelves any victuals.

g Both becauſe leaven was forbidden to them at that time, and becauſe the great haſte required, gave them not time for leavening it. *h* Not by force, but by importunat requeſts, as was obſerved on *ver*: 33. Thus men are ſaid to be *driven to worſhip the ſun, moon*, &c. when they are perſwaded to it, *Deut*: 4: 19.

* Gen. 15. 13. Act. 7. 6. Gal. 3. 17.

40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* * four hundred and thirty years *i*.

i It is plain that thoſe years are to be computed from the firſt Promiſe made to *Abraham*, *Gen*: 12: 1, 2. to the giving of the Law, from *Gal*: 3: 17: where this is affirmed. And although it doth not plainly appear when that Promiſe was made, becauſe the Scripture mentions not *Abraham*'s Age, neither when it was made, nor when *Abraham* came to *Haran* with his Father, *Gen*: 11: 31: but only when he went out of *Haran*, being 75 years old, *Gen*: 12: 4 yet a good while after it was made, and, as it may ſeem more than probable, 30 years afterward, it is manifeſt there were only 400 years of this time to come, *Gen*: 15: 13. And many more years paſſed ere there was ſuch a man as *Iſrael* or *Jacob*, and more ere there were *any children of Iſrael*, or of *Jacob*, and yet more ere they came into *Egypt*. How then can this be true which is here ſaid? *Anſw* 1. Some affirm that they were in *Egypt* 430 years, which is ſooner ſaid than proved. 2. Some ancient *Hebrew* Copies are ſaid to have had more words than ours now have; for the LXX, and *Samaritan* Interpreters after the words *in Egypt*, read, and, *in the land of Canaan*. And ſome other Copies after the word, *who*, add, *together with their fathers*, or, *and their fathers*. And ſo the difficulty vaniſheth. And if it ſhould be granted, that there were ſome few ſuch errours in our preſent Copies in matters purely Hiſtorical or Chronological, which God might permit to be there for many wiſe and holy Reaſons, yet this is no prejudice to our Faith, or to God's Providence, which hath been pleaſed to have ſo ſpecial a care of thoſe Texts which concern the eſſentials of Faith and a good life, that all Copies are agreed in them. 3. Theſe 430 years are not by the Text confined to *Egypt*, but may be extended to any place where they were ſojourners; and the *Hebrew* word, *Aſher*, is not to be rendred, *which*, as relating to the time of their ſojourning, but *who*, as belonging to the perſons ſojourning, as our Tranſlation well renders it; and the ſenſe is, that they were ſojourners, or, which is all one, *ſtrangers*, or dwellers *in a land* that *was not theirs*, as it is ſaid *Gen*: 15: 13: for 430 years. And the Emphaſis lies in the *Hebrew* word *moſhab*, which is here fitly rendred *ſojourning*; as *toſhab*, coming from the ſame root, is commonly uſed for a *ſojourner*, or one that lives in a Place or Land which is not his, as *Levit*. 22. 10. and 25. 35, 40. *Numb*. 35. 15. *Pſal*. 39. 12. There is now but one difficulty remains, How the Children of *Iſrael* can be ſaid to be ſojourners ſo long, ſeing much of this time paſſed before they were born? *Anſ*: As *Levi* is ſaid to *pay tithes in Abraham*, Heb. 7. 9. becauſe he was in the Loyns of *Abraham* when *Abraham* paid Tythes; with much more reaſon might the Children of *Iſrael* be ſaid to ſojourn ſo long, becauſe they ſojourned a great part of it in their own perſons, and the reſt in the Loyns of their Parents. And as oft-times when the Parents only are mentioned, the Children are included or intended, as *Gen*: 12: 3: *in thee*, *i*: *e*: in thy Seed; and *Gen*: 13: 17: *I will give it* (the Land) *unto thee*, *i*: *e*: to thy Seed; and *Jacob* is ſaid to be *brought up again* out of *Egypt*, Gen: 46: 4: to wit, in his Poſterity; and *David* is oft put for his Poſterity, as 1 *King*: 12: 16: *Ezek*: 34: 23: and 37: 24, 25. why may not Parents alſo be underſtood ſometimes, when the Children only are mentioned? But we need not make Suppoſitions, ſeing we have Examples; the Perſecution in *Egypt*, and deliverance out of it, which happened to the Parents only, being attributed to their Poſterity, who neither felt the one, nor ſaw the other, *Deut*: 26: 5, *&c.* Compare *Pſal*. 66: 6: *Judg*: 10: 11, 12. And *the ſouls of the houſe of Jacob* (*i*: *e*:) of the Children of *Iſrael*, (for by *houſe* it is evident he means only Children) *which came with Jacob into Egypt*, are ſaid to be *threeſcore and ten ſouls*, Gen 46: 26, 27 In which number and title *Jacob* himſelf is confeſſedly included. And therefore upon the very ſame ground, under this title of *the children of Iſrael*, we muſt underſtand *Iſrael* himſelf, who being the chief author and ſubject of this ſojourning in *Egypt*, it were unreaſonable to exclude him from the number of theſe ſojourners. And this Phraſe being once extended to their immediat Parent, may by a parity of reaſon be extended to their great Grandfather *Abraham*, as being the firſt Author of that famous Peregrination or Sojourning, which being begun in *Canaan*, ended in *Egypt*. Add to this, that the word *Iſrael*, as it is put for the People or Children of *Iſrael*, is elſewhere uſed for the whole Church of God, as *Rom*: 9: 6: and therefore may well include *Abraham* as the Father, and, under God, the Founder of it. And the title of *the children of Iſrael* might well be given to all that People, and to the Family from which they deſcended, becauſe they were now known by that name. And that this indeed was *Moſes* his meaning, which is here produced, may be further gathered from hence, that otherwiſe *Moſes* had contradicted himſelf; for by the years of the Lives of *Jacob*, and *Levi*, and *Kohath*, and *Amram*, and *Moſes* himſelf, which he preciſely ſets down, it appears that the ſojourning of the Children of *Iſrael*, ſtrictly ſo called, in *Egypt*, was not above 215 years. And it is abſurd to think that ſo wiſe and learned a man, as all acknowledge *Moſes* to have been, ſhould commit ſo groſs an error, eſpecially ſeing that Generation could eaſily have confuted him.

41 And it came to paſs at the end of the four hundred and thirty years †, *even* the ſelf-ſame day *k* it came to paſs, that all the hoſts of the LORD went out from the land of Egypt.

† If this be the right Tranſlation, the 430 years mentioned *Gal*: 3: 17: are to be taken in a latitude, for about or near ſo many years, as is very frequent in Scripture, and other Authors; elſe there wants one year of it, becauſe the Law was not given till about a year after their coming out of *Egypt*. Nor was it of any concernment to the Apoſtle's Argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendred here, as *Gen*: 7: 12: *in the body* or *ſtrength of the day*, *i*: *e*: when the day-light was full, and clear, and ſtrong, when it was broad day-light, the *Egyptians* ſeeing, and not being able to hinder them. If it be ſaid, they went out by night, *Deut*: 16: 1: that is true, in regard of their reſolution, and preparation, and the beginning of their journey; but their actual marching forth was by day-light, or in the morning; nor could it be done ſooner from the nature of the thing, and the time neceſſarily required for ſo great a work. *k* This Circumſtance is noted to ſet forth the accurateneſs and infallibility of God's Fore-knowledge, and the efficacy of his Providence in accompliſhing all his own Counſels in his own appointed time.

42 It is * a † night to be much obſerved unto the LORD for bringing them out from the land of Egypt: This is that night of the LORD to be obſerved of all the children of Iſrael in their generations.

* *See* Deut. 16. 6. † Heb. *a night of obſervations.*

43 And the LORD ſaid unto Moſes and Aaron, This is the ordinance of the Paſſover *l*: there ſhall no ſtranger *m* eat thereof.

l This which here followeth is the law or appointment of God concerning the celebration of the Paſſover. *m* Or, *foreigner*, who is ſo both by Nation and Religion: For, if he were circumciſed, he might eat of it, *ver*: 44: 48.

44 But every man-ſervant that is bought for money, when thou haſt circumciſed him *n*, then ſhall he eat thereof.

n For the Maſter had a power to circumciſe ſuch perſons, *Gen*: 17: 12. And though it is probable, that by their intereſt in them, and a diligent inſtruction of them, they made them willing to receive Circumciſion, yet it ſeems they had a power to compel them to it; but then Circumciſion was not to them a Seal of God's Covenant, nor of their Religion, for that muſt be matter of choice, but only a civil badge, or a note of that Family or People into which they were politically incorporated.

45 A foreiner, and an hired ſervant ſhall not eat thereof *o*.

o Except he ſubmit to Circumciſion, as *ver*. 43. See *Numb*: 9: 14.

46 * In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the fleſh abroad out of the houſe *p*, neither ſhall ye break a bone thereof *q*.

* Num. 9. 12.

p Partly becauſe they were all obliged not to go out of the Houſe till the morning, *ver*: 22: and to leave none of it till that time, *ver*: 10: partly, leaſt it ſhould be either ſuperſtitiouſly or profanely abuſed; and partly to ſignify, that Chriſt and Salvation are not to be had out of God's Houſe or Church. *q* To take out and eat the marrow of it. This was required, partly to mind them of their haſty departure out of *Egypt*, wherein they had no leiſure to break and empty the Bones; and principally, that it might be an evident Type of the Lord Jeſus, in whom this was literally fulfilled, *John* 19. 36. The Bones were burnt with the other remainders of the Lamb.

47 All the congregation of Iſrael ſhall † keep it.

† Heb. *it.* * Num. 9. 14.

48 And * when a ſtranger ſhall ſojourn with thee, and will keep the Paſſover to the LORD, let all his males be circumciſed, and then let him come near, and keep it: and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael: as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, that the LORD did bring the children of Iſrael out of the land of Egypt * by their armies.

* Chap. 6. 26.

CHAP. XIII.

God commands all the firſt-born to be conſecrated, 1, 2. The day of their going forth out of Egypt to be had in remembrance, 3. The feaſt of unleavened bread to be kept in the land of Canaan, 5--8. The firſtlings of beaſts to be ſet apart for the Lord, 12. The reaſon of it, 15. The way God led them into the wilderneſs, 18. Moſes carries Joſeph's bones out of Egypt, 19. Iſrael encampeth at Etham, 20. God conducteth them by a Pillar of cloud by day, and a pillar of fire by night, 22.

AND the LORD ſpake unto Moſes, ſaying,

2 * Sanctify unto me *a* all the firſt-born *b*, whatſoever openeth the womb *c* among the children of Iſrael, both of man and of beaſt *d*: it is mine *e*.

* Chap. 22. 29. and 34. 19 Lev. 27. 26. Numb. 3. 13. and 8. 16. Luk. 2. 23.

a To my uſe and ſervice, in manner as I ſhall hereafter explain. And *Sanctify*, i: e: command all the people to ſanctify, as *Moſes* did, *ver*: 12. *b* viz. If they be Males, as it is limited, *ver*: 12. *c* Every Child which is the firſt-born of his Mother: So that if a man had many Wives, either together, or ſucceſſively, his firſt Child by every one of theſe was a firſt-born. *d* Whether clean or unclean, tho in different manner; whereof ſee *Numb*: 18: 13, 15, 17. *e* By ſpecial right and title; as being by my ſingular care and favour preſerved from the common deſtruction, and therefore I challenge a peculiar intereſt in them, and do hereby require that they be devoted to me.

3 And Moſes ſaid unto the people, Remember this day in which ye came out from Egypt, out of the houſe of † bondage: for by ſtrength of hand the LORD brought you out from this *place*: there ſhall no leavened bread be eaten.

† Heb. *ſervants.*

4 This day came ye out, * in the month Abib *f*.

* Chap. 23. 15. Deut. 16. 1.

f See *Exod*: 12: 2: in the Spring time, the moſt proper ſeaſon for a long journey.

5 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites: which he ſware unto thy fathers to give thee, a land flowing with milk and honey, * that thou ſhalt keep this ſervice *g* in this month.

* Chap. 12. 25, 26.

g Which is ſpoken of before, and in the following Verſes. From this place it is evident, the *Iſraelites* were not obliged to this ſervice in the Wilderneſs without a particular command from God. See *Deut*: 12: 1, 9.

6 * Seven days thou ſhalt eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD.

* Chap. 12. 15, 16.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of *E*gypt.

9 And it ſhall be for * a ſign unto thee upon thine hand *h*, and for a memorial between thine eyes *i*, that the LORDS law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

* See verſe 16. Numb. 15. 38. Deut. 11. 18. Prov. 1. 9. Mat. 23. 5.

h The celebration of this Feaſt ſhall be to thee in ſtead of a mark which a man makes, or a ring, or any thing elſe which he puts upon his Hand or Arm, to bring any thing to his remembrance. For ſuch things his eye is moſt frequently fixed upon. Compare *Cant*: 8: 6: *Iſa*: 49: 16: *Jer*: 22: 24: *Hag*: 2: 23. *i* In ſtead of any Monument or Memorial, which is placed between, and therefore directly before a man's Eyes, which he can ſcarcely overlook, and therefore muſt needs bring to remembrance the thing which he would not forget. Such Proverbial Phraſes are uſual in Scripture, as *Deut*: 6 8: *Prov*: 3: 3: and 6: 21: and 7: 3: and are not to be underſtood literally, as the ſuperſtitious *Jews* underſtood them, who hence derive their cuſtom of wearing ſcrolls of Parchment upon their Foreheads, and Arms, and Garments, which they call Phylacteries, wherein they wrote certain Portions of Scripture. But they might as well have added parcels of God's Law to be kept in their Mouths, becauſe it follows, *That the Lords law may be in thy mouth*; from whence we may better infer, that neither *mouth*, nor *hand*, nor *eyes* are properly to be underſtood, for then it had been an improper method to faſten a Parchment between their Eyes, that it might be in their Mouths, but figuratively, as they are commonly underſtood in Scripture.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year *k*.

k Heb. *From days to days*. But *days* in the Hebrew Tongue are oft put for a compleat year. Of which ſee *Gen*: 4: 3: *Lev*: 25: 29: *Amos* 4: 4.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites *l*, as he ſware unto thee, and to thy fathers, and ſhall give it thee:

l Under which general name all the other Nations are contained, as being all the Children of *Canaan*.

12 * That thou ſhalt † ſet apart *m* unto the LORD all that openeth the matrix, and every firſtling that cometh of a beaſt which thou haſt; the males ſhall be the LORDS *n*.

* Chap. 22. 29. and 34. 19. Deut. 15. 19. Ezek. 44. 30.
† Heb. *Cauſe to paſs over.*

m (i: e:) Separat it from the reſt; reſign thy right in it to God. Heb. *Cauſe it to paſs*, not through the Fire, as that Verb is uſed, *Deut*: 18: 10: 2 *Kings* 16: 3: but under the Rod; as it is uſed, and more fully expreſſed, *Lev*: 27: 32. which was the Rite when any thing was ſeparated and conſecrated to God. *n* Devoted to him, either to be ſacrificed, if it was clean, or to be otherwiſe deſtroyed, if it was unclean, as it here follows.

13 And every firſtling of an aſs *o* thou ſhalt redeem with a † lamb: and if thou wilt not redeem it, then thou ſhalt break his neck *p*: and all the firſt-born of man amongſt thy children ſhalt thou redeem.

† Or, *kid.*

o An unclean Creature, and therefore this Rule was to be obſerved in all other unclean Creatures, as appears, 1. Becauſe the reaſon of this Law is common to all ſuch. 2. By comparing this place with *Numb*: 18: 15. 3. Becauſe the firſt-born of all Beaſts were appropriated to God, and becauſe many of them were unclean, and ſo could not be ſacrificed, there was no other way of offering them to God, but by redemption, or a price paid for them. And the ſingle exception of the price of a Dog in this Caſe (*Deut*: 23: 18:) doth ſufficiently intimate, that the price of all other unclean Creatures was allowed and required. The Aſs alone is here named for all the reſt, becauſe this Creature was moſt common, and moſt uſeful, and yet was not to be ſpared; whence it was eaſy to infer, that this courſe was much rather to be obſerved in other Creatures which were of leſs uſe. *p* Or, *Cut off his neck*, or *head*, as the word is uſed *Deut*: 21: 4: *Iſa*: 66: 3: becauſe being conſecrated to God, it was not to be applied to any profane or common uſe.

14 ¶ And it ſhall be when thy ſon asketh thee † in time to come, ſaying, What is this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage *q*.

† Heb. *to morrow.*

q Which is added to teach Parents in all ſucceeding Ages, that it is their Duty to inſtruct their Children in the word and works of God, and in the nature and reaſons of every particular kind or part of God's worſhip and ſervice. See *Deut*: 15: 5. *Pſal*: 66: 4: *Hoſ*: 2: 14.

15 And it came to paſs, when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt; therefore I ſacrifice to the LORD all that openeth the matrix, being males: but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets *r* between thine eyes: For by ſtrength of hand the LORD brought us forth out of *E*gypt.

r In ſtead of frontlets. The ſenſe is, This practice ſhall make your deliverance from *Egypt* as freſh and evident to you, and to your Children, as any thing which you ſee hanged or written upon one anothers Foreheads. See *Ezek*. 9. 4. It ſeems ſtrange to me, that they that underſtand the *ſign on the hand*, and *the memorial between the eyes*, verſe 9. Metaphorically, ſhould underſtand *the frontlets between the eyes* in this place properly, ſeing the Phraſe is perfectly the ſame, only here is a more particular alluſion to the cuſtom of the *Egyptians*, which uſed to wear ſome devices upon their Foreheads, which properly they called *Totaphoth*, which were Memorials of their Idols, or of ſomething relating to them. And therefore it ſeems unlikely, that he would here preſcribe the uſe of the ſame things to the *Jews*; and the more probable meaning of the Phraſe is only this, that this practice would be as effectual and uſeful a remembrancer of this mighty and glorious work of God in bringing them out of *Egypt*, as thoſe contrivances were to the *Egyptians* of their Idols.

17 ¶ And it came to paſs when Pharaoh had let the people go, that God led them not through the way of the land of the Philiſtines *s*, although that was near *t*; for God ſaid, Leſt peradventure *u* the people repent them when they ſee war *x*, and they return to Egypt *y*.

s A fierce and warlike People, whereof they had ſad and late experience, 1 *Chron*: 7. 21. *t* There being this way but a few days journey between *Egypt* and *Canaan*. *u* God ſpeaks after the manner of men, for nothing was unknown or uncertain to him. Though the Hebrew Particle *pen*, doth not always imply doubting, but ofttimes only ſignifies *leſt*, as *Gen*: 3: 3: and 38: 23: *Numb*: 20: 18. *x* Which they were likely to do, becauſe the War would probably be long and hot, and their Bodies were much weakned, and their Spirits and Courage broken by a tedious and grievous Bondage; and therefore it was fit that before they were called to ſuch ſharp conflicts, they ſhould be hardned by the labours of a long and troubleſome journey, and their Faith ſhould be ſtrengthned by further experience of God's Power, and Faithfulneſs, and Goodneſs, and by the glorious appearance of God at Mount *Sinai*, and thoſe Commands, Promiſes, and Encouragements there given them. But though this which is here mentioned was one, yet it was not the only reaſon of his Counſel, but there were other cauſes of it; the *Egyptians* were to be drowned in the Sea, the *Iſraelites* to be further tried, *Deut*: 8: 2. and full meaſure to be allowed to the Iniquity of the *Amorites*. *y* As afterwards they attempted to do, *Numb*: 14: upon a like occaſion.

18 But God * led the people about through the way of the wilderneſs of the red-ſea, and the children of Iſrael went up † harneſſed *z* out of the land of Egypt.

* Chap. 14. 2.
† Or, *by five in a rank.*

z Or, *Armed*, or girt with Swords and Belts about the fifth Rib, as the Hebrew word may imply. But it doth not appear how, or whence they ſhould get their Arms, or how the *Egyptians* would permit ſo numerous a People to have, and to keep Arms, eſpecially when they had a long time oppreſſed and exaſperated them, and made them deſperat. It is true, ſome few of them might procure Arms, but this word is here uſed concerning the whole Body of them. Others render it *by fives*, five and five in a Rank, that is, by an uſual Synecdoche, in Military Order, not doubtfully and fearfully, but confidently and couragiouſly; not confuſedly, as men that ſteal or run away, but in good order, ſo as one might not hinder another. Which Interpretation is ſtrengthned by comparing *Joſ*: 1: 14. It may be rendred *girt*, to wit, about the fifth Rib, as the word implies, the place where men uſed to gird their Garments, this being the uſual poſture for Travellers: He implies that they went out reſolved upon, and prepared for their journey.

19 And Moſes took the bones of Joſeph *a* with him: for he had ſtraitly ſworn the children of Iſrael *b*, ſaying *, God will ſurely viſit you, and ye ſhall carry up my bones away hence with you.

* Gen. 50. 25. Joſh. 24. 32.

a And the other Patriarchs, as appears from *Acts* 7. 16. *b* The Oath was taken only by the Parents; but becauſe the matter of it was not perſonal, and of particular concernment to them, but common to them and their Children, therefore it obliged both the Parents and their Children, as *Moſes* here ſignifieth.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

* Numb. 33. 6.

21 And * the LORD *c* went before them *d* by

* Chap. 40. 38 Numb. 14. 14. Deut. 1. 33. Pſal. 78. 14. and 99. 7. 1 Cor. 10. 1.

day in a pillar of a cloud *e* to lead them the way *f*,and by night in a pillar of fire, to give them light to go by day and night.

c The Son of God, whoſe Preſence and Conduct the *Iſraelites* had in the Wilderneſs, as appears from 1 *Cor.* 10. 4, 9. Compare *Heb* 11. 26. who is ſometimes called the *Angel of the Lord*, chap. 14. 19 becauſe he was, and was to be his Father's Angel or Meſſenger, ſent by God unto Men to ratify his Covenant with them; whence he is called *the Angel of the Covenant*, Mal: 3: 1: as he is upon another account called *the Angel of his Preſence*, Iſa: 63: 9. *d* Not by local Motion,but by his gracious and powerful Operations for and about them. *e* It was but one Pillar, *Numb:* 9: 15. 16. having two different appearances and uſes of a Cloud by day, to defend them from the heat, *Pſal:* 105: 39: which in thoſe parts was exceſſive; and of a Fire by night to illuminat them. It was a Cloud erected towards Heaven, like a Pillar upwards; but downwards flat and broad, ſpread over the body of the People, and afterwards more eminently over the Tabernacle. *f* Which was altogether neceſſary in thoſe vaſt and pathleſs Deſerts, *Numbers* 10: 33: *Deuteronomie* 1: 33.

22 He took not away the pillar of the cloud by day,
* Neh. 9. 19. * nor the pillar of fire by night *from* before the people *g*.

g Whilſt they continued in the Wilderneſs, and had need of ſuch direction.

CHAP. XIV.

God commandeth the Iſraelites to encamp at Pihahiroth, 1, 2. *The reaſon why,* 3, 4. *Pharaoh and his ſervants repent for letting the people go,* 5. *Purſue and overtake the Iſraelites,* 9. *The Iſraelites are afraid,* 10. *And murmur againſt Moſes,* 11, 12. *Moſes encourages the people with a promiſe of deliverance,* 13, 14. *God encouraging Moſes,* 15. *Bids the people go forward,* 16, 17, 18. *God leadeth the Iſraelites by a pillar of Cloud,* 19. *Moſes dividing the ſea,* 21. *The Iſraelites paſs over on dry ground,* 22. *The Egyptians with all their forces purſue them into the ſea,* 23, 24, 25. *God commands Moſes to cauſe the waters to return on the Egyptians,* 26. *The waters return,* 27. *The Egyptians drowned,* 28 *Iſrael's ſafety,* 30. *And faith,* 31.

AND the LORD ſpake *a* unto Moſes, ſaying,

a Or rather, *had ſpoken*, to wit, before they came to *Succoth, chap:* 12: 37. For what was there briefly and generally expreſſed, is here more largely and particularly declared, together with the occaſion of it, which was God's command.

* Chap. 13. 18. * Numb. 33. 7. 2 Speak unto the children of Iſrael, * that they turn and encamp before * Pi-hahiroth *b*, between Migdol *c* and the ſea, over againſt Baal-zephon *d*: before it ſhall ye encamp by the ſea.

b Heb. *The mouth of Hiroth, i: e:* the entrance or ſtraits of *Hiroth*, two great mountains, between which they marched, and were encloſed on both ſides. *c* A City in *Egypt*, *Jer:* 44: 1: wherein it is thought there was a Gariſon. *d* Another place of note, ſituated in an high place, and having a fair and large Proſpect, and poſſibly a Gariſon too.

3 For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the wilderneſs hath ſhut them in *e*.

e They are incloſed with Mountains, and Gariſons, and Deſerts.

* Chap. 4. 21. 4 And * I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured *f* upon Pharaoh, and upon all his hoſt, that the Egyptians may know that I am the LORD. And they did ſo.

f By the manifeſtation of my Power and Juſtice.

5 ¶ And it was told the king of Egypt that the people fled *g*: * and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this *h*, that we have let Iſrael go from ſerving us? * Pſal. 105. 25.

g Did not only depart for three days to ſacrifice at *Horeb*, as *Moſes* pretended, but deſigned an eſcape and flight, as appeared by their ſpeedy march, and other circumſtances. *h* They who never truly repented of their Sins, now heartily repent of their only good Action.

6 And he made ready his chariot,and took his people with him.

7 And he took ſix hundred choſen chariots *i* and all *k* the chariots of Egypt, and captains over every one of them *l*.

i Queſt. How could he uſe or carry his Chariots, when all his Horſes were killed by the Plague? *Exod:* 9: 6. *Anſw.* That Plague ſlew only the Horſes which were in the Field, *chap:*9:3: not thoſe kept in Houſes, as the Chariot-Horſes generally were, and now are. *k i: e:* A great number; all that could be got together in haſte, which the preſent ſervice required. *l* Over the men that fought out of every Chariot. Or, *over all of them*, the command of all theſe Chariots being diſtributed to ſeveral Captains or Commanders.

8 And the LORD hardned the heart of Pharaoh king of Egypt, and he purſued after * the children of Iſrael: and the children of Iſrael went out with an high hand *m*. * Numb. 33. 3.

m Either 1. Of God,with a Divine Hand or Power, by comparing *Exod.* 13. 16. Or 2. Their own, not with Hands hanging down, a poſture betraying weakneſs, and fainting, fear,and ſhame, *Heb:* 12: 12: but with Hands lifted up; with courage, and confidence, not like Fugitives,but like valiant and victorious Souldiers, openly, boldly, reſolvedly; as men are ſaid to *ſin with a high hand*, Numb: 15. 30: that ſin in ſuch a manner.

* Joſh. 24. 6. 1 Mac: 4. 9. 9 But the * Egyptians purſued after them (all the horſes and chariots of Pharaoh, and his horſe-men and his army) and overtook them encamping by the ſea, beſide *Pi*-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes,and behold,the Egyptians marched after them, and they were ſore afraid *n*, and the children of Iſrael cryed out *o* unto the LORD.

n Which is not ſtrange; theſe being now a People of low Spirits, depreſſed by long and grievous Servitude; being alſo generally unarmed, wearied with their journey, and their fears aggravated, by the preſence and outcries of their Wives and Children. But they ſhould have ſupported themſelves by the conſideration of the mighty Power of God, of which they had late and great experience. *o* Partly by Petition, and partly by Complaint and Expoſtulation.

11 And they ſaid unto Moſes, Becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 * Is not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? for it had been better for us to ſerve the Egyptians,than that we ſhould die in the wilderneſs. * Chap. 5. 21. and 6. 9.

13 ¶ *And* Moſes ſaid unto the people, * Fear ye not; ſtand ſtill *p*, and ſee the Salvation of the LORD, which he will ſhew to you to day: † for the Egyptians whom ye have ſeen *q* to day, ye ſhall ſee them again no more for ever. * 2 Chron. 20. 15,17. † Or, *for whereas you have ſeen the Egyptians to day,* &c.

p Heb. *Make your ſelves to ſtand*; let not your hearts fail and ſink, or ſtagger through unbelief, but with quiet Minds look up to God. It notes the frame of their Minds, not the poſture of their Bodies. *q* Or, *as ye have ſeen* them, to wit, alive and armed, and ready to devour you; for otherwiſe they did ſee them dead and diſarmed, *verſe* 30.

14 The *LORD* ſhall fight for you, and ye ſhall hold your peace *r*.

r (*i. e.*) Ye ſhall contribute nothing to the Victory, neither by your words, nor by your deeds; for this Hebrew word ſignifies a Ceſſation not only from Speech,but from Action too, as 2 *Sam:* 19: 11: *Pſal:* 83: 1: *Iſa:* 42: 14, 15. Or rather, *do you hold your peace*,the future Tenſe for the Imperative, as it is very frequent; ceaſe your Murmuring againſt the Lord and me.

15 ¶ And the LORD ſaid unto Moſes; Wherefore cryeſt thou unto me *s*? Speak unto the children of Iſrael, that they go forward.

s By fervent, though ſecret Prayer; for which he doth not reprove him, but only bids him turn his Prayer into Action. Compare *Joſ.* 7. 10, 13.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea,and divide it *t*: and the children of Iſrael ſhall go on dry *ground* through the midſt of the ſea.

t (*i. e.*) Do thou command it in my Name to divide it ſelf hither and thither, and I will divide it.

17 *And* I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 *And* the Egyptians ſhall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 *And* the angel of God * which went before the camp of Iſrael, removed and went behind them *u*; and the pillar of the cloud went from before their face,and ſtood behind them. * Chap. 13. 21.

u Not changing his place, for he was the Omnipreſent God, *ver.* 15. but his operation, from leading the *Iſraelites* forward in their way to the protecting of them from their Purſuers.

20 And it came between the camp of the Egyptians, and the camp of Iſrael, and * it was a cloud and darkneſs *to them x*, but it gave light by night *to theſe* †: ſo that the one came not near the other all the night. * *See* Iſa. 8. 14. 1 Cor. 10. 1.

x viz. The *Egyptians*, to whom it brought their former horrible darkneſs to mind, and did both exceedingly affright them, and altogether hinder them from motion or action, as that alſo did for three days. † To the *Iſraelites*, as the oppoſition ſheweth.

21 And Moſes ſtretched out his hand over the Sea, and the LORD cauſed the Sea to go *back* by a ſtrong Eaſt-wind *y* all that night, and made the Sea dry land; and the waters were * divided *z*. * Joſh. 3. 16. and 4. 23. Nehem. 9. 11. Pſal. 106. 9. and 114. 3.

y A proper Inſtrument both to divide that Sea, which lay North and South,and to dry and harden the Mud at the bottom of the Sea, that the *Iſraelites* might walk upon it. See *Gen:* 8: 13: *Exod:* 15: 8. Yet the wind could never have done ſo great a work, eſpecially not ſo ſpeedily, if there had not been an higher, even a divine hand to manage and improve it. *z* So largely, that a great number of the *Iſraelites* might march in one rank, and the whole number might go a good way in it in the time here mentioned.

22 *And* * the children of Iſrael went *a* into the midſt of the Sea upon the dry ground, and the waters were a wall *b* unto them on their right hand, and on their left. * Numb. 33. 8. Pſal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

a About midnight, as may be gathered from *ver.* 24. *b* Both for height, and for their defence.

23 *And* the Egyptians purſued, and went in after them, to the midſt of the Sea; *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning watch *c* the LORD *d* looked *e* unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled *f* the hoſt of the Egyptians,

c The night was anciently divided, not by hours, as now it is, but by watches, which ſometimes were accounted four, and ſometimes but three; howſoever the laſt of them was called the morning-watch. Then when they hoped for moſt advantage in the purſuit, they met with their greateſt diſaſter. *d* Called the *Angel of God*, v. 19: By which promiſcuous uſe of theſe Titles it ſufficiently appears, that this was no ordinary Angel, but the Son of God. *e* With an eye of indignation and vengeance, as that phraſe is uſed, *Job* 40: 12. See alſo *Amos* 9: 4. *f* With moſt terrible and prodigious Winds, and Rains, and Lightnings, and both claps and bolts of Thunder, as may be gathered from *Exod*: 15. 10. *Pſal*: 77. 18, 19. and as ſome ancient Hiſtorians relate, with terrours alſo in their minds, *&c.*

† Or, *made them to go heavily.*

25 And took off their chariot-wheels *g*, † that they drave them heavilie *h*: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael: for the LORD fighteth for them, againſt the Egyptians *i*.

g Either burning them with Lightning, or tearing them in pieces with Thunder-bolts, or looſening them, and making them to fall off. *h* Heb. *and he made him*, or *them*, the ſingular number for the plural, *i. e.* The *Egyptians*, or their Chariots, *to go heavily*, hardly and ſlowly, either for want of Wheels, or for breaches in them, or becauſe the Rain had ſoftened the bottom of the Sea, or becauſe the Lightnings and Thunders affrighted and diſpirited their Horſes. *i* Prodigious ſtupidity! They did not underſtand and conſider this, though it was notorious, to them eſpecially, by many great and freſh inſtances, till it was too late to prevent it: therein being a Type of moſt Sinners, who will not be convinced, nor repent, till they be paſt all benefit by it.

26 And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians; upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength *k* when the morning appeared: and the Egyptians fled againſt it *l*: and the LORD † overthrew the Egyptians in the midſt of the ſea.

† Heb: *ſhook off.* Deut: 11: 4.

k To it's natural and ordinary courſe, and motion, which is ſwift and ſtrong, which it had been hitherto reſtrained by a ſtronger hand, and rendered in a manner impotent and weak. But now, *Sampſon*-like, when its bonds are broken, it puts forth its former and natural ſtrength. But indeed this word may belong to the morning, and ſo a learned man tranſlates the place, and that very agreeably to the uſe and order of the *Hebrew* words, *the Sea returned*, to wit, to its courſe, *when the morning appeared according to*, or *in his ſtrength*, *i. e.* when it was full and clear morning; as we oft read of the *ſtrength of the day*. See *Gen*: 7: 13. *Job* 21: 23. So the *ſtrength of the morning* is here oppoſed to the morning-watch. *l* Againſt the Sea, for which way ſoever they fled, the waters met them, and fought againſt them.

* Hab: 3. 8, 10.

*Pſal: 106. 11.

28 And the * waters returned, and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them *m*: there remained not ſo much as * one of them.

m (*i. e.*) After the Children of *Iſrael*. Note here, the relative is put without an antecedent before it; the antecedent being to be underſtood and gathered out of the following Verſe, or out of the courſe of the ſtory. An obſervation which is very uſeful for the underſtanding of many Scriptures. See the Note on *Gen*: 3: 1.

29 But the children of Iſrael walked upon dry land in the midſt of the ſea; and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore *n*.

n Which was done either 1. By the natural power of the Sea, which caſteth up its dead bodies after a certain time; till which time God cauſed the *Iſraelites* to abide near the Sea, that they might ſee this for their comfort. Or, 2. By the mighty power of God, which brought them, and their Arms too, as many probably conceive, to ſhore, before the uſual time. *Queſt.* How could the *Iſraelites*, both they and their Cattle, in ſo little time get over that great Sea? *Anſw.* 1. The *Hebrew* and ſome other Interpreters deny that they went over, and tell us, they only went into the Sea, and fetched a compaſs in it, that they might allure the *Egyptians* to follow them, and then by *Moſes* his conduct returned to the *Egyptians* ſhore again. The principal ground of which Opinion is this, That as they went into the Sea out of the Wilderneſs of *Etham*, *Exod*: 13: 20. ſo they came again out of the Sea into the Wilderneſs of *Etham*, *Numb*: 33: 8. But the ſameneſs of the name doth not prove that it is the ſame place, nothing being more frequent in Scripture, than for divers places to be called by one and the ſame name. And the *Iſraelites* might poſſibly give the name of *Etham* to this Deſart on the *Arabian* ſide of the Red-ſea, either for its great reſemblance to that Deſart ſo called on the *Egyptian* ſide; or to intimat, that God by dividing the Sea, had made that and this to be one continued Deſart. Or the name of *Etham* might be common to all that Deſart at the end of the Red-Sea, and on both ſides of it. *Anſw.* 2. They might all conveniently paſs over the Sea to the *Arabian* ſhore in the time allowed for it, either by the mighty power of God which could eaſily make both Men and Beaſts to do it in much leſs than ordinary time, or even by the courſe of nature; for that part of the Sea was not above eight or nine miles over, as Geographers and others affirm. And the time alloted for their paſſage ſeems to me to be much more than Interpreters have aſſigned for it. For the *Egyptians* and *Iſraelites* were divided one from another by the cloudy Pillar *all the night*, ver: 20. and a ſtrong Eaſt-wind blew *all that night*, ver: 21. The next morning, as I apprehend it, the Cloud ſtill keeping between them, and poſſibly covering the *Egyptians* with groſs and horrible darkneſs which hindred their march, the whole body of the *Iſraelites*, and their Cattel too, are drawn by *Moſes* his direction near the ſhore, and, it may be, the Cattel were put into the Sea, all which might well take up moſt of that day; then towards the evening they enter into the Sea, and ſo proceed, and the Cloud withdrawing further from the *Egyptians*, and following the *Iſraelites*, the *Egyptians* purſue after them, and, as it is very probable from the nature and reaſon of the thing, ſtand debating ſome conſiderable time, when they came to the ſhore, whether they ſhould venture to follow them into the Sea or no. At laſt, the worſt Counſel prevails, as it generally happens when a People are under a Divine Infatuation, and into the Sea they go, and by the beginning of the morning-watch they draw near the *Iſraelites*, when God ſeaſonably appears for *Iſrael*'s ſuccour, and puts a ſtop to the march of the *Egyptians*. So the *morning watch* mentioned *ver.* 24. I take to be, not the morning-watch of that night, mentioned *ver*: 20, 21. (for *all that night*, and therefore the morning-watch of that night, which was a third, or at leaſt a fourth part of it, was now paſt and gone) but the next-morning-watch after that night, and the ſucceeding day; which ſeems much more reaſonable, than to ſhrink up the march, firſt of the *Iſraelites*, and then of the *Egyptians*, into about three hours time, which is the time between the midnight and the morning-watch, Nor is there any thing in the Text which in the leaſt contradicts this Opinion, but only that this days interval and work is not mentioned in this Story; whereas ſuch omiſſions are frequent in Scripture-relations, in which the ſubſtance only is mentioned, and many circumſtances omitted, whereof we have ſeen ſome inſtances already, and ſhall meet with many more hereafter.

31 And Iſrael ſaw that great † work which the LORD did upon the Egyptians: and the people feared the Lord, and believed the LORD, and his ſervant Moſes.

† Heb *hand.*

CHAP. XV.

Moſes and the people praiſe the Lord, 1, &c. *They want water,* 22. *The waters of Marah are bitter,* 23. *The people murmure againſt Moſes,* 24. *He crieth unto the Lord, the waters are ſweetned,* 25. *They come to Elim, where they find* 12 *wells of water, and threeſcore and ten palm-trees,* 27.

* Wiſ 20.

THen ſang * Moſes and the children of Iſrael *a* this ſong unto the LORD *b*, and ſpake, ſaying, I will ſing unto the LORD: for he hath triumphed glorioully, the horſe and his rider hath he thrown into the ſea.

a *Moſes* compoſed the ſong, and he, together with the *Iſraelites*, ſung it. *b* Unto the honour and praiſe of God.

* Deu 10:21. Pſal: 1 and 2 and 1 and 1 14. Iſa: 12

2 The LORD is my ſtrength and * ſong †, and he is become my ſalvation: he is my God, and I will prepare him an habitation *c*; my father's God, and I will exalt him.

† The matter or ſubject of the preſent Song of praiſe. *c* A place for his Service and Worſhip, where he will dwell by his ſpecial preſence.

3 The LORD *is* a man of war *d*: the LORD is his Name.

d An eminent Warrior; as the phraſe is uſed 1 *Sam*: 17: 33. Thus an eloquent man is called *a man of words*, Exod: 4: 10. and a mighty man, *a man of arm*, Job 22: 8.

4 Pharaohs chariots and his hoſt hath he caſt *e* into the ſea: his choſen captains alſo are drowned in the red-ſea.

e With great force like an Arrow out of a Bow; as the *Hebrew* word ſignifies.

* Neh 11.

5 The deeps have covered them; * they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency * thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them * as ſtubble †.

* By thy great and glorious Power. † As eaſily, and as ſpeedily, and as irrecoverably.

* Iſa: 5 & 47:

*Chap 21. Job 4 2 The 8.

8 * And with the blaſt of thy noſtrils † the waters were gathered together: the floods *f* ſtood upright as an heap: *and* the depths were congealed *g* in the heart *h* of the ſea.

† Or, *of thine anger*, to wit, that vehement Eaſt-wind, *ver*: 10. and *ch.* 14. 21. which was raiſed by thine anger in order to the ruin of thine Enemies. *f* Heb. *the ſtreams*, or *the flowing* waters, whoſe nature it is to be conſtantly in motion. *g* (*i. e.*) Hardned, ſtood ſtill as if they had been frozen, and ſo they were a wall on both hands, *chap*: 14. 22. *h* (*i. e.*) The midſt; as that word is uſed, *Pſal*: 18. 16. and 46. 2. *Ezek* 28: 2.

* Judg 30.

† Or, *poſſeſs.*

9 * The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt *i* ſhall be ſatisfied upon them: I will draw my ſword, mine hand ſhall † deſtroy *k* them.

i The luſt of covetouſneſs and revenge too. *k* Or, *take poſſeſſion of them* and theirs: ſee of this word, *Numb*: 14: 12, 24.

* Verſ

10 Thou didſt blow with thy wind, the ſea covered them; * they ſank as lead in the mighty *l* waters.

l Heb. *Magnificent*, or *honourable*, made ſo by being the inſtrument of thy glorious wotk.

* 2 Sa 22. 1King 23. Pſal: 8 Jer: 1

† Or, *m ty ones.*

11 * Who *is* like unto thee, O LORD, amongſt the † gods *m*? Who *is* like thee, glorious in holineſs *n*, fearful in praiſes *o*, doing wonders?

m So called and eſteemed; or *Princes* or *Potentates*, as *Pſal*: 29: 1. *Ezek*: 32: 21. *n* Or, *Righteouſneſs*; thy power is great and glorious; but thou doſt not abuſe it to unrighteous and unworthy purpoſes, but to holy and honourable deſigns; to the puniſhment of wicked

Tyrants, and to the vindication of thy oppreſſed and holy People, *o* In Praiſe-worthy actions; the act being put for the object, as *fear* is put for a thing to be feared, as *Pſal*: 14: 5. 1 *Pet*: 3; 14. Or, to be feared or had in reverence when thou art praiſed: To be both loved and feared at the ſame time.

12 Thou ſtretchedſt out thy right hand; the earth *p* ſwallowed them.

p Either 1. The Globe, conſiſting of Earth and Water, which is here called *Earth*; as it is called the *deep*, and the *waters* Gen: 1: 2. Or, 2. The *Earth* is here put for the *Sea*, the other part of the ſame Globe; as the *Soul* is put for the *Body*, or the dead *Carcaſs*, the other part of the man, *Levit*: 19. 28. and 21: 1. *Numb*: 6. 6, 9, 11. Or, 3. The *Earth* properly, either becauſe many of them ſunk into the mud at the bottom of the Sea, and were buried in it: Or becauſe after they were caſt up upon the ſhore, they were buried by the *Iſraelites* in the Earth.

13 Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation *q*

q (*i. e.*) *Canaan*, the place where not only they ſhall dwell, but thou in and with them. See *Pſal*. 78, 52, *&c*.

14 * The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the Dukes of Edom ſhall be amazed: * the mighty men of Moab, trembling ſhall take hold upon them: * all the inhabitants of Canaan ſhall melt away.

16 * Fear and dread ſhall fall upon them by the greatneſs of thine arm: they ſhall be as ſtill *r* as a ſtone, till thy people paſs over, O LORD; till the people paſs over * which thou haſt purchaſed.

r Or, *be as ſilent*; they ſhall be ſo ſtruck with amazement, that they ſhall be impotent both for ſpeech and motion.

17 Thou ſhalt bring them in, and * plant them in the mountain *s* of thine inheritance; in the place, O Lord, *which* thou haſt made for thee to dwell in; in the ſanctuary, O LORD, *which* thy hands have eſtabliſhed *t*.

s Either 1. In the Country of *Canaan*, which is a mountanious Country, full of Hills and Vallies, *Deut*: 11: 11. not like *Egypt*, a plain and low Country. Or 2. in and about the Mount of *Moriah*, where the Temple was to be built, which is here put for the whole Land, it being the moſt eminent part of it, round about which the people were planted, and to which they were frequently to reſort. *t* Will certainly build and eſtabliſh, *i. e.* cauſe to be built and eſtabliſhed. The paſt tenſe for the future, to note the certainty of it, according to the ſtyle of the Prophets.

18 * The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the midſt of the ſea.

20 And Miriam the Propheteſs *u*, the ſiſter of Aaron *x*, took a timbrel in her hand, and all the women went out after her, * with timbrels and with dances *y*.

u So called, either in a general ſenſe, becauſe ſhe was an inſtructor of other Women in the praiſe and ſervice of God. Or in a more ſpecial ſenſe, becauſe ſhe had the ſpirit of Prophecy. See *Nnmb*: 2. 2. and *Mic* 6. 4. *x Queſt*. Why not of *Moſes* alſo? *Anſw*. 1, She might be *Moſes*'s Siſter only by one parent, *Aaron*'s by both. 2 She was beſt known to the people by her Relation to *Aaron*, with whom ſhe had lived for many years, when *Moſes* was baniſhed. *y* According to their ancient Cuſtom in publick Solemnities. See *Judg*. 11. 34. and 21: 21. 1 *Sam*. 18. 6. 2 *Sam* 6. 14. 21. *Jer*: 31: 4, 13.

21 And Miriam anſwered them *z*, Sing ye to the LORD: for he hath triumphed gloriouſly: the horſe and his rider hath he thrown into the ſea.

z Either 1. The Women, laſt ſpoken of, and then it is an Enallage of the Gender. Or 2. The Men ſpoken of before. They ſung by turns, or by parts, either the ſame words being repeated, or ſome other words of a like nature added. See 1 *Chron*. 16. 41. 2 *Chron*. 5: 13. *Ezra* 3. 11.

22 So Moſes brought Iſrael from the red ſea, and they went out into the wilderneſs of Shur *a*: & they went three days in the wilderneſs, and found no water.

a So uſually called, *Gen*: 16: 7 and by the *Iſraelites Etham*, as may be gathered by comparing this place with *Numb*: 33: 8. for both there and here it is ſaid *they went three days in this wilderneſs*.

23 ¶ And when they came to Marah, they could not drink of the waters of * Marah, for they were bitter: therefore the name of it was called † Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD: and the LORD ſhewed him a * tree, which when he had caſt into the waters, the waters were made ſweet *b*: there he made for them a ſtatute and an ordinance *c*, and there * he proved them *.

b Not ſo much by any vertue in that Tree, as by the Power of God who uſed this, rather as a ſign to the *Iſraelites*, than as an Inſtrument to himſelf in this Work. *c* God, or *Moſes* in God's Name, and by his Order, conſtituted and publiſhed to them a Statute. Which ſeems to be underſtood not of any particular Statute or Law, as that concerning the Sabbath, or their Duty to their Parents, or the like; for the ſpecifying of their Duties is reſerved to another time and place; but of a general Law or Rule formerly given, and now ſolemnly renewed by *Moſes* at Gods command, like that given to *Abraham* their Father, *Gen*; 17. 1. *Walk before me and be perfect*. God having thus far performed his part of that Covenant made with *Abraham* and his Seed, to bring them out of *Egypt* towards *Canaan*, tells them that he expects, and requires of them their Obſervance of the Condition of that Covenant, and gives them this indefinite and univerſal Law or Precept, that they ſhould obey and fulfill all the commands which God had already laid upon them or their Parents, and which he ſhould hereafter reveal to them. This ſenſe may be gathered out of the following verſe, wherein he explains what he meant by this *Statute*, even all God's Statutes or *Commandments*, which if they would keep, he engageth himſelf to preſerve and deliver them. So it is only a change of the Number, the Singular, *Statute*, being put for the Plural, *Statutes*, which is a Figure very frequently uſed both in Scripture, and in other Authors. God having now eaſed them of the hard and iron Yoke of the *Egyptians*, puts his ſweet and eaſy Yoke upon them; and having undertaken to be their King, and Protector, and Captain, he claims their ſubjection to himſelf, and to his Laws or Statutes. * Or, *tryed them*, i. e. the *Iſraelites*. There he tryed both their Faith by the difficulty now mentioned, *viz*. their want of Water, and their future Obedience by this general command, which he is about to branch forth into divers particulars.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and will do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, * I will put none of theſe diſeaſes upon thee *d*, which I have brought upon the Egyptians: for I am the LORD * that healeth thee *e*

* Deut: 7: 15 *Chap: 23 25. Pſal: 103: 3. and 147: 3.

d Nor other Evils or Plagues; but on the contrary, I will bleſs thee with all manner of bleſſings. Under one branch or part of the bleſſings of God's Covenant, he includes all the reſt by a very common Synecdoche. *e* Or, *thy Phyſician*, for all thy Maladies both of Soul and Body.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees *f*, and they encamped there by the waters.

* Numb: 33: 9.

f Which were both pleaſant for their ſhade, and refreſhing for their ſweet Fruit. Thus the *Iſraelites* are obliged and encouraged to the Obedience commanded, by being put into better circumſtances than they were under in their laſt ſtation.

CHAP. XVI.

The children of Iſrael ſojourn in the wilderneſs of Sin, 1. *Murmur againſt Moſes*, 2, 3. *God promiſes to ſupply their wants with bread from heaven*, 4 *And directs about preparing this bread*, 5. *Moſes reproves the people for murmuring*, 7, 8. *Appoints them to come before the Lord*, 9 *God's glory appeareth in the clould*, 10----12. *He ſendeth quails*, 13. *and manna*, 15. *Every one gather a quantity*, 16---18. *The command about keeping it*, 19. *is diſobeyed*, 20. *The time of gathering*, 21, *Their increaſing the quantity on the ſixth day*, 22----24. *The command concerning the ſabbath*, 25, 26. *diſobeyed*, 27. *for which God is angry*, 28. *Moſes's counſel*, 29. *They reſt*, 30. *The name of the bread*, 31. *The command concerning the preſervation of the manna*, 32, 33. *The time of the manna's continuance*, 35.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came *a* unto the wilderneſs of Sin *b*, which is between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

a Though not immediately; for there is another Stage of theirs by the Red-Sea, mentioned *Numb*: 33. 10. (in which Chapter *Moſes* deſigned exactly to ſet down all their Stations) but omitted here, becauſe nothing remarkable happened in it; and *Moſes* in this place deſigned to record only the memorable Paſſages. *b* A great Wilderneſs between the Red-Sea and Mount *Sinai*, but differing from that *Sin* mentioned *Numb*. 20: 1.

2 And the whole congregation of the children of Iſrael murmured *c*, againſt Moſes and Aaron in the wilderneſs.

c For want of Meat, as appears from the following Verſe, their Proviſions brought out of *Egypt* being now ſpent.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD *d* in the land of Egypt, * when we ſat by the fleſh-pots, *and* when we did eat bread to the full *e*: for ye have brought us forth into this wilderneſs to kill this whole aſſembly with hunger *f*.

* Numb: 11: 4, 5.

d By any of thoſe Plagues wherewith God deſtroyed the *Egyptians*. *e* Which is not probable? but they amplify their former Mercies, that they might aggravate their preſent Calamity, as the manner of impatient and ungodly Men is. *f Queſt*. What danger was there of dying with Hunger, ſeing they had their Flocks and Herds which they brought out of *Egypt*? *Anſw*: 1. There was no great danger of it, but they uſe aggravating Expreſſions, as diſcontented perſons uſe to do. 2. Their Flocks and Herds were not ſo numerous as to ſuffice them for above a months proviſion, if they had all been ſlain and eaten, as it is implied *Numb*: 11. 21, 22. So there was ſome danger of it, though neither immediate, nor great. 3. They were it ſeems reſolved to ſpare theſe, partly for increaſe, and for their future Subſiſtance; and partly for Sacrifice, as not knowing how many of them they ſhould be required to offer. See *Exod*. 10; 26.

4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain * bread *g* from heaven † for you: and the people ſhall go out, and gather † a certain rate every day *h*, that I may * prove them *i*, whether they will walk in my law or no.

* Pſal: 78. 24, 25. and 105: 40. Joh: 6. 31, 32. 1 Cor. 10: 3. † Heb. *the portion of a day in his day*. Prov. 30. 8. Matth: 6. 11. *Chap. 15. 25. Deut: 8. 2, 16.

g (*i. e.*) *Manna*, which ſhall ſerve them inſtead of Bread, *Numb*: 11: 8. and was a more delicate and pleaſant kind of Bread, called therefore *The bread of Angels*, Pſal: 78. 24, 25. † The Air, oft called Heaven, in which *Manna* is produced. *h* Heb. *The thing*, (*i.e.*)

the Proviſion *of a day in his day*, *i. e.* every day, as much as was ſufficient for a Man's Suſtenance that day. *i* Either 1. Whether by my giving them ſuch miraculous and excellent Proviſion they will be won to love and obey me. Or 2. Whether by raining it down upon them for ſeveral days together they will learn to truſt me for the following days, and therefore gather no more than that day required.

5 And it ſhall come to paſs, that on the ſixth day they ſhall prepare *k* that which they bring in, and it ſhall be * twice as much as they gather daily.

*See Lev: 25: 21:

k Lay up, grind, bake, or ſeethe. See *verſe* 23: and *Num:* 11: 8.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, at even, Then ye ſhall know that the LORD hath brought you *l* out from the land of Egypt.

l And not we by our own Authority or Counſel, as you ſuggeſt, *Verſe* 3.

7 And in the morning, then ye ſhall ſee the glory of the LORD *m*, for that he heareth your murmurings againſt the LORD: And what are we that ye murmur againſt us?

m Either this glorious work of God in giving *Manna*; or rather the glorious appearance of God in the Cloud, as is evident from *Verſe* 10.

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full: for that the LORD heareth your murmurings, which ye murmur againſt him; and what *are* we? your murmurings are not againſt us, but * againſt the LORD.

*See Luke 10: 16: Rom: 13: 2:

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD *n*: for he hath heard your murmurings.

n Either before the cloudy Pillar, where God was eſpecially preſent; or in the place of God's Worſhip. For though the great Tabernacle was not yet built, yet it ſeems from *Exod:* 33: 7: there was a little Tabernacle. For as the Solemn, and Publick and Sabbath-Worſhip was among them before the Tabernacle was built, ſo it was neceſſary there ſhould be ſome place where they did Aſſemble together, and perform that Worſhip which was proper to thoſe times, and there God was ſuppoſed to be preſent in a peculiar manner.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD *o* * appeared in the cloud.

* Chap: 13: 21:

o An extraordinary brightneſs ſuddenly appearing in the Pillar of Cloud. See *Levit.* 9. 6, 23.

11 ¶ And the LORD ſpake *p* unto Moſes, ſaying,

p Or, *Had ſpoken*, to wit, before, by comparing this with *Verſe* 7.

12 I have heard the murmurings of the children of Iſrael: ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread *q*: and ye ſhall know that I am the LORD your God.

q God chuſeth the proper time for each kind of proviſion; the evening for the Quails, which being brought from remote parts, by their days flight, about evening came thither; and the morning for *Manna*, which uſually falls at that time.

13 And it came to paſs that at even * the quails came up, and covered the camp: and in the morning the dew lay *r* round about the hoſt.

* Numb: 11: 31: Pſalm 105: 40:

r Heb. *There was a bed of dew*, wherewith the *Manna* was covered, *Verſe* 14. To this the *hidden Manna*, Revel: 2: 17: alludes.

14 And when * the dew that lay was gone up *s*, behold, upon the face of the wilderneſs there lay a ſmall round thing, *as* ſmall as the hoar froſt upon the ground.

* Numb: 11:7: Pſal: 78: 24: and 105: 40: Wiſd: 16: 20:

s To wit, into the Air; or, *was vaniſhed*, as the word *aſcend* is uſed, *Jer:* 48: 15.

15 And when the children of Iſrael ſaw it, they ſaid one to another, † It is manna *t*: for they wiſt not what *it was*. And Moſes ſaid unto them, * This is the bread which the LORD hath given you to eat.

† Or, *what is this? or it is a portion.*
* John 6: 31: 1 Cor: 10: 3:

t Or, *What is this?* which beſt ſuits with the following reaſon, *For they wiſt not what it was. Man* ſignifies *what* in the *Egyptian* Tongue; and it is not ſtrange that the *Iſraelites* uſe one of their words, being newly come out of their Land. Hence this is called *Manna*, but it is of a different Nature from the ordinary *Manna* which now we uſe only as phyſick for purging; whereas this *Manna* was food, and nouriſhing, being prepared by the great God for this uſe.

16 ¶ This *is* the thing which the LORD hath commanded; gather of it every man according to his eating *u*: an omer *x* † for every man, according to the number of your † perſons take ye every man for them which *are* in his tents.

†.Heb. *by the poll* or *head.*
† Heb. *ſouls.*

u (*i. e.*) As much as is ſufficient for his eating. *x* Which contains the tenth part of an *Ephah*, and therefore was a very liberal allowance, and ſuch as might abundantly ſuffice a man of greateſt Strength and Stomach. It might ſeem too much, but it muſt be remembred that it was a very light Meat, and eaſy of Digeſtion; nor was every one obliged to eat up his whole portion, as we ſhall ſee.

17 And the children of Iſrael did ſo, and gathered ſome more, ſome leſs *y*.

y Either 1. According as their Families were more or leſs numerous. Or rather 2. As the gatherers were more or leſs ſtrong and active in gathering it.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack *z*: they gathered every man according to his eating.

z All that was gathered by the Members of one Family was put into an heap, and then diſtributed to each perſon an Omer, neither more nor leſs. To which St. *Paul* alludes 2 *Cor:* 8: 13, *&c.*

19 And Moſes ſaid unto them, Let no man leave of it till the morning *a*.

a Viz. For the proviſion of the next day, as diſtruſting God's care and goodneſs in giving them more. Not that every one was bound to eat all of it, which certainly many of their ſtomachs could not bear; but that they were to diſſolve it, or burn it as they did the remains of ſome Sacrifices, *Exod:* 12: 10: and 29: 34: or conſume it ſome other way.

20 Notwithſtanding, they hearkened not unto Moſes, but ſome of them left of it *b* until the morning, and it bred worms and ſtank *c*: and Moſes was wroth with them.

b Either diſtruſting God's Providence for their future proviſions; or, out of curioſity to learn the nature of this *Manna*, and what they might do when occaſion required. *c* Not ſo much from its own nature, which was pure and durable, as from God's judgement.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted *d*.

d To wit, as much of it as was left upon the ground. This was not from its own nature, which was ſo ſolid that it could indure the Fire, and was bruiſed by a Peſtel; but from God's wiſe Providence, partly that it might not be corrupted or trodden under foot, or otherwiſe abuſed, and ſo deſpiſed; partly that it might not remain there to tempt any of them to gather more of it than they ſhould; and partly that all their ſtock of proviſion being waſted, they might be obliged to the more entire dependance upon God. And this is here mentioned as a reaſon why they gathered it in the morning.

22 ¶ And it came to paſs, that on the ſixth day they gathered twice as much bread *e*, two omers for one *man*: and all the rulers of the congregation came and told Moſes *f*.

e Conſidering God's preſent Providence in cauſing it to fall in double proportion, and remembring that the next day was the Sabbath-day, which God had Bleſſed and Sanctified to his own Immediate ſervice, *Gen.* 2. 3. and therefore was not to be employed in ſervile works, ſuch as the gathering of *Manna* was, they rightly concluded, that God's commands delivered *Verſe* 16. 19. reached only to ordinary days, and muſt in all reaſon give place to the more ancient and neceſſary Law of the Sabbath. *f* Either to acquaint him with this increaſe of the Miracle, or to take his direction for their Practice, becauſe they found two commands ſeemingly claſhing together, and therefore needed and deſired his advice.

23 And he ſaid unto them, This is that which the LORD hath ſaid *g*, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *h* that which you will bake, *to day i*, and ſeethe *k* that ye will ſeethe, and that which remaineth over, lay up for you to be kept until the morning †.

g Either to *Moſes* by Inſpiration; or to the former Patriarchs upon like occaſions; this practice is agreeable to the former Word and Law of God concerning the Sabbath, as it follows. *h* The *Manna* was dreſſed theſe two ways, *Numb.* 11. 8. *i* Theſe words, *to day*, are not in the Original, and poſſibly are better left out than taken in; or if they be taken in, they do not ſeem to me, as they do to many others, to prove, that they were commanded to bake or ſeethe on the ſixth day all that they were to eat both that day, and upon the following Sabbath, or that they were forbidden to bake or ſeethe it upon the Sabbath day; for there is not a word here to that purpoſe; and it is apparent from the whole Context, that the Reſt of the Sabbath is not oppoſed to their baking or ſeething of it, but to their going out into the Field to gather it. Nay the contrary is here implied, becauſe after they had baken and ſodden what they intended to bake or ſeethe, part of the *Manna* did, as is here expreſly added, *remain over*, and was reſerved for the Sabbath days Proviſion, and that unbaken and unſodden, otherwiſe it would not have been noted as a miraculous thing, that it did not Stink nor breed Worms, *Verſe* 24. † What you do not eat this day, keep for the next days Proviſion.

24 And they laid it up until the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein *k*.

k As there was before, *Verſe* 20. So great a difference there is between the doing of a thing upon God's Command, and with his Bleſſing, and the doing of the ſame thing againſt his Will, and with his Curſe.

25 And Moſes ſaid, Eat that to day *l*, for to day is a ſabbath unto the LORD *m*: to day ye ſhall not find it in the field.

l Theſe words were ſpoken upon the Morning of the Sabbath-day, as appears from the foregoing Verſe. *m* (*i. e.*) Wholly conſecrated to his Service, and therefore not to be employed in ſervile Works.

26 Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, that there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes *n*, How long *o* refuſe ye to keep my commandments, and my laws?

n That he might ſpeak it to the People. *o* He ſignifies that this was an old Diſeaſe in them, to diſobey God's Precepts, and to pollute his Sabbaths.

29 See, for that the LORD hath given you the ſabbath *p*, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place: let no man go out of his place *q* on the ſeventh day.

p Hath given to you, and to your Fathers, that great command and priviledge of the Sabbath. *q* Out of his Houſe or Tent into the Field to gather *Manna*, as appears from the occaſion and reaſon of the Law here before mentioned. For otherwiſe they might and ought to go out of their Houſes to the Publick Aſſemblies, as appears from *Levit*: 23: 3: *Acts* 15: 21: and to lead their Cattel to watering, *Luke* 13: 15: or to help them out of a Pit, *Matth*: 12: 11. And a Sabbath days Journey was permitted, *Acts* 1: 12.

30 So the people reſted *r* on the ſeventh day.

r Or *ceaſed*, to wit, from gathering *Manna*, by comparing this with *Verſe* 27. and conſequently from all works of that nature.

31 And the houſe of Iſrael called the name thereof Manna: and * it *was* like coriander-ſeed *s*, white: and the taſte of it *t was* like wafers made with honey.

*Numb: 11: 7:

s In Shape and Figure, but not in Colour, for that is dark coloured, but this white, as it follows here, like *Bdellium*, &c. *Num*: 11: 7. *t* When it was raw; but when it was dreſt it was like freſh Oyl, *Numb*: 11: 8.

32 ¶ And Moſes ſaid, This *is* the thing which the LORD commandeth: Fill an omer of it to be kept for your generations, that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, * Take a pot, and put an omer full of Manna therein, and lay it up before the LORD *u*, to be kept for your generations.

*1 Kings 8: 9. Heb: 9: 4:

u In the Tabernacle, and by the Ark, when they ſhall be built, and at preſent in the place where you meet for the Solemn Worſhip of God.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the teſtimony *x*, to be kept.

x (*i. e.*) Before the Ark, which is called, *the ark of the teſtimony*, *Exod*: 25: 16: and here, by way of Abbreviation, *the Teſtimony*, or *Witneſs*, becauſe in it were the Tables of the Covenant, or the Law of God, which was a Teſtimony of God's Authority and Will, and of Man's Subjection and Duty, or of the Covenant made between God and Man. See *Deut*: 10: 5: and 31: 26. *Queſt.* How could this be laid up before the Ark, when the Ark was not yet built? *Anſ.* This Text only tells us that *Aaron* did lay it up, but it doth not determine the time, nor affirm that it was done at this inſtant, but rather intimates the contrary, and that it was done afterwards when the *Teſtimony*, *i. e.* the Ark was built. As the next Verſe alſo ſpeaks of what was done in the following forty years.

35 And the children of Iſrael did eat Manna forty years, * until they came to a land inhabited: they did eat Manna, until they came to the borders of the land of Canaan *y*.

* Joſh: 5: 12: Neh: 9: 15:

y This *Moſes* might well write; for though he did not go into *Canaan*, yet he came to the Borders of *Canaan*. And though he did not ſee the Ceſſation of the *Manna*, yet he ſufficiently knew both from the Nature of the Thing, and by Revelation from God, that it would forthwith ceaſe upon their entrance into *Canaan*.

36 Now an omer is the tenth part of an Ephah.

CHAP. XVII.

The children of Iſrael came to Rephidim, there is no water, therefore murmur againſt Moſes, 1—3. *Moſes crieth to the Lord,* 4. *The Lord ſendeth Moſes to Horeb; he ſmiteth the rock, and water cometh out,* 5, 6. *He names that place, and the reaſon of it,* 7. *Amalek warreth againſt the Iſraelites,* 8. *Moſes appointeth Joſhua to fight with him,* 9. *Joſhua's ſucceſs when Moſes held up his hand; when let down, Amalek prevailed,* 11—13. *Moſes buildeth an altar, and nameth it,* 15. *The reaſon of it,* 16.

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin after their journeys *a*, according to the commandment of the LORD *b*, and pitched in Rephidim: and *there was* no water for the people to drink.

a By divers Stations, recorded *Numb*: 33: 12, 13, &c. but here omitted, becauſe there was nothing extraordinary hapned in them. *b* Expreſſed either by word of mouth, or by the motion or reſt of the cloudy Pillar, *Exod.* 13: 21.

2 Wherefore the * people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore do ye * tempt the LORD *c*?

Numb: o: 4: Pſalm: 8: 41: Cor: o: 9:

c By diſtruſting God's Power, and Providence, and Faithfulneſs, and Goodneſs, upon ſuch a ſmall occaſion, by refuſing to ſubmit to God's Will, and to wait upon him by humble and fervent Prayers for relief, and inſtead thereof quarrelling with me as if it were my fault, and murmuring againſt God under my name.

3 And the people thirſted there for water, and the people murmured againſt Moſes, and ſaid, Wherefore is this, that thou haſt brought us up out of Egypt, to kill us and our children, and our cattel with thirſt?

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael *d*; and thy rod wherewith * thou ſmoteſt the river *e*, take in thine hand, and go.

Chap: 20:

d That they may be eye witneſſes of this glorious Work, and may report it to the people. *e* Either the *Red-Sea*; for an Arm of the Sea is ſometimes called a River; or, the River *Nilus*.

6 * Behold, I will ſtand before thee there *f* upon the rock in Horeb *g*, and thou ſhalt ſmite the rock, and there ſhall water come out of it, that the people may drink. And Moſes did ſo *h*, in the ſight of the elders of Iſrael.

* Numb: 20: 9: Pſal: 78: 15: and 105: 41: Wiſd: 11: 4:

f In my cloudy Pillar, which ſhall ſtand over that place. *g* *Horeb* and *Sinai* are ſometimes ſpoken of as the ſame place, and ſometimes as two differing places, as here compared with *Exod*: 19. 2. The Learned write, that this was one long Mountain, whereof there were two eminent Parts or Tops, the one at a conſiderable diſtance from the other, and *Horeb* was the firſt part of it, and near *Rephidim*; and *Sinai* the more remote, to which they came afterwards. *h* (*i. e.*) Smote the Rock, and the Waters flowed out plentifully and continually, making a River, which God cauſed to follow them to their ſeveral Stations. See 1 *Cor.* 10. 4.

7 And he called the name of the place † Maſſah, and † Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD amongſt us *i*, or not?

† That is, *tentation.* † That is, *chiding or ſtrife.*

i *Viz.* To protect and provide for us according to his Word given to us. Will God be as good as his Word, or will he not? For it is to us very doubtful.

8 ¶ * Then *k* came Amalek, and fought with Iſrael *l* in Rephidim.

* Deut: 25: 17: 1 Sam. 15. 2. Wiſ. 11. 4.

k When they were upon their March from *Rephidim* to *Horeb*, *Deut*: 25: 17, 18. *l* The ground of the Quarrel was the proſecution of the old hatred of *Eſau* againſt *Jacob*, and the revenging of themſelves and their Father upon the Poſterity of *Jacob*; for which they thought this the fitteſt ſeaſon, they being now a great and potent People, *Numb*: 24: 20: and *Iſrael* now weak, and unarmed, and diſpirited with long Servitude.

9 And Moſes ſaid unto * Joſhua, Chuſe us out men, and go *m* out, fight with Amalek: to morrow I will ſtand on the top of the hill *n*, with * the rod of God *o* in mine hand.

* Called *Jeſus.* Acts 7. 4. * Chap. 4. 20.

m Out of the Camp to meet the Enemy. *n* Both to obſerve thy Carriage, and Succeſs or Defeat, that I may govern my ſelf accordingly, and that I may in that Retirement pour out my ſoul unto the Lord of Hoſts, that he may give thee Victory. *o* By which having done ſo great Exploits formerly, doubt not of the ſame Divine Aſſiſtance to accompany it, and make thee Victorious.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur *p* went up to the top of the hill.

p A Perſon of Eminency both for Wiſdom and Experience, and for Place and Authority, ſuppoſed to be the Husband of *Miriam*. See *Exodus* 24. 14.

11 And it came to paſs when Moſes held up his hand *q*, that Iſrael prevailed: and when he let down his hand, Amalek prevailed *r*.

q With the Rod of God in it. This Geſture, though fervent Prayer was doubtleſs joyned with it, ſeems not to have been the Geſture of praying, which is the lifting up of both hands, but of an Enſign-bearer, or of one ready to ſmite his Enemies. Howſoever this was only a ſign whereby *Moſes* ſtrengthned his Faith, and quickned his Prayers, and heightned the Courage of the Soldiers below, and proteſted that he expected Victory not from the skill and proweſs of his Army, but from the Aſſiſtance of God. *r* God ſo diſpenſing his favour, that the Honour of the Day and Victory might be wholly aſcribed to the Rod and Power of God, not to *Iſrael*.

12 But Moſes hands were heavy, and they took a ſtone and put it under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands *s*, the one on the one ſide, and the other on the other ſide, and his hands were ſteady until the going down of the ſun.

s Not that both Hands were erected and joyned together, which was not a fit poſture for one holding a Rod in his hand; but that *Moſes* ſhifted the Rod out of one hand into the other when the former was weary, and that *Aaron* and *Hur* did each of them with both hands hold up that hand which was next to them, ſucceſſively, that they alſo might relieve one the other.

13 And Joſhua diſcomfited Amalek and his people *t* with the edge of the ſword.

t Either 1. The King of the *Amalekites*, and his People. Or 2. The People of the *Amalekites*, and thoſe other People who were leagued with them.

14 And the LORD ſaid unto Moſes, Write this for a memorial in a Book *u*, and rehearſe it in the ears of Joſhua *x*: for * I will utterly put out the remembrance of Amalek *y* from under heaven *z*.

* Numb: 24: 20: 1 Sam: 15: 3, 7: and 30: 1, 17: 2 Sam: 8: 12: Eſth: 9: 14:

u Even in this Book, which *Moſes* was to write by God's Inſpiration and Appointment. See *Exod* 34: 27: *Deut*: 31: 9, 22. *x* Thy Succeſſor, and the Captain of my People, that he and all ſucceeding Governors may watch all occaſions to execute this command. *y* (*i. e.*) I will utterly deſtroy them; for a Perſon or People dead or deſtroyed are ſoon forgotten. *Pſalm.* 31. 12. and the Grave is called *the land of forgetfulneſs*, *Pſalm* 88. 12. Or thus, Though they are now a numerous and flouriſhing People, and in great Repute, I will make them few and inglorious, for ſuch are little minded or remembred; for this is not to be underſtood abſolutely of a ſpeedy and utter Extinction of them, for he ſuppoſeth their being *from Generation to Generation*, *Verſe* 16. but comparatively. *z* From the face of the whole Earth.

15 And Moſes built an altar *a*, and called the name of it *b* † JEHOVAH-Niſſi.

† That is, *the LORD my banner.*

a Both for the offering of Sacraſices of Praiſe unto God, and to be a Monument of this Victory, and of the Author of it. *b Viz.* Of the Altar, which he ſo calls metonymically, becauſe it was the Sign and Monument of *Jehovah-Niſſi*; even as Circumciſion is called God's *Covenant*, *Gen.* 17. 13. and the Lamb, the *Paſſover*, *Exod*: 12. 11. and the Cup, *the New Teſtament*, *Luke* 22: 20. becauſe they were the ſigns of them. Or the word, *Altar*, is to be repeated out of the former member, which is frequent, and the place to be read thus, *he called the name of it*, the Altar of *Jehovah-Niſſi.* Or the name given to it ſignifies only the Inſcription ingraven upon it, which was not the ſingle name of God, but an entire Sentence, *the Lord is my banner.* By which words he takes all the praiſe of the Victory from the *Iſraelites*, and gives it to God.

16 For *c* he ſaid, * Becauſe *d* † the LORD hath ſworn *that* the LORD *will have* war with Amalek from generation to generation.

* Or, *becauſe the hand of Amalek is againſt the throne of the* LORD, *therefore*, &c:
†Heb: *the hand upon the throne of the* LORD.

c Or, *And*, as the *Hebrew* particle properly ſignifies; for theſe words are not a reaſon of the paſſage next preceeding, but an additional Sentence. *d* Or, *Surely*, as that particle is oft uſed, as *Job* 8: 6. and 20. 20. *Pſal*: 10: 14. and 44. 22, *&c.* *e* Heb: *the hand upon the throne of the Lord*, for *the hand of the Lord upon his throne*, which is perfectly the ſame thing, only the order of the words is a little varied after the manner of the *Hebrew* Tongue. Theſe words then are a paraphraſtical Deſcription of a Solemn Oath, by the uſual poſture of it, *viz.* the *lifting up the hand*, which is uſually put for *ſwearing*, and in that ſenſe is aſcribed both to Men, as *Gen.* 14: 22. and to God, as *Deut.* 32: 40. And this hand of God lifted up upon his Throne, where His Majeſty doth peculiarly and glorioully dwell, ſignifies that God ſwears by himſelf, as is ſaid, *Heb.* 6: 13. And thus the *Chaldee* and *Arabick* Interpreters underſtand it. Others render the place thus, Becauſe the hand (or, his *Hand*, the pronoun being here underſtood, as it frequently is in the *Hebrew* Language, of which ſeveral inſtances have been given before, *i. e.* the hand of *Amalek*, which may eaſily be underſtood out of the following Clauſe in which *Amalek* is named) *was againſt the throne of the Lord*, *i. e.* was ſtretched out againſt God himſelf: for ſo God eſteems it, becauſe it was done againſt that People among whom God had placed his Throne, or Seat, or Dwelling, according to his Covenant made with them; which alſo was well known to the *Amalekites* by the Relation of their Progenitors, who in all probability had acquainted them with their own Rights, and with *Jacob's* Arts whereby he robbed *Eſau*, the Father of *Amalek*, (*Gen*: 36. 15, 16.) of his Birthright and Bleſſing, and conſequently of the Land of *Canaan*, to which now God was bringing them, that he might plant them there, and ſet up his Throne among them. And the *Amalekites* doubtleſs heard, as the other Neighbours alſo did, in what a miraculous manner God hath brought them out of *Egypt*, and over the Red-ſea. And they knew better than others, by Tradition from their Parents, that God had promiſed *Canaan* to them, and now they ſaw that he was conducting them thither, and therefore to prevent this, they now commence a War againſt them, and againſt God or his Throne, whoſe Preſence with, and Conduct over them was moſt manifeſt; which was a great aggravation of their Sin. And this latter Tranſlation and Interpretation ſeems moſt probable, 1. becauſe it exactly agrees with the *Hebrew* words, and the order in which they are placed. 2. It makes the Coherence more clear than our Tranſlation doth, the former part of the verſe containing a reaſon of the latter, to wit, of that ſevere Curſe and everlaſting War denounced againſt *Amalek*, beeauſe they attempted by force to overthrow God's Throne and People, and that with ſo many aggravating circumſtances; of which ſee *Deut*: 25: 17, 18.

CHAP. XVIII.

Jethro cometh to Moſes with his wife, and his children; their names, 1-------4. *Moſes going to meet his father, does obeiſance,* 7. *and relates to him God's providence,* 8. *Jethro's joy and thankſgiving,* 9, 10. *Confeſſeth God's power therein,* 11. *Jethro ſacrificeth.* 12. *Moſes's judging the people,* 13. *diſliked by his father,* 14. *Moſes's anſwer,* 15, 16. *Jethro's advice,* 19------23. *Moſes hearkening to his father,* 24. *chuſeth able men for rulers,* 25. *who always judged the people,* 26. *Jethro's departure,* 27.

* Chap: 2: 16.

WHen * Jethro the Prieſt of Midian, Moſes father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, and *that* the LORD had brought Iſrael out of Egypt:

2 Then Jethro, Moſes father-in-law, took Zipporah, Moſes wife, after he had ſent her back *a*,

a From the way to *Egypt*, upon the occaſion mentioned *Exod*: 4. 24, 25. and becauſe he found by experience that ſhe was likely to hinder him from, or diſcourage him in the diſcharge of his great and dangerous Office, and to give an ill example to the *Iſraelites.*

* Chap: 2. 22.
† That is, *a ſtranger there.*
† That is, *My God is an help.*

3 And her two ſons, of which the * name of the one *was* † Gerſhom, for he ſaid, I have been an alien in a ſtrange land;

4 And the name of the other *was* † Eliezer, for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh:

5 And Jethro, Moſes father-in-law, came *b* with his ſons and his wife, unto Moſes into the wilderneſs, where he encamped at * the mount of God.

* Chap: 3: 1.

b Not at this time, but after the delivery of the Law at Mount *Sinai*; as it may appear 1. becauſe he finds them *encamped*, as it here follows, *at the mount of God*, i: e: *Sinai*, whether they came not till *Exod.* 19: 2. 2. Becauſe the Laws of Sacrifices were given before his coming, as appears from *ver.* 12. 3. Becauſe the Execution of this counſel here given about the choice of Magiſtrats, *ver.* 19. is related after the *Iſraelites* departure from *Sinai*, *Deut*: 1: 7, *&c.* And therefore here is a tranſpoſal in this Hiſtory, which is alſo frequent in other places of holy Scripture.

6 And he ſaid *c* unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.

c Not by word of mouth, as the next Verſe ſheweth, but either by a Letter, or by a Meſſenger, as that word is uſed, *Matth*: 8: 6, 8. compared with Luke 7: 3, 6.

7 And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him: and they asked each other of *their* † welfare *d*; and they came into the tent.

† Heb: *peace.*

d Heb. *of their peace*, *i. e.* proſperity and all happineſs, which alſo they wiſhed one to the other, as this phraſe implies. See 1 *Sam*: 10: 4: and *Pſal*: 122: 6.

8 And Moſes told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſraels ſake *e*, *and* all the travail that had † come upon them by the way, and *how* the LORD delivered them.

† Heb: *found them.*

e Or, *Concerning Iſrael's buſineſs.*

9 And Jethro rejoyced for all the goodneſs which the LORD had done to Iſrael; whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know *f* that the LORD is greater than all gods: * for in the thing wherein they *g* dealt proudly, *he was* above them.

* Chap: 1: 10, 16, 22. and 5: 7: and 14: 18

f viz. More clearly and by certain experience; as that phraſe ſignifies, *Gen*: 22: 12. 1 *Kings* 17: 18, 24. For otherwiſe it is more than probable, that *Jethro* had the knowledge of the true God before this time, not only becauſe he was the great Grandchild of *Abraham*, but alſo becauſe of his long converſation with a perſon of ſo great knowledge, and wiſdom, and piety, as *Moſes* was. *g* Either 1. their falſe gods, who wrought ſtrange things in and by their Servants the Magicians, who contended with *Moſes*, and proudly boaſted of their skill as not a whit inferior to that of *Moſes*, but at laſt were forced to yield up the Cauſe, *Exod.* 8. 19. or rather, 2. the *Egyptians*, ſpoken of *ver.* 10. who dealt proudly, and ſcornfully, and tyrannically with the *Iſraelites*, but God ſhewed himſelf to be above them, and above their King, though *Pharaoh* would not own him for his Superior, (*Exod*: 5: 2.) but lift up his horn againſt God, and againſt his people: But the Lord brought that proud Prince upon his knees, and forced him oft to confeſs his faults, and to become Supplicant to *Moſes* for deliverance from the Plagues; and at laſt, when he continued incorrigible, he drowned him in the Sea.

12 And Jethro Moſes father-in-law took *h* a burnt-offering and ſacrifices *i* for God: and Aaron came, and the Elders of Iſrael to eat bread *k* with Moſes father-in-law before God *l*.

h (*i. e.*) Gave, or offered; as that Verb is uſed *Pſal*: 68: 18. compared with *Eph*: 4: 8: alſo *Exod*: 25: 2: Which he did, that he might publickly teſtify both his embracing of the true Religion, and his thankfulneſs to God for the great deliverance given to his people, wherein alſo himſelf and Family were concerned. And he took or offered theſe, not immediatly, or by himſelf, (which would have ſeemed a preſumptuous and unwarrantable Action for a ſtranger to undertake in the Church of *Iſrael*) but by thoſe who were appointed to do it; in which ſenſe *David* is ſaid to have ſacrificed, 2 *Sam*: 24: 25: and *Solomon*, 1 *Kings* 8: 63: and all thoſe who brought their Offerings to the prieſts to offer for them. *i* To wit, of Thankſgiving, as is expreſſed *Exod*: 24: 25. for part of theſe the Offerers, with others, did eat, *Levit*: 7. 15. whereas no man might eat of the burnt-offerings, *Levit*: 1: 9: *k* (*i. e.*) To feaſt together of the remainders of the Sacrifices. *l* Either before the cloudy Pillar; or rather, before the Altar, and in the place of publick Worſhip; for ſome ſuch place undoubtedly they had, though the Tabernacle was not yet built; and that was the place appointed for ſuch Feaſts. See *Deut*: 12: 7: and 27: 7: 1 *Chron*: 29: 21: *Pſal*: 116: 17.

13 And it came to paſs on the morrow, that Moſes ſat to judge the people *m*: and the people ſtood by Moſes from the morning unto the evening.

m As a Civil Magiſtrate, by hearing and determining Cauſes and Controverſies ariſing among the people.

14 And when Moſes father-in-law ſaw all that he did to the people, he ſaid, What is this thing that thou doeſt unto the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father-in-law, Becauſe * the people come unto me to enquire of God *n*.

* Lev: 24: 12. Num: 15: 34:

n (*i*: *e*:) Of the mind and will of God, both as to his Worſhip and Service, and as to their mutual duties to one another. See 1 *Sam*: 9: 9.

16 When they have a matter they come unto me, and I judge between † one and another, and I do make them know *o* the Statutes of God, and his Laws.

† Heb: *a man and his fellow.*

o (*i*: *e*:) Do interpret and apply them to their ſeveral Cauſes and Circumſtances.

17 And Moſes father-in-law ſaid unto him, The thing that thou doeſt, is not good *p*.

p Not convenient either for thy ſelf, or for the people.

18 † Thou wilt ſurely wear away *q*, both thou, and this people *r* that is with thee; for this thing is too heavy for thee: * thou art not able to perform it thy ſelf alone.

† Heb: *fading thou wilt fade.*
* Num. 11 14: Deut: 1: 9.

q Waſte and deſtroy thy health and ſtrength by exceſſive labour of mind and body. *r* By tedious attendance and expectation ere their turn comes for the deciſion of their matters.

19 Hearken now unto my voice; I will give thee counſel, and God ſhall be with thee *s*: Be thou for the people to God-ward *t*, that thou mayeſt bring the cauſes unto God:

s (*i. e.*) I doubt not, God will aſſiſt and bleſs thee as well in the courſe which I propoſe to thee,as in that which thou now doſt uſe, becauſe God is a God of order,and loves order; and he is a God of mercy, and would not have thee deſtroy thy ſelf in his work. Or it may be taken for a Prayer, *and God be with thee*, *i.e.* bleſs and aſſiſt thee therein. *t* Heb. *before God*, *i. e.* in hard and weighty Cauſes, which the inferiour Judges cannot determine,as it is explained,*ver*: 22. where they need and ſeek direction from God, there thou ſhalt be as a mediator between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See *Numb*: 15: 33, 34. and 27: 5, 6.

20 And thou ſhalt teach them ordinances and laws *u*, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

u Thou alone ſhalt deliver and explain God's Law to them,which they may apply to their particular Cauſes and Occaſions, and ſo end their Differences among themſelves without giving thee any trouble.

* Deut:1: 16: and 16: 18: 2Chro:19: 7, 9.

21 Moreover thou ſhalt provide out of all the people * able men *x*, ſuch as fear God *y*; men of truth *z*, hating covetouſneſs *a*, and place *ſuch* over them *to be* rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens.

x Heb. *men of might*, not for ſtrength of body, but for greatneſs, reſolution, courage, and conſtancy of mind, which is the beſt preſervative againſt partiality, and corruption in judgment, to which men of little minds, or narrow ſouls, are eaſily ſwayed by fears,or hopes, or gifts. *y* Which will reſtrain them from all injuſtice, even when they have ability and opportunity to do wrong ſo cunningly or powerfully, that they may eſcape the obſervation and cenſure of men. *z* Or, *of faith*, or *faithful*, ſuch as love the truth, and diligently labour to find it out in all cauſes, and then paſs a true and righteous ſentence; not at all reſpecting perſons,but only the truth and right of their Cauſes; ſuch as hate lies and ſlanders,and will ſeverely rebuke and puniſh them. *a* This, though included in the former,is particularly expreſſed,becauſe gifts and bribes are the great corrupters of Judges and judgments.

22 And let them judge the people at all ſeaſons: and it ſhall be that every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelf, and they ſhall bear *the burthen* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo b*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place *c* in peace *d*.

b If God approve of the courſe which I ſuggeſt,to whoſe wiſdom I ſubmit my opinion. For *Jethro* might well think,that *Moſes* neither would, nor might make ſo great an alteration in the Government without conſulting God about it,and expecting his Anſwer.Others render the place thus, *both God will give thee his Commands*, i. e. thou wilſt have leiſure to ask and take his counſel in all emergencies, which now thou haſt not, *and thou wilſt be able to endure*. *c* To their ſeveral habitations, which are called mens *places*, Judg: 7: 7. and 9. 55: and 19: 28, 29. where their calling and buſineſs lies,from which they are now diverted and detained by fruitleſs and weariſom attendances. *d* Orderly and quietly, having their minds much eaſed by this courſe, and their contentions ſoon ended.

24 So Moſes hearkened to the voice of his father-in-law *e*, and did all that he had ſaid *f*.

e This is one evidence of that meekneſs for which *Moſes* is juſtly magnified,that he diſdained not to receive advice from one ſo much his inferior in Wiſdom,and Learning, and knowledge of the things of God. And God would have this wiſe Counſel to come from *Jethro*, not from *Moſes* himſelf, to ſhew how variouſly he diſtributes his gifts, and to teach all men not to think too highly of themſelves, nor to deſpiſe the counſels even of their inferiors. *f* Not immediatly, but after he had received God's approbation, *Numb*: 11. 16. and the peoples conſent, *Deut*. 1. 14.

25 And Moſes choſe *g* able men out of all Iſrael, and made them heads over the people, rulers of thouſands,rulers of hundreds,rulers of fifties,& rulers of tens.

g Not ſolely, but together with the People,as appears from *Deut*: 1: 13.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 And Moſes let his father-in-law depart *h*, and he went his way into his own land.

h (*i. e.*) Diſmiſſed him honourably. See *Numb*: 10: 29.

CHAP. XIX.

The people come to Sinai, 1, 2. *God's propoſal to them by Moſes. Of the terms of the Covenant*, 3----6. *Moſes lays before them what God had commanded*, 7. *The peoples acceptance of the ſame*, 8. *God directeth Moſes how to ſanctifie the people*, 10, 11. *Moſes ſets bounds to the people that they touch not the mount*, 12. *The puniſhment of thoſe that did*, 13. *Moſes ſanctifying the people*, 14 *commands them to keep from their wives*, 15. *The manner of Gods appearing*, 16, 18, 19. *God talketh with Moſes*, 21---43.

* Numb: 33: 15:

IN the third moneth *a* when the children of Iſrael were gone forth out of the land of Egypt, the ſame day *b* * came they into the wilderneſs of Sinai.

a Heb. *Third new Moon*, called *Sivan*, including the latter part of *May*, and the former part of *June*. *b* Heb: *in that day*, to wit, when the Month or New-moon began, and when they departed from *Rephidim*, to note, that there was no Station between theſe two. This is ſet down thus accurately,becauſe it gives an account of the original of the Feaſt of *Pentecoſt*, becauſe the giving of the Law, which was 3 or 4 days after this time, was 50 days after the Paſſover, whereof 46 or 47 were paſt at their firſt coming to *Sinai*, reckoning from the 15th day of the firſt month,when they came out of *Egypt*, to this time.

2 For they were departed from Rephidim, and were come to the deſert of Sinai *c*, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

c (*i. e*) To that part of the Deſert which adjoyned to Mount *Sinai*, as *Rephidim*, from whence they came, was in that part of the Wilderneſs adjoining to *Horeb*, which was another part of the ſame Mountain. See *Exod*: 17. 6. So they ſeem to have fetched a large compaſs, and to have come from one ſide of the Mountain to the other.

3 And * Moſes went up to God *d*: and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay unto the houſe of Jacob, and tell the children of Iſrael; * Acts 7: 38:

d Into the Mount of God,to the place where God had now fixed his cloudy Pillar, and where he was about to manifeſt himſelf in a glorious manner. So it is an anticipation.

4 * Ye have ſeen what I did unto the Egyptians, and how I bare you on Eagles wings *e*, and brought you unto my ſelf *f*. * Deut: 29: 2:

e (*i. e.*) Safely, out of the reach of danger; and ſtrongly,againſt all oppoſition. Compare *Deut*: 32: 11: *Iſa*: 63: 9. *Rev*: 12: 14. *f* Into my preſence, and favour,and fellowſhip, to be my peculiar people, to ſerve and worſhip me as your only Lord and King.

5 Now * therefore if ye will obey my voice indeed *g* and keep my Covenant, then * ye ſhall be a peculiar treaſure unto me *h* above all people: for * all the earth is mine *i*. * Deut: 5 2. * Deut. 4: 20: and 7: 6. and 14: 2: and 26: 18: and 32: 8, 9 Pſal. 135: 4. Cant: 8. 12: Iſa: 43: 1: Jer: 10: 16: Mal: 3: 17: Tit: 2. 14. * Deut. 10. 14. Pſal. 24. 1.

g Heb. *obeying ye will obey*, *i. e.* if ye will obey me ſincerely, diligently, and conſtantly. *h* Highly prized and loved, and carefully kept by me, as mens Treaſures generally are. *i* For all people upon earth are mine by creation and dominion,and I can diſpoſe of them all as I pleaſe, and either chuſe or refuſe any of them as I think fit; and therefore though I might refuſe you, as well as any others, yet it is my pleaſure to ſingle you out of all the world, upon whom to confer my chiefeſt and peculiar bleſſings. Or, *though all the earth be mine*, by general right, yet you only are mine by ſpecial title and priviledge.

6 And ye ſhall be unto me a * kingdom of Prieſts *k*, and an holy nation *l*. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael. * 1 Pet. 2. 9. Rev. 1. 6. and 5: 10. and 20: 6.

k So they are called in regard, 1. of their exemption and ſeparation from all the people of the world, as Prieſts are taken out of the multitude of men. 2. Of their conſecration to the worſhip and ſervice of God, every Subject of this Kingdom being in ſome ſort a Prieſt to offer ſome kind of Sacrifices to God. 3. Of their Priviledges, becauſe God conferred upon them ſingular honour,ſafety and immunity,and liberty of coming near to him,as prieſts among all Nations have been eſteemed priviledged perſons. *l* Purged from the Idolatry and other abominations of the heathen world, and ſeparate from them by a wall of partition; allied to me by an holy Covenant,and conſecrated to my uſe and ſervice.

7 And Moſes came and called for the Elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 And * all the people anſwered together,and ſaid,All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD *m*. * Chap. 24. 3. 7: Deut. 5: 27. and 26: 17.

m Not for God's information, but for the peoples greater obligation, and to learn what anſwer he ſhould return from God to them.

8 And the LORD ſaid unto Moſes,Lo, I come unto thee *n* in a thick cloud *o*,that the people may hear when I ſpake with thee, and * believe thee for ever: and Moſes told the words of the people *p* unto the LORD. * Chap: 14: 31:

n As to the Mediator between me and them,and the Interpreter of my mind to them. *o* See *ver*. 16: and compare 1 *King*: 8: 12. 2 *Chron* 6: 1. *p* Thoſe mentioned *ver*: 8. This is here repeated, becauſe God's anſwer to them now follows.

10 And the LORD ſaid unto Moſes, Go unto the people, and ſanctifie them *q* to day, and to morrow, and let them * waſh their clothes *r*. * Gen: 35: 2.

q (*i. e.*) Command them to ſanctify and cleanſe themſelves from all filthineſs of Fleſh and Spirit, and to prepare their Hearts for the right receiving of my Laws, and ſolemn entring into Covenant with me. Compare *Lev*: 11: 45. *Joſ*: 3: 5. and 7. 13. *r* By which external waſhing, which was agreeable to that ſtate of the Church, they were taught to cleanſe their inward man.

11 And be ready againſt the third day: for the third day *s* the LORD * will come down *t* in the ſight of all the people upon mount Sinai. * Chap: 34: 5: Deut: 33: 2.

s From this time, and the fiftieth day from the Paſſover, as was noted before. *t* In a viſible and glorious manifeſtation of his preſence.

12 And thou ſhalt ſet bounds to the people round about, ſaying, Take heed to your ſelves that ye go not up into the mount, or touch the border of it: * whoſoever toucheth the mount ſhall be ſurely put to death *u*. * Heb: 12: 22:

u By this Symbolical injunction, God deſigned, 1. To reſtrain Mens curious and bold enquiries into the things of God. 2. To poſſeſs the *Iſraelites* then preſent, and all ſucceeding Generations with the dread and reverence of the Divine Majeſty, and of his Holy Law. 3. To prepare and inure the People to the obedience of God's commands, even when they diſcern not the reaſons of them. 4. To make them ſenſible of their own impurity and infirmity, and of their abſolute need of a Mediator, through whom they might have acceſs to God See *Gal*. 3. 19.

13 There ſhall not a hand touch it *x*, but he ſhall ſurely be ſtoned or ſhot through; whether it be beaſt

y or

†Or, rnet. *y* or man, it ſhall not live: when the † trumpet ſoundeth long *z*, they ſhall come up to the mount *a*.

x (*i. e.*) The Mountain. But 1. This ſeems to be a groſs tautology, for it was twice forbidden in the words next foregoing. 2. So the word *hand* would ſeem to be aſcribed both to *man* and *beaſt*. Others therefore render it, *touch him*, *i. e.* they ſhall look upon ſuch an impudent tranſgreſſor of my expreſs command as an abominable perſon, whom they cannot touch without defilement, and therefore he ſhall be put to death in ſuch a manner as may be performed without touching him. *y* For though the Beaſts are not capable of a Law, yet they might be threatned for Man's caution, and puniſhed for the fault of their owners in not keeping them at a diſtance from the Mount. *z* (*i. e.*) With one continued, equal and gentle ſound, as is uſual in the end of the Muſick-ſong, which is oppoſed to a rough, and loud, and unequal ſound. There was no real Trumpet here, but an Angel made a ſound like that of a Trumpet. *a Object.* This was forbidden to them *Verſe* 12. *Anſw.* 1 They were forbidden to come up to the Mount whileſt God was delivering his Laws, but allowed it afterwards when that action ceaſed, which was ſignified by the long ſound of the Trumpet. 2. They might not come into the Mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were ſet, or at leaſt towards or near it, as the Hebrew Prepoſition, *beth*, is ſometimes uſed. So the Mount may be underſtood more ſtrictly, *Verſe* 12. for an eminent part or top of it, where the thick Cloud appeared, and where *Moſes* was, and here more largely for the whole Mountain.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people *b*, and they waſhed their clothes.

b By commanding them to ſanctify themſelves, and directing them how to do it.

*1 Sam: 21:4,5: Zech:7:3: 1 Cor:7:5:

15 And he ſaid unto the people, Be ready againſt the third day, * come not at your wives *c*.

c Abſtain from the uſe of the Marriage-bed, partly becauſe your Wives may haply have their uncleanneſs upon them, though unknown to themſelves, at leaſt to you, whereby you may be legally defiled. See *Lev*: 15: 18: and partly that your Minds may be abſtracted from all ſenſual Delights, and wholly employed about this great and holy Work and Service. There is a like command 1 *Cor*. 7: 5: but both this and that do indifferently concern both Miniſters and People, and are limited to a certain time, and therefore are very impertinently alledged for the perpetual celibacy of Miniſters. See alſo 1 *Sam*: 21: 5.

*Heb: 12:18:

16 ¶ And it came to paſs on the third day in the morning, that there were * thunders and lightnings *d*, and a thick cloud *e* upon the mount, and the voice of the trumpet *f* exceeding loud, ſo that all the people *g* that was in the camp trembled.

d Sent partly as Evidences and Tokens both of God's glorious Preſence, and of the Anger of God, and the dreadful Puniſhments due to the Tranſgreſſours of the Law now to be delivered; and partly as means to humble, and awaken, and convince, and terrify proud and ſecure Sinners, that they might more reverently attend to the Words and Commands of God, more willingly yield Obedience to them, and be more afraid of the Violation of them. *e* Which was both a fit mean for the Production and Reception of the Thunders and Lightnings, and a Signification as well of the inviſible and unconceivable Nature of God, as of the obſcurity of the legal Diſpenſation in regard of its Types and Shadows, &c. 2 *Cor*: 3: 13, 18: and 4: 6: *f* A fit Inſtrument both for the Promulgation of God's Law, and for the Signification of that War that is between God and Sinners. *g Moſes* himſelf not excepted, as appears from *Heb*: 12: 21.

*Deut: 4:10:

17 And * Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount *h*.

h Therefore one part of the Mount they might come to, though not to another, to wit the higher; which may clear the difficulty and ſeeming contradiction betwixt *Verſe* 12. and 13.

*Deut: 4:11: & 33: 2: Judg:5:4: Hab: 3:3: Heb: 12:26:

18 And * mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire *i*, and the ſmoke thereof aſcended as the ſmoke of a furnace, and * the whole mount quaked greatly *k*.

i For further terrour to obſtinate Sinners. Hence this Law is called *a fiery law*, *Deut*: 33: 2. *k* By an Earthquake, as appears from *Pſalm* 60: 2: and 104. 32.

*Neh. 9:13:

19 And when the voice of the trumpet ſounded long, and waxed louder and louder *l*, Moſes ſpake, and * God anſwered him by a voice *m*.

l Heb. *Went on*, or *increaſed and grew very ſtrong*, or *vehement*, or *loud*. This is oppoſed to the *ſounding long*, *Verſe* 13. *m* (*i. e.*) By plain, diſtinct, and audible words, as *Pſalm* 81. 7: *John* 12: 29: ſo as the People alſo might hear, as appears from *Verſe* 9. See *Deut*: 5: 24: 1 *Kings* 19: 12, 13: *Heb*: 12: 19.

20 And the LORD came down upon mount Sinai, on the top of the mount *n*: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

n So here are three parts of the Mount manifeſtly diſtinguiſhed; the top where the Cloud was, the middle part where *Moſes* now ſtood, and about which the bounds ſeem to have been put, and the nether or lower part where the people were.

†Heb. nteſt.

21 And the LORD ſaid unto Moſes, Go down, † charge the people, leſt they break through unto the LORD to gaze *o*, and many of them periſh.

o Through curioſity to know in what form or manner I appear to thee.

22 And let the prieſts *p* alſo which come near to the LORD *q* ſanctifie themſelves, leſt the LORD break forth upon them.

p For though the *Aaronical* Prieſthood was not yet appointed, it is certain, that as there were Sacrifices before, ſo there were Prieſts to offer them, which were either the firſt-born, who were conſecrated to God, and did execute the Office of Prieſts, as may be gathered from *Exod* 13: 2: and 24: 5: *Numb*: 3: 12: and: 8: 26: or ſome other perſons appointed by God for doing that work till the Office was ſettled in *Aaron*'s Family. *q* Not at this time, for both Prieſts and People are now kept at equal diſtance, *Verſe* 22. but uſually, *q. d.* whoſe duty and priviledge it is to approach unto God, and to preſent the Peoples Prayers and Sacrifices to him, and therefore are here particularly admoniſhed, becauſe they above all others are obliged to this care, and becauſe they might ſeem to claim this priviledge by their Function.

23 And Moſes ſaid unto the LORD, The people cannot come up *r* to mount Sinai, for thou chargedſt us ſaying, Set bounds about the mount, and ſanctifie it.

r The People are ſufficiently admoniſhed in that particular, becauſe as thou didſt command this ſame thing before. *Verſe* 12. ſo I have informed and warned them of it; ſo that it may ſeem ſuperfluous for me to go down again to acquaint them herewith. But God, who better knew the dulneſs and hardneſs of their Hearts than *Moſes* did, ſaw it neceſſary to repeat the ſame command again and again. Some read the words interrogatively, *Lo* for *halo*, as it is 2 *Sam*: 13: 26: 2 *Kings* 5: 26: *Job* 2. 10. *Mal*: 2: 15. *May not the people* (*i. e.* ſome of the People, the Prieſts at leaſt, *which*, as thou haſt now ſaid, may *come near to the Lord*) *go up*? Is this an univerſal prohibition? To this Anſwer is given by a diſtinction in the next Verſe, that he and *Aaron* might come up, but no other.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

The object of man's worſhip, 1, 2. *The Decalogue*, 3—17. *The people fear*, 18. *They deſire Moſes to ſpeak to them, and not God*, 19. *Moſes encourages them*, 20. *Moſes draweth near the darkneſs, God ſpeaks to him*, 21, 22. *God's charge about making no other gods*, 23. *God's command to build an altar, and of what they ſhould make it*, 24, 25. *And in what manner they ſhould approach unto it*, 26.

AND *a* God ſpake *b* all theſe words *c*, ſaying,

a Or, *Then*, to wit, when *Moſes* was returned into the Mount. *b* Immediately, and not by an Angel. For though an Ambaſſadour or Meſſenger may act in the name of his Maſter, yet it is againſt the uſe of all Ages and Places for ſuch to call themſelves by his name. As well might an Ambaſſadour of *France* ſay, *I am the King of* France, which all men would account abſurd, arrogant, and ridiculous, as an Angel might ſay, *I am the Lord*. *c* (*i. e.*) Commands, for ſo the *word* is uſed *Deut*: 17: 10: *Eſth*: 1: 12.

2 * I am the LORD thy God *d*, which have brought thee out of the land of Egypt *e*, * out of the houſe *f* of † bondage: * Deut. 5. 6. Pſal. 81. 10. Hoſ. 13. 4. * Chap. 13. 3. † Heb. *ſervants*.

d The only true God, and *thy* God by ſpecial Title, having entred into Covenant with thee, and choſen thee for my peculiar People, to protect, and rule, and bleſs thee above all others. God's Authority and Right over them is fitly put in the front, as the Foundation of all God's Commands, and their Duties. *e* And ſo by Right of Redemption thou art mine. *f* (*i. e.*) The place; for ſo the word *houſe* is ſometimes uſed, as *Judges* 16. 21.

3 Thou ſhalt have no other gods *g* before me *h*.

g Heb. *There ſhall not be to thee another god*, or *other gods*, to wit, Idols, which others have, eſteem and worſhip as gods, and therefore Scripture ſo calls them by way of ſuppoſition. *Deut*: 32: 21: 1 *Sam*: 12. 21: 1 *Cor*: 8: 4, 5. but thou ſhalt not have them in any ſuch Reputation or Veneration, but ſhalt forſake and abhor them, and cleave unto me alone. *h* (*i. e.*) In my Preſence, in my Houſe or Church, which you are, where I am eſpecially preſent; and therefore for you to worſhip any other god is moſt impudent Idolatry, even as when a Woman commits Adultery before her Husband's Face. He may alſo intimate, that all the Idolatry which any of them ſhall hereafter commit, though never ſo cunningly and ſecretly managed, is manifeſt to his eyes, *Pſal*: 44: 20, 21. Others tranſlate it *with me*, or *beſides me*, as it is rendred *Matth*: 12. 30. He forbids the worſhip of all others, not only in oppoſition to him, but alſo in conjunction with him, or ſubordination to him. See 2 *Kings* 17: 33: *Exod*: 32: *Acts* 7: 41: *Rev* 19: 10: and 22: 8, 9.

4 * Thou ſhalt not make *i* unto thee *k* any graven image *l*, or any likeneſs *of any thing* that is in heaven *m* above, or that is in the earth *n* beneath, or that is in the water *o* under the earth *p*. * Lev: 26. 1. Pſal. 97: 7:

i Either in thy Mind, or with thy Hand, *Acts* 17: 29: or by thy command. *k* (*i. e.*) For thy uſe, or for thee to worſhip; for otherwiſe they were not abſolutely forbidden to make any Images, but only to make them for worſhip, as may appear by comparing this place with *Levit*: 19: 4: *Deut*: 4: 15: and *Amos* 5: 26: with *Acts* 7: 43: and from *Levit*: 26: 1: where the *ſetting up* of a *pillar*, or *ſtone*, is as abſolutely forbidden as *the making of an Image*. And therefore as the former is not forbidden to be done ſimply and univerſally, as appears from *Joſh*: 24: 20: 1 *Sam*: 7: 12: but only to be done in order to worſhip, ſo alſo is the latter. Moreover there were Cherubims and other Images in the Temple, and afterwards the Brazen Serpent, which, becauſe they were not made to be worſhipped, neither were indeed, nor were ever eſteemed to be any contradictions to this Law. *l* Or molten, or any other Image, as is moſt evident from the nature and reaſon of the Precept. Nor is any thing more common than ſuch ſynecdochical Expreſſions, wherein under one kind named, all other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more general word, *nor any likeneſs*. *m* As of God, *Deut*: 4: 15: *Iſa*: 44: 9, 20:

Angels, Sun, Moon, or Stars, which the Heathens worſhipped, *Deut*: 4: 19: and 17: 3. *n* As of Men and Beaſts, and creeping things, which the *Egyptians* and other *Gentiles* worſhipped as gods. See *Deut*: 4: 16, 17: *Iſai*: 44: 13: *Ezek*: 23: 14. *o* As of Fiſhes, ſuch as *Dagon* was; or Serpents, Crocodiles, and ſuch other *Egyptian* Deities. *p* This is emphatically added, to note the ſingular care of Divine Providence in bringing the Waters under the Earth, which naturally are lighter and higher than it, and therefore might eaſily overwhelm it. Compare *Pſal*: 104: 6.

*Chap: 34: 14: Deut: 6: 15. Joſh: 24: 19: Neh: 1: 2: *Chap: 34: 7: Num: 14: 18: 1 King: 21: 29: Job 5. 4. and 21: 19: Iſa. 14: 20, 21. and 65. 6, 7: Jer. 2: 9: and 32. 18.

5 Thou ſhalt not bow down thy ſelf *q* to them *r*, nor ſerve them *s*: for I the LORD thy God *am* a * jealous *t* God, *u* * viſiting *x* the iniquities of the fathers upon the children *y*, unto the third and fourth *generation* *z* of them that hate me *a*:

q Not only inward Reverence is forbidden, but alſo all outward Geſtures that naturally or cuſtomarily expreſs Reverence, whether *bowing down* the Body, as here; or *bending the knee*, as 1 *Kings* 19: 18: or *kiſſing* the Idol, or one's hand towards it, as *Job* 31: 27: *Hoſ*: 13: 2: one Geſture being by a Synecdoche named for all. *r* Nor before them; for *to bow to them*, and *to bow before them*, are Expreſſions in Scripture of the ſame extent and uſe, as appears by comparing this place with *Levit*: 26: 1. 2 *Chron*: 25: 14: and 2 *Sam*: 7: 22: with 1 *Chron*: 17: 25: and *Matth*: 4: 9: with *Luke* 4. 7. *s* Or, *worſhip them*, either inwardly in thy Mind, or outwardly by any ſenſible mean or ſign of worſhip given to them, as Incenſe or Sacrifice, Vowing to them, or Swearing by them, or the like. *t* (*i. e.*) Impatient of any partner in thy love and worſhip, and full of wrath againſt them that give my Glory to Images, *Iſa* 42. 8. as *jealouſie is the rage of a man*, (*Prov* 6. 34. againſt the defiler of his Marriage-bed. God is pleaſed to call and account himſelf the Husband of his Church and People, *Jer*. 2. 2. *Hoſ*. 2. 19. and therefore Idolatry is called *Adultery*, *Deut*. 31. 16. *Jer*. 3. 3, 10. and God's anger againſt Idolaters, *jealouſie*. *u* The word *el*, properly ſignifies the ſtrong God, and ſhews God's ability to avenge himſelf, as the word, *jealous*, notes his readineſs and reſolution to do it. *x* (*i. e.*) Remembring; enquiring into, or puniſhing, as that word is commonly uſed, as hath been noted before. *y* *Queſt*. How can this be juſt? *Anſw*. 1. All are born Sinners, and are Children of Wrath, and therefore juſtly puniſhable for their own Sins. *Anſw*. 2. He ſpeaks not here of eternal Damnation, but of temporal Puniſhments, in which there is no ſhadow of injuſtice, as appears, 1. Becauſe the Sins of Parents are oft puniſhed in their Children, even in humane Courts, as is manifeſt in Traitors, which practice being acknowledged to be juſt, it cannot with any ſenſe be accounted unjuſt in God. 2. Becauſe ſuch external Puniſhments have more good than evil in them, and are in many, and may be ſo in others, if themſelves do not hinder it, inſtruments of the greateſt Good, exerciſes of their Vertues and Graces, and means of their eternal Happineſs. 3. Becauſe Children are a Part and the poſſeſſion of their Parents, and therefore it is not unjuſt if they ſuffer with them, and for them. *Anſw*. 3. This is to be underſtood with an exception of Repentance, and the Penitent Children, as appears from *Ezek*. 18. And if any ſuch be temporally puniſhed for their Father's Sins, God will abundantly recompence it to them ſome other way. But if Children tread in their Father's ſinful Steps, it is but juſt that they ſhould partake of their Plagues. *z* And further too, as appears in the Ten Tribes, and afterwards in the Two Tribes, upon whom the iniquity of their Fathers hath been viſited now for many Generations. But he mentions them in particular, partly becauſe a Parent may live ſo long, and ſee the dreadful effects of his Sin in his Childrens Children; partly becauſe ſo far the Memory of a Father may extend, and be matter of imitation to his Children; and partly to ſhew the difference between his exerciſe of Juſtice and Mercy, as appears by comparing the next Verſe. *a* This word is oppoſed to the conceit that Idolaters, at leaſt many of them, have of themſelves, that they love God more than others do, becauſe they love, and honour, and worſhip the Creatures for his ſake, and for thoſe Excellencies that he hath wrought in them; but this will no more excuſe their Idolatry, than it will excuſe him that commits Adultery with his Friend's Wife, that he did it for his Friend's ſake, and from the love he had to his Friend, and for his Relations.

* Deut: 7: 9: Pſal: 89. 34:

6 And * ſhewing mercy unto thouſands *b* of them that love me, and keep my commandments *c*.

b To wit, of their Generations, *i. e.* for ever; whereas his Puniſhment extended only to three or four of them: So far is God's Mercy exalted above his Juſtice. Compare *Pſal*. 103. 17. *c* This conjunction is very obſervable both againſt thoſe that falſly and fooliſhly pretend or inſinuate, that the inward affection of love to God is not abſolutely and always neceſſary to Salvation; and alſo againſt them who pretending inward love to God, live in the cuſtomary breach of God's known commands.

* Lev. 19: 12: Deut: 5: 11: Matth: 5. 33.

7 * Thou ſhalt not take † *the* Name of the LORD *d* thy God in vain *e*: for the LORD will not hold him guiltleſs *f* that taketh his Name in vain.

† Or, *not carry*, or not *take*, or *lift up*, to wit, in or into thy Mouth, as the phraſe is more fully expreſſed, *Job* 4: 2: *Pſalm* 16: 4: and 50: 16. So Men are ſaid to *take up a proverb*, or a *lamentation*, *Iſai*: 14. 4: *Ezek*: 26: 17. *d* Not only the proper name of the Lord, but any of his Attributes, Ordinances, and Works, by which God hath made himſelf known. *e* Or, *unto vanity*, or *vainly*. Either 1. Falſly, or in a falſe Oath; thou ſhalt not ſwear falſly by the Name of the Lord, or not lift up the name of God into thy Mouth in an Oath to the confirmation of a Lie. Or, 2. *In vain*, as we render it, and as the word *Schave* is frequently uſed, as *Job* 7: 3: and 15: 31: *Pſalm* 60: 11: and 89: 47: *Iſai*: 1. 13. You ſhall not uſe the Name of God either in Oaths, or in common Diſcourſe; lightly, raſhly, irreverently, or unneceſſarily, or without weighty or ſufficient Cauſe. Which being a Duty enjoyned not only in many places of Sacred Scripture, but alſo in the Apocryphal *Eccleſiaſticus*, 23: 15, 16, 17: and even by Heathen Authors, as *Plato* in his Book of Laws; and it being evident by the Light of Nature to Man's Reaſon, it were ſtrange if it were not here underſtood; eſpecially conſidering, that it is moſt reaſonable to take theſe ſhort Laws in the moſt comprehenſive ſenſe, ſuch as this, not the former, is; for the prohibition of uſing it vainly and raſhly, doth certainly include that of ſwearing by it falſly; but this latter doth not include the former. Beſides, the former Expoſition reſtrains the words to ſwearing, whereas the words are more general, and ſpeak of any taking God's Name into their Mouths, either by Oaths, or any other way. And it becomes not us to ſet limits to God's Words, where God hath ſet none. It is alſo here to be obſerved, as well as in the other Commands, that when this Sin is forbidden, the contrary Duty is commanded, to wit, to uſe the Name of God both in ſwearing and otherwiſe, holily, cautiouſly and reverently. *f* Or, *Innocent*, (*i. e.*) free from guilt, and the puniſhment of it; the meaning is, the Lord will look upon him as a guilty Perſon, and will ſeverely puniſh him. And ſo this, or the like phraſe is uſed, 1 *Kings* 2. 9. And it is a common figure, called *Meioſis*, where more is underſtood than is expreſſed, as 1 *Sam*: 12: 21: *Pſalm* 25: 3: *Prov*: 10: 2. And this reaſon is here added, becauſe Sinners of this ſort are uſually held innocent by Men, either becauſe they cannot diſcover their fault when they forſwear themſelves, or becauſe they take no care to puniſh the Abuſers of God's Name, by vain and cuſtomary Oaths, Curſes, or Blaſphemies, *q. d.* Though Men ſpare them, I will aſſuredly puniſh them.

8 Remember *g* the ſabbath day to keep it holy †.

g This word is here very emphatical; and 1. It reminds us of a former delivery of the ſubſtance of this command, to wit, *Gen*. 2. 3. 2. It inſinuates the great neceſſity of Conſideration and Preparation for the Sabbath before it comes. 3. It ſhews the ſingular impertance of this Command, which is therefore placed in the heart and center of the reſt, to ſhew, that the religious Obſervation of this is the beſt way to ſecure our obedience to all the reſt; and that the neglect of this will bring in the violation of all the other, as common experience ſhews. † (*i. e.*) To uſe it holily; by a careful abſtinence from ſervile Works or wordly Buſineſs, and by a diligent employing of the day in holy Thoughts, Words, and Exerciſes, in the Worſhip of God in publick and private, and the Celebration of his Works; and the furthering of our own, and others Sanctification and Salvation. See *Iſaiah* 58: 13.

*Chap 12: and 31: 14: Lev: 2 Ezek. 12. Lu 13. 14.

9 * Six days ſhalt thou lobour *h* and do all thy work:

h This may be either, 1. A command to employ thoſe days in our worldly occaſions, yet ſo as God and Religion be not neglected on thoſe days, as many Scriptures teach us. Or, 2. A permiſſion to do ſo; which I prefer, 1. Becauſe ſo it is a proper Argument to enforce the Obſervation of the Sabbath, *q. d.* Grudge not me one day, when I allow you ſix for it. 2. Becauſe the command of Diligence in our Callings would ſeem improperly placed here, as being of a quite different nature, and belonging to the ſecond Table, and being provided for in a diſtinct command, as we ſhall ſee.

10 But the ſeventh day *is* the ſabbath of the LORD *i* thy God: *in it* thou ſhalt not do any work *k*; thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant *l*, nor thy cattel *m*, nor thy ſtranger *n* that *is* within thy gates *o*:

i Or, *To the Lord*, (*i. e.*) Conſecrated to his Uſe, Honour, and Service. Hence God calls them *my Sabbaths*, *Levit*: 26: 2: *Iſa*: 56: 4: becauſe they are commended by his Example, and enjoyned by his Command. *k* (*i. e.*) Any ſervile, laborious, common or worldly Work, tending to thy own profit or pleaſure. See *Exod*: 34: 21: *Levit*: 23: 7: *Numb*: 28: 18: *Iſaiah* 58: 13. *l* This Clauſe is added, not as if Children or Servants were not immediately obliged by this Command, or were excuſed by God for the breach of this Law at their Maſter's commands, which were to obey God rather than Men, contrary to St. *Peter*'s command and practice, *Acts* 5: 29: and which were to limit the foregoing word *thou*, and the Law of the Sabbath, only to thoſe that have Children and Servants, which is an idle, ſenſeleſs, and abſurd, as well as profane Opinion; but to reſtrain hard-hearted, and covetous, or ungodly Perſons, that they ſhould neither command nor ſuffer their Children or Servants to profane the Sabbath, ſo far as they can hinder it. Which how far it concerns thouſands of Governours of Families at this day, they ſhall do well ſeriouſly and in time to conſider. *m* Partly to teach us to exerciſe mercy towards the brute Creatures; compare *Deut*: 5: 14: partly, becauſe the uſe of Cattel muſt have drawn along with it the attendance and employment of Men; and partly, that by obſerving the Reſt of the Cattel, they might be more minded and quickened to the Obſervation of this ſacred Reſt. *n* (*i. e.*) The *Gentile* that ſojourneth with thee; leſt their Example ſhould provoke the *Iſraelites* to imitate them; and leſt the *Gentiles* ſhould have opportunity of gaining at that time when, and by that thing whereby, the *Iſraelites* were loſers, even by the religious Obſervation of the Sabbath. *o* (*i.e.*) That dwells within thy Cities, which have Walls and Gates, or within thy Villages or Territories. So the word, *Gates*, is oft taken, as *Gen*: 22: 17: and 24: 60: and 2 *Sam*. 10: 8: compared with 1 *Chron*: 19: 9.

*Gen

11 For * in ſix days *p* the LORD made heaven and earth, the ſea, and all that in them is, and reſted *q* the ſeventh day: wherefore the LORD bleſſed *r* the ſabbath day *s*, and hallowed it *t*.

p And neither in more nor leſs time, as he could have done. *q* (*i. e.*) Ceaſed from his Creating Works; otherwiſe he worketh ſtill, (*John* 5: 17:) by his Providence and Grace; and neither is idle, nor weary, *Iſa*: 40: 28: but this reſt is aſcribed to him for our Admonition and Imitation. *r* (*i. e.*) Made it a day of Bleſſing, as well as of receiving Bleſſings and Praiſes from men, as of conferring his Bleſſing, and Favours upon thoſe that religiouſly obſerve it. The Day is ſaid to be bleſſed, when Men are bleſſed by it, and in it, by a common Metonymy, as a Man's *Field*, *Gen*: 27: 27: and *basket and ſtore*, *Deut*: 28: 5: and *the work of his hands*, *Job* 1: 10: are ſaid to be *bleſſed*, when a Man is bleſſed in them. *s* It is remarkable, the Bleſſing and Sanctification are not appropriated to the Seventh day, but to the Sabbath day, whether it ſhould be the Seventh day, as to the *Jews* it then was; or the firſt day, as to us *Chriſtians* now it is, which change ſeems hereby to be inſinuated. *t* (*i. e.*) Separated it from the reſt of the days, and from all common Employments, and conſecrated it to his own holy Service, and Man's holy Uſe.

*Levi 19: 3. Deut: 5: 16: Eph: 6

12 ¶ * Honour *u* thy father and thy mother *x*: that thy days may be long *y* upon the land, which the LORD thy God giveth thee.

u Which word doth not only note the Reverence, Love, and Obedience we owe them, but alſo ſupport and maintenance, as appears from *Matth:* 15: 4, 5, 6 and from the like ſignification of that word, 1 *Tim:* 5: 3, 17: which is ſo natural and neceſſary a Duty, that the *Jews* ſay, *a man is bound even to beg*, or *to work with his hands that he may relieve his Parents.* *x* The *Father* is put firſt here, and the *Mother*, *Levit.* 19: 3 to ſhew that we owe this Duty promiſcuouſly and indifferently to both of them. Compare *Exod:* 21: 15, 17: *Deut:* 21: 18: and 27: 16: *Prov:* 20: 20: and 30: 17. And becauſe theſe Laws are brief, and yet comprehenſive, under theſe are contained all our Superiors and Governors. *y* Heb. *that they* i: e. thy Parents, *may prolong thy days*, or the days of thy Life, to wit, inſtrumentally, by their Prayers made to God for thee, and by their bleſſing in my Name conferred upon thee ; though the Active Verb is commonly taken imperſonally, as *Job* 7: 3: *Prov.* 9: 11. *Luke* 12. 10. and ſo it may be here, *they prolong*, for, *he prolonged.*

*Rom, 13, 9.

13 * Thou ſhalt not kill *z*.

z To wit, any Man or Woman, without Authority,and without juſt Cauſe ; which exception muſt neceſſarly be underſtood, becauſe many other Scriptures command the Magiſtrate to kill great Offenders. And this Prohibition, being delivered by God vvho made and ſearcheth, and commands Mens hearts, muſt be extended not only to the external Act of killing, but to all motions of the Heart or Tongue which tend that way, as Anger, Hatred, Envy, Malice, Strife, Blows, and the Challenges of Duelliſts; which is clearly manifeſt by comparing this with other Scriptures, as *Mat.* 5: 21: 1 *John* 3: 15. *&c.* And here, as in the reſt, is commanded the contrary Duty of preſerving the lives of our Neighbours as much as lies in our Power.

14 Thou ſhalt not commit adultery *a*.

a Here is mentioned one kind of Uncleanneſs,as being eminently ſinful, and unjuſt,and pernicious to Humane Society. But under this are comprehended and forbidden all other kinds of Filthineſs, as Beſtiality, Sodomy, Whoredom, Fornication, *&c.* and all means, occaſions,and appearances of them,as it appears 1. from other Scriptures that forbid thoſe things,which either belong to this Command, or to none of the Ten,which is very improbable. 2. From the large extent of the other Commands,noted before. 3. From our Saviour's Explication, *Matth:* 5: 27: And contrariwiſe,all Chaſtity and Sobriety in Thoughts, Affections,Words,Habits, and Geſtures, is here preſcribed. See 1 *Theſ:* 4: 3, 4. *Heb.* 13: 4.

15 Thou ſhalt not ſteal *b*.

b (*i: e:*) Either by deceit or violence, or without his knowledge and conſent, take away another Man's Goods, *Eph:* 4: 28. but on the contrary ſhalt preſerve and increaſe them,as need requires,and occaſion is offered.

* Deut: 19, 16.

16 * Thou ſhalt not bear falſe witneſs *c* againſt † thy neighbour *d*.

c Heb. *not anſwer*, viz. when thou art asked in Judgment. *Lev:* 5: 1. 19: 16. Or, *not ſpeak a falſe teſtimony*, or as a falſe Witneſs Which doth not only forbid Perjury in Judgment, but alſo all unjuſt Cenſure, Slander, Backbiting, *Scorning*, falſe Accuſation, and the like ; and alſo requires a juſt and candid Judgment of him, and of his Words and Actions, ſpeaking well of him, as far as Truth and Juſtice will permit, and defending his good Name againſt the Calumnies and Detractions of others. † No, nor *for* thy Neighbours; but he ſaith *againſt*, both becauſe ſuch Perjuries, Slanders, *&c.* are moſt commonly deſigned againſt them, and becauſe this is a great aggravation of the Sin, when a Man not only ſpeaks evil and falſhood, but doth this from malice and ill-will. But under this kind are contained other Sins of a like, though leſs ſinful nature, as in the other commands. *d* A Man's *Neighbour* here is not only the *Iſraelite*, as ſome would have it, but any Man ; as plainly appears, 1. becauſe that word is frequently uſed in that ſenſe, not only in the *New*,as all agree, but alſo in the *Old Teſtament*, as *Gen:* 11: 3: *Lev:* 20: 10. *Eſth:* 1. 19. *Prov.* 18. 17. 2. Becauſe it is ſo explained, *Luke* 10: 29, 36. *Rom* 13. 9: compared with *Matth*, 22: 39. 3 From the reaſon of the thing, which is common to all ; unleſs a man will be ſo hardy to ſay, that he may bear falſe Witneſs againſt a Stranger, though not againſt an *Iſraelite*; and,in like manner, that when God forbids a Man to *commit adultery with his neighbours wife*, *Lev:* 20 10: he may do it with a Stranger's Wife ; and that though a Man be commanded to *ſpeak the truth to his neighbour*, *Zech:* 8. 16. he may tell lies to a Stranger. 4: Becauſe the great law of Love and Charity, which is the Life and Soul of this, and all the Commands, and binds us to all, binds us, and bound the *Iſraelites* to Strangers, as appears from *Exod:* 23: 4 and *Levit:* 19: 33, 34.

* Acts 20 33. Rom. 7. 7. *Job 31. 9

17 * Thou ſhalt not covet *e* thy neighbours houſe, thou ſhalt not * covet thy neighbours wife,nor his man-ſervant, nor his maid-ſervant,nor his ox,nor his aſs,nor any thing that *is* thy neighbours.

e The *coveting* here forbidden is, either, 1. The inward and deliberate purpoſe and deſire of a deceitful or violent taking away of another Man's Goods; but this is forbidden in the eight Commandment. And it is hard to conceive, that St. *Paul* ſhould think, that this Command did not forbid ſuch a practice, *Rom.* 7: 7: which even the better ſort of Heathens eſteemed a Sin, whoſe words are, that *they who are withheld from inceſt*, or *whoredome*, or *theft*, *only from a principle of fear, are guilty of thoſe Crimes* ; eſpecially ſeing the *Old Teſtament* Scriptures, which doubtleſs he diligently ſtudied, do ſo plainly condemn evil purpoſes of the heart, as *Levit.* 19: 17: *Deut.* 9: 4, 5: and 15: 7, 9, &c. Or, 2 the greedy deſire of that which is another Man's, though it be without injury to him. Thus *Ahab* ſinned in deſiring *Naboth*'s Vineyard, though he offered him Money for it, 1 *Kings* 21: 2 Or,rather, 3. thoſe inward motions of the Heart, which from the Fountain of Original Corruption do ſpring up in the Heart, and tickle it with ſome-ſecret Delight, though they do not obtain the deliberate Conſent of the Will. For ſeing this *Law* of God *is Spiritual* and *Holy*, *Rom.* 7: 12, 14. and reacheth the thoughts, intents, and all the actual motions of the Heart, as is apparent from the Nature of God,and of his Law ; and ſeing ſuch motions are both the Fruits of a ſinful Nature, and the common Cauſes of ſinful Actions and are not agreeable either to Man's firſt and uncorrupted Nature, or to God's Law, they muſt needs be a ſwerving from it, and therefore Sin. And this is the reaſon why this Command is added as diſtinct from all the reſt.

*Heb: 18,

18 And * all the people ſaw the thunderings *f* and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking : and when the people ſaw it, they removed *g*, and ſtood afar off.

f (*i: e:*) Heard them. One ſenſe is oft put for another, as *ſeeing* *Gen*, 42: 1. for *hearing*, *Acts* 7. 12. *g*. From the bottom of the Mountain, where it ſeems they ſtood.

* Deut. 5.24. an 18.16. Heb, 12, 19.

19 And they ſaid unto Moſes, * Speak thou with us, and we will hear : but let not God ſpeak with us, leſt we die *h*.

h This they ſpeak from a ſenſe of their own guilt, and of the Greatneſs and Holineſs of the Divine Majeſty, to whom they durſt not approach but by a Mediator. See *Deut.* 5: 28: and 18: 16: *Gal.* 3: 19.

20 And Moſes ſaid unto the people, Fear not : for God is come to prove you *i*, and that his fear may be before your faces *k*, that ye ſin not.

i Or *try*, or *ſearch you*, whether you are innocent, and ſuch as delight in my Preſence, or conſcious of your guilt, and therefore afraid of my Appearance ; whether you have ſuch a righteouſneſs as can bide the trial of a Severe Judge ; or whether you are ſuch as have cauſe to fear my Wrath,and to flee to my Grace and Mercy; which of you are Sincere and Upright, and which are Hypocrites and ungodly Perſons; or, *to try*, whether this terrible Appearance will produce in you that Reverence, Fear, and Obedience, which I call for ; or, to give you a Law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or vvhether you do not. *k* God's fear is properly in Mens hearts ; but here the ſenſe ſeems to be this, That his Fear, *i. e.* this dreadful Manifeſtation of his Majeſty and Juſtice (the act being here put for the Object) may be now and ever before your Eyes, and in your Memories, as an effectual Preſervative from Sin.

* Chap. 19.16. 1Kings 8. 12. † Deut.4: 36.

21 And the people ſtood afar off, and Moſes drew near unto * the thick darkneſs, where God was.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen *l* that I have talked with you † from heaven *m*.

l (*i. e.*) Heard, as *verſe* 18: He may uſe the word, *ſeen*, here,to intimate, that this was all they could ſee of God, to wit, his Voice and Speech, and that they ſaw no Image of him, as is expreſſed in a parallel place,and therefore ſhould make no Reſemblances of him, as it here follows. *m* (*i. e.*) From the Lower Heaven, to wit, the Air, or the Clouds, which were over the top of Mount *Sinai*, *Deut* 4. 36: *Neh.* 9: 13: and ſo the word *Heaven* is oft underſtood, as *Gen.* 1. 20: *Job* 35: 11. *Pſalm.* 79: 2: And ſo this place may be reconciled with *Heb.* 12: 25: where this is ſaid to be ſpoken *upon Earth*.

* 1Sam:5. 4, 5. 2Kings 17 33. Ezek: 20. 39: and 43: 8: 2 Cor.6: 14,15,16:

23 Ye ſhall not make * with me *n* gods *o* of ſilver *p*, neither ſhall ye make unto you gods of gold.

n (*i. e.*) To worſhip together with me. I will allow no Companion ; or, *to me*, as it follows, *unto you* ; and *verſe* 24: *unto me* ; and the particle, *eth*, is ſometimes uſed for *el*, or *lamed*,as 1 *Sam:* 22: 14: 2 *Kings* 22: 14: or, *for me*, either to repreſent my Perſon,by comparing this with the parallel place, *Deut:* 4: 15, 16: or to worſhip me by, as it is apparent that the *Iſraelites* afterwards did intend to Worſhip *Jehovah* in the Golden Calf, and therefore *Aaron* calls the Feaſt of the Calf, *a Feaſt to Jehovah*, *Exod:* 32: 5. and that with the approbation of the People, whom he then complied with,and durſt not reſiſt *o* (*i: e:*) Idols or Images, to whom you may give the name and worſhip of gods. *p* And conſequently not of any other Materials, as Wood, or Stone : It is a Synecdoche.

*Lev:1:2

24 ¶ An altar of earth thou ſhalt make unto me *q*, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, * thy ſheep, and thine oxen : in all places *r* where I record my Name *s*, I will come unto thee, and I will bleſs thee.

q For thy preſent uſe, or whileſt thou art in the Wilderneſs: This he commanded, partly that they might eaſily and readily erect an Altar upon all occaſions,which it might be hard for them to do there of better Materials;partly to mind them how much more God regarded the inward Holineſs,than the outward pomp of their Devotions; partly becauſe God would make a conſpicuous difference between them and Idolaters, who uſed much coſt and curioſity about their Altars ; partly that the Altars might, after they left them, fall down and moulder away,and not remain as laſting Monuments,which might be afterward abuſed to Idolatry by any perſons that came thither ; partly becauſe they were uncertain of their ſtay any where, except at *Sinai*, and therefore muſt raiſe ſuch Altars as they could ſuddenly do. But this Command only concerned their Wilderneſs-ſtate ; for there were better and more durable Altars in the Tabernacle and Temple. *r* Therefore there is no need of building any ſtately Altar in a certain place, as if my Preſence were fixed there, &not to be enjoyed elſewhere *s* Or, *cauſe my name to be remembred* by you *i. e.* Not in every place which you ſhall invent, but in all ſuch places as I ſhall appoint for the Remembrance or Celebration of my Name, or for the Service of my Majeſty, whether it be in the Wilderneſs, and in divers parts thereof, or in the Tabernacle and Temple.

*Deut:27. 5: Joſh:8:31 † Heb: *build them with hewing*;

25 And * if thou wilt make me an altar of ſtone *t*, thou ſhalt not † build of hewen ſtone *u* : for if thou lift up thy tool upon it, thou haſt polluted it *x*.

t Which in thoſe rocky parts might be as eaſie for them to make,as one of earth. *u* Which would require both time, and coſt, and art. The reaſons of this Precept are in part the ſame with the former, *ver:* 24: *x* By thy diſobedience to my expreſs command now given : And howſoever they think to gratify me by this curioſity, I ſhall not look upon it as a ſacred thing, by which the Sacrifices offered on it ſhall be ſanctified, but as a prophane thing which will defile them. So little doth God value or approve the inventions of men in his worſhip, how colourable ſoever they be.

26 Neither ſhalt thou go up by ſteps *y* unto mine Al-

tar, that thy nakedneſs be not diſcovered thereon *z*.

y He ſeems to mean the ſteps of Ladders,or others of the ſame nature, which could ſuddenly be made,and were proper for their preſent condition, where there was danger of the following inconvenience.For afterwards God appointed an Altar ten cubits high, 2 *Chron* 4: 1. Though ſome conceive they went not up to that by ſteps, but by an inſenſible aſcent upon the ground raiſed by degrees for that purpoſe. But if the Prieſts did go up to it by ſteps, God provided againſt the indecency here mentioned, by preſcribing linen Breeches to them in that ſervice. *z* For theſe linen Breeches were not yet appointed, and the manner then and there was for men to wear long Coats or Gowns like women. God would remove all appearance or occaſion of immodeſty, eſpecially in ſacred perſons and things ; and the rather, to ſhew his deteſtation of that impudence and filthineſs which was very uſual in ſome of the Solemnities and Worſhips of the Heathen.

CHAP. XXI.

Law concerning bond-men or ſlaves, 1----5. *Servants bored through the ear,* 6. *Ordinances for bond-women,* 7---10. *Of murtherers,* 12. *Of them that curſe their parents,* 17. *Of ſtrikers,* 18, 19. *Of them that hurt a woman with child,* 22, 25. *Of a maſter of a family that ſtrikes out an eye or tooth of his man or maid-ſervant,* 26, 27. *Of a puſhing ox,* 29. *Of them that hurt their neighbour's ox by digging a pit,* 33, *Of one ox killing another,* 35, 36.

NOW theſe are the Judgments *a*, which thou ſhalt * ſet before them.

* Chap: 24: 3, 4:

a Or, *the judicial Laws*, by which thou and the Judges before mentioned ſhall govern thy ſelf and the people in civil and criminal Cauſes.

2 * If thou buy an Hebrew ſervant *b*, ſix years he ſhall ſerve : and in the ſeventh year *c* he ſhall go out free for nothing.

* Deut: 15: 12;

b Of which practice ſee *Jer.* 34: 14. This was allowed in tvvo caſes : 1. when a man for his crimes was condemned by the Judges to be ſold. Of which ſee *Exod*: 22: 3: 2 *Kings* 4: 1. *Matth.* 18. 25: 2. when a man preſſed by great poverty,ſold himſelf or his Chidren: Of which ſee *Lev:* 25: 39, 40. *c* Which is to be numbred, either 1. from the laſt Sabbatical year, or year of releaſe, which came every ſeventh year; and the ſenſe of the place is, not that he ſhall always ſerve ſix full years, but that he ſhall never ſerve longer, and that his ſervice ſhall laſt only till that year comes. Or rather 2.from the beginning of his ſervice; for 1. It were a very improper ſpeech to ſay *he ſhall ſerve ſix years*, of one who poſſibly entred into his ſervice but a month before the year of releaſe. 2. In the Law of the Sabbatical year there is no mention of the releaſe of Servants,as there is of other things,*Lev:*25; *Deut:* 15:and in the year of *Jubilee*,when Servants are to be releaſed, it is expreſſed ſo, as *Lev:* 25: 54, 55.

3 If he came in † by himſelf *d*, he ſhall go out by himſelf : if he were married, then his wife ſhall go out with him.

† Heb: *with his body.*

d (*i. e.*) With his own perſon only, not with a Wife, as the oppoſite branch ſheweth.

4 If his maſter have given him a wife, and ſhe have born him ſons and daughters, the wife and her children ſhall be her maſters *e*, and he ſhall go out by himſelf *f*.

d That being a true rule,and approved both by Scripture and by Heathen Authors, that the birth follows the belly, *Gen.* 21: 10: *Gal*, 4: 24: 25. and he that owns the tree hath right to all its fruit. *f* *Queſt.* How was this ſeparation of man and wife agreeable with the firſt inſtitution of Marriage, by which that Bond is made indiſſoluble? *Anſw.* 1. That Bond was not neceſſarily diſſolved by this Law, both becauſe the ſeparation was at the man's choice, who might have ſtayed there,if he ſo pleaſed ; and becauſe the diſtinction of their Habitations might conſiſt with the right and uſe of Matrimony, which the Maſter alſo would probably permit for his own advantage. *Anſ.* 2 God might here, as well as in the caſe of Divorces, diſpenſe with his own Laws and Inſtitutions, eſpecially in this caſe,where he might deſign this for a puniſhment to the man for marrying a ſtranger, which was not pleaſing to God, as appears from *Deut*: 21: 11.*Ezra* 10:2: *Neh*: 13. 23: And that this woman was a ſtranger,and not an *Hebreweſs*, is manifeſt,becauſe then ſhe alſo muſt have gone out free: *verſe* 7, 8, 9. and *Deut*: 15: 12.

5 And if the ſervant † ſhall plainly ſay,I love my maſter, my wife,and my children, I will not go out free :

† Heb: *ſaying ſhall ſay.*

6 Then his maſter ſhall bring him unto the Judges *g*; he ſhall alſo bring him to the door *h*, or unto the door poſt, and his maſter ſhall bore his ear through with an awl *i*, and he ſhall ſerve him for ever *k*.

g Partly, that it may appear he chuſeth this freely,and is not overawed nor over-reached by his Maſter; and partly,that the agreement being ſo publickly and ſolemnly confirmed, might be irrevocable. *h* To wit, of his Maſter's Houſe, as it is expreſſed, *Deut*: 15:17. A token that he was fixed there,and never to go a Freeman out of theſe doors. *i* As a note of a Servant ; as it continued to be long after this in *Syria* and *Arabia*, as *Juvenal* and *Petronius Arbiter* affirm: And it did fitly repreſent his ſettled and perpetual obligation to abide in that Houſe, and there to hear and obey his Maſter's Commands. See *Pſal.* 40: 6. *k* (*i: e.*) Not only for ſix years more,but without any limitation of time, as long as he lives,until the *Jubilee*,which is an exception made by God to this Law,*Lev*: 25. 40: *Deut.* 15; 17. The Hebrew word, *olam*, here uſed,oft ſignifies not eternity, but only a long time. See *Exod.* 12. 14.

7 And if a man *l* ſell his daughter to be a maid-ſervant *m*,ſhe ſhall not go out as the men-ſervants do *n*.

l (*i. e.*) An *Hebrew*, as appears by the oppoſition of *one of a ſtrange nation*, verſe 8. *m* Which was allowed in caſe of extreme neceſſity, becauſe of the hardneſs of their hearts. *n* But upon better terms,as being one of the weaker and more helpleſs Sex. *Queſt:* How doth this agree with *Deut.* 15. 17. *Alſo unto thy maid-ſervant thou ſhalt do likewiſe?* *Anſw.* 1. Diſtinguiſh perſons. She *Deut*: 15. was ſold by her ſelf, and that to meer ſervitude;this here was ſold by her Father, not only for ſervice, but in order to her Marriage, as the following Verſes ſufficiently imply. 2. Diſtinguiſh things. The likeneſs between Men-ſervants and Maid-ſervants was only in the Rites uſed,in caſe ſhe conſented to perpetual ſervitude : The difference here is, in caſe they both were made free, in which caſe ſhe had ſome priviledges, which here follow.

8 If ſhe † pleaſe not her maſter who hath betrothed her to himſelf *o*, then ſhall he let her be redeemed *p*: to ſell her unto a ſtrange nation he ſhall have no power *q*, ſeing he hath dealt deceitfully with her *r*.

† Heb: *be evil in the eyes of*, &c.

o For a Concubine or ſecondary Wife. Not that Maſters did always take Maid-ſervants upon theſe terms,as ſome conceive;but that ſome did ſo, and of them this place ſpeaks. Though here is a differing reading; and as the Margent hath *lo* the Pronoun ſignifying *to him*, ſo the Text hath *lo* the Adverb ſignifying *not* ; and ſo the Text may be tranſlated thus, *ſo that he doth not betroth her*, to wit, to himſelf, or to his ſon, as he gave her hopes he intended. Either reading or ſenſe is proper and probable. *p* Either by her ſelf or Friends, or any other perſon that will redeem her. *Queſt.* How could he part with her,and ſell her,when ſhe was betrothed to him ? *Anſw.* 1.This might be one of thoſe many Indulgences given to them for the hardneſs of their hearts, and there is no doubt God could diſpenſe with his own poſitive Laws. 2. The latter reading avoids this difficulty. *q* This was in general prohibited for all *Hebrew* Servants, but it is particularly mentioned here, becauſe there was ſpecial reaſon for it ; both becauſe there was more danger of her corruption in Chaſtity and Religion in regard of her Sex, and becauſe the Maſter in that caſe was under a greater temptation of ſelling her to a Foreigner,becauſe no *Iſraelites* would buy her, or give ſo much money for her as a Heathen would, who would and might keep her for a perpetual Servant, which the *Iſraelites* might not do. *r Viz.* In breaking his promiſe of marriage made to her, or blaſting the hopes he encouraged her to have of it.The *Hebrew* words are exactly rendred thus,*in dealing deceitfully* or *falſly with her* or *againſt her* ; and they may be added as an aggravation of that ſin of ſelling her to a ſtrange Nation,wherein there was a double falſe dealing, the one towards God, who by his Law forbad this ; the other towards her, whom he hired upon other terms, and not with a power to diſpoſe of her contrary to the Law and manner of the *Iſraelites*.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters *s*.

s (*i. e.*) Give her a convenient Portion, as he doth to his own Daughters, *Chap*; 22: 16.

10 If he take him another *wife*, her food, her raiment, and her duty of marriage *t* ſhall he not diminiſh *u*.

t Called *due benevolence*, 1 *Cor*; 7; 3. Or, *her dwelling*, as the word is oft uſed. So here are the three great conveniencies of life, food, and raiment, and habitation, all which he is to provide for her, or *her cohabitation*, or, *her time*, the convenient and appointed times for conjugal converſe with her ; for ſome times were diſallowed for it, *Lev*; 15; and when there were plurality of Wives,they had their viciſſitudes, *Gen*; 30; 15, 16. *u* Or rather, not *withdraw*, or *deny it*, as the word ſignifies, and as the LXX. *Chaldee*, *Samaritan*, Vulgar,and others render it.

11 And if he do not theſe three unto her, then ſhall ſhe go out free *x* without money.

x And with gifts alſo by vertue of the Law, *Deut*; 15: 14. The ſum is this, The Maſter was either 1. willing to part with her,and then he was to let her be redeemed by her ſelf,or any of her Friends, but not by an Heathen,*verſe* 8. Or 2. willing to keep her,and then as he had betrothed her,he was to perform all the duties of an Husband to her, although he had another wife beſides her, *verſe* 10; 3. If he would keep her, and yet deny theſe duties to her, then as his fault was aggravated, ſo was his puniſhment ; for now he cannot ſell her, but muſt let her go freely, in this verſe.

12 *He that ſmiteth a man *y* ſo that he die,ſhall be ſurely put to death *z*.

*Gen; 9: 6: Lev: 24: 17.

y Knowingly and wilfully, as appears by the next verſe. *z* Neither the friends of the Party ſlain,nor the Magiſtrate, ſhall give him a pardon, or accept a ranſom for him, *Numb:* 35; 31.

13 And if a man lie not in wait *a*, but God deliver *him* into his hand *b*, then * I will appoint thee a place whither he ſhall flee *c*.

*Deut; 19. 3: Joſh; 20: 2:

a If it appear, that the Man-ſlayer did not intend nor deſire it,but only it fell out by his heedleſneſs,or by ſome caſuality. *b* By ſome unexpected Providence ; or, *God*, and not Man, God without the Man's contrivance or deſign ; for otherwiſe in a general ſenſe and way, God delivered Chriſt into the hands of *Judas* and the *Jews*, who did adviſedly and maliciouſly kill him. *c* (*i. e.*) A City or place of refuge, *Numb:* 35: 11; *Deut*; 19. 5.

14 But if a man come preſumptuouſly *d* upon his neighbour to ſlay him with guile, * thou ſhalt take him from mine Altar *e* that he may die.

* 1 Kings 2; 28;

d (*i. e.*) Do this proudly, boldly, purpoſely and maliciouſly; for ſo the word ſignifies. *e* Which not only in the Wilderneſs, but afterward,ſeems to have been eſteemed a place of refuge, 1 *Kings* 1: 50: as it alſo was among the Heathens : But God ſo far abhors murther,that he will rather venture the pollution of his own Altar, than the eſcape of the murtherer. See 2 *Kings* 11: 15:

15 And he that ſmiteth *e* his father, or his mother, ſhall be ſurely put to death.

e Either 1. So as is before mentioned,*verſe* 12. *ſo as they die*, And to *ſmite* ſometimes ſignifies *to kill*, as *Gen*: 4: 15: 2 *Kings* 14: 5: compared with 2 *Chron*: 25: 3. And this may be here added by way of diſtinction. *q: d.* That killing of another man which is puniſhed with death, muſt be done preſumptuouſly ; but the killing of Parents,tho not done preſumptuouſly, is a capital crime. Or 2. the meer ſmiting of them, to wit, wilfully, and dangerouſly. Nor will any think this Law too ſevere, that conſiders that this is an act full of horrid impiety againſt God, who hath ſo expreſly and emphatically commanded Children to honour their Parents; of higheſt and moſt unnatural ingratitude, and utterly deſtructive to humane Society.

16 And he that ſtealeth a man and ſelleth him, or if

he be found in his hand *f*, he ſhall ſurely be put to death.

f (*i. e.*) In the Man ſtealer's hand; *q. d.* though he keep him in his own hands for his own uſe; for ſtill it is a theft, and he is made that man's ſlave, and it is in his power to ſell him to another when he pleaſeth, and therefore deſerves death.

* Lev. 20: 9; Prov. 20: 20: Mat: 15:4: Mar. 7.10. † Or, *revileth.*

17 And* he that † curſeth * his father or his mother, ſhall ſurely be put to death.

* Or, *revileth*, to wit, willfully, maliciouſly, obſtinately againſt all admonition, by comparing *Deut*; 21: 18:

† Or, *his neighbour.*

18 And if men ſtrive together, and one ſmite † another with a ſtone *g*, or with his fiſt, and he die not, but keep his bed:

g Or any other inſtrument fit for ſuch a miſchievous purpoſe. An uſual Synecdoche.

† Heb. *ceaſing.*

19 If he ariſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote him be quit: only he ſhall pay † for the loſs of his time *h*, and ſhall cauſe *him* to be throughly healed *i*.

h (*i. e.*) Of the profit which he could, or commonly did make of his time in the way of his Calling. *i* (*i. e.*) Pay the charges of the cure.

† Heb. *avenged.*

20 And if a man ſmite his ſervant *k*, or his maid, with a rod *l*, and he die under his hand *m*, he ſhall be ſurely † puniſhed *n*:

k Namely a ſtranger; for an *Iſraelite*, was to be better uſed. See *Lev.* 25: 39, 40. *&c.* *l* A fit and uſual Inſtrument for correction, whereby it is implied, that if he kill'd him with a Sword, or any ſuch Weapon, he was to die for it. *m* (*i. e.*) Whilſt the Maſter is correcting him. *n* Not with death, for then it would have been ſaid ſo, as it is before and after; but as the Magiſtrate or Judge ſhal think fit, according to the diverſity of circumſtances; and therefore no particular puniſhment is ſet down.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed, for he is his money *o*.

o (*i. e.*(His poſſeſſion bought with his money; and therefore, 1: had a power to chaſtiſe him according to his demerit, which might be very great. 2: Is ſufficiently puniſhed with his own loſs. 3: May be preſumed not to have done this purpoſely and maliciouſly.

22 If men ſtrive and hurt a woman with child *p*, ſo that her fruit depart from her, and yet no miſchief follow *q*, he ſhall be ſurely puniſhed according as the womans husband will lay upon him, and he ſhall pay as the Judges *determine r*.

p To wit, the Wife of the other perſon, who interpoſed her ſelf to ſuccour her Husband. *q* Neither to the Woman, nor Child; for it is generally ſo as to reach both, in caſe the abortive had life in it. *r* The Husband ſhall impoſe the fine, and, if it be unreaſonable, the Judges ſhall have a power to moderate it.

23 And if any miſchief *s* follow, then thou † ſhalt give life for life,

s Either to the Mother, or to the Child, whether it be death, or any maim or miſchief. † Who? *Anſw.* Not the private perſon, which would have introduced infinite miſchiefs and confuſions, but the Magiſtrate; for theſe Laws are given to *Moſes*, and the execution of theſe things was committed to *Moſes*, and others under him.

* Lev. 24: 20: Deut. 19. 21. Mat: 5:38:

24 * Eye for eye *t*, tooth for tooth, hand for hand, foot for foot,

t This is called the Law of Retaliation, and from hence the Heathen Lawgivers took it and put it into their Laws. But though this might ſometimes be practiſed in the letter, yet it was not neceſſarily to be underſtood and executed ſo; as may appear, 1: by the impoſſibility of the juſt execution of it in many caſes, as when a man that had but one Eye or Hand, was to loſe the other, which to him was a far greater miſchief than what he did to his Neighbour, whom he deprived but of one of his Eyes or Hands. And this is a ſure and righteous Rule, Puniſhments may be leſs, but never ſhould be greater than the Fault. And how could a wound be made neither bigger nor leſs than that which he inflicted? 2. By comparing this with other Laws, wherein a compenſation is allowed in like caſes, as *ver.* 18: 30: And when it is enjoined, that *no ſatisfaction ſhall be taken for the life of a* wilful *murtherer*, Num: 35:31; it ſeems therein implied, that ſatisfaction may be taken for leſſer injuries. And indeed the payment of ſuch a price, as the loſs of an Eye, or Hand, or Foot, required, though it might not ſo much ſatisfy the revenge of the Party ſo injured, yet it was really more to his benefit. This Law therefore was only minatory, but ſo as it was literally to be inflicted, except the injuring Party would give ſuch ſatisfaction as the injured Perſon accepted, or the Judges determined.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 And if a man ſmite the eye of his ſervant *u*, or the eye of his maid, that it periſh, he ſhall let them go free for his eyes ſake.

u Which ſome confine to the *Iſraelitiſh* Servants, but the Text doth not ſo limit it; and the reaſon of the Law ſeems to reach to *Gentile*-ſervants, this being a juſt puniſhment to unmerciful Maſters, (who ought to be mercifull to their Beaſts, much more to ſuch Servants) and a fit recompence to a Servant for ſuch a loſs. And this Law reacheth the loſs of any other Member, theſe two being inſtanced in, the one as the chief, and the other as the meaneſt, to intimate that other parts of a like or middle nature are included.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth, he ſhall let him go free for his tooths ſake.

* Gen. 9:5.

28 ¶ If an ox *x* gore a man or a woman that they die, then * the ox ſhall be ſurely ſtoned *y*, and his fleſh ſhall not be eaten †: but the owner of the ox ſhall be quit.

x Under which you are to underſtand any other Creatures of like nature which hurt a Man in ſuch a dangerous manner, whether with their Horns, or Teeth, or Feet; but he mentions only the Ox or Bull, and his goring with his Horn, becauſe this is moſt frequently done. *y* Partly to prevent future miſchiefs from that Creature; partly to puniſh its Maſter for his negligence in not keeping it in; and principally for Man's admonition, for whom ſeing the Beaſts were made, it is not ſtrange nor unjuſt if it be deſtroyed for Man's good, God would hereby ſhew that he would not; and Men ſhould not ſpare a wilful Murderer. † Both becauſe it was forbidden food, its Blood being not let out; and for the Puniſhment of the Owner who was hereby hindred from the ſale of it, to beget in all the greater deteſtation of Murderers, when they obſerve the poor Beaſt upon this account accurſed, and therefore not to be touched or taſted.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified *z* to his owner, and he hath not kept him in, but that he hath killed a man or a woman *a*, the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

z Which the *Jews* ſay was to be done thrice, and before the Magiſtrate, *a* to wit, an *Iſraelite*, or a ſtranger who is free, by comparing this with *verſe* 32:

* Numb. 35: 31:

30 If there be laid on him *b* a ſum of money, then he ſhall give for * the ranſome of his life whatſoever is laid upon him.

b Either by the avenger of Blood, the next a-kin to the party ſlain, who is willing to exchange the Puniſhment; or by the Judge, who may diſcern ſome circumſtances, which may much leſſen the Crime, as if an Ox had broken his Cords wherewith he was tyed, or broke forth through the careleſneſs or wickedneſs of his Servant to whoſe care he was committed.

31 Whether he have gored a ſon *c*, or have gored a daughter, according to this judgment ſhall it be done unto him.

c Names ſignifying their tender Age, in reſpect of the *man* or *woman*, *verſe* 29. And this is Added, leſt the foregoing ſenſe ſhould be reſtrained to their Parents, whoſe lives were more precious, and therefore their loſs greater.

32 If the ox ſhall puſh a man-ſervant, or a maid-ſervant, he ſhall give unto their maſter thirty ſhekels *d*, and the ox ſhall be ſtoned.

d The half the freeman's Price. See on *Matth.* 26; 15.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit *e*, and not cover it, and an ox or an aſs fall therein;

e If a Man ſhall either *open* an old Pit, which hath been covered with Earth; or *dig* a new *pit*, to wit, in a publick way, as the reaſon of the Law ſhews; for if it were done in a Man's own Houſe or Ground, there was no danger of ſuch an accident, except the Beaſt tranſgreſſed his bounds, and then the man was not culpable.

34 The owner of the pit † ſhall make *it* good, *and* give money *f* unto the owner of them, and the dead beaſt ſhall be his.

† (*i e:*) He by whoſe Hand or Command it was made, *f* Equal to the worth of the dead Beaſt, in the opinion of the Judge.

35 ¶ And if one mans ox hurt another that the die, then they ſhall ſell the live ox, and divide the money of it *g*, and the dead ox alſo they ſhall divide.

g Not equally, for ſo the Owner of the miſchievous Ox might be gainer by the miſchief, his Ox being much worſe than that which was killed; but in ſuch proportions as the Judges ſhall think fit, conſidering the worth of the Cattel, and the circumſtances of the Action.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in, he ſhall ſurely pay ox for ox *h*, and the dead ſhall be his own.

h An Ox of equal value with that ſlain Ox, or the price and worth of it.

CHAP. XXII.

Of theft, 1----3: *Of eating another man's vineyard,* 5. *Of hurt coming by fire,* 6. *of hurt coming to goods committed to ones truſt,* 7.---13: *Of hurt befalling things borrowed,* 15. *Of committing adultery,* 16: 17: *Of witchcraft,* 18 *Of uncleanneſs with beaſts,* 19. *Of idolatry,* 20. *That none ſhall hurt ſtrangers, or widows,* 22---24: *Of uſury,* 25. *Of pawning clothes,* 27. *Of honouring magiſtrates,* 28. *Of the firſt fruits.* 29. *Of eating fleſh torn by beaſts,* 31.

† Or, *goat*

* 2 Sam. 12: 6: Luk: 19: 8: See Pro. 6: 31

IF a man ſhall ſteal an ox, or a † ſheep *a*, and kill it, or ſell it *b*, he ſhall reſtore five oxen for an ox, and * four ſheep for a ſheep *c*.

a Or, an *aſs*, which is added *verſe* 4; and conſequently any other living Creature, to be valued according to its worth and uſe to man, proportionably to the rule here laid down. Only theſe are inſtanced in, for their uſefulneſs in the ſervice of God and of Men. *b* Which was an aggravation of the Crime, and a token of greater Boldneſs, Reſolvedneſs, and Expertneſs in the Trade of Thieving, than was in him who kept it at home, *verſe* 4. *c* *Queſt.* Why ſomuch ſeing the ſtealer of other things was tied to reſtore but double? *Anſw.* 1, For terrour, becauſe theſe beaſts being kept in the Fields might more eaſily be ſtoln 2. Becauſe the loſs of theſe was greater than of other things; for they did not only loſs what the Cattel might be ſold for, but all the ſervice, increaſe, and other benefits which a Man might receive from them. *Queſt*, 2: Why more for Oxen than for Sheep? *Anſw.* 1. Becauſe it argued greater boldneſs and cuſtomarineſs in the Thief to ſteal that which might more eaſily be diſcovered. 2. Becauſe beſides the intrinſecal worth of the Ox, the labour of the Ox was very conſiderable to his owner, *Prov.* 14: 4; and therefore the loſs greater.

2 ¶ If a thief be found breaking up [d], and be ſmitten that he die, there ſhall no blood be ſhed for him [e].

[d] To wit, *an houſe*, which the Chaldee here adds, and *by night*, as appears from the next verſe. [e] (*i. e.*) For the Thief, though he be killed by a Man in his own defence. Becauſe in that caſe the Thief might be preſumed to have a worſe Deſign, and the Owner of the Houſe could neither expect, or have the help of others to ſecure him from the intended Violence, nor guide his blows with that diſcretion and moderation, which in the day time he might uſe.

3 If the ſun be riſen upon him, there ſhall be blood ſhed for him [f]: for he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold [g] for his theft.

[f] He that kills him ſhall be put to death, becauſe he puniſhed him more than his Crime deſerved, and might have been otherwiſe either ſecured or righted; and in that caſe, it is probable, the Thief deſigned not Murder, but Theft only. But if it were evident, that the Houſe-breaker deſigned Murder, he might doubtleſs kill him in his own defence. [g] Either ſo long till his ſervice was worth the thing ſtollen, or rather for the ordinary time of ſix years, becauſe this was not a ſimple Thief, but an Houſe-breaker, which was much worſe. *Queſt.* How can he be ſold, who is ſuppoſed to be killed? *Anſw.* 1. The Hebrew word may be better rendred, *ſhould* be *ſold*, as the foregoing word of the ſame future time is rendred, *ſhould make reſtitution*, to wit, if he were not killed; and therefore the killer of him being ſufficiently ſecured againſt this injury, was more culpable in killing him without neceſſity.

4 If the theft be certainly found in his hand alive [h], whether it be ox, or aſs, or ſheep, he ſhall reſtore double [i].

[h] Not killed, nor ſold, as *verſe* 1. [i] Not more, 1. Becauſe in that caſe it was preſumed, either that he intended to reſtore it, or at leaſt that he was but raw and unexerciſed in the trade of Stealing, and ſo ſhould be more gently puniſhed, 2. Becauſe the right Owner recovered his Goods with leſs charge and trouble. Or 3. Becauſe it was but a ſingle Crime, whereas the other *verſe* 1. was an aggravated and complicated Crime, where one Sin and Injury was added to another. *Obj.* It is ſaid, *he ſhall reſtore ſeven-fold*, *Prov* 6: 31: *Anſw.* 1. *Seven-fold* is put for abundantly, as that word is oft uſed, as *Gen.* 4: 24: *Pſal.* 12: 6: and 79: 12: and a learned man obſerves, it is never uſed for that definite number. *Anſw.* 2. This *ſeven-fold*, or *ſeven times*, may relate not to the proportion of his Reſtitution; but to the number of his Thefts, or rather of his Detections; and the ſenſe is this, Though he be *found* guilty of Theft *ſeven-times*, all his Puniſhment is, that he ſhall *reſtore* as the Law preſcribes. Whereas Adultery of which he there ſpeaks in the following verſes, is a Crime of that nature, that if a man be once found guilty of it, reſtitution cannot be made, nor will it ſerve his turn, but he falls into all the miſchiefs there reckoned up.

5 ¶ If a man ſhall cauſe a field or vineyard [k] to be eaten, and shall put in his beaſt, and shall feed in another mans field, of the beſt of his own field, and of the beſt of his own vineyard shall he make reſtitution.

[k] Or, Orchard, or other things of like nature; which is generally to be obſerved in Laws.

6 ¶ If fire break out and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*, he that kindled the fire [l], shall ſurely make reſtitution [m].

[l] Whether wilfully for ſuch a purpoſe, or careleſly in ſuch a time or place as was dangerous. [m] Which if he were not able to do, it is probable he was to be ſold for it, as in like caſes was provided.

7 ¶ If a man shall deliver unto his neighbour money or ſtuff [n] to keep, and it be ſtollen out of the mans houſe; if the thief be found, let him pay double.

[n] Heb. *Veſſels*, Garments, Utenſils, or any kind of Houſhold-ſtuff.

8 If the thief be not found, then the maſter of the houſe shall be brought unto the judges *to ſee* [o] whether he have put his hand into his neighbours goods [p].

[o] That they may examine all Circumſtances, and uſe all means to find out the Truth, by offering him his Oath, or otherwiſe. [p] Either to take and reſerve them for his own uſe, or to diſpoſe of them to another for his own advantage.

9 For all manner of treſpaſs [q], *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his [r], the cauſe of both parties ſhall come unto the judges, *and* whom the judges shall condemn [s], he shall pay double unto his neighbour.

[q] To wit, about matters depoſited upon truſt, and loſt, of which alone this place ſpeaks. [r] Or, *when*, or concerning *which he ſhall ſay*, *this is it*, *viz.* the thing that I have loſt; or rather, *this is he*, to whom I committed it, and whom I ſuſpect and charge as guilty. [s] Whether the perſon with whom the things were depoſited, if they judged him guilty of Theft, or the Depoſitor, if he were convicted of a falſe Accuſation.

10 If a man deliver unto his neighbour an aſs, or an ox, or a sheep, or any beaſt to keep [t], and it die, or be hurt, or driven away, no man ſeeing *it*;

[t] As his Servant, not freely, but for wages.

11 Then shall an oath of the LORD [u] be between them both [x], that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.

[u] So called here, as alſo, 1 *Kings* 1: 43: becauſe it is taken by his Authority and Appointment, and for his Honour, and in his Name alone, God being made both Witneſs, and Judge, and Avenger thereby. [x] (*i, e,*) Shall end the difference between them both, the one ſhall give his Oath, and the other ſhall accept of it; or be taken by them both; by the one, that he did deliver them to him upon Agreement and for Hire; by the other, that he put not his Hand to them.

12 *And* if it be ſtollen from him [y], he ſhall make reſtitution unto the owner thereof.

[y] Heb *From with him*, which is an emphatical Expreſſion, and notes that this was taken away, either 1. From thoſe things which were with him, or which were his, *i. e.* from the midſt of his own Goods, which ſuppoſeth fraud in him: Or 2. From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues groſs neglect in him. And this is one reaſon why this man is bound to make Reſtitution, when the other *ver.* 7. is not; another reaſon of the difference is, becauſe thoſe things *verſe* 7. were only or principally dead things, and ſuch things as required no great care; or if they did, (for in that caſe alſo were included, Oxen, Aſſes, *&c* *verſe* 9.) yet he with whom they were left, received no recompence for them, and therefore was not obliged to any ſingular care about them; but here the things were ſuch as needed great care and diligence, which alſo this man was obliged to perform by the hire which he received upon that account, which was *Jacob*'s caſe, *Gen.* 31: 39:

13 If it be torn in pieces, then let him bring it *for witneſs* [z], and he ſhall not make good that which was torn.

[z] *It* (*i. e.*) Some part of the torn Creature, which the wild Beaſt haply had left, *Amos* 3: 11: 12: *Queſt.* What if the whole Creature were carried away, as a Sheep or Lamb is ſometimes by the Wolf? *Anſw.* 1. I ſuppoſe this was not frequent, and that thoſe ravenous Creatures did ſpeedily fall to their meal, and that ſomething was left not far from the place, which the Shepherd might eaſily procure. 2. The words may be otherwiſe rendred, *he ſhall bring a witneſs*, as the *Chaldee* and *Samar.* render it; or *a Teſtimony*, (*i e.*) ſome Evidence whereby the Judge might be ſatisfied, as for inſtance, That ſome Wolf or Lion, *&c.* was ſeen in thoſe parts, *&c.* or ſome witneſs of his Diligence and Faithfulneſs in all other things, which therefore might well be preſumed in this.

14 ¶ *And* if a man borrow ought [a] of his neighbour, and it be hurt, or die, the owner thereof being not with it, he ſhall ſurely make it good [b].

[a] (*i. e*) Any living thing, which may be *hurt* or *die*, as it follows. [b] This may ſeem hard, but all things conſidered is reaſonable; becauſe in doubtfull caſes, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower; partly to oblige the borrower to the greater fidelity and care in ſuch things, which being not his own, men are commonly more careleſs about; partly becauſe the benefit being wholly the borrowers, the loſs alſo in all reaſon ought to be his, and the lender ought not to ſuffer for his kindneſs, leſt he ſhould be diſcouraged from ſuch actions for the future.

15 But if the owner thereof be with it [c], he ſhall not make it good [d]: if it be an hired *thing*, it came for his hire [e].

[c] In which caſe the Law reaſonably preſumes, both that the borrower would not abuſe it in the ſight of its owner, and that the lender might and would take due care about it. [d] Except there be ſome manifeſt fault in the borrower, as if he ſhould kill or wound the Beaſt in the lender's preſence; which exception is eaſily to be underſtood from diverſe other Laws of God. [e] (*i. e.*) The benefit was the lender's, and not the borrower's, and therefore the former reaſon ceaſeth; and whether the Maſter were preſent or abſent, he that receives the Gain or Hire ſhall bear the loſs, except when it came through the borrower's groſs and wilful default.

16 ¶ And if a man intice a maid [f] that is not betrothed [g], and lie with her, he ſhall ſurely endow her to be his wife. * Deut: 22. 28;

[f] By perſwaſions, promiſe of Marriage, allurements, or rewards. [g] But if ſhe were betrothed, it was puniſhed with death, *Deut.* 22. 23.

17 If her father utterly refuſe [h] to give her unto him; he ſhall † pay money according to the dowry of virgins [i]. † Heb. *weigh.*

[h] Which ſhews the neceſſity of Parents conſent in Marriage. [i] (*i.e.*) In ſuch proportion as the virgins quality requires; for there was no certain and equal dowry appointed for all Women. See 1 *Sam.* 18: 25: *Queſt* Why is there no puniſhment for the Woman? *Anſw.* 1; She had no diſtinct Eſtate, being yet in her Father's Houſe. 2: The loſs of her Virginity was a ſufficient Puniſhment, eſpecially in *Iſrael*, where it was a great reproach and prejudice. 3. She was not ſo culpable as the Man; both becauſe ſhe was of the weaker Sex, and becauſe ſhe was drawn to the Sin by the Man's perſwaſion.

18 ¶ * Thou ſhalt not ſuffer a witch [k] to live. * Lev. 19: 26, 31.

[k] (*i.e.*) Any Perſon that is in league with the Devil, and by his help either doth any michief, or diſcovers and practices things above the reach of other Men or Women. Of which ſee *Exod* 7: 11: *Levit.* 20: 27: *Deut.* 18: 10: 1 *Sam*: 28; 9; The word is of the Feminine Gender, partly becauſe Women are moſt prone to theſe deviliſh Arts, and moſt frequently guilty of them; and partly to intimate, that no pity ſhould be ſhewed to ſuch Offenders, though they were of the weaker Sex.

19 ¶ Whoſoever lieth with a beaſt ſhall ſurely be put to death.

20 ¶ He that ſacrificeth [l] unto *any* god ſave unto the LORD only, he ſhall be utterly deſtroyed [m]. *Deut: 13: 13, 14, 15: 1 Mac: 2: 24:

[l] Or otherwiſe worſhippeth, as appears from *Deut.* 17: 2, 3, 4, 5: and many other places. One Act of worſhip put for all by a very familiar Synecdoche. [m] Heb. *anathematized*, *i. e.* eſteemed execrable, and as ſuch deſtroyed vvithout Mercy. See *Deut*, 13: 15, &c: and 18; 20:

21 ¶ * Thou

*Chap. 23. 9. Lev 19. 33. and 25. 35.

21 ¶ * Thou ſhalt neither vex a ſtranger nor oppreſs him: for ye were ſtrangers in the land of Egypt.

*Deut, 10. 18. and 24. 17. and 27. 19. Iſa. 1. 17: Zech. 7, 10. Jam. 1. 27.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword: and your wives ſhall be widows, and your children fatherleſs.

* Lev, 25: 37: Deut. 23. 19. Pſal 15. 5. Neh. 5. 7; Ezek. 18, 8, 17.

25 ¶ * If thou lend money to *any of* my people *n that is* poor *o* by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury *p*.

n (*i e.*) Any *Iſraelite*; for it was permitted to take Uſury of the *Gentiles*, *Deut*. 23: 20: *o* This ſeems to be added, not by way of Appoſition, as if God's People and the Poor were all one, becauſe ſuch are commonly Poor; but by way of Reſtriction; for God had promiſed greatly to bleſs and enrich the generality of his People, if they by their Wickedneſs did not hinder it, and that there ſhould be few Poor among them; yet ſome ſuch there ſhould be for the tryal and excerciſe of their Charity. See *Levit*. 19. 10: *Deut*. 15: 4, 7, 11: *p* The *Hebrew* word ſignifies *Biting*; ſo Uſury is called, not by way of diſtinction, as if moderate Uſury were allowed in this caſe, which is manifeſtly falſe, becauſe the borrower is here ſuppoſed to be poor, to whom not the uſe only, but oft-times even the Principal is to be remitted, *Luke* 6: 34, 35: but by way of Explication, becauſe all Uſury is of a biting or eating Nature, which commonly conſumes the Perſon that pays it.

*Job 24. 3, 9. Prov. 20. 16. and 22. 27. Amos 2. 8.

26 * If thou at all take thy neighbours *q* raiment to pledge, thou ſhall deliver it unto him by that the ſun goeth down *r*.

q To wit, that is Poor, as appears by comparing this with the next verſe, where he is ſuppoſed to have but one Garment, and with *Deut*: 24: 12, 13 *r* Becauſe he ſpeaks of ſuch Raiment or Covering, wherein he uſed to Sleep, *verſe* 27. But ye are not to think that the Creditor would every Morning take, and every Night redeliver his Pledge; and therefore this is rather a Prohibition to take any ſuch thing for a Pledge as a Man hath great and daily need of, by this argument, that if he did take it, he could not keep it. Compare *Deut*: 24: 6.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious

† Or, *judges*,

28 ¶ Thou ſhall not revile the † gods *s*, nor curſe the ruler of thy people *t*

s Not gods falſly ſo called, as ſome would have it, as appears by 1 *Kings* 18; 27. *Jer*: 10: 11. but Magiſtrates and Governours, whether Civil or Eccleſiaſtical, as it is evident both from *Acts* 23: 3, 4, 5. and from the following words, which explain the former, according to the common uſe of Scripture, and from the Title of gods commonly given to ſuch, as *Exod*: 7: 1. *Pſalm* 82: 6: *John* 10: 34, 35: *t* Compare *Eccl*: 10; 20: *Jude verſe* 8.

† Heb: *thy fulneſs*. † Heb. *tear*: * Chap, 13. 2. 12. and 34. 19. Deut. 15: 19.

29 ¶ Thou ſhalt not delay *u to offer* the † firſt of thy ripe fruits *x*, and of thy † liquors: * the firſt-born of thy ſons ſhalt thou give unto me *y*.

u Beyond the times appointed, leſt this delay grow to a total neglect And *delay* may here be put for *neglect*, as that word is uſed, *Deut*: 7: 10: and 23: 21: *Hab*: 2. 3. which may ſeem to be favoured by the following Clauſe, which commands the giving or offering of the firſt-born without any mention of the haſtning or delaying of it. *x* Heb. *thy fulneſs*; and whereas this word is ſometimes applied to Seed or Corn, as *Numb*. 18, 27. and ſometimes to the Vintage, as *Deut*, 22. 9. the circumſtances muſt determine, as it doth in like caſes how it muſt be taken; which here ſeem to reſtrain it to dry Fruits, as Corn, *&c*. becauſe it is oppoſed to *Liquors*; and ſo all ſorts of Fruits are comprehended here. Unleſs you will make this an uſual figure called Hendyadis as *judgment and juſtice*, *Deut*. 16, 18, is put for *judgment of juſtice*. or *juſt Judgment*; ſo here *the fulneſs and liquors*, for *the fulneſs of thy liquors*; and ſo this may be one kind mentioned for all the reſt, than which nothing more frequent. *y* Not in kind, but by a price of Redemption to be paid to me in their ſtead.

30 Likewiſe *z* ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam, on the eighth day *a* thou ſhalt give it me.

z (*i. e.*) Ye ſhall offer their firſt-born. *a* Not ſooner becauſe it was till then tender and imperfect, and therefore not fit to be offered to God; but it was not tied to that day, for it might be offered afterwards, as appears from *Lev*: 22: 27, even till it was a year old.

31 ¶ And ye ſhall be holy *b* unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts *c* in the field: ye ſhall caſt it to the dogs.

b (*i. e,*) Separated from all Filthineſs both moral and ceremonial. *c* Partly becauſe the Blood was not taken out of it; partly becauſe the clean Beaſt was ceremonially defiled by the touch of the unclean; and partly to beget in them a deteſtation of Cruelty, even in the Beaſts, and much more in Men.

CHAP. XXIII.

Falſe witneſs and report forbidden, 1. *Right muſt not be wreſted,* 2. *He commands man to do good to his enemies,* 3---5. *Bribes are forbidden,* 6---8. *The years of ſowing appointed, and gathering,* 10. *Of the ſeventh year, which is the year of reſt; God's command concerning it,* 11. *Of the ſabbath-day,* 12. *Other gods ſhall not be mentioned,* 13. *Of the three feaſts in a year,* 14. *The manner of keeping the feaſt,* 15, 16. *The times appointed for the males appearing before the Lord,* 17. *No ſacrifice to be offered without unleavened bread,* 18. *Command concerning the firſt-fruits,* 19. *God promiſeth an angel to prepare a way,* 20. *Who is commanded to be obey'd,* 21, 22. *God promiſing them the land of the Amorites,* &c, 23. *Forbiddeth the honouring of ſtrange gods,* 24. *God promiſes to bleſs them that ſerve him,* 25---27. *Hornets ſhall expel the enemies of the Iſraelites,* 28. 29, 30. *The borders of the land of Iſrael,* 31. *A covenant with the heathen is forbidden,* 32. *Or to let them inhabite amon them,* 33.

* Pſalm 15: 3: † Or, *receive*.

THou * ſhalt not † raiſe *a* a falſe report: put not thine hand *b* with the wicked to be an unrighteous witneſs.

a Heb *not take up*, to wit, into thy Mouth, as *Exod*: 20: 7. either by the firſt raiſing, or further ſpreading of it; or *not bear*, or *endure*, as that word oft ſignifies; not hear it patiently, delightfully, readily, approvingly, as Perſons are very apt to do, but rather ſhalt diſcourage and reprove the ſpreader of it, according to *Prov*: 25: 23. Poſſibly the Holy Ghoſt might chuſe a word of ſuch general ſignification to ſhew that all theſe things were forbidden. *b* (*i. e.*) Not conſpire or agree with them, which is ſignified by joyning hands, *Prov*: 11 21. not give them an helping hand in it, not incourage them to it by Gifts or Promiſes, not aſſiſt them by Counſel or Intereſt. Others, *not ſwear* with them. But ſwearing is not noted by *putting the hand*, but by *lifting it up*,

* Lev: 19: 15: Deut: 1. 17: † Heb, *anſwer*.

2 ¶ Thou ſhalt not follow a multitude *c* to *do* evil *d*; neither ſhalt thou † ſpeak *e* in a cauſe to decline after many, to wreſt *judgment f*.

c Either their Counſel or Example. But the *Hebrew Rabbim* both here and in the following Clauſe is by ſome rendred *great Men*, Men in Power and Authority, whom we are commanded not to *follow*. And as the word is thus uſed, *Job* 32: 9: *Jer*: 41. 1: ſo this ſenſe may ſeem moſt probable; 1, Becauſe in the laſt Clauſe he ſpeaks of *Cauſes* or *Controverſies*, as the *Hebrew Rib* ſignifies; and matters of *Judgment*, which were not determined by the Multitude, but by great Men. 2, Becauſe theſe are oppoſed to the *Poor* in the next Verſe, 3. Becauſe the Examples of ſuch Men are moſt prevalent *d* Either in general or particular, to work miſchief, to oppreſs or cruſh another. *e* Heb: *Anſwer*, when thou art ſummoned as a witneſs in any cauſe. *f* Or *to turn aſide* right, or *to pervert* thy ſelf, the Verb being taken reciprocally, as *Hiphil* is oft put for *Hithpahel*; or which is all one, *to do perverſly*, *i*, *e*, unrighteouſly,

3 ¶ Neither ſhalt thou countenance *g* a poor man in his cauſe.

g Heb: *Honour*, *i. e*, reſpect, or prefer his Cauſe when the richer Man's Cauſe is more juſt: The meaning of this and the *former* Verſe is, there ſhall be no reſpect of Perſons, whether Rich or Poor, but an impartial conſideration of the Cauſe. See *Levit*. 19: 15: *Pſam* 72: 1, 2.

*Deut: 22: 1. Job 24. 3. Prov: 24: 17 and 25. 21, Matth: 5. 44: Rom, 12 20.

4 ¶ * If thou meet thine enemies ox *h* or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

h So far ſhalt thou be from revenging his Injuries, that thou ſhalt render good to him for them, whereby if thou doſt not reconcile him, thou wiltſt procure Peace to thy ſelf, and Honour to Religion.

* Deut, 22: 4: † Or, *wilt thou ceaſe to help him? and wouldeſt ceaſe to leave* thy buſineſs *for him? thou ſhalt ſurely leave* it to join *with him*.

5 * If thou ſee the aſs of him that hateth thee, lying under his burden, † and wouldeſt forbear to help him, thou ſhalt ſurely help with him *i*.

i This Tranſlation depends upon this Suppoſition, that the *Hebrew* Verb *Azab*, which is thrice uſed in this Verſe, ſignifies not only to *leave*, but alſo to *help*, or *erect*, or *lift up*, or *ſtrengthen*, or *reſtore*; which ſignification of the Verb may be proved, 1. From that uſe of it, *Nehem*: 3: 8 and 4. 2. 2. From the parallel place, *Deut*: 22: 4: where inſtead of this Verb, *azab*, is *hakim*: which is properly to *erect* or *lift up*. But if the Verb did ſignify only to *leave*, it may be thus rendred according to the *Hebrew* words, *then*, or *therefore*, or *ſurely* (for all theſe ways the *Hebrew* Particle *Vau* is uſed) *thou ſhalt forbear to leave* it, to wit, the Aſs groaning under his Burden, or the lifting up of the Aſs and Burden, *to him* alone; but if thou wilſt be leaving, I will appoint thee a better Object for it, *thou ſhalt ſurely leave*, or *lay aſide* what thou haſt *againſt him*, *i: e:* whatſoever controverſie thou haſt with him, that ſhall not hinder thee from ſuccouring him, or his, in any diſtreſs. The *Hebrew* Prepoſition, *im*, doth oft ſignifi *againſt*, as *Gen*. 26: 20. *Pſalm* 85: 4: and 94: 16 *Hoſ*: 9: 8. And it is a conciſe or ſhort way of ſpeaking, which is very common in the *Hebrew* Language, *againſt him* for, *what thou haſt againſt him*. Or thus, *and wouldſt forbear to leave*, to wit, thy buſineſs which thou art going about, *for him*, *i. e.* for the ſake of him who is thine Enemy, as the *Hebrew* Prepoſition, *lamed*, is oft uſed, as *Exod*: 14: 25: *Numb*: 25: 13: *Joſ*: 10: 14. *&c*. thou ſhalt repreſs thoſe malicious deſires, and *thou ſhalt ſurely leave* it to be, or to tarry, or to help *with him* to lift up the Aſs. So there is only an Ellipſis of the Verb, which is moſt common in the *Hebrew* Tongue.

6 Thou ſhalt not wreſt the judgment of thy poor *k* in his cauſe.

k (*i: e:*) Of the Poor which is among thee, not of the poor *Jews* only, as ſome peradventure may conceive; for common right muſt be done even to the *Gentiles*. Compare *Deut*: 27: 19.

* Chap: 34: 7:

7 Keep thee far *l* from a falſe matter *m*: and the innocent and righteous ſlay thou not *n*: for * I will not juſtify the wicked *o*.

l (*i: e.*) Abſtain from all Occaſions, Degrees, or Appearances of it. Compare *Job* 22: 23. *Prov*. 4. 14, 15. *m* (*i. e.*) An unrighteous Judgment; for he is ſpeaking to the Judges, as appears both by the foregoing and following Verſes: *n* Condemn not to Death, nor to any other unjuſt Penalty, for the ſame reaſon. *o* And therefore not condemn the innocent, one contrary being here underſtood from the other, as is frequent in the Book of the *Proverbs*; and what I do not, thou who acteſt in my Name and Stead ſhouldeſt not do. Or rather thus, Know, O Judge, (for to ſuch he ſpeaks) if thou doſt pronounce ſuch a wicked Sentence, *I will not juſtify thee*, or *hold thee guiltleſs*, *i. e.* I will ſeverely puniſh thee, as *Exod*, 20. 7.

* Eccl: 20 28: † Heb: *the ſeeing*.

8 ¶ And * thou ſhalt take no gift *p*: for the gift blindeth † the wiſe *q*, and perverteth the words of the righteous *r*.

p Namely from ſuch whoſe Cauſes are depending before thee; becauſe if thou doſt not ſell Juſtice for it, yet thou wilt both ſeem to do ſo, and be tempted to do ſo. Compare *Deut*: 16. 19. 1 *Sam*: 8: 3; *Prov*: 17: 8, 23. and 19; 6. *q* Or, *the open* eyed, and quick-ſighted, who in this caſe cannot ſee, partly becauſe they will not ſee, and partly becauſe Intereſt and Affection do exceedingly corrupt the Judgment, and render it very partial. *r* (*i. e.*) The Judgment of the righteous Judges, *i. e.* of them who before were ſuch, and are enclined to be ſo, and probably would be ſo, were they not tempted with Bribes; or of them who by their place ſhould be righteous. So they are called righteous, to admoniſh them of their Duty to be ſo, and to aggravate their Sin when they are unrighteous, and conſequently to aggravate the miſchief of Gifts, which make thoſe unrighteous whoſe Office obligeth them to be righteous. Or thus, *the matters* or *cauſes of the righteous*, which may be underſtood not of the Judges, but of the Parties pleading, whoſe righteous Cauſe is by this means perverted by the Judge, and a wrong Sentence given.

* Chap. 22. 21. † Heb. *ſoul.*

9 ¶ *Alſo* * thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a ſtranger *s*, ſeing ye were ſtrangers in the land of Egypt.

s (*i. e.*) The Diſpoſition, Dejection, and Diſtreſs of his Heart, which makes him an Object of Pity, not of Malice or Miſchief.

*Lev. 25. 3.

10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof.

† Or, *Olive-tree:*

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill *t*: that the poor of thy people may eat *u*: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy † olive-yard *x*.

t (*i. e.*) From Manuring, Plowing, Tilling, and Sowing, and Reaping alſo, by comparing *Lev.* 25: 3, 4, 5. And this God ordained not only for the reaſon here mentioned, the more comfortable Proviſion of the Poor, and for the Cattel, but for other weighty reaſons; as 1. That the heart and ſtrength of the Land might not be eaten out by continual Tillage. 2. That he might both try and exerciſe, and alſo ſecure the Obedience of the *Iſraelites*. 3. That he might keep them in dependance upon himſelf, and give to them and all their Neighbours a manifeſt proof of his ſingular and gracious Providence over his People. 4: That by this kind of Quit-rent they might be admoniſhed that God alone was the Lord and Proprietary of the Land, and they were only Tenants at his Will. 5. That being freed from their great Labours about the Land, they might have the more leaſure to meditate upon God's Works, and to attend upon the Law, which was to be ſolemnly read at this time; *Deut*: 31: 10, *&c.* *u* *Queſt.* What had the Poor to eat? *Anſ.* Not only the Fruits of the Vines, and Olives, and other Fruit-trees, but alſo all that *grew of its own accord*, *Levit.* 25: 5: from thoſe Seeds which in the laſt reaping-time were ſcattered here and there, which were much more numerous ſtow than in other years, becauſe God gave a ſpecial Bleſſing to the ſixth year, whereby it did bring forth the fruit of three years, *Levit*: 25: 21: and in years of ſo great plenty, Men are generally more negligent in their Reaping, and therefore the Relicks are more. *x* (*i. e.*) Thou ſhalt not prune nor dreſs them, nor gather and appropriate to thy own uſe what they ſhall produce, but ſhalt leave them to the Poor.

*Chap. 20 8, 9. Deut. 5. 13. Luke 13. 14.

12 * *S*ix days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt *y*: that thine ox and thy aſs may reſt, and the ſon of thine hand-maid, and the ſtranger may be refreſhed,

y This command is here repeated, leſt any ſhould think the weekly Reſt might ceaſe when the whole Year was conſecrated to Reſt. There were three ſorts of Sabbaths to the *Jews*, 1. Of Days. 2. Of Years, to wit, the ſeventh Year. 3. Of Weeks of Years, to wit, the Jubilee; and all theſe are Types of the eternal Reſt in Heaven.

* Deut. 12. 3;

13 And in all *things* that I have ſaid unto you, be circumſpect: and * make no mention of the names of other gods z, neither let it be heard out of thy mouth.

z To wit, with Honour or Delight, or without Deteſtation; as *fornication is not to be named among Saints*, *Eph*: 5: 3. Or, *not mention* them in your Worſhip, or in Oaths, or in common Diſcourſe, and without ſpecial Occaſion. leſt the frequent mention of them might keep up their Memory, or introduce their Worſhip. Hence the Names of Idols and Idolatrous places were oft-times changed by the *Iſraelites*: See *Numb.* 32: 38. *Joſ*: 23: 7. Compare *Pſalm* 16: 4: *Hoſ*: 2: 17: *Zech.* 13: 2.

*Chap: 24 23: Deut; 16: 16; *Chap: 13: 3: and 34: 18: * Deut: 16: 16: Eccl: 35: 4:

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 * Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed the month of Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty *a*.

a This may be either 1. a Precept, as it is generally underſtood, that none ſhould ever come at thoſe times without ſome offering or other, for the ſupport of the *Levites*, and of the Worſhip of God; but the determination of this, or what they would give, was left to their choice. Or 2. a promiſe to encourage them to come ſo oft from their remoteſt Habitations to *Jeruſalem*, becauſe *they* ſhould *never appear before God in vain*, *i: e.* to no purpoſe, or without ſome benefit, for ſo the word, *rekam*, oft ſignifies So it may be parallel to *Iſaiah* 45: 19: *I ſaid not unto the ſeed of Jacob, ſeek ye me in vain.* But the former ſenſe is more probable, by comparing this with its parallel place, *Deut*: 16: 16, 17.

16 And the feaſt of harveſt *b*, the firſt fruits of thy labours *c*, which thou haſt ſown in the field: and the feaſt of in-gathering *d which is* in the end of the year *e*, when thou haſt gathered in thy labours out of the field.

b (*i: e:*) Of Wheat-harveſt; for Barley-harveſt was before this time. This Feaſt was otherwiſe called Pentecoſt. *c* *Queſt.* How were theſe the firſt-fruits, when a Sheaf was offered to God in the Feaſt of the Paſſover? *Anſ.* That Sheaf was generally of Barley, which was leſs conſiderable than their Wheat; but this was the firſt-fruits of their Wheat, which was their principal Grain, and they had no Bread before this time from the growth of that Year. *d* To wit, of all the reſt of the Fruits of the Earth, as of the Vines and Olives. This was alſo called the *feaſt of Booths*, and *of Tabernacles*. See *Levit*: 23: 43: *Numb*: 29: 12. *Deut*: 16: 13. All their three Feaſts had a reſpect to the Harveſt, which began in the Paſſeover, was carried on at *Pentecoſt*, and was fully compleated and ended in this Feaſt. *e* Of the common or civil Year, which began in *September*, as the ſacred Year began in *March*.

17 Three times in the year all thy males *f* ſhall appear before the LORD God *g*.

f To wit, ſuch as are of competent years, and health, and ſtrength, and ſuch as were at their own diſpoſe; for that Servants were not bound to this, may ſeem probable, becauſe none of theſe concerned were to appear before the LORD empty, or without an Offering, but the generality of Servants had not any thing to offer. And the care and management of their domeſtick Affairs did require the preſence and care of many of their Males. *g* (*i, e.*) In that place where God ſhall record his name, *Exod.* 20; 24: as the Tabernacle or Temple.

* Lev: 2; 11: Deut; 16: 3: † Or, *feaſt*

18 * Thou ſhalt not offer the blood of my ſacrifice with leavened bread *h*; neither ſhall the fat of my † ſacrifice remain until the morning *i*.

h This and the following clauſe moſt underſtand of the Paſſeover, by comparing this place with its parallel, *Exod*: 34: 25: where the Paſſeover is mentioned. But the words being here univerſal, by the Laws of interpretation they ought to be univerſally underſtood, if they can bear that ſenſe; which here they may; for both theſe Clauſes agree to other Sacrifices. For as every Sacrifice had a *Minchah*, or a Meat-offering of Flour attending upon it, and offered with it; ſo it was expreſly cautioned, that no leaven ſhould be in that Minchah, *Lev*: 2: 11. And the fat of every Sacrifice was conſecrated to God, *Lev*: 3: 16: 2 *Chron*: 35: 14, *&c.* and was preſently to be burnt upon the Altar, *Lev*: 7: 2, 3. And for *Exod*: 34: 25. what hinders but what is here more generally preſcribed, may be there particularly applied to the Paſſeover? and that ſeems more reaſonable, than to make that an idle repetition of the ſame thing. And *my ſacrifice* may be here put for *my ſacrifices*, by the common Enallege. Moreover, the two principal things which were offered to God in every Sacrifice, were *blood* and *fat*, *Lev*: 17: 6, 11, *&c.* *i* This if underſtood of the Paſſeover may ſeem ſuperfluous, becauſe *nothing of it*, neither fat nor lean, was to *remain until the morning*, *Exod*: 12; 10; but all of it was to be eaten, even *the purtenance thereof*, verſe 9: and that, for ought I ſee, without any exception of the fat, as there was in other Sacrifices, *Lev*: 3; 16. And therefore in that parallel place, *Exod*; 34: 25: where the Paſſeover is mentioned, there is not a word of the *fat*, but only it is ſaid in the general, *neither ſhall the ſacrifice of the feaſt of the Paſſeover be left until the morning*. And in that 2 *Chron*; 35: 14: where there is mention of the *fat*, it is manifeſtly reſtrained to the Burnt-offerings which are there diſtinguiſhed from the Paſſeover, *verſe* 11, 12.

*Deut: 14: 21:

19 The firſt of the firſt-fruits *k* of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeethe a kid in his mothers milk *l*.

k This ſeems to be a general Rule extending to all the Fruits, which the Earth firſt produced; in every kind of which the very firſt are here enjoined to be offered unto God, before they ſhould preſume to eat any of them. It may ſeem to be repeated here, where the year of reſt is mentioned, to teach them the Firſt-fruits were to be given to God of all that the Earth produced, not only by their labour and Seed, as might be thought from *verſe* 16: but alſo of its own accord, as is here implied. *l* He names one kind, under which he underſtands a Lamb, or a Calf, *&c.* according to the uſe of Scripture-ſtile. This Law many underſtand literally, and that it is forbidden to them, becauſe the Idolaters had ſuch a cuſtom, whereof yet there ſeems to be no ſufficient proof; nor, if there were, doth it ſeem to be a Rite of that importance or probability to entice the *Iſraelites* to imitate it, that there needed a particular Law againſt this, more than againſt an hundred ſuch ridiculous uſages which were among the Heathen, and are not taken notice of in the Book of God's Laws. The words may be rendred thus, *Thou ſhalt not ſeethe*, or *roſt* (for the word *baſhal* ſignifies to *roſt*, as well as to boil, as it is evident from *Deut.* 16: 7.) *a kid*, being, or whilſt it is (which is to be underſtood, there being nothing more common than an Ellipſis of the Verb ſubſtantive) *in his mother's milk*; which it may be ſaid to be, either 1. whilſt it ſucks its Mother's milk; and ſo it may admit of a twofold interpretation. 1. that this is to be underſtood of the Paſſeover, of which moſt conceive he had now ſpoken, *v*: 18: in which they uſed either a Lamb or a Kid, *Exod*; 12: 5; and then the word *baſhal* muſt be rendred *roſt*. 2. That this ſpeaks not of Sacrifice to God, wherein ſucking Creatures were allowed, *Exod.* 22: 30; *Lev*: 22: 27. 1 *Sam*: 7: 9. but of man's uſe; and ſo God ordained this, partly becauſe this was unwholſome food, and principally to reſtrain cruelty, even towards Brute-creatures, and luxury in the uſe of them. Or rather 2. whilſt it is very tender and young, rather of a milky than of a fleſhy ſubſtance, like that young Kid of which *Juvenal* thus ſpeaks, *Qui plus lactis habet quam ſanguinis* *i.e.* which hath more milk than blood in it. And it may be ſaid to *be in its mother's milk*, by an uſual Hypallage, when *its mother's milk is in it*, *i; e:* whilſt the milk it ſucks, as it were, remains in it undigeſted and unconverted into fleſh, even as a man is oft ſaid to *be in the ſpirit*, when indeed *the ſpirit is in him*. And what is here indefinitely prohibited, is elſewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and ſtrength from hence, that the Law of the Firſt-fruits, which both here and *Exod*: 34: 26; goes immediately before this Law, doth in *Exod*: 22. 30. immediately go before that Law of not offering them before the eighth days, which implies, that both of them ſpeak concerning the ſame thing, to wit, the Firſt-fruits or Firſt-born of the Cattel, which were not to be offered to God while they were in their Mother's milk, ſaith this place, or till they were eight days old, ſaith that place. And conſequently, if they might not be offered to God, they might not be uſed by men for food.

*Chap: 2, 14: Num: 16:

20 ¶ * Behold, I ſend an Angel *m* before thee to keep thee in the way, and to bring thee into the place which I have prepared.

m To wit, Chriſt, the Angel of the Covenant, as may be gathered both from the following words, becauſe pardon of ſin, which is God's Prerogative, *Mark* 2: 7: is here aſcribed to him, and God's *name is in him*, and by comparing other Scriptures, as *Exod.* 32. 34: *Acts* 7: 38, 39: 1 *Cor:* 10: 9: See *Exod.* 13: 21: and 14: 19.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions *n*: for my name *is* in him *o*.

n (*i. e.*) He will ſeverely puniſh you for them, by a common *Meioſis*, as *Exod.* 20: 7: Underſtand, if you continue obſtinate in your ſins. *o* Heb. *Is in his inward parts*, *i. e.* is intimately united to him, according to *Joh.* 10: 38: *I am in the father, and the father in me.* It not only ſignifies that he acts in his Name, and by his Power and Authority, which even the Apoſtles did, and other Miniſters of the Goſpel do, and therefore it is unreaſonable to think no more is aſcribed to this Angel, but that his divine Nature or Eſſence is in him, whence he is called *the Lord our righteouſneſs*, Jer. 23: 6: and God, who will not *give his glory to another*, Iſa. 42: 8: hath given it to Chriſt, *that all men ſhould honour the ſon even as they honour the father*, Joh. 5: 23: which never was nor can be ſaid of any Angel without blaſphemy. Add to this, that the word *name* is oft put for the thing, or being, whether it be humane or divine, as is manifeſt from *Deut.* 28: 58; *Pſal.* 20: 1: and 115: 1: *Iſai.* 30: 27: *Act* 1: 15: *Rev.* 3: 4: and 11: 13. And ſo it muſt be here, becauſe this *name* is not ſaid to be *given to him*, as it would be, if it were properly taken; but to be *in him*, or *in his inwards*, which agrees well to the Divine Nature or Eſſence, but not to the meer Name.

* Gen, 12: 3; Deut: 30: 7; Jer: 30: 20. † Or, *I will afflict them that afflict thee.*

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak *p*, * then I will be an enemy unto thine enemies and † an adverſary unto thine adverſaries.

p All that I have already commanded, and ſhall further preſcribe by him unto *Moſes*.

* Ver. 20. * Chap: 33: 2; Joſh: 24: 11.

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

* Lev: 18: 3: Deut. 12: 31: * Chap: 34: 13: Num: 33: 52; Deut: 7. 5, 25; and 12; 3:

24 Thou ſhalt not bow down to their gods, nor ſerve them *q*, * nor do after their works *r*: * but thou ſhalt utterly overthrow them *s*, and quite break down their images *t*.

q (*i. e.*) Give them neither outward worſhip with thy body, nor inward with thy mind. *r* (*i. e.*) Nor follow their example in the worſhip of idols. *s* (*i. e.*) The People, leſt thou be enſnared by their counſel or example. *t* Or, *ſtatues*, or *pillars*, or any thing elſe erected in honour to their falſe gods. See *Gen.* 28: 18. and 35, 20.

* Deut: 28: 5, 8: * Chap: 15: 26: Deut: 7: 15:

25 And ye ſhall ſerve the LORD your God; and * he ſhall bleſs thy bread, and thy water *u*: and * I will take ſickneſs away from the midſt of thee.

u (*i. e.*) Thy meat and thy drink, that they ſhall be able to nouriſh thee, and give thee comfort, which without my bleſſing they will never be able to do.

* Deut: 7: 14:

26 ¶ * There ſhall nothing caſt there young, nor be barren *x* in thy land: the number of thy days I will fulfil, *y*.

x Here was a double mercy. God gave them ſtrength both to conceive, and to retain the conception till the natural and proper time of bringing forth came. *y* I will preſerve thee ſo as thou ſhalt live as long as the courſe of nature and temper of thy body will permit, when evil men *ſhall not live out half their days*, Pſal. 55: 23.

† Heb: *necks*:

27 *I* will ſend my fear *z* before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

z (*i. e.*) A great terrour, or a terrour wrought by me. See *Exod.* 33; 2: *Joſh*: 24: 12.

28 And I will ſend hornets *a* before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite *b* from before thee.

a Properly ſo called, as may be gathered from *Joſ.* 24; 12: *Deut.* 7; 20: Hornets are of themſelves very troubleſome and miſchievous; but theſe it is very probable were like thoſe *Egyptian* Flies, *Exod*, 8. 21: of an extraordinary bigneſs and pernicioufneſs. Nor is it ſtrange that ſuch Creatures did drive many of theſe people from their Habitations; for many Heathen Writers give us inſtances of ſome people driven from their Seats by Frogs, others by Mice, others by Bees and Waſps; of which ſee *Herodotus*, *Diodorus*, *Plin*, *Ælian*, *Juſtin*, &c. *b* He names theſe three people, either for all the reſt, becauſe they were the moſt potent about the time of *Iſrael*'s firſt entrance into *Canaan*, and gave them moſt trouble; or becauſe theſe three were more infeſted with Hornets than the other Nations, as being more numerous and dangerous.

* Deut: 7: 22:

29 * *I* will not drive them out from before thee in one year; leſt the land become deſolate *c*, and the beaſt of the field multiply againſt thee.

c Void of Inhabitants in a great meaſure, becauſe thy preſent number is not ſufficient to ocupy and manage their whole Land.

30 By little and little I will drive them out from before thee, until thou be increaſed and inherit the land.

* Joſh: 14:

31 And * I will ſet thy bounds *d* from the Red-ſea, even unto the ſea of the Philiſtines *e*, and from the deſert *f* unto the river *g*: for I will deliver the inhabitants of the land into your hand, and thou ſhalt drive them out before thee.

d Compare this place with *Gen.* 15: 18: *Numb*: 34: 3: *e* (*i. e.*) The *Mediterranean* or Mid-land Sea, upon whoſe Coaſt the Land of the *Philiſtines* lay. *f* Of *Egypt* or *Arabia*; whereof See *Gen.* 16: 7: *Exod.* 15; 22: *g* To wit, *Euphrates*, as it is expreſſed *Deut.* 1; 7: and 11: 24: which is oft called *the river* by way of eminency. All within theſe bounds were given them by God, but upon Condition, which they manifeſtly broke, and therefore were for the moſt part confined to a much narrower compaſs.

* Chap: 3: 15: Deut; 7: 8:

32 * Thou ſhalt make no covenant with them, nor with their gods *h*.

h To worſhip them, as they made a Covenant with *Jehovah* to worſhip him. The ſenſe is, Thou ſhalt not engage thy ſelf either to the people, or to their gods, but ſhalt root out both.

* Chap: 34: 12: Deut: 7: 16: Joſh: 23: 13: Judg: 2: 3. 1 Sam. 18: 21: Pſal: 106. 36:

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve *i* their gods, * it will ſurely *k* be a ſnare *l* unto thee.

i Or, *for thou wilt ſerve*; this will be the fruit of thy cohabitation with them, thou wiltſt thereby be drawn to Idolatry. *k* Or, and *aſſuredly* this *will*. *l* An occaſion of further ſin and utter ruin.

CHAP. XXIV.

Moſes, Aaron, Nadab and Abihu, are commanded to appear before the Lord. Who was to come near the Lord, 2, 3. *Moſes buildeth an altar, and* 12 *pillars,* 4. *He ſends young men to ſacrifice unto the Lord,* 5, *He ſprinkles the Altar with the blood,* 6. *The Covenant being read, the people promiſe obedience,* 7. *The people are ſprinkled with blood, Moſes and the Elders of Iſrael ſee the Lord,* 9, 10. *God promiſes to give to Moſes two tables of ſtone,* 12. *Moſes and Joſhua go up to the Mount,* 13. *Aaron and Hur took care for the people in the mean time,* 14. *God appeareth on the Mount like devouring fire,* 15, 16. *God's glory on the Mount,* 17, *Moſes remains there forty days and forty nights.*

AND he ſaid unto Moſes, Come up *a* unto the LORD, thou and Aaron, Nadab and Abihu *b*, and ſeventy of the Elders of Iſrael *c*, and worſhip ye afar off *d*.

a After thou haſt gone down and acquainted the people with my Will, and received their anſwer, then come up again. This ſenſe is gathered from the repetition of this Command after that was done, *ver.* 12; *b* *Aaron* and his two eldeſt Sons whom by this ſpecial honour and favour he prepared for that Office to which they were to be called, *chap.* 28. *c* Not the ſeventy Governours which were choſen after this time, as appears from *Num*: 11: 24: compared with *Num.* 33: 16: but ſeventy perſons ſelected by *Moſes* out of thoſe Rules choſen and mentioned *Exod.* 18: 25: and poſſibly theſe were the chief Heads of thoſe ſeveral Families, which went with *Jacob* into *Egypt*, which were about 70. See *Gen.* 46: 26, 27: *d* Though they may come up into the Mount further than the people, yet do thou, and let them eſpecially, keep their diſtance; and what worſhip either thou or they ſhall offer to me, ſhall be performed afar off from the top of the Mountain, whither thou only ſhalt be admitted, and that not to pray to me, but only to receive Laws and Oracles from me. See *ver.* 2.

2 *And* Moſes alone *e* ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him *f*.

e (*i. e.*) Without the perſons now mentioned, though not without *Joſhua* his Miniſter, as ſome conceive from *ver.* 13; though even there *Moſes* ſeems to aſcend into the Mount without *Joſhua*. *f* To any part of the Mount, as *Aaron* and *Nadab*, &c. did, but they ſhall tarry at the bottom. *Exod*, 19; 12;

* Chap: 19: 8. Verſe 7: Deut 5: 27:

3 ¶ And Moſes came *g* and told the people all the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do *h*.

g Down from the Mount to the people, after he had received the Laws from God. *h* This they ſo readily and raſhly promiſe, becauſe they were not ſenſible of their own weakneſs, and becauſe they did not underſtand the comprehenſiveneſs, and ſpirituality, and ſtrictneſs of God's Law, but thought it conſiſted only in the external performances and abſtinences expreſſed,

4 And Moſes wrote *i* all the words of the LORD, and roſe up early in the morning, and builded an altar *k* under the hill, and twelve pillars *l*, according to the twelve tribes of Iſrael.

i To wit, in a Book, *Heb*, 9: 19: And the Ten Commandments God himſelf wrote alſo in Tables of Stone, *Exod.* 31: 18: *k* Repreſenting God in Chriſt, as one party in the Covenant. *l* Repreſenting the people of *Iſrael*, the other party. So here are the outward ſigns and ſymbols of a Covenant made between God and the *Iſraelites*.

5 *And* he ſent young men *m* of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen *n* unto the LORD.

m It matters not whether they were the firſt-born, or others; it is ſufficient that they were perſons appointed and authoriſed for the preſent ſervice, not without God's direction,. *n* One kind, as the principal is named for all; for there was offered alſo Goats, as appears both from *Heb.* 9; 19: and from hence, that *burnt offerings* were uſually made of the Goats, *Lev.* 1: 10: *Numb.* 7; 28;

6 And Moſes took half of the blood *o* and put it in baſons; and half of the blood he ſprinkled on the altar †.

o Of the Beaſts killed, which for conveniency of ſprinkling was mixed with a little water, *Heb.* 9; 19: whereby alſo Chriſt was moſt fitly repreſented, who *came by water and blood*, 1 *John* 5: 6: † To ſignify, as well that God was appeaſed and atoned by this blood, as it repreſented the Blood of Chriſt, as alſo that Chriſt was ſanctified with his own Blood, *Heb.* 9: 12,

* Verſe 3.

7 And he took the book of the covenant *p*, and read in the audience of the people *q*, and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

p Wherein *Moſes* had written the Conditions of this Covenant, to wit, the words and Laws of God, above *ver.* 4. *q* (*i. e.*) In the hearing of a great number of them, or of ſome in the name of all the people, by whom it was read, or otherwiſe publiſhed to all the people ſucceſſively.

8 *And* Moſes took the blood *r* and ſprinkled *it* on

† 1Pet: 1: 2:

the people *s*, and ſaid, Behold *, the blood of the covenant *t* which the *LORD* hath made with you concerning all theſe words.

r The other half of the Blood, which was put in the Baſons for this end, *ver.* 6 *s* Either upon the 12 Pillars repreſenting the people; or upon the peoples Repreſentatives, to wit, the Elders mentioned *ver.* 1. as when the people are commanded to lay on their hands, the Elders do it in their name and ſtead, *Lev:* 4: 15: *Deut.* 21: 2: or upon thoſe of the people which are neareſt him, which was imputed to all the reſt, and was to be taken by them as if it had reached unto them all. Now this ſprinkling of the Blood upon the people did ſignifie, 1. their ratification of the Covenant on their parts, and their ſecret wiſhing of the effuſion of their own Blood if they did not keep it. 2 Their ſprinkling of their Conſciences with the Blood of Chriſt, and their obtaining redemption, juſtification, and acceſs to God through it alone. See *Heb.* 9: 20, 22: and 13 20. Whereby the Covenant is made and confirmed, as was uſual both in Scripture, *Matth.* 26: 28. *Luke* 22: 20: and among Heathens.

9 ¶ Then went up *u* Moſes, and *A*aron, Nadab and Abihu, and ſeventy of the Elders of Iſrael.

u In obedience to that command of God given *ver.* 1.

* Ezek. 1: 26: and 10. 1.

10 And they ſaw the God of Iſrael *x*, and *there was* under his feet as it were a paved work * of a ſaphire ſtone *y*, and as it were the body of heaven in his clearneſs *z*.

x Not any viſible reſemblance of the Divine Nature, which is expreſly denied, *Deut.* 4. 15: 1 *Tim.* 6. 16. and was refuſed to *Moſes* when he deſired it, *Exod.* 33: 18, 20: and therefore ſurely would never be granted to the Elders of *Iſrael*; but ſome glorious appearance or token of God's ſpecial Preſence; or rather, the ſecond perſon in the Trinity, who now ſhewed himſelf to them in an Humane and Glorious Shape, as an Eſſay and Teſtimony of his future Incarnation. This may ſeem probable, 1. Becauſe here is mention of his *feet.* 2. Becauſe this way of Chriſt's appearance was not unuſual. See *Gen.* 18, *&c.* 3. Becauſe the perſon who delivered the Law in *Sinai* was Chriſt, as appears from *Acts* 7: 38: though he be there called an *Angel*, a name oft given to Chriſt, as hath been formerly ſhewed. *y.* Which is of a clear Sky-colour, mixed with Golden ſpots like Stars in the Sky. *z* Or, *For clearneſs.* A clear Sky in Prophetical Stile ſignifying God's favour, as a cloudy Sky notes his Anger.

11 *A*nd upon the nobles *a* of the children of Iſrael he laid not his hand *b*: alſo they ſaw God, and did eat and drink *c*.

a Or *ſeparated* of *ſelect ones*, i. e. the perſons who were ſingled out to go up with *Moſes*, *verſe* 1, 9: the ſame of whom it is ſaid here, and *verſe* 10: that *they ſaw God.* *b* (*i. e.*) Did not hurt or deſtroy them as they might expect according to the vulgar Opinion, *Gen.* 16: 13: and 32: 20. *&c.* and the Conſcience of their own Guilt, as being now before their Lord and Judge. And ſo the phraſe of *putting* or *ſtretching forth the hand* is moſt frequently uſed, as *Gen* 37: 22: 1 *Sam* 26: 11, 23 *Eſth* 2: 21: *Job* 1. 11, 12. *Pſal.* 138: 7: *&c.* *c* So far were they from being deſtroyed, that they were not affrighted at this glorious appearance of God, but were refreſhed and comforted by it, and did joyfully eat and drink together in God's Preſence, celebrating the ſacred Feaſt made of the remnant of the Peace-offerings, according to the manner. Thus God gave them a taſte of his Grace and Mercy in this Covenant, and an Aſſurance that he would not deal with them according to the rigors of the Law, but for the ſake of the Blood of Chriſt typically repreſented here, would graciouſly pardon and accept all thoſe that ſincerely, though imperfectly, obey him.

* Chap. 31 18 & 32: 16:

12 ¶ And the LORD ſaid unto Moſes, Come up to me into the mount, and be *d* there: and I will give thee * tables of ſtone *e*, and a law, and commandments *f*, which *I* have written; that thou mayeſt teach them

d (*i. e.*) Abide, as that Verb is uſed 1 *Tim* 4: 15: and elſewhere *e* He choſe that material, partly as very durable, yet ſo that it was capable of being broken, which God, foreſeeing their wickedneſs, intended to do; and partly for ſignification, to note the Hardneſs of their Hearts, upon which no impreſſion could be made, but by the Finger of God. *f* Or, *the law*, and becauſe that is ambiguous to the Moral and Ceremonial, and Judicial, he adds, *even the commandment*, or *commandments*, to wit, the Ten commandments, ſo called by way of Eminency, for theſe only were written by God upon the Stony Tables, as appears by *Exod.* 34: 28: the reſt were written by *Moſes* in a Book, above *verſe* 4.

13 *A*nd Moſes roſe up, and his miniſter Joſhua *g*: and Moſes went up into the mount of God.

g Who did not go up with *Moſes* to the top of the Mount, as is ſufficiently implyed both here and above. *verſe* 1, 2. but abode in ſome lower place, waiting for Moſes his return, as appears from *Exod.* 32 17. And there *Joſhua* abode forty days, not Faſting all the while, but having, as the reſt had, *Manna* for his Meat, and for his Drink, Water *out of the brook that deſcended out of the mount*, as we read *Deut.* 9. 21.

14 And he ſaid unto the elders, Tarry ye here for us *h*, untill we come again unto you: and behold *A*aron and Hur *i are* with you: if any man have any matters to do, let him come unto them.

h (*i. e.*) For me and *Joſhua*, and *here*, *i. e.* in the Camp, where he was when he ſpake theſe words; for it was where not only *Aaron* and *Hur*, but the People might come, as it here follows, and therefore not upon the Mount. *i* Whom Moſes had made Joint-commiſſioners to determine hard Cauſes which were brought to them from the Elders, according to the order, *Exod.* 18. 22. Some make *Aaron* the Eccleſiaſtical Head, and *Hur* the Civil Head: but *Aaron* was not authorized for Eccleſiaſtical Matters till *chap* 28.

15 And Moſes went up into the mount, and a cloud covered the mount.

* Numb: 14: 10:

16 *A*nd * the glory of the LORD *k* abode upon mount Sinai, and the cloud covered it *l* ſix days: and the ſeventh day *m* he called unto Moſes out of the midſt of the cloud.

k (*i. e.*) The tokens of his glorious Preſence in the Fire, *ver.* 17: *Deut.* 4. 36: *l* From the eyes of the People. *m* So long God made *Moſes* wait, either to excerciſe his Humility, Devotion, and Dependance upon God; or to prepare him by degrees for ſo great a Work; or becauſe this was the Sabath-day, called therefore *the ſeventh* with an emphatical Article: And God might chuſe that day for the begining of that glorious Work, to put the greater Honour upon it, and oblige the People to a ſtricter obſervance of it. So it was upon a Lord's day that St. *John* had his Revelation delivered to him, *Rev.* 1. 10.

* Deut. 4: 36:

17 *A*nd the ſight of the glory of the LORD *was* like * devouring fire *n* on the top of the mount, in the eyes of the children of Iſrael.

n He ſaith *like* it, for it was not *devouring fire*, as appears by *Moſes* his long abode in it. Note here, whatſoever the Elders of *Iſrael* ſaw before, the People ſaw no ſimilitude of God, as *Moſes* obſerves *Deut.* 4. 15:

18 *A*nd Moſes went up into the midſt of the cloud *o*, and gat him up unto the mount: and Moſes was in the mount forty days and forty nights *p*.

o The God that called him enabling him to enter and abide there; whereas, when he was left to himſelf he could not enter into the Tabernacle, *Exod.* 40: 35: *p* In which he did neither eat nor drink, *Exod.* 34 28. *Deut* 9 9, 18 whereby it ſeems moſt probable the ſix days mentioned, *verſe* 16: were a part of theſe forty days, becauſe *Moſes* being in perpetual expectation of God's call, ſeems not to have had leaſure for eating and drinking, nor proviſion neither. Beſides, he is not ſaid to be in the midſt of the Cloud ſo long, but only *in the mount*, where he was thoſe ſix days, *verſe* 15, 16.

CHAP. XXV.

Moſes is commanded to take a free-will offering to ſet up the tabernacle, and of what, 1---7. *God commands him to make a ſanctuary,* 8. *Chargeth him how, and whereof to make a tabernacle,* 9, 10. *The form of the tabernacle,* 11---16: *The mercy ſeat,* 17. *The table for the ſhew-bread, with other utenſils,* 18---30 *Of the candleſtick, with its employment, and other furnitures for the tabernacle,* 31----39: *Moſes is commanded to make it anſwerable to the pattern which he ſaw in the mount,* 40.

AND the LORD ſpake *a* unto Moſes, ſaying,

a Having delivered the Moral and Judicial Laws, he now comes to the Ceremonial Law, wherein he ſets down all things very minutely and particularly, whereas in the other Laws he was content to lay down general Rules, and leaveth many other things to be by analogy deduced from them. The reaſons of the difference ſeems to be this, That the light of Reaſon implanted in all men, gives him greater help in the diſcovery of Moral and Judicial things, than in Ceremonial matters, or in the external way and manner of God's worſhip; which is a thing depending wholly on God's inſtitution, and not left to man's invention, which is a very incompetent Judge of thoſe things, as appears from hence, becauſe the wittieſt men, deſtitute of God's revelation, have been guilty of moſt foolery in their devices of God's worſhip.

2 Speak unto the children of Iſrael, that they † bring me an † offering: * of every man that giveth it willingly with his heart ye ſhall take my offering.

† Heb: for me.
† Or, *heave offering.*
* Chap: 35: 5:

3 *A*nd this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs.

† Or,

4 *A*nd blue *b*, and purple, and ſcarlet, and fine † linen *c*, and goats *hair d*.

b Or, *Sky-couloured*; but here you muſt not underſtand the meer Colours which could not be offered, but ſome materials proper for the Work, and of the Colours here mentioned, to wit, Wool, or Threads, or ſome ſuch like things, as appears from *Heb.* 9: 19: and from the teſtimony of the Jews. *c* Which was of great eſteem in ancient times, and uſed by Prieſts and great Officers of State. See *Gen.* 41: 42: *Rev.* 19: 8, 14: *d* Heb. *Goats.* But that their hair is underſtood, is apparent from the nature of the thing, and from the uſe of the word in that ſenſe in other places.

5 And rams skins died red, and badgers skins, and ſhittim-wood *e*,

e A kind of Wood growing in *Egypt* and the Deſerts of *Arabia*, very durable and precious. See *Exod.* 35: 24: *Numb.* 33: 49: *Iſa.* 41. 19. *Joel* 3: 18:

* Chap: 27; 20:
* Chap: 30: 23:
* Chap: 30: 34:

6 * Oyl for the light *f*, * ſpices for anointing oyl *g*, and for * ſweeet incenſe *h*:

f For the Lamps or Candleſticks, *verſe* 37: *g* Wherewith the Prieſts, and the Tabernacle, and the Utenſils thereof, were to be anointed. *h* Heb. *Incenſe of Spices*, or *ſweet Odors*; ſo called to diſtinguiſh it from the incenſe of the fat of Sacrifices, which was burnt upon the Altar.

* Chap: 28: 4;
* Chap: 28; 15:

7 Onyx ſtones *i*, and ſtones to be ſet *k* in the * ephod, and in the * breaſt-plate *l*.

i Or, *Sardonyx ſtones.* Note, that the ſignification of the Hebrew names of the ſeveral Stones are not agreed upon by the Jews at this day, and much more may we ſafely be ignorant of them, the Religious uſe of them being now aboliſhed. *k Stones of fulneſs*, or *filling*, or *perfecting ſtones*; ſo called either becauſe they did perfect and adorn the Ephod, or becauſe they filled up the ouches, or the hollow places, which were left vacant to this purpoſe. *l* What the Ephod and Breaſt-plate were, ſee *Exod.* 28.

* Chap: 29: 45; 1 Kings 6: 13: 2 Cor: 6: 16: Heb: 3 6: Rev: 21 3:

8 *A*nd let them make me a ſanctuary *m*, that * I may dwell amongſt them *n*.

m A place of publick and ſolemn Worſhip: *n* Not by my Eſſence, which is every where, but by my Grace and Glorious Operations.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

* Chap: 37: 1.

10 ¶ * And they ſhall make an ark *o* of ſhittim-wood: two cubits *p* and an half *ſhall be* the length thereof, and a cubit and an half the breadth thereof, and a cubit and a half the height thereof.

o Or, *Little cheſt*, or *coffer*, for the uſes after mentioned. *p* Underſtand it of the common Cubit, which is generally conceived to contain a Foot and a half of our meaſure. See *Gen*: 6. 15.

11 And thou ſhalt overlay it with pure gold; within *and* without ſhalt thou overlay it, and ſhalt make upon it a crown *q* of gold round about.

q Or, *A border*, raiſed up above the reſt of the Ark, as a Crown is above that which it is applied to, only a Crown is round and this was ſquare. This was both for Ornament, and for the faſtning of the covering of the Ark to it.

12 And thou ſhalt caſt four rings of gold for *it*, and put *them* in the four corners *r* thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

r In the middle of each corner for conveniency of carriage. See 1 *Kings* 7. 30.

13 And thou ſhalt make ſtaves of ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be born with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

*Deut: 10: 2: 1Kings 8: 9:

16 And thou ſhalt put into the ark, * the teſtimony *s* which I ſhall give thee.

s To wit, the two Tables of Stone, wherein the Decalogue was written; called the *Teſtimony here*, and *Exod*: 30. 6: *Levit*. 16. 13. and more fully the *Tables of the Teſtimony*, *Exod*: 31. 18. *Numb*: 1. 50. becauſe they were witneſſes of that Covenant made between God and his People, whence they are called *the Tables of the Covenant*, *Deut*. 9. 9. and the Ark, *the Ark of the Covenant*, *Numb*. 10. 33. This being as a publick Record both of God's Mercy promiſed to them, and of the Duty and Conditions required of them. See *Exod*: 16. 34.

17 And thou ſhalt make a mercy-ſeat *t* of pure gold; two cubits and an half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

t Or, *Propitiatory*; which ſeems from the ſameneſs of dimenſions to be nothing elſe but the covering of the Ark, upon which God is ſaid to ſit, whence the Ark is called God's *footſtool*. This covering is a manifeſt Type of Chriſt, who is therefore called the *propitiation*, or *propitiatory*, *Rom* 3. 25: 1 *John* 2. 2. and 4. 10. becauſe he interpoſeth himſelf between God our Judge, and the Law by which we all ſtand condemned and accurſed, *Gal*: 3. 10, 13. that God may not deal rigorouſly with us according to that Law, but mercifully for his ſake who hath fulfilled the Law, and therefore boldly preſents himſelf to his Father on our behalf.

18 And thou ſhalt make two cherubims *u* of gold: *of* beaten work *x* ſhalt thou make them in the two ends of the mercy-ſeat.

u Figures of humane ſhape, in which alone the Angels uſed to appear; but they had wings, to ſignify their Expedition in God's Work and Meſſages. And between theſe Angels God is ſaid to ſit and dwell. So this place was a repreſentation of Heaven, where God ſitteth and dwelleth among the cherubims and other glorious Angels. *x* Not made of ſeveral parcels joyned together, as Images commonly are, nor yet melted and caſt in a frame or mould, but beaten by the hammer out of one continued piece of Gold, poſſibly to note the exact unity or indiviſibility, and the ſimplicity of the Angelical Nature.

†Or, *of the matter of the mercy-ſeat.*

19 And make one cherub on the one end, and the other cherub on the other end: *even* † of the mercy-ſeat *y* ſhall ye make the cherubims on the two ends thereof.

y (*i.e*) Of one and the ſame piece of maſſy Gold, out of which the cherubims were made.

*1King: 8: 7: 1 Chr: 28: 18: Heb: 9: 5:

20 And the cherubims ſhall ſtretch forth *their* * wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat *z* ſhall the faces of the cherubims be

z Towards God, who is ſuppoſed to ſit there, whoſe face the Angels in Heaven always behold, and upon whom their Eyes are fixed to obſerve and receive his commands; and towards Chriſt, the true Propitiatory, which Myſtery they *deſire to look into*, 1 *Pet*. 1. 12: not envying Mankind their near and happy relation to him, but taking pleaſure in the contemplation of it.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put *a* the teſtimony that I ſhall give thee.

a Or, *After thou ſhalt have put in the Ark*; for the Ark was not to be opened after the covering was put upon it. The Hebrew Particle *Vau* oft ſignifies *after that*, as *Jer*. 43. 13. and 51. 60.

*Chap: 29 42. & 30: 36: Lev: 16: 2. Numb: 7: 89.

22 And there I will meet with thee *b*, and I will commune with thee, from above the mercy ſeat, from * between the cherubims *c* which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

b There I will be in a ſpecial and gracious manner preſent with thee. *c* Which ſpreading forth their wings formed a kind of ſeat, which the Divine Majeſty was pleaſed to poſſeſs.

*Chap: 37 10: 1King 7: 48: 2Chro: 4: 8.

23 ¶ * Thou ſhalt alſo make a table of ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, anb a cubit and a half the height thereof,

24 And thou ſhalt overlay it with pure gold, and make thereto a crown *d* of gold round about.

d A ſquare Border at the top of it, as *verſe* 11: partly for Ornament, and principally to keep what was put upon it from falling off.

25 And thou ſhalt make unto it a border *e* of an hand breadth round about, and thou ſhalt make a golden crown *f* to the border thereof round about.

e Which encompaſſed and kept together the feet of the Table, and ſeems to have been towards the bottom of it, *f* Not the ſame mentioned before, *verſe* 24: but another for further Ornament to the Table.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border *g* ſhall the rings be for places of the ſtaves to bear the table.

g As much below the top, as the Border was above the bottom of the feet of the Table, which was a convenient place for the carriage. Others, *near the border*, in that part of the feet which is next to it.

28 And thou ſhalt make the ſtaves of ſhittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou ſhalt make the diſhes *h* thereof, and ſpoons *i* thereof, and covers *k* thereof, and bowls thereof, † to cover withal *l*: of pure gold ſhalt thou make them.

† Or, *to pour out withal.*

h In which the Bread and Frankincenſe upon it were put, *Levit*: 24. 7. Of this ſort there were twelve, one for every Loaf. *i* In which Incenſe was put, as appears from *Numb* 7. 14 and by which Incenſe was either put into the Diſhes, or taken out of them, as occaſion required. *k* So the *Hebrew* word is uſed, *Exod*: 37: 16. *Numb*: 4: 7. Herewith either the Bread, or Incenſe, or both were covered. *l* To cover the ſame things. So this and the former were two ſeveral ſorts of Covers, the one deeper than the other, one to cover the Bread, another the Incenſe. Or, *Bowls thereof, to pour out withal*, to wit, liquid things, as Wine and Oyl, when they were offered. See *Gen*: 35. 14. Or theſe laſt words may relate not only to the Bowls, but the other things, here mentioned, and may be thus rendred, *wherewith it*, to wit, the Table, *ſhall be covered*, as indeed it was in a manner quite covered with theſe Veſſels.

* Lev. 24. 5.

30 And thou ſhalt ſet upon the table * ſhew-bread *m* before me alway.

m Heb: *Bread of faces*, or *of the preſence*, ſo called, becauſe it was conſtantly placed in God's preſence. This Bread was divided into twelve Loaves, one for every Tribe; and they were in their name preſented to God in the nature of an offering, as the Frankincenſe ſhews, as a publick acknowledgment, that they received all their Bread or Food, corporal and ſpiritual, from God's hand, and were to uſe it as in God's preſence.

*Chap. 3 17. 1 Kings 49. Zech. 4. 2 Rev. 1. 12. and 4. 5.

31 * And thou ſhalt make *n* a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft *o*, and his branches, his bowls, his knops *p*, and his flowers ſhall be of the ſame *q*.

n Either by thy ſelf, or by ſome other perſon whom thou ſhalt cauſe to make it. *o* The trunk, or main body of it *p* Or, *Apples*, made in form of a Pomegranate. *q* To wit, beaten out of the ſame piece by the Hammer. Compare *ver*: 36:

32 And ſix branches ſhall come out of the ſides of it *r*: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

r In every one of which was a Lamp, and there was a ſeventh Lamp in the chief ſtem of it, as appears from *ver*: 37: And all theſe together repreſent *the ſeven ſpirits of God*, Rev. 1. 4. and 4: 5 and 5. 6. Or the Spirit of God, the great Enlightner of the Church, with his ſevenfold or various Gifts and Operations.

33 Three bowls made like unto almonds *with* a knop and a flower in one branch: and three bowls made like almonds in the other branch, *with* a knop & a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *s* *ſhall be* four bowls *t* made like unto almonds, *with* their knops and their flowers.

s (*i: e.*) In the ſhaft or trunk of the Candleſtick, which is here diſtinguiſhed from its branches *t* Whereas there were but three in each of the branches:

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches *u* that proceed out of the candleſtick.

u And to compleat the number of four, mentioned in the foregoing Verſe, we muſt underſtand, that there was another knop and bowl and flower in the upper-part of the ſhaft, above all the branches, as the rules of proportion, and common uſe in making ſuch things, will eaſily evince.

36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work of pure gold.

* Chap. 27 20. and 30. 8. Lev. 24: 3; 4: † Or, *cauſe to aſcend*. * Heb. *the face of it.*

37 And thou ſhalt make the ſeven lamps thereof: and * they *x* ſhall † light the lamps thereof, that they may give light over-againſt * it *y*.

x Whom I ſhall appoint for that work. *y* (*i. e.*) Either 1. The Table of Shew-bread. Or rather 2. The Candleſtick, as it is expreſſed, *Numb*. 8. 2: where by the *Candleſtick* you are to underſtand, as here *ver*: 33, 34. the ſtem or main body of it; and the ſenſe is, that the Lamps ſhall be ſo placed, that they and their light may look towards that ſtem; unleſs you will ſuppoſe that the ſeven lamps were diſtinct and ſeparated from the Candleſtick, and faſtned to the ſides of the Tabernacle, in ſeveral places, and all giving light to, or over againſt the great Candleſtick, which was in the midſt, as the Candleſtick did over-againſt them, which is alſo now uſual among us.

38 *And* the tongs thereof, and the Snuff-diſhes thereof *ſhall be* of pure gold.

39 *Of* a talent [z] of pure gold ſhall he make it, with all theſe veſſels.

[z] Which contains three thouſand ſhekels, *Exod:* 38. 25. or 125. pound.

* Num. 8. 4. 1 Chron. 28:19: Act: 7. 44. Heb. 8. 5. † Heb. *which thou waſt cauſed to ſee.*

40 And * look that thou make *them* after their pattern † which was ſhewed thee in the mount.

CHAP. XXVI.

Moſes is commanded to make the Tabernacle with ten curtains, 1. *The length and breadth of the curtains,* 2. *The form of the curtains,* 3---6. *He is commanded to make eleven curtains of goats hair,* 7: *The manner of the making and placing it,* 8----14. *Of what the Tabernacle is to be made,* 15. *The manner of its making, with other utenſils,* 16 — 30. *Of the vail, and what it is to be made of,* 31. *The faſhion of it,* 32, 33. *The hanging for the tent-door,* 36.

* Chap: 36. 8. † Heb. *the work of a cunning workman or embroiderer.*

MOreover, * thou ſhalt make the tabernacle [a] *with* ten curtains *of* fine twined linen, and blew, and purple, and ſcarlet [b]: *with* cherubims † of cunning work [c] ſhalt thou make them.

[a] Or, *Tent*; a little Houſe wherein the Ark, Table and Candleſtick were to be placed. [b] (*i.e.*) With materials of theſe colours, to wit, Wool, as may be gathered from hence, that it is oppoſed to Linen. Compare *Exod:* 25. 4. [c] Either woven, or rather wrought with Needle, wherein is moſt skill and curioſity.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one courtain four cubits: and every one of the courtains ſhall have one meaſure.

† Heb: *the woman to her ſiſter.*

3 The five curtains ſhall be coupled together † one to another, and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops [d] of blue upon the edge of the one curtain, from the ſelvedge [e] in the coupling [f]: and likewiſe [g] ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

[d] Which together with the Taches were for the joyning the Curtains together, as appears from *verſe* 11. which way of conjunction was moſt convenient for the often taking them down, and ſetting them up. [e] Or *from*, or *in the extremity*, or *end*, or *edge*. Heb. *lip*. [f] (*i: e:*) In the place where the two curtains are coupled together. [g] The ſecond Curtain is to be made exactly like the firſt.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches [h]: and it ſhall be one Tabernacle.

[h] Or *hooks* or *buttons*, which were put into the loops to unite and faſten the Curtains.

7 ¶ And thou ſhalt make curtains of goats hair [i] to be a covering [k] upon the tabernacle: eleven curtains ſhalt thou make.

[i] Spun, *Exod:* 35: 26. and woven into a ſtuff, like our Camlet. [k] To be put next above the Curtains.

8 And the length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain [l] in the forefront of the tabernacle.

[l] For the better ſecurity of the inward covering.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

† Or, *covering:*

11 *And* thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the * tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth ſhall hang over the ſide of the tabernacle.

† Heb: *in the remainder* or *ſurpluſage.*

13 And a cubit on the one ſide, and the cubit on the other ſide † of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle on this ſide, and on that ſide to cover it.

14 And thou ſhalt make a covering for the tent *of* rams skins dyed red, and a covering above *of* badgers skins [m].

[m] To preſerve the reſt from the injury of the Weather.

15 ¶ And thou ſhalt make boards for the tabernacle *of* ſhittim-wood ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

† Heb: *hands:*

17 Two † tenons [n] *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

[n] Heb. *hands*, (*i: e:*) parts of the boards ſo cut and framed, that like hands they may take hold of, and be faſtned into the ſockets, *ver:* 19.

18 And thou ſhalt make the boards for the tabernacle twenty boards on the ſouth-ſide ſouthward.

19 And thou ſhalt make fourty ſockets [o] of ſilver under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

[o] Or *baſes*, or *pedeſtals*, or *feet*, upon which the boards ſtood, and to which they were faſtned.

20 *And* for the ſecond ſide of the tabernacle, on the north-ſide *there ſhall be* twenty boards,

21 And their fourty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward thou ſhalt make ſix boards.

23 And two boards [p] ſhalt thou make for the corners of the tabernacle in the two ſides.

[p] Which were of another faſhion than the former, as may be gathered both from the diſtinct nomination and uſe of them, and from the Laws of building. And whereas the reſt were but ſingle boards, theſe were double for greater ſtrength and conveniency of joyning them together.

† Heb: *twined:*

24 And they ſhall be † coupled together [q] beneath, and they ſhall be coupled together above the head of it unto one ring [r]: thus shall it be for them both, they ſhall be for the two corners.

[q] Heb. *as twins*, *i. e:* equal and equally joyned together, and exactly anſwering one to the other. [r] Which ring was exactly in the corner, and with the help of the bars kept the corner-boards, and with them the other boards of the Tabernacle cloſe together. But you muſt note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

25 And they ſhall be eight boards, and their ſockets *of* ſilver ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ *And* thou ſhalt make bars [s] *of* shittim-wood: five for the boards of the one ſide of the tabernacle.

[s] By *bars* you may underſtand either 1. ſeveral rows or orders of bars, one bar beginning at the end of the other, and each containing 4 cubits in length, and all together 20 cubits, which was the length of the Tabernacle; or 2. ſingle bars, which ſeem truer 1. becauſe the word ſignifies *bars*, not *rows of bars*; and why ſhou'd we go from the proper ſignification of the word without cauſe? 2. If *bars* be put for rows of bars, there muſt be 5 rows of bars on a ſide, there being ſo many bars ſaid to be on a ſide. But the Abettors of that opinion allow only four Rows of Bars on a ſide, & it is apparent the middle bar, which is one of the five, is but one ſingle bar, *v.* 28 & therefore it may be preſumed the reſt were ſo too. 3. The name of the middle bar implies, that of the other 4 bars, two were above it, and two below it. *Obj.* But if they were each ſingle bars, reaching the whole length of the Building, why is it ſaid peculiarly of the middle bar, that it ſhould *reach from end to end*, or *from extremity to extremity*, verſe 28? *Anſ.* This may be peculiarly ſaid of this, either becauſe the other 4 might want ſomething of the juſt length of the Building, or becauſe the middle bar might ſtand out beyond the two ends of it, for conveniency of the carriage of the Building.

27 And five bars for the boards of the other ſide of the tabernacle; and five bars for the boards of the ſide of the tabernacle for the two ſides weſtward [t].

[t] There was but one ſide weſtward. Either therefore here is a tranſpoſition of the *Hebrew* words, which is uſual, and the words are thus to be placed and rendred, *weſtward*, looking *to both ſides*, or, *weſtward, according to both* the other *ſides*, now mentioned, to note that the number and length of bars in the weſt-end ſhould be equal to thoſe on either of the other ſides; or here is an enallage of the number, the dual or plural for the ſingular, of which there are many Examples, and ſo the words are to be rendred, *for the ſide* looking *weſtward*.

28 *And* the middle bar in the midſt of the boards [u] shall reach from end to end.

[u] Not within the thickneſs of the boards, as the *Jews* conceive, but in the length of them; as appears, 1. Becauſe this bar, as well as the reſt, was gilded, *ver.* 29. which was frivolous if it were never ſeen. 2. Becauſe all the bars had rings made to receive and hold them up, *ver.* 29.

29 *And* thou shalt overlay the boards with gold, and make their rings *of* gold, *for* places for the bars: and thou shalt overlay the bars with gold.

*Chap. 25: 9, 40: Acts 7:44: Heb: 8: 5:

30 *And* thou shalt rear up the tabernable, * according to the the faſhion thereof which was shewed thee [x] in the mount.

[x] Either by viſible repreſentation to his eye, or rather by mental viſion or impreſſion of it upon his imagination.

*2 Chron: 3. 14: Matth: 27. 51.

31 ¶ *And* thou shalt make * a vail [y] *of* blue, and purple, and ſcarlet, and fine twined linen *of* cunning work: *with* cherubims shall it be made.

[y] Which was thick and ſtrong that none could ſee through it, called the *ſecond vail*, Heb. 9. 3. whereby the Holy of Holies, which repreſented the higheſt Heaven, was divided from the holy place, where the Church Militant, or its Repreſentatives, met and ſerved God, *ver:* 33. For the ſignification of this Vail, ſee *Luke* 23. 45. *Heb.* 9. 8, 24. and 10. 19, 20.

32 *And* thou shalt hang it upon four pillars of ſhittim-*wood* overlaid with gold: their hooks [z] shall be of gold, upon the four ſockets of ſilver.

[z] Which were faſtened to the tops of the Pillars, as the Vail was faſtened to them.

33 ¶ *And* thou shalt hang up the vail under the taches †, that thou mayeſt bring in thither within the

vail

* Heb. 9. 2, 3.

vail the ark of the teſtimony: and the vail ſhall divide unto you between the * holy *place*, and the moſt holy.

† Or, *in the place* (as the Hebrew *tacheth* oft ſignifies) *of the taches*, to wit, where the two Curtains are joyned together by taches *verſ.* 6:

34 And thou ſhalt put the mercy-ſeat upon this ark of the teſtimony, in the moſt holy *place*.

*Heb. 9. 2.

35 And * thou ſhalt ſet the table without the vail and the candleſtick over-againſt the table, on the ſide of the tabernacle, toward the ſouth: and thou ſhalt put the table on the north-ſide.

36 *And* thou ſhalt make an hanging for the door of the tent † *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

† (*i: e*) Of the Holy place, where it was divided from the Court of the people.

*Chap. 36. 38.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and * over-lay them with gold, and their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

Of the brazen altar, 1 —— 8. *Of the court of tabernacle,* 9 — 17. *the length of it,* 18. *Of the lamps burning always,* 20.

*Chap. 38. 1.

AND thou ſhalt make * an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four ſquare *a*: and the height thereof ſhall be three cubits.

a Not that for Incenſe, but another for Sacrifices.

*See Num. 16. 38.

2 *And* thou ſhalt make the horns of it *b* upon the four corners thereof: his horns ſhall be of the ſame *c*: and * thou ſhalt over-lay it with braſs *d*.

b Which were elevated above the body of the Altar, in form either of Pyramids or Spires, or rather of Horns, as the word ſignifies; nor is there any neceſſity of departing from the proper ſignification. Theſe were not only for ornament, but for uſe alſo, either to keep things put upon it from falling, or that Beaſts to be offered might be bound to them. See *Pſal.* 118. 27. *c* Of the ſame piece with the Altar, for its uſe required ſtrength. *d* With plates of Braſs of competent thickneſs, both above the Wood and under it, that the Fire might not take hold of the Wood.

†Or, *bowls* Gr. *Vials.* 2 Chron. 4. 8.

3 *And* thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his † baſins *e*, and his fleſh-hooks *f*, and his fire-pans *g*: all the veſſels thereof thou ſhalt make *of* braſs.

e To receive the Blood of the Sacrifices, which they were to ſprinkle. *f* Wherewith they took fleſh out of the pot in which it was ſeethed, as 1 *Sam.* 2. 14. But this ſeems not proper here, becauſe the Fleſh was never boiled upon the Altar, but in other places appointed for that uſe. And the Hebrew word is general, and may ſignify either Tongs, or Fire-forks. *g* In which they carried live Coals from this Altar to that of Incenſe, as occaſion required.

4 *And* thou ſhalt make for it a grate of net-work *h* of braſs, and upon the net *i* ſhalt thou make four brazen rings *k* in the four corners thereof.

h Which was competently ſtrong and thick, this being as it were the Hearth of the Altar upon which they laid both the Wood and the Sacrifices, and it was full of holes, through which the Blood and Aſhes might fall down into the place appointed for them. *i* Or rather *at*, or *beſide*, or *under* the net, for ſo the Rings were placed, as their uſe ſhews, and the Hebrew Prepoſition *al*, is oft ſo uſed. *k* Which were either 1. Peculiar to the Grate, which by theſe was carried apart from the Altar, having the perpetual Fire kept in it; for had it been carried with the Altar, the Cloth wherewith the Altar was covered, *Numb:* 4. 13. would have been endangered by the Fire. Or 2. Common to the Altar, to which theſe were fixed on the outſide, as on the inſide to the Grate, that by them the Grate might be both kept even and upright, and alſo carried together with the Altar, and that with ſuch caution that the Fire included might not hurt the Covering-cloth, which was not difficult to do.

5 *And* thou ſhalt put it under the compaſs *l* of the altar beneath, that the net may be even to the midſt of the altar *m*.

l (*i. e.*) Within the ſquare and hollow ſpace of the Altar. *m* Or, *and the net ſhall be at* (the Hebrew *ad*, being here uſed for *el*, as *Hoſ.* 14. 2. *Joel.* 2. 12. *Amos* 4. 6, 8.) *the midſt of the Altar.* And theſe words ſeem added to explain the word *beneath*, to ſhew that as it was not to be at the top, ſo neither at the bottom of the Altar, but in the midſt of it.

6 *And* thou ſhalt make ſtaves for the altar, ſtaves of ſhittim-wood, and over-lay them with gold.

7 *And* the ſtaves ſhall be put into the rings *n*, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

n Which ſeem to be the ſame both to the Altar and the Grate, though ſome alledge that place for the contrary.

*Chap. 25. 40. and 26. 30.
† Heb. *he ſhewed.*

8 Hollow with boards *o* ſhalt thou make it: * as † it was ſhewed thee in the mount, ſo ſhall they make *it*.

o (*i. e.*) Not one entire piece of Wood, but conſiſting of four ſeveral ſides, hollow within, for eaſineſs and conveniency of carriage in their Wilderneſs-ſtate.

9 ¶ *And* thou ſhalt make the court of the tabernacle *p* for the ſouth-ſide ſouthward: *there ſhall be* hangings for the court *q of* fine twined linen of an hundred cubits long, for one ſide.

p A Court encompaſſing the Tabernacle, *Exod:* 40. 33. in the midſt whereof the Altar of Sacrifices was placed, upon which the Offerings were burnt in the open Air, which was moſt convenient. *q* Whereby the Court was diſtinguiſhed and encloſed.

10 And the twenty pillars *r* thereof, and their twenty ſockets *s ſhall be* of braſs: the hooks of the pillars, and their fillets *t ſhall be of* ſilver.

r On which the Hangings were faſtned, by the Hooks here mentioned. *s* Or, *baſes*, upon which the pillar ſtood. *t* Or *hoops*, which encompaſſed the Pillars at the top, being placed there, as it ſeems, for ornament only.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets of braſs: the hooks of the pillars and their fillets of ſilver.

12 ¶ And *for* the breadth of the court on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits *u*: their pillars three, and their ſockets three.

u Which with the fifteen cubits, *verſe* 15. and the twenty cubits, *verſe* 16. make up the fifty Cubits mentioned *verſe* 13.

15 And on the other ſide *ſhall be* hangings fifteen cubits: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court *ſhall be* an hanging of twenty cubits *of* blue, and purple, and ſcarlet, and fine-twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver *x*, and their ſockets *of* braſs.

x All ſilver, not only covered with Silver, as ſome unduly infer from *Exod:* 38. 17.

†Heb. *fifty by fifty.*

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits, of fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins *y* of the court *ſhall be* of braſs.

y Wherewith the Tabernacle and Curtains thereof were faſtned to the ground, as Tents uſually are with wooden Pins.

† Heb. *to aſcend up.*

20 ¶ And thou ſhalt command the children of Iſrael that they bring thee pure oil-olive beaten *z* for the light, to cauſe the lamp † to burn alway *a*.

z Beaten out of the Olives with a Peſtle, which is freer from dregs than that which is ſqueezed out with a Preſs. *a* (*i: e:*) At all the times appointed; daily, though not continually; as the Lamb offered only every morning and every evening is called a *continual burnt-offering*, *Exod:* 29. 42. For that theſe were lighted only at the evening, may ſeem probable from the next verſe, and from *Exod.* 27. 21. and 30. 8, *Lev.* 24. 3. 1 *Sam.* 3. 3. 2 *Chron.* 13. 11. But becauſe *Joſephus* and *Philo*, who were eye-witneſſes of the Temple-ſervice, and had no Temptation to lye in this matter, expreſly affirm, that ſome lights did burn in the day-time, and it may ſeem indecent and improbable that God ſhould dwell and the Prieſts miniſter in darkneſs, and there were no Windows to give light to the Tabernacle by day; it may be granted that ſome few burnt in the day, and all in the night, and that the latter is only mentioned in the places alledged, as being a more ſolemn time when all are lighted:

† Heb. *of meeting.* See Chap. 25. 22. and 29. 42
*Chap. 26. 31.

21 In the tabernacle † of the congregation *b* * without the vail *c*, which is before the teſtimony *d*, *Aaron* and his ſons ſhall order it *e* from evening to morning before the LORD: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

b So called, becauſe there the people uſed to meet not only one with another, but with God alſo, See *Exod:* 25. 22. *Numb.* 17. 4. Others render it, *in the tabernacle of witneſs*, becauſe there God declared his mind, and will, and man's duty. *c* To wit, the ſecond vail, in the holy place. *d* A ſhort ſpeech for, *before the Ark of the teſtimony*, as it is elſewhere more largely called, compare *Exod.* 25. 16. *e* To wit, the lamp, or the lights, taking care that there be a conſtant ſupply of them, and that they burn well.

CHAP. XXVIII.

Aaron and his ſons ordained for the prieſts office, 1. *His holy garment,* 2, 3. *The ephod,* 6. *Curious girdle,* 8. *The two onyx ſtones on which the names of the children of Iſrael were engraven,* 9 —— 14. *Of the breaſt-plate wheron was the ſame,* 15 —— 22. *with two golden rings,* 23 —— 29. *The Urim and Thummim,* 31. *The golden plate which had on't Holineſs to the Lord,* 36. *The coats of Aaron's ſons, their girdles, caps, and their linen drawers,* 40. *which they put on when they ſerved in the holy place,* 43.

* Heb. 5. 1, 4.

AND take thou unto thee *a* * *Aaron* thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even Aaron*, Nadab and *Abihu*, Eleazar, and Ithamar, *Aarons* ſons.

a Cauſe them to come near unto thee, that thou mayeſt before them and before the people declare the will of God herein, and ſolemnly ſet them apart for his Office.

*Chap. 39. 2.
† Gr. *an holy ſtole.* Rev. 7. 9

2 *And* * thou ſhalt make † holy garments *b* for *Aaron* thy brother, for glory and for beauty *c*.

b Garments to be uſed only in holy Miniſtrations. *c* (*i: e.*) ſuch as are glorious and beautiful; partly to mind the people of the dignity and excellency of their Office and Employment; and principally to repreſent the glorious Robs wherewith Chriſt is both clothed himſelf, and clotheth all his people, who are made Prieſts unto God.

*Chap. 36. 1. *Chap. 31. 2. and 35. 30.

3 And * thou ſhalt ſpeak unto all that are wiſe-hearted *d*, * whom I have filled *e* with the ſpirit of wiſdom, that they make *A*arons garments to conſecrate him *f*, that he may miniſter unto me in the prieſts office.

d (*i. e.*) Skilful Artiſts. The Hebrews make the Heart, not the Brain, the ſeat of Wiſdom. See *Job* 9. 4. *e* Either 1. By my ordinary Providence and Aſſiſtance, giving them both ability and opportunity to learn the Arts; or rather 2. By extraordinary inſpiration, which was neceſſary for the *Iſraelites*, whoſe baſe and laborious drudgery took off their Minds and Hands from all ingenious Studies and Arts. *f* (*i. e.*) To be an outward ſign of my calling and conſecration of him to my holy ſervice. A Metonymical Expreſſion.

4 *A*nd theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod *g*, and a robe *h*, and a broidered coat *i*, a mitre *k*, and a girdle *l*: and they ſhall make holy garments for *A*aron thy brother, and his ſons, that he may miniſter unto me in the prieſts office.

g This was a ſhort upper Garment, made without Sleeves, which was girt about the Body. And it was two-fold, the one made of fine linen, which was common not only to all the Prieſts, as 1 *Sam.* 2: 18. and 22. 18. but to ſome others alſo upon ſolemn and ſacred occaſions, as 2 *Sam:* 6. 14. the other made of divers Stuffs and Colours, peculiar to the High Prieſt; the parts whereof were not ſewed, but tied together. *h* An upper Garment like a Surpliſs. *i* An under Coat curiouſly wrought with circular works like Eyes, as the word notes, and richly adorned with Gems and other things. *k* A kind of Bonnet or Cap for the covering of the Head, ſuppoſed to be ſomething like a *Turkiſh* Turband for the form of it. *l* To encloſe and faſten all the other Garments, which were looſe in themſelves, that he might be more expeditious in his work.

5 *A*nd they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ *A*nd they ſhall make the ephod *of* gold *m*, *of* blue and *of* purple, *of* ſcarlet, and fine twined linen, *with* cunning work.

m Beaten out into plates, and cut into wires.

7 It ſhall have the two ſhoulder-pieces *n* thereof joyned at the two edges thereof; and ſo it ſhall be joyned together.

n Which were two parts of the Ephod going up from the Body of the Ephod, the one before, the other behind, which when the Prieſt had put over his Head, were tied together, and covered the Prieſt's Shoulders, and part of his Back and Breaſt.

† Or, *embroidered.*

8 *A*nd the † curious girdle of the ephod *o* which *is* upon it *p*, ſhall be of the ſame *q*, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

o Which was for the cloſer faſtning and girding of it. *p* This is added to diſtinguiſh it from the other Girdle, *verſe* 4. which was to gird all the Garments, and was tied in a lower place. *q* Either 1. Of the ſame piece; or rather 2. Of the ſame kind of materials and workmanſhip; as the following words explain it.

9 *A*nd thou ſhalt take two onyx ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other ſix r* names of the reſt on the other ſtone, according to their birth:

r Levi ſeems to be omitted here, as being ſufficiently repreſented by the High Prieſt himſelf.

* Wiſd. 18. 24.

11 * With the work of an engraver in ſtone, *like the* engravings of a ſignet ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches *s* of gold.

s Hollow places, ſuch as are made in golden Rings to receive and hold the precious Stones which are put in them.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the Ephod *t*, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the LORD *u* upon his two ſhoulders for a memorial *x*.

t (*i. e:*) In the place where the two Shoulder-pieces were joyned together. *u* Into the Holy of Holies. An evident Type of Chriſt's entring into Heaven with the names, and in the ſtead of his people, the true *Iſrael*, upon his Shoulders, and preſenting them to his Father with acceptance. *x* Not ſo much to the High Prieſt, that he ſhould not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciouſly remember them, and ſhew mercy unto them. Such a memorial to God was the Rainbow, *Gen:* 9: 13. Such things are ſpoken of God after the manner of men.

13 And thou ſhalt make ouches *y of* gold:

y Not for the Stones, *verſe* 12: which had other Ouches, *verſe* 11: but for the Chains, *verſe* 14.

14 *A*nd two chains *of* pure gold at the ends *z*: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

z Or, *with ends*, (*i: e:*) not like Chains that are faſtned about ones Neck or Arm, which ſeem to have no end; but two diſtinct Chains with two ſeveral ends, both hanging downward; compare *verſe* 22. The Syriack render it *double*, others *equal*, or of equal length.

15 ¶ And thou ſhalt make the breaſt-plate of judgement *a with* cunning work, after the Work of the ephod thou ſhalt make it: *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

a This was a ſquare and curiouſly-wrought piece put over the Ephod upon one's Breaſt, called *of judgment*, becauſe from thence the *Iſraelites* were to expect and receive their judgment, and the mind of God in all thoſe weighty matters of War or Peace, wherein they conſulted God for direction.

16 Four ſquare it ſhall be, *being* doubled *b*: a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

b For greater ſtrength, that it might better ſupport and ſecure the precious Stones which were put into it, and that it might receive the Urim and Thummim, *Lev:* 8. 8.

17 And thou ſhalt † ſet in it ſettings of ſtones, *even* four rows of ſtone *c*: *the firſt* row *ſhall be* a † ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

† Heb: *fill in it fillings of ſtone.*
† Or, *rubie.*

c It is needleſs to trouble the Reader with the explication of theſe Stones, which the *Jewiſh* Doctors themſelves are not agreed in, ſeing this uſe of them is now aboliſhed. It may ſuffice to know, that they were precious Stones ſeverally alloted to the names of the ſeveral Tribes, according to God's good pleaſure, poſſibly with reſpect to ſome diſpoſition or concernment of each Tribe, which at this diſtance we cannot learn.

18 And the ſecond row *ſhall be* an emeraud, a ſaphir, and a diamond.

19 And the third row, a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

† Heb: *fillings.*

21 *A*nd the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet: every one with his name ſhall they be according to the twelve tribes *d*.

d (*i: e:*) According to the order of their birth, the firſt ſtone to the eldeſt, the ſecond to the next, *&c.*

22 *A*nd thou ſhalt make upon the breaſt-plate chains at the ends *e*, *of* wreathen work *of* pure gold.

e Some think theſe are the ſame with thoſe mentioned, *v:* 14. But it ſeems improbable, and without example, that God ſhould in this ſhort deſcription, and that within a few Verſes, give a new and ſecond command concerning the ſame thing. It may rather ſeem that theſe are other Chains faſtened to the Breaſt-plate, as it follows, whereas thoſe Chains, *ver.* 14. ſeem to have been faſtned to the Ephod, to thoſe ouches made in it for that purpoſe, *verſe* 13. And whereas theſe Chains alſo are faſtened in the ſaid ouches, *verſe* 25: two ſeveral Chains may well enough be faſtened in divers parts of each of the ouches; and there ſeems to be this difference between the Chains, thoſe Chains mentioned *ver:* 14. are ſaid to be faſtened only at one end, even to the ouches of the Ephod, whence they might hang down looſely, whereas theſe are manifeſtly faſtened at both ends, *verſe* 24, 25.

23 And thou ſhalt make upon the breaſt-plate two rings *of* gold; and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 *A*nd *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put them on the ſhoulder-pieces of the ephod before it *f*.

f (*i: e.*) In the fore-part of the Ephod; or *before him*, *i: e:* the High-prieſt, in his fore-part, upon his breaſt.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends *g* of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward *h*.

g To wit, upon the lower ends, for there were other rings put upon the upper ends, *ver.* 23. 24, 25. *h* (*i. e.*) In the inner ſide of the Ephod, under which theſe rings were hid; for the Ephod was double, *ver:* 16.

27 And two other *rings i* of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod under-neath *k*, towards the forepart thereof *l*, over-againſt the *other* coupling thereof *m*, above the curious girdle of the ephod.

i To anſwer the two Rings in the Breaſt-plate, that by all theſe the Breaſt-plate might be the better faſtened to the Ephod. In the lower part of the Ephod, or in that part of it which is under the loweſt part of the Breaſt-Plate. *l* Towards the Breaſt. *m* (*i: e.*) Over-againſt the Ouches on the ſhoulder-pieces, where the upper part of the Breaſt-plate was faſtened to the Ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

† Or,

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment upon his heart *n*, when he goeth in unto the holy *place o*, for a memorial before the LORD continually.

n Partly to admoniſh the High Prieſt of that dear affection he ſhould have to his people, & with what ardency he ſhould pray for them, and principally to repreſent the tender compaſſions of Chriſt, the great High-Prieſt towards his people, and how mindful he is of them, and of all their concerns, even when he is in the Holy of Holies, that is, in Heaven, where he remembers them ſtill, and unceſſantly intercedes for them. *o* (*i: e:*) Into the moſt Holy place; the poſitive degree being put for the ſuperlative.

30 *A*nd * thou ſhalt put in the breaſt-plate, of judgement, the Urim and the Thummim *p*, and they ſhall be upon Aarons heart when he goeth in before the

* Deut: 32: 8. Ezra 2:6 Neh. 7. 65

LORD: and *A*aron ſhall bear the judgment of the children of Iſrael *q* upon his heart, before the LORD continually *r*.

p The words confeſſedly ſignify *light*, or *illuminations* and *perfections*, which may be underſtood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of vertues and graces, which were required in the High-Prieſt, and which were in Chriſt in an eminent degree, and from him alone communicated to his people; or of one and the ſame thing, noting perfect light or illumination, by a figure called Hendyadis, oft uſed in Scripture, as *Deut*: 16: 18: *Mat*: 4: 16: compare with *Job* 10: 20: *Joh*: 3:5: *Acts* 17: 25: compare with *Gen*: 2: 7. Which may ſeem probable, 1. becauſe the great uſe of this Inſtrument was to give light and direction in dubious and difficult caſes, and not to confer any other perfection upon any perſon. 2. Becauſe ſometimes both theſe words and things are expreſſed only by one of them, and that is by *Urim*, *Numb*: 27: 21: 1 *Sam*: 28: 6: which ſignifies *lights*. And the name ſeems to be given from the effect, becauſe hence the *Iſraelites* had clear light, and perfect or certain direction in dark and doubtful matters. But the great queſtion is, What this Urim and Thummim was, and in what manner God anſwered by it. Which God having on purpoſe concealed from us, and not ſet down the matter or form of it, as he hath done of all the other particulars, it may ſeem curioſity and preſumption for men ſolicitouſly to enquire, and poſitively to determine. Many conceive it was nothing elſe, but the twelve precious Stones, wherein the names of the 12 Tribes were engraven, & that the anſwer of God was compoſed out of thoſe letters, which either ſhew more brightly, or thruſt themſelves further outward than the reſt did. Which ſeems a frivolous and ungrounded conjecture, both becauſe all the letters of the Alphabet were not there, and ſo all anſwers could not be given by them; and becauſe it was ſhut up within the duplicature of the Breaſt-plate, and therefore could not be ſeen by the High-prieſt, and there is not a word to ſignify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this Urim and Thummim are not the ſame thing with thoſe 12 ſtones, may be eaſily proved. 1. Becauſe the ſtones were *ſet* and *ingraven* in the Breaſt-plate, *ver*: 17:21: this was only *put* into it, which is a word of quite different and more looſe and large ſignification, and therefore probably doth not deſign the ſame thing. 2. It is not likely, that in ſuch a brief account of the ſacred Utenſils, the ſame Command would be repeated again, eſpecially in more dark and general words than it was mentioned before. And how could *Moſes* now put it in, when the Workmen had faſtned it there before? Or why ſhould he be required to put it in the Breaſt-plate, when it was faſtened to it already, and could not without violence be taken from it? 3. Becauſe the ſtones were put in by the Workmen, *Exod*: 39: 10: the Urim and Thummim by *Moſes* himſelf, *Lev*: 8: 8. It is objected, that where the ſtones are mentioned, there is no mention of Urim and Thummim, as *Exod*: 39: and that where the Urim and Thummim are mentioned, there is no mention of the ſtones, as *Lev*: 8: 8: which ſhews they were one and the ſame thing. But that is not neceſſary, and there is an evident reaſon of both thoſe omiſſions; of the former, *Exod*: 39: becauſe he mentions only thoſe things which were made by the Workmen, whereas the Urim and Thummim ſeems to have been made immediatly by God, or by *Moſes* with God's direction: Of the latter, *Lev* 8: becauſe the ſtones are implied in the Breaſt-plate as a part of it, and being faſtened to it, whereas there he only mentions what was put in by *Moſes* himſelf. There are other conjectures, as that it was the name Jehovah, or ſome viſible repreſentations, *&c.* But ſuch conjectures are as eaſily denied as affirmed. It is therefore more modeſt and reaſonable to be ſilent where God is ſilent, than to indulge our ſelves in boundleſs and groundleſs fancies. It may ſuffice us to know that this was a ſingular piece of Divine Workmanſhip, which the High-prieſt was obliged to wear upon ſolemn occaſions, as one of the Conditions upon which God engaged to give him anſwers. Which anſwers God might give to him either by inward ſuggeſtion to his mind, or by a vocal expreſſion to his ear. But which of thoſe ways, or whether by any other way, it is needleſs now to ſearch, and impoſſible certainly to diſcover. *q* A ſhort Speech. As the *teſtimony* is oft put for the *ark of the teſtimony*, ſo is the *judgment* here for the *breaſt-plate of judgment*, *i*: *e*: that Breaſt-plate which declared the judgment, or oracle, or mind of God to the *Iſraelites* in thoſe caſes which they brought to the Lord. *r* (*i. e.*) At all times when he ſhall appear before the Lord in the holy place.

31 *A*nd thou ſhalt make the robe of the ephod *s* all of blue.

s Not the Ephod it ſelf, for that was preſcribed before, *ver*: 6: but a long and looſe Robe called the *robe of the Ephod*, becauſe it was worn next under it, and was girded about the High-prieſt's Body with the curious girdle of the Ephod.

32 *A*nd there ſhall be an hole in the top of it in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath upon the † hem of it thou ſhalt make pomegranates *t* of blue, and of purple, and of ſcarlet, round about the hem thereof, and bells *u* of gold between them round about.

†Or, *skirts.*

t The figures of Pomegranates, but flat and embroidered. *u* By the ſound whereof the People might be admoniſhed of the work which the Prieſt was employed in, and thereby be provoked to join their affections and devotions with his. Theſe Pomegranates and Bells might note either 1. the qualifications of the Prieſt, who was both to declare or give forth the ſound of pure and wholeſome Doctrine, and to adorn his Doctrine with the fragrancy and fruitfulneſs of a good converſation. Or, 2. The glorious Atchievements of Chriſt, who cauſed the ſound of his Doctrine to be heard by all men, and offered up himſelf as *a ſacrifice to God for a ſweet-ſmelling ſavour*, *Eph*: 5: 2.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 * *A*nd it ſhall be upon Aaron to miniſter, and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not *u*.

* Eccleſ. 45. 9.

u For his diſobedience or careleſneſs. For though the matter might ſeem ſmall in it ſelf, yet it was an errour in God's Worſhip, wherein God is more ſevere than in other things; and it was an errour of the High-prieſt, who had more knowledge of God's mind herein, and was obliged to more care and diligence, not only for himſelf, but for the influences of his bad example upon the People.

36 And thou shalt make a plate *x of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD *y*.

x Like an half Coronet, reaching, as the *Jews* ſay, from ear to ear. *y* To mind the Prieſt of his ſpecial conſecration to God, and of that ſingular holineſs which was required of him, as at all times, ſo eſpecially in his approaches to God. It might alſo repreſent Chriſt, who is called *the holy one of God*, and who is a crowned Prieſt, or both King and Prieſt.

37 And thou ſhalt put it on a blue lace *z*, that it may be upon the mitre, upon the forefront of the mitre it ſhall be.

z The words may be rendered, *thou ſhalt put it* on, or, *bind it*, as the vulgar renders it, *with a blue lace*, to wit, upon the Mitre, as it follows.

38 *A*nd it ſhall be upon Aarons forehead, that *A*aron may bear the iniquity of the holy things *a* which the children of Iſrael ſhall hallow in all their holy gifts *b*: and it ſhall be always *c* upon his forehead, that they may be accepted before the LORD.

a Either, 1. that he, being conſecrated to God for this end, that he ſhould take care as far as he could that both perſons and things preſented to God ſhould be holy or agreeable to the mind of God, might bear the puniſhment for any miſcarriage committed therein, which he could have prevented. Or rather, 2. that he being an holy perſon, and appointed by God to make a typical reconciliation for the ſins of the People, and to intercede for them, might take away, or obtain from God the pardon of their *iniquity*, wherewith even their *holy things* are defiled, if God ſhould ſeverely mark what is amiſs in them. Which ſenſe the laſt words of the Verſe favour. And the High-Prieſt was herein eminently a Type of Chriſt, who properly and truly bare and took away the iniquity of his Peoples holy things, by his ſacrifice and interceſſion. *b* (*i*: *e*:) Shall ſeparate or conſecrate unto God in all their offerings or gifts. If there be any thing amiſs either in the thing offered, or in the manner of offering, God upon the Prieſt's interceſſion will pardon it. *c* (*i*: *e*:) At all times of his ſolemn appearance before God.

39 And thou ſhalt embroider the coat *d* of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle work.

d This was a looſe and large Garment made with ſleeves, worn under the Ephod, reaching down to the feet, which was girt with a girdle, *Lev*: 8. 7.

40 *A*nd for *A*arons ſons thou ſhalt make coats *e*, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

e Not of Woollen, *Ezek*: 44: 17: but of linen, *Exod*: 39: 27. Theſe were Ephods, 1 *Sam*: 22: 18.

41 And thou shalt put them upon *A*aron thy brother, and his ſons with him: and * shalt anoint them, and † conſecrate them *f*, and ſanctify them, that they may miniſter unto me in the prieſts office.

* Chap. 29. 7. and 30. 30.
† Heb: *fill their hand.*

f Heb. *fill their hand*, *i*: *e*: preſent them to God with part of the Sacrifice in their hands, as we find, *Exod*: 29: 24: by that rite putting them into their office.

42 *A*nd thou shalt make them linen breeches to cover † their nakedneſs, from the loins even unto the thighs *g* they shall † reach.

† Heb. *fleſh of their nakedneſs.*
† Heb. *be.*

g Including both. Compare *Exod*: 20: 26.

43 *A*nd they shall be upon *A*aron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to miniſter in the holy *place*, that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever, unto him, and his ſeed after him.

CHAP. XXIX.

The manner of conſecrating Prieſts, 1--4. *Of conſecrating Aaron and his ſons*, 5, 6, 7. *The Prieſts veſture*, 9. *How the bullock of the ſin-offering was to be offered*, 10--14. *One ram for a burnt-offering, and the manner of offering*, 15--18. *A ram for hallowing the Prieſts*, 19--31. *Aaron and his ſons eat of the ram, wherewith they were conſecrated*, 32, 33. *The altar ſanctified for ſeven days*, 36, 37. *Two lambs offered daily*, 38. *The time*, 39. *The manner of offering*, 40--43: *God's promiſe to hallow the tabernacle, Aaron, and his ſons*; 44. *and to dwell with them*, 45, 46.

AND this *is* the thing that thou shalt do unto them to hallow them, to miniſter unto me in the prieſts office. * Take one young bullock, and two rams without blemiſh *a*;

* Lev. 8. 1. 2.

a See *Exod*: 12: 5: *Mal*: 1: 13, 14.

2 And * unleavened *b* bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oil: *of* wheaten flower ſhalt thou make them.

* Lev. 6. 20.

b To ſhew that the Prieſts ſhould be, and that Chriſt really was, free from all malice and hypocriſy, both which are compared to leaven, *Luke* 12: 1: 1 *Cor*: 5: 8: and that all the ſervices offered to God by the Prieſts were to be pure and unmixed.

3 *And* thou ſhalt put them into one basket, and bring them *c* in the basket with the bullock and the two rams.

c To the door of the *Tabernacle*, as it follows *verſe* 4.

4 *And Aaron* and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water *d*.

d Taken out of that laver, *Exod*: 30: 18. This ſignified the univerſal pollution of all men, and the abſolute need they have of waſhing, eſpecially when they are to draw nigh to God. And this outward waſhing was only typical of their ſpiritual waſhing by the Blood and Spirit of Chriſt in order to their acceptance with God.

5 *And* thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with * the curious girdle of the ephod *e*.

* Chap. 28. 8.

e Not about the Loins, but about the Paps, or Breaſt, as Chriſt and his Miniſters are repreſented, *Rev*: 1: 13. The linen Breeches are here omitted, becauſe they were put on privatly before they came to the door of the Tabernacle, where the other things were put on.

6 And thou ſhalt put the mitre upon his head, and put the holy crown *f* upon the mitre.

f (*i: e:*) The plate of gold, *chap*: 28: 36. as appears by comparing *Lev*: 8: 9.

7 Then ſhalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him *g*.

* Chap. 30 25.

g Which ſignified the gifts and graces of the Holy Ghoſt wherewith Chriſt was, and the Prieſts ought to be repleniſhed. See *Iſa*: 61: 1: *Joh*: 2: 27. But here ariſeth a difficulty; for this anointing is ſometimes ſpoken of, as peculiar to the High-Prieſt, as *Lev*: 21: 10: ſometimes as common to all the Prieſts, *Exod*: 30: 30: and 40: 14. 15: which may be thus reconciled, The Oil was ſprinkled upon all the Prieſts, and their right Ears, Thumbs, and Toes, and their Garments, *verſe* 20, 21: *Lev*: 8: 30: but it was poured out upon the Head only of the High-Prieſt, *Pſal*: 133: 2: who herein was a type of Chriſt, who was *anointed above his fellows*, *Pſal*: 45: 7: *Heb*: 1: 9.

8 *And* thou ſhalt bring his ſons, and put coats upon them:

9 And thou ſhalt gird them with girdles (*Aaron* and his ſons) and † put the bonnets on them: and the prieſts office ſhall be theirs, for a perpetual ſtatute *h*: and thou ſhalt † * conſecrate Aaron and his ſons.

† Heb. *bind.*
† Heb. *fill the hand of.*
* Chap. 28. 41.

h So long as the *Jewiſh* Pedagogy and Policy laſts.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and * Aaron and his ſons ſhall put their hands upon the head of the bullock *i*.

*Lev. 1.4.

i To ſignifie that they offered it for themſelves and for their own ſins, which the offerer performing this Rite was to confeſs, *Lev*: 16: 21: that they acknowledged themſelves to deſerve that death which was inflicted upon this innocent Creature for their ſakes, and to teſtifie their Faith in the future Sacrifice of Chriſt, upon whom their ſins were to be laid, and by whoſe Blood they were expiated, and that they humbly begged God's mercy in pardoning their ſins, and accepting them to and in their holy Office.

11 *And* thou *k* ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

k Moſes, who though no Prieſt, yet for this time and occaſion was called by God to this work.

12 *And* thou ſhalt take of the blood of the bullock, and put *it* upon * the horns of the altar *l* with thy finger, and pour all the blood beſide the bottom of the altar.

* Chap. 27. 2. and 30. 2.

l Not of Incenſe, as ſome would have it, but of the burnt-offerings, as may appear, 1. Becauſe it was that Altar at the bottom whereof the Blood was to be poured, as it is here expreſſed; but that was not done at the Altar of Incenſe, as is evident and confeſſed. Compare *Lev*. 16. 18, *&c*. 2. It was that Altar upon which the parts of the Sacrifices were burnt, as it here follows *verſe* 13. for there is no diſtinction here between the two Altars. It is true, in the following ſin-offerings of the Prieſts the Blood was put upon the Horns of the Altar of Incenſe, *Lev*. 4. 7. But it muſt be conſidered, 1. That the Blood was not poured out at the bottom of that Altar. 2. Becauſe *Aaron* and his Sons were not yet compleat Prieſts, but privat perſons, and therefore did this at the ſame Altar which the people uſed in their ſin-offerings, *Lev*. 4. 25, 30.

13 And thou ſhalt take all the fat that covereth the inwards, and † the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them *m*, and burn *them* upon the altar.

† *It ſeemeth by anatomy, and the Hebrew Doctors, to be the midriff.*

m The parts which in all Sacrifices were burned unto God, *Lev*. 3. 3. and 4. 19. to ſignify either the mortification of their inward and moſt beloved luſts, or the dedication of the beſt of all Sacrifices, and of their inward and beſt parts to God and his ſervice.

14 But the fleſh of the bullock, and his skin, and his dung, ſhalt thou burn with fire without the camp: it *is* a ſin-offering *n*.

n To wit, for the High-Prieſt, as is plain from the whole context, and therefore ought to be burnt by that Law, *Lev*. 4. There was indeed a Law, that that ſin-offering, whoſe Blood was not carried into the Tabernacle, which was the caſe here, ſhould not be burnt but eaten, *Lev*. 6. 30. and 10. 18. But that concerned the People, not the Prieſts, who did not eat, but burn their own ſin-offerings, *Lev*, 4. 3, 12.

15 Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 ¶ And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar *o*.

o Which ſignifies, that not only our Perſons, but our very Altars and Sacrifices, and beſt Services, need the ſprinkling of Chriſt's Blood upon them to render them acceptable to God.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and † unto his head.

† Or, *upon.*

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour *p*, an offering made by fire unto the LORD.

p Heb. *A ſavour of reſt*, wherewith God will be well pleaſed, and for which, as repreſenting Chriſt who offered up himſelf, he will graciouſly accept of the offerings of the Prieſts for themſelves, and for the People.

19 ¶ And thou ſhalt take the other ram *q*: and Aaron and his ſons ſhall put their hands upon the head of the ram.

q For a peace-offering. So here were all the three ſorts of Sacrifices; which were afterwards to be offered by them for the People.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear *r* of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

r Theſe parts are conſecrated in the name and ſtead of all the reſt; the *ear*, as the Inſtrument of hearing and receiving the mind and will of God in all their ſacred adminiſtrations, and in their whole converſation; the *hand* and *foot*, as the inſtruments of action and execution of that which they hear and underſtand to be the mind of God: and the *right* parts are choſen, rather than the left, as being uſually more vigorous and expeditious. And all theſe parts are ſprinkled with this Blood, to ſhew the abſolute neceſſity of Chriſt's Blood to qualifie them for an acceptable and ſucceſsful diſcharge of their Office.

21 And thou ſhalt take of the blood that *is* upon the altar, and of * the anointing oyl, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and * he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

* Chap. 30. 25.
† Heb. 9. 22.

22 Alſo thou ſhalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder: for it *is* a ram of conſecration *s*.

s Of the Prieſts in their Office. Therefore the right Shoulder was burnt, which in other Sacrifices was given to the Prieſt.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons, and ſhalt † wave them *t for* a wave-offering before the LORD.

† Or, *ſhake to and fro.*

t Either toſs them from one hand to another, as giving all from themſelves to God; or ſhake them to and fro, towards the ſeveral parts of the World, to note God's dominion over all places and people, and the extent of that true and great Sacrifice, repreſented in theſe Types to all.

25 *And* thou ſhalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 *And* thou ſhalt take * the breaſt of the ram of *Aarons* conſecrations, and wave it *for* a wave-offering before the LORD, and it ſhall be thy part *u*.

* Lev. 8. 29.

u To wit, the Breaſt alone, whereas both Shoulder and Breaſt were given to *Aaron* afterwards; the reaſon whereof might be, either becauſe *Moſes* was not a proper and compleat Prieſt, as *Aaron* afterward was, but only appointed by God for this time, to do that work; or becauſe now there were in a manner two Prieſts, the one conſecrating, to wit, *Moſes*; the other conſecrated, to wit, *Aaron*; therefore theſe parts were divided, the Breaſt given to the former to be eaten, the Shoulder offered unto God for the latter, *verſe* 22: he being not yet a perfect Prieſt, and therefore not in a capacity of eating it.

27 *And* thou ſhalt ſanctifie * the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up *x* of the ram of the conſecration, *even* of *that* which *is* for *Aaron*, and of *that* which *is* for his ſons *y*.

* Lev. 7. 34. Numb. 18. 18. Deut. 18. 3.

x This was done by throwing the parts upward, and catching them again. *y* The words may be rendred thus, *of which*, Breaſt and ſhoulder of the Ram, ſhall be *Aaron's portion*, *and of which* ſhall be *the portion of his ſons*; ſo there is only an Ellipſis of the Verb Subſtantive, which is moſt common and the Hebrew prefix *Lamed* deſigns a thing belonging to the perſon to whom that is prefixed, as it is in other like caſes, as *Gen*: 40: 8: *Deut*: 1: 17: *Pſal*: 47: 9.

28 And it ſhall be *Aarons* and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering *z*: and it ſhall be an heave-offering from the children of Iſrael, of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

z Under which is comprehended alſo the wave-offering; as plain-
ly

ly appears both from the context, and from the parity of reaſon, theſe offerings being of the ſame nature, and deſigned for the ſame purpoſe.

29 ¶ *And* the holy garments of Aaron ſhall be his ſons *a* after him, to be anointed therein, and to be conſecrated *b* in them.

a (*i. e.*) His eldeſt Sons ſucceſſively. *b* By ſome other Prieſt, there being no other higher perſon who could do it, and therefore the neceſſity of it made it warrantable,

30 *And* † * that ſon that is prieſt in his ſtead, ſhall put them on ſeven days *c* when he cometh into the tabernacle of the congregation, to miniſter in the holy *place d.*

† Heb. *be of his ſons.*
* Numb. 20. 28.

c For ſo long the ſolemnity of the Conſecration laſted, *verſe* 35. *d* Both that ſtrictly ſo called, and in the moſt Holy Place; for as none could go into the moſt Holy Place except the High Prieſt, ſo there was ſome things to be done in the Holy Place, which none but he could do. See *Levit*. 4. 7, 8.

31 ¶ *And* thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place *e.*

e In this Court-yard at the Door of the Tabernacle, where it was both boiled and eaten, as appears from this and the next verſe, and from *Levit*: 8: 31., And part of this was eaten by the perſon, or perſons that brought the offering, though they were of the people, who were not admitted into any other Holy Place but this.

32 *And* Aaron and his ſons ſhall eat the fleſh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

* Lev. 8. 31. Matth. 12. 4.

33 And they ſhall eat thoſe things *f* wherewith the atonement was made to conſecrate, *and* to ſanctifie them: but a ſtranger *g* ſhall not eat *thereof*, becauſe they *are* holy.

f (*i. e.*) The remainders of the Oblations mentioned *verſe* 32. *g* (*i. e.*) One who is not of the Prieſtly Race, whereas in other peace-offerings the offerer did eat a part.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning, then thou ſhalt burn the remainder with *h* fire: it ſhall not be eaten, becauſe it *is* holy.

h According to the Law of all peace-offerings, except thoſe which were vows or voluntary offerings, *Levit*: 7: 16, 17. which theſe were not, compare *Exod*: 12: 10.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-*offering* for atonement *i*: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it, to ſanctifie it.

i As well for the Prieſts, as for the Altar, both which as they were or might be polluted, ſo they needed the ſprinkling of this Blood to ſanctifie them, to ſhew that all perſons and things were fitted for God's ſervice, and accepted by him only for and through the Blood of Chriſt.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctifie it: * and it ſhall be an altar moſt holy *k*: † * whatſoever toucheth the altar ſhall be holy *l*.

* Chap. 40. 10.
† Or, *whatſoever.*
Lev. 6. 18.
* Chap. 30. 29.

k As appears from the following reaſon, becauſe it was not only Holy in it ſelf, but by its touch communicated a legal Holineſs to other things. *l* This may be underſtood either 1. Of perſons, as a caution that none ſhould touch the Altar but holy and conſecrated perſons. Or rather 2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed *Haggai* 2: 12: but of things belonging to the Altar of offerings which by God's appointment were to be offered, which were ſanctified by being laid upon this Altar, and therefore the Altar was greater and more holy than the gift, as our bleſſed Saviour notes, *Matth*: 23: 19.

38 ¶ Now this *is that* which thou ſhalt offer *m* upon the altar, * two lambs of the firſt year * day by day continually *n*,

* Num. 28 3.
* Dan. 12. 11.

m This is the chief end and uſe of this Altar, though it ſerved alſo for other Sacrifices. *n* To ſhew partly that men do daily contract new defilement, and daily need new pardons; and partly that God is not only to be worſhipped upon the Sabbath-days, and other ſet and ſolemn times, but every day.

39 The one lamb ſhalt thou offer in the morning *o*, and the other lamb thou ſhalt offer † at even.

† Heb. *between the two evenings.*

o Which two ſeaſons were ſelected, as moſt commodious, that men might both begin and end their worldly Actions and Buſineſſes with God, and might ſee their need of God's aſſiſtance and bleſſing in all their concerns, and the juſtneſs of giving him the praiſe and glory of all.

40 And with the one lamb a tenth-deal *p* of flour, mingled with the fourth part of an hin of beaten oil, and the fourth part of a hin *q* of wine, *for* a drink-offering.

p The tenth part of an Ephah, as is evident from *Numb*: 28: 5: which is an *Omer*, *Exod*: 16: 36. *q* An Hin was a meaſure for liquid things, as the Ephah was for dry things, containing ſix Pints of our meaſure.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle † of the congregation before the LORD, where *r* I will meet you, to ſpeak there unto you.

† Heb. *of meeting.*

r Either 1. At which Door, for there the Lord ſtood and talked with *Moſes*, *Exod*: 33: 9, 10. Or rather 2. In which Tabernacle, to wit, in the innermoſt part of it, becauſe that was the principal place where God did ordinarily reſide and meet with his people, *Exod*: 30: 6: *Levit*: 16: 2: whereas God met but once at the Door of the Tabernacle, and that with *Moſes* only, not with the people, with whom he is ſaid to meet in this place, *verſe* 43. Add to this, that the place where God meets them is the ſame place which is ſanctified by his Glory, and that was the Tabernacle, *verſe* 43. as it is expreſſed in our Tranſlation, and ſufficiently implied in the Hebrew, by a common Ellipſis of the Pronoun *it*, *i*: *e*: that place where I meet with you, to wit, the Tabernacle, *ſhall be*, &c.

43 *And* there I will meet with the children of Iſrael: and † *the tabernacle* shall be ſanctified by my glory *s*.

† Or, *Iſrael*

s (*i*: *e*:) By my glorious preſence and appearance, of which ſee *Exod*. 40. 34, 35. *Levit*. 9. 24.

44 *And* I will ſanctifie the tabernacle of the congregation, and the altar: I will ſanctifie alſo both Aaron and his ſons to miniſter unto me in the prieſts office.

45 ¶ *And* * I will dwell *t* amongſt the children of Iſrael, and will be their God.

* Chap. 25. 8. Lev. 26. 12. 2 Cor. 6. 16.

t By my ſpecial grace, and favour, and bleſſing; for by his eſſence he fills all places.

46 *And* they shall know that I *am* the LORD their God that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

He commands to make an Altar for Incenſe, and of what, 1. *The length and breadth of it,* 2. *The form of it,* 3---6. *Whereon the Prieſt was to kindle Incenſe every morning, being commanded,* 7. *All the children of Iſrael to bring half a ſhekel for their ſouls,* 11---15. *A laver of braſs,* 17, 18. *Wherein Aaron and his ſons waſh their feet,* 19---21. *The making the oil of holy ointment,* 22---25. *Its uſe,* 26---28. *None might make the like,* 32, 33. *for himſelf,* 38.

AND thou ſhalt make * an altar to burn incenſe upon *a*: *of* shittim-wood shalt thou make it.

* Chap. 37. 25.

a Incenſe ſignifies the prayers of God's People, *Pſal*: 141: 2: *Revel*: 8: 3: which are not acceptable to God, except they be offered upon the true Altar, Chriſt. This Incenſe alſo was uſeful to correct the bad ſmell of the Sacrifices, which were offered on another Altar, not far from it. Yea, ſome ſacrifices were offered upon this Altar, as appears from *verſe* 10: *Levit*: 4: 7. But here only the principal and conſtant uſe of it is noted.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof; the horns thereof *b ſhall be* of the ſame.

b See *Exod* 27. 2. Though theſe horns, as they were for another uſe, ſo they ſeem to be here of another form, and for ornament more than for ſervice.

3 And thou ſhalt overlay it with pure gold, the † top thereof *c*, and the † ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown *d* of gold round about.

† Heb. *roof.*
† Heb. *wall.*

c This was made hollow like a Grate, that the Aſhes might fall thorough it. *d* A border which encompaſſed the Altar, that the things laid on it might not fall off.

4 *And* two golden rings ſhalt thou make to it, under the crown of it, by the two † corners thereof, upon the two ſides of it ſhalt thou make *them*: and they ſhall be for places for the ſtaves to bear it withal.

† Heb. *ribs.*

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the vail *e* that *is* by the ark of the teſtimony, before the mercy-ſeat that *is* over the teſtimony, where I will meet with thee.

e Before the ſecond Vail, in the holy place, and near to the Holy of holies, and conſequently to the Ark and Mercy-ſeat.

7 *And* Aaron ſhall burn thereon † ſweet incenſe *f* every morning: when * he dreſſeth the lamps *g* he ſhall burn incenſe upon it.

† Heb. *incenſe of ſpices*
* Chap. 27. 20.

f Aaron was to do this for the firſt time, but afterwards any Prieſt might do it, as appears from *Luke* 1. 9. This not being done in the Holy of Holies, which was the High-Prieſt's peculiar. *g* (*i. e.*) Cleanſed them, and prepared them for the receiving of the new light.

8 *And* when Aaron * † lighteth the lamps † at even, *h* he ſhall burn incenſe upon it, a perpetual incenſe before the LORD throughout your generations.

* Or, *ſetteth up.*
† Heb. *cauſeth to aſcend.*
† Heb. *between the two evens.*

h The time when all the Lamps were to be lighted, 1 *Sam*: 3: 3. See *Exod*: 27. 20, 21.

9 Ye ſhall offer no ſtrange incenſe *i* thereon, nor burnt-ſacrifice, nor meat-offering, neither ſhall ye pour drink-offering thereon.

i (*i*: *e*:) Of any other ſort than what I ſhall here appoint, *verſe* 34, &c.

10 *And* * Aaron ſhall make an atonement upon the horns of it once in a year *k* with the blood of the ſin-offering of atonements *l*; once in the year ſhall he make atonement upon it throughout your generations: it *is* moſt holy unto the LORD.

* Lev. 16. 14. and 23. 27.

k On the day of expiation, *Lev*: 16: 19: *Numb*: 29: 7. *l* To note, that the Prayers of the Saints are acceptable to God no otherwiſe, but through the Blood of Chriſt, who was offered for the expiation of our ſins.

11 And the LORD ſpake unto Moſes, ſaying,

Chap. 8. 25. um. 1. 5. and 6. 2. Heb. *hem that re to be umbred.* ee Num. 1. 50.

12 * When thou takeſt the ſum of the children of Iſrael after † their number, then ſhall they give every man a ranſom for his ſoul *m* unto the LORD when thou numbreſt them *n*, that there be no plague amongſt them when *thou* numbreſt them.

m A certain price for the redemption of their lives; whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their ſins, and that it was God's mercy to continue their lives to them. *n* To wit, upon any juſt occaſion, either now in the Wilderneſs, or afterwards: It may ſeem that this payment was neither to be made at this time only, as ſome would have it; nor yet every year, as *Joſephus* and others affirm, becauſe it is not ſaid to be a *perpetual ſtatute*, as other things of conſtant obſervance are, but upon any eminent occaſions, when the *ſervice of the Tabernacle* (which is the end and uſe of this collection) or Temple required it, as may be gathered from 2 *Kings* 12.4. compared with 2 *Chron.* 24. 6. Compare *Neh.* 10. 32. *Matth.* 17. 24. And as now it was imployed in the building of the Tabernacle, ſo afterwards it might be laid out upon the repairs or other ſervices of it.

13 This they ſhall give, every one that paſſeth among them that are numbred, * half a ſhekel, after the ſhekel of the ſanctuary *o*, (a ſhekel is twenty gerahs:) an half ſhekel *ſhall be* the offering of the LORD *p*.

* Mat. 17. 24.

o Which though it hath been commonly conceived to be double to the common Shekel, yet divers late Learned men ſeem more truly to judge that it was no more than the common Shekel, conſiſting of Half a Crown of Engliſh-money; which is called *the ſhekel of the ſanctuary*, becauſe the Standard by which all Shekels were to be examined, was kept in the Sanctuary, as afterwards the juſt Weights and Meaſures were kept in Chriſtian Temples, or other publick places. See *Lev.* 27. 25. *Numb.* 3. 47. *Ezek.* 45. 10, 11, 12. Add to this, that it was a part of the Prieſt's Office to look to the Weights and Meaſures, as plainly appears from 1 *Chron.* 23. 29. *p* Not leſs, leſt it ſhould be contemptible; nor more, leſt it ſhould be too burthenſome for the Poor.

14 Every one that paſſeth among them that are numbred, from twenty years old and above *q*, ſhall give an offering unto the LORD.

q The time when they began to be fit for employment, and capable of getting and paying Money. Women and Children are not included here, becauſe they are reckoned in their Fathers or Husbands.

† Heb. *multiply.* † Heb. *diminiſh.*

15 The rich ſhall not † give more, and the poor ſhall not † give leſs *r* than half a ſhekel when *they* give an offering unto the LORD, to make an atonement for your ſouls.

r This was partly to teach them, that all Souls are of equal worth in themſelves, and price with God; that there is no reſpect of perſons with God, and in God's Worſhip and Service, but Goſpel-graces, Ordinances and Priviledges are common and equal to all, *Exod.* 12. and 16. 18. *Gal.* 3. 28. *Col.* 3. 11. that all perſons are like obnoxious to Divine Juſtice, and are redeemed by one and the ſame price; partly to check the arrogance and vanity of the Rich, who are very apt to deſpiſe the Poor; and partly that by this means the number of the People might be exactly known when occaſion required it.

* Chap, 38. 25.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and * ſhalt appoint it for the ſervice of the tabernacle *s* of the congregation, that it may be a memorial *t* unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

s For the building and furniture of it, and the maintainance of God's Worſhip in it. *t* Either to the People, who hereby profeſs God to be their Lord and Owner, and themſelves his Subjects and Tributaries; or to God, who hereby takes occaſion to remember them, and to own them for his People.

17 And the LORD ſpake unto Moſes *u*, ſaying,

u The frequent repetition of this Phraſe, and the ſhortneſs of theſe Diſcourſes, in compariſon of the length of the forty days, ſhew that God did not deliver all theſe Laws and Preſcriptions at one time, but ſucceſſively at ſeveral times, poſſibly upon the Sabbath-days.

18 Thou ſhalt alſo make a laver of braſs *x*, and his foot *alſo of* braſs, to waſh *withal y*, and thou ſhalt put it between the tabernacle of the congregation and the altar *z*, and thou ſhalt put water therein.

x See the accompliſhment, *Exod.* 38. 8. *y* Both the Prieſts, and the parts of the Sacrifices. *z* To wit, of Burnt-offerings.

19 For *A*aron and his ſons ſhall * waſh their hands
* Pſal. 26. and their feet *a* thereat.

6. Iſa. 52. 11. Heb. 10. 22.

a To ſignify their natural impurity and unworthineſs, either to handle holy things, or to come into the holy place, and their need of waſhing with the Blood and Spirit of Chriſt, which was typified by this waſhing.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not *b*: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

b For though the Fault might ſeem ſmall, yet the Command was evident and eaſie, and therefore the diſobedience was worſe, arguing preſumption, rebellion, and contempt. And God is more ſevere in the matters of his Worſhip than in other caſes.

21 So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtatute for ever to them, *even* to him, and to his ſeed throughout their generations.

22 Moreover, the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee *c* principal ſpices *d*, of pure myrrhe *e* five hundred *ſhekels*, and of ſweet cinamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus *f* two hundred and fifty *ſhekels*,

c The words are very emphatical, and the *Jews* from hence do rightly infer, that this Ointment was but once made, and that by *Moſes* his own hands. *d* See *Cant.* 4. 14. *Ezek.* 27. 22. and compare *Pſal.* 45. 8. *Amos* 6. 6. *e* Heb. *myrrhe of liberty*, either 1. Free from adulteration or mixture, or rather 2. Freely dropping from the Tree, which is eſteemed better than that which is forced out of it. *f* A ſweet Reed, of which ſee *Iſa*: 43: 24: *Jer*: 26: 20.

24 And of caſſia *g* five hundred *ſhekels* after the ſhekel of the ſanctuary, and of oil-olive an * hin. * Chap. 29. 40.

g Not the common kind of Caſſia, which we uſe in purging, but another kind of it, there being ſeven ſeveral kinds of it, as the learned note.

25 *A*nd thou ſhalt make it an oil of holy ointment; an ointment compound after the art of the † Apothecary: it ſhall be an holy anointing-oil. † Or, *perfumer.*

26 *A*nd thou ſhalt anoint *h* the tabernacle of the congregation therewith, and the ark of the teſtimony.

h This was only an outward Ceremony, ſignifying the ſeparation & ſanctification of theſe things for the Service of God; as the anointing of Kings and Prieſts noted their deſignation to their Offices.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver, and his foot.

29 And thou ſhalt ſanctifie them that they may be moſt holy; whatſoever toucheth them ſhall be holy.

30 *A*nd thou ſhalt anoint *A*aron and his ſons *i*, and conſecrate them that they may miniſter unto me in the prieſts office.

i Not all of them, but only thoſe who ſucceed him in the High-Prieſt's Office, as appears from *Exod*: 40: 15: *Levit*: 4: 3, 5, 16: and 16: 32: and 21: 10. This anointing of them ſignified both God's election or calling them to this Office, and the inward qualifications requiſite for it, to wit, the Gifts and Graces of the Holy Ghoſt, which are oft deſigned by this word of anointing, as *Iſa*: 61: 1: *Dan*: 9: 24. 1 *John* 2: 27. and the ſolemn ſetting apart of Chriſt, the true High-Prieſt, for the Mediatorial Office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing-oil unto me *k* throughout your generations.

k (*i. e.*) Reſerved for my Service alone, not employed to any profane or civil uſe, as it follows.

32 Upon mans fleſh ſhall it not be poured *l*, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you *m*.

l Except thoſe whom God himſelf, the Author of this Law, excepts, to wit, the High-Prieſts; of which ſee *verſe* 30. and ſome of the Kings, of which ſee 1 *King.* 1. 39. *Pſal.* 89. 20. though others think the Kings were only anointed with common Oil. *m* As it is unto me, *verſe* 31. you ſhall account it holy, as I do.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger *n*, * ſhall even be cut off from his people. * Gen. 17. 14.

n The word *ſtranger* is commonly uſed to note the *Gentiles*, or ſuch as were not of *Iſrael*'s Race; but ſometimes it notes thoſe that are not of the Prieſtly Race, as *Exod.* 29. 33. *Levit.* 22. 12, 13. And ſo it ſeems to be here. And if any of the Kings were anointed with this Oil, it was done by God's ſpecial appointment, who may diſpenſe with his own Laws.

34 *A*nd the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum *o*: *theſe* ſweet ſpices, with pure frankincenſe, of each ſhall there be a like *weight p*.

o The *Jews* themſelves are not agreed what theſe were, and it concerns not Chriſtians much to know, the uſe of them being aboliſhed. It is evident they were each of them ſweet Spices, and therefore this *Galbanum* was not of the common kind, which gives a very bad ſcent. *p* Heb. *Alone ſhall be with alone*, *i. e.* Each of theſe *alone* ſhall be *with* another *alone*, to wit, in equal quantity. Or it may note, that each of theſe was to be taken and beaten apart, and then mixed together. Or, *it ſhall be alone alone*, *i: e:* abſolutely and certainly alone, the doubling of the word increaſing the ſignification, and thus it doth not belong to all the ingredients, becauſe the *Hebrew* Verb is here of the ſingular number, but only to the Frankincenſe; and the ſenſe may be, that whereas the other things ſhall be tempered together, the Frankincenſe ſhould be alone, which may ſeem moſt agreeable both to the common uſe of Frankincenſe, and to its differing nature from the other things mentioned, two of them at leaſt being confeſſedly liquid things.

35 *A*nd thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together *q*, pure *r and* holy. † Heb. *ſalted.*

q Heb. *Salted*, either 1. properly, for *Salt* was to be *offered with all offerings*, Levit. 2. 13. And the *Hebrew* Doctors tell us, that ſix Egg-ſhells full of Salt were uſed; or, metaphorically, well mixed together, as Salt was with things either offered to God, or eaten by Man. *r* Of the beſt of each kind of Drugs, the moſt perfect and uncorrupted.

36 And thou ſhalt beat *ſome* of it *s* very ſmall, and put it before the teſtimony in the tabernacle † of the congregation, * where I will meet with thee: it ſhall be unto you moſt holy. † Heb. *meeting.* * Chap. 29. 42. Lev. 16.

s So much as is ſufficient for the daily incenſe.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that to ſmel thereto, ſhall even be cut off from his people.

CHAP. XXXI.

Bezaleel and Aholiab are call'd for the work of the Tabernacle, 1---6, 7. *The Table and Candleſticks,* 8. *The Altar,* 9. *Hallowing of the Sabbath is commanded again,* 12-----16. *Moſes receiveth the two Tables of the Law,* 18.

AND the LORD ſpake unto Moſes, ſaying,

2 See I have called by name Bezaleel the ſon of Uri, the ſon of Hur, *a* of the tribe of Judah.

a He ſeems to be the ſame mentioned 1 *Chron*: 2: 20.

3 And I have filled him with the ſpirit of God *b*, in *c* wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.

b Which was now neceſſary, becauſe the *Iſraelites* in *Egypt* wanted ingenious education to learn theſe things, and therefore needed inſpiration *c* Or, *with*, the following clauſes being explicatory of the former, ſhewing what gifts of the Spirit God had filled him with, to wit, Wiſdom, *&c.*

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted *d* I have put wiſdom, that they may make all that I have commanded thee:

d That have wiſdom and skill ſufficient to do theſe things under the inſpection and direction of *Bezaleel* and *Aholiab*, the principal workmen.

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that is thereupon, and all the † furniture of the tabernacle:

† Heb: *veſſel.*

8 And the table and his furniture, and the pure candleſtick *e* with all his furniture, and the altar of incenſe:

e So called by way of eminency, not only becauſe it was made of pure Gold, and was not defiled with Blood, for ſo ſome other things were, but eſpecially to mind the Prieſts of their Duty in keeping it neat and clean, it being more ſubject to defilement than other things.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And * the clothes of ſervice *f*, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office:

*Chap: 39 1, *&c.*

f Wherein the Ark and other ſacred Utenſils were wrapped up when they were to be removed. See *Exod*: 35: 19. and *Numb*: 4.

11 And the anointing oil, and † ſweet incenſe for the holy *place*: according to all that I have commanded thee ſhall they do.

† Heb: *incenſe of ſpices.*

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep *g*: for it *is* a ſign between me and you *h* throughout your generations, that ye may know that I *am* the LORD that doth ſanctifie you *i*.

g This precept is here repeated, either 1. To ſhew the chief uſe of the Tabernacle and all this coſt and trouble about it, to wit, that they might there acceptably ſerve God, as in ſome meaſure upon every day, ſo eſpecially upon the Sabbath-day. Or rather 2. To reſtrain the time for the doing of the forementioned works, *q. d.* Though the work of the Tabernacle and Utenſils be holy, and for an holy uſe, yet I will not have it done upon my holy day. The Sabbath was not made for them, but they for it, and therefore they ſhall give place to it. *h* The Sabbath is a fivefold ſign, 1. Commemorative, of God's Creation of, and Dominion over them, and all other things, to whom they do hereby profeſs their ſubjection. 2. Indicative, ſhewing that they were made to be holy, and that their ſanctification can be had from none but from God, as it here follows, and from the obſervation of God's days and appointments. 3. Diſtinctive, whereby they owned themſelves to be the Lord's peculiar people, by a religious keeping of thoſe Sabbaths, which the reſt of the World groſly neglected and profanely ſcoffed at. 4. Prefigurative, of that reſt which Chriſt ſhould purchaſe for them, to wit, a reſt from the burden of the ceremonial, and from the curſes and rigours of the moral Law, as alſo from ſin and the wrath of God for ever. See *Heb*: 4. 5. Confirmative, both aſſuring them of God's good will to them, and that as he bleſſed the Sabbath for their ſakes, ſo he would bleſs them in the holy uſe of it with temporal, ſpiritual and everlaſting bleſſings, as he declares in many places of Scripture; and aſſuring God of their ſtanding to that Covenant made between God and them. So that this was a mutual ſtipulation, or ratification of the Covenant of Grace on both ſides. *i* That ſelecteth you out of all people, and conſecrate you to my ſelf, and to my ſervice and worſhip, a great part whereof is the obſervation of the Sabbath. Or, that ſanctifieth you by my Word and Ordinances, which are in more eminent and ſolemn manner diſpenſed upon the Sabbath-day, by the obſervation whereof you declare that you own me as your only ſanctifier. And ſo we may obſerve, the Sabbath owns the Lord as our Creator, and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God ſo ſeverely enjoyns the ſanctification of the Sabbath, and puniſheth the neglect of it, it being a tacit renounceing, or diſowning of God the Father, the Son, and the Holy Ghoſt.

14 * Ye ſhall keep the ſabbath therefore: for it *is* holy unto you: every one that defileth it, ſhall ſurely be put to death *k*: for * whoſoever doth *any* work *l* therein, that ſoul ſhall be cut off from amongſt his people.

*Chap: 20: 8: Deut: 5; 12: Ezek: 20. 12.

* Num: 15: 35:

k Of which ſee an example *Numb*: 15: 32, *&c.* *l* (*i. e.*) Servile work, as it is explained, *Lev*: 23. 7, *&c.*

15 Six days † may work be done, but in the ſeventh is the ſabbath of reſt *m*, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

†Heb: *ſhall be done*

†Heb: *holineſs.*

m Heb. *The ſabbath of ſabbaths*, or *of ſabbaths*, *i. e.* the great and chief Sabbath, as *the ſong of ſongs* is the moſt excellent Song, *the holy of holies* is the moſt Holy, *&c.* The *Jews* had many Sabbaths or Days of reſt, but this is here preferred before them all, by this emphatical repetition of the ſame word; and by this argument the foregoing duty is preſſed upon them.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath *n* throughout their generations *for* a perpetual covenant *o*.

n Or, *Shall keep the ſabbath by obſerving*, or *celebrating the ſabbath*, *i. e.* by obſerving or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another moſt emphatical repetition to oblidge us to the greater caution and diligence in this great Duty, and to ſhew what ſtreſs God lays upon it, who hath therefore placed this in the midſt of the commands of the Decalogue, as the Heart which gives life and vigour to all the reſt. Or it may be rendered thus, *Shall obſerve the day of reſt to celebrate the ſabbath*; and ſo the phraſe is like that in the Fourth Command, *Remember the ſabbath-day to keep it holy.* So here, *Obſerve the ſabbath*, *i. e.* watch its coming and approach, conſider attentively the nature and uſe of it, and that not as a matter of idle ſpeculation, but of ſerious practice; or ſo *that you may do*, or *celebrate the ſabbath*, *i. e.* perform all the duties of it. Or thus, *ſhall obſerve the ſabbath, to make* it *a ſabbath*, or *day of reſt*, and that no idle or carnal reſt, but *a reſt*, *holy to the Lord*, as it is called in the forgoing verſe. Or, by *a perpetual covenant*; or, it is *a perpetual covenant*, *i: e:* condition or part of that agreement made between me and them. They have ſolemnly covenanted or promiſed that they will do all that I commanded them, *Exod*: 24: 7, 8. among which this is a chief branch; and I have covenanted to bleſs and ſanctiſy them in ſo doing. And this word *perpetual*, as alſo the word *for ever* being added to it in the next verſe, may intimate that this hath a longer perpetuity than the Ceremonies, to which this phraſe is ſometimes aſcribed, the rather becauſe the reaſon of this perpetuity given in the next verſe, is ſuch as hath its force not only till Chriſt, but even till the end of the World, and it is fit and juſt that men ſhould retain this monument, or memorial of the World's Creation, even till its diſſolution:

17 It *is* a ſign *p* between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven, and earth, and on the ſeventh day he reſted, and was refreſhed *q*.

*Gen: 2: 2:

p A ſign of the Covenant between us, that I will be their God, and they will be my People; both which depends upon this amongſt other Duties, and upon this in an eminent degree. *q* Not as if he had been weary with working, which ſurely he could not be with ſpeaking a few words, nor can God be weary with any thing, *Iſa*: 40: 28: but it notes the pleaſure or delight God took in reflecting upon his works, *beholding* that *every thing* he had made *was very good*, Gen: 1: 31.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, * two tables of teſtimony *r*, tables of ſtone *s*, written with the finger of God *t*.

* Chap: 32 16. Deut: 9: 10. 2Cor: 3. 3:

r (*i: e.*) The Tables of the Law, which was the witneſs of God's Will and *Iſrael's* Duty. See *Exod* 16: 34. *s* Whereby was ſignified both the durable and perpetual Obligation of the Moral Law, whereas the Ceremonial Law was to end with the *Jewiſh* Polity at Chriſt's coming, and the ſtonineſs of Mens Hearts by Nature, in which the Law of God could not be written, but by a Divine and Omnipotent Hand *t* (*i. e.*) With the Power or Spirit of God, by comparing *Matth*: 12: 18: not by any Art of Man, but immediately by a Divine Hand.

CHAP. XXXII.

The people commit idolatry by worſhipping the molten image which Aaron made, 1----6, *God makes it known to Moſes, and threatens their deſtruction.* 7----10. *Moſes prayes for them,* 11. *God repents of the evil,* 14. *Moſes comes down from the mount with two tables,* 15. *being God's own writing,* 16. *Moſes hearing and ſeeing their idolatry,* 17, 18. *breaks the two tables,* 19. *and turns the calf into powder,* 20. *Aaron's excuſe,* 21------24. *Moſes ſeeing their nakedneſs,* 25. *Commands them to be ſlain,* 26---28. *He bids them conſecrate themſelves,* 29. *Moſes charging them with ſin,* 30. *Prayeth for them,* 31---33. *God ſpareth them,* 34. *But afterward plagueth them,* 35.

AND when the people ſaw that Moſes delayed to come down out of the mount *a*, the people *b* gathered themſelves together unto Aaron *c*, and ſaid unto him, * Up, make us gods *d* which ſhall go before us *e*: for *as for* this Moſes *f*, the man that brought us up out of the land of Egypt, we wot not what is become of him *g*.

* Acts 7: 4.

a Where he had now been for near fourty days. *b* (*i. e.*) Moſt, or ſome of the people, as it is expreſſed, 1 *Cor.* 10: 7: *c* As the chief perſon in *Moſes* his abſence. *d* (*i: e.*) Images or repreſentations of God, whom, after the manner of Idolaters, they call by God's name. For it is rediculous to think that the Body of the *Iſraelites*, who were now lately inſtructed by the Mouth, and Words, and Miraculous Works of the eternal God, ſhould be ſo ſenſeleſs as to think that was the true God which themſelves made, and that out of their own Ear-rings; much more, that that was the God that brought them out of *Egypt*, as they ſay, *verſe* 4. *e* To guide us through this vaſt Wilderneſs to the land of promiſe, where they longed to be: For, as for the Cloud, which hitherto had guided them, that ſeemed now to be fixed upon the Mount; and they thought both that and *Moſes* had deſerted them. The *Jewiſh* Doctors note, that he doth not ſay, *Make us gods* whom we may worſhip, but *which ſhall go before us*, which, as they truly ſay, ſhews that they wanted not a God, whom they knew by infallible evidences they had, but a viſible guide, who might ſupply the want of *Moſes*, as the next words ſhew. *f* An expreſſion of contempt towards their great deliverer. *g* Whether he be not conſumed by the Fire in the Cloud, or taken up to Heaven, or conveyed away by God to ſome other place.

2 And Aaron ſaid unto them, Break off the golden ear-rings *h* which *are* in the ears of your wives *i*, of your ſons, and of your daughters, and bring them unto me.

h Which were of good value and common uſe among the Eaſtern people, which ſeem to have uſed them ſuperſtitiouſly, *Gen*: 35. 4. *Judg*: 8: 24. and therefore *Aaron* demands theſe, partly that he might take away one Vice, or occaſion of Vice, whileſt the people were intent upon another; and partly that the propoſed loſs of their precious Ear-rings might cool their Idolatrous deſires. *i* Whom he thought moſt fond of their Jewels, and moſt unlikely to part with them.

3 And all the people brake off the golden ear-rings *k* which *were* in their ears *l*, and brought *them* unto Aaron.

k Whereby they ſhew both their madneſs upon their Idols, and their baſe ingratitude to their God, who had transferred theſe Jewels from the *Egyptians* to them, *Exod*: 12: 35, 36. which therefore God upbraids them with, *Ezek*: 16: 11, &c. *l* (*i. e.*) The mens ears, for the affix is of the Maſculine Gender; whereby it ſeems the men were more ſet upon Idolatry than the women, parting with their Ear-rings for it, which the women would not do.

* 1 Kings 12: 28: Pſal: 106: 19. 4 * And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf *m*, and they ſaid, Theſe *be* thy gods *n*, O Iſrael, which brought thee up out of the land of Egypt.

m The meaning of this Tranſlation is, That *Aaron*, to wit, by Artificers, did firſt melt the Gold into one maſs, and then by the Graving-tool form it into the ſhape of a Calf, and poliſh it; or as others render the words, *He formed it in a type* or *mould*, made in the ſhape of a Calf, into which he caſt the molten Gold, *and* ſo *made it a molten Calf*. But the words may be Tranſlated thus, *He put it*, or them, *into a purſe*; for ſo the *Hebrew* Verb and Noun are both uſed 2 *Kings* 5. 23: and in like manner *Gideon* diſpoſed the Ear-rings given him for the like uſe, *Judg*: 8: 24. *and* afterwards, *he made* of them *a molten calf*. Now the people deſired, and *Aaron* in compliance with them made this in the form of a *calf*, or an Ox (for the word ſignifies both) in imitation of the *Egyptians*, as *Philo* the *Jew* expreſly affirms, and the learned generally agree; and it may thus appear, 1. The great Idols of the *Egyptians*, *Apis*, *Seraphis* and *Iſis*, were Oxen and Cows, as is confeſſed. 2. The *Egyptians*, beſides thoſe Creatures which they adored as gods, did alſo make, and keep, and worſhip their Images, as even the Heathen writers *Mela* and *Strabo* affirm. 3. The *Iſraelites*, whileſt they were in *Egypt*, were many of them infected with the *Egyptian* Idolatry, as it appears from *Joſ*: 24: 14: *Ezek*: 20: 7, 8. and 23: 3: *Acts* 7:39. And it is not unlikely divers of them hankered no leſs after the Idols, than after the Garlick and Onions of *Egypt*. And, being now, as they thought, forſaken by *Moſes*, they might think of returning to *Egypt*, as afterwards they did, and therefore choſe a god of the *Egyptian* Mode, that they might more willingly receive them again. *n* (*i.e.*) This is thy God, the plural Number being put for the Singular, as it is uſual in this caſe. The meaning is, This is the Sign, or Symbol, or Image of thy God; for ſuch expreſſions are very frequent: Thus this Image of a Calf is called *a calf* frequently, and the Images of the Temple of *Diana* are called *ſhrines* or *little temples*, *Acts* 19. So they intended to worſhip the true God by this Image, as afterwards *Jeroboam* did by the ſame Image, as we ſhall plainly ſee when we come to that place of Scripture. And it is abſolutely incredible that the generality of the *Iſraelites* ſhould be ſo void of all Senſe and Reaſon, as to think that this new-made calf did bring them out of *Egypt* before its own Creation, & that this was the ſame *Jehovah* who had even now ſpoken to them from Heaven with an audible Voice, ſaying, *I am the Lord thy God who brought thee out of the land of Egypt*.

5 And when Aaron ſaw *o it*, he built an altar before it, and Aaron made proclamation, and ſaid, To morrow is a feaſt to the LORD *p*.

o (*i. e.*) Obſerved with what applauſe they received it, and with what fury and reſolution they proſecuted their former deſire, he was born down with the ſtream, and, as it is probable, by the peoples inſtigation, built an altar to it. *p* Heb: *To Jehovah*. Which Title being peculiar to the true God, and being here given by *Aaron* to the Calf, with the approbation of the people, makes it more than probable that the people deſigned to worſhip the true God in this Calf, which they made only as a viſible token of God's Preſence with them, and an image by which they might convey their worſhip to God.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings *q*: and the * people ſat down to eat and to drink *r*, and roſe up to play *s*. * 1 Cor: 10: 7:

q But no *ſin-offerings*, which they moſt needed. *r* For the Sacrifices were accompanied with Feaſting, both among the Worſhippers of the true God, and among Idolaters. See *Exod*: 18: 12: and 24. 11. *s* By ſhouting, and ſinging, and dancing, as it appears from *verſe* 17, 18, 19.

* Deut: 9: 12: 7 ¶ And the LORD ſaid unto Moſes, * Go, get thee down: for thy people *t* which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

t No longer *my people*. as God had called them hitherto, *Exod*: 3. 7. and 5. 1, &c. they have forſaken me, and I do hereby renounce them.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, * Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt. * 1 King: 12: 28:

9 And the LORD ſaid unto Moſes, * I have ſeen this peeple, and behold, it *is* a ſtiff-necked people *u*. * Chap: 33: 3. Deut. 9. 13: Iſa: 48: 4:

u Untractable, wilful and ſtubborn, incorrigible by my Judgements, ungovernable by mine, or by any Laws. A metaphor from thoſe Beaſts that will not bend their Necks to receive the Yoke or Bridle.

10 Now therefore let me alone *x* that my wrath may wax hot againſt them, and that I may conſume them; and * I will make of thee *y* a great nation. * Numb: 14: 12.

x Do not hinder me by thy Prayers, which I ſee thou art now about to make on their behalf. *y* To come out of thy Loins.

11 * And Moſes beſought † the LORD his God *z*, and ſaid, LORD, why doth thy wrath wax hot *a* againſt thy people *b*, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand? * Deut: 9: 18. Pſal: 106: 23: † Heb: *the face of the Lord*.

z Emphatically ſo called, *q: d: Moſes* had not loſt his intereſt in God, though *Iſrael* had. *a* So hot as to conſume them utterly. For though he ſaw reaſon enough why God ſhould be angry with them, yet he humbly expoſtulates with God whether it would be for his Honour utterly to deſtroy them. Or this is a Petition delivered in form of an interrogation or expoſtulation, as *Matth*: 8: 29. compare with *Luke* 8: 28. *b* An ingenious retortion, *q. d.* They are not my people, as thou calledſt them, *verſe* 7, but *thy people*, which he proves in the following words.

12 * Wherefore ſhould the Egyptians ſpeak, and ſay, For miſchief did he bring them out, to ſlay them in the mountains *c*, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people. * Numb 14: 13: Deut 9: 28: and 32: 27.

c (*i. e.*) In or at Mount *Sinai*, the plural number for the ſingular; or, in this mountainous Deſert.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſweareſt by thy own ſelf, and ſaidſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever. * Gen: 12: 7: and 13: 15: and 15: 18: and 26: 4. and 28, 13: and 48: 16.

14 And the LORD repented *d* of the evil which he thought to do unto his people.

d (*i. e.*) Changed his Sentence. See on *Gen*: 6. 6.

15 And Moſes turned, and went down from the mount, and the two tables of the Teſtimony *were* in his hand: the tables *were* written on both their ſides *e*: on the one ſide, and on the other ſide *were* they written.

e Not in the inſide and outſide, which is unuſual and unneceſſary, but in the inſide only, ſome of the Ten Commands being written on the right hand, and others on the left, not for any myſtery, but only for conveniency of writing.

16 And the * tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. * Chap: 31: 18:

17 And when Joſhua *f* heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

f Who had waited all this while upon the middle of the hill for *Moſes* his return; and ſo neither knew what the people had done, nor heard what God had ſaid to *Moſes*.

18 And he ſaid, *It is* not the voice of *them that* ſhout *for* maſtery *g*, neither *is it* the voice of *them that* cry *for* † being overcome *h*: *but* the noiſe of *them that* ſing do I hear. † Heb. *weakneſs*

g Heb. *of a cry of ſtrength*, (*i. e.*) of ſtrong men, or of the ſtronger and victorious party, who uſe to expreſs themſelves with triumphant ſhouts. *h* Heb: *of a cry of weakneſs*, (*i. e.*) of weak, and wounded, and vanquiſhed men, who uſe to break forth into doleful cries

19 And it came to paſs, aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them *i* beneath the mount.

i Not through raſh anger, but by divine inſtinct, partly to puniſh their Idolatry with ſo great a loſs, and partly to ſhew that the Covenant made between God and them ſo much to their advantage, which was contained in thoſe Tables, was by their ſin broken, and now of none effect, and not to be renewed but by bitter repentance.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder *k*, and ſtrewed *it* upon the water *l*, and made the children of Iſrael *m* to drink *of it n*. * Deut: 9: 21

k Melted it either into one great maſs, or rather into divers little fragments, which afterwards by a file or other inſtruments, he, by the help of many others, might ſoon grind to powder, or duſt of Gold. *l* Upon the Brook which came out of the Rock *Horeb*, Exod: 17: 6. *m* Not all, which would require long time, but ſome in the name of the reſt; and moſt probably either the chief Promoters of this idolatrous Deſign, or the chief Rulers of the People, who ſhould by their power and authority have reſtrained the people from this wickedneſs. *n* Of the water into which that duſt was caſt; partly to make them aſhamed of their madneſs in worſhipping a God which now muſt be drunk, and caſt out into the draught; and partly to fill them with terrour and dreadful expectation of ſome ill effect or curſe of God to come upon them, either by this draught, or by other means.

21 And Moſes ſaid unto Aaron, What did this people unto thee *o* that thou haſt brought ſo great a ſin upon them *p*?

[o] What injury or miſchief had they done to thee, which thou didſt ſo ſeverely revenge! [p] The ſin of the people is charged upon *Aaron*, both becauſe he did not reſiſt and ſuppreſs their wicked ſuggeſtion, *Verſe* 1. by his counſel, and by the authority which *Moſes* had left in his hand, which he ſhould have done even with the hazard of his life, as the Rabbins ſay that *Hur* did, whom they report to have been ſlain by the People whilſt he diſſwaded them from their attempt, and becauſe he did not promote, and direct and manage their enterprize, *Verſe* 4, 5.

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief[q].

[q] Heb. *are in evil, i. e.* are altogether wicked, addicted to, or bent upon wickedneſs, ſo that it was impoſſible for me to ſtop or divert their courſe.

23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf[r].

[r] Not that he meant, or thought to perſwade *Moſes*, that the melted Gold came out of the fire in the form of a Calf by accident, without any art or induſtry of his, which was a ridiculous conceit, and eaſily confuted; but only he conceals his own ſin in the forming and graving of it, and lays the whole blame upon the people.

25 ¶ And when Moſes ſaw that the people *were* naked[s] (for Aaron had made them naked[t] unto *their* ſhame amongſt † their enemies[u].)

†Heb. *thoſe that roſe up againſt them.*

[s] (*i. e.*) That they were ſtripped both of their ornament, which was not ſo much the Jewels of their Ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were ſecured from the *Egyptians*, and were to be defended againſt thoſe many and mighty enemies towards whom they were about to march, and that being thus diſarmed and helpleſs, they would be a prey to every Enemy; when *Moſes* conſidered this, he took the following courſe to cover their nakedneſs, to expiate their ſins, to regain the favour of God, and by puniſhing the moſt eminent and incorrigible Offenders, to bring the reſt to repentance. [t] As *Ahaz* is ſaid to have *made Judah naked*, 2 *Chron.* 28. 19. [u] *Queſt.* How were they made naked or aſhamed amongſt their Enemies, when at this time they were in their own Camp, remote from all their Enemies? *Anſw.* He ſpeaks not only of their preſent ſhame, but of their everlaſting reproach, eſpecially among their, and God's Enemies, who being conſtant to their Idols, would juſtly ſcorn the *Iſraelites* for their levity in forſaking their God ſo quickly and eaſily. See *Jer.* 2. 11. But the Hebrew word may be, and is by ſome tranſlated thus, *amongſt thoſe that do* or *ſhall riſe up* or *be born of them, i. e.* that ſhall ſucceed them; for ſo the word *riſing* is uſed *Exod:* 1: 8: *Matth:* 11: 11. And ſo the *Chaldee* here renders it, *amongſt their generations*; and the other *Chaldee* Interpreter, and the *Syriack*, *in their latter days*, or *in after times.* So the ſenſe is, That *Aaron* had put a note of perpetual infamy upon them, even to all after Ages.

26 Then Moſes ſtood in the gate of the camp[x] and ſaid, Who *is* on the LORD'S ſide[y]? *let him come* unto me. And all the ſons of Levi[z] gathered themſelves together unto him.

[x] He chuſe that place, 1. as the uſual place of Judicature. 2. That he might withdraw himſelf from the company of Idolaters as far as he might. 3. As a fit place of concourſe and reſort for thoſe that were on God's ſide. 4. To prevent the eſcape of the greateſt Delinquents, the reſt of the Camp being probably ſurrounded with ſome trench, or ſuch like thing, elſe Gates had been ſuperfluous and unprofitable. [y] Who will take God's part, and plead his Cauſe againſt Idolatry and Idolaters? [z] (*i. e.*) The moſt of that Tribe, as that univerſal Particle is oft underſtood; for ſome of them were deſtroyed as guilty.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother[a], and every man his companion, and every man his neighbour.

[a] The meaning is, Slay every principal Offender whom you meet with, without any indulgence or exception, though *brother*, or *companion*, or *neighbour*. There was no fear of killing the innocent in this caſe, becauſe, 1. The people were generally guilty. 2. *Moſes* had called to himſelf all that were on God's ſide, who thereby were ſeparated from the guilty. 3. The Nocent might eaſily be diſcerned from the Tranſgreſſors, either by the perſonal knowledge which the *Levites* or others had of the moſt forward Idolaters, or by their abiding in their Tents as aſhamed and grieving for their ſin, whilſt the Tranſgreſſors were impudently walking about in the Camp, as truſting to their numbers; or by the direction of God's Providence, if not by ſome viſible token.

28 And the children of Levi did according to the word of Moſes; and there fell of the people that day about three thouſand men[b].

[b] And no more, for it is probable they ſlew only thoſe whom they knew to have been the Ringleaders to others in this miſchief.

† Or, *and Moſes ſaid, Conſecrate your ſelves to day to the LORD, becauſe every man* hath been *againſt his ſon, and againſt his brother,* &c. † Heb. *fill your hands.*

29 † For Moſes had ſaid, * Conſecrate your ſelves to day to the LORD[c], *even* every man upon his ſon, and upon his brother, that he may beſtow upon you a bleſſing this day.

[c] Offer up your ſelves to the honour and ſervice of the Lord in this work, which becauſe it was joined with the hazard of their lives, he calls it a conſecration or oblation of themſelves, as *Abraham* for the like reaſon is ſaid to have offered up *Iſaac.* † Heb. *Fill your hands*, &c. *i. e.* offer a Sacrifice, for ſo that Phraſe is oft uſed, as *Exod.* 28. 41. *Judg:* 17: 5, 12. That work of Juſtice which they were going to execute might ſeem an inhumane and barbarous Act, but he tells them it was an acceptable Sacrifice to God, as the deſtruction of God's Enemies is called *a ſacrifice*, *Iſa:* 34: 6: *Ezek:* 39: 17. Or he hereby intimates, that this Tribe was deſigned by God for his immediate ſervice, and therefore recommends this work to them as an excellent initiation into their Office, and as a demonſtration that they were in ſome ſort worthy of that great truſt.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD, * peradventure[d] I ſhall make an atonement for your ſin.

* 2 Sam: 16: 12: Amos 5: 15:

[d] He ſpeaks doubtfully, partly becauſe he was uncertain how far God would pardon them, and partly to quicken them to the more ſerious practice of repentance.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their ſin[e]: and if not, blot me, I pray thee, out of thy book[f] which thou haſt written.

[e] Underſtand here, *forgive it*, or, *or it is well*, or, *I and others ſhall praiſe thy name.* His great paſſion for his People ſtops his words, and makes his Speech imperfect. [f] (*i. e.*) Out of the Book of Life, as appears by comparing this with other places, as *Pſal:* 69: 28: *Dan:* 12: 1: *Luke* 10: 20: *Phil:* 4: 3: *Rev:* 3: 5: and 13: 8: and 20: 12: or, out of the Catalogue or number of thoſe that ſhall be ſaved. *I ſuppoſe Moſes* doth not in this caſe wiſh his eternal damnation, becauſe that ſtate implies both wickedneſs in himſelf, and the diſhonour of God, but his annihilation, or the utter loſs of this life, and of that to come, and of all the happineſs of both of them. Nor doth *Moſes* ſimply deſire this, but only comparatively expreſſeth his ſingular zeal for God's glory, and charity to his People; ſignifying, that the very thoughts of the deſtruction of God's People, and of the reproach and blaſphemy which would be caſt upon God by means thereof, were ſo grievous and intolerable to him, that he rather wiſheth, if it were poſſible, that God would accept of him as a Sacrifice in their ſtead, and by his utter deſtruction prevent ſo great a miſchief. And it is to be conſidered, that *Moſes* ſpeaks this, as alſo many other things, as the Mediator between God and *Iſrael*, and as the Type of the true Mediator, Jeſus Chriſt, who was in effect to ſuffer this which *Moſes* was content to ſuffer.

33 And the LORD ſaid unto Moſes, * Whoſoever hath ſinned † againſt me, him will I blot out of my book[g].

* Ezek. 18: 4:

† Or, *doth ſin*, to wit, preſumptuouſly, obſtinately, and impenitently. [g] Him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

34 Therefore now, go, lead the people unto *the place* of which I have ſpoken unto thee. * Behold mine angel[h] ſhall go before thee. Nevertheleſs * in the day when I viſit, I will viſit their ſin upon them[i].

* Chap: 33: 2. * Deut: 32: 35: &

[h] Not Chriſt, the Angel of the Covenant, who had hitherto gone before them; but a created Angel, as appears by comparing this with *Exod:* 33. 2, 3, 12. Though *Moſes* obtained the revocation of this threatning, *Exod:* 33: 14, 17. [i] When I ſhall puniſh them for their other ſins, which I foreſee they will commit, I will remember and puniſh this alſo.

35 And the LORD plagued the people[k], becauſe they made the calf which Aaron made[l].

[k] This relates either to the deſtruction of 3000 of them by the *Levites*, or rather to the future Plagues, in which God alſo reckoned with them for this ſin. [l] They made it, becauſe they urged *Aaron* to make it, as *Judas* is ſaid to *purchaſe the field*, Acts 1: 18: which was purchaſed by his Money; and *Aaron* made it, by giving command to make it. The *Chaldee*, *Syriack*, *Arabick*, and *Samaritan*, render the words thus, *They worſhipped* or *ſacrificed to the calf which Aaron made.* And the word which ſignifies *to make*, is oft uſed for worſhipping or ſacrificing, as *Exod:* 10: 25: *Judg:* 13: 15: 1 *Kings* 18: 26.

CHAP. XXXIII.

God refuſeth to go with the people as formerly, 1—3. *The people mourn,* 4. *God's command what to ſay to the children of Iſrael,* 5. *They mourn, and lay by their ornaments,* 6. *Moſes pitcheth the tabernacle without the camp,* 7. *And going in, Gods ſpeaks to him,* 8, 9. *A cloudy pillar deſcendeth on it,* 10. *God ſpeaks to Moſes face to face,* 11. *He prays for his guidance, and preſence,* 12, 13——16. *God promiſes him,* 14——17. *Proclaims his name,* 19. *His face can be ſeen by no man,* 20—23.

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

2 * And I will ſend an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee[a] (for thou *art* a * ſtiff-necked people,) leſt I conſume thee in the way[b].

* Gen: 12: 7: * Chap: 32: 34: Deut. 7: 22: Joſh: 24: 11. * Chap: 32: 9: Deut: 9: 13.

[a] By my own ſpecial and gracious preſence, as hitherto I have done, but I will depart from thee. In purſuance hereof God removes his Tabernacle without the Camp, *Verſe* 7. I will only make good my Promiſe to thy Fathers, and ſend an Angel to accompliſh it, but I will ſhew no peculiar and further kindneſs to thee. [b] Leſt thy ſins ſhould be aggravated by my preſence and favour, and thereby I ſhould be provoked utterly to deſtroy thee. So he ſhews that their perverſeneſs makes this ſeverity neceſſary for them, and that God even in his judgment remembers mercy to them.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments *c*.

c Their precious Garments, or Jewels, which the Women reſerved, as we ſaw, *Verſe* 3. This was a viſible ſign and profeſſion of their inward humiliation and repentance for their ſin, and of their deep ſenſe of God's diſpleaſure.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye are a ſtiff-necked people: I will come up into the midſt of thee *d* in a moment, and conſume thee *e*: therefore now put off thy ornaments from thee, that I may know what to do unto thee *f*.

d To wit, in anger; not in favour, *Verſe* 3. where the words are the ſame, but the ſenſe differing. *e Obj.* But God had promiſed he would not do ſo, *Verſe* 14. *Anſ.* That was ſignified to *Moſes*, not to the People, to whom the threatning was moſt proper and profitable; and this threatning hath a condition implied, to wit, except they repent, as the next words plainly ſhew. *f* That I may either inflict my Judgments, or ſuſpend them, as thou art penitent or impenitent.

6 And the children of Iſrael ſtript themſelves of their ornaments by the mount Horeb.

7 And Moſes took the tabernacle *g*, and pitched it without the camp, afar off from the camp *h*, and called it the tabernacle of the congregation *i*: and it came to paſs, *that* every one which ſought the LORD *k*, went out unto the tabernacle of the congregation, which *was* without the camp.

g A Tent ſet up by *Moſes* for the People to meet in for ſacrifice and ſeeking of God, and other parts of God's Worſhip, until the great Tabernacle ſhould be finiſhed; for ſuch a place was neceſſary, or highly expedient for that uſe, and therefore it is not probable they would be without it for a years ſpace. *h* In teſtimony of God's alienation from them, and diſpleaſure againſt them, this being a kind of excommunication; and all was too little to bring them to a through repentance. *i* It was ſo before, but he called it ſo now, to ſhew that God had not wholly forſaken them; and that, if they truely repented, he ſtill permitted them to come into his preſence, and to ſeek the Lord. *k* Either for his favour, or for counſel and direction. See *Exod*: 18 15, 19, 20.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent door, and looked after Moſes *l* until he was gone into the tabernacle.

l Teſtifying their grief for God's departure, their reſpect to *Moſes* whom they had lately deſpiſed, their earneſt deſire of his interceſſion for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of *Moſes*.

9 And it came to paſs as Moſes entred into the tabernacle, the cloudy pillar deſcended *m*, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes

m Whereby God teſtified his approbation of *Moſes*, and of that which *Moſes* had done, which might ſeem to ſome ſevere and cruel.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door, and all the people roſe up and worſhipped, every man in his tent door.

11 And * the LORD ſpake unto Moſes face to face *n*, as a man ſpeaketh to his friend. And he turned again into the camp; but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle *o*. * Gen: 32: 30: Num: 12: 8:

n Or, *mouth to mouth*, as *Numb*. 12. 8. Not that God hath Face or Mouth, or that *Moſes* could behold it, which is denied, *Verſe* 20. But the ſenſe is, He ſpake with him freely and familiarly, and immediately, not by an Angel in a dream or viſion, as he did to other Prophets. See *Deut*: 34. 10. *o* Who abode there either to keep it from injury or inconvenience; for as it was ſet up by man's help, ſo it needed man's care to preſerve it; or to aſſiſt and direct thoſe who reſorted thither to ſeek God in *Moſes* his abſence. And *Joſhua* ſeems to be appointed for this work rather than *Aaron*, or any other of the Elders, becauſe they had one way or other been guilty of the late Idolatry, and God would hereby puniſh them with a temporary ſuſpenſion from his ſervice, and their office.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people, and thou haſt not let me know whom thou wilt ſend with me *p*. Yet thou haſt ſaid, I know thee by name *q*, and thou haſt alſo found grace in my ſight.

p (*i. e.*) What Angel it is, whether it be a created Angel; for then I profeſs I am unſatisfied with him, *Verſe* 15. or the ſame increated Angel Chriſt, who hath hitherto accompanied us, and then I am content. But I am at a great loſs by thy withdrawing thy cloudy Pillar from the people to whom it is to be a guide. *q* (*i. e.*) Diſtinctly and familiarly, as one whom I have much converſe with, and great kindneſs for; thy name is written in my Book. Compare *Exod*: 32: 32, 33. *Pſal*: 87: 5, 6: *Phil*: 4: 3. And *knowing* here notes approbation and affection, as *Pſal*: 1: 6: *Matth*: 7: 23: compare *Jer*: 1: 5.

13 Now therefore I pray thee, if I have found grace in thy ſight, ſhew me now thy way *r*, that I may know thee *s*, that I may find grace in thy ſight; and conſider that this nation *is* thy people *t*.

r The courſe and manner of thy dealings *with* men, and particularly thy purpoſe and will concerning me and thy people, and the method which thou wilt chuſe for the fulfilling of thy promiſe, and the courſe which thou wouldſt have me take, and the way by which I ſhall conduct thy people to the promiſed Land. *s* (*i. e.*) Thy mind herein; men are ſaid to know God when they know his mind and will; or that I may experimentally know thee to be what thou haſt promiſed thou wilt be to me and to thy people; or rather, *that I may* thereby *know thee*, namely *that I ſhall find grace in thy ſight*, as it follows; that I may be aſſured that thou wilt be reconciled to, and preſent with me and thy people. *t* Both by thy own choice and purpoſe, and Promiſe to their Parents, and by their recognition of thee for their God, and their returning to thee again.

14 And he ſaid *, My preſence *u* ſhall go *with thee*, and I will give thee reſt *x*. * 2 Sam: 17: 11:

u Heb. *My face*, *i. e.* I my ſelf, by comparing this with 2 *Sam*: 17. 11. The Angel of my preſence, *Iſa*: 63: 9: the pledge of my preſence, the cloudy Pillar; and I will not turn thee over to an Angel as I threatned, *Verſe* 2. See *Deut*: 4: 34. *x* Not only reſt from thy preſent anguiſh and perplexity of mind for thy people, but in due time I will bring them to their reſting place and ſettled habitation; for it is evident from *verſe* 15. 16. that *Moſes* his care and prayer was more for the people than for himſelf.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence *y*.

y Let us rather live and die in the Wilderneſs with thy preſence and favour, than go into *Canaan* without it; for even that promiſe of reſt I value not without thy preſence. So he ecchoes back God's words to himſelf, and turns God's promiſe into a prayer.

16 For wherein ſhall it be known here *z*, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? ſo * ſhall we be ſeparated, I, and thy people, from all the people *a* that *are* upon the face of the earth. * Chap: 34: 10.

z By what other token ſhall other Nations and after Ages know. *a* (*i. e.*) Diſtinguiſhed by thy peculiar kindneſs and priviledges afforded to us. Or, *be made wonderful*, or *eminent*, or *glorious above all* other *people*.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee ſhew me thy glory *b*.

b (*i.e.*) Thy glorious Majeſty, the brightneſs of thy countenance, ſome ſuch manifeſtation of thy ſelf as becomes thy excellency, and ſuch as ſhall be ſeen in the other life; or that glorious ſhape which, together with an humane voice, thou haſt now aſſumed. But for the eſſence of God, as that was and is and ever will be inviſible to bodily eyes, 1 *Tim*. 6. 16. ſo a man of ſuch great reaſon and deep knowledge in Divine Things, and univerſal Learning could not be ignorant of it, and therefore would not deſire it.

19 And he ſaid, I will make all my goodneſs *c* paſs before thee, and I will proclaim the Name of the LORD *d* before thee; * and will be gracious to whom I will be gracious *e*, and will ſhew mercy on whom I will ſhew mercy. * Rom: 9: 15:

c Or, *My beauty*; for ſo that Hebrew word is ſometimes uſed, *Gen*: 6: 2: 1 *Sam*: 9: 2: or *my excellency*, or *my glory*, as appears from *Verſe* 22. which was the thing *Moſes* deſired to ſee: And the difference between his requeſt and God's anſwer, doth not lye in *glory* and *goodneſs*, but in *ſhewing* his glory ſo as *Moſes* might gaze upon it, and making it only, as it follows, to *paſs before him*, to wit, in a ſudden and very tranſitory Viſion. Though it may be underſtood properly of God's goodneſs and kindneſs to men, of which the following words ſpeak, and that was the great, if not the only thing aſcribed to God, *Chap*. 34. 6, 7. *d* (*i. e.*) My Name; the Noun for the Pronoun, as is very frequent. I will give thee notice when I come, that thou mayſt attend; I will not ſurprize thee, nor ſteal by thee. Or *will proclaim*, or *publiſh of the Name of the Lord*, or of my name, *i. e.* ſome part of it, eſpecially my goodneſs, which may ſeem to be here principally intended, 1. By comparing this with *Chap*. 34. 6, 7. 2. By the following words, which ſeem a limitation of this general expreſſion, *q. d.* I will proclaim, manifeſt, and impart my goodneſs, but with a difference, not to all men, but to whom I pleaſe. 3. By other places, where *the name of the Lord*, is principally, if not ſolely underſtood of his goodneſs, as *Iſa*. 50. 10. and in many places of the *Pſalms*. *e* This may ſeem to be added, with reference to the people for whom *Moſes* is interceding, leſt *Moſes* ſhould miſunderſtand or miſapply what is ſaid here, and *Chap*. 34. 6, 7. The ſenſe is, I will ſhew this peculiar favour to thee, I will alſo be gracious towards the people thou pleadeſt for, but not promiſcuouſly. Some of them I will ſeverely and eternally puniſh for this and their other ſins; and ſome of them I will pardon and ſave, not becauſe they are Righteous, or Innocent, or leſs Sinners than the reſt, but meerly out of my own good Pleaſure and moſt free Grace, whereby I will ſhew mercy to ſome, when I will not ſhew mercy to others. Thus this place is interpreted by the Apoſtle, *Rom*. 9. 16, &c.

20 And he ſaid, Thou canſt not ſee my face *f*: for* there ſhall no man ſee me, and live *g*. * Gen: 32: 30: Deut: 5:24: Jud: 13. 22: Rev: 1: 16, 17:

f Either 1. My eſſence. But that no man can ſee, neither in this life, nor in the next. Or rather 2. My glorious preſence. *g* This may note either 1. God's purpoſe that that bliſsful Viſion of God in Glory ſhall be given to no Man here, but is reſerved for the future life. Or rather 2. The impoſſibility of the thing from Man's weakneſs, which is ſuch, that if God ſhould diſplay all the Beams of his Glory to him, it would certainly aſtoniſh, overwhelm, and deſtroy him.

21 And the LORD ſaid, Behold, *there is* a place by me *h*, and thou ſhalt ſtand upon a rock.

h In this Mountain where my reſidence and glorious preſence now is, and in that part of it whence my Voice now cometh to thine Ears.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock, and will cover thee with my hand *i* while I paſs by.

i That thou mayſt not be undone by thy own deſires, nor ſwallowed up with the ſight of my glory.

23 And I will take away mine hand, and thou ſhalt ſee my back-parts *k*: but my face ſhall not be ſeen.

k (*i. e.*) Imperfectly and in part, as when we ſee only a Man's

Back-parts and not his Face. Thou ſhalt ſee a ſhadow or obſcure delineation of my Glory, as much as thou canſt bear, though not as much as thou doſt deſire.

CHAP. XXXIV.

God commands Moſes to ~~hew~~ two tables of ſtone like the former, wherein he promiſes to write, 1. *Moſes goes with theſe tables up to the mount,* 4. *God deſcends in a cloud,* 5. *He proclaims his name,* 6, 7. *Moſes worſhips,* 8, 9. *God making a covenant with the people, commands them not to make a covenant with their enemies,* 10----12. *Bids them beware of molten gods,* 13-----17. *The feaſt of unleavened bread,* 18. *To reſt on the ſabbath-day,* 19-----21. *Other laws,* 22----26. *Moſes wrote theſe words,* 27. *The time of Moſes's abode on the mount,* 28. *Moſes's face ſhining,* 29. *Is covered,* 33. *He acquaints the people with what the Lord told him,* 31, 32.

† Deut. 10. 1. AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone *a*, like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables *b* which thou brakeſt.

a The firſt Tables were made immediately by God, who of his own meer Grace and good pleaſure, and without Man's merit or contrivance entered into covenant with *Abraham* and his Seed. Theſe Tables muſt be made by *Moſes*, partly in token of God's diſpleaſure for their ſin, and partly to ſignify, that though the Covenant of Grace was firſt made without Man's care and counſel, yet it ſhould not be renewed but by Mans repentance. And as the Tables of Stone ſignified the hardneſs of their Hearts, ſo the hewing of them by *Moſes* might ſignify the circumciſion and plowing up of their Hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties. *b* To ſhew God's reception of *Iſrael* into his favour, and their former ſtate, and that the Law & Covenant of God was neither aboliſhed, nor changed by their ſin.

* Chap. 19:20. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me * in the top of the mount.

3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount, neither let the flocks nor herds, feed before that mount *c*.

c This is ſaid, not for the Beaſts, which are not capable of a Law, but to reſtrain the preſumption and curioſity of the people, by this argument, that even the Beaſts that come too near ſhall be deſtroyed, and much more Man, whoſe knowledge aggravates his ſin and puniſhment.

4 ¶ And he hewed two tables of ſtone like unto the firſt, and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in the cloud *d*, and ſtood with him there *e*, and proclaimed the Name of the LORD.

d In the cloudy Pillar, which ordinarily ſtood up in the Air above the Mount, but came down to the top of it, when God ſpake with *Moſes*. See *Exod*: 33: 9. *Numb*: 11: 17, 25. *e* To wit, in the Mount, *verſe* 2, 4. and the clift of a Rock, *Chap*: 33: 22. which was in the Mount, and near the top of it, as appears by comparing theſe places together.

6 And the LORD paſſed by before him, and proclaimed, The LORD, the LORD God *f*, merciful, and gracious, long-ſuffering, and abundant in goodneſs and truth *g*,

f This Title ſhews his glorious Being, Power and Authority; the following titles note his Goodneſs to Men. *g* In fulfilling all his gracious promiſes made to *Abraham*, and to his Seed, and to all his People; wherein he is ſaid to be abundant, becauſe he generally is better than his word, and gives more than he promiſed. There is a truth in Divine Threatnings, but here the ſcituation of this word in the midſt of the Attributes of Divine Goodneſs plainly ſhews that it is to be reſtrained to the Promiſes; this being uſual and reaſonable, that general words have their ſignification limited by the context. And indeed here ſeems to be a *Hendyadis, goodneſs and truth*, for *true, ſincere and hearty goodneſs*, as *mercy and truth* are oft put for true and real mercy. See *Pſal*: 25: 10: and 57: 3, *&c.*

* Deut. 5: 9: Jer:32: 18. *Chap:33 7:21:Joſh: 24:19:Job 10: 14: Nah:1:3. 7 Keeping mercy for thouſands *h*, forgiving iniquity, and tranſgreſſion, and ſin *i*, and * that will by no means clear *the guilty k*,* viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

h The *Chaldee*, and ſome others render it *for a thouſand generations*. *i* Sins of all ſorts and ſizes, ſecret or open, infirmities or preſumptions, againſt God or Men, as the heap of various words here put together ſignifies. *k* This is commonly eſteemed a title of Juſtice or Vengeance, which is here added by way of correction, leſt Men ſhould miſtake or abuſe God's mercy. God is moſt gracious indeed, but ſo as he is alſo juſt, and will not pity nor ſpare impudent and impenitent Tranſgreſſors, but will ſeverely puniſh them. And the *Jewiſh* Doctors hereupon obſerve, that the Mercy of God doth far exceed his Juſtice; here being, as they number them thirteen Attributes of Mercy, and but one of Juſtice. But this Tranſlation and interpretation is rejected by ſome late learned Interpreters, who make this an Attribute of God's Goodneſs or Clemency, and render the words thus, *In deſtroying he will not utterly deſtroy*, though *viſiting*, &c. *q. d.* He is ſo gracious, that though he will ſeverely puniſh the Iniquity of the Fathers, and eſpecially their Idolatry, upon themſelves, and upon their Children, *&c.* as he hath ſaid *Exod.* 20: 5. yet in Judgment he will remember Mercy, and will not utterly deſtroy his people for their ſins. There are many things which favour this Interpretation. 1. This ſuits moſt with *Moſes* his Solicitude and Prayer for the People of *Iſrael*, which was, that God would not utterly deſtroy them, as he threatned to do. 2. This ſenſe beſt agrees with God's Promiſe, *chap*: 33: 19 *I will make all my goodneſs to paſs before thee*; which general Promiſe is particularly explained and performed in theſe two verſes. 3. This place doth not ſpeak of God's diſpoſition and carriage towards his Enemies, againſt whom he proceeds with great ſeverity, and commands the *Iſraelites* to do ſo in the verſes here following; but towards his People, whoſe cauſe *Moſes* is all along pleading with God. See *chap.* 32. 11, 12, 13, 31, 32. and 33: 13, 15. and 34: 19. 4. The Hebrew Verb here uſed frequently, ſignifies *to make empty* or *deſolate*, to empty Men of their Goods, or Places of Men. See *Iſa*: 3: 26. *Amos* 4: 6. So here *he will not utterly empty* or *deſtroy*: Though he will leave the marks of his Vengeance for this Sin upon thy People, even to their third and fourth Generation; or if it may be further, yet he will not utterly root them out, which is the great thing thou feareſt or laboureſt to prevent. And this very phraſe here uſed, we have in *Jer*: 30: 11. and repeated *Jer*: 46: 28. where though Interpreters generally render it, *I will not leave thee altogether unpuniſhed*, which may make a good ſenſe, yet it ſeems much better to be rendered, *I will not utterly deſtroy thee*. (1.) Becauſe hereby theſe words exactly anſwer to the foregoing clauſe, *yet will I not make a full end of thee*, and ſo the ſame thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Becauſe here is an oppoſition between the ſeverity God uſeth to other People, and the kindneſs he uſeth to his own People, which is manifeſt in the former member of the verſe, and therefore moſt probable and agreeable in this. 5. This is much confirmed from *Numb*: 14: 18. where *Moſes*, pleading with God for the Pardon of his People's Sin, uſeth this very Phraſe and Argument, as taken out of God's Mouth, which in this ſenſe is very proper and prevalent, Thou haſt ſaid, that even when thou doſt viſit Iniquity, *&c.* thou wilt not utterly deſtroy them. And God anſwers him, *verſe* 20. *I have pardoned according to thy word*, i. e. ſo as not utterly to deſtroy them. *But truly as I live*, &c. *verſe* 21, 22, 23. *i. e.* But I will ſeverely puniſh them. But if this had been the meaning, Lord thou haſt ſaid,-----*thou wilt by no means clear* the guilty, as we render it, it was a moſt improper Argument, and put a Sword into the Lord's Hand to ſlay them even by vertue of this conſideration.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O LORD, let my LORD, I pray thee, go amongſt us, (for it is a ſtiff-necked people *l*,) and pardon our iniquity, and our ſin, and take us for thine inheritance *m*.

l And therefore need thy glorious and powerful Preſence to rule them. Or rather, *though it be a ſtiff-necked people*, as thou ſaiſt, yet forſake them not. The Hebrew Particle, *chi*, oft ſignifies *though*, as *Exod*: 5: 11. *Iſa*: 54: 6. *m* (*i. e.*) Deal with us as Men do with their Inheritances, dwell among us, protect us, improve us.

* Deut: 5: 2: 10 ¶ And he ſaid, Behold, * I make a covenant *n*: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhalt ſee the work of the LORD: for it *is* a terrible thing that I will do with thee *o*.

n (*i. e.*) I do hereby renew my Covenant with thy People which they had violated and voided by their ſin. But the ſhortneſs of the Phraſe, there being no mention here of any with whom this Covenant is made or renewed, and the following words, make it more probable, that this Covenant is nothing but a ſolemn promiſe or engagement that God will do the thing which here follows. And the word *Covenant* is oft uſed for a meer promiſe, as *Gen*: 9:9, &c. *Lev*: 24.8: *Num*: 18: 19: and 25: 12. *o* Either 1. By thy Miniſtery, as that phraſe is ſometimes uſed, as 1 *Cor*: 15. 10. Or 2. In the midſt of thee, *i. e.* of thy People, as *ver*: 11: *before thee*, *i*: *e*: before thy People. This I prefer, becauſe the next Verſe explains this of ſuch things as were not done by *Moſes* his Miniſtery, nor in his time, but afterwards.

11 Obſerve thou that which I command thee this day. Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

* Chap: 23:32: Deut: 7: 2: 12 * Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

* Chap: 23:24: Deut:12: 3: † Heb: *ſtatues.* *Judg 6: 25. 2 Kings 18:4:and 23: 14: 13 But ye ſhall deſtroy their altars, and * break their † images, and * cut down their groves *p*.

p Which at firſt were uſed by good men for their devotion, as *Gen*: 21:33. but afterwards being horribly abuſed to Superſtition and Idolatry, were by God's command to be deſtroyed.

* Chap: 20: 5. 14 For thou ſhalt worſhip no other God; for the LORD, whoſe name *is* jealous *q* *is* a * jealous God.

q Who hath made himſelf known by, and glories in that name, The *jealous God*, who cannot endure any Competitor or Corrival; whereas the falſe and puny gods of the Heathens were contented with multitudes of Partners. So this is properly ſaid to be the name of God, whereby he is known and diſtinguiſhed from all other gods.

15 Leſt thou make a covenant *r* with the inhabitants of the land, and they go a whoring *s* after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice *t*.

r For cohabitation, or to ſuffer them quietly to live among you, whom you ſhould drive out. *s* (*i. e.*) Commit Idolatry, which is oft called and compared to ſpiritual Whoredom. See *Jer*: 2: and 3. and *Ezek*: 16. *t* To wit, of the parts or remainders of his Sacrifice, whereby thou wilt partake with him in an idolatrous Worſhip; becauſe ſuch Feaſts were a part of the Worſhip offered to the Idol, and were accompanied with ſolemn Benedictions and Thankſgivings to the Idol: See *Numb*: 25: 2. *Pſal*: 106: 28. *Ezek*: 18: 6: and 22: 9: 1 *Cor*: 10: 20: *Rev*: 2: 20.

* 1 Kings 11: 2: * Numb. 25.1,2. 16 And thou take of * their daughters unto thy ſons, and their daughters * go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods *u*.

u Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel Scriptures: But he mentions *molten*, becauſe their late Idol was of that kind.

*Chap:12 15, &c. 23: 15:
*Chap: 13: 4:

18 ¶ The feaſt of * unleavened *bread* ſhalt thou keep: ſeven days ſhalt thou eat unleavened *bread*, as I commanded thee, in the time of the month Abib; for in the * month Abib thou cameſt out from Egypt.

* Chap: 22: 29: Ezek:44: 30: Luke 2. 23.

19 * All that openeth the matrix, *is* mine: and every firſtling amongſt thy cattel, *whether* ox or ſheep, *that is male* *x*.

x Heb. *And* (for, *That is*, as the particle, *and*, is oft uſed; the words following here, and *verſe* 20: being a particular explication of the general Sentence in the beginning of this Verſe) *all thy cattel* which (a particle oft underſtood) *ſhall be born male*, (as it is alſo explained *Exod*: 13: 12.) *the opening* or *whatſoever* (to wit, of the male-kind) *openeth* the Matrix (which word is fitly underſtood out of the former Member, which is very uſual) of *Ox* or (*and* put for *or*, as it is oft done) *Sheep*.

* Chap: 13: 13.
† Or, *kid*.
* Chap: 23: 15. 1 Sam:9: 7, 8. 2 Sam:24: 24.

20 But the * firſtling of an aſs thou ſhalt redeem with a † lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me * empty *y*,

y Either without a gift to me, ſo it is a Precept; or without benefit to himſelf; ſo it is a Promiſe. See *Exod*: 23. 15.

* Chap: 23:12: Deut 5:12 Luke 13: 14.

21 ¶ * Six days ſhalt thou work, but on the ſeventh day thou ſhalt reſt: in earing-time, and in harveſt thou ſhalt reſt *z*.

z Which times are expreſſed, becauſe the great profit and ſeeming neceſſity of working at that time, was likely to be a powerful temptation to make Men break the Sabbath.

* Chap: 23. 16, 17.
† Heb. *revolution of the year.*

22 ¶ * And thou ſhalt obſerve the feaſt of weeks *a*, of the firſt-fruits of wheat-harveſt *b*, and the feaſt of ingathering *c* at the † years end *d*.

a *(i. e.)* Which is numbred by weeks, being juſt ſeven weeks after the Paſſover, whence it is called *Pentecoſt*, *i. e.* the fiftieth day, to wit, after the Paſſover. See *Levit*. 23: 15. and 25: 8. *b* So this is a deſignation of the time and buſineſs of the Feaſt of weeks. *c* To wit, of the Fruits of the Earth. *d* So it was in regard of the Jubilee and Civil Contracts.

*Chap:23: 14, 17. Deut:16. 16.

23 ¶ * Thrice in the year ſhall all your men-children appear before the LORD God, the God of Iſrael.

* Gen:35. 5: Acts 18. 10.

24 For I will caſt out the nations *e* before thee, and enlarge thy borders: * neither ſhall any man deſire thy land *f*, when thou ſhalt go up to appear before the LORD thy God thrice in the year.

e So thou ſhalt have no inteſtine Enemy to do thee or thine miſchief. This God promiſed to do, but upon condition of *Iſrael*'s diſcharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *f* I will not only tye their hands, that they ſhall make no invaſion upon you, but I will take off their thoughts and affections from ſuch an Enterprize, which it was very eaſie for God to effect many ways.

* Chap. 23. 18.

25 * Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſe-over be left unto the morning.

* Deut. 26. 2.
* Chap: 23: 19: Deut: 14: 21.

26 * The firſt of the firſt-fruits of thy land *g* thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a * kid in his mothers milk.

g Thou ſhalt not delay to do this, but ſhalt bring the very firſt of them. Or, *the firſt-fruits*, even *the firſt-fruits of thy land*. Which limitation ſeems here conveniently added, becauſe they were not bound to bring thither all their Firſt-fruits, to wit, thoſe of their own Bodies, their Children.

27 And the LORD ſaid unto Moſes, Write thou theſe words *h*: for after the tenour of theſe words I have made a covenant with thee, and with Iſrael.

h *Object*: God ſaith *I will write*, verſe 1. *Anſw*. 1. *Moſes* was to write the ritual Precepts mentioned here above, God wrote the Moral Law. 2. *Moſes* wrote what he wrote in a Book. See *Exod*: 24: 7. but what was written upon the Tables of Stone, was written by God himſelf, not by *Moſes*, who had no graving Inſtruments with him in the Mount, and could not without them write upon the Stone.

*Chap: 31 18 and 34: 1. Deut: 4. 13.
† Heb. *words*.

28 And he was there with the LORD forty days and forty nights *i*: he did neither eat bread, nor drink water: and he * wrote *k* upon the tables the words of the covenant, the Ten † Commandments.

i As he had been before, being now to renew the broken Covenant. This forty days faſt of his is mentioned four times, *Exod*: 24. 18: and here, and *Deut*: 9: 18: and 10: 10. but it is evident it was performed but twice, as the occaſion of it happened only twice. *k* Not *Moſes*, but the Lord, as appears from *verſe* 1. and from *Deut*: 10. the relative Pronoun being here referred to the remoter antecedent, of which there are many inſtances, as *Gen*: 10: 12. 1 *Sam*: 21. 14: and 27: 8. *Pſal*: 99: 6.

29 ¶ And it came to paſs, when Moſes came down from mount Sinai, (*with* the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone *l*, while he talked with him.

l *Queſt*. Why now, and not when he came down from God before? *Anſw*. 1. Becauſe now he obtained what he did not before; to wit, a glimpſe of the Divine glory, which though but very tranſient, left its print upon his face. 2. Now it was more neceſſary than before, to procure the greater honour to *Moſes*, and to the Law, 2 *Cor*: 3. 7, 8, 11. becauſe of the late horrid violation and contempt of them, which the *Iſraelites* had fallen into.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were afraid to come nigh him.

31 And Moſes called unto them: and Aaron, and all the rulers of the congregation returned unto him *m*, and Moſes talked with them.

m To the Tabernacle, which was ſtill at a diſtance from the Camp, though afterwards, God being reconciled, it was ſet up in the Camp, *Exod*: 40: 34.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

†Heb: *and Moſes ceaſed from ſpeaking with them, and put a vail on his face.*
* 2 Cor. 3: 13.

33 † And *till* Moſes had done ſpeaking with them, he put * a vail on his face *n*.

n In condeſcention to their weakneſs.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out: and he came out and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

The command to obſerve the Sabbath, 1-----3. and to bring a free-will offering to the Lord, 5. The furniture of the Tabernacle, 6----19. Men and women bring their jewels for the ſame. 20-----24. Underſtanding women ſpin, 25, 26. The chief of the people bring in precious ſtones, and ſpices, 27-----29. God endues Bezaleel and Aholiab with a ſpirit of wiſdom for this work, 30----35.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded that ye ſhould do them.

* Chap. 20: 9: Lev: 23. 3. Deut. 5: 12. Luke 13: 14.
† Heb. *holineſs*.

2 * Six days ſhall work be done, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of reſt to the LORD *a*: whoſoever doth work therein ſhall be put to death.

a This Command of the Sabbath is repeated here, as alſo *Exod*: 31: 13. together with the Inſtructions for the building of the Tabernacle, and its Utenſils, to ſhew that they were made for no other uſe than the Service of God, which was to be performed as every day, ſo in an eminent and peculiar manner upon the Sabbath-day, and to teach them the abſolute neceſſity of minding that Precept in and above all their Ceremonial Obſervations.

3 Ye ſhall kindle no fire *b* throughout your habitations upon the ſabbath-day.

b This command ſeems to be only temporary and extraordinary during the preſent ſeaſon and condition, and not extending to ſucceeding Generations, For 1. There are inſtances of temporary Precepts both in the Old and New-Teſtament, which yet are not in their places ſaid to be ſo. Such were ſome of the Precepts concerning the Paſſeover, *Exod*: 12: 11. as is confeſſed. And ſuch was that Law of abſtaining from things ſtrangled, and Blood, *Act*: 15: 2. This Precept is nakedly propoſed, and not called *a perpetual ſtatute*, nor enjoyned to be obſerved in their Generations, as other Precepts are, to whom thoſe, or ſome like Clauſes, are frequently added. 3. The Sabbath is rather a Feaſt-day than a Faſt-day. And the *Jews* did make Feaſts, and invited Gueſts upon the Sabbath day, which could not probably be without kindling a fire. And, which is more conſiderable, Chriſt himſelf, who fulfilled all Righteouſneſs, and therefore would not have joyned in the violation of the Sabbath, went to one of thoſe Feaſts, *Luke* 14. And the *Corinthians*, as they received the Lord's Supper upon that day, which none queſtion, ſo they had their Feaſts, as is confeſſed and apparent from 1 *Cor*: 11. 21, 22, &c. 4. The kindling of a fire was no greater hinderance to the religious obſervation of the Sabbath, than other things which were allowed upon that day, ſuch as the waſhing and dreſſing of themſelves, eating and drinking, &c. 5. This prohibition doth not ſeem to concern the dreſſing of meat, as many underſtand it, by comparing this with *Exod*: 16: 23. (which place I humblie conceive is miſunderſtood, as I have there intimated, for that was lawful to be done upon their moſt ſolemn days, *Exod*: 12. 16:) but the ſervice of the Tabernacle, which is the ſubject of this Chapter, and the occaſion of theſe words; and the ſenſe ſeems to be this, Ye ſhall kindle no fire for any handywork throughout your habitation; no not for the ſervice of this Tabernacle, for the heating of any Tools, or the melting of any Metals, or other things belonging to it, which being to be made for God's ſervice, and deſerving and requiring all expedition, they might probably conceive that ſuch work might be done upon that day. And here alſo, as oft elſewhere, under one kind, all the reſt are comprehended and forbidden.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

*Chap. 25. 2.

5 Take ye from amongſt you an offering unto the LORD: * whoſoever *is* of a willing heart *c*, let him bring it; an offering of the LORD, gold, and ſilver, and braſs,

c For God values not forced nor grudged Services, 2 *Cor*: 9: 7.

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

7 And rams skins died red, and badgers skins, and ſhittim-wood.

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate.

* Chap: 31: 6:

10 And * every wiſe-hearted *d* among you ſhall come, and make all that the LORD hath commanded.

d (*i. e*) Skilful Artiſt; for tho God had preſcribed the things, yet it required wiſdom and skill to execute what God commanded.

* Chap: 26: 1, &c.

11 * The tabernacle *e*, his tent *f*, and his covering *g*, his taches, and his boards, his bars, his pillars, and his ſockets :

e (*i. e.*) The Boards or ſtructure of the Tabernacle, as it appears, becauſe it is diſtinguiſhed here from its Tent and Curtains; whereas elſewhere the *Tabernacle* is put for all together. *f* The inward and finer Curtains which covered the boards of it. *g* The outward and courſer coverings.

12 The ark, and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering *h*.

h (*i. e.*) Which was hanged before the Ark and Mercy-ſeat.

13 The table, and his ſtaves, and all his veſſels, and the ſhew-bread *i* :

i But neither did God preſcribe the making of the Shew-bread amongſt the other Utenſils, *Exod*: 25: nor was this made by the Workmen here ſpoken of, but by others. How then comes this to be mentioned here ? *Anſw.* 1. *The ſhew-bread* may be here put for the Veſſels for the receiving the Shew-bread, by an uſual Metonymy of the adjunct, the thing contained put for the thing containing, as *treaſures* are put for the place where the Treaſures are put, *Pſal:* 135. 7: *Matth:* 2: 11: and 12: 35: and *the gifts* or *offerings of God*, for the Treaſury where they were put, *Luke* 21. 4. Hence *Tremellius* renders this place, *and the* Veſſels of *the ſhew-bread.* Obj. *All the Veſſels* of the Table are mentioned before, of which this was one. *Anſ.* It is not unuſual after a general expreſſion comprehending all diſtinctly, to name one eminent member of that kind, ſuch as this unqueſtionably was, the Table being made principally for this uſe. Thus *Mark* 16 7. *Tell my Diſciples and Peter.* Like Examples are in 2 *Sam*: 2: 30: 1 *Kings* 11: 1: *Pſal*: 18: the Title. *Acts* 11: 4: and in other Authors. And for the Particle *Vau*, *and*, which may ſeem to imply that theſe were things of another kind, and not any Veſſels of the Table, that is oft put for *eſpecially*, as *Joſ*: 2: 1; *Mark* 16: 7 and ſo only notes an eminent thing of the ſame kind, as hath been ſaid. *Anſ.* 2. Tho God did not preſcribe the making of the Shew-bread, yet he mentions it, together with the Table, *Exod*: 25: 30: and therefore it is conveniently mentioned with the Table in this place alſo, where *Moſes* to ſhew his exactneſs and fidelity, doth punctually repeat the ſame things to the People which he had received in command from God. In like manner the Oyl, which fed the light of the Lamps, is mentioned here in the next Verſe, becauſe the *lighting of the lamps* was preſcribed, *Exod.* 25 37.

14 The candleſtick alſo *for* the light, and his furniture, and his lamps, with the oyl for the light.

* Chap: 30: 1:

15 * And the incenſe altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the door at the entring in of the tabernacle ;

* Chap: 27: 1:

16 * The altar of burnt-offering, with his brazen grate, his ſtaves, and all his veſſels ; the laver and his foot ;

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court ;

18 The pins of the tabernacle, and the pins of the court, and their cords ;

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came every one whoſe heart ſtirred him up *k*, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

k (*i. e.*) Whoſe Heart being deſirous and ready to ſerve God, engaged his Hand to offer what he had, to his ſervice.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings *l*, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

l *Obj.* *Aaron* had got theſe from them for the making of the Calf, *Exod*: 32. *Anſw* Though the generality of the People did then part with their Ear-rings, yet there was a conſiderable number who did not, as being unſatisfied with that Idolatrous deſign ; and it may ſeem that the Women would not part with theirs, being more fond of their Ornaments than of their Idols. See the notes on *Exod.* 32. 3.

23 And every man with whom was found blue, and purple and ſcarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering : and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both of* blue, and *of* purple, *and of* ſcarlet, and *of* fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom *m*, ſpun goats *hair*.

m This word ſeems better to agree with the following than with the foregoing word, *they ſpun with wiſdom*, *i. e.* with skill and art.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet for the ephod, and for the breaſt plate,

* Chap: 30: 23:

28 And * ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moſes.

* Chap: 31: 2:

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip,

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs ;

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart, that he may teach *n*, *both* he, and Aholiab the ſon of Ahiſamach of the tribe of Dan.

n To wit, others to work under him : for the work required many hands ; and it is a peculiar Gift of God to be apt to teach, which every skilful Man hath not.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the ingraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

Moſes committeth the work to Bezaleel and Aholiab, 1-----4 *The liberality of the people is forbid,* 5, 6. *The curtains of cherubims,* 8-----13. *The curtains of goats-hair, &c. all belonging to the tabernacle,* 13-----17.

THen wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary *a*, according to all that the LORD had commanded.

a Or, *Of the holy place*, to wit, of the Tabernacle, ſo called by a Prolepſis, and Synecdoche.

2 And Moſes called *b* Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

b God had qualified them before, but that is not ſufficient without a call.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning *c*.

c Which time they choſe as the firſt and beſt part of the day, and therefore fitteſt for God's ſervice.

4 And all the wiſe-men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the LORD hath commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman *d* make any more work for the offering of the ſanctuary : ſo the people were reſtrained from bringing.

d For the Women did part of this work as well as the Men. See *Exod.* 35. 25.

7 For the ſtuff they had was ſufficient for all the work to make *it*, and too much.

* Chap: 26: 3, 4.

8 ¶ And every wiſe-hearted man among them that wrought the work of the tabernacle, * made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims *of* cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits : the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another : and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the ſelvedge in the coupling : likewiſe he made in the uttermoſt ſide of *another* curtain in the coupling of the ſecond.

* Chap: 26. 10:

12 * Fifty loops made he in one curtain : and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond : the loops held one to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 And he made curtains *of* goats *hair*, for the tent over the tabernacle *e*: eleven curtains he made them.

e (*i. e.*) For the outward covering of the Tabernacle. See *Exod*: 35: 11.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupled the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together that it might be one.

19 And he made a covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward.

24 And fourty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their fourty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſt-ward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

† Heb. *twinned.*

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *two ſockets, two ſockets under one board.*

30 And there were eight boards, and their ſockets were ſixteen ſockets of ſilver: † under every board two ſockets.

*Chap. 25. 28. and 30. 5.

31 ¶ And he made * bars of ſhittim-wood: five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

* Chap: 26: 31:

35 ¶ And he made * a vail *f of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it *of* cunning work.

f To wit, the ſecond Vail, which ſeparated between the Holy-place, and the Holy of Holies, becauſe the firſt Vail is deſcribed *Verſe* 37.

36 And he made thereunto four pillars of ſhittim-*wood*, and over laid them with gold: their hooks *were* of gold: and he caſt for them four ſockets of ſilver.

* Chap: 26: 36:
† Heb. *the work of a needle-worker, or embroiderer.*

37 ¶ And he made an * hanging for the tabernacle door *g of* blue, and purple, and ſcarlet, and fine twined linen † of needle-work.

g Which divided the Holy-place from the Court.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold *h*, but their five ſockets *were* of braſs.

h Whereas the *pillars* are ſaid to be *overlaid with gold, Exod.* 26. 37. that hence appears to be a Synecdochical Expreſſion, in regard the tops and knobs of the Pillars were wholly overlaid with Gold, and the reſt of the Pillars adorned with divers golden Girdles or Hoops; for that place is in all reaſon to be explained by this, as coming after it, and containing the execution of that Preſcript, and that more particularly than is there expreſſed.

CHAP. XXXVII.

Bezaleel makes the ark of ſhittim-wood, 1—6. *The mercy-ſeat of cherubims,* 7—9. *The table with its veſſels,* 10—16. *The candleſtick with its lamps and inſtruments,* 17—24. *The altar of incenſe,* 25—28. *The anointing oyl, and ſweet incenſe,* 29.

* Chap: 25: 10:

AND Bezaleel made the ark of ſhittim-wood: * two cubits and a half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and he made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

* Chap: 25: 17:

6 ¶ And he made the * mercy-ſeat *of* pure gold two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat.

† Or, out of, &c.
† Or, out &c.

8 One cherub † on the end *a* on this ſide, and another cherub † on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims or the two ends thereof.

a Or, made *out of the end*; for they were to be of the ſame piece with the Mercy-ſeat. *Exod* 25. 19

9 And the cherubims ſpread out their wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another: *even* to the mercy-ſeat-ward were the faces of the cherubims.

* Chap. 25: 23:

10 ¶ And he made * the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

* Chap. 25: 29:
† Or, *to pour out withal.*

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his covers † to cover withal, *of* pure gold.

* Chap: 25: 31:

17 ¶ And he made the * candleſtick *of* pure gold, *of* beaten work made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower: and three bowls made like almonds in another branch, a knop and a flower: ſo throughout the ſix branches going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops, and his flowers;

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

* Chap: 30: 1:

25 ¶ * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit: (*it was* fourſquare) and two cubits *was* the height of it: the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

29 ¶ And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the Apothecary.

CHAP. XXXVIII.

The altar of burnt-offering, with its furniture, 1—7. *The laver of braſs,* 8. *The court, and the hangings thereof,* 9—20. *Bezaleel and Aholiab make all ready,* 22. *The ſums of what the people offered,* 23—31.

AND

* Chap. 27: 1:

AND * he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof: and five cubits the breadth thereof: (*it was* fourſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſins, *and* the fleſh-hooks, and the fire-pans, all the veſſels thereof made he *of* braſs.

4 And he made for the altar a brazen grate of network, under the compaſs thereof, beneath unto the midſt thereof.

5 And he caſt four rings for the four ends of the grate of braſs, to be places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings of the ſides of the altar, to bear it withal; he made the altar hollow with boards.

* Chap. 30: 18: † Or, *brea-zen glaſſes.* † Heb *aſſembling by troops.* as 1 Sam. 2: 22:

8 ¶ And he made the * laver *of* braſs, and the foot of it *of* braſs, of the † looking-glaſſes *a* of *the women* † aſſembling, which aſſembled at the door of the tabernacle of the congregation *b*.

a Which as now they are ſomtimes made of poliſhed Steel, ſo anciently were made of poliſhed Braſs, as appears both from ſacred and from profane Writers. See *Job.* 37: 18: *Phil.* 33; 9: *&c.* *b* It ſeems to note a company of religious Women, who in a more peculiar manner devoted themſelves to the ſervice of God in or about his Tabernacle, by faſting, prayer, *&c.* ſee 1 *Sam.* 2: 22: and *Luke* 2: 37: And whereas ſome object, that the tabernacle was not yet built, it may be replied, either that this is to be underſtood of the Tabernacle ſpoken of *Exod.* 33: 7; which might ſerve for that purpoſe till this was built; or that here is a prolepſis or anticipation, and that he ſpeaks not of what the Women now did, but of what they did after the Tabernacle was built, which was before *Moſes* writ theſe words.

* Chap. 27. 9:

9 ¶ And he made * the Court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen an hundred cubits.

10 Their pillars were twenty, and their brazen ſockets twenty: the hooks *c* of the pillars, and their fillets *were of* ſilver.

c Upon which they hanged the Beaſts to be ſacrificed, as the *Jews* affirm.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets of ſilver.

12 And for the weſt-ſide, *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets of ſilver.

13 And for the eaſt-ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about *were of* fine twined linen.

17 And the ſockets for the pillars *were of* braſs, the hooks of the pillars, and their fillets of ſilver, and the overlaying of the chapiters *of* ſilver, and all the pillars of the court were filletted *with* ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple: and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth, *d was* five cubits anſwerable to the hangings of the court.

d The *height* relates to its ſtanding or hanging upright, and the *breadth* relates to the hanging it ſelf, and the height of the hanging was taken in the breadth.

* Chap. 27. 19:

19 And their pillars were four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.

20 And all the * pins of the tabernacle, and of the court round about *were* of braſs.

21 ¶ This is the ſum of the tabernacle *e, even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites *f*, by the hand of Ithamar ſon to Aaron the prieſt.

e This doth not belong to the following account of Gold and Silver, but to the foregoing particulars of holy things relating to the Tabernacle, for theſe only were committed to the care of the *Levites*, as it here follows, but this Gold and Silver was put into other hands. *f* (*i. e.*) For thoſe holy uſes and ſervices which the *Levites* adminſtred.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the Tribe of Judah, made all that the LORD commanded Moſes.

23 And with him was Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents *g*, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

g Every Talent contained three thouſand ſhekels. See *Gen.* 23: 15: *Exod.* 30 13: It is not ſaid, that all this Gold and following Silver were uſed about the building of the Tabernacle, for the people brought *much more than enough*, Exod 36: 5: And theſe remains, it is probable, were put into the ſacred Treaſury, to be uſed as occaſion ſhould require.

25 And the ſilver of them that were numbred of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels after the ſhekel of the ſanctuary.

* Chap. 30: 15: † Heb. *poll.* * Num: 1: 46:

26 A * Bekah † for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty years old and upward, for * ſix hundred thouſand, and three thouſand and five hundred and fifty *men*.

* Chap. 26: 19, 2 25, 32:

27 And of the hundred talents of ſilver were caſt the * ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filletted them.

29 And the braſs of the offering, *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſocket to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The holy garments, 1. *The Ephod,* 2---7. *The breaſt-plate, with* 12 *ſtones therein,* 8---14: *The robe of the Ephod,* 22---26. *The coats, mitre, and girdle, of fine linen,* 27---29. *The plate of the holy crown,* 30, 31. *All is viewed and approved by Moſes,* 32---43.

* Chap. 31: 10: & 35: 19:

AND of the blue, and purple, and ſcarlet they made clothes of ſervice, to do ſervice in the holy *place*, and * made the holy garments for Aaron, as the LORD commanded Moſes.

2 And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen *with* cunning work.

4 They made ſhoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the ſame, according to the work thereof, *of* gold, blue, and purple, and ſcarlet, and fine twined linen, as the LORD commanded Moſes.

* Chap. 28: 9:

6 ¶ * And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

* Chap. 28: 12:

7 And he put them on the ſhoulders of the Ephod, *that they ſhould be* ſtones for a * memorial to the children of Iſrael, as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work like the work of the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was fourſquare, they made the breaſt-plate double: a ſpan *was* the length thereof and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: the *firſt* row *was* a † Sardius, a Topaz, and a Carbuncle: this *was* the firſt row.

11 And the ſecond row an Emeraud, a Saphir, and a Diamond.

12 And the third row a Ligure, an Agate, and an Amethyſt.

13 And the fourth row a Beryl, an Onyx, and a Jaſper: *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the ingravings of a ſignet, every one with his name according to the twelve Tribes.

15 And they made upon the Breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

6 And they made two ouches *of* gold, and two

gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 *A*nd the two ends of the two wreathen chains they faſtned in the two ouches, and put them on the ſhoulder-pieces of the Ephod before it.

19 *A*nd they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the Ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the Ephod underneath, toward the fore-part of it, over-againſt the *other* coupling thereof, above the curious girdle of the Ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the Ephod with a lace of blue, that it might be above the curious girdle of the Ephod, and that the breaſt-plate might not be looſed from the Ephod, as the LORD commanded Moſes.

22 ¶ And he made the robe of the Ephod of woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, and twined *linen*.

25 *A*nd they made * bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates. * Chap: 28:33.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*, as the LORD commanded Moſes.

27 ¶ *A*nd they made coats *of* fine linen *of* woven work, for Aaron, and for his ſons.

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen, * Chap: 28.42.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the ingravings of a ſignet, * HOLINESS TO THE LORD. * Chap: 28;36:

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre, as the LORD commanded Moſes.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams-skins died red, and the covering of badgers skins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle-door, † Heb: *the incenſe of ſweet ſpices.*

39 The brazen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his feet,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, & all the veſſels of the ſervice of the tabernacle, for the tent of the congregation.

41 The cloaths of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them *a*.

a (*i. e.*) both the People for their liberal Contribution, and the Workmen for their great Care and Induſtry.

CHAP. XL.

The tabernacle is commanded to be reared, 1----8. *and anointed,* 9----12. *Aaron and his ſons ſanctified,* 14, 15. *Moſes performeth all things accordingly,* 16----33. *A cloud covered the tabernacle,* 34---38.

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month *a* ſhalt thou ſet up the tabernacle of the tent of the congregation.

a To wit, of the ſecond Year after their coming out of *Egypt*, as is evident.

3 And thou ſhalt put therein the ark of the teſtimony and cover the ark with the vail.

4 *A*nd * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it *b*, and thou ſhalt bring in the candleſtick, and light the lamps thereof. * Chap: 26 35. † Heb: *the order thereof.*

b The Veſſels belonging to it, and the Shew-bread, *Exod:* 25: 29, 30.

5 *A*nd thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle,

6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent *c* of the congregation.

c (*i. e.*) The Tabernacle which is covered with a Tent. See *Exod:* 35: 11. Though elſewhere the words *tabernacle* and *tent* are promiſcuouſly uſed.

7 *A*nd * thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein. * Chap: 30: 18.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and * anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy. * Chap: 30:26:

10 *A*nd thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar, and * it ſhal be an altar † moſt holy. * Chap: 29:37. † Heb. *holineſs of holineſſes.*

11 *A*nd thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring *A*aron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and cloath them with coats.

15 *A*nd thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhal ſurely be an everlaſting prieſthood *d*, throughout their generations.

d (*i; e.*) A Sign or Seal that their Prieſthood ſhall continue as long as their Polity laſts, till the coming of the *Meſſias*. He ſignifies that this Unction ſhould be ſufficient for all ſucceeding Prieſts, they ſhould not need to be anointed again, except the ſucceſſive High-prieſts. See *Exod:* 29: 7,29: *Lev:* 4: 3; and 16; 32. and 21. 10.

16 Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſs in the firſt month, in the ſecond year *e*, on the firſt day of the month, *that* the tabernacle was reared up.

e After their coming out of *Egypt*, *Numb:* 7: 1.

18 And Moſes reared up the tabernacle, and faſtned his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the LORD commanded Moſes.

20 ¶ *A*nd he took and put * the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark. * Chap. 25: 16.

21 And he brought the ark into the tabernacle, and * ſet up the vail of the covering, and covered the ark of the teſtimony, as the LORD commanded Moſes. * Chap: 35:12.

22 ¶ And he put the table in the tent of the congregation upon the ſide of the tabernacle northward without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ *A*nd he put the golden altar in the tent of the congregation before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes *f*.

f This is wiſely and ſeaſonably added, becauſe this was a vvork peculiar to the Prieſt, and not to be done by *Moſes* without God's expreſs command.

28 ¶ And he ſet up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering *g*; as the LORD commanded Moſes.

g For the Conſecration of the Altar, this being the firſt Sacrifice.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal.*

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle, and the altar, and ſet up the hanging of the court-gate, ſo Moſes finiſhed the work.

*Lev: 16: 2. Numb: 9:15: 1 King:8: 10: Iſa: 6: 4;Rev:15: 8.

34 * Then a cloud covered the tent of the congregation, and the glory of the LORD *h* filled the tabernacle.

h (*i. e.*) The glorious Preſence of God, which having been forfeited and loſt, was now returned to them, and took its Habitation among them.

35 And Moſes was not able to enter into the tent *i* of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

i Partly becauſe of the extraordinary thickneſs and brightneſs of the Cloud, which both dazzled his Eyes and ſtruck him with Horrour, as 1 *Kings* 8: 11. and partly becauſe of his great Reverence and Dread of that eminent and glorious Appearance of God, and partly becauſe he was not called to it, as he that was not able to go up into the Mount till he was called, *Exod*, 24: 16.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael † went onward in all their journeys.

†Heb: *journeyed.*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire *k* was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

k The ſame Pillar which in the day-time was like a Cloud, in the night-time had the appearance of Fire. See *Exod.* 13: 21:

Annotations on LEVITICUS.

The ARGUMENT.

THis *Book, containing the Actions of about one Months ſpace, acquainteth us with the Levitical Ceremonies uſed after the Tabernacle was erected and anointed in the Wilderneſs, and is therefore called* Leviticus: *It treats of Laws concerning perſons, and things, clean and unclean, by infirmity, or accident; as alſo purifyings in general once a Year, and divers particular cleanſings, with a brief repetition of divers Laws,* Chap. 19. *together with certain Feaſts, of ſeven Years reſt, of the Jubilee, and the redemption of things conſecrated to God,* &c. *but eſpecially of ſuch Ceremonies as were uſed about Offerings and Sacrifices, which were both expiatory for Treſpaſſes wittingly or unwittingly committed, whether by the People or the Prieſts; and alſo Euchariſtical, in the owning of God's Bleſſings. Here are declared alſo Laws for the regulating of theſe, and preſcribing the lawful time for Marriages; here is ſet down how ſeveral abominable* Sins *are puniſhable by the Magiſtrate, and how theſe things are to be managed by certain perſons appropriated to the Tribe of* Levi, *whoſe Office is confirmed from Heaven, and the Male-adminiſtration of it threatned, and the Judgment particularly inflicted on* Nadab *and* Abihu *for an Example. Here are alſo promiſes, and threatnings, to the obſervers, or breakers of this Law.*

CHAP. I.

God commands Moſes concerning free-will burnt-offerings of bullock or ſheep; male without blemiſh, 1---3. *The offerer to lay his hand on the head of the offering that it might be accepted for him,* 4. *The bullock to be ſlain and its blood ſprinkled on the altar,* 5. *Its parts to be conſumed by fire,* 7---9. *Of goats,* 10. *Of fowls, as turtle-doves and young pigeons; their blood to be wrung out at the ſide of the altar,* 14---17:

AND the LORD called unto Moſes *a*, and ſpake unto him out of the tabernacle of the congregation *b*, ſaying,

a Who ſtood without, *Exod*: 40: 35: waiting for God's call.
b From the Mercy-ſeat in the Tabernacle.

2 Speak unto the children of Iſrael, and ſay unto them, * If any man of you bring an offering *c* unto the LORD, ye ſhall bring your offering of the cattel, *even* of the herd, and of the flock *d*.

*Chap:22: 18:

c There are divers kinds of Sacrifices here preſcribed, ſome by way of acknowledgement to God for Mercies either deſired or received; others by way of ſatisfaction to God for Men's Sins; others were meer exerciſes of Piety and Devotion. And the reaſon why there are ſo many kinds of them was, partly, reſpect to the childiſh eſtate of the *Jews*, who by the cuſtom of Nations, and their own natural Inclinations were much addicted to outward Rites and Ceremonies, that they might have full employment of that kind in God's Service, & thereby be kept from temptations to Idolatry; and partly to repreſent as well the ſeveral perfections of Chriſt, the true Sacrifice, and the various benefits of his Death, as the ſeveral Duties which Men owe to their Creator and Redeemer, all which could not be ſo well expreſſed by one ſort of Sacrifices. *d* Or, *Of the ſheep*; though the *Hebrew* word contains both the Sheep and the Goats, as appears both from the uſe of the word, *Gen*: 12: 16: and 27: 9: and 38: 17: and from *verſe* 10. and other places of Scripture. Now God choſe theſe kinds of Creatures for his Sacrifices, either 1. In oppoſition to the *Egyptian* Idolatry, to which divers of the *Iſraelites* had been uſed, and were ſtill in danger of revolting to again, that the frequent deſtruction of theſe Creatures might bring ſuch ſilly Deities into contempt. Or 2. Becauſe theſe are the fitteſt repreſentations both of Chriſt and of true Chriſtians, as being Gentle, and Harmleſs, and Patient, and moſt uſeful to Men. Or 3. As the beſt and moſt profitable Creatures with which it is fit God ſhould be ſerved, and which we ſhould be ready to part with, when God requires us to do ſo. Or 4. As things moſt common and obvious, that Men might never want a Sacrifice when they needed, or God required it.

3 If his offering be a burnt-ſacrifice *e* of the herd, let him offer a male *f* without blemiſh *g*: he ſhall offer it † of his own voluntary will *h*, at the door of the tabernacle of the congregation *i* before the LORD.

†Or, *to be accepted for him.* Iſa:56 7: and 58:5: and 60:7. Jer. 6: 20,

e Strictly ſo called, ſuch as was to be all burnt, the Skin excepted, *Levit.* 7: 8. See *Gen*: 8: 20. and 1 *Kings* 3: 15: For otherwiſe every Sacrifice was burnt, more or leſs. The Sacrifices did partly ſignifie that the whole Man, in whoſe ſtead the Sacrifice was offered, was to be intirely and unreſervedly offered or devoted to God's ſervice; and that the whole Man did deſerve to be utterly conſumed, if God ſhould deal ſeverely with him; and directed us to ſerve the Lord with all ſingleneſs of Heart, without ſelf-ends, and to be ready to offer to God even ſuch Sacrifices or Services wherein we our ſelves ſhould have no part nor benefit. *f* As being more perfect than the Female, *Mal*: 1: 14. and more truly repreſenting Chriſt. *g* Of which ſee *Exod*: 29: 1. *Levit*: 22: 22, *&c.* To ſignify, 1. That God ſhould be ſerved with the beſt of every kind, 2. That Man repreſented by theſe Sacrifices, ſhould aim at all purity and perfection of Heart and Life, and that Chriſtians ſhould one day attain to it, *Eph*: 5:27: 3. The ſpotleſs and compleat holineſs of Chriſt, *Heb*: 9: 13, 14. 1 *Pet.* 1: 18, 19: and 2: 22. *h* According to this Tranſlation, the place ſpeaks only of free-will-offerings, or ſuch as were not preſcribed by God to be offered in courſe, but were offered at the pleaſure, and by the voluntary devotion of any perſon, either by way of Suplication for any Mercy which he needed or deſired, or by way of Thankſgiving for any Favour or Bleſſing received. But it may ſeem improper to reſtrain the Rules here given to free-will-offerings, which were to be obſerved in other offerings alſo. And the *Hebrew* word is by the Seventy, *Chaldee*, *Syriack*, and *Arabick*, and others rendred to this purpoſe, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is *verſe* 4. And ſo this phraſe is uſed, *Lev*: 23: 11. *i* In the Court near to the door, where the Altar ſtood, *ver*: 5. For here it was to be ſacrificed, and here alſo the People might behold the oblation of it. And this further ſignified, that men could have no entrance, neither into the earthly Tabernacle, the Church, nor into the heavenly Tabernacle of Glory, but by Chriſt, who is the *door*, *Joh.* 10: 7, 9. by whom alone we have acceſs to God.

4 * And he ſhall put his hand *k* upon the head of the burnt offering *l*, and it ſhall be accepted from him to make atonement for him *m*.

*Exod:2 10, 15:

k (*i. e.*) Both his hands, *Lev.* 8: 14, 18: and 16: 21. A common Enallage. *l* Whereby he ſignified, 1. that he willingly gave it to the Lord. 2. That he did legally unite himſelf with it, and judged himſelf worthy of that death which it ſuffered in his ſtead; and that he laid his ſins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all*, Iſa: 53: 6: and that together with it he did freely offer up himſelf to God. *m* To wit, ceremonially and ſacramentally; as directing his faith and thoughts to that true Propitiatory Sacrifice which in time was to be offered up for him. See *Rom*: 3: 25: *Heb*: 9: 15, 25, 26. And although Burnt-offerings were commonly offered by way of thankſgiving, *Gen*: 8: 20: *Pſal*: 51. 16, 17. yet they were ſometimes offered by way of atonement for ſin, to wit, for ſins in general, as appears from *Job* 1. 5. but for particular ſins there were ſpecial Sacrifices, as we ſhall ſee.

5 And he *n* ſhall kill the bullock before the LORD: and the Prieſts, Aarons ſons, ſhall bring the blood, and ſprinkle the blood round about upon the altar *o* that *is* by the door of the tabernacle of the congregation.

ſhall be done

n Either 1: the Offerer, who is ſaid to do it, to wit, by the Prieſt; for men are commonly ſaid to do what they cauſe others to do, as *Joh*: 4: 1, 2. Or 2. the Prieſt, as it follows, or the *Levite*, whoſe office this was, See *Exod.* 29: 11: *Lev*; 8: 15: *Numb*: 8: 19. 1 *Chron*: 23: 28, 31. 2 *Chron*: 30: 16: and 35: 11. *o* Which was done in a conſiderable quantity, as may be gathered from *Zech*: 9: 15: and whereby was ſignified, 1. That the Offerer deſerved to have his Blood ſpilt in that manner. 2. That the Blood of Chriſt ſhould be poured forth for Sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

6 And he shall ſlay the burnt-offering *p*, and cut it into his pieces *q*.

p Partly for decency, becauſe the Sacrifices being as it were God's food and Feaſt, it was incongruous to offer to God that which men refuſed to eat; and partly to ſignify, that the great thing which God required and regarded in men was, not their outward appearance, but their inſide; and that as he doth ſee all mens inſides, (*Heb*: 4: 13.) ſo he will one day make them viſible to others. *q* To wit, the head, and fat, and inwards, and legs, *ver.* 8: 9.

7 *A*nd the ſons of *A*aron the prieſt ſhall put fire *r* upon the altar, and lay the wood in order upon the fire.

r Or, *diſpoſe the fire, i. e.* blow it up, and put it together, ſo as it might be fit for the preſent work. For the fire there uſed and allowed came down from Heaven, *Lev*: 9: 24: and was to be carefully preſerved there, and all other fire was forbidden, *Levit*: 10: 1, *&c.*

8 *A*nd the Prieſts Aarons ſons shall lay the parts, the head and the fat *s*, in order upon the wood that *is* in the fire which *is* upon the altar.

s All the fat; which was to be ſeparated from the Fleſh, and to be put together, to increaſe the flame, and to conſume the other parts of the Sacrifice more quickly. Others tranſlate it, *the trunk of the body*, as diſtinguiſhed from the head, and joints, and inward parts.

9 But the inwards and his legs, shall he wash *t* in water, and the prieſt shall burn all *u* on the altar, *to be* a burnt ſacrifice, an offering made by fire of a ſweet ſavour *x* unto the LORD.

t To ſignify the univerſal and perfect purity both of the inwards, or the heart, and of the legs, or ways or actions, which was in Chriſt, and which ſhould be in all Chriſtians. Not only the parts now mentioned, but all the reſt, the trunk of the Body, and the ſhoulders, as is apparent from the practice or execution of theſe Precepts. *x* Not in it ſelf, for ſo it rather cauſed a ſtink, but as it repreſented Chriſt's offering up himſelf to God *as a ſweet-ſmelling ſavour, Eph*: 5: 2: and to admoniſh us of the excellent vertue of Divine inſtitution, without vvhich God values no vvorſhip, though never ſo glorious, and by which even the meaneſt things are precious and acceptable to God.

10 And if his offering *be* of the flocks, *namely*, of the ſheep, or of the goats for a burnt-ſacrifice, he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar northward *y*, before the LORD: and the Prieſts Aarons ſons ſhall ſprinkle his blood round about upon the altar.

y Here this and other kinds of Sacrifices were killed, *Levit*, 6: 25. and 7: 2. becauſe here ſeems to have been the largeſt and moſt convenient place for that work, the Altar being probably near the middle of the Eaſt-end of the Building, and the entrance being on the South-ſide; ſo the North-ſide was the only vacant place. Beſides this might deſign the place of Chriſt's death both more generally, to wit, in *Jeruſalem*, which was *in the ſides of the north, Pſal*; 48: 2. and more ſpecially, to vvit, on Mount *Calvary*, vvhich vvas on the North and Weſt-ſide of *Jeruſalem*,

12 And he ſhall cut it into his pieces with his head and his fat: and the Prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he ſhall waſh the inwards, and the legs with water, and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt ſacrifice, an offering made by fire of a ſweet ſavour unto the LORD.

14 And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of * turtle doves, or of young pigeons *z*,

* Chap: 5: 7.

z Theſe Birds vvere appointed for the relief of the poor who could not bring better. And theſe Birds are preferred before others, partly becauſe they vvere eaſily gotten, and partly becauſe they are fit repreſentations of Chriſt's Chaſtity, and Meekneſs, and Gentleneſs, for vvhich theſe Birds are remarkable. The Pigeons muſt be young, becauſe then they are beſt; but the Turtle-doves are better vvhen they are more grovvn up, and therefore they are not confined to that age.

15 *A*nd the prieſt ſhall bring it unto the altar: and † wring off *a* his head, and burn *it* on the altar: and the blood thereof shall be wrung out * at the ſide of the altar.

† Or, *pinch off the head with the nail.*
* Heb. *upon the wall.*

a To vvit, from the reſt of the body; as ſufficiently appears, becauſe this was to be burnt by it ſelf, as it here follows, and the body afterwards, *ver*, 17. And whereas it is ſaid *Levit.* 5: 8: *he ſhall —wring his head from his neck, but ſhall not divide* it *aſunder*, that is ſpoken not of the Burnt-offering, as here, but of the Sin-offering, in which there might be a differing Rite.

16 And he ſhall pluck away his crop with his † feathers *b*, and caſt it beſide the altar on the Eaſt-part *c*, by the place of the aſhes *d*.

† Or, *the filth thereof.*

b Or, *with its dung* or *filth*, to vvit, contained in the crop, and in the guts. *c* To vvit, of the Tabernacle. Here the filth vvas caſt becauſe this vvas the remoteſt place from the Holy of Holies, vvhich vvas in the Weſt-end; to teach us, that impure things and perſons ſhould not preſume to approach to God, and that they ſhould be baniſhed from his preſence. *d* The place where the aſhes fell down and lay, whence they vvere afterwards removed without the Camp. See *Lev.* 4. 12. and 6: 10, 11. and 8; 17.

7 And he ſhall cleave it with the wings thereof, *but* ſhall not divide *it* aſunder *e*; and the prieſt shall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-ſacrifice, an offering made by fire, *of* a ſweet ſavour unto the LORD.

e Shall cleave the Bird through the whole length, yet ſo as not to ſeparate the one ſide from the other, and ſo as there may be a wing left on each ſide. See *Gen*, 15: 10.

CHAP. II.

Concerning free-will meat-offerings; of meal-flour with oil and frankincenſe upon it, 1. for a memorial, 2. The remainder moſt holy, to be eaten by Aaron and his ſons, 3. Of baked and unleavened cakes mixed, and wafers ſprinkled with oil, 4. Or dreſt in the pan, 5. or in the kettle, 7. but without leaven or honey, 11. The firſtlings excepted, 12. Salt of the covenant to be offered, 13. Firſt-fruits how to be offered, 14---16.

AND when † any will offer a meat-offering *a* unto the LORD, his offering ſhall be *of* fine flour *b*: and he shall pour oil upon it *c*, and put frankincenſe thereon *d*.

† Heb: *a ſoul.*

a This was of two kinds, the one joined with other Offerings, *Numb.* 15. 4, 7, 10. which was preſcribed, together with the meaſure or proportion of it; the other, of which this place ſpeaks, vvas a diſtinct and ſeparate Offering, and was left to the Offerer's good-will both for the thing, and for the quantity. And the matter of this Offering was things without Life, as Meal, Corn, Cakes, *&c.* Now this ſort of Sacrifices *were* appointed, 1. Becauſe theſe are things of greateſt neceſſity and benefit to man, and therefore it is meet that God ſhould be ſerved with them, and owned and praiſed as the giver of them 2. In condeſcention to the poor. that they might not want an Offering for God, to ſhew that God would accept even the meaneſt Services, when offered to him with a ſincere mind. 3, Theſe were neceſſary proviſions for the Feaſt which was here to be repreſented to God, and for the uſe of the Prieſts, who were to attend upon theſe holy miniſtrations. *b* Searched, or ſifted, and purged from all Bran, it being fit that the beſt things ſhould be offered to the beſt Beeing. *c* Which may note the Graces of the Holy Ghoſt, which are compared to Oil, and anointing with it, *Pſal.* 45: 7. 1 *John* 2: 20. and which are neceſſary to make any Offering acceptable to God, *d* Which manifeſtly deſigned Chriſt's ſatisfaction and interceſſion, which is compared to a ſweet odour, *Eph*: 5: 2. and to incenſe, *Rev.* 8: 3.

2 And he shall bring it to *A*arons ſons the prieſts: and he *e* shal take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof, * and the prieſt shall burn the memorial of it *f* upon the altar, *to be* an offering made by fire *of* a ſweet ſavour unto the LORD.

* Chap: 5: 12: and 6: 15:

e (*i. e.*) That Prieſt to whom he brought it, and who is appointed to offer it. *f* That part thus ſelected and offered; which is called a memorial, either 1. to the Offerer, who by offering this part is minded, that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quit-rent, or acknowledgement. Or 2. to God, whom (to ſpeak after the manner of men) this did put in mind of his gracious Covenant and Promiſes of favour, and acceptance of the Offerer and his Offering. See *Exod.* 30: 16: *Levit.* 6. 15, *Numb.* 5; 26,

3 And * the remnant of the meat-offering *shall be* Aarons and his ſons †: *it is* a * thing moſt holy *g* of the offering of the LORD made by fire.

* Chap: 7: 6: Eccl: 7: 31.
* Numb: 18: 9.

† To be eaten by them, *Levit.* 6. 16. *g* (*i: e.*) Moſt holy, or ſuch as were to be eaten only by the Prieſts, and that only in the holy place near the Altar. See *Lev*: 6; 26. and 7: 6, 9. and 21, 22.

4 And if thou bring an oblation of a meat-offering baken in the oven *h*, *it ſhall be* an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil.

h Made in the Sanctuary for that uſe, as may ſeem from 1 *Chron*: 23: 28, 29. *Ezek*: 46: 20.

5 And if thy oblation *be* a meat-offering *baken* † in a pan, it ſhal be *of* fine flour unleavened, mingled with oil.

† Or, *on a flat plate or ſlice.*

6 Thou ſhalt part it in pieces *i*, and pour oil thereon: it is a meat-offering.

i Becauſe part of it was offered to God, and part given to the Prieſt.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhal be made of fine flour with oil.

8 And thou ſhalt bring the meat-offering that is made of theſe things unto the LORD, and when it is † preſented unto the Prieſt, he ſhall bring it unto the altar,

† Or, *offered.*

9 And the Prieſt ſhal take from the meat-offering * a memorial thereof, and ſhal burn it upon the altar: it *is* an * offering made by fire of a ſweet ſavour unto the LORD.

* Verſe 2.
* Exod. 29. 18.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *It is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering *k* which he shall bring unto the LORD, shall be made with leaven *l*: for ye shall burn no leaven, nor any honey *m* in any offering of the LORD made by fire.

k To wit, which is offered of free-will; for in Other Offerings it might be uſed, *Levit.* 7: 13: and 23: 17: *l* This was forbidden, partly to mind them of their deliverance out of *Egypt*, when they were forced through haſte to bring away their Meal or Dough (which was the matter of this Oblation) unleavened; partly to ſignify what Chriſt would be, and what they ſhould be, pure and free from all errour in the faith and worſhip of God, and from all hypocriſie and malice or wickedneſs, all which are ſignified by *leaven*, *Matth.* 16: 12: *Mark* 8: 15: *Luke* 12: 1: 1 *Cor* 5. 8: *Gal.* 5. 9: *m* Either 1. becauſe it hath the ſame effect with leaven in Paſte or Dough, making it ſower, and ſwelling. Or 2: in oppoſition to the Sacrifices of the *Gentiles*, in which the uſe of Honey was moſt frequent. Or 3: to teach us, that God's worſhip is not to be governed by mens fancies and appetites, to which Honey might have been grateful, but by God's will. The *Jews* conceive, that under the name of *Honey* all ſweet Fruits, as Figs, Dates, *&c.* are contained and forbidden.

† Or, *of the firſt of the firſt-fruits.* † Heb. *aſcend.* Exod. 27: 20:

12 And for the oblation † of the firſtfruits, ye ſhall offer them *n* unto the LORD; but they ſhall not † be burnt *o* on the altar for a ſweet ſavour.

n Or, *The offering*, or *For the offering of the Firſt-fruits you ſhall* or *may offer them*, or either of them, to wit, Leaven or Honey, which were offered and accepted in that caſe, *Levit.* 23: 17: 2 *Chron.* 31: 5: *o* But reſerved for the Prieſts, *Numb.* 18: 13: *Deut.* 18: 4:

* Mark: 9: 49:

13 And every oblation of thy meat-offering * ſhalt thou ſeaſon with ſalt *p*; neither ſhalt thou ſuffer the ſalt of the covenant of thy God *q* to be lacking from thy meat-offering: with all thine offerings *r* thou ſhalt offer ſalt.

p Either 1. for the decency and conveniency of the Feaſt, which God would have here repreſented. Or 2. for the ſignification of that incoruption of mind, & ſincerity of grace, which in Scripture is ſignified by Salt, *Mark* 9: 49: *Col.* 4: 6: and which is neceſſary in all them that would offer an acceptable Offering to God. Or 3: in teſtimony of that communion which they had with God in theſe exerciſes of his Worſhip; Salt being the great ſymbole of friendſhip in all Nations and Ages. *q* So Salt is called, either 1. becauſe it fitly repreſented the durableneſs & perpetuity of God's Covenant with them, which is deſigned by *ſalt*, *Numb.* 18: 19. 2 *Chron.* 13: 5: Or 2: becauſe it was ſo particularly and rigorouſly required as a condition of their Covenant with God; this being made abſolutely neceſſary in all their Offerings as it follows; and as the neglect of Sacrifices was a breach of covenant on their part, ſo alſo was the neglect of Salt in their Sacrifices. *r* Not theſe only, but all other, as appears from *Ezek.* 43: 24: *Mark* 9: 49.

14 And if thou offer a meat-offering of thy firſt-fruits *s* unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

s To wit, of thine own free-will; for there were other Firſt-fruits, and that of ſeveral ſorts, which were preſcribed, and the time, quality and proportion of them appointed by God. See *Levit.* 23: 10;

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon; it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

Concerning thank-offerings; of bullocks, male or female, without blemiſh; the manner of this oblation, 1----5. *Of ſmall cattel, male or female, without blemiſh; a lamb,* 6----12: *A goat,* 13----16: *All fat the Lord's; the fat and blood not to be eat.* 17.

AND if his oblation *be* a ſacrifice of peace-offering *a*, if he offer *it* of the herd, whether *it be* a male or female *b*, he ſhall offer it without blemiſh before the LORD.

a Which was an offering for peace and proſperity, and the favour and bleſſing of God, either 1. obtained; and ſo this was a Thank-offering, as *Levit*: 7: 12, 16; or 2: deſired; and ſo it was a kind of ſupplication to God, as *Judges* 20: 26: 1 *Chron* 21: 26: *b* Which were allowed here, tho not in Burnt-offerings, becauſe thoſe pricipally reſpected the honour of God, who is to be ſerved with the beſt; but the Peace-offerings did primarily reſpect the benefit of the Offerer, and therefore the choice was left to himſelf.

* Exod. 29: 10;

2 And * he ſhall lay his hand upon the head of his offering, and kill it at the door of the Tabernacle of the congregation *c*: and Aarons ſons the Prieſts ſhall ſprinkle the blood upon the altar round about.

c Not on the North-ſide of the Altar, where the Burnt-offering was killed, *Lev.* 1; 11: as alſo the Sin-offering, and the Treſpaſs-offering, *Levit.* 6: 25: & 7: 2: but in the very entrance of the Court where the Brazen Altar ſtood, which place was not ſo Holy as the other; as appears both becauſe it was more remote from the Holy of Holies, and becauſe the Aſhes of the Sacrifices were to be laid here. And the reaſon of this difference is not obſcure, both becauſe part of this Sacrifice was to be waved by the Hands of the Offerer, *Levit.* 7: 30: who might not come into the Court; and becauſe this Offering was not ſo Holy as the other, which were to be eaten only by the Prieſt, when part of theſe were eaten by the Offerer.

* Exod. 29: 13, 22: † Or, *ſuet.* † Or, *midriff over the liver, and over the kidneys.*

3 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the LORD, * the † fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks: and the † caul above the liver with the kidneys, it ſhall he take away.

5 And Aarons ſons ſhall burn it on the altar upon the burnt ſacrifice *d*, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a ſweet ſavour unto the LORD.

d Either 1. Upon the remainders of it, which yet were burning; or rather 2. After it; for the daily Burnt-offering, was firſt to be offered, both as more eminently reſpecting God's Honour, which ought to be preferred before all things; and as the moſt ſolemn and ſtated Sacrifice, which ſhould take place of all voluntary and occaſional Oblations, and as a Sacrifice of an higher nature and uſe, being for Expiation and Atonement, without which no peace could be obtained, nor Peace-offering offered with acceptance.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD, be *of* the flock, male or female, he ſhall offer it without blemiſh.

7 If he offer a lamb for his offering, then ſhal he offer it before the LORD,

8 And he ſhal lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſons ſhall ſprinkle the blood thereof, round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof *and* the whole rump *e*, it ſhall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

e Which in Sheep is fat, and ſweet, and in theſe parts was very much larger and better than ours, as is agreed both by ancient and modern Writers, and therefore was fitly offered to God.

10 And the two kidneys, and the fat that is upon them, which *is* by the flanks, and the caul above the liver with the kidneys, it ſhall he take away;

† Heb. *the bread*, ver. 16: and Chap. 21: 6.

11 And the prieſt ſhall burn *f* it upon the altar: *it is* † the food *g* of the offering made by fire unto the LORD.

f (*i. e:*) The parts now mentioned, and for the reſt, they fell to the Prieſt, *Levit.* 7: 31: *g* (*i. e.*) The fewel of the Fire, or the matter of the Offering. It is called *food*, Heb. *bread*, to note God's acceptance of it, and delight in it, as Men delight in their food.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD;

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering,, *even* an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

† Heb. *bread.*

16 And the prieſt ſhall burn them *g* upon the altar: *it is* the † food of the offering made by fire for a ſweet ſavour. all the fat *h is* the LORD's.

g The Parts mentioned, among which the Tail is not one, as it was in the Sheep, becauſe that in Goats is a refuſe Part. *h* This is to be limited, 1. To thoſe Beaſts, which were offered or might be offered in Sacrifice, as it is explained and reſtrained, *Levit.* 7: 23, 25: 2. To that kind of fat which is here abovementioned, and required to be offered, which was ſeparated, or eaſily ſeparable from the fleſh: for the fat which was here and there mixed with the fleſh they might eat, *Deut.* 32: 14: *Neh*: 8: 10.

* Gen. 9: 4: chap. 7: 23, 26: and 17: 10, 14: Deut: 12: 16; 1 Sam: 14: 33: Ezek: 44: 7:

17 *It ſhall be* a perpetual ſtatute for your generations, throughout all your dwellings *i*, that ye eat neither fat *k*, nor * blood *l*.

i Not only at or near the Tabernacle, nor only of thoſe Beaſts which ye actually Sacrifice, but alſo in your ſeveral dwellings, and of all that kind of Beaſts. *k* This was forbidden, 1. To preſerve the Reverence of the Holy Rites and Sacrifices. 2: That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the Creatures, who might reſerve what he pleaſed to himſelf. 3. To exerciſe them in Obedience to God, and Self denial, and Mortification of their Appetites, even in thoſe things which probably many of them would much deſire. *l* This was forbidden partly to maintain Reverence to God and his Worſhip; partly out of oppoſition to Idolaters, who uſed to drink the Blood, of their Sacrifices; partly with reſpect unto Chriſt's Blood, thereby manifeſtly ſignified; and partly for moral admonition about avoiding cruelty, *&c.*

CHAP. IV.

Of ſins of errour or infirmity, and their ſacrifice, 1, 2. *committed by the high-prieſt; ſo the guilt of the people; he muſt offer a perfect young bullock, and ſprinkle the blood ſeven times before the vail of the holy place, and upon the horns of the incenſe altar,* 3----12. *or by the whole congregation, when their ſins is known, the eldeſt of the congregation to lay his hand on the head of the offering to be offered in the ſame manner with that of the high prieſts,* 13---21; *Or by a prince and ruler, he when his ſins is made known to him, muſt offer a high-goat,* 22----26. *Or by a private perſon, muſt offer a he-goat,* 27----35: *the ſin is forgiven him.*

AND the LORD ſpake unto Moſes, ſaying,

* Num: 15: 24. † Heb *ſhall not be done*

2 Speak unto the children of Iſrael, ſaying, * If a ſoul ſhall ſin *a* through ignorance *b* againſt any of the commandments of the LORD (*concerning things* which † ought

Heb.*ſhall* *t be done.*

† ought not to be done) *e* and ſhall do againſt any of them *d*:

a This moſt neceſſarily be underſtood of more than common Sins, and dayly Infirmities ; for if every ſuch Sin had required an Offering, it had not been poſſible either for moſt Sinners to bear ſuch a Charge, or for the Altar to receive ſo many Sacrifices, or for the Prieſts to manage ſo infinite a work. And for ordinary Sins, they were ceremonially expiated by the daily Offering, and by that on the great day of Atonement, *Levit*. 16: 30: *b* Or, *errour*, either not knowing his Fact to be ſinful, as appears by comparing *verſe* 13, 14: or not conſidering it, but raſhly and unadviſedly falling into Sin through the Power of ſome ſudden Paſſion or Temptation, as the *Hebrew* word ſignifies, *Pſal.* 119: 67: Compare *Job* 19: 4: *Pſal.* 19: 13: *c* The words may be thus rendred, *in* or *about every*, or *any of the commandments of the Lord which ſhould not be done*, or, *which* concern things *that ſhould not be done*, to wit, in any negative commands. And there is great reaſon why a Sacrifice ſhould be more neceſſary for theſe, than for other Sins, becauſe affirmative precepts do not ſo ſtrictly and conſtantly blind Men as the negative do ; and if a Man through ignorance have neglected them, he may yet recover his errour, and fulfil them. *d* Then he ſhall offer according to his quallity, which is here to be underſtood out of the following verſes.

* Chap.9: 2:

3 If the prieſt that is anointed *e*, do ſin *f* according to the ſin of the people *g* then let him bring for his ſin which he hath ſinned, * a young bullock *h* without blemiſh unto the *L*ORD for a ſin-offering *i*.

e (*i, e.*) The High prieſt, who only was anointed after the firſt time. See *Exod.* 29: 7: and 30: 30: and 40: 15: *Levit.* 10: 7: *Numb.* 3: 3: His *anointing* is mentioned, becauſe he was not compleat High-prieſt till he was anointed. *f* Either in Doctrine or Practice, which it is here ſuppoſed he may do. And this is noted as a blot and character of imperfection in the Prieſthood of the Law, whereby the *Iſraelites* were directed to expect another and better High-prieſt, even one who is *holy, harmleſs, and ſeparate from ſinners*, Heb. 7: 26: *g* In the ſame manner as any of the people do ; which implies that God expected more circumſpection and care from him, than from the people. But the words may be rendred, *to the ſin* or *guilt of the people*, which may be mentioned as a reaſon of the Law, and an agravation of his Sin, that by it he commonly brings Sin, and Guilt, and Puniſhment upon the people, who are infected or ſcandalized by his example. *h* The ſame Sacrifice which was offered for all the people, to ſhew how much his Sin was agravated by his quality. *i* Heb, *ſin*, which word is oft taken in that ſenſe, as *Exod.* 29: 14:

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and ſhall lay his hand upon the bullocks head *k*, and kill the bullock *l*, before the LORD.

k To teſtifie both his acknowledgment of his Sin, and his Faith in God's promiſe for the expiation of his Sins through Chriſt, whom that Sacrifice typified. *l* To wit, by one of the Prieſts, whom he ſhall cauſe to do it ; for this Prieſt is diſtinguiſhed from *the anointed Prieſt*, *verſe* 5.

5 And the Prieſt that is anointed ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation *l*.

l Into the Tabernacle ; which was not required nor allowed in any other Sacrifice, poſſibly to ſhew the greatneſs of the High-prieſts Sin, which needed more than ordinary diligence in him, and favour from God to expiate it.

6 And the Prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times *m* before the LORD, before the vail *o* of the ſanctiuary.

m A number much uſed in Scripture, as a number of perfection ; and here preſcribed, either to ſhew that his Sins needed more than ordinary Purgation, and more frequent and manifeſt excerciſes of his Faith and Repentance, both which Graces he was obliged to join with that Ceremonial Rite. To wit, the ſecond Vail deviding between the Holy of Holies, which is generally called by the name here uſed, as *Exod.* 26; 31, *&c.* and 35; 12: and 40: 3, 21: *Numb.* 4: 5.

7 *A*nd the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *n is* in the tabernacle of the congregation, and ſhall pour all the blood *o* of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

n Which Altar; for the Altar of Burnt-offerings was without the Tabernacle. *o* So alſo below *verſe* 18, 30, 34: to wit, all the reſt, as it is expreſſed *Lev.* 5; 9: for part was diſpoſed elſewhere.

8 *A*nd he ſhall take off from it all the fat of the bullock for the ſin-offering : the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

* Chap:3: 3.

10 * *A*s it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering,

*Exod.22. 14: Num: 19; 5:

11 * *A*nd the skin of the bullock, and all his fleſh, with his head and with his legs, and his inwards and his dung,

† Heb: *to without the camp.*

† Heb. *at the pouring out of the aſhes.*

12 Even the whole bullock *p* ſhall he carry forth *q* † without the camp *r*, unto a clean place, where the aſhes are poured out *s*, and burn him on the wood with fire : † where the aſhes are poured out, ſhall he be burnt.

p So no part of this was to be eaten by the Prieſts, as it was in other Sin-offerings, *Levit.* 6; 26: The reaſon is plain, becauſe the Offerer might not eat of his own Sin-offering, and the Prieſt was the Offerer in this caſe, as alſo the Sin-offering for the whole Congregation below, *verſe* 21: of which the Prieſt himſelf was a Member. *q* Not himſelf, which would have defiled him, but by another whom he ſhall appoint for that work, as may be gathered from *Levit*. 16; 27, 28: *r* To ſignifie either, 1. The horrible and abominable nature of Sin, eſpecially in high and holy perſons, or when it overſpreads a whole people. Or 2: The removing of the guilt and puniſhment of that Sin from the people, and their duty of keeping ſuch wickedneſs out of the Camp for time to come. Or 3. That Chriſt ſhould ſuffer without the Camp or Gate, as he did. See *Heb.* 13: 11, 12; *s* For the Aſhes, though at firſt they were thrown down near the Altar, *Levit*, 1: 16; yet afterwards they, together with the filth of the Sacrifice, vvere carried into a certain place vvithout the Camp. See *Lev*; 6: 10, 11:

* Chap: 52: 3, 4:

13 ¶ And if the whole congregation of Iſrael *t* ſin through ignorance, * and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty :

* The body of the people, or greater part of them, their Rulers concurring vvith them.

14 When the ſin which they have ſinned againſt it † is known, then the congregation ſhall offer a young bullock *u* for the ſin, and bring him before the tabernacle of the congregation.

† Againſt any one of the ſaid Commandments. *u* But if the Sin of the Congregation vvas only the omiſſion of ſome Ceremonial Duty, a Kid of the Goats vvas to be offered, *Numb.* 15; 24:

15 *A*nd the elders of the congregation *x* ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

x (*i. e.*) The Rulers of the people, of vvhom ſee *Exod.* 3: 16: and 24: 1: vvho here acted in the name of all the people, vvho could not poſſibly perform this Act in their ovvn perſons.

16 And the prieſt that is anointed ſhall bring of the bullocks blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD *y*, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of burnt-offering, which *is at* the door of the tabernacle of the congregation.

y That is, before the Holy of Holies, vvhere the Lord vvas in a more ſpecial manner preſent ; namely the Altar of Incenſe, as before *ver*. 7.

19 And he ſhall take all his fat from him, and burn it upon the altar.

*Verſe

20 *A*nd he ſhall do with the bullock as he did * with the bullock for a ſin-offering, *z*, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

z To vvit, for the Prieſt's Sin-offering, called the *firſt bullock*, *ver*. 21:

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock : it *is* a ſin-offering for the congregation.

22 ¶ When a ruler *a* hath ſinned, and done *ſomewhat* through ignorance *b againſt* any of the commandments of the *L*ORD his God, *concerning things* which ſhould not be done, and is guilty:

a To wit, of the People, or a civil Magiſtrate. *b* Either not knowing it to be Sin, or not obſerving and conſidering it till it be done. See before on *verſe* 2;

*Or,

23 * Or *c* if his ſin wherein he hath ſinned, come to his knowledge, he ſhall bring his offering, a kid of the goats, a male without blemiſh,

c The disjunctive, *or*, is here put for the copulative, *and*, as it is 1 *Cor* 12: 13: and 13: 8: and 15: 11: For it is evident, that he ſpeaks of the ſame Perſon and of the ſame Sin.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering *d* before the LORD: it *is* a ſin offering *e*.

d So called by way of eminency, to wit, the dayly Burnt-offering of which *Exod.* 29: 38: of which place ſee *Levit.* 1: 11: *e* And therefore to be killed where the Burnt-offering is killed, as is expreſſed *Lev.* 6. 25; and 7: 2. Whereby it is diſtinguiſhed from the Peace-offerings, which were killed elſewhere, *Lev.* 3; 2.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 *A*nd he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings : and the Prieſt ſhall make an atonement for him, as concerning his ſin, and it ſhall be forgiven him *f*.

f Both ceremonially and judicially, as to all eccleſiaſtical cenſures or civil puniſhments; and really, upon condition of their repentance and faith in the *Meſſias* to come, *Num.15. 27: † Heb: *any ſoul.* *Or, *people of the land.*

27 ¶ And * if † any one of the * common people *g* ſin through ignorance, while he doth *ſomewhat againſt* any one of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty:

g Whether *Iſraelites*, or ſtrangers embodied with them and proſelites; for both were under one and the ſame law, *Exod*: 12. 29. *Num*: 15; 16.

*Or, *And*:

28 * Or if his ſin which he hath ſinned come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female *h* without blemiſh, for his ſin which he hath ſinned.

h Which here was ſufficient, becauſe the ſin of one of thoſe vvas leſs than the ſin of the Ruler, for whom a male was required, *verſe* 21.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the Prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar, of burt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

* Lev:3: 14. * Chap:3: 3. *Exod:29: 18.

31 *And* * he ſhall take away all the fat thereof, * as the fat is taken away from off the ſacrifice of peace-offerings, and the Prieſt ſhall burn *it* upon the altar, for a * ſweet ſavour unto the LORD; and the Prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhal bring it a female without blemiſh.

33 And he *i* ſhal lay his hand upon the head of the ſin-offering, and ſlay *k* it for a ſin-offering in the place where they kill the burnt-offering.

i To wit, the Offerer. *k* Not by himſelf, but by the hands of the Prieſt.

34 And the prieſt ſhal take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſts ſhal burn them *l* upon the altar, according to the offerings made by fire *m* unto the LORD; and the prieſt ſhal make an atonement for his ſin that he hath committed, and it ſhal be forgiven him.

l (*i.e.*) The fat; but he uſeth the plural number, becauſe the fat was of ſeveral kinds, as we ſaw *verſe* 8: 9. *m* Heb. *upon the* Offerings, together with them, or after them; becauſe the Burnt-offerings were to have the firſt place. See on Chap. 3. 5.

CHAP. V.

If a man heard or knew of blaſphemy, and concealed it, he muſt atone it, 1. *Or if he touch any unclean thing, and is made ſenſible of it; or have ſworn raſhly, he is guilty, muſt confeſs it, and offer a lamb or goat, female; in caſe of poverty, two turtle doves, or two young pigeons, one for a ſin, and one for a burnt-offering,* 2---10. *But if this were too much, the tenth part of an ephah of fine flour, without oil or frankincenſe,* 11---13. *He that purloineth holy things muſt offer a ram, and the worth in ſilver, a ſhekel according to the weight of the ſanctuary,* 14---16. *Sins of ignorance again mention'd, and a perfect ram, with the eſtimation, for a ſin-offering,* 17---19.

† Or, *adjuration.*

AND if a ſoul ſin, and *a* hear the voice of † ſwearing *b* and *is* a witneſs, whether he hath ſeen * or known *c of it*; if he do not utter *it*, then he ſhal bear his iniquity *d*.

a And, for *that is*, as that Particle is often uſed, as *Gen*: 13. 15 1 *Chron*. 21, 12. compared with 2 *Sam*: 24: 13. For this declares in particular what the ſin was. *b* Either 1. of adjuration upon oath, when the Judge adjures a Witneſs to ſpeak the whole truth; of which ſee *Matth*. 26. 63. But this ſeems too much to narrow the ſenſe; and this and the other Laws, both before and after it, ſpeak of private ſins committed through ignorance. Or 2. of falſe ſwearing before a Judge. But that is expreſly forbidden, *Lev*. 6: 3. Or rather 3. of curſing, or blaſphemy, or execration, as the word commonly ſignifies, and that either 1. againſt ones neighbour, as 2 *Sam*, 16. 7. or 2 againſt God, as *Levit*: 24: 10 11. which may ſeem to be principally intended here, becauſe the Crime here ſpoken of is of ſo high a nature, that he who heard it, was obliged to reveal it, and proſecute the guilty. And though God be not here mentioned, yet the general word is here to be underſtood of the moſt famous particular, as it is frequently in all Authors, of which there are many inſtances. *c* Being preſent when it was ſaid, *c* By ſufficient information from others. *d* (*i e.*) The puniſhment of it; as that word is oft uſed, as *Gen*: 19: 15 *Numb*: 18; 1. See of this Phraſe *Lev*: 17: 16: and 20: 20: *Iſa*: 53: 11.

*Chap:11. 24 28, 31, 39.

2 Or * if a ſoul touch any unclean thing *e*, whether *it be* a carcaſs of an unclean beaſt, or a carcaſs of unclean cattel, or the carcaſs of unclean creeping things, and *if* it be hidden from him *f*, he alſo ſhal be unclean, and guilty *g*:

e To wit, ceremonially. Of which ſee more fully, *Chap*. 11: 24, *&c*. and *Deut*, 14. *f* If he do it wittingly, yet that would not excuſe him, becauſe he ſhould have been more diligent and circumſpect to avoid all unclean things. Hereby God deſigned to awaken men to watchfulneſs againſt, and repentance for, their unknovvn, or unobſerved ſins. See *Pſal*: 19: 12. 1 *John* 3: 20. *g* Not morally, for the Conſcience was not directly polluted by theſe things, *Matth*: 15: 11, 18. but ceremonially.

*Chap:12 and 13. and 15.

3 Or if he touch the * uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhal be defiled withal, and *it* be hid from him, when he knoweth *of it h*, then he ſhal be guilty *i*.

h As ſoon as he knoweth it, he muſt not delay to make his peace with God. And though it was ſin before, though not known, yet the knowledge of it made it worſe, and therefore required the more ſpeedy repentance. *i* Not only ceremonially by that touch, but morally for his violation and contempt of God's Authority and Command.

* Pſal:49: 18.

4 Or if a ſoul ſwear *k*, pronouncing with *his* lips to do evil *l*, or * to do good *m*, whatſoever *it be* that a man ſhal pronounce with an oath, and *it* be hid from him *n*; when he knoweth *of it o*, then he ſhal be guilty in one of theſe *p*.

k To wit, raſhly, without conſideration either of God's Law, or his own power or right, as *David* did, 1 *Sam*: 25: 22. *l* Either 1. to himſelf, to wit, to puniſh himſelf, either in his Body, or Eſtate, or ſomething elſe which is dear to him. Or rather 2. to his Neighbour, as 1 *Sam*: 25: 22: *Acts* 23: 12. *m* To wit, to his Neighbour, as *Mark* 6. 23. when a man either may not, or cannot do it, which may frequently happen. *n* (*i. e.*) He did not know, or not conſider, that what he ſwore to do, was or would be impoſſible, or, unlawful. *o* When he diſcovers it to be ſo, either by his own conſideration, or by information from others. *p* Either in the good or evil which he ſwore to do.

5 And it ſhal be when he ſhal be guilty in one of theſe *things q*, that he ſhal confeſs *r* that he hath ſinned in that *thing*.

q In one of the three forementioned caſes, either by ſinful ſilence and compliance with others in their ſin, *verſe* 1. or by an unclean touch, as *verſe* 2, 3. or by raſh ſwearing, *verſe* 4. *r* Before the Lord in the place of publick worſhip. And this confeſſion is not to be reſtrained to the preſent caſe, but by a parity of reaſon, and comparing of other Scriptures, to be extended to other Sacrifices for ſin, to which this was a conſtant companion; and as it were ſignified by the guilty perſon's laying his hand upon his Offering, ſo it is probable it was expreſſed in words. See *Numb*. 5. 6, 7.

6 And he ſhal bring his treſpaſs-offering † unto the LORD for his ſin which he hath ſinned, a female *s* from the flock, a lamb or kid of the goats, for a ſin-offering: and the prieſt ſhal make an atonement for him concerning his ſin.

† *Queſt*. How comes confeſſion and a ſacrifice to be neceſſary for him that touched an unclean thing, when ſuch perſons were cleanſed with ſimple waſhing, as appears from *Levit*: 11: and *Numb*. 19? *Anſw*: This place ſpeaks of him that being ſo unclean did come into the Tabernacle, as may be gathered by comparing this place with *Numb*: 19: 13. which if any man did, knowing himſelf to be unclean which was the caſe there, he was to be *cut off* for it; and if he did it ignorantly, which is the caſe here, *verſe* 2. he was upon diſcovery of it to offer this Sacrifice. Interpreters diſpute much what the difference is between *ſins* and *treſpaſſes*, and between *ſin-offerings* and *treſpaſs-offerings*. Some make the one for omiſſions, the other for commiſſions; the one for greater, the other for leſſer ſins; the one for known ſins, the other for ſins of ignorance; in all which there ſeems to be more curioſity than ſolidity. Either they ſeem to be the ſame, as may be gathered from *verſe* 6. where thoſe two words, *aſham* and *chata*, which they ſo carefully and critically diſtinguiſh, are both uſed concerning the Treſpaſs-offering, and from *ver* 9: or the difference may be this, that *ſin-offerings* were more indefinite or general, being for any particular ſin; and *treſpaſs-offerings* more reſtrained and particular for ſuch ſins as were more ſcandalous and injurious either to God by blaſphemy, as *verſe* 1: or to his Sanctuary, by approaching to it in one's uncleanneſs, *verſe* 2, 3. as hath been now ſaid; or to one's Neighbour, by ſwearing to do to them either the good which we afterwards cannot or do not, or the evil which vve ſhould not; or to the Prieſts and holy things of God, *verſe* 15. *s* Becauſe thoſe ſins were leſs than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner Sacrifice for them.

* Chap: 14:21. † Heb: *his hand cannot reach to the ſufficiency of a lamb.*

7 And * if † he be not *t* able to bring a lamb, then he ſhal bring for his treſpaſs which he hath committed, two turtle doves, or two young pigeons *u* unto the LORD; one for a ſin-offering *x*, and the other for a burnt-offering.

t Through poverty, as *ver*. 11. and 25, 26. And this exception was allowed alſo in other Sin-offerings. *u* Of which ſee *Lev* 1: 14 *x* Which was for that particular ſin, and therefore is offered firſt before the Burnt-offering, which was for ſins in general; to teach us not to reſt in general confeſſions and repentances for ſin, as Hypocrites commonly do, but diſtinctly and particularly, as far as we can, to ſearch out, and confeſs, and loath, and leave our particular ſins, without which God will not accept our other religious Services. Note that the Burnt-offering was for the expiation of ſin, as well as the Sin-offering *Lev*. 1: 4: only that was for ſin in general, and this for particular ſins.

*Chap: 1. 15.

8 And he ſhal bring them unto the prieſt, who ſhal offer *that* which *is* for the ſin-offering firſt, & * wring off his head from his neck, but ſhal not divide *it* aſunder.

9 And he ſhal ſprinkle of the blood of the ſin-offering upon the ſide of the altar, and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering *y*.

y This is added as the reaſon why its blood was ſo ſprinkled and ſpilt. See *Lev*: 4; 7, 18, 30, 34.

† Or, *ordinance*. * Chap: 1. 14.

10 And he ſhal offer the ſecond *for* a burnt-offering, according to the † * manner *z*: and the Prieſt ſhall

make an atonement for him *a* for his ſin which he had ſinned, and it ſhall be forgiven him.

x Or *order* appointed by God. *a* Either declaratively, he ſhall pronounce him to be pardoned; or typically, with reſpect to Chriſt.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons, then he that ſinned ſhall bring for his offering the tenth part of an ephah *b* of fine flour for a ſin offering: he ſhall put no oil upon it, neither ſhall he put any frankincenſe thereon *c*: for it *is* a ſin-offering.

b About a pottle of our meaſure. See *Exod*: 16: 36. *c* Either to diſtinguiſh theſe from the Meat-offerings, *Lev*: 2: 1: or as a fit expreſſion of their true ſorrow for their ſins, in the ſenſe whereof they were to abſtain from things pleaſant and delightful. See *Numb*: 5:15, or to ſignify that by his ſins he deſerved to be utterly deprived both of the oil of gladneſs, the gifts, graces and comforts of the Holy Ghoſt; and of God's gracious acceptance of his Prayers and Sacrifices, which is ſignified by Incenſe, *Pſal*: 141: 2. or to teach them hovv evil a thing ſin was, how hateful to God, and how uncomfortable to themſelves.

12 Then ſhall he bring it to the Prieſt, and the prieſt ſhal take his handful of it, * *even* a memorial thereof, & burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a ſin-offering.

* Chap: 2. 2. * Chap. 4. 35.

13 And the Prieſt ſhal make an atonement for him as touching his ſin that he hath ſinned in one of theſe and it ſhal be forgiven him; and *the remnant* ſhal be the Prieſts, as a meat-offering *d*.

d As it was in the Meat-offering, where all, except one handful, fell to the ſhare of the Prieſts. See *Lev*; 2: 3: and 7: 9, And this is the rather mentioned here, becauſe in the foregoing Sacrifices, *Lev*: 4: 3, *&c.* 13, *&c.* the Prieſt had no part reſerved for him.

14 ¶ *A*nd the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs *e*, and ſin through ignorance *f* in the holy things of the LORD *g*, then he ſhal bring for his treſpaſs unto the LORD, a ram *h* without blemiſh out of the flocks: with thy eſtimation *i* by ſhekels of ſilver, after the * ſhekel of the ſanctuary * for † a treſpaſs-offering.

* Exod: 30: 13: † Heb. *a treſpaſs*:

e Againſt the Lord and his Prieſts. *f* For if a man did it knowingly, he was to be cut off, *Numb*. 15: 30. *g* In things conſecrated to God, and to holy uſes; of which ſee *Lev*; 22: 2: ſuch as Tythes and Firſt-fruits, or any things due, or devoted, or offered to God, which poſſibly a man might either with-hold, or employ to ſome common uſe. See *Exod*. 34; 26. *Deut*, 12: 17, 18. and 15: 19; *Jer*. 2: 3. *h* A more chargeable Sacrifice than the former, as the ſin of Sacriledge was greater. *i* As thou ſhalt eſteem or rate it, thou O Prieſt, as appears from *verſe* 16, 18, and *Levit*. 6: 6, See alſo *Lev*: 22: 14. and 27; 2, 3. and at preſent, thou O *Moſes*, *Lev*. 27. 3. for he as yet performed the Prieſt's part. And this either 1. may be referred to the ram, which was to be of ſuch a price and vvorth as the Prieſt ſhould appoint. Or rather 2. is an additional charge and puniſhment to him, which beſides the ram, he was to pay for the holy thing which he had with-held or abuſed, ſo many ſhekels of ſilver as the Prieſt ſhould eſteem proportionable to it; which was as it were another part or branch of his Treſpaſs-offering. * Of which ſee on *Gen*. 23, 15.

16 And he ſhal make amends for the harm that he hath done in the holy thing, and ſhal * add the fifth part *k* thereto, and give it unto the prieſt; and the prieſt ſhal make an atonement for him with the ram of the treſpaſs-offering, and it ſhal be forgiven him.

* Chap: 22 14: and 27: 13, 15, 27 Num: 5: 7;

k So much they were to add to holy things redeemed, *Levit*: 27: 13, 15, 19.

17 ¶ And if a * ſoul ſin and commit any of theſe things *l* which are forbidden to be done by the commandments of the LORD, though he wiſt *it* not *m*, yet is he guilty, and ſhal bear his iniquity.

* Chap: 4: 2: Numb: 5: 6.

l To wit, concerning holy things, of which he is yet ſpeaking, though with ſome difference and addition as it may ſeem. The former Law concerns the alienation of holy things from the ſacred to a common uſe; and this may concern other miſcariages about holy things, and holy duties, as may be gathered from *ver*; 19. where this is ſaid to be a *treſpaſs againſt the Lord*, not in a general ſenſe, for ſo every ſin was; but in a proper and peculiar ſenſe. *m* For if he did it knowingly, he muſt die, *Numb*: 15: 30.

18 And he ſhal bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt; and the prieſt ſhal make an atonement for him, concerning his ignorance wherein he erred, and wiſt *it* not; and it ſhal be forgiven him,

19 It *is* a treſpaſs-offering; he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

Treſpaſs-offerings for ſins of deceit, or violence, and perjury; reſtoration muſt be made, and a ram offered, 1 —— 7. *The lawful manner of this burnt-offering further declared; the fire to be ever burning upon the altar,* 8 —— 13. *Of meat-offerings for a memorial unto the Lord, and every one that toucheth them is holy,* 14 —— 18, *Meat-offerings for the conſecration of Aaron and his ſons,* 19 —— 23. *Of the ſin-offering,* 24 —— 30.

AND the LORD ſpake unto Moſes ſaying,

2 If a ſoul ſin and commit a treſpaſs againſt the LORD *a*, and lie unto his neighbour in that which was delivered him to keep *b*, or in * † fellowſhip *c*, or in a thing taken away by violence *d*, or hath deceived his neighbour *e*.

* Or, *in dealing*. † Heb. *putting of the hand*.

a This ſin, though directly committed againſt Man only, is here emphatically ſaid to be done *againſt the Lord*, not only in general, for ſo every ſin againſt Man is alſo againſt the Lord, whoſe Image in Man is thereby injured, and whoſe Law, which obligeth us to Love and Fidelity, and Juſtice to other Men, is thereby violated; but in a more ſpecial ſenſe, becauſe this was a violation of humane Society, whereof God is the Author, and Preſident, and Defender. See *Numb*; 5: 6: and becauſe it was a ſecret ſin, of Which God alone was the Witneſs and Judge, See *Acts* 5: 4: and becauſe God's Name was abuſed in it by Perjury, *verſe* 3: *b* To wit, in truſt. *c* Heb. *Or inputting of the hand*. Which may be either, 1. Another expreſſion of the ſame thing immediatly going before, which is very frequent in Scripture; & ſo the ſenſe is, When one Man puts any thing into another Man's Hand to keep for him; & when he requires it, to reſtore it to him. Or, 2. A diſtinct branch, which ſeems more probable, and ſo it belongs to commerce or fellowſhip in Trading, which is very uſual when one Man puts any thing into another's Hand, not to keep it, as in the foregoing Word or Member, but to uſe and improve it for the common benefit of them both, in which caſes of Parteners̄hip, it is eaſie for one to deceive the other, and therefore proviſion is here made againſt it. And this is called *a putting of the hand*, becauſe ſuch Agreements and Aſſociations uſed to be confirmed by giving or joining their Hands together, *Jer* 50: 15: *Gal*. 2: 9: Compare *Exod*, 23: 1: *d* To wit, ſecretly; for he ſeems to ſpeak here of ſuch ſins as could not be proved by Witneſs. *e* Got any thing from him by Calumny, or Fraud, or Circumvention; for ſo the word ſignifies.

3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly *f*; in any of all theſe that a man doth, ſinning therein.

* Numb: 5: 6.

f His Oath being required, ſeing there was no other way of diſcovery left.

4 Then it ſhall be, becauſe he hath ſinned, and is guilty *g*, that he ſhal reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found:

g This Guilt of his being manifeſted, either by his refuſing to ſwear when called to it, as in ſome of the caſes alledged; or by his voluntary confeſſion upon remorſe, whereby he reapeth this benefit, that he only reſtores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double *Exod*. 22: 9

5 Or all that about which he hath ſworn falſly, he ſhal even * reſtore it in the principal, and ſhal add the fifth part more thereto, *and* give it unto him to whom it appertaineth, * † in the day of his treſpaſs-offering *h*.

* Chap: 5: 16. * Or, *in the day of his being found guilty*. † Heb. *the day of his treſpaſs*.

h It muſt not be delayed, but reſtitution to Man muſt accompany repentance towards God, Compare *Matth*. 5. 23.

6 And he ſhal bring his treſpaſs-offering unto the LORD, a ram without blemiſh out of the * flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt.

* Chap. 5. 15.

7 And the prieſt ſhal make an atonement for him before the LORD: & it ſhal be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ *A*nd the LORD ſpake unto Moſes, ſaying,

9 Command *A*aron and his ſons *i*, ſaying, This *is* the law of the burnt-offering *k*: (it *is* the burnt-offering, † becauſe of the burning upon the altar all night unto the morning *l*, and the fire of the altar ſhal be burning in it.)

† Or, *for the burning*.

i Hitherto he hath preſcribed the Sacrifices themſelves; now he comes to the manner of them, *k* To wit, of the daily one, of which *Exod*. 29. 38: *Numb*. 28: 3: as the following words ſhew. *l* The meaning is, the evening Burnt-offering was to be ſo managed and laid on piece after piece, that the fire might be conſtantly maintained by it. It is to be underſtood, that the morning Burnt-offerings were to be kept burning all the day from morning to night alſo; but he mentions not that, becauſe there was ſo great a number and ſuch a conſtant ſucceſſion of Sacrifices in the day-time; that there needed no Law for feeding and keeping in the fire then; the only danger was for the night, when other Sacrifices were not offered, but only the evening Burnt-offering, which if it had been conſumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and conſtantly to keep in and maintain here below, *verſe* 13.

10 And the prieſt ſhal put on his linen garment *m*, and his linen breeches ſhal be put upon his fleſh, and take up the aſhes which the fire hath conſumed *n* with the burnt-offering on the altar, and he ſhal put them beſides the altar.

m (*i. e.*) His linen Coat, of which ſee *Exod*: 28: 39, 40. *n* The aſhes are ſaid to be conſumed improperly, when the wood is conſumed into aſhes: as *meal* is ſaid to be *ground*, *Iſa*. 47: 2, when the Corn is ground into Meal; and *the naked* to be *ſtripped of their cloathing*, Job 22: 6: when by being ſtripped they are made naked,

11 And he ſhal put off his garments, and put on other garments *o*, and carry forth the aſhes without the camp, unto a clean place *p*.

o Becauſe this was no ſacred, but a common work. *p* Where no dung or filth was laid. See *Levit*: 4: 12; and compare *Levit*: 14: 40, 41.

22 And

12 And the fire upon the altar ſhall be burning in it : it ſhall not be put out *q* ; and the prieſts ſhall burn wood on it every morning *r*, and lay the burnt offering in order upon it, and he ſhall burn thereon *s* * the fat of the peace-offerings.

* Chap:3: 3, 9, 14.

q The fire coming down from Heaven, *Levit:* 9: 24. was to be perpetually preſerved, and not ſuffered to go out, partly that there might be no occaſion nor temptation to offer ſtrange fire, nor to mingle their inventions with God's appointments ; and partly to teach them whence they were to expect the acceptance of all their Sacrifices, even from the Divine mercy and Grace, ſignified by the fire which came down from Heaven, which was an uſual token of God's favourable acceptance. See the notes on *Gen:* 4: 4: 5. *r* Though the evening alſo be doubtleſs intended, as it appears from *ver.* 9. and from the nature of the thing ; yet the morning is only mentioned, becauſe then the Altar was cleanſed, and the aſhes taken away, and a new fire made. *s* (*i. e.*) Upon the Burnt-offering, which thereby would be ſooner conſumed, that ſo way might be made for other Sacrifices, which were many.

13 The fire ſhall ever be burning upon the altar, it ſhall never go out.

* Chap: 2: 1: Num. 15: 4.

14 ¶ * And this *is* the law of the meat-offering *t* : the ſons of Aaron ſhall offer it before the LORD, before the altar.

t To wit, of that which was offered alone, and that by any of the People, not by the Prieſts, for then it muſt have been all burnt. This Law delivered, *Levit:* 2: is here repeated for the ſake of ſome Additions here made to it ; as it is a common practice of Law-makers, when they make additional Laws, to recite ſuch Laws to which ſuch Additions belong.

15 And he ſhall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar *for* a ſweet ſavour, *even* the * memorial of it unto the LORD.

* Chap: 2: 29:

* Chap: 2: 3.

† Heb. *it ſhall be eaten unleavened,* Chap: 10. 12.

16 And the * remainder thereof ſhall Aaron and his ſons *u* eat : † with unleavened *bread x* ſhall it be eaten in the holy place : in the court of the tabernacle of the congregation *y* they ſhall eat it.

u The Males only might eat theſe, becauſe they were moſt holy things ; whereas the Daughters of *Aaron* might eat other holy things, *Numb:* 18: 11. *x* Or rather, *unleavened*, for *with* is not in the *Hebrew*, and it diſturbs the ſenſe ; For ſince the Meat-offering it ſelf was fine flour, *Levit:* 2: 1. it is not likely that they eat it with unleavened bread. *y* In ſome ſpecial Room appointed for that purpoſe. See *Levit:* 8: 31: 1 *Sam:* 3: 3: *Ezek:* 42: 13: and 46: 19, 24. The reaſon why this was to be eaten only by holy perſons, and that in an holy place, is given *verſe* 17. becauſe *it is moſt holy*, and therefore to be treated with greater reverence.

* Numb: 18: 9, 10:

* Chap: 2: 5.

17 It *z* ſhall not be baken with leaven : * I have given it *unto them* for their portion of my offerings made by fire : it *is* * moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

z That part which remains to the Prieſt ; for the part here offered to God ſeems not to have been baked at all.

* Chap: 22 4, 5, 6.

18 All the males among the children of Aaron ſhall eat of it : *it ſhall be* a ſtatute for ever in your generations, concerning the offering of the LORD made by fire : * every one that toucheth them ſhall be holy *a*.

a It may be underſtood either 1. Of Perſons, that none ſhould touch, or eat them, but conſecrated Perſons, to wit, Prieſts. Or this may be an additional caution, that they who eat them ſhould be not only Prieſts, or their Male-children, but alſo *holy*, *i. e.* having no uncleanneſs upon them, for in that caſe even the Prieſts themſelves might not touch them. Or rather 2. of things, as may be gathered by comparing this with *ver:* 27, 28. Whatſoever toucheth them, as ſuppoſe the Diſh that receives them, the Knife, or Spoon, *&c.* which is uſed about them, thoſe ſhall be taken for holy, and not employed for common uſes. See *Exod.* 29: 37.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

* Exod: 16: 36.

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed *b* : the tenth part of an * Ephah of fine flour for a meat offering perpetual *c*, half of it in the morning, and half thereof at night *d*.

b When any of them are anointed for High-Prieſt ; for he only of all the Prieſts was to be anointed in future Ages. This Law of his Conſecration was delivered before, *Exod:* 29: 2, 24, 25: and is here repeated becauſe of ſome additions made to it. *c* To wit, whenſoever any of them ſhall be ſo anointed. *d* Or, *In the evening*; the one to be annexed to the Morning-Sacrifice, the other to the Evening-ſacrifice, over and beſides that Meat-offering which every day was to be added to the daily Morning and evening Sacrifices, *Exod.* 29: 40.

21 In a pan it ſhall be made with oil, *and when it is* baken *e*, thou *f* ſhalt bring it in : *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

e Or, *Fried*, ſo that it ſwells and bubbles up. *f* Who are ſo anointed and conſecrated, *verſe* 22.

* Chap: 4: 3.

* Exod: 29: 25.

22 And the prieſt of his ſons * that is anointed in his ſtead ſhall offer it : *it is* a ſtatute for ever unto the LORD ? * it ſhall be wholly burnt.

23 For every meat-offering for the prieſts ſhall be wholly burnt : it ſhall not be eaten *f*.

f No part of it ſhall be eaten by the Prieſt, as it was when the Offering was for the People. The reaſon of the difference is, partly becauſe when he offered it for the People, he was to have ſome recompence for his pains, which he could not expect when he offered it for himſelf ; partly to ſignify the imperfection of the Levitical Prieſts, who could not bear their own iniquity ; for the Prieſt's eating part of the Peoples Sacrifices did ſignify his typical bearing of the Peoples iniquity, as appears from *Levit:* 10: 17. and partly to teach the Prieſts and Miniſters of God, that it is their duty to ſerve God with ſingleneſs of heart, and to be content with God's honour, though they have no preſent advantage by it.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

* Chap: 3, 5, 11: and 4:2 29, 33.

*Chap:2 22.

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering : * in the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD : it *is* moſt holy.

26 * The prieſt that offereth it for ſin *g*, ſhall eat it : in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

g For the ſins of the Rulers, or of the people, or any of them, but not for the ſins of the prieſts ; for then it's blood was brought into the Tabernacle, and therefore it might not be eaten.

† Or, who *ſoever.* ver. 18.

27 † Whatſoever ſhall touch the fleſh thereof, ſhall be holy * : and when there is ſprinkled of the blood thereof upon any garment *h*, thou ſhalt waſh that whereon it was ſprinkled in the holy place *i*.

* Of which ſee the Note on *verſe* 18. *h* Upon the Prieſt's Garment ; for it was he only that ſprinkled it, and in ſo doing he might eaſily ſprinkle his Garments. *i* Partly out of reverence to the blood of Sacrifices, which hereby was kept from a profane or common touch ; and partly that ſuch garments might be decent, and fit for ſacred Adminiſtrations.

* Chap: 11: 33.

28 But the earthen veſſel wherein it is ſodden, * ſhall be broken *k* : and if it be ſodden in a brazen pot, it ſhall be both ſcoured, and rinſed in water *l*.

k Becauſe being full of pores, the Liquor in which it was ſodden might eaſily ſink into it, whereby it was ceremonially holy, and therefore was broken, leſt afterwards it ſhould be abuſed to prophane or common uſes. *l* And not broken, as being of conſiderable value, which therefore God would not have unneceſſarily waſted. And this being of a more ſolid ſubſtance than an earthen Veſſel, was not ſo apt to drink in the humour.

29 All the males amongſt the prieſts ſhall eat thereof : it *is* moſt holy.

* Heb: 13: 11.

30 * And no ſin-offering *m* whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* ſhall be eaten, it ſhall be burnt in the fire.

m Such were the Sacrifices offered for the High-prieſt, or for the whole Aſſembly, either ſeverally, *Levit:* 4: 7, 18: or jointly for both, in the yearly atonement, *Levit:* 16: 27, 33.

CHAP. VII.

The law of the treſpaſs-offering, and what fell to the prieſts, both of this, and ſome other ſacrifices, 1--------10. *The law of the ſacrifices of peace-offerings, of thankſgivings,* 11-----15. *Of vows and free-will-offerings ; the unclean perſon eating thereof, to die,* 16-----21. *Fat not to be eaten; what fat might be uſed for other things : he that eats of the fat of the offering, to die, and no blood to be eat,* 22-----27. *Another caution concerning thank-offerings,* 28------34. *The concluſion of the former laws, which are repeated,* 35, 38.

* Chap: 5: and 6.

Likewiſe * this *is* the law of the treſpaſs-offering * : it is moſt holy.

* Chap: 21: 22:

2 In * the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering, and the blood thereof ſhall he ſprinkle round about upon the altar.

* Chap: 1: 3, 5, 11. and 4: 24: 29: 33.

* Exod: 29. 13. Chap: 3: 4, 10: and 4: 8, 9.

3 And he ſhall offer of it * all the fat thereof, the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them which *is a* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

a Or, and that *which is*, &c. So this is another Fat, as may ſeem probable from the mention of the ſeveral parts, the *Kidneys*, and the *flanks*. For it ſeems prepoſterous after a plain and exact deſcription of the very particular place of the Fat, the *Kidneys*, to add another more dark and doubtful deſcription of it from the *flanks*. And the *Hebrew* Writers, whoſe common practice of theſe things makes them the beſt Interpreters of it, makes theſe divers kinds or parts of Fat. And ſo there is only an Ellipſis of the Conjunction copulative, which is *Pſal:* 133: 3. and in many other places, as hath been already ſhewed.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD : it *is* a treſpaſs-*offering*.

*Num: 18 9, 10.

6 * Every male *b* among the prieſts ſhal eat thereof : it ſhal be eaten in the holy place : it *is* moſt holy.

b Suppoſing him not to have any uncleanneſs upon him, *ver:* 20. or other impediment.

* Chap: 6. 26:

7 As the ſin-offering *is*, ſo is * the treſpaſs-offering *c* : *there is* one law for them : the prieſt that maketh atonement therewith ſhal have *it d*.

c To wit, in the matter here following, for in other things they differed. *d* (*i. e.*) By a Synecdoche ; that part of it, which was by God allowed to the Prieſt. See *Levit:* 6: 26.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhal have to himſelf the skin of the burnt-offering which he hath offered.

* Chap. 2. 3, 10.

9 And all * the meat-offering *e* that is baken in the oven, and all that is dreſſed in the frying-pan,

† Or, *on the flat plate*, or *ſlice*.

and † in the pan, ſhall be the prieſts that offereth it *f*.

e Except the part reſerved by God, *Levit.* 2. 2, 9. *f* Becauſe theſe were ready dreſt and hot, and not to be preſently eaten; and becauſe the Prieſt, who offered it, was in reaſon to expect, and have ſomething more than his Brethren who laboured not about it; and that he had only in this Offering, for the other were equally diſtributed.

10 And every meat-offering mingled with oil, and dry *g*, ſhall all the ſons of Aaron have, one *as much as* another *h*.

g Without Oil, or Drink-offering, as thoſe *Levit.* 5. 11. *Numb.* 5: 15. *h* The ſenſe may be either 1. That every Prieſt ſhall have equal right to this, when the courſe of his miniſtration comes. But then there was no reaſon to make ſo great an alteration of the phraſe, nor to make any diſtinction of the differing kinds of Meat offerings, if in both they were to be the *Prieſts that offered them,* as is expreſſed *verſe* 9. and here, as they ſay, intended. Or rather 2. That theſe were to be equally divided among all the Prieſts. And there was manifeſt reaſon for this difference, becauſe theſe were in greater quantity than the former; and being raw, might more eaſily and commodiouſly be divided and reſerved for the ſeveral Prieſts to dreſs it in that way which each of them beſt liked.

* Chap. 3: 1, 22. 18: 21:

11 And * this *is* the law of the ſacrifice of peace-offerings which he ſhall offer unto the LORD.

12 If he offer it for a thankſgiving *i*, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fryed.

i For mercies received. See *Levit*: 22. 29. 2 *Chron.* 29. 31. and 33. 16.

13 Beſides the cakes, he ſhall offer *for* his offering leavened bread *k*, with the ſacrifice of thankſgiving of his peace offering *l*.

k Partly becauſe this was a Sacrifice of another kind than thoſe in which leaven was forbidden, this being a Sacrifice of Thankſgiving for God's bleſſings, among which leavened bread was one; partly to ſhew that leaven was not ſo ſtrictly forbidden in other Sacrifices, as if it were evil in it ſelf, but to teach us wholly to reſt in the will of God in all his appointments, without too ſcrupulous an enquiry into the particular reaſons of them. *Obj.* Leaven was univerſally forbidden, *Lev*: 2: 11. *Anſ.* 1. That prohibition concerned only things offered and burnt upon the Altar, which this Bread was not, but it was offered only towards the Prieſt's food. 2. That was another kind of Sacrifice, and therefore it is no wonder if it had other Rites. 3. That Leaven was not univerſally forbidden, appears from *Levit*: 23. 17. *l* Or, *With the ſacrifice of thankſgiving* for *his peace* or *proſperity*.

14 And of it *m* he shall offer one out of the whole oblation *for* an heave-offering *n* unto the LORD, *and it* shal be the prieſts that ſprinkleth the blood of the peace-offerings.

m Of it, (*i. e.*) Either of the Loaves of leavened bread mentioned *verſe* 13. or of the Offering, one of each part of the *whole oblation*, as it follows; it being moſt probable and agreeable to the Rules and Laws laid down before and afterward, that the Prieſt ſhould have a ſhare in the unleavened Cakes and Wafers, as well as in the leavened Bread. *n* Concerning the Heave-offerings, ſee *Exod*: 29: 24, 28.

15 And the fleſh of the ſacrifice of his peace offerings for thankſgiving shal be eaten *n* the ſame day that it is offered: he shall not leave any of it until the morning.

n By the Prieſts and Offerers, *Levit*: 22: 30.

*Chap: 19 5, 6:

16 But * if the ſacrifice of his peace-offering *be* a vow *o*, or a voluntary offering *p*, it shal be eaten the ſame day that he offereth his ſacrifice; and on the morrow alſo the remainder of it shal be eaten *q*.

o Offered in performance of a Vow, the man having deſired ſome ſpecial favour from God, and vowed the Sacrifice to God if he would grant it. *p* Which a man freely offered to God, in teſtimony of his faith and love to God, without any particular injunction from God, or deſign of his own ſpecial advantage thereby. See *Levit*: 22. 23. *Ezek*: 46: 12. *q* Which was not allowed for the Thank-offering. The reaſon of which difference is to be fetched only from God's good pleaſure and will, to which he expects our obedience, though we diſcern not the reaſon of his appointments.

17 But the remainder of the fleſh of the ſacrifice on the third day, shal be burnt with fire *r*.

r That it might neither putrefy, and thereby be expoſed to contempt; nor yet be reſerved either for ſuperſtitious abuſe, or for the prieſt's domeſtick uſe, which would ſavour of covetouſneſs, and of diſtruſt of God's care for their future proviſions.

* Chap: 19: 8:

18 * And if *any* of the fleſh of the ſacrifice of his peace offerings be eaten at all on the third day, it shal not be accepted, neither shall it be imputed unto him *s* that offereth it: it shall be an abomination, and the ſoul that eateth of it shal bear his iniquity.

s For an acceptable ſervice to God.

19 And the fleſh *t* that toucheth any unclean *thing u*, shall not not be eaten: it shall be burnt with fire: and as for the fleſh *x*, all that be clean *y* shal eat thereof.

t To wit, of the holy Offering, of which he is here treating; and therefore the general word is to be ſo limited; for other fleſh one might eat in this caſe. *Deut*: 12: 15, 22. *u* After its oblation; which might eaſily happen, as it was conveyed from the Altar to the place where it was eaten: For it was not eaten in the holy place, as appears, becauſe it was eaten by the Prieſts, together with the Offerers, who might not come thither. *x i. e.* The other fleſh; that which ſhall not be polluted by any unclean touch. *y* Whether Prieſts or Offerers, or Gueſts invited to the Feaſt. See 1 *Sam*: 9. 12. and 20. 26. Both the fleſh and the Eaters of it muſt be clean.

20 But the ſoul that eateth *z of* the fleſh of the ſacrifice of peace-offerings that *pertain* unto the LORD,
* Chap: 15: 3: * having his uncleanneſs upon him *a*, even that ſoul
* Gen. 17: 14. * shall be cut off from his people.

z Knowingly; for if it were done ignorantly, a Sacrifice was accepted for it, *Levit*: 5. 2. *a* (*i: e:*) Not being cleanſed from his uncleanneſs according to the appointment, *Levit*: 11: 24, *&c.* This Verſe ſpeaks of uncleanneſs from an internal cauſe, as by an Iſſue, *&c.* for what was from an external cauſe is ſpoken of in the next Verſe.

*Chap: 12: and 13: and 15: *Chap: 11: 24: 28:

21 Moreover, the ſoul that shal touch any unclean thing, *as* * the uncleanneſs of man *b*, or *any* * unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings, which *pertain* unto the LORD, even that ſoul shal be cut off from his people.

b Or, *Of women*, for the word ſignifies both; and that there were ſuch things coming from Men or Women, the touch whereof did pollute men and things, may be ſeen *Levit*: 15: and elſewhere. Others make it an Hypallage, *uncleanneſs of man*, for a *man of uncleanneſs*, or, *an unclean man*. But that ſeems not neceſſary here.

22 And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye shal eat no manner fat, of ox, or of sheep, or of goat *c*.

c The general prohibition of eating Fat, *Levit*: 3: 17: is here explained of, and reſtrained to, thoſe kind of Creatures which were ſacrificed to God.

† Heb. *carcaſs*.

24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts *d*, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

d He ſpeaketh ſtill of the ſame kinds of Beaſts, and ſheweth that this prohibition reacheth not only to the Fat of thoſe Beaſts which were offered to God, but alſo of thoſe that died, or were kill'd at home. And if this ſeems a ſuperfluous prohibition concerning the Fat, ſince the Lean as well as the Fat of ſuch Beaſts was forbidden, *Levit*: 22: 8. it muſt be noted that that prohibition reached only to the Prieſts, *verſe* 4.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth it, ſhall be cut off from his people.

*Gen: 9. 4. Chap. 3. 17. and 17. 14.

26 * Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhal bring *e* his oblation *f* unto the LORD *g*, of the ſacrifice of his peace-offerings.

e Not by another, but by himſelf, as it is explained *verſe* 30. *f* (*i. e.*) Thoſe parts of the Peace-offering, which are in a ſpecial manner offered to God, to wit, the Fat and Breaſt, and ſhoulder, as it follows. *g* (*i. e.*) To the Tabernable, where the Lord was preſent in a ſpecial manner. He ſhews, that though part of ſuch Offerings might be eaten in any clean place, *Levit*: 10: 14. yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpoſe.

* Chap: 3. 3, 4, 19, 14.

30 * His own hands ſhal bring *h* the offerings of the LORD made by fire *i*, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *k for* a wave-offering before the LORD.

h After the Beaſt was killed, and the parts of it divided, the prieſt was to put the parts mentioned into the hands of the Offerer. See *Exod*: 29. 22, 23, 24. *i* So called not ſtrictly, as Burnt-offerings are, becauſe ſome parts of theſe were left for the prieſt, *ver*: 31. but more largely, becauſe even theſe Peace-offerings were in part, though not wholly, burnt. *k* To and fro, by his hands, which were ſupported and directed by the hands of the Prieſt.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons *l*.

l (*i. e.*) The portion of every ſucceeding High-prieſt and his Family; compare *Exod*: 29: 26.

32 And the right ſhoulder ſhal be given unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhal have the right ſhoulder for *his* part.

* Exod. 29. 28. Chap. 10. 14. Numb. 18. 18: Deut. 18: 3.

34 For * the wave-breaſt and heave-ſhoulder *m* have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael:

m The *breaſt* or heart is the ſeat of Wiſdom, and the *ſhoulder* of ſtrength for action, and theſe two may denote that Wiſdom, and Vertue, or Power, which was in Chriſt our High-prieſt, 1 *Cor*: 1: 24: and which ought to be in every Prieſt.

35 ¶ This *is the portion* of the anointing *n* of Aaron, and *of* the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *o when* he preſent-

ed them, to miniſter unto the LORD in the prieſts office.

n (*i. e.*) Of the Prieſthood; the ſign put for the thing ſignified; and the *anointing* by a like figure is put for the right, or part of the Sacrifices belonging to the Prieſt by vertue of his anointing, as plainly appears from the words here following, *out of the offerings*, &c. *o* This was their portion appointed them by God in that day, and therefore to be given to them in after Ages. Or, *from the day*, &c. and thence forward; the *Hebrew* Prepoſition *beth* being put for *min*, as it is frequently.

36 Which the LORD commanded to be given them of the children of Iſrael, * in the day that he anointed them, *by* a ſtatute for ever throughout their generations.

*Exod: 40: 13, 15: Chap: 8; 12, 30:

37 This *is* the law of the burnt-offering, of the meat-*offering*, and of the ſin-*offering*, and of the treſpaſs-*offering*, and of the conſecrations *p*, and of the ſacrifice of the peace-offerings:

p (*i. e.*) Of the Sacrifice offered at the Conſecration of the Prieſts.

38 Which the LORD commanded Moſes in mount Sinai in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

CHAP. VIII.

Moſes by God's command calls together Aaron and his ſons, and the whole congregation, 1----5. *Waſhes Aaron and his ſons,* 6. *Puts on the prieſtly garments,* 7-----9. *Anoints the tabernacle, with the altar and laver, to ſanctify them,* 10---11. *Anoints Aaron,* 12. *Puts the holy garments on his ſons,* 13. *Offers ſacrifices for them, a bullock for a ſin-offering,* 14---18. *And a ram for a burnt-offering,* 18-----21. *And a ſecond ram for conſecration; uſes the blood about ſome parts of their bodies; gives the parts into their hands to wave before the Lord, and ſprinkles of the anointing oyl and blood from upon the altar, on them and their garments,* 22---30. *Declares to them God's charge, which they perform,* 31----36.

AND the LORD ſpake unto Moſes *a*, ſaying,

a This is here premiſed, to ſhew that *Moſes* did not confer the Prieſthood upon *Aaron* by vertue of his relation or affection to him, but by God's appointment, which alſo appears from the following Story.

* Exod: 29: 1: * Exod: 28: 2, 4: * Exod: 30: 24:

2 * Take Aaron and his ſons with him, and the * garments, and * the anointing oyl, and a bullock for the ſin-*offering*, and two rams, and a basket of unleavened *bread*.

3 And gather thou all the congregation *b* together, unto the door of the tabernacle of the congregation.

b The Elders which repreſented all, and as many of the People as would, and could get thither, that all might be witneſſes both of *Aaron's* Commiſſion from God, and of his Work and Buſineſs.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

* Exod: 29. 4:

5 And Moſes ſaid unto the congregation, * This *is* the thing which the LORD commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat *c*, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

c The linen Breeches preſcribed *Exod.* 28. 42. are not here mentioned, becauſe they were not to be put on at his Conſecration, but afterwards in the execution of his Office.

* Exod: 28: 30:

8 And he put the breaſt-plate upon him: alſo * he put in the breaſt-plate the Urim and the Thummim.

9 And he put the mitre upon his head: alſo upon the mitre, *even* upon his forefront did he put the golden plate, the holy Crown *, as the LORD * commanded Moſes.

*Exod: 28: 39, &c.

* Of which ſee *Exodus.* 29. 6.

* Exod: 30: 26:

10 * And Moſes took the anointing oyl, and anointed the tabernacle, and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times *d*, and anointed the altar, and all his veſſels, both the laver *e*, and his foot, to ſanctify them.

d To ſignify the ſingular uſe and holineſs of it, which it was not only to have in it ſelf, but alſo to communicate to all the Sacrifices laid upon it. *e* Where the Prieſts waſhed themſelves, and the Sacrifices, and Veſſels or Inſtruments of the holy miniſtration. See *Levit.* 6. 28.

* Exod: 29: 7: Ecclus. 45: 15:

12 And he * poured *f* of the anointing oyl upon Aarons head, and anointed him, to ſanctify him.

f In a plentiful manner, as appears from *Pſal*: 133: 2: whereas other perſons and things were only anointed or ſprinkled with it.

* Exod: 29: 8: † Heb: *bound.*

13 * And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and † put bonnets upon them, as the LORD commanded Moſes.

* Exod: 29: 1, 10:

14 * And he brought the bullock *g* for the ſin-*offering*, and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-*offering*.

g There were indeed ſeven Bullocks to be offered at his conſecration, one every day, *Exod*: 29: 35, 36. but here he mentions only one, either by a common Enallage of number, or becauſe he here deſcribes only the work of the firſt day, and leaves the reſt to be gathered from it; of which ſee *ver.* 33.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about, with his finger and purified the altar, and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caule *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock, and his hide *h*, his fleſh, and his dung, he burnt with fire without the camp, as the LORD * commanded Moſes.

* Exod: 29: 14:

h Which in the offerings for the people was not burnt, but given to the Prieſt.

* Exod: 29: 15:

18 ¶ * And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he *i* killed *it*, and Moſes ſprinkled the blood upon the altar round about.

i Either *Moſes*, as in the following Clauſe, the Pronoun being put for the Noun; or ſome other perſon by *Moſes* his appointment; which may be the reaſon why he is not named here; as he is to the ſprinkling of the blood, which was an Action more proper to the Prieſt, and more eſſential to the Sacrifice, as the Learned have obſerved.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water, and Moſes burnt the whole ram upon the altar: It *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD, * as the LORD commanded Moſes.

* Exod: 29: 18: * Exod. 29: 19: † Heb: *fillings.*

22 ¶ And * he brought the other ram, the ram of † conſecration, and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip *k* of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

k The loweſt and ſofteſt part of the Ear, called the tip or lap of the Ear. See *Exod.* 29. 20.

24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the basket of unleavened *bread* that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* upon the fat, and upon the right ſhoulder.

* Exod: 29: 24, &c.

27 And he put all * upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

† Heb: *fillings.*

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* † conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

* Exod: 29: 26:

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *For* of the ram of conſecration it was Moſes * part *l*, as the LORD commanded Moſes.

l Who at this time adminiſtring the Prieſt's Office was to receive the Prieſts Wages; it being moſt juſt and reaſonable that the Work and Wages ſhould go together.

* Exod: 30: 30:

30 * And Moſes took of the anointing oyl, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

* Exod: 29: 32:

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh *m* at the door of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

m That which was left of the Ram, and particularly the Breaſt, which was ſaid to be *Moſes* his part, *Verſe* 29. and by him was given to *Aaron*, that he and his Sons might eat of it, in token that they and only they ſhould have the right to do ſo for the future.

32 And that which remaineth of the fleſh, and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle

of the congregation *in* ſeven days, until the days of your
Exod: 9:30,35: conſecration be at an end : for * ſeven days *n* ſhall he *o* conſecrate you.

n In which the ſame Ceremonies were to be repeated, as the next Verſe implies ; and other Rites to be performed. *o* Either God ; or *Moſes* ; for the words may be ſpoken by *Moſes*, either in God's Name, or in his own ; *Moſes* ſpeaking of himſelf in the third perſon, which is very common in Scripture.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the congregation day and night ſeven days, and keep the charge of the LORD *p*, that ye die not *q*, for ſo I am commanded.

p What God hath commanded you concerning your Conſecration. *q* If the threatning ſeem too ſevere for the fault, it muſt be conſidered both that it is the uſual practiſe of Lawgivers moſt ſeverely to puniſh the firſt Offences for the terrour and caution of others, and for the maintenance of their own Authority ; and that this Tranſgreſſion was aggravated by many circumſtances, being committed by ſacred and eminent Perſons, and that in the preſence of the People, which made it a publick Scandal, and in God's Worſhip, where he is very tender and jealous, and againſt a plain and eaſy command of God, and at a time when they were receiving high Favours and Priviledges from God. Nor is Sin to be eſteemed or meaſured by the idle fancies of Men of corrupt Minds and Lives, whoſe Intereſts and Luſts eaſily blind their Minds ; but by the Authority, Majeſty and Will of the Great, and Wiſe, and Juſt Lawgiver.

36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

CHAP. IX.

Moſes commands Aaron to offer a ſin-offering, and burnt-offering, and peace and meat-offering ; the congregation drawing near, and ſo the glory of the Lord ſhould appear to them, to make atonement for himſelf and the people, 1—7. *Aaron's offering for himſelf,* 8—14. *For the people,* 15—21. *whom he bleſſes, firſt by prayer to God, and then by ſolemn declaration to them ; the glory of God appears ; fire from heaven conſumes the ſacrifice ; the people ſhout and are amazed,* 22—24.

AND it came to paſs on the eighth day *a*, *that* Moſes called Aaron and his ſons, and the elders of Iſrael *b*.

a To wit, from the firſt day of his Conſecration, or when the ſeven days of his Conſecration were ended, *chap*: 8:33, 35. as appears from *Exod*, 29: 30, *&c. Ezek*: 43: 27. The eighth day is famous in Scripture for the perfecting and purifying both of Men and Beaſts. See *Levit*: 12: 2, 3: and 14: 8, 9, 10: and 15: 13, 14: and 22: 27. *b* All the Congregation were called to be Witneſſes of *Aaron*'s Inſtalment into his Office, to prevent their murmurings and contempt, which being done, the Elders were now ſufficient to be Witneſſes of *Aaron*'s firſt execution of his Office.

* Exod: 29; 1: 2 And he ſaid unto Aaron, * Take thee a young calf *c* for a ſin-*offering* *d*, and a ram for a burnt-offering without blemiſh, and offer *them* before the LORD.

c Heb. *A calf, the ſon of a Bull* or *Cow* : Which may ſeem to be added purpoſely to intimate that it was not a *young Calf* properly ſo called, but a *young Bullock*, for that was the Sacrifice enjoyned for the High-prieſt's Sin-offering, *Levit*: 4. 3. Though it be not material if this be a *young Calf*, and that a *young Bull*, becauſe the grounds and ends of the ſeveral Sacrifices differ, that *Levit*: 4: being for his particular Sin ; and this for his own and Family's Sins in general, and therefore no wonder if the Sacrifices alſo differ. *d* For himſelf and his own Sins, which was an evidence of the imperfection of that Prieſthood, and of the neceſſity of another and a better.

3 And unto the children of Iſrael thou ſhalt ſpeak,
* Chap. 4: 23: Ezra: 6. 17: ſaying, * Take ye a kid of the goats for a ſin-*offering* *e*, and a calf, and a lamb, *both* of the firſt year, without blemiſh for a burnt-offering.

e For the People, as it is expreſſed here *verſe* 15. for whoſe Sin a young Bullock was required, *Levit*: 4: 15: but that was for ſome particular Sin, but this was more general and indefinite for all their Sins. Beſides, there being an eye here had to the Prieſt's Conſecration and entrance into his Office, it is no wonder if there be ſome difference in theſe Sacrifices from theſe before preſcribed.

4 Alſo a bullock, and a ram, for peace-offerings to ſacrifice before the LORD, and a meat-offering mingled
* Ver: 23. with oyl : for * to day the LORD will appear *f* unto you.

f See the fulfilling of this Promiſe, *verſe* 24. Heb. *Hath appeared.* He ſpeaks of the thing to come as if it were paſt, which is frequent in Scripture, to give them the more aſſurance of the thing.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation : and all the congregation drew near and ſtood before the LORD *g*.

g Before the Tabernacle where God dwelt.

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do : and the glory of the LORD *h* ſhall appear unto you.

h The glorious manifeſtation of God's powerful and gracious preſence, *verſe* 24. Compare *Exod*: 24: 16, 17: and 40: 34, 35. *Ezek*: 43. 2.

7 And Moſes ſaid unto Aaron, Go unto the altar and
* Heb: 5: 3: * offer *i* thy ſin-*offering* and thy burnt-offering, and make an atonement for thy ſelf, and for the people *k* : and offer the offering of the people, and make an atonement for them, as the LORD commanded.

i *Moſes* had hitherto Sacrificed, but now he reſigneth his Work to *Aaron*, and actually gives him that Commiſſion which from God he had received for him. *k* The Order is very obſervable, firſt for thy ſelf, otherwiſe thou art unfit to do it for the People. Hereby God would teach us, both the deficiency of this Prieſthood, and the abſolute neceſſity of an higher and better Prieſt, *Heb*: 7: 26, 27: and how important and needful it is that God's Miniſters ſhould be in the Grace and Favour of God themſelves, that their Miniſtrations may be acceptable to God, and profitable to the People.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-*offering* which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put *it* upon the horns of the altar *l*, and poured out the blood at the bottom of the altar.

l To wit, of Burnt-offerings, of which alone he ſpeaks both in the foregoing and following words ; and the Blood was poured out at the bottom of this Altar only, not of the Altar of Incenſe, as appears from *Levit*: 4. 7. where indeed there is mention of putting ſome of the Blood upon the Horns of the Altar of Incenſe, in this caſe of the Prieſt's Sacrificing for his own Sins. But there ſeems to be a double difference, 1. That Sacrifice was offered for ſome particular Sin, this for his Sins indefinitely. 2. There he is ſuppoſed to be compleat in his Office, and here he is but entring into his Office, and therefore muſt prepare and ſanctify himſelf by this Offering upon the Brazen Altar in the Court, before he can be admitted into the Holy Place where the altar of Incenſe was. And the like is to be ſaid for the difference between the Sin-offering for the People here, and *Levit*. 4. 17, 18.

10 But the fat and the kidneys, and the caul *above* the liver of the ſin-*offering* he burnt *m* upon the altar, * *Chap: 4: 8.
as the LORD commanded Moſes.

m Either 1. Diſpoſed it for the burning, (*i. e.*) laid it upon the Altar where it was to be burnt by the heavenly Fire, *verſe* 24. Thus Interpreters generally underſtand the word here, as alſo *verſe* 13: 17, 20. by an anticipation ; or the conſequent is put for the antecedent, of which there are Examples in Scripture. Or 2. Properly burnt by ordinary Fire, which was uſed and allowed until the Fire came down from Heaven, *verſe* 24. though afterwards it was forbidden. And if it had not been allowed otherwiſe, yet this being done by *Aaron* at the command of *Moſes*, and conſequently with God's approbation, it was unqueſtionably Lawful. And therefore there ſeems to be no neceſſity of departing from the proper ſenſe of the word. Add to this, that there is nothing ſaid to be conſumed by that heavenly Fire, but *the burnt-offering* with the *fat* belonging to it, namely, that Burnt-offering mentioned *verſe* 16. which therefore is not there ſaid to be burnt, as it is ſaid of the other burnt-offering, *verſe* 13. and of the reſt of the Sacrifices in their places.

11 And * the fleſh, and the hide he burnt with fire, * Chap: 4: 11:
without the camp.

12 And he ſlew the burnt-offering, and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head : and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering *n*, and took the goat which *was* the ſin-*offering* for the people, and ſlew it, and offered it for ſin, as the firſt *o*.

n Which was to be offered for the People, as the former was for himſelf, *verſe* 7. *o* To wit, in like manner as he did that for the Prieſt, *verſe* 8. and conſequently burnt this, as he did the other, *verſe* 11. for which *Moſes* reproves him, *Levit*. 10. 17.

16 And he brought the burnt-offering *p*, and offered it * according to the † manner.

* Chap: 1: 3, 10: † Or, *ordinance.*

p Which alſo was offered for the People, as the laſt mentioned Sin-offering was.

17 And he brought the * meat-offering *q*, and † took an handful thereof, and burnt it upon the altar * beſides the burnt-ſacrifice of the morning *r*.

* Chap: 2: 1, 2: †Heb: *filled his hand out of it.* * Exod: 29: 38:

q Which was alwayes to be added to the Burnt-offering. See *Levit*: 6. *r* Which was to be firſt offered every morning ; for God will not have his ordinary and ſtated ſervice ſwallowed up by extraordinary.

18 He ſlew alſo the bullock and the ram, *for* * a ſacrifice of peace-offerings, which *was* for the people : * Chap: 3: 1:
and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about.)

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards* *s*, and the kidneys, and the caul *above* the liver,

s The Fat *which covereth* the Inwards, or the Guts. Which words are here underſtood, as appears by comparing this place with *Lev*: 3: 3, 9: and 4: 8: and 7: 3: where they are expreſſed.

20 And they put the fat upon the breaſts *t*, and he burnt the fat upon the altar.

t Which were reſerved for the Prieſt out of the Peace-offerings, which were offered for the People. See *Levit*: 7: 30, 31, 34.

21 And the breaſts, and the right ſhoulder, Aaron waved *for* a * wave-offering before the LORD, as *Exod: 29: 24, 28:
Moſes commanded.

22 And Aaron lift up his hand *u* towards the people, and bleſſed them *x*, and came down *y* from offering

of the ſin-*offering*, and the burnt-offering, and peace-offerings.

u His right Hand, which the Jews ſay was lifted up higheſt ; or *his hands*, according to the other reading, which was the uſual Rite of Bleſſing. See *Luke* 24: 50. By this poſture he ſignified both whence he expected the Bleſſing, and his hearty deſire of it for them. *x* In ſome ſuch manner, as is related, *Numb*: 6: 24, *&c.* Though not in the ſame form, as ſome ſuppoſe, for it is not probable that he uſed it before God delivered it. And this Bleſſing was an act of his Prieſtly office,no leſs than Sacraficing. See *Gen.*14. 18, 19. *Numb*: 6: 23. *Deut.* 10: 8. and 21: 5. *Luke* 24: 50. *y* To wit, from the Altar ; whence he is ſaid to *come down*, either 1. Becauſe the Altar ſtood upon raiſed ground to which they went up by an inſenſible aſcent. Compare *Exod.* 20: 26. Or 2. Becauſe it was nearer the Holy Place, and the Holie of Holies, which was the upper end.

23 And Moſes *z* and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people *a* : and the glory of the LORD *b* appeared unto all the people.

z Who went in with *Aaron* to direct him, and to ſee him perform thoſe parts of his Office, which were to be done in the Holy Place, about the Lights, and the Table of Shew-bread, and of the Altar of Incenſe, upon which part of the Blood of the Sacrifices now offered was to be ſprinkled, according to the Law, *Levit*: 4:7, 16 *a* (*i. e.*) Prayed to God for his Bleſſing upon the People, as this phraſe is explained, *Numb.* 6. 23, *&c.* and particularly for his gracious Acceptation of theſe and all ſucceeding Sacrifices, and for his ſignification thereof by ſome extraordinary Token, which accordingly happened. *b* Either a miraculous brightneſs ſhining from the Cloudy Pillar, as *Exod.* 16. 10. *Numb.* 14. 10. Or a glorious and viſible Diſcovery of God's gracious Preſence and Acceptance of the preſent Miniſtry and Service, as it follows.

*Gen:4:4. 1King. 8. 38 2Chro. 7.1:2Mac. 1:10,11.

24 And * there came a fire *c* out from before the LORD *d*, and conſumed upon the altar the burnt offering, and the fat : *which* when all the people ſaw, they ſhouted *e*, and fell on their faces.

c In token of God's Acceptation and Approbation of the Prieſthood now inſtituted, and the Sacrifices now offered, and conſequently of others of the like nature. See the like inſtances *Judges* 6: 21 and 13: 9, 20. 1 *Chron*: 21: 26. And this fire now given was to be carefully kept, and not ſuffered to go out, *Levit*: 6: 13. and therefore was carried in a peculiar Veſſel in their Journies in the Wilderneſs. *d* Or, *from the face* or *preſence of the Lord*, i. e. from the place where God was in a ſpecial manner preſent, either 1. From Heaven, as 1 *Kings* 18: 38. 2 *Chron*: 7. 1. which is oft called God's *dwelling place*, as *Deut*: 26 15. *Iſa.* 63: 15. Or 2. from the Holy of Holies, where alſo God is ſaid to dwell, 2 *Kings* 19: 15. 2 *Chron*: 6: 2. *Pſal*: 80. 1. And what is done before the Ark is ſaid to be done *before God*, as 1 *Chron*: 13. 8, 10. and 16. 1. *&c.* And this may ſeem more probable by comparing this with *Levit.* 10. 2. *e* As wondring at, rejoycing in, and bleſſing God for this wonderful and gracious diſcovery of himſelf, and of his favour to them therein.

CHAP. X.

Nadab and Abihu offering ſtrange fire, are devoured by fire from heaven, 1, 2. *For God will be ſanctified by them that draw near unto him,* 3. *Their dead bodies carried without the camp,* 4, 5. *Aaron and his two other ſons forbid to mourn,* 5. *Alſo to drink wine or any ſtrong drink,* 8, 9. *Their duty to diſtinguiſh between holy and unholy ; and to teach the people all the ſtatutes of the Lord,* 10, 11. *He declares to them what of the burnt-offerings they might eat,* 12---15. *is angry that the ſin-offering was not eat, nor the blood carried into the holy place,* 16----18. *He is appeaſed by Aaron,* 19, 20.

*Numb: 3: 4. and 26. 61 1 Chron. 24. 2.

AND * Nadab and Abihu the ſons of Aaron, took either of them his cenſer, and put fire therein and put incenſe thereon, and offered ſtrange fire *a* before the LORD *b*, which he commanded them not *c*.

a So called, as not appointed for, nor belonging to, the preſent work ; fire not taken from the Altar, as it ought, but from ſome common fire. *b* Upon the Altar of Incenſe. *c* For ſeing *Moſes* himſelf neither did, nor might do any thing in God's Worſhip without God's Command, which is oft noted of him ; for theſe to do it, was a more unpardonable and inexcuſable perſumption. Beſides, *not commanding* may be here put for *forbidding*, as it is *Jer*: 32 35. Now as this was forbidden implicitly, *Levit*: 6. 12. eſpecially when God himſelf made a Comment upon that Text, and by ſending fire from Heaven declared of what fire he there ſpake ; ſo it is more than probable it was forbidden expreſly, though that be not here mentioned, nor was it neceſſary it ſhould be.

2 And there went out fire from the LORD *d*, and devoured them *e*, and they died before the LORD.

d From Heaven, or rather from the Sanctuary. See *chap*: 9: 24. *e* Deſtroyed their Lives ; for their Bodies and Garments were not conſumed, as it appears from *verſe* 4, 5. Thus the Sword is ſaid to *devour*, 2 Sam: 2 26. Thus lightning many times kills perſons, without any hurt to their Bodies or Garments.

3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake *f*, ſaying, I will be ſanctified *g*, in them that come nigh me *h*, and before all the people I will be glorified *i* : and Aaron held his peace *k*.

f Though the expreſs words be not recorded in Scripture, where only the heads of Sermons and Diſcourſes are contained, yet it is probable they were uttered by *Moſes* in God's name Howſoever the ſenſe and ſubſtance of them is in many places. See *Exod*: 9: 22:and 29:43 *Levit*: 8: 35.*g* This may note,either 1. their duty to ſanctifiy God, *i. e.* to demean themſelves with ſuch care,and reverence, and watchfulneſs, as becomes the Holineſs of the God whom they ſerve, and of the Worſhip in which they are engaged ; whence he leaves them to gather the juſtice of the preſent judgment for their groſs neglect herein. Or 2. Gods purpoſe to ſanctify himſelf, *i. e.* to declare and manifeſt himlelf to be an holy and righteous God by his ſevere and impartial puniſhment of all Tranſgreſſors, how near ſoever they are to him. *h* (*i. e.*) Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are ſhut out. It is a deſcription of the Prieſts. See *Exod*: 19: 22. *Levit*: 21: 17: *Ezek*: 42: 13, 14. *i* As they have ſinned publickly and ſcandalouſly, ſo I will vindicate my Honour in a publick and examplary manner, that all men may learn to give me the glory of my Soveraignity and Holineſs by an exact conformity to my Laws. *k* Partly through exceſſive grief, which is ſometimes ſignified by ſilence, as *Iſa*: 47: 5: *Lam*: 2: 10: and principally in acknowledgment of God's Juſtice and ſubmiſſion to it. Compare *Pſal*: 39: 10: *Ezek*: 24: 17. He murmured not, nor replied againſt God, nor againſt *Moſes* ; wiſely conſidering that their ſin was directly againſt God, and in that which is moſt dear and honourable in Gods account, to wit, in his Worſhip ; and that Gods honour ought to be dearer to him than his Sons ; and that this being the firſt violation of the Law newly given, and committed by thoſe who ſhould have been the ſtricteſt Obſervers and Aſſertors of it, did deſerve a very ſevere puniſhment.

4 And Moſes called Miſhael and Elzaphan *l* the ſons of Uzziel, the uncle of Aaron *, and ſaid unto them, Come near, carry your brethren *m* from before the Sanctuary, out of the camp *n*.

l For *Aaron* and his Sons had ſcarce finiſhed their Conſecration-work, and were imployed in their holy Miniſtrations, from which they were not to be called for Funeral Solemnities. See *Levit*: 21:1, *&c.* * See *Exod*:6 17.*Numb*: 3: 19. *m* (*i. e.*) Kinſmen, as that word is oft uſed, as *Gen*:13. 8: and 24:27. *n* Where the burying places of the *Jews* were, that the living might neither be annoyed by the unwholſome ſcent of the dead, nor defiled by the touch of their Graves.

5 So they went near, and carried them in their coats *o* out of the camp, as Moſes had ſaid.

o in the holy Garments wherein they miniſtred ; which might be done either 1. as a teſtimony of a reſpect due to them, notwithſtanding their preſent failure ; and that God in judgment remembred mercy, and when he took away their Lives, ſpared their Souls. Or 2 becauſe being polluted both by their ſin, and by the touch of their dead Bodies, God would not have them any more uſed in his ſervice

*Num:6. 6. Deut: 33:9.

6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, * Uncover not your heads *p*, neither rend your clothes *q*, leſt you die, and leſt wrath come upon all the people : but let your brethren, the whole houſe of Iſrael bewail the burning which the LORD hath kindled *r*.

p Either 1. by putting off your Miters and Bonnets, or Ornaments, and going bare-headed, as mourners ſometimes did. See *Levit*: 13: 45: *Ezek*: 24. 17, 23. Or 2. by ſhaving off the hair of your heads and beards, as mourners did. See *Job* 1: 20: *Jer*: 7: 29. and 4 . 5. *Ezek*: 44: 20: *Mic*: 1: 16. This latter may ſeem to be principally intended, 1. becauſe this Ceremony of *uncovering the head* being uſed by the People as well as by the prieſts in caſe of mourning, as the places now alledged ſhew ; and the other Ceremony here joyned with it, of *rending the clothes*, being alſo common to the People, ſeems to imply that he ſpeaks not of that uncovering of the Head which was peculiar to the Prieſts, but of that which was common both to prieſts and people, eſpecially ſeing that which is here forbidden to theſe Prieſts, is in the following words allowed to the People, to *bewail* their Death, which as at other times it was, ſo now probably might be performed by theſe ſame Ceremonies. 2. Becauſe the High-prieſt is forbidden to *uncover his head* in way of Mourning for the Dead, not only at that time when he was in actual Miniſtration, but at all times, even when he had neither his Miter nor any of the Holy Garments upon him, *Levit.* 21: 10. *q* Give no ſignification of your Sorrow ; mourn not for them ; partly leſt you ſhould ſeem to juſtifie and approve of your Brethren, and tacitly reflect upon God as too ſevere in his Proceedings with them, and partly leſt thereby you ſhould be diverted from, or diſturbed in your preſent Service, which God expects ſhould be done chearfully. *r* Not ſo much in compaſſion to them againſt whom God hath ſhewed ſuch great and juſt Indignation, as in Sorrow for the Tokens of Divine Diſpleaſure

7 And ye ſhall not go out from the door of the tabernacle of the congregation *s*, leſt you die : for the anointing oil of the LORD *is* upon you *t* : and they did according to the word of Moſes.

s Where at this time they were, either becauſe this happened within ſeven days of their Conſecration. See *Lev*: 8: 35 or becauſe they were longer detained there about ſome other Holy Miniſtrations. Though the former may ſeem more probable, becauſe the *meat-offering* here mentioned, *verſe* 12. and the *ſin-offering*, *verſe* 16 were part of the Conſecration-offerings. *t* You are perſons conſecrated peculiarly to God's Service, which therefore it is juſt and reaſonable you ſhould prefer before all Funeral Solemnites.

8 And the LORD ſpake unto Aaron, ſaying,

* Ezek: 44. 21. 1 Tim.3.3

9 * Do not drink wine nor ſtrong drink *u* ; thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die : *It ſhall be* a ſtatute for ever throughout your generations :

u This is here added, either becauſe *Nadab* and *Abihu* had been led to their Errour by drinking too much, which might eaſily fall out when they were Feaſting and full of Joy for their entrance into ſo Honourable, and Profitable an Employment ; or at leaſt,becauſe others might thereby be drawn to commit the ſame

Miſcarriages, which they might now commit from other Cauſes. Drunkenneſs is ſo odious a ſin in it ſelf,eſpecially in a Miniſter,and moſt of all in the time of his Adminiſtration of Sacred Things,that God ſaw fit to prevent all occaſions of it. And hence the Devil, who is God's Ape in his preſcriptions for his Worſhip, required this Abſtinence from his Prieſts in their Idolatrous Service.

Jer: 15: 9: Ezek: 2:26:and 4: 23.

10 And that ye may * put difference between holy and unholy *x*, and between unclean and clean.

x Perſons and Things, which *Nadab* and *Abihu* did not, miſtaking Unholy or Common Fire for that which was Sacred and Appointed by God for their uſe.

11 And that ye may teach *y* the children of Iſrael all the ſtatutes which the LORD had ſpoken unto them by the hand of Moſes.

y Be apt to teach aright, which drunken Perſons are very unfit to do.

* Exod: 29: 2. Chap:8:2. * Chap: 21: 22.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons, that were left,* Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it *z* without leaven, beſides the altar: for it *is* * moſt holy.

z *Moſes* repeateth and reinforceth the former Command, partly leſt their great Loſs and Grief ſhould cauſe them to forget or neglect their Meat preſcribed them by God, which Abſtinence would have been both a ſignification of their Sorrow which God had forbidden them, and a new tranſgreſſion of a Divine Precept; and partly to encourage them to go on in their Holy Services, and not to be dejected for the late Severity, as if God would no more accept them or their Sacrifices.

13 And ye ſhall eat it in the holy place *a*, becauſe it *is* thy due *b*, and thy ſons due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

a In the Court, near the Altar of Burnt-offerings. See *Lev*. 6: 26: *b* See *Lev*: 2: 3. and 6: 16, 17.

* Exod: 29: 24: Chap: 7: 31, 34.

14 And * the wave-breaſt, and heave-ſhoulder ſhall ye eat in a clean place *c*, thou, and thy ſons, and thy daughters *d* with thee, for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifice of peace-offerings of the children of Iſrael.

c In any of your Dwellings, or any place in the Camp, which he ſuppoſeth to be kept clean from all ceremonial Defilement, as they ought to be; whence the Lepers were put out of the Camp. See *Numb* 5: 1, 2, 3. In any place where the Women as well as the Men might come, for the *daughters* of the Prieſts might eat there as well as their Sons, as it here follows. *d* To wit, if they were Maids, or Widows, or divorced, *Lev*: 22: 11, 12, 13.

* Chap. 7: 29, 30.

15 * The heave-ſhoulder and the wave breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it ſhall be thine, and thy ſons with thee by a ſtatute for ever, as the LORD hath commanded.

* Chap: 9. 3.

16 ¶ And Moſes diligently ſought * the goat of the ſin-*offering* *d*, and behold, it was burnt: and he was angry with Eleazar and Ithamar *e* the ſons of Aaron which were left *alive* *f*, ſaying,

d To wit, for the People, mentioned, *Lev*: 9: 15: to know what was done with that part of it which was the Prieſts. Which he enquired into, more than into the other Sacrifices, becauſe a miſtake there was eaſie and probable, becauſe that matter might ſeem ſomething doubtful, by reaſon of two laws concerning it, ſeemingly contrary, the one *Lev*: 4: 21: where it is to be burned, the other *Lev*: 6: 26: where it was to be eaten. But they are thus reconciled: It was to be burnt, when the blood of this ſacrifice was brought into the holy place, *Lev*: 4: 16, 17: and when that was not done, which *Aaron* this firſt time could not do, for the reaſon expreſſed in *ver*: 18: it was to be eaten, and here lay their miſtake. *e* He ſpares *Aaron* at this time, as overwhelmed with ſorrow,and becauſe the rebuking of him before his ſons might have expoſed him to ſome contempt; but he knew that the reproof though directed to them, would concern him too, as he alſo apprehended it. *f* Preſerved from death when their brethren were deſtroyed, which is here mentioned as an aggravation of their ſin.

17 Wherefore have ye not eaten the ſin-*offering* in the holy place, ſeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation *g*, to make atonement for them before the LORD?

g (*i. e.*) As a reward of your ſervice and function, whereby you do expiate, bear and take away their ſins, by offering thoſe ſacrifices and performing thoſe rites, by which God through Chriſt is reconciled to the penitent and believing offerers.

* Chap: 6. 26.

18 Behold,the blood of it was not brought in within the holy *place* *h*; ye ſhould indeed have eaten it in the holy *place*, * as I commanded.

h The reaſon whereof was, becauſe *Aaron* was not yet admitted into the holy place, whither that blood ſhould have been brought, till he had prepared the way by the ſacrifices which were to be offered in the Court.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered *i* their ſin-*offering* and their burnt-offering before the LORD; and ſuch things have befallen me *k*: and *if* I had eaten the ſin-*offering* to day, ſhould it have been accepted in the ſight of the LORD *l*?

i They have done the ſubſtance of the thing, though they have miſtaken this one circumſtance. *k* Whereby, having been oppreſſed with grief, and almoſt bereft of my reaſon, it is not ſtrange nor unpardonable if I have miſtaken. *l* Becauſe it was not to be eaten with ſorrow, but with rejoycing and thankſgiving, as appears from *Deut*: 12: 7: and 26; 14: *Hoſ*: 9: 4. and I thought it fitter to burn it, as I did other ſacred relicks, than to profane it by eating it unworthily.

20 And when Moſes heard *that*, he was content *m*.

m He reſted ſatisfied with his anſwer, either becauſe he thought it reaſonable, ſeing the letter of the law oft-times yields to neceſſities or great accidents, 2 *Chron*: 30: 18. *Mat*: 12: 3, 4. or at leaſt becauſe the things alledged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

CHAP. XI.

Beaſts clean and unclean, 1-----8. *Of fiſhes*, 9----12. *Of fowls and creeping things*, 13----23. *In touching of a dead Carcaſs*, 24------28. *Other Creatures unclean*, 29-----43. *They are exhorted to purity and holineſs from the nature, and his goodneſs to them in taking them to be his people*, 44, 45. *The whole repeated*, 46, 47.

AND the LORD ſpake unto Moſes, and to Aaron *a*, ſaying unto them,

From the laws concerning the Prieſts, he now comes to thoſe which belong to all the people.

a To both of them, becauſe the cognizance of the following matters belonged to both,the prieſt was to direct the people about the things forbidden or allowed, where any doubt or difficulty aroſe; and the Magiſtrate was to ſee the direction here given, followed.

2 Speak unto the children of Iſrael, ſaying, * Theſe *are* the beaſts which ye ſhall eat *b* among all the beaſts that *are* on the earth: * Deut: 14: 4. &c. Acts: 10, 12, 14.

b Though every creature of God be good and pure in it ſelf, as appears from *Gen*: 1: 31. *Mat*: 15: 11: *Rom*: 14. 14. yet it pleaſed God to make a difference between clean and unclean,and to reſtrain the uſe of them, which he did in general and in part before the flood, *Gen*: 7: 2. but more fully and particularly here for many reaſons, as 1. To aſſert his own ſoveraignty over man, and over all the creatures, which men may not uſe but with God's leave, and to inure that ſtiff-necked people to obedience. 2. To keep up the wall of partition between the *Jews* and other Nations, which was very uſeful and neceſſary for many great and wiſe purpoſes. 3. That by bridling their appetite in things in themſelves lawful, and ſome of them very deſireable and delightful for food, they might be better prepared and enabled to deny themſelves in things ſimply and groſly ſinful. 4. For the preſervation of their health, ſome of the creatures forbidden being, though uſed by the neighbouring Nations, of unwholeſome nouriſhment, eſpecially to the *Jews*, who were very obnoxious to leproſies, which ſome of theſe meats are apt to produce and foment. 5. For moral ſignification, to teach them to abhor that filthineſs, and all thoſe ill qualities for which ſome of theſe creatures are noted.

3 Whatſoever parteth the hoof, and is cloven-footed *c*, *and* cheweth the cud *d* among the beaſts, that ſhall ye eat.

c To wit, is divided into two parts only, as in the Coney. Swine, *&c* whereas the Horſe, Camel, *&c.* have their hoofs entire and undivided. This clauſe is added only to explain and limit the former, as appears from *ver*: 26: for the feet or hoofs of Dogs, Cats *&c.* are parted or cloven into many parts. *d*. Heb: and *bringeth up the cud*, *i.e.* the meat once chewed out of the ſtomach into the mouth again,that it may be chewed a ſecond time for better concoction. And this branch is to be joyned with the former, both properties being neceſſary for the allowed Beaſts. But the reaſon hereof muſt be reſolved into the will of the lawgiver; though Interpreters gueſs that God would hereby ſignifie their duties, by the firſt, that of dividing the word of God aright, and diſcerning between good and evil, between God's inſtitutions and mens inventions; and by the latter, that duty of recalling God's word to our minds and ſerious meditation upon it.

4 Neverthelеſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel *e*, becauſe he cheweth the cud, but divideth not the hoof *f*, he *is* unclean unto you.

e An uſual food in *Arabia*, but yielding bad nouriſhment, as *Galen* notes. *f* To wit, ſo as to have his foot cloven in two, which being expreſſed *ver*: 3: is here to be underſtood. Otherwiſe the Camels hoof is divided,but it is but a ſmall and imperfect diviſion, as *Ariſtotle* and *Pliny* obſerve, and obſervation ſhews.

5 And the cony *g*, becauſe he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

g Some underſtand by this *Hebrew* word *Shaphan*, *a mountain Mouſe* which were of a much greater ſize than ordinary Mice,& were uſed by the *Arabians* for Food. But for the names of the following Creatures, ſeing the *Jews* themſelves are uncertain and divided about them, I think it improper to trouble the unlearned Reader with diſputes about them, and for the learned they may have recourſe to my Latin Synopſis. I ſhall therefore take them according to our Tranſlation.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

7 And * the ſwine *h*, though he divide the hoof, and be cloven footed, yet he cheweth not the cud: he *is* * unclean unto you. * Mac:6. 18 & 7:2: * Iſa:65:4. and 66.3, 17.

h Which the *Jews* would not ſo much as name, but called it *another*, or a ſtrange *thing*, leſt the naming of it ſhould tempt them to eat this meat which was ſo commonly uſed,and ſo much eſteemed by others.

8 Of their fleſh ſhall ye not eat, and their carcaſs ſhall ye not touch *i*: * they *are* unclean unto you. *See Acts 10:14: 15: and 15:29 Rom: 14: 14, 17. 1 Cor:8:8.

i To wit, in order to eating, as may be gathered by comparing this with *Gen*: 3: 3. *Col*: 2: 21. For ſince the Fat and the Skins of ſome of the forbidden Creatures were uſeful, for Midicinal and other good Uſes, and were uſed by good Men. See *Matth*: 3: 4. it is not probable that God would have them caſt away. Thus God forbad the making of Images, *Exodus* 20: not abſolutely and univerſally, but in order to the worſhipping of them, as Chriſtian Interpreters agree. Or, they were here forbidden to touch them, to wit, unneceſſarily; and if he that touched them for ſome neceſſary uſe were polluted by it, it was but a ſlight and tranſient pollution, ending at evening, as appears from *verſe* 24, 25, *&c.*

9 ¶ Theſe shall ye eat, of all that *are* in the waters, whatſoever hath fins and ſcales *k* in the water, in the ſeas, and in the rivers, them shall ye eat.

k To wit, both of them; ſuch Fiſhes being both more cleanly, and more wholeſome Food than others. The names of them are not particularly mentioned, partly becauſe moſt of them wanted names; the Fiſhes not being brought to *Adam* and named by him as other Creatures were; and partly becauſe the Land of *Canaan* had not many Rivers, nor great ſtore of Fiſhes.

10 And all that have not fins nor ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters *l*, they *ſhall be* an abomination unto you:

l (*i. e.*) Either of the ſmaller ſort of Fiſhes, or of the greater, which are called here *living creatures* or *beaſts*, as ſome of them are called *the beaſts of the ſea* by other Authors.

11 They shall be even an abomination unto you *m*: ye shall not eat of their fleſh, but you shall have their carcaſſes in abomination.

m To wit, for Food. This clauſe is added to ſhew that they were neither abominable in their own Nature, nor for the Food of other Nations, and conſequently when the Partition-wall between *Jews* and *Gentiles* was taken away, theſe diſtinctions of Meats were to ceaſe. See *Acts* 10.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye shall have in abomination among the fowls *n*, they shall not be eaten they *are* an abomination, the eagle, and the oſſifrage, and the oſpray *o*.

n The true ſignification of the following *Hebrew* words is now loſt, as the *Jews* at this day confeſs, which not falling out without God's ſingular Providence may intimate the Ceſſation or Abolition of this Law, the exact obſervation whereof ſince Chriſt came is become impoſſible. In general, this may be obſerved, That the Fowls forbidden in Diet, are all either Ravenous and Cruel, or ſuch as delight in the Night and Darkneſs, or ſuch as feed upon impure Things; and ſo the ſignification and reaſon of theſe Prohibitions is manifeſt, to teach Men to abominate all Cruelty or Oppreſſion, and all Works of Darkneſs and Filthineſs. *o* Which are two peculiar kinds of Eagles, diſtinct from that which being the chief of its kind, is called by the name of the whole kind, as it uſually happens.

14 And the vulture, and the kite after his kind:

15 Every raven after his kind *p*:

p (*i. e.*) According to the ſeveral kinds of Birds, known by this general Name, which includes, beſides Ravens properly ſo called, Crows, Rooks, Pyes, *&c.*

16 And the Owl *q*, and the Night-hawk, and the Cuckow, and the Hawk after his kind.

q Heb. *the daughter of the Owl*, which he mentions as the beſt of the kind both for Sex and Age, and therefore more deſired for Food than the Elder or Males. And it is hereby implied, that the very youngeſt and beſt of all the other kinds are forbidden, and much more the reſt.

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the giereagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat,

20 All fowls that creep *r*, going upon *all* four *s*, *ſhall be* an abomination unto you.

r That crawl or creep upon the Earth, and ſo degenerate from their proper Nature, which is to flie, and are of a mungrel Kind, which may intimate that Apoſtates and Mungrels in Religion are abominable in the ſight of God, and in converſation with Men. *s* Upon four Legs, or upon more than four, as Bees, Flies, *&c.* which is all one to the preſent purpoſe, theſe pluraliſts for Legs being here oppoſed to thoſe that have but two.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet *t*, to leap withal upon the earth:

t The truth of this Tranſlation may ſeem evident both from the following clauſe, *to leap withal*, and eſpecially from the next Verſe, where one of this kind is the *Locuſts*, which, as it is manifeſt, have two Legs wherewith they leap, beſides the four Feet upon which they walk. The Adverb *lo* is here put for the Pronoun *lo*, as it is alſo 1 *Chron*: 11: 20: compared with 2 *Sam*: 23: 18. Others take the words as they lye, and read them negatively, *which have not legs upon their Feet*, and ſo the ſenſe may be this, That they might eat the Locuſts, Graſhoppers, *&c.* when they were very young, and therefore more wholeſome for Food; for they are born without legs, *Plin. nat. Hiſt.* 11. 29. or, their legs at firſt are very ſmall and ſcarce to be diſcerned, and in effect none. And the Canon of the *Jews* in this matter is this, *Thoſe which yet have not wings and legs may be eaten, though they be ſuch as afterward would have them.*

22 *Even* theſe of them ye may eat; * The Locuſt *u* after his kind, and the Bald-locuſt after his kind, and the Beetle after his kind, and the Graſhopper after his kind: * Matth: 3: 4. Mark: 1: 6:

u Locuſts, though unuſual in our Food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other Eaſtern people bordering upon the *Jews*, which is expreſly affirmed by *Diodorus*, *Siculus*, *Ariſtotle*, *Pliny*, St. *Hierom* and others, as well as *Matth*: 3. 4. And it is certain that the Eaſtern Locuſts were much larger than ours, ſo it is probable they were of different qualities, and yielded better nouriſhment; and the familiar uſe of them made them more agreeable to their bodies; For even poiſons themſelves have by frequent uſe been made not only harmleſs, but nouriſhing alſo to ſome perſons.

23 But all *other* flying creeping things which have four feet *x*, *ſhall be* an abomination unto you.

x (*i. e.*) All ſuch except thoſe now mentioned; the word *other* being here underſtood out of the former Verſe, without which there might ſeem to be a contradiction between this and that Verſe. But the words may be, and by the vulgar Latin, are thus rendred, *But all flying creeping things which have only four feet*; which word *only*, is to be gathered out of *Verſe* 20, 21. *i. e.* which have not thoſe legs above and beſides their feet mentioned, *Verſe* 21. And ſo all the Verſes agree well together.

24 And for theſe ye shal be unclean: whoſoever toucheth the carcaſs of them, shall be unclean *z* until the even *a*.

z And ſuch were excluded both from the courts of God's houſe, and from free converſation with other men. *a* Which poſſibly might ſignifie, that even the ſmalleſt defilements could not be cleanſed but by the Death of Chriſt, who was to come and offer up himſelf in the evening or end or declining age of the world, as the Prophets ſignifie, and the Apoſtle expreſſeth, *Heb.* 9. 26.

25 And whoſoever beareth *b ought* of the carcaſs of them, shall wash his clothes, and be unclean until the even.

b Or, *taketh away*, out of the place where haply it may lie, by which others may be either offended, or polluted.

26 *The carcaſſes c* of every beaſt which divideth the hoof, and *is* not cloven footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

c Which word is eaſily to be underſtood out of *Verſe* 24. and 25. where it is expreſſed.

27 And whatſoever goeth upon his paws *d*, among all manner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſs, ſhall be unclean until the even.

d Heb. *upon his hands*; *i. e.* which hath Feet divided into ſeveral parts like figures, as Dogs, Cats, Apes, Bears, *&c.*

28 And he that beareth the carcaſs of them ſhal waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you, among the creeping things that creep upon the earth; the Weaſel, and the * Mouſe, and the Tortois after his kind, * Iſa: 66: 17:

30 And the Ferret, and the Camelion, and the Lyzard, and the Snail, and the Mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead doth fall, it ſhall be unclean, whether *it be* any veſſel of wood, or rayment, or skin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even: ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean, and * ye ſhall break it. * Chap: 6: 28:

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh *e*, ſhal be unclean: And all drink that may be drunk in every *ſuch* veſſel, ſhal be unclean.

e The meaning is, that fleſh or herbs or other food which is dreſſed in water, to wit, in a veſſel ſo polluted, ſhall be unclean; not ſo, if it be Food which is eaten dry, as Bread, Fruits, *&c.* the reaſon of which difference ſeems to be this, that the water did ſooner receive the pollution in it ſelf, and convey it to the Food ſo dreſſed.

35 And every *thing* whereupon *any part* of their carcaſs falleth, ſhal be unclean, *whether it be* oven, or ranges for pots, they ſhal be broken down: *for* they *are* unclean, and ſhal be unclean unto you.

36 Neverthleſs, a fountain, or pit † *wherein there is* plenty of water *f*, ſhal be clean: * that which toucheth their carcaſs ſhal be unclean. † Heb. *a gathering together of waters.* * Or, *he that toucheth.*

f Of which no ſolid reaſon can be given, whilſt ſuch unclean things remain in them, but only the will of the Lawgiver and his merciful Condeſcention to Mens neceſſities, Water being ſcarce in thoſe Countries; and for the ſame reaſon God would have the ceremonial Law of Sacrifices to be offered to God, give place to the moral Law of Mercy towards Men.

37 And if *any part* of their carcaſs fall upon any ſowing ſeed which is to be ſown *g*, *it ſhall be* clean.

g Partly becauſe this was neceſſary Proviſion for Man; and partly becauſe ſuch Seed would not be uſed for Man's Food till it had received many Alterations in the Earth, whereby ſuch Pollution was taken away. See *John* 12: 24; 1 *Cor*: 1[illegible] 36.

38 But if *any* water be put upon the ſeed *h*, and *any part* of their carcaſs fall thereon, it *ſhall be* unclean unto you.

h The reaſon of the difference is, partly becauſe wet Seed doth ſooner receive, and longer retain any Pollution; and partly becauſe ſuch Seed was not fit to be ſown preſently, and therefore that neceſſity which juſtified the uſe of the dry Seed, which was ſpeedily to be ſown, could not be pretended in this caſe.

39 And if any beaſt of which ye may eat, die *i*, he that toucheth the carcaſs thereof, ſhall be unclean until the even.

i Either of it ſelf, or being killed by ſome Wild Beaſt, in which caſes the Blood was not poured forth, as it was when they were killed by Men either for Food or Sacrifice.

* Chap: 17: 15: and 22: 8: Ezek: 4: 14: and 44: 31:

40 And * he that eateth of the carcaſs of it *k*, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſs of it, ſhall waſh his clothes, and be unclean until the even.

k To wit, unwittingly, for if he did it knowingly, it was a preſumptuous Sin againſt an expreſs Law, *Deut*: 14: 21: and therefore puniſhed with cutting off, *Numb*. 15. 30.

41 And every creeping thing *l* that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

l Except thoſe before expreſly excepted above, *verſe* 29, 30.

†Heb. *doth multiply feet*.

42 Whatſoever goeth upon the belly *m*, and whatſoever goeth upon *all* four *n*, or whatſoever † hath more feet *o*, among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination.

m As Worms and Snakes. *n* As Toads and divers Serpents. *o* To wit, more than four, as Caterpillars, *&c*.

* Chap: 20: 25: † Heb. *ſouls*.

43 * Ye ſhall not make your † ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.

Chap: 19: 2: and 20: 7: 1 Pet: 15, 16.

44 For *I am* the LORD your God: ye ſhall therefore ſanctify your ſelves, and * ye ſhall be holy *p*, for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.

p By which he gives them to underſtand, that all theſe Cautions and Prohibitions about the eating or touching of theſe Creatures was not for any real Uncleanneſs in them, all being God's good Creatures, but only that by the diligent Obſervation of theſe Rules they might learn with greater care to avoid all moral Pollutions, and to keep themſelves from all filthineſs of Fleſh and Spirit, and particularly from all familiar and intimate converſe with notorious Sinners.

45 For I *am* the LORD that bringeth you up out of the land of Egypt to be your God: ye ſhall therefore be holy, for I *am* holy.

†Heb: *ſwimmeth*.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that † moveth in the waters, and of every creature that creepeth upon the earth.

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

Laws touching the uncleanneſs of women in child-bearing. Of a ſon, ſeven days; and her purification thirty three days, 1-------4. *Of a daughter fourteen days, and her purification ſixty ſix days,* 5. *Her offering, if rich, a lamb of a year old, a young pigeon, or turtle-dove for a ſin-offering,* 6, 7. *If poor, two turtle doves, or two young pigeons; one for a burnt-offering, and one for a ſin-offering,* 8.

AND the LORD ſpake unto Moſes, ſaying,

*Chap: 15: 19: † Heb. *ſeeded*. * Luke: 2: 22:

2 Speak unto the children of Iſrael, ſaying, If a * woman have † conceived ſeed, and born a man-child, then * ſhe ſhall be unclean *a* ſeven days *b*: according to the days of the ſeparation for her infirmity *c* ſhall ſhe be unclean.

From uncleanneſs contracted by the touching or eating of external things, he now comes to that uncleanneſs which ariſeth from our ſelves.

a Not for any filthineſs which was either in the Conception, or in bringing forth, but to ſignify the univerſal and deep Pollution of Man's Nature even from the Birth, and from the Conception. *b* For ſo long, or thereabouts, Nature is employed in the Purgation of moſt Women. *c* (*i. e.*) For her monthly Infirmity. And it may note an agreement therewith not only in the time, *Levit*: 15: 19: but in the degree of uncleanneſs, which was ſuch that ſhe defiled every thing ſhe touched, *&c*.

* Gen: 17: 12: Luke 1: 59: and 2: 21: John 7: 22.

3 And in the * eighth day, the fleſh of his foreskin ſhall be circumciſed *d*.

d Which Law is here repeated, becauſe the Womans uncleanneſs laſting for ſeven Days, was one, though not the only reaſon, why the Child's Circumciſion was put off till the eighth Day.

4 And ſhe ſhall then continue *e* in the blood of her purifying *f* three and thirty days: ſhe ſhall touch no hallowed thing *g*, nor come into the ſanctuary, until the days of her purifying be fulfilled.

e Heb. *ſit*, *i. e.* abide, as that word is oft uſed, as *Gen*: 22: 5: and 34: 10: or tarry at home, nor go into the Sanctuary. *f* In her polluted and ſeparated Eſtate; for the word *Blood* or *Bloods* ſignifies both guilt, as *Gen*: 4: 10. and Uncleanneſs, as here and elſewhere. See *Ezek*: 16: 6: And it is called *the Blood of her purifying*, becauſe by the Expulſion or Purgation of that Blood, which is done by degrees, ſhe is purified. *g* She ſhall not eat any part of the Peace-offerings which ſhe or her Husband offered, which otherwiſe ſhe might have done; and, if ſhe be a Prieſt's Wife, ſhe ſhall not eat any of the Tythes or firſt Fruits, or part of the hallowed Meats, which at other times ſhe together with her Husband might eat.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days *h*.

h The time in both particulars is double to the former, not ſo much from natural Cauſes, becauſe the Purifications in Female Births are longer and ſlower; which if it were true, yet doth not extend to any ſuch time as here is mentioned, as for moral Reaſons; either to to be as a blot upon that Sex for being the firſt in Mans Tranſgreſſion, 1 *Tim*: 2: 14. or to put an Honour upon the Sacrament of Circumciſion, which being adminiſtred to the Males, did put an end to that Pollution ſooner than otherwiſe had been; or to ſhew the priviledge of the Man above the Woman, and that the Women were to be purified, ſanctified, and ſaved by one of the other Sex, even by the Man Chriſt Jeſus, without whom they ſhould have ſtill continued in their impurity.

† Heb. *ſon of his year*.

6 And when the days of her purifying are fulfilled for a ſon, or for a daughter *i*, ſhe ſhall bring a lamb of the † firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering *k*, unto the door of the tabernacle of the congregation unto the prieſt:

i For the Birth of a Son, or of a Daughter: but the Purification was for her ſelf, as appears from the following Verſes. *k* Either becauſe of her ceremonial Uncleanneſs, which required a ceremonial Expiation; or for thoſe particular Sins relating to the time and ſtate of Child-bearing, of which ſhe is juſtly preſumed to be guilty, which might be many ways.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleanſed from the iſſue of her blood. This is the law for her that hath born a male, or a female *l*.

l For though there was a difference in the time of her Uncleanneſs for the one and for the other, yet both were to be purified one and the ſame way; to note, that though all Sins and Sinners were not equal, yet all were to be cleanſed by the ſame means, to wit, by Chriſt, and by Faith. See 1 *Cor*: 7: 14: *Gal*: 3: 28:

* Luke 2: 24: † Heb. *her hand find not ſufficiency of*

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a ſin-offering, and the prieſt shall make an atonement for her, and she shall be clean.

CHAP. XIII.

Laws touching Leproſies; its different kinds how to be known and judged of by the prieſt, 1—8. *Of the ſwelling,* 9—17. *Of the Sores or Boils,* 18——23. *Of the fiery Inflamation,* 24——28. *Of the ſcall,* 29—37. *Of the Bliſters,* 38 39. *Of baldneſs,* 40—44. *The Leper with clothes rent, bare-head, and covered lips, muſt cry Unclean, unclean, and dwell alone,* 45, 46. *Of the leproſie in Clothes, Linen, Woollen, and Skins,* 47——59.

AND the LORD ſpake unto Moſes and Aaron ſaying,

† Or, *ſwelling* * Deut: 17: 8: and 24: 8:

2 When a man ſhall have in the skin *a* of his Fleſh a † riſing, a ſcab, or bright ſpot *b*, and it be in the skin of his Fleſh like the plague of leproſie *c*, * then he ſhal be brought unto Aaron the prieſt *d*, or unto one of his ſons the prieſts.

a For there was the Seat of the Leproſie. *b* Shining like the Scale of a Fiſh, as it is in the beginning of a Leproſie. *c* A Diſtemper moſt frequent in *Egypt* and *Syria*, &c. known alſo among the *Greeks*, who note that it was not ſo properly a Diſeaſe, as a Defilement or Diſtemper in the Skin, whence Chriſt is not ſaid to heal, but to *cleanſe* the Lepers that came to him. And this Diſtemper is here provided againſt, not becauſe it was worſe than others, but becauſe it was externally and viſibly Filthy, and becauſe of its infectious Nature, that hereby we might be inſtructed to avoid Converſe with ſuch vicious Perſons who were likely to infect us. *d* Not to the Phyſician, becauſe, as we now ſaid, it needed not ſo much healing, as cleanſing, and was rather a ceremonial Pollution than a Diſeaſe; and becauſe it belonged to the Prieſt to cleanſe him, and therefore to ſearch and diſcover whether he was defiled and needed cleanſing. The Prieſt alſo was to admit to, or exclude from, the Sanctuary, and therefore to examine who were to be excluded. And the diſcovery of this Diſtemper was not ſo difficult that it required the Phyſicians art, but the Prieſt, by experience, and the obſervation of thoſe rules might eaſily make it.

† Heb. *pollute him*.

3 And the prieſt shal look on the plague *e* in the skin of the flesh, and *when* the hair in the plague is turned white *f*, and the plague in ſight is deeper than the skin of his flesh *g*, it *is* a plague of leproſie: and the prieſt shal look on him, and † pronounce him unclean *h*.

e (*i. e.*) The ſign or appearance of the plague of Leproſie. And it is obſervable, that the ſame ſigns of it are given by *Moſes* here, and by the Learned Phyſicians in their Works. *f* And when the Loproſie came to its height, not the Hair only, but alſo the Skin was turned white, as *Exod*: 4: 6: *Numb*: 12: 10. And this change of Colour was an evidence both of the abundance of excrementitious Humors, and of the weakneſs of Nature, as we ſee in old and ſick Perſons. *g* For the Leproſie did conſume both the Skin and the Fleſh, as appears from 2 *Kings* 5: 14. *h* Heb. *make him unclean*, i. e. miniſterially and declaratively, in which ſenſe Miniſters are ſaid to *remit ſins*, *Matth*. 16: 19: and to *deſtroy* Nations, *Jer*. 1. 10.

4 If the bright ſpot *be* white in the skin of his flesh, and in ſight *be* not deeper than the skin, and the hair thereof be not turned white, then the prieſt shal shut up *him that hath* the plague *i* ſeven days.

i For greater aſſurance; to teach Miniſters not to be raſh nor haſty in their Judgments and Cenſures, but diligently to ſearch and examine all things before-hand. *The plague* is here put for the *Man that hath the Plague*, as *Pride* is put for a proud-Man, *Jer.* 50. 31. and *Dreams* for the *Dreamers*, *Jer.* 27. 9.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay *k*, *and* the plague ſpread not in the skin, then the prieſt ſhall ſhut him up ſeven days more.

k This Tranſlation is juſtified by the following Clauſe which is added to explain it. Otherwiſe the words are and may be rendred thus, *ſtand* or *abide in its* own *Colour*; the *Hebrew* word being uſed for *Colour* as well as for *Sight*.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague be ſomewhat dark *l*, and the plague ſpread not ſomewhat in the skin, the prieſt ſhall † pronounce him clean: it *is but* a ſcab: and he shall wash his clothes *m*, and be clean.

† Heb. *cleanſe him.*

l Which is oppoſed to the white Colour of the Leproſy. But the word may be rendred, *have contracted it ſelf*, or, *be reſtrained* or *confined* to its former place and bigneſs; and thus the Oppoſition ſeems to be moſt clear to the *ſpreading* of its ſelf, mentioned both in the foregoing Verſe, and in the following Clauſe. *m* Though it was no Leproſy, but a Scab only: to teach us, that no Sin was ſo ſmall which did not need to be waſhed by the Blood of Chriſt, which was the thing deſigned by all theſe waſhings.

7 But if the ſcab ſpread much abroad in the skin, after that he hath been ſeen of the prieſt for his cleanſing, he shall be ſeen of the prieſt again.

8 *A*nd if the prieſt ſee, that behold the ſcab ſpreadeth in the skin, then the prieſt shal † pronounce him unclean: it *is* a leproſie.

† Heb. *pollute him.*

9 When the plague of leproſy is in a man, then he shal be brought unto the prieſt;

10 And the prieſt shal ſee *him*, and behold, *if* the riſing *be* white *n* in the skin, and it have turned the hair white, and *o there be* † quick raw flesh *p* in the riſing:

† Heb. *the quickning of living fleſh.*

n To wit, with a preternatural and extraordinary Whiteneſs, as *Numb*: 12. 14. *o* Or rather, *or*, the Copulative put for the Diſjunctive, as hath been noted before; for either of theſe were ſigns of a Leproſy, and one of theſe may ſeem inconſiſtent with the other; the former ſign of *white Hair* ſuppoſing the Skin in which the Hair was to remain, and the latter of *live Fleſh* ſuppoſing the Skin to be conſumed by the Leproſy. *p* Which ſhewed that this was not a ſuperficial Leproſy, but one of a deeper and more malignant Nature, that had eaten into the very Fleſh, for which cauſe it is in the next Verſe called *an old*, or *inveterate*, or *grown Leproſy*.

11 It is an old leproſy in the skin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up, for he is unclean.

12 And if a leproſy break out abroad in the skin, and the leproſy cover all the skin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh:

13 Then the prieſt shall conſider, and behold, *if* the leproſy *q* have covered all his flesh *r*, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean:

q (*i.e.*) The ſign or appearance of the *Leproſy*: or the Scab is called *a Leproſy*, becauſe at firſt view it ſeemed to be ſo to the Prieſt, and to other beholders *r* When it appeared in ſome one part it diſcovered the ill humor which lurked within, and withal the inability of Nature to expel it, but when it overſpread all, it manifeſted the ſtrength of Nature conquering the Diſtemper, and purging out the ill Humors into the outward Parts.

14 But when the raw flesh appeareth in him, *r*, he shall be unclean.

r Or rather, *in it*, *i. e.* in the place where the ſign or appearance of Leproſy was, when the Fleſh was partly changed into a whiter Colour, and partly kept its natural Colour, this variety of Colours was an evidence of the *Leproſy*, as one and the ſame Colour continuing was a ſign of Soundneſs.

15 And the prieſt shall ſee the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean *s*: it *is* a leproſy.

s This is repeated again and again, becauſe raw or living Fleſh might rather ſeem a ſign of Soundneſs, and the Prieſt might eaſily be deceived by it, and therefore he was more narrowly to look into it, and to obſerve the place and manner, and other Circumſtances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white *t*, he shall come unto the prieſt:

t As it is uſual with Sores, when they begin to be healed, the Skin, which is white, coming upon the Fleſh.

17 *A*nd the prieſt shall ſee him: and behold, *if* the plague be turned into white, then the prieſt shal pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh alſo, in which, *even* in the skin thereof was a bile, and is healed:

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh *u*, and it be shewed to the prieſt:

u (*i. e.*) White mixed with Red, as when Blood and Milk are mixed together. A late learned Writer renders the words thus, *white and very bright* or *light*, which indeed is the true Colour of Leproſy, to wit, when it is in its perfection, as *Exod.* 4. 6, &c. But here it was only beginning and ariſing out of a Bile, in which together with the white, which was the Colour of the Leproſy, there might be ſome mixture of redneſs ariſing from the Bile, or that part of it which was not yet turned into the Nature and Colour of Leproſy.

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the skin, and the hair thereof be turned white, the prieſt shal pronounce him unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and if it *be* not lower than the skin, but *be* ſomewhat dark †, then the prieſt shal shut him up ſeven days.

† Or, *and be contracted*; of which ſee *verſe* 6.

22 And if it ſpread much abroad in the skin, then the prieſt shal pronounce him unclean; it *is* a plague *x*.

x Or, *the plague*, to wit, of Leproſy, of which he is ſpeaking.

23 But if the bright ſpot ſtay in his place and ſpread not, it *is* a burning bile, and the prieſt shal pronounce him clean.

24 ¶ Or if there be *any* flesh in the skin, whereof *there is* a † hot burning *y*, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh or white *z*:

† Heb. *A burning of fire.*

y Heb. *a burning of Fire*, by the touch of any hot Iron, or burning Coals, which doth naturally and uſually make an Ulcer or Sore in which the following Spot is. *z* (*i: e:*) Or only White, without any mixture of Red in it. This Clauſe ſeems to overthrow that Expoſition of the *Hebrew* word *Adamdam* which is given by a Learned Man, *verſe* 19. becauſe this Colour which is here ſaid to be only *White*, is diſtinguiſhed from that which is here called *Adamdam*, which therefore muſt be ſome other Colour than that of Snow, which tho very light or bright, yet is only White.

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the skin, it *is* a leproſy broken out of the burning: wherefore the prieſt ſhal pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold, *there be* no bright hair in the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomewhat dark *a*, then the prieſt ſhal ſhut him up ſeven days.

a Or, *contracted*, *i. e.* not ſpreading. See on *verſe* 6.

27 And the prieſt ſhal look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean, it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, & ſpread not in the skin, but it *be* ſomewhat dark it *is* a riſing of the burning, and the prieſt ſhal pronounce him clean: for it is an inflamation of the burning *b*.

b (*i.e:*) Ariſing from the burning mentioned *verſe* 24.

29 ¶ If a man or woman hath a plague upon the head or the beard.

30 Then the prieſt ſhal ſee the plague, and behold, if it *be* in ſight deeper than the skin, *and there be* in it a yellow thin hair *c*, then the prieſt ſhal pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

c The Leproſy in the Body turned the hair white, in the Head or Beard it turned it yellow. And if a Mans Hair was yellow before, this might eaſily be diſtinguiſhed from the reſt, either by the thinneſs or ſmalneſs of it, which is here noted, or by its peculiar kind of Yellow, for there are divers kinds or degrees of the ſame Colour manifeſtly differing one from another, as in green Colours, *&c.*

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skin. & *that there is* no black hair in it *d*, then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

d For had that appeared, it had ended the doubt, the black Hair being a ſign of ſoundneſs and ſtrength of Nature, *verſe* 37. as the yellow Hair was a ſign of unſoundneſs.

32 And in the ſeventh day the prieſt ſhal look on the plague: and behold, *if* the ſcal ſpread not, and there be in it no yellow hair, and the ſcal *be* not in ſight deeper than the skin,

33 He ſhal be ſhaven *e*: but the ſcal shal he not ſhave: and the prieſt shal shut up *him that hath* the ſcal, ſeven days more.

e For the more certain diſcovery of the growth or ſtay of the Plague.

34 *A*nd in the ſeventh day the prieſt ſhal look on the ſcal: and behold, *if* the ſcal be not ſpread in the skin, nor *be* in ſight deeper than the skin, then the prieſt ſhal pronounce him clean: and he ſhal wash his clothes, and be clean.

35 But if the ſcal ſpread much in the skin after his cleanſing,

36 Then the prieſt shal look on him, and behold, *if* the ſcal be ſpread in the skin, the prieſt shal not ſeek for yellow hair *f*: he *is* unclean.

f He need not ſearch for the Hair, or any other Sign, the ſpreading or running of it being a ſure ſign of *Leproſy*, without any other evidence.

37 But if the ſcall be in his ſight at a ſtay, and *that* there *is* black hair grown up therein; the ſcall is healed, he *is* clean, and the prieſt ſhall pronounce him clean [g].

[g] The Truth of the Thing, and not the Sentence of the Prieſt, made him clean; and if the Prieſt had partially pronounced one clean who was not clean, his Sentence had been null. And therefore it is a fond and dangerous Conceit to think that the Abſolution given to any Sinner by a Prieſt, will ſtand him in any ſtead if he do not truly repent.

38 ¶ If a man alſo, or a woman, have in the skin of their fleſh bright ſpots, *even* white bright ſpots-

39 Then the prieſt ſhall look: and behold, *If* the bright ſpots in the skin of their fleſh *be* darkiſh white [d], it *is* a freckled ſpot *that* groweth in the skin: he *is* clean.

[h] Or, *contracted*, or *confined* to the place where they are, and *white*.

Heb. *ead is* *lled.*

40 And the man whoſe † hair is fallen off his head, he is bald, *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald fore head, a white reddiſh ſore, it *is* a leproſy [i] ſprung up in his bald head, or his bald forehead.

[i] It is a ſign that ſuch Baldneſs came not from Age, or any Accident, but from the Leproſy.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the skin of the fleſh.

44 He *is* a leprous man, he *is* unclean, the prieſt ſhall pronounce him utterly unclean: his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent [k], and his head bare [l], and he ſhall put a covering upon his upper lip [m], and ſhall cry, Unclean, unclean [n].

[k] To wit, in the upper and former Parts, which were moſt viſible This was done partly as a token of Sorrow, *Ezra*: 9. 3, 5. *Job*. 2. 12. becauſe tho this was not a Sin, yet it was an effect of Sin, and a ſore Puniſhment, whereby he was cut off both from Converſe with Men, and from the enjoyment of God in his Ordinances; partly as a warning to others to keep at a due diſtance from him whereſoever he came; and partly, as ſome add, that it might conduce to his Cure by giving the freer vent to the ill Humors. But the expoſing of the affected Part to the cold, would rather hinder than further Evaporation. [l] Another ſign of Mourning, as appears from *Levit*. 10. 6. God would have Men tho not overwhelmed with, yet deeply ſenſible of his Judgments. [m] Partly as another badge of his Sorrow and Shame, as *Ezek*. 24. 17, 22. *Micah* 3. 7. and partly for the preſervation of others from his infectious Breath or Touch. [n] As begging the Pity and Prayers of others, and confeſſing his own Infirmity, and cautioning thoſe who came near him, to keep at a diſtance from him.

*Numb: 5. 2. and 12. 14.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled, he *is* unclean, he ſhall dwell alone, [o] * without the camp [p] *ſhall* his habitation *be*:

[o] Partly for his Humiliation; partly to prevent the Infection of others; and partly to ſhew the danger of converſe with ſpiritual Lepers, or notorious Sinners. This rule excludes the Society of ſound Perſons, but not of Lepers. See 2 *Kings* 15. 5. 2 *Chron*. 26. 21. [p] So *Numb*. 12. 14. and afterward without Cities and Places of great Concourſe, whereof we have Examples, 2 *Kings* 7. 3. *Luke* 17. 12.

47 ¶ The garment alſo that the plague of leproſy *is* in [q], *whether it be* a woolen garment, or a linen garment,

[q] Leproſy in garments and Houſes is unknown in theſe Times and Places, which is not ſtrange, there being ſome Diſeaſes or Diſtempers peculiar to ſome Ages and Countries, as the Learned have noted. And that ſuch a thing was among the *Jews*, cannot reaſonably be doubted; for, if *Moſes* had been a Deceiver, as ſome have impudently affirmed, a man of his Wiſdom would not have expoſed himſelf to the diſbelief and contempt of his People by giving Laws about that which their experience ſhewed to be but a Fiction. [r] Theſe two ſorts are put by a Synecdoche for any other Garments.

† Heb. *work of.*

48 Whether *it be* in the warp, or woof [s] of linen or of woolen, whether in a skin, or in any † thing made of skin:

[s] A learned Man renders it *in the outſide or in the inſide of it.* If the Signification of theſe words, be doubtful or unknown now, as ſome of thoſe of the living Creatures and precious Stones are confeſſed to be, it is not material to us, this Law being aboliſhed; it ſufficeth that the *Jews* underſtood theſe things by frequent experience.

† Heb. *veſſel or inſtrument.*

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin, it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of a skin, the plague *is* a fretting leproſy, it *is* unclean.

52 He ſhall therefore burn that garment, whether warp, or woof, in woollen, or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leproſy, it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of skin:

54 Then the prieſt ſhall command that they waſh the *thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it was waſhed: and behold, *if* the plague have not changed his colour [t], and the plague be not ſpread, it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* † bare within, or without [u].

† Heb. *whether it be bald in the head thereof, or in the forehead thereof.*

[t] If waſhing doth not take away that vicious Colour, and reſtore it to its own native Colour. [u] In the outſide of the Garment, which is here called the Forehead or Foreſide, as being moſt viſible, or in the inſide of it. Some of the Jewiſh Doctors underſtood it thus, whether the Garment was made thread-bare by the Leproſy, or by former wearing of it.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it, then he ſhall rend it out of the grament, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a ſpreading *plague*, thou ſhalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it shall be washed the ſecond time, and *ſhall be* clean.

59 This *is* the law of the plague of leproſy, in a garment of woollen, or linen, either *in* the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

Rites and Sacrifices for the cleanſiug of a Leper; the Leproſie being healed and judged ſo by the Prieſts, who going without the Camp muſt take two living clean birds, &c. *The manner of it: One to be ſlain, the other to be let looſe,* 1 — 9. *On the eight day two male lambs and one ewe-lamb, and meat-offering,* 10 —— 20: *If poor,* 21 —— 32. *Of the Leproſie of houſes how to be known,* 33 —— 48. *The manner of cleanſing them,* 49 -- 53. *A repetition of this and the former Chapter,* 54 —— 57.

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper in the day of his cleanſing: he * ſhall be brought unto the prieſt [a].

* Mat. 8. 24. Mar. 1. 40, 41. Luke. 5. 12, 14. and 17. 14.

[a] Not into the Prieſts Houſe, but to ſome place without the Camp or City, *Levit*. 13. 46. which the Prieſt ſhall appoint.

3 And the prieſt ſhall go forth out of the camp, and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed [b] in the leper,

[b] To wit, by God. For God alone did heal or cleanſe him really, the Prieſt only miniſterially and declaratively, as Miniſters are ſaid to remit ſins, though it be granted that none can truly and properly forgive ſins but God, *Mark* 2. 7.

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two † birds [c] alive, and clean [d], and * Cedar-wood [e], and ſcarlet [f], and hyſſop [g],

† Or, *ſparrows.*

* Numb. 19. 6. Pſal. 51. 7.

[c] The one to repreſent Chriſt as dying for his ſins, the other to repreſent him as riſing again for his Purification or Juſtification. [d] Allowed for food and for Sacrifice. [e] A ſtick of Cedar, to which the Hyſop and one of the Birds was tied by the ſcarlet threed. Cedar ſeems to be choſen, to note that the Leper was now freed from that Putrifaction or Corruption which his Leproſie had brought upon him, that kind of wood being in a manner incorruptible. [f] A threed of wool of a ſcarlet colour, *Heb*: 9: 19. to repreſent both the Lepers ſinfulneſs, *Iſa*: 1. 18. and the Blood of Chriſt, and the happy change of the Lepers Colour and Complexion, which before was wan and loathſome, now ſprightly and beautiful. [g] Choſen partly for its fragrant ſmell, which ſignified the Cure of the Lepers ill ſcent, and partly for conveniency in the uſe of ſprinkling. See *Exod*. 12. 22.

5 And the prieſt ſhall command that one of the birds be killed [h] in an earthen veſſel, over † running water [i].

† Heb. *living-water* Gen. 26. 19.

[h] To wit, by ſome other man. The Prieſt did not kill it himſelf, becauſe it was not properly a Sacrifice, as being killed without the Camp, and not in that place to which all ſacrifices were confined; and if it had been a Sacrifice, that might be killed by another, ſo long as the ſprinkling of the blood of it, which was the moſt proper and eſſential act in the Sacrifice, was done by the Prieſt. [i] It ſeems to be a Metatheſis or tranſplacing of words, for *over-running water* put *in an earthrn veſſel.* Thus the blood of the bird and the water were mixed together, partly for the conveniency of ſprinkling, and partly to ſignifie Chriſt, who came by water and blood. 1 *John* 5. 6. The *running* water, *i. e.* ſpring or river water by its livelineſs and motion did fitly ſignifie the reſtoring of livelineſs to the Leper, who was in a manner dead with his leproſie, as was noted before.

6 As for the living bird he ſhall take it, and the Cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them, and the living bird in the blood of the bird that was killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times [k], and ſhall

pronounce him clean, and ſhal let the living bird looſe † into the open field *l*.

† Heb. *upon the face of the field.*

k To ſignifie his perfect cleanſing and reſtoration to all his former priviledges. Compare *Levit*: 4. 17 and 7: 15, 16. and 10 18. 19. *l* The place of its former abode, ſignifying the taking off that reſtraint which was laid upon the Leper, and the liberty which the Leper now had to return to his former habitation and converſation with other men.

* Numb. 12. 15.

8 And he that is to be cleanſed, ſhal waſh his clothes, and ſhave off all his hair *m*, and waſh himſelf in water, that he may be clean: And after that he ſhall come into the camp, and ſhal * tarry abroad out of his tent *n* ſeven days.

m Partly to diſcover his perfect ſoundneſs; partly to preſerve him from relapſe through any ſeeds or relicts of it which might remain in his hair or in his clothes; and partly to teach him to put off his old luſts, and become a new man. *n* Out of his former habitation, in ſome ſeparate place, leſt ſome of his leproſy yet lurking in him ſhould break forth to the infection of his family.

9 But it ſhal be on the ſeventh day, that he ſhal ſhave all his hair *o* off his head, and his beard, and his eye-brows, even all his hair he ſhal ſhave off: And he ſhal waſh his clothes, alſo he ſhal waſh his fleſh in water, and he ſhal be clean.

o Which began to grow again ſince it was firſt ſhaved, and now for more caution is ſhaved again.

† Heb. *daughter of her year*:
* Chap. 2. 1.

10 And on the eight day he ſhal take two he-lambs without blemiſh, & one ewe-lamb of † the firſt year without blemiſh, and three tenth deals of fine flower *for* * a meat-offering mingled with oyl *p*, and one log *q* of oyl.

p Oyl is added here as a fit ſign of Gods grace and mercy, and of the lepers healing. *q* A meaſure for liquid things containing ſix eggſhells full.

11 And the prieſt that maketh *him* clean *r*, ſhal preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation:

r The healing is aſcribed to God, *ver.* 13. but the ceremonial cleanſing or making of him clean and fit for ſociety was an act of the Prieſt uſing the Rites which God had preſcribed, whereby the ſinner was cleanſed.

* Exod. 29: 24.

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-*offering s*, and the log of oyl, and * wave them *for* a wave-offering, before the LORD.

s To teach them, that ſin was the cauſe of leproſy, and of all diſeaſes, and that theſe ceremonial Obſervations had a further meaning, even to make them ſenſible of their ſpiritual diſeaſes, their ſins, and to fly to God in Chriſt for the cure of them.

* Exod. 29: 11. chap: 3: 8: and 4: 4: 24.
* chap: 7: 7:
* chap. 2: 3: and 21: 22.

13 And he ſhal ſlay the lamb in * the place where he ſhal kill the ſin-*offering*, and the burnt-offering, in the holy place *t*; for * as the ſin-*offering is* the prieſts, ſo is the treſpaſs-*offering*: it *is* * moſt holy *u*.

t To wit, in the Court of the Tabernacle. See *Levit*: 1: 11: and 7: 7: *u* Both of them are equally holy, and therefore to be offered in the ſame place.

* Exod: 29. 20: chap: 8: 23

14 And the prieſt ſhal take *ſome* of the blood of the treſpaſs-*offering*, and the prieſt ſhall put *it* upon * the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand *x*, and upon the great toe of his right foot *y*.

x To ſignifie, that he was now free to hear God's word in the appointed places, *y* from which he was before excluded, and to touch any perſon or thing without defiling it, and to go whither he pleaſed.

15 And the prieſt ſhall take *ſome* of the log of oyl *z*. and pour *it* into the palm of his own left hand.

z As the *blood* ſignified Chriſt's Blood by which men obtain remiſſion of ſins, ſo the Oyl noted the graces of the ſpirit by which they are regenerated and renewed.

16 And the prieſt ſhal dip his right-finger in the oyl that *is* in his left hand, and ſhal ſprinkle of the oyl with his finger ſeven times before the LORD *a*.

a (*i. e.*) Before the ſecond vail which covered the Holy of Holies, where God is oft ſaid to dwell, and to be preſent in a peculiar manner.

17 And of the reſt of the oyl that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-*offering b*.

b (*i. e.*) Upon the place of that blood, as it is expreſſed, *verſe* 28. or where that blood was put, *verſe* 14 Or, *over* and beſides *the Blood*, &c, *i: e:* As the Blood was put in thoſe places, ſo ſhall the oyl be.

18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhal make an atonement for him before the LORD.

* Chap: 5: 1:
* chap: 5: 7:
† Heb: *his hand reach not*.
† Heb: *for waving*.

19 And the prieſt ſhal offer * the ſin-*offering*, and make an attonement for him that is to be cleanſed from his uncleanneſs, & afterward he ſhal kill the burnt-offering

20 And the prieſt ſhal offer the burnt-offering, and the meat-offering, upon the altar: and the prieſt ſhal make an atonement for him, and he ſhal be clean.

21 And * if he be poor, and † cannot get ſo much then he ſhal take one lamb *for* a treſpaſs-*offering* † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl,

22 And two turtle doves, or two young pigeons, ſuch as he is able to get: and the one ſhall be a ſin-*offering*, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day for his cleanſing unto the prieſt, unto the door of the tabernacle of the congregation before the LORD.

24 And the prieſt ſhal take the lamb of the treſpaſs-*offering*, and the log of oyl, and the prieſt ſhal wave them *for* a wave-offering before the LORD.

25 And he ſhal kill the lamb of the treſpaſs-*offering*, and the prieſt ſhal take *ſome* of the blood of the treſpaſs-*offering*, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhal pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD:

28 And the prieſt ſhal put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the treſpaſs-*offering*.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhal put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle doves, or of the young pigeons, ſuch as he can get:

31 *Even* ſuch as he is able to get, the one *for* a ſin-*offering*, and the other *for* a burnt *offering*, with the meat-*offering*. And the prieſt ſhal make an atonement for him that is to be cleanſed, before the LORD.

32 This *is* the law *of him* in whom is the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 And the LORD ſpake unto Moſes, and unto Aaron ſaying,

34 When ye be come into the land of Canaan which I give to you for a poſſeſſion; and I put the plague of leproſy in a houſe of the land of your poſſeſſion:

35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me, *there is* as it were a plague in the houſe;

‖ Or, *pre pare.*

36 Then the prieſt ſhal command that they *c* ‖ empty the houſe before the prieſt go *into it*, to ſee the plague that all that *is* in the houſe be not made unclean *d*: and afterward the prieſt ſhal go in to ſee the houſe.

c (*i. e.*) The Poſſeſſours of the houſe. *d* it is obſervable here, that neither the people nor the houſhold ſtuffe were polluted till the leproſie was diſcovered and declared by the Prieſt, to ſhew what great difference God makes between ſins of ignorance, and ſins againſt Knowledge and Conſcience.

37 And he ſhal look on the plague: and behold *if* the plague *be* in the walls of the houſe *e*, with hollow ſtrakes *f*, greeniſh or reddiſh, which in ſight *are* lower than the wall:

e This was an extraordinary judgment of God peculiar to this people, either as a puniſhment of their ſins, which were much more ſinful and inexcuſable than the ſins of other Nations: or as a ſpecial mean and help to repentance, which God afforded to them above other people; or as a document of the miſchievous nature of ſin, typified by leproſy, which did not only deſtroy perſons, but their habitations alſo: ſee *Zech*: 5: 4. *f* Such as were in the bodies of leprous perſons, *Levit* 13. 3.

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhal look: and behold, *if* the plague be ſpread in the walls of the houſe.

40 Then the prieſt ſhal command that they take away the ſtones in which the plague *is*, and they ſhall caſt them into an unclean place *g* without the city.

g Where they uſed to caſt dirt and filthy things.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhal pour out the duſt *h* that they ſcrape off, without the city into an unclean place.

h The Mortar or other Rubbiſh.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones, and he ſhall take other morter, and ſhal plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered:

44 Then the prieſt ſhall come and look, and behold,

if the plague be ſpread in the houſe, *it* is a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhal break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe, all the while that it is ſhut up, ſhal be unclean until the even.

47 And he that lieth in the houſe, ſhal waſh his clothes: and he that eateth in the houſe, ſhal wash his clothes.

48 And if the prieſt † ſhal come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtred, then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

Heb. *in oming in al come in*

49 And he ſhal take to cleanſe the houſe, two birds, and cedar-wood, and ſcarlet, and hyſop.

50 And he ſhal kill the one of the birds in the earthen veſſel, over running water.

51 And he ſhal take the cedar-wood, and the hyſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhal cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſop, and with the ſcarlet.

53 And he ſhal let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſie and * ſcall,

* Chap. 13. 30.

55 And for the leproſie of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot;

57 To teach *i* † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

† Heb. *in the day of the unclean, and in the day of the clean.*

i To direct the Prieſt when to pronounce a perſon or houſe clean or unclean. So it was not left to the Prieſts power or will, but they were tied to plain rules, ſuch as the people might diſcern no leſs than the Prieſt.

CHAP. XV.

Uncleanneſs by iſſues, and their Putrefaction and Expiation, 1 —— 15. *Of flowing ſeed, its uncleanneſs,* 16 —— 18: *Of Women their Courſes ordinarily,* 19 —— 24. *Extraordinary,* 25 —— 28. *Their Expiation.* 29, 30. *An Exhortation to cleanneſs, leſt they die, and that they pollute not the tabernacle,* 31. *A repetition of the whole.* 32, 33.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, * When any man hath a † running iſſue out of his fleſh *a*, becauſe of his iſſue he *is* unclean.

* Num. 5. 2.
† Or, *running of the reins.*

a His ſecret parts, called *fleſh. Levit*: 6: 10. and 12. 3. *Ezek.* 16. 26. and 23. 20.

3 And this ſhal be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue *b*, it *is* his uncleanneſs.

b Or if it have run, and been ſtopped in great meaſure, either by the groſſneſs of the humour, or by ſome obſtruction in parts that it cannot run freely, as it did, but only droppeth.

4 Every bed whereon he lieth, that hath the iſſue is unclean: and every † thing *c* whereon he ſitteth, ſhall be unclean.

† Heb. *veſſel.*

c Heb. *veſſel,* by which the Hebrews underſtand all ſorts of houſhold-ſtuff.

5 And whoſoever toucheth his bed ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

6 And he that ſitteth on *any* thing whereon he ſate that hath the iſſue, ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh *d* of him that hath the iſſue, ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

d That is, any part of his body: the word *fleſh* being taken otherwiſe here than *v.* 2. As the ſame word is frequently uſed in Scripture in differing ſignifications in the ſame chapter, and ſometimes in the ſame verſe, as *Matth.* 8. 22.

8 And if he that hath the iſſue ſpit upon him that is clean, then he ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 And what ſaddle ſoever he rideth upon that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhal be unclean until the even: and he that beareth *any* of thoſe things, ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water) *e*, he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

e This may be underſtood, either 1. Of the perſon touching, if he that hath an iſſue toucheth another with unwaſhen hands. Thus moſt take it. But why then ſhould it be limited to his hands? for if he had touched him by any other part, as ſuppoſe by kiſſing him, he had defiled him, though his hands had been waſhed. Or rather, 2: Of the perſon touched to whom the waſhing of his hands is preſcribed as an eaſier way of cleanſing himſelf, if ſpeedily uſed, but if that was neglected or delayed, a more laborious courſe was enjoyned him. And thus the Syriack Interpreter underſtands it.

12 And the * veſſel of earth that he toucheth which hath the iſſue, ſhal be broken: and every veſſel of wood ſhall be rinſed in water.

* Chap. 6. 28. and 11 32. 33.

13 And when he that hath an iſſue is cleanſed of his iſſue *f*, then * he ſhall number to himſelf ſeven days for his cleanſing *g*, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean *h*,

* Chap. 14. 10.

f When his iſſue is not only ſtopped in part or for a ſeaſon, but hath wholly ceaſed. *g* To wit, for the uſe of the Ceremonies preſcribed in ſuch caſes. See *Numb.* 19. 11, 12. *h i. e.* Admitted to converſe with men, and with God in publick ordinances.

14 And on the eighth day he ſhal take to him * two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the prieſt.

* Chap. 14. 22.

15 And the prieſt ſhall offer them, the one *for* a ſin-*offering*, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for him *i* before the LORD, for his iſſue.

i Not as if this was in it ſelf a ſin, but only a puniſhment of ſin; though oft-times it was ſinful as being a fruit of a mans intemperance, and immoderate luſt. See *Levit*: 14. 12.

16 And if * any mans ſeed of copulation go out from him *k*, then he ſhall waſh all his fleſh in water, and be unclean until the even.

* Deut. 23. 10.

k Not through weakneſs of the parts, as that *ver*: 3. but in his ſleep, which is called *nightly pollution,* which though involuntary, might ariſe from ſome luſtful Dream or Imagination. But if it was voluntary, and by a mans own procurement when awake, it was eſteemed abominable, and a degree of murder. See *Gen*: 38. 9.

17 And every garment, and every skin whereon *is* the ſeed of copulation ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man *l* ſhall lie with ſeed of copulation, they ſhal *both* bathe *themſelves* in water and be unclean until the even.

l Or, *The man,* to wit, that had ſuch an iſſue, which is plainly to be underſtood out of the whole context. For though in ſome ſpecial caſes relating to the worſhip of God, men were to forbear the uſe of the marriage-bed, as *Exod*: 19. 15. and 1 *Sam*: 21. 4. yet to affirm that the uſe of it in other caſes did generally defile the perſons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the *marriage-bed* to be undefiled, *Heb.* 13. 4. to the practice of the *Jews,* which is a good comment upon their own laws, and to the light of nature and reaſon.

19 And * if a woman have an iſſue, *and* her iſſue in her fleſh be blood *m*, she ſhal be † put a part *n* ſeven days *o*: and whoſoever *p* toucheth her, ſhall be unclean untill the even.

* Chap. 12. 2.
† Heb. *in her ſeparation.*

m Heb. *And a woman when ſhe ſhall have an iſſue of blood,* (and becauſe that might be at her noſe or other parts, he adds) and *her iſſue ſhall be in her fleſh,* *i. e.* in her ſecret parts, as the word *fleſh* is taken, *ver*: 2. So it notes her monthly diſeaſe. *n* Not out of the camp, as the Lepers and ſome others, but from converſe with her Husband and others, and from acceſs to the houſe of God. *o* For ſometimes it continues ſo long, and it was but decent to allow ſome time for purification after the ceaſing of her iſſue. *p* To wit, of grown perſons. For the infant, to whom in that caſe ſhe might give ſuck, was exempted from this pollution by the greater law of neceſſity, and by that antecedent law which required women to give ſuck to their own children.

20 And every thing that ſhe lieth upon in her ſeparation ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſate upon, ſhall waſh his clothes, and bathe *himſelf* in water and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it, he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days *q*: and all the bed whereon he lieth ſhall be unclean.

q If he did this unwittingly; but if the Man and Woman did this knowingly, this was a groſs ſin, *Ezek.* 18. 6, and they being accuſed and convicted were puniſhed with death, *Levit*: 20. 18. for as there was a turpitude in the action, ſo it was very prejudicial to the children then begotten, who were commonly weak, or leprous, or otherwiſe diſordered; which was alſo an injury to the Common-wealth of *Iſrael,* and redounded to the diſhonour of God and of the true Religion, that the profeſſors thereof gave ſuch publick evidence of their intemperance.

25 And if a woman have an iſſue of her blood many

days out of the time of her ſeparation, or if it run beyond the time of her ſeparation *r*, all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean.

r To wit, the ſeven days mentioned, *Levit.* 12: 2. as ſuppoſe ſhe had the Emerods, &c.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhal be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon ſhal be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhal be unclean, and ſhal waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhal number to her ſelf ſeven days *s*, and after that ſhe ſhal be clean.

s From the ſtopping of her iſſue, as it is apparent. And this was for trial, whether it was only a temporary obſtruction, or a real ceſſation.

29 *A*nd on the eighth day ſhe ſhal take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhal offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering, and the prieſt ſhal make an atonement for her before the LORD, for the iſſue of her uncleanneſs.

31 Thus ſhal ye ſeparate the children of Iſrael from their uncleanneſs, that they die not in their uncleanneſs, when they defile my tabernacle *t*, that *is* among them.

t Which they did both ceremonially, by coming into it in their uncleanneſs, and morally by the groſs neglect and contempt of Gods expreſs and poſitive command to cleanſe themſelves.

32 This is the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith.

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

Aaron not permitted at all times to go into the holy of holies, 1, 2. *He is commanded to make a general Expiation, and wherewith,* 3---5. *He-Goats, the one for Sacrifice, the other to eſcape,* 6---8. *The manner of offering,* 9---14. *and miniſtring the Sacrifice,* 15---19. *The Scape-Goat, with the ſins of the People laid on his head, ſent into the wilderneſs,* 20---23. *After which Aaron, and he who let go the Goat, and he who burnt the Sacrifice without the Camp, muſt waſh themſelves,* 24--28. *This day of Expiation, which was on the tenth Day of the ſeventh Month, to be a ſolemn Faſt, and Sabbath of Reſt, and they cleanſed from all their ſins,* 29---34.

*Chap. 10. 2.

AND the LORD ſpake unto Moſes, after * the death of the two ſons of Aaron, when they offered before the LORD and died.

* Exod. 30. 10. Heb. 9. 7.
* Exod. 40. 35. 1 King. 8. 12.

2 *A*nd the LORD ſaid unto Moſes, Speak unto *A*aron thy brother, that he * come not at all times *a* into the holy *place* ‖ within the vail *b*, before the mercy-ſeat, which *is* upon the ark, that he die not *c*: for * I will appear *d* in the cloud *e* by the mercy-ſeat.

a Not whenſoever he pleaſeth, but only when I ſhall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to miniſter unto me once in the year, *Exod.* 30. 10. ‖*i. e.* into the moſt holy, or the holy of holies; as the following words demonſtrate, which is ſometimes called only the *holy place*, as *Heb.* 9. 2, 3. the poſitive degree put for the comparative, which is not unuſual in Scripture. *b* To wit, the ſecond vail. See *Levit.* 4. 6. *c* For his irreverence and pteſumption. *d* Viſibly and glorioully: That is as it were my preſence-chamber, whither the prieſt ſhall not dare to come but when I call him. *e* Either in that dark place, for there was no light came into it, and clouds and darkneſs go together, and one may be put for the other: or in a bright and glorious cloud which uſed to be over the mercy-ſeat, or rather in the *cloud of incenſe* mentioned afterward *ver.* 13.

* ch. 4. 3.

3 Thus *f* ſhal Aaron come into the holy *place*, with * a young bullock *g* for a ſin-*offering h*, and a ram for a burnt-offering.

f In this manner or upon theſe terms. *g* (*i. e.*) with the blood of it, as it is explained *ver.* 14. So it is a Synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the Altar of burnt-offerings. *h* For his own and families ſins, for a goat was offered for the ſins of the people.

*Exod. 28. 39, 43.
* Exod. 30. 20.

4 He ſhall put on the * holy linen coat *i*, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired. Theſe *are* holy garments *k*: therefore * ſhall he waſh his fleſh in water, and *ſo* put them on.

i It is obſervable that the High-prieſt did not now uſe his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary prieſts. The reaſon whereof was, either becauſe this was not a day of feaſting and rejoycing, but of mourning and humiliation, at which times people were to lay aſide their ornaments, *Exod.* 33. 5. Some conceive, that under the linen garments here named are comprehended his more glorious robes alſo by a Synecdoche, But that doth not appear neither from hence, nor from other places alledged. Had only his holy garments been mentioned in general, all might have been underſtood, but when only the linen apparel is mentioned here and after *ver.* 23. and when that is ſo particularly expreſſed in four ſeveral parts of it, and not a word of the other either here or in the reſt of the chapter, it ſeems preſumptuous to add them here without any ground or evidence. Or becauſe it was fit he ſhould not exalt but abaſe himſelf, when he was to appear before the divine Majeſty, and therefore he was to come in the meaneſt of his Prieſtly habits: Or that it might be an evidence of the imperfection of this Prieſthood, and of the great difference between the Levitical, and the true High-Prieſt Chriſt Jeſus, whoſe prerogative alone it is to go into the true Holy of Holies with his glorious robes, when this muſt carry thither the characters of his meanneſs *k* Becauſe appropriated to an holy and religious uſe, for which reaſon other things are called *holy*. See *Exod.* 29. 31. and 30. 25. and 2 *Chron*, 5. 5.

5 And he ſhal take of the congregation of the children of Iſrael two kids of the goats for a ſin-*offering*, and one ram for a burnt-offering.

6 And Aaron ſhal offer his bullock of the ſin-*offering*, which *is* for himſelf, and make * an atonement for himſelf, and for his houſe *l*.

* Heb. 9. 7.

l (*i. e.*) His family, as *Gen.* 7. 1. to wit, the Prieſts and Levites. See *Numb.* 1. 49:

7 And he ſhal take the two goats, and preſent them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron ſhal caſt lots upon the two goats: one lot for the LORD *m*, and the other lot for the † ſcape-goat.

† Heb. *Azazel.*

m For the Lord's uſe and ſervice by way of ſacrifice. Both this and the other Goat typified Chriſt; this in his death and paſſion for us; that in his Reſurrection for our deliverance.

9 And Aaron ſhal bring the goat upon which the LORDS lot † fell *n*, and offer him for a ſin-*offering*.

† Heb. *went up.*

n So the lot is ſaid to *fall*, *Jonah* 1: 7. *Act*: 1. 26. Heb. *went up*, to wit, out of the veſſel, into which the lots were put, and out of which they were brought up.

10 But the goat on which the lot fell to be the ſcape-goat, ſhal be preſented alive before the LORD, to make an atonement with him *o*, *and* to let him go for a ſcape-goat into the wilderneſs.

o In manner hereafter expreſſed, *ver.* 21, 22.

11 And Aaron ſhal bring the bullock *p* of the ſin-*offering* which *is* for himſelf, and ſhal make an atonement for himſelf, and for his houſe, and ſhal kill the bullock of the ſin-*offering* which *is* for himſelf.

p Mentioned in general *ver.* 6. The ceremonies whereof are here particularly deſcribed. This was a differing bullock or heifer from that *Numb.* 19. as appears by comparing the places.

12 And he ſhal take a cenſer full of burning coals of fire from off the altar *q* before the LORD, and his hands full of ſweet incenſe *r* beaten ſmall, and bring *it* within the vail s.

q To wit, of burnt-offering, where the fire was always burning, and whence fire was taken for ſuch uſes as theſe. *r* Of which ſee *Exod.* 30. 34, 35, 38. *s* (*i. e.*) Into the Holy of holies, *ver.* 2.

13 And he ſhal put the incenſe upon the fire *t* before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not *u*.

t Which was in the cenſer, *ver.* 12. *u* For ſo groſs an errour committed in the higheſt acts of worſhip, and that by an High-Prieſt, whoſe knowledge and function was a great aggravation to his ſin.

14 *A*nd * he ſhal take of the blood of the bullock, and * ſprinkle *it* with his finger upon the mercy-ſeat *x* eaſtward *y*: and before the mercy-ſeat *z* ſhal he ſprinkle of the blood with his finger ſeven times.

* Heb. 9. 13. and 10. 4.
* ch. 4. 6.

x To teach us that God is merciful to ſinners only through and for the blood of Chriſt. *y* (*i. e.*) With his face eaſt-ward, or upon the eaſtern part of it, towards the people, who were in the court which lay eaſt-ward from the Holy of holies, which was the moſt weſtern part of the Tabernacle. This ſignified that the High-prieſt in this act repreſented the people, and that God accepted it on their behalf. *z* On the ground.

15 Then ſhal he kill *a* the goat of the ſin-*offering* that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

a Either this was done before he entred into the Holy of holies, though it be mentioned after, ſuch tranſ-placings of paſſages being not unuſual: or rather he went out of the Holy of holies, and killed it, and then returned thither again with its blood, and this agrees beſt with the text, nor are tranſpoſitions to be allowed without neceſſity. And whereas the High-prieſt is ſaid to be allowed to enter into that place but *once in a year*, that is to be underſtood, but one day in a year, though there ſeems to have been occaſion of going in and coming out more than once upon that day.

16 *A*nd he ſhal make an atonement for the holy *place b*, becauſe of the uncleanneſſes of the children of Iſrael *c*, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhal he do for the tabernacle of the congregation that † remaineth among them, in the midſt of their uncleanneſs *d*.

† Heb. *dwelleth.*

b Of which ſee below *ver.* 19, 20. and *Exod.* 29. 36. *Lev*, 8. 15. *Heb.* 9. 13. *c* For though the people did not enter into that place, yet their ſins entred thither, and would hinder the effects of the High-prieſts mediation on their behalf, if God was not reconciled to them. *d* Encompaſſed with their ſins, being in the midſt of a ſinful people, who defile not themſelves only, but alſo Gods Sanctuary, as God complains, *Ezek*: 23:38, 39.

* Luk. 1. 10. † Heb. *of meeting*. Exod. 29. 42.

17 * And there ſhall be no man in the tabernacle † of the congregation *e* when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

e (*i. e.*) In the holy place, where the Prieſts and Levites were at other times. This was commanded for the greater reverence to the Divine Majeſty than in a more ſpecial manner appearing, and that none of them might caſt an eye into the Holy of holies, as the High-prieſt went in or came out.

18 And he ſhal go out unto the altar *f* that *is* before the LORD, and make an atonement for it, and ſhal take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

f To wit, the altar of incenſe, where the blood of ſacrifices was to be put, *Lev.* 4. 4. and particularly the blood of the ſin-offerings offered upon this day of atonement, *Exod.* 30. 10. and which is moſt truly and properly ſaid to be *before the Lord*, *i. e.* before the place where God in ſpecial manner dwelt, to wit, the Holy of holies. Some underſtand it of the altar of burnt-offerings, becauſe he is ſaid to *go out* to it. But that *going out* relates not to the Tabernacle, but to the Holy of holies, into which he was ſaid to *go in*, *v.* 17. Add to this, that this altar which is atoned by the High-prieſt ſeems to be in that place where he only might now come, and therefore in the Holy place, called here *the Tabernacle*, from which all other prieſts were for this day excluded, whereas the altar of burnt-offerings was without the Holy place or Tabernacle, to wit at the door of it and in the court of the Prieſts.

19 And he ſhal ſprinkle of the blood upon it with his finger ſeven times *g*, and cleanſe it, and hallow it from the uncleanneſſes of the children of Iſrael.

g To ſignifie its perfect cleanſing, ſeven being a number of perfection, and our perfect reconciliation by the blood of Chriſt here repreſented.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he ſhal bring the live goat:

21 And *A*aron ſhal lay both his hands *h* upon the head of the live goat, and confeſs over him *i* all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins *k*, putting them upon the head *l* of the goat, and ſhal ſend *him* away by the hand of † a fit man *m* into the wilderneſs *n*.

† Heb *a man of opportunity.*

h See on *Exod.* 29. 10. and *Lev.* 1. 4. *i.* Confeſſion of ſin being a duty to accompany the ſacrifice offered for it, as we ſee *Lev.* 5. 5. *Numb.* 5. 7. *k* Or, *with* or *according to all their ſins*: for ſo the *Hebrew* particle is oft uſed. He mentions *iniquities*, *tranſgreſſions*, and *ſins*, to note ſins of all ſorts, and that a very free and full confeſſion was to be made, and that the ſmalleſt ſins needed, and the greateſt ſins were not excluded from, the benefit of Chriſts death here repreſented. *l* Charging all their ſins and the puniſhment due to them upon the goat, which though only a ceremony, yet being done according to Gods appointment, and manifeſtly pointing at Chriſt upon whom their iniquities and puniſhments were laid, *Iſa.* 53. 5, 6 it was available for this end. And hence the heathens took their cuſtom of ſelecting one beaſt or man, upon whom they laid all their imprecations and curſes, and whom they killed as an expiatory ſacrifice for their ſins, and to prevent their ruine. *m* One that knows the wilderneſs, and the way to it, and what places in it are moſt convenient for that uſe. Heb. *a man of time*, *i e.* of years of diſcretion, who may be truſted with this work. *n* Which ſignified the removal of their ſins far away both from the people, and out of Gods ſight, or from the place of his preſence. And here the goat being neglected by all men, and expoſed to many hardſhips and hazards from wild beaſts, which were numerous there, might further ſignifie Chriſts being forſaken both by God and by men, even by his own diſciples, and the many dangers and ſufferings he underwent. The *Jews* write, that this goat was carried to the mountain called *Azazel*, whence the goat is ſo called, *v* 10. and that there he was caſt down headlong, and that the red ſtring by which he was led turned white, when God was pleaſed with the *Iſraelites*, otherwiſe it remained red: and then they mourned all that year. And the ancient *Hebrews* write that 40 years before the deſtruction of the Temple, which was about the time of Chriſts death, this red ſtring turned no more white.

22 And the goat ſhal bear upon him all their iniquities unto a land † not inhabited: and he ſhal let go the goat in the wilderneſs.

† Heb. *of ſeparation.*

23 And *A*aron ſhal come *o* into the tabernacle of the congregation, and ſhal put off the linen garments which he put on, when he went into the holy *place*, and ſhal leave them there.

o Forthwith, not expecting the return of the man who carried the goat away, but ſecurely committing that to Gods providence he ſhall go on in his work.

24 And he ſhall waſh his fleſh with water in the holy place *p*, and put on his garments *q*, and come forth, and offer his burnt-offering, & the burnt-offering of the people, and make an atonement for himſelf, and for the people.

p Either in the laver appointed for that purpoſe, Or, in ſome other veſſel within the holy place, becauſe after he had waſhed in it he is ſaid to *come forth*. *q* Not his ordinary Prieſtly linen garments, for he was to *leave them* in the Tabernacle, *v.* 23. but the High-prieſtly garments, called *his garments* properly and peculiarly, and by way of diſtinction from the former garments, which are called *holy garments*, *v.* 4. and *the linen garments*, *v.* 23. but never *his garments*, as theſe are. And this change of his garments was not without cauſe. For the common Prieſtly garments were more proper and fit for him in the former part of his miniſtration, both becauſe he was to appear before the Lord in the moſt holy place to humble himſelf and make atonement for his own and for the peoples ſins, and therefore his humbleſt and meaneſt attire was moſt fit, and becauſe he was to lay his hands upon that goat on which all their ſins were put, by which touch both he and his garments would be in ſome ſort defiled, and therefore as we read here that he *waſhed* himſelf or *his fleſh*, ſo we may well preſume his linen garments were laid by for the waſhing, as *the cloaths* of him who carried away the ſcape-goat were *waſhed*, *v.* 26. And the High-prieſtly garments were moſt proper for the latter part of his work, which was of another nature.

25 *A*nd the * fat of the ſin-*offering* ſhal he burn upon the altar.

* chap. 4. 10.

26 And he that let go the goat for a ſcape-goat, ſhal waſh *r* his clothes, and bathe his fleſh in water, and afterward come into the camp.

r Becauſe he had contracted ſome degree of ceremonial uncleanneſs by the touch of the goat.

* chap: 4: 12: 21: and 6: 30. Heb: 13: 11. † Heb. *of.* || Heb. *of.*

27 * *A*nd the bullock † *for* the ſin-*offering*, and the goat || *for* the ſin-*offering*, whoſe blood was brought in to make atonement in the holy *place*, ſhal *one* carry forth without the camp, and they ſhal burn in the fire their skins, and their fleſh, and their dung.

28 And he that burneth them ſhal waſh his clothes, and bath his fleſh in water, and afterward he ſhal come into the camp.

* chap: 23: 27: Numb: 29: 7.

29 And *this* ſhal be a ſtatute for ever *s* unto you, *that* * in the ſeventh month *t*, on the tenth *day* *u* of the month, ye ſhall afflict your ſouls *x*, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

s See on *Exod.* 12. 14. *t* Anſwering part to our *September* and part to our *October*; when they had gathered in all their fruits, and were moſt at leiſure for Gods ſervice: This time God choſe for this and other feaſts, herein graciouſly condeſcending to mens neceſſities and conveniencies, being contented with that time which men could beſt ſpare. *u* Obj. It was *on the ninth day*, *Lev.* 23. 32. *Anſ.* It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there ſufficiently implied. *x i. e.* Your ſelves, as the word *ſoul* is frequently uſed, both your bodies by abſtinence from food and other delights, and your minds by anguiſh and grief for former ſins, which though bitter, yet is voluntarily in all true penitents, who are therefore here ſaid not to be afflicted, but to afflict themſelves, or to be active in the work.

30 For on that day ſhal *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

21 It *ſhall be* a ſabbath of reſt *y* unto you, and ye ſhal afflict your ſouls by a ſtatute for ever.

y Obſerved as a ſabbath-day by ceſſation from all worldly and ſervile works, and diligent attendance upon Gods worſhip and ſervice.

* chap: 4: 3, 5, 16. † Heb. *fill his hand.*

32 * And the prieſt whom he ſhal anoint *z*, and whom he ſhal † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhal make the atonement, and ſhal put on the linen clothes, even the holy garments.

z He, i.e. either God, who commanded him to be anointed, as men are oft ſaid to do what others do by their command, or the High-prieſt, who was to anoint his ſucceſſor. Or, the third perſon is here put indefinitely or imperſonally, for, *who ſhall be anointed.*

33 *A*nd he ſhal make an atonement for the holy ſanctuary, and he ſhal make an atonement for the tabernacle of the congregation, and for the altar: and he ſhal make an atonement for the prieſts, and for all the people of the congregation.

34 *A*nd this ſhal be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins * once a year. *A*nd he did as the *L*ORD commanded Moſes.

* Exod. 30 10. Heb. 9. 7.

CHAP. XVII.

Sacrifices to be offered only in the temple, 1--6. *and not to devils*, 7. *on pain of death*, 8, 9. *blood not to be eat: on the ſame pain: the life being in the blood, and it given for an atonement*, 10--14. *nor any beaſt that died of it ſelf, or was torn by beaſts*, 15.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto *A*aron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael that killeth *a* an oxe, or lamb, or goat in the camp *b*, or that killeth *it*, out of the camp,

a Not for common uſe or eating, for ſuch beaſts might be killed by any perſon or in any place, but for ſacrifice, as manifeſtly appears both from *v.* 4. where that is expreſſed, and from the reaſon of this law, which is peculiar to ſacrifices *v.* 5. and from *Deut.* 12. 5, 15, 21. *b* In *Canaan*, the city anſwered to the camp, and ſo it forbids any mans doing this either in the city or in the country.

4 *A*nd bringeth it not unto the door of the tabernacle *c* of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood ſhal be imputed unto that man *d*; he hath ſhed blood, and that man ſhal be cut off from among his people *e*:

c This was appointed, partly in oppoſition to the heathens, who ſacrificed in all places; partly to cut off occaſions of Idolatry; partly to prevent the peoples uſurpation of the Prieſts office; and partly to ſignifie, that God would accept of no ſacrifices but through

Chriſt and in the Church ; (of both which the Tabernacle was a type. See *Heb*: 9: 11:) and according to his own preſcript. But though men were tyed to this Law, God was free to diſpenſe with his own Law, which he did ſometimes to the Prophets, as 1 *Sam*:7:9: and 11: 15, *&c.* and afterwards more fully and generally in the days of the *Meſſiah*, *Mal*:1:11: *Joh*:4:21,24. *d* He ſhall be eſteemed and puniſhed as a murderer both by God and by men. See *Iſa*: 66:3. The reaſon is, becauſe he ſhed that blood, which, though not mans blood, yet was as precious, being ſacred and appropriated to God, and typically the price by which mens lives were ranſomed. *e* By death, either by the hand of God, in caſe men do not know it or neglect to puniſh it, or by men, if the fact was publick and evident.

5 To the end that the children of Iſrael may bring their ſacrifices, which they *f* offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings *g* unto the LORD.

f Either 1 the *Egyptians* and other idolatrous nations, which commonly ſacrificed to Idols or Devils in fields or any places : who are not here named but may be deſigned by the Particle *they*, in way of contempt, as if they were not worthy to be named, as that Particle is uſed, *Luk*:14:24: and 19: 27: *Joh*:7:11: and 8:10. Or rather, 2. the *Iſraelites* now mentioned, and plainly underſtood in the following *they*, who, before the building of the Tabernacle, took the ſame liberty herein which the *Gentiles* did, from which they are now reſtrained. *g* He nameth theſe not excluſively to others, as appears from the reaſon of the law, and from *v*:8,9: but eſpecially, becauſe in theſe the temptation was more common in regard of their frequency, and more powerful, becauſe part of theſe belonged to the offerer, and the pretence was more plauſible, becauſe their ſanctity was ſomething of a lower degree than others, theſe being only called *holy*, and allowed in part to the people, when the other are called *moſt holy*, and were wholly appropriated either to God, or to the Prieſts.

6 And the prieſts ſhal ſprinkle the blood *h* upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn the fat for a * ſweet ſavour unto the LORD.

*Exod.29. 18. ch. 4. 31.

h This verſe contains a reaſon of the foregoing law, becauſe of Gods propriety in the *blood* and *fat*, wherewith alſo God was well pleaſed, and the people reconciled. And theſe two parts only are mentioned, as the moſt eminent, and peculiar, though other parts alſo were reſerved for God.

7 And they ſhal no more offer their ſacrifices unto devils *i*, after whom they have gone a whoring *k* : This ſhal be a ſtatute for ever unto them throughout their generations.

i So they did, not directly or intentionally, but by conſtruction and conſequence, becauſe the Devil is the author of Idolatry, and is eminently ſerved, pleaſed and honoured by it And as the *Egyptians* were notorious for their Idolatry, as appears by the teſtimony of Scripture, and of all antient Writers, ſo the *Iſraelites* were infected with their leaven *Joſ*:24:14: *Ezek* 20:7: and 23. 2,3. And the name of *Devils* is commonly given in Scripture to Idols, yea even to thoſe which ſeemed moſt innocent, as to *Jeroboams* Calves, 2 *Chron*:11:15. by which he and the people deſigned and profeſſed to worſhip the true God, as is manifeſt from the nature of the thing, and from many places of Scripture, and the worſhippers of Idols are eſteemed and called worſhippers of Devils. See *Deut*:32:17: *Pſal* 106:37: 1 *Cor*: 10: 20: *Rev*: 9: 20. The Hebrew word rendred *Devils* ſignifies *goats*, either becauſe goats were eminently worſhipped by the *Egyptians*, as *Herodotus*, *Strabo*, and others note, and divers of the Idols of the Heathens were of that or a like form ; or becauſe the Devil did oft appear to the Heathens in that ſhape, as their own authors note. *k* For Idolatry, eſpecially in Gods people, is commonly called *whoredom*, as *Ezek*: 16: 16, 26: and 23: 8, 19, 21, *&c.* and that juſtly, becauſe it is a violation of that Covenant by which they were peculiarly betrothed or married to God. See *Hoſ*. 2. 17, 18, 19.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering, or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man ſhal be cut off from among his people.

10 * *A*nd whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood, * I will even ſet my face againſt that ſoul *l* that eateth blood, and will cut him off from among his people.

*Gen.9.4. chap.7.26. and 19.26. Deut. 12. 16. and 15. 23. 1 Sam. 14. 33. Ezek. 44. 7.
*Jer. 44. 11.

l (*i*: *e*:) I will be an enemy to him, and execute vengeance upon him immediately; becauſe ſuch perſons probably would do this in private, ſo as the Magiſtrat could not know nor puniſh it. See this or the like Phraſe, *Lev*: 20: 3: and 26: 17. *Jer*: 3: 12. *Ezek*.14.8

11 For the † life of the fleſh *m is* in the blood *n*, and I have given it to you upon the altar to make an atonement for your ſouls : for it *it* the blood *that* maketh an atonement for the ſoul *o*.

†Heb. *ſoul*.

m (*i*: *e*: Of living creatures. *n* (*i*: *e*:) It depends upon the blood, is preſerved and nouriſhed by it, and is extinguiſhed when the blood is gone. And this law was given to the *Jews*, and hard-hearted people, as they are oft ſaid to be, that by this reſtraint from the blood of brute creatures they might be wrought to the greater abhorrency of taking away the life of a man. *o* Typically, and in reſpect of the blood of Chriſt which it repreſented, by which the atonement is really made, *Heb*: 9: 12. So the reaſon is double ; 1 becauſe this was the eating up of the price or ranſom of their own lives, which in conſtruction was the deſtroying of themſelves. 2 becauſe this was ingratitude and irreverence towards that ſacred blood of Chriſt which they ought to have in continual veneration.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhal eat blood, neither ſhal any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, † which * hunteth and catcheth any beaſt *p* or fowl that may be eaten, he ſhal even pour out the blood thereof, and cover it with duſt *q*.

†Heb. *that hunteth any hunting*.
* Chap.7. 26.

p He inſtanceth in this kind, either becauſe perſons much given to that exerciſe are commonly too licentious, and being in haſte might eaſily tranſgreſs, or becauſe ſome might think the former prohibition did only reach to the blood of ſuch creatures as were offered to God in ſacrifice. *q* Partly to beget an honourable reſpect unto the blood even of beaſts, and much more of men ; partly leſt the beaſts ſhould lick it up, and by taſting the ſweetneſs of it be made more fierce and cruel to devour and deſtroy others ; and partly as a licence from God upon this condition giving them a right to kill and eat ſuch creatures, without any fear of the blood being imputed to them ; for as the not-covering of the blood portends the puniſhment which the ſin of blood-ſhedding calls for, *Job* 16: 18: *Ezek*: 24: 7, 8. ſo covering it notes impunity.

14 * For *it is* the † life of all fleſh ; the blood of it *is* for the † life thereof : therefore I ſaid unto the children of Iſrael, Ye ſhal eat the blood of no manner of fleſh : for the † life of all fleſh *is* the blood thereof : whoſoever eateth it, ſhal be cut off.

* Gen.9.4.
† Heb. *ſoul*
† Heb. *ſoul*
† Heb. *ſoul*.

15 * And every ſoul that eateth *r* † * that which died *of it ſelf*, or that which was torn *with beaſts*, (whether *it be* one of your own country, or a ſtranger *s*) he ſhal both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even : then ſhal he be clean.

*Exod.22. 31. Ezek. 44. 31.
† Heb. *a carcaſs*.
* chap.22. 8.

r To wit, through ignorance or inadvertency, as appears by the ſleightneſs of the puniſhment; for if it was done knowingly, it was a preſumptuous ſin againſt an expreſs law here, and *Deut*: 14: 21: and therefore more ſeverely puniſhed. *s* Underſtand of the Proſelytes, either of the Proſelytes of the gate, who were obliged to obſerve the precepts of *Noah*, whereof this was one, or of the Proſelytes of righteouſneſs, or converts to the Jewiſh Religion : for other ſtrangers were allowed to eat ſuch things, *Deut*. 14. 21.

16 But if he waſh *them* not, nor bathe his fleſh, then he ſhal bear his iniquity *t*.

t (*i*: *e*:) The puniſhment of it, and therefore muſt offer a ſacrifice for it. See *Levit*: 5: 1, 2, *&c.* and 7, 18.

CHAP. XVIII.

Iſraelites not to live after the Cuſtoms of the Egyptians or Canaanites, but according to Gods Inſtitutions, 1--5. *To abſtain from Inceſtuous Marriages,* 6--18. *And Copulation with a menſtrous Woman,* 19. *And Adultery,* 20. *And offering Children to Moloch,* 21. *And all unnatural Copulation with Man or Beaſt,* 22, 23. *Theſe things the Nations do : and the Land is defiled, and God is provoked : and they who do thoſe things ſhall die : but God was their Lord,* 24--30.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the *LORD* your God *a*.

a Your Soveraign, and Law-giver. This is oft repeated here, becauſe the things here forbidden were practiſed and allowed by the Gentiles, to whoſe cuſtom he here oppoſeth Divine authority, and their obligation to obey his commands.

3 After the doings of the land of *E*gypt *b* wherein ye dwelt, ſhal ye not do ; and after the doings of the land of Canaan *b* whither I bring you, ſhal ye not do : neither ſhal ye walk in their ordinances *c*.

b Theſe two nations he mentions, becauſe their habitation and converſation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elſewhere expreſſeth it. *c* Or *ſtatutes*, either becauſe their laws did indeed allow ſuch things, or becauſe prevailing cuſtoms have the force of laws.

4 Ye ſhal do my judgments, *d* and keep mine ordinances, to walk therein : I *am* the *LORD* your God.

d Mine univerſally, *Deut*.27.26.*Gal*.3.10. for though the vvords be indefinite, the matter is neceſſary, and *mine* ſolely, *Deut*. 6. 13. compared with *Mat*. 4. 10. and therefore thoſe that here follovv, though you do not ſee the particular reaſon of ſome of them, and though they be contrary to the lavvs and uſages of the nations.

5 Ye ſhal therefore keep my ſtatutes, and my judgments ; * which if a man do, he ſhal live in them *e* : I *am* the LORD.

* Ezek.20. 11, 13. Luk. 10. 28. Rom. 10. 5. Gal.3.12.

e Not only happily here, but alſo eternally hereafter, as it is expounded, *Mat*. 19. 17 *Rom*. 10. 5. This is added as a povverful argument vvhy they ſhould follovv Gods commands, rather than mens examples, becauſe their life and happineſs depends upon the one, not the other. And though in ſtrictneſs, and according to the lavv or covenant of vvorks they could not challenge life for doing, except their obedience vvas univerſal, perfect, conſtant and perpetual, and therefore no man ſince the fall could be juſtified by the lavv, as the apoſtles affirms and proves, *Rom*: 4: and *Gal*: 3: yet by the covenant of Grace this life is promiſed to all that obey Gods commands ſincerely, though not perfectly, 1 *Tim*. 4. 8.

6 None *f* of you ſhal approach *g* to any that is † near of kin to him, *h* to uncover their nakedneſs *i* : I *am* the LORD.

† Heb. *remainder of his fleſh*.

f Heb. *No man*. For though the Women alſo be bound by this lavv, yet the men alone are mentioned, both becauſe they are moſt active in the choice of their Yoke-fellovvs, and therefore moſt likely to tranſgreſs theſe lavvs, and becauſe they having authority over the Women could have the greater influence upon them by their povver, counſel, or example, to oblige them either to the obſervation or violation of them. *g* This vvord ſignifies the conjugal act here, or it doth *Gen*: 20. 4. *Iſa*: 8:3. but becauſe it is ambiguous in it ſelf,it is ſo limited & explained in the end of the verſe. *h* This is the general rule,which is particularly expounded and applyed in the following inſtances. And theſe Laws are ſo juſt and reaſonable, that although the barbarous nations did allow of ſuch inceſtuous marriages, yet wiſer and civil heathens by the meer light of nature condemned them, as may be ſeen in *Suetonius*, *Tacitus*, *Catullus*, & others. *i* (*i.e*:) Their ſecret parts, ſo called to put us in mind of the fall of our firſt Parents,whoſe firſt ſence and ſhame of their nakedneſs had its riſe from thence. This phraſe notes the ſame thing with *knowing*, *Gen*: 4 1. and with *diſcovering* ones *skirt*, *Deut*: 22. 30. and 27.20.

7 The nakedneſs of thy father, or *k* the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, *l* thou ſhalt not uncover her nackedneſs.

k Heb. *and*, put for *that is*, or *to wit*, as it is oft uſed. Here it notes, that *the nakedneſs of the father*, and *the nakedneſs of the mother* are one and the ſame thing, becauſe they two are one Fleſh, and therefore her nakedneſs is his alſo. Which further appears becauſe the mother only is mentioned in the following words, which contain the reaſon of the law. *l* And therefore even nature teacheth thee to abhor ſuch inceſt. Yet the *Perſians* uſed to marry their mother; therein worſe than the very Camels, whom no force will drive to that act with their dams.

Chap.20. 1. Deut. 2: 30. & 7. 20. Amos 2.7.

8 * The nakedneſs of thy fathers wife *m* ſhalt thou not uncover: it is thy fathers nakedneſs *n*.

m (*i: e:*) Thy Step-mother. Examples of this are *Gen*: 35. 22. and 49: 4. 1 *Cor*: 5. 1. *n* By intereſt and relation; that which he only may uncover.

Chap: 20 7: 2Sam. 3. 12. Ezek.22. 1.

9 * The nakedneſs of thy ſiſter *o*, the daughter of thy father *p*, or daughter of thy mother, whether *ſhe* be born at home *q*, or born abroad *r*, *even* their nakedneſs thou ſhalt not uncover.

o By both Parents. *p* Thy ſiſter by either of thy parents. *q* To wit, of thy father by another wife, whom he hath taken into his houſe. *r* Either of thy mother, by another, whether a former, or a ſecond Husband, in another Houſe and Family; or, of thy father by ſome ſtrange woman: for there might be ſome doubt in theſe caſes.

10 The nakedneſs of thy ſons daughter, or of thy daughters daughter *s*, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs *t*.

s And conſequently of all thy Children and childrens children, and all downwards. *t* They are a part of thy ſelf as coming out of thy loins, and out of thy wife, whoſe nakedneſs is thine own.

11 The nakedneſs of thy fathers wives daughter, begotten of thy father *u*, (ſhe is thy ſiſter) thou ſhalt not uncover her nakedneſs.

u Or, *being a kin to thy father*. He ſeems to ſpeak of the daughter of the fathers brother by his wife, whom the father here ſpoken of, being brother to the deceaſed perſon, married by vertue of that Law, *Deut*: 25. 5. by which marriage there was a near kindred contracted between the two Families, ſo that the Son of the one could not marry the daughter of the other: Thus this Law is differing from that *ver*. 9. And that ſeems more probable, than that in ſo brief a Table of Laws the ſame thing ſhould be forbidden both there and here. *Obj.* The word being the ſame here and *ver*. 9. muſt be underſtood in the ſame ſenſe, and therefore here muſt be rendred *begotten* or *born*, as it is there. *Anſ.* It may be rendred there as well as here, *akin*, as ſome render the words *there*, of *domeſtick*, or of another, *a foreign kindred*: and if the word had been participially put for *begotten* or *born*, it is likely the prepoſition *Mem* or *Lamed* would have been prefixed to the Hebrew word, *abicha*, as is common in thoſe caſes.

* chap.20. 19. † Heb. *fleſh*. Gen. 37. 27:

12 * Thou shalt not uncover the nakedneſs of thy fathers ſiſter *x*: she *is* thy fathers † near kinſwoman *y*.

x Thy Aunt by the fathers ſide, as the next verſe ſpeaks of the Aunt by the mothers ſide. If *Amrams* example be alledged to the contrary, ſee on *Exod*. 6. 20: *y* Heb. *thy fathers fleſh*, a member and product of the ſame fleſh from which thy father came.

† Heb. *fleſh*. * Chap.20. 20.

13 Thou shalt not uncover the nakedneſs of thy mothers ſiſter: for she *is* thy mothers † near kinſwoman.

14 * Thou shalt not uncover the nakedneſs of thy fathers brother *z*, thou shalt not approach to his wife: she *is* thine aunt †.

z (*i: e.*) Of his wife, as the next words explain it. And as a man may not marry his aunt, ſo neither may a woman marry her uncle, there being altogether the ſame diſtance in kindred, and the ſelf-ſame reaſon of the law. And for the examples of *Abraham*, *Amram*, *Othoniel*, &c. to the contrary, they were before the publication of this Law,by which it pleaſed God to reſtrain the liberty allowed formerly when the holy ſeed was in a narrower compaſs, and fewer perſons, which altered the caſe. For in that regard there was a time when God allowed brethren and ſiſters to marry,to wit, when there were no other in the World, which was the caſe of *Adams* immediate children. We learn from hence, that the ſame degrees are forbidden in conſanguinity or kindred by Blood, and in affinity or kindred by marriage. † Some infer from hence, that it is unlawful for Couſin-germans, or the children of brethren and ſiſters to marry. But there is not the ſame reaſon, nor the ſame degree of diſtance, for my uncle or aunt are nearer akin to me than their children are. Yet becauſe it ſeems doubtful to many, and may hereafter prove occaſion of grievous perplexities of mind, eſpecially to tender and ſcrupulous Conſciences, Chriſtian prudence directs us to chuſe the ſafeſt way, there being ſo great a latitude of unqueſtionable perſons.

* Chap. 20. 12. Ezek: 22. 11:

15 * Thou shalt not uncover the nakedneſs of thy daughter in law: she *is* thy ſons wife, thou shalt not uncover her nakedneſs.

* Chap.20: 21. Mat. 14: 4.

16 * Thou ſhalt not uncover the nakedneſs of thy brothers wife *a*: it *is* thy brothers nakedneſs.

a Neither in his life time, nor after his death, and therefore a woman might not marry her husbands brother, nor might a man marry his wives ſiſter, either before or after his wives death, for ſo all the prohibitions are to be underſtood: which will give light to *ver*: 18. But God, who can undoubtedly diſpenſe with his own laws, did afterwards make one exception to this rule, of which ſee *Deut*. 25. 5.

* chap: 20: 14.

17 * Thou ſhalt not uncover the nakedneſs of a woman and her daughter *b*, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs: *For* they *are* her near kinſwomen: it *is* wickedneſs *c*.

b To vvit, thy ſtep-daughter, and ſo thy ſtep-ſons daughter,*&c.* *c* Becauſe they are very near to thy wife by conſanguinity, as coming directly from her; and therefore they are as near to thee by affinity, vvhich binds as much as conſanguinity; the wife, vvho is only related by affinity, being nearer to a man than any other by conſanguinity, they two being made one fleſh, and therefore the ſame diſtance is to be obſerved in both of them.

|| Or, *one wife to another*.

18 Neither ſhalt thou take || a wife to her ſiſter *d*, to vex *her*, to uncover her nakedneſs beſides the other, in her life time *e*.

d The word *ſiſter* is here underſtood either 1. properly, ſo ſome: whence others infer, that it is lawful to marry ones wives ſiſter after the wives death. Or 2. improperly for any other woman, as not only perſons, but things, of the ſame kind are oft called, *ſiſters* and *brethren*, of which ſee plain examples, *Exod*:26:3: and 32:27,29: *Ezek*: 1: 9: and 3: 13: and 16: 45,48,49. So the ſenſe is, *thou ſhalt not take one woman to another*. And this ſenſe may ſeem more probable, 1. becauſe elſe here were a tautology, the marriage of a man with his wives ſiſter being ſufficiently forbidden, *ver*. 16: where marriage with his brothers wife is forbidden, as alſo *ver*. 9. and 11. where he forbids the marriage of ones own ſiſter, and conſequently the marriage of ones wives ſiſter, it being manifeſt and confeſſed that affinity and conſanguinity are of the ſame conſideration and obligation in theſe matters. Nor can this be added for explication,for then the comment would be darker than the text, nay it would deſtroy the text, for then what was ſimply and abſolutely and univerſally forbidden before,is here forbidden doubtfully and reſtrainedly, and might at leaſt ſeem to be allowed after the wives death; which is rejected by thoſe who own the former interpretation. 2. Becauſe the reaſon of this prohibition, which is leſt he ſhould vex her thereby, is much more proper and effectual againſt marrying any other woman than againſt marrying the wives ſiſter,ſo near and dear a relation being moſt commonly and probably a means to induce them rather to love and pleaſe and ſerve, than to vex one another in ſuch a relation And therefore to take her natural ſiſter to vex her would ſeem a courſe unſuitable to his end or deſign. 3. Some add another reaſon, that Polygamy,which Chriſt condemns, *Mat*: 19: 5: is either forbidden here or no where in the law.But this may admit of great diſpute. And it is obſervable that Chriſt confutes Polygamy and divorces, not by any of *Moſes* his laws (which probably he would not have omitted, if they had been to his purpoſe) but by the firſt inſtitution of marriage, *Gen*. 2. 23.whence alſo *Malachi* ſeems to fetch his argument, *chap*.2.14,15. And that law *Deut*. 21. 15,16. may ſeem to intimat that God did then, in conſideration of the hard-heartedneſs of the *Jewiſh* Nation,diſpenſe with that firſt and primitive law,eſpecially if we conſider the practice of divers holy men amongſt the *Jews*, not only before the law, as *Abraham* and *Jacob*,but alſo after it, as *Elkanah*, and *David*,who would never have lived in the violation of a known law, or, if they had, would have been blamed for it, whereas on the contrary God mentions it as one of his favours vouchſafed to *David*, that he *gave* him his *maſters wives into his boſom*, 2 *Sam*. 12. 8. and affirms, that *David turned not aſide from any thing that he commanded him all the days of his life*, *ſave only in the matters of Uriah*, 1 *King*. 15. 5. Peradventure therefore it may deſerve ſome conſideration which a learned man in part ſuggeſts, that this Text doth not ſimply forbid the taking of one wife to another, but the doing of it in ſuch a manner or for ſuch an end, that he may vex or puniſh, or revenge himſelf of the former; which probably was a common motive amongſt that hard-hearted people to do ſo, and therefore the forbidding hereof might give a great check to the practice of Polygamy amongſt them. *e* This clauſe is added to ſignifie Gods allowance to marry one wife after another, when ſhe is dead, and thereby to intimat how the word *Siſter* is to be underſtood.

* chap: 20: 18: Ezek: 22: 11:

19 * Alſo thou shalt not approach unto a woman *f* to uncover her nakedneſs, as long as she is put apart for her uncleanneſs.

f No not to thy own Wife. See *chap*.12.2. and 15.24,25. This was not only a ceremonial pollution,but an immorality alſo,whence it is put amongſt groſs ſins,*Ezek*. 18.6. There is alſo a natural turpitude in this action. And therefore it is now unlawful under the Goſpel.

* Exod: 20: 14: chap: 20: 10.

20 Moreover, * thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her.

* chap: 20: 2: 2King: 23: 10. * called. Act. 7.43. Moloch.

21 *And* thou ſhalt not let any of thy ſeed * paſs through *the fire* *g* to * Moloch *h*, neither ſhalt thou prophane the name of thy God *i*: I *am* the LORD.

g This was done two ways,either 1.By burning them in the fire, of which ſee 2 *King*: 3: 27: 2 *Chron*:28:3: *Pſal*: 106: 37, 38: *Iſa*: 57: 1. Or 2. By making them paſs between two great fires, which was a kind of luſtration or conſecration of them to that god. Which latter ſeems to be here meant. See on *Deut*:18:10: where the word *fire*, here underſtood, is expreſſed. *h* Or, *Moloch*; called alſo *Milcom*, an Idol chiefly of the *Ammonites*, as appears from 1 *King*: 11: 7: 2 *King*: 23: 13: *Jer*: 49: 1, 3. This ſeems to be the Saturn of the heathens, to whom eſpecially children and men were ſacrificed. This is mentioned,becauſe the neighbours of *Iſrael* were moſt infected with this Idolatry, and therefore they are particularly cautioned againſt it, though under this one inſtance all other Idols and acts, or kinds of Idolatry, are manifeſtly comprehended and forbidden. *i* Either by joining him with,or by forſaking him for,ſuch a baſe and bloody Idol, whereby the name, honour, and ſervice of God would be horribly defiled, and expoſed to the ſcorn of the Heathen, as if he were but one of the ſame kind with their mungrel-deities.

* 1 Cor: 6: 9: 1 Tim: 1. 10.

22 * Thou ſhalt not lie with mankind *k* as with woman kind : it *is* abomination.

k See *Levit*: 20: 13. 1 *Kings* 14: 24.

* Chap: 20 15: and 22. 19.

23 * Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith : neither ſhall any woman ſtand before a beaſt to lie down thereto, it *is* confuſion *l*.

l An horrible confuſion of the natures which God hath diſtinguiſhed, and of the order which God hath appointed, and an overthrow of all bounds of Religion, Honeſty, Sobriety and Modeſty.

24 Defile not ye your ſelves in any of theſe things : for in all theſe *m* the nations are defiled, which I caſt out before you.

m To wit, above-mentioned ſins. Whence it is apparent, that the ſeveral inceſts here prohibited are not only againſt the poſitive and particular Law given by God to the Jews, but alſo againſt the general Law and Light of nature. And therefore the Law about theſe things was one of the ſeven Precepts of *Noah*. And the ſober Heathens condemned ſuch inceſtuous Marriages. The Roman Hiſtorians obſerve, that when *Claudius* the Emperor had married his Neice, (which is one of the loweſt kinds of inceſt here mentioned) and the Senate in complaiſance with him had made it lawful for any to do ſo, yet there was but one, and he too an abſcure perſon, that followed his example.

25 And the land is defiled : therefore I do viſit *m* the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants *n*.

m I am now viſiting, or about to viſit, *i, e.* to puniſh. See *Eſa*: 26: 21. *n* As no leſs burdens to the Earth than corrupted food is to the ſtomach. See *Jer*: 9: 16. *Mich*: 2: 10.

* Chap: 20: 22.

26 * Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations, *neither* any of your own nation, nor *any* ſtranger *o* that ſojourneth among you :

o In Nation or Religion, of what kind ſoever. For though they might not force them to ſubmit to their Religion, yet they might reſtrain them from the publick contempt of the Jewiſh Laws, and from the violation of natural Laws, which, beſides the offence againſt God and nature, were matters of evil example and conſequence to the *Iſraelites* themſelves.

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled.)

* Jer: 9: 19: Ezek: 36: 13, 17.

28 That * the land ſpue not you out alſo when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off *p*, from among their people.

p To wit, by death to be inflicted by the Magiſtrates, as it is apparent in caſe of Idolatry with *Moloch* or other falſe god's ; and, in caſe of the Magiſtrates neglect, by God himſelf. This phraſe therefore of *cutting off*, is to be underſtood variouſly, as many other phraſes are, either of Eccleſiaſtical, or Civil and Corporal puniſhment, according to the differing natures of the offences for which it is inflicted.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not your ſelves therein : I am the LORD your God.

CHAP. XIX.

Iſraelites muſt be holy, 1, 2. *muſt honour their Parents, and keep Sabbaths*, 3. *Shun Idolatry*, 4. *Duly to ſtay and eat their Peace-offerings*, 5-----8. *In harveſt time, leave Gleanings for the poor and ſtranger*, 9. 10. *Not ſteal, deceive or lie*, 11. *Nor ſwear falſly*, 12. *Nor defraud, rob, or detain*. 13. *Nor curſe the deaf, nor put a Stumbling-block before the blind*, 14. *Nor judge unjuſtly*, 15. *Nor be Tale-bearers ; nor bear falſe witneſs againſt their Neighbour*, 16. *But rebuke their Brother for Sin*, 17. *Not revenge themſelves, but love their Neighbours*, 18. *Not to mix different things*, 19. *The puniſhment of a man lying with a bond-maid*, 20-----22. *They muſt not eat of the fruits of Canaan till after four years*, 23. *To eat no blood : And uſe no Soothſaying*, 26. *Nor any heatheniſh method of Mourning*, 28. *Nor proſtitute their Daughters*, 29. *But muſt reverence God and his Ordinances*, 30. *Not regard Conjurers and Wizards*, 31. *Honour the Ancient*, 32. *Love and right Strangers*, 33. 34. *Do no Unrighteouſneſs, either in Judgment or Commerce*, 35, 36.

AND the LORD ſpake unto Moſes, ſaying,

* Chap: 11: 44. and 20: 7: 1 Pet: 1: 16

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * ye ſhall be holy *a* for I the LORD your God *am* holy *b*.

a Separated from all the forementioned defilements, and intirely conſecrated to God and obedient to all his Laws and Statutes. *b* Both in my Eſſence, and in all my Laws, which are holy and juſt and good, and in all my actions : whereas the gods of the Heathens are unholy both in their Laws and Inſtitutions, whereby they allow and require filthy and abominable actions, and in their practices, ſome of them having given wicked examples to their Worſhippers.

* Exod: 20: 12. * Exod: 8: and 31: 13:

3 * Ye ſhall fear every man his mother, and his father *c*, and * keep my ſabbaths *d* : I *am* the LORD your God.

c The *mother* is put firſt, partly becauſe the practice of this duty begins there, mothers, by perpetual converſe, being more and ſooner known to their children than their fathers ; and partly becauſe this duty is moſt commonly neglected to the mother, upon whom children have not ſo much dependance as they have upon their Father. And this *fear* includes the two great duties of reverence and obedience. *d* This is here added, to ſhew, that, whereas it is enjoyned to Parents that they ſhould take care that the Sabbath he obſerved both by themſelves and by their children, it is the duty of children to fear and obey their Parents in this matter, and moreover, that, if Parents ſhould neglect their duty herein, or by their command, counſel, or example, draw them to pollute the Sabbath, yet the Children in that caſe muſt keep the Sabbath, and in all ſuch caſes prefer the command of God before the commands of their Parents or Superiours.

* Exod. 20: 4: * Exod: 33. 17. Deut. 27. 15.

4 * Turn ye not *e* unto Idols *f*, nor make to your ſelves * molten gods *g* : I *am* the LORD your God.

e Turn not your hearts and faces from me, whom alone you pretend to reſpect, unto them. He intimates, that their turning to Idols is a turning from God, and that they could not ſerve both God and Idols. *f* The word ſignifies ſuch as are *no gods*, or *nothings*, as they are called, 1 *Cor*: 8: 4. many Idols having no being, but only in the fancy of their Worſhippers, and all of them having no vertue or power to do good or evil, *Eſa*: 41: 23. *g* Nor graven gods neither, as appears from *Exod*: 20: whereby we learn, that ſuch expreſſions are generally to be underſtood Synecdochically.

5 And if he offer a ſacrifice of peace-offerings unto the LORD, ye ſhall offer it at your own will *h*.

h Or, *according to your own good pleaſure*, what you think fit : For though this in the general was required, yet it was left to their choice to determine the particulars. See *Levit*: 7: 16. Or rather, *to your acceptation*, *i: e*: in ſuch manner as it may be accepted by God on your behalf, which is explained in the next verſe, and not in ſuch manner as to loſe the end you aim at, to wit, Gods acceptance : for if ye do otherwiſe than God hath preſcribed, *it ſhall not be accepted*, as he adds *ver*: 7: but on the contrary ſeverely puniſhed, *ver*: 8.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow *i* : and if ought remain until the third day, it ſhall be burnt in the fire.

i By which clauſe it appears that he ſpeaks here only of that ſort of peace-offerings, which were offered either by vow or freely for the obtaining of ſome mercy deſired ; for the other ſort, which was by way of gratitude for mercies received, were to be eaten the ſame day. *Levit*: 7: 15.

7 And if it be eaten at all on the third day : it *is* abominable, it ſhall not be accepted.

8 Therefore *every one* that eateth it, ſhall bear his iniquity *k*, becauſe he hath prophaned the hallowed thing of the LORD, and that ſoul ſhall be cut off from among his people *!*

k (*i: e:*) The puniſhment of his iniquity ; inſtead of acceptation he ſhall receive puniſhment.

* Chap. 23 22. Deut: 1: 24: 19. Ruth 2: 15: 16.

9 * And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy Vineyard, neither ſhalt thou gather *every* grape of thy vineyard : thou ſhalt leave them for the poor and ſtranger : I *am* the LORD your God *l*.

l Who give you all theſe things with a reſervation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

* Exod: 20: 15. and 22: 1, 7, 10. chap: 6: 2.

11 * Ye ſhall not ſteal, neither deal falſly, neither lie one to another *m*.

m Or, *one againſt another* to the defrauding of him of any of his goods, to which kind of lying the words forgoing and following ſeem here to reſtrain it, though it be true, that all ſorts of lying are unlawful.

* Exod. 20: 7. Chap: 6: 3. Deu. 5: 11. Mat. 5: 34. Jam. 5. 12.

12 And ye ſhall not * ſwear by my name falſly *n*, neither ſhalt thou profane the name of thy God *o* : I *am* the LORD.

n This is here added, to ſhew how one ſin draws on another, and that when men will lye for their own advantage, they will eaſily be induced to Perjury. *o* By any unholy uſe of it. So it is an additional precept, thou ſhalt not abuſe my holy name by ſwearing either falſly or raſhly. Or this may be a reaſon of the former prohibition, becauſe in ſo doing *thou wilt profane the name of thy God*.

* Deut: 24. 14, 15. Mal. 3: 5. Jam. 5. 4.

13 * Thou ſhalt not defraud thy neighbour, neither rob him : the wages *p* of him that is hired ſhall not abide with thee all night *q*, until the morning.

p Heb: *The work*, put for *the wages*, as *Deut*: 24: 15: *Job* 7: 2: *Jer*: 22: 13. *q* Becauſe his urgent neceſſities require it for preſent ſubſiſtence.

* Deut. 27: 18.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind *r*, but ſhalt fear thy God *s* : I *am* the LORD.

r To make them fall. Under theſe two particulars are manifeſtly and eſpecially forbidden all injuries done to ſuch as are unable to right or defend themſelves ; of whom God here takes the more care, becauſe they are not able to ſecure themſelves. *s* Who both diſcerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

* Exod: 23 3. Deut. 1: 17: and 16 19: Prov: 24: 23: Jam: 2 9:

15 Ye ſhall do no unrighteouſneſs in judgment : thou ſhalt not * reſpect the perſon of the poor *t*, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

t So as though pity to him to give an unrighteous ſentence ; Compare *Deut*: 1: 17: and 10: 17. *Prov*: 24: 23.

* Exod: 23: 1.

16 * Thou ſhalt not go up and down *as* a tale-bearer *u* among thy people : neither ſhalt thou ſtand *x* againſt the blood of thy neighbour : I *am* the LORD.

u Who makes it his buſineſs to go up and down from one to another, and divulge evil and falſe reports concerning others, which though many times it proceeds only from levity and talkativeneſs, yet apparently tends to the great injury of our neighbour. See *Prov*: 11: 13. *Jer*: 6: 28: and 9: 4. *x* To wit, in judgment as a falſe accuſer or falſe witneſs : For accuſers and witneſſes uſe to ſtand, whileſt the Judges ſate, in Courts of Judicature.

* 1 Joh: 2: 11.

17 * Thou ſhalt not hate *y* thy brother *z* in thine

* Mat: 18:15.
‖ Or, *that thou bear not ſin for him.*

heart: thou ſhalt not in any wiſe rebuke thy neighbour *a* ‖ and not ſuffer ſin upon him *b*.

y To prevent murder, laſt ſpoken of, he forbids hatred, which is the common cauſe, and a degree, of murder, 1 *Joh*: 3:15. *z* The ſame with *neighbour*, as it follows, *i. e.* every man, *Matth*: 5: 44. for it is manifeſt, that Gods Law commanded them to love ſtrangers no leſs than *Iſraelites*. *a* If thy Brother hath done thee or others any injury, thou ſhalt neither devulge it to others as a talebearer, nor hate him, and ſmother that hatred by ſullen ſilence, as 2 *Sam*: 13: 22. nor juſtifie and flatter and encourage him therein, but ſhalt freely and in love, not with hatred, tell him of his fault. *b* (*i. e.*) Not ſuffer him to lye under the guilt of any ſin, which thou by rebuking of him, and thereby bringing him to true Repentance, couldſt in ſome ſort free him from. But the phraſe of *ſuffering ſin upon him* ſeems imperfect and unuſual in Scripture, and I doubt whether the Hebrew verb *Naſa* be uſed ever for *permitting* or *ſuffering*. The words may be rendred thus, *And* (or *ſo*) *thou ſhalt not bear ſin for him*, or *for his ſake*, thou ſhalt not make thy ſelf guilty of his ſin, as thou wilt aſſuredly do, if thou doſt not perform thy duty of rebuking him for his ſin, which is a likely way, and a courſe appointed by God to remove the guilt of his ſin from him, and conſequently, as it was his fault that he ſinned and contracted guilt, ſo it is thy fault, that his guilt continues upon him. Many things favour this ſenſe. 1. This is the proper and uſual ſignification of the word *Naſa*. 2. The ſame words are uſed in this ſenſe, *Levit*: 22: 9: *Numb*: 18: 32. 3. The prepoſition *al* is oft uſed thus as *Gen*: 37: 8, 34: *Judg*: 9: 9. 1 *Kings* 16: 7. 4. This phraſe of *bearing ſin* or *iniquity* is conſtantly uſed in this book for being guilty and lyable to puniſhment. And ſo the ſenſe is here full and compleat, and a very weighty reaſon here given to enforce the foregoing precept.

* Mat: 5: 43: and 22 39: Rom: 13:9. Gal: 5:14. Jam. 2: 8.

18 Thou ſhalt not avenge, nor bear any grudge *c* againſt the children of thy people, * but thou ſhalt love thy neighbour *d*, as thy ſelf *e*: I *am* the LORD.

c Heb: *nor keep*, either 1. The injury here ſuppoſed, in thy memory: So it is oppoſed to thoſe who ſay they will forgive, but not forget, an injury. Or 2. Anger or hatred, in thy heart. So this verb is uſed, *Jer*; 3: 12. *Nah*: 1: 2. *d* By which he underſtands not the *Iſraelites* only, as ſome would perſwade us, but every other man with whom we converſe, as plainly appears 1. By comparing this place with *verſe* 34. where this very law is applyed to ſtrangers. 2. Becauſe the word *neighbour* is explained by *another man*, *Levit*: 20; 10. *Rom*: 13: 8. See more on *Exod*: 20: 16. *e* With the ſame ſincerity, though not equality, of affection, as to thy ſelf.

19 Ye ſhall keep my ſtatutes *f*. Thou ſhalt not let thy cattle gender with a diverſe kind *g*: thou ſhalt not ſow thy field with mingled ſeed *h*: neither ſhall a garment mingled of linen and woolen come upon thee.

f Either 1. My Laws. So this is fitly premiſed, becauſe otherwiſe ſome of the following commands might ſeem trifling, and obedience to them unneceſſary; Or 2. My Ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is uſed *Job* 26. 10: and 38: 33. *Pſal*: 148: 6. *Prov*: 8: 29: and therefore they ſhall not confound thoſe things that I have diſtinguiſhed, which were in ſome ſort to reproach and correct my works, and which may ſeem to be done in ſome of the following inſtances. *g* This was prohibited, partly to reſtrain the curioſity and boldneſs of men, who might attempt to amend or change the works of God; Partly that by the reſtraints here laid even upon bruit-creatures men might be taught to abhor all unnatural and unlawful luſts: Partly to teach the *Iſraelites* to avoid mixtures with other Nations either in Marriage or in Religion: Which alſo may be ſignified by the following prohibitions. *h* See of this and the next, *Deut*: 22. 9, 10, 11.

‖ Or, *abuſed by any.*
† Heb. *reproached by* or, *for man.*
‖ Or *they.*
† Heb. *there ſhall be a ſcourging.*

20 And whoſoever lieth carnally with a woman that *is* a bondmaid ‖ † betrothed to an husband † and not at all redeemed, nor freedom given her, ‖ † ſhe ſhall be ſcourged *i*: they ſhall not be put to death *k*, becauſe ſhe was not free *l*.

† Or, *reproached*, or *diſpiſed*, and therefore forſaken, *of her husband*. For as his continuance with her in his and her maſters family and ſervice, is mentioned as an evidence that he loved her, *Exod*. 21. 5, 6. So on the contrary his forſaking of her was a reproach to her, and a ſign of contempt. *i* Heb. *There ſhall be a ſcourging*, which may belong, either 1. To her alone, as the Jews underſtand it, for the mans puniſhment follows, *ver*: 21, 22. Or, 2. To both of them, for 1. Both were guilty. 2. It follows, *they ſhall not be puniſhed with death*, which may ſeem to imply that they were to be puniſhed by ſome other common and conſiderable puniſhment, which ſcourging indeed was, but the paying of a ram was a ſmall penalty and very unſuitable to the greatneſs of the offence. Add the offering of the ram as a treſpaſs-offering for the ſin againſt God is not inconſiſtent with making ſatisfaction otherways for the injury done to men, as we may ſee *Leviticus* 6. 4, 5, 6. but only added here as a further puniſhment to the man, either becauſe he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer: Or becauſe his Sex and his Freedom aggravated his ſin. *k* Which they ſhould have been, had ſhe been free, *Deut*: 22: 23, 24. *l* The reaſon of this difference is not from any reſpect which God gives to perſons, for bond and free are alike to him, but becauſe bond-women were ſcarce Wives, and their Marriages were ſcarce true Marriages, being neither made by their choice, but by their maſters authority, nor continued beyond the year of releaſe, but at their Maſters or Husbands pleaſure: of which ſee *Exod*: 21: 4; &c.

* Chap. 5. 15.

21 And * he ſhall bring his treſpaſs-*offering* unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-*offering*.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-*offering* before the LORD, for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him,

23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed *m*: three years *n* ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

m (*i. e.*) As unclean, not to be eaten but caſt away, and counted abominable, as the foreskins are. *n* This precept was ſerviceable, 1. to the Trees themſelves, which grew the better and faſter, being early ſtript of thoſe fruits, which otherwiſe would have derived to themſelves and drawn away much more of the ſtrength from the root and tree. 2. To men, both becauſe the fruit then was wateriſh, indigeſted and unwholſome, and becauſe hereby men were taught to bridle their appetites; a leſſon of great uſe and abſolute neceſſity in a godly life, 3. To God, who required and deſerved the firſt-fruits, which muſt be alſo of the beſt, and ſo they could not be in this time.

† Heb. *holineſs of praiſes to the LORD.*
Chap: 23. 20.
Num. 5. 8.
Joſh. 6. 19.

24 But in the fourth year all the fruit thereof ſhall be † holy *o* to praiſe the LORD withal *p*.

o Conſecrated to the Lord, as the firſt-fruits and tithes were, and therefore given to the prieſts and *Levites*, *Numb*: 18: 12, 13. *Deut*: 18: 4. yet ſo that part of them were communicated to the poor Widows and Fatherleſs and Strangers. See *Deut*: 14: 28. *p* To bleſs the Lord, by whoſe power and goodneſs the trees bring forth fruit to perfection.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof *q*: I *am* the LORD your God.

q That God may be pleaſed to give his bleſſing, which alone can make them fruitful.

* Chap: 17 10. &c.

26 * Ye ſhall not eat *any thing* with the blood *r*, neither ſhall ye uſe inchantment, nor obſerve times *s*.

r (*i. e.*) Any fleſh out of which the blood is not firſt poured. See 1 *Sam*: 14; 32. The Jews write, that the *Egyptians* and other Nations, when they offered Sacrifices to the Devils, did eat part of the ſacrifices, beſide the blood which was kept in baſons for that end, which alſo they believed to be as it were the ſpecial food of the Devils. *s* To wit, ſuperſtitiouſly, by the obſervation of the clouds, or ſtars, or otherwiſe, by eſteeming ſome days lucky, others unlucky. See *Deut*: 18. 10: 11, *Eſth*: 3: 7.

* Chap: 21: 5.

27 * Ye ſhall not round the corners of your heads *t*, neither ſhalt thou mar the corners of thy beard.

t (*i. e.*) Your Temples: Ye ſhall not cut off the hair of your heads round about your Temples. This the Gentiles did, either for the worſhip of the Devils or Idols, to whom young men uſed to conſecrate their hair, being cut off from their heads, as *Homer*, *Plutarch*, and many others write; or in funerals or immoderate mournings, as appears from *Eſa*: 15: 2. *Jer*: 48. 37. And the like is to be thought concerning the beard or the hair in the *corner*. (*i. e.*) corners of the beard. The reaſon then of this prohibition is becauſe God would not have his people agree with Idolaters, neither in their Idolatries, nor in their exceſſive ſorrowing, no nor ſo much as in the appearances and outward ſignifications or expreſſions thereof.

* Deut: 14: 1.

28 Ye ſhall not * make any cutting in your fleſh *u* for the dead *x*, nor print any mark upon you: I *am* the LORD.

u Which the *Gentiles* commonly did both in the worſhip of their Idols, and in their ſolemn mournings, *Jer*: 16. 6. *x* Heb: *for a ſoul*, *i. e.* either 1 improperly, for a dead body; as that word is ſometimes uſed, as *Lev*: 19. 28: and 21: 1. *Numb*: 6: 6: or 2. properly, *for the ſoul*; ye ſhall not cut your fleſh or your bodies, for your ſouls, or upon pretence of doing your ſouls any good, either in way of mortification, or in the worſhip of God, as they did, 1 *King*: 18. 28: in like manner as others were willing to give to God *the fruit of* their *body for the ſin of* their *ſoul*, *Mic*. 6: 7.

† Heb: *prophane.*

29 Do not † proſtitute thy daughter to cauſe her to be a whore *y*, leſt the land fall to whoredom, and the land become full of wickedneſs.

y As the *Gentiles* frequently did for the honour of ſome of their Idols, to whom diverſe women were conſecrated, and publickly proſtituted.

* Chap: 26: 2:

30 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary *z*: I *am* the LORD.

z Not preſuming to approach it without reverence, or with any kind of uncleanneſs upon you.

* Iſa. 8: 19. Acts 16. 16.

31 * Regard not them that have familiar ſpirits *a*, neither ſeek after wizards *b*: I *am* the LORD your God.

a That have entered into covenant with the Devil, by whoſe help they foretel many things to come, and acquaint men with ſecret things. See *Lev*. 20: 27. *Deut*: 18: 11: 1 *Sam*: 28: 3, 7, 9. 2 *Kings* 21: 6. *b* Another name expreſſing the ſame thing for ſubſtance, to wit, perſons in league with the Devil, with ſome difference only in the manner of their opperation.

32 Thou ſhalt riſe up *c* before the hoary head, and honour the face of the old man, and fear thy God *d*: I *am* the LORD.

c To do them reverence when they paſs by, for which end they were obliged, as the *Jews* ſay, preſently to ſit down again when they were paſt, that it might be manifeſt they aroſe out of reſpect to them *d* A reaſon of the former precept, both becauſe old men in ſome reſpect do moſt reſemble God, who is ſtiled *the ancient of days*, *Dan*; 7. 9, 13. and becauſe this reſpect is due to ſuch, if not for themſelves, who may be unworthy or contemptible, yet for Gods ſake, who requires this reverence, and whoſe ſingular bleſſing old age is.

* Exod. 22. 21: and 23. 9.
‖ Or, *oppreſs.*

33 And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‖ vex him *e*.

e Either with opprobrious expreſſions, or grievous exactions.

* Exod. 23: 8.

34 * *But* the ſtranger that dwelleth with you ſhall

be

* Deut: 10. 19: be unto you as one born amongſt you *f*, and * thou ſhalt love him as thy ſelf: for ye were ſtrangers *g* in the land of Egypt: I *am* the LORD your God.

f Either 1. as to the matters of common right, as it here follows: ſo it reacheth to all ſtrangers. Or 2. as to Church-priviledges: ſo it concerns only thoſe who were proſelytes of righteouſneſs. *g* And therefore are ſenſible of the fears, diſtreſſes, and miſeries of ſuch, which call for your pity, and you ought to do to them, as you would that others ſhould do to you when you were ſuch.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard *h*, in weight, or in meaſure *i*.

h In the meaſuring of lands, or any dry and continued things, as cloth, ribband, *&c.* *i* In the meaſuring of liquid or ſuch dry things as are not continued, only contiguous, as of corn or wine, *&c.* Or, the former may note greater, the latter leſs, meaſures.

* Deut: 25: 13: Prov: 11: 1 & 16: 11: & 20: 10: † Heb: *ſtones.* 36 * Juſt balances, juſt † weights, a juſt ephah, and a juſt hin *i* ſhall ye have: I *am* the LORD your God which brought you out of the land of Egypt.

i Theſe two meaſures are named as moſt common, the former for dry, the latter for moiſt things: but under them he manifeſtly comprehends all other meaſures.

37 Therefore *k* ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

k Becauſe my bleſſings and deliverances are not indulgences to ſin, but greater obligations to all duties to God and Man. So that if religion and righteouſneſs were utterly loſt in the World, they ought in all reaſon to be found among you as my peculiar people and freed men.

CHAP. XX.

Iſraelites muſt not offer their Children to Molech on pain of Death, 1—3. Which if not inflicted by the Magiſtrate, ſhall be by God himſelf, 4, 5. The ſame, againſt running after Sooth-ſayers, 6. Againſt Curſers of Parents, 9. Againſt Adultery, 10. Or inceſtuous and unlawful copulation with Women, Men, or Beaſts, 11 —— 21. They muſt put a difference between clean and unclean, 22 —— 26. Soothſayers to be ſtoned, 27.

AND the LORD ſpake unto Moſes, ſaying,

* Chap: 18: 21: * Deut: 18: 10: 2 Kings 17: 17: & 23: 10: Jer: 32: 35: 2 * Again, thou ſhalt ſay to the children of Iſrael *a*, * Whoſoever *he be* of the children of Iſrael, or of the ſtrangers *b* that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech *c*, he ſhall ſurely be put to death: the people of the land shall ſtone him with ſtones.

a Here follow the puniſhments of the crimes forbidden in the former Chapters. *b* Not only ſuch as were Proſelytes, but all others, theſe being groſs immoralities, and ſuch as the precepts of *Noah* reached to, and ſuch as the laws of nature and nations obliged them to. And therefore the toleration of ſuch actions was not only againſt reaſon of ſtate, and the intereſt of the common-wealth of *Iſrael*, and dangerous to the infection and deſtruction of the *Iſraelites* by the imitation of ſuch examples, but alſo againſt the light of nature and laws of humanity. *c* Or to any other Idol; for the reaſon of the law equally concerns all. See *Levit.* 18. 21.

3 And I will ſet my face againſt that man *d*, and will cut him off from among his people *e*: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary *f*, and to prophane my holy Name *g*.

d (*i. e.*) Deal with him as an enemy, and make him a monument of my juſtice, either by puniſhing him immediately and eminently, when the Magiſtrate cannot or will not do it, or by adding to his corporal puniſhments my curſe upon his ſoul and name. See *Lev*: 17: 10. *e* From the number of his people, of what nation or kindred ſoever he was, or, from the land of the living. *f* Which was done by this wickedneſs, either becauſe ſuch perſons did, for the cover of their Idolatry, come into God's Sanctuary, as the reſt did: See *Lev.* 15. 31. or becauſe the Sanctuary was, and was ſaid to be defiled by groſs abominations committed in that city or land where Gods Sanctuary was: or becauſe by theſe actions they did pronounce and declare to all men that they eſteemed the Sanctuary and Service of God abominable and vile, by prefering ſuch odious and pernicious Idolatry before it. *g* Partly by deſpiſing it themſelves, and partly by diſgracing it to others, and giving them occaſion to blaſpheme it, and to abhor the true religion, becauſe they ſaw it deſerted and condemned by thoſe that beſt knew it and once embraced it.

4 And if the people of the land do any ways hide their eyes from the man *h*, when he giveth of his ſeed unto Molech, and kill him not:

h (*i. e.*) Wink at his fault, and forbear to accuſe and puniſh him. Compare *Acts* 17. 30.

* Exod: 20: 5: 5 Then I will ſet my face againſt that man, and * againſt his family *i*, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

i (*i. e.*) Either, 1 His poſterity, whom God threatned to puniſh for their fathers Idolatry, *Exod.* 20. Or 2. his people, as that word is uſed, *Jer.* 8. 3. *Mic* 2. 3. to wit, the people of that land, who by their connivance make themſelves guilty of his ſin, *v.* 4. Or 3. his diſciples and followers, who are oft called the ſons or children of their maſters. And ſo it may ſeem to be explained in the following words, *all that go a whoring after him*, as the firſt clauſe which concerns the head or chief perſon himſelf, *I will ſet my face againſt that man*, is explained by theſe words, *I will cut him off.*

* Chap: 19: 31: 6 And * the ſoul that turneth after ſuch as have familiar ſpirits and after wizards, to go a whoring after them *k*, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

k To ſeek knowledge or counſel or help from them.

* Chap: 11: 44. & 19: 2. 1 Pet. 1: 16: 7 * Sanctifie your ſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctifie you *l*.

l (*i. e.*) Who ſeparated you from all Nations, and from their impurities and Idolatries, to be a peculiar people to my ſelf, and therefore I will not ſuffer you to follow their examples. Or, who really ſanctify you, and give you my grace to do what I require, *i. e.* to keep my ſtatutes. Or the argument is this, Thoſe Idols and Idolatries will defile you and make you worſe, but I only and my ſervice will ſanctify you and make you better.

9 * For *m* every one that curſeth *n* his father, or *o* his mother, ſhall be ſurely put to death: he hath curſed his father, or his mother, his blood ſhall be upon him *p*. * Exod: 2 17. Deu 27: 16: Prov: 20: 20: Mat 15: 4:

m Or, *ſurely*, as that particle, *chi*, is oft uſed, as *Job* 8. 6. & 20. 20. So there needs no diſpute about the connexion, or what this is a reaſon of. *n* Which is not meant of every perverſe expreſſion, but of bitter reproaches or imprecations. *o* Heb. *and* put for *or*, as hath been noted before. *p* He is guilty of his own death: he deſerves to die for ſo unnatural a crime.

10 And * the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death. * Deut: 22: 22: Joh: 8: 4,

11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhal ſurely be put to death; their blood *ſhall be* upon them. * Chap: 18: 8:

12 * And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion *q*; their blood *ſhall be* upon them. * Chap: 18: 15: Deut: 27: 23:

q By perverting the order which God hath appointed, and mixing the Blood which God would have ſeparated, and making the ſame Off-ſpring both his own immediate Child and his Grand-child.

13 * If a man lie alſo with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death *r*; their blood *ſhall be* upon them. * Chap: 18: 22:

r Except the one party was forced by the other. See *Deut.* 22. 25.

14 And * if a man take a wife, and her mother, it *is* wickedneſs *s*: they ſhall be burnt with fire, both he and they *t*, that there be no wickedneſs among you. * Chap: 18: 17:

s (*i. e.*) Abominable and extraordinary wickedneſs, as the ſingularity of the puniſhment ſheweth. *t* Either, or both or all of them, if they conſented to it.

15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt *u*. * Chap: 18 23: Deut: 27: 21:

u Partly for the prevention of monſtrous Births, partly to blot out the memory of ſo loathſome a crime, and partly that by ſo ſevere a puniſhment of that creature which was only a paſſive inſtrument to mans ſin, men might be aſſured that a more dreadful puniſhment than corporal death was reſerved for them, if they repented not.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood ſhall be upon them.

17 * And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs *x*, and ſhe ſee his nakedneſs, it *is* a wicked thing, and they ſhall be cut off in the ſight of their people *y*: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity. * Chap: 18: 9: Deut: 27: 22:

x *Seeing* is here underſtood, either 1. properly, and ſo God would cut off the occaſions of further filthineſs. Or rather 2. improperly, for touching her or lying with her; for 1. the ſence of *ſeeing* is oft put for other ſences, as for *hearing*, *Gen.* 42 1. compared with *Acts* 7. 12, *Exod.* 20. 18. *Revel.* 1. 12. and for *touching*, as *John* 20. 25, 29. 2. That act is expreſſed by words parallel to this of *ſeeing*, as by *uncovering* or *diſcovering*, and by *knowing*, *Gen.* 4. 1. 3. So it is directly explained, in the following words, *he hath uncovered his ſiſters nakedneſs*, which manifeſtly ſignifies lying with her. 4. It is not probable that an equal puniſhment would have been appointed to an immodeſt ſight, as to the higheſt act of filthineſs. 5. Nor ſeems there to be any reaſon why this crime ſhould be reſtrained to this rather than to any other relations, when it was as great, yea a greater crime in ſome other relations. *y* (*i. e.*) Publickly, for the terrour and caution of others.

18 * And if a man ſhall lie with a woman *z* having her ſickneſs *a*, and ſhall uncover her nakedneſs, he hath † diſcovered her fountain *b*, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people. * Chap: 18: 19. See Ch: 15: 24: † Heb. *made naked.*

z Wittingly and willingly. See on *Lev.* 15. 24. and 18. 19. *a* (*i. e.*) her monthly infirmity. *b* Or her iſſue. Thus *the fountain of Blood* in *Mark* 5. 29. is *the iſſue of blood*, *Luke* 8: 44: the fountain put for the ſtream; the cauſe for the effect, which is common.

19 * And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity. * Ch. 18: 12, 13.

20 * And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs *c*. * Chap: 18: 14

c (*i: e:*) Either ſhall be ſpeedily cut off ere they can have a child by that inceſtuous conjunction, that the remembrance of the fact may be blotted out: or, if this ſeem a leſs crime than moſt of the former inceſtuous mixtures, becauſe the relation is more remote, and therefore the Magiſtrate ſhall forbear to puniſh it with death, yet they ſhall either have no children from ſuch an unlawful bed, or their children ſhall die before them, *Hoſ*: 9. 11, 12: or ſhall not be reputed their genuine children, but baſtards, and therefore excluded from the congregation of the Lord, *Deut*: 23: 2.

Chap: 8: 16: † Heb: *a* *eparation.* 21 * And if a man ſhall take his brothers wife *d*, it *is* † an unclean thing *e*: he hath uncovered his brothers nakedneſs; they ſhall be childleſs.

d Except in the caſe allowed by God, *Deut*: 25: 5. *e* An abominable thing, like the uncleanneſs of a menſtruous woman, which is oft expreſſed by this word: Heb. *a ſeparation*, or *removing*, *i. e.* a thing deſerving ſeparation or excluſion from ſociety with others; or a thing to be removed out of ſight or out of the world.

† Chap: 18: 26: * Chap. 18: 25: 22 Ye ſhall therefore keep all my † ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, * ſpue you not out.

* Deut: 9: 5: 23 And ye ſhall not walk in the manners of the nation which I caſt out before you: for they committed all theſe things, and * therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk, and honey: I *am* the LORD your God, which have ſeparated you from *other* people *f*.

f By my ſpecial grace and favour vouchſafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other ſingular priviledges and bleſſings imparted to you, all which calls for your ſpecial love and ſervice.

* Chap: 11: 2: Deut: 14: 4: ‖ Or, *movet* 25 Ye ſhall therefore put difference between clean beaſts, and unclean, and between unclean fowls, and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have ſeparated from you as unclean *g*.

g (*i. e.*) As things which by my ſentence I have made unclean, and which ye muſt avoid as ſuch.

* Verſe 7: Chap: 19: 2: 1 Pet: 1; 16: 26 And ye ſhall be holy unto me: * for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

*Deut: 18: 10, 11: 1 Sam. 28: 7, 8; 27 * A man alſo, or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

Prieſts muſt not defile themſelves, in mourning over the Dead: Caſes excepted, 1——6. *Nor marry with a Whore, Profane, or Divorced Woman,* 7, 8. *His Daughter, if a Whore, to be burnt with fire,* 9. *The High Prieſt muſt in no caſe defile himſelf with the Dead,* 10——12. *Muſt marry a Virgin of his People,* 13——15. *Perſons having bodily defects, allowed to eat of the holy things, but not to ſerve in the Tabernacle, or offer to God,* 16——24.

* Ezek: 44: 25: AND the LORD ſaid unto Moſes, Speak unto the Prieſts, the ſons of Aaron, and ſay unto them, * There ſhall none be defiled for the dead *a* among his people:

a To wit, by touching of the Dead Body, or abiding in the ſame houſe with it, or aſſiſting at his Funerals, or eating of the Funeral feaſt. The reaſon of this law is evident, becauſe by ſuch pollution they were excluded from converſe with men, to whom by their function they were to be ſerviceable upon all occaſions, and from the handling of holy things, *Num*: 6: 6: & 19. 11, 14, 16. *Deut*: 26: 14: *Hoſ*: 9: 4. And God would hereby teach them, and in them all ſucceſſive Miniſters of holy things, that they ought ſo entirely to give themſelves to the ſervice of God, that they ought to renounce all expreſſions of natural affections, and all worldly employments ſo far as they are impediments to the diſcharge of their holy ſervices: See *Lev*: 10: 3, 7: *Deut* 33: 9: *Mat*: 8: 22. Hereby alſo God would beget in the people a greater reverence to the Prieſtly function, and oblige the Prieſt to a greater degree of ſtrictneſs and purity than other men.

2 But for his kin that is near unto him *b*, *that is* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother *c*.

b Under which general expreſſion his wife ſeems to be comprehended, though ſhe be not expreſſed in the following inſtances, becauſe from the mention of others more remote it was eaſie to gather that ſo near a relation was not excluded. And hence it is noted as a peculiar and extraordinary caſe, that *Ezekiel*, who was a Prieſt, was forbidden to mourn for his wife, *Ezek*: 24: 16, *&c.* Theſe exceptions God here makes in condeſcention to humane infirmity, becauſe in ſuch caſes it was very hard to reſtrain the affections. But this allowance concerns only the Inferiour Prieſt, not the High Prieſt, as we ſhall ſee. *c* Obj. *Eleazar* and *Ithamar* are forbidden to mourn for their brethren, *Nadab* and *Abihu*. *Anſ.* 1. That caſe was ſingular, both becauſe ſuch a mourning might ſeem to be a cenſure to God's ſeverity upon them, and becauſe they were then in the actual execution of their office and in their initiation to it, and they were the only perſons, beſides *Aaron*, that could perform that work, and therefore their attendance upon it was more neceſſary than it would be in after-times and other caſes. 2. The latter law can either limit or enlarge the former at the pleaſure of the Lawgiver. And this law may ſeem to be added, leſt that prohibition *Lev*: 10: ſhould be taken for a general rule.

3 And for his ſiſter *d* a virgin, that is nigh unto him *e*, which hath had no husband *f*; for her may he be defiled.

d Either by father, or mother. *e* (*i. e.*) By nearneſs not of relation, (for that might ſeem a needleſs addition) but of habitation, *i. e.* one not yet cut off from the family, as it follows. *f* For if ſhe was married, ſhe was now of another family, and under her husbands ſpecial care in thoſe matters.

‖ Or, *being an husband among his people he ſhall not defile himſelf* for his wife, *&c* 4 *But* ‖ he ſhall not defile himſelf, *being* a chief man among his people *g*, to prophane himſelf.

g Or, ſeing he is *a chief man.* &c. or *ruler*, &c. for ſuch not only the High Prieſt, but others alſo of the Inferiour Prieſts were. And therefore though he might defile himſelf for the perſons now named, yet he, above all others, muſt take heed ſo to do it that he do not profane himſelf by doing as follows. Or, for *a chief man*, &c. the prepoſition *Lamed* being eaſily underſtood from the former Verſe, where it is oft uſed, ſuch ſupplements being not unuſual in the *Hebrew* tongue. So the ſence is, *He ſhall not defile himſelf* for any other perſon whatſoever who is not thus near of kin to him, no not for *a prince* or *chief ruler among his people*, who might ſeem to challenge this duty from him, to joyn with all others in their reſentment of the publick loſs, much leſs ſhall he defile himſelf for any other. And ſo the laſt word, *to profane himſelf*, may be added as a reaſon why he ſhould not defile himſelf for the prince or any other, except the perſons named, becauſe ſuch defilement for the dead did profane him, or make him as a common perſon and unclean, and conſequently unfit to manage his ſacred Employment, which was an impediment to the Service of God, and a publick inconvenience to the people whoſe concerns with God he negotiated. And it was not meet ſuch great and important affairs ſhould give place to the ceremonies of a funeral for a ſtranger.

5 * They ſhall not make baldneſs upon their head *h*, neither ſhall they ſhave off the corner of their beard, nor make any cutting in their fleſh. * Chap: 19: 27, 28: Ezek: 44: 20:

h To wit, in Funerals, as the Heathens did: *q. d.* Though I allow them to defile themſelves for ſome of the Dead, yet in no caſe ſhall they uſe theſe Superſtitious and Heatheniſh rites, which alſo the people are forbidden to do, *Levit*: 19: 27: *Deut*: 14: 1. but the Prieſts in a more peculiar manner, becauſe they are by word and example to teach the people their Duty not to ſorrow for the Dead as perſons without hope.

6 They ſhall be holy unto their God *i*, and not profane the Name of their God *k*: for the offering of the LORD made by fire, *and* the bread of their God *l* they do offer: therefore they ſhall be † holy. † Heb. *holineſs.*

i Devoted to God's ſervice, and always prepared and fit for it, and therefore ſhall keep themſelves, as far as they can, from all defilement, which makes them unmeet for their Maſters uſe. *k* Which they eſpecially bear: they ſhall not diſparage the ſervice of God by making it give place to ſuch ſleight occaſions. *l* (*i. e.*) the ſhewbread: or rather, all the other offerings, beſides burnt-offerings: which are called bread, either becauſe bread is commonly put for all food, as below, *Verſe* 17, 21: or, becauſe God is ſatisfied and refreſhed with theſe offerings, as a man is with his bread: or rather, becauſe they, or part of them, are the bread or food of the Prieſts, and are here called *the bread of their God*, either objectively becauſe they were offered to God, or efficiently, becauſe they were given by God to the Prieſts. And theſe are called *bread* in oppoſition to the burnt-offerings, which being wholly conſumed gave no food to the Prieſts. Or, *the offerings made by fire* are here put Synecdochically for all the reſt, the moſt eminent kind for all, which are here called *bread*, becauſe devoured by fire to the honour of God. For the particle *and* is not in the *Hebrew*, and may be omitted.

7 * They ſhall not take a wife *that is* a whore, or profane *m*, neither ſhall they take a woman put away from her husband *n*: for he *is* holy unto his God. * Ezek: 44: 22:

m Or, *defiled*, or *defloured*, though it were done ſecretly, or by accident, or by force: becauſe the Prieſt muſt take care that all the members of his family be free not only from groſs wickedneſs, but from all ſuſpicions of evil, and occaſions of reproach or contempt, becauſe this would reflect upon himſelf, and upon his God, and religion alſo. The word may note one *defloured* by any perſon, though it were by her husband; or a widow, becauſe not only the High-Prieſt was obliged to marry a virgin, *ver*: 13: but alſo the inferiour Prieſts, as appears from *Ezek*: 44: 22: and that is either ſignified by this word, or by none other here. It is true, *a widow*, and a *profane* perſon are diſtinguiſhed, *verſe* 14. but the ſame word may be, and oft is taken in differing ſences, both more largely and more ſtrictly, in the ſame Chapter. And there was ſome reaſon why it ſhould be more expreſly and diſtinctly ſet down there, *a widow, or* one *profane* or *defloured*, otherwiſe, becauſe there was the more need of caution in the High-Prieſt, and therefore the *widow* is particularly mentioned, which in the former caſe might be ſufficiently comprehended under a general title. *n* Tho' not for adultery, but for light cauſes and by the husbands fault, becauſe tho' the woman might be wholly innocent and free, yet it would leave ſome blemiſh upon her.

8 Thou ſhalt ſanctifie him *o* therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: *p* for I the LORD which ſanctifie you *am* holy *q*.

o Thou, O *Moſes*, and whoſoever ſhall ſucceed in thy place, to whom it belongs to ſee thoſe and other of my laws obſerved, ſhall take care that the Prieſt be holy, and do not defile himſelf by any of theſe forbidden marriages, though he would do it. *p* Either, 1. in thy eſteem, and therefore ſhall not give thee cauſe to think meanly and irreverently of him by his defiling or debaſing of himſelf with irregular mixtures: or, 2. to thy uſe or ſervice, in whoſe name he is to act with God, and therefore ſhall preſerve himſelf in a ſtate of holineſs and acceptation with God. *q* And therefore my Miniſters muſt be ſuch alſo.

9 And the daughter *r* of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father *s*; ſhe ſhall be burnt with fire *t*.

r And by analogy his ſon alſo, and his wife, becauſe the reaſon of the law here added concerns all. And nothing is more common than to name one kind for the reſt of the ſame nature, as alſo is done *Lev*: 18. *s* (*i. e.*) Expoſeth his perſon and office, and conſequently religion, one of whoſe prime Miniſters he is, to contempt. *t* Which was the ſevereſt of all the kinds of puniſhments among the *Jews*. Whereby God would ſhew, both the greatneſs of their ſins who ſtand in nearer relation to God than others, and how far God is from allowing ſin in thoſe who are neareſt to him.

10 And *he that is* the high prieſt among his brethren, upon whoſe head * the anointing oyl was poured *u*, and * that is conſecrated to put on the garments *x*, ſhall * not uncover his head *y*, nor rent his clothes *z*. * Exod: 30: 30: *Exod: 28: 2: *Chap: 16: 32:

u Levit. 8: 12. Which was only ſprinkled upon inferiour Prieſts, blood alſo being mixed with it, *Lev*: 8: 30. *x* To wit, thoſe holy garments which were peculiar to him, as well as thoſe common to others. *y* This being then the poſture of mourners *Lev:* 10: 6. tho afterwards the cuſtom was changed and mourners covered their heads, 2 *Sam*: 15: 30. *Eſth*: 6. 12. Or if this cuſtom was now in uſe, the meaning may be, he ſhall not put off the Prieſtly covering or mitre, which was neceſſary for him to do if he had put on the mourners covering upon his head, otherwiſe the holy covering had been defiled, but he ſhall continue in the exerciſe of his office, which is ſignified by keeping on his Prieſtly garments. *z* Another expreſſion of mourning.

11 Neither ſhall he go in *a* to any dead body, nor defile himſelf for his father *b* or for his mother.

a To wit, into the chamber or houſe where they lie. This and divers other rites here preſcrived were from hence tranſlated by the Heathens into their uſe, whoſe Prieſts were put under the ſame obligations. *b* Becauſe upon his fathers death he was actually High-prieſt, having been conſecrated to this office in his Fathers life-time.

12 Neither ſhall ye go out of the ſanctuary *c*, nor profane the ſanctuary *d* of his God : for * the || crown of the anointing oyl *e* of his God *is* upon him : I *am* the LORD.

* Exod: 28: 36. || Or, *conſecration, or ſeparation,* Numb: 6: 7.

c To wit, to attend the funeralls of any perſon : for upon other occaſions he might and did commonly go out. *d* Either by making the ſervice thereof give place to the diſcharge of his paſſions, or the performance of a civility, or by entring into the Sanctuary before the ſeven days alloted for his cleanſing, *Numb*: 19: 11. were expired. *e* (*i. e.*) The anointing oil, which to him was in ſtead of a crown, by which he was advanced not only above the reſt of his brethren, but even above all the people, whoſe chief Governour he was in the things of God, tho' ſubject and accountable to the civil Magiſtrate, by which alſo he was made an eminent type of Chriſt who was to be King and Prieſt. Or, *the crown*, to wit, the golden plate, which is called *the holy crown*, *Exod*: 29: 6. and *the anointing oyl of his God* are *upon him*. So there is only an Ellipſis of the conjunction, *and*, which is frequent, as *Pſal*: 33: 2. and 144: 9 *Iſa*: 63: 11. *Hab*: 3: 11, *&c.* And theſe two things, being moſt eminent, are put for the reſt, and the ſign is put for the thing ſignified, *q:d:* for he is Gods High-prieſt. Or, *the conſecration* (for ſo *nezer* ſignifies) *of the anointing oil*, which by an Hypallage may be put for *the anointing oil of the conſecration, i: e:* whereby he is conſecrated, *is upon him, i: e:* though that action be paſt, yet the vertue of it remains ſtill upon him, he is a ſacred perſon in the higheſt degree, and therefore not to defile himſelf in any kind.

13 And he ſhall take a wife in her virginity *f*.

f Or, a Virgin, partly for the decency of the type, becauſe as he was a type of Chriſt, ſo his wife was a type of the Church, which is compared to a Virgin, 2 *Cor*: 11: 2. *Rev*: 14: 4. and partly for greater caution and aſſurance that his wife was not a defiled or defloured perſon. This and the following rule belong not to all the Prieſts, for then this were a groſs tautology, theſe ſame things or moſt of them being expreſly forbidden to them *v.* 7. but only to the High-prieſt, to ſhew that he alſo and he eſpecially is obliged to the ſame cautions.

14 A widow *g*, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take : but he ſhall take a virgin of his own people *h* to wife.

g Except ſhe were the widow of his predeceſſor, which ſome gather from *Ezek*. 44. 22. But that place ſpeaks only of the common Prieſt, not of the High-prieſt. *h* (*i.e.*) Either 1. of his own tribe, which is confuted by the examples of holy men. See 2 *Chron*: 22. 11. Or 2. of the ſeed of *Iſrael*, as it is explained, *Ezek*: 44: 22.

15 Neither ſhall he profane his ſeed *i* among his people : for I the LORD do ſanctifie him *k*.

i By mixing it with forbidden kinds, whereby the children would be diſparaged and rendred unfit for their Prieſtly function. *k* (*i. e.*) have ſeparated him from all other ſorts of men for my eſpecial and immediate ſervice, and therefore will not have that race corrupted.

16 And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed *l* in their generations *m*, that hath *any* blemiſh *n*, let him not approach to offer the † bread *o* of his God.

† Or, *food*,

l Whether the high-prieſt, or the inferiour ones *m* In all ſucceſſive ages, as long as your Prieſthood and polity indures. *n i.e.* Any defect or exceſs of parts, any notorious deformity or imperfection in his body. The reaſon hereof is partly typical, that he might more fully repreſent Chriſt, the great High-prieſt, who was typified both by the prieſt and ſacrifice, and therefore both were to be without blemiſh ; partly moral to teach all Chriſtians and eſpecially Miniſters of holy things, what purity and perfection of heart and life they ſhould labour after, and that notorious blemiſhes in the mind or converſation render a man unfit for the Miniſtery of the Goſpel, and partly prudential, becauſe ſuch blemiſhes were apt to breed contempt of the perſon, and conſequently, of his function, and of the holy things wherein he miniſtred. For which reaſon, ſome conceive, that ſtill ſuch perſons as have notorious defects or deformities which render them contemptible, are not fit for the Miniſtery. Which may be true in the general, except where there are eminent gifts and graces, which are ſufficient to vindicate a man from the contemptibleneſs of his bodily preſence. The particular defects here mentioned, I ſhall not enlarge upon becauſe ſome of the Hebrew words are diverſly interpreted, and becauſe the uſe of theſe things being aboliſhed, the knowledge of them is not very neceſſary. *o* Either the ſhew-bread, one eminent part being named for the whole : or *the food, i. e.* all the oblations. See before on *ver:* 8.

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach *p* : a blind man, or a lame, or he that hath a flat noſe *q*, or any thing * ſuperfluous.

* Chap: 22. 23.

p Unto God, or to ſerve him in his ſanctuary. *q* Moſt reſtrain this word to the noſe, and to ſome great deformity relating to it, either the want of it wholly or in part, or the ſhortneſs, flatneſs, or crookedneſs of it. But according to others, it ſignifies more generally, a perſon that wants ſome member or members, becauſe the next word, to which it is oppoſed, ſignifies one that hath more members than he ſhould.

19 Or a man that is broken footed, or broken handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken.

† Or, *too ſlender.*

21 No man that hath a blemiſh *r*, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire : he hath a blemiſh, he ſhall not come nigh to offer the bread of his God.

r Any notorious blemiſh whereby he is disfigured, though not here mentioned.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy *s*.

s Which a prieſt having any uncleanneſs upon him might not do. Whereby God would ſhew the great difference between natural infirmities ſent upon a man by God, and moral defilements which a man brought upon himſelf. What was *holy*, and what *moſt holy* was declared before. See *Levit*. 2. 3. and 6. 17. and 7. 1. and 14. 13. and 22. 10.

23 Only he ſhall not go in unto the vail *t*, nor come nigh unto the altar *u*, becauſe he hath a blemiſh, that he profane not my ſanctuary *x* : for I the LORD do ſanctifie them *y*.

t (*i. e.*) To the ſecond vail which was between the Holy and the moſt Holy place, *Exod*: 26: 13: 36. to burn incenſe, to order the ſhew-bread, and to dreſs the lamps, which were nigh unto that vail though without. *u* (*i. e.*) The altar of burnt-offering, which was without the ſanctuary. The ſenſe is, He ſhall not execute the prieſts office, which was to be done in thoſe two places. *x* Heb: *my ſanctuaries*, in the plural number, as it is alſo, *Levit*: 26: 31. *Jer*: 51: 51. *Ezek*: 28: 18. For though the ſanctuary was but one, yet there were divers parts, to wit, the Court, the Holy place, and the moſt holy, each of which was in a large ſenſe a *Sanctuary*, or an holy place ſet apart for Gods worſhip. *y* (*i. e.*) Do ſet them apart for high and holy uſes, to manifeſt my preſence and grace, and to receive my Worſhip and ſervice in them. And therefore I will not have them polluted or diſparaged by the admiſſion of defiled or deformed prieſts to Miniſter therein.

24 And Moſes told *it* unto Aaron, and to his ſons, and to all the children of Iſrael.

CHAP. XXII.

A Prieſt, with any Uncleanneſs, muſt not eat of holy things, on pain of Death, till Sun-ſet, and he be well cleanſed, 1——7. *Might not eat of a dead Carcaſs, nor that which was torn,* 8. *No ſtrangers nor hired Servant to eat of holy things,* 10. *Not the Prieſts Daughter, if married to a Stranger,* 12. *Concerning ſuch as eat thereof unwillingly,* 14——16. *Concerning Free-will-offerings and their conditions,* 17. 24. *Not to be received from a Strangers hand,* 25. *Of what Age,* 26. *No Beaſt to be offered with the Dam,* 28. *Offerings to be eat the ſame Day,* 29. 30. *Au Exhortation to obedience,* 31. 33.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves *a* from the holy things *b* of the children of Iſrael, and that they profane not my holy name *in thoſe things* which they *c* hallow unto me : I *am* the LORD.

a To wit, when any uncleanneſs is upon them, as it appears from *v*, 3, 4. *b* (*i.e.*) from eating of thoſe parts of the offerings, which belong to them. Only of the tithes they might eat in that caſe. *c* Either the children of *Iſrael*, or the Prieſts : for both of them did in their kinds hallow, conſecrate or offer them to God. But the former ſeems more probable, both becauſe they are mentioned here, and *v*: 3: where they are ſaid *to hallow*, &c and becauſe this makes the argument ſtronger, it ill became the Prieſts to profane or pollute what the people did hallow.

3 Say unto them, whoſoever *he be* of all your ſeed among your generations that goeth unto ~~the~~ holy things *d*, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence *e* : I *am* the LORD.

d To eat them, or to touch them ; for if the touch of one of the people having his uncleanneſs upon him defiled the thing he touched, much more was it ſo in the Prieſt. *e* Either, from the place of my preſence and from my ordinances by excommunication : He ſhall be excluded both from the adminiſtration, and from the participation of them. Or, from the people among whom I am preſent, which commonly is expreſſed by *cutting off from his people.* Or, from the land of the living.

4 What man *f* ſoever of the ſeed of Aaron *is* a leper, or hath * a † running iſſue, he ſhall not eat of the holy things until he be * clean. And * whoſo toucheth any thing *that is* unclean by the dead, or * a man whoſe ſeed goeth from him,

* Chap: 15; 2. † Heb: *running of the reins.* * Ch: 14: 2: and 15: 13 * Numb: 19: 11: * Chap: 15: 16. * Chap: 11: 24. * Ch: 15: 7; 19.

f (*i. e.*) Or woman, of *Aarons* ſeed : for they were under the ſame law.

5 Or * whoſoever toucheth any creeping thing, whereby he may be made unclean, or * a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath :

6 The ſoul which hath touched any ſuch, ſhall be unclean until the even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down he ſhall be clean, and ſhal afterward eat of the holy things, becauſe it *is* his food *g*.

g (*i. e.*) His portion, the means of his ſubſiſtance. This may be added, to ſignifie why there was no greater nor longer a penalty put upon the prieſts than upon the people in the ſame caſe, *Lev*: 11: and 15: becauſe his neceſſity craved ſome mitigation: Tho' otherwiſe the prieſts being more ſacred perſons, and obliged to greater care and exemplarineſs deſerved a greater puniſhment.

* Exod: 22:31: *ch:17:15 Ezek:44. 31:

8 * That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat, to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance *h*, leſt they bear ſin *i* for it *k*, and die therefore, if they profane it *l*: I the LORD do ſanctifie them.

h Either this ordinance here treated of concerning abſtaining from holy things when they are unclean: Or more generally, that great ordinance whereby I have made them the Guardians of holy places and things to keep them from all defilement by themſelves or others. Heb: *my watch*, (*i. e.*) the watch or guard which I have commanded them to keep. (*i. e.*) Incur guilt and puniſhment. *k* (*i. e.*) For the neglect or violation of it. *l* (*i. e.*) Their charge, or Gods ordinance about it.

* See 1 Sam: 21: 6:

10 * There ſhall no ſtranger *m* eat of the holy thing; a ſojourner *n* of the prieſts, or an hired ſervant ſhall not eat of the holy thing *o*.

m (*i: e:*) Of a ſtrange family, who is not a prieſt, as *ver*. 12. compare *Matth*: 12: 4. But there is an exception to this rule, *v*: 11. *n* One that comes to his houſe and abides there for a ſeaſon, and eats at his table. *o* Of theſe parts of the offerings, which fell to the preiſts ſhare, as the breaſt and ſhoulder.

* Heb: *with the purchaſe of his money.*

11 But if the prieſt buy *any* ſoul ✝ with his money, he ſhall eat of it, and he that is born in his houſe; they ſhall eat of his meat *p*.

p Becauſe they were wholly his, and as ſuch they were circumciſed, *Gen*: 17: *Exod*: 12.

† Heb: *a man a ſtranger.*

12 If the prieſts daughter alſo be *married* unto † a ſtranger *q*, ſhe may not eat of an offering of the holy things.

q (*i. e.*) To one of another family, who is no prieſt. Yet the prieſts wife, though of another family, might eat. The reaſon of which difference is, becauſe the wife paſſeth into the name, ſtate and priviledges of her husband, from whom the family is denominated and eſteemed.

* Chap: 10:14.

13 But if the prieſts daughter be a widow, or divorced and have no child, and is returned unto her fathers houſe, * as in her youth, ſhe shall eat of her fathers meat, but there ſhall no ſtranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it *r*, and ſhall give *it* unto the prieſt, with the holy thing *s*.

r Over and above the principal, and beſides the ram to be offered to God, *Levit*: 5: 15. *s* Or, *and ſhall give unto the Prieſt the holy thing*, *i. e.* the worth of it, which the Prieſt was either to take to himſelf or to offer to God, as the nature of the thing was.

15 And they *t* ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD.

t Either 1. The people ſhall not profane them, by eating them: Or 2. The Prieſts ſhall not profane them, *i. e.* ſuffer the people to profane them, without cenſure and puniſhment. Both come to the ſame thing: The people ſhall not do it, nor the Prieſts ſuffer it.

‖ Or, *lade themſelves with the iniquity of treſpaſs in their eating:*

16 Or ‖ ſuffer them to bear the iniquity of treſpaſs *u*, when they eat their holy things: for I the LORD do ſanctifie them.

u (*i. e.*) *They i. e.* the Prieſts, *ſhall not* (the negative particle being underſtood out of the foregoing Clauſe, as *Pſal*: 1: 5: and 9: 18.) *ſuffer them*, *i: e*: the people, *to bear the iniquity of treſpaſs*, *i: e*: the puniſhment of their ſin, which they might expect from God, and for the prevention whereof the prieſt was to ſee reſtitution made, *&c.* The words may be rendred thus, *But* (ſo the Hebrew *vau* is oft tranſlated) *they i. e.* the Prieſts, *ſhall make them, i. e.* the people, *to bear the iniquity*, or *puniſhment of* their *treſpaſs* or *ſin*, *i: e*: they ſhall require from them reparations in manner here expreſſed.

17 And the LORD ſpake unto Moſes, ſaying,

* Ch:1:2, 3: 10:

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, * Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers *x* in Iſrael, that will offer his oblation for all his vows *y*, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

x Such as were Proſelytes. *y* See on *Levit*:: 7: 16.

19 *Ye ſhall offer* at your own will a male *z* without blemiſh of the beeves, of the ſheep, or of the goats.

z For a burnt-offering, which was always of that kind: but the females were excepted in peace-offerings, *Lev*. 3: 1: and ſin-offerings, *Lev*: 4: 32: and 5. 6.

* Deut: 15: 21: and 17: 1. Mal: 1:8: * Ch: 3: 1: ‖ Or, *goats:*

20 * *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And * whoſoever offereth a ſacrifice of peace-offering unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves or ‖ ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh *a* therein.

a To wit, none of the blemiſhes mentioned, *v*. 22, 24. for ſome blemiſhes did not hinder the acceptance of a free-will-offering, but only of a vow, *v*, 23.

* ver: 20.

22 * Blind, or broken, or maimed, or having awen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD; nor make an offering by fire of them upon the altar unto the LORD.

‖ Or, *kid.* * ch:21:18

23 Either a bullock, or a ‖ lamb that hath any thing * ſuperfluous or lacking in his parts, that mayeſt thou offer *b* for a free-will-offering: but for a vow it ſhall not be accepted.

b Either 1. To the Prieſt, who might, according to the rules given by God, either convert it to his own uſe, or ſell it, and lay out the price of it upon the Temple and Sacrifices. But in this ſenſe any of the other kinds, as *blind*, or *broken*, &c. might be offered, which yet are forbidden to be offered, *v*. 22. or rather 2. To the Lord, as is expreſſed, *v*: 22: 24: this being put down by way of oppoſition to thoſe defects, *v*: 22: and by way of exception from the general rule, *v*: 21.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut, neither ſhall ye make *any* offering *thereof* in your land.

25 Neither from a ſtrangers hand *c* ſhall ye offer the bread *d* of your God of any of theſe *e*; becauſe their corruption *is* in them *f*, *and* blemiſhes *be* in them: they ſhall not be accepted for you *g*.

c To wit, from proſelytes, from whom leſs might ſeem to be expected, and in whom God might bear with ſome things, which he would not bear with in his own people: Yet even from thoſe ſuch ſhould not be accepted, much leſs from the *Iſraelites*. *d* (*i: e:*) The ſacrifices. See on *Levit*: 21: 8. *e* (*i: e:*) So corrupted or defective. Which clauſe limits the ſenſe and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemiſhed or perfect, from the hands of a ſtranger remaining in Heatheniſm, *f* (*i: e:*) They are corrupt, vitious and unlawful ſacrifices. *g* Or, *from you*, O Prieſts, to whom it belongs to offer. You ſhall bear the blame of it, for the ſtrangers might do ſo through ignorance of Gods Law.

26 And the LORD ſpake unto Moſes, ſaying,

* Exod. 34:26: Deut 14. 21:

27 * When a bullock, or a ſheep, or a goat *is* brought forth, then it ſhall be ſeven days under the dam, and from the eighth day *h* and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

h See on *Exod*: 22: 30: and 23: 19.

‖ Or, *ſhe-goat:* * Deut: 12. 6.

28 And whether it be a cow, or ‖ ewe, ye ſhall not kill it * and her young both in one day *i*.

i Becauſe it ſavoured of cruelty. See on *Deut*: 22: 6.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer it at your own will *k*.

k ((*i: e:*) What and when you pleaſe, ſo the rules be obſerved: Or, *for your acceptance*, as *Levit*: 1: 3: *i: e*: in ſuch manner that God may accept it, *i: e*: regularly, chearfully, *&c.*

*Chap. 7: 15:

30 On the ſame day it ſhall be eaten up; ye ſhall leave * none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

* Chap. 10. 3.

32 Neither ſhall ye profane my holy name *l*, but * I will be hallowed *m* among the children of Iſrael: I *am* the LORD which hallow you *n*;

l Either by diſpiſing me and my commands your ſelves, or by giving others occaſion to profane it. *m* Or, *ſanctified*, either by you in keeping my holy commands, or upon you in executing my holy and righteous Judgments *Lev*: 10: 3 *Iſa*. 26. 15. I will manifeſt my ſelf to be an holy God that will not bear the tranſgreſſion of my laws. *n* By ſeparating you from all the world unto my ſelf and ſervice, by giving you holy laws, and my holy ſpirit to enable and incline you to keep them, and therefore you have the more reaſon to hallow me and keep my commands, and are the more inexcuſable if ye tranſgreſs them.

33 That brought you out of the land of Egypt to be your God: I *am* the LORD.

CHAP. XXIII.

Concerning the Feaſts of the Lord, 1, 2. *The Sabbath*, 3. *Paſſover*, 4---8. *The firſt Fruits*, 9-----14. *Of Pentecoſt*, 15-----22. *Of the Feaſt of Trumpets*, 23-----25. *Of Atonements*, 26-----32. *Of the Feaſt of Tabernacles*, 33-----44.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them concerning the feaſts of the LORD which ye ſhall proclaim *a to be* holy convocations, *b even* theſe *are* my feaſts *c*.

a (*i: e.*) Cauſe to be proclaimed, by the Prieſts. See *Numb*. 10 8, 9, 10. *b* Days for your aſſembling together to my worſhip and ſervice in a ſpecial manner. *c* which I have appointed, and the right obſervation whereof I will accept.

* Ex. 20.9. and 23.12 and 31.13 and 34.21 Chap. 19: 3: Deu: 5:13 Luke: 13:14:

3 * Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *d therein*: it *is* the ſabbath of the LORD in all your dwellings *e*.

d So it runs in the general for the Sabbath day, and for the day of expiation, *v*. 28: excluding all works about earthly occaſions or employments whether of profit or of pleaſure; but upon other feaſt days he forbids only *ſervile works*, as *ver*: 7, 21, 36: for ſurely this manifeſt difference in the expreſſions uſed by the wiſe God muſt needs imply a difference in the things. *e* This is added to diſtinguiſh the ſabbath from other feaſts, which were to be kept, before the Lord in *Jeruſalem* only, whither all the males were to come for that end; but the Sabbath was to be kept in all places where they were, both in Synagogues, which were erected for that end, and in their private houſes.

*Ex: 12:18 and 13. 3. and 23.15 and 34:18 Num: 9:2: and 28:16 Deut 16:1

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their ſeaſons *f*.

f In their appointed and proper times, as the word is uſed, *Gen*: 1: 14. *Pſal*: 104: 19.

5 * In the fourteenth *day* of the firſt moneth at even *is* the LORDS paſſeover.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened *bread* unto the LORD : ſeven days ye muſt eat unleavened *bread.*

7 In the firſt day ye ſhall have an holy convocation : ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days *g* : in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

g The matter and manner whereof, ſee *Num*: 28: 18: &c.

9 And the LORD ſpake unto Moſes, ſaying,

*Exod: 23: 16; Numb; 28: 26:
‖Or, *handful.*
† Heb: *an Omer.*

10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come into the land *h* which I give unto you, and ſhall reap *i* the harveſt thereof *k*, then ye ſhall bring a ‖ † ſheaf *l* of the firſt-fruits of your harveſt unto the prieſt :

h Therefore this obliged them not in the deſert, where they reaped no harveſt, *&c.* *i.* (*i. e.*) Begin to reap, as it is expounded, *Deut*: 16: 9. So he *begat, i. e.* began to beget, *Gen*: 5: 32: and 11: 26: and *he built*, 1 *Kings* 6: 1. *i. e.* he began to build, as it is explained, 2 *Chron*: 3: 1. *k* To wit, Barly harveſt, which was before Wheat harveſt. See *Exod*: 9: 31, 32: and 34: 22: *Ruth* 2: 23. *l* Heb. *An omer*, which is the tenth part of an Ephah. It ſeems here to note the meaſure of corn which was to be offered. For it is to be conſidered, that they did not offer this Corn in the ear, or by a ſheaf or handful, but, as *Joſephus*, 3: 10: affirms, and may be gathered from *Levit*: 2: 14, 15, 16. purged from the chaff, and dryed, and beaten out, and, ſome add, ground into Meal and Sifted into fine Flour ; though this may be doubted of, becauſe the Meat-offering attending upon this was of fine Flour, *verſe* 13: and becauſe this offering is ſaid to be of *green ears of Corn dryed*, &c. *Lev*: 2: 14.

11 And he shall wave the ſheaf before the LORD, to be accepted for you *m* : on the morrow after the ſabbath *n* the prieſt shall wave it.

m That God may accept of you and bleſs you in the reſt of your harveſt. *n* (*i. e.*) After the firſt day of the feaſt of unleavened bread, which was a Sabbath or Day of Reſt, as appears from *verſe* 7. or upon the ſixteenth day of the Month. And this was the firſt of thoſe fifty days, in the cloſe whereof was the feaſt of Pentecoſt or Whitſuntide.

12 And ye shall offer that day, when ye wave the ſheaf, an he-lamb *o* without blemish of the firſt year, for a burnt-offering unto the LORD.

o Beſides the daily morning and evening ſacrifice, which it was needleſs to mention here, and beſides one of thoſe ſacrifices to be offered every day of the ſeven, *verſe* 8.

13 And the meat-offering thereof *ſhall be* two tenth-deals *p* of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a ſweet ſavour : and the drink-offering thereof *q ſhall be* of wine, the fourth part of an hin *r*.

p Or, *parts*, to wit, of an Ephah, *i. e.* two Omers, whereas in other ſacrifices of Lambs there was but one tenth deal preſcribed *Num*: 15. 4. The reaſon of which diſproportion may be this, that one of the tenth deals was a neceſſary attendant upon the Lamb, and the other was peculiar to this feaſt and occaſion, and was an attendant upon that of the ſheaf or Corn, and was offered with it in thankſgiving to God for the fruits of the Earth. *q* Drink-offerings were added to all burnt-offerings, as we may ſee, *Numb:* 15: 5. *r* The meaſure appointed for every Lamb, *Num*: 15: 5. This alſo probably would have been doubled, for the reaſon now mentioned, had this been a thank-offering for the vintage as it was for the Harveſt.

14 And ye shall eat neither bread *s*, nor parched corn, nor green ears *t*, until the ſelf-ſame day *u* that ye have brought an offering unto your God : *it ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

s Made of new Wheat, as the nature and reaſon of the Law ſheweth. *t* Which were uſual, not only for offerings to God, as *Levit*: 2: 14: but alſo for Mans Food. See *Joſh.* 5: 11: *Ruth* 2: 14: 1 *Sam*: 17: 17: *Matth:* 12: 1. *u* Good reaſon God ſhould be firſt ſerved and owned as the Supream Landlord.

* Deut: 16: 9:
†Or, *ſeven weeks.*

15 And * ye shall count unto you from the morrow after the ſabbath *x*, from the day that ye brought the ſheaf of the wave-offering, † ſeven ſabbaths *y* shall be compleat.

x (*i. e.*) From the ſixteenth day of the month, and the ſecond day of the feaſt of unleavened bread incluſively. See on *verſe* 11. *y* (*i. e.*) weeks, which are ſo called, by a Synecdoche, from the chief day of it, both here and *Luke* 18: 12: *Acts* 20: 7: 1 *Cor*: 16: 2.

16 Even unto the morrow after the ſeventh ſabbath *z* ſhall ye number fifty days, and ye shall offer a new meat-offering *a* unto the LORD.

z (*i. e.*) After ſeven weeks or fourty nine days, the morrow after which was the fiftieth day, called alſo Pentecoſt. *a* To wit, of new Corn made into loaves, as it follows.

*Ex:23:16 19: and 34: 26; Num: 15: 20; and 28: 26: Deut:26;2

17 Ye ſhal bring out of your habitations *b* two wave-loaves of two tenth-deals *c* : they ſhall be of fine flour, they ſhall be baken with leaven *d*, *they are* the * firſt-fruits unto the LORD.

b (*i.e.*) Out of the Corn of your own land, for which and for the fruits of it you are now to offer praiſes unto God. And this alſo, as well as the former ſacrifice, was brought out of the common charge, and in the name of the whole nation, whence it is ſaid to be brought *out of* their *habitations* in the plural number. Some conceive two ſeveral loaves were brought from every Family, or, as others, from every City or Town. But this is eaſily confuted from *verſe* 18; where we read that *with the bread*, to wit, the two loaves, were to be offered *ſeven Lambs*, *one Bullock*, &c. which doubtleſs was a common oblation, and in the name of all. *c* In double proportion, as before, *verſe* 13. *d* Becauſe theſe were not offered to God, but wholly given to the Prieſts for Food. See on *Lev*: 2: 11; and 7. 13.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh of the firſt year, and one young bullock, and two rams *e* : they ſhall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings ; *even* an offering made by fire *of* ſweet ſavour unto the LORD.

e In *Numb*: 28: 11, 19: it is *two young Bullocks and one Ram.* Either therefore it was left to their liberty to chuſe which they would offer, or one of the Bullocks there, and one of the Rams here, were the peculiar ſacrifices of the feaſt-day, and the other were attendants upon two loaves, which were the principal and moſt proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new ſacrifice did not deſtroy the former, but both were to be offered, as the extraordinary ſacrifices of every Feaſt did not hinder the oblation of the daily ſacrifice.

*Chap 4: 23: 28:
*Ch:3:1:

19 Then ye ſhall ſacrifice * one kid of the goats for a ſin-*offering f*, and two lambs of the firſt year for a ſacrifice of * peace-offerings.

f In *Levit:* 4: 14: the ſin-offering for the ſin of the people is a bullock, but here *a kid*, &c. the reaſon of the difference may be this, becauſe that was for ſome particular ſin of the people, but this only in general for all their ſins. If it be ſaid, then this ſhould have been the better ſacrifice, as being for far more and poſſibly greater offences, it may be replied, that this is not the only inſtance wherein the greater ſins are expiated by ſmaller ſacrifices, and the ſmaller ſins by greater ſacrifices ; which was to inſtruct us, that ſins were not expiated by the ſacrifices for any worth in them, but only in reſpect of Chriſt ; and that, though all ſins are not equal, yet they are all expiated by one and the ſame Price, even by the Blood of Chriſt.

* Num: 18: 12: Deut: 18: 4:
† Heb. *to.*

20 And the prieſt shall wave them *g* with the bread of the firſt-fruits *for* a wave-offering before the LORD, with the two lambs : * they shall be holy to the LORD, † for the prieſts *h*.

g (*i.e.*) Some part of them in the name of the whole ; and ſo for the two lambs, otherwiſe they had been too big and too heavy to be waved. So it is a Synecdochical expreſſion. *h* Who had to themſelves not only the breaſt and ſhoulder, as in others, which belonged to the Prieſt, but alſo the reſt which belonged to the offerer ; becauſe the whole Congregation being the offerer here, it could neither be diſtributed to them all, nor given to ſome without offence or injury to the reſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation *i* unto you : ye ſhall do no ſervile work *therein* : *it ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

i A Sabbath or day of Reſt, called Pentecoſt ; which was inſtituted, partly in remembrance of the conſummation of their deliverance out of *Egypt* by bringing them thence to the mount of God, or *Sinai*, as God had promiſed, and of that admirable Bleſſing of giving the Law to them at that time, and forming them into a Common-wealth under his own immediate Government ; and partly in gratitude for the further progreſs of their Harveſt, as in the Paſſeover they offered a Thank-offering to God for the beginning of their Harveſt.

* Chap: 19. 9:
*Deut:24. 19, &c:

22 And * when ye reap the harveſt of your land, thou *k* ſhalt not make clean riddance of the corners of thy field when thou reapeſt, * neither ſhalt thou gather any gleanings of thy harveſt : thou ſhalt leave them unto the poor, and to the ſtranger : I *am* the LORD your God.

k From the plural, *ye*, he comes to the ſingular, *thou*, becauſe he would preſs this duty upon every perſon who hath an harveſt to reap, that none might plead exemption from it, And it is obſervable, that though the preſent buſineſs is only concerning the Worſhip of God, yet he makes a kind of excurſion to repeat a former Law of providing for the Poor, to ſhew that our piety and devotion to God is little eſteemed by him if it be not accompanied with acts of Charity to Men.

23 And the LORD ſpake unto Moſes, ſaying,

* Numb: 29: 1:

24 Speak unto the children of Iſrael, ſaying, in the * ſeventh month, in the firſt *day* of the month, ſhall ye have a ſabbath, a memorial of blowing of trumpets *l*, an holy convocation.

l (*i. e.*) Solemnized with the blowing of trumpets by the Prieſts, not in a common way, as they did every firſt day of every month, *Numb:* 11: 10. but in an extraordinary manner, not only in *Jeruſalem*, but in all the Cities of *Iſrael*. This ſeems to have been inſtituted, 1. To Solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the Jubilee, this was the firſt day ; concerning which it was fit the people ſhould be admoniſhed, both to excite their thankfulneſs for Gods Bleſſings in the laſt year, and to direct them in the management of their civil affairs. 2. To put a ſpecial honour upon this month. For as the ſeventh day was the Sabbath, and the ſeventh year was a Sabbatical year, ſo God would have the ſeventh month to be a kind of Sabbatical month, for the many Sabbaths and ſolemn Feaſts which were obſerved in this more than in any other month. And by this ſounding of the trumpets in its beginning God would quicken and prepare them for the following Sabbaths, as well that of atonement and humiliation for their ſins, as thoſe of thankſgiving for Gods Mercies.

25 Ye ſhall do no ſervile work *therein* : but ye ſhall offer an offering *m* made by fire unto the LORD.

m What that was, ſee *Numb*: 29: 2, &c.

26 And the LORD ſpake unto Moſes, ſaying.

* Chap: 16: 30: Nu 29: 7:

27 * Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement ; it ſhall be an holy-

convocation unto you, and ye ſhall afflict your ſouls *n*, and offer an offering made by fire unto the LORD.

n With faſting, and bitter repentance for all, eſpecially their National ſins, among which no doubt God would have them remember their ſin of the golden Calf. For as God had threatned to remember it in after times to puniſh them for it, *Exod*: 32: 34; ſo there was great reaſon why they ſhould remember it to humble themſelves for it.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatſoever ſoul *it be* *o* that ſhall not be afflicted in that ſame day, * he ſhall be cut off from among his people.

Gen: 7: 14:

o Either of the Jewiſh Nation, or Religion. Hereby God would ſignifie the abſolute neceſſity which every man had of Repentance and Forgiveneſs of ſin, and the deſperate condition of all impenitent Perſons.

30 And whatſoever ſoul *it be* that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *it ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even, from even unto even ſhall ye † celebrate your ſabbath *p*.

† Heb: *reſt.*

p This clauſe ſeems to be added to anſwer an objection, how this day of atonement could be both on the *tenth* day, *ver*. 27. and on the ninth day here. The anſwer is, it began at the evening or cloſe of the ninth day, and continued till the evening or cloſe of the tenth day, and ſo both were true, eſpecially if you conſider, that the Jews did take in ſome part of the ſix days evening by way of preparation for the Sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and ſolemn work of their yearly atonement. And this clauſe may be underſtood either, 1. Of this particular Sabbath called here *your Sabbath* in the ſingular number, poſſibly to note the difference between this and other Sabbaths: for the weekly Sabbath is oft called *the Sabbath of the Lord*, becauſe that was in a ſpecial manner appointed for the praiſing, honouring and ſerving of God and celebrating his glorious works, as alſo the other Sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to ſeek and obtain the pardon of their ſins. Or 2. Of all their Sabbaths, and conſequently of this. The Jews are ſuppoſed to begin every day, and conſequently their Sabbaths, at the evening, in remembrance of the creation, *Gen*. 1. 5. as Chriſtians generally begin their days and Sabbaths with the morning in memory of Chriſts Reſurrection.

33 And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, * The fifteenth day of the ſeventh month *ſhall be* the feaſt of tabernacles *q for* ſeven days unto the LORD.

* Num: 29: 12:

q (*i. e.*) Of Tents or Booths or Arbours. This feaſt was appointed principally to remind them of that time when they had no other dwellings in the Wilderneſs, as it is expreſſed, *v*. 43. and to ſtir them up to bleſs God, as well for the gracious conduct and Protection then afforded them, as for their more commodious and ſecure habitations now given them: and ſecondarily to excite them to gratitude for all the fruits of the year newly ended, which were now compleatly brought in, as may be gathered from *v*. 39. and *Exod*: 23: 16: *Deut*: 16: 13, 14. See an inſtance of this feaſt, *Neh*: 8: 16.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

36 Seven days ye ſhall offer an offering *r* made by fire unto the LORD; * on the eighth day *s* ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: it *is* a † ſolemn aſſembly *t*, and ye ſhall do no ſervile work *therein*.

* John 7: 37: and 2 Chron: 7: 9:
† Heb: *day of reſtraint.*

r A ſeveral offering each day, which is particularly deſcribed *Numb*. 29. 13, *&c*. *s* Which though it was not one of the days of this feaſt ſtrictly taken, nor is it here affirmed to be ſo, but on the contrary is expreſly ſaid to conſiſt of ſeven days, *v*. 34, 39. nor did they dwell longer in Tabernacles, yet in a larger ſence it belonged to this feaſt, and is called the *great day of the feaſt, John* 7. 37. And ſo indeed it was, as for other reaſons, ſo becauſe, by their removal from their Tabernacles into more fixed and comfortable habitations, it repreſented that happy time wherein their 40 years tedious march in the Wilderneſs was ended with their introduction into and ſettlement in the land of *Canaan*, which it was moſt fit and juſt they ſhould acknowledge with ſuch a Solemn day of Thankſgiving as this was. *t* Heb. a day of *concluſion*, becauſe it was the end of the feaſt, *John* 7. 37. Or, of *reſtraint*, becauſe they were reſtrained from ſervile work, and obliged to attendance upon Gods worſhip; or, of *detention*, becauſe they were yet detained before the Lord, and kept together for his ſervice, and not ſuffered to return to their tents, till this was over.

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a ſacrifice *u*, and drink-offerings, every thing upon his day:

u (*i. e.*) Another ſacrifice, to wit, for a ſin-offering, as we ſhall find it, *Numb* 29: 16, 19, 22, *&c*. called by the general name, *a ſacrifice*, becauſe it was deſigned for that which was the principal end of all ſacrifices, to wit, for the expiation of ſin.

38 Beſide the ſabbaths *x* of the LORD, and beſide your gifts *y*, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the LORD.

x (*i. e.*) The offerings of the weekly Sabbaths, by a Metonymy, as the *day* is ſometimes put for the actions done in it, as *Prov*. 27. 1. 1 *Cor*. 3. 13. God will not have any Sabbath-ſacrifice diminiſhed becauſe of the addition of others, proper to any other feaſt. And it is here to be noted, that though other feſtival days are ſometimes called Sabbaths, as here *Verſe* 39. yet theſe are here called the *Sabbaths of the Lord*, in way of contradiſtinction to other days of reſt, to ſhew that this was more eminently ſuch than other feaſt-days, which alſo ſufficiently appears from the fourth Commandment. *y* Which, being here diſhinguiſhed from the free-will-offerings made to the Lord, may ſeem to note what they freely gave to the Prieſts over and above their firſt-fruits and tithes or other things which they were enjoyned to give.

39 Alſo *z*, in the fifteenth day of the ſeventh month, when ye have gathered in the fruit *a* of the land, ye ſhall keep a feaſt unto the LORD ſeven days. On the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

z Or, rather *ſurely*, as this particle is oft uſed: For this is no addition of a new, but only a repetition of the former injunction, with a more parricular explication both of the manner and reaſon of the feaſt. *a* Not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees: which compleated the harveſt, whence this is called the *feaſt of in-gathering, Exod*. 23: 16.

40 And ye ſhall take you on the firſt day the † boughs *b* of goodly trees *c*, branches of palm-trees, and the boughs of thick trees *d*, and willows of the brook *e*, and ye ſhall rejoyce *f* before the LORD your God ſeven days.

† Heb: *fruit.*

b Heb. *the fruit*, i. e. fruit-bearing boughs or branches with the fruit on them, as the word *fruit* ſeems to be taken, 2 *Kings* 19. 30. *Ezek* 19. 12. *c* To wit, the olive, myrtle, and pine, as they are mentioned, *Nehem*. 8. 15, 16. which were moſt plentiful there, and which would beſt preſerve their greenneſs or freſhneſs. *d* Fit for ſhade and ſhelter. *e* Which might do well to mix with the other, and in ſome ſort to bind them together. And as they made their Booths of theſe materials, as is apparent, *Nehem*: 8. ſo it ſeems they did alſo carry ſome of theſe boughs in their hands, as is affirmed by *Jewiſh* and other ancient writers. *f* Which joy they teſtified by feaſting, thankſgiving, *&c*.

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year, *it ſhall be* a ſtatute for ever in your generations: ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths *g* ſeven days: all that are Iſraelites born ſhall dwell in booths;

g Which were erected in their cities or towns, either in their ſtreets, or gardens, or the tops of their houſes, *Nehem*. 8. 16. which were made flat, and therefore were proper and fit for that uſe.

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

Laws about the oyl of the Candleſticks and the preparation of it, 1—4. *Of the Shew-bread,* 5—9. *Shelomith's Son Blaſphemes: He is put in Cuſtody: and God conſulted; and all that heard him, laying their hands on his Head, he is ſtoned; and this paſſes into a Law,* 10—16. *Life for Life, Beaſt for Beaſt, Eye for Eye,* &c. *The ſame Law for the Stranger as a Native,* 17—22.

AND the LORD ſpake unto Moſes, ſaying.

2 Command the children of Iſrael, that they bring *a* unto thee pure oyl-olive, beaten, for the lights, † to cauſe the lamps to burn continually.

† Heb: *to cauſe to aſcend.*

a At their common charge, becauſe it was for their common good and ſervice. This command was given before, *Exod*: 27: 20.

3 Without the vail of the teſtimony *b*, in the tabernacle of the congregation ſhall Aaron *c* order it from the evening unto the morning, before the Lord continually: *it ſhall be* a ſtatute for ever in your generations.

b (*i. e.*) Which was before the Ark of the Teſtimony. *c* Either by himſelf, or by his ſons, *Exod* 25: 37.

4 He ſhall order the lamps upon * the pure *d* candleſtick before the LORD continually.

* Exod: 31: 8:

d So called, partly becauſe it was made of pure gold, partly becauſe it was to be oft dreſſed and always kept clean.

5 And thou *e* ſhalt take fine flour, and bake twelve, * cakes *f* thereof: two tent-deals *g* ſhall be in one cake.

* Exod: 25: 30:

e By the Prieſts or Levites, whoſe work it was to prepare them 1 *Chron*: 9: 32. *f* Repreſenting the twelve Tribes. *g* (*i. e.*) Two Omers. See *Levit*: 23: 13.

6 And thou ſhalt ſet them in two rows *h*, ſix on a row, upon the pure table *i* before the LORD.

h Not one above another, but one beſide another, as the frankincenſe put upon each, *verſe* 7: ſhews. *i* So called becauſe it was covered with pure gold, *Exod*: 25: 24: and becauſe it was always to be kept very pure and clean by the care of the Prieſts.

7 And thou ſhalt put pure frankincenſe *k* upon *each* row, that it may be on the bread *l* for a memorial *m*, *even* an offering made by fire unto the LORD.

k Unmixed and uncorrupted, or of the beſt ſort. *l* Or, *to the bread*, or *for the bread*, to wit, to be burnt before the Lord inſtead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed. *m* For that part which properly belonged to God, whereas the reſt belonged to the Prieſts. See on *Levit*: 2: 2.

8 Every ſabbath he ſhal ſet it in order before the LORD *n* continuallie, *being taken* *o* from the children of Iſrael by an everlaſting covenant *p*.

n Whence it was called the *ſhew-bread*, Heb. *the bread of faces*, or *of preſence*, *i. e.* the bread which was put upon the Table in the Lord's preſence. *o* Such ſupplements are not unuſual. Thus *in the floor*, 1 *King*. 22. 10. is put for *ſitting in the floor*, 2 *Chron*. 18. 9. and *burdens*, 2 *Chron*. 2. 18. for *carrying burdens*, 1 *King*. 5. 15. And theſe cakes are ſaid to be received from or offered by *the children of Iſrael*, becauſe they were bought with the money which they contributed, as may be ſeen *Nehem*. 10. 32, 33. as *Judas* is ſaid to *purchaſe the field*, *Act*. 1. 18. which was purchaſed by his money, *Mat*. 27. 7. *p*. By vertue of that compact made between me and them, by which they are obliged to keep this amongſt other Commands, and, they ſo doing, I am obliged to be their God, and to bleſs them. And this may be here called *an everlaſting Covenant*, not only becauſe it was to endure as long as the *Jewiſh* religion and polity ſtood, but alſo becauſe this was to ſtand there everlaſtingly, or continually, as is here ſaid, and therefore the new cakes were firſt brought before the old were taken away.

*Exod. 29. 33. ch. 8. 31. 1 Sam. 21. 6. Mat. 12. 4.

9 And * it *q* ſhall be Aarons and his ſons, and they ſhall eat it in the holie place: for it *is* moſt holie unto him, of the offerings *r* of the LORD made by fire, by a perpetual ſtatute.

q (*i. e.*) The old bread now to be taken away. *r* Or, as one or being one *of the offerings*, &c. in regard of the incenſe which was offered by fire, and that for or inſtead of the bread, as was ſaid on *ver* 7. and therefore the bread was reputed as if it had been ſo offered.

10 And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian *s*, went out *t* among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together *u* in the camp.

s This circumſtance ſeems noted, partly to ſhew the danger of marriages with perſons of wicked principles or practiſes, wherein the children, as one wittily and truly obſerves, like the concluſion, do commonly follow the worſe part, and are more eaſily taught by word or example, to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this ſeverity againſt him who was a ſtranger by the father, and an *Iſraelite* by the mother, to ſhew that God would not have this ſin to go unpuniſhed amongſt his people, whatſoever he was that committed it. *t* To wit, out of *Egypt*, being one of that mixed multitude, which came out with the *Iſraelites*, *Exod*. 12. 32. It is probable, this was done when the *Iſraelites* were near *Sinai*: *u* This is added to ſhew, that provocation to ſin is no juſtification of ſin.

†Or, *named*. Gen. 30. 28. Numb: 1. 17.

11 And the Iſraelitiſh womans ſon † blaſphemed the Name *of the LORD* *x*, and curſed *y*, and they *z* brought him unto Moſes *a*, (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan.)

x The words *of the Lord*, or *of Jehovah*, are here conveniently ſupplied out of *v*. 16 where they are expreſſed, but here they are omited for the aggravation of his crime. He *blaſphemed the Name* ſo called by way of eminency; that Name which is above every name; that Name which a man ſhould in ſome ſort tremble to mention; which is not to be named without cauſe, and without reverence. For which reaſon the godly *Jews* did many times rather underſtand than expreſs the name of God, as *Mark* 14. 62. *the right hand of power*, for *of the power of God*, as it is *Luk*. 22. 69. and *the bleſſed* for *the bleſſed God*, *Mat*. 26. 63. *Mark* 14. 61. *y* Not the *Iſraelites* only, but his God alſo, as appears from *v*. 15. 16. *z* Either the people who heard him, or the inferiour Magiſtrate, to whom he was firſt brought. *a* According to the order ſettled by *Jethro*'s advice *Exod*. 18. 26.

*Numb: 15. 34. †Heb: *to expound unto them according to the mouth of the LORD*.

12 And they * put him in ward † that the mind of the LORD might be ſhewed them *b*.

b For God had only ſaid in general, that *he would not hold* ſuch *guiltleſs*, *i. e.* he would puniſh them, but had not declared how he would have them puniſhed by men.

13 And the LORD ſpake unto Moſes, ſaying,

*Deut: 13. 9. & 17. 7.

14 Bring forth him that hath curſed, without the camp, and let all that heard him, * lay their hands upon his head *c*, and let all the congregation ſtone him *d*.

c Whereby they gave publick teſtimony that they heard this perſon ſpeake ſuch words, and did in their own and in all the peoples names, deſire and demand Juſtice to be executed upon him, that by this ſacrifice God might be appeaſed, and his Judgements turned away from the people, upon whom they would certainly fall if he were unpuniſhed. *d*. The ſame puniſhment which was before appointed for thoſe who curſed their Parents, whereas it deſerved a far more grievous death. Thus God in this life mixeth mercy with Judgement, and puniſheth men leſs than their iniquities deſerve.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, whoſoever curſeth *e* his God. ſhall bear his ſin *f*.

e (*i. e.*) Speaketh of him reproachfully and with contempt. They therefore are greatly miſtaken that underſtand this of the heathen gods, whom their worſhippers are forbidden to reproach or curſe But *Moſes* is not here giving laws to Heathens, but to the *Iſraelites*, nor would he concern himſelf ſo much to vindicate the honour of Idols, nor doth this agree either with the deſign of the holy Scriptures, which is to beget a contempt and deteſtation of all Idols and Idolatry; or with the practice of the holy Prophets, who uſed oft to vilify them. See 1 *King*. 18. 27 *Jer*. 10. 11. *f* (*i. e.*) The puniſhment of it; ſhall not go unpuniſhed. Some ſay he was to be beaten with ſtripes: Others ſay with death, which is deſcribed *ver*. 16.

†Or, *he that nameth*.

†Or, *nameth*.

16 And † he that blaſphemeth the Name of the LORD *g*, he ſhall ſurelie be put to death, *and* all the congregation *h* ſhall certainlie ſtone him: as well the ſtranger, as he that is born in the land, when he † blaſphemeth the name *of the LORD*, ſhall be put to death.

g This ſome make a diſtinct ſin from *curſing his God* mentioned *ver*. 15. but the difference they make ſeems arbitrary, and without evidence from reaſon, or the uſe of the words. And therefore this may be a repetition of the ſame ſin in other words, which is common, and as this law is laid down in more general terms, *ver*. 15: ſo both the ſin and the puniſhment are more particularly expreſſed, *ver*: 16: Or the firſt part of *ver*: 16. may be an application of the former rule to the preſent caſe. *And as for him that blaſphemeth*, &c: or, *is blaſpheming*, &c: in the preſent tenſe, which is fitly uſed concerning words juſt now uttered, and ſcarce yet out of their ears, *he ſhall*. &c. And ſo the following words, *as well the ſtranger*, &c. may be a repetition and amplification of the former law, *h* To ſhew their zeal for God, and to beget in them the greater dread and abhorrency of blaſphemy.

*Exod. 21. 12. Num: 35: 31: Deut: 19: 21: †Heb: *ſmiteth the ſoul of a man*:

17 * And he that † killeth any man *i*, ſhall ſurelie be put to death.

i This law is repeated here, either to juſtifie this ſentence of putting blaſphemers to death, from the ſame ſeverity executed for a leſs crime; or, to prevent the miſchievous effects of mens ſtriving or contending together, which as here it cauſed blaſphemy, ſo it might in others lead to murder.

† Heb: *ſoul for ſoul*:

18 And he that † killeth a beaſt, ſhall make it good, † beaſt for beaſt.

*Exod: 21: 24: Deut: 19: 21: Mat: 5: 38:

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

* Exod: 21: 33.

21 * And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

* Exod: 12. 49:

22 Ye ſhall have * one manner of Law *k*, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

k To wit, in matters of common right, but not as to Church Priviledges.

23 And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

CHAP. XXV.

The Land not to be Tilled, but reſt the ſeventh year: And that which grew of it ſelf in Field or Vineyard, to be meat for them and their Cattle, 1 — 7. *The Jubile on the day of Atonement: A year of Liberty and Reſtoration: A year of reſt to the Land: Of the peculiar Bleſſing of God on it,* 8 — 22. *Sold Inheritances to be redeemed at any time; but now to be reſtored: A Dwelling-Houſe in a walled City only excepted,* 23 — 34 *Kindneſs to the Poor. Uſury forbidden: An Iſraelite muſt not be a Bondman or Maid, but an Hired Servant till the year of Jubile: Bond-men or Maids to be taken from the Heathen: An Inheritance for ever,* 35 — 46: *Of an Iſraelite that ſhould ſell himſelf to a ſtranger,* 47 — 53:

AND the LORD ſpake unto Moſes in mount Sinai *a*, ſaying,

a (*i. e.*) Near mount *Sinai*. So the *Hibrew* particle *Beth* is ſometimes uſed, as *Gen*: 37. 13. *Joſ*: 5 13. *Judg*: 8. 5. 2 *Chron*: 33. 20 compared with 2 *King* 21. 18. So there is no need to diſturb the order of the hiſtory in this place.

†Heb; *reſt*: *Exod: 23: 10. See ch: 26. 34.

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land *b* which I give you, then ſhall the land † keep * a ſabbath *c* unto the Lord *d*.

b. So as to be ſettled in it; for the time of the wars was not to be accounted, nor the time before *Joſhua*'s diſtribution of the land among them, *Joſ*: 14. 7, 10. *c* (*i. e.*) Enjoy reſt and freedom from plowing, tilling, *&c*. *d* (*i. e.*) In obedience and unto the honour of God. This was inſtituted partly for the aſſertion of God's ſoveraign right to the land, in which the *Iſraelites* were but tenants at God's will, partly for the trial and exerciſe of their obedience, partly for the demonſtration of his providence as well in the general towards men, as more eſpecially towards his own people, of which ſee below, *v*: 20, 21, 22. partly to wean them from inordinate love, and purſute of, or truſt to worldly advantages, and to inure them to depend upon God alone, and upon God's bleſſing for their ſubſiſtence, partly to put them in mind of that bleſſed and eternal Reſt provided for all good men, wherein they ſhould be perfectly freed from all worldly labours and troubles, and wholly devoted to the ſervice and enjoyment of God. See on *Exod*: 23 11. And laſtly, that by their own ſtraits in that year they might learn more compaſſion to the poor who were under the ſame ſtraits every year.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

* 2King: 19. 29. † Heb: *of thy ſeparation*.

5 * That which groweth of its own accord *e* of thy harveſt thou ſhalt not reap *f*, neither gather the grapes † of thy vine undreſſed *g*: *for* it is a year of reſt unto the land.

e From the grains that fell out of the ears the laſt reaping time. *f* (*i. e.*) As thy own peculiarly, but only ſo as others may reap it with thee, for preſent food. *g* Heb. *the grapes of thy ſeparation*, *i. e.* The Grapes which thou haſt ſeparated or ſet a part to the honour of God, and to the ends and uſes appointed by God; or, the grapes of that year, which are in this like the *Nazarites* hair, not cut off by thee, but ſuffered to grow to the uſe of the poor.

6 And the ſabbath *h* of the land ſhall be meat for you, for thee, and for thy ſervant *i*, and for thy maid and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

h (*i: e:*) The growth of the Sabbath, or that fruit which groweth in the Sabbatical year. See on *Levit*: 23: 38. where the word, *Sabbath*, is taken in the like ſenſe. *i* For all promiſcuouſly, to take food from thence as they need it.

7 *A*nd for thy cattle, and for the beaſt, that *are* in thy land, ſhal all the increaſe thereof be meat.

8 And thou ſhalt number ſeven † ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhal be unto thee fourty and nine years.

Or, *eeks.*

Heb. *oud of unds.*

chap. 23. 27.

9 Then ſhalt thou cauſe the trumpet † of the Jubile *k* to ſound on the tenth *day* of the ſeventh moneth *l*, * in the day of atonement *m* ſhal ye make the trumpet ſound throughout all your land.

k Which ſignified the true liberty from our ſpiritual debts and ſlaveries to be purchaſed by Chriſt, and to be publiſhed to the world by the ſound of the Goſpel. *l* Which was the firſt month of the year for civil and worldly affairs, which were mainly concerned in the jubile, and therefore it began in that month; and, as it ſeems, upon this very tenth day, when the trumpet ſounded, as other feaſts generally began when the trumpet ſounded. *m* A very fit time, that when they faſted and prayed for Gods mercy to them in the pardon of their ſins, then they might excercíſe their charity and kindneſs to men in forgiving their debts, which is the true faſt, as is noted, *Iſa*: 58. 6. and to teach us, that the foundation of all ſolid comfort and joy muſt be laid in bitter repentance and atonement for our ſins through Chriſt.

10 *A*nd ye ſhall hallow the fiftieth year *n*, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof *o*: it ſhal be a jubile *p* unto you, and ye ſhall return every man unto his poſſeſſion *q*, and ye ſhall return every man unto his family *r*.

n By which it ſeems moſt probable, that the year of jubile was not the forty and ninth year, as ſome learned men think, but preciſely the fiftieth year. Which may appear, 1. Becauſe the Jews account it ſo, which is confeſſed by the adverſaries of this opinion, who ſay, that *the Jews err in the computation of the Jubile, as they do in Chriſt, the great end and antitype of the Jubile.* But it is not probable that the Jews ſhould univerſally err in a matter of conſtant practice among themſelves, eſpecially when there was nothing of intereſt or prejudice in the caſe, as there was in reference to Chriſt. 2. Becauſe it was expreſly called *the fiftieth year* here, and *ver*: 11: *that fiftieth year*, which was not true, if it was but the nine and fortieth year. It is ſaid, it is called ſo popularly, and it was ſo, if you take in the foregoing Jubile. But it muſt be remembred, that there was not yet any foregoing Jubile, but the very firſt of the kind is expreſly called *the fiftieth year*, which in truth it was not, if the Jubile was ended ere the fiftieth year began. 3. From the common courſe of computation. The old weekly Sabbath is called *the ſeventh day*, becauſe it truly was ſo, being next after the ſix days of the week and diſtinct from them all: and the year of releaſe is called *the ſeventh year*, *ver*: 4: as immediatly following the *ſix years*, *ver*: 3: and diſtinct from them all. And therefore in like manner the Jubilee muſt needs be called *the fiftieth year*, becauſe it comes next after *ſeven times ſeven* or forty nine *years*, *ver*: 8. and is diſtinct from them all. 4. From *ver*: 11. 12. where it is ſaid, *ye ſhall not ſow, nor reap*, &c. *For it is the Jubile*, &c. which looks like a vain and uſeleſs repetition, if this year were but one of the ſeven years, for this very command was given concerning every ſeventh year, *ver*: 4: but if this year of Jubile was, as indeed it was, a year diſtinct from, and coming after the ſeven ſevens of years, then this repetition and application of that command to it was highly neceſſary, becauſe otherwiſe it might ſeem hard and unreaſonable that they ſhould forbear ſowing and reaping two years together, which hereby they are commanded to do. Two things are objected againſt this, 1. That the Jubile was only a revolution of fourty nine years. But that ſeems a great miſtake, for it is moſt expreſly diſtinguiſhed from them all, and by way of diſtinction called *the fiftieth year*, therefore ſurely none of the forty nine. 2. The difficulty propounded, *v.* 20. concerns only the 7th year, whereas it had been a greater difficulty, if it had been extended to the Jubile, and the Jubile had been another vacant year coming next after the ſeventh year. But though the difficulty was greater for the Jubile, yet it was more frequent for the ſeventh year: and the reſolution of the one made the way plain for the ſatisfaction of the other. For as God promiſed ſo to bleſs every ſixth year, that it ſhould bring forth fruit for three years, *ver*. 21. ſo when the caſe was extraordinary, as in the Jubile, it was but reaſonable to expect an extraordinary bleſſing from God upon that ſixth year which went next before the laſt of the ſeventh years, or the forty ninth year, that it ſhould then bring forth fruit for four years. *o* Underſtand ſuch as were *Iſraelites*; principally to all ſervants, even to ſuch as would not and did not go out at the ſeventh year, and to the poor, who now were acquited from all their debts, and reſtored to their poſſeſſions. *p* So called either from the Hebrew word *Jobel* which ſignifies firſt *a ram*, and then *a rams horn*, by the ſound whereof it was proclaimed; or from *Jubal*, the inventor of muſical inſtruments, *Gen*: 4. 21. Becauſe it was celebrated with Muſick and all expreſſions of joy. *q* Which had been ſold or otherwiſe alienated from him. This Law was not at all unjuſt, becauſe all Buyers and Sellers had an eye to this condition in their bargains; but it was neceſſary and expedient in many regards, as 1. To mind them that God alone was the Lord and owner and proprietor both of them and of their lands, and they only his Tenants and Farmers; a point which they were very apt to forget. 2. That hereby Inheritances, Families, and Tribes, might be kept entire and clear until the coming of the *Meſſias*, who was to be known as by other things, ſo by the Tribe and Family out of which he was to come. And this accordingly was done by the ſingular providence of God until the Lord Jeſus did come. Since which time thoſe Characters are miſerably confounded: Which is no ſmall argument that the *Meſſias* is come. 3. To ſet bounds both to the inſatiable avarice of ſome, and the fooliſh prodigality of others, that the former might not wholly and finally ſwallow up the inheritances of their brethren, and the latter might not be able to undo themſelves and their poſterity for ever, which was a ſingular priviledge of this Law and People. *r* From whom he was gone, being ſold to ſome other Family either by himſelf or by his Father.

11 A jubile ſhal that fiftieth year be unto you: ye ſhal not ſow *s*, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

s Though it come immediatly after a ſeventh year, wherein alſo this was forbidden to you.

12 For it *is* the jubile; it ſhall be holy unto you *t*; ye ſhall eat the increaſe thereof *u* out of the field *x*.

t So it was, becauſe it was ſequeſtred in great part from worldly employments and dedicated to God, and to the exerciſe of holy joy and thankfulneſs; and becauſe it was a type of that holy and happy Jubile which they were to expect and enjoy by and under the *Meſſias*. *u* Such things as it produced of it ſelf: For the year before nothing was ſowed. *x* Whence they in common with others might take it as they needed it; but muſt not put it into barns. See *ver*: 5. and *Exod*: 23. 11.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand, ye ſhall not oppreſs one another *y*.

y Neither the ſeller by requiring more, nor the buyer by taking the advantage from his brothers neceſſities to give him leſs than the worth of it.

15 According to the number of years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits *z* he ſhal ſell unto thee.

z Or, *Of years of fruits*, or, *of fruitful years*; for there were ſome unfruitful years, to wit, ſuch wherein they were not allowed to ſow or reap, *&c.*

16 According to the multitude of years thou ſhalt increaſe the price thereof: & according to the fewneſs of years, thou ſhalt diminiſh the price of it: For *according to* the number *of the years* of the fruits *a* doth he ſell unto thee

a Or, *For the number of the fruits.* The meaning is, he ſelleth not the land, but only the fruits thereof, and that for a certain time.

17 Ye ſhall not therefore oppreſs one another, but thou ſhalt fear thy God: for I *am* the LORD your God.

18 Wherefore ye ſhal do my ſtatutes, and keep my judgements, and do them, and ye ſhall dwell in the land in ſafety.

19 And the land ſhal yield her fruit, and ye ſhal eat your fill, and dwell therein in ſafety.

20 *A*nd if ye ſhal ſay, What ſhall we eat *b* the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe.

b A like objection, See *Exod*: 34. 23, 24.

21 Then I will command † my bleſſing upon you in the ſixth year, and it ſhal bring forth fruit for three years *c*.

† (*i. e.*) Give. *Commanding* is oft uſed in Scripture either for the performance of promiſed bleſſings, as *Deut*: 28. 8. *Pſal*. 111. 9. and 133. 3. or for the execution of threatned Judgments, as *Iſa*. 5. 6. *Amos* 9. 4. both being acts of Gods providential Will, as the command is of his legiſlative Will. *c* Not compleatly, but in great part, to wit, for that part of the ſixth year which was between the beginning of harveſt and the beginning of the ſeventh year, for the whole ſeventh year, and for that part of the eighth year which was before the harveſt, which reacheth almoſt until the beginning of the ninth year. And by this expreſſion we may underſtand the meaning of that eminent paſſage of Chriſt's being *three days and three nights in the grave*, to wit, one whole day and part of two days: Of which more, if God pleaſe, in its proper place. This is added to ſhew the equity of this command. As God would hereby try their Faith, and exerciſe Obedience, ſo he gave them an eminent proof of his own exact Providence and tender care over them in making proviſions ſuitable to their neceſſities. Albeit it be alſo probable, that divers of them, eſpecially ſuch as were more ſolicitous or diſtruſtful of Gods providence, did lay up ſomething of the fruits of former years againſt this time.

22 *A*nd ye ſhal ſow the eighth year, and eat *yet* of old fruit *d* until the ninth year: until her fruits *e* come in, ye ſhal eat *of* the old *ſtore*.

d Of the ſixth year principally, if not ſolely. *e* (*i:e:*) The fruits of the eighth year.

23 The land ſhal not be ſold || † for ever *f*: for the land *is* mine *g*: for ye *are* * ſtrangers and ſojourners with me *h*.

|| Or, *to be quite cut off*
† Heb. *for cutting off.*
* Pſal. 119: 19.
1 Pet: 2: 11:

f Or, *abſolutely* and *properly*, ſo as to become the propriety of the buyer: Or *to the extermination* or *utter cutting off*, to wit of the ſeller, from all hopes and poſſibility of Redemption. *g* Procured for you by my power, given to you by my mere grace and bounty, and the right of propriety reſerved by me, and to be diſpoſed of by you only to ſuch perſons and in ſuch manner as I ſhall have ordained. *h* (*i: e:*) In my land or houſes: thus he is ſaid to ſojourn with another that dwells in his houſe. Thus the poor decayed *Iſraelites* and the ſtrangers are ſaid to live with them, *i: e:* with the other *Iſraelites*, to wit, in the land or houſes here, *ver*: 35, 36, 40, 45. Or, *before me*, in my ſight, or in my account. Howſoever in your own or other mens opinions you paſs for Lords and Proprietors, yet in truth, according to which my judgment always is, you are but ſtrangers and ſojourners, not to poſſeſs the Land for ever, but only for a ſeaſon, & to leave it to ſuch as I have appointed for it.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption *i* for the land.

i (*i: e:*) A right of redemption in the time and manner following.

25 If thy brother be waxen poor, and hath ſold *away* ſome of his poſſeſſion *k*, and if any of his kin come to redeem it *l*, then ſhal he redeem that which his brother ſold.

k To wit, in the fields, but not in cities, *ver:* 29. *l* Or, *If the redeemer come, being near akin to him*, to whom the right of Redemption belonged. *Ruth.* 3. 2, 9, 12. *Jer.* 32: 7: who in this act was an eminent Type of Chriſt, who was made near akin to us by taking our fleſh, that he might perform the work of Redemption for us.

† Heb: *his hand hath attained and found ſufficiency*

26 And it the man have none to redeem it † and himſelf be able to redeem it:

27 Then let him count the years of the ſale thereof *m*, and reſtore the overplus *n* unto the man to whom he ſold it, that he may return unto his poſſeſſion.

m (*i. e.*) From the time of the ſale to the Jubile. See above, *ver.* 15, 16, *n* (*i.e*) A convenient price for the years from this Redemption to the Jubile.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it ſhall go out *o*, and he ſhall return unto his poſſeſſion.

o (*i. e.*) Out of the buyers hand, without any redemption-money.

† Heb: *days* 1 Sam: 1: 3. and 27. 7.

29 And if a man ſell a dwelling houſe in a walled city, then he may redeem it within a whole year after it is ſold; within † a full year may he redeem it.

30 *A*nd if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile *p*.

p The reaſon is from the great difference between ſuch houſes and lands. The reaſon before alledged for lands do not hold in ſuch Houſes: there was no danger of confuſion in Tribes or Families by the alienation of Houſes. The ſeller alſo had a greater propriety in Houſes than in Lands, as not coming to him by Gods meer gift, but being commonly built by the owners coſt and diligence, and therefore had a fuller power to diſpoſe of them. Beſides, God would hereby encourage perſons to buy and poſſeſs Houſes in ſuch places, which frequency and fulneſs of Inhabitants in Cities, was a great ſtrength, honour and advantage to the whole Land.

† Heb. *redemption belongeth unto it.*

31 But the houſes of the villages *q* which have no wall round about them, ſhall be counted as the fields of the countrey: † they may be redeemed, and they ſhall go out in the jubile.

q Becauſe they belonged to and were neceſſary or very convenient for the management of the lands.

32 Notwithſtanding the cities of the Levites, and the houſes of the cities of their poſſeſſion may the Levites redeem at any time.

‖ Or, *one of the Levites redeem them.*

33 And if ‖ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhal go out *r* in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

r Or thus, *But he that ſhall redeem* it ſhall be or muſt be *of the Levites, i: e:* No perſon of another Tribe, though by Marriage near akin to the ſelling *Levite*, ſhall redeem it, but *Levites* only, and any of them ſhall have the ſame power to redeem it, which in other Tribes only the neareſt kindred have: *and*, in caſe none of them redeem it, yet *the houſe that was ſold, and the city of his poſſeſſion, i: e:* his ſhare or intereſt in the City of his poſſeſſion, *ſhall go out* and return to the *Levites* without any Redemption.

34 But the field of the ſuburbs of their cities *s* may not be ſold *t*, for *it is* their perpetual poſſeſſion,

s Of which ſee on *Numb:* 35. 5. *t* Not ſold at all, partly, becauſe it was of abſolute neceſſity for them for the keeping of their Cattle, and partly becauſe theſe were no encloſures, but common fields, in which all the *Levites* that lived in ſuch a City had an intereſt, and therefore no particular *Levite* could diſpoſe of his part in it. Some conceive, that this Law was altered in enſuing ages, which they gather from *Jer:* 32. 7, 8, &c. and *Act:* 4: 36. 37. But thoſe examples do not prove it. That ſale of *Jeremiah*'s was made by a particular diſpenſation and command of God, and that in a time when the *Levites*, as well as the people, were to be deſtroyed or diſperſed, and carried into captivity, and therefore could receive no conſiderable injury by it: and beſides this ſale was only made formally and for ſignification, as it is explained, *ver:* 14. 15. And for the land ſold by *Barnabas* a *Levite*, *Act.* 4. as it was at a time when the Jewiſh Church was diſſolved, and their State upon the brinks of utter ruine,. ſo it is not evident that it was ſuch Suburb land, which would have yeilded but a ſmall price, but it might be other land, either ſuch as he might have in right of his wife, or ſuch as he might have purchaſed. For though the *Levites* in general had no other ſhare of Land, beſide this, alloted them by God, yet it is conceived that particular *Levites* might purchaſe lands to themſelves.

† Heb: *his hand faileth.*
† Heb. *ſtrengthen.*

35 And if thy brother be waxen poor, and † fallen in decay *u* with thee, then thou ſhalt † relieve him *x*, *yea though he be* a ſtranger, or a ſojourner *y*, that he may live with thee.

u Heb. *his hand wavereth* or *faileth* or *is decayed*, ſo that he hath not power to get or keep wealth as the phraſe is, *Deut:* 8. 18. as on the contrary, when a man is able, *his hand* is ſaid *to attain and find ſufficiency*, as here above, *ver.* 26. *x* Heb. *ſtrengthen him*, comfort his Heart, and ſtrengthen his Hand. *y* Underſtand it of Proſelytes only, for of other ſtrangers they were permitted to take uſury: *Deut:* 23: 20.

* Exod. 22 25: Deut: 23. 19. Pro. 28: 8: Ezek: 18; 8 & 22: 12: * Nehem 5: 9.

36 * Take thou no uſury of him *z*, or increaſe *a*, but * fear thy God, that thy brother may live with thee.

z (*i: e.*) Of thy brother, whether he be *Iſraelite*, or Proſelyte. *a* This ſome conceive relates to the fruits of the earth, food, &c. as *uſury* doth to money. But here may rather ſeem to be two words expreſſing the ſame thing, (1.) to meet with the ſubtile evaſions of crafty and covetous men, who make gain of their poor brethren (for of ſuch only he ſpeaks here, as is evident from *ver:* 35.) By the lending of money or other things; and that they may quiet their conſciences, and palliate their ſin, they diſguiſe it under oother names: and (2.) to ſhew that all kinds of uſury are in this caſe forbidden, whether *of money*, or *of victuals, or of any thing that is* commonly *lent* by one to another *upon uſury*, or upon condition of receiving the thing lent with advantage and overplus, as it is ſaid, *Deut:* 23. 19.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

* Exod: 21: 2. Deut: 15 12. Jer: 34. 14.
† Heb. *ſerve thy ſelf of him with the ſervice, &*

39 And * if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee, thou ſhalt not † compel him to ſerve as a bond-ſervant *b*.

b Neither for the time, for ever, nor for the manner, with the hardeſt and vileſt kinds of ſervice, rigorouſly and ſeverely exacted from him.

40 *But* as an hired ſervant, *and* as a ſojourner he ſhal be with thee, *and* ſhal ſerve thee unto the year of jubile.

41 And *then* ſhal he depart from thee *c*, *both* he and his children with him, and ſhal return unto his own family, and to the poſſeſſion of his fathers ſhal he return.

c Thou ſhalt not ſuffer him or his to abide longer in thy ſervice, as thou mighteſt do in the year of releaſe, *Exod:* 21; 2, 6.

† Heb: *with the ſale of a bond-man.*

42 For they *are* my ſervants *d*, which I brought forth out of the land of Egypt: they ſhal not be ſold † as bondmen.

d They, no leſs than you, are members of my Church and People; ſuch as I have choſen out of all the world to ſerve me here, and to enjoy me hereafter, and therefore are not to be oppreſſed or abuſed, neither are you abſolute Lords over them to deal with them as you pleaſe.

* Eph: 6. 9 Col: 4: 1.

43 * Thou ſhalt not rule over him with rigor, but ſhalt fear thy God *e*.

e Though thou doſt not fear them who are in thy power, and unable to right themſelves, yet fear that God who hath commanded thee to uſe them kindly, and who can or will avenge their cauſe, if thou doſt oppreſs them.

44 Both thy bond-men, and thy bond-maids which thou ſhalt have *ſhall be* of the heathen that are round about you: of them ſhall ye buy bond men, and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land; and they ſhall be your poſſeſſion.

† Heb: *ye ſhall ſerve your ſelves of them:*

46 And ye ſhal take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; † they ſhal be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhal not rule one over another with rigor.

47 And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock *f* of the ſtrangers.

f Heb. *root*, *i e.* one of the root or ſtock. So the word *root* is elſewhere uſed for the branch or progeny growing from it, as *Numb:* 13. 28. 2 *Chron.* 22. 10. He ſeems to note one of a foreign race and countrey, tranſplanted into the land of *Iſrael*, and there having taken root amongſt the people of God, yet even ſuch an one, though he hath ſome priviledge by it, yet he ſhall not have power to keep an Hebrew ſervant from the benefit of Redemption.

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him.

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him of his family may redeem him: or, if he be able, he may redeem himſelf.

50 *A*nd he ſhal reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile, and the price of his ſale ſhal be according unto the number of years, according to the time of an hired ſervant *g* ſhall it be with him.

g Allowance ſhall be made for the time wherein he hath ſerved, proportionable to that which is given to an hired ſervant for ſo long ſervice, becauſe his condition is in this like theirs; that it is not properly his perſon, but his work and labour that was ſold.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhal count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: & the other ſhal not rule with rigor over him in thy ſight *h*

h Thou ſhalt not ſuffer this to be done, but whether thou art a Magiſtrate, or a private perſon, thou ſhalt take care according to thy capacity to get it remedied.

‖ Or, *by theſe means*

54 And if he be not redeemed ‖ in theſe *years*, then he ſhal go out in the year of jubile, *both* he and his children with him.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants; whom I brought out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

God commands them to ſhun Idolatry, 1. *Keep his Sabbaths, and reverence his Sanctuary,* 2. *And walk in his Statutes,* 3. *Promiſing plenty, peace, victory, Fruitfulneſs, his Tabernacle and Preſence,* 4—13. *Dreadful Threatnings againſt the Deſpiſers, Haters and Breakers of his commands: He will give them over to Diſeaſes, their Enemies, Drought, Peſtilence, Sword, Famine; they who remain ſhall fall one upon another, and pine away in their ſins,* 14—39. *But if they confeſs their ſins, and are humbled under Gods Judgments, God will remember his Covenant, and ſhew them favour in their Enemies Land,* 40—45. *Theſe Statutes the Lord gave to Iſrael in Mount Sinai by Moſes,* 46.

* Exod. 20: 4. Deut. 5:8: and 16.12 and 27:15 Pſal. 77:7: || Or, *pillar.* || Or, *figured ſtone.* † Heb. *a ſtone of picture:*

YE ſhall make you * no idols, nor graven image, neither rear you up a || ſtanding image *a*, neither ſhal ye ſet up *any* || † image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

a Or, *pillar,* to wit, to worſhip it, or bow down to it, as it follows. Otherwiſe this was not ſimply prohibited being practiſed by holy men, both before and after this Law. Compare *Exod:* 23: 24. *Deut.* 16. 22. So *Exod:* 20: 4. They are forbidden to make images, not ſimply or for any uſe, but for worſhip.

* Chap. 19. 30:

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary, *b*: I *am* the LORD.

b By purging and preſerving it from all uncleanneſs, by approaching to it and managing all the ſervices of it with reverence, and in ſuch manner only as God hath appointed.

* Deut: 28:1:

3 * If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain *c* in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

c Therefore God placed them not in a Land where there were ſuch rivers as *Nilus,* to water it and make it fruitful, but in a Land which depended wholly upon the rain of Heaven, the Key whereof God kept in his own hand, that ſo he might the more effectually oblige them to obedience, in which their happineſs conſiſted.

* Amos 9: 13. * Job 11: 18:

5 And * your threſhing ſhall reach unto the vintage *d*, and the vintage ſhal reach unto the ſowing time: and ye ſhal eat your bread to the full, and * dwell in your land ſafely.

d (*i: e:*) You ſhall have ſo plentiful an harveſt, that you ſhall not be able to threſh out your corn in a little time, but that work will laſt till the vintage.

* Job 11: 19: Iſa: 35:9. Ezek: 34. 25. † Heb. *cauſe to ceaſe.*

6 And I will give peace in the land, and * ye ſhall lie down and none ſhall make you afraid: and I will † rid evil beaſts out of the land; neither ſhall the ſword *e* go through your land *f*.

e (*i; e:*) War, as the ſword is oft taken, as numb. 14. 3. 2 *Sam:* 12. 10. Otherwiſe there is the ſword of juſtice. *f* (*i: e:*) It ſhall not enter into it, nor have paſſage through it, much leſs ſhall your land be made the ſeat of War.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

* Deut. 32:30. Joſh. 23. 10.

8 And * five *g* of you ſhall chaſe an hundred, and an hundred of you shall put ten thouſand to flight: and your enemies shall fall before you by the ſword.

g (*i. e:*) A ſmall number; a certain number for an uncertain.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you *h*.

h (*i: e.*) Actually perform all that I have promiſed you in my covenant made with you.

10 And ye ſhall eat old ſtore, and bring forth *i* the old, becauſe of the new.

i Or, *caſt out,* throw them away as having no occaſion to ſpend them, or give them to the poor, or even to your cattel, that you may make way for the new corn, which alſo is ſo plentiful, that of it ſelf it will fill up your barns.

* Exek: 37: 26:

11 * *A*nd I will ſet *k* my takernacle amongſt you: and my ſoul ſhall not abhor you.

k As I have placed it, ſo I will continue it among you, and not remove it from you, as once I did upon your miſcarriage, *Exod:* 33. 7.

* 2 Cor. 6: 16.

12 * And I will walk among you *l*, and will be your God, and you ſhall be my people *m*.

l As I have hitherto done, both by my pillar of cloud and fire, and by my Tabernacle, which have walked or gone along with you in all your journeys, and ſtayed among you in all your ſtations, to protect, conduct, inſtruct and comfort you. *m* I will owne you for that peculiar people which I have ſingled out of the maſs of mankind, to bleſs you here and to ſave you hereafter.

13 I *am* the LORD your God which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the bands of your yoke, and made you go upright *n*.

n with heads lifted up, not preſſed down with a yoke. It notes their liberty, ſecurity, confidence and glory. See *Exod:* 14. 8. *Numb:* 33: 3.

* Deut. 28: 15. Mal:2:2.

14 But if you will not hearken unto me, and will not do all theſe commandments:

15 And if ye ſhall diſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant *o*,

o (*i: e:*) Break your part or conditions of that covenant made between me and you, and thereby diſcharge me from the bleſſings promiſed on my part.

† Heb. *upon you.* * Job: 31:8. Jer. 5. 17. & 12. 13.

16 I alſo will do this unto you, I will even appoint † over you *p* terrour, conſumption, and the burning ague, that ſhall conſume the eyes *q*, and cauſe ſorrow of heart: and * ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

p I will give them power over you, that you ſhall not be able to avoid or reſiſt them. *q* By the decay of ſpirits and affluence of ill humors.

* Chap. 17. 10. * Pſal: 53: 5 Prov. 28. 1

17 And * I will ſet my face againſt you, and ye ſhal be ſlain before your enemies: they that hate you ſhall reign over you, & * ye ſhall flee when none purſueth you.

18 *A*nd if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins:

19 And I will break the pride of your power *q*, and I will make your heaven as iron, and your earth as braſs *r*:

q (*i: e:*) Your ſtrength of which you are proud, your numerous and united forces, your kingdom, yea your Ark and Sanctuary. *r* The Heavens ſhall yield you no rain, nor the earth fruits.

20 And your ſtrength *s* ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

s Spent in plowing and ſowing, and tilling the ground.

|| Or, *at all adventures with me,* and ſo *v*: 24.

21 And if ye walk || contrary unto me *t*, and will not hearken unto me, I will bring ſeven times more plagues upon you, according to your ſins.

t Or, *careleſly,* or *heedleſly with me* or *before me. i. e.* ſo as to be careleſs and unconcerned whether you pleaſe me or offend me. This is oppoſed to exact and circumſpect walking with God, as *Abraham* did *Gen.* 17. 1: and all are to do. *Epheſ.* 5. 15.

* Deut: 32: 24. Ezek. 5. 17. * Judg. 5. 6: 2Chro. 15: 5: Iſa 33. 8. Lam. 1: 4.

22 * I will alſo ſend wild beaſts among you, which ſhal rob you of your children, and deſtroy your cattel, and make you few in number, and * your *high* ways ſhal be deſolate *u*.

u By reaſon of the fewneſs of Travellers and People, and the terrour of wild beaſts growing more numerous thereby.

* 2 Sam. 22: 27. Pſal: 18: 26.

23 And if ye will not be reformed by theſe things but will walk contrary unto me:

24 * Then will I alſo walk contrary unto you *x*, and will puniſh you yet ſeven times for your ſins.

x Or, *careleſly with you* or *towards you, i. e:* I will put you out of my care and protection.

25 *A*nd I will bring a ſword upon you, that ſhal avenge the quarrel of *my* covenant *y*: and when ye are gathered together within your cities, I will ſend the peſtilence among you, and ye ſhal be delivered into the hand of the enemie *z*.

y (*i: e:*) My quarrel with you for your breach of your faith and covenant made with me. *z* Becauſe thoſe few that ſhall be left of the peſtilence will be unable to defend you in your cities or ſtrongholds.

* Iſa. 3. 1: Ezek. 5:16 & 14: 13: * Micah 6: 14: Hag: 1; 6:

26 * *And* when I have broken the ſtaff of your bread *a*, ten women *b* ſhall bake your bread in one oven, and they ſhal deliver *you* your bread again by weight *c*: and * ye ſhal eat, and not be ſatisfied.

a Either 1. by taking away that power and vertue of nouriſhing, which I have put into bread or food, which when I withdraw, it will be unable to nouriſh. Or rather 2. by ſending a famine or ſcarcity of bread, which is the ſtaffe and ſupport of mans preſent life, *Pſal.* 104. 15. for ſo this phraſe is commonly uſed, and elſwhere explained, as *Pſal:* 105: 16: *Ezek:* 4. 16. and ſo the following words expound it here. *b* (*i: e:*) Ten or many Families, for the women took care for the bread and food of all the family. *c* This is a ſign and conſequence both of a famine, and of the baking of the bread of ſeveral families together in an oven, wherein each family took care to weigh their bread, and to receive the ſame proportion which they put in. Compare *Ezek.* 4. 16.

27 *A*nd if ye will not for all this hearken unto me, but walk contrarie unto me;

28 Then I will walk contrarie unto you alſo in fury *d*, and I, even I will chaſtiſe you ſeven times for your ſins.

d Or, *In fury of raſhneſs* or *careleſneſs with you* or *amongſt you,* like a raging lion breaking into a multitude of people, and deſtroying all he meets with promiſcuouſly or without any diſtinction, both righteous and wicked together, as is threatned, *Ezek:* 21. 3. Or, *in fury of contrariety,* or *meeting with you,* or *againſt you,* like a man that meets his enemy in the fury of battel.

* Deut: 28. 53: Ezek: 5: 10. * 2 Chro: 34. 7: Ezek: 6:4: 5. 13.

29 * And ye ſhal eat the fleſh of your ſons *e*, and the fleſh of your daughters ſhal ye eat.

e Through extreme hunger, See *Lam.* 4. 10.

30 And I will deſtroie your high places *f*, and * cut down your images *g*, and caſt your carcaſes upon the carcaſes of your idols *h*, and my ſoul ſhal abhor you.

f In which you will ſacrifice after the manner of the Heathens See *Levit:* 19. 26. *Numb:* 33. 52. *g* Or, *Your images of the Sun,* made for the honour and worſhipping of the Sun, and having ſome reſemblance to it. See 2 *Chron:* 34. 7. Under this one kind of idolatry, famous and frequent in thoſe times and places, he contains all the reſt. *h* So he calls them, either to ſignifie that their Idols how ſpecious ſoever or glorious in their eyes, were in truth but lifeleſs and contemptible carcaſes, *having eyes but ſee not,* &c. *Pſal:* 115. 5. or to ſhew that their Idols ſhould be ſo far from helping them, that they ſhould be thrown down and broken with them, and both ſhould lie together in a forlorn and loathſome ſtate.

* Lam: 1: 10: Ezek: 9:6: & 21: 7.

31 And I will make your cities waſte, and * bring

your ſanctuaries *i* unto deſolation, and I will not ſmell *k* the ſavour of your ſweet odours *l*.

i Either 1. Gods ſanctuary, called *Sanctuaries* here, as alſo *Pſal.* 73. 17. and 74. 7. *Jer.* 51. 51. *Ezek.* 28. 18. becauſe there were divers apartments in it, each of which was a Sanctuary, or, which is all one, an holy place, as they are ſeverally called. And *your* emphatically, not mine, for I diſown and abhor it, and all the ſervices you do in it, becauſe ye have defiled it. Or 2. The Temples built by you to Idols, therefore called *their Sanctuaries*, in oppoſition to Gods. Or 3. Your Synagogues. But the firſt is moſt probable, becauſe he ſpeaks of the place where they uſed to offer their *ſweet odours* here following. *k* (*i. e.*) Not own or accept them. See *Gen.* 8. 21. *Iſa.* 1 11, *&c.* *l* Either of the incenſe, or of your ſacrifices, which, when offered with faith and obedience, are very ſweet and acceptable to me.

32 And I will bring the land into deſolation: and your enemies which dwell therein *m*, ſhal be aſtoniſhed at it *n*.

m Having driven you out and poſſeſſed your places. *n* See *Lam.* 5. 12.

* Deut. 4. 27 and 28. 62, 64.

33 And * I will ſcatter you among the heathen, and will draw out a ſword after you *o*: and your land ſhal be deſolate, and your cities waſte.

o The ſword ſhall follow you into ſtrange lands, and you ſhall have no reſt there.

* 2 Chron. 36. 21. || Or, *accompliſh.* See Job 14: 6.

34 * Then ſhal the land || enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land, *even* then ſhal the land reſt, and enjoy her ſabbaths *p*.

p Either 1. Becauſe it ſhall be rid of you who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather 2. Becauſe it ſhall now enjoy thoſe Sabbatical years of reſt from tillage, which you through covetouſneſs oft-times would not give it, as the next verſe informs us, though God commanded it, *Levit.* 25. 4.

35 As long as it lieth deſolate, it ſhal reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

* Prov. 28. 1. † Heb. *driven.*

36 *And* upon them that are left *alive* of you, I will ſend a faintneſs *q* into their hearts, in the lands of their enemies, and * the ſound of a † ſhaken leaf ſhal chaſe them, and they ſhal flee, as fleeing from a ſword: and they ſhal fall, when none purſueth.

q The word notes a tenderneſs and ſoftneſs of mind whereby they are diſenabled from bearing the preſent miſeries, and are in continual dread of further and ſorer miſeries.

* Iſa. 10. 4.

37 And * they ſhal fall one upon another *r*, as it were before a ſword, when none purſueth *s*: and ye ſhal have no power to ſtand before your enemies.

r As Soldiers uſe to do when their ranks are broken, and they forced to flee away haſtily from their purſuers. *s* Your guilt and fear cauſing you to imagine that they do purſue you when indeed they do not.

38 And ye ſhal periſh among the heathen, and the land of your enemies ſhal eat you up.

* Ezek: 4: 17: & 6:9: & 20. 44: & 24: 23: & 33: 10: & 36: 31: Hoſ. 5. 15.

39 *And* they that are left of you * ſhal pine away *t* in their iniquitie in your enemies lands, and alſo in the iniquities of their fathers ſhal they pine away with them.

t Be conſumed and melt away by degrees through diſeaſes, oppreſſions, griefs and manifold miſeries.

40 If they ſhal confeſs *u* their iniquitie, and the iniquitie of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me,

u Heb. *And they ſhall confeſs*, where our Tranſlation and many others underſtand the Particle *if*, which is alſo wanting and underſtood, *Exod.* 4. 23. *Mal.* 1. 2. and 3. 8. So here, *And* if *they ſhall confeſs, &c.* But there ſeems no neceſſity of any ſuch ſupplement, but theſe and the following words may be taken as they ly in their plain and proper ſignification, to this purpoſe, *ver.* 40. *And* through the heavineſs and extraordinarineſs of their affliction, their conſciences will force them to *confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they have treſpaſſed againſt me*, *i e* with their prevarication with me and defection from me to Idolatry, which by way of eminency he calls *their treſpaſs : and that alſo they have walked contrary to me*, ver. 41. *and* that *I alſo have walked contrary unto them, and have brought them into the land of their enemies* : *i. e.* that they are not come into theſe Calamities by chance, nor by the miſfortune of war, but by my juſt judgment upon them. All which confeſſion is no more than *Pharaoh* made in his diſtreſſes, and than Hypocrites in their affliction uſe to make. And therefore he adds, *if then their uncircumciſed*, *i. e.* impure, carnal, profane and impenitent *hearts be humbled*, *i. e.* ſubdued, purged, reformed : if to this confeſſion they add ſincere humiliation and reformation, I will do what follows.

* Jer. 6. 10. Rom. 2. 29. Col. 2. 11.

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies: if then their * uncircumciſed hearts be humbled, and they then accept *of the puniſhment of* their iniquitie *x*.

x The Hebrew word *avon* commonly ſignifies *iniquity*, but it is oft uſed for *the puniſhment of iniquity*, as here and 1 *Sam.* 28. 10. *Pſal.* 31. 10. *Iſa.* 53. 6, 11. The meaning is, if they ſincerely acknowledge the righteouſneſs of God and their own wickedneſs, and patiently ſubmit to his correcting hand, and would rather be in their preſent ſuffering condition, than in their former ſinful, though proſperous eſtate ; if with *David* they are ready to ſay, *it is good for them that they are afflicted, that they may learn Gods ſtatutes*, and obedience to them for the future, which is a good evidence of true repentance.

42 Then will I remember my covenant *y* with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land *z*.

y To wit, ſo as to perform it, and make good all that I have promiſed in it. For words of knowledge or remembrance in Scripture, do moſt commonly connote affection and kindneſs : of which there are many inſtances, ſome given before, and more hereafter. *z* Which now ſeems to be forgotten and neglected, and deſpiſed, as if I had never choſen it to be the peculiar place of my preſence and bleſſing.

43 The land alſo ſhal be left of them, and ſhal enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhal accept *of the puniſhment of* their iniquity : becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

* Deut. 4 31. Rom. 11. 26.

44 And yet for all that, when they be in the land of their enemies, * I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them : for I *am* the LORD their God †.

† Neither the deſperateneſs of their condition, nor the greatneſs of their ſins, ſhall make me wholly make void my covenant with them and their anceſtors, but I will in due time remember them for good, and for my covenants ſake return to them in mercy. From this place the *Jews* take great comfort, and aſſure themſelves of deliverance out of their preſent ſervitude and miſery. And from this, and ſuch other places, St. *Paul* concludes, that the *Iſraelitiſh* nation, though then rejected and ruined, ſhould be gathered again and reſtored.

45 But I will for their ſakes || remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God : I *am* the LORD.

|| Or rather, *to* or *for them*, *i. e.* for their good or benefit : for ſurely, if one conſiders what is ſaid before concerning the wickedneſs of this people, he cannot ſay this deliverance was given them for their ſakes, but muſt rather ſay with the Prophet, *Ezek.* 36. 22, 32. *not for your ſake*, O *houſe of Iſrael*, &c.

46 Theſe *are* the ſtatutes, and judgments, and laws which the LORD made between him and the children of Iſrael in mount *S*inai, by the hand of Moſes.

CHAP. XXVII.

Laws touching the redeeming of Men, devoted to God, 1---8. *Or of Beaſts,* 9---13. *Of houſes,* 14, 15. *Of Fields or Grounds,* 16---25. *What things might not be vowed, and being ſo, what redeemable, and what not,* 26---29. *Of redeeming the Tenths both of Fruit and Cattel,* 30---33.

AND the LORD ſpake unto Moſes, ſaying,

2 *S*peak unto the children of Iſrael, and ſay unto them ; When a man ſhal make a ſingular vow *a*, the perſons *ſhall be* for the LORD *b*, by thy eſtimation *c*.

a Or, *an eminent* or *hard* or *wonderful vow*, not concerning things, which was not ſtrange, but cuſtomary, but concerning perſons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unuſual and difficult : yet there want not inſtances of ſuch vows, and of perſons which devoted either themſelves or their children to the ſervice of God, and that either more ſtrictly and particularly, as the *Nazarites*, and the *Levites*, 1 *Sam.* 1. 11. and for theſe there was no redemption admitted, but they were in perſon to perform the ſervice to which they were devoted : or more largely and generally, as ſome who were not *Levites*, nor intended themſelves or their children ſhould be *Nazarites*, might yet through zeal to God and his ſervice, or to obtain God's help in giving them ſome mercy which they wanted and deſired, or in freeing them from ſome evil felt or feared, devoted themſelves or their children to the ſervice of God and of the ſanctuary, tho' not in ſuch a way as the *Levites*, which they were forbidden to do, yet in ſome kind of ſubſerviency to them. And becauſe there might be too great a number of perſons thus dedicated, which might be burdenſome and chargeable to the Sanctuary, therefore an exchange is allowed, and the Prieſts are directed to impoſe and require a tax for their redemption. *b* (*i. e.*) Dedicated to the Lord, and conſequently to the Prieſt. *c* By whoſe eſtimation? *Anſ.* Either 1. Thine, O Prieſt, to whom the valuation of things belonged, and here is aſcribed, *ver.* 12. Or rather 2. Thine, O man that voweſt, as appears from *ver.* 8. where his eſtimation is oppoſed to the Prieſts valuation. Nor was there any fear of his partiality in his own cauſe, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the Prieſt is to value it, as *ver.* 8, 12.

3 *And* thy eſtimation ſhal be, of the male from twenty years old even unto ſixty years old *d*, even thy eſtimation ſhal be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

d Which is the beſt time for ſtrength and ſervice, and therefore is prized at the higheſt rate.

4 *And* if *it be* a female, then thy eſtimation ſhal be thirty ſhekels *e*.

e Leſs than the mans price, becauſe ſhe is inferior to him both in ſtrength and ſerviceableneſs.

5 And if *it be* from five years old *f* even unto twenty years old, then thy eſtimation ſhal be of the male twenty ſhekels, and for the female ten ſhekels.

f At what age they might be vowed by their parents, as appears from 1 *Sam.* 1. tho' not by themſelves ; and the children were obliged by their parents vow, which is not ſtrange conſidering the parents power and right to diſpoſe of their children ſo far as is not contrary to the mind of God.

6 *And* if *it be* from a month old, even unto five years old, then thy eſtimation ſhal be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhal be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old, and above, if *it be* a male, then thy eſtimation ſhal be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation *g*, then he ſhal preſent himſelf before the prieſt, and the prieſt ſhal value him: according to his ability *h* that vowed, ſhal the prieſt value him.

g If after his vow he be decayed and impoveriſhed, and not able to pay the price which thou, according to the rules here given, requireſt of him. *h* Which God alſo conſidered in other caſes, as *Levit.* 12. 8. Compare 2 *Cor.* 8. 12.

9 And if *it be* a beaſt whereof men bring *i* an offering unto the LORD, all that *any man* giveth *k* of ſuch unto the LORD, ſhal be holy *l*.

i To wit, uſually and according to Gods appointment. *k* (*i. e.*) Voweth to give. *l* (*i. e.*) Conſecrated to God, either to be ſacrificed, or to be given to the Prieſt according to the manner of the vow, and the intention of him that voweth.

10 He ſhal not alter it, nor change it *m*, a good for a bad, or a bad for a good *n*: and if he ſhal at all change beaſt for beaſt, then it, and the exchange thereof *o* ſhal be holy.

m Two words expreſſing the ſame thing more emphatically, *q. d.* He ſhall in no wiſe change it, neither for one of the ſame, nor of another kind. *n* Partly becauſe God would preſerve the ſanctity and reverence of conſecrated things, and therefore would not have them alienated, and partly to prevent abuſes of them who on this pretence might exchange it for the worſe, as reſerving the judgment to himſelf. *o* (*i. e.*) Both the thing firſt vowed, and thing offered or given in exchange. This was inflicted upon him as a juſt penalty for his raſhneſs and levity in ſuch weighty matters.

11 And if *it be* any unclean *p* beaſt of which they do not offer a ſacrifice unto the LORD, then he ſhal preſent the beaſt before the prieſt:

p Either for the kind, or for the quality of it, if it were ſuch an one as might not be offered. The Dog only may ſeem to be excepted, for his price might not be offered. See *Deut.* 23. 18.

12 And the prieſt ſhal value it, whether it be good or bad: † as thou valueſt it, *who art* the prieſt, ſo ſhal it be.

† Heb. *according to thy eſtimation, O Prieſt,* &c.

13 But if he will at all redeem it, then he ſhal add a fifth *part* thereof unto thy eſtimation.

14 And when a man ſhal ſanctifie *q* his houſe *to be* holy unto the LORD *r*, then the prieſt ſhal eſtimate it, whether it be good or bad: as the prieſt ſhal eſtimate it, ſo ſhal it ſtand *s*.

q To wit, by a vow, for of that way and manner of ſanctification he ſpeaks in this whole chapter. *r* In which caſe the benefit of it redounded either to the Prieſts for their maintainance, *Num.* 18. 14. or to the ſanctuary for its reparations or expenſes. *s* Suppoſing that the Prieſts eſtimation doth not notoriouſly ſwerve from the rules of valuation preſcribed by God. For if the Prieſt determined moſt unrighteouſly and unreaſonably, as ſuppoſe an hundred times more than the true value of it, I preſume no man is ſo void of ſenſe as to ſay they were all bound to ſtand to the Prieſts determination in that caſe. Even as in caſe a mans leproſie was notorious and unqueſtionable, if a Prieſt ſhould through partiality pronounce him clean, this did not make him clean. And therefore all thoſe paſſages of Scripture which leave things to, and command men to acquieſce in, the determination of the Prieſt or Prieſts, are to be underſtood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom Prieſts are ſubject and accountable. Otherwiſe if the Prieſts had commanded men to profane the ſabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and abſurd to affirm. And this conſideration will give light to many Scriptures.

15 And if he that ſanctified it, will redeem his houſe, then he ſhal add the fifth *part t* of the money of thy eſtimation unto it, and it ſhal be his.

t Which he might the better do, becauſe the Prieſts did uſually put a moderate rate upon it.

16 And if a man ſhal ſanctifie unto the LORD *ſome part* of a field of his poſſeſſion *u*, then thy eſtimation ſhal be according to the ſeed thereof *x*: ‖ an homer of barley ſeed *ſhall be valued* at fifty shekels of ſilver *y*.

‖ Or, *the land of* an homer, *&c.*

u (*i. e.*) Which is his by inheritance, becauſe particular direction is given about purchaſed lands, *ver*: 22. And he ſaith *part of it*, becauſe it was unlawful to vow away all his poſſeſſions, becauſe thereby he had diſenabled himſelf from the performance of divers duties by way of ſacrifice, almſgiving, &c. and made himſelf burdenſome to his brethren. *x* (*i. e.*) According to the quantity and quality of the land, which is known by the quantity of ſeed which it can receive and return. *y* Not to be paid yearly, till the year of Jubile, as ſome would have it, but once for all, as is moſt probable, 1. Becauſe here is no mention of any yearly payment, but only of one payment, and we muſt not add to the Text. 2. Becauſe it is moſt probable that lands and all things were favourably and moderately valued, ſo that men might be rather encouraged to make ſuch vows upon juſt occaſions, than to be deterred from them by exceſſive impoſitions. But if this were yearly rent, it was an exceſſive rate, and much more than the land ordinarily yielded. For an *Omer* is but the *tenth part of an Ephah*, *Exod.* 16. 36. and therefore not above a pottle of our meaſure, which quantity of ſeed would not extend very far, and in ſome lands would yield but an inconſiderable crop eſpecially in barley, which was cheaper than wheat, and which for that reaſon, among others, may ſeem to be here mentioned rather than wheat.

17 If he ſanctifie his field from the year of Jubile *z*, according to thy eſtimation *a* it ſhal ſtand *b*.

z (*i. e.*) Immediately after the year of Jubile is paſt. *a* Now mentioned, to wit, of 50 ſhekels for an homer of barley ſeed. *b* (*i. e.*) That price ſhall be paid without diminution.

18 But if he ſanctifie his field after the Jubile *c*, then the prieſt ſhal reckon unto him the money, according to the years that remain, even unto the year of the Jubile *d*, and it ſhal be abated from thy eſtimation.

c (*i: e:*) Some conſiderable time after the Jubile, as appears from the following words. *d* The defalcation from the full price of fifty ſhekels being to be more or leſs as the years are more or fewer. See *Levit*: 25: 15, 16, 17.

19 And if he that ſanctified the field will in any wiſe redeem it, then he ſhal add the fifth *part* of the money of thy eſtimation unto it, and it ſhal be aſſured to him.

20 And if he will not redeem the field *e*, or if he have ſold the field *f* to another man, it ſhal not be redeemed any more *g*.

e To wit, when the Prieſt ſhall ſet a price upon it, and offer it to him in the firſt place to redeem it. *f* He, who? Either 1. the man that vowed it; if he, after ſuch a vow made ſhall neglect to pay his vow, and ſhall ſacrilegiouſly ſell the ſame land to another man: or if he ſell it, *i: e:* ſuffer it to be ſold to another, and will not prevent that by redeeming it to himſelf. Or rather 2. the Prieſt, or ſome in his name, who though not expreſſed, is ſufficiently underſtood out of the foregoing clauſe, *If he will not redeem* or buy again *the field*, to wit, of the Prieſt, who is now the ſeller of it; *or*, or rather *and*, for this ſeems to be added by way of accumulation, *if he*, *i: e:* the Prieſt, of whom he might have redeemed it, upon his refuſal, offers it to ſale, and *have ſold the field to another man.* Add to this, that none but the Prieſt could ſell this land, after it was once vowed and declared to be ſo, and offered by the Prieſt to him again to redeem it, which is apparently the preſent caſe. *g* (*i: e:*) He ſhall for ever loſe the benefit of redemption.

21 But the field when it goeth out *h* in the Jubile, ſhal be holy unto the LORD, as a field devoted: the poſſeſſion thereof ſhal be the prieſts *i*.

h (*i: e:*) Out of the poſſeſſion of the other man to whom the Prieſt ſold it. *i* For their maintainance. Nor is this repugnant to that law, that the Prieſts ſhould *have no inheritance in the land, Numb.* 18. 20. for that is only ſpoken of them and the whole tribe of *Levi* in general, and in reference to the firſt diviſion of the land, wherein the *Levites* were not to have a diſtinct part of land, as other tribes had; but this doth not hinder, but ſome particular lands might be vowed and given to the Prieſts either for their own benefit, or for the ſervice of the Sanctuary.

22 And if a man ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion *k*;

k Which is not his patrimony or inheritance.

23 Then the prieſt ſhal reckon unto him the worth of thy eſtimation *l*, *even* unto the year of the Jubile *m*, and he ſhal give thine eſtimation *n* in that day, as a holy thing *o* unto the LORD.

l (*i: e:*) The price or ſum at which thou, O Prieſt, ſhalt reckon it. So it is only a change of the perſon, which is frequent: or, the price which thou, O *Moſes*, by my direction haſt ſet in ſuch caſes. *m* (*i. e.*) As much as it is worth, for that ſpace of time between the making of the vow and the year of Jubile: for he had no right to it for any longer time, as the next verſe tells us. *n* Without the addition of the fifth part, which he was to pay for his lands of inheritance, *ver*: 19: as being of a better and more durable tenure than purchaſed lands which were his only till the Jubile. *o* As that which is to be conſecrated to God in ſtead of the land redeemed by it.

24 In the year of the jubile the field ſhal return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong p*.

p By original right, which no other perſon by vow or otherwiſe could give away from him.

25 And all thy eſtimation ſhal be according to the ſhekel of the ſanctuary: * twenty gerahs ſhal be the ſhekel.

* Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.

26 Only the † * firſtling of the beaſt, which ſhould be the LORDS firſtling, no man ſhal ſanctifie it *q*, whether *it be* ox or ſheep *r*: it *is* the LORDS.

† Heb. *firſt-born*, &c.

* Exod. 13. 2, 12.

q To wit, by vow; becauſe it is not his own, but the Lords already, and therefore to vow ſuch a thing to God is a tacit derogation from, and an uſurpation of the Lords right, and a mocking of God by pretending to give him what we cannot withhold from him. *r* Under theſe two eminent kinds he comprehends all other beaſts which might be ſacrificed to God, the firſtlings whereof could not be redeemed but were to be ſacrificed; whereas the firſtlings of men were to be redeemed, and therefore were capable of being vowed, as we ſee 1 *Sam*: 1: 11.

27 And if *it be* of an unclean beaſt *r*, then he ſhal redeem *it* according to thine eſtimation, and ſhal add a fifth *part* of it thereto: or if it be not redeemed, then it ſhal be ſold *s* according to thy eſtimation.

r (*i: e:*) If it be the firſt-born of an unclean beaſt, as appears from *ver*: 26: which could not be vowed, becauſe it was firſt-born, nor offered, becauſe it was unclean, and therefore is here commanded to be redeemed or ſold. Others underſtand it of all unclean beaſts in general, and not of the firſt-born of them, becauſe the firſt-born of ſuch were to be redeemed by a ſheep, *Exod*: 13: 13: without the addition of any ſuch fifth part as is here enjoyned. Which is true of the firſt redemption of them, but then as after they were redeemed they might be again vowed unto God, ſo when the owners would redeem them a ſecond time, it was but reaſonable they ſhould pay a better price for them. And if this were meant of unclean beaſts in general, this were the very ſame law which is mentioned before, *ver.* 11, 12, 13: which, it is not probable, would after a few verſes be unneceſſarily repeated again like a diſtinct law. *s* And the price thereof was given to the Prieſts, or brought into the Lords treaſury.

* Joſh. 6. 19. 28 * Notwithſtanding, no devoted thing *t* that a man ſhal devote unto the LORD, of all that he hath *u*, *both* of man and beaſt, and of the field of his poſſeſſion, ſhal be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD *x*.

t (*i. e.*) Nothing which is abſolutely devoted to God with a curſe upon themſelves or others, if they diſpoſed not of it according to their vow; as the *Hebrew* word implies. *u* To wit, in his power or poſſeſſion. *x* (*i. e.*) Only to be touched or employed by the Prieſts, and by no other perſons; no not by their own families, for that was the ſtate of the *moſt holy* things.

29 None devoted, which ſhal be devoted of men *y*, ſhal be redeemed: *but* ſhal ſurely be put to death.

y Not *by men*, as ſome would elude it; but *of men*, for it is manifeſt both from this and the foregoing verſes, that *men* here are not the perſons devoting, but devoted. *Queſt.* Was it then lawful for any man or men thus to devote another perſon to the Lord, and in purſuance of ſuch vow to put him to death? *Anſw.* This was unqueſtionably lawful, and a duty in ſome caſes, when perſons have been devoted to deſtruction either by God's ſentence, as Idolaters, *Exod*: 22: 20: *Deut*: 23: 15: the *Canaanites*, *Deut*: 20: 17: the *Amalekites*, *Deut*: 25: 19: and 1 *Sam*: 15: 3, 26: *Benhadad*, 1 *King*: 20: 42: or by men, in purſuance of ſuch a ſentence of God, as *Numb*: 21: 2, 3: and 31: 17: or for any crime of an high nature, as *Judg*: 21: 5: *Joſ*: 7: 15. But this is not to be generally underſtood, as ſome have taken it, as if a *Jew* might by vertue of this Text, devote his child or his ſervant to the Lord, and thereby oblige himſelf to put them to death, which peradventure was *Jepthe*'s errour. For this is expreſly limited *to all that* a man *hath*, or *which is his*, *i. e* which he hath a power over. But the *Jews* had no power over the lives of their children or ſervants, but were directly forbidden to take them away, by that great command, *thou ſhalt do no murder*. And ſeing he that killed his ſervant caſually by a blow with a rod was *ſurely* to be *puniſhed*, as is ſaid *Exod*. 21. 20. it could not be lawful wilfully and intentionally to take away his life upon pretence of any ſuch vow as this. But for the *Canaanites*, *Amalekites*, &c. God the undoubted Lord of all mens lives, gave to the *Iſraelites* a power over their perſons and lives, and a command to put them to death. And this verſe may have a ſpecial reſpect to them or ſuch as them. And although the general ſubject of this and the former verſe be one and the ſame, yet there are two remarkable differences to this purpoſe; 1. The verb is active, *verſe* 28. and the agent there expreſſed, *that a man ſhall devote*, but it is paſſive *verſe* 29. and the agent undetermined, *which ſhall be devoted*, to wit, by God, or men in conformity to God's revealed will. 2. The devoted perſon or thing is only to be ſold or redeemed, and ſaid to be moſt holy, *verſe* 28. but here it is to be *put to death*, and this belongs only to men, and thoſe ſuch as either were, or ſhould be devoted in manner now expreſſed.

30 And * all the tithe of the land *z*, *whether* of the ſeed of the land *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD. * Gen. 28. 22. Num. 18 21, 24 Mal. 3. 8, 10.

z There are divers ſorts of Tithes, but this ſeems to be underſtood only of the ordinary and yearly Tithes belonging to the *Levites*, &c. as the very expreſſion intimates, and the addition of the fifth part in caſe of redemption thereof implies.

31 And if a man will at all redeem ought of his tithes, he ſhal add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod ||, the tenth ſhal be holy unto the LORD.

|| Either 1. the tithers rod, it being the manner of the *Jews* in tithing to cauſe all their cattel to paſs through ſome gate or narrow paſſage, where the tenth was marked by a perſon appointed for that purpoſe and reſerved for the Prieſt. Or 2. The ſhepherds rod, under which the herds and flocks paſſed, and by which they were governed and numbred. See *Jer*. 33, 13. *Ezek*. 20. 37.

33 He ſhal not ſearch whether it be good or bad, neither ſhal he change it: and if he change it at all, then both it, and the change thereof ſhal be holy, it ſhal not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes for the children of Iſrael in mount Sinai.

NUMBERS.

The ARGUMENT.

T*His Book giveth us an Hiſtory of almoſt fourty years travel of the children of* Iſrael *through the Wilderneſs, where we have an account of their journeys, and what happened to them therein, with their Government, and how they were managed thereby;* Called Numbers *by reaſon of the ſeveral* Numbrings *of the people, as at the offerings of the* Princes, *and at their ſeveral journeys,* &c. *But eſpecially two, One,* Chap. 1. *Out of which the* Prieſts *and* Levites *were excepted, but numbred by themſelves,* viz. *In the ſecond year after they were come out of* Egypt, *in the firſt month whereof the Paſſover was inſtituted; with the order about the* Tabernacle *both of the* Levites, *and People and their ſeveral marches, encampings, and manner of pitching their Tents, the* Prieſt's *maintainance and eſtabliſhment, by the miraculous budding of* Aarons *rod, with the ſeveral impediments in their marches, both among themſelves by ſeveral* murmurings, ſeditions, *and* conſpiracies; *and from their enemies,* viz. *the* Edomites, Canaanites, *over whom having obtained a victory, and afterwards murmuring, they were ſtung with fiery* Serpents, *and cured by the brazen one;* Amorites *whoſe Kings,* Sihon *and* Og, *they overcame, and ſlew; and* Moabites, *where by the allurements of* Balaam *who was hired by* Balak *to curſe* Iſrael, *they joyned themſelves to* Baal-peor, *and are plagued for it; that openly oppoſed them. The other chief* numbring *is in* Chap. 26. *where they are found almoſt as many as at the firſt, though among them were none of the firſt* numbring, (*according to what God had threatned* Chap. 14. *ſave* Moſes, Joſhua, *and* Caleb, *by reaſon of their deſire to return back into* Egypt *upon the diſcouraging report of ten of theſe twelve that* Moſes *ſent to ſpy out the Land; whereupon they were forced to wander above* 38 *years in the wilderneſs; where he gave them ſeveral* Laws, Civil, Eccleſiaſtical *and* Military; *as alſo particular directions about women's inheriting occaſioned by the caſe of* Zelophead's *daughters, and concerning* vows; *And then brings them back to the borders of* Canaan, *where, after divers victories obtained againſt their enemies, they were directed how the Land of* Canaan *was to be divided among the* Tribes *and what portion the* Levites *were to have among them; together with ſix cities of Refuge ſet apart for the Man ſlayer: At length* Aaron *being dead, and* Eleazar *placed in his ſtead, and* Moſes *alſo having received the ſentence of Death, doth, by God's appointment, deliver up the people unto the charge and conduct of* Joſhua.

CHAP. I.

God commands Moſes and Aaron to number the People that were fit for War, 1---3. *Twelve Captains choſen, of every Tribe one: Their Names: The number of each Tribe,* 4---45, 46. *The Levites exempted: To take care of the Tabernacle: The other Tribes Camping round it,* 47---54.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai *a*, in the tabernacle *b* of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

a Where now they had been a full year or near it, as may be gathered by comparing this place with *Exod.* 19. 1. and 40. 17. and other places. *b* From the mercy-ſeat.

* Exod. 30. 12. 2 * Take ye the ſum *c* of all the congregation of the children of Iſrael *d* after their families, by the houſe of their fathers, *e* with the number of *their* names, every male by their poll:

c This is not the ſame muſter with that *Exod.* 38. 26. as plainly appears, becauſe that was before the building of the Tabernacle, which was built and ſet up *on the firſt day of the firſt month, Exod.* 40. 2. but this was after it, to wit, *on the firſt day of the ſecond month*, as is ſaid *ver.* 1. And they were for differing ends; that was to tax them for the charges of the Tabernacle; but this was for other ends, partly that the great number of the people might be known to the praiſe of God's faithfulneſs, in making good his promiſes of multiplying them and to their own comfort and encouragement; partly for the better ordering of their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the cloſe of the Book, where we read that not one of all this vaſt number, except *Caleb* & *Joſhua*, were left alive; which was an evident diſcovery of the miſchievous nature of ſin, by which ſo vaſt a company were deſtroyed, and a fair warning to all future generations to take heed of rebelling againſt the Lord, for which their anceſtors had been ſo dreadfully plagued even to extirpation. It is true, the ſums and numbers agree in this and that computation, which is not ſtrange, becauſe there was not much time between the two numbrings, and no eminent ſin among the people in that interval, whereby God was provoked to diminiſh their numbers. Some conceive, that in that number, *Exod.* 30 and 38. the *Levites* were included, which are here excepted, *ver.* 47. and that in that interval of time, there were grown up as many more men of thoſe years as there were *Levites* of the ſame age. *d* So the ſtrangers mixed with them were not numbred. *e* The people were divided into twelve Tribes, the Tribes into great Families, *Num.* 26. 5. theſe great Families into leſſer Families called *the houſes of their Fathers*, becauſe they were diſtinguiſhed one from another by their fathers.

eb. ry one t goeth

3 From twenty years old and upward † all that are able to go forth to war in *Iſrael*: thou and Aaron ſhal number them by their armies.

4 And with you there ſhal be a man of every tribe *f*: every one head of the houſe of his fathers.

f To inſpect the work, that it might be faithfully and impartially done.

5 And theſe *are* the names of the men that ſhal ſtand with you *g*: of *the tribe of* Reuben *h*, Elizur the ſon of Shedeur.

g To wit, with *Moſes* and *Aaron*, who were the chief managers of the work. *h* The Tribes are here numbred according to the order or quality of their birth, firſt the children of *Leah*, then of *Rachel*, and then of the handmaids.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Nahſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph; of Ephraim, Eliſhama the ſon of Ammihud: of Manaſſeh; Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad, Eliaſaph the ſon of Deuel *i*.

i Called *Reuel. Numb.* 2. 14. the *Hebrew* letters *Daleth* and *Reſh* being very like and oft changed.

15 Of Naphtali; Ahira the ſon of Enan.

16 Theſe *were* the renowned *k* of the congregation, princes of the tribes of their fathers, heads of thouſands *l* in Iſrael.

k Heb. *the named* or *called*, to wit, by *Moſes* and by Gods appointment, to manage this affair, and others as there was occaſion. Compare *Numb.* 16: 2. and 26. 9. *l* See *Exod.* 18. 21. *Numb.* 10. 4.

17 And Moſes and Aaron took theſe men which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moſes, ſo he numbred them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſraels eldeſt ſon, by their generations *m*, after their families, by the houſe of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

m Heb. to wit, *their generations, i. e.* the perſons begotten of *Reubens* immediate Children, who are here ſubdivided into families, and they into houſes, and they into particular perſons.

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war:

23 Thoſe that *were* numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

25 Thoſe that *were* numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred *n*.

n Far more than any other Tribe, in accompliſhing of *Jacobs* prophecy, *Gen.* 49.

28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upwards, all that were able to go forth to war.

31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* fourty thouſand and five hundred *o*.

o Above 8000 more than *Manaſſeh*, towards the accompliſhment of that promiſe, *Gen.* 48. 20. which the Devil in vain attempted to defeat by ſtirring up the men of *Gath* againſt them, 1 *Chron.* 7. 21, 22.

34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

35 Thoſe that were numbred of them, *even* of the tribe of Manaſſeh, were thirty and two thouſand and two hundred.

36 Of the children of Benjamin by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred *p*.

p The ſmalleſt number, except one, though *Benjamin* had more immediate children than any of his brethren, *Gen.* 46. 21. whereas *Dan* had but one immediate ſon, *Gen.* 46. 23. yet now his number is the biggeſt but one of all the Tribes, and is almoſt double to that of *Benjamin*. Such great and ſtrange changes God eaſily can, and frequently doth, make in families, 1 *Sam.* 2. 5. And therefore let none boaſt or pleaſe themſelves too much in their numerous off-ſpring.

38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 Of the children of *Aſher* by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael.

46 Even all they that were numbred, were * ſix hundred thouſand and three thouſand, and five hundred and fifty.

* Exod. 38. 26. See Exod. 12. 37. chap. 26. 51.

47 But the Levites after the tribe of their fathers, were not numbred among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi *q*, neither take the ſum of them among the children of Iſrael.

q Becauſe they were not generally to go out to war, which was the thing principally eyed in this muſter, *ver.* 3. 20, 45. but were to attend upon the Service of the Tabernacle, and therefore are reſerved to another diſtinct muſter, *Numb.* 3.15. and 4.2. &c. And leſt this ſhould be thought to be deſigned and done through *Moſes* his ambition to give his own Tribe the preeminence, he aſſures them it was done by God's expreſs command.

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony *r*, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhal miniſter unto it, and ſhal encamp round about the tabernacle.

r So called here, and *Exod.* 38. 21. becauſe it was made chiefly for the ſake of the Ark of the Teſtimony, 2 *Sam.* 7. 2. which is oft called *the Teſtimony*, as hath been obſerved before.

51 And when the tabernacle ſetteth forward, the Levites ſhal take it down: and when the tabernacle is to be pitched, the Levites ſhal ſet it up: and the ſtranger *s* that cometh nigh *t*, ſhal be put to death.

s The *ſtranger* elſewhere is one of another Nation, here one of another Tribe, one no *Levite.* *t* So as to do the offices mentioned *Verſe* 50.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath *u* upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge *x* of the tabernacle of teſtimony.

u To wit, from God, who is very tender of his worſhip, and will not ſuffer the profaners of it go unpuniſhed; whoſe wrath is called ſimply *Wrath* by way of eminency, as the moſt terrible kind of wrath. *x* (*i. e.*) Shall ſuffer no ſtranger to approach through curioſity or any other motive.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

Order for the Marches and Camping of the Tribes, 1, 2. *Judah on the Eaſt-ſide, with Iſſachar and Zebulon, who led the Van,* 3—9. *Reuben on the South-ſide, with Simeon and Gad: then the Tabernacle was to follow, the Levites camping round it,* 10 -- 17. *Ephraim on the Weſt-ſide with Manaſſes and Benjamin,* 18—24. *Dan on the North Quarter, with Aſher and Naphtali,* 25.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard *a*, with the enſign of their fathers houſe: † far off *b* about the tabernacle of the congregation ſhall they pitch.

†Heb: *over againſt.*

a Or, *Enſign,* by that to which he is allotted by the following order. It is manifeſt that there were four great Standards or Enſigns, which here follow, diſtinguiſhed by their Colours or Figures, or otherwiſe; alſo that there were other particular Enſigns belonging to each of their Fathers houſes or Families, as is here ſaid. *b* Partly out of reverence to God and his worſhip, and the portion allotted to it, and partly for caution, leſt their vicinity to it might tempt them to make too near approaches to it. It is ſuppoſed they were at 2000 cubits diſtance from it, which was the ſpace between the people and the Ark, *Joſ:* 3: 4 and it is not improbable, becauſe the *Levites* encamped round about it, between them and the Tabernacle.

3 And on the eaſt-ſide toward the riſing of the Sun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their Armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar *c*: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

c He and *Zebulon* were *Leah*'s two youngeſt ſons, and therefore would more contentedly ſubmit to *Judah.*

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the Tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred *d*, throughout their armies: theſe ſhall firſt ſet forth.

d This was the moſt numerous camp, becauſe they marched firſt, as being placed on the Eaſt and going towards the Eaſt, and becauſe they guarded the Sanctuary.

10 On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben *e*, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur, the ſon of Shedeur.

e Who being the firſt-born, was the leader of the ſecond camp.

11 And his hoſt, and thoſe that were numbred thereof *were* fourty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel *f*.

f Called *Devel, Num:* 1: 14: the Hebrew letters *Daleth* and *Reſh* being very like, and oft changed, as appears by comparing *Gen:* 10: 3; with 1 *Chron:* 1:6: and *Gen:* 36: 26, 38. with 1 *Chron:* 1:41, 50.

15 And his hoſt, and thoſe that were numbred of them, *were* fourty and five thouſand and ſix hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites in the midſt of the camp *g*: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

g Which is not to be underſtood ſtrictly or exactly, but largely; for in their march they were divided, and part of that Tribe marched next after *Judah, Numb:* 10: 17: and the other part exactly in the midſt of the camp.

18 On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim *h*, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

h Who is here preferred before his Brother, according to the propheſie, *Gen:* 48: 19, 20.

19 And his hoſt, and thoſe that were numbred of them, *were* fourty thouſand and five hundred:

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and four thouſand and five hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* fourty and one thouſand and five hundred.

29 Then the tribe of Naphtali: And the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred *i*: they ſhall go hindmoſt with their ſtandards.

i The ſtrongeſt camp next after *Judah,* and therefore he comes in the Rear, as *Judah* marched in the Front, that the Tabernacle might be beſt guarded where there was moſt danger.

32 Theſe *are* thoſe which were numbred of the children of Iſrael, by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred *k* among the children of Iſrael, as the LORD commanded Moſes.

k Becauſe their warfare was of another kind.

34 And the children of Iſrael did acccording to all that the LORD commanded Moſes: ſo they pitched by their ſtandards *l*, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

l (*i. e.*) Each of them under his principal Standard.

CHAP. III.

The Genealogie of Moſes, Aaron, and his ſons, Nadab and Abihu, 1—4. *The Levites are joyned with them in the Adminiſtration of the Tabernacle,* 5—10. *Inſtead of all the firſt-born,* 11—13. *The three Families of the Levites numbred,* 14 ——— 39 *The firſt-born numbred,* 40---43. *Being more than the Levites, ſome of them are redeemed, and the Money given to Aaron and his Sons,* 44 ——— 51.

THeſe *a* alſo *are* the generations *b* of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in Mount Sinai *c*.

a Which follow in this Chapter. *b* (*i. e.*) Either 1. The things done by them; as the word *generation* is ſometimes uſed, as *Gen:* 6: 9: and 25:19: and 37.2. Or rather 2. The Kindred or Family, for that is the ſubject of this Chapter, and not their events or actions. *Obj. Aarons* Family indeed is here mentioned, but not *Moſes* his Family. *Anſw. Moſes* his Family and Children are here included under the general name of the *Amramite, verſe* 27. which includes all the Children and Grand-children of *Amram,* the perſons only of *Aaron* and *Moſes* being excepted. And the generations of *Moſes* are thus obſcurely mentioned, becauſe they were but common *Levites,* the Prieſthood being given ſolely to *Aarons* poſterity, whence *Aaron* is here put before *Moſes,* who elſewhere is commonly named after him. *c* This ſeems to be added, becauſe *Nadab* and *Abihu* mentioned *verſe* 2. were then alive, though dead at the time of taking this account.

2 And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

* Exod: 6. 23.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

† Heb. *whoſe hand be filled.*

* Lev: 10: 1: Chap: 26: 61: 1 Chron: 24: 2:

4 * And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office in the ſight of Aaron *d* their father.

d In the time of *Aarons* life, as this phraſe is taken, *Numb*: 3: 4. See alſo *Pſal*: 72: 5, 17. and under their fathers inſpection and direction, and as their Fathers Servants or Miniſters in the Prieſts-office: for Servants are oft deſcribed by this phraſe of *being*, or *ſtanding*, or *ſerving in the ſight* or *preſence* of their Maſter.

5 And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them *e* before Aaron the prieſt, that they may miniſter unto him.

e Offer them to the Lord for his ſpecial ſervice. This was promiſed to them before, and now actually conferred upon them.

7 And they ſhall keep his charge *f*, and the charge of the whole congregation *g* before the tabernacle *h* of the congregation, to do the ſervice of the tabernacle.

f (*i.e.*) *Aarons* charge, or thoſe things which are committed principally to *Aarons* care and overſight, and under him and his direction to the *Levites*. *g* (*i.e.*) Of all the ſacrifices and ſervices which are due to the Lord from all the people, and becauſe all the people could not and might not perform them, or at leaſt diverſe of them, in their own perſons, therefore they were to be performed by ſome particular perſons in their name and ſtead; formerly by the firſt-born, *Numb*: 8: 16: and now by the *Levites*. See *Numb*: 1: 53: and 16: 9. *h* Emphatically; not within the Tabernacle, for the care of theſe things within the holy place was appropriated to the Prieſts, as the care of the moſt holy place was Peculiar to the High-Prieſt.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael *i*, to do the ſervice of the tabernacle.

i Thoſe things which all the children of *Iſrael* are in their ſeveral places and ſtations obliged to take care of, though not in their perſons, yet by others in their ſtead.

* Chap: 8: 19:
† Heb. *given given.*

9 And * thou ſhalt give the Levites unto Aaron and to his ſons: they *are* † wholly given unto him *k* out of the children of Iſrael.

k To attend upon him and obſerve his orders and eaſe him of part of his burden in things hereafter mentioned.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office *l*: and the ſtranger *m* that cometh nigh *n* ſhall be put to death.

l In their own perſons, not by the *Levites*. *m* (*i.e.*) Every one who is of another family than *Aarons*, yea though he be a *Levite*. See *Numb*: 1: 53: and 16: 40. *n* To wit, to execute any part of the Prieſts office.

11 And the LORD ſpake unto Moſes, ſaying,

* Chap. 8: 16: & 18: 6:

12 And I, behold, * I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born *n* that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

n Who were God's propriety by right of Redemption, *Exod*: 13: 12: and to whom the adminiſtration of holy things was formerly committed, which now was taken away from them, either becauſe they had forfeited this priviledge by joining with the reſt of their brethren in the Idolatrous worſhip of the calf, or becauſe they were to be mainly concerned in the diſtribution and management of the inheritances which now they were going to poſſeſs, and therefore could not be at leiſure to attend upon the ſervice of the Sanctuary: Which made it fit that this Work ſhould be committed to other hands. And God would not commit it to ſome other perſons in each Tribe, which might be an occaſion of Idolatry, confuſion, diviſion, and contempt of ſacred Things, but to one diſtinct Tribe, which might be intirely devoted to that ſervice, and particularly to the Tribe of *Levi*; partly out of his reſpect to *Moſes* and *Aaron*, branches of this Tribe; partly as a recompence of their Zeal for God and againſt Idolaters. See *Exodus* 32: 26, 29: *Deut*: 33: 9: And partly becauſe it was the ſmalleſt of the Tribes, and therefore moſt likely to find both employment in, and maintenance for the Work.

*Exod: 13: 2: Lev: 27: 26: Ch: 8: 16: Luke 2: 23.
*Exod: 13: 12, 15:

13 Becauſe * all the firſt-born *are* mine; * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt; mine they ſhall be: I *am* the LORD *o*.

o Who may appoint whom I pleaſe for my Service.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old *p* and upward, ſhalt thou number them.

p Becauſe at that time the firſt-born, in whoſe ſtead the *Levites* came, *Numb*: 8: 16: were offered to God, *Luke* 2: 22: and to be redeemed, *Numb*: 18: 16. And from that time the *Levites* were conſecrated to God, and were, as ſoon as they were capable, to be inſtructed in their Work. Elſewhere they are numbred from twenty five years Old, when they were entred as novices to part of their Work, *Numb*: 8: 24: and from thirty years Old, when they were compleatly admitted to their whole Office.

† Heb. *mouth.*

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

*Gen: 46: 11: Exod: 6: 16: Ch: 26. 57: 1 Chron: 6: 1, 2. & 23: 6:

17 * And theſe were the ſons of Levi, by their names: Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon, by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonites *ſhall be* Eliaſaph the ſon of Lael.

* Exod: 25: 9:
* Exod: 26: 1:
* Exod: 26: 7, 14:
* Exod: 26: 36:

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the * tabernacle *q*, and the * tent *r*, * the covering thereof *s*, and the * hanging for the door of the tabernacle of the congregation.

q Not the boards, which belonged to *Merari*, *verſe* 36: but the ten curtains mentioned *Exod*: 26: 1. *r* To wit, the curtains of goats Hair. *s* (*i.e.*) The coverings, of Rams-skins and Badgers-skins. See *Numb*. 4: 25.

* Exod: 27: 9:
* Chap 27: 16;

26 And the * hangings of the court, and the * curtain for the door of the court which *is* by the tabernacle and by the altar round about, and the cords of it *t*, for all the ſervice thereof.

t By which the Tabernacle was faſtned to the pins, and ſtretched out, *Exod*. 35: 18.

27 And of Kohath *u was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

u This family had many priviledges above the others: Of that were *Moſes* and *Aaron*, and all the Prieſts: They had the chief place about the Tabernacle, and the care of the moſt Holy Things here below, *verſe* 31. and in the Land of *Canaan* they had twenty three Cities, which were almoſt as many as both their brethren received. See *Joſ*. 21.

28 In the number of all the males, from a month old and upward *were* eight thouſand and ſix hundred, keeping *x* the charge of the ſanctuary *y*.

x Or, *keepers*, &c. *i.e.* appointed for that Work, as ſoon as they were capable of it. *y* (*i.e.*) Of thoſe holy things contained in or nearly belonging to the ſanctuary, expreſſed *verſe* 31.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

*ch: 25: 10
*ch: 25: 23
*ch: 25: 31
*ch: 27: 1: & 30; 1:
*ch: 26. 31

31 And their charge *ſhall be* the * ark, and the * table, and the * candleſtick, and * the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hangings *z*, and all the ſervice thereof *a*.

z Which covered the moſt holy place, for all other hangings belonged to the *Gerſhonites*. *a* (*i.e.*) All the other furniture belonging to it, of which ſee *Numb*: 4: 7, 9, 14.

32 And Eleazar the ſon of Aaron the Prieſt *ſhall be* chief *b* over the chief of the Levites *c*: *and have* the overſight of them that keep the charge of the ſanctuary.

b Next under the High-Prieſt; whence he is called *the ſecond Prieſt*, 2 *Kings* 25. 18. and in caſe of the High-prieſts abſence by ſickneſs or other neceſſary occaſions, he was to perform his Work, 1 *Kings* 4: 4: and he had a ſuperiority over all the reſt of the Prieſts and Levites. *c* (*i.e.*) Over theſe three perſons, who were each the chief of their ſeveral Families; of whom ſee here, *verſe* 24, 31, 35.

33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

† Heb. *the office of the charge.*

36 And † *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto:

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords *d*.

d Therefore theſe were for another uſe than thoſe mentioned *verſe* 26.

38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward; *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary for the charge of the children of Iſrael *e*: and the ſtranger that cometh nigh ſhall be put to death.

e Either in their ſtead, that charge which they were obliged to keep either by themſelves or by others appointed by them, if God had not committed it to thoſe: or for their good and ſervice, and benefit; *for* their *preſervation,* as the word may be rendred.

*See Chap: 26: 62.

39 * All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* twenty and two thouſand *f*.

f Obj. But if the particular numbers, mentioned *Verſe* 22, 28, 34. be put together, they make exactly 22300. *Anſw.* The odd 300 are omitted here, either according to the uſe of the holy Scripture, where in ſo great numbers ſmall ſums are commonly neglected, or, becauſe they were the firſt-born of the Levites, and therefore belonged to God already, and ſo could not be given to him again inſtead of the other firſt-born. See *Lev.* 27. 26 If this number of firſt-born ſeem very ſmall to come from 22000 *Levites*, it muſt be conſidered, that only ſuch firſt-born are here named as were males, and ſuch as continued in their parents Families, not ſuch as had erected new families of their own. Add to this, that God ſo ordered things by his wiſe Providence for divers weighty reaſons, that this Tribe ſhould be much the leaſt of all the Tribes, as is evident by comparing the numbers of the other Tribes, from twenty years old, *Numb.* 1. with the number of this from a month old; and therefore it is not ſtrange if the number of their firſt-born be leſs than in other Tribes. Although if the other Tribes had been computed from a month old, as this was, their number of 600000 had probably been double or treble to that, and conſequently the number of their firſt-born being 22273 *verſe* 43. would have been as unproportionable to their whole ſum, as this of 300 firſt-born Levites ſeems to their whole number. And ſome add, that only thoſe firſt-born are numbred both in this and in the other Tribes, which were born ſince they came out of *Egypt*, when God challenged all the firſt-born to be his.

40 And the LORD ſaid unto Moſes, number all the firſt-born of the males of the children of Iſrael *g* from a month old and upward, and take the number of their names.

g That they may be compared with the number of the Levites for the reaſon here following.

41 And thou ſhalt take the Levites for me (I *am* the LORD) inſtead of all the firſt-born among the children of Iſrael *h*, and the cattel of the Levites *i* in ſtead of all the firſtlings among the cattel of the children of Iſrael.

h To wit, ſuch are now alive of them, but thoſe which ſhould be born of them hereafter are otherwiſe diſpoſed. *i* Not that they were to be taken from the Levites, or to be ſacrificed to God, any more than the Levites themſelves were, but that they together with the Levites were to be preſented before the Lord by way of acknowledgment, that the Levites might be ſet apart for God's ſervice, and their cattel for themſelves as God's Miniſters, and for their ſupport in God's Work.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males by the number of names, from a month old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites *k* in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine, I *am* the LORD.

k To wit, the 22000 reckoned up, *Verſe* 39: of which ſee the notes there.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen of the firſt-born of the children of Iſrael, which are more than the Levites;

*Exod: 30: 13 Lev: 27: 25: Chap: 18: 16: Ezek: 45: 12:

47 Thou ſhalt even take five ſhekels a piece *l* by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them*: * the ſhekel *is* twenty gerahs.

l Which was the price to be paid for the redemption of a firſt-born a month old, *Numb*: 18: 15, 16: but this mony though paid for theſe 273 perſons was probably paid out of the common ſtock of all, except lots were caſt who ſhould pay, which is not probable in ſo ſmall a concern accompanied with ſo much trouble.

48 And thou ſhalt give the number wherewith the odd number of them is to be redeemed unto Aaron and to his ſons *m*.

m To whom all the Levites were given, and therefore the mony which came in their ſtead.

49 And Moſes took the redemption money, of them that were over and above them that were redeemed by the Levites.

50 Of the firſt-born of the children of Iſrael took he the money, a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

God Commands the Levites to be numbred from 30 *till* 50 *years old; fit for the ſervice of the Tabernacle: Their Charge,* 1 —— 16. *Of the Kohathites,* 17 —— 21. *Of the Gerſhonites,* 22 —— 28. *Of the Sons of Merari,* 29 —— 33. *The number of each,* 34 —— 45. *Of all in general,* 46 —— 49.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers:

3 From thirty years old *a* and upward, even until fifty years old *b*, all that enter *c* into the hoſt *d*, to do the work of the tabernacle of the congregation.

a This age was preſcribed, as the age of full ſtrength of body, and therefore moſt proper for their preſent laborious work of carrying the parts and veſſels of the Tabernacle, and of maturity of judgment, which is neceſſary for the right management of Holy Services. Whence even *John* and Chriſt entred not upon their Miniſtery till that age. And it may ſtill ſeem to be the fitteſt ſeaſon for mens undertaking the Miniſtery of the Goſpel, except in caſe of extraordinary abilities, or the Churches preſſing neceſſity. *Object.* They might enter upon this work at their 25th year, *Numb*: 8: 24 and in *David*'s time and afterward at their 20th year. *Anſw.* 1. Their firſt entrance upon their work was at their 25th year, when they began as learners, and acted only under the inſpection and direction of their brethren; but in their 30th year they were compleatly admitted to a full diſcharge of their whole office. 2 *David*, being a Prophet, and particularly directed by God in the affairs of the Temple, might and did make a change in this matter, which he might the better do, both becauſe it was but a change in a circumſtance, and becauſe the magnificence of the Temple, and the great multitude of ſacred utenſils and ſacrifices, required a greater number of attendants than formerly was neceſſary. *b* When they were exempted from the toilſome work of carrying burdens, but not diſcharged from the honourable and eaſie work done within the Tabernacle, *Numb* 8: 26: *c* (*i. e.*) That do and may enter, having no defect, *Levit*: 21. 17. nor other impediment. *d* The ſociety of ſacred Miniſters he calls an *hoſt*, becauſe of that excellent order which was among them, as to perſons, place, time, the matter and manner, of their ſervices.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things *e*.

e Hereafter mentioned, as the Ark, Table, Altar, *&c.* Compare *Numb*: 3: 31.

5 And when the camp ſetteth forward, Aaron ſhall come, and his ſons, and they *f* ſhall take down the covering vail *g*, and cover the ark *h* of teſtimony with it:

f For upon this neceſſary occaſion the inferiour Prieſts are allowed to come into the Holy of Holies, which otherwiſe was peculiar to the High-Prieſt, *Heb* 9. 7. *g* The ſecond vail, of which ſee *Exod*: 26: 31, &c. *Levit*: 4: 6: *Heb*: 9: 3: wherewith the Ark was covered while the Tabernacle ſtood, *Exod*: 40: 3. *h* Becauſe the Levites, who were to carry the Ark, might neither ſee, nor immediately touch it.

6 And ſhall put thereon the covering of badgers-skins *i*, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof *k*.

i Whereby the Ark was ſecured from the injuries of the weather. *k Object.* How could theſe ſtaves be *put in*, when they were never to be taken out, *Exod*: 25: 15: compared with 1 *Kings* 8: 8. 1. *Anſw.* Theſe places may ſpeak of the ſtaves while the Ark and Tabernacle ſtood, but when they were to be removed the poſture of all things was altered. 2. The Hebrew Verb doth not ſignifie *putting in*, but barely *putting* or *placing* or *diſpoſing*, and may be underſtood not of putting the ſtaves into the rings, wherein they conſtantly remained, but of the putting of them either upon their ſhoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in theſe coverings for the receiving and covering of theſe gilded ſtaves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.

* Exod: 25: 30:

7 And upon the * table of ſhew-*bread l* they ſhall ſpread a cloth of blue, and put thereon the diſhes *m*, and the ſpoons, and the bowls and covers to cover withal: and the continual bread *n* ſhall be thereon.

l Heb. *Of faces* or *preſence*, for *of the bread of faces* or *preſence*, *i. e.* of the bread which was continually ſtanding in the preſence of the Lord. *m* Upon which the ſhew-bread was put. *n* (*i. e.*) Shew-bread; ſo called becauſe it was continually to be there, even in the wilderneſs; where though they had only Manna for themſelves, yet they reſerved Corn for the weekly making of theſe loaves, which they might with no great difficulty procure from ſome of the people bordering upon the Wilderneſs in the innermoſt parts whereof they were.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers-skins, and ſhall put in the ſtaves thereof.

* Exod 25: 31: * Exod 25:37

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it, and all the veſſels thereof within a covering of badgers-skins: and ſhall put *it* upon a bar *n*.

n So contrived that this cloth containing the candleſtick, *&c.* might be either laid upon it, or ſome other way faſtened to it.

11 And upon the golden *o* altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers-skins, and ſhall put to the ſtaves thereof.

o All covered with plates of Gold.

12 And they ſhall take all the inſtruments of miniſtery *p*, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers-skins, and ſhall put *them* on a bar.

p The ſacred garments uſed by the prieſts in their holy miniſtrations. See *Exod.* 31. 10.

13 And they ſhall take away the aſhes from the altar q, and ſpread a purple cloth thereon :

q Of burnt-offerings. Whereby it may ſeem probable, though it be denied by moſt, that they did offer ſome ſacrifices in the Wilderneſs, though it may not be ſo frequently nor orderly as afterwards they did. Whence elſe were theſe aſhes ? And there are ſome undeniable inſtances of their ſacrificing there, as *Exod.* 18. 12. and 24. 4. *Numb.* 7. *&c.* from which it ſeems rational to conclude, that they did offer ſacrifices at other times, though not ſo conſtantly and diligently, as they did in *Canaan.* And for the argument againſt it from *Amos* 5. 25. that may be eaſily diſſolved, as we ſhall there ſee, if the Lord pleaſe. Moreover the taking away of the aſhes only doth ſufficiently imply that the fire was preſerved, which as it came down from Heaven, *Levit:* 9. So it was by God's command to be continually fed and kept burning, and therefore doubtleſs was put into ſome Veſſel, which might be either faſtened to the Altar and put within this covering, or carried by ſome perſon appointed thereunto.

14 And they ſhall put upon it all the veſſels threof r wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the ‖ baſins, all the veſſels of the altar ; and they ſhall ſpread upon it a covering of badgers-skins, and put to the ſtaves of it.

‖ Or, *bowls.*

r Amongſt all theſe veſſels here and abovenamed there is no mention of the brazen laver, though that be elſewhere reckoned among the holy things, as *Exod*: 35; 16: and 38: 8: and 39: 39: and 40: 30: whereof poſſibly the reaſon may be becauſe it was not covered, as not being capable of much hurt by the Weather. Though ſome antient Tranſlations of the Bible do here add theſe Words. *They ſhall take a purple covering, and cover the laver,* &c.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward ; after that the ſons of Kohath ſhall come to bear *it* s : but they ſhall not touch *any* holy thing t leſt they die u. * Theſe things *are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

* Chap: 3: 31:

s To wit, upon their Shoulders, not upon Carts or Wagons, as appears from *Numb*: 7. 9: the neglect of which order did provoke the Lord, 2 *Sam:* 6: 6, 7: 1 *Chron:* 13: 7: and 15: 12, *&c.* Afterward the Prieſts themſelves, being multiplied, carried theſe things, as appears from *Deut:* 31: 9: *Joſ:* 3: 6: and 8: 33: 1 *Sam:* 4; 4: though the Levites alſo were not excluded, 2 *Chron:* 5: 5. t Immediately, or before they be covered. u As ſome did for that Sin. See 1 *Sam:* 6: 19: 2 *Sam:* 6: 6, 7.

16 And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* x * the oyl for the light, and the * ſweet incenſe, and the daily meat-offering y, and the * anointing oyl, *and* the over-ſight of all the tabernacle z, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

* Ex: 25: 6: * Exod: 30: 34: * Exod: 30: 25:

x (*i.e.*) He himſelf is to carry theſe things, and not to commit them to the Sons of *Kohath.* y Of fine flour, which was to be offered every Morning and Evening with the daily burnt-offering. See *Exod*: 29: 38, 39. z (*i. e.*) The care that all the things above-mentioned be carried by the Perſons and in the manner expreſſed.

17 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off a the tribe of the families of the Kohathites from among the Levites.

a (*i. e.*) Do not by your neglect provoke God to cut them off for touching the holy things.

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things, Aaron and his ſons ſhall go in and appoint them every one to his ſervice b, and to his burden.

b To that which is peculiarly allotted to him, the ſervices and burdens being equally diſtributed among them.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon throughout the houſes of their fathers by their families :

23 From thirty years old and upward, until fifty years old ſhalt thou number them : all that enter in † to perform the ſervice, to do the work in the tabernacle of the congregation.

† Heb. *war the warfare*

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‖ burdens.

‖ Or, *carriage.*

25 And * they ſhall bear the curtains of the tabernacle c, and the tabernacle of the congregation d, his covering e, and the covering of the badgers-skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregrtion.

* Chap: 3: 25:

c (*i. e.*) The curtains or covering of goats-hair. d (*i. e.*) The ten curious curtains which covered the boards of the Tabernacle ; for the boards themſelves were carried by the *Merarites.* e (*i. e.*) The covering of Rams-skins which was put next over thoſe ten curtains.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar f round about and their cords, and all the inſtruments of their ſervice, and all that is made for them ; ſo ſhall they ſerve.

f (*i. e.*) Which court compaſſed both the Tabernacle and the Altar, *Exod:* 27: 16.

27 At the † appointment of Aaron and his ſons ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice : and ye ſhall appoint unto them in charge all their burdens.

† Heb. *mouth.*

28 This *is* the ſervice of the families of the ſons of Gerſhon in the tabernacle of the congregation : and their charge *ſhall be* under the hand g of Ithamar the ſon of Aaron the prieſt.

g Under his conduct and direction. Thus *the hand of Hege, Eſth:* 2: 3: is his care and cuſtody.

29 As for the ſons of Merari, thou ſhalt number them after their families by the houſe of their fathers.

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth into the † ſervice, to do the work of the tabernacle of the congregation.

† Heb. *warfare.*

31 And * this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation, * the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof h.

* Chap. 3: 36: * Exod: 26: 15:

h Which were as the feet upon which the pillars ſtood; of which ſee *Exod.* 38. 27.

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords with all their inſtruments, and with all their ſervice : and by name i ye ſhal reckon the inſtruments of the charge of their burden.

i Every part and parcel therefore ſhall be put in an inventory ; which is required here rather than in the foregoing particulars, partly becauſe theſe were much more numerous than the former ; partly becauſe being meaner things and ſuch as might eaſily be ſupplied, they might otherwiſe have been neglected ; and partly to teach us, that God eſteems nothing ſmall in his worſhip and ſervice, and that he expects his Will ſhould be obſerved in the minuteſt circumſtances.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice, in the tabernacle of the congregation under the hand of Ithamar the ſon of Aaron the prieſt.

34 And Moſes and Aaron, and the chief of the congregation numbred the ſons of the Kohathites, after their families, and after the houſe of their fathers.

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation, which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, & by the houſe of their fathers.

39 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.

42 And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers :

43 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation,

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred k.

k Here appears the wiſdom of Divine providence, that whereas in the *Kohathites* and *Gerſhonites,* whoſe burdens were fewer and eaſier, there were but about a third part of them which were fit for ſervice, the *Merarites,* whoſe burdens were more and heavier, had above one half of them fit for this work.

45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred, according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbred of the Levites, whom Moſes, and Aaron, and the chief of Iſrael numbred, after their families, and after the houſe of their fathers :

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtery, and the ſervice of the burden in the tabernacle of the congregation:

48 Even thoſe that were numbred of them, were eight thouſand and five hundred and fourſcore *l*.

l Which number was much inferior to any other Tribe, for the reaſon mentioned on, *Numb*: 3: 39.

49 According to the commandment of the LORD they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded Moſes.

CHAP. V.

God commands to put away all unclean Perſons from the Camp: it is executed, 1---4. *Reſtitution commanded, and an Offering, eſpecially of Hallowed things, which belong to the Prieſt,* 5-----10. *Laws in caſe of Jealouſie, bitter Water Ordained,* 11---31.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they
* Lev:13: 3,46. put out of the camp *a* every * leper, and every one that
*Levit: 1 2. hath an * iſſue *b*, and whoſoever is defiled by the *dead *c*.
*Ch 9:6, 10 and 19 1. and 31:19.

a In which the People dwelt; as afterward out of the cities and towns, that they might not converſe with others and infect them. *b* To wit, of genital ſeed in men, or of blood in women in their ſeaſons. *c* (*i. e.*) by the touch of the dead. See *Lev*: 21: 1. *Num*: 6: 6.

3 Both male and female ſhall ye put out; without the camp ſhall ye put them, that they defile not their camps *d*, in the midſt whereof I dwell *e*.

d By which caution God would intimate the poſſibility and danger of mens being made guilty by other mens ſins, and the neceſſary duty of avoiding intimat converſe with wicked men. *e* By my ſpecial and gracious preſence; and therefore the permiſſion of ſuch impurities is the greater injury and provocation to me, as being done in my ſight, and reflecting diſhonour upon my Name

4 And the children of Iſrael did ſo, and put them out without the camp, as the LORD ſpake unto Moſes, ſo did the children of Iſrael.

5 And the LORD ſpake unto Moſes, ſaying,

*Lev.6:3: 6 Speak unto the children of Iſrael, * when a man or a woman ſhall commit any ſin that men commit *f*, to do a treſpaſs againſt the LORD *g*, & that perſon be guilty *h*:

f Heb: *any ſins of men*, *i. e.* either 1. of common infirmity, or ſuch ſins as men commit through humane frailty, for if this were done knowingly and willingly, a greater puniſhment was appointed. See *Lev*: 6: 5, 6. Or rather 2. ſins againſt men, or belonging to men, to wit, deceits or wrongs, whereby other men are injured, of which he manifeſtly ſpeaks, as appears from *v.* 7, 8. ſo this is a Genitive caſe of the object, as *Mat*: 12: 31 *blaſphemy of the ſpirit*, (for ſo it is in the Greek) *is blaſphemy againſt the* Holy *Ghoſt*, as it is called *Mark* 3: 28. *Luke* 12: 10: and *power of all fleſh*, *Joh*: 17: 2. is *power over all fleſh*, and *power of ſpirit*, *Mat*: 10: 1. is *power over* or *againſt ſpirits*, *Luke* 9. 8. and *prayer of God*, *Luke* 6: 12. is prayer directed unto God: and *the ſpoil of the poor*, *Iſa*: 3: 14. is the ſpoil taken from the poor: and *violence of the children of Judah*, *Joel*: 3: 19. is *violence againſt* them, as we tranſlate it. *g* Which words may be added, either 1. to expreſs a new ſin, or prevaricating or dealing falſly with God, either by a falſe oath, which is a ſpecial injury to God, or by a lie or ſimple denial that he hath taken any thing of his neighbours, which alſo God takes as a ſin eſpecially concerning himſelf, who in ſuch caſes is the only judge of what is falſly ſaid or ſworn. See *Acts* 5. 3, 4. Or 2. to aggravate the former ſin, and to ſhew that ſuch injuries done to men are alſo ſins againſt God, who hath commanded juſtice to men as well as religion to himſelf. But the former is more probable, both becauſe here is a ram of atonement to be offered to God for the ſpecial injury done to him, as well as ſatisfaction is to be made to the man whom he injured; and eſpecially by comparing this with the parallel place, *Lev*: 6: 2, *&c.* *h* (*i: e:*) Shall be ſenſible of his guilt, or be convicted in his conſcience of his ſin; for otherwiſe this might ſeem a meer tautology, if it were only meant of being really guilty of ſin, which was expreſſed before in thoſe words *when* one *ſhall commit any ſin*, *i. e.* be guilty of any ſin.

7 Then they ſhall confeſs their ſin *i* which they have
*Lev.6:5: done, and he ſhall recompence his treſpaſs * with the principal thereof *k*, and add unto it the fifth *part* thereof *l*, and give *it* unto *him* againſt whom he hath treſpaſſed.

i They ſhall not continue in the denial of the fact, as ſuch perſons oft do, but ſhall give glory to God, and take ſhame to themſelves by acknowledging their ſin, with grief and remorſe. See *Lev*: 5: 5. and 6: 4. *k* (*i. e.*) The thing he took away, or what is equivalent to it. *l* Which is added both as a compenſation to the injured perſon for the want of his goods ſo long, and for his trouble for the ſuppoſed utter loſe of them, and as a penalty upon the injurious dealer to diſcourage others from ſuch attemps. *Qu.* How doth this aggree with that law, *Exod*: 22: 1? *Anſ* That law was made againſt notorious and obſtinate thieves, who were legally convicted of their crime, and this againſt more modeſt thieves, whoſe neceſſities might induce them to ſteal, and whoſe conſcience are affected with their ſin.

8 But if the man have no kinſman *m*, to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto
*Lev;6:6. and 7. 8. the LORD, *even* to the prieſt *n*: beſide the * ram of the atonement, whereby an atonement ſhall be made for him.

m Which might be the caſe commonly with Proſelytes, if not with *Iſraelites*. This alſo ſuppoſeth the perſon injured to be dead or gone away unto ſome unknown place, and the perſon injured to be known to the injurer. *n* Whom God appointed as his deputy to
‖Or, *heave offering*. receive his dues, and take them to his own uſe, that ſo he might more cheerfully and intirely devote himſelf to the miniſtration
*Lev.6: 18 26. and 7. 6, 32. Ch: 18. 8. Deut. 18. 3 of holy things. This is an additional explication to that law, *Lev*: 6: 2. and for the ſake thereof it ſeems here to be repeated.

9 And every ‖ * offering *o* of all the holy things of the children of Iſrael, which they bring unto the prieſts *p* ſhall be his *q*.

o Heb. *every heave-offering*, the *heave-offering* being here taken largely, ſo as to comprehend alſo *the weave-offering*, for both theſe was *Aarons* portion. See *Exod*: 29. 26, 27, 28. *p* To wit, to offer unto the Lord by his hands. *q* (*i. e.*) the Prieſts. See *Levit*. 6. 16.

10 And every mans hallowed things *r* ſhall be his: whatſoever any man giveth the prieſt, it ſhall be * his. * Levit; 10: 13:

r Underſtand this not of the Sacrifices, no not ſuch of them as were voluntary or vowed, as moſt underſtand it, becauſe theſe were not the Prieſts peculiar, but a good part of them was offered to God, and the remainder was eaten by the offerer as well as by the Prieſt, as is manifeſt; but of ſuch other things as were devoted to God, and were ſuch as could not be offered in ſacrafice; as ſuppoſe a man conſecrated an houſe, or rent of it to the Lord, this was to be the Prieſts. And this reſtriction may be eaſily collected from the nature of the thing, becauſe he ſpeaketh in this and the other branches here of ſuch things as were appropriated to the Prieſts, as his portion, which none of the ſacrifices were.

11 And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife *s* go aſide *t*, and commit a treſpaſs againſt him,

s This law was given partly to deter wives from adulterous practiſes, and partly to ſecure wives againſt the rage of their hard-hearted husbands, who otherwiſe might upon meer ſuſpicions deſtroy them, or at leaſt put them away. *Queſt.* Why was there not the ſame law forthe tryal of the husband, when the wife was jealous of him? *Anſ.* This might be either 1. becauſe the womans ſin is greater, becauſe there is not only filthineſs and falſneſs in it, which is alſo in the mans ſin, but alſo peculiar unrighteouſneſs in diſhonouring his name and family, and transferring his eſtate to ſtrangers and other mens children: Or 2. becauſe there was not like fear of inconveniencies to the husband from the jealouſie of the wife who had not that authority and power, and opportunity for the putting away or killing of the husband, as the husband had over the wife. Or 3. Becauſe being the inferiour and the weaker ſex, and more ſubject to jealouſies & groundleſs ſuſpicions it was not thought expedient to truſt them with ſuch a power or priviledge. *t* From the way of religion and juſtice, or from her faith given to her husband, or to the by-paths of falſhood and filthineſs, and that either in truth, or in appearance, and in her husbands opinion.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe *u*, and ſhe be defiled, and there be no witneſs againſt her *x*, neither ſhe be taken *with the manner*;

u She utterly denying it, *Pro*: 30. 20: and none being able and willing to diſcover it. *x* For if it was witneſſed, ſhe was to die for it, *Lev*: 20: 10. *Deut*: 22: 22.

14 And the ſpirit of jealouſie *y* come upon him, and he be jealous of his wife, and ſhe be defiled: or if the ſpirit of jealouſie come upon him, and he be jealous of his wife, and ſhe be not defiled:

y (*i. e.*) A ſtrong opinion or ſuggeſtion or inward motion of that kind, whether from a good or evil ſpirit. This we read of *the ſpirit of wiſdom*, *Iſa*: 11: 2. *of perverſeneſs*, *Iſa*: 19: 14: *of fornication*, *Hoſ*: 4: 12. *of fear*, 2 *Tim*; 1; 7: *of ſlumber*, *Rom*: 11. 8.

15 Then *z* ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering *a* for her, the tenth *part* of an Ephah of barley meal, he ſhall pour no oyl upon it, nor put frankincenſe thereon *b*; for it *is* an offering of jealouſie, an offering of memorial, bringing iniquity to remembrance *c*:

z She perſiſting in her denial, and her husband requiring her ſubmiſſion to this way of tryal. *a* Which was partly becauſe none were to appear before God empty, *Exod*: 23: 15. partly by way of ſolemn appeal to God, whom hereby ſhe deſired to judge between her and her husband; and partly by way of attonement to appeaſe God, who had for her ſins ſtirred up her husband againſt her, and ſent an evil ſpirit between them. See 1 *Sam*: 26: 19. *b* Both becauſe it was a kind of ſin-offering, from which theſe were excluded, *Lev*: 5. 10. and to teſtifie her ſorrowful ſenſe of the hand of God, and of her husbands diſpleaſure, and becauſe ſhe came thither as a delinquent, or one ſuſpected of delinquency, and under an ill fame, and unpleaſing both to God and men; as one that wanted that grace and amiableneſs and joy which *oyl* ſignified, and that acceptance with God which *frankincenſe* deſigned, *Pſal*: 141. 2. *c* Both to God before whom ſhe appeared as a ſinner, and to her own conſcience, if ſhe were guilty, and, if ſhe were not guilty of this, yet it reminded her of her other ſins, for which this might be a puniſhment.

16 And the prieſt ſhall bring her *d* near and ſet her before the LORD *e*.

d (*i. e.*) The woman: But of her he ſpeaks, *ver*: 18. or *it*, *i. e.* the offering, which is laſt ſpoken of, ſo the feminine gender is put for the maſculine or the neuter, of both which we have inſtances. *e* (*i. e.*) Before the ſanctuary where the Ark was.

17 And the prieſt ſhall take holy water *f* in an earthen veſſel *g*, and of the duſt *h* that is in the floor of the tabernacle *i* the prieſt ſhall take, and put it into the water *k*:

f Either water out of the holy laver, *Exod*: 30. 18. or rather the water of purification appointed for ſuch kind of uſes, *Num.* 19. 9. This was uſed, that if ſhe were guilty, ſhe might be afraid to add profaneneſs and the pollution of holy things to her other crime. *g* Either to ſignifie that frailty and vileneſs of which ſhe ſtood accuſed, or expreſs her ſorrowful and ſhameful condition, or becauſe, after this uſe, it was to be broken in pieces, that the remembrance, of it might be blotted out as far as was poſſible. Compare *Levit*: 6. 28. and 11: 33: and 15: 12. *h* An emblem of vileneſs and miſery, as appears from *Job* 2. 12. *Pſal.* 22: 15 *Lam*: 3: 29. and the ſerpents food, *Gen*: 3. 14. very proper for her who had been ſeduced to folly by the ſerpents inſtigation. *i* Which made it holy duſt and ſtruck the greater terrour into the woman, if ſhe were guilty. *k* To make it more unpleaſant and bitter, which was ſuitable to one in that ſorrowful ſtate.

18 And the prieſt ſhall ſet the woman before the LORD *l*, and uncover the womans head *m*, and put the offering of memorial in her hands *n* which is the jealouſie-offering: and the prieſt ſhall have in his hand the bitter *o* water that cauſeth the curſe *p*.

l Before the tabernacle with her face toward the Ark. *m* Partly that ſhe might be made ſenſible how manifeſt ſhe and all her ways were to God, and that ſhe might be more viſible to the congregation, that her ſhame might be greater if ſhe were guilty; partly in token of her ſorrow either for her ſin, or at leaſt for any cauſe of ſuſpicion which ſhe had given; partly as a ſign that ſhe was after a ſort deprived of the help and protection of her husband, which the covering of the womans head ſignified, 1 *Cor*: 11: 5, 6, 7, 10. and that ſhe was neither virgin nor loyal wife, for the heads of both theſe uſed to be covered. *n* That ſhe her ſelf might offer it, and therefore call God to be witneſs of her innocency: *o* So called either from the bitter taſt which the duſt gave it, or from the bitter effects of it upon her, if ſhe were guilty. Compare *Exod*: 32: 20. *p* Not by any natural power, but by a ſupernatural efficacy ordained and wrought by God for her puniſhment, and for the terrour and caution of others.

19 And the prieſt ſhall charge her by an oath *q*, and ſay unto the woman, If no man *r* have lien with thee, and if thou haſt not gone aſide to uncleanneſs || † *with another s* inſtead of thy husband, be thou free from this bitter water that cauſeth the curſe.

||Or, *being in the power of thy husband.*
† Heb: *under thy husband.*

q To anſwer truely to his queſtion, or to declare by oath whether ſhe be guilty or no, and after ſuch oath ſhall ſay as follows. *r* To wit, except thy husband, as is manifeſt from the whole context, or *no* other *man*, the word *another* being underſtood here, as it is thought to be alſo, *Gen*: 14: 1: and 36. 6: *Exod*. 22: 20. *s* Or, *with him*, *i*: *e*: the man now mentioned. So it is an Ellipſis eaſily ſupplied out of the Text.

20 But if thou haſt gone aſide to *another* in ſtead of thy husband, and if thou be defiled; and ſome man have lien with thee beſide thine husband;

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe, and an oath *t* among thy people, when the LORD doth make thy thigh *u* to † rot *x* and thy belly to ſwell *y*.

† Heb. *to fall.*

t (*i. e.*) A form of curſing or imprecatory oaths, that when they would curſe a perſon, they may wiſh that they may be as curſed and miſerable as thou waſt upon this occaſion. See the phraſe, *Iſa*: 65: 15. *Jer*: 29: 22: and compare *Gen*: 48: 20. *Ruth* 4: 11, 12. *u* A modeſt ſignification of the genital parts, uſed both in Scripture, as *Gen*: 46. 26. *Exod*. 1: 5. and other authors, that the ſin might be evident in the puniſhment. *x Heb. to fall, i. e.* to die or waſt away, as the word is uſed, 1 *Chron*: 21: 14. compared with 2 *Sam*: 24: 15. *y* Suddenly and violently till it burſt, which the *Jews* note was frequent in this and like caſes, as *Exod*: 32: 20. And it was a clear evidence of the truth of their religion.

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: and the woman ſhall ſay, Amen, amen *z*.

z (*i. e.*) So let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent deſire that God would deal with her according to her deſert.

23 And the prieſt ſhall write theſe curſes *a* in a book *b*, and he ſhall blot *them* out with the bitter water *c*.

a Wherewith ſhe curſed her ſelf to which peradventure her name was added. *b* (*i. e.*) In a ſcroll of parchment, which the *Hebrews* commonly call a *book*, as *Deut*: 24. 1: 2 *Sam* 11. 14. *Iſa*: 39: 1. *c* Or, *raſe* or *ſcrape* them *out* and caſt them *into the bitter water*. Whereby it was ſignified that if ſhe was innocent, the curſes ſhould be bloted out and come to nothing, and, if ſhe were guilty, ſhe ſhould find in her the effects of this water which ſhe drunk, after the words of this curſe had been ſcraped and put in.

24 And he ſhall cauſe the woman to drink *d* the bitter water, that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

d To wit, after the jealouſie-offering was offered, as is affirmed, *v*: 26.

25 Then the prieſt ſhall take the jealouſie-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof *e*, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

e Of which, ſee *Lev*: 2. 2.

27 And when he hath made her to drink the water then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her husband, that the water that cauſeth the curſe, ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be * a curſe among her people.

* Deut: 28. 37. Pſal: 83: 9: 11: Jer: 24: 9: and 29. 18: 22: and 42: 18: Zech: 8: 13.

28 And if the woman be not difiled, but be clean, then ſhe ſhall be free *f*, and ſhall conceive ſeed *g*.

f To wit, from theſe bitter curſes aud miſeries. *g* (*i. e.*) Shall bring forth children, as the *Jews* ſay, in caſe of her innocency, infallibly ſhe did, yea though ſhe was barren before: or ſhall be as capable of bearing children, as other women:

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her husband, and is defiled.

30 Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity *h*, and this woman ſhall bear her iniquity *i*.

h Which he ſhould not have been, if he had either diſſembled or indulged her in ſo great a wickedneſs, and not endeavoured to bring her either to repentance or puniſhment: See *Mat*: 1: 19. or cheriſhed ſuſpicions in his breaſt, and thereupon proceeded to hate her or caſt her off. Whereas now, whatſoever the conſequent is, the husband ſhall not be blamed or cenſured either for bringing ſuch curſes and miſchiefs upon her, or for defaming her, if ſhe appear to be innocent. *i* (*i. e.*) The puniſhment of her iniquity, whether ſhe was falſe to her husband, or by any light and fooliſh carriage gave him occaſion to ſuſpect her to be ſo.

CHAP. VI.

The law of the Nazarites: From what they ſhould abſtain: How becoming Unclean they were to be purified, 1-----12. *The Vow of ſeparation being fulfilled, the Ceremonies to be obſerved,* 13-----21. *The form of Bleſſing to be uſed by the prieſt in the Congregation,* 22, 27.

AND the LORD ſpake unto Moſes ſaying,

2 Speak unto the children of Iſrael and ſay unto them, When either man or woman *a* ſhall || ſeparate *themſelves* to vow a vow of a Nazarite *b*, to ſeparate *themſelves* unto the LORD:

||Or, make themſelves Nazarites.

a For both ſexes might make this vow, if they were free and at their own diſpoſe, for otherwiſe their parents or husbands could diſanul the vow, *Numb*: 30: 4. and in that caſe they ſinned in taking Gods name in vain, and vowing what they could not perform. *b* Whereby they did ſequeſter themſelves in a great part from worldly employments and enjoyments, that they might intirely conſecrate themſelves to Gods ſervice, and this either for their whole life time, of which ſee *Judg*: 13: 5. and 16. 17. 1 *Sam*: 1: 11. *Luke* 1: 15. or for a leſs and limited ſpace of time, of which in this chapter.

3 He ſhall ſeparate *himſelf* from wine and ſtrong drink *c*, and ſhall drink no vinegar of wine, nor vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried *c*.

b Leaſt they ſhould either inflame or diſpoſe him to luxury, and conſequently to the breaking of his vow. or cloud his reaſon and thereby occaſion ſome miſtake or miſcarriage in the rules to which he had bound himſelf. Compare *Lev*: 10: 9. *c* Which was forbidden him for greater caution to keep him at the further diſtance from wine.

4 All the days of his || ſeparation *d* ſhall he eat nothing that is made of the † vine-tree, from the kernels even to the husk.

|| Or, *Nazariteſhip.*
† Heb: *of the vine of the wine.*

d Which were ſometimes more, ſometimes fewer, as he thought fit to appoint.

5 All the days of the vow of his ſeparation, there ſhall no * raſor *e* come upon his head, until the days be fulfilled, in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy *f*; and ſhall let the locks of the hair of his head grow.

* Judg: 13: 5. 1 Sam: 1: 11.

e Nor ſciſſars, or other inſtrument to cut off any part of his hair. This was appointed, partly as a ſign of his mortification to worldly delights and vain affectation of outward beauty, which is promoted by the polling or cutting off the hair; partly as a teſtimony of that purity which hereby he profeſſed, becauſe the cutting off the hair was a ſign of uncleanneſs, as appears from *v* 9. and *Levit*: 14: 8, 9. partly that by the notorious length of his hair he might be conſtantly minded of his vow, and the exquiſite holineſs it required, and that others might thereby be admoniſhed and ſtirred up to the imitation of his holy example; and partly that he might reſerve his hair entirely for God to whom it was to be offered, *v*: 18. *f* (*i.e.*) Wholly conſecrated to God and his ſervice, whereby he ſhews that inward and ſubſtantial holineſs was the great thing which God required and valued in theſe, and conſequently in other rites and ceremonies.

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no † dead body.

† Or, *dead ſoul.*

7 He ſhall not make himſelf unclean for his father, or for his mother *g*, for his brother, or for his ſiſter, when they die: becauſe the † conſecration *h* of his God *i is* upon his head.

† Heb: *ſeparation.*

g Wherein he was equal to the High-prieſt, *Lev*: 21: 11. being, in ſome ſort, as ſacred a perſon, and as eminent a type of Chriſt, *Heb*: 7: 26: and therefore juſtly required to prefer the ſervice of God to which he had ſo fully and peculiarly given himſelf before the expreſſions of his affections to his deareſt and neareſt relations. *h* (*i.e.*) The token of his conſecration, to wit, his long hair. *i* (*i.e.*) Whereby he hath devoted himſelf to his God in an eminent manner. The Genitive caſe of the object.

8 All the days of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head *k* in the day of his cleanſing, on the ſeventh day *l* ſhall he ſhave it.

k Becauſe his whole body, and eſpecially his hair was defiled by ſuch an accident, which he ought to impute either to his own heedleſsneſs, or at leaſt to Gods providence ſo ordering the matter poſſibly for the puniſhment of his other ſins, or for the quickening of him to more caution and purity and deteſtation of all dead works whereby he would be defiled. *l* To be reckoned from the time of his pollution, for uncleanneſs contracted by the dead continued for ſeven days, and the ſeventh day was the day of cleanſing for it, *Lev*: 15: 13. *Numb*: 19: 11, 12.

10 And on the * eighth day he ſhall bring two turtles, or two young pigeons *m* to the prieſt, to the door of the tabernacle of the congregation.

*Lev: 5: 7. and 14. 22.

m As in the caſe of him that had a running iſſue, *Lev*: 15: 14.

11 And the prieſts ſhall offer *n* the one for a ſin-offering *o*, and the other for a burnt-offering, and make an atonement for him, for that he ſinned *p* by the dead, and ſhall hallow *q* his head that ſame day.

n Heb. *make*: which is oft put for *ſacrificing* or *offerings* as *Exod*: 29: 36: 1 *Chron*: 23. 23. compared with 2 *Sam*: 24: 22. *o* Becauſe ſuch a pollution was, though not his ſin, yet the chaſtiſement of his ſin, and had an appearance of ſin, to wit, of negligence in not ſtanding ſufficiently upon his guard, which in ſuch perſons was in a manner equivalent to a ſin. *p* (*i. e.*) Contracted a ceremonial uncleanneſs, which is called *ſinning*, becauſe it was a type of ſin, and a violation of a law, though through Ignorance and inadvertancy, as many other ſins were. *q* Begin again to hallow or conſecrate it.

12 And he ſhall conſecrate unto the LORD the days of his ſeparation *r*, and ſhall bring a lamb of the firſt
year * for a treſpaſs-*offering*; but the days that were *Lev:5:6:
before ſhall † be loſt *s*, becauſe his ſeparation was defiled: †Heb: *fall*.

r As many days as he had before ſeparated or vowed unto God. *s* (*i. e.*) Not reckoned or imputed to him. Heb: *fall*, to wit, to the ground, *i. e.* be void or of none effect.

13 And this *is* the law of the Nazarite; when the days of his ſeparation are fulfilled, he ſhall be brought *t* unto the door of the tabernacle of the congregation.

t By the Prieſts appointment and direction.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh for a burnt-offering, and one ew-lamb of the firſt year without blemiſh for * a ſin-*offering* *u*, and one ram without blem-
iſh for * peace-offerings *x*: *Lev:4:2: 17, 32: *Lev:3:6.

u Whereby he confeſſed and bewailed his frailties and miſcarriages, notwithſtanding the ſtrictneſs of his vow and all the diligence and care which he could uſe, and conſequently acknowledged his need of the grace of God in Chriſt Jeſus the true Nazarite. *x* For thankfulneſs to God, who had given him grace to make and in ſome meaſure to keep ſuch a vow. So he offered all the three ſorts of offerings, that he might ſo far fulfill all righteouſneſs and profeſs his obligation to obſerve the will of God in all things.

*Lev:2:4: 15 And a basket of unleavened *bread*, * cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink-offerings *y*.

y Such as did generally accompany the ſacrifices; of which, ſee *Lev*: 2.1: and *Numb*: 28.

16 And the prieſt ſhall bring them before the LORD, and ſhall offer his ſin-*offering*, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

*Acts 2 18 * And the Nazarite ſhall ſhave the head of his ſeparation *z* at the door of the tabernacle of the congregation *a*, and ſhall take the hair of the head of his ſeparation, and put *it* in the fire *b*, which *is* under the ſacrifice of the peace-offerings.

z Or, *of his Nazariteſhip*, *i. e.* in which the chief of his Nazariteſhip or ſeparation to God conſiſted. *a* Publickly, that it might be known that his vow was ended, and therefore he was at liberty as to thoſe things from which he had reſtrained himſelf for a ſeaſon, otherwiſe ſome might have been ſcandalized at his uſe of his liberty. See *Acts* 21: 26. *b* Either 1. the fire of the Altar. But why then is this reſtrained to the peace-offerings, ſeing it was common to the burnt-offerings, and to the ſin-offerings? Or rather 2. to the fire of the kitchen, upon which the fleſh of the peace-offerings was boiled.

19 And the prieſt ſhall take the ſodden ſhoulder *c* of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ſhall put *them* upon the hands of the Nazarite *d*, after the *hair of* his ſeparation is ſhaven.

c The left ſhoulder, as it appears from *v*: 20: where this is joyned with the *heave-ſhoulder*, which was the right-ſhoulder, and which was the Prieſts due in all ſacrifices, *Lev*: 7.32. and in this alſo. But here the other ſhoulder was added to it, as a ſpecial token of thankfulneſs from the *Nazarites* for Gods ſingular favour vouchſafed unto them. *d* That he may give them to the prieſt, as his peculiar gift.

*Exod: 29 27, 28. 20 And the prieſt ſhall wave them * *for* a wave-offering *e* before the LORD: this *is* holy for the prieſt with the wave-breaſt, and heave-ſhoulder: and after that the Nazarite may drink wine *f*.

e Of the wave-offering and heave offering, ſee *Lev*: 7: 30. *f* And return to his former freedom and manner of living, he is diſcharged from his vow.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get *g*: according to the vow which he vowed, ſo he muſt do, after the law of his ſeparation.

g (*i: e:*) Beſides what he ſhall voluntarily promiſe and give according to his ability.

22 And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron, and unto his ſons, ſaying, On this wiſe *h* ye ſhall bleſs the children of Iſrael *i*, ſaying unto them,

h Heb. *Thus*, in this manner, or in theſe words; yet ſo as that they were not tied to theſe very words, becauſe after this we have examples of *Moſes* and *David* and *Solomon* and others bleſſing the people in other words. *i* To wit, in the publick aſſembly.

24 The LORD bleſs thee *k*, and keep thee *l*:

k (*i: e:*) Beſtow upon you all manner of bleſſings, temporal and ſpiritual. Compare *Gen*: 12: 2. *l* (*i. e.*) Continue his bleſſings to thee, and preſerve thee in and to the uſe of them; keep thee from ſin and its bitter effects.

25 The LORD make his face ſhine upon thee *m*, and be gracious unto thee:

l (*i. e.*) Smile upon thee: this is oppoſed to the hiding of his face, and to the covering himſelf or his face with a cloud; and it is explained by the following words. *be gracious unto thee.* Others expound it of illumination or direction, and the revelation of himſelf, and of his will to them.

26 The LORD lift up his countenance upon thee *n*, and give thee peace *o*,

n (*i: e:*) Look upon thee with a chearfull and pleaſant countenance, as one that is reconciled to thee, and well pleaſed with thee and thy offerings and ſervices. See of this phraſe, *Pſal*: 4: 6. *Prov*: 16: 15. To this is oppoſed the *falling* and the *caſting down of the countenance*, of which ſee *Gen*: 4: 5, 6. *Job*: 29: 24. Or, Regard, Protect, and help thee. Compare *Pſal*: 33: 18. *o* Peace with God and with my own conſcience and with all men, and all proſperity, which is comprehended under this word.

27 And they ſhall put my Name upon the children of Iſrael *p*, and I will bleſs them *q*.

p (*i: e:*) Shall call them by my name, ſhall recommend them to me as my own people, and bleſs them and pray unto me for them as ſuch: which is a powerful argument to prevail with God for them, and therefore hath been oft uſed by the Prophets interceding for them, as *Jer*: 14: 9. *Dan*: 9. 18, 19. Compare 1 *Sam*: 12: 22. *q* I will ratifie their bleſſings, and give thoſe bleſſings to the people which the Prieſts pray for.

CHAP. VII.

The tabernacle being fully finiſhed, the twelve Princes offer Gifts: which are delivered to the Gerſhonites and the Merarites, 1------11. *What they offered in particular of Silver, Gold, Veſſels, and Beaſts,* 12---83. *The ſum thereof,* 84---84. *God ſpake to Moſes from the Mercy-Seat,* 85.

AND it came to paſs on the day *a* that Moſes had
fully * ſet up the tabernacle, and had anointed * Exod:
it *b*, and ſanctified it, and all the inſtruments thereof, 40: 18.
both the altar, and all the veſſels thereof, and had anointed them, and ſanctified them;

a Either 1. preciſely, and ſo this hiſtory, as many others, is put out of its proper place, and this chapter and the 8th, 9th, 10th, and 11th, ſhould follow next after *Exod*: 40. and this day is the ſame on which the Tabernacle was erected, which was the firſt day of the firſt moneth of the ſecond year, *Exod*: 40. 17, 18. Or 2. largely, *day* being put for time, and *on the day*, for *about the time*, or, a little after the time. And thus it ſeems to be taken here, becauſe all the princes did not offer theſe things upon one and the ſame day, but on ſeveral days, as here it follows. And ſo there is no diſorder in the Hiſtory, and this chapter comes in its proper place, and thoſe things were done in the ſecond month of the ſecond year after the Tabernacle and Altar, and all other inſtruments thereof were anointed, as is here expreſſed; and after the *Levites* were ſeparated to the ſervice of the Tabernacle, and appointed to their ſeveral works, as is manifeſt from *v.* 5, 6, 7, 8, 9. which was done about a month after the Tabernacle was erected, *&c.* and after the numbering of the people, *Numb*: 1. when the Princes here employed in the offerings were firſt conſtituted; and after the diſpoſal of the Tribes about the Tabernacle, the order of which is here obſerved in the time of their offerings. *b* *Lev*: 8: 10.

2 That * the princes of Iſrael, heads of the houſe of * Ch: 1:4
their fathers (who *were* the princes of the tribes, † and † Heb.
were over them that were numbred) offered *c*: *who ſtood.*

c To wit, in the manner and days hereafter mentioned.

3 And they brought their offering before the LORD, ſix covered wagons *d*, and twelve oxen: a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

d For the more convenient and ſafe carriage of ſuch things as were moſt cumberſome.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites; to every man according to his ſervice *e*.

e (*i. e.*) More or fewer of them, as the nature of their ſervice and of the things to be carried required.

6 And Moſes took the wagons, and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice:

8 And four wagons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar *f* the ſon of Aaron the Prieſt.

f (*i. e.*) Under his care and inſpection. See *Gen*: 39. 22. And it muſt be noted that theſe words belong both to the *Merarites* here, and to the *Gerſhonites*, *ver*: 7: becauſe both of them were under his hands, as is affirmed, *Numb*, 4: 28, 33.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was* that they ſhould bear upon their ſhoulders *g*.

g Becauſe of the greater worth and holineſs of the things which they carried. See *Numb*: 4, 6, 8, 10, 12, 14. 2 *Sam*: 6: 6, 13.

10 And the princes offered for dedicating of the altar *h*, in the day *i* that it was anointed, even the princes offered their offering before the altar.

h To wit, of burnt-offerings, and incenſe too, as appears from the matter of their offerings. The ſingular number for the plural. Not for the firſt dedication of them, for it is apparent they were dedicated or conſecrated before this time by *Moſes* and *Aaron* for diverſe days together, *Numb*: 8: and 9: but for a further dedication of them, theſe being the firſt offerings that were made for any particular Perſons or Tribes. *i* (*i. e.*) About the time, as ſoon as it was anointed. See on *verſe* 1.

11 And the LORD ſaid unto Moſes, They ſhall offer their offerings each prince on his day *k*, for the dedicating of the altar.

k As well for the greater ſolemnity and ſplendor of the work, as for the prevention of confuſion. And in this offering they follow the order of their camp, and not of their birth.

12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah *l*.

l In whoſe name and behalf, this offering was made, and ſo in the reſt.

† Or, *Vial.* * Exod; 30. 13: *Lev:2:1:

13 And his offering *was* one ſilver charger *m* the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver † bowl of ſeventy ſhekels after * the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oyl, for a * meat-offering.

m A large diſh or platter; of which ſee *Exod*:25:29: to be employed about the altar of burnt-offering, or in the court, not in the Sanctuary, for all its veſſels were of gold.

14 One ſpoon of ten *ſhekels* of gold *o* full of incenſe:

o And therefore belonging to the altar of incenſe.

*Lev:1: 2:

15 * One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

*Lev 4:23

16 One kid of the goats for a * ſin-*offering*:

*Lev:3:1.

17 And for a * ſacrifice of peace-offerings *p*, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

p Which are more numerous, becauſe the Princes and Prieſts, and ſome of the people did make a feaſt before the Lord out of them, and celebrated it with great rejoycing.

18 On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar did offer:

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering.

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings five oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 On the third day Eliab the ſon of Helon, prince of the children of Zebulun *did offer*.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

28 One kid of the goats for a ſin-*offering*:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering was one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering.

32 One golden ſpoon of ten *ſhekels* full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

34 One kid of the goats for a ſin-*offering*:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Elizur the ſon of Shedeur;

36 On the fifth day, Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl for a meat-offeaing.

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

40 One kid of the goats for a ſin-*offering*:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty ſhekels, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels* full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

46 One kid of the goats for a ſin-*offering*:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs. This *was* the offering of Eliaſaph the ſon of Deuel.

48 On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

52 One kid of the goats for a ſin-*offering*:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

58 One kid of the goats for a ſin-*offering*:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year for a burnt-offering.

64 One kid of the goats for a ſin-*offering*:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One bullock, one ram, one lamb of the firſt year for a burnt-offering:

70 One kid of the goats for a ſin-*offering*:

71 And for a ſacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer, the ſon of Ammiſhaddai.

72 On the eleventh day, Pagiel the ſon of Ocran, prince of the children of Aſher, *offered*.

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year for a burnt-offering.

76 One kid of the goats for a ſin-*offering*.

77 And for a ſacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.

78 On the twelfth day, Ahira the ſon of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one ſilver charger the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels,after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil,for ameat-offering:

80 One golden ſpoon of ten *shekels* full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

82 One kid of the goats for a ſin-*offering*.

83 And for a ſacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the firſt-year. This *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar, (in the day when it was anointed *q*) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver † bowls, twelve ſpoons of gold:

† Or, *vials*.

q This is again repeated, to ſhew why it is called the dedication of the Altar, becauſe it was the firſt offering made by any particular perſons or Tribes.

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl, ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred ſhekels after the ſhekel of the ſanctuary:

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* a piece after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering *r*: and the kids of the goats for a ſin-*offering* twelve.

r Which was not mentioned before, becauſe it was ſufficiently underſtood from the Law which required it, *Numb.* 15. 3, 4, 5.but for greater aſſurance is here expreſſed.

88 And all the oxen for the ſacrifice of the peace-offerings *were* twenty and four bullocks,the rams ſixty, the he-goats ſixty,the lambs of the firſt year ſixty. This *was* the dedication of the altar after that it was anointed *s*.

s Which words are very conveniently added to explain in what ſenſe he had ſo oft ſaid that this was done *in the day when it was anointed*, to wit, not exactly, but in a latitude, to wit, a little *after that it was anointed*, as is here ſaid.

89 And when Moſes was gone into the tabernacle of the congregation *t* to ſpeak with || him *u*, then he heard the voice of one ſpeaking unto him from off the mercy-ſeat *x* that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

|| That is, *God.*

t Into which *Moſes*, though no Prieſt, was permitted to enter by Gods ſpecial licence. *u* (*i. e.*) To conſult God upon occaſion. *x* Which *Moſes* ſtanding without the vail could eaſily hear. And this ſeems to be added in this place, to ſhew that when men had done their part in the dedication of the Tabernacle, Altars, *&c.* God was not wanting in the performance of his part,and promiſe made, *Exod.* 25. 22.

C H A P. VIII.

How the Lamps are to be lighted, 1---4. *God commands the Levites to be cleanſed,* 5---15. *That they may ſerve with Aaron and his Sons in ſtead of the firſt-born,* 16---22. *Their Age and Service,* 23---26.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhal give light over againſt the candleſtick *a*.

*Exod.25. 37. & 40. 25.

a (*i.e.*) Either 1. On every ſide of the candleſtick.So the *candleſtick* is here put for the bulk or ſhaft of the candleſtick, as *Exod:* 25: 34, 35: and the lamps when they were lighted were put into the branches of the candleſtick,and taken out upon occaſion. Thus the meaning is,that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light: for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But againſt this ſenſe it is objected, that the lamps could not be otherwiſe ordered, but that they muſt give light round about the candleſtick,and therefore that ſenſe ſeems to make this direction idle and frivolous. Or, 2. On that part which is before the candleſtick, Heb. *over againſt the face of the candleſtick, i. e.* in that place towards which the candleſtick looked, or where the candleſtick ſtood in full view, *i. e.* upon the Northſide, where the Table of Shew-bread ſtood, as appears from hence, becauſe the candleſtick ſtood cloſe to the boards of the Sanctuary on the South-ſide,*Exod.* 26. 35. And thus the lights were on both ſides of the Sanctuary, which was fit and neceſſary,becauſe it was wholly dark in it ſelf, and had no window in it.

3 And Aaron did ſo: he lighted the lamps thereof over againſt the candleſtick,as the *LORD* commanded Moſes.

4 * And this work of the candleſtick *was of* beaten gold *b*,unto the ſhaft thereof,unto the flowers thereof *was* * beaten work: according unto the * pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

* Exod. 25.31.
* Exod. 25. 18.
* Exod. 25. 40.

b Not hollow, but ſolid and maſſie gold, beaten out of one piece,and not of ſeveral pieces joined or ſodered together.See *Exod:* 25: 18, 31: and 37: 17.

5 And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and *c* cleanſe them.

c Or, *waſh* or *purifie* them, which was alſo done with the Prieſts and others when they were to approach to God and his ſervice. See *Exod:* 19: 10, 15: *Levit:* 14: 9.

7 And thus ſhalt thou do unto them,to cleanſe them: ſprinkle water † of purifying *d* upon them, and † let them ſhave all their fleſh *e*, and let them waſh their clothes, and *ſo* make themſelves clean.

† Heb. *of ſin.* ch. 19. 9.
† Heb. *let them cauſe a raſor to paſs over,* &c.

d Heb. *Of ſin,* (*i. e.*) for the expiation of ſin. This water was mixed with the aſhes of a red heifer, *Numb.* 19. 9. which therefore may ſeem to have been preſcribed before, though it be mentioned after; ſuch kind of tranſplacings of paſſages being frequent in Scripture. *d* Which external rite ſignified the cutting off their inordinate concupiſcences of earthly things, and that ſingular purity of heart and life which is required in the miniſters of God. See *Iſa.* 52. 11. 2 *Tim.* 2: 21.

8 Then let them take a young bullock with his * meat-offering, *even* fine flour mingled with oil, and another young bullock *e* ſhalt thou take for a ſin-*offering*.

* Lev. 2.2

e The ſame ſacrifice which was offered for a ſin-offering for the whole congregation, *Levit.* 4. becauſe the *Levites* came in the ſtead of all the firſt-born, which did in a manner repreſent the whole congregation.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation, and thou ſhalt gather the whole aſſembly of the children of Iſrael together.

10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael *f* ſhal put their hands upon the Levites *g*.

f Not all of them, which was impoſſible, but ſome in the name and ſtead, and by the appointment of all, to wit, either the firſt-born, or rather the Princes or Chiefs of each Tribe, who uſed to tranſact things in the name of their Tribe. *g* Whereby they ſignified their transferring of that right of Miniſtring to God from the firſt-born in whoſe hands it formerly was, unto the Levites,and their renouncing of their intereſt in the Levites, from whom they might otherwiſe have expected help by their perſons or purſes, as they did from other Tribes, in their common concernments, and their entire reſignation and dedication of them to God's ſervice; as the perſon offering by laying his hand upon the head of his ſacrifice, (*Levit.* 1. 4.) ſignified his tranſlation of his guilt upon the beaſt, and his dedication of it unto God.

11 And Aaron ſhal † offer the Levites before the LORD *for* an || offering *h* of the children of Iſrael, that † they may execute the ſervice of the LORD.

† Heb. *wave.*
|| Heb. *wave-offering.*
† Heb. *they may be to execute,* &c.

h Heb. *For a wave-offering.* Of which ſee *Exod.* 29. 24. Not that *Aaron* did ſo wave them, which he could not do, but that he cauſed or commanded them to imitate that motion, and to wave themſelves towards the ſeveral parts of the world: whereby they might ſignifie their readineſs to ſerve God, according to their capacity whereſoever they ſhould be. Though the word may be taken more generally for any offering made to God, as *Exod.* 35. 22.

12 And the Levites ſhal lay their hands upon the heads of the bullocks *i*: and thou ſhalt offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

i To ſignifie that they were offered by them and for them. See *Exod:* 29: 16, 19. *Levit:* 1: 4. and 3: 2 and 4: 4.

13 And thou ſhalt ſet the Levites before Aaron and before his ſons *k*, and offer them *for* an offering unto the LORD *l*.

k (*i. e.*) Put them into the power of *Aaron* and his ſons, to employ them in holy miniſtration: for ſo that phraſe is ſometimes uſed, as *Gen:* 13. 9. *the land is before thee, i. e.* in thy power, to uſe or enjoy it Or, ſetting the Levites before them, did ſignifie the giving the Levites to them, or to their ſervice. *l* For to him they were firſt properly offered, and by him given to the Prieſts in order to his ſervice.

14 Thus ſhalt thou ſeparate the *Levites* from among the children of Iſrael, and the *Levites* ſhal be * mine.

* ch. 3.45.

15 And after that ſhal the *Levites* go in *m*, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

m To wit, into the Court, where they were to wait upon the Prieſts at the Altar of burnt-offering; and, at preſent, into the Tabernacle, to take it down and ſet it up.

16 For they *are* wholly given unto me *n* from among the children of Iſrael: in ſtead of ſuch as open every womb, * *even in ſtead of* the firſt-born of all the children of Iſrael have I taken them unto me.

* ch. 3. 13. Exod.13:2. Luk: 2:23.

n By the peoples conſent, as well as *taken* (as it follows) by my choice and command. See *Numb.* 3. 9.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

*Exod. 13 2, 12, 15. ch. 3. 13. Luk. 2, 23.

18 And I have taken the *Levites* for all the firſt-born of the children of Iſrael.

19 And * I have given the *Levites as* a † gift to Aaron, and to his ſons, from among the children of Iſrael,to do the ſervice of the children of Iſrael *o*, in the tabernacle *p* of the congregation, and * to make an atonement for the children of Iſrael *q*: that there be no plague *r* among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

* ch. 3.9.
† Heb. *given.*
* ch. 1. 53.

o (*i. e.*) To ſerve God in their ſtead and behalf, to do what otherwiſe they had been obliged to do in their own perſons. *p* How in it, ſee on *verſe* 15. *q* Not by offering Sacrifices, which the Prieſts alone might do, but by aſſiſting the Prieſts in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleaſed both with them and with the people. *r* This is added as a reaſon why God appointed them to ſerve in or about the Tabernacle, that they might watch and guard it, and not ſuffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

20 *A*nd Moſes and *A*aron, and all the congregation of the children of Iſrael, did to the *L*evites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 *A*nd the Levites were purified *s*, and they waſhed their clothes: and *A*aron offered them *as* an offering before the LORD, and *A*aron made an atonement for them, to cleanſe them.

s Which was done by waſhing and ſprinkling and ſacrifices. See *Levit*: 15: 13, 14, 15. *Numb*: 19: 11, &c.

22 *A*nd after that went the Levites in, to do their ſervice in the tabernacle of the congregation, before *A*aron, and before his ſons *t*: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

t In their preſence, and by their direction and appointment.

23 *A*nd the LORD ſpake unto Moſes, ſaying,

*1 Chron. 23. 24. Num. 1.3.

† Heb. *to war the warfare of*, &c.

24 This *is* it that *belongeth* unto the Levites: from * twenty and five years old *u* and upward, they ſhal go in † to wait upon the ſervice of the tabernacle of the congregation.

u See on *Numb.* 4. 3.

† Heb. *return from the warfare of the ſervice.*

25 *A*nd from the age of fifty years they ſhal † ceaſe waiting upon the ſervice *thereof* *x*, and ſhal ſerve no more:

x (*i: e:*) Upon the difficult and cumberſome part of their work.

26 But ſhal miniſter with their brethren *y* in the tabernacle of the congregation to keep the charge, and ſhal do no ſervice: thus ſhalt thou do unto the Levites, touching their charge.

y By way of advice, and aſſiſtance in leſſer and eaſier works.

CHAP. IX.

The Paſſover kept in the Wilderneſs on the fourteenth day of the firſt month, 1---5. *By thoſe who were then Unclean or Journeying the fourteenth day of the ſecond month,* 6---12. *They who otherwiſe neglect it to be put to Death,* 13. *Proſelytes are to obſerve the ſame,* 14. *God manifeſts himſelf to Iſrael in a Cloud by Day and Fire by Night, by which they knew when and where to camp,* 15---23.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year *a*, after they were come out of the land of Egypt, ſaying,

a And therefore before the numbring of the people, which was not till the ſecond month, *Numb*: 1: 1, 2. But it is placed after it, becauſe of a ſpecial caſe relating to the Paſſover, which happened after it, and which is here related, upon occaſion whereof he mentions the command of God for the keeping of the Paſſover in the Wilderneſs, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of *Canaan*. See *Exod.* 12. 25.

*Exod. 12. 1, *&c.* Lev. 23. 5. ch. 28. 16, Deut. 16. 2

2 Let the children of Iſrael alſo keep * the paſſover at its appointed ſeaſon.

† Heb. *between the two evenings.*

3 In the fourteenth day of this month † at even, ye ſhal keep it in its appointed ſeaſon: according to all the rites of *b* it, and according to all the ceremonies thereof ſhal ye keep it.

b So far as concerned the Lamb and the unleavened bread, *&c.* for there were ſome things peculiar to the firſt Paſſover in *Egypt*, as that they were to eat it *in haſte, with their loins girded,* their *ſhoes on their feet, and their ſtaff in their hand,* which were not properly Rites or Ceremonies of the Paſſover, but circumſtances of their preſent condition, being then Travellers and ready to depart, *&c.* *Qu.* Whence had they Meal to make unleavened bread? *Anſw.* They were not now in haſte, and ſo had time enough to procure it out of the land of *Midian* by the help of *Moſes* his Father-in-law who lived there, which land was not far from *Horeb* or *Sinai*, as appears from *Exod.* 3. 1.

4 And Moſes ſpake unto the children of Iſrael that they ſhould keep the paſſover.

5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the *L*ORD commanded Moſes, ſo did the children of Iſrael.

* ch. 5. 3.

† Or, *the ſoul of a man.* ch. 6. 7.

6 And there were certain men who were * defiled by † the dead body of a man *c*, that they could not keep the paſſover *d* on that day: and they came before Moſes *e*, and before Aaron on that day.

c By the touch of a dead body, or ſomething belonging to it. See *Numb*: 19: 11. *d* Becauſe unclean perſons were prohibited to eat of holy things. See *Levit*: 7: 20: and 22: 3. *e* For reſolution of their difficulty.

7 *A*nd thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer *f* an offering of the LORD *g* in its appointed ſeaſon, among the children of Iſrael?

f Which if we neglect, we muſt be cut off, and if we keep it in theſe circumſtances, we muſt alſo be cut off. What ſhall we do? *g* (*i: e:*) The Paſſover, ſo called, becauſe it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you *h*.

h God having promiſed to anſwer and direct him upon his addreſs to him in difficult caſes.

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you, or of your poſterity, ſhal be unclean by reaſon of a dead body, or *be* in a journey *i* afar off *k*, yet he ſhal keep the paſſover unto the LORD.

i Under theſe two inſtances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindred by a Diſeaſe, or by any other ſuch kind of uncleanneſs; which may ſeem probable both from the nature of the thing, and the reaſon of the Law which is the ſame in other caſes, and from the application of this rule to other caſes, 2 *Chron.* 30. *k* In ſome remote country, whence he cannot return ſooner.

11 The * fourteenth day of the ſecond month at even they ſhal keep it, *and* eat it with unleavened bread and bitter *herbs*. *2 Chron. 30: 2, 15.

12 * They ſhal leave none of it unto the morning *l*, * nor break any bone of it: according to all the ordinances of the paſſover, they ſhal keep it. *Exod. 12. 10. *Exod: 12: 46: Joh: 19. 36

l But either eat or burn it before that time.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover *m*, even the ſame ſoul ſhal be cut off from his people, becauſe he brought not the offering of the LORD in its appointed ſeaſon: that man ſhal bear his ſin.

m Through contempt or neglect, without theſe or any other juſt impediments, as before.

14 And if a ſtranger *n* ſhal ſojourn among you, and will keep the paſſover unto the LORD, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhal he do: * ye ſhal have one ordinance, both for the ſtranger, and for him that was born in the land. *Exod: 12: 49.

n To wit, a Proſelyte.

15 *A*nd * on the day that the tabernacle was reared up, the cloud *o* covered the tabernacle, *namely*, the tent of the teſtimony *p*: and at * even there was upon the tabernacle, as it were the appearance of fire *q*, until the morning. *Exod: 40: 34. *Exod: 13: 21: and 40: 38.

o Of which ſee *Exod.* 13. 12. *p* Or, *The Tabernacle towards* or *above the Tent of the Teſtimony*, *i: e:* that part of the Tabernacle in which was the Teſtimony, or the Ark of the Teſtimony; for there the cloudy pillar ſtood, *Levit*: 16: 2. This was an evident token of God's ſpecial preſence with and providence over them. See *Exod*: 14: 20, 24: *Pſal*: 105: 39. And this cloud was eaſily diſtinguiſhed from other clouds, both by its peculiar figure and by its conſtant reſidence in that place. *q* That they might better diſcern it and direct themſelves and their journeys or ſtations by it.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up *r* from the tabernacle, then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

r Or, Aſcended on high, above its ordinary place, by which it became more viſible to all the camp.

18 At the commandment of the LORD *s* the children of Iſrael journeyed; and at the commandment of the LORD they pitched, * as long as the cloud abode upon the tabernacle, they reſted in the tents. * 1 Cor: 10: 1.

s The motion or ſtay of the cloud is fitly called the command of God, becauſe it was a ſignification of God's will and their duty, which a command properly is.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the *L*ORD *t*, and journeyed not. † Heb: *prolonged.*

t (*i: e:*) The command of God mentioned before, that they ſhould ſtay as long as the cloud ſtayed, as the ſame phraſe is manifeſtly taken below, *ver*: 23. And this, ſaith he, they did, tho' it were long in one place, which was tedious to them, who deſired to change places, and to make haſte to *Canaan*, yet they obeyed God herein againſt their own inclinations. Which becauſe it was remarkable in ſo obſtinate a people, it is ſo largely and particularly mentioned here, as an inſtance of their obedience, and as an aggravation of the many following inſtances of their Apoſtacy and Diſobedience.

20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *ſo* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. † Heb. *was.* ch: 11: 35.

22 Or whether *it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael * abode in their tents, and journeyed not: but when it was taken up, they journeyed. *Exod. 40. 36, 37.

23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they

ed by the fleſh you deſire and eat, *ver*: 33, 34. your ſouls may be ſaved from the wrath of God. *Sanctifying* is oft uſed for *preparing*, as *Jer*: 6. 4. and 12. 3. and 51. 28. *i* Not ſecretly in your cloſets, but openly and impudently in the doors of your tents, *ver*: 10. calling Heaven and earth to witneſs your cries and complaints.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

† Heb. *moneth of days.*

20 But even a † whole moneth, untill it come out at your noſtrils *k*, and it be loathſome unto you *l*; becauſe ye have deſpiſed the LORD *m* which is among you *n*, and have wept before him, ſaying, Why came we forth out of Egypt *o*?

k Which meat loathed and violently vomited up frequently doth. *l* Being glutted with the abundance of it. Thus God deſtroys them by granting their deſires, and turns even their bleſſings into curſes, whileſt he deals much more favourably with *Moſes*, though he alſo fell into the ſame ſin with the people, *i. e.* impatience and murmuring. But God will make a great difference between perſons and perſons, and between *Moſes* his ſins of infirmity, and the peoples preſumptuous and oft repeated provocations. *m* (*i. e.*) You have lightly eſteemed his bounty and manifold bleſſings in *Manna* and other things, and have preferred the leeks, onions, *&c*: of *Egypt* before them all: You have ſlighted and diſtruſted his promiſes and providence after ſo long and large experience of it. *n* Who is preſent and reſident with you to obſerve all your carriages, and to puniſh your offences. This is added as a great aggravation of the crime, to ſin in the preſence of the Judge. *o* Why did God do us ſuch an injury? Why did we ſo fooliſhly follow and obey him in coming forth?

*Exod: 38.26. ch. 1. 46.

21 And Moſes ſaid, * The people amongſt whom I *am, are* ſix hundred thouſand footmen *p*, & thou haſt ſaid, I will give them fleſh that they may eat a whole month.

p Fit for war, *Exod*: 12. 37. beſides women, children, *&c*: That *Moſes* ſpeaks this as doubting or diſtruſting God's words, is evident enough from *ver*: 22, 23. And that *Moſes* was not remarkably puniſhed for this as he was afterward for the ſame ſin, *Numb:* 20. next to God's good pleaſure may be imputed to the different circumſtances of this and that ſin. This was the firſt great offence of this kind, and therefore more eaſily paſſed by, that was after warning and againſt more light and experience. This ſeems to have been ſpoken ſecretly in *Moſes* his breaſt; That openly and publickly before the people, and to their ſcandal, and therefore it was fit to be openly & ſeverely puniſhed to prevent the contagion of that example.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them *q*, or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

q Will they be ſufficient for them? or where ſhall they have more?

*Iſa: 50.2. & 59. 1.

23 And the LORD ſaid unto Moſes, *Is the LORDS hand waxed ſhort *r*? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

r (*i. e.*) Leſs able to work ſuch great and glorious miracles as I have done.

24 And Moſes went out *s* and told the people the words of the LORD, and gathered the ſeventy men *t* of the elders of the people, and ſet them round about the tabernacle *u*.

s Out of the tabernacle into which he entered to receive God's anſwers from the Mercy-ſeat, *Numb*: 7. 89. *t* Either they are called *ſeventy* from the ſtated number, though two of them were lacking, *ver*: 26. as the Apoſtles are called *the twelve*, *Mat*: 26. 20. when one of that number was abſent: Or, he is ſaid to have *gathered* them, when he gave command to gather them. *u* Partly that the awe of God might be imprinted upon their hearts, that they might more ſeriouſly undertake, and more faithfully manage their high employment, partly to gain them the more authority and reſpect from the people, and principally, becauſe that was the place where God manifeſted himſelf, and gave his bleſſings, and therefore there he would beſtow his ſpirit upon them.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders; and it came to paſs, *that* when the ſpirit reſted upon them *x*, they propheſied *y*, and † did not ceaſe ‖.

†Gr: *added, or proceeded no further.*

x (*i. e.*) Not only moved them for a time, but took up his ſettled abode with them, becauſe the uſe and end of this gift was not temporary but perpetual. *y* (*i. e.*) Diſcourſed of the word and works of God in a ſingular and marvellous manner, as the Prophets did. So this word is uſed, 1 *Sam*: 10. 5, 6. *Joel* 2. 28. *Acts* 2. 17. 1 *Cor*: 14. 3. Yet were they not hereby conſtituted Prophets or Teachers, but civil Magiſtrates and Rulers, who together with the ſpirit of government, which is here ſufficiently implied, received alſo the ſpirit of Prophecy, as a ſign and ſeal both to themſelves and to the people, that God had called them to that employment and would be with them in it, as it was with *Saul* upon the ſame occaſion, 1 *Sam* 10. 10. ‖ Either for that day, they continued in that exerciſe all that day, and, it may be, all the night too, as it is ſaid of *Saul*, 1 *Sam*: 19. 24. Or, afterwards alſo, to note that this was a continued gift conferred upon them to enable them the better to diſcharge their Magiſtracy; which was more expedient for them than for the Rulers of other people, becauſe the *Jews* were under a Theocracy or the Government of God, and even their civil controverſies were decided out of that word of God which the Prophets expounded, and in their wilderneſs condition they had frequent occaſions of ſeeking counſel from God, which was the work of Prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to ſtudy. Others tranſlate the words, *and they added not*: So the ſenſe is, they propheſied only this day for an aſſurance of vocation to, and due qualification for their work, but afterwards they propheſied no more; the gift of prophecy ceaſed in them, and only the ſpirit of government reſted upon them.

26 But there remained two *of the* men in the camp *z*, the name of the one *was* Eldad, & the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written *a*, but went not out unto the tabernacle) and they propheſied in the camp.

z Not going to the Tabernacle, as the reſt did, either modeſtly declining that high employment from a humble ſenſe of their own inſufficiency, as *Saul* did, 1 *Sam*: 10. 22. or not having ſufficient or ſeaſonable notice to repair thither: Or, being detained in the camp, and in their dwellings, whether by uncleanneſs, or ſickneſs, or ſome urgent occaſion, not without God's ſpecial providence, that ſo the Miracle might be more evident, and their call and authority more unqueſtionable to all the people. *a* To wit, in a book or paper by *Moſes*, who by God's direction nominated the fitteſt and worthieſt perſons.

27 And there ran a young man, and told Moſes *b*, and ſaid Eldad and Medad do propheſie in the camp.

b Fearing leaſt his authority ſhould be diminiſhed by their propheſying; And thereby, as by the ſignal given at this time, taking authority to themſelves without his knowledge and conſent.

28 And Joſhua the ſon of Nun the ſervant of Moſes, *one* of his young men *c* anſwered, and ſaid, * My lord Moſes, forbid them *d*.

*See Luk. 9. 49.

c Or, one *of his choice* miniſters, *a choſen* or excellent perſon: which may be emphatically added, to note that even great and good men may miſtake and miſ-judge about the works of God. Or, *from his youth*, as the words will bear, and the *Chaldee*, *Syr*. *&c*. render it. So it may be added as a reaſon why *Joſhua* above others were concerned for *Moſes* his honour and authority. *d* He feared either ſchiſm, or ſedition, or that by their uſurpation of authority independently upon *Moſes* and ſeparately from him, his power and eſteem might be leſſened, as the next words ſhew.

29 And Moſes ſaid unto him, Envieſt thou for my ſake *e*? would God that all the LORDS people were prophets *f*, *and* that the LORD would put his ſpirit upon them.

e Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me? Compare *Joh*: 3. 26. *f* He ſaith *Prophets*, not *Rulers*, for that he knew was abſurd and impoſſible.

30 And Moſes gat him into the camp *g*, he and the elders of Iſrael.

g Among the people, to exerciſe the gifts and authority now, or formerly received.

* Exod: 16. 13 Pſ: 78.26. and 105. 40.

† Heb: *as it were the way of a day.*

31 And there went forth a * wind from the LORD *h*, and brought quails *i* from the ſea *k*, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide round about the camp, and as it were two cubits *high* upon the face of the earth *l*.

h (*i. e.*) An extraordinary and miraculous wind both for its vehemency and for its effects. *i* A delicious and very nouriſhing food, which, conſidering their greedy appetite, and the newneſs and plenty of it, diſpoſed them to ſurfets and other diſtempers of body, and prepared the way for the following plague. God gave them quails once before, *Exod*: 16. 13. but neither in the ſame quantity, nor with the ſame deſign and effect as now. *k* Principally from the *Red ſea*, and both ſides of it; where, by the report of ancient heathen Writers, they were then in great numbers, and, no doubt were wonderfully increaſed by God's ſpecial providence for this very occaſion. *l* Not as if the quails did cover all the ground two cubits high for a days journey on each ſide of the camp, for then there had been no place left where they could *ſpread* them *all abroad round about the camp*, as it is ſaid they did, *ver*: 32. but the meaning is, that the quails came and fell down round about the camp for a whole days journey on each ſide of it, and that in all that ſpace they lay here and there in great heaps, which were oft-times two cubits high.

32 And the people ſtood up *m* all that day, and all *that* night *n*, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers *o*: and they ſpread *them* all abroad for themſelves *p*, round about the camp.

m Or rather *roſe up*, which word is oft uſed for attempting or beginning to do any buſineſs. *n* Some at one time, and ſome at the other, and ſome, through the greedineſs or diffidence, at both times. *o* (*i. e.*) Ten aſs loads. Which if it ſeem incredible, you muſt conſider, 1. That the *gatherers* here were not all the people, which could not be without great confuſion, and other inconveniencies, but ſome on the behalf of all, poſſibly one for each family, or the like, while the reſt were exerciſed about other neceſſary things. So the meaning is not, that every *Iſraelite* had ſo much for his ſhare, but that every collector gathered ſo much for the family, or others by whom he was intruſted. 2. That the people did not gather for their preſent uſe only, but for a good while to come, as we ſhall ſee; and being greedy and diſtruſtful of God's goodneſs, it is not ſtrange if they gathered much more than they needed. 3. That the word, rendered *homers*, may ſignifie *heaps*, as it doth, *Exod*: 8. 14. *Judg*: 15. 16. *Hab*: 3: 15. and *ten* is oft put for *many*, and ſo the ſence is, that every one gathered ſeveral heaps. If yet the number ſeems incredible, it muſt be further known. 4. That heathen and other authors affirm, that in theſe eaſtern and ſouthern countreys quails are innumerable, ſo that in one part of *Italy*, within the compaſs of five miles, there were taken about an hundred thouſand of them every day for a moneth together; and that ſometimes they fly ſo thick over the ſea, that being weary they fall into ſhips, ſometimes in ſuch numbers that they ſink them with their weight, as *Varro* and *Solinus* affirm. And *Athenæus* relates, that in *Egypt*, a country prodigiouſly populous, as all agree, they were in ſuch plenty, that all thoſe vaſt numbers of people could not conſume them, but were forced to ſalt and keep them for their future uſe. So that there is no need at all that God ſhould create innumerable quails for this purpoſe: Which yet if it were affirmed he did, Atheiſts and Ante-ſcripturiſts have no occaſion of triumph, ſince they muſt either own the Creation of the World, which is a far greater Miracle, or aſcribe the production of the world to a caſual jumble of Atoms, which is more ſenſeleſs and ridiculous than all the fables of the Poets. *p* That ſo they may dry them, and ſalt them, and preſerve them for their future uſe, according to what they had ſeen and learned in *Egypt*.

ſal: 78.
, 31.

33 And while the * fleſh *was* yet between their teeth, e're it was chewed *q*, the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague *r*.

q Heb: *cut off*, to wit, from their mouths, which is here underſtood, and expreſſed *Joel* 1. 5. *i. e.* e're it was taken away, as the *flocks* are ſaid to be *cut of from the fold*, *Heb*: 3. 17. when they are loſt and periſhed. The ſenſe is, before they had done eating their quails, which laſted for a moneth, as appears from *ver*: 20. *r* Whether it was leanneſs ſent into them, *Pſal*: 106. 15. whereby the food was deprived of its nouriſhing power which it hath only from Gods bleſſing; or ſurfet, a puniſhment moſt ſuteable to their ſin, and moſt likely to follow their intemperat deſire and uſe of this food; or the peſtilence, it is not much material: But a great and ſore plague unqueſtionably it was. *Queſt*: Why did God ſo ſorely puniſh the peoples murmuring and complaining for lack of fleſh here, when he ſpared them after the ſame ſin, *Exod*: 16? *Anſ*: Becauſe this ſin was a far greater ſin than that, and aggravated with worſe circumſtances; as proceeding not from neceſſity, as that did, when as yet they had no food, but from meer luſt and wantonneſs, when they had *Manna* conſtantly given them; as committed after large experience of God's care and kindneſs, after God had pardoned their former ſins, and after God had in a ſolemn and terrible manner made known his laws and duty to them.

* That is *the graves of luſt.*

34 And he called the name of that place * Kibroth-hattaavah *s*, becauſe there they buried the people that luſted.

s Heb. *the graves of luſt*, (*i. e.*) of the men that luſted, as it here follows. The abſtract for the concrete, which is frequent, as *poverty*, 2 *King*: 24. 14. *pride*, *Pſal*: 36. 11. *deceit*, *ſins*, *Prov* 13. 6. *&c*: *dreams*, *Jer*: 27 9. are put for men who are *poor*, or *proud*, or *deceitful*, or *ſinful*, or *dreamers*. And it notes, that this plague did not ſeize upon all that did eat of the quails, for then all had been deſtroyed, but only upon thoſe who were inordinate both in the deſire and uſe of them.

† Heb: *they were in, &c.*

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth *t*: and † abode at Hazeroth.

t Of which place ſee on *Numb*: 33. 17. and *Deut*: 1. 1.

CHAP. XII.

Miriam and Aaron murmur againſt Moſes, 1, 2, 3. *God commandeth him, Aaron and Miriam to come to the Tabernacle, which they did*, 4, 5. *God rebuketh Aaron and Miriam*, 6—9. *Miriam becometh Leprous*, 10. *Aaron humbling himſelf before Moſes*, 11, 12. *He interceedeth for him*, 13. *Miriam remains without the camp ſeven days*, 14. 16.

* Or, *Cuſhite.*
† Exod: 2. 21.
* Heb: *taken.*

AND Miriam and Aaron *a* ſpake againſt Moſes, becauſe of the * Ethiopian woman *b* whom he had married, (for † he had * married an Ethiopian woman.)

a Whom God permitted to murmur againſt their brother, partly to exerciſe and diſcover his admirable meekneſs and patience for the inſtruction of after-ages: And partly that by this ſhaking *Moſes* his authority might take the deeper root, and the people might be deterred from all ſedition and rebellion againſt him, by this example. *Miriam* ſeems to be firſt named, becauſe ſhe was the chief inſtigatour or firſt mover of the ſedition: wherefore ſhe alſo is more eminently puniſhed. *b* Which was either 1. *Zipporah*, who is here called an *Ethiopian*, in the *Hebrew* a *Cuſhite*, becauſe ſhe was a *Midianite*: The word *Cuſh* being generally uſed in ſcripture, not for *Ethiopia* properly ſo called below *Egypt*, but for *Arabia*, as ſome late learned men have evidently proved from 2 *King*: 19. 9. 2 *Chron*: 21. 16. *Ezek*: 29. 10. and 30. 8, 9, *Hab*: 3. 7. and other places. If ſhe be meant, as it is commonly conceived, I ſuppoſe they did not quarrel with him for marrying her, becauſe that was done long ſince, but for indulging her too much, and being ſwayed by her and her relations, by whom they might think he was perſwaded to make this innovation, and to chuſe ſeventy Rulers, as he had been formerly, *Exod*: 18. By which co-partnerſhip in government they thought their authority and reputation much diminiſhed, eſpecially when no notice was taken, nor uſe made of them in the choice, but all was done by the direction of *Moſes*, and for his aſſiſtance in the government. And becauſe they durſt not accuſe God, who was the chief Agent in it, they charge *Moſes*, his inſtrument, as the manner of men is. Or 2. Some other woman, though not named in Scripture, whom he married either whilſt *Zipporah* lived, or rather becauſe ſhe was now dead, though that, as many other things, be not recorded. For, as the quarrel ſeems to be about his marrying a ſtranger, ſo it is probable it was a late and freſh occaſion about which they contended, and not a thing done 40 years ago. And it was lawful for him as well as any other to marry an *Ethiopian* or *Arabian* woman, provided ſhe were, as doubtleſs this woman was, a ſincere proſelyte, which were by the law of God admitted to the ſame priviledges with the *Iſraelites*, *Exod*: 12. 48. So there might be many reaſons why *Moſes* might chuſe to marry ſuch a perſon rather than an *Iſraelite*, or why God ſo ordered it by his providence, either becauſe ſhe was a perſon of eminent worth and vertue, or becauſe God intended that the government ſhould not be continued in the hands of *Moſes* his children, and therefore would have ſome political blemiſh to be put upon the family, as being ſtrangers by one parent. And this they here urge as a blemiſh to *Moſes* alſo.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? * hath he not ſpoken alſo by us *c*? And the LORD heard *it d*. *Mic: 6. 4.

c Are not we Prophets as well as he? So *Aaron* was made, *Exod*: 4. 15, 16. and ſo *Miriam* is called, *Exod*: 15. 20. See alſo *Mic*: 6. 4. And *Moſes* hath debaſed and mixed the holy Seed, which we have not done. Why then ſhould he take all power to himſelf, and make rulers as he pleaſeth, without conſulting us in the caſe? *d* (*i. e.*) Obſerved their words and carriage to *Moſes*.

3 (Now the man Moſes *was* very meek *e*, above all the men which *were* upon the face of the earth.

e This is added as the reaſon why *Moſes* took no notice of their reproach, but was one that heard it not, and why God did ſo ſpeedily and ſeverely plead *Moſes* his cauſe, becauſe he did not avenge himſelf. *Queſt*: 1. Did it become *Moſes* thus to commend himſelf? *Anſw*: 1. The holy pen-men of Scripture are not to be meaſured or cenſured by other profane writers, becauſe they are guided by ſpecial Inſtinct, in every thing they write; And as they oft-times publiſh their own and their near relations greateſt faults, where it may be uſeful to the honour of God, and the edification of the Church in after ages, ſo it is not ſtrange if for the ſame reaſons ſometimes they commend themſelves, eſpecially when they are forced to it by the inſolence and contempt of their adverſaries, which was *Moſes* his caſe here, in which caſe St *Paul* alſo commends himſelf, 2 *Cor*: 21. 5. and 12. 11, 12. Which they might the better do, becauſe all their writings and carriage made it evident to all men, that they did not this out of vain-glory, and that they were exalted above the affectation of mens praiſes, and the dread of mens reproaches. 2. This might be added, as ſome other clauſes were, by ſome ſucceeding Prophet, which was no diſparagement to the authority of the holy Scriptures, ſeing it is all written by one hand, though divers pens be uſed by it. *Queſt*: 2. How was *Moſes* ſo meek, when we oft-times read of his anger, as *Exod*: 11. 18. and 16. 20. and 32. 19. *Levit*: 10. 16. *Numb*: 16. 15. and 20. 10, 11. compared with *Pſal*: 106. 32, 33.? *Anſw*: 1. The meekeſt men upon earth are provoked ſometimes, yea oftner than *Moſes* was. 2. True meekneſs doth not exclude all anger, but only ſuch as is unjuſt or immoderate or implacable. *Moſes* was and ought to be angry where God was offended and diſhonoured, as he was in almoſt all the places alledged.

4 And the LORD ſpake ſuddenly *f* unto Moſes, and unto Aaron, and unto Miriam, Come out *g* ye three into the tabernacle of the congregation, and they three came out.

f Partly to ſhew his great reſpect unto *Moſes* and unto the grace of meekneſs; And partly to ſtifle the beginnings of the ſedition, that this example might not ſpread amongſt the people, who had too much of that leaven among them. *g* To wit, out of your private dwellings, and from amongſt the people, both that you may not infect them by ſuch ſcandalous words, and partly that you may know my pleaſure and your own doom.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle *h*, and called Aaron and Miriam, and they both came forth.

h Where they ſtood without, not being admitted into the Tabernacle, as *Aaron* uſed to be: Which is noted as a ſign of God's diſpleaſure.

6 And he ſaid, Hear now my words: if there be a prophet among you *i*, I the LORD will make my ſelf known unto him in a viſion *k*, *and* will ſpeak unto him in a dream *l*:

i If you be Prophets, as you pretend, yet know there is a difference among Prophets, nor do I put equal authority and honour upon all of them. *k* Whereby God repreſents things to the mind of a Prophet when he is awake, as *Gen*: 15. 1. and 46. 2. *Dan*: 8. 18. and 10. 8. *l* By which God manifeſts his mind to them in a dream, as *Gen*: 20. 3. and 28. 12.

7 My ſervant Moſes *is* not ſo, * who *is* faithful in all mine houſe *m*. * Heb: 3. 2.

m (*i. e*) Whom I have ſet over all my houſe, *i. e.* My Church and people, and therefore over you, and who hath diſcharged his Office faithfully, and not partially and ſelf-ſeekingly, as you falſly accuſe him.

8 With him will I ſpeak * mouth to mouth *n*, even apparently *o*, and not in dark ſpeeches *p*, and the ſimilitude of the LORD *q*, ſhall he behold: wherefore then were not ye afraid to ſpeak againſt my ſervant *r* Moſes? * Exod: 33. 11.

n (*i. e.*) Diſtinctly, by an articulate voice; immediatly not by an interpreter, nor by ſhaddows and repreſentations in his fancy, as it is in viſions and dreams; and familiarly. This is called *ſpeaking face to face*, 2 Epiſt: of *Joh*: *ver*: 12. and 3 Epiſt: *ver*: 14. *o* Plainly and certainly. *p* Not in parables, ſimilitudes, riddles, dark reſemblances; as by ſhewing a *boiling pot*, an *Almond Tree*, &c, to *Jeremy*, *a chariot* with wheels, &c. to *Ezekiel*. *q* Not the face or eſſence of God. which no man can ſee and live, *Exod*: 33. 20. it being inviſible, *Col*: 1. 15. and never ſeen by man, *John* 1. 18. but ſome ſingular manifeſtation of his glorious preſence, as *Exod*: 33. 11, 20, &c. and 34. 5, &c. *Deut*: 34. 10. Yea the Son of God appeared to him in an humane ſhape, which he took up for a time, that he might give him a fore-taſte of his future incarnation. *r* Who is ſo in ſuch an eminent and extraordinary manner.

9 And the anger of the LORD was kindled againſt them, and he departed *s*.

s From the door of the Tabernacle, in token of his great diſpleaſure, not waiting for their anſwer, and judging them unworthy of any further diſcourſe.

10 And the cloud departed from off the tabernacle *t*, and * behold, Miriam *became* leprous *u*, *white* as ſnow *x*: and Aaron looked upon Miriam, and behold, *ſhe was* leprous. * Deut: 24. 9.

t Not from the whole Tabernacle, for then they muſt have removed, but from that part of the Tabernacle, whither it was come, to that part which was directly over the Mercy-ſeat, where it conſtantly abode. *u* She, and not *Aaron*, either becauſe ſhe was firſt or chief in the tranſgreſſion; or becauſe God would not have his worſhip either interrupted or diſhonoured, which it muſt have been, if *Aaron* had been leprous. *x* This kind of leproſie was the moſt virulent and incureable of all. See *Exod*: 4. 6. 2 *Kings* 5. 27. It is true, when the leproſie began in a particular part, and thence ſpread it ſelf over all the fleſh by degrees, and at laſt made it all

white

journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moſes.

CHAP. X.

Two trumpets of ſilver commanded to be made; with a direction to what end, when, how, by whom, and with what ſucceſs they ſhould be uſed, 1---10. *The Iſraelites remove to Paran: The order in which they go,* 11----28 *Moſes endeavours to get Hobab his Father-in-Law along with him,* 29---32. *Moſes his Prayer and Bleſſing when the Ark was removed and ſet down again,* 33---36.

AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets *a* of ſilver *b*: of an whole piece *c* ſhalt thou make them, that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

a For *Aaron*'s two Sons: though afterwards the number of the trumpets was much increaſed, as the number of the Prieſts alſo was. See 2 *Chron* 5. 12. Theſe trumpets were ordained, both for ſignification of the great duty of Miniſters, to wit, to preach the word; and for uſe, as here follows. *b* A metal pure and precious and giving a clear ſound. *c* See *Exod*: 25: 31. *Numb*: 8: 4.

*Joel2:15. 3 And when * they *d* ſhal blow with them *e*, all the aſſembly ſhal aſſemble themſelves to thee at the door of the tabernacle of the congregation.

d (*i. e.*) The Prieſts by comparing this with *verſe* 8. *e* (*i. e.*) With both of them, by comparing this with the next verſe.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands of Iſrael, ſhal gather themſelves unto thee.

5 When ye blow an alarm *e*, then the camps that lie on the eaſt-part, ſhal go forward.

e To wit, once, as appears from *verſe* 6.

6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhal take their journey: they ſhal blow an alarm for their journeys *f*.

f As a ſign for them to march forward, and conſequently for the reſt to follow them, which is eaſily underſtood out of theſe words.

7 But when the congregation is to be gathered together, ye ſhal blow: but ye ſhall not ſound an alarm.

8 And the ſons of Aaron, the prieſts, ſhal blow with the trumpets *g*: and they ſhall be to you for an ordinance for ever throughout your generations.

g To oblige them to the greater regard and obſervance, as if God himſelf had called them.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhal blow an alarm with the trumpets *h*, and ye ſhal be remembred before the LORD your God, and ye ſhal be ſaved from your enemies *i*.

h Which was practiſed accordingly. See *Numb*. 31. 6. 2 *Chron*. 13. 12. *i* If you uſe this ordinance of God with truſt and dependance upon God for help, which condition is neceſſarily to be underſtood from divers other Scriptures, where it is expreſſed.

* ch: 29:1. 1 Chro:15: 24. 2 Chro: 5. 12.&7. 6. & 29. 26: Ezra 3:10. Neh. 12. 35. 10 Alſo * in the days of your gladneſs *k*, and in your ſolemn days *l*, and in the beginnings of your months *m*, ye ſhal blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings, that they may be to you for a memorial before your God *n*: I *am* the LORD your God.

k (*i. e.*) Days appointed for rejoycing and thankſgiving to God, either for former mercies, or for ſucceeding deliverances, as *Eſth*. 9. 18, &c. Compare *Hoſ*. 2. 11. *l* Your ſtated and conſtant feſtivals. *m* Of which ſee, *Pſal*: 81: 3. *n* That God may remember you for good to accept and bleſs you, as that phraſe oft ſignifies.

11 And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

* ch. 2. 9, 16,24, 31. 12 And the children of Iſrael took * their journeys out of the wilderneſs of Sinai, and the cloud reſted in the wilderneſs of Paran *o*:

o From which they travelled to other places, and then returned into it again, *Numb*. 12. 16.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

*ch. 2. 3. *ch. 1. 4. 14 * In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* * Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

*ch. 1. 51. *ch. 4. 24, 31. 17 And * the tabernacle was taken down, and the ſons of Gerſhon, and the ſons of Merari ſet forward, * bearing the tabernacle.

*ch. 2. 10. 18 And the * ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

*ch: 4: 4. ‖ That is, *the Gerſhonites, and the Merarites.* See *ver*: 17. 21 And the Kohathites ſet forward, bearing the * ſanctuary, and ‖ *the other p* did ſet up the tabernacle againſt they came.

p (*i. e.*) The *Gerſhonites*, and *Merarites*, as is evident both from their work and office, which was to take down and ſet up the Tabernacle, *Numb*. 3. 25----26. and 4. 22----33. and from *ver*. 17. who therefore marched after the firſt camp, a good diſtance from and before the *Kohathites*, that they might prepare the Tabernacle for the reception of its utenſils, which the *Kohathites* brought ſome time after them.

22 And * the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud. * ch:2: 18

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 And * the ſtandard of the camp of the children of Dan ſet forward *which was* the rereward of all the camps throughout their hoſts, and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai. * ch:2:2

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 † Thus *were* the journeyings *q* of the children of Iſrael, according to their armies when they ſet forward. † Heb: *Theſe.*

q (*i. e.*) In this manner and order they marched.

29 And Moſes ſaid unto Hobab, the ſon of Raguel *r* the Midianite, Moſes his father in law *s*, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and * we will do thee good: for the LORD hath ſpoken good concerning Iſrael. * Judg: 1 16.

r Called alſo *Revel*, *Exod*. 2. 18. who ſeems to be the ſame who is called *Jethro*, *Exod*. 3. 1. it being uſual in Scripture for one perſon to have two or three names. And therefore this *Hobab* is not *Jethro*, but his ſon, which may ſeem more probable, becauſe *Jethro* was old & unfit for travel, and deſirous, as may well be thought, to die in his own Country, whether he returned, *Exod*. 18. 27 but *Hobab* was young, & fitter for theſe journeys, and therefore intreated by Moſes to ſtay and bear them company. *s* Which words are ambiguous, but ſeem to belong to *Raguel*, or *Revel*, not to *Hobab*, tho' others are of another mind.

30 And he ſaid unto him, I will not go *t*, but I will depart to mine own land, and to my kindred.

t So he might truly and ſincerely ſay, though after this ſpeech he was overcome by the intreaties and perſwaſions of *Moſes*. Or, he did go and ſettle his affairs and afterwards return: for we find his poſterity ſettled among the *Iſraelites*. See *Judg*. 1. 16. and 4. 11, 18, *&c.*

31 And he ſaid, Leave us not, I pray thee, foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes *u*.

u To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to *Moſes*, wherein *Hobab*, having long lived in thoſe parts, might be able to adviſe him, as concerning the conveniences of water for their Cattel, concerning the ſafety or danger of the ſeveral parts by reaſon of Serpents or Wild-beaſts, or Enemies, in the parts adjoining to them, that ſo they might guard themſelves better againſt them. Or, this is to be underſtood of his directing them not ſo much in their way, as about great and difficult matters, wherein the counſel he had from God did not exclude the advice of men, as we ſee in *Hobab*'s father *Jethro*, *Exod*. 18. And it is probable, this was the wiſe ſon of a wiſe father.

32 And it ſhal be if thou go with us, yea, it ſhal be, that what goodneſs the LORD ſhal do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the LORD three days journey *x*: and the ark of the covenant of the LORD went before them *y* in the three days journey: to * ſearch out a reſting place *z* for them. * Deut. 1 33. Jer. 31. 2. Ezek. 20. 6

x With continued journeys, only it ſeems moſt probable, that the cloud made little pauſes that they might have time for ſleep and neceſſary refreſhments, which their natures required. And thus all Writers, when they relate the continued journeys of perſons for many days together, are to be underſtood with this exception. *y* Not ſo much in place, ſay ſome, for ſo it went in the midſt, or at leaſt after the firſt camp, as may ſeem from *ver*. 21. as in office and authority, as a general who is ſaid to go before or lead his Army, though he do not go in the very firſt place. But others more probably think, that the Ark, which indeed is not mentioned, *ver*. 21. albeit in their ſtations it was in the middle, where alſo the cloud was, yet in their marches it went before them, as alſo the cloud did, and ſo the cloud was conſtantly over the Ark whether it ſtood or went, and therefore the Ark is ſaid to go before and direct them, not as if the Ark could be ſeen of all the camps, which being carried only upon mens ſhoulders was impoſſible, but becauſe the cloud, which always attended upon the Ark, and did together with the Ark conſtitute in a manner one ſign of God's preſence, did lead and direct them. *z* Where they might ſafely and commodiouſly reſt. But this is a metaphorical expreſſion, for diſcovering to them; for otherwiſe the Ark could not ſearch, and God, who knew all places and things needed not to ſearch.

34 And the cloud of the LORD *was* upon them by day †, when they went out of the camp.

† And by night too, as was expreſſed before. So we muſt learn to compare places of Scripture, and to ſupply the defects of one out of another, as we do in all authors.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, * Riſe up, LORD, and let thine enemies be ſcattered, and let them that hate thee flee before thee. * Pſal. 68. 1, 2.

† Heb. *ten thouſand thouſands.*

36 And when it reſted, he ſaid, Return ||, O LORD, unto the † many thouſands of Iſrael.

|| Or, *give reſt*, *i. e.* a ſafe and quiet place, free from enemies and dangers.

CHAP. XI.

The murmuring of the People, for which the fire breaketh in upon them, 1. *Moſes prayeth to God, the fire is quenched,* 2. *The Name of the place, and why called,* 3. *The People murmur again, and luſt after fleſh,* 4---6. *Manna deſcribed,* 7---9. *Moſes's Complaint and Prayer,* 10---15. *God commandeth him to gather* 70 *of the Elders of Iſrael to help him,* 16, 17. *Promiſing them fleſh to eat,* 18, 19, 20. *Moſes his Unbelief,* 21, 22. *God is angry with him,* 23. *Moſes having gathered* 70 *of the Elders of Iſrael together, rehearſeth the words of the Lord to him,* 24. *God coming down in a Cloud, taketh of Moſes's ſpirit and giveth to the* 70; *The effects thereof,* 25. *Eldad and Medad propheſie in the Camp* 26---29. *God giveth them Quails to eat,* 30---32. *And ſmiteth the People with a very great Plague,* 33, 34, 35.

|| Or, *were as it were complainers*
† Heb. *it was evil in the ears of,* &c.
* Pſal. 78. 21.

AND *when* the people || complained *a*, † it diſpleaſed the LORD, and the LORD heard *it*, and his anger was kindled, and the fire of the LORD *b* burnt * among them, and conſumed *them that were* in the uttermoſt parts of the camp *c*.

a Or, *murmured*, the occaſion whereof ſeems to be their laſt three days journey in a vaſt howling wilderneſs, without any benefit; and thereupon the remembrance of their long abode in the wilderneſs, and the proſpect and fear of many other tedious, and fruitleſs, and dangerous journeys, whereby they were like to be long delayed from coming to that reſt, that land of milk and honey, which God had promiſed them, and that which they thirſted after. *b* (*i. e.*) A fire ſent from God in an extraordinary manner, poſſibly from the pillar of cloud and fire, or from heaven, as 2 *King* 1. 12. *c* Either becauſe the ſin began there among the mixt multitude, who probably had their place there, or amongſt thoſe who were feeble and weary with their laſt journey, and therefore hindmoſt in the march: or in mercy to the people, whom he would rather awaken to repentance than utterly deſtroy, and therefore he ſent it into the skirts and not the heart and midſt of the camp.

† Heb. *ſunk.*

2 *And* the people *d* cried unto Moſes *e*: and when Moſes prayed unto the LORD, the fire † was quenched.

d The murmurers, being penitent; or others for fear. *e* Whom they knew to be very prevalent with God.

|| That is, *a burning.*

3 And he called the name of the place || Taberah *f*: becauſe the fire of the LORD burnt among them.

f From this fire; as it was called *Kibroth-hattaavah* from another occaſion, *verſe* 34, 35. and *Numb.* 33. 16. As it is no new thing in Scripture for perſons and places to have two names. Both theſe names were impoſed as monuments of the peoples ſin and of Gods juſt judgment. See *Deut*: 9: 7, 22, 24.

* Exod. 12: 38.
† Heb. *luſted a luſt.*
† Heb. *returned and wept.*
* 1 Cor. 10:6. Pſal. 78: 18: & 106: 14.

4 *And* the * mixt multitude *g* that *was* among them, † fell a luſting, and the children of Iſrael *h* alſo † wept again *i*, and ſaid, * Who ſhal give us fleſh *k* to eat?

g Conſiſting of *Egyptians* or other people, which being affected with God's miraculous works in *Egypt*, and thereupon believing the promiſe of God to carry them to a land of milk and honey, for their own advantage joyned themſelves to the *Iſraelites*. *Exod*: 12: 38: and now finding themſelves ſadly diſappointed they diſcover their evil minds. *h* Whoſe ſpecial relation and obligation to God ſhould have reſtrained them from ſuch carriages. *i* This word relates either to their former murmuring upon this occaſion a twelve month before, *Exod*: 16:2: or rather to their complaining mentioned *ver*: 1: to note the aggravation of their ſin, that having juſt now ſinned in the ſame kind, and ſorely ſmarted for their ſin, and being but newly delivered from their fears and dangers cauſed thereby, they forthwith return to their vomit and murmur again, and that more paſſionately than before, expreſſing themſelves in tears and bitter words. *k* This word is here taken generally ſo as to include fiſh, as the next words ſhew, and as it is uſed, 1 *Cor.* 15. 39. They had indeed fleſh and cattel which they brought with them out of *Egypt*, but theſe were reſerved for breed to be carried into *Canaan*, and were ſo few that they would ſcarce have ſerved them for a month, as may be gathered from *Numb*: 11: 20, 21, 22.

* Exod: 16: 3.

5 * We remember the fiſh which we did eat in Egypt freely *l*: the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

l Either without price, for fiſh was very plentiful, and fiſhing was there free, or with a very ſmall price; for *nothing* is ſometimes put for a *little*, as *Joh*: 18: 20: *Act*: 27: 33: and *none* for *few*, as *Jer*: 8: 6: 1 *Cor*: 2: 8. And this is the more probable becauſe the *Egyptians* might not taſte of fiſh, nor of the leeks and onions, which they worſhipped for gods, and therefore the *Iſraelites*, who ſpeak theſe words, might have them there upon cheaper terms.

6 But now our ſoul *m* is dried away *n*; *there is* nothing at all beſides this Manna, before our eyes *o*.

m Either 1. our life, as the *ſoul* ſignifies, *Gen.* 9. 5. *Pſal*: 33. 19. *Job.* 36. 14. or 2. our body, which is oft ſignified by the *ſoul*, as *Pſal.* 16. 10. and 35. 12. and 105 18. So *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. *n* Is withered and pines away; which poſſibly might be true through envy and diſcontent, and inordinate appetite, as 2 *Sam* 13. 4. *Prov* 14. 30. *o* Heb. *Our eyes* ſee or look to *nothing but this Manna*. They ſpeak as if the *Manna* were only uſeful to pleaſe their eyes, with its fine colour and ſhape, but not to ſatisfie their appetites, or ſuſtain their natures.

* Exod. 16. 14: 31.
† Heb. *eye of it as the eye of.*

7 *And* * the manna *was* as coriander-ſeed *p*, and the † colour thereof as the colour of bdellium *q*.

p Not for colour, for that is black, but for ſhape and figure. *q* Which is either 1. the gum of a tree, of a white and bright colour, or rather 2. a gem or precious ſtone, as the *Hebrew* Doctors take it; and particularly a *pearl*, as ſome render it, wherewith the *Manna* doth manifeſtly agree both in its colour, which is white, *Exod.* 16. 14. and in its figure which is round. See more on *Gen.* 2. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it *was* as the taſte of freſh oyl *r*.

r Or, *of the moſt excellent oyl*; or, *of the flour of oyl*: or, as others, of *cakes* or *paſte made with the beſt oyl*, the word *cakes* being eaſily ſupplied out of the foregoing member of the verſe: or, which is not much differing, *like wafers made with honey*, as it is ſaid *Exod.* 16. 31. The nature and uſe of *Manna* is here thus particularly deſcribed, to ſhew the greatneſs of their ſin in deſpiſing ſuch excellent food as this was.

9 And when the dew fell upon the camp in the night, the manna fell upon it *s*.

s And then the dew fell again upon it and covered it, as we ſee *Exod.* 16. 13, 14. ſo the Manna lay hid as it were between two beds of dew. Hence the phraſe of *hidden Manna*, *Rev.* 2. 17.

* Pſal. 78. 21.

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent *t*, and * the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed *u*.

t To note, that they were not aſhamed of their ſin. *u* Partly for their great unthankfulneſs; partly foreſeeing the dreadful judgments coming upon them; and partly for his own burden expreſſed in the following verſes.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight *x*, that thou layeſt the burden of all this people upon me?

x Why didſt thou not hear my prayer, when I deſired thou wouldeſt excuſe me, and commit the care and government of this unruly people to ſome other perſon? See *Exod.* 3. 11. and 4 10.

|| Or, *born* them. So Gr.

12 Have I conceived all this people? have I || begotten them *y*, that thou ſhouldeſt ſay unto me, Carry them in thy boſom (as a nurſing father beareth the ſucking-child *z*) unto the land which thou ſweareſt unto their fathers?

y Are they my children, that I ſhould be obliged to provide food and all things for their neceſſity and deſire? *z* Which expreſſion ſhews the tender care and affection that governours by the command of God ought to have towards their people.

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat.

14 I am not able to bear all this people *a* alone *b*, becauſe *it is* too heavy for me.

a (*i. e.*) The burden of providing for and ſatisfying of them: *b Obj.* How was he alone, when there were others added to help him, *Exod* 18. 21, 24? *Anſw.* Thoſe were only aſſiſtant to him in civil cauſes and ſmaller matters, but the harder and greater affairs, ſuch as this unqueſtionably was, were brought to *Moſes* and determined by him alone, *Exod.* 18. 22.

* See 1 Kin. 19. 4. Jon. 4. 3.

15 *And* if thou deal thus with me, * kill me, I pray thee, out of hand, if I have found favour in thy ſight, and let me not ſee my wretchedneſs *c*.

c Heb. *my evil*, *i. e.* my intolerable anguiſh and torment, ariſing from the inſuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themſelves, and the diſhonour which thence will accrue to God and to religion, as if not I only but God alſo were an Impoſtor. *Seeing* is here put for feeling, as to *ſee death*, *Pſal.* 89. 48. *Luke* 2. 26. is to ſuffer it, and to *ſee the ſalvation of God*, *Pſal.* 50. 23. and 91. 16. is to enjoy it.

* See Exod. 4. 29.

16 And the LORD ſaid unto Moſes, Gather unto me * ſeventy men of the elders of Iſrael *d*, whom thou knoweſt to be the elders *e* of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

d Of whom ſee *Exod*: 3: 16: and 5: 6: *Levit*: 4: 15: *Deut*: 16: 18. *e* Whom thou by experience diſcerneſt to be Elders not only in years, and name and place, but alſo in wiſdom and gravity, and authority with the people.

* Neh. 9: 20.

17 And I will come down *f*, and talk with thee there, and I * will take of the ſpirit which *is* upon thee, and will put *it* upon them *g*, and they ſhal bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

f Not by local motion, but by my powerful preſence and operation. See *Gen*: 11: 5: and *Exod*: 34: 5. *g* (*i: e:*) I will give the ſame ſpirit to them which I have given to thee. But as the ſpirit was not conveyed to them from or through *Moſes*, but immediately from God, ſo the ſpirit or its gifts were not by this means impaired in *Moſes*. The *ſpirit* is here put for the gifts of the ſpirit, as it is *Numb*: 27: 18: *Joel*: 2: 28: *Joh*: 7: 39: *Acts* 19: 2, 6: 1 *Cor*: 14: 12, 32: and particularly for the ſpirit of prophecy, *v*: 25: whereby they were enabled, as *Moſes* had been and ſtill was, to diſcern hidden and future things, and reſolve doubtful and difficult caſes, which made them fit for government. It is obſervable, that God would not, and therefore men ſhould not, call any perſons to any office for which they were not ſufficiently fit and qualified.

18 And ſay thou unto the people, Sanctifie your ſelves *h* againſt to morrow, and ye ſhal eat fleſh: (for ye have wept in the ears of the LORD *i*, ſaying, Who ſhal give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhal eat.

h (*i: e:*) Prepare your ſelves, either to receive the miraculous bleſſings of God, the fleſh you deſire: or rather, *prepare to meet thy God, O Iſrael*, in the way of his judgments, and to receive the puniſhment which God will inflict upon you; for it is evident from *verſe* 20: that God anſwered them with a curſe in ſtead of a bleſſing. Prepare your ſelves by true repentance, that you may either obtain ſome mitigation of the plague, or, whileſt your bodies are deſtroyed

ed

white, that was an evidence of the cure of the leproſie, *Levit*: 13 12, 13. But it was otherwayes when one was ſuddenly and extraordinarily ſmitten with this univerſal whiteneſs, which ſhewed the great corruption of the whole maſs of blood, as it was here.

11 And Aaron ſaid unto Moſes, Alas my LORD, I beſeech thee, lay not the ſin upon us *y* wherein we have done fooliſhly, and wherein we have ſinned.

y Let not the guilt and puniſhment of this ſin reſt upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

12 *Let* her not be as one dead *z*, of whom the fleſh is half conſumed, when he cometh out of his mothers womb *a*.

z Either naturally, becauſe part of her fleſh was putrefied and dead, and not to be reſtored but by the mighty power of God: Or morally, becauſe ſhe was cut off from all converſe with others, *Lev*: 13:46. *a* Like an untimely birth without due ſhape and proportion or like a ſtill born child, that hath been for ſome time dead in the womb, which when it comes forth, is white and putrefied, and part of it conſumed.

*See Heb: 12. 9.

13 And Moſes cryed unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

*Lev: 13. 46.

14 And the LORD ſaid unto Moſes, * If her father had but ſpit in her face *b*, ſhould ſhe not be aſhamed *c*, ſeven days? let her be * ſhut out from the camp ſeven days *d*, and after that let her be received in *again*.

b (*i. e.*) Expreſſed ſome eminent token of indignation and contempt, which this was, *Job* 30. 10. *Iſa*: 50. 6. *c* And withdraw her ſelf, from her fathers preſence, as *Jonathan* did upon a like occaſion, 1 *Sam*: 20: 34: So though God healed her according to *Moſes* his requeſt, yet he would have her publickly bear the ſhame of her ſin, and be a warning to others to keep them from the ſame tranſgreſſion. *d* The time appointed for cleanſing the unclean. See *Numb*: 6: 9: and 31: 19:

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again e*.

e Which was a teſtimony of reſpect to her both from God and from the people, God ſo ordering it, partly leſt ſhe ſhould be overwhelmed by ſuch a publick rebuke from God, and partly leſt, ſhe being a Prepheteſs, together with her perſon, the gift of Propheſie ſhould come into contempt.

16 And afterward the people removed from Hazeroth *f*, and pitched in the wilderneſs of Paran *g*.

f Where they *abode*, as is ſaid, *Numb*: 11: 35: for *Miriams* ſake; *g* (*i. e*:) In another part of the ſame wilderneſs, as may be gathered from *Numb*: 10: 12: See alſo *Deut*: 33: 2: It is poſſible they might have removed out of one part of that wilderneſs into another wilderneſs, and then returned again into another part of it, as we know the *Iſraelites* had many ſtrange windings and turnings in their Wilderneſs travels. And this part was more eſpecially called *Rithmah*, *Numb*: 33: 18: and *Kadeſh-barnea*. *Numb*. 13: 26 *Deut*: 1: 19. which were two noted places in that part, both which ſeem to be comprehended within their camp, or near adjoining to it.

CHAP. XIII.

God commandeth Moſes to ſend Spies to ſearch out the land of Canaan, 1, 2, 3. *their names*, 4 —— 15. *Moſes's ommandment where to go, and what to do*, 16 —— 22. *Their return with the fruits of the land, and their report*, 23 —— 29. *They are encouraged by Caleb*, 30, 31. *But ten other diſheartens them by their falſe Report*, 32 —— 35.

AND the LORD ſpake unto Moſes *a*, ſaying,

a In anſwer to the peoples petition about it, as is evident from *Deut*: 1. 22. And it is probable from the following ſtory, That the people deſired it out of diffidence of God's promiſe, and providence, though *Moſes* liked of it as a prudent courſe to learn where or how to make the firſt invaſion. And God granted their deſire for their trial and puniſhment, as well knowing from what root it came.

2 * Send thou men *b*, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers *c* ſhall ye ſend a man, every one a ruler *d* among them.

* Chap: 32. 8. Deut: 1. 22.

b Do as the people preſs thee to do. *c* (*i. e.*) Which comes from their ſeveral parents or Patriarchs. *d* A perſon of wiſdom and authority, which might make his witneſs more conſiderable with the people.

3 And Moſes, by the commandment of the LORD, ſent them from the Wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea *e* the ſon of Nun.

e Called alſo *Joſhua*, *ver*: 16.

9 Of the tribe of Benjamin, Palto the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh *f*, Gaddi the Son of Suſi.

f (*i. e.*) Of that part of the tribe of *Joſeph*, which is peculiarly called *the tribe of Manaſſeh*, as the other part of it was called *the tribe of Ephraim*, *ver*: 8. The name of *Joſeph* is elſewhere appropriated to *Ephraim*, as *Ezek*: 37. 16, 19. *Rev*: 7. 8. here to *Manaſſeh*; poſſibly to aggravate the ſin of the Ruler of this tribe, who did ſo baſely degenerate from his noble anceſtor *Joſeph*.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Shether the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua *g*.

g *Oſhea* notes a deſire of Salvation, ſignifying, *Save we pray thee*, but *Jehoſhua*, or *Joſhua* includes a promiſe of Salvation, that he ſhould ſave, or that God by his hands ſhould ſave the people. So this was a prophecy of his ſucceſſion to *Moſes* in the government, and of the ſucceſs of his arms.

17 And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get ye up this *way* ſouthward *h*, and go up into the mountain *i*:

h (*i. e.*) Into the Southern part of *Canaan*, which was the neareſt part, and the worſt too, being dry and deſert, *Joſ*: 15. 1, 3. *Judg*: 1. 15. *Pſal*: 126. 4. And therefore fitteſt for them to enter and paſs through with leſs obſervation. *i* (*i. e.*) Into the mountainous country, and thence into the valleys, and ſo take an exact ſurvey of the whole land.

18 And ſee the land what it *is k*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many.

k Both for largeneſs, and for nature and quality; as is more particularly expreſſed, *ver*: 19. 20.

19 And what the land *is* that they dwell in, whether it *be* good or bad *l*, and what cities *they be* that they dwell in, whether in tents *m* or in ſtrong holds:

l Healthful, or unwholeſome, fruitful or barren. *m* As the *Arabians* did, or in unwalled Villages, which, like tents, are expoſed to an enemy.

20 And what the land *is*, whether *it be* fat *n* or lean, whether there be wood therein, or not. And be ye of good courage *o*, and bring of the fruit of the land, (now the time *was* the time of the firſt ripe grapes)

n Rich and fertile. *o* Doubt not but God will preſerve you in this dangerous Journey, and be not diſmayed or diſcouraged if you find the people numerous, potent, and well fortified.

21 So they went up, and ſearched the land, from the wilderneſs of Zin *p*, unto Rehob, as *men* come to Hamath *q*.

p In the ſouth of *Canaan*, *Numb*: 34. 3. *Joſ*: 15. 3. differing from *the wilderneſs of Sin* which was nigh unto *Egypt*, *Exod*: 16. 1. *q* (*i. e.*) From the South they paſſed through the whole land, even to the Northern parts of it, *Rehob*, a city in the North-weſt part, *Joſ*. 19: 28: *Judg*: 1: 31: and *Hemath*, a city in the North-eaſt part, *Joſ*: 19. 35. *Ezek*: 47. 17. And that they might more expeditiouſly and ſecurely perform this office, it is probable, that they divided themſelves into ſeveral ſmall parties, and informed themſelves not only by their eye, but alſo by their ear, and the information of perſons of whom they enquired about the nature and condition of their land

22 And they aſcended by the ſouth *r*, and came *s* unto Hebron: where * Ahiman, Sheſhai, and Talmai, the children of Anak *t were*: (now Hebron was built ſeven years before Zoan in Egypt *u*.)

*Joſh: 15. 14. Judg: 1. 10.

r Here *Moſes* having generally deſcribed their progreſs and courſe from South to North, now returns more particularly to relate ſome memorable places and paſſages, as that having entred the land in the Southern parts, they travelled them till they came to *Hebron*. *s* Heb: *He came*, to wit, *Caleb*, as appears from *Joſ*: 14. 9, 12, 14. For, as we now intimated, the ſpies diſtributed their work among them, and went either ſeverally; or by pairs, and, it ſeems, the ſurvey of this part was left to *Caleb*. *t* A famous giant ſo called, whoſe children theſe are called, either more generally, as all giants ſometimes were, or rather more ſpecially becauſe *Arbah*, from whom *Hebron* was called *Kiriath-arbah*, was the father of *Anak*. *Joſ*: 15. 13. And this circumſtance is mentioned as an evidence of the goodneſs of that land and ſoil, becauſe the giants choſe it for their habitation. *u* This ſeems to be noted to confront the *Egyptians*, who vainly boaſted of the antiquity of their city *Zoan* above all places.

23 * And they came unto the † brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff *x*; and *they brought* of the pomegranates, and of the figs.

*Deut: 1. 24.
† Or, *Valley*.

x Either for the weight of it, conſidering the length of the way they were to carry it, or for the preſervation of it whole and entire. In thoſe Eaſtern and Southern countries there are vines and grapes of an extraordinary bigneſs, as *Strabo* and *Pliny* affirm.

24 And the place was called the * brook † Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

*Or, *Valley*.
† That is, *a cluſter of grapes*.

25 And they returned from ſearching of the land after forty days.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh *y*, and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

y So called by way of abbreviation, which is frequent in *Hebrew* names, for *Kadeſh-barnea*, *Deut*: 1. 19. which ſome raſhly confound with *Kadeſh* in the wilderneſs of *Sin*, *Numb*: 20. 1. and 27. 14. and 33. 16. into which they came not till the 40th year after their coming out of *Egypt*, as appears from *Numb*: 33. 37, 38. whereas they were in this *Kadeſh* in the ſecond year, and before they received the ſentence of their forty years abode in the wilderneſs.

27 And they told him *z*, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey *a*, and this *is* the fruit of it.

* Exod: 33. 3.

z In the audience of the people, as appears from *ver*: 30. *a* They craftily began their relation with commendations, that their following ſlanders might be more eaſily believed.

28 Nevertheleſs, the * people *be* ſtrong *b* that dwell in the land, and the cities *are* * walled, *and* very great: and moreover, we ſaw the children of Anak there.

* Deut: 2. 10, 21.
* Deut: 1. 28.

b Potent for the ſtrength of their body, and the valour of their minds.

29 The Amalekite dwelleth in the land of the ſouth *c*: and the Hittite, and the Jebuſite, and the Amorite dwelleth in the mountains *d*: and the Canaanite dwelleth by the ſea *e*, and by the coaſt of Jordan.

c Where we are to enter the land, and they who were ſo eager and fierce againſt us, that they came into the wilderneſs to fight with us, will without doubt oppoſe us when we come cloſe by their land, and are about to ſettle in their neighbourhood, the rather, to revenge themſelves for their former loſs and ſhame received by us. Therefore they mention them, though they were no *Canaanites*. *d* (*i. e.*) In the mountainous country in the South-eaſt part of the land, ſo that you cannot enter there without great difficulty, both becauſe of the noted ſtrength and valour of thoſe people, and becauſe of the advantage they have from the mountains. *e* Not the mid-land Sea, which is commonly underſtood by that expreſſion, but the ſalt or dead ſea, as appears, 1. Becauſe it is that ſea which is next to *Jordan*, as here follows, 2. Becauſe the *Canaanites* dwelt principally in thoſe parts, and not near the mid-land ſea. So theſe guard the entrance on the Eaſt-ſide, as the others do on the South.

30 And Caleb *f* ſtilled the people *g* before Moſes *h*, and ſaid, Let us go up at once, and poſſeſs it, for we are well able to overcome it *i*.

f Together with *Joſhua*, as is manifeſt from *Numb*: 14. 6. 7, 30. but *Caleb* alone is here mentioned, poſſibly becauſe he ſpake firſt and moſt, which he might better do, becauſe he might be preſumed to be more impartial than *Joſhua*, who being *Moſes* his Miniſter might be thought to ſpeak only what he knew his maſter would like. *g* Which implies either that they had begun to murmur, or that by their looks and carriages, they diſcovered that grief and anger which boiled in their breaſts. *h* Or, *towards Moſes*, againſt whom they were incenſed, as the man who had brought them into ſuch ſad circumſtances. *i* Partly in moral probability, becauſe we are one people united under one head, whereas they are divided into ſeveral nations, and governments of differing counſels and intereſts and inclinations; And principally becauſe of the aſſiſtance of the almighty God.

31 But the men that went up with him *k*, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we *l*.

k All of them, *Joſhua* excepted. *l* Both in ſtature of Body and numbers of people. Thus they wickedly queſtion the power and truth and goodneſs of God, of all which they had ſuch ample teſtimonies.

32 And they brought up *m* an evil report of the land *n*, which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land * that eateth up the inhabitants thereof *o*: and all the people that we ſaw in it, *are* † men of great ſtature.

* Lev: 26. 38.
† Amos 2: 9.
* Heb: *men of ſtatures.*

m Heb: *brought forth*, to wit, out of their mouths: They uttered a reproach or reproachful words. *n* (*i. e.*) Againſt, or, concerning the land. It is the genitive caſe of the object, as *Matth*: 10. 1. and 14. 1. *o* Not ſo much by civil wars, as moſt think, for that was likely to make their conqueſt more eaſie; nor by the barrenneſs of the ſoil, which conſumed the people with the exceſſive pains it required to make it fruitful, as others think, for they confeſſed the excellency of the land, *v*: 27. but rather by the unwholeſomeneſs of the air and place, which they gueſſed from the many funerals, which, as ſome *Hebrew* Writers, not without probability affirm, they obſerved in their travels through it: Though that came to paſs from another cauſe, even from the ſingular providence of God, which, to facilitate the *Iſraelites* conqueſt, cut off vaſt numbers of the *Canaanites*, either by a plague, or by the *hornet ſent before them*, as is expreſſed, *Joſ*: 24. 12. or ſome other way.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: And we were in our own ſight as graſhoppers *p*, and ſo we were in their ſight.

p (*i. e.*) Small and contemptible.

CHAP. XIV.

The children of Iſrael murmur againſt Moſes and Aaron, 1——4, *Moſes, Aaron, Caleb and Joſhua go to appeaſe the people,* 5----9 *wherefore the people would have ſtoned them,* 10. *The Lord threatneth them with the peſtilence,* 11. 12. *Moſes intreateth the Lord for the people,* 13——19. *The Lord heareth Moſes,* 20----22. *yet promiſeth that the murmurers ſhall never enter into the Land of Canaan,* 23. *Judgements on the murmurers,* 24. *They that brought an evil report on the land die of the plague,* 37. *They who would take poſſeſſion of the land contrary to Gods command are ſmiten,* 40 ——— 45.

AND all the congregation *a* lifted up their voice, and cryed, and the people wept that night.

a Except *Caleb* and *Joſhua*, and ſome few others. A Synecdochical expreſſion, the whole for the greateſt part.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron *b*, and the whole congregation ſaid unto them, * Would God that we had died in the land of Egypt, or would God that we had died in this wilderneſs *c*.

* See *ver*: 28, 29.

b As the inſtruments and occaſions of their preſent calamity. *c* It was not long before they had their deſire, and did die in the wilderneſs.

3 And wherefore hath the LORD *d* brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey *e*? were it not better for us to return into Egypt?

d From the inſtruments they riſe higher, and ſtrike at God the chief cauſe and author of their journey: By which we ſee the prodigious growth and progreſs of ſin when it is not reſiſted. *e* To the *Canaanites* whoſe land we were made to believe we ſhould poſſeſs.

4 And they ſaid one to another, Let us make a captain *f*, and let us return into Egypt *g*.

f Inſtead of *Moſes*, one who will be more faithful to our intereſt than he. *g* This was but a purpoſe or a deſire, and yet it is imputed to them as if they had done it, *Nehem*: 9. 16, 17. they *appointed a captain, &c*: even as *Abrahams* purpoſe to offer up *Iſaac* is reckoned for the deed, *Heb*: 11. 17. *g* Stupendious madneſs! Whence ſhould they have protection againſt the many hazards, and proviſion againſt all the wants of the wilderneſs? Could they expect either God's cloud to cover and guide them, or *Manna* from heaven to feed them? Who ſhould conduct them over the *Red-ſea*? Or, if they went another way, who ſhould defend them againſt thoſe nations whoſe borders they were to paſs? What entertainment could they expect from the *Egyptians*, whom they had deſerted and brought to ſo much ruine?

5 Then Moſes and Aaron fell on their faces *h* before all the aſſembly *i* of the congregation of the children of Iſrael.

h As humble and earneſt ſupplicants, either to the people, to intreat them to deſiſt from their wicked and pernicious enterprize: Or rather to God, by comparing this with *Numb*: 16. 4. and 20. 6. the only refuge to which *Moſes* reſorted in all ſuch ſtraits, and who alone was able to ſtill and govern this tumultuous and ſtiff-necked people. *i* That they might be awaked to apprehend their ſin and danger, when they ſaw *Moſes* at his prayers, whom God never uſed to deny, and never failed to defend even with the deſtruction of his enemies.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their cloaths *k*.

To teſtifie their hearty grief for the peoples blaſphemy againſt God, and ſedition againſt *Moſes*; and that dreadful judgement which they eaſily foreſaw this muſt bring upon the congregation and people of God.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us *l*, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

l If by our rebellion and ingratitude we do not provoke God to loath and forſake us.

9 Only rebel ye not againſt the LORD, neither fear ye the people of the land, for they *are* bread for us *m*: their † defence *n* is departed from them, and the LORD is with us *o*: fear them not.

† Heb: *ſhadow.*

m We ſhall deſtroy them as eaſily as we do our bread or common food. Compare *Numbers* 24. 8. *Pſal*: 14. 4. *n* (*i. e.*) Their counſel, conduct, and courage, and eſpecially, God; who was pleaſed to afford them his protection, till their iniquities were full, *Gen*: 15 16 is utterly departed from them, and hath given them up as a prey to us. *o* By his ſpecial grace and almighty power to ſave us from them, and from all our enemies.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared *p* in the tabernacle *q* of the congregation, before all the children of Iſrael.

p Now in the extremity of danger to reſcue his faithful ſervants, and to ſtop the rage of the people. *q* (*i. e.*) Upon or above the tabernacle, where the cloud uſually reſided, in which the glory of God did appear upon occaſion, and now in a more illuſtrious manner, as the ſtate of things required.

11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be e're they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them *r*, * and will make of thee a greater nation and mightier than they.

* Exod: 32. 10.

r This was not an abſolute determination, as the event ſhewed, but only a commination, like that of *Nineveh*'s deſtruction within 40 days, with a condition implyed, except there be ſpeedy repentance, or powerful interceſſion.

13 And * Moſes ſaid unto the LORD, Then *s* the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them *t*.)

* Exod: 32. 12. Deut: 32. 27.

s (*i. e.*) In caſe thou doſt utterly deſtroy them. *t* Whereby thou didſt get great honour to thy ſelf, which now thou wilt certainly loſe.

14 And they will tell *it* to the inhabitants of this land *u*: * *for* they have heard that thou, LORD, *art* among this people; that thou LORD, art ſeen face to face, and *that* * thy cloud ſtandeth over them, and that thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

* Exod: 15. 14. Joſh: 2. 9. and 5. 1.
* Exod: 13. 21.

u For there was much entercourſe between theſe two nations:

15 Now *if* thou ſhalt kill all this people, as one man *x*, then the nations which have heard the fame of thee will ſpeak, ſaying,

x (i. e.) Altogether, or to a man; and ſuddenly as it were by one blow, as if all had but one neck.

* Deut. 9. 28.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them *y*, therefore he hath ſlain them in the wilderneſs.

y His power was quite ſpent in bringing them out of *Egypt*, and could not finiſh the work he had begun and had ſworn to do.

17 And now, I beſeech thee, let the power of my Lord be great *z*, according as thou haſt ſpoken, ſaying,

z (i. e.) Appear to be great, diſcover its greatneſs. A real verb put for a declarative, or the thing for the manifeſtation of the thing. And this may be underſtood either 1. of Gods power in preſerving the people and carrying them on into *Canaan*, which ſenſe may ſeem to be favoured by the foregoing verſe, where the *Egyptians* deny that God had power to do ſo. And according to that ſence he adds the following words, not as an explication of this power, but as an argument to move him to ſhew forth his power for his people notwithſtanding their *ſins*, *according as*, or rather *becauſe* (as the *Hebrew* word is oft rendered) he had *ſpoken ſaying*, &c. and ſo he ſhould maintain the honour and the truth of his own name or of thoſe titles which he had aſcribed to himſelf. Or 2. the power of his grace and mercy, or *the greatneſs of his mercy*, as he calls it, *ver*: 19. in pardoning of this and their other ſins: for to this the following words manifeſtly reſtrain it, *according as thou haſt ſpoken &c.* where the pardon of their ſins is the only inſtance of this power both deſcribed in Gods titles, *ver*: 18. and prayed for by *Moſes*, *ver*: 19: *pardon, I beſeech thee, &c.* and granted by God in anſwer to him, *ver*: 20. *I have pardoned, &c.* Nor is it ſtrange that the pardon of ſin, eſpecially of ſuch great ſins, be ſpoken of as an act of power in God, becauſe undoubtedly it is an act of omnipotent, and infinite goodneſs; whence deſpairing ſinners ſometimes cry out, that their ſins are greater than God can pardon, as ſome tranſlate *Cains* words. *Gen*: 4: 13. And ſince *power* is applied to Gods wrath in puniſhing ſin, *Rom*: 9. 22. why may it not as well be attributed to Gods mercy in forgiving it? Eſpecially if it be conſidered that even in men, revenge is an act of impotency, and conſequently it muſt needs be an act of power to conquer their paſſions and inclinations to revenge, and to pardon thoſe enemies whom they could deſtroy.

* Exod. 34. 6. Pſal: 103. 8. * Exod. 20. 5. and 34. 7.

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquity of the fathers upon the children, unto the third and fourth generation *a*.

a Theſe words may ſeem to be very improperly mentioned, as being a powerful argument to move God to deſtroy this wicked people, and not to pardon them. It may be anſwered, that *Moſes* uſeth theſe words together with the reſt, partly becauſe he would not ſever what God had put together, and partly to ſhew that he did not deſire a full and abſolute pardon, (but was willing that God ſhould execute his vengeance upon the principal authors of this rebellion, and leave ſome character of his diſpleaſure upon all the people, as God did,) but only that God would not diſinherit them *ver*: 12: nor *kill* all *the people as one man*, *ver*: 15. nor deſtroy them both root and branch, becauſe he had promiſed not to extend his wrath againſt them in puniſhing their ſins beyond the third and fourth generation. But the truer anſwer ſeems to be, that theſe words are to be tranſlated otherwiſe, *and in deſtroying he will not utterly deſtroy, though he viſit the iniquity of the fathers upon the children, unto the third and fourth generation.* Of which ſee the notes on *Exod*: 34: 7. where all this verſe is explained.

19 Pardon, I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even * until now *b*.

* Or, *hitherto.*

b After many and great provocations: ſhew thy ſelf ſtill to be the ſame ſin-pardoning God

20 And the LORD ſaid, I have pardoned according to thy word *c*.

c So far, as not utterly to deſtroy them, as I threatned *ver*: 12. and thou didſt fear, and beg the prevention of it, *ver*. 15.

* Pſal. 12. 19.

21 But truly *as* I live, * all the earth ſhall be filled with the glory of the LORD *d*.

d (i. e.) With the report of the glorious and righteous acts of God in puniſhing this rebellious people in manner following. That this is the true ſence, appears both from the particle of oppoſition, and the ſolemn introduction of them, *But truly as I live*, and from the following verſes, *becauſe all theſe men, &c.* which come in without any note of oppoſition, and have a manifeſt relation to and connection with this verſe.

22 Becauſe all thoſe men which have ſeen my glory *e*, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me now theſe ten times *f*, and have not hearkened to my voice;

e (i. e.) My glorious appearances in the cloud, and in the Tabernacle. *f (i. e.)* Many times. A certain number for an uncertain, as *Gen*: 31: 7. *Levit*: 26: 8. *Job*: 19: 3. Though ſome reckon ten times preciſely, wherein they did eminently provoke God.

* Deut. 1. 35. Pſal. 95. 11. and 106. 26. Heb. 3. 17. † Heb. *if they ſee the land.* * Joſh. 14. 6, 8. 9.

23 * † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

24 But my ſervant * Caleb *g*, becauſe he had another ſpirit with him *h*, and hath followed me fully *i*; him will I bring into the land, whereinto he went *k*, and his ſeed ſhall poſſeſs it *l*.

g Joſhua is not here named, becauſe he was not now among the people, but a conſtant attendant upon *Moſes*, nor was he to be reckoned as one of them, any more than *Moſes* and *Aaron* were, becauſe he was to be their chief commander. *h (i. e.)* Was a man of another temper, and carriage, faithful and couragious, not acted by that evil ſpirit of cowardize, unbelief, unthankfulneſs, diſobedience, which ruled in his brethren, but by the ſpirit of God. *i (i e.)* Univerſally and conſtantly, in and through difficulties and dangers, which made his partners halt. *k* In general, *Canaan*, and particularly *Hebron*, and the adjacent parts, *Joſ*: 14: 9. *l* Or, *ſhall expel it, i. e.* its inhabitants, the land being oft put for the people of it. Compare *Joſ*: 8: 7: and 14: 12.

25 (Now the Amalekites, and the Canaanites dwelt in the valley *m*) to morrow turn ye, and get ye into the wilderneſs, by the way of the Red-ſea *n*.

m Beyond the mountain at the foot whereof they now were, *v*. 40. And this clauſe is added, either 1. as an aggravation of *Iſrael*'s miſery and puniſhment, that being now ready to enter and take poſſeſſion of the land they are forced to go back into the wilderneſs: or 2. as an argument to oblidge them more willingly to obey the following command of returning into the wilderneſs, becauſe their enemies were very near them, and ſevered from them only by that *Idumæan* mountain, and, if they did not ſpeedily depart, their enemies would hear of them and fall upon them, and ſo the evil which before they cauſeleſly feared would come upon them; they, their wives and their children would become a prey to the *Amalekites* and *Canaanites*, becauſe God had forſaken them and would not aſſiſt nor defend them. The verſe may be rendered thus, *And* or *But*, for the preſent, *the Amalekite, and the Canaanite dwell in the valley*: therefore (which particle is here underſtood, as it is in other places) *to morrow turn ye, &c.* Though ſome knit theſe words to the former, and read the place thus, *Caleb and his ſeed ſhall poſſeſs it*, to wit, the land near *Hebron*, *and* alſo, the land of *the Amalekites, and* of *the Canaanites that dwell in the valley*. *Queſt*. But how are the *Canaanites* ſaid to dwell in the valley, here, when they *dwelt in the hill*, *v*. 45. and by the ſea-coaſts, *Numb*. 21. 1? *Anſ*. 1. Part of them dwelt in one place, and part in other places. 2 The word, *Canaanite*, may here be underſtood more generally of all the inhabitants of *Canaan*. *n (i. e.)* That leadeth to the *Red-ſea*, and to *Egypt*, the place whither you deſire to return, *v*. 3, 4.

26 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with o* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael which they murmur againſt me.

o Or, *pardon*, as *v*. 19, 20. or *ſpare*: which words are neceſſarily and eaſily underſtood. It is a ſhort and imperfect ſpeech, which is frequent in caſe of anger, as *Exod*. 32. 32. *Pſal*. 6. 3. and 90. 13.

* Ch. 23. 65. and 22. 10. 11. Deut. 1. 35. * See v. 2.

28 Say unto them, * *As truly as I* live, ſaith the LORD as * ye have ſpoken *p* in mine ears, ſo will I do to you *q*:

p When you wickedly wiſhed you might have died in the wilderneſs, *v*. 3. *q* I will bring your imprecations upon your heads.

29 Your carcaſes ſhall fall in this wilderneſs, and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured againſt me.

30 Doubtleſs ye ſhall not come into the land *concerning* which I † ſware to make you *r* dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

† Heb. *lifted up my hand.*

r (i. e.) Your Nations; for God did not ſwear to do ſo to theſe particular perſons.

31 But your little ones which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have diſpiſed.

32 But *as* for you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall ‖ wander *s* in the wilderneſs forty years *t*, and bear your whoredoms *u* until your carcaſes be waſted in the wilderneſs.

‖ Or. *feed*

s Like ſheep feeding in the deſerts: or, *ſhall be ſhepherds*, *i. e.* ſhall live like the ſhepherds of *Arabia*, in tents and removing from place to place, having no certain dwelling. *t (i. e.)* So long as to make up the time of your dwelling in the wilderneſs forty years, as appears from *Numb*. 33. 8. *Deut*. 1. 3. and 2. 14. Compare *Amos* 5. 25. It is manifeſt, that one whole year and part of another were paſt before this ſin or judgment. *u (i. e.)* The puniſhment of your whoredoms, to wit, of your Apoſtacy from, and perfidiouſneſs againſt your Lord, who was your huſband, and had married you to himſelf. See *Jer*. 3. 14. Whence Idolatry is called whoredom.

* Chap. 13. 25. * Pſal. 95. 10. Ezek. 4. ‖ Or, *altering of my purpoſe.*

34 * After the number of the days in which ye ſearched the land, *even* * forty days (each day for a year *x*) ſhall ye bear your iniquities; *even* forty years, and ye ſhall know ‖ my breach of promiſe *y*.

x So there ſhould have been 40 years to come, but God was pleaſed mercifully to accept of the time paſt as a part of that time. *y* That as you have firſt broken the covenant between you and me, by breaking the terms or conditions of it, ſo I will make it void on my part, by denying you the bleſſings promiſed in that covenant, and to be given to you in caſe of your obedience. So you ſhall ſee, that the breach of promiſe wherewith you charged me, *ver*. 3. lies at your door, and was forced from me by your perfidiouſneſs. Or, *my breach*, either paſſively, *i. e.* your breaking off from me, as ſuch pronouns are oft uſed, as *Gen*. 50. 1. *Iſa*. 55. 11. and 56. 7. or actively, *i. e.* my breaking of or departing from you, and ſtoping the current of my bleſſings toward you: you ſhall feel by experience, how ſad your condition is when I withdraw my grace and favour from you.

35 I the LORD have ſaid, I will ſurelie do it unto all this evil congregation, that are gathered together, againſt me; in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men whom Moſes ſent to ſearch the land: who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land

*1 Cor. 10. 10. Heb. 3. 17. Jude 5.

37 Even thoſe men that did bring up the evil report upon the land, * died by the plague *z* before the LORD *a*.

z Either by the peſtilence, threatned *v*: 12. or by ſome other ſudden and extraordinary judgment. *a* (*i. e.*) Sent from the cloud in which God dwelt, and from whence he ſpake to *Moſes*, and wherein his glory at this time appeared before all the people, *v.* 10. who therefore were all, and theſe ſpies among the reſt, before the Lord.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael, and the people mourned greatly.

40 And they roſe up early in the morning, and gat them up *b* into the top of the mountain, ſaying, Lo, we * *be here*, and will go up into the place which the LORD hath promiſed: for we have ſinned.

*Deut. 1. 41.

b (*i. e.*) Deſigned or attempted or prepared themſelves to go up: for that they were not yet actually gone up, plainly appears from *v.* 42, 44. and from *Deut*: 1. 41. Things deſigned or indeavoured in Scripture-phraſe are oft ſaid to be done. See on *Gen.* 37. 21, 22. *Exod.* 8. 18:

41 And Moſes ſaid, wherefore now do ye tranſgreſs the commandment of the LORD *c*? but it ſhall not proſper.

c Either that command, *Go not up, &c.* which, though in this place mentioned after, yet may ſeem to have gone before their tranſgreſſion, by comparing this place with *Deut.* 1. 42, 43. or that command above, *v.* 25. *turn ye and get ye into the wilderneſs*, &c. which was a courſe directly contrary to that which they took.

42 Go not up, for the LORD *is* not among you, that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword; becauſe ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they preſumed *d* to go up unto the hill top: nevertheleſs the ark of the covenant of the LORD, and Moſes departed not out of the camp.

d Guilty both of raſhneſs and rebellion, thus running from one extreme to another.

*Deut. 1. 44. *Ch. 21. 3.

45 Then the Amalekites came down, and the Canaanites *e* which dwelt *f* in that hill, and ſmote them, * and diſcomfited them, *even* unto * Hormah *g*.

e Largely ſo called, but ſtrictly the *Amorites*, as appears from *Deut.* 1. 44. *f* So they were a part and branch of thoſe that dwelt in the valley, *v.* 25. Or, *ſat*, *i. e.* placed themſelves, lay in ambuſh, expecting your coming. *g* A place ſo called afterwards, *Numb.* 21. 3. from the great ſlaughter or deſtruction of the *Iſraelites* at this time.

CHAP. XV.

Of *Meat and Drink-Offerings*, 1---16. *The Law of the firſt of the Dough for a heave-offering*, 17---21. *The Sacrifice for ſins of Ignorance of the whole congregation*, 22------26. *or when a ſingle Soul is guilty*, 27---29. *Puniſhments for preſumptuous Sinners*, 30------31. *Of the Man that gathered Sticks on the Lords Day, and his Death*, 32------36. *God commandeth them to wear Fringes on their Garments*, 37------38. *The uſe thereof*, 39-----41.

* Levit. 23. 10.

AND the LORD ſpake unto Moſes ſaying,

2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give *a* unto you,

a (*i. e.*) Will certainly give you, notwithſtanding this great provocation, and my unchangeable commination. And for their better aſſurance hereof he repeats and amplifies the laws of ſacrifices, whereby through Chriſt he was or would be reconciled to them and theirs upon their repentance.

*Le. 17. 16 and 22. 21 † Heb: *ſeparating.* *Lev. 13. 8 12, 36. Ch. 28. 16. 17. & 29. 2, 8, 13. Deut. 16. 10. * Exod. 29. 18.

3 And will make an offering by fire unto the LORD, a burnt-offering, or a ſacrifice *b* * in † performing a vow, or in a free-will-offering, or * in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock,

b (*i. e.*) A peace-offering, as appears 1. becauſe that word put by it ſelf is often ſo taken, as *Exod.* 18. 12. *Levit.* 17: 5, 8. and 23. 37. *Deut.* 12. 27. 2: becauſe the offerings for ſins and treſpaſſes had no meat-offerings and drink-offerings attending upon them, excepting only the caſe of *Lepers* cleanſing, *Levit.* 14, 10. 3. becauſe this is explained by and called *peace-offerings*, *ver.* 8. 4. from the words here following, becauſe peace-offerings were commonly offered either in performance of a vow, or freely, or by Gods command in their ſolemn feaſts, all which are here expreſſed.

*Lev. 2. 1. * Exod. 29. 40. Levit. 23. 13.

4 Then * ſhall he that offereth his offering unto the LORD, bring a * meat-offering of a tenth-deal *c* of flour, mingled with the fourth *part* of an hin of oil *d*.

c Or, *tenth part*, to wit, of an Ephah, *i. e.* an Omer, *Exod.* 16. 36. *d* Wherein it ſeems to differ from ſuch meat-offerings as were ſolitary, and not acceſſories to other ſacrifices.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering, or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering two tenth-deals *e* of flour mingled with the third *part* of an hin of oil.

e Becauſe this belonged to a better ſacrifice than the former; and therefore in the next ſacrifice of a bullock, there are three tenth deals. So the acceſſory ſacrifice grows proportionably with the principal.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

* Levit. 7. 11.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or * peace-offerings *f* unto the LORD:

f (*i. e.*) Or any other peace-offerings, to wit, ſuch as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, becauſe ſuch are offered purely by way of gratitude to God, and with ſingle reſpect to his command and honour, whereas the peace-offerings made in performance of a vow were made and offered by way of Contract, and with deſign of getting ſome advantage by them.

9 Then ſhall he bring with a bullock a meat-offering of three tenth deals of flour, mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number *g*.

g (*i. e.*) As many cattle as ye ſacrifice, ſo many meat and drink-offerings ye ſhall offer.

13 All that are born of the countrey ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger *h* ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do.

h To wit, Proſelyte, for ſuch offerings were not accepted from others.

* Exod. 12. 49. Ch. 9. 14.

15 * One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth, *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD *i*.

i (*i. e.*) As to the worſhip of God: his ſacrifices ſhall be offered in the ſame manner and accepted by God upon the ſame terms, as yours: which was a preſage of the future calling of the *Gentiles*. And this is added by way of caution and diſtinction, to ſhew that ſtrangers were not upon this pretence to partake of their civil priviledges.

16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come unto the land whither I bring you,

19 Then it ſhall be, that when ye eat *k* of the bread *l* of the land, ye ſhall offer up an heave-offering unto the LORD *m*.

k (*i. e.*) When you are about to eat it: for before they did eat it, they were to offer this offering to God. *l* (*i. e.*) The breadcorn, as that word is uſed, *Job.* 28. 5. *Pſal.* 104. 14. *Iſa.* 28. 28. *m* (*i. e.*) To the prieſts of the Lord, as appears from *Ezek.* 44. 30.

* Levit. 2. 14. and 23 10, 16.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave-offering: as *ye do* * the heave offering of the threſhing floor *n*, ſo ſhall ye heave it *o*.

n (*i. e.*) Of the corn in the threſhing floor, as *Deut.* 16. 13. when you have gathered in your corn. *o* (*i. e.*) You ſhall offer this in the ſame proportion, to the ſame perſons, *i. e.* the Prieſts, and with the ſame rites.

21 Of the firſt of your dough ye ſhall give unto the LORD an heave-offering in your generations.

*Lev. 4. 2.

22 And * if ye have erred, and not obſerved all theſe commandments *p* which the LORD hath ſpoken unto Moſes;

p To wit, thoſe now ſpoken of, thoſe which concern the outward worſhip and ſervice of God, or the rites or ceremonies belonging to it. And herein principally this law may ſeem to differ from that *Lev.* 4. 13. which ſpeaks of ſome poſitive miſcarriage or doing that which ought not to have been done about the holy things of God, whereas this ſpeaks only of an omiſſion of ſomething which ought to have been done about holy ceremonies. But beſides this, that law, *Lev.* 4. 13. concerns *the whole congregation of Iſrael*, as it is there expreſſed, but this concerns only *the congregation*, or a *congregation*, as it is here expreſſed, *v.* 24. *i. e.* any particular congregation of *Iſraelites*, whether of a whole tribe meeting together by their repreſentatives, or a leſſer congregation, ſuch as there were to be many in *Canaan*, and the words rendred, *all the congregation*, may be, and are by ſome here, rendred *every congregation*. And by vertue of this law, as ſome ſuppoſe, the *Iſraelites* newly after their return from the captivity offered 12 bullocks, one for each tribe, *Ezra* 8. 35.

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded Moſes, and henceforward among your generations:

† Heb: *from the eyes.* ‖ Or, *Ordinance.*

24 Then it ſhall be, if *ought* be committed by ignorance, † without the knowledge of the congregation, that all the congregation ſhall offer one young bullock for a burnt-offering *r*, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the ‖ manner, and one kid of the goats for a ſin-*offering*.

r In *Levit.* 4. the bullock is for a ſin-offering, here it is for a burnt-offering, either becauſe they are different laws, as hath been

ſaid;

things, ſo concerning the Prieſthood, which is the ground of the preſent quarrel; and, that which vexeth them moſt, that when they were upon the borders of *Canaan*, and ready to enter in, I ſhould cauſe them to go back into this vaſt howling Wilderneſs, and fix them there for forty years. *i* By pretending or uſurping an authority which God gave me not; by feigning words or meſſages from God to eſtabliſh my own inventions, and to comply with my own will or luſt or intereſt, as I am now accuſed to have done. For this phraſe ſee *Numb*: 24: 13. *Ezek*: 13: 2.

† Heb: *as every man dieth.*

29 If theſe men die † the common death of all men *k*, or if they be viſited after the viſitation of all men *l*, *then* the LORD hath not ſent me *m*.

k (*i. e.*) By a natural death. *l* (*i. e.*) By plague, or ſword, or ſome uſual judgment. *m* (*i: e.*) I am content that you take me for an Impoſtour, falſly pretending to be ſent of God. This he might well ſay, becauſe he was inſpired by God to ſay this, and infallibly aſſured by God that this ſhould be done.

†Heb: *create a creature.*

†Heb: *into hell.*

30 But if the LORD † make a new thing *n*, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick † into the pit *o*, then ye ſhall underſtand that theſe men have provoked the LORD *p*.

n (*i: e:*) Do ſuch a work as was never heard before. *o* (*i: e:*) Into the grave which God thereby makes. The Hebrew word *Scheol* ſometimes ſignifies *hell*, and ſometimes the *grave*, as *Gen*: 37: 35 *Pſal*: 55: 15: *p* By making his words and works to be nothing but my devices and artifices.

*Chap.26 10:& 27:3 Deut:11: 6: Pſal: 106: 17.

*See ver: 17: and Chap. 26: 11.

31 * And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and * all the men that *appertained* unto Korah *q*, and all *their* goods.

q (*i. e.*) All his family which were there, women, children, and ſervants: but his ſons, who were ſpared, *Numb*: 26: 11, 58. 1 *Chron*: 6: 22, 37. were abſent either upon ſome ſervice of the Tabernacle, or upon ſome other occaſion, God ſo ordering it by his providence, either becauſe they diſliked their fathers act, or upon *Moſes* his interceſſion for them, or for ſome other reaſon. This expreſſion may ſeem to intimate, that *Korah* himſelf was not here, but that he continued with his 250 men before the Lord, *ver*: 18: 19. where they were waiting for Gods deciſion of the controverſie, nor is it probable that their chief captain would deſert them, and leave them ſtanding there without an head, eſpecially, when *Aaron*, his great adverſary, abode there ſtill, and did not go with *Moſes* to *Dathan*, &c. *ver*: 25. And *Korah* may ſeem to have been conſumed with thoſe 250. *ver*: 35: though he be not mentioned there, but is eaſily underſtood by comparing that verſe with *ver*: 16, 17. 18. and from the nature of the thing it ſelf, there being no cauſe of doubt, but that deſtruction which befel the acceſſaries did much more involve the principal And ſo much is intimated, *ver*: 40: *that no ſtranger come near to offer incenſe before the Lord, that he be not as Korah, and as his company*, i. e. deſtroyed, as they were, by fire from the Lord. And when the Pſalmiſt relates this hiſtory, *Pſal*: 106. the earths ſwallowing them up is confined to *Dathun* and *Abiram*, *ver*: 17. and for all the reſt of that conſpiracy, it is added, *ver*: 18. *And a fire was kindled in their company, the flame burnt up the wicked.* As for *Num*. 26: 10. which ſeems to oppoſe this oppinion, we ſhall ſee more on that place, if God permit.

† Heb: *hell.*

33 They and all that *appertained* to them, went down alive into † the pit *r*, and the earth cloſed upon them; and they periſhed from among the congregation

r (*i: e:*) Into the earth, which firſt opened it ſelf to receive them and then ſhoot it ſelf to deſtroy them and tranſmit them to further puniſhment.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow up us *alſo*.

35 And there came out a fire from the LORD *s*, and conſumed the two hundred and fifty men that offered incenſe.

s (*i: e.*) From the cloud, wherein the glory of the Lord appeared *ver*: 19. to give ſentence in this cauſe.

36 And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar *t* the ſon of Aaron the prieſt, that he take up the cenſers out of the burning *u*, and ſcatter thou the fire *x* yonder *y*, for they are hallowed *z*.

t Rather than to *Aaron*, partly becauſe the troubleſome part of the work was more proper for him and partly leſt *Aaron* ſhould be polluted by going amongſt theſe dead carcaſſes; for it is probable this fire conſumed them, as lightning ſometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *u* (*i: e:*) From among the dead bodies of thoſe men who were burnt. *Burning* put for thoſe who art burnt, as *captivity* for the *captives*, *Numb* 21 1. and *poverty* for the *poor*, 2 *Kings* 24: 14 *x* (*i: e:*) The cinders or aſhes which are left in or near their cenſers *y* (*i: e*) Far from the altar and ſanctuary, into an unclean place, where the aſhes were wont to be caſt: by which God ſhews his rejection of their ſervices. *z* Either 1. by Gods appointment becauſe they were preſented before the Lord by his expreſs order *ver*: 16. 17. Or 2. by Gods juſt judgment, becauſe they, together with the perſons that uſed them, were accurſed and devoted by God, and therefore were the Lords, and not to be imployed in any profane or common uſe, as appears from *Lev*: 27: 28 But the firſt reaſon is the chief, and is rendred by God himſelf, *ver*: 38.

38 The cenſers of theſe ſinners againſt their own ſouls *a*, let them make them broad plates *for* a covering of the Altar *b*: for they offered them before the LORD, therefore they are hallowed, and they ſhall be a ſign *c* unto the children of Iſrael.

a (*i: e.*) Their own lives: who were the authors of their own death and deſtruction. Compare 1 *Kings* 2: 23: *Prov*: 20: 2. This he ſaith for the vindication of Gods juſtice and his own miniſtry in this ſevere diſpenſation. *b* To wit, of burnt-offerings, which was made of wood, but covered with braſs before this time, *Exod*: 27: 1, 2. to which this other covering was added for further ornament and ſecurity againſt the fire, which was continually burning upon it. *c* A monument or warning to all ſtrangers to take heed of invading the Prieſthood, as it follows, *ver*: 40.

39 And Eleazar the prieſt took the brazen cenſers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD, that he be not as Korah, and as his company *d*: as the LORD ſaid to him *e* by the hand of Moſes.

d (*i: e:*) That he do not imitate them in their ſin, and therefore bring upon himſelf the ſame plague. *e* (*i. e.*) To *Eleazar* Theſe words belong to *ver*: 38. the meaning is, that *Eleazar* did as God bade him.

41 But on the morrow *f* all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, ye have killed *g* the people of the LORD *h*.

f Prodigious wickedneſs and madneſs ſo ſoon to forget ſuch a terrible inſtance of divine vengeance. *g* You, who ſhould have preſerved them, and interceded for them, have pulled down Gods wrath upon them for the maintainance of your own authority and intereſt. *h* So they call thoſe wicked wretches, and rebels againſt God: which ſhews the power of paſſion and prejudice to corrupt mens judgment.

42 And it came to paſs, when the congregation was gathered againſt Moſes, and againſt Aaron, that they *i* looked toward the tabernacle of the congregation, and behold, the clood covered it, and the glory of the LORD appeared.

i (*i: e:*) *Moſes* and *Aaron*, who in all their diſtreſſes made God their refuge.

43 And Moſes and Aaron came before the tabernacle of the congregation *k*.

k To hear what God, who now appeared, would ſay to him.

44 And the LORD ſpake unto Moſes, ſaying,

45 Get thee up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces *l*.

l To beg pardon and mercy for the people, as they oft did; thus rendering good to them for evil, which the people requited with evil for their kindneſs.

46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the Altar, and put on incenſe *m*, and go quickly unto the congregation *n*, and make an attonement for them: for there is wrath gone out from the LORD; the plague is begun *o*.

m Which was a ſign of interceſſion, Pſal: 141: 2. and was to be accompanied with it, *Luke* 1. 9: 10. *n* With the incenſe, to ſtir up the people to repentance and prayer to prevent their utter ruine. This he might do upon this extraordinary occaſion, having Gods command for his warrant, though ordinarily incenſe was to be offered only in the Tabernacle. *o* In cuting off the people by a ſudden and miraculous ſtroke.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation *p*: and behold, the plague was begun amongſt the people: and he put on incenſe, and made an atonement for the people.

p Hazarding his own life to obey God and to do this wicked people good.

48 And he ſtood between the dead and the living *q*. and the plague was ſtayed.

q Whereby it may ſeem that this plague, like that fire, *Numb*: 11: 1 began in the uttermoſt parts of the congregation, and ſo proceeded deſtroying one after another in an orderly manner, which gave *Aaron* occaſion and direction ſo to place himſelf, as a Mediatour to God on their behalf.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

God confirming Aarons calling by the budding and the bloſſoming of his rod, 1-----9. *Commandeth it to be laid up for a Memorial and Terrour to Rebels,* 10. *The People being terrified thereby, ſeek to Moſes for ſuccour.* 11----15.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael *a*, and take of every one of them *b* a rod *c*, according to the houſe of *their* fathers *d*, of all their princes according to the houſe of their fathers, twelve rods: write thou every mans *e* name upon his rod.

a That I may fully and finally ſatisfie all their ſcruples, and take away all pretence and cauſe of mourmurings. *b* Not of every perſon, but of every Tribe, as it follows. *c* Either an ordinary walking ſtaff: or rather, that ſtaff or rod, which the Princes carried in their hands as tokens of their dignity and authority; as may be gathered from *Numb*: 21; 18: compared with *Pſal*: 110: 2. *Jeremiah* 48:

16, 17. *d* (*i. e.*) According to each family proceeding from the Patriarch or Father of that Tribe. *e* (*i. e.*) Every Princes: for they being the firſt-born, and the chief of their Tribes might above all others pretend to the Prieſthood, if it was communicable to any of their tribes, and beſides each Prince repreſented and acted for all his Tribe: ſo that this was a full deciſion of the whole queſtion. And this place ſeems to confirm, what was before obſerved, that not only *Korah* and the *Levites*, but alſo thoſe of other Tribes conteſted with *Moſes* and *Aaron* about the Prieſthood, as that which belonged to all the congregation, they being all holy, as they ſaid, *Numb*: 16: 3.

3 And thou ſhalt write Aarons name *f* upon the rod of Levi; for one rod *ſhall be* for the head of the houſe of their fathers *g*.

f Rather than *Levi*'s name, for that would have left the controverſie undecided between *Aaron* and the other *Levites*, whereas this would juſtifie the appropriation of the Prieſthood to *Aarons* family. *g* (*i. e.*) There ſhall be in this, as there is in all the other Tribes, only one rod, and that for the head of their Tribe, who is *Aaron* in this Tribe: whereas it might have been expected that there ſhould have been two rods, one for *Aaron*, and another for his Competitours of the ſame Tribe: But *Aarons* name was ſufficient to determine both the Tribe, and that branch or family of the Tribe, to whom this dignity ſhould be affixed.

* Exod: 25: 22. 4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony *h*, * where I will meet with you *i*.

h (*i. e.*) Before the ark of the teſtimony, either mediately, cloſe by the vail behind which the Ark ſtood: or rather immediately, within the vail in the moſt holy place, cloſe by the Ark, as may be gathered by comparing this place with *ver.* 10. and with *Heb*: 9: 4. *i* And manifeſt my mind to you for the ending of this diſpute.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the mournings of the children of Iſrael, whereby they murmur againſt you.

† Heb: *a rod for one prince, a rod for one prince.* 6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods *h*.

h (*i. e.*) Was laid up with the reſt, being either one of the twelve, as the *Hebrews* affirm, or the thirteenth, as others think.

7 And Moſes laid up the rods before the LORD in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs *l*, and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yeilded almonds *m*.

l Into the moſt holy place, which he might ſafely do under the protection of Gods command, though otherwiſe none but the High-prieſt might enter there, and that once in a year. *m* This being, as *Joſephus* with great probability affirms, a ſtaff of an almond tree, as the reſt alſo were.

9 And Moſes brought out all the rods from before the LORD, unto all the children of Iſrael: and they looked, and took every man his rod.

*Heb: 9: 4: 10 And the LORD ſaid unto Moſes, * Bring Aarons rod again before the teſtimony, to be kept for a token againſt the † rebels, and thou ſhalt quite take away their murmurings from me, that they die not *n*.

†Heb: *children of rebellion.*

n For if after all theſe warnings and prohibitions, backt with ſuch miracles and judgments, they ſhall uſurp the Prieſthood, they ſhall aſſuredly die for it.

11 And Moſes did *ſo*: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes ſaying, Behold, we die, we periſh, we all periſh *o*.

o Words of conſternation ariſing partly from the remembrance of theſe ſevere and repeated judgments, partly from the threatning of death upon any ſucceeding murmurings, partly from the ſenſe of their own guilt and weakneſs, which made them fear leſt they ſhould relapſe into the ſame miſcarriages, and thereby bring the vengeance of God upon themſelves.

13 Whoſoever cometh any thing near *p* unto the tabernacle of the LORD, ſhall die: ſhall we be conſumed with dying *q*?

p (*i. e*:) Nearer than he ſhould do; an errour which we may eaſily commit. *q* Will God proceed with us in theſe ſevere courſes, according to his ſtrict juſtice? will he ſhew us no mercy nor pity, till all the people be cut off and deſtroyed with dying one after another?

CHAP. XVIII.

God ſheweth to Aaron, his ſons and the Levites, their Office, 1-----7. *Appointeth to Aaron and his ſons their maintenance,* 8-----20. *And alſo to the Levites,* 21----24. *He commandeth them by Moſes, to give Tenths of their Tenths to the chief Prieſts,* 25-----32.

*Levit: 18: 25. AND the LORD ſaid unto Aaron, Thou, and thy ſons, and thy fathers houſe with thee, ſhall bear * the iniquity of the ſanctuary *a*: and thou and thy ſons with thee, ſhall bear the iniquity of your prieſthood *b*.

a (*i. e.*) Shall ſuffer the puniſhment of all the uſurpations, or pollutions of the Sanctuary, or the holy things, by the *Levites* or any of the people, becauſe you have authority and power from me to keep them all within their bounds, and I expect you uſe it to that end. Thus the people are in good meaſure ſecured againſt their fears expreſſed *Numb*: 17: 12, 13. Alſo they are informed that *Aarons* high dignity was attended with great burdens, having not only his own, but the peoples ſins to anſwer for: and therefore they had no ſuch reaſon to envy him as they might think, if the benefits and encumbrances and dangers were equally conſidered. *b* (*i. e.*) Of all the errours commited by your ſelves, or by you permitted in others in things belonging to your Prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be * joyned unto thee, and miniſter unto thee *c*; but thou and thy ſons with thee *ſhall miniſter d* before the tabernacle of witneſs. *See Gen: 29: 34.

c About ſacrifices and offerings and other things, according to the rules and limits I have preſcrived them. The *Levites* are ſaid to miniſter to *Aaron* here, to the Church, *Numb*: 16: 9. and to God, *Deut.* 10: 8. They ſhall not contend with thee for ſuperiority, as they have done, but they ſhall be ſubordinate and ſervants to thee. *d* Or, *both to thee, and to thy ſons with thee*: Which tranſlation may ſeem to be favoured by the following words, *before the tabernacle*, which was the proper place where the *Levites* miniſtred, whereas the Prieſts did miniſter to God both before and in the Tabernacle. Beſides, both the foregoing words, and the two following verſes, do intirely ſpeak of the miniſtry of the *Levites*, and the miniſtry of the Prieſts is diſtinctly ſpoken of, *ver*. 5.

3 And they ſhalt keep thy charge *e*, and the charge of all the tabernacle *f*: only they ſhall not come nigh the veſſels of the ſanctuary, and the altar *g*, that neither they, nor ye *h* alſo die.

e (*i. e.*) That which thou ſhalt command them and commit unto them. *f* (*i. e.*) Of the boards and hangings and utenſils of the Tabernacle, to take them down and carry them, and ſet them up again. *g* Which therefore were to be covered by the prieſt before the *Levites* might meddle with them. *h They* for preſuming to touch them, and *you* for your negligence in not covering them well, or not looking to them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary *i*, and the charge of the altar, that there be no wrath any more upon the children of Iſrael *k*.

i (*i. e.*) Of the holy, and of the moſt holy place. *k* For coming too near the holy place, or for uſurping any part of your ſacred function, or for any other miſcarriage which they may be guilty of through your carleſſneſs or remiſneſs, in which caſe they ſhall periſh for their errour, but their blood will I require at your hands, who ſhould have adviſed them better, or over-ruled them.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to * you *they are* given *as* a gift for the LORD *l*, to do the ſervice of the tabernacle of the congregation. * Chap: 3: 12: 45: *Chap: 3: 9

l (*i. e.*) For the ſervice of the Lord, to aſſiſt you therein, in the ſervile and troubleſome parts of it.

7 Therefore thou and thy ſons with thee ſhall keep your prieſts office for every thing of the altar *m*, and within the vail *n*, and ye ſhall ſerve: I have given your prieſts office *unto you*, *as* a ſervice of gift *o*: and the ſtranger that cometh nigh ſhall be put to death.

m To wit, of burnt-offering, as appears from the following words. *n* This phraſe elſewhere ſignifies the inward or ſecond vail, but here it ſignifies either the outward vail only, or rather both the vails, the ſingular number being put for the plural, as when the *altar* is put for both the altars, as hath been noted; and ſo this phraſe comprehends both the holy and the moſt holy Place. *o* As a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and uſurpation in appropriating this to your ſelves, or to invade your office.

8 And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael, unto thee have I given them *p* by reaſon of the anointing *q*, and to thy ſons by an ordinance for ever.

p Not only the charge of them, but the uſe of them for thy ſelf and family, in ſuch manner as I have elſewhere expreſſed. *q* To wit, to the Prieſtly office, *i. e.* becauſe thou art Prieſt, and art to devote thy ſelf wholly to my ſervice: which that thou maiſt perform more diligently and cheerfully, I give thee this recompenſe.

9 This ſhall be thine of the moſt holy things *r reſerved* from the fire *s*: every oblation *t* of theirs, every * meat-offering of theirs, and every * ſin-*offering* of theirs, and every treſpaſs-*offering* of theirs, which they ſhall render unto me *u*, *ſhall be* moſt holy for thee, and for thy ſons *x*. * Lev: 2. 2, 3. *Lev: 4: 22 27: & 6: 25. * Lev: 5: 6. & 7: 7. & 14: 13.

r Such as were to be eaten only by the Prieſts, and that in the Sanctuary. How theſe differ from *the holy things*, ſee on *Lev*: 6; 17. *s* (*i*: *e*:) Such ſacrifices or ſuch parts of Sacrifices as were not burnt in the fire. *t* Which may be underſtood either 1. of the wave loaves, *Levit*: 23: 17. and the ſhew-bread, which were *moſt holy things*, *Lev*: 23: 20: and 24: 9. and which did belong to the Prieſt; nor was there any other ſuch oblation, beſides what is here particularly expreſſed: for the peace-offerings were not moſt holy, and the burnt-offerings were not the Prieſts. Or. 2. of oblations in general; and ſo the following particulars are mentioned by way of explication and reſtriction of that general word, to ſhew what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *u* By way of compenſation for a treſpaſs committed againſt me, in which caſe a ram was to be offered, *Lev*: 6: 2. 6. which was a moſt holy thing, and may be particularly deſigned here. *x* Thou ſhalt eſteem it as a moſt holy thing, and ſhalt uſe it accordingly, in manner following. Or, theſe are *moſt holy*, and therefore ſhall be *for thee and for thy ſons*, to wit, excluſively, none elſe may eat them.

ſaid ; or, becauſe here is added a new penalty, to breed the greater caution and diligence in the *Iſraelites*, who had given many inſtances, and now a freſh and eminent inſtance, of their heedleſneſs in obſerving the commands of God: and ſo, beſides that bullock for a ſin-offering, which he leaves to be gathered out of *Lev*: 4. 14: he now requires another bullock for a burnt offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance : and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin-*offering* before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them, ſeing all the people *were* in ignorance.

* Lev. 4: 27: 27 * And if any ſoul ſin through ingorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-*offering*.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him, and it ſhall be forgiven him.

† Heb: *doth.* 29 Ye ſhall have one law for him that † ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

† Heb: *with an high hand.* 30 But the ſoul that doth ought *s* † preſumptuouſly *t*, (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the LORD *u* ; and that ſoul ſhall be cut off from among his people.

s Underſtand, ſuch things as ought not to be done, and things relating to the worſhip of God. *t* Heb. *with an high*, or *lifted up hand*, *i.e.* knowingly, wilfully, boldly, reſolvedly, deliberately, deſignedly ſo this phraſe is elſewhere uſed. See *Exod*: 14: 8: *Levit*: 26: 21. *Numb*: 33: 3: *Job* 15: 26: *Pſal*: 19: 13. *u* (*i. e.*) He ſets God at defiance, and expoſeth him to contempt, as if he were unworthy of any regard, and unable to puniſh tranſgreſſors.

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment, that ſoul ſhall utterly be cut off : his iniquity *ſhall be* upon him *x*.

x (*i. e.*) The puniſhment ſhall be confined to himſelf, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks on the ſabbath day *y*.

y This ſeems to be added as an example of a preſumptuous ſin : for as the law of the Sabbath was plain and poſitive, ſo this tranſgreſſion of it muſt needs be a known and wilful ſin.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation *z*.

z (*i. e.*) To the Rulers of the congregation, who as they repreſented and governed the congregation are called by the name of the congregation.

* Lev: 24: 12: 34 And they *a* put him * in ward, becauſe it was not declared what ſhould be done unto him *b*.

a (*i. e.*) *Moſes* and *Aaron*, and the 70 Rulers laſt mentioned. *b* (*i. e.*) In what manner he was to be cut off, or by what kind of Death he was to die, which therefore God here particularly determines : otherwiſe it was known in general that ſabbath-breakers were to be put to death, from *Exod*: 31: 14: and 35: 2.

* Exod: 31: 14: 35 And the LORD ſaid unto Moſes, * The man ſhall be ſurely put to death : all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, as the LORD commanded Moſes.

37 And the LORD ſpake unto Moſes, ſaying,

* Deut: 22: 12: Mat:23:5: † Heb. *wings.* 38 Speak unto the children of Iſrael, and bid * them that they make them fringes *b* in the † borders *c* of their garments *d*, throughout their generations, and that they put upon the fringe of the borders a ribband *e* of blue *f*.

b Theſe were certain threeds or ends of their garments, ſtanding out a little further than the reſt of their garments, left there for this uſe. *c* (*i. e.*) *In the four borders* or *quarters*, as it is, *Deut*: 22: 12. Heb. *wings*, which is oft uſed for the borders or ends, as *Ruth* 3: 9. 1 *Sam*: 15: 27: and 24: 5: *&c.* *d* (*i. e.*) Of their upper garment. or that *wherewith they covered themſelves*, as it is expreſſed *Deut*: 22: 12. This was practiſed by the Phariſees in Chriſts time, who are noted for making their borders larger than ordinary, *Matth*: 23: 5: and by Chriſt himſelf, as may be gathered from *Luke* 8: 44. *e* To make it more obvious to the ſight, and conſequently more ſerviceable to the uſe here mentioned. *f* Or, of a *purple* colour, as the *Jewiſh* Writers agree, whoſe opinion is the more conſiderable, becauſe it was matter of conſtant practice among them.

39 And it ſhall be unto you for a fringe *g*, that ye may look upon it, and remember *h* all the commandments of the LORD, and do them : and that ye ſeek not *i* after your own heart, and your own eyes *k*, after which ye uſe to go a whoring *l* :

g It (*i. e.*) the ribband, *ſhall be unto you*. *i. e.* ſhall ſerve you *for the fringe*, to wit, to render it more viſible and notorious by its certain and remarkable and diſtinct colour, whereas the fringe without this was of the ſame piece and colour with the garment, and therefore leſs obſervable. Or, *it*, (*i. e.*) the ribband, *ſhall be in your fringes*, or, *put to your fringes*, faſtened to them. *h* That by looking upon it you may remember; that your eye may affect your mind and heart. *i* Or, *inquire not* for other rules or ways of ſerving me than I have preſcribed you. *k* (*i. e.*) Neither after the devices and inventions of your own minds or hearts, as *Nadab* and *Abihu* did when they offered ſtrange fire, and as you now did when you pretended to ſerve and pleaſe me by going up the hill and towards *Canaan* without and againſt my command ; nor after the examples or inventions of others which your eyes ſee, as you did when you were ſet upon worſhipping a calf after the manner of *Egypt*. *l* (*i. e.*) To depart from me, and to prefer your own fancies before my commands, and to live only by preſent ſight or ſenſe, and not at all by faith in my promiſes.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God : I *am* the LORD your God *m*.

m Though I am juſtly diſpleaſed with you for your frequent and horrid rebellions, for which alſo I will keep you 40 years in the Wilderneſs, yet I will not utterly caſt you off, but will continue to be your God, to preſerve and provide for you there, and after that time to bring you into *Canaan*.

CHAP. XVI.

Korah, Dathan and Abiram, raiſe Sedition againſt Moſes and Aaron, 1——3. *Moſes reproving them,* 4——11. *Sends for Dathan and Abiram; their Refuſal and Anſwer,* 12——14. *The manner of their puniſhment,* 15——35. *Their perfuming Cenſers are kept for a Memorial and Warning,* 36——40. *The people murmur againſt Moſes and Aaron, for which they are conſumed by the plague, which Aaron by Moſes's Order ſtays,* 41——50.

NOW * Korah *a* the ſon of Izhar *b*, the ſon of Kohath the ſon of Levi, and Dathan, and Abiram, the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben *c*, took *men d* : * Chap: 27: 3: Jude 11:

a The firſt and chief author of this rebellion, *ver*: 21. *Jude ver*: 11. *b Amrams* brother, *Exod*: 6. 18: therefore *Moſes* and he were Couſen germans. Moreover, *Izhar* was the ſecond ſon of *Kohath*, whereas *Elizaphan*, whom *Moſes* had preferred before him, and made prince or ruler of the *Kohathites*, *Num*: 3: 30: was the ſon of *Uzziel*, the fourth ſon of *Kohath*. This, the *Jewiſh* writers ſay, made him mal-content, which at laſt broke forth into ſedition. *c* Theſe are drawn into confederacy with *Korah*, partly becauſe they were his next neighbours, both being encamped on the ſouth-ſide, and therefore could eaſily communicate counſels, partly in hopes to recover their rights of primogeniture, in which the Prieſthood was comprehended, which was given away from their father. *d* To wit, thoſe 250 mentioned *verſe* 2. In the *Hebrew* there is nothing but *took*, and the *Hebrew* words are placed and may well be rendred thus, *Now Korah——took both Dathan and Abiram*, &c. or *took Dathan*, &c. the particle *Vau* being here ſuperfluous, as it is *Gen*: 8: 6. and elſewhere.

2 And they *e* roſe up *f* before Moſes *g*, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, * famous *h* in the congregation, men of renown. * Chap: 26: 9: Ruth 4: 11: 14:

e (*i. e.*) *Korah*, *Dathan* and *Abiram*, laſt mentioned. *f* (*i. e.*) Conſpired together, and put their ſeditious deſign in execution. *g* Not privily and obſcurely, but openly and boldly, not fearing nor regarding the preſence of *Moſes*, who was an Eye-witneſs of their conſpiracy. *h* For place and birth.

3 And * they *i* gathered themſelves together againſt Moſes, and againſt Aaron *k*, and ſaid unto them, † *Ye take* too much upon you *l*, ſeing all the congregation *are* holy *m*, every one of them, and the LORD *is* among them *n* : wherefore then lift ye up your ſelves *o* above the congregation of the LORD ? * Pſal: 106: 16: † Heb. it is *much for you.*

i (*i. e.*) Either, *Korah* and the 250 Princes, which may ſeem probable by comparing this with *verſe* 12, 25, 27. where we find *Dathan* and *Abiram* in another place, even in their tents, whither it is likely they were gone by conſent to form and ſtrengthen their party there, while *Korah* and the reſt went to *Moſes*. Or, *Korah*, *Dathan* and *Abiram*, and the reſt, who were all together when *Moſes* ſpake thoſe words, *verſe* 5, 6, 7. but after that, *Dathan* and *Abiram* retired to their Tents, and then *Moſes* ſent for *Korah* and the *Levites*, who had more ſpecial and more colourable pretences to the Prieſthood and treats with them apart, and ſpeaks what is mentioned, *verſe* 8., 9, 10, 11. and then having diſpatched them, he ſends for *Dathan* and *Abiram*, *verſe* 12. that he might reaſon the caſe with them alſo apart, *k* Againſt *Aaron*, to whom the Prieſthood was confined, and againſt *Moſes*, both becauſe this was done by his order, and becauſe before *Aarons* conſecration *Moſes* appropriated it to himſelf. For whatever they intended, they ſeem not now directly to ſtrike at *Moſes* for his ſupreme civil government, but only for his intereſt and influence in the diſpoſal of the Prieſthood, as may appear by the whole context, and particularly by *verſe* 5, 10, 15, *&c.* *l* By perpetuating the Prieſthood in your ſelves and family, with the excluſion of all others from it. *m A kingdom of Prieſts*, an holy *Nation*, as they are called, *Exod*: 19: 6: a people ſeparated to the ſervice of God, and therefore no leſs fit to preſent themſelves before God, and to offer ſacrifice and incenſe for themſelves, than you are. *n* By his Tabernacle and cloud, the tokens of his ſpecial and gracious Preſence, and therefore ready to receive all their ſacrifices and ſervices from their own hands. *o* Thou *Moſes*, by preſcribing what Laws thou pleaſeſt about the Prieſthood, and confining it to thy brother ; and thou *Aaron* by uſurping it as thy peculiar priviledge.

4 And when Moſes heard it, he fell upon his face *p*.

p Humbly begging that God would direct him and defend and vindicate him from this falſe and odious imputation. See *Numb*: 14: 5. Accordingly God anſwers his Prayers, and inſpires him with this following anſwer to *Korah*, and ſtrengthens him with new courage, and confidence of good ſucceſs.

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow *q* the LORD will ſhew

who *are* his, and who *is* holy, and will cauſe *him* *r* to come near unto him *s*: even *him* whom he hath choſen, will he cauſe to come near unto him *t*.

q Heb. *In the morning*, the time appointed by men for adminiſtring juſtice, *Pſal*: 108: 8: *Jer*: 21: 12: and choſen by God for that work, *Pſal*: 73: 34: *Iſa*: 47: 11: *Zeph*: 3: 5. Some time is allowed, partly that *Korah* and his company might prepare themſelves and their cenſers; and partly to give them ſpace for conſideration and repentance. *r* Or, *and* whom *he will cauſe*. *s* (*i. e.*) He will by ſome evident and miraculous token declare his approbation of him and his miniſtery.

6 This do; take ye cenſers *u* Korah, and all his company:

u Since ye will be Prieſts, take your cenſers, and act as Prieſts, at your peril.

7 And put fire therein, and put incenſe in them before the LORD to morrow: and it ſhall be that the man whom the LORD doth chooſe *x*, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

x (*i. e.*) Declare his choice and appointment of them for that Work.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi.

y Conſider what I ſay before it be too late, and repent of your great Wickedneſs.

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf *z*, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them *a*.

z Nearer than the other Tribes, though not ſo near as the Prieſts. *a* (*i. e.*) In their ſtead and for their good. So they were the ſervants both of God and of the Church, which was an high dignity, though not ſufficient for their ambitious minds.

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo *b*?

b There being at this time but very few Prieſts, and the profits and priviledges belonging to them being many and great, they thought it but fit and reaſonable that they, or ſome of the chief of them, ſhould be admitted to a ſhare in their Work and Advantages.

11 For which cauſe *both* thou and all thy company *are* gathered together againſt the LORD *c*: and what *is* Aaron that ye murmur againſt him?

c Whoſe Miniſter and choſen Servant *Aaron* is. You ſtrike at God through *Aaron*'s ſides. Compare 1 *Sam*: 8: 7: *Luke* 10. 16: *John* 13: 20.

12 And Moſes ſent to call Dathan and Abiram *d* the ſons of Eliab: which ſaid *e*, We will not come up *f*.

d To treat with them, and give them as he had done *Korah* and his company, a timely admonition. *e* Unto the meſſengers ſent to them by *Moſes*. *f* To *Moſes* his Tabernacle, whither the people uſed to go up for judgment. Men are ſaid in Scripture-phraſes to *go up* to places of judgment. See *Deut*: 25: 7: *Ruth* 4: 1: *Ezra* 10; 7, 8. But becauſe they would not now *go up*, therefore they *went down quick into the Pit*, *Verſe* 33.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey *g*, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

g (*i*: *e*:) Out of *Egypt*, a place indeed of great plenty, but to them a place of torment and intolerable ſlavery. They invidiouſly and ſcoffingly uſe the ſame words wherewith God by *Moſes* commended the land of *Canaan*.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards, wilt thou † put out the eyes of theſe men *k*? we will not come up *i*.

† Heb. *bore out*.

h (*i. e.*) Of thoſe who are confederate with us, and of all the people who are of our mind: Wilt thou make them blind, or perſuade them that they are blind, and that they do not ſee what is viſible to all that have eyes, to wit, that thou haſt deceived them, and broken thy faith and promiſe given to them? or wilt thou lead them about like blind men whither thou pleaſeſt, one time towards *Canaan*, another time towards *Egypt* again? *i* We will not obey thy Summons, nor own thy Authority.

15 And Moſes was very wroth *h*, and ſaid unto the LORD * Reſpect not thou their offering *l*, I * have not taken one aſs *m* from them, neither have I hurt one of them *n*.

* Gen: 4: 4, 5: * Acts 20: 33:

k Not ſo much for his own ſake, for he had learnt to bear indignities, *Numb*: 12. as for Gods ſake, who was highly diſhonoured, Blaſphemed and Provoked, by theſe ſpeeches and carriages, in which caſe he ought to be angry, as Chriſt was, *Mark* 3. 5. *l* (*i. e.*) Accept not their incenſe which they are now going to offer, but ſhew ſome eminent diſlike of it. He calls it *their offering*, though it was offered by *Korah* and his companions, becauſe it was offered in the name and by the conſent of all the conſpiratours, for the deciſion of the preſent controverſie between them and Moſes. *m* (*i. e.*) Not any thing of the ſmalleſt value, as an aſs was. See 1 *Sam*. 12. 3. *n* I have never injured them, nor uſed my power to defraud or oppreſs them, as I might have done, but, which is here implied, I have done them many good offices, but no hurt: therefore their crime is inexcuſable, becauſe without any cauſe or provocation on my part.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD *o*, thou, and they, and Aaron to morrow.

o Not in the Tabernacle, which was not capable of ſo many perſons ſeverally offering Incenſe, but at the door of the Tabernacle, *verſe* 18: which place is oft ſaid to be *before the Lord*, as *Exod*: 29: 42: *Levit*: 1: 11: &c. where they might now lawfully offer it by *Moſes* his direction upon this extraordinary occaſion and neceſſity, becauſe this work could not be done in that place, which alone was allowed for the offering up of incenſe, not only for its ſmallneſs, but alſo becauſe none but Prieſts might enter to do this work. Here alſo the people, who were to be inſtructed by this experiment, might ſee the proof and ſucceſs of it.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers: thou alſo and Aaron, each of *you* his cenſer.

18 And they took every man his cenſer *p*, and put fire in them *q*, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation, with Moſes and Aaron.

p Which they could eaſily make in a ſlight manner, which would ſuffice for the preſent purpoſe. *q* Taken from the Altar which ſtood in that place, *Lev*. 1. 3, 5. for *Aaron* might not uſe other fire, *Lev*. 10. 1. And it is likely the remembrance of the death of *Nadab* and *Abihu* deterr'd them from offering any ſtrange fire.

19 And Korah gathered all the congregation *r* againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared *s* unto all the congregation.

r That they might be witneſſes of the event, and upon their ſucceſs, which they doubted not of, might fall upon *Moſes* and *Aaron* with popular rage, and deſtroy them. And it ſeems by this that the people were generally incenſed againſt *Moſes*, and inclined to *Korahs* ſide. *s* In the cloud, which then ſhone with greater brightneſs and Majeſty, as a token of Gods approach and preſence. See *Exod*; 16: 7, 10: *Lev*: 9: 6, 23: *Num*: 20: 6.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 * Separate your ſelves from among this congregation ‖, that I may conſume them in a moment.

* Gen: 19: 17, 22: Jer: 51. 6: Rev: 18: 4.

‖ To wit, *Korah*, and his 250 men, and the people whom he gathered againſt *Moſes* and *Aaron* *verſe* 19.

22 And they fell upon their faces, and ſaid, O God, * the God of the ſpirits *e* of all fleſh *u*, ſhall one man *x* ſin, and wilt thou be wroth with all the congregation?

* Chap: 27: 16: Job 12: 10: Eccl: 12: 7: Iſa: 57: 16: Zac: 12: 1: Heb: 12: 9:

t (*i. e.*) Of Souls, as the word *Spirit* in Scripture is oft uſed, as *Pſal*: 31: 5: and 77: 3: *Prov*; 17: 22: *Eccl*: 12: 7: *Luke* 23: 46: *Acts* 7: 59. And this is no empty title here, but very emphatical and argumentative, thus, Thou art the maker of ſpirits, *Zach*: 12: 1. deſtroy not thy own workmanſhip, *Iſa*: 64: 8. O thou who art the preſerver of men, and of their ſpirits: the Lord of ſpirits, *Job* 12: 10: who as thou mayeſt juſtly deſtroy this people, ſo thou canſt preſerve whom thou pleaſeſt: *the father of Spirits*, Heb: 12: 9. O deal mercifully with thy own children: the ſearcher of ſpirits, thou canſt diſtinguiſh between thoſe who have maliciouſly raiſed this tumult, & thoſe whoſe ignorance and ſimple credulity hath made them a prey to crafty ſeducers. *u* (*i. e.*) Of all mankind: the word *fleſh* is oft put for men, as *Gen*: 6: 13: *Job* 12: 10: *Iſa*: 40; 5, 6: *Ezek*: 20: 48: and 21: 4, 5. *x* To wit, *Korah*, the ringleader of this ſedition.

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation *y*, ſaying, Get ye up from about the tabernacle of Korah, Dathan and Abiram *z*.

y Whom for your ſakes I will ſpare upon the condition here following. *z* And *On* too, who is mentioned *verſe* 1. though ſome think he deſiſted and repented, and therefore is not now mentioned.

25 And Moſes roſe up, and went unto Dathan and Abiram *a*: and the elders of Iſrael *b* followed him.

a Becauſe they refuſed to come to him, he goes to them, to their coſt. *b* The 70 rulers, whom he carried with him for the greater ſolemnity of the action, and for his own better vindication, becauſe he lay under ſuch calumnies, and to encourage them in their work, notwithſtanding the obſtinate and intractable nature of the people they were to govern.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men *c*, and touch nothing of theirs *d*, leſt ye be conſumed in all their ſins *e*.

c Shew your diſlike of them and their wicked ways by a ſpeedy removal of your perſons and tents from about them. *d* Becauſe they and all that was theirs was under a curſe, and therefore not to be touched. See *Deut*: 13: 16, 17. *e* Leſt being guilty of their ſins, you periſh together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram *f* on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents *g*, and their wives, and their ſons, and their little children.

f Whoſe tents were not far aſunder, being both on the ſouth-ſide of the Tabernacle, as appears from *Numb*: 2: 10: and 3: 29. *g* An argument of their fooliſh confidence, pride and impudence, obſtinacy and impenitency, whereby they declared that they neither feared God, nor reverenced Man, and made themſelves ripe for the approaching judgment.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works *h*, for I *have* not *done them* † of mine own mind *i*.

† Gr. *of my ſelf*. Chap: 24. 13: Joſh: 5: 19, 30: and 8: 28: and 12: 49:

h To wit, which I have done, and for which I am traduced by theſe and ſuch like wicked men, as the bringing of the people out of *Egypt*; the conducting of them through, and the keeping of them ſo long in the wilderneſs; the exerciſing of power and authority among and over them; giving of Laws to them, as about other

things,

10 In the moſt holy *place y* ſhalt thou eat it; every male *z* ſhall eat it: it ſhall be holy unto thee.

y To wit, in the court of the Prieſts, where there were places for this uſe. See *Lev.* 6. 16, 17, 26. and 7. 6. and 8. 31. and 14. 13. *Neh.* 13. 5, 9. *Ezek.* 42. 13. which is called *the moſt holy place*, not ſimply and abſolutely, as the place within the vail was, but in reſpect of the thing he ſpeaks of, becauſe this was the moſt holy of all the places appointed for eating of holy things, whereof ſome might be eaten in any clean place in the camp, *Lev.* 10. 14. or in their own houſes. And as the moſt holy place is ſometimes called ſimply *Holy*, ſo it is not ſtrange if an holy place be called *moſt holy*, eſpecially this place which was near to the altar of burnt-offerings, which is called *moſt holy*, and made all that toucheth it holy, *Exod.* 29. 37. And God would have theſe things eaten by them in an holy place, as in Gods preſence, that they might be obliged to the greater caution, and not to abuſe God's good creatures, and eſpecially holy things, to intemperance, and that they might learn to eat this and their other Food with thankfulneſs to God the giver of it, and with reſpect to his ſervice and glory, which was afterward preſcribed to Chriſtians, 1 *Cor.* 10. 31. 1 *Tim.* 4. 3. *z* And they only; whereas of peace-offerings the females might eat their ſhare, *Deut.* 12. 18.

11 And this *is* thine: the heave-offering *a* of their gift *b*, with all the wave-offerings *c* of the children of Iſrael: I have given them unto * thee, and to thy ſons, and to thy daughters with thee *d*, by a ſtatute for ever: * every one that is clean in thy houſe *e* ſhall eat of it.

*Lev: 10: 14: Deut: 18: 3: *Lev: 22: 2:

a (*i. e.*) The right ſhoulder, which was the Prieſts. *b* To wit, of their peace-offerings, as may appear becauſe here is an enumeration of all that belonged to the Prieſt in the ſeveral oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the Prieſt had a ſhare, and the very ſhare here ſpoken of and called an *heave-offering*, which was *the right ſhoulder*, *Lev.* 7. 32. which alſo might be eaten by the daughters, *Lev.* 7. 34. and 10. 14. as is here ſaid. See *Numb.* 6. 17. *&c.* *c* To wit, the breaſts of the peace-offerings, which were waved, *Lev.* 7. 30, 31, 34. *d* (*i.e.* Who are with thee in thy houſe; for if they were married to ſtrangers, they might not eat of them, *Lev.* 22. 12, 13. *e* To wit, as fixed members of thy houſe, though they be bond-ſlaves: for ſtrangers and hired ſervants were excepted, *Lev.* 22. 10, 11.

12 * All the † beſt *f* of the oyl, and all the beſt of the wine, and of the wheat, the firſt fruits of them *g* which they ſhall offer unto the LORD, them have I given thee.

*Deut: 18: 4: †Heb. *fat*.

f Heb. *the fat* for the beſt: the *fat of wheat* is the beſt of it, *Deut.* 32. 14. *Pſal.* 81. 16. and 147. 14. *g* As well thoſe which were offered in the name and behalf of the body of the people at the ſolemn Feaſts, *Levit.* 23. 10, 17. as thoſe which were required of particular perſons, *Exod.* 22. 29. and 23. 19. whereof the preciſe quantity is not determined, but left free to the giver, as an exerciſe for his piety and charity, only they are enjoyned to give the firſt and the beſt of them.

13 *And* whatſoever is firſt ripe *h* in the land, * which they ſhall bring unto the LORD, ſhall be thine: every one that is clean *i* in thine houſe ſhall eat *of* it.

*Exod: 22: 29: & 23. 19: & 34: 26: Lev: 2: 14: Chap: 15: 20. Deut: 26: 2:

h (*i. e.*) Not only the firſt-fruits of the Oyl and Wine, and Wheat now mentioned, but all other firſt-fruits of all other grains, and all fruit-trees, *&c.* *i* And none elſe, becauſe theſe were firſt offered to God, and by conſequent given to the Prieſts; but for thoſe which were directly and immediately given to the Prieſts, the clean and unclean might eat of them.

14 * Every thing devoted *k* in Iſrael, ſhall be thine.

*Lev: 27: 28:

k Dedicated to God by vow or otherwiſe, provided it be ſuch a thing as might be eaten or conſumed by uſe: for the veſſels or treaſures of gold and ſilver which were devoted or dedicated by *Joſhua*, *David*, or others, were not the Prieſts, but were appropriated to the uſes of the Temple.

15 Every thing that openeth * the matrix in all fleſh, which they bring unto the LORD, whether it be of men *l* or beaſts, ſhall be thine: nevertheleſs, the * firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

*Exod: 13: 2: and 22: 29: Lev; 27: 26: Chap: 3: 13: *Exod: 34: 20:

l Which were offered to God in his Temple, *Exod.* 13. 12. *Luke* 2. 22. and to his ſervice and diſpoſal.

16 And thoſe that are to be redeemed *m*, from a month old ſhalt thou redeem, according to thine eſtimation *n*, for the money of five ſhekels, after the ſhekel of the ſanctuary, * which *is* twenty gerahs.

*Ex: 30: 13 Lev: 27: 25 Ch: 3: 47: Ezek: 45. 12:

m To wit, of men only, not of unclean beaſts laſt mentioned, as is manifeſt from the time and price of redemption here mentioned, both which agree to men; the time, *Numb.* 18. 16. the price, *Num.* 3. 46, 47. but neither agree to unclean beaſts, which were to be redeemed with a ſheep, *Exod.* 13. 13. and that after it was 8 days old. *n* This belongs, either 1. to the foregoing clauſe, to this purpoſe, that whereas women newly delivered of a child continued in their uncleanneſs either a longer or ſhorter time, according to the quality of the birth, as it was male or female, *Lev.* 12. 4, 5. and the temper of the mother, the Prieſt was to take that time when he judged the mother to be clean, that ſo the mother might be purified, and the child redeemed at the ſame time. Or rather 2 To the following clauſe, to wit, the price which was to be paid, as appears by comparing this place with *Lev.* 27. 2, 3. And both there and here it is ſaid to be done according to the Prieſts eſtimation, though a certain rule be added to guide his eſtimation, and a certain price ſet, becauſe the Prieſt was to apply that general rule to each perſon, and to put that price upon him.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat, thou ſhalt not redeem, they *are* holy *o*: thou ſhalt ſprinkle their blood upon the altar; and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

o To wit, in a peculiar manner, and higher degree than other beaſts, conſecrated to an holy uſe, even to be ſacrificed unto God, and not to be redeemed, nor alienated to any other uſe. Compare *Deut.* 15. 19.

18 And the fleſh *p* of them ſhall be thine: as the * wave-breaſt, and as the right ſhoulder are thine.

*Exod: 29: 26, 28:

p All the fleſh of them, and not only ſome parts, as in other ſacrifices.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt *q* for ever, before the LORD, unto thee, and to thy ſeed with thee.

q (*i. e.*) A durable and perpetual covenant; ſo called here and 2 *Chron.* 13. 5. either, becauſe Salt is a ſign of incorruption, as being of ſingular uſe to preſerve things from corruption: or, becauſe it is confirmed and ratified on their part by Salt, which is therefore called *the Salt of the Covenant*, for which the Prieſts were obliged to take care, that it ſhould never be *lacking from any meat-offering*, *Lev.* 2. 13. And this promiſe or priviledge conferred upon the Prieſts is called a *covenant* becauſe it is given them conditionally, upon condition of their ſervice, and care about the worſhip of God, and ſacrifices, which were commonly accompanied with meat-offerings, and therefore with Salt.

20 And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land *r*, neither ſhalt thou have any part among them: * *I am* thy part *s*, and thine inheritance among the children of Iſrael.

*Deut: 10: 9 and 12 12: & 18: 2: Joſh: 13: 14, 33: Exek: 44: 28:

r (*i. e.*) In the land of the children of *Iſrael*, mentioned *verſe* 13. You ſhall not have a diſtinct and ſeparate portion of land, as the other Tribes ſhall. The reaſon of this Law, was, partly becauſe God would have them wholly devoted to and employed in his ſervice, and therefore free from worldly encumbrances and buſineſſes; partly, becauſe God had abundantly provided for them otherwiſe by tithes and firſt-fruits and oblations of all ſorts; partly becauſe God would have their worldly comfort and happineſs depend ſingly upon him and his ſervice, and ſo would oblige them to uſe more zeal and diligence in the advancement of piety, even for their own intereſt, which was either better or worſe as true religion flouriſhed or decayed. See *Judges* 17. 9, 10. and 19. 18. 2 *Chron.* 13. 9. and 30. 22. and 31. 4. partly that this might be a firm bond of hearty love and affection between the people and their teachers the *Levites*, who as they performed religious Services for the People, ſo they received their Subſiſtence from them; and partly that by this means being diſperſed among the ſeveral Tribes, they might have the better opportunity for Teaching and Watching over the People, which was their Duty, *Deut.* 33. 10. 2 *Chron.* 30. 22. *Mal.* 2. 4, 5, 6, 7. *s* (*i. e.*) I have appointed thee a liberal Maintenance out of my oblations.

21 And behold, * I have given the children of Levi all the tenth *t* in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

*Lev: 27: 30:

t For the tithes were all given to the *Levites*, and out of their tithes the tenth was givan to the Prieſts, here *Verſe* 26, *&c.* and *Neh.* 10. 37, 38.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation *u*, leſt they bear ſin, † and die.

†Heb. *to die.*

u (*i. e.*) So nigh as to do any act proper to the Prieſts or Levites.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity *x*: it *ſhall be* a ſtatute for ever throughout their generations, that among the children of Iſrael they have no inheritance.

x (*i. e.*) The puniſhment due not only for their own, but alſo for the peoples miſcarriage, if it be committed through their connivance or negligence. And this was the reaſon why the Prieſts withſtood King *Uzziah*, when he would have burnt incenſe to the Lord, 2 *Chron.* 26. 17, 18.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the LORD *y*, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

y (*i. e.*) As a rent-charge or an acknowledgement that they have and hold all their lands and the fruits of it from Gods bounty. Note that the word *heave-offering*, which is for the moſt part underſtood of a particular kind of offerings heaved or lifted up to the Lord, is here uſed for any offering in general, as before, *verſe* 8.

25 And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes, which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor *z*, and as the fulneſs of the wine-preſs.

z It ſhall be accepted of you as much as if you offered it out of your own lands and labours.

28 Thus ye alſo ſhall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Iſrael, and ye ſhall give thereof the LORDS heave-offering to Aaron the prieſt *a*.

a And to his children, which were one with him, and were all to have their ſhare therein

29 Out of all your gifts *b* ye ſhall offer *c* every heave-offering *d* of the LORD, of all the † beſt thereof, *even* the hallowed part thereof *e* out of it.

†Heb. *fat.*

b Not only out of your tithes, but out of the other gifts which you receive from the people, and out of thoſe fields which ſhall belong to your cities. *c* To wit, to the Prieſt. *d* (*i: e:*) As many gifts ſo many heave-offerings; you ſhall reſerve a part out of each of them for the Prieſt. *e* This may deſcribe either 1. the nature and proportion of his offering, and ſo peradventure he means the tenth part, which was the part or proportion that God hallowed or ſanctified to himſelf as his proper portion, both here and elſewhere: or 2. the reaſon or ground of this offering, becauſe it is a thing hallowed or appropriated by God to himſelf, and given by him to the Prieſt, and becauſe the payment of this due doth hallow all the reſt, ſo as they may uſe it with comfort and good conſcience, as it follows, *Verſe* 31, 32.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites as the increaſe of the threſhing floor, and as the increaſe of the wine-preſs.

* 1 Tim. 5. 18. 31 And ye ſhall eat it in every place *f*, ye and your houſholds: for * it *is* your reward for your ſervice in the tabernacle of the congregation.

f (*i. e.*) In every clean place, and not in the holy place only.

* Lev. 22. 15, 16. 32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it *g*: * neither ſhall ye pollute the holy things of the children of Iſrael *h*, leſt ye die.

g Implying, that if they neglected this duty, they ſinned in the uſe of ſuch unhallowed Food. *h* As you will do, if you abuſe their holy offerings, by reſerving that intirely to your ſelves which they offer to God to be diſpoſed as he hath appointed, to wit, part to you, and part to the Prieſts.

C H A P. XIX.

The manner of making the water of Separation, and of what, 1 —— 10.
The uſe of it, wherewith the Unclean are to be purified, 11 —— 13.
Laws concerning deſpiſers of Cleanſing, 14 —— 22.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law *a* which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee *b* a red *c* heifer withour ſpot, wherein *is* no blemiſh *d*, and upon which never came yoke *e*.

a Or, *The conſtitution of the Law, i. e.* that which God hath ordained or eſtabliſhed by Law. *b* At their common charge, becauſe it was for the common good. *c* A fit colour to ſhadow forth both the bloody nature and complexion of ſin, *Iſa.* 1. 8. and the humane nature, and eſpecially the Blood of Chriſt, from which this Water and all other Rites had their purifying vertue. *d* A fit Type of Chriſt, who was ſuch, *Heb.* 7. 26. 1 *Pet.* 1. 19. *e* Whereby may be ſignified, either that Chriſt in himſelf was free from all the yoke or obligation of Gods Commands, till for our ſakes he took up our yoke, and put himſelf under the Law; or that Chriſt was not drawn or forced to undertake our burden and croſs, but that he did voluntarily chuſe it. See *John* 10. 17, 18.

* Heb. 13. 11. 3 And ye ſhall give her unto Eleazar the prieſt *f*, that he may bring her * forth without the camp *g*, and *one h* ſhall ſlay her before his face.

f Who was the ſecond Prieſt, and, in ſome caſes, the vicegerent or Deputy of the High-prieſt. To him, not to *Aaron*, becauſe this ſervice made him unclean for a ſeaſon, *verſe* 7. and conſequently unfit for holy Miniſtrations, whereas the High-prieſt was, as far as poſſibly he could, to be preſerved from all ſorts of defilement, and conſtantly fit for his high and holy Work. *g* Partly becauſe it was reputed an unclean and accurſed thing, being ceremoniouſly laden with the ſins of all the people; and partly to ſignifie that Chriſt ſhould ſuffer without the Camp, as he did, *Heb.* 13. 12. in the place where male-factors ſuffered. *Lev.* 24. 14. *h* A Perſon appointed by *Eleazar* for this Work.

* Heb. 9: 13. 4 And Eleazar the prieſt ſhall take of her blood with his finger, and * ſprinkle of her blood directly before the tabernacle *i* of the congregation ſeven times.

i Or, *Towards* or *over againſt the Tabernacle*, either 1. Near to it, and ſo we muſt ſuppoſe that he took ſome of the Blood in a Baſin, and carried it from without the camp to the Tabernacle, and then returned to this place again; Which might be done, though it be not here expreſſed. And this ſeems to agree beſt with other places where this ſprinkling ſeven times was performed in or near the Tabernacle, as *Lev.* 4. 17. Or 2. Standing at a good diſtance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary was implied, *verſe* 7. And becauſe being defiled by this work he could not come near to the Tabernacle, it was ſufficient for him to turn and look towards it. Either way this poſture ſignified his preſenting of this Blood before the Lord by way of atonement and ſatisfaction for his and the peoples ſins, and his expectation of acceptance and pardon only from God, and from his mercy-ſeat in the Tabernacle.

*Ex. 29. 14 Lev. 4. 11, 12. 5 And *one* ſhall burn the heifer *k* in his ſight: * her skin, and her fleſh, and her blood *l*, with her dung, ſhall he burn.

k To ſignifie the ſharp and grievous ſufferings of Chriſt for our ſins. *l* All of it, but what was ſpent in ſprinkling.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet *m*, and caſt *it* into the midſt of the burning of the heifer.

m All which are here burnt, and as it were offered to God, that they might be ſanctified to this holy uſe for the future; for of theſe kinds of things was the ſprinkle made wherewith the unclean were ſprinkled, *Lev.* 14. 4.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even *n*.

n Partly to teach us the imperfection of the Levitical Prieſthood, in which the Prieſt himſelf was defiled by ſome parts of his work, and the abſolute neceſſity of a better and holier Prieſthood; and partly to ſhew that Chriſt himſelf, though he had no ſin of his own, yet was reputed by men, and judged by God, as an unclean and ſinful perſon, by reaſon of our ſins which were laid upon him, *Iſa.* 53. 12. 2 *Cor.* 5. 21.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

* Heb. 9. 13. 9 And a man *that is* clean, ſhall gather up * the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael *o* for a water *p* of ſeparation *q*: it *r* is a *purification for* ſin *s*.

o (*i. e.*) For their uſe, and therefore in a fit place or places, whence any of them might eaſily procure it. *p* Or, *To the water, i. e.* to be put to the water, or mixed with it. *q i. e.* Appointed for the cleanſing of them that are in a ſtate of Separation, who for their uncleanneſs are ſeparated from the Congregation. *r* Either the Heifer thus managed, or the Water thus made and ſprinkled. *s* Heb. *a ſin, i. e.* a kind of an offering for ſin, or rather a mean for the expiation or cleanſing of ſin. The name of *ſin* is ſometimes given to the puniſhment of ſin, and ſometimes to the ſacrifice or offering for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them *t* for a ſtatute for ever.

t To wit, a Proſelyte, not any ſtranger, as ſome underſtand it. Fot ſince it is confeſſed all the other ceremonial Laws do not oblige them, and that where the name of *ſtranger* is put, as here it is, it generally ſpeaks of a Proſelyte, it is more reaſonable to take it ſo here, than without any reaſon or evidence to make this a particular exception from the general Rule.

*Lev. 21. 1 Chap. 5. 2. Lam. 4. 14. Hag. 2. 13. †Heb. *ſoul.* 11 * He that toucheth the dead body of any † man, ſhall be unclean ſeven days *u*.

u Whereas the touch of a dead beaſt made a man unclean only till even, *Levit.* 11. 24.

* Chap. 31. 19. 12 * He ſhall purifie himſelf with it *x* on the third day *y*, and on the ſeventh day he ſhall be clean *z*: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not de clean *a*.

x (*i. e.*) With the Water of Separation. *y* To Typifie Chriſt's reſurrection on that day by which we are cleanſed or ſanctified. *z* To teach us, that our purification in this life is gradual, and not perfect till we come to that eternal Sabbath, which the ſeventh day reſpected. *a* But was firſt to purifie himſelf, and four days after that to be clean.

13 Whoſoever toucheth *b* the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD *c*, and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him: he ſhall be unclean, his uncleanneſs *is* yet upon him *d*.

b To wit, if this tranſgreſſion be done preſumptuouſly; for if it was done ignorantly, he was only to offer ſacrifice, *Lev.* 5. 3, 6, 17. *c* By approaching to it in his uncleanneſs: for Holy things or places were ceremonially defiled with the touch of any unclean perſon or thing. See *Levit.* 15. 31. and *16. 16. Hagg.* 2. 13. *d* He continues in his guilt and filth, not now to be waſhed away by this water, but to be puniſhed by cutting off.

14 This *is* the law, when a man dieth in a tent, all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

* Chap. 31. 20. 15 And every * open veſſel *e*, which hath no covering bound upon it, *is* unclean.

e Becauſe it receives the air of the tent, by which it is ceremonially polluted. Compare *Lev.* 11. 32, 33.

16 And whoſoever toucheth one that is ſlain with a ſword *f* in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

f Or by any other violent way.

†Heb. du † Heb. the *burning.* † Heb. li *ving wat ſhall be given.* 17 And for an unclean *perſon*, they ſhall take of the † aſhes of † the burnt heifer of *purification for* ſin, and † running water *g* ſhall be put thereto in a veſſel *h*.

g (*i. e.*) Waters flowing from a ſpring or River, which are the pureſt. Theſe manifeſtly ſignifie Gods Spirit, which is oft compared to water, *John* 7. 38, 39. and by which alone true purification is obtained. *h* Where they were to be mixed, and then the Water was to be ſtrained out and kept for this uſe.

18 And a clean perſon *i* ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels *k*, and upon the perſons that were there, and upon him that toucheth a bone, or one ſlain, or one dead, or a grave.

i To wit, a Prieſt; for to ſuch the work of cleanſing was appropriated. See *Lev.* 13. *k* Even thoſe which were in part purified by the fire. See *Numb.* 31. 23,

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day, he ſhall purifie himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf *k*: that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary

of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

k (*i. e.*) Shal contemptuouſly refuſe to ſubmit to this way of purification.

21 And it ſhal be a perpetual ſtatute unto them that he that ſprinkleth the water of ſeparation ſhal waſh his clothes *l*: and he that toucheth the water of ſeparation *m* ſhal be unclean until even.

l Becauſe he is unclean, as it here follows. It is ſtrange, that the ſame water ſhould cleanſe one perſon, and defile another, but God would have it ſo, partly to teach us that it did not cleanſe by any vertue in it ſelf, or in the work done, but only by vertue of Gods appointment: partly to mind the Jews of the imperfection of their Prieſthood, and their ritual purifications and expiations, and conſequently of the neceſſity of a better Prieſt and Sacrifice and way of purifying, which theſe outward Rites did point at: and partly to ſhew that the efficacy of Gods ordinances doth not depend upon the perſon or quality of his Miniſters, becauſe the ſame perſon who was polluted himſelf could and did cleanſe others. *m* Either by ſprinkling of it, or by being ſprinkled with it, for even he that was cleanſed by it, was not fully cleanſed as ſoon as he was ſprinkled, but only at the even of that day, as is ſaid here and above, *ver.* 19.

22 And whatſoever the unclean *perſon* *n* toucheth, ſhal be unclean: and the ſoul that toucheth *it* ſhal be unclean *o* until even *p*.

n Not he who is ſo onely by touching the water of ſeparation, *ver.* 21. but he who is ſo by the greater ſort of uncleanneſs, which laſted ſeven days, of which *verſe* 11, 16. and which was not removed without the uſe of this water of purification, as is manifeſt from the context and other places of Scripture, and from the nature of the thing: For the leſſer ſort of uncleanneſs, mentioned in the foregoing verſe, laſted only till even, and was cleanſed by the ſole waſhing of his clothes and fleſh in water *verſe* 7. without any uſe of this water of purification, which, if it had been neceſſary, muſt have been uſed on the third, and on the ſeventh day, according to the rule, *verſe* 12. 19. and ſo the uncleanneſs of one day had been made an uncleanneſs of ſeven days, which is a contradiction. Beſides it is unreaſonable, that he who immediately touched the defiling thing ſhould be no more and longer unclean, than he who touched that perſon only; and it is contrary to other rules in like caſes, as *Levit.* 15. where the Man or Woman having an iſſue are thereby made unclean for ſeven days, *verſe* 13 28. but he who toucheth them is made unclean only till even, *verſe* 7. 27. And therefore this cannot be meant of him who was unclean by touching this water, who himſelf was unclean only till even, *verſe* 21. as alſo he who toucheth him is in this place. *o* To ſignifie to us, the very infectious nature of ſin and of ſinful company. *p* Becauſe as his defilement was leſs, ſo it was fit the duration of it ſhould be ſhorter.

CHAP XX.

The people journey in the wilderneſs of Zin: They murmur againſt Moſes for want of water, 2---5. *God commandeth Moſes to ſpeak to the Rock, that it might yield water,* 6, 7. *Moſes ſtriking the Rock twice,* 8----11. *diſpleaſeth God,* 12. *Moſes deſiring paſſage through Edom,* 13---17. *is denied,* 18---20. *Aaron by Gods command delivering up his Office to Eleazar his Son, dieth,* 21---28. *All the Congregation bemoan him.*

THen *a* came the children of Iſrael, *even* the whole congregation, into the deſert of Zin *b*, in the firſt moneth *c*, and the people abode in Kadeſh *d*; and Miriam died there *e*, and was buried there.

a To wit, after many other ſtations and long journeys here omitted, but particularly deſcribed, *Numb.* 33. *b* A place near the land of *Edom*, diſtinct and diſtant from that *Sin*, *Exod.* 16. 1. *c* To wit, of the fortieth year, as is evident, becauſe the next ſtation to this was in mount *Hor*, where *Aaron* died, *verſe* 22, 23, *&c.* who died in the fifth month of the fortieth year, *Numb.* 33. 38. *Moſes* doth not give us an exact journal of all their occurrences in the wilderneſs, but only of thoſe which were moſt remarkable, and eſpecially of thoſe which happened in the firſt and ſecond, and in the fortieth year. *d* Whether the ſame place called *Kadeſh-barnea*, where they were long ſince, *Numb.* 13, 26. and to which they now return after 38 years tedious travels and wandrings in the deſert, *Deut.* 2. 14. or another place more ſoutherly, it is not material. *e* Four months before *Aaron*, and but a few more before *Moſes*.

2 And there was no water for the congregation *f*: and they gathered themſelves together againſt Moſes, and againſt Aaron.

f Which having followed them through all their former journeys, began now to fail them here, becauſe they were now come near *Canaan* and other countreys, where waters might be had by ordinary means, and therefore God would not uſe extraordinary, leſt he ſhould ſeem to proſtitute the honour of miracles. This ſtory, though like that, *Exod.* 17. is different from it, as appears by divers circumſtances.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * when our brethren died before the LORD *g*.

* Exod. 17. 2.
* chap. 11. 1, 33. & 14: 37. & 16. 32, 35, 46.

g (*i. e.*) Suddenly, rather than to die ſuch a lingring and painful death. Their ſin was much greater than their Parents in like caſe, becauſe they ſhould have taken warning by their miſcarriages, and by the terrible effects of them, which their eyes had ſeen.

4 And * why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattel ſhould die there?

* Exod. 17. 3.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly *h*, unto the door of the tabernacle of the congregation, and * they fell upon their faces: and * the glory of the LORD appeared unto them.

* chap. 14. 7 & 16: 5.
* chap: 14. 10.

h Partly to avoid the growing rage of the people, for Gods ſingular protection of them did not exclude the uſe of ordinay means: and partly to go to God for relief and redreſs.

7 And the LORD ſpake unto Moſes, ſaying,

8 * Take the rod *i*, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock *k* before their eyes, and it ſhal give forth his water, & thou ſhalt bring forth to them water out of the rock; ſo thou ſhalt give the congregation and their beaſts drink.

* Exod. 17: 5.

i That rod which was laid up before the Lord in the tabernacle, as appears from *verſe* 9. But whether it was *Aarons* rod, which was undoubtedly laid up there, *Numb.* 17. 10. or *Moſes* his rod by which he wrought ſo many Miracles, it is not conſiderable: or whether it was not one and the ſame rod, which was commonly called *Moſes* his rod, as here, *verſe* 11. and elſewhere, and ſometimes *Aarons rod*, as *Exod.* 7. 12. which may ſeem moſt probable. For it is likely, though not related elſewhere in Scripture, that wonder-working rod, called *the rod of God*, *Exod.* 4. 20. was laid up in ſome part of the tabernacle, though not in or near the Ark, where *Aarons* bloſſoming rod for a particular reaſon was put. *k* Which will ſooner hear and obey my Commands than theſe ſottiſh and ſtubborn people.

9 And Moſes took the rod from before the LORD *l*, as he commanded him.

l (*i. e.*) Out of the Tabernacle.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels, muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: & the * water came out abundantly, and the congregation drank, and their beaſts *alſo* *m*.

* Exod: 17: 6.

m To the men it was a Sacrament, 1 *Cor*: 10: 3, 4. but to the beaſts it was no holy but a common thing. So that the Elements in the Sacraments have no inherent and inſeparable holineſs, but only a relative holineſs with reſpect to their uſe, out of which they are unholy and common.

12 And the LORD ſpake unto Moſes, and Aaron, Becauſe * ye believed † me not *n*, to ſanctifie me *o* in the eyes of the children of Iſrael *p*, therefore ye ſhal not bring this congregation into the land which I have given them.

* chap. 27. 14. Deut. 1:37. & 3: 26: & 32: 51.
† Heb. *not in me.*

n But ſhewed your infidelity: which they did, either by their looks and geſtures, or rather by the matter and manner of their expreſſions and actions, either 1. by ſmiting the rock, and that twice, which is emphatically noted, as if he doubted whether once ſmiting would have done it, whereas he was not commanded to ſmite ſo much as once, but only to ſpeak to it: or 2. by the doubtfulneſs of theſe words, *verſe* 10. *Muſt we fetch water out of the rock?* which implies a ſuſpicion of it, as the like words do, *Gen.* 18. 13 whereas they ſhould have ſpoken poſitively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratifie theſe *rebels* with this further miracle, after ſo many of the like kind. And beſides the words themſelves, it is conſiderable, both with what mind they were ſpoken, which God ſaw to be diſtruſtful, and in what manner they were delivered, which the people might diſcern to come from misbelief or doubt. And there might be divers other unbelieving words uſed by them at this time and place, though they be not here recorded, it being uſual in Scripture to give only the ſum or principal heads of diſcourſes or events, leaving the reſt to be gathered out of them. See *Pſal.* 106. 32, 33. *o* (*i: e:*) To give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promiſe ſo to do, and of my goodneſs in doing it notwithſtanding the peoples perverſeneſs. *p* This made their ſin ſcandalous to the *Iſraelites*, who of themſelves were too prone to infidelity, and little needed ſuch an ill example; to prevent the contagion whereof God leaves a monument of his great diſpleaſure upon them, and inflicts a puniſhment as publick and manifeſt as their ſin was.

13 * This is the water of ‖ Meribah *q* becauſe the children of Iſrael ſtrove with the LORD, and he was ſanctified in them *r*.

* Deut. 33. 8. Pſal. 95. 8. & 106: 32. *&c.*
‖ That is, *ſtrife.*

q Called *Meribah Cadeſh*, to diſtinguiſh it from another *Meribah* *Exod.* 17. 7. *r* Or, *among them*, to wit, *the children of Iſrael* laſt mentioned by the demonſtration of his omnipotency, veracity, and clemency towards the *Iſraelites*, and of his impartial holineſs and ſeverity againſt ſin even in his greateſt friends and favourites, as *Moſes* was.

14 And Moſes ſent meſſengers *s* from Kadeſh unto the king of Edom, Thus ſaith thy brother *t* Iſrael, Thou knoweſt all the travel that hath † befallen us *u*,

† Heb. *found us.*

s By Gods direction, *Deut.* 2. 1, 2, 3. *t* For *was not Eſau* (*who is Edom, Gen.* 36. 1.) *Jacobs brother? Mal* 1. 2. *u* All the wandrings and afflictions of our parents and of us their children, which doubtleſs have come to thine ears.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And * when we cried unto the LORD, he heard our voice, and ſent an angel *x*, and hath brought us forth out of Egypt: and behold, we are in Kadeſh *y*, a city in the uttermoſt of thy border.

* Exod. 3. 7.

x To wit, the Angel of the covenant, Chriſt Jeſus, who firſt appeared to *Moſes* in the buſh, *Exod.* 3. 2. and afterward in the cloudy pillar, who conducted *Moſes* and the people out of *Egypt*, and thorough the wilderneſs, as appears from *Exod.* 14. 19. and 23. 20. and 33. 14. 1 *Cor.* 10. 4. For though *Moſes* may be called an *Angel* or *Meſſenger*, a title given to *Phinehas*, *Judg.* 2. 1. and to the Prophets, 2 *Chron.* 36. 16. and to *Haggai*, *Hag.* 1. 13. yet it is not probable that he is meant, partly becauſe *Moſes* was the perſon that ſent this meſſage, partly becauſe there was no reaſon why he ſhould expreſs himſelf by ſuch a dark and doubtful title to them ; and partly becauſe another Angel beſides and above *Moſes* did conduct them, and the mention hereof to the *Edomites* was likely to give more authority and efficacy to their preſent meſſage. [y] (*i: e:*) Near the city *Kadiſh*, the Particle *in* being oft ſo uſed, as we have ſhewed.

17 Let us paſs, I pray thee, through thy countrey: we will not paſs through the fields, or through the vine-yards, neither will we drink *of* the water of the wells [z]: we will go by the kings *high*-way, we will not turn to the right hand, nor to the left, until we have paſſed thy borders.

[z] Or, *pits*, which any of you have digged for your private uſe, to wit, without paying for it, *verſe* 19. *Deut*. 2. 6. but only of the waters of common rivers, which are free to all Paſſengers, and will not be prejudicial to thee.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me [a], leſt I come out againſt thee with the ſword.

[a] (*i. e.*) Through my country, as thou deſireſt : I will not ſuffer thee to do ſo: which was an act of common policy to ſecure themſelves from ſo numerous an hoſt.

19 And the children of Iſrael ſaid unto him [b], We will go by the high-way : And if I and my cattel drink *of* thy water, then I will pay for it [c] : I will only (without *doing* any thing *elſe*) go through on my feet.

[b] (*i. e.*) Their Meſſengers replied unto them what here follows [c] For water was a ſcarce commodity in thoſe parts.

20 And he ſaid, thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border [d]: wherefore Iſrael turned away from him [e].

[d] But permitted them to go by their border, *Deut*: 2: 4, 8. *Judg* 11: 18: and furniſhed them with victuals for their money, *Deut*. 2: 29. [e] According to Gods command, *Deut*. 2. 5.

22 And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor [f].

* chap. 33. 37.

[f] Whoſe inhabitants were then called *Horims*, *Deut*: 2: 12. and *Eſau the Horite*, *Gen*: 36: 20.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhal be gathered unto his people : for he ſhal not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word [g] at the water of Meribah.

† Heb. *mouth*.

[g] This was one but not the only reaſon. God would not have *Moſes* and *Aaron* to carry the people into *Canaan*, for this reaſon alſo, to ſignifie the inſufficiency of the *Moſaical* Law and *Aaronical* Prieſthood to make them perfectly happy, and the neceſſity of a better, and ſo keep the *Iſraelites* from reſting in them ſo as to be taken off from their expectation of Chriſt, and from the entertainment of him when he ſhould come.

25 * Take Aaron and Eleazar his ſon, and bring them up unto mount Hor.

* chap. 33. 38. Deut. 32. 50.

26 And ſtrip Aaron of his garments [h], and put them upon Eleazar his ſon [i], and Aaron ſhal be gathered *unto his people*, and ſhal die there.

[h] To wit, of his prieſtly garments, *Exod*. 28: 2: *Levit*: 8: 7, 8, 9. in token of his reſignation of his office. See the like *Iſa*: 22: 15, 19, 20, 21. [i] By way of admiſſion and inauguration of him to his office.

27 And Moſes did as the LORD commanded : and they went up into mount Hor, in the ſight of all the congregation [k].

[k] That their hearts might be more affected with their loſs of ſo great a pillar, and that they all might be witneſſes of the tranſlation of the Prieſthood from *Aaron* to *Eleazar*, and therefore might give him the honour due to him.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon, and * Aaron died there [l] in the top of the mount : and Moſes and Eleazar came down from the mount.

* Deut. 10. 6. and 32. 50.

[l] To wit, in mount *Hor*. *Obj*. He died in *Moſera*, *Deut*. 10. 6. *Anſw*. *Moſera* was the general name of the place where that ſtation was, and mount *Hor* is a particular place in it, where he died, and was buried alſo, *Deut*. 10. 6.

29 And when all the congregation ſaw [m] that Aaron was dead, they mourned for Aaron thirty days [n], *even* all the houſe of Iſrael.

[m] (*i. e.*) Underſtood by the relation of *Moſes* and *Eleazar*, and by other ſigns. So *ſeeing* is uſed, *Gen* 42. 1. *Acts* 7. 12. [n] The time of publick and ſolemn mourning for great perſons. See *Deut*. 34. 8.

CHAP. XXI.

The Canaanites fight againſt Iſrael, and take ſome of them Priſoners, 1. *Through God's aſſiſtance they overcome them, and deſtroy their cities,* 2, 3. *The people murmur,* 4, 5. *Are plagued with fiery Serpents,* 6. *They repent,* 7. *A brazen Serpent erected, to which they look, and are healed,* 8, 9. *They journey,* 10--16. *Their Hymn for water given at Beer,* 17. *They ſue for paſſage to the Amorites : are denied : fight them : overcome, and dwell in their cities,* 18--26. *Proverbial ſayings concerning it,* 27--30. *Og King of Baſhan, his ſons, and all his people, are killed by the Iſraelites, and their Land poſſeſs'd by them,* 33---35.

AND *when* * † King Arad the Canaanite [a], which dwelt in the ſouth [b], heard *tell* that Iſrael came by the way of the ſpies [c], then he fought againſt Iſrael, and took ſome of them priſoners [d].

* chap. 33. 40. † Heb. *the Canaanite of Arad*. Joſ. 12. 14. Jud. 1. 16.

[a] Or rather, *the Canaanite King of Arad* : for *Arad* is not the name of a man, but of a city or territory, as may ſeem from *Joſ*. 12. 14: *Judg*. 1. 16. if at leaſt this was the ſame place with that. And he ſeems to be called a *Canaanite* in a general ſenſe, as the *Amorites* and others ſometimes are. [b] To wit, of *Canaan*, as appears from *Num*. 33. 40. towards the Eaſt, and near the dead Sea. [c] Not of thoſe Spies which *Moſes* ſent to ſpie the land, *Numb*. 13. 17. for that was done 38 years before this, and they went ſo privately, that the *Canaanites* took no notice of them, nor knew which way they came or went ; but of the ſpies which he himſelf ſent out to obſerve the marches and motions of the *Iſraelites*. But the words may be otherwiſe rendred, either thus, *in the manner of ſpies*, ſo the ſenſe is, when he heard that divers of the *Iſraelites* came into or towards his country in the nature of Spies, to prepare the way for the reſt : or thus, *by the way of Atharim*, a place ſo called, as the ſeventy Interpreters here take it, and it ſeems not improbable. [d] Which God permitted for *Iſraels* humiliation and puniſhment, and to teach them not to expect the conqueſt of that land from their own wiſdom or valour, but wholly from Gods favour and aſſiſtance. See *Deut*. 9. 4. *Pſal*. 44. 3, 4.

2 And Iſrael vowed a vow unto the LORD [e], and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities [f].

[e] Being ſenſible of their own weakneſs, they endeavour to engage God to help them in the war, which they intended to renew. [f] I will reſerve no perſon or thing for my own uſe, but devote them all to total deſtruction, which was the conſequent of ſuch vows. See *Lev*. 27. 29. *Deut*. 13. 15.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites : and they † utterly deſtroyed them [g], and their cities, and he called the name of the place || Hormah.

† Gr. *anathematiz'd them*. So Heb. || That is, *utter deſtruction*.

[g] When? *Anſw*. Either 1. Some time after this, under *Joſhua*, who ſubdued, among others, the *King of Arad*, *Joſ*. 12. 14. And ſo this is mentioned here by anticipation, that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place ; and ſo this verſe muſt be ſuppoſed to be added by ſome of the Prophets, and inſerted into *Moſes* his hiſtory, as ſome other paſſages ſeem to be. Or 2. at this time : and ſo this is not the ſame *rad* with that, *Joſ*. 12. 14. nor this the ſame *Hormagh* with that there mentioned, but another of the ſame name, which is moſt frequent in perſons and places in Scripture. And this is the more probable, becauſe that *Arad* and *Hormah*, *Joſ*. 12. 14. are two diſtinct places, and had divers kings, whereas here the ſame place is called both *Arad* and *Hormah* ; and becauſe that *Arad* ſeems to be at ſome good diſtance from this, and more within the country, and more northward, as may be gathered from the other places joyned with it, *Joſ*. 12. whereas this *Arad* was near *Edom*, *verſe* 4. and *in the ſouth*, *verſe* 1. *Queſt*. 1. How could this be done in the land of *Canaan*, when *Moſes* neither entred himſelf, nor led the people into that land? *Anſw*. Neither *Moſes* nor the whole body of the people did this exploit, but a ſelect number ſent out for this purpoſe to puniſh that king and people, who were ſo fierce and malicious that they came out of their own country to fight with the *Iſraelites* in the wilderneſs ; and theſe, when they had done this work, returned to their brethren into the wilderneſs. *Queſt*. 2. Why did they not all now go into *Canaan*, when ſome of them had once entred it, and purſue this victory ? *Anſ*. Becauſe God would not permit it, there being ſeveral works yet to be done, other people muſt be conquered, the *Iſraelites* muſt be further humbled and tried and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious manner, even over *Jordan*, which ſhall be miraculouſly dried up, and give them paſſage.

4 And they * journeyed from mount Hor by the way of the Red-ſea [h] to compaſs the land of Edom : and the ſoul of the people was much || † diſcouraged becauſe of the way [i].

* chap. 33. 41. || Or, *grieved*. † Heb. *ſhortened*.

[h] (*i. e.*) Which leadeth to the *Red-ſea*, as they muſt needs do to compaſs the land of *Edom*. [i] By reaſon of this journey, which was long and troubleſome, and prepoſterous (for they were now going towards *Egypt*) and unexpected, either becauſe they doubted not but their brethren the *Edomites* would grant them their reaſonable requeſt of paſſing through their land, which diſappointment made it worſe ; Or, becauſe the ſucceſsful entrance and victorious progreſs which ſome of them had made in the borders of *Canaan*, made them think they might have ſpeedily gone in and taken poſſeſſion of it, and ſo have ſaved their tedious travels and further difficulties, into which *Moſes* had again brought them.

5 And the people ſpake againſt God [k], and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the Wilderneſs? for *there is* no bread, neither *is there* any water, and * our ſoul loatheth this light bread [l].

* chap. 11. 6.

[k] Againſt Chriſt, their chief conductor, whom they tempted, 1 *Cor*. 10. 9. [l] (*i. e.*) Of ſmall ſubſtance and virtue. Thus contemptuouſly do they ſpeak of *Manna*, whereas it appears it yielded excellent nouriſhment, becauſe in the ſtrength of it they were able to go ſo many and ſuch tedious journies.

6 And * the LORD ſent fiery ſerpents [m] among the people, and they bit the people, and much people of Iſrael died.

* 1 Cor. 10. 9.

[m] Such there were many in this wilderneſs, *Deut*. 8. 15. which having been hitherto reſtrained by God, are now let looſe and ſent among them. They are called *fiery* from their effects, becauſe their poiſon cauſed an intollerable heat and burning and thirſt in the bodies of the *Iſraelites*, which was aggravated with this circumſtance of the place, that here was *no water*, *verſe* 5.

7 Therefore the people came to Moſes, and ſaid, We have ſinned : for we have ſpoken againſt the LORD, and againſt thee : pray unto the LORD that he take away the ſerpents from us : and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent [n], and ſet it upon a Pole [o] : and it ſhal come to

paſs

and the only poſſible way of ruining them, was by engaging their God againſt them: As the known way of the *Romans* and other Heathens, when they went to beſiege any City, they uſed Inchantments to call forth that God under whoſe peculiar protection they were. *t* And of *Midian* too, as is manifeſt from *ver.* 7. which was needleſs to repeat here.

9 And God came unto Balaam *u*, and ſaid, What men *are* theſe with thee *x*?

u Not to gratifie his covetous deſire, but to advance his own honour and ſervice, even by the Counſels of his enemies. *x* He asketh not this for his own Information, but partly that *Balaam* by repeating the thing in God's preſence, might be convinced and aſhamed of his ſin and folly in offering his ſervice in ſuch a curſed buſineſs; And partly for a foundation to the following anſwer

10 And Balaam ſaid unto God, Balak the ſon of Zippor, King of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curſe me them; peradventure † I ſhall be able to overcome them, and drive them out.

† Heb. *I ſhall prevail in fighting againſt him.*

12 And God ſaid unto Balaam *y*, Thou ſhalt not go with them; thou ſhalt not curſe the people, for they *are* bleſſed *z*.

y To whom God revealeth his mind, not for any love to him, but for the ſake of his people concerned in it, as he did to *Pharaoh*, *Gen.* 41. 25. and to *Nebuchadnezzar*, *Dan.* 2. 45. *z* By my irrevocable decree and ſentence, and therefore it is in vain for men to curſe them.

13 And Balaam roſe up in the morning, and ſaid unto the Princes of Balak, get ye into your land: for the LORD refuſeth to give me leave to go with you *a*.

a He conceals the principal things, to wit, the reaſon of God's prohibition, which might have given a ſtop to their further courſe and counſels in this matter, and ſecretly intimates his own good will and readineſs to comply with them, if God had not hindered him.

14 And the Princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us *b*.

b Thus they lay the blame upon *Balaam*, which he imputed to God.

15 And Balak ſent yet again Princes, moe, and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, † let nothing *c*, I pray thee, hinder thee from coming unto me.

†Heb. *be not thou letted from*, &c.

c No counſel or ſuggeſtion either of God or man.

17 For I will promote thee unto very great honour *d*, and I will do whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe me this people.

d Before he wrought upon his covetouſneſs, now upon his ambition.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, * If Balak would give me his houſe full of ſilver and gold, I cannot *e* go beyond the word of the LORD my God *f*, to do leſs or more.

*chap. 24. 13.

e You deſire and expect that from me which is out of my power, to reſiſt the will of the great God He ſlily inſinuates, That he wanted not Will, but Power only. *f* So he calls him partly to magnifie himſelf as the ſervant of the great *Jehovah*; partly, that by profeſſing this reſpect unto God, he might the ſooner induce him to grant his Deſire; And partly becauſe he worſhipped the true God, together with Idols, as many in thoſe times and places did.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more *g*.

g Poſſibly he may change his mind, or yield to my renewed ſuit. Thus he ſought to make God and his conſcience ſtoop to the ſervice of his pride and covetouſneſs, which was abominable.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up and go with them *h*: but yet the word which I ſhall ſay unto thee: that ſhalt thou do *i*.

h Since this is thy great deſire and purpoſe, as far as thou can'ſt, take thy courſe; I will, according to thy wiſh, withdraw my reſtraint, and leave thee to thy ſelf and thy own choice. Compare *Pſal* 81. 11. 12. *i* Theſe words ſignifie not ſo much his duty, as the event and his diſappointment, Thou ſhalt not do what thou deſireſt, to wit, curſe my people and ſo enrich and advance thy ſelf, but I will ſo over-rule thy mind and bridle thy tongue, that thou ſhalt ſpeak nothing but what is contrary to thy deſire and intereſt; And therefore, though I permit thee to go, thou ſhalt loſe thy deſign in it.

21 And Balaam roſe up in the morning, and ſadled his aſs, and went with the princes of Moab.

22 And God's anger was kindled becauſe he went *k*, and the Angel of the LORD ſtood in the way † for an adverſary againſt him *l*: now he was riding upon his aſs, and his two ſervants were with him *m*.

†Heb. *le-Satan.*

k Either 1. Becauſe he went of his own accord, with the Princes of *Moab*, and did not wait till *they came to call him*, (*i. e.*) urged him to go, which was the ſign and condition of God's permiſſion, *v*, 20. but rather himſelf roſe and called them, as it may ſeem from *v.* 21. Or 2. Becauſe thoſe words, *v.* 20. did contain no approbation nor licence, but a bare permiſſion, and that in anger, as *Balaam* might eaſily have underſtood, if he had conſidered his own heart, or the circumſtances of his conceſſion. This was no more an approbation than that paſſage of Chriſt to *Judas*, *John* 13. 27 *That thou doeſt, do quickly.* Or 3. Becauſe he went with ill deſign, and deſire to do contrary to what God had charged him, to wit, to curſe the people, as plainly appears from the following ſtory, and from *Deut.* 23. 5. for God hath been oft and juſtly angry with thoſe who have done what God bad them, when they did it in evil manner, or for evil ends, as appears from *Iſa.* 10. 6, 7. and many other places. *l* (*i. e.*) To oppoſe and terrifie, if not to kill him. *m* The reſt of the company being probably gone before them. For in thoſe ancient times there was more of ſimplicity, and leſs of ceremony; And therefore it is not ſtrange that *Balaam* came at ſome diſtance, after the reſt, and attended only by his own ſervants.

23 And * the aſs ſaw the Angel *n* of the LORD ſtanding in the way, and his ſword drawn in his hand, and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs, to turn her into the way.

* 2 Pet. 2. 16. Jud. 11.

n Which *Balaam* ſaw not, becauſe God withheld his eyes as he did the eyes of *Daniel*'s companions, *Dan.* 10. 7. It is a truth, which meer Philoſophers own, that when God withdraws his concurſe or help from any of his creatures, they cannot perform their natural acts and offices; The eye cannot ſee, *Gen.* 19. nor the ear hear, nor the fire burn, as *Dan.* 3.

24 But the Angel of the LORD ſtood in a path of the vineyards: a wall *being* on this ſide, and a wall on that ſide:

25 And when the aſs ſaw the Angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.

26 And the Angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn, either to the right hand or to the left.

27 And when the aſs ſaw the Angel of the LORD, ſhe fell down under Balaam, and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs *o*, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

o (*i. e.*) Conferred upon her the power of Speech and reaſoning for that time. Impudent are thoſe heathens that disbelieve and ſcoff at the Scripture for this and ſome ſuch relations contained in it, when there are examples of the ſame kind of Prodigies, to wit, of Oxen and other brute-creatures ſpeaking ſome few words, in the greateſt and moſt approved writers of the Roman Hiſtory, as *Plutarch*, *Polybius*, *Livy*, and others. See the particulars in my Latin Synopſis on this place.

29 And Balaam ſaid unto the aſs *p*, Becauſe thou haſt mocked me; I would there were a ſword in mine hand, for now would I kill thee.

p *Balaam* was not much terrified with the Aſſes ſpeaking, becauſe he was much accuſtomed to converſe with evil ſpirits which oft appeared to him, and diſcourſed with him in the ſhape of ſuch creatures.

30 And the Aſs ſaid unto Balaam, *Am* not I thine aſs † upon which thou haſt ridden || ever ſince I *was* thine, unto this day? Was I ever wont to do ſo unto thee? and he ſaid, Nay.

†Heb. *who haſt ridden upon me.*
||Or, *ever ſince thou waſt*, &c.

31 Then the LORD opened the eyes of Balaam, and he ſaw the Angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and || fell flat on his face *q*.

||Or, *bowed himſelf.*

q In token of reverence and ſubmiſſion.

32 And the Angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? Behold, I went out † to withſtand *thee*, becauſe *thy* way is perverſe before me *r*.

†Heb. *le-ſatan*, that is, *to be an adverſary to thee.*

r Howſoever thou mayeſt deceive thy ſelf or others, I ſee the perverſeneſs of thy heart and way; the wickedneſs of thy deſign and deſires in this journey, which thou haſt undertaken, not to pleaſe me, but to gratifie *Balak*; and, if it be poſſible, to curſe my people.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee and ſaved her alive *s*.

s I had ſlain thee alone, and not her, and therefore her turning aſide and falling down was wholly for thy ſake and benefit, not for her own, and thy anger againſt her was unjuſt and unreaſonable.

34 And Balaam ſaid unto the Angel of the LORD, I have ſinned, for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee *t*, I will get me back again.

†Heb: *be evil in thine eyes.*

t A frivolous ſuppoſition; for it was apparently diſpleaſing to God, who had now ſaid that his way was perverſe, and had therefore oppoſed him and ſought to ſlay him: But hereby he ſhews how loth he was to go back and loſe the hopes he had conceived, and beſides he ſpeaks of deſiſting from the outward action, but ſhews no ſenſe of the plague of his heart, his vile affections, which were the root of this ill deſigned journey.

35 And the Angel of the LORD ſaid unto Balaam, Go with the men *u*: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak *x*: ſo Balaam went with the Princes of Balak.

u This may be either 1. A meer permiſſion, ſince neither the convictions of thy own conſcience, nor the experience of thy danger have weaned thee from thy baſe deſigns and inclinations, I ſhal no further reſtrain thee; my Angel ſhall give thee no more diſturbance; go on and proſper. Or 2. A conceſſion; I allow thee to go, upon the following terms. For the words here are more abſolute and unconditional than thoſe, *ver.* 20. *x* Theſe words may expreſs either 1. The event; Or, 2. His duty. See above on *ver.* 20.

36 And when Balak heard that Balaam was come, he went out to meet him *y* unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt *z*.

y That by this great honour he might give him a taſte and earneſt of thoſe great rewards he deſigned him,and thereby oblige him to uſe his utmoſt skill and intereſt for him. *z* Not far from the camp of the *Iſraelites*, whom he deſired him to curſe.

37 And Balak ſaid unto Balaam, did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing *a*? the word that God putteth in my mouth,that ſhall I ſpeak *b*.

a To wit, agreeable to thy expectation or my own inclination. *b* I am forced to do ſo by his ſuperiour power, and therefore be not offended with me, if I ſpeak things unpleaſing to thee.

|| Or, *a city of ſtreets.*

39 And Balaam went with Balak, and they came unto || Kirjath-huzoth.

40 And Balak offered *c* oxen and ſheep, and ſent to Balaam *d*, and to the princes that *were* with him *e*.

c Or, *killed*, either for ſacrifice; or rather for a feaſt: For the ſacrifices were offered after this, *Numb.* 23. 1, 2. *d* To invite him to the feaſt. *e* Whom the king had left to accompany him and attend upon him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal *f*, that thence he might ſee the utmoſt *part* of the people *g*.

f (*i. e.*) Conſecrated to the worſhip of *Baal*, *i. e.* of *Baal Peor*, who was their *Baal* or god, *Numb* 25. 2, 3. or of *Chemeſh*. *g* (*i. e*) All that people, even to the utmoſt and remoteſt of them, as appears by comparing this with *Numb.* 23. 13. He hoped that the ſight of ſuch a numerous hoſt ready to break in upon his countrey, would ſtir up his paſſion and further his charms.

CHAP. XXIII.

Balak and Balaam ſacrifice: God meets him,and he bleſſes Iſrael, 1------10. *Balak is troubled: they go to another place to curſe them: they ſacrifice again: Balaam conſults God, who meets him, and he again bleſſes Iſrael,* 11-----24. *They go to a third place and ſacrifice again,* 27-----30.

AND Balaam ſaid unto Balak, Build me here ſeven altars *a*, and prepare me here ſeven oxen, and ſeven rams *b*.

a Either 1. To *Baal*, in whoſe high places this was done, and to whom alone *Balak* uſed to ſacrifice. Or rather 2. To the true God, otherwiſe he would not have mentioned it to God as an argument why he ſhould grant his requeſts, as he doth *v.* 4. And though *Balak* was averſe from God and his worſhip, yet he would be eaſily over-ruled by *Balaam*, who doubtleſs told him that it was in vain to make an addreſs to any other than the God of *Iſrael*, who alone was able either to bleſs or curſe them,as he pleaſed. And therefore when *Balaam* loſt his deſign this way,he tried it another way with greater ſucceſs,but ſtill uſed the ſame method, in provoking their own God to deſtroy the *Iſraelites*, *Numb.* 25. But though he direct his ſacrifices to a right object, he chooſeth a wrong place, and, to comply with *Balak*'s deſire, makes uſe of the high places of *Baal* for this end, and mingles his own ſuperſtitions with the Worſhip of God, in erecting divers Altars, according to the manner of Heathens and Idolaters, 2 *Kings* 18. 22. *Iſa.* 17. 8. *Jer:* 11. 13. *Hoſ.* 8. 11. and 10. 1. and and 12. 11. whereas God appointed and holy men uſed but one Altar, though many ſacrifices were to be offered upon it, *Gen.* 8. 20. *Exod.* 17. 15. and 24. 4. *b* This being the ſolemn and uſual number in ſacrifices, 1 *Chron* 15. 26. 2 *Chron* 29. 21. *Job* 42. 8.

2 And Balak did as Balaam had ſpoken,and Balak and Balaam *c* offered on *every* altar a bullock and a ram.

c *Balak* by procuring them, and *Balaam* by offering them; though in antient times Kings were Prieſts alſo, and ſo might perform a prieſtly work, as this was.

|| Or, *he went ſolitary.*

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering *d*, and I will go *e*: peradventure the LORD will come to meet me: and whatſoever he ſheweth me *f*, I will tell thee. And || he went to an high place *g*.

d As in God's preſence, as one that offers thy ſelf as well as thy ſacrifices to obtain his favour. *e* To ſome ſolitary and convenient place, where I may by my inchantments prevail with God to appear to me, and to anſwer thy and my deſires in curſing this people. *f* (*i. e.*) Reveals to me, either by word or ſign. *g* Or, *into the plain* as that word properly ſignifies, for he was now in an high place, *Num:* 22. 41. But this is not material, it was doubtleſs ſome ſolitary place, where he might uſe ſome geſtures and ceremonies, which he would not have others ſee, and where he might more reaſonably expect to meet with God; for both good and evil ſpirits moſt commonly appeared to perſons in ſuch places.

4 And God met Balaam *h*; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram *i*.

h Not to comply with *Balaam*'s charms, nor to gratifie, but to oppoſe his wicked deſires, and to force him againſt his own inclination and intereſt to utter the following words. *i* Which I pray thee accept, and give me leave to curſe thy people, as their abundant wickedneſs deſerves.

5 And the LORD put a word in Balaams mouth *k*, and ſaid, Return unto Balak,and thus thou ſhalt ſpeak.

k He ſuggeſted what he ſhould ſay, even thoſe words, *v.* 8, 9, 10.

6 And he returned unto him, and lo, he ſtood by his burnt ſacrifice, he, and all the princes of Moab.

7 And he took up *l* his parable *m*, and ſaid, Balak the King of Moab hath brought me from Aram *n*, out of the mountains of the eaſt *o*, *ſaying*, Come curſe me Jacob *p*, and come, defie Iſrael.

l To wit into his mouth, he expreſſed or ſpoke. *m* (*i. e.*) His oracular and prophetical ſpeech, which he calls a *parable*, becauſe of the weightineſs of the matter, and the majeſty and ſmartneſs of the expreſſions which is uſual in parables. *n* From *Aram,Naharaim*, or *Meſopotamia*, *Deut.* 23. 4. See *Gen.* 10. 22. *o* In which quarter *Aram* lay. The Eaſt was infamous for charmers or ſoothſayers, *Iſa.* 2. 6. *p* The poſterity of *Jacob*, *i. e.* *Iſrael*, as it here follows.

8 How ſhall I curſe *whom* God hath not † curſed *q*? or how ſhall I defie *whom* the LORD hath not defied?

† Heb. *curſed him.*

q God hath not curſed but bleſſed *Iſrael*, and therefore it is a vain and ridiculous attempt for me to curſe them in ſpight of God.

9 For from the top of the rocks *r* I ſee him *s*, and from the hills I behold him: lo * the people ſhall dwell alone,and ſhall not be reckoned among the nations *t*.

* Deut. 33. 28.

r Upon which I now ſtand. *s* I ſee the people,according to thy deſire, *chap.* 22. 41. but cannot improve that ſight to the end for which thou didſt deſign it, to wit, to curſe them. *t* This people are of a diſtinct kind from others, God's peculiar people, ſeparated from all other nations, as in Religion and Laws, ſo alſo in divine Protection; And therefore my inchantments cannot have that power againſt them, which they have againſt other perſons and people. See *Exod.* 19. 5. *Levit.* 20. 24, 26.

10 Who can count the duſt of Jacob *u*, and the number of the fourth *part* of Iſrael *x*: Let † me dye * the death of the righteous *y*, and let my laſt end *z* be like his.

† Heb. *my ſoul or my life.*
* Pſal. 116. 15.

u (*i. e.*) The numberleſs people of *Jacob* or *Iſrael*, who according to God's promiſe, *Gen.* 13: 16. and 28. 14. are now become as the duſt of the earth. *x* (*i. e.*) Of one of the camps of *Iſrael*; For they were divided into four camps, *Numb.* 2. which *Balaam* from this height could eaſily diſcover: Much leſs can any man number all their hoſt. *y* (*i. e.*) Of this righteous and holy People, the *Iſraelites*, called *Jeſurun*, *Deut.* 32. 15. which word ſignifies *upright* or *righteous*. The ſenſe is, they are not only happy above other nations in this life, as I have ſaid, and therefore in vain ſhould I curſe them, but they have this peculiar priviledge, that they are happy after death: Their happineſs begins where the happineſs of other people ends; and therefore I heartily wiſh that my ſoul may have its portion with theirs when I dye. But it was a vain wiſh; for as he would not live as God's people did, ſo he died by the ſword, as others of God's enemies did, *Numb:* 31. 8. *Joſ.* 13. 22. *z* (*i. e.*) My death, as the word is uſed. Or, *My poſterity*, as this *Hebrew* word ſignifies, *Pſal.* 109. 13. *Dan.* 11. 4. *Amos* 4. 2. And as the covenant and bleſſing of God given to *Abraham* did reach to his poſterity, ſo this might not be unknown to *Balaam*, which might give him occaſion for this wiſh. Or, *my reward*, as the word is taken, *Prov:* 23. 18 and 24. 20. But the firſt ſenſe ſeems the moſt true, becauſe it agrees beſt with the uſage of Scripture to repeat the ſame thing in other words, and this includes the third ſenſe, to wit, the reward which is here ſuppoſed to follow death; And for poſterity, it doth not appear that he had any, or, if he had, that he was ſo very ſolicitous for them; or that he knew the tenour of God's covenant with *Abraham* and his poſterity. Nay he rather ſeems to have had ſome hope of ruining *Abraham*'s poſterity, which he attempted both here and afterwards.

11 And Balak ſaid unto Balaam,What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth *a*?

a I ſpeak not theſe words by my own choice, but by the conſtraint of an higher Power which I cannot reſiſt.

13 And Balak ſaid unto him, Come,I pray thee with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all *b*: and curſe me them from thence.

b He thought the ſight of the people neceſſary both to excite *Balaam*'s paſſions, and to ſtrengthen and direct his conjurations, but he would now have him ſee but a part of the people, and not all, becauſe the ſight of all of them might diſmay and diſcourage him, and, as it did before, raiſe his fancy to an admiration of the multitude and of the felicity of the people, *ver:* 9, 10.

14 And he brought him into the field of Zophim *c* to the top of || Piſgah *d*, and built ſeven altars, and offered a bullock and a ram on *every* altar.

|| Or, *the hill.*

c A place ſo call'd from the ſpies & watches which were kept there. *d* An high hill in the land of *Moab*, ſo called, *Deut.* 3. 27. and 34. 1.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* *e* yonder.

e To conſult him, and to receive an anſwer from him, if peradventure thoſe renewed ſacrifices will melt him into ſome compliance with our deſires.

16 And the LORD met Balaam *f*, and * put a word in his mouth, and ſaid, go again to Balak, and ſay thus.

* chap. 22. 35.

f See above on *verſe* 4. and *Numb:* 22. 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him, And Balak ſaid unto him,What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up *g*, Balak, and hearken unto me, thou ſon of Zippor:

f This word implies, either 1. The reverence wherewith he ſhould hear and receive God's meſſage, as *Ehud* did, *Judg:* 3. 20. which might have been probable, if *Balak* had been now ſitting, as *Ehud* there was: But he was ſtanding, *ver:* 15. Or rather 2. The diligent attention required; rouſe up thy ſelf and carefully mind what I ſay.

19 * God *is* not a man that he ſhould lie *h*, neither the ſon of man, that he ſhould repent *i*: hath he ſaid, and ſhall he not do *it* *k*? or hath he ſpoken, and ſhall he not make it good?

* 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17.

h (*i. e.*) Break his Faith and Promiſes made to his People for their preſervation and benediction. *i* (*i. e.*) Change his counſels or purpoſes; Which men do, either becauſe they are not able to execute them, or becauſe they are better informed, and their minds changed by ſome unexpected occurrent, or by their luſts and paſſions, none of which have place in God. And therefore I plainly

ſee

paſs, that every one that is bitten, when he looketh upon it, ſhal live *p*.

n (*i. e.*) The figure of a ſerpent in braſs, which is of a fiery colour. This would require ſome time: God would not ſpeedily take off the judgment, becauſe he ſaw they were not thoroughly humbled. *o* That the people might ſee it from all parts of the camp, and therefore the pole muſt be high, and the ſerpent large. *p* This method of cure was preſcribed, partly that it might appear to be Gods own work, and not the effect of nature or art: and partly that it might be an eminent type of our ſalvation by Chriſt. See *Joh.* 3. 14, 15. The ſerpent ſignified Chriſt, who was *in the likeneſs of ſinful fleſh*, *Rom.* 8. 3. though without ſin, as this brazen ſerpent had the outward ſhape, but not the inward poiſon, of the other ſerpents: the pole reſembled the croſs upon which Chriſt was lift up for our ſalvation: and looking up to it deſigned our believing in Chriſt.

* 2 King. 18. 4. Joh. 3. 14.

9 *And* * Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived *q*.

q He was delivered from death, and cured of his diſeaſe.

* chap. 33. 43.

10 *And* the children of Iſrael ſet forward, and * pitched in Oboth *r*.

r Not immediately, but after two other ſtations mentioned, *Num.* 33.

* chap. 33. 44.
† Or, *heaps of Abarim.*

11 *And* they journeyed from Oboth, * and pitched at † Ije-*A*barim, in the wilderneſs which *is* before Moab *s* toward the ſun-riſing.

s Called *the wilderneſs of Moab, Deut.* 2. 8.

12 From thence they removed, and pitched in the valley of Zared *t*.

t Or rather, *by the torrent* or *brook of Zared*, as we render it, *Deut.* 2. 13. which ran into the dead ſea, and from which the valley alſo might be ſo called.

13 From thence they removed, and pitched on the other ſide of *A*rnon *u*, which *is* in the wilderneſs, that cometh out of the coaſts of the *A*morites: for *A*rnon *is* the border of Moab, between Moab and the *A*morites *x*.

u Or rather, *on this ſide of Arnon*, for ſo it now was to the *Iſraelites*, who had not yet paſſed over it, as appears from *Deut.* 2. 24. But the ſame words, *Judg.* 11. 18. are to be rendred, *on the other ſide of Arnon*, for ſo it was to *Jephthah*: and the ſame Prepoſition ſignifieth *on this ſide*, or *beyond*, according to the circumſtances of the place. *x* (*i. e*) Though formerly it and the land beyond it belonged to *Moab*, yet afterwards it had been taken from them by *Sihon*, *verſe* 26. 28. This is added to reconcile two ſeemingly contrary commands of God, the one that of not medling with the land of the *Moabites*, *Deut.* 2. 9. the other that of going over *Arnon* and taking poſſeſſion of the land beyond it, *Deut.* 2. 24. becauſe, ſaith he, it is not now the land of the *Moabites*, but of the *Amorites*.

|| Or *Vaheb in Suphah.*

14 Wherefore it is ſaid in the book of the wars of the LORD *y*, || what he did in the Red-ſea *z*, and in the brooks *a* of Arnon;

y This ſeems to have been ſome Poem or narration of the wars and victories of the Lord, either by or relating to the *Iſraelites*, which may be aſſerted without any prejudice to the integrity of the Holy Scripture, becauſe this book doth not appear to have been written by a Prophet, or to be deſigned for a part of the Canon, but by ſome other ingenious perſon, who intended only to write an hiſtorical relation of theſe matters, which yet *Moſes* might quote; as St. *Paul* doth ſome of the heathen Poets. And as St. *Luke* aſſures us, that many did write an hiſtory of the things done and ſaid by Chriſt, *Luke* 1. 1. whoſe writings were never received as Canonical; the like may be juſtly conceived concerning this and ſome few other books mentioned in the old Teſtament. Though the words may be thus rendred, *Wherefore it ſhall be ſaid in the relation* or *narration* (for ſo the Hebrew *Sepher* is confeſſed to ſignifie) *of the wars of the Lord.* *z* Or, *At Vaheb in Suphah*, or *in the land of Suph. Vaheb* ſeems to be the name not of a man, but of a city or place, and *Suphah* the name of the country where it was; and the Hebrew particle *eth* is oft rendred *at*. And whereas the ſenſe ſeems to be imperfect, it muſt be noted, that he quotes only a fragment or piece of the book, and that principally to prove the ſcituation of *Arnon*, which he had aſſerted *ver.* 13. for which end the paſſage quoted is ſufficient. And the ſenſe is eaſily to be underſtood, for it is plain enough that this Poet or Writer is deſcribing the wars and works of God by the ſeveral places where they were done, and having begun the ſentence before, and mentioned other places, he comes to theſe here mentioned, *At Vaheb in Suphah, and at the brooks of Arnon*, &c. And it ſeems probable that the war here deſigned was that of *Sihon* againſt the *Moabites*, mentioned below, *ver.* 26. which is fitly aſcribed to the Lord, becauſe it was undertaken and perfected by the ſingular direction and aſſiſtance of God, and that for the ſake of the *Iſraelites*, that by this means that country might be invaded and poſſeſſed by them, without taking it away from the *Moabites* which they were forbidden to meddle with or to diſturb *Deut.* 2. 9. and ſo their title to it might be more juſt and unqueſtionable. See *Judg.* 11. 12, 13, 27. *a* (*i. e.*) The *brook*, the plural number for the ſingular, as the plural number *rivers* is uſed concerning *Jordan*, *Pſal.* 74. 15. and concerning *Tigris*, *Nah.* 2. 6. and concerning *Euphrates*, *Pſal.* 137. 1. and concerning *Thermodon* in *Virgil*, all which may be ſo called becauſe of the ſeveral little ſtreams into which they were divided.

† Heb. *leaneth.*

15 *A*nd at the ſtream of the brooks that goeth down to the dwelling of Ar *b*, and † lieth upon the border of Moab.

b A chief city in *Moab*, as appears from *Iſa.* 15. 1. of which *v.* 28.

16 And from thence *they went* to Beer *c*: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water *d*.

c This place and *Mattanah*, *Nahaliel*, and *Bamoth* named here, *verſe* 19. are not mentioned among thoſe places where they pitched or encamped, *Numb.* 33. Either therefore they did not pitch or encamp in theſe places, but only paſs by or through them, nor indeed is it here ſaid they pitched or encamped in theſe places, which is ſaid of thoſe places, *Numb.* 33. but only that they *went* to them, *verſe* 18. or, theſe are ſtations omitted there, and to be ſupplied from hence; for though it be there ſaid they went from ſuch a place, and pitched in ſuch a place, yet it is not ſaid they went immediately from the one place to the other, and therefore they might take theſe places in their way. *d* To wit, in a miraculous manner.

† Heb. *aſcend.*
|| Or, *anſwer.*

17 Then Iſrael ſang this ſong *e*, † Spring up *f*, O well, || Sing ye unto it ||.

e To praiſe God for giving them ſuch a ſeaſonable bleſſing, before they asked it or complained for the want of it. *f* Give forth thy waters that we may drink. Heb. *aſcend*, *i. e.* let thy waters, which now ly hid below in the earth, aſcend for thy uſe. It is either a prediction that it ſhould ſpring up, or a prayer that it might, or a command in the name of God directed to the well, by an uſual Proſopopæia, as when God bids the *heavens hear* and *the earth give ear*, *Iſa.* 1. 2. Any of theſe ways it ſhews their faith. || Or, *ſing ye of it*, or, *anſwer to it* or *concerning it*; it being the manner of the *Jewiſh* ſingers, that one ſhould anſwer to another, of which ſee *Exod.* 15. 21. 1 *Sam.* 18. 7.

18 The princes digged *g* the well, the nobles of the people digged it, by *the direction of* the lawgiver *h*, with their ſtaves *i*: And from the wilderneſs *they went* to Mattanah:

g Either by themſelves, or by others whom they commanded to do it. *h* Or, *with the lawgiver, i. e. Moſes*, they together with *Moſes*, or they by *Moſes* his direction and appointment, which is ſignified, *verſe* 16. *i* Which are here mentioned, either 1. as the enſigns of their authority, *Judg.* 5. 14. by which they gave this command of digging: 2. as the inſtruments of their work, not that they did formally and effectually dig the well or receptacle for the water, for which ſpades were more proper than ſtaves, but that as *Moſes* ſmote the rock with his rod, ſo they ſtruck the earth with their ſtaves making only ſome ſmall impreſſion for form ſake, or as a ſign that God would cauſe the water to flow forth out of the earth where they ſmote it, as he did before out of the rock.

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth *k*.

k See the Notes on *verſe* 16.

† Heb. *field.*
|| Or, *the hill.*
|| Or, *the wilderneſs.*

20 And from Bamoth *in* the valley *l*, that *is* in the † countrey of Moab, to the top of || *P*iſgah *m*, which looked toward || Jeſhimon.

l Or, *the valley*, which might be called *Bamoth*, not becauſe it was a place naturally high, but from divers other reaſons which may be eaſily gueſſed. Or, *to the valley*, or *to that valley*, that famous or rather infamous valley, to wit, of *Abel-ſhittim*, *Numb.* 33. 49. where they committed thoſe foul abominations recorded *Numb* 25. *m* This was the top of thoſe high-hills of *Abarim*; of which ſee *Deut.* 3. 17, 27. and 32. 49. and 34. 1, 6.

21 And Iſrael ſent meſſengers *n* unto *S*ihon the king of the Amorites, ſaying,

n By Gods allowance, that ſo *Sihons* malice might be the more evident and inexcuſable, and that their title to his country more clear in the judgments of all men, as being gotten by a juſt war, into which they were forced for their own defence.

* Deut. 2. 27. Judg. 11. 19.

22 Let me paſs through thy land; we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the kings *high* way, until we be paſt thy borders *o*.

o They ſpoke what they ſeriouſly intended and would have done, if he had given them quiet paſſage: but withal they knew that *Sihon* would not do it, and that he would withſtand them, and that they ſhould ſubdue him and take his land, as God had told them before they ſent this meſſage, as appears from *Deut.* 2. 24, 26, 27. and accordingly *God hardened his ſpirit, and made his heart obſtinate*, for this end, *that he might deliver him into Iſraels hand* there, *verſe* 30. And no wonder, for he and his people were *Amorites*, and, therefore devoted to deſtruction, as all that people were.

* Deut. 29. 8.

23 * *A*nd Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz *p*, and fought againſt Iſrael.

p A city, of which ſee *Deut.* 2. 32. *Jer.* 48. 21.

* Deut. 2. 32. & 29. 7.
* Joſ. 12. 2. & 24. 8.
Pſal. 135. 10, 11. & 136. 19.
Amos 2. 9.

24 * *A*nd Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon *q* unto Jabbok *r*, even unto the children of Ammon; for the border of the children of Ammon *was* ſtrong *s*.

q Or, which reached *from Arnon*, &c. ſuch ſupplements being very uſual: and ſo here is contained a deſcription or limitation of *Sihons* conqueſt and kingdom, that it extended only *from Arnon---unto the children of Ammon*; and then the following words, *for the border of the children of Ammon* was *ſtrong*, come in very fitly, not as a reaſon why the *Iſraelites* did not or could not conquer the *Ammonites*, for they were abſolutely forbidden to meddle with them, *Deut.* 3. 8. but as a reaſon why *Sihon* could not enlarge his conqueſts and empire to the *Ammonites*, as he had done to the *Moabites*. *r* A river by which the countries of *Ammon* and *Moab* were in part bounded and divided. *s* Either by the advantage of the river, or by their ſtrong holds in their frontiers.

† Heb. *daughters.*

25 *A*nd Iſrael took all theſe cities; and Iſrael dwelt in all the cities of the Amorites *t*: in Heſhbon, and in all the † villages thereof.

t Having deſtroyed the antient Inhabitants, *Deut.* 2. 34.

26 For Heſhbon *was* the city of Sihon *u* the king of the Amorites, who had fought againſt the former king of Moab *x*, and taken all his land out of his hand, even unto Arnon.

u This is added as a reaſon why *Iſrael* took poſſeſſion of this land, notwithſtanding God's prohibition of meddling with them or their land, *Deut.* 2. 9. becauſe it was not now the land of the *Moabites*, but had been ſome time ſince taken from them, and in the poſſeſſion of the *Amorites*. *x* (*i. e.*) The Predeceſſor of *Balak*, who was the preſent King.

27 Wherefore they that ſpeak in proverbs *y*, ſay, Come into Heſhbon *z*: let the city of Sihon *a* be built and prepared.

y The poets or other ingenious perſons, to wit, of the *Amorites* or *Canaanites*, who made this following Song of Triumph over the vanquiſhed *Moabites*: which is here brought in, partly as a proof that this was now *Sihon*'s land, and partly as an evidence of the juſt judgment of God in ſpoiling the ſpoilers, and ſubduing thoſe who inſulted over their conquered Enemies. *z* Theſe are the words either of *Sihon* ſpeaking thus to his people, or of the people exhorting one another to come and poſſeſs and repair the city which they had taken. *a* That which once was the royal city of the king of *Moab*, but now is the city of *Sihon*.

Jer. 48. 5.

28 For there is a * fire *a* gone out of Heſhbon *b*, a flame from the city of Sihon: it hath conſumed Ar of Moab *c*, *and* the lords of the high places *d* of Arnon.

a (*i. e.*) The fury of war, which is oft and fitly compared to fire here, as *Iſa*.47.14. *Amos* 1. 7,10,12,14. & 2. 2,5. *b* That city which before was a refuge and defence to all the country, now is turned into a great annoyance and a publick miſchief. *c Queſt*. How can this be, ſince *Ar* was yet in the hands of the *Moabites*, *Deut*. 2. 9, 18,29? *Anſ*. 1. This may be underſtood not of the city *Ar*, but of the people or the country ſubject or belonging to that great and royal city, as the *Chaldee* underſtands it. 2. Poſſibly *Ar* was taken by *Sihon* of the *Moabites*, but afterwards was either recovered by the *Moabites*, or upon the *Iſraelites* approach quitted by *Sihon*, gathering all his Forces together, that he might fight with the *Iſraelites*, and ſo repoſſeſſed by the *Moabites*. 3. This place may be thus rendred, *It ſhall conſume Ar of Moab*, the paſt tenſe being put for the future as is uſual in prophetical paſſages; and ſo this may be the *Amorites* prediction or preſage, That having taken *Heſhbon* and its territories, they ſhould now extend their victories to *Ar* of *Moab*, though they fell ſhort of that hope, as ordinarily men do. *d* Either 1. the Princes or Governours of the ſtrong holds, which were frequently in high places, eſpecially in that mountainous country, and which were in divers parts all along the river of *Arnon*, and having taken ſome of theſe, they promiſed to themſelves that they ſhould take all the reſt, and ſo proceed further and further, till they had taken *Ar* it ſelf. Or rather 2. the prieſts and people that worſhip their god in their high places: which may ſeem more probable, 1. becauſe as the *Iſraelites* worſhipped God, ſo the heathens worſhipped *Baal*, in high places, *Numb*.22. 41. and particularly the *Moabites* are noted for ſo doing, *Jer*. 48. 35. 2. Becauſe amongſt the eminent places of *Moab* there is mention of *Bamoth-baal*, or, of *the high places of Baal*, *Joſ*. 13. 17.

* 1 Kin. 11. 7, 33.

29 Wo to thee, Moab *e*; thou art undone, O people of * Chemoſh *f*: he hath given his ſons that eſcaped, and his daughters into captivity *g*, unto Sihon king of the Amorites *h*.

e Alas poor *Moab*, thou couldſt not ſave thy ſelf from *Sihon*'s ſword. *f* (*i. e.*) The worſhippers of *Chemoſh*: ſo the god of the *Moabites* was called, 1 *King*. 11. 7,33. 2 *King*. 23. 13. *Jer*. 48. 46. *g He*, (*i. e.*) their god, hath delivered up his own people to his and their enemies; he could not defend them, but ſuffered many of them to be killed, nor could he ſecure even thoſe that had eſcaped the ſword, but ſuffered them to fall into their enemies hands, and by them to be carried into captivity. *h* Now the words of this and the following verſe ſeem to be not a part of that triumphant ſong or poem made, as I ſuppoſe, by ſome *Amoritiſh* bard or poet, which ſeems to be concluded, *verſe* 28. but of the *Iſraelites* making their obſervation upon it. And here they ſcoff at the impotency not only of the *Moabites*, but of their god alſo, who could not ſave his people from the ſword of *Sihon* and the *Amorites*.

30 We have ſhot at them *i*: Heſhbon is periſhed, even unto Dibon *k*, and we have laid them waſte even unto Nophah, which *reached* unto Medebah *l*.

i Though you feeble *Moabites*, and your god too, could not reſiſt *Sihon*, *we Iſraelites*, by the help of our God, *have ſhot*, to wit, with ſucceſs and victory, as the following words ſhew, *at them*, to wit, at *Sihon* and his *Amorites*; which is eaſily and plainly underſtood, both from the foregoing and following words. *k Heſhbon* the Royal City of *Sihon*, and by him lately repaired, *is periſhed*, is taken away from *Sihon*, and ſo is all his Territory or Country, even as far as *Dibon*, which, as ſome think, is called *Dibon-gad*, *Numb*. 33. 45. *l* (*i. e.*) Whoſe Territory extendeth to *Medeba*. Or, *yea, even to Medeba*: for the Hebrew word *aſher*, is ſometimes uſed for *yea*, or *moreover*, as 1 *Sam*. 15. 20. *Pſal*. 10. 6. and 95. 11. The ſenſe is, the whole Country of *Sihon*, taken by him from the *Moabites*, is waſted and periſhed.

31 Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer *m*, and they took the villages thereof, and drove out the Amorites that *was* there.

m One of the Cities of *Moab* formerly taken from them by *Sihon*, and now taken from him by the *Iſraelites*, *Numb*. 32. 1, 3, 35. and after the decay or deſtruction of the Kingdom of the Ten Tribes, repoſſeſſed by the *Moabites*, *Jer*. 48. 32.

*Deut.3.1 & 29. 7.

33 * And they turned, and went up by the way of Baſhan: and Og *n* the king of Baſhan *o* went out againſt them, he, and all his people, to the battel at Edrei.

n Who alſo was a King of the *Amorites*, of whom ſee *Deut*. 3. 1 11. And it may ſeem that *Sihon* and *Og* were the leaders and Captains of two great Colonies which came out of *Canaan*, and drove out the former Inhabitants of theſe places. *o* A rich Country, famous for its paſtures and breed of Cattel, *Deut*. 32. 14. *Pſal*. 22. 12. *Jer*. 50. 19. and for its Oaks, *Ezek*. 27. 6.

* Pſal.135. 10,11.and 136.20.

34 And the LORD ſaid unto Moſes, Fear him not *p*: for I have delivered him into thy hand, and all his people, and his land, and * thou ſhalt do to him, as thou didſt unto Sihon King of the Amorites, which dwelt at Heſhbon.

p A neceſſary caution, for he was a great Giant, *Deut*.3.11. likely to ſtrike them with terrour.

35 So they ſmote him, and his Sons, and all his people, until there was none left him alive, and they poſſeſſed his land.

CHAP. XXII.

The Iſraelites pitch in the Plains of Moab, 1. *Balak the King ſends for Balaam to curſe Iſrael*, 2——8. *He enquires of the Lord, who forbids him to go: He goes not*, 9——14. *Balak ſends again: The Lord permits Balaam to go*, 15——21. *An Angel ſtands in the way; which his Aſs perceives: His eyes are at length opened to ſee the Angel, who rebukes him*, 22——33. *He confeſſes his fault, and offers to go back: He is commanded to go on, and ſpeak as ſhould be revealed to him*, 34, 35. *Balak comes to meet him; receives him; expoſtulates with him; he declares he has no power but to ſpeak the Word which God ſhould put into his mouth*, 36——41.

* chap.33. 48.

AND * the children of Iſrael ſet forward, and pitched in the plains of Moab *a*, on this ſide Jordan by Jericho *b*.

a Which ſtill retained their antient title, though they had been taken away from the *Moabites* by *Sihon*, and from him by the *Iſraelites*. *b* (*i. e.*) Over againſt *Jericho*. Or, *near the paſſage over Jordan to Jericho*, or its Territories.

2 And Balak the ſon of Zippor *c* ſaw all that Iſrael had done to the Amorites.

c The ſun or ſucceſſour of him whom *Sihon* had ſpoiled of part of his Kingdom, *Numb*.21. 26. Of him ſee *Judg*. 11. 25. *Mic*. 6. 5.

3 And Moab was ſore afraid *d* of the people becauſe they *were* many, and Moab was diſtreſſed becauſe of the children of Iſrael.

d As it was foretold both in general of all Nations, *Deut*.2.25. and particularly concerning *Moab*, *Exod*. 15. 15.

4 And Moab ſaid unto the elders of Midian *e*: Now ſhal this company lick up *f* all *that are* round about us *g*, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* King of the Moabites at that time.

e Called *the Kings of Midian*, *Numb*. 31.8. and *Princes of Midian*, *Joſ*. 13. 21. who though divided into their Kingdoms, yet were now united upon the approach of the *Iſraelites* their common Enemy, and being, as it ſeems, a potent and crafty people, and Neighbours to the *Moabites*, theſe ſeek Confederacy with them. We read of *Midianites* near mount *Sinai*, *Exod*. 2: and 3. which ſeem to have been a part or colony of this people, that went out to ſeek new quarters, as the manner of thoſe times was, but the body of that people were ſeated in thoſe parts, as is evident from many Scriptures. *f* (*i. e.*) Conſume and utterly deſtroy, in which ſenſe the fire is ſaid to *lick up* the water and ſacrifices, 1 *King*, 18. 38. The meaning is, we can expect no mercy from them, they will utterly root us out as they did the *Amorites*, if we do not make a ſtout and timely oppoſition. *g* (*i. e.*) All our people, who lived in the Country and Territory adjoyning to each City, where the Princes reſided.

*Joſ.24.9. Ne.13.1,2 Mic. 6. 5. 2Pet.2.15. Jude. 11. Rev. 2.14.

5 * He ſent meſſengers therefore unto Balaam *h* the ſon of Beor *i* to Pethor *k*, which *is* by the river of the land of the children of his people *l*, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over againſt me *m*.

† Heb. *eye*

h Who is called a *Prophet*, 2 *Pet*. 2. 16. becauſe God was pleaſed to inſpire and direct him to ſpeak the following propheſy, as he did inſpire *Caiaphas* to ſpeak thoſe words, *Joh*.11.51,52. and as ſometimes he did for a time inſpire other wicked men, but in truth he was a *ſoothſayer*, as he is called, *Joſ*. 13. 22. See *Numb*. 24. 1: *i* Or, *Boſor*, 2 *Pet*. 2, 15. for he had two names, as many others had. *k* A City in *Meſopotamia* or *Aram*, ſee *Numb*. 23. 7. *Deut*: 23. 4. *l* (*i. e.*) By *Euphrates*, which is oft called *the River*, by way of eminency, as *Gen*. 15. 18. *Joſ*. 24, 2, 15. and here *the River of* Balaams *land* or country, to wit, of *Meſopotamia* or *Aram*, *Numb*: 23. 7. *m* They are encamped in my neighbourhood, ready to invade my Kingdom.

6 Come now therefore, I pray thee, curſe me *n* this people, for they *are* too mighty for me: peradventure I ſhal prevail, *that* we may ſmite them *o*, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed *p*.

n (*i. e.*) Curſe them for my ſake and benefit; uſe thy utmoſt power, which thou haſt with thy gods or infernal ſpirits, to blaſt and ruine them. *o* Thou by thy magical imprecations, and I by my ſword joyned with them. *p* He had ſome experience of, or, at leaſt, a great confidence in *Balaams* skill and power in theſe matters.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination *q* in their hands, and they came unto Balaam, and ſpake unto him the words of Balak.

q Heb. *with divinations*, by which he underſtands not the Inſtruments of Divination, which it was needleſs and abſurd to bring to ſo eminent a Diviner, who doubtleſs was throughly furniſhed for his own trade; but the Rewards of it, as it is explained 2 *Pet*.2.15. and as in the Hebrew, 2 *Sam*. 4.10. *good tydings* is put for *the reward of good tydings*. Nor is it probable, they would go to, or could expect to prevail with ſuch a perſon, eſpecially being noted for his covetouſneſs, as appears from the ſtory, without that powerful engine.

8 And he ſaid unto them, Lodge here this night *r*, and I will bring you word again, as the LORD *s* ſhal ſpeak unto me: and the princes of Moab *t* abode with Balaam.

r The night was the time when God uſed to reveal his mind by dreams. Here is the firſt diſcovery of his Wickedneſs, that he takes time to conſider, and doth his endeavour to effect that wicked motion of curſing the *Iſraelites*, which he ſhould have rejected and abhorred at the firſt mention of it. *s* Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater reputation, as if he conſulted not with inferiour ſpirits, as other Soothſayers did, but with the ſupream God; or rather becauſe this was *Iſrael*'s God, ſee that all our endeavours and repeated ſacrifices are to no purpoſe, and can make no impreſſion in God, nor induce him to curſe thoſe whom he hath purpoſed, and ſolemnly and frequently promiſed, to bleſs. *k* Is he like a man that oft ſpeaks and promiſes what he either never intends, or cannot or will not perform?

20 Behold, I have received *commandment* to bleſs *l*: and he hath bleſſed, and I cannot reverſe it.

l Or, *I have received a bleſſing*, to wit, a ſentence of bleſſing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bleſs*. The infinitive put for the noun, as is frequent.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael *m*: the LORD his God *is* with him *n*, and the ſhout of a King *is* among them *o*.

m He, (i. e.) God, underſtood, *v.* 20. and expreſſed, *v.* 19. *hath not* or doth not *behold* or *ſee iniquity* or *perverſeneſs, i.e.* any ſin, *in Jacob* or *Iſrael*: Which cannot be meant of a ſimple ſeeing or knowing of him, for ſo God did ſee and obſerve, yea and chaſtiſe their ſins, as is manifeſt, *Exod.* 32. 9. *Deut.* 9. 13. But of ſuch a ſight of their ſins as ſhould provoke God utterly to forſake and curſe and deſtroy them, which was *Balak*'s deſire, and *Balaam*'s hope and deſign. For as *Balaam* knew that none but *Iſraels* God could curſe or deſtroy *Iſrael*, ſo he knew that nothing but their ſin could move him ſo to do; And therefore he took a right though wicked courſe afterwards, to tempt them to ſin, and thereby to expoſe them to ruine, *Numb.* 25. And *Balaam* had now hoped that God was incenſed againſt *Iſrael* for their ſins, and therefore would be prevailed with to give them up to the curſe and ſpoil. But, ſaith he, I was miſtaken, I ſee God hath a ſingular favour to this people, and though he ſees and puniſheth ſin in other perſons and people with utter deſtruction, as he hath now done in *Sihon* and Og and the *Amorites*, yet he will not do ſo with *Iſrael*; He winks at their ſins, forgets and forgives them, and will not puniſh them as their iniquities deſerve. In this ſenſe God is ſaid *not* to *ſee* ſin, as elſe where he is ſaid to forget them, *Iſa.* 43. 25. *Jer.* 31. 34. and, to *cover* them, *Pſal.* 32. 1. which keeps them out of ſight, and ſo out of mind, and to *blot* them out, *Pſal.* 51. 1, 9. and to *caſt* them *behind his back Iſa.* 38. 17, or *into the depth of the ſea*, *Mic.* 7. 19. In which caſes they cannot be ſeen nor read. And men are oft ſaid *not to know* or *ſee* thoſe ſins in their children or others, which they do not take notice of ſo as to puniſh them. And this ſenſe beſt agrees with the context, God hath decreed and promiſed to bleſs this people, and *he hath bleſſed* them, *and I cannot reverſe it*, *verſe* 20. and he will not reverſe it, though provoked to do ſo by their ſins, which he will take no notice of. Others thus *He hath not beheld*, as hitherto he hath not, ſo for the future he will not behold, *i. e.* ſo as to approve it, as that word is oft uſed, as *Gen.* 7. 1. *Iſa.* 66. 2. *Hab.* 1. 13. or ſo as to ſuffer it, *injury againſt Jacob, &c.* For *aven* here rendred *iniquity*, is oft uſed in that ſenſe, as *Job* 5. 6, 7. *Prov.* 12. 21. and 22. 8. and the other word *amal* rendred *perverſeneſs* oft notes *vexation* and *trouble*, as *Job* 5. 6, 7. *Pſal.* 25. 17. and 30. 4. and the particle *beth* rendred *in* is oft uſed for *againſt*, as *Exod.* 14. 25. and 20. 16. *Numb.* 12. 1. So the ſenſe is, God will not ſee them wronged, or ruined by any of their adverſaries, whereof the following words may be a good reaſon, for *God is with him, &c.* *n (i. e.)* He hath a favour for this people, and will defend and ſave them. So the phraſe of *God's being with* a perſon or people ſignifies, as *Judg.* 6. 13. *Pſal.* 46. 7. *Iſa.* 8. 10. *o (i. e.)* Such joyful and triumphant ſhouts as thoſe wherewith a people congratulate the approach and preſence of their King when he appears among them upon ſome ſolemn occaſion, or when he returns from battel with victory and ſpoils. The expreſſion implies God's being their King and Ruler and their abundant ſecurity and juſt confidence in him as ſuch. And here is an alluſion to the ſilver trumpets which were made by God's command, and uſed upon great ſolemnities, in which God their King was preſent in a ſpecial manner, *Numb.* 10. 9. *Joſ.* 6. 16, 20. 1 *Sam.* 4. 5. 2 *Chron.* 13. 12.

*chap. 24. 8.

22 * God brought them out of Egypt *p*: he *q* hath as it were the ſtrength of an unicorn *r*.

p To wit, by a ſtrong hand, and in ſpight of all their enemies, and therefore it is in vain to ſeek or hope to overcome them. *q* Either 1. God, laſt mentioned. But ſo the compariſon is mean and unbecoming. Or rather, 2. *Iſrael*, whom God brought out of *Egypt*, ſuch change of numbers being very common in the *Hebrew* language. The ſenſe is, *Iſrael* is not now what he was in *Egypt*, a poor, weak, diſpirited, unarmed people, but high and ſtrong, and invincible. *r* Whoſe great ſtrength and fierceneſs is celebrated in Scripture, *Numb.* 24. 8. *Deut.* 33. 17. *Job* 39. 9. *Pſal.* 22. 21. and 92. 10. But whether it be an Unicorn, or a Rhinoceros, or a ſtrong and fierce kind of wild goat, which is here called *reem*, it is not needful here to determine.

Or. *in.*

23 Surely *there is* no inchantment || againſt Jacob *s*, neither *is there* any divination againſt Iſrael: according to this time *t* it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought *u*?

s I find by experience and ſerious conſideration, that all mine and thine endeavours to enchant *Iſrael* are in vain, being fruſtrated by their omnipotent God. I can do there no ſervice by my art againſt them. *t* Not only in ſucceeding times and ages, of which he ſpeaks, *chap.* 24. 17, *&c.* but even now, in this time and age, and ſo foreward. *u (i. e.)* How wonderful and glorious are theſe works which God is now about to do for *Iſrael*, by drying up *Jordan*, by ſubduing the *Canaanites, &c.* Theſe things will be matter of diſcourſe and admiration to all ages.

*Gen. 49. 9.

24 Behold, the people ſhall riſe up *x* as *a great lyon, and lift up himſelf as a young lyon: he ſhall not lie down *y*, until he eat *of* the prey and drink of the bloud of the ſlain.

x As a lion rowzeth up himſelf to fight, or to go out to the prey, ſo ſhall *Iſrael* ſtir up themſelves to warlike attempts againſt all their enemies, as occaſion ſhall offer it ſelf. *y (i. e.)* Not reſt or ceaſe from fighting and purſuing.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told I not thee, ſaying, all that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 And Balak brought Balaam unto the top of Peor *z*, that looketh toward Jeſhimon.

z An high place called *Beth-Peor*, *Deut.* 3. 29. *i. e.* the houſe or temple of *Peor*, becauſe there they worſhipped *Baal-Peor*.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam lays aſide his ſorceries, and the Spirit of God comes upon him: his Eyes are open: Hears the words of God; and ſees the Viſion of the Almighty, 1—4. *Propheſies of Iſraels proſperity,* 5—9. *Balak is Angry; commands him to fly; his anſwer,* 10-14. *He propheſies of the Meſſias the King, and of the deſtruction of the Nations,* 15—24. *He returns to his place, and Balak goes his way,* 25.

*chap. 23, 15. †Heb. *to the meetin of inchantments.*

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as * at other times, † to ſeek for inchantments *a*; but ſet his face toward the wilderneſs *b*.

a (i.e.) To uſe enchantments, which he is ſaid to have done, either becauſe when he conſulted and ſacrificed to God, he did alſo uſe enchantments and conſult with the devil, that if one would not, the other might help him; or, becauſe he conſulted God in a magical and ſuperſtitious way, by uſing ſuch poſtures or inſtruments or forms of words as inchanters uſed. *b* Where *Iſrael* lay encamped, either with intent to curſe *Iſrael* without Gods leave: Or rather, expecting what God of his own accord would ſuggeſt to him concerning this matter.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes *c*: and the ſpirit of God came upon him *d*.

c In the order appointed, *Numb.* 2. *d (i. e.)* Inſpired him to ſpeak the following words, and ſo conſtrained him again to bleſs theſe whom he deſired to curſe.

*chap. 23. 7, 8. †Heb *wh had his ey ſhut*, but nowope

3 * And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man † whoſe eyes are open *e*, hath ſaid;

e The eyes, either 1. of his body, as in the following verſe: Or 2. of his mind, which God had opened in a peculiar and prophetical manner, whence Prophets are called *Seers*, 1 *Sam.* 9. 9. He implies that before he was blind and ſtupid, having eyes, but not ſeeing nor underſtanding. Some render the words, *having his eyes ſhut*, as the *Hebrew* verb *Satham* ſignifies, the letters *Schin* and *Samech* being frequently exchanged; And ſo the meaning is, that he received this revelation either in a dream, when mens eyes are ſimply ſhut; Or in an extaſie or trance, when mens eyes, though open, are in a manner ſhut, to wit, as to the uſe and exerciſe of them.

4 He hath ſaid, which heard the words of God, which ſaw the viſion *f* of the Almighty, falling *into a trance g*, but having his eyes open:

f So called either ſtrictly and properly, becauſe he was awake when this was revealed to him: Or largely and improperly, for any extraordinary diſcovery of Gods mind to him, whether ſleeping or waking. *g* Or, *extaſy*, fainting and falling upon the ground, as the Prophets uſed to do. See 1 *Sam.* 19. 24. *Ezek.* 1. 28. and 3. 23. and 43. 3. *Dan.* 8. 17, 18. and 10. 16. *Rev.* 1. 17. Others, *falling* ſuddenly into a ſleep, as the Prophets ſometimes did, as *Gen.* 15. 12. *Dan.* 8. 18.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael?

6 As the valleys *h* are they *i* ſpread forth, as gardens by the rivers ſide *k*, as the trees of Lign-aloes *l* which the LORD hath planted *m*, and as cedar-trees *n* beſide the waters *o*.

h Which oft-times from a ſmall beginning are ſpread forth far and wide. Others, *as the brooks*, or *rivers*, as the word ſignifies, which ſtretch out and diſperſe their waters into ſeveral channels, and ſometimes further. *i (i. e.)* The *Iſraelites* laſt mentioned. *k* Pleaſant and fruitful and ſecured by a fence. *l* An *Arabian* and *Indian* tree of a ſweet ſmell, yeilding good ſhade and ſhelter both to man and beaſt: Such is *Iſrael*, famous among the nations, and not only ſafe themſelves, but yeilding ſhelter to all that joyn themſelves to them. *m* Which are the beſt of the kind; ſuch as not man but God might ſeem to have planted, as the beſt of all ſorts are aſcribed to God, as *the trees, hills, cities of God*, &c. Compare *Pſal*: 104. 16. *n* Which are famous for growth and height and ſtrength and durableneſs, whence *Solomons* Temple was built of this wood, 1 *Kings* 6. 9, 10. *o* Where trees thrive beſt.

*Deut. 8. 7.

7 He ſhall pour the waters out of his buckets *p*, and his ſeed *ſhall be* in many * waters *q*, and his King *r* ſhall be higher than Agag *s*, and his kingdom ſhall be exalted.

p He (i. e.) God, will abundantly water the the *valleys, gardens* and *trees*, which repreſent the *Iſraelites*, *ver.* 6. 1. *i. e.* he will wonderfully bleſs this people, not only with outward bleſſings, of which a chief one in thoſe parts was plenty of water, but alſo with higher gifts and graces, with his word and ſpirit, which are often ſignified by *waters*, *Joh.* 3. 5. and 4. 10. and 7. 38, 39. and at laſt with eternal life, the contemplation whereof made *Balaam* deſire to die the death of the Righteous. Others thus, God ſhall make his poſterity numerous: For the procreation of children is oft ſignified by waters, fountains, ciſterns, *&c.* as *Pſal.* 68. 26. *Prov.* 5. 15, 18. and 9. 17. *Iſa.* 48. 1. But there is no neceſſity of flying to Metaphors here, and therefore the other being the literal and proper ſenſe, is by the laws of good interpretation to be preferred before it. *q* This alſo may be literally underſtood of their ſeed, which ſhall be ſown in wateriſh ground, and therefore bring forth a better encreaſe, *Iſa*: 32. 20. Others thus, His ſeed ſhall be ſo numerous, that it ſhall branch forth into many people, the ſeveral tribes being reckoned and ſometimes called ſeveral *people.* Or, his ſeed ſhall rule over many people or nations, which are ſometimes ſignified by many waters, as *Pſal* 144. 7. *Iſa*: 57. 20. *Jer*: 47. 2. *Rev*: 17. 15. But here alſo the literal ſenſe ſeems beſt. *r (i. e.)* The King of *Iſrael*, either God, who was in a peculiar manner their King, or Ruler, *Numb*: 23. 21. *Judg*: 6. 13. 1 *Sam*: 8. 7. *Iſa*: 33. 22. or their chief Governour or Governours, whether King or others: For *Moſes* is called their *king*, *Deut*: 33. 5. and the Judges were in a manner Kings. *s* (*i. e.* Than the King of the *Amalekites*, which King and people were famous and potent in that age, *ver*: 20. as may be gueſſed by their bold attempt upon ſo numerous a people as *Iſrael* was. And it is probably thought by the *Jewiſh* and other Interpreters, that *Agag* was the common name of the *Amalekitiſh* Kings, as *Abimelech* was of the *Philiſtines*, and *Pharaoh* of the *Egyptians*, and *Cæſar* of the *Romans*. But though this King only be inſtanced in, yet other Kings, to wit, ſuch as did or ſhould border upon the *Iſraelites*, are doubtleſs to be underſtood, above whom the Kings and people of *Iſrael* ſometimes were advanced, and oftner ſhould have been, if they had not been their own hindrance by their ſins. Some make this a prophecy of *Saul*'s conquering *Agag* and his people, 1 *Sam*: 15. 7, 8. But the words ſeem to be more general, and to ſignifie a greater honour and advantage to *Iſrael* than that was.

chap: 23, 22,

8 * God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break *s* their bones, and pierce *them* through with his arrows.

s Or, *unbone*, or, *taken out*, *i. e.* ſhall eat the fleſh to the very bones, and then break them alſo.

*Gen. 49. 9 *Gen. 12. 3. & 27. 29.

9 * He couched, he lay down *t*, as a lion, and as a great lion: who ſhall ſtir him up *u*? * Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

t Having conquered his enemies the *Canaanites*, and their land, he ſhall quietly and ſecurely reſt and ſettle himſelf there. *u* (*i. e*:) Awake or provoke him.

10 And Balaks anger was kindled againſt Balaam, and he ſmote his hands together *x*: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

x A ſign of great anger, *Ezek*: 21. 17. and 22. 13.

11 Therefore now, flee thou to thy place *y*: I thought to promote thee unto great honour, but lo, the LORD *z* hath kept thee back from honour.

y Whence I ſent for thee, *Numb*: 22. 5. *z* Whoſe commands thou haſt preferred before my deſires and intereſt; And therefore ſeek thy recompence from him, and not from me.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

*chap. 22. 18. †Gr: *of my ſelf.* chap. 16. 28.

13 * If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad † of mine own mind: *but* what the LORD ſaith that will I ſpeak.

*Mic. 6. 5.

14 And now behold, I go unto my people: come *therefore, and* * I will advertiſe thee *a* what this people ſhall do to thy people in the latter days *b*.

a Or, *inform thee*, to wit, concerning future things, as it here follows, for this word ſeems inſeparably joyned with the following. Others, *give thee counſel*, and tell thee *what this people, &c*: So it is a ſhort and defective ſpeech, ſuch as we have, *Exod*: 4. 5. and 13. 8. And by *counſel* they underſtand that which is related, *Numb*: 25. 1, 2. which was done by *Balaam*'s counſel, *Numb*: 31. 16. *Revel*: 2. 14. But the former ſenſe is more unforced and agreeable to the following words, as they ly. *b* Not in thy time, therefore thou haſt no reaſon to fear, but in ſucceeding ages, as 2 *Sam*: 8. 2. *&c.*

15 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes were open hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

*Mat. 2. 2. *Pſa. 110. 2. ||Or, *ſmite through the princes of Moab.*

17 I ſhall *c* ſee him *d* but not now *e*: I ſhall behold him, but not nigh: there ſhall come a * ſtar *f* out of Jacob, and a ſcepter *g* ſhall riſe out of Iſrael, and ſhall || ſmite the corners *h* of Moab, and deſtroy all the children of Sheth *i*.

c Or, *I have ſeen*, or, *do ſee*, for the future is oft put for other times or tenſes: He ſpeaks of a prophetical ſight, like that of *Abraham*'s, who *ſaw* Chriſt's *day*, *Joh*: 8. 56. *d* To wit, the *ſtar*, and *ſcepter* as it here follows, *i. e*: a great and eminent Prince, which was to come out of *Iſrael*'s loyns, either 1: *David*, who firſt did the things here ſpoken of, 2 *Sam*: 8: 2: *Pſal*: 60: 8. and 108: 9: and ſome of the Kings of *Judah* and *Iſrael* after him, for it is not neceſſarily underſtood of one particular perſon: Or, 2. The *Meſſias*, as both Jewiſh and Chriſtian Interpreters expound it, who moſt eminently and fully performed what is here ſaid, in deſtroying the enemies of *Iſrael* or of God's Church, who are here deſcribed under the names of the neareſt and fierceſt enemies of *Iſrael*: Which he doth partly by himſelf, by his word and ſpirit, and ſpiritual plagues; And partly by his miniſters, thoſe Princes whom he makes nurſing Fathers to his Church, and ſcourges to his enemies: And to him alone agrees the foregoing verb properly, *I ſhall ſee him*, to wit, in my own perſon, or with the eyes of my own body. as *every eye ſhall ſee him*, *Rev*: 1: 7: when he comes to Judgement. Nor can it ſeem ſtrange that *Balaam* ſhould ſpeak of ſuch high and remote things, ſeing he foreſaw and foretold theſe things by the revelation of the ſpirit of God, by which alſo he foreſaw the great felicity of good men, and the miſerable ſtate of bad men after death and judgement, *Numb*: 23: 10: *e* Not yet, but after many ages. *f* A title oft given to Princes and eminent and illuſtrious Perſons, and particularly to the *Meſſias*, *Rev*: 2: 28: and 22: 16: *g i. e.* A ſcepter-bearer, a king or ruler, even that ſcepter mentioned, *Gen*: 49: 10: *h* Either 1. literally, the borders, which by a Synecdoche are oft uſed in Scripture for the whole country to which they belong, as *Exod*: 8. 2. *Pſal*: 74. 17. and 147. 14. *Jer*: 15. 13. and 17. 3. Or, 2. Metaphorically, to wit, Princes and Rulers, who are ſometimes compared to corners, as *Zach*: 10. 4. And Chriſt himſelf is called a *Cornerſtone*, becauſe he unites and ſupports the Building. But I prefer the former ſenſe. *i* Which ſeems to be the name of ſome then eminent, though now unknown, place or prince in *Moab*, where there were many princes, as appears from *Numb*: 23. 6. *Amos* 2. 3. there being innumerable inſtances of ſuch places or perſons ſometimes famous, but now utterly loſt as to all monuments and remembrances of them:

*2Sam. 8. 14. Pſal. 60. 8, 9.

18 And * Edom ſhall be a poſſeſſion *d*, Seir *e* alſo ſhall be a poſſeſſion for his Enemies *f*, and Iſrael ſhall do valiantly *g*.

d Which was alſo foretold, *Gen*: 25. 23. and in part fulfilled, 2 *Sam*: 8. 14. 1 *Chron*: 18. 13. but more fully by Chriſt, *Amos* 9. 12. *Obad*: *ver*: 18. who ſhall ſubdue and poſſeſs all his enemies; Here ſignified by the name of *Edom*, as *Jacob* or *Iſrael*, his brother, ſignifies all his Church and people. *e* A part and mountain of *Edom*, *Gen*: 36. 8. which may be here mentioned as the ſtrongeſt part of *Edom*, to ſhew that not only the reſt of *Edom*, which is more acceſſible, but even the rocks and beſt munitions of it, ſhall be taken. *f* The *Iſraelites*. *g* Or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phraſe.

19 Out of Jacob *h* ſhall come he that ſhall have dominion *i*, & ſhal deſtroy him that remaineth of the city *k*:

h Out of *Jacob*'s loyns. *i David*, and eſpecially Chriſt. *k* Or, *from or out of this city*, *i. e.* The cities, the ſingular number for the plural, which hath been oft noted before. The ſenſe is, He ſhall not only ſubdue thoſe *Moabites* and *Edomites* which meet him in the field, but he ſhall purſue them even to their ſtrongeſt holds and cities, and ſhall pull them out thence. Poſſibly he may note ſome eminent City in which they confided moſt, their Metropolis or Royal City, as may be gueſſed from *Pſal*: 60. 9.

|| *The firſt of the nations that warred againſt Iſrael*, Exod. 17. || Or, *ſhall be, even to deſtruction.*

20 And when he looked *l* on Amalek, he took up his parable, and ſaid, Amalek *was* || the firſt *m* of the nations, but his latter end || *ſhall be* that he periſh for ever *n*.

l From the top of *Piſgah*, which was exceeding high, and gave him the proſpect of parts of all theſe Kingdoms. *m* Heb: *the firſt fruits*; So called either, 1. becauſe they were the firſt of all the neighbouring nations which were embodied together in one government: Or, 2. becauſe they were the moſt powerful and eminent of them, as is implied above, *ver*: 7. the beſt things in each kind being oft ſignified by the name of *firſt-fruits*. Or, 3. Becauſe he was the firſt who fought againſt *Iſrael* and was vanquiſhed by them, in that famous battel *Exod.* 17. which victory was an earneſt and firſt-fruits of that large harveſt of victories which the *Iſraelites* ſhould in due time get over all their enemies, and among others, over *Amalek* himſelf, 1 *Sam.* 15. 3. *n* He began with God and with *Iſrael* but God will end with him, and the firm purpoſe and will of God, is, That he ſhall be utterly deſtroyed, *Exod.* 17. 14. ſo that *Saul* loſt his kingdom for not executing this decree and God's command purſuant thereunto, 1 *Sam.* 15.

* 1 Sam. 15. 6.

21 And he looked * on the Kenite *o*, and took up his parable, and ſaid, ſtrong is thy dwelling-place, and thou putteſt thy neſt *p* in a rock:

o The poſterity or kindred of *Jethro*; not that part of them which dwelt among the *Iſraelites*, to whom the following words do not agree, but thoſe of them who were mingled with the *Amalekites* and *Midianites*. See *Exod*: 3. 1. *Judg*: 1. 16. and 4. 11. 1 *Sam*: 15. 6. *p* (*i. e.*) Thy dwelling-place, ſo called, either becauſe it was in an high place, as neſts commonly are: Or from their ſecurity and confidence of continuing long and ſafe in it: See *Job* 29. 18. or in alluſion to their name, for *ken* in *Hebrew* ſignifies *a neſt*.

† Heb. *Kain.* || Or, *how long* ſhall it be ere *Aſhur carry thee away captive?*

22 Neverthleſs † the Kenite *q* ſhall be waſted, || untill Aſhur ſhall carry thee away captive *r*.

q Heb: *Kain*, i. e. the *Kenite*, ſo called, either by a tranſpoſition of letters, which is very uſual in the *Hebrew* tongue: Or from the name of ſome eminent Place where they lived, or Perſon from whom they were deſcended, though now the memory of them be utterly loſt, as it hath fared with innumerable other Places and Perſons famous in their Generations mentioned in ancient heathen writers. *r* (*i. e.*) Shall be by degrees diminiſhed and waſted by the incurſions of divers enemies, till at laſt the *Aſſyrian* comes to compleat the work and carries them into captivity. For the *Kenites* lived partly among the ten tribes, *Joſ.* 19, 33, compared with *Judg.* 4, 11. and partly with the two tribes, *Judg.* 1, 16, and 4, 16, 17. and were caried captive with them, part by *Salmaneſer*, the King of *Aſſyria*, 2 *King* 17, 6. and part by *Nebuchadnezzar*, who alſo is called an *Aſſyrian*, *Ezra* 6, 22, *Iſa.* 52, 4. The words may be rendred thus, *ſhall be waſted. How long?* to wit, ſhall they be thus waſted? (theſe particles being oft uſed abruptly and pathetically in the ſame manner, *Pſal.* 6, 3, and 90, 13. *Iſa.* 6. 11,) till *Aſhur* comes, *Aſhur ſhall carry thee away captive.*

23 And he took up his parable, and ſaid, Alas! who ſhall live *s* when God doth this?

s How calamitous and miſerable will the ſtate of the World be, when the *Aſſyrian*, and after him the *Chaldean*, ſhall over-run and over-turn all theſe parts of the World? Who will be able to live and keep his heart from fainting under ſuch grievous preſſures? How few will then eſcape the deſtroying ſword?

24 And ſhips *ſhall come* from the coaſt of Chittim *t*, and ſhall afflict Aſhur, and ſhall afflict Eber *u*, and he alſo *x*, ſhall periſh for ever.

t A place or people ſo called from *Chittim* the ſon of *Javan*, *Gen.* 10, 4, whoſe poſterity were very numerous, and were firſt ſeated in the leſſer *Aſia*, and from thence ſent forth colonies into the iſlands of the *Ægean* ſea, and into *Cyprus*, and afterwards into *Macedonia*, and other parts of *Greece*, and then into *Italy*. Whence it comes to paſs that by this name is underſtood ſometimes *Macedonia*, as appears from 1 *Macc.* 1. 1. and 1 *Macc.* 8. 5. and ſometimes *Italy*, as is manifeſt from *Dan.* 11. 29,30. and ſometimes both, as in this place: for he ſpeaks here of the ſcourge that God hath appointed for the *Aſſyrian* after he had done God's work in puniſhing of his people and the bordering nations. Now although the *Aſſyrian* and *Chaldean* empire was ſubdued by the *Medes* and *Perſians*, yet the chief afflictions and calamities of that people came from two hands,both beyond the ſea and brought to them by ſhips,as is here expreſſed; firſt from the *Grecians* under *Alexander* and his Succeſſors, by whom that people were grievouſly oppreſſed and waſted; then from the *Romans*, who ſubdued all the *Grecian* empire, one great part whereof were the *Aſſyrians* largely ſo called, and after many bloody wars made them a colony. *u* (*i. e.*) The poſterity of *Eber*, *Gen.* 10.24. the *Hebrews*, who were the chief and flower of *Ebers* children, and therefore are here deſigned by that general name, ſuch general expreſſions being oft uſed concerning one particular and the moſt eminent of its kind. And it pleaſed God to expreſs it thus darkly here,becauſe though he would foretell this for the comfort and inſtruction of his people in after ages, yet he would not have *Balak*, nor *Balaam* neither, underſtand or utter any thing which might ſeem to thwart that happy eſtate of *Iſrael*, which *Balaam* clearly ſaw and openly applauded. *x* Not the *Hebrews*, as ſome underſtand, for his affliction was now mentioned before, and other Scriptures tell us they ſhall have a better end, and that *all Iſraël ſhall be ſaved*, and therefore not periſh for ever, but the afflicter or ſcourge of *Aſher* and *Eber*, to wit, the *Grecian* and *Roman* Empire.

25 And Balaam roſe up, and went, and returned to his place *y*: and Balak alſo went his way.

y (*i.e.*) To *Meſopotamia. Obj.*He went only to *Midian*,where he was ſlain,*Nmmb*,31.8.*Anſw*.1. He is ſaid to return home,becauſe he intended and began to do ſo, tho' he was diverted by the *Midianites*: for men in Scripture are oft ſaid to do what they deſign or attempt to do, as *Exod*.8.18. *Numb* 14.40. *Anſw*: 2. He did go home firſt,tho' afterwards he returned to the *Midianites*, either becauſe they ſent for him, or to recover his loſt credit, and to do that by policy which he could not do by charms,to which purpoſe he gave them that deviliſh counſel which was put in practice, *Numb.* 25. and that by his advice, *Num.* 31. 16. *Rev.* 2. 14.

CHAP. XXV.

The Iſraelites Whoredom and Idolatry : God commands the guilty to be put to death, 1--5. *A plague : Phinehas his zeal ; for which God promiſes him the Prieſthood,* 6---15. *God commands the Midianites to be ſlain for this their Treachery in drawing the People to ſin,* 16----18.

* Chap. 33.49. AND Iſrael abode in * Shittim *a*, and the people *b* began to commit whoredom *c* with the daughters of Moab *d*.

a A place called more largely, *Abel-Shittim*, *Numb*.33.49. it being uſual with the *Hebrews* to abbreviate long proper names,as *Hermon* is put for *Baal-hermon*, *Judg.* 3. 3. *Tholad* for *El-tholad*, *Joſ.*19.4. *Nimrim*, *Iſa*15.6. for *Beth-nimrim*,*Numb*.32.36. And this was their laſt ſtation, from whence they paſſed immediatly into *Canaan*.So this is here noted as a great aggravation of their ſin, that they committed it,when God was going to put them into the poſſeſſion of their long-expected and much deſired land. *b* Not all, but many of them, as appears from *Deut*. 4. 3, 4. 1 *Cor*. 10. 8. *c* Both corporally and ſpiritually, either becauſe they proſtituted themſelves to them upon condition of worſhipping their god ; or becauſe their filthy god was worſhipped by ſuch filthy acts, as *Priapus* and *Venus* were. *d* And of *Midian* too, as is evident from *ver*.6.17,18. and *Numb*.31. 16. for both theſe people being confederated in this wicked deſign,the one is put for the other, and the daughters of *Moab* may be named, either becauſe they began the tranſgreſſion, or becauſe they were the chief perſons, poſſibly, the relations or courtiers of *Balak* king of *Moab*.

*Joſh.22. 17. Pſal. 106.28. Hoſ.9.10. 2 And * they called *e* the people unto the ſacrifices *e* of their gods *f*: and the people did eat, and bowed down *g* to their gods *h*:

e This may be noted, either 1. as the conſequent of their whoredom, an invitation to further ſociety in their ſacred feaſts; or rather 2. as the cauſe or occaſion of their whoredom, the *Hebrew vau* here ſignifying *for*, as it oft doth. The *Moabites* being now neighbours to the *Iſraelites*, and finding themſelves unable to effect their deſign againſt *Iſrael* by war and witchcraft, they now fell another way to work, by contracting familiarity with them, and, perceiving their evil and luſtful inclinations, *they*, *i. e.* their daughters, laſt mentioned, invited them to their feaſts. *e* (*i. e.*) Unto the feaſts which were made of their parts of their ſacrifices, after the manner of the *Jews* and *Gentiles* too, the participation whereof, was reckoned a participation in the worſhip of that god to whom the ſacrifices were offered, 1 *Cor*. 10. 8. and therefore was forbidden to the *Iſraelites* when ſuch feaſts and ſacrifices belonged to a falſe god, *Exod*. 34. 15. Yet this was a leſs and more modeſt kind of Idolatry, and therefore is fitly uſed to uſher in what was more groſs and impious. *f* (*i.e.*) Of their god, *Baal-peor*, the plural *Elohim* being here uſed, as commonly it is, for one God. *g* Which properly notes the outward act of worſhip, which here conſiſting in, or being accompanied with filthy actions, may either ſignifie or connote them. *h* Before their gods, or, to the honour and worſhip of their gods.

3 And Iſrael joyned himſelf *i* unto Baal-peor *k*: and the anger of the LORD was kindled *l* againſt Iſrael.

i The word implies a forſaking of God to whom they were and ſhould have been joyned, and a turning to, embracing of, ſtrick conjunction with, and fervent affection after, this falſe god. Compare *Hoſ*. 9. 10. and 2 *Cor*. 6. 14. *k* Called *Baal*, by the name common to many falſe gods, and eſpecially to thoſe that repreſented any of the heavenly bodies, and *Peor*, either from the hill *Peör*,where he was worſhipped, *Numb*. 23. 28. or rather from a verb ſignifying to *open* and *uncover*, either becauſe of the obſcene poſture in which poſſibly the Idol was ſet, as *Priapus* was: or becauſe of the filthineſs which was exerciſed in his worſhip. *l* (*i. e.*) Diſcover it ſelf in a dreadful plague, *Pſal*. 106. 29.

*Deu.4.3. Joſ.22:17: 4 And the LORD ſaid unto Moſes, * Take all the heads of the people, and hang them up *m* before the LORD *n* againſt the ſun *o*, that the fierce anger of the LORD may be turned away from Iſrael.

m The ſenſe is, either 1. *Take*, to wit, to thy ſelf and thy aſſiſtance, *all the heads*, *i. e.* the *Judges*, as they are called *ver*. 5. Or Rulers, *of the People*, and in their preſence, and by their help, *hang them*, *i.e.* the people, now mentioned, to wit, ſuch of them as were guilty, as was ſaid *ver*. 2. And this ſenſe ſeems to be favoured by the next verſe,where the execution of this command is mentioned, *Moſes ſaid unto the Judges of Iſrael*, whom he had taken to himſelf and called together, *Slay ye every one his man*, *i. e.* Each of you execute this command of God, and hang up the delinquents under your ſeveral juriſdictions. Or 2. *Take*, *i. e.* apprehend, *all the heads*, *i. e.* the chief, *of the people*, ſuch as were chief,either in this tranſgreſſion, or rather in place and power, who are ſingled out to this examplary puniſhment either for their neglect in not preventing, reſtraining or puniſhing the offenders according to their power and duty, or for their concurrence with others in this wickedneſs, which was more odious and miſchievous in them than in others. And then this muſt be neceſſarily limited to ſuch *heads* as were guilty,which is evident from the nature of the thing, and from the words of the verſe. And ſo theſe *heads of the people* differ as in name and title, ſo in place and dignity from *the Judges of the People*, *verſe* 5. which may ſeem to note the ſuperior Magiſtrats, even the 70 Elders, which, being perſons of great worth and piety, choſen by God, and endowed with his ſpirit, moſt probably kept themſelves from this contagion, and therefore were fitter to puniſh others; and *the heads of the People*, ſeem to be the inferiour Magiſtrates, the rulers of tens or hundreds, or the like, who as they did many of them, partake with the people in other rebellions, ſo probably were involved in this guilt. Now theſe are to be hanged up as other malefactors,and condemned perſons were, *Deut*. 21. 23. 2 *Sam*. 21. 6 *n* To the vindication of God's honour and juſtice. *o* (*i. e.*) Publickly, as their ſin was publick and ſcandalous, and ſpeedily before the Sun go down. But withal this phraſe may ſignifie, that theſe alſo muſt be taken down about Sun-ſetting, as other malefactors were, *Deut*. 21. 23.

5 And Moſes ſaid unto the judges of Iſrael, * ſlay ye every one his men *p* that were joyned unto Baal-Peor. * Exod. 32.27.

p (*i. e.*) Thoſe under his charge: for as theſe 70 were choſen to aſſiſt *Moſes* in the government, ſo doubtleſs the care and management of the people was diſtributed among them by juſt and equal proportions.

6 And behold *q* one of the children of Iſrael came, and brought unto his brethren *r* a Medianitiſh woman, in the ſight of Moſes *s*, and in the ſight of all the congregation *t* of the children of Iſrael, who *were* weeping *u* before the door of the tabernacle of the congregation.

q This was done, either 1. Before God's command to *Moſes*, and by him to the Judges, *ver*. 4, 5. ſuch tranſpoſitions and diſorders being not unuſual in ſacred ſtory. Or rather, 2. In the order it is related, to wit, when *Moſes* had given the charge to the Judges, and, as it may ſeem, before the execution of it, otherwiſe it is probable he would not have been ſo bold and fooliſh to have run upon preſent and certain ruine, when the examples were freſh and frequent before his eyes. *r* (*i.e.*) Into the camp of the *Iſraelites*, or to his Friends and Relations in his tent, whither he carried her,*v*. 8. for his or their fleſhly ſatiſfaction. *s* An Argument of intolerable impudence and contempt of God and of *Moſes*. *t* (*i. e.*) The rulers of the congregation with divers of the people. *u* Bewailing the abominable wickedneſs of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

7 And * when Phinehas the * ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand, * Pſal. 106.30: * Exod.6. 25.

8 And he went after the man of Iſrael into the || tent *x*, and thruſt both of them through *y*, the man of Iſrael and the woman through her belly *z*: ſo the plague *a* was ſtayed from the children of Iſrael. || Or, *brothel*.

x Or, *Brothel-houſe*: For ſince they gave way to ſuch lewd practices, no doubt they ſingled out convenient places for their wickedneſs. *y* Which is no warrant for private perſons to take upon them the execution of juſtice upon any, though the greateſt malefactors, becauſe *Phinehas* was himſelf a man in great authority and power, and did this after the command given by *Moſes* to the rulers to ſlay theſe tranſgreſſors, and in the very ſight, and no doubt, by the conſent of *Moſes* himſelf, and alſo by the ſpecial inſtinct and direction of God's ſpirit. *z* Or *in her brothel-houſe*, for the word is the ſame before uſed, and tranſlated *tent*, and it may be called *hers*, becauſe ſhe choſe or uſed that place for her wicked purpoſes, as the reſt doubtleſs did other places of like nature. *a* Either the peſtilence, or ſome other ſudden and grievous mortality.

9 And * thoſe that died in the plague, were twenty and four thouſand *b*. * 1 Cor. 10. 8.

b Object. They were but 23000. 1 *Cor*. 10. 8. *Anſw*. The odd thouſand here added were ſlain by the Judges according to the order of *Moſes*, the reſt by the immediate hand of God, but both ſorts died of the *plague*, the word being uſed, as oft it is, for the ſword, or hand, or ſtroke of God.

10 And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt hath turned my wrath away from the children of Iſrael, (while he was zealous *c* for my ſake *d* among them) that I conſumed not the children of Iſrael in my jealouſie. * Pſal. 106.3

c Fervent and reſolute and valiant. *d* For my ſatisfaction and vindication.

12 Wherefore ſay, Behold, I give unto him my covenant of peace *e*.

e (*i. e.*) *The covenant of an everlaſting Prieſthood*, as it is expounded, *v*. 13. which is called *a covenant of peace*, partly with reſpect to the happy effect of this heroical action of his,whereby he made peace between God and his people; and partly with regard to the principal end and uſe of the Prieſtly office. which was conſtantly to do that which *Phinehas* now did, even to mediate between God, and Men, to obtain and preſerve his own and *Iſrael*'s peace and reconciliation with God, by offering up ſacrifices and incenſe, and prayers, to God on their behalf, *Numb.* 16. 57, 48. as alſo by *turning them away from iniquity*, which is the only peace-breakers, and by teaching and preſſing the obſervation of this Law, which is the only bond of their peace, *Mal.* 2. 5, 6, 7.

13 And he ſhall have it, and his ſeed after him *f*, *even* the covenant of an everlaſting prieſthood *g*. becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

f *Queſt.* What advantage had he by this promiſe, ſeing the thing here promiſed was due to him by birth? *Anſw.* 1. The ſame bleſſing may be oft-times promiſed, as the Kingdom was to *David*; and the renewing of this promiſe might ſeem convenient here, to ſignifie that bloodſhed was ſo far from polluting him, and thereby caſting him out of the Prieſthood, that it was a mean to confirm him in it. 2. This promiſe ſecured him and his againſt divers contingences. which otherwiſe might have befallen him or them, as that he ſhould live longer than his father, elſe he could not have been the High-prieſt; that he ſhould be preſerved from thoſe blemiſhes which might have rendered him uncapable of the Prieſthood, which were many; that he ſhould have a ſeed, and they ſuch as were fit for that office. *g* (*i. e.*) To continue as long as the Law and Commonwealth of the Jews did: *Queſt.* How was this verified, ſeing the Prieſthood went from *Eleazar*'s to *Ithamar*'s line in *Eli* and three or four of his Succeſſors? *Anſw.* 1. This promiſe, as others of the like nature, was conditional, and therefore might be made void and of none effect, by the miſcarriages of *Phinehas* his ſons, as it ſeems it was, and thereupon a like promiſe was made to *Eli* of the line of *Ithamar*, that he and his ſhould *walk before the Lord*, to wit, in the office of High-prieſt, *for ever*, which alſo for his and their ſins was made void, 1 *Sam*, 2. 30. *Anſw.* 2. That was but a ſhort interruption, and not conſiderable in ſo long a ſucceſſion, for the Prieſthood returned to *Phinehas* his line in the time of *Solomon*, 1 *Kings* 2. 26, 27, 34. 1 *Chron.* 24. 3. and continued in that line till the captivity of *Babylon*, as is evident, and afterward too, 1 *Chron*: 6: 4. *Ezra* 7: 1, 5. even until Chriſt's time, for any thing which appears to the contrary.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince *h* of † a chief houſe *i* among the Simeonites *k*.

† Heb. *houſe of a father.*

h This is adeed as a proof of *Phinehas* his zeal that he durſt venture upon ſo great a perſon, who was likely to have many avengers of his blood. *i* Heb. *Of the houſe of* his *Father.* Every Tribe was divided into great Houſholds called *the houſes of their Fathers*, *Numb.* 1. 2. and he was the Prince or chief of one of theſe, though not of the whole Tribe. *k* Of the Tribe of *Simeon*, which ſeems to have been too much influenced by his and other ſuch examples, ſo that for 59300. which were numbred, *Num.* 1. 22, 23. there were now only 22200. *Numb.* 26. 14.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur *l*; he *was* head over a people, *and* of a chief houſe *m* in Midian.

l One of the Kings or Princes of *Midian*, *Numb.* 31. 8. *Joſ.* 13: 21. *m* Or, and over her *fathers houſe*,

16 And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites *n* and ſmite them *o*.

* Chap. 31. 2.

n And why not the *Moabites*, who were as guilty, *ver.* 1. *Anſw.* 1. Becauſe God will reſerve to himſelf a liberty of puniſhing or ſparing, according to his own good pleaſure. 2. God had a kindneſs for the *Moabites* for *Lot*'s ſake, *Deut.* 2. 9. 3. God puniſhed the *Moabites* in another manner, partly by his own immediate hand, whereby it is probable he cut off thoſe Moabitiſh women that were guilty of this fact, partly by a particular and dreadful kind of excommunication, *Deut.* 23, 3. and partly by impunity, which in its conſequences is commonly worſe and more pernicious than any or all temporal puniſhments, which none that believes the Bible can deny. 4. It is probable the *Midanites* were moſt guilty, as in perſwading *Balak* to ſend for *Balaam*, as may be gathered from *Numb.* 22. 4, 7. So in the reception of *Balaam* after *Balak* had diſſmiſſed him, *Numb.* 31. 8. and in further conſultation with him, and in contriving the means for the executing of this wicked plot. *o* (*i. e.*) Kill them: in which words as there is a command to war againſt them, ſo there is a promiſe of ſucceſs.

18 For they vex you with their wiles *p*, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi *q*, the daughter of a prince of Midian, their ſiſter *r*, which was ſlain in the day of the plague for Peors ſake.

p For under pretence of Kindred and Friendſhip and Leagues, yea and Marriages, which they offered to them, inſtead of that War which the *Iſraelites* expected from them, they ſought only an opportunity to inſinuat themſelves into their familiarity, and execute their helliſh plot of bringing that curſe upon the *Iſraelites*, which they had in vain attempted to bring another way. *q* By drawing you both to ſpiritual and corporal whoredom. *r* In a large ſenſe, to wit, their Country woman.

CHAP. XXVI.

Iſrael numbred: ſuch as were fit for War: of every Tribe: Levi excepted: their Number, 1——51. The Land to be diſtributed according to their Numbers 52,——56. The Levites numbred by themſelves, becauſe they had no Inheritance, 57——62. All that were numbred by Moſes and Aaron at Sinai, ſave only Caleb and Joſhua, died in the Wilderneſs, 63——65.

AND it came to paſs after the plague *a* that the LORD ſpake unto Moſes, and unto Eleazar *b* the ſon of Aaron the prieſt, ſaying,

a Laſt mentioned. *Chap.* 25. 8, 9. *b* Who, his father being dead, was High-prieſt.

2 Take the ſum *c* of all the congregation of the children of Iſrael * from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

* Chap. 1. 3.

c They were numbred twice before, *Exod.* 30. 11. 12. and *Numb.* 1. 1, 2. Now they are numbred a third time, partly to demonſtrate the faithfulneſs of God, both in cutting all thoſe off whom he had threatned to cut off, *Numb.* 14. 29. and in a ſtupendious increaſe and multiplication of the people according to his promiſe, notwithſtanding all their ſins, and the ſweeping judgments inflicted upon them; and partly to prepare the way for the equal diviſion of the Land which they were now going to poſſeſs.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab *d*, by Jordan *near* Jericho *e* ſaying,

d See *Numb.* 22. 1. and 33. 48. *e* See *Numb.* 22. 1.

4 *Take the ſum of the people f*, from twenty years old and upward as the LORD * commanded Moſes, and the children of Iſrael which went forth out of the land of Egypt.

* Ch. 1. 1.

f Which words are eaſily ſupplied and neceſſarily to be underſtood from *ver.* 2.

5 * Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanock, *of whom cometh* the family of the Hanochites: of Pallu, the famliy of the Palluites:

* Gen. 46. 8. Ex: 6: 14. 1 Chr. 5. 1

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families *g* of the Reubenites: and they that were numbred of them, were forty and three thouſand and ſeven hundred and thirty *h*.

g (*i. e.*) The chief houſes, which were ſubdivided into divers leſſer families. *h* Whereas in their laſt numbring they were 46500, *Numb.* 1, 21. for *Korah*'s canſpiracy, as well as other provocations of theirs had cut off many of them.

8 And the ſons *i* of Pallu; Eliab.

i For, *ſon*, of which change of the number. See *Gen.* 21. 7. and 46. 7.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan, And Abiram, *which were* * famous in the congregation, who ſtrove againſt Moſes, and againſt Aaron in the company of Korah, when they ſtrove againſt the LORD.

* Ch. 16. 2

10 And the earth opened her mouth, and ſwallowed them up together with Korah *k*, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign *l*:

k According to this tranſlation *Korah* was not conſumed by fire with his 250 men, *Numb.* 16. but ſwallowed up by the Earth. But others rather think he was devoured by the fire, of which ſee on *Numb.* 16. 32, 35. and render theſe words, *and* the things *of Korah*, or belonged to *Korah*, to wit, his tent and goods, and family, children excepted as here follows. Which interpretation receives ſtrength by comparing this place with *Numb.* 16: 32. *And the earth opened her mouth, and ſwallowed them* (to wit, *Dathan* and *Abiram*, as is manifeſt from *ver.* 24. 25, 27..) *up and their houſes, and all the men that* appertained *unto Korah*, which variation of the phraſe plainly ſhews that *Korah* himſelf was not ſwallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of *Dathan* and *Abiram*, *ver*: 24: 27. but his perſon is not there mentioned with their perſons. Nor is it unuſual both in ſacred and profane authors, by the name of a man who is the head and maſter to underſtand only his houſe and family, though himſelf be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a Nominative caſe, as it is 2 *Kings* 6: 5. *Neh*: 9: 19. *Jer*; 38. 16. *Ezek.* 39: 14: and 43. 7. and there may be a defect of a verb, which is moſt frequent, and ſo the place may be rendred thus, *and the earth opened her mouth, and ſwallowed them up*, to wit, *Dathan* and *Abiram*, *ver*: 9. *and Korah*, or, *and as for Korah* he died, (which verb is eaſily underſtood out of the following noun, of which Ellipſis there are many iuſtances in Scripture, ſome whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured the two hundred and fifty men.* And ſo this place, and *Numb.* 16: 35. explain one another, and whereas there is mention only of 250 men conſumed by that fire, *Korah* is here added to the number. *l* (*i. e.*) God made them a monument or example, to warn others not to rebel againſt God nor againſt Magiſtracy, nor to uſurp the Prieſtly office.

11 Notwithſtanding the children of Korah died not *m*.

m God being pleaſed to ſpare them, either becauſe they diſowned their fathers fact, and thereupon ſeparated themſelves both from his tent and company, or becauſe *Moſes* interceeded for them, or becauſe God would glorifie his own free mercy in ſparing ſome, while he puniſhed others, according to his declararion in a like caſe, *Exod*: 33: 19. Hence the ſons of *Korah* are mentioned, 1 *Chron*: 6: 22, 38: and oft in the book of Pſalms.

12 The ſons of Simeon after their families: of Nemuel *n*, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin *o*, the family of the Jachinites:

n Called *Jemuel*, *Deu*: 46: 10. *Exod* 6: 15. *o* Called alſo *Jarib*, 1 *Chron*: 4: 24. And ſuch names might be either added or changed upon ſome ſpecial occaſion not recorded in Scripture.

13 Of Zerah *o*, the family of the Zarhites: of Shaul, the family of the Shaulites.

o Called alſo *Zohar*, *Gen*: 46: 10. *Exod.* 6: 15. There is another of his ſons, *Ohad*, mentioned *Gen*: 46: 10. not here, poſſibly becauſe his family was extinct before this time.

14 Theſe *are* the families of the Simeonites: twenty and two thouſand and two hundred *p*.

p Whereas there were 35400 in *Numb*: 1: 23. It is thought the example of *Zimri*, one of their princes, *Numb*: 25. and ſome others among them, did infect the generality of the Tribe, and ſo cauſed this great diminution, in their numbers.

15 The children of Gad *q* after their families: of Zephon *r*, the family of the Zephonites; of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

q Who is placed next, becauſe he was joined with *Reuben* and *Simeon* in the ſame camp and quarters. *Numb.* 2. 10, 14. *r* Called *Zephion*, *Gen* 46 16.

16 Of Ozni *s*, the family of the Oznites: of Eri, the family of the Erites:

s Called *Ezbon*, *Gen.* 46. 16.

17 Of Arod *t*, the family of the Arodites: of Areli, the family of the Arelites.

t Called *Arodi*, *Gen.* 46. 16.

18 Theſe *are* the families of the children of Gad, according to thoſe that were numbred of them, fourty thouſand and five hundred *u*.

u Fewer by above 5000 than there were in their laſt numbring, *Numb.* 2. 15.

*Gen 38 : &c. & 46: 12: *1 Chron: 2: 3. 19 * The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the ſons of Pharez *x* were; of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites.

x Which though *Judahs* Grandchildren are here mentioned among his ſons, becauſe they are put in the ſtead of *Er* and *Onan*, which died before.

22 Theſe *are* the families of Judah, according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred *y*.

y About 2000 more than they were, *Num.* 1. 27. whereas the foregoing Tribes were all diminiſhed, this Tribe was now encreaſed, and the bleſſing promiſed to that Tribe above the reſt, *Gen.* 49. 8. doth herein begin to ſhew it ſelf.

*1 Chron: 7: 1: 23 * Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua *z*, the family of the Punites.

z Called alſo *Phavah*, *Gen.* 46. 13. as his brother *Jaſhub*, *verſe* 24. is called *Job*, *Gen.* 46. 13.

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar, according to thoſe that were numbred of them, threeſcore and four thouſand and three hundred *a*.

a A great increaſe. Compare *Numb.* 2. 6.

* Gen: 46. 14: 26 Of * the ſons of Zebulun, after their families, of Sered, the families of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites, according to thoſe that were numbred of them, threeſcore thouſand and five hundred *b*.

b Whereas before they were but 57400 in *Numb.* 1. 31. and 2. 8. So that *Judahs* camp was much encreaſed, as *Reubens* was much diminiſhed.

* Gen: 46: 20: 28 * The ſons of Joſeph, after their families, *were* Manaſſeh and Ephraim.

* Joſh: 17: 1. 29 Of the ſons of Manaſſeh *c* of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

c Gilead is here mentioned as *Machirs* only ſon, and therefore ſome conceive that the family of the *Machirites*, and of the *Gileadites*, are one and the ſame family, only called by two names, firſt *Machirites*, but afterwards *Gileadites*. Others make them diſtinct families, becauſe *Machir* had other children, *Gen.* 50. 23. 1 *Chron.* 7. 14, 15, 16. which are called by their fathers name, *Machirites*; whereas the children of his eldeſt ſon *Gilead* are called by his name, *Gileadites*. But though *Machir* had other children, it ſeems they and their poſterity were extinct at this time, and that *Machir* alone was left and his poſterity, as may be gathered by comparing this and the following Verſes with *Joſ.* 17. 1, 2, 3. and 1 *Chron.* 7. 14, 15, 16, 17, 18, 19.

30 Theſe *are* the ſons of Gilead, of Jeezer *d*, the family of the Jeezerites: of Helek, the family of the Helekites.

d Called alſo *Abiezer*, *Joſ.* 17. 2. *Judg.* 6. 11, 34. 1 *Chron.* 7. 18.

31 And of Aſriel, the family of the Aſrielites: and of Sechem, the family of the Sechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

* Chap. 27: 1; & 36: 11. 33 And * Zelophead the ſon of Hepher had no ſons but daughters: and the names of the daughters of Zelophead, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fifty and two thouſand and ſeven hundred *e*.

e Whereas they were but 32200. in *Num.* 1. 35. So they are now increaſed above 20000. according to that prophecy, *Gen.* 49. 22.

35 Theſe *are* the ſons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher *f*, the family of the Bachrites: of Tahan, the family of the Tahanites.

f Called alſo *Bered*, 1 *Chron.* 7. 20.

36 And theſe *are* the ſons of Shuthelah: of Eran *g*, the family of the Eranites.

g Called *Edan* or *Hadan*, 1 *Chron.* 7. 26. the letters *Daleth* and *Reſh* being alike in the Hebrew tongue, and therefore oft changed, as is evident from Scripture-inſtances.

37 Theſe *are* the families of the ſons of Ephraim, according to thoſe that were numbred of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 * The ſons of Benjamin *h* after their families: of Bela, the family of the Belaites: of Aſhbel *i*, the family of the Aſhbelites: of Ahiram *k*, the family of the Ahiramites: *1 Chron 7: 6:

h Who were ten, *Gen.* 46. 21. whereof only five are here mentioned, the reſt probably, together with their families, being extinct ere this time. *i* Called alſo *Jedaiel*, 1 *Chron.* 7. 6. *k* Called alſo *Aharah*, 1 *Chron.* 8. 1. and *Ehi*. *Gen.* 46. 21.

39 Of Shupham *l* the family of the Shuphamites: of Hupham *m*, the family of the Huphamites.

l Called alſo *Shuppim*, 1 *Chron.* 7. 12. and *Muppim*, *Gen.* 46. 21. *m* Called *Huppim*, *Gen.* 46. 21. 1 *Chron.* 7. 12.

40 And the ſons of Bela were Ard and Naaman: *of Ard n*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

n Or, *Arde*, and by tranſpoſition, *Adar*, 1 *Chron*: 8. 3.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbred of them, *were* fourty and five thouſand and ſix hundred.

42 Theſe *are* the ſons of Dan after their families: of Shuham *o*, the family of the Shuhamites. Theſe *are* the families of Dan after their families *p*.

o Called, by tranſpoſition, *Huſhim*. *Gen.* 46. 23. *p* The greater families ſubdivided into leſſer families.

43 All the families of the Shuhamites, according to thoſe that were numbred of them, *were* threeſcore and four thouſand and four hundred *q*.

q All from one ſon and family, whereas of *Benjamin* who had ten ſons, and here five families, there were only 45600 to ſhew that the increaſe of families depends ſingly upon God's bleſſing and good pleaſure.

44 * Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui *r*, the family of the Jeſuites; of Beriah, the family of the Beriites. *1 Chron: 7: 30:

r Called *Iſui*, *Gen.* 46. 17. where alſo there is another ſon of *Aſher* named, to wit. *Iſhuah*, whoſe family ſeems now to be loſt.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher, *was* Sarah *s*.

s Who ſeems to be here mentioned becauſe ſhe was a woman of maſculine wiſdom, or courage, or other vertue.

47 Theſe *are* the families of the ſons of Aſher, according to thoſe that were numbred of them, *who were* fifty and three thouſand and four hundred *t*.

t Whereas they were only 41500 in *Numb*: 1. 41.

48 * Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: * Gen: 46: 24: 1 Chron: 7: 13:

49 Of Jezer, the family of the Jezerites: of * Shillem, the family of the Shillemites. *1 Chron: 7: 13: *Shallum.*

50 Theſe *are* the families of Naphtali, according to their families: and they that were numbred of them, *were* fourty and five thouſand, and four hundred.

51 Theſe *were* the number of the children of Iſrael, ſix hundred thouſand, and a thouſand ſeven hundred and thirty *u*.

u Very nigh as many as there were before, *Num.* 1. 46. So wiſely and marvellouſly did God at the ſame time manifeſt his juſtice in cutting off ſo vaſt a number, and his mercy in giving ſuch a ſpeedy and numerous ſupply, and his truth in both.

52 And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe *x* the land ſhall be divided *y* for an inheritance, according to the number of names *z*.

x To theſe families now mentioned. *y* By lot, *verſe* 55. The land was divided into nine parts and an half, reſpect being had in ſuch diviſion to the goodneſs as well as to the largeneſs of the ſeveral portions, and the lot gave each Tribe their part. *z* (*i. e.*) Of the perſons, *names* being oft put for perſons, as *Acts* 1. 15. *Phil.* 2. 9. *Rev.* 3. 4. and 11. 13. The meaning is, that the ſhare of each Tribe was divided amongſt the ſeveral families, to ſome more, to ſome leſs, according to the number of the perſons of each family, *Num.* 33. 54. And withal, if one of the lots or portions proved too large or too little for all the families and perſons of that Tribe, in this caſe they might either give part of their portion to another Tribe, as *Simeon* and *Dan* had parts of *Judahs* ſhare, *Joſh.* 19. 4, 40. or take away a part from the portion belonging to another Tribe.

54 * To many thou *a* ſhalt † give the more inheritance, and to few thou ſhalt † give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbred of him *b*. * Chap 33: 54: † Heb. *multiply his inheritance.* † Heb. *diminiſh his inheritance.*

a Thou *Moſes*, partly by thy ſelf, for he divided the land beyond *Jordan* to the two Tribes and an half, and partly by thy ſucceſſor *Joſhua*, whom thou ſhalt empower and command to do it. *b* According to the number of the families and perſons now numbred and being 20 years old, no regard being to be had either to any increaſe of the number by thoſe who came up to that age between this time and the diviſion of the land, or to the diminution of this number by the ſword of *Canaanites* or otherwiſe.

Chap:33: 54: Joſh: 11: 23. & 14: 2:

55 Notwithſtanding, the land ſhall be * divided by lot *c*: according to the names of the tribes of their fathers *d* they ſhall inherit.

c Which Lots ſeem to have been caſt only for the tribes, not as ſome would have it for the ſeveral families, for the diſtribution of it to them was left to the rulers wiſdom according to the rule now given, *verſe* 54. Yet, if any Lot was too large for the Tribe, they might give up part of their Right to others, with the Rulers conſent, as *Judah* gave a ſhare to *Simeon* and to *Dan* within his Lot. *d* (*i. e.*) The Lots ſhall go under the names of each Tribe or each Patriarch.

56 According to the lot ſhall the poſſeſſion thereof be divided between many and few *e*.

e (*i.e.*) That ſhare, which ſhall by Lot fall to each Tribe, ſhall be diſtributed to the ſeveral families and perſons in ſuch proportions as their numbers ſhall require.

* Gen: 46: 11; Exod: 6: 16, 17, 18, 19. 1 Chron. 6. 1, 16.

57 * And theſe *are* they that were numbred of the Levites: of Gerſhon the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites *f*: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korhites: and Kohath begat Amram.

f Which are here numbred by themſelves, becauſe they were not to have a diſtinct ſhare of the land, whence it is that they are not ſo diſtinctly and exactly mentioned as the other Tribes, but confuſedly and imperfectly, ſome of them being wholly omitted here. See *Exod*: 6: 17, 18, 19.

* Exod:2: 1, 2. & 6: 20:

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* *g* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

g To wit, *Levi*'s wife, which muſt neceſſarily be underſtood.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

* Lev: 10: 2: Ch:3:4: 1 Chron: 24: 2:

61 And * Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbred of them, were twenty and three thouſand *h*, all males from a month old and upward *i*: for they were not numbred among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

h One thouſand more than they were, *Num*: 3:39. *i* The reaſon of which different way of numbring, ſee on *Numb*: 3: 15.

63 Theſe *are* they that were numbred by Moſes and Eleazar the prieſt, who numbred the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſs of Sinai.

* Chap: 14:28, 29: 1 Cor: 10: 5, 6.

65 For the LORD had ſaid of them, They * ſhall ſurely die in the wilderneſs: and there was not left a man of them *i*, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

i To wit, of thoſe who then murmured and rebelled againſt God, as plainly appears both becauſe this threatning and puniſhment is confined to thoſe tranſgreſſors, and becauſe otherwiſe this had not been true, for of thoſe that were then numbred there were now left *Eleazar* and *Ithamar*, and poſſibly many of the *Levites*, and ſome others, who being not guilty of that ſin did not partake of their judgment. *Caleb* and *Joſhua* are mentioned here, as alſo *Numb*. 14. not by way of exception, as if theſe were murmurers, which is utterly denied, *Numb*. 14. 24. but by way of oppoſition, to ſignify that they, though they were two of the Spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themſelves from their ſin, and therefore God kept them from their plague and deſtruction, as alſo he did ſome others for the ſame reaſon.

CHAP. XXVII.

The Law of inheritance: for Daughters on defect of Sons: and on defect of them to the Brother: and if there be none, to the next kinſman, 1—11. *God Commands Moſes to go up into a Mountain to view the land of Canaan, and die there: The Reaſon,* 12—14. *Moſes prays to the Lord to appoint an able Succeſſor,* 15—17. *Joſhua choſe, and confirm'd in his Office by Impoſition of hands before all the People,* 18—23.

* Chap:26: 33: & 36: 11. Joſh. 17: 3:

THen came the daughters of * Zelophehad *a*, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh, the ſon of Joſeph; and theſe *are* the names of his daughters; Mahlah, Noah and Hoglah, and Milcah, and Tirzah.

a Perceiving that the males only were numbred, and that the land was to be divided to them only, they put in their claim for a ſhare in their fathers inheritance.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation *b*, ſaying,

b Nigh unto which it ſeems was the place where *Moſes* and the chief rulers aſſembled for the adminiſtration of publick affairs, which alſo was very convenient, becauſe they had frequent occaſion of recourſe to God for his aſſiſtance and direction therein.

* Chap:14: 35: & 26: 64, 65:

* Ch:16: 1

3 Our father * died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD * in the company of Korah *c*: but died in his own ſin *d*, and had no ſons.

c Nor in any other rebellion of the people, which muſt be underſtood, becauſe all of them are oppoſed to *his own ſin*, in which alone he is ſaid to die. But they mention this only either 1. becauſe he might poſſibly be accuſed to be guilty of this: Or 2. becauſe, he being an eminent perſon might be thought guilty of that rather than of any other, becauſe the great and famous men were more concerned in that rebellion than others; Or 3. to gain the favour of *Moſes*, againſt whom that rebellion was more particularly directed, and more deſperately proſecuted than any other. Or 4. becauſe peradventure he died about that time, and therefore might be preſumed guilty of that crime. Or, rather, 5. becauſe that ſin, and, as it may ſeem, that only of all the ſins committed in the wilderneſs, was of ſuch a flagitious nature, that God thought fit to extend the puniſhment not only to the perſons of thoſe rebels, but alſo to their children and families, *Numb*: 16: 27, 32: as was uſual in like caſes, as *Deut*: 13: 15: *Joſ*: 7. 24. Whence it is noted as a ſingular priviledge granted to the *children of Korah*, that they *died not*, *Numb*: 26: 11: whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that ſin for which his poſterity were to be cut off, and to loſe either their lives or their inheritances, and therefore their claim was more juſt. *d* Either 1. for that ſin mentioned *Numb*: 14: which they call *his own ſin*, in oppoſition not to the reſt of the people, for it was a common ſin, but to his children, *i. e.* the ſin for which he alone was to ſuffer in his perſon and not in his poſterity, as God had appointed, *Numb*: 14: 33. Or rather 2. for his own perſonal ſins, for 1. theſe were more properly *his own ſins*. 2. It was a truth, and that believed by the *Jews*, that death was a puniſhment for mens own ſins. 3. The puniſhment of that common ſin was not directly and properly death, but excluſion from the land of *Canaan*, and death only by way of conſequence upon that.

† Heb *diminiſhed*.

4 Why ſhould the name of our father be † done away *e* from among his family, becauſe he hath no ſon? give unto us *therefore* a poſſeſſion *f* among the brethren of our father.

e As it will be, if it be not preſerved by an inheritance given to us in his name and for his ſake. Hence ſome gather, that the firſt Son of each of theſe heireſſes was called by their fathers name, by vertue of that law *Deut*: 25: 6: whereby the brothers firſt ſon was to bear the name of his elder brother, whoſe Widow he married. *f* In the land of *Canaan* upon the diviſion of it, which, though not yet conquered, they concluded would certainly be ſo, and thereby gave glory to God by believing.

5 And Moſes brought their cauſe before the LORD *g*.

g (*i. e.*) Into the Tabernacle, where God was pleaſed to ſpeak with *Moſes* upon occaſions, *Exod*: 25; 22: *Numb*; 7: 89. For it was an hard caſe, and though their plea ſeemed reaſonable, yet *Moſes*, ſhewed his humility and modeſty, that he would not determine it himſelf without Gods particular direction.

6 And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them *h* a poſſeſſion of an inheritance among their fathers brethren, and thou ſhalt cauſe the inheritance of their fathers *i* to paſs unto them.

h In Hebrew it is of the maſculine gender, to ſhew that women in this caſe ſhould enjoy the mans priviledge, and that the heavenly *Canaan*, whereof this was a Type, did belong no leſs to women than to men, *Gal*: 3: 28. *i* (*i. e.*) Which belonged to their fathers, in caſe they had lived.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren *k*, then ye ſhall give his inheritance unto his fathers brethren.

k Nor ſiſters, as appears from *verſe* 8.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman, that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment *l*, as the LORD commanded Moſes.

l A ſtatute or rule, by which the Magiſtrate ſhall give judgment in ſuch caſes.

* Deut: 3: 27: and 32: 49:

12 And the LORD ſaid unto Moſes, * Get thee up into this mount Abarim *m*, and ſee the land which I have given unto the children of Iſrael.

m The whole tract of mountains was called *Abarim*, *Numb*: 33: 47: whereof one of the higheſt was called *Nebo*, *Deut*: 32. 49. and the top of that *Piſgah*, *Deut*: 34: 1.

* Chap:20: 24: & 31: 2. Deut: 10: 6:

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people *n*, as * Aaron thy brother was gathered.

n Of which phraſe ſee *Gen*: 15: 15: and 25: 8.

* Chap: 20: 24: Deut: 1: 37: Pſal: 106: 32: * Exod: 17: 7:

14 For * ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctifie me at the water, before their eyes: that *is* the * water of Meribah in Kadeſh, *o* in the wilderneſs of Zin.

o This is added, to diſtinguiſh this miſcarriage of *Moſes* from that of the people in *Rephidim*, *Exod*: 17: 7.

15 And Moſes ſpake unto the LORD *p*, ſaying,

p The words here following, and others too, which are recorded, *Deut*. 3. 23, 26.

* Chap: 16: 22:

16 Let the LORD * God of the ſpirits of all fleſh *q*, ſet a man over the congregation;

q (*i. e.*) Of all men: the ſearcher of ſpirits, that knoweſt who is fit for this great employment; the father and giver and governour of ſpirits, who canſt raiſe and ſuit the ſpirits of men to the higheſt and hardeſt works, as thou didſt thoſe *Numb*: 11. 26, 17. See *Numb*: 16: 22.

17 Which may go out before them, and which may go in before them *r*, and which may lead them out, and which may bring them in; that the congregation of the LORD be not * as ſheep which have no ſhepherd.

* Zech. 10. 2. Matth: 9: 36.

r (*i. e*:) Which may wiſely conduct them in all their affairs, both when they go forth to war, or upon other occaſions, and when they return home and live in peace. A metaphor from ſhepherds, as it here follows, which in thoſe places uſed not to go behind their ſheep, as ours now do, but before them, and to lead them forth to their paſture, and in due time to lead them home again. Of this phraſe ſee *Deut*: 28: 6. *Act*. 1. 21.

18 And the LORD ſaid unto Moſes, Take thee Joſhua, the ſon of Nun, a man in whom *is* thee ſpirit *s*, and lay thine hand upon him *t*;

s The ſpirit of government, of wiſdom, and of the fear of the Lord, &c. *t* By which ceremony *Moſes* did both deſign the perſon and confer the power, and by his prayers, which accompanied that rite, obtain from God all the ſpiritual gifts and graces neceſſary for his future employment, as appears from *Deut*. 34: 9. See of this cuſtom *Gen*: 48: 14. *Levit*: 1: 4. *Numb*: 8: 10. 1 *Tim*: 4: 14.

19 And ſet him before Eleazar the prieſt, & before all the congregation *u*, and give him a charge *x* in their ſight.

u That they may be witneſſes of the whole action, and may acknowledge him for their ſupream ruler. *x* Thou ſhalt command him in my name to undertake the government of my people, which otherwiſe he will be afraid and unwilling to do, and thou ſhalt give him counſels and inſtructions for the right management of that great truſt.

20 And thou ſhalt put *ſome* of thine † honour upon him *y*, that all the congregation of the children of Iſrael may be obedient.

† Heb. *glory*, or *ſplendor*.

y Thou ſhalt not now uſe him as a ſervant, as thou haſt done, but as a brother and thy partner in the government, ſhewing reſpect to him, and cauſing others to do ſo, and thou ſhalt impart to him the enſigns and evidences of thy own authority, whatſoever they be. Some underſtand this honour of thoſe ſpiritual endowments which did adorn *Moſes*, which *Moſes* was now to confer upon him. But this *Joſhua* had before, for *in him* was *the ſpirit*, *ver*: 18: and he received a further meaſure of the ſpirit by *Moſes* his laying on of hands, from both which this *honour* is diſtinguiſhed, and had he meant this, he would not have expreſſed it in ſo dark and doubtful a phraſe, but have called it *a putting* not of honour, but *of the ſpirit*, upon him, as it is called, *Numb*: 11: 17. And ſeing the word *honour* here may very well be properly underſtood, why ſhould we run to figurative ſignifications?

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall ask *counſel* for him *z*, * after the judgment || of Urim † before the LORD *: at his word || ſhall they go out, and at his word they ſhall come in, *both* he and all the children of Iſrael with him, even all the congregation.

* Exod. 28.30.

z When he requires him to do ſo, and in important and difficult matters. See *Joſ*. 9: 14. *Judg*: 1: 1. and 20. 18. 1 *Sam*: 23. 9. || Or, *by* or *from the judgment*, *i. e.* by ſeeking and receiving and communicating to him *the judgment* or ſentence thereby given: or, *by the judgment* is here put defectively for, *by the breaſt-plate of judgment*, as it is called, *Exod*: 28: 30. as *the teſtimony* is oft put for, *the ark of the teſtimony*. Or, *concerning the judgement*, or ſentence, *i. e.* what the mind and will of God is in the matter. Or, *after the manner* or *rite*, for ſo the *Hebrew* word *miſhpat* here uſed oft ſignifies. † Underſtand, *and of Thummim*, for theſe two generally go together, only here, as alſo 1 *Sam*: 28; 6. *Urim* is ſynecdochically put for both *Urim* and *Thummim*. For the manner of this enquiry and anſwer ſee on *Exod*: 28: 30. * Ordinarily in the Tabernacle near the ſecond vail ſetting his face to the Ark, or otherwiſe preſenting himſelf as in Gods preſence, as *Abiathar* did by *Davids* direction, 1 *Sam*: 23: 9. when they were both baniſhed from the Ark. || (*i. e.*) The word of the Lord, laſt mentioned, delivered to him by the High-prieſt.

22 And Moſes did as the LORD commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

CHAP. XXVIII.

Offerings to be obſerved at ſet times: the daily burnt-offering in the morning: together with its meat and drink-offering: and at evening, 1----8. *The ſabbath-offering,* 9, 10. *The burnt-offering of the new-moons, with its meat, drink, and ſin-offering,* 11-----15. *The Paſſover's,* 16, 18. *Sacrifices: their continuance,* 19----25. *The Pentecoſt and the ſacrifices thereof,* 26-----31.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael *a*, and ſay unto them, My offering *and** my bread for my ſacrifices made by fire *b for* a † ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

*Levit. 5. 11. & 21: 6, 8. Mal. 1. 7, 12. † Heb. *a ſavor of my reſt*.

a God here repeats ſome of the former laws about ſacrifices, not without great reaſon, partly becauſe they had been generally diſcontinued for 38 years together; partly becauſe the generation to which the former laws had been given about theſe things was wholly dead, and it was fit the new generations ſhould be inſtructed about them, as their parents were; partly to renew the teſtimonies of Gods grace and mercy, notwithſtanding their frequent forfeitures thereof by their horrid Apoſtacies and Rebellions: and principally becauſe they were now ready to enter into that land, in which they were obliged to put theſe things iu practice, *Deut*: 12. 8: &c. *b* According to this tranſlation the ſenſe is, *My offering*, *i. e.* my offering or ſacrifices, and *my bread*, *i. e.* either my ſhew-bread, or rather my meat-offering made of bread or meal, *for my ſacrifice made by fire*, *i. e.* which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread*, (*i. e.*) my meat-offering, which was made of bread or meal, which is oft expreſſed by this very name of *korban* or *offering*, as *Levit*: 2: 1: and 6: 20. but becauſe *korban* ſignifies not only a meat-offering but other offerings alſo, as *Levit*. 7. 37, 38. therefore he limits that general word by adding, *my bread*) *with* (ſo the *Hebrew Lamed* is oft uſed, as *Gen*: 46. 26. *Ezra* 1. 5. and 2. 63. &c.) *my ſacrifices made by fire*, which may be underſtood either 1. generally for all the ſacrifices, as that phraſe is ſometimes taken, as 1 *Sam*. 2: 28. where it muſt needs be ſo meant, becauſe the burnt-offerings properly ſo called were not given to the prieſt, but reſerved to God himſelf, and the Prieſts portion lay in the other ſacrifices only, or 2. ſpecially and properly for burnt-offerings; and ſo under them, as the moſt eminent kind, are contained all other ſacrifices; as under the meat-offering here is contained the drink-offering. And according to this tranſlation and explication theſe words contain a full and general rule, comprehending all the particulars following in this chapter, as in reaſon they ought to do, and which otherwiſe they do not.

3 And thou ſhalt ſay unto them, * This *is* the offering made by fire, which ye ſhall offer unto the LORD: two lambs of the firſt year without ſpot, † day by day, for a continual burnt-offering.

* Exod: 29. 38. † Heb. *in a day*.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer † at even.

† Heb. *between the two evenings*.

5 And a tenth *part* of an ephah of flour for a * meat-offering *c*, mingled with the fourth part of an * hin of beaten oyl.

* Lev. 2. 4. * Exod. 29. 40.

c Which was an appendix or acceſſory to the principal ſacrifice. See on *Lev*. 2. 1. and *Numb*. 15. 4.

6 *It is* a continual burnt-offering, which was ordained *d* in mount-Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

d Or, *preſcribed*, inſtituted by God. Or, *made*, *i. e.* offered at that place; though ſince omitted for 38 years.

7 And the drink-offering thereof *ſhall be* the fourth part of an hin for the one lamb: in the holy *place e* ſhalt thou cauſe the † ſtrong wine *f* to be poured unto the LORD *for* a drink-offering.

† Heb. *Shekar*. Gr. *Sicera*. See Luke 1. 15.

e (*i. e.*) Upon the altar of burnt-offerings which was in the court of the Prieſts nigh to the entrance into the Sanctuary. See *Exod*: 29. 42. 2 *Chron*: 29: 7. *f* Heb. *Shecar*, which though it ſignifie in the general all kinds of ſtrong drink, yet is here put for the moſt famous of that kind, to wit, for wine, which alone was uſed in offerings, as appears below, *ver*: 18. *Exod*. 29: 40.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou ſhalt offer *it g*, a ſacrifice made by fire, of a ſweet ſavour unto the LORD.

g Or, *thou ſhalt offer* with it. Or, *with the meat-offering of the morning, and with the drink-offering thereof, thou ſhalt offer it*; the letter *caph* being put for *beth*, which are alike in *Hebrew*, and the words are ſaid to be read with *beth* in ſome copies.

9 And on the ſabbath day two lambs *h* of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering, mingled with oyl, and the drink-offering thereof.

h Beſides that for the daily ſacrifice, *ver*. 10.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 And * in the beginnings of your months *i* ye ſhall offer a burnt-offering unto the LORD: two young bullocks, & one ram, ſeven lambs of the firſt year without ſpot.

* Chap. 10. 10. 1 Sam: 20. 5.

i Which, though not reckoned among the ſolemn feaſts, *Lev*: 23. yet were celebrated as ſuch, by the ſound of trumpets, *Numb*: 10. 10. by extraordinary ſacrifices, by abſtinence from ſervile works, *Amos* 8. 5. and by attendance upon the miniſtry of Gods word, 2 *Kings* 4: 23. And God ordained it thus, partly that by giving God the firſt fruits of every month, they ſhould acknowledge him as the Lord of all their time, and own his providence by which all times and ſeaſons and all the fruits and bleſſings of them, and actions done in them are ordered, and partly that it might be a type of the future renovation of the world by Chriſt.

12 And three tenth deals of flour *for* a meat-offering, mingled with oyl, for one bullock; and two tenth deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a ſeveral tenth deal of flour mingled with oyl, *for* a meat-offering unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months *k* of the year.

k (*i. e.*) To be offered in the beginning of every month.

15 And one kid of the goats *l* for a ſin-*offering* unto the LORD *m* ſhall be offered, beſides the continual burnt-offering, and his drink-offering.

l An he-goat. See *Numb*: 15: 24. *m* Not unto the moon, to which the *Gentiles* offered it.

16 * And in the fourteenth day of the firſt month *is* the paſſover of the LORD *n*.

* Exod. 12. 18. Lev. 23. 5. Chap. 9. 3. Deut. 16. 1.

n Inſtituted by him and to his honour and ſervice. See on *Lev*: 23. 5.

17 And in the fifteenth day of this moneth *is* the feaſt *o*, ſeven days ſhal unleavened bread be eaten.

o To wit, of unleavened bread; of which ſee on *Lev.* 23. 6.

Exod: 2: 16. ev:23;7.

18 In the * firſt day *ſhall be* an holy convocation: ye ſhal do no manner of ſervile work *therein.*

19 But ye ſhal offer a ſacrifice made by fire *for* a burnt-offering unto the LORD, two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhal be unto you without blemiſh.

20 And their meat-offering *ſhall be of flour* mingled with oyl: three tenth deals ſhal ye offer for a bullock, and two tenth deals for a ram.

21 A ſeveral tenth deal ſhalt thou offer for every lamb throughout the ſeven lambs.

22 And one goat *for* a ſin-*offering*, to make an atonement for you.

23 Ye ſhal offer theſe beſide the burnt-offering in the morning *p*, which *is* for a continual burnt-offering.

p And that in the evening too, as is evident from the nature of the thing, and from other ſcriptures, but the morning-ſacrifice alone is mentioned, partly becauſe the celebration of the feaſt began with it, and principally becauſe this alone was doubtful, whether this might not be omitted when ſo many other ſacrifices were offered in that morning, whereas there was no queſtion but the evening ſacrifice ſhould be offered, when there were none other beſides it to be offered.

† Heb: *the bread.* Lev. 3. 11, 16.

24 After this manner ye ſhal offer daily throughout the ſeven days † the meat of the ſacrifice made by fire *q*, of a ſweet ſavour unto the LORD: it ſhal be offered beſide the continual burnt-offering, & his drink-offering.

q (*i. e.*) The ſacrifice made by fire, which is as it were my meat or food; for as God is ſaid to ſmell the ſacrifices, to wit, metaphorically, *i. e.* to accept of them, ſo is he ſaid to eat them, *i. e.* to devour or conſume them, and to be ſatisfied with them; ſuch things ſpoken of God after the manner of men are to be underſtood ſo as to aggree with the majeſty of God.

25 And on the ſeventh day ye ſhal have an holy convocation: ye ſhal do no ſervile work.

* Exod: 23: 16. and 34. 22. Deut: 16. 10.

26 Alſo * in the day of the firſt-fruits *r*, when ye bring a new meat-offering unto the LORD, after your weeks *be out t*, ye ſhal have an holy convocation; ye ſhal do no ſervile work.

r In the feaſt of Pentecoſt, *Act.* 2. 1. *s* New fruits, two loaves made of your new corn, *Levit* 23. 16. *t* (*i. e.*) The ſeven weeks which you are to number from the Paſſover, *Lev.* 23. 15. Heb. *in the weeks, in* being put for *after*, as it is *Iſa.* 20. 1. *Luke* 9. 36. and 11. 37.

27 But ye ſhal offer the burnt-offering *u* for a ſweet ſavour unto the LORD, two young bullocks, one ram, ſeven lambs of the firſt year.

u For the celebration of the feaſt over and beſides that other offering which was joyned with the firſt-fruits, *Lev.* 23. 18. ſo here is a new additional ſacrifice preſcribed, which doth not deſtroy the former.

28 And their meat-offering of flour mingled with oyl, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A ſeveral tenth deal unto one lamb, throughout the ſeven lambs.

30 *And* one kid of the goats to make an atonement for you.

31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering, (they ſhal be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The Sacrifice at the Feaſt of the trumpets: it's Burnt-offering: and Sin-offering, 1----4. *Of the Feaſt of Attonement: it's Offerings,* 5----11. *Of the Feaſt of Tabernacles: during 7 days: their Offerings: the 8th day a great Holiday,* 12----36.

* Lev: 23: 24.

AND in the ſeventh month *a*, on the firſt *day* of the month, ye ſhal have an holy convocation, Ye ſhal do no ſervile work: * it is a day of blowing the trumpets *b* unto you.

a So it was in their Eccleſiaſtical account, in which the month *Abib* was the firſt: but as to civil matters this was the firſt month: *b* Whereby the people were admoniſhed ſolemnly to prepare themſelves for the feaſts, which were as many in this month, as in all the year beſide.

2 And ye ſhal offer a burnt-offering *c* for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemish.

c Beſides the offerings of every month and day, as is expreſſed, *v.* 6.

3 And their meat-offerings *ſhall be of* flour mingled with oyl, three tenth deals for a bullock, *and* two tenth deals for a ram:

4 And one tenth deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you.

* Chap. 28: 11. * Chap: 28. 3.

6 Beſide * the burnt-offering of the month *d*, and his meat-offering, and * the daily burnt-offering, and his meat-offering, and their drink-offerings according to their manner *e* for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

d Belonging to every new moon, of which ſee *Numb:* 28: 11, 12. 2 *Chron.* 2. 4. *e* According to the order, rites and ceremonies appointed by God.

* Lev: 16. 29. and 23: 27.

7 And * ye ſhal have on the tenth *day* of this ſeventh month an holy convocation; and ye ſhal afflict your ſouls *f*: ye ſhal not do any work therein.

f (*i. e.*) Your ſelves, by faſting and abſtinence from all delightful things. and by compunction and bitter ſorrow for your ſins and the judgments of God either deſerved by you or inflicted upon you for your ſins. See *Levit.* 16. 29, 30. and 23. 27.

8 But ye ſhal offer a burnt-offering unto the LORD, *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

9 And their meat-offering *ſhall be* of flour mingled with oyl, three tenth deals to a bullock, *and* two tenth deals to one ram:

10 A ſeveral tenth deal for one lamb, throughout the ſeven lambs.

* Levit. 16: 3, 5.

11 One kid of the goats *for* a ſin-*offering*, beſides the * ſin-*offering* of atonement *g*, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

g By which the High-prieſt made atonement; of which ſee *Lev.* 16. 9. 29. 30.

* Levit: 23: 34.

12 And * on the fifteenth day of the ſeventh moneth, ye ſhal have an holy convocation, ye ſhal do no ſervile work, and ye ſhal keep a feaſt *h* unto the LORD ſeven days *i*.

h The feaſt of booths; of which ſee *Lev.* 23. 34, 35. *Deut.* 16. 13. *i* Not by abſtaining ſo long from all ſervile works, but by offering extraordinary ſacrifices each day.

* Ezra 3. 4.

13 And ye * ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD, thirteen young bullocks *k*, two rams *and* fourteen lambs *k* of the firſt year: they ſhall be without blemish.

k More ſacrifices than at any other feaſt, partly becauſe this feaſt was in the cloſe of the year, when it was meet to ſupply the defects of the year paſt, and when they had gathered in all their fruits, *Deut.* 16. 13, 15. and therefore ought to make the larger returns and acknowledgment to God: partly becauſe it was Gods pleaſure ſo to order it, for reaſons known to himſelf, in whoſe will we ought to acquieſce. And the ſame reaſon holds why theſe ſacrifices grew fewer and fewer every day.

14 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams:

15 And a ſeveral tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-*offering* beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot.

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs. *ſhall be* according to their number, after the manner *l*.

l Of which ſee for meat-offerings, *ver.* 3. 4, 9, 10. and for drink-offerings, *Numb.* 28. 7, 14.

19 And one kid of the goats *for* a ſin-*offering*, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the firſt year without blemish.

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemish.

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-*offering*, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, fot the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs,

ſhall be according to their number, after the manner:

31 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

* Lev. 23. 36.

35 On the eighth day ye ſhall have a * ſolemn aſſembly: ye ſhall do no ſervile work *therein*.

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire of a ſweet ſavour unto the LORD, one bullock, one ram, ſeven lambs *m* of the firſt year without blemiſh:

m This was the laſt and great day of the Feaſt, as it is called, *John* 7. 37. and yet the ſacrifices were fewer than any other day, to teach them not to truſt to the multitude of their ſacrifices, nor to expect remiſſion of ſins from them, but from the one and only ſacrifice of Chriſt.

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner;

38 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

|| offer.
* Lev. 7. 11, 16.

39 Theſe *things* ye ſhall || do unto the LORD, in your ſet feaſts, beſides your * vows, and your free-will-offerings *n*, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

n Your ordinary ſacrifices ſhall not be omitted becauſe of the extraordinary, which ye offer on ſpecial occaſions.

40 And Moſes told the children of Iſrael according to all that the LORD commanded Moſes.

CHAP. XXX.

Vows not to be broke: If a man vow, he muſt perform, 1, 2. *If a daughter living with her father vows, and he diſapproves thereof, ſhe is free,* 3——5. *If a married woman voweth, and her husband diſapproves thereof, ſhe is free,* 6—8. *A widow or divorced woman's vow binding,* 9. *but not thoſe of a married woman, unleſs her husband conſent or be ſilent,* 10—15.

AND Moſes ſpake unto the heads of the tribes *a*, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

a The chief Rulers of each Tribe, who were to cummunicate it to the reſt.

† Heb. *profane.*

2 If a man *b* vow a vow *c* unto the LORD *d*, or ſwear an oath *e* to bind his Soul with a bond *f*, he ſhall not † break his word *g*: he ſhall do according to all that proceedeth out of his own mouth *h*.

b Which notes both the Sex, as appears by *ver.* 3. and the Age, that he be grown up, for none can be ſo weak as to think the vow of a young Child would bind it. *c i. e.* A ſimple vow to do ſomething poſſible and lawful. *d* To the Honour and Service of God. *e* Confirm his Vow by an Oath. *f* To reſtrain himſelf from ſomething otherwiſe lawful, as ſuppoſe from ſuch a ſort of Meat or Drink; or to oblige himſelf to the performance of ſomething otherwiſe not neceſſary, as to obſerve a private day of faſting. *g* Heb. *not pollute,* or *prophane his word,* as the ſame phraſe is uſed, *Pſal.* 55. 20. and 89. 34. *i. e.* not render his word, and conſequently himſelf prophane, or vile and contemptible in the eyes of others. *h* And that without delay, *Deut.* 23. 21. *Eccleſ.* 5. 4. provided the thing be not unlawful and forbidden by God, *Acts.* 23. 14. for it is an idle conceit that a man can give away Gods Right, or that he can make void Gods Commands by his own vows, which was the dotage of the Phariſees, *Mark* 6. 23, 26

3 If a woman *i* alſo vow a vow unto the LORD, and bind *her ſelf* by a bond, *being* in her fathers houſe *k*, in her youth *l*:

i Or a man in the ſame circumſtances, a ſon or a ſervant, as plainly appears from hence, becauſe the reaſon of this Law is perfectly the ſame in both Sexes, which is, that ſuch perſons have given away what was not their own, but anothers, even their ſuperiours right, which is againſt the Rule and Law of Natural Reaſon, and againſt the Word of God, which binds all perſons to give to every one their due. He inſtanceth only in the Woman, becauſe that Sex is both by Creation and Sin put into a ſtate of ſubjection, but under the chief and moſt unqueſtionable kind all other Subjects in like circumſtances are comprehended, as is very uſual. *k* (*i. e.*) Under his Care, Power, and Government which ſhe is, whilſt ſhe continues in her Fathers Houſe, being a Virgin, as appears by the oppoſition of a married Woman, *v.* 6. and of a Widow, and Divorced Woman, *v.* 9. and by this Phraſe of being *in her Fathers Houſe*, for when ſhe marries, ſhe is removed into her Husbands Houſe, *Ruth* 1. 9. Or, being *in, or of her Fathers Family*, the word *Houſe* being commonly uſed for *Family*, for when ſhe marries. ſhe is tranſlated and removed into another Family. *l* When not only her Sex, but her Age diſenables her for vowing; and this clauſe is added not by way of reſtriction, as if Virgins in their riper years were freed from their Parents juriſdiction, and at their own diſpoſal, (which undoubtedly they are not) but by way of addition, or amplification, *q. d.* eſpecially (which particle is here to be underſtood, ſuch defects of particles being frequent in the Hebrew Tongue) *in her Youth*, which is commonly reckoned about her Twelfth or Thirteenth year.

4 And her father *m* hear her vow, and her bond, wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her *n*: then all her vows ſhall ſtand, and every bond, wherewith ſhe hath bound her ſoul, ſhall ſtand *o*:

n Under which Title ſeem to be comprehended, as in other places of Scripture, Maſters, Magiſtrates, and all other ſuperiours, in ſuch caſes wherein their right is given away by the inferior's vow; as for inſtance, when a Servant vows to go a long journey for his Friend, and his Maſter will not permit him to do ſo; but not in other caſes; as if a Servant vows to do ſomething for another in that time which his Maſter alloweth to his own uſe and diſpoſal, in this caſe his vow binds him, but not in the former. *n* His ſilence being an interpretative conſent, and much more if he declares his approbation of it. *o i. e.* Be eſtabliſhed, or confirmed, or be in force.

5 But if her father diſallow her in the day that he heareth *p*; not any of her vows, or of her bonds, wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her *q*, becauſe her father diſallowed her.

p i. e. Speedily, or without delay, allowing only neceſſary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for diſallowing her vow, was not to be reckoned from her vowing, but from his hearing, or knowledge of her vow. *q* Or *will forgive* either her raſhneſs of making ſuch vows, or rather her not performing of it. But this is to be underſtood only of ſuch vows which could not be performed without invading the Fathers, or Superiours right; for if one ſhould vow to forbear ſuch, or ſuch a ſin, and all unneceſſary occaſions or means leading to it, and to perform ſuch, or ſuch duties, when he had opportunity, no Father nor Superiour can diſcharge him from ſuch vows.

† Heb. *Her vows* were *upon her.*

6 And if ſhe had at all an husband *r* when † ſhe vowed *s*, or uttered ought out of her lips *t*, wherewith ſhe bound her ſoul;

r To whoſe Will and Authority ſhe was thereby made ſubject. *s* To wit, when ſhe was in her Fathers houſe, as is evident by comparing *v.* 10. and this clauſe ſeems to be added by way of exception to that which was ſaid, *v.* 3, 4. to ſignifie, that though ſhe were in her Fathers houſe, yet if ſhe were married, her Husband only, and not her Father, could diſoblige her from her vow. *t* Either 1. By way of vow, and ſo this clauſe explains and determines the former, *i. e.* if ſhe expreſs her vow in words. Or 2. By way of Oath, concerning which this ſame phraſe is uſed *Lev.* 5. 4. and ſo this clauſe is diſtinct from the former, which the disjunctive particle, *or*, implies.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds, wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her, on the day that he heard *it*, then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect, and the LORD ſhall forgive her.

9 But every vow of a widow, and of her that is divorced *u*, wherewith they have bound their ſouls, ſhal ſtand againſt her.

u Though ſhe be in her Fathers houſe, whether ſuch perſons oft returned: which limitation may be gathered both from the oppoſition of her being *in her Husbands houſe*, *Verſe* 10. and from hence, that this was the only doubtful caſe, for if ſuch a perſon was not in her Father's houſe, ſhe was unqueſtionably bound by it, but being now freed from her Husband, and returned to her Father, it was doubtful whether ſhe was not returned to the ſame ſtate of ſubjection in which ſhe was before, and conſequently unable to make or perform a vow without her Fathers conſent, as ſhe was before, which is here denied.

10 And if ſhe vowed in her husbands houſe *x*, or bound her ſoul by a bond with an oath;

x i. e. If ſhe that now is a Widow, or Divorced, made that vow whileſt her Husband lived with her; as ſuppoſe ſhe then vowed, that if ſhe was a Widow ſhe would give ſuch a proportion of her eſtate to pious or charitable Uſes, of which vow ſhe might repent when ſhe came to be a Widow, and might believe or pretend ſhe was free from it, becauſe that vow was made in her Husbands life time, which is here granted, in caſe her Husband then diſallowed it, but denied, in caſe by ſilence, or otherwiſe he conſented to it. And thus this Law is ſufficiently diſtinguiſhed from that above, *v.* 6, 7, 8.

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond, wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath uttterly made them void on the day he heard *them*, *then* whatſoever proceeded out of her lips, concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand, her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul *y*, her husband may eſtabliſh it, or her husband may make it void.

y i. e. Her ſelf by faſting, which oft goes under that name, as *Lev.* 16. 29, 31. and 23, 27, 32. *Iſa.* 58. 5. by watching, or the like. And theſe words are added not for limitation, for it is manifeſt from *v.* 5. 8, 10, 12. that the power of Parents and Husbands was more general and large, but for amplification, to ſhew that the Husband had this power not only in thoſe vows which concerned himſelf for his eſtate, but alſo in thoſe which might ſeem only to concern her own Perſon, or Body. And the reaſon hereof is, becauſe the Wives perſon or body being the Husbands right, ſhe might not do any thing to the injury of her body without his conſent.

14 But if her husband altogether hold his peace at her, from day to day, then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them* *z*, then he ſhall bear her Iniquity †.

z And approved them by his ſilence from day to day, if now after that time ſpent, he ſhall upon further thoughts diſlike and hinder it, which he ought not to do. † Her non-performance of her vow ſhall be imputed to him, not to her.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes, between a man and his wife, between the father & his daughter, *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

God commands Moſes, before he die, to avenge Iſrael of the Midianites, 1, 2. *he chooſes* 12000 *men; and Phinehas: The Kings of Midian and Balaam ſlain,* 3——6. *Their Women and Cattel taken: and Cities burnt: they bring the ſpoil to Moſes and Eleazar,* 7——12. *Moſes is wroth with the Officers for ſaving the Women alive: commands them to kill every Male-child and Woman that had known man: the reſt ſaved alive: and to purifie themſelves and the captives,* 13——24. *A Law for dividing the Booty: executed: and the ſum of the Booty,* 25——40. *The Tribute-offering of the Lord given to the Prieſts and Levites,* 41——47. *The Captains make an Offering to the Lord: which is laid up in the Tabernacle for a Memorial,* 48——54.

AND the LORD ſpake unto Moſes, ſaying,

* Chap: 25: 17: * Chap: 27: 13;

2 * Avenge the children of Iſrael of the Midianites: *a* afterwards ſhalt thou * be gathered unto thy people.

a For their malicious deſigns and practices againſt *Iſrael*, both by hiring *Balaam* to curſe them, and by ſending their Women to inſnare them. The *Moabites* alſo were guilty, but God out of his own good pleaſure, and in kindneſs to *Lot*, was pleaſed to ſpare them, the rather, becauſe the meaſure of their Iniquity was not yet full.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the LORD *b* of Midian.

b For the affront and injury which they offered to God, partly by their own Idolatry and lewdneſs, and partly by ſeducing Gods people into Rebellion againſt him. Gods great care was to *avenge the Iſraelites, v.* 2. and *Moſes* his chief deſire was to *avenge God* rather than himſelf or the people. Withal he doth hereby inſinuate, that God and his people have the ſame cauſe, the ſame Friends and Enemies.

† Heb. *A thouſand of a tribe, a thouſand of a tribe.*

4 † Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every tribe c*, twelve thouſand armed for war.

c To prevent Emulations or Diviſions. *d* God would ſend no more, though it is apparent that the Midianites were numerous and ſtrong, becauſe he would try and exerciſe their truſt in him, and becauſe he would hereby give them an earneſt of their *Canaanitiſh* Conqueſts.

6 And Moſes ſent them to the war, a thouſand of *every* tribe; them and Phinehas *e* the ſon of Eleazar the Prieſt to the war, with the holy inſtruments *f*, and the trumpets to blow *g* in his hand.

e Who had the charge not of the Army, as General, (an Office never committed to any Prieſt in all the Old Teſtament) but of *the Holy Inſtruments, &c.* as is here expreſſed, and was alſo ſent to encourage, and quicken, and confirm them in their good enterprize. It is not here mentioned who was the general, whether *Joſua*, as ſome think, becauſe he is not named amongſt thoſe who went out to meet the returning hoſt, though that might be for other reaſons, or ſome other Prince, nor is it worth while to determine. *f* Either 1 the Ark, with the things belonging to it, which before the building of the Temple, they did ſometimes carry into the War for the encouragement of their Army. See *Num.* 14. 44. *Joſ.* 6. 9. 1 *Sam.* 4. 4. and 14. 18. But why then is it thus ambiguouſly expreſſed, ſeing in all the other places it is called by its proper Name? Nor is the Ark ever ſo called in Scripture. Or 2. The Trumpets, as it here follows, the words being thus to be Read, *the holy Inſtruments, that is, the Trumpets*: for *and* is oft times put exegetically for *that is*, or *to wit*, as *Gen*: 13. 15. 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. *Zech.* 1. 4. & 9. 9, *&c.* Or rather 3. The Holy Breaſt-plate, wherein was the Urim and Thummim, which was eaſily carried, and uſed, and very uſeful in War upon many emergent occaſions. See 1 *Sam.* 23. 9. and 30. 7. *g* Which were to be uſed in War as well as in the ſervice of the Tabernacle. See *Numb.* 10. 9. 2 *Chron.* 13. 12.

*See Judg: 6: 33:

7 And they warred againſt the Midianites, as the Lord commanded Moſes, and they ſlew * all the males *h*.

h Namely all whom they took in that war; Or, all who lived in thoſe parts, for it is probable (and was then very uſual) ſome colonies of them were ſent forth to remoter places, which therefore had no hand either in their former ſin, or in this preſent ruine, of whom we read after this, *Judg.* 6. And herein they did according to Gods own order concerning ſuch people, *Deut.* 20. 13. only their fault was, that they did not conſider the ſpecial reaſon and great obligation which they had to involve the Women in the deſtruction, for which reaſon *Moſes* blames them afterward, *v.* 15. 16.

* Joſh: 13: 21.

8 And they ſlew the kings of Midian *i*, beſides the reſt of them that were ſlain; *namely*, * Evi, and Rekem, and Zur *k*, and Hur, and Reba, five kings of Midian: Balaam alſo *l* the ſon of Beor, they ſlew with the ſword.

i Called *Dukes* or *Princes of Sihon, Joſ.* 13. 21. becauſe they were ſubject to him while he lived, but upon his death they reſumed their Kingly power. *k* The Father of *Cozbi, Num.* 25. 15. *l Obj.* He was gone and returned to his own place, *Num*: 24: 25: which was *Aram* or *Meſopotamia, Num*: 23: 7. *Anſw.* Either he did go thitherward, but in his journey made ſome ſtay in *Midian*, where he was overtaken by divine vengeance: or underſtanding the ſucceſs of his wicked counſel left with *Balaam*, in the ſin and ſlaughter of the Iſraelites, he returned, partly to enjoy the reputation and reward of his counſel which he had loſt before, and partly to employ his Helliſh arts againſt *Iſrael*, now they were, as he thought forſaken by their God, and expoſed to his malice. Here *Balaam* dies the death of the wicked, and not of the righteous, as he deſired, *Numb.* 23. 10.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities *m* wherein they dwelt, and all their goodly caſtles with fire.

m Partly to blot out the name and memory of ſo lewd and vile a people; partly leſt any of the Iſraelites ſhould be tempted to ſettle there, and ſo be diſcouraged in their progreſs to *Canaan*; and partly leſt they ſhould be poſſeſſed by other people who might prove as bad Neighbours to them as theſe would have been.

11 And they took all the ſpoil, and all the prey *both* of men and of beaſts.

12 And they brought the captives and the prey and the ſpoil unto Moſes, and Eleazar the Prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moſes, and Eleazar the Prieſt, and all the Princes of the congeegation went forth to meet them without the camp *n*.

n Partly to put reſpect upon them, and congratulate with them for their happy ſucceſs; and partly to prevent the pollution of the Camp by the untimely entrance of the Warriors into it.

14 And Moſes was wroth with the officers of the hoſt *o*, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

† Heb: *hoſt of war.*

o Becauſe they had ſpared thoſe who were moſt criminal, and who by the law of God and of Nature were worthy of Death.

15 And Moſes ſaid unto them, Have ye ſaved * all the women alive?

*See Deut: 20: 23: 1 Sam: 15: 3: *Ch: 25: 2: *ch: 24: 14 2 Pet: 2: 15:

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and * there was a plague among the congregation of the LORD.

*Ch: 25: 9: * Judg: 21: 11. † Heb. *a male.*

17 Now therefore, * kill every male among the little ones *p*, and kill every woman that hath known man *q*, by lying with † him.

p Which they were forbidden to do to other people, *Deut.* 20. 14: except the *Canaanites*, to whom this people had equalled themſelves by their horrid crimes, and therefore it is not ſtrange, nor unjuſt that God, the ſupream Lord of all mens lives, who as he gives them, ſo may take them away when he pleaſeth, did equal them in the puniſhment. *q* Partly for puniſhment, becauſe the guilt was general, and though ſome of them only did proſtitute themſelves to the Iſraelites, yet the reſt made themſelves acceſſory by their conſent or concurrence, or approbation; and partly, for prevention of the like miſchief from ſuch an adulterous generation.

18 But all the women children that have not known a man *r* by lying with him, keep alive for your ſelves *s*.

r To wit, carnally. See on *Gen*: 48: 1; and 19: 8. *Lev.* 18. 22. *s* Either to ſell them as ſlaves to others, or to uſe them as Servants to your ſelves, or to marry them, when you have prepared and inſtructed them.

* Chap: 19: 11, *&c.*

19 And do ye abide without the camp ſeven days *s*: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purify *t both* your ſelves, and your captives on the third day, and on the ſeventh day.

s According to the Law, *Levit.* 15. 13. and *Numb.* 19. 11. 12. *t* With the water of ſprinkling, *Numb.* 19. 9.

† Heb. *Inſtrument, or veſſel of skins.*

20 And purifie all *u your* raiment, and all that is † made of skins, and all work of goats *hair x*, and all things made of wood.

u To wit, your ſpoil and prey. See *Lev*: 8: 15: and 14: 49. *x* All which had contracted ſome ceremonial uncleanneſs either from the dead Bodies which wore them, or the tents or houſes where they were, in which ſuch dead Bodies lay, or from the touch of the Iſraelitiſh Souldiers, who were legally defiled by the ſlaughters they made.

21 And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the Law which the LORD commanded Moſes.

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead.

* Chap: 19: 9, 17.

23 Every thing that may abide the fire, ye ſhall make *it* go thorow the fire, and *it* ſhall be clean: nevertheleſs, it ſhall be purified * with the water of ſeparation; and all that abideth not the fire, ye ſhall make go thro' the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 And the LORD ſpake unto Moſes, ſaying,

† Heb: *Of the captivity.* * Joſh: 22: 8. 1 Sam: 30: 24:

26 Take the ſum of the prey † that was taken, *both* of man and of beaſt, thou and Eleazar the prieſt, and the chief fathers of the congregation;

27 And * divide the prey into two parts, between them that took the war upon them, who went out to battel, and between all the congregation *y*.

y The Congregation hath ſome ſhare, becauſe the Warriors went in the name of all, and becauſe all having been injured by the Midianites, all were to have ſome ſhare in the reparations: but the Warriors who were but 12000, have a far greater ſhare than others of their brethren, becauſe they underwent greater pains and dangers.

28 And levy a tribute unto the LORD of the men of war which went out to battel one ſoul *z* of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

z (*i. e.*) One perſon, as it follows here and *verſe* 30.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt *for* an heave-offering of the LORD *a*.

a In thankfulneſs to God for their preſervation and good ſucceſs.

30 *And* of the children of Iſraels half, thou ſhalt take one portion of fifty *b*, of the perſons, of the beeves, of the aſſes, and of the || ſheep, of all manner of beaſts, and give them unto the *L*evites, * which keep the charge of the tabernacle of the LORD.

|| Or, *goats*.
* chap. 3. 7, 8 25, 31, 36.

b Whereas the former part was one of 500; the reaſon of the difference is, partly, becauſe this was taken out of the peoples portion, whoſe hazard being leſs than the others, their gains alſo in all reaſon were to be leſs; partly becauſe this was to be diſtributed into more hands, the *Levites* being now numerous, when the Prieſts were but few

31 *And* Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey *c* which the men of war had caught, was ſix hundred thouſand, and ſeventy thouſand, and five thouſand ſheep,

c All which was now left of the prey. It is ſo expreſſed becauſe they took more, but ſome of the perſons were ſince killed, *ver*. 17. and ſome of the cattel was ſpent for the neceſſary proviſions of the army.

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thouſand, and ſeven and thirty thouſand, and five hundred ſheep.

37 And the LORDS tribute of the ſheep, was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering unto Eleazar the prieſt, as the LORD commanded Moſes *d*.

d Either now upon his conſulting of God in the caſe, or formerly in general rules and laws for ſuch occaſions, ſuch as *Numb*. 18. 8.

42 *And* of the children of Iſraels half, which Moſes divided from the men that warred:

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand, *and* ſeven thouſand and five hundred ſheep.

44 And thirty and ſix thouſand beeves:

45 And thirty thouſand aſſes, and five hundred,

46 And ſixteen thouſand perſons,)

47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moſes.

48 And the officers, which *were* over thouſands of the hoſts, the captains of thouſands, and captains of hundreds came near unto Moſes.

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our † charge, and there lacketh not one man of us:

† Heb. *hand*.

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains and bracelets, rings, earings, and tablets, to make an atonement for our ſouls *e* before the LORD.

† Heb. *found*.

e For their error noted *verſe* 14, 15, 16. and withal *for a memorial*, as it is ſaid *verſe* 54. or by way of gratitude for ſuch a ſtupendious aſſiſtance and deliverance, as appears from the word *therefore* in the beginning of this verſe, and from *verſe* 49.

51 And Moſes and Eleazar the prieſt took the gold *of* them: *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

† Heb. *heave-offering*.

53 (For the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

The Reubenites and Gadites ſue for their Inheritance on that ſide Jordan, as being fit for Cattel, 1--5. Moſes reproves them as diſcouraging the People, and herein following their Fathers ill example, 6--15. They promiſe to leave their Children and Cattel there, and go armed before their Brethren till Canaan ſhould be ſubdued, 16--19. Of which condition, they, together with the half Tribe of Manaſſeh, obtain their deſire, 20--42.

NOW the children of *R*euben, and the children of Gad, had a very great multitude of cattel, and when they ſaw the land of Jazer *a*, and the land of Gilead, *b*, that behold, the place was a place for cattel:

a A city and country taken from the *Amorites*, *Numb*. 21. 32. *b* A mountainous country, famous for paſturage, *Jer*. 50. 19. *Mic*. *b*. 14.

2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 *A*taroth *c*, and Dibon, and Jazer, and Nimrah *d*, and Heſhbon, and Elealeh, and Shebam *e*, and Nebo, & Beon *f*.

c Different from that *Ataroth*, *Joſh*. 16. 2. 7. which was on the other ſide of *Jordan*. *d* Called *Beth-nimrah*, *ver*. 36. and *Joſ*. 13. 27. and *the waters of Nimrim*, *Iſa*. 1. 5, 6. *e* Called *Shibmah*, *ver*. 38. *f* Which is thought to be the ſame place called *Baal-meon*, *ver*. 38. and *Beth-meon*, *Jer*. 48. 23.

4 *Even* the countrey * which the *L*ORD ſmote before the congregation of Iſrael *g*, *is* a land for cattel, and thy ſervants have cattel.

* chap. 21. 24. 34.

g And given to them for a poſſeſſion, in the ſame manner as he will give the land of *Canaan*.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion: *and* bring us not over Jordan *h*.

h To wit, to give us our poſſeſſion there, but let this land on this ſide *Jordan* be our whole poſſeſſion.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, *S*hal your brethren go to war, and ſhal ye ſit here *i*?

i In eaſe and peace, whileſt your brethren are engaged in a bloody war. Their words were ambiguous, and *Moſes* thought this to be an act of unbelief and ſloth, and ſelf-love and policy

7 And wherefore † diſcourage ye the heart of the children of Iſrael, from going over into the land which the LORD hath given them?

† Heb. *break*.

8 Thus did your fathers, when I * ſent them from Kadeſh-barnea * to ſee the land.

* ch. 13. 3.
* Deut. 1. 22.

9 For * when they went up into the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go *k* into the land which the LORD had given them.

* ch. 13. 24.

k That they ſhould not attempt to go, but rather return to *Egypt*, *Numb*. 14. 4.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, ſhal ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, becauſe * they have not † wholly followed me:

* chap. 14. 28, 29.
* chap. 14. 24 30.
† Heb. *fulfilled after me*.

12 Save Caleb the ſon of Jephunneh the Kenezite *l*, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

l So called from *Kenaz*, his grand-father, or one of his eminent anceſtors, *Joſ*. 15. 17. 1 *Chron*. 4. 13, 14, 15.

13 And the *L*ORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD were conſumed.

14 And, behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men *m*, to augment yet the fierce anger of the LORD toward Iſrael.

m Succeeding your fathers, as in their places and eſtates, ſo alſo in their ſins.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhal deſtroy all this people *n*.

n Who being moved by your counſel and example, will refuſe to go over *Jordan*, and to poſſeſs the land of *Canaan*.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, & cities for our little ones:

17 But we our ſelves *o* will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhal dwell in the fenced cities, becauſe of the inhabitants of the land *p*.

o Either all, or as many of us as ſhall be thought neceſſary, leaving only ſo many as may be neceſſary to provide for the ſuſtenance and defence of our wives and children here. See *Joſ*: 4: 12, 13. *p* The *Moabites* and *Edomites*, or other bordering people.

18 * We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

* Joſh. 22. 4

19 For we will not inherit with them on yonder ſide Jordan, or forward, becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

20 And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD *p*, to war,

* Joſh. 1. 13

p Either 1. ſincerely and heartily, as in God's preſence. Or rather 2. before the Ark, which was the token of God's preſence. He alludes either to the order of the tribes in their march, whereby *Reuben* and *Gad* marched next and immediately before the Ark, as appears from *Numb*: 2: 10, 14, 16, 17. Or to the manner of their paſſage over *Jordan*, wherein the Ark went firſt into *Jordan*, and ſtood there whileſt all the tribes marched over *Jordan* by and before it, *Joſ*: 3: and 4: and theſe amongſt the reſt, as is expreſly noted in theſe very words, that they *paſſed over before the Lord*, *Joſ*. 4: 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him.

22 And * the land be ſubdued before the LORD *q*; then afterward ye ſhal return, and be guiltleſs before the LORD, and before Iſrael; and * this land ſhal be your poſſeſſion before the LORD.

* Deut. 3. 20.
* Deut. 3. 12, 15, 16. Joſh. 1. 15. and 13. 8.

q (*i. e.*) By his preſence and gracious and powerful aſſiſtance.

23 But if ye will not do ſo,behold,ye have ſinned againſt the LORD;and be ſure your ſin *r* will find you out.

r (*i.e.*) The puniſhment of your ſin;as that word is very oft uſed.

24 Build ye cities for your little ones, and folds for your ſheep, and do that which hath proceeded out of your mouth *s*.

s Which you have uttered and promiſed to do. See this or the like phraſe, *Numb.* 30. 2. *Mat.* 15. 18.

25 And the children of Gad, and the children of Reuben, ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel ſhal be there in the cities of Gilead *t*.

t Largely ſo called, as that word is oft uſed, for that whole country beyond *Jordan*, as in other places it is taken more ſtrictly for a part of it, as here below, *verſe* 39, 40. and elſewhere.

Joſh. 4. 2.

27 * But thy ſervants will paſs over,every man armed for war, before the LORD to battel, as my lord ſaith.

Joſh. 1. 13.

28 So * concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun,and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhal be ſubdued before you, then ye ſhal give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed,they ſhal have poſſeſſion among you in the land of Canaan *u*.

u They ſhall forfeit and loſe their poſſeſſions in *Gilead*, and ſhall be conſtrained to go over *Jordan*, and to ſeek poſſeſſions there among their brethren.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the LORD hath ſaid *x* unto thy ſervants, ſo will we do.

x Either at this time by thy mouth: or formerly,where he commandeth us as well as our brethren to go into *Canaan* and poſſeſs it.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

*Deut:3:2 Joſh:13: 8: and 22: 4. * chap:21: 24, 33.

33 And * Moſes gave unto them,*even* to the children of Gad,and to the children of Reuben,and unto half the tribe of Manaſſeh *y* the ſon of Joſeph, the * kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

y Who are here added to the Tribes of *Reuben* and *Gad*, either becauſe upon the good ſucceſs of the two Tribes of *Reuben* and *Gad*, they were encouraged to make the ſame requeſt for themſelves, as having much cattel, as well as they: or becauſe upon further conſideration it was found that this portion of land was more than ſufficient for thoſe two tribes,and it was given by *Moſes* to theſe rather than to any other, becauſe they fought againſt the *Amorites* with great courage and ſucceſs, here *verſe* 39. and *Joſ.* 17. 1.

34 And the children of Gad built *z* Dibon, and Ataroth, and *A*roer,

z (*i.e.*) Repaired and fortified, as that word is oft uſed,as 1 *King.* 12. 25. 2 *King.* 14. 22. 2 *Chron.* 8. 1. and 11. 5, *&c.* and 26. 2. *Dan.* 4. 30. For they neither had need nor leiſure as yet to do more, the old cities not being burnt and ruined, as divers in *Canaan* were.

*Ver: 1:3. *Jazer.* * Ver. 3. *Nimrah.* *ch.21,27.

35 And Atroth,Shophan,and *Jaazer,and Jogbehah,

36 *A*nd * Beth-nimrah,and Beth-haran,fenced cities: and folds for ſheep.

37 And the children of Reuben *built Heſhbon, and Elealeh, and Kirjathaim,

*See ver:3 Joſh:23 7. † Heb. *they called by names the names of the cities.*

38 And Nebo *a*, and Baal-meon, (* their names being changed *b*) and Shibmah: and † gave other names unto the cities which they builded.

a Of which city ſee *Deut.* 34. 1. *Jer.* 48. 1. *b* Either becauſe conquerors of places uſe to do ſo: or becauſe *the names of other gods* (which *Nebo* and *Baal-meon* unqueſtionably were) were not to *be mentioned, Exod.* 23. 13. eſpecially at the firſt ſettling of the *Iſraelites* there,that the very remembrance of the Idols might be blotted out, and ſo the temptation to Idolatry removed,though afterwards, when that danger was over,they were called by their old names again, *Joſ:* 13: 17, 20.

* Gen: 50: 23.

39 And the children of * Machir the ſon of Manaſſeh went to Gilead, and took it *c*,and diſpoſſeſſed the *A*morites which *was* in it.

c (*i. e.*) Part of it,or *Gilead* is here taken more ſtrictly. See above on *verſe* 29: and *Gen:* 31: 21: *Deut:* 3: 12, 13.

* Deut. 3. 12, 13, 15.

40 And Moſes * gave Gilead unto Machir the ſon of Manaſſeh *d*, and he dwelt therein.

d (*i. e.*) Not to *Machir* himſelf,who doubtleſs was long ſince dead, (ſee *Gen*:50:23:) but the family or poſterity of *Machir*,which are called by their fathers name;as the names of *Abraham*, *Act*:7:16: of *Iſaac*, *Amos* 7: 9: of *Jacob* or *Iſrael* frequently,of *Judah* and *Simeon*, *Judg*:1: 3. of *David*, 1 *King*: 12: 6: are manifeſtly put for their poſterity.

* Deut: 3: 14: Joſh: 13: 38.

41 And * Jair the ſon of Manaſſeh *e* went and took the ſmall towns thereof, and called them Havoth-Jair.

e Called here *the ſon of Manaſſeh*, partly becauſe he was ſo by his mother, 1 *Chron*:2:21,22:and partly becauſe he joined himſelf with the *Manaſſites* in this expedition, and ſettled himſelf among them.

† Heb. *daughters.*

42 And Nobah *f* went and took Kenath, and the † villages thereof,and called it Nobah,after his own name.

f Who, though not elſewhere named, was doubtleſs an eminent perſon of the Tribe of *Manaſſeh.*

CHAP. XXXIII.

A relation of the marches and campings of the Iſraelites from Egypt to Canaan, 1--50. They are commanded to drive out the Canaanites, and deſtroy their Pictures,Molten Images, and high Places, and to divide the Land by Lot, 51--54. The Canaanites,if not diſpoſſeſs'd, ſhould trouble and vex them;and God would do to them as he thought to do to the others, 55, 56.

THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt with their armies *a*, under the hand of Moſes and *A*aron.

a (*i. e.*) In great number and exact order, as armies march, and they did, *Exod.* 12. 37, 38. and 13. 18.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD *b*: and theſe *are* their journeys, according to their goings out.

b Who would have this done,partly to evince the truth of the hiſtory, partly to preſerve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people,and thereby to confirm their faith in their preſent difficult undertaking.

3 And they * departed from Rameſes *c* in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover the children of Iſrael went out * with an high hand, in the ſight of all the Egyptians *d*.

*Exod.12. 37. *Exod.14. 8.

c Whither they all repaired by *Moſes* his order from all parts of the land. *d* See *Exod.* 14. 8. *Numb.* 15. 30.

4 (For the Egyptians buried all their firſt-born, * which the LORD had ſmitten among them: * upon their gods *e* alſo the LORD executed judgment.)

*Exod.12. 29. Exod. 12. 12.& 18. 11. Iſ. 21; 9:& 19:1:

e Either, 1. their princes and rulers, who are ſometimes called *gods* in Scripture; and ſo this is added by way of amplification, God ſlew their firſt-born, not only of the meaner ſort, but even of their King and Princes. Or, 2. their falſe gods,to wit,thoſe beaſts which the bruitiſh *Egyptians* worſhipped as gods, which were killed with the reſt, for the firſt-born both of men and beaſts were then killed, *Exod.* 13. 15. See more on *Exod.* 12: 12. and 18. 11.

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

*Exod:13. 20:

7 And they * removed from Etham,and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

*Exo:14:2

8 *A*nd they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea,into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah:

*Exod:14 22:& 15: 22, 23:

9 *A*nd they removed from Marah, and * came unto Elim, and in Elim were twelve fountains of water, and threeſcore and ten palm trees, and they pitched there:

*Exod:15 27:

10 *A*nd they removed from Elim, and encamped by the Red-ſea *f*.

f (*i. e.*) By another part of that Sea which they paſſed over.

11 *A*nd they removed from the Red-ſea,and encamped in the * wilderneſs of Sin.

*Exo:16:1

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim,where was no water for the people to drink.

*Exo:17:1

15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai.

*Exo:16:1

16 *A*nd they removed from the deſert of Sinai, and pitched * at || Kibroth-hattaavah.

*ch:11:34: || That is, *graves of luſt.*

17 And they departed from Kibroth-hattaavah,and * encamped at Hazeroth.

*chap:11: 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

g A place in the wilderneſs of *Paran*, near *Kadeſh-barnea.*

19 *A*nd they departed from Rithmah,and pitched at Rimmon-parez.

20 *A*nd they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah,and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 *A*nd they removed from mount Shapher, and encamped in Haradah.

25 *A*nd they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

*Deut:10: 6.

31 *And* they departed from Moſeroth, and pitched in Bene-jaakan *h*.

h Called more fully *Beeroth-bene-jaacan, Deut.* 10. 6.

* See Gen. 36. 27. Deut. 10. 6 1 Chr. 1. 42 * Deut. 10. 7.

32 And they removed from * Bene-jaakan, and encamped at * Hor-hagidgad *i*.

i Called *Gudgodah*, as *Jotbathah* is called *Jotbath, Deut.* 10. 7.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at *Ezion*-gaber *k*.

k A place upon the *Red-ſea*, as appears from 1 *King*. 9. 26. and 22. 48.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which *is* Kadeſh.

* ch 20. 1.

37 And they removed from * Kadeſh, and pitched in mount Hor in the edge of the land of Edom.

* ch. 20. 22.

38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

* ch. 20. 25. Deut. 32. 50.

39 And *Aaron was* an hundred and twenty and three years old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

* ch. 21. 1, &c.

41 And they departed from mount * Hor, and pitched in Zalmonah.

* ch. 21. 4.

42 *And* they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and * pitched in Oboth.

* ch. 21. 10.

44 And they departed from Oboth, and pitched in || Ije-abarim, in the border of Moab.

|| Or, *heaps of Abarim*. ch. 21. 11.

45 And they departed from Iim *l*, and pitched in Dibon-gad *m*.

l Rather, *Ijim, i. e.* the heaps, as the word ſignifies, even the *heaps of Abarim*, laſt mentioned, the *Hebrew* word is the ſame with *Ije, ver.* 44. only there it is in the conſtrued, and here in the abſolute, form. *m* So called partly by way of diſtinction of this from another *Dibon*, in the portion of *Reuben, Joſ.* 13. 17. and partly becauſe it was rebuilt by the tribe of *Gad*.

46 And they removed from Dibon-gad, and encamped in * *Almon*-diblathaim.

* Ezek. 6. 14.

47 *And* they removed from *Almon*-diblathaim, and pitched in the mountains of *Abarim*, before Nebo *n*.

n Of which ſee *Numb.* 27. 12. *Deut.* 32. 49, 50. and 34. 1.

48 *And* they departed from the mountains of *Abarim*, and * pitched in the plains of Moab, by Jordan *near* Jericho.

* ch. 22. 1.

49 *And* they pitched by Jordan from Beth-jeſimoth, *even* unto || * *Abel*-Shittim *o*, in the plains of Moab

|| Or, *the plain of Shittim*. * ch. 25. 1.

o Called *Sittim, Numb.* 25. 1. and here *Abel-ſittim*, for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

50 *And* the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them When ye are paſſed over Jordan into the land of Canaan

52 * Then ye ſhal drive out *p* all the inhabitants of the land from before you, and deſtroy all their pictures * *q*, and deſtroy all their molten images *r*, and quite pluck down all their high places *s*.

* Deut: 7. 2. Joſ. 11. 12. * Exod. 34. 13.

p Not by baniſhing, but by deſtroying them, as it is explained, *Deut.* 7. 1, 2. and elſewhere. *q* Which ſeem to have been ſtones curiouſly engraven, and ſet up for worſhip. See *Deut.* 16. 22. *r* See *Exod.* 23. 24, 32. *Deut.* 7. 5. *s* (*i. e.*) By a Metonymy, the Chappels, Altars, Groves, or other means of worſhip there ſet up, for the hills themſelves could not be deſtroyed by them. See on *Deut.* 12. 2.

53 And ye ſhal diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And * ye ſhal divide the land by lot for an inheritance among your families, *and* to the more ye ſhal † give the more inheritance, and to the fewer ye ſhal † give the leſs inheritance: every mans *inheritance* ſhal be in the place where his lot falleth, according to the tribes of your fathers ye ſhal inherit.

* ch. 26. 53. † Heb. *multiply his inheritance*. † Heb. *diminiſh his inheritance*.

55 But if ye will not drive out the inhabitants of the land from before you, then it ſhal come to paſs, that thoſe which ye let remain of them, *ſhall be* * pricks in your eyes *t*, and thorns in your ſides, and ſhal vex you in the land wherein ye dwell.

* Joſh. 23. 13. Judg. 2. 3.

t (*i. e.*) Both vexatious and pernicious, for the eye is a tender part, and a wound there is very miſchievous.

56 Moreover, it ſhal come to paſs, *that* I ſhal do unto you, as I thought to do unto them.

CHAP. XXXIV.

God deſcribes the Borders of Canaan, 1——15. And names thoſe who ſhould divide the ſame among the Children of Iſrael, 16——29.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhal fall unto you for an inheritance, *even* the land of Canaan with the coaſts *a* thereof.)

a Or, *limits* or *bounds*, to wit, of the land beyond *Jordan*. Which are here particularly deſcribed, 1. to direct and bound them in their wars and conqueſts, that they might not ſeek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2. To encourage them in their attempt upon *Canaan*, and aſſure them of their ſucceſs. 3. To guide them in the approaching diſtribution of the land.

3 Then * your ſouth-quarter *b* ſhal be from the wilderneſs of Zin, along by the coaſt of Edom *c*, and your ſouth-border ſhal be the outmoſt coaſt of * the ſalt-ſea *d* eaſtward *e*.

* Joſ. 15. 1. * Gen. 14. 3.

b Which is here deſcribed from Eaſt to Weſt by divers windings and turnings, by reaſon of the mountains, rivers, &c. *c* Bordering all along upon the *Edomites*. *d* So called from the ſalt and ſulphurous taſte of its waters. *e* (*i. e.*) At the eaſtern part of that ſea, where the Eaſtern and Southern borders meet.

4 And your border ſhal turn from the ſouth to the aſcent of Akrabbim *f*, and paſs unto Zin: and the going forth thereof ſhal be from the ſouth *g* to Kadeſh Barnea *h*, and ſhal go on to Hazar-addar *i*, and paſs on to Azmon *k*.

f Called *Maaleh-akrabbim, Joſ.* 15. 3. which was at the ſouth end of the ſalt or dead ſea. *g* Or, *on the ſouth, i. e.* proceeding onward towards the South. *h* Which was on the Southern part of *Canaan, Numb.* 13. 17. *i* Which in *Joſ.* 15. 3. may ſeem diſtinguiſhed into two places, *Hezron* and *Addar*, which here are united, becauſe peradventure they were contiguous, or joined together. Or, *the village of Addar*, and ſo this is the ſame place called *Addar, Joſ.* 15. 3. and for *Hezron*, that may be another place here omitted, and there ſupplied for more exactneſs. *k* Which is at the Weſt-end of the mount of *Edom*.

5 And the border ſhal fetch a compaſs from Azmon unto the river of Egypt *l*, and the goings out of it ſhal be at the ſea *m*.

l Called *Sihor, Joſ.* 13. 3. which divided *Egypt* from *Canaan*. See *Gen* 15. 18. *m* The midland ſea, called *the ſea* emphatically, whereas the other ſeas there, as they are called, are indeed but lakes.

6 *And as for* the weſtern border, ye ſhal even have the great *n* ſea for a border: this ſhal be your weſt-border.

n The midland ſea from the South to the North ſo far as runs parallel with mount *Libanus*.

7 And this ſhal be your north border: from the great ſea ye ſhal point out for you mount Hor *o*.

o Not that *Hor* where *Aaron* died, *Numb.* 20. 22. which was Southward, and bordering upon *Edom, Numb.* 33. 37, 38. and therefore could not be their northern border, but another mountain, and, as it is conceived, the mountain of *Libanus*, which is elſewhere mentioned as the northern Border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Senir, Deut.* 3. 9. and *Sion, Deut.* 4. 48. and *Hermon, Joſ.* 3. 5. and here *Hor*, which ſignifies a *mountain*, and this may be called ſo by way of eminency. Certain it is, that as *Hor* here, ſo *Hermon, Joſ* 13. 5 is joined with *the entrance of Hamath*, which makes it probable they are one and the ſame place.

8 From mount Hor, ye ſhal point out *your border* unto the entrance of Hamath *p*, and the goings forth of the border ſhal be to Zedad.

p Called *Hamath the great, Amos* 6. 2. which is among the Northern borders, *Ezek.* 47. 16, 17. See *Gen.* 10. 15, 18. *Numb.* 13. 21. *Judg* 3. 3. 1 *King.* 8. 65.

9 And the border ſhal go unto Ziphron, and the goings out of it ſhal be at Hazar-enan: this ſhal be your north-border.

10 And ye ſhal point out your eaſt-border, from Hazar-enan to Shepham.

11 And the coaſt ſhal go down from Shepham to Riblah, on the eaſt-ſide of *Ain*: and the border ſhal deſcend, and ſhal reach unto the † ſide of the ſea of Chinnereth *q* eaſtward.

† Heb. *ſhoulder*.

q Of this name we have a city, *Joſ.* 19. 35. and a country, *Joſ.* 11. 2. 1 *King.* 15. 20. and a Sea or Lake, here and *Joſ.* 12. 3. and 13. 27. which in the New Teſtament is called *the ſea of Geneſareth Luk.* 5. 1. and *of Galilee*, and *of Tiberias, Joh.* 6. 1.

12 *And* the border ſhal go down to Jordan *r*, and the goings out of it ſhal be at the ſalt ſea: this ſhal be your land with the coaſts thereof round about.

r (*i. e.*) All along the river of *Jordan* even to the end of it, which is the eaſtern border.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which they ſhal inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

14 * For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

* ch. 32. 33. Joſh. 14. 2, 3.

15 The two tribes, and the half tribe, have received their inheritance on this ſide Jordan *near* Jericho, eaſtward, toward the ſun-riſing.

16 *And* the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhal divide

ſh.14.1 19. 51. the land unto you: * Eleazar the prieſt *s*, and Joſhua the ſon of Nun.

s Who was to act in God's name, to caſt lots, to prevent differences and contentions, to conſult with God in caſes of difficulty, to tranſact the whole buſineſs in a ſolemn and religious manner.

18 And ye ſhal take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: of the tribe of Judah *t*, Caleb the ſon of Jephunneh.

t The order of the Tribes is here differing from that *Numb.* 1. 7, 26. and in other places, being here, as alſo *Joſ.* 16, and 17, and 18, and 19. conformed to the order of their ſeveral inheritances, which afterwards fell to them by Lot. Which is an evident demonſtration of the infinite wiſdom of God's providence, and of his exact and peculiar care over his people.

20 And of the tribe of the children of Simeon, Shemuel the ſon of *A*mmihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chisbon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph: for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the Prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali; Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael, in the land of Canaan.

CHAP. XXXV.

Eight and forty Cities given to the Levites: together with their ſuburbs: among which ſix Cities of Refuge: for an Iſraelite or Stranger who had kill'd another unawares, 1--15. *Wilful murther decided: and the murtherer to be put to death,* 16--21. *The Man-ſlayer muſt abide in the City of Refuge till the death of the High-Prieſt: and if caught out of it might be killed,* 25--29. *Two witneſſes required to condemn a man to die,* 30. *No ſatisfaction to be taken for the Life of a Murtherer,* 31. *nor that any one might return from a City of Refuge before the time,* 32. *that the land be not defiled and polluted and not cleanſed of the Blood ſhed in it,* 33, 34.

AND the LORD ſpake unto Moſes in the plains of Moab by Jordan, *near* Jericho, ſaying,

2 * Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhal give *alſo* unto the Levites, ſuburbs for the cities round about them. * Joſh: 14: 3, 4: and 21: 2.

3 And the cities ſhal they have to dwell in, and the ſuburbs of them ſhal be for their cattel *a*, and for their goods, and for all their beaſts.

a For paſturage for their cattel: where they might not build houſes, nor plant gardens, orchards or vineyards, no nor ſow corn, for which they were abundantly provided out of the firſt-fruits and tithes. And theſe ſuburbs did not belong to the *Levites* in common, but were diſtributed to them in convenient proportions, as may appear from *Joſ.* 21. 18. 1 *Chron.* 6. 60.

4 And the ſuburbs of the cities which ye ſhal give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about *b*.

b Obj. In the next verſe it is *two thouſand.* How do theſe agree: *Anſw.* 1. LXX Interpreters read both here and *ver.* 5. *two thouſand cubits,* whence ſome ſuppoſe this to be an error in the *Hebrew* Text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the holy Scriptures. *Anſw.* 2. The one thouſand cubits may be in length from the city, and the two thouſand cubits in breadth on each ſide of the city, and ſo they well agree; for a line of a thouſand cubits being drawn in length eaſtward and another weſtward and another northward and another ſouthward, a line, drawn at a thouſand cubits diſtance from the city, from eaſt to weſt, muſt needs contain two thouſand cubits, and ſo muſt the other line from north to ſouth, and ſo on every ſide of the city there muſt be two thouſand cubits. *Anſw.* 3. This verſe and the next do not ſpeak to the ſame thing: this ſpeaks of the ſpace or place from whence the ſuburbs ſhall be meaſured, the next verſe ſpeaks of the ſpace unto which that meaſure ſhall be extended; and the words may very well be read thus, *And the ſuburbs--* ſhall be (ſo it is only an ellipſis of the verb ſubſtantive, which is moſt frequent, and the meaning is, ſhall be taken or accounted) *from the wall of the city* and from (that particle being ſupplied or underſtood from the foregoing words, which is very uſual) *without it*, or, from *the outward parts of it*, (which being a general and indefinite expreſſion is limited and explained by the following words) even from *a thouſand cubits round about*. Which are mentioned not as the thing meaſured, for as yet there is not a word of *meaſuring*, but as the term or ſpace from which the meaſuring line ſhould begin. And then it follows *ver.* 5. *And ye ſhall meaſure from without the city*, (not *from the wall of the city*, as was ſaid before *ver.* 4. but *from without it*, i. e. from the ſaid outward part or ſpace of a thouſand cubits without the wall of the city round about) *on the eaſt-ſide two thouſand cubits*, &c. So in truth there were three thouſand cubits from the wall of the city, whereof one thouſand probably were for out-houſes, ſtalls for cattel, gardens, vineyards and olive-yards, and the like, and the other two thouſand for paſture, which are therefore called *the field of the ſuburbs*, *Lev* 25: 34: by way of diſtinction from the ſuburbs themſelves, which conſiſt of the firſt thouſand cubits from the wall of the city.

5 And ye ſhal meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city ſhal be in the midſt: this ſhal be to them the ſuburbs of the cities.

6 *A*nd among the cities which ye ſhal give unto the Levites, *there ſhall be* * ſix cities for refuge *c*, which ye ſhal appoint for the man-ſlayer *d*, that he may flee thither: and † to them ye ſhal add forty and two cities. * Deut. 4. 41. Joſh. 20. 2. and 21. 3, 21. † Heb. *above them ye ſhall give*

c Or, of *receit*, or *eſcape*, or *reſort*, to wit, for man-ſlayers: And theſe cities are aſſigned among the *Levites*, partly becauſe they might be preſumed to be the moſt proper and impartial Judges between man-ſlayers, and wilful murderers; partly becauſe their preſence and counſel and authority would more effectually bridle the paſſions of the avenger of blood who might purſue him thither; and partly to ſignifie, that it is only in Chriſt (whom the Levitical Prieſts did repreſent) that ſinners find refuge and ſafety from the deſtroyer. The names of theſe Cities we have *Deut*: 4: 41, 43: *Joſ*: 20: 8. *d* Such as is here deſcribed, *ver*: 11, 15, 22, 23.

7 So all the cities which ye ſhal give to the Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhal give, *ſhall be* of the poſſeſſion of the children of Iſrael: * from *them that have* many, ye ſhal give many *e*; but from *them that have few*, ye ſhal give few. Every one ſhal give of his cities unto the Levites according to his inheritance which † he inheriteth. * chap. 26. 54. † Heb. *they inherit.*

e Compare *Numb*: 33: 54: *Joſ*: 20: 2.

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come over Jordan, into the land of Canaan: * Deut. 19. 2. Joſh. 20. 2.

11 Then * ye ſhal appoint you cities to be cities of refuge for you, that the ſlayer may flee thither, which killeth any perſon † at unawares *f*. * Exod. 21. 13. † Heb. *by errour.*

f (*i. e.*) Not wilfully, deſignedly or maliciouſly, but inconſiderately, through miſtake or indiſcretion or careleſneſs. See *Levit*. 4: 2.

12 And they ſhal be unto you cities for refuge from the avenger *g*, that the man-ſlayer die not *h*, until he ſtand before the congregation *i* in judgment *k*.

g To wit, of the party ſlain, or, *of blood*, as it is fully expreſſed below *ver*: 19: 25. Heb. *from the redeemer*, or, *from the next kinſman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the perſon deceaſed. *h* (*i. e.*) Be not killed by the avenger meeting him in ſome other place. *i* (*i. e.*) Before the ſociety or convention of Judges or Elders who were appointed in every City for the deciſion of criminal cauſes, who were 23 who were to examine the matter, and that publickly before the people, whether the murder was wilful or caſual. *Queſt.* In what City was this cauſe to be tried? *Anſw.* Some ſay, in the City of refuge, others ſay, in the City in or near which the Fact was committed. It ſeems to me it was done in both, at firſt in the City of refuge, as is manifeſt in *Joſ*, 20. 4. but if that trial and ſentence did not ſatisfie the avenger of blood, it was fully and finally determined in the other City, as is ſufficiently evident both by comparing this place with *ver.* 25, and *Joſ.* 20. 6. and from the uſual and moſt reaſonable courſe of Juſtice, which is that facts ſhould be examined, as far as may be, in or near the places where they were committed, and where the witneſſes and evidences were at hand. *k* Or, *for judgment*, *i. e.* to receive ſentence there according to the nature of the fact.

13 And of theſe cities which ye ſhal give, ſix cities ſhal ye have for refuge.

14 Ye ſhal give three cities on this ſide Jordan *l*, and three cities ſhal ye give in the land of Canaan, *which* ſhal be cities of refuge:

l Becauſe that land was as long as *Canaan*, though not ſo broad, and beſides theſe might be convenient for many of them that lived in *Canaan*.

15 Theſe ſix cities ſhal be a refuge, *both* for the children of Iſrael, and for the ſtranger *m*, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

m Not the proſelyte only, but all ſtrangers, this being no matter of religious priviledge, but of common right and agreeable to the Law of nature and practice of wiſe heathens.

16 * And if he ſmite him with an inſtrument of iron *n* (ſo that he die *o*) he *is* a murderer: the murderer ſhal ſurely be put to death *p*. * Exod. 21. 12, 14.

n Wittingly and wilfully, though not with premeditated malice or deſign, as appears by comparing this with *ver.* 20, 21, 22, 23: *o* To wit, ſuddenly, not ſo, if he walked abroad afterward, *Exod.* 21. 19, 20. *p* Yea though he were fled into the City of refuge.

17 *A*nd if he ſmite him † with throwing a ſtone *q*, (wherewith he may die) and he die, he *is* a murderer: the murderer ſhal ſurely be put to death. † Heb. *with a ſtone of the hand.*

q Heb. *with the ſtone of the hand*, *i. e.* caſt by the hand, and that knowingly, as appears by *ver.* 23.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhal ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer *r*: when he meeteth him, he ſhall ſlay him.

r Either 1. By himſelf, as the following words ſhew: So it is only a permiſſion, that he may do it without offence to God or danger to himſelf. Or 2. By the Magiſtrate, from whom he ſhall demand Juſtice: So it is a command, as may appear by comparing this with *verſe* 31. and *Deut.* 19. 12, 13.

* Deut. 19. 11.

20 But * if he thruſt him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity ſmite him with his hand that he die: he that ſmote *him* ſhall ſurely be put to death, *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer when he meeteth him.

* Exod. 21. 13.

22 But if he thruſt him ſuddenly *s*, * without enmity, or have caſt upon him any thing without laying of wait:

s Through ſudden paſſion, or provocation. Or, *by chance*, or *unawares*.

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm.

24 Then *u* the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgements.

u If the Man-ſlayer flee to the citie of Refuge.

* Exod. 29. 7. Lev. 4. 3. and 21. 10.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it *x*, unto the death of the high Prieſt *y*, * which was anointed with holy oyl.

x Be confined to it, partly to ſhew the hatefulneſs of wilful murder in God's account by ſo ſevere a puniſhment, as this in many caſes might prove, inflicted upon the very appearance of it, And partly for the ſecurity of the Man-ſlayer, leſt the preſence of ſuch a perſon, and his converſation among the kindred of the deceaſed, might occaſion reproach and blood-ſhed. *y* Partly becauſe the publick grief for the loſs of ſo publick a perſon was likely to aſſwage the private griefs and paſſions of men, the rather, becauſe by this example, they were minded of their own mortality, and thereby withheld from taking vengeance; And principally to ſhew that the death of Chriſt (the true High-prieſt, whom the others did evidently and eminently repreſent and typifie) is the only mean whereby ſins are pardoned, and ſinners are ſet at liberty.

26 But if the ſlayer ſhall at any time come without the border of his city of refuge, whither he was fled:

† Heb. No *blood* ſhall be *to him*.

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer, he † ſhall not be guilty of blood *z*.

z (*i.e.*) Not lyable to puniſhment from men, though not free of guilt before God, becauſe he kills an innocent perſon, as appears from *Deut.* 19. 10. This God ordained to oblige the Man-ſlayer to abide in his City of Refuge. See *verſe* 32.

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high Prieſt: but after the death of the high Prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgement unto you, throughout your generations, in all your dwellings.

* Deut. 17. 6. and 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the * mouth of witneſſes: but one witneſs ſhal not teſtifie againſt any perſon *to cauſe him* to die *a*.

a No Judge ſhall condemn any man to death upon a ſingle teſtimony.

† Heb. *faultie to die.*

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer *b* which *is* † guilty of death, but he ſhall be ſurely put to death.

b No Interceſſion nor Ranſom ſhall be accepted to ſave his Life, or procure him a pardon.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the Prieſt *c*.

c Whereby God would ſignifie the abſolute and indiſpenſable neceſſity of Chriſt's death to expiate ſin, and to redeem the ſinner.

* Mic. 4. 11.
† Heb: *There can be no expiation for the land.*

33 So ye ſhall not pollute the land wherein ye *are*: For blood, it * defileth the land: and † the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſheddeth it *d*.

d Theſe words are added as a reaſon not of the laſt Law, *verſe* 32. for in that caſe the land was cleanſed without the blood of the Man-ſlayer, but of the Law next forgoing that *verſe* 31. in which caſe it holds, and the ſenſe is, if you ſhall ſpare the murderer or take any ſatisfaction for him, you do together with your ſelves involve your Land and People in guilt, and will certainly bring down God's vengeance upon your ſelves and them.

34 Defile not therefore the land which ye ſhall inherit *e*, wherein I dwell: For I the LORD dwell among the children of Iſrael.

e Be not cruel to your own land by making it a den of murderers

CHAP. XXXVI.

The inconvenience of Daughters Inheriting is remedied by a general Command, That all ſuch marry in the Tribe of their Fathers: To which of them they ſhall think beſt, 1 —— 9. *They obey,* 10 —— 12. *Theſe Commands God gave by Moſes to Iſrael in the Plains of Moab,* 13.

AND the chief Fathers of the Families *a* of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the Families of the ſons of Joſeph came near, and ſpake before Moſes, and before the Princes, the chief Fathers of the children of Iſrael.

a Who had the care and management of the publick affairs of that Tribe committed to them.

* Chap. 26. 55
* Chap: 27. 1. Joſh: 17. 3

2 And they ſaid, * The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and * my lord was commanded by the LORD, to give the inheritance of Zelophehad our brother, *b* unto his daughters.

b (*i.e.*) Our kinſman, one of our Tribe, *Joſ:* 17. 2, 3.

† Heb: un *to whom they ſhall be.*

3 And if they be married to any of the ſons of the *other* Tribes of the children of Iſrael, then ſhall their inheritance be taken from the Inheritance of our Fathers, and ſhall be put to the inheritance of the Tribe, † whereunto they are received *c*: ſo ſhall it be taken from the lot of our inheritance.

c For their inheritance will paſs to their children, who will be of another Tribe by their fathers ſide, which alone is conſidered in this place.

* Lev: 25 10.

4 And when the * jubile of the children of Iſrael ſhall be *d*, then ſhall their inheritance be put unto the inheritance of the Tribe whereunto they are received: So ſhall their inheritance be taken away from the inheritance of the Tribe of our Fathers.

d Which God appointed principally for this end, to preſerve the inheritance in the hands of the Tribes and Families to which they were firſt given.

5 And Moſes commanded the children of Iſrael according to the word of the LORD, ſaying, The Tribe of the ſons of Joſeph hath ſaid well *e*.

e Their plea is juſt and reaſonable. God did not take particular care about every occurrence that happened or might happen, but left divers things to be found out by humane prudence, which being his own gift, it was meet there ſhould be opportunities left for the exerciſe of it, and God thought fit to approve and ratifie the prudent and profitable inventions of Men, by his own law or ſanction, as in the caſe of *Jethro, Exod.* 18. of *Zelophehads* Daughters, *Numb:* 27. and here of their brethren. But it is obſervable, that God allowed this only in civil affairs, but never in the matters of his worſhip, where he utterly forbids it.

† Heb: b *wives.*

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them † marry to whom they think beſt: only to the Family of the Tribe of their Father *f* ſhall they marry.

f They ſeem hereby to be confined not only to the ſame Tribe, but alſo to the family of their Tribe, as appears from the reaſon of the Law, for God would have the inheritance of Families as well as Tribes kept entire and unmixed: And this was one reaſon of that Law of marrying the Brother's wife, *Deut;* 25. And although the next verſe may ſeem to thwart this interpretation, the reaſon of this Law being there given, that inheritances might not go from Tribe to Tribe, yet *verſe* 8. confirms it, where the very ſame phraſe is repeated, and that more emphatically, that ſuch ſhall marry *one of the Family of the Tribe of her Father*; and this further reaſon and reſtriction is added, *That* they *may enjoy every man the inheritance* (not only of his Tribe, but) *of his Fathers*, to wit, belonging to his Father's family.

† Heb: *cleave to thee,* &c.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: For every one of the children of Iſrael ſhall † keep himſelf to the inheritance of the Tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance *g* in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father: that the children of Iſrael may enjoy every man the inheritance of his fathers.

g By which clauſe it ſeems that this Law was not general to forbid every woman to marry into another Tribe (as may be reaſonably concluded from the practice of ſo many Patriarchs, Kings, Prieſts, and other holy Men, who have married women of other Tribes, yea, ſometimes of other Nations, which it is not likely they would have done, if this had been a tranſgreſſion of God's Law) but reſtrained to heireſſes, or ſuch as were likely to be ſo. See 1 *Chron:* 23. 22. But if they had Brethren, it is probable they were free to marry into any Tribe, yet ſo, that if their Brethren dyed, their puniſhment was, that the inheritance went from them to the next a kin of their Father's Tribe and Family. And the principal reaſon why God was ſolicitous to preſerve Tribes and Families unmixed was, that the Tribe and Family too, out of which the *Meſſiah* was to come, and by which he ſhould be known, might be evident and unqueſtionable.

9 Neither ſhall the inheritance remove from *one* Tribe to another Tribe: But every one of the Tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad.

* chap: 27 1.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad, were married unto their fathers brothers ſons *h*.

h It is uncertain whether *Brothers* or *Sons* be taken ſtrictly and properly, or more largely, as thoſe words are oft uſed in Scripture.

† Heb: to *ſome that were of the families.*

12 *And* they were married † into the families of the ſons of Manaſſeh, the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments, and the judgements which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

DEUTERONOMY.

The ARGUMENT.

MOſes, *in the two laſt Moneths of his life, rehearſeth, what God had done for them, and their frequent murmurings, rebellions, and conſtant ingratitude; He begs to enter into the Land, but is permitted only to ſee it; He forbiddeth any communion with the Nations for ſeveral reaſons.* Chap. 7. *He gives a ſhort repetition of thoſe ſundry Laws, Moral, Ceremonial, Judicial, and Military, which he had given them, from whence this Book is called* Deuteronomy. *Then, after many Exhortations, he propheſieth of Chriſt, afterwards he ſhews how matters of War are to be managed, and, giving many other particular directions with reference to Duties, Conditions, and Perſons of both Sexes, he pronounceth Bleſſings on the Obedient, and Curſes on the Diſobedient; He then gives a charge for laying up, and reading of the Law at certain times, and every ſeven years to be ſolemnly read before all the people; He compoſeth a Song for common uſe, comprizing the wonderful things here mentioned; He propheſieth of Chriſts coming, and the calling of the Gentiles, ſeeth the Land, and dieth, leaving* Joſhua, *after he had conſecrated him, to ſucceed.*

CHAP. I.

A Rehearſal of what had befallen Iſrael in their forty years march, as God's Command to depart, 1---6. *Moſes's inability to judge alone,* 9---12 *Other Judges and Officers appointed,* 13---16. *Charge given the Judges,* 17, 18 *Their paſſage to Kadeſh-Barnea,* 19, 20, 21. *Spies ſent to ſearch the Land of the Amorites,* 22. *Their Return and Report,* 23. *The diſobedience of the people,* 26. *God's Wrath,* 34. *They ſmitten by the Amorites,* 44. *Their complaint to God, which the Lord regards not,* 45.

||Or, Zuph.

THeſe *be* the words which Moſes ſpake *a* unto all Iſrael *b*, on this ſide Jordan, in the wilderneſs, in the plain *c* over againſt the ||Red *ſea*, between Paran *d*, and Tophel, and Laban *e*, and Hazeroth *f*, and Dizahab.

a Theſe are the Laws, Counſels, and Admonitions delivered by *Moſes* from God to *Iſrael*, which are here repeated for the inſtruction and obligation of thoſe who by reaſon of their tender years were incapable either of underſtanding them, or of entring into Covenant with God. *b* To wit, by the Heads or Elders of the ſeveral Tribes, or others, who were to communicate theſe diſcourſes to all the people in ſeveral Aſſemblies. *c* Either 1. In the vaſt deſert of *Arabia*. But that is no where called *a plain*. Or rather 2. In the plain of *Moab*, as may appear by comparing this with *v.*5. and *Numb*: 22. 1. and *Deut*: 34. 8. *Obj*. That was far from the *Red-ſea* here mentioned. *Anſw*. The word *Suph* here uſed doth not ſignifie the *Red-ſea*, which is commonly called *jam-ſuph*, and which was at too great a diſtance, but ſome other place now unknown to us (as alſo, moſt of the following places are) ſo called from the *Reeds* or *Flags*, or *Ruſhes* (which that word ſignifies) that grew in or near it; which reaſon of the name being common to other places with the Red-ſea, it is not ſtrange if they got the ſame name. Compare *Numb*: 21. 14. *d* Not that *Numb*: 10. 12. which there and elſe where is called *the Wilderneſs of Paran*, and which was too remote, but ſome other place called by the ſame name, than which nothing more uſual. *e* Places not mentioned elſe where. *f* Of which ſee *Numb*: 11. 35. and 33. 17, 18. And theſe places ſeem to be the ſeveral bounds and limits, not of the whole Country of *Moab*, but of the plain of *Moab*, where *Moſes* now was, and ſpake theſe words.

2 (*There are* eleven days *journey g* from *Horeb h*, by the way of mount Seir *i*, unto Kadeſh-barnea *k*.)

g This is added to ſhew that the reaſon why the *Iſraelites* in ſo many years were advanced no further from *Horeb*, than to theſe plains, was not the great diſtance of the places or length of the way, which was but a journey of eleven days at moſt, but becauſe of their rebellions, as is mentioned before, and repeated in this Book. *h* Or *Sinai*, the place where the Law was given, which is promiſcuouſly called by both thoſe names. *i* Or Mount *Edom*, *i. e.* The mountainous Country of *Seir*, which was firſt poſſeſſed by the *Horims*, and afterwards by the *Edomites*, *Deut*: 2. 12. *k* Which was not far from the borders of *Canaan*. See *Gen*: 16. 14. *Numb*: 13. 26.

3 And it came to paſs in the fortieth year, in the eleventh month *l*, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according to all that the LORD had given him in commandment unto them;

l Which was but a little before his death.

*Numb. 21.24, 33. *Joſh. 13. 31.

4 *After he had ſlain Sihon the King of the Amorites, which dwelt in Heſhbon; and Og the King of Baſhan, which dwelt at * Aſtaroth, in Edrei *m*.

m His Palace or Manſion-houſe was at *Aſtharoth*, and he was ſlain at *Edrei*; *Numb*: 21. 23. of both theſe places, ſee *Gen*: 14. 5. *Joſ*: 13.31.

||Or, *willed to declare*, that is, *willingly declared*. See Joh. 6. 21. Gr.

5 On this ſide Jordan, in the land of Moab, ||began Moſes to declare this law, ſaying,

6 The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount *i*.

i Of *Horeb*. where they continued about a years ſpace, *Exod*: 19. 1. *Numb*. 10. 11, 12.

† Heb. *All his Neighbours*.

†Heb. Of *Euphrates*.

7 Turn ye, and take your Journey, and go to the mount of the Amorites *k*, and unto † all *the places* nigh thereunto, in the plain, in the hills and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river, the river † Euphrates.

k (*i. e.*) To the mountainous Country where the *Amorites* dwelt, which is oppoſed to the *plain* here following, where others of them dwelt. And this is the firſt mentioned, becauſe it was in the borders of the land; See below, *v*. 19. 20. The divers parts or bounds of the land are here mentioned.

† Heb. *Given*.

*Gen. 12. 7. & 15.7. and 17. 7, 18.18. and 26. 4. and 28. 13.

8 Behold, I have † ſet the land before you *l*: go in, and poſſeſs the land, which the LORD ſware unto your fathers, * Abraham, Iſaac, and Jacob to give unto them, and to their ſeed after them.

l Heb. *Before your faces*; it is open to your view, and to your poſſeſſion; There is no impediment in the way. See of this phraſe, *Gen*: 13. 9. and 34. 10.

9 And I ſpake unto you at that time *m*, ſaying, I am not able to bear you my ſelf alone:

m (*i. e.*) About that time, to wit, a little before their coming to *Horeb*, *Exod*: 18. 18.

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the ſtars of Heaven for multitude.

11 * The LORD God of your fathers make you a thouſand times ſo many moe as ye *are*, and bleſs you, * as he hath promiſed you.

*2*Sam*.24. 3.

*Gen. 15. 5.22.17.& 26. 4. Exod. 32. 13.

12 How can I my ſelf alone bear your cumbrance, and your burden *n* and your ſtrife *o*?

n The trouble of ruling and managing ſo perverſe a people, *o* Either your quarrellings with God; or rather your contentions among your ſelves: For the determination whereof, the Elders were appointed.

13 † Take ye wiſe men, and underſtanding *p*, and known *q* among your tribes, and I will make them rulers over you.

† Heb. *Give*.

p Perſons of Knowledge, Wiſdom and Experience. *q* Men Famous, and had in Reputation, for Ability and Integrity: For to ſuch they would more readily ſubmit.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken *is* good *for us* to do.

15 So I took the chief *r* of your tribes, wiſe men and known, and † made them heads over you; captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers *s* among your tribes.

† Heb. *Gave*.

r Not in Authority, which yet they had not, but in endowments for good government. *s* Inferiour Officers, that were to attend upon the Superiour Magiſtrates, and to execute their Decrees.

16 And I charged your Judges at that time, ſaying, Hear *the cauſes* between your brethren, and * judge righteouſly between *every* man and * his brother, and the ſtranger *that is* with him *t*.

*Joh. 7. 24.

*Lev. 24. 22.

t That converſeth or dealeth with him. To ſuch God would have Juſtice equally adminiſtred as to his own people, partly for the honour of Religion, and partly for the intereſt which every man hath in matters of common right.

17 * Ye ſhall not † reſpect perſons *u* in judgement, *but* ye ſhall hear the ſmall *x* as well as the great, ye ſhall not be afraid of the face of man: For the judgement *is* Gods *y*: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

*Lev. 19. 15. chap. 16. 19. 1Sam. 16. 7. Prov. 24. 23.

†Heb. *acknowledge faces*.

u Heb; *Not know*, or *acknowledge Faces*, *i. e.* Not give ſentence according to the outward qualities of the perſon, as he is poor or rich, your Friend or Enemy, but purely according to the merits of the cauſe. For which reaſon ſome of the *Grecian* Law-givers ordered that the Judges ſhould give ſentence in the dark where they could not ſee mens faces. See the ſame or the like phraſe, *Deut*. 10. 17. 2 *Chron*: 19. 6, 7. *Job* 13. 8. *Jam*. 2. 1, 9. *x* Perſons of the meaneſt rank *y* (*i. e.*) It is paſſed in the name of God, and by commiſſion from him, by you as repreſenting his perſon, and doing his work, who therefore will own and defend you therein againſt all your Enemies, and to whom you muſt give an exact account.

18 And I commanded you at that time all the things which ye ſhall do *z*.

z I delivered unto you, and eſpecially unto your Judges, all the Laws, Statutes, and Judgements revealed unto me by the Lord in *Horeb*.

19 And when we departed from Horeb, we went through all that great and terrible † wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us, and * we came to Kadeſh-Barnea.

† That is, *of Paran*, Num. 10. 12.

*Numb. 13. 26.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold the LORD thy God hath ſet the land before thee: Go up, *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee: Fear not, neither be diſcouraged.

22 And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again, by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well *b*: And * I took twelve men of you, one of a tribe.

*Numb. 13. 3.

b For there ſeemed to be ſome prudence and good policy in it:

but Moſes could not ſee into their hearts, nor from what root this deſire grew: But God ſaw it, and therefore in juſt Judgement complyed with their deſire, and permitted them to do ſo for their trial and exerciſe, *Numb.* 13. 1, 2, 3.

*Numb: 13. 24.

24 And * they turned and went up into the mountain, and came into the valley [c] of Eſchol [d], and ſearched it out.

[c] Or, *the brook*: the word ſignifies both, for brooks commonly run in Valleys. [d] *(i. e.) Of grapes*, ſo called from the goodly cluſter of grapes which they brought from thence, *Numb.* 13. 23.

25 And they took of the fruit [e] of the land in their hand, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land [f] which the LORD our God doth give unto us.

[e] Grapes, Pomegranates and Figs, *Numb.* 13. 23. [f] Which acknowledgement coming from its Enemies, ſhould have prevailed with you to go in, more than their diſcouraging words ſhould have beat you off, becauſe the Lord who had given you this land, was unqueſtionably able to ſettle you in it in ſpight of all oppoſition.

26 Notwithſtanding ye would not go up, but rebelled againſt the commandment of the LORD our God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us [g], he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to deſtroy us.

[g] And therefore deſigned to deſtroy us.

† Heb. *melted.* *Numb: 13.28, 29, 32, 33. *Numb: 13. 28.

28 Whither ſhall we go up? our brethren have † diſcouraged our heart, ſaying, *The people *is* greater [h] and taller than we, the cities *are* great, and walled up to Heaven [i]; and moreover, we have ſeen the ſons of the * Anakims [k] there.

[h] In number and ſtrength and valour. [i] *(i.e.)* To a great height. A common Hyperbole, as *Gen.* 11. 4. *Pſal.* 107. 26. [k] The Children of *Anak* or *Enak.* See *Judg.* 1. 10, 20.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt [l], before your eyes,

[l] Where you were weak, diſpirited, divided, raw and unexperienced, and in a great meaſure unarmed, and able to do nothing againſt your numerous, potent, united Enemies, but to ſtand ſtill and ſee the Salvation of God. And therefore now your diſtruſt is highly unreaſonable, when you have been hardned and fitted for military ſervice by your travels, diſciplined and experienced in ſome degree as to Martial Affairs, encouraged by frequent and glorious Miracles for 40 years together, and you are going into a Country divided into ſeveral Nations and Kingdoms.

*Iſa: 63. 9. Hoſ: 11. 3.

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God * bare thee [m] as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

[m] Or, *carried thee*, as a father carries his weak and tender child in his arms, as *Iſa.* 49. 22. or as upon Eagles wings, as it is, *Exod*: 19. 4. through difficulties and dangers, gently leading you according as you were able to go, and ſuſtaining you by his power and goodneſs. See of this or the like phraſe, *Numb*: 11. 12. *Deut*: 32. 10, 11. *Pſal.* 91. 12. *Iſa*: 46. 3, 4.

32 Yet in this thing [n] ye did not believe the LORD your God;

[n] In this matter which God commanded and encouraged you to do, to wit, in going in confidently to poſſeſs the land. Or, *in this word*, whereby God promiſed to fight for you, and aſſured you of good ſucceſs.

* Exod: 13. 21. * Numb: 10. 33. Ezek: 20. 6.

33 * Who went in the way before you, * to ſearch you out a place to pitch your tents *in*, in fire by night, to ſhew you by what way ye ſhould go, & in a cloud by day.

34 And the LORD heard the voice of your words [o], and was wroth and ſware, ſaying,

[o] To wit, your murmurings, your unthankful, impatient, diſtruſtful and rebellious ſpeeches and carriages.

*Numb: 14. 23. Pſal: 95. 11.

35 * Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

† Heb: *fulfilled* to go *after.*

36 Save Caleb [p] the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land [q] that he hath troden upon, and to his children, becauſe he hath † wholly followed the LORD.

[p] Under whom *Joſhua* is comprehended, as is manifeſt from *v.* 38. and *Numb*: 14. 30. though not here expreſſed, becauſe he was not now to be one of the people, but to be ſet over them as chief Governour. [q] That particular part of the Land. Compare *Joſ*: 14. 9.

*Numb: 20. 12. & 27. 14. Ch: 3. 26. and 4. 21. and 34. 4.

37 * Alſo the LORD was angry with me for your ſakes [r], ſaying, Thou alſo ſhalt not go in thither.

[r] Upon occaſion of your wickedneſs and perverſeneſs, by which you provoked me to ſpeak unadviſedly, *Pſal* 106. 32, 33.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee [s], he ſhall go in thither; Encourage him; for he ſhall cauſe Iſrael to inherit it.

[s] *(i. e.)* Who is now thy Miniſter and Servant, for ſuch are oft deſcribed by this phraſe, as 1 *Kings* 1. 2. *Dan*: 1. 5, 19.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil [t], they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

[t] A common deſcription of the ſtate of childhood, as *Jonah* 4. 11.

40 But *as for* you, turn ye, and take your journey into the wilderneſs by the way of the Red-ſea.

*Numb: 14. 40.

41 Then ye anſwered and ſaid unto me, * We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready [u] to go up into the hill.

[u] Or, *ye offered your ſelves*, or *you began*, or *you earneſtly reſolved* and *attempted.*

42 And the LORD ſaid unto me, ſay unto them, Go not up, neither fight, for I *am* not among you [x]: leſt ye be ſmitten before your enemies.

[x] With my powerful Preſence and Aſſiſtance.

† Heb: *ye were preſumptuous and went up.*

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and † went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain came out againſt you, and chaſed you, as bees do [y], and deſtroyed you in Seir, *even* unto Hormah.

[y] As Bees which being provoked come out of their Hives in great numbers, and with great fury purſue and ſting their Adverſary and Diſturber, *Pſal*: 118. 12.

45 And ye returned, and wept before the LORD, but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there* [z].

[z] *(i. e.)* As you abode in *Kadeſh* many, even 40 days, until the ſpies which you ſent returned to give you an account, ſo you alſo abode there many days, or a long time after, and were not now permitted to make any further progreſs towards *Canaan.*

CHAP. II.

Their march from Kadeſh-Barnea, 1——3. *A charge that they trouble not the Edomites,* 4, 5. *nor the Moabites,* 9. *nor the Amonites,* 19. *But are encouraged to fight the Amorites; they put them to flight, and take poſſeſſion of their Lands,* 26——37.

* Numb: 14 25. Ch: 1. 40.

THen we turned, and took our journey into the wilderneſs, *by* the way of the Red-ſea, * as the LORD ſpake unto me: and we compaſſed mount Seir [a] many days [b].

[a] The mountainous Country of *Seir* or *Edom*: [b] Or, *many years* even for 38 years.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough, turn ye northward [c].

[c] Towards the land of the *Amorites* and *Canaanites.*

* Numb: 20. 14.

4 And command thou the people, ſaying, * ye are to paſs through the coaſt [d] of your brethren, the children of Eſau, which dwell in Seir [e], and they ſhall be afraid of you [f]: take ye good heed unto your ſelves therefore.

[d] Or, *by*, or *near the coſt* or *border*: For they did not paſs through their borders, as it is ſaid, *Numb*: 20. 21. And the particle *Beth* doth oft ſignifie *by* or *near*, as *Gen*: 37. 13. *Joſ*: 5. 13. *Judg*: 8. 5. *Jer*: 32. 7. Thus that difference may be reconciled, which others reconcile thus, that they at firſt denyed it, but afterwards granted it. [e] Theſe words reſtrain the prohibition to theſe particular Children of *Eſau*, for there were another ſort or branch of *Eſau*'s Children, which were to be meddled with and deſtroyed, even the *Amalekites*, *Exod*: 17. 14 *Deut*: 25. 17. who were *Eſau*'s poſterity, *Gen*: 36. 12. [f] But I charge you take no advantage of their fears, which you will be very apt to do.

† Heb: *even to the treading of the ſole of the foot.* * Gen: 36. 8. Joſh: 24. 4.

5 Meddle not with them [f], for I will not give you of their land, † no not ſo much as a foot-breadth, * becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

[f] To wit, in battel at this time.

6 Ye ſhall buy meat of them [g] for money, that ye may eat, and ye ſhall alſo buy water of them [h] for money, that they may drink.

[g] For though the Manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. [h] For water in thoſe parts was ſcarce, and therefore private perſons did ſeverally dig pits for their particular uſe. See *Gen*: 26. 18. *Numb*: 21. 18.

7 For the LORD thy God hath bleſſed thee [i] in all the works of thy hand; he knoweth [k] thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

[i] By Gods bleſſing thou art able to buy thy conveniencies, and therefore thy theft and rapine will be inexcuſable, becauſe without any pretence of neceſſity. [k] Heb: *He hath known, i. e.* obſerved, or regarded with care and kindneſs, which that word oft notes, as *Pſal*: 1. 6. and 31. 7. Which experience of God's ſingular goodneſs to thee, ſhould make thee truſt him ſtill, and not uſe any undirect and unjuſt practices to procure what thou wanteſt or deſireſt,

8 And when we paſſed by from our brethren, the children of Eſau which dwelt in Seir, through the way of the plain from Elah, and from Ezion-Gaber [l], we turned [m] and paſſed by the way of the wilderneſs of Moab.

[l] Of which ſee *Numb*: 33. 35. which may be either that place upon the Red-ſea, 1 *Kings* 9. 26. or another of the ſame name. [m] To wit, from our direct road which lay through *Edoms* land.

|| Or, *uſe no hoſtility againſt Moab.*

9 And the LORD ſaid unto me, || Diſtreſs not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have

given *Ar n* unto the children of Lot *o for* a poſſeſſion.

n The chief City of the *Moabites, Numb.* 21. 15. 28. here put for the whole Country which depended upon it. *o* So called to ſignifie that this preſervation, was not for their ſakes, for they were a wicked people, but for *Lots* ſake whoſe memory God yet honours.

umb. .28, 33.

10 (The Emims *p* dwelt therein in times paſt, a people great and many. and tall as * the *Anakims*.

p Men terrible for ſtature and ſtrength, as their very name imports. See *Gen.* 14. 5. whoſe expulſion by the *Moabites* is here noted as a great encouragement to the *Iſraelites*, for whoſe ſake he would much more drive out the wicked and accurſed *Canaanites*.

11 Which alſo were accounted giants; as the *Anakims*: but the Moabites call them Emims.

en. 36. . Heb. *inrited em.*)r, *room.*

12 *The Horims *q* alſo dwelt in Seir before-time, but the children of Eſau †ſucceeded them, when they had deſtroyed them from before them, and dwelt in their || ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them *r*.

q Of whom ſee *Gen.* 14. 6. and 36. 20. *r Obj.* God had not yet given it unto them. *Anſw.* 1. The paſt tenſe is here put for the future, *will give*, after the manner of the Prophets. 2. Things are oft ſaid to be done, when they are only reſolved, or decreed, or attempted to be done, in which ſenſe *Reuben* is ſaid to *deliver* Joſeph, *Gen*: 37. 21. *Balak* to *fight* againſt *Iſrael, Joſ.* 24. 9. *Abraham* to have *offered* his ſon, *Heb.* 11. 17. 3. God may well be ſaid to have given it, not only becauſe he had purpoſed and promiſed to give it, but alſo becauſe he was now about to give it, and had already given them ſome part of it, and that as an earneſt of the whole. 4. This may be particularly underſtood of that part of *Iſraels* poſſeſſion which was beyond *Jordan*, which God had actually given to them, that is, to ſome of them, for even the land of *Canaan* on this ſide *Jordan*, was not given to all of them, but only to ſome of the tribes.

Numb. .1. 12. Or, *valley*

13 Now riſe up, *ſaid I*, and get ye over * the || brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-Barnea, until we were come over the brook Zered, *was* thirty and eight years, until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 So it came to paſs when all the men of war were conſumed and dead from among the people.

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab *s*, this day.

s Or, *to paſs by the border of* Moab, *by* Ar.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: For I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

*Gen. 14. 5. *Zuzims.*

20 (That alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them *Zamzummims *t*;

t Which ſignifies men *moſt wicked and abominable*, or *moſt preſumptuous*, or *moſt crafty*.

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them *u*, and they ſucceeded them, and dwelt in their ſtead.

u Who therefore will certainly do as much for his own people.

*Gen: 32. 3.

22 As he did to the children of Eſau, * which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead, even unto this day.

*Joſh. 13 3.

23 And the * Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims *x*, which came forth out of Caphtor *y*, deſtroyed them, and dwelt in their ſtead.)

x A people a kin to the *Philiſtines, Gen.* 10. 14. and confederate with them in this enterprize, and ſo dwelling together, and by degrees were probably united together by Marriages or otherways, and became one people, the *Caphtorims* being at laſt ſwallowed up in the *Philiſtines.* See *Jer.* 47. 4. *Amos* 9. 7. *y* Which is by the Learned thought to be *Cappadocia.* Whither theſe people might make an expedition out of *Egypt*, either becauſe of the report of the great Riches of part of that Country which drew others thither from places equally remote, or after the manner of thoſe ancient times, or for ſome other reaſon now unknown.

* Numb. 21. 13, 16. † Heb. *begin, poſſeſs.*

24 Riſe ye up, take your journey, and * paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite, King of Heſhbon, and his land: † begin to poſſeſs *it*, and contend with him in battel.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven *z*, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

z Which is a Synecdoche and an Hyperbole, but is explained by the following words, which reſtrain the ſentence to thoſe nations that heard of them.

*ch. 20. 10

26 And I ſent Meſſengers out of the wilderneſs of Kedemoth *a*, unto Sihon king of Heſhbon, * with words of peace *b*, ſaying,

a So called from a city of that name, *Joſ.* 13. 18. and called *Jeſimon, Numb.* 21. 20. *b* With offers of peace, which they refuſing, their deſtruction was highly juſt and reaſonable.

*Numb. 21. 21. 22.

27 * Let me paſs through thy land; I will go along by the high way *c*, I will neither turn unto the right hand, nor to the left.

c In my direct road to *Canaan*, from which I will not turn aſide into thy Fields, or Vineyards, or Houſes.

28 Thou ſhalt ſell me meat for money, that I may eat, and give me water for money, that I may drink: only I will paſs through on my feet *d*.

d Or, *with my foot-men*, or *with my company which are on foot*: which is added ſignificantly, becauſe if their Army had conſiſted as much of Horſemen as many other Armies did, their paſſage through his land might have been more miſchievous and dangerous: But they were generally on foot.

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me *e*) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

e Obj. The King of *Edom, i.e.* of the children of *Eſau*, did not grant them paſſage, *Numb.* 20. *Anſw.* They did permit them to paſs quietly by the borders, though not through the heart of their land, and in their paſſage the people ſold them meat and drink, being it ſeems more kind to them than their king would have had them; and therefore they here aſcribe this favour not to the king, though they are now treating with a king, but to the people, *the children of Eſau.*

*Joſh, 11. 20.

30 But Sihon king of Heſhbon would not let us paſs by him *f*: For * the LORD thy God hardened his ſpirit, and made his heart obſtinate *g*, that he might deliver him into thy hand, as *appeareth* this day.

f i. e. By his Borders. *g* Unmoveable and inexorable to our deſires.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee, begin to poſſeſs, that thou mayeſt inherit his land.

*Numb. 21. 23.

32 * Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people.

† Heb. *every city of men and women, and little ones.*

34 And we took all his cities at that time, and utterly deſtroyed *g* the † men, and the women, and the little ones of every city, we left none to remain.

g By God's command, theſe being a part of thoſe people who were devouted by the Lord of life and death, to utter deſtruction for their abominable wickedneſs. See *Deut.* 7. 2. and 20. 16.

35 Only the cattel we took for a prey unto our ſelves, and the ſpoil of the cities which we took:

36 From Aroer *h*, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river *i*, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us.

h Which was in the border of *Moab*, but now in the hands of the *Amorites.* *i* Heb. *In the river*, wherewith it was encompaſſed, *Numb.* 21. 15. 28. *Joſ.* 12. 2. and 13. 9. He ſpeaks excluſively, for this was *Ar*, which now was in the *Moabites* juriſdiction, above *v.* 9.

*Gen. 32. 22.

37 Only unto the land of the children of Ammon thou cameſt not, *nor unto* any place of the river * Jabbok *k*, nor unto the cities in the mountains *l*, nor unto whatſoever the LORD our God forbad us *m*.

k i. e. Beyond *Jabbok*, for that was the border of the *Amonites. Joſ.* 12. 2. *Obj. Half the land of the Amonites is* ſaid to be *given to the tribe of Gad, Joſ.* 13. 27. *Anſw.* This is true of that half of it which the *Amorites* had taken from them, but not of the other half which yet was in the poſſeſſion of the *Amonites.* *l* The mountainous Country of the *Amonites.* *m* Heb. *Commanded us, commanding* is put for *forbidding*, here, as *Gen.* 2. 16. and 3. 11. *Lev.* 4. 2. *Deut.* 4. 23. The words may be thus rendered, Concerning which *the Lord gave us command* or *charge*, to wit, that we ſhould not meddle with them, as was ſaid before. So it is only an ellipſis of the prepoſition, which is very frequent.

CHAP. III.

Their march to Baſhan, 1. *Og its King is put to flight, they poſſeſs his land,* 2—11. *which is diſtributed to two Tribes and half,* 12—17. *who are commanded to aſſiſt their Brethren to poſſeſs the land beyond Jordan,* 18—20. *Moſes encourages Joſhua,* 21. 22. *His Prayer to go into the promiſed land,* 23—25. *God grants not his requeſt,* 26. *He gives him a proſpect of it,* 27. *and bids him encourage Joſuah,* 28.

THen we turned, and went up the way to Baſhan, and * Og the King of Baſhan came out again us: he and all his people to battel at Edrei.

*Numb. 21. 33. &c. *ch. 29. 7. *Numb. 21. 24.

2 And the LORD ſaid unto me, Fear him not *a*: For I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him, as thou didſt unto* Sihon King of the Amorites, which dwelt at Heſhbon.

a Though he be of ſo frightful a look and ſtature, *v.* 11.

*Numb. 21. 33.

3 So the LORD our God delivered into our hands * Og alſo the King of Baſhan, and all his people: and we ſmote him, until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them; threeſcore cities, all the region of Argob *b* the kingdom of Og in Baſhan.

b A Province within *Baſhan*, or at leaſt ſubject and belonging to *Baſhan*, as appears from *v.* 13. and 1 *Kings.* 4. 13. called *Argob*, poſſibly from the name of a man its former Lord and owner.

5 All theſe cities *were* fenced with high walls, gates, and bars *c*, beſides unwalled towns a great many.

c Which may encourage you in your attempt upon *Canaan*, notwithwithſtanding the fenced cities which the ſpies told you of,and you muſt expect to find.

6 And we utterly deſtroyed them, as we did unto Sihon King of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattel,and the ſpoil of the cities,we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two Kings of the Amorites,the land that _was_ on this ſide Jordan _d_,from the river of Arnon,unto mount Hermon _e_:

_d_ So it was when _Moſes_ wrote this book, but afterward when _Iſrael_ paſſed over _Jordan_ it was called the land beyond _Jordan_.

9 (_Which_ Hermon the Zidonians call Sirion: and the Amorites call it Shenir) _e_.

_e_ Elſewhere called _Mount Gilead_, and _Libanus_ or _Lebanon_,and here _Shenir_, and _Sirion_, and, by abbreviation, _Sion_, _Deut_. 4. 48. Which ſeveral names are given to this one mountain partly by ſeveral people, and partly in regard of ſeveral tops and parts of it, whence _Schenir_ and _Hermon_ are mentioned as diſtinct places, _Cant_. 4. 8.

*Joſh.12. 5.and 13. 11. 10 All the cities of the plain,and all Gilead _f_, and * all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

f Gilead is ſometimes taken largely for all the _Iſraelites_ poſſeſſions beyond _Jordan_, and ſo it comprehends _Baſhan_, but here more ſtrictly for that part of it which lyes in and near mount _Gilead_, and ſo it is diſtinguiſhed from _Baſhan_ and _Argob_.

11 For only Og king of Baſhan remained of the remnant of giants _g_: behold, his bedſtead was a bedſtead of iron: _is it_ not in * Rabbath of the children of Ammon _i_? nine cubits _was_ the length thereof, and four cubits the breadth of it, after the cubit of a man _k_. *2Sam. 12:26. Jer.49.2.

_g_ The other giants of _Baſhan_ were deſtroyed before; and therefore when Og was killed, the _Iſraelites_ work was done. _l_ Where it might now be, either becauſe the _Ammonites_ in ſome former battel with Og had taken it as a ſpoil: or becauſe after Og's death, the _Ammonites_ deſired to have this monument of his greatneſs, and the _Iſraelites_ permitted them to carry it away to their chief city. _k_ To wit, of ordinary ſtature. So his bed was four yards and an half long, and two yards broad.

12 And this land _which_ we poſſeſſed at that time from Aroer,which _is_ by the river Arnon, and half mount Gilead,and *the cities thereof,gave I unto the Reubenites, and to the Gadites. *Numb: 32:33. Joſh:13:8. &c.

13 And the reſt of Gilead, and all Baſhan, _being_ the kingdom of Og,gave I unto the half tribe of Manaſſeh: all the region of Argob, with all Baſhan,which was called the land of giants.

*1 Chron: 2:22. *Numb. 32. 41. 14 *Jair the ſon of Manaſſeh took all the countrey of Argob, unto the coaſts of Geſhuri _l_, and Maachathi _m_, and called them after his own name Baſhan * Havoth-Jair unto this day _n_.

_l_ Or, _Geſhurites_, a people towards the North of _Canaan_, 2 _Sam_. 3. 3. and 15. 8. See alſo _Joſ_. 13. 13. _m_ Of whom ſee 2 _Sam_. 3. 3. and 10. 6. _n_ This muſt be put among thoſe other paſſages which were not written by _Moſes_, but added by thoſe holy men who digeſted the books of _Moſes_ into this order and inſerted ſome very few paſſages to accomodate things to their own time and people.

*Numb: 32. 39. 15 And * I gave Gilead _o_ unto Machir _p_.

_o_ (_i. e._) The half part of _Gilead_, as appears from _v_. 12, 13. See on _Numb_. 32. 40. _p_ (_i. e._) Unto the children of _Machir_ ſon of _Manaſſeh_, for _Machir_ was now dead.

16 And unto the Reubenites,and unto the Gadites I gave from Gilead even unto the River Arnon, half the valley _q_, and the border, even unto the river Jabbok _r_, * _which is_ the border of the children of Ammon _s_. *Numb. 21. 24. Joſh.12.2.

_q_ Or rather _to the middle of the River_; for the word rendred _half_ ſignifies commonly _middle_, and the ſame Hebrew word ſignifying both a _valley_ and a _brook_ or _river_,it ſeems more reaſonable to underſtand it of a _River_, as the ſame word is here rendred in the next foregoing clauſe of this verſe, than of a _valley_, which was not mentioned before, eſpecially ſeing there is here an article added which ſeems to be emphatical, and to note that _River_, to wit, now mentioned. Add to this, that there was no ſuch _valley_, much leſs any _half-valley_, belonging both unto the _Reubenites_ and _Gadites_. But according to the other tranſlation the ſenſe is plain and agreeable to the truth,that their Land extended from _Gilead_ unto _Arnon_,and to ſpeak exactly, to the middle of that River, for as that River was the border between them and others,ſo one half of it belonged to them, as the other half did to others. And that this is no ſubtil device,as ſome may think it,but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others, 1. with _Joſ_. 12. 2. where the ſame thing is expreſſed in the ſame words in the Hebrew which are here,though our tranſlators render the ſelf-ſame words there, _from the middle of the River_, which here they render, _half of the valley_; and where the bounds of _Sihons_ kingdom, which was the ſame portion here mentioned as given to _Reuben_ and _Gad_, and thus deſcribed, _from Aroer, which is upon the bank of the River of Arnon, and from the middle of the River, and from half Gilead, even unto the river Jabbok_, which is _the border of the children of Ammon_. 2.With _Deut_.2.36. _From Aroer,which is by the brink of the river of Arnon, and_ from _the city that_ is _by the River_, or rather, as the Hebrew hath it, _in the River_, _i. e._ from _Ar_, which was the chief city of the _Moabites_, and therefore denied to the _Iſraelites_. as is here implied, and more fully expreſſed, _Deut_. 2. 9. which City was ſeated in an iſland in the middle of the River. So that here we have a juſt and full reaſon why the border of this Land given to _Reuben_ and _Gad_ is ſo nicely and critically deſcribed here, even to the middle of a River, which although in truth and ſtrictneſs it be the bound of thoſe Lands which are divided by a River, yet is not uſually expreſſed in the deſcription of borders, either in Scripture or other Authors, becauſe here was an eminent City of the _Moabites_ in the middle of this River,which by this curious and exact deſcription is excepted from their poſſeſſion, as God would have it to be. _r_ The meaning ſeems to be this, _And the border_, to wit, of their Land, _was_, which verb ſubſtantive is commonly underſtood, or _went forth_, (as the phraſe is, _Joſ_. 15, 6, 7, &c) from thence,to wit, from the River _Arnon_, _even unto the River Jabbok_, for ſo indeed their border did proceed. _s Object_. This was the border between them and the _Manaſſites_, as is evident, and therefore not the border of the _Ammonites_. _Anſw_. It bordered upon the _Manaſſites_ in one part, and upon the _Ammonites_ in another part, to wit, in that part which is remoter from _Jordan_, and ſo both are true.

17 The plain _t_ alſo, and Jordan,and the coaſt _thereof_ from Chinnereth _u_,even unto the ſea of the plain _x even_ the ſalt ſea, || under Aſhdoth Piſgah _y_ eaſtward. || Or, _under the ſprings of Piſgah, or the hill._

_t_ The Low Countrey towards _Jordan_. _u_ Of which ſee on _Numb_. 34. 11. _Joſ_. 12: 3. _x_ (_i. e._) That ſalt Sea, as it here follows,which before that dreadful conflagration was a goodly plain, called _the plain of Jordan, Gen_. 13. 10. _y_ The proper name of a City,of which, _Joſ_. 13. 20.

18 And I commanded you _z_ at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: * ye ſhall paſs over armed before your brethren, the children of Iſrael, all _that are_ † meet for the war _a_. * Numb. 32: 20. † Heb. _ſons of power_.

_z_ To wit, the _Reubenites_ and _Gadites_ mentioned, _v_. 16. to whom he now turns his ſpeech by an Apoſtrophe. _a_ In ſuch number as your brethren ſhall judge neceſſary. See _Joſh_. 1. 14. and 4: 13.

19 But your wives, and your little ones, and your cattel (_for_ I know that ye have much cattel) ſhall abide in your cities, which I have given you.

20 Until the LORD hath given reſt _b_ unto your brethren, as well as unto you, and _until_ they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and then ſhall ye * return every man unto his poſſeſſion which I have given you. *Joſ.22.4.

_b_ A peaceable and fixed poſſeſſion.

21 And * I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt. * Num: 27. 18.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O LORD God, thou haſt begun to ſhew thy ſervant thy greatneſs,and thy mighty hand: for * what God _is there_ in heaven or in earth, that can do according to thy works, and according to thy might? * Pſal:86. 8. and 89. 6.

25 I pray thee let me go over _c_, and ſee the good land that is beyond Jordan,that goodly mountain _d_, and Lebanon _e_.

_c_ For he ſuppoſed Gods threatning might be conditional and reverſible, as many others were. _d_ Or, _that bleſſed mountain_,which the Jews not improbably underſtand of that mountain on which the Temple was to be built. For as _Moſes_ deſired and determined to _prepare an habitation_ for God,_Exod_:15:2. and knew very well that God would _chuſe_ a certain _place for his habitation_,and _to put his name there_,_Deut_.12.5. So he alſo knew that it was the manner both of the true worſhippers of God and of Idolaters to worſhip their God in high-places,and particularly that _Abraham_ did worſhip God in the mount of _Moria_, _Gen_: 22: 2. and therefore did either reaſonably conjecture that God would chuſe ſome certain mountain for the place of his habitation, or poſſibly underſtood by revelation that in that very mount of _Moria_, where _Abraham_ performed that eminent and glorious act of worſhip, there alſo the children of _Abraham_ ſhould have their place of conſtant and ſettled worſhip. This he ſeems to call _that mountain_, emphatically and eminently, _that_ which was much in _Moſes_ his thoughts, though not in his eye, and _the bleſſed_ (as the Hebrew _tob_ oft ſignifies) or _the goodly mountain_. Or, _the mountain_ may be here put for the mountainous countries, as that word is oft uſed, as _Gen_. 36. 9. _Numb_. 13. 29. and 23.7. _Deut_.1.7. _Joſ_. 10.6.and 11. 16,21, &c. And it is known that a great part of the glory and beauty and profit of this Country lay in its Hills or Mountains. See _Deut_. 11. 11. and 33.15. And _that goodly mountain_ may by an Enallage of the number be put for thoſe goodly mountains in _Canaan_, which were many. Thus alſo he proceeds gradually in this deſire and deſcription,and prays that he may ſee in general _the good land that_ is _beyond Jordan_, and then particularly, _the goodly mountains of it_, and eſpecially that famous mount of _Lebanon_,which was ſo celebrated from its tall and large Cedars,and other Trees and excellent Plants. See _Pſal_. 29, 5: and 104. 16. _Iſa_. 2. 13. and 14. 8.

26 But the LORD * was wroth with me for your ſakes _f_, and would not hear me: and the LORD ſaid unto me, Let it ſuffice thee _g_, ſpeak no more unto me of this matter. * Numb: 20: 12. and 27:14 Ch:1:37. & 32. 51.

_f_ By occaſion of your ſins which provoked me to unadviſed words and carriages, _Pſal_: 106. 32, 33: See _Numb_: 20: 12. _Deut_. 31. 2. and 34: 4. _g_ That this is my pleaſure and unalterable reſolution. Compare 2 _Cor_: 12: 8, 9.

27 * Get thee up into the top of || Piſgah _h_, and lift up thine eyes _i_ weſtward,and northward,and ſouthward, and eaſtward, and behold _it_ with thine eyes: for thou ſhalt not go over this Jordan. † Numb: 27: 12. || Or, _the hill_.

_h_ Of which ſee on _Numb_: 27: 12. _i_ Towards the Land of _Canaan_ and its ſeveral quarters.

28 But * charge Joſhua _k_, and encourage him, and ſtrengthen him _l_: for he ſhall go over _m_ before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee. * Numb: 27:18.

k Give him commiſſion and authority, and a command to Execute his truſt,and conduct the people. *l* With exhortations and promiſes and aſſurances of my preſence and help and of good ſucceſs. *m* It was not *Moſes*, but *Joſhua* or *Jeſus* that was to give the people reſt, *Heb*. 4. 8.

Deut: 34: 6.

29 So we abode in*the valley over againſt Beth-peor*n*.

n The Houſe or Temple of *Peor*, or of *Baal-Peor*, of which ſee *Numb*. 25. 3. whence this place or city had its name.

CHAP. IV.

An Exhortation to obey the Law, 1—13. *And warning againſt Idolatry,* 14—24. *From the miſchief of it upon themſelves and Children,* 25. 28. *Gods promiſe upon their Repentance,* 29—31. *And from Gods wonders towards them,* 32—40. *Cities of Refuge are appointed,* 41—43.

NOW therefore hearken,O Iſrael,unto the ſtatutes *a*, and unto the judgments *b* which I teach you, for to do *them*, that ye may live, and go in, and poſſeſs the land which the LORD God of your fathers giveth you.

a The Laws which concern the worſhip and ſervice of God. *b* The Laws concerning your duties to men. So theſe two comprehend both Tables, and the whole law of God.

* Chap: 12:32. Joſh. 1:7. Pro:30:6. Eccl:12: 13. Rev: 22. 18: 19.

2 * Ye ſhall not add unto the word which I command you *c*, neither ſhall ye diminiſh *ought* from it *d*, that ye may keep the commandments of the LORD your God, which I command you.

c By deviſing other doctrines or wayes of worſhip than what I have taught or preſcribed. See *Num*.15.39,40. *Deut* 12.8,32. 1 *Kings* 12,33. *Prov*.30:6. *Math*:15.9. For this were to accuſe me of want of wiſdom or care or faithfulneſs in not giving you ſufficient inſtructions for my own ſervice. *d* By rejecting or neglecting any thing which I have commanded, though it ſeem never ſo ſmall.

3 Your eyes have ſeen what the LORD did becauſe of *Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath deſtroyed them from among you.

* Numb: 25:4.&c. Joſh.22. 17.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

*Job28:28 Pſal. 111. 10. Prov:1:7.

6 Keep therefore, and do *them*, for this *is* * your wiſdom and your underſtanding in the ſight of the nations *d*, which ſhall hear all theſe ſtatutes, and ſay,Surely this great nation *is* a wiſe and underſtanding people.

d For though the generality of Heathen people in the latter and degenerat ages of the world did through inveterate prejudices and for their own luſts and intereſts condemn the Laws of the Hebrews as fooliſh and abſurd, yet it is moſt certain, that divers of the wiſeſt heathens did highly approve of them ſo far that they made uſe of divers of them,and tranſlated them into their own Laws and Conſtitutions; and *Moſes*, the giver of theſe Laws, hath been mentioned with great honour for hiswiſdom and learning by many of them. And perticularly the old Heathen Oracle expreſly ſaid, *that the Chaldeans or Hebrews, who worſhipped the uncreated God, were the only wiſe men.*

* Sam. 7: 23. † Heb. *a God. So Gr.* * Pſ: 46:1. &145:18. & 148:14. Iſa.55: 6.

7 For * what nation *is there ſo* great, who *hath* † God * ſo nigh unto them *e*, as the LORD our God *is* in all *things* that we call upon him for?

e By glorious miracles, by the pledges of his ſpecial preſence, by the operations of his grace, and particularly, as it here follows, by his readineſs to hear our prayers, and to give us thoſe ſuccours which we call upon him for.

8 And what nation *is there ſo* great,that hath ſtatutes and judgments *ſo* righteous *f*, as all this law which I ſet before you this day?

f Whereby he implies that the true greatneſs of a nation doth not conſiſt in pomp or power, or largeneſs of empire, as commonly men think, but in the righteouſneſs of its Laws.

9 Only take heed to thy ſelf, and keep thy ſoul diligently,leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but * teach them thy ſons and thy ſons ſons:

* Gen. 18. 19.ch.6 7. & 11. 19. Pſal. 78. 5, 6. *Ex:19:9, 16 & 20. 18. Heb: 12. 18.

10 *Specially* * the day that thou ſtoodſt before the LORD thy God in Horeb *g*,when the LORD ſaid unto me,Gather me the people together, and I will make them hear my words,that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

g Some of them ſtood there in their own perſons, though then they were but young, the reſt ſtood then in the loins of their Parents, in whom they may well be ſaid to ſtand there, becauſe they are ſaid to have entered into covenant with God, becauſe their Parents did ſo in their name and for their uſe.

*Ex:19:18 † Heb: *heart.*

11 And ye came near, and ſtood under the mountain, and the * mountain burnt with fire unto the † midſt of heaven *h*, with darkneſs, clouds and thick darkneſs.

h Flaming up into the air, which is oft called *Heaven*, and the *midſt* or the *heart* of it is not only that which is ſtrictly and properly the middle part, but that which is within it, though but a little way, in which ſenſe places or perſons or things are ſaid to be *in the heart of the Sea, Exod.* 15. 8. *Prov*: 23: 34. *Ezek*: 28: 2. and Chriſt *in the heart of the Earth, Matth*. 12. 40.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude *i*, † only *ye heard* a voice.

† Heb.*ſave a voice.*

i (*i.e.*) No reſemblance or repreſentation of God,whereby either his eſſence or properties or actions were repreſented, ſuch as were uſual among the heathens.

13 And he declared unto you his covenant,which he commanded you to perform,*even* * ten commandments, and * he wrote them upon two tables of ſtone.

*Ex 34.28 *Ex.24:12 *Ex.21.1.

14 And * the LORD commanded me at that time, to teach you ſtatutes and judgments *k*, that ye might do them in the land whither ye go over to poſſeſs it.

k (*i. e.*) The ceremonial and judicial Laws which are here diſtinguiſhed from the moral, or the *ten commandments, v*. 13.

15 Take ye therefore good head unto your ſelves *l*(for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb *m*,out of the midſt of the fire.)

l By which caution he inſinuats mans great proneneſs to the worſhip of Images. *m* God, who in other places and times did appear in a ſimilitude, in the faſhon of a man, now in this moſt ſolemn appearance, when he comes to give eternal Laws for the regulation and direction of the Iſraelites in the worſhip of God, and in their duty to men, he purpoſely avoids all ſuch repreſentations, to ſhew that he abhors all Worſhip of images, or of himſelf by images of what kind ſoever, as it here follows, *v*.16,17,18,19. becauſe he is the inviſible God and cannot be repreſented by any viſible image. See *Iſa*. 40. 18. *Act*. 17. 29.

16 Leſt ye corrupt *your ſelves n*, and * make you a graven image *o*, the ſimilitude of any figure, the likeneſs of male or female:

*Ex:24:5.

n (*i. e.*) Corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courſes, by worſhipping God in a corrupt manner, or by falling into Idolatry. *o* To wit, for worſhip, or for the repreſentation of God, as it is explained *v*. 19. for otherwiſe it was not ſimply unlawful to draw the picture or make a figure of a man or a beaſt.

17 The likeneſs of any beaſt *p* that *is* on the earth, the likeneſs of any winged fowl that flieth in the air:

p Whereby the Heathen nations did repreſent and worſhip God ſome by an Ox,ſome by a Goat,or an Hen,or a Serpent,or a Fiſh,*&c.*

18 The likeneſs * of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

* Rom: 1. 23. *Ch:17:3. Job:31:27 *Gen:2:1.

19 And leſt thou *lift up thine eyes unto heaven, and when thou ſeeſt the ſun,and the moon and the ſtars,*even* * all the hoſt of heaven, ſhould be driven to worſhip them *q*,and ſerve them,which the LORD thy God hath ‖ divided unto all nations *r* under the whole heaven.

‖ Or, *imparted.*

q (*i. e.* Strongly enclined,and in a manner conſtrained partly by the glory of theſe heavenly bodies, which may ſeem to be made for higher purpoſes than to enlighten this lump of earth; partly from that natural propenſion which is in men to Idolatry. Or, *ſhouldeſt be driven* or *thruſt*,to wit,out of *the way of the Lord*,(as it is more fully expreſſed,*Deut*,13.5.) or,be ſeduced,or led aſide,as ſilly ſheep eaſily are, *and worſhip them*. Or,*ſhouldeſt be caſt down*, or *throw down thy ſelf and worſhip them, i. e.* Worſhip them by falling down before them: *r* Which are notGods,butCreatures,made not for theworſhip,but for the uſe of men, yea of the meaneſt and moſt barbarous people under Heaven, and therefore cannot without great abſurdity be worſhipped, eſpecially by you who are ſo much advanced above other Nations in Wiſdom & Knowledge,and in this,that you are my peculiar people.

20 But the LORD hath taken you,and * brought you forth out of the iron furnace *s*, *even* out of Egypt,to be unto him a people of inheritance, as *ye are* this day.

* 1 King: 8. 51. Jer:11:4.

s (*i.e.*) The furnace wherein Iron and other Metals are melted, to which *Egypt* is fitly compared, not only for the Torment and Miſery which they there endured, but alſo becauſe they were throughly tryed and purged thereby,as Metals are by the fire, *t* His peculiar poſſeſſion from generation to generation. See *Exod*. 19. 5. *Deut* 7. 6. *Tit*. 2. 14. And therefore for you to forſake God, and worſhip Idols, will be not only wickedneſs and madneſs,but moſt abominable ingratitude.

21 Furthermore,* the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land,which the LORD thy God giveth thee *t for* an inheritance.

* Numb: 20. 12.

t God hath granted you the favour which he denied to me: which greatly increaſeth your obligation to God.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over,and poſſeſs that good land.

23 Take heed unto your ſelves,leſt ye forget the covenant of the LORD your God,which he made with you, and make you a graven image,*or* the likeneſs of any *thing*, * which the LORD thy God hath forbidden thee *u*.

* Exod: 20: 4, 5.

u Or,*commandeth thee*,to wit,not to do,which is eaſily underſtood by comparing this place with *Exod*. 20. 4, 5. and with *Gen*. 3. 11. where this phraſe is fully expreſſed. See more on *Lev*. 4.2.*Deut*.3.37.

24 For the * LORD thy God *is* a conſuming fire *x*, *even* a * jealous God *y*.

* Ch:9:3: Iſa:33:14 Heb. 12. 29. Exod, 20. 5. Iſa.42.8.

x A juſt and terrible God, who, notwithſtanding his ſpecial relation to thee, will ſurely puniſh and deſtroy thee, if thou provokeſt him by Idolatry, or other ways. *y* Who being eſpouſed to thee, will be highly incenſed againſt thee, (if thou followeſt after other lovers, or committeſt whoredom with Idols,) and will bear no rival or partner.

25 When thou ſhall beget children, and childrens children, and ſhall have remained long in the land,and ſhall corrupt *your ſelves*,and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD *z* thy God, to provock him to anger.

z Which words are here added, either 1. As a caution. Your Idolatry, though poſſibly ſecretly and cunningly managed,will not be hid from him; he ſees it, and he will puniſh it. Or 2. To aggravate their ſpiritual Whoredom, as being commited in the ſight and preſence of their Lord and Huſband, whoſe eye is more peculiarly upon them in all their ways, than it is upon other people. Or 3. By way of oppoſition unto mens judgment. Idolatry oft-times ſeems good and reaſonable, and religious in the eyes of men, but ſaith he, it is evil in the eyes of the Lord, whoſe judgment is moſt conſiderable.

26 I call heaven and earth [a] to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it; ye ſhall not prolong your days upon it; but ſhall utterly be deſtroyed.

[a] Either 1. Figuratively, *i. e.* God, and Angels, and Men. Or rather 2. Properly; it being uſual in Scripture to call in the ſenſeleſs Creatures as witneſſes ſuch caſes, as *Deut.* 32. 1. *Iſa.* 1.2. *Jer.* 2. 12.

* Levit: 26: 33: Ch:28 64: Neh: 8: 8: † Heb. *men of number.*

27 And the LORD * ſhall ſcatter you among the nations, and ye ſhall be left † few in number among the heathen, whither the LORD ſhall lead you.

* Ch: 28: 36, 64: Jer:16:13: *Pſal:115: 4, 5: and 135: 15. Iſa:45: 20: and 46: 7:

28 And * there ye ſhall ſerve gods [b], the work of mens hands, wood and ſtone, * which neither ſee, nor hear, nor eat, nor ſmell.

[b] (*i.e.*) Idols. You ſhall be compelled by men, and given up by me to Idolatry. So that very thing which was your choice, ſhal be your puniſhment: it being juſt and uſual for God to puniſh one ſin by giving them up to another, as is manifeſt from *Rom.* 1. 24. 25.

* Levit: 26: 40: Chap: 30: 1. Neh: 1:9:

29 * But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him [c] with all thy heart [d], and with all thy ſoul.

[c] If thou deſireſt his help and favour. See *Deut.* 30.1. *Iſa.* 55.6. [d] (*i. e.*) ſincerely and fervently.

† Heb: *have found thee.*

30 When thou art in tribulation, and all theſe things † are come upon thee, *even* in the latter days [e], if thou turn to the LORD thy God, and ſhalt be obedient unto his voice:

[e] Either in general, in ſucceeding Ages and Generations: or particularly, in the days of the *Meſſias*, which are commonly called in Scripture *the latter*, or *laſt days*, as *Iſa*: 2: 2: *Hoſ*: 3: 5: *Micah* 4: 1: *Dan*: 2: 44: *Heb*: 1: 2: and 9: 26. And ſo this may reſpect the converſion and redemption of the *Jewiſh* Nation even in thoſe times when their caſe ſeems moſt deſperate, when they have forſaken their God, and rejected their Meſſias for many ages, to wit, towards the end of the World.

31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers [f], which he ſware unto them.

[f] (*i.e.*) Made with thy fathers including their poſterity, as *Gen.* 17. 7.

32 For ask now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *ask* from the one ſide of heaven [g] unto the other, whether there hath been *any ſuch thing*, as this great thing *is* or hath been heard like it.

[g] (*i.e.*) Of the Earth under Heaven. Ask all the Inhabitants of the world. Compare *Matth.* 24. 31. with *Mark* 13. 27.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live [h]?

[h] (*i.e.*) And was not overwhelmed and conſumed by ſuch a glorious appearance. See *Exod.* 24. 11. and 33. 20.

* Chap: 7: 19: and 29: 3:

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, * by temptations [i], by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrours [k], according to all that the LORD your God did for you in Egypt before your eyes?

[i] By tribulations and perſecutions, which are commonly called *temptations*, which are here fitly mentioned, as one great occaſion firſt of their cries unto God, and then of Gods coming for their reſcue. Or, *temptations* is the general title, which is explained by the following particulars, *ſigns, and wonders*, &c. which are called *temptations*, becauſe they were trials both to the *Egyptians* and *Iſraelites*, whether thereby they would be induced to believe and obey God or no. [k] Raiſed in the minds of the *Egyptians*, as the Hiſtory ſheweth: compare *Deut.* 2. 25: and 34. 12. or, by terrible things done among them.

* Chap: 32: 39:

35 Unto thee it was ſhewed, that thou mighteſt know, that the LORD he *is* God, * *there is* none elſe beſides him.

* Exod: 24: 16: Heb: 12: 18:

36 * Out of heaven [t] he made thee to hear his voice, that he might inſtruct thee: and upon earth [u] he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

[t] ((*i. e.*) Out of the air, above Mount *Sinai*. See *Exod.* 19. 9. & 20. 18, 22. [u] at the top of Mount *Sinai*.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight [x] with his mighty power out of Egypt;

[x] Keeping his eye fixed upon him, as the Father doth on his beloved child. Or, *with his preſence. i. e.* He did not ſend them forth by *Moſes*, but he himſelf was preſent with them, and as it were marched along with them, in the pillar of cloud and fire.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

* Joſh: 2: 11:

39 Know therefore this day, and conſider *it* in thine heart, that * the LORD he *is* God in heaven above, and upon the earth beneath, *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee: and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 Then Moſes ſevered three cities [y] on this ſide Jordan towards the ſun-riſing.

[y] As God had commanded him, *Numb*, 35. 6, 14.

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

* Joſh: 20: 8:

43 *Namely*, * Bezer in the wilderneſs, in the plain countrey of the Reubenites; and Ramoth in Gilead of the Gadites, and Golan in Baſhan of the Manaſſites.

44 And this [z] *is* the law which Moſes ſet before the children of Iſrael:

[z] Which hath been generally intimated already, but is more particularly and punctually expreſſed in the following Chapter, to which theſe words are a preface.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

* Chap: 3: 29: *Num. 21 24: 34: Chap: 1: 4: * Num. 21 33: Chap: 3: 3: * Chap: 3: 9. Pſal: 133: 3: * Chap: 3: 17:

46 On this ſide Jordan, * in the valley over againſt Beth-Peor, in the land of Sihon King of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come forth out of Egypt.

47 And they poſſeſſed his land, and the land of * Og King of Baſhan, two Kings of the Amorites, which *were* on this ſide Jordan toward the ſun-riſing,

48 From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* * Hermon;

49 And all the plain on this ſide Jordan, eaſtward, even unto the ſea of the plain under the * ſprings of Piſgah.

CHAP. V.

God upon Mount Horeb, makes a Covenant with Iſrael, 1—5. *The Covenant or Ten Commandments is delivered to Moſes in two Tables,* 6—22. *The Iſraelites deſire, that not God, but Moſes may ſpeak to them,* 23—27. *which God approves of,* 28, 29. *Moſes exhorts them to Obedience, with a promiſe of life,* 32, 33.

AND Moſes called all Iſrael [a], and ſaid unto them, Hear, O Iſrael, the ſtatutes and Judgments, which I ſpeak in your ears this day, that ye may learn them, and † keep, and do them.

† Heb: *keep to do them.*

[a] To wit, by their Elders, who were to impart it to the reſt.

* Exod: 19: 5:

2 * The LORD our God made a covenant with us in Horeb.

* *See* Mat: 13: 17: Heb: 8: 9:

3 The LORD * made not the covenant with our fathers [b], but with us: *even* us, who *are* all of us here alive this day [c].

[b] Either 1. Not only with them, the word *only* being here underſtood, as it is *Gen.* 32. 28. & 35. 10. 1 *Sam.* 8. 7. *Jer.* 7. 19. & 31. 34. *Mat.* 9. 13. Or, 2. Not at all with them. But then the word *Covenant* is not here to be taken for the Covenant of Grace in general, for ſo it was made with their fathers, *Exod.* 2. 24. but for this particular and mixed diſpenſation of the Covenant at *Sinai*, as appears both by the foregoing and following words. [c] He ſaith not, that all who made that Covenant at *Sinai* are now alive, for many of them were dead, but that this Covenant was made with all that are now alive, which is moſt true, for it was made with the elder ſort of them in their own perſons, and with the reſt in their Parents, who did covenant for them: for this phraſe *with us*, is put excluſively as to their fathers, but not as to their poſterity, as is evident from the nature of the Covenant, *Acts* 2. 39. and courſe of the ſtory.

*Exod: 19: 9, 19.

4 * The LORD talked with you face to face [d], in the mount out of the midſt of the fire.

[d] Not in a viſible ſhape, which was utterly denied, *Deut.* 4. 12, 15. but perſonally and immediately, not by the Mouth or Miniſtery of *Moſes*; plainly and certainly, as when two men talk face to face; freely and familiarly, ſo as not to overwhelm and confound you. Compare *Exod.* 33. 11. *Numb.* 12. 8.

5 (I ſtood between the LORD and you [e] at that time, to ſhew you the word of the LORD [f]: for ye were afraid, by reaſon of the fire, and went not up into the mount) ſaying,

[e] As a Mediator or Meſſenger between you, according to your deſire, below *v.* 27. Compare *Exod.* 19. 16, *&c.* and 20. 19. *Gal.* 3. 19. [f] Not the ten Commandments, which God himſelf uttered, but the following ſtatutes and judgments.

*Ex. 20: 2. *&c.* Lev. 26. 1. Pſal. 81. 10. † Heb. *ſervants.*

6 * I *am* the LORD thy God [h], which brought thee out of the land of Egypt, from the houſe of † bondage.

[h] The ten Commandments delivered *Exod.* 20. are here repeated with ſome ſmall difference of words, but the ſence is perfectly the ſame, and therefore the explication of them muſt be fetched thence.

7 Thou ſhalt have none other gods before Me.

8 Thou ſhalt not make thee *any* graven image, or *any* likeneſs of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

*Ex. 34. 7

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

*Jer. 32. 18.

10 * And ſhewing mercy unto thouſands, of them that love me, and keep my commandments.

11 Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his Name in vain.

12 Keep [i] the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee [k].

[i] To wit, in mind and memory, as it is *Exod.* 20. 8. [k] To wit,

in *Exodus* 20: whither he directs them, and therefore he here omits the Argument of the Creation, which is urged there.

13 Six days thou ſhalt labour, and do all thy work.

Gen: 2: 2: Heb: 4: 4:

14 But the ſeventh day is the *ſabbath of the LORD thy God, *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man ſervant, and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant *l* in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

l And therefore art highly obliged both to ſerve that God who redeemed thee, eſpecially upon his own day, and not to grudge thy ſervants their reſt upon that day.

* Chap: 27: 16: Coloſſ: 3: 20:

16 *Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

* Mat: 5: 21: *Luke 18; 20: *Rom: 13: 9: * Rom: 7: 7:

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 * Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe *m*, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

m In *Exodus* 20. the order is contrary, and *thy neighbours houſe* is put before his *wife*, whereby it is evident, that *Moſes* intended this but for one Commandment, wherein the order of the words was an inconſiderable circumſtance: for if this were two Commandments, as ſome would have it, it would be altogether uncertain which is the Ninth, and which the Tenth Commandment, ſeing the one is firſt, *Exodus* 20. and the other here.

*Exod: 24: 12:

22 Theſe words the LORD ſpake unto all your aſſembly in the mouut, out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he added no more *n*, and * he wrote them in two tables of ſtone, and delivered them unto me.

n He ceaſed for that time to ſpeak immediately, and with that loud voice unto the people, for the reſt were delivered to *Moſes*, and by him communicated to the people. This he did to ſhew the preeminency of that Law above the reſt, and its everlaſting Obligation.

*Exod: 20: 18:

23 * And it came to paſs, when ye heard the voice out of the midſt of the darkneſs, (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

*Exod: 19: 19: *Chap: 4: 33:

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and * he liveth.

†Heb. *add to hear.*

25 Now therefore why ſhould we die *o*? for this great fire will conſume us, If we † hear the voice of the LORD our God any more, then we ſhall die.

o For though God hath for this ſeaſon kept us alive to our admiration, yet we ſhall never be able to endure any further diſcourſe from him in ſuch a terrible manner, but ſhall certainly ſink under the burden of it. Compare *Gen*: 16: 13: *Judg*: 6: 22.

26 For who *is there* of all fleſh *p*, that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived!

p *Fleſh* is here put for Man in his frail corruptible and mortal ſtate, as *Mat*: 16. 17: 1 *Cor*: 15: 50: *Eph*: 6: 12: *Heb*: 2: 14:

*Exod: 20: 19:

27 Go thou near, and hear all that the LORD our God ſhall ſay, and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye ſpake unto me, and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: * they have well ſaid all that they have ſpoken.

* Deut. 18: 17: †Heb. *who will give their heart to be ſuch in them.* * Chap: 32: 29: Pſal: 81: 13: Iſa: 48: 18: Mat: 23: 37.

29 † * O that there were ſuch an heart in them *q* that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

q Heb. *Who will give them ſuch an heart?* This is ſpoken of God after the manner of men, to ſhew that ſuch an heart is deſirable to him, and required by him: otherwiſe it is certain that God can give ſuch an heart, and hath Promiſed to give it, *Jer*. 32: 40: *Ezek*; 36: 27. And if God will work, *who can hinder him?* *Job* 11. 10.

30 Go, ſay to them, Get ye into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

* Chap: 17: 20: & 28. 14. Joſh: 1: 7

*32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: * ye ſhall not turn aſide to the right hand, or to the left *r*.

r Neither by ſuperſtitious additions to God's Commands, nor by a bold or prophane rejection or contempt of any one of them.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days, in the land which ye ſhall poſſeſs.

CHAP. VI.

The end of the Commandment, Obedience, 1——2. *He exhorts them thereto,* 3. *The Unity of the Divine Eſſence aſſerted,* 4. *The Duty required of the Iſraelites* 5. *To Love God,* 5, 6. *And teach their Children,* 7. *To uſe Signs, as Memorials of it,* 8, 9. *Not to forget God in proſperity,* 10——12. *Not to worſhip other gods,* 13——15 *Not to tempt God,* 16. *But keep his Commandments,* 17. *And to tranſmit the Knowledge of Gods works to their proſperity,* 20——25.

NOW theſe *are* the commandments, the ſtatutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it:

† Heb. *paſſover.*

2 That thou mighteſt fear the LORD *a* thy God, to keep all his ſtatutes; and his commandments which I command thee, thou and thy ſon, and thy ſons ſon, all the days of thy life: and that thy days may be prolonged.

a Which he hereby implies to be the firſt principle of true Obedience.

3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

* Mark 12: 29: † Heb. *the LORD our God, the LORD is one.* So Gr.

4 * Hear O Iſrael, † the LORD our God *is* one LORD *b*.

b One in Eſſence, and the only object of our Worſhip.

* Chap: 10: 12: Mat: 22: 37. Mark 12. 30: Luke 10. 27.

5 And * thou ſhalt love the LORD *c* thy God with all thine heart, and with all thy ſoul, and with all thy might.

c Now he ſhews another ſpring or principle of ſincere Obedience to God, even hearty love to God, which will make his work and ſervice eaſie, and that the fear he mentioned before, *v.* 2. was ſuch as would conſiſt with love to God, and not that ſlaviſh fear and honour which produceth hatred.

*Chap. 11. 18. Pſal. 37. 31. & 40: 8. & 119. 98. Iſa. 51. 7.

6 And *theſe words which I command thee this day ſhall be in thine heart *d*.

d *i. e.* In thy mind to remember them, and meditate upon them, and in thy Affection to love and purſue them.

* Ch: 4: 9: † Heb. *whet or ſharpen.*

7 And thou ſhalt * † teach them diligently *e* unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

e Heb. *Whet*, or *ſharpen them*, ſo as they may pierce deep into their hearts. This Metaphor ſignifies the manner of inſtructing them, that it is to be done diligently, earneſtly, frequently, diſcreetly and dexterouſly.

* Chap: 11: 18: † Heb: *for frontlets.*

8 And thou ſhalt * bind them for a ſign upon thy hand, and they ſhall be † as frontlets between thy eyes *f*.

f Thou ſhalt give all diligence, and uſe all means to keep them in thy remembrance, as men oft times bind ſomething upon their hands, or put it before their eyes to prevent forgetfulneſs of a thing which they much deſire to remember, Compare *Prov*: 3: 3: and 6: 21: and 7: 3. See the notes on *Exodus* 13. 16.

* Chap: 11. 20: Iſa: 57: 8.

9 * And thou ſhalt write them upon the poſts of thine houſe, and on thy gates.

*Pſal: 105. 44.

10 And it ſhall be, when the LORD thy God ſhall have brought thee into the land, which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities * which thou buildedſt not;

* Chap. 8 10, &c.

11 And houſes full of all good things, which thou filledſt not, and wells digged which thou diggeſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten, and be full,

† Heb. *Bondmen or ſervants*

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

* Chap. 10. 12. 20. & 13. 4. Mat. 4. 10. Luke 4. 8.

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt ſwear *g* by his Name *h*.

g When thou haſt a call and juſt cauſe to ſwear. *h* Underſtand *only*, as *Deut*: 5: 2: not by Idols, or any Creatures.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you *i*) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

i Heb. *In the midſt of you*, to ſee and obſerve all your ways and your turnings aſide to other gods.

*Mat. 4. 7 Luk. 4. 12 *Ex. 17. 2 Numb. 20. 4.

16 Ye ſhall not tempt the LORD *k* your God * as ye tempted him in Maſſah.

k *i. e.* Not provoke him, as the following inſtance explains. Sinners, eſpecially preſumptuous ſinners, are oft ſaid to *tempt God*, *i. e.* to make a trial of God, whether he be what he pretends to be, ſo wiſe as to ſee their ſins, ſo juſt and true and powerful as to take vengeance on them for their ſins, concerning which they are very apt to doubt becauſe of the preſent impunity and proſperity of many ſuch perſons. See *Numb*. 14. 22. *Pſal*. 78. 18. *Mat*. 4. 7. *Acts* 5. 9.

17 Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD *l* that it may be well with thee, and that thou mayeſt go in, and poſſeſs the good land which the LORD ſware unto thy fathers :

l Not that which is right in thine own eyes,as many ſuperſtitious and ſinful practices ſeem right and good to evil minded men. Let Gods will and word, and not thine own fancy or invention,be thy rule in Gods ſervice. Good actions are oft ſaid to be *right in Gods ſight*, as *Jer.* 34. 15. *Acts* 4: 19. and evil actions are oft ſaid to be *right in our own eyes*, as *Deut.* 12. 8. *Judg:* 17: 6.

*Num. 33. 52: †Heb: *to morrow:*

19 * To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 *And* when thy ſon asketh thee † in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you.

21 Then thou ſhalt ſay unto thy ſon, we were Pharaohs bondmen in Egypt, and the LORD brought us out of Egypt * with a mighty hand.

*Ex:3.19: and 13.3. †Heb. *evil*

22 And the LORD ſhewed ſigns and wonders, great and † ſore upon Egypt, upon Pharaoh, and upon his houſhold before our eyes :

23 And he brought us out from thence, that he might bring us in,to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God for our good *m* always, that he might preſerve us alive as *it is* this day.

m The benefit of Obedience is ours, not Gods, *Job*, 35.7: and therefore our Obedience is highly reaſonable,& abſolutely neceſſary.

† Heb. *and righteouſneſs ſhal be to us.* Gr. *mercy ſhall be to us.* See Ch.24.13. * Rom: 10. 5.

25 † And it * ſhall be our righteouſneſs *n*,if we obſerve to do all theſe commandments, before the LORD our God, as he hath commanded us.

n Heb. *Righteouſneſs ſhall be to us.* We ſhall be owned and pronounced by God to be truly righteous and holy perſons, if we ſincerely obey him,otherwiſe we ſhall be declared to be unrighteous & ungodly perſons,and all our profeſſion and Religion will appear to be in Hypocriſie. Or, *mercy ſhall be to us,* or *with us.* For as the *Hebrew* word rendred *righteouſneſs* is very oft put for *mercy*,as *Pſal*:24:5:and 36: 10. and 51: 14: *Prov.* 10;2:and 11:4. *Dan*:9: 16. *&c.* ſo this ſenſe ſeems beſt to agree both with the Scripture uſe of this phraſe, in which *righteouſneſs*, ſeldom or never,to my remembrance, but *grace* or *mercy* frequently,is ſaid to *be to us or with us*,as 2 *Sam*:15:20:*Pſal* 89:24.*Prov.* 14:22: *Gal.*6;16:2.*Joh*:3: and with the foregoing verſe and argument, God,ſaith he,*v*:24. commanded theſe things *for our good,that he might preſerve uſe alive, as it is this day, And,* ſaith he in this verſe, this is not all, for as he hath done us good,ſo he will go on to do us more and more good,and Gods *mercy ſhall be to us,* or *with us*,in the remainder of our lives, and for ever, *if we obſerve*, &c.

CHAP. VII.

Iſrael is Commanded to caſt out the Hittites,the Perizites, &c. 1. *All communion with them forbidden,* 2---3. *For fear of Idolatry,* 4. *They muſt ruin the places of Idolatry,* 5. *The Iſraelites holineſs and relation to God,* 6. *His faithfulneſs to the Obedient,* 9: *And vengeance on them that hate him,* 10. *The advantage of Obedience,* 12, 16. *God encourages them, and promiſes to drive out the Nations before 'em,* 17---24. *They are commanded to deſtroy their Images,* 25. *And keep themſelves clean from their curſed things,* 26.

*Ch.31:3:

WHen the * LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it,and hath caſt out many nations before thee,the Hittites,and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites,ſeven Nations *a* greater and mightier than thou:

a There were ten in *Gen.* 15. 19. But this being ſome hundreds of years after that, it is not ſtrange if three of them were either deſtroyed by Foreign or Domeſtick wars,or by cohabitation and marriage united with, and ſwallowed up in ſome of the reſt.

*Num.33 52.Joſh.6: 17:&8:24. & 10: 28, 40: & 11. 11, 12. *Ex:23.32 &34:12,15 †Heb. *cut no covenant with them.* See Joſh:2 14:and 9. 15. Judg- 1: 24.

2 And when the LORD thy God ſhall deliver them before thee, thou ſhalt ſmite them, and * utterly deſtroy them ; * thou ſhalt † make no covenant with them *b*, nor ſhew mercy unto them.

b To ſpare them, or permit them to dwell with thee in the land. Other Nations had more favour, but theſe were for their great wickedneſs, and for the good of Iſrael devoted to utter deſtruction.

3 Neither ſhalt thou make marriages with them, thy daughter thou ſhalt not give unto his ſon,nor his daughter thou ſhalt not take to thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods *c* :ſo will the anger of the LORD be kindled againſt you,& deſtroy thee ſuddenly.

c i. e. There is manifeſt danger of Apoſtacy and Idolatry from ſuch matches. Which reaſon doth both limit the Law of ſuch of theſe as were unconverted, otherwiſe *Salmon* married *Rabab.Mat* 1. 5: and enlarge it to other Idolatrous Nations, as appears from 1 *Kings* 11. 2. *Ezra* 9. 2. *Neh*: 13. 23.

*Ex:23:24 † Heb: *ſtatues* or *pillars.*

5 But thus ſhall ye deal with them ; ye ſhall * deſtroy their altars,and break down their†images,and cut down their groves *d*, and burn their graven images with fire.

d Which Idolaters planted about the Temples and Altars of their Gods. Hereby God deſigned to take away whatſoever might bring their Idolatry to remembrance, or occaſion the reviving of it.

*Ch:14:2: & 26: 19. *Ex:19:5: Amos 3.2: 1 Pet. 2.9.

6 * For thou *art* a holy people unto the LORD thy God : the LORD thy God hath choſen thee to be a ſpecial people unto himſelf,above all the people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were moe in number than any people : (for ye *were* the feweſt of all people *e.*)

e To wit, at that time when God firſt declared his love to you, and choice of you for his peculiar people, which was done to *Abraham.* For *Abraham* had but one Son concerned in this choice and covenant, to wit, *Iſaac*, and that was in his hundreth year ; and *Iſaac* was 60 years old ere he had a Child,and then they had only two Children ; and though *Jacob* had 12 Sons, yet it was a long time ere they made any conſiderable increaſe. Nor do we read of any great multiplication of them till after *Jeſeph*'s death, *Exod.* 1. 6, 7.

8 But becauſe the LORD loved you *f*, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bondmen. from the hand of Pharaoh King of Egypt.

f i. e. Becauſe it pleaſed him to love you, it was his free choice, without any cauſe or motive on your part. Compare *Deut.* 10.15. 1 *Sam.* 12. 22. *Pſalm* 43. 4.

9 Know therefore that the LORD thy God,he *is* God, the faithful God *g*,* which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations : *Ex:20.6.

g True to his word,and conſtant in performing all his promiſes.

10 And repayeth them that hate him *h*, to their face *i*, to deſtroy them : he will not be ſlack *k* to him that hateth him, he will repay him to his face.

h Not only thoſe who hate him directly and properly,(for ſo did few or none of the *Iſraelites* to whom he here ſpeaks,) but thoſe who hate him by conſtruction and conſequence ; thoſe who hate and oppoſe his People, and Word, and Image,thoſe who preſumptuouſly and wilfully perſiſt in the breach of Gods commandments, as appears from *v.* 9. where the *love* of God, to which this *hatred* is oppoſite, is deſcribed and expreſſed by the *keeping of his commandments.*
i i. e. Openly,and ſo as they ſhall ſee it,and not be able to avoid it.
k To wit, *ſo as ſome men count ſlackneſs,* 2 *Pet.* 3. 9. ſo as to delay it beyond the fit time or ſeaſon for vengeance, yet withal he is longſuffering, and ſlow to anger, as that and other places inform us.

11 Thou ſhalt therefore keep the commandments,and the ſtatutes, and the judgments which I command thee this day, to do them.

*Lev:26.3 Ch:28:1. † Heb: *becauſe.*

12 * Wherefore it ſhall come to paſs,† if ye hearken to theſe judgments, and keep and do them, that the LORD thy God ſhall keep unto thee the covenant and the mercy *l* which he ſware unto thy fathers.

l i. e. The Covanant of Mercy or Grace,which he out of his own meer grace made with them. A figure called *Hendiaduo.*

13 And he will love thee *m*, and bleſs thee,and multiply thee, he will alſo bleſs the fruit of thy womb,and the fruit of thy land, thy corn and thy wine, and thine oyl,the increaſe of thy kine,and the flocks of thy ſheep in the land which he ſware unto thy fathers to give thee.

m He will continue to love thee,and to manifeſt his love to thee he will not repent of his love to thee.

*Exod: 33 16. &c:

14 Thou ſhalt be bleſſed above all people : * there ſhall not be male or female barren among you, or among your cattle.

*Ex:9:14: & 15:26.

15 And the LORD will take away from thee all ſickneſs,and will put none of the * evil diſeaſes of Egypt *n*, (which thou knoweſt) upon thee, but will lay them all upon *them* that hate thee.

n Such as the *Ægyptians* were infeſted with, either commonly, as that botch, *Deut.* 28. 27. or miraculouſly and extraordinary from the hand of the Lord, as *Exod.* 9. 10, 15. Compare *Exod*, 23. 25. *Pſal.* 105. 37.

†Heb *giveth thee.* *Ex:23:33

16 And thou ſhalt conſume all the people which the LORD thy God † ſhall deliver thee ; thine eye ſhall have no pity upon them, neither ſhalt thou ſerve their gods, for that *will* be a * ſnare *o* unto thee.

o An occaſion of ſin and utter deſtruction. See *Exod.* 23.33.and 34, 12. *Judg.* 2. 3.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* moe than I, how can I dſpoſſeſs them ?

18 Thou ſhalt not be afraid of them : *but* ſhalt well remember *p* what the LORD thy God did unto Pharaoh, and unto all Egypt ;

p Heb. *Remembring, remember, i. e.* remember it frequently, conſiderately,practically,and for thy encouragement ; for men are ſaid, to forget thoſe things which they do not remember to good purpoſe.

*Ch:4.34. & 29. 3.

19 * The great temptations *q* which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched out arm,whereby the LORD thy God brought the out:ſo ſhall the LORD thy God do unto all the people of whom thou art afraid *r*.

q The Trials and Exerciſes of thy Faith and Obedience to my call and commands. *r So* as he did to *Pharaoh* and his people, mentioned, *v.* 18.

*Ex:23:28 Joſh.24.12

20 * Moreover, the LORD thy God will ſend the hornet *s* among them, until they that are left and hide themſelves from thee, be deſtroyed.

s Of which, ſee on *Exod.* 23. 28.

21 Thou ſhalt not be afrighted at them : for the LORD thy God *is* among you,a mighty God and terrible.

† Heb: *pluck off.*

22 And the LORD thy God will † put out thoſe

nations before thee by little and little: thou mayeſt not conſume them at once *t*, leſt the beaſt of the field increaſe upon thee.

t Or, *Thou ſhalt not be able to conſume them at once, i. e.* in an inſtant. I will not aſſiſt thee with my omnipotency, to cruſh them in a moment, but will bleſs thee in the uſe of ordinary means, and deſtroy them ſucceſſively by ſeveral battels.

† Heb. *before thy face.*

23 But the LORD thy God ſhall deliver them † unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

* Joſh. 12: 1

24 And * he ſhall deliver their Kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhal no man be able to ſtand before thee, until thou have deſtroyed them *u*.

u This promiſe is made upon condition of their performance of their duty, which they neglecting, they juſtly loſe the benefit of it, as we ſee, *Judg.* 2. 1, 2, 3.

* Ch: 12: 3: Ex. 32: 20. * Joſh. 7: 1: 21. * Pſal: 106. 36:

25 The graven images of their gods * ſhall ye burn with fire: thou * ſhalt not deſire the ſilver or gold *that is* on them *x*, nor take *it* unto thee, leſt thou be * ſnared therein: for it is an abomination to the LORD thy God.

x Wherewith the Idols are covered or adorned, not conſequently any other of their ornaments. This he commands to ſhew his utter deteſtation of Idolatry, and to cut off all occaſions of it.

* Chap: 13: 17. Levit: 27: 28.

26 Neither ſhalt thou bring an abomination into thine houſe, leſt thou be a curſed thing *y* like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it: for * it *is* a curſed thing.

y i. e. Devoted to utter deſtruction, as that was. See *Joſ.* 7. 11, 21, 24, *&c.*

CHAP. VIII.

Iſrael is exhorted to Obedience, 1, *and to remember God's Judgments and Mercies,* 2—6. *The excellency of the Land they were going into,* 7—9. *Not to forget the Lord in their Fulneſs and Proſperity,* 10—16. *nor aſcribe their wealth to their own power,* 17. *but to God,* 18. *God threatens to deſtroy Idolaters,* 19, 20.

ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live *a*, and multiply, and go in, and poſſeſs the land which the LORD ſware unto your fathers.

a i. e. Live comfortably and happily, as *life* is oft taken, as *Gen:* 17: 18. *Prov.* 3. 2. as on the contrary, troubles or afflictions are called *Death, Exod:* 10. 17. 2 *Cor.* 11. 23.

* Ch: 13: 3.

2 And thou ſhalt remember all the way *b* which the LORD thy God led thee thoſe fourty years in the wilderneſs, to humble thee, *and* to * prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandment or no.

b i. e. All the events which befel thee in the way, the miraculous protections, deliverances, proviſions, inſtructions which God gave thee: and withal the frequent and ſevere puniſhments of thy diſobedience. *c i. e.* That thou mighteſt diſcover to thy ſelf and others that infidelity, inconſtancy, hypocriſie, apoſtacy, rebellion and perverſneſs, which lay hid in thy heart; the diſcovery whereof was of ſingular uſe both to them, and to the Church of God in all ſucceeding ages.

* Ex: 16: 3. * Ex: 16. 12. 4. * Mat. 4. 4. Luk. 4. 4.

3 And he humbled thee, and * ſuffered thee to hunger, and fed thee with * Manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know, that man doth * not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD *d* doth man live.

d i. e. By every or any thing which God appoints for this end, how unlikely ſoever it may ſeem to be for nouriſhment, as appears in the Manna; ſeing it is not the Creature, but only Gods command and bleſſing upon it, that makes it ſufficient for the ſupport of life.

* Ch. 29. 5. Neh: 9: 21

4 * Thy raiment waxed not old upon thee *e*, neither did thy foot ſwell *f* theſe fourty years.

e Did not wear away through age, which they muſt needs have done without a miracle. *f* Notwithſtanding thy long and hard travels, which alſo was miraculous.

* 2 Sam. 7. 24. Pſal. 89: 32. Rev: 3: 19:

5 * Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon *g*, *ſo* the LORD thy God chaſteneth thee.

g (*i. e.*) Unwillingly, being conſtrained by thy neceſſity; moderately, in judgement remembring mercy; and for thy reformation, not for thy deſtruction. Compare *Prov.* 3. 11, 12. *Heb.* 12. 5, &c.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

* Chap. 11. 10, 11.

7 For the LORD thy God bringeth thee into a good land, * a land of brooks of water, of fountains, and depths *h* that ſpring out of valleys, and hills.

h (*i. e.*) Deep Wells or Springs, or Lakes, which were divers and large.

† Heb. *of olive-tree of oyl.*

8 A land of wheat, and barley, and wines, and fig-trees, and pomegranats, a land of † oil olive *i*, and honey.

i Heb: *Of the Olive-tree of oyl, i. e.* Not of wild and barren, but of fruitful Olive-trees, which yield plenty of Oyl.

* Chap: 33: 25.

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it: a land * whoſe ſtones *are* iron *k*, and out of whoſe hills thou mayeſt dig braſs *l*.

k Where are mines of iron in a manner as plentiful as ſtones, and upon which Travellers muſt tread, as in other parts they do upon ſtones. *l* To wit, in great plenty. Theſe are mentioned, becauſe they had none ſuch in Egypt whence they came.

* Chap. 6. 11, 12.

10 * When thou haſt eaten, and art full, then thou ſhalt bleſs the LORD thy God *m*, for the good land which he hath given thee.

m (*i. e.*) Solemnly praiſe him for thy food; which is a debt both of gratitude and juſtice, becauſe it is from his providence and favour that thou receiveſt both thy food and refreſhment and ſtrength by it. The more unworthy and abſurd is that too common profaneneſs of them, who, profeſſing to believe a God and his Providence, from whom all their comforts come, grudge to own him at their meals, either by deſiring his bleſſing before them, or by offering due praiſe to God after them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his ſtatutes which I command thee this day.

* Ch. 28 47. and 32. 15. Prov. 30. 9

12 * Leſt, *when* thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt *therein*:

13 And *when* thy herds, and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied:

14 Then thine heart be lifted up *n*, and thou forget the LORD thy God, (which brought thee forth out of the land of Egypt, from the houſe of bondage;

n As if thou didſt receive and enjoy theſe things either by thy own wiſdom and valour, and induſtry, *ver:* 17. or for thy own merit, *Deut:* 9. 4. See *Hoſ.* 13. 6. 1 *Cor.* 4. 7.

Hoſ. 13. 6. * Num. 21 6. Hoſ. 13. 5. * Numb. 20. 11. * Ex. 16. 15

15 Who led thee through that great and terrible wilderneſs, * *wherein were* fiery ſerpents, and ſcorpions, and drought, where there was no water, * who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with * manna, which thy fathers knew not, that he might humble thee *o*, and that he might prove thee to do thee good at thy latter end *p*.)

o By keeping thee in a conſtant dependance upon him for every days food, and convincing thee what an impotent, helpleſs, and beggerly Creature thou art in thy ſelf, having nothing whereon to ſubſiſt, but from hand to mouth, and being ſuported wholly by the alms of divine goodneſs given to thee from day to day. The mercies of God, if duly conſidered, are as powerful an argument or mean to humble us as the greateſt afflictions, becauſe they increaſe our debts to God, and manifeſt our dependance upon him, and inſufficiency without him, and by making God great, they make us little in our own eyes. Though this clauſe, as well as that which follows, may have reſpect to their afflictions, mentioned, *ver.* 15. *p* (*i. e.*) That after he hath purged and prepared thee by afflictions, he may give thee, and thou mayeſt receive and enjoy his bleſſings with leſs diſadvantage, whilſt by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuſe and forfeit them again.

17 And thou ſay in thine heart, My power, and the might of mine hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God; for *it is* he that giveth thee power to get wealth *q*, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

q So this word is uſed, *Numb.* 24. 18. *Job* 20. 18. *Prov.* 31. 29.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtifie againſt you this day that ye ſhall ſurely periſh.

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh; becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Iſrael's march over Jordan to poſſeſs Canaan, 1—3. *But muſt not aſcribe it to their own Righteouſneſs,* 4.—6. *A rehearſal of their manifold provocations at Horeb,* 8. *at Taberah,* 22. *and at Kadeſh-Barnea,* 23, 24.

* Chap. 1. 28.

HEar, O Iſrael, thou *art* to paſs over Jordan this day *a*, to go in to poſſeſs nations *b* greater and mightier than thy ſelf *c*, cities great and * fenced up to heaven *d*.

a (*i. e.*) Shortly, within a little time, the word *day* being oft put for *time*, as *Joh.* 8. 56. 1 *Cor.* 4. 5. *Revel:* 16. 14. within two moneths: for *Moſes* ſpake this on the firſt day of the eleventh month, *Deut.* 1: 3. and they paſſed over Jordan on the tenth day of the firſt moneth. *Joſ.* 4. 19. *b* ((*i. e.*) The land of thoſe nations; for that only they were to poſſeſs, but as for the Nations or people they were not to poſſeſs, but to deſtroy them. Thus they are ſaid to *inherit Gad, Jer:* 49: 1. *i. e.* the Country and *Cities* of *Gad*, as it is there explained. *c* This he adds, partly that they might not be ſurpriſed when they find them to be ſuch: partly that they might not truſt to their own ſtrength, but wholly rely upon Gods help for the deſtroying of them, and, after the work was done, might aſcribe the praiſe and glory of it to God alone, and not to themſelves: *d* As the Spies reported, *Deut:* 1: 28. See on *Gen.* 11: 4.

* Numb. 13. 28, 29.

2 A people great and tall, the children of * the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay e*, Who can ſtand before the children of Anak?

e Either from the ſpies, or rather from common fame, for this ſeems to be a proverb uſed in thoſe times.

* Ch. 4. 24 Heb. 12. 29.

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a * conſuming fire: he ſhall deſtroy them and he ſhall bring them down before thy face; ſo ſhalt thou drive them out, and deſtroy them quickly *f* as the LORD hath ſaid unto thee.

f Without great difficulty or long wars.

4 Speak not thou in thine heart, after that the LORD

thy

*Rom: 11: 6, 20: 1 Cor: 4: 4, 7. *Gen: 15: 16:

thy God hath caſt them out from before thee, ſaying, * For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but *for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

*Gen: 12: 7: & 13: 15: & 15: 7: & 17: 8: & 26: 10: & 28: 13:

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart *g*, doſt thou go to poſſeſs their land; but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform * the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob *h*.

g Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, 1 *Chron.* 29. 17. *Pſal.* 15. 1, 2. And conſequently he excludes all merit. And ſurely they who did not deſerve this earthly *Canaan*, could not merit the Kingdom of Glory. *h* To ſhew my faithfulneſs in accompliſhing that promiſe which I graciouſly made and confirmed with my oath. By which words it is implied, that this land was not given to them for the righteouſneſs of their fathers, though they were righteous and holy perſons, and much leſs for their own righteouſneſs, which they had not, as it follows.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs, for thou *art* a * ſtiff-necked people *i*.

*Exod: 32 9: & 34: 9:

i Rebellious and perverſe, and ſo deſtitute of all pretence of righteouſneſs; ſuch were the people, but there were divers particular perſons amongſt them truly righteous and holy, and yet even their righteouſneſs is denied to be the procuring cauſe of this land.

*Exod: 14: 11: & 16: 2: & 17: 2: Num: 11: 4: & 20: 2: & 25: 3:

7 Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: * from the day thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the LORD.

*Exod: 32: 4: Pſal: 106: 19:

8 Alſo * in Horeb *k*, ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

k When your miraculous deliverance out of *Egypt* was freſh in memory; when God had but newly manifeſted himſelf to you in ſo ſtupendious and dreadful a manner, and had taken you into covenant with himſelf, when God was actually conferring further mercies upon you.

*Exod: 24: 12: 15: *Exod. 24: 18: & 34: 28:

9 * When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount fourty days and fourty nights; I neither did eat bread nor drink water *l*.

l (*i. e*) I wholly abſtained from all meat and drink. Compare 1 *Kings* 13. 8, 9, 13. 2 *Kings* 6. 22.

*Exod. 31. 18.

10 * And the LORD delivered unto me two tables of ſtone, written with the finger of GOD *m*, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of the fire, * in the day of the aſſembly *n*.

*Exod: 19: 17. & 20. 1.

m Immediatly and miraculouſly, which was done not only to procure the greater reverence to the Law, but alſo to ſignifie, that it was the work of God alone to write this Law upon the Tables of mens hearts. See *Jer.* 31. 33. 2 *Cor.* 3. 3, 7. *n* (*i. e.*) When the people were gathered by Gods command to the bottom of Mount *Sinai* to hear and receive Gods Ten Commandments from his own mouth.

11 And it came to paſs at the end of fourty days, and fourty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

*Ex. 32. 3.

12 And the LORD ſaid unto me, * Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 Let me alone *o*, that I may deſtroy them, and blot out their name from under heaven; and I will make of thee a nation greater and mightier than they.

o Stop not the courſe of my fury by thy interceſſion.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

*Exod. 32. 19.

16 And * I looked, and behold, ye had ſinned, againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes *p*.

p Not by any unbridled paſſion, but in zeal for Gods honour, and by the direction of Gods ſpirit, to ſignifie to the people, that the covenant between God and them contained in thoſe Tables was broken and made void, and they were now quite caſt out of Gods favour, and could expect nothing from him but fiery indignation and ſevere juſtice. See on *Exod.* 32, 19.

*Pſal. 106. 23.

18 And * I fell down *q* before the LORD, as at the firſt fourty days, and fourty nights; I did neither eat bread; nor drink water, becauſe of all your ſins, which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

q In way of humiliation and ſupplication, on your behalf.

19 (For I was afraid of the anger and hot diſpleaſure wherewith the LORD was wroth againſt you, to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron *r*, to have deſtroyed him: And I prayed for Aaron alſo the ſame time.

r Though he was only acceſſary, as being perſwaded, and in a manner compelled to comply with your deſire.

*Exod. 32. 20.

21 And * I took your ſin *s*, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook *t* that deſcended out of the mount.

s (*i.e.*) The object and matter of your ſin, as *ſin* is taken *Iſa.* 31. 7. *t* That there might be no monument of remembrance of it left.

*Numb. 11. 1, 3. *Exod. 17. 7. *Numb. 11. 34. *Num. 13. 3.

22 And at * Taberah, and at * Maſſa, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe * when the LORD ſent you from Kadeſh-barnea, ſaying, Go up, and poſſeſs the land which I have given you, then ye rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious againſt the LORD, from the day that I knew you.

*Verſ: 18:

25 Thus I fell down before the LORD fourty days and fourty nights *u*, as I fell down * *at the firſt*, becauſe the LORD had ſaid, he would deſtroy you.

u The ſame mentioned before, *v.* 18. as appears, 1. By comparing this with *Exodus*, where this Hiſtory is more fully related, and where this is ſaid to be done twice only. 2. By the occaſion and matter of *Moſes* his prayer here following, which is the ſame with the former. 3. By the words here following, *as I fell down at firſt*, which ſhew that this was the ſecond time of his ſo doing.

26 I prayed therefore unto the LORD and ſaid, O LORD God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs *x*, which thou haſt brought forth out of Egypt with a mighty hand.

x (*i. e.*) Through the greatneſs of thy power, which appeared moſt eminently in that work, as is noted, *v.* 29.

27 Remember thy Servants *y*, Abraham, Iſaac, and Jacob: look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin.

y (*i. e.*) The promiſe made and ſworn to thy Servants, which was mentioned above, *v* 5.

*Numb: 14, 16:

28 Leſt the land whence thou broughteſt us out, ſay, * Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people *z*, and thine inheritance which thou broughteſt out by thy mighty power, and by thy ſtretched out arm.

z Whom thou haſt choſen to thy ſelf out of all mankind, and publickly owned them for thine, and haſt purchaſed and redeemed them from the *Egyptians*.

CHAP. X.

Moſes repeats God's mercies in reſtoring the two Tables, 1—5. *Aaron's death. Eleazar his Son officiates in his ſtead,* 6, 7. *The Tribe of Levi is ſeparated for the Prieſthood,* 8, 9. *God hearkning to Moſes not to deſtroy them,* 10. *He is commanded to lead towards Canaan,* 11. *God requires their Obedience,* 12—15. *To circumciſe their Hearts,* 16, 17. *To help the Fatherleſs and Widow,* 18. *To love ſtrangers,* 19. *To fear and ſerve the Lord for his Mercies towards them,* 20—22.

*Exod: 34: 1:

AT that time *a* the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood *b*.

a When God was newly appaſed by my interceſſion. *b* Either a temporary Ark for this uſe, till the other was finiſhed: or the famous Ark, as may ſeem by comparing this with *v.* 5. It is not evident in what order theſe things were done, nor is it ſtrange if *Moſes* in this ſhort and general relation neglect the order of time, as being nothing to this preſent purpoſe.

2 And I will write on the tables, the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

*Exod: 25: 5: 10:

3 And I made an ark *of* * ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

*Exod: 34: 28: † Heb. *words.*

4 And * he wrote on the tables according to the firſt writing, the † Ten Commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the LORD gave them unto me.

5 And I turned my ſelf: and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

*Numb: 33: 30: *Numb: 20: 28:

6 And the children of Iſrael took their journey *c* from Beeroth of the children of Jaakan to * Moſera *d*; * there Aaron died *e*, and there he was buried, and Eleazar his ſon miniſtred in the prieſts office in his ſtead.

e This following Hiſtory comes in manifeſtly by way of Parentheſis, as may appear from *ver.* 10. where he returns to his former diſcourſe; and it ſeems to be here inſerted, either, 1. Becauſe the Prieſts and Levites here mentioned were the Guardians and Keepers of the Ark and Tables here mentioned. Or rather, 2. As an evidence of God's gracious anſwer to *Moſes* his prayers, and of his reconciliation to the people, notwithſtanding their late and great provocation. For, ſaith he, after this they proceeded by God's guidance in their Journeys, ſome eminent ſtages whereof he names for all: and though *Aaron* died in one of them, yet God made up that Breach, and *Eleazar* came in his place, and miniſtred as Prieſt, one branch of which office was to intercede for the people. Then, ſaith he, God brought them from the barren parts of the wilderneſs to *a land of rivers of waters, ver.* 7. a pleaſant and fruitful Soil. Then he adds, God ſeparated the *Levites*, &c. *Verſe* 8. *d Object.* This place ſeems directly contrary to that, *Numb.* 33. 31. where their Journey is quite contrary to this, even *from Moſeroth to Bene-jaakan.* This indeed is a great difficulty, and prophane wits take occaſion to cavil. And if a ſatisfactory anſwer be not yet given to it by Interpreters, it ought not therefore to be concluded unanſwerable, becauſe many things formerly thought unanſwerable, have been ſince fully cleared, and therefore the like may be preſumed concerning other doubts yet remaining. And it were much more reaſonable to acknowledge here a tranſpoſition of the words through the Scribe's miſtake, than upon ſuch a pretence to reject the divine Authority of thoſe ſacred Books, which hath been confirmed by ſuch irreſiſtable Arguments. But there is no need of theſe general pleas, ſeing particular anſwers are & may be given to this difficulty ſufficient to ſatisfie modeſt and impartial enquirers. *Anſw.* 1. The places here mentioned are differing from thoſe, *Numb.* 33. it being very frequent in Scripture for divers perſons and places to be called by the ſame names, and yet the names are not wholly the ſame; for there it is *Bene-jaakan*, and here *Beeroth Bene-jaakan*, or *Beeroth of the children of Jaakan*; there *Moſeroth*, here *Moſerah*; there *Hor-hagidgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath.* It the places were the ſame, it may juſtly ſeem ſtrange why *Moſes* ſhould ſo induſtriouſly make a change in every one of the names. And therefore theſe may be other Stations, which being omitted in *Numb.* 33. are ſupplied here, it being uſual in ſacred Scripture to ſupply the defects of one place out of another. *Anſw.* 2. Admitting theſe two places to be the ſame with thoſe, *Numb.* 33. 31. yet the Journeys are divers. They went from *Beeroth of the children of Jaakan to Moſera*, which is omitted in *Numbers*, and therefore here ſupplyed, and then back again from *Moſerah* or *Moſeroth* to *Bene-jaakan*, as is there ſaid: for which return there might then be ſome ſufficient reaſon, though now unknown to us, as the reaſons of many ſuch like things are: or God might order it ſo for his own pleaſure, and it is not impoſſible he might do it for this reaſon, that by this ſeeming contradiction, as well as ſome others, he might in juſt judgment do what he threatned to the *Jews, Jer.* 6. 21. even *lay ſtumbling block* before prophane and proud wits, and give them that occaſion of deceiving and ruining themſelves, which they ſo greedily ſeek and gladly embrace; which is the reaſon given by ſome of the antients why God hath left ſo many difficulties in Scripture. *Anſw.* 3. The words may be otherwiſe rendred, *from Beeroth of the children of Jaakan.* and from *Moſerah*: where the Order of the places is not obſerved, as was noted before of the order of time, *v.* 1. becauſe it, was nothing to the purpoſe here, and becauſe that might be eaſily fetched from *Numb.* 33. where thoſe journeys are more particularly and exactly deſcribed. For the conjunction *and*, that may be here wanting, and to be ſupplied, as it is, *Exod.* 6. 23. 1 *Sam.* 4. 7. *Pſal.* 133. 3. *Iſa.* 63. 11. *Heb.* 3. 11. And the prepoſition *from* is eaſily ſupplied from the foregoing words, as is moſt uſual. Nor ſeems there to be any more reaſon to render it *to Moſerah*, than *from Moſerah*, ſeing the *Hebrew* letter *He* in the end is made a part of the proper name, and therefore is not local. *e Queſt.* How is this true? when *Aaron* dyed not in *Moſerah*, but in Mount *Hor*, *Numb.* 33. 37. *Anſw.* 1. *Moſerah* may be a different place from *Moſeroth*, and that may be the name of a Town or Region in which Mount *Hor* was, or to which it belonged. Or, the ſame mountain, in reſpect of divers parts and oppoſite ſides of it, might be called by divers names, here *Moſerah*, and there *Hor*. And it is poſſible they might go ſeveral journeys, and paſs to divers ſtations, and by fetching a compaſs (which they oft did in their wilderneſs travels) come to the other ſide of the ſame Mountain. *Anſ.* 2 The *Hebrew* Particle, *ſcham*, may here note the time, and not the place of *Aaron*'s death, and may be rendred *then*, as it is taken, *Gen.* 49. 24. *Pſal.* 14. 5. *Eccleſ.* 3. 17. *Zephan.* 1. 14. And *then* is not to be taken preciſely, but with ſome latitude, as it is oft uſed in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, *v.* 8. muſt neceſſarily he underſtood.

7 * From thence *e* they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters. *Num:33: 32: 34:

e Either, 1. From that place, and that either from *Moſera*, laſt mentioned: or from *Bene-jaakan*: for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time: for this particle ſometimes notes not place, but time, as 2 *Kings* 2. 21. *Iſa.* 65. 20. So the meaning is, *At*, or *about that time*, as it is *verſe* 8. which being conſidered, may ſerve to clear the great difficulty diſcourſed upon the laſt verſe concerning the ſeeming contradiction of this place, and *Numb.* 33. 31, 32.

8 At that time *f* * the LORD ſeparated the tribe of Levi to bear the ark of the covenant of the LORD, to ſtand before the LORD *g* to miniſter unto him, and to bleſs in his name *h* unto this day. *Num; 3: 6: & 4:4: & 8: 14:

f About that time, *i. e.* when I was *come down from the Mount*, as was ſaid *v.* 5. For theſe words manifeſtly look to that verſe, the 6. & 7. *verſes* being put in by way of Parentheſis, as was ſaid before. Or, if it relate to the words immediately foregoing, this may be meant of a ſecond ſeparation of them upon *Aaron*'s Death, and having mentioned the ſeparation of *Eleazar* to the Office of the high Prieſt in his Father's ſtead, *v.* 6. he now repeats it, that the *Levites* who were his, as they had been his Father's Servants, were ſeparated as before, or were confirmed in their Office. *g* A phraſe uſed concerning the Prophets, 1 *Kings* 17. 1. & 18 15. this being the poſture of Miniſters. Hence the Angels are ſaid to *ſtand*, 2 *Chron.* 18. 18. *Luke* 1. 19. *h* Either, 1. Particularly, to pronounce the ſolemn bleſſing of God upon the Congregation, which was done in God's Name, of which ſee *Levit.* 9. 23. *Numb.* 6. 23. *&c.* But that work was peculiar to the Prieſts, not common to all the *Levites*. Or, more generally, to *bleſs*, Either 1. God, *i. e.* to praiſe him, which being a conſiderable part of the Levites work, 1 *Chron.* 16. it is not probable it would be omitted here, where their Office is ſo particularly deſcribed. Or, 2. The people, whom they did bleſs by performance of thoſe holy miniſtrations for the people, and giving thoſe inſtructions to them, to which God's bleſſing was promiſed and uſually given; and this they did *in Gods Name*, *i. e.* by command, and commiſſion from him.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance *i*, according as the LORD thy God promiſed him. * Num: 18: 20:

i (*i. e.* The Lords portion, to wit, tithes and offerings, which belong to God, are given by him to the *Levites* for their ſubſiſtence from generation to generation, as inheritances run.

10 And * I ſtayed in the mount, according to the || firſt time, fourty days, and fourty nights: and the LORD * hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee. * Exod: 34: 28: || Or, *former days.* *Exod:32: 32: 33: & 33: 17:

11 * And the LORD ſaid unto me, Ariſe, † take *thy* journey before the people, that they may go in *k*, and poſſeſs the land, which I ſware unto their fathers to give unto them. *Exod:32: 34 & 33:1: † Heb. *go in journey.*

k This ſhews, that God was appeaſed and reconciled to the people, whom therefore he led forwards towards *Canaan*.

12 And now, Iſrael, * what doth the LORD thy God require of thee *l*, but to fear the LORD thy God, to walk in all his ways, and * to love him, and to ſerve the LORD thy God with all thy heart, and with all thy ſoul, * Micah 6: 8: * Chap: 6: 5:

l By way of duty and gratitude to God for ſuch amazing mercies.

13 To keep the commandments of the LORD, and his ſtatutes, which I command thee this day for thy good?

14 Behold * the heaven *m*, and the heaven of heavens *n is* the LORD thy God's, * the earth *alſo*, with all that therein *is o*. * Pſal: 148: 4: * Exod: 19: 5: Pſal: 24: 1:

m The airy and ſtarry heaven. *n* The higheſt or third heaven, 1 *Kings* 8. 27. 2 *Cor.* 12. 2. called *the Heaven of heavens*, for its eminency, as *the Song of ſongs*, *King of kings*, *Holy of holies*, &c. *o* With all creatures and all men, which being all his, he might have choſen what Nation he pleaſeth to be his people.

15 Only the LORD had a delight in thy fathers to love them *p*, and he choſe their ſeed after them, *even* you, above all people, as *it is* this day.

p He ſhews that God had no particular reaſon nor obligation to their Fathers any more than to other perſons or people, all being equally his creatures, and that his choice of them out of and above all others, proceeded only from God's good pleaſure and free love.

16 Circumciſe therefore * the foreskin of your hearts *q*, and be no more ſtiff-necked. * Jer:4: 4: Col:2: 11:

q Reſt not in your bodily circumciſion, but ſeriouſly ſet upon that ſubſtantial work which is ſignified and deſigned thereby; cleanſe your hearts from all filthineſs and ſuperfluity of naughtineſs, which fitly compared to the foreskin which if not cut off, made perſons profane, unclean and odious in the ſight of God. Compare *Deut.* 30. 6. *Jer.* 4. 4. & 9. 25. *Rom.* 2. 28, 29. *Col.* 2. 11.

17 For the LORD your God *is* God of gods, and * Lord of lords, a great God, a mighty, and a terrible, which * regardeth not perſons *r*, nor taketh reward. * Rev: 17: 14: * 2 Chron: 19: 7: Job 34: 19: Acts 10: 34: Rom: 2: 11: Gal: 2: 6: Eph: 6: 9: Col. 3. 25. 1 Pet: 1: 17:

r Whether *Jews* or *Gentiles*, but deals juſtly and equally with all ſorts of men; and as whoſoever fears and obeys him ſhall be accepted of him, ſo all incorrigible tranſgreſſors ſhall be ſeverely puniſhed, and you no leſs than other people: therefore do not flatter your ſelves as if God would bear with your ſins becauſe of his particular kindneſs to you or to your Fathers.

18 He * doth execute the judgment *s* of the fatherleſs, and widow, and loveth the ſtranger, in giving him food and raiment. * Pſal. 68: 5: & 146: 9:

s (*i. e.*) Plead their cauſe, and give them right againſt their more potent adverſaries, and therefore he expects you ſhould do ſo too.

19 * Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt. *Lev: 19: 33: 34:

20 * Thou ſhalt fear the LORD thy God: him ſhalt thou ſerve, and to him ſhalt thou * cleave *t*, and ſwear by his Name. * Chap: 6: 13: Matth: 4: 10: Luke 4: 8:

t With firm confidence, true affection, and conſtant attendance and obedience.

21 * He *is* thy praiſe *u*, and he is thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen. * Chap: 13: 4: * Exod: 15: 2:

u Either, 1. the object and matter of thy praiſe, as *Exod.* 15. 2 whom thou ſhouldeſt ever praiſe. Or rather, 2. the ground of thy praiſe, *i. e.* of thy praiſe-worthineſs; he who makes thee honourable and glorious above thoſe people whoſe God he is not.

22 Thy fathers went down into Egypt * with threeſcore and ten perſons: and now the LORD thy God hath made thee * as the ſtars of heaven for multitude. * Gen: 46: 27: Exod: 1: 5: Act: 7: 14: * Gen: 15: 5:

CHAP. XI.

Moſes exhorts them to Obedience by rehearſing God's Works, 1——9. *And by the excellency of the Land they were to poſſeſs,* 10——12. *A Promiſe of bleſſings to their Obedience,* 13——15. *They are warned againſt Idolatry,* 16, 17. *To teach it their Children,* 19. *And keep Memorials of it,* 20. *for their own Benefit,* 21. *God promiſes again, upon their Obedience, to drive out the Nations,* 22 25. *A Bleſſing and a Curſe is ſet before them,* 26——28. *They are bid to bleſs on Mount Gerizim, but curſe on Mount Ebal,* 29.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know *a* ye this day: for *I ſpeak* not with your children, which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched-out arm:

a (*i. e.*) Acknowledge and conſider it with diligence and thankfulneſs.

3 And his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

* Exod. 14, 27.

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots,* how he made the water of the Red-ſea to overflow them, as they purſued after you, and *how* the LORD hath deſtroyed them unto this day *b*:

b The effect of which deſtruction continueth to this day, in their weakneſs and fear, and our ſafety from all their further attempts againſt us.

5 And what he did unto you in the wilderneſs, until ye came unto this place:

*Num. 16. 31. & 27. 3. Pſ. 106. 17.
||Or, *living ſubſtance which follow'd them.*
†Heb. was *at their feet*

6 *And* * what he did unto Dathan and Abiram the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ||ſubſtance that † *was* in their poſſeſſion *c*, in the midſt of all Iſrael:

c Heb. *At their feet, i. e.* under their power, *Pſal.* 8. 6. which followed them or belonged to them.

7 But your eyes have ſeen all the great acts of the LORD *d*, which he did.

d All of them had ſeen ſome, and ſome of them had ſeen all the great things done in *Egypt* and at the *Red-ſea*, and in the *Wilderneſs*.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in, and poſſeſs the land whither ye go to poſſeſs it:

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot *e* as a garden of herbs:

e (*i. e,*) With great pains and labour of thy feet, partly by going up and down to fetch water and diſperſe it, and partly by digging furrows with thy foot, and uſing engines for diſtributing the water, which engines they thruſt with their feet. For though the River *Nilus* did once in a year overflow the grounds, and made them fruitful, yet oft times it failed or ſcanted them, and then they were put to great pains about their ground; and when it did overflow ſufficiently, and left its Mud upon the earth, yet that Mud was in a little time hardned, and needed another watering and much digging and labour both of the hand and feet, eſpecially in places ſomething higher or more remote from that River; which inconvenience *Canaan* was free from.

11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys *f and* drinketh water of the rain of heaven *g*:

f And therefore much more healthful than *Egypt* was, which as it was enriched, ſo it was annoyed, with *Nilus*, which overflowed the land in ſummer time, and thereby made the Country both unpleaſant, and, which is much worſe, unhealthful. And health being the greateſt of all outward bleſſings, *Canaan* muſt therefore needs be a more deſireable habitation than *Egypt*, which is the thing here implyed. *g* Which is more honourable, becauſe this comes not from man's art or induſtry, but immediately from God's power and goodneſs; more eaſie, being given thee without thy charge or pains; more ſweet and pleaſant, not hindering thy goiug abroad upon thy occaſions, as the overflow of *Nilus* did, whereby the *Egyptians* were confined in a great meaſure to their ſeveral houſes; more ſafe and healthful, being free from that Mud which attends upon the waters of *Nilus*; and more certain too, the former and the latter rain being promiſed to be given to them in their ſeveral ſeaſons, upon condition of their obedience, which condition, though it may ſeem a clog and inconvenience, yet indeed was a great benefit, that by their own neceſſities and worldly intereſt they ſhould be obliged to that obedience, upon which their happineſs depended both for this life and for the next.

† Heb. *ſeeketh.*
* 1 King. 9. 3.

12 A land which the LORD thy God † careth for *b*: * the eyes of the LORD thy God *are* always upon it from the beginning of the year, even unto the end of the year *i*.

h To wit, in a ſpecial manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar bleſſings to it, which *Egypt* enjoys not. *i* To give it the rain, and other bleſſings proper to the ſeveral ſeaſons. But all theſe mercies, and the fruitfulneſs of the land conſequent upon them, were ſuſpended upon their diſobedience, as it here follows. And therefore it is not at all ſtrange that ſome later Writers decry the land of *Canaan* as in great part a barren ſoil, which is ſo far from affording any ground to queſtion the divine authority of the holy Scriptures, in which its fruitfulneſs is declared, that it doth much more confirm it, this being but an effect of that threatning that God would *turn a fruitful land into barrenneſs for the wickedueſs of thoſe that dwell in it*, *Pſal.* 107. 34. and elſewhere; and the wickedneſs of the *Iſraelites* in ſucceeding ages being notorious, it is but juſt and fit that the barrenneſs of their land ſhould be as evident and infamous.

13 And it ſhal come to paſs, if ye ſhal hearken diligently unto my commandments, which I commanded you this day, to love the LORD your God, and to ſerve him with all your heart, and with all your ſoul;

14 That I will give *you* the rain of your land *k* in his due ſeaſon, the firſt rain, and the latter rain *l*, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

k (*i. e.*) Which is needful and ſufficient for your land; or which is proper to your land, not common to *Egypt*, where, as all authors agree, there is little or no rain. *l* The firſt fell in ſeed-time, to make the corn ſpring, the other a little before harveſt, to ripen it. See *Jer.* 5. 24. *Joel* 2. 23. *Amos* 4. 7. *Jam.* 5. 7.

†Heb. *giv*

15 And I will † ſend graſs in thy fields for thy cattel, that thou mayeſt eat and be full.

16 Take heed to your ſelves, that your heart be not deceived *m*, and ye turn aſide, and ſerve other gods, and worſhip them.

m By the ſpecious pretences of Idolaters, who will plead the general conſent of all nations, except yours, in the worſhip of creatures, and that they worſhip the creatures only for God's ſake, and as they are glorious works of God, whom they worſhip in and by them: which, and the like arguments, being commonly alledged by Heathens for their Idolatries, as their own writers declare, might poſſibly ſeduce an unwary *Iſraelite*: and therefore they are here cautioned againſt ſuch deceit, and withal it is implyed, that if a man's mind be corrupted and deceived, ſo as he believes Idolatry to be lawful, this will not excuſe him in the ſight of God.

17 *And* then the LORD's wrath be kindled againſt you, and he ſhut up the heaven *n*, that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

n Which is compared ſometimes to a bottle, *Job.* 38. 37. which may be either ſtopped or opened: ſometimes to a great ſtore-houſe wherein God lays up his treaſures of rain, *Job* 38. 22, *Pſal.* 33. 7. the doors whereof God is ſaid to *open* when he gives rain, and to *ſhut* when he with-holds it. See 1 *King.* 8. 35. 2 *Chron.* 6. 26. and 7. 13.

* ch. 6. 6
* ch. 6. 8
* ch. 4. 1
& 6. 7.

18 Therefore * ſhal ye lay up theſe my words in your heart, and in your ſoul, & * bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And * ye ſhal teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth *o*.

o (*i. e.*) As long as this viſible world laſts; whil'ſt the heaven keeps its place and continues its influences upon earth, until all theſe things be diſſolved. Compare *Pſal.* 72. 5. and 81. 5. and 89. 29. *Jer.* 33. 25.

22 For if ye ſhal diligently keep all theſe commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him:

23 Then will the LORD drive out all theſe nations from before you, and ye ſhal poſſeſs greater nations, and mightier than your ſelves.

*Joſh. 1
*Nu. 34

24 * Every place whereon the ſoles of your feet ſhal tread *p*, ſhal be yours *q*: * from the wilderneſs *r*, and Lebanon *s*, from the river, the river Euphrates *t*, even unto the uttermoſt ſea *u*, ſhal your coſt be.

p Not abſolutely, as if the *Jews* ſhould be Lords of all the world, as the *Rabbins* fondly conceit, but in the promiſed land, as it is reſtrained in the following words. *q* Either by poſſeſſion, or by dominion, to wit, upon condition of your obedience. *r* To wit, of *Sin*, on the ſouth-ſide. *s And* from *Lebanon*: or, *and* to *Lebanon*, which was the Northern border. *t* On the Eaſt. So far their Right of Dominion extended, but that their ſins cut them ſhort: and ſo far *Solomon* extended his Dominion. *u* The Weſtern or Midland Sea: Heb. *the hindermoſt Sea*: for the Eaſtern part of the World being generally eſteemed the foremoſt, and the Southern on the right hand, *Pſal.* 89. 12. and conſequently the Northern on the left hand, the Weſtern part muſt needs be behind. Of theſe bounds of the Land ſee *Gen.* 10. 19. and 15. 18. *Exod.* 23. 31. *Joſ.* 1. 3, 4.

25 There ſhal no man be able to ſtand before you: *for* the LORD your God ſhal lay the fear of you, and the dread of you upon all the land that ye ſhal tread upon, as he hath ſaid unto you.

*ch. 30. 15

26 * Behold, I ſet before you *x* this day a bleſſing and a curſe:

x I propoſe them to your minds and to your choice.

* ch. 28. 2

27 * *A* bleſſing, if ye obey the commandments of the LORD your God, which I command you this day:

*ch. 28. 15

28 And a *curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known *y*.

y Which you have no acquaintance with, nor experience of their power or wiſdom or goodneſs, as you have had of mine.

* ch. 27. 12, 13.

29 And it ſhal come to paſs, when the LORD thy God hath brought thee into the land whither thou goeſt to poſſeſs it, that thou ſhalt *z* put * the bleſſing upon mount Gerizzim, and the curſe upon mount Ebal.

z Heb. Joſ. 8. 33.

[z] Heb. *Thou ſhalt give, i. e.* ſpeak or pronounce or cauſe to be pronounced. So the word *to give* is uſed, *Deut.* 13. 1, 2. *Job* 36. 3. *Prov.* 9. 9. This is more particularly expreſſed, *Deut.* 27. 12, 13. and *Joſ.* 8. 33, whither I refer the Reader.

30 *Are* they not on the other ſide Jordan by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal || beſide the plains of Moreh?

|| Looking towards *Gilgal*, though at ſome conſiderable diſtance from it, as this particle is ſometimes uſed.

31 For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhal poſſeſs it, and dwell therein.

1.5. 32

32 And ye ſhal obſerve * to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

They are commanded to deſtroy all the places of Idolatry, 1---3. *And muſt worſhip God in his own place, and after his Will,* 4---15. *The eating of blood prohibited,* 16. *Where and how they ſhould eat the Tithe,* 17, 18. *The Levite not to be forſaken,* 19. *They may eat Fleſh clean or unclean any where,* 20---22. *But not the Blood,* 23---25. *Holy things to be eaten at the Altar of the Lord,* 26---28. *They are forbidden to enquire after the Heathen Worſhip,* 29, 30. *Or to worſhip the true God, as they,* 31. *But to keep to the Law in their Worſhip,* 32.

THeſe *are* the ſtatutes and judgments which ye ſhal obſerve to do, in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

hap. 7. 5.
Or, *inhe-*

2 * Ye ſhal utterly deſtroy all the places [a] wherein the nations, which ye ſhal || poſſeſs, ſerved their gods, upon the high mountains [b], and upon the hills, and under every green tree [c].

[a] Temples, Chappels, Altars, Groves, as appears from other Scriptures. [b] Which the *Gentiles* uſed to employ for their Idolatry. See *Iſa,* 57. 5, 7. *Ezek.* 6. 13. *Hoſ.* 4. 13. [c] As the *Gentiles* conſecrated divers trees to their falſe gods, ſo they worſhipped theſe under them.

Judg. 2
Heb. *reak down*

3 And * ye ſhal † overthrow their altars, and break their pillars [d], and burn their groves with fire, and ye ſhal hew down the graven images of their gods, and deſtroy the names of them [e] out of that place.

[d] Upon which their Images were ſet. [e] (*i. e.*) All the memorials of them, and the very names given to the places from the Idols.

4 Ye ſhal not do ſo [e] unto the LORD your God.

[e]) *i. e.*) Not worſhip him in ſeveral places, mountains, groves, *&c.* which ſenſe is evident from the following oppoſition.

1 King. 8:
9. 2 Chr.
, 12.

5 But unto the place which the LORD your God ſhal * chuſe out of all your tribes, to put his Name there [f], *even* unto his habitation ſhal ye ſeek, and thither thou ſhalt come.

[f] (*i. e.*) To ſet up his worſhip there, or which he ſhall call by his name, as his houſe, or dwelling-place, *&c.* to wit, where the Ark ſhould be, the Tabernacle, or Temple: Which was firſt *Shiloh*, *Joſ.* 18. 1. next and eſpecially *Jeruſalem*.

Lev. 17
3.

6 And * thither ye ſhal bring your burnt-offerings, and your ſacrifices [g], and your tithes [h], and heave-offerings [i] of your hand, and your vows, and your free-will-offerings [k], and the firſtlings of your herds, and of your flocks [l].

[g] Which were wiſely appropriated to that one and publick place, partly for the ſecurity of the true Religion, and for the prevention of Idolatry and Superſtition, which otherwiſe might more eaſily have crept in: and partly to ſignifie that their Sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the ſake of God's Altar, by which they were ſanctified, and for the ſake of Chriſt, whom the Altar did manifeſtly repreſent. [h] Of which ſee below on *ver.* 17. [i] (*i. e:*) Your firſt-fruits, to wit, of the earth, as of corn and wine and oyl and other fruits, as plainly appears by comparing this place with *Deut.* 18. 4. and 26. 2. where theſe are commanded to be brought thither; and ſeing here is an exact and particular enumeration of all ſuch things, and theſe cannot be put under any of the other branches, theſe muſt needs be intended here, the rather, becauſe the other kind of firſt-fruits, to wit, of the *herds* and *flocks*, are here expreſly mentioned. And theſe are called here *the heave-offerings of their hand*, becauſe the offerer was firſt to take theſe into his hands, and to heave them before the Lord (as other places tell us) and then to give them to the Prieſt, as appears from *Deut.* 18. 3, 4. and 26. 4. [k] Even for your voluntary oblations, which were not due by my preſcription, but only by your own choice and voluntary engagement: you may chuſe what kind of offering you pleaſe to vow and offer, but not the place where you ſhall offer them. [l] Either 1. the holy firſtlings or firſt-born, as appears by *Numb.* 18. where they are commanded to be brought to this one place here deſigned, and to be *offered upon* God's *altar*, *v.* 17. It is objected by ſome, that thoſe were given to the Prieſts, *Numb.* 18. 18. but theſe were to be eaten by the people here, *ver.* 7. But that the next verſe doth not ſay, but only in general, *there ſhall ye eat*, to wit, ſuch of the offerings mentioned *v.* 6. as they were allowed to eat, but not ſuch as were the Prieſts peculiar, for theſe they might not eat, nor all there expreſſed; for it is evident they might not eat any of the burnt-offerings, nor ſome parts of the other ſacrifices, which are here mentioned. Or 2. the ſecond births, which were the peoples *firſt-born*, or the firſt which they could eat of, which they were to eat before the Lord by way of acknowledgement of his favour in giving them to them and all their ſucceeding births. See more on *ver.* 17.

7 And there [m] ye ſhal eat [n] before the LORD [o] your God, and ye ſhal rejoyce in all that ye put your hand unto [p], ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

[m] Not in the moſt holy place, wherein only the Prieſts might eat, *Numb.* 18. 10. but more generally in places allowed to the people for this end in the holy city. [n] To wit, your part of the things mentioned, *ver.* 6. [o] (*i. e.*) In the place of God's preſence, where God's Sanctuary ſhall be. [p] Either to beſtow your pains and labour upon it: or, to take and uſe or enjoy it. The ſenſe is, You thus doing ſhall be bleſſed and enabled to rejoyce, or to take comfort in all your labours and enjoyments, which otherwiſe would be accurſed to you. We have the ſame phraſe below, ver. 18. and *Deut.* 15. 10.

8 Ye ſhall not do after all *the things* that we do here [q] this day, every man whatſoever *is* right in his own eyes ||.

[q] Where the inconveniency of the place and the uncertainty of our abode in and removal from ſeveral places, would not permit exact order in ſacrifices and feaſts and ceremonies, which therefore God was pleaſed then to diſpenſe with; but, ſaith he, he will not do ſo there ||Not that univerſal liberty was given to all perſons to worſhip whom and how they liſted, but that in many things their unſetled condition gave every one opportunity to do ſo, if he thought good.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety,

11 Then there ſhal be * a place which the LORD your God ſhal chuſe to cauſe his Name [r] to dwell there, thither ſhal ye bring all that I command you: your burnt-offerings, and your ſacrifices, your tithes, and the heave-offerings of your hand, and all † your choice vows [s], which ye vow unto the LORD.

* 1 King. 8. 29. Pſ. 78. 68.
† Heb. *the choice of your vows.*

[r] (*i. e.*) His Majeſty and glory, his worſhip and ſervice, his ſpecial and gracious preſence, and the tokens of it. [s] Heb. *the choice of your vows*, *i. e.* your ſelect or choſen vows; ſo called, becauſe things offered for vows were to be perfect, whereas ſuperfluous or defective creatures were accepted in free-will offerings, as appears from *Lev.* 22. 21, 22, 23.

12 And ye ſhal rejoyce before the LORD your God, ye, and your ſons, and your daughters [t], and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates, foraſmuch as * he hath no part nor inheritance with you.

* ch. 10. 9.

[t] Hence it appears, that though the males only were obliged to appear before God in their ſolemn feaſts, *Exod.* 23. 17. yet the women alſo were permitted to come, as they did. See *Judg.* 21. 19, 21. 1 *Sam.* 1, 3, 7, 21, 22, 23.

13 Take heed to thy ſelf, that thou offer not thy burnt-offerings [u] in every place that thou ſeeſt [x]:

[u] Nor the other things mentioned above, this one and moſt eminent kind being put for all the reſt, as is uſual: for being all expreſſed before, it was needleſs to repeat them again. [x] To wit, with complacency and approbation, which thou thinkeſt very fit and proper for ſuch a work, as one might poſſibly judge of ſome high-places or groves or gardens.

14 But in the place which the LORD ſhal chuſe in one of thy tribes, there ſhalt thou offer thy burnt-offerings, and there ſhalt thou do all that I command thee.

15 Notwithſtanding thou mayeſt kill and eat fleſh [y] in all thy gates [z], whatſoever thy ſoul luſteth after [a], according to the bleſſing of the LORD thy God, which he hath given thee [b]: the * unclean [c] and the clean may eat thereof [d], as of the roe-buck, and as of the hart.

* ver. 22.

[y] To wit, for thy common uſe and food. [z] (*i. e.*) Thy cities or dwellings. [a] What you ſhall deſire either for quantity or quality, provided always you obſerve the laws given you elſewhere about avoiding exceſs and uncleanneſs in the things you eat. [b] According to thy quality and eſtate: whereby he manifeſtly condemns thoſe who pruſuſely and riotouſly ſpend other mens money, and live at a rate which their conſciences know to be much above their ability: which certainly is an ungodly and unrighteous, though too common, practice. [c] Who is forbidden to eat of holy meats, *Lev.* 7. 20. [d] To wit, of any ſort of creatures, even of thoſe ſorts which are offered to God in ſacrifices, which are as free to your uſe, as the *roe-buck*, and the *hart*, which were not accepted in ſacrifice, *Lev.* 22. 19. yet were clean beaſts, *Deut.* 14. 5. and therefore here is a tacit exception of unclean beaſts.

16 * Only ye ſhal not eat the blood, ye ſhal pour it out upon the earth as water.

* Gen. 9. 4. Lev. 7. 2. ch. 15. 23.

17 Thou [e] † mayeſt not eat within thy gates [f] the tithe of thy corn, or of thy wine, or of thy oil [g], or the firſtlings of thy herds, or of thy flock [h], nor any of thy vows which thou voweſt, nor thy free-will offerings, or heave-offerings of thine hand.

† Heb. *canſt not.* See chap. 16. 5.

[e] Either 1. *thou*, O *Levite*: or rather 2. *thou*, O *Iſraelite*, whom he diſtinguiſheth from the *Levite*, *ver.* 18. accordingly as the following particulars agree to the one and to the other of you. [f] (*i. e.*) In your private habitations, here oppoſed to the place of God's Worſhip, *ver.* 18. [g] Here ſeems to be a great difficulty, not yet ſufficiently obſerved nor cleared by Interpreters. There were divers kinds of tithes, 1: The tithes given to the *Levites* out of all, of which *Numb:* 18:21, 24: *Deut:* 14:22: *Neh:* 10:37: 2. The tithe of thoſe tithes, which were to be given by the *Levites* to the Prieſts, of which *Numb.* 18. 26, 28. *Neh.* 10. 38. 3. The third years tithe, of which *Deut:* 14: 28. To which ſome add another tithe, which they call *the ſecond tithe* which they ſay was taken after the *Levites* tithe was laid by. Now each of theſe hath its difficulty. It ſeems this place cannot be underſtood 1. of the *Levites* tithe, partly becauſe it might ſeem a great and wholly ſuperfluous trouble to carry all their tithes up to *Jeruſalem*, and to carry them back to their ſeveral habitations for their uſe; partly becauſe thoſe were *holy to the Lord*, *Lev:* 27:30: and not to

be eaten by the people, *ver.* 31. whereas theſe belonged principally to the people, the *Levites* being only taken in as acceſſories to eat with them, as it is here *v.* 18. and partly becauſe thoſe might be eaten in *every place*, as it is expreſly affirmed, *Num.* 18. 31. Nor 2. of the tithe of the tithe, which was the Prieſts, and neither *Levites* nor others might eat of it, except they were of or in the Prieſts houſhold. Nor 3. of the third years tithe, becauſe that was to be eaten *within their gates*, *Deut.* 14. 28, 29. as this was not. I do therefore humbly conceive, that this is meant of the ſecond tithe, ſpoken of *Deut.* 14. 22. and that this was the very ſame tithe with that third years tithe, with this only difference, that in the third year they were to eat them, together with the *Levites within their gates*, *Deut.* 14. 28, 29. but in the two firſt years they were to eat them, together with the *Levites* alſo, in the place of God's worſhip, as it is preſcribed here and *Deut.* 14. 23. And that it is one and the ſame tithe which is ſpoken of *Deut.* 14. 22. and *ver.* 28. ſeems more than probable, both becauſe they are called by the ſame name, *all the tithe of their increaſe*, and becauſe that *ver.* 28. manifeſtly looks back to that *ver.* 22. and becauſe otherwiſe every third year the *Iſraelites* were to pay three ſeveral tithes one after another, which Scripture no where affirms, and it ſeems to make the peoples burdens and the *Levites* proviſions too great. For the Objection taken from *Deut.* 26. 12, 13. it ſhall be conſidered in its place. And the reaſon of that difference of place, and why the ſame tithes were eaten for two years together in *Jeruſalem*, and the third year in their own gates, ſeems to be this, That in the two firſt years there was a more ſpecial regard had to the *Levites*, who were very much converſant in *Jeruſalem*, where thoſe tithes were then eaten, and in the third year there is a reſpect had to *the ſtranger, and the fatherleſs, and the widow*, who are mentioned as joynt-ſharers with the *Levites* in this third years tithe, whoſe occaſions and obligations of coming to *Jeruſalem* were not ſo many nor ſtrong as thoſe of the *Levites*, and therefore they were to be found generally *within* their *gates*, where theſe were to be eaten. And whereas the objection made before againſt the chargeable and uſeleſs carrying of the firſt tithes to *Jeruſalem* might be applied here, it is anſwered there, and it is provided, that when they lived at a great diſtance from *Jeruſalem* they might turn it into money and beſtow it there, *Deut.* 14. 24, 25, 26. which both confirms the objection as to the firſt tithe, for which no ſuch proviſion was made, and anſwers it as to this, where ſuch a remedy is expreſſed. And whereas it may be pleaded on the behalf of the firſt, or the *Levitical* tithe, that thoſe tithes were brought to *Jeruſalem*, and that there were ſtore-houſes or chambers in the Temple appointed for the receiving of the tithes, 2 *Chr.* 31. 5, 6, 11, 12. *Neh.* 10. 37, 38. and 12. 44. it may be anſwered, That thoſe chambers, being only 38 in number, and each of them, except two, but ſix cubits broad, and twelve cubits long, were altogether uncapable of all thoſe tithes, and ſeem principally, if not ſolely appointed for the Prieſts tithes, and not for all them neither, but only for ſo much of them as would ſerve for the uſe and neceſſity of thoſe Prieſts and *Levites* too that were in the actual miniſtration. [h] As the tithes now mentioned were not the *Levitical*, but ſecond tithes, as hath been diſcourſed, ſo theſe *firſtlings* do not ſeem to be the firſt firſtlings, which being appropriated to the *Levites* were not to be eaten by any of the people, except thoſe of or in the *Levites* Families, but the ſecond firſtlings, which were the firſt which the owner could diſpoſe of, and which, in conformity to the ſecond tithes, he is required to ſet apart for this uſe.

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhal chuſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoyce before the LORD thy God, in all that thou putteſt thine hands unto.

*ch. 14. 27. †Heb. *all the days upon thy land.* 19 * Take heed to thy ſelf [i], that thou forſake not the Levite, † as long as thou liveſt upon the earth.

[i] Leſt a worldly mind and ſelf-love make thee rob the *Levites* of their dues, as afterwards the ungodly *Jews* did. See *Mal.* 3. 8.

*Gen. 28. 14. ch. 19. 8. 20 When the LORD thy God ſhal enlarge thy border [k], * as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh; (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

[k] Which will make it inconvenient and impoſſible to do what now thou doſt, and becauſe of the narrow bounds of thy Camp canſt conveniently do, to wit, to bring all the cattel thou uſeſt to the Tabernacle, which it ſeems probable they did, to prevent their eating of blood. Compare *Levit.* 17. 3. 1 *Sam.* 14. 34.

21 If the place which the LORD thy God hath choſen to put his name there, be too far from thee ||, then thou ſhalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee [l], and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

|| In which caſe being obliged to carry their ſacrifices to the place of worſhip, that the blood might be there poured forth, &c. they might think themſelves obliged, for the ſame reaſon, to carry their other cattel thither to be killed. They are therefore releaſed from all ſuch obligations, and left at liberty to kill them at home, whether they lived nearer to that place, or further from it; only the latter is here mentioned, as being the matter of the Scruple, and as containing the former in it. [l] In ſuch manner as the blood may be poured forth, as above, *ver.* 16. and below, *ver.* 24.

*ver. 15. 22 * Even as the roe-buck and the hart [m] is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhal eat *of* them alike [n].

[m] As common or unhallowed food, though they be of the ſame kind with the ſacrifices which are offered to God. [n] Becauſe there was no holineſs in ſuch meat for which the unclean might be excluded from it.

*ver: 16. †Heb. *be ſtrong.* †Heb. *ſoul:* †Heb. *ſoul.* 23 * Only † be ſure that thou eat not the blood: for the blood *is* the † life [o], and that thou mayeſt not eat the † life with the fleſh.

[o] Of which ſee on *Gen.* 9. 4. *Lev.* 17. 11. The animal life depends upon the blood.

24 Thou ſhalt not eat it, thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee; when thou ſhalt do that *which is* right in the ſight of the LORD.

26 Only thy holy things [p] which thou haſt, and thy vows thou ſhalt take, and go unto the place which the LORD ſhal chuſe.

[p] Mentioned before, *ver.* 6. 12, 17. which thou haſt conſecrated to God.

27 And * thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the LORD thy God, and the blood of thy ſacrifices ſhal be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh [q]. * Lev: 1: 5, 9, 13.

[q] Excepting what ſhall be burned to God's honour, and given to the Prieſt according to his appointment.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doſt *that which is* good and right in the ſight of the LORD thy God.

29 When the LORD thy God ſhal cut off the nations from before thee, whither thou goeſt to poſſeſs them [r], and thou † ſucceedeſt them, and dwelleſt in their land: † Heb. *inheriteſt or poſſeſſeſt them.*

[r] Of which phraſe ſee *Deut.* 9. 1. and 11. 23.

30 Take heed to thy ſelf, that thou be not ſnared [s] † by following them, after that they be deſtroyed [t], from before thee; and that thou enquire not after their gods [u], ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe. †Heb: *after them.*

[s] Drawn into their ſin and ruine. [t] (*i.e.*) By following the example they left, when their perſons are deſtroyed. [u] Through curioſity to know their gods and the manner of the worſhip, leſt thy vain and fooliſh mind be ſeduced by its ſpeciouſneſs or newneſs.

31 Thou ſhalt not do ſo unto the LORD [x] thy God: for every † abomination to the LORD which he hateth, have they done unto their gods: for * even their ſons and their daughters they have burnt in the fire to their gods. †Heb. *abomination of the* * Lev: 18: 21: & 20: 2: ch: 18: 10: Jer: 32: 35.

[x] Either 1. Not offer him that indignity and injury to worſhip other gods together with him. Or rather, 2. Not worſhip him in ſuch manner as they worſhipped their gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by thy own devices or ſuperſtitions, as is implied, *ver.* 32.

32 What thing ſoever I command you, obſerve to do it: * thou ſhalt not add thereto, nor diminiſh from it. * ch: 4: 2: Joſh: 1: 7: Pro: 30: 6: Rev: 22: 18

CHAP. XIII.

Enticers to Idolatry, being permitted by God, to try Iſrael, were to be ſtoned to death, 1---5. *though near of kin,* 6---11. *A city found guilty of Idolatry, to be burnt and utterly deſtroyed,* 12---16. *They were not to take any of its curſed things, but to obey God's Command, that his mercy might be upon them,* 17, 18.

IF there ariſe among you [a] a prophet, or a dreamer of dreams [b], and giveth thee a ſign or a wonder [c]:

[a] (*i.e.*) One of your nation, for ſuch might be both ſeduced and afterwards ſeducers. [b] One that pretends himſelf to be one to whom God hath revealed himſelf, either by viſions or dreams. See *Numb.* 12. 6. [c] (*i. e.*) Shall foretell ſome ſtrange and wonderful thing to come, as appears from *ver.* 2. as the true Prophets uſed to do, as 1 *Sam.* 10.

2 And * the ſign or the wonder come to paſs [d], whereof he ſpake unto thee, ſaying [e], Let us go after other gods, (which thou haſt not known) and let us ſerve them: * See ch: 18: 22: Jer: 28: 9. Mat: 7: 22:

[d] Which God may ſuffer for the reaſon after mentioned. [e] This word is to be joyned with the beginning of *verſe* 1. *If there ariſe among you a prophet, or dreamer of dreams, ſaying,* what there follows, and *giveth thee a ſign,* &c. to confirm his doctrine, ſuch tranſpoſitions are frequent.

3 Thou ſhalt not hearken to the words of that prophet [e], or that dreamer of dreams; for the LORD your God * proveth you [f], to know [g] whether ye love the LORD your God with all your heart, and with all your ſoul. * 1 Cor: 11: 19.

[e] Not receive his doctrine, though the ſign come to paſs. For although when ſuch a ſign or wonder foretold did *not follow* or come to paſs, it was a ſign of a falſe prophet, as Is ſaid, *Deut.* 18. 22. yet when it did *come to paſs*, it was no ſufficient or infallible ſign of a true one, eſpecially in ſuch a caſe when he brings in new gods. The reaſon of the difference is, becauſe many cauſes muſt concur to make a thing good and true, but any one failure is ſufficient to make a thing bad or falſe. And parricularly there are many ſigns, yea ſuch as men may think to be wonders, which may be wrought by evil ſpirits, God ſo permitting it for divers wiſe and juſt reaſons, not only for the trial of the good, as it here follows, but alſo for the puniſhment of ungodly men, who would not receive Divine Truths, though atteſted by many evident and unqueſtionable Miracles, and therefore are moſt juſtly expoſed to theſe temptations to believe lies: [f] (*i. e.*) Tryeth your faith and love and obedience, examineth your ſincerity by your conſtancy. See *Mat:* 24: 24: 2 *Theſ:* 2: 11: *Rev:* 13: 14. See on *Gen:* 22: 1. *Deut:* 8: 2, 7. [g] That he may know it, to wit, judicially, or in a publick manner, ſo as both you and others may know and ſee it, that ſo the juſtice of his judgments upon you may be more evident and glorious.

4 Ye ſhal walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye ſhal ſerve him [h], and * cleave unto him. * ch. 10: 20.

[h] To wit, only as appears from the oppoſition. Compare *Deut:* 6: 13: with *Mat:* 4: 10.

5 And * that prophet, or that dreamer of dreams ſhal *ch. 18. 20. Zech. 13. 3

† Heb. ſpoken revolt gainſt the LORD. * ch.22.21, 24. 1 Cor. 5. 13.

be put to death (becauſe he hath † ſpoken *i* to turn *you* away from the LORD *k* your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way *l* which the LORD thy God commanded thee to walk in,) * ſo ſhalt thou put the evil *m* away from the midſt of thee.

i (*i. e.*) Taught or perſwaded you. *k* To forſake God and his worſhip. He ſhews that the chiefeſt and moſt certain character of a true Prophet, is to be taken from his doctrine rather than from his miracles. *l* This phraſe notes the great force and power of ſeducers to corrupt mens minds. Compare *Deut*.4. 19. 2 *King*. 17.21. *Mat*.24. 24. *m* Either 1. that evil thing, that wicked doctrine and practice. Or 2. that wicked and ſcandalous man, that Idolater and Seducer.

* ch. 17.2.

6 * If thy brother, the ſon of thy mother *n*, or thy ſon, or thy daughter *o*, or the wife of thy boſom *p*, or thy friend, which *is* as thine own ſoul *q*, entice thee *r* ſecretly, ſaying, Let us go and ſerve other gods *s*; (which thou haſt not known, thou, nor thy fathers,)

n This is added, to reſtrain the ſignification of the word *brother*, which is oft uſed generally for one near a kin, and to expreſs the nearneſs of the relation, the mothers ſide being the ſureſt, and uſually the ground of the trueſt and moſt fervent affection. See *Gen*.20. 12. *o* Thy piety muſt overcome both thy affection to thy neareſt relation, and thy compaſſion to the weaker Sex. *p* Either 1. that is near to thy heart, that hath thy deareſt love. Or rather 2. *that lyeth in thy boſom*, as it is expreſſed, *Mic*. 7. 5. Compare *Gen*. 16. 5. *Prov*. 5. 20. *Deut*. 28. 54. So we read of *the husband of her boſom*, *Deut*. 28. 56: *q* As dear to thee as thy ſelf. The father and mother are here omitted, not, as ſome fancy, becauſe children might not in this nor in any caſe accuſe their Parents, for certainly they owe more reverence and duty to God, who is injured in this caſe, than to their parents, and *Levi* is commended for neglecting *his father and mother* in this caſe; but becauſe they are ſufficiently contained in the former examples; for ſince mens love doth uſually deſcend more ſtrongly than it aſcends, and the relation of a wife is and ought to be nearer and dearer than of a Parent, that favour which is denied to wives and children cannot be thought fit to be allowed to Parents. *r* Though it be without ſucceſs, becauſe the very attempt of ſuch an abominable crime deſerved death, as it is judged in caſe of treaſon. *s* Unknown and obſcure and new gods; which greatly aggravates the crime, to forſake a God whom thou and thy fathers have long known, and had great and good experience of, for ſuch upſtarts.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth *t*:

t He arms againſt the pretence of the univerſality of this Idolworſhip, wherewith they were like to be oft aſſaulted.

8 Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhal thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him *u*.

u (*i. e.*) Smother his fault, hide or protect his perſon, but ſhalt accuſe him to the Magiſtrate, and demand juſtice upon him, which was not to be done in moſt other criminal cauſes; and no wonder, this crime being of a far higher nature than others.

* ch. 17. 7.

9 But * thou ſhalt ſurely kill him *x*; thine hand ſhal be firſt upon him, to put him to death *y*, and afterwards the hand of all the people.

x Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the ſentence of the Magiſtrate. *y* Thou ſhalt caſt the firſt ſtone at him, as the Witneſs was to do. See *Deut*: 17: 7: *Act*: 7: 58.

10 And thou ſhalt ſtone him with ſtones that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God which brought thee from the land of Egypt, from the houſe of † bondage.

† Heb. *bondmen.* * Chap. 17. 13.

11 And * all Iſrael ſhal hear, and fear, and ſhal do no more any ſuch wickedneſs as this is, among you.

* ch. 17. 3.

12 If thou ſhalt hear *ſay* in one of thy cities which the LORD thy God hath given thee, to dwell there, ſaying,

|| Or *naughty men.* 1 Sam. 2. 12 and 25. 25. 2 Cor. 6. 15.

13 *Certain* men, || the children of Belial *z*, are gone out from among you *a*, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known:)

z A title oft uſed in Scripture, as *Judg*.19.22. 1 *Sam*.1.16. and 25. 25. 2 *Sam*.16.7. It ſignifies properly perſons without yoke, vile and wretched miſcreants, lawleſs and rebellious, that will ſuffer no reſtraint, that neither fear God, nor reverence man. *a* (*i. e.*) From your Church and Religion. It notes a ſeparation or departure from them, not in place (as appears by their partnerſhip with their fellow Citizens both in the ſin & puniſhment, as it here follows) but in heart, doctrine and worſhip, as the ſame phraſe is uſed, 1 *Joh*. 2. 19.

14 Then ſhalt thou *b* enquire, and make ſearch, and ask diligently: and behold, if *it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

b This is meant of the Magiſtrate, to whoſe office this properly belongs, and of whom he continues to ſpeak in the ſame manner, *thou*, *ver*. 15. and *ver*. 16.

* Joſ.6.17.

15 Thou ſhalt ſurely ſmite the inhabitants of that city *c* with the edge of the ſword, * deſtroying it utterly *d*, and all that therein *is*, and the cattel with the edge of the ſword.

c To wit, all that are guilty, not the innocent part, ſuch as diſowned this Apoſtacy, who doubtleſs by choice and intereſt, at leaſt upon warning, would come out of ſo wicked and curſed a place. *d* The very ſame puniſhment which was inflicted upon the cities of the curſed *Canaanites*, to whom having made themſelves equal in ſin, it is but fit and juſt that God ſhould equal them in puniſhment.

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the LORD thy God *e*: and it ſhal be an heap for ever, it ſhal not be built again *f*.

e (*i. e.*) For the ſatisfaction of God's juſtice, the maintenance of his honour and authority and laws, and the pacification of his offended Majeſty. *f* It ſhall be an eternal monument of God's juſtice, and terrour to after ages, who may be tempted to like practices.

* ch. 7.26. || Or, *devoted.*

17 * And there ſhal cleave nought of the || curſed thing *g* to thine hand, that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee *h*, as he hath ſworn unto thy fathers.

g (*i.e.*) Of the goods of that accurſed city. *h* So thou ſhalt have no loſs of thy numbers by cutting off ſo many people.

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which *is* right in the eyes of the LORD thy God.

C H A P. XIV.

Heatheniſh Rites of Mourning prohibited, 1, 2. *And the eating of any abominable thing*, 3. *All unclean Beaſts*, 4---8. *Fiſh*, 9, 10. *and Birds, prohibited*, 11, 12. *True tything commanded*, 22. *And where it was to be eaten*, 23---27. *A command about the third years tything*, 28. *And who ſhould eat it*, 29:

* Lev. 19. 28.

YE *are* the children of the LORD your God *a*: * ye ſhal not cut your ſelves, nor make any baldneſs between your eyes *b* for the dead *c*.

a Whom therefore you muſt not diſparage by unworthy or unbecoming practices, ſuch as here follow, and whom you muſt not diſobey. *b* Which were the practices of Idolaters, both in the worſhip of their Idols, as 1 *King*: 18: 28: or, in their funerals, as here, and *Jer*: 16: 6: or upon occaſion of publick calamities, as *Jer*: 41: 5: and 47: 5. See more on *Levit*: 19: 27, 28. and 21: 5. *c* Through exceſſive ſorrow for your dead friends, as if you had no hope of their happineſs after death, 1 *Theſſ*: 4: 13.

* ch. 7. 6. & 26. 18.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 Thou ſhalt not eat any abominable *d* thing.

d (*i. e.*) Unclean and forbidden by me, which therefore ſhould be abominable to you.

* Lev. 11. 2, &c.

4 * Theſe *are* the beaſts *e*, which ye ſhal eat, the ox, the ſheep, and the goat,

e Of which ſee on *Levit*. 11. The ſmall differences between ſome of their names here and there are not proper for this work. The learned Reader may find them cleared in my Latine Synopſis. For others, they may well enough want the knowledge of them, both becauſe theſe are the ſmaller matters of the Law, and becauſe this diſtinction of clean and unclean beaſts is now out of date.

|| Or, *biſon.* † Heb. *diſhon.*

5 The hart, and the ro-buck, and the fallow deer, and the wild goat, and the || † pygarg, and the wild ox, and the chamois:

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts: that ye ſhal eat.

7 Nevertheleſs, theſe ye ſhal not eat, of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof, *therefore* they *are* unclean unto you,

* Lev. 11. 27.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhal not eat of their * fleſh, nor touch their dead carcaſe.

* Lev. 11.9

9 * Theſe ye ſhal eat, of all that *are* in the waters: all that hath fins and ſcales ſhal ye eat.

10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you.

11 Of all clean birds ye ſhal eat.

12 But theſe *are they* of which ye ſhal not eat: the eagle, and the oſſifrage, and the oſprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the * bat.

* Lev. 11. 19.

19 And every creeping thing that flyeth *is* unclean unto you: they ſhal not be eaten.

20 *But of* all clean fowls ye may eat.

* Ex.23.19 & 34. 26.

21 Ye ſhal not eat *of* any thing that dieth of it ſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat: or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God * Thou ſhalt not ſeeth a kid in his mothers milk.

f Not to the proſelyte, for ſuch were obliged by this Law, *Lev*. 17. 15. but to ſuch as were ſtrangers in Religion as well as in Nation.

*Chap: 12. 6, 17. 22 * Thou ſhalt truely tithe all the encreaſe of thy ſeed *g*, that the field bringeth forth year by year.

g This is to be underſtood of the ſecond tithes, which ſeem to be the ſame with the tithes of the third year, mentioned here below, *verſe* 28. and *Deut*. 26. 12. on which ſee above. on *chap*. 12.*verſe* 17. And to confirm this opinion, (though I would not lay too great a ſtreſs upon criticiſmes) yet I cannot but obſerve that this tithing is ſpoken of only as the peoples act here, and *Deut*: 26. 12. and the *Levites* are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are ſo ſeverely charged here upon their conſciences, *thou ſhalt truely tithe all thine increaſe*, becauſe the execution of this was left wholly to themſelves, whereas the firſt tithes were received by the *Levites*, who therefore are ſaid *to take* or *receive* thoſe *tithes*, *Numb*. 18. 26. *Neh*. 10. 38. *Heb*. 7. 5.

23 And thou ſhalt eat before the LORD *h* thy God, in the place which he ſhall chuſe to place his Name there, the tithe of thy corn, of thy wine, and of thine oil, and *chap: 15. 19, 20. * the firſtlings of thy herds, *and* of thy flocks, that thou mayeſt learn to fear the LORD thy God always.

h See on *Deut*. 12. 6, 17.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too farfrom thee, which the LORD thy God ſhall chuſe to ſet his Name there, when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn it into money, and bind up the money in thine hand *i*, and ſhalt go unto the place which the LORD thy God ſhall chuſe.

i (*i. e.*) In a bag to be taken into thy hand and carried with thee.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, or for oxen, for ſheep, or for wine, †Heb: *asketh of thee.* or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and thou ſhalt eat there before the LORD thy God, and and thou ſhalt rejoyce, thou and thine houſhold.

*ch: 12. 19. *Numb: 18. 20. 27 And * the Levite that is within thy gates, thou ſhalt not forſake him *k*: For he hath no part nor inheritance with thee.

k Thou ſhalt give him a ſhare in ſuch tithes, or in the product of them.

28 At the end of three years *l* thou ſhalt bring forth all the tithe of thine increaſe *m* the ſame year *n*, and ſhalt lay *it* up within thy gates,

l (*i. e.*) In the third year, as it is expreſſed *Deut*. 26. 12. So *in the end of three years*, or *of ſeven years*, is the ſame with *in the third* or *ſeventh year*, as appears by comparing *Deut*. 31. 10. *Joſ*. 9. 16, 17. 2 *Kings* 18. 9, 10. and 17. 6. *m* I joyn with thoſe Expoſitors who make this the ſame tithe with the former, *verſe* 22. as being called by the ſame title without any diſtinction between them, ſave only as to the place of eating them. See above on *verſe* 22. and *Deut*. 12. 17. *n* This is added to ſhew that he ſpeaks of the third year, and not of the fourth year, as ſome might conjecture from the phraſe, *at the end of three years*.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come & ſhall eat, and be ſatisfied, that * the LORD thy God may bleſs *See Mal. 3. 10. thee in all the work of thine hand which thou doeſt.

CHAP. XV.

The ſeventh Year a Year of Releaſe, 1. *To their Brethren only*, 2. *God promiſeth to bleſs them in the Land of Canaan*, 4 — 6. *And commandeth them to lend freely to the poor*, 14 — 18. *The Firſtlings to be ſanctified and eaten before the Lord*, 19 — 23.

*Lev: 25. 24. AT the end of * *every* ſeven years *a* thou ſhalt make a releaſe.

a (*i. e.*) In the laſt year of the ſeven, as is moſt evident from *verſe* 9. *Exod*: 21. 2. *Jer*: 34. 14. So the like phraſe is oft uſed, as *Deut*: 14. 28. *Joſ*: 3. 2. *Jer*: 25. 12. *Luke* 2. 21. *Acts* 2. 1. And this *Year of Releaſe*, as it is called below, *verſe* 9 is the ſame with the Sabbatical Year, *Exod*; 23. 11. *Levit*: 25. 4.

†Heb: *maſter of the lending of his hand.* 2 And this *is* the manner of the releaſe. Every † creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it b*: he ſhal not exact *it* of his neighbour, or of his brother *c*, becauſe it is called the LORD's releaſe *d*.

b Not abſolutely and finally forgive it, but forbear it for that year, as may appear, 1. Becauſe the word doth not ſignifie a total *diſmiſſion* or *acquitting*, but an *intermiſſion* for a time, as *Exod*: 23. 11. *He ſhall not exact it*, as it here follows, *i. e.* force it from him by courſe of Law or otherwiſe, to wit, that year, which is eaſily underſtood out of the whole context. 2. Becauſe the perſon releaſing is called a *Creditor*, and his communicating to him what he deſires and needs is called *lending* here, and *verſe*. 8, whereas it were *giving*, and the perſon giving it were no *creditor*, but a *donor*, if it were to be wholly forgiven to him. 3. Becauſe the reaſon of this Law is temporary and peculiar to that year, wherein there being no ſowing, nor reaping, they were not in a capacity to pay their Debts. 4. Becauſe it ſeems unjuſt and unreaſonable, and contrary to other Scriptures, which require men to pay what they borrow, as *Pſal*. 37. 21. Yet I deny not that in caſe of poverty the debt was to be forgiven; But that was not by vertue of this Law, but of other commands of God. *c* This is added to explain and limit the word *Neighbour*, which is more general, unto a *Brother*, to wit, in Nation and Religion: To an *Iſraelite*, who is oppoſed to a *Foreigner*, *verſe* 3. Heb. *and a brother*, for, *that is a brother*, the particle *and* being oft ſo uſed, as *Gen*: 13. 15, &c. *d* Or, *a releaſe to* or *for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your eſtates, and of his kindneſs in giving and continuing them to you. If you are unwilling to releaſe this for your brothers ſake, yet do it for God's ſake, your Lord and the chief creditor.

3 Of a forreigner *e* thou mayeſt exact ~~*it*~~ *again*: but that which is thine *f* with thy brother, thine hand ſhall releaſe.

e Or *ſtranger*, yea though a proſelyte. For 1. They are oft called by this name, as *Gen*: 17. 12. *Ruth* 2. 10. 2, Though proſelytes were admitted to the Church-priviledges of the *Iſraelites*, yet they were not admitted to all their civil immunities or priviledges. See 1 *Chron*: 22. 2. and 2 *Chron*: 2. 17. 3. Such were not then freed from their perſonal debt, to wit, of their ſervice, *Levit*: 25. 44. *Deut*: 15. 12. *Jer*: 34. 14. therefore not from their real debt. *f* To wit, by right though lent to him.

4 || Save when there ſhall be no poor among you *g*: ||Or, *to end that there be poor among you.* For the LORD ſhall greatly bleſs thee *h* in the land which the LORD thy God giveth thee for an inheritance, to poſſeſs it.

g So the words are an exception to the foregoing clauſe, which they reſtrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this Law ſeems to be chiefly, if not wholly, deſigned and given in favour to the poor and to the borrower, as is manifeſt from *verſes* 6, 7, 8, 9, 10, 11. But the words are and may be rendred thus, as in the margent of our Bibles, *To the end that there be no poor among you*. And ſo they contain a reaſon of this Law, to wit, that none be impoveriſhed and ruined by a rigid and unſeaſonable exaction of Debts. They may alſo be tranſlated thus, *Nevertheleſs of a truth*, or *aſſuredly* (as the particle *chi* is oft uſed) *there ſhall be no poor among you*, and the ſenſe may be this, Though I impoſe this Law upon you, which may ſeem hard and grievous, yet the truth is, ſuppoſing your performance of the conditions of God's Covenant, you ſhall not have any great occaſion to exerciſe your charity and kindneſs in this matter, for God will greatly bleſs you, *&c.* ſo as you ſhall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expoſe his brethren to the inconvenience and burden of this Law. Thus the connexion is plain and eaſie, both with the foregoing and following words. *Object*. It is ſaid, *the poor ſhould never ceaſe*, *verſe* 11. *Anſw*: That alſo is true, and affirmed by God, becauſe he foreſaw they would not perform their duty, and therefore would bereave themſelves of the promiſed bleſſing. *h* And therefore this will be no great inconvenience nor burden to thee.

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments, which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations *i*, but thou ſhalt not borrow; and thou ſhalt reign over many *chap: 2 12. 44. nations, but they ſhall not reign over thee.

i Thou ſhalt be rich and able to lend not only to thy poor brother, but even to ſtrangers of other Notions, yea to many of them.

7 If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

8 * But thou ſhalt open thine hand wide unto him *k*, *Matth: 42. Luk: 34, 35. and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

k (*i. e.*) Deal bountifully and liberally with him, giving him as it were by handfuls.

9 Beware that there be not a † thought in thy † wicked heart *l*, ſaying, The ſeventh year, the year of releaſe † Heb: *word*. † Heb. *Belial.* is at hand, and thine eye be evil *m* againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin *n* unto thee.

l Suppreſs the firſt riſings and inward motions of ſuch uncharitableneſs. *m* (*i: e.*) Envious, unmerciful, unkind, as this phraſe is uſed, *Prov*: 23. 6. *Matth*: 20. 15. as a *good eye* notes the contrary diſpoſition, *Prov*: 22. 9. *n* (*i. e.*) It be charged upon thee as a ſin, and as a great ſin, as the word *ſin* ſometimes ſignifies, as *Prov*: 24: 9: *John* 15: 24: *James* 4: 17.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him *o*: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto *p*.

o (*i: e:*) Thou ſhalt give, not only with an open hand, but with a willing and chearful mind and heart, *Rom*: 12: 8: 2 *Cor*: 9: 7: without which thy very Charity is uncharitable, and not accepted by God, who requires the heart in all his Services. *p* (*i: e:*) In all thy works, as before, for the hand is the great inſtrument of action.

11 For * the poor ſhall never ceaſe out of the land *q*: *Mat. 26. 11. Joh. 12. 8. therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.

q God by his Providence will ſo order it, partly for the puniſhment of your diſobedience, and partly for the tryal and exerciſe of your obedience to me, and charity to your brother, both which are beſt diſcovered by your performance of coſtly duties.

12 *And* * if thy brother, an Hebrew man, or an He- *Ex. 21. 2. Jer. 34. 14. brew woman be ſold unto thee *r*, and ſerve thee ſix years *s*, then in the ſeventh year thou ſhalt let him go free from thee.

r See on *Exod*: 22; 3. *s* To be computed, Either, 1: From the year of releaſe; As they gather from hence that perſonal and real debts were both releaſed together. But that ſeems to be ſuppoſed rather than proved; Nay there is a manifeſt difference between them, for the releaſe of real debts is expreſly mentioned and required in the year of releaſe, but ſo is not the releaſe of the perſonal debt of ſervitude, either here or elſewhere. Or rather, 2. From the beginning of this ſervitude, which is every where limited unto the ſpace of *ſix years*, as here and below. *verſe* 18. and *Exod*. 21. 2. *Jer*. 34 14.

And it ſeems a ſtrange and forced expoſition, to take theſe *ſix years*, for *ſo much of the ſix years as remains* until the year of releaſe, which poſſibly might not be one quarter of a year, whereas an hired ſervant ſerves for a far longer time, and this is ſaid to be *worth a double hired ſervant*, in regard of the longer time of his ſervice, *verſe* 18. Add to this, that it is mentioned as the peculiar priviledge of the year of Jubilee, that ſuch ſervants were then freed though their ſix years of ſervice were not expired.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty.

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs, *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee *t*: therefore I command thee this thing to day.

t And brought thee out with triumph and with riches, which becauſe they would not, God did, give to thee as a juſt recompence for thy ſervice; and therefore thou ſhalt follow his example, and ſend out thy ſervant furniſhed with all convenient proviſions.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee, and thine houſe, becauſe he is well with thee *u*.)

u Becauſe he is ſenſible that he fares well with thee. Or, *becauſe* it is *good*, *i. e.* acceptable in his eyes, or pleaſing to him, to be *with thee*.

Exod. 21. 6. 17 * Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, & he ſhall be thy ſervant for ever *x*: and alſo unto thy maid-ſervant thou ſhalt do likewiſe *y*.

x (*i. e.*) All the time of his life, or, at leaſt, till the year of Jubile. See on *Exod.* 21. 6. *y* (*i. e.*) Either diſmiſs her honourably, and with plenty of proviſions; Or engage her to perpetual ſervitude in the ſame manner and by the ſame Rites. Whence it appears, that this caſe differs from that, *Exod.* 21. 7. and that the maid-ſervant there was taken in upon other and better terms than this here.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee: For he hath been worth a double * hired ſervant *to thee* z, in ſerving thee ſix years, and the LORD thy God ſhall bleſs thee in all that thou doeſt. * See Iſa. 16. 14.

z Or, *he* deſerves *double wages to an hired ſervant*, becauſe he ſerved thee upon better terms, both without wages, which hired ſervants require, and for a longer time, even for 6 years, as it here follows, whereas ſervants were ordinarily hired but from year to year, *Levit*, 25. 53. or at moſt but for three years, as they gather from this place, and *Iſa.* 16. 14.

*Exod. 34. 19. Lev. 27 26. Num. 3. 13. 19 * All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctifie unto the LORD thy God: thou ſhalt do no work with the firſtling *a* of thy bullock, nor ſhear the firſtling of thy ſheep.

a This is meant, either, 1. Of the male firſtlings; which, they ſay, is forbidden here, becauſe ſome did plow with the firſtlings of their oxen, and ſhear the firſtlings of their ſheep, before they were offered. But this ſeems abſurd and incredible, becauſe they were to be offered upon the eighth day, *Exod.* 22. 30. when they were very unfit for ſuch uſes. Or, rather, 2. The ſecond firſtlings, of which ſee on *Deut.* 12. 17.

20 Thou *b* ſhalt eat it *c* before the LORD thy God year by year *d*, in the place which the LORD ſhall chuſe, thou and thy houſhold.

b Either, 1. *Thou*, O Prieſt. Or rather, 2. *Thou*, O *Iſraelite*. For it is evident that the ſame perſon who was forbidden to work with theſe, *v.* 19, is here commanded to eat them, *&c.* *c* Together with the *Levites*, as it is to be underſtood from *Deut.* 12. 18. and 14. 27, 29. where that is expreſſed in like caſes. *d* To wit, in the ſolemn feaſts which returned upon them every year. See *Deut.* 16. 11, 14.

*Lev. 22. 20. ch. 17. 1. 21 * And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

*ch. 12. 15. 22 Thou ſhalt eat it within thy gates: the * unclean and the clean perſon ſhall eat it alike, as the ro-buck, and as the hart.

*ch. 12. 16. 23. 23 * Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

Their Feaſt of the Paſſover to be kept, 1 — 7. *And to eat unleavened bread*, 8. *The ſeven Weeks and their Feaſts*, 9 — 12. *The Feaſt of the Tabernacle to be obſerved by them, and their Family ſeven days*, 13 — 15. *All the Males to appear before the Lord three times a year, and at theſe three Feaſts*, 16, 17. *Judges and Officers are appointed* 18 — 20. *And are prohibited to ſet up Idolatry*, 21, 22.

OBſerve the * month of Abib, and keep the paſſover unto the LORD thy God: For * in the month of Abib the LORD thy God brought thee forth out of Egypt by * night *a*. *Exod. 12. 2. &c. *Ex. 13. 4. *Exod. 12. 29. 42.

a Object. They came out of *Egypt* by *day*, and *in the morning*, as appears from *Exod.* 12. 22. and 13. 3. *Numb.* 33. 3. *Anſw.* They are ſaid to be brought out by night, becauſe in the night *Pharaoh* was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

2 Thou ſhalt therefore ſacrifice the paſſover *b* unto the LORD thy God, of the flock, and the herd in the * place which the LORD ſhall chuſe to place his Name there. *ch. 12. 5.

b (*i. e.*) Either 1. Properly and ſtrictly ſo called, which was the Paſchal Lamb, and ſo the *Sheep* and *Oxen*, which here follow, are mentioned only as additional ſacrifices, which were to be offered in the ſeven days of the Paſchal Solemnity, *Numb.* 28. 18, 19. *&c.* Or, 2. Largely, to wit, for the *Paſſover-offerings*, to wit, which were offered after the Lamb in the ſeven days, and ſo this very word is uſed, 2 *Chron.* 35. 8, 9. And this ſignification ſeems neceſſary here, partly becauſe it is here ſaid to conſiſt *of the flock and of the herd*, or, *of Sheep and Oxen*, and partly becauſe it follows, *verſe* 3. *Thou ſhalt eat no leavened bread with it, ſeven days ſhalt thou eat unleavened* bread *therewith*, *i. e.* With the Paſſover, which could not be done with the Paſſover ſtrictly ſo called, which was to be wholly ſpent in one day. Or, 3. The Feaſt of the Paſſover, and ſo the place may be rendred, *Thou ſhalt therefore obſerve* or *keep the Feaſt of the Paſſover* (as thoſe ſame Hebrew words are taken, *Numb.* 9. 5. *Joſ.* 5. 10. 2 *Chron.* 35. 1, 17. 18, 19.) *unto the Lord thy God, with Sheep and with Oxen*, as is preſcribed, *Numb.* 28. 18, &c.

3 * Thou ſhalt eat no leavened *bread* with it *c*: ſeven days ſhalt thou eat unleavened *bread* therewith, *even* the bread of affliction *d* (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life. * Exod. 12. 15

c To wit, with the Paſſover, in the ſenſe delivered: Or, *in it*, *i. e.* during the time of the Feaſt of the Paſſover. *d* (*i. e.*) Bread which is not uſual nor pleaſant, but unſavory and unwholeſome, to put thee in mind both of thy miſeries endured in *Egypt*, and of thy haſty coming out of it, which allowed thee no time to leaven or to prepare thy Bread.

4 * And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, * neither ſhall there *any thing* of the fleſh which thou ſacrificeſt the firſt day at even *e* remain all night until the morning. * Exod. 34. 25. †Heb. *leaven.* *Exod. 12. 10.

e (*i. e.*) Of the Paſſover properly ſo called, and by theſe words plainly deſcribed: Which Circumlocution may ſeem to inſinuate that the word *Paſſover*, *v.* 1. was improperly uſed, and therefore he choſe rather to deſcribe it, than to name it, leſt the ambiguity of the word ſhould occaſion ſome miſtake.

5 Thou † mayeſt not || ſacrifice the paſſover within any of thy gates *f* which the LORD thy God giveth thee. † Heb. *canſt not.* ch. 12. 17. ||Or, *kill.*

f (*i. e.*) Of thy cities, as that word is oft uſed, as *Gen.* 22. 17. and 24. 60. *Deut.* 17. 2. *Ruth* 4. 10.

6 But at the place which the LORD thy God ſhall chuſe to place his name in, there thou ſhalt ſacrifice the paſſover *g*, at even, at the going down of the ſun, at the ſeaſon *h* that thou cameſt forth out of Egypt.

g To wit, in the Court of the Tabernacle or Temple, This he preſcribed, partly that this great work might be done with more ſolemnity and care in ſuch manner as God required; partly, becauſe it was not only a Sacrament, but alſo a Sacrifice, as appears, becauſe it is ſo called, *Exod.* 12. 27. and 23. 18. and 34. 25. *Numb.* 9. 7. and becauſe here was the ſprinkling of blood, which is the eſſential part and character of a Sacrifice; And partly to deſign the place where Chriſt, the true Paſſover or Lamb of God, was to be ſlain. *h* Underſtand this with ſome latitude, as ſuch phraſes are commonly taken, about that ſeaſon, when you had received command from me to go out of *Egypt*, and were preparing your ſelves for the journey.

7 And thou ſhalt roſt *i*, and eat *it* in the place which the LORD thy God ſhall chuſe, and thou ſhalt turn in the morning *k* and go unto thy tents *l*.

i So that word is uſed alſo, 2 *Chron.* 35. 13. *k* Either 1. The morning after the ſeventh day, as appears, partly by the following verſe, which is added to explain and limit this ambiguous word; partly by the expreſs command of God, that the people ſhould come to *Jeruſalem* to keep this Feaſt, which by God's appointment laſted for ſeven days; partly from the examples of the people ſtaying there the whole time of the Feaſt, 2 *Chron.* 30. 21. and 35. 17. and partly from the nature and buſineſs of this Feaſt, wherein there being ſo many extraordinary Sacrifices to be offered, and Feaſts made by the people upon the Sacrifices, and two days of ſolemn aſſemblies, it is not probable, that they would abſent themſelves from theſe ſolemn ſervices; For the performance, whereof they came purpoſely to *Jeruſalem*. Or 2. The morning after the firſt day, and ſo they were permitted to go then, and poſſibly ſome that lived near *Jeruſalem* might go and return again to the laſt day of the ſolemn aſſembly. But the former ſeems more probable. *l* (*i. e.*) Thy dwellings, which he calls *Tents*, as reſpecting their preſent ſtate, and withal to put them in mind afterwards when they were ſettled in better habitations, that there was a time when they dwelt in Tents.

8 Six days *m* thou ſhalt eat unleavened *bread*, and on the ſeventh day *ſhall be* a † ſolemn aſſembly to the LORD thy God, thou ſhalt do no work *therein*. † Heb. *reſtrain.*

m To wit, beſides the firſt day, on which the paſſover was killed: Or rather beſides the ſeventh and the laſt day, which is here mentioned a part, not as if leavened bread might be eaten then, for the contrary was evident from many places, but becauſe there was ſomething more to be done, to wit a ſolemn aſſembly to be kept. So in all there were *ſeven days*, as it is ſaid, *Exod*: 12. 15. *Lev*: 23. 6. *Numb*: 28. 17.

9 * Seven weeks *n* thou ſhalt number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn. *o*. *Ex. 23. 19 Lev. 23. 15. Num. 28. 26.

n Of which ſee on *Exod*: 34. 22. *Levit*: 23. 10. 15. *o* (*i. e.*) To reap thy Corn, thy Barly, when the firſt-fruits were offered, *Lev*: 23. 10, 11.

10 And thou ſhalt keep the feaſt of weeks *p* unto the LORD thy God, with a || tribute of a free will-offering of thine hand, which thou ſhalt give *q unto the LORD thy God*, according as the LORD thy God hath bleſſed thee: || Or, *ſufficiency.*

p (*i. e.*) Of Pentecoſt, *Act*: 2. 1. *q* Over and beſides what was appointed, *Lev*: 13. 17, 20. *Numb*: 28. 27, 31.

11 And thou ſhalt rejoyce before the LORD thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates, and the ſtranger, and the fatherleſs, and the

widow that *are* among you, in the place which the LORD thy God hath choſen, to place his Name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt; and thou ſhalt obſerve and do theſe ſtatutes.

†Heb. *floor and thy winepreſs.*

13 Thou ſhalt obſerve the feaſt of Tabernacles [r] ſeven days, after that thou haſt gathered in thy † corn, and thy wine.

[r] Of which ſee on *Exod.* 23, 16. *Lev.* 23. 34. *Numb.* 29. 12.

14 And thou ſhalt rejoyce in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in the place which the LORD ſhall chuſe: becauſe the LORD thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoyce [s].

[s] To wit, in God and the Effects of his Favour, praiſing him with glad heart.

*Exod. 23. 14, 17. and 34. 23.

*Exod. 34.

16 * Three times in a year ſhall all thy males [t] appear before the LORD thy God, in the place which he ſhall chuſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles, * they ſhall not appear before the LORD empty.

[t] Not the women, partly becauſe of their infirmity and unfitneſs for many journeys, partly becauſe the care of their children and families lay upon them, and partly becauſe they were ſufficiently repreſented in the men.

†Heb. *according to the gift of his hand.*

17 Every man *ſhall give* † as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

18 Judges [u] and officers [x] ſhalt thou make thee in all thy gates [y] which the LORD thy God giveth thee throughout thy Tribes, and they ſhall judge the people with juſt judgement.

[u] Chief Magiſtrates to examine and determine cauſes and differences. [x] Who were inferiour and ſubordinate to the other to bring cauſes and perſons before them, to acquaint people with the mind and ſentence of the Judges, and to execute their ſentence. *Deut.* 20. 5, 9. *Joſ.* 1. 10, 11. and 3. 2, 3. [y] *(i. e.)* Thy Cities, which he here calls *gates*, becauſe there were ſeats of Judgement ſet. Compare 1 *Chron.* 23. 4,

Heb. *acknowledge.*

*Exod. 23. 8. Lev. 19. 15.

‖Or, *matters.*

19 Thou ſhalt not wreſt judgement [z]; thou ſhalt not † reſpect perſons [a], * neither take a gift: for a gift doth blind the eyes of the wiſe [b], and pervert the ‖ words of the righteous [c].

[z] *(i. e.)* Not give a perverſe, forced and unjuſt ſentence. See on *Exod.* 23. 8. [a] *(i: e.)* Not give ſentence according to the quality of the perſon, his riches or poverty, friendſhip or enmity, but according to the juſtice of the cauſe. [b] Corrupts and byaſſeth his mind, that as he will not, ſo oft-times he cannot, diſcern between right and wrong. [c] Either 1. The words, *(i. e.)* The ſentence, of thoſe Judges who are enclined and uſed to do righteous things, and have the Repute of Righteous Men, it makes them give wrong judgement. Or 2. The words, *i. e.* The matters, or cauſes, (as *word* oft ſignifies) of Righteous Perſons, or of them whoſe cauſe is Juſt.

†Heb. *juſtice, juſtice.*

20 † That which is altogether juſt [d] ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

[d] Heb. *Righteouſneſs, Righteouſneſs, i:e.* nothing but Righteouſneſs in all cauſes and times, and to all perſons equally. Compare *Iſa.* 26: 7.

21 Thou ſhalt not plant thee a grove of any trees [e], near unto the Altar of the LORD thy God, which thou ſhalt make thee.

[e] Becauſe this was the practice of Idolaters, 1 *Kings* 15. 13. and might be an occaſion of reviving Idolatry. See *Judges* 3, 7. 1 *Kings* 14. 23. and 16. 33. and 18. 19.

*Lev. 26. 1.

‖Or, *ſtatue or pillar.*

22 * Neither ſhalt thou ſet thee up *any* ‖ image [f], which the LORD thy God hateth.

[f] Heb. *ſtatue*, whether with a picture or repreſentation, or without it, as the Idolaters uſed to worſhip ſmoothed and poliſhed ſtones or pillars, without any image upon them.

CHAP. XVII.

They are not to offer blemiſht Sacrifices, 1. *Idolaters are to be put to death,* 2——7. *Doubts in difficult matters to be reſolved by Prieſts and Judges,* 8——13. *To chuſe a King of their own Brethren,* 14, 15. *And not a Stranger,* 16. *The duty of their King,* 17——20.

*chap. 15. 21. Mal. 1. 8.

‖Or, *goat.*

THou ſhalt not ſacrifice unto the LORD thy God *any* bullock or ‖ ſheep [a], wherein *is* blemiſh, *or* any evil favouredneſs: for that *is* an abomination [b] unto the LORD thy God.

[a] *(i. e.)* Either greater or ſmaller ſacrifices, all being comprehended under the two moſt eminent kinds. See *Lev.* 22. 20, 21: [b] *(i. e.)* Abominable, as *Deut.* 18. 12.

*chap. 13. 6.

2 * If there be found among you within any of thy gates, which the LORD thy God giveth thee, man or woman [c] that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant [d].

[c] The weakneſs and tenderneſs of that Sex ſhall not excuſe her ſin, nor prevent her puniſhment: [d] *i. e.* In Idolatry, as it is explained *v.* 3. which is called a *tranſgreſſion of God's Covenant* made with *Iſrael*, partly becauſe it is a breach of their Faith given to God, and of that Law which they covenanted to keep; And principally becauſe it is a diſſolution of their matrimonial Covenant with God, a renouncing of God and his worſhip and ſervice, and a chuſing other Gods.

* chap. 4. 19.

3 And hath gone and ſerved other gods, and worſhipped them, either the * ſun or the moon, or any of the hoſt of Heaven [e], which I have not commanded [f]:

[e] Thoſe glorious Creatures, which are to be admired as the wonderful works of God, but not to be ſet up in God's ſtead, nor worſhiped as Gods; ſee *Job* 31. 26. By condemning the moſt ſpecious and reaſonable of all Idolaters, he intimats, how abſurd a thing it is to worſhip ſtocks and ſtones, the works of mens hands. [f] *i. e.* I have forbidden, to wit, *Ex.* 20. Such negative expreſſions are oft emphatical and imply the contrary, as *Prov.* 10. 2. and 17. 21. and 24. 23.

4 And it be told thee [g], and thou haſt heard *of it*, and enquired diligently ‖, and behold, it *be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

[g] By any perſon, thou ſhalt not ſlight ſo much as a rumour or flying report of ſo groſs a crime. ‖ By ſending meſſengers, examining witneſſes, &c.

*Lev. 24. 14.

5 Then ſhalt thou bring forth that man, or that woman (which have commited that wicked thing) unto thy gates: *even* that man, or that woman, * and ſhalt ſtone them with ſtones, till they die.

*Numb. 35. 30. chap. 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.

6 * At the mouth [h] of two witneſſes, or three witneſſes [i], ſhall he that is worthy of death, be put to death: *but* at the mouth of one witneſs, he ſhall not be put to death.

[h] *(i. e.)* Upon the teſtimony delivered upon oath before the Magiſtrates. [i] To wit, credible and competent witneſſes. The Jews rejected the teſtimonies of mad-men, children, women, ſervants, familiar friends or enemies, perſons of diſſolute lives and evil fame,

*Chap. 13. 9.

*Chap. 13. 5.

7 * The hand of the witneſs ſhall be firſt upon him [k], to put him to death, and afterward the hand of all the people [l]: ſo thou * ſhalt put the evil away from among you.

[k] Either laid upon his head to deſign the perſon, or ſtretched out to throw the firſt ſtone at him. God thus ordered it, partly for the caution of witneſſes, that, if they had through malice or wrath accuſed him falſely, they might now be afraid to imbrue their hands in innocent blood; Partly for the ſecurity and ſatisfaction of the people, in the execution of this puniſhment. [l] Who being all highly and particularly obliged to God, are bound to expreſs their zeal for his honour and ſervice, and their deteſtation of all perſons and things ſo highly diſhonourable and abominable to him.

*Jer. 32. 27. 2 Chro. 19. 10.

†Heb. *If a matter be hidden from thee.* chap. 30. 11, 12. Sam. 13. 2.

8 † If there ariſe a matter to hard for thee [m] in judgment between blood and blood [n], between plea and plea [o], and between ſtroke and ſtroke [p], *being* matters of controverſie [q], within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chuſe [r].

[m] He ſpeaks to the inferiour Magiſtrates, who were erected in ſeveral Cities, as appears by the oppoſition of theſe to them at *Jeruſalem.* If, ſaith he, thou haſt not skill or confidence to determine ſo weighty and difficult a cauſe. [n] *(i. e.)* In capital cauſes in matter of blood-ſhed, whether it be willful or caſual murder, whether puniſhable or pardonable by thoſe Laws, *Exod.* 21. 13, 20, 22, 28. and 22. 2. *Numb.* 35. 11, 16, 19. *Deut.* 19. 4, 10 [o] In civil cauſes or ſuits between plaintiffs and defendants about words or eſtates [p] *(i. e.)* Either firſt in ceremonial cauſes, *between plague and plague*, between the true leproſie, which is oft-times called the *plague*, and the ſeeming and counterfeit leproſie; which was oft-times hard to determine. And under this as the moſt eminent of the kind, may ſeem to be contained all ceremonial uncleanneſſes. But this ſeems not probable. 1. Becauſe the final determination of the matter of leproſie is maniſeſtly left to any particular Prieſt, *Levit.* 13. and 14. 2. Becauſe the perſon ſuſpected of leproſie was not to be brought to *Jeruſalem*, to be tryed there, but was to be ſhut up in his own City and houſe, *Levit.* 13. 4, 5. and the Judges at *Jeruſalem* neither could nor would determine his caſe without once ſeeing the perſon. 3. Becauſe the caſe of leproſie was not hard or difficult, as thoſe cauſes are ſaid to be, but plain and evident, and ſo particularly and punctually deſcribed, that the Prieſt needed only eyes to decide it. Or rather 2. In criminal cauſes, concerning blows, or wounds inflicted by one man upon another, and to be requited to him by the ſentence of the Magiſtrate, according to that Law, *Exod.* 21, 23, 24, 25. wherein there might be many caſes of great difficulty and doubt, about which ſee the Annotations there. [q] *(i. e.)* Such things or maters of blood, and pleas and ſtrokes, being doubtful, and the Magiſtrates divided in their opinions about it, for if it was a clear caſe, this was not to be done. Some make this an additional clauſe to comprehend theſe and all other things, thus as if he had ſaid, and in general, any *words* or *matters of ſtrifes* or *contentions.* [r] To wit, to ſet up his Worſhip and Tabernacle, or Temple there; Becauſe there was the abode, both of their Sanhedrim, or chief Council, which was conſtituted of Prieſts and civil Magiſtrates, who were moſt able to determine all controverſies, and of the High-Prieſts, who were to conſult God by Urim, *Numb.* 27. 21. in great matters, which could not be decided otherwiſe.

9 And thou ſhalt come unto the Prieſts the Levites [s], and unto the Judge [t] that ſhall be in thoſe days, & enquire, and they ſhall ſhew thee the ſentence of Judgement [u].

[s] *(i. e.)* Unto the great council, which it is here denominated from, becauſe it conſiſted chiefly of the Prieſts and Levites, as being the beſt Expoſitors of the Laws of God, by which all thoſe Controverſies mentioned *v.* 8. were to be decided. And the High-Prieſt was commonly one of that number, and may ſeem to be underſtood here under the *Prieſts* whereof he was the chief. [t] This *Judge* here, is either 1. The ſupream civil Magiſtrate, who was made by God the keeper of both Tables, and was by his Office to take care of the right adminiſtration both of Juſtice and of Religion, who was to determine cauſes and ſuits by his own skill and authority in civil matters, and by the *Prieſts* direction in ſpiritual or ſacred Cauſes. But this ſeems obnoxious to ſome difficulties, becauſe this Judge was obliged to dwell in the place of God's Worſhip, which the civil Magiſtrate was not, and oft-times did not. 2. This Judge was one whoſe Office it was to expound and teach

others the law of God, as it here follows, *v.* 11. therefore not the civil Magiſtrate. Or, 2. The High-Prieſt who was obliged to live in this place, to whom it belonged to determine ſome at leaſt of thoſe controverſies mentioned, *v.* 8. and to teach and expound the Law of God. And he may be diſtinctly named, though he be one of the Prieſts, partly becauſe of his eminency and ſuperiority over the reſt of them, as after *all Davids enemies Saul* is particularly mentioned, *Pſal* 18. *title*, and partly to ſhew that amongſt the Prieſts, he eſpecially was to be conſulted in ſuch caſes. But this alſo ſeems liable to objections, 1. That he ſeems to be included under that general expreſſion of the *Prieſts* and *Levites*. 2. That the High-Prieſt is never in all the Scripture called ſimply the *Judge*, but generally called the *Prieſt*, or the *High-Prieſt*, or *Chief-Prieſt*, or the like; And it is moſt probable if *Moſes* had meant him here, he would have expreſſed him by ſome of his uſual Names and Titles, and not by a ſtrange Title which was not likely to be underſtood. 3. That divers controverſies *between blood and blood, plea and plea, ſtroke and ſtroke*, were not to be determined by the High-Prieſt, but by other Perſons, as appears by *Exod.* 18. 22. *Deut.* 1. 16, 17. Or 4. The Sanhedrim, or Supreme Council, which as was ſaid before, conſiſted partly of Prieſts, and partly of wiſe and learned Perſons of other Tribes, as is confeſſed by all the *Jewiſh*, and moſt other Writers. And ſo this is added by way of explication, partly to ſhew that the *Prieſts and Levites* here mentioned, as the perſons to whom all hard controverſies are to be referred, are not all the Prieſts and Levites which ſhould reſide in *Jeruſalem*, but only ſuch of them as were or ſhould be Members of that great Council, by whom, together with their fellow Members of other Tribes, theſe cauſes were to be decided; Partly to intimate, That that great Council, which had the chief and final determination of all the above ſaid controverſies, was a mixed aſſembly conſiſting of wiſe and good Men, ſome Eccleſiaſtical, and ſome Secular, as it was moſt meet it ſhould be, becauſe many of the cauſes which were brought unto them were mixed cauſes. As for the conjunctive particle, *and*, that may be taken either disjunctively for *or*, as it is *Exod.* 21. 15, 17. compared with *Matt.* 15. 4. and *Numb.* 30. 5, 6. compared with *Matt.* 12. 37. and *Lev.* 6. 3, 5. 2 *Sam.* 2. 19, 21. or exegetically, for, *that is*, or, *to wit*, as *Judg.* 7. 24. 1 *Sam.* 17. 40. and 28. 3. 2 *Chron.* 35. 14. and ſo the ſenſe may be, *the Prieſts, the Levites, or the Judge*, as it is *v.* 12. or, *the Prieſts, the Levites, that is, the Judge, or the Judges*, appointed for this work. And though the word *Judge* be in the ſingular number, and may ſeem to denote one perſon, yet it is only an Enallage, or change of the number, the ſingular for the plural, *Judges*, which is moſt frequent, as *Gen.* 3. 2, 7. and 49. 6. 1 *Sam.* 31. 1. 1 *Kings* 10: 22. and 2 *Kings* 11. 10. compared with 2 *Chron.* 9. 21. and 23. 9. and in the *Hebrew*, 1 *Chron.* 4. 42. where divers Officers are called one *Head*. And ſo it is moſt probably here. 1. Becauſe the following words which belong to this, run altogether in the plural number, *they, they, they*, &c, here and *v.* 10, 11. 2. Becauſe here is the ſame Enallage in the other branch, the ſame perſon or perſons being called *the Prieſts* here, and *the Prieſt*, *v.* 12. 3. Becauſe for *the Judge*, here is put *the Judges, Deut.* 19. 17. where we have the ſame phraſe uſed upon the ſame or a like occaſion, *the Men between whom the controverſie is, ſhall ſtand before the Lord, before the Prieſts and the Judges, which ſhall be in thoſe days.* Nor is it ſtrange, but very fit and reaſonable, that ſo many perſons being all united in one body, and to give judgement or ſentence by the conſent of all, or the greateſt part ſhould be here called by the name of one *Judge*, as indeed they were; And for that reaſon the *Prieſts* are ſpoken of in the plural number, becauſe they were many, as alſo the other members of that aſſembly were, and *the Judge* in the ſingular number, becauſe they all conſtituted but one Judge. *u* Heb. *The Word*, or *Matter of Judgement*, (*i. e.*) The true ſtate and right of the cauſe, and what judgement or ſentence ought to be given in it.

10 And thou ſhalt *x* do according to the ſentence, which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do *y* according to all that they inform thee.

x (*i. e.*) Thou ſhalt paſs ſentence: For he ſpeaks to the inferiour Magiſtrates, as was before noted, who were to give ſentence, and came hither to be adviſed about it. *y* It is very obſervable that this place doth not ſpeak of all controverſies of Faith; as if they were to believe every thing which they ſhould teach, but only of ſome particular matters of practice and ſtrife between man and man, to which it is plainly limited, *v.* 8. And they are not here commanded to believe, but only to *do*, which is thrice repeated.

11 According to the ſentence of the law which they ſhall teach thee *z*, and according to the judgement which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand, nor to the left.

z Theſe words are a manifeſt limitation of the foregoing aſſertion, that they were to do according to all that the Judge or Judges informed him. And they ſeem to limit and regulate, 1. The Judges in their ſentence, that they ſhall not, upon pretence of this Supreme Authority put into their hands, preſume to teach or direct otherwiſe than the Law preſcribes. 2. The People in their obedience: That they ſhall not ſimply obey them in all things, but ſo far forth as their ſentence is according to the Law and Word of God, but not when their commands are evidently contrary to Gods Law, for then, ſay even Popiſh Commentators on this place, they muſt obey God rather than Man. And this cannot be denyed by any Man of ſenſe, upon ſuppoſition that this place ſpeaks of, and this power given to the Prieſt or Judge reacheth to, all controverſies or queſtions of Faith and Manners, as the papiſts would extend it: For put the caſe theſe Prieſts or Judges ſhould give a ſentence directly contrary to the expreſs words of God's Law, *Thou ſhalt worſhip a graven Image*, as *Aaron* did in the caſe of the calf; *Thou ſhalt prophane the Sabbath, thou ſhalt diſhonour thy Father and Mother, thou ſhalt Murder, Steal, Commit Adultery*, &c. I ask, were the people in this caſe bound to do as the Judge determined, or not? If any ſay they were, ſuch a bold and wicked aſſertion muſt needs ſtrike all ſober Chriſtians with horrour; And if they ſay they were not, then this muſt needs be taken for a limitation. But if this place ſpeak only of particular ſuits between man and man, as is apparent from the notes on *v.* 8. And in all ſuch caſes, although the Judge be hereby confined and tied to his rule in giving the ſentence, yet it ſeems but fit and reaſonable, that people ſhould be bound ſimply to acquieſce in the ſentence of their laſt and higheſt Judge, or elſe there would have been no end of ſtrife.

12 And * the man that will do preſumptuouſly *a*, † and will not hearken unto the Prieſt (that ſtandeth to Miniſter there before the LORD thy GOD) or unto the Judge, even that man ſhall die, and thou ſhalt put away the evil *b* from Iſrael. *Hoſ. 4.4. †Heb. *not to hearken.*

a (*i. e.*) That will proudly and obſtinately oppoſe the ſentence given againſt him. This is oppoſite to ignorance and errour, *Exod.* 21. 13, 14. *b* Either 1. The evil thing, that ſcandal, that pernicious example. Or, 2. That evil, refractory, pernicious perſon, whoſe practice herein tends to the diſſolution of all Government, and the ruine of the Common-wealth of *Iſrael*.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 When thou art come into the land which the LORD thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwel therein, and ſhalt ſay, I will ſet a King over me *c*, like as all the nations that *are* about me.

c He only foreſees and foretells what they would do, but doth not ſeem to approve of it, becauſe when they did this thing for this very reaſon here alledged, he declares his utter diſlike of it, 1 *Sam.* 8. 7.

15 Thou ſhalt in any wiſe ſet *d him* King over thee, whom the LORD thy God ſhall chuſe *e*. *One* * from among thy brethren *f* ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee *g*, which is not thy brother. *Jer. 30. 21.

d (*i. e.*) Appoint, or inſtal. If you will chooſe a King, which I ſhall ſuffer you to do, I command you to mind this in your choice. *e* Approve of, or Appoint. So it was in *Saul*, and in *David*. God reſerved to himſelf the nomination both of the Family, and of the Perſon. See 1 *Sam.* 9. 15. and 10. 24. and 16. 12. 1 *Chron.* 28. 4, 5. *f* Of the ſame Nation and Religion; partly becauſe ſuch a perſon was moſt likely to maintain true Religion, and to rule with Righteouſneſs, Gentleneſs, and Kindneſs to his Subjects; and partly that he might be a fit Type of Chriſt their ſupreme King, who was to be one of their Brethren. *g* To wit, by thy own choice and conſent; but if God by his providence and for their ſins ſhould ſet a ſtranger over them, they might ſubmit to him, as appears from *Jer.* 38. 17. *Ezek.* 17. 12. *Mat.* 22. 17.

16 But he ſhall not multiply horſes to himſelf *g*, nor cauſe the people to return to Egypt *h*, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid *i* unto you, * Ye ſhall henceforth no more return that way *k*. * chap. 28. 68. Hoſ. 11. 5.

g To wit, exceſſively, beyond what the State and Majeſty of his place required. Hereby God would prevent many ſins and miſchiefs, As 1. Pride of heart, and contempt of his people. 2. Oppreſſion and Tyranny, and the impoſition of unneceſſary burdens upon his people. 3. Carnal confidence, which by this means would be promoted. See *Pſal:* 33. 17. *Prov:* 21: 31. 4. Much commerce with *Egypt*, as it here follows, which was famous for horſes, as appears from *Exod:* 14. 23. 1 *Kings* 10. 26, 28. 2 *Chron.* 1. 16. and 9. 28. *Iſa:* 31. 1, 3. *Ezek:* 17. 5. *h* Either for habitation, or for trade. This God forbad to prevent, 1: Their unthankfulneſs for their deliverance out of *Egypt*. 2. Their confederacies with the *Egyptians*, their truſting to them for aid, which they were very prone to, and their infection by the Idolatry and other manifold wickedneſſes, for which *Egypt* was infamous. 3. Their multiplication of Horſes, as it here follows. *i* When or where? *Anſw:* Either implicitely, when he ſhewed his diſlike of their return to *Egypt*, as *Exod:* 13, 17. *Numb:* 14. 3, 4. or expreſly at this time, The Lord hath now ſaid it to me, and I in his name, and by his command, declare it to you. *k* in the way that leads to that place.

17 Neither ſhall he multiply wives to himſelf *l*, that his heart turn not away *m*: neither ſhall he greatly multiply to himſelf *n* ſilver and gold.

l As the manner of other Kings was. *m* To wit, from God and his Law, Either 1. To Idolatry and Superſtition, to which women are oft-times prone, and eſpecially ſuch women as he was likely to chuſe; even the daughters of neighbouring and idolatrous Kings and Princes, as *Solomon* did. Or, 2. To other manifold ſins and violations of his duty to his people, either by neglect and contempt of his buſineſs, through effeminacy and ſloath, or by oppreſſing his people, and perverting Juſtice to comply with the vaſt and exorbitant deſires of his wives. *m* Leſt this ſhould lift up his heart in confidence and pride, which God abhorrs, and beget in him a contempt of his people; And leſt it ſhould encline or engage, or enable him to burden his people with immoderat exactions. They are not ſimply forbidden to be rich, if God made them ſo, either by the voluntary gifts of their ſubjects, or by the ſpoils of their enemies, which was the caſe of *David* and *Solomon*, and *Jehoſhaphat*, &c. But they are forbidden either inordinatly to deſire, or irregularly to procure great riches, by grinding the faces of their poor people, or by other wicked arts and courſes, as the manner of their neighbouring Kings was.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write *o* him a † copy of this law in a book, out of *that which is* before the Prieſts the Levites *p*. †Heb. *plicate.*

o Either with his own hand, as the Jews ſay, or, at leaſt, by his command and procurement. *p* (*i. e.*) Out of the Original, which was carefully kept by the Prieſts in the Sanctuary; *Deut:* 31. 26. 2 *Kings* 22. 8. partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him, as from the hand and preſence of God.

19 And * it ſhall be with him, and he ſhall read there- *Joſ. 1. 8.

in all the days of his life *q*, that he may learn to fear the LORD his God, to keep all the words of this law, and theſe ſtatutes, to do them:

q (*i.e.*) Diligently and conſtantly, neither the greatneſs of his place, nor the weight and multitude of his buſineſs ſhall excuſe or hinder him.

20 That his heart be not lifted up above his brethren and that he turn not aſide from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midſt of Iſrael.

r He intimates, that the Scriptures diligently read and ſtudied, are a powerful and probable means to keep him humble, becauſe they ſhew him that, though a king, he is ſubject to an higher Monarch, to whom he muſt give an account of all his adminiſtrations and actions, and receive from him his ſentence and doom agreeable to their quality, which is ſufficient to abate the pride of the haughtieſt perſon in the world, if he duly conſider it.

CAAP. XVIII.

The Lord is the Prieſts and Levites Inheritance, 1, 2. *Their due from the people*, 3—5. *A Levites portion that came to ſerve voluntarily*, 6--8. *All unlawful arts prohibited*, 9—14. *Chriſt is promiſed, whom they muſt hearken to*, 15—19. *Falſe prophets threatned*, 20. *The mark of a falſe prophet*, 21, 22.

THE prieſts, the Levites, *and* all the tribe of Levi, * ſhall have no part nor inheritance with Iſrael: they * ſhall eat the offerings of the LORD made by fire *a*, and his inheritance *b*.

*Numb. 18. 20. Chap. 10. 9. *1 Cor. 9. 13.

a By which phraſe we here manifeſtly ſee that he means not burnt-offerings, which were wholly conſumed by fire, and no part of them eaten by the Prieſts; but other Sacrifices, whereof part was offered to the Lord by fire, and part was alloted to the Prieſts for their food. *b* (*i. e.*) The Lords portion or inheritance, which God had reſerved to himſelf, as Tithes and firſt Fruits, and other oblations diſtinct from thoſe which were made by fire, and ſo theſe two branches make up the whole of that which belonged to God, and was by him given to the *Levites*.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *c is* their inheritance, as he hath ſaid unto them.

c (*i. e.*) The Lords part and right, as was now ſaid.

3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice *d*, whether *it be* ox or ſheep, and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw *e*.

d To wit, a Sacrifice of Thankſgiving, or a Peace-Offering, as appears from *Levit*: 7: 31, 33. which is oft times called ſimply a *Sacrifice*, as *Exod*: 18; 12. *Levit*. 17; 5, 8. *Numb*. 15: 3. *Deut*. 12. 27. *e Qu*. How doth this agree with other Texts, in which the ſhoulder and the breaſt, and thoſe parts only are the Prieſts due, not the cheeks and maw? *Anſw*. 1. Who ſhall tie Gods hands: what if he now makes an addition, and enlargeth the Prieſts commons? Nothing more uſual than for one Scripture to ſupply what is lacking in another, and for a latter Law of God to add a former. 2. The Breaſt may be here omitted, becauſe it is comprehended under the Shoulder, to which it is commonly joyned, and with which it was waved before the Lord. 3. The *Hebrew* word here rendered *Maw* or *Stomach*, which was reckoned among dainties by the Ancients, is not to my remembrance uſed elſewhere, and therefore it may have another ſignification, and ſome render it the *breaſt*, others take it for the uppermoſt part of the ſtomach, which lies under the breaſt.

4 The * firſt fruit *alſo* of thy corn, of thy wine, and of thy oyl, and the firſt of the fleece of thy ſheep ſhalt thou give him.

*Num. 18.12,24.

5 For * the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the Name of the LORD *f*, him, and his ſons for ever.

*Exod: 28 1. Num. 3. 10.

f (*i. e.*) Either by Authority and Commiſſion from him, or for his Honour, Worſhip or Service.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, & come with all the deſire of his mind unto the place which the LORD ſhall chuſe *g*;

g Either for any private occaſions, or to ſojourn there for a ſeaſon, or rather with full purpoſe to fix his abode, and to ſpend his whole time and ſtrength in the ſervice of God, as appears by the *ſale of his patrimony* mentioned, *v*. 8. It ſeems probable that the ſeveral Prieſts were to come from their Cities to the Temple by turns, before *David's* time, and it is certain they did ſo after it. But if any of them were not contented with this ſeldom attendance upon God in his Tabernacle, or Temple, and deſired more intirely and conſtantly to devote himſelf to Gods ſervice there, he was permitted ſo to do, becauſe this was an eminent act of piety joyned with ſelf-denial to part with thoſe great conveniencies which he could and did enjoy in the City of his poſſeſſion, and to oblidge himſelf to more conſtant and laborious work about the Sacrifices, *&c.*

7 Then he ſhall miniſter in the Name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions *h* to eat, beſide † that which cometh of the ſale of his patrimony *i*

† Heb. *his ſales by the fathers.*

h To wit, with their Brethren who were in actual miniſtration: as they ſhare with them in the work, ſo ſhall they alſo in the incouragements. *i* Though he have an eſtate whereby he may ſubſiſt raiſing by the ſale of his Houſe in his City, and his Cattel, and other moveables, yet you ſhall not upon this ground either deny or diminiſh their part of your maintainance. The reaſon of this Law was, partly, becauſe he that waited on the Altar, ought to live by the Altar: and partly becauſe it was fit he ſhould keep his money, wherewith he might redeem what he ſold, if afterwards he ſaw occaſion for it. Heb. *beſides his ſales by the fathers*, *i. e.* Of that which came to him by his Fathers, or, *according to his Fathers*, or, his *Fathers* houſe; and theſe words may be joyned not with the word immediatly foregoing, but with the former part of the verſe, the next word coming in by a kind of parentheſis, in this manner, and order, *Beſides that which cometh by the ſale* of their goods, *they ſhall have like portions to eat* to what their Brethren have, each of them eating *according to* his *Fathers* houſe, *i. e.* A *Gerſhonite* ſhall eat with his Brethren the *Gerſhonites* who are then miniſtring, and a *Merarite* with the *Merarites*, &c. and ſo there ſhall be no diſturbance nor change in the appointed courſes by their acceſſion to the number.

9 When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of theſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon, or his daughter * to paſs through the fire *k*, *or* that * uſeth divination *l*, *or* any obſerver of times *m*, or an inchanter *n*, or a witch *o*.

*Levit. 18. 21. * Lev. 19. 26, 31. and 20.27 Iſa.8.19.

k Either by a ſuperſtitious luſtration or purgation, or by a cruel ſacrificing, of them. See *Levit*: 18, 21. 2 *Kings* 17: 31. and 23: 10. 2 *Chron*: 28; 3. *Pſal*: 106: 37. *Jer*. 7: 31. and 19: 5. *Ezek*: 16; 20, 21. and 23: 37, 38, 39. *l* (*i. e.*) Foretelleth things ſecret or to come, *Mic*. 3: 11. by unlawful arts and practices. *m* Superſtitiouſly pronouncing ſome days good and lucky, and others unlucky for ſuch or ſuch actions. Or, *an obſerver of the clouds* or heavens, *i. e.* one that divineth by the motions of the clouds, by the ſtars, or by the flying or chattering of Birds, all which heathens uſed to obſerve: *n* Or, *a Conjecturer*, that diſcovers hidden things by a ſuperſtitious uſe of words or ceremonies, by obſervation of water or ſmoak or any contingencies, as the meeting of an hare, *&c.* See on *Lev*: 19: 26. *o* One that is in covenant with the Devil, and by his help deludes their ſenſes or hurts their perſons. See *Exod*. 7: 11: and 22: 18.

11 * Or a charmer *p*, or a conſulter with familiar ſpirits *q*, or a wizard *r*, or * a necromancer *s*.

* Levit. 20. 27. * 1 Sam. 28. 7.

p One that charmeth Serpents or other cattel, *Pſal*. 58: 6. Or, *a fortune-teller*, that fortelleth the events of mens lives by the conjunctions of the ſtars, *&c.* See more on *Levit*: 19. 31. and 20. 6. *q* Whom they call upon by certain words and rites to engage them in evil deſigns. *r* Heb. *a knowing* or *cunning man*, who by any ſuperſtitious or forbidden wayes undertakes the revelation of ſecret things. *s* One that calleth up and enquireth of the dead, 1 *Sam*, 28. 8. *Iſa*: 8. 19.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them *t* out from before thee.

t The people of the land which thou art going to poſſeſs mentioned above, *ver*. 9.

13 Thou ſhalt be ‖ perfect with the LORD *u* thy God.

‖ Or, *upright*, or *ſincere*.

u Sincerely and wholly his, ſeeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and converſations with Devils or their agents, ſuch as were now mentioned.

14 For theſe nations which thou ſhalt ‖ poſſeſs, hearkened unto obſervers of times, and unto diviners: but *as for* thee, the LORD thy God hath not ſuffered thee ſo *to do x*.

‖ Or, *inherit*.

x Hath not ſuffered thee to follow thy own vain mind and theſe ſuperſtitious and Diabolical practices, as he hath ſuffered other nations to do, *Acts* 14. 16. but hath inſtructed thee better by his word and ſpirit, and thereby keep thee from ſuch courſes, and will more fully inſtruct thee by a great Prophet, *&c.* Or, *hath not given to thee*, to wit, ſuch perſons to conſult with, but hath given thee prophets to inſtruct thee, and will in due time give thee an eminent prophet as it here follows.

15 * The LORD thy God will raiſe up *y* unto thee a prophet *z* from the midſt of thee, of thy brethren, like unto me, unto him ye ſhall hearken.

* Joh. 1. 45. Act. 3. 22. and 7. 37.

y (*i. e.*) Will produce and ſend into the world in due time. *z* Thoſe words may be underſtood ſecundarily concerning the ſucceſſion of Prophets which God would raiſe for the inſtruction of his Church, both becauſe this is alledged as an argument why they need not conſult with diviners, *&c.* becauſe they ſhould have Prophets at hand whenſoever it was needful, to adviſe them, and becauſe this *Prophet* is oppoſed to the falſe prophet, and a general rule is herupon given for the diſcovery of all ſucceeding Prophets whether they be true or falſe, *ver*. 20, 21, 22. but they are chiefly to be underſtood of Chriſt, as the following words ſhew which do not truly and fully agree to any other; particularly where he is ſaid to be *like unto Moſes*, which is ſimply denied concerning all other Prophets, *Deut*. 34. 10. and therefore it is not probable that it ſhould be ſimply affirmed concerning all true Prophets ſucceeding him. But Chriſt was truly, and in all commendable parts like him, in being both a Prophet and a King and a Prieſt and Mediatour, as *Moſes* was, in the exeellency of his Miniſtry and work, in the glory of his miracles, in his familiar and intimate converſe with God, *&c.* And this place is expounded of Chriſt alone by God himſelf in the New Teſtament, *Acts* 3. 22. and 7. 37. See alſo *Joh*. 1. 45. and 6. 14.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly *a*, ſaying, * Let me not hear again the voice of the LORD my God, neither let me ſee this great fire any more, that I die not.

* Exod: 20: 19. Heb. 12. 19.

a To wit, of that great and general congregation of all the people together.

17 And the LORD ſaid unto me, * They have well *ſpoken that* which they have ſpoken.

* Chap. 5. 28.

18 * I will raiſe them up a prophet from among their brethren, like unto thee, and * will put my words in his mouth *b*, and he ſhall ſpeak unto them all that I ſhall command him *c*,

*Joh. 1. 45: Act. 3. 22: & 7: 37: * Iſa. 51:16.

b Will inſtruct him what to ſay, reveal my ſelf and my Will to him. *c* He will faithfully execute the office and truſt I commit to him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my Name, I will require it of him *d*.

d (*i. e.*) I will puniſh him ſeverely for it, as this phraſe is taken, *Gen.* 9. 5. and 42. 22. The ſad effect of this threatning the *Jews* have felt for above 1600 years together.

Chap. 3. 5. r:14:14: ech; 3: 3.

20 But * the prophet which ſhall preſume to ſpeak a word in my Name, which I have not commanded to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

Jer: 8: 9.

22 * When a prophet ſpeaketh in the Name of the LORD, if the thing *e* follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken *f*, *but* the prophet hath ſpoken it preſumptuouſly *g*: thou ſhalt not be afraid of him *h*:

e Which he gives as a ſign of the truth of his prophecy; He means the prediction of ſome ſtrange and wonderful event, as appears by comparing this with *Deut.* 13: 1, 2. *f* The falſhood of his prediction ſhews him to be a falſe prophet, though the truth and accompliſhment of his prediction had not proved him to be a true Prophet, as is evident from *Deut.* 13: 2, 3. *g* Impudently aſcribing his own vain and lying fancies to the God of truth. *h* (*i. e.*) Of his predictions or threatnings, ſo as to be ſcared from doing thy duty in bringing him to deſerved puniſhment.

CHAP. XIX.

The rehearſal of the cities of refuge, for him that killeth his neighbour ignorantly, 1---10. *but he that hateth and killeth his neighbour, tho' fled into one of theſe cities, muſt die,* 11---13. *No removing of old Landmarks,* 14. *The number of witneſſes,* 15. *The puniſhment of falſe-witneſſes,* 16---21.

* Chap. 12, 29.
† Heb: *inheriteſt.* or *poſſeſſeſt.*

WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes:

* Exod: 21: 13. Num. 35. 10: 11: Joſh: 20: 2.

2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land *a*, which the LORD thy God giveth thee to poſſeſs it.

a To wit, beyond *Jordan*, as there were three already appointed on this ſide *Jordan*, *Numb.* 35. 14. He ſaith, *in the midſt of the land*, either for, *in the land*, as *in the midſt of the city*, *Jer.* 52: 25: is the ſame with that, *in the city*, 2 *Kings* 25: 19. or to deſign the places, that they ſhould be ſituated in the midſt of the ſeveral parts of their land, to which they might conveniently and ſpeedily flee from all the parts of the land.

3 Thou ſhalt prepare thee a way *b*, and devide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts *c*, that every ſlayer may flee thither.

b Diſtinguiſh it by evident marks, and make it plain and convenient, to prevent miſtakes and delays. *c* Not into more, becauſe it was fit that theſe places ſhould, as far as it was poſſible, be at ſome conſiderable diſtance from the friends of the ſlain perſon, leſt the ſight of the manſlayer might have provocked their paſſion and occaſioned his ruine.

4 And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live, whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt.

† Heb: *from yeſterday the third day.*
† Hebr: *iron.*
† Heb: *wood.*
† Heb: *findeth.*
† Heb: *ſmite him in ſoul.*
† Heb: *from yeſterday third day.*

5 As when *a man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree: and the † head ſlippeth from the † helve, and lighteth upon his neighbour that he die, he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of blood purſue the ſlayer *d*, while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him *e*; whereas he *was* not worthy of death, inaſmuch as he hated him not † in time paſt.

d This verſe is to be joyned with *ver.* 3: as is evident, the 4th and 5th verſes, coming in as a parentheſis, which is uſual, in Scripture and other authors. *e* Which is ſuppoſed, but not allowed, as appears from the following words. But the avenger of blood is not to be puniſhed with death for killing the manſlayer in caſe he found him without the borders of the city of refuge after he had been received there, *Numb.* 35: 26, 27. becauſe then he was guilty of a new crime, to wit, a contempt of Gods ordinance, and a groſs neglect of the duty of ſelf preſervation, and therefore deſerved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeperate three cities for thee.

* Chap: 12. 20.

8 And if the LORD thy God * enlarge thy coaſt *f* (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers:

f As far as *Euphrates*. See *Gen*: 15: 18. *Exod.* 23. 31. *Deut.* 1: 7.

*Joſh: 20: 7.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then ſhalt thou add three cities moe for thee, beſides theſe three:

10 That innocent blood be not ſhed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

† Heb. *in ſoul.*

11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him † mortally, that he die, and flieth into one of theſe cities:

12 Then the elders of his city *g* ſhall ſend, and fetch him thence *h*, and deliver him into the hand of the avenger of blood, that he may die.

g Either of the ſlain perſon, who were moſt likely to proſecute the murderer: or, of the murderer, becauſe God would oblige even his own fellow citizens to proſecute him to death, that it might appear how hateful murder and the murderer is to God and ought to be to all men. *h* Demand him of the Elders of the city of refuge, who upon the hearing of the cauſe and the evidence of the murder were oblidged to deliver the offender to juſtice.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

* Chap: 27: 17.
† Heb: *bound.*

14 * Thou ſhalt not remove thy neighbours † *land*mark *i*, which they of old times have ſet in thine inheritance, which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

i By which the ſeveral portions of lands diſtributed to ſeveral families were diſtinguiſhed one from another. See *Job* 24. 2. *Prov*; 22: 28. *Hoſ.* 5. 10.

* Num: 35: 30: Chap: 17: 6. Mat: 18 16. Joh: 8. 17: 2 Cor: 13: 1. Heb. 10: 28.

15 * One witneſs ſhall not riſe up *k* againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

k Or, *not ſtand*, or, *not be eſtabliſhed*, accepted, owned as ſufficient: it is the ſame word which in the end of the verſe is rendred, *be eſtabliſhed.*

† Or, *falling away.*

16 If a falſe witneſs *l* riſe up againſt any man to teſtifie againſt him || *that which is* wrong:

l A ſingle witneſs, though he ſpeak truth, is not to be accepted for the condemnation of another man, but if he be convicted of falſe witneſs, this is ſufficient for his own condemnation.

17 Then both the men between whom the controverſie *is*, ſhall ſtand before the LORD, before the prieſts, and the judges *m*, which ſhall be in thoſe days:

m See on *Deut.* 17: 9, 12. and obſerve that the *controverſies* both here and there referred to, and to be determined by the Prieſts and Judges, are only between man and man, and not doctrines of faith and manners, as the Papiſts for their own advantage pretend.

18 And the Judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

* Prov: 19: 5, 9.
* Chap: 13. 5. and 17. 7:

19 * Then ſhall ye do unto him, as he had thought to have done unto his brother: * ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain *n* ſhall hear and fear, and ſhall henceforth commit no more any ſuch evil among you.

n (*i. e.*) The reſt of the people. See *Deut*: 13: 11. and 17. 13.

* Exod: 21. 23. Lev: 24: 20. Mat: 5. 38.

21 And thine eye ſhall not pity, *but* * life *ſhall go* for life, eye for eye *o*, tooth for tooth, hand for hand, foot for foot.

o What puniſhment he intended or the law alloted to the accurſed, if he had been convicted, the ſame ſhall the falſe accuſer bear. Of this law ſee on *Exod:* 21: 24. *Lev.* 24: 20.

CHAP. XX.

The prieſts exhortation to encourage the people to fight their enemies, 1---4. *The officers Proclamation, who are to be diſmiſſed from the war,* 5---9. *A proclamation of peace to be made to beſieged cities,* 10. *and to deal with 'em as they accept or refuſe it,* 11----18. *What trees were to be cut down for the ſiege, and what not,* 19, 20.

* Pſalm: 20. 7. Iſa. 31: 1.

WHen thou goeſt out to battle *a* againſt thine enemies, and ſeeſt * horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a Upon a juſt and neceſſary cauſe, as upon great provocation, or for thy own defence.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt *b* ſhall approach, and ſpeak unto the people *c*,

b An eminent Prieſt appointed for this work, and to blow with the holy trumpets, *Numb.* 10: 9: and 31: 6. *c* Either ſucceſſively to one regiment of the army after another, or to ſome by himſelf, to others by his brethren or deputies, which accompanied him for that end.

† Heb. *be tender.*
† Heb. *make haſte.*

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battel againſt your enemies: let not your heart † faint *d*, fear not, and do not † tremble, neither be ye terrified becauſe of them.

d Heb. *be ſoft* or *tender*. Softneſs or tenderneſs of heart towards God is commended, 2 *Kings* 22. 19. but towards enemies it is condemned, here and *ver.* 8. *Lev.* 26. 36. 2 *Chron*: 13: 7. *Iſa*: 7: 4.

4 For the LORD your God is he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it *e*? let him go and return to his houſe *f*, leſt he die in the battel, and another man dedicate it *g*.

e Which was done by feaſting and thankſgiving to God. See the title of *Pſal.* 3. and *Nehem.* 12. 27. Heb. *hath initiated it*, *i. e.*

entered

entred upon it, taken poſſeſſion of it, dwelt in it. *f* Leſt his heart be ſet upon it, and thereby he be negligent or timerous in the battel to the ſcandal and prejudice of others. *g* And ſo he ſhould loſe and another get the fruit of his labours, which might ſeem unjuſt or hard. And God provides even for mens infirmities. But this and the following exceptions are to be underſtood only of a War allowed by God, not in a War commanded by God, not in the approaching War with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewiſh* writers note.

† Heb. *made it common.* See Lev. 19. 23, 24.

6 And what man *is he* that hath planted a vineyard *b*, and hath not yet † eaten of it *i*? let him *alſo* go and return unto his houſe, leſt he die in the battel, and another man eat of it.

b This and the former diſpenſation were generally convenient, but more neceſſary in the beginning of their ſettlement in *Canaan*, for the encouragement of thoſe who ſhould build Houſes or plant Vineyards, which was chargeable to them, and beneficial to the common-wealth. *i* Heb. *made it common*, to wit, for the uſe of himſelf and family and friends, which it was not till the fifth year, *Lev.* 19. 23, &c. *Jer.* 31. 5.

* Chap. 24. 5.

7 * And what man *is there* that hath betrothed *k* a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in the battel, and another man take her.

k Which was done by a ſolemn and mutual promiſe, but not by an actual contract. See *Gen.* 19. 14. *Deut.* 22 23.

* Judg. 7. 3. † Heb. *melt.*

8 And the officers ſhall ſpeak further unto the people: and they ſhall ſay, * What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart † faint as well as his heart.

† Heb. *to be in the head of the people.*

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies † to lead the people *l*.

l Or rather, as the *Hebrew* hath it, *they ſhall ſet* or *place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example incourage their ſouldiers. But it is not likely they had their captains to make or chuſe when they were juſt going to battel.

* 2 Sam. 10. 18.

10 When thou comeſt nigh unto a city to fight againſt it, then * proclaim peace unto it *m*.

m This ſeems to be underſtood not of the cities of the *Canaanites*, as is manifeſt from *ver.* 16. 17, 18. who were under an abſolute ſentence of utter deſtruction, *Exod.* 23. 32, 33. *Deut.* 7. 1, 2. whence they are blamed that made any league or peace with them. *Judg.* 2. 2. but of the cities either of other nations who injured or diſturbed them, or commenced War againſt them, or aided their enemies, or oppreſſed their friends, and allies; or of the *Hebrews* themſelves, if they were guilty or abettors of Idolatry or Apoſtacy from God, or of ſedition or rebellion againſt authority, or of giving protection and defence to capital offenders. See *Gen.* 14. *Judg.* 20. 2 *Sam.* 20. &c.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be, *that* all the people *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee *n*.

n By their purſes, and by their labours too, as appears from 1 *Kings* 9. 15. 2 *Chron.* 8 7.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou ſhalt ſmite every male thereof with the edge of the ſword *o*.

o A juſt puniſhment of their obſtinate refuſal of peace offered.

* Joſh. 8. 2. † Heb. *ſpoil.*

14 But the women, and the little ones *p*, and * the cattel, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou † take unto thy ſelf, and thou ſhalt eat the ſpoil of thine enemies, which the LORD thy God hath given thee.

p Excuſed by their Sex or Age, as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

* Num. 33. 52. Chap. 7. 1, 2.

16 But * of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth *q*:

q Heb. *no ſoul*, *i. e.* no man, as that word is oft uſed. Compare *Joſ.* 10. 40. with 11. 14. For the beaſts, ſome few excepted as being under a ſpecial curſe, were given them for a pray.

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee.

18 That they teach you not to do after all their abominations which they have done unto their gods: ſo ſhould ye ſin againſt the LORD your God.

|| Or, *For, O man, the tree of the field is to be imployed in the ſiege.* † Heb. *to go from before thee.*

19 When thou ſhalt beſiege a city a long time in making war againſt it, to take it, thou ſhalt not deſtroy the trees thereof *r*, by forcing an ax againſt them, for thou mayeſt eat of them, and thou ſhalt not cut them down (|| for the tree of the field is mans *life s*,) † to imploy them in the ſiege.

r To wit, the fruit-trees, as appears from the following words. Which is to be underſtood of a general deſtruction of them, not of the cutting down of ſome few of them, as the conveniency of the ſiege might require. *s* (*i. e.*) The ſuſtenance or ſupport of his life, as *life* is taken *Deut.* 24. 6. But this place may be otherwiſe tranſlated, as it is in the Margent of our *Engliſh* Bibles: *For, O man* (the *Hebrew* letter *He* being here the note of a vocative caſe, as it is *Pſal.* 9. 7.) *the tree* (or, *trees*, the ſingular number for the plural, as is common) *of the field* is (or ought, as the *Hebrew Lamed* is uſed *Eſth.* 9. 1. *Pſal.* 62. 10.) *to be employed in the ſiege*, or, as it is in the *Hebrew*, *to go before thy face*, *i. e.* to make fences for thy ſecurity, *in the ſiege*. *The trees of the field*, I here underſtand not its general ſignification of all trees including fruit-bearing-trees, as that phraſe is commonly uſed, but in its more ſpecial and diſtinct ſignification, for unfruitful trees, as it is taken *Iſa.* 55. 12. or ſuch as grow only in open fields, ſuch as are elſewhere called *the trees of the wood*, 1 *Chron.* 16. 33: *Iſa.* 7. 2: or *the trees of the foreſt*, *Cant*: 2: 3: *Iſa*: 10: 19: which are oppoſed to the trees of the gardens, *Gen*: 3: 2, 8: *Eccl*: 2: 5: *Ezek*: 31: 9: as the *flower of the field*, *Pſal*: 103: 15: *Iſa*: 40: 6: and *the lilies of the field*, *Mat*: 6: 28: are oppoſed to thoſe that grow in Gardens, and are preſerved and cultivated by the gardners art and care. And ſo it is a very proper argument to diſſwade from the deſtroying of fruit-trees, becauſe the wild and unfruitful trees were ſufficient for the uſe of the ſiege. And this ſence fitly agrees with the following words, where the conceſſion or grant which here is delivered in more ambiguous terms of *the trees of the field* is repeated and explained concerning *the trees which thou knoweſt that they* be *not trees for meat.*

† Heb. *it come down.*

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy, and cut them down, and thou ſhalt build bulwarks againſt the city that maketh war with thee, until † it be ſubdued.

CHAP. XXI.

How to expiate an uncertain murder, 1——9. *The uſage of a Captive taken to Wife,* 10——14. *The firſt-born, though the ſon of the hated, is not to be diſinherited,* 15——17. *The puniſhment of a ſtubborn ſon,* viz, *Death,* 18——21. *The curſed death of them that are hanged,* 22, 23.

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field *a*, *and* it be not known who hath ſlain him:

a Or, in the city, or any place: only the *field* is named, as the place where ſuch murders are moſt commonly committed, and moſt eaſily concealed.

2 Then thy elders and thy judges *b* ſhall come forth, and they ſhall meaſure *c* unto the cities which *are* round about him that is ſlain.

b Thoſe of thy Elders who are Judges: for the latter word explains and reſtrains the former, the Judges or Rulers of all the neighbouring cities, who were all concerned in this enquiry. *c* Unleſs it be evident and confeſſed which city is neareſt, for then meaſuring was ſuperfluous.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke *d*.

d A fit vicegerent and repreſentative of the murderer, in whoſe ſtead it was killed, who by this act hath ſhewn himſelf to be a ſon of *Belial*, who would not bear the yoke of Gods Law. A type alſo of Chriſt, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himſelf.

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown *e*, and ſhall ſtrike off the heifers neck *f* there in the valley.

e Partly to repreſent the hard and unprofitable and untutoured heart of the murderer; and partly that ſuch a deſart and horrid place might beget an horrour of murder and of the murderer. *f* To ſhew what they would and ſhould have done to the murderer if they had found him.

* Chap. 10. 8. * Chap. 17. 8, 9. † Heb. *mouth.*

5 And the prieſts the ſons of Levi ſhall come near *g* (for * them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the Name of the LORD) and * by their † word ſhall every controverſie *h*, and every ſtroke be *tried*.

g Both to direct them in all the circumſtances of Action and to ſee that the law was obſerved, and to bleſs them in Gods Name, by praying for them, and abſolving or pronouncing them guiltleſs in this matter. *h* Not abſolutely all manner of controverſies that could poſſibly ariſe, as if their word were to determine whether there were a God or providence or no, whether God ſhould be worſhipped, and his commands obſerved or no, whether *Moſes* was a true Prophet or an impoſtour, whether Apoſtate and Idolatrous *Iſraelites* ſhould be puniſhed or no; which is apparently abſurd and ridiculous; but every ſuch controverſie as might ariſe about the matter here ſpoken of; nothing being more uſual than to underſtand univerſal expreſſions in a limited ſenſe; and indeed this is limited and explained by the following words, *and every ſtroke*, the particle *and* being put expoſitively; of which inſtances have been formerly given, *i.e.* every controverſie which ſhal ariſe about any ſtroke, whether ſuch a mortal ſtroke as is here ſpoken of; a murder, which may well be called a *ſtroke*, as to *ſmite* is oft uſed for to *kill*, as *Gen.* 4. 15. *Levit* 24. 17. &c. or any other ſtroke or wound given by one man to another.

* See Pſal. 19. 12.

6 And all the elders of that city *that are* next unto the ſlain *man*, * ſhall waſh their hands *i* over the heifer that is beheaded in the valley,

i In teſtimony of their innocency. See on *Mat.* 27. 24.

7 And they ſhall anſwer *k*, and ſay, Our hands have not ſhed this blood *l*, neither have our eyes ſeen *it m*.

k To wit, to the Prieſts who ſhall examine them and determine this controverſie. *l This* about which the preſent enquiry is made; or *this* which is here preſent: for it is thought the Corps of the ſlain man was brought into the ſame place where the heifer was ſlain. *m* Nor have we ſeen or underſtood how or by whom this was done.

8 Be merciful, O LORD, unto thy people Iſrael whom thou haſt redeemed, and *lay not innocent blood † unto thy people of Iſraels charge: and the blood ſhall be forgiven them *n*.

Judg: 24: Heb. *in e midſt.*

n (*i. e.*) Not imputed to them nor puniſhed in them: for God is ſometimes ſaid to *forgive*, when he doth not puniſh, as *Pſal.* 78. 38. Beſides though there was no mortal guilt in this people, yet there was a ceremonial uncleanneſs in the land, which was to be expiated and forgiven.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 When thou goeſt forth to war againſt thine enemies *o*, and the LORD thy God hath delivered them into thine hand, and thou haſt taken them captive;

o Of other nations, but not of the *Canaanites*, for they might not ſpare their Women, and much leſs marry them, *Exod.* 34. 16. *Deut.* 7. 3.

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her *p*, that thou wouldeſt have her to thy wife:

p Or, *haſt cleaved to her*, to wit, in love: or *haſt taken delight in her*. Which may be a modeſt expreſſion for *lying with her*, and ſeems probable, becauſe it is ſaid *verſe* 14. *that he had humbled her*, to wit, by military inſolence when he took her captive, not after he had married her, for then he would have expreſſed it thus, *becauſe thou haſt married her*, which had been more emphatical than to ſay, *becauſe thou haſt humbled her*, And here ſeem to be two caſes ſuppoſed, and direction given what to do in both of them, 1 that he did deſire to marry her, of which he ſpeaks *verſe* 11, 12, 13. 2. that he did not deſire this, or not delight in her, of which he ſpeaks, *ver.* 14.

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and ‖ † pare her nails *q*.

‖Or, *ſuffer to grow.* † Heb. *make* or *dreſs.*

q Either 1. to take off his affections from her by rendring her uncomely and deformed, but then the laſt words muſt not be rendred ſhall *pare her nails*, but ſhall *nouriſh* them or *ſuffer* them *to grow*, as the *Chaldee*, *Arabick* and divers of the learned *Jews* and other Interpreters render it. Or 2. to expreſs her ſorrow for the loſs of her father, and mother, as it follows *ver.* 13. it being the antient cuſtom of mourners in moſt nations to ſhave themſelves, and in ſome to pare their nails, in others to ſuffer them to grow. Or rather 3. in token of her renouncing her heatheniſh Idolatry and ſuperſtition, and of her becoming a new woman, and embracing the true religion. Which her captive condition and ſubjection to his will would make her inclinable to do in profeſſion.

13 And ſhe ſhall put the raiment of her captivity *r* from off her, and ſhall remain in thine houſe, and bewail her father and mother *s* a full month: and after that thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy wife *t*.

r (*i. e.*) Either 1. thoſe goodly raiments in which ſhe was when ſhe was taken captive, in ſtead of which ſhe now muſt put on a ſervile habit, as this is generally underſtood, or rather 2. thoſe ſervile and ſordid raiments which were put upon her when ſhe was taken captive, as the manner was to do with captives, as the phraſe it ſelf ſeems to intimate, as *priſon-garments*, *Jer.* 52. 33. are ſuch garments as priſoners uſe to wear; and *garments of praiſe* are praiſe-worthy or glorious garments, and it ſeem harſh to call thoſe *garments of captivity*, which are made for and generally worn by free perſons only, and which are uſually taken away from perſons when they come into captivity; Add, that this doth not ſeem to be any part or token of her ſorrow, but rather a mending of her condition, and exchanging her ſervile habit for a better and more decent one, which might be though this were a mourning habit. *s* Either their death, or, which was in effect the ſame, her final ſeparation from them. Withall this ſignified her alienation from them or from their ſuperſtitious and Idolatrous courſes, and her tranſlation of her love from all other perſons to her husband and to the true religion. Compare *Pſal.* 45. 11. *t* Suppoſing what might very rationally be ſuppoſed of one in her circumſtances, and what ſhe ſignified by the foregoing rites, that ſhe ſhould ſubmit to her Husbands Religion, in which caſe the marriage might be tolerable. Or this was a permiſſion and indulgence given to them for the hardneſs of their hearts, as in the caſe of Divorce, *Deut* 24. 1. *Mat.* 19. 8.

14 And it ſhall be, if thou have no delight in her *u*, then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her *x*, becauſe thou haſt humbled her *y*.

u Either 1. after thou haſt married her, and ſo this is a permiſſion of a Divorce, which being indulged towards an *Iſraelitiſh* Woman, was not likely to be denied towards a ſtranger. Or rather 2. before thy marriage: for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her, would ſuffer him upon ſo ſlight an occaſion within a day or two after ſo ſolemn a contract, to ſend her away: nor is there a word ſpoken here of any Divorce. *x* (*i. e.*) Make gain of her, either by uſing her to thy own ſervile works, or by proſtituting her to the luſts or to the ſervice of others. *y* (*i. e.*) Lain with her as this phraſe is oft uſed, as *Gen*: 34: 2: *Deut*: 22: 24, 29: *Judges* 19: 24: *Ezek*: 22: 10, 11.

15 If a man have two wives *z*, one beloved, and another hated *a*, and they have born him children, *both* the beloved, and the hated: and *if* the firſt-born ſon be hers that was hated:

z Either 1. both together: which practice, though tolerated, is not hereby made lawful, but only proviſion is made for the children in that caſe. Or 2. one after another. *a* Comparatively, *i. e.* leſs loved, as *Gen*: 29: 31: *Mat*: 6: 24: *Luke* 14: 26.

16 Then it ſhall be, when he * maketh his ſons to inherit *that* which he hath, *that* he may not *b* make the ſon of the beloved, firſt-born, before the ſon *c* of the hated, *which is indeed* the firſt-born.

*2 Chron: 11.19, 22.

b It is not lawful, becauſe contrary to the rights and law of nature. *c* Or, *before the face of the ſon*, *i. e.* in his life time, as this phraſe is underſtood, *Gen*: 11: 28: and 16: 12: and 25: 18. And when this phraſe is rendred *before* another it ſignifies only in the preſence of another, but never notes the preference of one perſon to another which the *Hebrews* expreſs in another manner. And this may be added to intimate, that if the eldeſt ſon were dead and had left a child, the father was free to give the right of his firſt-born unto his ſecond ſon rather than to the child of the eldeſt. Or this phraſe may be an aggravation of the fact, whereby his father did in a manner ſpit in his face, and faſten a reproach upon him in his very ſight and preſence.

17 But he ſhall acknowledge *d* the ſon of the hated *for* the firſt born, by giving him a double portion *e* of all † that he hath: for he is the *beginning of his ſtrength *f*; the right of the firſt-born *is* his.

† Heb. *that is found with him.* * Gen: 49 3;

d (*i. e.*) Make it appear that he owns him. *e* For the phraſe ſee 2 *Kings* 2: 9: *Zach*: 13: 8. and for the thing ſee *Gen*: 25: 31: 1 *Chron*: 5: 1. *f* (*i. e.*) The firſt evidence of his manly ſtrength and ability, for procreation.

18 If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother *g* lay hold of him, and bring him out unto the elders of his city *h*, and unto the gate of his place.

g The conſent of both is required to prevent the abuſe of this Law to cruelty. And it cannot reaſonably be ſuppoſed that both would agree without manifeſt neceſſity and the ſons abominable and incorrigible wickedneſs, in which caſe it ſeems a fit and righteous Law, becauſe the crime of Rebellion againſt his own Parents was ſo high in it ſelf, and did ſo fully ſignifie what a pernicious Member, and ſon of *Belial* he would be in the Common-wealth of *Iſrael*, who had diſſolved all his Natural Obligations. Yet the *Jews* ſay this Law was never put in practice, and therefore it might be made for terrour and prevention, and to render the authority of Parents more ſacred and powerful. *h* Which was a ſufficient caution to preſerve Children from the malice of any hard-hearted Parents, becauſe theſe Elders were firſt to examine the cauſe with all exactneſs, and then to pronounce the ſentence.

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious *i*, he will not obey our voice: *he is* a glutton, and a drunkard *k*.

i Adds incorrigibleneſs to all his wickedneſs. *k* Under which two offences others of a like or worſe nature are comprehended by a Synecdoche.

21 And all the men of his city ſhall ſtone him *l* with ſtones that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

l Which was the puniſhment appointed for blaſphemers and Idolaters; which if it ſeem ſevere, it is to be conſidered that Parents are in Gods ſtead, and entruſted in good meaſure with his authority over their Children, and that Families are the matter and foundation of the Church and Common-wealth, and they who are naughty Members and Rebellious children in them, do commonly prove the bane and plague of theſe; and therefore no wonder if they are nipped in the bud.

22 And if a man have commtitted a ſin worthy of death, and he be put to death, and thou hang him on a tree *m*:

m Which was done afrer the Malefactor was put to death ſome other way, this publick ſhame being added to his former puniſhment See *Joſ*: 7: 25: and 8: 29: and 10: 26: 2 *Sam*: 4: 12.

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for * he that is hanged, *is* † accurſed of God *n*) that thy land be not defiled *o*, which the LORD thy God giveth thee *for* an inheritance.

* Gal: 3: 13: † Heb. *the curſe of God.*

n (*i.e.*) He is in a ſingular manner curſed and puniſhed by Gods appointment with a moſt ſhameful kind of puniſhment, as this was held among the *Jews* and all Nations; and therefore this puniſhment may ſuffice for him, and there ſhall not be added to it that of lying unburied, which was another great calamity, *Jer*: 16: 4. And this curſe is here appropriated to thoſe that are hanged, partly becauſe this puniſhment was inflicted only upon the moſt notorious and publick Offenders, and ſuch as brought the curſe of God upon the community, as *Numb*: 25: 4: 2 *Sam*: 21: 6 and principally to foreſignifie that Chriſt ſhould undergo this execrable puniſhment, and be made a curſe for us, *Gal*: 3: 13: which though it was yet to come in reſpect to men, yet was preſent unto God, and in his eye at this time. And ſo this is delivered with reſpect unto Chriſt, as many other paſſages of Scripture manifeſtly are. *o* To wit, morally, either by inhumanity towards the dead: or rather by ſuffering the monument or memorial of the mans great wickedneſs, and of Gods curſe, to remain publick and viſible a longer time than God would have it, whereas it ſhould be put out of ſight, and buried in oblivion.

CHAP. XXII.

Laws about ſtray Cattel, 1, 2. *About thy neighbours* Ox *fallen in the way*, 4. *Woman's wearing of Apparel diſtinct from Man's*, 5. *Of Birds caught*, 6, 7. *Of Battlements for Houſes*, 8. *Of divers Seeds ſown*, 9. *Of Plowing with an* Ox *and Aſs*, 10. *Of Garments of divers colours*, 11. *Of Fringes upon the four quarters of a Garment*, 12. *The puniſhment of him that ſlandereth his Wife.* 13, 19. *Her puniſhment if the ſcandal be true*, 20, 21. *The puniſhment of Adultery*, 22. *Of Rape*, 23, 24. *Of Fornication*, 25—27. *Againſt Inceſt*, 30.

* Exod, 23:4. THou * ſhalt not ſee thy brothers *a* ox,or his ſheep go aſtray, and hide thy ſelf from them *b*, thou ſhalt in any caſe bring them again unto thy brother.

a So called by communion not of Religion, but of nature, as having one Father, even God, *Mal.* 2. 10. as appears, 1. Becauſe the ſame Law is given about their *Enemies* ox, *&c. Exod.* 23. 4. 2. Becauſe elſe the obligation of this Law had been uncertain, ſeing men could not ordinarly tell whether the ſtraying Ox or Sheep belonged to a *Jew* or to a ſtranger. 3. Becauſe this was a duty of common juſtice and charity, which the Law of Nature taught even Heathens, and it is abſurd to think that the Law of God delivered to the *Jews* ſhould have leſs charity in it than the law of nature given to the Gentiles. *b* (*i. e.*) Diſſemble or pretend that thou doſt not ſee them ; or neglect or paſs them by as if thou hadſt not ſeen them.

2 And if thy brother *be* not nigh unto thee *c*, or if thou know him not *d*,then thou ſhalt bring it unto thine own houſe *e*, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again *f*.

c Which may make the duty more troubleſome or chargeable. *d* Which implies, that if they did know the owner, they ſhould reſtore it to him. *e* To be uſed like thine own Cattel. *f* The owner, as it may be preſumed, paying the charges.

3 In like manner ſhalt thou do with an Aſs, and ſo ſhalt thou do with his raiment,and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe ; thou mayeſt not hide thy ſelf *g*.

g (*i. e.*) Diſſemble that thou haſt found it. Or, *hide it, i. e.* conceal the thing loſt.

4 Thou ſhalt not ſee thy brothers aſs, nor his ox fall down by the way, and hide thy ſelf from them : thou ſhalt ſurely help him *h* to lift *them* up again.

h (*i. e.*) Thy Brother, the owner. Compare *Exod.* 23. 5.

5 The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment *i* : for all that do ſo, *are* abomination unto the LORD thy God.

i To wit, ordinarily or unneceſſarily, for in ſome caſes this may be lawful, as to make an eſcape for ones life. Now this is forbidden, partly for decency ſake, that men might not confound, nor ſeem to confound thoſe Sexes which God hath diſtinguiſhed, that all appearance of evil might be avoided, ſuch change of garments carrying a manifeſt umbrage or ſign of ſoftneſs and effeminacy in the man, of arrogance and impudency in the woman, of lightneſs and petulancy in both ; and partly to cut of all ſuſpicions and occaſions of evil, which this practice opens a wide door unto.

6 If a birds neſt chance to be before thee in the way, in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go *k*,and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

k Partly for the Birds ſake, which ſuffered enough by the loſs of its young ; for God would not have cruelty exerciſed towards the brute Creatures : and partly for mens ſake to reſtrain their greedineſs and covetouſneſs that they ſhould not monopolize all to themſelves, but might leave the hopes of a future ſeed for others.

8 When thou buildeſt a new houſe, then thou ſhalt make a battlement *l* for thy roof, that thou bring not blood *m* upon thine houſe, if any man fall from thence

l (*i. e.*) A fence or breaſtwork,becauſe the roofs of their houſes were made flat or plain, that men might walk on them. See *Judg.* 16. 27. 1 *Sam.* 9. 25. 2 *Sam.* 11. 2. *Neh.* 8: 16. *Mat.* 10. 27. *m* (*i. e.*) The guilt of blood, by a mans fall from the top of thy houſe, through thy neglect of this neceſſary proviſion.

* Levit. 19.19. † Heb: *fulneſs of thy ſeed.* 9 * Thou ſhalt not ſow thy vineyard with divers ſeeds *n* : leſt the † fruit of thy ſeed *o* which thou haſt ſown and the fruit of thy vineyard be defiled *p*.

n Either 1. With divers kinds of ſeed mixed and ſowed together between the rows of Vines in thy Vineyard : which was forbidden to be done in the Field, *Levit.* 19. 19. and here, in the Vineyard. Or 2. With any kind of ſeed differing from that of the Vine,which would produce Herbs, or Corn, or Fruit-bearing Trees, whoſe fruit might be mingled with the fruit of the Vines. Now this and the two following precepts, though in themſelves ſmall and trivial,are given,according to that time and ſtate of the Church, for documents or inſtructions in greater matters, and particularly to commend to them ſimplicity, and ſincerity in all their carriages towards God and Men, and to forbid all mixture of their Inventions with Gods Inſtitutions in Doctrine or Worſhip. *o* Heb. *The fulneſs of thy ſeed, i. e.* that ſeed when it is ripe and full. See *Exod*: 22. 29. *Numb.* 18. 27. *p* Either 1. Naturally, corrupted or marred, whileſt one ſeed draws away the fat and nouriſhment of the Earth, from the other, and ſo both are ſtarved and ſpoiled. Or rather 2. Legally and Morrally, as being prohibited by Gods Law,and thereby made unclean ; as on the contrary, things are *ſanctified by* Gods *word*, allowing and improving them, 1 *Tim.* 4. 5. Heb. *be ſanctified*, or, *be* as *a ſanctified thing*, by an Elipſis of the particle, *as*, *i. e.* unlawful for the owners uſe, as things ſanctified were. Or, *ſanctifying* is put for *polluting*, by a figure called Euphemiſmus, which is frequent in Scripture, as when *bleſſing* is put for *curſing*, as *Job* 2. 9. and in other Authors, as when they uſe *ſacred* for execrable.

10 Thou ſhalt not plow with an ox and an aſs together *q*.

q Either 1. Becauſe the one was a clean beaſt, the other unclean ; whereby God would teach men to avoid polluting themſelves by the touch of unclean perſons or things, 2 *Cor.* 6: 14. Or 2. Becauſe of their unequal ſtrength, whereby the weaker, the aſs would be oppreſſed and over-wrought. Or 3. For myſtical reaſons, of which ſee on *v.* 9. and *Levit*: 19: 19.

11 * Thou ſhalt not wear a garment of divers ſorts, *as* woolen and linen together. * Lev. 19. 19.

12 Thou ſhalt make thee * fringes *r* upon the four † quarters of thy veſture, wherewith thou covereſt thy ſelf *s*. * Num 15. 38. * Heb. *wings.*

r Or *Laces*, or *Strings*, partly to bring the commands of God to their remembrance, as it is expreſſed. *Numb*: 15: 38. and partly as a publick profeſſion of their Nation and Religion, whereby they might be diſcerned and deſtinguiſhed from ſtrangers, that ſo they might be more circumſpect to behave themſelves as became the people of God, and that they ſhould not be aſhamed to own their God and Religion before all the World. *s* Theſe words are either reſtrictive to the upper Garment wherewith the reſt were covered ; or argumentative, why they ſhould uſe theſe things, becauſe herewith they might poſſibly faſten their Garments, and prevent the uncovering themſelves, as might eaſily happen, when they wore no Breeches, but only looſe Garments.

13 If any man take a wife,and go in unto her *t*, and hate her,

t (*i. e.*) Hath had carnal knowledge of her.

14 And give occaſions of ſpeech *u* againſt her, and bring up an evil name upon her,and ſay,I took this woman, and when I came to her, I found her not a maid ;

u Heb. *of words, i. e.* of diſcourſes or diffamations.

15 Then ſhall the father of the *damſel*, and her mother, take and bring forth *the tokens of* the damſels virginity *x*, unto the elders of the city, in the gate.

x (*i. e.*) The linen cloth or ſheet, as is expreſſed *v.* 17. which in the firſt congreſs was infected with blood, as is natural and uſual. But becauſe this is not now conſtant,the enemies of Scripture take occaſion to quarrel with this Law, as unreaſonable and unjuſt, and ſuch as might oppreſs the innocent, and hence take occaſion to reject the Holy Scriptures. It were much more reaſonable for theſe men either to expound this place metaphorically of producing thoſe proofs & teſtimonies of her virginity which ſhould be as ſatisfactory as if that cloth were produced,as ſome of the *Jews* underſtand it,or modeſtly to acknowledge their own Ignorance in this, as they are forced to do in many other things, and not impudently to conclude it is inſoluble,becauſe they cannot reſolve it. But there is no need of ſuch general anſwers, many things may be particularly ſaid for the vindication of this law. 1. That it was neceſſary for that people, becauſe of their hard-heartedneſs towards their Wives,and their levity and deſire of change of Wives. 2. That either this tryal, or at leaſt the proof of her Virginity, was to be taken preſently after the day of marriage, and that proof was to be admitted afterwards upon occaſion. 3. That this Law was ſeldom or never put in execution, as the *Jews* note, and ſeems to be made for terrour and caution to Husbands and Wives,as many other Laws have been in like caſes. 4. That that God who gave this Law,did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and therefore would doubtleſs take care ſo to order matters that the innocent ſhould not ſuffer by this means, which he could prevent many ways. 5. That there is a great difference in times and climates. Who knows not that there are many things now by our Moderns thought uncertain or falſe, which by the Ancient Phyſicians were thought and affirmed to be true and certain in their times and Countreys, and that many ſigns of Diſeaſes and other things do generally hold true in thoſe more Southernly and warmer parts of the World, which are many times deceitful in our Northern and Colder Climates? 6. That this very way of tryal of Virginity hath been uſed not only by the *Jews*,but alſo by the *Arabians* and *Egyptians*, as is affirmed by divers Learned Writers, among whom yet it was more doubtful and hazardous than among the *Jews*, who might promiſe to themſelves that God would guide the execution of his own Law to a juſt and good iſſue. 7. That this ſign if it were uncertain in perſons of riper years, yet it may be reaſonably thought certain and conſtant in Virgins of young and tender age,and that the Jews did ordinarily marry their Daughters when they were about 12 or 14 years old, as is confeſſed, as making haſte to roll away that reproach which they thought to be in an unmarried ſtate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her :

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying I found not thy daughter a maid : and yet theſe *are the tokens of* my daughters virginity ; and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man, and chaſtiſe him *x*.

x Either 1. By the following mulct. Or, 2. By ſevere reproofs which that word oft ſignifies. Or, 3. By ſtripes, as is expreſſed, *Deut.* 25. 2,3. Which is not ſtrange,conſidering how precious a thing ones good Name is, of which he endeavoured to deprive his Wife.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel *y* becauſe he hath brought up an evil name upon a virgin of Iſrael : and ſhe ſhall be his wife, he may not put her away all his days *z*.

y Becauſe this was a reproach to his family, and to himſelf, becauſe ſuch a miſcarriage of his daughter would have been aſcribed to his evil education. *z* Which ſeems to have been his deſign in this falſe accuſation, and therefore that liberty of a divorce which is permitted to others, *Deut.* 24. 1. ſhall be denied to him.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel :

21 Then they ſhal bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone

her with ſtones that ſhe die *a*, becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe:
Chap: 3: 5.
ſo * ſhalt thou put evil away from among you.

a Qu. Why ſhould ſhe die when her crime was only Fornication, which was not puniſhed in a woman with death, *Exod.* 22. 16; 17? *Anſw.* Becauſe there was not only Fornication in this caſe, as *Exod.* 22. but this was accompanied with deep diſſimulation and injury to her Husband in the falſe profeſſion of Virginity, and it might be preſumed that ſhe committed this folly after ſhe was betrothed to him, and therefore ſo obſtinately denied it, as knowing the danger of it in that caſe; Or God ordered it thus for the honour and cuſtody of the matrimonial bed from all defilement, that ſhe, who being defiled before ſhe was married or betrothed, and therefore not puniſhable by death, yet if ſhe ſhould preſume to carry her defilement into the married eſtate with a pretence of Virginity, ſhe ſhould then be put to death.

Levit. o: 10.
22 * If a man be found lying with a woman married *b* to an husband, then they ſhall both of them die: *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

b If he be convicted of this fault, though not taken in the very act.

23 If a damſel *that is* a virgin be betrothed unto an husband *c*, and a man find her in the city, & lie with her:

c For by this betrothing ſhe had actually engaged her ſelf to another man, and was in ſome ſort his Wife, and therefore is ſometimes ſo called, as *Gen.* 29. 21. *Mat.* 1. 20.

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones, that they die: the damſel becauſe ſhe cried not *d*, *being* in the city: & the man becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

d And therefore is juſtly preſumed to have conſented to it.

|| Or, *take ſtrong hold of her.*
25 But if a man find a betrothed damſel in the field, and the man || force her *e*, and lie with her: then the man only that lay with her ſhall die.

e Which was to be examined and determined by the conſideration of all the circumſtances.

26 But unto the damſel thou ſhalt do nothing; *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour and ſlayeth him, even ſo *is* this matter *f*.

f Not an act of choice, but of force and conſtraint.

27 For he found her in the field, *and* the betrothed damſel cried *g*, and *there was* none to ſave her.

g Which is in that caſe to be preſumed; charity obliging us to believe the beſt till the contrary be manifeſt.

* Exod: 22. 16.
28 * If a man *h* find a damſel *that is* a virgin, which is not betrothed, and lay hold on her *i*, and lie with her, and they be found:

h (*i. e.*) An unmarried man, as appears, 1. From his obligation to marry the perſon he abuſed, which it is not probable would have been impoſed upon him had he been married. 2. Becauſe if the man had been married, this had been adultery, and ſo had been puniſhed with death. *i* Which notes ſome kind of force or artifice whereby ſhe was overpowred; whereas *Exod:* 22: 16. ſhe was enticed, which implies conſent, and therefore the man doth here receive a greater puniſhment, becauſe he uſed hoſtile violence towards her, which was the greater ſin.

29 Then the man that lay with her ſhall give unto the damſels father fifty *ſhekels* of ſilver *k*, and ſhe ſhall be his wife *l*, becauſe he hath humbled her: he may not put her away all his days *m*.

k Beſides the dowry, as *Philo* the Learned *Jew* notes, which is here omitted, becauſe that was common and cuſtomary, and becauſe it might eaſily be gathered out of *Exod:* 22: 16. it being ſufficient here to mention what was peculiar to this caſe. *l* To wit, if her Father conſent to it, which is to be ſuppoſed out of *Exod:* 22: 16. it being not likely that the Father ſhould loſe his paternal right of diſpoſing his Child when ſhe was in ſome ſort forced, rather than when ſhe was inticed. *m* Which others were ſuffered to do, *Deut:* 24. 1. and he who inticed the maid, *Exod:* 22: 16, was not prohibited to do.

* Lev: 18. 8.
30 * A man ſhall not take *n* his fathers wife *o*, nor diſcover his fathers skirt *p*.

n To wife. So this reſpects the ſtate, and the next branch ſpeaks of the act only. *o* His Mother in law. See *Levit.* 18. 8. and 20. 11. 1 *Cor.* 5. 1. *p* (*i. e.* (The skirt of the mothers Garment, *i. e.* the nakedneſs, which is here called *his fathert skirt*, becauſe his Father and Mother were one fleſh, or becauſe his father alone had the right to uncover it. The phraſe is taken from the ancient cuſtom or ceremony of the Bridegrooms ſpreading the skirt of his Garment over the bride, to ſignifie his right to her, and authority over her, and his obligation to the marriage duty. See *Ruth* 3. 9. *Ezek:* 16:8.

CHAP. XXIII.

Who are to be excluded from the congregation, 1–6. *An Edomite and Egyptian not to be abhorred, and why,* 7. 8. *No uncleanneſs to be in the camp,* 9—14. *No filthineſs,* 17. *No abominable ſacrifice muſt be,* 18, *No uſury, but to ſtrangers,* 19, 20. *Vows muſt be kept,* 21—23. *The liberty that was lawful in their neighbours field or vineyard,* 24. 25.

HE that is wounded in the ſtones *a*, or hath his Privy members cut off, ſhall not enter into the congregation of the LORD *b*.

a Heb. *wounded by compreſſion* or *attrition* or *contuſion*, to wit, of the ſtones, which was the courſe the Gentiles took with Infants to make them Eunuchs. And theſe Eunuchs and Baſtards, *v.* 2. ſeem to be not only thoſe of other nations, as ſome underſtand it, without any foundation for ſuch reſtrictions, but alſo of the Iſraelites, the reaſon of this law being the ſame in all, to wit, that God would bring into diſgrace thoſe heatheniſh practices of making Eunuchs and getting Baſtards, which doubtleſs he would eſpecially do among his own people. *b* Which phraſe cannot be underſtood, ſo that they might not come into the Church, or Holy Aſſemblies to worſhip God, to pray, or hear, &c. becauſe Proſelytes of any Nation being admitted to common Church-priviledges, no leſs than the Jews, (as is evident from *Exod:* 12. 48 *Levit:* 22. 18: *Namb:* 9: 14. and 15. 15.) it were abſurd to think that any of the *Iſraelites*, for ſuch a natural or involuntary defect, ſhould be ſhut out from all Gods ordinances; nor ſo that they were to be put out of the muſter-roll of Gods people, or to loſe the Priviledges common to all *Iſraelites*, to wit, the benefit of the year of releaſe or Jubile; which it is not probable the *Iſraelites* were to forfeit meerly for this unculpable imperfection; but either, 1. That they ſhould not be incorporated into the body of *Iſrael* by marriage; for ſo this phraſe may ſeem to have been underſtood by the whole Congregation of *Iſrael, Nehem.* 13. 1, 2, 3, 23, 24, 25. Although at that time the Government was in part in the hands of ſuch perſons as are here mentioned, *v.* 3. or of their children, ſeing it is apparent from *Ezra* 10. that many Prieſts and Levites and other Officers and Rulers of *Iſrael* were married to ſtrange Women, whoſe iſſue are by this Law excluded from all ſhare in the Government, and for that, among other reaſons, *Nehemiah* ſeparated them from *Iſrael* by vertue of the Law here following. Or 2. That they ſhould not be admitted to Honours and offices either in the Church or Commonwealth of *Iſrael*, and ſo the *congregation of the Lord* doth not here ſignifie, as commonly it doth, the body of the people, but the ſociety of the Elders or Rulers of the people, who, as they repreſent the whole Congregation, and act in their name, and for their ſervice and good, ſo they are ſometimes called by the name of *the Congregation*, as *Numb:* 35. 12, 24, 25. *Joſ.* 20: 6, 9. 1 *Kings* 8: 5. compared with *v.* 1, 2, 3. and 1 *Chron.* 13: 1, 2, 4. and 29, 1, 10, 20. compared with 1 *Chron.* 28: 1: and 29: 6; and of the *congregation of God*, as it is in the Hebrew of *Pſal.* 82: 1. Howſoever, ſeing they are oft called the *congregation*, they may very well be called in a ſpecial manner *the congregation of the Lord*, becauſe they were appointed by God, and act in his name and ſtead, and for his work and ſervice, and did alſo oft aſſemble near the Tabernacle where God was eminently preſent. Add to this, that the Hebrew word, *Kahal*, generally ſignifies a *Congregation* or *Company of men met together*, and therefore this cannot ſo conveniently be meant of all the body of the people, which could never meet in one place, but of the chief Rulers, which frequently did ſo. Nor is it ſtrange that Eunuchs are excluded from government, partly becauſe ſuch perſons are commonly obſerved to want that courage which is neceſſary for a Governour, *Exod:* 18: 21. and partly becauſe as ſuch perſons ordinarily was deſpicable, ſo the Office and Authority in their hands was likely to be expoſed to the ſame contempt.

2 A baſtard *c* ſhall not enter into the congregation of the LORD: even to his tenth generation *d* ſhall he not enter into the congregation of the LORD.

c So the word is commonly rendred, and ſo it notes a perſon baſe-born, or born in Fornication or Adultery, or by inceſtuous or any prohibited mixtures of man and woman. *Obj.* 1. This Law ſeems harſh, and too ſevere for the innocent Baſtard. *Anſ.* 1. It was only an excluſion from Government, which was a tolerable burden. 2. It was a neceſſary caution to prevent and brand the ſin of uncleanneſs, to which the Jews were more than ordinarily prone. *Obj.* 2. *Pharez* and *Jephthe* were both Baſtards, yet advanced to great Honour and Authority. *Anſ.* God gives laws to us, and not to himſelf; and therefore he might, when he ſaw fit, confer what favour or power he pleaſed upon any ſuch perſon, as he did to theſe. But ſome add, that the Hebrew word *mamzer* ſignifies not every Baſtard. but a Baſtard born of any ſtrange woman, as the word may ſeem to intimate; and as ſuch perſons generally ſeem to have been, becauſe of that ſpecial proviſion, that there ſhould be *no whore of the daughters of Iſrael*, as it is here below, *v.* 17. *d* Or, *his tenth generation*, as it is in the Hebrew, and ſo in the following verſes.

* Neh: 13:1.
3 * An Ammonite, or Moabite *e* ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever *f*.

e This may be underſtood either 1. Of the Males only, or the children of ſuch fathers, as Interpreters commonly take it. Or rather 2. Of Females alſo, or of all that were born either of ſuch Fathers or Mothers, as may be gathered from *Ezra* 10. and *Nehem:* 13: where the Children of ſtrange Wives were ſeparated from *Iſrael* no leſs than the Children of ſtrange Fathers. And it is an allowed maxim, that the birth follows the belly. And whereas the Children of *Rahab* and *Ruth* are produced to the contrary, it may be ſaid as it was before, that theſe were extraordinary inſtances, and that God when he pleaſed might exempt any particular perſon of them from this curſe, though the *Iſraelites* might not do ſo. *f* So it ſeems to note the immutability and perpetuity of this Law, that it ſhould be inviolably obſerved in all ſucceeding ages, and not diſpenſed with for any merit in the perſons, or any pretence whatſoever. But why then ſhould this clauſe be added only here, ſeing the foregoing Laws are as inviolable as this? It ſeems therefore to extend the duration of this excluſion of them from the Congregation of the Lord beyond what was ſaid at firſt, and to be added, by way of aggravation,, *even to their tenth generation ſhall they not enter*——yea, *even for ever*; *i. e.* they ſhall never enter, as it is expreſſed, without any mention of the tenth generation, *Neh* 13: 1. *that* they *ſhall not come into the congregation of God for ever.*

* Num: 22; 5, 6.
4 Becauſe they met you not with bread and with water in the way *g* when ye came forth out of Egypt, and * becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

g As the manner of thoſe times was to wait, and provide for ſtrangers and travellers, ſee *Gen*, 14: 18. and 18; 2, 3, and 19. 1, 2. *Judg:* 19. 18, 19, 20, 21. which was the more neceſſary, becauſe in thoſe times and countries there were no ſuch publick houſes of entertainment, as now there are among us. Their fault then was unmercifulneſs to ſtrangers and pilgrims, and afflicted perſons, which was aggravated both by their relation to the *Iſraelites*, as being the children of *Lot*, and by the ſpecial kindneſs of God, and of the *Iſraelites* to them, in not fighting againſt them, as they had juſt occaſion to do, and as they did by others, *Deut.* 2. *Obj. Qu.* How doth this agree with *Deut.* 2. 28, 29. where *the Moabites which dwelt in Ar* are ſaid to have ſold them meat and drink? *Anſ.* 1. It is one thing voluntarily to meet them, and kindly to relieve them with bread and water, which they are here denied to have done, and a quite differing thing to ſell them bread and water when they are upon their very borders, and their own intereſt forced them to do ſo. 2. It may ſeem that it was only *thoſe Moabites that dwelt in Ar* did ſo, as is ſaid *Deut.* 2. 29. and that all the reſt of the people neglected or refuſed to do it; and therefore the ſin being ſo general and national, no wonder if the puniſhment be ſo too. 3. Theſe and the following words, both here and *Nehem.* 13. 1. are to be taken diſtributively, and this firſt member of the verſe belongs to the *Ammonites*, who did not *meet them with bread*, &c. and the latter part to the *Moabites*, who together with the *Midianites*, but not with the *Ammonites*, *hired Balaam*, &c.

5 Nevertheleſs the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curſe into a bleſſing unto thee *h* becauſe the LORD thy God loved thee.

h (*i. e.*) Forced *Balaam* to bleſs thee, who was hired and inclined to curſe thee, if poſſibly he could.

6 Thou ſhalt not ſeek their peace *i*, nor their † proſperity all thy days for ever.

† Heb. *good*

i (*i. e.*) Make no Contracts either by Marriages or Leagues, or commerce with them, but rather ſhalt conſtantly keep a jealous eye over them, as enemies who will watch every opportunity to enſnare or diſturb thee. This counſel was now the more neceſſary, becauſe a great part of the *Iſraelites* lived beyond *Jordan* in the borders of thoſe people, and therefore God ſets up this wall of partition betwixt them, as well knowing the miſchief of bad Neighbours, and *Iſrael*'s proneneſs to receive infection from them. Each particular *Iſraelite* is not hereby forbidden to perform any Office of humanity to them, but the body of the Nation are forbidden all friendly and familiar converſation with them.

7 Thou ſhalt not abhor an Edomite *k*, for he *is* thy brother *l*: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land *m*.

k The children of *Edom* only the *Amalekites* are excepted by God's particular order, and upon ſpecial reaſon, *Deut.* 25. 17, 18, 19. *l* By *Eſau*, *Jacob*'s Brother. *m* And didſt receive habitation, protection and proviſion from them a long time, which kindneſs thou muſt not forget for their following perſecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courteſies; but God doth not deal ſo with us, nor will he have us to deal ſo with others, but commands us to overlook and forget injuries, and to remember kindneſſes.

8 The children that are begotten of them, ſhall enter into the congregation of the LORD in their third generation *n*.

n Suppoſing their Grand-father, or great Grand-father turned Proſelyte, and the children continue in that faith received by ſuch anceſtors.

9 When the hoſt goeth forth againſt thine enemies then keep thee from every wicked thing *o*.

o Then eſpecially take heed, becauſe that is a time and ſtate of confuſion and licentiouſneſs; when, as one ſaid, the Laws of God and Man cannot be heard for the noiſe of Arms; and becauſe the ſucceſs of thy Arms and Enterprizes depends upon God's bleſſing, which wicked men have no reaſon to expect; and becauſe thou doſt then carry thy life in thy hand, and therefore haſt need to be well prepared for Death and Judgment.

10 If there be among you any man that is not clean by reaſon of uncleanneſs that chanceth him by night *p*, then ſhall he go abroad out of the camp *q*, he ſhall not come within the camp.

p Of which ſee, *Levit.* 25. 4, 16, 17 or by uncleanneſs of any like kind, one kind being here, as oft, put for all. *q Qu.* Why doth this uncleanneſs oblige a man to go out of the Camp, when it did not oblige him to ſuch a removal *Levit.* 15.? *Anſ* 1. It is not unreaſonable if they were obliged to greater ſtrictneſs and purity when they were undertaking ſo difficult and dangerous a work. 2. There is a manifeſt reaſon of the difference, becauſe in their houſes they had private Chambers, where they could in ſuch caſes keep themſelves from converſe with others, whereas in the Camp their conveniencies were ſo ſmall, and their occaſions of action ſo many, that it was very hard for his fellow-Soldiers that continued with him in the ſame Tent, or part of the Camp, to avoid the touching of him, which yet was infectious, *Lev*, 15. 7, 22.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

† Heb. *turneth toward.*

12 Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad *q*.

q To wit, to eaſe thy ſelf, as it follows, *verſe.* 13.

13 And thou ſhalt have a paddle *r* upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee *s*.

† Heb. *ſitteſt down.*

r The nature of which may be known from the uſe, which here follows. *s* Partly to prevent the annoyance of our ſelves or others: partly to preſerve and exerciſe Modeſty and natural Honeſty; and principally that by ſuch outward rites they might be inured to the greater reverence of the Divine Majeſty, and the greater caution to avoid all real and moral uncleanneſs, eſpecially now when it was moſt neceſſary ſo to do.

14 For the LORD thy God walketh in the midſt of thy camp *t* to deliver thee, and to give up thine enemies before thee; therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee,

† Heb. *nakedneſs of any thing.*

t Either becauſe the Ark was commonly preſent with them, or at leaſt ſome of the holy Inſtruments, which were pledges of God's preſence: or, becauſe God had promiſed to go forth with them, when they engaged in a juſt and neceſſary war.

15 * Thou ſhalt not deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee *u*.

* 1 Sam: 30: 15.

u This is not to be underſtood univerſally, as if all ſervants that flee from their maſters, though without any ſufficient cauſe or colour of juſtice, might be detained from them by any perſon to whom they fled for refuge, for this is apparently contrary to all the Laws of Religion and Juſtice & Charity, and would open a door, to infinite diſorders and miſchiefs; but it is to be underſtood, 1. Of the Servants of Strangers, becauſe it follows, *verſe* 16. *he ſhall dwell with thee*, even *among you*, which ſhews that he had dwelt with and belonged to another people. 2. Of ſuch as belonged to the *Canaanites*, or other neighbouring Nations, becauſe if he had lived in remote Countries, it is not probably that he would flee ſo far to avoid his Maſter, or that his Maſter would follow him ſo far to recover him. And for the *Canaanites* this ſentence was moſt juſt, becauſe both they and theirs were all forfeited to God and to Iſrael, and whatſoever they enjoyed was by ſpecial indulgence. And for the other Neighbours it may ſeem juſt alſo, partly, becauſe ſome of them were within the larger limits of the land belonging to *Iſrael* by God's grant or deed of gift, *Gen.* 15. 18 *Joſ.* 1. 4. partly becauſe by their hoſtile carriages they had given *Iſrael* a right to much more of theirs, than a few Servants that might poſſibly run away from their Maſters; and eſpecially becauſe both Maſters and Servants of theſe and other Nations are unqueſtionably at the diſpoſe of the Lord their Maker and Soveraign Ruler. 3. Of ſuch as upon enquiry appear to have been unjuſtly oppreſſed by their Maſters, as is implied by that phraſe of his, *making an eſcape*, which ſuppoſeth a deliverance from danger or vexation. Now it is not ſtrange nor unjuſt, if the great God, who hates all Tyranny, and ſtiles himſelf the refuge of the oppreſſed, doth interpoſe his authority and help to reſcue ſuch perſons from their cruel Maſters, who otherwiſe would be too ſtrong for them. 4. Of ſuch as came to them out of a deſire to embrace the true Religion, which poſſibly his Maſter perceiving, endeavoured by force to reſtrain him from, as it may be probably thought from his chuſing and liking to live among the *Iſraelites*, expreſſed *v.* 16. Now if this great and ſupreme Maſter, to whom all other Maſters are but Servants, and they and theirs are abſolutely in his power, ſhall receive and protect one that gives up himſelf to his Service againſt the Will of the under-maſter, who in this caſe rebels againſt his Soveraign Lord, what ſhadow is there of injuſtice in the caſe?

16 He ſhall dwell with you, *even* among you in that place which he ſhall chuſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſs him *e*.

† Heb. *is good for him.*

e Taking advantage from his low and afflicted condition to be unreaſonable or injurious to him.

17 There ſhall be no || whore *f* of the daughters of Iſrael *g*, nor a Sodomite *h* of the ſons of Iſrael.

|| Or, *Sodomiteſs.*

f No common proſtitute, ſuch as were tolerated and encouraged by the *Gentiles*, and uſed even in their religious Worſhip. *g* Not that ſuch practices were allowed to the ſtrangers among them, as is evident from many Scriptures and Reaſons, but that it was in a peculiar manner, and upon ſpecial reaſons, forbidden to them, as being much more odious in them than in ſtrangers. Though the words may be rendred *among the daughters*, and ſo in the following clauſe, *among the ſons*, for the Hebrew *Mem* is ſometimes uſed in that ſenſe, as *Numb.* 32. 22. *Pſal.* 31. 12. and ſo it notes that none of that ſort ſhould be permitted among them, whether *Jews* or Strangers. *h* Or *buggerrer*, who defileth or ſuffereth himſelf to be defiled with mankind. See *Gen*, 19. 5. *Lev.* 18. 12. 1 *Kings* 14. 24. and 22. 47. *Rom.* 1. 27.

18 Thou ſhalt not bring the hire of a whore *g*, or the price of a dog *h* into the houſe of the LORD thy God for any vow *i*: for even both theſe *k are* abomination unto the LORD thy God.

g This is oppoſed to the practice of the *Gentiles*, who allowed both ſuch perſons and their oblations they made out of their wicked and infamous gains; and ſome of them kept lewd Women, who proſtituted themſelves in the Temples, and to the honour of their falſe gods, and offered part of their profit to them. See *Mich.* 1. 7. *Baruch* 6. 43. *Herod.* in the end of his firſt Book, and *Strabo* in his eighth Book. *h* Either 1. Properly; the dog being a vile and contemptible creature in thoſe Eaſtern parts, 1 *Sam.* 17. 43. and 24. 15. and 2 *Sam.* 3. 8. *Eccleſ.* 9. 4. and unclean by God's deſignation, which yet ſhould have been redeemed by virtue of that Law, *Num.* 18. 15. had it not been for this prohibition. And this may be here prohibited, either 1. That by this one inſtance, put for all others of the like kind, they might be taught not to offer to God what coſt them nothing, or was worth nothing: or 2. to bring contempt upon the Creature, which divers of the *Gentiles* offered up to their gods, and the *Egyptians* worſhipped as gods. Or, 3. That by comparing *Whores* and *Dogs* together, and equalling the prices of them, he might expoſe Whores to the higheſt diſgrace and infamy. Or, II. Metaphorically, as that word is oft uſed in Scripture, as 1 *Sam.* 24. 14. *Pſal.* 22. 16, 20. *Iſa.* 56. 10, 11. *Mat.* 7. 6. *Phil.* 3. 2. and particularly it is uſed for unclean or filthy perſons, 2 *Pet.* 2. 22. *Revel.* 22. 15. as *Horace* alſo calls Whores *Bitches*. Which name doth moſt properly agree to them in reſpect of that impudence and filthineſs, and inſatiableneſs, for which both of them are branded. And this ſenſe may ſeem moſt proper in this place, becauſe it agrees with all the other expreſſions, and as the *hire of a whore* anſwers to the *whore*, *v.* 17. ſo the *price of a dog* may ſeem to anſwer to the *Sodomite*, *v.* 17. and ſo all concern the ſame thing, whereas *the price of a dog*, properly ſo called, may ſeem to be quite incongruous and foreign to the place. It is true which is objected, that Law-givers uſe to deliver their Laws in proper and not in metaphorical terms, to prevent miſtake and ambiguity. But there ſeems to be no great danger of miſtake here, where the Metaphor is ſo clearly explained and determined by ſo many words joyned with it. *i* And much leſs in other ſacrifices, which being of an higher Nature, and preſcribed by God, muſt needs require more exactneſs than thoſe which depended much upon a mans Will and choice, as vows and free-will-offerings did. *k* (*i.e.*) The *Whore* and the *Dog*, and therefore the price of either of them cannot be acceptable. And this may ſeem to favour the latter opinion, that the *Dog* is here taken metaphorically rather than properly, becauſe there is no mention in the Law (ſave in this place which is in queſtion) of any abominableneſs of a dog unto God, more than of an aſs, or any other unclean creature; but how abominable *Sodomites* are to God is ſufficiently evident from other Scriptures, and from undeniable Reaſons.

* Exod: 22: 25: Lev: 25: 36: Pſal: 15: 5:

19 * Thou ſhalt not lend upon uſury *l* to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

l (*i.e.*) So as to receive thy principal mony or thing lent with ſuch encreaſe or improvement of it, as was uſual and allowed among the Gentiles. But whether all uſury be unlawful to Chriſtians is too great a queſtion to be determined in a work of this nature. See *Exod.* 22. 25. *Deut.* 15. 3. *Pſal.* 15, 5. *Neh.* 5. 2. *Luke* 6. 34.

20 Unto a ſtranger *m* thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury: that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

m (*i. e.*) To a perſon of any other Nation, for ſo that word is generally uſed, and therefore they who reſtrain it to the curſed *Canaanitiſh* nations ſeem to do ſo without any ſolid or ſufficient grounds. And though the word *brother* is oft-times uſed in a general ſenſe for *every man*, yet I think I may affirm that whereſoever the words *brother* and *ſtranger* are oppoſed in the *Jewiſh* Law, the *brother* ſignifies the *Iſraelite* only, and the *ſtranger* ſignifies any perſon of what Nation or Religion ſoever, whether proſelyted to the *Jewiſh* Religion or not, and ſo it ſeems to be meant here. And the reaſon why uſury is permitted to a ſtranger, not to an *Iſraelite*, may ſeem to be this, becauſe the *Iſraelites* generally employed themſelves in the management of land and cattel, and therefore could not make any advantage of borrowed money to ballance the uſe they ſhould pay for it, and conſequently it may be preſumed that they would not borrow money upon uſe but for want and poverty, and in that caſe, and principally for that reaſon, uſury ſeems to be forbidden to them, as may be thought from *Lev.* 25. 35, 36. But the ſtrangers made uſe of their money in way of Trade and Traffick with the *Iſraelites*, which was more gainful, and could much better bear the burden of uſury, and reap advantage from money ſo borrowed, and theſe ſtrangers here ſpoken of are ſuppoſed to be competently rich, and not poor, as may plainly appear by comparing this place with *Lev.* 25. 35, 36. where they are no leſs forbidden to take uſury of a ſtranger than a brother, in caſe of poverty.

*Eccl: 5: 4:

21 * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it *n*: for the LORD thy God will ſurely require it of thee: and it would be ſin in thee *o*.

n To wit, if the matter of it be lawful and in thy own power. See *Numb.* 30. 2. *Not ſlack* or *delay*, becauſe delays may make thee both unable to pay it, and unwilling too, the ſenſe of ones obligation growing every day weaker than other, *&c.* *o* (*i. e.*) It would be laid to thy charge as a ſin, and bring judgment upon thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering *p*, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

p Which though thou didſt freely make, yet being made, thou art no longer free, but obliged to perform it.

24 When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure *q*: but thou ſhalt not put any in thy veſſel.

q Which was allowed in thoſe parts, becauſe of the great plenty and fruitfulneſs of Vines there.

* Matth: 12: 1: Mar: 2: 23: Luke 6: 1:

25 When thou comeſt into the ſtanding corn of thy neighbours, * then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.

CHAP. XXIV.

Of the Woman that was diſmiſſed by her Husband with a Bill of Divorcement, 1. *The liberty of the new married Man,* 5. *Pawns and Pledges,* 6. *Man-ſtealers,* 7. *Leproſie,* 8. *And again of Pawns or Pledges,* 10. *Of Day-wages,* 14. *None to be puniſhed for another's Offence,* 19. *Of Juſtice and Love towards Widows, Fatherleſs, and Strangers,* 17.

* Matth: 5: 31: and 19: 7: Mar: 10: 4: † Heb. *matter of nakedneſs.* Ch: 2 : 14 †Heb *cutting off.*

WHen * a man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes *a*, becauſe he hath found ſome † uncleanneſs *b* in her: then let him write her a bill of † divorcement, and give *it* in her hand, and ſend her out of his houſe *c*.

a (*i. e.*) He diſlike and loath her. It is a figure called *Meioſis*, whereby more is underſtood than is expreſſed, as *Prov.* 10. 2. and 17. 21. and 24. 23. *b* Heb. *nakedneſs*, or *ſhamefulneſs*, or *filthineſs of a thing*, *i. e.* ſome filthy or hateful thing, ſome loathſome diſtemper of body or quality of mind not obſerved before Marriage: Or ſome light and unchaſt carriage, as this or the like phraſe commonly ſignifies, but not amounting to adultery, which was not puniſhed with divorce, but with death. *c* Which is not a command to divorce them, as ſome of the *Jews* underſtood it, nor an allowance and approbation, as plainly appears, not only from the new Taſtement, *Mat.* 5. 31, 32. and 19. 8. 9. but alſo from the Old Teſtament, *Gen.* 2. 24. *Mal.* 2. 16. but meerly a permiſſion or toleration of that practice for prevention of greater miſchiefs and cruelties of that hard-hearted people towards their Wives, and this only for a ſeaſon, even until *the time of reformation*, as it is called *Heb.* 9. 10. *i. e.* till the coming of the *Meſſias*, when things were to return to their firſt inſtitution and pureſt condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to *write and give her a bill of divorcement*, before *he ſend her out of his houſe*. And though it be true, as our Saviour obſerves, that *Moſes* did ſuffer theſe divorces, to wit, without puniſhing them, which alſo is here implied, yet it muſt be acknowledged, that if we conſult the Hebrew words, thoſe three firſt verſes may ſeem to be only a ſuppoſition, and the words, rendred, *then let him write her*, in the Hebrew run thus, *and hath written her*, and ſo it follows, *ver.* 2. *And ſhe be departed out of his houſe and be gone and become another mans wife*; then follows *ver.* 3. which, even according to our Tranſlation carries on the ſuppoſition, *And if the later husband hate her*, &c. Then follows the poſition or prohibition *verſe* 4.

2 And when ſhe is departed out of his houſe ſhe may go and be another mans wife *d*.

d For although he could not cauſeleſly put her away without ſin, yet ſhe being put away, and forſaken by her husband, might marry another without ſin, as is determined in the ſame or a like caſe, 1 *Cor.* 7. 15.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* her in her hand, and ſendeth her out of his houſe: or if the later husband die, which took her *to be* his wife:

*Jer: 3: 1: ‖Or, *pollute* ſo Gr.

4 * Her former husband, which ſent her away, may not take her again *e* to be his wife after that ſhe is defiled *f*: for that *is* abomination before the LORD, and ‖ thou ſhalt not cauſe the land to ſin *g*, which the LORD thy God giveth thee *for* an inheritance.

e This is the puniſhment of his levity and injuſtice in putting her away without ſufficient cauſe, which by this offer he now acknowledgeth. *f* Not ſimply and abſolutely, as if her ſecond Marriage were a ſin, but reſpectively, or as to her firſt Husband, to whom ſhe is as a defiled or unclean Woman, that is, forbidden; for things forbidden are accounted and called *unclean*, *Judg.* 13. 7. becauſe they may no more be touched or uſed than an unclean thing. *g* (*i.e.*) Thou ſhalt not ſuffer ſuch abominable lightneſs and lewdneſs to be practiſed, leſt the people be polluted, and the land defiled and accurſed by that means.

*Ch: 20: 7: † Heb. *not any thing ſhall paſs upon him.*

5 * When a man hath taken a new wife, he ſhall not go out to war, † neither ſhall he be charged with any buſineſs *h*: *but* he ſhall be free at home one year *i*, and ſhall chear up his wife which he hath taken.

h (*i. e.*) Any publick Office or Employment, which may cauſe an abſence from or neglect of his Wife. *i* That their affections newly engaged may be firmly ſettled, ſo as there may be no occaſions for the divorces laſt mentioned.

†Heb. *ſoul*

6 No man ſhall take the nether or the upper milſtone *i* to pledge: for he taketh a man's † life *k* to pledge.

i Uſed in their hand-mills, of which ſee *Exod.* 11. 5. *Num.* 11. 28. *Jer.* 25. 10. Under this one kind, he underſtands all other things neceſſary to get a livelihood, the taking away whereof is againſt the Laws both of Charity and Prudence, ſeing by thoſe things alone he can be enabled both to ſubſiſt and to pay his debts. *k* (*i. e.*) His livelihood, or the neceſſary ſupports of his life.

7 If a man be found ſtealing any of his brethren *l* of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him, then that thief ſhall die, and thou ſhalt put evil away from among you.

l See on *Exod.* 21. 16.

* Lev: 13: & 14:

8 Take heed in * the plague of leproſie, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: as I commanded them *m*, *ſo* ye ſhall obſerve to do.

m By which words he plainly intimates, that they were not only to have an eye to the *Levites* Inſtructions, but alſo and eſpecially unto the Word and Command of God, and that if the *Levites* ſentence were manifeſtly contrary to the Command of God, it were not to be obeyed. As now if a *Levite* or Prieſt ſhould, for fear, or favour, or gain, pronounce a perſon to be clean, who were really and manifeſtly unclean, and had the unqueſtionable marks of leproſie upon him, I ſuppoſe no man in his wits will queſtion, but every man that ſaw and knew this were bound to avoid the touching of him, and that if he did touch him he ſhould be defiled by it.

* Num: 12: 10:

9 Remember what the LORD thy God did * unto Miriam *n* by the way after that we were come forth out of Egypt.

n Whom God ſmote with leproſie for her contempt of *Moſes*, and therefore thou mayſt expect the ſame or like puniſhment, if thou doſt deſpiſe the counſel and direction of the *Levites*, which I have ſet over thee, and commanded thee to obſerve in this and the like matters.

†Heb. *lend the loan of any thing to*, &c.

10 When thou doſt † lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge *o*.

o To prevent both the poor man's Reproach by having his wants expoſed to view, and the Creditor's Inſolence and greedineſs which might be occaſioned by the ſight of ſomething which he deſired, and the Debtor could not ſpare.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge *p* abroad unto thee.

p He ſhall chuſe what Pledge he pleaſe, provided only it be ſufficient for the purpoſe.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge *q*:

q But reſtore it before night, which intimates that he ſhould take no ſuch thing for pledge, without which a man cannot ſleep, ſince it were an idle thing to fetch it and carry it every day. See on *Exodus* 22. 26, 27.

* Exod: 22: 26:

13 * In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his

own

*Job 31. 20. own raiment, and * bleſs thee *r* : and it ſhal be righteouſneſs unto thee before the LORD thy God *s*.

r Inſtrumentally, as Miniſters are ſaid to convert and ſave ſinners, to wit, bring down the bleſſing of God upon thee by his prayers: for though his prayers, if he be not a good man, ſhall not avail for his own behalf, yet they ſhall avail for thy benefit. *s* (*i. e*) Eſteemed and accepted by God as a Work of Righteouſneſs, or, Holineſs, or Goodneſs and Mercy, which oft is called *righteouſneſs*, as *Pſal.* 112. 9. *Prov.* 10. 2. *Dan.* 4. 27.

14 Thou ſhalt not oppreſs an hired ſervant *t that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

t Either by laying too grievous Burdens of Work upon him, or by with-holding his Wages from him, as it follows.

*Le. 19. 13. Jer. 22. 13. † Heb. *he lifteth his ſoul unto it.* 15 At his day *u* * thou ſhalt give *him* his hire, neither ſhal the ſun go down upon it *x*, for he *is* poor, and † ſetteth his heart upon it *y*, leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

u At the time appointed, weekly or daily. *x* To wit, after the day upon which it is due, and deſired or demanded by him; for Juſtice muſt not be denied or delayed. *y* Heb. *lifteth up his ſoul to it*, which notes his great deſire and hope of it, and his dependance upon it: See *Pſal*: 24: 4: *Jer*: 22: 27.

* 2 Kin. 14 6. 2 Chr. 25. 4. Jer. 31. 29, 30. Ezek: 18. 20. 16 * The fathers ſhal not be put to death for the children, neither ſhal the children be put to death for the fathers *z*: every man ſhal be put to death for his own ſin *a*.

z Underſtand it thus, if the one be free from the guilt of the others ſin, and except in thoſe caſes where the ſovereign Lord of Life and death, before whom none is innocent, hath commanded it, as *Deut*. 13. *Joſ*. 7. 24. For this Law is given to men, not to God, and though God do viſit the fathers ſins upon the children, *Exod*. 20. yet he will not ſuffer men to do ſo. *a* Underſtand *only*, and not for any other man's ſin.

17 Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs *b*, * nor take a widows raiment *c* to pledge. *Ex 22. 21, 22. Prov. 22. 22. Jer. 22. 3. Ez. 22. 29. Ex. 22. 26.

b Nor of the *widow*, which is to be ſupplied out of the laſt member; nor indeed of any other perſon, but he particularly mentions theſe, partly becauſe men are moſt apt to wrong ſuch helpleſs perſons, and partly becauſe God is pleaſed eſpecially to charge himſelf, and ſo to charge others, with the care of thoſe who have no other refuge. See *Iſa*. 1. 23. *Jer*. 5. 28. *c* To wit, ſuch an one as ſhe hath daily and neceſſary uſe of, as being poor, as may appear by comparing this with *ver*. 12, 13. and with other places. But this concerns not rich perſons, nor ſuperfluous raiment.

18 But thou ſhalt remember *d* that thou waſt a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing *e*.

d To wit, affectionately and practically, and by the compaſſionate ſenſe of others miſeries, thou ſhalt make it evident that thou haſt not forgotten thy own diſtreſſes and deliverances. *e* I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the ſame calamities which thou haſt felt.

* Lev. 19. 9. & 23. 22. 19 * When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhal be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

† Heb. *thou ſhalt not bough it after thee.* 20 When thou beateſt thine olive-tree *f*, † thou ſhalt not go over the boughs again; it ſhal be for the ſtranger, for the fatherleſs, and for the widow.

f With ſtaves, as they uſed to do to fetch down the olives.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* † afterward: it ſhal be for the ſtranger, for the fatherleſs, and for the widow. † Heb. *after thee.*

22 And thou ſhalt remember that thou waſt a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Judges muſt do juſtly, 1, 2. *Stripes not to exceed forty*, 3. *The threſhing Ox not to be muzzled*, 4. *The Duty of raiſing Seed unto a Brother*, 5---10. *The Puniſhment of an immodeſt Woman*, 11, 12. *A juſt weight and meaſure*, 13---16. *The memory of Amalek is to be blotted out*, 17---19.

IF there be a controverſy between men *a*, and they come unto judgement, that the judges may judge them, then they ſhal juſtifie *b* the righteous, and condemn *c* the wicked.

a About criminal matters, as it follows. *b* (*i. e.*) Acquit him from guilt and falſe accuſations, and free him from puniſhment. *c* Declare him guilty, and paſs Sentence of Condemnation to ſuitable Puniſhments upon him.

† Heb. *a ſon of beating.* 1 Sam. 26. 16. 2 And it ſhal be, if the wicked man be † worthy to be beaten *d*, that the judge ſhal cauſe him to lie down, and to be beaten before his face *e*, according to his fault by a certain number.

d Which the *Jews* ſay was the caſe of all thoſe crimes which the law commands to be puniſhed, without expreſſing the kind or degree of the puniſhment. *e* That the puniſhment may be duely inflicted, without exceſs or defect, which otherwiſe might eaſily happen through the Executioners Paſſion or partiality.

* 2 Cor. 11. 24. 3 * Forty ſtripes he may give him, *and* not exceed *f*: leſt if he ſhould exceed, and beat him above theſe, with many ſtripes, then thy brother *g* ſhould ſeem vile unto thee *h*.

f It ſeems not ſuperſtition, but prudent caution, when the *Jews* would not exceed 39 ſtripes, 2 *Cor*: 11: 24: leſt through miſtake or forgetfulneſs or eagerneſs they ſhould go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmoſt extent of them. *g* Who though faulty and chaſtiſed, yet ſtill is thy brother by nation, and probably by religion too. *h* (*i. e.*) Should be made contemptible to his brethren, either by this cruel uſage of him, as if he were a ſlave or brute beaſt: or by the deformity or infirmity of body which exceſſive beating might produce.

4 * Thou ſhalt not muzzle the ox when he † treadeth out *the corn i*. * 1 Cor. 9. 1 Tim. 18. † Heb. *threſheth.*

i As the *Gentiles* uſed to do, having divers devices to keep them from eating when they trod out the corn, which they did in thoſe parts and times by oxen, *Hoſ*: 10: 11: either immediately by their hoofs, *Iſa*: 28: 28: *Mic*: 4: 13: or by drawing Carts or other Inſtruments over the corn, *Iſa*: 25: 10: and 28: 27: and 41: 15: *Amos* 1: 3. Hereby God taught them humanity and kindneſs, even to their beaſts that ſerved them, *Prov*: 12: 10: and much more to their ſervants or other men who laboured for them, and eſpecially to their Miniſters, 1 *Cor*: 9: 9.

5 * If brethren *k* dwell together *l*, and one of them *m* die, and have no child *n*, the wife of the dead ſhal not marry without, unto a ſtranger *o*: her ‖ husbands brother ſhal go in unto her *p*, and take her to him to wife, and perform the duty of an husbands brother unto her. * Mat. 22. 24. Mark 12. 19. Luke 20. 28. ‖ Or, *next kinſman.*

k Strictly ſo called, as is evident from *ver*: 7: *Gen*: 38: 8: *Ruth* 1: 15: *Mat*: 22: 24, 25. *l* Either 1. ſtrictly, in the ſame houſe or family: which is not probable, becauſe the married brother may be preſumed to have left his fathers houſe and ſet up a family of his own. Or, 2 more largely, in the ſame Town or City, or, at leaſt, Countrey. This is added for a Relief of their Conſciences, that if the next brother had removed his Habitation into remote parts, or were carried thither into Captivity, which God foreſaw would be their caſe, then the Wife of the dead had her liberty to marry to the next kinſman that lived in the ſame place with her. *m* Either 1. the firſt and eldeſt of them, as it was practiſed, *Gen*: 38: 6, &c. and expounded, *Mat*: 22: 25: *one* being oft put for the *firſt*, as *Gen*: 1: 5: and 2: 11: *Hag*: 1: 1: *Mark* 16: 2. And the chief care was about the firſt-born, who were inveſted with ſingular priviledges, and were Types of Chriſt. Or 2. any of them, for the words are general, and ſo the practice may ſeem to have been, *Ruth* 3. and the reaſon of the Law may ſeem to be in a great meaſure the ſame, which was to keep up the diſtinction as of Tribes and Families, that ſo the *Meſſias* might be diſcovered by the Family from which he was appointed to proceed, ſo alſo of Inheritances, which were divided among all the Brethren, the firſtborn having only a double Portion. *n* Heb. *no ſon*. But *ſon* is oft put for any *child*, Male or Female, both in Scripture and other Authors; and therefore the *Hebrew no ſon* is rendred *no child* here, as it is in effect, *Mat*: 22: 24: *Mark* 12: 19: *Luke* 20: 28. And indeed this Caution was not neceſſary, when there was a daughter, whoſe child might be adopted into the Name and Family of its Grandfather. *o* (*i. e.*) To one of another Family, as that word is oft uſed. *p* Except he was married himſelf, as may appear by other Scriptures, and by the reaſon of the thing, and, as ſome add, from the Phraſe of *dwelling together*, to wit, in their Fathers Family.

6 And it ſhal be *that* the firſt-born which ſhe beareth, ſhal ſucceed in the name of his brother *q which* is dead, that his name be not put out of Iſrael *r*.

q Shall be called and reputed his ſon. See *Ruth* 4. 17. *r* That a Family be not loſt. So this was a proviſion that the number of their Families might not be diminiſhed.

7 And if the man like not to take his ‖ brothers wife, then let his brothers wife go up to the gate, unto the elders, and ſay, * My husbands brother refuſeth to raiſe up unto his brother a name *s* in Iſrael: he will not perform the duty of my husbands brother. ‖ Or, *next kinſman's wife.* * Ruth. 4. 7.

s To revive his Brothers Name and Memory.

8 Then the elders of his city ſhal call him, and ſpeak unto him *t*; and if he ſtand to *it u*, and ſay, I like not to take her:

t To convince him of the duty, and perſwade him to it. *u* If he obſtinately refuſe it.

9 Then ſhal his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot *x*, and ſpit in his face *y*, and ſhal anſwer, and ſay, So ſhal it be done unto that man, that will not build up *z* his brothers houſe.

x Partly, as a ſign of his reſignation of all his Right to the Woman, and to her husband's Inheritance; for as the Shoe was a ſign of ones Power and Right, *Pſal*. 60. 8 and 108. 9. ſo the parting with the Shoe was a token of the Alienation of ſuch Right, and that he would not and henceforth might not enter upon his brothers land; and partly as a note of Infamy, to ſignifie that by this unnatural and diſingenuous action he was unworthy to be amongſt Freemen, and fit to be reduced to the condition of the meaneſt Servants or Captives, who uſed to go barefoot, *Iſa*. 20. 2, 4. *y* As a return of his contempt upon himſelf. See *Numb*. 12. 14. *Iſa*. 50. 6. *Mat*. 26. 67. and 27. 30. This was not done, *Ruth* 4. either becauſe he was not a Brother, but a remoter Kinſman, and ſo deſerved leſs ſhame; or becauſe *Ruth* did not proſecute him to the utmoſt, but freely conſented to this exchange. *z* A Phraſe oft uſed for the Procreation of Children, and the encreaſe of a Family. See *Gen*. 16. 2. *Exod*. 1. 21. 1 *King*. 11. 38. 1 *Chron*. 17. 25.

10 And his name ſhal *a* be called in Iſrael, The houſe of him that hath his ſhoe looſed.

a (*i. e.*) His perſon, *names* being oft put for *perſons*; and his poſterity alſo. So it was a laſting blot.

11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand *b*; thine eye ſhal not pity *her c*.

[b] Partly becauſe of the great miſchief ſhe did to him, both to his Perſon and Poſterity, and partly to deter all Women from all immodeſt and impudent carriages, and to ſecure that modeſty, which is indeed the guardian of all the Virtues, as immodeſty is an inlet to all Vices, as the ſad experience of this degenerate age ſhews;and therefore it is not ſtrange that it is ſo ſeverely reſtrained and puniſhed. [c] Which thou wilt be very apt to do, becauſe of the infirmity of her Sex and the urgency of the occaſion, this being done for the neceſſary preſervation of her Huſband.

*Lev. 19. 35, 36. † Heb. *a ſtone and a ſtone.* 13 Thou ſhalt not have in thy bag † divers weights, a great and a ſmall [d].

[d] The *great*, either to buy with, or openly to make ſhew of; the *ſmall*, for their private uſe in ſelling.

† Heb. *an Ephah and an Ephah.* 14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have *a* perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthned in the land which the LORD thy God giveth thee.

*Pro.11.1. 16 For * all that do ſuch things, *and* all that do unrighteouſly,*are* an abomination unto the LORD thy God.

*Ex.17.8. 17 * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt [e].

[e] Which circumſtance greatly aggravates their ſin, that they ſhould do thus to a people, who had been long exerciſed with ſore afflictions, to whom pity and help was due by the Laws of Nature and Humanity, and for whoſe Reſcue God had in ſo glorious a manner appeared, which they could not be ignorant of. So this was barbarouſneſs to *Iſrael*, and ſetting the great Jehovah at defiance.

18 How he met thee by the way,and ſmote the hindmoſt of thee [f], *even* all *that were* feeble behind thee,when thou *waſt* faint and weary: and he feared not God.

[f] Which God permitted,both for the puniſhment of *Iſraels* ſins, and to harden and prepare them for the difficulties of their Expedition.

*1Sa.15.3. 19 Therefore it ſhal be, * when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it; *that* thou ſhalt blot out the remembrance of Amalek [g] from under heaven, thou ſhalt not forget *it*.

[g] Which was in great meaſure done afterward. See 1 *Sam.* 15. and 27. 8. and 30. 1, 17. 1 *Chron.* 4. 43. *Eſth.* 9. 12, 13.

CHAP. XXVI.

The Confeſſion, Thankſgiving, and Rejoycing before the Lord, of him who offereth firſt-fruits, 1-------11, *As alſo of the three years Tythes,* 12, 16. *The Covenant between God and his People ratified,* 17----19.

AND it ſhal be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein.

*Ex.23 19 ch. 16. 10. 2 * That thou ſhalt take [a] of the firſt of all the fruit of the earth [b], which thou ſhalt bring of thy land that the LORD thy God giveth thee, and thou ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhal chuſe to place his Name there.

[a] This ſeems to be required of each particular Maſter of a Family, either upon his firſt Settlement, or once every year at one of their three feaſts, when they were obliged to go up to *Jeruſalem*, as here they are. [b] Either of their Corn, or of the Fruit of Trees.

3 And thou ſhalt go unto the prieſt [c] that ſhal be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the countrey which the LORD ſware unto our fathers for to give us.

[c] (*i. e.*) To any of the Prieſts, who ſhall be appointed in God's ſtead to receive theſe oblations and acknowledgments.

4 And the prieſt ſhal take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

*Gen. 46. 12. 5 And thou ſhalt ſpeak, and ſay before the LORD thy God, *A* Syrian [d] ready to periſh [e] *was* my father, and * he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous.

[d] So *Jacob* was, partly by his original, as being born of *Syrian* Parents, as were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was a part of *Syria* largely ſo called, as is confeſſed by *Strabo*, *b.*16. and by *Pliny*, *b.* 5. *c.* 12. partly by his education and converſation, for which reaſon Chriſt is called a *Nazarite*, and a *Capernaite*; and partly by his relations, his wives being ſuch, and his children too by their Mothers. [e] Either through want and poverty; ſee *Gen.* 28. 11, 20. and 32. 10. or through the rage of his brother *Eſau*, and the treachery and cruelty of his father in law *Laban*.

*Ex.1. 11. 6 And * the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

*Ex. 2.23. 7 And * when we cried unto the LORD God of our fathers, the LORD heard our voice,and looked on our affliction, and our labour, and our oppreſſion.

*Exod.12. 36, 37. 8 And * the LORD brought us forth out of Egypt with a mighty hand,and with an out-ſtretched arm,and with great terribleneſs,and with ſigns,and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now,behold, I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou ſhalt ſet [e] it [f] before the LORD thy God,and worſhip before the LORD thy God.

[e] To wit, mediately, by the Prieſt who was to ſet it there, *v.* 4. [f] (*i. e.*) the basket of firſt-fruits, *v.* 2.

11 And thou ſhalt rejoyce [g] in every good *thing* which the LORD thy God hath given unto thee,&unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

[g] (*i. e.*) Either 1. thou ſhalt hereby be enabled to rejoyce and take comfort in all thy enjoyments, when thou haſt ſanctified them by giving God his portion. Or 2. thou ſhalt feaſt, (which is oft expreſſed by *rejoycing*) with the *Levites* and ſtrangers upon the oblations which at theſe ſolemn times were offered. Which expoſition is confirmed by comparing *Deut.* 16. 10, 11, 14, 15.

12 When thou haſt made an end of tithing all the tithes [h] of thine increaſe, the third year, *which is* * the year of tithing [i], and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled: *Chap.14. 28.

[h] Of which ſee on *Deut*: 14: 28. [i] Heb: *the year of that tithe*, ſo called,either 1.becauſe theſe tithes were gathered only in that year. Or rather, 2.becauſe then only they were ſo beſtowed or uſed;and whereas theſe ſecond tithes for two years together were eaten only by the owners and *Levites*, and that in *Jeruſalem*, in the third year they were eaten alſo by the ſtrangers, fatherleſs, and widows, and that in their own dwellings. The ſeventy joyn theſe words with the following, and for *Shenath, the year*, read *Shenith, the ſecond*, and take *Vau* for redundant, as ſometimes it is, and read the place thus, *The ſecond tithe thou ſhalt give to the Levite*, &c.

13 Then thou ſhalt ſay before the LORD thy God [k], I have brought away [l] the hallowed things [m] out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

[k] (*i. e.*) Either before the Tabernacle or Temple: or rather, in thy private and domeſtick Addreſſes to God; for this is to be ſaid preſently upon the diſtribution of theſe tithes,which was not done at *Jeruſalem*, but *in their* own private *gates* or dwellings; except we will ſuppoſe that after he had given away theſe tithes at home he ſhould go up to *Jeruſalem* meerly to make this acknowledgment, which ſeems improbable. And this is to be ſpoken *before the Lord*, *i: e:* ſolemnly; ſeriouſly, and in a religious manner, with due reſpect to God's preſence and will and glory, which is a ſufficient ground for that Phraſe. [l] Or, *ſeparated*, or *removed*, to wit, from my own proper and private Fruits. [m] (*i. e.*) The tithes which have been ſanctified and ſet apart for theſe uſes.

14 I have not eaten thereof in my mourning [n], neither have I taken away *ought* thereof for *any* unclean *uſe* [o], nor given *ought* thereof for the dead [p]: *but* I have hearkened to the voice of the LORD my God,*and* have done according to all that thou haſt commanded me.

[n] (*i. e.*) Either 1. in my funeral ſolemnities for the dead.But this falls in with the laſt branch. Or 2. in my diſtreſs or poverty,or upon pretence of my own want, in which caſe men are tempted and inclined to fall upon ſacred or forbidden things. Or 3. in ſorrow, or grieving that I was to give away ſo much of my profits to the poor, but I have chearfully eaten and feaſted with them, as I was obliged to do. For though it be taken for granted by ſome learned Expoſitors, from *Deut*: 14: 28, 29: that the owner was not to eat any part of the third years tithe, but to give it all away to the ſtranger and fatherleſs, *&c.* the contrary ſeems to me more probable from that very place, where it is ſaid, *thou ſhalt lay* it *up within thy gates*, and then it follows, that the *Levite*, *ſtranger*, &c *ſhall come*,to wit,to thy gates, *and ſhall eat*, to wit, there, as is expreſſed *v*: 12: *that they may eat within thy gates, and be filled*; which implies,that theſe tithes, or ſome part of them, were eaten in the owners gates or dwelling, with holy rejoycing and feaſting, wherein it is moſt probable the owner had his ſhare, though it be not there expreſſed, becauſe it was evident in it ſelf from the foregoing paſſage, *Deut*: 14: 23, *&c.* where the owner is allowed and commanded to eat thoſe tithes together with the *Levites*. And howſoever ſome think the third years tithes, *v*: 28: were not the ſame with thoſe *v*:23: yet it cannot with any colour of reaſon be thought that thoſe tithes which were to be eaten, not only by the *Levites*,but alſo by the ſtrangers, *v*: 29: were more ſacred than thoſe that were to be eaten by none but the *Levites* and the owners, *v*: 23, 27: or that the owner might eat of the one,and not of the other. [o] (*i: e:*) For any common uſe; the words *common* and *unclean* being oft indifferently uſed one for the other, or for any other uſe than that which thou haſt appointed,which would have been a pollution of them [p] (*i: e:*) For any funeral pomp or ſervice or feaſt; for the *Jews* uſed to ſend in proviſions to feaſt with the neareſt relations of the Party deceaſed, of which ſee *Jer*: 16: 7: *Ezek*: 24: 17: *Hoſ*:9: 4: and in that caſe both the gueſts and food were legally polluted, *Numb*: 19: 11, 14: and therefore the uſe of theſe tithes in ſuch caſes had been a double fault, both the defiling of ſacred food, and the imploying of thoſe proviſions upon ſorrowful occaſions, which by God's expreſs command were to be eaten with rejoycing, *Deut*: 14: 26: and 26: 11.

15 * Look down [q] from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey. *Iſ.63.15. Zech.2.13.

[q] After that ſolemn profeſſion of their obedience to God's commands, they are taught to pray for God's bleſſing upon their land, whereby they are inſtructed how vain and ineffectual the prayers of unrighteous or diſobedient perſons are.

16 This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched *r* the LORD this day *s* to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

r Or *declared*, or, *profeſſed*, or, *owned.* *s* (*i. e.*) At this time, in this wilderneſs, where thou haſt accepted and ratified God's covenant.

*chap.7.6. and 14. 2. 18 And * the LORD hath avouched thee *t* this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his commandments.

t Hath owned thee for ſuch before all the world by eminent and glorious communications and manifeſtations of his power and grace and favour in thee and for thee, by a ſolemn entring into covenant with thee, and giving peculiar laws, promiſes, and priviledges to thee above all mankind. *u* Which is here mentioned as an act of God's, becauſe though this be Man's duty, yet it is the work of God's grace that he will vouchſafe to give us ſuch commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, *Ezek.* 36. 26, 27.

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

A Command to ſet up ſtones for a Remembrance, and to write the Law upon them: They muſt build the Altar of the Lord with whole ſtones, 1---8. *To pronounce the Bleſſing on Gerizzim, and the Curſe on Eball,* 9---26.

AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day.

*Joſ. 4. 1. 2 *And* it ſhal be on that day *a* * when ye ſhal paſs over Jordan, unto the land which the LORD thy God giveth thee, that * thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter *b*. *Joſ.8.32.

a (*i. e.*) About that time, for it was not done till ſome days after their paſſing over. *Day* is oft put for *time*, as hath been noted before. *b* For conveniency of writing upon them.

3 And thou ſhalt write upon them all the words of this law *c* when thou art paſſed over that thou mayeſt go in into the land which the LORD thy God giveth thee, a land that floweth with milk and honey, as the LORD God of thy fathers hath promiſed thee.

c Either 1. All the words of this book of *Deuteronomy.* But that ſeems too large for this place. Or 2. The bleſſings and curſes here following. But they are mentioned as a different thing. Or 3. The *law* properly ſo called, *i. e.* the ſum and ſubſtance of the precepts or laws of *Moſes*, eſpecially ſuch as were moral and general, as may be gueſſed from the following part of the chapter, where the curſes pronounced againſt all *that confirm not all the words of this law to do them* are particularly applied unto the tranſgreſſours of moral laws only, *v.* 15, 16, *&c.* And eſpecially the Decalogue, which oft goes under that name. Compare *Joſ.* 8. 32, *&c.*

4 Therefore it ſhal be when ye are gone over Jordan, *that* ye ſhal ſet up theſe ſtones, which I command you this day, in mount Ebal || and thou ſhalt plaiſter them with plaiſter.

|| The mount of curſing. Here the law is written, to ſignifie that a curſe was due to the violatours of it, and that no man could expect juſtification or bleſſing from the works of the law, by the ſentence whereof all men are juſtly accurſed, as being all guilty of the tranſgreſſion of it in one kind and degree or other. Here the ſacrifices are to be offered, to ſhew that there is no way to be delivered from this curſe, but by the blood of Chriſt, which all theſe ſacrifices did typifie, and by Chriſt's being made a curſe for us, *Gal.* 3. 13.

5 And there thou ſhalt build an altar unto the LORD thy God, an altar of ſtones: * thou ſhalt not lift up *any* iron *tool* upon them. *Ex.20.25 Joſh.8.31.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones *d*: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

d (*i. e.*) Rough, not hewed nor poliſhed.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly *e*.

e So as to be eaſily read by all.

9 And Moſes, and the *Prieſts* the Levites, ſpake to all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the LORD *f* thy God.

f By thy ſolemn renewing of thy Covenant with him.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments, and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhal ſtand upon mount Gerizzim *g*, to bleſs the people *h*, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin *i*.

g Obj. In *Joſ.* 8. 33. they ſtood *over againſt Mount Gerizzim. Anſw.* 1. Both are true: they who ſtood upon the one mount, ſtood over againſt the other. 2. Theſe words may be rendred *beſide* or *near to* (as the *Hebrew al* oft ſignifies) *mount Gerizzim*, which might be over againſt it. *h* Whence it appears that the Bleſſings alſo were pronounced as well as the Curſes, though they be not here mentioned. See *Joſ.* 8. 33. *i* All theſe were the children of the free-women, *Leah* and *Rachel*, to ſhew both the Dignity of the Bleſſings above the Curſes, and that the Bleſſings belong only to thoſe as are Evangelically ſuch, as this is expounded and applied, *Gal.* 4. 22, *&c.* even to thoſe that receive the Spirit of Adoption and Liberty. *Joſeph* is here put for both his Sons and Tribes *Manaſſeh* and *Ephraim*, which are here reckoned as one Tribe, becauſe *Levi* is here numbred; but when *Levi* is omitted, as it is where the diviſion of the Land is made, there *Manaſſeh* and *Ephraim* paſs for two Tribes.

13 And * theſe ſhal ſtand upon mount Ebal † to curſe *k*: Reuben, Gad and Aſher, and Zebulun, Dan, and Naphtali *l*: *ch.11. † Heb. *a curſing.*

k He ſaith, *to bleſs the people*, *ver.* 12. but here only *to curſe*, not expreſſing whom, either becauſe he was loath to mention the people as Objects of the Curſe; or becauſe he preſumed and hoped that though ſome particular perſons might deſerve the Curſe, yet the generality of the people would keep out of the reach of it: or to intimate, that though the Bleſſing was peculiar to the people of *Iſrael*, yet the Curſe was indefinite and common to all Nations, as may appear from the particular ſins here numbred, which are ſuch as made the *Gentiles* guilty and abominable to God, as is elſewhere affirmed. See *Lev.* 18. 28. *l* Four of theſe are the children of the Bondwomen, to ſhew that the Curſe belongs to thoſe of ſervile and diſingenuous ſpirits and carriages to God. With theſe are joyned *Reuben*, who by his ſhameful ſin fell from his Dignity, *Gen.* 49. 4. and *Zabulon*, as the youngeſt of *Leahs* Children, who was neceſſary to be joyned with thoſe, that the numbers might be equal.

14 And * the Levites *m* ſhal ſpeak, and ſay unto all the men of Iſrael with a loud voice *n*: *Dan.9.1

m (*i. e.*) Some of the *Levites*, to wit, *the Prieſts, which bare the Ark*, as it is expreſſed *Joſ.* 8. 33. for the body of the *Levites* ſtood upon mount *Gerizzim*, *v.* 12. But theſe ſtood in the Valley between *Gerizzim* and *Ebal*, looking towards the one or the other Mountain as they pronounced either the Bleſſings or the Curſes, as may be gathered from *Joſ.* 8. 33. *n* So as they might be heard by a great number of the people, by whom the reſt were informed and directed by ſome Signal when they ſhould anſwer.

15 * Curſed *be* the man that maketh *any* graven or molten image *o*, an abomination unto the LORD, the work of the hands of the craftſmen, and *p* putteth *it* in a ſecret place *q*: and all the people ſhal anſwer and ſay, * Amen *r*. *Exod.20 4, 23. an 34:17. Lev:19: *1 Cor:14 16.

o Under this particular he underſtands all the groſs Violations of the firſt Table, as under the following Branches he comprehends all other Sins againſt the ſecond Table, as is manifeſt from hence, that there are other Sins, not here mentioned, which are as ſinful as theſe, and will as certainly expoſe a man to the Curſe as any of the reſt. *p* Or, *although*, as that Particle ſometimes ſignifies. *q* He takes ſpecial notice of ſuch, partly to ſhew the folly of thoſe men who think to hide their Sins by this means; and partly to deter men from ſuch Practices, which men could not ſee nor puniſh, by making them their own Condemners and Executioners. *r* (*i. e.*) So let it be: I wiſh this Curſe may befal me if I be guilty of this Crime. See *Numb.* 5. 22. *Jer.* 11. 5.

16 * Curſed *be* he that ſetteth light *s* by his father or his mother: and all the people ſhal ſay, Amen. *Ex:20:1 & 21:17:

s Or, *deſpiſeth* in his heart: or *reproacheth* or *curſeth*, to wit, ſecretly, as before: for if the fact was notorious, it was puniſhed with death, *Levit.* 20. 9.

17 * Curſed *be* he that removeth his neighbours landmark *t*: and all the people ſhal ſay, Amen. *ch:19:1

t To wit, deſignedly, to defraud his Neighbour, or enlarge his own portion.

18 * Curſed *be* he that maketh the blind to wander out of the way *u*: and all the people ſhal ſay, Amen. *Lev:19:1

u That miſleadeth ſimple ſouls, giving them pernicious Counſel, either for this life, or for the next.

19 * Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhal ſay, Amen. *Ex:22:21 22. chap:10:1

20 * Curſed *be* he that lieth with his fathers wife, becauſe he uncovereth his fathers skirt *x*: and all the people ſhal ſay, Amen. Le: 18:8:

x See *Deut.* 22. 20.

21 * Curſed *be* he that lieth with any manner of beaſt: and all the people ſhal ſay, Amen. *Le:18:23

22 * Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhal ſay, Amen. *Le:18:9

23 * Curſed *be* he that lieth with his mother in law: and all the people ſhal ſay, Amen. *Le:18:17 & 20:14.

24 * Curſed *be* he that ſmiteth *y* his neighbour ſecretly: and all the people ſhal ſay, Amen. *Ex:20:13 &21:12, Le:24.17. Nu.35.31.

y (*i. e.*) Killeth, as that word is oft uſed.

25 * Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhal ſay, Amen. *Ex:23:8: ch:10:17: & 16.19. Eze.22.12

26 * Curſed *be* he that confirmeth not *z all* the words of this law to do them: and all the people ſhal ſay, *Amen.* *Jer.11.3. Gal.3.10.

z (*i. e.*) Performeth not: for he that tranſgreſſeth doth in ſome ſort deſtroy and make void the Law of God, as to the main end for which it was given, even to the Regulation of his life and actions, and as far as lies in him diſannuls the authority and force of God's Law.

CHAP. XXVIII.

The Bleſſings of Obedience, 1---14. *Curſes for Diſobedience,* 15---38.

AND it ſhal come to paſs, * If thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve, *and* to do all his commandments which I command thee this day, that the LORD thy God will ſet thee on high *a* above all nations of the earth. *Lev.26.3

a (*i. e.*) Advance and honour thee with divers Priviledges and bleſſings, as it here follows.

2 And all theſe bleſſings ſhal come on thee, and overtake thee *b*, if thou ſhalt hearken unto the voice of the LORD thy God.

b Thoſe bleſſings which others greedily follow after, and oft-times never overtake, they ſhall follow after thee, and ſhall be thrown into thy lap by my ſpecial kindneſs.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

Gen. 49. 5.Pſ.127. †Heb. *belly* ‖Or, *dough*, r *knead*-*g-trough*.

4 Bleſſed *ſhall be* * the fruit of thy † body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy basket, and thy ‖ ſtore *c*.

c (*i. e.*) It ſhall always be well repleniſhed, and the Proviſion thou haſt there ſhall be preſerved for, and in due time brought forth to, thy uſe and ſervice: See *Deut*: 26: 2, 10.

Pſ.121.8.

6 * Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out *d*.

d (*i. e.*) In all thy affairs and adminiſtrations, which are oft expreſſed by this Phraſe, as *Numb*: 27: 17: *Deut*: 31: 2: 2 *Sam*: 3: 25 2 *Chron*: 1: 10: *Act*: 1: 21: and 9: 28.

7 The LORD ſhal cauſe thine enemies that riſe up againſt thee, to be ſmitten before thy face: they ſhal come out againſt thee one way, and flee before thee ſeven ways *e*.

e (*i: e:*) Many ways, as is uſual when an Army is totally overthrown and diſſipated.

‖Or, *barns*

8 The LORD ſhal command *f* the bleſſing upon thee in thy ‖ ſtore-houſes, and in all that thou ſetteſt thine hand unto, and he ſhal bleſs thee in the land which the LORD thy God giveth thee.

f (*i: e:*) Shall by his ſovereign and powerful Providence give it, even when it ſeems furtheſt from thee. and not likely to come to thee without a Word of Command from God himſelf.

*Exod.19. 5, 6.

9 * The LORD ſhal eſtabliſh thee an holy people unto himſelf *g*, as he hath ſworn unto thee: if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

g (*i: e:*) Shall confirm and eſtabliſh his Covenant with thee, by which he ſeparated thee to himſelf as an holy and peculiar people, and ſhall publickly own thee for ſuch, as it follows, *verſe* 10.

* Gen.21. 22, 23. & 26. 28.

10 And all the people of the earth ſhall ſee that thou art called by the Name of the LORD *h*,* and they ſhal be afraid of thee.

h (*i: e:*) That you are in deed and truth his People and Children: See *Deut*: 14: 1: and 26: 18. For to *be called* oft-times ſignifies *to be*, as *Iſa*: 47: 1, 5: and 56: 7: *Mat*: 5: 9, 19: and 21: 13.

* chap.30. 9, &c. ‖ Or, *for good*. †Heb. *belly*

11 And * the LORD ſhal make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground *i*, in the land which the LORD ſware unto thy fathers, to give thee.

i The ſame things which were ſaid before are repeated, to ſhew that God would repeat and multiply his bleſſings upon them.

* ch 15. 6.

12 The LORD ſhal open unto thee his good treaſure *k*, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: * and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

k To wit, the Heaven or the Air, as it here follows, which is God's Storehouſe, where he treaſures up Rain or Wind or other things for Man's uſe. See *Job*: 38: 22: *Pſal*: 33: 7.

13 And the LORD ſhal make thee the head *l*, and not the tail, and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and to do *them*:

l The chief of all People in Power, or at leaſt in Dignity, and Priviledges; ſo that even they that are not under thine Authority ſhall reverence thy Greatneſs and Excellency: So it was in *David's* and *Solomon's* time, and ſo it ſhould have been much oftner and much more, if they had performed the Conditions here required. For the Phraſe ſee *Iſa*. 9. 13, 14. and 19. 15.

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

* Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 15. Mal. 2. 2.

15 But it ſhal come to paſs, * if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments, and his ſtatutes, which I command thee this day, that all theſe curſes ſhal come upon thee, and overtake thee *m*.

m So as thou ſhalt not be able to eſcape them, as thou ſhalt vainly hope and endeavour to do.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

† Heb. *which thou wouldeſt do*.

20 The LORD ſhal ſend upon thee curſing, vexation *n*, and rebuke *o*, in all that thou ſetteſt thine hand unto † for to do, until thou be deſtroyed, and until thou periſh quickly, becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

n Or, *diſturbance*. This ſeems chiefly to concern the mind, and its torment ariſing from the diſappointment of hopes and the preſages of its approaching miſeries. *o* To wit, from God, not ſo much in words as by his actions, by croſs providences, by ſharp and ſore afflictions, which are oft called *rebukes*, as 2 *King* 19. 3. *Pſal*. 18. 15. and 39. 11. and 80. 17. *Iſa*. 51. 20. and 66. 15. *Ezek*. 5. 15. and 25. 17.

21 The LORD ſhal make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.

* Lev. 26. 16. ‖ Or, *drought*.

22 * The LORD ſhal ſmite thee with a conſumption, and with a feaver, and with an inflammation, and with an extream burning, and with the ‖ ſword and with blaſting, and with mildew *p*: and they ſhal purſue thee until thou periſh.

p Two plagues or evil affections of corn. See 1 *King*: 8: 37: 2 *Chr*: 6: 28: *Amos* 4: 9: *Hag*: 2: 17.

23 And the heaven that *is* over thy head ſhal be braſs *q*, and the earth that *is* under thee *ſhall be* iron *r*.

q (*i: e:*) Like braſs, hard and dry, and ſhut up from giving rain. See *Levit*: 26: 19. *r* Hard and chapt and barren.

24 The LORD ſhal make the rain of thy land powder and duſt *r*: from heaven ſhal it come down upon thee, until thou be deſtroyed *s*.

r Either 1. thy rain ſhall be as unprofitable to thy ground and ſeed as if it were only ſo much duſt. Or 2. In ſtead of rain ſhall come nothing but duſt from heaven, which being raiſed and carried up by the wind in great abundance, doth return and fall upon the earth as it were in clouds or ſhowrs. *s* To wit, by famine following theſe great droughts.

* ch 32. 30. Iſa. 30. 7. * Jer. 15. 4. & 24. 9. Ez. 23. 46. † Heb. *for a removing*.

25 * The LORD ſhal cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them, and * ſhalt be † removed *t* into all the kingdoms of the earth.

t Heb. *for a removing*; to be toſſed like a football from place to place, and from people to people.

* Pſ. 79. 2. Jer. 7. 33. & 16. 4. & 34. 20.

26 And * thy carcaſe ſhal be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhal fray *them* away.

* Ex. 9. 9. & 15. 26. * 1 Sam. 5. 6 Pſ. 78. 66.

27 The LORD will ſmite thee with * the botch of Egypt, and with the * Emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhal ſmite thee with madneſs, and blindneſs *u*, and aſtoniſhment of heart *x*.

u To wit, of mind, ſo that they ſhall not know what to do: ſee *Job* 5. 13, 14: ſo as they ſhall commonly chuſe and follow the worſt counſels and courſes, to their own ruine. *x* They ſhall be filled with wonder & horror becauſe of the ſtrangeneſs and ſoreneſs of their calamities.

* Job 5. 14. Iſa. 59: 10.

29 And thou ſhalt * grope at noon days *y*, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways *z*, and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhal ſave *thee*.

y (*i. e.*) In the moſt clear and evident matters thou ſhalt groſly miſtake and miſs thy way. *z* Thy counſels and enterprizes ſhall be fruſtrated and turn to thy deſtruction.

* Jer: 8: 10. * Job 31: 8: Jer: 12: 13: Am: 5: 11: Zeph: 1: 13 * ch 20: 6. † Heb. *profane*. Or, *uſe it as common meat*.

30 * Thou ſhalt betroth a wife, and another man ſhal lie with her *a*: thou * ſhalt build an houſe, and another ſhal dwell therein: * thou ſhalt plant a vineyard, and ſhalt not † gather the grapes thereof.

a Before thou canſt conſummate thy marriage, and enjoy her as thy wife. And ſo in the following branches.

† Heb. *ſhall not return to thee*, &c.

31 Thine ox ſhal be ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and † ſhal not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters *ſhall be* given unto another people *b*, and thine eyes ſhal look, and fail *c* *with longing* for them all the day long: and there ſhal be no might *d* in thine hand.

b By thoſe who have conquered them, and taken them captives, who ſhall give or ſell them to other perſons, as the manner was. *c* Or, *be conſumed*, partly with grief and plentiful tears ſhed for them; and partly with earneſt deſire, and vain and long expectation of their return. See *Pſal*. 119 82. *d* (*i. e.*) No power to reſcue them, nor money to ranſom them.

33 The fruit of thy land and all thy labours ſhal a nation which thou knoweſt not *e* eat up: and thou ſhalt be only oppreſſed and cruſhed alway *f*.

e Which ſhall come from a far country, which thou didſt not at all expect or fear, and therefore will be the more dreadful when they come; a nation whoſe language thou underſtandeſt not, and therefore canſt not plead with them for mercy, nor expect any favour from them. *f* Not ſometimes conquered, and ſometimes conquering, as the courſe of War commonly is, but in all times, and in all thy actions and attempts, foiled and worſted.

34 So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhal ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot, unto the top of thy head.

* 2 Kin: 17: 4, 5: & 24: 12: & 25: 7. 2 Chro: 33: 11. * Jer. 17. 3.

36 The LORD ſhal bring thee, and * thy king *g* which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known, and * there ſhalt thou ſerve other gods *h*, wood and ſtone.

g The calamity ſhall be both univerſal, which even thy King ſhall not be able to avoid, much leſs the Subjects, who have far leſs advantage and opportunity for eſcape; and irrecoverable, becauſe he who ſhould protect or ſecure them is loſt with them. See *Lam*: 4. 20. *h* Either being corrupted by their examples and counſels, or compelled to it by their tyranny. So what formerly was their choice and delight, now becomes their plague and miſery. And this doubtleſs was the condition of many *Iſraelites* under the *Aſſyrian* and *Babyloniſh* captivities, as we may gather from *Jer*: 44. 17, 18, 19. and other places, tho' many of them kept themſelves free from that infection

*1 Kin. 9. 7. Jer. 24. 9. and 25. 9. Zech. 8. 13.

37 And thou ſhalt become *an aſtoniſhment, a proverb and a by-word, among all nations *i* whither the LORD ſhall lead thee.

i All other nations ſhall wonder to ſee ſuch calamities befal ſuch a people; And when they would expreſs any dreadful affliction in a proverbial way, they ſhall make uſe of thy example: They ſhall alſo ſport themſelves in thy miſeries, and ſay, Theſe are the people of the Lord, the only Saints upon earth, *&c.*

*Mic. 6. 15. Hag. 1. 6.

38 * Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards, and dreſs *them*, but ſhalt neither drink of the wine, nor gather *the grapes*: for the worms ſhall eat them.

40 Thou ſhalt have Olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oil: for thine olive ſhall caſt *his fruit*.

†Heb. *they ſhall not be thine.*

41 Thou ſhalt beget ſons and daughters, but † thou ſhalt not enjoy them: for they ſhall go into captivity.

||Or, *poſſeſs.*

42 All thy trees, and fruit of thy land ſhall the locuſts || conſume.

†Heb. *aſcend above thee up, up; and thou ſhalt deſcend down, down.*

43 The ſtranger that *is* within thee *k*, ſhall † get up above thee very high, and thou ſhalt come down very low.

k (*i. e.*) Within thy gates; who formerly honoured and ſerved thee, and were ſome of them glad of the crums which fell from thy table.

*Lam. 1. 5.

44 He ſhall lend to thee, and thou ſhalt not lend to him: *he ſhall be the head and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed, becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments, and his ſtatutes which he commanded thee,

46 And they *l* ſhall be upon thee for a ſign, and for a wonder *m*, and upon thy ſeed for ever:

l (*i. e.*) Theſe curſes now mentioned. *m* (*i. e.*) Signal and wonderful to all that hear of them.

*chap. 32. 15.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs, and with gladneſs of heart, * for the abundance of all *things n*.

n Or, *In the abundance of all* things; for this is oppoſed to *in hunger, in thirſt*, &c. *verſe* 48. And the Hebrew *Mem* oft ſignifies *in*, as *Exod*: 25. 18. and *Job.* 19. 26. *Pſal*: 72. 16.

48 Therefore ſhalt thou ſerve thine enemies, which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things*, and he ſhall put a yoke of Iron *o* upon thy neck, until he have deſtroyed thee.

o Which thou canſt neither well bear, nor break. See *Jer*: 28. 13, 14.

*Jer. 5. 15. and 6. 22. Luk. 19. 43. *Je. 48. 40. & 49. 22. Lam. 4. 19. Hoſ. 8. 1. †Heb. *hear*

49 * The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as* * *ſwift* as the eagle flyeth *p*; a nation whoſe tongue thou ſhalt not † underſtand:

p Heb: *As the Eagle flies*, (*i.e.*) not only ſwiftly, as is expreſſed in our tranſlation, for which the *Babylonian* is noted and compared to an Eagle, *Jer*: 4. 13. *Ezek*: 17. 3. *Dan*: 7. 4. But alſo fiercely and greedily, as the Eagle to its prey; alſo ſtrongly and irreſiſtibly. Poſſibly this may be underſtood of the *Romans*, who did come *from far, from the end of the earth*, more truely and literally than the *Chaldeans*, whoſe Country was not far from *Judea*, and this may allude to the Eagle which was in their Enſigns.

† Heb. *ſtrong of face.*

50 A nation † of fierce countenance *p*, which ſhall not regard the perſon of the old, or ſhew favour to the young.

p Heb: *Strong of face or countenance*, (*i. e.*) bold and impudent, hardy and undaunted, cruel and uncompaſſionate and inflexible, ſparing no Age nor Sex.

51 And he ſhall eat the fruit of thy cattel, and the fruit of thy land, until thou be deſtroyed; which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land, and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

*Lev. 26. 29. 2 King. 6. 28, 29. Jer. 19. 9. Lam. 2. 20. and 4. 10. †Heb. *belly*

53 And * thou ſhalt eat the fruit of thine own † body, the fleſh of thy ſons, and of thy daughters (which the LORD thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee.

*ch. 1

54 So *that* the man *that is* tender among you, and very delicate, his eye ſhal be evil *q* toward his brother, and toward * the wife of his boſom, and toward the remnant of his children, which he ſhall leave:

q (*i. e.*) Unkind, envious, covetous to monopolize theſe dainty bits to themſelves, and grudging that their deareſt relations ſhould have any part of them.

55 So that he will not give to any of them, of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil *r* towards the husband of her boſom, and towards her ſon, and towards her daughter.

r (*i. e.*) Unmerciful: She will deſire or deſign their deſtruction for her food.

† Heb. *a ter-birth*

57 And towards her † young one *s*, that cometh out from between her feet, and towards her children which ſhe ſhall bear *t*: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege, and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

s Heb: *After-birth*: That which was loathſome to behold will now be pleaſant to eat; and together with it ſhe ſhall eat the child which was wrapt up in it, and may be included in this expreſſion. *t* Or, which ſhe ſhall have born, *i. e.* her more grown children.

58 If thou wilt not obſerve to do all the words of this law, that are written in this book, that thou mayeſt fear this glorious and fearful Name *u*, THE LORD THY GOD:

u (*i. e.*) Thing or perſon, to wit, this glorious God. *Names* are oft put for *things*, as 1 *Kings* 5. 3. *Pſal*: 20. 1. and 115. 1. *Acts* 4. 12. *Eph*: 1. 21. and for *Perſons*, as *Acts* 1. 15. *Rev*: 3. 4.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

*ch. 7. 15

60 Moreover, he will bring upon thee all the * diſeaſes of Egypt, which thou waſt afraid of: and they ſhall cleave unto thee.

† Heb. *cauſe to aſcend.*

61 Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be deſtroyed.

*ch. 4. 27 *ch. 10. 22

62 And * ye ſhall be left few in number, whereas ye were * as the ſtars of heaven for multitude: becauſe thou wouldeſt not obey the voice of the LORD thy God.

*Pro. 1. 26 Iſa. 1. 24

63 And it ſhall come to paſs, *that* as the LORD rejoyced over you to do you good, and to multiply you, ſo the LORD * will rejoyce over you to deſtroy you *x*, and to bring you to nought, and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it *y*.

x His juſt indignation againſt you will be ſo great, that it will be a pleaſure to him to take vengeance on you. For though he doth not delight in the death of a Sinner in it ſelf, yet he doth doubtleſs delight in the glorifying of his Juſtice upon incorrigible ſinners, ſeing the exerciſe of all his attributes muſt needs pleaſe him, elſe he were not perfectly happy. *y* Which was no ordinary land, but a moſt pleaſant land, a land of Promiſe, a token of God's favour, and a pledge of their eternal Inheritance, which was a great aggravation of their loſs of it.

*Lev. 26. 33. Neh. 1. 8. Jer. 16. 13.

64 And the LORD * ſhal ſcatter thee among all people, from the *one* end of the earth, even to the *other* end of the earth; and there thou ſhalt ſerve other gods, which *neither* thou nor thy fathers have known, *even* wood and ſtone.

*Amos 9. 4.

65 And * among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt *z*, but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

z Ye ſhall have no ſettlement in the land whither you are baniſhed, but there you ſhall be toſſed about from place to place, and ſold from perſon to perſon, or *Cain*-like, wander about like a vagabond.

66 And thy life ſhall hang in doubt before thee *a*, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

a Either becauſe thou art in the hands of thy enemies that have power, and want not will, to deſtroy thee: Or becauſe of the terrors of thy own mind, and the guilt of thy conſcience making thee to fear, even where no great cauſe to fear is.

*Job 7. 4.

67 * In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning: for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes, which thou ſhalt ſee.

*Jer. 44. 7. Hoſ. 8. 13. and 9. 3. *ch. 17. 16

68 And the LORD * ſhall bring thee into Egypt again *b* with ſhips *c* by the way *d* whereof I ſpake unto thee, * Thou ſhalt ſee it no more again: and there ye ſhal be ſold unto your enemies for bond-men, and bond-women, and no man ſhall buy you *e*.

b Whence he hath now ſo glorioully delivered thee, as repenting of all his kindneſs to thee, and reſolved to undo what he hath done for thee. And the remembrance of what they endured in *Egypt*, could not but make the thoughts of returning thither again very terrible to them. *c* Which was litterally fulfilled under *Titus*, when multitudes of them were carried thither in ſhips, and ſold there for Slaves, as *Joſephus* relates. and this expreſſion ſeems to mind them of that time when they went over the Sea without ſhips, God miraculouſly drying up the Sea before them, *&c.* which now they would have occaſion ſadly to remember. *d* Or, *to the way*: the Hebrew *Beth* here ſignifying *to*, as it doth *Gen.* 11. 4. *Levit.* 16. 22. *Pſal.* 19. 5. and 91. 12. *Iſa.* 9. 8. And the *way* ſeems not to be meant here of the uſual road-way from *Canaan* to *Egypt*, which was wholly by land, but to be put for the end of the way or journey, even the land of *Egypt*, for to this, and not to the road-way between *Canaan* and *Egypt*, agree the words here following, *whereof I ſpake unto thee, thou ſhalt ſee it*, (*i. e.*) *Egypt*) *no* more again. And ſo *that way* is put for, *to that land*, in a place parallel to this, where the very ſame words are uſed, *Deut.* 17. 16. to which this place palpably alludes. *e* Either becauſe the number of you captives ſhall be ſo great, that the market ſhall be glutted with you; Or becauſe you ſhall be ſo loathſome and contemptible, that men ſhall not be willing to have you for Slaves. And this was the condition of the *Jews*, after the deſtruction of *Jeruſalem*, as *Joſephus* the *Jew* hath left upon record.

CHAP. XXIX.

The manifold Works and Mercies of God. a Motive to Obedience, 1——9. *Moſes ſolemnly engageth them to keep Covenant with God* 10——17. *Unbelief, careleſs Contempt, and breach of Covenant, ſhall be ſeverely puniſhed,* 18——28. *The end and uſe of the revealed Will of God.*

THeſe *are* the words of the covenant *a*, which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab, * beſide the covenant *b* which he made with them in Horeb.

ch. 6.2,3.

a Theſe are the terms or conditions upon which God hath *made*, *i. e.* renewed Covenant with you: *b* (*i. e.*) That entring into or ſtriking of Covenant. The *Covenant* was but one in ſubſtance, but various in the time and manner of its diſpenſation.

2 And Moſes called unto all Iſrael, and ſaid unto them, * Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land:

Exod: 9. 4.

3 * The great temptations which thine eyes have ſeen, the ſigns, and thoſe great miracles:

ch: 4. 34. nd 7. 19.

4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day *c*:

c This verſe comes in by way of correction or exception to the foregoing clauſe in this manner, I ſaid indeed, *ye have ſeen*, &c. *v.* 2. and *thine eyes have ſeen*, &c. but I muſt recal my words, for in truth you have not ſeen them; in ſeeing you have not ſeen, and perceiving you have not perceived them: You have perceived and ſeen them with the eyes of your body, but not with your minds and hearts; you have not ſeen them to any purpoſe: You have not yet learned rightly to underſtand the word and works of God, ſo as to know them for your good, and to make a right uſe of them, and to comply with them: Which he expreſſeth thus, *The Lord hath not given you*, &c, not to excuſe their wickedneſs, but partly to direct them what courſe to take, and to whom they muſt have recourſe for the amending of their former errours, and for a good underſtanding and improvement of God's works; and partly to aggravate their ſin, and to intimate, that although the hearing ear, and the ſeeing eye, and the underſtanding heart, be the workmanſhip of God, *Prov.* 20. 12. and the effects of his ſpecial grace, *Deut.* 30. 6. *Jer.* 31. 33. and 32. 39. &c. yet their want of this grace was their own fault, and the juſt puniſhment of their former ſins; their preſent caſe being like theirs in *Iſaia*'s time, who firſt ſhut their eyes and ears that they might not ſee and hear, and would not underſtand, and then by the tremendous but righteous Judgement of God, had their hearts made fat, and their eyes and ears cloſed, that they ſhould not be able to ſee and hear, and underſtand, as is manifeſt from the hiſtory of their carriage in the wilderneſs.

5 And I have led you forty years in the wilderneſs, your cloaths are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot *d*.

d So far, that it was neceſſary for you to throw them away, and to get new ones. See on *Deut.* 8. 4.

6 Ye have not eaten bread *e*, neither have ye drunk wine or ſtrong drink *f*, that ye might know that I *am* the LORD your God *g*.

e (*i. e.*) Common bread purchaſed by your own money, or made by your own hands, but Heavenly and Angelical Bread, *Deut.* 8. 2. *Pſal.* 78. 24, 25. You have ſubſiſted without bread the ſtaffe of life. *f* But only water out of the rock. *g The Lord* Omnipotent and All-ſufficient for your proviſion without the help of any Creatures, and *your God* in covenant with you, who hath a true affection to you, fatherly care of you, even when ordinary means fail.

7 And when ye came unto this place. * Sihon the King of Heſhbon, and Og the King of Baſhan came out againſt us unto battel, and we ſmote them,

* Numb: 21. 24, 33. chap. 2. 32, and 3. 1.

8 And we took their land, and * gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manaſſeh.

* Numb. 32. 33.

9 * Keep therefore the words of this covenant, and do them, that ye may † proſper in all that ye do.

* chap: 4. 6. Joſh: 1. 7. 1 Kings 2. 3.

† Heb: *deal prudently.*

10 Ye ſtand this day all of you before the LORD your God *h*: your captains of your tribes, your elders, and your officers, with all the men of Iſrael.

So Gr:

h In his preſence, who ſees your hearts and carriages, and before his Tabernacle, where it is probable they were now called together, and aſſembled for this work. See *verſe* 2.

11 Your little ones, your wives, and thy ſtranger *i* that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water *k*:

i Such ſtangers as had embraced their Religion. *k* All ſorts of perſons, yea, even the meaneſt of them, ſuch as theſe were, *Joſ.* 9. 27. all ſorts and ranks of ſervants.

12 That thou ſhouldeſt † enter into covenant *l* with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

† Heb: *paſs.*

l (*i. e.*) Into covenant or agreement confirmed by a ſolemn oath.

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that ſtandeth here with us this day before the LORD our God, * and alſo with *him* that *is* not here with us this day *m*:

*See Acts 2. 39. 1 Cor: 7. 14.

m (*i. e.*) With your poſterity. For ſo the covenant was made at firſt with *Abraham* and his ſeed, by which as God engaged himſelf to continue the bleſſing of *Abraham* upon his poſterity, ſo he alſo engaged them to the ſame duties and conditions which were required of *Abraham*. So it is even among men, where a King confers an eſtate upon a Subject and his Heirs for ever, upon ſome certain conditions, all his Heirs who enjoy that benefit, are obliged to the ſame conditions. But whatſoever becomes of mans right, God the Creator and Soveraign Lord of all men and things, hath an unqueſtionable right and power to oblige all perſons that are or ſhall be, to ſuch conditions as he pleaſeth, and eſpecially to ſuch conditions as are for their own benefit, which is the preſent caſe.

16 (For ye know how we have dwelt in the land of Egypt *n*, and how we came through the nations *o* which ye paſſed by.

n Where you have ſeen their Idolatries, and learned too much of them, as the Golden Calf ſhewed, and therefore need to renew your Covenant with God; where alſo we were in dreadful bondage, whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reaſon to renew our Covenant with him. *o* (*i. e.*) With what hazards, if God had not appeared for us.

17 And ye have ſeen their abominations, and their † idols *p*, wood and ſtone, ſilver and gold, which *were* among them.)

† Heb: *dungy gods.*

p What ſorry tools they are, what ſenſeleſs and ridiculous deities; ſo that you have great reaſon to value your God, and to cleave to him in Covenant, and to take heed of ſuch abominable Idolatries.

18 Leſt there ſhould be *q* among you, man or woman, or family, or tribe, whoſe heart turneth away *r* this day from the LORD our God, to go, *and* ſerve the gods of theſe nations: * leſt there ſhould be among you a root *s* that beareth || gall and wormwood *t*.

* Heb: 12. 15.

|| Or, *a poyſonful herb.*

q Or take heed or beware *leſt there be.* For it ſeems to be an Ellipſis, or defect of a verb which is uſual in ſcripture, and which we have in a caſe parallel to this, *Gen.* 3. 22. *And now* we muſt take care *leſt he put forth*, &c. Or this particle, *leſt*, may be joyned with *v.* 14, 15. to this purpoſe, I now renew the covenant with you, and with your poſterity, leſt any of you or yours ſhould be tempted to depart from God, *&c.* *r* (*i. e.*) Who turneth away from God to Idols, not by conſtraint, but by choice, and the inclination of his own heart. By this phraſe he leads them to the ſpring of their ſin and ruine, even their own hearts, which he admoniſheth them hereby to look to above all things. *s* Either 1. An evil heart enclining you to ſuch curſed Idolatry, and bringing forth bitter fruits. Or, rather, 2. Some ſecret and ſubtile Apoſtate who lurks and works like a root under ground, and ſliely conveys his poiſon to the infection of others; for both the foregoing and following words ſpeak of ſome particular perſon. *t* (*i. e.*) Which though for the preſent it may pleaſe your fancy, yet in the end, aſſure your ſelves, will produce bitter fruits, not only diſtaſteful to God, but alſo poiſonful and deſtructive to your ſelves.

19 And it come to paſs when he *u* heareth the words of this curſe *x*, that he bleſs himſelf in his heart *y*, ſaying, I ſhall have peace *z*, though I walk in the || imagination of mine heart *a*, to add † drunkenneſs to thirſt *b*:

†Heb: *roſh.*

|| Heb: *ſtubbornneſs.*

† Heb: *The drunken to the thirſty.*

u (*i. e.*) That root, or that man mentioned *verſe* 18. *x* (*i. e.*) Of that oath mentioned *verſe* 12. wherein he ſwore that he would keep covenant with God, and that with a curſe pronounced againſt himſelf if he did not perform it. Now if when he reads this again, or hears of it from others. *y* (*i. e.*) Flatter himſelf in his own eyes, as *Pſal.* 36. 2. with vain conceits and hopes, as if God did not mind ſuch things, and either could not, or would not puniſh them. Compare *Pſal.* 49. 18. *Jer*: 2. 20. *Zech*: 11. 5. *z* (*i. e.*) Safety and proſperity, *a* Though in my practices and worſhip I do not follow God's command, but my own devices, and whatſoever my fancy beſt liketh, minding nothing but the gratifying of mine own fancy and humour. *b* (*i. e.*) Not only to ſatisfie his *thirſt*. *i.e.* his concupiſcence and inclination to wickedneſs, but even to exceed it, as drunkards take oft-times more than their appetite deſires, and drink out of meer wantonneſs, or from a deſire to be drunk; and as filthy perſons commit lewdneſs with others more than their natural inclinations deſire, or their ſtrength can well bear, meerly from a wicked mind, and from contempt of God, and becauſe they will do ſo. The words may be rendred, *to add thirſt to drunkenneſs*, the particle *eth*, which is a note of the Accuſative caſe, being joined with *thirſt*, and not with *drunkenneſs*, and ſo the ſenſe may be this, That when he hath multiplied his ſins, and made himſelf as it were drunk with them, yet he is not ſatisfied therewith, but ſtill whets his appetite, and provokes his thirſt after more, as drunkards commonly will uſe means and temptations to make themſelves thirſt after more drink, that they may drink more abundantly. Or thus, *to add the moiſt* or *moiſtening to the thirſt*, (*i. e.*) In ſtead of reſtraining and mortifying, as he ought to do, fully and greedily to ſatisfie his idolatrous or wicked inclinations, and reſolved to give up himſelf to all the deſires of his own heart. Compare *Job* 34. 7. *Prov.* 23. 35. *Iſa*: 30. 1. and 56. 12. *Eph*: 4. 19.

20 * The LORD will not ſpare him, but then the

*Ezek: 14. 7, 8.

anger of the LORD, and his jealouſie ſhall ſmoke *c*, againſt that man, and all the curſes *that are* written in this book ſhall lie upon him: and the LORD ſhall blot out his name from under heaven *d*.

c (*i. e.*) Shall, burn and break forth with flame and ſmoak, as it were from a furnace, Compare *Pſal*: 18. 8. *d* (*i. e*) deſtroy his perſon and memory from amongſt men.

21 And the LORD ſhall ſeparate him unto evil *e*, out of all the tribes of Iſrael, according to all the curſes of the covenant *f*, *that* † are written in this book of the law:

† Heb. *that is written.*

e (*i. e.*) Unto ſome peculiar and exemplary plague; He will make him a monument of his diſpleaſure to the whole land. *f* He intimates that the Covenant of Grace, which God made with them, hath not only Bleſſings belonging to it, as this fooliſh perſon imagined, but curſes alſo to the tranſgreſſours of it.

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay *g*, when they ſee the plagues of that land, and the ſickneſſes † which the LORD hath laid upon it:

† Heb. *wherewith the LORD hath made it ſick:*

g The words following, *verſes* 24, 25, *&c.*

23 *And that* the whole land thereof *is* brimeſtone, and ſalt, *and* burning *h*, that is not ſowen, nor beareth, nor any graſs groweth therein, * like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger, and in his wrath.

*Gen. 19. 24, 25.

h (*i. e.*) Is burnt up and made barren, as with brimſtone and ſalt. See *Judg*: 9. 45. *Pſal*; 107: 34: *Jer*: 17: 6: *Ezek*: 47: 11.

24 Even all nations ſhall ſay, * Wherefore hath the LORD done this unto this land? what *meaneth* the heat of this great anger?

* 1 King. 9. 8. Jer. 22. 8.

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them; gods whom they knew not, and ‖ *whom* he had not † given unto them *i*.

‖ Or, *who had not given unto them* any portion. † Heb. *divided.*

i (*i: e:*) Whom God had not given or divided to them, as their portion, or for their worſhip, but hath *divided* them *unto all Nations*, as it is ſaid, *Deut* 4: 19: not for their worſhip, but for their uſe and ſervice. So he ſpeaks here of the Sun and Moon and Stars, which were the principal gods worſhipped by the neighbouring Nations Or, *to whom none hath given* this, *i. e*: That they ſhould be worſhipped, or, to whom no worſhip belongs. So this is an argument againſt Idolatry. Or, *who had not given unto them*, to wit, any thing: It is an Ellipſis of the Accuſative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to foreſake.

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God *k*: but thoſe things *which are* revealed, *belong* unto us, and to our children *l* for ever, that we may do all the words of this law.

k Having now mentioned the dreadful and amazing Judgements of God upon the whole land and people of *Iſrael*, and foreſeeing by the Spirit of prophecy the utter extirpation and deſtruction which would come upon them for their wickedneſs, he breaks out into this pathetical exclamation, either to bridle their curioſity, who hearing this, would be apt to enquire into the time and manner of ſo great an event; or to quiet his own mind and ſatisfie the ſcruples of others, who perceiving God to deal ſo ſeverely with his own people, when in the mean time he ſuffered thoſe Nations which were guilty of groſſer Atheiſm and Idolatry, and impiety, than the generality of the Jewiſh people were, to live and proſper in the world, might thence take occaſion to deny or reproach his providence, or queſtion the equity of his proceedings. To this he anſwers, That the ways and judgments of God, though never unjuſt, are oft-times ſecret and hidden from us, and unſearchable by our ſhallow capacities, and are matter for our admiration, not for our enquiry. *l* But the things which are revealed by God and his word, theſe are the proper object of our enquiries and ſtudies, that thereby we may come to the knowledge of our duty, by the practice whereof, we may be kept from ſuch terrible puniſhments and calamities as theſe now mentioned.

CHAP. XXX.

A Promiſe of Gracious Deliverance to the Jews upon their Repentance, in future times, 1 —— 10. *The Law of God manifeſt and juſt,* 11 —— 14. *Life and Death ſet before them,* 15 —— 20.

*Lev. 26. 40.

* AND it ſhall come to paſs, when all theſe things are come upon thee, the bleſſing *a* and the curſe *b*, which I have ſet before thee *c*, and thou ſhalt call them to mind *d* among the nations whither the LORD thy God hath driven thee.

a When thou art obedient. *b* When thou becomeſt rebellious and apoſtatical. *c* Heb: *Placed before thy face*, *i. e.* propounded to thy conſideration and choice. *d* Or, *bring* them *back to thy heart*, (*i. e.*) deeply affect thy heart with the ſenſe of theſe things, to wit, of the bleſſings offered and given to them by God's mercy, and the curſes brought upon themſelves by their ſins.

2 And ſhalt return unto the LORD thy God, and ſhall obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul:

3 * That then the LORD thy God will turn thy captivity *e*, and have compaſſion upon thee, and will return, and * gather thee *f* from all the nations whither the LORD thy God hath ſcatered thee.

*Pſal. 12 1. *Pſal. 14 2.

e (*i. e.*) Bring back thy captives, as *captivity* is taken, *Pſal*: 14. 7. *Eph*: 4. 8. *f* (*i. e.*) Thy children, either ſpiritually ſuch, as it is explained *John* 11. 51, 52. or literally ſuch, as it is promiſed, *Rom.* 11.

4 * If *any* of thine be driven out unto the utmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

*Neh. 1. * Jer. 3 37.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it, and he will do thee good, and multiply thee above thy fathers.

6 And * the LORD thy God will circumciſe thine heart *f*, and the heart of thy ſeed, to love the LORD thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

*Ezek. 11 19. and 3 26.

f Or, *For the Lord will circumciſe thine heart*, *i. e.* will by his word and Spirit change and purge thy heart from all thine Idolatry and Superſtition and wickedneſs, and encline thy heart to *love him*, as it here follows. See *Deut*: 10. 16. And ſo this is produced to ſhew why and how thoſe great things ſhould be accompliſhed, God would firſt convert and ſanctifie them, the fruit whereof ſhould be this, That *they* ſhould *return and obey* God's *commandments*, and *v.* 8. and then ſhould proſper in all things, *v.* 9. The Hebrew *Vau* is oft rendred *for*, and notes the reaſon of a thing, as 1 *Kings* 1. 21. and 18. 3, 4. *Pſal*: 1. 3. and 5. 12. *Iſa*: 16. 2. and 64. 5. And this promiſe principally reſpects the times of the Goſpel, and the Grace which was to be then imparted to all God's Iſrael by Chriſt, by whom alone this circumciſion is obtained, *Col*: 2. 11. And ſo having fully deſcribed to them the Law of God, the rule of their obedience here, and in foregoing chapters, and conſidering their great inſtability in the performance of their obedience to it, he now ſeaſonably adds a glorious Goſpel Promiſe, and directs their Faith to the Meſſias, by whom alone they could expect or receive the eſtabliſhment of their hearts in the ways of God againſt Apoſtacy.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return, and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 * And the LORD thy God will make the plenteous in every work of thine hand, in the fruit of thy body, in the fruit of thy cattel, and in the fruit of thy land for good *g*, for the LORD will again rejoyce over thee for good *h*, as he rejoyced over thy fathers.

*chap. 28. 11.

g Whereas thou didſt formerly receive and enjoy theſe mercies for thy hurt, through thy own wicked and fooliſh heart, when thou waſt full and fat, forgetting God, and kicking againſt him, *Deut*: 31. 20. and 32. 15. Now thou ſhalt have them for thy good, thy heart ſhall be ſo changed by the Grace of the Goſpel, that thou ſhalt not now abuſe them, but imploy them to the more chearful and faithful ſervice of God the giver of them. *h* (*i. e.*) To do thee good; as he did *rejoyce to deſtroy thee*, Deut: 28. 63.

10 If thou ſhalt hearken *i* unto the voice of the LORD thy God, to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy ſoul.

i This caution and condition is added to warn them that they ſhould not receive the Grace of God in vain, and to teach them that the Grace of God doth not diſcharge mans obligation to his duty, nor excuſe him for the neglect of it, and that Converſion and Sanctification, though it be God's Work, yet it is man's duty.

11 For this commandment which I command thee this day *k*, it * is not hidden from thee *l*, neither *is* it far off *m*.

*chap. 27. 8. Iſa. 45. 19.

k He ſeems to ſpeak of the Law. or of that great command of loving and obeying God, mentioned here *v.* 2, 6, 10, 16. Which is the ſum of the Law, of which yet he doth not here ſpeak ſimply, or as it is in it ſelf, but as it is mollified and accompanied with the Grace of the Goſpel, whereby God circumciſeth mens hearts to do this, as is expreſſed, *v.* 6. The meaning is, That although the practice of God's Law ſtrictly and ſeverely be now far from us, and above our ſtrength, yet, conſidering the advantage of Goſpel Grace, whereby God enables us in ſome meaſure to our duty, and accepts of our ſincere endeavours in ſtead of perfection, and imputs Chriſts perfect Righteouſneſs unto us that believe, now it is near and eaſie to us. And ſo this place well agrees with *Rom*: 10. 6, &c., where St. *Paul* expounds or applies this place to the Righteouſneſs of Faith; by which alone the Law is ſuch as it is here deſcribed. *l* Heb: *Is not too wonderful for thee*, as *Deut*: 17. 8. *Prov*: 30. 18. *Jer*: 32. 17. (*i. e.*) Not too hard for thee to know and do the will of God, which is but darkly manifeſted to other Nations, *Acts* 17. 27. is clearly and fully revealed unto thee: Thou canſt not pretend ignorance or invincible difficulty. *m* (*i. e.*) Out of thy reach.

12 * It *is* not in heaven *n* that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us that we may hear it, and do it?

*Rom. 10. 6, &c.

n (*i. e.*) Shut up there, but it hath been thence delivered and publiſhed in thy hearing.

13 Neither is it beyond the ſea *o*, that thou ſhouldeſt

ſay, Who ſhall go over the ſea for us, and bring it unto us that we may hear it, and do it.

o The knowledge of this commandment is not to be fetched from far diſtant places, to which divers of the wiſe Heathens travelled for their wiſdom, but it was brought to thy very doors and ears, and declared to thee in this Wilderneſs.

14 But the word *is* very nigh unto thee, in thy mouth *p*, and in thy heart *q* that thou mayeſt do it.

p Thou knoweſt it ſo well, that it is the matter of thy common diſcourſe; thou profeſſeſt thy knowledge and belief of it. Or, in the mouths of thy Prieſts and Levites, who are dayly preaching of it, and inſtructing thee in it. *q (i. e.)* In thy mind, (as the heart is very commonly taken) to underſtand and believe it.

chap. 11. 6.*ver.* 19. 15 * See, I have ſet before thee this day, life and good *r*, and death and evil.

r (i. e.) A good or an happy life. A figure called, Hendiaduo, or, life, and all the bleſſings of life, as *good* is oft uſed, as *Job.* 7. 7. *Pſal.* 4. 9. and 128. 5. *Eccleſ.* 2. 24. and 4. 8. and 6. 3.

16 In that I command thee this day, to love the LORD thy God, to walk in his ways and to keep his commandments, and his ſtatutes, and his Judgements, that thou mayeſt live and multiply; and the LORD thy God ſhall bleſs thee in the land, whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt de drawen away *s*, and worſhip other gods, and ſerve them:

t Either by thy own evil mind, or by the examples or perſwaſions of others.

*Chap. 4. 26.*ver.* 15. 18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

19 * I call heaven and earth to record this day againſt you *t*, *that* I have ſet before you life and death, bleſſing and curſing: therefore chuſe life, that both thou and thy ſeed may live.

t Compare *Deut.* 4. 26. *Joſ.* 24. 27. *Pſal.* 50. 4. *Iſa.* 1. 2.

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: (for he *is* thy life *u*, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

u (i. e:) The cauſe or author of thy life, as *life* is uſed *Joh.* 14. 6. and 17. 3.

CHAP. XXXI.

Moſes *declares to the people his approaching death, and encourageth them, and* Joſhua, 1——8. *He delivereth the Law unto the Prieſts to read it every ſeventh year to the People,* 9——13. *God putteth* Joſhua *into his Office; foretelleth to* Moſes *and him the future diſobedience and miſery of the People, enjoyneth* Moſes *a ſong to teſtifie againſt the People,* 14——23. Moſes *chargeth the* Levites *to lay up the Book of the Law beſide the Ark of the Covenant,* 24——27. *Aſſembleth all the People to hear his ſong,* 28——30.

AND Moſes went and ſpake *a* theſe words unto all Iſrael,

a (i. e.) Proceeded or continued to ſpeak an uſual Hebrew phraſe. Or, *went* to the place where he had aſſembled all the People, that he might ſpeak to them.

2 And he ſaid unto them, * I *am* an hundred and
*Ch: 34. 7. twenty years old this day: I can no more go out and come in *b*: alſo the LORD hath ſaid unto me, * Thou
*Num: 20. 12. ch. 3. 27. ſhalt not go over this Jordan.

b (i. e) Perform the Office of a Leader or Governour, either becauſe I now find a decay of my mind and body: Which ſeems not well to agree with *Deut.* 34. 7. or becauſe I foreſee the time of my death approaches.

3 The LORD thy God he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, * as the LORD hath ſaid. *Numb: 27. 21.

4 And the LORD ſhall do unto them, * as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them *c* whom he deſtroyed. *Numb: 21. 24, 33.

c Which he gave to you to poſſeſs.

*Ch. 7. 2. 5 And * the LORD ſhall give them up before your face *d*, that ye may do unto them according unto all the commandments which I have commanded you.

d (i. e.) Into your power. See on *Deut.* 1. 8.

6 Be ſtrong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, *he will not fail thee, nor forſake thee.

*Joſh: 1. 5. Heb: 13. 5. 7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, be ſtrong, & of a good courage; for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them, and thou ſhalt cauſe them to inherit it.

8 And the LORD he *it is* that doth go before thee,
*Joſh. 1. 9. he will be with thee, he will not fail thee, neither forſake thee: * fear not, neither be diſmayed.

9 And Moſes wrote this law *e*, and delivered it unto the prieſts, the ſons of Levi *f*, which bare the ark *g* of the covenant of the LORD, and unto all the elders of Iſrael *h*.

e Largely ſo called, the whole Law or Doctrine delivered unto *Moſes* contained in theſe five books. *f* That they might keep it carefully and religiouſly, and bring it forth upon occaſion, and read it. and inſtruct the people out of it. *g* To wit, ſometimes in great ſolemnities, as *Joſ.* 3. 13, 17. and 6. 12. 1 *Kings* 8. 3. though the Levites alſo might bear it, as appears from *Numb.* 3. and 4. and 10. 1 *Chron.* 15. 2. *h* Who were Aſſiſtants to the Prieſts, and Overſeers to take care that the Law ſhould be kept, and read, and obſerved.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the * year of releaſe *i*, in the feaſt of tabernacles, *Ch: 15. 1.

i When they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend upon God and his ſervice.

11 When all Iſrael is come to appear before the LORD thy God in the place which he ſhall chuſe, * thou ſhalt read *k* this law before all Iſrael in their hearing. * Joſh. 8. 34, 35.

k Thy ſelf in part, for the *Jews* tell us that the King was in perſon to read ſome part of it, or at leaſt, thou ſhalt cauſe it to be read by the Prieſts or Levites, for he could not read it himſelf in the hearing of all Iſrael, but this was to be done by ſeveral perſons, and to the people met in ſeveral congregations. See *Nehem.* 8. 1, &c:

12 Gather the people together *l*, men and women *m*, and children *n* and thy ſtranger *o*, that *is* within thy gates, that they may hear, and that they may learn *p*, and fear the LORD your God, and obſerve to do all the words of this Law.

l Not into one place, where all could not hear, but into divers Aſſemblies or Synagogues. *m* Who hereby are required to go to *Jeruſalem* at this ſolemnity, as they were permitted to do in other ſolemnities, when the Males only were enjoyned to go, *Exod.* 23. 17. *n* To wit, ſuch of them as could underſtand, as appears from *Nehem.* 8. 2, 3: *o (i. e.)* The Proſelytes, though others alſo were admitted. *p* That they may then certainly and conſtantly do ſo, though they had alſo other opportunities to do ſo, as upon the Sabbath-days, *Acts* 15. 21. and other ſolemn feaſts, yea even in their private houſes.

13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land, whether ye go over Jordan to poſſeſs it.

14 And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua and preſent your ſelves in the tabernacle *q* of the congregation, that * I may give him a charge *r*. And Moſes and Joſhua went and preſented themſelves in the Tabernacle *Numb: 27: 19.
of the congregation.

q Either properly ſo called, for though the Prieſts only might ordinarily enter there, yet others might go in upon a call and command from God, which here they had: Or in the Court of the Tabernacle, at the door of which God ſtood in the cloudy pillar, *verſe* 15. The Court coming here under the name of the *Tabernacle*, as elſe-where it comes under the name of the *Temple*. *r* Immediately from my ſelf for his greater encouragement, and to gain him more authority with the People.

15 And * the LORD appeared in the tabernacle, in a pillar of a cloud: and the pillar of the cloud, ſtood over the door of the tabernacle. * Exod: 33. 9.

16 And the LORD ſaid unto Moſes, Behold, thou ſhalt † ſleep *s* with thy fathers, and this people will riſe up, and go a whoring *t* after the gods of the ſtrangers of the land *u*, whither they go to be amongſt them, and will forſake me, and break my covenant which I have made with them. † Heb. *lie down.*

s The death of Men, both Good and bad, is oft called a *ſleep*, becauſe they ſhall certainly awake out of it by reſurrection. See *Pſal.* 76. 5. *Dan.* 12. 2. 1 *Theſ.* 4. 13, &c. 2 *Pet.* 3. 4. *t* God certainly foreſees all things to come, yea, even thoſe which depend upon the wills of Men, or contingencies of the things, as this unqueſtionably did. *u (i. e.)* Of the *Canaanites*, who now are Poſſeſſors, but ſhortly will be turned out of their Poſſeſſions, and become as ſtrangers in their own land. This aggravates their folly to worſhip ſuch gods as could neither preſerve their friends, nor annoy their enemies.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will * hide my face *x* from them, and they ſhall be devoured, and many evils and troubles ſhall † befall them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us? *Pſal. 104. 20. †Heb. *find them.*

x (i. e.) Withdraw my favour and help.

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this ſong *y* for you, and teach it the children of Iſrael; put it in their mouths *z*, that this ſong may be a witneſs for me *a* againſt the children of Iſrael.

y Which is contained *Deut.* 32. and is put into a ſong, that it may be better learned, and more fixed in their minds and memories. *z* Cauſe them to learn it, and ſing it one to another, to oblige them to more circumſpection and watchfulneſs. *a* Of my kindneſs in giving them ſo many Bleſſings, of my patience in bearing ſo long with them, of my clemency in giving them ſuch fair and plain warnings, and my juſtice in puniſhing ſuch an unthankful, perverſe, and incorrigible people.

20 For when I ſhall have brought them into the land

*Chap. 6. 10, &c. and 8. 10. and 32. 15.

which I ſware unto their fathers, that floweth with milk and honey, and they ſhall have eaten and filled themſelves, and waxen fat; * then will they turn unto their gods, and ſerve them, and provoke me, and break my covenant.

†Heb. *before.* † Heb. *do.*

21 And it ſhall come to paſs, when many evils and troubles are befallen them, that this ſong ſhall teſtify † againſt them as a witneſs: for it ſhall not be forgotten *b* out of the mouths of their ſeed; for I know their Imagination, which they † go about even now *c*, before I have brought them into the land which I ſware.

b This ſeems not to be a precept that they ſhould remember it, but a prediction, that God would give them ſad occaſion to remember it, by bringing upon them the dreadful calamities mentioned in it. *c* Either their inward inclinations to Idolatry, which they do not check, as they ought, but rather entertain with delight, and ſome of them do not only cheriſh it in their hearts, but as far as they can and dare, ſecretly practiſe it, as may be gathered from *Amos* 5. 25. *Acts* 7. 43. or their ſecret purpoſes to allow themſelves therein, when they are ſettled in their land, which were clearly known to God, though it may be not fully evident to themſelves.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

*Joſh. 1. 6.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, *Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them *d*: and I will be with thee.

d This wickedneſs of theirs which I now foreſee and foretel ſhall not hinder me from bringing them into *Canaan.*

24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed.

25 That Moſes commanded the Levites *e* which bare the ark of the covenant of the LORD, ſaying,

e (i. e.) The Prieſts, verſe 9. who alſo were *Levites.*

26 Take this book of the law, and put it in the ſide *f* of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee *g*:

f (i. e.) In the out-ſide, in a little cheſt fixed to it, for nothing but the Tables of ſtone were contained in the Ark, 1 *Kings* 8. 9. Here it was kept for greater ſecurity and reverence: *g* (i.e.) Againſt thy people, to whom he turns his ſpeech, that they might be more affected with it.

27 For I know thy rebellion, and thy ſtiff-neck; behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD, and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael, the words of this ſong, until they were ended.

CHAP. XXXII.

The Divine Song, in which God's Power, Mercy to his People, and vengeance on his enemies is exalted, their ingratitude is rebuked, 1---18. *God's wrath and future judgements,* 19---26. *Yet, the Idolatrous Nations to be deſtroyed; and they at laſt to be enlarged,* 27---43. *He exhorts them to ſet their hearts on theſe words for their good,* 44---47. *God ſendeth him up to Mount* Nebo, *there to ſee the promiſed Land and dye,* 48---52.

* Chap. 4. 1, 36. & 30. 19. Pſal. 50. 4. Iſa. 1. 2. Jer. 2. 12. and 6. 19. * Iſa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

GIve * ear, O ye heavens, and I will ſpeak: and hear, O earth *a*. the words of my mouth.

a Either 1. Angels and Men. Or 2. You lifeleſs and ſenſeleſs creatures, Heaven and Earth, which he calls upon, partly to accuſe the ſtupidity of *Iſrael*, that were more dull of hearing than theſe: and partly as witneſſes of the truth of his ſayings, and the juſtice of God's proceedings againſt them.

2 * My doctrine ſhall drop as the rain *b*, my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the flowers upon the graſs.

b Look what effect rain and dew have upon herbs and graſs which they make freſh, and fragrant, and growing, the ſame effect I may juſtly expect and hope that my diſcourſe will have upon your hearts, *i. e.* to make them ſoft and pliable and fruitful. Or this may be a prayer, *Let my Doctrine drop*, &c. O that it might do ſo, that my diſcourſe might not be loſt upon you, but be profitable to you; the future tenſe of the indicative mood being put for the imperative mood, as is uſual.

3 Becauſe I will publiſh the Name of the LORD *c*, aſcribe ye greatneſs unto our God *d*.

c (i. e.) His glorious Excellencies, and righteous and worthy Actions, by which he hath made himſelf known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatſoever befals you, and that it is groſs madneſs to foreſake ſuch a God for dumb idols and meer vanities. *d* As I am about to publiſh the great Power and Majeſty and Glory of God, and ſo do you alſo own and acknowledge it, as you have reaſon to do; or do you attend to the words which God hath commanded me to ſpeak to you in his Name, with that diligence, reverence and godly fear which the preſence of ſo great and glorious a Majeſty calls for.

4 *He is* the rock *e*, his work is perfect *f*: for all his ways *are* judgement *g*: a God of truth *h*, and without iniquity, juſt and right *is* he.

e Or, *a rock*, as for the ſtability and everlaſtingneſs of his Nature, and invincibleneſs of his Power, ſo alſo for his fixedneſs and immutability in his Counſels and Promiſes and Ways; So that if there ſhall be a ſad change in your affairs from an high and proſperous, to a calamitous and deplorable condition, as there will be, remember that this proceeds from your ſelves, and from the change of your ways and carriages towards God, and not from God, *in whom there is no variableneſs nor ſhadow of change*, Jam. 1. 17. *f* All his works and actions are unblameable, as being perfect, wiſe and righteous, as it follows. *g* All his adminiſtrations in the world, and particularly all his dealings with you are managed with Judgement and Juſtice. *h* Conſtant to his Promiſes: You cannot accuſe him of any levity or unfaithfulneſs towards you to this day.

† Heb *hath c rupted himſelf* ||Or, t they *not his dren* t is *thei blot.*

5 † They *i* have corrupted themſelves *k*, || their ſpot *is* not *the ſpot* of his children: *l* they are a perverſe and crooked generation *m*.

i (i. e.) The *Iſraelites*, as the following words manifeſt. *k* This phraſe ſometimes in Scripture notes ſin, and ſometimes deſtruction. And ſo the ſenſe may be, Either 1. Their wickedneſs is not from God but from themſelves, and their own choice; they have wilfully and induſtriouſly depraved themſelves, and ſold themſelves to ſin. Or rather 2. Their deſtruction is not from God, who is *Juſt* and *True*, &c. as was now ſaid, but wholly and ſolely from themſelves, and from their own wickedneſs, as it here follows. *l* (i. e.) Their blemiſhes or ſins are not committed through ignorance or frailty, or ſurprizal, as good Men ſometimes ſin, but they proceed from deſign and deliberation, are accompanied with malice and wilfulneſs and contempt, and followed with obſtinacy, impenitency and incorrigibleneſs. So that they carry themſelves not like my children and people, as they ſeem to be and profeſs to be, but like mine enemies. *m* Not only ſome few of them, but the whole body or *generation* of them are *perverſe*, *(i.e.)* froward and untractable, *and crooked*, *(i. e.)* irregular and diſorderly, not agreeing with the ſtraight and righteous nature of God and of his law. Compare *Iſa.* 42. 16.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee *n*? Hath he not made thee *o* and eſtabliſhed thee *p*?

n That hath redemed and reſcued thee from Egyptian bondage. *o* (i.e.) Advanced thee, as that word is uſed, 1 *Sam.* 12. 6. *Eſth.* 6. 6. and *Pſal.* 95. 6. and 149. 2. *Iſa.* 43. 7. *Made thee*, not only in a general and common way, by Creation or production, but in a peculiar manner by adoption, or making thee his peculiar people and children. *p* (i. e.) Renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou haſt oft provoked him to do.

† Heb. *eternity* Iſa. 63 Mic. 5 † Heb: *neration generati*

7 Remember the days † of old *q*; conſider the years of † many generations; aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.

q (i. e.) The hiſtory and events of ancient days or former ages, and thou wilt find that I had a reſpect unto thee, not only in Abraham's time, but long before it. Compare *Jer.* 2. 20.

*Zech: 2 Acts 26. † Heb: *peoples*

8 When the moſt High * divided to the Nations their inheritance *r*, when he ſeparated the ſons of Adam *ſ*, he ſet the bounds of the † people according to the number of the children of Iſrael *t*.

r When God by his providence did allot the ſeveral parts of the world to ſeveral people, which was done *Gen.* 10. and 11. See *Deut.* 2. 5, 9. *Amos* 9. 7. *Acts* 17. 26, 27. *ſ* (i. e.) Divided them in their languages and habitations, according to their families. *t* (i.e.) He diſpoſed of the ſeveral lands and limits of the people, ſo as he did reſerve a convenient and ſufficient place for the great numbers of the people of *Iſrael*, whom he deſigned to make as numerous as the ſtars of Heaven. And therefore he ſo guided the hearts of ſeveral people, that the Poſterity of *Canaan*, which was accurſed of God, *Gen.* 9. 25, 26, 27. and devoted to ruine, ſhould be ſeated in that country, which God intended for the children of *Iſrael*, that ſo when their iniquities were ripe and Gods time came, they might be rooted out, and the *Iſraelites* might come in their ſtead.

* Exod: 15. 16. †Heb: *co*

9 For the LORDS portion *is* his people *u*: Jacob *is* the † lot of his inheritance.

u It is no wonder God had ſo great a regard to this people, for he choſe them out of all Mankind to be his peculiar portion and treaſure.

* Chap: 15. Jer: 2. 6 ||Or, *co paſſed h about.* *Pſal: 1 8. Zech 2. 8.

10 He found him *x* * in a deſert land *y*, and in the waſt howling wilderneſs *z*: he || led him about *a*, he inſtructed him, he * kept him as the apple of his eye *b*.

x Not by chance, but as it were looking out and ſeeking for him, he met with him there. He did indeed manifeſt himſelf to him in *Egypt*, but it was in the wilderneſs at *Sinai*, where he found God, and God found him in an eminent manner, and revealed his mind and will to him, and entred into covenant with him, and imparted himſelf and his grace and bleſſing to him, that being the place appointed in *Egypt* for God and *Iſrael* to meet together, *Exod.* 3. 12. By this word he alſo ſignifies both their loſt condition in themſelves, and that their recovery was not from themſelves, but only from God, who ſought and found them out by his grace. *y* In a place deſtitute of all the neceſſaries and comforts of Life, which alſo was a type of that deſolate and comfortleſs condition in which all men are, before the grace of God finds them out. See *Cant.* 3. 6. and 8. 5. *Ezek.* 16. 4. *Hoſ.* 9. 10. and 13. 9. *z* Where, in ſtead of the voices of men is nothing heard but the howlings & yellings and ſcreitches of ravenous birds and beaſts. See *Iſa.* 43. 20. *Mich.* 1. 8. *a* He conducted them from place to place, by his cloudy pillar and providence. See *Exod.* 13. 18, &c. Or, *he compaſſed him about*, by his provident care over him, watching over him and preſerving him on every ſide. Compare *Pſal.* 32. 7. *b* As men uſe to keep the apple of their eye, *i. e.* with ſingular care and diligence, this being as a moſt tender ſo a moſt uſeful part. Compare *Pſal.* 17. 8. *Prov.* 7. 2. *Zech.* 2. 8.

*Exo: 1 4. ch. 1. 3 Iſa: 31.

11 * As an eagle ſtirreth up her neſt *c*, fluttereth over

her young; ſpreadeth abroad her wings *d*, taketh them, beareth them on her wings *e*.

c (i. e.) Her young ones in the neſt, by a common Metonymy; which ſhe by her cry and motion provoketh to flie by her example. *d* As preparing her ſelf to flie. *e* Or, as *on her wings*, (i.e.) gently and tenderly and ſafely too, as if ſhe carried them not in her claws for fear of hurting them, but upon her wings. So it is only an Ellipſis of the particle *as*, which is frequent, as hath been ſhewed. Though ſome ſay, the Eagle doth uſually carry her young ones upon her wings.

12 *So* the LORD alone did lead him *f*, and *there was* * no ſtrange God with him *g*.

a.43.12.

f (i. e.) When they were ſhut up in *Egypt* as in their neſt whence they durſt not venture to fly nor ſtir, he taught and incouraged and enabled them to fly out and free themſelves from that bondage, and brought them into a ſtate of liberty and ſafety; he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. *g* To wit, to aſſiſt him at that work, or to deliver them. The more unworthy they in giving to Idols a ſhare in that worſhip and ſervice which they owe to God only.

13 He made him ride on the high places of the earth *h*, that he might eat the increaſe of the fields, and he made him to ſuck * honey out of the rock *i*, and oil out of the flinty rock *k*.

Pſal: 81.

h (i. e.) To conquer their ſtrongeſt holds, which oft-times are in the Mountains, and their Cities fenced with walls of greateſt height and ſtrength, *Deut*. 1. 28. and 2. 36. and 33. 29. *Iſa*. 58. 14. To *ride upon* in Scripture phraſe, is to ſubdue or conquer, as *Pſal*. 45. 4. and 66. 12. *Rev*. 6. 2. and 19. 11, 14. *i* This being a land flowing with honey, *Exod*. 38. 17. where the bees made honey even in woods, as 1 *Sam*. 14. or in the holes of rocks, or in the trees that grew upon or among rocks. *k* The olive trees grow and fructifie moſt in rocky or hilly places.

14 Butter of kine, and milk of ſheep with fat of lambs *l*, and rams of the breed of Baſhan *m*, and goats, with the fat of kidneys of wheat *n*, and thou didſt drink the pure blood of the grape *o*.

l For though the fat wherewith the inward parts were covered, was not to be eaten by them, but offered to God, *Lev*. 3. 9, 10 yet that fat which was faſt joined to and mixed with the fleſh, they might eat, as the *Jewiſh* Doctors note. *m* A place famous for excellent cattel, *Numb*. 32. 4, and 33. *n* (i. e.) With the fineſt of the grains or kernels of wheat; compared to kidneys for their ſhape and plumpneſs and largeneſs. Compare *Pſal*. 81. 17. and 147. *o* Wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See *Pſal*: 75. 8. *Iſa* 27. 2.

15 But * Jeſurun *p* waxed fat and kicked *q*: * thou art waxen fat, thou art grown thick, thou art covered *with fatneſs r*: then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation.

Iſa: 44. 2. Neh. 9. 5. er: 2. 7. nd 5. 7. Hoſ. 13. 6.

p (i. e.) *Iſrael*, as is agreed by *Chriſtian* and *Jewiſh* Interpreters; whom he calls *right* or *upright* or *righteous*, (as the word ſignifies) not that they were ſo indeed, but partly by way of Inſtruction to mind them what they profeſſed and promiſed and ought to be; and partly by way of exprobration, to ſhew them how unlike they were to the people of God, which they pretended to be, and what a ſhame it was to them to degenerate ſo much from their name and profeſſion. *q* As well fed and wanton cattel uſed to do: he grew inſolent and rebellious againſt God and againſt his word and ſpirit. *r* Which is here rightly underſtood and ſupplied, by comparing this place with *Job*. 15. 27. *Pſal*. 17. 10.

16 They provoked him to jealouſie *s* with ſtrange gods, with abominations provoked they him to anger.

s (i. e.) To anger and fury, for *jealouſie is the rage of a man*, *Prov*. 6. 34. And withal it implies the ground of his anger, to wit, their falſeneſs to God whom they had owned and accepted as their husband, and their ſpiritual whoredom with other gods.

17 * They ſacrificed unto devils *t*, || not to God *u*: to gods whom they knew not *x*, to new *gods*, that came newly up *y*, whom your fathers feared not *z*.

Lev: 17. 7. Pſal: 106. 37. 1 Cor: 10. 20. Rev: 9. 20. || Or, *which were not God*.

t (i. e.) Unto idols, which the devils brought into the world in oppoſition to God, in and by which the devils oft-times manifeſted themſelves unto men, and gave them anſwers, and received their worſhip. Compare 1 *Cor*. 10. 20. The *Gentiles* pretended to worſhip God in thoſe idols, and the devils which inſpired them deluded the nations with falſe pretences, that they were a ſort of lower gods. *Moſes* therefore takes off this mask, and ſhews the *Iſraelites* that theſe pretended gods were really devils, thoſe great enemies of Mankind, and therefore that it was the height of madneſs to honour or worſhip them. *u* This he ſaith, either becauſe though at firſt they joined God and idols together in worſhip, yet at laſt they quite forſook God and adhered to idols only: Or becauſe God utterly rejected thoſe ſacrifices which they offered to him, together with idols, and took them for no ſacrifices. See 1 *Cor*. 10. 21. *x* Or, *who never knew them*, (i. e.) never ſhewed any kindneſs to them, or did them any good: For ſo words of Knowledge are oft uſed, as *Pſal*. 1. 6. *Hoſ*. 13. 5. *y* Not ſimply or abſolutely, for ſome of theſe gods had been worſhipped for many generations, and had a fair pretence of long antiquity, but comparatively to the true God, who is *the antient of days*, Dan. 7. 9. and who was worſhipped from the beginning of the world. To this original and firſt antiquity *Moſes* recals them; as alſo our Saviour doth recall the *Jews* to the firſt Inſtitution, *Matth*. 19. 8. And therefore we may ſafely follow both their patterns in deſpiſing all pretences of antiquity, which are contrary to God's firſt Inſtitutions contained (as all confeſs) in the holy Scriptures. *z* (i. e.) Served not, worſhipped not, but juſtly deſpiſed and abhorred them.

18 Of the * Rock *a* that begat thee *b* thou art unmindful, and haſt forgotten God that formed thee.

Iſa: 44. 8.

a (i. e.) Of God, one of whoſe titles this is, above verſe 4. *Iſa*. 44. 8. or of Chriſt, who is called the *Rock*, 1 *Cor*. 10. 4. whom the *Iſraelites* are ſaid to have tempted, there verſe 9. *b* (i. e) Who hath adopted you to be his people, and hath ſhewed as much care and kindneſs to you, as if he had begotten you.

19 And when the LORD ſaw *it*, he ||abhorred them, becauſe of the provoking of his ſons, and of his daughters *c*.

|| Or, *deſpiſed*.

c Becauſe of their ſins whereby they provoked him to anger. Or, *by reaſon of* his great and juſt *anger* againſt them, *he abhorred* or *reprobated* or *caſt of his ſons and his daughters*, for ſuch they were by calling and profeſſion, but not in Truth and reality, verſe 5.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be d*: for they *are* a very froward generation, * children in whom there *is* no faith *e*.

* Iſa: 30. 9.

d I will *ſee* and obſerve what will be the iſſue of all this, what will become of them at laſt: But this God doth not *ſee* only by way of ſpeculation but practically, (*i. e.*) conſiders with himſelf what he ſhall do with them, and how he ſhall puniſh them, and ſees what he will or purpoſes to do. A ſpeech after the manner of men. Or, I *will ſee* is put for *I will make them and others to ſee*, what the fruit of ſuch actions ſhall be. *Hebrew* verbs in *Cal* do oft-times take the ſignification of *Hiphil*. *e* Perfidious, that have broken their covenant ſo ſolemnly made with me.

21 They have moved me to jealouſie with *that which is* not God, they have provoked me to anger with their vanities: and * I will move them to jealouſie with *thoſe which are* not a people *f*, I will provoke them to anger with a fooliſh nation *g*.

* Hoſ: 1. 10 Rom: 10. 19.

f (i. e.) With the Gentile or Heatheniſh nations, who are none of my people, who ſcarce deſerve the name of a *people*, as being without yoke, without the knowledge and fear of God which is the foundation of all true policy and government, and without righteous and neceſſary Laws; And many of them are deſtitute of all government and laws and order, barbarous and rude and ſavage and brutiſh in their manners. And yet theſe people I will prefer before you, and take in your ſtead, receive them and reject you; Which, when it came to paſs how deſperately it provoked the *Jews* to jealouſie, may be gathered from *Matth*. 21. 43, &c. *Acts* 11. 2, 3. and 22. 21, 22, 23. 1 *Theſ*. 2. 15, 16. *g* So the *Gentiles* were both in the opinion of the *Jews*, and in truth and reality, notwithſtanding all their pretences to Wiſdom, *Rom*. 1. 22. there being nothing more fooliſh or brutiſh than the worſhip of idols. See *Jer*. 10. 8. 1 *Cor*. 12. 2.

22 For * a fire is kindled *h* in mine anger, and ||ſhall burn unto the loweſt hell *i*, and || ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

* Jer: 15. 14. Lam: 4. 1. || Or, *hath burned*. || Or, *hath conſumed*.

h (i. e.) Great and grievous judgements ſhall be inflicted, which oft come under the name of *fire*, &c. See *Deut*. 4. 24. *Ezek*. 30. 8. *Amos* 2. 2, 5. *i* Or, *unto hell* or *the graves beneath*. The ſenſe is, it ſhall not only burn up all the corn and fruits and buildings which appear above ground, but it ſhall reach to the inwards and depths of the earth, and burn up the very roots and hopes of future increaſe.

23 I will * heap miſchiefs upon them, I will * ſpend mine arrows *k* upon them.

* Iſa: 26. 14, 15. * Pſal: 7. 12, 13. Ezek: 5. 16.

k (i. e.) Even empty my quiver, and ſend upon them all my plagues, which, like arrows ſhot by a skilful and ſtrong hand, ſhall ſpeedily reach and certainly hit and mortally wound them. Compare *Zach*. 9. 14.

24 They ſhall be burnt with hunger *l*, and devoured with † burning heat *m*, and with bitter deſtruction: I will alſo ſend * the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt *n*.

† Heb: *burning coals*. Hab. 3. 5. * Lev. 26. 22.

l With famine, which burneth and parcheth the inward parts, and makes the face *black as a coal*, Lam. 4. 8. *m* From fevers or carbuncles, or other inflaming diſtempers. *n* Who feed upon the duſt, *Gen*. 3. 14. and lurk in it that they may ſurprize unwary paſſengers. *Gen*. 49. 17.

25 * The ſword without, and terrour † within ſhall † deſtroy, both the young man and the virgin, the ſuckling *alſo*, with the man of gray hairs.

* Lam: 1. 20. Ezek: 7. 15. † Heb: *from the Chambers*. † Heb: *bereave*.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men.

27 Were it not that I feared the wrath of the enemy *o*, leſt their adverſaries ſhould behave themſelves ſtrangely *p*, *and* leſt they ſhould ſay, || Our hand is *high*, and the LORD hath done all this.

|| Or, *our high hand, and not the LORD hath done all this*.

o (i. e.) *Their rage againſt me*, as it is expreſſed, *Iſa*. 37. 28, 29. their inſolent and furious reproaches againſt my Name, as if I were unnatural and cruel to my people, or unable to deliver them. Compare *Exod*. 32. 12. *Numb*. 14. 13. *Deut*. 9. 28. *Joſ*. 7. 9. The fear hereof is aſcribed to God after the manner of men, *p* (i. e.) Inſolently and arrogantly above what they uſed to do. Or, *make themſelves ſtrangers*, (i. e.) Either really not acknowledge or pretend they did not know that which I had publickly declared, and they either did or eaſily might have known, to wit, that this Judgement was inflicted upon them by my hand for their ſins.

28 For they *q are* a nation void of counſel *r*, neither *is there any* underſtanding in them.

q Either 1. The enemies laſt mentioned, who are fooliſh people, and therefore make ſo falſe and fooliſh a judgement upon things. Or rather 2. The *Iſraelites* themſelves, of whom he ſpeaks both in the foregoing verſe 26. and in the whole foregoing chapter, and in the next verſe 29. and afterwards. *r* That have not wiſdom to direct theſelves, nor diſcretion to deſire and receive counſel from others, but raſhly and madly go on in thoſe courſes which will certainly ruine them.

29 * O that they were wiſe, *that* they underſtood this, * *that* they would conſider their latter end *s*.

* Pſal: 81. 8. * Lam: 1. 9.

s What their end will be,and that although God ſpare them long, yet at laſt judgment will certainly overtake them.

*Joſh: 23: 10. 2 Chron: 24: 24: Iſa: 30:17: * Pſal: 44: 12: Iſa:50: 1: and 52: 3.

30 How ſhould * one chaſe a thouſand *t*, and two put ten thouſand to flight, except their Rock *u* * had ſold them *x*, and the LORD had ſhut them up *y* ?

t Whence ſhould this miraculous change come,that whereas God had promiſed that *five Iſraelites* ſhould *chaſe an hundred* of their Enemies, *&c. Levit.* 26. 8. now on the contrary *one* Enemy *ſhould chaſe a thouſand Iſraelites*. *u* (*i.e.*) Their God, as before *ver.* 4, 18. who was their only refuge and defence. *x* To wit, for bond-ſlaves,had quitted his right and relation to them, and given them up into their enemies hands. *y* As it were in the net which their enemies had laid for them.

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges *z*.

z Who by their dear bought experience have been forced to acknowledge that our God was far ſtronger than they and their falſe gods together. See *Exod.* 14. 25. *Numb.* 23. 1 *Sam.* 4. 8. *Jer:* 40. 3.

‖Or, is worſe *than the vine of Sodom*, &c.

32 For *a* their vine ‖ *is* of the vine of Sodom *b*, and of the fields of Gomorrah: their grapes are grapes of gall, their cluſters *are* bitter *c*.

a Or, *But* ; for theſe words ſeem to contain an anſwer to that queſtion, *ver.* 30. *how ſhould*, &c. To this he anſwers, 1. Negatively it was not from impotency in God, for if he had not forſaken and delivered them up, they could not have been ſo eaſily chaſed. 2. Poſitively, *But*, ſaith he, the true reaſon was this, *their vine,&c.* *b* The People of *Iſrael*, which I planted and brought up as a choice vine, are now degenerated and become like the vine of *Sodom*,their principles and practices are all corrupt and abominable. Compare *Iſa.* 1. 10. *c* Their fruits or actions are moſt loathſome to me, malicious and miſchievous to others, and at laſt will be pernicious to themſelves.

33 Their wine *is* the poiſon of dragons *d*, and the cruel venome of aſps *e*.

d For although ſome write that the Dragons of *Greece* have no poiſon in them, yet that the *African* and *Arabian* Dragons, of which *Moſes* here writes, have poiſon in them, is confeſſed by ancient heathen Authors. *e* Whoſe poiſon kills certainly and ſpeedily, as *Ariſtotle* and others write.

*Jer:2:22; Hoſ: 13: 12.

34 Is not this *f* * laid up in ſtore with me, *and* ſealed up among my treaſures ?

f (*i. e.*) All their wickedneſs mentioned before. My long ſuffering towards them may make them and others think that I have forgotten their ſins, but I remember them punctually, they are *ſealed up* as *in a bag*, *Job.* 14. 17. and as men ſeal up their treaſures, that nothing be loſt ; and I ſhall bring them to their remembrance alſo.

*Rom:12: 19: Heb: 10: 30. * 2 Pet: 2: 3.

35 To me *belongeth* * vengeance *g* and recompence ; their feet ſhal ſlide *h* in due time *i* : for * the day of their calamity *is* at hand *k*, and the things that ſhal come upon them, make haſte.

g It is my office to puniſh ſin, and therefore as I know their ſins ſo I will aſſuredly puniſh them. *h* They who now think they ſtand faſt and unmoveable, they ſhall fall into utter deſtruction. *i* Though not ſo ſoon as ſome may expect it, yet in that time when it ſhall be moſt proper and ſeaſonable, when they have filled up the meaſure of their ſins. This *due time* may be the ſame with that *fulneſs of time*, *Gal.* 4. 4. when Chriſt came into the world, whom this people by wicked hands crucified and ſlew, *Act* 2. 23. for which *wrath came upon them to the uttermoſt*, 1 *Theſ.* 2. 15, 16. *k* Heb. *is near.* So the Scripture oft ſpeaks of thoſe things which are at many hundred years diſtance, to meet with objections ariſing in mens minds from the delays of them, and to ſignifie, that though they may be afar off as to our meaſures of time & expectation of the things,yet in Gods account they are near, they are as near as may be, as ſoon ever the fit and the full time is come,they come inſtantly, they are nearer than ſinners would have them ; when the meaſure of their ſins is once full, the judgment ſhall not be deferred.

*Pſal:106: 45: Jer: 31: 20. † Heb. *hand.*

36 For *l* the LORD ſhal judge his people *m*, and * repent himſelf for his ſervants *n*, when he ſeeth that *their* † power is gone, and *there* is none ſhut up,or left *o*.

l Or,*Nevertheleſs*,or,*But yet*, as the particle, *chi*, is ſometimes uſed, as *Job* 5. 7. *Iſa*.9.1.and 49. 25. Having now ſpoken of the dreadful calamity which would come upon his people, he now turns his diſcourſe into a more comfortable ſtrain, according to the uſual method of the Prophets, and here begins to ſhew that after God had humbled and ſorely chaſtiſed his People, yet at laſt he would have mercy upon them and turn their captivity, as it here follows *m* (*i. e.*) Shall plead their cauſe,ſhall protect and deliver them, as that phraſe is oft uſed. See *Pſal.* 7. 8. and 10. 18. *Iſa.* 1 17. and 11. 4. *Jer.* 5. 28. and 22. 16. *n* (*i. e.*) Repent of the evils he hath brought upon them, will change his courſe and carriage towards them *o* *None ſhut up*, either in their ſtrong cities or caſtles or other hiding places, or in the enemies hands or priſons, whence there might be ſome hope or poſſibility of redemption ; and none *left*, as the poor and contemptible people are neglected and uſually left by the Conquerours in the conquered land, as 2 *King.* 25. 12 but all ſeem to be cut off and the people quite deſtroyed. So this phraſe is uſed 1 *King.* 14. 10. and 21. 21. and 2 *King.* 9. 8. and 14. 26.

*Judg: 10: 14.

37 And he ſhal ſay *p*, * where *are* their gods, *their* rock in whom they truſted ?

p The Lord,before he deliver his people,will firſt convince them of their former folly in forſaking him and following idols ; he will find an occaſion from that miſerable and hopeleſs condition into which their Idols have brought them to upbraid them with it.

† Heb: *an hiding for you.*

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings *q*? let them riſe up, and help you *r*, *and* be † your protection.

q (*i. e.*) To whom you offered ſacrifices and oblations after the manner of the *Gentiles*. See *Exod.* 34. 13. *Pſal.* 106 28. 1 *Cor.*10.20. *r* If they can do it. Compare *Judg.* 10. 14. *Jer.* 2. 28.

*Pſal:102: 27. *ch: 4:35. *1Sam:2:6 Job 5: 18: Hoſ:6: 1.

39 See now *s*, that * I *even* I *am* he *t*, and * *there is* no god with me; * I kill, and I make alive : I wound, and I heal : neither *is there any* that can deliver you out of my hand.

s Learn now by your own ſad experience what vain and impotent things Idols are, and what a ſilly thing it was in you to put your truſt in them, as they did *ver.* 37. *t* (*i. e.*) The only true and omnipotent and irreſiſtable God, as it here follows.

40 For I lift up my hand to heaven *u*, and ſay, I live for ever *x*.

u (*i. e.*) I ſolemnly ſwear, that I will do what here follows, that as I will deliver my people, ſo I will fully avenge my ſelf upon all mine enemies, whom I have uſed as rods to ſcourge my people. *x* (*i.e.*) As ſure as I live. Compare *Jer.* 4. 2. *Heb.* 6. 13. *Rev.* 10. 5,6.

*Iſa: 27 & 34:5: 66: 16: Ezek: 2 14, 20.

41 If * I whet my glittering ſword *y*, and mine hand take hold on judgment *z*, I will render vengeance to mine enemies, and will reward them that hate me.

y If once I begin to prepare for war and for the execution of my ſentence. *z* (*i. e.*) Of the inſtruments of judgment, of the weapons of war. A metaphor from warriours, that take their weapons into their hand, when they intend to fight.

*Job 13 24. Jer.3 14. La 2: 5.

42 I will make mine arrows drunk with blood (and my ſword ſhal devour fleſh) *and that* with the blood of the ſlain, and of the captives *a*, from the beginning of * revenges upon the enemy *b*.

a Whom my ſword hath ſorely wounded,though not uttterly killed. *b* (*i: e:*) When once I begin to revenge my ſelf and my people upon mine and their enemies,I will go on and make a full end: Or, *with the head*, or *with* the blood of *the head*, *i. e.* of the chief or chiefs, *of the revenges of the enemy*, *i. e.* of the revengeful or malicious enemy of God and of his people. The noun Subſtantive is oft put for the Adjective, as *Gen.* 17. 5. *a multitude of nations*, is put for *many nations*, *Rom.* 4. 17. and *Gen.* 45. 22. *changes of raiment*, *i. e.* changeable raiment ; and *Pſal.*99.4.*the kings ſtrength*, *i. e.* the ſtrong and mighty king. And ſo here, *the revenges of the enemy*, *i. e.* the revengeful enemy. And by the *head* may be here underſtood either the Devil, or the heads and rulers of thoſe Empires which were enemies to Gods people. Or, *of the head* ſhall be *the revenges upon the enemies*, *i. e.* I will take vengeance upon all mine enemies,yea upon the head or heads of them.

‖ Or, *pra his People ye nation or ſing ye* *Rom: 1 10.

43 ‖ * Rejoyce, O ye nations, *with* his people *c*, for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

c This tranſlation is juſtified by St. *Paul*, *Rom:* 15: 10: the particle *with*, being oft underſtood, as *Lev:26:42*.He calls upon the nations to rejoyce and bleſs God for his favours, and eſpecially for the laſt wonderful deliverance which ſhall be given to the *Jews*,when they ſhall be converted unto the Goſpel in the laſt days,which they have all reaſon to do not only from that duty of ſympathy which they owe to all people, and eſpecially to Gods ancient people, whereby they are to *rejoyce with them that rejoyce*, but becauſe of that ſingular advantage and happineſs which all nations will have at that time and upon that occaſion. Or, *rejoyce, O ye Gentiles, his people*, *i. e.* O you Gentiles, who once were not Gods people, but now are his people, do you rejoyce for Gods mercies to the *Jews* his ancient people, bleſs God for their converſion and ſalvation.

‖ Or, *Jo ſhua.*

44 And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and ‖ Hoſhea *d* the ſon of Nun.

d Or *Joſhua* : who is here joyned with *Moſes* in this action, becauſe though *Moſes* only ſpake the words, yet *Joſhua* conſented to them, and, it may be, afterwards repeated them ; this being not a ſong to be ſung once for all, but a ſtanding monument which was written and kept for future uſe, *Deut:* 31: 22, *&c* and to be repeated again and again upon ſolemn occaſions, which *Joſhua* and other ſucceeding Magiſtrates were to take care of.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael,

*chap. 6 & 11: 1

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtifie among you this day, which ye ſhal command your children to obſerve to do,all the words of this law.

47 For *it is* not a vain thing for you *e*, becauſe it is your life, and through this thing you ſhal prolong *your* days, in the land whither ye go over Jordan to poſſeſs it.

e It is not an unprofitable or contemptible work I adviſe you to, but well worthy of your moſt ſerious care, oft to remember and diligently to conſider it.

*Num. 2 12:

48 * And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, unto mount Nebo *f* which *is* in the land of Moab,that is over againſt Jericho, and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion :

f *Nebo* was a ridge or top of the mountains of *Abarim*. See on *Numb.* 27. 12. *Deut.* 3. 27.

*Num: 2 25, 28: 33: 38. *Num:2 12, 13: 27: 14. ‖ Or, *ſtri at Kadeſh*

50 And die in the mount whither thou goeſt up, and be gathered unto thy people, as * Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Becauſe * ye treſpaſſed againſt me among the children of Iſrael, at the waters of ‖ Meribah-kadeſh in the wilderneſs of Zin : becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

The Majeſty of God, 1---5. *Bleſſings propheſied of the twelve Tribes,* 6--25. *The excellency of* Iſrael, 26---29.

AND this *is* the bleſſing, wherewith Moſes the man of God bleſſed *a* the children of Iſrael *b* before his death.

a He is ſaid to *bleſs* them miniſterially, partly by praying to God with faith for his bleſſing upon them ; partly by foretelling the bleſſings which God would confer upon them: for the Prophets are oft ſaid to do what they foretel ſhould be done, as *Gen.* 49. 7. *Jer.* 1. 10. *Ezek.* 43. 3. *Hoſ.* 6. 5. And *Moſes* calls himſelf here *the man of God*, *i. e.* the ſervant or prophet or miniſter of God, as this phraſe ſignifies, 1 *Sam.* 9. 6, 7. 1 *Tim.* 6. 11. to acquaint them that the following propheſies were not his own inventions, but divine inſpirations. *b* (*i. e.*) The ſeveral Tribes : only *Simeon* is omitted, either 1. in deteſtation of their parent *Simeon* his bloody and wicked carriage, for which *Jacob* alſo gives that Tribe a curſe rather than a bleſſing, in *Gen.* 49. But as for *Levi*, who is joyned with him in that cenſure and curſe, *Gen.* 49. 5, 6, 7. he is here ſeparated from him, and exempted from that curſe, and bleſſed with an eminent bleſſing for a ſingular and valuable reaſon expreſſed here *v.* 8, 9. whereas *Simeons* Tribe had been ſo far from expiating their fathers crime that they added new ones, their Prince being guilty of another notorious crime, *Numb.* 25. 6, 14. and his Tribe too much concurring with him in ſuch actions, as interpreters gather from the great diminution of the numbers of that Tribe, which were 59300 in *Numb*: 1. 23. and but 22200 in *Numb.* 26. 14. which was near 40 years after. Or 2. becauſe that Tribe had no diſtinct Inheritance, but was to have his portion in the Tribe of *Judah*, as he had *Joſ*: 19: 1: and therefore he muſt needs partake with them in their bleſſings.

2 And he ſaid, The LORD came *c* from Sinai *d*, and roſe up *e* from Seir *f* unto them : he ſhined forth from mount Paran *g*, and he came with † ten thouſands of Saints *h* : from his right hand *i* *went* † a fiery law *k* for them.

† Heb. *holy*
yriads,
r, *ten*
ouſands.
o Gr.
ee Jude
. 14.
† Heb. *a*
re of Law.

c To wit, to the *Iſraelites*, *i. e.* manifeſted graciouſly and glorionſly among them. *d* (*i. e.*) Beginning at *Sinai*, where the firſt and moſt glorious appearance of God was, and ſo going on with them to *Seir* and *Paran*. Or, *to Sinai*, the particle, *mem*, oft ſignifying, *to*, as is evident by comparing *Iſa*: 59: 20: with *Rom*: 11: 26: 1 *King*: 8: 30: with 2 *Chron*: 6: 21. and 2 *Sam.* 6. 2. with 1 *Chron.* 13. 6: See alſo *Gen.* 2. 8. and 11. 2. and 13. 11. 1 *Sam.* 14. 15. Or, *in Sinai*, *mem* being put for *beth*, *in*, as *Exod.* 25. 18. *Deut.* 15. 1. *Job* 19. 26. *Pſal.* 68. 29. and 72: 16. He appeared or ſhewed himſelf, as the Sun doth when it riſeth. *f* *i. e.* From the mountain or land of *Edom*, which is called *Seir*, *Gen*: 32: 3: and 36: 8: *Deut*: 2: 4: to which place the *Iſraelites* came, *Num*: 20: 14, &c. and from thence God led them on towards the land of promiſe, and then glorioully appeared for them in ſubduing *Sihon* and Og before them and giving their countries unto them. Which glorious work of Gods is particularly celebrated *Judg*: 5: 4. But becauſe the land of *Seir* or *Edom* is ſometimes taken more largely, and ſo reacheth even to the *Red-ſea*, as appears from 1 *Kings* 9: 26: and therefore mount *Sinai* was near to it, and becauſe *Paran*, which here follows, was alſo near *Sinai*, as being the next ſtation into which they came from the wilderneſs of *Sinai*, *Numb*: 10: 12: all this verſe may belong to Gods appearance in mount *Sinai*, where that glorious light which ſhone upon mount *Sinai* directly, did in all probability ſcatter its beams into adjacent parts, ſuch as *Seir* and *Paran* were, and ſo this is only a Poetical and Prophetical variation of the phraſe and expreſſion of the ſame thing in divers words, and God *coming* or *riſing* or *ſhining from* or *to* or *in Sinai* and *Seir* and *Paran* note one and the ſame illuſtrious action of God appearing there with *ten thouſands of* his *Saints* or holy Angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive ſome ſtrength from *Hab*: 3: 3: where this glorious march of God before his people is remembred, only *Teman*, which ſignifies the *South* is put for *Seir*, which is here, poſſibly to ſignify, that that *Seir* which is here mentioned was to be underſtood of the Southern part of the country of *Seir* or *Edom*, which was that part adjoyning to the *Red-ſea* Others refer this of *Seir* to the Brazen Serpent, that eminent type of Chriſt, which was erected in this place. *g* A place where God eminently manifeſted his preſence and goodneſs, both in giving the people fleſh which they deſired, and in appointing the 70 Elders and pouring forth his Spirit upon them, *Numb.* 11. Though the Expoſition mentioned in the foregoing branch may ſeem more probable. *h* (*i. e.*) With a great company of holy Angels, *Pſal*: 68: 17: *Dan*: 7: 10; which attended upon him in this great and glorious work of giving the law, as may be gathered from *Acts* 7. 53. *Gal.* 3. 19. *Heb.* 2. 2. and 12. 22. *i* Which both wrote the law and gave it to men. An alluſion to men who ordinarily write and give gifts with their right, and not with their left, hand. *k* The *law* is called *fiery*, partly becauſe it is of a fiery nature, purging and ſearching and inflaming, for which reaſons Gods *word* is compared to *fire*, *Jer.* 23. 29. partly to ſignify that fiery wrath and curſe which it inflicteth upon ſinners for the violation of it, 2 *Cor.* 3: 7, 9: and principally becauſe it was delivered out of the midſt of the fire, *Exod.* 19: 16, 18. *Deut*: 4: 11. and 5. 22, 23.

3 Yea, he loved the people *l*: all his ſaints *m* are in thy hand *n*, and they ſat down at thy feet *o* : *every one* ſhal receive of thy words *p*.

l (*i. e.*) The Tribes of *Iſrael*, which are called *people*, *Gen.* 48. 19. *Judges* 5. 14. *Acts* 4. 27. The ſenſe is, This law, though delivered with Fire and Smoak and Thunder, which might ſeem to portend nothing but hatred and terrour, yet in truth it was given to *Iſrael* in great love, as being the great mean of their temporal and eternal Salvation. And although God ſhews a general and common kindneſs to all men, yet he loved this people in a ſingular and peculiar manner. *m* *All Gods Saints* or *holy ones*, (*i. e.*) his *People*, as they are now called, the people of *Iſrael*, who are all called *holy*, *Exod.* 19. 6. *Num.* 16. 3. *Deut.* 7. 6. *Dan.* 7. 25. and 8. 24. and 12. 7. becauſe they all profeſſed to be ſo, and were obliged to be ſo, and many of them were ſuch. Though ſome appropriate this to the true Saints in *Iſrael*. *n* Or, were *in thy hand*, *i. e.* under Gods care to protect and direct and govern them, as that phraſe ſignifies, *Numb.* 4. 28, 33. *Joh.* 10. 28, 29. Theſe words are ſpoken to God, and for the change of perſons, *his* and *thy*, that is moſt frequent in the Hebrew tongue. See *Dan.* 9. 4. This clauſe may farther note Gods kindneſs to *Iſrael* in upholding and preſerving them when the fiery law was delivered, which was done with ſo much dread and terrour, that not only the People trembled and were ready to ſink under it, *Exod.* 20. 18, 19. but even *Moſes* himſelf did *exceedingly fear and quake*, *Heb*: 12: 21. But in this fright God ſuſtained both *Moſes* and the people, in or by his hand, whereby he in a manner hid and covered them that no harm might come to them by this terrible Apparition. *o* Like Scholars to receive Inſtructions and Counſels from thee. He alludes either 1: To the manner of Diſciples among the Jews who uſed to ſit at their Maſters feet, *Luke* 10: 39: *Acts* 22: 3. See alſo *Gen*: 49: 10: 2 *Kings* 4: 38. But it is doubtful whether this cuſtom was ſo ancient as *Moſes*. Or, 2. To the place where the people waited when the Law was delivered, which was at the foot of the Mount. *p* The people, eaſily underſtood from the foregoing words, did or will receive or ſubmit to thy Inſtructions and Commands. This may reſpect either 1. The peoples promiſe when they heard the Law, that they would *hear and do* all that was commanded, *Deut*: 5: 27. Or, 2. The peoples duty to do ſo. 3. The peoples Priviledge that they were admitted to receive ſo great a Priviledge as the words and Laws of God were.

4 Moſes commanded us a law *q*; *even* the inheritance of the congregation of Jacob *r*.

q *Moſes* ſpeaks this of himſelf in the third perſon, which is very uſual in the Hebrew language. *r* The Law is called their *Inheritance*, partly becauſe the obligation of it was hereditary, paſſing from Parents to their children, and partly becauſe this was the beſt part of all their inheritance and poſſeſſions, the greateſt of all thoſe gifts and favours which God beſtowed upon them.

5 And he was * king *s* in Jeſurun *t*, when the heads of the people, *and* the tribes of Iſrael were gathered together *u*.

* See Gen. 36. 31. chap. 32. 15.

s *Moſes* was their King not in Title, but in reality, being under God, their ſupream and uncontrolable Governour, and Lawgiver. Though the word oft ſignifies only a *Prince* or *chief Ruler*, as *Judges* 19: 1: *Jer*: 19: 3: and 46: 25. *t* *i. e.* In *Iſrael*, ſo called *Deut.* 32. 15. *u* When the Princes and People met together for the management of publick Affairs, *Moſes* was owned by them as their King and Lawgiver, and he directed and ruled them as their Superiour. This he ſaith to ſhew that the people approved and conſented to the Authority and Law of *Moſes*.

6 Let Reuben live, and not die, and let *not* his men be few *x*.

x Though *Reuben* deſerve to be cut off or greatly diminiſhed and obſcured, according to *Jacobs* prediction, *Gen.* 49. 4. Yet God will ſpare them and give them a name and portion among the Tribes of *Iſrael*, and bleſs them with increaſe of their numbers.

7 And this *is the bleſſing* of Judah : and he ſaid, Hear, LORD, the voice of Judah *y*, and bring him unto his people *z* : let his hands be ſufficient for him *a*, and be thou an help to him from his enemies *b*.

y *i. e.* God will hear his Prayer for the accompliſhment of thoſe great things promiſed to that Tribe, *Gen.* 49. 8, 9, 10, 11. This implies the delays and difficulties *Judah* would meet with herein, which would drive him to his Prayers, and that thoſe Prayers ſhould be crowned with ſucceſs. *z* Either 1. When he ſhall go forth to Battel againſt God's and his enemies and ſhall fall fiercely upon them, as was foretold, *Gen.* 49. 8, 9. *bring him* back with honour and victory and ſafety *to his people*, *i. e.* either to the reſt of his Tribe who were left at home when their brethren went to battel: or to his brethren the other Tribes of *Iſrael*. Or 2. When that Tribe ſhall go into captivity, let them not always be kept in captivity, as the ten Tribes are like to be, but do thou *bring him* again *to his people*. Or 3. As thou haſt promiſed *the gathering of the people to him*, even to the *Shiloh*, who was to come out of his loyns, *Gen.* 49. 10. ſo do thou *bring him*, *i. e.* the *Meſſias* who may be underſtood out of that parallel propheſie, and who may be here called *Judah*, becauſe he was come from him, as he is for that reaſon called *David* in divers places, *to his people*, *i. e.* to that people which thou haſt given to him. Or 4. *Bring him in*, to wit, as a Prince and Governour, as thou haſt promiſed *Gen*: 49: *to his people*, *i. e.* to thy people of *Iſrael*, now to be reckoned as *his people*, becauſe of their ſubjection to him. Or rather 5. *Bring him in to his people*, to that people which thou haſt promiſed and given to him, *i. e.* to that portion of Land which thou haſt alloted to him, ſettle him in his poſſeſſion : the *people* or inhabitants being here put for the Land inhabited by them, as the *Iſraelites* are told they ſhould *poſſeſs the Nations* or people of *Canaan*, *Deut.* 11. 23. and 12. 2. *i. e.* their Land as it is explained, *Deut.* 17. 14. and 30. 18. for the people they were not to poſſeſs but to diſpoſſeſs and to root out. *a* This Tribe ſhall be ſo numerous and potent and valiant, that it ſhall ſuffice to defend it ſelf without any aid either from forreign nations or from other Tribes : as appeared when this Tribe alone was able to grapple with nine or ten of the other Tribes. *b* Thou wilt preſerve this Tribe in a ſpecial manner, ſo as his enemies ſhall not be able to ruine it, as they will do other Tribes, and that for the ſake of *Meſſias* who ſhall ſpring out of it.

8 And of Levi he ſaid, * *Let* thy Thummim and thy Urim *be* with thy holy one *c*, * whom thou didſt prove *d* at Maſſah *e*, *and with* whom thou didſt ſtrive *f* at the waters of Meribah ;

* Exod. 28. 30.
* Num. 20. 13.

c *The Thummim and the Urim*, which are *thine*, O Lord by ſpecial inſtitution and conſecration, by which he underſtands the ephod in which they were put, *Exod.* 28. 30. by a ſynecdoche, and the High Prieſthood, to which they were appropriated by a Metonymy; and withall the gifts and graces ſignified by the *Urim* and *Thummim*, and neceſſary for the diſcharge of that high office, ſhall be with *thy holy one*, *i. e.* with that Levite, that Prieſt, which thou haſt conſecrated to thy ſelf, and which is *holy* in a more peculiar manner than all the people were, *i. e.* The Prieſthood ſhall be confined to and continued in *Aarons* Family. *d* This ſeems added by way of anticipation, although thou didſt try him, and rebuke him, and ſhut him out of *Canaan* for his miſcarriage about fetching water out of the rock, yet thou didſt not therefore take away the Prieſthood from him. *e* Not at that *Maſſah* mentioned *Exod.* 17. which is alſo called *Meribah* where neither *Moſes* nor *Aaron* are reproved, nor is *Aaron* ſo much as named, but at that other *Meribah*, *Numb.* 20. where this is expreſſed, which as it is called by one of the names of that place, *Exod.* 17. to wit, *Meribah*, *Numb.* 20. ſo it may be here called by its other name, *Maſſah*; and well may the ſame names be given to thoſe two places, becauſe the occaſion of them was in a great meaſure one and the ſame. Though this place may be otherwiſe rendred, *whom thou didſt try in trying* or *with trial*, *i. e.* whom thou didſt exactly and throughly try, ſuch repetitions being very frequent and elegant in the Hebrew language. And it may be obſerved, that in the Hebrew text here are two ſeveral prepoſitions, though the Engliſh tranſlation render them both by *at*, here, *beth*, *in* or *with*, and in the next branch, *al*, *at* or *near* or *concerning the waters of Meribah*; which may ſeem to intimate that the former is not the name of the place as the latter is: why elſe ſhould they not have been expreſſed by the ſame prepoſition? *f* Or, *contend*, *i. e.* whom thou didſt reprove and chaſtiſe, as that phraſe ſignifies, *Iſa*: 49: 25: *Jer*: 2: 9.

* Mal. 2. 5.

9 Who ſaid to his father, and unto his mother, I have not ſeen him *g*, neither did he acknowledge his brethren, nor knew his own children: * for they have obſerved thy word, and kept thy covenant *h*:

g (i. e.) I have no reſpect unto them, for ſo *knowledge* is oft uſed, as *Job* 9:21: *Prov*:12:10,11: 1 *Theſ*: 5: 12. The ſenſe is, who followed God and his command fully, and executed the judgment enjoyned by God without any reſpect of perſons, *Exod*:32: 26,27. This ſeems better than to refer it, either to their not mourning for their next kindred, for that was allowed to all but the high Prieſt in caſe of the Death of Father or Mother, and that was only a ceremonial Rite and no matter of great commendation; or to their impartiality in executing the judgments committed to them, *Deut*: 17:9: of which they had as yet given no conſiderable proof. *h (i. e.)* When the reſt broke their covenant with God by that foul ſin of Idolatry with the calf, that Tribe kept themſelves more pure from that infection and adhered to God and his Worſhip and Service, as appears from *Exod* 32. 26, 28. Compare *Mal*: 2: 6, 7.

‖ Or *let them teach*, &c.
‖ Or, *let them put incenſe.*
† Heb. *at thy noſe.*

10 ‖ They *i* ſhal teach Jacob thy judgments, and Iſrael thy law: ‖ they ſhal put incenſe † before thee *k*, and whole burnt-ſacrifice upon thine altar.

i (i. e.) The Prieſts and Levites. *k (i. e.)* Upon thine Altar of incenſe which ſtood before the Ark, the place of Gods ſpecial preſence.

11 Bleſs, LORD, his ſubſtance *l*, and accept the work of his hands *m*; ſmite through the loins of them that riſe againſt him *n*, and of them that hate him, that they riſe not again.

l (i. e.) His outward eſtate, as *Deut*. 8. 18. becauſe he hath no inheritance of his own and therefore wholly depends upon thy bleſſing. Or, *His Hoſt* or *Army*, as the word is uſed *Ezek*. 37. 10. The Prieſts that attended upon Gods ſervice in the Tabernacle or Temple are oft compared to an *hoſt* or *army* in regard of their exquiſite orders and courſes and conſtant watches there. See *Numb*: 4: 3. *m (i. e.)* All his holy adminiſtrations which he fitly calls *the works of his hands*, either more largely, the hand, one great inſtrument of action being put for all the reſt; Or becauſe a great part of the ſervice of the Levites and Prieſts was done by the labour of their hand and body, whereas the ſervice of Evangelical Miniſters is more ſpiritual and heavenly. *n* He prays thus earneſtly for them, partly becauſe he foreſaw they who were to teach and admoniſh, and reprove, and chaſtiſe others who would have many enemies, *Jer*. 15. 10. *Amos* 5. 10. and partly becauſe they were, under God, the great preſervers and upholders of Religion, and their Enemies were the Enemies of Religion it ſelf, as is evident from the hiſtory of the Old Teſtament.

12 *And* of Benjamin he ſaid, The beloved of the LORD *o* ſhall dwell in ſafety by him *p*, *and the LORD* *q* ſhal cover him all the day long *r*, and he ſhal dwell between his ſhoulders *s*.

o (i. e.) This beloved Tribe, ſo called partly in alluſion to their Father *Benjamin* who was the beloved of his Father *Jacob*: and partly becauſe of the love and kindneſs of God towards this Tribe which appeared both in this, that they dwelt in the fatteſt and beſt part of the Land, as *Joſephus* affirms, and eſpecially in the following priviledge. *p (i. e.)* Shall have his lot nigh unto Gods Temple, which was both a ſingular comfort and ſafeguard to him *q* Who may well be underſtood here becauſe he was expreſſed in the former member. *r* Shall protect that Tribe continually while they cleave to him *s* The Lord ſhall dwell, *i. e.* his Temple ſhall be placed, *between his ſhoulders*, *i. e* in his portion, or between his borders, or ſides as the word *Shoulder* is oft uſed, as *Exod*: 28. 7. *Numb*. 34. 11. *Joſ*. 15 8, 10. *Ezek*. 47. 1, 2. And this was truly the ſituation of the Temple, on both ſides whereof was *Benjamins* portion, and though mount *Zion* was in the Tribe of *Judah*, yet mount *Moriah*, on which the Temple was built, was in the Tribe of *Benjamin*

* Gen. 49. 25.

13 And of Joſeph he ſaid, * Bleſſed of the LORD *be* his land *t*, for the precious things of heaven *u*, for the dew, and for the deep that coucheth beneath *x*:

t His portion ſhall be excellent and endowed with choice bleſſings from God, as it here follows. *u (i. e.)* The precious fruits of the Earth brought forth by the influences of Heaven, the warmth of the Sun, and the Rain which God will ſend from Heaven. *x* The ſprings of water bubling out of the Earth.

† Heb. *thruſt forth.*
† Heb. *moons.*

14 And for the precious fruits brought forth by the ſun *y*, and for the precious things † put forth by the † moon *z*.

y Which opens and warms the Earth, cheriſheth and improveth and in due time ripeneth the ſeeds and fruits of the Earth. *z* Which by its moiſture refreſhes and promotes them. Heb. *Of the moons*, or *months*, *i. e.* which it bringeth forth in the ſeveral Months or Seaſons of the year.

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills *a*.

a (i. e) The excellent fruits, as Grapes, Olives, Figs, &c. which delight in Mountains, growing upon, or the precious Minerals contained in, their *mountains* and *hills* called *ancient* and *laſting*, *i. e.* ſuch as have been from the beginning of the world, and likely to continue to the end of it, in oppoſition to thoſe hills or mounts which have been caſt up by the wit of man.

* Gen. 49 26.

16 And for the precious things of the earth *b*, and fulneſs thereof *c*, and for the good will of him that dwelt in the buſh *d*: let the bleſſing come upon the head of Joſeph *e*, and upon the top of the head of him that * was ſeparated from his brethren.

b And in general for all the choice fruits which the Land produceth in all the parts of it, whether Hills or Valleys. *c (i. e.)* The Plants and Cattel and all Creatures that grow, increaſe, and flouriſh in it. *d* For all other effects of the good will and kindneſs of God, who not long ſince did for a time dwell or appear in the buſh to me in order to the relief of his people, *Exod*. 3. 2. *e (i. e.)* Of *Joſephs* poſterity.

‖ Or, *of wild bull.* Heb. *Reech*

17 His glory *is like* the firſtling of his bullock *f*, and his horns *are like* the horns of ‖ unicorns *g*, with them he ſhall puſh the people *h* together, to the ends of the earth *i*; and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh *k*.

f In whoſe countenance there is a kind of awful Majeſty and comely generoſity, as *Tully*, *Ælian*, &c. obſerve. This ſeems to note the Kingdom which *Ephraim* ſhould obtain in *Jeroboam* and his Succeſſors. *g* His ſtrength and power ſhall be very great. *h (i. e.)* All that ſhall oppoſe him, and particularly the *Canaanites*. *i (i. e.)* Of the land of *Canaan*. *k* Though *Manaſſeh* be now more numerous, yet *Ephraim* ſhall ſhortly outſtrip him, as was foretold *Gen*. 48. 29.

18 And of Zebulun he ſaid, Rejoyce *l* Zebulun, in thy going out *m*, and Iſſachar *n* in thy tents *o*.

l Thou ſhalt proſper and have cauſe of rejoycing. *m* Either 1. To war, as this phraſe is oft uſed, as *Gen*. 14. 18. which was in part verified, *Judg*. 5. 18. Or 2. To Sea, in way of Traffick, becauſe their portion lay near the Sea. Or both may be joined, and in both reſpects his courſe is oppoſite to that of *Iſſachar*, who was a lover of peace and paſturage. See *Gen*. 49. 14, 15. *n* Who is here joined with *Zebulun*, both becauſe they were brethren by Father and Mother too, and becauſe their poſſeſſions lay near together. *o (i. e.)* Thou ſhalt give thy ſelf to the management of Land and Cattel, living quietly in thy own poſſeſſions, diſliking the troubles of war and of merchandiſe. So the phraſe is uſed, *Gen*. 25. 27. *Joſ*: 22. 4. *Judg*. 5. 24. and 7. 8.

19 They *p* ſhall call the people *q* unto the mountain *r*, there they ſhal offer ſacrifices of righteouſneſs *s*: for they ſhal ſuck *of* the abundance of the ſea *t*, and *of* treaſures hid in the ſand *u*.

p Either 1. *Zebulun* and *Iſſachar*. Or rather 2. *Zebulun* only, as the following matter ſhews, and it was *Zebulun* that *Moſes* takes more ſpecial notice of *ver*. 18. bringing in *Iſſachar* only by the by in conjunction with him, or in oppoſition to him. And ſo having diſpatched *Iſſachar* in two words, he returns to *Zebulun*, a more active Tribe. *q (i. e)* The Gentiles, either thoſe of *Galilee*, which was called *Galilee of the Gentiles*, who were their Neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in perſwading them to the true God and his Worſhip and Service. *r (i. e.)* To the Temple, which *Moſes* knew was to be ſeated upon a mountain. *s (i. e.)* Such as God requires and Righteouſneſs obligeth them to offer. Their trafficking abroad with Heathen nations ſhall not make them forget or neglect their duty at home, nor ſhall their diſtance from the place of ſacrifice hinder them from coming to it to diſcharge that duty. *t* They ſhall grow rich by the traffick of the ſea, and their riches ſhall not make them the worſe as they do others, but they ſhall conſecrate themſelves and their riches to the ſervice of God. *u* Such precious things as either 1. Are contained in the ſand of the Sea and Rivers, in which ſometimes there is mixed a conſiderable quantity of Gold and Silver. Or 2. Such as grow in the Sea, or are fetched from the ſandy bottom of it, as pearls, coral, amber-greaſe, &c. Or 3. Such as being caſt into the Sea by ſhipwrack are caſt upon the ſhore by the workings of the Sea, and thence taken either by Merchants, or by the people that live upon the Sea-Coaſt.

* See Joſ 8, &c. 1 Chron. 12. 8, &c

20 And of Gad he ſaid, Bleſſed *be* he that * enlargeth Gad *x*: he dwelleth as a lion *y*, and teareth the arm with the crown of the head *z*.

x By praiſing God for enlarging *Gad* he ſuppoſeth the ground of theſe praiſes, that God would enlarge *Gad*, *i. e.* either 1. enlarge his Territories: which ſeems needleſs, becauſe they had a very large portion now when *Moſes* uttered theſe words. Or 2. bring him out of his ſtraits and troubles, which he was likely to be oft engaged in, becauſe he was encompaſſed with potent Enemies. And in this ſenſe the phraſe is uſed, *Pſal*. 4. 2. compare *Pſal*. 31. 8: and 118. 5. One inſtance of the fulfilling hereof we have *Judg*: 11. *y (i: e:)* Safe and ſecure from his Enemies, and terrible to them when they rouſe and moleſt him. See 1 *Chron*. 5. 18, &c. and 12. 8. *z (i. e.)* Utterly deſtroys his Enemies, both the *head*, the ſeat of the crown, their dignity and principality, and the *Arm*, the ſubject of ſtrength and inſtrument of action; both chief Princes, and their inſtruments and ſubjects.

* Num. 32. 17.
† Heb. *cieled*,

21 And * he provided the firſt part *a* for himſelf, becauſe there *in* a portion of the law-giver *b was he* † ſeated *c*, and he came *with* the heads of the people *d*, he executed the juſtice of the LORD, and his judgments with Iſrael *e*.

a The firſt-fruits of the Land of promiſe, the country of *Sihon*, which was firſt conquered, which he is ſaid to *provide for himſelf*, becauſe he deſired and ſo obtain'd it of *Moſes*, *Numb*. 32. *b (i. e)* Of *Moſes* whoſe portion this is called, either becauſe this part of the Land beyond *Jordan* was the only part of the Land which *Moſes* was permitted to enter upon: or becauſe it was given to him by *Moſes*, whereas the portions beyond *Jordan* were given to the ſeveral Tribes by *Joſhua* according to the direction of the lot. *c* Heb. *hid* or *protected*: for their Wives and children were ſecured in their Cities, whileſt many of their men went over to the War in *Ca-*

naan. *d (i. e.)* He went, or he will go (the preter tenſe being put for the future after the manner of the Prophets) to wit, to the war in *Canaan*, with *the Princes*, or *Captains*, or *Rulers of the people of Iſrael*, *i. e.* under their command and conduct, as indeed they did; or with *the firſt of the people*; or, *in the front of the people*, as the *Syriack* renders it; for this tribe and their brethren whoſe lot fell beyond *Jordan*, were to march and did march into *Canaan before their brethren*, as it is expreſſed, *Joſ.* 1. 14. And the Hebrew word *roſch* oft ſignifies the *beginning* or *firſt* of a thing. *(i. e.)* He did or will execute the juſt judgment of God againſt the *Canaanites*, as the reſt of the *Iſraelites* did; he will joyn in the war againſt them, as he promiſed to do *Numb.* 32. 27, &c. and actually did, *Joſ.* 1. 14.

22 And of Dan he ſaid, Dan *is* a lions whelp *f*: he ſhall leap from Baſhan *g*.

f (i. e.) Courageous and generous and ſtrong and ſucceſsful againſt his Enemies. *g* Or, which *leapeth from Baſhan*: for this clauſe ſeems not to belong to the Tribe of *Dan*, which was at a great diſtance from *Baſhan*, even at the other end of the Land, and therefore this ſeems too great a leap for him, and if he did leap ſo far he ſhould rather be ſaid to take his leap from his own lot in the South of *Canaan*, and thence to *leap* not *from Baſhan*, but to *Baſhan*, to fall upon his Enemies there: but it rather is a continuation of the Metaphor, and belongs to the *Lion*, which is ſaid to *leap from Baſhan*, becauſe there were many and fierce Lions in thoſe parts, ſee *Judg.* 14. 5. whence they uſed to come forth to prey, and their manner was to leap upon the prey.

23 And of Naphtali he ſaid, O Naphtali ſatisfied with favour *g*, and full with the bleſſing of the LORD *h*: poſſeſs thou the weſt and the ſouth *i*.

g Either 1. With Gods favour, as it follows: Or 2. With mens favour or good-will, his carriage being peaceable, courteous and obliging, as is intimated, *Gen.* 49. 21. according to the common Tranſlation; ſee the notes there. *h (i. e.)* Seated in a pleaſant and fertile and happy ſoil; ſuch as *Galilee*, (in which their ſhare lay) eminently was, as *Joſephus* and others report. *i* Or, *the Sea and the South*. This is not to be underſtood of the places, that his lot ſhould fall there; for he was rather in the Eaſt and North of the Land; but of the pleaſures and commodities of the *Weſt* or of the *Sea*, which were conveyed to him from his neighbour *Zebulun*; and *of the South*, *i. e.* from the ſouthern tribes and parts of *Canaan*, which were brought to him down the River *Jordan*, and both ſorts of commodities were given him in exchange for the fruits of his rich ſoil which he had in great abundance.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children *k*; let him be acceptable to his brethren *l*, and let him dip his foot in oil *m*.

k He ſhall have numerous and thoſe ſtrong and healthful and comely Children. Or, *ſhall be bleſſed* or *praiſed of* or *above the ſons*, *i. e.* the other Sons of *Iſrael*, or his *brethren*, as it here follows, *i. e.* His portion ſhall fall in an excellent part, where he may have the benefits both of his own fat ſoil, and of the Sea, by his neighbours, *Tyrus* and *Sidon*. *l* By his ſweet diſpoſition and winning carriage and communication of his excellent commodities to his brethren he ſhall gain their affections. *m* He ſhall have ſuch plenty of Oil that he may not only waſh his face but his feet alſo in it. Or, the fatneſs and fertility of his Country may be expreſſed by Oil, as *Job* 29. 6. And ſo it agrees with *Jacobs* bleſſing of him, *Gen.* 49. 20.

|| Or, under *thy ſhoes, ſhall be iron*

25 || Thy ſhoes *ſhall be* iron and braſs *n*: and as thy days, *ſo ſhall* thy ſtrength *be o*.

n This may note, either 1. Their great ſtrength by which they ſhould be able to tread down and cruſh their enemies, as Chriſts *feet* for this very reaſon are ſaid to be of *braſs*, *Revel.* 1. 15. Or, 2. The Mines of Iron and Copper, which were in their portion, whence *Sidon* their neighbour was famous among the heathens for its plenty of braſs, and *Sarepta* is thought to have its name from the braſs and iron, which were melted there in great quantity, Compare *Deut.* 8. 9. Or 3. The ſtrength of its ſituation, and ſo ſome antients and moderns render the words, *thy habitation* or *thy encloſure* ſhall be *iron and braſs*, *i. e.* fortified as it were with walls and gates of iron and braſs, being defended by the Sea on one ſide, by their brethren on other ſides, as alſo by mountains and rivers. *o (i. e.)* Thy ſtrength ſhall not be diminiſhed with thine age, but thou ſhalt have the vigour of youth even in thine old age: thy Tribe ſhall grow ſtronger and ſtronger.

26 *There is* none like unto the God of Jeſurun, *who* rideth upon the heaven *p* in thy help, and in his excellency *q* on the skie.

p (i. e.) Upon the clouds to ſuccour thee from thence, by ſending thunder and lightning upon thine enemies: See *Pſal.* 18. 7, &c. and 68. 34, &c. *q* Or, *in his magnificence*, *i. e.* magnificently, glorioſly and with great Majeſty as well as power.

27 The eternal God *is thy* refuge *r*, and underneath *s* are the everlaſting arms: and he ſhal thruſt out *the* enemy from before thee, and ſhal ſay, Deſtroy *them t*.

r Or, *thy dwelling place*. Compare *Pſal.* 91. 1. *s (i. e.)* Under thy arms to hold thee up, as my hands were once held up by *Aaron* and *Hur*. He will ſupport and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to aſſiſt and deliver thee. *t (i. e.)* Shall give thee not only command and commiſſion, but alſo power to deſtroy them: for Gods *ſaying* is doing, his word comes with power.

* Jer. 23. 6.

28 * Iſrael then ſhal dwell in ſafety alone *u*; the fountain of Jacob *x ſhall be* upon a land of corn and wine: alſo his heavens *y* ſhal drop down dew.

u Either 1. Though they be alone, and have no confederates to defend them, but have all the world againſt them, yet my ſingle protection ſhall be ſufficient for them. Or 2. Diſtinct and ſeparated from all other nations, with whom I will not have them to mingle themſelves. See *Numb*: 23: 9: *Ezra* 9. 1, 2. *x (i. e.)* The poſterity of *Jacob*, which flowed from him as waters from a Fountain, in great abundance. Compare *Pſal*: 68: 26: *Iſa*: 48: 1. The *Fountain* is here put for the *River* or *Streams* which flow from it, as *Pſal*; 103; 10: as the *Root* is put for the *Branch*. 2 *Chron*: 22; 10: *Iſa*: 11: 10: *Revel*: 5: 5: and as *Jacob* or *Iſrael* who is the *fountain*, is oft put for the children of *Iſrael*. Or *the eye* (for ſo the Hebrew word oft ſignifies) *of Jacob*, *i. e.* of the people of *Iſrael*, and ſo the ſenſe is, They who now only hear of the Land of promiſe ſhall ſhortly ſee it, which I am not ſuffered to do, and ſhall enjoy it, which is oft ſignified by *ſeeing*, as *Pſal*: 4: 6: and 27: 13: and 34: 13: *Eccleſ*: 2: 1: and 3: 13. *y (i. e.)* Thoſe Heavens or that Air which hangs over his Land.

29 Happy *art* thou, O Iſrael; who *is* like unto thee, O people, ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency, and thine enemies || ſhal be found liars unto thee ||, and thou ſhalt tread upon their high places †.

|| Or, *ſhall be ſubdued.*

z The giver and preſerver of all that excellency, that glory, ſafety, and happineſs, which thou haſt above all other people, which thou doſt not obtain either by or for thy own wiſdom or ſtrength or goodneſs. Or, *Thy moſt excellent ſword*, *i. e.* Thy ſtrength and the author of all thy paſt or approaching Victories. || *(i. e.)* Shall be deceived as to all their vain hopes and confidences of deſtroying thee or ſaving themſelves, whether grounded upon their own numbers and valour and ſtrong holds, or upon old Propheſies and predictions of ſucceſs, or upon their idols. Or, *ſhall lie unto thee*, *i. e.* ſhall ſubmit themſelves to thee, though it be done but feignedly and by conſtraint, as this phraſe is uſed, *Pſal*: 18: 44: and 66: 3: & 81: 15. Poſſibly this may deſign the lies and frauds which the *Gibeonites* would uſe to deceive them, *Joſ*: 9: 4. † *i. e.* Thou ſhalt ſubdue their greateſt princes, and their ſtrongeſt holds, *Deut*: 32. 13: and their Idols, Temples, and Worſhip.

CHAP. XXXIV.

Moſes from Mount Nebo vieweth the Land, 1---4. *He dieth there*, 5. *His Burial*, 6. *His age*, 7. *Thirty days mourning for him*, 8. *Joſhua ſucceedeth him*, 9. *The praiſes of Moſes*, 10---12.

AND Moſes went up *a* from the plains of Moab, unto the mountain of Nebo *b* to the top of || Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead *c* unto Dan *d*.

|| Or, *the hill.*

* chap. 3. 27.

a In compliance with Gods will that he ſhould then and there reſign up his ſoul to God. *b* Of which ſee *Num*: 27: 12: and 32: 38: & *Deut.* 32. 49. *c* Whereof *Moſes* had as yet ſeen and enjoyed but a ſmall part. Of this Land ſee *Gen*: 31: 21: *Numb.* 32. 1, 19, &c. *d* To that city which after *Moſes* his death was called *Dan*, *Joſ.* 19. 47. *Judg.* 18. 29. So that here is an anticipation. But it ſeems moſt probable, and is commonly believed, that this chapter was not written by *Moſes* but by *Eleazar* or *Joſhua* or *Ezra* or ſome other man of God directed herein by the Holy Ghoſt; this being no more impeachment to the divine authority of this chapter, that the penman is unknown, which alſo is the lot of ſome other Books of Scripture, than it is to the authority of the Acts of the King or Parliament, that they are Written or Printed by ſome unknown perſon.

2 And all Naphtali *e*, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea *f*.

e (i. e.) The land of *Naphtali*, which together with *Dan*, was in the North of *Canaan*, as *Ephraim* and *Manaſſeh* were in the mid-land parts, and *Judah* on the South, and the Sea on the Weſt. So theſe parts lying in the ſeveral quarters are put for all the reſt. He ſtood in the Eaſt and ſaw alſo *Gilead*, which was in the Eaſtern part of the land, and thence he ſaw the North and South and Weſt. *f (i. e.)* The midland Sea, which was the utmoſt bound of the land of promiſe on the weſt.

3 And the ſouth *g*, and the plain of the valley of Jericho *h*, the city of palm-trees *i*, unto Zoar.

g (i. e.) The ſouth quarter of the land of *Judah*, which is towards the ſalt ſea, which is deſcribed *Num.* 34. 3, 4, 5. *Joſ.* 15. 1, 2, 3, 4. as the weſtern quarter of *Judah* was deſcribed in the words next foregoing. *h* Or, in which lies *Jericho*: which was in the Tribe of *Benjamin*. *i (i. e.) Jericho*, ſo called both here and *Judg.* 1. 16. and 3. 13. 2 *Chron.* 28. 15. from the multitude of Palm-trees which were in thoſe parts, as *Joſephus* and *Strabo* write. From whence and the balm there growing it was called *Jericho*, which ſignifies, *odoriferous* or *ſweet ſmelling*.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes *k*, but thou ſhalt not go over thither.

* *Gen.* 12. 7. and 13. 15.

k To wit, by a miraculous power ſtrengthning thy ſight or making a clear repreſentation of all theſe parts to thy view.

5 So Moſes the ſervant of the LORD died there in the land of Moab *l*, according to the word of the LORD.

l (i. e.) In the land which *Iſrael* took from the *Amorites*, which antiently was the land of *Moab*.

6 And he *m* buried him in a valley in the land of Moab, over againſt Beth-Peor: but no man knoweth of his ſepulchre *n* unto this day.

m (i. e.) The Lord, laſt mentioned, buried him either immediately, or by the miniſtery of Angels, whereof *Michael* was the Chief or Prince, *Jude ver.* 9. *n (i. e.)* Of the particular place of the Valley where he was buried: which God hid from the *Iſraelites*, to prevent their Superſtition and Idolatry, to which he knew their great proneneſs. And for this very reaſon the Devil endeavoured to have it known and contended with *Michael* about it, *Jude ver.* 9. And ſeing God would not endure the worſhip of the Relicks or Tomb of ſo eminent a perſon as *Moſes* was, it is ridiculous to think God would permit this Honour to be given to any of the ſucceeding Saints who were ſo far inferior to him.

7 And Moſes was an hundred and twenty years old when he died: his eye was not dim, nor his † natural force † abated *o*.

† Heb. *moiſture.*
† Heb. *fled.*

o By a miraculous work of God in mercy to his Church and People.

8 And the children of Iſrael wept for *Moſes* in the plains of *Moab* thirty days *p*: ſo the days of weeping *and* mourning for *Moſes* were ended.

p Which was the uſual time of mourning for perſons of high place and eminency. See *Gen:* 50. 3, 10. *Numb.* 20. 29: For others ſeven days ſufficed.

9 And Joſhua the ſon of Nun *was* full of the ſpirit of Wiſdom *q*: for *Moſes* had laid his hands upon him *r*, and the children of Iſrael hearkened unto him, and did as the LORD commanded *Moſes*.

q And other gifts and graces too, as appears from the Hiſtory, but *Wiſdom* is mentioned as being moſt neceſſary for the Government to which he was now called. *r* Which God had oppointed as a ſign to *Moſes* and *Joſhua* and the *Iſraelites*, that this was the perſon whom he had appointed and qualified for his great work. See *Numb.* 27. 18, &c. Compare *Gen.* 48. 10. *Numb.* 8. 10.

10 And there aroſe not a Prophet ſince in Iſrael like unto Moſes *s*, whom the LORD knew face to face *t*:

s In the priviledges here following. *t* (i. e.) Whom God did ſo freely and familiarly and frequently converſe with. See on *Exod.* 33. 11. *Numb.* 12. 8. *Deut.* 5. 4.

11 In all the ſigns *u*, and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land.

u This is to be joyned, Either 1. With the words immediately foregoing, as an eminent inſtance wherein God did know or acknowledge and own or converſe ſo familiarly with *Moſes*, namely in the working of all his ſigns and wonders in *Egypt*, where God ſpake to him ſo oft, and ſometimes even in *Pharaoh*'s preſence, and anſwered his requeſts, ſo particularly and punctually, whether he called for vengeance or for deliverance. Or, 2. With the more remote words, there was none *like unto Moſes* in regard of *all the ſigns*, &c, the words, *whom the Lord knew face to face*, coming in by way of Parentheſis.

12 And in all that mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

JOSHUA.

The ARGUMENT.

IT *is not material to know who was the Pen-man of this Book, whether* Joſhua, *as ſeems moſt probable from Chap.* 24. 26. *or ſome other holy Prophet. It is ſufficient, that this Book was a part of the holy Scriptures or Oracles of God, committed to, and carefully kept by the* Jews, *and by them faithfully delivered to us; as appears by the concurring Teſtimony of Chriſt and his Apoſtles, who owned and approved of the ſame Holy Scriptures which the Church of the* Jews *did. But this is certain, that divers Paſſages in this Book, were put into it after* Joſhua*'s death, as* Joſh. 10. 13. *compared with* 2 Sam. 1. 18. *and* Joſh. 19. 47. *compared with* Judg. 18. 1. *and* Joſh. 24. 29. 30. *And ſuch like Inſertions have been obſerved in the five Books of* Moſes.

CHAP. I.

God commands Joſhua *to lead the People unto the Land of* Canaan, 1—3. *It's Borders,* 4. *God promiſes to aſſiſt him,* 5, 6. *Commanding him to obſerve the Law,* 7—9. *He prepares the People to paſs over* Jordan, 10, 11. *Reminds the* Reubenites, Gadites, *and half Tribe of* Manaſſeh *of their Promiſe to* Moſes, 12—15. *Which they are ready to do; and all promiſe to obey,* 16—18.

NOW after the death of Moſes *a*, the ſervant, of the the LORD *b*, it came to paſs that the LORD ſpake *c* unto Joſhua the ſon of Nun, Moſes *miniſter *d*, ſaying,

*Deut. 1. 38.

a Either immediately after it, or when the days of mourning for *Moſes* were expired. *Joſhua* was appointed and declared *Moſes* his Succeſſor in the Government before this time; and therefore doubtleſs entred upon the Government inſtantly after his death; and here he receives confirmation from God therein. *b* This title is given to *Moſes* here and verſe 2. as alſo *Deut.* 34. 5. and is oft repeated not without cauſe, partly to reflect Honour upon him, partly to give Authority to his Laws and Writings, in publiſhing whereof he only acted as God's Servant, in his name and ſtead. And partly that the *Iſraelites* might not think of *Moſes* above what was meet, remembring that he was not the Lord himſelf, but only the Lord's Servant; and therefore not to be worſhipped, nor yet to be too pertinaciouſly followed in all his Inſtitutions, when the Lord himſelf ſhould come and aboliſh part of the Moſaical Diſpenſation; it being but reaſonable that he who was only a Servant in God's houſe, ſhould give place to him who was the Son, and Heir, and Lord of it, as Chriſt was. See *Heb.* 3. 3, 5, 6, *c* Either in a Dream or Viſion, or by *Urim*, Numb. 27. 21. *d* (i. e.) Who had waited upon *Moſes* in his great Employments, and thereby been privy to his Managery of the Government, and ſo fitted and prepared for it.

2 Moſes my ſervant is dead: now therefore ariſe, go over this Jordan *e*, thou, and all this people, unto the land which I do give *f* to them, *even* to the children of Iſrael.

e This which is now near thee, which is the only obſtacle in thy way to *Canaan*. *f* (i. e.) Am now about to give the actual Poſſeſſion of it, as I formerly gave a right to it by promiſe.

3 * Every place *g* that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

*Deut. 11. 24. Chap. 14. 9.

g To wit, within the following bounds.

4 * From the wilderneſs, and this Lebanon *h*, even unto the great river, the river Euphrates, all the land of the Hittites *i*, and unto the greater ſea *k*, toward the going down of the ſun, ſhall be your coaſt *l*.

*Exod: 23. 31. Numb. 34. 3.

h This emphatically, as being the moſt eminent Mountain in *Syria*, and the Northern border of the Land: Or *this* which is within thy view; as if the Lord appeared to him in the form of a man, and pointed to it. *i* (i. e.) Of the *Canaanites*, who elſe-where are all called *Amorites*, as *Gen.* 15. 16. and here *Hittites* by a Synecdoche: the *Hittites* being the moſt conſiderable and formidable of all, as may appear from *Numb.* 13. 33. and 14. 1. 2 *Kings* 7. 6. And many of them being of the race of the Giants, dwelling about *Hebron*: See *Gen.* 25. 9, 10. and 26. 34. and 27. 46. *k* The Midland-ſea, great in it ſelf, and eſpecially compared with thoſe leſſer Collections of waters, which the *Jews* called *Seas*. *l Object.* The *Iſraelites* never poſſeſſed all this Land. *Anſw.* 1. That was from their own ſloth and cowardize, and diſobedience to God, and breach of thoſe Conditions upon which this Promiſe was ſuſpended: See *Judges* 2. 20. 2. This Land was not all to be poſſeſſed by them at once, but by degrees, as their numbers and neceſſities increaſed; But *Canaan* being fully ſufficient for them, and many of the *Iſraelites* being from time to time either cut off, or carried captive for their ſins, there was never any need of enlarging their Poſſeſſions. 3. Though their Poſſeſſions extended not to *Euphrates*, yet their Dominion did, and all thoſe Lands were tributary to them in *David*'s and *Solomon*'s time.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes *m*, ſo I will be with thee; I will not fail thee, nor forſake thee *n*.

*Heb. 13. 5. Deut. 31. 6, 8.

m To aſſiſt him againſt all his enemies, and in all the difficulties of governing this ſtiff-necked people, which *Joſhua* might juſtly fear no leſs than the *Canaanites*. *n* I will not leave thee deſtitute, neither of inward ſupport, or of outward aſſiſtance.

6 * Be ſtrong, and of a good courage *o*: for † unto this people ſhalt thou divide for an inheritance, the land *p* which I ſware unto their fathers to give them.

* Deut. 31. 23. † Or, *Thou ſhalt cauſe this people to inherit the land,* &c.

o Joſhua, though a perſon of great Courage and Reſolution, whereof he had given ſufficient Proof, yet needs theſe Exhortations, partly becauſe his work was great, and difficult, and long, and in a great meaſure new; Partly becauſe he had a very mean opinion of himſelf, eſpecially if compared with *Moſes*; and remembring how perverſe and ungovernable that people were, even under *Moſes*, he might very well ſuſpect the burden of ruling them would be too heavy for his ſhoulders. *p* Which ſuppoſeth the full conqueſt of the Land. That Honour and Aſſiſtance which I denied to *Moſes*, I will give to thee.

7 Only be thou ſtrong, and very courageous, that thou mayeſt obſerve to do according to all the Law * which Moſes my ſervant commanded thee *q*: * turn not from it to the right hand or to the left *r*, that thou mayeſt † proſper *s* whitherſoever thou goeſt *t*.

* Deut. 31, 7. * Deut. 5. 32. and 28. 14. † Or, *do wiſely.*

q Remember, that though thou art the Captain and Commander of my people, yet thou art my Subject and obliged to obſerve all my Commands. *r* (i. e.) In any kind, or upon any pretence. *s* Which plainly ſhews, That God's Aſſiſtance promiſed to him and to the *Iſraelites*, was conditional, and might juſtly be withdrawn upon their breach of the Conditions. *s* Or, *That thou mayeſt do wiſely*. Whereby he inſtructs him in the true Art of Government; and that his greateſt Wiſdom will lie in the obſervation of all God's Commands, and not in that pretended reaſon of State which other Princes govern all their Affairs by. *t* (i. e.) Whatſoever thou doeſt. Men's actions are oft compared to ways, or journeys, or ſteps, by which they come to the end they aim at.

8 * This book of the law ſhall not depart out of thy mouth *u*, but * thou ſhalt † meditate therein day and night *x*, that thou mayeſt obſerve to do according to all *that is* written therein *y*; for then thou ſhalt make thy way proſperous, and then thou ſhalt † have good ſucceſs.

* Deut. 17. 18, 19. *Pſal. 1. 2. † Or, *diſcourſe of it.* See Pſal. 77. 22. † Or, *do wiſely.*

u (i. e.) Thou ſhalt conſtantly read it, and upon occaſion diſcourſe of it, and the ſentence which ſhall come out of thy mouth, ſhall in all things be given according to this Rule. *x* (i.e.) Diligently ſtudy, and frequently and upon all occaſions conſider what is Gods will and thy duty. The greatneſs of thy place and employments ſhall not hinder thee from this Work, becauſe this is the only Rule of all thy private Actions, and publick Adminiſtrations. *y* Whereby he teacheth him, that it is his duty to ſee with his own eyes, and to underſtand the Mind and Law of God himſelf, and not blindly to follow what any other ſhould adviſe him to.

9 * Have not I commanded thee *z*? Be ſtrong, and of a good courage, be not afraid, neither be thou diſmayed; for the LORD thy God *is* with thee whitherſoever thou goeſt.

* Deut. 31. 7, 8.

z I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whoſe Faithfulneſs and Almightineſs thou haſt had large experience?

10 Then Joſhua commanded the Officers of the people, ſaying,

11 Paſs through the hoſt, and command the people,

ſaying, Prepare you victuals *a*: for within three days *b* ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

a For although *Manna* was given them to ſupply their want of ordinary Proviſions in the Wilderneſs; yet they were allowed, when they had opportunity, to purchaſe other Proviſions, and did ſo, *Deut.* 2. 6, 28. And now having been ſome time in the land of the *Amorites*, and together with *Manna* uſed themſelves to other food, which that Countrey plentifully ſupplyed them with; they are warned to furniſh themſelves therewith for their approaching march. *b Queſt:* How can this be, when the Spies, who were not yet ſent away, continued three days hid in the Mountains, *Joſh.* 2. 22. and the people paſſed not over till three dayes after the Spies returned, *Joſh.* 3. 2? *Anſw:* Theſe words, though placed here, ſeem not to have been delivered by *Joſhua* till after the return of the Spies; Such Tranſpoſitions being ſo frequent in Scripture, that Interpreters have formed this general Rule, That *there is no certain Order, no former nor latter in the Hiſtories of the Scripture.* And hence it comes, that theſe three days mentioned here below, after the Hiſtory of the Spies, are again repeated, *Joſh.* 3. 2. Beſides, the *Septuagint* render the words, *Yet three days*; and the *Chaldee*, *In the end of three days*; others, *After three days*, as it is, *Joſh.* 3. 2. Or, theſe three days may be the ſame with thoſe, *Joſh.* 2. 22. and the matter may be conceived thus, *Joſhua* gives the people notice of their paſſage over *Jordan within three days*, here, and at the ſame time, ſends away the Spies, who return e're thoſe three days be ended. For the *three days*, Joſh. 2. 22. may be underſtood of one whole day, and part of two other days, as it is in that famous inſtance, *Mat* 27. 63. of which ſee more on that place, and on *Matth.* 12. 40. The Spies came to *Jericho* in the evening of the firſt day, and intended to lie there, *Joſh.* 2. 8. but being diſturbed and affrighted by the ſearch made after them, they go away that night into the Mountains, and there abide the time mentioned. *Joſhua* having delivered this meſſage from God to the *Iſraelites*, and ſent away the Spies, removes from *Shittim* to *Jordan*, Joſh. 3. 1. being ſufficiently aſſured of his ſafe paſſage over *Jordan*, whatſoever became of the Spies; and after thoſe three days mentioned here were paſt, *Joſh.* 3. 2. he ſends the Officers to the people with a ſecond meſſage, about the manner of their actual paſſing over.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember * the words which Moſes the ſervant of the LORD commanded you *c*, ſaying, The LORD your God hath given you reſt *d*, and hath given you this land. *Numb. 32. 23. Deut: 3. 18.

c His charge to you, and your promiſe to him, which they were obliged to keep; and *Joſhua* was to ſee that they did ſo. *d* (i. e.) A place of reſt, as that word ſignifies; See on *Gen.* 49. 15.

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan: but ye ſhall paſs *e* before your brethren *f* † armed *g*, all the mighty men of valour *h*, and help them: † Heb. *marſhalled by five.*

e To wit, over *Jordan.* *f* Either 1. In their preſence. Or, 2. In the front of all of them; which was but reaſonable; Partly, becauſe they had the advantage of their brethren, having actually received their portion, which their Brethren had only in hope, and therefore were obliged to more ſervice, the rather to prevent the envy of the other Tribes; Partly becauſe they were freed from thoſe Impediments which the reſt were expoſed to, their Wives, and Children, and Eſtates being ſafely lodged; And partly to prevent their retreat and withdrawing themſelves from the preſent ſervice, which they otherwiſe ſhould have had opportunity and temptation to do, becauſe of the nearneſs of their Habitations. *g* For by this time they were well furniſhed with Arms, which they had either from the *Egyptians*, or *Amalekites*, or *Amorites*, from whom they had taken them; Or by purchaſe from thoſe people by whoſe borders they paſſed. Or, *in military order*: See on *Exod.* 13. 18. *h* All ſuch were obliged to go over if occaſion required it, but *Joſhua* took only ſome of them, partly becauſe they were ſufficient for his purpoſe, and partly becauſe ſome were fit to be left, both to ſecure their own Wives, Children, and Poſſeſſions, and to prevent their enemies on that ſide from giving them diſturbance or hindrance in their enterprize upon *Canaan.*

15 Until the LORD have given your brethren reſt, as *he hath* given you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORD's Servant gave you on this ſide Jordan, toward the Sun-riſing.

16 And they anſwered *h* Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

h (i. e.) The *Reubenites*, &c. mentioned *verſe* 12. to whom *Joſhua's* Diſcourſe is confined, *verſes* 13, 14, 15. No doubt the other Tribes expreſſed the ſame thing; but this is only recorded concerning theſe, becauſe that might ſeem moſt doubtful, and the obedience of the reſt was unqueſtionable.

17 According as we hearkned unto Moſes in all things, ſo will we hearken unto thee *i*: only the LORD thy God be with thee, as he was with Moſes *k*.

i The ſame obedience which we owed, and thoſe of us who are now alive generally performed to Moſes, we promiſe unto thee. *k* This is not a limitation of their obedience, as if they would not obey him any further or longer than he was proſperous or ſucceſsful; but an additional Prayer for him. As we have hereby promiſed thee our obedience, ſo our Prayer ſhall be, That God would bleſs and proſper thee, as he did *Moſes.*

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him *l*, he ſhall be put to death: only be ſtrong, and of a good courage.

l Not repugnant to God's commands; for none can be ſo fooliſh to think, that if he had commanded the people to blaſpheme God, or worſhip Idols, the people were obliged to obey him therein.

CHAP. II.

Joſhua *ſends two Spies to* Jericho; *they are ſought after*; Rahab *hides them; deceives the Meſſengers,* 1 — 7. *She acknowledges that God had given them the Land; her Reaſons,* 8 — 11. *The Covenant between her and them,* 12 — 21. *Their Return and Relation,* 22 — 24.

AND Joſhua the ſon of Nun ſent *a* out of Shittim, *b* two men *c*, to ſpy *d* † ſecretly *e*, ſaying, Go view the land, even Jericho *f*: and they went *, and * came into an harlots *g* houſe, named * Rahab, and † lodged *h* there. † Heb. *lently.* * Heb. 11. 31. *Jam. 2. 25 *Mat. 1. 5. †Heb. *lay.*

a Or, *had ſent*, as that Tenſe is oft uſed: See on *Joſh.* 1. 11. *b* Called alſo *Abel-ſhittim*, Numb. 33. 49. *c* Not twelve, as *Moſes* did, partly becauſe the people of *Canaan* were now more alarm'd than in *Moſes* his time, and more ſuſpicious of all ſtrangers; and partly becauſe thoſe were to view the whole land, theſe but a ſmall parcel of it. *d* (i. e.) To learn the ſtate of the land and people, and what way and method they ſhould proceed in. It is evident enough, That *Joſhua* did not this out of diſtruſt, as the people did, *Deut* 1. and it is moſt probable, he had God's command and direction in it, for the encouragement of himſelf and his Army in their preſent Enterprize. *e* With reference not to his enemies, which being the conſtant and neceſſary practice of all Spies, was needleſs to be mentioned; but to the *Iſraelites*, without their knowledge or deſire. And this ſeems added by way of oppoſition unto the like Action, *Deut.* 1. where it was done with the peoples privity, and upon their motion: And therefore an account was given, not only to *Moſes*, but alſo to the Congregation; Whereas here it was given to *Joſhua* only, *v.* 23. which was a good Caution to prevent the inconveniency which poſſibly might have ariſen, if their report had been doubtful or diſcouraging. *f* (i. e.) The land about *Jericho*, together with the City. Heb. *The Land and Jericho*, (i.e.) eſpecially *Jericho*: So *and* is uſed, 2 *Sam.* 2. 30. 1 *Kings* 11. 1. *Pſal.* 18. 1. * They obeyed *Joſhua's* command, even with the hazard of their own lives, conſidering that they were under the protection of divine Providence, which could very eaſily many ways ſecure them; or being willing to ſacrifice their lives in their Countrey's ſervice. *g* So the Hebrew word is uſed, *Judges* 11. 1. and 16. 1. 1 *Kings* 3. 16. *Ezek.* 23. 44. and ſo it is rendred by two Apoſtles, *Heb.* 11. 31. *James* 2. 25. ſuch ſhe either now was, or formerly had been; and ſuch a perſons houſe they might come to with leſs obſervation than to an *Hoſteſs*, as ſome render it, or to a publick Victualing-houſe. And ſuch a courſe of life was very common among the Gentiles, who eſteemed Fornication to be either no ſin, or a very ſmall and trivial one. *h* Or, *lay down*; as the ſame word is rendred, *v.* 8. intended and compoſed themſelves to reſt; but they were diſturbed and hindred from their Intentions upon the following diſcovery.

2 And it was told the king of Jericho, ſaying, Behold, there came in men hither to night *i*, of the children of Irael, to ſearch out the country.

i This evening, by comparing this with verſe 5.

3 And the King of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them *k*, and ſaid thus, There came men unto me, but I wiſt not whence they were *l*:

k Or, *But the Woman had taken* ——, *and had hid them* to wit, before the Meſſengers came from the King; as ſoon as ſhe underſtood from her Neighbours or common Rumor, that there was a ſuſpicion of the matter, and gueſſed that ſearch would be made. And this is juſtly mentioned as a great and generous act of Faith, *Heb.* 11. 31. for ſhe did apparently venture her life upon a ſtedfaſt perſwaſion of the Truth of God's Word and Promiſe given to the *Iſraelites.* *l* Her anſwer contained in theſe and the following words, was palpably falſe, and therefore unqueſtionably ſinful; howſoever, her intention was good therein: See *Rom.* 3. 8. But it is very probable, ſhe being an Heathen, might think, What, ſome Chriſtians have thought and ſaid, That an officious lie is not unlawful. Or at worſt, this was her Infirmity, which was graciouſly pardoned by God, and her Faith was amply rewarded.

5 And it came to paſs *about the time* of ſhutting of the gate *m*, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

m Either of her houſe, or rather of the City which was ſhut at a certain time.

6 But * ſhe had brought them up to the roof *n* of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof *o*. * See 1 *Sam.* 19.

n Which was plain after the manner: See *Deut.* 22. 8. *Matth.* 10. 27. *Acts* 10. 9. *Mark* 2. 4. *o* That they may be dried by the heat of the Sun.

7 And the men purſued after them the way to Jordan unto the foords *p*: and aſſoon as they which purſued after them were gone out, they ſhut the gate *q*.

p Or, *Paſſages*, i.e. The uſual places where people uſed to paſs over *Jordan*, whether by Boats or Bridges; or rather, becauſe of the ſhallowneſs of the River, which a little after this, ſwelled higher, as the Hiſtory will tell us; And as it is very uſual for Rivers to do. *q* Of the City, partly for their ſecurity againſt their approaching enemies; and partly to prevent the eſcape of the Spies, if peradventure *Rahab* was miſtaken, and they yet lurked in the City.

8 And before they were laid down *r*, ſhe came up unto them upon the roof,

r To reſt or ſleep, as they intended, being now, after the departure of the Searchers, come from their hiding-place to their reſting-place.

9 And

* Gen. 35. 5.
† Heb. *melt.*

9 And ſhe ſaid unto the men *s*, I know that the LORD hath given you the land, and that * your terror *t* is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

s Qu. How could they underſtand one the other? *Anſ.* 1. The *Hebrew* and the *Canaan* or *Phœnician* Languages have a very great reſemblance, and are thought to be but differing Dialects of one and the ſame Tongue, as the learned prove by a multitude of words which are common to both of them. Or 2. ſome of the *Hebrews* had either out of curioſity, or by *Joſhua's* order and direction, learnt that Language for this or other ſuch like Occaſions. *t* (*i. e.*) The dread of you: See *Exod.* 23. 27. and 34. 24. *Deut.* 11. 25. and 28. 7.

*Exod. 14. 21. chap. 4. 23.
* Numb. 21. 24, 34.
* Exod. 15. 14.
† Heb *roſe there up any more ſpirit in any man.*
*chap. 5. 1.
* Deut. 4. 39.

10 For we have heard how the LORD * dried up the water of the Red-ſea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites, that were on the other ſide Jordan, * Sihon and Og whom ye utterly deſtroyed.

11 And aſſoon as we had heard theſe things, * our hearts did melt *u*, neither † did there remain any more courage in any man, becauſe of you: for * the LORD your God, he *is* God in heaven above, and in the earth beneath * *x*.

u (*i. e.*) Was diſſolved, loſt all conſiſtency and courage. This phraſe is oft uſed, as *Deut.* 1. 28. and 20. 8. *Joſh.* 5. 1. and 7. 5. *x* He can do whatſoever he pleaſeth in Heaven and Earth; whereas our gods are incloſed in Heaven, and can do nothing to us upon Earth.

* See 1Tim. 3. 8.

12 Now therefore, I pray you, ſwear unto me by the *LORD y*, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto * my fathers houſe *z*, and give me a true token *a*:

y By your God who is the only true God; ſo ſhe ſhews her Converſion to God, and owns his Worſhip, one eminent Act whereof is ſwearing by his Name. *z* My near Kindred, which ſhe particularly names, *v.* 13. Husband and Children it ſeems ſhe had none. And for her ſelf, it was needleſs to ſpeak, it being a plain and undeniable Duty to ſave their Preſerver. *a* Either an aſſurance that you will preſerve me and mine from the common Ruine: or a Token which I may produce as a Witneſs of this agreement, and a mean of my ſecurity.

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have *b*, and deliver our lives from death.

b (*i. e.*) Their Children, as appears from *Joſh:* 6: 23.

† Heb. *in ſtead of you to die.*
* Judg. 1. 24.

14 And the men anſwered her, Our life † for yours *c*, if ye utter not this our buſineſs *d*. And it ſhal be when the LORD hath given us the land, that * we will deal kindly and truly with thee.

c We pawn and will venture our lives for the ſecurity of yours. Or, may we periſh, if you be not preſerved *d* (*i. e.*) This Agreement of ours, and the way and condition of it, leſt others under this pretence, ſecure themſelves. By which they ſhew both their Piety and Prudence in managing their Oath with ſo much Circumſpection and Caution, that neither their own Conſciences might be enſnared, nor the publick Juſtice obſtructed.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the Town-wall *e*, and ſhe dwelt upon the wall *f*.

e Which gave her the opportunity of diſmiſſing them when the gates were ſhut. *f* Her particular dwelling was there: which may poſſibly be added, becauſe the other part of her Houſe was reſerved for the entertainment of Strangers.

16 And ſhe ſaid unto them, Get ye to the mountain *g*, leſt the Purſuers meet you: and hide your ſelves there three days *h*, until the Purſuers be returned, and afterward may ye go your way.

g (*i. e.*) To ſome of the mountains wherewith *Jericho* was encompaſſed, in which alſo there were many Caves where they might lurk. *h* Not three whole days, but one whole day, and parts of two days: See on *Joſ.* 1. 11.

17 And the men ſaid *i* unto her, We *will be* blameleſs *k* of this thine oath, which thou haſt made us ſwear:

i Or, *had ſaid*; namely, before ſhe let them down; it being very improbable, either that ſhe would diſmiſs them before the Condition was expreſſed and agreed; or that ſhe would diſcourſe with them, or they with her, about ſuch ſecret and weighty things after they were let down, when others might over-hear them; or that ſhe ſhould begin her diſcourſe in her Chamber, and not finiſh it till they were gone out of her Houſe. *Obj.* They ſpoke this after they were let down; for it follows *v.* 18. *this—thread—which thou didſt let us down by. Anſ.* Thoſe words may be thus reudred, *which thou doſt let us down by*; i. e. art about to do it: it being frequent for the Preter Tenſe to be uſed of a thing about to be done, by an Enallage of Tenſes, as *Joſh.* 10. 15. *k* (*i. e.*) Free from guilt or reproach if it be violated, namely, if the following Condition be not obſerved.

† Heb. *gather.*

18 Behold, *when* we come into the land *l*, thou ſhalt bind this line of ſcarlet threed in the window *m*, which thou didſt let us down by: and thou ſhalt † bring thy Father, and thy Mother, and thy Brethren, and all thy Fathers Houſhold home unto thee.

l (*i. e.*) Over *Jordan*, and near the City. *m* That it may be eaſily diſcerned by our Soldiers.

19 And it ſhal be, *that* whoſoever ſhal go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head *n*, and we *will be* guiltleſs: and whoſoever ſhal be with thee in the houſe, his blood *ſhall be* upon our head *o*, if *any* hand be upon him *p*.

n The blame of his death ſhall reſt wholly upon himſelf, as being occaſioned by his own neglect or contempt of the means of ſafety. *o* We are willing to bear the ſin, and ſhame, and puniſhment of it. *p* To wit, ſo as to kill him, as this Phraſe is uſed, *Eſth.* 6. 2. *Job* 1. 12.

20 And if thou utter this our buſineſs, then we will be quit of thine oath, which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window *q*.

q Forthwith, partly that the Spies might ſee it hung out before their departure, and ſo the better know it at ſome diſtance; partly leſt ſome accident might occaſion a miſtake or neglect about it; and partly for her own comfort, it being pleaſant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days *r*, until the purſuers were returned. And the purſuers ſought *them* throughout all the ways *s*, but found *them* not.

r Supporting themſelves there with the Proviſions which after the manner of thoſe times and places they carried with them, which *Rahab* furniſhed them with. *s i. e.* In the rod to *Jordan*, and the places near it, but not in the Mountains.

23 So the two men returned, and deſcended from the mountain, and paſſed over *t*, and came to Joſhua the ſon of Nun, and told him *u* all *things* that befel them.

t To wit, *Jordan* unto *Joſhua*, *u Him* alone, not the people, as they did, *Numb:* 13.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hand all the land: for even all the Inhabitants of the country do † faint becauſe of us.

† Heb. *melt.*

CHAP. III.

Joſhua comes with the Iſraelites to Jordan, 1. *The officers inſtruct the people and prieſts for the paſſage,* 2--6. *God encourages Joſhua, and he encourageth the people, giving them for a ſign, the dividing the waters of Jordan, till the Ark and people ſhould paſs over,* 7--13. *The people paſs over; the prieſts ſtanding all the time in the midſt of Jordan,* 14--17.

AND Joſhua roſe early in the morning *a*, and they removed from Shittim, and came to Jordan, he, and all the children of Iſrael, and lodged there *b* before they paſſed over.

a Not after the return of the Spies, as may ſeem at firſt view; but after the three days, as it follows, *v.* 2. *b* That night, that they might go over in the day time, partly that the Miracle might be more evident and unqueſtionable; and partly to ſtrike the greater terror into their Enemies.

2 And it came to paſs after three days *c*, that the officers went through the hoſt *d*;

c Either, 1. at the end of the three days mentioned, *Joſ.* 1. 11; or upon the laſt of them, as this Phraſe is uſed. See on *Deut.* 15. 1. Or 2. after thoſe days were expired. See on *Joſ.* 1. 11. *d* The ſecond time to give them more particular Directions, as they had given them a general notice, *Joſ.* 1. 10, 11.

3 And they commanded the people *e*, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites *f* bearing it, then ye ſhal remove from your place, and go after it *g*.

In *Joſhua*'s name, and by his Authority. *f* Who were not only Levites, but Prieſts alſo. For although the Levites were to carry the Ark, *Numb.* 4. yet the Prieſts might perform that Office, and did ſo upon ſome ſolemn occaſions, as here, and *Joſ.* 6. 6. ch 3. 3. *g* Towards *Jordan*, to go over it in ſuch manner as I am about to deſcribe. Till this time the Ark went in the middle of the cloudy Pillar, probably being now vaniſhed; now it goes in the Front.

† Heb. *yeſterday and the third day*

4 Yet there ſhal be a ſpace between you and it, about two thouſand cubits *h* by meaſure: come not near unto it *i*, that ye may know the way by which ye muſt go *k*: for ye have not paſſed *this* way † heretofore.

h Which make a thouſand yards, and at which diſtance from it the *Iſraelites* ſeem to have been encamped in the Wilderneſs. And becauſe they generally went from their Tents to the Ark to worſhip God, eſpecially on the Sabbath-days; hence it hath been conceived, that a *Sabbath-days journey* reached only to 2000 Cubits. But that may be doubted; for thoſe who encamped neareſt the Ark, were at that diſtance from it, and came ſo far; but the moſt were further from it, and their Sabbath-days journey was conſiderably longer. *i* Partly from the reverent reſpect they ſhould bear to the Ark; and partly for the following reaſon *k* That the Ark marching ſo far before you into the River, and ſtanding ſtill there till you paſs over, may give you the greater aſſurance of your ſafe paſſage.

*Exod. 14, 15. Lev. 20 Num. 18. ch. 13. 1Sa 16. 5. Jo 2. 16.

5 And Joſhua ſaid *l* unto the people, * Sanctifie your ſelves *m*: for to morrow the LORD will do wonders among you.

l Or rather, *had ſaid*, to wit, the day before their paſſage; for it follows, *to morrow*. *m* Both in Soul and Body, that you may be meet to receive ſuch a favour, and with more Attention and Reverence obſerve and ponder this great Work, and fix it in your Hearts and Memories: See on *Exod.* 19. 10. *Lev.* 20. 7.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up *n* the ark of the covenant, and paſs over before the people *o*. And they took up the ark of the covenant, and went before the people.

n To wit, upon your ſhoulders; for ſo they were to carry it, *Numb.* 7. 9. *o* Not in the middle of them, as you uſed to do.

* ch. 1.

7 And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael *p*, that they may know that * as I was with Moſes, *ſo* I will be with thee.

ſaying, Prepare you victuals *a*: for within three days *b* ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

a For although *Manna* was given them to ſupply their want of ordinary Proviſions in the Wilderneſs; yet they were allowed, when they had opportunity, to purchaſe other Proviſions, and did ſo, *Deut.* 2. 6, 28. And now having been ſome time in the land of the *Amorites*, and together with *Manna* uſed themſelves to other food, which that Countrey plentifully ſupplyed them with; they are warned to furniſh themſelves therewith for their approaching march. *b Queſt:* How can this be, when the Spies, who were not yet ſent away, continued three days hid in the Mountains, *Joſh.* 2. 22. and the people paſſed not over till three dayes after the Spies returned, *Joſh.* 3. 2? *Anſw:* Theſe words, though placed here, ſeem not to have been delivered by *Joſhua* till after the return of the Spies; Such Tranſpoſitions being ſo frequent in Scripture, that Interpreters have formed this general Rule, That *there is no certain Order, no former nor latter in the Hiſtories of the Scripture.* And hence it comes, that theſe three days mentioned here below, after the Hiſtory of the Spies, are again repeated, *Joſh.* 3. 2. Beſides, the *Septuagint* render the words, *Yet three days*; and the *Chaldee*, *In the end of three days*; others, *After three days*, as it is, *Joſh.* 3. 2. Or, theſe three days may be the ſame with thoſe, *Joſh.* 2. 22. and the matter may be conceived thus, *Joſhua* gives the people notice of their paſſage over *Jordan within three days*, here, and at the ſame time, ſends away the Spies, who return e're thoſe three days be ended. For the *three days*, Joſh. 2. 22. may be underſtood of one whole day, and part of two other days, as it is in that famous inſtance, *Mat* 27. 63. of which ſee more on that place, and on *Matth.* 12. 40. The Spies came to *Jericho* in the evening of the firſt day, and intended to lie there, *Joſh.* 2. 8. but being diſturbed and affrighted by the ſearch made after them, they go away that night into the Mountains, and there abide the time mentioned. *Joſhua* having delivered this meſſage from God to the *Iſraelites*, and ſent away the Spies, removes from *Shittim* to *Jordan*, Joſh. 3. 1. being ſufficiently aſſured of his ſafe paſſage over *Jordan*, whatſoever became of the Spies; and after thoſe three days mentioned here were paſt, *Joſh.* 3. 2. he ſends the Officers to the people with a ſecond meſſage, about the manner of their actual paſſing over.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

*Numb. 32. 23. Deut: 3. 18.

13 Remember * the words which Moſes the ſervant of the LORD commanded you *c*, ſaying, The LORD your God hath given you reſt *d*, and hath given you this land.

c His charge to you, and your promiſe to him, which they were obliged to keep; and *Joſhua* was to ſee that they did ſo. *d* (i. e.) A place of reſt, as that word ſignifies; See on *Gen.* 49. 15.

† Heb. *marſhalled by five.*

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan: but ye ſhall paſs *e* before your brethren *f* † armed *g*, all the mighty men of valour *h*, and help them:

e To wit, over *Jordan*. *f* Either 1. In their preſence. Or, 2. In the front of all of them; which was but reaſonable; Partly, becauſe they had the advantage of their brethren, having actually received their portion, which their Brethren had only in hope, and therefore were obliged to more ſervice, the rather to prevent the envy of the other Tribes; Partly becauſe they were freed from thoſe Impediments which the reſt were expoſed to, their Wives, and Children, and Eſtates being ſafely lodged; And partly to prevent their retreat and withdrawing themſelves from the preſent ſervice, which they otherwiſe ſhould have had opportunity and temptation to do, becauſe of the nearneſs of their Habitations. *g* For by this time they were well furniſhed with Arms, which they had either from the *Egyptians*, or *Amalekites*, or *Amorites*, from whom they had taken them; Or by purchaſe from thoſe people by whoſe borders they paſſed. Or, *in military order*: See on *Exod.* 13. 18. *h* All ſuch were obliged to go over if occaſion required it, but *Joſhua* took only ſome of them, partly becauſe they were ſufficient for his purpoſe, and partly becauſe ſome were fit to be left, both to ſecure their own Wives, Children, and Poſſeſſions, and to prevent their enemies on that ſide from giving them diſturbance or hindrance in their enterprize upon *Canaan*.

15 Until the LORD have given your brethren reſt, as *he hath* given you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORD's Servant gave you on this ſide Jordan, toward the Sun-riſing.

16 And they anſwered *h* Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

h (i. e.) The *Reubenites*, &c. mentioned *verſe* 12. to whom *Joſhua*'s Diſcourſe is confined, *verſes* 13, 14, 15. No doubt the other Tribes expreſſed the ſame thing; but this is only recorded concerning theſe, becauſe that might ſeem moſt doubtful, and the obedience of the reſt was unqueſtionable.

17 According as we hearkned unto Moſes in all things, ſo will we hearken unto thee *i*: only the LORD thy God be with thee, as he was with Moſes *k*.

i The ſame obedience which we owed, and thoſe of us who are now alive generally performed to Moſes, we promiſe unto thee. *k* This is not a limitation of their obedience, as if they would not obey him any further or longer than he was proſperous or ſucceſſful; but an additional Prayer for him. As we have hereby promiſed thee our obedience, ſo our Prayer ſhall be, That God would bleſs and proſper thee, as he did *Moſes*.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him *l*, he ſhall be put to death: only be ſtrong, and of a good courage.

l Not repugnant to God's commands; for none can be ſo fooliſh to think, that if he had commanded the people to blaſpheme God, or worſhip Idols, the people were obliged to obey him therein.

CHAP. II.

Joſhua *ſends two Spies to* Jericho; *they are ſought after*; Rahab *hides them; deceives the Meſſengers,* 1—7. *She acknowledges that God had given them the Land; her Reaſons,* 8—11. *The Covenant between her and them,* 12—21. *Their Return and Relation,* 22—24.

AND Joſhua the ſon of Nun ſent *a* out of Shittim, *b* two men *c*, to ſpy *d* † ſecretly *e*, ſaying, Go view the land, even Jericho *f*: and they went *, and * came into an harlots *g* houſe, named * Rahab, and † lodged *h* there.

† Heb. ſilently.
* Heb. 11. 31.
* Jam. 2. 25.
* Mat. 1. 5.
† Heb. lay.

a Or, *had ſent*, as that Tenſe is oft uſed: See on *Joſh.* 1. 11. *b* Called alſo *Abel-ſhittim*, Numb. 33. 49. *c* Not twelve, as *Moſes* did, partly becauſe the people of *Canaan* were now more alarm'd than in *Moſes* his time, and more ſuſpicious of all ſtrangers; and partly becauſe thoſe were to view the whole land, theſe but a ſmall parcel of it. *d* (i. e.) To learn the ſtate of the land and people, and what way and method they ſhould proceed in. It is evident enough, That *Joſhua* did not this out of diſtruſt, as the people did, *Deut.* 1. and it is moſt probable, he had God's command and direction in it, for the encouragement of himſelf and his Army in their preſent Enterprize. *e* With reference not to his enemies, which being the conſtant and neceſſary practice of all Spies, was needleſs to be mentioned; but to the *Iſraelites*, without their knowledge or deſire. And this ſeems added by way of oppoſition unto the like Action, *Deut.* 1. where it was done with the peoples privity, and upon their motion: And therefore an account was given, not only to *Moſes*, but alſo to the Congregation; Whereas here it was given to *Joſhua* only, *v.* 23. which was a good Caution to prevent the inconveniency which poſſibly might have ariſen, if their report had been doubtful or diſcouraging. *f* (i. e.) The land about *Jericho*, together with the City. Heb. *The Land and Jericho*, (i.e.) eſpecially *Jericho*. So *and* is uſed, 2 *Sam.* 2. 30. 1 *Kings* 11. 1. *Pſal.* 18. 1. * They obeyed *Joſhua*'s command, even with the hazard of their own lives, conſidering that they were under the protection of divine Providence, which could very eaſily many ways ſecure them; or being willing to ſacrifice their lives in their Countrey's ſervice. *g* So the Hebrew word is uſed, *Judges* 11. 1. and 16. 1. 1 *Kings* 3. 16. *Ezek.* 23. 44. and ſo it is rendred by two Apoſtles, *Heb.* 11. 31. *James* 2. 25. ſuch ſhe either now was, or formerly had been; and ſuch a perſons houſe they might come to with leſs obſervation than to an *Hoſteſs*, as ſome render it, or to a publick Victualing-houſe. And ſuch a courſe of life was very common among the Gentiles, who eſteemed Fornication to be either no ſin, or a very ſmall and trivial one. *h* Or, *lay down*; as the ſame word is rendred, *v.* 8. intended and compoſed themſelves to reſt; but they were diſturbed and hindred from their Intentions upon the following diſcovery.

2 And it was told the king of Jericho, ſaying, Behold, there came in men hither to night *i*, of the children of Irael, to ſearch out the country.

i This evening, by comparing this with verſe 5.

3 And the King of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them *k*, and ſaid thus, There came men unto me, but I wiſt not whence they were *l*:

k Or, *But the Woman had taken ——, and had hid them* to wit, before the Meſſengers came from the King; as ſoon as ſhe underſtood from her Neighbours or common Rumor, that there was a ſuſpicion of the matter, and gueſſed that ſearch would be made. And this is juſtly mentioned as a great and generous act of Faith, *Heb.* 11. 31. for ſhe did apparently venture her life upon a ſtedfaſt perſwaſion of the Truth of God's Word and Promiſe given to the *Iſraelites*. *l* Her anſwer contained in theſe and the following words, was palpably falſe, and therefore unqueſtionably ſinful; howſoever, her intention was good therein: See *Rom.* 3. 8. But it is very probable, ſhe being an Heathen, might think, What, ſome Chriſtians have thought and ſaid, That an officious lie is not unlawful. Or at worſt, this was her Infirmity, which was graciouſly pardoned by God, and her Faith was amply rewarded.

5 And it came to paſs *about the time* of ſhutting of the gate *m*, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

m Either of her houſe, or rather of the City which was ſhut at a certain time.

* See 2 Sam. 17. 19.

6 But * ſhe had brought them up to the roof *n* of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof *o*.

n Which was plain after the manner: See *Deut.* 22. 8. *Matth.* 10. 27. *Acts* 10. 9. *Mark* 2. 4. *o* That they may be dried by the heat of the Sun.

7 And the men purſued after them the way to Jordan unto the foords *p*: and aſſoon as they which purſued after them were gone out, they ſhut the gate *q*.

p Or, *Paſſages*, i.e. The uſual places where people uſed to paſs over *Jordan*, whether by Boats or Bridges; or rather, becauſe of the ſhallowneſs of the River, which a little after this, ſwelled higher, as the Hiſtory will tell us; And as it is very uſual for Rivers to do. *q* Of the City, partly for their ſecurity againſt their approaching enemies; and partly to prevent the eſcape of the Spies, if peradventure *Rahab* was miſtaken, and they yet lurked in the City.

8 And before they were laid down *r*, ſhe came up unto them upon the roof,

r To reſt or ſleep, as they intended, being now, after the departure of the Searchers, come from their hiding-place to their reſting-place.

9 And ſhe ſaid unto the men *s*, I know that the LORD hath given you the land, and that * your terror *t* is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

* Gen. 35. 5.
† Heb. *melt.*

s Qu. How could they underſtand one the other? *Anſ.* 1. The *Hebrew* and the *Canaan* or *Phœnician* Languages have a very great reſemblance, and are thought to be but differing Dialects of one and the ſame Tongue, as the learned prove by a multitude of words which are common to both of them. Or 2. ſome of the *Hebrews* had either out of curioſity, or by *Joſhua's* order and direction, learnt that Language for this or other ſuch like Occaſions. *t* (*i. e.*) The dread of you: See *Exod.* 23: 27. and 34. 24. *Deut.* 11. 25. and 28. 7.

10 For we have heard how the LORD * dried up the water of the Red-ſea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites, that were on the other ſide Jordan, * Sihon and Og whom ye utterly deſtroyed.

*Exod. 14. 21. chap. 4. 23.
* Numb. 21. 24, 34.

11 And aſſoon as we had heard theſe things, * our hearts did melt *u*, neither † did there remain any more courage in any man, becauſe of you: for * the LORD your God, he *is* God in heaven above, and in the earth beneath * *x*.

* Exod. 15. 14.
† Heb *roſe there up any more ſpirit in any man.*
*chap. 5. 1.
* Deut. 4. 39.

u (*i. e.*) Was diſſolved, loſt all conſiſtency and courage. This phraſe is oft uſed, as *Deut.* 1. 28. and 20. 8. *Joſh.* 5. 1. and 7. 5. *x* He can do whatſoever he pleaſeth in Heaven and Earth; whereas our gods are incloſed in Heaven, and can do nothing to us upon Earth.

12 Now therefore, I pray you, ſwear unto me by the *LORD y*, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto * my fathers houſe *z*, and give me a true token *a*:

* See 1Tim. 3. 8.

y By your God who is the only true God; ſo ſhe ſhews her Converſion to God, and owns his Worſhip, one eminent Act whereof is ſwearing by his Name. *z* My near Kindred, which ſhe particularly names, *v.* 13. Husband and Children it ſeems ſhe had none. And for her ſelf, it was needleſs to ſpeak, it being a plain and undeniable Duty to ſave their Preſerver. *a* Either an aſſurance that you will preſerve me and mine from the common Ruine: or a Token which I may produce as a Witneſs of this agreement, and a mean of my ſecurity.

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have *b*, and deliver our lives from death.

b (*i. e.*) Their Children, as appears from *Joſh*: 6: 23.

14 And the men anſwered her, Our life † for yours *c*, if ye utter not this our buſineſs *d*. And it ſhal be when the LORD hath given us the land, that * we will deal kindly and truly with thee.

† Heb. *in ſtead of you to die.*
* Judg. 1. 24.

c We pawn and will venture our lives for the ſecurity of yours. Or, may we periſh, if you be not preſerved *d* (*i. e.*) This Agreement of ours, and the way and condition of it, leſt others under this pretence, ſecure themſelves. By which they ſhew both their Piety and Prudence in managing their Oath with ſo much Circumſpection and Caution, that neither their own Conſciences might be enſnared, nor the publick Juſtice obſtructed.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the Town-wall *e*, and ſhe dwelt upon the wall *f*.

e Which gave her the opportunity of diſmiſſing them when the gates were ſhut. *f* Her particular dwelling was there: which may poſſibly be added, becauſe the other part of her Houſe was reſerved for the entertainment of Strangers.

16 And ſhe ſaid unto them, Get ye to the mountain *g*, leſt the Purſuers meet you: and hide your ſelves there three days *h*, until the Purſuers be returned, and afterward may ye go your way.

g (*i. e.*) To ſome of the mountains wherewith *Jericho* was encompaſſed, in which alſo there were many Caves where they might lurk. *h* Not three whole days, but one whole day, and parts of two days: See on *Joſ.* 1. 11.

17 And the men ſaid *i* unto her, We *will be* blameleſs *k* of this thine oath, which thou haſt made us ſwear:

i Or, *had ſaid*; namely, before ſhe let them down; it being very improbable, either that ſhe would diſmiſs them before the Condition was expreſſed and agreed; or that ſhe would diſcourſe with them, or they with her, about ſuch ſecret and weighty things after they were let down, when others might over-hear them; or that ſhe ſhould begin her diſcourſe in her Chamber, and not finiſh it till they were gone out of her Houſe. *Obj.* They ſpoke this after they were let down; for it follows *v.* 18. *this—thread—which thou didſt let us down by.* *Anſ.* Thoſe words may be thus reudred, *which thou doſt let us down by*; i. e. art about to do it: it being frequent for the Preter Tenſe to be uſed of a thing about to be done, by an Enallage of Tenſes, as *Joſh.* 10. 15. *k* (*i. e.*) Free from guilt or reproach if it be violated, namely, if the following Condition be not obſerved.

18 Behold, *when* we come into the land *l*, thou ſhalt bind this line of ſcarlet threed in the window *m*, which thou didſt let us down by: and thou ſhalt † bring thy Father, and thy Mother, and thy Brethren, and all thy Fathers Houſhold home unto thee.

† Heb. *gather.*

l (*i. e.*) Over *Jordan*, and near the City. *m* That it may be eaſily diſcerned by our Soldiers.

19 And it ſhal be, *that* whoſoever ſhal go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head *n*, and we *will be* guiltleſs: and whoſoever ſhal be with thee in the houſe, his blood *ſhall be* upon our head *o*, if *any* hand be upon him *p*.

n The blame of his death ſhall reſt wholly upon himſelf, as being occaſioned by his own neglect or contempt of the means of ſafety. *o* We are willing to bear the ſin, and ſhame, and puniſhment of it. *p* To wit, ſo as to kill him, as this Phraſe is uſed, *Eſth.* 6. 2. *Job* 1. 12.

20 And if thou utter this our buſineſs, then we will be quit of thine oath, which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window *q*.

q Forthwith, partly that the Spies might ſee it hung out before their departure, and ſo the better know it at ſome diſtance; partly leſt ſome accident might occaſion a miſtake or neglect about it; and partly for her own comfort, it being pleaſant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days *r*, until the purſuers were returned. And the purſuers ſought *them* throughout all the ways *s*, but found *them* not.

r Supporting themſelves there with the Proviſions which after the manner of thoſe times and places they carried with them, which *Rahab* furniſhed them with. *s* *i. e.* In the rod to *Jordan*, and the places near it, but not in the Mountains.

23 So the two men returned, and deſcended from the mountain, and paſſed over *t*, and came to Joſhua the ſon of Nun, and told him *u* all *things* that befel them.

t To wit, *Jordan* unto *Joſhua*, *u Him* alone, not the people, as they did, *Numb*: 13.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hand all the land: for even all the Inhabitants of the country do † faint becauſe of us.

† Heb. *melt.*

CHAP. III.

Joſhua comes with the Iſraelites to Jordan, 1. *The officers inſtruct the people and prieſts for the paſſage,* 2--6. *God encourages Joſhua, and he encourageth the people, giving them for a ſign, the dividing the waters of Jordan, till the Ark and people ſhould paſs over,* 7--13. *The people paſs over; the prieſts ſtanding all the time in the midſt of Jordan,* 14--17.

AND Joſhua roſe early in the morning *a*, and they removed from Shittim, and came to Jordan, he, and all the children of Iſrael, and lodged there *b* before they paſſed over.

a Not after the return of the Spies, as may ſeem at firſt view; but after the three days, as it follows, *v.* 2. *b* That night, that they might go over in the day time, partly that the Miracle might be more evident and unqueſtionable; and partly to ſtrike the greater terror into their Enemies.

2 And it came to paſs after three days *c*, that the officers went through the hoſt *d*;

c Either, 1. at the end of the three days mentioned, *Joſ.* 1. 11: or upon the laſt of them, as this Phraſe is uſed. See on *Deut.* 15. 1. Or 2. after thoſe days were expired. See on *Joſ.* 1. 11. *d* The ſecond time to give them more particular Directions, as they had given them a general notice, *Joſ.* 1. 10, 11.

3 And they commanded the people *e*, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites *f* bearing it, then ye ſhal remove from your place, and go after it *g*.

In *Joſhua*'s name, and by his Authority. *f* Who were not only Levites, but Prieſts alſo. For although the Levites were to carry the Ark, *Numb.* 4. yet the Prieſts might perform that Office, and did ſo upon ſome ſolemn occaſions, as here, and *Joſ* 6. 6. ch 3. 3. *g* Towards *Jordan*, to go over it in ſuch manner as I am about to deſcribe. Till this time the Ark went in the middle of the cloudy Pillar, probably being now vaniſhed; now it goes in the Front.

4 Yet there ſhal be a ſpace between you and it, about two thouſand cubits *h* by meaſure: come not near unto it *i*, that ye may know the way by which ye muſt go *k*: for ye have not paſſed *this* way † heretofore.

† Heb. *ſi*
yeſterday and the third day

h Which make a thouſand yards, and at which diſtance from it the *Iſraelites* ſeem to have been encamped in the Wilderneſs. And becauſe they generally went from their Tents to the Ark to worſhip God, eſpecially on the Sabbath-days; hence it hath been conceived, that a *Sabbath-days journey* reached only to 2000 Cubits. But that may be doubted; for thoſe who encamped neareſt the Ark, were at that diſtance from it, and came ſo far; but the moſt were further from it, and their Sabbath-days journey was conſiderably longer. *i* Partly from the reverent reſpect they ſhould bear to the Ark; and partly for the following reaſon *k* That the Ark marching ſo far before you into the River, and ſtanding ſtill there till you paſs over, may give you the greater aſſurance of your ſafe paſſage.

5 And Joſhua ſaid *l* unto the people, * Sanctifie your ſelves *m*: for to morrow the LORD will do wonders among you.

*Exod. 1
14, 15.
Lev. 20
Num. 1
18. ch.
13. 1Sa
16. 5. Jo
2. 16.

l Or rather, *had ſaid*, to wit, the day before their paſſage; for it follows, *to morrow*. *m* Both in Soul and Body, that you may be meet to receive ſuch a favour, and with more Attention and Reverence obſerve and ponder this great Work, and fix it in your Hearts and Memories: See on *Exod.* 19. 10. *Lev.* 20. 7.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up *n* the ark of the covenant, and paſs over before the people *o*. And they took up the ark of the covenant, and went before the people.

n To wit, upon your ſhoulders; for ſo they were to carry it, *Numb.* 7. 9. *o* Not in the middle of them, as you uſed to do.

7 And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael *p*, that they may know that * as I was with Moſes, *ſo* I will be with thee.

* ch. 1.

p i. e. To gain the Authority and Reputation among them, as the perſon whom I have ſet in *Moſes* his ſtead, and by whom I will conduct them to the Poſſeſſion of the promiſed Land.

8 And thou ſhalt command the prieſts that bear the Ark of the Covenant, ſaying, When ye are come to the brink *q* of the water of Jordan, ye ſhal ſtand ſtill in Jordan *r*.

q Heb. *to the extremity*, ſo far as the River then ſpread it ſelf, which was now more than ordinary, *v.* 15. *r* Within the waters of *Jordan*, in the firſt entrance into the River; where they ſtood for a ſeaſon, till the River was divided, and then they went into the midſt of it, as it is implied, *v.* 17. and there abode till all the people were paſſed over, as it follows in the Hiſtory.

9 And Joſhua ſaid unto the children of Iſrael, Come hither *s*, and hear the words of the LORD your God *t*.

s To the Ark or Tabernacle, the place of publick Aſſemblies. *t* Who is now about to give a proof that he is both the *Lord*, the Omnipotent Governour of Heaven and Earth, and all Creatures; *and your God*, in Covenant with you, having a tender care and true affection for you.

10 And Joſhua ſaid, Hereby ye ſhal know *u* that the living God *x is* among you *y*, and *that* he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgaſhite, and the Amorite, and the Jebuſite.

u To wit, by experience and ſenſible evidence. *x* Not a dull, dead, ſenſeleſs and unactive God, ſuch as the gods of the Nations are; but a God of life, and power, and activity to watch over you, and work for you. *y* Is preſent with you to ſtrengthen and help you, as the Phraſe ſignifies, *Exod*: 17: 7: *Deut*: 31: 17: *Joſh*: 22: 31.

11 Behold, the ark of the covenant, of the LORD of all the earth, paſſeth over before you into Jordan *z*.

z Into part of the River.

12 Now therefore take ye twelve men *a* out of the Tribes of Iſrael, out of every Tribe a man.

a For the work deſcribed, *Joſh*: 4: 2, 3.

13 And it ſhal come to paſs aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD *b*, the Lord of all the earth *c*, ſhal reſt in the waters of Jordan, *that* the waters of Jordan ſhal be cut off *from* the waters that come down from above *d*: and they * ſhal ſtand upon an heap *e*. ſal.114.

b That ſo it may appear that this is the Lords doing, and that in purſuance, and for the accompliſhment of his Covenant made with *Iſrael*. *c* The Lord of all this terreſtrial Globe made of Earth and Water, who therefore can diſpoſe of this River and the adjoyning Land as he pleaſeth. *d* The Waters which now are united ſhall be divided, and part ſhall flow down the Channel towards the Dead-Sea, and the other part that is nearer the Spring or Riſe of the River, and flows down from it, ſhall ſtand ſtill. *e* Being as it were congealed, as the Red-Sea was, *Exod*: 15: 8: and ſo kept from overflowing all the Country.

14 And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the * ark of the covenant before the people; Act.7.45.

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for * Jordan overfloweth all his banks all the time of harveſt) *f*. 1Chron. 2. 15. er. 12. 5. & 49. 19.

f Which is alſo noted, 1 *Chron*: 12: 15: *Eccluſ*: 24: 36: and by *Ariſtæas* in the Hiſtory of the LXX Interpreters. This is meant not of the Wheat-harveſt, but of the Barley-harveſt, (which was before it, *Ruth* 1: 22: 2 *Sam*: 21: 9) as is manifeſt from their keeping of the Paſſover at their firſt entrance, *Joſ*: 5: 10: which Feaſt was kept on the fourteenth day of their firſt Month, when they were to bring a Sheaf of their firſt-fruits, *Lev*: 23: 10; *Deut*: 16: 9, 10: which were of Barley, as *Joſephus* affirms, and is evident from the thing it ſelf. So that this Harveſt in thoſe hot Countries fell very early in the Spring, when Rivers uſe to ſwell moſt; partly becauſe of the rains which have fallen all the Winter, and partly becauſe of the Snows which then melt into Water and come into the Rivers; for which Reaſons the ſame overflowing of Water which is here aſcribed to *Jordan*, is by other Authors aſcribed to *Euphrates*, and *Tygris*, and the *Rhine*, and *Maine*, &c. And this time God choſe for this Work, partly that the Miracle might be more glorious in it ſelf, more obliging to the *Iſraelites*, and more amazing and terrible to the *Canaanites*; and partly that the *Iſraelites* might be entertained at their firſt entrance with more plentiful and comfortable Proviſions.

16 That the waters which came down from above, ſtood *and* roſe up upon an heap *g* very far from the city Adam that is beſide Zaretan *h*; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea failed, *and* were cut off: and the people paſſed over right againſt Jericho *i*.

g Which having been affirmed by Heathen Writers to have been done by *Magicians*, it is great impudence to disbelieve or doubt of Gods power to do it. *h* The City *Adam* being more obſcure, is deſcribed by its nearneſs to a more known place, *Zaretan*, or *Sarthan*, which ſome think is the ſame place mentioned, 1 *King*: 4: 12: and 7: 46: but it rather ſeems to have been another place then eminent, but now unknown, as many thouſands are. The meaning is, That the Waters were ſtopped in their courſe at that place, and ſo kept at a due diſtance from the *Iſraelites* whilſt they paſſed over. *i* Here God carried them over, becauſe this part was, 1. The ſtrongeſt, as having in its Neighbourhood an eminent City, a potent King, and a ſtout and Warlike people. 2. The moſt pleaſant and fruitful, and therefore more convenient both for the Refreſhment of the *Iſraelites* after their long and tedious Marches, and for their Encouragement to their preſent Expedition.

17 And the prieſts that bare the ark of the covenant of the LORD, ſtood firm *k* on dry ground in the midſt of Jordan *l*, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

k i. e. In one and the ſame place and poſture; their feet neither moved by any Waters flowing in upon them, nor ſinking into any mire, which one might think was at the bottom of the River. And this may be oppoſed unto their other *ſtanding in the brink of the water* when they came to it, commanded, *ver.* 8. which was but for a while, till the Waters were divided and gone away; and then they were to go further, even *into the midſt of Jordan*, as is here ſaid, where they are to ſtand *conſtantly* and *fixedly*, as this Hebrew word ſignifies, *until all were paſſed over*. If it be ſaid, that what is preſcribed, *v.* 8. is here ſaid to be executed; and therefore *the midſt of Jordan* here, is the ſame place with *the brink of the water of Jordan*, *v.* 8. It may be anſwered, That the manifeſt variation of the Phraſe ſhews, that it is not abſolutely the ſame thing or place which is ſpoken of there and here; but what is there enjoyned, is here executed with advantage; for when it is ſaid, that they *ſtood firm------in the midſt of Jordan*, it muſt needs be ſuppoſed, that they firſt *came to the brink of the water*, and that they *ſtood* there for a ſeaſon, till the Waters were cut off and dried up, as appears from the nature of the thing; and that then they went further, even into the midſt of *Jordan*. *l* Either, 1. within *Jordan*, as it is expreſſed above, *v*: 8: for that Phraſe doth not always ſignifie the exact middle of a place, but any part within it, as appears from *Gen*. 45. 6. *Exod*. 8. 22. and 24. 18. *Joſh*. 7. 13. and 10. 13. *Prov*. 30. 19. Or rather 2. in the middle and deepeſt part of the River. For, 1. words ſhould be taken properly, where they may without any inconveniency, which is the caſe here. 2. The Ark went before them to direct, and encourage and ſecure them in the dangers of their Paſſages, for which ends the middle was the fitteſt place. 3. In this ſenſe the ſame Phraſe is uſed, *Joſh*. 4. v. 3, 8. For certainly thoſe Stones which were to be Witneſſes and Monuments of their Paſſage over *Jordan*, ſhould not be taken from the brink or brim of the River, or from the Shore which *Jordan* overflowed only at that ſeaſon, but from the moſt inward and deepeſt parts of the River; and *v.* 16, 17, 18. where the Prieſts are ſaid to *aſcend* or *come up out of Jordan, and out of the midſt of Jordan unto the dry land*; whereas had this been meant only of the firſt entrance into the River, they muſt have been ſaid firſt to *go down into Jordan*, and then to *go up to the land*.

CHAP. IV.

God commands them to carry 12 *ſtones for a memorial, out of Jordan: Joſhua orders it: the people perform,* 1----8. *Twelve other ſtones ſet up for a Memorial in the midſt of Jordan,* 9. *The people paſs over: the order they obſerve,* 10----13. *God magnifies Joſhua,* 14. *The prieſts with the Ark are commanded to come up out of Jordan,* 15--17. *The waters return,* 18. *The time of this paſſage,* 19. *Twelve ſtones ſet up in Gilgal; to what purpoſe declared,* 20--24.

AND it came to paſs, when all the people were clean paſſed * over Jordan, that the LORD ſpake *a* unto *Joſhua, ſaying, * Deut. 27: 2. * ch. 3. 12.

a This was commanded before, *Joſh*. 3. 12. and is here repeated with enlargement, as being now to be put in Execution.

2 Take ye twelve men out of the people, out of every tribe a man *b*,

b For the greater evidence and certainty, and the more effectual ſpreading of the Report of this marvellous work among all the Tribes.

3 And command ye them, ſaying, Take ye hence out of the midſt of Jordan *c*, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhal carry them over with you, and leave them in the lodging-place where ye ſhal lodge this night *d*.

c Of which ſee on *Joſh*. 3. 17. *d i. e.* In *Gilgal*, as is expreſſed below, *ver.* 19, 20.

4 Then Joſhua called the twelve men, whom he had prepared *e* of the children of Iſrael, out of every Tribe a man:

e i. e. Appointed or choſen for that work, and commanded them to be ready for it.

5 And Joſhua ſaid unto them, Paſs over before the ark *f* of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the Tribes of the children of Iſrael:

f i. e. Go back again to the place where the Ark ſtands.

6 That this may be a ſign *g* among you, *that* when your children aſk *their fathers* † in time to come, ſaying, What *mean* ye by theſe ſtones? † Heb. *to morrow.*

g A Monument or Memorial of this days work.

7 Then ye ſhal anſwer them, That the waters of Jordan were cut off before the ark *h* of the covenant of the LORD, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhal be for a memorial unto the children of Iſrael for ever.

h As it were at the ſight and approach of the Ark, to give it and the *Iſraelites* a ſafe paſſage.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the Tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up twelve ſtones in the midſt of Jordan *i*, in the place where the feet of the prieſts, which bare the ark of the covenant, ſtood: and they are there unto this day *k*.

i Properly ſo called, as *Joſh.* 3. 17. *Queſt.* How could theſe ſtones be a Monument of this work, when they were not ſeen, but generally covered with the Waters of *Jordan?* *Anſw.* Theſe ſtones are not the ſame with thoſe which a man could carry upon his ſhoulders, *ver:* 5. and therefore might be very much larger; and being ſet up in two rows one above another, they might poſſibly be ſeen, at leaſt ſome times when the Water was low, and eſpecially where the Water was commonly more ſhallow, as it might be ordinarily in this place, though not at this time, when *Jordan* overflowed all its banks. Add to this, That the Waters of *Jordan* are ſaid to be very pure and clear; and therefore theſe ſtones, though they did not appear above it, might be ſeen in it, either by thoſe who ſtood upon the ſhore, becauſe that River was not broad; or at leaſt by thoſe that paſſed in Boats upon the River, who could eaſily diſcern them by the peculiar noiſe and motion of the Water occaſioned by that heap of ſtones. And this was ſufficient, eſpecially conſidering that there was another more diſtinct and viſible Monument of this Miracle ſet up in *Gilgal.* *k* This might be written, either 1. by *Joſhua* who wrote this Book near 20 years after this was done: Or, 2. by ſome other holy man divinely inſpired and approved of by the whole *Jewiſh* Church, who inſerted this and ſome ſuch paſſages both in this Book, and in the Writings of *Moſes.*

10 For the prieſts which bare the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people *l*, according to all that Moſes commanded Joſhua *m*: and the people haſted and paſſed over *n*.

l i. e. To command the people to do. *m* Which he did not particularly, but in the general; becauſe he commanded *Joſhua* to obſerve and do all that God had commanded him by *Moſes*, and all that he ſhould command him any other way. *n i. e.* Paſſed over with haſte, which is noted as an Argument of their fear, or weakneſs of their Faith; as on the contrary, the Prieſts are commended that they ſtood firm, and fixed, and ſettled in their minds, as well as in the poſture of their Bodies.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts in the preſence of the people *o*.

o The people looking on, and beholding this wonderful work of God with Attention and Admiration.

12 And * the children of Reuben, and the children of Gad, and half the Tribe of Manaſſeh, paſſed over armed before the reſt of the children of Iſrael, as Moſes ſpake unto them:

* Numb. 32. 20, 27.

13 About forty thouſand † prepared for war, paſſed over before the LORD *p* unto battel, to the plains of Jericho.

† Or, *ready armed.*

p Either, 1. before the Ark, by which they, as well as the reſt paſſed when they went over *Jordan.* Or 2. in the preſence of God who diligently obſerved whether they would keep their Promiſe and Covenant made with their Brethren, or not.

14 On that day the LORD * magnified Joſhua in the ſight of all Iſrael, and they feared him, as they feared Moſes, all the days of his life.

* ch. 3. 7.

15 And the LORD ſpake unto Joſhua, ſaying,

16 Command the Prieſts that bear * the ark of the teſtimony, that they come up *q* out of Jordan.

* Ex. 25. 16, 22.

q For being now in the middle, and loweſt, and deepeſt place of the River, (of which ſee on *Joſh.* 3. 17.) they are moſt properly ſaid to *aſcend* or *go up* to the land; which word is thrice uſed in this and the two next following Verſes.

17 Joſhua therefore commanded the Prieſts *r*, ſaying, Come ye up out of Jordan.

r Who ſtayed contentedly in the River, till God by *Joſhua* called them out.

18 And it came to paſs, when the prieſts that bare the ark of the Covenant of the LORD, were come up out of the midſt of Jordan, *and* the ſoles of the prieſts feet were † lift up unto the dry land, that the waters of Jordan returned unto their place *s*, and † flowed over all his banks, as *they did* before.

† Heb. *plucked up.*
† Heb. *went.*

s Came down from their heaps, and returned with all convenient ſpeed into their proper Channel, according to their natural and uſual courſe.

19 And the people came out of Jordan on the tenth *day* of the firſt month *t*, and encamped in Gilgal *u*, in the eaſt border of Jericho.

t To wit, of *Niſan*, which wanted but 5 days of 40 years from the time of their coming out of *Egypt*, which was on the fifteenth day of this month. So punctual is God in the performing of his word, whether promiſed or threatned. And this day was very ſeaſonable for the taking up of the Lambs which were to be uſed four days after, according to *the Law*, *Exod.* 12: 3, 6. *u* A place ſo called hereafter upon a following occaſion, *Joſh.* 5. 9. So here it is an Anticipation.

20 And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal *x*.

x Which moſt probably were placed ſeverally and in order like ſo many little Pillars, which was moſt proper to keep up the remembrance of this miraculous Benefit vouchſafed to this people.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhal aſk their fathers † in time to come, ſaying, What *mean* theſe ſtones?

† Heb. *to morrow.*

22 Then ye ſhal let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red-ſea *, which he dried up from before us *y*, until we were gone over.

* Exod. 14. 21.

y (*i. e.*) My ſelf and *Caleb*, and all of us here preſent; for this Benefit, though done to their Fathers, is juſtly and rightly ſaid to be done to themſelves, becauſe they were then in their Parents loyns; and their very being, and all their Happineſs, depended upon that Deliverance.

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty, that ye might fear the LORD your God † for ever.

† Heb. *days.*

CHAP. V.

The Amorites and Canaanites hear of this and are afraid, 1. *The Males born in the Wilderneſs are Circumciſed,* 2---9. *The Paſſover is celebrated,* 10. *They eat of the Corn of the Land, and the Manna ceaſeth,* 11, 12. *Chriſt appeareth to Joſhua in form of a Man of War; he worſhips him; the place of his preſence holy ground,* 13----15.

AND it came to paſs when all the kings of the Amorites *a* which were on the ſide of Jordan weſtward *b*, and all the kings of the Canaanites *c*, which were by the Sea *d*, * heard that the LORD had dried up the waters of Jordan *e* from before the children of Iſrael, until we were paſſed over, that their heart melted *f*, neither was there ſpirit in them any more, becauſe of the children of Iſrael.

* Numb. 13. 29. Exod. 15. 14.

a Theſe and the *Canaanites* are mentioned for all the reſt, as being the chief of them for number, and power, and courage *b* This is added to diſtinguiſh them from the other *Amorites*, Eaſtward from *Jordan*, whom *Moſes* had ſubdued. *c* So the proper place of this Nation was on both ſides of *Jordan.* *d* The Midland Sea, all along the Coaſt of it, which was the chief ſeat of that people, though divers Colonies of them were come into, and ſettled in other places *e* Which was their bulwark on the Eaſt-ſide, where the *Iſraelites* were; for it is very probable they had taken away all Bridges near thoſe parts; and the *Iſraelites* having been ſo long in that Neighbouring Country, and yet not making any attempt upon them, they were grown ſecure; eſpecially now, when *Jordan* ſwell'd beyond its ordinary bounds; and therefore they did not endeavour to hinder their paſſage. *f* They loſt all their courage, and durſt attempt nothing upon the *Iſraelites*; not without Gods ſpecial providence, that the *Iſraelites* might quietly participate of the two great Sacraments of their Church, Circumciſion and the Paſſover, and thereby be prepared for their high and hard work, and for the poſſeſſion of the Holy and Promiſed Land, which would have been Defiled by an Uncircumciſed People.

2 At that time *g* the LORD ſaid unto Joſhua, Make *h* thee * ſharp knives † *i*, and circumciſe again the children of Iſrael the ſecond time *k*.

* Exod. 4. 25.
† Or, *knives of flints.*

g As ſoon as ever they were come to *Gilgal*, which was on the tenth day; and ſo this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were ſore of their wounds, and on the fourteenth day they recovered, and at the Even of that day kept the Paſſover. *h* Or, *prepare*, or *make ready*, as this word is ſometimes uſed. As it was not neceſſary for thoſe who had ſuch Knives already to make others for that uſe; ſo it is not probable that ſuch were commanded to do ſo, but only to make them ſharp and fit for that work. *i* Called in *Hebrew*, *Knives of Flints*, not as if they were all neceſſarily to be made of Flints, but becauſe ſuch were commonly uſed, eſpecially in thoſe parts where there was but little Iron; and becauſe ſuch Knives were oft uſed in this work, as the *Jewiſh* Doctors note, and in ſuch like works, as the Heathen writers relate. Thus we call that an *Ink-horn*, which is made of Silver, becauſe thoſe Utenſils are commonly made of Horn. *k* He calleth this a *Second Circumciſion*, not as if theſe ſame perſons had been Circumciſed once before, either by *Joſhua*, or by any other, for the contrary is affirmed below, *v.* 7 but with reſpect unto the body of the People, whereof one part had been Circumciſed before, and the other at this time, which is called a *ſecond-time*, in relation to ſome former time wherein they were Circumciſed, either, 1. in *Egypt*, when many of the people, who poſſibly for fear or favour of the *Egyptians*, had neglected this Duty, were by the command of *Moſes* (who had been awakened by the remembrance of his own neglect and danger thereupon) Circumciſed; which during the Ten Plagues, and the grievous confuſion and conſternation of the *Egyptians*, they might eaſily find opportunity to do. Or 2. at *Sinai*, when they received the Paſſover, *Numb.* 9. 5: which no uncircumciſed perſon might do, *Exod.* 12. 48. and therefore it may not ſeem improbable, that all the Children born in that firſt year after their coming out of *Egypt*, and all they who peradventure might come out of *Egypt* in their uncircumciſion, were now Circumciſed. Obj. 1. *All that came out of* Egypt *were Circumciſed*, v. 5: *Anſ.* 1. This may be true, but he doth not ſay when and where they were Circumciſed; nor doth he deny that this was done to ſome of them, either in time of the Plagues in *Egypt*, or at *Sinai* 2. *All* is very oft uſed of the greateſt part, as is confeſſed. Obj. 2. *All the people that were born in the Wilderneſs* were *not Circumciſed*, v. 5. *Anſ.* 1. Underſtand this alſo of the greateſt part. 2. This is limited to them that were born *by the way*, as it is ſaid there, and emphatically repeated, *v.* 7. *i. e.* in their Journeys and Travellings; which inſinuats the reaſon why they were not Circumciſed, becauſe they were always uncertain of their ſtay in any place; and were conſtantly to be in a readineſs for a removal when God took up the Cloud: But this reaſon ceaſed at *Sinai*, where they knew they were to abide for a conſiderable time; and ſeing they took that opportunity for the celebration of the Paſſover, it is likely they would improve it alſo to the Circumciſion of their Children or others, which they ought to prize highly, and to embrace all occaſions offered for it; which though the people might, it is not likely that *Moſes* would neglect. Obj. 3. *They are ſaid to have remained uncircumciſed* Forty *whole Years in the Wilderneſs*, *v.* 6. *Anſw.* i. e. for almoſt forty years; as the ſame Phraſe is uſed, *Numb.* 14. 33, 34. and 32. 13. when there was above one year of that number paſt and gone. Or 3. in *Abraham*, and ſo the ſenſe may be; The firſt Circumciſion conferred upon *Abraham*, and continued in his Poſterity, hath been for many years neglected or omitted; and ſo that great and ſolemn pledge of my Covenant with you, is in a manner wholly loſt, and therefore it is but fit and neceſſary to have this long interrupted practice of Circumciſion revived, and to have *Abrahams* Poſterity circumciſed a ſecond time for the renewing of the Covenant between them and me again.

3 And Joſhua made him ſharp knives, and circumciſed *l* the children of Iſrael *m* at the * hill of the foreſkins.

r, *Gi- b haa- th.*

l (*i. e.*) He cauſed this to be done; and, becauſe it was to be done ſpeedily, the Paſſover approaching, it was neceſſary to uſe many hands in it, either Prieſts and Levites, or other Circumciſed perſons, who, at leaſt in thoſe circumſtances, were permitted to do it. *m* (*i. e.*) Such of them as were uncircumciſed. And, though it be not mentioned, it is more than probable, that the *Iſraelites* beyond *Jordan* were Circumciſed at the ſame time.

4 And this is the cauſe why *Joſhua* did circumciſe: All the people that came out of Egypt *m*, that *were* males, *even* all the people of war died in the wilderneſs by the way, after they came out of Egypt.

m This is to be reſtrained to ſuch as were then above 20 years old, and ſuch as were guilty of that rebellion, *Numb.* 14. as it is expreſſed below, *v.* 6.

5 Now all the people that came out, were circumciſed: but all the people *that were* born in the wilderneſs by the way as they came forth out of Egypt, *them* they *n* had not circumciſed.

n Either their Parents, or the Rulers of *Iſrael*, whoſe omiſſion hereof was not through neglect; for then God, who had ordered the neglecter of Circumciſion to be cut off, *Gen.* 17. 14. would not have left ſo groſs a fault unpuniſhed: but by Divine Permiſſion and Indulgence; partly becauſe they were now in a Journey, in which caſe the Paſſover alſo might be neglected, *Numb*: 9: 10, 13. and in that Journey the Paſſover was but once obſerved; and partly becauſe there was not ſo great a neceſſity of this note of Circumciſion to diſtinguiſh them from other Nations, whileſt they dwelt alone and unmixed in the Wilderneſs, as there was afterwards.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *o that were* men of war, which came out of Egypt, were conſumed, becauſe they obeyed not the voice of the LORD, unto whom the LORD ſware * that he would not ſhew them *p* the land which the LORD ſware unto their fathers, that he would give us a land that floweth with milk and honey.

Numb. 4. 23.

o The *Hebrew* word commonly ſignifies the *Gentiles*; ſo he calls them, to note that they were unworthy of the name and priviledges of Iſraelites. *p* (*i. e.*) Not give them ſo much as a ſight of it, which he granted to *Moſes*, much leſs the poſſeſſion and enjoyment of it. Or *ſhewing* is put for *giving*, as it is *Pſal.* 4. 6. and 60. 3. *Eccleſ.* 2. 24.

7 And their children *whom* he raiſed up in their ſtead, them *Joſhua* circumciſed *q*, for they were uncircumciſed: becauſe they had not circumciſed them by the way.

q Which God would have now done, 1. As a Teſtimony of Gods reconciliation to the people, of which Circumciſion was a ſign, and that God would not further impute their Parents Rebellions to them. 2. Becauſe the great impediment of Circumciſion was now removed, to wit, their continued Travels, and frequent and uncertain removal. 3. To prepare them for the approaching Paſſover. 4. To diſtinguiſh them from the *Canaanites*, into whoſe land they were now come. 5. To ratify the Covenant between God and them, whereof Circumciſion was a Sign and Seal, to aſſure them that God would now make good his Covenant, in giving them this Land; and to oblige them to perform all the Duties and Services to which that Covenant bound them, of which Circumciſion was the beginning and foundation, all which they were expreſly enjoyned to do, as ſoon as ever they came into *Canaan*, *Exod.* 12. 25. *Levit.* 23. 10. *Numb.* 15. 2.

8 And it came to paſs * when they had done circumciſing all the people, that they abode in their places in the camp, till they * were whole *r*.

* Heb. *When all the people had made an end to be Circumciſed.*

* Heb. *lived.*

r Free from that pain and ſore which Circumciſion cauſed, *Gen.* 34. 25. It was indeed an act of great Faith, to expoſe themſelves to ſo much pain and danger too, in this place where they were hemmed in by *Jordan* and their Enemies; but they had many conſiderations to ſupport their Faith, and ſuppreſs their Fears; the freſh experience of Gods power and readineſs to work Miracles for their preſervation; the great conſternation of all their Enemies, which they might obſerve and rationally preſume; the conſiderable number of the people who were above 40 years old, and therefore circumciſed before this time, their great General being one of this number; the time it would require for their Enemies to bring together a force ſufficient to oppoſe them?

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt *s* from off you: wherefore the name of the place is called * Gilgal, unto this day.

* That is, *rolling.*

s (*i. e.*) Uncircumciſion, which was both in Truth, and in the opinion of the *Jews*, a matter of great reproach, *Gen*: 34: 14: 1 *Sam*: 14: 6; and 17: 26. And although this was a reproach common to moſt Nations of the World, yet it is particularly called *the reproach of Egypt*, either, 1. Becauſe the other neighbouring Nations, being the children of *Abraham* by the Concubines, are ſuppoſed to have been Circumciſed, which the *Egyptians* at this time were not, as may be gathered from *Exod*: 2: 6: where they knew the Child to be an *Hebrew* by this mark. Or 2. becauſe they came out of *Egypt*, and were eſteemed to be a ſort of *Egyptians*, *Numb*: 22: 5: which they juſtly thought a great reproach; but by their Circumciſion they were now diſtinguiſhed from them, and manifeſted to be another kind of people. Or 3. Becauſe many of them lay under this reproach in *Egypt*, having wickedly neglected this Duty there for worldly reaſons; and others of them continued in the ſame ſhameful condition for many years in the Wilderneſs.

10 And the children of Iſrael encamped in Gilgal, and kept the Paſſover, on the fourteenth * day of the moneth at even, in the plains of Jericho *t*.

*Exod. 12. 6.

t Which was their third Paſſover: the firſt was in *Egypt*, *Exod*: 12: the ſecond at *Mount Sinai*, *Numb*: 9: the third here; for in their Wilderneſs Travels, theſe and all other Sacrifices were neglected, *Amos* 5. 25.

11 And they did eat of the old corn *u* of the land, on the morrow after the Paſſover *x*; unleavened cakes, and parched *corn y*, in the ſelf-ſame day *z*.

u The Corn of the laſt year, which the Inhabitants of thoſe parts had left in their Barns, being doubtleſs fled for fear of the *Iſraelites* into their ſtrong Cities, or other remoter and ſafer parts. *x* (*i. e.*) On the ſixteenth day; for the Paſſover was killed between the two Evenings of the fourteenth day, and was eaten in that evening or night, which, according to the *Jewiſh* computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feaſt of the Paſſover; and ſo the morrow of the ſixteenth day, was *the morrow after the Paſſover*, when they were obliged to offer unto God the firſt ſheaf, and then were allowed to eat of the reſt. *y* Of that years Corn, which was moſt proper and cuſtomary for that uſe. *z* Having an eager deſire to enjoy the Fruits of the Land.

12 And the * Manna ceaſed *a* on the morrow after they had eaten of the old corn of the land, *b* neither had the children of Iſrael Manna any more, but they did eat of the fruit of the land of Canaan that year.

*Exod. 16. 35.

a Which God now withheld, 1. To ſhew that *Manna* was not an ordinary production of Nature, as by the long and conſtant enjoyment of it, they might be prone to think; but an extraordinary and ſpecial gift of God to ſupply their neceſſity. 2. Becauſe God would not be prodigal of his favours, nor expoſe them to contempt by giving them ſuperfluouſly, or by working Miracles where ordinary means were ſufficient. *b* (*i. e.*) On the ſeventeenth day.

13 And it came to paſs when Joſhua was by Jericho *c*, that he lift up his eyes, and looked, and behold, there ſtood * a man *d* over againſt him with his ſword drawn *e* in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our Adverſaries?

* Exod. 23. 23. Zech. 1. 8.

c Heb. *In Jericho*, *i. e.* in the Country or Territory adjoyning to *Jericho*; whither he went to view thoſe parts, and diſcern the fitteſt places for his attempt upon *Jericho*, as Generals uſually do. *d* One in the appearance of man. *e* In readineſs to fight, not, as *Joſhua* thought, againſt him, but for him and his people.

14 And he ſaid, Nay *f*, but *as* † Captain of the hoſt of the LORD *g* am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant *h*?

† Or, *Prince.*

f I am neither *Iſraelite*, nor *Canaanite*. *g* Either, 1. of all Creatures in Heaven and Earth, which are Gods Hoſts. Or, 2. of the Angels, who are called *the Hoſt of Heaven*, 1 *Kings* 22. 19. 2 *Chron.* 18. 18. *Luke* 2. 13. Or, 3. of the hoſt or people of *Iſrael*, which are called *the Lords Hoſt*, Exod. 12. 41. The ſenſe is, I am the chief Captain of this people, and will conduct and aſſiſt thee and them in this great undertaking. Now this perſon is none other than *Michael the Prince*, Dan. 10. 21. and 12. 1. not a created Angel, but the Son of God, who went along with the *Iſraelites* in this Expedition, 1 *Cor.* 10. 4. not ſurely as an underling, but as their Chief and Captain. And this appears, 1. by his acceptance of Adoration here, which a created Angel durſt not admit of, *Rev*: 22: 8, 9. 2. Becauſe the place was made holy by his preſence, *v*: 15: which was Gods Prerogative, *Exod*: 3: 5. 3. Becauſe he is called *the Lord*, Heb. *Jehovah*, Joſh. 6. 2. *h* I acknowledge thee for my Lord and Captain, and therefore wait for thy Commands, which I am ready to obey.

15 And the Captain of the LORD's hoſt ſaid unto Joſhua, * Looſe thy ſhoe from off thy foot *i*, for the place whereon thou ſtandeſt *is* holy *k*: and Joſhua did ſo.

*Exod. 3. 5. Act. 7. 33.

i In token of reverence and ſubjection: See on *Exodus* 3. 5. *k* Conſecrated by my preſence; which when it was withdrawn, it was no more holy than any other place, the reaſon of its holineſs being removed.

CHAP. VI.

Jericho is ſhut up by the Iſraelites, 1. *The People and 7 Prieſts with the Ark, go round it 7 days*, 2—14. *On the 7th day they go round it 7 times; the Prieſts blow the Trumpets; the People ſhout; the City Accurſed; nothing to be taken, but all conſecrated; the Walls fall down; Men, Women, and Cattel deſtroyed*, 15—21. *Rahab and her kindred are ſaved*, 22—25. *Joſhua curſeth the Man who ſhould rebuild Jericho*, 26.

NOW Jericho † was ſtraitly ſhut up *a*, becauſe of the children of Iſrael, none went out, and none came in.

† Heb. *did ſhut up, and was ſhut up.*

a Not only by night, as before, *Joſh.* 2. 5. but conſtantly and diligently.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour *b*.

b Who are in it, reſolved and ready to defend it with their utmoſt ſtrength.

3 And ye ſhal compaſs the City, all *ye* men of war, *and* go round about the City once *c*: thus ſhalt thou do ſix days *d*.

c At convenient diſtance, out of the reach of their Arrows. *d* Every day once. This and the following courſe might ſeem ridiculous and abſurd, and is therefore preſcribed and uſed by God, that they might learn to take new meaſures of things, and to expect ſucceſs not from their own valour, or skill, or probable means; but meerly from Gods appointment and bleſſing; and in general, not to judge of any of God's Inſtitutions by meer carnal reaſon, to which divers of their Ceremonies would ſeem no leſs fooliſh than this action; and that they might have a full Demonſtration of the All-ſufficiency of that God who can do what he pleaſeth, even by the moſt contemptible means.

4 And ſeven Prieſts ſhall bear before the Ark ſeven trumpets of rams horns [e]: and the ſeventh day ye ſhall compaſs the city ſeven times, and the Prieſts ſhall blow with the trumpets.

[e] Or, *of the Jubilees*; (i. e.) ſuch Trumpets wherewith they were to ſound in the years of *Jubilee*, *Lev*: 25. 9. Either this, or one of the other ſix was certainly a Sabbath day; and it is not material which was it, for the Command of *the Lord of the Sabbath* was ſufficient to legitimate any Action.

5 And it ſhall come to paſs, that when they make a long *blaſt* [f] with the rams horns, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city [g] ſhall fall down † flat [h], and the people ſhall aſcend up every man ſtraight before him.

† Heb. *under it.*

[f] As is uſual in the cloſe of muſical ſounds. [g] Not all of it; which was not only unneceſſary, but inconvenient, and might have given the people better opportunity of eſcaping, but only a conſiderable part of it where the *Iſraelites* might fitly enter: For *Rahab*'s houſe was not overthrown, verſe 22. [h] Heb. *under it*, (i: e.) below the place they ſtood in: Or, *in its place*: It was not battered down with Engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly ſtand in.

6 And Joſhua the ſon of Nun called the Prieſts, and ſaid unto them, Take up the Ark of the Covenant, and let ſeven Prieſts bear ſeven trumpets of rams horns before the Ark of the LORD.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed [i] paſs on before the Ark of the LORD.

[i] God would have them armed both for the defence of themſelves, and the Ark, in caſe the enemies ſhould make a ſally upon them, and for the Execution of the Lord's vengeance upon that City.

8 And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, & blew with the trumpets: and the Ark of the Covenant of the LORD followed them.

9 And the armed men went before the Prieſts that blew with the trumpets: and the † rereward came [k], after the Ark, *the Prieſts* [l], going on, and blowing with the Trumpets.

[k] Which being oppoſed to *the armed men*, may ſeem to note the unarmed people, who were deſireous to be ſpectators of this wonderful work. [l] Which is rightly ſupplied here from verſe 4.

10 And Joſhua commanded the people, ſaying, Ye ſhall not ſhout [m], nor † make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

[m] Becauſe ſhouting before the time appointed, would be ineffectual, and ſo might give them ſome Diſcouragement, and their enemies matter of inſulting,

11 So the Ark of the LORD compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joſhua roſe early in the morning, and the Prieſts took up the Ark of the LORD.

13 And ſeven Prieſts bearing ſeven trumpets of rams horns before the Ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the rereward came after the Ark of the LORD, *the Prieſts* going on and blowing with the Trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner, ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout [n], for the LORD hath given you the city.

[n] To teſtifie your Faith in God's promiſe, and thankfulneſs for this glorious Mercy, and to encourage your ſelves and Brethren, and to ſtrike a terrour into your enemies.

† Or, *devoted.*

17 And the city ſhall be † accurſed [o], *even* it, and all that *are* therein, to the LORD [p]: only Rahab the harlot ſhall live, ſhe, and all that *are* with her in the houſe, becauſe * ſhe hid the meſſengers that we ſent.

* Chap. 2. 4.

[o] (i. e.) Devouted to utter deſtruction, *Levit*. 27. 21, 19. *Deut*. 12. This he ſpake by inſtinct or direction from God, as is evident from 1 *Kings* 16. 34. [p] Partly becauſe the firſt-fruits were appropriated to God; Partly leſt the ſoldiers being glutted with the ſpoil of this rich City, ſhould grow ſenſual and ſluggiſh in their work; and partly to ſtrike the greater terrour into the reſt of their enemies.

18 And ye, * in any wiſe keep *your ſelves* from the accurſed thing, leſt ye make *your ſelves* accurſed, when ye take of the accurſed thing, and make the camp of Iſrael a curſe [q], and trouble it.

* Deut. 7. 26. and 13. 17.

[q] By provoking God to puniſh them for your ſin, in which they may be one way or other involved; or at leaſt upon the occaſion of your ſin; For to ſpeak properly, God will not (the caſe of *Adams* ſin only excepted) puniſh one man for the ſin of another, as he hath oft declared; but the whole Camp having ſins of their own, God might take what occaſion he ſaw fit to inflict this puniſhment.

19 But all the ſilver, and gold, and veſſels of braſs and iron [r], *are* † conſecrated unto the LORD [s]: they ſhall come into the treaſury of the LORD [t].

† Heb. *holineſs.*

[r] Except that of which Images were made, which were to be utterly deſtroyed, *Exod*. 32. 20. *Deut*. 7. 25. [s] Being firſt made to paſs through the fire, *Numb*. 31. 22, 23. [t] To be employed wholly for the ſervice or uſes of the Tabernacle, not to be applied to the uſe of any private perſon or Prieſt.

20 So the people ſhouted when *the Prieſts* blew with the Trumpets: and it came to paſs when the people heard the ſound of the Trumpets, and the people ſhouted with a great ſhout, that * the wall fell down † flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

* Heb. 11. 30.
† Heb. *under it.*

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old [u], and ox, and ſheep, and aſs, with the edge of the ſword.

[u] Being commanded to do ſo by the Sovereign Lord of every mans life; and being informed by God before that the *Canaanites* were abominably wicked, and deſerved the ſevereſt puniſhments. As for the Infants, they were guilty of Original ſin, and otherwiſe at the diſpoſal of their Creator, as the clay is in the hands of the Potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reſerve them to thoſe dreadful calamities which thoſe who ſurvived them were liable to.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlots houſe [x], and bring out thence the woman, and all that ſhe hath, * as ye ſware unto her.

* Chap. 2. 14. Hebr. 11. 31.

[x] Which, together with the wall upon which it leaned, was left ſtanding, either by a ſpecial favour of God to her, or for the reaſon alledged upon, verſe 5.

23 And the young men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they brought out all † her kindred, & left them without the camp of Iſrael [y].

† Hebr. *families.*

[y] Till they were cleanſed from the impurities of their Gentile ſtate, and inſtructed in the *Jewiſh* Religion, and ſolemnly admitted into that Church in the uſual way, to which *Rahab*'s good Counſel and Example had doubtleſs very much prepared them; and this ſtupendious work of God confirmed their purpoſes.

24 And they burnt the city with fire, and all that *was* therein: only the ſilver, and the gold, and the veſſels of braſs, and of iron, they put into the treaſury of the houſe of the LORD.

25 And Joſhua ſaved Rahab the harlot alive [z], and her fathers houſhold, and all that ſhe had: and ſhe dwelleth in Iſrael, *even* unto this day, becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

[z] For the general command of rooting out the *Cananites*, ſeems to have had ſome exception, in caſe any of them had ſincerely and ſeaſonably caſt of their idolatry and wickedneſs, and ſubmitted themſelves to the *Iſraelites*, as we ſhall ſee hereafter.

26 ¶ And Joſhua adjured them [a] at that time, ſaying, * Curſed *be* the man before the LORD [b], that riſeth up and buildeth [c] this city Jericho, he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it [d].

* 1 King. 16. 34.

[a] Or, *made them to ſwear*; cauſed the people, or ſome in the name of all, to ſwear for the preſent and ſucceeding Generations, and to confirm their Oath by a curſe. [b] (i. e.) From God's preſence, and by his ſentence, as they are ſaid to *caſt lots before the Lord*, Joſh. 18. 8, 10. *i. e.* expecting the Deciſion from God. He intimates, that he doth not utter this in a Paſſion, or upon a particular diſlike of that place, but by divine Inſpiration, as appears from 1 *Kings* 16. 34. God would have the ruines of this city remain as a ſtanding monument of God's Juſtice againſt this wicked and idolatrous people, and of his Almighty Power in deſtroying ſo great and ſtrong a City by ſuch contemptible means. [c] (i. e.) That ſhall attempt or endavour to build it. So this Curſe is reſtrained to the Builder, but no way belongs to thoſe who ſhould inhabit it after it was built, as is evident from 2 *Kings* 4. 18. *Luke* 19. 1, 5. [d] (i. e.) He ſhall loſe all his Children in the work, the firſt at the beginning, others in the progreſs of it by degrees, and the youngeſt in the cloſe of it, when the Gates uſe to be ſet up. This was fulfilled, 1 *Kings* 16. 34.

27 So the LORD was with Joſhua, and his fame was noiſed throughout all the countrey.

CHAP. VII.

Achan *takes of the accurſed and devouted things: God is angry with* Iſrael, 1. Joſhua *ſends* 3000 *men againſt* Ai: *They flee, and* 36 *are ſlain*, 2—5. Joſhua *complains to God: Who diſcovers the cauſe, and enjoins a Lot*, 6—15. Achan *is found guilty:* Joſhua's *Advice and his Confeſſion*, 16—21. *He and his are ſtoned and burnt: The place named the valley of* Achor, 22—26.

BUT the children of Iſrael [a] committed a treſpaſs in the accurſed thing [b]: for * Achan the ſon of Carmi,

* Chap. 22. 20. 1 Chron. 2. 7.

mi, the ſon of Zabdi *c*, the ſon of Zerah *d* of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael *e*.

a (i e.) One of them, by a very uſual Synecdoche or Enallage, as *Gen.*. 8. 4. and 19. 29. and *Matth*. 26. 8. where that is aſcribed to the Diſciples, which belonged to *Judas* only, *John* 12. 4. *b* (i. e.) In taking ſome of the forebidden and accurſed goods. *c* Called, alſo *Zimri*, 1 *Chron*. 2. 6. *d* Or, *Zarah*, who was *Judah*'s immediate Son, *Gen*. 38. 30. who went with *Judah* into *Ægypt*: And ſo for the filling up of the 256 years that are ſuppoſed to come between that and this time, we muſt allow *Achan* to be now an Old man, and his three Anceſtors to have begotten each his ſon at about 60 years of age; which at that time was not incredible nor unuſual. *e* Why did God puniſh the whole Society for this one man's ſin? *Anſw*. All of them were puniſhed for their own ſins, whereof each had a ſufficient proportion; but God took this occaſion to inflict the puniſhment upon the Society, partly becauſe divers of them might be guilty of this ſin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others; or by not ſorrowing for it, and endeavouring to purge themſelves from it: Partly to make ſin the more hateful; as being the cauſe of ſuch dreadful and publick judgements: And partly to oblige all the members of every Society to be both more circumſpect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miſcarriages of their Brethren, which is a great Benefit and Bleſſing to them, and to the whole Society, and worthy to be purchaſed by a ſharp affliction upon the Society.

2 And Joſhua ſent men from Jericho to Ai *f*, which *is* beſide *g* Beth-aven *h*, on the eaſt-ſide of Bethel *i*, and ſpake unto them, ſaying, Go up and view the countrey, and the men went up and viewed Ai.

f Called *Hai*, *Gen*. 12. 8. and *Aijah*, *Nehem*. 11. 31. They were not to go into the City of *Ai*, but into the Countrey bordering and belonging to it, and there to underſtand the ſtate and quality of the place and people. *g* So the *Hebrew im* is uſed, *Gen*. 25. 11. and 35. 4. *Judges* 9. 6. and 18. 3. and 19. 11. *h*. A City or Town diſtinct from, but nigh unto *Bethel*, though *Bethel* was afterwards by alluſion called *Beth-aven*, *Hoſ*. 4. 15. and 10. 5. Compare *Joſ*. 18. 12. *i* Compare *Gen*. 12. 8. *Joſ*. 8. 9, 12.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let † about two or three thouſand men go up *k*, and ſmite Ai, *and* make not all the people to labour thither, for they *are but* few.

† Heb: *about two thouſand men, or about three thouſand men.*

k Which was done by the wiſe Contrivance of Divine Providence, that their ſin might be puniſhed, and they awakened and reformed with as little hazard, and miſchief, and reproach, as might be: For if the defeat of theſe cauſed ſo great a conſternation in *Joſhua*, it is eaſie to gueſs what dread, and confuſion, and deſpair, it would have cauſed in the people, if a great Hoſt had been dedefeated.

4 So there went up thither of the people about three thouſand men, and they fled *l* before the men of Ai.

l Not having their uſual Courage to ſtrike a ſtroke, which was a plain Evidence that God had foreſaken them; and an uſeful inſtruction, to ſhew them what weak and inconſiderable Creatures they were when God left them; and that it was God, not their own valour, that gave the *Canaanites* and their Land into their hands.

5 And the men of Ai ſmote of them about thirty and ſix men *m*: for they chaſed them *from* before the gate, *even* unto Shebarim, and ſmote them in the † going down *n*: wherefore the heart of the people melted, and became *as* water *o*.

† Or, *in Morad.*

m A dear Victory to them, whereby *Iſrael* was awakened, and reformed, and reconciled to their God and Shield, and they hardned to their own ruine. *n* By which it ſeems it was a down-hill way to *Jericho*, which was nearer *Jordan*. *o* Soft and weak, and full of fluctuation and trembling.

6 ¶ And Joſhua rent his Clothes *p*, and fell to the earth upon his face *q*, before the Ark of LORD, until the even-tide *r*, he, and the elders of Iſrael, and put duſt upon their heads *s*.

p In teſtimony of great ſorrow, as *Gen*. 37. 34. and 44. 13. for the loſs felt, the conſequent miſchief feared, and the ſin which he ſuſpected. *q* In deep humiliation and fervent ſupplication. *r* Continuing the whole day in Faſting and Prayer. *ſ* As was uſual in caſe of grief and aſtoniſhment, 1 *Sam*. 4. 12. 2 *Sam*. 1. 2. and 13. 19. *Jon*. 3. 6. *Mich*. 1. 10.

7 And Joſhua ſaid, Alas, O LORD GOD; wherefore haſt thou at all brought this people over Jordan *t*, to deliver us into the hand of the Amorite to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

t This and the following Clauſe, though well intended, and offered to God only by way of Expoſtulation and Argument, yet do ſavour of Humane Infirmity, and fall ſhort of that reverence, and modeſty, and ſubmiſſion, which he owed to God; and are mentioned as inſtances, that the holy men of God were ſubject to like paſſions and infirmities with other men.

8 O LORD, what ſhall I ſay *u*, when Iſrael *x* turneth their † backs before their Enemies?

† Heb: *necks.*

u In anſwer to the reproaches caſt by our inſulting enemies upon us, and upon thy Name. *x* Gods own people, which he hath ſingled out of all Nations for his own Peculiar.

9 For the Canaanite, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great Name *y*?

y Which will upon this occaſion be blaſphemed and charged with inconſtancy, unkindneſs, and unfaithfulneſs to thine own people, and with inability to reſiſt them, or to do thy people that good thou didſt intend them. Compare *Exod*. 32. 12. *Numb*. 14. 13. *Deut*. 33. 27. *Joel*. 2. 17.

10 ¶ And the LORD ſaid unto Joſhua, Get thee up; wherefore † lieſt thou thus upon thy face *z*?

† Heb. *falleſt.*

z This buſineſs is not to be done by unactive ſupplication, but by vigorous endeavours for Reformation.

11 Iſrael *a* hath ſinned, and they have alſo tranſgreſſed my covenant *b* which I commanded them: for they have even taken of the accurſed thing *c*, and have alſo ſtollen *d*, and diſſembled *e* alſo, and they have put *it* even amongſt their own ſtuff *f*.

a Some or one of them, as before on *v*. 1. *b* (i.e.) Broken the conditions of my Covenant which I have commanded them, and they have promiſed to perform, *viz*. Obedience to all my Commands, *Exod*. 19. 8. and 24. 7. whereof this was one, not to meddle with the accurſed thing. *c* Which I charged them not to meddle with. *d* (i.e.) Taken my portion which I had reſerved, *Joſ*. 6. 19. *e* Covered the fact mith deep diſſimulation, and a real, if not verbal profeſſion of their Innocency. Poſſibly *Achan* might be ſuſpected, and being accuſed, had denied it, or was reſolved to deny it. *f* Converted it to their own uſe, and added obſtinacy and reſolvedneſs to the crime; Thus he loads this ſin with divers aggravations.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed *g*, neither will I be with you any more, except ye deſtroy the accurſed perſon from among you.

g As I warned and threatned them, *Joſ*. 6. 18. they have put themſelves out of my Protection and Bleſſing, and therefore are lyable to the ſame deſtruction which belongs to this accurſed people.

13 Up, ſanctifie the people, and ſay, Sanctifie your ſelves *h* againſt to morrow: for thus ſaith the LORD God of Iſrael, There is an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, untill ye take away the accurſed thing from among you.

h Purifie your ſelves from that defilement which you have all in ſome ſort contracted by this accurſed fact, and prepare your ſelves to appear before the Lord, as it is moſt probable they were required to do; as imploring and expecting the ſentence of God for the diſcovery and puniſhment of the ſin, and that the guilty perſon might hereby be awakened and terrified, and brought to a free and ſeaſonable confeſſion of his fault. And it is a marvellous thing that *Achan* did not on this occaſion acknowledge his crime; but this is to be imputed to the heart-hardening power of ſin, which makes men grow worſe and worſe; Partly to his pride, being loath to take to himſelf the ſhame of ſuch a miſchievous and infamous action; Partly to his ſelf-flattering and vain conceit, whereby he might think many others were guilty as well as he, and ſome of them might be taken, and he eſcape; And partly to the juſt Judgement of God, whereby he blinds and hardens ſinners to their own ruine. See a like inſtance, *Matth*. 26. 21, 22, 25.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhal be that the tribe which the LORD taketh *i*, ſhall come according to the families *thereof*: and the family which the LORD ſhall take, ſhall come by houſholds: and the houſholds which the LORD ſhall take, ſhall come man by man.

i Which ſhall be diſcovered or declared guilty by the Lot, which is diſpoſed by the Lord, *Prov*. 16. 33. and which was to be caſt in the Lords preſence before the Ark. Of ſuch uſe of Lots, ſee 1 *Sam*. 14. 41, 42. *Jon*. 1. 7. *Acts* 1. 26.

15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire *k*, he and all that he hath *l*: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought † folly *m* in Iſrael *n*.

† Or, *wickedneſs.*

k As perſons and things accurſed were to be. See *Numb*. 15. 30, 35. *Deut*. 13. 16. *l* His Children and Goods, as is noted verſe 24. according to the Law, *Deut*. 13. 16. *m* So ſin is oft called in Scripture, as *Gen*. 34. 7. *Judges* 20. 6, &c. in oppoſition to the idle opinion of ſinners, who commonly eſteem it to be their wiſdom and intereſt. *n* (i e.) Among the Church and people of God who had ſuch excellent Laws to direct them, and ſuch an All-ſufficient and gracious God to provide for them, without any ſuch indirect and unworthy practices.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes, and the tribe of Judah was taken.

17 And he brought the family *o* of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man *p*, and Zabdi was taken.

o Either, 1. The Tribe or people, as the word *Family* ſometimes ſignifies, as *Judges* 13. 2. *Zech*. 12. 13. *Amos* 3. 1. *Acts*. 3. 25. compared with *Revel*. 1. 7. Or, 2. The Families, as *v*. 14. The ſingular Number for the Plural, the chief of each of their five families, *Numb*. 26. 20, 21. *p* Not every individual perſon, as is evident from verſe 18. But every Head of the ſeveral Houſes, or leſſer Families of that greater Family of the *Zarhites*, of which ſee 1 *Chron*. 2. 6.

18 And he *q* brought his houſhold, man by man, and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah was taken.

q Either *Joſhua*, or *Zabdi* by *Joſhua*'s appointment.

19 And Joſhua ſaid unto Achan, My ſon *r* give, I pray thee, glory to the LORD God of Iſrael *s*, and † make confeſſion unto him, and tell me now what thou haſt done; hide *it* not from me.

† Or, *give praiſe.*

r So he calls him, to ſhew, that this ſevere Inquiſition and Sentence did not proceed from any hatred to his perſon, which he loved as a Father doth his Son, and as a Prince ought to do each of his Subjects. *s* As thou haſt highly diſhhonoured him, now take the ſhame and blame to thy ſelf, and aſcribe unto God the Glory of his Omniſcience in knowing thy ſin, of his Juſtice in puniſhing it in thee, and others for thy ſake; of his Omnipotency, which was obſtructed by thee; and of his Kindneſs and Faithfulneſs to his people, which was eclipſed by thy wickedneſs; all which will now be evident by thy ſin confeſſed and puniſhed.

20 And Achan anſwered Joſhua, and ſaid, Indeed, I have ſined *t* againſt the LORD *u* God of Iſrael *x*, and thus and thus have I done.

t He ſeems to make a ſincere and ingenuous Confeſſion, and loads his ſin with all juſt Aggravations. *u* Againſt his expreſs Command, and juſt Rights, and glorious Attributes. *x* The true God, who hath choſen me and all *Iſrael* to be the people of his peculiar Love and Care.

21 When I ſaw *y* among the ſpoil a goodly Babyloniſh garment *z*, and two hundred ſhekels *a* of ſilver, and a † wedge of gold, of fifty ſhekels weight; then I coveted them, and took them, and behold, they are hid in the earth in the midſt of my tent, and the ſilver under it *b*.

† Heb. tongue.

y He accurately deſcribes the progreſs of his ſin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his deſire, and made him *covet* them; and that deſire put him upon Action, and made him *take* them; and having taken, reſolve to keep them; and to that end *hide* them in his Tent. *z* Which were compoſed with great art with divers colours, and of great price, as appears both from Scripture, *Ezek* 23. 15. and from divers Heathen Authors. (See my Latin *Synopſis*) *a* To wit, in Weight, not in Coin; For as yet they received and payed Money by weight. *b* (i. e.) Under the *Babyloniſh* Garment; covered with it, or wrapt up in it.

22 So Joſhua ſent meſſengers *c*, and they ran *d* unto the tent, and behold, *it e* was hid in his tent, and the ſilver under it.

c That the truth of his Confeſſion might be evident and unqueſtionable, which ſome, peradventure might think was forced from him. *d* Partly longing to free themſelves and all the people from the curſe under which they lay: and partly that none of *Achans* Relations or others might get thither before them, and take away thoſe things. *e* (i. e.) The parcel of things mentioned verſe 21. and 24.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and † laid them out before the LORD *f*.

† Heb. poured.

f Where *Joſhua* and the Elders continued yet in their Aſſembly, waiting for the iſſue of this buſineſs.

24 And Joſhua, and all Iſrael with him, took Achan the ſon of Zereh, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters *g*, and his oxen, and his aſſes, and his ſheep *h*, and his tent, and all that he had: and they brought them unto the valley of Achor.

g But this ſeems hard and unjuſt, and therefore forbidden by God himſelf, *Deut*. 24. 16. *Anſw*. 1. That Law was given to men, not to God, who certainly hath a more abſolute Right and Soveraignty over men, than one man hath over another. 2. Their death was a debt they owed to nature and to their own ſins, which debt God may require when he pleaſeth; and he could not take it in more honourable and excellent Circumſtances than theſe, That the death of a very few in the beginning of a new Empire, & of their ſettlement in the Land, might be uſeful to prevent the death of many thouſands, who took warning by this dreadful Example, whom, if the fear of God did not, yet the love of their own, and of their dear Children's lives, would reſtrain from ſuch dangerous and pernicious practices. 3. It is very probable they were conſcious of the fact, as the *Jewiſh* Doctors affirm. If it be pretended that ſome of them were Infants, the Text doth not ſay ſo, but only calls them *Sons* and *Daughters*. And conſidering that *Achan* was an old man, as is moſt probable, becauſe he was the fifth perſon from *Judah*, (of which ſee on verſe 1.) it ſeems moſt likely, that the Children were grown up, and ſo capable of knowing, and concealing, or diſcovering this Fact. Nor doth it follow, that they were not guilty, becauſe it is not ſaid ſo; For it is apparent, that many Circumſtances are omitted in divers hiſtorical Relations in Scripture, which ſome-times are ſupplied in other places. *h* Which, though not capable of ſin, nor of puniſhment properly ſo called, yet as they were made for man's uſe, ſo they are rightly deſtroyed for man's good; And being daily killed for our bodily food, it cannot ſeem ſtrange to kill them for the Inſtruction of our minds, that hereby we might learn the deteſtable and contagious nature of ſin, which involves innocent Creatures in its plagues; And how much ſorer puniſhments are reſerved for man, who having a Law given to him, and that excellent gift of Reaſon and Will to reſtrain him from the tranſgreſſions of it, his guilt muſt needs be unſpeakably greater, and therefore his ſuffering more ſevere and terrible. Further, by this enumeration it appears, that he had no colour of neceſſity to induce him to this fact, but was wholly inexcuſable.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones *i*, and burned them with fire, after they had ſtoned them with ſtones *k*.

i And burned him with fire; which is eaſily underſtood of both out of the following words, and from God's Command to do ſo, verſe 15. which doubtleſs was here executed. *k Queſt*. How could both theſe Deaths be inflicted upon them? *Anſw*. It ſeems they were ſtoned to death, which was the puniſhment of ſuch offenders, *Lev*. 24. 14. *Numb*. 15. 35. and not burned to death; and therefore the ſtoning only of *Achan* is mentioned here, and not his burning: And God would have their dead Carkaſſes burned to ſhew his utmoſt deteſtation of ſuch perſons as break forth into ſins of ſuch a publick ſcandal and miſchief. And for the burning of *Achan* commanded verſe 15. It ſeems not likely to be meant of his burning alive, becauſe that burning is common to *him, and all that he hath*, as is there expreſſed; but of the burning of his dead Carkaſs, and other lifeleſs things, as the manner was with accurſed things, *Deut*. 13. 16.

26 And they raiſed over him a great heap of ſtones *l* unto this day: ſo the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, * the valley of † Achor *m* unto this day.

* Iſa 65. 10. Hoſ. 2. 15.
† That is, *trouble*.

l As a monument of the ſin and judgment here mentioned, that others might be inſtructed and warned by the Example; and as a brand of infamy, as *Joſh*. 8. 20. 2 *Sam*. 18. 17. *m* Or, *the valley of trouble*, from the double trouble expreſſed, verſe 25:

CHAP. VIII.

God puts new courage into Joſhua: *Commands him to go and beſiege* Ai, *promiſing he ſhould take it*, 1, 2. *The Stratagem whereby it is taken*. 3. *It is burnt*, 5 —— 22. *The King is taken priſoner: The inhabitants are put to the ſword: The cattel and goods ſpoiled: The King is hanged*, 23 —— 29. Joſhua *builds an Altar*, 30. *Offers thereon*, 31. *Writes the Law on Stones*, 32. *It and its Bleſſings and curſes are read before the People*, 33 —— 35.

AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of war with thee *a*, and ariſe and go up to Ai: ſee, I have given into thine hand the king of Ai, and his people, and his city, and his land.

* Deut. 1. 21. & 7. 18.

a Partly, to ſtrengthen them againſt thoſe fears which their late defeat had wrought in them; and partly that all of them might be partakers of this firſt ſpoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, becauſe they might have hindred them in the following Stratagem; And it was but fit that the Military Men, who run the greateſt hazards, ſhould have the precedency and priviledge in the ſpoil.

2 And thou ſhalt do to Ai *b* and her King, as thou didſt unto * Jericho and her King *c*: * only the ſpoil thereof, and the cattel thereof, ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city behind it.

* Chap. 6. 21.
* Deut. 20. 14.

b (i.e:) The City and People of *Ai*. *c* (i. e.) Overcome and deſtroy them. This was enjoyned partly to chaſtiſe their laſt Inſolence, and the triumphs and blaſphemies which doubtleſs their ſucceſs produced: And partly to revive the dread and terrour which had been impreſſed upon the *Canaanites* by *Jericho*'s ruine, and had been much abated by the late ſucceſs of *Ai*; and their confidence and expectation of further and greater ſucceſs much raiſed.

3 So Joſhua aroſe, and all the people of war, to go up againſt Ai *c*: And Joſhua chooſe out thirty thouſand mighty men of valour, and ſent them away by night.

c (i.e.) To conſider and conclude about this Expedition of going againſt *Ai*; not as if all the people of war did actually go up, which was both unneceſſary and burdenſom, and might hinder their following deſign: But it ſeems to be reſolved by *Joſhua* and all the Council of War, That the 30000 here following ſhould be ſelected for the Enterprize. Either 1. The 30000 now mentioned; Or, 2. Part of them; To wit, Such as were to lie in wait, as ſeems moſt probable both from the next verſe, which limits it to thoſe who were *to lie in wait*, and from verſe 9. where what is here mentioned only by anticipation, is actually put in execution; and it is ſaid of them that were *ſent forth*, that *they went to lie in ambuſh*, and did ſo; And theſe were only 5000 men, as is expreſſed verſe 12. And the only inconvenience of this Expoſition is, That the Pronoun Relative *them*, is put without, or before its Antecedent, which is left to be gathered out of the following words, which is not unuſual in the Hebrew Tongue, as plainly appears from *Exod*. 14. 9. *Numb*. 18. 9. and 24. 17. *Pſal*. 87. 1. and 105. 19. and 114. 2. *Prov*. 7. 8. and 14. 26.

4 And he commanded them *d*, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

d the ſame party laſt ſpoken of verſe 3. even the 5000 mentioned verſe 12. This hiſtorical Narration ſeems obſcure and intricate, at firſt view to make three parties, one of 30000, verſe 3. one of 5000, verſe 12. which may ſeem to be two ſeveral Ambuſhes; and a third of all the people, verſes 5. 11. But if it be more narrowly and conſiderately obſerved, it will appear, that there are only two parties ingaged in the taking of *Ai*, and but one Ambuſh, as plainly appears by comparing verſe 9. (which manifeſtly ſpeaks of that party which is mentioned verſe 3.) with verſe 12. which ſpeaks only of 5000, which is juſtly ſuppoſed to be a part of thoſe 30000 named verſe 3. and that part which was to lie in ambuſh; unleſs we will ſuppoſe that there were two Ambuſhes, one of 30000, and the other of 5000, both lying in wait in the ſame quarter, even *between Bethel and Ai, on the weſt ſide of Ai*, the only place where the Ambuſh lay, as is ſaid both verſe 9. and 12, 13. which ſeems abſurd and incredible. And beſides, in the execution of this Command, there is mention but of one Ambuſh, verſes 12, 13, 14, 19. and they are ſaid to conſiſt only of 5000, verſe 12. and they only take and burn the City, verſe 19. ſo that the other ſuppoſed Ambuſh of 30000 is perfectly vaniſhed and loſt, and did nothing in this work; which alſo is very improbable: And therefore, that 30000 verſe 3. are the ſame who are called *the people*, and *the people of war that were with Joſhua*, verſes 5, 11. which is pitched on the North-ſide of *Ai*, verſes 11, 13. as the Ambuſh did on the Weſt-ſide; but for any other ſide of the City, or a third party placed elſe-where about *Ai*, we read not one word; and therefore it may well be preſumed there were no more imployed to take it.

5 And I, and all the people that are with me, will approach unto the city: and it ſhall come to paſs, when they come out againſt us, as at the firſt, that we *f* will flee before them.

e Or, *that* ſhall be; For at preſent he ſent them away, *v*. 9. but the next morning followed them, and joined himſelf with them, verſes 10, 11. *f* I and the 25000 with me.

Heb. *lled.*

6 (For they will come out after us) till we † have drawen them from the city ; for they will ſay, They flee before us, as at the firſt : therefore wee will flee before them.

7 Then ye ſhal riſe up from the ambuſh *f*, and ſeize upon the city : for the LORD your God will deliver it into your hand.

f To wit, upon the ſignal given, of which verſe 18.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire *g* : according to the commandment of the LORD ſhall ye do. See, I have commanded you.

g To wit, part of it, as a ſign to their Brethren of their ſucceſs; for the whole City was not burnt now, but afterwards, as is ſaid verſe 28.

9 Joſhua therefore ſent them *h* forth, and they went to lie in ambuſh, and abode between Bethel and Ai, on the weſt-ſide of Ai: But Joſhua lodged that night among the people *i*.

h The ſame party deſigned by the Pronoun *them*, verſe 3. of which ſee the notes there. *i* Heb. *that people*, to wit, *the people of war*, as they are called verſe 11. to wit, the main body of that hoſt conſiſting of 30000.

10 And Joſhua roſe up early in the morning, and numbred the people *k*, and went up ; he, and the elders of Iſrael *l*, before the people to Ai.

k Heb. *that people*, not all the people of *Iſrael* ; which was needleſs, and required more time than could now be ſpared ; but the reſt of that hoſt of 30000, whereof 5000 were ſent away ; and now the remainder are numbred, partly to ſee whether ſome of them had not withdrawn themſelves, taking the advantage of the night, and of the deſign of laying an ambuſh ; and partly that it might be evident, that this work was done without any loſs of men, and thereby they might be encouraged to truſt in God, and to proceed vigorouſly and reſolutely in their work. *l* Either, 1. The Military Elders, the chief Commanders of his Army. But they ſeem to be included in the 30000 verſe 3. which are ſuppoſed to be furniſhed and led by their ſeveral Commanders ; and ſuch perſons are ſcarce ever called *the Elders of Iſrael*. Or rather 2. The chief Magiſtrates and Rulers of *Iſrael* under *Joſhua*, who are commonly ſo called ; and theſe, I ſuppoſe went with *Joſhua*, and with the Army, to take care that the cattel and the ſpoil of the City, which was given by God to all *Iſrael* for a prey, verſes 2, 27. might be juſtly and equally divided between thoſe that went to battel, and the reſt of the people, according to the Example and Preſcript, *Numb.* 31. 27. and that they who were preſent and aſſiſtant in the taking of that City, might not ingroſs the whole to themſelves, as is uſual for Soldiers in thoſe caſes to do.

11 And all the people, *even the people* of war that *were* with him *m*, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai : now *there was* a valley between them and Ai.

m To wit, the 30000 mentioned verſe 3. or the moſt of them.

† Or, *of Ai.*

12 And he took *n* about five thouſand men, and ſet them to lie in ambuſh between Bethel, and Ai, on the weſt-ſide † of the city.

n Or rather, *but he had taken*, to wit, out of the ſaid number of 30000, for this is added by way of Recapitulation and further Explication of what is ſaid in general, verſe 9.

† Heb: *their lying in wait.*

13 And when they had ſet the people, *even* all the hoſt that *was* on the north-ſide of the city, and † their liers in wait on the weſt of the city, Joſhua went *o* that night into the midſt of the valley *p*.

o To wit, accompanied with a ſmall part of the hoſt now mentioned, *i. e.* Very early in the morning, *when it was yet dark*, as is ſaid in a like caſe, *Joh.* 20. 1. whence it is here called *Night*, though it was *early in the morning*, as is ſaid *v.* 10. for it ſeems moſt probable, that all was done in one nights ſpace, and in this manner ; *Joſhua* ſends away the ambuſh *by night*, *v.* 3. and lodgeth that night with 25000 men, *v* 9. not far from the city. But not able nor willing to ſleep all night, he riſes very early, *v.* 20. and numbers his men, which by the help of the ſeveral Officers was quickly done, and ſo immediately leads them towards *Ai* ; and while it was yet duskiſh or night, he goes into the midſt of the valley, *v.* 13. and when the day dawns he is diſcovered by the King and people of *Ai*, who thereupon *roſe up early* to fight with them, *v.* 14. Though others conceive this was the ſecond night, and ſo the ambuſh had lain hid a night and a day together. But then there might be danger of their being diſcovered, although that danger may ſeem to be the leſs, becauſe *Ai* might be ſhut up, that none might go out nor come in, but by order, and upon neceſſity, becauſe of the nearneſs of their enemies, as *Jericho* formerly was for the ſame reaſon, *Joſh*, *6. 1.* *p* Which was near the City, thereby to allure them forth.

14 And it came to paſs when the king of Ai ſaw *it*, that they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battel, he, and all his people *q*, at a time appointed *r*, before the plain *s*, but he wiſt not that *there were* liers in ambuſh againſt him *t*, behind the city.

q To wit, all his men of war, for the reſt were left in *Ai*, *v.* 16. *r* At a certain hour agreed upon between the King and People of *Ai*, and of *Bethel* too, who were their Confederates in this Enterprize, as it may ſeem from verſe 16. Poſſibly they might appoint the ſame hour of the day on which they had fought againſt *Iſrael* with ſuch good ſucceſs, looking upon it as a lucky hour. *s* (i. e.) Towards or in ſight of that plain or valley in which the *Iſraelites* were, that ſo they might put themſelves in Battel-array. *t* The former ſucceſs having made him more careleſs and ſecure, as is uſual in ſuch caſes ; God alſo blinding his mind, and infatuating him, he uſeth to do with thoſe which he intends to deſtroy.

15 And Joſhua and all Iſrael made as if they were beaten before them *u*, and fled by the way of the wilderneſs *x*.

u (i. e.) Fled from them, as it were for fear of a ſecond blow : And peradventure ſome of them might be wounded, though none were killed ; and might make that the pretence of their fleeing away. *x* Which lay between *Ai* and *Jericho*, whither they now ſeemed to flee.

16 And all the people *y* that *were* in Ai, were called together to purſue after them, and they purſued after Joſhua, and were drawn away from the city.

y To wit, all that were able to bear arms, for old men and children were unfit for the purſuit or fight ; and that they were yet left, may ſeem from verſes 24, 25.

17 And there was not a man *z* left in Ai, or Bethel *a*, that went not out after Iſrael : and they left the city open, and purſued after Iſrael.

z To wit, fit for war. *a* Which, being a neighbouring City, and incouraged by the former ſucceſs, had ſent ſome Forces to aſſiſt them ; and now, upon notice ſent to them of the flight of their common enemies, or upon ſome other ſignal given, which might eaſily be done, having been appointed before-hand, as is uſual in ſuch caſes, all their men of war join with thoſe of *Ai* in the purſuit.

18 And the LORD ſaid unto Joſhua, Stretch out the ſpear *b*, that *is* in thy hand toward Ai, for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

b Or, *thy banner* : Or there might be ſome banner in the end of his Spear. This was preſcribed and practiſed, Either 1. For a ſign to his Hoſt preſent with him, to ſtop their flight, and make head againſt the purſuers. Or, 2. For a ſignal to the liers in wait, as may ſeem from verſe 19. who, though they were at ſome diſtance, might know this from perſons whom they had ſet in ſome high and convenient places to obſerve *Joſhua*'s motion, and to give notice from one to another, and that ſpeedily, as is common in ſuch caſes, until it came to the whole ambuſh. Or 3. As a myſtical token of God's preſence and aſſiſtance with them, and of their Victory ; or as a mean by God's appointment contributing to their good ſucceſs, as the like poſture of *Moſes* lifting up his hand, was *Exod.* 17. 11, 12. which may be the reaſon why he continued this poſture till all the enemies were deſtroyed, verſe 26. whereas if it had been a ſignal only, it was ſufficient to do it for a little while. I know no reaſon why all theſe ends might not be joined together.

19 And the ambuſh aroſe quickly out of their place, and they ran aſſoon as he had ſtretched out his hand: and they entred into the city, and took it, and haſted, and ſet the city *c* on fire.

c (i. e.) Not all of it, as appears both from verſe 28. and becauſe then they had loſt that prey which God had allowed them ; but ſome part of it, enough to raiſe a ſmoke, and give notice to their brethren of their ſucceſs.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoak of the city aſcended up to Heaven, and they had no * power *d* to flee this way, or that way, and the people that fled to the wilderneſs, turned back upon the purſuers. † Heb: *Hand.*

d Or, *place*, for ſo the *Hebrew* word is oft uſed, as *Numb.* 2. 17. *Neh.* 7. 4. *Job* 37. 7. *Pſal.* 104. 25. *Iſa.* 22. 18. and 56. 5.

21 And when Joſhua and all Iſrael *e* ſaw that the ambuſh had taken the city, and that the ſmoak of the city aſcended, then they turned again, and ſlew the men of Ai.

e (i. e.) All the *Iſraelites* there preſent, or all thoſe who ſeemed to flee away before.

22 And the other *f* iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide, and they ſmote them, ſo that they * let none of them remain or eſcape *g*. * Deut. 7. 2.

f They who lay in ambuſh. *g* So their late ſucceſs was a real miſchief to them, as being the occaſion of their total ruine.

23 And the king of Ai they took alive *h*, and brought him to Joſhua.

h Reſerving him to a peculiar and more ignominious puniſhment for the terror of the other Kings, who were the chief cauſes of all that oppoſition and diſturbance which *Iſrael* met with in gaining the Poſſeſſion of the promiſed Land.

24 And it came to paſs when Iſrael had made an end of ſlaying all the Inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and *when* they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it *i* with the edge of the ſword.

i (i. e.) The inhabitants of it, the *men*, who through age or infirmity were unfit for war, and the *women*, verſe 25.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even all* the men of Ai *k*.

k Not ſtrictly, but largely ſo called, who were now in *Ai*, either as conſtant and ſettled Inhabitants, or as Sojourners and ſuch as came to them for their help, ſuch as being confederate with them, are eſteemed as one with them ; for it is evident that *the men of Bethel* are included in this number, verſe 17. the *Iſraelites* who took this number, being unable to diſtinguiſh who belonged to the one City, and who to the other.

26 For Joſhua drew not his hand back, wherewith he ſtretched out the ſpear *l*, until he had utterly deſtroyed all the inhabitants of Ai.

l Either 1. He ceaſed not to fight with that Hand. Or 2. He kept his Hand and Spear in the ſame poſture, both ſtretched out and lifted up,as a Sign both to encourage them,and to direct them to go on in the work. See on *v.* 18.

* Numb. 31. 22,26. * Verſ. 2. 27 * Only the cattel,and the ſpoil of that city,Iſrael took for a prey unto themſelves,according unto the word of the LORD, which he * commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever *m*, *even* a deſolation unto this day.

m Or, *for a long time*, as that word oft ſignifies, as *Gen.* 6. 3. *Iſa.* 42.14. For that it was after ſome Ages rebuilt,may ſeem from *Nehem.* 11. 31. unleſs that were another City built near the former, there being ſome little difference in the name alſo.

* Chap. 7. 26. 29 And the king of Ai he hanged on a tree *n*, until even-tide: and aſſoon as the ſun was down,Joſhua commanded,that they ſhould take his carcaſe down from the tree *o*, and caſt it at the entring of the gate of the city *p*, and * raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

n He dealt more ſeverely with the Kings of *Canaan* than with the people, partly becauſe the abominable wickedneſs of that people was not reſtrained and puniſhed (as it ſhould have been) but countenanced and encouraged by their evil examples and adminiſtrations; and partly becauſe they were the principal Authors of the deſtruction of their own people, by engaging them in an obſtinate oppoſition againſt the *Iſraelites.* *o* According to Gods command in that caſe, *Deut.* 21. 22. *p* Which place he choſe either as moſt commodious, now eſpecially when all the city within the gate was already turned into an heap of Stones and Rubbiſh; or becauſe this was the uſual place of Judgment; and therefore proper to bear the monument of Gods juſt ſentence againſt him, not without reflection upon that Injuſtice which he had been guilty of in that place.

30 Then *q* Joſhua built an altar *r* unto the LORD God of Iſrael in mount Ebal *s*.

q To wit,after the taking of *Ai*. For they were obliged to do this, when they were brought over *Jordan* into the Land of *Canaan*, *Deut.* 11.29. and 27. 2,3. which is not to be underſtood ſtrictly,as if it were to be done the ſame moment or day; for it is manifeſt they were firſt to be Circumciſed, and to eat the Paſſover,which they did, and which was the work of ſome days; but as ſoon as they had opportunity to do it,which was now when theſe two great Frontier Cities were taken and deſtroyed, and thereby the Coaſt cleared, and the bordering people under great conſternation and confuſion, that all the *Iſraelites* might ſecurely march thither. And indeed this work was fit to be done as ſoon as might be, that thereby they might renew their covenant with, and profeſs their ſubjection to that God by whoſe help alone they could expect Succeſs in their great and difficult enterpriſe. *r* To wit, for the offering of Sacrifices, as appears from the following verſe, and from *Deut.* 27. 5,6,7. *s* Why not on mount *Gerizim* alſo? *Anſ.* Becauſe Gods Altar was to be but in one place, *Deut.* 12. 13, 14. and this place was appointed to be Mount *Ebal*, *Deut.* 27. 4,5. which alſo ſeems moſt proper for it,that in that place whence the Curſes of the Law were denounced againſt Sinners, there might alſo be the tokens and means of Grace, and Peace, and Reconciliation with God, for the removing of the Curſes, and the procuring of Gods Bleſſing unto Sinners.

* Exod. 20. 25. Deut. 27. 5. 31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes,an altar of whole ſtones, over which no man hath lift up *any* iron; and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones *t* a copy of the law of Moſes *u*, which he wrote in the preſence of the children of Iſrael.

t Not upon the Stones of the Altar, which were to be rough and unpoliſhed, *v.* 13. but upon other Stones,ſmooth and plaiſtered,as is manifeſt from *Deut.* 27. 2. *u* Not certainly the whole five Books of *Moſes*, for what Stones and time would have ſufficed for this! nor the Bleſſings and the Curſes here following,which never are nor can without great impropriety be called *the Law of Moſes*, ſeing they preſuppoſe the Law, and the Obſervation or Tranſgreſſion thereof, to which they belong, only as rewards of the one, and puniſhments of the other: but the moſt weighty and ſubſtantial parts of the Law, as may be gathered from the Laws which are mentioned,and to the violaters whereof the Curſes are applied, *Deut.* 27. 15, &c. and eſpecially the Law of the Ten Commandments.

33 And all Iſrael *x*, and their elders,and officers, and their judges ſtood on this ſide the ark, and on that ſide *y* before the prieſts and Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them: half of them over againſt mount Gerizim *z*, and half of them over againſt mount Ebal * as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs *a* the people of Iſrael. * Deut. 11. 29. and 27. 12.

x (*i. e.*) The whole congregation, old and young, male and female, as it follows, *v:* 35. *y* (*i. e.*) Some on one ſide of it, and ſome on the other. *z* Theſe two places were in the Tribe of *Ephraim*, not far from *Shechem*, as appears both from Scripture, *Deut.* 11. 29, 30. and 27. 12. *Judg.* 9. 7. and from other Authors who lived in thoſe parts, as *Joſephus* and the *Jewiſh* Doctors. *a* Or Curſe, which is eaſily underſtood out of the following verſe, and from *Deut.* 27. 13, &c.

34 And afterward *b* he read *c* all the words of the law, the bleſſings and curſings *d*, according to all *that is* written in the book of the law *e*.

b After the Altar was built, and the Stones plaiſtered and writ upon. *c* (*i. e.*) He commanded the Prieſts or *Levites* to read, *Deut.* 27. 14. *d* Which words come in not by way of Explication, as if the words of the Law were nothing elſe beſides the Bleſſings and Curſes; but by way of addition, to note that theſe were read over and above the words of the Law. *e* He ſaith not, *according to all that was written upon thoſe Stones*, but *in the Book of the Law*, which ſhews the miſtake of them that think the ſame things were both read and written upon theſe Stones.

35 There was not a word of all that Moſes commanded, which Joſhua read not *f* before all the congregation of Iſrael, * with the women and the little ones, and the ſtrangers that * were converſant among them *g*. * Deut. 31. 12. * Heb. *walked.*

f Therefore he read not the Bleſſings and Curſes only, as ſome think, but the whole Law, as the manner was when all *Iſrael*, Men and Women, were aſſembled together, as we read *Deut:* 31: 10, 11, 12. *g i. e.* Who were Proſelytes, for no others can be ſuppoſed to be with them at this time.

CHAP. IX.

The Kings of Canaan *hear of* Joſhua's *exploits; conſult together, and conclude to fight againſt* Iſrael, 1----2. *The* Gibeonites *feigning themſelves to be of a far countrey, obtain a League,* 3---15. *The Craft is diſcovered; the Promiſe which was confirmed with an oath remains firm,* 16----20. *But for a puniſhment they are condemned to perpetual ſlavery,* 21----27.

AND it came to paſs when all the kings which *were* on this ſide Jordan,in the hills, and in the valleys, and in all the coaſt of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite; the Perizzite, the Hivite and the Jebuſite heard *thereof*:

2 That they gathered themſelves together *a* to fight with Joſhua, and with Iſrael with one * accord. * Heb. *Mouth.*

a Not actually, as the following Hiſtory ſhews; but they entred into a league or confederation to do this.

3 And *b* when the inhabitants of Gibeon *c* heard what Joſhua had done unto Jericho, and to Ai,

b Or, *But*; for he ſhews that theſe took another and a wiſer courſe. *c* A great and royal city of the Hivites, *Joſ:* 10: 2: and 11: 19.

4 They did work wilily,and went and made as if they had been ambaſſadours *d*, and took old ſacks upon their aſſes, and wine bottles, old and rent, and bound up,

d Sent from a far country, as they ſay, *v.* 6.

5 And old ſhoes and clouted upon their feet, and old garments upon them; and all the bread of their proviſion was dry *and* mouldy:

6 And they went to Joſhua, unto the camp at Gilgal *e*, and ſaid unto him,and to the men of Iſrael *f*, We be come from a far country: now therefore *g* make ye a league with us.

e The place of their Head-quarters. *f* To wit, thoſe who uſed to meet in Counſel with *Joſhua*, to whom it belonged to make Leagues, as it here follows, even the Princes of the Congregation; not the common people, as appears both from *v.* 15, 18, 19, 21. and from common uſage of all Ambaſſadors, who generally deliver their meſſage to, and treat with Princes, not people. And the Hebrew word *iſch*, here uſed, ſometimes notes men of eminency and dignity. *g* Becauſe we are not of this people, whom, as we are informed, you are obliged utterly to deſtroy; that which appeared ſufficiently, by the *Iſraelites* practice in deſtroying the *Amorites* beyond *Jordan*, and the people of *Jericho* and *Ai*, without any allowance for Sex or Age; and by common rumour, and the report of the *Iſraelites* and other perſons who dwelt among them,or had converſe with them,as *Rahab* and all her kindred; and by the nature of the thing, becauſe they were to poſſeſs that whole Land, and were not to mix themſelves with the people of it.

7 And the men of Iſrael ſaid unto the Hivites *g*, Peradventure ye dwell among us *h*, and how ſhal we make a league with you?

g i. e. The *Gibeonites* who were *Hivites*, *Joſ:* 11: 19. *h i. e.* In this Land, and ſo are of that people with whom we are forbidden to make any League or Covenant, *Exod:* 23: 32, 33, 34. *Deut:* 7: 2: and 20: 15, 16.

8 And they ſaid unto Joſhua, We *are* thy ſervants *i*. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye *k*?

i We deſire a League with you upon your own terms; we are ready to accept of any conditions. *k* For this free and general conceſſion of theirs gave *Joſhua* juſt cauſe to ſuſpect that they were of the curſed *Canaanites.*

9 And they ſaid unto him,From a very far country thy ſervants are come, becauſe of the Name of the LORD *l* thy God: for we have heard the fame of him, and all that he did in Egypt *m*.

l Being moved thereunto by the report of his great and glorious nature and works; ſo they gave them hopes that they would embrace their Religion. *m* They cunningly mention thoſe things only which were done ſome time ſince, and ſay nothing of the dividing of *Jordan*, nor of the deſtruction of *Jericho* and *Ai*, as if they lived ſo far off that the fame of thoſe things had not yet reached them.

10 And * all that he did to the two kings of the Amorites,that *were* beyond Jordan,to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth. * Num. 21. 24, 33.

11 Wherefore our Elders and all the inhabitants of our country,ſpake to us,ſaying,Take Victuals * with you for the journey,and go to meet them,& ſay unto them, We *are* your ſervants, therefore now make ye a league with us. * Heb. *in your hand.*

12 This our bread we took hot for our proviſion out of our houſes, on the day we came forth to go unto you: but now behold, it is dry, and it is mouldy.

13 And theſe bottles of wine which we filled, *were*

new,and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And * the men *n* took of their victuals *o*, and asked not *counſel* at the mouth of the LORD *p*.

Or, *they*
ceived the
en by rea-
n of their
ictuals.

n i. e. The Princes as before *v.* 7. *o* Not from their want or any deſire they could have to ſuch unpleaſant and unwholeſome food; nor in a Ceremony uſual in making Leagues, for that was not now done,but in the next verſe: but that they might examine the truth of what they ſaid. *p* As they ought to have done upon all ſuch weighty and doubtful occaſions. So they are accuſed of raſhneſs and neglect of their Duty. For though it is probable, if God had been conſulted, he would have conſented to the ſparing of the *Gibeonites*; yet it ſhould have been done with more caution, and an obligation left upon them to embrace the true Religion which here was omitted.

15 And Joſhua made peace with them, and made a league with them, to let them live *q*. and the princes of the congregation ſware unto them.

q (*i. e.*) That they would not deſtroy them. Some queſtion whether this League was lawful and obliging, becauſe it is contrary to a poſitive and precedent Law of God,by which they were enjoyned to make no peace with them,but utterly to deſtroy them, *Exod.*23. 32.and 34.12,*&c.*But this law ſeems to admit of ſome exception and favourable interpretation,and that taken from the reaſon and ſoul of that Law; which was this, that the *Iſraelites* might not be tainted with their Idolatry and other Abominations by cohabitation with them; and therefore when that reaſon ceaſed,(*i. e.*)if they were willing to relinquiſh their Poſſeſſions and Idolatry, and other wickedneſs,and to embrace the true Religion, they might be ſpared. And tho this Law was delivered in general terms, becauſe God foreſaw that the *Iſraelites* would be moſt prone to err on that hand, by ſparing thoſe whom they ſhould deſtroy; yet that it was to be underſtood with an exception of Penitents,and true Converts, might eaſily be gathered both from the example of *Rahab*,and from the Tenor of Divine Threatnings,which though abſolutely delivered, allow of this exception; as appears from *Jer.* 18,7, 8. *Jonah* 3. 4. and from the great kindneſs and favour which God hath manifeſted unto all true Penitents, in delivering them from evils threatned to them, and inflicted upon others; which kindneſs of God we alſo are obliged to imitate by vertue of that natural and moral Law of God implanted in us, and revealed to us, to which ſuch poſitive Commands as this of killing the *Canaanites* muſt give place. And that this League was lawful and obliging, may ſeem probable, 1. Becauſe *Joſhua* and all the Princes upon the review concluded it ſo to be,and ſpared them accordingly, *v.* 19,20,22,23. 2. Becauſe God puniſhed the violation of it long after, 2 *Sam.*21.1. 3. Becauſe God is ſaid to have hardned the hearts of all other Cities, not to ſeek Peace with *Iſrael*,that ſo he might utterly deſtroy them, *Joſ.* 11. 19, 20. which ſeems to imply that their utter Deſtruction did not neceſſarily come upon them by vertue of any abſolute and peremptory Command of God to deſtroy them, but by their own obſtinate hardneſs, whereby they neglected and refuſed to make peace with the *Iſraelites*. *Obj.*This League was grounded upon a Deceit and Errour of the Perſons,which alſo they had entred a caution againſt,*v.* 7. *Anſ.*Their ſuppoſition that they were *Canaanites*,was indeed a part of the foregoing Diſcourſe, *v.* 7. and the *Iſraelites* reſted ſatisfied with their Anſwer,and believed they were not, and ſo entered into the League; but that League was abſolute,not ſuſpended upon that or any other condition; and the error was not about the perſons, but about the country and People to which they belonged, which was not material to this Contract, no more than it is to a Contract of Marriage, that the one perſon believed the other to be of another Country or Family than indeed they were.

16 ¶ And it came to paſs at the end of three days *r*, after they had made a league with them,that they heard that they *were* their neighbours, and *that* they dwelt among them.

r (*i. e.*) At the laſt of them, or upon the third day, as it is ſaid, *v.* 17. ſo this phraſe is elſewhere uſed, as *Deut.* 14. 28. and 31. 10. Or it may be properly underſtood, that after three days they heard this, and on the day after they heard this, they came to their Cities, as is ſaid, *v.* 17.

17 And the children of Iſrael journeyed,and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah,and Beeroth,and Kirjath-jearim *s*.

s Which Cities were ſubject to *Gibeon*, which was the royal City, *Joſ.* 10. 2.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation murmured againſt the princes *t*.

t Partly from that proneneſs which is in people to cenſure the actions of their Rulers; partly becauſe they might think the Princes by their raſhneſs had brought them into a ſnare, that they could neither kill them for fear of the Oath, nor ſpare them for fear of Gods Command to the contrary; and partly from their deſire of the poſſeſſion and ſpoil of theſe Cities,of which they thought themſelves hereby deprived.

19 But all the Princes ſaid unto all the congregation, We have ſworn unto them by the LORD *u* God of Iſrael: now therefore we may not touch them *x*.

u They plead not the lawfulneſs, or the prudence of the action; but only the Obligation of an Oath; of which, though it was procured by Fraud, they perceived the people ſufficiently ſenſible. *x* (*i. e.*) Not hurt them, as that word is oft uſed, as *Gen.* 26. 11. *Pſal.* 105. 15. and 144. 5. or not *ſmite* them, as is ſaid *v.* 18.

20 This *y* we will do to them: we will even let them live, leſt wrath be upon us, becauſe of the breach of the Oath which we ſware unto them.

y Which follows, *v.* 21.

21 And the princes ſaid unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation *z*) as the princes had * promiſed them *a*.

* Ver. 15.

z i. e. Let them be publick Servants,and employed in the meaneſt Offices and Drudgeries (ſuch as this was, this one kind being put for all the reſt, as it is *Deut.* 29. 11.) for the uſe and benefit of the Congregation; to do this partly *for* the Sacrifices and Services of *the houſe of God*, as it is expreſſed *v.* 23. which otherwiſe the *Iſraelites* themſelves muſt have done; partly for the Service of the Camp or body of the people; and ſometimes upon occaſion,even to particular *Iſraelites*: whence they are made *Bond-men*, which is mentioned as a thing diſtinct from their ſervice in *the Houſe of God*,v.23.And ſo they are in effect ſtripped of all their Poſſeſſions, whereby the main ground of the Peoples Quarrel was taken away. *a* Or, *becauſe* or *ſeeing that* (as the *Hebrew* word ſometimes ſignifies) *the Princes* (*i. e.* we our ſelves, they ſpeak of themſelves in the third perſon, which is very frequent in the *Hebrew* Language) *had promiſed* it to *them*, to wit,that they ſhould live; and confirmed their promiſe by an Oath. So the Princes ſpeaking here to the People, alledge the Promiſe or Oath of the Princes, when they met among themſelves, and apart from the People. And this change of perſons may poſſibly ariſe from hence, becauſe ſome of the Princes who were preſent in the Aſſembly of the Princes, might now be abſent upon ſome occaſion. And this clauſe relates not to the next words, which are fitly encloſed within a Parentheſis, but to the foregoing clauſe, *let them live*, becauſe the Princes have promiſed them their Lives.

22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you: when ye dwell among us?

23 Now therefore ye *are* curſed *b*, and there ſhal † none of you be freed from being bondmen *c*, and hewers of wood, and drawers of water for the houſe of my God *d*.

† Heb. *not be cut off from you.*

b You ſhall not eſcape the Curſe of God which by Divine Sentence belongs to all the *Canaanites*, who are a People devoted by God to ruine; but only change the quality of it, you ſhall feel that Curſe of Bondage and Servitude, which is proper to your race by vertue of that ancient decree, *Gen.* 9. 25. you ſhall live indeed,but in a poor, vile and miſerable condition. *c* The Slavery which is upon you ſhall be entailed to your poſterity. *d* This only Service they mention here, becauſe it was their principal and moſt durable ſervitude, being firſt in the Tabernacle, and then in the Temple, whence they were called *Nethinims*, 1 *Chron.* 9. 2. *Ezra* 2. 43. whereas their ſervitude to the whole congregation would in a great meaſure ceaſe when the *Iſraelites* were diſperſed to their ſeveral habitations.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes,to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives, becauſe of you, and have done this thing.

* Deut. 7. 1, 2.

25 And now behold, we are in thine hand *e*: as it ſeemeth good and right unto thee to do unto us, do *f*.

e i. e. In thy power to uſe us as thou wilt. *f* We refer our ſelves to thee and thy own Piety, and Probity, and Faithfulneſs to thy Word and Oath; If thou wilt deſtroy thy humble Suppliants, we ſubmit.

26 And ſo did he unto them,and delivered them out of the hand of the children of Iſrael,that they ſlew them not.

g So as was ſaid, *v.* 23. and ſo as here follows.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD *h*, even unto this day, in the place which he ſhould chuſe.

h By which it appears, that they were not only to do this Service in Gods Houſe, but upon all other occaſions, as the Congregation needed or required their help.

CHAP. X.

Five of the Kings of Canaan *afraid of* Joſhua, *are angry with the* Gibeonites *and wage war againſt them, they ſend to* Joſhua *for Succours*, 1--6. *He Reſcues them*, 7---10. *God caſts down Hail-ſtones upon the Enemy*, 11. Joſhua *Prays to God and commands the Sun to ſtand ſtill, which it does for the ſpace of a day*, 13---15. *The five Kings hide themſelves in Caves where* Joſhua *causeth them to be ſhut up, afterwards to be brought forth, ſcornfully uſed and hanged,and thrown into a Cave by* Makkeda, 16--27. *This place taken, the King, City, and all therein are burnt*; Joſhua *doth the ſame to* Libnah *and* Lachiſh, 28---32. *To* Gezer, Eglon, Hebron, Debir, *and all the Land*, 33---42. Joſhua *returns to* Gilgal, 43.

NOW it came to paſs,when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai,and had utterly deſtroyed it (* as he had done to Jericho and her king, ſo he had done to * Ai, and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them *a*.

* Chap. 6. 15.
*chap 8.3.

a i. e. Were converſant with them, had yielded themſelves to their diſpoſal, ſubmitted themſelves to their Laws, had mingled Intereſts with them.

2 That they *b* feared greatly, becauſe Gibeon was a great city,as one of the † royal cities *c*,and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *Cities of the Kingdom.*

b i. e. He and his people, the *King* being ſpoken of *v.* 1. as a publick perſon repreſenting all his people. Or, He and the following Kings, *v.* 3. But this fear is mentioned, *v.* 2. as the cauſe why he ſent to thoſe Kings. *c* Either 1. really a Royal City, the *Hebrew* particle *Caph* oft ſignifying the truth of a thing, as *Hoſ.* 4. 4. and 5. 10. and oft elſewhere. Or, 2. equal to one of the Royal Cities, though it had no king,but ſeems to be governed Ariſtocratically by their Elders, *Joſ.* 9. 11.

3 Wherefore Adoni-zedec king of Jeruſalem ſent *d*, unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

d Either becauſe he was Superior to them in Power or Dignity, or becauſe he was neareſt the danger, and moſt forward in the work.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua,and with the children of Iſrael.

5 Therefore the five kings of the Amorites *e*, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon gathered themſelves together and went up,they,and all their hoſts,and encamped before Gibeon, and made war againſt it.

e This name being here taken largely or generally for any of the *Canaanites*, as is frequent; for to ſpeak ſtrictly, the Citizens of *Hebron* here mentioned, *v.* 3. were *Hittites*; thus the *Gibeonites*, who were *Hivites*, *Joſ.* 11. 19. are called *Amorites*, 2 *Sam.* 21. 2. It is reaſonably ſuppoſed, that the *Amorites* being numerous and victorious beyond *Jordan*, did pour forth Colonies or Forces into the land of *Canaan*, and there ſubdued divers places, and ſo communicated their name to all the reſt.

6 ¶ And the men of Gibeon ſent *f* unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand *g* from thy ſervants *h*, come up to us quickly, and ſave us, and help us: for all the kings of the Amorites, that dwell in the mountains *i*, are gathered together againſt us.

f Or, *had ſent*, when their Enemies were drawn towards them, which they could eaſily learn. *g* Do not neglect nor delay to help us. *h* Whom thou art obliged to protect both in Duty as thou art our Maſter and Ruler; and by thy own Intereſt, we being part of thy Poſſeſſions; and in ingenuity,becauſe we have given our ſelves to thee, and put our ſelves under thy Protection. *i* In the mountainous Country.

7 So Joſhua aſcended *k* from Gilgal, he, and all the people of war with him,and *l* all the mighty men of valour

k Having, no doubt, aſked advice of God firſt, which is implied by the Anſwer God gives to him, *v.* 8. *l* Or, *even*, or *that is*, as this Particle is oft uſed,hath been noted before. So it ſeems put here by way of Explication and Reſtriction; having ſaid *all the people of war*, he now adds, *even all the mighty men*, &c. i. e. an Army of the moſt valiant men picked out from the reſt; for it is not probable, either that he would take ſo many hundred thouſands with him, which would have hindred one another,or that he would leave the Camp without an Army to defend it.

8 ¶ And the LORD ſaid unto Joſhua,Fear them not: for I have delivered them into thine hand; there ſhal not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly *m*, *and* went up from Gilgal all night *n*.

m Though aſſured by God of the Victory, yet he uſeth all prudent means, and ſurprizeth them. *n* It is not ſaid, that he went from *Gilgal* to *Gibeon* in a nights ſpace; but only that he travelled all night: unto which you may add part either of the foregoing, or of the following day.

* Iſa. 28. 21.
† Or, *terrified*. So Gr.

10 And the LORD * † diſcomfited them before Iſrael, and ſlew them *o* with a great ſlaughter at Gibeon *p*, and chaſed them along the way that goeth up to Bethoron, and ſmote them to Azekah, and unto Makkedah.

o Or, *he ſlew them*; either God, or *Iſrael*; for Gods work is deſcribed *v.* 11. *p* Heb. *in Gibeon*, not in the City, but in the Territory belonging to it; as *Joſhua* is ſaid to be in *Jericho*, Joſh. 5. 13.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Bethoron,that the LORD caſt down great ſtones *q* from heaven upon them unto Azekah, and they died; They were moe which died with hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

q i. e. Hailſtones of extraordinary greatneſs and hardneſs, caſt down with that certainty, as to hit the *Canaanites*, and not their Purſuers the *Iſraelites*; and with that force as to kill them. *Joſephus* affirms, That Thunder and Lightning were mixed with the Hail, which may ſeem probable from *Hab.* 3. 11.

* Iſa. 28. 21. Hab. 3. 11.
† Heb. *be ſilent.*

12 ¶ Then ſpake Joſhua unto the LORD *r* in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael *s*, * Sun † ſtand thou ſtill upon Gibeon *t*, and thou moon in the valley *u* of Ajalon *x*.

r To wit, in way of Petition for this Miracle: being moved to beg it out of zeal to deſtroy Gods Enemies,and directed to it by the motion of Gods Spirit,and receiving a gracious Anſwer, and being filled with holy Confidence of the ſucceſs, he ſpeaks the following words before the people, that they might be Witneſſes of it. *s* (*i. e.*) In the preſence and audience of *Iſrael*; *ſeeing* being ſometimes put for hearing, as *Gen.*42.1. compare with *Acts* 7.12. Although theſe words may ſeem rather to be joyned with the following, thus, *in the ſight of Iſrael, ſtand ſtill*, O *Sun*, &c. which ſenſe the Hebrew accents favour. *t* i. e. Over and above, or againſt *Gibeon* (*i e.*) In that place and poſture in which now it ſtands towards and looks upon *Gibeon*. Let it not go down lower, and by degrees, out of the ſight of *Gibeon*. It may ſeem, that the Sun was declining, and *Joſhua* perceiving that his work was great and long, and his time but ſhort, begs of God the lengthning out of the day, and that the Sun and moon might ſtop their courſe,and keep the place in which they now were. *u* Or, *upon the valley*; as before, *upon Gibeon*; the Prepoſition being the ſame there and here. *x* Either, 1. that *Ajalon* which was in the Tribe of *Zebulon*, *Judg:* 12: 12: Northward from *Gibeon*. Or rather, 2. that *Ajalon* which was in the Tribe of *Dan*, *Joſ.* 19. 42. *Judg.* 1. 35. Weſtward from *Gibeon*. For, 1. this was nearer *Gibeon* than the other. 2. This was moſt agreeable to the courſe of the Sun and Moon, which is from Eaſt to Weſt. 3. This way the battel went from *Gibeon* Weſtward to *Ajalon*, and ſo further Weſtward even to *Lachiſh*, *v.* 31. And he mentions two places, *Gibeon* and *Ajalon*, not as if the Sun ſtood over the one and the Moon over the other, which is abſurd and ridiculous to affirm, eſpecially theſe places being ſo near the one to the other;but partly to vary the phraſe, as is common in Poetical Paſſages; partly becauſe he was in his March in the Purſuit of his Enemies, to paſs from *Gibeon* to *Ajalon*; and he begs that he may have the help and benefit of longer light to purſue them, and to that end that the Sun might ſtand ſtill, and the Moon alſo; not that he needed the Moons light when he had the Suns; but becauſe it was fit, either that both Sun and Moon ſhould go, or that both ſhould ſtand ſtill to prevent Diſorder and Confuſion in the heavenly Bodies.

† Or, *the upright.*

13 And the Sun ſtood ſtill *y*, and the moon ſtayed, until the people had avenged themſelves upon their enemies *z*. *Is* not this written in the book of † Jaſher *a*? ſo the Sun ſtood ſtill *b* in the midſt of heaven *c*, and haſted not to go down about a whole day *d*.

y Heb. *was ſilent*; i. e. ſtill, as this Phraſe is commonly uſed, as 1 *Sam:* 14: 9: *Pſal:* 4: 4: *Jonah* 1: 12: the ceſſation of the Tongues motion being put ſynecdochically for the ceſſation of any other Motion or Action. *z i: e:* Till they had utterly deſtroyed them, as is mentioned in the following Chapter. *a* Either of a man ſo called, or *of the righteous* or *upright*, wherein poſſibly the memorable Actions of worthy men were recorded, and this amongſt the reſt. And this Book was written and publiſhed before *Joſhua* wrote his,and ſo is fitly alledged here. But this,as well as ſome few other Hiſtorical Books, is loſt;not being a Canonical Book, and therefore not preſerved by the *Jews* with the ſame care as they were. *b* Here is no mention of the Moon, becauſe the Suns ſtanding was the only thing which *Joſhua* deſired and needed; and the Moons ſtanding he deſired only by accident to prevent irregularity in the motions of thoſe Celeſtial Lights. Some take this to be but a Poetical Phraſe and Relation of the Victory, that *Joſhua* did ſo many and ſuch great things in that day, as if the Sun and Moon had ſtood ſtill and given him longer time for it. But the frequent Repetition, and magnificent Declaration of this wonder, manifeſtly confutes that fancy. That the Sun and Moon did really ſtand ſtill, is affirmed *Hab:* 3: 11: and *Sirach* 46. 5, 6. And if it ſeem ſtrange to any one, that ſo wonderful a Work obſerved by the whole World that then was, ſhould not be mentioned in any Heathen Writers; he muſt needs be ſatisfied, if he conſiders,that it is confeſſed by the generality of Writers, Heathens and others, that there is no certain Hiſtory or Monument in Heathen Authors of any thing done before the *Trojan* Wars, which was a thouſand years after *Joſhua*'s time; and that all time before that,is called by the learnedſt Heathens, the *uncertain*, *unknown*, or *obſcure time*. *c* Not Mathematically, in the very Meridian or middle part of that Hemiſphere; but morally, and with ſome Latitude, when it had begun a little to decline, the conſideration whereof ſeems to have given *Joſhua* occaſion for his deſire. *d i. e.* For the ſpace of a whole day. Underſtand an artificial day between Sun-riſing and Sun-ſetting; for that was the day which *Joſhua* needed and deſired, a day to give him light for his work.

14 And there was no day like that *e*, before it, or after it, that the LORD hearkned unto the voice of a man *f*: for the LORD fought for Iſrael *g*.

e To wit, in thoſe parts of the World in which he here ſpeaks, and about which the Compariſon is here made: vain therefore is that Objection,that the days are longer near the Northern and Southern Poles, where they are conſtantly longer at certain Seaſons, and that by the order of Nature; whereas the length of this day was purely contingent, and granted by God in anſwer to *Joſhua*'s Prayer, as is here added. *Obj.* In *Hezekiah*'s time, and at his Prayer there was a day which may ſeem to have been longer; for the Sun went back ten Degrees in ten hours, and then returned again ten Degrees in ten hours, and ſo it was 20 hours longer than a common day, and ſo longer than this. *Anſ.* It is not certain, either that each Degree deſigned an hour, and not rather half an hour, or a quarter, as others think; or that the Sun returned thoſe ten Degrees as ſlowly as he went down before or after. Beſides, it was now near Summer Solſtice, when the day was longeſt, and about 14 hours; and that being doubled, the Artificial day was 28 hours: and becauſe there is not the leaſt evidence that *Hezekiahs* day was longer, but rather of the contrary; it is much more reaſonable to believe this Scripture-aſſertion, than to deny or queſtion upon meer Suppoſitions, or idle Conjectures. *f* To wit, in ſuch a manner to alter the Courſe of nature, and of the heavenly Bodies, that a man might have more time to purſue and deſtroy his Enemies. *g* This is added as the reaſon why God was ſo ready to anſwer *Joſhua*'s Petition herein, becauſe he was engaged and reſolved to fight for *Iſrael*, and that in a more than ordinary manner.

15 ¶ And Joſhua returned *h*, and all Iſrael with him, unto the camp to Gilgal.

h Not immediately, or upon the ſame day, but after he had diſpatched the matter which here follows; as appears by *v.* 43. where the very ſame words are repeated to ſhew, that that was the meaning of them. And they are put here to cloſe the general diſcourſe of the fight which begun *v.* 10. and ends here; which being done, he particularly deſcribes ſome remarkable Paſſages, and cloſeth them with the ſame words.

16 But theſe five kings *i* fled, and hid themſelves in a cave *k* at Makkedah *l*.

i Named above *v.* 3. *k* As a place of moſt ſecrecy or ſecurity; but there is no eſcaping the eye or hand of God, who here brought them into a net of their own making. *l* Heb. *in Makkedah*, not in the city, for that was not yet taken; but in the Territory of it; as in *Gibeon*, v. 10.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it, for to keep them.

19 And ſtay ye not *m*, *but* purſue after your enemies, and † ſmite the hindmoſt of them *n* , ſuffer them not to enter into their cities *o*; for the LORD your God hath delivered them into your hand *p*.

eb: *cut he tail.*

m Loſe not your opportunity by your ſloth or negligence. *n* Their rereward, all whom you can overtake. *o* Whereby they will recover their ſtrength, and renew the War. *p* Your work will be eaſie, God hath already done the work to your hands.

20 And it came to paſs when Joſhua and the children of Iſrael *q* had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

q i. e. Joſhua by the children of *Iſrael*; or the Children of *Iſrael*, *i. e.* a Party of them by the Command, Direction and Encouragement of *Joſhua*; for *Joſhua* himſelf went not with them, but abode in the Siege before *Makkedah*, *v.* 21.

21 And all the people returned to the camp *r* to Joſhua at Makkedah in peace: * none moved his tongue *s* againſt any of the children of Iſrael.

xod. 11.

r To the body of the Army which were encamped there with *Joſhua* to beſiege that place. *s* Not ſo much as a Dog, as it is expreſſed *Exod.* 11: 7. Not only their men of war could not find their hands, but they were all ſo confounded, that they could not move their tongues in way of Inſultation and Reproach, as doubtleſs they did when the *Iſraelites* were repulſed and ſmitten at *Ai*; but now they were ſilenced as well as conquered: they durſt no more provoke nor injure the *Iſraelites*.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called all the men of Iſrael, and ſaid unto the captains of the men of war which went with him, Come near, put your feet upon the necks of theſe kings *t*. And they came near, and put their feet upon the necks of them.

t This he did not from Pride and Contempt of their Dignity in it ſelf; but partly as a puniſhment of their impious Rebellion againſt their Sovereign Lord; partly in purſuance of that Curſe of ſervility due to all this people, *Gen.* 9. 25. partly as a token to aſſure his Captains, that God would ſubdue the proudeſt of them all under their feet; and partly to oblige and teach his people ſeverely to execute the Judgment of God upon them, and not to ſpare any of them, either out of a fooliſh Pity, or out of reſpect to their Dignity, as *Saul* afterwards ſpared *Agag* to his own ruine.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong, and of good courage: for thus ſhal the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them *u* on five trees: and they were hanging upon the trees * until the evening.

Chap. 8. 29.

u After they were dead as a brand of infamy, and for the Terror and Inſtruction of others.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave, wherein they had been hid, and laid great ſtones in the caves mouth *x*, *which remain* unto this very day.

*Deut. 21. 23. chap. 8. 29.

x That neither wild beaſts could come at them to devour them, nor any of their people to give them honourable Burial.

28 ¶ And that day *y* Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed; them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho *z*.

*chap. 21.

y On which the Sun ſtood ſtill, or on which the five Kings were hanged. Nor is it ſtrange that ſo much work was done, and places ſo far diſtant, taken in one day, when the day was ſo long, and the *Canaanites* ſtruck with ſuch a terror. *z* Who was hanged, or otherwiſe killed, as appears from *Joſh:* 6: 2.

29 Then Joſhua paſſed down from Makkedah, and all Iſrael *a* with him, unto Libnah *b*, and fought againſt Libnah.

a To wit, who were with him in this Expedition. *b* A City of *Judah*, Joſh: 15: 42.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls *c* that *were* therein; he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

c i. e. The humane Souls; for all the Cattel they had for a prey.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day *d*, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

d Either the day after his firſt laying of the Siege; or, after the taking of *Makkedah* and *Libnah*.

33 ¶ Then Horam king of Gezer *e* came up to help Lachiſh, and Joſhua ſmote him and his people, until he had left him none remaining.

e Either that in *Ephraim*, of which *Joſh:* 16: 3: *Judg:* 1: 29. But that ſeems too remote from the other places; or rather, that in *Judah*, which was near *Lachiſh*, 1 *Chron:* 14: 16: whoſe King therefore was more capable, and more obliged to help them for his own ſake.

34 ¶ And from Lachiſh Joſhua paſſed unto Eglon *f*, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

f A City of *Judah*, *Joſh:* 15. 39.

35 And they took it on that day *g*, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, he utterly deſtroyed that day, according to all that he had done to Lachiſh.

g On which they firſt attempted it.

36 And Joſhua went up from Eglon, and all Iſrael with him unto Hebron *h*, and they fought againſt it.

h Which though they took and killed all its Inhabitants, yet they did not keep it; and therefore when *Joſhua* and his Army had forſaken it, and were returned to *Gilgal*, it ſeems the Giants and other *Canaanites* being burnt out, or driven away from their former ſeats, planted and fortified themſelves there; which made it neceſſary for *Caleb* to take it a ſecond time, as is recorded *Joſh.* 15. 14. *Judg.* 1. 10. Or, this is the ſame Story, and the ſame Conqueſt of *Hebron* which is here generally related, and afterwards repeated, and more particularly deſcribed, *Joſh.* 15. 13, 14.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof *i*, and all the cities thereof *k*, and all the ſouls that *were* therein; he left none remaining, according to all that he had done to Eglon: but † deſtroyed it utterly, and all the ſouls that *were* therein.

† Heb. *made it a curſe.* Or, *anathematized it.*

i Either him mentioned before, *v.* 23. whoſe death is here repeated in this account of the general Deſtruction of all the Inhabitants of that place or his Heir or Succeſſor. *k* Which were ſubject to its Juriſdiction; this being, it ſeems, a Royal City as *Gibeon* was, *v.* 2. and having Cities under it as that had, *Joſh.* 9. 17.

38 And Joſhua returned, and all Iſrael with him to Debir *l*, and fought againſt it,

l He is ſaid to return thither, not as if he had been there before, but becauſe having gone as far Weſtward and Southward as he thought fit, even as far as *Gaza*, *v.* 41. he now returned towards *Gilgal*, which lay Northward and Eaſtward from him, and in his return fell upon *Debir*, ſee on *Joſh.* 15. 15.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings, he left none remaining, but utterly deſtroyed † all that breathed *m*, as the LORD God of Iſrael * commanded *n*.

† Heb. *all breath.* *Deut. 20. 16, 17.

m i. e. All mankind, by a Synecdoche: for they reſerved the Cattel for their own uſes. *n* This is added for the Vindication of the *Iſraelites*, whom God would not have to ſuffer in their Reputation for executing his Commands; and therefore he acquits them of that implacable hatred and heinous cruelty, which they might be thought guilty of, and aſcribes it to himſelf and his own juſt Indignation againſt this moſt wicked people.

41 And Joſhua ſmote them from Kadeſh-barnea *o*, even unto Gaza *p*, and all the country of * Goſhen *q*, even unto Gibeon.

* chap. 11. 16. & 15. 51.

o Which lay in the South of *Canaan*, *Numb.* 34. 4. *Deut.* 1. 19. *Joſh.* 15. 3. *p* Which was in the South-weſt of *Canaan*. So he here ſignifies, that *Joſhua* did in this expedition ſubdue all thoſe parts which lay South and Weſt from *Gilgal*. *q* Not that *Goſhen* in *Egypt*, but another in *Judah*, *Joſh.* 11. 16. and 15. 51.

42 And all theſe kings and their land did Joſhua take at one time, becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

The other Kings and Cities of Canaan gather themſelves together to fight againſt Iſrael, 1—5. *God encourages Joſhua, promiſing him Victory,* 6. *The Canaanites deſtroyed, their Cities taken and burnt: Hazor: the Enakims,* 7—20. *thoſe in Gaza, Gath, and Aſhdod excepted,* 21—23.

AND it came to paſs when Jabin king of Hazor *a* had heard *thoſe things b*, that he ſent to Jobab king of Madon, and to the king of Shimron *c*, and to the king of Achſhaph *d*,

a The chief City of all thoſe parts, *v.* 10. *b* This was a remarkable inſtance of the Wiſdom and Goodneſs of Divine Providence, which ſo governed the minds and hearts of the *Canaanites*, that they were not at all united under one King, but divided amongſt many petty Kings; and next, that theſe did not all unanimouſly joyn their Counſels and Forces together to oppoſe the *Iſraelites* at their firſt entrance, which their own Wiſdom and Intereſt obliged them to do, but quietly ſuffered the deſtruction of their Brethren, thereby preparing the way for their own. *c* Called *Shimronmeron*, *Joſh.* 12. 10. *d* A place in the Tribe of *Aſer*, the furtheſt part of the land toward the North and Weſt.

2 And to the kings that *were* on the north of the

mountains *e*, and of the plains, ſouth of Cinneroth *f*, and in the vale, and in the borders of Dor *g*, on the weſt.

e Heb. *on the North*, (which may be the general deſignation of all the particular places following, that they were in the Northern parts of *Canaan*, as thoſe mentioned *Joſ.* 10. were in the Southern parts) *in the mountain*, either in or near the famous mountain of *Lebanon*, called *the Mountain* by way of eminency; or in the mountainous Countrey *f* Heb. *in the plain* lying Southward from *Cinneroth*, or the Lake of *Geneſareth*; ſee *Deut.* 3. 17. *Luke* 5. 1. *g* A place upon the coaſt of the Midland-ſea.

3 *And* to the Canaanite on the eaſt, and on the weſt *h*, and to the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and to the Hivite under Hermon *i*, in the land of Mizpeh *k*.

h The *Canaanites* properly ſo called, lived part of them on the Eaſt near *Jordan*, and part on the Weſt near the Sea, and both are here united. *i* That dwelt under mount *Hermon* in the North of *Canaan*, whereby they are differenced from thoſe *Hivites* who lived in *Gibeon*, of which before. *k* That *Mizpeh* which was in the Northern part of *Gilead*, of which *Gen.* 31. 49: *Judg.* 11 29. But there were other Cities called by that name, which ſignifying a Watching-place, might be eaſily applied to ſeveral places of good proſpect. Beſides this, there is one *Mizpeh* of *Judah*, *Joſh.* 15.-38, another of *Benjamin*, *Joſh.* 18. 26. a third in *Moab*, 1 *Sam.* 22. 3.

4 And they went out, they, and all their hoſt with them, much people even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

†Heb. *aſſembled by appointment.*

5 And when all theſe kings were met † together, they came and pitched together at the waters of Merom *l*, to fight againſt Iſrael.

l A lake made by the River *Jordan* in the Northern part of it, which was in the Territory of the King of *Schimron* or *Schimron-Meron*, and near *Hazor*, *Jabins* royal City, and almoſt in the middle of theſe confederate Kings.

6 ¶ And the LORD ſaid unto Joſhua, be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes *m*, and burn their chariots with fire.

m (*i. e.*) Cut their Hamſtrings that they may be unfit for War. For God forbad them to have, or keep many Horſes, *Deut.* 17. 16. now eſpecially, that they might not truſt to their Horſes, as men are apt to do, nor diſtruſt God for want of ſo neceſſary an help in Battel; nor aſcribe the conqueſt of the Land to their own ſtrength, but wholly to God, by whoſe power alone a company of raw and unexperienced Footmen were able to ſubdue ſo potent a people, which beſides their great Numbers, and Giants, and walled Cities, had the advantage of many thouſands of Horſes and Chariots.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly *n*, and they fell upon them.

n When they leaſt expected them, intending there to refreſh, and prepare, and order themſelves for the offenſive War which they deſigned.

† Or, *Zidon-Rabbah.*
† Or, *ſalt pits.*
* Heb. *burnings of waters.*

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto † great Zidon *o*, and unto † * Miſrephoth-maim *p*, and unto the valley of Miſpeh *q* eaſtward, and they ſmote them, until they left them none remaining.

o A great and famous City in the North-weſt part of *Canaan*, and upon the Sea. *p* A place not far from *Zidon*, ſuppoſed to be ſo called from the Salt or Glaſs which they made there. *q* Under Mount *Hermon*, as appears by comparing this with *v.* 3. and 17. where it ſeems to be called *the valley of Lebanon.* This lay on the Eaſt, as *Sihon* did on the Weſt, and ſo it ſeems they fled ſeveral ways, and the *Iſraelites* alſo divided themſelves into two Bodies, one purſuing Eaſt, and the other Weſt.

9 And Joſhua did unto them as the LORD bade him: he houghed their horſes, and burnt their chariots with fire,

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof *r* with the ſword: for Hazor before time was the head of all thoſe kingdoms *ſ*.

r Either in the former Battel, though it be mentioned here: Or rather, in his Royal City, to which he fled out of the Battel. *ſ* Not of all *Canaan*, but of all thoſe who were confederate with him in this Expedition.

*Heb. *any breath.*

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not * any *t* left to breathe, and he burnt Hazor with fire.

t (*i. e.*) No Humane Perſon.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD commanded.

*Numb. 33. 52.
* Deut. 7. 5. and 20. 16, 17.
† Heb. *on their heap.*

13 But *as for* the cities that ſtood ſtill † in their ſtrength *n*, Iſrael burned none of them, ſave Hazor only *x*, that did Joſhua burn *y*.

n Heb. *with* (for ſo this Prepoſition is oft uſed, as *Exod.* 35. 12. *Lev.* 2. 2. *Ezek.* 16. 37, &c.) *their Fence* or *Fences*, Walls or Bul-warks, *i. e.* which were not utterly ruined together with their Walls in the taking of them. *x* Which though taken by the *Iſraelites*, was not ſo much deſtroyed as other places were *y* Becauſe this City began the War, and being the chief and royal City, might renew the War, if the *Canaanites* ſhould ever ſeize upon it.

14 And all the ſpoil of theſe cities, and the cattel, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed *them*, neither left they any to breathe.

15 ¶ * As the LORD commanded Moſes his ſervant: ſo * did Moſes command Joſhua, and ſo did Joſhua, † he left nothing undone of all that the LORD commanded Moſes.

*Exod. 34. 11.
*Deut.
† Heb. *removed nothing.*

16 So Joſhua took all that land *z*, the hill *a*, and all the ſouth countrey *b*, and all the land of Goſhen *c*, and the vale *d*, and the plain *e*, and the mountain of Iſrael *f*, and the vale of the ſame *g*:

z Of *Canaan*, whoſe parts here follow. *a* Or, *the Mountain*, i. e. the Mountainous Country, to wit, of *Judea*, as may ſeem, 1. Becauſe in the following enumeration he begins in the South parts, where there was an eminent Mountain, *Numb.* 13. 17. 2 Becauſe a conſiderable part of *Judea* was called *the Hilly*, or *the mountainous Country*, *Luke* 1. 39, 65. which is not likely to be omitted in this particular deſcription of the Land; the rather becauſe *Hebron*, one of the places taken by *Joſhua*, chap. 10. 36, 37. was *in the Mountain of* Judah, Joſ. 20. 7. 3. Becauſe this is here diſtinguiſhed from *the Mountain of* Iſrael, and therefore moſt likely to be *the Mountain of* Judah, eſpecially if you compare this with *v.* 21. where having mentioned *the Mountain* in general, from which *Joſhua* cut off the *Anakims*, he comes to particularize, and names only two, *all the Mountain of* Judah, and *all the Mountain of* Iſrael. *b* (*i. e.*) Not only the Mountainous part, but all the Countrey of *Judea*, which lay in the Southern part of *Canaan*, and oft comes under the name of *the South*, as *Numb.* 13. 22, 29. and 21. 1. *Joſ.* 10. 40. and 18. 5, &c. *c* Of which ſee *Joſ.* 10. 41. *d* The low Countries. *e* The Fields or Champion Grounds. *f* Either 1. Some one particular and eminent Mountain, poſſibly *the Hill of Samaria*, mentioned 1 *Kings* 16. 24. Or rather 2. The Mountains or Mountainous Countrey of *Iſrael.* See the ſecond note on this verſe. *g* (*i. e*) Of *Iſrael.*

17 *Even* from the mount Halak, that goeth up to Seir *h*, unto Baal-Gad *i*, in the valley of Lebanon under mount Hermon: And all their kings he took, and ſmote them, and ſlew them.

* Or, *ſmooth Mountain.*

h (*i. e.*) To the Countrey of *Seir* or *Edom*; to wit, that part of it, which was South from *Judea*, not that which was Eaſtward from it, as appears from hence, that here, as alſo *Joſ.* 12. 7. is mention of the two extream bounds of the Land conquered by *Joſhua*; whereof the other which follows being in the North, this muſt needs be in the South of the Land. *i* A part of Mount *Lebanon.*

18 Joſhua made war a long time *k* with all thoſe Kings.

k For divers years together, as is evident by the following Hiſtory, and by comparing *Deut.* 2. 14. with *Joſ.* 14. 7, &c. And this is here expreſſed, leſt it ſhould be thought that as all theſe Wars are here recorded in a ſhort Narration, ſo they were diſpatched in a ſhort time. And God would have the Land to be conquered gradually, for many weighty Reaſons; 1. Leſt the ſudden extirpation of thoſe Nations ſhould have made a great part of the Land deſert, and thereby have encreaſed the numbers of wild Beaſts, *Deut.* 7. 22. 2. Leſt being done ſuddenly and eaſily, it ſhould ſoon be forgotten and deſpiſed, as the nature of man is apt to do in thoſe caſes. 3. That by long exerciſe the *Iſraelites* might grow skilful in the Art of War, which was very uſeful and needful for them in that Land. 4. For the tryal and exerciſe of their Patience and Courage, and Truſt in God. 5. To oblige them to the greater Care to pleaſe and obey God, whom they yet needed for their Help againſt their enemies.

19 There was not a city that made peace with the children of Iſrael, ſave * the Hivites the inhabitants of Gibeon; all *other* *l* they took in battel.

* Chap. 9. 3.

l To wit, all that were taken by *Joſhua*, were taken by the ſword, and therefore it is no wonder that the War was long, when the enemy was ſo obſtinate.

20 For it was of the LORD to harden their hearts *m*, that they ſhould come againſt Iſrael in Battel, that he might deſtroy them utterly, *and* that they might have no favour: but that he might deſtroy them, *as the LORD commanded Moſes.

*Deut. 20. 16, 17.

m It was the deſign of God's Providence not to ſoften their hearts to a compliance with the *Iſraelites*, but to give them up to their own Animoſity, Pride, Confidence, and Stubbornneſs; that ſo both their abominable and incorrigible wickedneſs might be ſeverely puniſhed, and that the *Iſraelites* might not be mixed with them, but be intire among themſelves in the poſſeſſion of the Land. Compare *Deut.* 2. 30. and for the Phraſe *Exod.* 7. 13. and 9. 12. and 14. 17.

21 And at that time * came Joſhua, and cut off the Anakims from the mountains *o*, from Hebron, from Debir *p*, from Anab *q*, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities *ſ*.

* *i. e.* In that War, for it cannot be meant of any particular and ſhort time, becauſe the work here related was done in divers times and years. *n* A race of Giants, of which ſee *Numb.* 13. 33. *o* Or *Mountains*, the Singular Number for the Plural. Theſe barbarous and monſtrous perſons either choſe to live in the Dens or Caves, which were frequent in the Mountains of thoſe parts; Or elſe they were driven thither by the Arms and Succeſs of the *Iſraelites.* *p* Either 1. From the Territories belonging to theſe Cities, as we have oft ſeen in this Hiſtory, Cities mentioned for the Countrey ſubject to them; for the Cities were taken before by *Joſhua*, chap. 10. 36, 37, 38. Or 2. From the Cities themſelves; and ſo either the Cities were re-taken by the Giants, which it is not probable that God would permit in *Joſhua*'s time; or he ſpeaks here of that time when he took thoſe places mentioned here, and chap. 10. Which Hiſtory he here in part repeats and enlargeth, with this memorable Circumſtance, That, together with the reſt, he deſtroyed alſo the

Giants which were in thoſe places. *q* A place in the Tribe of *Judah*, Joſ. 15. 50. *r* It doth not follow from hence, which ſome conclude, that this Book was written by ſome other perſon long after *Joſhua*'s death, even after the diviſion of the *Iſraelites* into two Kingdoms, of *Iſrael* and *Judah*; but only that this was one of thoſe clauſes which were added or altered, and ſuited to the ſtile of the preſent times by *Ezra*, or ſome other Prophet; though that be not neceſſary: For ſince it was evident to *Joſhua*, from *Gen.* 49. 10, &c. That the Tribe of *Judah* was to be the chief of all the Tribes, and ſome dawnings of its Eminency appeared in that time, in their having the firſt Lot in the Land of *Canaan*, *Joſ.* 15. 1. and the largeſt inheritance, *Joſ.* 19. 9. It is no wonder that it is mentioned apart, and diſtinguiſhed from the reſt of the Tribes of *Iſrael*, though that alſo be one of them; even as *the daughters of Pharaoh* is diſtinguiſhed from *the ſtrange Woman*, 1 Kings 11. 1. and *Saul* from all *David*'s enemies, *Pſal*: 18 Title, and *Peter* from *the Diſciples*, Mark 16. 7. though they were each of the ſame nature and quality with the reſt, *ſ Queſt*: How could *Joſhua* utterly deſtroy theſe, when *Caleb* and *Othniel* deſtroyed ſome of them after *Joſhua*'s death, *Joſ.* 14. 12. *Judges* 1. 10, 11, 12? *Anſw*: This might be, either 1. becauſe theſe places being in part deſtroyed and neglected by the *Iſraelites*, might be re-poſſeſſed by the Giants, either in *Joſhua*'s time, or after his death, and by them kept till *Caleb* diſpoſſeſſed and deſtroyed them. Or rather, 2. Becauſe this work, though done by the particular valour and induſtry of *Caleb*, is aſcribed to *Joſhua* as the General of the Army, according to the manner of all Hiſtorians; And therefore it is here attributed to *Joſhua*, though afterwards, that *Caleb* might not loſe his deſerved Honour, the Hiſtory is more particularly deſcribed, and *Caleb* owned as the great Inſtrument in the atchivement of it, *Joſ*: 14. and *Judges* 1.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod *t* there remained

t Three Cities of the *Philiſtines*, to which they retired, and where we find ſome of them afterwards, 1 *Sam.* 17. 4. and 2 *Sam.* 21. 16. Which may be one reaſon why the *Iſraelites* durſt not make an attempt upon theſe places, though they were a part of their Poſſeſſion.

*Numb: 26. 53. 23 So Joſhua took the whole land *u*, according to all that the LORD ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, * according to their diviſions by their Tribes: and the land reſted from war *x*.

u Synecdochically, *i. e.* the greateſt and the beſt part of it, for ſome parts and places are expreſly excepted in the following Hiſtory. *x* From actual War, ſo far that they could now quietly ſurvey, and diſtribute, and poſſeſs the Land.

CHAP. XII.

A Catalogue of the Kings, and their Poſſeſſions, out of which they were driven by the Iſraelites: *Firſt in the time of* Moſes *on the other ſide* Jordan, 1——6. *And afterwards by* Joſhua *on this ſide of* Jordan, 7——23. *In all, one and thirty Kings*, 24.

NOW theſe *are* the Kings of the Land, which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan, toward the riſing of the Sun: from the river Arnon, unto mount Hermon, and all the plain of the eaſt *a*.

a On the Eaſt of *Jordan*, called *the Plain*, Deut 1. 1. and *the Plains of Moab*, Deut. 34. 1.

Numb. 21. 24. Deu. 3.6. 2 * Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and from the middle of the river *b*, and from half Gilead *c*, even unto the river Jabbok, *which is* the border of the children of Ammon.

b It is not unuſual even amongſt us, for a River to be divided between two Lords, and for their Territories or Jeriſdictions to meet in the middle of the River: And beſides, here is a very particular Reaſon for this Expreſſion, becauſe the city *Ar*, which was no part of *Sihon*'s Dominions, but belonged to the *Moabites*, *Deut.* 2. 9, 18. was in the middle of the River *Arnon*, Deut. 2. 36. and 3. 16. and therefore the middle of the River is moſt fitly and properly here mentioned, as the bounds of *Sihon*'s Dominion on that ſide. *c* Heb. *and the half* Gilead, (*i. e.*) half of the Countrey of *Gilead*; The particle *from* is not in the Original, and this doth not ſeem to denote the term or bound from which his Dominion begun, as our Verſion implies, for ſo indeed it was not, but the place or Country, in and over which his Dominion was, which, as is here ſaid, began at *Arnon*, and took in half *Gilead*, and ended at *Jabbok*, beyond which was the other half of *Gilead*, which belonged to *Og*, as is expreſly ſaid, verſe 5. where the words being wholly the ſame that are here, it is moſt reaſonable to underſtand and tranſlate them in the ſame manner.

* Deut: 3. 17. * Or, *Teman.* † Or, *the ſprings of Piſgah*, or *the hill.* * Deut: 3. 17. and 4. 49. 3 And * from the plain unto the ſea of Cinneroth on the eaſt *d*, and unto the ſea of the plain *e*, *even* the ſalt ſea on the eaſt, the way to Beth-jeſhimoth: and from * the ſouth *f* under † * Aſhdoth-piſgah.

d Which words deſcribe the ſituation not of the ſea of *Cinneroth*, which was part of the Weſtern border of *Sihon*'s Dominion, but of the Plain, which is here ſaid to ly eaſtward from the ſea of *Cinneroth*, and alſo eaſtward from the Salt-ſea, as it here follows. And this was indeed the ſituation of the Plains of *Moab*, which are here ſpoken of, to wit, that they lay between the two Seas, that of *Cinneroth*, and the Salt-ſea, and eaſtward to them both. *e* The Salt-ſea is ſo called, becauſe it was a famous Plain, pleaſant and fruitful, before it was turned into a Salt-ſea. *f* Or, *On*, or *towards the South.*

† Deut: 3. 11. chap: 13. 12. * Deut. 1. 4. 4 ¶ And the coaſt of Og king of Baſhan which was of the † remnant of the Giants that * dwelt at Aſhtaroth, and at Edrei *g*.

g To wit, ſucceſſively, ſometimes at the one, ſometimes at the other City; both being his Royal Manſions.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites *h*, and the Maacathite, and half Gilead, the border of Sihon king of Heſhbon.

h Of which ſee *Deut.* 3. 13. *Joſ.* 13. 13. 2 *Sam.* 13. 37. and 15. 8.

6 * Them did Moſes the ſervant of the LORD, and the children of Iſrael ſmite, and * Moſes the ſervant of the LORD gave it for a poſſeſſion unto the Reubenites, and Gadites, and the half tribe of Manaſſeh. * Numb: 21. 24, 33. * Numb: 32. 29. Deut: 3. 12 ch: 13. 8.

7 And theſe *are* the kings of the countrey, which Joſhua and the children of Iſrael ſmote on this ſide Jordan, on the weſt, from Baal-gad in the valley of Lebanon, even unto * the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions. * chap: 11. 17.

8 In the mountain, and in the vale, and in the plain, and in the ſprings, and in the wilderneſs *i*, and in the ſouth countrey; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites.

i This word here and elſe-where in Scripture notes not a Land wholly deſert and unhabited, but one thin of Inhabitants, as 1 *Kings* 2. 34. and 9. 18. *Matt.* 3. 1, 3.

9 ¶ * The king of Jericho one: * the king of Ai which *is* beſide Bethel *k*, one: * Chap: 7. 2. * Chap. 8. 21.

k This is added to diſtinguiſh it from *Ai* of the *Ammonites*, of which, *Jer.* 49. 3.

10 * The king of Jeruſalem, one: the king of Hebron, one: * Chap: 10. 23.
11 The king of Jarmuth, one: the king of Lachiſh one:
12 The king of Eglon, one: * the king of Gezer one: * Chap: 10. 33.
13 * The king of Debir, one: the king of Geder, one: * Chap: 10. 38.
14 The king of Hormah, one: the king of Arad, one:
15 The king of Libnah, one: the king of Adullam, one:
16 * The king of Makkedah, one: the king * of Bethel, one: * Chap: 10. 29. * Chap. 10. 28.
17 The king of Tappuah, one: the king of Hepher, one:
18 The king of Aphek, one: the king of † Laſharon, one: * Chap: 8. 17. † Or, *Sharon.*
19 The king of Madon, one: * the king of Hazor, one: * ch: 11. 10
20 The king of Shimron-meron, one: the king of Achſhaph, one:
21 The king of Taanach, one: the king of Megiddo, one:
22 The king of Kedeſh, one: the king of Joknean of Carmel, one:
23 The king of Dor *l*, in the coaſt of Dor, one: the king of * the nations of Gilgal *m*, one: * Gen. 14. 1.

l Of which, *Joſ.* 11. 2. *m* Not of that *Gilgal* where *Joſhua* firſt lodged after his paſſage over *Jordan*; where it doth not appear, that there was either King or City; but of another City of the ſame Name, (as was frequent in thoſe parts) probably in *Galilee*, towards the Sea, whither divers people might poſſibly reſort for Trade and Merchandiſe, over whom this was King, as formerly *Tidal* ſeems to have been, *Gen.* 14. 1.

24 The king of Tirzah, one: all the kings thirty and one *n*.

n Each being confined to a narrow compaſs, and being King only of one City, or ſmall Province belonging to it, which was by the wiſe and ſingular Providence of God, that they might be more eaſily and ſucceſſively conquered by the *Iſraelites*, one after another, as they were.

CHAP. XIII.

God makes known to Joſhua *the bounds of the Land not yet conquered*, 1---6. *Commands it to be divided among the nine Tribes and an half*, 7. *The Inheritance of the two Tribes and an half on the other ſide* Jordan, 8----13. *The Lord and his Sacrifices the Inheritance of Levi*, 14. *The Portion of the* Reubenites, 15——23: *Of the* Gadites, 24——28. *Of the half Tribe of* Manaſſeh, 29——32.

NOW Joſhua * was old, *and* ſtricken in years, and the LORD ſaid unto him, thou art old *a*, *and* ſtricken in years, and there remaineth yet very much land † to be poſſeſſed *b*. * See chap: 14: 10: † Heb: *to poſſeſs it.*

a Therefore delay not to do the work which I have appointed and commanded thee to do. *b* To be conquered, and ſo poſſeſſed by the people.

2 * This is the land that yet remaineth *c*: all the borders of the Philiſtines, and all Geſhuri *d*. * Judg: 3: 3 * Zec: 9: 5: * Deut: 2: 13:

c Unconquered by thee, and to be conquered by the *Iſraelites* if they behave themſelves aright. *d* A people in the North-eaſt of *Canaan*, of which ſee *Deut.* 3. 14. as the *Philiſtines* are on the South-weſt.

3 From Sihor *e*. which *is* before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite *f*: five lords of the Philiſtines; the * Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and Ekronites, alſo the * Avites *g*.

e A River, of which ſee *Iſa.* 23. 3. and *Jer.* 2. 18. *f* (*i.e.*) Which, though now poſſeſſed by the *Philiſtines*, who drove out the *Canaanites* the old inhabitants of it, *Deut.* 2. 23. *Amos* 9. 7. yet is a part of the Land of *Canaan*, and therefore belongs to the *Iſraelites*. *g* Or, the *Avims*, as they are called, *Deut.* 2. 23. who though they were expelled out of their antient Seat, and moſt of them deſtroyed by the *Caphtorims* or *Philiſtines*, as is there ſaid, yet many of them probably eſcaped, and planted themſelves in ſome other place not very far from the former,

4 From the ſouth, all the land of the Canaanites *h*,
†Or, *the Cave.* and † Mearah *i*, that *is* beſide the Sidonians, unto Aphek
k, to the border of the Amorites *l*:

h (*i. e.*) From thoſe Southern parts of the Sea-coaſt, now poſſeſſed by the *Philiſtines*, all the more Northern parts of the Sea-coaſt being yet inhabited by the *Canaanites*, almoſt as far as *Sidon*, as it here follows. For there is no mention made of any Conqueſts of *Joſhua* upon the Sea-coaſt: The *Canaanites*, properly ſo called, are ſaid to *dwell by the ſea*, Numb. 13. 29. and theſe are here ſpoken of, though ſome of them dwelt in other parts of the Land. *i* A ſtrong place; it matters not whether it was a City, or an impregnable Cave, which ſome Writers mention to be in thoſe parts. *k* Not, That of *Juda*, of which *Joſ.* 15. 53. but another in the Tribe of *Aſer*, of which *Joſ.* 12. 18. *Judges* 1. 31. *l* The *Amorites* were a ſtrong and very numerous people, and we find them diſperſed in ſeveral parts, ſome within *Jordan*, and ſome without it, ſome in the South, and others in the North, of whom he ſpeaks here.

5 And the land of the * Giblites *m*, and all Lebanon
*1Ki.5.18. toward the Sun-riſing, from Baal-Gad under mount
Pſal. 83.7. Hermon, unto the entring into Hamoth.

m A people dwelling near *Sidon* in *Gebal*, of which ſee 1 *Kings* 5. 18. *Ezek.* 27. 9.

6 All the inhabitants of the hill-countrey from Lebanon
* unto Miſrephoth-maim, *and* all the Sidonians,
them will I drive out from before the children of Iſrael
*ch. 11. 8. *n*, only divide thou it by lot unto the Iſraelites for an
inheritance *o*, as I have commanded thee.

n Preſently after thy Death, if the *Iſraelites* do not hinder it by their unbelief or wickedneſs. *o* Though they be now unconquered, yet divide them, partly as a pledge to aſſure them of my help in conquering them after thy death, partly to lay an obligation upon the *Iſraelites* to proceed in Conquering-work, and to bear witneſs againſt them in caſe they did not; and partly as a wall of partition between them and the *Canaanites*, to prevent all Agreements, Contracts, and Confederacies with them, to which God ſaw they began to encline.

7 Now therefore divide this land for an inheritance
*Num:32. unto the nine tribes, and the half tribe of Manaſſeh.
33. Deut. 8 With whom *p* the Reubenites, and the Gadites have
3. 12, 13. received their inheritance, * which Moſes gave them beyond
ch. 22. 4. Jordan eaſtward, *even* as Moſes the ſervant of the
LORD gave them *q*.

p Heb. *With him*, (i. e.) *with the half tribe of Manaſſeh*, not that half which is expreſſed *v.* 7. as is evident from the thing; but the other half, which is ſufficiently and neceſſarily underſtood, the relative being here put for the antecedent, underſtood, as it is, *Numb.* 7. 89. *Pſal.* 114. 2. *Iſa.* 8. 21. *Jonah* 1. 3. *q* Which *Moſes* gave them by my Command, and therefore do not thou diſturb them in their Poſſeſſions, but proceed to divide the other Poſſeſſions to the reſt.

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river *r*, and all the plain of Medeba unto Dibon *ſ*.

r Of which ſee the notes on *Deut.* 3. 16. and on *Joſ.* 12. 2. Either this is the ſame City now mentioned, even *Aroer*, which is ſaid to have been a double City, as the very name ſeems to import, whereof one part was on the bank of the River, and the other in the middle of it, whence we read of the Cities of *Aroer*, *Iſa.* 17. 2. or it is another City, poſſibly *Ar*, as it is elſe-where named. *ſ* Two Cities antiently belonging to the *Moabites*, and taken from them by the *Amorites*, *Numb:* 21. 30. and from them by the *Iſraelites*; and after the *Iſraelites* were gone into Captivity, recovered by the firſt Poſſeſſors the *Moabites*, as may ſeem from *Iſa.* 15. 2.

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geſhurites, and Maacathites *t*, and all mount Hermon, and all Baſhan, unto Salcah:

t Whoſe Land God had given to the *Iſraelites* without *Jordan*, though they had not yet uſed the gift of God, nor taken Poſſeſſion of it, as is noted, *v.* 13.

* Deut. 3. 12 All the kingdoms of Og in Baſhan, which reigned
11. chap. in Aſhtaroth, and Endrei, who remained of * the remnant
12. 4. of the Giants: for theſe *u* did Moſes ſmite, and
caſt them out.

u Not all now mentioned, as appears from *v.* 13. but *Sihon* and Og, and their people, and the generality of them, which he had now named, ſome of them being excepted.

13 Nevertheleſs, the children of Iſrael expelled not the Geſhurites, nor the Maacathites: but the Geſhurites and the Maacathites dwell among the Iſraelites unto this day *x*.

x This ſeems added by way of anticipation and reflection upon the preſent *Iſraelites*; Implying, that although *Moſes* did and might permit them to remain, both becauſe the Land which he had conquered was more than enough for the *Iſraelitiſh* Poſſeſſors; And becauſe being intent upon their paſſage over *Jordan* into the Land of *Canaan*, he would not delay them, by ſearching their Enemies out of all their corners; Yet they were in fault, in not going on and perfecting the work which was begun by *Moſes*, and carried on ſo far by *Joſhua*.

14 Only unto the tribe of Levi he *y* gave none inheritance
z: the ſacrifices of the LORD God of Iſrael made
*verſe 33. by fire *a* *are* their inheritance, * as he ſaid unto them.

y i. e. *Moſes*, as is expreſſed *v.* 33. *z* To wit, in the Land beyond *Jordan*, where yet a conſiderable part of the *Levites* were to have their ſettled abode. This is mentioned as the reaſon both why *Moſes* gave all that land to the *Reubenites* and *Gadites* and *Manaſſites*; And why *Joſhua* ſhould divide the land only into nine parts and an half, as was ſaid, *v.* 7. becauſe *Levi* was otherwiſe provided for. *a* Which by a Synecdoche are here put for all thoſe Sacrifices and Oblations, including firſt Fruits and Tithes, which were aſſigned to the *Levites*; And this paſſage is ſo oft repeated and urged, to prevent thoſe calumnies and injuries which God foreſaw the *Levites* were likely to meet with from the malice, envy, and covetouſneſs of their Brethren; and to oblige all the other Tribes to a chearful and conſcionable giving to the *Levites* their dues, to which they had as good a Right and Title, as they had to their ſeveral Poſſeſſions.

15 And Moſes gave unto the tribe of the children of Reuben *inheritance* according to their families *b*.

b Dividing the inheritance into as many parts as they had Families; But this is only ſpoken of the greater Families, for the leſſer Diviſions or Diſtributions to the ſeveral ſmall Families, was done by inferior Officers, according to the Rules which *Moſes* gave them.

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river *c*, and all the plain by Medeba:

c Of which ſee *Deut.* 3. 16. and *Joſ.* 12. 2.

17 Heſhbon *d*, and all her cities that *are* in the plain:
Dibon, and *Bamoth-baal *e*, and Beth-baal-meon *f*. *Or, *high pl of Baal, houſe of al-meon*

d This City; and *Dibon* and *Ataroth* were upon the borders of *Reuben* and *Gad*, and therefore ſometimes are aſcribed to *Reuben*, as here, and *Numb.* 32. 37. ſometimes to *Gad*, as *Numb.* 32. 34. 1 *Chron.* 6. 81. by whom *Heſhbon* is ſaid to be given to the *Levites*, *Joſ.* 21. 39. Poſſibly it and the reſt were joyntly inhabited by both Tribes, as *Jeruſalem* was by *Jews* and *Benjamites*. *e* Of which, *Numb.* 21. 28. *f* Called *Beth-meon*, *Jer.* 48. 23. and *Baal-meon*, *Ezek.* 25. 9. part of the Name being cut off, as is uſual with the *Hebrews*.

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zarethſhahar, in the mount of the valley *g*.

g In the Mountain bordering upon that Valley, which then was famous among the *Iſraelites*; whether that where *Moſes* was buried, which was near to the place here following, *Bethpeor*, *Deut.* 34. 1, 6. or ſome other. And this cauſe is thought to belong to all the Cities now mentioned.

20 And Beth-peor, and * † Aſhdoth-Piſgah, and * Deut. 17. † C *ſprings Piſgah, the hill.*
Beth-jeſhimoth:

21 And all the cities of the plain *h*, and all the kingdom
of Sihon *i* king of the Amorites, which reigned in
Heſhbon, whom Moſes ſmote * with the princes of Midian *Num
k, Evi, and Rekem, and Zior, and Hur, and Reba, 31. 18.
which were dukes of Sihon *l*, dwelling in the countrey *m*.

h Oppoſed to the foregoing Cities of the *Mountain of the Valley*. *i* A Synecdochical expreſſion, for a great part of it; in which ſenſe we read of *all* Judea, *and all the Region round about* Jordan, *Mat.* 3. 5. *and all* Galilee, *Mat.* 4. 23. and many others. Or, *which all* were *the Kingdoms of* Sihon, *i. e.* belonging to his Kingdom. The *Hebrew* conjunction *and*, is oft put for the relative particle *which*, as *Judges* 2. 21. *Prov.* 19. 1. *Eccleſ.* 6. 12. *k* Not in the ſame time or battel, as appears by comparing *Numb.* 21. 23, 24. with *Numb.* 31. 8. but in the ſame manner. And they are here mentioned, partly becauſe they were ſlain not long after, and upon this ſame occaſion, even their enmity againſt *Iſrael*; And partly becauſe of their relation and ſubjection to *Sihon*, as it here follows. *l* *Queſt.* How could they be ſo, when they were *Kings of* Midian? *Numb.* 31. 8. *Anſw.* There were divers petty Kings in thoſe parts, which were ſubject to greater Kings; and ſuch theſe were, but are here called Dukes or Princes of *Sihon*, becauſe they were Subject and Tributaries to him, and therefore did one way or other aſſiſt *Sihon* in this War, though they were not killed at this time. It is probable, that when *Sihon* deſtroyed thoſe *Moabites* which dwelt in theſe parts, he frighted the reſt of them, and with them their Neighbours and Confederates, the *Midianites*, into ſome kind of Homage or Tribute, which they were willing to pay to him. *m* Heb. *Inhabiting that Land*, namely *Midian*, laſt mentioned; whereby he ſignifies, that though they were ſubject to *Sihon*, yet they did not dwell in his Land, but in another.

22 * Balaam alſo the ſon of Beor the † ſoothſayer *n*, *Num:2
did the children of Iſrael ſlay with the ſword, among 25.
them that were ſlain by them. † Or, *diviner.*

n So he was in truth, though a *Prophet* (2 *Pet.* 2. 16.) in Title and Profeſſion. See *Numb.* 24. 25.

23 And the border of the children of Reuben was Jordan, and the border *thereof o*: this *was* the inheritance of the children of Reuben after their families, the cities and villages thereof.

o (*i. e.*) Thoſe Cities or Places which bordered upon *Jordan*. Compare *Numb.* 34. 6.

24 And Moſes gave *inheritance* unto the Tribe of Gad, *even* unto the children of Gad, according to their families.

25 And their coaſt was Jazer, and all the cities of Gilead *p*, and half the land of the children of Ammon *q*, unto Aroer *r*, that *is* before Rabbah *ſ*.

p (*i. e.*) All the Cities of note and eminency; all Cities properly ſo called, which it ſeems lay in that part of *Gilead*; And ſo this may well agree with *verſe* 31. where *half* the Countrey of *Gilead* is ſaid to be given to the *Manaſſites*; but there is no mention of any Cities there. *q* Not of that which now was theirs, for that they were forbidden to meddle with, *Deut.* 2. 9. but of that which was anciently theirs, but taken from them by the *Amorites*, *Numb.* 21. 26. from whom the *Iſraelites* took it, *Judges.* 11. 15. *r* The border between them and *Moab*. *ſ* The chief City of the *Ammonites*, 2 *Sam.* 11. 1. and 12. 26, 27.

26 And from Heſhbon *t* unto Ramath-mizpeh *u*, and Betonim: and from Mahanaim *x*, unto the border of Debir.

t Either excluſively or incluſively. See before on *verſe* 17. *u* Called *Ramoth-Gilead*, or *Ramoth* in *Gilead*, *Joſ.* 20. 8. and elſe-where.

x Excluſively; for *Mahanaim* was in the portion of *Manaſſeh*, beyond *Jabbok*, which was the border of *Gad* and *Manaſſeh*.

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon *y* king of Heſhbon, Jordan, and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.

y The Northern parts of his Kingdom.

28 This *is* the inheritance of the children of Gad, after their families, the cities and their villages.

29 And Moſes gave *inheritance* unto the half tribe of Manaſſeh *z*: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh by their families.

z Not that they deſired it, as *Reuben* and *Gad* did, *Numb.* 32. 1. but partly as a recompence to *Machir* the *Manaſſite*, for his valiant acts againſt Og; And partly for the better ſecurity and defence of the other two Tribes, by ſo conſiderable an acceſſion to them, which alſo was without any inconvenience to them, becauſe the Countrey was too large for the two Tribes of *Reuben* and *Gad*.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the Towns of Jair *a*, which *are* in Baſhan, threeſcore cities.

a Who, though of the Tribe of *Juda*, by the Father, 1 *Chr*: 2. 21, 22. yet is called *the ſon of Manaſſeh*, Numb. 32. 41. becauſe he married a daughter of *Manaſſeh*, and wholly aſſociated himſelf with thoſe valiant *Manaſſites*; And with their help took ſixty Cities or great Towns, *Deut.* 3. 4, 14. which thence were called *the Towns of Jair*.

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the * children of Machir *b*, by their families. Numb: 2. 39.

b Whom before he called *the children of Manaſſeh*, he now calls *the children of Machir*, becauſe *Machir* was the moſt eminent, and as it may ſeem, the only ſurviving Son of *Manaſſeh*, Numb. 26. 29. 1 Chron. 7. 14, 15, 16: For the other half of *Machir*'s, or *Manaſſeh*'s Children, ſee *Joſh.* 17. 1, &c.

32 Theſe *are the countreys* which Moſes did diſtribute for inheritance in the Plains of Moab, on the other ſide Jordan by Jericho eaſtward.

33 * But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael was their inheritance, * as he ſaid unto them. Ch. 18. 7. Numb: 18. 20.

CHAP. XIV.

The Land and its Inheritances to be divided by Lot, 1——5. Caleb, having on his Return from ſpying the Land encouraged the People, Moſes then promiſed him the Land of Hebron; which he now claims of Joſhua, 6 — 12. Who grants his Requeſt, 13——15.

AND theſe *a are the countreys* which the children of Iſrael inherited in the land of Canaan, * which Eleazer the Prieſt *b*, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes *c* of the children of Iſrael diſtributed for inheritance to them. Numb: 34. 17.

a Mentioned, Chap. 14, 15, 16, 17, 18, 19. *b* See on *Joſh.* 8. 33. and 9. 15, 18. and 19. 51. He beſt underſtood the Laws of God by which this diviſion was to be regulated; and he was to conſult God upon any difficult Occurrence. *c* Twelve perſons, each the head of his Tribe, which were appointed and named by God, *Numb.* 34. 19. and if any of them were now dead, no doubt *Joſhua* and *Eleazer*, by God's Direction, put others in their ſtead.

2 * By Lot *was* their inheritance *d*, as the LORD commanded by the hand of Moſes, for the nine tribes, and *for* the half tribe. *Num. 26. 55. and 33. 54.

d This courſe God ordained, partly to prevent Diſcontents, Enmities, Animoſities and Quarrels among the Tribes, about the quality of their ſeveral Portions; And partly to demonſtrate the Truth and Wiſdom of his Providence, by which alone thoſe Parts fell to each of them, which *Jacob* long ſince, and *Moſes* lately, foretold; ſo that as a learned Man ſaith, He muſt be more ſtupid than Stupidity, and more impudent than Impudence it ſelf, that doth not acknowledge and confeſs a Divine Hand and Providence in this Matter. The Lot did only determine the ſeveral Parts or Provinces to the ſeveral Tribes, but did not preciſely fix all the Bounds of it, but theſe might be either enlarged or diminiſhed, according to the greater or ſmaller number of the Tribes, *Numb.* 26. 53, 56. and 33. 54. and that by the direction of thoſe perſons mentioned *v.* 1. and *Joſh.* 17. 14——18.

3 For Moſes had given the inheritance of two tribes, and a half tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes *e*, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in* with their ſuburbs, for their cattel, and for their ſubſtance.

e (*i. e.*) Had the double Portion, or the Portion of two Tribes, 1 *Chron.* 5. 1, 2. and therefore though *Levi* was excluded, there remained nine Tribes and a half, as was ſaid *v.* 2. to be provided for in *Canaan*.

5 * As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land *f*. *Numb. 35. 2. Ch: 21. 2.

f They (*i. e.*) the perſons named *v.* 5. who repreſented and acted in the name of the Children of *Iſrael, divided it*, Either now, or preſently after; which is here ſpoken by Anticipation.

6 ¶ Then *g* the children of Judah came *h* unto Joſhua in Gilgal *i*: and Caleb the Son of Jephunneh *k* the Kenezite *l*, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes *m* the man of God *n*, concerning me and thee in Kadeſh-barnea.

g Either 1. At that time when *Joſhua* and the reſt were conſulting about the diviſion of the Land, though they did not yet actually and fully divide it. Or, 2. When *Joſhua*, and himſelf, and the *Iſraelites*, were proceeding in their Conqueſts, and were going againſt *Hebron*, *Joſh.* 10. 36. Which Expedition there mentioned in a general manner, may be particularly deſcribed in this Chapter, and *Joſh.* 15. 13, 14. But the former ſeems more probable, becauſe this was done when *Joſhua* was in *Gilgal*, and not when he was purſuing his Enemies. *h* Not ſo much to intercede for *Caleb*, which was not needful with *Joſhua*, eſpecially in a thing already promiſed by God, but only to juſtifie and countenance him in his deſire. *i* Where the diviſion of the Land was deſigned and begun, though it was executed and finiſhed at *Shiloh*, *Joſh.* 18. 1, &c. *k* So he is called here, and 1 *Chron.* 4. 15. to difference him from *Caleb the ſon of Hezron*, 1 Chron. 2. 18. *l* Of the Poſterity of *Kenaz*, of whom ſee *Judg.* 1. 13. 1 *Chron.* 4. 13, 15. *m* In general, the gracious and comfortable Promiſe he made us of poſſeſſing this Land; and in particular, for my part, that which is expreſſed here, *v.* 9. *n* Whoſe words therefore thou art obliged to make good.

7 Forty years old *was* I *o*, when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land, and I brought him word again, as *it was* in mine heart *p*.

o See on, *Joſh.* 11. 18. *p* I ſpake my opinion ſincerely, without flattery and fear, when the other Spies were byaſſed by their own fears, and the dread of the people, to ſpeak otherwiſe than in their Conſciences they believed; as appears from *Numb.* 13. 30, 31, 32. and 14. 36.

8 Nevertheleſs * my brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God *q*. *Numb: 13. 31, 32. *Numb: 14. 24.

q Which ſelf-commendation is juſtifiable, becauſe it was neceſſary, as being the ground and foundation of his Petition.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden ſhall be thine inheritance *r*, and thy childrens for ever, becauſe thou haſt wholly followed the LORD my God.

r See *Numb.* 14. 24. *Deut.* 1. 36.

10 And now behold, the LORD hath kept me alive, as * he ſaid, theſe forty and five years *ſ*, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael † wandred in the wilderneſs: and now, lo, I *am* this day fourſcore and five years old. *Numb: 14. 30. † Heb. *Walked.*

ſ Whereof 38 years were ſpent in the Wilderneſs, and ſeven ſince they came into *Canaan*.

11 As yet I am as ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength was then, even ſo is my ſtrength now, for war *t*, both to go out, and to come in *u*. *Ec: 46. 9.

t Not only for Counſel, but for Action; for marching and fighting. And therefore this gift will not be caſt away upon an unprofitable and unſerviceable perſon. *u* To perform all the Duties belonging to my place.

12 Now therefore give me this mountain *x*, whereof the LORD ſpake in that day; (for thou heardeſt *y* in that day, how the * Anakims *were* there, and that the cities *were* great *and* fenced) if ſo be the LORD *will be* with me *z*, then I ſhall be able to drive them out *a* as the LORD ſaid. *Num: 13. 28, 32, 33.

x (*i. e*) This mountainous Countrey, in which was *Hebron*, *Joſh.* 11. 21. and 20. 7. and *Deber* and *Anab*. He names the Countrey rather than the Cities, Either 1. Becauſe the Giants here following, were already driven out of their Cities, but yet abode in their Caves or Holds in the mountains, whence they much moleſted the *Iſraelites*. Or, 2 Becauſe the Cities were given to the *Levites*, *Joſ*: 21. 11, 13. *y* (*i.e.*) Didſt underſtand, both by the Reports of others, and by thy own obſervation, as I alſo did. *Hearing*, the ſenſe by which we get knowledge, is oft put for knowing or underſtanding, as *Gen*: 11. 7. and 42. 23. 2 *Kings* 18. 26. *z* A modeſt, and humble, and pious Expreſſion, ſignifying both the abſolute neceſſity of God's help, and his godly fear, leſt God for his ſins ſhould deny his Aſſiſtance to him, as he might juſtly do; For although he was well aſſured in general, that God would crown his people with ſucceſs in this War, yet he might doubt of his particular ſucceſs in this or that Enterprize. *a* Out of their Faſtneſſes where they yet remain. *Caleb* deſires this difficult work as a Teſtimony of his own Faith, and as a Motive to quicken and encourage his Brethren to the like attempt.

13 And Joſhua bleſſed him *b*, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

b Either 1. Prayed to God to bleſs and help him according to his own deſire. Or, 2. Acknowledged his praiſe-worthy Carriage in the matter of the Spies, and the reaſonableneſs of his Requeſt. Or, 3. Conſented to his deſire, and, as it follows, gave it to him; as God's *Bleſſing* is oft put for his actual conferring of favours upon Men.

14 * Hebron therefore became the inheritance of Caleb the ſon of Jephunneh, the Kenezite unto this day: becauſe that he wholly followed the LORD God of Iſrael. *Chap. 21. 12.

15 And * the name of Hebron before *was* Kirjath-arba, which *Arba* was a great man *c* among the Anakims: and the land had reſt from war *d*. *Ch: 15. 13.

c In ſtature, and ſtrength, and dignity, and authority, as being the Progenitor of *Anak*, the father of thoſe famous Giants called *Anakims*, *Joſh*: 14. 15. *d* Which gave them opportunity for the diſtribution of the Land.

CHAP.

CHAP. XV.

The Borders of the Lot of Judah, 1——12. Among them Kirjath-arba Calebs inheritance: He drives thence the three ſons of Anak; promiſes to give his daugher in marriage to him who ſhould ſmite Kirjath-ſepher; which Othniel does, and obtains her: She requeſts of her Father ſome Land for a Dowry; which he grants, 13— —19. The cities of Judah, 20——62. The Jebuſites could not be conquered by them, 63.

*Nu.34.3. * Num. 33. 36.

THis then was the lot *a* of the tribe of the children of Judah *b* by their Families, * *even* to the border of Edom *c*; the * wilderneſs of Zin ſouthward *was* the uttermoſt part of the ſouth-coaſt.

a For the general underſtanding of this buſineſs, it muſt be known 1. That this work of caſting Lots was tranſacted with great ſeriouſneſs and ſolemnity, in Gods preſence, with Prayer and Appeal to him for the deciſion of the matter. 2. That although an exact Survey of this Land was not taken till *Joſh.* 18. 4, 5. yet there was, and muſt needs be a general deſcription of it, and a diviſion thereof into nine parts and a half; which, as far as they could gueſs, were equal either in Quantity or in Quality. 3. That the Lot did not at this time ſo peremptorily and unchangeably determine each Tribe, that their portion could neither be encreaſed nor diminiſhed; as is manifeſt, becauſe after *Judah*'s Lot was fixed, *Simeon*'s Lot was taken out of it, *Joſh.* 19. 9. though after the Land was more diſtinctly known and ſurveyed, *Joſh.* 18 it is likely the Bounds were more certain and fixed. 4. That the Lot determined only in general what part or quarter of the Land belonged to each Tribe, but left the particulars to be determined by *Joſhua* and *Eleazar*, &c. For the manner of this Lottery, it is probably conceived, that there were two Urns or Pots, into one of which were put the Names of all the Tribes, each in a diſtinct Paper, and into the other the Names of each Portion deſcribed; then *Eleazar*, or ſome other perſon, drew out firſt the Name of one of the Tribes out of one Pot, and then the Name of one Portion out of the other Pot, and that Portion was appropriated to that Tribe; and ſo in the reſt. And with reſpect to theſe Pots, in the bottom of which the Papers lay, theſe Lots are oft ſaid to *come up*, or *come forth*. *b* Whoſe Lot came out firſt by God's diſpoſition, as a note of his Preeminency above his Brethren. *c* Which lay South-eaſt from *Judahs* portion.

† Heb. *tongue.*

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the † bay *d* that looketh ſouthward.

d Heb *the Tongue*: By which he underſtands either a Creek or Arm of that Sea; or a Promontory, which by learned Authors is ſometimes called a *Tongue*; it is not material to know which of theſe it was.

† Or, *the Going up to Acrabbim.*

3 And it went out to the ſouth-ſide *e* to † Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

e Concerning this diſcription of the Southern-Coaſt of *Judah* ſee *Numb.* 34. 3, 4, 5.

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt and the goings out of that coaſt were at the ſea: this ſhal be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan *f*: and their border in the north quarter *was* from the bay of the ſea, at the uttermoſt part of Jordan.

f i. e. The place where *Jordan* runs into the Salt-ſea.

6 And the border went up to Beth-hogla, and paſſed along by the North of Beth-arabah *g*, and the border went up to the ſtone of Bohan the ſon of Reuben *h*.

g Or, *on the North*, or *Northward to Beth-arabah*. Which place is attributed to *Judah* here, *ver.* 61. and to *Benjamin*, *Joſh.* 18. 22. becauſe it was a Frontier Town in the borders of *Judah* and *Benjamin*, & therefore promiſcuouſly belonging to both; which alſo was the Caſe of ſome other Places: And this Cohabitation was convenient to maintain brotherly Love and Union between the ſeveral Tribes, eſpecially in the borders, where differences oft ariſe. *h* A place ſo called, not from *Bohans* dwelling there, (for the *Reubenites* had no portion on this ſide *Jordan*) but from ſome notable Exploit which he did there, though it be not recorded in Scripture.

7 And the border went up toward Debir *i* from the valley of Achor, and ſo northward, looking toward Gilgal *k*, that *is* before the going up to Adummim, which *is* on the ſouth ſide of the river *l*: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were * at Enrogel.

* 1 King. 1. 9.

i A differing place from that *Debir*, *ver.* 15. which was near *Hebron*, & remote from *Judah*'s border; as alſo from that *Debir* Joſh. 13. 26. which was beyond *Jordan*. *k* Either that *Gilgal* nigh *Jordan*, Joſh. 4. 19. or another place of that name. *l*. Or, *brook*, or *valley*.

8 And the border went up *m* by the valley of the ſon of Hinnom *n*, unto the ſouth ſide of the * Jebuſite *o*, the ſame is Jeruſalem *p*: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſtward, which *is* at the end of the valley of the giants, northward.

m Properly, for the Line went from *Jordan* and the ſalt Sea to the higher grounds nigh *Jeruſalem*; & therefore the Line is ſaid to *go down*, Joſh. 18. 16. becauſe there it takes a contrary courſe, and goes downwards to *Jordan* and the Sea. *n* A very pleaſant place, but afterward made infamous, 2 *King.* 23. 10. *o* (*i. e.*) *Of the city of the Jebuſites*, which was anciently called *Jebuſi*, Joſh 18. laſt, Judg, 19. 10. *p* It may ſeem hence, and from *Deut.* 33. 12. *Joſh.* 18. laſt, *Jud.* 1. 21 that *Jeruſalem* properly, or at leaſt principally, belonged to *Benjamin*; and yet it is aſcribed to *Judah* alſo here, *verſe* 63. and elſewhere, either becauſe a part of the City was allotted to Judah; or becauſe the *Benjamites* needed or deſired the help and Conjunction of this powerful Tribe of *Judah*, for the getting and keeping of this moſt important place. And when the *Benjamites* had in vain attempted to drive out the *Jebuſites*, this work was at laſt done by the Tribe of *Judah*, who therefore had an intereſt in it by the Right of War; as *Ziglag* which belonged to the Tribe of *Simeon*, being gotten from the *Philiſtines* by *David*, was adjoyned by him to his Tribe of *Judah*, 1 *Sam.* 27. 6.

9 And the border was drawn from the top of the hill, unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron *q*, and the border was drawn to Baalah, which is Kirjath-jearim *r*.

q (*i. e.*) belonging to, or bordering upon Mount *Ephron*. *r* Called *Kiriath-baal*, *v.* 60. and *Joſh.* 18. 14.

10 And the border compaſſed from Baalah weſtward unto mount Seir *s*, and paſſed along unto the ſide of mount Jearim, (which *is* Cheſalon) on the north ſide, and went down to Beth-ſhemeſh *r*, and paſſed on to Timnah.

s Not that of *Edom*, but another ſo called from ſome reſemblance it had with that in quality. *t* There were divers Cities of this Name; this in *Judah* here, *Joſh.* 21. 16. 2 *Kings*, 14 11. another in *Iſſachar*, and a third in *Naphtali*, Joſh. 19 22, 38.

11 And the border went out unto the ſide of Ekron northward, and the border was drawn to Shicron and paſſed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the ſea.

12 And the weſt border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh he *u* gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* * † the city of Arba *x* the father of Anak, which city *is* Hebron.

* Ch. 14. 15 † Or, *Kirjatharba.*

u i. e. *Joſhua*, as appears by comparing this with *Joſh.* 14. 6. 12. 13. *x* Or, *Kiriath-arba.* Not the City which was the *Levites*, but the Territory of it, *Joſh.* 21. 13.

14 And Caleb drove thence *y* * the three ſons of Anak, Sheſhai, and Ahiman, and Talmai *z*, the children of Anak.

* Judges 1. 10.

y (*i. e.*) From the ſaid Territory, from their Caves and Forts in it; compare *Joſh.* 14. 12. This and the following work was done either in *Joſhua*'s life-time, as may ſeem from *Joſh.* 11. 21. or after his death, as is related *Jud.* 1. 10. Theſe Giants having either recovered their Cities, or defended themſelves in the mountains. *z* Either the ſame who are mentioned, *Numb.* 13. 33. and ſo they were long-lived men, ſuch as many were in thoſe times and places: or their Sons, called by their Fathers names, which is very uſual.

15 And he went up thence to the inhabitants of Debir *a*, and the name of Debir before was Kirjath-ſepher *b*.

a The ſame mentioned above, *v.* 7. *b*. This clauſe ſeems to be added to diſtinguiſh this from the other *Debir* ſubdued by *Joſhua*, *Joſh.* 10. 38, 39.

16 ¶ And Caleb ſaid, He that ſmitteh Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife *c*.

c Which is to be underſtood with ſome Conditions, as, if he were one who could marry her by Gods Law; for every promiſe contrary to that, is void; and if ſhe were willing; for though Parents had a great Power over their Children, they could not force them to marry any perſon againſt their own Wills. He might otherwiſe be an unfit and unworthy perſon; but this was no ordinary motion propounded to the imitation of others, but a divine impulſe, that *Othniels* valour might be more manifeſt, and ſo the way prepared for his future Government of the People, *Judg.* 3. 9.

17 And * Othniel the ſon of Kenaz, the brother of Caleb *d* took it: and he gave him Achſah his daughter to wife.

* Judges 1. 13. and 3. 9.

d Obj. This Marriage was unlawful. *Anſwer* No, for it was not *Othniel*, but *Kenaz*, who was *Calebs* Brother; and beſides, the word *Brother* is commonly uſed for any Kinſman; And that *Caleb* was not properly *Othniels* Brother, ſufficiently appears, becauſe *Caleb* is conſtantly called the Son of *Jephunneh*; and *Othniel*, the Son of *Kenaz*, here, and 1. *Chron.* 4. 13.

18 And it came to paſs as ſhe came *unto him e*, that ſhe moved him to ask *f* of her father a field, and ſhe lighted off her aſs *g*, and Caleb ſaid unto her, What wouldeſt thou?

e Or, *as ſhe went*, to wit, from her Fathers houſe to her Huſbands, as the manner was: See on *Matth.* 1. 18. *f* She perſwaded her Husband, either, 1. That he would ask: or rather, 2. That he would ſuffer her to ask, as ſhe did. *g* That ſhe might addreſs her ſelf to her Father in an humble poſture, and as a Suppliant, which he underſtood by her geſture.

19 Who anſwered, Give me a bleſſing *h*: for thou haſt given me a ſouth land *i*, give me alſo ſprings of water *k*. And he gave her the upper ſprings, and the nether ſprings *l*.

h (*i. e.*) A gift, as that word ſignifies, *Gen.* 33. 11. *i* (*i. e.*) A dry land, which was much expoſed to the South-wind, which in thoſe parts was very hot and drying, as coming from the Deſarts of *Arabia*. *k* (*i. e.*) *A field*, as ſhe deſired, *v.* 18. wherein are *Springs of Water*, which in that Countrey were of great Price; for it is not probable, that he would give her the Springs, and give to another the grounds in which the Springs were; who could thereby at their pleaſure deprive her of the uſe and benefit of her Springs: So ſhe begs a well moiſtened Field, which alſo might give ſome relief to that which was dry and barren. *l*. (*i. e.*) Springs both in the higher and in the lower grounds : or two Fields, one in high, another in low grounds ; or rather, one above, and the other below that South and dry ground which ſhe complained of, that by this means it might be watered on both ſides.

20 This *is* the inheritance of the tribe of the children of Judah, according to their Families.

21 And the uttermoſt cities *m* of the tribe of the children of Judah toward the coaſt of Edom, ſouthward, were Kabzeel *n*, and Eder, and Jagur ;

m Thoſe which were on the borders of the Land, not the midland cities. It is apparent, that all the Cities belonging to this Tribe, are not mentioned in this Catalogue. *n* Called *Jekabzeel*, Neh. 11. 25.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan.

24 Ziph, and Telem, and Bealoth,

25 And Hazor, and Haddattah *o*, and Kerioth, *and* Hezron, which *is* Hazor *p*,

o Poſſibly it ſhould be read as one word, *Hazor-haddattah*, as there is *Hazar-gaddah*, *v.* 27. and *Haſar-ſhual*, *v.* 28. ſuch compounded proper names being uſual ; and this may ſeem the more probable, becauſe if *Hazor* and *Hadattah* were two different Cities, the Conjunction *and* would have been put between them, as it is generally in the reſt. *p* Or, *which* alſo is called *Hazor* ; but to diſtinguiſh it from the other *Hazor*, *v.* 23. this was called alſo *Hezron.*

26 Aman, and Shema *q*, and Moladah,

q Called alſo *Seba*, *Joſh.* 19. 2.

27 And Hazar-gaddah, and Heſhmon, and Beth-palet.

28 And Hazar-ſhual, and Beer-ſheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and Hormah,

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon : all the cities *are* twenty and nine *r*, with their villages.

r Obj. Here are 37 or 38 Cities named before ; how then are they only reckoned 29 ? *Anſw.* There were only 29 of them, which either, 1. properly belonged to *Judah* ; the reſt fell to *Simeons* Lot ; or 2. Were Cities properly ſo called, (*i. e.*) walled Cities, or ſuch as had *Villages* under them, as it here follows, the reſt being great, but unwalled Towns, or ſuch as had no Villages under them.

33 And in the vale, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and Engannim, Tappuah, & Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, * and Gederothaim ; fourteen cities *ſ* with their villages.

* Or, or.

ſ Obj. There are 15 numbred. *Anſw.* Either one of them was no city ſtrictly called ; or, *Gederah*, and *Gederothaim* is put for *Gederah*, or *Gederothaim*, ſo called ; poſſibly becauſe the City was double, and there want not inſtances of one City divided into two parts, called the old and the new City. So the conjunction *and* is put for the diſjunctive *or*, whereof examples have been given before.

37 Zenan, and Hedaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkah, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah : ſixteen cities with their villages.

42 Libnah *t*, and Ether, and Aſhan,

t Heb. *Libnah.* See *Joſh.* 10. 29.

43 And Jiphta, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah : nine cities with their villages.

45 Ekron *u* with her † towns *x*, and her villages *y*.

† *Heb.* Daughters. Nu. 21. 25.

u Here and in the following Verſes are contained all the Cities of the *Philiſtines*, among which are *Gath* and *Askelon*, which peradventure are here omitted, becauſe they were not at this time places of ſuch power and eminency, as afterwards they were, but were the Daughters of ſome of theſe following Cities, though afterwards the Daughter might overtop the Mother, as is uſual. *x* Heb. *Her Daughters*, *i. e.* leſſer Cities, or great Towns, ſubject to *Ekrons* Juriſdiction *y i e.* Leſſer Towns or Hamlets.

46 From Ekron even unto the ſea, all that *lay* † near Aſhdod with their villages.

† *Heb.* by the place of.

47 Aſhdod with her † towns and her villages ; Gaza with her * towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof z.*

* *Heb.* Daughters.

* *Heb.* Daughters.

z i. e. The Sea-coaſt and all other cities, towns and villages upon it.

48 ¶ And in the mountains *a*, Shamir, and Jattir, and Socoh,

a i. e. In the higher grounds called mountains or hills, in compariſon of the Sea-coaſt.

49 And Dannah, and Kirjath-ſannah, which *is* Debir *b*.

b Which alſo is called *Kiriath-ſepher*, above *v.* 15: So this City had three Names:

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen *c*, and Holon, and Giloh : eleven cities with their villages.

c See Joſh: 10: 41:

52 Arab, and Dumah, and Eſhean,

53 And || Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kirjath-arba, (which *is* Hebron) and Zior : nine cities with their villages.

|| Or, Janus.
* Chap. 14. 15.

55 Maon *d*, Carmel *e*, and Ziph *f*, and Juttah,

d Of which ſee 1 *Sam:* 23: 25: and 25: 2: *e Nabals* Countrey, 1 *Sam:* 25: *f* Which gave its name to the Neighbouring Mountain, 1 *Sam:* 26: 1:

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah : ten cities with their villages.

58 Halhul, Beth-zur, and Gedeor,

59 And Maarath, and Beth-anoth, and Eltekon : ſix cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah : two cities with their villages.

61 ¶ In the wilderneſs *g*, Beth-arabah, Meddin, and Secacah,

g So the *Hebrews* call places either uninhabited by men, or having but few Inhabitants.

62 And Nibſhan, and the city of ſalt *h*, and Engedi : ſix cities with their villages.

h So called either from the Salt-ſea, which was near it ; or from the Salt which was made in it, or about it:

63 As for the Jebuſites the Inhabitants of *Jeruſalem i*, the children of Judah could not drive them out *k*: but the *Jebuſites* dwell with the children of *Judah* at *Jeruſalem l* unto this day *m*.

i For though *Jeruſalem* was in part taken by *Joſhua* before this ; yet the upper and ſtronger part of it, called *Zion*, was ſtill kept by the *Jebuſites*, even until *Davids* time ; and it ſeems from thence they deſcended to the lower Town called *Jeruſalem*, and took it ; ſo that the *Iſraelites* were forced to win it a ſecond time ; yea, and a third time alſo : for afterwards it was poſſeſſed by the *Jebuſites*, *Jud*: 19: 11: 2 *Sam*: 5: 6, 7: *k* Namely, becauſe of their unbelief, as Chriſt *could do no mighty work -- becauſe of the peoples unbelief*, Mark 6: 5, 6: Mat: 13: 58: and becauſe of their Sloth, and Cowardice, and Wickedneſs, whereby they forfeited Gods help, and then they muſt needs be impotent ; but this inability was wilful, and brought upon them by themſelves: *l* The ſame things which are here ſaid of the children of *Judah*, are ſaid of the *Benjamites*, *Jud*: 1: 21: Hence ariſeth a queſtion, To which of the Tribes *Jeruſalem* belonged ? whether to *Benjamin*, as is gathered from *Gen*: 49: 27: *Deut.* 33: 12: *Jer*: 6: 1: or to *Judah*, as is implied here, and *Pſal*: 78: 68, 69: Some think, that being in the Borders of both, it was common to both, and promiſcuouſly inhabited by both ; and it is certain, that after the Captivity it was poſſeſſed by both, *Neh*: 11. 4. But for the preſent, though it did belong to *Benjamin*, yet the children of *Judah* being poſſibly very active in the firſt taking of it by *Joſhua*, as they certainly were after his Death, *Jud.* 1. 8. they might thereby get ſome right ſhare with the *Benjamites* in the poſſeſſion of it, It ſeems moſt probable, that part of it, and indeed the greateſt part, and main body of it, ſtood in the Tribe of *Benjamin* ; and hence this is mentioned in the Liſt of their Cities, and not in *Judahs* Liſt ; and part of it ſtood in *Judahs* ſhare, even Mount *Moriah*, on which the Temple was built ; and Mount *Sion*, when it was taken from the *Jebuſites*, *m* When this Book was written, whether in *Joſhuas* Life and Old Age, which continued many years after the taking of *Jeruſalem* ; or after his death, when this Clauſe was added here and elſewhere in this Book by ſome other man of God, which muſt needs be done before *Davids* time, when the *Jebuſites* were quite expelled; and their Fort taken.

CHAP. XVI.

The general Borders of the ſons of Joſeph, 1 — 4. The Borders of Ephraim, 5 — 9. Some of the Canaanites not expelled, but made tributary. 10.

AND the lot of the children of *Joſeph a* * fell from *Jordan* by *Jericho*, unto the † water of *Jericho b* on the eaſt, to the wilderneſs that goeth up from *Jericho* throughout mount Beth-el ;

† *Heb.* Went forth.

a (*i. e.*) Of *Ephraim*, and the half Tribe of *Manaſſeh*, which are here put together in one ; not becauſe they had but one Lot, for *Ephraim* had one here, *v.* 5 and *Manaſſeh* another, *Joſ.* 17. 1. but becauſe in theſe firſt Verſes he ſpeaks of them in common, and of the South-border, which ſeems to be the ſame, either wholly or in a great part : and then he comes to the particular deſcription of their ſeveral portions. It is here farther remarkable, that God ſo diſpoſed of theſe Lots, that they came forth in decent and due order ; *Judahs* firſt, to whom the Sovereignty was promiſed ; and then *Joſephs*, who ſucceeded *Reuben* in the other Priviledge of the Birth-right, the double portion, 1 *Chron.* 5. 1, 2. *b* Of which ſee 2 *King.* 2. 19, 20, 21, 22. *c* The Wilderneſs of *Beth-aven*, as appears by comparing *Joſ.* 18. 12. which ſpeaks of the very ſame border which was on the South of *Ephraim*, and on the North of *Benjamin.*

2 And goeth out from Beth-el to * Luz *d*, and paſſeth along unto the borders of Archi, to Ataroth,

* Judge. 1. 26.

d Or, *from Bethel-luzah*, as the LXX. here join the words ; for *Bethel* was anciently called *Luz*, Gen. 28. 19. and 48. 3. Though ſome think this was another *Luz*, ſpoken of *Judg.* 1. 26. Others make *Bethel* and *Luz* two neighbouring Towns, which afterwards being more built and inhabited, became one, as oft hath happened.

3 And goeth down weſtward to the coaſt of *Japhleti*, unto the coaſt of Beth-horon the nether *e*, and to Gezer : and the goings out thereof are at the ſea.

e Of the two *Beth-horons*, ſee Joſh. 10. 10, 11.

4 So the children of *Joſeph*, Manaſſeh *f*, and Ephraim, took their inheritance *g*.

f (*i. e.*) Half *Manaſſeh*, by a Synecdoche *g* (*i. e.*) Their ſeveral Portions which here follow. Some think that they had but one Lot between them, and therefore they are now ſaid to *take their inheritance*, to wit, by dividing it between them according to the direction of *Joſhua* and *Eleazar*, &c. For that Phraſe being uſed of them, and not, to my remembrance, of any other Tribes, may ſeem to have ſome peculiar ſignification, which doth not agree to the other Tribes: But there being mention of a peculiar Lot taken out for *Manaſſeh*, Joſh. 17. 1. ſhews that their ſeveral inheritances fell to them, as the reſt did to the other Tribes, even by ſeveral Lots : and it is ſaid of them, that they *took their inheritance*, which alſo

Judah had done before them, becauſe the Tribes of *Judah* and *Joſeph* did take their inheritances before the reſt; and it was fit they ſhould do ſo, for the ſecurity of the main Camp, and the body of the people which were at *Gilgal*. See *Joſ.* 18. 5.

5 ¶ And the border of the children of Epraim, according to their families, was *thus*: even the border of their inheritance on the eaſt-ſide *h*, was from Ataroth-addar unto Beth-horon the upper.

g (*i. e.*) The North-eaſt ſide It is no wonder, if ſome of theſe Deſcriptions are dark and doubtful to us at this diſtance of time and place; there having been ſo many alterations made in places, and ſo many circumſtances, being now altogether undiſcoverable. But this is evident to every man of common ſenſe, that this and all the deſcriptions here mentioned, were then certain and evident to the *Iſraelites*, becauſe theſe were the foundation of their preſent practice, and of all the poſſeſſions which then they took, and peaceably poſſeſſed in ſucceeding Ages.

6 And the border went out toward the ſea *i*, to Mickmethah on the north-ſide, and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

i The Mid-land ſea, towards the Weſt.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho *k*, and went out at Jordan.

k Not to the City of *Jericho*, which belonged to *Benjamins* Lot, *Joſh.* 18. 21. but to its Territory.

8 The border went up from Tappuah weſtward unto the river Kanah; and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the * ſeparate cities *l* for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

*Chap. 17. 9.

l (*i, e.*) Beſides thoſe Cities which were within *Ephraims* bounds, he had ſome other Cities, to which all their Territories were annexed out of *Manaſſehs* Portion, becauſe his Tribe was all here, and was larger than *Manaſſehs*.

10 And they * drave out the Canaanites that dwelt in Gezer *m*: but the Canaanites dwell among the Ephramites unto this day, and ſerve under tribute *n*.

*Judg. 1. 29.

m Nor were they driven out till *Solomons* time, 1 *Kings* 9. 16. *n* As *Joſ.* 17. 13. 1 *Kings* 9. 16.

CHAP. XVII.

The inheritance of Manaſſeh: and its Borders, 1——11. *They could not drive out the Canaanites, but made them tributary,* 12, 13. *The Children of Joſeph complain, that their Borders are too narrow: Joſhua promiſes them the ſubduing of the Canaanites,* 14——18.

THere was alſo a lot for the tribe of Manaſſeh (for he *was* the * firſt born of Joſeph *a*) *to wit*, for † Machir *b*, the firſt born *c* of Manaſſeh, the father of Gilead *d*: becauſe he *was* a man of war *e*, therefore he had Gilead and Baſhan *f*.

*Gen. 41. 51. and 46. 20.
†Gen. 50. 23. Num. 32. 39, 40.

a The ſenſe is, though *Ephraim* was to be more potent and numerous, yet *Manaſſeh* was the Firſt-born, and had the priviledge of the Firſt-born, which was tranſlated to *Joſeph*, to wit, a double portion; and therefore though this were but half the Tribe of *Manaſſeh*, yet they are not made Inmates to *Ephraim*, but have a diſtinct Lot of their own, as their Brethren, or other half Tribe had beyond *Jordan*. *b* The only Son of *Manaſſeh*, who therefore is here, and *Judg.* 5. 14. put for the whole Tribe. *c* So even onely Sons are ſometimes called, as *Mat.* 1. 25. See *Exod.* 4. 22. *d* Or, and *the Father*, or who was alſo *the Father of Gilead*; not of the Land of *Gilead*, but of the man *Gilead* who was *Machirs* Son, *Numb.* 26. 29. *e He*, i. e. *Machir*, had given great proof of his Valour in his Generation, (though the particular Hiſtory be not mentioned) and his Poſterity were not degenerate Sons, but had his valiant Blood ſtill running in their Veins. *f* (*i. e.*) Part of thoſe Countreys; for part of them was alſo given to the *Reubenites*, and part to the *Gadites*, as appears from *Joſ.* 13. 30, 31. This may be added as a reaſon, either 1. Why he got thoſe places from the *Amorites*: or 2. Why they were allotted to him or his Poſterity, becauſe this was a Frontier Countrey, and the Out-works to the Land of *Canaan*, and therefore required ſuch valiant perſons to defend it.

2 There was alſo *a lot g* for * the reſt of the children of Manaſſeh *h* by their families: for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male children *i* of Manaſſeh the ſon of Joſeph by their Families.

*Numb. 26. 29.

g Or, a Portion, or diſtinct Inheritance. *h* To wit, thoſe of them which had not received their Poſſeſſions beyond *Jordan*, Numb. 26. 30, *&c.* *i* This expreſſion is uſed to bring in what follows, concerning his Female Children.

3 But * Zelophehad the ſon of Hephir, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons but daughters *k*: and theſe are the names of his daughters, Mahlah, & Noah, Hoglah, Milcah, and Tirzah.

*Numb. 26. 33: and 27. 1. and 36. 2.

k Of whom ſee on *Numb.* 26. 33. and 27. 1.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD he *l* gave them an inheritance among the brethren of their father.

l (*i. e.*) *Eleazar*, or *Joſhua*, with the conſent of the Princes appointed for that work.

5 And there fell ten portions *m* to Manaſſeh, beſide the land of Gilead, and Baſhan, which were on the other ſide Jordan:

m Either 1. Six portions for the ſix Sons, whereof one was *Hepher*; and becauſe he had no Sons, his part was ſubdivided into five equal parts, for each of the Daughters; Or, 2. Ten Portions, five for the Sons, and five for the Daughters; for as for *Hepher*, both he and his Son *Zelophehad* was dead, and that without Sons, and therefore he had no Portion; but his Daughters had ſeveral Portions allotted to them.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons *n*: and the reſt of Manaſſehs ſons had the land of Gilead.

n (*i. e.*) No leſs than the Sons, ſo their Sex was no bar to their Inheritance.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manaſſeh had the land of Tappuah: but the city of Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the ‖ river Kanah ſouthward of the river: * theſe cities of Ephraim *o are* among the cities of Manaſſeh *p*; the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the outgoings of it were at the ſea.

‖*Or*, Brook of Reeds.
*Chap. 16. 9.

o Tappuah, and the cities upon *the Coaſt deſcending to the River*, &c. laſt mentioned. *p* (*i. e.*) Are intermixed with their Cities, which was not ſtrange nor unfit, theſe two being linked together by a nearer Alliance than the reſt.

10 Southward *it was* Ephraims, and northward *it was* Manaſſehs, and the ſea his border *q*, and they met together in Aſher *r* on the north, and in Iſſachar on the eaſt.

q Either 1. *Manaſſehs*, whoſe portion is here deſcribed, and whoſe Name was laſt mentioned. Or, 2. *Ephraims* and *Manaſſehs* both expreſſed in the foregoing words, and implied in the following, *they*. *r* (*i. e.*) Upon the Tribe of *Aſher*; for though *Zabulun* came between *Aſher* and them for the greateſt part of their Land; yet it ſeems there were ſome Necks or Parcels of Land, both of *Ephraims* and of *Manaſſehs*, which jutted out farther than the reſt, and touched the borders of *Aſher*. And it is certain there were many ſuch incurſions of the Land of one Tribe upon ſome parcels of another, although they were otherwiſe conſiderably diſtant one from the other. See *Joſh.* 19. 34. And you muſt not judge of theſe things by the preſent Maps, which are drawn according to the Opinions of late Authors, which many times are falſe; and they are to be judged by the Scripture, and not the Scripture by them: But, that part of *Manaſſeh* did reach to *Aſher*, appears from hence, that *Dor*, a City of *Manaſſeh*, v. 11. was, as *Joſephus* witneſſeth, near *Carmel*, which belonged to *Aſher*, *Joſ.* 19. 26.

11 And Manaſſeh had in Iſſachar, and in Aſher *t*, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor *u* and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three Countreys *x*.

t Either 1. Bordering upon them, as in *Aſher* is taken *v.* 10. and as *Aarons* Rod is ſaid to be *in the ark*, i. e. cloſe by it, *Heb.* 9. 4. or 2. Properly in them, as *Ephraim* had ſome Cities in the Tribe of *Manaſſeh*, *Joſ.* 16. 9. and as it was not unuſual, when the place allotted to any Tribe was too narrow for it, and the next too large, to give away part from the larger to the leſs portion; nay ſometimes one whole Tribe was taken into another; as *Simeon* was into *Judahs* portion, when it was found too large for *Judah*, *Joſ* 19. 9. *u* Not the places only, but the people; whom, contrary to Gods Command, they ſpared and uſed for Servants, whom therefore they are ſaid to *have* or poſſeſs. *x* This may be referred either to ſome, to wit, the three laſt places, or to all the places named in this verſe, which are here ſaid, either to have three Countreys or Tracts of Land belonging to them, or to be in three ſeveral Countreys or Portions, as they ſeem to have been, ſome in *Iſſachar*, and ſome in *Aſher*, and yet both belonging to *Manaſſeh*. Or, the words may be rendred, *the third part of that Countrey*; for the *Hebrew* word is of the Singular Number, and the Article ſeems emphatical; and ſo the meaning may be, That the Cities and Towns here mentioned are a third part of that Countrey. *i. e.* of that part of *Iſſachars* and *Aſhers* Portion, in which thoſe places lay.

12 Yet * the children of Manaſſeh could not *y* drive out *the inhabitants* of thoſe cities, but the Canaanites would dwell *z* in that land.

*Judges 1. 27.

y See on *Joſh.* 15. 63. *z* Were reſolved to Fight, rather than be turned out of their ancient habitations.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute but did not utterly drive them out *a*.

a Which they were obliged to, now they were ſtrong and numerous enough to poſſeſs thoſe places.

14 And the children of Joſeph *b* ſpake unto Joſhua *c* ſaying, Why haſt thou given me *but* one lot, and one portion *d* to inherit, ſeing I *am* a great *e* people, forasmuch as the LORD hath bleſſed me hitherto?

b (*i. e.*) Of *Ephraim* and *Manaſſeh*, as is manifeſt, partly from *v.* 17. where it is ſo explained; and partly, becauſe they mention it as an unreaſonable thing, that they being two, ſhould have but one Lot. *c* (*i. e.*) Expoſtulated with him, when they went and ſaw that Portion which was allotted to them, and found it much ſhort of their expectation. *d* Either 1. Becauſe they really had but one Lot; which was afterwards divided by the Arbitrators between them. Or 2. Becauſe the Land ſeverally allotted to them, was no more than was little enough for one of them. *e* Or, *numerous*, for ſo the *Hebrew* word oft ſignifies.

15 And Joſhua anſwered them, If thou be a great people *f*, *then* get thee up to the wood-*country* *g*, and cut down *h* for thy ſelf there in the land of the Perizzites *i*, and of the || giants *k*, if mount Ephraim be too narrow for thee *l*.

|| Or, Rephaims.

f He retorts their own Argument; ſeeing thou art a great and numerous people, turn thy Complaints into Actions and valiant Exploits, and enlarge thy Borders by thy own hand, to which thou maiſt confidently expect Gods aſſiſtance. *g* To the Mountain, as it is called *v.* 17. where among ſome Towns there is much Woodland, which thou maiſt without much difficulty poſſeſs, and ſo get the more room. *h* Either the Wood, *v.* 18. for thy own advantage and uſe; partly in building more Cities and Towns; and partly for preparing the Land for the uſe of paſture and Tillage. *i* Suppoſed to be a ſavage and brutiſh kind of People, that lived in Woods and Mountains. *k* Who lived in Caves and Mountains, now eſpecially when they were driven out of their Cities. *l* Or, *ſeing Mount* Ephraim *is too narrow for thee*, as thou complaineſt; take to thy ſelf the reſt of that Hilly and Wood Countrey. *Mount Ephraim* was a particular and eminent portion of the Land, belonging to the Tribe of *Ephraim*, as appears from *Joſh.* 19. 50. and 20. 7. and 21. 21. *Judg* 4: 5: And this ſeems to be here mentioned Synecdochically, for all the portion allotted to *Ephraim* and *Manaſſeh*, as appears from their complaint, which was not, that this part, but that their whole portion was too ſtrait for them.

16 And the children of Joſeph ſaid, The hill is not enough for us *m*: and all the Canaanites that dwell in the land of the valley *n*, have * chariots of iron *o*, *both they* who *are* of Beth-ſhean, and her towns, and *they* who *are* of the valley of Jezreel *p*.

* Judg. 4. 3.

m If we ſhould Invade and Conquer it, and cut down both Wood and Men, yet it would not be ſufficient for us. Heb. *The Hill will not be found, i. e.* obtained *by us*; thoſe fierce and ſtrong people the *Perizzites* and the Giants will eaſily defend themſelves, and fruſtrate our attempts, having the advantage of the Woods and Mountains. *n* (*i. e.*) And if thou ſayeſt, as we know thou wilt reply, That if the Hill either cannot be Conquered, or be not ſufficient for us, we may go down and take more Land out of the pleaſant and fruitful Valleys, we ſhall meet with no leſs difficulty there than in the Mountains. Or thus, in going to the Hills to which thou directeſt us, we muſt paſs through Valleys, where we ſhall be waylaid by powerful and armed Enemies. *o* Not all made of Iron, but armed with iron, not only for Defence, but for Offence alſo, having as it were Sithes and Swords faſtened to them, to cut down all that ſtood in their way. *p* Which was either in the Tribe of *Iſſachar*, or upon the Borders of it, *Joſh.* 19: 18.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only* *q*.

q Thou needeſt and deſerveſt more than that Lot, of which thou art actually poſſeſſed, and thou haſt power to get more; which if thou endeavoureſt to do, God will bleſs thee, and give thee more.

18 But the mountain ſhall be thine: for it *is* a wood, and thou ſhalt cut it down: and the outgoings of it *r* ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

r Either 1. The Productions or Fruits of that Land, when it is cleared from the Wood, and purged: or rather, 2. The Valleys and Fields belonging or adjoyning to it, for there the *Canaanites* were, *v.* 16.

CHAP. XVIII.

The tabernacle is ſet up in Shiloh, 1. *The remainder of the Land deſcribed and divided into ſeven parts, for the ſeven Tribes which as yet had no Inheritance,* 2——9: *Joſhua caſts the Lot at Shiloh: The firſt comes out for Benjamin,* 10: *Whoſe Borders and Cities are deſcribed,* 11——28.

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there *a*; and *b* the land was ſubdued before them.

a By Gods appointment, as is manifeſt from *Deut.* 12: 5: *&c. Jer.* 7: 12: Hither it was removed from *Gilgal*, partly for the honour and conveniency of *Joſhua*, that he being of the Tribe of *Ephraim*, and ſeating himſelf there, might have the opportunity of conſulting with God as oft as he deſired and needed; and partly for the conveniency of all the Tribes, that being in the heart and center of them, they might more eaſily reſort to it from all places. Here the Tabernacle continued for above 300 Years, even till *Samuels* days, 1 *Sam*: 1: 3: *b* Or, *for*, becauſe theſe words contain a reaſon of the former action: the Particle *and* is oft uſed for *for*, as hath been ſhewed.

2 And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land *c* which the Lord GOD of your fathers hath given you?

c This ſlackneſs is ſuppoſed to ariſe, partly from their diſſatisfaction in the portions already allotted, *Judahs* being too large, as it appeared; and *Joſephs* too narrow, as they complained; partly from an opinion of the impoſſibility of making any regular and equal diſtribution of the Parts, till the whole were better known, and more exactly ſurveyed, which accordingly is here done; and partly, becauſe being weary of War, and having ſufficient plenty of all things in their preſent condition, they grew ſlothful and ſecure, and were unwilling to run into new Hazards and Wars, as they perceived by *Joſhuas* anſwer to the Tribe of *Joſeph, Joſ.* 17: 15, *&c.* They were likely to do when they entred upon their ſeveral Poſſeſſions.

4 Give out from among you three men *d* for *each* tribe *e*: and I will ſend them, and they ſhall riſe, and go through the land *f*, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

d Three, not One, for more exact obſervation both of the meaſure and quality of the ſeveral portions, and for greater aſſurance and evidence of their care and faithfulneſs in giving in their Account. *e* Either One of each of theſe Tribes, who were yet unprovided for; or rather Two of all the Tribes, even of them who had already received their Portions; which was highly expedient, that in caſe it ſhould appear that there was not a ſufficiency for each of theſe Tribes who wanted their Portions, their Brethren might be more ready either to aſſiſt them in procuring more Land, or to part with ſome of their own portion to them. *f* Which they might now ſafely do, becauſe the Terror of the late War was yet upon the *Canaanites*, who were loath to rouſe ſo near and potent an Enemy.

5 And they ſhall divide it into ſeven parts *f*: *Judah* ſhall abide in their coaſt on the ſouth *g*, and the houſe of Joſeph ſhall abide in their coaſt on the north *h*.

f Which were of equal extent or worth: for no Tribe was ſo great, but one of theſe parts in its full extent would abundantly ſuffice them; and there was no reaſon why the portions ſhould be greater or leſs according as the Tribes at preſent were more or fewer in number, becauſe of the various changes which happened therein ſucceſſively; it being uſual for one Tribe to be more numerous than another in one Age, which was fewer in the next. And if the ſeveral Tribes had increaſed more, and not diminiſhed their Numbers by their Sins, they might have ſent forth Colonies, and taken any part of the Land, even as far as *Euphrates*, all which the Lord of the whole Earth had given them a Right to, which when they pleaſed they might take poſſeſſion of. *g* They ſhall not be diſturbed in their poſſeſſion, but ſhall keep it, except ſome part of it ſhall be adjudged to another Tribe. *h* In reſpect of *Judah*, not of the whole Land; for divers other Tribes were more Northern than they.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring the *deſcription* hither to me, that I may caſt lots for you here before the LORD *i* your God.

i i. e. Before the Ark or Tabernacle, that God may be Witneſs and Judge, and Author of the Diviſion, that each may be contented with his Lot, and that your ſeveral poſſeſſions may be ſecured to you as things Sacred, and not to be alienated.

7 But the Levites have no part among you *k*, for the prieſt-hood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 ¶ And the men roſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, *Go*, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

k Therefore it ſhall be divided only into ſeven parts, as I have ſaid.

9 And the men went, and paſſed through the land, and deſcribed it by cities *l*, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

l Or, *according to the Cities*, to which the ſeveral Parts or Territories belonged.

10 ¶ And Joſhua caſt lots for them in Shiloh, before the LORD.: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph *m*.

m Wherein we ſee the wiſdom of Divine providence, this being the only place in which that Prophecy, *Deut.* 33. 12. could have been accompliſhed.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven *n*.

n A place diſtinct from, but near unto *Beth-el*, as may be gathered from *Joſ.* 16. 1.

13 And the border went over from thence toward Luz, to the ſide of Luz (* which *is* Beth-el) ſouth-ward, and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

* Gen. 28: 19.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim *o*) a city of the children of Judah: This *was* the weſt-quarter

o The *Iſraelites* changed the name, to blot out the remembrance of *Baal.* Compare *Joſ.* 15. 9: *Numb.* 32. 38.

15 And the ſouth-quarter *p was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

p The ſame with the North-quarter of *Judah.* See *Joſ*: 15: 5: 6: 11.

16 And the border came down to the end of the mountain *q* that *lieth* before the valley of the ſon of Hinnom,

nom *r*, *and* which *is* in the valley of the giants on the
north *s*, and deſcended to the valley of Hinom * to the * ch. 15. 8.
ſide of Jebuſi *t* on the ſouth, and deſcended to * Enrogel, * ch. 15. 7.

q i. e. The place where the Mountain ends, and the Valley begins. *r i. e.* In the proſpect of that Valley; or, that reacheth to that Valley on the South. *s* Which extends to this other Valley on the North-ſide of it. *t* To that part where the *Jebuſites* lived, which was in and near *Jeruſalem*.

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth *u*, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſon of Reuben, * Chap. 15. 6.

u Called alſo *Gilgal*, as appears from *Joſ.* 15. 7. *Judg.* 3. 19. but differing from that *Gilgal* by *Jordan*.

18 And paſſed along toward the ſide over againſt || Arabah *x* northward, and went down unto Arabah. || Or, the plain.

x Called *Beth-arabah*, *Joſ.* 15. 6.

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the outgoings of the border were at the north † bay of the ſalt ſea *y*, at the ſouth end of Jordan *z*: this *was* the ſouth coaſt. † Heb. *tongue.*

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

y Where an Arm of that Sea runs into the Land, which is oppoſed to the South-bay that was in the South-border of the Tribe of *Judah* *Joſ.* 15. 2. *z* Where it enters into the ſalt Sea, which is here oppoſed to the North-end of it, or the Spring-head, which was in the North.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho *a*, and Beth-hoglah, and the valley of Keziz *b*,

a For tho' the City was deſtroyed, the Territory remained, and ſome Houſes probably were built and inhabited there, though it was not made a City with Walls and Gates, which was the only thing forbidden, *Joſ.* 6. 26. *b* Or, *Emec-keziz*, the proper name of a City or great Town.

22 And † Beth-arabah, and Zemaraim *c*, and Bethel. † Gr. Bethabara. Joh. 1. 28.

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

c Which either gave name to, or took name from that Mountain, 2 *Chron.* 13. 4.

26 And Mizpeh *d*, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

d Near *Ramah*, in the ſame Mountain where *Silo* was. There were divers other Cities of that name.

28 And Zelah, Eleph, and Jebuſi (which *is* Jeruſalem *e*) Gibeath, *and* Kir-jath: fourteen cities *f* with their villages. This *is* the inheritance of the children of Benjamin, according to their families.

e So it ſeems this City did properly and primarly belong to *Benjamin*, altho' the Tribe of *Judah* had alſo an Intereſt in it, either becauſe ſome part of it was allotted to them, or becauſe the *Benjamites* gave them a ſhare in it, for the aſſiſtance which either they had received, or did expect from that potent Tribe, for the getting or defending of that very important place. See more on *Joſ.* 15. 63. *f* It is more than probable that all the Cities belonging to this Tribe are not here named, becauſe *Anathoth* and *Almon* are omitted here, but expreſſed *Joſ.* 21. 18.

C H A P. XIX.

The ſecond Lot falls to Simeon: his Borders among the Tribe of Judah: whoſe Inheritance was too great for them, 1 —— 9. *The third Lot falls to Zebulun,* 10 —— 16. *The fourth to Iſſachar,* 17 —— 23. *The fifth to Aſer,* 24 —— 31. *The ſixth to Naphtali,* 32 —— 46. *The ſeventh to Dan,* 47, 48. *The Children of Iſrael give an Inheritance to Joſhua,* 49, 50. *The diviſion of the Land finiſhed,* 51.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah *a*.

a This was ſo order'd by God's providence, partly to fufill that threatning that he would *divide* and *ſcatter* this Tribe *in Iſrael, Gen.* 49. 7. which was hereby done in part, becauſe they had no diſtinct part of their own, but were as Inmates to *Judah*; partly, becauſe now upon the more exact ſurvey of the Land, it appeared to *Joſhua* and *Eleazar*, and all the Princes and People, even to the Tribe of *Judah* themſeves, that the part given to *Judah* did far exceed the Proportion which either they needed and could occupy, or which the other Tribes could expect; and partly, becauſe this was the leaſt of the Tribes, as is evident from *Numb.* 26. 14. and therefore fitteſt to be put within another Tribe.

2 And they had in their inheritance Beerſheba, and *b* Sheba and Moladah,

b Or, *or, i. e.* otherwiſe called; for that *Beerſheba* and *Sheba* were one and the ſame City, is manifeſt both from *v.* 6. where all the Cities are reckoned to be but *Thirteen*: and from 1 *Chron* 4. 28. where *Simeons* Cities are enumerated, and *Sheba* omitted as ſuperfluous.

3 And Hazar-ſhual, and Balah *c*, and Azem,

c Called alſo *Billah*, 1 *Chron*: 4: 29. and *Baalah*, *Joſ*: 15: 29. For let this be obſerved once for all, that the names of Perſons or Places are frequently changed through length of Time, or difference of Dialects, or ſtudy of brevity and eaſineſs in Pronuciation, or new Accidents, or other Cauſes. Thus *Eltolad* and *Bethul*, *v.* 4. are called *Tolad* and *Bethuel*, 1 *Chron.* 4. 29, 30. and for *Beth-lebaoth*, *v*, 6, is *Beth-birei*, 1 *Chron*, 4: 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities *d*, and their villages.

d Or, *Towns*, as ſome of them are called, 1 *Chron*: 4: 32. Nor are all *Simeons* Cities here numbred, for *Elam* is added, 1 *Chron*: 4: 32. unleſs that were built afterward.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that were round about theſe cities, to Baalathbeer, Ramath of the ſouth: This *is* the inheritance of the tribe of the children of *Simeon*, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun *e*, according to their families, and the border of their inheritance *was* unto Sarid.

e Who is here put before *Iſſachar* his elder Brother, as he is alſo *Gen*: 49: 3. *Deut.* 33: 18.

11 And their border went up toward the Sea *f*, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam *g*.

f i: e: The Midland Sea, as on the other ſide it reached to the Sea of *Galilee*, and ſo thoſe Propecies concerning him, *Gen*: 49: 3. *Deut*: 33: 18. were abundantly fulfilled. *g* Suppoſed to be *Kiſhon*, *Judg*: 4: 7. or *Belus*, or *Pagis*.

12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath *h*, and goeth up to Japhia,

h A City in *Iſſachar*, as appears from *Joſ*: 21: 28.

13 And from thence paſſeth on along on the eaſt to Gittath-hephir, to Ittah-kazin, and goeth out to Remmon || Methoar to Neah. || Or, which is drawn.

14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jipthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem *i*: twelve cities *k* with their villages.

i Not that where Chriſt was born, which was in *Judah*, thence called *Bethlehem* *Judah*, *Matt*: but another. *k* There are more numbred here, but the reſt either were not Cities properly ſo called, having Villages under their Juriſdiction; or were not within this Tribe, but only bordering upon it, and belonging to other Tribes, which is evident of ſome of them, and may well be preſumed of others

16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel *l*, and Cheſulloth, and Shunem *m*.

l The Royal City, 1 *Kings* 21: 1. This Tribe, becauſe it lay between *Benjamin* on the South, and *Zebulun* on the North, is not here deſcribed by its borders, which were the ſame with theirs; but by ſome of its Cities. *m* The Birth-place of *Abiſhag*, 1 *Kings* 1: 3.

19 And Hapharaim, and Shion, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim *n*, and En-haddah, and Beth-pazzez.

n A different place from that *Engannim* in the Tribe of *Judah*, *Joſ.* 15: 34.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out of the tribe of the children of Aſher according to their families.

25 And their border *o* was Helkath, and Hali, and Beten, and Achſhaph,

o On the North-weſt-ſide.

26 And Alammelech, and Amad, and Miſheal, and reacheth to Carmel weſtward *p*, and to Shihor-libnath;

p Or, *Carmel by the ſea*, to diſtinguiſh it from that *Carmel* in the Tribe of *Judah*, 1 *Sam.* 25. 2. This was a place of eminent fruitfulneſs, *Iſa.* 33. 9. and 35. 2. 37: 24. agreable to the Prophecy concerning *Aſher*, *Gen.* 49: 20. *Deut*: 33: 24.

27 And turneth toward the ſun-riſing, to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthahel toward the north-ſide of Bethemek, and Neiel, and goeth out to Cabul *q* on the left hand *r*,

q Either 1. That Countrey called *Cabul*, wherein were 20 Cities, of which 1 *Kings* 9. 13. But this is not probable, becauſe that was not within, nor belonging to any particular Tribe; for then *Solomon* could not have alienated it from them, and given it unto *Hiram*, whereas this did belong to *Aſher*; or 2. A certain City ſo called. *r* i. e. On the North, which, when men look towards the Eaſt, as is uſual, is on their left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah *ſ*, *even* unto great Zidon *t*.

ſ To wit, *Kanah the greater*, in the upper *Galilee*; not *Kanah the leſs*, which was in the lower *Galilee*. *t* Called *great* for its Aniquity, and Riches, and Glory. This City either was not given to the *Iſraelites*, but is only mentioned as their border; or at leaſt was never poſſeſſed by them; not without a ſingular Providence of God, that they might not by the opportunity of ſo good a Port, be ingaged in much Commerce with other Nations; from which, together with Wealth, that great corrupter of Mankind, they might contract their Errors and Vices.

† *Heb*: Tzor.

29 And *then* the coaſt turneth *ſ* to Ramah, and to the ſtrong city † Tyre *t*, and the coaſt turneth to Hoſah; and the outgoings thereof are at the ſea, from the coaſt to * Achzib.

* Gen: 38: 5. Judg: 1: 31. Mic: 1: 14.

ſ From the North Southward. *t* Excluſively, for this City was no part of the Land given them.

30 Umma alſo, and Aphek, and Rehob: twenty and two cities *x* with their villages.

x Here are more named, but ſome of them were not within this Tribe, but only bordering-places.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt *y* was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings *z* thereof were at Jordan.

y Their Northern Border drawn from Weſt to Eaſt, as appears, becauſe when this Coaſt is deſcribed and brought to its end, *the Coaſt* is is ſaid to *turn* from the Eaſt *Weſtward*, *v*. 34. *z* i. e. The end of that Coaſt.

34 And then the coaſt turneth weſtward *a* to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun to the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan *b* toward the ſun-riſing.

a This is unqueſtionably the Southern Border deſcribed from Eaſt to Weſt. *b Qu.* How can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan*? *Anſ*. He doth not ſay of *Judah*, as he doth of *Zebulun* and *Aſher*, that it *reacheth* to it; but as it ſeems, purpoſely leaves out that word which he had uſed in both the former branches, leſt it ſhould be underſtood of a Local Reaching to it, or being Contiguous with it, which was not true; and that he might ſignifie, that he meant this Clauſe in another ſenſe; to wit, that it did in ſome ſort go or reach *to*, or converſe *with Judah by Jordan*. And ſo this may be here added, to ſhew the accompliſhment of that famous and obſcure Prophecy, That *Naphtali*, though he ſhould be planted in the utmoſt border of the Land, on the North-eaſt, yet he ſhould *poſſeſs* the riches of *the Weſt and South*, Deut. 33: 23: *i. e.* of thoſe Tribes which were at great diſtance from him Weſtward and Southward; and this he ſhould do by way of Commerce with them by their famous River *Jordan*, which he did not only touch in a ſmall part, as ſome of the other Tribes did, but lay all along it for a good ſpace together, even from the very Fountain unto the Sea of *Geneſareth*. Some think that this is verified by that Royalty of this River, which they ſuppoſe God gave to the Tribe of *Judah*, which extended as far as *Napthali*.

35 And the fenced cities are Ziddim, Zer, and Hammath *c*, Rakkath and Cinnereth *d*,

c Or *Hamath*, of which ſee *Numb*. 34. 8. 1 *King*. 8. 65. 2 *King*. 23. 33. *d* Whence the Lake of *Cinnereth* or *Geneſareth* received its Name.

36 And Adamah, and Ramah, and Hazor,

37 And Cedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities *e* with their villages.

e See on *v*. 15. 22, 30.

39 This *is* the Inheritance of the Tribe of the children of Naphtali, according to their families; the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance *f* was Zorah, and Eſtaol, and Ir-ſhemeſh.

f Which is here deſcribed onely by its Cities, not by its Borders, which are in part the ſame with *Judah*'s, and their Inheritance is in good part taken out of *Judah*'s too large portion; as appears from divers of the Cities mentioned, which are alſo reckoned as in *Judah*'s portion.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border || before || Japho.

|| *Or*, over againſt. || *Or*, Joppa. Acts 9: 36.

47 And the coaſt of the children of Dan went out *too little* for them *g*, therefore the children of Dan went up to fight againſt Leſhem *h*, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem † Dan, after the name of Dan their father.

† Judg: 18: 29.

g Heb *Went out from them*, to wit, out of their hands or poſſeſſion; for ſo this Hebrew Word is uſed concerning thoſe Lands, which in the year of the Jubilee are ſaid to *go out*, *Levit*. 25. 28, 30, 31, 33. *i. e.* out of the hands of the preſent Poſſeſſor, to the firſt and ancient Owner. And ſo peradventure this may ſignifie, that many of the *Danites* were forced by their powerful Neighbours the *Philiſtines* to relinquiſh their Coaſt, and their alloted Habitations: which put them upon the following courſe. *h* This was done after *Joſhua*'s death, as appears from *Judg*. 18. and ſeems to be here inſerted, partly that all the chief places where the *Danites* dwelt (tho' far diſtant,) might be mentioned together; and partly, to give an account of this ſtrange accident, why they removed from their appointed Portion to ſo remote a place; which may be this, That being much moleſted and terrified by their bad Neighbours, they thought fit to go to ſome place remote from them, which alſo they were in a manner conſtrained to do, becauſe otherwiſe they muſt have taken ſome part of the Portions of other Tribes, whereas now going to the very utmoſt Northern point of the Land, they took that which did not belong to, or at leaſt, was not in the poſſeſſion of any other Tribe. See more on *Judg*. 18.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families; theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave *i* an inheritance to Joſhua the ſon of Nun among them.

i i. e. They are ſaid to *give* it, becauſe the whole Land was given to *Joſhua*, and *Eleazar* and the Princes, as joint Truſtees, acting in the name, and for the good of the People: ſo that even *Joſhua* could take nothing without their gift.

50 According to the word of the LORD *k*, they gave him the city which he asked, *even* * Timnath-Serah *l* in mout Ephraim, and he built *m* the city, and dwelt therein.

* Chap: 24: 30.

k As God promiſed, or commanded; either, firſt, formerly, as may be gathered from *Joſ*. 14 6. Where we read, That *the Lord ſaid* ſomething *unto Moſes concerning me* Caleb, *and thee* Joſhua; tho' only what is ſaid to *Caleb* be there expreſſed, the other not being to his purpoſe there: for *Joſhua* having ſhewed the ſame courage and faithfulneſs which *Caleb* did, did doubtleſs receive equal encouragement and comfort from God at that time. Or, Secondly, now at this time by *Eleazar*. *l* Called *Timnath-heres*, *Judg*. 2. 9. *m i. e.* Repaired and enlarged it, in which ſenſe *Nebuchadnezzar* is ſaid to have *built Babylon*, Dan. 4. 30.

51 * Theſe are the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: ſo they made an end of dividing the countrey.

* Numb: 34: 17.

CHAP. XX.

God commands ſix Cities of Refuge for thoſe, who unawares ſhould ſlay man, 1—4. *The right uſe of them.* 5, 6. *The Iſraelites appoint hereunto three Cities on this, and three on the other ſide of Jordan,* 7—9.

THe LORD alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, * Appoint out *a* for you cities of refuge, whereof I ſpake unto you by the hand of Moſes.

* Exod: 21. 13. Num: 35. 56, 11, 14. Deut: 19: 2. 9.

a The Poſſeſſions being now divided among you, do you reſerve ſome of them for the uſe which I have commanded.

3 That the ſlayer that killeth *any* perſon unawares, *and* unwittingly *b*, may flee thither: and they ſhal be your refuge from the avenger of blood *c*.

b Heb. *Through Ignorance*, or *Errour*, or *Miſtake*, and *without Knowledge*. The ſame things twice repeated to cut off all the claims and expectations that wilful Murderers might have of Protection here; and God having declared, That ſuch ſhould be taken even from his Altar, that they might be killed, *Exod*. 21. 14. and accordingly *Joab* was by *Solomon's* Order killed even at the Altar, 1 *Kings* 2. 28, 29, 30, 31, 34. it is the more ſtrange and impudent, that any Chriſtians ſhould make their Sanctuaries give Protection to ſuch perſons whom God hath ſo expreſly excepted from it, which the Papiſts do; and their Doctors are not aſhamed to defend it upon frivolous reaſons. *c* The Kinſman, who had right or power to demand, to take vengeance of the ſlaughter.

4 And when he that doth flee unto one of thoſe cities, ſhal ſtand at the entring of the gate *d* of that city, and ſhal declare his cauſe *e* in the ears of the elders of that city; they ſhal take him into the city *f* unto them, and give him a place *g* that he may dwell among them.

d Where the Judges uſed to ſit. *e* Or, *his matters* or *buſineſs*, what he hath done, and why, and how, he ſhal give them a true relation of the Fact, and all its circumſtances. *f* Underſtand, if they are ſatisfied in the relation he makes, concerning the Fact, otherwiſe it had been a vain thing to examine his Cauſe. *g* Which they might well allow him, becauſe God gave them the City with a reſervation for ſuch perſons.

5 And if the avenger of blood purſue after him, then they ſhal not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before time.

6 And he ſhal dwell in that city, until he ſtand *h* before the congregation *i* for judgement & * until the death of the high prieſt *k* that ſhal be in thoſe days: then ſhal the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.

* Numb. 35: 12, 25.

h Which was the poſture of the Accuſed and Accuſers, *Exod*: 18: 13: *Iſa*: 50: 8: *Zech*: 3: 1. *i* Or, *Company*, or *Aſſembly*; to wit, the Council appointed to judge of theſe matters, not the Council of the City of Refuge, for they had examined him before, *v*: 4: but of the

City to which he belonged, or in or nigh which the Fact was committed, as appears from *Numb.* 35. 25. *k* Of which ſee on *Numb.* 35. 25.

† *Heb:* Sanctified.

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah *l*.

l Concerning theſe Cities note, 1. That they were all upon Mountains, that they might be ſeen at a great diſtance, and ſo direct thoſe who fled thither. 2. That they were ſeated at convenient diſtance one from another, for the benefit of the ſeveral Tribes; for *Kedeſh* was in the North, *Hebron* in the South, and *Shechem* between them. 3. That they all belonged to the *Levites*; partly that theſe Cauſes might be more impartially examined, and juſtly determined by them who are preſumed beſt able to underſtand the Law of God, and moſt obliged and likely to follow it in their Judgement, and not to be byaſs'd by any affection or corrupt intereſt, and partly, that their juſt reputation with the people, and their good Counſels, might lay ſome reſtraint upon revengeful perſons, who might be inclined or tempted to follow the Man-ſlayer thither, and endeavour to kill him there.

* Deut: 4: 43: 1 Chron. 6. 78.

8 And on the other ſide Jordan by Jericho eaſtward, they aſſigned *m* * Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the tribe of Manaſſeh.

m Or, *gave*, or *had aſſigned* or *given*; for they were given by *Moſes*. *Deut*: 4: 41, &c. or, they confirmed *Moſes* his Grant, and applied them to that uſe to which *Moſes* deſigned and ſeparated them.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger *n* that ſojourneth among them, that whoſoever killeth any perſon at unawares, might flee thither, and not die by hand of the avenger of blood, until he ſtood before the congregation.

n Not only Proſelites, but others alſo; becauſe this was a matter of common right, that a diſtinction might be made between caſual Man-ſlayers, and wilful Murderers.

CHAP. XXI.

Cities given out of the other Tribes by lot to the Levites, 1 — 8. *Particularly to the prieſts, the children of Aaron,* 9 — 19. *To the Levites; the Kohathites,* 20 — 26. *The Gerſhonites,* 27 — 33. *and Merarites,* 34 — 40. *in all* 48 *cities; with their ſuburbs,* 41. *The Iſraelites quietly enjoy the promiſed Land,* 41 — 45.

THen *a* came near the heads of the fathers of the Levites *b* unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

a When the whole Land was diſtributed unto the ſeveral Tribes, but not actually poſſeſſed by them; which was the proper ſeaſon for them to put in their claim. *b The Fathers of the* Levites were *Kohath Gerſhom*, and *Merari*, and the Heads of theſe were the chief perſons now alive of theſe ſeveral Families.

* Chap. 18. 1. † Numb: 35. 2.

2 And they ſpake unto them * at Shiloh in the land of Canaan, ſaying, † The LORD commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattel.

3 And the children of Iſrael gave unto the Levites *c* out of their inheritance *d*, at the commandment of the LORD theſe cities and their ſuburbs *e*.

c It ſeems moſt probable, that they gave to the Levites promiſcuouſly ſuch Cities as God commanded, and that the Lot appropriated them to their ſeveral Houſes or Families. *d* (*i. e.*) Out of their ſeveral Poſſeſſions; partly, that the burden and loſs might be equally divided; and principally, that the *Levites* being diſperſed among the ſeveral Tribes, according to *Jacobs* prediction, *Gen.* 49. 7. might more eaſily, and frequently, and effectually *Teach the Iſraelites Gods Law and Judgements,* which they were engaged to do *Deut.* 33. 10. and that the people might upon all occaſions reſort to them, and *require* the meaning *of the Law at their mouths*, Mal. 2. 7. *e* Not only the uſe, but the abſolute Dominion of them, as is manifeſt both from *v.* 11. 12. where a diſtinction is made between the *City and Suburbs* of *Hebron*, and the *Fields and Villages thereof*, and the former are given to the *Levites*, the latter to *Caleb*; and from the return of theſe Cities in the *Jubilee*, unto the *Levites* as to their proper owners, *Levit.* 25. 33, 34.

* Se Ch. 4: 33.

4 And the lot came out for the families of the Kohathites, and the children of Aaron the prieſt, *which were* of the Levites, had * by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin *f*, thirteen cities *g*.

f Which three tribes were neareſt to the Temple, where their buſineſs lay. *g* For though the Prieſts were now few enough for one City, yet reſpect was to be had to their ſucceeding numbers; this diviſion being made for all future Genenrations. And ſeeing the *Levites* might ſell their Houſes until the *Jubilee*, *Levit.* 25. 33: much more might they Let them; and therefore it is probable their Cities were not very long uninhabited, many being inclined to dwell with them by vertue of relations contracted with them, or dependance upon, or expectation from them; or out of reſpect to the ſervice of God, and the good of their ſouls.

5 And the reſt of the children of Kohath *h had* by lot, out of the families of the tribe of Ephraim; and out of the tribe of Dan, and out of the half tribe of Manaſſeh *i*, ten cities *k*.

h Who were of *Aarons* Family, not Prieſts, but *Levites* only. *i* Which Tribes are neareſt to the three former, and ſo the *Kohathites* are placed next to their Brethren the *Aaronites*. *k* Fewer than they gave out of the three former Tribes, becauſe their inheritance was leſs than the former. See Numb. 35. 8.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their Suburbs *k*, as the LORD commanded by the hand of Moſes.

k Of which, ſee on *Numb.* 35: 2.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon *l*, theſe cities which are *here* † mentioned by name.

† *Heb:* called.

l Theſe are mentioned together, becauſe the Cities of *Simeon* lay within *Judah*'s Portion.

10 Which the children of Aaron *being* of the families *m* of the Kohathites, *who were* of the children of Levi, had; (for theirs was the Firſt lot.)

m (*i. e.*) Of the family, the Plural Number for the Singular, which is not unuſual.

|| Or, Kiriatharba. Gen: 3: 2. † Chap: 14: 14. 1 Chron: 6: 50.

11 And they gave them || the city of Arbah, the father of Anak, (which *city is* Hebron) in the hill *countrey* of Judah, with the ſuburbs thereof round about it.

12 But † the fields *n* of the city, and the villages thereof gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

n (*i. e.*) All beyond the 2000 Cubites expreſſed, *Numb.* 35: 5: This is here menioned, not as his peculiar caſe, but as one eminent Inſtance, to ſhew, that it was ſo in all the reſt of the Cities here named; that the Fields and Villages thereof ſtill belonged to the ſeveral tribes from whom the Cities and their Suburbs were taken; and to make the reſt of the *Iſraelites* more contentedly and chearfully reſign ſo great a part of their Poſſeſſions to the *Levites*, becauſe even *Caleb* did ſo, though his Poſſeſſion had been long before promiſed and now actually given to him by Gods ſpecial command, as a mark of honour and compenſation for his long and faithful Service.

* 1 Chr. 6. 57.

13 ¶ Thus they * gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer, and Libnah with her ſuburbs.

14 ¶ And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

* 1 Chr. 58. Hilen

15 And * Holon *o* with her ſuburbs, and Debir with her ſuburbs,

o Called *Hilen*, 1 *Chron.* 6. 58. as *Juttah*, here is called, *Aſhan*, 1 *Chron.* 6. 59. and *Kibzaim* called *Jokmeam*, 1 *Chron.* 6. 68. and ſo ſome others, the names of the places being changed by length of time, and upon ſpecial occaſions, as was frequent among the Jews. Though their Doctors add, that ſome of theſe places here mentioned being now in the *Canaanites* Poſſeſſion, and not ſpeedily recovered from them, there were others put in their ſtead.

* 1 Chr 6. 59. Aſhan.

16 And * Ain with her ſuburbs, and Juttah with her ſuburbs, and Bethſhemeth with her ſuburbs, nine cities out of thoſe two tribes.

p Ain here, and *Gibeon*, *v.* 17. and ſome others here named are not named, 1 *Chron.* 6. either becauſe they were deſtroyed in ſome of thoſe Hoſtile Invaſions and Wars wherewith their Land was grievouſly haraſſed and waſted before that time; or they appear there under other Names, as was ſaid.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

* 1 Chr. 6. 60. Alemet

18 Anathoth with her ſuburbs, and * Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron the prieſt, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath *q*, even they had the cities of their lot out of the tribe of Ephraim.

q Over and above thoſe of them who were Prieſts.

21 For they gave them Schechem with her ſuburbs, in mount Ephraim, *to be* a city of refuge for the ſlayer, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs, four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the half tribe of Manaſſeh *r*, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

r To wit, that half which dwelt in *Canaan*, by comparing this with *v.* 27.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs, four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkah with her ſuburbs, and Rehob with her ſuburbs : four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs : three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun. Jokneam with her ſuburbs, and Kartah with her ſuburbs :

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer *s* with her ſuburbs, and Jahazah with her ſuburbs ;

s A City of Refuge, as it is called *Joſ.* 20. 8. and therefore needleſs to be here repeated.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs : four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer, and Mahanaim with her ſuburbs,

39 Heshbon with her ſuburbs, Jazer with her ſuburbs, four cities in all.

40 *So* all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites, within the poſſeſſion of the children of Iſrael *were* fourty and eight cities *t*, with their ſuburbs.

t Qu. Why hath this Tribe, which was the leaſt of all, more Cities than any of them? *Anſw.* Firſt, It doth not appear that they had more : for though all the cities of the Levites be expreſſed, it is not ſo with the other Tribes, but divers of their cities are omitted, as is evident. Secondly, The *Levites* were confined to their Cities and Suburbs; the reſt had large Territories belonging to their Cities, which alſo they were in a capacity of improving, which the *Levites* were not; ſo that one of their Cities might be more conſiderable than divers of the *Levites*. Thirdly, God was pleaſed to deal liberally with his Miniſters, partly to put honour upon thoſe whom he forſaw many would be prone to deſpiſe; and partly, that being free from all outward diſtractions, they might more entirely and fervently devote themſelves to the ſervice of God, and the inſtruction of Souls.

42 Theſe cities were every one with their ſuburbs round about them : thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land *u* which he ſware to give unto their fathers; and they poſſeſſed it, and dwelt therein.

u He gave them the right to All, and the actual Poſſeſſion of the greateſt part of it, and power to Poſſeſs the reſt as ſoon as it was needful and convenient for them, which was by degrees, when their Numbers were increaſed, *&c.* *Exod.* 23. 29, 30. and the abſolute Dominion of all the people remaining in it.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers, and there ſtood not a man of all their enemies before them *x* : the LORD delivered all their enemies into their hand.

x To wit, all the days of *Joshua*, by comparing *Joſ.* 1. 5. for afterwards it was otherwiſe with them.

† Chap. 23.14,15.

45 † There failed not ought of any good thing, which the LORD had ſpoken unto the houſe of Iſrael : all came to paſs.

CHAP. XXII.

The two tribes and half are ſent home with a bleſſing ; ſtrict charge to fear the Lord ; and great booty, 1 — 9. *they build an Altar of Teſtimony at the brink of Jordan,* 10. *the Iſraelites are offended ; and aſſemble to wage war againſt them,* 11. 12. *they firſt ſend Phinehas and ten Princes Ambaſſadors to reprove them,* 13. — 20. *they clear themſelves ; their brethren reſt ſatisfied,* 21 — 34.

THen Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

* Num. 32. 20. Deut. 3. 18.

2 And ſaid unto them, Ye have kept * all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days *a* unto this day, but have kept the charge of the commandment of the LORD your God.

a (*i.e.*) For divers years together, ſo long as the War laſted. See *Joſ.* 11. 18. and 14. 10.

† Num. 32. 33. Chap. 13. 8.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them : therefore now return ye, and get ye unto your tents *b*, *and* unto the land of your poſſeſſion, † which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

b (*i. e.*) To your ſettled habitations, as appears from *v.* 8. which are oft called *Tents*, as *Judg.* 19.9. 2 *Sam.* 18.17. *Hoſ.* 9. 6. *Mal.* 2.12.

* Deut. 10. 12.

5 But take diligent heed *c* to do the commandment, and the law *d* which Moſes the ſervant of the LORD charged you, * to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul *e*.

c Watch over your ſelves and all your actions. *d* Two words expreſſing the ſame thing, the Law of Commandments delivered by *Moſes*. *e* With the whole ſtrength of your Minds, and Wills, and Affections.

6 So Joſhua bleſſed them, and ſent them away : and they went unto their tents.

7 ¶ Now to the *one* half of the Tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan : but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them :

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment : divide the ſpoil of your enemies with your brethren *f*.

f (*i. e.*) With them who ſtayed beyond *Jordan* for the defence of their land, and Wives, and Children, who therefore were to have a ſhare, though not an equal ſhare with theſe. See *Numb.* 31. 27. But for them, 1 *Sam* 30. 24. their ſhare was equal, becauſe their danger was equal.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh returned, & departed from the children of Iſrael out of Shiloh, which *is* in the land of *Canaan*, to go into the countrey of Gilead to the land of their Poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, built there *g* an altar by Jordan, a great altar to ſee to.

g Or, *then*, as this Particle is elſewhere uſed ; and ſo Learned Interpreters underſtand it, *Pſal.* 14. 5. and 36 12. *Eccleſ.* 3. 17. *Hoſ.* 2. 15. And in the Latine Tongue Adverbs of Place are ſometimes put for Adverbs of Time : So I take it here. Firſt, Becauſe this beſt anſwers to the *when* in the beginning of the Verſe. Secondly, This ſeems to me to clear a great difficulty as to the place where the Altar was built, which though according to our Tranſlation it ſeems and is generally thought by Interpreters to have been in the Land of *Canaan* ; yet if things be more narrowly examined, it may be thought to have been on the other ſide *Jordan* in *Gilead* ; and that both, Firſt, from *v.* 11. where it is ſaid to have been built *over againſt, or, in the ſight of the land of Canaan*, therefore not in it. And Secondly, From the reaſon they give of the building of this Altar, *for fear* leſt the *Iſraelites* within *Jordan*, and in *Canaan*, *ſhould ſay unto their Children* dwelling beyond *Jordan, The Lord hath made Jordan a border between us and you*, &c. Which jealouſie would have been much confirmed by building the Altar in *Canaan*, but would be ſatisfied and confuted by having on the other ſide of *Jordan*, and in their own Land, a pattern of that Altar at which God was ſerved in the Land of *Canaan*, as a Witneſs that they owned the ſame God, and the ſame way of Worſhip with their Brethren that lived in *Canaan*. But whether the Hebrew Particle be rendred *then* or *there*, it is not to be taken too ſtrictly ; if *then*, the meaning is not, that they did this as ſoon as ever *they came to the borders of Jordan, that* are *in the land of* Canaan ; but about that time when they come to them, that they thought and deſigned it, and as ſoon as ever they were got over *Jordan*, which was in a very little time, they effected and perfected it : if it be rendred *there*, it is not to be limited to the very ſame ſpot of ground mentioned before, as if it was built at that *border of Jordan that was in the Land of* Canaan ; but to be a little more largely underſtood ; to be built at one or other of the borders of *Jordan* ; or in general, *by Jordan* : which is here purpoſely added, for the Explication of the Word *there*, and to prevent the reſtraint of it to the border of *Jordan*, within Canaan.

11 ¶ And the children of Iſrael heard ſay, Behold the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an Altar over-againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael *h*.

h Where they paſſed over *Jordan*, either at their firſt entrance into *Canaan*, or afterwards, and uſually.

12 And when the children of Iſrael *i* heard of it, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them *k*.

i Not in their own perſons, but by their Elders, who uſed to tranſact all Affairs of this kind in the name and ſtead of all the People. *k* As Apoſtates from God, according to Gods command in that caſe, *Deut.* 13. 13, &c.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh into the land of Gilead, * Phinehas the ſon of Eleazar the prieſt.

* Exod. 6. 25. Numb. 25. 7.

14 And with him ten Princes of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers among the thouſands of Iſrael.

† Heb. houſe of the father

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD *l*, What treſpaſs *is* this *m*, that ye have committed againſt the God of Iſrael, to turn away this day *n* from following the LORD, in that ye have builded you an altar, that ye might rebel *o* this day againſt the LORD?

l Who do and are reſolved to cleave unto that God from whom you have revolted, and who ſpeak this to you in the name of the LORD. *m* How hainous a crime is this! *n* (*i. e.*) So ſoon after God hath obliged you by ſuch wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *o* With a deſign to revolt from, and rebel againſt God, and againſt his expreſs command of worſhipping him at one only Altar, *Exod*: 20: 24. *Levit*: 17: 8, 9. *Deut*: 12: 5, 11, 13.

† Numb. 25. 4.

17 Is the iniquity † of Peor *p* too little for us, from which we are not cleanſed until this day *q* (although there was a plague in the congregation of the LORD)

p (*i. e.*) Of our worſhipping of *Baal-Peor*, *Numb*: 25. *q* For though God had pardoned it, as to the National Puniſhment of it, *Numb*. 25: 11. Yet they were not yet thorowly purged from it; partly becauſe the ſhame and blot of that filthy and odious practice was not yet wiped off: and partly, becauſe ſome of that corrupt leaven ſtill remained among them, and though ſmothered for a time, yet was ready to break forth upon all occaſions. See *Joſ*: 24: 23. And God alſo took notice of theſe Idolatrous inclinations in particular perſons, and found out ways to puniſh them one time or other.

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeing* ye rebel to day againſt the LORD, that to morrow *r* he will be wroth with the whole congregation of Iſrael *s*.

r (*i. e.*) Suddenly, as that word is oft uſed, as *Mat*: 6: 30. 1 *Cor*. 15: 32. *s* With you for doing ſo, and with us for ſuffering, or not puniſhing it.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean *t*, *then* paſs ye over unto the land of the poſſeſſion of the LORD wherein the LORD'S tabernacle dwelleth, and take poſſeſſion among us *u*: but rebel not againſt the LORD, nor rebel againſt us *w*, in building you an altar, beſide the altar of the LORD our God.

t If you apprehend it to be ſo for want of the Tabernacle and Altar there; as the following words imply: if you now repent of your former choice in preferring the worldly commodities of that Countrey before the advantage of Gods preſence and favour, and more frequent opportunities of his Service. *u* We will readily reſign part of our poſſeſſions to you for the prevention of this ſin and miſchief, wherein they ſhew great zeal for Gods honour, and great pity and charity to their Brethren. *w* For all the Tribes were united in one Body Politick, and made one Commonwealth, and one Church; and each Tribe was ſubject to the Laws and Commands of the whole Society; and of the chief Ruler or Rulers thereof, ſo its diſobedience to their juſt commands was properly Rebellion againſt them.

† Chap. 7. 1, 5.

20 † Did not Achan the ſon of Zerah *x* commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael, and that man periſhed not alone *y* in his iniquity *z*?

x (*i. e.*) One of his Poſterity, *Joſ*: 7: 17, 18. *y* But brought deſtruction upon his whole Family, and part of our Forces ſent againſt *Ai*. *z* Or, *for his ſin*; of which ſee *Joſ*: 7: 24.

21 Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh anſwered and ſaid unto the heads of the thouſands of Iſrael *a*,

a Either Firſt properly, each was a Governour of a thouſand: for there were among them divers Rulers, ſome of Tens, ſome of Hundreds, and ſome of Thouſands; or rather, Secondly, improperly, and indefinitely, *i. e.* of the People of *Iſrael*, which conſiſt of ſo many Thouſands more than you, whoſe Authority therefore you owe a reverence to. For by comparing *v*: 14. theſe ſeem to be greater Perſons than thoſe that were Rulers of Thouſands.

22 The LORD God of gods *b*, the LORD God of gods, he knoweth *c*, and Iſrael he ſhal know †, if *it be* *d* in rebellion, or if in tranſgreſſion againſt the LORD (ſave us not this day *e*.)

b That *Jehovah*, whom we no leſs than you acknowledge and adore as the *God of gods*, infinitely ſuperiour to all that are called Gods. The multiplying of his Titles, and the repetition of theſe words, ſhew their zeal and earneſtneſs in this matter, and their abhorrency of the very thoughts of it. *c* To him we appeal who knoweth all things, and the truth of what we are now ſaying. † Not only our preſent words, but our future and conſtant courſe ſhal ſatisfie all *Iſrael* of our perſeverance in the true Religion. *d* If this have been done by us with ſuch deſign, or in ſuch a manner. *e* Thou, O Lord to whom we have appealed, and without whom we cannot be ſaved or preſerved, ſave us not from any of our Enemies, nor from the Sword of our Brethren. It is a ſudden Apoſtraphe to GOD, uſual in ſuch vehement ſpeeches.

23 That we have built us an altar to turn from following the LORD; or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himſelf require *it f*.

f (*i. e.*) Call us to an account and puniſh us for it; as that Phraſe is oft uſed, as *Deut*: 18: 19. 1 *Sam*: 20: 16, *Job* 10: 6. *Pſal*. 10: 13.

24 And if we have not *rather* done it for fear of *this* thing, ſaying, † In time to come your children might ſpeak unto our children, ſaying, What have ye to do with the LORD *g* God of Iſrael?

† *Heb*. to morrow.

g You have no relation to him, nor intereſt in him, or his Worſhip.

25 For the LORD hath made Jordan a border between us and you *h*; ye children of Reuben, and children of Gad, ye have no part in the LORD *i*: ſo ſhal your children make our children ceaſe from fearing the LORD.

h To ſhut you out of the Land of Promiſe, and conſequently from the Covenant made between GOD and our Fathers. *i* Nothing to do with him; no right to ſerve him or expect favour from him. See the like Phraſe. 2 *Sam*. 20. 1. *Ezra* 4. 8. *Joh*. 13. 3.

26 Therefore we ſaid, Let us now prepare to build an altar, not for burnt-offering, nor for ſacrifice:

27 But *that it may be* * a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him *k* with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

* Gen: 31. 48. Chap: 24 27. *ver*. 3.

k That we and ours may have and hold our Priviledge of ſerving and worſhipping God, not upon this Altar, but in the place of Gods preſence, in your Tabernacle, and upon your Altar.

28 Therefore ſaid we, That it ſhal be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern *l* of the Altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſs between us and you *m*.

l An exact repreſentation and reſemblance. *m* That we both ſerve one God, and approve and make uſe of one and the ſame Altar.

29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † it pleaſed them *n*.

† *Heb*. it was good in their eyes.

n They were fully ſatisfied with this anſwer.

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD is among us *o*, becauſe ye have not committed this treſpaſs againſt the LORD: † now ye have delivered the children of Iſrael out of the hand of the LORD *p*.

† *Heb*: then.

o By his gracious preſence, and preventing goodneſs, in keeping you from ſo great an offence, and all of us from thoſe diſmal calamities that would have followed upon it. *p* (*i. e.*) From the Wrath and dreadful Judgements of GOD, by avoiding that Sin which would have involved both you and us in a moſt Bloody War; you have delivered us from the evils we feared. He that prevents an unexpected or approaching Diſeaſe or Miſchief, doth as truely deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land *p* wherein the children of Reuben and Gad dwelt.

p As they were by the Law of GOD obliged to do, if they had been guilty and perſiſted therein; as afterwards they did the Tribe of *Benjamin* for the ſame reaſon.

34 And the children of Reuben, and the children of Gad called the altar ‖ *Ed*; for it *ſhall be* a witneſs between us, that the LORD *is* GOD.

‖ That is, a Witneſs. So chap: 24: 27.

CHAP. XXIII.

Joſhua being old, aſſembles the people: declares the wonders God had wrought for them: and would work in expelling the Canaanites, 1—5. *Exhorts them to be couragious: to obſerve the Law: and beware of Idolatry,* 6—8. *which he enforces by former Benefites: and promiſes,* 9—11. *By threatnings,* 12——16.

AND it came to paſs, a long time *a* after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old, *and* † ſtricken in age.

† *Heb*: come into days.

a About 14 years after it.

2 And Joſhua called *b* for all Iſrael *c*, *and* for *d* their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age.

b Either to his own City, or rather to *Shiloh*, the uſual place of ſuch Aſſemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *c* Not all the people in their own perſons, who could not either come thither, or hear him there; but in their Repreſentatives, by their *Elders*, *Heads*, *Judges*, and *Officers*, which are here added for the reſtriction and explication of that general expreſſion. *d* Or, even *for*, &c.

3 And ye have ſeen all that the LORD your God hath done unto all theſe Nations, becauſe of you *e*: for the * LORD your God *is* he that hath fought for you.

* Exod: 14: 14.

e For your ſake and good, that you might gain by their loſſes.

4 Behold, I have divided unto you by lot theſe nations that remain *f*, to be an inheritance for your tribes *g*,

from Jordan with all the Nations that I have cut off *b*, even unto the great ſea † weſtward *i*.

† Heb. heſun-

f Not yet Conquered. *g* You ſhal certainly ſubdue them, and inherit their Land, as you have done the reſt, if you be not wanting to your ſelves. *h* (*i. e.*) With the Land of thoſe Nations; the *People* put for their *Land*, as we have ſeen before; and as ſometimes on the contrary, the *Land* is put for the *People*. *i* Where the *Philiſtines*, your moſt formidable Adverſaries yet ſurvive; but them alſo and their Land I have given to you, and you ſhal undoubtedly deſtroy them, if you will proceed vigorouſly in your work.

5 And the LORD your God, he ſhal expel them from before you, and drive them from out of your ſight, and ye ſhal poſſeſs their land, as the LORD your God hath promiſed unto you.

6 Be ye therefore very couragious *k*, to keep and to do all that is written in the book of the law of Moſes, * that ye turn not aſide therefrom, to the right hand or to the left *l*.

* Deut. 5. 2. and 8. 14.

k For it will require great Courage and Reſolution to execute all the Commands of *Moſes*, and particularly, that of expelling and deſtroying the reſidue of the *Canaanites*. *l* (*i. e.*) In one kind or other, by adding to the Law, or diminiſhing from it, as *Moſes* ſpeaks.

7 That ye come not among theſe nations *m*, theſe that remain amongſt you, neither * make mention of the name of their gods *n*, nor cauſe to ſwear *by them o*, neither ſerve them, nor bow your ſelves unto them *p*.

* Pſal. 16. 4. Jer. 5. 7. Zeph. 1. 5.

m (*i. e.*) Avoid all familiar converſe and contracts, but eſpecially Marriages with them, as it is explained, *v.* 12. and as the *Hebrew* Verb intimates; being oft uſed of *coming* or *going* in to a Woman. *n* To wit, unneceſſarily and familiary, leſt the mention of them breed diſcourſe about them, and ſo by degrees bring a man to the approbation and worſhip of them. Compare *Exod*: 23: 13. *Deut*: 12: 3. *Pſal*: 16: 4. *Eph*: 5: 3. *o* Nor require nor compel the Gentiles to ſwear by them, as they uſed to do; eſpecially in Leagues and Contracts, which therefore the *Iſraelites* are here implicitely forbidden to make with them. *p* Neither give them any inward reverence, or outward adoration. Here is an obſervable gradation, whereby he ſhews what notable Progreſs Sin uſually makes, and what need there is to look to the beginnings of it, foraſmuch as a civil and common converſation with their perſons was likely to bring them, and indeed did actually bring them, by inſenſible ſteps, to the worſhip of their gods. So it is no wonder, if ſome things not ſimply and in themſelves evil, be forbidden by God, as here the naming of their gods is, becauſe they are occaſions and introductions to evil.

8 || But * cleave unto the LORD *q* your God, as ye have done unto this day *r*.

|| Or, for if you will cleave, &c.
* Deut: 11. 22.

q By firm Affiance, conſtant Obedience, intire Affection, faithful Service and Worſhip of him alone. *r* To wit, ſince you came into *Canaan*; ſince which time the body of the people (for of them he ſpeaks, not of every particular perſon) had behaved themſeves much better than they did in the Wilderneſs, and had not been guilty of any groſs and general Apoſtacy from GOD, or Rebellion againſt him.

9 || For the LORD hath driven out from before you, great nations and ſtrong; but *as for* you, no man *ſ* hath been able to ſtand before you unto this day.

|| Or, then the LORD will drive.

ſ To wit, whom you have invaded; otherwiſe ſome of thoſe people did yet remain unconquered.

10 * One man of you ſhal chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you *t*, * as he hath promiſed you.

* Lev. 26. 8. Deut. 32. 30.
* Exod. 14. 14. and 23. 27.

t Impute not this therefore to your own valour, as you will be apt to do, but to Gods gracious and powerful aſſiſtance.

11 Take good heed therefore unto your † ſelves *u*, that ye love the LORD your God.

† Heb. Souls.

u Now it requires more watchfulneſs and diligence than it did in the Wilderneſs, becauſe your Temptations are now more and ſtronger; partly, from the Examples and inſinuations of your bad Neighbours, the remainders of this wicked people; and partly from your own Peace and Proſperity; and the Pride, Security, Forgetfulneſs of God, and Luxury, which uſually attend upon that condition, as God had warned them, *Deut*: 6: 10, 11, 12.

12 Elſe, if ye do in any wiſe go back *x*, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhal make marriages with them, and go in unto them *y*, and they to you;

x From God, and from his worſhip and ſervice. *y* The Phraſe notes the Matrimonial act.

13 Know for a certainty, that the LORD your God will no more drive out *any* of theſe nations from before you; * but they ſhal be ſnares and traps unto you *z*, and ſcourges in your ſides, and thorns in your eyes *a*; until ye periſh from off this good land *b* which the LORD your God hath given you.

* Exod: 23: 33. Numb: 33: 55. Deut. 7. 16.

z By your indulgence to them, and converſe with them, you will be inticed and drawn by degrees into their Errors, and Impieties, and brutiſh Luſts. *a* When they have inveagled, and ſeduced, and thereby weakned you, then they will moleſt and vex you, no leſs than a ſevere Scourge doth a mans ſides which are laſhed by it, or than a ſmall Thorn doth the Eye when it is got within it. *b* They ſhal ſo Perſecute you, and Fight againſt you with ſuch Succeſs, that you ſhal be forced to quit your own Land, and wander you know not whither; which muſt needs be very Terrible to them to think of, when they compared this preſent Eaſe, and Plenty and Safety, with the Pains, and Wearineſs, and Hazards, and Wants of their former Wandrings.

14 And behold, this day *I am* going the way of all the earth *c*, and ye know in all your hearts, and in all your ſouls *d*, that * not one thing hath failed *e* of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

* Chap: 21: 45.

c (*i. e.*) Of all fleſh, or of all men; the way which all men go; I am about to Die as all men muſt, *Heb*: 9: 27 The ſame Phraſe is 1 *Kings* 2: 2. *d* (*i. e.*) You know aſſuredly; your own experience puts it out of all queſtion. *e Qu*. How is this ture when ſo great a part of the Promiſed Land and People yet remain unconquered? *Anſ*. God promiſed them to deſtroy all their Enemies, and to give them the whole Land, *not at once, but* by degrees, *by little and little*, as is expreſſed, *Deut*: 7: 22. and as was moſt convenient for them.

15 Therefore it ſhal come to paſs, *that* as all good things are come upon you, which the LORD your God promiſed you; ſo ſhal the LORD bring upon you * all evil things *f*, until he have deſtroyed you from off this good land, which the LORD your God hath given you.

* Levit. 26: 16. Deut: 28: 15, 16, &c.

f The accompliſhment of Gods promiſes is a Pledge or Aſſurance, that he will alſo fulfil his Threatnings; both of them depending upon the ſame ground, the faithfulneſs of God.

16 When ye have tranſgreſſed the covenant of the LORD your God, which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them; then ſhal the anger of the LORD be kindled againſt you, and ye ſhal periſh quickly from off the good land which he hath given you.

CHAP. XXIV.

Joſhua aſſembles all the tribes to Shechem, 1. *A brief Hiſtory of Gods Benefits from Terah; exhorts them faithfully to ſerve the true God,* 2. 13. *Reneweth a Covenant between them and God; promiſing for himſelf and his Houſe; the people four ſeveral times promiſing for themſelves,* 14—25. *He writes this in the Book of the Law; and ſets up a ſtone for a witneſs,* 26—28. *His age, death, aad burial,* 29—31. *The burying of Joſephs Bones,* 32. *The death and burial of Eleazar,* 33.

AND Joſhua gathered all the tribes of Iſrael *a* to Shechem *b*, and called for the elders of Iſrael, and for the heads, and for the judges, and for their officers, and they preſented themſelvs before God *c*.

a To wit, by their Repreſentatives, as *Joſ*: 23: 2. *b* Either 1. To *Shiloh*, where the Ark and Tabernacle was; becauſe they are here ſaid *to preſent themſelves before God*; and becauſe the Stone ſet up here is ſaid to be *ſet up in, or by the ſanctuary of the Lord*; of both which I ſhall ſpeak in their proper places. And they ſay *Shiloh* is here called *Shechem*, becauſe it was in the Territory of *Shechem*; but that may be doubted, ſeing *Shiloh* was Ten Miles diſtant from *Shechem*, as *S. Jerom* affirms. And had he meant *Shiloh*, why ſhould he not expreſs it in its own and proper name, by which it is called in all other places, rather than by another name no where elſe given to it? Or rather, 2. To the City of *Shechem*, a place convenient for the preſent purpoſe, not only becauſe it was a *Levitical* City, and a City of Refuge, and a place near to *Joſhua*'s City, but eſpecialy for the two main ends for which he ſummoned them thither. 1. For the ſolemn Burial of the *Bones of Joſeph*, as is implied here *v:* 32: and of the reſt of the Patriarchs, as is noted *Acts* 7: 15, 16: for which this place was deſigned. 2. For the ſolemn renewing of their Covenant with God; which in this place was firſt made between God and *Abraham*, Gen: 12: 6, 7. and afterwards was there renewed by the *Iſraelites* at their firſt entrance into the Land of *Canaan*, between the two mountains of *Ebal* and *Gerizim*, Joſ. 8: 30, &c. which were very near *Shechem*, as appears from *Judges* 9: 6, 7. and therefore this place was moſt proper, both to remind them of their former obligations to God, and to engage them to a farther ratification of them. *c* Either 1. Before the Ark or Tabernacle, as that Phraſe is commonly uſed; which might be either in *Shiloh*, where they were fixed; or in *Shechem*, whither the Ark was brought upon this great occaſion, as it was ſometimes removed upon ſuch occaſions, as 1 *Sam*: 4: 3. 2 *Sam*: 15: 24 Or 2. In that Publick, and Venerable, and Sacred Aſſembly met together for Religious Exerciſes; for in ſuch God is preſent, *Exod*: 20: 24. *Pſal*: 82: 1, *Mat*: 18: 20. Or 3. As in Gods preſence, to hear what *Joſhua* was to ſpeak to them in Gods Name, and to receive Gods Commands from his mouth. Thus *Iſaac* is ſaid to *Bleſs* Jacob *before the Lord*, i. e. in his Name and Preſence, *Gen*: 27: 7: and *Jephthah* is ſaid to *utter all his words before the Lord in* Mizeph, i. e. as in Gods preſence, calling him in to be Witneſs of them.

2 And Joſhua ſaid unto all the people *d*, Thus ſaith the LORD God of Iſrael, * your fathers dwelt on the other ſide of the floud *e* † in old time, *even* Tera the father of Abraham, and the father of Nachor: and they *f* ſerved other gods.

* Gen: 11: 26: 31. and 12: 1.
† Heb. Meolam, *that is*, from everlaſting.

d (*i. e.*) That people which were preſent, to wit, to the *Elders*, &c. by whom it was to be imparted to all the reſt, and to as many of the people as came thither. *e* Or, *the River*, to wit, *Euphrates*, as all agree; ſo called by way of Eminency. *f* (*i. e.*) Both *Abraham* and *Nachor* were no leſs Idolaters than the reſt of Mankind. This is ſaid to prevent their vain boaſting in their worthy Anceſtors, and to aſſure them that whatſoever good was in, or had been done by their Progenitors, was wholly from Gods free Grace, and not for their own merit or righteouſneſs, as the *Jews* were very apt to conceit.

3 And I took *g* your father Abraham from the other ſide of the floud, and led him throughout all the land of Canaan *h*, and muliplied his ſeed *i*, and * gave him Iſaac *k*.

* Gen: 21: 2.

g I apprehended him by my grace, and ſnatched him out of that Idolatrous and Wicked place, and took him into Acquaintance and Covenant with my ſelf, which was the higheſt Honour and Happineſs he was capable of. *h* (*i. e.*) I brought him after his Fathers Death into *Canaan*, Gen: 12: 1. and I conducted and preſerved him in ſafety in all his Travels through the ſeveral parts of *Canaan*. *i* (*i. e.*)

Gave him a numerous Poſterity, not only by *Hagar* and *Keturah*, but even by *Sarah* and by *Iſaac*, as it follows. *k* by my ſpecial Power and Grace to be the Heir of my Covenant, and all my Promiſes, and the Seed in or by which all Nations were to be Bleſſed, *Gen*: 12. 1: and 21: 2.

* Gen. 25. 24, 26. * Gen. 36. 8. * Gen. 46. 1, 6.

4 And I gave unto Iſaac, * Jacob and Eſau, and I gave unto * Eſau mount Seir to poſſeſs it *l*: * but Jacob and his children went down into Egypt *m*.

l That he might leave *Canaan* intire to his Brother *Jacob* and his Poſterity, *Gen*: 36: 7, 8. *m* Where they long lived in grievous Bondage; which God having delivered us from, I ſhal now paſs it over.

* Exod: 3. 10.

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt according to that which I did *n* amongſt them: and afterwards I brought you out.

n (*i. e.*) In ſuch manner, and with ſuch plagues as I inflicted, and are recorded.

* Exod. 12. 37. * Exod. 14. 9.

6 And I * brought your fathers out of Egypt, and ye came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto * the Red-ſea.

7 And when they cried unto the LORD, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them, and your eyes have ſeen what I have done in Egypt *o*; and ye dwelt in the wilderneſs a long ſeaſon.

o He ſpeaketh this to the *Elders*, *v.* 1. who were ſo, not only by Power and Dignity, but many of them by Age; and their being now not ſixty years paſt ſince thoſe *Egyptian* Plagues, it is very probable that a conſiderable number of thoſe here preſent, had ſeen thoſe things in *Egypt*, and being not twenty years old, were exempted from that dreadful Sentence of Deſtruction, paſſed upon all who were then of more years ſtanding, *Numb*: 14.

* Numb. 21. 34. Deut. 2. 32.

8 And I brought you into the hand of the Amorites, which dwelt on the other ſide Jordan: * and they fought with you, and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you.

* Numb. 22. 5. Deut. 23. 4.

9 Then Balak the ſon of Zippor, king of Moab, aroſe and warred againſt Iſrael *p* and * ſent and called Balaam the ſon of Beor to curſe you.

p Q. How is this true, when *Balak did never fight againſt* Iſrael, *Judges* 11. 25? *Anſ.* One Prince may commence a War againſt another though he never come to a Battel, nor ſtrike one ſtroke; So *Balak* warred, though not by open force, yet by Crafty Counſel and Warlike Stratagems, by Magical Arts, by Wicked Devices, by making bate betwixt them and God their Confederate; or by Warlike preparations, in caſe *Balaams* Charms had ſucceeded, as may be gathered from *Numb*: 22: 11. or at leaſt by deſign or intention; things being oft ſaid to be done both in Scripture and other Authors, which were only deſigned or intended, as here *v.* 11. *Gen*: 37: 21. *Ezek*: 24: 13. *Mat*: 5: 28. *Joh*: 10: 32, 33. And the old Lawyers note, *That he is rightly called a Thief or an Adulterer*, &c. *who wanted nothing but occaſion to be ſo.*

10 But I would not hearken unto Balaam *q*, therefore he bleſſed you ſtill: ſo I delivered you out of his hand *r*.

q Who hereby appears to have deſired of God leave to Curſe *Iſrael*; and therefore it is not ſtrange, that God who permitted him ſimply to go, was highly angry with him for going with ſo wicked an intent, *Numb*: 22: 20, 22, 32. *r* (*i. e.*) From *Balaks* malicious Deſign againſt you.

* Chap. 3. 14. * Chap. 6. 1. and 10. 1. and 11. 1.

11 And * ye went over Jordan, and came unto Jericho: and * the men of Jericho fought againſt you *s*, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites *t*, and I delivered them into your hand.

s Made oppoſition againſt you by ſhutting their Gates, by endeavouring to cut off your Spies *&c.* they Warred againſt you, if not by an Offenſive, yet by a Defenſive War. *t* To wit, ſucceſſively; for in theſe few words he ſeems to compriſe all their Wars, which being ſo freſh in their Memory, he thought it needleſs particularly to mention.

* Exod. 23. 28. Deut. 7. 20. * Pſal. 44. 3. 6.

12 And * I ſent the hornet *u* before you, which drave them out from before you, *even* the two kings of the Amorites: *but* * not with thy ſword, nor with thy bow *x*.

u Either figuratively, *i. e.* Terrors and Plagues, or other deſtroying Judgements. Or 2. Properly ſo called. See on *Exod*: 23: 28. And this being done before *Joſhua*'s entrance into *Canaan*, it is not ſtrange if it be not mentioned in this Book or Record of *Joſhuas* actions. *x* For though thou didſt fight with them, and prevail againſt them in Battel, yet this was not becauſe thou hadſt more force or courage than they; but becauſe by my Hornet which I ſent like an Harbinger before thee, I had both broken their ſpirits, and greatly diminiſhed their Numbers, and particularly cut off thoſe Giants, or others who were like to give thee moſt trouble and difficulty; whence it comes to paſs that we read of ſo few Giants in that Land *which was called the Land of Giants*, Deut: 3: 13.

* Deut: 6: 10, 11.

13 And I have given you a land for which ye did not labour, and * cities which ye built not *y*, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat.

y See on *Joſ*: 10: 12, 13.

* Lev: 17: 7. Ezek: 20: 8.

14 ¶ Now therefore fear the LORD, and ſerve him in ſincerity and in truth *z*, and put away the gods *a* which your fathers *b* ſerved on the other ſide of the floud, and * in Egypt *c*; and ſerve ye the LORD.

z Either theſe two expreſſions note the ſame thing; or *ſincerity* is oppoſed to the mixture of falſe gods with the true, as it here follows; or of a falſe corrupt worſhip of God, with that which God appointed; and *Truth* is oppoſed to diſſimulation and falſeneſs, and inſtability of heart. *a* Whereby it appears, That although *Joſhua* had doubtleſs prevented and purged out all publick and maniſeſt Idolatry, yet there were ſome of them who practiſed it in their private houſes and retirements. See below *v.* 23. *Amos* 5: 25, 26. *Acts* 7: 42, 43. *b Terah*, and *Nachor*, and *Abraham*, as *v.* 2. and others of your Anceſtors. *c* See *Ezek*: 23: 3, 8, 19, 21, 27. Under theſe particulars, no doubt he comprehends all other falſe gods, which were ſerved by the Nations amongſt whom they were, as appears from *v.* 15. but only mentions theſe, as the Idols which they were in more danger of worſhipping than thoſe in *Canaan*; partly becauſe thoſe of *Canaan* had been now lately and palpably diſgraced by their inability to preſerve their Worſhippers from total ruine; and partly, becauſe the other Idols came recommended unto them by the venerable name of Antiquity, and the cuſtom of their forefathers. See Jer: 44: 17. *Ezek*: 20: 18.

15 And if it ſeem evil *d* unto you to ſerve the LORD, * chooſe ye this day whom ye will ſerve *e*, whether the gods which your fathers ſerved, that *were* on the other ſide of the floud, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the LORD *f*. Joh: 6; 67

d Unjuſt, unreaſonable or inconvenient. *e* Not that he leaves them to their liberty, whether they would ſerve God or Idols; for *Joſhua* had no ſuch power or liberty himſelf, nor could give it to any other; and both he and they were obliged by the Law of *Moſes*, to give their worſhip to God only, and to forbear all Idolatry in themſelves, and ſeverely to puniſh it in others; but it is a Rhetorical and powerful inſinuation, whereby he both implies, That the worſhip of God is ſo highly reaſonable, ſo neceſſary and beneficial; and the ſervice of Idols is ſo abſurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right Wits muſt needs chuſe the *Service* of God, before that of Idols; and provokes them to bind themſelves faſter to God by their own choice. See ſuch manner of ſpeeches in *Ruth* 1: 8, 15. 1 *Kings* 18. 21. *f* But know this, if you ſhould all be ſo baſe and brutiſh, as to prefer ſenſeleſs and impotent Idols before the True and Living God, it is my firm purpoſe, That I will, and my Children and Servants (as far as I can influence them) ſhal be conſtant and faithful to the LORD.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the LORD, for he is our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD *g*: for he *is* an holy God: he is a jealous God *h*; he * will not forgive your tranſgreſſions *i*, nor your ſins. * Exod: 23: 21.

g He ſpeaks not of an abſolute impoſſibility, (for then both his reſolution to ſerve God himſelf, and his exhortation to them to do ſo, had been vain and ridiculous) but of a moral impoſſibility, or a very great difficulty, which he alledgeth not to diſcourage them from Gods ſervice, which is his great deſign to engage them in; but only to make them more conſiderate and cautious in obliging themſelves; and more circumſpect and reſolved in anſwering their obligations. The meaning is, Gods ſervice is not, as you ſeem to fancy, a ſlight and eaſie thing as ſoon done as ſaid; but it is a work of great difficulty, and requires great care, and courage and reſolution; and when I conſider the intire purity of God, that he will not be mocked or abuſed; and withall your great and often maniſeſted proneneſs to Superſtition and Idolatry, even during the Life of *Moſes*, and in ſome of you, whilſt I live, and whileſt the obligations which God hath laid upon you in this land, are freſh in remembrance; I cannot but fear that after my Deceaſe you will think the Service of God too hard and burdenſom for you, and therefore will caſt it off, and revolt from him, if you do not double your Watch, and carefully avoid all occaſions of Idolatry, which I fear you will not do, but I do hereby exhort you to do. *h* He will not endure a corrival, or partner in his Worſhip; you cannot ſerve him and Idols together, as you will be inclined & tempted to do. *i* If you who own your ſelves for his People and Servants, ſhal wickedly and wilfully tranſgreſs his Laws by Idolatry or other Crimes, he will not let this go unpuniſhed in you, as he doth in other Nations; Therefore conſider what you do when you take the LORD for your GOD; weigh your advantages and inconveniencies together; for as if you be ſincere and faithful in Gods ſervice, you will have admirable benefits by it; ſo if you be falſe to your own Profeſſions, and forſake him whom you have ſo ſolemnly avouched to be your God, he will deal more ſeverely with you, than with any people in the World.

20 If ye forſake the LORD, and ſerve ſtrange gods, * then he will turn *k*, and do you hurt, and conſume you after that he hath done you good *l*. * Chap: 23: 15.

k (*i.e.*) He will alter his courſe and the manner of his dealing with you, and will be as ſevere as ever he was kind and gracious. *l* He will repent of all his former kindneſs, and his goodneſs abuſed will be turned into fury.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD *m*.

m To wit, him only, and not ſtrange gods, as was ſuppoſed by *Joſhua*, *v.* 20.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt your ſelves *n*, that ye have choſen the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

n This ſolemn Profeſſion will be a ſwift Witneſs againſt you, if hereafter you Apoſtatize from GOD.

23 Now therefore put away, *ſaid he*, the ſtrange gods which are among you *o*, and encline your heart unto the LORD God of Iſrael.

o Thoſe Idols which you either brought out of *Egypt*, or have taken in *Canaan*, which I have too much reaſon to believe that ſome of you contrary to God's command do keep, whether for the precioußneſs of the matter, or rather for ſome ſecret inclination to Superſtition and Idolatry, as the following words imply. See *v.* 14.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute, and an ordinance *p* in Shechem.

p Either, 1. *He ſet*, or propounded, or declared *unto them the Statute and Ordinance*, i. e. the ſum of the Statutes and Ordinances of GOD which their Covenant obliged them to. Or, 2. *He ſet* or eſtabliſhed it, to wit, that Covenant with *them*, i. e. the People *for a Statute or an Ordinance*, to bind themſelves and their Poſterity unto GOD for ever as a Statute and Ordinance of GOD doth.

26 And Joſhua wrote theſe words *q* in the book of the law of God *r*, and * took a great ſtone, and ſet it up there *ſ*. under * an oak that *was* by the ſanctuary of the LORD *t*

*See Judg. 9: 6.
* Gen: 35: 4.

q i. e. This Covenant or Agreement of the people with the Lord. *r* i. e. In that Volume which was kept in the Ark, *Deut*: 31: 9, 26. whence it was taken and put into this Book of *Joſhua*: This he did partly for the perpetual remembrance of this great and ſolemn Action, partly to lay the greater obligation upon the people to be true to their engagement; and partly as a witneſs for God, and againſt the people, if afterwards he ſeverely puniſhed them for their defection from God, to whom they had ſo ſolemnly and freely obliged themſelves. *ſ* As a witneſs and monument of this great tranſaction, according to the cuſtom of thoſe ancient times, as *Gen*: 28: 18. and 31. 45. and 35: 14. *Exod*: 24: 4. *Deut*: 27: 2. *Joſ*: 4: 3. and 8: 32. Poſſibly this agreement was written upon this Stone, as was then uſual. *t* i. e. Near to the place where the Ark and Tabernacle then were; for tho' they were forbidden to *plant a Grove of Trees near unto the Altar*, Deut: 16: 21. as the Gentiles did, yet they might for a time ſet up an Altar, or the Ark, near a great Tree which had been planted there before.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhal be a witneſs unto us; for it hath heard *u* all the words of the LORD which he ſpake unto us; it ſhal be there for a witneſs unto you, leſt ye deny your God.

u It ſhal be as ſure a Witneſs againſt you, as if it had heard. This is a common Figure, called *Proſopopœia*, whereby the ſenſe of hearing is oft aſcribed to the Heavens and the Earth, and other ſenſeleſs creatures, as *Deut*: 32: 1. *Iſa*: 1: 2. *Jer*: 2: 12.

28 So * Joſhua let the people depart, every man unto his inheritance. * Judg: 2. 6.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh. * Chap: 19: 50. Judg: 2:9.

31 And * Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that † over-lived Joſhua, and which had known all the works of the LORD, that he had done for Iſrael. *Judg: 2:7 † *Heb*: prolonged *their* days after Joſhua.

32 ¶ And * the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem *x*, in a parcel of ground which Jacob bought of * the ſons of Hamor the father of Shechem, * for an hundred ‖ pieces of ſilver, and it became the inheritance of the children of Iſrael. * Gen: 50. 25. Exod; 13: 19. * Gen: 33. 19. ‖ Or, Lambs.

x Not in the city of *Shechem*, but in a Field near, and belonging to it, as appears from the following words, and from *Gen*: 33: 18. and from the ancient cuſtom of the *Iſraelites* to have their Burying places without Cities, in Fields or Gardens.

33 And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained* to Phinehas his ſon, which was given him *y* in mount Ephraim.

y By ſpecial favour, and for his better conveniency in attending upon the Ark, which then was, and for a long time was to be in *Shiloh*, which was near to this place; whereas the Cities which were given to the Prieſts, were in *Judah*, *Benjamin* and *Simeon*, which were remote from *Shiloh*, tho' near to the place where the Ark was to have its ſettled abode, to wit, to *Jeruſalem*.

JUDGES.

The ARGUMENT.

THE *Author of this Book is not certainly known; whether it was* Samuel, *or* Ezra, *or ſome other Prophet: nor is it material to know.* 1. *It matters not who was the* Kings *Secretary, or with what Pen it was written, if it be once known that it was the King that made the Order or Decree: It is ſufficient, that* unto *the Jews* were committed the Oracles of GOD, *Rom.* 3. 2. i. e. *the Holy Scriptures of the Old Teſtament, one part of which this was, by confeſſion of all; and that the Jews did not falſify their truſt therein, but kept thoſe Holy Books themſelves, and delivered them to the* World *entire, without addition or diminution: for neither* Chriſt *nor his Apoſtles, who ſeverely rebuke them for their miſtakes and miſunderſtandings of ſome paſſages of Scripture, ever charge them with any perfidiouſneſs about the Canon or Books of the* Scripture. *This Book is called* the Book of Judges, *becauſe it treats of the Judges, or of the ſtate of the Commonwealth of* Iſrael *under all the Judges, except* Eli *and* Samuel, *who being the laſt of the Judges, and the occaſions or inſtruments of the change of this Government, are omitted in this Book. The Judges were a ſort of Magiſtrats inferiour to Kings, and could neither make new Laws, nor impoſe any Tributes, but were the ſupreme Executors of* Gods *Laws and Commands, and the Generals of their Armies.*

CHAP. I.

The Tribe of Judah *by God's Command begin to make War againſt the Canaanites,* 1——4. *Adonibezek juſtly requited,* 5——7. *They take* Jeruſalem. 8. *And Hebron. Anak's Sons ſlain,* 9. 10. Othniel *ſubdueth* Debir, *and ſo obtained Caleb's* Daughter *to Wife,* 11——15. *The Kenites dwell in* Judah, 16. *Simeon ſubdueth Zephath,* 17. *And* Judah *divers Cities of the Philiſtines,* 18——20. *The* Jebuſites *dwell with Benjamin,* 21. *They of the houſe of* Joſeph *ſubdue Bethel,* 22——26. *Manaſſeh, Ephraim, Zebulum, Aſher, Naphtali,* Dan, *drive not out the Canaanites; for which they are vexed by them, and are left to dwell one among another,* 26——27.

NOw after the death of Joſhua *a*, it came to paſs, that the children of Iſrael asked the LORD *b*, ſaying, Who ſhal go up for us againſt the Canaanites firſt *c*, to fight againſt them?

a Not long after it, becauſe *Othniel*, the firſt Judge, lived in *Joſhua*'s time. *b* Being aſſembled together at *Shiloh*, they enquired of the High Prieſt by the *Urim* and *Thummim*. See *Numb*. 27: 21. *Judg*. 20. 18. 1 *Sam*. 23. 9. *c* Being ſenſible that the *Canaanites* are troubleſom to them, and expected great advantage againſt them by their heedleſs condition, and finding their People to encreaſe and multiply exceedingly, and conſequently the neceſſity of enlarging their Quarters, they renew the War. They do not enquire who ſhal be the Captain General to all the Tribes; but (as appears by the anſwer) What Tribe ſhal firſt undertake the Expedition, that by their ſucceeſs the other Tribes may be encouraged to make the like attempt upon the *Canaanites* in their ſeveral Lots.

2 And the LORD ſaid, Judah *d* ſhall go up: behold, I have delivered the land into his hand.

d Not a perſon ſo called, but the Tribe of *Judah*, as is manifeſt from *v.* 3. 4, 8, 9. which is choſen for the firſt enterpriſe, becauſe they were both moſt populous, and ſo moſt needing enlargement; and withal moſt Valiant, and therefore moſt likely to ſucceed: for God chuſeth fit means for the work which he deſigns; and becauſe the *Canaanites* were numerous and ſtrong in thoſe parts, and therefore were in time to be ſuppreſſed, before they grew too ſtrong for them.

3 And Judah ſaid unto Simeon his brother *e*, Come up with me into my lot, that we may fight againſt the Canaanites *f*, and I likeways will go with thee into thy lot. So Simeon went with him.

e As neareſt to him both by relation, being his Brother by both Parents, which few of them were; and by habitation, as appears from *Joſ.* 19. 1, 2. *f* Specially ſo called, becauſe they are diſtinguiſhed from the *Perizzite*, *v.* 4.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand, and they ſlew of them in Bezek *g* ten thouſand men.

g Not in the City, for that was not yet taken, *v.* 5. but in the Territory of it, or near to it; as *in Hor* is taken, *Numb.* 33. 37. And *in Jericho*, *Joſ.* 5. 13.

5 And they found Adoni-bezek *h* in Bezek *i*; and they fought againſt him *k*, and they ſlew the Canaanites, and the Perizzites.

h The Lord or King of *Bezek*; as his Name ſignifies. *i* Whither he fled, when he had loſt the Field. *k i. e.* Againſt the City wherein he had Encamped himſelf, and the reſt of his Army.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs, and his great toes *l*.

l That he might be diſenabled to fight with his Hands, or to run away upon his Feet. And this they did, either by the ſecret inſtinct and direction of God, or upon notice of his former Tyranny and Cruelty expreſſed upon others, in this manner, as it follows: either way it was a juſt requital.

7 And Adoni-bezek ſaid, Threeſcore and ten kings *m* having † their thumbs * and their great toes cut off, ‖ gathered *their meat* under my table *n*: as I have done, ſo God hath requited me *o*: and they brought him *p* to Jeruſalem *q*, and there he died. † *Heb*: The thumbs of their hands, and their feet. ‖ *Or*, gleaned.

m Which is not ſtrange in thoſe times and places: for theſe might be either, Firſt, *Kings* ſucceſſively, and ſo there might be divers of thoſe Kings in one place, and ſo in others: Or, Secondly, Contemporary Kings. For it is well known, that anciently each Ruler of a City, or great Town, was called a King, and had Kingly Power in that place; and many ſuch Kings we meet with in *Canaan*: and it is probable, that ſome years before, Kings were more numerous there, till the greater devoured many of the leſs. * That ſo their hands might be unable to manage weapons of War. *n* An act of Barbarous Inhumanity thus to inſult over the miſerable, joined with abominable Luxury. *o* He acknowledgeth the providence and vindictive Juſtice of God which alſo *Pharaoh* did, and others too, without any true ſenſe of Piety. *p* They carried him in triumph as a monument of Gods righteous Vengeance. *q* It being the Metropolis of the nation.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it *r*, and ſmitten it with the edge of the ſword, and ſet the city on fire)

q To wit, in *Joſhuas* time; which tho' done before, may be here repeated, to ſhew why they brought *Adoni-bezek* to *Jeruſalem*, becauſe that City was in their hands. having been taken before, as may be gathered from *Joſ.* 15. 63. And the taking of this City may be aſcribed to *the children of Judah*, rather than to *Joſhua*, becauſe the City was not taken by *Joſhua*, and the whole Body of the Army in that time when ſo many Kings were deſtroyed, *Joſ.* 10: and 12. (for there is mention made of the deſtroying of the King of *Jeruſalem*, *Joſ.* 10. 23: and 12. 10 But not a word of the taking of *Jeruſalem*, as there is of the taking of *Makkedah*, and *Libnah*, and other Cities belonging to the Kings there mentioned *Joſ.* 10. 28. *&c.*) but by the children of *Judah* after they had received their Lot, when at the deſire, and with the conſent of the *Benjamites* in whoſe Lot *Jeruſalem* fell *Joſ.* 18. 28: they aſſaulted and took it, and thereby, as it ſeems, acquired the right of Copartnerſhip with the *Benjamites* in the poſſeſſion of that City: Tho' ſome think *Jeruſalem* was twice taken once in *Joſhuas* Life-time; and being afterwards recovered by the *Canaanites*, was now retaken by the Children of *Judah*

† Joſh. 10: 36: and 11: 21: and 15: 13:

9 † And afterward the children of Judah went down to fight againſt the Canaanites, that dwelt in the mountain, and in the ſouth, and in the || valley.

|| Or, low Countrey

* Joſh: 15: 13:

10 And Judah went againſt the Canaanites *r* that dwelt in Hebron, (now the name of Hebron before *was* *Kirjath-arba) and they ſlew Sheſhai, and Ahiman, and Talmai.

r Under the Conduct of *Caleb*, as it is recorded, *Joſ.* 15. 14, *&c.* for that relation, and this here following, are doubtleſs one and the ſame Expedition and war, as appears by all the circumſtances; and it is mentioned either there by anticipation, or here by repetion. Of this and the following Verſes, ſee the Notes there.

11 And from thence he went againſt the inhabitants of Debir: (& the name of Debir before *was* Kirjath-ſepher)

12 And Caleb ſaid, He that ſmitteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife

* Chap. 3: 9:

13 And Othniel the ſon of Kenaz, *Calebs younger brother, took it: & he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to ask of her father a field: & ſhe lighted from off her aſs, and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, give me a bleſſing, for thou haſt given me a ſouth land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, & the nether ſprings.

16 ¶ And the children of the Kenite, Moſes father in law *ſ*, went up out of the city of palm-trees *t*, with the children of Judah, into the wilderneſs of Judah, which *lieth* in the ſouth of Arad *u*, and they *x* went and dwelt among the people *y*.

ſ i. e. Of *Jethro*, ſo called from the people from whom he deſcended, *Num.* 24. 21, 22. And, whatſoever he did, it is evident, that his Poſterity came into *Canaan* with the *Iſraelites*, and were there ſeated with them. See *Judg.* 4. 11, 17. and 5. 24. 1 *Sam.* 15. 6. 1 *Chron.* 2. 55: *t* i. e. From *Jericho* ſo called, *Deut.* 34. 3. not the City, which was utterly deſtroyed; but the Territory belonging to it, where it ſeems they were ſeated as in a moſt pleaſant, and fruitful, and ſafe place, according to the promiſe made by *Moſes* to their Father, *Numb.* 10. 31, 32. and whence they might remove, either to avoid the Society or Moleſtation of the neighbouring *Canaanites*; or out of love to the children of *Judah*, whom they went to; or to avoid temptations to Luxury, and exerciſe themſelves in ſelf-denial, and contempt of the preſent evil World, and the luſts thereof; as may be thought from *Jer.* 35. 6, &c Or for ſome other cauſe unknown to us at this diſtance. *u* In the Southern part of the Land of *Canaan*, where *Arad* was, *Numb.* 21. 1. *x* (i. e: Some of them, for others of them dwelt in the contrary quarter, in the moſt Northern part of the Land. *y* Heb *that people*, to wit, thoſe children of *Judah* that lived there.

17 And Judah went with Simeon his brother *y*, and they ſlew the Canaanites that inhabited Zephath, & utterly deſtroyed it, (& the name of the city *was* called Hormah) *z*

y According to his Promiſe, *v.* 3. and the Laws of juſtice and gratitude. *z* Either, 1. The ſame place ſo deſtroyed and called, *Numb.* 21. 3. and ſo what was there Vowed, is here executed: Or, 2. Some other place called by the ſame name upon the like occaſion, which was frequent among the *Hebrews*. This ſeems more probable, 1. Becauſe this was but one City; that, divers Cities, *Numb.* 21. 2, 3. 2. Becauſe that ſeems to have been done in *Moſes* his time, tho' Interpreters generally think otherwiſe; of which ſee my Notes there.

18 Alſo Judah took Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof *a*.

a The principal Cities of the *Philiſtines*. *Qu.* How could this be, when among the people left to try *Iſrael*, are the five lords of the *Philiſtines* Jud. 3. 3.? *Anſ.* It is only ſaid that they *took* the Cities, and probably contented themſelves with making them Tributary; but it is not ſaid that they ſlew the people, as they ought to have done; and as it is ſaid of the other Cities here, *v.* 5. 8, 17, 25. And the people being thus ſpared, did by Gods juſt Judgment, recover their ſtrength, and expel the Jews out of their Cities, as we find afterwards: It is further obſervable, that *Ekron* here taken, was one of *Dans* Cities, *Joſ.* 19. 43. and it was attempted and taken here by *Judah* and *Simeon*, partly out of love to their Brother *Dan*, and partly to ſecure their new conqueſts, & other adjoining territories, from ſuch potent neighbours

|| Or, he poſſeſſed the mountain.

19 And the Lord was with Judah, and || he drave out *the inhabitants* of the mountain, but could not *b* drive out the inhabitants of the valley, becauſe they had chariots of iron

b Becauſe of their unbelief, whereby they doubted and diſtruſted Gods power to deſtroy thoſe who had Chariots of Iron, and ſo gave way to their own fear and ſloth, whereby God was provoked to withdraw his helping hand from them, and ſo they were really made impotent, as they were unwilling. See *Joſ.* 17. 16.

20 * And they gave Hebron unto Caleb, as Moſes ſaid, and he expelled thence the three ſons of Anak *c*.

* Numb. 14. 24: Joſh: 14: 9. 13. and 15. 13.

c Abovementioned, *v.* 10.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin *d* in Jeruſalem unto this day

d See on *Joſ.* 15. 36.

22 ¶ And the houſe of Joſeph *e*, they alſo went up againſt Beth-el: and the LORD *was* with them.

e (i. e.) The Tribe of *Ephraim*, as appears from their oppoſition to the Tribe of *Manaſſeh*, *v.* 27

23 ¶ And the houſe of Joſeph ſent to deſcry Beth-el, (now the name of the city before *was* * Luz.)

* Gen. 28: 19:

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city *f*, and * we will ſhew thee mercy.

*Joſh 2: 12, 14:

f On which ſide it is weakeſt, that we may beſt invade and take it

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let the man go and all his family *g*.

g Together with his Eſtate, as the following Verſe manifeſts.

26 And the man went into the land of the Hittites *h*, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

h Where the *Hittites* ſeated themſelves after they were driven out of *Canaan*, which ſeems to be Northward from *Canaan*, and near unto it. See 1 *King.* 11. 1. 1 *Chron.* 1. 17.

27 ¶ * Nither did Manaſſeh *i* drive out *the inhabitants* of Beth-ſhean *k*, and her † towns, nor Taanach *l*, and her towns, nor the inhabitants of Dor *m*, and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo *n*, and her towns: but the Canaanites would dwell in that land.

* Joſh. 17: 11. 12, 13.

† *Heb.* daughters

i (i. e.) That half of this Tribe which dwelt in *Canaan* *k* A place near *Jordan*, *Joſ.* 17. 11. *l* Of which ſee *Joſ.* 12. 21. and 17. 11. *m* A great City with large Territories, See *Joſ.* 11. 2. and 12. 23. and 17. 11. *n* A Royal City. See *Joſ.* 12. 21. and 17. 11.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ * Neither did Ephraim drive out the Canaanites, that dwelt in Gezer: but the Canaanites dwelt in Gezer *o* among them.

* Joſh. 16. 10:

o Which they poſſeſſed till *Solomons* time, 1 *Kings* 9. 16.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Achlab, nor Achzib, nor Helbah, * nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath, but he dwelt among the Canaanites the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh *p*, and of Beth-anath, became tributaries unto them.

p A place differing from that *Bethſhemeſh*, *Joſ.* 15, 10.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley *q*.

q (i. e.) Into the plain Countrey; which was the occaſion of that Expedition for the getting of new quarters: of which we read *Joſh.* 19 and *Judg.* 18.

35 But the Amorites would dwell in mount Heres in Ajalon & in Shaalbim: yet the hand of the houſe of Joſeph *r* † prevailed, ſo that they became tributaries.

† *Heb.* was heavy

r (i. e.) Of the *Ephraimites*, who helped their Brethren the *Danites* againſt the *Amorites*, and that with good Succeſs.

36 And the coaſt of the Amorites *was* from || the going up to Akrabbim *ſ*, from the rock and upward.

|| *Or*, Maaleakrabim.

ſ Which was in the Southern part of *Canaan*, *Joſh.* 15. 2, 3. from whence it went up towards the North. This is added to ſhew the great power and large extent of this people.

CHAP. II.

An Angel reproveth Iſrael at Bochim; They bewail their ſins, 1—5. *The wickedneſs of the new generation after Joſhua; Their frequent Idolatry,* 6—13. *for which they are often puniſhed of* God *by the Enemy; and being delivered by the Judges, grow worſe,* 14—19. *Wherefore God will leave the* Canaanites *to prove and vex them,* 20—23.

AND an || angel of the LORD *a* came up from Gilgal to Bochim *b*, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers, and I ſaid *c*, I will never break my covenant with you.

|| Or. Meſſenger.

a Either, Firſt, a created Angel. Or, Secondly, a Prophet or man of

God, for ſuch are ſometimes called *Angels,* which ſignifies onely *Meſſengers of God*; and then the following words are ſpoken by him in the Name of God, as may eaſily be underſtood. Or, Thirdly, Chriſt the Angel of the Covenant, who is oft called *the Angel of the Lord*, as we have formerly ſeen, to whom the conduct of *Iſrael* out of *Egypt*, and through the Wilderneſs, and into *Canaan*, here ſpoken of, is frequently aſcribed, as *Exod.* 14. 19. and 23. 20. and 33. 14. *Joſh.* 5. 13, 14. *Judges* 6. 12. and 13 3. Who alone of all the Angels could ſpeak the following words in his own name and Perſon; whereas created Angels and prophets do univerſally uſher in their Divine Meſſages with, *Thus ſaith the Lord,* or ſome equivalent Expreſſion. And this Angel having aſſumed the outward ſhape of a Man, it is not ſtrange that he imitates the local motion of a man, & comes as it were from *Gilgal* to the place where now they were: by which motion he ſignified, that he was the perſon that brought them to *Gilgal*, the firſt place where they reſted in *Canaan*, and there renewed Covenant with them, and protected them there ſo long, and from thence went out with them to Battel and gave them ſucceſs. *b* A place ſo called here by Anticipation, for the reaſon expreſſed here, *v.* 5. And it ſeems to be no other than *Shiloh*, where it ſeems probable, that the people were met together upon ſome ſolemn Feſtival. And this was the proper and uſual place of ſacrificing. *v.* 5. *c* (*i. e.*) I promiſed, upon condition of your keeping Covenant with me.

* Deut. 7. 2. * Deut. 12. 3.

2 And * ye ſhall make no league with the inhabitants of this land, * you ſhall throw down their altars: but ye have not obeyed my voice: Why have ye done this *d*?

d (*i. e.*) Diſobeyed theſe expreſs Commands of mine?

* Exod. 23: 33. & 34: 12.

3 Wherefore I alſo ſaid *e*, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides *f*, and their gods ſhall be a * ſnare unto you.

e With my ſelf, I have now taken up this peremtory reſolution. *f* See on *Numb.* 33. 55. *Joſ.* 23. 13.

4 And it came to paſs, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept *g*:

g Some of them from a true ſenſe of their ſins; but moſt of them from a juſt apprehenſion of their danger and approaching miſery from the *Canaanites* growing power, and Gods forſaking of them; as the following Hiſtory makes moſt probable.

|| That is weepers

5 And they called the name of that place || Bochim: and they ſacrificed *h* there unto the LORD.

h For the expiation of their ſins, by which they had provoked God to this reſolution; and for the regaining of Gods favour.

* Joſh. 24. 28.

6 ¶ And when * Joſhua had let the people go *i*, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

i When he had diſtributed their Inheritances, and dimiſſed them ſeverally to take Poſſeſſion of them. This was done before this time, whilſt *Joſhua* lived; but it is now repeated in order to the diſcovery of the time, and cauſe, or occaſion of the peoples defection from God, and of Gods deſertion of them.

† *Heb.* prolonged days after Joſhua.

7 And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that † out-lived Joſhua, who had ſeen all the great works of the LORD that he did for Iſrael.

* Joſh. 24. 29.

8 And * Joſhua the ſon of Nun, the ſervant of the LORD died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres *k*, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

k Called *Timnath-Sera*, *Joſh.* 19. 50. and 24. 30.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not *l* the LORD, nor yet the works which he had done for Iſrael.

l Which had no experimental, nor ſerious and affectionate knowledge of God, nor of his works.

11 And the children of Iſrael did evil in the ſight of the LORD *m*, and ſerved Baalim *n*.

m Which notes the haineuſneſs and the impudence of their ſins, above other peoples ſins; becauſe Gods preſence was with them, and his eye upon them in a peculiar manner, and he did narrowly obſerve all their actions, which alſo they were not ignorant of, and therefore were guilty of more contempt of God than other people. *n* (*i. e.*) Falſe gods. He uſeth the Plural number, becauſe the gods of the *Canaanites*, and adjoining Nations, which *Iſrael* Worſhipped, were divers, and moſt of them called by the name of *Baal*.

12 And they forſook the Lord GOD of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and Aſhtaroth *n*.

n (*i. e.*) The Sun and the Moon, whom many Heathens Worſhiped tho' under divers names; and ſo they ran into that Error which God had ſo expreſly warned them againſt. *Deut.* 4. 19.

† Pſal. 44. 12. Iſa. 50: 1.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hand of ſpoilers, that ſpoiled them, and † ſold them *o* into the hand of their enemies round about, ſo that they could not any longer ſtand before their Enemies.

o (*i. e.*) Delivered them up, as the ſeller doth his Commodities, unto the buyer. Thus the ſame Phraſe is uſed, *Judges* 3. 8. and 4. 9 Compare with *v.* 14. *Pſal.* 44. 13.

† Lev. 26. Deut. 28.

15 Whitherſoever they went out *p*, the hand of the LORD was againſt them for evil; as the LORD had ſaid, and † as the LORD had ſworn unto them: and they were greatly diſtreſſed.

p (*i. e.*) Whatſoever expedition or buſineſs they undertook; which is uſually ſignified by *going out, and coming in.*

† *Heb.* ſaved.

16 Nevertheleſs, the LORD raiſed up *q* judges *r*, which † delivered them out of the hand of thoſe that ſpoiled them.

q By inward Inſpiration and Excitation of their minds and hearts, and by outward Deſignation teſtified by ſome heroical and extraordinary Action. *r* Supreme Magiſtrates, whoſe office it was, under God, and by his particular direction, to govern the Commonwealth of *Iſrael* by Gods Laws, and to protect and ſave them from their Enemies; to preſerve and purge Religion; to maintain the Liberties of the people againſt all Oppreſſors. See *Judges* 3. 9, 10, 15, *&c.* and 4; 4; and 6. 5, 26. and 8. 23.

17 And yet they would not hearken unto their Judges *s*, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: *but* they did not ſo.

s Who admoniſhed them of their ſin and folly, and of the danger and miſery which would cerainly befall them.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the LORD *t*, becauſe of their groanings, by reaſon of them that vexed them, and oppreſſed them:)

t (*i. e.*) The Lord changed his courſe and dealings with them, as penitent Men uſe to do; removed his Judgments, and returned to them in mercy, *Gen.* 6. 6.

† Chap. 3. 12. || Or, were corrupt. † *Heb.* they let nothing fall of their

19 And it came to paſs † when the judge was dead, *that* they returned *u*, and || corrupted themſelves more than their fathers *x*, in following other gods to ſerve them, and to bow down unto them; † they ceaſed not from their own doings *y*, nor from their ſtubborn way *z*.

u To their former, and uſual, and natural, tho' interrupted courſe. *x* In *Egypt*, or in the Wilderneſs. *y* (*i. e.*) From their evil practices, which he calls their own, partly becauſe they were agreeable to their own natures, which in all mankind are deeply and univerſally corrupted, *Gen* 6. 5. and 8. 21. and partly, becauſe they were familiar and cuſtomary to them. Compare *Iſa.* 58. 13. and 66. 3. *Ezek.* 36. 32. *Act.* 14. 16. *Jude v.* 16 *z Heb. hard way*: ſo he calls their way of wickedneſs, either becauſe it proceeded from an hard heart, and was managed with an hard and ſtiff neck: or to ſignifie, that altho' it ſeemed at firſt very ſoft, and eaſie, and pleaſant, yet they would certainly, and did conſtantly find, that it was hard, and difficult, and troubleſome to them, as an hard way is to the Traveller.

20 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſaid, Becauſe that this people hath tranſgreſſed my Covenant, which I commanded their fathers, and have not hearkened unto my voice:

* Joſh. 23. 13.

21 * I alſo will not henceforth drive out any from before them of the nations which Joſhua left when he died:

22 That through them I may prove Iſrael ||, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

|| Either, Firſt, that I may try, and ſee whether *Iſrael* will be true and faithful to me, or whether they will ſuffer themſelves to be corrupted by the evil counſels and examples of their bad neighbours, whom I will leave among them for their tryal and Exerciſe. Or, Secondly, that by them I may afflict and puniſh *Iſrael*; for afflictions are commonly and juſtly called *trials.* But the former ſenſe ſuits better with the following words.

|| Or, ſuffered.

23 Therefore the LORD || left thoſe nations, without driving them out haſtily †, neither delivered he them into the hand of Joſhua.

† Or, *ſpeedily*, when the *Iſraelites* deſired it, and needed it.

CHAP. III.

The Nations left to prove Iſrael mentioned, 1——4. *The Iſraelites marrying their Daughters, and ſerving their gods, they are delivered up to the King of Meſopotamia: are reſcued by Othniel,* 5——11. *Continuing to do Evil, they are again puniſhed and oppreſſed by the King of the Moabites: are reſcued by Ehud: Ten thouſand Moabites are ſlain,* 12——30. *They are afterwards delivered from the Philiſtines by Samgar,* 31.

NOw theſe *are* the nations which the LORD left to prove Iſrael by them, (*even* as many *of* Iſrael as had not known all the wars of Canaan *a*:

a (*i. e.*) Such who had no experience of thoſe Wars, nor of Gods extraordinary Power and providence manifeſted in them.

2 Only that the generations of the children of Iſrael might know to teach them war *b*, at the leaſt ſuch as before knew nothing thereof.)

b That by the Neighbourhood of ſuch Warlike and potent Enemies, they might be purged from Sloth and Security, and oblidged to inure themſelves to martial Exerciſes, and to ſtand continually upon their guard, and conſequently to keep cloſe to that God whoſe Aſſiſtance they had ſo great and conſtant need of.

* Joſh. 13. 3.

3 *Namely,* * five lords of the Philiſtines *c*, and all the Canaanites *d* and the Zidonians *e*, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon *f*, unto the entring in of Hamath.

c Whereof three had been in ſome ſort ſubdued, *Judg.* 1. 18. But afterwards reſcued themſelves, and recovered their former ſtrength. See on *Judges* 1. 18. *d* Properly ſo called, who were very numerous, and diſperſed through ſeveral parts of the Land, whence they gave denomination to all the reſt of the People. *e* The people living

ving near *Zidon*, and ſubject to its Juriſdiction. *f* Which was the Eaſtern part of mount *Lebanon*: See *Deut.* 3: 8, 9.

4 And they were to prove Iſrael by them, to know *g* whether they would heaken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

g (*i. e.*) That they and others might know by experience.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites.

6 And they * took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods *h*.

* Exod. 34: 16. Deut. 7. 3.

h Were drawn to Idolatry by the perſwaſions and examples of their Yoke-fellows, through the juſt judgment of God, puniſhing their ſinful Marriages by giving them up to Idolatry.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim and the groves *i*.

i (*i. e.*) In the Groves, in which the Heathens uſually Worſhipped their *Baalims* or Idols. Or, *the Groves* are here put Metonymically for the Idols of the Groves, which are diſtinguiſhed here from their *Baalim*, which ſeem to have been worſhipped in other places, as *the prophets of Baal* are diſtinguiſhed from *the prophets of the Groves*, 1 *Kings* 18. 19.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of * Chuſhan-riſhathaim king of † Meſoptamia: and the children of Iſrael ſerved Chuſhan-riſhathaim *k* eight years.

* Hab. 3. 7. † *Heb.* Aram-naharaim.

k (*i. e.*) Were made ſubject and tributary to him.

9 And when the children of Iſrael cried *l* unto the LORD, the LORD raiſed up a † deliverer to the children of Iſrael, *even* * Othniel the ſon of Kenaz, Calebs younger brother *m*.

† *Heb.* Saviour. * Ch. 1. 13.

l (*i. e.*) Prayed fervently for deliverance. *m* Of which ſee on Judges 1. 13.

10 And * the ſpirit of the LORD † came upon him *n*, and he judged Iſrael *o*, and went out to war, and the LORD delivered Chuſhan-riſhathaim king of † Meſopotamia into his hand; and his hand prevailed againſt Chuſhan-riſhathaim.

* See *Num.* 27: 18. † *Heb.* was. † *Heb.* Aram.

n With extraordinary Influences, indowing him with ſingular wiſdom, and courage, and reſolution; and ſtirring him up to this great undertaking. Compare *Judg.* 6. 34. and 11. 29. *o* (*i. e.*) Pleaded and avenged the cauſe of *Iſrael* againſt their oppreſſours; as that Phraſe is oft uſed, as *Deut.* 32. 36. *Pſal.* 10. 18. and 43. 1.

11 And the land had reſt forty years *p*, and Othniel the ſon of Kenaz died.

p Either Firſt, is reſted about fourty Years, or the greateſt part of Forty Years; it being moſt frequent in Scripture to uſe Numbers in ſuch a Latitude. Thus the *Iſraelites* are ſaid to *bear their iniquities forty years in the wilderneſs*, Numb. 14: 33: when there wanted near two years of that number; and *to dwell in Egypt* 430 *years*, when there wanted many years of that number. Thus *Joſephs kindred* ſent for, and called by him into *Egypt*, are numbred Seventy five Souls, *Acts* 7: 14: although they were but Seventy, as is affirmed, *Gen.* 46: 27: *Exod.* 1: 5: So here *the land* is ſaid to *reſt forty years*, although they were in ſervitude Eight of thoſe Years, *v.* 8: And in like manner *the land* is ſaid to *have reſt eighty years*, though Eighteen of them they ſerved the King of *Moab*, *v.* 18: And ſo in ſome other inſtances. Nor is it ſtrange and unuſual either in Scripture, or in other Authors, for things to be denominated from the greater part, as here it was; eſpecially, when they did enjoy ſome degrees of reſt and peace even in their times of ſlavery, which here they did. Or, Secondly, *it reſted*, (*i. e.*) began to reſt, or recovered its interrupted reſt, in the *fourtieth year*, either after *Joſhuas* Death, or after that firſt and famous Reſt procured for them by *Joſhua*, as is noted, *Heb.* 4: 9: when he deſtroyed and ſubdued the *Canaanites*, and gave them quiet poſſeſſion of the Land; and *the land had reſt from war*, as is ſaid, *Joſ.* 11: 23: and 14: 15: So there is this difference between the years of Servitude and Oppreſſion, and thoſe of Reſt, that in the former he tells us how long it laſted; in the latter, when it began; by which compared with the other years, it was eaſie alſo to know how long the Reſt laſted. To ſtrengthen this Interpretation, two things muſt be noted: 1. That *reſting* is here put for the beginning to Reſt, as *to beget* is put for *beginning to beget*, Gen. 5. 32. and 11. 26. and *to Reign*, for to *begin to Reign*, 2 *Sam.* 2: 10. and to *build*, 1 *Kings* 6. 15, 36. for to *begin to build*, 2 *Chron.* 3. 1. 2. That *forty years* is put for *the fourtieth year*; the Cardinal Number for the Ordinal, which is common both in the holy Scripture, as *Gen.* 1. 5. and 2. 11. *Exod.* 12. 2. *Hag.* 1. 1. *Mark* 16: 1. and in other Authors.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD, and the LORD ſtrengthened * Eglon *p* the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the LORD.

* 1 *Sam.* 12: 9.

p By giving him Courage, and Power, and Succeſs againſt them.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees *q*.

q *i. e.* *Jericho*, as may be gathered from *Deut.* 34: 3: *Judg.* 1: 16. 2 *Chron.* 28: 15: Not the City which was Demoliſhed, but the Territory belonging to it. Here he fixed his Camp, partly for the admirable Fertility of that Soil; and partly, becauſe of its nearneſs to the paſſage over *Jordan*, which was commodious both for the conjunction of his own Forces which lay on both ſides of *Jordan*; and to prevent the conjunction of the *Iſraelites* in *Canaan* with their Brethren beyond *Jordan*; and to ſecure his Retreat into his own Countrey, which therefore the *Iſraelites* prevented, *v.* 28.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a † deliverer, Ehud the ſon of Gera ‖, a Benjamite *r*, a man † left handed *s*, and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

† *Heb.* a Saviour. ‖ *Or*, the ſon of Jemini. † *Heb* ſhut of his right hand.

r *Heb. the ſon of* Jemini, who was of the Tribe of *Benjamin*, 2 *Sam.* 16. 11. and 19. 17. 1 *Kings* 2. 8. This Tribe was next to him, and doubtleſs moſt afflicted by him; and hence God raiſeth a Deliverer. *s* Which is here noted, partly, as a mark of his Courage, & Strength, and Activity: See *Jud.* 20: 16. and principally, as a conſiderable circumſtance in the following Story, whereby he might more advantagiouſly and unſuſpectedly give the deadly blow.

16 But Ehud made him a dagger (which had two edges) of a cubit length *t*, and he did gird it under his raiment, upon his right thigh *u*.

t Long enough for his deſign, and not too long for carriage and concealment. *u* Which was moſt convenient both for the uſe of his left hand, and for the avoiding of ſuſpicion.

17 And he brought the preſent *x* unto Eglon king of Moab: and Eglon *was* a very fat man *y*.

x Which was to be paid to him as a part of his Tribute. *y* And therefore more unweildly and unable to ward off *Ehuds* blow.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent *z*.

z He accompanied them part of the way, and then diſmiſſed them, and returned to *Eglon* alone, that ſo he might have more eaſie acceſs to him, and privacy with him; that he might the better make his eſcape.

19 But he himſelf turned again *a* from the ‖ quarries *b* that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence *c*. And all that ſtood by him went out from him.

‖ *Or*, graven images.

a As if he had forgot and neglected ſome importunat buſineſs. *b* Either, Firſt, Whence they hewed ſtones: Or, Secondly, The Twelve ſtones which *Joſhua* ſet up there; by the ſight whereof he was animated to his Work. Or, Thirdly, The Idols, as the Word alſo ſignifies, which that Heathen King might place there, either in ſpight and contempt to the *Iſraelites* who had that place in great Veneration: or, that he might aſcribe his Conqueſt of the Land to his Idols, as the *Iſraelites* did to the true God, by ſetting up this Monument in the entrance or beginning of it. *c* Till my Servants be gone: whom he would not have acquainted with a buſineſs which he ſuppoſed to be of great and cloſe importance.

20 And Ehud came unto him, and he was ſitting in † a ſummer-parlour *d*, which he had for himſelf alone *e*: and Ehud ſaid, I have a meſſage *f* from God *g*, unto thee. And he aroſe out of *his* ſeat *h*.

† *Heb.* a parlour of cooling.

d They had divers Houſes and Chambers, ſome for *Winter*, others for *Summer*. See *Jer.* 36. 22. *Amos* 3. 15. *e* Into which he uſed to retire himſelf from company: which is mentioned as the reaſon why his Servants waited ſo long ere they went in to him, *v.* 25. *f* To be deliverd not in Words, but by Actions: Heb. *a Word*, or *Thing*, or *Buſineſs*. So that there is no need to charge *Ehud* with a Lye, as ſome do. *g* This he ſaith to Amuſe him, by raiſing his expectation and wonder, to divert him from any apprehenſion of his Danger, and to oblidge him to riſe out of his Seat, which he knew he would do from the common practice of the heathens in their intercourſes with God. And he deſignedly uſeth the name *Elohim*, which was common to the true God, and falſe ones; and not *Jehovah*, which was peculiar to the true God; becauſe *Ehud* not knowing whether the Meſſage came not from his own falſe god, he would more certainly riſe, and thereby give *Ehud* more advantage for his blow: whereas he would poſſibly ſhew his Contempt of the God of *Iſrael* by ſitting ſtill to hear his Meſſage. *h* In token of humble ſubjection and reverence to God. See *Numb.* 23. 18. 2 *Kings* 23. 3. which condemns thoſe Chriſtians that behave themſelves irreverently in the preſence and Service of the true God.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft went in after the † blade: and the fat cloſed upon the blade, † ſo that he could not draw the dagger out of his belly, and ‖ the dirt came out *i*.

† *Heb.* flame, ſo *Gr.* ſee *Gen.* 3: 24. † *Heb.* becauſe he drew not. So *Gr.* ‖ *Or*, it came out at the fundament.

i (*i. e.*) His Excrements came forth, not at the Wound, which cloſed up, but at the Fundament, as is uſual when perſons die either a natural or violent Death.

23 Then Ehud went forth *k* through the porch, and ſhut the doors of the parlour upon him *l*, and locked them *m*.

k With a compoſed Countenance and Gate, without any fear; being well aſſured, that God who by his extrordinary Call had put him upon that enterpriſe, would by his ſpecial Providence preſerve him, and carry him through it. *l* Either upon the King, or upon or after himſelf. *m* Either by pulling it cloſe after him, as we do when Doors have Spring-locks; or by taking the Key with him for more caution; and this he did, that they ſuppoſing the King to be retired, might wait till he was gone.

24 When he was gone out, his ſervants came, and when they ſaw, that behold the doors of the parlour *were* locked, they ſaid, Surely he ‖ covereth his feet *n* in his Summer-chamber.

‖ *Or*, *doth his eaſement.*

n This Phraſe is uſed only here, and 1 *Sam.* 24. 3. It is commonly underſtood in both places, of eaſing Nature; becauſe the Men not then wearing Breechs as we do, but long Coats, they did in that act cover their Feet, as Women do: But a late judicious Interpreter expounds it, of compoſing himſelf to take a little Sleep or Reſt, as was very uſual to do in the day-time in thoſe hot Countreys, 2. *Sam.* 4. 5. and 11. 12. And when they did ſo in cool places, ſuch as this Summer-parlour unqueſtionably was, they uſed to cover their feet, as appears from *Ruth* 3. 7. And this may ſeem to be the more probable, both becauſe the Summer-parlour was more proper for this uſe than for the former; and becauſe this was a more likely reaſon of their long waiting at his Door, leſt they ſhould diſturb his Repoſe. And this ſenſe beſt agrees with *Sauls* caſe in the Cave, when being aſleep *David* could more ſecurely cut off the lap of his Garment, 1 *Sam.* 24. 3. where ſee my Annotations.

25 And they tarried till they were aſhamed *o*: and behold he opened not the doors of the Parlour, therefore they took a key *p*, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

o Or, *confounded*, not knowing what to ſay or think; leſt they ſhould either diſturb him, or be guilty of neglect towards him. *p* Another Key, it being uſual in princes Courts to have divers keys for the ſame door.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim; and the children of Iſrael *q* went down with him from the mount, and he before them.

q Whom doubtleſs he had prepared, and by his Emiſſaries gathered together in conſiderable numbers.

28 And he ſaid unto them, Follow after me, for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan *r*, toward Moab, and ſuffered not a man to paſs over.

r Where they paſſed over *Jordan*, that neither the *Moabites* that were got into *Canaan*, might eſcape, nor any more *Moabites* come over *Jordan* to their ſuccour.

29 And they ſlew of Moab at that time about ten thouſand men, all † luſty, and all men of valour, and there eſcaped not one man. † Heb. *fat*

30 So Moab was ſubdued that day under the hand of Iſrael, and the land had reſt fourſcore years *ſ*.

ſ How theſe are to be underſtood, ſee on *v.* 11. in ſtead of *eighty* ſome Copies read *eight years*.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad *t*, and he alſo † delivered Iſrael. † Heb. *ſaved.*

t As *Sampſon* did a thouſand with the Jaw-bone of an Aſs; both being miraculous Actions, and not at all incredible to him that believes a God, who could eaſily give ſtrength both to the perſons and to their weapons to effect this.

CHAP. IV.

K. Jabin oppreſſeth Iſrael: his Captain General was Siſera, 1——3. *The propheteſs Deborah from the Lord commands Barak to go out againſt him promiſeth Victory: ſhe her ſelf marcheth with him.* 4——14, *Siſeras Hoſt is beaten: he flees: Jael hides him in her Tent, and while he ſleeps ſhe kills him,* 15——23, *K. Jabin is deſtroyed.*

ANd the children of Iſrael again did evil in the ſight of the LORD, when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan *a*, that reigned in Hazor *b*, the captain of whoſe hoſt *was* * Siſera, which dwelt in Haroſheth of the Gentiles *c*. * 1 *Sam.* 12 9.

a i. e. Of the Land where the moſt of the *Canaanites*, ſtrictly ſo called, now dwelt, which ſeems to be in the Northern part of *Canaan*. This ſeems to be of the Poſterity of that *Jabin*, whom *Joſhua* ſlew, *Joſh.* 11. 11. who watched all opportunities to recover his ancient Poſſeſſions, and to revenge his own and Fathers Quarrel upon the *Iſraelites*. *b* Either 1. In the City of *Hazor*, which though taken and burnt by *Joſhua*, Chap. 11. 11. yet might be retaken and rebuilt by the *Canaanites*: Or 2. In the Territory or Kingdom of *Hazor*, which might now be reſtored to its former largneſs and power, *Joſ.* 11. 10. the names of Cities being oft put for their Territories, as *Zorah*, a City, *Joſh.* 15. 33. is put for the Fields belonging to it, *Judges* 13. 2. in which *Sampſons* Parents lived, *Judg.* 13. 25. and 16. 31. and 18. 2. *c* So called, becauſe it was much frequented and inhabited by the *Gentiles*, either by the *Canaanites*, who being beaten out of their former Poſſeſſions, ſeated themſelves in thoſe Northern parts; or by other Nations coming there for Traffick, or upon other occaſions, as *Strabo* notes of thoſe parts; whence *Galilee*, where this was, is called *Galilee* of the *Gentiles*.

3 And the children of Iſrael cried unto the LORD: for he had nine hundred chariots of iron, and twenty years he mightily oppreſſed *d* the children of Iſrael.

d More than the former Tyrants; partly from his malice and hatred againſt the *Iſraelites*; and principally from Gods juſt Judgment, the growing puniſhment being moſt ſuitable to their aggravated Wickendeſs.

4 ¶ And Deborah † a propheteſs *e*, the wife of Lapidoth *f*, ſhe judged Iſrael *g* at that time. † Heb. *a woman, a Propheteſs.*

e As there were Men-prophets, ſo there were alſo Women-propheteſſes, as *Miriam, Exod.* 15. 20. *Huldah, 2 King.* 22. 14. and divers others; but the word *Prophets* or *Propheteſſes* is very ambiguous in both Teſtaments; ſometimes being uſed of perſons extraordinarily inſpired by God, and endowed with a power of working Miracles, and foretelling things to come; and ſometimes of perſons endowed with ſpecial, though not miraculous gifts or graces, for the better underſtanding of, and diſcourſing about the Word and Mind of God, for praiſing of God, or the like; of which ſee 1 *Chron.* 25. 1. 1 *Cor.* 11. 5. and 14. 1, 3, 4 *&c.* And of this ſort were the Sons of the Prophets, or ſuch who were bred in the Schools of the Prophets, who are oft called *Prophets*, as 1 *Sam*, 10. 5, 10, 11, 12. See alſo 1 *King.* 18. 4. and 19. 10. And becauſe we read nothing of *Deborahs* miraculous actions, peradventure ſhe was only a Woman of eminent holineſs and prudence, & knowledge of the holy Scriptures, by which ſhe was ſingularly qualified for the Judging of the people according to the laws of God. If it be alledged, that ſhe foreſaw and foretold the following Victory; ſo did all the Sons of the Prophets foreſee and foretel *Elijahs* tranſlation, 2 *King* 2. 3. 5. which yet were not extraordinary Prophets. *f* Or, *a Woman of Lapidoth*; and ſo *Lapidoth* is not the name of a man, but of the place of her Birth or Abode. *g* (*i. e.*) Determined Cauſes and Controverſies ariſing among the *Iſraelites*, as is implied, *v* 5. And this *Jabin* might ſuffer to be done, eſpecially by a Woman; and the frequent diſcharge of this part of the Judges Office, whereby ſhe gained great power and Authority with the people, did notably (though not obſerved by the Tyrant) prepare the way for her ſliding into the other part of her Office, which was to defend and reſcue the people from their Enemies.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for Judgment *h*.

h To have their Suits and Cauſes determined by her Sentence.

6 And ſhe ſent and called *i* * Barak the ſon of Abinoam out of Kedeſh Naphtali *k*, and ſaid unto him, Hath not the Lord GOD of Iſrael commanded *l*, *ſaying*, Go, and draw *m* toward mount Tabor *n*, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun *o*. † Heb. 11. 32.

i By vertue of that power which God had given her, and the people owned in her. *k* So called, to diſtinguiſh it from other places of that name, one in *Judah, Joſ.* 15. 23. and another in *Iſſachar*, 1 *Chron.* 6. 72. *l* (*i. e.*) Aſſuredly God hath commanded thee; this is not the fancy of a weak Woman, which peradventure thou maiſt deſpiſe; but the Command of the great God by my mouth: Which Command of God, and the following aſſurance of Succeſs, ſhe might either gather from the general rules of Scripture, and the common courſe of Gods gracious Providence, which was always ready to ſuccour them when they cryed to God; or receive by inſtinct or direction from God. *m* Or, *go*; for ſo this word is oft uſed, as *Gen.* 37. 28. *Judg.* 20, 37. *Job* 21. 33. Heb. *draw*, to wit, thy ſelf, or thy feet. *n* A place moſt fit for his purpoſe, as being in the borders of divers Tribes, and having a large Plain at the top of it, where he might conveniently marſhal and diſcipline his Army. *o* Theſe ſhe names, partly becauſe they were neareſt and beſt known to *Barak*, and therefore ſooneſt brought together; partly, becauſe they were neareſt to the Enemy, and therefore muſt ſpeedily be aſſembled, or elſe they were likely to be hindred in their Deſign, whilſt the other Tribes, being at more diſtance, had better opportunity of gathering Forces for their ſuccour; and partly, becauſe theſe had moſt ſmarted under this Oppreſſor, who was in the heart of their Countrey, and therefore were moſt forward in the preſent Service; but theſe are not named excluſively, as appears by the councurrence of ſome other Tribes, as is related, *Jud.* 5.

7 And I will draw unto thee *p* to the * river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude, and I will deliver him into thine hand. † Pſal. 83. 9, 10.

p By my ſecret and powerful providence, ordering and over-ruling his inclinations that way.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go *q*.

q His offer to go with her, ſhews the truth of his Faith, for which he is praiſed, *Heb* 11. 32. but his refuſal to go without her, ſhews the weakneſs of his Faith, that he could not truſt Gods bare word, as he ought to have done, without the Pledge of the preſence of his Propheteſs, whom he thought God would preſerve and deliver, and himſelf for her ſake.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey *r* that thou takeſt ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman *ſ* And Deborah aroſe and went with Barak to Kedeſh.

r Heb. *the way*, (*i. e.*) the courſe or practice; as the *way* is taken, *Numb.* 22. 32. *ſ* Either 1. *Jael*, or rather 2. *Deborah*, who being, as it were, the Judge and chief Commandreſs of the Army, the Honour of the Victory would be aſcribed to her: But for *Jael*, her Fact would have been the ſame, though *Barak* had gone into the Field without *Deborah*.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and he went up with ten thouſand men at his feet *t*: and Deborah went up with him.

t (*i. e.*) Who followed him or his Foot-ſteps; poſſibly he intimates that they were all Foot-men, the *Iſraelites* neither now having, nor otherwiſe allowed to have a multitude of Horſes; and ſo this is emphatically added, to ſignify by what contemptible means God overthrew *Siſeras* great Hoſt, wherein there were ten Thouſand Horſe, as *Joſephus* reports.

11 Now Heber *u* the Kenite *x*, *which was* of the children of Hobab *y* the father in law of Moſes, had ſevered himſelf from the Kenites *z*, and pitched his tent *a* unto the plain of Zaanaim, which is by Kedeſh.

u The Husband of *Jael*, *v.* 17. *x* Of whom ſee *Numb.* 24. 21, 22. *Judges* 1. 16. *y* Called alſo *Jethro*, ſee *Numb.* 10. 29. *z* From the reſt of his Brethren, who lived in the Wilderneſs of *Judah*, *Judges* 1. 16 which removal is here mentioned, leſt any ſhould wonder to find the Kenites in this place. *a* (*i. e.*) His dwelling, which probably was in Tents, as Shepherds uſed.

12 And they ſhewed *b* Siſera that Barak the ſon of Abinoam was gone up to mount Tabor.

b They (*i. e.*) his people dwelling there, or his Spies; or, *he was told*, this being an imperſonal Speech.

13 And Siſera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that † Heb. *gathered by cry or proclamation.*

that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up *c*, for this *is* the day in which the LORD hath delivered Siſera into thine hand: Is not the LORD gone out before thee *d*? So Barak went down from mount Tabor *e*, and ten thouſand men after him.

c Heb. *ariſe*, delay not, fall to thy work. *d* To wit, as General of thine Army, to fight for thee; ſee *Judg.* 5. 20. and 2 *Sam.* 5. 24. *e* He doth not make uſe of the advantage which he had of the Hill, where he might have been out of the reach of his Iron Chariots, *Joſh.* 17. 16. but boldly marcheth down into the Valley, to give *Siſera* the opportunity of uſing all his Horſes and Chariots, that ſo the Victory might be more glorious and wonderful.

*Pſal. 83. 9, 10. 15 And * the LORD diſcomfited *f* Siſera and all his chariots, and all his hoſt with the edge of the ſword *g*, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet *h*.

f With great Terror and Noiſe, as the word ſignifies, *Exod.* 14. 24. *Joſ.* 10. 10 1 *Sam.* 10. moſt probably with Thunder and Lightning, and Hail-ſtones, or other ſuch Inſtruments of Deſtruction poured upon them from Heaven, as is ſufficiently implied, *Judg.* 5. 20. *g* (*i. e.*) By the Sword of *Barak* and his Army, whoſe Miniſtry God uſed; but ſo, that they had little elſe to do, but to kill thoſe whom God by more powerful Arms had put to flight. *h* That he might flee away more ſecretly and ſecurely in the quality of a common Souldier, whereas his Chariot would have expoſed him to more obſervation and hazard.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles, and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left *i*. † Heb. *unto one.*

i To wit, in the Field; for there were ſome who fled away, as *Siſera* did.

17 Howbeit Siſera fled away on his feet to the tent of Jael *k* the wife of Heber the Kenite, for *there was* peace *l* between Jabin the king of Hazor, and the houſe of Heber the Kenite.

k For Women had their Tents apart from their Husbands, *Gen.* 24. 67. and 31. 33. And here he thought to lurk more ſecurely than in her Husbands Tent. *l* Not a League or Covenant of Friendſhip, which they were forbidden to make with that curſed people, but only a Ceſſation of Hoſtilities, which he afforded them becauſe they were a peaceable people, abhorring War, and wholly minding paſturage, and were not *Iſraelites*, with whom his principal Quarrel was; and eſpecially by Gods over-ruling diſpoſal of his heart to favour them who were careful to keep themſelves uncorrupted with *Iſraels* Sins, and therefore are preſerved from their Plagues.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in my lord, turn in to me, fear not *m*. And when he had turned in unto her, into the tent, ſhe covered him with a || mantle. || Or, *rug or blanket.*

m This was a promiſe of Security, and therefore ſhe cannot be excuſed from Diſſimulation and Treachery in the manner, though the ſubſtance of her act was lawful and worthy.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty. And ſhe opened * a bottle of milk, and gave him drink *n*, and covered him *o*. * Chap. 5. 25.

n Either becauſe ſhe had not water in her Tent, and pretended fear of Diſcovery, or ſome inconveniencie if ſhe went out to fetch it; or, as a ſignification of greater reſpect; or as a likely mean to caſt him into a ſleep, which ſhe deſired and deſigned; to which end, poſſibly ſhe might mix ſomething with it to cauſe ſleep, which ſhe could not ſo conveniently have done with water. *o* Upon pretence of hiding him, but really to diſpoſe him to ſleep.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come, and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

p He ſpeaks imperiouſly to her; but it is obſervable, that ſhe gives him no promiſe to do ſo, nor makes him any Anſwer; poſſibly becauſe though ſhe knew her deſign upon him was warrantable, yet ſhe had proceeded too far in uſing Diſſimulation therein.

21 Then Jael, Hebers wife, took a nail of the tent *q*, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples *r*, and faſtened it into the ground: (for he was faſt aſleep, and weary) ſo he died. † Heb. *put*

q Wherewith they uſed to faſten the Tent, which conſequently was long and ſharp, being headed with Iron; Theſe Weapons ſhe chuſeth, either, 1 Becauſe ſhe had no better Weapons at hand, this being only the Womans Tent, where Arms uſe not to be kept, and theſe people being wholly given to Peace, and negligent of War; Or *Siſera* having diſarmed them before this time. Or, 2. Becauſe ſhe had more skill in the handling of theſe, than other Weapons, being probably accuſtomed to faſten the Tents herewith. Or, 3. Becauſe this was very proper for his preſent poſture, and which ſhe knew would be effectual. *r* Which is the ſofteſt part of the Skull, and ſooneſt peirced. This might ſeem a very bold attempt; but it muſt be conſidered, that ſhe was encouraged to it, partly by obſerving that the Heavens and all the Elements conſpired againſt him, as againſt one devoted to Deſtruction; partly, by the fair opportunity which Gods providence put into her hands; and principally, by the ſecret inſtinct of God inciting her to it, and aſſuring her of Succeſs in it. *Qu.* What ſhall we judge of this fact of *Jaels*? It is a difficult queſtion, and neceſſary to be determined, becauſe on the one hand there ſeems to be groſs perfidiouſneſs, and an horrid violation of all the Laws of Hoſpitality and Friendſhip, and of the Peace which was eſtabliſhed between *Siſera* and her; and on the other ſide, this fact of hers is applauded and commended in *Deborahs* Song, *Judges* 5: 24, &c: And ſome who make it their buſineſs to pick quarrels with the Holy Scripture, from hence take occaſion to queſtion and reject their Divine Authority, for this very paſſage, becauſe it commends an act ſo contrary to all Humanity, and ſo great a breach of Faith: And whereas all the pretence of their Infidelity is taken from the following Song, and not from this Hiſtory, wherein the Fact is barely related, without any reflection upon it; there are many Anſwers given to that Argument, as, 1. That there was no League of Friendſhip between *Jael* and *Siſera*, But only a Ceſſation of Acts of Hoſtility; of which ſee the Notes on *v.* 17. 2. That *Deborah* doth not commend *Jaels* words, *v.* 18. *Turn in my lord, fear not*; in which the great ſtrength of this Objection lies; but only her action, and that Artifice, that *he asked water, and ſhe gave him milk*; which if impartially examined, will be found to differ but little from that of warlike Stratagems, wherein a man lays a Snare for his Enemy, and decives him with pretences of doing ſomething which he never intends. And *Siſera*, though for the time he pretended to be a Friend, yet was in truth a bitter and implacable Enemy unto God and all his people, and conſequently to *Jael* her ſelf. But theſe and other Anſwers may be omitted, and this one conſideration following may abundantly ſuffice to ſtop the mouths of theſe men: It cannot be denied, that every word, or paſſage, or diſcourſe which is recorded in Scripture, is not Divinely inſpired, becauſe ſome of them were uttered by the devil, and others by Holy men of God, but miſtaken, (the prophets themſelves not always ſpeaking by Inſpiration) ſuch as the diſcourſe of *Nathan* to *David*: 2 *Sam.* 7. 3. which God preſently contradicted, *v.* 4, 5, *&c.* and ſeveral diſcourſes of *Jobs* three Friends, which were ſo far from being Divinely inſpired, that they were in a great degree unſound, as God himſelf tells them, *Job* 42. 7. *Ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath*; this being ſo, the worſt that any malicious mind can infer from this place is, That this Song, though indited by a good man or woman, was not Divinely inſpired, but only compoſed by a perſon piouſly minded, and tranſported with joy for the Deliverance of Gods people, but ſubject to miſtake; who therefore, out of zeal to commend the happy Inſtrument of ſo great a Deliverance, might eaſily overlook the indirectneſs of the means by which it was accompliſhed, and commend that which ſhould have been diſliked. And if they further object, that it was compoſed by a Propheteſs, *Deborah*, and therefore muſt be Divinely inſpired; it may be replied, 1. That it is not certain what kind of Propheteſs *Deborah* was, whether extraordinary and infallible, or ordinary, and ſo liable to miſtakes; for there were prophets of both kinds, as hath been proved above on *ver.* 4. 2. That every expreſſion of a true and extraordinary Prophet was not Divinely inſpired; as is evident from *Nathans* miſtake above-mentioned, and from *Samuels* miſtake concerning *Eliab*, whom he thought to be *the Lords Anointed*, 1 *Sam.* 16. 6.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold Siſera was dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael † proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan. † Heb. *going went and was hard.*

CHAP. V.

Deborah exhorts to praiſe: ſhe begins: recounts the former wonders and Mercies of God to his people, 1——5. *From the miſeries of former times glories in their preſent ſtate,* 6——9. *Excites the Governours,* &c. *to praiſe the Lord,* 10——13. *Commends the chief of the Tribes who went forth willingly to this Battel, and checks the unwilling who tarried at home,* 14——18. *Deſcribes the Victory in all its Circumſtances,* 20——22. *Curſeth Meroz for not coming to their aſſiſtance,* 23. *Extols Jael and her Act,* 24——27. *Derideth Siſeras Court Ladies,* 28——30. *Prays for like Judgment on their Enemies, and proſperity to Gods people,* 31.

THen ſang Deborah *a* and Barak the ſon of Abinoam on that day, ſaying,

a The Compoſer of this Song, as may be gathered from *ver.* 7.

2 Praiſe ye the LORD *b* for the avenging of Iſrael *c*, when the people *d* willingly offered themſelves *e*.

b Give him the praiſe who hath done the Work. *c* O, for taking Vengeance, to wit, upon his and their Enemies, *by Iſrael*, or *for Iſrael*, for *Iſraels* benefit, or for the injuries and violences offered by them to *Iſrael*. *d* Chiefly *Zebulun* and *Naphtali*, below, Verſe 18. and 4: 6: and others hereafter mentioned. *e* When neither *Deborah* nor *Barak* had any power to compel them.

3 Hear, O ye kings, give ear, O ye princes *f*: I *even* I will ſing unto the LORD, I will ſing *praiſe* to the Lord GOD of Iſrael *g*.

f You eſpecially that live near to *Iſrael*, and have evil minds and deſigns againſt *Iſrael*, know this for your inſtruction, and caution, and terror too, if you ſhall preſume to moleſt them. *g* Who, as you ſee by this plain Inſtance, is both able and reſolved to defend them from all their Enemies.

4 LORD, * when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom *h*, * the earth *i* trembled, and the heavens dropped; the clouds alſo dropped watter *k*. * Deut. 33. 2. * Pſ. 68. 8. Iſa. 64. 3. Hab. 3. 10.

h *Seir* and *Edom* are the ſame place; and theſe two expreſſions note the ſame thing, even Gods marching in the head of his people, from *Seir* or *Edom*, towards the Land of *Canaan*: Whileſt the *Iſraelites* were encompaſſing Mount *Seir*, there were none of the following effects; but when once they had done that, and got *Edom* on their backs, then they marched directly forwards towards the Land of *Canaan*. The propheteſs being to praiſe God for the preſent Mercy, takes her riſe higher, and begins her Song with the Commemoration of the former and ancient Deliverances afforded by God to his people, the rather becauſe of the great reſemblance this had with them, in the extraordinary and miraculous manner of them. i Either, 1. The Inhabitants of the Earth or Land; or, 2. The Earth, properly taken, as the following paſſages are; God prepared the way for his people, and ſtruck a dread into their Enemies, by Earthquakes, as well as by other terrible Signs. k (*i. e.*) Thou didſt ſend moſt dreadful Showers of rain, Storms and Tempeſts, Thunder and Lightning, and other tokens of thy diſpleaſure upon thine Enemies: as may appear by comparing this with other parallel Texts.

*Pſ. 97. 5.
† Heb. *Flamed.*
*Pſ. 68. 8.

5 * The mountains † melted l from before the LORD, *even* * that Sinai m, from before the LORD GOD of Iſrael.

l Or, *flowed*, with Floods of Water poured out of the Clouds upon them, and from them flowing down in a mighty Stream upon the lower grounds, and carrying down ſome part of the Mountain with it, as is uſual in exceſſive Showers. m She ſlides into the mention of another, and a more ancient appearance of God for his people, to wit, in *Sinai*; it being uſual in Scripture Repetitions of former Actions, to put divers together into a narrow compaſs, and in few Words. The Senſe is, No wonder that the Mountains of the *Amorites* and *Canaanites* melted and trembled when thou didſt lead thy people towards them; for even *Sinai* it ſelf could not bear thy Preſence, but melted in like manner before thee. Or, as that *Sinai* did upon a like manifeſtation of thy ſelf; ſo there is only a Defect of the Particle *as*, which I have ſhewed to be frequent.

*Ch. 4. 18.
† Heb. *walkers of paths.*
† Heb. *crooked ways.*

6 In the days of Shamgar n the ſon of Anath, in the days of * Jael o, the high ways were unoccupied, and the † travellers walked through || by-ways p.

n Whileſt *Shamgar* lived, who was, if not a Judge, yet an eminent perſon for Strength and Valour, *Judg.* 3. 31. o *Jael*, though an illuſtrious Woman, and of great authority and Influence upon the people, did effect nothing for the deliverance of Gods people, till God raiſed me up, *&c.* p Partly becauſe of the *Canaanites*, who beſides the publick Burdens and Tributes which they laid upon them, waited for all opportunities of doing them Miſchief ſecretly; their Souldiers watching for Travellers in common Roads, as is uſual with ſuch in times of War; and partly, becauſe of the *Robbers* even of their own people, who having caſt off the Fear and Worſhip of God, and there being no King or Ruler in *Iſrael* to reſtrain or puniſh them, and being alſo many of them reduced to great want, through the Oppreſſion of the *Canaanites*, it is not ſtrange, if in thoſe times of publick Diſorder and ataxy, divers of the *Iſraelites* themſelves did break forth into acts of Injuſtice and Violence, even againſt their own Brethren, whom they could meet with in convenient places, which made Travellers ſeek for By-paths.

* Iſa. 49. 23.

7 *The inhabitants of* the villages ceaſed q, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a * mother r in Iſrael.

q The people forſook all their unfortified Towns, as not being able to protect them from Military Inſolence. r (*i. e.*) To be to them as a Mother, to Inſtruct, and Rule, and Protect them, which Duties a Mother oweth to her Children, as far as ſhe is able.

* 1 Sam. 13. 19, 22.

8 They choſe ſ new gods t; then *was* war in the gates u: * was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

ſ They did not only ſubmit to Idolatry when they were forced to it by Tyrants, but they freely choſe it. t *New* to them, and unknown to their Fathers, and *New* in compariſon of the true and everlaſting God of *Iſrael*, being but up-ſtarts, and of yeſterday. u (*i. e.*) In their Walled Cities, which have Gates and Bars; *Gates* are oft put for Cities, as *Gen.* 22. 17. *Deut.* 17. 2. *Obad.* *v.* 11. Then their ſtrongeſt Holds fell into the hands of their Enemies. x (*i. e.*) There was not; the meaning is not, that all the *Iſraelites* had no Arms for here is mention made only of *Shields* or *Spears*, ſo they might have Swords, and Bows and Arrows, to offend their Enemies; but, either that they had but few Arms among them, being many Thouſands of them diſarmed by the *Canaanites*; or that they generally neglected the uſe of Arms as being utterly diſſpirited, and without all hope of recovering their loſt Liberty; and being neceſſitated to other employments for Subſiſtance.

9 My heart is toward the governours of Iſrael y that offered themſelves willingly among the people: Bleſs ye the LORD z.

y I greatly honour and love thoſe, who being the chief of the people in Wealth and Dignity, did not withdraw themſelves from the Work, as ſuch uſually do; but did expoſe themſelves to the ſame hazards, and joined with their meaner Brethren in this noble but dangerous Attempt; and by their Examples and Countenance engaged others in it. z Who inclined their Hearts to this Undertaking, and gave them Succeſs in it. As ſhe gives Inſtruments their due, ſo ſhe is careful the Sovereign Cauſe, and Lord of all, loſe not his Glory.

|| Or, *meditate.*

10 || Speak a ye that ride on white aſſes b, ye that ſit in judgment, and ye that walk by the way c.

a Celebrate the Praiſes of our mighty God, whoſe hand hath done this b (*i. e.*) Magiſtrates and Nobles, who uſed to do ſo, *Judg.* 10. 4. and 12: 14. Horſes being in a manner forbidden there, *Deut.* 17. 16. c (*i. e.*) You that now can ſafely travel about your buſineſs in thoſe High-ways, which before you durſt neither ride nor walk in: So great and mean perſons are jointly excited to Praiſe God.

† Heb. *righteouſneſs of the LORD.*

11 *They that are delivered* from the noiſe of archers d in the places of drawing water e, there ſhall they rehearſe the † righteous acts of the LORD f, even the righteous acts *towards the inhabitants* of his villages g in Iſrael: then ſhall the people of the LORD go down to the gates h.

d Either 1. From the noiſe or ſound, and conſequently the force of thoſe Arrows which are ſhot at them; but ſhe names the noiſe, becauſe this Ephithete is frequently given to Bows and Arrows in Poetical Writings: Or, 2. From the Triumphant Noiſe and Shout of Archers, rejoycing when they meet with their prey. e At thoſe Pits or Springs of Water, which were ſcarce and precious in thoſe hot Countreys, to which the peoples Neceſſities forced them oft to reſort, and nigh unto which the Archers did uſually lurk in Woods, or Thickets, or Hedges, that from thence they might ſhoot at them, and kill and ſpoil them. f When they come to thoſe places with freedom and ſafety, which before they could not, they ſhall with thankfulneſs rehearſe this Righteous, and Faithful, and Gracious work of God, in reſcuing his people, and puniſhing his Enemies. g Whom he mentions, becauſe as their Danger was greater. *v.* 7. ſo was their Deliverance, and their Obligation to praiſe God. h To wit, of their Cities, which were the chief places to which both City and Countrey reſorted for publick Buſineſs and matters of Juſtice, from which they had been debarred by their Oppreſſors; but now they had free acceſs and paſſage, either in or out of the Gates, as their occaſions required; and they who had been driven from their Cities, now returned to them in peace and Triumph; ſo the Citizens Deliverance is celebrated here, as the Countrey-mens is in the foregoing words.

12 Awake, awake i Deborah: awake, awake, utter a ſong: ariſe Barak, and lead thy captivity captive k, thou ſon of Abinoam.

c Stir up thy ſelf and all that is within thee, to admire and Praiſe the Lord. k How could this be done, when there was none of them left? *Judg.* 4. 16. *Anſwer*, 1. None were left to make head againſt them. 2. *None* is oft put for *few*, and thoſe few might be taken after the Battel, and carried Captive, and led in Triumph, and afterward ſlain.

13 Then he made him that remaineth have dominion over the nobles among the people l: the LORD made me m have dominion over the mighty.

l Thus God did not only preſerve the poor and deſpiſed Remnant of his people, from the Fury of the Oppreſſor before this War, and from the Deſtruction which *Siſera* deſigned and promiſed himſelf to bring upon them by this War; but alſo gave them the Victory, and thereby the Dominion over the Princes and Nobles of *Canaan*, who were combined againſt them. m Though but a weak Woman.

† Heb. *Draw with the pen.*

14 Out of Ephraim n *was* there a root of them o againſt Amalek p, after thee Benjamin q, among thy people r: out of Machir ſ came down governours t, and out of Zebulun they that † handle the pen of the writer u.

n Now ſhe relates the carriage and miſcarriage of the ſeveral Tribes in this Expedition; and ſhe begins with *Ephraim* o Either Firſt, of the *Ephraimites*: Or Secondly, of them that came forth to this Expedition. By *root* ſhe ſeems to mean *a branch*, as that word is ſometimes uſed, as *Iſa.* 11. 10. and 53. 2. By which alſo ſhe may note the fewneſs of thoſe that came out of *Ephraim*; that *fruitful bough* conſiſting of many *branches*, *Gen.* 49. 22. yielding but one Branch or an handful of men to this ſervice. p The conſtant and ſworn Enemy of the *Iſraelites*, who were confederate with their laſt Oppreſſors the *Moabites*, *Judg* 3. 13. and in all probability took their advantage now againſt the *Iſraelites* in the Southern or middle parts of *Canaan*, whileſt their main Forces was drawn Northward againſt *Jabin* and *Siſera*. Againſt theſe therefore *Ephraim* ſent forth a party, and ſo did *Benjamin*, as it here follows; and theſe hindred their conjunction with *Jabins* Forces, and gave their Brethren the advantage of fighting with *Siſera* alone. q *Benjamin* followed *Ephraims* example. Or, *After thee, O Benjamin*; and thus the Pre-eminence is here given to *Benjamin* in two reſpects; Firſt, that he was firſt in this Expedition, as indeed he lay nearer the *Amalekits*, and by his Example encouraged the *Ephraimites*. Secondly, That the whole Tribe of *Benjamin*, though now but ſmall, came forth to this War, when the numerous Tribe of *Ephraim* ſent only an handful to it. r Either Firſt, among the people of *Benjamin*, with whom thoſe few *Ephraimites* united themſelves in this expedition. Or, Secondly, among the people or Tribes of *Iſrael*; to wit, thoſe who engaged themſelves in this War. ſ (*i. e.*) Out of the Tribe of *Manaſſeh*, which are elſewhere called by the name of *Machir*, as *Joſ.* 13. 31. to wit, out of the half Tribe which was within *Jordan*; for of the other ſhe ſpeaks, *v.* 17. t Either Civil Governours, the Princes and great perſons, who were as ready to hazard themſelves, and their ample Eſtates as the meaneſt: Or Military Officers, valiant and expert Commanders, ſuch as ſome of *Machirs* poſterity are noted to have been. u (*i. e.*) Even the Scribes, who gave themſelves to Study and Writing, whereby they were exempted from Military Service, did voluntarily enter into this Service. Or, *they that drew*, to wit, the people after them, as that Verb is uſed, *Judg.* 4. 6. *With the pen of the ſcribe or writer.* (*i. e.*) Who did not only go themſelves, but by their Letters invited and engaged others to go with them to the Battel.

* Chap. 4. 14.
† Heb. *his feet.*
|| Or, *in the diviſions, &c.*
† Heb. *impreſſions.*

15 And the princes of Iſſachar *were* with Deborah x: even Iſſachar y, and alſo * Barak z, he was ſent on † foot into the valley, || for the diviſions a of Reuben there were great † thoughts b of heart.

x (*i. e.*) Ready to aſſiſt her. y Heb. *And Iſſachar*, (i. e.) the Tribe or people of *Iſſachar*, following the Counſel and Example of their Princes, and being now at their Commandments, as they were afterwards upon another occaſion: 1 *Chron.* 12. 32. z Or, even *as Barak*, (*i. e.*) They were as hearty and valiant as *Barak* their General; and as he marched on foot here and *Judg.* 4: 10. againſt their Enemies Horſes and Chariots, and that *into the Valley*, where the main uſe of Horſes and Chariots lies; ſo did they with no leſs Courage and Reſolution. a Or, *Separations*, whereby they were divided or ſeparated, not ſo much one from another in their Thoughts, Counſels, and Carriage in this War, (for they ſeem to be all too well agreed in abiding at home with their Sheep, as it follows) as all from their Brethren, from whom they were divided no leſs in their Deſigns and Affections, than in their Situation by the River *Jordan*: and they would not joyn their Intereſts and Forces with them in this common Cauſe. b Or, *great ſearchings*, as it is *v.* 16. Great and ſad Thoughts, and Debates, and perplexities of Mind among the *Iſraelites*, to ſee themſelves deſerted by ſo great and potent a Tribe as *Reuben* was.

16 Why abodeſt thou among the ſheep folds, to hear

the

|| Or, *in.* the bleatings of the Flocks *c*? || for the diviſions of Reuben *there were* great ſearchings of heart.

c Why waſt thou ſo unworthy and cowardly, ſo void of all Zeal for God, and Compaſſion towards thy Brethren, and Care for the Recovery of thy own Liberties and Priviledges, that thou wouldeſt not engage thy ſelf in ſo juſt, ſo neceſſary, and ſo noble a Cauſe, but didſt prefer the care of thy Sheep, and thy own preſent Eaſe and Safety, before this generous Undertaking? *Reuben* thought Neutrality their wiſeſt courſe; being very rich in Cattel, *Numb.* 32. 1. They were loth to run the hazard of ſo great a Loſs, by taking up Arms againſt ſo potent an enemy as *Jabin* was: and the bleatings of their Sheep were ſo loud in their ears, that they could not hear the Call of *Deborah* and *Barak* to this Expedition.

17 Gilead *d* abode beyond Jordan *e*: and why did Dan remain in ſhips *f*? Aſher continued on the ſea || ſhore *g*, and abode in his || breaches *h*.

|| Or, *port.*
|| Or, *creeks.*

d Gilead is ſometimes taken more largely, for all the Land of the *Iſraelites* beyond *Jordan*, as *Numb.* 32. 1, 26, 29. So it is not here taken, becauſe *Gilead* is here diſtinguiſhed from *Reuben* and his Land: ſometimes it is taken more ſtrictly for that part of the Land beyond *Jordan* which fell to the half-tribe of *Manaſſeh*, as *Num.* 32. 39, 40. *Deut.* 3. 15. *Joſh* 17. 1. And ſometimes both for that part of *Manaſſehs*, and for *Gads* portion, as *Joſh.* 13. 24, 25, 29, 30, 31. And ſo it ſeems to be underſtood here; and the Land *Gilead* is here put for the people or Inhabitants of it, *Gad* and *Manaſſeh*. *e* In their own Portions, and did not come over *Jordan* to the help of the Lord, and of his people, as they ought to have done. *f Dan*, whoſe Coaſt was near the Sea, was wholly intent upon his Merchandiſe, and Shipping, as the great Inſtrument both of his Riches and Safety; and therefore would not joyn in this Land-Expedition. *g* Where their Lot lay. *h* Either, Firſt, in the creeks of the Sea, whether in deſign to ſave themſelves by Ships in caſe of danger, as *Dan* alſo intended; or upon pretence of repairing the Breaches made by the Sea into their Countrey. Or, Secondly, in their broken and craggy Rocks and Caves therein, in which they thought to ſecure themſelves.

18 * Zebulun and Naphtali *were* a people *that* † jeoparded *i* their lives unto the death, in the high places of the field *k*.

* Ch. 4. 10.
† Heb. *expoſed to reproach.*

i Heb. *deſpiſed*, or *reproached*, or *contemned*, comparatively; they choſe rather to venture upon a generous and honourable Death, than to enjoy a ſhameful and ſervile Life. *k* (*i. e.*) Upon that large and eminent Plain in the top of Mount *Tabor*, where they put themſelves in Battel Array, and expected the Enemy; though when they ſaw he did not come up to them, they marched down to meet and fight him.

19 The kings *l* came *and* fought: then fought the kings of Canaan in Taanach, by the waters of Megiddo *l*: they took no gain of mony *m*.

l Either confederate with him, or ſubject to him: for it is known, That there were divers petty Kings in thoſe parts; which alſo ofttimes were ſubject to one greater and more potent King; and particularly, this *Hazor*, where this *Jabin* now Reigned, *Judg.* 4. 2. was *beforetime the head* of divers petty Kingdoms, *Joſh* 11. 10. *l Taanah* and *Megiddo* were two eminent Cities, belonging indeed to *Manaſſeh*, *Judg.* 1. 27. but ſeated in the Tribe of *Iſſachar*, *Joſ* 17. 11. not far from Mount *Tabor*, *Joſ.* 17. 10. *Judg.* 1. 27 nor from the River *Kiſhon*. *m* Either Firſt, from *Siſera*. They fought without Pay, whether from meer hatred of the *Iſraelites*, and a deſire to be revenged upon them: or from a full hope and confidence of paying themſelves abundantly out of *Iſraels* Spoils. Or, Secondly, From the *Iſraelites*; ſo the ſenſe is, They fell, loſt all their hopes of Money, and rich Spoils and Booty, which they aſſured themſelves of; inſtead of gaining a prey, they loſt Themſelves.

20 They fought from heaven *n*; the ſtars *o* in their † courſes *p* fought againſt Siſera.

† Heb. *paths.*

n Or, *they from heaven*, or *the heavenly Hoſt fought*, by Thunder, and Lightning, and Hail-ſtones, poſſibly mingled with Fire. Compare *Joſ.* 10. 11. and 1 *Sam.* 7. 10. *o* Which raiſed theſe Storms by their Influences, which they do naturally and ordinarly, but now far more, when God ſharpened their Influences, and diſpoſed the Air to receive and improve their impreſſions. *p* Or, *from their paths*, or *ſtations*, or *high-places*. As Soldiers fight in their Ranks and places aſſigned them, ſo did theſe, and that with advantage, as thoſe Enemies do, which fight from the higher ground.

21 The River of Kiſhon *q* ſwept them away; that ancient River *q* the River Kiſhon. O my ſoul, thou haſt trodden down ſtrength *r*.

q Which, though not great in it ſelf, and therefore fordable, was now much ſwelled and encreaſed by the foregoing Storm and Rain, as *Joſephus* affirms; and therefore drowned thoſe who being purſued by the hand of God, and by the *Iſraelites*, were forced into it, and thought to paſs over it, as they did before. *q* So called, either, Firſt in oppoſition to thoſe Rivers which are of a later Date, being made by the hand and Art of Man. Or, Secondly, becauſe it was a River anciently famous for ſome remarkable Exploits, for which it was celebrated by the antient Poets or Writers, though not here mentioned. *r* (*i. e.*) Thou, O *Deborah*, though but a weak Woman, haſt by Gods Aſſiſtance and Bleſſing upon thy Counſels and Prayers, ſubdued a potent Enemy. Such Apoſtrophes and abrupt Speeches are frequent in Poetical Scriptures.

22 Then were the horſe hoofs broken *ſ* by the means of the || pranſings *t*, the pranſings of their mighty ones *u*.

|| Or, *tramplings*, or *plungings.*

ſ Their Horſes, in which they put moſt confidence, had their Hoofs, which is their ſupport and ſtrength, broken, either by dreadful Hail-ſtones, or rather, by their ſwift and violent running over the ſtony grounds, when they fled away with all poſſible ſpeed from God and from *Iſrael*. *t* Or, *becauſe of their fierce or ſwift courſes.* *u* Either, Firſt, of their ſtrong and valiant Riders, who forced their Horſes to run away as faſt as they could. Or, Secondly, Of their Horſes, as this word ſignifies, *Jer.* 8. 16. and 47. 3. and 50. 42. (*i. e.*) of themſelves; the Antecedent for the Relative.

23 Curſe ye Meroz *x*, (ſaid the angel of the LORD *y*) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD *z*, to the help of the LORD againſt the mighty.

x A place then, no doubt, eminent and conſiderable, though now there be no remembrance of it left, which poſſibly might be the effect of this bitter Curſe; as God curſeth *Amalek* in this manner, that he would utterly *blot out their remembrance*, &c. *Exod.* 17. 14. *Deut.* 25. 19. And this place above all others may be thus ſeverely curſed; either becauſe it was near the place of the Fight, and therefore had the greateſt opportunity and obligation to engage with, and to aſſiſt their Brethren; and their denying their help, was a great diſcouragement to all their Brethren, whoſe hearts, no doubt, were greatly afflicted, and might have utterly fainted at this great Miſcarriage, and ſcandalous Example; or for ſome other great Aggravation of their Cowardiſe and Treachery which may eaſily be imagined, though it be not here expreſſed. *y* She ſignifies, that this Curſe proceeded not from her ſpleen or ill will towards that place, nor from her own private opinion or affection, but from Divine inſpiration; and that if all the reſt of the Song ſhould be taken but for the Breathings and Expreſſions of a pious and devout Soul, but liable to miſtake, yet this Branch of it was immediately dictated to her by the Lord, by the Miniſtry of an Angel: otherwiſe ſhe neither would nor durſt have uttered ſo bitter a Curſe againſt them. *z* Either, Firſt, Of the Lords people: for God takes what is done for, or againſt his people, as if it was done to himſelf, See *Iſa.* 63. 9. *Zech.* 2. 8. *Matth.* 25. 45. Or, Secondly, Of the Lord himſelf, who though he did not need, yet did require and expect their help and concurrence: and he expreſſeth it thus, to ſhew the ſinfulneſs and unreaſonableneſs of their cowardly deſertion of this Cauſe, becauſe it was the Cauſe of God, and they had the Call of God to it, whom they knew to be able eaſily to cruſh that Enemy whom they dreaded, and who had promiſed to do it.

24 Bleſſed above women *a*, ſhall * Jael the wife of Heber the Kenite be; bleſſed ſhall ſhe be above women in the tent *b*.

* Chap. 4. 17.

a Celebrated, and praiſed, and endowed with all ſorts of Bleſſings more than they. But of this fact of *Jaels*, ſee the Notes on *Judg.* 4. 21. *b* In her Tent or Habitation, in her Houſe and Family, and all her Affairs: for ſhe and hers dwelt in Tents. The *Tent* is here mentioned in Alluſion to the place where this Fact was done.

25 He asked water, *and* ſhe gave *him* milk; ſhe brought forth || butter *c* in a lordly diſh *d*.

|| Or, *cream.*

c Or, *Cream*, (*i. e.*) The choiceſt of her Milk; ſo the ſame thing is repeated in differing words. *d* Which you are not to underſtand of ſuch a ſtately and coſtly Diſh as the Luxury of after Ages brought in, which is not agreeable to the ſimplicity either of this Family, or of thoſe ancient Times; but of a comely and convenient Diſh, the beſt which ſhe had, and ſuch as the better ſort of perſons then uſed.

26 She put her hand *e* to the nail, and her right hand to the workmans hammer: and with the hammer ſhe † ſmote Siſera, ſhe ſmote off *f* his head, when ſhe had peirced *g* and ſtricken through his temples.

† Heb. *hammered.*

e (*i. e.*) Her left hand, as appears from the nature of the thing; and from the *right hand*, which is oppoſed to it. *f* Or, *ſtruck through*, as the LXX and *Syriack* render it: or *brake*, as the *Chaldee* hath it. *g* Heb. *and ſhe pierced*: or, *and* the Nail *pierced.*

27 † At her feet he bowed, he fell, and lay down *h*: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

† Heb. *between.*
† Heb. *deſtroyed.*

h Here is a lively Repreſentation of the thing done. At the firſt blow or wound he was awakened, and made ſome attempt to riſe; but being aſtoniſhed and very weak, ſhe alſo following her firſt blow with others, he found himſelf impotent, and fell down dead; and then ſhe ſtruck the Nail quite through his head into the ground, as is ſaid, *Judg.* 4. 21.

28 The mother of Siſera looked out at a window *i*, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

i Expecting to ſee him returning: for ſhe concluded, that he went forth not ſo much to Fight, as to take the Spoil

29 Her wiſe ladies anſwered her, yea, ſhe returned † anſwer to her ſelf,

† Heb. *her words.*

30 * Have they not ſped? have they *not* divided the prey *k*, † to every man a damſel *or* two? To Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for † the necks of *them that take* the ſpoil *l*.

* Exod. 15. 9.
† Heb. *to the head of a man.*
† Heb. *for the necks of the ſpoil.*

k (*i. e.*) It is certain they have got the prey, only they tarry to view it and diſtribute it, according to every Mans quality and merit. *l* Heb. *of the prey*; the *prey* put for *the men of prey*, thoſe, or who take the prey; as *kindred* is put for *a man of kindred*, or *a kinſman*, *Ruth* 3. 2 and *Belial*, for *a man of Belial*, 2 *Sam.* 16. 7. And *days*, for *a man of days* or an old man, *Job* 32. 7.

31 So *m* let all thine enemies periſh, O LORD: but *let* them that love him, *be* as * the ſun when he goeth forth in his might *n*. And the land had reſt forty years *o*.

* 2 Sam. 23. 4.

m (*i. e.*) So ſuddenly, ſo ſurely, ſo effectually and irrecoverably. *n* When he firſt riſeth, and ſo goeth on in his courſe, which he doth with great might, even *as a ſtrong man that runneth a race*, *Pſal.* 19. 5. and ſo as no creature can ſtop, or hinder him; even ſo irreſiſtible let the People be. *o* How to be computed, ſee before on *Judg.* 3. 11.

CHAP. VI.

The Midianites oppreſs Iſrael, 1——6. *A prophet raiſed rebukes them,* 7——10. *An Angel calls Gideon to Iſraels deliverance,* 11——16. *Confirms him by a miracle,* 17——21. *He builds an altar: calls it Jehova Shalom; and offereth there. By Gods command he breaks down the Altar* *of Baal: His name Jerub-baal,* 22——32. *The Midianites gather together to fight: And Gideon prepares againſt them: God ſtrengthens and confirms him by a miracle,* 33——40

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into
*Hab.3:7: the hand * of Midian *a* ſeven years.

a For although the generality of the *Midianites* had been cut off by *Moſes* about 200 years ago, yet many of them doubtleſs fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that time might eaſily grow to be a very great Number; eſpecially, when God furthered their increaſe, that they might be a fit ſcourge for his people *Iſrael* when they tranſgreſſed.

† Heb. *was ſtrong.* 2 And the hand of Midian † prevailed againſt Iſrael, *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves *b*, and ſtrong holds.

b In which they might ſecure their perſons and proviſions from the hands of the *Midianites.*

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt *c*, even they came up againſt them.

c (*i. e.*) The *Arabians*, who are commonly called *the children of the Eaſt*, as *Gen.* 29. 1. *Judg.* 8. 10, 11. *Job* 1. 3. *Ezek.* 25. 4. Not all the *Arabians*, for in that were many, and divers people; but in the Eaſtern part of *Arabia.*

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza *d*,
|| Or, *goats.* and left no ſuſtenance for Iſrael, neither || ſheep, nor ox, nor aſs.

d (*i. e.*) From the Eaſt, on which ſide they entred, to the Weſt, where *Gaza* was near the Sea: ſo they deſtroyed the whole Land.

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number *e*: and they entred into the land to deſtroy it.

e (*i. e.*) So many that it was not eaſie to number them. It is an *Hyperbole.*

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites, and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites,

† Heb *a man, a prophet.* 8 That the LORD ſent † a prophet unto the chidren of Iſrael, which ſaid unto them, Thus ſaith the Lord GOD of Iſrael, I brought you up from Egypt, and brought you forth from the houſe of bondage:

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you: I *am* the LORD your God,
* 2 King. 17. 35, 38. Jer. 10. 2. * fear not *f* the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

f (*i. e.*) Do not ſerve or Worſhip them.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah *g*, that *pertained*
*Heb. 11. 32. *called Gideon.* unto Joaſh the Abi-ezrite *h*: and his ſon * Gideon
† Heb. *to cauſe it to flee.* threſhed wheat *i* by the winepreſs *k*, † to hide *it* from the Midianites.

g To wit, in *Manaſſeh*: for there was another *Ophrah* in *Benjamin*, *Joſ.* 18. 23. *h* Of the Poſterity of *Abiezer*, of whom, ſee *Joſ.* 17. 2. 1 *Chron.* 7. 18. See *Judg.* 8. 27, 32. *i* Not with Oxen, as the manner was *Deut.* 25. 4. but with a Staff to prevent diſcovery. *k* In the place where the Wine-preſs ſtood, not in the common Floor.

12 And the angel of the LORD appeared unto him and ſaid unto him, The LORD *is* with thee *l*, thou mighty man of valour *m*.

l (*i. e.*) Will aſſiſt thee againſt thine and mine Enemies. *m* To whom I have given Strength and Courage for this end.

13 And Gideon ſaid unto him, Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hand of the Midianites.

14 And the LORD looked upon him *n*, and ſaid,
* 1 Sam. 12. 11. Heb. 11. 32. * Go in this thy might *o*: and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee *p*?

n With a ſetled and pleaſant Countenance, as a teſtimony of his favour to him, and of his readineſs to help him. *o* Or, *go now*, or *at this* time *in thy might*: the ſtrength which thou haſt already received, and doſt now further receive from me, is ſufficient with my help, *p* I do hereby give thee Command and Commiſſion for this Work, and therefore am oblidged in Honour to aſſiſt thee in it.

15 And he ſaid unto him, Oh my lord, wherewith
† Heb. *my thouſand is the meaneſt.* ſhall I ſave Iſrael? behold † my family *q* is poor *r* in Manaſſeh, and I *am* the leaſt *s* in my fathers houſe.

q Heb. *my thouſand*: for the Tribes were diſtributed into ſeveral thouſands, whereof each thouſand had his peculiar Governour. *r* (*i. e.*) Weak and contemptible. *ſ* Either for Age, or for wiſdom, and fitneſs for ſo great a Work.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man *t*.

t As eaſily, as if they were all but one Man: or, thou ſhalt deſtroy them to a Man, as he did, *Judges* 8.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign, that thou talkeſt with me *u*.

u That it is *thou*, to wit, an Angel or Meſſenger ſent from God, that appears to me, and diſcourſes with me; and not a Phancy or Deluſion; that thou art in truth what thou ſeemeſt and pretendeſt to be, *v.* 12. Or, *a ſign* of *that which thou talkeſt with me*; (*i. e.*) That thou wilteſt by me ſmite the *Midianites.*

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my || preſent *x*, & ſet *it* before thee *y*. || Or, *meat offering.*
And he ſaid, I will tarry until thou come again.

x Not a Sacrifice, becauſe neither was *Gideon* a prieſt, nor was this the place of Sacrifice, nor was any Altar here, nor was there any ſuch Sacrifice as here follows appointed by God; but a repaſt, or ſome food for the Angel, which he thought to be a man, as appears by *v.* 22. Compare *Judg.* 13. 15. and *Gen* 18. 5. *y* That thou maiſt eat and refreſh thy ſelf.

19 ¶ And Gideon went in, and made ready † a kid, † Heb. *a kid of the goats,*
and unleavened cakes of an Ephah of flour *z*: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* unto him under the oak, and preſented *it*.

z To wit, out of the choiceſt part of a whole *Ephah*; as alſo he brought to him the beſt part of a Kid dreſſed; for a whole Ephah, and a whole Kid had been very ſuperfluous, and improper to provide for, and ſet before one Man.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes, and * there roſe up fire out * Levit. 9. 24.
of the rock, and conſumed the fleſh, and the unleavened cakes *a*; then the angel of the LORD departed out of his ſight.

a By which, he ſhews himſelf to be no Man that needed ſuch proviſions, but a true Angel of God, or the Son of God; and by this inſtance of his Omnipotency, gave him aſſurance, that he both could, and would conſume the *Midianites.*

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas *b*, O Lord God:
* for becauſe *c* I have ſeen an angel of the LORD face * Exod 33: 2: Chap. 13: 22:
to face.

b I am an undone Man; I muſt die, and that ſpeedily; for that he feared, *v.* 23. according to the common opinion in that caſe; of which ſee *Gen* 16. 13. and 32. 30. *Exod.* 33. 20. *Deut.* 5. 25, 26. *c* Or, *for therefore*, &c. (*i. e.*) Therefore God hath ſhewed me this ſight as a preſage of my Death.

23 And the LORD ſaid unto him *d*, Peace *be* unto thee *e*; fear not, thou ſhalt not die.

d By inward ſuggeſtion, rather than in a viſible Apparition. *e* Thou ſhalt receive no hurt by this Viſion, as thou feareſt; but only *peace*, i. e. all the bleſſings needful for thy own happineſs, and for the preſent work; for this is a very comprehenſive Phraſe among the *Hebrews.*

24 Then Gideon built an altar there *f* unto the
LORD, and called it || Jehovah-ſhalom *g*: unto this || *That is the Lord ſend peace.*
day, it *is* yet in Ophrah of the Abi-ezrites.

f To wit, on the top of the Rock, as is evident from *v.* 20. and eſpecially from *v.* 26. where that which is here expreſſed only in general, and by anticipation, is more particularly deſcribed, according to the uſage of the Scripture. *g i. e. The Lords peace*; the ſign or witneſs of Gods ſpeaking Peace to me, and to his people: or the place where he ſpake Peace to me, when I expected nothing but Deſtruction.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, || even the ſecond bullock *h*, of ſeven years old, || Or, *and*
and throw down the altar of Baal that thy father hath * Exod. 34: 13: Deut. 7. 5:
i, and cut down the grove that *is* by it *k*:

h Thus there was but one Bullock, which was *young*, to wit, comparatively, but not ſimply, for it was ſeven years old; and of ſuch this *Hebrew* word is uſed, *Job* 21. 10. For theſe Creatures are fruitful above ſeven years. Or thus, *thy Fathers young Bullock, and the ſecond Bullock*: ſo there were two Bullocks. But becauſe there is but one of them mentioned both in the next verſe, and in the execution of this Command, *v.* 28. it is probable it was but one; and the *Hebrew* Particle, *vau, and*, is put exegetically for *even*, or, *to wit*, as is very uſual. And this he calls his *Fathers young Bullock*, both becauſe his Father was the owner of it, and becauſe his Father kept and fed it for a Sacrifice to *Baal.* But becauſe it is likely his Father kept divers of theſe Cattel of differing Ages and Statures for that uſe, either at his own, or at the peoples charge; therefore he adds by way of limitation, that he ſhould not take the eldeſt and the greateſt, but the *ſecond*; to wit, in Age, or Stature, or Goodlineſs, or in the order of Sacrifice, that which was to have been ſacrificed to *Baal* in the ſecond place. And this he ſingled out becauſe of its age; for being *ſeven years old*, it began with the *Midianitiſh* Calamity and being now to be ſacrificed, did fitly ſignifie, that the Period of that Miſery was now come. *i* Which thy Father built in his own Ground, though for the common uſe of the whole City, *v.* 28. 29, 30. *k* Planted by the Altar for Idolatrous or impure Uſes, as the manner of Idolaters was. See *Judg.* 3. 7. This Action might ſeem injurious to his Fathers Rights and Authority; but Gods Command was ſufficient warrand, and *Gideon* was now called to be the Supreme

Magiſtrate, whereby he was made his Father's Superiour, and was impowered, and authorized, and enjoyned to root out all Idolatry and Superſtition, and the Inſtruments thereof.

26 And build an altar unto the LORD thy God, upon the top of this † rock *l*, || in the ordered place *m*, and take the ſecond bullock, and offer a burnt-ſacrifice *n* with the wood of the grove which thou ſhalt cut down.

† Heb. *ſtrong place.* || Or, *in an orderly manner.*

l Of which *v.* 20. 21. Heb. *of this ſtrong hold*: for in that Calamitous time the *Iſraelites* retreated to ſuch Rocks, and hid and fortified themſelves in them. *m* i. e. In a plain and ſmooth part of the Rock, where an Altar may be conveniently built. Or, *in order*, i. e. in ſuch manner as I have apppointed; for God had given Rules about the building of Altars. *n* *Gideon* was no Prieſt, nor was this the appointed place of Sacrifice; but God can diſpenſe with his own Inſtitutions, though we may not; and his call gave *Gideon* ſufficient Authority.

27 Then Gideon took ten men of his ſervants *o*, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared *p* his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

o Whom doubtleſs he had acquainted with his deſign, and the aſſurance of Succeſs in it, whereby they were eaſily induced to aſſiſt him, if not ſincerely, yet for the expectation of advantage to themſelves by it. *p* Not ſo much, leſt he ſhould ſuffer for it, for he knew very well the doing it by night with ſo many hands could not hinder the diſcovery, and conſequently the puniſhment of it; but leſt he ſhould be prevented from doing it.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built *q*.

q Not upon *Baal's* Altar, for which it was deſigned; but upon an Altar erected in contempt of *Baal*.

29 And they ſaid one to another, Who hath done this thing? And when they enquired, and asked, they ſaid, Gideon the ſon of Joaſh hath done this thing *r*.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

r Which they might eaſily conjecture, partly by his known averſion from the worſhip of *Baal*, and partly becauſe no other Perſon durſt preſume to do ſuch a thing; but they might more certainly learn it from ſome of the Perſons imployed in it, who through fear or favour might inform them.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal *s*? will ye ſave him? he that will plead for him, let him be put to death *t*, whileſt *it is yet* morning *u*: if he *be* a god, let him plead for himſelf *x*, becauſe *one* hath caſt down his altar.

s Why are you ſo zealous in pleading for that *Baal*, for the worſhip whereof you ſuffer ſuch grievous Calamities at this day, and from whom you have no help? It is plain, that *Joaſh* had been a worſhipper of *Baal*: either therefore he was now convinced by *Gideon*'s Information and Action, or he makes uſe of this Pretence to preſerve his Son, being indeed indifferent in matters of Religion; and therefore as he did worſhip *Baal* to comply with his Neighbours, ſo now he deſerts him, to reſcue his Son. *t* He that ſhal further plead for ſuch a god as this, deſerves to die for his folly and impiety. It is not probable, that this was all which he ſaid for his Son's defence; or that he would neglect to mention the Call his Son had from GOD to it, the Apparition of an Angel, the Promiſe of Deliverance: but it is uſual in Scripture to give only ſome ſhort hints of thoſe Things which were more largely diſcourſed. *u* i. e. Inſtantly, without delay; for it was now Morning time, as appears from *v.* 28, &c. *x* As the God of *Iſrael* hath often done when any Indignity or Injury hath been done to him. But *Baal* hath now ſhewed, that he is neither able to help you, nor himſelf; and therefore is not worthy to be ſerved any longer. This curagious and reſolute Anſwer was neceſſary to ſtop the torrent of the Peoples Fury; and it was drawn from him, partly by the Senſe of his Son's extreme Danger; and partly by the Confidence he had, that GOD would plead his Son's Cauſe, and uſe him for the Reſcue of his People.

32 Therefore on that day he called him *y* Jerub-baal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

y i. e. *Joaſh* called *Gideon* ſo, *Judges* 7. 1. in remembrance of this noble Exploit, and to put a brand upon *Baal*.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the eaſt were gathered together and went over, and pitched in the valley of Jezreel *z*.

z Not that *Jezreel* in *Judah*, of which *Joſ.* 15. 56. but another in the Borders of *Manaſſeh* and *Iſſachar*, *Joſ.* 17. 16. and 19. 18. which was not far diſtant from *Ophrah*, where *Gideon* dwelt, and now was.

34 But the Spirit of the LORD † came upon Gideon *a*, as he * blew a trumpet, and Abiezer *b* † was gathered after him.

† Heb. *cloathed.* * Numb. 20. 3. Chap. 3. 27. † Heb. *was called after him.*

a Inſpiring him with extraordinary Wiſdom, and Courage and Zeal to vindicate GOD'S Honour, and his Country's Liberty. Compare 1 *Chron.* 12. 18. and 24. 20. *b* i. e. The *Abiezrites*, his Kindred, and their Servants, and others; who finding no harm coming to him for the deſtroying of *Baal*, but rather a bleſſing from God, in giving him Strength and Courage for ſo great and dangerous an Attempt, changed their Minds, and followed him as the Perſon by whoſe hands God would deliver them.

35 And he ſent meſſengers throughout all Manaſſeh *c*, who alſo was gathered after him; and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali *d*, and they came up to meet them.

c On both ſides of *Jordan*. *d* Becauſe theſe Tribes were neareſt to him, and ſo could ſooneſt joyn with him; and were neareſt the Enemy alſo, *v.* 33. and therefore were moſt ſenſible of the Calamity, and would in all reaſon be moſt forward to reſcue themſelves from it.

36 ¶ And Gideon ſaid unto GOD *e*, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

e In way of humble Supplication, partly for the ſtrengthning of his own Faith, and partly for the greater encouragement of his Soldiers in this great and ſtrange Attempt.

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide f*; then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

f i. e. Upon all that ſpot of ground which adjoyneth to, and encompaſſeth the Fleece.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the the dew out of the fleece, a bowl full of Water.

39 And Gideon ſaid unto GOD, * Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew *g*.

* Gen. 18. 32.

g Which was more difficult and preternatural than the former inſtance, becauſe if there be any moiſture, ſuch bodies as fleeces of Wool are moſt likely to drink it up.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

Gideon with two and thirty thouſand Men encamps againſt the Midianites: they, by GOD'S Command and Token are leſſened to 300. 1—8. *He is encouraged by a Dream, and its Interpretation,* 9—15. *Divideth his Army into* 3 *Companies: who all with one accord blow the Trumpets: and break the Pitchers, wherein the Lamps were, in pieces* 16 — 20. *The Midianites are terrified, fly and deſtroy one another,* 21, 22 *The next adjoyning Iſraelites purſue them to ſtop their paſſage over Jordan. Two Princes of the Midianites are taken by the Ephraimites,* 23 — 25.

THen Jerubbaal (who *is* Gideon) and all the People that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them, by the hill of Moreh, it the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me *b* to give the Midianites into their hand, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

b i. e. For my purpoſe; which is, ſo to deliver *Iſrael*, that it may appear to be my own miraculous act, that ſo I may have all the Glory of it, and they may be more ſtrongly obliged to love and ſerve me.

3 Now therefore go to, proclaim in the ears of the People, ſaying, * Whoſoever is fearful and afraid, let him return and depart early from mount Gilead *c*: and there returned of the People twenty and two thouſand *d*, and there remained ten thouſand.

* Deut. 20. 8.

c Not that famous *Mount Gilead* which was beyond *Jordan*; for it is apparent that both the Camps of the *Iſraelites* and of the *Midianites* were on this ſide *Jordan*: but another *Mount Gilead* in the Tribe of *Manaſſeh*; which might be ſo called, either for ſome reſemblance it had with the other *Mount Gilead*, or in remembrance of their Father *Gilead*; or, that this might be a Memorial of their near Relation to their Brethen, notwithſtanding their being divided one from another by *Jordan*; or, for ſome other reaſon now unknown at this diſtance of Time and Place. Or, the words may be rendred *towards Mount Gilead*; for the *Hebrew* Particle *min*, or *men*, is ſometimes rendred *towards*, of which ſee *Gen.* 11. 2. and 13. 11. *Deut* 32. 2. 2 *Sam.* 6. 2. And ſo it may be underſtood of the famous *Mount Gilead*, beyond *Jordan*, which he may mention here, either, 1. Becauſe many of his Soldiers were of that half Tribe of *Manaſſeh* which dwelt there, and ſo it was moſt proper for them to return thither; Or, 2. Becauſe that was their ſafeſt courſe to get furtheſt from the danger which they feared; Or, 3. Becauſe though he would remove them from danger, yet he would not have them diſperſed, but kept together in a Body about *Mount Gilead*; knowing that they who had not Courage enough to fight their Enemies, might have Valour enough to purſue them, when they were beaten by others; and ſuſpecting, that the *Midianites*, if beaten, would probably flee that away. *d* Who finding their whole Army to be very ſmall, in compariſon of their Enemies, who were a Hundred Thirty Five Thouſand, *Judges* 8. 10. and they, no doubt well Armed and Diſciplined, and encouraged by long Succeſs; whereas the *Iſraelites* were diſ-ſpirited with long Servitude, and many of them unfurniſhed with Arms and Proviſions; loſt the Courage which in the beginning they ſeemed to have.

4 And the LORD ſaid unto Gideon, The people *are* yet too many: bring them down unto the water *e*, and I will try them for thee *f* there, and it ſhal be, *that* of whom I ſay unto thee, This ſhal go with thee, the ſame ſhal go with thee: and of whomſoever I ſay unto thee, This ſhal not go with thee, the ſame ſhal not go up.

e Either that which ran from the Well of *Harod*, mentioned *v.* 1. or ſome other Brook. *f* Becauſe thy Proclamation hath not ſufficiently tried them; for many who are fearful indeed, will put on the face, and deſire the opinion of being Valiant Perſons; I will take another courſe.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likeways every one that boweth down upon his knees to drink *g*.

g It is true, there may be natural reaſons given, why ſome did only Lap of the Water, when others bowed down to drink; from the Temperance, or Fortitude, or Patience, or Strength, or Diligence of the one; and the Intemperance or Cowardice, or Impatience, or Weakneſs, or Slothfulneſs of the other; but theſe ſeem to be meer conjectures: The true reaſon and deſign of this courſe, ſeems to be only this, That God would reduce them to a very ſmall number, which was likely to be done by this means; for the Seaſon of the Year being hot, and the generality of the Soldiers weary, and thirſty, and faint, they would moſt probably bow down upon their Knees, that they might more fully refreſh themſelves by a liberal draught, as indeed they did; and it could be expected that there would be but few, who either could or would deny themſelves in this matter; eſpecially, when God concurred in the work, and ſo diſpoſed of the Minds and Bodies of them, that all, except Three Hundred, ſhould lie down to drink.

6 And the number of them that lapped, *putting* their hand to their mouth *h*, were three hundred Men: but all the reſt of the People bowed down upon their knees to drink water.

h Taking up a little water in the Palm of their Hands to put into their mouths.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place *i*.

i i. e. To his own home, as *Numb.* 24. 11.

8 So the people took victuals in their hand, and their trumpets *k*: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

k i. e. The Trumpets belonging to the whole Army, even to thoſe who were gone away, which he retained for the uſe here following. See *v.* 16.

9 ¶ And it came to paſs the ſame night *l* that the LORD ſaid unto him *m*, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

l After he had diſmiſſed all but the Three Hundred. *m* In a Dream or Viſion of the Night.

10 But if thou fear to go down *n*, go thou with Phurah thy ſervant down to the hoſt.

n To wit, without ſome farther aſſurance of thy Succeſs, I will condeſcend ſo far to thee, as to give thee another Sign.

11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthned *o* to go down unto the hoſt. Then went he down with Phurah his ſervant unto the out-ſide || of the armed men that *were* in the hoſt.

|| Or, *of ranks by five.*

o Thou wilt be encouraged to proceed, notwithſtanding the ſmallneſs of thy number, which may deterr thee.

12 And the Midianites, and the Amalekites, and * all the children of the eaſt, lay along in the Valley like graſhoppers for multitude, and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

* *Chap.* 6. 5, 33. *and* 8. 10.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread *p* tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay all along.

p A weak and contemptible thing; and in it ſelf as unable to overthrow a Tent, as to remove a Mountain; but being thrown by a Divine hand, bore down all before it; which fitly reſembled *Gideon*'s caſe, which was mean and deſpicable, as himſelf ſaith, *Judges* 6. 15. yet he was Mighty, through GOD, to deſtroy the *Midianites.*

14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael *q*: *for* into his hand hath GOD delivered Midian and all his hoſt.

q As there are many examples of ſignificant Dreams, given by GOD to Heathens, as *Gen*: 41. *Dan.* 2. and 4. ſo ſome of them had the gift of interpreting Dreams; which they ſometimes did by Study and Art, and ſometimes by Divine direction as in this caſe.

15 And it was *ſo*, when Gideon heard the telling of the dream *r*, and † the interpretation thereof, that he worſhipped *ſ*, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

† Heb. *the breaking thereof.*

r Which he underſtood, though ſpoken in the *Midianitiſh* Language; either, becauſe it was near a kin to the *Hebrew*, being only a differing Dialect of it; or, becauſe the *Iſraelites* had now been accuſtomed to the *Midianites* Company and Diſcourſe for ſeven years. *ſ* He praiſed God for this miraculous Work and ſpecial encouragement, whereby he was confirmed in his enterpriſe.

16 And he divided the three hundred men into three companies *t*, and he put * a trumpet in every mans hand with empty pitchers, and || lamps *u* within the pitchers *x*.

* Heb. *trumpets in the hand of all of them.*

|| Or, *fire-brands, or torches.*

t To make a ſhew of a vaſt Army encompaſſing them. *u* Or, *Torches* made of ſuch materials as would quickly take Fire, and keep it for ſome time. *x* Partly to preſerve the Flame from the violence of Wind and Weather; and partly to conceal it, and ſurpriſe their Enemy with ſudden and unexpected Flaſhes of Light.

17 And he ſaid unto them, Look on me, and do likewiſe *y*; and behold, when I come to the out-ſide of the camp, it ſhall be, *that* as I do, ſo ſhall ye do.

y For though 200 of his men were placed on other ſides of the Camp; yet they were ſo diſpoſed, that ſome perſon or perſons, ſet as Watch-men, might ſee what was done, and give notice to the reſt to follow the Example.

18 When I blow with a trumpet, I, and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* * of the LORD, and of Gideon *z*.

* Heb. *for the LORD and Gideon.*

z He mentions his own Name, together with Gods, not out of vain oſtentation or arrogance, as if he would equal himſelf with God; for he mentions God in the firſt and chief place, and himſelf only as his Miniſter; but from prudent Policy, becauſe his Name was grown formidable to them, and ſo was likely to further his Deſign, and their Flight, as it did.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch *a*, and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

a i. e. Of the ſecond Watch; for though afterwards the night was divided into four Watches by the *Romans*, *Mat*: 14: 25. yet in more ancient times, and in the Eaſtern parts, it was divided into three: He choſe the dark and dead of the night, to increaſe their Terror by the Trumpets, whoſe ſound would then be loudeſt and beſt heard, and the Lamps, whoſe light would then ſhine moſt brightly, and ſeem biggeſt, to ſurpriſe them at diſadvantage, and to conceal the ſmallneſs of their numbers.

20 And the three companies blew the trumpets, and and brake the pitchers, and held their lamps in their left hands *b*, and their trumpets in their right hands to blow *withall*, and they cried, The ſword of the LORD, and of Gideon.

b That they might be thought to be a mighty Hoſt, having as many Troops or Companies, as there were Trumpets and Lights.

21 And they ſtood every man in his place *c*, round about the camp; and all the hoſt ran, and cried and fled.

c As if they had only been Torch-bearers to the ſeveral Companies.

22 And the three hundred blew the trumpets, and * the LORD ſet every mans ſword againſt his fellow *d*, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah || in Zererath, *and* to the † border of Abel-meholah *e*, unto Tabbath.

* Iſa. 9. 4.

|| Or, *towards.*

† Heb. *lip.*

d They ſlew one another, either becauſe they ſuſpected Treachery, and ſo fell upon thoſe they firſt met with; which they might more eaſily do, becauſe they conſiſted of ſeveral Nations, as may be gathered from *Judges* 6: 3. and *Joſephus* affirms; or becauſe the darkneſs of the night made them unable to diſtinguiſh Friends from Foes; or, becauſe the ſuddeneſs of the thing ſtruck them with Horror, and Amazement; or, becauſe God infatuated them, as he hath done many others. Compare 1 *Sam*. 14: 20. 2 *Chron*: 20: 23. *e* Of which ſee 1 *Kings* 4: 12. and 19: 16.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah *f*, and Jordan *g*. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

f i. e. The paſſes over thoſe Waters to which they are like to come. *g* The Foords of *Jordan*, which River they muſt paſs over into their own Countrey.

25 And they took * two princes of the Midianites, Oreb and Zeeb: and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan *h*.

* Pſal. 83. 11. Iſa. 10. 26.

h For *Gideon* in the purſuit had paſſed over *Jordan*, as we read, *Judges* 8: 4. which though mentioned after this, may ſeem to have been done before it, ſuch tranſpoſitions being frequent in Sacred Story. Or, *on this ſide* Jordan, for the *Hebrew* word is indifferent to both ſides, ſee *Gen*: 50: 10. And ſo this is oppoſed to what follows of his paſſing over *Jordan*, *Judges* 8: 4. And then there is no anticipation here.

CHAP. VIII.

The Epraimites are diſpleaſed with Gideon: He ſatisfies them, 1——3. *He purſueth two Kings of the Midianites beyond* Jordan: *Where Succoth and Penuel refuſe to relieve* Gideon's *Army: The King being taken by Him: In his Return he puniſheth thoſe of Succoth and Penuel,* 4: 17. *He revengeth his Brethrens Death on the two Kings,* 18——21. *He refuſeth Government,* 22, 23. *Demandeth a preſent of the Spoil, and thereof makes an Ephod: Places it in* Ophrah: *It is a cauſe of Idolatry,* 24——27. *Gideon's Children, Wives, Death, and Burial,* 30——32. *Iſrael revolts to Idolatry: Is ungrateful to* Gideon's *Family,* 33——35.

ANd the men of Ephraim ſaid unto him, * Why haſt thou ſerved us thus, that thou calledſt us not [a] when thou wenteſt to fight with the Midianites? and they did chide with him † ſharply.

* Heb. *what thing is this thou haſt done unto us.* † Heb. *ſtrongly.*

[a] Why haſt thou neglected and deſpiſed us, in not calling us in to thy help, as thou didſt other Tribes? Theſe were a proud People, *Iſa*: 11: 13. puffed up with a conceit of their Number and Strength, and the preference which *Jacob* by Divine direction gave them above *Manaſſeh*, *Gen*: 48: 19, 20. of which Tribe *Gideon* was, who by this act had ſeemed to advance his own Tribe, and to depreſs theirs.

2 And he ſaid unto them, What have I done now in compariſon of you [b]? *is* not the gleaning of the grapes of Ephraim [c] better than the vintage of Abiezer [d]?

[b] What was done, was done by God's immediate hand, making them one to kill another; what I have done in cutting off ſome of the Fugitive common Soldiers, is not to be compared with your Exploit in deſtroying their Princes; I began the War, but you have finiſhed. [c] What you have gleaned or done after me. [d] i. e. Of the *Abiezrites*, to whom he modeſtly communicateth the honour of the Victory, and doth not arrogate it to himſelf, as Generals commonly do.

3 God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? then their † anger was abated toward him, when he had ſaid that [e].

† Heb; *ſpirit.*

[e] His ſoft and humble Anſwer allayed their Rage and Envy; ſee *Prov*: 15: 1. and 25: 15.

4 ¶ And Gideon came to Jordan, *and* paſſed over [f], he, and the three hundred men that *were* with him, faint, yet purſuing *them*.

[f] Or, *had paſſed over*. When he paſſed over; ſee on *Judg*: 7: 25.

5 And he ſent unto the men of Succoth [g], Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zeba and Zalmunna, kings of Midian [h].

[g] A place beyond *Jordan*, *Gen*: 33: 17. *Joſ*: 13: 27. *Pſal.* 60: 8. [h] Where before this time were five Kings at once, *Numb*: 31: 8. who either Reigned ſeparately in divers parts of the Land; or Governed by common Counſel and Conſent; as ſometimes there were two or three *Roman* Emperors together.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zeba and Zalmunna now in thine hand [i], that * we ſhould give bread unto thine army?

* *See* 1 Sam: 25: 10.

[i] Art thou ſo fooliſh, to think with thy 300 faint and weary, Soldiers, to conquer and deſtroy an Hoſt of 15000 Men?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zeba and Zalmunna into mine hand, I will † tear your fleſh with the thorns of the Wilderneſs [k], and with briers.

† Heb: *threſh.*

[k] Which grow abundantly in the neighbouring Wilderneſs; I will chaſtiſe or beat your naked Bodies with Thorny Rods, even unto Death: Or, I will lay you down upon Thorns, on the ground, and bring the Cart-wheel upon you, which will both tear your fleſh, and bruiſe you to death.

8 ¶ And he went up thence to Penuel [l], and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had anſwered *him*.

[l] Another City beyond *Jordan*; of which ſee *Gen* 32: 30. 1 *Kings* 12: 25.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower [m].

[m] Your confidence in which, makes you thus Proud and Preſumptuous. He implies that he would afterwards deſtroy their Perſons, as is expreſſed, *v.* 17.

10 ¶ Now Zeba and Ralmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell || an hundred and twenty thouſand men that drew ſword [n].

|| Or, *an hundred and twenty thouſand, every one drawing a ſword.*

[n] i. e. Perſons expert and exerciſed in War, beſide the retainers to them, *Judges* 6: 5.

11 ¶ And Gideon went up by the way of them that dwelt in tents [o], on the eaſt of Nobah and Jogbehah [p], and ſmote the hoſt: for the hoſt was ſecure [q].

[o] i. e. Of the *Arabians*, ſo fetching a compaſs, and falling upon them where they leaſt expected it. [p] Of which Cities ſee *Numb*: 32. 35, 42. [q] Being now got ſafe over *Jordan*, and a great way from the place of Battel; and probably, ſuppoſing *Gideon*'s Men to be ſo tired with their hard Service, and the great Slaughter which they had made, that they would have neither Strength nor Will to purſue them ſo far.

12 And when Zeba and Zalmunna fled, he purſued after them, and * took the two kings of Midian, Zeba and Zalmunna, and † diſcomfited them.

* Pſal: 83: 11. † Heb: *terrified.*

13 ¶ And Gideon the ſon of Joaſh returned from battel before the ſun was up [r].

[r] By which it may be gathered, that he came upon them in the Night, which was moſt convenient for him who had ſo ſmall a number with him; and moſt likely both to ſurpriſe and terrifie them by the remembrance of the laſt Nights ſad work, and the expectation of another like it.

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth [ſ], and the elders thereof, *even* threeſcore and ſeventeen men.

† Heb. *writ.*

[ſ] He told him their Names and Qualities.

15 And he came unto the men of Succoth, and ſaid, Behold Zeba and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zeba and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he † taught the men of Succoth [t].

† Heb: *made to know.*

[t] By that ſevere puniſhment, (of which *v.* 7.) he made *the men* i. e. the Elders of *Succoth*, to know their Sin and Folly, though it was too late for their good, but not for the inſtruction and warning of others.

17 ¶ And he beat down the tower of * Penuel, and ſlew the men of the city.

* 1 Kings 12: 25.

18 Then ſaid he unto Zeba and Zalmunna, What manner of men [u] *were* they whom ye ſlew at Tabor [x]? And they anſwered, As thou *art*, ſo *were* they; each one † reſembled the children of a king [y].

† Heb: *according to the form,* &c.

[u] i. e. For outward ſhape and quality. [x] Whither he underſtood they fled for ſhelter, upon the approach of the *Midianites*; and where he learnt that ſome were ſlain, which he ſuſpected might be they. [y] Not for their Garb, or outward Splendor, for the Family was but mean; but for the Majeſty of their looks: By which commendation they thought to ingratiate themſelves with their Conqueror.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: as the LORD liveth, if ye had ſaved them alive, I would not ſlay you [z].

[z] For being not *Canaanites*, he was not obliged to kill them; but they having killed his Brethren, and that in cool blood, he was by Law the avenger of their Blood.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them [a]: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

[a] Partly, that he might animate him to the uſe of Arms for his GOD and Countrey, againſt their Enemies and to the Exerciſe of Juſtice; partly, that the Death of thoſe miſchievous perſons might be more ſhameful and painful; and partly, that he might have ſome ſhare in the honour of the Victory.

21 Then Zeba and Zalmunna ſaid, Riſe thou and fall upon us: for as the man *is*, ſo *is* his ſtrength [b]. And Gideon aroſe, and ſlew Zeba and Zalmunna, and took away the || ornaments that *were* on their camels necks.

|| Or, *ornaments like the moon.*

[b] Thou excelleſt him, as in Age and Stature, ſo in Strength; and it is more honourable, as well as eaſie, to die by the hands of a valiant man.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us [c], both thou, and thy ſon, and thy ſons ſon alſo [d]: for thou haſt delivered us from the hands of Midian [e].

[c] Not as a Judge, for that he was already made by God; but as a King. [d] Let the Kingdom be Hereditary to thee, and to thy Family. [e] This miraculous and glorious deliverance by thy hands deſerves no leſs from us.

23 And Gideon ſaid unto them, I will not rule over you [f], neither ſhal my ſon rule over you: the LORD ſhal rule over you [g].

[f] To wit, as a King, which you deſire. [g] In a ſpecial manner, as he hath hitherto done, by Judges, whom God did particularly appoint and direct, even by *Urim* and *Thummim*, and aſſiſt upon all occaſions; whereas Kings had a greater Power, and only a general dependance upon God, as other Kings had. Compare 1 *Sam*: 8: 6, 7.

24 ¶ And Gideon ſaid unto them, I would deſire a requeſt of you, That ye would give me every man the ear-rings of his prey, (for they had golden ear-rings, becauſe they were Iſhmaelites [h].)

[h] *Obj.* They are called *Midianites* before. *Anſ.* Here ſeems to have been a mixture of People, *Judg*: 6: 3. which are all called by one general name, *Iſhmaelites*, or *Arabians*, who uſed to wear Earrings, *Gen*: 35: 4. but the greateſt, and the ruling part of them were *Midianites*.

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, *was* a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and || collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

|| Or, *ſweet Jewels.*

27 And Gideon made an ephod thereof [i], and put it in his city [k], *even* in Ophrah: and all Iſrael went thither a whoring after it [l]; which thing became a ſnare [m] unto Gideon, and to his houſe.

[i] Not of all of it; for then it would have been too heavy for uſe; but of part of it, the reſt being probably employed about other things agreeable and appertaining to it; which elſewhere are comprehended under the name of the Ephod, as *Judges* 17. 5. and 18. 14, 18. *Hoſ*: 3: 4. [k] Not as a Monument of the Victory, for ſuch Monuments were neither proper nor uſual; but for Religious uſe, for which alone the Ephod was appointed. The caſe ſeems to be this, *Gideon* having by God's command erected an Altar in his own City, *Ophrah*, *Judg*: 6: 26. for an extraordinary time and occaſion, thought it might be continued for ordinary uſe; and therefore as he intended to procure Prieſts, ſo he deſigned to

make *Prieſtly* Garments, and eſpecially an Ephod, which was the chief and moſt coſtly; which beſides its uſe in ſacred miniſtrations, was alſo the inſtrument by which the mind of God was enquired and diſcovered, 1 *Sam*: 26: 6, 9. and 30: 7. which might ſeem neceſſary for the Judge to have at hand, that he might conſult with God upon all occaſions. *l* Committing Superſtition or Idolatry with it; or going thither to enquire the will of God; whereby they were drawn from the true Ephod, inſtituted by God for this end, which was to be worn by the High *Prieſt* only. *m* An occaſion of Sin and Ruine to him and his, as the next Chapter ſheweth. Though *Gideon* was a good man, and did this with an honeſt mind, and a deſire to ſet up Religion in his own City and Family; yet here ſeems to be many Sins in it; 1. Superſtition and Will-worſhip, Worſhipping GOD by a device of his own, which was frequently and expreſly forbidden. 2. *Preſumption*, in wearing, or cauſing other Prieſts to wear this kind of Ephod, which was peculiar to the High-*Prieſt*. 3. Tranſgreſſion of a plain Command, of Worſhipping GOD ordinarly but at one place, and one Altar, *Deut*: 12: 5, 11, 14. and withdrawing people from that place, to his. 4. Making a fearful Schiſm or Diviſion among the *People*. 5. Laying a Stumbling-block, or an occaſion of Superſtition or Idolatry before that people, whom he knew to be too prone to it.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their head no more *n*: and the countrey was in quietneſs fourty years *o* in the days of Giedeon *p*.

n i. e. Recovered not their former Strength or Courage, ſo as to Conquer or Oppreſs others, as they had done. *o i e* To the fourtieth year, from the beginning of the *Midianitiſh* Oppreſſion; ſee on *Judges* 3: 11. *p i. e.* As long as *Gideon* lived.

29 ¶ And Jerubbaal the of Joaſh went and dwelt in his own houſe *q*.

q Not in his Fathers Houſe, as he did before; nor yet in a Court like a King, as the People deſired; but in a middle ſtate, as a Judge for the preſervation and maintenance of their Religion and Liberties.

30 And Gideon had threeſcore and ten ſons † of his body begotten: for he had many wives.

† Heb. *going out of his thigh.*

31 And his Concubine that *was* in Shechem *r*, ſhe alſo bare him a ſon, whoſe name he † called Abimelech *ſ*.

† Heb. *ſet.*

r She dwelt there, and he oft came thither, either to execute Judgement, or upon other occaſions. *ſ* i. e. *My Father the King*; ſo he called him, probably, to gratifie his Concubine, who deſired it either out of *Pride*, or Deſign.

32 And Gideon the ſon of Joaſh died in a good old age *t*, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the Abi-ezrite.

t His long Life being Crowned with the continuance of his Honour, Tranquility and Happineſs.

33 And it came to paſs, as ſoon as Gideon was dead, that the children of Iſrael turned again *u*, and went a whoring after Baalim *x*, and made Baal-berith *y* their god.

u Whereby we ſee the wicked Temper of this people, who did no longer cleave to God, than they were in a manner conſtrained to it, by the Preſence and Authority of their Judges. *x* This was the general name including all their Idols, whereof one here follows. *y i. e. The LORD of the Covenant*, ſo called, either from the Covenant wherewith the Worſhippers of this God bound themſelves to maintain his Worſhip, or to defend one another therein; or rather, becauſe he was reputed the God and Judge of all Covenants, and Promiſes, and Contracts, to whom it belonged to maintain them, and to puniſh the violaters of them; and ſuch a God both the *Grecians* and the *Romans* had.

34 And the children of Iſrael remembred not the LORD their God, who had delivered them out of the hand of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

Abimelech Gideon's ſon by conſpiracy with the Shechemites; and the murther of his brethren, Jotham the youngeſt eſcaping, is made king, 1—6. *Jotham by a parable rebuketh them and foretelleth their ruine: He flees and dwells at Beer,* 7—21. *The Shechemites conſpire againſt Abimelech,* 22. *Gaal joyns himſelf to the Shechemites,* 29. *Zebul relveals it,* 30—33. *Betrayeth Gaal,* 34—38. *Abimelech overcometh them: And ſoweth the city with ſalt,* 39—45. *Sets the tower on fire: Alſo the hold of the god Berith,* 46—49. *He ſubdues Thebez: Going near to the tower to burn it: A woman caſts down a piece of a milſtone on his head, breaks his skull,* 50—53. *He commands his Armour-bearer to thruſt him through,* 54. *Jotham's curſe is fulfilled,* 56. 57.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his * mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying,

* Chap. 8: 31.

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether is better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you *a*, or that one reign over you? Remember alſo, that I *am* your bone and your fleſh *b*?

† *What is good? whether,* &c.

a He ſuppoſeth that they would take that Government which their Father modeſtly refuſed; and that the mutitude of his Sons would occaſion horrible diviſions, and Confuſions, and Conteſts about the Soveraign Power; all which they might avoid, by chuſing him King; and ſo they might enjoy the Monarchy which they had long and oft deſired. *b* Your Kinſman, of the ſame Tribe and City with you; which will be no ſmall Honour and Advantage to you.

3 And his mothers brethren *c* ſpake of him in the ears of all the men of Shechem all theſe words, and their hearts inclined † to follow Abimelech: for they ſaid, He *is* our brother *d*.

† Heb. *after.*

c i. e. Kinſmen, as that word is oft uſed, as *Gen*: 14: 16. and 29. 12. *d* They were eaſily perſuaded to believe and follow what ſerved their own Intereſt.

4 And they gave him threeſcore and ten *e pieces* of ſilver *f* out of the houſe of Baal-berith *g*, wherewith Abimelech hired * vain and light perſons *h* which followed him.

* Chap. 11. 3.

e Agreeably to the number of his Enemies, *Gideon*'s 70 Sons. *f* Not Shekels, as ſome fanſie, which were too ſmall a Sum for this purpoſe; but far larger Pieces, the exact worth whereof it is neither poſſible nor needful for us now to know. *g* Out of his ſacred Treaſury; for even they who were very parcimonious and baſe in their Expences about Gods ſervice, were liberal in their contributions to Idols: having ſince *Gideon*'s death, built this Temple (which he would never have ſuffered whilſt he lived) and endowed it with conſiderable Revenues. *h* Unſettled, idle and neceſſitous *Perſons*, the moſt proper Inſtruments for Tyranny and Cruelty.

5 And he went unto his fathers houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal *i*, *being* threeſcore and ten perſons *k*, upon one ſtone *l*: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left, for he hid himſelf.

i The only *Perſons* who were likely to hinder him in eſtabliſhing his Tyranny. *k* Wanting one, who is here expreſſed; and theſe Synecdochical Expreſſions are frequent in Scripture; ſee *Gen*: 35. 26. and 42: 13. *Numb*: 14: 32, 33. *Joh*: 20: 24. 1 *Cor*: 15: 5. *l* Whereby he would ſignifie, that this was either, 1. An act of Juſtice, in cutting them all off in an orderly manner, for ſome ſuppoſed Crime, probably, as deſigning Sedition and Rebellion: Or, 2. An act of Religion in avenging the Diſhonour and Injury done to *Baal* by *Gideon*, *Judg*: 6: 27, 28. upon his Children, whom he offered up as ſo many *Sacrifices* to *Baal* upon this Stone, which ſerved for an Altar; and for this reaſon it ſeems the Money was taken out of *Baal*'s houſe, becauſe it was to be laid out in his ſervice.

6 And all the men of Shechem gathered together, and all the houſe of Millo *m*, and went and made Abimelech king *n*, ‖ by the plain of the pillar *o* that *was* in Shechem.

‖ Or, *by the oak of the pillar.* See Joſh. 24. 26.

m Of a Place or Perſon ſo called; ſome eminent and potent Family living in *Shechem*, or near to it, either the Family of *Abimelech*'s Mother, or ſome others; or, *and all Beth-millo*; ſo *Beth* is not an Houſe, but a part of the name of the place. *n* To wit, over all *Iſrael*, *v.* 22. which was a ſtrange *Preſumption* for the Inhabitants of one City to undertake; but they had many advantages and encouragements for it; as the eager, and general, and conſtant inclination of the *Iſraelites* to kingly government; *Abimelech*'s being the ſon of *Gideon*, to whom, and to his Sons, they offered the Kingdom, *Judges* 8: 22. And though the Father could, and did refuſe it for himſelf; yet they might imagine, that he could not give away his Son's Right conveyed to them by the *Iſraelites*, in their offer; the univerſal defection of the *Iſraelites* from GOD to *Baal*, whoſe great Patron and Champion *Abimelech* pretended to be; the power and prevalency of the Tribe of *Ephraim*, in which *Shechem* was, *Joſ*: 20: 7. whoſe proud and imperious Spirit, manifeſted *Judges* 8: 1. and 12: 1. would make them readily cloſe with a King of their own Brethren; and *Abimelech*'s getting the ſtart of all others, having the Crown actually put upon his Head, and an Army already raiſed to maintain his Tyranny. *o* Or, *by the Oak of the Pillar*, i. e. By the Oak, where *Joſhua* erected a Pillar as a Witneſs of the Covenant renewed between GOD and *Iſrael*, *Joſ*: 24: 26. This Place they choſe, to ſignifie that they ſtill owned God, and their covenant with him; and did not worſhip *Baal* in oppoſition to GOD, but in conjunction with him, or in ſubordination to him.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim *p*, and lift up his voice, and cried *q*, and ſaid unto them, Hearken unto me, ye men of Shechem *r*, that God may hearken unto you *ſ*.

p Which lay near *Shechem*, and near Mount *Ebal*. The Valley between theſe two Mountains of *Gerizim* and *Ebal*, was a famous Place, employed for a Religious Uſe, even for the ſolemn reading of the Law, and its Bleſſings and Curſes, *Deut*: 11: 29: and 27: 12. *Joſ*: 8: 33. and therefore it is probable it was ſtill uſed, even by the *Superſtitious* and Idolatrous *Iſraelites* for ſuch like occaſions, who delighted to uſe the ſame *Places* which their Religious Anceſtors had conſecrated and uſed. *q* So as they that ſtood in the Valley might hear him, though not ſuddenly come at him to take him. *r* Who are here met together upon a ſolemn occaſion, as *Joſephus* notes, *Abimelech* being abſent. *ſ* When you cry unto him for Mercy; ſo he conjures and perſuades to give him patient Audience, as they did.

8 The trees went forth on a time *t* to anoint a king *u* over them, and they ſaid unto the oliv-tree *x*, Reign thou over us.

t A Parabolical Diſcourſe, uſual among the Ancients, eſpecially in the Eaſtern parts; wherein, under the names of Trees, Men are repreſented. *u i. e.* To make a King, which was oft done among the *Iſraelites*, and ſome others, with the Ceremony of Anointing. *x* By which he underſtands *Gideon*.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs * wherewith by me they honour God *y* and man *z*, and ‖ go to be promoted *a* over the trees?

* Pſal. 104 15.

‖ Or, *go up and down for other trees.*

y In whoſe worſhip and ſervice Oyl was uſed for divers things; as, about the Lamps, *Exod*: 35: 14. and Offerings, *Lev*: 2: 6, 7. and for the anointing of Sacred Perſons and Things. *z* For Oyl was uſed in the Conſtitution of Kings, and Prieſts, and Prophets, and for a Preſent to great Perſons, and to anoint the Head and Face, &c. *a* Heb. *to move* hither and thither, to wander to and fro, to exchange my ſweet Tranquillity, for unceſſant Cares and Travels for the good of others, as a King ought to do.

10 And the trees ſaid unto the fig-tree *b*, Come thou, *and* reign over us.

b This, as alſo the Vine, *v.* 12. ſignifies the ſame thing with the Olive-tree, but here are various Expreſſions uſed, either for the decency of the *Parable*; or, becauſe *Gideon* refuſed this Honour, both for himſelf, and for his Sons; or, to ſignifie that the Sons of *Gideon*, whom *Abimelech* had ſo cruely ſlain, upon pretence of their affecting the Kingdom, were as far from ſuch Thoughts as their Father; and therefore were unjuſtly and wickedly murdered.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs *c*, and my good fruit, and go to be promoted over the trees?

c For which that Fruit is particularly commended.

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheareth God *d* and man *e*, and go to be promoted over the trees?

d Wherewith God is well pleaſed, becauſe it was offered to God, *Numb.* 15: 5, 7, 10. *e* See *Pſal:* 104: 15. *Prov:* 31: 6.

|| Or, *thiſtle.*

14 Then ſaid all the trees unto the || bramble *f*, Come thou, *and* reign over us.

f Or, *Thorn*, a mean, and barren, and hurtful Tree, fitly repreſenting *Abimelech*, the Son of a Concubine, and a Perſon of ſmall Uſe, and great Cruelty.

* Exod. 9:23.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you *g*, *then* come, *and* put your truſt in my ſhadow *h*: and if not, * let fire come out of the bramble, and devour the cedars of Lebanon *i*.

g If you deal truly and juſtly in making me King. *h* Then you may expect Protection under my Government. *i* Inſtead of Protection, you ſhal receive Deſtruction by me; eſpecially you Cedars, *i. e.* Nobles, ſuch as the Houſe of *Millo*, who have been moſt forward in this work.

16 Now therefore, if ye have done truely and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

† Heb: *caſt his ſoul.*

17 (For my father fought for you, and † andventured his life far *k*, and delivered you out of the hand of Midian:

k Heb: *Caſt away his Soul* or *Life far off*, out of his reach or power to recover it, *i. e.* Expoſed himſelf to utmoſt hazard for your ſakes.

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain *l* his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant *m* king over the men of Shechem *n*, becauſe *he is* your brother.)

l *Abimelech*'s Fact is juſtly charged upon them, as done by their conſent, approbation and aſſiſtance. *m* His Concubine, whom he ſo calls by way of reproach, becauſe Maid-ſervants were oft made Concubines, *Exod:* 2.. 7, 8, 9, 10. *n* By which limitation of their Power, and his Kingdom, he reflects Contempt upon him, and chargeth them with Preſumption, That having only power over their own City, they durſt impoſe a King upon all *Iſrael*.

19 If ye then have dealt truely and ſincerely with Jerubbaal, and with his houſe this day, *then* rejoyce ye in Abimelech, and let him alſo rejoyce in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech *o*.

o This is not a Prediction, but an Imprecation or Curſe, as it is called, *v.* 57. which, being grounded upon juſt cauſe, and being the only way by which *Jotham* could perform the Duty of the *avenger of* his Brethrens *Blood*, which was incumbent upon him; had its effect as others in the like caſe had, as *Joſ.* 6: 26: compared with 1 *Kings* 16: 34. and 2 *Kings* 2: 24.

21 And Jotham ran away, and fled *p*, and went to Beer *q*, and dwelt there, for fear of Abimelech his brother.

p Which he might eaſily do, having the advantage of the Hill, and other accommodations for flight, and becauſe the People were not forward to purſue a Man whom they knew to have ſuch juſt Cauſe, and great Provocation to ſpeak, and ſo little Power to do him any hurt *q* A place remote from *Shechem*, and out of *Abimelech*'s reach: There were divers Places of that name.

22 ¶ When Abimelech had reigned three years over Iſrael *r*:

r For though the Men of *Shechem* were the firſt Authors of *Abimelech*'s advancement, it's more than probable, that the reſt of the People eaſily conſented to that form of Goverment which they ſo much deſired; or, at leaſt, made no reſiſtance againſt it.

23 Then God ſent an evil ſpirit *ſ* between Abimelech, and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech.

ſ GOD gave the Devil Commiſſion to enter into, or work upon their minds and hearts; knowing that he of himſelf, and by his own inclination would fill them with miſtakes and jealouſies, and diſſentions, and heart-burnings, which would end in civil Wars, and mutual Ruine.

24 That the cruelty *t* *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which ſlew them, and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb. *ſtrengthed his h to kill.*

t i. e. The puniſhment of the Cruelty.

25 And the men of Shechem ſet liers in wait for him *u* in the tops of the mountains, and they robbed all that came along that way by them *x*: and it was told Abimelech *y*.

u To ſeize his Perſon. *x* To wit, ſuch as favoured or ſerved *Abimelech*; for to ſuch only their Commiſſion reached, though it may be they went beyond their Bounds, and by Military Licence robbed all Paſſengers promiſcuouſly. *y* Who, as it is here implied, exerciſed Hoſtility towards the Men of *Shechem*.

26 And Gaal the ſon of Ebed *z* came with his brethren, and went over to Shechem *a*: and the men of Shechem put their confidence in him.

z It is not known who, or of what Tribe he was; but it is evident, that he was a Man very conſiderable for Wealth, and Strength, and Counſel, and Intereſt; and ill pleaſed with *Abimelech*'s Power. *a* By his Preſence and Counſel to animate and aſſiſt them againſt *Abimelech*.

27 And they went out into the fields *b*, and gathered their vineyards, and trod *the grapes*, and made || merry *c*, and went into the houſe of their gods *d*, and did eat and drink *e*, and curſed Abimelech *f*.

|| Or, *Songs.*

b Which, till his coming they durſt not do, for fear of *Abimelech*; but now took confidence to do ſo, in contempt of him. *c* Partly, from the Cuſtom of rejoycing, and ſinging Songs in Vintage-time, *Levit:* 19: 24. *Iſa:* 16: 10. *Jer:* 25: 30. and partly, for the hopes of their Redemption from *Abimelech*'s Tyrany. *d* *Baal-berith*, *v.* 4. either to beg his help againſt *Abimelech*, or to give him thanks, either for the Fruits of the Earth now received, or for the Hopes of recovering their former, and loſt Liberty. *e* To the honour of their Idols, and out of the Oblations made to them, as they uſed to do to the Honour of JEHOVAH, and out of his Sacrifices. *f* Either by reviling and reproaching him after their manner; or, rather in a more ſolemn and Religious manner, curſing him by their god, as *Goliah* did *David*, 1 *Sam:* 17: 43. Or, calling upon their god to ratifie their Curſes pronounced againſt him.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech *g*, and who is Shechem *h* that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal *i*? And Zebul his officer *k*? ſerve the men of Hamor the father of Shechem *l*: for why ſhould we ſerve him?

g What is he but a baſe-born Perſon, an ambitious, imperious and cruel Tyrrant, and one every way unfit and unworthy to govern you? *h* *Shechem* is here the name, either, 1. Of the Place or City of *Shechem*; and ſo the *Hebrew* Particle *mi, who*, is put for *mah, what*, as it is *Judges* 13. 17. and then the ſenſe of the place is this; Conſider how obſcure and unworthy a perſon *Abimelech* is, and what a Potent and Honourable City *Shechem* is; and judge you whether it be fit that ſuch a City ſhould be ſubject to ſuch a Perſon: Or, rather, 2. Of a Perſon, even of *Abimelech*, named in the foregoing words, and deſcribed in thoſe which follow, *the ſon of Jerubbaal*, between which *Shechem* is hemmed in, and therefore cannot conveniently belong to any other. He is called *Shechem* for the *Shechemite*, by a metonymie of the Subject, whereby the Place is put for the Perſon contained in it, and belonging to it; as *Egypt*, *Æthiopia*, *Seba*, *Judea*, *Macedonia*, and *Achaia*, &c. are put for the People of thoſe Countries, *Job* 1. 15. and 6. 19. *Pſal:* 68: 31. and 105: 38. *Iſa:* 43: 3. *Mat:* 3: 5. *Rom:* 15: 26. Thus *mi* is taken properly, and the Senſe is, *Who is this Shechemite?* For ſo he was by the Mothers ſide, born of a Woman of your City, and ſhe but his Concubine and Servant; why ſhould you ſubmit to one ſo baſely deſcended? *i* i. e. Of *Gideon*, a Perſon obſcure by his own confeſſion, *Judges* 6: 15. and famous only by his boldneſs & fierceneſs againſt that *Baal* which you juſtly honour and reverence, whoſe Altar he overthrew, and whoſe Worſhip he endeavoured to aboliſh. *k* And you are ſo unworthy and mean-ſpirited, that you do not only ſubmit to him, but ſuffer his very Servants to bear rule over you, and enſlave you; and particularly this ignoble and hateful Perſon Zebul *l* If you love Bondage, call in the old Maſter and Lord of the Place; chuſe not an Upſtart, as *Abimelech* is; but rather take one of the old Stock, one deſcended from *Hamor*, *Gen:* 34: 2. who did not carry himſelf like a Tyrant, as *Abimelech* did; but like a Father of his City of *Shechem*, this he might ſpeak, either, 1. Sincerely, as being himſelf a *Canaanite* and a *Shechemite*, and poſſibly come from one of thoſe little ones whom *Simeon* and *Levi* ſpared when they ſlew all the grown Males, *Gen:* 34: 29. And it may be that he was one of the Royal Blood, a deſcendant of *Hamor*, who hereby ſought to inſinuate himſelf into their Minds and Government, as it follows, *v.* 29. *Would to God this people were under my hand*; which he might judge the People more likely to do, both becauſe they were now united with the *Canaanites* in Religion; and becauſe their preſent Diſtreſs might oblige them to put themſelves under him, who ſeemed or pretended to be a valiant and expert Commander. Or, 2. In way of Deriſion, he being an *Iſraelite*; if you are ſo ſervile, ſerve ſome of the Children of *Hamor*; which becauſe you rightly judge to be abſurd and diſhonourable, do not now ſubmit to a far baſer Perſon; but caſt off his Yoak, and recover your loſt Liberties.

29 And would to God this people were under my hand *m*, then would I remove Abimelech *n*. And he ſaid to Abimelech *o*, Increaſe thine army, and come out *p*.

m i. e. Under my Command; I wiſh you would unanimouſly ſubmit to me, as your Captain and Governour; for he found them divided; and ſome of them hearkening after *Abimelech*, whom they had lately rejected, according to the levity of the popular Humour. *n* As you have driven him out of your City, I would drive him out of your Countrey. *o* He ſent this Meſſage or challenge to him. *p* I deſire not to ſurpriſe thee at any diſadvantage; ſtrengthen thy ſelf as much as thou canſt, and come out into the open Field, that thou and I may decide it by our Arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was ‖ kindled *q*.

r, *hot.*

q It ſeems he had temporized and complied with the Peoples Humour and Plot againſt *Abimelech*, either in Diſſimulation and Deſign, and by *Abimelech*'s Connivence or Advice; or, really; but when he heard *Gaal*'s words, and himſelf traduced, and ſtruck at by them, he changed his mind, repented of his defection from *Abimelech*, and intended to return himſelf, and to bring the People again to the Obedience of their Lord and King.

31 And he ſent meſſengers unto Abimelech † privily *r*, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold, they fortifie the city againſt thee *ſ*.

Heb. *ftily*, , *to Tor-* *ah.*

r So as *Gaal* and his Confederates might not know it. Or, *in Thormah*; or, who was *in Thormah*; for ſome make it the name of the place where *Abimelech* was, which is called with ſome variation, *Arumah*, *v.* 41. *ſ* They Beſiege or Guard the City of *Shechem*, ſo as none may go out to thee, nor come in from thee.

32 Now therefore, up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhal be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he *t*, and the people that *is* with him come out againſt thee, then mayeſt thou do to them † as thou ſhalt find occaſion.

Heb: *as* *hine hand* *hall find.*

t i. e. *Gaal* mentioned *v.* 33.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entring of the gate of the city *u*; and Abimelech roſe up, and the people that *were* with him, from lying in wait.

u To put his Army in order, and to conduct them againſt *Abimelech*, whom he ſuppoſed to be at a great diſtance.

36 And when Gaal ſaw the people, he ſaid to Zebul *x*, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains, as *if they were* men *y*.

x Who concealed the anger which he had conceived, *v.* 30. and pretended compliance with him in this Exedition, that he might draw him forth into the Field where *Abimelech* might have the opportunity of Fighting with him, and overthrowing him. *y* For in the Morning, as this was, and in the Evening, the ſhadows are longeſt, and move moſt quickly. He intimates, that he was afraid of ſhadows.

37 And Gaal ſpake again, and ſaid, See, there come people down by the † middle of the land *z*, and another company come along by the plain of ‖ Meonenim.

† Heb: *navel.*
‖ Or, *the regarders of times.*

z Heb. *By the navel of thy Land.* So he calles, either Firſt, the middle of it, as the middle part of *Greece* and of *Sicily* are called *the navel* of them, by the *Roman* Writers, becauſe the Navel is in the midſt of Man's Body: Or, Secondly, The higher part of it, called the *Mountains*, *v.* 36. and here the *navel*, becauſe it was raiſed above the other Ground, as the Navel is above the reſt of the Body.

38 Then ſaid Zebul unto him, Where *is* now thy mouth *a* wherewith thou ſaidſt, Who *is* Abimelech that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? Go out, I pray now, and fight with them.

a i. e. Thy brags. Now thou betrayeſt thy fears, and therefore now ſhew thy ſelf a man, and fight valiantly for thy ſelf and people.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him *b*, and many were overthrown *and* wounded *c*, *even* unto the entring of the gate.

b Being ſurprized by the unexpected coming of *Abimelech*, and poſſibly not fully prepared for the encounter. *c* Being purſued and overtaken by *Abimelech*.

41 And Abimelech dwelt at Arumah *d*; and Zebul thruſt out Gaal and his brethren *e*, that they ſhould not dwell in Shechem.

d He did not proſecute his Victory, but retreated to *Arumah*, partly to ſee the effect of this Fight, and whether the *Shechemites* would not of themſelves return to his Government, being either perſwaded by *Zebul* upon this occaſion, or terrified by his ſtrength and valour, or now by his clemency in proceeding no further againſt them: and partly, that being hereby grown more ſecure, he might have the greater advantage againſt them, which accordingly he here makes uſe of. *e* Which he was inabled to do, becauſe the Multitude, which is generally light and unſtable, and judgeth of all things by Events, were now enraged againſt *Gaal*, ſuſpecting him guilty either of Treachery or Cowardize, or ill Conduct: and beſides, they thought the expulſion of *Gaal* would ſweeten and ſatisfie *Abimelech*, and make him give over the War againſt them. But though they were offended with *Gaal*, yet *Zebul*'s intereſt was not ſo conſiderable with them, that he could prevail with them either to kill *Gaal* and his Brethren, or to yield themſelves to *Abimelech*; and therefore he ſtill complies with the People, and waits for a fairer opportunity, though in vain.

42 And it came to paſs on the morrow, that the people went out into the field *f*, and they told Abimelech.

f Either, Firſt, to renew the Fight, and avenge themſelves for their laſt loſs, the great GOD hardening their hearts to their Deſtruction, and the accompliſhment of his Word delivered to them by *Jotham*. But here is not one word about the Peoples arming, or Reſiſting, or Fighting, as there was before, *v.* 39. but only of their Slaughter, *v.* 43, 44. Or, Secondly, to their uſual, and then proper Imployments about their Lands: for though their Vintage was paſt, the Seed-time was now come, and other things were to be done in the Fields. Or, Thirdly, upon ſome ſolemn occaſion, not here expreſſed; poſſibly to make a ſolemn Proceſſion, or perform ſome other Rites in the Fields, to the honour of their god *Baal-berith* as the manner of the Heathen was, to make ſupplication to him for his help, and for better ſucceſs; or only to go for that end to the houſe of their god *Baal-berith*, which is thought to have been in the Fields; as may ſeem from *v.* 27, 46. on a Mountain upon the Eaſt ſide of the City.

43 And he took the people, and divided them into three companies *g*, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he roſe up againſt them and ſmote them.

g Whereof he kept one with himſelf, *v.* 44. and put the reſt under other Commanders.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entring of the gate of the city *h*, and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

h To prevent their Retreat into the City, and give the other two Companies opportunity to cut them off.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt *i*.

i Not to make the place barren, as ſalt will do, for then he would have ſowed the Fields, not the City; but in token of his deteſtation and deſire of their utter and irrecoverable Deſtruction: for Salt is the ſymbole or ſign of Perpetuity; Compare *Numb:* 18: 19. *Deut.* 29: 23. 2 *Chron:* 13: 5. *Zeph:* 2: 9.

46 ¶ And when all the men of the tower of Shechem *k* heard *that*, they entred into an hold of the houſe of the god of Berith *l*.

k A ſtrong place belonging to the City of *Shechem*, and made for its Defence or Security, but without the City. It is thought, this was that *Millo* which was confederate with *Shechem* in their deſign againſt *Abimelech*, *v.* 6. which alſo *Jotham* Curſed with *Shechem*, *v.* 20. and that Curſe is noted to have its Effect, *v.* 57. And this place may be called the *Tower of Shechem*; either becauſe thoſe who poſſeſſed and defended it, were ſent from *Shechem*: Or, becauſe it was built and kept for the ſafe guard of *Shechem*. *l* Or, *Baal-berith*, *v.* 4. Hither they fled out of the Town belonging to it, fearing the ſame event with *Shechem*; and here they thought to be ſecure; partly by the ſtrength of the place, as the *temples of idols* are ofttimes built in the higheſt and ſtrongeſt Places, as the Capitol at *Rome*, and the Temple at *Jeruſalem*; and ſuch this place ſeems to have been, becauſe they laid their Treaſure here. *v.* 4. Partly by the Religion of it, thinking that either their god would Protect them there, or that *Abimelech* would ſpare them there, if not out of piety to that god, yet out of thankfulneſs for the benefite which he received thence, *v.* 4.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together, into that place.

48 And Abimelech gat him up to mount Zalmon *m*, he, and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen † me do, make haſte, *and* do as *I have done*.

† Heb: *I have done.*

m A place ſo called from its ſhadineſs, becauſe there were many Trees there.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez *n*, and encamped againſt Thebez, and took it.

n Another Town near to Shechem; and, as it ſeems, within its Territory.

51 But there was a ſtrong tower within the city, and thither fled all the men, and women *o*, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower *p*.

o All that were not ſlain in taking of the Town: or they all forſook the Town, and retired to their ſtrong Hold. *p* Which was flat and plain, after their manner of Building.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower, to burn it with fire.

53 And a certain woman * caſt a piece of a mil-ſtone *q* upon Abimelech's head, and all to break his ſkull.

* 2 Sam: 11: 21.

q Such great ſtones no doubt they carried up with them, whereby they might defend themſelves, or offend thoſe who Aſſaulted them. Here the Juſtice of GOD is remarkable in ſuiting the Puniſhment to his Sin. He ſlew his Brethren upon a ſtone, *v*: 5. and he loſeth his own life by a ſtone.

*So 1 Sam. 31: 4.

54 Then * he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him *r*: and his young man thruſt him through, and he died.

r Which was eſteemed a matter of diſgrace.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

*Judg: 9: 5. Ruth 4: 10.

56 ¶ Thus GOD rendred the wickedneſs of Abimelech which he did unto * his father *s*, in ſlaying his ſeventy brethren.

s In rooting out, as far as he could, the name, and memory, and remainders of his Father.

57 And all the evil of the men of Shechem did GOD render upon their heads: and upon them came the curſe of Jotham, the ſon of Jerubbaal.

CHAP. X.

Tola judgeth Iſrael: and Jair: Whoſe 30 Sons had 30 Cities, 1 —— 5. *The Peoples Idolatry,* 6: *The Philiſtines and Ammonites oppreſs them.* 7 —— 9. *They cry to GOD who ſendeth them to their falſe gods: But upon their Repentance pitieth them,* 10 —— 16. *The Ammonites and Iſraelites encamp one againſt another,* 17, 18.

‖Or, *deliver.* † Heb: *ſave.*

ANd after Abimelech, there aroſe *a* to ‖† defend Iſrael *b*, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar, and he dwelt in Shamir in mount Ephraim *c*.

a Not of himſelf, but either choſen by the People; or rather, raiſed by GOD, as the other Judges were. *b* Or, *to ſave,* which he did not by fighting againſt, and overthrowing their Enemies, but by a prudent and pious Government of them, whereby he kept them from Sedition and Oppreſſion, and Tyranny, as alſo from Idolatry; as may be gathered from *v*: 6. which if not reſtrained and purged out, would have brought certain Ruine upon them. *c* Which was in the very heart and midſt of the Land.

2 And he judged Iſrael twenty and three years, and dyed, and was buried in Shamir.

3 ¶ And after him aroſe Jair a Gileadite *d*, and judged Iſrael twenty and two years.

d Of *Gilead* beyond *Jordan.*

‖Or, *the villages of* Jair.

4 And he had thirty ſons that rode on thirty aſs-colts *e*, and they had thirty cities, which are called ‖ Havoth-jair *f*, unto this day, which are in the land of Gilead.

e Becauſe Horſes were ſcarce there, and were not to be multiplied by the King himſelf, *Deut*: 17: 16. Hence their Kings and Kings children uſed to ride upon Mules, 2 *Sam*: 13: 29. and 18: 9. 1 *Kings* 1: 33, 38, 44. Compare *Judges* 5: 10. and 12: 14. *f Object.* Theſe Villages were called ſo before this time from another *Jair*: And *Numb*: 32: 41. *Deut*: 3: 14. *Anſw.* They are not ſaid to be now firſt called by that Name; but to be ſtill ſo called, becauſe the old name was revived and confirmed upon this occaſion. As *Sheba* is ſaid to be called *Beerſheba,* upon an occaſion, mentioned *Gen*: 26: 33. though it was ſo called before upon a more ancient occaſion, *Gen*: 21: 33. Poſſibly this *Jair* had enlarged or fortified theſe Towns, and ſo they were juſtly denominated from him, no leſs than from the former.

5 And Jair died, and was buried in Camon.

* Chap: 2. 11: and 3. 7: and 4: 1. and 6: 1. and 13: 1. † Chap: 2. 13.

6 ¶ And * the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and † Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and foſook the LORD, and ſerved not him *g*.

g He ſhews how they grew worſe and worſe, and ſo ripened themſelves for the Ruine which afterward came upon them. Before they Worſhipped GOD and Idols together: now they utterly forſake GOD, and wholly cleave to Idols.

* 1 Sam. 12: 9.

7 And the anger of the LORD was hot againſt Iſrael, and he * ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon *h*.

h The one on the Weſt, the other on the Eaſt; ſo they were moleſted on both ſides.

† Heb: *cruſhed.*

8 And that year they vexed and † oppreſſed the children of Iſrael eighteen years *i*, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites which *is* in Gilead.

i Or, *That year they had vexed and oppreſſed the children of Iſrael eighteen years.* Or, *They vexed* them *in that year, that* was *the eighteenth year*; to wit, of that Vexation. This was the eighteenth year from the beginning of that Oppreſſion. And theſe eighteen years are not to be reckoned from *Jair*'s Death, becauſe that would enlarge the time of the Judges beyond the juſt bounds; as may appear from 1 *Kings* 6: 1. Nor from *Jephthah*'s beginning to Reign becauſe he Reigned but ſix years, and in the beginning thereof put an end to this Perſecution, but from the fourth year of *Jair*'s Reign: ſo that the greateſt part of *Jair*'s Reign was contemporary with this Affliction. And although this Oppreſſion of the *Ammonites* and *Philiſtines*, and the cauſe of it, the Idolatry of the *Iſraelites*, be not mentioned till after *Jair*'s death, becauſe the Sacred Pen-man would deliver the whole Hiſtory of this Calamity entirely and together; yet they both hapened before it; and *Jair*'s death is mentioned before that, only by a *Prolepſis* or Anticipation, than which, nothing is more frequent in Scripture. The caſe of *Jair* and *Samſon* ſeem to be much alike. For as it is ſaid of *Samſon,* that *he judged Iſrael in the days of the Tyranny of the Philiſtines, twenty years,* Judges 15: 20. by which it is evedent, that his Judicature, and their Dominion, were Contemporary; the like is to be conceived of *Jair*, that he began to judge *Iſrael*, and endeavoured to reform Religion, and purge out all abuſes; but being unable to effect this through the backwardneſs and baſeneſs of the People, GOD would not inable him to deliver the People, but gave them up to this ſad Oppreſſion; ſo that *Jair* could only perform one half of his Office, which was to determine Differences amongſt the *Iſraelites*, but could not deliver them from their Enemies.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our GOD, and alſo ſerved Baalim *k*.

k Becauſe not contented to add Idols to thee, we have preferred them before thee, and rejected thee to receive and worſhip them.

11 And the LORD ſaid *l* unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites *m*, from the children of Ammon *n*, and from the Philiſtines *o*?

l Either by himſelf, the Son of God appearing in a viſible ſhape, which then was uſual; or by ſome Prophet whom he raiſed and ſent to this purpoſe: or by the High-Prieſt, who was conſulted in the caſe. *m* Both *Sihon* and Og, and their people, *Numb*: 21. and other Kings of the *Amorites* within *Jordan*, *Joſh*: 10: 5. *n* Who were confederate with the *Moabites*, Judges 3: 13, 14. *o* See *Judges* 3: 31.

12 The Zidonians *p* alſo, and the Amalekites *q*, and Maonites *r* did oppreſs you, and ye cried to me, and I delivered you out of their hand.

p For though we do not read of any oppreſſion of *Iſrael*, particularly, by the *Sidonians*; yet there might be ſuch a thing: as many things were ſaid and done, both in the Old and New Teſtament, which are not Recorded there: Or, they might joyn their Forces with the King of *Meſopotamia*, Judg: 3: 8. Or with ſome other of their Oppreſſors: for it is certain, theſe were *left* among others *to prove Iſrael*, Judg: 3: 1, 2. 3. *q* Of whom, ſee *Judg*: 3: 13. and 6: 3. *r* Either Firſt, thoſe who lived in, or near the Wilderneſs of *Maon*, in the South of *Judah*, 1 *Sam*: 23: 25. and 25: 2. whether *Edomites* or others. Or, Secondly, the *Mehunims*, a People living near the *Arabians*, of whom, 2 *Chron*: 26: 7. For in the *Hebrew*, the Letters of both Names are the ſame, only the one is the Singular, the other the Plural Number. Or, Thirdly, The *Midianites*, whoſe Oppreſſion he would not omit; it being uſual for one and the ſame Perſon or Perſons to have two Names: although the *Midianites* may be comprehended under the *Amalekites*, with whom they were joyned, *Judges* 6: 3, 33. Or Fourthly, Some other People now unknown, and not expreſſed elſewhere in Scripture.

13 * Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more *s*.

* Deut: 28: 20. Jer: 2: 13.

s To wit, except you Repent in another manner than you yet have done; which when they performed, God ſuſpends the execution of this Threatning. Compare *Jer*: 18: 7.

14 Go and * cry unto the gods which ye have choſen *t*, let them deliver you in the time of your tribulation.

* Deut: 32. 37, 38. Jer: 2: 28.

t You have not been forced to worſhip thoſe gods by your Oppreſſors and Tyrants; but you have freely choſen theſe gods before me.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned, do thou unto us whatſoever † ſeemeth good unto thee *u*; deliver us only, we pray thee, this day.

† Heb: *is good in thine eyes.*

u Do not give us up into the hands of theſe cruel Men, but do thou chaſtiſe us with thine own hand as much as thou pleaſeſt; to wit, if we be not more faithful and conſtant to thee, than we have hitherto been.

16 And they put away the † ſtrange gods from among them *x*, and ſerved the LORD: and * his ſoul † was grieved *y* for the miſery of Iſrael.

† Heb: *gods of ſtrangers.* * Iſa: 63: 9. † Heb: *was ſhortned.*

x This was an evidence of the ſincerity of their ſorrow, that they did not only confeſs and bewail their Sins, but alſo forſake them, and loath themſelves for them. *y* Not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving: but figuratively, and as to outward expreſſion. He acted towards them, like one that felt their Sufferings; he had pity upon them, repented of his ſevere Proceedings againſt them, and quite changed his carriage towards them and puniſhed their Enemies as ſorely as if they had grieved and injured his own Perſon.

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh *z*.

† Heb: *cried together.*

z That *Mizpeh* which was beyond *Jordan* in *Gad* or *Manaſſeh*; of which ſee *Gen*: 31: 49. *Joſh*: 18: 26. *Judg*. 10: 17. and 11: 11, 29, 34. There were other Cities of that name in Scripture.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhal * be head over all the inhabitants of Gilead.

* Chap: 11: 8.

CHAP. XI.

Jephthah dwells in the Land of Tob, 1 — 3. *Is called by the Elders of Gilead to command in chief againſt the Ammonites,* 4 —— 6. *He demands to be continued Head after the War ſhould ceaſe, they ſwear it ſhall be ſo,* 7. 11. *He*

7—11. He ſendeth twice Meſſengers to the King of the Ammonites to treat of Peace, but in vain, 12 —— 28. Jephthah marcheth againſt him: Maketh a vow: Smiteth the Ammonites: Performeth his Vow on his Daughter, 29——40.

* Heb: 11: 32: *called Jepthe.*
† Heb: *a woman an harlot.*

NOw * Jephthah the Gileadite *a* was a mighty man of valour, and he was the ſon of † an harlot *b*: and Gilead *c* begat Jephthah.

2 And Gileads wife bare him ſons, and his wives ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſon of a ſtrange woman.

a So called, either from his Father *Gilead*, *Joſh*: 17: 1, 2. or from the Mountain, or City of *Gilead*, the place of his birth or abode. *b* i. e. A Baſtard; for though ſuch were not ordinarily *to enter into the Congregation of the LORD*, *Deut*: 23: 2. Yet GOD can diſpenſe with his own Laws, and hath ſometimes done honour to baſe-born perſons, ſo far, that ſome of them were admitted to be the Progenitors of the LORD JESUS CHRIST. *c* One of the Children of that Ancienter *Gilead*, *Numb*: 32: 1. *Joſh*: 17: 1.

† Heb: *from the face.*
* Judg: 9: 4: 1 Sa: 22: 2.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob *d*: and there were gathered vain men *e* to Jephthah, and went out with him *f*.

c The name either of the Land or Territory, or of the Man who was the Owner or Ruler of it. *d* This place was in, or near *Gilead*, as appears by the ſpeedy intercourſe which here was between *Jephthah* and the *Iſraelites*. *e* Idle perſons, who deſire to get their living rather by Spoil and Rapine, than by honeſt and diligent Labour. Theſe evil minded perſons *Jephthah* managed well, employing them againſt the Enemies of GOD, and of *Iſrael*, that bordered upon them; and particularly, upon parties of the *Ammonites*, which made the *Iſraelites* more forward to chuſe him for their Cheiftain in this War. *f* When he made excurſions and attempts upon his and their Enemies.

† Heb: *after days.*

4 ¶ And it came to paſs † in proceſs of time *g*, that the children of Ammon made war againſt Iſrael.

g Heb *after* ſome *days*: or, *after a year*, *days* being oft put for a *year*, as hath been ſhewed, after that year mentioned, *Judges* 10. 8. The *Ammonites* had vexed and oppreſſed them eighteen Years, and now that the *Iſraelites* begin to make Oppoſition, they commence a War againſt them. Or ſome time after *Jephthah* had been baniſh'd, and after he had taken up Arms, and given them ſome diſturbance. Or, after the *Iſraelites* aſſembled together, as is ſaid, *Judges* 10. 18.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah *h* out of the land of Tob.

h By direction or inſtinct from God, who both qualified him for, and called him to the office of a Judge. See *Judges* 12. 7. *Heb.* 11. 32. Otherwiſe they might not have choſen a Baſtard, *Deut.* 32. 2. Unleſs we will ſay, that their being no other Perſon among them fit for, and willing to this Work, neceſſity diſpenſed with this Law, as it did with other poſitive Laws, as thoſe of the Sabbath and Sacrifices.

6 And they ſaid unto Jephthah, Come and be our Captain *i*, that we may fight with the children of Ammon.

i They ſay not, *our King*; for the experience of *Abimelech*'s kingſhip had cooled their Appetite in that particular; but our Captain.

* Gen: 26: 27.

7 And Jephthah ſaid unto the elders of Gilead, * Did not ye hate me, and expel me out of my fathers houſe *k*? and why are ye come unto me now, when ye are in diſtreſs?

k And deprive me of all ſhare in my Father's Goods, which, though a Baſtard, was due to me. This expulſion of him was the act of his Brethren; but he here aſcribes it to the Elders of *Gilead*; either becauſe ſome of them were among theſe Elders, as is very probable from the dignity of this Family; or becauſe this act, though deſired and promoted by his Brethren, was executed by the decree of the Elders, to whom the determination of all Controverſies about Inheritances belonged; and therefore it was their fault that they did not protect him from the Injuries of his Brethren, as their duty was.

8 And the Elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now *l*, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

l Being ſenſible that we have done thee Injury, we come now to make thee full Reparations.

9 ¶ And Jephthah ſaid unto the elders of Gilead, If ye bring me home again *m* to fight againſt the children of Ammon, and the LORD deliver them before me, ſhall I be your head *n*?

m If you recall me from this place where I am now ſettled, to the place whence I was expelled. *n* Will you really make good this promiſe? *Jephthah* was ſo ſollicitous in this caſe, either from his zeal for the publick Good, which required that he ſhould be ſo; or from the Law of Self-preſervation, that he might ſecure himſelf from his Brethren; whoſe ill-will he had experienced, and whoſe injuries he could not prevent, if, after he had ſerved their ends, he had been reduced to his private capacity; or, there might be ſome Tincture of Ambition in him; for which God therefore ſeverely, though paternally, chaſtiſeth him, as we ſee afterwards.

† Heb: *be the hearer between us.*

10 ¶ And the elders of Gilead ſaid unto Jephthah, The LORD † be witneſs between us *o*, if we do not ſo according to thy words.

o They confirm their Promiſe by a Solemn and Sacred Oath.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words *p* before the LORD *q* in Mizpeh.

p Objectively ſo called, *i. e.* All that was ſpoken, not only by him, but alſo by the Elders of *Gilead*, concerning him, and concerning this whole Tranſaction, and the conditions of it; or, *all his matters*, the whole buſineſs. *q* i. e. Before the publick Congregation, wherewith God was uſually, and then eſpecially preſent; ſee *Exod.* 20. 24. *Deut.* 6. 25. *Matth.* 18. 10. Or, before the Altar, which poſſibly they did erect upon this ſpecial occaſion, by God's permiſſion: Or, in God's preſence, calling him to be preſent, as a Witneſs and Judge between them.

12 ¶ And Jephthah ſent meſſengers *r* unto the king of the children of Ammon, ſaying, What haſt thou to do with me *ſ*, that thou art come againſt me, to fight in my land *t*?

r i. e. Ambaſſadors, to prevent Blood-ſhed, and make peace, as far as in him lay; that ſo the *Iſraelites* might be acquitted before God and men, from all the ſad conſequences of this War; Herein he ſhewed great Prudence, and no leſs Piety. *ſ* What pretence, or reaſonable cauſe haſt thou for this Invaſion? *t* He ſpeaks this in the name of all the People, whoſe the Land was.

* Numb: 21: 13.

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took away my land *u*, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

u i. e. This Land of *Gilead*, which was mine, but unjuſtly taken from me, by *Sihon* and *Og*, the Kings of the *Ammorites*; and the injury perpetuated by *Iſrael*'s detaining it from me. This Land, before the Conqueſts of *Sihon* and *Og*, belonged partly to the *Ammonites*, as is affirmed, *Joſh* 13. 25. and partly, and principally, to the *Moabites*, as appears from *Numb.* 21. 24, 26. *Deut.* 3. 11. And indeed, *Moab* and *Ammon* did for the moſt part joyn their Intereſts and their Forces, as appears from Scripture-Story; and as *Balak* the King of the *Moabites* acted for the *Ammonites*, ſo now the King of *Ammon* ſeems to act for the *Moabites*, either as being now his Subjects; or, as his Confederates; whence it comes to paſs that *Moab* and *Ammon* are here promiſcuouſly mentioned, as *v.* 15. 17, 18, 25. and *Chemoſh* the known god of the *Moabites*, *Numb.* 21. 29. 1 *Kings* 11. 33. 2 *Kings* 23. 13. *Jer.* 48. 13, 46. is here called the god of the *Ammonites*, *v.* 24. though to ſpeak ſtrictly, *Moloch* or *Milchom* was their god, 1 *Kings* 11. 5, 7, 33. and 2 *Kings* 23. 13.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon.

* Deut: 2: 9.

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not away the land of Moab, nor the land of the children of Ammon.

* Numb: 14: 25.
* Numb: 20: 1.

16 But when Iſrael came up from Egypt, and * walked through the wilderneſs unto the red-ſea *x*, and * came to Kadeſh:

x Unto which they came three times; once, *Exod.* 13. 18. again, a little after their paſſage over it, *Exod.* 15. 22. and a third time, long after, when they came to *Ezion-Gaber*. *Numb.* 33. 35. *Deut.* 2. 8. which was upon the Shoar of the Red-ſea, 1 *Kings* 9. 26. 2 *Chron.* 8. 17. from whence they went to *Kadeſh*, *Numb.* 20. of this time he ſpeaks here.

* Numb: 20: 14.

17 Then * Iſrael ſent Meſſengers to the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*: and in like manner they ſent unto the king of Moab: but he would not *conſent* and Iſrael abode in Kadeſh *y*.

y Peaceably, and did not revenge their unkindneſs and inhumanity, as they could have done.

* Numb: 21: 4.
* Numb: 21: 13. *and* 22: 36

18 Then they went along through the wilderneſs, and * compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* Deut: 2: 26.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place *z*.

z i. e Unto the Land of *Canaan*, which God hath given to me.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael *a*.

a So *Sihon* was the aggreſſor or beginner of the War; and the *Iſraelites* were forced to it for their own Defence.

21 And the LORD God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey.

* Deut: 2: 36.

22 And they poſſeſſed * all the coaſts *b* of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs *c* even unto Jordan.

b Or *Borders*; together with all the Land included within thoſe Borders; for ſo that word is oft uſed, as *Exod.* 8. 2. *Pſal.* 147. 14. *Jer.* 15. 13. and 17. 3. *c* To wit, the Deſart of *Arabia*.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites *d* from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

d God, the Soveraign Lord of all Lands, hath given us this Land; This he adds, as a further and convincing reaſon; becauſe otherwiſe it might have been alledged againſt the former Argument, that they could gain no more Right to that Land from *Sihon*, than *Sihon* himſelf had; and he had but an unjuſt Claim to it.

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs [e]? ſo whomſoever the LORD our God ſhall drive out from before us, them will we poſſeſs.

[e] He ſpeaks according to their fond and abſurd Opinion: The *Ammonites* and *Moabites* got their Land by right of War, and Conqueſt of the old Inhabitants, whom they caſt out; and this Succeſs, though given them by the true God, for *Lots* ſake, *Deut* 2. 9, 19. they impiouſly and ridiculouſly aſcribe to their god *Chemoſh*, whoſe Gift they owned to be a firm and ſufficient Title.

* Numb. 22. 2. Deut. 23. 4. Joſh 24. 9.

25 * And now art thou any thing better than Balak [f], the ſon of Zippor king of Moab? Did he ever ſtrive againſt Iſrael, or did he ever fight againſt them?

[f] Art thou wiſer than he? or haſt thou more right than he had? *Balak*, though he plotted againſt *Iſrael*, in defence of his own Land, which he feared they would Invade and Conquer, *Numb.* 22. 4. yet he never contended with them about the Reſtitution of thoſe Lands which *Sihon* took from him or his Predeceſſors, after the *Iſraelites* had Conquered them

† Heb. *daughters.* † Heb *daughters.*

26 While Iſrael dwelt in Heſhbon, and her † towns, and in Aroer, and her † towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years [g]? why therefore did ye not recover *them* within that time?

[g] Not preciſely, but about that time, either from their coming out of *Egypt*; or, from their firſt Conqueſt of thoſe Lands; and thus numbers are oft expreſſed, ſee *Numb.* 1 46. and 2. 32. and 11. 21. *Judg* 10. 46. He urgeth Preſcription, which is by all men reckoned a juſt Title, and it is fit it ſhould be ſo for the good of the World, becauſe otherwiſe the Door would be opened both to Kings, and to private perſons, for infinite Contentions and Confuſions.

27 Wherefore I have not ſinned againſt thee [h]; but thou doeſt me wrong to war againſt me: the LORD the judge, be judge this day [i] between the children of Iſrael, and the children of Ammon.

[h] I have done thee no wrong. [i] Let him determine this Controverſie by the Succeſs of this day and War.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

* Chap. 3: 10:

29 ¶ Then the * Spirit of the LORD came upon Jephthah [k], and he paſſed over Gilead and Manaſſeh [l], and paſſed over Mizpeh of Gilead [m], and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

[k] Indued him with a more than ordinary Courage and Reſolution. [l] (*i. e.*) *Baſhan*, which the half Tribe of *Manaſſeh*, beyond *Jordan*, inhabited, *Joſh* 20. 8. and 21. 6. [m] So called, to diſtinguiſh it from other Cities of that name; Having gathered what Forces he ſuddenly could, he came hither to the borders of the *Ammonites*.

30 And Jephthah vowed a vow [n] unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hand:

[n] Of this and the following Verſe ſee the Notes on *ver* 39.

† Heb. *that which cometh forth, which ſhall come forth.*
|| Or, *or I will offer it*, &c.

31 Then it ſhall be, that † whatſoever cometh forth of the doors of my houſe, to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORDS, || and I will offer it up for a burnt-offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon, to fight againſt them, and the LORD delivered them into his hand.

|| Or, Abel.

33 And he ſmote them from Aroer, even till thou come to Minnith [o], *even* twenty cities; and unto the || plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

[o] A place not far from *Rabbah*, the chief City of the *Ammonites*.

|| Or, *he had not of his own either ſon or Daughter.*
† Heb, *of himſelf.*

34 ¶ And Jephthah came to Mizpeh unto his houſe and behold his daughter came out to meet him, with timbrels and with dances [p], and ſhe was his only child: || † beſide her [q] he had neither ſon nor daughter.

[p] In Conſort with other Virgins, as the manner was, See *Exod.* 15: 20: 1 *Sam.* 18. 6: [q] Heb. *of himſelf*, (i. e.) Proceeding from his own Body; which may imply, that he had other Children, either by Adoption or in right of his Wife, who had them by a former Husband.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me [r]: for I have opened my mouth [ſ] unto the LORD, and I cannot go back [t].

[r] Before this, I was troubled by my Brethren; and ſince, by the *Ammonites*; and now moſt of all, though but occaſionally, by thee. [ſ] (*i. e.*) I have Vowed, which was done by Words, *Numb.* 30. 2, 6. [t] (*i. e.*) Not retract my Vow; I am indiſpenſably obliged to perform it.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth [u]: foraſmuch as the LORD hath taken vengeance for thee of thine enemies [x], *even* of the children of Ammon.

[u] Do not for my ſake make thy ſelf a Tranſgreſſor; I freely give my conſent to thy Vow; wherewith, and with the Succeſs of his Arms he had now acquainted her, though it be not here expreſſed. [x] I am willing to bear my Burthen; being abundantly ſatisfied with the great Deliverance which God hath given to his people by thy hands.

† Heb, go *and go down.*

37 And ſhe ſaid unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains [y], and bewail my virginity [z], I, and my fellows.

[y] Which ſhe choſe as a ſolitary place, and therefore fitteſt both for Lamentations, and for her preparation for her approaching Calamity. [z] That I ſhall die Childleſs, which was eſteemed both a Curſe and a Diſgrace for the *Iſraelites*, *Gen.* 30: 23: 1 *Sam.* 1: 6, 7. *Iſa.* 4. 1. Becauſe ſuch were excluded from that great priviledge of increaſing the Holy Seed, and contributing to the Birth of the *Meſſiah*, who was to be born of an *Iſraelitiſh* Woman.

38 And he ſaid, Go, And he ſent her away *for* two months, and ſhe went with her companions, and bewailed her virginity upon the mountains.

|| Or, *Ordinance.*

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed [a]: and ſhe knew no man [b]: and it was a || cuſtom in Iſrael.

[a] *Qu.* What was it which *Jephthah* Vowed and performed concerning his Daughter? *Anſw.* Many, eſpecially of Modern Writers, conceive, that *Jephthah*'s Daughter was not Sacrificed, but only devoted to perpetual Virginity, which then was eſteemed a great Curſe and Reproach: This they gather, 1. From *v.* 37: 38: where we read, that ſhe bewailed not her Death, which had been the chief cauſe of Lamentation if that had been Vowed, but *her Virginity*; 2. From this, *v.* 39. where, after he had ſaid, that *he did with her according to his Vow*; he adds, by way of declaration of the matter of that Vow, *and ſhe knew no man.* But for the firſt, there may be a fair reaſon given, That ſhe could not with Honour bewail her Death, which ſhe had ſo generouſly and chearfully accepted of; becauſe it was attended with, and occaſioned by the publick Good, and her Fathers Honour and Happineſs, *v.* 36. and was a kind of Martyrdom; and moreover, an act of Religion, the payment of a Vow, which ought to be done chearfully; but only bewailed the circumſtance of her Death, that is was in ſome ſort accurſed and opprobrious; ſhe having had no Husband to take away her reproach, as they ſpeak, *Iſa.* 4. 1. and leaving no Poſterity to her Fathers Comfort, and the Increaſe of Gods people: And for the ſecond, that Clauſe, *and ſhe knew no man*, is plainly diſtinguiſhed from the Execution of his Vow, which is here mentioned before; and this is added, not as an Explication of the Vow, but as an aggravating Circumſtance, that this was executed when ſhe had not yet known any man. Beſides, this Opinion ſeems liable to weighty Objections; 1 There is no Example in all the Scripture, of any Woman that was obliged to perpetual Virginity by any Vow of her own, much leſs by the Vow of her Parents; nor have Parents any ſuch power over their Children, either by the Law of Nature, or by the Holy Scripture. 2 The expreſs words of the Vow, *v.* 31 mention nothing of her Virginity, but only, that ſhe ſhould *ſurely be the Lords*; (i. e.) Devoted to the Service of the Lord, which might be without any obligation to perpetual Virginity; for even *Samuel*, who was as fully devoted to the Lord by his Parents, as ſhe could be, 1 *Sam.* 1: 11: and *Samſon*, who was Devoted not only by his Parents, but by God himſelf, and that in the higheſt degree, even to be a perpetual *Nazarite*, *Judg.* 13: 5, 7: yet were not prohibited Marriage; nor were any of the moſt Sacred Perſons, *Levites*, or Prieſts, or high Prieſts, though they were the Lords in a ſingular manner, obliged to perpetual Virginity; and therefore if ſhe was not offered up for a Burnt-offering, as the Authors of this Opinion ſay, but only was Conſecrated to God, there was no occaſion to bewail her Virginity, which, for any thing that appears, ſhe was not tied to. 3. If this were all, here was no ſufficient cauſe, why ſo wiſe and valiant a man as *Jephthah* ſhould ſo bitterly and paſſionately lament over himſelf or his Daughter: And therefore it may ſeem moſt probable, that *Jephthah* did indeed Sacrifice his Daughter, as he had Vowed to do; which was the Opinion of *Joſephus* the *Jew*, and of the *Chaldee* Paraphraſt, and of divers of the *Jewiſh* Doctors, and almoſt all the Ancient Fathers, and many eminent Writers; and this beſt agrees with the words of the Vow, delivered *v.* 31. *whatſoever cometh forth of the doors of my houſe to meet me —— ſhall ſurely be the Lords, and I will offer it for a Burnt-offering*: Nor is there one word in all the following Verſes, which denies that ſhe was thus offered; only the Execution of the Vow is delivered in more ambiguous and general terms, *verſe* 39. which in all reaſon and by the Laws of good Interpretation, ought to be limited and explained by the more plain and particular deſcription of it; It is true, thoſe words may ſeem capable of another Interpretation; the conjunctive Particle, *and*, may be here put for the disjunctive, *or*, as it often is, as *Exod.* 21. 16, 17. *Levit.* 6. 3, 5. 2 *Sam.* 2 19, *&c.* and ſo the meaning is, that what I firſt meet *ſhall ſurely be the Lords, or, I will offer it up for a Burnt-offering*; to wit, if it be a Creature fit to be offered; Otherwiſe, ſay they, if a Dog or an Aſs ſhould have met him firſt, he ſhould have been obliged to offer them, which was againſt the Law: But it is ſufficiently evident, that he ſpeaks of an Humane perſon, from the very Phraſe of *coming forth to meet him* at his return; which plainly argues a deſign to meet him, purpoſely to Congratulate his Return; this phraſe of *going to meet* a perſon coming, being very oft uſed in Scripture, and conſtantly of one perſon meeting another, as *Gen.* 14. 17. and 18: 2: and 24: 17, *&c.* And never of any brute Creature: And although *and* is ſometimes put for *or*, yet it is not to be ſo uſed without neceſſity, which ſeems not to be in this place; nor is it very proper to diſtinguiſh two Sentences in this manner, where the one is more general, and the other being more ſpecial, is comprehended within it, which is the caſe here; for it *ſhall ſurely be the Lords*, is the general; and its being *offered up for a burnt-offering*, is the particular way or

manner how it was to be the Lords; as it were very improper to ſay, This is either a man, or it is my ſervant *John*; becauſe the latter branch is contained in the former: and therefore in all the alledged inſtances where *and* is put for *or*, they are two diſtinct perſons or things, and not one comprehended within another, as Exod. 21. 17. *Father or Mother*, 2 *Sam.* 2. 19. *right hand or left*. But the great Objection againſt this Opinion is this, That it ſeems a moſt horrid Act, directly contrary to the Law of Nature, and to plain Scripture, thus to Sacrifice his own Daughter; and that it ſeems altogether incredible, either that ſuch a man as *Jepthah*, ſo eminent for Piety, and Wiſdom, and Zeal, and Faith, ſhould either make ſo Barbarous a Vow, or purſue it for above two Months ſpace; and that none of the Prieſts of that time ſhould inform him of the unlawfulneſs of executing ſo wicked a Vow, and of the liberty he had to redeem ſuch a Vow, by vertue of *Levit.* 27. 2, 3, *&c.* or that *Jephthah* would not willingly receive information, eſpecially where it was ſo agreeable to his own intereſt and natural affection; or, that the Prieſts and people would ſuffer him to execute his own Daughter, and not rather hinder him by force, as they afterward did *Saul*, when he had ſworn the death of *Jonathan*. Theſe and other ſuch difficulties I confeſs there are in the caſe; but ſomething may be truly and fairly ſaid to allay the ſeeming Monſtrouſneſs of this fact. 1. Theſe were times of great and general ignorance and corruption of Religion: wherein the *Iſraelites* had Apoſtatized from God, and learnt and followed the practices and worſhips of the Heathen Nations, *Judg* 10. 6. whereof this was one, to offer up Humane Sacrifices to *Moloch*; and although they ſeem now to have repented and forſaken their Idols, *Judg.* 10. 16. yet they ſeem ſtill to have retained part of the old Leaven, and this among the reſt, That they might offer Humane Sacrifices, not to *Moloch*, as they had done but unto the Lord. And whereas ſome of the Jewiſh Writters pretend that *Phinehas* was alive at this time; and tell a fine Story concerning him and *Jephthah*, That both ſtood upon their Terms, and neither would go to the other to adviſe about the matter; yet it is more than probable that *Phinehas* was dead long before this time; and whoſoever was the High-prieſt then, he ſeems to be guilty either of groſs ignorance or negligence; ſo that a late Learned Writer conceives, that this was the reaſon why the Prieſthood was taken from him, and from that line, and tranſlated to the line of *Ithamar*, which was done in the time of the Judges, as may be gathered from 1 *Sam.* 2. 35, 36. Moreover *Jephthah*, though now a good Man, may ſeem to have had but a rude and barbarous Education; having been baniſhed from his Fathers Houſe, and forced to wander and diſpoſe himſelf in the uttermoſt Borders of the Land of *Gilead*, beyond *Jordan*, at a great diſtance from the place of Worſhip and Inſtruction; Nor is it ſtrange, That the Prieſts and people did not reſiſt *Jephthah* in this Enterpriſe; partly, becauſe many of them might lie under the ſame ignorance and miſtake that *Jephthah* did; and partly becauſe they knew *Jephthah* to be a ſtout, and reſolute, and boiſterous Man, and were afraid to oppoſe him in a matter wherein he ſeemed to be ſo peremptory, and their perſons and Families were not much concerned. 2. This miſtake of *Jephthah*'s, and of the reſt of that Age was not without ſome plauſible appearance of Warrant from the Holy Text, even from *Levit.* 27. 28, 29. wherein it is expreſly provided, That *no Devoted thing whether Man or beaſt, ſhould be redeemed, but ſhould ſurely be put to Death*; a place, which it is not ſtrange that a Soldier in ſo ignorant an Age ſhould miſtake, ſeing even ſome Learned Divines, in this knowing Age, and *Capellus*, amongſt the reſt, have fallen into the ſame error, and juſtified *Jephthah*'s Action from that place; and though I doubt not they run into the other extream, as Men commonly do, thoſe words being to be otherwiſe underſtood than they take them (of which ſee my Notes on that place) yet muſt it muſt be granted that place gave *Jephthah* a very colourable pretext for the Action; and being puſhed on by Zeal for God, and the Conſcience of his Vow, he might eaſily be influced to it; and though this was a Sin in him, yet it was but a Sin of Ignorance; which therefore was overlooked by a gracious God, and not reproved by any Holy men of God. It is probably conceived, that the *Greeks*, who uſed to ſteal ſacred Hiſtories, and turn them into Fables, had from this Hiſtory their relation of *Iphiginea* (which may be put for *Jephtigenia*) Sacrificed by her Father *Agamemnon*, which is deſcribed by many of the ſame circumſtances wherewith this is accompanied. *b* To wit, carnally; ſhe died a Virgin.

† Heb. *from days to days.*
|| Or, *to talk with.*

40 That the daughters of Iſrael went † yearly *c* || to lament the daughter of Jephthah *d* the Gileadite four days in a year.

c To a place appointed for their meeting to this end, poſſibly to the place where ſhe was Sacrificed. *d* To expreſs their Sorrow for her loſs, according to the manner. Or, *to diſcourſe of* (ſo the *Hebrew Lamed* is ſometimes uſed) *the Daughter of* Jephthah, to celebrate her praiſes, who had ſo willingly yielded up her ſelf for a Sacrifice.

CHAP. XII.

The Ephraimites wage War againſt Jephthah: Are ſmitten by the Gileadites: And being diſcerned by Shibboleth, are ſlain to the number of two and forty thouſand, 1——6. *Jephthah dies,* 7. *After him Ibzan,* 8—10. *Elon,* 11, 12. *Abdon,* 13——15. *Were Judges over Iſrael.*

† Heb. *were called.*

AND the men of Ephraim † gathered themſelves together, and went northward *a*, and ſaid unto Jephthah *b*, Wherefore paſſedſt thou over *c* to fight againſt the children of Ammon, and didſt not call us to go with thee? We will burn thine houſe upon thee with fire.

a Over *Jordan*, ſo Northwards towards *Mizpeh*, where *Jephthah* was, *Judg.* 11. 34. and which was in the Northern part of the Land beyond *Jordan*. *b* Through Pride and Envy, contending with him as they did before with *Gideon*, *Judg.* 8. 1. *c* Not over *Jordan*, for there he was already; but over the Borders of the *Iſraelites* Land beyond *Jordan*, as appears by comparing this with *Judg.* 11. 29. where the ſame Phraſe is uſed.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you *d*, ye delivered me not out of their hand.

d Hence it appears, that he craved their aſſiſtance, which they denied; though that be not elſewhere expreſſed.

3 And when I ſaw that ye delivered *me* not, I put my life in my hand *e*, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand. Wherefore then are ye come up unto me this day to fight againſt me *f*?

e (*i. e.*) I expoſed my ſelf to utmoſt danger; as a man that carries a brittle and precious thing in his hand, which may eaſily either fall to the ground, or be ſnatched from him. The ſame Phraſe is uſed 1 *Sam.* 19. 5. and 28. 21. *Job* 13. 14. *Pſal.* 119. 109. *f* Why do you thus requite my kindneſs in running into ſuch hazard to preſerve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites *g*.

g According to this Tranſlation, theſe words are a ſcoffing and contemptuous expreſſion of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the word *Ephraim* being here taken largely, as it is elſewhere, as *Iſa.* 7: 2. 5. ſo as it comprehends the other Neighbouring Tribes, of which *Ephraim* was in ſome ſort the head or chief; and eſpecially their Brethren of *Manaſſeh*, who lived next to them, and were deſcended from the ſame Father, *Joſeph*; by reaſon whereof, both theſe Tribes are ſometimes reckoned for one, and called by the name of *the Tribe of Joſeph*. And this large ſignification of *Ephraim* may ſeem probable from the following words, where, inſtead of *Ephraim* is put *the Ephraimites, and the Manaſſites*. By *Gileadites* here they ſeem principally to mean the *Manaſſites* beyond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* 3: 13. *Joſh.* 17: 1, 5, 6. And although other *Gileadites* were joyned with them, yet they vent their paſſion againſt theſe; principally, becauſe they envied them moſt; partly, becauſe they ſeemed to have had a chief hand in the Victory, *Judg.* 11. 29. And partly, becauſe they were more nearly related to them, and therefore more obliged to deſire their Conjunction with them in the War. Theſe they here opprobriouſly call Fugitives, *i. e.* ſuch as had deſerted their Brethren of *Ephraim* and *Manaſſeh*, and for ſome worldly advantage planted themſelves beyond *Jordan*, at a diſtance from their Brethren and were alienated in Affection from them, and carried on a diſtinct and ſeparate Intereſt of their own; as appears by their Monopolizing the glory of this Succeſs to themſelves, and excluding their Brethren from it. According to the *Hebrew*, the words lie, and may be rendred thus, *Therefore* (ſo *Chi* is oft rendred) *they ſaid, Fugitives of Ephraim are ye*; (i. e.) Ye *Ephraimites* are meer run-aways: for the words next foregoing are, The Men of *Gilead* ſmote *Ephraim*. And having told you what they ſaid, becauſe the Pronoun *they* was ambiguous, he adds by way of Explication) who ſaid it, even the *Gileadites* (and they ſaid it when they had got the advantage over them, and got between them and home, as the next verſe ſhews) being between *Ephraim* and *Manaſſeh*; (*i. e.*) Having taken the paſſages of *Jordan*, as it follows, which lay between *Ephraim* and that part of *Manaſſeh* which was beyond *Jordan*. Or theſe latter words may be rendred thus, And the *Gileadites* were between *Ephraim* and *Manaſſeh*. So there is only an *Ellipſis* of two ſmall words, which are oft defective, and to be underſtood in Scripture. Or thus, And the *Glieadites* were in the midſt of the *Ephraimites*, and in the midſt of the *Manaſſites*, to wit, thoſe *Manaſſites* who ordinarily lived within *Jordan*, who poſſibly were confederate with the *Ephraimites* in this quarrel. And ſo the meaning is, they followed cloſe after them, and overtook them and fell upon the midſt of them, and ſmote them; and they ſent a party to intercept them at the paſſages of *Jordan*, as it here follows.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped *h*, ſaid, Let me go over, that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay *i*.

h Heb. *The fugitives of Ephraim*, as before; for the Hebrew words are the ſame: Which may make the latter Expoſition of the foregoing words more probable, to wit, that it is not the *Gileadites*, but the *Ephraimites* who are there as well as here ſo called, becauſe they were ſmitten before *Jephthah*, and fled from him. *i* To avoid the preſent danger.

6 Then ſaid they unto him, Say now Shibboleth *k*; and he ſaid Sibboleth *l*: for he could not frame to pronounce *it* right *m*. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time *n* of the Ephraimites forty and two thouſand.

k Which ſignifies a Stream *or* River, which they deſired to paſs over: ſo it was a word proper for the occaſion, and gave them no cauſe to ſuſpect the Deſign, becauſe they were required only to expreſs their Deſire, to go over the *Shibboleth* or River. *l* It is well known, that not only divers Nations, but divers Provinces, or parts of the ſame Nation who uſe the ſame Language, differ in their dialect and manner of pronounciation. *m* Or rather, he did not frame *or* direct himſelf to ſpeak ſo, *or*, to ſpeak right; (*i. e.*) So as he was required to do it. The Hebrew Text doth not ſay, that he could not do it, but that he did it not, becauſe he ſuſpecting not the Deſign of it, uttered it ſpeedily according to his manner of Expreſſion. *n* Not in that place, at the paſſages of *Jordan*, but in that Expedition, being ſlain either in the Battel, or in the Purſuit, or at *Jordan*.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities *o* of Gilead.

o Heb. *In the Cities*. The Plural Number put for the Singular, as *Gen.* 19; 29. where *Lot* is ſaid to dwell *in the Cities*, (i. e.) one of the

Cities: And 1 *Sam.* 18. 21. *the twain* is put for *one of the twain*. and *Judg.* 18. 14. *houſes* for *houſe*: and *Jonah* 1. 5. *the ſides*, for one of the ſides.

8 ¶ And after him Ibzan of Bethlehem *p* judged Iſrael.

p Either that in *Judah*, of which *Matth.* 2. 6. Or that in *Zebulun*, *Joſh.* 19. 15.

9 And he had thirty ſons, and thirty daughters, *whom* he had ſent abroad, and took *q* in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

q (*i. e.*) Took them home for Wives to his Sons. See *Gen.* 24. 67. and 31. 50. *Deut.* 21. 12. 2 *Sam.* 11. 27.

10 Then died Ibzan, and was buried at Bethlehem.

11 And after him, Elon a Zebulonite judged Iſrael; and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Ajalon, in the countrey of Zebulun *r*.

r This is added to diſtinguiſh it from other *Ajalons*, of which ſee *Judg.* 1. 35. 1 *Chron.* 6. 69. and 8. 13.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty † Nephews, that * rode on threeſcore and ten aſs-colts, and he judged Iſrael eight years.

† Heb. *Sons ſons.*
* Chap. 5. 10. and 10. 4.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites *s*.

s So called from ſome remarable Exploit, done either by, or upon the *Amalekites* in that place.

CHAP. XIII.

The Philiſtines again oppreſs Iſrael, 1. *An angel appeareth to Manoah's wife: promiſing her a ſon that ſhould be a Nazarite: and deliver Iſrael,* 2——6. *She informs her husband hereof: he prayeth: and obtaineth a return of the angel,* 7——14. *Manoah is deſirous to provide food for the angel and enquireth after his name,* 15——18. *He ſacrificeth to the Lord: and the angel aſcendeth to heaven in the flame of the burnt-offering,* 19 — 21, *hereat Manoah is affrighted: but comforted by his wife; who beareth him a ſon; his name Samſon: in whom is the Spirit of the Lord,* 22 -- 25.

ANd the children of Iſrael † * did evil *a* again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines fourty years *b*.

† Heb. *added to commit &c.*
* Chap. 2. 11. and 3. 7 and 4. 1. and 6. 1. and 10. 6.

a (i. e.) Fell into Idolatry, *&c.* Not now after the death of *Abdon* the laſt Judge but in the days of the former Judges. *b* To be computed, not from *Abdon's* death, but before that time, as is evident both from *v.* 5. where it is declared, that *Iſrael* was under the power of the *Philiſtines*: and from *Judges* 15. 20 where only twenty of theſe Years are ſaid to be in *Samſons* days. And it is probably conceived, that that great ſlaughter of the *Ephraimites* made by *Jephthah*, did greatly encourage the Philiſtines to riſe againſt *Iſrael*, when one of their chief Bulwarks was ſo much weakened; and therefore that the Philiſtines began to domineer over them not long after *Jephthah's* death.

2 ¶ And there was a certain man of Zorah *c*, of the family *d* of the Danites, whoſe name *was* Manoah, and his wife *was* barren, and bare not *e*.

c A City, of which ſee *Joſh.* 15: 33: and 19: 41. *d* (i: e:) Of the Tribe or people, as *family* ſometimes ſignifies, *Joſh.* 7: 17: *Jer.* 8: 3; and 10: 25: *Amos* 3: 1: *Mich.* 2: 3: *Zach.* 14: 18. *e* An emphatical repetition of the ſame thing in divers words, which is an uſual Elegancy both in Scripture and other Authors.

3 And † the angel of the LORD *f* appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and bareſt not: but thou ſhalt conceive, and bear a ſon.

† Heb. *an angel.*

f The Son of God oft ſo called in the old Teſtament, as may be gathered from *v.* 18: yet diſtinguiſhed from the Lord, becauſe he appeared here as it were in the form of a Servant, as a Meſſenger ſent from God, and was really a diſtinct Perſon from God the Father.

4 Now therefore, beware I pray thee *g*, * and drink not wine, nor ſtrong drink *h*, and eat not any unclean *thing i*.

* Numb. 6. 2, 3.

g Becauſe the Child was to be a *Nazarite* from the Womb, *v.* 5 and from the Conception; and becauſe the Mothers pollution extends to the Child, ſhe is enjoyned from this time to obſerve the following Rules belonging to the *Nazarites*. *h* Under which by a Synecdoche are comprehended the other particulars mentioned, *Numb.* 6: 2, 3, 4: as is implied *v.* 14: *i* Any of thoſe meats forbidden, *Levit.* 11: which were forbidden to all, but eſpecially to the *Nazarites*.

5 For lo, thou ſhalt conceive and bear a ſon, and * no raſor ſhall come on his head: for the child ſhall be a Nazarite *k* unto God from the womb: and he ſhall begin to deliver Iſrael *l* out of the hand of the Philiſtines.

* Numb. 6. 5. 1 Sam. 1. 11.

k A perſon ſeparated from others, and conſecrated to Gods Service. *l* And the deliverance ſhall be carried on and perfected by others, as it was in part by *Eli*, and *Samuel*, and *Saul*; but eſpecially by *David*.

6 ¶ Then the woman came, and told her husband, ſaying, A man of God *m* came unto me, and his countenance *was* like the countenance of an angel of God, very terrible *n*: but I asked him not whence he *was*, neither told he me his name:

m A prophet. or ſacred perſon, ſent with a Meſſage from God, *n* Or, *venerable*, or *awful*, full of Majeſty.

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon: and now drink no wine, nor ſtrong drink, neither eat any † unclean *thing*: for the child ſhall be a Nazarite to God from the womb, to the day of his death.

† Heb. *uncleanneſs.*

8 ¶ Then Manoah intreated the LORD, and ſaid, O my LORD, let the man of God, which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manaoh: and the angel of God came again unto the woman as ſhe ſate in the field: but Manaoh her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? and he ſaid, I *am*.

12 And Manaoh ſaid, Now let thy words come to paſs *o*: † how ſhall we order the child *p*? and ‖ † *how* ſhall we do unto him?

† Heb. *what ſhall be the manner of the, &c.*
‖ Or, *what ſhall he do?*
† Heb. *what ſhall be his work?*

o Or, *thy words ſhall come to paſs*: I firmly believe that thy Promiſes ſhall be fulfilled. *p* What Rules ſhall we obſerve about his Education?

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware *q*.

q Whilſt the Child is in her Womb, and after the Child is born, let him obſerve the ſame Orders.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine, nor ſtrong drink, neither eat any † unclean *thing*: all that I commanded her, let her obſerve.

† Heb. *uncleanneſs.*

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee until we ſhall have made ready a kid † for thee *r*.

† Heb. *before thee.*

r Suppoſing him to be a Man and a Prophet, to whom he would in this manner expreſs his Reſpect, as was uſual to ſtrangers. See *Gen.* 18: 5: *Judg.* 6: 18:

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread *ſ*: and if thou wilt offer a burnt offering, thou muſt offer it unto the LORD *t*: for Manoah knew not that he was an angel of the LORD.

ſ (i. e.) Meat, as Bread is commonly taken in Scripture. *t* Not unto a man, as now thou apprehendeſt me to be; but unto the Lord, as thou wilt by and by perceive me to be.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour *u*?

u Either by making honourable mention of thee, or by performing reſpect and ſervice to thee, by a preſent, which they uſually gave to prophets, 1 *Sam.* 9. 7, 8. 1 *King.* 14. 3.

18 And the angel of the LORD ſaid unto him, Why * askeſt thou after my name, ſeing it *is* ‖ ſecret *x*.

* Gen. 32. 29.
‖ Or, *wonderful.*

x Or, *hidden* from mortal Men: or, *Wonderful*, ſuch as thou canſt not comprehend: my Nature and Eſſence (which is oft ſignified by *name* in Scripture) is incomprehenſible. This ſhews, that this was the Angel of the Covenant, the Son of God.

19 So Manoah took a kid, with a meat-offering *y*, and offered *it* upon a rock *z* to the LORD; and *the angel* did wondrouſly, and Manoah and his wife looked on.

y Which were generally joyned with the chief Sacrifices. *z* The Angels preſence and Command being a ſufficient Warrant for the offering of Sacrifice by a perſon who was no prieſt, and in a place otherwiſe forbidden.

20 For it came to paſs when the flame *a* went up toward heaven from off the altar *b*, that the angel of the LORD aſcended in the flame *c* of the altar; and Manoah and his wife looked on *it*, and fell on their faces *d* to the ground.

a Either ariſing from the Fire which *Manoah* brought for the Offering: or produced by the Angel out of the Rock in a miraculous manner. *b* (i. e.) From that part of the Rock which ſerved inſtead of an Altar, upon which the Sacrifice was laid. *c* To manifeſt his Nature and Eſſence to be Spiritual, becauſe not capable of hurt by the Fire; and Celeſtial. *d* Partly in reverence to that glorious Preſence manifeſted in ſo wonderful a manner: and partly, out of a religious Horror and Fear of Death upon this occaſion; as is expreſſed *v.* 22 for the prevention whereof they fell down in way of Supplication to God

21 (But the angel of the LORD did no more appear to Manoah and to his wife:) then Manoah knew that he was an angel of the LORD.

22 And Manoah ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* Exod. 33. 20. Deut. 5: 20: 26: Chap. 6: 22:

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-

offering, and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time *e* have told us *ſuch things* as theſe.

e Or, *at this time*: The Particle, *as*, noting here, not likeneſs, but the truth and reality of the thing, as it doth *Numb.* 11: 1. *Deut.* 9. 10. and elſewhere. This Expreſſion ſeems to have ſome Emphaſis in it, to enhance Gods mercy to them, as being afforded them in a time of ſuch publick and grievous Calamity; and in a time when the Word of the Lord was precious; and there was no open Viſion, as it was afterwards, 1 *Sam.* 3. 1.

24 ¶ And the woman bare a ſon, and called his name * Samſon: and the child grew, and the LORD bleſſed him *f*.

* Heb. 11. 32.

f (*i. e.*) Endowed him with all thoſe Graces and gifts of Mind and Body which were neceſſary for the Work he was deſigned for.

25 And the Spirit of the LORD began to move him at times *g*, in the camp of Dan *h*, between Zorah and Eſhtaol.

g i. e. To ſtir him up to Heroical Deſigns; to ſhew forth its power in him in the frame of his Mind, and in the ſtrength of his Body, diſcovered to his Neighbours in extraordinary actions; to encline his heart to great Attempts to the help and deliverance of Gods people, and to give ſome Eſſays of it to his Brethren, and to ſeek all Opportunities for it, as he did in the next Chapter. *h* A place ſo called, either from the Expedition of the *Danites*, *Judg.* 18. 11, 12. which though placed after this Hiſtory, was done before it: or from ſome other Camp which the *Danites* had formed there at this time, to give ſome check to the Incurſions of the *Philiſtines*.

CHAP. XIV.

Samſon deſires to wife a daughter of the Philiſtines of Timnath: and this of the Lord for an occaſion againſt them, 1——4. *His parents go down with him to Timnath: a young lion meets him: he kills it,* 5——7. *In his return he findeth honey in the carcaſe,* 8. 9. *Keepeth a marriage feaſt: hath thirty companions adjoyned to him: to whom he propoundeth a riddle: with promiſe of a preſent,* 10——15. *His wife extorts from him the explication: and diſcovereth it,* 16, ——18. *He ſlayeth thirty Philiſtines of Askelon: and therewith payeth his preſent,* 19. *His wife is given to another,* 20.

AND Samſon went down *a* to Timnath *b* and ſaw a woman in Timnath, of the daughters of the Philiſtines.

a After he was come to mature Age. *b* A place not far from the Sea; of which ſee *Gen.* 38. 12. *Joſh.* 15. 57. and 19. 43.

2 And he came up, and told his father and his mother, and ſaid, I have ſeen a woman in Timnath, of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines *c*? and Samſon ſaid unto his father, Get her for me *d*; for † ſhe pleaſeth me well *e*.

† Heb. *ſhe is right in mine eyes.*

c With whom the *Iſraelites* were forbidden to Marry, *Exod.* 34. 12, *&c.* And although the *Philiſtines* were not *Canaanites* in their Original, *Gen.* 10. 14. *Deut.* 2. 23. yet they were ſo in their habitation, and concurrence with them in Wickedneſs, and therefore were liable to the ſame Cenſures and Judgments with them. *d* This action of *Samſons*, though againſt common Rules, ſeems to be warranted partly by the greatneſs and goodneſs of his Deſign in it; and principally by the inſtinct and direction of God, which is mentioned in the following words, which was known to *Samſon*, but not to his Parents. *e* Not ſo much for her Beauty, as for the Deſign mentioned in the next Verſe.

4 But his father and his mother * knew not that *it was* of the LORD, that he ſought an occaſion againſt the Philiſtines *f*: for at that time the Philiſtines had dominion over Iſrael.

* 1 King. 12. 15. 2 Chron. 10: 15: and 22. 7. and 25. 20.

f Which he knew by very probable Conjecture, if not by particular Inſpiration, that Marriage would give him many ways.

5 Then went Samſon down, and his father and his mother *g* to Timnath, and came to the vineyards of Timnath *h*: and behold, a young lion roared † againſt him.

† Heb. *in meeting him.*

g Who accompanied him, either becauſe they were now acquainted with his Deſign; or, to order the Circumſtances of that Action which they ſaw he was ſet upon: or, to watch if they could find any occaſion to take him off from his intention. *h* Whither he had turned aſide either by a Divine impulſe, or upon ſome real or pretended Occaſion.

6 And the Spirit of the LORD came mightily upon him *i*, and he rent him as he would have rent a kid *k*, and *he had* nothing in his hand: but he told not his father or his mother what he had done *l*.

i Stirred up and increaſed his Courage and bodily Strength. *k* As ſoon and as ſafely. *l* Leſt by their means it ſhould be publickly known; for he wiſely conſidered, that it was not yet a fit time to awaken the Jealouſies and Fears of the Philiſtines concerning him, as this would have done.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time *m* he returned to take her: and he turned aſide to ſee the carcaſe of the lion, and behold, *there was* a ſwarm of bees *n*, and honey in the carcaſe of the lion.

m Heb. *after days*; *i. e.* Either after ſome days: or, rather, after a year, as that word oft ſignifies; as *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. when the Fleſh of the Lion, which by its ſtrong ſmell is offenſive to, and avoided by Bees, was wholly conſumed, and nothing was left but the Bones. *n* Not generated of the dead Lions Body, but elſewhere, and ſetling themſelves there, as they have ſometimes done in a Mans Skull, and in a Sepulchre, and ſuch like places.

9 And he took thereof in his hands *o*, and went on eating, and came to his father and mother *p*, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

o Out of the Lions Carcaſe. *Queſt.* Did not *Samſon* tranſgreſs in touching a Carcaſe? *Anſwer*, It was in it ſelf a legal pollution: but ſome ſuch pollutions were involuntary and unavoidable, as in one that hath an Iſſue running in his ſleep; and ſome were neceſſary Duties, as in thoſe who were to attend upon a Woman in her Months, or upon the burial of a dead Body. And ſuch was this pollution, being contracted by Divine Inſtinct and Direction, and in order to Gods honour, and therefore diſpenſed with by the Author of that Law, and required by him for his Service. *p* From whom he had turned aſide for a ſeaſon, *v.* 8. upon ſome pretence or other.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him *q*, that they brought thirty companions to be with him *r*.

q Or, *obſerved* or *conſidered him*, his Stature, and Strength, and Countenance, and Carriage, which were extraordinary. *r* Partly in compliance with the Cuſtom of having Bride-men; of which ſee *Matth.* 9. 15. *Mark* 2. 19. *Joh.* 3. 29. though they were not ſo numerous; and principally by way of Caution, and as a Guard put upon him under a pretence of Reſpect and Affection.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle *s* unto you: if ye can certainly declare it me within the ſeven days of the feaſt *t*, and find *it* out, then I will give you thirty || ſheets *u*, and thirty change of garments *x*.

|| Or, ſhirts

s (*i. e.*) An obſcure Sentence for you to reſolve and explain.
t For ſo long Marriage-Feaſts laſted. See *Gen.* 29. 27. *u* Fine Linen-Cloathes, which were uſed for many purpoſes in thoſe parts. See *Matth.* 27. 59. *Mark* 14. 51. *x* (*i. e.*) Changeable Suits of Apparel, as below, *v.* 19. and *Gen.* 45. 22.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs *y*. And they could not in theſe days expound the riddle.

y i. e. Out of that ſtrong and devouring Creature, the Lion, came forth ſweet Meat; to wit, Honey: withal it is covertly implied, that the *Philiſtines*, though now they had Strength on their ſide, and dominion over *Iſrael*, whom they did devour upon all occaſions, yet at laſt they ſhould become Meat to the *Iſraelites*.

15 And it came to paſs on the ſeventh day *z*, that they ſaid unto Samſons wife, Entice thy husband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: Have ye called us † to take that we have *a*? *is it* not *ſo*?

† Heb. *to poſſeſs us; or to impoveriſh us.*

z They had doubtleſs ſpoken to her before this time, but with ſome remiſneſs, ſuppoſing that they ſhould find it out; but now their time being nigh ſlipped, they preſs her with more vehemency, and put her under a neceſſity of ſearching it out. *a* (*i. e.*) To ſtrip us of our Garments: and ſo your Civility will end in groſs Unkindneſs and Injuſtice.

16 And Samſons wife wept before him, and ſaid Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father, nor my mother *b*, and ſhall I tell *it* thee?

b Though I have had much more Experience of their Fidelity and Taciturnity, than of thine.

17 And ſhe wept before him || the ſeven days, while the feaſt laſted *c*: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

|| Or, *the reſt of the* ſeven days, &c.

e (*i. e.*) On the reſidue of the ſeven days; to wit, after the third day. It is a familiar Synecdoche. Or, *on the ſeventh of the days, on which the Feaſt was*: And then the following Clauſe, *on the ſeventh day*, is only the Noun repeated for the Pronoun, on that day; as is moſt frequent, as 1 *King.* 8. 1. *Solomon aſſembled* —— *unto Solomon*, *i. e.* unto himſelf.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey, and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer *d*, ye had not found out my riddle.

d If you had not employed my Wife to find it out, as Men plough up the ground with an Heifer, thereby diſcovering its hidden parts; he calls her *Heifer*, either, becauſe he now ſuſpected her wantonneſs and too much familiarity with that Friend which ſhe afterwards married; or, becauſe ſhe was joyned with him in the ſame Yoke; or, rather, becauſe they uſed ſuch in Ploughing.

19 ¶ And the Spirit of the LORD came upon him *e*, and he went down to Aſhkelon *f*, and ſlew thirty men of them, and took their || ſpoil, and gave

|| Or, *apparel*,

change of garments *g* unto them which expounded the riddle, and his anger was kindled *h*, and he went up *i* to his fathers houſe.

e Though he had a conſtant habit of eminent Strength and Courage; yet that was exceedingly increaſed upon ſpecial occaſions, by the extraordinary influences of Gods Spirit. *f* Either to the Territory, which oft comes under the name of the City; Or to the City it ſelf, where he had both Strength and Courage enough to attempt what here follows; and upon the doing hereof they were doubtleſs ſtruck with ſuch a Terrour, that every one ſought only to preſerve himſelf, and none durſt oppoſe or purſue him. *g* Together with their Sheets or Shirts, which it ſufficed to imply here, being expreſſed above. *v.* 13. *h* For the Treachery of his Wife and Companions. *i* To wit, alone, or without his Wife.

20 But Samſons wife was *given* *k* to his companion, whom he had uſed as his friend *l*.

k By her father. *l* (i. e.) To the chief of the Bride-men, to whom he had ſhewed moſt Reſpect and Kindneſs.

CHAP. XV.

Samſon deſireth to viſit his wife: is denied her: wherefore he tieth fire-brands to three hundred foxes tails, and ſets the corn on fire, 1——5. *For which they burn his wife and her father,* 6. *Samſons revenge,* 7, 8. *The Philiſtines pitch in Judah and demand Samſon: the men of Judah bind and deliver him,* 9——13. *He breaketh his bonds and ſlayeth one thouſand Philiſtines with the jaw-bone of an aſs,* 14——17. *He is a thirſt: prays: obtains water out of it,* 18——20.

BUt it came to paſs within a while after, in the time of wheat harveſt *a*, that Samſon viſited his wife with a kid: and he ſaid, I will go in to my wife into the chamber *b*. But her father would not ſuffer him to go in.

a Which Circumſtance is noted as the proper ſeaſon for the following Exploit. *b* Into her proper Chamber, which Women had diſtinct and ſeparate from the Mens.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her *c*, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, inſtead of her.

† Heb. *Let her be thine.*

c Becauſe thou didſt deſert her in great Wrath: But this was not ſufficient cauſe; for he ſhould have endeavoured a reconciliation, or waited for it: and not have diſpoſed of another Mans Wife without his conſent: which is not only againſt the Law of God, but of Nature alſo.

3 ¶ And Samſon ſaid concerning them, || Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure *d*.

|| Or, *Now ſhall I be blameleſs, from the Philiſtines, though,* &c

d Becauſe they have firſt provoked me by an irreparable Injury: But although this may look like an act of private Revenge; yet it is plain enough, that *Samſon* acted as a judge (for ſo he was) and as an Avenger of the publick Injuries and Oppreſſions of his people; as plainly appears from hence, that *Samſon* deſigned this very thing before he had received any perſonal Injury, *Judg* 14: 4.

4 And Samſon went and caught three hundred foxes *e*, and took || fire-brands *f*, and turned tail to tail, and put a fire-brand in the midſt between two tails *g*.

|| Or, *Torches.*

e Of which there were great numbers in *Canaan*, as appears from *Neh* 4: 3: *Pſal.* 62: 11: *Cant.* 2: 15: *Lam.* 5; 18: *Ezek.* 13: 4. So that divers places there have their Names from the Foxes which abounded there; as *Joſh.* 15: 28: and 19; 42: 1 *Sam.* 13: 17. Add to this, that ſome learned Men conceive that the *Hebrew* Name *Schual* is more general, and contains not only the Foxes, but another ſort of Creature very like to them, called *Thoes*, whereof there were ſo many there, that ſometimes 200 of them have been met together in one Company; as ſome who have lived in thoſe parts have left upon Record: But Inſidels are much ſcandalized at this Hiſtory, and pretend it incredible that *Samſon* ſhould catch ſo many Foxes together; ſo nice and delicate is the Faith of theſe Men in things concerning God and Scripture, that can devour things ten times more difficult and abſurd, concerning the production of the World, and of Men, *&c.* But there is no cauſe of wonder here, for any Man that is tollerably wiſe; for it is not ſaid that *Samſon* caught them all, either at one time, or by his own hands: for being ſo Eminent a perſon, and the judge of *Iſrael*, he might require aſſiſtance of as many perſons as he pleaſed, and all his people would readily aſſiſt him; nor can it at all perplex any Mans Reaſon or Faith, if it be allowed, that the God who made the World, and by his ſingular providence watched over *Iſrael*, and intended them deliverance at this time, could eaſily diſpoſe things ſo that they might be taken. He choſe to do this Exploit, not by his Brethren, whom he would preſerve from the Envy, and Hatred, and Miſchief which that might have occaſioned to them, but by bruit Creatures, thereby to add ſcorn and contempt to their Calamity, and particularly by Foxes; partly, becauſe they were fitteſt for the purpoſe, being Creatures very fearful of Fire; and having ſuch Tails as the Fire-brands might moſt conveniently be tied to; and not going directly forward but crookedly and involvedly, whereby the Fire was likely to be diſperſed in more places. *f* Made of ſuch matter as would quickly take Fire, and keep it for a long time; which was eaſie to procure. *g* That the Foxes might not make too much haſte, nor run into their holes, but one of them might delay and ſtop another in his courſe, and ſo continue longer in the places where they were to do Execution.

5 And when he had ſet the brands on fire, he let *them* go *h* into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives

h To wit, ſucceſſively at ſeveral times; and in divers places, with great care and diſcretion, ſo as they might not hinder one another, nor all run into the ſame Field; but being diſperſed in all parts, might ſpread the plague farther; and withal might be kept at a diſtance from the Fields and Vineyards of the *Iſraelites.* It is not worthy of our enquiry what became of theſe Foxes afterward, whether they were burnt by the Fire-brands, or run into Holes, or were taken and killed by the *Philiſtines.* The truth of this Hiſtory is notably atteſted by a Cuſtom of the *Romans*, which it is very probable they had from the *Phœnicians*, upon this occaſion; for every year they had a Solemnity in *April*, the very time of *Canaans* Wheat-harveſt, wherein Foxes were let looſe with burning Torches faſtned to their Back-ſides, *&c.*

6 ¶ Then the Philiſtines ſaid, Who hath done this? and they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up and burnt her *i* and her father with fire.

i Partly, for her Adultery, which divers Heathens puniſhed with Death; and partly, for that miſchief which ſhe had occaſioned to them; thus ſhe brought upon her ſelf that miſchief which ſhe ſtudied to avoid, *Judges* 14. 15. as wicked perſons oft do, *Pro.* 10. 24.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you *k*, and after that I will ceaſe.

k Whereby it appears, that it was not his private Injuries, but the publick, which he did revenge.

8 And he ſmote them hip and thigh *l* with a great ſlaughter *m*; and he went down and dwelt in the top of the rock Etam *n*.

l Upon their Hips and Thighs, peradventure not deſigning to kill them, but to make them uncapable of Military employment; or, of doing hurt to the *Iſraelites.* Or, *He ſmote them with his Leg upon their Thigh*; (i. e.) without any other Weapon but his Leg and Foot he kicked them, and made them lame and uſeleſs for War. *m* Heb. *with a great ſtroke*; for ſo it was, even to them whom it did not kill. *n* Partly, becauſe there he could better defend himſelf from his Enemies; and partly, becauſe he would not involve his Brethren in the ſame danger with himſelf, but like a worthy Magiſtrate, would ſecure them even with his own greater hazard.

9 ¶ Then the Philiſtines went up, and pitched in Judah *o*, and ſpread themſelves *p* in Lehi *q*.

o Where the Rock *Etam* was, ſee 1 *Chron.* 4: 32: 2 *Chron.* 11: 5, 6. *p* As coming in great Numbers with a powerful Hoſt. *q* A place ſo called by Anticipation, *v.* 17.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him, as he hath done to us.

11 Then three thouſand men of Judah † went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us *r*? And he ſaid unto them, As they did unto me, ſo have I done unto them.

† Heb. *went down.*

r Thou haſt by theſe Actions puniſhed not them, as thou intendedſt; but us, who being under their Dominion, are ſure to ſmart for it.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines, And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves *ſ*.

ſ Not that he feared them, or could not as eaſily have conquered them, as he did the whole Hoſt of the *Philiſtines*; but becauſe he would be free from all Obligation or Temptation of doing them any harm, though it were in his own juſt and neceſſary defence.

13 And they ſpake unto him, ſaying, No, but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock *t*.

t (i. e.) From the Cave or Hole in the Rock, in which he had ſecured himſelf, out of which he was firſt brought up, and then carried down from the Rock to the Plain.

14 ¶ And when he came unto Lehi, the Philiſtines ſhouted againſt him *u*, and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † looſed *x* from off his hands.

† Heb. *were melted.*

u For joy and Triumph, becauſe they had now their great Enemy, as they ſuppoſed, in their hands. *x* Heb. *were melted*; i. e. were diſſolved, as things are which are melted in the Fire.

15 And he found a † new *y* jaw-bone of an aſs, and put forth his hand, and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt.*

y And therefore more tough and ſtrong.

16 And Samſon ſaid, With the jaw-bone of an aſs, † heaps upon heaps, with the jaw-bone of an aſs have I ſlain a thouſand men *z*.

† Heb. *an heap two heaps.*

z This, though it might ſeem difficult, yet is not at all impoſſible or incredible; eſpecially ſeing the Learned affirm of the Aſſes of *Syria*, that they were larger and ſtronger than ours, and ſo conſequently were their Bones. And withal, it muſt be acknowledged, that there was ſomething extraordinary and miraculous in this, as there was unqueſtionably in *Samſons* ſtrength; and ſo all the difficulty vaniſheth.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place || Ramath-Lehi *a*.

|| That is, *the lifting up of the jaw-bone,* or, *caſting away of the jaw-bone.*

a And by contraction, *Lehi* v. 14. it being uſual ſo to contract proper Names; as *Salem* is put for *Jeruſalem*, *Pſal.* 76. 3. *Sheba* for *Beerſheba*, *Joſh.* 19. 2. and many other.

18 ¶ And he was ſore a thirſt *b*, and called on the

LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed *c*?

b So as he was ready to faint and die with Thirſt; which was partly natural, from his exceſſive toil and heat; partly, ſent by God, that by the experience of his own Impotency, he might be forced to aſcribe the Victory to God only, and not to himſelf. *c* Wilt thou not finiſh what thou haſt begun? Wilt thou undo what thou haſt done?

19 But God clave an hollow place *d* that was in ‖ the Jaw *e*, and there came water thereout, and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof † En-hakkore *f*, which *is* in Lehi unto this day *g*.

‖ Or, *hi.*

† That is, *e well of m that lled*, or, *ied*,

d (*i. e.*) By cleaving a place, made it hollow; an expreſſion like that *Iſa.* 47. 2. *grind meal*, (*i. e.*) Grind Corn into Meal; and that, *Pſal.* 74: 15. *thou didſt cleave the fountain*; (*i e.*) cleave the Rock ſo as to make a Fountain in it *e* In the Jaw-bone which he had uſed, which God could eaſily effect, either by cauſing the Jaw-bone to ſend forth Water, as the Rock formerly did, the Miracle being in effect the ſame, though in a differing ſubject, cauſing a Spring to break forth in *Lehi*; or, *in that Lehi* mentioned before, *v.* 14. for *Lehi* is both the name of a place, and ſignifies a Jaw-bone. *f* (i. e.) *The Fountain of him that cried* for Thirſt; or, *that called* upon God for Deliverance; (i. e.) the Fountain or Well which was given in anſwer to my Prayer. *g* According to this Tranſlation, *Lehi* is the name of a Place and not a *Jaw-bone*, becauſe it ſeems improbable that a Jaw-bone ſhould continue there ſo long, which every Traveller might take away, and would be forward enough to carry a Fountain with them in thoſe hot Countries; although it is not incredible that Paſſengers would generally forbear to meddle with, or remove ſo great a Monument of Gods power and goodneſs; or, that the ſame God who made it inſtrumental to ſo great a wonder, ſhould add one Circumſtance more; to wit, fix it in the Earth, as a Teſtimony to poſterity of the Truth of this glorious work: But theſe words may be otherwiſe rendred thus, *which* Fountain *was in that Jaw-bone*; and for the following words, *unto this day*; they may not be joined with the words next and immediatly foregoing, as if the Fountain was there to this day; but with the former words, *he called*, &c. And ſo the Senſe may be this, That it was ſo called unto this day; and the place may be thus read, *he called the name thereof*; or, *the name thereof was called* (ſuch active Verbs being frequently put paſſively and imperſonally,) *The Well or Fountain of him that called* or *cried* (*which* was *in Lehi*) *unto this day.*

20 And he judged Iſrael *h* in the days of the Philiſtines *i* twenty years.

h (i. e.) He pleaded their Cauſe, and avenged them againſt the *Philiſtines*. *i* (i. e.) Whilſt the *Philiſtines* had the power and Dominion, from which he was not fully to deliver, but only to *begin to deliver* them, as it was foretold, *Judg.* 13. 5. From this place it is manifeſt, that in the computation of the times of the Judges, the years of Servitude or Oppreſſion are not to be ſeparated from the years of the Judges, and added to them, but are comprehended within them; which Propoſition is of great importance for clearing this difficult part of Scripture-Chronology, and for juſtifying that account of times given 1 *King.* 6. 1.

CHAP. XVI.

Samſon goeth in to an harlot: is hem'd in: riſeth at midnight: taketh the city-gates, poſts and barrs on his ſhoulders: and carrieth them up into a mountain, 1—3. *Is in love with Delilah: ſhe enticeth him to diſcover wherein his ſtrength lay: is thrice deceived: at laſt ſhe overcomes him,* 4,—20. *They put out his eyes and caſt him into priſon,* 21. *His hair grows again,* 22. *The lords of the Philiſtines and the people gather together to make ſport with him to the honour of their Idols: and ſacrifice,* 23,—25. *Samſon getteth them to place his hands on the two pillars of the houſe: he prays to God: pulls down the houſe: and dieth: but more ſlain at his death than in his life,* 26,—30. *He is buried,* 31.

THen Samſon went to Gaza *a*, and ſaw there † an harlot *b*, and went in unto her.

† Heb. *a woman an harlot.*

a A chief City, to make ſome new attempt upon the Philiſtines, whom he feared not either in their Cities or in their Camps, having had ſuch large experience of his own Strength, and of Gods Aſſiſtance; poſſibly he came in thither by Night, unknown and unobſerved till afterwards. *b* Going into an houſe of publick Entertainment to refreſh himſelf, as the manner was, *Joſh.* 20. 1. He there ſaw this Harlot; which implies, that he did not go thither upon ſo evil a Deſign, but accidentally ſaw her there, and by giving way to luſtful Looks upon her, was enſnared by her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all night, ſaying, In the morning, when it is day, we ſhall kill him *c*.

† Heb. *ſilent.*

c This they choſe to do, rather than to ſeize upon him in his Houſe and bed by Night; either becauſe they knew not certainly in what Houſe or place he was; or, becauſe they thought that might cauſe great Terror, and Confuſion, and Miſchief among their own people; whereas in the day-time they might more fully diſcover him, and more unexpectedly ſurprize him, and more certainly direct their Blows, and uſe their Weapons againſt him.

3 And Samſon lay till midnight, and aroſe at midnight *d*, and took the doors of the gate of the city *e*, and the two poſts, and went away with them *f*, † bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron *g*.

† Heb. *with the bar.*

d Being either ſmitten in Conſcience for his Sin, when he firſt awaked, and thence fearing Danger, as he had juſt cauſe to do; or being ſecretly warned by God in a Dream; or, by an inward impulſe, for the prevention of his deſigned Deſtruction. *e* Not the great Gates, but leſſer Doors made in them, and ſtrengthened with diſtinct poſts and bars. *f* The Watch-men not expecting him till morning, and therefore being now retired into the ſides, or upper part of the Gate-houſe, as the manner now is, to get ſome reſt, whereby to fit themſelves for their hard Service intended in the morning; or, if ſome of them were in his way, he could eaſily and ſpeedily ſtrike them dead, and break the Door, whilſt the reſt were partly aſtoniſhed with the ſurpriſe; and partly, preparing themſelves for reſiſtance: Nor durſt they purſue him, whom they now again perceived to have ſuch prodigious Strength and Courage; and to be ſo much above the fear of them, that he did not run away with all ſpeed, but went leiſurely, having ſo great a weight on his Shoulders, wherewith they knew he could both defend himſelf and offend them. *g* Either, 1. To an Hill near *Hebron*, which was above twenty miles from *Gaza*; or, 2. To the top of an high Hill not far from *Gaza*, which looked towards *Hebron*, which alſo ſtood upon another high Hill, and might be ſeen from this place, though it was at a great diſtance from it. And *Samſon* did this not out of vain Oſtentation, but as an evidence of his great Strength for the Encouragement of his people to join with him more vigorouſly for their own Deliverance, than yet they had done, or durſt do; and for the greater terror and contempt of the Philiſtines. It may ſeem ſtrange that *Samſon* immediately after ſo foul a Sin ſhould have the Courage in himſelf, and the Strength from God, for ſo great a work. But firſt, it is probable, that *Samſon* had in ſome meaſure repented of his Sin, and begged of God pardon and Aſſiſtance, which alſo he perceived by Inſtinct, that God would afford him. 2. This ſingular Strength and Courage was not in it ſelf a Grace, but a Gift, which might have been in a graceleſs perſon, and therefore might continue in a good Man, notwithſtanding an hainous act of Sin: and it was ſuch a gift as did not depend upon the diſpoſition of his Mind, but upon the right ordering of his Body, by the Rule given to him, and others of that Order.

4 ¶ And it came to paſs afterwards, that he loved a woman *h* ‖ in the valley of Sorek, whoſe name *was* Delilah.

‖ Or, *by the brook.*

h Either firſt, with Conjugal Love, ſo as to Marry her, as divers both Jews and Chriſtians have thought. Or, Secondly, with Luſtful Love, as an Harlot: which though not certain, becauſe the Phraſe is here ambiguous, ſhe being neither called an Harlot: as ſhe of *Gaza* was, *v.* 1. nor yet his Wife, as ſhe of *Timnath* was, *Judg.* 14: 2, 3, 20: yet it may ſeem more probable; partly, becauſe the dreadful puniſhment now inflicted upon *Samſon* for this Sin, whom God ſpared for the firſt Offence, is an intimation, that this Sin was not inferior to the former; partly, becauſe the Cofidence which the Philiſtine lords had in her, and their bold and frequent Treating with her, and the whole courſe of her Carriage towards *Samſon*, ſhew her to be a mercenary and perfidious Harlot, and not a Wife; whoſe affection and Intereſt would have obliged her to better things and partly, becauſe *Samſon* did not carry her home to his Houſe, as Husbands uſe to do their Wives; but lodged in her Houſe: as appears from the whole Story.

5 And the lords of the Philiſtines *i* came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‖ afflict him *k*; and we will give thee every one of us eleven hundred pieces of ſilver *l*.

‖ Or, *humble.*

i The lords of their five principal Cities, who ſeem to have been united together at this time in one Ariſtocratical Government; or at leaſt were leagued together againſt him as their common Enemy. *k* To chaſtiſe him for his Injuries done to us. They mean to puniſh him ſeverely, as they did; but they expreſs it in mild words, leſt the horror of it might move her to pity him. *l* (i. e.) Shekels, as that Phraſe is commonly uſed, as *Numb.* 7: 13, 85. 2 *Sam.* 18: 12. 2 *King.* 6: 25.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth m*, and wherewith thou mighteſt be bound, to afflict thee?

m What is the cauſe of this prodigious Strength, or wherein doth it conſiſt? She ſeems to ask meerly out of curioſity, to underſtand the ſtate of a perſon whom ſhe ſo highly values.

7 And Samſon ſaid unto her, If they bind me with ſeven ‖ † green withs, that were never dried *n*, then ſhall I be weak, and be as † another man.

‖ Or, *new cords.*

† Heb. *moiſt.*

† Heb. *one of men.* So Gr.

n Samſon is guilty both of the Sin of Lying, though he dreſs up the Lye in ſuch Circumſtances as might make it moſt probable; and of great Folly in encouraging her Enquiries, which he ſhould at firſt have check'd: but as he had forſaken God, ſo God had now forſaken him, and deprived him of common Prudence; otherwiſe the frequent repetition and vehement urging of this Queſtion might eaſily have raiſed Suſpicion in him.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber *o*) and ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs as a threed of tow is broken, when it † toucheth the fire: ſo his ſtrength was not known.

† Heb. *ſmelleth.*

o With her; (i. e.) In the ſame Houſe, in a Chamber: (i. e) In a ſecret Chamber within her call. Nor is it ſtrange that they did not fall upon him in his ſleep: partly, becauſe they feared to awake a ſleeping Lion; and partly, becauſe they expect an opportunity for doing their work more certainly, and with leſs danger.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lyes: now tell me, I pray thee, wherewith thou mighteſt be bound?

† Heb. *wherewith work hath not been done.*

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as † another man.

† Heb. *one of men,* ver. 7.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web *p*.

p Or, *thread* which is woven about a Weavers Loom; or, *with a Weavers beam.* If my Hair, which is all divided into ſeven Locks, be faſtned about a Weavers Beam; or interwoven with Weavers Threads: underſtand out of the foregoing Verſes; then I ſhall be weak as another Man.

14 And ſhe faſtned *it* with the pin *q*, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

q Having done what *Samſon* directed, ſhe adds this for ſureneſs ſake, ſhe faſtned the Hair thus woven with a pin.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me *r*? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*?

r When thy Love conſiſts only in outward Expreſſion, not in Affection, and thou wiltſt not open thy Heart to me, as one true Friend doth to another.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death *s*.

† Heb. *ſhortned.*

s Being tormented by two contrary and violent Paſſions, deſire to gratifie her whom he ſo much doted upon, and fear of betraying himſelf to utmoſt hazard. But being deſerted by God, it is no wonder that he chuſeth the worſe part.

17 That he told her all his heart, and ſaid unto her, * There hath not come a raſor upon mine head: for I *have been* a Nazarite unto God from my mothers womb: If I be ſhaven, then my ſtrength will go from me *t*, and I ſhall become weak, and be like any *other* man.

* Numb. 6. 3.

t Not that his Hair was in it ſelf the Seat or cauſe of his Strength, but becauſe it was the chief Condition of that Vow or Covenant, whereby as he ſtood obliged to him, ſo God was pleaſed graciouſly to ingage himſelf to fit him for, and aſſiſt him in that great work to which he called him: but upon his violation of his Condition, God juſtly withdraws his Help, and leaves him to himſelf.

18 And when Delilah ſaw that he had told her all his heart *u*, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up to her, and brought money in their hand.

u Which it was not hard for her to diſcover, by the change of his Countenance, and the matter of his Diſcourſe, and the whole carriage of the Buſineſs.

19 And ſhe made him ſleep *x* upon her knees *y*, and ſhe called for a man, and ſhe cauſed him to ſhave off *z* the ſeven locks of his head, and ſhe began to afflict him *a*, and his ſtrength went from him *b*.

x By ſome ſleepy portion, which it is like ſhe gave him upon other Pretences, agreeable enough to his preſent and vitiated inclination. *y* Reſting his head upon her Knees. *z* With a gentle hand, as if ſhe her ſelf had but been ſporting with him. She did this more ſecurely; partly, becauſe ſhe had caſt him into a deep ſleep; and partly, becauſe if he had diſcovered it before it was finiſhed, ſhe would have ſaid, It was only an innocent Intention to try the ſincerity of his Affection to her, and the truth of this laſt relation, which ſhe had ſo juſt reaſon to doubt of, from his frequent diſſimulation and lyes. *a* (*i. e.*) To diſturb, and awaken, and affright him, as by other ways, ſo particularly by crying out in a terrible manner, *The Philiſtines are upon thee,* as ſhe had done before, and as it follows *v.* 20. *b* Which, as is here implied, ſhe perceived, becauſe he could not now ſhake himſelf as he did before; (*i. e.*) With equal vigour and might, as is intimated in the next Verſe: or, becauſe ſhe had bound him, though it be not here expreſſed, and found him unable to break his Bonds.

20 And ſhe ſaid, The Philiſtines *be* upon thee Samſon. And he awoke out of his ſleep, and ſaid *c*, I will go out as at other times before, and ſhake my ſelf *d*. And he wiſt not *e* that the LORD was departed from him *f*.

c Within himſelf; (*i. e.*) he purpoſed and attempted it. *d* (*i. e.*) Put forth my Strength to cruſh them, and to deliver my ſelf. *e* Being not yet well awake, and not diſtinctly feeling the loſs of his Hair, or not duely conſidering what would follow upon it. *f* In reſpect of the Strength and help he had formerly given him.

21 ¶ But the Philiſtines took him *g*, and † put out his eyes *h*, and brought him down to Gaza *i*, and bound him with fetters of braſs, and he did grind in the Priſon-houſe *k*.

† Heb. *bored out.*

g Who now durſt apprehend him, becauſe they reſted in the Aſſurance which *Delilah* had given them, that now all was diſcovered and done. *h* Which was done by them out of Revenge and policy, to diſenable him from doing them much harm, in caſe he ſhould recover his Strength; but not without Gods providence, puniſhing him in that part which had been greatly inſtrumental to his ſinfull Luſts. *i* Becauſe this was a great and ſtrong City, where he would be kept ſafely; and upon the Sea-coaſt, at ſufficient diſtance from *Samſons* people; and to repair the Honour of that place, upon which he had faſtened ſo great a ſcorn, *Judg.* 16. 3. God alſo ordering things thus, that where he firſt ſinned, *Judg.* 16. 1. there he ſhould receive his puniſhment. *k* As Captives and Slaves uſe to do: See *Exod.* 11 5. *Iſa.* 47: 2: *Matth.* 24: 41: He made himſelf a Slave to vile Luſts and Harlots, and now God ſuffers men to uſe him like a Slave.

22 Howbeit, the hair of his head began to grow again *l* || after he was ſhaven.

|| Or, *as when he was ſhaven.*

l This Circumſtance, though in it ſelf inconſiderable, is noted as a ſign of the recovery of Gods favour, and his former Strength, in ſome good degree, upon his bitter Repentance, and his renewing of his Vow with God, which was allowed for *Nazarites* to do, *Numb.* 6. 9, &c. And which is here ſuppoſed he did, and by the Effects proved.

23 Then the lords of the Philiſtines gathered them together *m*, for to offer a great ſacrifice unto Dagon *n* their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

m Either upon ſome annual or cuſtomary Solemnity: or, rather, upon this ſpecial occaſion, to praiſe *Dagon* for this ſingular Favour. And they did not appoint this ſolemn Service as ſoon as *Samſon* was taken, but ſome conſiderable time after, as appears by the growth of *Samſons* Hair in the mean time, becauſe they would give ſufficient time and warning for all their Friends and Allies to come thither, and for the making of all neceſſary preparations for ſo great an Occaſion. *n* Which is by moſt ſuppoſed to be an Idol, whoſe upper part was like a Man, and whoſe lower part was like a Fiſh; whence there is mention of *Dagons hands*, but not of his feet, in 1 *Sam.* 5. 4. And this place being near *Egypt*, where ſome of their gods were worſhipped in the form of Fiſhes; and being near the *Sea*, it ſeems moſt probable, that it was one of the Sea-gods of the *Heathens*; and that it had in ſome part the reſemblance of a Fiſh.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our countrey, † which ſlew many of us.

† Heb. *and who multiplied our ſlain.*

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe, and he made † them ſport *n*, and they ſet him between the pillars.

† Heb. *before them.*

n Eeither firſt, paſſively, being made by them the matter of their Sport and Deriſion; and of many bitter Scoffs, and other Indignities or Injuries: Or, Secondly, Actively, by ſome ridiculous Actions, or ſome proofs of more than ordinary Strength yet remaining in him, like the ruins of a great and goodly Building; whereby he lull'd them aſleep in ſecurity, until by this ſeeming Complaiſance he prepared the way for that which he deſigned; otherwiſe his generous Soul would never have been forced to make them Sport, ſave in order to their Deſtruction.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me, that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women, and all the lords of the Philiſtines *were* there: and *there were* upon the roof *o* about three thouſand men and women, that beheld while Samſon made ſport.

o Which after the manner was flat, and had Windows through which they might ſee what was done in the lower parts of the Houſe.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes *p*.

p This prayer was not an act of Malice and Revenge, but of Faith and Zeal for God, who was there publickly diſhonoured; and Juſtice, in puniſhing their inſolencies and vindicating the whole Common-wealth of *Iſrael*, which was his Duty, as he was Judge, to do. And this is manifeſt from hence, becauſe God who heareth not Sinners, and would never uſe his Omnipotency to gratifie any Mans impotent Malice, did manifeſt by the Effect, that he accepted and owned his prayer as the dictate of his own Spirit. And that in this prayer he mentions only his Perſonal Injurie, the loſs of his Eyes, and not their Indignities to God and his people, muſt be aſcribed to that prudent Care which he had, and declared upon former occaſions, of deriving the Rage and Hatred of the *Philiſtines* upon himſelf alone, and diverting it from the people. For which end I conceive this prayer was made with an audible Voice, though he knew they would entertain it with Scorn and Laughter, which alſo he knew would quickly be turned into Mourning.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and || on which it was born up, of the one with his right hand, and of the other with his left *q*.

|| Or, *he leaned on them.*

30 And Samſon ſaid, Let † me die with the Philiſtines *r*: and he bowed himſelf with *all his* might: and the houſe fell upon the lords, and upon all the people that *were* therein; ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

† Heb. *my ſoul.*

q *Qu.* How could ſo great a Building, containing ſo many thouſands of people, reſt upon two pillars ſo near placed together? Here Infidels triumph, as if they had got an unanſwerable Argument againſt the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine, that the Pen-man of this Book ſhould feign ſuch a Circumſtance as this, if it had been falſe, whereby he would have utterly overthrown the Credit of the whole Book; and that he ſhould do this before a people that could eaſily have confuted him; and that people ſhould have ſo high a Veneration for that Book in which they knew ſo notorious a falſhood to be: theſe things, I ſay, are far more abſurd to believe, than the truth of this Relation. But to this I ſhall add two Anſwers. Firſt, It is no ſufficient Argument to prove, that this was not true, becauſe we do not at this day underſtand how it was done. There were many great Works, and excellent pieces of Art, ſome footſteps whereof are left in ancient Writers; but the exact way and particular manner of them, is wholly, or in a great meaſure unknown and loſt: ſo that *Pancirollus* hath written a whole Book of ſuch things. Particularly, the old way of Architecture is much in the dark, as is confeſſed by the Learned. It may be pretended, That though there might be curious Arts of Building in the Learned and Ingenious part of the World, it is not probable they were among ſuch a rude and barbarous people as the *Philiſtines*. But this is certainly a very great miſtake; for theſe people were either a part of, or very near Neighbours to the *Phœnicians*, from whom it is confeſſed the Arts came to the *Grecians*. And foraſmuch as many things which were concluded by the Ancients to be impoſſible, are by the wit and induſtry of later Ages found to be poſſible, and certainly true; it cannot be ſtrange if ſome things now ſeem impoſſible to ſome Men, which were then known to be practicable. And he that will venture his Faith and Salvation upon this Propoſition, That ſuch a Building as this was ſimply impoſſible, becauſe he doth not ſee the poſſibility of it; or, which is all one, That no Man underſtands more than he doth; will find few admirers of his Wiſdom: And to queſtion the Truth and Divinity of the Holy Scriptures, which is ſo fully and clearly proved by ſundry Arguments, upon ſuch a nicety as this, is but a more learned kind of Doting. *Anſw.* 2. Inſtances are not wanting of far more large and capacious Buildings than this, that have been ſupported only by one pillar. Particularly, *Pliny* in the 15th. Chapter of the 36th. Book of his *Natural Hiſtory*, mentions two Theaters built by one *C. Curio*, who lived in *Julius Ceſars* time; each of which was ſupported by one Pillar, or Pin, or Hinge, though very many thouſands of people did ſit in it together. And much more might two pillars ſuffice to uphold a Building large enough to contain three Thouſand perſons, which is the number mentioned, *v.* 17. Or, the pillars might be made Two in the lower part meerly for Ornament-ſake, which might eaſily be ſo ordered as to ſupport a Third and Main pillar in the middle, which upheld the whole Fabrick. *r* (*i. e.*) I am contented to die, ſo I can but therewith contribute any thing to the Vindication of Gods glory, here trampled upon, and to the Deliverance of Gods people. This is no Example nor Encouragement to thoſe that wickedly Murder themſelves: for *Samſon* did not deſire, nor procure his own Death voluntarily, but only by meer force and neceſſity; becauſe he did deſire, and by his Office was obliged to ſeek the deſtruction of theſe Enemies and Blaſphemers of God, and Oppreſſors of his people; which in theſe Circumſtances he could not effect without his own Death; & his Caſe was not much unlike theirs, that in the heat of Battel run upon the very mouth of the Cannon, or other evident and certain danger of Death, to execute a Deſign upon the Enemy; or theirs, who go into a Fire-ſhip to deſtroy the Enemies beſt Ships, though they are ſure to periſh in the Enterprize. Moreover, *Samſon* did this by Divine Inſtinct and Approbation, as Gods anſwer to his prayer manifeſts, and that he might be a Type of Chriſt, who by voluntarily undergoing death, deſtroyed the enemies of God, and of his people.

31 Then his brethren *s*, and all the houſe of his father came down, and took him, and brought *him* up, and buried him *t* between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty years *u*.

s Either, Firſt, Largely ſo called, his Kinſmen. Or, Secondly, ſtrictly ſo called; *Samſons* Parents having had other Children after him; as it was uſual with God when he gave an extraordinary and unexpected power of procreating a Child, to continue that ſtrength for the Generation or Conception of more Children, as in the caſe of *Abraham*, Gen. 25. 1, 2. and *Anna*, 1 *Sam.* 2. 21. *t* Which they adventured to do; partly, becauſe the moſt barbarous Nations allowed Burial even to their Enemies, and would permit this oft-times to be done by their Friends: partly, becauſe *Samſon* had taken the blame of this Action wholly to himſelf, for which his innocent Relations could not upon any pretence be puniſhed: and principally, becauſe they were under ſuch grief, and perplexity, and conſternation for the common Calamity, that they had neither heart, nor leiſure to revenge themſelves of the *Iſraelites*, but for their own ſakes were willing not to diſquiet or offend them; at leaſt, till they were in a better poſture to reſiſt them. *u* This was ſaid before, *Judg* 15. 20. to explain it; and to ſhew when theſe Twenty years ended, even at his death, as is here noted.

CHAP. XVII.

Micah ſtealeth money of his mother: then confeſſeth and reſtoreth it. She dedicates it to the Lord: maketh images; he ſets them up in the houſe of his gods: and conſecrates one of his ſons for his prieſt: there being then no magiſtrates in Iſrael, 1,——6. *a Levite travelling that way he hireth and conſecrateth him to be his prieſt,* 7,——12. *Is confident that God would therefore favour and bleſs him,* 13.

AND there was a man *a* of mount Ephraim, whoſe name was † Micah.

† Heb. *Micajah.*

a The things mentioned here, and in the following Chapters, did not happen in the order in which they are put; but much ſooner, even preſently after the death of the Elders that over-lived *Joſhua*, *Judg* 2. 7, as appears by divers Paſſages; as firſt, becauſe the place called *Mahaneh=Dan*, or *the camp of Dan*, *Judg.* 13. 25. was ſo called from that which was done, *Judg.* 18: 12. Secondly, Becauſe the *Danites* had not yet got all their Inheritance, *Judg.* 18. 1. which is not credible of them, above 300 Years after *Joſhuas* death. Thirdly, becauſe *Phinehas* the Son of *Eleazer* was prieſt at this time, *Judges* 20: 28: who muſt have been about 350 years old, if this had been done after *Samſons* death, which is more than improbable.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt *b*, and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me, I took *it c*. And his mother ſaid, Bleſſed *be thou* of the LORD *d*, my ſon.

b (*i. e.*) Didſt Curſe the Perſon who had taken them away, and that in my hearing, as it follows. *c* The fear of thy Curſe makes me acknowledge mine Offence, and beg thy Pardon. *d* I willingly conſent to, and beg from God the removal of the Curſe, and a Bleſſing inſtead of it. Be thou free from my Curſe, becauſe thou haſt ſo honeſtly reſtored it.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly † dedicated the ſilver unto the LORD *e*, from my hand, for my ſon *f* to make a graven image, and a molten image *g*: now therefore I will reſtore it unto thee *h*.

† Heb. *ſanctified.*

e In the *Hebrew* it is, *Jehovah*, the incommunicable Name of God. Whereby it is apparent, that neither ſhe, nor her Son, intended to forſake the true God or his worſhip; as appears from his rejoycing when he had got a Prieſt of the Lords appointment, of the Tribe of *Levi*, *Judg.* 17. 13. but only to worſhip God by an image; which alſo it is apparent, that both the *Iſraelites Exod.* 32: 1, &c. And *Jeroboam* afterwards deſigned to do. *f* Either, Firſt, for the honour and benefit of thy ſelf and Family; that you need not be continually going to *Shiloh* to worſhip, but may do it as well at home by theſe Images. Or, Secondly, that thou maiſt cauſe theſe things to be made; to which end, ſhe reſtored all the Money to him, as it here follows. *g* Many think this was but one Image, partly graven, and partly Molten. But it ſeems more probable, that they were two diſtinct Images, becauſe they are ſo plainly diſtinguiſhed, *Judg.* 18: 17, 18. where alſo ſome other words come between them. It is true, *the graven image* alone is mentioned, *Judg* 18: 20, 30, 31. not excluſively to the other, as appears from what is ſaid juſt before; but by a common Synecdoche, whereby one is put for all; eſpecially, where that one is eſteemed the chief. *h* To diſpoſe of, as I ſay.

4 Yet he reſtored the money unto his mother *i*, and his mother took two hundred *ſhekels* of ſilver *k*, and gave them to the founder, who made thereof *l* a graven image, and a molten image, and they were in the houſe of Micah.

i Though his Mother allowed him to keep it, yet he perſiſted in his reſolution to reſtore it, that ſhe might diſpoſe of it as ſhe pleaſed; and did actually reſtore it, as was ſaid before; and now confirms the former Reſtitution, and therefore is twice ſaid to *reſtore it*. *k* Reſerving 900 *Shekels*, either for the *Ephod* and *Teraphim*, or for other things relating to this Worſhip: or for her own private uſe; being, it ſeems, cooled in her firſt Zeal, and willing to have as cheap a Religion as ſhe could, as alſo her Son *Micah* was, *Judg.* 17: 10. *l* Made them, either, Firſt, of that Matter: Or, Secondly, for that money.

5 And the man Micah had an houſe of gods *m*, and made an † ephod *n* and * teraphim *o*, and † conſecrated one of his ſons, who became his prieſt *p*.

* *Gen.* 31. 19. Hoſ. 3. 4.
† Heb. *filled the hand.*

m (*i. e.*) An Houſe or Place conſecrated for the Service of God in this manner. *n* An eminent part of the Prieſtly Garments, *Exod.* 28: 4: which, ſome think, is here put for all of them. *o* Some ſort of Images ſo called, of which ſee *Gen.* 31: 19; *Hoſ.* 3: 4. *p* Becauſe the *Levites* in that corrupt Eſtate of the Church, neglected the Exerciſe of their Office, and therefore were neglected by the people, and others put into their Employment. But this kind of Prieſthood was condemned, *Numb.* 16: 40 and 18: 2, 7.

6 * In thoſe days *there was* no King *q* in Iſrael, and every man did *that which was* right in his own eyes *r*.

* Chap. 18: 1. & 21: 25.

q (*i. e.*) No Judge to Govern and Controul them. The word *King* being here uſed largely for a Supreme Magiſtrate; as *Gen.* 36. 31. *Deut* 33. 5. God raiſed up Judges to Rule and Deliver the people, when he ſaw fit; and at other times for their Sins he ſuffered them to be without them, and ſuch a time this was; and therefore they ran into that Idolatry, from which the Judges uſually kept them; as appears by that ſolemn and oft-repeated Paſſage in this Book, that after the death of ſuch or ſuch a Judge the people forſook the Lord, and turned to Idols. *r* (*i. e.*) Not what pleaſed God, but what beſt ſuited their own Fancy or Luſts.

7 ¶ And there was a young man out of Bethlehem-Judah *s*, of the family of Judah *t*, who was a Levite, and he ſojourned there *u*.

s Or, *of Bethlehem-Judah*; ſo called here, as *Matth*, 2. 1, 5. to difference it from *Bethlehem* in *Zebulun*, *Joſh.* 19. 15. There he was born and bred. *t* (*i. e.*) Of, or belonging to the Tribe of *Judah*; not by Birth, for he was a *Levite*; nor by his Mother, for though that might be true, the Mother-ſide is not regarded in Genealogies; but by his Habitation and Miniſtration. For the *Levites*, eſpecially in times of Confuſion and Irreligion, were diſperſed among all the Tribes; and this Mans Lot fell into the Tribe of *Judah*: which ſeems to be here noted by way of reflection upon that Tribe, and as an evidence of the general Defection, that a *Levite* could not find entertainment in that great and famous Tribe, which God had put ſo much Honour upon, *Gen.* 49. 8, 9, 10, 11. and therefore was forced to wander and ſeek for ſubſiſtence elſewhere. *u* So he expreſſeth it, becauſe this was not the proper, nor uſual Place of his abode, this being no *Levitical* City.

8 And the man departed out of the city from Bethlehem-Judah, to ſojourn where he could find *a place x*, and he came to mount Ephraim, to the houſe of Micah † as he journeyed.

† Heb. *in making his way.*

x For employment and a livelihood; for the Tithes and Offerings, which were their maintenance, not being brought in to the Houſe of God, the *Levites* and Prieſts muſt needs be reduced to great ſtraits.

9 And Micah ſaid unto him, Whence comeſt thou? and he ſaid unto him, I *am* a Levite of Bethlehem-Judah, and I go to ſojourn where I may find *a place*.

|| Or, *a double ſuit,* &c.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt *y*, and I will give thee ten *ſhekels* of ſilver by the year, and || † a ſuit of apparel, and thy victuals. So the Levite went in. *y* For

† Heb. *an order of garments.*

y For, *a Father*; *that is*, *a Prieſt*, a Spiritual Father, a Teacher or Inſtructer, for ſuch are called *Fathers*; ſee 2 *Kings* 6: 21. and 8: 9. and 13: 14. *Iſa*: 22: 21. He pretends Reverence and Submiſſion to him; and what is wanting in his Wages, he pays him in empty Titles.

11 And the Letive was content *z* to dwell with the man, and the young man was unto him as one of his ſons *a*.

z Being conſtrained by neceſſity, and infected with the common Contagion of the Superſtition and Idolatry of the Times. *a* i. e. Treated with the ſame degree of Kindneſs and Affection.

12 And Micah conſecrated the Levite *b*, and the young man became his prieſt *c*, and was in the houſe of Micah.

b To be a Prieſt, for which he thought a Conſecration neceſſary, as knowing that the *Levites* were no leſs excluded from the Prieſts Office than the People. *c* Inſtead of his Son, whom he had conſecrated for want of a fitter, *v*: 6. but now ſeems to reſtrain him from the exerciſe of that Office, and to devolve it wholly upon the *Levite*, who was nearer akin to it.

13 Then ſaid Micah, Now know I that the LORD will do me good *d*, ſeing I have a Levite to *my* prieſt.

d I am aſſured God will bleſs me. So blind and groſly partial he was in his judgement, to think that one right Circumſtance would anſwer for all his ſubſtantial Errors, in making and worſhipping Images againſt GOD'S expreſs Command, in worſhipping GOD in a forbidden place; and in that he being an *Ephraimite* preſumed to make a Prieſt, *&c.*

CHAP. XVIII.

Thoſe the Tribe of Dan, having not ſufficient inheritance, ſend forth five men to ſpy out a place: they come to the houſe of Micah, and deſire the Levite ask counſel of GOD touching their journey, 1 —— 5. *He encouraging them: they ſpy out the City Laiſh: and at their return inſtigate their Brethren to ſet upon the City,* 6 —— 10. 600 *go forth armed; in their march they ſeize upon Micahs prieſt and idols: which he in vain demandeth again,* 11 —— 25. *They pull down Laiſh; build it again: inhabit it: and call it* Dan, 26 —— 29. *Conſecrate their prieſt and ſet up Micahs images,* 30, 31.

IN * thoſe days *there was* no king in Iſrael *a*: and in thoſe days the * tribe of the Danites *b* ſought them an inheritance to dwell in, for unto that day *all their* inheritance had not fallen unto them *c* among the tribes of Iſrael.

* Chap: 17: 6: *and* 21: 25. * Joſh: 19: 47.

a Not long after *Joſhua*'s death, of which ſee on *Judges* 17: 6. *b* i. e. A part or branch of that Tribe, conſiſting only of 600 Men of War, *v*: 16. with their Families, *v*: 21. or, *a Family of the Danites*; for the word *Schebet*, which properly ſignifies a *Ttribe*, is ſometimes taken for a *Family*, as *Judges* 20: 12. as elſewhere *Family* is put for a *Tribe*, as *Zech*: 12: 13. *c* The Lot had fallen to them before this time, *Joſh*: 19: 4, &c. but not the actual poſſeſſion of their Lot, becauſe therein the *Philiſtines* and *Amorites* oppoſed them, not without ſucceſs. *Joſh*: 19: 40. *Judges* 1: 34.

2 And the children of Dan ſent of their family *d* five men from their coaſts, † men of valour, from Zorah, and from Eſhtaol *e*, to ſpy out the land, and to ſearch it, and they ſaid unto them, Go, ſearch the land: who when they came to mount Ephraim to the houſe of Micah, they lodged there *f*.

† Heb: *ſons.*

d Which ſhews that it was but one, though a large Family, which was engaged in this Expedition. *e* Of which ſee *Joſh*: 19: 41. *Judges* 13: 2, 25. *f* Not in the ſame Houſe, but near it, as appears from the next Verſe, in a neighbouring place.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite *g*: and they turned in thither, and ſaid unto him, Who brought thee thither? and what makeſt thou in this *place h*? and what haſt thou here?

g Either, 1. By his manner of pronounciation, which was differing and diſtinguiſhable in ſeveral Tribes, as appears from *Judges* 12: 6. *Mark* 14: 70. Or, 2. By the celebration of ſome part of his Office, which they then lodging in the neighbourhood, might be invited to. Or rather, 3. By ſome acquaintance which ſome of them formerly had with him which they might have upon many occaſions. *h* This being not thy uſual Place, nor proper for thy Employment.

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Ask counſel, we pray thee, of God *i*, that we may know whether our way which we go ſhall be proſperous.

i To wit, by thine *Ephod*, or *Teraphim*, or Images, which they knew he had, *v*: 14.

6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way *k* wherein ye go.

k i. e. Your Journey or Deſign is under the Eye of GOD; i. e. under his Care and Protection, and Direction, which *the Eye of GOD* being *upon a perſon*, commonly notes in Scripture, as *Pſal*: 32: 8. and 34: 15. Compare *Jer*: 39: 12. and 40: 4. So the Phraſe is here taken in a reſtrained ſenſe, which is elſewhere taken more largely, as *Prov*: 5: 21. This Anſwer he either feigns to gratifie their Humour; or, did indeed receive from the Devil who transformed himſelf into an Angel of Light, and in GOD'S Name gave them Anſwers, and thoſe not ſeldom very true which GOD ſuffered for the trial of his People: See *Deut*: 13: 1, 2, 3. But it is obſervable, that his Anſwer was, as the Devil's Oracles uſually were, ambiguous, and ſuch as might have been interpreted either way, as they had ſucceſs or diſappointment.

7 ¶ Then the five men departed, and came to Laiſh *l*, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians *m*, quiet, and ſecure, and *there was* no † magiſtrate in the land that might put *them* to ſhame in *any* thing *n*, and they *were* far from the Zidonians *o*, and had no buſineſs with *any* man *p*.

† Heb: *poſſeſſor*, or, *heir of reſtraint*, 1 Sam: 9: 17.

l Called alſo *Leſhem*, *Joſh*: 19: 47. *m* Who living in a very ſtrong Place, and abounding in Wealth, and underſtanding that they were not a part of that Land which GOD gave to his People; and perceiving that the *Iſraelites* never attempted any thing againſt them, were grown ſecure and careleſs. *n* Or, *that might rebuke or puniſh any thing*; i. e. any Crime; Heb: *that might put any thing to ſhame*, or, make any thing ſhameful. *Putting to ſhame* ſeems to be uſed Metonymically for inflicting Civil Puniſhment, becauſe ſhame is generally the adjunct or effect of it. *o* Who otherwiſe could have ſuccoured them, and would have been ready to do it. *p* No League or Confederacy, nor much Converſe with other Cities, it being in a pleaſant and plentiful Soil, between the two Rivolets of *Jor* and *Dan*, not needing Supplies from others, and therefore minding only their own Eaſe and Pleaſure.

8 And they came unto their brethren to Zorah, and Eſhtaol, and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it is very good: and *are* ye ſtill *q*? Be not ſlothful to go, *and* to enter to poſſeſs the land.

q Heb: *ſilent*? *Silence* is oft put for *ſtillneſs* or *ceſſation from action or motion*, as *Exod*: 14: 14. *Iſa*: 62: 1. *Lament*: 2: 18. For they do not accuſe them for want of ſpeaking, for that they did; but for want of doing, and puting their words and reſolves into execution.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it unto your hand *r*: a place where *there is* no want of any thing, that *is* in the earth.

r This they gather partly from GOD'S Word or Promiſe, which they ſuppoſed they had from the *Levites* Mouth; and partly from his Providence, which hath ſo diſpoſed them, that they will be an eaſy Prey to you.

11 ¶ And there went from thence of the family *ſ* of the Danites out of Zorah, and out of Eſhtaol ſix hundred men, † appointed with weapons of war.

† Heb: *girded.*

ſ By which it again appears, That the *Tribe*, *v*: 1. is put for *Family*.

12 And they went up and pitched in Kirjath-jearim *t* in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold *it is* behind Kirjath-jearim *u*.

t Called *Kirjath-baal*, *Joſh*. 15. 60. a City lying in the Northern parts of *Judah*, in the Road to *Laiſh*; yet not in the City, but in the Fields belonging to it, as the following words evince. *u* i. e. Weſt-ward from it, as the Weſtern Sea is called the *hindermoſt Sea*, *Deut*. 11. 24. and as on the contrary, the Eaſt is called *Kedem*, which ſignifies the *fore-part*.

13 And they paſſed thence unto mount Ephraim, and they came unto the houſe of Micah *x*.

x i. e. To the Town in which his houſe was, for they were not yet entred into it.

14 ¶ Then anſwered *y* the five men that went to ſpy out the countrey of Laiſh, and ſaid unto their brethren, Do ye know that there is in thoſe houſes *z* an ephod, and teraphim, and a graven image, and a molten image? Now therefore conſider what ye have to do *a*.

y i. e. Spake. the word *anſwering* being oft uſed in Scripture of the firſt Speaker, as 1 *Kings* 1. 28 and 13. 7. *Ezra* 10. 2. *Iſa*. 14 10. *z* i. e. In one of theſe Houſes, the Plural Number for the Singular, as *Judges* 12. 7. *a* Whether it be not expedient; either, 1. To conſult them again for your own ſatisfaction; or, rather, 2. To take them away for your further uſe, as you ſhal have occaſion; for their Action is the beſt Comment upon their words.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and † ſaluted him *b*.

† Heb: *asked him of peace.*

b Heb. *asked him of Peace*; i. e. if he were in Peace, *Peace* being commonly put for Health and Proſperity.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entring of the gate.

17 And the five men that went to ſpy out the land went up, *and* came in thither *c*, *and* took the graven image, and the ephod, and the teraphim, and the molten image, and the prieſt ſtood in the entring of the gate *d* with the ſix hundred men *that were* appointed with weapons of war.

c To wit, into the Houſe, and that part of it, where thoſe things were. *d* Whether they had drawn him forth, that they might without noiſe or hindrance take them away.

18 And theſe *e* went into Micahs houſe: and fetched the carved image, the ephod, and the teraphim, and the molten image; then ſaid the prieſt unto them, What do ye *f*?

e To wit, the five mentioned, *v*. 17. *f* What do you mean to do? I hope you will not do ſo Impious and Injurious an Action.

19 And they ſaid unto him, Hold thy peace, lay thy hand upon thy mouth *g*, and go with us, and be

to us a father, and a prieſt *h*: *Is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe, and a family *i* in Iſrael?

g i. e. Be ſilent, as this Phraſe is uſed, *Job* 21. 5. and 29: 9. and 40: 4. *Prov.* 30: 32. The ſame thing repeated in other words. *h* See on *Judges* 17. 10. *i* To wit, *a tribe, that is,* (*and* being oft put for *that is*) *a family.* For it is certain this was not an Expedition of the whole Tribe, which numbred 64000 Men, *Numb.* 26. 43. but only of one Family, which it ſeems were more vexed with the *Philiſtines* or *Amorites,* and therefore reſolved to ſeek new Habitations at a great diſtance from them. And after this time we find the Body of the *Danites* in their old and proper Portions in *Samſon*'s time, which, though placed before this, was long after it.

20 And the prieſts heart was glad *k,* and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people *l.*

k Being wholly governed by his own Intereſt, and making all his Obligations of Juſtice and Gratitude give place to it. But it is not ſtrange, if he who was before perfidious to God, ſhould prove ſo to Men. *l* i. e. Among the People: or properly in the midſt, both for the greater ſecurity of ſuch precious things, and that *Micah* might not be able to come at him, either to injure or upbraid him; and, it may be, becauſe that was the place where the Ark uſed to be carried.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage before them *m.*

m For their greater ſecurity, if *Micah* ſhould purſue them.

22 ¶ *And* when they were a good way from the houſe of Micah the men *that were* in the houſes near to Micahs houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What ails thee, † that thou comeſt with ſuch a company?

† Heb. *that thou art gathered together.*

24 And he ſaid, Ye have taken away my gods, which I made *n,* and the prieſt, and ye are gone away: and what have I more *o*? and what *is* this *that* ye ſay unto me, What aileth thee?

n So far was he beſotted with Superſtition and Idolatry, that he eſteemed thoſe gods, which were Man's work. But he could not be ſo ſtupid, as to think theſe were indeed the Great *JEHOVAH* that made Heaven and Earth; but only a lower ſort of gods, by whom, as Mediators, he offered his worſhip unto the true GOD, as it is manifeſt divers of the Heathens did. *o* I value nothing I have in compariſon of what you have taken away. Which zeal for Idolatrous traſh may ſhame multitudes that call themſelves Chriſtians, and yet apparently value their worldly Conveniencies more than all the Concerns even of the true Religion, and of their own Salvation.

25 ¶ And the children of Dan ſaid unto him, Let not thy voice *p* be heard among us: leſt † angry fellows *q* run upon thee, and thou loſe thy life *r,* with the lives of thy houſhold.

† Heb. *bitter of ſoul.*

p Thy Complaints and Reproaches. *q* The Soldiers who are in themſelves ſharp and fierce, and will ſoon be enflamed by thy provoking words. *r* Which, notwithſtanding all thy Pretences, thou doſt value more than thy Images, as indeed appeared from his following practice.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned, and went back unto his houſe.

27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure, and they ſmote them with the edge of the ſword, and burnt the city with fire *ſ.*

ſ Not wholly, but in great meaſure, to ſtrike the greater terror into the Inhabitants, and to make their Conqueſt of the Place more eaſie.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man: and it *was* in the valley that *lieth* by Beth-rehob *t,* and they built a city, and dwelt therein.

t A place near *Libanus* and *Hamath*; of which ſee *Numb:* 13: 21. *Joſh* 19: 28. and 21. 31. *Judges* 1. 31.

29 And they called the name of the * city Dan, after the name of Dan their father *u,* who was born unto Iſrael: howbeit, the name of the city was Laiſh at the firſt.

* Joſh. 19. 47.

u that it might be manifeſt, that they belonged to the Tribe of *Dan,* though they were ſeated at a great diſtance from them, even in the moſt Northerly part of the Land: whereas the Lot of their Tribe was in the Southern part of *Canaan.*

30 ¶ And the children of Dan ſet them up the graven image *x*: and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he, and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land *y.*

x Having ſucceeded in their Expedition according to the prediction which, as they ſuppoſed, they had from this Image, they had a great veneration for it. *y* Either 1. When the *Ark* and the *Iſraelites* were taken Captives by the *Philiſtines,* 1 *Sam:* 4: 10, 11. Though there is no mention of any who were then taken Captives, or that the *Philiſtines* did purſue the Victory, and Conquer the Land at that time, for their Victory was quickly damped, and turned to Mourning, 1 *Sam:* 5. Or, 2. After that time, when the *Philiſtines* ſlew *Saul* and *Jonathan,* and diſcomfited the whole Hoſt of *Iſrael,* and made the reſt of the People flee out of their Cities, and took Poſſeſſion of their Cities and Land. Or, 3. When the whole Land of the ten Tribes, whereof *Dan* was one, was Conquered, and the People carried Captive by the *Aſſyrian,* 2 *Kings* 17. 6, 23. which is called by way of Eminency, *the Captivity,* 1 *Chron.* 5. 22. But againſt this it is objected, That it is not probable that this Idolatry ſhould continue ſo long in ſuch a publick place and manner: or that *David* and *Solomon* would ſuffer it. *Anſ.* It is not ſaid, that the *graven Image* was there ſo long, for that is reſtrained to a ſhorter date, even to the continuance of the Ark in *Shiloh, v.* 31. which was removed thence, 1 *Sam.* 4. But only that *Jonathan*'s Poſterity were Prieſts to this Tribe or Family of *Dan,* which they might be under all the changes, even till the *Aſſyrian* Captivity, ſometimes more openly and allowedly, ſometimes more cunningly, ſometimes more ſecretly, ſometimes in one way of Superſtition or Idolatry, and ſometimes in another; and, in and after *Jeroboam*'s time, in the Worſhip of the Calves, for which ſervice, though he did make Prieſts of the meaneſt of the People, 1 *Kings* 12: 31. yet that was not by choice, but out of neceſſity, becauſe the *Prieſts* and *Levites* generally forſook him, 2 *Chron:* 11: 13, 14. and therefore when he could engage any of the *Prieſts* or *Levites* in that ſervice, he was doubtleſs very glad of them to gain Reputation to his impious and abſurd Device.

31 And they ſet up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

A Levite's Concubine runs from him to her Father's Houſe at Bethlehem: *He goeth to fetch her back: Is kindly entertained by her Father: He departs and comes to Gibeah of Benjamin: And his Concubine with him,* 1—14. *an old man of Mount Ephraim entertains them,* 15—21. *The men of the City encompaſs the Houſe: to* Debauch *the Levite, who through neceſſity delivers unto them his Concubine, whom they* Abuſe *to Death,* 22—28. *He carrieth her* Body *home: Divideth it into twelve Parts: Sendeth them into all the Coaſts of Iſrael,* 29, 30.

ANd it came to paſs in thoſe days *a* *, when there was no king in Iſrael, that there was a certain Levite ſojourning on the ſide *b* of mount Ephraim, who took to him † a concubine *c* out of Bethlehem-Judah.

* Chap. 17. 6. *and* 18. 1. *and* 21. 25.

† Heb. *a woman, a concubine, or, a wife a concubine.*

a Of which ſee on Judges 17. 1. *b* Heb. *in the ſides,* i. e. in one of the ſides, as *Verſe* 18. *c* Heb. *a Wife, a Concubine,* i. e. ſuch a Concubine as was alſo his Wife, as appears from *v.* 3. 4, 5, 7, 9, 26, 27. and *Judges* 20: 4. See of theſe *Gen:* 22: 24. and 25: 1.

2 And his concubine played the whore againſt him *d,* and went away from him *e* unto her fathers houſe to Bethlehem-Judah, and was there || † four whole moneths *f.*

|| Or, *a year and four months.*

† *Days for months.*

d i. e. Againſt her Faith given to him, or to his wrong; or, *with him,* i. e. in his Houſe; or whileſt ſhe lived with him, which is oppoſed to her *going away,* which here follows. *e* Either for fear of his ſevere Rebukes or Puniſhment; or, becauſe her heart was alienated from him. *f* Heb. ſome *days,* to wit, *four moneths*; or, *a year* (ſo *days* commonly ſignifie) and *four moneths*; wherein not only ſhe ſinned, but her Father by ſome indulgence and connivance at her Sin, and neglect of juſt endeavours for her reconciliation to her Huſband, the ill effects whereof he ſpeedily felt, in the loſs of his Daughter in ſo dreadful a manner.

3 And her husband aroſe, and went after her to ſpeak † friendly unto her *g, and* to bring her again *h,* having his ſervant with him, and a couple of aſſes *i*: and ſhe brought him into her fathers houſe: and when the father of the damſel ſaw him, he rejoyced to meet him *k.*

† Heb. *to her heart.*

g Or, *to ſpeak to her heart,* i. e. kindly and comfortably, as that Phraſe is taken, *Gen.* 50. 21. *Hoſ.* 2. 14. to offer her Pardon and Reconciliation, and Reſtitution to her former State. *h* To wit, to his own Houſe. *i* Partly, for himſelf or his Wife to ride upon, as there was occaſion; and partly, for carrying their Proviſion, as appears from *v.* 19. *k* Hoping the breach would be made up by this means.

4 And his father in law, the damſels father, retained him, and he abode with him three days: ſo they did eat and drink, and lodged there.

5 ¶ And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſon in law, † Comfort thy heart with a morſel of bread, and afterward go your way.

† Heb. *ſtrengthen.*

6 And they ſate down and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart † be merry.

† Heb. *be good.*

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he roſe early in the morning on the fifth day to depart, and the damſels father ſaid, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man roſe up to depart, he, and his concubine, and his ſervant, his father in law, the damſels father ſaid unto him, Behold, now the day † draweth towards evening, I pray you tarry all night: behold, † the day groweth to an end *l,* lodge here that thine heart may be merry, and to morrow get ye early on your way, that thou mayeſt go † home.

† Heb. *is weak.*

† Heb. *it is the pitching time of the day.*

† Heb. *to thy tent.*

l Heb. *It is the encamping time of the day,* i. e. the Evening, when Armies having marched in the day, begin to pitch their Camp; or, when the Sun that makes the day, begins to encamp himſelf, and go toward reſt; ſo it is a Poetical expreſſion taken from hence. That the Sun when he ſets, ſeems to vulgar eyes to go to reſt.

10 But the man would not tarry that night, but he roſe up, and departed, and came † over againſt Jebus (which *is* Jeruſalem) and *there were* with him two aſſes ſadled, his concubine alſo *was* with him,

† Heb: to over againſt Jebus.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger *m* that *is* not of the Children of Iſrael: we will paſs over to Gibeah.

m i. e. Of a ſtrange Nation: which the *Canaanites* poſſeſs; for though the City *Jeruſalem* had been taken by *Caleb*, *Judges* 1. yet the ſtrong Fort of *Zion* was ſtill in their hands, 2 *Sam*: 5: 6, 7. whence it is likely they did much moleſt, and afterwards by God's permiſſion, and for the puniſhment of their Sin, drive out the *Iſraelites* who dwelt there.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah *n*.

n Both which places lay in *Benjamin*'s Portion, a little Northward from *Jeruſalem*, and in the Road from *Bethlehem-Judah* to *Gibeah*.

14 And they paſſed on, and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin *o*.

o This is added to difference it from another *Gibeah* in *Judah*, *Joſ*: 15: 57. Poſſibly this is that which was called *Gibeah* of *Saul*, 1 *Sam*: 11: 4.

15 And they turned aſide thither to go in, *and* to lodge in Gibeah: and when he went in, he ſate him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging *p*.

p Though they were ſoft and effeminate in other reſpects, yet they were hard-hearted towards Strangers or indigent perſons Either there were no publick Houſes to receive and entertain Travellers, as may be gathered from *Gen*: 28: and 42: and 45. and *Joſh*: 9, *&c*. or, if there were ſuch an one here, they might perceive it to be a very wicked Houſe as being in ſo leud a place, and therefore might decline it, and expect that ſome private perſon would exerciſe Hoſpitality to them, as perſons of any worth uſed to do, as *Gen*: 18: 1, 2, 3, 4. and 19: 1, 2. *Heb*: 13: 2.

16 ¶ And behold, there came an old man from his work, out of the field at even, which *was* alſo of mount Ephraim *q*; and he ſojourned in Gibeah, but the men of the place *were* † Benjamites *r*.

† Heb: Sons of Jemini. Chap: 3:15.

q Whence alſo the *Levite* was, which obliged and enclined him to ſhew the more kindneſs to his Countrey-man. *r* This was indeed one of the Cities belonging to the Prieſts, *Joſh*: 21. 1 *Chron*. 6. but you conſider that the Cities which were given to the Prieſts, and whereof they were Profeſſors and Owners, were not inhabited by the Prieſts or *Levites* only, eſpecially at this time when they were but few in number, but by many other perſons of differing Profeſſions and Callings, which was neceſſary for their conveniency.

17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him We *are* paſſing from Bethlehem-Judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Bethlehem-Judah, but I *am now* going to the houſe of the LORD *ſ*, and there *is* no man that † receiveth me to houſe.

ſ Which was in *Shiloh*, *Joſh*: 18: 1. and 22: 12. Thither he went, either becauſe he lived there, for that was in the Tribe of *Ephraim*; or, rather, becauſe he would there offer Prayers and Praiſes, and Sacrifices unto GOD, for his Mercy in reconciling him and his Wife together, and for his Bleſſing upon them again, and to make atonement for his Wife.

19 Yet there is both ſtraw and provender for our aſſes, and there is bread and wine alſo for me, and for thy hand-maid, and for the young man *which is* with thy ſervants: *there* is no want of any thing.

20 And the old man ſaid, Peace *be* with thee: howſoever *let* all thy wants *lie* upon me *t*, * only lodge not in the ſtreet.

* Gen: 19: 2.

t It matters not whether thou wanteſt nothing or every thing, I will take care to ſupply all thy Wants.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet *u*, and did eat and drink.

u As they uſed to do to Travellers in thoſe hot Countries, *Gen*: 18: 4. and 19: 2. and 24: 32, *&c*.

22 ¶ *Now* as they were making their hearts merry *x*, behold, the men of the city, certain * ſons of Belial *y*, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him *z*.

* Hoſ. 9: 9. and 10; 9.

x i. e. Refreſhing themſelves with the Proviſions ſet before them. *y* Wicked and Licentious Men; ſee *Deut*: 13: 13. *z* An ambiguous expreſſion; whereby they pretended only a deſire to know and ſee what Perſon he had brought among them, and yet carry on their wicked deſign of knowing him Carnally. Compare *Gen*: 19: 5. where the ſame Phraſe is uſed in that ſenſe upon a like occaſion. But though they name only the Man; yet it is plain from the following relation, that their Deſign was principally upon the Woman, and therefore under the name of the *Man*, they comprehend thoſe that belong to him.

23 And * the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, nay, I pray you do not *ſo* wickedly, ſeing that this man is come into mine houſe *a*, do not this folly.

* Gen: 19: 6.

a And therefore I am obliged to protect him by the Laws of Hoſpitality. Compare *Gen*: 19: 7, 8.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now *b*, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

† Heb: *the matter of this folly.*

b He offers this to avoid a greater and more unnatural Sin, which he thought they deſigned; but it ſeems they did not, their abuſe being confined to the Woman, and not extended to the Man, who alſo was in their power, if they had luſted after him. But this offer was ſinful, becauſe he offered that which was not in his, nor in the Man's power to diſpoſe of, even the Chaſtity of his Daughter, and the mans Wife; and becauſe no man muſt do any evil, though never ſo ſmall, for the prevention of any evil of Sin or Miſery, or for the procuring of the greateſt good, *Rom*: 3. 8 though this Sin was much mitigated by his Ignorance, by his honeſt and generous Intention of Protecting a Stranger; by the force which was in ſome ſort put upon him, and by the ſuddenneſs and violence of the Temptation.

25 But the men would not hearken to him: ſo the man took his concubine *c*, and brought her forth unto them, and they knew her, and abuſed her all the night, until the morning: and when the day began to ſpring, they let her go.

c Being willing to expoſe her, rather than the Daughter of his Hoſt, who had expreſſed ſuch a ſingular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down *d* at the door of the mans houſe, where her lord *e was*, till it was light.

d To wit, dead, as the following words ſhew, and as the word is oft uſed, as *Exod*: 19: 21. *Pſal*: 82: 7. and 91: 7. *Hoſ*: 5: 5. killed, partly with grief of heart, and partly with exceſſive abuſe of her Body, of which there have been divers inſtances. Thus the Sin ſhe formerly choſe, *v*. 2. is now her Deſtruction; and though her husband pardoned her, God would puniſh her, at leaſt as to this life. *e* So he is called either becauſe he was her husband; for which cauſe *Sarah called Abraham Lord*, 1 *Pet*: 3: 6. or becauſe ſhe had been his maid-ſervant, as Concubines oftentimes were; as *Gen*. 30: 3, 9.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold *f*.

f The poſture either of one that had fallen down; or of one that was laid down to ſleep, her hands or Arms (for the *Hebrew* word ſignifies both) leaning upon the threſhold, and being put under her head: and therefore he thought to awake her, and raiſe her up.

28 And he ſaid unto her, Up, and let us be going. But none anſwered *g*: then the man took her *up* upon an aſs, and the man roſe up, and gat him into his place.

g For ſhe was dead, as is ſaid, *Judges* 20: 5.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones *h*, into twelve pieces *i*, and ſent her into all the coaſts of Iſrael *k*.

h Or, *according to her bones*, according to the joynts of her Body; for there he made the diviſion. This might ſeem to be a barbarous and inhuman Act in it ſelf; but may ſeem excuſable, if it be conſidered, that the ſadneſs of the Spectacle did highly contribute to ſtir up the Zeal of all the *Iſraelites* to avenge his Concubines death, and to execute Juſtice upon ſuch profligate Offenders; and was neceſſary, eſpecially in this time of Anarchy and general Corruption, *Judges* 17: 6. to awaken them out of that Lethargy, in which all the Tribes lay. *i* That one piece might be ſent to every Tribe; whereof none to *Levi*, becauſe they would meet with it in every Tribe, being diſperſed among them; but one to *Benjamin*; for he might well preſume, that they would as much abhor ſo villanous an Action, though done by ſome of their own Tribe, as any of the reſt. *k* By ſeveral meſſengers, by whom alſo he ſent a particular Relation of the Fact.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed *l* done nor ſeen from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds m*.

l So wicked and abominable. *m* Let us meet together, and ſeriouſly conſider, and every one freely ſpeak what is to be done in this caſe.

CHAP. XX.

The Iſraelites aſſemble at Mizpeh: The Levite declares his wrong, 1—8. *Their decree,* 9—12. *They require the Delinquents of the Benjamites to do juſtice on them: They are denied* 13—18. *Whereupon having conſulted God, they march to fight againſt them: Are twice foiled: And loſe fourty thouſand men,* 19—26. *Being humbled,* *and receiving clearer Revelation from GOD, they, by a ſtratagem, deſtroy the whole Tribe, 600 Men excepted (who fled away,) and burnt their Cities,* 27 —— 48.

THen all the children of Iſrael *a* went out *b*, and the the congregation was gathered together as one man *c*, from Dan even to Beerſheba *d*, with the land of Gilead *e*, unto the LORD *f*, in Mizpeh *g*.

a i. e. A great number, and eſpecially the Rulers of all the Tribes, except *Benjamin, v*: 3, 12. *b* From their ſeveral Habitations. *c* i. e. With one conſent. *d Dan* was the Northern border of the Land, near *Lebanon*; and *Beerſheba* the Southern border, *Gen*: 21: 33. Compare 1 *Kings* 4: 25. *e* Beyond *Jordan*, where *Reuben*, *Gad*, and half *Manaſſeh* were. *f* As to the LORD'S Tribunal: for GOD was not only preſent in the place where the Ark and Tabernacle was, but alſo *in the Aſſemblies of the gods*, or Judges, *Pſal*: 82: 1. and in all the places where God's name is recorded, *Exod*: 20: 24. *and where two or three are met together in his name*, Mat. 18: 20. for his ſervice, and to ſeek for Counſel and Mercy from him: compare *Judges* 11: 11. *g* A place in the borders of *Judah* and *Benjamin*, and therefore aſcribed to both of them, *Joſh*: 15: 38. and 18: 26. This they choſe, as a place moſt fit and proper in many reſpects: Firſt, as a place they uſed to meet in upon Solemn Occaſions, See *Judges* 10. 17. and 11. 11. 1 *Sam*. 7. 5, 16 and 10: 17. Secondly, For its convenient Situation for all the Tribes within and without *Jordan*. Thirdly, As being near the place where the Fact was done, that it might be more throughly examined; and not far from *Shiloh*, where the Tabernacle was, whither they might go or ſend, if need were.

† Heb: *the corners.*

2 And † the chief *h* of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand *i* foot-men *k*, that drew ſword.

h Heb: *the corners*, i. e. The Nobles and Rulers, which are oft ſo called, becauſe like corner-ſtones they both unite, and ſupport, and adorn the whole Building. *i* Or, and *four hundred thouſand*; It is an Ellipſis of the Particle [and] of which Examples have been given before: for the chief of the People were not ſo many; but the common Soldiers, and theſe were all Foot-men; whereas many of the Rulers rode upon Horſes, or Aſſes, *Judges* 5: 10. and 10: 4. and 12: 14. The number is here ſet down, to ſhew both their Zeal and forwardneſs in puniſhing ſuch a Villany; and the ſtrange blindneſs of the *Benjamites* that durſt oppoſe ſo great and united Body; and that the ſucceſs of Battels depends not upon great numbers, ſeing this great Hoſt was twice defeated by the *Benjamites*, but wholly upon GOD'S bleſſing. *k* For Horſe-men they had few or none in their Armies.

3 (Now the children of Benjamin heard *l* that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us m*, how was this wickedneſs?

l Like Perſons unconcerned and reſolved, they neither went nor ſent thither: partly from their own pride, and ſtubbornneſs, and ſelf-confidence: partly becauſe as they were loth to give up any of their Brethren to Juſtice, ſo they preſumed the other Tribes would never proceed to a War againſt them; and partly from a Divine infatuation hardening that wicked Tribe to their own Deſtruction. *m* The Verb is of the Plural Number, becauſe they ſpeak to the *Levite* and his Servant, and his Hoſt, who doubtleſs were preſent upon this occaſion.

† Heb: *the man the Levite.*

4 And † the Levite *n*, the husband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

n To whoſe Relation the other two gave their conſent.

5 And the men of Gibeah roſe up againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me *o*: and my concubine have they † forced that ſhe is dead.

† Heb: *humbled.*

o Except I would either ſubmit to their unnatural Luſt, which I was reſolved to withſtand even unto death: or deliver up my concubine to them, which I was forced to do.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the countrey of the inheritance of Iſrael: for they have committed lewdneſs and folly *p* in Iſrael.

p i. e. A lewd folly; moſt ignominious and impudent Wickedneſs.

7 Behold, ye *are* all children of Iſrael *q*, give here your advice and counſel.

q The Sons of that Holy Man, who for one filthy Action left an eternal brand upon one of his own Sons: a People in Covenant with the Holy GOD, whoſe Honour you are obliged to vindicate, and who hath expreſly commanded you to puniſh all ſuch notorious Enormities.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent *r*, neither will we any *of us* turn into his houſe:

r i. e. His habitation, to wit, until we have revenged this Injury.

9 But now this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought *ſ* in Iſrael *t*.

ſ That we may puniſh them as ſuch a wickedneſs deſerves. *t* This is added as an aggravation, that they ſhould do that in Iſrael, or among GOD'S peculiar People, which was eſteemed abominable even among the Heathen.

11 So all the men of Iſrael were gathered againſt the city, † knit together as one man.

† Heb: *fellows.*

12 ¶ And the tribes of Iſrael ſent men through all the tribe *u* of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

u Heb. *tribes*: Either the Plural Number for the Singular: or rather *tribe* is put for *family*, as was noted before, as *families* are elſewhere put for *tribes*. They take a wiſe and a juſt courſe, in ſending to all the parts and families of the tribe, to ſeparate the Innocent from the Guilty, and to give them a fair opportunity of preventing their ruine, by doing nothing but what their Duty, Honour, and Intereſt obliged them to; even by delivering up thoſe vile Malefactors, whom they could not keep without horrid guilt and ſhame; and bringing the curſe of God upon themſelves.

13 Now therefore deliver *us* the men, the children of Belial which *are* in Gibeah, that we may put them to death, and put away evil *x* from Iſrael: but the children of Benjamin would not hearken *y* to the voice of their brethren the children of Iſrael.

x Both the Guilt and the Puniſhment, wherein all Iſrael will be Involved, if they do not puniſh it. *y* Partly from the pride of their Hearts, which made them ſcorn to ſubmit to their Brethren, or to ſuffer them to meddle in their Territory; partly from a conceit of their own Valour and Military skill; and partly from GOD'S juſt Judgement.

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the city, twenty and ſix thouſand men that drew ſword; beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men *z*.

z Object. This agrees not with the following numbers: for all that were ſlain of *Benjamin* were 25100 men, *v*. 35. and there were only 600 that ſurvived, *v*. 47. which make only 25700. *Anſ*. The other thouſand men were either left in ſome of their Cities, where they were ſlain, *v*. 48. or were cut off in the two firſt Battels, wherein it is unreaſonable to think they had an unbloody Victory: and as for theſe 25100 men, they were all ſlain in *that day*, i. e. the day of the third Battel, as is affirmed *v*. 35.

16 Among all this people, *there were* ſeven hundred choſen men * left-handed *a*, every one could ſling ſtones at an hairs *breadth*, and not miſs *b*.

* Chap: 3: 15.

a Heb. *ſhut up on their right hand*, i. e. uſing their left hand inſtead of their right. *d* An Hyperbolical expreſſion, ſignifying, that they could do this with great exactneſs. There are many parallel Inſtances in Hiſtorians, of Perſons that could throw Stones, or ſhoot Arrows with great certainty, ſo as ſeldom or never to miſs. Of which ſee my *Latin Synopſis*. And this was very conſiderable, and one ground of the *Benjamites* confidence, becauſe in thoſe times they had no Guns.

17 And the men of Iſrael *c*, beſide Benjamin, were numbred four hundred thouſand men that drew ſword, all theſe *were* men of war.

c To wit, ſuch as were here preſent, *v*. 2. for otherwiſe it is moſt probable they had a far greater number of men, being 600000 before their entrance into *Canaan*, *Numb*. 1. 2.

18 ¶ And the children of Iſrael *d* aroſe, and went up to the houſe of God *e*, and * asked counſel of God, and ſaid, Which of us ſhal go up firſt to the battel *f* againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

* Chap: 1: 1.

d i. e. Some ſent in the name of all. *e* To wit, to *Shiloh* which was not far from *Mizpeh*, where they were. *f* This they ask to prevent Emulations and contentions; but they do not ask whether they ſhould go againſt them, or no, for that they knew they ought to do by the will of God already revealed: Nor yet do they ſeek to GOD for his help by Prayer and Faſting, and Sacrifice, as in all reaſon they ought to have done; but were confident of Succeſs, becauſe of their great Numbers, and Righteous Cauſe.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men *g*.

g Queſt. Why would God ſuffer them to have ſo great a loſs in ſo good a Cauſe? *Anſ*. Becauſe they had many and great Sins reigning amongſt themſelves, and they ſhould not have come to ſo great a work of God as this, with polluted hands, but ſhould have pulled the Beam out of their own Eye, before they attempted to take that out of their Brother *Benjamin*'s Eye: which becauſe they did not, God doth it for them, making them by this loſs more clearly to ſee their own ſins, and their need of God's help, without which their great Numbers were inſignificant; and bringing them through the Fire, that they might be purged from their Droſs; it being probable that the great God who governs every ſtroke in Battels, did ſo order things, that their worſt and rotten Members ſhould be cut off, which was a great Bleſſing to the whole Common-wealth.

22 And the people, the men of Iſrael encouraged themſelves *h*, and ſet their battel again in aray, in the place where they put themſelves in aray the firſt day *i*.

h Heb *ſtrengthned themſelves*, partly by ſupporting themſelves with the Conſcience of the Juſtice of their Cauſe, and the hopes of ſucceſs : and partly, by putting themſelves in better order for defending themſelves, and annoying their Enemies. *i* Hereby ſhewing their freedom from that Heathniſh Superſtition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 *Kings* 20: 23, 28.

23 (And the children of Iſrael went up and wept *k* before the LORD until even, and asked counſel of the LORD, ſaying, Shall I go up to battel againſt the children of Benjamin my brother *l* ? And the LORD ſaid, Go up againſt him ∵ .)

k Not ſo much for their Sins, as for their Defeat and Loſs, as appears by the Sequel. *l* They impute their ill Succeſs, not to their own ſins, as they had great reaſon to do, but to their taking up Arms againſt their Brethren, the lawfulneſs whereof they now begin to doubt of. But ſtill they perſiſt in their former neglect of ſeeking GOD'S aſſiſtance in the way which he had appointed, as they themſelves acknowledge preſently, by doing thoſe very things which now they ſinfully neglected, *v.* 26. and therefore are again juſtly puniſhed, ∵ God anſwers to their queſtion; but as they did not deſire his aſſiſtance and ſucceſs, ſo he doth not promiſe it.

24 And the children of Iſrael came near againſt the children of Benjamin, the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men, all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted *m* that day until even, and offered burnt-offerings *n*, and peace-offerings *o* before the LORD.

m Being now ſenſible of their former ſlightneſs, and not being truely humbled for their Sins, which now they diſcover to be the true Cauſe of their ill ſucceſs. *n* To make atonement to God for their own Sins. *o* Partly to bleſs God for ſparing ſo many of them, whereas he might juſtly have cut them off all of them when their Brethren were ſlain : and partly to implore his aſſiſtance for the future, and to give him Thanks for the Victory, which new they were confident he would give them.

27 And the children of Iſrael enquired of the LORD *p*, (for the ark of the covenant of God *was* there *q* in thoſe days.

p To wit, by *Urim* and *Thummim*, *Numb*: 27: 2. *q* In *Shiloh* where they were now aſſembled.

28 And Phineas the ſon of Eleazar *r* the ſon of Aaron ſtood *ſ* before it *t* in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe *u* ? And the LORD ſaid, Go up, for to morrow I will deliver them into thine hand *x*.

r This is added to give us ſome light about the time of this Hiſtory, and to ſhew it was not done in the order in which it is here placed, after *Samſon*'s Death, but long before. *ſ* i. e. Miniſtred, as the word *ſtand* oft ſignifies, as *Deut.* 10. 8. and 18. 7. *Prov.* 22. 29. *Jer.* 52. 12. compare with 2 *Kings* 25. 8. becauſe ſtanding is the uſual poſture of Servants. *t* i. e. Before the Ark : or, *before his*, i. e. the Lord's *face*, or *preſence* : which ſhews that he was the High-prieſt, for none elſe might appear there. *u* Which, if thou requireſt, we are willing to do, notwithſtanding the provocation they have given us, and our own inclination to Revenge. *x* Now when they had ſought God after the due order, and truely humbled themſelves for their Sins, he gives them a full and ſatisfactory Anſwer to their Deſires.

29 And Iſrael ſet liers in wait ∴ round about Gibeah *y*.

∴ Though they were aſſured of the Succeſs, by a particular and abſolute promiſe, yet they do not neglect the uſe of means ; as well knowing that the certainty of God's purpoſes or promiſes doth not excuſe, but rather require Man's diligent uſe of all fit means for the accompliſhment of them. *y* i. e. On ſeveral ſides of it, as may be gathered from the following Verſes.

30 And the children of Iſrael *z* went up againſt the children of Benjamin on the third day *a*, and put themſelves in array againſt Gibeah, as at other times.

z i. e. A coſiderable part of them, who were ordered to give the firſt onſet, and then to counterfeit flight, to draw the *Benjamites* forth of their ſtrong hold. See *v:* 32. *a* To wit, after the ſecond Battel; for the firſt day after it, they ſpent in perplexing thoughts, and going up to the houſe of the Lord : the ſecond, in Faſting and Prayer there : and this third, in the Fight. Or, this is ſo called with reſpect unto the two ſeveral foregoing days of Battel, and ſo this was the third day of Battel.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city *b*, and they began † to ſmite of the people, *and* kill as at other times *c*, in the high-ways, of which one goeth up to ‖ the houſe of God, and the other to Gibeah in the field *d*, about thirty men of Iſrael.

† Heb: *to ſmite of the people wounded as at*, &c.

‖ Or, *Bethel.*

b By the diſſembled Flight of the *Iſraelites*. *c* With the ſame kind, though not the ſame degree of Succeſs. *d* So called, to difference it from this *Gibeah*, which was upon an Hill ; wherefore they are conſtantly ſaid, to *aſcend* or *go up* againſt it, as *v.* 23. 30. See *Joſh.* 18. 24, 28.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us, as at the firſt : But the children of Iſrael ſaid, Let us flee, and draw them from the city unto the high-ways.

33 And all the men of Iſrael roſe up out of their place *e*, and put themſelves in aray at Baal-Tamar : and the liers in wait of Iſrael came forth out of their places *f*, *even* out of the meadows of Gibeah.

e Where they had diſpoſed themſelves, that they might fall upon the *Benjamites*, when they were drawn forth to a ſufficient diſtance from their City, and when they were purſuing that Party mentioned, *v*: 30. *f* To execute what was agreed upon, even to take *Gibeah*, and burn it, as they actually did, *v*: 37.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael *g*, and the battel was ſore : but they knew not that evil was near them *h*.

g Selected out of the main Body, which was at *Baal-Tamar* ; and theſe were to march directly to *Gibeah* one the one ſide, whilſt the liers in wait ſtormed it on the other ſide, and whilſt the great Body of the Army laboured to intercept theſe *Benjamites*, who having purſued the *Iſraelites* that pretended to flee, now endeavoured to retreat to *Gibeah*. *h* They were ſo puffed up with their former Succeſſes, that they were inſenſible of their danger.

35 And the LORD ſmote Benjamin before Iſrael, and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand, and an hundred men *i* : all theſe drew the ſword.

i This is the total Sum, whereof the particulars are related, *v*:44, 45. and for the odd hundred not there mentioned, they were killed in other places not there expreſſed.

36 So the children of Benjamin ſaw that they were ſmitten : for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait, which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‖ drew *themſelves* along *k*, and ſmote all the city with the edge of the ſword

‖ Or, *ma* *a long* ſound with the trumpet.

k Or, *extended* themſelves ; i: e: whereas before they lay cloſe and contracted into a narrow compaſs, now they ſpread themſelves, and Marched in Rank and File as Armies do. Or, *marched*, or *went* : Heb: *drew* their Feet. So this Verb is oft uſed, as *Gen*: 37: 28. *Exod*: 12: 21. *Judges* 4: 6. *Job* 21: 33.

38 Now there was an appointed ‖ ſign between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of the city.

‖ Or, *time*

† Heb. *with.*

† Heb. *elevation.*

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite *and* kill of the men of Iſrael about thirty perſons ; for they ſaid, Surely they are ſmitten down before *us*, as *in* the firſt battel.

† Heb *to ſmite the wounded.*

40 But when the flame began to riſe up out of the city, *with* a pillar of ſmoke, the Benjamites looked behind them, and behold, the † flame of the city aſcended up to heaven.

† Heb. *the whole conſumption.*

41 And when the men of Iſrael turned again, the men of Benjamin were amazed *l* ; for they ſaw what evil † was come upon them.

† Heb. *touched them.*

l Becauſe of their great diſappointment, and the preſent danger wherewith they were ſurrounded on every ſide.

42 Therefore they rurned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battel overtook them : and them which *came* out of the cities, they deſtroyed in the midſt of them *n*.

m i: e: The men of Battel or War. The abſtract for the concrete, as *Poverty*, 2 *Kings* 24: 14. *Pride*, *Pſal*: 36: 11. *Deceit*, *Prov*: 12: 25. *Dreams*, *Jer*: 25: 9. *Election*, *Rom.* 11: 7. are put for Perſons that are *Poor*, *Proud*, *Deceitful*, *Dreamers*, *Elect*. *n* So the ſenſe may ſeem to be this, That the *Iſraelites* did not only kill the Inhabitants of *Gibeah*, and all the *Binjamites* that came into the Field againſt them, 600 excepted ; but in the midſt of them, or together with them, they killed alſo the reſt of the *Benjamites*, who, when they ſaw their Army was wholly deſtroyed, made haſte to flee out of their ſeveral Cities or Towns, that ſo they might eſcape the Sword, which was coming towards them. But the words may be rendred thus : *And them who* were *of the* other *cities*, to wit, of *Benjamin*, i: e: who abode in their own Cities, and did not go up to *Gibeah*, *they deſtroyed in the midſt of them*, i. e: in their ſeveral Cities, or, in *the midſt of it*, i. e. of every City : for ſo it is ſaid, *v*: 48: where it is ſaid That *they ſmote the men of every City*. But this I ſubmit to the Learned.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‖ with eaſe *o*, † over againſt Gibeah towards the ſun-riſing.

‖ Or, *from* Manuchah, *&c.*

† Heb. *unto over againſt.*

o Without great difficulty. Now that GOD gave them his preſence and aſſiſtance, they eaſily did that which before they found too hard for them. Or, unto *Menuchah*, or, as far as *Manuchah*, a place ſo called. See 1 *Chron*: 2; 52. *Jer*: 51: 59.

44 And there fell of Benjamin eighteen thouſand men *p* ; all theſe *were* men of valour.

p To wit, in the Field, or Battel.

45 And they turned and fled toward the wilderneſs, unto the rock of Rimmon : and they gleaned *q* of them in the high-ways five thouſand men ; and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

q i. e. They cut off the remainders of the purſuit, and ſpared none. A Metaphor from thoſe who gather Grapes or Corn ſo clearly and fully, that they leave no Relicks for thoſe who come after them.

46 So that all which fell that day of Benjamin,

were twenty and five thouſand *r* men that drew the ſword: all theſe *were* men of valour.

r Beſides the odd hundred expreſſed *verſe* 35. but here only the great Number is expreſſed, the leſs being omitted, as inconſiderable; which way of numbring is frequent in Scripture, as *Judges* 11: 26. 2 *Sam*: 5: 5. and in other Authors, and in vulgar uſe; as when they are called, the 70 Interpreters, who in truth and exactneſs were 72. Here are alſo a Thouſand more omitted, becauſe here he ſpeaks only of them who fell *in that* third *day* of Battel. See on *v*: 15.

:21:13.

47 * But ſix hundred men turned and fled to the wilderneſs, unto the rock Rimmon, and abode in the rock *s* Rimmon four moneths.

s In a Cave within that Rock, where they Fortified themſelves, and fetched in Proviſion as they had opportunity; which they could eaſily do, when the heat of the Battel was over, and the *Iſraelites* were not ſolicitous to purſue them further.

48 And the men of Iſrael turned again upon the children of Benjamin *t*, and ſmote them with the edge of the ſword, as well the men *u* of *every* city, as the beaſt, and all that † came to hand: alſo they ſet on fire all the cities that * they came to.

Heb: *was*
nd.
Heb: *were*
nd.

t Having deſtroyed thoſe that came to *Gibeah*, and into the field, now they follow them home to their ſeveral habitations. *u* Comprehenſively taken, ſo as to include Women and Children. If this ſeem harſh and bloody, either it may be aſcribed to Military Fury; or rather, it may be juſtified; partly, from that high guilt brought upon the whole Tribe, in which it is no wonder if their Infants ſuffered, which was not uſual in ſuch caſes, as *Numb*: 31: 17. 1 *Sam*: 15: 3. *Joſh*; 7: 15. partly, from that Command of God in a Parallel caſe, *Deut*. 13: 15. and partly from that ſolemn Oath by which they had Anathematiſed or devoted to Death all that came not up to *Mizpeh*, *Judges* 21: 5. which none of the *Benjamites* did; for which cauſe alſo they deſtroyed all the Men, Women, and Children of *Jabeſh-Gilead*, *Judges* 21: 10.

CHAP. XXI.

The People bewail the Deſolation of Benjamin, 1 —— 7. *The Inhabitants of Jabeſh-Gilead for not coming up to this* Battel, *are all deſtroyed: Excepting* 400 *Damſels: Whom the Iſraelites beſtow for Wives on the remaining* Benjamites, 8 — 15. *They adviſe the reſt to ſeize on the dancing Maidens at the feaſt in* Shiloh. *And to carry away as many as they had need of*, 16 — 21. *The Anſwer wherewith they ſhould pacifie their Relations*, 22 —— 25.

NOw the men of Iſrael had ſworn *a* in Mizpeh, ſaying, There ſhal not any of us give his daughter unto Benjamin to wife *b*.

a In the beginning of this War, after the whole Tribe had eſpouſed the quarrel of the Men of *Gibeah*, *Judges* 20: 13, 14. *b* They do not (as ſome ſuppoſe) here ſwear the utter extirpation of the Tribe, which fell out beyond their expectation, *Judges* 21: 3, 6. but only not to give their Daughters to thoſe Men who ſhould ſurvive; juſtly eſteeming them for their barbarous villany, to be as bad as the worſt of Heathens, with whom they were forbidden to Marry. In this Caſe the *Benjamites* might have Married among themſelves, if any of their Men and Women were left alive.

2 And the people came to the houſe of God *c*, and abode there till even before God, and lift up their voices and wept ſore.

c Partly to mourn for the common loſs; and partly, to ask counſel from God about the repairing of it.

3 And ſaid, O LORD God of Iſrael, Why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael *d*?

d Why haſt thou given them up to ſuch wickedneſs, and us to ſuch rage, that the whole Tribe ſhould be in a manner loſt! Hence it appears, that they did not ſwear to root them all out, as is further manifeſt from the different matter and words of this Oath, *verſe* 1. which only denied them their Daughters in Marriage; and that concerning the people of other Tribes who joyned not with them in this buſineſs, which was, that they ſhould *be put to death*, *v*: 5 And their ſparing of thoſe 600 Men in the Rock *Rimmon*, *v*. 13, 14. plainly ſhews, that they were not obliged by any Oath or Vow to extirpate them.

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar *e*, and offered burnt-offerings, and peace-offerings.

e Not for a Monument of the Victory, as ſome ſay, but for Sacrifices as the next words ſhew. *Qu*. What need was there of this, when the ordinary Altar was there, to which alſo they ſeem to be reſtrained, *Deut*: 16: 2? *Anſw*. They are not there reſtrained to one Altar, but to one place of Worſhip, as is expreſſed; and therefore there might be in that place more Altars than one, when the multitude of Sacrifices ſo required, which was the caſe, 1 *Kings* 8. 64. and probably at this time, when all the Tribes being met, they had many Sacrifices to offer, ſome in common for all, and ſome peculiar to every Tribe. Nay, other Altars might be, and oft-times were Erected in other places, by Divine Direction or Diſpenſation; as *Judges* 6: 24, 26. 1 *Sam* 7 9, 17. and 11: 15. and 16: 2, 5.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath *f* concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death *g*.

f i.e. A ſolemn Oath joyned with ſome terrible Execration againſt the Offenders herein. *g* Becauſe by refuſing to execute the Vengeance due to ſuch Malefactors, they were juſtly preſumed guilty of the Crime, and therefore liable to the ſame Puniſhment, as was the caſe of that City that would not deliver up an Idolater dwelling among them, to Juſtice.

6 And the children of Iſrael repented them for Benjamin their brother *h*, and ſaid, There is one tribe cut off from Iſrael this day:

h Not for the War which was juſt, and neceſſary, and good; but for their immoderate ſeverity in the Execution of it, and for the dreadful conſequences of it.

7 How ſhal we do for wives for them that remain, ſeing we have ſworn by the LORD that we will not give them of our daughters to wives?

8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabeſh-gilead *i* to the aſſembly.

i A City in *Gilead*, and in the Tribe of *Manaſſeh*; of which ſee 1 *Sam*: 11: 1, 3. 9, *&c*. and 31: 11, *&c*.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children *k*.

k Who in ſuch publick and ſcandalous Crimes were for the greater Terror of ſuch Tranſgreſſors, and prevention of the like Sins, are involved in the ſame Puniſhent with the men, as *Deut*: 13: 15. *Joſh*: 7: 24. *&c*.

11 And this *is* the thing that ye ſhal do, * Ye ſhal utterly deſtroy every male, and every woman that † hath lien by man *l*.

* Numb: 31: 17.
† Heb. *knoweth the lying with man.*

l But not the Virgins, as appears from the next Verſes. It is queſtionable, whether they were not obliged to deſtroy theſe alſo by vertue of their Oath, and of GOD'S expreſs Command concerning Devoted Perſons, ſuch as theſe certainly were, that they ſhould *ſurely be put to death*, Levit: 27: 29. which was alſo particularly enjoyned and practiſed in ſuch caſes, as *Deut*: 13. *Joſh*: 7, *&c*. But the natural and neceſſary duty of preſerving a Tribe from total Ruine, might ſeem to render the caſe difficult and doubtful, and incline their Opinions, as well as their Affections, to the more favourable ſide. And it may be, the LORD, whom they were here conſulting with upon all their occaſions, gave them a Diſpenſation thus to do, though that be not expreſſed; which is the caſe of many other things which were done, though not Recorded; as this very Oath was omitted in its proper place, and had not been Recorded if this extraordinary occaſion had not been offered

12 And they found among the inhabitants of Jabeſh-gilead, four hundred † young virgins *m* that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

† Heb: *young Women Virgins.*

m Not Married, yet marriageable: it is probable, there were other and younger Virgins; but whether they were ſlain or ſpared, Scripture determines not, and the Learned do not agree. But theſe could not ſerve the preſent and urgent occaſion, and therefore he takes notice only of theſe 400 which were of riper Age.

13 And the whole congregation ſent *ſome* † to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call ‖ peaceably unto them.

† Heb: *and ſpake and called.*
‖ Or, *proclaim peace.*

14 And Benjamin *n* came again at that time, and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

n The poor remainders of the Tribe of *Benjamin*.

15 And the people repented them for Benjamin *o*, becauſe that the LORD had made a breach *p* in the tribes of Iſrael.

o Were yet more grieved upon this unhappy diſappointment, for they ſuppoſed here would have been Wives ſufficient for them. *p* The *Benjamites* were the only Authors of the Sin, but GOD was the chief Author of the Puniſhment, and the *Iſraelites* were but his Executioners.

16 ¶ Then the elders of the congregation ſaid, How ſhal we do for wives for them that remain *q*? ſeing the women are deſtroyed out of Benjamin:

q For the 200 who are yet unprovided of Wives.

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped out of Benjamin *r*, that a tribe be not deſtroyed out of Iſrael.

r The inheritance promiſed by *Jacob* and *Moſes*, and given by *Joſhua* to the Tribe of *Benjamin*, doth all of it belong to thoſe few which remain of that Tribe, and cannot be Poſſeſſed by any other Tribe; and therefore we are obliged to procure Wives for them all, that they may make up this breach, and be capable of poſſeſſing and managing all their Land: that this Tribe, and their Inheritance may not be confounded with, or ſwallowed up by any of the reſt. Heb: *the Inheritance* (to wit, belonging to the whole Tribe of *Benjamin*) is, or belongs to *them that be eſcaped of* Benjamin.

18 Howbeit we may not give them wives of our daughters; for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin *s*.

s i. e. To this Generation of *Benjamites* who have made themſelves guilty of this foul wickedneſs: but this Oath did not extend to their Poſterity. And ſome think it had another exception, to wit, unleſs the ſurviving *Benjamites* could not otherwiſe be ſupplied with Wives.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh † yearly *t*, *in a place* which *is* on the

† Heb: *from year to year.*

|| Or, towards the ſun-riſing, || Or, on.

the north-ſide of Beth-el *u*, || on the eaſt-ſide || of the high-way that goeth from Beth-el to Shechem, and on the ſouth of Lebonah.

t On the three ſolemn Feaſts, in which they uſed ſome honeſt and holy Recreations; among which, Danceing was one, *Exod* 5: 20. 1 *Sam*: 18: 6. and 2 *Sam.* 6: 14. and probably it was the Feaſt of Tabernacles, which they did Celebrate with more than ordinary joy, *Deut*: 16: 13, 14, 15. *u* Heb: *Which is on the north of Bethel.* Which doth not relate to *Shiloh*, which was ſo known a place, that it was frivolous to deſcribe it by ſuch circumſtances, even by places much leſs known than it ſelf; but to the *Feaſt*, which as to that part or exerciſe of the Feaſt here, eſpecially concerned and mentioned, to wit, the Danceing of the Virgins, was not celebrated in *Shiloh* but in a Neighbouring place more convenient for that purpoſe.

20 Therefore they commanded the children of Benjamin, ſaying, Go, and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh *x* come out to dance in dances, then come ye out of the vineyards *y*, and catch ye every man his wife of the daughters of Shiloh *z*, and go to the land of Benjamin.

x By whom he may poſſibly underſtand, not thoſe only who were born or ſettled Inhabitants there, (as many conceive) but all thoſe who were come thither upon this occaſion, and for a time ſojourned there: For although only the Males were obliged to go up to the Three ſolemn Feaſts; yet it is apparent, that the Women had liberty to go, and thoſe who were moſt devout did uſually go, and others, upon ſpecial reaſons or occaſions: See 1 *Sam*: 1 7, 21, 22, 24. *Luke* 2: 22, 23, 41, 42, 43. And it may be juſtly preſumed, eſpecially concerning thoſe Women, that lived at no great diſtance from the place of publick Worſhip, that they came thither in great Numbers. Moreover, the *Daughters of Shiloh*, ſtrictly ſo called are not only they that lived in that Town or City, but in the Countrey belonging to it, which oft comes under the name of the City to which it belongs. And theſe may be here particularly named becauſe though others might come, yet they were under great obligations to come, becauſe of their nearneſs to the place. *y* Which were near to their Danceing-place. *z* Take them away by force or violence: Which they might the better do, becauſe mixed Dances were not uſed by the People of GOD in their Solemnities, but the Women danced by themſelves, and therefore were more liable to this Rape.

|| Or, Gratifie us in them.

22 And it ſhal be when their fathers, or their brethren come unto us to complain, that we will ſay unto them, || Be favourable unto them *a* for our ſakes: becauſe we reſerved not to each man his wife in the war *b*: for ye did not give unto them at this time, *that* ye ſhould be guilty *c*.

a Paſs by their offence, if not for their ſakes, whom neceſſity forced to this courſe; yet for our ſakes, and indeed for your own ſakes; for both you and we have done them a great injury in proſecuting them with ſo much fury, as to endanger the utter extinction of the whole Tribe: and therefore this is the leaſt we can do by way of Reparation. *b* Either, Firſt, in the War with *Jabeſh gilead*, wherein they ſhould have taken care to reſerve a ſufficient Number, which they might have done, by ſpareing either ſo many of the Married Women as were neceſſary, who, their former Husbands being ſlain, might have been married to thoſe *Benjamites*; or as many of the younger Virgins, who, within a little time, might have been married to them; whom many ſuppoſe that they ſlew. Or, Secondly, In the War with the *Benjamites*, in which they acknowledge their cruelty in deſtroying the Women with ſuch fury, as not to leave a competent Number for the Men which were left. See *Judges* 20: 48. *c Qu.* Whether this did really diſcharge them from their Oath? 1. *Anſw.* It ſeems to excuſe thoſe Parents of theſe Virgins who were not acquainted with the Plot and did neither directly nor indirectly give their daughters to them, but they were taken away by force, without their knowledge and conſent. If it be ſaid, thoſe Parents might and ſhould have retaken their Daughters from them; it may be replied, that they could not do ſo, before they were corrupted and the Rulers of *Iſrael* would not aſſiſt them with their Power to recover them. And it is a Maxim, That many things which ought not to be done, when once they are done, ſhould not be undone. And for thoſe Parents, who were conſcious of the Deſign, it is probable they kept their Daughters at home to avoid this. Secondly, Either the Oath was made with an exception of the Caſe of the total Extirpation of a Tribe, or it was a raſh Oath to do what was out of their Power, or what they could not lawfully do; to wit, utterly to deſtroy a Tribe out of *Iſrael*, which therefore they here ſpeak of with horrour, *v.* 3, 6. and if ſo, as they ſinned in making it, ſo they were not obliged to keep it; it being an acknowledged truth, That raſh and ſinful Oaths are better broken than kept. Thirdly, Yet they cannot be wholly excuſed from Sin in this matter; for as it was folly, to take ſuch an Oath, as it is expreſſed, ſo the manner of freeing themſelves, from their own Snare, is fraudulent and injurious to the Parents, in diſpoſing of their Children without their conſent.

23 And the children of Benjamin did ſo, and took *them* wives according to their number *d*, of them that danced, whom they caught: and they went and returned unto their inheritance *e*, and repaired the cities, and dwelt in them *f*.

d i.e. Each Man his Wife, as is ſaid, *v.* 22. By which we may ſee, they had no very favourable opinion of *Poligamy*, becauſe they did not allow it in this caſe, when it might ſeem moſt neceſſary for the Reparation of a loſt Tribe. *e* Which being very near the place, they could ſpeedily do, before the Parents could obtain Redreſs. *f* Not at that inſtant, which could not be; but by degrees, increaſing their Buildings as their number increaſed.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence, every man to his inheritance.

25 * In thoſe days *there was* no king in Iſrael; every man did *that which was* right in his own eyes.

* Chap. 17. 6. and 18. 1. and 19. 1.

RUTH.

The ARGUMENT.

THis little Book, by whomſoever Written, which is not material to know, is annexed to the Book of Judges, *and by ſome of the* Hebrew Doctors *made a part of it. It is uſeful, as for many other points, ſo eſpecially to ſhew the Genealogy of* David; *and conſequently of* Chriſt; *and the Riſe of* Chriſt *from a* Moabitiſh Woman: *which was an uſeful document, and a great Encouragement to the* Gentiles *to believe in* CHRIST.

CHAP. I.

A Famine in Canaan. Elimelech removes to Moab: With Naomi his Wife, and his two Sons, who Marry Orpah and Ruth there: And dye, 1 — 5. *Naomi returns to Judah: Her Daughters in law accompany her on her way,* 6 — 13. *Orpah returns home to her People and gods: Ruth remains being Converted,* 14 — 18. *They come to Bethlehem,* 19 — 22.

† Heb. *judged.*
* 2 Kings 8. 1.

NOw it came to paſs in the days when the judges † ruled *a*, that there was a * famine in the land *b*: and a certain man of Bethlehem Judah went to ſojourn in the countrey of Moab *c*, he, and his wife, and his two ſons.

a Which is noted as the cauſe of the following Famine, becauſe in much of that time they were guilty of great defection from God. But under which of the Judges this happened, Scripture being ſilent, it ſeems preſumptuous to determine; nor is it neceſſary to know. What is ſaid about this matter, from the Genealogy mentioned, *Chap.* 4. 18, *&c.* it will be moſt proper to conſider it there. *b* Or, *in that land*; to wit, of *Canaan*. *c* A fruitful land, beyond *Jordan* Eaſtward.

2 And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two ſons, Mahlon, and Chilion, Ephrathites *d* of Bethlehem-Judah *e*: and they came into the countrey of Moab, and † continued there *f*.

† Heb. *were:* Numb. 9. 21.

d So called, becauſe this *Bethlehem* is otherwiſe called *Ephrath* or *Ephratha*, Gen. 35. 19. Mich. 5. 2. either from *Caleb*'s Wife of that name, 1 *Chron.* 2. 19. and 4. 4 or from the fertility of the Soyl about it; which Title may therefore be uſed here, to ſhew the greatneſs of the Famine, which affected even fertile parts. *e* See the Notes on *Judges* 17. 7, 11, 5. *f* To wit, during the Famine.

3 And Elimelech Naomies husband died, and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab *g*: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years *h*.

g Either theſe were Proſelytes when they Married them, which may well be doubted, from *v.* 15. or they ſinned in Marrying them, as appears from *Deut.* 7. 3. and 23. 3 *Ezra* 9. 1, 2. *Nehem.* 13. 23. and therefore were puniſhed with ſhort Life, and want of Iſſue, *v.* 5. 19, 21. *h* As long as the Famine laſted.

5 And Mahlon, and Chilion died alſo both of them, and the woman was left of her two ſons, and her husband.

6 Then ſhe aroſe with her daughters in law, that ſhe might return from the countrey of Moab: for ſhe had heard in the countrey of Moab, how that the LORD had viſited his people in giving them bread *i*.

i i. e. Food; ſo ſhe ſtayed no longer there than neceſſity forced her.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, * Go, return each to her mothers houſe *k*: the LORD deal kindly with you, as ye have dealt with the dead *l*, and with me.

* See Joſh. 24. 15.

k Not that they wanted Fathers, *Ruth* 2. 11. but becauſe Daughters uſed to converſe more frequently with their Mothers, and to be moſt endeared to them, and to dwell in the ſame Apartments with them, which then were diſtinct from thoſe parts of the Houſe where the Men dwelt. *l* With my Sons, your Husbands, whileſt they lived.

9 The LORD grant you, that ye may find reſt [m], each *of you* in the houſe of her huſband ; Then ſhe kiſſed them [n], and they lift up their voice and wept.

[m] i. e. A quiet and happy life, free from thoſe Cares, Vexations, Incumbrances, and Troubles which Widows are in a ſpecial manner expoſed unto. [n] As the manner there was when Friends parted

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again my daughters ; why will ye go with me ? *are* there yet *any moe* ſons in my womb, that they may be your huſbands [o] ?

[o] According to the Ancient Cuſtom, *Gen*: 38. and the expreſs Law of GOD, *Deut*: 25: 5. which doubtleſs ſhe had acquainted them with before, among other branches of the Jewiſh Religion, wherein ſhe did inſtruct them.

12 Turn again my daughters, go *your way* [p], for I am too old to have an huſband : if I ſhould ſay, I have hope, || *if I ſhould* have a huſband alſo to night, and ſhould alſo bear ſons :

|| Or, *if I were with an husband.*

[n] *Qu.* Why doth ſhe diſſwade them from this journey, and not rather perſwade thom to go with her, and to imbrace the Jewiſh Religion? *Anſw.* 1. Poſſibly ſhe thought ſuch diſſwaſion might be the beſt way to perſwade them, as it oft happens ; eſpecially in that Sex 2. She would not have them raſhly and inconſiderately to embrace the Jewiſh Religion, in hopes of ſome advantage from it, which ſhe juſtly thought they would be diſappointed of; and withall expoſed to many ſtraits and troubles, and on that occaſion revolt from the True Religion, which would be far worſe than never to have embraced it. And therefore ſhe doth juſtly and wiſely, and piouſly in repreſenting to them the Truth of the buſineſs, and the outward inconveniences which would accompany the Change of their Place, and Religion ; as alſo our bleſſed LORD CHRIST did, *Mat*: 8: 20.

13 Would ye † tarry for them till they were grown? would ye ſtay for them from having huſbands [o], nay, my daughters : for † it grieveth me much for your ſakes [p], that * the hand of the LORD is gone out againſt me.

† Heb: *hope.*

† Heb; *I have much bitterneſs.*

* Job 19. 21.

[o] It is unreaſonable for me to expect it, or for you to perform it. [p] That you are left without the comfort of Huſbands or Children ; that I muſt part with ſuch dear and affectionate Daughters; and that my Circumſtances are ſuch, that I cannot invite, nor incourage you to go along with me. For her condition was ſo mean at this time, that *Ruth*, when ſhe came to her Mothers City, was forced to Glean for a living, *Chap*: 2: 2.

14 And they lift up their voice, and wept again : and Orpah kiſſed her mother in law [q], but Ruth clave unto her.

[q] i. e. Departed from her with a kiſs, as the manner was, *Gen*: 31: 28. 1 *Kings* 19; 20.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods [r] : * return thou after thy ſiſter in law.

* *See* Joſ. 24: 15. 2 *King*. 2: 2. Luke 24. 28.

[r] Which ſhe ſaith, partly to try *Ruths* ſincerity and conſtancy ; partly, that by upbraiding *Orpah* with her Idolatry, ſhe might conſequently turn her from it ; and partly, that ſhe might intimate to her, that if ſhe went with her, ſhe muſt embrace the True GOD and Religion.

16 And Ruth ſaid, || Intreat me not to leave thee, *or* to return from following after thee, for whither thou goeſt, I will go : and where thou lodgeſt, I will lodge : thy people *ſhall be* my people, and thy God my God [s] :

|| Or, *be not againſt me.*

[s] I renounce thoſe Idols which my Siſter hath returned to, and I will worſhip no other GOD but thine, who is indeed the only True GOD.

17 Where thou dieſt, will I die, and there will I be buried : the LORD do ſo to me and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe † was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

† Heb: *ſtrengthned her ſelf.*

19 ¶ So they two went until they came to Bethlehem : and it came to paſs when they were come to bethlehem, that all the city was moved about them, and || they ſaid, Is this Naomi [t] ?

|| *That is, the woman.*

[t] Is this ſhe that formerly lived in ſo much Plenty and Honour ? Oh how marvellouſly is her condition changed, that ſhe is returned in this forlorn and deſolate condition !

20 And ſhe ſaid unto them, Call me not Naomi [u], call me || Mara [x] : for the Almighty hath dealt very bitterly with me.

|| *That is pleaſant.*

|| *That is bitter.*

[u] Which ſignifies *pleaſant*, or *chearful*, or *amiable.* [x] Which ſignifies *bitter* or *ſorrowful.*

21 I went out full [y], and the LORD hath brought me home again empty : why then call ye me Naomi, ſeing the LORD hath teſtified againſt me [z], and the Almighty hath afflicted me ?

[y] With my Husband and Sons, and a plentiful Eſtate for our ſupport. [z] i. e. Hath born witneſs, as it were in Judgement, and given Sentence againſt me, and declared my Sin by my Puniſhment.

22 So Naomi returned, and Ruth the Moabiteſs her daughter in law with her, which returned out of the countrey of Moab, and they came to Bethlehem in the beginning of barley harveſt.

CHAP. II.

Ruth gleaning in the fields of Boaz her deceaſed Husband's near Kinſman, he taketh knowledge of her, 1 —— 7. *He ſheweth her great kindneſs, and bleſſeth her,* 8 —— 16. *That which ſhe got ſhe brings to Naomi ; and telleth her what had befallen her : She giveth GOD thanks, and exhorteth Ruth to continue in the field,* 17 —— 23.

AND Naomi had a kinſman of her huſbands, a mighty man of wealth, of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field and glean [a] ears of corn after *him*, in whoſe ſight I ſhall find grace [b]. And ſhe ſaid unto her, Go, my daughter.

[a] Which was permitted to the Poor, and the Stranger, *Deut*. 24: 19 both which ſhe was ; nor was ſhe aſhamed to confeſs her Poverty, nor would ſhe eat the bread of idleneſs: whereby ſhe ſheweth her ſelf to be a prudent, and diligent, and vertuous Woman, as ſhe is called, *Ruth* 3: 11. [b] For though it was their duty to permit this, *Lev*: 19: 9. and 23: 22. yet either ſhe was ignorant thereof, or thought, that being a Stranger, it might be grudged, or denied to her ; or at leaſt, that it became her modeſtly and humbly to acknowledge their kindneſs herein.

3 And ſhe went, and came, and gleaned in the field after the reapers : and her † hap was [c] to light on a part of the field *belonging* unto || Boaz, who *was* of the kindred of Elimelech.

† Heb: *hap happened.*

|| Called *Mat*: 1: 5. Booz.

[c] For it was indeed a chance in reference to ſecond Cauſes, but ordered and deſigned by GOD'S Providence.

4 ¶ And behold, Boaz came from Bethlehem, and ſaid unto the reapers, The LORD be with you: and they anſwered him, The LORD bleſs thee [d].

[d] They expreſſed and profeſſed their Piety, even in their civil Converſation, and worldly Tranſactions ; which now ſo many are aſhamed of, and call it Hypocriſie or vain Oſtentation thus to do.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this ?

6 And the ſervant that was ſet over the reapers anſwered and ſaid, It *is* the Moabitiſh damſel, that came back with Naomi [e] out of the countrey of Moab.

[e] i. e. That came with *Naomi* when ſhe came back: for otherwiſe, as *Ruth* did not go from thence, ſo ſhe could not properly be ſaid to come back.

7 And ſhe ſaid, I pray you, let me glean [f], and gather after the reapers amongſt the || ſheaves : ſo ſhe came and hath continued even from the morning until now [g], that ſhe tarried a little in the houſe [h].

|| Or, *handfuls.*

[f] She did not boldy intrude her ſelf, but modeſtly ask leave of us. [g] She is not retired through idleneſs, for ſhe hath been diligent and conſtant in her labours. [h] Not in *Naomies* houſe, as many underſtand it, as may be gathered from *v*: 18: 19. but in the little Houſe or Tent, which was ſet up in the Fields at theſe times, and was neceſſary in thoſe hot Countries, where the labourers or others might retire for a little repoſe or repaſt at fit times. Being weary with her continued labours, ſhe comes hither to take a little reſt.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter ? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens [i].

[i] Not by the young men, to avoid both occaſion of ſin, and matter of ſcandal. Herein he ſhews his Piety and Prudence.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them : have I not charged the young men that they ſhall not touch thee [k], and when thou art athirſt, go unto the veſſels and drink of *that* which the young men have drawn.

[k] So as to offer any incivility or injury to thee. *Touching* is oft taken for *hurting*, Gen: 26: 11. *Pſal*: 105: 15.

10 Then ſhe fell on her face [l], and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me [m], ſeing I am a ſtranger ?

[l] This was the humbleſt Poſture of Reverence, either Civil when performed to men, or Religious, when to GOD. See *Gen*: 18: 2. and 33: 3. and 42: 6. *Matth*: 2: 11. and 8: 2. [m] i: e. Shew any reſpect and kindneſs to me. For words of knowledge in Scripture commonly include affection.

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law, ſince the death of thine huſband : and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not [n] heretofore.

[n] Of whom thou hadſt no experience : for otherwiſe in general ſhe could not be ignorant of this People.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings [o] thou art come to truſt.

[o] i. e. Protection and Care, as *Deut*: 32: 11. *Pſal*: 17: 8. and 36. 7: and 94: 3. An Alluſion either to Hens, which protect and cheriſh their young ones under their Wings ; or to the Wings of the *Cherubims*, between which GOD dwelt.

13 Then ſhe ſaid, || Let me find favour in thy ſight [p], my lord, for that thou haſt comforted me,

|| Or, *I find favour.*

and

† Heb. *to the heart.*

and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thy hand-maidens *q*.

p I humbly implore the continuance of thy good Opinion of me, though I do not deſerve it. *q* A perſon more mean, and neceſſitous, and obſcure, being a ſtranger, and one born of Heatheniſh Parents, and not of the Holy and Honourable people of *Iſrael*, as they are.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread *r*, and dip thy morſel in the vinegar *ſ*. And ſhe ſate beſide the reapers *t*: and he reached her parched *corn u*, and ſhe did eat, and was ſufficed, and left.

r Which in thoſe ſimple and frugal times was the uſual Food of Servants and the meaner Sort, at leaſt when they were engaged in ſuch Works as this, which required ſpeed, and therefore muſt be quick in their eating, as well as in their Work. Or. *Bread* may be here put for any Food, at it oft is. *ſ* Either ſimple Vinegar, in which the poorer ſort uſed to dip their Bread, and ſo Eat it in hot Countries, as they did not only in *Canaan*, but afterwards in *Italy*; it being very proper, eſpecially in thoſe Parts, for cooling them in thoſe hot Seaſons, for ſtrengthning their Sinews, &c. Or Vinegar mixed with other things to make ſome kind of Sauce. *t* Not with or among them, but at ſome little diſtance from them, and as one inferiour to them, as ſhe had acknowledged before in Words, and now ſheweth it by her Actions. *u* A Food in frequent uſe, and ſome eſteem with them. See 2 *Sam.* 17. 28.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean among the ſheaves, and † reproach her not *x*,

† Heb. *ſhame her not.*

x As if ſhe were rude or impudent in ſo doing, as otherwiſe they ſhould have thought. *Queſt.* Why did he not rather give her as much Corn as ſhe could carry, and ſend her away? *Anſw.* Becauſe he would not have her to Eat the Bread of Idleneſs, but honeſtly to get it with the Sweat of her Brows, according to her Duty and preſent Condition,

16 And let fall alſo *ſome* of the handfuls, of purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until Even, and beat out that ſhe had gleaned: and it was about an ephah *y* of barley.

y Which is thought to contain about a Buſhel, See *Exod.* 16. 36. *Levit.* 5: 11.

18 ¶ And ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, and was ſufficed *z*.

z Or, *that which ſhe had left of her fulneſs*, or *after ſhe was ſatisfied* She did Eat as much as ſhe deſired of what ſhe had Gleaned, and her Mother, as I ſuppoſe, with her, and the reſidue ſhe gave to her Mother, to lay up for future uſe.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed be he of the LORD, who hath not left off his kindneſs to the living * and to the dead *a*. And Naomi ſaid unto her, The man *is* near of kin unto us, || one of our next kinſmen *b*.

* 2 Sam. 2. 5.

|| Or, *one that hath right to redeem.*

a i. e. Which he formerly ſhewed to thoſe who are now dead, to wit, my Husband and his Sons whilſt they were living, and now continues to us, their Wives, who are now alive. *b* Heb. *one of our Redeemers*, or *Avengers*, to whom it belongs to Avenge our perſons, and to Redeem our Lands, and to Marry thee, the Widow and Relict of his next kinſman, as is expreſſed, *Ruth* 3: 9: She ſaith, *one of them*, not that there were many who were immediately ſuch, but that he was a very near Kinſman, and one to whom that Office belonged, in caſe of the refuſal of one perſon, of whom ſhe rightly conjectured that he would refuſe, as he did.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt *c*.

c Both Barley-harveſt, and Wheat-harveſt, as is ſaid, *v.* 23.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, and that they || meet thee not in any other field *d*.

|| Or, *fall upon thee.*

d Whereby thou wilt both expoſe thy ſelf to many inconveniencies, which thou may'ſt expect from Strangers; and incur his diſpleaſure, as if thou didſt either deſpiſe his proffered kindneſs, or doubt of the ſincerity of his Affection and Offers.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt, and dwelt *e* with her mother in law.

e Heb. *ſat*, or *continued* at home, when ſhe had diſpatched her occaſions abroad, and did not wander or gad abroad, after the manner of idle Perſons and Harlots, *Prov*; 7. 11, 12.

CHAP. III.

By Naomies Advice, Ruth lieth at Boaz his feet, 1,——7. *He awaking commendeth what ſhe had done, and acknowledgeth the Right of a Kinſman. Tells her there was a nearer Kinſman, to whom he would offer her who refuſing, he would redeem her,* 8, 13. *Sends her away with 6 meaſures of Barley,* 14, 18.

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt *a* for thee, that it may be well with thee?

a i. e. A life of Reſt, and Comfort, and Safety, under the Care of a good Husband. The Queſtion ſuppoſeth an Affirmative Anſwer: I will ſeek it, as my Duty binds me.

2 And now, *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing floor *b*.

b Which was in a place covered at the top, but open elſewhere, whither *Ruth* might eaſily come. And this work of winnowing Corn was uſually begun or ended with a Feaſt, as may be gathered both from *v.* 7. and from other Inſtances, wherein they uſed to do ſo upon like occaſions: and this work was to begin this Evening, and as ſome think, was done only in the Evenings, when the heat grew leſs, and the wind began to blow. See *Gen.* 3. 8.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment *c* upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man *d*, until he ſhall have done eating and drinking.

c To wit, thy beſt Raiment. All this was done to render her ſelf more Amiable in the Eyes of *Boaz*. *Obj.* But *Boaz* could not ſee her, the whole buſineſs being to be tranſacted by Night. *Anſw.* Firſt, It was begun in the beginning of the Night, as ſoon as *Boaz* had ſupped and compoſed himſelf to reſt; as appears from *v.* 4, 7 when there was ſo much Light left as might diſcover her to him. Secondly, There being a Solemn Feaſt this Evening, as is very probably thought, and the Maſter of the Feaſt having Invited his Labouring People to it, and *Ruth* among the reſt, it is likely that both ſhe and the reſt did put themſelves into their beſt Dreſs upon that occaſion, as the manner is even at this day; and ſo he had opportunity enough to ſee her. *d* To wit, not in ſo familiar a way, as ſhe was appointed to do, ſo as he might know her, in the ſenſe in which that word is ſometimes uſed.

4 And it ſhall be, when he lieth down *e*, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in *f*, and || uncover his feet *g*, and lay thee down, and he will tell thee what thou ſhalt do *h*.

|| Or, *lift up the clothes that are on his feet.*

|| Or, *took hold on.*

e To reſt or ſleep, as upon ſuch occaſions they uſed to do in thoſe hot Countries. *f* Though *Naomi* and *Ruth* ſeem to be vertuous and modeſt Women, and their intent was Lawful and Honeſt; yet there ſeems to be a manifold irregularity in the manner of it. Firſt, It ſeems to be againſt that Modeſty, which ſhould be eminent in that Sex, and in unmarried perſons. Secondly, Againſt Honeſty, both becauſe it was an injury to another Perſon, who was nearer akin, whoſe right this was; which *Naomi* could not be Ignorant of: and becauſe it was a Prepoſterous and Precipitant Method, not agreeable either to the Rules of Scripture, or the Uſage of well-mannered Nations, or that Decency which even Nature requires. Thirdly, Againſt Prudence; for it might have proved the occaſion, as of many Sins, ſo of great ſhame to all of them; and a means to Alienate his Affection from her, which ſhe ſought to engage. And though there be ſome Circumſtances which Alleviate the Fact, as the experience which *Naomi* had of the Wiſdom and Sobriety both of *Boaz* and of *Ruth*, yet ſhe knew not what the event would be; and that there was ſomething of ſhamefulneſs in the thing, may be gathered both from *Naomi*'s choice of the Night for it, as if it were a work of Darkneſs; and from *Boaz* his fear leaſt this ſhould be known, *v.* 14. And it is an aggravation of it, that this Courſe was unneceſſary, and ſhe had a plain and likely way, which was directly to Addreſs her ſelf to *Boaz*, or the next Kinſman, and to require the Duty, which by Gods Law he was bound to perform, and this before Witneſſes, as *Boaz* did. And her Clandeſtine proceeding ſeems to have ariſen from a diſtruſt of Gods providence, to bring about what ſhe deſired in the ordinary way. *g* Remove the Clothes which were upon his feet; thereby to awaken him. *h* How thou ſhouldeſt carry thy ſelf, or what courſe thou ſhalt take to obtain that Marriage which belongs unto thee. Only there were ſome Rites to be obſerved, and Circumſtances to be done, before they came to the concluſion of the Marriage, about which *Boaz* would inſtruct her.

5 And ſhe ſaid unto her, All that thou ſaiſt unto me, I will do *i*.

i The Confidence ſhe had in *Naomi*'s Wiſdom and Piety, and true Love to her, made her ready to follow her Advice, wherein ſhe was the more excuſable, becauſe ſhe did not underſtand the Laws and Cuſtoms of the Country, as *Naomi* did.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk *k*, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

k To wit, liberally, as the manner was upon thoſe occaſions. See *Judg.* 9. 27. *Pſal.* 4. 7 *Iſa.* 9. 3.

8 ¶ And it came to paſs at midnight *l*, that the man was afraid, and || turned himſelf *m*, and behold, a woman lay at his feet *n*.

l He did not diſcover her ſooner, though ſhe did uncover his Feet, being it ſeems in a deep ſleep, as is uſual after Feaſts, and ſhe doing no more than her Mother commanded her, and uſing no words or geſtures which might provoke his Luſt: wherein ſhe ſhewed her Temperance and Modeſty, and that what ſhe did was only by her Mothers Inſtigation and advice, which plainly appeared from her deſire expreſſed, *v.* 9. which he knew, ſhe being a Stranger, was unacquainted with And this was the reaſon why *Boaz* was not in the leaſt offended with her, but only commends her Vertue, without any reflection upon her for this Fact. *m* From the place where he lay, he raiſed and turned himſelf towards the Feet, to learn who or what was there. Or, *he was troubled*, or *afraid*, or *wondred.* For the *Hebrew* word being but once uſed, is diverſly rendred.

n Which he might underſtand, either by ſome glimmerings of Light which were after midnight, which diſcovered her; or rather, by her voice, or out of her own mouth, who being asked, told him ſo much in general, before he made particular enquiry.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid: ſpread therefore thy skirt over thine hand-maid *o*, for thou *art* ‖ a near kinſman.

‖ Or, *one that hath right to redeem.*

o (i. e.) Take me to be thy Wife, and perform the Duty of an Husband to me. This phraſe is uſed in this ſenſe. *Deut.* 22. 30. and 27 20. *Ezek.* 16. 8. Either, Firſt, Becauſe the Wife is admitted into the ſame Bed with her Husband, and both are covered with one and the ſame covering. Or, Secondly, From an ancient Ceremony of the Husbands throwing the Skirt of his Garment over her Head, in token both of her ſubjection. 1 *Cor.* 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the Eyes of others: *See Gen.* 20. 16. and alſo of that protection which he oweth to her; ſee *Ruth* 2: 12.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs *p* in the latter end, than at the beginning, in as much as thou followedſt not young men *q*, whether poor, or rich.

p Both to thy deceaſed Husband, the continuance of whoſe Name and Memory thou preferreſt before the ſatisfaction of thy own Luſt; and to thy Mother-in-law, whoſe Commands thou haſt punctually obeyed, even with thy own hazard in ſo doubtful an Enterprize. *q* To ſeek thy Marriage either here, or in thy own Country, as thou wouldeſt have done if thou hadſt not preferred Obedience to Gods Command, before the pleaſing of thy ſelf.

11 And now my daughter, fear not *r*, I will do to thee all that thou requireſt *ſ*: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate.*

r Think not that I deſpiſe and Reject thee, becauſe I do not immediately comply with thy Deſire. *ſ* (i. e.) Marry thee, upon the Condition here following.

12 And now it is true, that I am *thy* near kinſman: howbeit, there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman *t*, well, let him do the kinſmans part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

t (*i. e.*) Take thee to Wife, to raiſe up Seed to his Brother, as he ought to do.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another *u*. And he ſaid, Let it not be known that a woman came into the floor *x*.

u (*i. e.*) While it was yet ſo dark that one perſon could not diſcern another. Or, *before one did know the other*; (*i. e.*) before they were carnally known to one another. *x* He takes care to preſerve not only his Conſcience towards God, but his Reputation, and hers alſo among Men.

15 Alſo he ſaid, Bring the ‖ veil *y* that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix meaſures *z* of barley, and laid *it* on her: and ſhe went into the city.

‖ Or, *ſheet*, or, *apron.*

y Or, *the apron*, ſuch as Women ordinarily wear. *z* Known and uſual meaſure: It is not determined how large thoſe Meaſures were, but this the Nature of the thing ſhews, that they were no larger than one Woman could carry in her Veil, or Apron.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter ∵? and ſhe told her all that the man had done to her.

∵ Either First, She did not diſtinctly know who ſhe was, becauſe it was dark, and ſo calls her *Daughter* only in general, as elder Women call the younger. But ſhe could as eaſily have diſcerned who ſhe was, as what her Age was. Or, Secondly, This is not a Queſtion of doubting, but of wonder, as if ſhe had ſaid Art thou in very deed my Daughter? I can hardly believe it. How comeſt thou hither in this manner, and thus early?

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me, for he ſaid to me, Go not empty to thy mother in law.

18 Then ſaid ſhe, Sit ſtill my daughter until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

C H A P. IV.

Boaz goeth up to the gate, calleth his kinſman: enquires whether he would redeem and marry Ruth, 1 —— 5. *He refuſeth*, 6. —— 8. *Boaz, the people witneſſing and congratulating, buyeth the inheritance and marrieth* Ruth, 9 — 12. *She beareth Obed the grand-father of David*, 13, —— 17. *The Genealogie from Pharez unto David*, 18, —— 22.

THen went Boaz up to the gate *a*, and ſate him down there: and behold, the kinſman of whom Boaz ſpake, came by, unto whom he ſaid, Ho, ſuch an one *b*, turn aſide, ſit down here *c*. And he turned aſide, and ſate down.

a The place where Controverſies were decided, and the people aſſembled, and where they uſed to go out, and come in to the Town; where he was moſt likely to find his Kinſman. *b* Doubtleſs *Boaz* both knew his Name, and called him by it, but it is omitted by the holy Writer; partly becauſe it was unneceſſary to know it; and principally in way of contempt, as is uſual, and as a juſt puniſhment upon him, that he who would not preſerve his Brothers Name, might loſe his own, and lie buried in the Grave of perpetual Oblivion. *c* I have ſome Buſineſs of importance with you.

2 And he took ten men *d*, of the elders of the city, and ſaid, Sit ye down here. And they ſate down.

d To be Umpires or Witneſſes between them: for though two or three Witneſſes were ſufficient, yet in weightier Matters they uſed more. And *ten* was the uſual Number among the *Jews*, in Cauſes of Matrimony and Divorce, and tranſlation of Inheritances; who were both Judges of the Cauſes, and Witneſſes of the Fact. See 1 *King.* 21. 8:

3 And he ſaid unto the kinſman, Naomi *e*, that is come again out of the country of Moab, ſelleth a parcel of land *f*, which *was* our brother Elimelechs.

e Both *Naomi* and *Ruth* had an Intereſt in this Land during their Lives, but he mentions only *Naomi*, partly becauſe all was done by her direction, to which *Ruth* wholly ſubmitted her ſelf; and partly leſt the mention of *Ruth* ſhould raiſe a ſuſpicion of the neceſſity of his marrying *Ruth*, before he had given his Anſwer to the firſt Propoſition. *f* Which ſhe might do becauſe of her poverty, *Levit.* 25. 25.

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people *g*. If thou wilt redeem *it*, redeem *it*, but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

† Heb. *I ſaid, I will uncover thine ear. Reveal in thine ear.*

g Before this Aſſembly, that it may be Legally, and firmly made over to thee.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead *h*, to raiſe up the name of the dead *i* upon his inheritance.

h According to the Law, *Deut.* 25: 5, *&c.* *Matth.* 22: 24, *&c.* *i* To revive his Name, which was loſt and buried with his Body, by raiſing up a Seed to him, to be called by his Name.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance *k*; redeem thou my right *l* to thy ſelf, for I cannot redeem *it*.

k Either, Firſt, Becauſe having no Children of his own, he might have one, and but one Son by *Ruth*; who, though he ſhould carry away his Inheritance yet ſhould not bear his Name, but the Name of *Ruth*'s Husband; and ſo by preſerving another Man's Name, he ſhould loſe his own: Or, Secondly, Becauſe as his Inheritance would be but very little increaſed by this Marriage, ſo it might be much diminiſhed by being divided amongſt his many Children, which he poſſibly had already, and might probably have more by *Ruth*. *l* Which I freely renounce and reſign to thee.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things *m*; a man plucked off his ſhoe, and gave *it* to his neighbour *n*; and this *was* a teſtimony in Iſrael *o*.

* Deut. 25: 7, 9.

m (i. e.) In all Alienation of Lands: So that it is no wonder if this Ceremony differ a little from that *Deut.* 25: 9: becauſe that concerned only one Caſe, but this is more general. Beſides, he pleads not the Command of God, but only ancient cuſtom for this practice. *n* He who relinquiſhed his Right to another, plucked off his own Shoe and gave it to him. This was Symbolical, and a ſignificant and convenient Ceremony, as if he ſaid, Take this Shoe wherewith I uſed to go and tread upon my Land, and in that Shoe do thou enter upon it, and take poſſeſſion of it. *o* This was admitted for ſufficient Edvidence in all ſuch caſes.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and unto all the people, Ye *are* witneſſes this day, that I have bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place *p*: ye *are* witneſſes this day.

p (i. e.) From among the Inhabitants dwelling within the Gate of this City, which was *Bethlehem-Judah.*

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel, and like Leah *q*, which two did build the houſe *r* of Iſrael: and ‖ do thou worthily in Ephratah *ſ*, and † be famous in Bethlehem *s*.

‖ Or, *get thee riches*, or, *power.*
†Heb. *proclaim thy name.*

q Amiable and Fruitful. Thoſe two are ſingled out; partly becauſe they were of a Foreign and Heathniſh Original, and yet ingrafted into Gods people, as *Ruth* alſo was: and partly, becauſe of that ſingular Fertility which God vouchſafed unto them above their predeceſſors, *Sarah* and *Rebecca*. *Rachel* is placed before *Leah*, becauſe ſhe was his moſt lawful, and only intended, and choſen, and beſt-beloved Wife. *r* i. e. Increaſe the poſterity. See *Gen.* 16. 2. *Exod.* 1: 21: *s* Two Names of one and the ſame place; of which ſee on *Ruth* 1: 2.

12 And let thy houſe be like the houſe of Pharez *t*, (* whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

* Gen. 38: 29. 1 Chron. 2. 4. Mat. 1. 3.

t As honourable and numerous as his Family was; whom, though he alſo was born of a Stranger, God ſo far bleſſed, that his Family was one of the five Families to which all the Tribe of *Judah* belonged, and the progenitor of the Inhabitants of this City.

13 ¶ So Boaz took Ruth *u*, and ſhe was his wife: and when he went in unto her *x*, the LORD gave her conception *y*, and in due time ſhe bare a ſon.

u Which he might do, though ſhe was a *Moabite*, becauſe the Prohibition againſt marrying ſuch, is to be reſtrained to thoſe who continue in the Heatheniſh eſtate, as is evident from the reaſon of it: Whereas *Ruth* was a ſincere Proſelite and Convert to the God and Faith of Iſrael *x* (*i. e.*) Had Conjugal Converſe with her. See *Gen.* 6. 4. *y* (*i. e.*) Strength to conceive and retain Seed.

14 And the woman ſaid unto Naomi, Bleſſed *be* the LORD, which hath not † left thee this day without a || kinſman *z*, that his name may be famous in Iſrael *a*. † Heb. *cauſed to ceaſe unto thee.* || Or, *redeemer.*

z Which is underſtood, Either, Firſt, Of the Son new born. Or, rather, Secondly, Of *Boaz*: For the Name of *Goel*, which is tranſlated *Kinſman* or *Redeemer*, is never, that I know of, given to the Child born, but always to the perſon begetting him of his Brothers or near Kinſmans Wife. And whereas it is objected, That there was no cauſe for this Congratulation at this time in reference to *Boaz*, becauſe that was done divers Months before this time: It may be replied, that the Memory of that generous Action was revived upon this occaſion, and therefore is fitly mentioned as the Foundation of this Child's birth: and this happy Effect juſtly leads them to the Cauſe and Original of it, which was this, That *Boaz* had ſhewed himſelf to be *a Kinſman* or *Redeemer*, not only in Name and Title, as the other Kinſman was, *v.* 6. but in Truth and Reality. The words may be rendred, *which hath not made*, or *ſuffered thy Kinſman to fail to thee*; (*i. e.*) To neglect or refuſe the performance of his Duty to thee and thine, as the other Kinſman did. *a* Heb. *and his Name ſhall be famous in Iſrael*, for this Noble and Worthy Action, wherein he gave ſo great an Example of Piety, Charity, Humility, and Self-denial.

15 And he ſhall be unto thee a reſtorer of thy life *b*, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which * is better to thee than ſeven ſons, hath born him *c*. † Heb. *to nouriſh.* † Heb. *thy gray hairs.* * 1 *Sam.* 1. 8:

b (*i. e.*) Of the comfort of thy Life, which was in a great meaſure dead and gone. *c* To wit, a Son: the Pronoun for the Noun, underſtood, which is frequent in the *Hebrew* Tongue. Or, *hath born to him*; (*i. e.*) to thy Kinſman, to wit, a Son, which is eaſily underſtood: and ſo the Pronoun affix is put for the ſeparate; of which there are Inſtances; as *Joſ.* 15: 19: 1 *King.* 19: 21: *Job* 31: 37: *Ezek* 29. 3.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name *d*, ſaying, There is a ſon born to Naomi, and they called his name Obed *e*: he is the father of Jeſſe, the father of David.

d (*i. e.*) They gave her Advice about the Name; for otherwiſe they had no Power or right to do ſo. *e A ſervant*, to wit, to thee, to nouriſh, and comfort, and aſſiſt thee; which Duty Children owe to their Progenitors.

18 ¶ Now theſe are the generations of Pharez: * Pharez begat Hezron. * 1 Chron. 2. 4. Matth. 1: 3:

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat || Salmon, || Or, *Salmah.*

21 And Salmon begat Boaz, and Boaz begat Obed.

22 And Obed begat Jeſſe, and Jeſſe begat David *f*.

f How can this be a true Genealogy, ſeing by this means four Perſons take up three hundred and eighty Years, which were between *Salmon* and *David*, and conſequently every one of them muſt beget a Son when he was very old? *Anſ.* 1. It is not certain, that each of theſe was the immediate Parent of him whom he is ſaid to beget: for ſometimes Grand-fathers are ſaid in Scripture to beget their Grand-Children, to wit, by the intervention of their immediate Sons; whereof Inſtances have been given. And ſometimes in Genealogies whole generations are omitted, as may appear by *Ezra* 7. 2. compared with 1 *Chron.* 6. 3. and by *Matth.* 1. 8. which might be done here for divers reaſons now unknown. 2. There are many Examples even in prophane Writers, both Ancient and Modern, of perſons that have not only lived 120, and 130 years and upwards, but have been vigorous, and have begotten Children at above 100 years old; and of Women that have conceived and born Children at the Age of 50, 60, yea, 70 years And therefore if it were ſo in theſe more ancient Times, when men were longer-lived, and under the Law, when long Life was expreſly promiſed to the obedient and in perſons of ſtrong Conſtitutions, and ſober Converſations, ſuch as ſome of theſe are known to have been, and the others may juſtly be preſumed to be ſuch, it is not ſtrange, nor in the leaſt incredible.

I. SAMUEL.

The ARGUMENT.

IT is not certainly known who was the Pen-man of this Book, or whether it was Written by one or more Hands; nor is it of any great Importance: For ſince there are ſufficient Evidences that God was the chief Author of it, it matters not who was the Inſtrument. As when it appears that ſuch a thing was really an Act of Parliament, or of the Council-Table, *it is not conſiderable who was the Clerk, or which was the Pen that Wrote it. And this is the leſs material in ſuch Hiſtorical Books, wherein there is but little which concerns the Foundation of Faith and Good Life, and therefore it was not neceſſary to Name the Writer of them. It may abundantly ſuffice, that there were in theſe Times divers Prophets and Holy Men of God; as* Samuel, *and* Nathan, *and* Gad, *and* David *himſelf, who might each of them Write ſome part of this and the following Book. But if any Man will out of perverſneſs doubt or deny that theſe Wrote it, yet this I ſuppoſe no diſcreet and impartial Man will deny, that it is wholly incredible that ſuch Books ſhould be Written in their Times, and recommended to the Church as a* Part *of the Holy Scriptures, and ſo received by the ſucceeding Generation, without their Approbation, who had ſo great a Power and Authority in the Church and Commonwealth of* Iſrael.

CHAP. I.

Elkanah goeth yearly up to the feaſt at Shiloh *with his two wives: Hannah is barren; Peninnah upbraideth her,* 1, — 6. *Hannah prayeth fervently to the Lord for a ſon: promiſing to ſeparate him a Nazarite unto God,* 7, — 12. *Ely thinking her drunk rebuketh her: upon her anſwer, bleſſeth her,* 13, — 18 *She returneth home with Elkanah, and conceiveth; beareth Samuel: offereth her ſacrifice: performs her promiſe concerning him,* 19, — 21.

NOw there was a certain man of Ramathaim Zophim *a*, of mount Ephraim, and his name *was* * Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite *b*: * 1 Chro. 6: 27, 34:

a Called *Ramah*, *v.* 19. and here is the Dual Number *Ramathaim*; i. e. double *Ramah*, probably becauſe it conſiſted of two parts, whereof the one might be called the *Old* City, the other the *New*, both being united into one; and the additional Title of *Zophim*, which ſignifies *Watch-Towers*, or *Watch-Men*, may note either the height of its ſituation, which made it fit for that uſe; or that the Prophets, who are called *Watch-men*, as *Ezek.* 3. 17. had a School or Colledge there. *b* i. e. One of *Bethlehem-Judah*, Ruth, 1. 2 to wit, by his Birth and Habitation, though by his Original a *Levite*. Thus divers *Jews* by Nation are called *Medes*, *Elamites*, *Cretians*, &c. *Acts* 2 9, 10, 11. becauſe they were born and bred there.

2 And he had two wives *c*, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

c As divers other good Men had in thoſe Ages. And it is probable that he took a ſecond Wife, to wit, *Peninnah*, becauſe *Hannah*, who being firſt named ſeems to have been his firſt Wife, was barrren.

3 And this man went up out of his city * † yearly *d*, to worſhip, and to ſacrifice *e* unto the LORD of hoſts in Shiloh *f*, and the two ſons of Eli, Hophni, and Phinehas, the prieſts of the LORD, *were* there *g*. * Deut. 16. 6. † Heb. *from days to days.* Lev. 25: 29:

d To wit, at one of the ſolemn Feaſts which probably was the Paſſover, when he not only went up himſelf, but carried his Wife and Children with him. Compare *v.* 7. Or, *at the appointed days* or *times*: Heb. *from days to days*; or *from time to time*; *i. e.* at the three ſolemn Feaſts, when he, together with all other Males were obliged to go to worſhip God in the place appointed; and at other times, when he was a *Levite*, was to go thither in his courſe. *e* Not in his own perſon, which the *Levites* could not do but by the Prieſts; in which ſenſe *David*, and *Solomon*, and *Abſalom* are ſaid to *offer ſacrifices*, 2 *Sam.* 15: 8; 1 *King.* 8: 63. 1. *Chron.* 21: 26. *f* Where the Tabernacle had long been, and now was. See *Joſ.* 18. 1. *Judg.* 18. 31: and 21: 19. *g* Or, were *the prieſts of the Lord there*, to wit, under their Father *Eli*, who is generally conceived to have been the High prieſt, but being very old and infirm, 1 *Sam.* 4. 15. and unfit for ſervice, his Sons miniſtred in his ſtead, being as it were ſecond Prieſts. See 2 *King.* 25. 18. And this Clauſe ſeems to be added, to ſhew that this good Man did not run into that vulgar Error, of neglecting his Duty of offering to God for the wickedneſs of the Prieſts: Of which ſee *Chap.* 2. 17, 24.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and daughters, portions *h*.

h To wit, out of the Sacrifice of his peace-offerings, the greateſt part whereof fell to the Offerer, and was eaten by him, and his Friends or Gueſts before the Lord, *Levit.* 3 and 7. *Deut.* 12. 12. and 16: 11 and out of this he gave them all parts or portions, as the Maſter of the Feaſt uſed to do to Gueſts.

5 But unto Hannah he gave || a worthy portion *i*: (for he loved Hannah *k*, but the LORD had ſhut up her womb. || Or, *a double portion.*

i Or, *an honourable* or *ſelect part*. ſuch as the Maſter of the Feaſt uſually gave to the perſon moſt reſpected or beloved. See *Gen.* 43. 34. 1 *Sam.* 9. 23, 24. *k* With a ſingular and eminent Love. Compare *Gen.* 29. 30.

6 And her adverſary *l* alſo † provoked her ſore, for to make her fret *m*, becauſe the LORD had ſhut up her womb.) † Heb. *angred her*

l Or, *her Troubler*, or *Vexer*, or *Enemy*; for ſo her Envy or Jealouſie made her, though ſo nearly related. Compare *Gen.* 29: 30. *Levit.* 18: 18. *m* Againſt her Huſband, or againſt God, or within her ſelf.

|| Or, *from the time that ſhe*, &c. Heb. *from her going up.*

7 And *as* he did ſo *n* year by year *o*, || when ſhe went up to the houſe of the LORD *p*, ſo ſhe provoked her: therefore ſhe wept, and did not eat *q*.

n i. e. Either as oft as he went and carried them with him to worſhip: or, as *Elkanah* expreſſed peculiar kindneſs to *Hannah*, as was ſaid, *v.* 5. *o* (*i. e.*) Every year, at the days or times mentioned, *v.* 3. *p* This Circumſtance is noted, Firſt, As the occaſion of the Contention, becauſe at ſuch times they were forced to more Society with one another, by the way, and in their Lodgings; whereas at Home they had diſtinct Appartments, where they might be aſunder; and then her Husbands extraordinary Love and Kindneſs was ſhewed to *Hannah*, whereby *Peninnah* was the more exaſperated; then alſo *Hannah* prayed earneſtly for a Child, which hitherto ſhe had done in vain; and this poſſibly ſhe reproached her with. Secondly, As the aggravation of her Sin, that when ſhe came to worſhip God, and to offer Sacrifices when ſhe ſhould have been reconciled even to her Enemies, *Matth.* 5. 23, 24. ſhe did quarrel with ſo near a Relation. *q* Either little, or rather nothing at all, as being overwhelmed with Grief, and therefore unfit to eat of that Sacred Food, according to *Deut.* 12. 7.

* Ruth 4. 15.

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? am not I * better to thee than ten ſons *r*?

r Oughteſt thou not to value my hearty Love to thee, more than the having of as many Sons as *Peninnah* hath? She would willingly change Conditions with thee.

9 ¶ So Hannah roſe up after they *ſ* had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat *t* by a poſt of the temple *u* of the LORD.)

ſ (i. e.) *Elkanah* and his Company, except *Hannah*. Or, *She*: for though at firſt ſhe eat nothing, yet upon her Husband's invitation and Encouragement ſhe might eat afterwards: though the former may ſeem more probable. *t* Or, *Throne*; for it is manifeſt it was raiſed higher than ordinary, *chap.* 4. 18. here he might ſit, either as the Judge; or rather as High-prieſt, to hear and anſwer ſuch as came to him for Advice, and to inſpect and direct the worſhip of God, as need was. *u.* *i. e.* Of the Tabernacle, which is called the *Temple* here, and *chap.* 3. 3. and 2 *Sam.* 22. 7. *Pſal.* 27. 6. as one the contrary, the Temple is called the *Tabernacle*, *Jer.* 10. 20. *Lam.* 2. 6. And although this Tabernacle was but a Tent, yet it was ſupported by Boards and Poſts, and eſpecially at the Entrance, by which *Eli* ſate, even by the Entrance into the outward Court, otherwiſe he could not have ſeen *Hannah*. See more on *chap.* 3 15.

† Heb. *bitter of ſoul.*

10 And ſhe *was* † in bitterneſs *x* of ſoul, and prayed unto the LORD, and wept ſore.

x (*i. e.*) Oppreſſed with Grief, as that Phraſe is uſed, *Job* 7. 11. and 10. 1. *Ruth* 1: 20.

Numb. 21. 2.

11 And ſhe vowed a vow *y*, and ſaid, O LORD of hoſts, if thou wilt indeed look on *z* the affliction *a* of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD *b* all the days of his life *c*, and * there ſhall no raſor come upon his head *d*.

† Heb. *ſeed of men.*
* Numb. 6. 5 Judg. 13. 5.

y Knowing that her Husband would willingly conſent to it, otherwiſe ſhe had not power to do it. *z* To wit, favourably, ſo as to remove it. *a* (i. e.) The Barrenneſs and Reproach which attends it. *b* (i. e.) Conſecrate him to God's Service in his Temple, as far as in me lies: for if he had any blemiſh, ſhe might not do it. *c* Not only from his 25*th.* to his 50*th.* Year, as all the *Levites*, and ſo he himſelf, were obliged by God, *Numb.* 4; 2: and 8: 24. but for his whole time. Which is ſtill to be underſtood with a reſervation of God's Right, which her Vow muſt give place to, as indeed it did; for God called him to be a Prophet, and a General of the Army, and a Judge. *d* (*i. e.*) He ſhall be a perpetual *Nazarite*: for under this one Rule, as the Chief, all the reſt are contained; as elſewhere the whole *Moſaical* Law is underſtood, under the Title of Circumciſion.

† Heb. *multiplied to pray.*

12 And it came to paſs, as ſhe † continued praying *e* before the LORD, that Eli marked her mouth *f*.

e Heb. *multiplied to pray.* By which it appears that ſhe ſaid much more than is here expreſſed. And the like you are to judge of the Prayers and Sermons of other holy Perſons Recorded in Scripture, which gives us only the Summ and ſubſtance of them. Which Conſideration may help us much in the underſtanding of ſome paſſages of the Bible. *f* (*i. e.*) The motion of her lips, as it follows.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard *g*: therefore Eli † thought ſhe had been drunken *h*.

† Heb. *accounted her for drunken* So Gr.

g Partly, to avoid the ſuſpicion of vain-glory; partly, becauſe ſhe would not have others acquainted with her Barrenneſs, which was matter of reproach: and partly, becauſe ſhe would not diſturb others, who at this ſolemn Feaſt were probably imployed there in the ſame work. *h* Becauſe of the multitude of her words, and thoſe uncouth Geſtures and Motions of her Face and Body, which the vehemency of her Paſſion, and her fervency in Prayer, cauſed in her, as it doth frequently in others; and becauſe ſhe was but newly come from a Feaſt, wherein the manner was to eat and drink liberally, (though not to exceſs) which he knew very well, both from the general Cuſtom of that Seaſon, and from the time of the day.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee *i*.

i Come not before the Lord in thy drunkenneſs, but go and ſleep it out, and repent of this thy Sin.

† Heb. *hard of ſpirit.*

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman *k* † of a ſorrowful ſpirit *l*: I have drunk neither wine nor ſtrong drink *m*, but have poured out my ſoul *n* before the LORD.

k In whom Drunkenneſs is moſt abominable; ſo that the *Romans* puniſhed it with death. Therefore judge me not ſo ſeverely. *l* And therefore not likely to give up my ſelf to Drink and Jollity, and far from that merry Temper which Drunkards have: I am drunk with Affliction, not with wine, as is ſaid *Iſa.* 51. 21. *m* To wit this day: See above, *v.* 7. 8. *n* Have been breathing forth the Griefs, and perplexities, and deſires of my Soul, The like phraſe is *Job* 30: 16: *Pſal.* 62: 8: and 142: 2.

16 Count not thine hand-maid for a daughter of Belial *o*: for out of the abundance of my || complaint and grief, have I ſpoken hitherto *p*.

|| Or, *meditatim.*

o For ſuch a wicked Monſter, as a drunken Woman is. *p* The oppreſſion of my ſpirits hath forced me to ſpeak, and that ſo liberally at this time, for the eaſe of my ſinking Heart.

17 Then Eli anſwered and ſaid, Go in peace *q*: and the God of Iſrael grant *r* thee thy petition that thou haſt asked of him.

q I recal my Cenſure, and give thee my Bleſſing, and wiſh thee *Peace*; (*i. e.*) A quiet and compoſed Mind, free from whatſoever it is that grieves and oppreſſes thee; and withal, good Succeſs and proſperity in what thou deſireſt; for *Peace* is a very comprehenſive word among the *Hebrews*. *r* Or, *will grant*: for it may be either a prayer, or a prediction, which he might deliver, either from the conſideration of God's known goodneſs and readineſs to hear prayers: or he might be directed to ſay ſo by a ſpecial inſtinct of God's Spirit, which ſometimes was given to the High-prieſts, even when they were wicked Men, as *John* 11. 51. and much more when they were holy Men, as *Eli* was. And ſome add, that he was a Prophet.

18 And ſhe ſaid, Let thine hand-maid find grace in thy ſight *ſ*. So the woman went her way, and did eat, and her || countenance was no more *ſad t*.

|| Or, *heavineſs was no more.* See Job. 9. 27. Heb.

ſ That favourable Opinion and good Will and gracious prayer, which thou haſt expreſſed on my behalf, be pleaſed to continue towards me. *t* Her heart being cheared by the Prieſts comfortable words, and eſpecially by God's Spirit ſetting them home upon her, and aſſuring her that both his and her prayers ſhould be heard, it quickly appeared in her Countenance. Heb. *her indignation*, or *vexation* (as the word *Face* is ſometimes underſtood, as *Gen.* 32. 20. *Pſal.* 21. 9. and 34. 16.) *was no more*; (i. e.) it vaniſhed away.

19 ¶ And they roſe up in the morning early *u*, and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the LORD remembred her *x*.

u Partly for their Journey, and partly for prayer, as it follows, for which this was a very fit and uſual time, *Pſal.* 5. 3. 119. 147. *x* (*i e.*) Manifeſted his remembrance of her by the effect.

20 Wherefore it came to paſs † when the time was come about, after Hannah had conceived, that ſhe bare a ſon *x*, and called *y* his name || Samuel, *ſaying*, becauſe I have asked him of the LORD.

† Heb. *in the revolution of days.*
|| That is, *asked of God.*

x So the ſenſe is, When the uſual time from the Conception to the Birth was paſt, ſhe brought forth her Son. Heb *In* or *after the Revolution*, or *Expiration of ſome Days*, Hannah *conceived*, *and* in due time *bare a Son*. So the meaning is, That although her Husband knew her Conjugally at his return, and God was mindful of her, and intended in his time to give her his Bleſſing, yet ſhe did not Conceive at firſt, but after ſome days, or time afterwards. *y* *i. e.* She called, not doubting of her Husbands conſent to the Name. The Names of Children were given to them, ſometimes by their Fathers, and ſometimes by the Mothers. See *Gen.* 4. 1, 26; and 5. 29: and 21 3. and 19. 37, 38, &c.

21 And the man Elkanah, and all his houſe *z*, went up to offer unto the LORD the yearly ſacrifice *a*, and his vow *b*.

z (*i. e.*) His Wife *Peninnah*, and his Children, which are oft-times called a mans *Houſe* in Scripture, *Hannah* only and her Child excepted, as it here follows. *a* That ſolemn Sacrifice which was offered up once every Year; probably the Paſchal Lamb, which is oft called a *Sacrifice*, as *Exod.* 12. 27. and 34. 25. *b* By which it appears, though it was not expreſſed before, that he heard and conſented to her Vow, which was neceſſary to make it Obligatory, *Numb.* 30. and that he added a Vow of his own, of ſome ſingular Sacrifice to be offered, if God anſwered his prayers.

22 But Hannah went not up *c*, for ſhe ſaid unto her husband, I *will not go up* until the child be weaned *d*, and *then* I will bring him, that he may appear before the LORD, and there abide for ever *e*.

c To wit, at that ſacred Anniverſary-Feaſt, to which ſhe went up before, but now did not, becauſe ſhe could not with ſatisfaction to her Mind and Conſcience appear before the Lord Empty, or without paying her Vow; nor bring her Child thither to God, and then carry him away from God to her own houſe. Nor did ſhe ſin by not going up; for the Women were not obliged to go up at the ſolemn Feaſts but the Men only, *Exod:* 23. 17. *d* Not only from the Breaſt and the Milk, which was done within two or three Years at moſt, but alſo from the Mothers Knee and Care, and from Childiſh Food; till the Child be ſomething grown up, and fit to do ſome Service in the Tabernacle: for it ſeems, that as ſoon as he was brought up, he worſhipped God, *v.* 28. and preſently after miniſtred to *Eli*, 1 *Sam.* 2 11. And this may further appear from the very Nature of the Vow, which muſt needs deſign a Service and an Advantage to the Tabernacle, and not a Burden and Encumbrance, as it would have been if a young Child had been brought up to it, and left upon it. *e* That when once he is preſented to the Lord, he may continue in his Service as long as he liveth, as is ſaid *v.* 28.

23 And Elkanah her husband ſaid unto her. Do what ſeemeth thee good; tarry untill thou have weaned him, only the LORD eſtabliſh his word *f*: ſo the woman

man abode, and gave her child ſuck until ſhe had weaned him.

f Either, Firſt, The word of God made known to them by *Eli*, above, v. 17. which being delivered by God's High-prieſt, and that in anſwer to his and his Wives prayers, he took to be a kind of Oracle ſent from God. But that word was already fulfilled in the Birth of a Son. Or, Secondly, ſome other Word or Meſſage from God to *Elkanah* or his Wife concerning *Samuel*; for ſuch Revelations were frequent in thoſe Ages of the Church, and were oft vouchſafed by God, concerning ſuch Children as were extraordinary perſons, or in a ſpecial manner devoted to God; as concerning *Iſaac Gen.* 18. and *Samſon*, *Judg.* 13: 3, 4. and *John Baptiſt*, *Luke* 1: 13, 14, &c. and others. And ſo it might be here, though it were not mentioned before, there being many ſuch things in Scripture omitted in their proper places, which afterwards are expreſſed or implied upon other occaſions. Or rather, Thirdly, It may be rendred *his matter* or *thing*; *i. e.* The buſineſs concerning the Child that which thou haſt promiſed or Vowed concerning him, that he may grow up, and be accepted and employed by God in his Service; and that he, when he is fully grown, may not break thy Vow, but confirm it.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks *g*, and one ephah of flour *h*, and a bottle of wine *i*, and brought him unto the houſe of the LORD in Shiloh: and the child *was* young.

g Either, Firſt, One to be offered at that time: the other two preſented to the Prieſt, whether for his own uſe, or to be offered afterwards, as he ſaw fit. Or, Secondly, One for a Burnt-offering, the Second for a Sin-offering, the Third for a Peace-offering; of which they might all Feaſt together; for all theſe ſorts ſeem expedient for this work and time. *h* For the Meat-offerings belonging to the principal Sacrifices, which to each Bullock were *three tenth-deals*, or three tenth parts of an Ephah, as appears from *Numb.* 15. 9. and 28. 12; and ſo nine Homers, or nine parts of the Ephah were ſpent, and the tenth part was either a ſeparate Meat-offering, or given to the Prieſt. *i* For Drink-offerings, according to the manner.

25 And they ſlew a bullock *k*, and brought the child to Eli.

k Either, Firſt, One of the three at preſent, reſerving the reſt for the future. Or, Secondly, The three Bullocks mentioned. *v* 22. to which the Article here added, in the *Hebrew*, ſeems manifeſtly to relate; there being no one Bullock there, ſingled out, to which it can belong: And ſo it is only an Enallage of the ſingular Number for the Plural, which is frequent.

26 And ſhe ſaid, O my lord *l*, as thy ſoul liveth *m*, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

l A Form of Speech to engage favourable Attention. *m* The uſual Form of an Oath, as *Gen.* 42: 15: 1 *Sam.* 17: 55. and 20. 3. As ſurely as thou liveſt. Which Aſſeverations ſeem neceſſary, becauſe this was ſome Years after it, and was quite forgotten by him.

27 For this child I prayed, and the LORD hath given me my petition, which I asked of him:

28 Therefore alſo I have || lent him to the LORD *n* as long as he liveth, || he ſhall be lent *o* to the LORD. And he *p* worſhipped the LORD there.

|| Or, *returned him whom I have obtained by petition, to the LORD.*
|| Or, *he whom I have obtained by petition, ſhall be returned.*

n Or, *given him*, &c. *i. e.* do now give or offer him: for ſhe did not lend him for a time, with a purpoſe or Right to Require him again. The words may be rendred thus: *And I alſo asked him* or *made* my ſelf *to ask him* (an uſual *Hebraiſm*) *for the Lord*; i. e. prayed for this Child, not only for my ſelf, and to take away my Reproach, but eſpecially that I might have a Child to ſerve and devote to the Lord. And ſo the following words, *as long as he liveth*, are not to be joyned with the following Clauſe, but with thoſe which come next after them; and that whole Clauſe may be thus rendred, as a conſequent upon the former: *And*, or *therefore all the days in which he is*, or *ſhall be*, *he* is or ſhall be *lent* or *given to the Lord*; or, as one *begged for the Lord*, and for his Service, and therefore juſtly given to him. *o* Or *rendred*, *or uſed as one given in my prayer*; for this was the condition of my prayer, that he ſhould be the Lords. *p* Not *Eli*, who is not mentioned, but *v.* 25. and then only paſſively, not as ſpeaking or doing any thing; nor *Elkanah*, of whom here is no mention: but young *Samuel*, who is the ſubject ſpoken of in this and the foregoing Verſe, and who was capable of worſhipping God in ſome ſort, at leaſt with External Adoration; of which ſee on *v.* 22. And ſo the Particle *there* is Emphatical, ſignifying that hereby he entred himſelf into the worſhip and ſervice of God in that place, to which he was devoted by his Parents, and now did devote himſelf.

CHAP. II.

Hannah's ſong, 1, —— 10. *Samuel miniſters before the Lord*, 11. *Eli's ſons are wicked*, 12 —— 17. *Hannah beareth more children*, 20, 21. *Eli reproves his ſons but mildly*, 22, —— 25. *God by a prophet foretelleth the deſtruction of Eli's houſe*, 27, —— 36.

AND Hannah prayed *a*, and ſaid, * My heart rejoyceth *b* in the LORD *c*: mine horn is exalted *d* in the LORD: my mouth is enlarged *e* over mine enemies *f*, becauſe I rejoice in thy ſalvation *g*.

* *See* Luke 1: 46, &c.

a i. e. Praiſed God; which is a part of prayer, *Col.* 4. 2: 1 *Tim.* 2. 1. ſo it is a Synecdochical Expreſſion. *b* Or, *leapeth for joy*: for the words note not only inward Joy, but alſo the outward Demonſtrations of it. *c* As the Author and the Maſter of my Joy, that he hath heard my prayer, and accepted my Son for his Service. *d* My ſtrength and glory (which are oft ſignified by an *Horn*, as *Pſal.* 89. 17, 24. and 92: 10.) are advanced and manifeſted to my Vindication, and the Confuſion of mine Enemies. *e i. e.* Opened wide to pour forth abundant praiſes to God, and to give a full Anſwer to all the Reproaches of mine Adverſaries; whereas, before it was ſhut through Grief and Confuſion. *f* (*i. e.*) More than theirs, or ſo as to get the Victory over them, as ſhe ſaith afterwards. Here ſhe manifeſts her great Prudence, and piety, and Modeſty, that ſhe doth not name *Peninnah*, but only *her Enemies* in the general. *g* Becauſe the matter of my Joy is no trivial or worldly thing, but that ſtrange and glorious Salvation or Deliverance which thou haſt given me from my own oppreſſing Care and Grief, and from the inſolencies and Reproaches of mine Enemies, in giving me a Son, and ſuch a Son as this, who ſhall be ſerviceable to God and to his people, in helping them againſt their *Enemies*, which ſhe preſaged, as may be gueſſed from *v.* 10.

2 * *There is* none holy as the LORD *h*: for *there is* none beſide thee *i*: neither *is there* any rock like our God *k*.

* Deut. 32: 4: Pſal. 86: 8. & 89: 6, 8.

h None ſo perfectly, unchangeably and conſtantly Holy, as God hath ſhewed himſelf to be in this Act of Grace to me, whereby he hath both checked the proud and mighty, and pleaded the Cauſe of his afflicted Servant that truſted in him, and alſo fulfilled his Promiſe in giving me a Son, whom he hath ſanctified by his Grace to his Service; all which are the proper Effects of God's Holineſs. *i* Not only none is ſo Holy as thou art, but in truth *there is none* holy (which word is eaſily underſtood out of the former Clauſe) *beſides thee*; to wit, intirely, or independently, but only by participation from thee. Or, as none have any Holineſs like thine, ſo none have any Beeing beſides thee, unleſs by derivation from thee. *k* Thou only art a ſure Defence and Refuge to all that flee to thee, and truſt in thee, as I have found by my Experience.

3 Talk no more ſo exceeding proudly *l*: * let *not* † arrogancy *m* come out of your mouth: for the LORD *is* a God of knowledge *n*, and by him actions are weighed *o*.

* Mal. 3. 13.
† Heb. *hard*.

l Thou *Peninnah*, boaſt no more of thy numerous Off-ſpring, and ſpeak no more inſolently and ſcornfully of me, as thou haſt done. She ſpeaks of her in the Plural Number, becauſe ſhe would not expoſe her Name to Cenſure, but only inſtruct and reprove her for her good. *m* Heb. *hard* Speeches, as thoſe are called, *Judge v.* 15. harſh, heavy, and not to be born. Or, the *old* Sayings, either the old Proverbs concerning barren Women, which thou appliedſt to me; or, the old Reproaches, to which for a long time thou haſt accuſtomed thy ſelf. *n* He knoweth thy Heart, and all that Pride, and Envy, and Contempt of me, which thy own conſcience knows; and all thy perverſe Carriages towards me. *o i. e.* He pondereth, or trieth all mens Thoughts and Actions, (for the *Hebrew* word ſignifies both) as a juſt Judge, to give to every one according to their Works; and therefore he hath pitied my oppreſſed Innocency, and rebuked her Arrogancy. Or, *by him Councels* or *Actions*, or *Events*, *are diſpoſed* or *ordered*, and not by our ſelves; and therefore he brings many things to paſs contrary to Mens expectations, as now he hath done; he maketh one Barren, and another Fruitful, when, and how it pleaſeth him. In the *Hebrew* Text it is *Lo* the Adverb; and ſo the words may be rendred thus, his *Actions are not*, or *cannot be directed* or *rectified*, or *corrected* by any others; nor can mend his Work; he doth every thing beſt, and in the beſt ſeaſon, as now he hath done: Or *weighed*, or *numbred*, his ways are unſearchable: Or thus, *are not* his *works right and ſtraight*? who can blame his Actions? So *Lo* is for *halo*, as it is 2 *Sam.* 13. 20. 2 *King.* 5. 26 *Job* 2. 10.

4 The bows *p* of the mighty men *are* broken, and they that ſtumbled *q* are girt with ſtrength *r*.

p This notes, either, 1. The ſtrength of which they boaſted: See *Pſal.* 44: 6; and 46: 9. Or, 2. Their malicious or miſchievous Deſigns. See *Pſal.* 7: 12: and 11: 2: and 37: 14. Or, 3. Their virulent Tongues, which are compared to *bows* that *ſhoot their Arrows, even bitter Words*; as it is ſaid, *Pſal.* 64: 3. Compare *Jer.* 9: 3: Or, 4. Their procreating Vertue, which may well be compared to a *bow*, both becauſe it is called a mans *ſtrength*, *Gen.* 49: 3; and becauſe Children, which are the Effects of it, and are as it were ſhot from that *bow*, are compared to *arrows*, *Pſal.* 127: 4, 5. And this ſeems beſt to agree with the following Verſe. *q* Or, *were weak*, or *feeble*, in Body and Spirit, that had no ſtrength to conceive, which was once *Sarahs* caſe, Heb. 11: 11: Or, to bring forth, which was *Iſraels* condition under *Hezekiah*, 2 *King.* 19: 3. *r* Are enabled both to conceive and to bring forth, as the Church was, *Iſa.* 66. 9.

5 * *They that were* full have hired themſelves out for bread *s*: and *they that were* hungry, ceaſed *t*: ſo that the barren hath born ſeven *u*, and * ſhe that hath many children *x*, is waxed feeble *y*.

* Pſal. 34. 10.
* Jer. 15. 19.

s Through extreme neceſſity, into which they are fallen from their greateſt plenty. It is the ſame thing which is expreſſed both in divers Metaphors in the foregoing, and following Verſes, and properly in the latter branch of this Verſe. *t i. e.* Ceaſed to be ſuch, to wit, hungry; the hungry failed: there was none of them hungry or indigent. *u i. e.* Many; as ſeven is oft uſed. She ſpeaks in the Prophetick Style, the paſt time, for the future; for though ſhe had actually born but one, yet ſhe had a confident perſwaſion that ſhe ſhould have more, which was grounded either upon ſome particular Aſſurance from God; or rather upon the prayer or Prediction of *Eli*; which, though it be mentioned after this Song, *v.* 20. yet in all probability was ſpoken before it, even upon the Parents preſentation of the Child to *Eli*, *chap.* 1. *v.* 25: it not being likely that ſhe would ſing this Song in *Eli's* preſence, or before he had given his Anſwer to her Speech delivered, *ch.* 1 *v.* 26: 27, 28: there being nothing more frequent than ſuch tranſpoſitions in Scripture. And the experience ſhe had of the ſtrange and ſpeedy accompliſhment of his former Prophecy, made her confidently expect the ſame Iſſue from the latter. *x* (*i. e.*) *Peninnah*. *y* Either becauſe ſhe was now paſt Child bearing, and impotent for Procreation: or, becauſe divers of her Children, which were her ſtrength and her glory, were dead, as the *Hebrew Doctors* relate.

6 * The LORD killeth, and maketh alive *z*, he bringeth down to † the grave, and bringeth up.

* Deut. 32. 39.
† Heb. *hell*.

z Either, 1. Divers perſons: he killeth one, and maketh another alive: Or, 2. The ſame perſon whom he firſt killeth, or bringeth very nigh unto death, he afterwards raiſeth to life. Me, who was almoſt overwhelmed and conſumed with Grief, he hath revived. The name of *death* both in ſacred Scripture, and prophane Writers, is oft given to great *Calamities*; as *Iſa.* 26. 19. *Ezek.* 37. 11. *Rom.* 8. 36.

Pſ. 75. 7. 7 The LORD maketh poor, and maketh rich: * he bringeth low, and lifteth up.

Pſal. 13. 7. Job. 6. 7. 8 He * raiſeth up the poor out of the duſt *b*, *and* lifteth up the beggar from the dunghil *c*, to * ſet them among princes, and to make them inherit *d* the throne of glory *e*: for the pillars *f* of the earth are the LORDS, and he hath ſet the world upon them.

b i. e. Out of their low and miſerable Condition; as this Phraſe is uſed, 1 *King.* 16. 2. *Pſal.* 113: 7. Compare *Job* 16: 15: *Pſal.* 22: 16. *c* From the moſt ſordid place, and mean Eſtate. Compare 1 *King*: 16: 2: *Job.* 36: 11: *Pſal.* 7: 5. Which the poor are ſaid to embrace, *Lament*: 4: 5. *d* Not only poſſeſs themſelves, but tranſmit them to their poſterity as hath oft happened in the World: or, *poſſeſs.* *e i. e.* A glorious Throne or Kingdom. *f* Either, 1. The Foundations of the Earth, which God created, and upholds, and wherewith he ſuſtains the Earth, and all its Inhabitants, as a Houſe is ſupported with pillars; and therefore it is not ſtrange if he diſpoſeth of perſons and things therein as he pleaſeth. Or, 2. The princes or governours of the Earth, which are called, the *corners*, or corner-ſtones of a Land or people, *Judg.* 20; 2. 1 *Sam.* 14; 38. *Zeph.* 3. 6. and are fitly called pillars, becauſe they uphold the World, and keep it from ſinking into confuſion: See *Pſal.* 74. 2. *Jer.* 1. 18. *Revel.* 3. 12. And theſe *are here ſaid to be the Lords*, by Creation and Conſtitution, becauſe he advanceth them to their ſtate, and preſerves them in it, *Prov.* 8. 15. 16. and *puts the world*, or the Kingdoms of the World, *upon them*, as burdens upon their ſhoulders: See *Iſa.* 9. 6.

* Pſal. 91. 11. * Pſal. 94. 17. 9 He * will keep the feet *g* of his ſaints, and the wicked ſhall be * ſilent *h* in darkneſs *i*; for by ſtrength ſhall no man prevail *k*.

g i. e. The ſteps or paths, their Counſels and Actions; he will *keep*; (i. e.) both uphold, that they may not fall, at leaſt into Miſchief or utter Ruine; and direct and preſerve from wandring, and from thoſe fatal Miſtakes and Errors that wicked Men daily run into. *h* Shall be put to ſilence: they who uſed to open their mouths wide againſt Heaven, and againſt the Saints, ſhall be ſo confounded with the unexpected diſappointment of all their hopes, and with Gods glorious appearance and operations for his people, that they ſhall have their Mouths quite ſtopped, and ſit down in ſilent Amazement and Conſternation: See *Iſa.* 15. 1. *Jer.* 8. 14 and 47. 5, 6. *i* Both inward in their own Minds, which are wholly in the dark, perplexed by their own Choice and Counſels, not knowing what to ſay or do; and outward, in a ſtate of deepeſt Diſtreſs and Miſery. *k* To wit, againſt God, or againſt his Saints, as the wicked were confident they ſhould do, becauſe of their great power, and wealth, and Numbers: Whereas Gods people were mean, and impotent, and helpleſs. And particularly, *Peninnah* ſhall not prevail againſt me by that ſtrength which ſhe hath, or thinks to have from her numerous Off-ſpring. But it is to be obſerved, that although *Hannah* takes the riſe of this Song from her own Condition, yet ſhe extends her Thoughts and Words further, even to the uſual Methods of Gods providence in the Government of the World.

* Chap. 7. 10. * Pſal. 89. 24. 10 The adverſaries of the LORD *l* ſhall be broken to pieces *m*: * out of heaven *n* ſhall he thunder upon them *o*: the LORD ſhall judge *p* the ends of the earth *q*, and he ſhall give ſtrength unto his king *r*, and * exalt the horn *s* of his anointed *t*.

l And of his people; eſpecially the *Philiſtines*, who at this time were the chief oppreſſors of *Iſrael*. *m* Theſe and the following words are prophetical of what God was about to do: They who are now our lords, ſhall be ſubdued. *n i. e.* Out of the Clouds or Air, which is oft called *Heaven*. *o* As was done, 1 *Sam.* 7. 10. *p i. e.* Shall condemn and puniſh, as that Verb by a Synecdoche is oft uſed. *q* Or, *of the land*, to wit, the *Philiſtines* who dwelt in the utmoſt Borders of *Canaan*, even upon the Sea-coaſt. *r* Either, 1. Unto the Judge or Ruler whom he ſhall ſet up for the protection and Deliverance of his people; the word *King* being elſewhere ſo taken. Or, 2. The *King* properly ſo called: and ſo ſhe propheſieth, That *Iſrael* ſhould have a King, and that there ſhould be a great difference between King and King; between the peoples King, *Saul*, whom they would obſtinately and paſſionately deſire; by whom therefore they ſhould have but little relief; and Gods King, *David*, whom God would chuſe as a Man after his own Heart, and whom he would ſtrengthen and aſſiſt ſo, as by his Hands to break all his Enemies to pieces. *s i. e.* Increaſe, or advance the ſtrength. *t* i. e. Of his King. The ſame thing repeated in other words; although it may have a Myſtical ſenſe and reſpect to Chriſt, the ſingular anointed one of God, and the ſpecial King of his people, whom all their other Kings did Typifie and Repreſent, and from whom they received Authority and power.

11 And Elkanah went to Ramah to his houſe, and the child did miniſter unto the LORD *u* before Eli the prieſt *x*.

u In ſome way agreeable to his tender Years, as in ſinging, or playing, upon Inſtruments of Muſick, as they uſed then to do in Gods ſervice; or lighting the Lamps, or ſome other way: For, I ſuppoſe, *Samuel* was not brought to the Tabernacle in ſuch tender years as ſome think: of which, ſee on 1 *Sam.* 1. 22. *i. e.* Under the Inſpection, and by the Direction and Inſtruction of *Eli*.

12 ¶ Now the ſons of Eli were ſons of Belial, they knew not *y* the LORD.

y To wit, practically; *i. e.* they did not ackdowledge, honour, Regard, Love, or ſerve God; for ſo words of knowledge are commonly uſed in Scripture; See *Rom.* 1. 28. 1 *Cor.* 15. 34. *Tit.* 1. 16.

* Chap. 8. 13 And the prieſts * cuſtom with the people, *was*, *that* when any man offered *z* ſacrifice, the prieſts ſervant came, while the fleſh was in ſeething *a*, with a fleſh-hook of three teeth in his hand,

z i. e. Preſented it to the Lord, to be offered by the Prieſt. *a* For as the Lord's part of the Peace-offerings was burnt upon the Altar, ſo the Prieſts and Offerers parts were to be ſodden.

14 And he ſtrook *it* into the pan, or kettle, or caldron, or pot: all that the fleſh-hook brought up, the prieſt took for himſelf *b*: ſo they did in Shiloh to all the Iſraelites that came thither.

b Not contented with the Breaſt and Shoulder which were allotted them by God. *Exod.* 29. 28. *Levit.* 7. 31. they took alſo part of the Offerers ſhare; and beſides, they ſnatched their part before it was heaved and weaved; contrary to *Levit.* 7. 34.

15 Alſo before they burnt the fat *c*, the prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roſt for the prieſt: for he will not have ſodden fleſh of thee but raw.

c And the other parts to be burnt with it. See *Levit.* 3. 3, 4, 9. and 7. 31. ſo this was an additional Injury; for, leſt the Fork ſhould miſtake and injure them, they took ſuch parts as they beſt liked whilſt it was raw, when it might be better diſcerned.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat † preſently, and *then* take *as much* as thy ſoul deſireth *d*: then he would anſwer him, Nay, but thou ſhalt give *it me* now: and if not, I will take *it* by force. † Heb. *as on the day.*

d We are content to Relinquiſh our parts to thee, only let not God be wronged of his due.

17 Wherefore the ſin of the young men was very great *e* before the LORD *f*: for men abhorred the offering of the LORD *g*.

e Becauſe they violently took away both mans and Gods dues, and this before their time, and that with manifeſt contempt of God and men; and all this meerly for the gratifying of their ſenſual Appetite. *f i. e.* Even in the place of Gods ſpecial preſence, where he ſaw and obſerved all their Miſcarriages; which argues the height of Impiety and Imprudence. *g* They neglected and abhorred the practiſe of carrying up Sacrifices to be offered, which they knew would be ſo groſly abuſed; and which, as they might think, would be rejected and abhorred by God himſelf; and therefore they would not contribute to the Prieſts Sin, and the corruption of Gods Worſhip; but judged it better to neglect the thing, than to expoſe it to the Prieſts depravation; wherein yet they erred, as we ſee, Verſe 24.

18 ¶ But Samuel miniſtred *h* before the LORD *i*, *being* a child, * girded with a linen Ephod *k*. * Exod. 28. 4.

h i. e. Performed his Miniſtration carefully and faithfully, not corrupting nor abuſing it, as *Eli*'s Sons did. *i* In Gods Tabernacle: or as in Gods preſence, ſincerely and regularly, with Gods approbation. Compare *Gen.* 17. 1. 2 *Chron.* 26. 4. *k* A garment uſed in Gods ſervice, and allowed not only to the inferiour Prieſts and Levites, but alſo to eminent perſons of the people; as 2 *Sam.* 6 14. and therefore to *Samuel*, who, though no Levite, was a *Nazarite*, and that from his Birth.

19 Moreover, his mother made him a little coat *l*, and brought *it* to him from year to year, when ſhe came up with her husband, to offer the yearly ſacrifice.

l Suitable to his Age and Stature, to be worn ordinarly: for *coats* were their uſual Garments. See *Gen.* 3: 21: and 37: 3. 2 *Sam.* 15. 32: *Cant.* 5: 3: *Dan.* 2: 21: *Luke* 3: 11: and 9: 3. Knowing that he could not yet do much ſervice, ſhe would not have him too burdenſome to the Tabernacle, and therefore ſhe yearly provided him with a Coat, which was the chief and upper Garment; and under that his other Garments poſſibly are comprehended.

20 ¶ And Eli bleſſed Elkanah, and his wife *m*, and ſaid, The LORD give thee ſeed *n* of this woman, for the || loan which is lent to the LORD *o*. And they went unto their own home. || Or, *petition which ſhe asked*, &c.

m As their Superiour, and God's High-prieſt, he bleſſed them in God's Name, and they received his Bleſſing by Faith, which made it effectual, *v.* 21. *n* i. e. A Child, or rather Children, as the Event ſhewed. *o* Or, *for the petition*; *i. e.* the thing deſired, to wit, the Child; *which* ſhe, thy Wife, *asked of the Lord*; or, *for the Lord*: as *chap.* 1. 28. to whom accordingly ſhe hath given them. And therefore as ſhe asked him not ſo much for her ſelf, for ſhe ſeldom ſees him, as for the Lord, to whoſe ſervice ſhe hath wholly devoted him; ſo now I pray, that God would give you other Children for both your Comfort and Enjoyment.

21 And the LORD viſited *p* Hannah, ſo that ſhe conceived and bare three ſons, and two daughters; and the child Samuel grew *q* before the LORD *r*.

p To wit, in Mercy, and with his Bleſſing, as that word is uſed, *Gen.* 21. 1. *Exod.* 13, 19. *Jer.* 15. 15. not in anger, as it is taken *Exod.* 32. 34. *Levit.* 26. 16. *q* Not only in Age and Stature; but eſpecially in Wiſdom and Goodneſs, as *Luke* 1. 15. Or, *was magnified*: or *grew great*, famous and acceptable, as *v.* 26. *r* Not only before Men, who might be deceived, but in the preſence and judgment of the All-ſeeing God.

22 ¶ Now Eli was very old *s*, and heard all that his ſons did unto all Iſrael *t*, and how they lay with the women that || aſſembled *u* at the door *x* of the tabernacle of the congregation. || Or, *aſſembled by troops, or warred.* Ex. 38: 8. Nu. 4: 2 and 8: 24.

s And therefore unfit either to manage his Office himſelf, or to make a diligent inſpection into the Carriage of his Sons in Holy Adminiſtrations; which gave them opportunity for their Wickedneſs. *t* Whom they injured in their Offerings, and alienated from the Service of God. *u* Or *warred*: which expreſſion is uſed of them, either becauſe they came to the Service and Worſhip of God in the Tabernacle, which is often called a *warfare*; or, becauſe they came in conſiderable numbers, and due order, like to an Army. *x* The place where all the people both Men and Women waited when they came up to the Service of God, 1 *Sam.* 1. 9, 12. *Luke* 1: 10: becauſe they could not have admittance into the Tabernacle, and becauſe the Altar on which their Sacrifices were offered, was by the Door: Hence it ſeems probable, that theſe Women were not ſuch as devoted themſelves to the Service of God and of his Tabernacle, either by Faſting and Prayer, *&c.* Or by Sowing, Spinning, *&c.* Which, if then there were any ſuch, had their Stations not at the Door, but in divers places allotted to them round about the Tabernacle; but of ſuch as came up to worſhip God at his Tabernacle; as Women oft-times did, with their Husbands, as here *Hannah* did, and the bleſſed Virgin *Mary*, *Luke* 2. 41. or with their Parents. And this Expoſition may receive ſtrength from *Exod.* 38. 8. where the very ſame Phraſe is uſed, and that when the great Tabernacle was not yet built, and ſo there was no occaſion for any Women to come to the other leſs Tabernacle then uſed, ſave only to Pray or offer Sacrifices.

23 And he ſaid unto them, Why do ye ſuch things *y*? for || I hear of your evil dealings by all this people *z*.

|| O, *I hear evil words of you.*

y As thoſe above mentioned, *v.* 13: and Verſe 22: *Eli*'s Sin in this matter was not only that he Reproved them too gently, and generallie, and ſparinglie; but eſpecially, that he contented himſelf with a Verbal Rebuke, and did not *reſtrain them*, as is ſaid *chap.* 3: 13. and inflict thoſe puniſhments upon them, of putting them out of their Prieſts office, and cutting them off from Gods people; which ſuch high Crimes deſerved by Gods Law, and which he as Judge and High-prieſt ought to have done, without all Reſpect of perſons. *z* That dwell here, or come hither to worſhip.

24 Nay, my ſons: for it *is* no good report *a* that I hear, ye make the LORDS people || to tranſgreſs *b*.

|| Or, *to cry out.*

a Words too mild for ſuch Diabolical Actions. *b* Either, 1. The Women that by your Inſtigation were drawn to Folly. Or, 2. Others who are eaſily brought to follow your pernicious Example. Or, 3. Other perſons of pious and honeſt Minds, whom therefore he calls *the Lords People* by way of diſtinction from *the children of Belial*, who were ſo highly offended with the great diſhonour done to God, and to his Worſhip, and with the horrible wickedneſs of the Prieſts, that upon that occaſion, they were hurried into the other Extreme, and lived in the neglect and contempt of their own indiſpenſible Duty of offering Sacrifices, becauſe they came through the Prieſts hands.

25 If one man ſin againſt another *c*, † the judge ſhall judge him *d*: but if a man ſin againſt the LORD *e*, † who ſhall intreat for him *f*? notwithſtanding, they hearkened not unto the voice of their father, becauſe the LORD would ſlay them *f*.

† Heb. *God ſhall judge him.* Gr. *they ſhall pray for him to the* LORD.
† Heb. *who ſhall make himſelf a Judge for him?*

c By doing any Injurie. *d* The Magiſtrate ſhall by his Sentence end the difference, and both parties ſhall acquieſce in his Determination, and ſo the Breach ſhall be made up. The ſenſe is, If only Man be wronged, Man can right it, and Reconcile the perſons. *e* To wit, in ſuch manner as you have done, directly and immediately, in the matters of his Worſhip and Service wilfully and preſumptuouſly. *f* The Offence is of ſo high a Nature, that few or none will dare to intercede for him, but will leave him to the juſt Judgment of God. He ſpeaks after the manner of men, who do oft intercede with the Prince, for ſuch as have injured any private perſon; but will not preſume to do ſo when the Injury is committed againſt his own perſon. The words are, and may be thus rendred, *Who ſhall judge for him*? Who ſhall interpoſe himſelf as Umpire, or Arbitrator between God and him? Who ſhall compound that Difference? None can or dare do it, and therefore he muſt be left to the dreadful, but righteous Judgment of God: which is your Caſe and Miſery. *f* i. e. Becauſe God had determined to deſtroy them for their many and great Sins; and therefore would not, and did not give them grace to hearken to *Eli*'s Counſel, and to repent of their Wickedneſs, but hardned their Hearts to their deſtruction.

26 And the child Samuel grew on *g*, and was in * favour both with the LORD, and alſo with men.

* Pro. 3: 4. Luke 2: 52: Acts 2: 47: Rom. 14: 18:

g He grew better in bad Times, which is remembred to his Commendation.

27 ¶ And there came a man of God *h* unto Eli, and ſaid unto him, Thus ſaith the LORD, || Did I plainly appear *i* unto the houſe of thy father *k*, when they were in Egypt *l*, in Pharaohs houſe *m*?

|| Or, *in appearing did I appear.*

h (*i. e.*) A prophet or Preacher ſent from God; See 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. 2 *Pet.* 1. 21. Who this was is not revealed by God, and therefore it is vain to enquire, and impoſſible to determine. *i* Did I indeed ſhew ſuch a favour, and appear ſo evidently and glorioully to thee, and for thee, and is this thy requital? *k* (*i. e.*) Unto *Aaron* the Chief of thy Fathers Houſe. *l* See *Exod.* 4. 27. *m* (i. e.) Either, 1. In *Pharaohs* Land; the whole Kingdom being as it were one great Family, whereof *Pharaoh* was the Maſter. Or, 2. In *Pharaohs* Court, where *Aaron* might probably be at the time of this Revelation, either to anſwer to ſome Accuſation againſt him, or his Brethren, or to beg ſome Relaxation of the Rigour, or for ſome other occaſion.

28 And did I chuſe him *n* out of all the tribes of Iſrael, *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod *o*, before me? and * did I give unto the houſe of thy father all the offerings made by fire *p* of the children of Iſrael?

* Levit. 10: 14. Numb. 18. 8.

n To wit, *Aaron* thy Father; whereby he ſhews what he meant by his *Fathers houſe*. *o* That golden Ephod, which was peculiar to the High-prieſt. *p* (*i. e.*) All the prieſts part of the Offerings. He only had the Office, and he had the whole benefit.

29 Wherefore kick ye at my ſacrifice *q*, and at mine offering, which I have commanded *in my* habitation, and honoureſt thy ſons above me *r*, to make your ſelves fat *s* with the chiefeſt of all the offerings *t* of Iſrael my people?

q Uſing them irreverently, contemptuouſly, and prophanely; both by abuſing them to your own Luxury, and by cauſing the people to abhor and neglect them. He chargeth *Eli* with his Sons Faults. *r* Permitting them to diſhonour and injure me, by taking my part to themſelves; chuſing rather to offend me by thy connivence at their Sin, than to diſpleaſe them by ſevere Rebukes, and effectual Reſtraints, and juſt puniſhment; and ſo prefer their will and Pleaſure, and Honour, before mine. *s* To pamper your ſelves. This you did not out of any Neceſſity, but out of mere Luxury. *t* Not contented with thoſe parts which I had alloted you, you invaded thoſe choice parts which I reſerved for my ſelf.

30 Wherefore the Lord GOD of Iſrael ſaith, I ſaid indeed *u*, *that* thy houſe, and the houſe of thy father ſhould walk before me *x* for ever *y*: but now the LORD ſaith, Be it far from me *z*: for them that honour me *a*, I will honour *b*; and * they that deſpiſe me *c*, ſhall be lightly eſteemed *d*.

* Mal. 2. 9.

u *Queſt.* Where, or when did God ſay this? *Anſwer*, Either, 1. When he made that promiſe for the perpetuation of the Prieſthood in *Aarons* Family, *Exod.* 28. 43. and 29. 9. *Object.* If *Eli* and all his Family had been cut off, yet that promiſe had been made good in *Eleazar*'s Family: how then was that promiſe recalled by this Sentence againſt *Eli*? *Anſwer* It was Recalled and made void, though not abſolutely and univerſally to all *Aaron*'s Family; yet reſpectively to *Eli* and his Family, which were wholly excluded from the benefit of it, wherein otherwiſe they ſhould have ſhared. Even as Gods keeping of the *Iſraelites* out of *Canaan*, and in the Wilderneſs for forty Years, and deſtroying them there, is called his *breach of promiſe*, Numb. 14. 34. although the promiſe of *Canaan* was not ſimply made void to all the *Iſraelites*, but only to that evil Generation of them: Or, as Gods Covenant with *David*, and with his Seed, of which God ſaith, that it ſhould ſtand faſt, *Pſal.* 89. 28. and that he would *not break nor alter it*, v. 34. yet is ſaid to be *made void*, v. 39. to wit, in regard of ſome particular Branches, or Members of that Family. Or, 2 To *Eli* himſelf, or to his Father, when the Prieſthood was tranſlated from *Eleazars* to *Ithamars* Family for ſome cauſe not mentioned in Scripture. but moſt probably for ſome great miſcarriage of ſome of them. If it be ſaid, That there is no ſuch promiſe recorded in Scripture; it may be ſo replied, That there are many Sayings and Doings noted in Holy Scripture, which were not ſpoken of in their proper times and places as *Gen.* 24 51. and 42. 21. *Hoſ.* 12. 4: *Luke* 11: 49: *Acts* 20. 25. So the ſenſe of the place may be this, That promiſe and priviledge of the perpetuation of the Prieſthood in *Phinehas* and his Family, made to them, *Numb.* 25. 12. namely upon condition of his and their Faithfulneſs in their Office, which is plainly underſtood, I now take away from that Family for their wickedneſs, and I transfer it to thee and thine, and will fix it there upon the ſame condition. *x* i. e Miniſter unto me as High-prieſt. *Walking* is oft put for Diſcharging ones Office; *before me*, may ſignifie that he was the High-prieſt, whoſe ſole prerogative it was to miniſter before God, or before the Ark, in the moſt holy Place *y* As long as the Moſaical Law and Worſhip laſted, as that Phraſe is oft uſed. *z* To wit, to fulfill my promiſe, which I repent of, and hereby retract. *a* That Worſhip and ſerve me with Reverence and godly Fear, and according to my Will, which I eſteem as an Honour done to me. *b* I will advance them to Honour, and maintain them in it. *c* Not formally and directly; for ſo *Eli*'s Sons did not deſpiſe God; but indirectly and by conſequence, by preſumptuous Diſobedience of my Commands; by defiling and diſgracing my Worſhip and Ordinaces, either by tranſgreſſing the Rules I have given them therein, or by their ungodly and ſhameful Converſation; and by making my Service contemptible and abominable to others through their Scandals; all which are manifeſt Arguments of contempt of God, and are ſocalled, as *Numb.* 11. 20 1 *Sam.* 12. 9, 10. *Mal.* 1: 8: and all which were eminently found in *Eli*'s Sons. *d* Both by God and men.

31 Behold, * the days come, that I will cut off thine arm *e*, and the arm of thy fathers houſe *f*, that there ſhall not be an old man in thine houſe *g*.

* 1 Kings 2. 27. Ezek. 44. 10. *See* Chap. 4. 11, 18, and 14. 3. and 22. 18, &c.

e i. e I will take away thy ſtrength, which is oft ſignified by the *arm*, as *Job* 22. 8. *Pſal.* 37: 17: or all that in which thou placeſt thy Confidence and Security; Either. 1. The Ark, which is called God's *ſtrength* *Pſal.* 78: 61. and was *Eli*'s ſtrength, who therefore was not able to bear the very tidings of the loſs of it, *chap.* 4. 18. Or, 2. His prieſtly Dignity or Employment, whence he had all his Honour and Subſtance. Or rather, 3. His Children. to whom the words following here, and in the ſucceeding Verſes, ſeem to confine it, who are the ſtrength of Parents: See *Gen.* 49. 3. *Deut.* 21. 17. *Pſal.* 127. 4, 5. *f* i. e. Thy Childrens Children, and all thy Family: which was in great meaſure accompliſhed, 1 *Sam.* 22. 16, &c. *g* They ſhall generally be cut cut off by an untimely death, before they be old.

32 And thou ſhalt ſee || an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael *k*, and there ſhall not be an old * man in thine houſe for ever *i*.

|| Or, *the affliction of the Tabernacle, for all the wealth which God would have given Iſrael.*
* See Zech. 8. 4.

h So the ſence is, *Thou ſhalt ſee*, not in thy perſon, but in thy Poſterity; (it being moſt frequent in Scripture to attribute that to Parents, which properly belongs to their poſterity only; as *Gen.* 17 8: and 27: 29, 40.) *an enemy*; *i. e.* Thy Competitor or him who ſhall poſſeſs that place of high Truſt and Honour which now thou enjoyeſt; (ſuch perſons being through Mans corrupt Nature eſteemed as a Mans worſt Enemy:) *in my habitation*; *i. e.* in the Sanctuary. And then he adds by way of Aggravation, that this ſad Accident ſhould happen, *in all the wealth which God ſhall give Iſrael*; (i. e.) in a time when God ſhould eminently bleſs *Iſrael*, and make good all his promiſes to them, which was in *Solomons* days when *Abiathar* of *Eli*'s Race was put out of the High-prieſthood, and *Zadok* was put in his place, 1 *King.* 2. 27, 35. when the Prieſthood was moſt glorious, and moſt profitable, and comfortable; and therefore the loſs of it more deplorable. But the words may be otherwiſe rendred, as is noted in the Margent of our *Engliſh* Bibles; *Thou ſhalt ſee*, to wit, in thy own perſon, *the affliction*, or *oppreſſion*, or *Calamity* of my *habitation*; i. e. either of the Land of *Iſrael*, wherein I dwell; or of the Sanctuary, called *the habitation* by way of Eminency, whoſe greateſt glory the Ark was, 1 *Sam.* 4. 21, 22. and conſequently whoſe greateſt Calamity the loſs of the Ark was; *for*, or *inſtead of all that good wherewith God would have bleſſed Iſrael*, or *was about to bleſs Iſrael*; having raiſed up a young prophet *Samuel*, and thereby given good grounds of hope that he intended to bleſs *Iſrael*, if Thou and thy Sons had not hindred it by your Sins, which God was reſolved ſeverely to puniſh. So this Clauſe of the Threatning concerns *Eli*'s perſon, as the following concerns his poſterity. And this beſt agrees with the moſt proper and uſual ſignification of that phraſe *Thou ſhalt ſee*. *i* (i. e.) As long as the Prieſthood continues in thy Family; or as long as the Levitical Prieſthood laſts.

33 And the man of thine *k*, *whom* I ſhall not cut off from mine altar *l ſhall be* to conſume thine eyes, and to grieve thine heart *m*: and all the increaſe of thine houſe *n* ſhall die † in the flower of their age *o*. Heb. *nen,*

k i: e. Thoſe of thy poſterity. *l* (i. e.) From attendance upon mine Altar; whom I ſhall not deſtroy, but ſuffer to live, and wait at the Altar. *m* Shall be ſo forlorn and miſerable, that if thou waſt alive to ſee it, it would grieve thee at the very heart, and thou wouldeſt conſume thine Eyes with weeping for their Calamities. So the phraſe is like that of *Rachel weeping for her Children*, Jer. 31. 15. which were ſlain long after her death. *n* (i. e.) Thy Children. *o* About the thirtieth year of their Age, when they were to be admitted to the plenary Adminiſtration of their Office, *Numb.* 4. 3. then they ſhall die.

34 And this *ſhall be* a ſign unto thee *p*, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them *q*.

p To wit, of the certain truth of all thoſe ſad predictions. *q* And ſo they did. *chap.* 4. 11.

* Ezek. 44: 15: 35 And I will raiſe me up * a faithful prieſt *r*, that ſhall do according to *that* which *is* in my heart *ſ*, and in my mind, and I will build him a ſure houſe *t*, and he ſhall walk *u* before mine anointed *x* for ever.

r To wit, of another Line, as is neceſſarily implied by the total Removal of that Office from *Eli*'s Line, before threatned. The perſon deſigned is *Zadok*, one eminent for his Faithfulneſs to God, and to the King, who, when *Abiathar*, the laſt of *Eli*'s Line, was depoſed by *Solomon*, was made High-prieſt in his ſtead, 1 *Kings* 2. 27, 35. 1 *Chron.* 29. 22. *ſ* And ſhall not diſhonour or diſobey me, to gratifie his Sons as thou haſt done. *t* (i. e.) Give him a numerous poſterity, as that phraſe is uſed, *Exod* 1. 21. 2 *Sam.* 7. 11. 1 *King.* 11. 38. and confirm that ſure Covenant of an everlaſting Prieſthood made to *Phinehas*, of *Eleazar*'s Line, *Numb.* 25: 13. and interrupted for a little while by *Eli*, and his, of the Line of *Ithamar*, unto him and his Children for ever. And this was manifeſtly verified until the *Babyloniſh* Captivity, *Ezek.* 44. 15. and there is no reaſon to doubt of its continuance in the ſame Line till Chriſt came. *u* (*i. e.*) Miniſter as High-prieſt. *x* Either, Firſt, Before King *Solomon*, who was anointed King, 1 *Kings* 1. 39. and before the ſucceeding Kings, who are commonly called *anointed*, or *the Lords anointed*, as 1 *Sam.* 12. 3, 5. and 24. 6, 10. *Pſal.* 89. 38, 51. *Lam.* 4. 10. Or, rather, Secondly, Before Jeſus Chriſt; Firſt, Becauſe this Title of *Anointed*, or *Chriſt*, or *Meſſias*, (both which words ſignifie only the *Anointed*) is moſt frequently and eminently aſcribed to Chriſt, both in the *Old* and *New Teſtament*, and therefore it is moſt reaſonable to underſtand it of him, when there is nothing in the Text or Context which determines it to any other. Secondly, Chriſt is the main Scop and Deſign, not only of the *New*, but of the *Old Teſtament*, which in all its Types and Ceremonies repreſented Chriſt; and particularly, the High-prieſt was an eminent Type of Chriſt, and did repreſent his Perſon, and act in his Name and ſtead, and did meditately, what *John Baptiſt* did immediately, *go before the face of the Lord* Chriſt; and when Chriſt did come, that Office and Officer was to ceaſe. Thirdly, The High-prieſt is ſeldom or never ſaid to *Walk* or *Miniſter* before the Kings of *Iſrael* or *Judah*, but conſtantly *before the Lord*, and conſequently before Chriſt, who, as he was God bleſſed for ever, *Rom.* 9. 5. was preſent with and the Builder and Governour of the Ancient Church of *Iſrael*, as is manifeſt from Acts 7. 35. 1 *Cor.* 10. 1. *Heb.* 3. 3, 4, 5, 6, and many other places; and their Temple is particularly called *his Temple*, Mal. 3. 1. becauſe all the Temple-worſhip was performed in his preſence, and had a ſpecial Reſpect unto him, and therefore the High-prieſt is moſt properly ſaid to *walk before him*.

36 And it ſhall come to paſs, *that* every one that is
† Heb. *to worſhip him.* left in thine houſe ſhall come † *and* crouch to him *y* for
a piece of ſilver, and a morſel of bread *z*, and ſhall ſay,
† Heb. *joyn.* † Put me, I pray thee, into ‖ one of the prieſts offices ∴,
‖ Or, *ſomewhat about the Prieſthood.* that I may eat a piece of bread.

y In way of humble Supplication. See 1 *Kings* 2. 26. and 23. 9. *z* Whereas before they were ſo nice and delicate, that my liberal Allowance could not ſatisfie them, but they muſt have their Meat Raw and fat, &c. Above *v.* 13, 14, 15, 16. ſo the puniſhment is ſuited to the nature of their Sin. ∴ Into the meaneſt Office belonging to it. See *Ezek.* 44: 10, 11, &c. *Queſt.* How could they be reduced to ſo great ſtraits, ſeing, though they loſt the High-prieſthood, they ſtill were Inferior prieſts, and had a Right to thoſe plentiful proviſions which belonged to that Order? *Anſwer*, Firſt, They might be degraded not only from the Office of the High-prieſt, but alſo from that of the inferiour prieſts, and conſequently might forfeit and loſe all the priviledges belonging to their Office. Secondly, This might be from the Tyranny and Violence of ſome of the ſucceeding prieſts of *Eleazar*'s Line, towards that other Line which had long ſtood in competition with them, and had for a ſeaſon got away the Prieſthood from them. For this Text only relates the matter of Fact, but doth not expreſs an Approbation of it.

CHAP. III.

The Lord calleth Samuel three times: he knows not Gods voice, but thinks it to be Eli who calls him runs to him, who inſtructs him, 1,——9. *At the fourth call he anſwers,* 10. *God acquainteth Samuel with the deſtruction of Eli's houſe,* 11,——14. *Samuel in the morning diſcovers it to Eli at his requeſt: Eli's ſubmiſſion,* 15, 18. *All Iſrael acknowledgeth Samuel for a prophet,* 19, 21.

AND the child Samuel miniſtred unto the LORD before Eli *a*: and the word of the LORD *b* was precious *c* in thoſe days: *there was* no open viſion *d*.

a (*i. e.*) Under his Inſpection and direction, which being ſo young, he needed. *b* To wit, the word of Propheſie, or the Revelation of Gods Will to and by the Prophets. *c i. e.* Rare or ſcarce, ſuch things being moſt precious in Mens eſteem, whereas common things are generally deſpiſed. *d* God did not impart his Mind by way of Viſion or Revelation openly, or to any publick perſon, to whom others might reſort for ſatisfaction, though he might or did privately reveal himſelf to ſome pious perſons for their particular Direction. This is here premiſed, as a reaſon why *Samuel* underſtood not, when God called him once or twice.

2 And it came to paſs at that time, when Eli was laid down in his place *e*, and his eyes began to wax dim, *that* he could not ſee *f*;

e In the Court of the Tabernacle. *f* To wit, clearly and diſtinctly. This is added, as an Evidence of his Old Age, partly to ſhew Gods Contempt of him, notwithſtanding his venerable Age, and his preferring the Child *Samuel* before him in this Viſion; and partly, as the reaſon why *Samuel* ſo readily ran to him upon the firſt, call, becauſe his great Age made him more to need his Servants help.

3 And ere the lamp of God went out *g* in the temple *h* of the LORD, where the ark of God was, and Samuel was laid down *to ſleep i*:

g Before the Lights of the Golden Candleſtick were put out; (*i. e.*) In the Night-ſeaſon, or before the Morning, when they were put out, as they were lighted in the Evening, *Exod.* 27. 21: *Levit.* 24: 3; 2 *Chron.* 13: 11: *h* (*i. e.*) In the Tabernacle, which is ſometimes called the Temple, as being of the ſame uſe and ſignificancy. *i* Not that this happened when he firſt lay down, but whilſt he was lying there.

4 That the LORD called Samuel, and he anſwered, Here *am* I.

5 And he ran *k* unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

k Shewing his great Faithfulneſs and Diligence in the Service, either of the Lord, or of his Maſter *Eli*.

6 And the LORD called yet again, Samuel. And Samuel aroſe, and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 ‖ Now Samuel did not yet know the LORD *l*, neither was the word of the LORD yet revealed unto him. ‖ Or, *thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

l Either, Firſt, He was not acquainted with God in that Extrordinary or Prophetical way. Or, rather, Secondly, He did not yet underſtand, any more than before, that it was not Eli, but God, who ſpake to him. And this Ignorance of *Samuels* ſerved Gods Deſign, that his ſimplicity might give Eli the better aſſurance of the truth of Gods Call and Meſſage to *Samuel*.

8 And the LORD called Samuel again the third time. And he aroſe, and went to Eli *m*, and ſaid, Here *am* I, for thou didſt call me. And Eli perceived *n* that the LORD had called the child.

m He perſiſts in the ſame readineſs to obey and ſerve him, and was not diſcouraged or driven from his Duty by his double miſtake and diſappointment. *n* By the conſideration of *Samuels* piety, of the Sanctity of the place adjoyning, from whence God had oft-times ſpoken, and of the ſolitude of the place, where there was no humane perſon beſides himſelf, who could or would have called *Samuel* in that manner.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak LORD, for thy ſervant heareth *o*. So Samuel went, and lay down in his place.

o i. e. I am ready to hear what thou ſpeakeſt, and to do what thou requireſt.

10 And the LORD came *p*, and ſtood *q*, and called as at other times *r*, Samuel, Samuel *ſ*. Then Samuel anſwered, Speak, for thy ſervant heareth.

p Before, he ſpake to him at a diſtance, even from the Holy Oracle between the *Cherubims*; and now, to prevent all further miſtakes, the Voice came near to him, as if the perſon ſpeaking had been preſent with him. *q* Before the Voice paſſed by him, now the Speaker fixeth his abode with him for a time, till he had uttered his whole Mind to him. *r* As he had done before. *ſ* His Name is here doubled, to engage him to the more ſpeedy and diligent attention.

11 ¶ And the LORD ſaid to Samuel, Behold I will do a thing *t* in Iſrael, at which both the ears of every one that heareth it, ſhall tingle *u*. * 2 Kings 21: 12:

t Thoſe things which are related in the next Chapter, which though done by the *Philiſtines*, God here aſcribes to himſelf, becauſe he was the firſt and chief Cauſe of it, by withdrawing his helping Hand from *Iſrael*, and by delivering the Ark, and *Eli*'s two Sons, and the reſt of the people, into his and their Enemies hands. *u* Which will be ſo terrible, that not only thoſe that feel it ſhall groan under it, but thoſe that only hear the report of it, ſhall be ſtruck with ſuch Amazement and Horror, which will make their Heads and Hearts Ake. A Metaphor from him, who being ſurprized with ſome great and hideous Noiſe, ſuch as Thunder or great Guns, his Head is much affected with it, and the ſound or tingling of it abides in his Ears a good while after it. This phraſe is uſed alſo, 2 *Kings* 21: 12: *Jer.* 19: 3.

12 In that day *x* I will † perform againſt Eli * all *things* which I have ſpoken *y* concerning his houſe: † when I begin, I will alſo make an end *z*.

† Heb: *eſtabliſh.*
* Chap: 2: 20.
† Heb: *beginning and ending.*

x In that time which I have appointed for this work, which was about Twenty or Thirty Years after this Threatning. So long ſpace of Repentance GOD allows to this wicked Generation, to make their Peace with GOD, and prevent the Execution, as others did in like Caſes. *y* By that Prophet, *Chap.* 2. 27. *z* Though this Vengeance may and ſhal be delayed for a ſeaſon, to manifeſt my Patience, and incite them to Repentance; yet when once I begin to Inflict, I ſhal certainly go on with it, and not deſiſt till I have made a full end.

13 ‖ * For I have told him, that I will judge *a* his houſe *b* for ever *c*, for the iniquity which he knoweth *d*: becauſe his ſons made themſelves ‖ vile *e*, and he † reſtrained them not *f*.

‖ Or, *and I will tell him*, &c.
* Chap: 2: 29, 30, 31, *&c.*
‖ Or, *accurſed.*
† Heb: *frowned not upon them.*

a i. e. Condemn, and puniſh or deſtroy, as the word *Judge* is oft uſed, as *Gen.* 15. 14. *John* 3. 18. and 16. 11. *b* His Children, and Poſterity, as is manifeſt by the Story; as the word *Houſe* is frequently taken, as 2 *Sam.* 7. 11. 1 *Kings* 21. 29. *So the Houſe of Judah, of Aaron, of David,* are oft taken for their Poſterity. And *to Build an Houſe* in Scripture uſe, is to encreaſe their Poſterity, as *Exod.* 1. 21. *Deut.* 25. 9. *Ruth* 4. 11. Compare *Gen.* 16. 2. and 30. 3. *c* Till they be utterly Rooted out: or, for a long time, as that Phraſe is oft uſed. *d* Either by the information of the Prophet, *Chap.* 2. *v.* 27, &c. or by his own guilty and ſelf-accuſing Conſcience. But theſe, and the foregoing and following words, may well be, and are rendred thus; *for this iniquity, becauſe he knew* (both by common Fame, and by his own Obſervation) *that his ſons,* &c. He cannot pretend ignorance, or want of proof of their wickedneſs, which aggrates his ſin. *e* Not only hateful to God, but contemptible to all the people, whereby they alſo brought their Sacred Office, and God's Holy Ordinances into contempt. Heb. *Curſed themſelves*, or *made themſelves Execrable* or *Accurſed*, both to GOD and Men: by their lewd and curſed practices, they put themſelves under the Curſe of GOD, by ſuch a groſs Violation of GOD's Commands: Compare *Joſh* 6. 18. and 7. 12, 13. This expreſſion may be uſed by way of reflection upon their Father, becauſe he did not denounce the Curſe of GOD againſt them, nor put them out of the Prieſthood, as accurſed Perſons, although they were ſo Vile, that they had prevented their Father's Cenſure, and meritoriouſly caſt themſelves out, and cut themſelves off from the Prieſthood and Congregation of the LORD which their Father ſhould have done Judicially. *f* He contented himſelf with a cold and gentle Reproof, and did not ſeverely Rebuke, and puniſh, and effectually reſtrain them from their abominable Courſes, nor uſe that Authority which GOD had given him, as a Father, as an High-Prieſt, and as a Judge, or Chief Magiſtrate, againſt them, as by the Law of GOD he was obliged to do.

14 And therefore I have ſworn *g* unto *h* the houſe of Eli, that the iniquity of Eli's houſe ſhal not be purged with ſacrifice, nor offering for ever.

g Which might be done before, though it be mentioned here only. Or, *I do ſwear*; the paſt Tenſe being commonly put for the preſent in the *Hebrew* Tongue. *h* Or, *concerning*, as the Præfix *Lamed* is oft uſed, as *Exod.* 14. 3. and 18. 7. 2 *Sam* 11. 7. *Pſal.* 91. 11. Compare with *Matth.* 4. 6. *i* i. e. The puniſhment threatned againſt *Eli* and his Family, ſhal not be prevented or hindred by all their Sacrifices, as they fondly imagine, but ſhal infallibly be executed.

15 And Samuel lay until morning, and opened the doors of the houſe of the LORD *k*: and Samuel feared to ſhew Eli the viſion *l*.

k Although the Tabernacle, whilſt it was to be removed from place to place in the Wilderneſs, had no Doors, but conſiſted only of Curtains, and had only Hangings before the entrance, inſtead of Doors; yet when it was ſettled in one place, as now it was in *Shiloh*, where it had been for a long time, it is more than probable, both from this place and by comparing 1 *Sam.* 1. 9. and 2 *Sam.* 6. 17. and from the Nature and Reaſon of the thing, that it was incloſed within ſome ſolid Building, which had Doors and Poſts, and other parts belonging to it. *l* i. e. The matter of the Viſion or Revelation, partly from the Reverence and Reſpect he bore to his Perſon, to whom he was loth to be a Meſſenger of ſuch ſad tidings; partly, leſt if he had been haſty to utter it, *Eli* might think him guilty of Arrogancy or ſecret Complacency in his Calamity, which was like to tend to *Samuel*'s advancement. And not being commanded by God to acquaint *Eli* herewith, he prudently ſuſpended the publication of it till a fit occaſion were offered, which he might reaſonably expect in a very little time, knowing that *Eli* would be greedy to know the matter of that Revelation, the Preface whereof he was acquainted with; and that it would be leſs offenſive, and therefore more uſeful to *Eli*, when he ſaw that *Samuel* was not puffed up with it, nor forward to vent it, until *Eli* forced it from him.

16 Then Eli called Samuel, and ſaid, Samuel, my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that the LORD hath ſaid unto thee? I pray thee, hide *it* not from me: God do ſo to thee, and † more alſo *m*, if thou hide *any* ‖ thing from me of all the things that he ſaid unto thee.

† Heb: *ſo add.*
‖ Or, *word.*

m God inflict the ſame evils upon thee, which I ſuſpect he hath pronounced againſt me, and greater evils too. Or, *God do ſo*, i. e. let God deal with thee ſo ſeverely, as I cannot, or am loth to expreſs. So it is a kind of Apoſiopeſis uſual in Oaths, and in Adjurations. The ſame Phraſe is in *Ruth* 1. 17. Thus he adjures him to utter the whole truth, as was uſual among the *Hebrews*, as 1 *Kings* 22. 16. *Matth.* 26. 63.

18 And Samuel told him † every whit, and hid nothing from him. And he ſaid, It *is* the LORD *n*: Let him do what ſeemeth him good.

† Heb: *all the things, or words.*

n This ſevere Sentence is from the Soveraign LORD of the World, who hath an abſolute Power and Right to diſpoſe of me and all his Creatures as he pleaſeth; to whoſe good pleaſure I therefore freely ſubmit: from *Iſrael*'s GOD, who was known by this Name of *Jehovah*, who is in a ſpecial manner the Ruler of the People of *Iſrael*, to whom it properly belongs to puniſh all mine offences; whoſe Chaſtiſement I therefore accept.

19 ¶ And Samuel grew *o*, and the LORD was with him, and did let none of his words * fall to the ground *p*.

* 1 *Kings* 8: 56.

o As in Stature, ſo in Wiſdom and Piety, and GOD'S Favour, and Reputation with the People. *p* i. e. Want its effect or ſucceſs: GOD made good all his Predictions. A Metaphor from precious Liquors, which when they are ſpilt upon the Ground, are altogether uſeleſs and ineffectual. This Phraſe is oft uſed, as *Joſh.* 21. 45. *Eſther* 6. 10, *&c.*

20 And all Iſrael, from Dan even to Beerſheba *q*, knew *r* that Samuel *was* ‖ eſtabliſhed *to be* a prophet of the LORD.

‖ Or, *faithful.*

q Through the whole Land, from the Northern Bound *Dan*, to the Southern, *Beerſheba*; which was the whole length, and largeſt extent of the Land. See *Judges* 20. 1, 2. 2 *Sam* 17. 11. *r* Both by *Eli*'s Teſtimony, and particular Relation of the foregoing Hiſtory, to the People that came from all parts; and by ſucceeding Revelations made to him, whereof mention is made in the next Verſe, which though placed after, might be done before.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel *ſ* in Shiloh, by the word of the LORD *t*.

ſ Or, did uſe to Reveal his mind to *Samuel.* *t* i. e. By his word, the Noun for the Pronoun, which is frequent, as *Levit* 14. 15, *&c.* by his word of Command, which he choſe to deliver to *Iſrael* by his Mouth, as it here follows; or by his word of Propheſie concerning future events.

CHAP. IV.

The Iſraelites are ſmitten by the Philiſtines at Eben-ezer, 1—2. *They fetch the Ark from Shiloh: Receive it with a great Shout, to the Terrour of the* Philiſtines, 3—7. *Who yet take Courage, and a ſecond time beat the Iſraelites: The Ark is taken: The two Sons of Eli are ſlain,* 8—11. *Which Eli hearing, falleth backward from his ſeat, and breaketh his neck,* 12—17. *His Daughter in law falls in labour; Nameth her Son Ichabod: And dieth,* 18—22.

AND the word of Samuel *a* ‖ † came to all Iſrael, Now Iſrael went out againſt the Philiſtines *b* to battel, and pitched beſide Eben-ezer *c*: and the Philiſtines pitched in Aphek *d*.

‖ Or, *came to paſs.*
† Heb: *was.*

a i. e. The word of the LORD revealed to *Samuel*, and by him to the People; Either, First, The Prophetical Word mentioned before, *Chap*: 3: 11, *&c.* which is here ſaid to *come*, or to *come to paſs*; as it was foretold, *to all Iſrael* But the ſubject of that Propheſie was not *all Iſrael*, but *Eli and his houſe*, as is evident. Or rather, Secondly, A Word of Command, that all *Iſrael* ſhould go forth to fight with the *Philiſtines*, as the following words explain it, that ſo they might be firſt humbled and puniſhed for their ſins, and ſo prepared by degrees for their future Deliverance. *b* Or, to meet the *Philiſtines*, who having by this time recruited themſelves after their great loſs by *Samſon*, *Judges* 16: 30. and perceiving an eminent Prophet ariſing among them, by whom they were likely to be United, Counſelled, and Aſſiſted, thought fit to Suppreſs them in the beginning of their Hopes and Deſigns of reſcuing themſelves from their power. *c* A place ſo called here (by Anticipation) from a following event, *Chap*: 7: 12. *d* A City ſo called in the Tribe of *Judah*, *Joſh*: 15: 53. upon the borders of the *Philiſtines* Countrey: not that *Aphek* in *Aſher*, *Joſh*: 19: 30. *Judges* 1: 31. which was very remote from them.

2 And the Philiſtines put themſelves in aray againſt Iſrael: and when † they joyned battel *e*, Iſrael was ſmitten before the Philiſtines: and they ſlew of † the army in the field, about four thouſand men.

† Heb: *the battel was ſpread.*
† Heb: *the aray.*

e Heb: *When the Battel was ſpread*, i. e. when the two Armies had drawn forth themſelves into Military Order, and put themſelves into the uſual poſture for Fighting, and began to fight in their ſeveral places.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to day before the Philiſtines *f*? Let us † fetch the ark of the covenant of the LORD *g* out of Shiloh unto us, that when it cometh among us, *it* may ſave us out of the hand of our enemies.

† Heb: *take unto us.*

f Seing our Cauſe is ſo juſt, our own juſt and neceſſary Defence from GOD'S and our Enemies, and we came not forth to Battel by our own motion, but by GOD'S Command delivered by *Samuel.* This was ſtrange blindneſs, that when there was ſo great a Corruption in their Worſhip and Manners, *Chap*: 2. and ſuch a defection to Idolatry, *Chap*: 7: 3. *Pſal*: 78: 58. they could not ſee ſufficient reaſon why God ſhould ſuffer them to fall by their Enemies. *g* That great pledge of God's preſence and help, by whoſe Conduct our Anceſtors obtained ſucceſs, *Numb*: 10: 35 and 14: 44. *Joſh*: 6: 4. Inſtead of the performance of Moral Duties, humbling themſelves deeply for, and purging themſelves ſpeedily and throughly from all their ſins, for which God was diſpleaſed with them, and now had chaſtiſed them, they take an eaſier and cheaper Courſe, and put their Truſt in their Ceremonial Obſervances, not doubting but the very preſence of the Ark would give them the Victory. And therefore it is no wonder they meet with ſo ſad a diſappointment.

4 So the people ſent to Shiloh, that they might bring from thence the ark *h* of the covenant of the LORD of hoſts, which dwelleth *between* the * cherubims:

* Exod. 25: 18, 22.

bims: and the two ſons of Eli, Hophni and Phinehas *were* there *i* with the ark *k* of the covenant of God.

h Which it may ſeem they ſhould not have done without asking Counſel of GOD, which they might eaſily have done by *Samuel.* *i* Either, Firſt, In the Camp. Or rather, Secondly, in *Shiloh.* *k* Attending upon it, inſtead of their Aged Father.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout *l*, ſo that the earth rang again.

l Partly, from their great joy and confidence of ſucceſs; and partly, in deſign to encourage themſelves, and terrifie their Enemies.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood *m* that the ark of the LORD was come into the camp.

m By information from the *Iſraelites*, who would readily tell them of it to affright them.

7 And the Philiſtines were afraid, for they ſaid, God is come *n* into the camp. And they ſaid, Wo unto us: for there hath not been ſuch a thing † heretofore *o*. † Heb: *yeſterday, or, the third day.*

n To wit, in and with his Ark: or, they give the Name of GOD to the Ark, before which he was Worſhipped, as they uſed to do to the Images of their falſe gods. *o* Not to our knowledge, or not in our times; for the forementioned removals of the Ark were before it came to *Shiloh.*

8 Wo unto us: who ſhal deliver us out of the hand of theſe mighty Gods *p*? theſe are the Gods that ſmote the Egyptians with all the plagues in the wilderneſs *q*.

p They ſecretly confeſs the LORD to be Higher and Greater than their gods, and yet againſt their knowledge preſume to oppoſe him. *q* They mention the Wilderneſs, not as if all the Plagues of the *Egyptians* came upon them in the Wilderneſs, but becauſe the laſt and ſoreſt of all, which is therefore put for all, to wit, the Deſtruction of *Pharaoh* and all his Hoſt, happened in the Wilderneſs, namely, in the Red-Sea, which having the Wilderneſs on both ſides of it, *Exod:* 13: 18, 20. and 14: 3, 11. and 15: 22, *&c.* may well be ſaid to be in the Wilderneſs. Although it is not ſtrange if theſe Heathens did miſtake and miſreport ſome Circumſtance, in a Relation of the *Iſraelitiſh* Affairs, eſpecially ſome hundreds of Years after they were done, ſuch miſtakes being frequent in divers Heathen Authors, treating of thoſe matters, as *Juſtin*, and *Tacitus*, and others.

9 Be ſtrong, and quit your ſelves like men *r*, O ye Philiſtines, that ye be not ſervants unto the Hebrews, * as they have been to you: † quit your ſelves like men, and fight. * Jud: 13: 1. † Heb: *be men.*

r Since you can expect no Relief from your gods, who are not able to reſiſt theirs, it concerns you to put forth all your Strength and Courage, and once for all to act like brave and valiant Men.

10 ¶ And the Philiſtines fought, * and Iſrael was ſmitten, and they fled every man into his tent *ſ*: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand *t* footmen *u*. * Pſa: 78: 9.

ſ i. e. To his habitation, called by the Ancient Name of his *Tent.* *t* Before they loſt but 4000, now in the preſence of the Ark 30000, to teach them that the Ark and Ordinances of GOD, were never deſigned for Sanctuaries or Refuges to impenitent Sinners, but only for the Comfort and Relief of thoſe that Repent. *u* Horſemen are not mentioned; Eeither First, becauſe they had few or none, GOD having forbidden the multiplication of their Horſes, *Deut:* 17: 16. and the *Philiſtines*, their lords and Oppreſſors, having taken away what they had. Or, Secondly, Becauſe they fled away, as is uſual in ſuch Caſes, whilſt the Footmen were more eaſily overtaken.

11 And * the ark of God was taken *x*, and the two ſons of Eli, Hophni and Phinehas † were ſlain. * Pſal: 78: 61. † Heb: *died.*

x Which God juſtly and wiſely permitted; partly, to puniſh the *Iſraelites* for thir Profanation of it: partly, that by taking away the pretences of their fooliſh and impious confidence, he might more deeply humble them, and bring them to true Repentance: partly, that the *Philiſtines* might by this means be more effectually convinced of GOD'S Almighty Power, and of their own, and their gods impotency, and ſo a ſtop might be put to their Triumphs and Inſultations, and to their Rage againſt the poor *Iſraelites*, whom otherwiſe in human appearance they might eaſily have rooted out. Thus as God was no loſer by this event, ſo the *Philiſtines* were no gainers by it; and *Iſrael*, all things conſidered, received more good than hurt by it, as we ſhal ſee.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day, with his cloths rent, and with * earth upon his head *y*. * Job 2. 12.

y The uſual Rites in great ſorrows; See *Gen:* 37: 29. *Joſh:* 7: 6, *&c.* 2 *Sam:* 1: 2, 11.

13 And when he came, lo, Eli ſat upon * a ſeat *z* by the way ſide, watching: for his heart trembled for the ark of God *a*. And when the man came into the city, and told *it*, all the city cried out. * Ch: 1: 9.

z Placed there on purpoſe for him, that he might ſoon receive the Tidings, which he longed for. *a* Whereby he diſcovered a publick and generous ſpirit, and a fervent Zeal for GOD, and for his Honour and Service, which he preferred before all his natural Affections and worldly Intereſts, not regarding his own Children in compariſon of the Ark, though otherwiſe he was a moſt Indulgent Father, and had reaſon to believe that they went out like Sheep for the ſlaughter, according to *Samuel's* Prediction.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli was ninety and eight years old, and * his eyes † were dim, that he could not ſee. * Cha: 3: 2. † Heb: *ſtood.*

16 And the man ſaid unto Eli, I *am* he that came out of the army *b*, and I fled to day out of the army. And he ſaid, What † is there done, my ſon? † Heb: *is the thing.*

b I ſpeak not what I have by uncertain Rumours, but what mine Eyes were witneſſes of.

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward *c*, by the ſide of the gate *d*, and his neck brake, and he died: for he was an old man, and heavy *e*, and he had judged Iſrael *f* fourty years.

c Being ſo oppreſſed with Grief and Aſtoniſhment, that he had no Strength left to ſupport him. *d* To wit, the Gate of the City, which was moſt convenient for the ſpeedy underſtanding of all Occurences. *e Old*, and therefore weak and apt to fall; *Heavy*, and therefore his fall more dangerous and pernicious. *f* He was their Supreme Governour, both in Civils and Spirituals.

19 ¶ And his daughter in law, Phinehas wife, was with child, *near* || to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, ſhe bowed her ſelf and travelled; for her pains † came upon her *g*. || Or, *to cry out.* † Heb: *were turned.*

g To wit, before her time, which is oft the effect of great Terrours, both in Women, and in other Creatures, *Pſal:* 29: 9.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, † neither did ſhe regard it *h*. † Heb: *ſet not her heart.*

h Being overwhelmed with Sorrow, and ſo uncapable of Comfort.

21 And ſhe named the child || Ichabod, ſaying, || * The glory *i* is depared from Iſrael (becauſe the ark of God was taken, and becauſe of her father in law, and her husband.) || *That is, Where is the glory?* || Or, *There is no glory.* * Ch: 14: 3.

i i. e. The glorious Type and aſſurance of GOD'S preſence, the Ark, which is oft called GOD'S *Glory*, as *Pſal:* 26: 8. and 78: 61. *Iſa:* 64: 11. and which was the great Safeguard and Ornament of *Iſrael*, which they could glory in above all other Nations.

22 And ſhe ſaid, The glory is departed from Iſrael, for the ark of God is taken *k*.

k This is repeated to ſhew her Piety, and that the Publick and Spiritual loſs lay heavier upon her ſpirit, than her Perſonal or Domeſtick Calamity.

CHAP. V.

The Philiſtines place the Ark of GOD at Aſhdod in the Houſe of Dagon: Which falls down: once and again, 1 —— 5. *They of Aſhdod are ſmitten with Emerods: They ſend the Ark to Gath,* 6 —— 8. *They are alſo ſmitten with Emerods, and ſend the Ark to Ekron: They reſolve to return it back to the Iſraelites,* 9 —— 12.

AND the Philiſtines took the ark of God *a*, and brought it from Eben-Ezer *b* unto Aſhdod *c*.

a Queſt. Why were not they immediately killed, who touched the Ark, as afterwards *Uzzah* was? 2 *Sam.* 6: 7. *Anſw.* First, Becauſe the Sin of the *Philiſtines* was not ſo great, becauſe the Law forbidding this, was not given, or at leaſt was not known to them; whereas *Uzzah's* Fact was a Tranſgreſſion, and that of a known Law. Secondly, Becauſe God deſigned to reſerve the *Philiſtines* for a more publick and more ſhameful puniſhment, which had been prevented by this. *b* Where they found it in the Camp of the *Iſraelites*, *Chap:* 4: 1. *c* Called alſo *Azotus*: whither they brought it, either becauſe it was the firſt City in their way, or rather becauſe it was a great and famous City, and moſt eminent for the worſhip of their great god *Dagon.*

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon *d*.

d Either, Firſt, Out of reſpect to it, that it might be worſhipped together with *Dagon.* Or rather, Secondly, by way of reproach and contempt of it, as a Spoil and Trophy ſet there to the honour of *Dagon*, to whom doubtleſs they aſcribed this Victory, as they did a former, *Judges* 16: 23. And though they had ſome reverence for the Ark before, *Chap:* 4: 7, *&c.* Yet that was certainly much diminiſhed by their ſucceſs againſt *Iſrael*, notwithſtanding the preſence and help of the Ark.

3 ¶ And when they of Aſhdod *e* aroſe early on the morrow *f*, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and ſet him in his place again *g*.

e i. e. The prieſts of *Dagon.* *f* Either to worſhip *Dagon* according to their manner: or being curious and greedy to know whether the Neighbourhood of the Ark to *Dagon* had made any alteration in either of them, that if *Dagon* had received any Damage, they might, if poſſibly they could, repair it, before it came to the Peoples knowledge, as indeed they did, to prevent their contempt of that *Idol*, by which the prieſts had all their Reputation and advantage. *g* Suppoſing or pretending that his fall was wholly caſual.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD, and the head of Dagon, and both the palms of his hands *were* cut off h upon the threſhold, only ‖ *the ſtump of* Dagon i was left to him k.

‖ Or, *the fiſhy part.*

h *The head* is the Seat of Wiſdom; *the Hands*, the Inſtruments of Action: both are cut off, to ſhew that he had neither Wiſdom nor Strength to defend himſelf, nor his worſhippers. Thus the Prieſts by concealing *Dagon*'s ſhame before, make it more evident and infamous. i Heb: *Only Dagon*, i. e. that part of it from which it was called *Dagon*, to wit, the Fiſhy part, for *Dag* in *Hebrew* ſignifies a *Fiſh*. And hence their Opinion ſeems moſt probable, that this Idol of *Dagon* had in its upper parts an human ſhape, and in its lower parts the form of a *Fiſh*; for ſuch was the form of divers of the *Heathen* gods, and particularly of a god of the *Phœnicians* (under which Name the *Philiſtines* are comprehended) as *Diodorus Siculus*, and *Lucian*, both witneſs, though they call it by another Name. k Or, *upon it*, i. e. upon the Threſhold, there the Trunk abode in the place where it fell, but the Head and Hands being violently cut off, were flung to diſtant and ſeveral places.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold † of l Dagon in Aſhdod unto this day m.

† *Of the Temple.*

l Out of a Religious Reverence, ſuppoſing this place to be Sanctified by the touch of their god, who firſt fell here, and being broken here, touched it more throughly than he did other parts. This Superſtition of theirs was Noted and Cenſured long after, *Zephan.* 1. 9. Herein they manifeſted their ſtupendious Folly, both in making a perpetual Monument of their own and Idols ſhame, which in all reaſon they ſhould rather have buried in eternal Oblivion; and in turning a plain and certain Argument of Contempt, into an occaſion of further Veneration. m When this Hiſtory was written, which if written by *Samuel* towards the end of his Life, was a ſufficient ground for this expreſſion, this Superſtitious uſage having then continued for many Years.

6 But the hand of the LORD was heavy upon them of Aſhdod n, and he deſtroyed them o, and ſmote them † with * emerods p, *even* Aſhdod, and the coaſts thereof.

† Heb. *in the ſeats.* So Gr.
* Pſal. 78. 66.

n For their Incorrigibleneſs by the foregoing Documents. o Partly, by waſting their Land, *Chap.* 6. 5. and partly, by killing many of their Perſons, as is ſufficiently implied here, *v.* 10. p. A Diſeaſe mentioned only here, and *Deut.* 28. 27. it was in the hinder parts. It is needleſs to enquire into the Nature of it. It may ſuffice to know, that it was a very ſore Diſeaſe, and not only very Vexatious and Tormenting, but alſo Pernicious and Mortal.

7 And when the men of Aſhdod ſaw that it *was* ſo, they ſaid, The ark of the God of Iſrael ſhal not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhal we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath q. And they carried the ark of the God of Iſrael about *thither*.

q Suppoſing that this Plague was confined to *Aſhdod* for ſome particular Reaſons, or that it came upon them by Chance, or from ſome bad Influence of the Air, or of the Stars, or for putting it into *Dagon*'s Temple, which they reſolved they would not do.

9 And it was ſo, that after they had carried it about, the hand of the LORD was againſt the city with ‖ a very great deſtruction: and he ſmote the men of the city, both ſmall and great, and they had emerods in their ſecret parts r

‖ Or, *a very great terror.*

r Or, *in their hidden parts*, to wit, in the inwards of their hinder parts. Which is the worſt kind of Emerods, as all Phyſicians acknowledge, both becauſe its Pains are far more ſharp and keen than the other; and becauſe the Malady is more out of the reach of Remedies.

10 ¶ Therefore they ſent the ark of God to Ekron: and it came to paſs, as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us ſ and our people.

ſ Not that they intended this, but becauſe this would be the event of it.

11 So they ſent, and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city t: the hand of God was heavy there.

t To wit, the City of *Ekron*, during its ſhort ſtay there. Or, *in every City*, to wit, where the Ark of GOD came: for it came alſo to *Gaza* and *Askelon*, and produced the ſame Effects there, as may be gathered from *Chap.* 6. 4, 17, though for brevity ſake it be here omitted.

12 And the men that died not u, were ſmitten with the emerods: and the cry of the city x went up to heaven.

u Either of ſome other Plague, or Ulcer, as may be thought from *v.* 6. or of the Emerods, which Infeſted and Tormented even thoſe whom it did not kill. x Or, *of that City* where the Ark was; and the *City* is put for the People Inhabiting it.

CHAP. VI.

The Philiſtines conſult with the Prieſts how they ſhall return the Ark: They adviſe to ſend with it for a Treſpaſs-offering, five golden Emerods and Mice: On a new Cart, which they do: The Kine tied to the Cart, go ſtraight way to Beth-ſhemeſh: Which was for a ſign to the Philiſtines, 1 —— 12. *They of Beth-ſhemeſh rejoyce: The Levites offer Sacrifice for it,* 13 —— 15. *The People are ſmitten for looking into the Ark; And requeſt them of Kirjath-jearim to fetch it thence into their own City,* 16 —— 21.

AND the ark of the LORD was in the countrey of the Philiſtines ſeven moneths a.

a So long they kept it, as loth to loſe ſo great a Prize, and willing to try all ways to keep it, and yet free themſelves from the Miſchiefs accompanying its preſence.

2 And the Philiſtines called for the prieſts, and the diviners b, ſaying, What ſhal we do to the ark of the LORD? Tell us wherewith c we ſhal ſend it to his place?

b Whoſe Art was in great eſteem with *Heathen* Nations, and eſpecially with the *Philiſtines* and their Neighbours the *Canaanites* and *Egyptians*. c In what manner, and with what Gifts; for to ſend it, they had decreed before, *Chap.* 5. 11.

3 And they ſaid, If ye reſolve to ſend away the ark of the God of Iſrael, ſend it not empty d: but in any wiſe return him a treſpaſs-offering e: then ye ſhal be healed, and it ſhal be known to you f, why his hand * is not removed from you.

* Or, *was not.*

d i. e. Without a Preſent; which they judged neceſſary, from the common Opinion and Practice both of *Jews* and *Gentiles*. e Thereby to acknowledge our Offence, and obtain his Pardon. f You ſhall underſtand, what is hitherto doubtful, whether he was the Author of theſe Calamities, and why they continued ſo long upon you. Compare *verſe* 7. 8, 9.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering g, which we ſhal return to him? They anſwered, Five golden emerods h, and five golden mice i, *according to* the number of the lords of the Philiſtines: for one kind of plague *was* on † you all, and on your lords.

† Heb. *them.*

g They deſire particular Information, becauſe they were ignorant of the Nature and Manner of the Worſhip of *Iſrael*'s GOD, and they might eaſily underſtand that there were ſome kinds of Offerings which GOD would not accept. h i. e. Figures of that part of the Body which was the ſeat of the Diſeaſe, which by its ſwelling, or ſome other way, Repreſented alſo the Diſeaſe it ſelf. Which they offered not in contempt of GOD, for they ſought to gain his favour hereby; but in Teſtimony of their Humiliation, that by leaving this Monument of their own Shame and Miſery, they might obtain pity from GOD, and freedom from their Diſeaſe. i Which marred their Land (as it is related *v.* 5.) by deſtroying the Fruits thereof; as the other Plague afflicted their Bodies.

5 Wherefore ye ſhal make images of your emerods, and images of your mice, that * mar the land, and ye ſhal give glory unto the God of Iſrael k: peradventure he will lighten his hand from off you, and from off your gods l, and from off your land.

* Cha. 5. 6.

k The Glory of his Power in Conquering you, who ſeemed and pretended to have Conquered him; of his Juſtice in puniſhing you, and of his Goodneſs if he ſhal Relieve you. l They ſo ſpeak, either becauſe not only *Dagon*, but their other gods alſo, were thrown down by the Ark, though that be not related; or becauſe the Plural Number in that caſe, was commonly uſed for the Singular.

6 Wherefore then do ye harden m your hearts, * as the Egyptians, and Pharaoh hardened their hearts n? when he † had wrought ‖ wonderfully among them, * did not they let † the people go, and they departed?

* Exod. 7. 13. *and* 8. 15. *and* 14. 17.
† Gr. *deluded them.*
‖ Or, *reproachfully.*
* Exod. 12. 31.
† Heb. *them.*

m Or, *ſhould ye harden*, the Future Tenſe of the Indicative Mood being put potentially, as is not unuſual. They expreſs themſelves thus, either becauſe they perceived that ſome oppoſed the Decree of ſending home the Ark, though the moſt had conſented to it; or becauſe they thought they would hardly ſend it away in the manner preſcribed, by giving glory to God, and taking ſhame to themſelves. n Which they might eaſily learn, either by Tradition from their Anceſtors, or by the Reports of the *Hebrews*.

7 Now therefore make a new cart o, and take two milch-kine, on which there hath come no yoke p, and tie the kine to the cart, and bring their calves home from them q.

o As *David* did for the ſame uſe, 2 *Sam*: 6: 3. in Reverence to the Ark. p Partly, in reſpect to the Ark; and partly, for the better Diſcovery, becauſe ſuch untamed Heifers are wanton, and apt to wander, and keep no certain and conſtant paths, as Oxen accuſtomed to the Yoke do, and therefore were moſt unlikely to keep the direct Road to *Iſrael*'s Land. q Which would ſtir up Natural Affection in their Dams, and cauſe them rather to return Home, than to go to a ſtrange Countrey.

8 And take the ark of the LORD, and lay it upon the cart r, and put the jewels of gold, which ye return him *for* a treſpaſs-offering in a coffer by the ſide thereof ſ, and ſend it away, that it may go.

r Which God winked at in them, both becauſe they were ignorant of God's law to the contrary, and becauſe they had no *Levites* to carry it upon their ſhoulders. ſ For they durſt not preſume to open the Ark, to put them within it.

9 And ſee, if it goeth up by the way of his own

|| Or, *it.*

coaſt *s* to Bethſhemeſh, *then* || he hath done us this great evil *t*: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* hapned to us *u*.

s Or, *Border*, i. e. the way that leadeth to his Coaſt, or Border, *viz.* the Countrey to which it belongs. *t* Which they might well conclude, if ſuch Heifers ſhould againſt their common uſe, and natural inſtinct, go into a ſtrange path, and regularly and conſtantly proceed in it, without any man's Conduct. *u* This Evil came to us from ſome Influences of the Stars, or other unknown Cauſes. Which was a weak and fooliſh Inference, depending upon a meer Contingency, it being uncertain whether GOD would pleaſe to give them this Sign; and probable, that he would deny it, both to puniſh their Superſtition, and to harden their hearts to their further and utter Deſtruction. But wicked Men will ſooner believe the moſt uncertain and ridiculous things, than own the viſible Demonſtrations of GOD'S Power and Providence.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home.

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Bethshemesh *x*, *and* went along the high-way, lowing as they went *y*, and turned not aſide to the right hand, or to the left: and the lords of the Philiſtines went after them *z* unto the border of Bethshemesh.

x i. e. Leading to *Bethſhemeſh*, a City of the Prieſts, *Joſh*: 21: 16. who were by Office to take care of it. *y* Teſtifying at once both their natural and vehement Inclination to their Calves, and the ſupernatural and Divine Power which over-ruled them to a contrary Courſe. *z* Under pretence of an honourable diſmiſſion of it; but in truth, to prevent all Impoſture, and to get aſſurance of the truth of the Event. All which Circumſtances tended to their greater Confuſion, and Illuſtration of GOD'S Glory.

13 And *they of* Bethſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoyced to ſee *it*.

14 And the cart came into the field of Joſhua a Bethſhemite, and ſtood there, where there was a great ſtone: and they *a* clave the wood of the cart, and offered the kine, a burnt-offering unto the LORD *b*.

a Not the lords of the *Philiſtines*, but the *Bethſhemites*, to wit, the Prieſts that dwelt there. *b* There may ſeem to be a double Errour in this Act. Firſt, That they offered Females for a Burnt-offering, contrary to *Levit*: 1: 3. and 22: 19. Secondly, That they did it in a forbidden place, *Deut*: 12: 5, 6. into which they might eaſily be led by exceſs of Joy, and eager deſire of returning to their long-interrupted courſe of Offering Sacrifices. And ſome think theſe Irregularities were partial Cauſes of the following Puniſhment. But this caſe being very extraordinary, may in ſome ſort excuſe it, if they did not proceed by ordinary Rules. As for the firſt, though they might not chuſe Females for that uſe, yet when GOD himſelf had choſen, and in a manner Conſecrated them to his Service, and imployed them in ſo Sacred and Glorious a Work, it may ſeem tollerable to offer them to the LORD, as being his peculiar, and improper for any other uſe. And for the latter, we have many Inſtances of Sacrifices offered to GOD by Prophets, and Holy Men, in other places, beſides the Tabernacle, upon extraordinary occaſions, ſuch as this certainly was; it being fit, that the Ark ſhould at its firſt return be received with Thankſgiving and Sacrifice; and this Place being Sanctified by the preſence of the Ark, which was the very Soul of the Tabernacle, and that by which the Tabernacle it ſelf was Sanctified, and for whoſe ſake the Sacrifices were offered at the door of the Tabernacle.

15 And the Levites took down *c* the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great ſtone: and the men of Bethſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

c Or, *For the Levites had taken down*: for this, though mentioned after, was done before the Sacrifices were offered.

16 And when the five lords of the Philiſtines had ſeen *it d*, they returned to Ekron the ſame day.

d To wit, that prodigious return of the Ark to its own Countrey, and the entertainment it found there.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-*offering* unto the LORD: for Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice *according* to the number of all the cities of the Philiſtines, *belonging* to the five lords: *both* of fenced cities, and of countrey villages *e* even unto the || great *ſtone of* Abel *f*, whereon they ſet down the ark of the LORD, *which ſtone remaineth* unto this day in the field of Joſhua the Bethſhemite.

|| Or, *great ſtone.*

e This added for Explication of that foregoing Phraſe, *all the cities*; either to ſhew, that under the Name of the five Cities were comprehended all the Villages and Territories belonging to them, in whoſe Name, and at whoſe Charge theſe Preſents were made; or to expreſs the difference between this and the former Preſent, the Emerods being only five, according to the five Cities mentioned, *v.* 17. becauſe it may ſeem, the Cities only, or principally were peſtered with that Diſeaſe; and the *Mice* being many more according *to the Number of all the Cities*, as is here expreſſed: the Word *City* being taken generally ſo, as to include, not only Fenced Cities, but alſo the Countrey Villages, as is here added, and the Fields belonging to them, theſe being the parts where the *Mice* did moſt Miſchief. *f* Which is mentioned as the utmoſt border of the *Philiſtines* Territory to which the Plague of *Mice* did extend. The word *ſtone* being eaſily underſtood out of *v.* 14. where this *great ſtone* is expreſly mentioned, as the place on which the Ark was ſet, which is alſo here repeated in the following words. And this place is here called *Abel*, by anticipation from the great Mourning mentioned in the following Verſe.

19 ¶ And he ſmote the men of Bethſhemeſh, becauſe they had looked into the ark of the LORD *g*, even he ſmote of the people *h* fifty thouſand and threeſcore and ten men *i*: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

g Having now an opportunity which they never yet had, nor were ever like to have, it is not ſtrange they had a vehement curioſity and deſire to ſee the contents of the Ark: or whether the *Philiſtines* had taken them away, and put other things in their place; and they thought they might now preſume the more, becauſe the Ark had been polluted by the *Philiſtines*, and was now expoſed to open view, and not yet put into that moſt holy Place, which they were forbidden to approach. *h* i. e. Of the People living in, and near *Bethſhemeſh*, or coming thither from all parts upon this great glorious occaſion. Heb. *And*, or *alſo he ſmote of the people*; to wit, of or belonging to other places, though now here: So theſe are diſtinguiſhed from the *men of Bethſhemeſh*, of whom he ſpeaks only in general and indefinitely, *he ſmote the men*; i. e. Some, or many of them, and then ſets down the Number of the Perſons ſmitten, or ſlain, either excluding the *Bethſhemites*, or including them. *i* This may ſeem an incredible Relation, both becauſe that place could not afford ſo great a Number, and becauſe it ſeems an act of great rigour, that GOD ſhould ſo ſeverely puniſh thoſe people who came with ſo much Zeal and Joy to Congratulate the return of the Ark, and that for ſo inconſiderable an Errour. For the latter branch of the Objection, it may be ſaid, 1. That GOD always uſed to be moſt ſevere in puniſhing his own People, as Sinning againſt more knowledge and warning than others; eſpecially, for ſuch ſins as immediately concern his own Worſhip and Service. 2. That men are very incompetent Judges of theſe Matters, becauſe they do not underſtand all the Reaſons and Cauſes of GOD'S Judgements. For although GOD took this juſt occaſion to puniſh them for that Crime, which was ſo ſeverely forbidden even to the common *Levites* under pain of Death; of which ſee *Numb*: 4. 18, 19, 20. Yet it is apparent, that the People were at this time guilty of many other, and greater Miſcarriages, for which GOD might juſtly inflict the preſent puniſhment upon them: and moreover there are many ſecret Sins which eſcape Man's Obſervation, but are ſeen by GOD, before whom, many Perſons may be deeply guilty, whom men eſteem innocent and vertuous. And therefore men ſhould take heed of Cenſuring the Judgements of GOD, of which it is moſt truely ſaid, that they are oft ſecret, but never unrighteous. And for the former branch of the Objection, many things are, or may be ſaid; 1. That the Land of *Iſrael* was ſtrangely populous, See 2 *Sam*: 24: 9. and 2 *Chron*: 13: 3. 2. That all theſe were not the ſetled Inhabitants of this place, but moſt of them ſuch as did, and in all probability would reſort thither in great Numbers upon ſo illuſtrious an occaſion. 3. That all theſe were not ſtruck dead in the very Fact, and upon the place, which would have terrified others from following their Example; but were ſecretly ſtruck with ſome Diſeaſe or Plague, which killed them in a little time. 4. That divers Learned Men Tranſlate, and underſtand the place otherwiſe, and make the Number much ſmaller. *Joſephus* the Jew, and the Hebrew Doctors, and many others contend, that only ſeventy Perſons were ſlain. Which though it ſeem but a ſmall Number, yet might juſtly be called *a great ſlaughter*, either for the quality of the Perſons ſlain, or for the greatneſs and extraordinarineſs of the Stroke; or becauſe it was a great Number, conſidering the ſmallneſs of the Place, and the ſadneſs of the Occaſion. The words in the *Hebrew* are theſe, and thus placed, *he ſmote of* or *among the people ſeventy men, fifty thouſand men*; whereas ſay they, The Words ſhould have been otherwiſe placed, and the greater Number put before the leſs, if this had been meant, that he ſmote 50 Thouſand and 70 Men. And one very Learned Man renders the Words thus, *He ſmote of the People ſeventy men*, even *fifty* of *a thouſand*, the Particle, *Mem*, *of*, being here underſtood, as it is very frequently. So the meaning is, That GOD ſmote every twentieth Man of the Tranſgreſſors, as the *Romans* uſed to cut off every tenth Man in caſe of the general guilt of an Army. Or the Words may be rendred thus, *He ſmote of*, or *among the people*, *ſeventy men* out of *fifty thouſand men*; the Particle *Mem*, *of*, or *out of*, being underſtood before the Word *fifty*, which *Bochart* puts before a *thouſand*; and it may be thus expreſſed, to ſhew, that GOD did temper his Severity with great Clemency: And whereas there were many thouſands of Tranſgreſſors (every one following his Brother's Example, as is uſual in ſuch caſes) GOD only ſingled out 70 of the principal Offenders, who either ſinned moſt againſt their Light or Office; or were the Ringleaders, or chief Encouragers of the reſt. To which may be added, that the ancient Tranſlators, the *Syriack*, and *Arabick*, Read the Place *five thouſand and ſeventy men*, being ſuppoſed to have Read in their *Hebrew* Copies, *Chameſh*, *five*, for *Chamiſhim*, *fifty*, which is no great Alteration in the Word.

20 And the men of Bethſhemeſh ſaid, Who is able to ſtand before † this holy LORD God *k*? and to whom ſhall he go up from us *l*?

† Heb. *The LORD, this Holy GOD.*

k i. e. To miniſter before the Ark where the LORD is preſent. Since GOD is ſo ſevere to mark whatſoever is amiſs in his Servants, who is ſufficient and worthy to ſerve him? who dare preſume to come into his preſence? It ſeems to be a Complaint, or Expoſtulation with GOD, concerning this laſt and great inſtance of his Severity. *l* Who will dare to receive the Ark with ſo much hazard to themſelves?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim *m*, ſaying, The Philiſtines have brought again the ark of the LORD : come ye down and fetch it up to you.

m Whither they ſent, either becauſe the place was not far off from them, and ſo it might ſoon be removed, which they mainly deſired : or becauſe it was a place of Eminency and Strength, and ſomewhat further diſtant from the *Philiſtines*, where therefore it was likely to be better preſerved from any new attempts of the *Philiſtines*, and to be better attended by the *Iſraelites*, who would more freely and frequently come to it at ſuch a place, than in *Bethſhemeſh*, which was upon the border of their Enemies Land : or becauſe they thought they would gladly receive it, being a pious and zealous people : or becauſe it was in the way to *Shiloh*, its ancient Habitation ; and whither they might ſuppoſe it was to be carried by degrees, and ſeveral Stages, whereof this was one.

CHAP. VII.

The Ark is placed in Kirjath-jearim: Eleazar Abinadab's ſon is ſanctified to keep it, 1 —— 2. *Samuel exhorts them to Repent, and put away their Idols, they obey him. A Faſt at Mizpeh*, 3 —— 6. *The Philiſtines intend to ſet upon the Iſraelites, who are afraid*, 7. *Samuel offereth and prayeth for Iſrael. God heareth: Terrifieth the Philiſtines with Thunder, and they are ſmitten : Are ſubdued : And the Cities which they had taken from the Iſraelites are recovered*, 8 —— 14. *Samuel viſiteth all the Cities of Iſrael, and returns to Ramah : There builds an altar to the Lord*, 15 —— 17.

* *Pſal*: 132: 5.
* 2 Sa. 6. 4.

AND the men of * Kirjath-jearim came *a* and fetcht up *b* the ark of the LORD, and brought it into the houſe of * Abinadab in the hill *c*, and ſanctified *d* Eleazar his ſon *e*, to keep the ark of the LORD *f*.

a They gladly embrace the motion, as wiſely conſidering, that their great Calamity was not to be charged upon the Ark, but upon themſelves and their own careleſsneſs, irreverence, and preſumption, in looking into the Ark This place is elſewhere called *Baalah*, and *Kiriath Baal*, as is evident from *Joſh*: 15: 9, 60. and 18: 14. and 1 *Chron*: 13: 6, 7. *b* i. e. Cauſed it to be brought up ; to wit, by the Prieſts appointed to that work, whom they could eaſily procure, and undoubtedly would do it, eſpecially having been ſo lately warned of the great danger of violating God's Commands in thoſe matters. In Scripture-uſe, men are commonly ſaid to do that which they order, or cauſe others to do. *c* This place they choſe, becauſe it was both a ſtrong place, where it would be moſt ſafe ; and an high place, and therefore viſible at ſome diſtance, and to many perſons, which was convenient for them, who were at that time to direct their Prayers and Faces towards the Ark, 1 *Kings* 8: 29, 30, 35. *Pſal*: 28: 2. and 138: 2. *Dan*: 6: 10. And for the ſame reaſon *David* afterwards placed it in the Hill of *Sion*. Some tranſlate the word, in *Gibeah*. But that was in the Tribe of *Benjamin*, *Joſh*: 18: 27. *Judges* 19: 14. whereas this *Kirjath-jearim* was in the Tribe of *Judah*, 1 *Chron*: 13: 6, 7. *d* Not that they made him either *Levite* or *Prieſt*, as ſome would have it ; for in *Iſrael* perſons were not made, but born ſuch ; and ſince the Inſtitution of *Levites* and *Prieſts*, none were made ſuch, that were born of other Tribes, or Families ; but that they devoted, or ſet him apart (as this Verb ſometimes ſignifies) wholly to attend upon this Work. *e* Him they choſe rather than his Father, becauſe he was younger and ſtronger, and probably freed from Domeſtick Cares, which might divert him from, or diſturb him in this Work ; or becauſe he was more eminent for Prudence or Piety. *f* To keep the place where it was, clean and neat, and to guard it that none might approach or touch it, but ſuch as God required, or allowed to do ſo.

2 ¶ And it came to paſs while the ark abode in Kirjath-jearim *g*, that the time was long : for it was twenty years *h* : and all the houſe of Iſrael lamented after the LORD *i*.

g Where it continued, and was not carried to *Shiloh* its former place, either becauſe that place was deſtroyed by the *Philiſtines* when the Ark was taken, as may be gathered from this Hiſtory, compared with *Jer*: 7: 2, 14. and 26: 6, 9. Or becauſe God would hereby puniſh the wickedneſs either of that particular place of *Shiloh*, or of the people of *Iſrael*, by keeping it in a private and obſcure place, and that near to the *Philiſtines*, whither the generality of the people neither durſt, nor could ſafely come. *h* He ſaith not, That this 20 Years was all the time of the Arks abode there, for it continued there from *Eli*'s time, till *David*'s Reign, 2 *Sam*: 6: 2. which was 40 years, *Acts* 13: 21. but that it was ſo long there e're the *Iſraelites* were ſenſible of their ſin and Miſery, e're they *lamented*, &c. as it follows. *i* i. e. They followed after God with Lamentation for his departure, and ſo long eſtrangement from them, and with prayers for his return, and favour to them.

* Joſh: 24: 14, 23.
* Jud: 2: 13.
* Deut: 6: 13. Mat: 4: 10. Luk: 4: 8.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael *k*, ſaying, If ye do return unto the LORD *l* with all your heart *m*, *then* * put away the ſtrange gods *n*, and * Aſhtaroth *o* from among you, and prepare your hearts *p* unto the LORD, and * ſerve him only ; and *q* he will deliver you out of the hand of the Philiſtines.

k To all the Rulers and People too, as he had occaſion in his Circuit, deſcribed below, *v*: 16. mixing exhortations to Repentance, with his judicial Adminiſtrations. *l* If you do indeed what you profeſs, if you are reſolved to go on in that which you ſeem to have begun *m* Sincerely and in good earneſt. *n* Out of your houſes where ſome of you keep and worſhip them , and out of your Hearts and Affections, where they ſtill have an Intereſt in many of you. *o* And particularly or eſpecially, *Aſhtaroth*, which he mentions as a god, whom they, together with the neighbouring Nations, did more eminently worſhip. See *Judges* 2: 13. *p* By purging them from all ſin, and particularly from all inclinations to other gods. Or, *direct your hearts*, having alienated your hearts from your Idols, turn them to God, and not to other Idols or Vanities. *q* Or, *then*, upon theſe conditions you may confidently expect it.

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerved the LORD only. * Judges 10: 16.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh *r*, and drew water, and poured *it* out *s* before the LORD *t*, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael *u* in Mizpeh.

r Not that beyond *Jordan*, of which *Judges* 11: 11, 29. but another in *Canaan*, where the *Iſraelites* uſed to aſſemble, *Judges* 20: 1. 1 *Sam*. 10: 17. *s* Which they did either, 1. Figuratively, they drew tears out of their Hearts, and poured out of their Eyes at it were Rivers of Water ; ſuch deſcriptions of penitential ſorrow being not unuſual : See *Pſal*: 6: 7. and 119: 136. *Jer*: 9: 1. *Lam*: 3: 48, 49. Or rather, 2. Properly, becauſe they are ſaid firſt to *draw* it, and then to *pour it out*. And this agrees well with the State of thoſe Times, wherein ſuch Rites as this were very cuſtomary. Now this courſe they ſeem to have uſed, either, 1. As a mean or inſtrument of their Purification. So they waſhed themſelves in this Water, thereby acknowledging their filthineſs, and cleanſing themſelves as the Law preſcribed. But this ſeems not probable ; 1. Becauſe here is only mention of drawing and pouring forth this Water before the Lord, but not of any waſhing themſelves with it. 2. Becauſe this was not a fit time and place to purifie themſelves in this great and general Aſſembly. Or, 2. As an External Sign, whereby they teſtified and profeſſed, both their own great filthineſs and need of waſhing by the grace and ſpirit of God, and blood of the Covenant, which are oft ſignified by Water, and their ſincere deſire to pour out their very Hearts before the Lord, in true Repentance, and to cleanſe themſelves from all filthineſs of fleſh and ſpirit. *t* i. e. In the publick Aſſembly, where God is in a ſpecial manner preſent, as hath been noted before. *u* i. e. Governed them, reformed all Abuſes againſt God or man, took care that the Laws of God ſhould be obſerved and executed, and wilful Tranſgreſſours puniſhed.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up *x* againſt Iſrael : and when the children of Iſrael heard it, they were afraid *y* of the Philiſtines.

x To wit, with an Army, *v*. 10. ſuſpecting the effects of their general Convention, and intending to nip them in the bud. *y* Being a company of unarmed perſons, and unfit for Battel.

8 And the children of Iſrael ſaid to Samuel, † Ceaſe not to cry unto the LORD our God for us *z*, that he will ſave us out of the hand of the Philiſtines. † Heb: *be not ſilent from us from crying*.

z We are aſhamed and afraid to look God in the face, becauſe of our great wickedneſs this day remembred and acknowledged : do thou therefore intercede for us, as *Moſes* did for his Generation.

9 ¶ And Samuel took a ſucking lamb *a*, and offered it *b* *for* a burnt-offering wholly *c* unto the LORD : and * Samuel cried unto the LORD for Iſrael, and the LORD || heard him *d*. * *Pſal*: 99: 6. || Or, *anſwered*.

a Which it might be, though it was more than eight days old, and ſo that Law, *Exod*: 23: 19. was not violated. *b* Either himſelf by Divine Inſtinct, which was a ſufficient Warrant ; or rather by a Prieſt, as *Saul* is afterwards ſaid to have *offered*, 1 *Sam*: 13: 9. *c* Burning all the parts of it, according to the Law of the Burnt-offerings ; whereas in other offerings ſome parts were reſerved. *d* As appears by the Effects, the following Thunder, and the overthrow of the *Philiſtines* Hoſt.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battel againſt Iſrael : but the LORD thundred with a great † thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten *e* before Iſrael. † Heb: *voice*.

e Either by the Lightnings, or Thunderbolts, or other things which accompanied the cracks of Thunder : or by the *Iſraelites*, who perceiving them to be affrighted and flee away, purſued, and ſmote them, as the next Verſe mentions.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them *f*, until *they came* under Beth-car.

f Qu. Whence had they Weapons wherewith to ſmite them? *Anſw*. Divers of them probably brought them to the Aſſembly, others borrowed them at *Mizpeh*, or the neighbouring places : And the reſt might be the Arms of the *Philiſtines*, which they threw away to haſten their flight, as is uſual in ſuch caſes.

12 Then Samuel took a ſtone *g*, and ſet it between Mizpeh and Shen, and called the name thereof || Eben-ezer *h*, ſaying, Hitherto hath the LORD helped us *i*. || *That is the ſtone of help*.

g A rude unpoliſh'd ſtone, which was not prohibited by that Law, *Levit*: 26: 1. there being no danger of Worſhipping ſuch a Stone, and this being ſet up only as a Monument of the Victory. *h* By which, compared with *Chap*: 4: 1. it appears, that this Victory was gained in, or near the very ſame place where the *Iſraelites* received their former fatal loſs. *i* He hath begun to help us in ſome meaſure, though not compleatly to deliver us. By which wary Expreſſion, he exciteth both their thankfulneſs for their Mercy received, and their holy fear and care to pleaſe and ſerve the Lord, that he might proceed to help and deliver them more effectually..

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael *k* : and the hand of the LORD was againſt the Philiſtines all the days of Samuel.

k i. e. They came not with a great Hoſt, as now they did, but only moleſted them with ſtragling Parties, or Gariſons; as 1 *Sam.* 10: 5. and they came not, to wit, *all the days of Samuel*, as it follows, i. e. while *Samuel* was their ſole Judge, or Ruler; for in *Saul*'s time they did come, 1 *Sam:* 13: 5, 17. and 14. 52. and 17. 1, *&c.*

14 And the cities which the Philiſtines had taken from Iſrael, † were reſtored to Iſrael *l*, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hand of the Philiſtines: and there was peace *m* between Iſrael and the Amorites *n*.

† Heb. *returned.*

l By the *Philiſtines*, who, it ſeems, were frighted into this Reſtitution by their dread of *Samuel*, and of the Divine Vengeance. *Object.* The *Philiſtines* had Cities and Gariſons in *Iſrael*'s Land after this time; as 1 *Sam*; 10: 5. and 13: 3. *Anſw.* Either therefore thoſe places were not any of theſe here mentioned; for it is not ſaid, That all their Cities were Reſtored, but only indefinitely, *the Cities*, and thoſe limited to a certain Compaſs, *from Ekron to Gath*; or ſome of the Cities now Reſtored by the *Philiſtines*, were afterwards Retaken by them. *m* An agreement for the Ceſſation of all Acts of Hoſtility. *n* i. e. The *Canaanites*, oft called *Amorites*, becauſe theſe were formerly the moſt Valiant and Terrible of all thoſe Nations, and the firſt Enemies which the *Iſraelites* met with, when they went to take Poſſeſſion of their Land. They made this Peace with the *Canaanites*, that they might be more at leiſure to oppoſe the *Philiſtines*, now their moſt Potent Enemies.

15 And Samuel judged Iſrael all the days of his life *o*.

o For though *Saul* was King in *Samuel*'s laſt days, yet *Samuel* did not then quite ceaſe to be a Judge, being ſo made by God's extraordinary Call, which *Saul* could not deſtroy; And therefore *Samuel* did ſometimes, upon great occaſions, though not ordinarily, exerciſe the Office of a Judge after the beginning of *Saul*'s Reign; as *Chap:* 11; 7. and 15: 32, 33. And the years of the Rule of *Saul* and *Samuel* are joyned together, *Acts* 13: 20, 21. *Queſt.* How doth the Office of a Judge agree with *Hannah*'s Vow, whereby ſhe devoted him to a perpetual attendance upon the Lords ſervice? *Anſw.* This was not inconſiſtent with her Vow, which conſiſted of two Branches, the one more general, that he ſhould be given, or lent to the Lord all his days, 1 *Sam*; 1: 11, 28. which ſhe faithfully executed, leaving him wholly to the ſervice and diſpoſal of the Lord, who thought fit to employ him in this way; and, if any thing therein was contrary to that Vow, could undoubtedly diſpenſe with it, as being his own Right only; the other more particular, that *no Raſor ſhould come upon his Head*; nor doth it appear that this part was violated; or if it was, it was done by Divine Diſpenſation.

16 And he went from year to year † in circuit to Bethel *p*, and Gilgal *q*, and Mizpeh *r*, and judged Iſrael in thoſe places *s*.

† Heb. *and he circuited.*

p Either a place known by that name: or *the houſe of God*; to wit, *Kirjath-jearim*, where the Ark was. *q* In the Eaſtern Border. *r* Towards the Weſt. *s* He went to thoſe ſeveral places, partly in compliance with the people, whoſe convenience and benefit he was willing to purchaſe with his own trouble, making himſelf an itinerant Judge and Preacher for their ſakes; and partly, that by his preſence in ſeveral parts, he might the better obſerve, and rectifie all ſorts of miſcarriages againſt God or men.

17 And his return *was* to Ramah: for there *was* his houſe, and there he judged Iſrael, and there he built an altar unto the LORD *t*.

t That by joyning Sacrifices with his Prayers, he might the better obtain direction and aſſiſtance from God upon all emergencies. *Object.* It was unlawful to build another Altar for Sacrifice beſides that before the Tabernacle, *Deut.* 12: 5, 13. *Anſw.* This was in part excuſed by the confuſion of thoſe times, wherein the Tabernacle and its Altar were Deſtroyed; as is moſt probable; but moſt fully, becauſe this was done by Prophetical Inſpiration, and Divine Diſpenſation, as appears by God's approbation and acceptance of the Sacrifices offered upon it.

CHAP. VIII.

Samuel makes his ſons Judges over Iſrael: Their Names: And ill Government, 1——3. *The People ask a King: Samuel is grieved: Prays:* 4——6 *God is diſpleaſed with the people: But commands Samuel to hearken to them,* 7——9 *And to repreſent to them the Tyrannical Government of Kings, which he doth,* 10——18. *The People continue in their Requeſt: God commandeth Samuel to yield to them,* 19——22.

AND it came to paſs when Samuel was old *a*, that he made his ſons Judges *b* over Iſrael.

a And ſo unable for his former Travels and Labours. *b* Not Supreme Judges, for ſuch there was to be but one, and that of God's chuſing; and *Samuel* ſtill kept that Office in his own hands, *Chap.* 7: 15. but his Vicegerents or Deputies, who might go about and determine matters, but with reſervation of a Right of Appeals to himſelf. He advanceth his ſons to this place, not ſo much out of paternal Indulgence, the ſad effects whereof he had ſeen in *Eli*; but becauſe he had doubtleſs inſtructed them in a ſingular manner, and fitted them for the higheſt Employments; and he hoped that the Example he had ſet them, and the Inſpection and Authority he ſtill had over them, would have obliged them to diligence and faithfulneſs in the execution of their Truſt.

2 Now the name of the firſt-born was Joel, and the name of his ſecond Abiah: *they were* judges in Beer-ſheba *c*.

c In the ſouthern Border of the Land of *Canaan*, where he placed his ſons, becauſe theſe parts were very remote from his houſe at *Ramah*; where, and in the neighbouring places *Samuel* himſelf ſtill excuted the Office of the Judge; ſending his ſons to reſide and judge in diſtant places, for the eaſe and convenience of the people.

3 And his ſons walked not in his ways, but turned aſide after lucre, and * took bribes *d*, and perverted judgement.

* Deut. 16. 19.

d Opportunity and temptation drew forth and diſcovered that Corruption in them, which till now was hid from their Father, and it may be, from themſelves.

4 Then all the elders *e* of Iſrael gathered themſelves together, and came to Samuel unto Ramah:

e Either for Age, or Dignity, and Power.

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways *f*: now * make us a king to judge us *g*, like all the nations *h*.

* Hoſ. 13. 10. Act. 13. 21.

f They feared, that *Samuel* would not live long; and that either he through infirmity and indulgence might leave the Government in his ſons hands; or that they would invade and keep it, after their Father's Death; and therefore they joyntly make their Complaints againſt them, and procure their removal from their places. Thus they are brought low, and cruſhed by thoſe very wicked ways by which they deſigned to Advance and Eſtabliſh themſelves. So true is it, That Honeſty is the beſt Policy, and Unrighteouſneſs the greateſt Folly. *g* Their concluſion out-run their Premiſes, and their Deſires exceed their Reaſons or Arguments, which extended no further than to the removal of *Samuel*'s ſons from their places, and the procuring ſome other juſt and prudent aſſiſtance to *Samuel*'s Age. Nor was the grant of their Deſire a Remedy for their Diſeaſe, but rather an aggravation of it. For the ſons of their King might, and were likely to be as corrupt as *Samuel*'s ſons; and if they were, would not be ſo eaſily removed as theſe were. *h* i. e. As moſt of the Nations about us have. But there was not the like reaſon; becauſe God had ſeparated them from all other Nations, and cautioned them againſt the imitation of their Examples, and had taken them into his own immediate Care and Government; which priviledge other Nations had not.

6 ¶ But the thing † diſpleaſed Samuel *i*, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD *k*.

† Heb. *was evil in the eyes of* Samuel.

i Not their Complaint of his Sons, but their deſire of a King, as is apparent from the following Words, and from the whole courſe of the Story. Which was ſo grievous to him; partly becauſe of their Injuſtice and Ingratitude to himſelf, whoſe Government, though it had been ſo ſweet and beneficial to them, they plainly ſhew themſelves weary of; and principally, becauſe God was hereby diſhonoured and provoked, by that diſtruſt of God, and that vain-glory and ambition, and that itch after Changes, which were the manifeſt Cauſes of this Deſire; and becauſe of that great ſervitude and miſery, which he wiſely foreſaw the People would hereby bring upon themſelves, as he particularly informs them, *v.* 11, *&c.* *k* For the pardon of their ſin, and deſire of direction and help from God in this great affair.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people *l* in all that they ſay unto thee: for they have not rejected thee *m*, but * have rejected me *n*, that I ſhould not reign over them *o*.

* Chap. 10. 19.

l God grants their deſire in anger, and for their puniſhment, as is affirmed, *Hoſea* 13. 11. Compare *Numb:* 22. 13, 20. *Deut.* 1. 22. *Pſal:* 77: 20. *m* i. e. Not thee only, nor principally. Compare *Gen.* 32. 28. *Exod:* 16: 7. *Hoſ:* 6: 6. *Matth:* 10: 20 *n* This injury and contumely, reflects chiefly upon me and my Government. *o* To wit, by my immediate and peculiar Government, which was the great honour, ſafety, and happineſs of this People, if they had had wit to know it, or hearts to prize it. And all the Infelicities of *Iſrael*, under this kind of Government, did not proceed from the Nature of the Government, but from the ungovernableneſs and wickedneſs of the People, which, they might be ſure, would produce the ſame or greater Calamities under their Kingly Government. *Queſt.* Firſt, Did not God Reign over them when they had Kings? *Anſw.* Yes, in a general way, but not in ſuch a peculiar manner as he did by the Judges, who were generally raiſed and called by Gods particular appointment, endowed and ſanctified by his Spirit, directed and aſſiſted by his ſpecial providence upon all Emergencies; whereas all things were for the moſt part contrary in their Kings. *Queſt.* Secondly, Was it ſimply unlawful for the People to deſire a King? *Anſw.* No, as appears from *Deut.* 17. 14. but herein was their ſin, That they deſired it upon ſinful grounds, of which ſee on *v.* 7, and in an impetuous manner, and at an unſeaſonable time, and without asking leave or advice from God; which in ſo weighty and difficult a Caſe they could not neglect without great Sin.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt, even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee *p*.

p Thou fareſt no worſe than my ſelf. This he ſpeaks for *Samuel*'s Comfort and Vindication,

9 Now therefore || hearken unto their voice: || howbeit, yet proteſt ſolemnly unto them *q*, and ſhew them the manner of the king *r* that ſhal reign over them.

|| Or, *obey.*
|| Or, *notwithſtanding when thou haſt ſolemnly proteſted againſt them, then thou ſhalt ſhew,* &c.

q That, if it be poſſible, thou mayeſt yet prevent their ſin and Miſery. *r* i. e. Of the Kings which they deſire like the Kings of other Nations. He ſpeaks not of the juſt Authority, or the Right of their Kings, but of their Practice, as is evident from divers of the following particulars, which are expreſly forbidden aud condemned in Scripture, as we ſhal ſee.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he ſaid, This will be * the manner of the king that ſhal reign over you: he * will take your ſons *ſ*, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen *t*, and *ſome* ſhal run before his chariots.

* Chap. 14. 52.

ſ To wit, Injuriouſly and by Violence, as this *Hebrew* word is oft uſed, as *Gen.* 20. 3. and 27. 36. *Job* 5. 5. and ſo it muſt be here; becauſe otherwiſe the King would have no more priviledge than any of his ſubjects ; for any Man might take a Son with his own or Parents conſent. *t* Or, *and for his Horſes,* for ſo the *Hebrew* word *Paraſh*, ſometimes ſignifies, as *Iſa*: 21. 7, 9. and 28: 28. to ride his Horſes.

12 And he will appoint him *u* captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt *x*, and to make his inſtruments of war, and inſtruments of his chariots *y*.

Heb: *To*, or *for himſelf*; Emphatically, i. e. for his own fancy, or glory, or conveniency, or evil deſign, and not only when the neceſſities of the Kingdom or Common-wealth require it, as the Judges did. And though this might ſeem to be no incumbrance, as it is here repreſented, but an honour and advantage to the Perſons ſo advanced, yet even in them that Honour was accompanied with great Dangers, and pernicious ſnares of many kinds, which thoſe faint ſhadows of Glory could not recompence ; and as to the publick, their Pomp and Power proved very Burthenſome and Oppreſſive to the People, whoſe Lands and Fruits were taken from them, and beſtowed upon theſe, for the ſupport of their State, as it follows below, *v.* 14, 15. *x* At his own pleaſure, and without their conſent, when poſſibly their own Fields required all their time and pains. *y* He will preſs them for all ſorts of his work, and that upon his own terms.

13 And he will take your daughters *z* *to be* confectioners, and *to be* cooks, and *to be* bakers.

z Which would be more grievous to their Parents, and more dangerous to themſelves, becauſe of the tenderneſs of that Sex, and liableneſs to many injuries.

14 And * he will take your fields *a*, and your vineyards, and your oliveyards, *even* the beſt *of them*, and give *them* to his ſervants *b*.

* 1 Kings 21: 7.

a To wit, by fraud or force, as *Ahab* did from *Naboth*. *b* He will not only take the Fruits of your Lands for his own uſe, but will take away your Poſſeſſions to give to his ſervants.

15 And he will take the tenth *c* of your ſeed, and of your vineyards, and give to his † officers *d*, and to his ſervants.

† Heb: *Eunuchs*.

c Beſides the ſeveral Tenths which God hath reſerved for his ſervice and ſervants, he will, when he pleaſeth, impoſe another Tenth upon you. *d* Heb: *to his Eunuchs*, which may be properly underſtood, and may imply a further injury, that he ſhould againſt the command of God, make ſome of his People Eunuchs ; and take thoſe into his Court and Favour, which God would have caſt out of the Congregation.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work *e*.

e By conſtraint, and without ſufficient recompence.

17 He will take the tenth of your ſheep, and ye ſhal be his ſervants *f*.

f i. e. He ſhal uſe you like Slaves, and deprive you of that Liberty which you now enjoy.

18 And ye ſhal cry out in that day *g*, becauſe of the king which ye ſhal have choſen you : and the LORD will not hear you in that day *h*.

g Ye ſhal bitterly mourn for the ſad Effects of this inordinate deſire of a King. *h* Becauſe you will not hear him, nor obey his Counſel in this day. Compare *Prov*: 1: 24, &c. *Zech*: 7: 13.

19 ¶ Neverthelеſs, the people refuſed to obey the voice of Samuel : and they ſaid, Nay *i*, but there ſhall be a king over us *k* :

i i. e. Theſe things ſhal never be, theſe are but vain Suppoſitions to affright us from our purpoſe. Thus they are not aſhamed to give *Samuel* the lye, of whoſe Modeſty, Integrity, and Prophetical Spirit, they had ſo great aſſurance, as if he had feigned thoſe pretences meerly to keep the Power in his own and his Sons hands. *k* We will have a King whatſoever it coſt us, although all thy predictions ſhould be verified.

20 That we alſo may be like all the nations *l*, and that our king may judge us † and go out before us †, and fight our battels.

† *In times of peace.*
† Viz. *in times of War, as this is,* 1 Sa. 12: 12.

l Woful ſtupidity ! Whereas it was their Glory and Happineſs that they were unlike all other Nations, *Numb*: 23: 9. *Deut*: 33: 28. as in other glorious priviledges, ſo eſpecialy in this, That the Lord was their only and immediate King and Lawgiver.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD *m*.

m He repeated them privately between God and himſelf; partly, for his own Vindication and Comfort : and partly, as a Foundation for his prayers to God, for direction and aſſiſtance in this difficult caſe.

22 And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man into his city *n*.

n Betake your ſelves to your ſeveral occaſions, till you hear more from me in this Matter. For God hath heard your words, and will give way to your Irregular and Obſtinate deſire ; and accordingly I will wait upon God for the determination of the Perſon, which he hath wholly reſerved to himſelf, as for Judges, ſo for the King alſo, *Deut*: 17: 15. and for the Regulation of all the Circumſtances.

CHAP. IX.

The Genealogy of Kiſh. 1. *Saul's Perſon.* 2. *He is ſent to ſeek his Father's Aſſes.* 3. *He Travels through the Countrey, and finds them not,* 4—5. *By the Counſel of his ſervant,* 6—10. *And the direction of young Maidens,* 11—14. *According to God's Revelation,* 15—17. *He cometh to Samuel, who meets him : Entertaineth him at the Feaſt : Telleth him the Aſſes were found, and he ſhould be King,* 18—20. *Saul's Amazement,* 21. *Samuel gives him the higheſt place : And a peculiar Diſh : Eats with him,* 22—24. *After ſecret Communication leadeth him on the way : The ſervant goes before : Saul ſtands ſtill with Samuel,* 25—27.

NOw there was a man of Benjamin, whoſe name *was* * Kiſh *a*, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a ‖ Benjamite *b*, a mighty man of ‖ power *c*.

* Ch. 14: 51. 1 Chron. 8: 33.
‖ Or, *the ſon of a man of* Jemini.
‖ Or, *ſubſtance*.

a *Object.* His Name was *Ner*, 1 *Chron.* 8: 33. and 9: 39. *Anſw.* Either his Father had two Names, as was uſual among the *Hebrews*: or *Kiſh* was really his Father that begot him ; and *Ner*, the Brother of *Kiſh*, 1 *Sam.* 14: 51. 1 *Chron*: 9: 36. is called his Father, becauſe upon the Death of *Kiſh*, he took the care of his Education, and brought him up as his own ſon. *b* Heb: *The ſon of a man of Jemini*; i. e. Either of *Benjamin* : or of a Place, or of a Man called *Jemini*. *c* i. e. A man of great courage and ſtrength ; which tends to *Saul's* commendation : Otherwiſe, a Man of great wealth. But that ſeems confuted by *Saul's* words below, *v.* 21. and the Peoples contempt of him, *Chap*: 10: 27.

2 And he had a ſon whoſe name *was* Saul, † a choice young man, and a goodly *d* : and *there was* not a man of the children of Iſrael a goodlier perſon than he : from his ſhoulders and upward, *he was* higher than any of the people *e*.

† Heb: *choice and goodly*. Gr. *a man proper* and *goodly*.

d Heb: *good*, i. e. comely and perſonable, as that word is uſed, *Gen*: 6: 2. as *evil* is put for deformed, *Gen*: 41: 19. *e* A tall ſtature was much valued in a King in ancient times, and in the Eaſtern Countries.

3 And the aſſes of Kiſh, Saul's father, were loſt : and Kiſh ſaid to Saul his Son, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes *f*.

f Which were there of great price and uſe, *Judges* 10: 4. and 12: 14. becauſe of the ſcarcity of Horſes, *Deut*: 17: 16. and therefore not held unworthy of *Saul's* ſeeking, at leaſt in thoſe ancient times, when ſimplicity, Humility, and Induſtry, were in faſhion among perſons of Quality.

4 And he paſſed through mount Ephraim *g*, and paſſed through the land of Shaliſha, but they found *them* not : then they paſſed through the land of Shalim, and *there they were* not : and he paſſed through the land † of the Benjamites, but they found *them* not.

† Heb. *Jemini*.

g A part of the Tribe of *Ephraim*, which bordered upon *Benjamin*; and therefore they could ſoon paſs out of the one into the other, and back again, as they ſaw cauſe.

5 *And* when they were come to the land of Zuph *h*, Saul ſaid to his ſervant that *was* with him, Come, and let us return, leſt my father leave *caring* for the aſſes, and take thought for us.

h In which was *Ramah*, called alſo *Ramah* or *Ramathaim Sophim*, the place of *Samuel's* Birth and Habitation, 1 *Sam*: 1: 1: and 7: 17.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God *i*, and he *is* an honourable man ∴ : all that he ſaith, cometh ſurely to paſs *k* : now let us go thither ; peradventure he can ſhew us our way that we ſhould go *l*.

i A Prophet as that praſe is uſed, 1 *Sam*: 2: 27. *Joſh*: 14: 6. *Judg*: 13: 6. ∴ One of great Reputation for his skill and Faithfulneſs. *k* His Declaration of things ſecret or future, are always certain and confirmed by the Event. *l* The Courſe we ſhould take to find the Aſſes. He ſaith, *peradventure*, becauſe he doubted whether ſo great a prophet would ſeek, or God would grant him a Revelation concerning ſuch mean matters : Although ſometimes God was pleaſed herein to condeſcend to his people, to cut off all pretence or occaſion of ſeeking to witches or heatheniſh divinations. See 1 *Kings* 14: 2. 2 *Kings* 1: 3.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhal we bring the man ? for the bread † is ſpent in our veſſels *m*, and *there is* not a preſent to bring to the man of God *n* : What † have we ?

† Heb: *is gone out of* &c.
† Heb: *is with us*.

m This he ſaith, becauſe Bread was not unuſually given by way of preſent, as we ſee 1 *Sam*: 10: 3, 4. Or *Bread* is put for all manner of Proviſions, as is frequent, and among theſe they might have ſomething not unfit, in theſe plain Times, to make a Preſent of, as Cluſters of Raiſins, or Cakes of Figs, ſuch as *Abigail* preſented to *David*, 1 *Sam*: 25: 18. See alſo 1 *Kings* 14: 3. 2 *Kings* 4: 42. *n* Such Preſents were then made to the Prophets 1 *Kings* 14: 2, 3. 2 *Kings* 4: 42. and 8: 8. either as a Teſtimony of Reſpect to him as their Superiour ; upon which account Subjects made Preſents to their Kings, 1 *Sam*: 10. 27. And the *Perſians* never came to their King without ſome Gift : or, as a grateful acknowledgement of his Favour : or, for the ſupport of the Prophets themſelves : or, of the ſons of the Prophets : or, of other perſons in want, known to them.

8 And the ſervant anſwered Saul again, and ſaid, Behold, † I have here at hand the fourth part of a ſhekel of ſilver *o*, *that* will I give to the man of God to tell us our way.

† Heb. *there is found in my hand*.

o Which was near a Groat. Which, though now it may ſeem a contemptible Gift, yet in thoſe ancient times it was certainly of far more worth, and better accepted than now it would be, when the Covetouſneſs, and Pride, and Luxury of men, hath raiſed their expectations and deſires to far greater things.

9 (Before time in Iſrael, when a man went to enquire of God *p*, thus he ſpake, Come, and let us go to the Seer : for *he that is* now *called* a Prophet, was before time called a Seer *q*.)

p Or, a man of God, which ſignified the ſame thing. *q* Becauſe he did diſcern, and could diſcover things ſecret and unknown to others. And theſe are the words, Either, Firſt, of ſome later Sacred Writer, which, after *Samuel*'s death, inſerted this Verſe. Or, Secondly, Of *Samuel*, who, being probably 50 or 60 Years old at the Writing of this Book, and ſpeaking of the ſtate of things in his firſt Days, might well call it *before-time*. Or rather, Thirdly, Of *Saul*'s Servant, who might be now ſtricken in Years, and might ſpeak this either by his knowledge of what was in his Juvenile years, or upon the Information of his Father or Anceſtors. And ſo it is a fit Argument to perſwade *Saul* to go to the man of God, that he might ſhew them their way, and where the Aſſes were, becauſe he was likely to inform them; for the Prophets were anciently called *Seers*, becauſe they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called Prophets, but *Seers* only; whereas now, and afterwards, they were called *Seers*, yet they were more commonly called *Prophets*.

† Heb *thy word is good.*

10 Then ſaid Saul to his ſervant, † Well ſaid, come let us go: ſo they went unto the city, where the man of God *was*

† Heb. *the aſcent of the city.*

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out *r* to draw water, and ſaid unto them, Is the Seer here?

r i. e Out of the City, and down to the bottom of the Hill, where the Fountain or River was.

† Or, *feaſt.*

12 And they anſwered them, and ſaid, He is: behold, *he is* before you, make haſte now: for he came to day to the city *ſ*; for *there is* a ‡ ſacrifice *t* of the people *u* to day in the high place *x*.

ſ She ſo ſpeaks, though this was his own conſtant habitation, becauſe he had been travelling abroad, poſſibly in his Circuit, deſcribed 1 *Sam*: 7: 16, 17. and was now returned to his own Houſe in *Ramah*, as he uſed to do, as ſo ſhe implies they come in a good and ſeaſonable time to meet with him. *t* Otherwiſe, *Feaſt*. But it ſeems to be underſtood of a Sacrifice. Firſt, Becauſe ſo the *Hebrew* word ſignifies moſt properly, and moſt frequently. Secondly, Becauſe this Eating was in the *High place*, which was the common place for Sacrifices, but not for private Feaſts. Thirdly, The Prophets preſence was not ſo neceſſary for a Feaſt, as for a Sacrifice. *u* So this Sacrifice is called, becauſe this was a publick Solemnity, and poſſibly the New Moon, when the People brought ſeveral Sacrifices; to wit, Peace-offerings, whereof part fell to the Offerer's ſhare; and of theſe parts united together, they here made a common Feaſt; not without *Samuel*'s direction, who being forewarned the day before, by God, of *Saul*'s coming, made this Feaſt more ſolemn for his entertainment, *v* 22 23, 24. *x* Upon the Hill mentioned, *v*. 11. and near the Altar which *Samuel* built for this kind of uſe, 1 *Sam*: 7: 17. by Divine Diſpenſation, as was there Noted. Otherwiſe to ſacrifice in High places was forbidden by the Law, after the builing of the Tabernacle,

13 Aſſoon as ye come into the city, ye ſhall ſtraightway find him *y* before he go up to the high place to eat *z*: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice *a*, *and* afterwards they eat that be bidden: Now therefore get ye up *b*, for about † this time ye ſhall find him.

† Heb: *to day.*

y At home and at leiſure. *z* The Relicts of the Sacrifices, according to the manner. *a* i. e. Either, Firſt, The Meat left of the Sacrifice, which is the matter of the following Feaſt; as this is commonly underſtood. Or rather, Secondly, The Sacrifice it ſelf: For what reaſon is there to depart from the proper ſignification of the Word? For that the Sacrifices under the Law were accompanied with Confeſſion, or Petition, or Thankſgiving, may be gathered from divers places of Scripture, as *Levit*: 5: 5. and 16: 21. *Numb*: 5: 7. *Luke* 1: 10. And who ſo proper to perform this work, as *Samuel*, an eminent Propet? And the *Bleſſing* of this Sacrifice ſeems to have conſiſted both of Thankſgiving, this being a Thank-Offering, and of prayer to God for his acceptance, *Pſal*: 20: 3. *b* With ſpeed, leſt he be ſat down before you come.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out *c* againſt them, for to go up to the high place.

c Out of his own Houſe, juſt as they paſſed by.

* Ch: 15: 11. Act: 13: 21. † Heb: *uncovered the ear of* Samuel.

15 ¶ * Now the LORD had † told Samuel in his ear *d*, a day before Saul came *e*, ſaying,

d i. e. Secretly. *e* That he might prepare himſelf for *Saul*'s Reception.

16 To morrow about this time I will ſend thee a man *f* out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he my ſave my people out of the hand of the Philiſtines *g*: for I have looked upon my people *h*, becauſe their cry *i* is come unto me.

f I will by my ſecret Providence ſo diſpoſe of matters, and of the Hearts of *Saul* and his Father, that *Saul* ſhal come to thee, though with another deſign. *g* For though they were now moſt preſſed with the *Ammonites*, as we read *Chap*: 12; 12. yet they looked upon theſe as a Land-Flood, which they hoped would be ſoon up, and ſoon down again: but the *Philiſtines*, their conſtant, inveterate, and neareſt Enemies, they moſt dreaded. And from theſe *Saul* did in ſome meaſure ſave them, and ſhould have ſaved them much more, if his and the Peoples manifold ſins had not hindred it. *h* To wit, with Compaſſion and Reſolution to help them. An uſual Synedoche. *i* i. e. Their earneſt Prayers to me for help.

17 And when Samuel ſaw Saul, the LORD ſaid unto him *k*, Behold the man whom I ſpake to thee of; this ſame ſhall † reign over my people.

† Heb: *reſtrain in*, &c.

k In his Ear, as before, *v*. 15. by ſecret inſtinct, ſo as none but he could hear it.

18 Then Saul drew near to Samuel in the gate *l*, and ſaid, Tell me, I pray thee, where the Seers houſe *is*.

l The Gate, either Firſt, Of *Samuel*'s Houſe. But he was come out thence before, *v*. 14. Or rather, Secondly, Of the City, for the word *Gate* being put by its ſelf, according to reaſon and common uſe, muſt be underſtood of the moſt eminent in its kind, which the *Gate* of the City is. And through this Gate *Samuel* ſeems now to have been paſſing to go to the High-place, which probably was without the City: and there he makes a ſtand, to hear what theſe Perſons now approaching to him were about to ſpeak.

19 And Samuel anſwered Saul, and ſaid, I *am* the Seer: Go up before me unto the high place, for ye ſhall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart *m*.

m Either all that thou deſireſt to know, as concerning the Aſſes: or rather, the ſecret thoughts of thy heart, or ſuch actions as none know but God and thy own heart; that ſo thou mayeſt be aſſured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for thine aſſes that were loſt † three days ago, ſet not thy mind on them *n*, for they are found: And † on whom *is* all the deſire of Iſrael *o*? *is it* not on thee, and on all thy fathers houſe *p*?

† Heb: *to day three days.*
† Gr: *for whom are the deſirable things.*

n Trouble not thy mind about them. *o* Who is he that ſhal be that thing or Perſon which all *Iſrael* deſire to have, to wit, a King? *p* That Honour is deſigned for thee, and after thy Death, for thy Family or Poſterity, if by thy ſin thou doſt not cut off the Entail.

21 And Saul anſwered and ſaid, *Am* not I a * Benjamite, of the ſmalleſt of the tribes of Iſrael *q*? and my family the leaſt of all the families of the tribe of Benjamin *r*? wherefore then ſpeakeſt thou † ſo to me *ſ*?

* Pſal: 68: 27.
† Heb: *according to this word.*

q For ſo indeed this was, having been all cut off except 600, *Judges* 20. which Blow they never Recovered, and therefore they were ſcare reckoned as an intire Tribe, but only as a Remnant or Fragment of a Tribe; and being Ingrafted into *Judah*, in the diviſion between the Ten Tribes and the Two, they in ſome ſort loſt their Name, and they, together with *Judah*, were accounted but on Tribe, as 1 *Kings* 11; 32, *&c*. *r* i. e. One of the leaſt; obſcure and inconſiderable, in compariſon of divers others. Whence it may ſeem that *Saul*'s Family was not ſo Noble and Wealthy, as ſome imagine. See on *v*: 1. *ſ* Why doſt thou feed me with vain hopes of the Kingdom?

22 And Samuel took Saul and his ſervant *t*, and brought them into the parlour, and made them ſit in the chiefeſt place *u* among them that were bidden, which *were* about thirty perſons.

t Whom he honoured for *Saul*'s ſake: thereby both giving all the Gueſts occaſion to think how great that perſon was, or ſhould be, whoſe very Servant was advanced above the Chief perſons of the City, who were doubtleſs preſent upon this occaſion; and ſhewing how far himſelf was from envying *Saul* that Honour and power, which was to be tranſlated from him to *Saul*. *u* Thereby to raiſe all their expectation, and to prepare them for giving that Honour to *Saul*, which his approaching Dignity required,

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee *x*, of which I ſaid unto thee, Set it by thee.

x Or, *I appointed* or *diſpoſed to thee*; i. e. which I bad thee reſerve for this uſe.

24 And the cook took up the ſhoulder *y*, and *that* which *was* upon it *z*, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is ‖ left *a*, ſet *it* before thee, and *eat*: for unto this time *b* hath it been kept for thee, *ſince* I ſaid *c*, I have invited the people *d*: ſo Saul did eat with Samuel that day.

‖ Or, *reſerved.*

y To wit, the left Shoulder, for the right Shoulder was the Prieſts, *Lev*: 7: 32, 33. This he gives him, either, Firſt, As the beſt and nobleſt part of the remainders of the Sacrifice: the beſt parts being uſually given by the Maſter of the Feaſt to ſuch Gueſts as were moſt honourable, or beſt beloved, as *Gen*: 43: 34. Or, Secondly, As a ſecret Symbol or Sign of that Burden which was to be laid upon *Saul*, and of that ſtrength which was neceſſary for the bearing of it; the Shoulder being both the ſeat of Burdens, and the ſubject of ſtrength. *z* Something which the Cook by *Samuel*'s order was to put upon it when it was dreſt, either for Ornament, or in the nature of a Sauce. *a* To wit, left of the Sacrifice; but ſo all, or moſt, of the reſt of their Proviſions were left: Or rather, *reſerved*, or *laid by*, by my order, for thy eating; when the reſt of the Meat was ſent up, and diſpoſed of as the Cook pleaſed. *b* Till thou ſhouldſt come hither and ſit down here: whereby thou mayeſt know that thy coming hither was not unknown to me, and was deſigned by God for an higher purpoſe. *c* To wit, to the Cook, who was before mentioned, as the perſon to whoſe Care this was committed. *d* i. e. I have invited or deſigned ſome perſons, for whom I reſerve this part. For ſince the word *People* is not here taken properly, but for ſome particular Perſons of the People, which were not in all above thirty, *v*. 22. why may not the ſame word be underſtood of two or three perſons whom *Samuel* ſpecially invited, to wit, *Saul* and his Servant? So ſome learned Men underſtand this word *People*, of three Men, 2 *Kings* 18; 36. And they further note, That in the *Arabick*, and *Æthopick*, and *Perſian* Languages, (all which are near a kin, both to themſelves, and to the *Hebrew*, and do oft-times communicate their ſignification each to other:) the word that ſignifies *People*, is oft uſed for ſome few particular perſons. Or, if the word *People* be meant of the Chief of the People, mentioned above, *v*. 22. then *Samuel* was the principal Author of this Sacrifice and Feaſt; and it was not *a Sacrifice of the people*, as it is rendred *v.* 12. but a Sacrifice and Feaſt made by *Samuel for the people*, as it ſhould be rendred there: and the ſenſe is, When I firſt ſpake or ſent word to the Cook, that I had invited the people, firſt to joyn with me in my Sacrifice, and then to partake with me of the Feaſt, I then bad him reſerve this part for thy uſe.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul *e* upon the top of the houſe *f*.

e Concerning the Kingdom deſigned to him by God, and his Duty to expect it patiently, till God actually called him to it; and to adminiſter it Piouſly, and Juſtly, and Valiantly. *f* Which was flat after the manner, *Deut.* 22. 8. and ſo fit for walking, and for ſecret Prayers, *Dan.* 6. 10. *Acts* 10. 9. or any private and familiar Diſcourſes among Friends.

† *After other diſcourſe.*

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe *g*, ſaying †, Up, that I may ſend thee away *h*: and Saul aroſe, and they went out both of them, he and Samuel abroad *i*.

g A ſecond time, to impart ſomething more to him. *h* Prepare thy ſelf for thy Departure and Journey. *i Samuel* accompanying *Saul* part of his way.

† Heb. *to day.*

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us *k*, (and he paſſed on) but ſtand thou ſtill † a while, that I may ſhew thee the word of God *l*.

k That thou and I may ſpeak privately of the matter of the Kingdom. Which *Samuel* hitherto endeavoured to conceal, leſt he ſhould be thought now to impoſe a king upon them as before he denied one to them; and that it might appear by the Lot mentioned in the next Chapter, that the Kingdom was given to *Saul* by Gods Deſtination, and not by *Samuels* Contrivance. *l* (i. e.) A Meſſage delivered to me from God, which now I ſhall impart to thee.

CHAP. X.

Samuel anointeth Saul, 1. *Confirms him by prediction of three ſigns,* 2,—8. *Saul propheſies,* 9,—13. *He cometh to his uncle: telleth him what Samuel had ſaid concerning the aſſes, but concealeth the matter of the kingdom,* 14,—16. *Samuel aſſembleth the people at Mizpeh,* 17,—20. *Saul is choſen king by lot; but hideth himſelf; is diſcovered by God. His ſtature,* 21,—23. *Samuel preſents him to the people, who receive him with ſhouting,* 24. *Samuel writeth the manner of the kingdom in a Book* 25. *God inſpires the people with reverence towards Saul. but the children of Belial deſpiſe him,* 26, 27.

THen Samuel took a vial of oil, and poured *it* upon his head *a*, and kiſſed him *b*, and ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance *c*?

a Which was the uſual Rite in the Deſignation, as of Prieſts and Prophets, ſo alſo of Kings, as 1 *Sam.* 16. 1, 13. 1 *Kings* 1 39. 2 *King.* 9. 1, 3, 6. whereby was ſignified the pouring forth of the gifts of Gods Spirit upon him, to enable him for the Adminiſtation of his Office. which he might expect, and ſhould receive upon the diſcharge of his Duty. *b* Partly in token of that Reverence which he did owe, and that ſubjection which he and all the people were ſhortly to perform to him, whereof Kiſſing was a ſign, as *Gen.* 41. 40. 1 *King.* 19. 18. and partly, as a Teſtimony of his ſincere Friendſhip and Affection to him, and how far he was from envying his Succeſſor in the Supreme Dignity. *c* i. e. Over his own peculiar people. Whereby he admoniſheth *Saul*, That this people were not ſo much his as Gods; and that he was not to Rule and manage them according to his own will and pleaſure, but according to the will and Mind of God.

* Gen. 35. 19, 20.

2 When thou art departed from me to day, then thou ſhalt find two men by * Rachels ſepulchre, in the borders of Benjamin *d*, at Zelzah: and they will ſay unto thee, The aſſes which thou wenteſt to ſeek, are found; and lo, thy father hath left † the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

† Heb. *the buſineſs.*

d In the way to *Bethlehem*, *Gen.* 35: 19. which City was in *Judah*; and her Sepulchre might be either in *Judah*, or in *Benjamin*; for the poſſeſſions of thoſe two Tribes were bordering one upon another, and oft intermixed together. See *Joſh.* 18: 11.

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor *e*, and there ſhalt meet thee three men going up to God to Bethel *f*, one carrying three kids, and another carrying three loaves of bread *g*, and another carrying a bottle of wine *h*.

e Not that at the foot of Mount *Tabor*, which was far from theſe parts; but another belonging to ſome other place, or Man, called *Tabor*. *f* Properly ſo called, which was in *Ephraim*, where there was a noted high place, famous for *Jacobs* Viſion there, *Gen.* 28. 19. where it is probable they offered Sacrifices, in this confuſed ſtate of things, when the Ark was in one place and the Tabernacle, if not deſtroyed, in another, Or, *to the houſe of God*; i. e. to *Kiriath-jearim*, where the Ark, the habitation of God, now was, 1 *Sam.* 7. 1, 2, 16. *g* Which might be offered, either by themſelves, as *Levit.* 2. 4. or with other Sacrifices. *h* Which was poured forth in Drink-offerings. See *Levit.* 23: 15: *Numb.* 15. 5.

† Heb. *ask thee of peace.*

4 And they will † ſalute thee, and give thee two *loaves* of bread *i*, which thou ſhalt receive of their hand.

i Two of thoſe three deſigned for Sacrifice, ſuppoſing they could eaſily procure a ſupply of other Loaves at *Bethel*. But the more ſtrange the preſent was, the more fit it was for a ſign of Gods extraordinary Providence in *Sauls* Affairs.

5 After that thou ſhalt come to the hill of God *k*, where *is* the gariſon of the Philiſtines: and it ſhall come to paſs, when thou art come thither to the city *l*, that thou ſhalt meet a company of prophets *m* coming down from the high place *n*, with a pſaltery, and a tabret, and a pipe, and a harp before them *o*, and they ſhall propheſie *p*.

k An Hill near *Geba*, or *Gibeah* of *Binjamin*, where a Gariſon of *Philiſtines* was, 1 *Sam.* 13. 3. called here *the Hill of God*, becauſe it was a place devoted to the Service of God; either for Sacrifice, this being an *high place*, as it here follows; or, for a School or College of Prophets. *l* Adjoyning to that Hill. *m* By *Prophets* here, and in ſuch like places, he underſtands Perſons that did wholly devote themſelves to Religious Studies and Exerciſes, ſuch as Preaching, Praying, Praiſing of God, *&c.* For the term of propheſying is not only given to the moſt eminent act of it, *viz.* Foretelling things to come; but alſo to Preaching, as *Rom.* 12. 6 1 *Cor.* 14: 31, 32. 1 *Theſ.* 5: 20: and to the making or ſinging of Pſalms. or Songs of praiſe to God as 1 *Chron.* 25: 1, 2, 3. And they that wholly attended upon theſe things, are oft called *Sons of the Prophets*, which were commonly combined into Companies or Colledges, as 2 *King.* 2: 3, 5. that they might more conveniently edifie and aſſiſt one another in Gods work. Which Inſtitution God was pleaſed ſo far to honour and bleſs, that ſometimes he communicated unto thoſe perſons the knowledge of future things, as 2 *Kings* 2: 3, 5. *n* Where, either, their habitation was, or they had now been offering Sacrifice. And although they uſed to perform this following Exerciſe, either in their Colledge, or in the place of their Sacrifices; yet now they did it in the deſcent of the Hill, which probably was beſide their Cuſtom, and therefore more proper for a ſign to *Saul* of a more than ordinary hand of God towards him. *o* Such Inſtruments of Muſick being then uſed by prophets and other perſons, for the exhilaration and excitation of their ſpirits in Gods ſervice. See 2 *King.* 3: 15. *p* Either ſing Gods praiſes, or ſpeak of the things of God.

6 And the ſpirit of the LORD will come upon thee *q*, and thou ſhalt propheſie with them, and ſhalt be turned into another man *r*.

q Heb. *will leap or ruſh upon thee*, to wit, for a ſeaſon. So it may be oppoſed to the *Spirits reſting* upon a Man, as *Numb.* 11: 25. *Iſa.* 11: 2. *r* i. e. Thou ſhalt be ſuddenly endowed and acted with another Spirit, filled with skill of Divine things. with Courage, and Wiſdom, and Magnanimity; and other qualifications befitting thy Dignity.

7 And † let it be when theſe ſigns *s* are come unto thee, † *that* thou do as occaſion ſhall ſerve thee *t*, for God *is* with thee.

† Heb. *it ſhall come to paſs that when theſe ſigns*, &c.
† Heb. *do for thee as thy hand ſhall find.*

s Which were certain Evidences of Gods calling of him to the Kingdom, becauſe they were all future Contingencies, which none but God could infallibly know or foretel. *t* Heb. *do what thy hand findeth to do*; (i. e.) As thou ſhalt have a Call and Opportunity. He doth not intend that he ſhould take the Kingly Government upon him, before his Call to it was known to, and owned by the people, which had been prepoſterous and dangerous; but that he ſhould diſpoſe his Mind to a readineſs of undertaking any publick ſervice when neceſſity required it, and he ſhould be called to his Office.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: * ſeven days ſhalt thou tarry till I come to thee *u*, and ſhew thee what thou ſhalt do.

* Chap. 13: 8.

u This, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole courſe of the Story, which ſhews, That *Saul* and *Samuel*, and the people, firſt met at *Mizpeh*, *v.* 17, &c. where *Saul* was choſen by God, and accepted by the people as King; and afterwards went to *Gilgal* once before the time here ſpoken of, *chap.* 11. 14, 15; and partly, by comparing this place with *chap.* 13: 8, &c. where we find *Saul* charged with the violation of this Command, two years after the giving of it, as appears from *chap.* 13: 1, 2. *Queſt.* How then is this to be underſtood? *Anſwer*, 1. This may be given as a ſtanding Rule for *Saul* to obſerve while *Samuel* and he lived; That in caſe of any great future Difficulties, as the Invaſion of Enemies, *Saul* ſhould reſort to *Gilgal*, and call the people thither, and tarry there ſeven Days, which was but a reaſonable and neceſſary time for the gathering of the people, and for the coming of *Samuel* thither. For though this be related but as once done, *chap.* 13 ye *Joſephus* affirms, that it was to be conſtantly practiſed upon all ſuch occaſions. And *Gilgal* was choſen for this purpoſe as a very fit place; partly, becauſe that place was famous for the ſolemn renewing of the Covenant between God and *Iſrael*, *Joſh.* 4. and for other eminent Inſtances of Gods Favour to them, the remembrance whereof was a notable Confirmation of their Faith; and partly; becauſe it was a very convenient place for the Tribes within and without *Jordan* to aſſemble, and conſult, and unite their Forces together upon ſuch occaſions. If you ask, Why then *Saul* did not practiſe this Precept upon the firſt Invaſion of the *Ammonites*? It may be anſwered, That this was a Rule for *Saul*, when he and *Samul* were aſunder, whereas they were together in that Expedition. *Chap.* 11. 7. And further, That neceſſity did excuſe the violation of this Precept then, becauſe *Saul* could not wait for *Samuel*, nor forbear his Action for ſeven Days, as is evident from *chap.* 11. 3, 9, 10. Or, 2 (which I propoſe with ſubmiſſion to the Learned and Judicious) This may be here added as another ſign to confirm his Faith. which having ſtrengthened by three foregoing ſigns, he now fortifies it by another ſign which was to follow afterwards; it being very uſual for God to give Men ſigns to confirm their Faith from future Events; as *Exod.* 3: 12: 2 *Kings* 19: 29: *Iſa.* 7: 13, 14. So the meaning may be this; Another ſign I will add to ſtrengthen thy Faith; *Thou ſhalt* in due time, and upon a great occaſion which ſhall then happen, *go down before me to Gilgal, and* there *I will come down unto thee to offer* ——— Sacrifices, &c. But when thou comeſt thither, be ſure *thou tarry there ſeven days*, and then *I will come*, as I have ſaid, and give thee neceſſary Inſtructions and Aſſiſtance, as the matter ſhall require.

† Heb. *ſhoulder.*
† Heb. *turned.*
* *See on* v. 6.

9 ¶ And it was *ſo* that when he had turned his † back to go from Samuel, God † gave him another heart: * and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

x Then the accompliſhment of the two former ſigns is ſuppoſed' and this only of the third is expreſſed, becauſe this was more eminent and publick than the former; the other were only tranſient Acts, which paſſed in private between two or three perſons meeting together, and paſſing by one another; but this was a more permanent and more notorious ſign, done in a more ſolemn manner, and before many, and very conſiderable Witneſſes.

† Heb. *a man to his neighbour.*
* Chap. 19. 24.

11 And it came to paſs, when all that knew him beforetime, ſaw, that behold, he propheſied among the prophets, then the people ſaid † one to another, What *is* this *that* is come unto the ſon of Kiſh *y*? * is Saul *z* alſo among the prophets?

y What means this ſtrange and prodigious Event? *z* A Man never inſtructed, nor exerciſed in, nor inclined to theſe matters; a Man ever thought fitter to look to his Father Aſſes, than to bear a part in the Sacred Exerciſes of the Prophets.

† Heb. *from thence.*

12 And one † of the ſame place *a* anſwered and ſaid, But who *is* their father *b*? Therefore it became a proverb *c*, *Is* Saul alſo among the prophets?

a Heb. *one from thence*; (i. e.) One of the company there preſent, or one of the Prophets there propheſying. *b* Who is the Father of all theſe Prophets of whom you ſpeak, and among whom *Saul* now is one? Who is it that inſtructs and inſpires them with this holy Art, but God? They have it not from their natural Parents, nor from their civil Education, but by Inſpiration from God, who, when he pleaſeth, can inſpire *Saul*, or any other Man with the ſame skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for Teacher, or Inſtructor, as it is uſed; as *Gen.* 4. 20. 21. *Matth.* 23. 9. 1 *Cor.* 4. 15. And hence the Schollars are called *ſons of the Prophets*. *c* Uſed when any ſtrange, unlikely, or unexpected thing happened.

13 And when he had made an end of propheſying, he came to the high place *d*.

d Returning thither with the Prophets, there to praiſe God for theſe wonderful Favours, and to beg Counſel and Help from God in this high Buſineſs.

14 ¶ And Sauls uncle *e* ſaid unto him, and to his ſervant, Whither went ye? and he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

e Being there preſent, and obſerving this great alteration in his Nephew.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not *f*.

f Partly in obedience to *Samuel*, who obliged him to ſecrecy: partly, from an humble Modeſty which appeared in him, *v.* 22. and partly, in Prudence, leſt by an unſeaſonable publiſhing of it, he ſhould raiſe Envy in ſome, Disbelief and Contempt in others, *&c.*

17 ¶ And Samuel called the people together unto the LORD *g to* Mizpeh *h*.

g To appear before the Lord. So he ſpeaks, either, 1. Becauſe the Ark was carried thither upon this occaſion. Or, 2. Becauſe God is preſent in all the Aſſemblies of his people, whereof this was an eminent one: See 2 *Chron* 19. 6. *Pſal.* 82. 1. Or, 3. Becauſe they did in a manner erect a Tribunal for God; and intreated, and conſequently obtained his Preſence there to ſuperviſe and direct the whole buſineſs by his Sentence, which alſo he did, *v.* 19, &c. See of this Phraſe *Judg.* 11. 11. and 20. 1. *h* A City of *Benjamin* *Joſh.* 13. 26. where all *Iſrael* had met before upon a publick and ſolemn occaſion, 1 *Sam.* 7. 5.

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms *i*, *and* of them that oppreſſed you.

i To wit, the neighbouring Kingdoms, which moleſted you from time to time.

19 And ye have this day rejected your God *k*, who himſelf ſaved you *l* out of all your adverſities, and your tribulations: and ye have ſaid unto him *m*, *Nay*, but ſet a king over us. Now therefore preſent your ſelves before the LORD by your tribes, and by your thouſands *n*.

k You this day declare, That you perſiſt in your former act of rejecting Gods Government: See on *chap.* 8. 7. *l* Who by his own ſpecial Providence took Care to raiſe up Judges and Saviours for you, and to deliver you at all times, when you needed his help, and did not by your Sins obſtruct it. *m* i. e. Unto me his Prophet and Ambaſſador; and conſequently unto the Lord whom I repreſented, and in whoſe Name I ſpake and acted. *n* For each Tribe was divided into Thouſands, *Numb.* 10. 36. *Deut.* 33. 17. *Joſh.* 22. 14, 21. *Micah* 5. 2. As in *England*, Counties are into Hundreds.

* *Joſh.* 7: 14: 16.

20 And when Samuel had cauſed all the tribes of Iſrael to come near *o*, the * tribe of Benjamin was taken ‖.

o Unto the place appointed for the caſting of Lots. ‖ Which Tribe was now preferred before *Judah*, becauſe the Kingdom was freely promiſed by God to *Judah*, and was to be given to him in love; but now the Kingdom was in a manner forced from God, and given to them in anger, *Hoſ.* 13. 11. and therefore conferred upon an obſcure Tribe.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD *p*, further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff *q*.

p Either by *Urim* or *Thummim*, which was the uſual way of enquiry, *Numb.* 27. 21. 1 *Sam.* 23. 9. and 28. 6. Or by *Samuel*, who by his prayer procured an anſwer. *q* Among the Carriages or Baggage of the people there aſſembled. This he might do, becauſe he either had, or at leaſt would be thought to have a modeſt ſenſe of his own unworthineſs, which was a likely way to commend him to the people.

23 And they ran and fetched him thence, and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

† Heb. *Let the king live.*

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there* is none like him among all the people *r*? and all the people ſhouted, and ſaid, † God ſave the king *s*.

r As to the height of his Bodily Stature which was in it ſelf commendable in a king, and ſome kind of indication of great Endowments of Mind. *s* Heb. *Let the king live*; to wit, long and proſperouſly; for an afflicted Life is reputed a kind of Death, and is oft ſo called. Hereby they accept and own him for their King, and promiſe Subjection to him.

25 Then Samuel told the people the manner of the kingdom *t*, and wrote *it* in a book, and laid it up before the LORD *u*, and Samuel ſent all the people away, every man to his houſe.

t Not *the manner of the King*, of which he had ſpoken before, *chap.* 8. 11, &c. but *of the Kingdom*; to wit, the Laws and Rules by which the Kingly Government was to be managed; agreeable to thoſe mentioned *Deut.* 17. 16, &c. which peradventure *Samuel* did expound, and apply to their particular Caſe. *u* Before the Ark, or in the Sanctuary, where it was kept ſafe from depravation.

26 ¶ And Saul alſo went home to Gibeah *x*, and there went with him *y* a band of men, whoſe hearts God had touched *z*.

x Not being actually inaugurated into his Kingdom, he thought fit to retire to his former Habitation, and to live privately till he had an occaſion to ſhew himſelf in a more publick and Illuſtrious manner, which he ſpeedily obtained. *y* To give him ſafe and honourable Conduct to his Houſe, though not to abide with him there, which did not ſuit with his preſent Circumſtances. *z* i. e. Either, 1. Diſpoſed or inclined to this work. Or, 2. Affected or renewed by his Grace and good Spirit, working upon their hearts; thoſe that feared God, and made conſcience of their Duty: for they are oppoſed to *the children of Belial* in the next Verſe. Theſe, though they did not deſire a King, as the generality of the people did; yet when God had given them a King, they were moſt forward to pay him that Reverence and Obedience which they owed him: both which proceeded from the ſame Principle, that they were in both caſes guided by Gods Will; which was, that they ſhould not deſire a King in their Circumſtances; and yet, they ſhould obey him, when God had ſet a King over them.

‖ Or, *he was as though he had been deaf.*

27 But the children of Belial ſaid, How ſhall this man *a* ſave us? and they deſpiſed him, and brought him no preſents *b*: but ‖ he held his peace *c*.

a So mean a perſon, and of the weakeſt of all the Tribes. *b* As Subjects in thoſe times and places uſed to do to their King: See 1 *King.* 10. 25. 2 *Chron.* 17. 5. *Matth* 2. 11. and as *Sauls* mean Condition, wherewith they upbraided him, required. *c* Thereby manifeſting his Prudence and Clemency, which was of great uſe in the beginning of his Government.

CHAP. XI.

Nahaſh beſiegeth them of Jabeſh-Gilead: offereth them a reproachful condition: they have ſeven days granted them to conſult and ſeek relief: they ſend meſſengers to Saul, 1,—5. *He is provoked: ſends meſſengers to all the Iſraelites to come in to their help; they come to the number of three hundred and thirty thouſand men,* 6,—8. *He ſends word to the beſieged, who deceive Nahaſh: who with his army is ſlain,* 9,—11. *The people are ready to ſlay Sauls enemies: in which he oppoſeth them; he is inveſted in the kingdom at Gilgal,* 12,—15.

THen *a* Nahaſh the Ammonite *b* came up *c*, and encamped againſt Jabeſh-Gilead *d*: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us *e*, and we will ſerve thee *f*.

a i e. About that time; this Particle being uſed in ſome Latitude, as is frequent: for that this happened before, and was the occaſion of their deſire of a King, may ſeem from *chap.* 12: 12. Although it is poſſible that *Nahaſh* his preparation, and declared intention of Warring againſt them, might cauſe that deſire, and that *Nahaſh* did not actually come againſt them (which is here related) till their King was choſen. *b* Either the ſame with him, 2 *Sam.* 10: 2: or his Father and Predeceſſor. *c* To war, probably to revenge and to recover their former great loſs by *Jephthah*, *Judg.* 11: 33. *d* Which was beyond *Jordan*, and near the *Ammonites*, who dwelt in part of

Arabia.

e To wit, upon good Conditions, ſo as we ſhall enjoy our Religion and Properties. *f* In other things we will be thy Subjects and Tributaries. The occaſion of this offer was, that they ſaw no likelihood of relief from their Brethren the *Iſraelites* in *Canaan*, who were remote from them, and then weak and divided, and ſcarce able to defend themſelves from the *Philiſtines*.

† Heb. *cut.* See Exod. 23. 32. Gen. 15. 18. Jer. 34. 18.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I † make *a covenant* with you, that I may thruſt out all your right eyes *g*, and lay it *for* a reproach upon all Iſrael.

g Partly for a Reproach, as it here follows; and partly, to diſable them from managing offenſive Weapons in Battel; for their left Eye ſerved only, or chiefly for Defence, being covered by thoſe large Shields which then they uſed, and held in their left hand. He leaves them one Eye, that they might be fit to ſerve him in any mean and baſe Office.

† Heb. *forbear us.*

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven days reſpite *h*, that we may ſend meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

h Which it is very probable, and *Joſephus* and others affirm, That *Nahaſh* granted, out of a fooliſh ſelf-confidence, and contempt of the broken Condition of the *Iſraelites*, which he thought utterly unable to give them any relief; at leaſt, in a ſhort time.

4 ¶ Then came the meſſengers to Gibeah of Saul *i*, and told the tidings in the ears of the people: and all the people lift up their voices, and wept *k*.

i Partly, becauſe it was not far from them; and partly, becauſe it belonged to the *Benjamites*, who had a ſpecial Obligation to take more care of that place from whence they had their Wives, *Judges* 21. 10, &c. And partly, becauſe *Saul*, their new choſen King, was there. *k* Both in compaſſion towards them, and for fear of themſelves, leſt it ſhould ſhortly be their own Lot.

5 And behold, Saul came after the herd out of the field *l*, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

l For being only anointed King and not publickly inaugurated, nor owned, nor preſented by the generality of the people, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all Royal State, and to retire to his former private, and Country Life, which, howſoever deſpiſed in theſe latter, vain, ambitious, and ſlothful Ages of the World, was anciently in great eſteem among the *Greeks* and *Romans*, whoſe princes and Generals did frequently exerciſe themſelves in it. Though ſome conceive that he now lived in ſome State, and that he had been in the fields only to recreate himſelf, and that his coming after the Herd was but accidental, and is mentioned only to uſher in what follows of the yoke of Oxen.

6 And the Spirit of God came upon Saul *m*, when he heard thoſe tidings, and his anger was kindled greatly *n*.

m Inſpiring him ſuddenly with more than ordinary Courage, and Zeal, and Reſolution, to ingage himſelf and the people for their Reſcue. Compare *Judg.* 3. 10. and 6. 34. and 11. 29. *n* Againſt *Nahaſh*, for ſo inſolent and barbarous a propoſition.

7 And he took a yoke of oxen, and hewed them in pieces and ſent *them* throughout all the coaſts of Iſrael *o*, by the hand of meſſengers, ſaying, Whoſoever cometh not forth after Saul, and after Samuel *p*, ſo ſhall it be done unto his oxen: and the fear of the LORD *q* fell on the people, and they came out † with one conſent.

† Heb. *as one man.*

o Wiſely conſidering, that the ſight of Mens Eyes do much more affect their hearts, than what they only hear with their Ears. *p* Whom he joyns with himſelf, both becauſe he was preſent with him; as appears from *v.* 12. and that hereby he might gain the more Authority to his Command and ſtrike the greater Terror into all Deſpiſers of it. *q* Either, 1. A great fear; great things being oft thus expreſſed; as *Cedars of God, Mountains of God*, &c. Or, 2. A fear ſent upon them by God, as *Gen.* 35. 5. that they ſhould not dare to deny their help.

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand *r*, and the men of Judah thirty thouſand *s*.

r This great Terror drew ſo many forth: which is not ſo ſtrange to him that knows what none deny, That the Land of *Canaan* contained vaſt numbers of people in a little compaſs. *s* Who are numbred apart to their honour, to ſhew how readily they, to whom the Kingdom was promiſed, *Gen.* 49. 10. ſubmitted to their King, though of another and far meaner Tribe; and how willing they were to hazard themſelves for their Brethrens Reſcue, although they might have excuſed themſelves from the neceſſity of defending their own Country from their dangerous Neighbours the *Philiſtines*.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow *t* by *that time* the ſun be hot, ye ſhall have ‖ help. And the meſſengers came, and ſhewed *it*, to the men of Jabeſh, and they were glad.

‖ Or, *deliverance.*

t To wit, the day after your departure hence, or return home; for it ſeems probable, that ſome few days had been ſpent in the gathering and diſpoſing of the Forces, and bringing them towards thoſe parts.

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you *u*.

u They did, and might reaſonably and juſtly underſtand their own Condition before propoſed, *v.* 3. if none came to ſave them; which they were not now oblidged to repeat, although they conjectured, that their Enemies would underſtand it abſolutely, whoſe Error therein they were no more obliged to Correct, than to prevent their Deſtruction. Nor did they tell any lye herein, but only concealed part of their Intentions, to render their Enemy more ſecure and fit for Ruine; which kind of Stratagems are uſual, and allowed by all perſons.

11 And it was *ſo* on the morrow, that Saul put the people into three companies *x*, and they came into the midſt of the hoſt in the morning watch *y*, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

x That ſo Invading them on ſeveral ſides with a great Force, he might both ſtrike them with the greater Terror, and prevent their eſcape. *y* Having marched all the Day and Night before it.

12 ¶ And the people ſaid unto Samuel, * Who *is* he that ſaid, Shall Saul reign over us *z*? * bring the men that we may put them to death *a*.

* Chap. 10. 27.
* Luke 19. 27.

z They did not ſay ſo in terms, as we may ſee, *chap* 10. *v.* 27. but this was the Deſign and Conſequence of their Speech, as they rightly conſtrue it. *a* Which till this time they were not able to do, becauſe that Infection was then almoſt univerſal.

13 And Saul ſaid, * There ſhall not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael *b*.

* 2. Sam. 19. 22.

b I will not deſtroy any of thoſe whom God hath ſo graciouſly preſerved; nor ſully the Mirth of this glorious and comfortable Day with the ſlaughter of any of my Subjects: and therefore I freely forgive them. Wherein *Saul* ſhewed his Policy as well as his Clemency, this being the moſt likely way to gain his Enemies, and ſecure his Friends, and ſtabliſh his Throne in the Hearts of his people.

14 Then *c* ſaid Samuel to the people, Come, and let us go to Gilgal *d*, and renew the kingdom there *e*.

c Whilſt the people were together by *Jabeſh-Gilead*, wherein *Samuels* great prudence and Fidelity to *Saul* is evident. He ſuſpended the Confirmation of *Saul* at firſt, whilſt the generality of the people were diſaffected and diſcontented at the meanneſs of his Perſon: and now when he had given ſuch eminent proof of his Princely Vertues, and when the peoples hearts were unanimouſly and eagerly ſet upon him, he takes this as the fitteſt ſeaſon for that work. *d* This place he choſe, both becauſe it was near, and, to moſt of them, in the way of their homes; and becauſe thither the *Iſraelites* on this ſide, and beyond *Jordan*, might more eaſily reſort; and becauſe it was famous for publick Conventions there kept, and particularly, for the Covenant there renewed by *Joſhua* between God and the people. *e* i. e. Confirm our former Choice, to prevent all ſuch Seditious Expreſſions and Actions as we had experience of at the former Election.

15, And all the people went to Gilgal, and there they made Saul king *f* before the LORD *g* in Gilgal: and there they ſacrificed ſacrifices of peace-offerings *h*, before the LORD: and there Saul and all the men of Iſrael rejoyced greatly.

f (i. e.) They Recognized him, or owned and accepted him for their King by conſent; for to ſpeak properly, *Saul* was not made, or conſtituted King by the people, but by the Lords immediate Act; ſee *chap.* 8. 9. and 10. 1. *g* Who was there preſent in a ſpecial manner; both becauſe the people of the Lord were there Aſſembled, and becauſe there was an Altar, as the following Sacrifices ſhew. The ſame Phraſe is uſed *chap.* 10. 17. and 14. 18. *h* Partly to praiſe God for ſo glorious a Victory, and for the firm Settlement of the diſtracted Kingdom; and partly, to implore the Preſence and Aſſiſtance of God to the King and Kingdom, in all their Affairs and Exigencies.

CHAP. XII.

Samuel having appointed a king unto the people: teſtifieth his own Integrity, to which they witneſs, 1,—5. *He ſetteth before them the ſins of their Anceſtors: and their own ſin in asking a king,* 6,—13. *Comforts them if they will obey the Lord: threatens the diſobedient: terrifies them by thunder in harveſt: they confeſs their ſin, and deſire to be reconciled to the Lord,* 14,—19. *He comforts and exhorts them to fear and ſerve the Lord: promiſing alſo to pray for them,* 20,—25.

AND Samuel ſaid unto all Iſrael *a*, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

a Whilſt they were aſſembled together in *Gilgal*. And this is another inſtance of *Samuels* great Wiſdom and Integrity. He would not reprove the people for their Sin in deſiring a king, whilſt *Saul* was raw, and weak, and unſettled in his Kingdom, and in the peoples Hearts; leſt through their accuſtomed Levity, they ſhould as haſtily caſt off their King, as they had paſſionately deſired him, and ſo add one ſin to another; and therefore he chuſeth this Seaſon for it; partly, becauſe *Sauls* Kingdom was now confirmed and illuſtrated by an eminent Victory, and ſo the danger of rejecting him was out of doors; which Circumſtance was alſo conſiderable for *Samuels* Vindication, that it might appear, that his following Reproof did not proceed from any ſelfiſh Reſpects or Deſires, which he might be ſuppoſed to have of retaining the power in his own Hand, but meerly from the Conſcience of his Duty, and a ſincere Deſire of all their Good; and partly, becauſe the people *rejoyced greatly*, as is ſaid in the next foregoing Verſe; and upon this occaſion applauded themſelves for their deſires of a King; and interpreted the Succeſs which God had now given them, as a Divine Approbation of thoſe deſires; whereby they were like to be hardened in their Impenitency, and might be drawn to many other inconveniencies: *Samuel* therefore thinks fit to temper their exceſſive Joys, and to excite them to that Repentance and Holy Fear, which he ſaw wanting in them, and which he knew to be abſolutely neceſſary, to prevent the Curſe of God upon their new King, and the whole Kingdom.

2 And now, behold, the king walketh before you *b*: and I am old and gray-headed *c*, and behold, my ſons *are* with you *d*: and I have walked before you *e* from my childhood unto this day.

b Goeth out and cometh in before you; (i. e.) Ruleth over you, as that phraſe ſignifies, *Numb.* 27: 16: *Deut.* 31: 2: 2 *Chron.* 1: 10. To him I have fully reſigned all my Power and Authority, and do hereby renounce it, and own my ſelf for a private perſon, and one of his Subjects. *c* And therefore unable to bear the burden of Government, and feel my ſelf greatly at eaſe to ſee it caſt upon other Shoulders; and therefore do not ſpeak what I am about to ſay, from envy of *Sauls* Advancement, or from diſcontent at the Diminution of my own Power. *d* Or, among you, in the ſame ſtate and place, private perſons, as you are; if they have injured any of you in their Government, as you once complained, the Law is now open againſt them; any of you may accuſe them, your King can puniſh them, I do not intercede for them, I have neither Power nor Will to keep them from receiving the juſt Fruits of their Miſdemeanours. *e* i. e. Been your guide and Governour; partly, as a Prophet; and partly, as a Judge.

3 Behold, here I *am*, witneſs againſt me *f* before the LORD, and before his anointed: * Whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed *g*? or of whoſe hand have I received *any* † bribe *h* || to blind mine eyes therewith *i*? and I will reſtore it you *k*.

* Numb. 16. 15. Acts 20. 33.
† Heb. *ranſom.*
|| Or, *that I ſhould hide mine eyes at him.*

f I here preſent my ſelf before the Lord, and before your king, being ready to give an account of all my Adminiſtrations, and to make ſatisfaction for any Injuries that I have done. And this Proteſtation *Samuel* makes of his Integrity, not out of Oſtentation or Vain-glory; but partly, for his own juſt Vindication, that the people might not hereafter for the Defence of their own Irregularities, reproach his Government; partly, that being publickly acquitted from all Faults in his Government, he might more freely and boldly reprove the ſins of the people, and particularly, that ſin of theirs in deſiring a King, when they had ſo little reaſon for it, and they had ſo juſt a Governour, from whom they might have promiſed themſelves an effectual Redreſs of his Sons male-adminiſtrations, if they had acquainted him therewith; and partly, that by his Example he might tacitly admoniſh *Saul* of his Duty, and prevent his miſunderſtanding of what he had formerly ſaid, *chap.* 8. *v.* 11, &c. and miſtake that for the Rule of his juſt Power, which was only a Prediction of his evil practices. *g* Whom have I wronged, either by Fraud and falſe Accuſation, or by Might and Violence? *h* Heb. *Price of Redemption*, given to Redeem an unjuſt and loſt Cauſe or Perſon, from that Righteous Sentence which they deſerved. *i* That I ſhould not diſcern what was right and juſt, or diſſemble it as if I did not ſee it. Or, *that I ſhould hide* or *cover mine eyes* (i. e. wilfully wink at the plain truth) *for it*; i. e. for the Bribe; or, *for him*; i. e. for his ſake. *k* Or, *and I will cover mine eyes for him*; i. e. I will take ſhame to my ſelf, and cover my Face as one aſhamed to look upon him.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you *l*, and his anointed *is* witneſs this day, that ye have not found ought *m* in my hand: And they anſwered *n*, *He is* witneſs.

l To wit, if you ſhall at any time hereafter Reproach my Government or Memory. Or rather *againſt you*, that I gave you no cauſe to be weary of Gods Government of you by Judges, or to deſire a change of the Government; and therefore the blame of it wholly reſts upon your ſelves. But this was only inſinuated, and therefore the people did not fully underſtand his drift in it. *m i. e.* Any thing which I have gotten by Bribery or Oppreſſion. *n* Heb. *he anſwered*; i. e. the whole people, who are here ſpoken of as one Perſon, becauſe they anſwered thus with one Conſent.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that || advanced Moſes and Aaron *o*, and that brought your fathers up out of the land of Egypt.

|| Or, *made.*

o That for your ſakes raiſed, conſtituted, and exalted *Moſes* and *Aaron*, to that great Power and Reputation which they had, and uſed, to deliver you.

7 Now therefore ſtand ſtill, that I may reaſon with you *p* before the LORD, of all the † righteous Acts *q* of the LORD, which he did † to you and your fathers.

† Heb. *Righteouſneſſes or benefits.*
† Heb. *with.*

p Since God hath laid ſo great Obligations upon you, let us a little conſider whether you have anſwered them. *q* Heb. *the Righteouſneſſes*; *i. e.* Mercies or Benefits; for ſo that word is oft uſed, as *Pſal.* 24. 5. and 36. 10. *Prov.* 10. 2. and 11. 4. and that is the chief Subject of the following Diſcourſe; ſome of their Calamities being but briefly named, and that for the Illuſtration of Gods mercy in their Deliverances.

8 * When Jacob was come into Egypt, and your fathers * cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place *r*.

* Gen. 46: 5, 6:
* Exod. 2: 23:
* Exod. 3: 10: and 4: 16:

r In this Land: in which *Moſes* and *Aaron* are ſaid to ſettle them; partly, becauſe they brought them into and ſeated them in part of it, to wit, that without *Jordan*; partly, becauſe they were under God, the principal Authors of their entring into the Land of *Canaan*; inaſmuch as they brought them out of *Egypt*, conducted them thorough the Wilderneſs; and there by their prayers to God, and Counſel to them, preſerved them from utter Ruine, and gave Command and Direction from God for the diſtribution of the Land among them, and incouraged them to enter into it by promiſes and aſſurances of Succeſs. And laſtly, *Moſes* ſubſtituted *Joſhua* in his ſtead, and commanded him to carry them thither, and ſeat them there, which alſo he did.

9 And when they forgat the LORD their God *ſ*, * he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand * of the Philiſtines, and into the hand of the king * of Moab, and they fought againſt them *t*.

* Judg. 4: 2:
* Judg. 10: 7:
* Judg. 3: 12:

ſ i. e. They revolted from him, as it is explained *v.* 10. and carried themſelves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable Favours, and their infinite Obligations to him. *Forgetting of God*, is oft put for all manner of wickedneſs, whereof indeed that is the true cauſe. See *Iſa.* 17. 10. *Jer.* 3. 21. *Ezek.* 22. 12. This he ſaith, partly, to Anſwer an Objection, That the reaſon why they deſired a King, was becauſe in the time of the Judges they were at great uncertainties, and oft-times exerciſed with ſharp Afflictions: to which he Anſwereth by Conceſſion that they were ſo; but adds, by way of Retortion, that they themſelves were the cauſe of it, by their forgetting of God: So that it was not the fault of that kind of Government, but their tranſgreſſing the Rules of it; and partly, to mind them, that this their ungrateful carriage towards God, was no new or ſtrange thing, but an hereditary and inveterate Diſeaſe, that ſo they might more eaſily believe their own Guilt herein, and be more deeply humbled, both for their own, and for their Parents Sins. *t* To wit, with ſucceſs, and ſubdued them.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim, and Aſhtaroth; but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent * Jerubbaal, and Bedan *u*, and * Jephthah, and * Samuel *x*, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe *y*.

* Judg. 6: 14, 32:
* Judg. 11: 1:
* Chap. 7: 13:

u This certainly is one of the Judges; and becauſe there is no Judge ſo called in the Book of *Judges*, it is reaſonably concluded, that this was one of the Judges there mentioned, having two Names, as was very frequent. And this was, either, Firſt, *Samſon*, as moſt Interpreters believe, who is called *Bedan*; *i. e.* in *Dan*, or of *Dan*, or the Son *Dan*, one of that Tribe, to ſignifie that they had no reaſon to diſtruſt that God, who could, and did raiſe ſo eminent a Saviour out of ſo obſcure a Tribe: Or, Secondly, *Jair* the *Gileadite* of whom *Judg.* 10. 3. which may ſeem beſt to agree, Firſt, with the time and order of the Judges; for *Jair* was before *Jephthah*, but *Samſon* was after him. Secondly, With other Scriptures: for among the Sons of a more ancient, and a famous *Jair*, of whom ſee *Numb.* 32. 41. we meet with one called *Bedan*, 1 *Chron.* 7. 17. which Name ſeems here given to *Jair* the Judge, to diſtinguiſh him from that firſt *Jair*. Thirdly, With the following words, which ſhew that this *Bedan* was one of thoſe Judges who *delivered them out of the hand of their Enemies on every ſide*, and made them to *dwell ſafely*; which ſeems not ſo properly to agree to *Samſon*, who did only *begin to deliver* Iſrael *out of the hand of the* Philiſtines; as was foretold of him, *Judg.* 13. 5. as to *Jair*, who kept them in peace and ſafety, in the midſt of all their Enemies, as may be gathered from *Judg.* 10. 3, 4, 5, 6. And ſo did all the reſt of the Judges here mentioned. *x* He ſpeaks of himſelf in the Third Perſon, which is frequent in the *Hebrew* Tongue, as *Gen* 4. 23. *Pſal.* 132 1, 10, 11. *Dan.* 1. 6. *Iſa.* 1. 1. And he mentions himſelf not through vain oſtentation, but for his own juſt and neceſſary Vindication, and for the juſtification and inforcement of his following Reproof, to ſhew that he had not degenerated from his Predeceſſors, nor had been ſo inconſiderable and unprofitable to them, as to give them any occaſion to contrive or deſire this change of Government in his days. *y* So that it was no Neceſſity, but meer Wantonneſs, that made you deſire a Change.

12 And when ye ſaw that Naſh the king of the children of Ammon came againſt you, * ye ſaid unto me, Nay, but a king ſhall reign over us *z*, when the LORD your God *was* your king *a*.

* Chap. 8: 19:

z See the Notes on Chapter 11. 1. *a i. e.* When God was your immediate King and Governour, who was both able and willing to deliver you, if you had cried to him, whereof you and your Anceſtors have had plentiful experience; ſo that you did not at all need any other King; and your deſire of another, was a manifeſt reproach againſt God, as if he were either grown Impotent, or Unfaithful, or Unmerciful to you.

13 Now therefore, behold the king whom ye have choſen *b*, *and* whom ye have deſired: and behold, the LORD hath ſet a king over you *c*.

b Though God choſe him by Lot, yet the people are ſaid to chuſe him; either generally, becauſe they choſe that Form of Government: or particularly, becauſe they approved of Gods choice, *chap.* 10. 24. and confirmed it, *chap.* 11. 15. *c* He hath yielded to your inordinate deſire.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the † commandment of the LORD, then ſhall both ye, and alſo the king that reigneth over you, † continue following the LORD *d* your God.

† Heb. *mouth.*
† Heb. *be after.*

d Heb. *Then ſhall*——*ye*——*be*, (i. e. walk, or go) *after the Lord*; *i. e.* God ſhall ſtill go before you, as he hath hitherto done, as your Leader or Governour, to Direct, Protect, and Deliver you; and he will not forſake you, as you have given him juſt cauſe to do. Sometimes this phraſe of *going after the Lord*, ſignifies a Man's Obedience to God; but here it is otherwiſe to be underſtood (as it is no new thing, for the ſame phraſe in ſeveral places, to be underſtood in quite different Senſes;) and it notes not a Duty to be performed, but a promiſe of a priviledge to be received upon the performance of their Duty; becauſe it is oppoſed to a threatning denounced in caſe of diſobedience, in the next Verſe.

15 But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD,

then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers[e].

[e] Who lived under the Judges; and you ſhall have no advantage in that point by the change of Government, nor ſhall your kings be able to protect you againſt Gods diſpleaſure.

16 ¶ Now therefore ſtand[f], and ſee this great thing which the LORD will do before your eyes.

[f] He intends not the poſture of their Bodies, But the Conſiſtency of their minds, by ſerious and fixed Conſideration.

† Heb. *voice.*

17 *Is it* not weat-harveſt to day[g]? I will call unto the LORD, and he ſhall ſend † thunder, and rain[h], that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the LORD, in asking you a king.

[g] At which time it was a rare thing in thoſe parts to have Thunder or Rain, as the Scripture oft implies; and St. *Jerome* affirms, who was an Eye-witneſs of it; the Weather being more conſtant and certain in its Seaſons there and in divers other parts, than it is with us who live in Iſlands, as all Travellers inform us. [h] That by this unſeaſonable and pernicious Storm you may underſtand that God is diſpleaſed with you; and alſo how fooliſhly and wickedly you have done in rejecting the Government of that God, at whoſe Command are all things both in Heaven and in earth.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD, and Samuel[i].

[i] Who had ſuch great power and favour with God.

19 And all the people ſaid unto Samuel, Pray for thy ſervants[k] unto the LORD thy God[l], that we die not[m]: for we have added unto all our ſins, *this* evil, to ask us a king[n].

[k] For ſo we ſhall ſtill own our ſelves to be, though we have got another Maſter. [l] Whom thou haſt ſo great an Intereſt in, and canſt ſo eaſily prevail with for any Mercy, whilſt we are aſhamed and afraid to call him our God, becauſe we have ſo highly offended him. [m] That this terrible Storm may be taken away, leſt our perſons and the Fruits of the Earth be all deſtroyed. [n] So horribly were they biaſſed with their prejudices and paſſions, that nothing but a Miracle could convince them of this particular Sin.

20 ¶ And Samuel ſaid unto the people, Fear not[o]: (ye have done all this wickedneſs, yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

[o] To wit, with a ſervile and deſponding Fear, as if there were no Hope left for you.

21 And turn ye not aſide[p], for then *ſhould ye go*[q] after vain *things*[r], which cannot profit nor deliver[ſ], for they *are* vain.)

[p] To wit, after Idols; as they had often done before; and notwithſtanding this warning, did afterwards. [q] Or, *ſhould ye turn aſide*; which words are eaſily to be underſtood out of the foregoing Branch, ſuch *Ellipſes* being moſt frequent in Scripture, as *Deut.* 1. 4. 1 *King.* 14. 14. 2 *Kings* 9. 27. [r] So Idols are called, *Deut.* 32. 21. *Jer.* 2. 5. and ſo they are, being meer Nothings, 1 *Cor.* 8. 4. having no Divinity nor power in them; no Influence upon us, nor uſe or benefit to us. [ſ] i. e. Which will not only be unprofitable, but highly pernicious to you; the contrary Affirmative being underſtood under the Negative, as *Exod.* 20. 7. *Numb.* 21. 23. *Deut.* 2. 30.

* Pſal. 94. 14.

22 * For the LORD will not forſake his people for his great Names ſake[s]: becauſe it hath pleaſed the LORD to make you his people[t].

[s] i. e. For his own Honour, which would ſeem to ſuffer much among Men, if he ſhould not preſerve & deliver his people in eminent Dangers; as if he were grown feeble, or forgetful, or inconſtant, or unfaithful, or regardleſs of Humane affairs, or unkind to thoſe who own and worſhip him, when all the reſt of the World forſake him. Hence this Argument hath been oft pleaded with God, not without good ſucceſs, as *Exod* 32. 12. *Numb.* 14. 13, &c. And this reaſon God here alledgeth to take them off from all conceit of their own merit; and to aſſure them, that if they did truly repent of all their ſins, and ſerved God with all their heart, which is here ſuppoſed; yet even in that caſe their Salvation would not be due to their Merits; but only the effect of Gods free mercy. [t] To wit, out of his own free Grace, without any deſert of yours, as he ſaith, *Deut.* 7: 7: and 9: 5: and therefore he will not eaſily forſake you, except you thruſt him away.

† Heb. *from ceaſing.*

23 Moreover, *as for* me, God forbid that I ſhould ſin againſt the LORD, † in ceaſing to pray for you[u]: but I will teach you[x] the good and the right way.

[u] Think not, that becauſe you have ſo highly diſobliged and rejected me, that I will revenge my ſelf, by neglecting to pray for you, or by praying againſt you, as I have now done for your Conviction and Humiliation, and ſo for your Preſervation; I am ſenſible it is my Duty, as I am a Man, an *Iſraelite*, a Miniſter, a Prophet, to pray for you. [x] Heb *and I will*, &c. i. e. I will not only pray for you, which is one Branch of my Duty; but will alſo Teach and Inſtruct you, which is the other Branch of it. And though you have caſt me off from being your Judge and Ruler, yet I will not ceaſe to be your Inſtructor and Monitor, to keep you from Sin and deſtruction.

|| Or, *what a great thing*, &c.

24 Only fear the LORD, and ſerve him[y] in truth with all your heart: for conſider || how great *things* he hath done for you[z].

[y] Otherwiſe neither my Prayer nor Counſels will ſtand you in any ſtead. [z] Or, *among you*, both at this time and formerly.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

Saul and Jonathans ſelect band. Jonathan ſmiteth the gariſon of the Philiſtines at Gibeah: the people are called together at Gilgal, 1——4. *The Philiſtines great hoſt: the Iſraelites run into caves and tremble,* 5,——7. *Saul offereth before Samuel cometh to him: he reproves him for it: foretelleth him that his kingdom ſhoul not laſt long,* 8,——14. *Three companies of the Philiſtines invade the land; they had no ſmith to make them ſwords,* &c. *Nor had any of the Iſraelites, ſave Saul and Jonathan, ſword or ſpear,* 15,——25.

† Heb. *the ſon o one year his reigning.*

SAul † reigned one year[a], and when he had reigned two years over Iſrael,

[a] i. e. Had now reigned one Year, from his firſt Election at *Mizpeh*, in which time theſe things were done, which are recorded *chap.* 11. and 12. to wit, Peaceably, or Righteouſly. Compare 2 *Sam.* 2. 10.

2 Saul choſe[b] him three thouſand men of Iſrael[c]: *whereof* two thouſand were with Saul in Michmaſh[d], and in mount Bethel, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

[b] Heb. *And* (i. e.) Then, as that Adverb is oft uſed, as *Gen.* 3. 5. and 18. 10, &c.) *Saul choſe.* [c] Which he thought ſufficient for conſtant Attendance and Service, intending to ſummon the reſt when need ſhould be. [d] A Tract of Ground near *Ramah* and *Bethel*, in the Border of *Benjamin*, and near to the *Philiſtines.*

* Chap. 10. 5. || Or, *the hill.*

3 And Jonathan ſmote the * gariſon of the Philiſtines[e] that *was* || in Geba[f], and the Philiſtines heard *of it*: and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear[g].

[e] The firſt Deſign of *Saul* and *Jonathan*, was to free their Land from the Gariſons which the *Philiſtines* had in it; and they firſt begin to clear their own Country of *Benjamin.* [f] Not the ſame place called *Gibeah*, *v.* 2. (for if the place were the ſame, why ſhould he vary the Name of it in the ſame Story, and in the next Verſe? Nor is it likely that *Jonathan* would chuſe that place for his Camp, where the *Philiſtines* had a Gariſon:) but another place in the ſame Tribe, in which there were two diſtinct places, *Geba* and *Gibeah*, *Joſh.* 18. 24, 28. [g] i. e. He ſent Meſſengers to tell them all what *Jonathan* had done, and how the *Philiſtines* were enraged at it, and made great preparations for War; and therefore what neceſſity there was of gathering themſelves together, and coming to him, for his and their own Defence.

† Heb. *did ſtink.*

4 And all Iſrael heard ſay, *that* Saul[h] had ſmitten a gariſon of the Philiſtines, and *that* Iſrael alſo † was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal[i].

[h] (i. e.) *Jonathan* by *Sauls* Direction and Encouragement. The Actions of an Army are commonly aſcribed to their General. [i] The place before appointed by *Samuel*, *chap.* 10. 8.

* Joſh 2. and 18 12. 13.

5 ¶ And the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand chariots[k], and ſix thouſand horſe men, and people as the ſand which *is* on the ſea-ſhore in multitude, and they came up and pitched in Michmaſh, eaſtward from * Beth-aven.

[k] This number ſeems incredible to Infidels. To whom it may be ſufficient to reply, That it is far more rational to acknowledge a miſtake in him that copied out the ſacred Text in ſuch Numeral or Hiſtorical paſſages, wherein the Doctrine of Faith and good Life is not directly concerned, than upon ſuch a pretence to queſtion the Truth and Divinity of the Holy Scriptures, which are ſo fully Atteſted, and evidently Demonſtrated. And the miſtake is not great in the *Hebrew*, *Schaloſh* for *Scheliſhim*; and ſo indeed thoſe two Ancient Tranſlators, the *Syriack* and *Arabick* tranſlate it, and are ſuppoſed to have read in their *Hebrew* Copies *Thre thouſand*. Nor is it neceſſary that all theſe ſhould be Military Chariots, but many of them might be for Carriage of things belonging to ſo great an Army; for ſuch a diſtinction of Chariots we find, *Exod.* 14: 7. But there is no need of this Reply. *Chariots* here may very well be put for the Men that rode upon them, and fought out of them, by a Figure called a *Metonymy*, of the Subject for the Adjunct; or the thing containing, for the thing contained in it, than which none more frequent. In the very ſame manner, and by the very ſame Figure, the Basket is put for the Meat in it, *Deut.* 28: 5, 17: the *Wilderneſs* for wild Beaſts of the Wilderneſs, *Pſal.* 29: 8. the Neſt, for the Birds in it, *Deut.* 32; 11; the *Cup*, for the Drink it, *Jer.* 49. 12; 1 *Cor.* 10: 21. And to come more cloſely to the point, an Horſe is put for an Horſe-load of Wares laid upon it, 1 *Kings* 10: 28. and *an Aſſe of Bread*, is put for an Aſſe load of Bread, both in the *Hebrew* Text of 1 *Sam.* 16: 20: and in an Ancient *Greek* Poet. And, yet nearer, the word Chariots, is manifeſtly put, either for the Horſes belonging to them; or rather, for the Men that fought out of them, as 2 *Sam* 10: 18: where it is ſaid in the *Hebrew*, That *David* ſlew ſeven hundred Chariots; that is, ſeven thouſand Men, which fought in Chariots, as it is explained, 1 *Chron.* 19: 18: and 1 *King.* 20: 21: where *Ahab* is ſaid to ſmite Horſes and Chariots; and 1 *Chron* 18: 4. and *Pſalms* 76. 6. where the Chariot and Horſe (i. e. the Men that ride and fight in Chariots, or upon Horſes) are ſaid to be caſt *into a dead ſleep*: and *Ezek.* 39, 20. where it is ſaid, *ye ſhall be filled at my Table with Horſes and Chariots*, (i. e. with Men belonging to the Chariots, for ſurely the Chariots of Iron had been very improper Food.) *with mighty Men*, &c. And let any caviling Infidel produce a wiſe Reaſon, why it may not, and ought not to be ſo underſtood here alſo? Add to all this, that the *Philiſtines* were not alone in this Expedition, but had the help of the *Canaanites* and the *Tyrians* as is very credible, both from *Eccleſiaſt.* 46. 18. and from the Nature of the thing. If it be further enquired, Why the *Philiſtines* ſhould raiſe ſo great an Army at this time? The Anſwer is obvious; That not only their Old and Formidable Enemy *Samuel* was yet alive, but a New Enemy was riſen, even king *Saul*, who was lately confirmed in his Kingdom, and had been fluſhed with his good Succeſs againſt the *Ammonites*, and was likely to grow more and more *Potent*, if not timely

prevented; and they thought that now the *Iſraelitiſh* Affairs were come to ſome Conſiſtency, being put into the hands of a King; and therefore they thought fit once for all to put forth all their Strength to ſuppreſs the *Iſraelites*, and to prevent that Ruine which otherwiſe threatned them.

6 When the men of Iſrael ſaw that they were in a ſtrait *l*: (for the people were diſtreſſed *m*) then the people did * hide themſelves in caves *n*, and in thickets, and in rocks, and in high places, and in pits. udg. 2:

l Notwithſtanding their former Preſumption, That if they had a King, they ſhould be free from all ſuch ſtraits. And hereby God intended to teach them the Vanity of all Carnal confidence in men; and that they did not one jot leſs need the help and favour of God now than they did before, when they had no King. *m* They were not miſtaken in their apprehenſions of Danger, as men oft are, for they were really in great Danger, their Enemies Hoſt far exceeding theirs, both in Number and Order, and Courage, and Arms. *n* Whereof there were divers in thoſe parts for this very uſe, as we read in *Joſephus*, and in the Holy Scripture.

7 And *ſome* of the Hebrews went over Jordan, to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people *o* † followed him trembling. Heb. rembled fter him.

o To wit, his whole Army, oppoſed to the common people, Verſe 6.

8 ¶ * And he tarried ſeven days *p*, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were ſcattered from him. Chap. o: 8:

p Not ſeven compleat Days; for that the laſt Day was not finiſhed, plainly appears from *Samuels* reproof, which had then been groundleſs and abſurd and he had falſly charged *Saul* with breaking Gods Command therein, *v.* 13. And as *Samuel* came on the ſeventh Day and that with intent to Sacrifice; ſo doubtleſs he came in due time, for that work which was to be done before Sun-ſetting, *Exod.* 29. 38, 39. So *Saul* waited only ſix compleat Days, and part of the ſeventh, which is here called ſeven Days: for the word *Day* is oft uſed for a part of the Day, as among Lawyers, ſo alſo in Sacred Scripture, as *Matth.* 12. 40. where Chriſt is ſaid to be *in the heart of the Earth three days and three nights*; (i. e.) one whole day, and part of the other two days. Moreover this place may be thus rendred: *He tarried* until *the ſeventh day*, (as this ſame Phraſe is uſed, *Gen.* 7. 10. Heb until the *ſeventh of the days*) as the *Hebrew Lamed* is oft taken) *the ſet time that Samuel* had appointed.

9 And Saul ſaid, bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering *q*.

q Either himſelf; or rather by the Prieſt, as *Solomon* is ſaid to offer, 1 *King.* 3. 4. Compare 1 *Sam.* 1. 3.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came *r*; and Saul went out to meet him, that he might † ſalute him *ſ*. † Heb. bleſs him

r i. e. It was told *Saul*, Behold *Samuel* is coming. *ſ*. i. e. Congratulate his coming. This he did, partly out of Cuſtom; and partly, that by this Teſtimony of his Affection and Reſpect to *Samuel*, he might prevent that Rebuke which his guilty Conſcience made him expect.

11 ¶ And Samuel ſaid, What haſt thou done *t*? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed *u*, and that the Philiſtines gathered themſelves together to Michmaſh:

t He ſuſpected that *Saul* had tranſgreſſed; either by his dejected Countenance, or ſome words uttered by him, though not here expreſſed. but he asks him, that he might be more fully and certainly informed, and that *Saul* might be brought to an ingenuous Confeſſion of his Sin, and true Repentance for it. *u* i. e. When the ſeventh day was come, and a good part of it paſt, whence I concluded thou wouldſt not come that day, and that thou hadſt forgotten thy Appointment, or been hindred by ſome extrordinary Occaſion.

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not † made ſupplication unto the LORD *x*; I forced my ſelf therefore and offered a burnt-offering *y*. † Heb. intreated the face.

x Hence it appears, that Sacrifices were accompanied with ſolemn Prayers. *y* I did it againſt my own mind and Inclination. My Conſcience told me I ſhould forbear it, and punctually obey Gods Command delivered to me by *Samuel*, but my neceſſity urged me to make haſte.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly *z*: thou haſt not kept the commandment of the LORD thy God *a*, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever *b*.

z In that very thing wherein thou thinkeſt thou haſt done wiſely and politickly, in diſobeying my expreſs Command upon a pretended neceſſity, or reaſon of State. *a* Not only upon common grounds, as thou art his Creature, and one of his people; but in a ſpecial manner, who hath conferred peculiar Favours and Honours upon thee: which is an Aggravation of thy ſin. *b Queſt.* How could this be true, when the Kingdom was promiſed to *Judah*, *Gen.* 49. 10. and conſequently muſt neceſſarily be taken away from *Saul*, and from his Tribe? *Anſw.* Firſt, The Phraſe, *for ever*, in Scripture uſe, oft-times ſignifies only a long time, as *Gen.* 43. 9. *Exod.* 21. 6. 1 *Sam.* 28. 2. So this had been abundantly verified, if the Kingdom had been enjoyed by *Saul*, and by his Son, and by his Sons Son; after whom the Kingdom might have come to *Judah*. Secondly, Though the Kingdom had been promiſed to *Saul*, and to his Poſterity for ever in a larger ſenſe, yet that was upon condition of his Obedience. And therefore God might well promiſe the Kingdom to *Judah*, becauſe at that time, and before, he foreſaw that *Saul* would by his Diſobedience forfeit that promiſe, and that he would take the forfeiture, and transfer the Kingdom to *Judah*.

14 But now thy kingdom ſhall not continue: * the LORD hath ſought *c* him a man after his own heart *d*, and the LORD hath commanded *e* him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee *f*. * Pſal 89: 20. Act. 13. 22.

c (i. e.) Hath found or diſcovered, as Men do by ſeeking. An Anthropopathy. *d* (i. e.) Such a Man as he deſires, one who will fulfill all the deſires of his Heart, and not oppoſe them, as thou doſt. *e* (i. e.) Hath appointed or decreed, as the word *Command* is ſometimes uſed: for it was not yet actually done. *f Queſt.* Firſt, What was *Sauls* ſin? *Anſw.* Either, Firſt, That *Saul* invaded the Prieſts Office, and offered the Sacrifice himſelf: which is not probable, both becauſe he had Prieſts with him, and among others an eminent one, *Ahiah*, *chap.* 14: 3: and therefore had no occaſion nor pretence for that preſumption. Or rather, Secondly, That *Saul* did not wait the full time for *Samuels* coming; for that is the thing which God commanded, *chap.* 10: 8: and the breach of this Command is the only thing for which *Saul* makes an Apology, *v.* 11: 12. *Queſt.* Secondly, Why did God ſo ſeverely puniſh *Saul* for ſo ſmall an Offence, and that occaſioned by great neceſſity, and done with an honeſt Intention? *Anſw.* Firſt, Men are very incompetent Judges of Gods Judgments, becauſe they ſee but very little, either of the Majeſty of the offended God, or of the hainous Nature and Aggravations of the Offence. For inſtance, Men ſee nothing but *Sauls* outward act, which ſeems ſmall; but God ſaw with how wicked a Mind and Heart he did this, with what Rebellion againſt the Light of his own Conſcience, as his own words imply; with what groſs infidelity and diſtruſt of Gods providence; with what contempt of Gods Authority, and Juſtice, and many other wicked Principles and Motions of his Heart, unknown to Men. Beſides, God clearly ſaw all that wickedneſs that yet lay hid in his Heart, and foreſaw all his other Crimes; and therefore had far more grounds for his Sentence againſt him, than we can imagine. Secondly, God doth ſometimes puniſh ſmall ſins ſeverely, and that for divers weighty reaſons, as that all men may ſee what the leaſt ſin deſerves, and how much they owe to Gods free and rich mercy, for paſſing by their great Offences; and what need they have not to indulge themſelves in any ſmall ſin, as Men are very prone to do, upon vain preſumptions of Gods mercy, whereby they are eaſily and commonly drawn on to hainous Crimes; and for many other Reaſons: ſo that ſome ſuch inſtances of Gods ſeverity, are neceſſary Diſcipline and Caution to all Mankind in the preſent and future Ages; and therefore there is far more of Mercy and kindneſs in ſuch Actions, than of Rigour and Harſhneſs, ſince this is but particular to one Perſon, and the other is an univerſal Good. Thirdly, It muſt be remembred, that the Kingdom of *Saul*, and of *Iſrael*, was now in its Infancy; and that this was the firſt Command which he received from God. And it hath been ever held a piece of Wiſdom in all Law-givers, ſeverely to puniſh the firſt Violations of their Laws, to ſecure their honour and Obedience, and to affright and caution Offenders for the future. And accordingly God dealt with *Cain* the firſt Murderer; with *Iſrael* for their firſt Idolatry with the Calf; with the firſt miſcarriage of the Prieſts, *Levit.* 10. 1. with the firſt prophaner of the Sabbath, *Numb.* 15. 20. with the firſt groſs Hypocrites in the Chriſtian Church, *Acts* 5. 5, 10. And therefore it is neither ſtrange nor unjuſt, if he deal with *Saul* after the ſame manner, and upon the ſame grounds. Fourthly, Though God threaten *Saul* with the loſs of his Kingdom for this ſin; yet it is not improbable, that there was a tacit condition implied, as is uſual in ſuch caſes, as *Jonah* 3. 4. to wit, if he did not heartily repent of this and of all his ſins; for the full, and final, and peremptory Sentence of *Sauls* rejection, is plainly aſcribed to another Cauſe, *chap.* 15. 11, 23, 26, 28, 29. and till that ſecond Offence, neither the Spirit of the Lord departed from him, nor was *David* anointed in his ſtead, *chap.* 16. 13, 14.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin *g*. And Saul numbred the people *that were* † preſent with him, * about ſix hundred men. † Heb. found. * Chap 14. 2.

g Whither *Saul* alſo followed him; as appears from the next Verſe: either, becauſe it was better fortified than *Gilgal*: or, becauſe he expected a greater increaſe of his Army there, it being in his own Tribe, and nearer the heart of his Kingdom: or, becauſe he hoped for *Samuels* Aſſiſtance there.

16 And Saul, and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 And the ſpoilers came out of the camp of the Philiſtines in three companies *h*; one company turned unto the way *that leadeth to* Ophrah *i*, unto the land of Shual.

h That they might march ſeveral ways, and ſo waſte ſeveral parts of the Country. *i* A City of *Benjamin*, *Joſh.* 18. 23. South-weſt from *Michmaſh*.

18 And another company turned the way to Beth-horon *k*; and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderneſs *l*.

k A City of *Ephraim*, *Joſh.* 16. 3. Northweſt from *Michmaſh*. *l* i. e. The Wilderneſs of *Jordan*, Eaſtward.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael *m*: (for the Philiſtines ſaid, † Leſt the Hebrews make them ſwords or ſpears.) † *We muſt take them away.*

m This was a politick courſe of the *Philiſtines*, which alſo other Nations have uſed. So the *Chaldeans* took away their Smiths, 2 *King.* 24. 14. *Jer.* 24. 1. and 29. 2. And *Porſenna* obliged the *Romans* by Covenant, That they ſhould uſe no Iron but in the Tillage of their Lands.

20 But all the Iſraelites went down to the Philiſtines *n* to ſharpen every man his ſhare, and his coulter, and his axe, and his mattock.

n Not to the Land of the *Philiſtines*, for it is not ſaid ſo, and that was too remote; but to the Stations and Gariſons which the *Philiſtines* yet retained in ſeveral parts of *Iſraels* Land, though *Samuels* Authority had ſo far over-awed them, that they durſt not give the *Iſraelites* much diſturbance. In theſe therefore the *Philiſtines* kept all the Smiths; and here they allowed them the exerciſe of their Art for the uſes here following.

† Heb. *a file with mouths.*
† Heb. *to ſet*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes *o*, and † to ſharpen the goads.

o So the ſenſe is, They allowed them ſome ſmall helps to make their Mattocks, and in ſome ſort to ſerve their preſent uſe. But theſe words may be otherwiſe tranſlated, and are ſo by ſome Learned, both Ancient and Modern Tranſlators: *Thus, Therefore the mouths or edges of the mattocks and coulters,* &c. *were dull* or *blunt*. Or rather thus, *When* (Heb. *and* put for *when*, as the Particle *and*, is ſometimes rendred, as *Mark* 15. 25.) *the mouths* or *edges of the mattocks*, &c. *were blunt*. So this paſſage very well agrees both with the foregoing and following words; and the whole ſenſe of the place is ntirely thus, They *went to the Philiſtines to ſharpen their ſhares, and mattocks, and coulters, and axes, when they were blunt, and* (which was more ſtrange, They were forced to go to them even) *to ſharpen their goads*.

22 So it came to paſs in the day of battel, that there was neither ſword nor ſpear found in the hand of any of the people, that *were* with Saul and Janathan *p*, but with Saul and with Jonathan his ſon was there found.

p Queſt. How could the *Iſraelites* ſmite either the Gariſon of the *Philiſtines* above, *v.* 3. or the Hoſt of the *Ammonites*, *chap.* 11. 11. without Arms? And when they had conquered them, Why did they not take away their Arms, and reſerve them to their own uſe? *Anſw.* 1. This want of Swords and Spears is not affirmed concerning all *Iſrael*, but is reſtrained unto thoſe 600 who were with *Saul* and *Jonathan*? whom God by his providence might ſuffer to be without thoſe Arms, that the glory of the following Victory might be wholly aſcribed to God; as for the very ſame reaſon God would have but 300 Men left with *Gideon*, and thoſe armed only with Trumpets, and Pitchers, and Lamps, *Judg.* 7. There were no doubt a conſiderable number of Swords and Spears among the *Iſraelites*, but they generally hid them, as now they did their perſons, from the *Philiſtines* And the *Philiſtines* had not yet attained to ſo great a power over them as wholly to diſarm them, but thought it ſufficient to prevent the making of new Arms; knowing that the old ones would ſhortly be decayed, and uſeleſs. 2. There were other Arms more common in thoſe times and places, than Swords and Spears; to wit, Bows and Arrows, and Slings and Stones; as appears from *Judg.* 20. 16. 2 *Sam* 1. 18, 22. 2 *King.* 3. 25. 1 *Chron.* 12. 1, 2. beſides Clubs, and Inſtruments of Agriculture, which might eaſily be turned into weapons of War. 3. God ſo governed the Affairs of the *Iſraelites*, that they had no great number of Swords, or Spears, *Judg.* 5. 8. that ſo they might be kept in more dependence upon, and ſubjection unto God, wherein their ſafety and happineſs conſiſted. And therefore, that famous Victory obtained againſt the *Philiſtines* in *Samuels* days, was not got by the Sword of Men, but only by Thunder from Heaven *chap.* 7. 10.

‖ Or, *ſtanding Camp.*

23 And the ‖ gariſon of the Philiſtines went out to the paſſage of Michmaſh *q*.

q A place ſo called, becauſe it was near *Michmaſh*, and led towards *Gibeah*, which it ſeems, they deſigned to beſiege; and in the mean time, to waſte the adjoyning Country.

CHAP. XIV.

Jonathan and his armour-bearer ſecretly ſmiteth the Philiſtines army: they ſlay one another, 1,——15. *Which being perceived* 16, 17 *Saul purſueth the Philiſtines: the captivated and hidden Iſraelites joyning in the purſuit,* 18,——23. *Saul adjureth the people not to eat any thing till evening: Jonathan eateth honey the Philiſtines are ſmitten,* 24, 31. *The people eat fleſh with the blood; Saul reſtraineth them. and buildeth an altar,* 32,——35. *Deſigning to purſue the Philiſtines by night: conſults God: who anſwers not: Saul caſts a lot to find out the cauſe: Jonathan is taken Saul dooms him to die: the people reſcue him,* 36,——45. *Sauls wars, ſons, daughters, wife,* &c. 46,——52.

‖ Or, *there was a day.*

NOW ‖ it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines gariſon *a*, that *is* on the other ſide *b*: but he told not his father *c*.

a This was a raſh and fooliſh Attempt, if it be examined by common Rules; but not ſo, if we conſider the ſingular Promiſes made to the *Iſraelites*, That *one ſhould chaſe a thouſand*, &c. and eſpecially the heroical and extraordinary Motions which were then frequently put into the Minds of gallant Men by Gods Spirit, whereby they undertook and accompliſhed noble and wonderful things; as did *Samſon*, and *David*, and his Worthies. *b* Beyond that Rocky paſſage deſcribed below, *v.* 4, 13. which he pointed at with his hand. *c* Leſt he ſhould hinder him in ſo improbable an Enterprize. Nor was it neceſſary he ſhould inform him of it, becauſe he had a Commiſſion from his Father, to fight when he ſaw occaſion; as he had done without his Fathers privity, *chap.* 13. 3.

* Chap. 13. 15.

2 And Saul tarried in the uttermoſt part of Gibeah *d*, under a pomegranate tree, which *is* in Migron *e*: and the people that *were* with him, *were* * about ſix hundred men:

d In the Outworks of the City where he had intrenched himſelf to obſerve the Motion of the *Philiſtines*. *e* Or, *towards* (as the Hebrew *Beth* is often uſed) *Migron*, which was another place, but near *Gibeah*: See *Iſa.* 10. 28.

* Chap. 4. 21.

3 And Ahiah the ſon of Ahitub *f*, * Ichabods brother, the ſon of Phinehas, the ſon of Eli, the LORDS prieſt in Shiloh, wearing an ephod *g*: and the people knew not that Jonathan was gone.

f The ſame who is called *Abimelech*, 1 *Sam.* 22: 9, 11, 20. the High-prieſt, who was here to attend upon the Ark which was brought hither, *v.* 18. *g* To wit, the High-prieſts Ephod, wherein the *Urim* and *Thummim* was.

4 ¶ And between the paſſages *h*, by which Jonathan ſought to go over unto the Philiſtines gariſon, *there was* † a ſharp rock on the one ſide, and a ſharp rock on the other ſide *i*: and the name of the one *was* Bozez, and the name of the other Seneh.

† Heb *the tooth of a rock.* *See* Job 39. 28.

h So theſe might be two known and common paſſages, both which *Jonathan* muſt croſs, or paſs over to go to the *Philiſtines*, between which the following Rocks lay. But the words may be rendred thus, In *the middle* (for ſo the Hebrew particle *Ben*, ſignifies, as *Iſa.* 44. 4. and *beth*, *in*, is underſtood by a very frequent Ellipſis) *of the paſſage*; the Plural Number being put for the Singular, as is frequent. *i* Which is not ſo to be underſtood, as if in this paſſage one Rock was on the right hand, and the other on the left; for ſo he ſhould have gone between both: and there was no need of climbing up to them, which is mentioned below, *v.* 3. But the meaning is, That *the tooth* (or prominency) *of the one rock*, (as it is in the Hebrew) *was on the one ſide*; i. e. Northward, looking towards *Michmaſh* (the Gariſon of the *Philiſtines*) and *the tooth of the* other *rock was on the other ſide*; i. e. Southward looking towards *Gibeah* (where *Saul*'s Camp lay) as the next Verſe informs us: and *Jonathan* was forced to climb over theſe two Rocks, becauſe the other and common ways from one Town to the other, might now be obſtructed, or were not ſo fit for his preſent Deſign.

5 The † forefront of the one *was* ſituate northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah.

† Heb. *tooth.*

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the gariſon of theſe uncircumciſed *k*, it may be *l* that the LORD will work *m* for us: for *there is* no reſtraint to the LORD *n* * to ſave by many, or by few.

* 2 Chro. 14: 11.

k So he calls them, partly in Contempt and principally to ſtrengthen his Faith by this Conſideration, That his Enemies were Enemies to God, and without any hope in God, or help from him; whereas he was Circumciſed and therefore in Covenant with God, who was both able, and engaged to aſſiſt his people. *l* He ſpeaks doubtfully: for though he found and felt himſelf ſtirred up by God to this Exploit, and was aſſured that God would deliver his people; yet he was not certain that he would do it at this time, and in his way. *m* To wit, great and wonderful things. *n* There is no perſon nor Thing which can hinder God from thus doing.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee *o*: behold, I *am* with thee according to thy heart.

o March on to the Enemies.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men: and we will diſcover our ſelves unto them.

9 If they ſay thus unto us, † Tarry until we come to you: then we will ſtand ſtill in our place, and will not go up unto them.

† Heb. *be ſtill.*

10 But if they ſay thus, Come up unto us: then we will go up: for the LORD hath delivered them into our hand: and this *ſhall be* a ſign unto us *p*.

p Jonathan not being aſſured of the Succeſs of this preſent Exploit, deſires a ſign; and by the inſtinct of Gods Spirit as the Succeſs ſhews, pitcheth upon this. Divers ſuch heroical Motions and extraordinary Impulſes there were among great and good Men in ancient Times; as *Gen.* 24. 13. *Judg.* 6. 37. which are not precedent to us.

11 And both of them diſcovered themſelves unto the gariſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes *q*, where they had hid themſelves.

q Therefore *Jonathan* choſe that rocky and unuſual way, that the *Philiſtines* might ſuppoſe they did not come from *Saul*'s Camp to fight with them, but rather out of the Caves, and holes of the Rocks, from which their neceſſity had now driven them.

12 And the men of the gariſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing *r*. And Jonathan ſaid unto his armour-bearer, Come up after me, for the LORD hath delivered them *s* into the hand of Iſrael.

r We having ſomething of Importance to communicate to you. A ſpeech of Contempt and Deriſion, *s* He piouſly and modeſtly aſcribes the Succeſs which he now foreſees, to God only.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him *t*: and they fell before Jonathan, and his armour-bearer ſlew after him *u*.

t The *Philiſtines* could eaſily have hindred their Aſcent, but thought ſcorn to do it, not queſtioning but they could cut them off in a moment when they were come up to them according to their Invitation. *u* For being endowed with extraordinary Strength and Courage and having with incredible boldneſs killed the firſt they met with, and ſo proceeding with ſucceſs, it is not ſtrange if the *Philiſtines* were both aſtoniſhed and intimidated; God alſo ſtruck them with a Panick Terror; and withal, Infatuated their Minds, and poſſibly, put an Evil Spirit among them, which in this univerſal Confuſion made them conceive that there was Treachery amongſt themſelves, and therefore cauſed them to ſheath their Swords in one anothers Bowels: as appears from *v.* 16. 20.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were || an half acre of land, *which* a yoke *of oxen might plow*.

|| Or, *half furrow of* *acre of* *nd.*

15 And there was trembling *x* in the hoſt, in the field *y*, and among all the people *z*: the gariſon, and the ſpoilers, they alſo trembled, and the earth quaked *a*: ſo it was † * a very great trembling.

† Heb. *a trembling* *God.* * Gen. 5. 5.

x A great Conſternation; partly from this unexpected and prodigious Slaughter, which made them ſuſpect, there was more than Man in the Caſe; and that the Lord (of whoſe infinite power they had had former experience) was come forth to fight againſt them; and partly from the Lord, who took away their Spirits and Strength, and ſtruck them with Fear and Amazement. *y* i. e. In the whole Hoſt which was there in the Field. *z* i. e. Among all the reſt of their Forces, as well thoſe in the Gariſon, (as it is here explained in the following words) at *Michmaſh*, as the Spoilers, mentioned *chap.* 13. 17. the report of this Prodigy, and with it the Terrour of God ſpeedily paſſing from one to another. *a* Either, 1. Metaphorically and Hyperbolically, the whole Land; i. e. The Inhabitants of the Land: to wit, of the *Philiſtines* trembled. Or rather, 2. Properly, God ſent an Earthquake among them, which probably overthrew their Tents and Chariots, and deſtroyed many of their perſons, and ſcattered the whole Hoſt, making them to flee away for their lives.

16 And the watch-men of Saul in Gibeah *b* of Benjamin looked: and behold, the multitude *c* melted away *d*, and they went on beating down *one another e*.

b Or, *in the hill*, as the very ſame word is rendred *chap.* 13. 16. and that was the fitteſt place for Watch-men. *c* To wit, of that numerous Hoſt of the *Philiſtines*. *d* i. e. Were ſtrangely and ſuddenly diſperſed, and put to flight. *e* Either, 1. Accidentally through haſty Flight. Or, 2. With deſign to deſtroy one another as the Authors or Abetters of the preſent Calamity. Poſſibly God blinded their Eyes or their Minds, that they could not diſtinguiſh Friends from Foes. Compare *Judg.* 7: 22. 2 *King.* 6: 18, &c. 2 *Chron.* 20: 23.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us *f*. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there*.

f For he probably ſuppoſed, that not only *Jonathan*, but alſo ſome conſiderable number of his Army was gone, and that by them that Slaughter was made.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God *g*. (for the ark of God was at that time with the children of Iſrael *h*.)

g That the Prieſt may put on the Ephod, and may enquire of the Lord before the Ark what the occaſion of this Tumult among our Enemies is, and what we ſhall do. *h* To wit, in the Camp, whither ſometimes it was brought; as 1 *Sam.* 4. 5. And now the rather, partly becauſe it was now in an unſettled condition, and without the Tabernacle, and therefore eaſily removed from place to place: and partly, becauſe *Saul* thought to compenſate *Samuels* abſenſe with the preſence of the Ark.

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the || noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand *i*.

|| Or, *tumult.*

i Trouble not thy ſelf in putting on the Breaſt-plate, with the Ephod, to enquire of God; for I now plainly diſcern the matter, the buſineſs calls not for Prayer, but for Action. But if it did ſo, there was the more need of Gods direction and bleſſing, that they might act with more Succeſs. Herein therefore he ſhews his Impatience in waiting upon God; his Hypocriſie in pretending to Religion; and yet his Prophanneſs in neglecting and deſpiſing it.

20 And Saul and all the people that *were* with him, † aſſembled themſelves, and they came to the battel, and behold, * every mans ſword was againſt his fellow *k*, *and there was* a very great diſcomfiture.

† Heb. *were cried together.* * Judg. 7. 22. 2 Chron. 20. 23.

k The *Philiſtines* ſlew one another; which might come, either from miſtake; of which, ſee on *v.* 16. Or from mutual Jealouſies and Paſſions, to which God could eaſily diſpoſe them.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *l*, *from the country* round about, even they alſo *turned* to be with the Iſraelites that were with Saul and Jonathan.

l Either by conſtraint, as Servants; or in policy, to gain their favour and protection.

*Ch. 13. 6.

22 Likewiſe all the men of Iſrael, which * had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel *m* paſſed over unto Beth-aven.

m i. e. The Warriers who were engaged in the Battel, and were purſuing and fighting with the *Philiſtines*.

24 ¶ And the men of Iſrael were diſtreſſed *n* that day; for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies *o*: ſo none of the people taſted any food *p*.

n With Hunger, and Weakneſs, and Faintneſs, thence ariſing; and all by reaſon of the following Oath. *o* As *Sauls* intention was good; namely, to execute Vengeance upon Gods and his Enemies: ſo the matter of the Obligation was not ſimply and in it ſelf Unlawful, if it had not been ſo rigorous in excluding all Food, without any exception of Caſes of Neceſſity; and in obliging the people to it under pain of a Curſe, and an accurſed Death; *ver.* 38, 39, 44 which was a puniſhment far exceeding the Fault. *p* Partly in obedience to the Kings Command; and partly for fear of the Curſe.

25 And all *they of* the land *q* came to a wood, and there was honey upon the ground.

q Heb. *all the land*, i. e. The people of the Land; as it is explained below, *v.* 30. and ſo the word is taken, *Gen.* 41. 57. All the *Iſraelites* who were with *Saul*.

26 And when the people were come into the wood, behold, the honey dropped *r*, but no man put his hand to his mouth: for the people feared the oath.

r It hath been obſerved by many Travellers, and Writers, That Bees do oft-times ſettle themſelves, and make their Hives, and Honey, in the Trunks of Trees or Clefts of Rocks, or holes of the Earth; and this in divers Countries, but eminently in this of *Canaan*; as may be gathered from *Deut.* 32. 13. *Pſal.* 81. 16. whence it was called *a land flowing with milk and honey*.

27 But Jonathan heard not *s*, when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey comb, and put his hand to his mouth, and his eyes were enlightned *t*.

s Being then abſent, and in purſuit of the *Philiſtines*, divers of the *Iſraelites* having joyned themſelves with him, *v.* 21. *t* He was refreſhed, and recovered his loſt Spirits, whereof part went into his Optick Nerves, and ſo cleared his ſight, which was much darkned by Famine, as is uſual.

28 Then anſwered one of the people *u*, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were || faint.

|| Or, *weary.*

u Who came along with *Saul*, whoſe Forces were now united with *Jonathans*.

29 Then ſaid Jonathan, My father hath troubled the land *x*: ſee, I pray you, how mine eyes have been enlightned, becauſe I taſted a little of this honey.

x i. e. The people of the Land, the whole Army, whom by this raſh Oath he hath greatly injured. The Zeal of defending himſelf, makes him run into the other Extream of accuſing his Father, and that before the people, whom by this means he might have ſtirred up to a Sedition.

30 How much more, if happily the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Ajalon *y*: and the people were very faint.

y Either that in *Dan Joſh.* 19. 42. Or rather, that in *Judah*, 2 *Chron.* 11. 10.

32 And the people flew upon the ſpoil *z*, and took ſheep and oxen, and calves, and ſlew *them* on the ground, and the people did eat *them* * with the blood *a*.

* Levit. 7. 26. and 19. 26. Deut. 12. 16.

z To wit, at Evening, when the time prefixed by *Saul* was expired. *a* Not having patience to tarry till the blood was perfectly gone out of them, as they ſhould have done. See *Gen.* 9. 4. Levit. 17. 14. *Deut.* 12. 16. So they who ſeemed to make Conſcience of the Kings Commandment for fear of the Curſe, make no ſcruple of tranſgreſſing Gods Command.

33 ¶ Then they told Saul, ſaying, behold the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have || tranſgreſſed *b*: roll a great ſtone unto me *c* this day.

|| Or, *dealt treacherouſly.*

b He ſees their fault, but not his own, in giving the occaſion to it. *c* That the cattel might be all killed in one place, under the inſpection of *Saul*, or ſome other appointed by him for that work; and upon the ſtone, that the bloud may ſooner and better flow out.

34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat, and ſin not againſt the LORD in eating with the blood. And all the people brought every man his ox, *d* † with him that night, and ſlew *them* there.

† Heb. *in his hand.*

d And his ſheep, which is to be underſtood out of the foregoing words.

35 And Saul built an altar unto the LORD *e*: † the ſame was the firſt altar that he built unto the LORD *f*.

† Heb. *that altar he began to build unto the LORD.*

e Either for a Monument of the Victory: or rather, for Sacrifice, as the next words imply. *f* Though he had occaſion to do ſo oft ere this time. So this is noted as another Evidence of his neglect of God and his worſhip. It is true, *Saul* ſacrificed before this, at *Gilgal*; but that was upon an old Altar, Erected by others.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And

they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the Prieſt *g*, Let us draw near hither *h* unto God.

g Remembring *Saul's* Contempt of God's Ordinance the laſt time, and the ill Conſequence of it; and perceiving *Saul* ready to run into the ſame Errour again, even though he had not now the ſame pretence of the neceſſity of haſte as before, and that the people were forward to comply with the motion; he gives them this pious and prudent Advice. *h* To wit, to the Ark, as above, *v.* 18.

37 And Saul asked counſel of God, Shall I go down after the Philiſtines? Wilt thou deliver them into the hand of Iſrael? but he anſwered him not that day *i*.

i Either, 1. Becauſe he was diſpleaſed with *Saul* for his former neglect, *v.* 18, 19. where he began to ask advice of God, but was ſo rude and impious, as not to tarry for an Anſwer; and therefore it was but a juſt Retaliation, if when *Saul* did ask, God would not vouchſafe him an Anſwer. Or, 2. To manifeſt his diſlike of the violation of Oaths. For although *Jonathan* might have a fair excuſe from his invincible Ignorance, and urgent Neceſſity; and though *Saul* had done fooliſhly in making this Oath (which alſo God would this way diſcover,) yet, when once it was made, God would hereby teach them, that it ſhould be obſerved; and that they ſhould abſtain, even from all appearance of the Breach of it.

38 And Saul ſaid, Draw ye near hither all the † chief of the people *k*: and know and ſee wherein this ſin hath been this day.

† Heb. *corners.*
Judg. 20. 2.

k In the Name of all the People, that you may be Witneſſes, and may ſee where the Fault lies.

39 For *as* the LORD liveth which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him *l*.

l None of thoſe who either ſaw *Jonathan* Eating, or heard of it, informed againſt him; partly, becauſe they were ſatisfied, that his Ignorance excuſed him, and that there was ſome other reaſon of God's not anſwering: and partly, from their great Love to *Jonathan*, whom they would not expoſe to Death for ſo ſmall an Offence.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide: and the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, † || Give a perfect *lot m*. And Saul and Jonathan were taken: but the people † eſcaped *n*.

† Heb. *Give* Thummim
Deut. 33. 8.
|| Or, *ſhew the innocent.*
† Heb. *went forth.*

m Or, *declare* (for *giving*, is oft put for *declaring*, or *pronouncing*, as *Deut.* 11. 29. and 13. 1, 2. *Prov.* 9. 9.) *the perfect*, or *guiltleſs* Perſon. *i. e.* O Lord, ſo guide the Lot, that it may diſcover who is Guilty in this Matter, and that it may clear the Innocent. *n* To wit, the Danger, they were pronounced Guiltleſs.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon: and Jonathan was taken *m*.

m God ſo ordered the Lot; not that he approved *Saul's* Execration, *v.* 24. or his Oath that the Tranſgreſſor ſhould die, *v.* 39. nor that he would expoſe *Jonathan* to Death (for he deſigned ſo to rule the hearts of the People, and of *Saul* alſo, that *Jonathan* ſhould not die;) but becauſe he would have the whole matter brought to light; partly, that *Saul's* Folly might be chaſtiſed, when he ſaw what Danger it had brought upon his Eldeſt and Excellent Son; partly, that *Jonathan's* Innocency might be cleared; and partly, to ſtabliſh the Authority of Kings and Rulers, and the Obedience which Subjects owe to all their lawful Commands.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die *n*.

n I am Sentenced to Death for it; which is hard meaſure. He had another Anſwer, That he knew not of his Father's Command: but that being ſaid before, *v.* 27. it was needleſs here to repeat it.

44 And Saul anſwered, * God do ſo, and more alſo *o*: for thou ſhalt ſurely die *p*, Jonathan.

* Ruth. 1. 17.

o From this, and other like expreſſions of *Saul's*, ſome gather that he was exceeding prone to the vice of Swearing and Curſing. *p* Strange perverſeneſs! He who was ſo indulgent, as to ſpare wicked *Agag*, *Chap.* 15. is now ſo ſevere as to deſtroy his own worthy Son: he that could eaſily diſpenſe with God's Righteous and Reaſonable Command, will not bear the violation of his own raſh and fooliſh Command; becauſe his own Authority and Power is concerned in this, and only God's in the other.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: * *as* the LORD liveth, there ſhal not one hair of his head fall to the ground: for he hath wrought with God *q* this day. So the people reſcued Jonathan, that he died not.

* 2 Sam. 14. 14.
1 Kings 1. 52.

q *i. e.* In concurrence with God, or by God's help he had wrought this Salvation. God is ſo far from being offended with *Jonathan*, as thou apprehendeſt, that he hath graciouſly owned and aſſiſted him in the great ſervice of this day.

46 Then Saul went up from following the Philiſtines *r*: and the Philiſtines went to their own place.

r Partly, becauſe he was diſcouraged by God's refuſing to Anſwer him; and partly, becauſe his delays had given them occaſion to ſecure themſelves.

47 ¶ So Saul took the kingdom *ſ* over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children * of Ammon, and againſt Edom, and againſt the kings of Zobah *t*, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them u*.

* Chap. 11. 11.

ſ *i. e.* Recovered it, and reſumed the adminiſtration of it, after he had in a manner loſt it; partly, by *Samuel's* Sentence, *Chap.* 13. 14. and partly, by the *Philiſtines*, who had almoſt turned him out of it. But now being encouraged by this Succeſs, he returns to the exerciſe of his Kingly Office. *t* Which lay not far from *Damaſcus.* See 2 *Sam.* 8. 5. *u* Heb. *He condemned* them, he treated them like wicked People, and Enemies to God and his People: or, *he puniſhed* them.

48 And he || gathered an hoſt, and * ſmote the Amalekites *x*, and delivered Iſrael out of the hand of them that ſpoiled them.

|| Or, *wrought mightily.*
* Cha. 15. 9.

x Which is here mentioned only in the general, but is particularly deſcribed in the next Chapter.

49 Now the ſons of Saul were Jonathan, and Iſhui *y*, and Melchiſhua: and the names of his two daughters *were theſe*; the name of the firſt-born, Merab, and the name of the younger, Michal.

y Called alſo *Abinadab*, *Chap.* 31. 2. and 1 *Chron.* 8. 33. *Iſhboſheth*, *Saul's* other Son, is here omitted, becauſe he intended to mention only thoſe of his Sons who went with him into the Battels here mentioned, and who were afterwards ſlain with him.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner, the ſon of Ner, Saul's uncle.

51 And Kiſh *was* the father of Saul, and Ner the father of Abner *was* the ſon of * Abiel.

* Cha. 9. 1.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, * he took him unto him *z*.

* Cha. 8. 11.

z Into his Service, or Army.

CHAP. XV.

Samuel ſendeth Saul to deſtroy the Amalekites: His Army, 1——5. *He favoureth the Kenites: Spareth Agag, and the beſt of the Spoil: God rejects Saul from being King,* 6——11. *This Samuel declares to Saul: He commendeth, excuſeth, at laſt humbleth himſelf,* 12——25. *Samuel is unmoved herewith: His Mantle Rent is a ſign to Saul of his Ruine, God cannot lye,* 26——29. *Samuel killeth Agag: Goeth from Saul, and mourneth for him,* 30——35.

SAmuel alſo ſaid unto Saul, * The LORD ſent me to anoint thee *to* be king over his people *a*, over Iſrael: now therefore hearken *b* thou unto the voice of the LORD thy God.

* Cha. 9. 16.

a The Lord made thee King, and therefore thou art highly obliged to ſerve and obey him. *b* Thou haſt committed one Errour already, for which God hath ſeverely rebuked and threatned: now therefore make amends for thy former Errour, and regain God's Favour by thy exact Obedience to what he now commands.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael *c*, * how he laid wait for him in the way when he came up from Egypt *d*.

* Ex. 17. 8.
Num. 24. 20.

c I ſeem to have forgotten, but now I will ſhew that I remember, and now will revenge thoſe old Injuries done 400 years ago, which now I will puniſh in their Children: which was the more juſt, becauſe they continued in their Parents cruel Practices; below, *v.* 33. *d* When he was newly come out of cruel and long Bondage, and was now weak, and weary, and faint, and hungry, *Deut.* 25. 18. and therefore it was Barbarous and Inhuman, inſtead of that pity which even Nature prompted them to afford, to add affliction to the afflicted; it was alſo horrid Impiety to fight againſt God himſelf, and to lift up *their Hand* in a *manner againſt the Lord's Throne*, as ſome Tranſlate theſe words, *Exod.* 17. 16. whilſt they ſtruck at that People which God had brought forth in ſo ſtupendious and miraculous a way.

3 Now go and ſmite Amalek, and utterly deſtroy all that they have *e*, and ſpare them not *f*; but ſlay both man and woman, infant and ſuckling *g*, ox and ſheep, camel and aſs *h*.

e Both Perſons and Goods, kill all that live, and conſume all things without life, for I will have no Name nor Remnant of that People whom long ſince I have Curſed and Devoted to utter Deſtruction. *f* Shew no Compaſſion or Favour to any of them. The ſame thing repeated to prevent miſtake, and oblige *Saul* to the exact performance hereof; or to leave him without excuſe, in caſe of neglect. *g* For their Parents Crime and Puniſhment: which was not unjuſt, becauſe God is the Supreme Lord and Giver of Life, and can require his own when he pleaſeth; Infants alſo are born in ſin, *Pſal.* 51. 5. and therefore liable to God's Wrath, *Eph.* 2. 3. and to Death, *Rom.* 5. 12, 14. Their Death alſo was rather a Mercy than a Curſe to them, as being the occaſion of preventing the vaſt increaſe of their Sin and Puniſhment. *h* Which being all made for Man's Benefit, it is not ſtrange nor unjuſt, if they ſuffer with him, and for him, and for the inſtruction of Mankind.

4 And Saul called the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah *k*.

k Who are particularly Noted here, as alſo *Chap.* 11. 8. either as Select Perſons of extraordinary Strength and Courage: or to commend that Tribe, which though the Kingdom had been promiſed to their own Tribe, yet were forward in ſerving and obeying a King of another, and that a far meaner Tribe.

5 And Saul came to a city of Amalek *l*, and || laid wait *m* in the valley.

|| Or, *fought*

l Their chief City, where their King was, as is probable from *v.* 8. *m* Intending to draw them forth of their City by ſome pretence, like that of *Joſhua, Joſh* 7. and then to intercept them, and ſo ſurprize their City: which hapily they did, though it be not here Recorded, it being not worth while to mention all the minute Circumſtances of ſuch matters.

6 ¶ And Saul ſaid unto the Kenites *n*, Go, depart, get ye down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs *p* to all the children of Iſrael, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

n A people deſcending from, or nearly related unto *Jethro*, who anciently dwelt in Rocks near the *Amalekites, Numb*: 24: 21. and aſterwards ſome of them dwelt in *Judah, Judges* 1: 16. whence it is probable they removed, (which dwelling in Tents they could eaſily do) and retired to their old habitation, becauſe of the Wars and Troubles wherewith *Judah* was annoyed. *p* Some of your Progenitors did ſo, *Exod*: 18: 12. *Numb*: 10: 31. and for their ſakes all of you ſhal fare the better. You were not Guilty of that ſin for which *Amalek* is now to be deſtroyed.

* Gen: 16: 7.

7 And Saul ſmote the Amalekites from Havilah *until* thou comeſt to * Shur *q*, that *is* over againſt Egypt.

q i. e. From one end of their Countrey to the other; he ſmote all that he met with: but a great number of them fled away upon the noiſe of his coming, as is uſual in ſuch caſes, and ſecured themſelves in other places, until the Storm was over, when they returned again: of whom we read before, *Chap*: 13: 6. and 14: 22.

* See Chap: 30: 1.

8 And he took Agag the king of the Amalekites alive *r*, and * utterly deſtroyed all the people *ſ* with the edge of the ſword.

r Whom *Saul* ſpared, either out of fooliſh pity for the goodlineſs of his perſon, which *Joſephus* Notes: or, for his reſpect to his Royal Majeſty, in the preſervation of which he thought himſelf concerned: or, for the Glory of his Triumph: Compare *v.* 12. *ſ* To wit, the Body of the People, but not every individual Perſon, as hath been ſhewed. Univerſal Particles are commonly thus underſtood, as is confeſſed.

|| Or, *of the ſecond ſort.*

9 But Saul and the people *t* ſpared Agag, and the beſt of the ſheep, and of the oxen, and || of the fatlings, and the lambs, and all *that was* good *u*, and would not utterly deſtroy them: but every thing *that was* vile, and refuſe, that they deſtroyed utterly *x*.

t The one propoſed to do ſo, and the other conſented to it, and ſo both were guilty. *u* Which it is more than probable they reſerved for their own uſe, rather than for Sacrifice; becauſe they knew God would not accept a Sacrifice contrary to his own command. *x* Thus they obeyed God only ſo far as they could without inconvenience to themſelves; they deſtroyed only what was not worth keeping, nor fit for their uſe.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

* 2 Sam: 24: 16.
† Heb: *confirmed.*

11 It * repenteth me *y* that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not † performed my commandments. And it grieved Samuel, and he cried unto the LORD all night *z*.

y Repentance properly Notes grief of heart, and change of Counſels, and therefore cannot be in God who is unchangeable, moſt Wiſe, and moſt Bleſſed; but it is aſcribed to God in ſuch caſes, when men give God cauſe to repent, and when God alters his courſe and method of dealing, and treats a perſon as if he did indeed repent of all the kindneſs he had ſhewed to him. *z* To implore his pardoning mercy for *Saul*, and for the People; ſo far was he from rejoycing in their Calamities, as an envious and ſelf-ſeeking perſon would have done.

† Heb: *hand.*

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel *a*, and behold, he ſet him up a † place *b*, and is gone about, and paſſed on, and gone down to Gilgal.

a Not mount *Carmel*, of which *Joſh.* 12: 22. but another Mountain or Town in the Tribe of *Judah*; of which ſee *Joſh*: 15: 55. *b* i. e. A Monument or Trophy of his Victory, as the ſame *Hebrew* word is uſed, 2 *Sam*: 18: 18. And this may be here Noted by way of Cenſure, That he *ſet it up* not to God's honour, but *to himſelf*, i. e. to his own praiſe; which he minded in the firſt place, and afterwards went to *Gilgal*, as it here follows, to offer ſacrifice to God.

† Heb: *confirmed.*

13 And Samuel came unto Saul, and Saul ſaid unto him, Bleſſed *be* thou of the LORD *c*; I have † performed the commandment of the LORD *d*.

c I thank thee, and I beg that God would bleſs thee, for ſending me upon this Employment, and giving me this opportunity of manifeſting my obedience to God. *d* To wit, for the main and ſubſtance of it, to wit, the Extirpation of that wicked People: for he thought the ſparing of *Agag* and the Cattel very inconſiderable in the caſe; though indeed it was expreſly contrary to God's command: but Self-intereſt made him exceeding partial in his own Cauſe: or elſe like a bold Hypocrite, he pretends that for his part he had obeyed God; reſolving, it ſeems, to caſt the blame upon the People, as he did.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear *e*?

e How can this Evidence of Guilt conſiſt with the profeſſion of thy Innocency.

15 And Saul ſaid, They *f* have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen, to ſacrifice unto the LORD *g* thy God *h*, and the reſt we have utterly deſtroyed.

f i. e. The People. Thus, after the manner of all Hypocrites, he excuſeth himſelf, and lays the blame upon the People; whereas they could not do it without his privity and conſent; and he ſhould have uſed his Power and Authority to over-rule them for God's ſake, as he had done formerly for his own ſake. But the truth is, he was zealous for his own Honour and Intereſt, but like-warm where God only was concerned. *g* It is not likely that this was his and the peoples Deſign; but this he now pretends, and aſcribes that to his piety, which was indeed the effect of his Impiety and Avarice. *h* Whom thou loveſt and ſerveſt and therefore muſt needs be pleaſed with our pious reſpects to him and his ſervice.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid unto me this night And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* little in thine own ſight *i*, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

i i. e. Modeſt, humble, and ſubmiſſive, as 1 *Sam*: 9: 21. and 10: 22. Whereby he implies, that now he was grown proud, and ſtubborn, and impudent, both to commit ſin, and juſtifie it.

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners *k* the Amalekites, and fight againſt them, until † they be conſumed.

† Heb: *they conſume them.*

k So called by way of Eminency, as that word is uſed, *Gen*: 13: 13. *Matth*: 9: 10. *John* 9: 24, 31.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt flye upon the ſpoil, and didſt evil in the ſight of the LORD *l*?

l Who cannot be deceived by thy fair profeſſions of Religion, but knows very well, that thou didſt not ſeek Sacrifices for God, but Prey for thy ſelf.

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the LORD *m*, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek *n*, and have utterly deſtroyed the Amalekites.

m He addeth Obſtinacy and Impenitency to his Crime, and juſtifies his Fact, though he hath nothing of any Moment to ſay, but what he ſaid before. So he gives *Samuel* the lye, and reflects upon him, as one that had falſly Accuſed him. *n* To be dealt with as God pleaſeth, and as thou thinkeſt fit.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed *o*, to ſacrifice unto the LORD thy God in Gilgal.

o Heb: *The chief of the devoted things*: which being devoted to Deſtruction, I thought it moſt proper to deſtroy them by way of Sacrifice to God. But God hath commanded *Saul* himſelf to ſmite and ſlay all upon the place, above, *verſe* 3.

22 And Samuel ſaid, * Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey is better than ſacrifice *p*: *and* to hearken *q*, than the fat of rams *r*.

* Pſal: 50: 8, 9. Iſa: 1: 11.
* Eccl. 5: 1. Hoſ. 6. 6. Mat. 5. 24 *and* 9. 13. *and* 12. 7.

p Becauſe Obedience to God is a Moral Duty, conſtantly and indiſpenſably neceſſary; but Sacrifice is but a Ceremonial Inſtitution, ſometimes unneceſſary, as it was in the Wilderneſs; and ſometimes ſinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy groſs Diſobedience to God's expreſs Command, is not to be compenſated with Sacrifice. *q* i. e. To obey, as *hearing* it oft uſed in Scripture. *r* Than the choiceſt part of all the Sacrifice, to wit, the Fat, which was appropriated to God, *Levit*: 3: 16. Whereas the Offerer might partake of other parts of it.

23 For rebellion *ſ is as* the ſin of † witchcraft *t*, and ſtubbornneſs *u is as* * iniquity and idolatry *x*: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king *y*.

† Heb: *divination.*
* See Iſa: 66. 3. Heb

ſ i. e. Diſobedience to God's expreſs Precept, which was *Saul's* caſe *t* Is, though not ſo great, yet as inexcuſeable and impudent a ſin, as Witchcraft; as plainly Condemned, and as certainly Deſtructive and Damnable. *u* Either, wilful and preſumptuous ſin, whereby a man violently breaks looſe from God's Command, and reſiſts his Authority: Or rather, Perſeverance or Contumacy in ſin, juſtifying it, and pleading for it, which was *Saul's* preſent Crime. *x* Or, *the Iniquity of Idolatry*; this being an *Hendiadis*; as *Judgement and Juſtice, Deut.* 16: 18. is put for *the Judgement of Juſtice*, or *Juſt Judgement*. Or, *Idolatry* (for ſo the *Hebrew* word *Aven* ſignifies, as *Jer*: 10: 15. *Hoſ*: 4: 15: and 10: 5. Compare with 1 *Kings* 12: 29.) *even the Teraphim*, which is here mentioned as one of the worſt kinds of Idolatry. *y* i. e. Hath pronounced the Sentence of Rejection: for that he was not actually Rejected or Depoſed by God, plainly appears, becauſe not only the People, but even *David*, after this, owned him as King; and *Samuel*, at *Saul's* deſire, did honour him; i. e. own him as King, before the People, *v.* 30.

24 ¶ And Saul ſaid unto Samuel, I have ſinned *z*: for I have tranſgreſſed the commandment of the LORD, and thy words *a*; becauſe I feared the people *b*, and obeyed their voice.

z Which confeſſion proceeded not from true Repentance, but from the ſence of his great Danger, and from a deſire of recalling that dreadful Sentence denounced againſt him. *a* i. e. The Commandment of the Lord delivered to me by thy words. Another

Hendiadis. *b* Who, as thou knoweſt, are ſet upon miſchief, and would probably have broken forth into a Mutiny or Rebellion, had I done otherwiſe. But how little he feared the people, may be ſeen by 1 *Sam*: 11: 7. and 14: 24. But this was a falſe Cauſe: nor doth he acknowedge the true Cauſe, which was his Covetouſneſs, and becauſe he did not fear God.

25 Now therefore, I pray thee, pardon my ſin *c*, and turn again with me *d*, that I may worſhip the LORD *e*.

c Uſe thy great Intereſt with God to obtain the pardon of my ſin. Or, do thou pardon my ſin againſt thee: for he had ſinned not only againſt God, but againſt *Samuel* alſo, as Gods prophet; and therefore needed a pardon both from God and man. *d* To *Gilgal*, whence *Saul* was gone forth to meet *Samuel*; and *Samuel* is here ſaid to turn again to *Gilgal*: not properly, for he had not now been there: but by way of Concomitancy, becauſe he accompanied *Saul*, who was come thence, and returned thither: See the like Expreſſion, *Ruth* 1: 10, 22. and 2: 6. *e* That I may offer further Sacrifices to God; partly, to praiſe him for the paſt Victory; and partly, to implore his Mercy, and the taking off of my ſin and puniſhment. This was a politick device of *Sauls*; That *Samuel* might at leaſt ſeem to countenance his Deſign, in reſerving the Cattel for ſacrifice: which *Samuel* ſeeing, refuſed to do it. Heb: *and I will worſhip the Lord*, i. e. I will ſeek his Pardon and Favour.

26 And Samuel ſaid unto Saul, I will not return with thee *f*: for thou haſt rejected the word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

f This was no lye, though he afterwards returned, becauſe he ſpoke what he meant; his words and intentions agreed together, though afterwards he ſaw reaſon to change his Intentions. Compare *Gen*: 19: 2, 3. Which may relieve many perplexed Conſciences, who think themſelves obliged to do, what they have ſaid they would do, though they ſee juſt cauſe to change their minds.

*See 1 Kin. 11. 30. 27 And as Samuel turned about to go away, * he laid hold upon the skirt of his mantle, and it rent.

*Ch. 28. 17. 1 King. 11. 31. 28 And Samuel ſaid unto him, * The LORD hath rent the kingdom of Iſrael from thee *g* this day, and hath given it to a neighbour of thine *h*, *that is* better than thou.

g *Samuel* makes uſe of the emergent occaſion, as a ſign, to ſignifie and confirm his former Prediction. *h* Either, another Man: or another *Iſraelite*: for the word *Neighbour* is uſed both ways: or rather, one of the Neighbouring Tribe, even *Judah*, whoſe Inheritance did not only joyn to that of *Benjamin*, but was partly mixed with it.

‖ Or, *eternity*, or, *victory*. *Num. 23. 19. 2 Tim. 2. 13. Tit. 1. 2. 29 And alſo the ‖ ſtrength of Iſrael *i* * will not lie *k*, nor repent *l*: for he *is* not a man that he ſhould repent.

i So he calls God here; partly, to ſhew the reaſon why God neither will nor can lye; becauſe lying is a weakneſs, and proceeds from the ſence of a Mans weakneſs, becauſe he cannot many times accompliſh his Deſign without Lying and Diſſimulation; which therefore many Princes have uſed for this very reaſon. But, ſaith he, God needs no ſuch Artifices; he can do whatſoever he pleaſeth by his Abſolute Power, and hath no need to uſe lyes to accompliſh his Will: partly, to ſhew that *Iſrael* ſhould be no loſer by *Sauls* loſs, as he might vainly imagine, becauſe he had ſaved them from their Enemies on every ſide, *Chap*: 14: 47. For not *Saul*, but God, was the Strength and Protector of *Iſrael*, and he would continue to ſave them when *Saul* was loſt and gone; and partly, to aſſure *Saul* that God would execute this Threatning, becauſe he wanted not ſtrength to do it, and none could hinder him in it. *l* i. e. Nor change his Counſel; which alſo is an effect of weakneſs and imperfection, either of Wiſdom or Power.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael *m*, and turn again with me, that I may worſhip the LORD thy God.

m Here he plainly diſcovers his Hypocriſie, and the true motive of this and his former Confeſſion; he was not ſolicitous for the Favour of God, but for his Honour and Power with *Iſrael*.

31 So Samuel turned again after Saul *n*, and Saul worſhipped the LORD.

n Not to Worſhip the Lord with him, for that he did not; and therefore it is here mentioned that *Saul* only *Worſhipped the Lord*: but for two other reaſons; Firſt, That the People might not upon pretence of this Sentence of Rejection, immediately withdraw all Reſpect and Obedience to their Sovereign; whereby they would both have ſinned againſt God, and have been as Sheep without a Shepherd. Secondly, That he might rectifie *Sauls* Errour, and execute Gods Judgement upon *Agag*.

† Heb. *of Amalek*. 32 ¶ Then ſaid Samuel, Bring ye hither to me Agag the king † of the Amalekites: and Agag came unto him delicately *o*. And Agag ſaid *p*, Surely the bitterneſs of death is paſt *q*.

o Or, *in Delights*; or, *in his Ornaments*; i. e. He came not like an Offender, expecting the Sentence of Death; but in that Garb and Geſture which became his Quality. *p* Or, *for* Agag *ſaid*: This being the reaſon why he came ſo. *q* I who have eſcaped Death from the hands of a Warlike Prince in the fury of Battel, ſhal certainly never ſuffer Death from an old Prophet in time of Peace.

*Numb. 14. 45. 33 And Samuel ſaid, * As thy ſword hath made women childleſs *r*, ſo ſhal thy mother be childleſs among women. And Samuel hewed Agag in pieces *ſ* before the LORD *t* in Gilgal.

r Whereby it appears; that he was a cruel Tyrant, and guilty of many bloody Actions, and that towards Gods people, though it be not related elſewhere. And this ſeems to be added for the fuller vindication of Gods juſtice, and to ſhew, that although God did at this time remember and revenge a Crime committed by this Mans Anceſtors 400 years ago, yet he did not puniſh an Innocent Son for his Fathers Crimes, but one that allowed and perſiſted in the ſame evil Courſes. *ſ* This he did by divine Inſtinct, and in purſuance of Gods expreſs and particular Command, above, *v.* 3. which being ſinfully neglected by *Saul*, is now executed by *Samuel*. See the like Example, 1 *Kings* 18; 40. But theſe are no Precedents for private Perſons to take the Sword of Juſtice into their hands. For we muſt live by the Laws of God, and not by extraordinary Examples. *t* Either, before the Ark, which, it ſeems, *Saul* carried with him in this, as he did, in his former Expedition, *Chap*: 14: 18. or, before Gods Altar: or in the publick Aſſembly.

34 ¶ Then Samuel went to Ramah, and Saul went up to his houſe to * Gibeah of Saul. *Cha. 11. 4.

35 And Samuel came no more to ſee Saul *u* until the day of his death: nevertheleſs, Samuel mourned for Saul *x*: and the LORD repented that he had made Saul king over Iſrael.

u i. e. To viſit him, either in token of Reſpect or Friendſhip: or to ſeek Counſel from God for him, or to give Counſel to him. *Seeing* is put for *Viſiting* here, and 2 *Kings* 8: 29. Otherwiſe he did ſee him afterwards, *Chap:* 19: 24. Though indeed it was not *Samuel* that came thither with deſign to ſee *Saul*, which is implied in the Phraſe here; but *Saul* went thither to ſee *Samuel* and that accidentally. *x* Partly for *Sauls* ſake, whoſe ſad condition he lamented: and partly for *Iſraels* ſake, whoſe Eſtate he feared might by this means be doubtful and dangerous.

CHAP. XVI.

Samuel is ſent by God; who, under pretence of a Sacrifice for fear of Saul, cometh to Bethlehem: ſanctifieth Jeſſe and his ſons, 1 —— 5. *His humane Judgement in chooſing Eliab the eldeſt ſon is reproved,* 6, 7. *God had choſen David the youngeſt to be King in Sauls place,* 8 —— 12. *Samuel anointeth him, and the ſpirit of God cometh upon him: But departeth from Saul: And an evil ſpirit cometh upon him,* 13, 14. *He ſends for David to quiet it: His Praiſe: Saul loveth him, and maketh him his Armour-Bearer: He playeth before Saul when the evil ſpirit diſquieted him,* 15 —— 23.

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul *a*, ſeing I have rejected him from reigning over Iſrael *b*? Fill thine horn with oyl *c*, and go, I will ſend thee to Jeſſe the Bethlehemite: for I have provided me † a King *d* among his ſons. † Heb. *for me.*

a And pray for his Reſtitution, which the following words imply that he did. *b* The manifeſtation of my peremptory will, ſhould make thee ſubmit to my pleaſure. *c* Which was uſed in the Inauguration of Kings, as *Chap*: 10: 1. and 1 *Kings* 1; 39. But here it is uſed in the Deſignation of a King, though *David* was not actually made King by it, but ſtill remained a Subject, as is evident from *Chap*: 24: 6. And the reaſon of this Anticipation was, partly the comfort of *Samuel*, and other good Men, againſt their great fears in caſe of *Sauls* Death, of which they expected every day to hear: and partly the aſſurance of *Davids* Title, which otherwiſe would have been very doubtful. For the prevention of which doubts, it was very meet, that the ſame Perſon and Prophet who had Anointed *Saul*, might now upon Gods rejection of *Saul*, Anoint *David* to ſucceed him upon his Death; and becauſe *Samuel* was now not far from his Death, and was to die before *Saul*, it was fit that *Davids* Anointing ſhould be haſtned and done before its proper time. *d* This Phraſe is very Emphatical, and implies the difference between this and the former King. *Saul* was a King of the Peoples providing, he was the product of their inordinate and ſinful deſires; they deſired him for themſelves, and for their own glory and ſafety, as they ſuppoſed: but this is a King of my own providing, one that I have ſpied out, one of that Tribe to which I have allotted the Kingdom, *Gen*: 49: 10. A King *for me*; not one to gratifie the Peoples deſires, but *to fulfil all my Will*, as is ſaid, *Acts* 13; 22. and to ſerve my Glory. Or, *my King*; the *Hebrew* Phraſe, *to me*, or *for me*, being commonly uſed for the word *mine*.

2 And Samuel ſaid, How can I go *e*? if Saul hear *it*, he will kill me. And the LORD ſaid, Take an heifer † with thee, and ſay, I am come to ſacrifice to the LORD *f*. † Heb. *in thine hand.*

e To wit, Safely? A Queſtion which ſeems to ſavour of Human frailty; for he ſhould have ſtrongly believed that God who had ſet him upon the Work, would carry him through it. *f* Which he uſed oft to do, ſometimes in one place, and ſometimes in another, that ſo he might encourage and keep up the Worſhip of God in all of them. This was one cauſe, though not the only cauſe of his coming: nor was he obliged to declare all the cauſes of it.

3 And call Jeſſe to the ſacrifice *g*, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name *h* unto thee.

g i. e. Invite him to the Feaſt, which after the manner, was made of the Fleſh of the Sacrifice: and it belonged to *Samuel*, as the Offerer of the Sacrifice, to invite whom he pleaſed. *h* i. e. Whom I ſhal deſcribe, as it were by name.

4 And Samuel did that which the LORD ſpake, and came to Bethlehem: and the elders of the town trembled at his † coming *i*, and ſaid, Comeſt thou peaceably *k*? † Heb. *meeting.*

i Partly, becauſe it was ſtrange and unexpected to them, this being but an obſcure Town, *Micah* 5. 2. and remote from *Samuel*, and therefore they juſtly thought there was ſome extraordinary reaſon for it; and their guilty Conſciences made them fear that he came to denounce ſome dreadful and particular Judgment of God upon them: and partly, leſt *Saul*, whoſe heart was eſtranged from, and incenſed againſt *Samuel*, ſhould upon this occaſion conceive a jealouſie of them, and a diſpleaſure againſt them. *k* *Heb.* in or with *peace*; either, firſt, to thy ſelf. Comeſt thou voluntarily, or to flee from the Rage of *Saul*? Or, Secondly to us. Comeſt thou with no evil Tidings to us, either from God, or from *Saul*? The *Hebrew* Phraſe, *comeſt thou in Peace*, being as much as to ſay (in our Phraſe) *is all well*?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctifie your ſelves *l*, and come with me to the ſacrifice *m*: and he ſanctified Jeſſe and his ſons, and called them to the ſacrifice *n*.

l Prepare your ſelves in the manner expreſſed, *Exod:* 19: 14, 15. *m* Heb: *in the ſacrifice*; i. e. joyn with me in this act of Worſhipping God, and offering this ſacrifice, thereby to give Thanks for the Bleſſings you have received from him, and to pray for what you want. *n* It ſeems evident, that there was ſomething peculiar in *Jeſſe*'s Invitation. For Firſt, Both he and his ſons were Invited, whereas the others are only Invited for their own Perſons. Secondly, The different phraſe here uſed, that *he ſanctified* theſe, when he only bad the other *ſanctify* themſelves; argues a ſingular care and agency of *Samuel* in their ſanctification: (unleſs we ſhould ſay, *He ſanctified them*, is no more but that *he cauſed them to be ſanctified*; that is, theſe in particular amongſt others.) Which makes it probable, that the reſt were only to joyn with him in the act of ſacrificing; but theſe, and only theſe, were Invited to Feaſt upon the Remainders of the ſacrifice; which Feaſt is here called a *ſacrifice*, as it is above *verſe* 3. And the only inconvenience of this Interpretation is, that the word *ſacrifice* is taken in different ſenſes in the ſame Verſe, which is no unuſual thing. See *Matth:* 8: 22. And this difference may poſſibly be intimated by the differing prepoſitions prefixed to the ſame word, the firſt being *Bazzabach*, and the latter *Lazzabach*. Howſoever, that only *Jeſſe* and his ſons were preſent at the Feaſt, may ſeem probable, from *Samuel*'s deſign of Privacy, and from the following Relation.

6 ¶ And it came to paſs, when they were come *o*, that he looked on * Eliab, and ſaid, Surely the LORDS anointed *is* before him *p*.

* 1 Chron. 27: 18. *Elihu.*

o When the moſt of *Jeſſe*'s ſons were come, either to the place of the Feaſt, or to ſome other place near it, appointed for this private Diſcourſe, whither they were to come before they went to the Feaſt. It muſt alſo be underſtood, that *Samuel* had acquainted *Jeſſe* with his Deſign, which is eaſily gathered out of the Context, and needed not be expreſſed. *p* i. e. Is in this place where God is now preſent. For it is obſervable, that not only the ſacrifice is ſaid to be offered, but even the Feaſt upon the remainders of it is ſaid to be eaten *before the Lord*, *Deut:* 12: 7. i. e. before or near his altar, where God was preſent in a ſpecial manner. And the ground of this Expreſſion ſeems to be this, That *Jeſſe* brought not all his ſons together, but made one after another to come to the place, and to paſs before *Samuel*, who ſtood before the Lord, in ſome place near the Altar, that this great buſineſs might be managed with more ſolemnity. And *Eliab* being the Perſon now before *Samuel*, is ſaid to be now *before the Lord*. But whatſoever the ground of this Phraſe is, this is certain and confeſſed, that this is his meaning, This I take to be the Perſon whom I am ſent to Anoint: wherein yet he was greatly miſtaken, as other Prophets ſometimes were, when they haſtily ſpake their own thoughts, before they had conſulted God in the caſe, as 2 *Sam:* 7: 3.

7 But the LORD ſaid *q* unto Samuel, Look not on his countenance, or on the height of his ſtature *r*, becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth: For man looketh on the † outward appearance *ſ*, but the LORD looketh on the * heart *t*.

† Heb: *Eyes.*

* 1 Chron. 28: 9. Pſal: 7: 9. Jer: 11: 20. *and* 17: 10. *and* 20: 12.

q By ſecret Inſpiration. *r* Whereby thou waſt once deceived in *Saul*, *Chap:* 10: 23, 24. and therefore ſhouldeſt not now be deceived a ſecond time. *ſ* Men value Men by their outſides. *t* God eſteems of men by the goodneſs of their hearts, and hath now proceeded by that Rule in the choice of a King, and would have done ſo before, if the People's ſinful deſires had not provoked him to give them a bad King.

8 Then Jeſſe called * Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the LORD choſen this.

* Chap: 17: 13.

9 Then Jeſſe made Shammah *u* to paſs by: and he ſaid, Neither hath the LORD choſen this.

u Called alſo *Shimeah*, 2 *Sam:* 13: 3. and *Shimmah*, 1 *Chron:* 2: 13.

10 Again Jeſſe made ſeven of his ſons *x* to paſs before Samuel; and Samuel ſaid unto Jeſſe, The LORD hath not choſen † theſe.

† Heb: *any of.*

x i. e. The reſt of his ſons, which were ſeven, beſides *David*; for in all he had eight, 1 *Sam:* 17: 12. It is true, there are but ſeven of them named, 1 *Chron:* 2: 13, 14, 15. but that may be, becauſe one of them was either born of a Concubine; or an obſcure Perſon: or, one that died immediately after this time.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep *y*. And Samuel ſaid unto Jeſſe, * Send and fetch him: for we will not ſit † down *z* till he come hither.

* 2 Sam: 7: 8. Pſal. 78: 70.

† Heb: *round.*

y And conſequently is the moſt unfit of all my ſons for that high Employment. Either therefore he did not throughly underſtand *David*'s great Wiſdom and Valour, or he judgeth him unfit, by reaſon of his mean Education. And God ſo ordered it by his providence, that *David*'s choice might plainly appear to be God's work, and not *Samuel*'s, or *Jeſſe*'s Deſign. *z* To wit, to the Feaſt. *Queſt.* How could *David* be admitted to this Feaſt, being, as it ſeems, not ſanctified with the reſt of his brethren? *Anſw.* 1. It is not ſtrange; if the prophet by Gods direction, diſpenſed with the ordinary Rule, in a Perſon ſo extraordinary, both for his Piety, and the Dignity to which he was choſen. 2. It is not affirmed that *David* did ſit down with them to the Feaſt; but only, that they would not do ſo till he came. And when he was come, and *Samuel* had done what he intended with him, *David*, for ought we know, might depart, and the reſt ſit down to the Feaſt. For *David* was not now actually raiſed to any higher degree, but returned to his former employment; as we read below, *v.* 19.

12 And he ſent, and brought him in: now he *was* ruddy *a*, *and* withal, † of a beautiful countenance, and goodly to look *b* to, and the LORD ſaid, Ariſe, anoint him: for this *is* he.

† Heb: *fair of eyes.*

a Which may be referred either to the colour of his hair; or rather, to the complexion of his Face. *b* Of a comely, but Maſculine and Majeſtick Aſpect.

13 Then Samuel took the horn of oyl, and * anointed him in the midſt of his brethren *c*: and * the ſpirit of the LORD came upon David from that day forward *d*. So Samuel roſe up and went to Ramah.

* Pſal: 89: 20.

* See Num: 27: 18.

c According to this Tranſlation, his Brethren were preſent at this Act, and knew that *David* was Anointed King. But this ſeems to ſome, neither conſiſtent with *Samuel*'s deſign of ſecreſie; nor with *Eliab*'s ſcornful words concerning him after this, *Chap:* 17: 28. But to this, others Reply, That *David*'s Brethren ſaw *David*'s Unction, but did not particularly underſtand, that he was Anointed to the Kingdom; but were only told by *Samuel*, that he was Anointed to ſome great Service, which hereafter they ſhould know, but at preſent it was fit to be concealed; Thus *Jeſſe* only, and *David*, underſtood the whole Buſineſs, and his Brethren were able to atteſt to that Act of *Samuels* Anointing him, which, with other collateral Evidences, was abundantly ſufficient to prove *David*'s Right to the Kingdom, if need ſhould be. And this ſeems fairly to accord, and explain the matter: But the words may be otherwiſe Tranſlated out of the *Hebrew*, That he Anointed him *out of the midſt of his Brethren*; i. e. He ſelected him from amongſt the reſt of his Brethren to be King. As Chriſt is ſaid to be *raiſed from midſt of his Brethren*. And whereas, the *Hebrew* Word is *Bekereb, in the midſt*; not *Mikkereb, out of the midſt*; it is confeſſed, that the Prepoſition *beth, in*, is oft uſed for *min, of*, or *out of*, as hath been formerly ſhewed by many Inſtances; and ſo it may be here. And further, the place may be thus Rendred; that *Samuel Anointed him*, being taken *out of the midſt of his Brethren*: And ſo theſe Words may be added, to ſignifie, That *Samuel* took him out from the reſt of the Company, and privately Anointed him; *Jeſſe* only being preſent at the Action. And thus there is an Ellipſis of a Verb or Particle, which is frequent; as *Gen:* 12: 15. The *Woman was taken* (i. e. *was taken* and carried) *into Pharaohs houſe*; and many ſuch places. *d* i. e. He was immediately endowed with extraordiary Gifts of GODS Spirit, as ſtrength, and Courage, and Wiſdom, and Magnanimity, and other excellent Qualities which fitted him for, and put him upon Noble Attempts; for which, he preſently grew Famous, even whilſt he lived a private Life: See below *v.* 18: and 17, 34, &c.

14 ¶ But the ſpirit of the LORD departed from Saul *e*, and an * evil ſpirit *f* from the LORD *g* || troubled him *h*.

* Chap:

|| Or, terrified.

e God took away that prudence, and courage, and alacrity, and other gifts and aſſiſtances of God's Spirit, wherewith he had qualified him for the managment of his publick Employment. *f* Properly ſo called: for what need is there of forſaking the proper ſignification of the Word? It is evident both from Scripture, and Experience, that God hath permitted ſome men to be really acted, and diſquieted by the Devil: and why not *Saul* as well as others? *g* i. e. By God's permiſſion or judgement, delivering him up to Satan. *h* Stirred up in him unruly and tormenting paſſions; as Envy, Rage, Fear, Deſpair, and the like.

15 And Saul's ſervant ſaid unto him, Behold now, an evil ſpirit † from God troubleth thee.

† Heb: *of God.*

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man, *who is* a cunning player on an harp, and it ſhall come to paſs, when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well *i*.

i And the ſucceſs confirms their Opinion. For although Muſick cannot directly have any influence upon an Evil ſpirit to drive him away; yet, becauſe the Devil as it ſeems, had not Poſſeſſion of him, but only made uſe of the Paſſions of his Mind, and ill humours of his Body to moleſt him: and becauſe it is manifeſt, that Muſick hath a mighty power to qualifie and ſweeten theſe, and to make a man ſedate and chearful, as is evident by the unanimous conſent of Learned Writers, and by common Experience; it is not ſtrange, if the Devil had not that power over him when his Mind was more compoſed, which he had when it was diſordered; as the Devil had leſs power over Lunaticks in the decreaſe, than in the increaſe of the Moon: *Matth:* 17: 15, 18. And ſeing Muſick prepared the Lord's Prophets for the Entertainment of the good Spirit, a[illegible]*ings* 3: 15. Why might it not diſpoſe *Saul* to the reſiſtance [illegible] evil ſpirit? And why might not the chearing of his Heart, [illegible]me meaſure ſtrengthen him againſt thoſe Temptations of the Devil, which were fed by his Melancholick Humour.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in || matters *k*, and a comely perſon, and the LORD *is* with him *l*.

|| Or, ſpe

k Wonder not, that *David* was ſo ſuddenly advanced, from a poor contemptible ſhepherd, to ſo great Reputation; for theſe were the Effects of that Spirit of the Lord which he received when he was Anointed. Though ſome would hence inferr, that the things related in this Chapter, happened after the Hiſtory of Chapter 7. though it be placed before, ſuch Tranſpoſitions being not unuſual in Hiſtorical Relations. *l i. e.* Directs and proſpers all his undertakings.

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul *m*.

m This Preſent, though in our Times it would ſeem contemptible, yet was very agreeable to the uſage of thoſe Times, and to the condition of *Jeſſe*, which was but mean in the World. And it ſeems to have been the Cuſtom of thoſe Times, as it is yet in the Eaſtern Countries (when they made their appearance before Princes, or great Perſons, to bring a Preſent; See *Gen.* 32.20. *Gen.* 43. 25, 26. and elſewhere.) To which civil Cuſtom, that Religious Precept ſeems conſonant, *Exod.* 23. 15. *Deut.* 16. 16. *None ſhall appear before me empty.* And he might ſend it; partly, as a Teſtimony of his reſpect to his Sovereign; and partly, to gain *David* favour and acceptance with him; being ſenſible, that he was going to a place and ſtate of hazard; but knowing *Saul*'s furious Temper, he durſt not refuſe to ſend him; and he ſent him the more willingly, becauſe this ſeemed a moſt likely means to accompliſh GOD'S Promiſe of the Kingdom, and to prepare him for it.

21 And David came to Saul, and ſtood before him *n*: and he loved him greatly, and he became his armour-bearer *o*.

n i. e. Miniſtred unto him; or, (as we uſe to ſpeak) waited upon him, as that Phraſe oft ſignifies; as *Deut.* 1. 38 and 10. 8. *o* He had that Place conferred upon him, though we do not read that he ever exerciſed it; for it ſeems he was gone back to his Father upon ſome occaſion not related; and had abode with him ſome conſiderable time before the War deſcribed, *Chap.* 17. happened.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs, when the *evil* ſpirit † from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him *p*.

† Heb. *of God.*

p To wit, for a ſeaſon. And the reaſon of this Succeſs, may be, partly natural and common; of which, ſee on *v.* 16. and partly, ſupernatural and ſpecial, reſpecting *David*; whom God deſigned by this means, to bring into favour with the King and his Court, and ſo to ſmooth the way for his Advancement.

CHAP. XVII.

The Armies of the Iſraelites and Philiſtines ready for Battel: Goliah terrifieth the Iſraelites with his Stature, Armour and Challenge, 1——11. *David ſent by his Father to viſit his Brethren; is willing to Encounter with him,* 12——27. *For which Eliab chideth him: He is brought to Saul, and ſheweth the reaſon of his Confidence,* 28——37. *He taketh a Staff: And Sling, with five Stones,* 38——40. *Goliah curſeth and threatneth him,* 41——44. *Davids Faith: He ſlayeth him,* 45——50. *The Philiſtines fly: Are ſmitten and plunder'd,* 51——54. *Saul taketh notice of David,* 55——58.

NOw the Philiſtines gathered together their armies to battel *a*, and were gathered together at * Shocho, which *belongeth* to Judah, and pitched between Shocho and Azekah in || Epheſdammin.

* Joſh. 15. 35. || Or, *the coaſt of Dammin.*

a To revenge their former great and ſhameful Defeat, *Chap.* 14.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtines.

† Heb. *ranged the battel.*

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide *b*: and *there was* a valley between them.

b Where they had diſpoſed and fortified their Camps, that if the one ſhould Aſſault the other, the Aſſailant ſhould have the diſadvantage, and be obliged to fight from a lower place.

4 ¶ And there went out † a champion *c* out of the camp of the Philiſtines, named Goliah, of Gath, whoſe height *was* ſix cubits and a ſpan *d*.

† Heb. *a middle man, or a man between two.*

c Heb. *a man between two*; either becauſe he uſed to come forth, and ſtand between the two Armies; or, becauſe he moved that the Buſineſs ſhould be decided *between two*, whereof he would be one. *d* Which is not ſtrange, for beſides the Giants mentioned, in Scripture, *Herodotus*, *Diodorus Siculus*, and *Pliny*, and others, make mention of Perſons ſeven Cubits high; which is near double to an ordinary mans height.

5 And *he had* an helmet of braſs upon his head; and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels *e* of braſs.

† Heb. *clothed.*

e The common Shekel contained only a fourth part of an Ounce; and ſo 5000 Shekels made 1250 Ounces, which make exactly 78 Pounds. Which weight is not unſuitable to a man of ſuch vaſt greatneſs and ſtrength as his Height ſpeaks him to be.

6 And *he had* greaves of braſs upon his legs: and a || target of braſs between his ſhoulders.

|| Heb. *gorget.*

7 And the ſtaff of his ſpear *was* like a weavers beam *f*, and his ſpears † head *weighed* ſix hundred ſhekels of iron, and one bearing a ſhield went before him.

† Heb. *flame.* Neh. 3. 3. Hab. 3. 11.

f On which the Weavers faſten their Web. It was like this for thickneſs; and for length, that he omits, as eaſie to be collected by proportion to the reſt. And though the whole weight of *Goliah's* Armour may ſeem prodigious; yet it is not ſo much by far, as one *Athanatus* did manage: of whom *Pliny* relates, That he ſaw him come into the Theatre with Arms weighing 12000 Ounces.

8 And he ſtood and cryed unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe ye a man for you, and let him come down to me *g*.

g That the Battel may be decided by us Two alone. Such offers were frequent in thoſe Times. And poſſibly he thought the Valiant *Jonathan*, who had Aſſaulted an whole Army, would never have refuſed this Challenge. But God ſo ordered the matter, that none ſhould accept it, becauſe he would reſerve this Honour for *David*, as a ſtep to his Kingdom.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day: give me a man that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed, and greatly afraid *h*.

h Which may ſeem ſtrange, conſidering the glorious Promiſes, and their late Experiences of Divine Aſſiſtance. But the truth is, all Men do ſo intirely depend upon God in all things; that when he withdraws his help, the moſt Valiant and Reſolute Perſons cannot find their Hearts nor Hands, as daily Experience ſhews.

12 ¶ Now David *was* * the ſon of that * Ephrathite *i* of Bethlehem-Judah, whoſe name *was* Jeſſe, and he had eight ſons *k*: and the man went among men *for* an old man in the days of Saul.

* Cha. 16. 1. * Gen. 35. 19.

i i. e. Of the Man of *Ephrathah*, or *Bethlehem*, *Gen.* 35. 19. *k* See on *Chap.* 16. 10.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſons that went to the battel, *were* Eliab the firſt-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngeſt, and the three eldeſt followed Saul.

15 But David went and returned from Saul *l* to feed his fathers ſheep at Bethlehem.

l Either, 1. From *Saul*'s Court: where having been entertained by *Saul*, to relieve him in his Melancholy Fits, he was permitted to go to his Father's Houſe, to be ſent for again upon occaſion. Or, 2. From *Saul*'s Camp, whither he uſed to come to viſit his Brethren; as appears from *v.* 17.

16 And the Philiſtine drew near morning and evening, and preſented himſelf fourty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an Ephah of this parched *corn m*, and theſe ten loaves, and † run to the camp to thy brethren.

† Heb. *carry them running.*

m A Food then much in uſe, which they uſed to mix with Water, or Milk, or Oyl, *&c.*

18 And carry theſe ten † cheeſes unto the captain of *their* thouſand *n*, and look how thy brethren fare, and take their pledge *o*.

† Heb. *cheeſes of milk.* † Heb. *captain of a thouſand.*

n In whoſe Power it was in a great meaſure, either to preſerve them, or to expoſe them to utmoſt hazards. *o i. e.* Bring me ſome token of their welfare from them.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines *p*.

p i. e. In a poſture and readineſs to fight with them; as it is explained, *v.* 20, 21. Men are oft ſaid in Scripture, to do what they intend, and are prepared to do; as hath been ſhewed formerly by inſtances.

20 And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went as Jeſſe had commanded him: and he came to the || trench *q* as the hoſt was going forth to the || fight, and ſhouted *r* for the battel.

|| Or, *place of the carriage.* || *In battel-ray, or, place of fight.*

q i. e. To the Camp or Army which was there Intrenched. *r* As the manner was, both to animate themſelves, and to terrifie their Enemies.

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left his † carriage *s* in the hand of the keeper of the carriage, and ran into the army, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him.* † Heb. *asked his brethren of peace.*

s The Proviſions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliah by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb *from his face.*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be *that* the man who killeth him, the King will enrich him *t* with great riches, and * will

* Joſh. 15. 16.

give him his daughter, and make his fathers houſe free *u* in Iſrael.

t It is obſervable, that *Saul* in his great Diſtreſs, doth not encourage himſelf in God, nor ſeek his counſel or favour by Prayers and Sacrifices, but expects Relief from Men only. This was one effect and ſign of the departure of God's Spirit from him: *u* Free from all thoſe Tributes and Charges which either the Court or the Camp required.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God *x*?

x Why ſhould you all be thus diſmayed at him? he is but a Man, and that of an accurſed Race, a Stranger and Enemy to GOD, and no way able to ſtand before them who have the Living and Almighty GOD for their Strength and Refuge?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done unto the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliab's anger was kindled againſt David *y*, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs *z*? I know thy pride, and the naughtineſs of thine heart *a*; for thou art come down that thou mighteſt ſee the battel.

y Either becauſe he thought him guilty of intollerable Folly, and Pride, and Preſumption, in pretending to ſuch an Attempt: or becauſe he feared and concluded he would be certainly Ruined in the Enterprize: or rather, becauſe he envied him the glory of ſo great an Undertaking; and took this proffer of *David*'s to be, what indeed it was, a Reproach to himſelf, and to all the reſt, that having the great God on their ſide, had not the Faith or Courage to fight with him. *z* Thou art much fitter to tend Sheep, than to appear in an Army, or to fight with a Giant. *a* Thy ſelf-confidence, and vainglory, and curioſity.

29 And David ſaid, What have I now done? *Is there* not a cauſe *b*?

b Either, 1. Of my coming: My Father ſent me on an Errand. Or rather, 2. Of my thus ſpeaking: Is there not Reaſon in what I ſay? Is this Giant Invincible? is our God unable to Oppoſe him, and Subdue him?

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner *c*: and the people anſwered him again after the former manner.

† Heb. *Word.*

c For being ſecretly moved by God's Spirit to undertake the Combat, he ſpeaks with divers Perſons about it, that ſo it might come to the King's ear.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he † ſent for him.

† Heb. *took him.*

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him: thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine to fight with him: for thou art but a youth *d*, and he a man of war from his youth.

d Either, 1. For Age, to wit, comparatively to *Goliah*, being now not much above 20 years old, as is ſuppoſed. Or rather, 2. For Military skill, as the words following explain it; as if he ſhould ſay, Thou art but a Novice, a raw and unexperienced Soldier, and therefore unable to Fight with him.

34 And David ſaid to Saul, Thy ſervant kept his father's ſheep, and there came a lion and a bear *e*, and took a ‖ lamb out of the flock:

‖ Or, *kid.*

e Not both together, but one after another, at ſeveral times.

35 And I went out after him, and ſmote him *f*, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

f To wit, the Lyon, as appears by his Beard: which having particularly mentioned, it was eaſily underſtood, and believed, that he did the ſame to the Bear; which therefore it was needleſs to expreſs.

36 Thy ſervant ſlew both the lion and the bear *g*: and this uncircumciſed Philiſtine ſhall be as one of them, ſeing he hath defied the armies of the living God.

g This he is probably thought to have done after he was Anointed; when he was endowed with ſingular gifts of God's Spirit: and among others, with extraordinary courage of Heart, and ſtrength of Body.

37 David ſaid moreover, The LORD that delivered me out of the † paw of the lion, and out of the † paw of the bear, he will deliver me out of the hand of this Philiſtine *h* And Saul ſaid unto David, Go *i*, and the LORD be with thee.

†Heb: *hand.*
†Heb: *hand.*

h His Good-will is the ſame to me, that it then was, and his Power is not diminiſhed. *i* It is not ſtrange, that *Saul* conſents to the Combat, conſidering *David*'s pious and convincing Diſcourſe, grounded upon ſenſible Experience; and withal, the dangeous condition of the *Iſraelitiſh* Affairs, and the abſolute refuſal of all other Perſons.

38 ¶ And Saul † armed David with his armour *k*, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

† Heb: *clothed, &c. with his clothes.*

k Either, 1. With *Saul*'s own Armour which he uſed to wear in Battel; which ſeems not to agree with the extraordinary height of *Saul*'s Stature, 1 *Sam* 10. 23. Nor is it like that *Saul* would diſarm himſelf, when he was going forth to the Battel, *v.* 20, 21. Or, 2. With Armour taken out of his Armoury. Not that the whole Army of *Saul* was brought into the Field; but that ſome choſen Arms were taken out thence, and brought for any emergent occaſion. Or rather, 3. *With his Veſtments, or Garments.* For 1. So the *Hebrew* Word properly and uſually ſignifies; and ſo this ſame Word is Tranſlated, 1 *Sam*: 18: 4. 2. His Armour is diſtinguiſhed from this, and is particularly deſcribed in the following words. He ſeems therefore to ſpeak of ſome Military Veſtments which were then uſed in War, and were contrived for defence; ſuch as Buff-coats now are.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them* *l*. And David put them off him.

l I have no skill nor experience in the managment of this kind of Arms.

40 And he took his ſtaff *m* in his hand and choſe him five *n* ſmooth ſtones *o* out of the ‖ brook, and put them in a ſhepherds † bag which he had, even in a ſcrip, and his ſling was in his hand *p*, and he drew near to the Philiſtine.

‖ Or, *Valley.*
† Heb: *Veſſel.*

m His Shepherds Staff. Theſe Arms were in themſelves contemptible, yet choſen by *David*; partly, becauſe he had no skill to uſe other Arms; partly, becauſe he had inward aſſurance of the Victory, even by theſe Weapons; and partly, becauſe ſuch a Conqueſt would be moſt honourable to God, and moſt ſhameful, and diſcouraging to the *Philiſtines*. *n* That if one ſhould fail him, he might make uſe of another. *o* Becauſe ſuch Stones would go moſt freely out of the Sling; and conſequently, with more force and certainty, directly to the Mark which he aimed at. *p* This ſort of Weapons was not unuſual in the Fights of ancient Times; and many arrived at great dexterity in ſlinging Stones with great certainty; of which we have inſtances both in Scripture, as *Judges* 20: 16. and in *Diodorus Siculus*, and *Livy*, and other Authors.

41 And the Phililſtine came on, and drew near unto David, and the man that bare the ſhield went before him.

42 And when the Philiſtine looked about, and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance *q*.

q Not having ſo much as the countenance of a Martial Perſon.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves *r*? and the Philiſtine curſed David by his gods *s*.

r i. e. With a Staff. The Plural Number for the Singular; as *Gen*: 21: 7. and 46: 7. *s* He prayed that his god *Dagon*, and *Aſhtaroth*, &c. would deſtroy him.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh to the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield: but I come to thee in the name of the LORD of hoſts *t*, the God of the armies of Iſrael whom thou haſt defied *u*.

t i. e. By a Commiſſion from him, with confidence in him, and aſſurance of his Help, and for the Vindication of his Honour. *u* In defying that Army and People whereof he is the LORD and Protector.

46 This day will the LORD † deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth, that all the earth may know that * there is a God in Iſrael *x*.

† Heb: *ſhut thee up.*
* 2 Kings 5: 15.

x Heb. *That God*, the only true God, *is for Iſrael*; or on *Iſrael*'s ſide, and againſt you. Or, *that Iſrael had a God*, a God indeed, one who is able to help them; and not ſuch an impotent Idol as you ſerve.

47 And all this aſſembly ſhall know, that the LORD ſaveth not with ſword and ſpear *y*, (for the battel *is* the LORD'S *z*,) and he will give you into our hands *a*.

y i. e. That he can ſave without theſe Arms, and with the moſt contemptible Weapons, ſuch as mine ſeem to thee. *z* i. e. The Events of War are wholly in his Power, to give Succeſs to whom, and by what means he pleaſeth. *a* *David* ſpeaks thus confidently, becauſe he was aſſured of it by a particular Inſpiration from God.

48 And it came to paſs, when the Philiſtine aroſe, and came, and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his fore-head, that the ſtone ſunk into his fore-head *b*, and he fell upon his face to the earth.

b Either, 1. The Stone pierced through his Helmet; which ſuch Stones being ſlung would not ſeldom do; as even *Diodorus Siculus* relates. Or 2. The Stone might get in through one of thoſe holes which are left in Helmets, that he that wears it may ſee his way, and how to direct his blows. Or rather, 3. The proud Giant had lift up that part of his Helmet which covered his Fore-head; and that in contempt of *David* and his Weapons, and by the ſingular direction of God's Providence.

50 So David prevailed over the Philiſtine, with a ſling, and with a ſtone, and ſmote the Philiſtine, and ſlew him; but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword [c], and drew it out of the ſheath thereof, and ſlew him [d], and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

[c] Hence it appears, that *David* was not a little Man, as many fancy; but a Man of conſiderable bulk and ſtrength, becauſe he was able to manage a Giant's Sword; which alſo he did, both here and below, *Chap.* 21. 9. [d] *Qu.* How could this be, when *he ſlew him* before with the Stone, *v.* 50? *Anſw.* There he gives a general account of the Event of the Battel; and of the Giant's Death: but here he gives a particular Relation of the manner and inſtrument of his Death. The Stone threw him down to the Earth, and bereaved him of the uſe of his Senſe and Motion; but there remained ſome Life in him, (as frequently doth in ſuch caſes) which the Sword took away, and ſo compleated the Work.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaarim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents [e].

[e] Heb. *Their Camps* i. e. Their Camp: but he ſpeaks of it in the Plural Number, becauſe of the great extent, and various quarters of their Camp.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem [f]; but he put his armour in his tent [g].

[f] Either, to terrifie the *Jebuſites*, who yet held the Fort of *Zion*, 2 *Sam.* 5. 7. or, for ſome other reaſon not Recorded, nor now known. [g] i. e. In the Tent which was erected for him in the Camp, upon this occaſion. There it was kept for the preſent; though afterwards it ſeems to have been tranſlated to the Tabernacle; where we find his Sword, *Chap.* 21. and it is not unlikely the reſt of his Armour was there alſo.

55 And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon is this youth [h]? and Abner ſaid, As thy ſoul liveth, O king, I cannot tell [i]?

[h] *Queſt.* How could *David* be unknown to *Saul*, with whom he had lived, *Chap.* 16. 21? *Anſw.* That might well be, for divers reaſons, becauſe *David* was not conſtantly with him; nor, as it ſeems, uſed by him, but upon extraordinary occaſions, and deſperate fits of Melancholy; from which, poſſibly he had been free for a good while, by God's ſpecial Providence and Care for his People *Iſrael*, that ſo he might be capable of Governing and Protecting them againſt the *Philiſtines*, who watched all opportunities againſt them, and at laſt broke forth into an open War. Thus *David* had been for ſome conſiderable time diſmiſſed from *Saul*'s Court, and was returned home. And therefore it is not ſtrange, if *Saul* had for the preſent forgotten *David*. For Kings, becauſe of the Incumbrance of Publick Buſineſs, and the multitude of Perſons who come to them on ſeveral occaſions, may eaſily forget ſome Perſons; yea, ſuch as have frequently been with them, eſpecially their Servants whom they do not uſe to obſerve with ſo much attention and care as they do others. Add to this, that the diſtemper of *Saul*'s mind might make him forgetful; and that *David* might now be much changed, both in his countenance and in his habit, from what he had before; and it is apparent, that the change of habits makes ſo great a difference, that it oft keeps us from the knowedge of thoſe Perſons whom in other habits we very well know. Some give this Anſwer, That this was the firſt time that *Saul* had ſeen *David*; and that *David*'s exploit here Recorded, was performed before that which is Recorded *Chap.* 17. 15, &c. though it be placed after it: But that is confuted by comparing *Chap.* 18. 1, 2, 3. [i] Which is not ſtrange, becauſe *Abner*'s converſation and employment was generally in the Camp, when *David* was at the Court; and when *Abner* was there, he took little notice of a Perſon ſo much inferiour to him as *David* was.

56 And the king ſaid, Inquire thou whoſe ſon the ſtripling is.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him, and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon *art* thou, *thou* young man? and David anſwered, I *am* the ſon of thy ſervant Jeſſe, the Bethlehemite

CHAP. XVIII.

Jonathan loveth David: They Covenant together, 1——4. *Saul envieth David's praiſe: In his fury ſeeketh to kill him,* 5——11. *Is afraid of him: And removeth him: He is loved by the People,* 12——16. *Saul offereth David his Daughters, firſt Merab who is given to Adriel; then Michal who loveth David,* 17——20. *Saul demandeth* 100 *foreskins of the Philiſtines for a Dowry: David promiſeth: Delivereth double the number: Obtaineth Michal,* 21——27. *Saul's fear and hatred: And David's Glory increaſeth,* 28——30.

AND it came to paſs, when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was † knit with the ſoul of David, and Jonathan loved him as his own ſoul [a].

† Heb. *bound up in.* Gen. 44. 30.

[a] Partly, for his excellent Vertues and Endowments, which ſhone forth both in his Speeches and Actions; partly, for the great and good Service which he had done to GOD and to his People; and partly, for the ſimilitude of their Age and Qualities.

2 And Saul took him that day, and would let him go no more home to his fathers houſe [b].

[b] By which it appears, that before-time *David* had not his conſtant Reſidence at Court, but did return to his Father's Houſe, and thence again to the Court, as occaſion required.

3 Then Jonathan and David made a covenant [c], becauſe he loved him as his own ſoul.

[c] *i. e.* An agreement of ſincere and perpetual Friendſhip between them.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle [d].

[d] Partly, as a pledge of his great reſpect and affection to him: and partly, to vindicate *David* from that contempt which might cleave to him for his former Paſtoral habit and condition, and to put him into an habit ſuitable to his preſent Greatneſs and Glory.

5 ¶ And David went out [e] whitherſoever Saul ſent him, *and* || behaved himſelf wiſely: and Saul ſet him over the men of war [f], and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

|| Or, *proſpered.*

[e] Upon Military Expeditions, of which that word is oft uſed. [f] Gave him ſome conſiderable Command in his Army, though not the Supreme.

6 And it came to paſs, as they came when David was returned from the ſlaughter of the || Philiſtine [g], that the women came out of all the cities of Iſrael [h], ſinging, and dancing [i], to meet king Saul, with tabrets, with joy, and with † inſtruments of muſick.

|| Or, *Philiſtines.*

† Heb: *three ſtringed inſtruments.*

[g] Either, Firſt, From ſome eminent Victory obtained by him againſt the *Philiſtines*, though not particularly related, wherein alſo *Saul* might be preſent and concerned. Or rather, Secondly From the ſlaughter of *Goliah*, and the other *Philiſtines* with him. Againſt this it is Objected, That this Song was ſung either after *David* was advanced and employed, as is related *v.* 5. and therefore not immediately after that great Victory; or, before he was ſo advanced; and then it would have raiſed *Saul*'s Jealouſie and Envy, and conſequently hindred *David*'s Advancement. But it may be replied, That this Song, though placed afterwards, was ſung before *David*'s Advancement, related *v.* 5. And that this did not hinder *David*'s Preferment, muſt be aſcribed, partly, to *Saul*'s Policy, who, though he had an Eye upon *David*, and deſigned to cruſh him upon a fit occaſion; yet ſaw it neceſſary for his own Reputation, and the encouragement of other Mens Valour, and for the ſatisfaction of *Jonathan*'s paſſionate Deſire, and the juſt and general Expectation of the whole Army and People, to give him ſome conſiderable Preferment for the preſent; and principally, to GOD'S Providence overruling *Saul*, againſt his own Inclination, and his miſtaken Intereſt. [h] *i. e.* Out of all the neighbouring Cities, by, or through which the Victorious Army marched. [i] According to the Cuſtom of thoſe times and places: Of which ſee *Exod.* 15. 20. *Judges* 11. 34.

7 And the women anſwered *one another* [k] as they played, and ſaid, * Saul hath ſlain his thouſands, and David his ten thouſands [l].

* Chap. 21. 11. & 29. 5.

[k] Singing by parts alternately. [l] So they ſaid, becauſe *David* killed *Goliah*, which was the principal cauſe of all the following ſlaughter of the *Philiſtines*.

8 ¶ And Saul was very wroth, and the ſaying † diſpleaſed him, and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more, but the kingdom [m]?

† Heb: *was evil in his eyes.*

[m] What greater honour can they give him, but that of the Kingdom? Or thus: *And moreover,* this will not reſt here, they will *certainly* give him *the Kingdom*: they will tranſlate the Crown from me to him. Or thus: *And moreover, the Kingdom certainly* belongs *to him*; *i. e.* I now perceive that this is the Favourite of God, and of the People; this is that Man after God's own Heart, to whom *Samuel* told me that God would transfer my Kingdom.

9 And Saul eyed David [n] from that day and forward.

[n] *i. e.* Narrowly obſerved all his Counſels and Actions, that he might underſtand whether he had any Deſign upon the Kingdom or no; and that he might find ſome colourable Pretence of putting him to death.

10 ¶ And it came to paſs on the morrow, that the * evil ſpirit from God came upon Saul [o], and he propheſied [p] in the midſt of the houſe: and David played with his hand as at other times: and *there was* a javelin in Sauls hand [q].

* Chap. 16. 14.

[o] *Saul*'s Envy, and Jealouſie, and Diſcontent revived his Melancholick Diſtemper, which the Devil, according to his wont, ſtruck in with. [p] Or, *he feigned himſelf to be a Prophet*, for ſo *Hebrew* Verbs in *Hithpahel* oft ſignifie; *i. e.* he uſeth uncouth Geſtures, and Signs, and Speeches, as the Prophets, or Sons of the Prophets uſed to do: for which they were by the ignorant and ungodly ſort reputed mad Men, 2 *Kings* 9. 11. And it may ſeem probable, that *Saul* did now ſpeak of Divine Things politickly, that thereby he might lull *David* aſleep, and kill him, before he ſuſpected any Danger. [q] Which he kept there for the following purpoſe.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice [r].

r Once at this time, and another time upon a like occaſion, *Chap.* 19. 10.

12 ¶ And Saul was afraid of David *ſ*, becauſe the LORD was with him, and was departed from Saul.

ſ Leſt as he had gotten the favour of God, and of all the People, he ſhould alſo take away his Kingdom.

13 Therefore Saul removed him from him *t*, and made him his captain over a thouſand, and he went out, and came in *u* before the people.

t From his Preſence and Court; which he did, partly, becauſe he feared leſt *David* ſhould watch and find an opportunity to kill him, as he had deſigned to kill *David*; partly, becauſe he was a great Eye-ſore, and his preſence now made him more ſad than ever his Muſick had made him chearful: and principally, that hereby he might expoſe him to the greateſt hazards and in ſome ſort betray him into the hands of the *Philiſtines*. *u* He led his Soldiers forth to Battel, and brought them back again with ſafety. Compare 2 *Sam.* 5. 2. Or elſe the Phraſe of *coming in, and going out*, may be underſtood (as elſe where) for converſing; or (as we uſe to ſay) *going to and fro* about buſineſs; as *Chap.* 29. 6.

|| Or, *proſpered.*

14 And David || behaved himſelf wiſely in all his ways, and the LORD *was* with him *x*.

x So that he had great Prudence in his Conduct, and proſperous ſucceſs following his Deſigns: which are two principal qualifications of a General, and of a Prince Thus God turned all *Saul*'s Devices upon himſelf and to *David*'s Advantage.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

† Heb. *a ſon of valour.*

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife *y*: only be thou † valiant for me, and fight the LORD'S battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him *z*.

y This was no more than *Saul* was obliged to do by his former promiſe, *Chap* 17. 25. which here he renews and pretends to perform, though he intended nothing leſs, as the Sequel ſhews. Whereby he makes himſelf guilty of Ingratitude, Injuſtice, and breach of Truſt, and withal of groſs Hypocriſie. *z* He thought ſo great an offer would oblige him, who was of himſelf Valiant enough, to give proofs of more than common Valour, and to venture upon the moſt dangerous Enterprizes.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life *a*, *or* my fathers family in Iſrael, that I ſhould be ſon in law to the king?

a i. e. My manner of living! How obſcure is that condition in which I was born and have been bred! Or rather thus: How little is my life worth, that by the expoſing of that to ſome hazard (which *Saul* required of him) I ſhould purchaſe a King's Daughter! In theſe Expreſſions *David* ſheweth not only his Humility, but alſo his Wiſdom, in diſcovering ſo deep a ſenſe of his own meanneſs, that *Saul* might ſee how far he was from aſpiring at the Kingdom, and might have no occaſion to ſuſpect that he was already anointed thereto.

19 But it came to paſs at the time when Merab Sauls daughter ſhould have been given to David *b*, that ſhe was given unto Adriel the Meholathite *c* to wife.

b When the Marriage was even ready to be ſolemnized. *c* The Son of *Barzillai* as he is called 2 *Sam.* 21. 8. This was an act of great Injuſtice and Perfidiouſneſs; and accordingly this Marriage was accurſed by God, and the Children begotten in it, were by God's appointment cut off, 2 *Sam.* 21.

† Heb. *was right in in his eyes.*

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleaſed him *d*.

d Not for any Reſpect he had to *David*; but for his own malicious and wicked Ends, that he might make uſe of her love to *David*, to enſnare and ruine him, which he thought might be done many ways, whereof one is here expreſſed.

* verſe 26

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt * this day *e* be my ſon in law, in *the one of* the twain *f*.

e i. e. Suddenly, within a time which probably *Saul* prefixed. *f* Whereas I have only two Daughters, and thou was diſappointed of thy expectation in the one by an unexpected accident thou ſhalt certainly have the other, which is the ſame thing, Heb. *in the twain*. Thus *the Cities of Gilead* is put for one of them, *Judges* 12. 7. And *the ſides of the Ship* for one of the ſides, *Jonah* 1. 5. Or, he ſaith, *in the twain*, or, *in both*, becauſe he was in effect betrothed to the one, and ſhould be married to the other, and ſo was his Son in law upon a double account.

22 ¶ And Saul commanded his ſervants, *ſaying*, Commune with David *g* ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſon in law

g Whom having ſo lately and groſly deceived, he found backward to embrace his motion, and therefore ſets others on work to perſwade him.

23 And Sauls ſervants ſpake thoſe words in the ears of David: and David ſaid, Seemeth it to you *a* light *thing* to be a kings ſon in law, ſeing that I *am* a poor man, and lightly eſteemed *h*?

h And therefore neither have Eſtate nor Credit to give (according to the manner, *Gen.* 34. 12. *Exod.* 22. 16, 17.) a Dowry ſuitable to her Quality.

† Heb. *according to theſe words.*

24 And the ſervants of Saul told him, ſaying, † On this manner ſpake David.

25 And Saul ſaid, Thus ſhal ye ſay to David, The king deſireth not *any* dowry, but an hundred fore-skins *i* of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines.

i Theſe he deſires rather than their Heads; partly, for the greater convenience of bringing them, and preſenting them before him; partly, to cover his Malice againſt *David* with a pretence of zeal for God, and for his People, and for the Covenant of Circumciſion; and partly, that the *Philiſtines* might be the more enraged againſt *David* for this reproachful and barbarous uſage of them, and might therefore watch all opportunities to deſtroy him.

† Heb. *fulfilled.*

26 And when his ſervants told David theſe words, it pleaſed David well to be the kings ſon in law *k*: and the days *l* were not † expired.

k As for other Reaſons, ſo eſpecially becauſe this opened the Door to the Kingdom which God had promiſed him. *l i. e.* The time allowed by *Saul* to *David* for the Execution of this Exploit.

27 Wherefore David aroſe, he, and his men, and ſlew of the Philiſtines two hundred men, and David brought their fore-skins, and they gave them in full tale to the king *m*, that he might be the kings ſon in law: and Saul gave him Michal his daughter to wife.

m He doubled the number required; partly, to oblige *Saul* the more to the performance of his Promiſe; and partly, to ſhew his great Reſpect and Affection to *Saul*'s Daughter.

28 ¶ And Saul ſaw and knew that the LORD *was* with David, and that Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David *n*, and Saul became Davids enemy continually.

n Becauſe he both loſt his Deſign againſt *David*'s life, and had now paved a way for him to the Throne.

† Heb. *precious.*

30 Then the princes of the Philiſtines went forth *o*: and it came to paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much † ſet by.

o To wit, to war againſt the *Iſraelites*, being provoked both by their former loſſes, and eſpecially by that act of *David*'s, related above, *v.* 27.

CHAP. XIX.

Saul purpoſeth to kill David: *Jonathan diſcloſeth it: ſpeaketh in his behalf to Saul: who ſweareth not to kill him: he returneth to Court,* 1——7. *By reaſon of his ſucceſs in a new War, Saul again ſeeketh to kill him: Michal acquainteth him with it: he flyeth: ſhe deceiveth her father,* 8——17. *David cometh to Samuel at Ramah: Saul ſendeth meſſengers twice to apprehend him: they both propheſie,* 18——21. *He goeth himſelf thither and propheſieth likewiſe,* 22——24.

AND Saul ſpake to Jonathan his ſon *a*, and to all his ſervants *b*, that they ſhould kill David.

a Whom, though lately engaged in a League of Friendſhip with *David*, he thought to oblige to it by ſenſe of his own Intereſt, as being the next Heir of the Crown, and likely to ſuffer moſt by *David*'s advancement. *b* What before he ſecretly deſigned, now he openly and impudently avowed.

2 But Jonathan Sauls ſon, delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf until the morning *c*, and abide in a ſecret *place*, and hide thy ſelf.

c Leſt he kill thee before I diſcourſe with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilſt he is in the fit of Rage againſt thee; but I intend to do it in the morning, when I may hope to find him in a better Temper.

3 And I will go out and ſtand by my father in the field, where thou *art d*, and I will commune with my father of thee, and what I ſee, that I will tell thee.

d In the Field where my Father uſeth to walk, where alſo I would have thee to hide thy ſelf, that I may know where to find thee at hand, to acquaint thee with the ſucceſs of my Endeavours, that thou mayeſt accordingly either return to Court, or ſpeedily depart.

4 ¶ And Jonathan ſpake good of David unto Saul his father *e*, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

e Which he could not do without hazard to himſelf. Herein therefore he performed the Duty of a true Friend, and of a valiant Man.

* Judges 9. 17. and 12. 3. Ch. 28. 21. Pſal. 119. 109.

5 For he did put his * life in his hand *f*, and ſlew the Philiſtine, and the LORD wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoyce: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

f i. e He expoſed his life to eminent hazard. See the Notes on *Judges* 12. 3.

6 And Saul hearkned unto the voice of Jonathan, and Saul ſware, *As* the LORD liveth, he ſhall not be ſlain *g*.

g This great change is not to be aſcribed to any true Repentance for his ſin againſt *David*, or any better affection which he now had to him; but meerly to his own worldly Intereſt; becauſe he was convinced by *Jonathan*'s diſcourſe, that he could not kill him, without great inconvenience and ſhame to himſelf.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence as † in times paſt.

† Heb. *yeſterday third day.*

8 ¶ And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter, and they fled from † him.

† Heb. *his face.*

9 And * the evil ſpirit † from the LORD was upon Saul [h], as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

* Chap. 16. 14. & 18. 10.
† Heb. *of the Lord.*

[h] *Davids* Succeſſes againſt the *Philiſtines*, which ſhould have cheered his heart, made him ſad, and the Devil watched the opportunity to improve his Melancholy, as before he had done.

10 And Saul ſought to ſmite David even to the wall with the javelin: but he ſlipt away out of Sauls preſence; and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 * Saul alſo ſent meſſengers unto Davids houſe to watch him, and to ſlay him in the morning [i]: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain [k].

* Pſal. 59. *title.*

[i] Why not in the Night? *Anſw.* Partly, becauſe it would have been barbarous, and moſt diſhonourable to *Saul*, to break into *Davids* Houſe by Night, and kill him in his own Houſe and Bed; and it ſeemed more expedient to kill him as he came out of his Houſe in the Morning: partly, becauſe the Night might give *David* ſome opportunity of eſcaping, which the Day-light would prevent: and principally, by Gods ſingular providence, infatuating *Sauls* Mind to take the worſt courſe, that *David* might be delivered from him. [k] Which ſhe might learn, either by information from *Jonathan*, or ſome other Courtier that was privy to the Deſign: or from her own obſervation of ſome ſuſpicious or dangerous Perſons hovering about the Houſe.

12 ¶ So Michal let David down thorow a window [l]: and he went and fled, and eſcaped.

[l] Becauſe they lay in wait for him at the Doors of the Houſe, whenſoever he ſhould come forth there.

13 And Michal took † an image [m], and laid *it* in the bed, and put a pillow of goats *hair for* his bolſter [n], and covered *it* with a cloth [o].

† Heb. *teraphim.*

[m] Heb. *Teraphim*, which was an Image made in humane ſhape: which ſhe might keep ſecretly, either out of a ſuperſtitious regard to it, or out of meer curioſity. This ſtratagem ſhe uſed, becauſe knowing her Fathers unquiet, and jealous, and furious Temper, ſhe ſuſpected he might come or ſend, to ſee whether *David* was there or no. [n] Or, *put great Goats* hair upon *his bolſter*; *i. e.* Upon the head and face of the Image, which lay upon his Bolſter, that it might have ſome kind of reſemblance of *Davids* head and hair, at leaſt in a ſick mans Bed, where there uſeth to be but a glimmering light. *Goats* is here put for *Goats hair*, as it manifeſtly is, *Exod.* 25. 4. and 26. 7. and 35. 26. It is acknowledged by learned Writers, that in thoſe Eaſtern Countries, Goats had much longer hair than ours have, and were ſhorn like Sheep, and that their hair was not unlike to a Mans or Womans hair; as may alſo be gathered from *Cant.* 4. 1. *thy hair is as a flock of Goats*; *i. e.* As the hair of a flock of Goats. And as there was Goats hair of ſeveral colours, (as the Wool of Sheep in divers parts is of very differing colours, as white, or black, or yellow, *&c.*) ſo it is moſt probable ſhe took that colour which was likeſt the colour of *Davids* Hair And ſhe took this rather than the hair of another Man, becauſe the procuring and ordering of that would have taken up ſome time; whereas ſhe had Goats hair of all ſorts at hand, as being uſed in Spinning or Weaving, *&c.* Or, the ſenſe may be this, according to our Tranſlation, That ſhe put a Pillow of the ſofteſt part of Goats hair under the Head of the Image, as they uſed to put under the Heads of ſick Men; whereby alſo the head of the Image ſinking into the Pillow, might be leſs diſcerned, eſpecially when it was either, wholly or in part covered with a Cloth. And all this Art was uſed, that *David* being ſuppoſed, and by ſome perſons who were ſent to enquire, perceived, as they thought, to be in the Bed, *Saul* might be hindred from purſuing and overtaking him before he had got into ſome ſecure place. [o] Upon pretence of his being ſick, and needing ſome ſuch covering, but really in deſign to prevent the diſcovery of her Deceit.

14 And when Saul ſent meſſengers [p] to take David, ſhe ſaid, He *is* ſick.

[p] To wit, other Meſſengers in the morning, ſuppoſing the former to be either ſlow or perfidious.

15 And Saul ſent the meſſengers *again* to ſee David [q], ſaying, Bring him up to me in the bed, that I may ſlay him.

[q] Or only, *to ſee David*, which they did not before, but went away ſatisfied (as it was fit they ſhould) with her Report and Teſtimony of his Sickneſs.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair for* his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go: Why ſhould I kill thee [r]?

[r] If thou doſt not permit me to eſcape, without diſcovery, I ſhall be forced for my own defence to kill thee. Though it is moſt likely, this was a Lye, and a Fiction of her own.

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah [ſ], and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

[ſ] Partly, for Comfort and Direction in his great Diſtreſs; and partly, for ſafety, ſuppoſing that *Saul* would be aſhamed to execute his bloody Deſigns in the preſence of ſo venerable a Perſon as *Samuel*, who had laid ſo great Obligations upon *Saul*, and had ſuch great and juſt Reputation with the people.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah [t].

[t] Or, *near Ramah*; the *Hebrew* prepoſition *beth*, *in*, being oft put for *near*, as it is apparently uſed, *Numb.* 33. 37, 38 *Joſh.* 5. 13. *Jer.* 20. 2. and 32. 7. *Naioth* was either an Houſe or Colledge in the Town of *Ramah*, or a Village in the Territory of *Ramah*, or near to the Town of *Ramah*; in which there was a Colledge of the Prophets, amongſt whom *Samuel* thought *David* might be ſecure.

20 And Saul ſent meſſengers to take David [u]: and when they ſaw the company of the prophets propheſying [x], and Samuel ſtanding *as* appointed over them [y], the ſpirit of God was upon the meſſengers of Saul, and they alſo propheſied [z].

[u] Thus *Sauls* Wickedneſs and fury increaſed; and he that at firſt uſed only ſecret Practices againſt *David*, now breaks forth into open and impudent Hoſtilities; plainly declaring, that he neither feared God, nor reverenced man. He would have puniſhed *Samuel*, as afterwards he did *Akimelech*, for giving *David* Entertainment, but that he feared the people, who had ſo great and unanimous a Veneration for him. [x] *i. e.* Speaking of God, or of the things of God by Divine Inſpiration; either praiſing God, or inſtructing Men. Compare *Numb.* 11. 25. 1 *Sam.* 10. 5. [y] To inſtruct, moderate and direct them in thoſe Holy Exerciſes. For though they propheſied by Divine Inſpiration, which *Samuel* could not govern; yet they were both to prepare and diſpoſe themſelves for it before-hand, and to make good improvement of it afterwards, in both which they needed *Samuels* Counſel and Aſſiſtance. And whereas ſome might falſly pretend to thoſe Raptures; or the Devil might transform himſelf into an Angel of Light, and convey ſome evil or falſe Suggeſtions into ſome of their Minds, *Samuels* Preſence and Judgment was neceſſary to prevent and to detect ſuch Impoſtures. Beſides, *Samuel* would by his preſent Conjunction with them in thoſe Holy Exerciſes, encourage them, and ſtir up others to the coveting of thoſe Gifts, and the performance of ſuch Religious Duties. [z] Being inſpired by God to do ſo, as wicked *Balaam* alſo was; that being wrapt up into ſuch Extaſie, their Minds might be wholly taken up with thoſe matters, and quite taken off from their Deſign of ſeizing *David*.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he asked, and ſaid, Where *are* Samuel and David [a]? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

[a] For, his Meſſengers not returning, he knew not exactly where they were.

23 And he went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo [b], and he went on, and propheſied until he came to Naioth in Ramah:

[b] It came upon him in the way; whereas it came not upon his Meſſengers till they came to the place. Whereby God would convince *Saul* of the Vanity of all his Deſigns againſt *David*, and that in them he fought againſt God himſelf.

24 And he ſtript off his clothes [c] alſo [d], and propheſied before Samuel [e] in like manner [f], and † lay down [g] naked [h] all that day, and all that night [i]: wherefore they ſay, * *Is* Saul alſo among the prophets [k]?

† Heb. *fell.*
Num. 24. 4.
* Chap. 10. 11.

[c] To wit, his Military or Royal Garments: which he did, either that he might ſuit himſelf and his habit to the reſt of the company; or, becauſe his mind being altogether taken up with Divine things, he did not underſtand nor heed what he did. [d] This implies, that the Meſſengers which he ſent, who probably were Military Perſons, had done ſo before him. [e] This doth not contradict 1 *Sam.* 15. 35. where it is ſaid, that *Samuel came no more to ſee Saul*: for here *Saul* goes to *Samuel*, and that not with deſign to ſee him, but to ſurprize *David*. [f] As the reſt of the Prophets there did. [g] Heb. *fell*, to wit, down upon the Earth; for his Mind being in an Extaſie, he had not the uſe of his Senſes or Motion, as he, *Numb.* 24. 4. God ſo ordering it, that *David* might have an opportunity to eſcape. [h] *i. e.* Stript off his upper Garments, as was ſaid before, and as the word *Naked* is oft uſed, as *Iſa.* 20. 2. *Mich.* 1. 8. See alſo 2 *Sam.* 6. 20. *Joh.* 21. 7. And it is here repeated to ſignifie how long he lay in that poſture. [i] So God kept him as it were with Chains, till *David* was got out of his reach. [k] The ſame Proverb which was taken up upon a like occaſion, 1 *Sam.* 10. 12. is here remembred and revived upon this new occaſion, as an Evidence of Gods wonderful care over *David*; he made him in ſome ſort a Prophet, that he might make *David* a King.

CHAP. XX.

David complaineth to Jonathan of Saul: he comforteth him: can hardly believe what David ſaith of his father: promiſeth to give him notice how his abſence was takan: they renew a covenant of friendſhip, and ſwear to each other, 1,——17. *Their ſign,* 18,——23. *Saul asketh for David at the feaſt of the new moon,* 24,——27. *Jonathan excuſeth David: Saul incenſed hereat reviketh Jonathan, and ſeeketh to kill him,* 28,——34. *Jonathan advertiſeth David,* 35,——40. *They part with tears,* 41, 42.

AND David fled [a] from Naioth in Ramah [b], and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father [c], that he ſeeketh my † life [d]?

† Heb. *ſoul.*

[a] Whilſt *Saul* lay in an Extaſie. [b] To *Gibeah* where *Jonathan* was, taking the opportunity of *Sauls* abſence. [c] What is it which thus incenſeth thy Father againſt me? What Crime doth he charge

me with? [d] To wit, to deſtroy it, as this Phraſe is oft uſed, as *chap.* 22. 23. *Pſal.* 38. 12. and 54. 3. and 63. 9.

2 And he ſaid unto him, God forbid; thou ſhalt not die [e]: behold, my father will do nothing either great or ſmall, but that he will † ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

Heb. ncover ine ear.

[e] I will ſecure thee by my Intereſt with my Father; nor doth he deſign to deſtroy thee; for what he doth in his frantick fits is not to be imputed to him; and when he comes to himſelf, I doubt not to reconcile thee to him. For *Jonathan* gave credit to his Fathers Oath, *chap.* 19. 6. and the worthieſt Minds are leaſt ſuſpicious, and moſt charitable in their Opinions of others.

3 And David ſware [f] moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaid, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there* is but a ſtep between me and death.

[f] The matter being of great moment, and *Jonathan* doubting the truth of it, he confirms his word with an Oath, which follows in the end of the Verſe. Only he interpoſeth a reaſon why *Saul* concealed it from *Jonathan*.

4 Then ſaid Jonathan unto David, || Whatſoever thy ſoul † deſireth [g], I will even do *it* for thee.

|| Or, *ſay what is thy mind, and I will do*, &c.
† *Speaketh, or thinketh.*

[g] To wit, for the diſcovery of the truth, and for the preſervation of thy life.

5 And David ſaid unto Jonathan, Behold, to morrow *is* the new moon [h], and I ſhould not fail to ſit with the king at meat [i]: but let me go, that I may hide my ſelf in the fields, unto the third *day* [k] at even.

[h] Which was a ſolemn and Feſtival time, as among the *Romans* and other Heathens, ſo alſo with the *Hebrews*, who ſolemnized it with offering Peace-offerings to God, and Feaſting together upon the remainders of it, after the manner. See *Numb.* 10. 10. and 28. 11. *Pſal.* 81. 3. [i] Then he uſeth to expect my company above other times. [k] i. e. Unto the next day but one after the new Moon; as appears by comparing *v.* 19. 27. 35. His meaning is not, that he ſhould hide himſelf in any certain place all the three Days, but that he ſhould ſecure himſelf either at *Bethlehem* with his Friends, or in any other place till the third Day.

6 If thy father at all miſs me [l], then ſay, David earneſtly asked *leave* of me [m], that he might run to Bethlehem his city [n], for *there is* a yearly || ſacrifice [o] there for all the family [p].

|| Or, *feaſt.*

[l] *Queſt.* How could *David* imagine that *Saul* would expect his Company, whom he had once and again endeavoured to kill? *Anſ.* Firſt, He might ſuppoſe that *David* would aſcribe all that to his Madneſs and frantick Fits, which being over, he would promiſe himſelf ſafety in the Kings preſence. Secondly, *David* might not think that *Saul* would indeed expect him to Feaſt with him, conſidering his late and great danger from *Saul*; but that *Saul* would make uſe of this pretence, and require his preſence, that he might lay hold upon him; and therefore he deſired to try the Experiment. [m] Who being the Kings Son and Deputy, uſed to give Licence to Military Men to depart for a ſeaſon upon juſt occaſions. [n] i. e. The place of his Birth and Education, *John* 7. 42. [o] A Sacrifice which was offered up in ſome high place there yearly, upon ſome ſpecial occaſion not mentioned in Scripture, which was accompanied with a Feaſt: or, *a yearly Feaſt*, as the *Hebrew* word is ſometimes uſed. [p] Wherein all the Members of our Family uſed to meet together, when they will earneſtly expect me above others, and will charge me with Pride and Unnaturalneſs, if I neglect their Invitation.

7 If he ſay thus, *It is* well, thy ſervant ſhall have peace: but if he be very wroth *then* be ſure [q] that evil is determined by him.

[q] Heb. *know thou*: For indeed *David* knew well enough that *Saul* deſigned to kill him; but he uſeth this courſe for *Jonathans* Information and Satisfaction, and for his own greater Vindication, if he did wholly withdraw himſelf from *Saul*; and from his Wife; which he foreſaw he ſhould be forced to do.

8 Therefore thou ſhalt deal kindly with thy ſervant [r]: for * thou haſt brought thy ſervant into a covenant of the LORD [ſ] with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf [t]: for why ſhouldeſt thou bring me to thy father [u]?

* Chap. 18. 3. & 23. 18.

[r] In giving me timely notice, and a true account of *Sauls* Diſpoſition and Intention towards me. [ſ] i. e. A ſolemn Covenant, not lightly undertaken, but ſeriouſly entred into, in the name and fear of God, and in his preſence, calling him to be the Witneſs of our Sincerity therein, and the Avenger of Perfidiouſneſs in him that breaks it. [t] I am contented thou ſhouldeſt kill me. [u] Why ſhouldeſt thou betray me to thy Father, by concealing his evil intentions from me?

9 And Jonathan ſaid, Far be it from thee [x]: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

[x] I abhor the thoughts of either killing thee my ſelf, or giving thee up to my Father to ſlay thee.

10 Then ſaid David to Jonathan, Who ſhall tell me [y]? or what *if* thy father anſwer thee roughly?

[y] By what means or Meſſenger ſhall I underſtand this? for peradventure thou wilt not be able to come to me thy ſelf.

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field [z]. And they went out both of them into the field.

[z] Leſt we be over-heard.

12 And Jonathan ſaid unto David, O Lord GOD of Iſrael [a], when I have † ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and † ſhew it thee;

† Heb. *ſearched.*
† Heb. *uncover thine ear.*

[a] Do thou hear and judge between us. It is an abrupt Speech, which is uſual in great Paſſions.

13 The LORD do ſo, and much more to Jonathan: but if it pleaſe my father to do thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace; and the LORD be with thee, as he hath been with my father [b].

[b] The Lord give thee that Honour and Succeſs in all thy Affairs which he hath given to my Father. *Jonathan* undoubtedly knew of *Samuels* final and irrevocable Sentence of *Sauls* Rejection from the Kingdom, and of the Subſtitution of ſome other Perſon after God's own Heart in his ſtead; and that *David* was this Perſon, he might ſtrongly ſuſpect (that which even *Saul* ſuſpected) both from his eminent Piety, and Wiſdom, and Valour, and univerſal Worth, and from the great things which God had done, both by him, and for him, in preſerving and advanced him by ſuch unuſual Methods; and it is moſt likely that *Jonathan* did ask *David* about it, and that *David* did faithfully inform him of the whole Truth, as may be gathered both from the words here following, and from *chap.* 23. 17. And that the knowledge hereof did not raiſe Jealouſie, and Envy, and Rage in him, who was the next Heir of the Crown, as it did in his Father, muſt be aſcribed to *Jonathans* Piety towards God, to whoſe diſpoſal he chearfully ſubmitted himſelf, and to his ſincere Friendſhip to *David*, in whoſe happineſs he rejoyced as in his own.

14 And thou ſhalt not only while yet I live, ſhew me the kindneſs of the LORD [c], that I die not [d]:

[c] Or, *And wiltſt thou not, if I ſhall then be alive*, (to wit, when *the Lord ſhall be with thee, as he hath been with my Father*, as he now ſaid; i. e. when God ſhall have advanced thee to the Kingdom, as he did him:) *yea, wiltſt thou not* (the ſame Particle twice repeated for aſſeveration; i. e. I am well aſſured that thou wiltſt) *ſhew me the kindneſs of the Lord*; i. e. either ſuch kindneſs as the Lord hath ſhewed to thee in preſerving thy Life in the midſt of ſo many, and ſuch great Dangers: or, that kindneſs to which thou haſt engaged thy ſelf, in the Covenant Sworn between thee and me in Gods preſence. [d] That thou do not kill me or mine, as Princes of another Line uſe to kill the neareſt Relations of the former Line, from whom the Kingdom was tranſlated to them; which they do either by way of Revenge, or in Policy, and reaſon of State, to ſecure the Kingdom to themſelves.

15 But *alſo* thou ſhalt not cut off * thy kindneſs [e] from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth [f].

* 2 Sam. 9. 3.

[e] He ſaith not, *the kindneſs of the Lord*, as before, becauſe the Covenant between them ſeems to have been only Perſonal, and not comprehending their Poſterity. And therefore as *Jonathan* ſpeaks confidently of his own preſervation by virtue of that Covenant; ſo he here lays this additional Obligation upon *David*, That he would extend his kindneſs to all his Progeny. [f] Which he will certainly do without exception of *Saul* my Father, and thoſe of his Children who have joyned, or ſhall joyn with him in his Hoſtilities and Cruelties againſt *David*. And by this word, *Enemies*, he implies the reaſonableneſs of his Requeſt, becauſe *Jonathan* was none of that number, and therefore not to be treated as ſuch.

16 So Jonathan † made a *covenant* with the houſe of David [g], *ſaying*, Let the LORD even require *it* at the hand of Davids enemies [h].

† Heb. *cut.*

[g] The Covenant which before was Perſonal, he now extends to the whole Houſe of *David*, expecting a reciprocal Enlargement of it on *Davids* ſide, which doubtleſs he obtained. [h] If either I or any of my Houſe ſhall break this Covenant, and ſhall prove Enemies to *David* or to his Houſe, let the Lord, the Witneſs of this Covenant, ſeverely puniſh the Violators of it, whoever they are. Others thus: Let the Lord require and puniſh the breach of this Covenant in *David*, if he break it. But becauſe it was ominous and reproachful to ſuppoſe ſuch a thing of *David*, by a Figure called *Euphemiſmus*, he names *Davids* Enemies for *David*; as they alſo expound 1 *Sam.* 25. 22. But the former ſenſe ſeems more probable, becauſe this Verſe contains only *Jonathans* Stipulation or Covenant with *David* and his Houſe, which being expreſſed in the former part of it, is in this latter part confirmed by the uſual form of Imprecation; and the Reſtipulation or Covenant of *David* to *Jonathan* and his Houſe, is mentioned in the next Verſe. Yet may that other ſenſe ſtand well enough; taking theſe words for *Jonathans* Adjuration of *David* to be kind to him, confirmed with an Imprecation in caſe he do otherwiſe. As if he ſhould ſay, I Adjure thee, as thou hopeſt to eſcape ſuch a Miſchief (which I had rather might befall thine Enemies than thee) that thou deal not ſo ungratefully with me or my Houſe. Which Adjuration of *Jonathan*, *David* ſeconds with an Oath in the next Verſe, at the requeſt of *Jonathan*.

17 And Jonathan cauſed David to ſwear again [i] || becauſe he loved him [k]: for he loved him as he loved his own ſoul.

|| Or, *by his love towards him.*

[i] Heb. *And* Jonathan *added or proceeded to make* David *Swear*; i. e. Having himſelf Sworn to *David*, or Adjured *David*, in the foregoing Verſe, he here requires *Davids* Oath to him, by way of Reſtipulation or Confirmation. [k] Becauſe he had a true Friendſhip for *David*, he deſired that the Covenant might be inviolably obſerved through all their Generations.

18 Then Jonathan ſaid to David, To morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat [l] will be † empty.

† Heb. *miſſed.*

[l] i. e. The place where *David* uſed to ſit at Meals with *Saul*. See *v.* 25.

19 And *when* thou haſt ſtayed three days [m], then

|| Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the buſineſs.* Gr. *in the working day.* || Or, *that ſheweth the way.*

thou ſhalt go down || † quickly, and come to the place where thou didſt hide thy ſelf, † when the buſineſs was *in hand n*, and ſhalt remain by the ſtone || Ezel *o*.

m Either at *Bethlehem* with thy Friends, *v.* 6. or elſewhere, as thou ſhalt ſee fit. *n* Heb. *in the day of buſineſs*: or, *of the buſineſs*. And theſe words are to be joyned, either, 1. with the words next foregoing; and ſo they note the time when *David hid himſelf* there; which was, when *this* ſame *buſineſs* which now they were treating about, was in agitation formerly; to wit, to diſcover *Sauls* Mind and Purpoſe towards him; *chap.* 19. 2, 3. Or, 2. With the more remote words; and ſo they note the time when *David* ſhould come to the place appointed, and formerly uſed to hide himſelf in, upon a like occaſion; to wit, in the day when *the buſineſs* here ſpoken of was to be *done*; *i. e.* when the diſcovery of *Sauls* Mind was to be made. *o* Or, *by the ſtone of going*, or *travelling*; *i. e.* By that Stone which directs Travellers in the way; to wit, in ſome Cave, or convenient place, which was near that Stone.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark *p*.

p He choſe this way to avoid *Sauls* ſuſpicion, becauſe Bows and Arrows were the principal Arms of thoſe times; and *Jonathan*, as well as others, did oft go forth to Exerciſe himſelf with them, both for Recreation, and Improvement of his Skill in that Art. Beſides, he knew not that he ſhould have any opportunity of private Converſe with *David*, by reaſon of Paſſengers, though the Event proved better than he expected.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows *q*. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou, for *there is* peace to thee, and † no hurt, as the LORD liveth.

† Heb. *not any thing.*

q I will ſend him out before I ſhoot, to find out, and take up the Arrows which I ſhall ſhoot. And I ſhall ſhoot them either ſhort of him, or beyond him, as I ſhall ſee occaſion.

22 But if I ſay thus unto the young man, Behold the arrows *are* beyond thee: go thy way, for the LORD hath ſent thee away *r*.

r Take this for an Intimation of Gods providence, that thou ſhouldeſt keep away from the Court.

23 And *as touching* * the matter which thou and I have ſpoken of, behold, the LORD *be* † between thee and me for ever.

* Verſe 14. 15. † *witneſs.*

24 ¶ So David hid himſelf in the field *s*: and when the new moon was come, the king ſat him down to eat meat.

s To wit, at the time appointed: for it ſeems probable, that he went firſt to *Bethlehem*, as he bad *Jonathan* tell his Father, *v.* 6. and thence returned to the Field, when the occaſion required: elſe we muſt charge him with a downright Lye, which ought not to be imagined (without any apparent cauſe) concerning ſo good a Man; eſpecially, in ſo diſtreſſed and dangerous a Condition And why ſhould he hide himſelf there ſo long before the time, when *Jonathan* was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if *David* were there all the while.

25 And the king ſat upon his ſeat as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe *t*, and Abner ſat by Sauls ſide, and Davids place *u* was empty.

t To wit, from his Seat where he was ſet next to the King, when he aroſe, and ſtood up at *Abners* coming, to do Honour to him, who was his Fathers Couſin, and the General of the Army. *u* Which ſeems to have been next to *Abner* on the ſame ſide with him.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, ſomething hath befallen him *x*, he *is* not clean, ſurely he *is* not clean,

x Some Accident which hath rendred him unclean, and ſo unfit to partake of this Feaſt, which conſiſted in part of the remainders of theſe Peace-offerings, according to the Law, *Levit.* 7. 20. Unfit alſo to come into any company, much more, into the King's company, leſt he ſhould pollute them alſo. See above, on *v.* 5. See alſo, *Levit.* 11 and 15.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the moneth *y*, that Davids place was empty: and Saul ſaid unto Jonathan his ſon *z*, Wherefore cometh not the ſon of Jeſſe *a* to meat, neither yeſterday, nor to Day *b*?

y Or, *on the morrow of the new moon*, being *the ſecond* day: Either, 1. Of the three Days appointed, *v.* 5 19. Or, 2. Of the Feaſt. Or, 3. Of the Month. *z* Who was *Davids* Friend, and beſt knew his mind, and his ways. *a* So he calls him in Scorn and Contempt, to note the meanneſs of his Original; and as not deigning to call him by his proper Name: See below, *chap.* 22. 9. and 25. 10. *b* For the Uncleanneſs which came by ſome chance, uſually laſted but for one Day. See *Levit.* 11.

28 And Jonathan anſwered Saul, David earneſtly asked *leave* of me *to* go to Bethlehem.

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there c*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: therefore he cometh not to the kings table.

c Either in his Fathers Name, or in the Right of the firſt-born; one Branch of which was Authority over his Brethren in all the Concerns of the Family; whereof this was one.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, || † Thou ſon of the perverſe rebellious woman *d*. do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion *e*, and unto the confuſion of thy mothers nakedneſs *f*?

|| Or, *thou perverſe rebel.* † Heb. *ſon of perverſe rebellion.*

d This baſe Temper of thine, thou hadſt not from me, but from thy Mother; of whoſe perverſneſs I have had ſo much experience, Or, *thou ſon of perverſe rebellion*; *i. e.* Thou perverſe and rebellious Son: Or, *thou moſt perverſe rebel*, For in the *Hebrew* Language, the word *Son*, thus uſed, is an aggravation of a Mans Crime; and notes one who is extraordinarily addicted to it. Thus he calls him, becauſe he hid and preſerved that Man whom the King had commanded to be brought forth, that he might be ſlain. *e* For it will be a horrible ſhame and reproach unto thee, that *David* by his crafty inſinuations, and fair Pretences, ſhould Cheat thee of thy Kingdom. *f* Men will conclude, That thy Mother was a Whore, and thou a Baſtard; and that thou haſt no Royal Blood in thy Veins, that canſt ſo tamely give up thy Crown to ſo contemptible a Perſon.

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be ſtabliſhed, nor thy kingdom *g*: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

† Heb. *is the ſon of death.*

g Thus he groſly miſtakes the cauſe of *Jonathans* loſs of the Kingdom, which was not *Davids* Art, but *Sauls* ſin; and vainly endeavours to prevent Gods irrevocable Sentence.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him *h*, whereby Jonathan knew that it was determined of his father to ſlay David.

h i. e. To wound him, though not *to ſmite him even to the wall*; as he deſigned to do to *David*, *chap.* 19. 10.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe *i* his father had done him ſhame.

i Or, and *becauſe*: for this is a ſecond cauſe of his Grief The Conjunction *and* is oft-times omitted, and to be ſupplied; as *Pſalm* 33. 2. and 144. 9. *Hab.* 3. 11.

35 ¶ And it came to paſs in the morning *k*, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

k To wit, of the third day appointed for this work, *v.* 5.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

† Heb. *to paſs over him.*

37 And when the lad was come to the place *l* of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

l (i. e) Near to the place. Or, *and the Lad went*, or *was going on to the place*: For the words following ſhew, that he was not yet come thither The *Hebrew* Verb, *bo*, which properly ſignifies *to come*, ſometimes ſignifies *to go*; as here, and *Ruth* 3. 7 and *Jonah* 1 3.

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not *m*. And Jonathans lad gathered up the arrows, and came to his maſter.

m So he bids him, becauſe finding the Coaſt clear, he made haſte to take the opportunity to ſpeak with his dearly beloved *David*.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery *n* unto † his lad, and ſaid unto him, Go, carry *them* to the city.

† Heb. *inſtruments.* † Heb. *that* was *his.*

n His Bow, and Arrows, and Quiver.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth *o*, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded *p*.

o In reſpect of the Stone where *David* by appointment hid himſelf *p* As well he might, becauſe he was driven away, not only from his dear Friend *Jonathan*, but alſo from his Wife, and all his Relations, and from the Commonwealth of *Iſrael*, and from the ſervice of God; as he complains below, *Chap.* 26. 19.

42 And Jonathan ſaid to David, Go in peace, || forasmuch as we have ſworn both of us in the Name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever *q*. And he aroſe and departed: and Jonathan went into the city.

|| Or, *the Lord be witneſs of that which*, &c.

q Therefore doubt not but I will ever love thee, and faithfully ſerve thee; and the like I aſſure my ſelf from thee; and this muſt be our comfort in our State of Separation.

CHAP. XXI.

David cometh to Nob to Ahimelech the prieſt: pretendeth ſecret buſineſs from Saul: asketh bread: Ahimelech giveth him the ſhew-bread, 1,——6. Doeg ſeeth this, 7. David asketh arms: Ahimelech giveth him Goliahs ſword, 8. 9. David cometh to Achiſh: is known: and afraid: feigneth himſelf mad, 10,——13. Achiſh is angry with his ſervants for bringing him, 14, 15.

THen came David to Nob *a* to Ahimelech the prieſt *b*, and * Ahimelech was afraid at the meet-

* *Alſo called Abiathar.* Mark 2, 26.

ing of David *c*, and ſaid unto him, Why *art* thou alone, and no man with thee *d*?

a A City of Prieſts, as it is called *Chap.* 22. 19. Either, 1. Becauſe it was aſſigned to the Prieſts. For though it be not expreſſed by this Name among their Cities, *Joſh.* 21. yet it might be one of thoſe Cities there named by ſome other Name, which Name might be changed; or another new Name added to the old for ſome reaſon now unknown, as was very uſual among the *Hebrews*: Compare 1 *Chron.* 6. Or, 2. Becauſe it was now inhabited by the Prieſts for the ſervice of the Tabernacle, which now was here; as appears from *v*, 7, 9. For as the Kings of *Iſrael* were to conſult with Gods Oracle in all their weighty Affairs; ſo they endeavoured to have it in, or near their own Habitations. Hence it was firſt carried by *Joſhua* to *Shiloh* in his Tribe of *Ephraim*; and afterwards by *David* into his Tribe and City; and now, as it ſeems, had been by *Saul* carried to *Nob*, a City in the Tribe of *Benjamin*, *Neh.* 11. 32. near to *Anathoth*, 1 *King.* 2. 26. Hither *David* reſorted, partly for a ſupply of his Neceſſities, which he ſuppoſed he might receive here, without danger of being betrayed into *Sauls* hands: and principally, that in this great Diſtreſs, and his Reſolution of going out of the Kingdom, he might ſeek and receive Comfort and Counſel from the Lord. *b* To wit, the chief prieſt, Brother to that *Ahiah*, *chap.* 14. 3. and he being now dead, his Succeſſor in the Prieſthood, for they were both Sons of *Ahitub*, 1 *Sam.* 14. 3. and 22. 11. *c* Suſpecting ſome extraordinary cauſe of his coming in ſuch a manner, and fearing the worſt, as Men uſually do in ſuch caſes. *d* For though *David* had ſome Servants and Companions, as is manifeſt from *v.* 4. 5. and from *Matth.* 12. 3, 4. whom *Jonathan* probably had ſent to a place appointed to ſerve and guard him; yet they were left at another place: as *David* himſelf affirmeth, *v.* 2. And *David* was now alone, as alſo he was when he fled to *Achiſh*, *v.* 10.

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs *e*, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants † to ſuch and ſuch a place *f*.

† Heb. *the place of Peloni almoni*, that is, *of ſuch a man*, Ruth 4. 1. 2 King. 6. 8. Dan 8. 13.

e This ſeems to be a plain Lye extorted from him, by Fear and Neceſſity. But as it was officious for himſelf, ſo it was pernicious to all the Prieſts there. Whence *David* afterwards declares his Repentance for this ſin of Lying, *Pſalm* 119. 29. *f* To a certain place which is not material nor convenient now to mention; becauſe the whole buſineſs requires concealment.

3 Now therefore what is under thine hand *g*? give *me* five *loaves* of bread in mine hand, or what † there is † preſent.

† *other food.* † Heb. *found.*

g To wit, in thy Power, and ready for thee to give, and for me to take, and eat.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand *h*, but there is * hallowed bread *i*, if the young men have kept themſelves at leaſt from women *k*.

* Exod. 25. 30. Lev. 24. 5. * Matth. 12. 4.

h To wit, here in the Tabernacle: though doubtleſs he had enough of that, and of other Proviſions in his Houſe; but *David* was in great haſte, and in fear of *Doeg* whom he ſaw, and knew there. *chap.* 22. 22. and therefore would not ſtay till any thing could be fetched thence. *i* The Shew-bread, which was appropriated to the Prieſt; of which ſee *Exod.* 25. 30. *Levit.* 24. 5. *k* Either from uncleanneſs by Women, which might be divers ways contracted: or from Conjugal converſe with their Wives; which though it did not defile them, yet he thought might debar them from the participation of ſuch very Sacred things; which he gathered by the Analogy of that Precept, *Exod.* 19. 15. There was a double impediment to the giving of this Bread to them; 1. Its Sacredneſs in its ſelf; which the Prieſt implies, and *David* Anſwers *v.* 5. and the Prieſt was ſatisfied therein by *Davids* extraordinary Occaſions, and great Neceſſities. 2. The Purity and Abſtinence from all Women, which he ſuppoſeth ſhould be in thoſe that uſe it; concerning which he now enquires. And though he mention this only concerning *Davids* young Men, and out of Modeſty and Reverence to *David*, forbears to name him; yet he is alſo included in the number, as *Davids* anſwer ſhews.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth women *have been* kept from us about theſe three days *l*, ſince I came out *m*, and the veſſels *n* of the young men are holy, and *the bread is* in a manner common *o*: || yea, though it were ſanctified this day in the veſſel *p*.

|| Or, *eſpecially when this day there is* other *ſanctified bread.*

q As long as the Law required, *Exod.* 19. 15. And ſo long *David* and his men had, it ſeems, hid themſelves for fear of *Saul* in ſome of thoſe Caves, whereof there were many in thoſe parts; whereby they were kept both from all Converſe with any other perſons beſides themſelves, and conſequently from Women: and withal, from Food convenient for them. *m* From the place where *Jonathan* and *David* met. *n* *i. e.* Either, 1. Their Garments, or other Utenſils for their Journey. Or, 2. Their Bodies, for of them the Queſtion was, *v.* 4. and having now ſaid, that Women had been kept from them, he infers, that therefore their Bodies were Holy; their Members wer undefiled. Thus the word *veſſel* is uſed, 1 *Theſ.* 4. 4. and in other Authors, both *Greek* and *Latin.* *o* Heb. *and this* (to wit, the Bread; which is eaſily ſupplied out of the former Verſe, becauſe that was the thing about which the preſent diſcourſe was, and againſt the giving whereof the Prieſt ſtarted an Objection, *v.* 4. to which, *David* here giveth an Anſwer) is in *a manner*, or, *after a ſort common*: *i. e.* Conſidering the time, and our neceſſity, this may be asked in a manner, like common Bread, and ſo is uſed by others. For though for a ſeaſon whileſt it is to ſtand before the Lord, it be ſo Holy, that the Prieſt himſelf might not eat it; yet afterwards it is eaten by the Prieſt, and by his whole Family, as their common Food; and ſo it may be by us, in our circumſtances. *p* If it were but newly put into the Veſſel, it muſt give place to the great Law of Neceſſity, and Charity; becauſe God will have mercy preferred before Sacrifice. Or thus, *Eſpecially*, when, or, *The rather becauſe this day there is* other (*i. e.* new Bread) *ſanctified in the veſſel*; *i. e.* put into the Veſſel which was made to receive this Bread, *Exod.* 25. 29. and thereby Sanctified, or Conſecrated to God: and therefore the former Shew-bread is now to be removed, and employed for the common uſe of the Prieſt and his Family.

6 So the prieſt * gave him hallowed *bread*, for there was no bread there *p*, but the ſhew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away *q*.

* Mark 2. 26. Luke 6. 4.

p To wit, in the Tabernacle, where *David* and the Prieſt now were. *q* Which was done upon the Sabbath-day, *Levit.* 24. 8. For though they might not then kindle a Fire to heat the Bread in, yet they might, and did keep it hot in an Oven that had been heated before the Sabbath.

7 (Now a certain man of the ſervants of Saul *was* there that day detained *r* before the LORD *s*, and his name *was* * Doeg an Edomite *t* the chiefeſt of the herdmen that *belonged* to Saul.

* Pſal. 52. title.

r Not by force from others, but by his own choice; he fixed his abode there for that day; either becauſe it was the Sabbath-day; on which he might not proceed in his Journey, or other Buſineſs: or for the diſcharge of ſome Vow: or to beg direction and help from God in ſome great Buſineſs. *s* *i. e.* At the Tabernacle. *t* Either, 1. By his Habitation. and Converſation among thoſe People for ſome conſiderable time, as, for the ſame reaſon *Uriah* is called the *Hittite*; and *Obed-Edom* the *Gittite*: Or rather, 2. By his Birth, and Nation: but he was proſelited to the *Jewiſh* Religion: or took it up for ſiniſter Ends, being advanced, as here we read, to a place of Truſt and Preferment, poſſibly upon this occaſion.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword, nor my weapons with me *u*, becauſe the kings buſineſs required haſte *x*.

u Theſe he left behind him, that he might with leſs ſuſpicion remove from place to place, and hide himſelf from *Saul* and his Spies. *x* The Meſſage came to me, when I was unarmed, and the buſineſs required ſo great expedition that I could not go home to fetch my Weapons.

9 And the prieſt ſaid, The ſword of Goliah the Philiſtine, whom thou ſleweſt in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod *y*: if thou wilt take that, take it, for *there is* none other ſave that, here. And David ſaid, *There is* none like that *z*, give it me.

* Chap. 17. 2.

y *i. e.* Behind that Holy place allotted for the keeping of the Sacred, or Prieſtly Garments; all which are here comprehended under the *Ephod*; which, as the chief of the kind, is put for all the reſt. Here it was laid up as a Sacred Monument of Gods power and goodneſs, and that famous Victory, related *chap.* 17. *z* Becauſe it not only ſerved him for his uſe, for, he was a ſtrong and tall Man, and one that could weild that Sword, as we ſaw, *chap.* 17. but was alſo a Pledge of Gods favour to him, and a great Encouragement to his Faith.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to * Achiſh the king of Gath *a*:

* *Abimelech.* Pſal. 34. *title.*

a A ſtrange Action: but it muſt be conſidered, 1. That *Sauls* Rage was ſo great and implacable, his Power alſo, and Diligence in hunting after him ſo great, that he deſpaired of eſcaping him any other way: and it is not ſtrange if a deſperate Diſeaſe, produceth a deſperate Remedy. 2. *David* might reaſonably think, that being perſecuted, and baniſhed by *Saul*, and the *Iſraelites* under his Command, he ſhould be welcome to the *Philiſtines*; who would be glad, not only to be freed from all thoſe Evils which he had from time to time done, and was likely further to do to them, but alſo to make him their Friend, and oblige him by their Kindneſs; and to make him the more odious and irreconcilable to *Saul* and the *Iſraelites.* *Queſt.* But why did he go to theſe, and not rather to ſome other neighbour Nations? *Anſw.* Becauſe they were all at Peace with *Saul*; and therefore would certainly have delivered him up upon *Sauls* Demands.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land *b*? did they not ſing one to another of him in dances, ſaying, * Saul hath ſlain his thouſands, and David his ten thouſands *c*.

* Chap. 18. 7.

b Or, *of this land*; *i. e.* Of the Land of *Canaan.* They call him King, either more generally for the Governour, as that word is uſed, *Deut.* 33. 5. for the moſt eminent Captain and Commander, and, as it were the King of the *Iſraelitiſh* Armies: or, rather more ſpecially, *the King*; to wit, the King elect, the Perſon deſigned to be King: for, by this time, the Fame of *Sauls* Rejection, and *Davids* Deſtination to the Kingdom, was got abroad among the *Iſraelites*, and from them, probably to the *Philiſtines* Ears. *c* And therefore conſider what to do; and now thine, and our great Enemy is in thy hand, be ſure thou never let him go alive.

12 And David laid up theſe words in his heart, and was ſore afraid *c* of Achiſh the king of Gath:

c Leſt either their Revenge or Policy ſhould prompt them to kill him.

13 And * he changed his behaviour *d* before them, and feigned himſelf mad *e* in their hands *f*, and || ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

* Pſal. 34. title. || Or, *made marks.*

d His Speech and Geſture; and it may be, his Habit alſo. *e* Which they might the more eaſily believe; partly, becauſe of the diſappointment of his great hopes, and his extream danger and trouble from *Saul*, which might well make him mad: and partly, becauſe he had put himſelf into their hands; which they ſuppoſed, none but a Fool, or a mad Man would have done. And *David* counterfeited this Madneſs, that he might procure, both their Pity, and their Contempt; that they being freed from jealouſies and fears of future Miſchief from *David*, and from his wiſe Conduct, of which they had ſad experience, might be ſecure of him, and ſo ſpare him. *f* i. e. Whilſt he was in their power, and before them.

14 Then ſaid Achiſh unto his ſervants, Lo, ye ſee the man || is mad *g*: wherefore *then* have ye brought him to me *h*?

|| Or, *playeth the mad-man.*

g And ſo were *Achiſh* and his Men too, to be ſo ſoon cheated. But this muſt be aſcribed to the Wiſe and Powerful Providence of God; who, in anſwer to *Davids* prayer now made, which is Recorded, *Pſalm* 34. and 56. did infatuate them, as he hath done many others in like caſes. *h* What Service can I expect from him? Or, What cauſe have I to fear him?

15 Have I need of mad men *i*, that ye have brought this *fellow* to play the mad man in my preſence? ſhall this *fellow* come into mine houſe *k*?

i I need wiſe Men, not ſuch fools, or mad Men, as this is. *k* I will not have my Court diſgraced with entertaining ſuch Fellows.

CHAP. XXII.

David cometh to Adullam, where companies reſort to him, 1, 2. *He goeth to Mizpeh and commendeth his parents to the King of Moab,* 3, 4. *Admoniſhed by Gad he returneth to Judah: Saul purſueth him: complaineth of his ſervants unfaithfulneſs,* 5,——8. *Doeg accuſeth Ahimelech: Saul ſentenceth him, the high prieſt, and the reſt of the prieſts, to die: Doeg ſlayeth* 85 *prieſts: the city Nob and all in it is laid waſte: only Abiathar the prieſt remained alive flying to David,* 9,——20. *David acknowledgeth himſelf to be the cauſe hereof,* 22, 23.

DAvid therefore departed thence, and * eſcaped to the cave of Adullam *a*: and when his brethren, and all his fathers houſe heard *it*, they went down thither to him *b*.

* Pſal. 57. *title*, and 142. *title*

a A place of conſiderable ſtrength, 2 *Sam.* 23. 13. 1 *Chron.* 11. 15. in the Land of *Judah*, *Joſh.* 15. 21, 35. which being his own Tribe, and the Tribe to which God had firſt promiſed the Kingdom, *Gen.* 49. 10. he hoped for ſome Protection and Aſſiſtance there. *b* Partly to comfort and aſſiſt him; partly, to ſecure themſelves at the preſent from *Sauls* Rage, which they knew to be Fierce and Cruel, and thought he might extend it to *Davids* Friends; eſpecially, becauſe they had ſo lately entertained him, *chap.* 20. 6, 29. And partly, that they might ſhare with *David* in his Honour and Advancement; which they now concluded certain, and near, though it was interrupted with ſome difficulties.

2 And every one *that was* in diſtreſs *c*, and every one that † *was* in debt *d*, and every one *that was* † diſcontented *e*, gathered themſelves unto him, and he became a captain over them *f*: and there were with him about four hundred men.

† Heb. *had a creditor.* † Heb *bitter of ſoul.*

c Through Want, or Oppreſſion, or otherwiſe. *d* How could *David* receive, and countenance ſuch Perſons to the wrong of their Creditors? *Anſw.* 1. *David* might be ignorant of their Debts; and it is moſt likely they concealed that, and pretended other Cauſes of their coming to him, as the Protection of the Innocent, and the Defence of his juſt Rights, &c. 2. They might be, and probably were, poor Debtors; whom their Creditors were obliged to ſpare, and favour, *Exod.* 22. 25. And though their perſons were with *David*, yet their Lands and Goods were liable to their Creditors. *e* Or, *bitter in ſoul*; i. e. In an afflicted and calamitous Condition. *f* He did not juſtifie, nor maintain any Injuſtice or Wickedneſs, which ſome of them poſſibly might be guilty of; but on the contrary, he inſtructed, and obliged them to the practice of all Juſtice and Honeſty; as appears from *chap.* 25. 15. And he only uſed them for his juſt Defence.

3 ¶ And David went thence to Mizpeh of Moab *g*, and he ſaid unto the king of Moab *h*, Let my father and my mother *i*, I pray thee, come forth, *and be* with you, till I know what God will do for me *k*.

g So called, to diſtinguiſh it from that *Mizpeh*, 1 *Sam.* 7. 5. *h* Partly, becauſe he was related to, and deſcended from one of his people, *Ruth* 4. 10. And partly, becauſe he was *Sauls* Enemy, 1 *Sam.* 14. 47. and therefore more likely to be *Davids* Friend. *i* Who being very aged, were not able to endure thoſe Journeys and Hardſhips which *David* foreſaw that he was likely to be expoſed to. *k* Till I ſee the accompliſhment of Gods promiſe made to me.

4 And he brought them before the king of Moab *l*, and they dwelt with him all the while that David was in the hold *m*.

l Into his Preſence that he might ſee them, and give them leave to dwell in his Dominion. *m* Either, 1. In *Mizpeh* of *Moab*, which was a very ſtrong Hold. But it is apparent, he ſpeaks of ſome Hold, where his Father and Mother were expoſed to fear and danger from *Saul*; which they were not in the King of *Moabs* Royal City. Or, 2. In the Cave of *Adullam*; mentioned above, *v.* 1. Or, 3. In Holes; the Singular Number being put for the Plural; as is frequent; *i. e.* as long as *David* was forced to go from place to place, and from Hold to Hold, to ſecure himſelf: for it concerned *David* to ſecure his Father, and he did doubtleſs ſecure him for all that time; and not only whilſt he was in the Hold of *Mizpeh*, or of *Adullam*, which was but a little while.

5 ¶ And the prophet * Gad ſaid unto David, Abide not in the hold *n*; depart, and get thee into the land of Judah *o*. Then David departed and came into the forreſt of Hareth *p*.

* 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.

n Do not ſhut up thy ſelf in Holes, and Holds. *o* Go and ſhew thy ſelf in the Land of *Judah*, that thou maiſt publickly put in thy Claim to the Kingdom after *Sauls* Death; and that thy Friends may be invited and encouraged to appear on thy behalf. Hereby alſo God would exerciſe *Davids* Faith, and Wiſdom, and Courage; and ſo prepare him for the Kingdom, and uphold, and increaſe his Reputation among the people. *p* Where there were many Caves and lurking Places.

6 ¶ When Saul heard that David was diſcovered, and the men that *were* with him: (now Saul abode in Gibeah under a || tree in Ramah *q*, having his ſpear in his hand *r*, and all his ſervants *were* ſtanding about him.)

|| Or, *grove in a high place.*

q i. e. In the Territory of *Gibeah*, *in*, or *near* (for ſo the Hebrew Particle is oft uſed; as hath been ſhewed) *Ramah*. Or, *in* the Town of *Gibeah*——*in an high place*; for ſo the word *Ramah* unqueſtionably ſignifies; and ſo it is here rendred by ſome, both Ancient and Modern Interpreters. *r* Either as an Enſign of Majeſty, for in old times Kings carried a Spear inſtead of a Scepter; as *Juſtin* and others note; or, as an Inſtrument of Self-defence or Cruelty, as occaſion required.

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye † Benjamites *s*, will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds *t*:

† Heb. *ſons of Jemini,* Chap. 9. 2

s You that are of my own Tribe and Kindred, from whom *David* deſigns to tranſlate the Kingdom to another Tribe. *t* Will he diſtribute Profits and Preferments amongſt you *Benjamites*, as I have done, and intend ſtill to do? will he not rather prefer thoſe of his own Tribe before you?

8 That all of you have conſpired againſt me, and *there is* none that † ſheweth me that my ſon hath made a league with the ſon of Jeſſe *u*, and *there is* none of you that is ſorry for me, or ſheweth unto me, that my ſon hath ſtirred up my ſervant againſt me to lie in wait *x*, as at this day?

† Heb. *uncovereth mine ear.*

u Thus he ſuſpected, partly, from *Jonathans* paſſionate Love for *David*, which he had formerly, and conſtantly declared; and from his late diſcontent and departure from his Father, mentioned, *chap.* 20. 33. and partly, from *Davids* Confidence, in Invading the Land with four Hundred Men, which he thought he would never preſume to do, without ſome Encouragement or promiſe of Aſſiſtance from *Jonathan*. *x i. e.* To Deſign againſt my Crown, and Life; (which will appear to be a moſt groundleſs Suſpicion, and falſe Accuſation.)

9 ¶ Then anſwered * Doeg the Edomite (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob *y*, to Ahimelech the ſon of * Ahitub.

* Pſal. 52. *title.*

* Chap. 14. 3.

y See on *Chap.* 21. 7.

10 And he enquired of the LORD for him *z*, and * gave him victuals, and gave him the ſword of Goliah the Philiſtine.

* Chap. 21. 6, 9.

z This is not Recorded, *Chap.* 21. and therefore ſome think, that *Doeg* to curry favour with *Saul*, feigned this; for it is certain, *David* chargeth him with the Sin of Lying, *Pſalm* 52. 3. though it is not improbable, that he told other Lyes alſo, not here expreſſed; and withal, he was guilty af concealing part of the Truth, which in this caſe he was oblidged to declare for *Ahimelechs* juſt Defence; to wit, the cunning Pretence and Artifice whereby *David* circumvented *Ahimelech*. Others think this was true, becauſe *Ahimelech* ſeems to confeſs it, *v.* 15. though that may be ſpoken by way of conceſſion. If it were ſo as *Doeg* declares, this was no new thing. Then he might add, that it was not ſo; though this be not here mentioned: for it is evident, That all his Anſwer or Apology, is not here expreſſed; for here is not a word of the Victuals or Sword which he gave him.

11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his fathers houſe *a*, the prieſts that *were* in Nob: and they came all of them to the king.

a Of the Houſe of *Eli*, which God had threatned to cut off, *chap.* 2. 31.

12 And Saul ſaid, hear now, thou ſon of Ahitub *b*: and he anſwered, † Here I *am* my lord.

† Heb. *behold me.*

b He ſhews his Contempt and Anger, that he would not vouchſafe to name him: See before, on *chap.* 20. 27.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou, and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is* ſo faithful among all thy ſervants, as David *c*, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe.

c He doth not determine the Differences between *Saul* and *David*; nor affirm, what *David* now was: but only declared what *David* had formerly been, both really, and in publick Fame and Opinion.

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing *d* unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this *e*, † leſs or more.

† Heb. *little or great.*

d Or, this *thing*; to wit, which thou now chargeſt me with, That I ſhould aſſiſt *David* in any evil Deſign againſt thee. *e* Or, of thy Suſpicion concerning him. For as for *Sauls* Attempts upon *David*, well might *Ahimelech* impute them wholly to the Violence of *Sauls* Paſſion and Diſeaſe, ſeing even *Jonathan* did ſo, as may be gathered from 1 *Sam.* 20. 2.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 ¶ And the king ſaid unto the || † footmen that ſtood about him, Turn, and ſlay the prieſts of the LORD, becauſe their hand *is* with David, and becauſe they knew when he fled, and did not ſhew it me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD *f*.

Or, *uard.*
Heb. *unners.*

f Chuſing rather to offend the king, by diſobeying his wicked and bloody Command, than to offend God, by ſhedding the Blood of ſuch Innocent and Sacred Perſons.

18 And the king ſaid to Doeg, Turn thou *g*, and fall upon the prieſts. And Doeg the Edomite *h* turned, and he fell upon the prieſts, and * ſlew on that day fourſcore and five perſons *i* that did wear a linen ephod *k*.

* Chap. 2. 31.

g Or, *go about*, to wit, from Man to Man, till thou haſt killed all. *h* Which is noted to wipe off the ſtain of this Butchery from the *Iſraelitiſh* Nation, and to ſhew, why he was ſo ready to do it, becauſe he was one of that Nation which had an implacable hatred againſt all *Iſraelites*, and againſt the prieſts of the Lord. *i* With his own hand: which was not difficult, when no reſiſtance was made. *k* Not at that time, as ſome fanſie, but uſually; ſuch as uſed to miniſter to the Lord in a linen Ephod, which Prieſts and *Levites* uſed to do. See *Exod.* 28. 40, &c. 1 *Sam.* 2. 18.

19 And Nob the city of the prieſts ſmote he *l* with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

l Either *Saul*, or *Doeg*, with the help of ſome others whom *Saul* appointed to that work. By this barbarous and bloody Fact *Saul* thought to affright all his Subjects from giving any Countenance or Aſſiſtance to *David*.

20 ¶ And one of the ſons of Ahimelech, the ſon of Ahitub, named Abiathar *m*, eſcaped and fled after David *n*:

m Who by his Fathers death was now High-prieſt. *n* To *Keilah*, *chap.* 23. 6, 7.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew it *o* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

o His Malice and Ambition made me ſuſpect that he would do it.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard *p*.

p Becauſe God will certainly preſerve me to the Kingdom which he hath promiſed: and I by his help will protect thee.

CHAP. XXIII.

David enquiring of the Lord by Abiathar, reſcueth Keilah, and goeth into it, 1,——6. *God ſhewing him the coming of Saul, and treachery of the Keilites,* 7,——12. *He flieth thence to the wilderneſs of Ziph wih his* 600 *men,* 13,——15. *Here Jonathan cometh to him and reneweth the covenant of friendſhip with him,* 16,——18. *The Ziphites diſcover him to Saul,* 19,——23. *Who purſueth him into the wilderneſs of Maon,* 24,——26. *He is called away by a meſſage that the Philiſtines had invaded the land,* 27, 28. *David dwelleth at En-gedi,* 29.

THen they told David *a*, ſaying, Behold, the Philiſtines fight againſt Keilah *b*, and they rob the threſhing-floors *c*.

a Or, *now they had told David*, to wit, before he heard of the ſlaughter of the Prieſts. *b* A City in the Tribe of *Judah*, *Joſh.* 15. 44. not far from the Forreſt of *Hareth*, where *David* now was, *chap.* 22. 5. *c* Which uſually were without the Cities in places open to the Wind. See *Judg.* 6. 11. *Ruth* 2. 3, &c.

2 Therefore David enquired of the LORD *d*, ſaying, Shall I go and ſmite theſe Philiſtines *e*? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

d Either by *Abiathar*; or rather, by *Gad*, who was a Prophet, 2 *Sam.* 24. 11. and *Davids* Seer, 1 *Chron.* 21. 9. and was now with *David*, *chap.* 22. 5. for *Abiathar* was not yet come to him, *v.* 6. *e* For the caſe was both doubtful and new, he having not yet made any Attempt upon the *Philiſtines*, but by *Sauls* Commiſſion; and dangerous, becauſe of the ſmall number of his Forces.

3 And Davids men ſaid unto him, Behold, we be afraid here in Judah *f*: how much more then if we come to Keilah againſt the armies of the Philiſtines *g*?

f i. e. In this part of *Judah*, whereas yet we have no Army to oppoſe us: for elſe *Keilah* alſo was in *Judah*. *g* When we ſhall have a potent Enemy before us, the *Philiſtines*, and, it may be, another behind us, even *Saul*, who probably will come forth, either to reſiſt the *Philiſtines*, or to intercept us.

4 Then David enquired of the LORD yet again *h*: And the LORD anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

h Not for his own, but for his Souldiers ſatisfaction and Encouragement; as *Gideon* did, *Judg.* 7.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel *i*, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

i Which the *Philiſtines* had either brought out of their Land, or had taken from the *Iſraelites* in their march, for the Suſtenance of their Army.

6 And it came to paſs when Abiathar the ſon of Ahimelech * fled to David to Keilah, *that* he came down *with* an ephod *k* in his hand.

k Or, with *the Ephod*, to wit, the High-prieſts Ephod, in which were the *Urim* and the *Thummim*, *Exod.* 28. 30. which, when *Ahimelech* and the reſt of the Prieſts went to *Saul*, were probably left in his hand, and to his care; which gave him the opportunity both of eſcaping, whilſt *Doeg* the Butcher was killing his Brethren, and of bringing away the Ephod, which *Saul* had oft groſly neglected, and now was juſtly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath † delivered him into mine hand *l*: for he is ſhut in, by entring into a town that hath gates and bars *m*.

† Heb. *alienated him.* Gr. *ſold him.*

l He eaſily believed what he greedily deſired, though his own Experience had oft ſhewed him how ſtrangely God had delivered him out of his hands, and what a ſingular Care God had over him. *m* So that which he choſe for his Safety, will be his certain Ruine.

8 And Saul called all the people together, to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed *n*, miſchief againſt him, and * he ſaid to Abiathar the prieſt, Bring hither the ephod *o*.

* Numb. 27. 21.

n Whereby it may ſeem he pretended that he raiſed this Army to defend *Keilah* and his Country from the *Philiſtines*, and kept his Intention againſt *David* in his own Breaſt. Or, *deſigned*, or *deviſed*: for ſo the word ſignifies; and ſo it is here tranſlated by many, and it ſeems both from *v.* 8. and from his publickly avowed jealouſie of, and rage againſt *David*, that he declared his deſign to be againſt him, as a Traitor to his Crown and Dignity. *o* And put it upon thee, that thou maiſt ask Counſel of God for me.

10 Then ſaid David *p*, O Lord GOD of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

p To wit, by the Prieſt, for he was to make the enquiry of God, *Numb.* 27. 21. and *David* puts the words into his Mouth.

11 Will the men of Keilah deliver me up into his hand *q*? Will Saul come down as thy ſervant hath heard? O Lord GOD of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid *r*, He will come down *ſ*.

q To wit, if I continue in their City: and if *Saul* come down. *r* From this place it may appear that Gods anſwer by *Urim* and *Thummim*, was not by any change in the colour or ſituation of the precious Stones in the Breaſt plate of the Ephod, but by a Voice or Suggeſtion from God to the High-prieſt. *ſ* i. e. He purpoſeth to come, if thou continueſt here. For ſtill as *Davids* queſtion, ſo Gods anſwer, is upon ſuppoſition, as is here ſufficiently implied.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? and the LORD ſaid, They will deliver thee up *t*.

† Heb. *ſhut up.*

t To wit, if thou abideſt there. For God ſaw their hearts their purpoſes, and paſſions, and their averſion from *David*, and their affections to *Saul*, and knew better than themſelves what they would do in that caſe.

13 ¶ Then David and his men, *which were* about ſix hundred *u*, aroſe, and departed out of Keilah, and went whitherſoever they could go *x*: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

u Two hundred being added to his former number, *chap.* 22. 2. upon his laſt and great Succeſs againſt the *Philiſtines*. *x* Hither or thither, where they could find refuge, or an hiding place.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand *y*.

y As *Saul* fondly perſwaded himſelf, he intended, *v.* 7.

15 And David ſaw *z* that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

z Either by Information from his Spies: or, by proſpect from the top of the mountain where he was.

16 ¶ And Jonathan Sauls ſon aroſe, and went to David in the wood *a*, and ſtrengthened his hand in God *b*.

a Where *David* had appointed to meet him at that time. *b* He comforted and ſupported him againſt all his fears, by minding him of Gods infallible promiſes made to him, and his ſingular Providence which hitherto had and ſtill would be with him.

17 And he ſaid unto him, Fear not, for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee: ∵ and * that alſo Saul my father knoweth *c*.

* Chap. 24. 20.

∵ Which he gathered either from *Davids* Generoſity, Ingenuity, and true Friendſhip to him; or from ſome promiſe made to him by *David* concerning it. Or, the meaning of the words *next unto thee*, may be as much as to ſay, I ſhall be under thee, after thee, or inferior to thee, as the Phraſe *tibi ſecundus* oft ſignifies. So that the whole imports thus much; I do not look to be King my ſelf, (as by my Birth I migh expect,) but that thou ſhalt be King, (God having ſo appointed) and I but in a Secondary place inferior to thee. *c* By ſtrong and well-grounded Conjectures as hath been noted.

18 And they two made a covenant *d* before the LORD *e*: and David abode in the wood, and Jonathan went to his houſe.

d i. e. Renewed their former Covenant. *e* i. e. Setting themſelves as in God's preſence, and calling upon him to be witneſs between them.

* Pſal. 54. *title.*

19 ¶ Then came up the * Ziphites [f] to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the woods, in the hill of Hachilah, which *is* † on the ſouth of || Jeſhimon?

† Heb. *on the right hand.* || Or, *the wilderneſs.*

[f] Who were of *Davids* own Tribe, though for this their unnatural and ſtrange carriage to him, he calls them *ſtrangers, Pſal* 54. 3.

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* [g] to deliver him into the kings hand.

[g] It ſhall be our Care and Buſineſs to the utmoſt of our Power. Or, we will undertake to deliver him, or betray him to thee.

21 And Saul ſaid, Bleſſed *be* ye of the LORD, for ye have compaſſion on me [h].

[h] Whilſt others harden their Hearts againſt me, and joyn with *David* in his treaſonable Conſpiracy. you ſhew your pity to me by your readineſs to help me.

22 Go, I pray you, prepare yet [i], and know, and ſee his place where his † haunt is [k], *and* who hath ſeen him there: for it is told me that he dealeth very ſubtilly.

† Heb. *foot ſhall be.*

[i] To wit, the matter, inform your ſelves certainly of things, and diſpoſe them ſo that we may not be fruſtrated in our Attempt. [k] In what Cave, or Wood, or Mountain he is moſt frequently.

23 See therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah [l].

[l] i. e. Through all the parts of that Tribe. Every Tribe was divided into Thouſands, as Counties are now with us into Hundreds, See *Judg.* 6. 15. Or, *with all the Thouſands of* Judah; i. e. I will raiſe againſt him all the Forces of that Tribe in which he truſteth and hideth himſelf. This he ſaith to animate them to the more vigorous Proſecution of him.

24 And they aroſe, and went to Ziph before Saul [m]: but David and his men *were* in the wilderheſs of Maon [n], in the plain on the ſouth of Jeſhimon.

[m] To prepare things for *Saul*, who marched after them. [n] Whither he went from the wilderneſs of *Ziph*, upon ſuſpicion or information that *Saul* was coming thither.

25 Saul alſo and his men went to ſeek *him*, and they told David: wherefore he came down into a rock [o], and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

[o] i. e. Into a Cave which was in the Rock; or, which might be called a Rock, not for the height, but the ſtrength of its ſituation: where at firſt he might think to hide himſelf, but upon further intilligence or conſideration he removed from thence upon *Sauls* approach. Or, *he came down* from the Rock, i. e. Either, Firſt, from the Mountain mentioned in the next Verſe, whence he came down, that ſo he might get out of *Sauls* ſight and reach. Or, Secondly, From the Hill of *Hachilah*, where *David* hid himſelf, which is ſaid to be *on the South of* Jeſhimon, *v.* 9. as this place where he now was, is alſo deſcribed, *ver.* 24. only that ſpeaks of the Plain, and this of the Rock or Hill adjoyning to it, or in the midſt of it. Or, *he came down to* Selah, as the *Syriack* and *Arabick* tranſlate it; a place ſo called from the many Rocks or Stones which were in it, or near it.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul: for Saul and his men compaſſed David and his men round about [p] to take them.

[p] Dividing themſelves into ſeveral Parties, each marching a ſeveral way after him.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come: for the Philiſtines have † invaded the land [q].

† Heb. *ſpread themſelves upon, &c.*

[q] God ſtirring them up by his all-diſpoſing Providence to do it at this time for *Davids* reſcue. Compare 2 *Kings* 19. 9.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place || Sela-hammahlekoth [r].

|| That is, *the rock of diviſions.*

[r] i. e. *The Rock of diviſions*, becauſe there *Saul* was ſeparated, and in a manner pulled aſunder from *David*, who was now almoſt within his reach.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

Saul purſueth David to En-gedi: Cometh into a Cave in which was David with his men: who cutteth off the skirt of Sauls Mantle, but will not kill him, 1,——7. *He communeth with Saul, and hereby evidenceth his Innocency towards him.* 8,——15. *Saul acknowledgeth his fault, taketh an Oath of David, and departeth,* 16,——23.

AND it came to paſs when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David is in the wilderneſs of En-gedi.

† Heb. *after.*

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon † the rocks of the wild goats [a].

† Heb. *the face of, &c.*

[a] Which the wild Goats uſe to delight and climb into. Theſe very Rocks are exceeding ſteep, and full of Precipices and dangerous to Travellers, as an eye-witneſs hath left upon Record. And yet *Saul* was ſo tranſported with Rage, as to venture himſelf and his Army here, that he might take *David*, who, as he thought, would judge himſelf ſafe, and therefore be ſecure in ſuch inacceſſible places.

3 And he came to the ſheep-coats [b] by the way, where *was* a cave, and * Saul went in to cover his feet [c]: and * David and his men remained in the ſides of the cave [d]:

* Pſal. 57. *title, and* 142 *title.*

[b] Which ſome think to have been Caves into which they uſed to drive their Sheep for ſhelter in tempeſtuous Weather. [c] i. e. To eaſe his Belly, as this Phraſe is thought to be uſed, *Judg.* 3. 24. The reaſon whereof is, becauſe the Eaſtern and ſome other Nations of old wore no Breeches, but looſe and long Coats or Gowns, like thoſe which Women with us wear; but ſhorter, whence their Feet and Legs were in a great part uncovered; and ſometimes other parts, which alſo in Scripture are deſigned by the name of the Feet, (of which ſee on *Gen.* 49. 10. *Deut.* 28. 57. 2 *King.* 18. 27. *Iſa.* 7. 20.) were expoſed to view. But when they went to perform this office of Nature, which oblidged them firſt to lift up their Garments, they afterwards diſpoſed them ſo decently, that all thoſe parts might be covered and kept out of the ſight of others. But poſſibly the words may have another meaning, and it is not to be deſpiſed, that thoſe ancient and venerable Interpreters, the *Syriack* and *Arabick*, interpret this place and Phraſe quite otherwiſe, that *Saul went in to ſleep there*: which was no unquoth thing to *Saul*, who being a Military Man, uſed to ſleep with his Souldiers upon the bare Ground, as he did *chap.* 26. 7. And it is not improbable that *Saul* being exceeding weary with his eager and almoſt inceſſant purſuit, firſt of *David*, then of the *Philiſtines*, and now of *David* again, both needed and deſired ſome ſleep, God alſo diſpoſing him thereunto, that *David* might have this eminent occaſion to demonſtrate his integrity to *Saul*, and to all *Iſrael*; and, the ſeaſon poſſibly being hot, he might chuſe to ſleep in the Cave, for the benefit of the ſhade. But all the queſtion is, how it may appear that this is the meaning of this Phraſe, and what is the reaſon and ground of it? To which many things may be ſaid. Firſt, That this Phraſe is but twice uſed in Scripture, as far as I remember, here, and *Judg.* 3. 24. and this ſenſe may conveniently enough agree to both of them; nay, this ſenſe may ſeem better to agree with that place, *Judg.* 3. for that *Summer Parlour*, or *Summer Chamber* (for both ſeem to be the ſame place, and were apparently for the ſame uſe *v.* 24. 25.) ſeems to be a place far more convenient for ſleeping, than for eaſing of Nature. And the Servants long ſtay and waiting for their lord, ſeems to imply that they judged him gone to ſleep, (which might take up a conſiderable time) rather than to that other work which requires but a little time. See my Notes on *Judg.* 3. 24. Secondly, That there are many *Hebrew* Phraſes, which do confeſſedly ſignifie ſeveral things, albeit, the reaſon of ſuch ſignifications be now utterly unknown to us though it was doubtleſs known to the ancient *Hebrews*. Nor need I inſtance in particulars, ſeing it is ſo in all Languages, and particularly in the *Engliſh* Tongue at this day, in which the uſe of many Proverbs and Phraſes is well underſtood, though the reaſon of them be now loſt. Which if our modern *Infidels*, who ſcoff at ſome paſſages of Scripture, which they either do not, or will not underſtand, would conſider, they would loſs much of their ſport. Thirdly, Although there be not that clear and full proof of this ſenſe which ſome may require (though indeed it cannot be reaſonably expected in a thing ſo ancient, and in a Phraſe of ſo conciſe and narrow a Language as the *Hebrew* is, and in an expreſſion ſo rarely uſed in Scripture,) yet there are ſome intimations in Scripture which may ſeem to favour this Interpretation. For perſons compoſing themſelves to ſleep in this manner, are not only noted in the general to have been *covered with a Mantle*, as is ſaid of *Siſera*, *Judg.* 4. 18, 19. but particularly they are ſaid to have their *Feet covered*, as is expreſly obſerved concerning *Boaz* when he lay down to ſleep in the threſh-ing floor, *Ruth* 3. 4, 7. The reaſon wheteof may poſſibly be this, That when they lay down to ſleep in their Garments, they were ſecured as to the other parts of their Body, only their Feet were open and viſible; and therefore it was convenient to cover their Feet; partly, to prevent the inconveniencies of Cold, (for which reaſon we here take ſpecial care to cover our Feet in ſuch caſes;) and partly, for decency ſake, leſt their Garments being looſe and large below, ſhould be diſordered, and ſo their Nakedneſs ſhould appear, as it happened to *Noah*, *Gen.* 9. 21. Compare *Exod.* 20. 26. And therefore it cannot ſeem ſtrange or forced, if in this place *Sauls* covering of his Feet, deſign his compoſing himſelf to his reſt. And if this be ſo, then the following difficulties of this Hiſtory will appear to be plain and eaſie. For if *Saul* were faſt aſleep, which might eaſily be perceived by *David* and his Men within; then it is not ſtrange that *Saul* neither heard *David* and his men talking of him, nor felt *David* when he came to cut off his lap. [d] For that there were vaſt Caves in thoſe parts is ffirmed not only by *Joſephus* but alſo by Heathen Authors; and *Strabo* in his 16*th* Book writes of one which could receive four thouſand Men.

4 And the men of David ſaid unto him [e], Behold, the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him, as it ſhall ſeem good unto thee [f]. Then David aroſe and cut off the skirt of † Sauls robe privily [g].

† Heb. *the robe which was* Sauls.

[e] *Queſt.* How came it to paſs that *Saul* did not hear the Debates of *David* and his Men? *Anſw.* Firſt, The greater noiſe of *Sauls* Men and Horſes juſt by the Caves mouth, might eaſily drown the leſſer. Secondly, There were in theſe large and capacious Caves, ſeveral Cells or Parts, whereof ſome were more inward and remote from the Caves mouth, in which they might freely converſe and diſcourſe, and yet neither be heard nor ſeen by *Saul*, though they could eaſily ſee him, and obſerve all his poſtures and actions, becauſe he was in the mouth of the Cave. Thirdly, *Saul* might be aſleep, as hath been diſcourſed. [f] Not that either God ſaid theſe

words, or made any ſuch particular promiſe, as ſome apprehend; but they put this conſtruction upon thoſe confeſſed and known Promiſes which God had made to him, of delivering him from all his Enemies, and carrying him through all hinderances and difficulties to the Throne and Kingdom: Which promiſe they conceived put him under an Obligation of watching and taking all opportunities which God by his providence ſhould put into his hand for their accompliſhment, whereof this was an eminent Inſtance. *g Queſt.* How could *David* do thus, and *Saul* not perceive it? *Anſw.* Firſt, This might be ſome looſe and upper Garment, which *Saul* might then lay at ſome diſtance from him, as we oft do on the ſame occaſion. Secondly, In thoſe vaſt Caves there were divers particular Cells and Rooms which were diſtinct one from another, yet ſo as there were ſecret paſſages from one to another, as may be gathered from the relations of Hiſtorians and Travellers. At the mouth of one of theſe, *Saul* might lay his upper Garment: which *David* perceiving, and very well knowing all the Cells and paſſages of that Cave, might go ſome ſecret way to it, and cut off a little part of it. Thirdly, The noiſe which *Davids* motion might be ſuppoſed to make, was but ſmall, and that he well knew would be perfectly drowned with the far greater noiſe of *Sauls* Army, which lay at the mouth of the Cave. Fourthly, The Heroical Actions of great Men in Scripture are not to be meaſured by common Rules. And as divers of the Prophets and Saints of old were in ſome of their Actions, ſo *David* might be in this, moved to it by a ſecret and divine impulſe, which alſo gave him confidence of Gods aſſiſtance therein, and of the ſucceſs of his Enterprize. Fifthly, This difficulty doth perfectly vaniſh, if *Saul* was now aſleep. And as no man can prove that he was not; ſo that he was, may ſeem probable from what is ſaid on *v.* 3.

* 2 Sam. 24. 10.

5 And it came to paſs afterwards, that * Davids heart ſmote him, becauſe he had cut off Sauls ſkirt *b*.

b Not only becauſe it was injurious, and reproachful, and dangerous to the King; but poſſibly becauſe he had ſome ſecret thought of doing more to him, though he ſuppreſſed and overcame it; for he attempted this in purſuance of his Souldiers ſuggeſtion, *v.* 4. which if followed would have carried him to further Action.

6 And he ſaid unto his men *i*, The LORD forbid that I ſhould do this thing *k* unto my maſter *l* the LORDS anointed, to ſtretch forth mine hand againſt him *m*, ſeing he *is* the anointed of the LORD *n*.

i Either, Firſt, Before he cut off *Sauls* lap. Or rather, Secondly, Afterwards, when he returned with *Sauls* lap in his hand, and his Souldiers were enraged that he had not killed him. *k* Which you perſwade me to do, even cut off *Saul*. *l* Whom I muſt ſtill own for my Sovereign Lord and King, to whom I owe Allegiance whilſt he lives, although after his death the right of the Kingdom be mine. *m* To wit, to kill him. A Synecdochical expreſſion. See *Gen.* 37. 22. *n.* i. e. Anointed by God to the Kingdom; by which Unction his Perſon was made Sacred and Inviolable, and is ſo to be accounted by me, and you, and all his Subjects. And as God only Exalted him, and God only could pronounce a Sentence of Deprivation of his Kingdom againſt him; ſo it belongs to God only to execute his own Sentence, and actually to Depoſe him.

† Heb. *cut off.*

7 So David † ſtayed *o* his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the Cave, and went on *his* way.

o Heb. *cut*, or *clave*, or *divided*, or *cut* them *off*. The word notes both the eagerneſs and violence of *Davids* Men in proſecuting their Deſire, and *Davids* reſoluteneſs in oppoſing them, as it were, by force. Wherein he ſhews great Piety, and Generoſity, and Loyalty to *Saul*.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

* Pſal. 141. 6.

9 ¶ And David ſaid unto Saul, * Wherefore heareſt thou mens words *p*, ſaying, Behold, David ſeeketh thy hurt?

p He prudently and modeſtly tranſlates the fault from *Saul* to his followers, and evil Counſellors.

* 2 Sam. 13. 39. Pſal. 16. 2.

10 Behold, this day thine eyes have ſeen, how that the LORD hath delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but * *mine eye* *q* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord, for he *is* the LORDS anointed.

q Which words are eaſily underſtood both from the nature of the thing, and from the uſe of this Phraſe in other Scriptures, as *Deut.* 7. 16. and 13. 8. The Eye is ſaid to ſpare, becauſe it affects the Heart with pity, and moves a Man to ſpare.

11 Moreover, my father *r*, See, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not, know thou and ſee, that there is neither evil nor tranſgreſſion in mine hand *ſ*, and I have not ſinned againſt thee; yet thou hunteſt my ſoul to take it.

r So he calls him; partly, becauſe he was his Father-in-law; partly, in teſtimony of his reſpect and ſubjection to him as to a Father; and partly, that by ſo amiable a compellation he might both inſinuate himſelf into his favour, and mind him of that Duty which as a Father he owed to *David*. *ſ* I neither deſign Miſchief againſt thee with my heart, nor will I execute it with my hand, which my falſe accuſers told thee I would do, if thou didſt at any time fall into my hand.

† Or, *will judge.*

12 The LORD judge † between me and thee, and the LORD avenge me of thee *t*: but mine hand ſhall not be upon thee *u*.

t Or, *will avenge me of thee*, to wit, if thou doſt perſiſt in thy injurious and cruel deſigns againſt me. *u* I will not execute Vengeance on thee, but will leave it wholly to God.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked *x*: but mine hand ſhall not be upon thee.

x i. e. Wicked men will do wicked Actions, among which this is one, to kill their Sovereign Lord and King; as *David* implied above, *v.* 6. and more fully expreſſeth, *chap.* 26. 9 And therefore if I were ſo wicked and vile a perſon as thy Courtiers repreſent me to thee, I ſhould make no conſcience of laying wicked and violent hands upon thee, but ſhould Aſſaſſinate thee when I had opportunity. Which becauſe I have now neglected and refuſed to do, though moved to it by ſome of my wicked Souldiers; know therefore that I am not guilty of any wicked Deſigns againſt thee, but am juſt and innocent towards thee. Or thus: wicked actions (ſuch as that would have been if I had killed thee) proceed only from the wicked, of which number I am none, and therefore my hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? After a dead dog, after * a flea *y*.

* Chap. 26. 20.

y After a worthleſs, contemptible, and impotent perſon, ſuch as I am. Thou diſparageſt thy ſelf in contending with ſuch a perſon; and even thy conqueſt of me will be inglorious and ſhamefull.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and † deliver me out of thine hand.

† Heb. *judge*

2 Sam. 18. 19.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David *z*? And Saul lift up his voice, and wept *a*.

z He knew his voice, though being at a great diſtance from him, he could not diſcern his face. *a* Partly, from the ſenſe of his Sin againſt God, and of his wicked and baſe carriage to *David*, (for there are ſome ſuch Temporary Paſſions oft-times in Hypocrites and ungodly Men) and principally from the remembrance of ſo great and ſo late a danger as he had now eſcaped; which commonly produceth Grief and Tears; as 2 *Sam.* 13. 36. Yet theſe may be tears of affection or tenderneſs (upon the ſenſe of *Davids* kindneſs) rather than of grief.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good *b*, whereas I have rewarded thee evil *c*.

b For the evil that I have deſigned and done to thee. *c* For thy good will to me.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had † delivered me into thine hand, thou killedſt me not.

† Heb. *ſhut up.*

19 For if a man find his enemy, will he let him go well away *d*? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

d i. e. He will certainly deſtroy him. And therefore thou haſt not dealt with me after the manner of Men, but haſt imitated the clemency of God in this act.

* Chap. 23. 17.

20 And now behold, * I know well *e* that thou ſhalt be ſurely king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

e Or, am convinced, not only by the fame of *Samuels* Anointing thee, but by Gods ſingular Providence watching over thee; and by that good Spirit, and thoſe great and princely Virtues wherewith God hath endowed thee.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me *f*, and that thou wilt not deſtroy my name *g* out of my fathers houſe.

f His Princes uſe to deſtroy their Competitors, and thoſe that have any hopes of, or pretence to their Crown; and *Saul* had endeavoured to deſtroy *David* for the ſame reaſon, and therefore he feared a retaliation. *g* To wit, by cutting off my Seed. So it is the ſame thing repeated in other words, as is uſual in Scripture.

22 And David ſware unto Saul *h*: and Saul went home; but David and his men gat them up unto the hold *i*.

h Queſt. How then could *David* deſtroy ſo many of *Sauls* Sons, 2 *Sam.* 21. 8? *Anſw. David* could bind himſelf by his Oaths, but he could not bind God, to whoſe good pleaſure all Promiſes, Vows, and Oaths, muſt in all reaſon be ſubmitted; and that was done by Gods Command, and God was well pleaſed with it, 2 *Sam.* 21. 14. Nor is it to be ſuppoſed that *David* ſware not to deſtroy any of them in caſe God ſhould ſpecially Command it, or that ſhould by miſcarriage render themſelves obnoxious to the Sword of Juſtice: but only that he would not do it barely on his own private account, nor ſeek occaſions of ſo doing. *i* To wit, of *En-gedi*, *v.* 1. For having had ſo great and frequent experience of *Sauls* Inconſtancy, and Malice, and Perfidiouſneſs, he would truſt him no more.

CHAP. XXV.

Samuel dieth: David goeth to the wilderneſs of Paran, 1. *Nabals Riches,* 2. *His and his Wife Abigails Nature and Condition,* 3. *David requeſteth of Nabal ſome Relief for his Camp: He entreateth Davids Meſſengers ſcornfully. David is provoked. and mindeth to deſtroy him,* 4,——13 *Abigail underſtands it,* 14,——17. *Taketh a Preſent* 18,——22. *And by her wiſdom,* 23——31. *Pacifieth David,* 32,——35. *Nabal hearing of this, dyeth,* 36——38. *David taketh Abigail and Ahinoam to be his Wives,* 39——43. *Saul had given Michal to Phalti.* 44.

AND * Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe *a* at Ramah. And David aroſe, and went down to the wilderneſs of Paran *b*,

* Chap. 28. 3.

a According to the manner of thoſe Times. See *Gen.* 23. 9. and 50. 5. *Matth.* 27. 60. *b* In the Southern Borders of the Land of *Judah*, that ſo when occaſion ſerved, he might retire out of *Saul's* Dominions.

2 And *there was* a man in Maon *c*, whoſe || poſſeſſions *were* in Carmel *d*, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

|| Or, *buſineſs.*

c A place in or near to the Wilderneſs of *Paran.* See *Chap.* 23.24. *d* Not that *Carmel* in *Iſſachar*; of which ſee *Chap.* 15. 12. and 1 *Kings* 18. 19. but another in the Tribe of *Judah*, near unto *Maon*, as appears from *Joſh.* 15. 55.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance: but the man *was* churliſh, and evil in his doings, and he *was* † of the houſe of Caleb *e*.

† Gr. *a Cynick.*

e This is added to aggravate his Crime, that he was a degenerate Branch of that Noble Stock of *Caleb*, and conſequently of the Tribe of *Judah*, as *David* was.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep *f*.

f Which Times were celebrated with Feaſting and Jollity. See 2 *Sam.* 13. 23, 24.

5 And David ſent out ten young men, and David ſaid unto the young men, Get ye up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. *ask him in my name of peace.*

6 And thus ſhall ye ſay to him that liveth *in proſperity g*, † Peace *be* both to thee, and peace *be* to thine houſe *h*, and peace *be* unto all that thou haſt *i*.

† Heb. *be thou peace, and thine houſe peace.*

g Heb. *To him that liveth. Life* is oft put for a proſperous and happy life, as in that Prayer, *Let the King live*, 1 *Sam.* 10. 24. 1 *Kings* 1. 25. and in other paſſages of Scripture, and other Authors; for an afflicted and calamitous life is unworthy of the name of life, and is eſteemed a kind of death, and oft ſo called, as 2 *Cor.* 1. 10. and 11. 23. By this expreſſion *David* both congratulates *Nabal's* felicity, and tacitly minds him of the penury and diſtreſs in which *David* and his Men now were. *h i. e.* To all thy Family. *i* To all thy Goods. So *David's* Prayer is very comprehenſive, reaching to his Soul, and Body, and Wife, and Children, and Servants, and all his Eſtate.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel *k*.

† Heb. *ſhamed.*

k Which, conſidering the licentiouſneſs of Soldiers, and the neceſſities which *David* and his Men were oft expoſed to, was no ſmall favour and priviledge, which *Nabal* was bound both in juſtice, and gratitude, and prudence to requite.

8 Ask thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day *l*) give I pray thee, whatſoever cometh to thine hand, unto thy ſervants *m*, and to thy ſon *n* David

l i. e In a day of Feaſting and Rejoycing; when Men are moſt chearful and liberal; when thou mayeſt relieve us out of thy abundance without damage to thy ſelf; when thou art receiving the Mercies of God, and therefore obliged to pity and relieve diſtreſſed and indigent Perſons, *Deut.* 12. 12. and 14 26, 29. and 15. 7. *m* To us who have been, and ſtill are ready to ſerve, and guard thee and, thine. Or, the word *Servants* may be only uſed as a word of reſpect frequently uſed in Scripture, where Inferiors ſpeak to Superiors, eſpecially when they be ſuppliants, and beg ſome favour. *n* So he calls himſelf, to ſhew that reſpect & affection which he bore to *Nabal*, as being elder and wealthier than himſelf, and of the ſame Tribe with himſelf, and a Branch of ſo worthy a Family as *Nabal's* was.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David *o*? and who *is* the ſon of Jeſſe? There be many ſervants now a days that break away, every man from his maſter *p*.

o What relation or obligation have I to *David*? *p* Hereby he taxeth both *David*, as one revolted from, and riſen up againſt *Saul* his Lord and Maſter; and his Soldiers as Runagates from their Maſters and Creditors, *&c.* See *Chap.* 22. 2.

11 Shall I then take my bread, and my water *q*, and my † fleſh that I have killed for my ſhearers, and give it unto men whom I know not whence they *be*?

† Heb. *ſlaughter.*

q He ſpeaketh thus, either becauſe in thoſe hot and dry Parts Water was ſcarce and precious: or, *Water* is here put for any kind of Drink, as *Bread* is oft taken for all ſorts of Meat.

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird ye on every man his ſword *r*. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff *ſ*.

r Having reſolved and ſworn to revenge himſelf of *Nabal*, as is expreſſed *ver.* 21, 22. *ſ* See *Chap.* 17. 22. and 30. 24.

14 ¶ But one of the young men told Abigail *t* Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

t Wiſely conſidering the miſchievous effects likely to follow ſo churliſh a meſſage.

15 But the men *were* very good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

† Heb. *ſhamed.*

16 They were a wall *u* unto us both by night and day, all the while we were with them keeping the ſheep.

u i. e. A Defence againſt wild Beaſts, and Robbers, and Enemies.

17 Now therefore know, and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold *x*: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him *y*.

x Which it was eaſie to gueſs; either from ſome threatning expreſſions which *David's* Men uſed; or from the conſideration of *David's* great Power, and that rage which ſo high a provocation was likely to produce in Military Perſons. *y* To wit, without hazard to himſelf, and therefore I acquaint thee, rather than him, with this matter.

18 ¶ Then Abigail made haſte, and took two hundred loaves *z*, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched corn, and an hundred † cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

† Or, *lumps.*

z Which ſhe did without his leave, and againſt his mind, becauſe it was a caſe of apparent neceſſity, for the preſervation of her ſelf, and Husband, and all the Family from imminent ruin. And ſurely, that real and urgent neceſſity which diſpenſeth with God's poſitive Commands, might well diſpenſe with the Husband's right in this caſe.

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you *a*: but ſhe told not her husband Nabal.

a For ſhe knew ſhe could quickly overtake them.

20 And it was *ſo, as* ſhe rode on the aſs, that ſhe came down by the covert of the hill *b*, and behold, David and his men came down *c* againſt her, and ſhe met them.

b In the lower part, and under the ſhadow of the Hill, or of the Trees that grew upon it; ſo that *David* did not ſee her till ſhe met him. *c* To wit, from another oppoſite Hill.

21 (Now David had ſaid *d*, Surely in vain have I kept all that this *fellow e* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him, and he hath requited me evil for good.

d Either in his Journey, or as ſoon as he heard that reproachful anſwer. *e* Whom he thought unworthy to be named, for his barbarous Ingratitude and Churliſhneſs.

22 So, and more alſo do God unto the enemies of David *f*, if I leave of all that *pertain* unto him by the morning light, any that piſſeth againſt the wall *g*.)

f i. e. Unto *David* himſelf. But becauſe it might ſeem ominous and unnatural to Curſe himſelf, therefore by a Figure called *Euphemiſmus*, inſtead of *David*, he mentions *David's Enemies*. See 1 *Sam.* 20. 16. The words may be thus rendered: *So and more alſo let God do for* (the Hebrew *Lamed* being very oft ſo uſed) *the Enemies of David*, i. e Let God work for them, and give them as much Proſperity and Succeſs as *Nabal* hath hitherto had. Or, let God utterly deſtroy their Enemies; and eſpecially, my ſelf the chief of them, if I do not deſtroy this Man. *g i. e.* Any of the Males, for they only do ſo; and of them this Phraſe is manifeſtly underſtood; 1 *Kings* 14. 10. and 21. 21. and 2 *Kings* 9. 8. And Men not wholly barbarous have generally ſpared Women in ſuch caſes. *Queſt.* Why then was *Abigail* ſo much concerned and afraid? *Anſw.* Partly from Humanity, and the horrour of ſo general and dreadful a Slaughter of her Family and neareſt Relations: and partly, becauſe when the Sword was once drawn, ſhe knew not where it would reſt, nor whether ſhe ſhould eſcape: for ſhe knew nothing of this limitation of *David's* threatning, till ſhe came to him.

23 And when Abigail ſaw David, ſhe haſted and lighted off the aſs, and fell before David on her face, and bowed her ſelf to the ground *h*.

h Not only in token of deep Reverence, but as a moſt humble ſuppliant; as 2 *Kings* 4. 27.

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me let *this* iniquity *be h*, and let thine handmaid, I pray thee, ſpeak in thine † audience, and hear the words of thine handmaid.

† Heb. *ear.*

h Impute *Nabal's* Sin to me, and if thou pleaſeſt, puniſh it in me, who here offer my ſelf as a Sacrifice to thy juſt Indignation. This whole Speech of *Abigail* is done with great artifice; and ſhe doth here, by an abſolute ſubmitting to Mercy, without any pretence of juſtification of what was done, (but rather with aggravation of it) endeavour to work upon *David's* Generoſity, and good nature, to Pardon it. And, with great Art, firſt would divert the Puniſhment from her Husband to her ſelf, becauſe ſhe had then much more to ſay, why *David* ſhould ſpare her, then why he ſhould ſpare *Nabal*. And there was hardly any head of Argument, whence the greateſt Orator might argue in this caſe, which ſhe doth not manage to the beſt advantage, and moſt plauſible inſinuations for ſuch an exigent.

25 Let not my lord, I pray thee, † regard *l* this

† Heb. *lay it to his heart.*

man of Belial *m*, *even* Nabal: for as his name *is*, ſo *is* he: Nabal *is* his name, and folly *is* with him *n*: but I thine hand-maid ſaw not the young men of my lord, whom thou didſt ſend *o*.

l His Perſon and Words deſerve thy contempt, but not thy regard. *m* For ſuch he hath ſhewed himſelf to be by this wicked and abominable carriage towards thee. *n* His noted folly and ſtupidity is a more proper Object for thy pity than anger. His ſordid Anſwer to thy Servants did not proceed from any ill deſign, or deep Malice, but from brutiſh Sottiſheneſs, and want of the underſtanding of a Man in him. It may be thought a great Crime, that ſhe traduceth her Husband in this manner. But this may be ſaid for her, That ſhe told them nothing but what they all knew concerning him, and that ſhe only ſeemed to take away that which he never had indeed, to wit, his good Name that ſhe might preſerve that which he had, and which was more dear and important to him, even his Life and Soul. *o* Though I freely ſubmit my ſelf to the Puniſhment in my Husband's ſtead, yet I was innocent of the Crime.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeing the LORD hath withholden thee from coming to *ſhed* blood *p*, and from † avenging thy ſelf with thine own hand; now let thine enemies, and they that ſeek evil to my lord be as Nabal *q*.

† Heb. *ſaving thy ſelf.*

p Seing God hath ſo ordered this buſineſs by his wiſe and wonderful Providence, that I ſhould accidentally, and unexpectedly come to the knowledge of my Husband's vile and ſordid Carriage; and that I ſhould come to meet thee, and find thee ſo gracious, as to give a favourable Audience; and all this, that hereby he might withhold thee from the Sin of Blood-guiltineſs. *q* Let them be as contemptible and hateful as *Nabal* is, and will be for this odious Action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy Pardon and Favour, as *Nabal* now doth by my mouth: let the Vengeance thou didſt deſign upon *Nabal* and his Family, fall upon their heads, who, by their conſtant and inveterate Malice againſt thee, do more deſerve it than this ſilly. Fool for this one miſcarriage; and much more than all the reſt of our Family, who, as they are none of thine Enemies, nor ſuch as ſeek thee evil, ſo they were no way guilty of this wicked Action. And therefore ſpare theſe, and execute thy Vengeance upon more proper Objects.

27 And now this || bleſſing *r* which thine hand-maid hath brought unto my lord, let it even be given unto the young men that † follow my lord *s*.

|| Or, *preſent.*

† Heb. *walk at the feet of*, &c.

r So a Gift or Preſent is called here, and *Gen.* 33. 11. and elſewhere; not only becauſe the matter of it comes from God's bleſſing; but alſo becauſe it is given with a Bleſſing, or with a good Will. *s* As being unworthy of thine acceptance or uſe.

28 I pray thee, forgive the treſpaſs of thine handmaid *t*: for the LORD will certainly make my lord a ſure houſe *u*, becauſe my lord fighteth the battels of the LORD *x*, and evil hath not been found in thee, *all* thy days *y*.

t *i. e.* Which I have taken upon my ſelf, *v.* 24. and which, if it be not Pardoned, but Puniſhed, the Puniſhment will reach to me. *u* *i. e.* Will give the Kingdom to thee, and to thy Houſe for ever, as he hath promiſed thee. And therefore let God's great kindneſs to thee, make thee gentle and merciful to others; do not ſully thy approaching Glory with the ſtain of Innocent Blood; but conſider, that it is the Glory of a King (which thou art by God's appointment, and ſhal e're long actually be) to paſs by Offences; and that it will be thy loſs to cut off ſuch as will ſhortly be thy Subjects. *x* *i. e.* For the Lord, and for the People of the Lord againſt their Enemies; eſpecially, the *Philiſtines.* And as that this is thy proper Work, and therein thou mayeſt expect God's bleſſing and help; ſo it is not thy work to draw thy Sword in thy own private quarrel againſt any of the people of the Lord; and God will not bleſs thee in it. *y* Though thou haſt been oft aſperſed, and charged with many Crimes, by *Saul* and others; yet thy Innocency hath been, and is evident to all Men: Do not therefore now by this cruel act of Vengeance juſtifie thine Enemies Reproaches, nor blemiſh thy great and juſt Reputation.

29 Yet a man *z* is riſen to purſue thee, and to ſeek thy ſoul *a*: but the ſoul of my lord ſhall be bound in the bundle of life *b* with the LORD thy God *c*, and the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling *d*.

† Heb. *in the midſt of the bought of a ſling.*

z To wit, *Saul*, though no way injured nor juſtly provoked by thee. *a* *i. e.* To take away thy Life. *b* Or, *in the bundle*; *i. e.* In the Society, or Congregation *of the living*; out of which, men are taken, and cut off by Death. The Phraſe is taken from the common uſage of Men, who bind thoſe things in bundles, which they are afraid to loſe, becauſe things that are ſolitary and unbound, are ſoon loſt. The meaning of the place is, God will preſerve thy Life; and therefore it becomes not thee, unjuſtly and unneceſſarily to take away the Lives of any; eſpecially of the People of thy God and Saviour. *c* *i. e.* In the hand and cuſtody of God, who, by his watchful Providence, preſerves this Bundle, and all that are in it; and thee in a particular and ſingular manner, as being *thy God* in a peculiar way, and ſpecial Covenant. God himſelf will hide, and keep thee in the ſecret of his Preſence. *Pſal.* 31. 20. where no hand of violence can reach thee. And therefore all the Attempts of *Saul*, or others againſt thee, are vain and ridiculous. For who can deſtroy whom God will keep? *d* God himſelf will cut them off ſuddenly, violently, and irreſiſtibly; and caſt them far away; both from his Preſence, and from thy Neighbourhood, and from all capacity of doing thee any hurt.

30 And it ſhall come to paſs, when the LORD ſhal have done to my lord, according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † no grief unto thee, nor offence of heart unto my lord *e*, either that thou haſt ſhed blood cauſeleſs *f*, or that my lord † hath avenged himſelf *g*: but when the LORD ſhall have dealt well with my lord, then remember thine hand-maid *h*.

† Heb. *no ſtaggering or ſtumbling.*

† Heb. *ſaved himſelf*, v. 26.

e Thy Mind and Conſcience will be free from all the Torment which the guilt and ſhame of ſuch an Action would cauſe in thee. By which, ſhe cunningly inſinuates, what a blemiſh this would be to his Glory, what a diſturbance to his Peace and Felicity, if he proceeded to execute his Purpoſe: and withal implies, how ſweet and comfortable it would be to him to remember, that he had for conſcience to God denied himſelf, and reſtrained his Paſſions. *f* Which ſhe ſignifies would be done if he ſhould go on. For though *Nabal* had been guilty of abominable Rudeneſs, Uncharitableneſs, and Ingratitude; yet he had done nothing worthy of Death, by the Laws of GOD or of Man. And whatſoever he had done, the reſt of his Family were Innocent. *g* Which is directly contrary to GOD'S Law, *Levit.* 19. 18. *Deut.* 32. 35. Compare with *Rom.* 12. 19. *h* When GOD ſhal make thee King, and I ſhal have occaſion to apply my ſelf to thee for Juſtice, or Relief, let me find Grace in thy ſight, and ſo let me do at this time. Or, *and the Lord will bleſs my lord*, and recompenſe thee for this Mortification of thy Paſſion, and *thou wilt remember thine handmaid*: *i. e.* Thou wiltſt remember my Counſel with ſatisfaction to thy ſelf, and thankfulneſs to me.

32 ¶ And David ſaid unto Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee *i* this day to meet me:

i Which by his gracious and ſingular Providence ſo diſpoſed Matters, that thou ſhouldeſt come to me: He rightly begins at the Fountain of this Deliverance, which was God; and then proceeds to the Inſtruments.

33 And bleſſed *be* thy advice, and bleſſed *be* thou *k*, which haſt kept me this day from coming to *ſhed* blood *l*, and from avenging my ſelf with mine own hand.

k *i.e.* The Lord bleſs and recompenſe thee, for this thy good Advice. *l* Which I had ſworn to do. Hereby it plainly appears, That Oaths whereby Men bind themſelves to any Sin, are Null and Void: and as it was a Sin to make them; ſo it is adding ſin to ſin to perform them.

34 For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee *m*, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal by the morning light, any that piſſeth againſt the wall.

m Not that he intended to Kill her, but the Males only; as was Noted on *v.* 22. But their Deſtruction was a dreadful Affliction and Damage to her.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe: ſee, I have hearkned to thy voice, and have accepted thy perſon *n*.

n *i. e.* Shewed my Acceptance of thy Perſon, by my grant of thy Requeſt: See *Gen.* 19. 21.

36 ¶ And Abigail came to Nabal, and behold he held a feaſt in his houſe like the feaſt of a king *o*, and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing *p*, leſs or more, until the morning light.

o As the manner was upon thoſe ſolemn Occaſions. Sordid Covetouſneſs, and vain Prodigality were met together in him. *p* He being then uncapable of Admonition, his Reaſon and Conſcience being both aſleep.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things that his heart died within him, and he became as a ſtone *q*.

q He was oppreſſed with Grief, and fainted away through the fear and horror of ſo great a Miſchief, though it was paſt. As one, who having in the Night galloped over a narrow Plank, laid upon a broken Bridge, over a deep River; when in the Morning he came to review it, was ſtruck dead with the horror of the danger he was in.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died *r*.

r God either inflicted ſome other ſtroke or Diſeaſe upon him, or increaſed his Grief and Fear to ſuch an height, as killed him.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal *s*, and hath kept his ſervant from evil *t*: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent *u* and communed with Abigail, to take her to him to wife.

s How could *David* rejoyce at the Death of his Enemy? *Anſw.* Although it may be ſaid, that he rejoyced not in *Nabal*'s Death as ſuch, but only in the declaration of God's Juſtice in Puniſhing ſo great a Wickedneſs; which was an honour to God, and a document, and therefore a Benefit to Mankind, and ſo a Publick Good, and cauſe of Joy: Yet the Matter is not weighty, if we confeſs, that this was another Inſtance of Humane Infirmity in *David*, and that it is not propoſed for our Imitation, but for our Caution. Yet it may be further ſaid, That this was not purely an Act of private Revenge, becauſe *David* was a publick Perſon, and Anointed King: and therefore *Nabal*'s Reproach caſt upon *David* above, *v.* 10, 11. was a contempt of God, and of his Ordinances and Appointment; which was vindicated by this remarkable Judgement. *t* *i. e.* From the ſin of Bloodſhed and Self-revenge, *v.* 33. [u] To wit, Meſſengers; which he thought fitter than to go himſelf; partly, becauſe if he had met with a Repulſe, it had been leſs Ignominious; and partly, becauſe he would leave her to her freedom and choice, and would not ſo much as ſeem to take her by violence. But this doubtleſs was not done immediately after *Nabal*'s Death, but in ſome convenient ſpace of time after it; though ſuch Circumſtances be commonly omitted in the Sacred Hiſtory; which gives only the Heads, and moſt important Paſſages of things.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on *her* face to the earth, and ſaid [x], Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

[x] She ſhewed this Reverence, and ſpake thus to them, as repreſenting *David*'s Perſon.

42 And Abigail haſted, and aroſe and rode upon an aſs with five damſels of hers that went † after her: and ſhe went after the meſſengers of David [y], and became his wife.

† Heb. *at her.*

[y] Not immediately, but ſome competent time after they were gone. She conſidered not *David*'s preſent ſtraits and penury, which ſhe thought her plentiful Eſtate might ſupply; nor his danger from *Saul*; but by a true and ſtrong Faith, reſted upon God's Promiſe made to *David*, not doubting but God would perform it.

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

* Joſh. 15. 56.

44 ¶ But [z] Saul had given * Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

* 2 Sam. 3. 14, 15.

[z] Or, *For*, as the Hebrew *Vau* is oft-times uſed. For this ſeems to be added, as a reaſon why *David* took other Wives, becauſe *Saul* had given his former Wife to another Man, that he might as far as he could extinguiſh all Relation and Kindred to him, whom he hated; and withal, cut off his Hopes and Pretence to the Crown upon that account.

CHAP. XXVI.

Saul by the diſcovery of the Ziphites cometh to Hachilah againſt David, 1——3. *Who cometh with Abiſhai to Saul's Camp; ſtayeth him from killing Saul, but taketh his Spear and Cruſe,* 4——12. *He upbraideth Abner,* 13——17. *Exhorteth Saul,* 18——20. *Who acknowledgeth his ſin,* 21——25.

AND the Ziphites came unto Saul [a] to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon [b]?

* Chap. 23. 19. Pſal. 54. title.

[a] Having once betrayed him before, they thought their Caſe deſperate with *David*; and therefore did more ſtrenuouſly aſſiſt *Saul* in diſcovering him, in order to his Ruine. [b] He is returned to his former haunt: of which ſee *Chap.* 23. 19. This place might be convenient for him, either for its nearneſs to *Abigail*'s Eſtate: or becauſe he might think, that *Saul* was mollified, and the *Ziphites* cautioned by the unſucceſsfulneſs of their former Attempt; or becauſe he could from thence, make good his Retreat into other places, if need were.

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he *ſaw* [c] that Saul came after him into the wilderneſs.

[c] *i. e.* He underſtood by Information, probably, from his dear friend *Jonathan*.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched [d]: and David beheld the place where Saul lay, and * Abner the ſon of Ner the captain of his hoſt: and Saul lay in the ‖ trench [e], and the people pitched round about him.

* Chap. 14. 50, 17, 55. ‖ Or *midſt of his carriages.*

[d] Came near to the skirts of *Saul*'s Camp; which he might eaſily diſcover from ſome neighbouring Hill, or Wood; and yet, not be diſcerned himſelf. And it is probable, he came thither diſguiſed, and towards Night. [e] Encompaſſed with his Carriages for better ſecurity. Compare, 1 *Sam.* 17. 20.

6 Then anſwered David, and ſaid to Ahimelech the Hittite [f], and to Abiſhai the ſon of Zeruiah [g], brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

[f] So called, either becauſe he was one of that Nation, but Converted to the *Jewiſh* Religion: Compare 2 *Sam.* 11. 3. and 15. 18. Or, from his Habitation amongſt, or ſome Relation to ſome of that People. [g] *David*'s Siſter: See 1 *Chron.* 2. 16. His Father is not named; either becauſe he was now dead; or becauſe he was an obſcure Perſon.

7 So David and Abiſhai came to the people [h] by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

[h] *i. e.* To *Saul*'s Hoſt and Camp. It might ſeem a bold and ſtrange Attempt; but many things are to be conſidered: 1. That Heroical Perſons have oft attempted things of no leſs difficulty and danger than this was; as many credible Hiſtorians relate. 2. That *David* did, and might eaſily perceive, that they were all faſt aſleep. 3. That *David* had a particular Aſſurance that God would preſerve him to the Kingdom. 4. That he had a ſpecial Inſtinct from God to this Work; and poſſibly God might inform him, that he had caſt them into a dead ſleep, that he might have this ſecond opportunity of manifeſting his Innocency towards *Saul*, and the Juſtice of his Cauſe.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the ſecond time [i].

† Heb. *ſhut up.*

[i] I will Nail him to the Ground at one blow, that I ſhall not need a ſecond ſtroke.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs [k]?

[k] Though *Saul* be a cruel Tyrant, and rejected by God, yet he is our ſovereign lord and king; and I, though deſigned King, as yet am but a private Perſon, and his Subject; and therefore cannot kill him without Sin, nor will I conſent that thou ſhould'ſt do it.

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him [l], or his day ſhall come to die [m], or he ſhall deſcend into battel and periſh.

[l] By ſome ſudden and mortal Stroke. [m] According to the courſe of Nature.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORD'S anointed: but, I pray thee, take thou now the ſpear that is at his bolſter [n], and the cruſe of water [o], and let us go.

[n] Which will ſhew where we have been, and what we could have done. [o] Which might be put there, either to waſh himſelf in caſe of any accidental Pollution, which oft happened in the Night: or to refreſh him, and quench his thirſt in that hot Climate and Seaſon; or for divers other uſes.

12 So David took the ſpear, and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep † for the LORD [p] was fallen upon them.

† Heb. *of the LORD.*

[p] Sent upon them by the Lord, for *David*'s advantage.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar [q] off (a great ſpace *being* between them.)

[q] That his Perſon might be out of their reach, and yet his Voice might be heard; which in a clear Air, and in the ſilence of the Night might be heard at a great diſtance.

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king [r]?

[r] Or, *with* or *beſide the king*, *i. e.* So near to him, ſo as to diſturb the King.

15 And David ſaid to Abner, *Art* not thou † a valiant man? and who *is* like to thee [ſ] in Iſrael? Wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

[ſ] For Courage and Conduct: and therefore thy fault herein is the greater.

16 This thing *is* not good [t] that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORD'S anointed. And now ſee where the kings ſpear *is*, and the cruſe of water that was at his bolſter.

† Heb. *ſons of death.*

[t] *i. e.* It is very bad, a great Crime. A Figure called *Meioſis*, as *Prov.* 18. 5. and 19. 2.

17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my ſon [u] David? And David ſaid, *It is* my voice, my lord, O king.

[u] As thou waſt my Son by Marriage, ſo thou haſt expreſſed the care and affection of a Son to me now a ſecond time.

18 And he ſaid, Wherefore doth my lord purſue thus after his Servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant. If the LORD have ſtirred thee up againſt me [x], let him † accept an offering [y]: but if *they be* the children of men [z], curſed be they before the LORD: for they have driven me out this day from † abiding in the inheritance of the LORD ∴, ſaying, Go, ſerve other gods [a].

† Heb. *ſmell.*

† Heb. *cleaving.*

[x] If the Lord hath by the evil Spirit which he hath ſent, or by his ſecret Providence, directed thy Rage againſt me for the Puniſhment of thine, or my ſins. [y] Let us offer up a Sacrifice to God to appeaſe his Wrath againſt us. [z] Who by their crafty Inſinuations, and Calumnies, have incenſed thee againſt me. He ſheweth his Prudence, and Reverence, and Meekneſs; that he accuſeth not the King, but tranſlateth the fault wholly upon his Evil Miniſters; as the *Iſraelites* do in the like Caſe, *Exod.* 5. 16. ∴ From the Land which God hath given to his People for their Inheritance, and where he hath eſtabliſhed his Preſence and Worſhip. [a] This was the Language of their Actions. For by driving him from God's Land, and the place of his Worſhip, into Foreign and Idolatrous

Lands, they expoſed him to the peril of being either enſnared by their Counſels, or Examples; or forced by their threats and power to worſhip Idols.

20 Now therefore let not my blood fall to the earth *b* before the face of the LORD *c*: for the king of Iſrael is come out to ſeek * a flea *d*, as when one doth hunt a partridge in the mountains *d*.

* Chap. 24. 14.

b Do not attempt to ſpill my Innocent Blood like Water upon the ground. *c* Remember, if thou doeſt it, GOD the Judge of all Men ſeeth it, and will avenge it of thee; though I will not avenge my ſelf. *d* Hard to be taken, and not worth catching; a mean and contemptible Perſon. *d* Where his advantage doth no way compenſate his Labour.

21 ¶ Then ſaid Saul, I have ſinned. Return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly *e*.

e He not only confeſſeth, but aggravateth his fault, becauſe his Conſcience was fully convinced, though his Heart was not changed.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs *f*: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORD'S anointed.

f I deſire, that God would deal no otherwiſe with me, than I have dealt with thee.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou ſhalt both † do *great things*, and alſo ſhalt ſtill prevail. So David went on his way *g*, and Saul returned to his place.

† Heb. *in doing thou ſhalt do*: Dan. 11. 28, 32.

g Knowing *Saul*'s unſtable and deceitful Heart, he would not truſt to any of his Profeſſions, or Promiſes, but kept out of his reach.

CHAP. XXVII.

David with his 600 Men, and all his Family, goeth to K. Achiſh: And abideth there a while: Saul purſueth no more after him, 1——4. He obtaineth Ziklag of Achiſh to dwell in, 5——7. He invadeth neighbour Nations: Leaves no man alive to complain: Perſwadeth Achiſh, he fought againſt Judah, 8——12.

AND David ſaid in his heart, I ſhal now † periſh one day by the hand of Saul *a*: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines *b*, and Saul ſhal deſpair of me, to ſeek me any more in any coaſt of Iſrael, ſo ſhal I eſcape out of his hand.

† Heb. *be conſumed.*

a I ſee by this late experience his reſtleſs and implacable hatred againſt me; and how little heed is to be given to all his pretences of Repentance or Friendſhip. *b* But this was certainly a very great miſtake and fault in *David*: For 1. This proceeded from groſs diſtruſt of GOD'S Promiſe and Providence; and that after ſuch repeated demonſtrations of Gods peculiar care over him, which gave him cauſe to conclude, quite contrary to what is here ſaid. 2. He forſakes the place where God had ſettled him, *Chap.* 22. 5. and given him both aſſurance and experience of his Protection there. 3. He voluntarily runs upon that Rock, which he curſed his Enemies for throwing him upon, *Chap.* 26. 19. and upon many other Snares and Dangers, as the following Hiſtory will ſhew; and withal, deprives the people of the Lord of thoſe ſuccours which he might have given them, in caſe of a Battel But it pleaſed God to leave *David* to himſelf in this, as well as in other particulars, that theſe might be ſenſible demonſtrations of the infirmities of the beſt Men; and of the neceſſity of God's Grace, and daily direction and aſſiſtance: and of the freeneſs and riches of God's Mercy, in paſſing by ſuch great Offences. And beſides, God hereby deſigned to accompliſh his own Counſel, to withdraw *David* from the *Iſraelites*, that *Saul* and they might fall by the hand of the *Philiſtines*, without any reproach or inconvenience to *David*, whom God had put into a ſafe place.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch, king of Gath *c*.

c It might ſeem a bold adventure: but 1. He thought himſelf forced to it by *Saul*'s inveterate Rage, and continued reſolutions to Perſecute him. 2. It is probable, he had ſent ſome Perſons to Treat with him, and had agreed upon Conditions; and received aſſurance of his ſafe and peaceable abode with him. 3. *David* reaſonably thought, that *Achiſh* would gladly receive him, as indeed he did; party, becauſe he ſaw *Saul*'s inplacable Enmity againſt him: partly, becauſe by this means he ſhould be freed from the moſt formidable Enemy which he had in all *Iſrael*, who might do him moſt miſchief in the Battel; which it ſeems at this time he deſigned: and partly, becauſe he came not now alone, as he did before, but brought with him ſufficient Pledges of his Fidelity to *Achiſh*; namely, all his Soldiers, and his and their Wives, *v.* 3.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife.

4 And it was told Saul that David was fled to Gath, and he ſought no more again for him *d*.

d By which it is implied, That he would have gone on in Perſecuting *David*, if he had continued in his Dominions.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the countrey, that I may dwell there *e*: for why ſhould thy ſervant dwell in the royal city with thee *f*?

e A prudent deſire. Hereby *David* deſigned, 1. To preſerve his People, both from the Idolatry, and other Vices, which converſation with the *Philiſtines* would have expoſed them to: and from that Envy, and Malice, and Miſchief, which diverſity of Religion, or other Prejudices, might have cauſed. 2. That he might have opportunity of enterprizing ſomething againſt God's Enemies, without the knowledge or obſervation of the *Philiſtines*. *f* Which is too great an honour for me, and too burdenſome to thee, and may be an occaſion of ſuſpicion and offence to thy People, and of many other inconveniences.

6 Then Achiſh gave him Ziklag *g* that day: wherefore Ziklag pertaineth unto the kings of Judah *h* unto this day *i*.

g Not only to Inhabit, but to Poſſeſs it as his own. Which he did, to lay the greater obligations upon *David*, whom he knew ſo able to ſerve him. *h* It was given to the Tribe of *Judah* before, *Joſh.* 15. 31. and afterwards to the Tribe of *Simeon*, *Joſh.* 19. 5. whoſe *inheritance was* given them *within the inheritance of the children of Judah*, Chap. 19. 1. But the *Philiſtines* kept the Poſſeſſion of it till this time, and were hitherto permitted to do ſo. And being now given by them to *David*, it now belonged not to the People of the Tribe of *Judah*, to whom it was allotted before; but to the King of *Judah*, *David* and his Heirs for ever. *i* This, and ſome ſuch Clauſes ſeem to have been added by ſome Sacred Writers, after the main Subſtance of the ſeveral Books was written.

7 And † the time that David dwelt in the countrey of the Philiſtines, was † a full year and four months *k*.

† Heb. *the number of days.*
† Heb. a year of *days.*

k Heb. *days and four moneths*; *days* being put for a *year*; as *Levit.* 25. 29. Or, ſome *days and four moneths*; *i. e.* Some days above four Moneths. Or, *ſome days and* (for, *even*, or *that is*, the Conjunction, *and*, being oft uſed, as hath been proved above) *four moneths*.

8 ¶ And David and his men went up, and invaded the Geſhurites, and the ‖ Gezrites *l*, and the Amalekites *m*: for thoſe *nations were* † of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

‖ Or, Girzites.
† Heb. *from eternity.* Mic. 5. 2.

l Who were anciently ſeated in other places, *Joſh.* 12. 12. and 16. 3. but for ſome reaſons not now known, they changed their Seats, as was then very uſual, and ſeated themſelves and had for ſome conſiderable time lived near the *Amalekites*. *m* The remnant of thoſe whom *Saul* deſtroyed, 1 *Sam.* 15: who fled from his Sword, and retired into remote and deſert places.

9 And David ſmote the land, and left neither man nor woman alive *n*, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

n To wit, in that part where he came: but there were more of the *Amalekites* yet left in another part of that land, *Chap.* 30. 1.

10 And Achiſh ſaid, ‖ Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah *o*, and *p* againſt the ſouth of the Jerahmeelites *q*, and againſt the ſouth of the Kenites *r*.

‖ Or, *did ye not make a rod, &c.*

o Theſe and the following Words are ambiguous: for they may be underſtood, either of the Southern parts of *Judah*, &c. which he would have *Achiſh* underſtand: or, of another Countrey lying Southward from *Judah*, &c. which *David* meant, and which was the truth. So though it was not a downright lye: yet it was an Equivocation, with an intention to deceive, which is the formality of a Lye, and was contrary to that ſimplicity which became *David*, both as a Prince, and as an eminent Profeſſor of the true Religion. *p* For, *that is*: for in the following words, he particularly expreſſed what of the South of *Judah* he went againſt, even that which was Inhabited by the *Jerahmeelites*, and by the *Kenites*. *q* The Poſterity of *Hezron*, a Family of *Judah*, 1 *Chron.* 2. 9, 25. *r* The Poſterity of *Jethro*, which choſe to dwell in the South of *Judah*, *Judges* 1. 16. See *Numb.* 24. 21.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us *ſ*, ſaying, ſo did David, and ſo *will be* his manner all the while he dwelleth in the countrey of the Philiſtines.

ſ That the tidings of this Action againſt this People (who were, it ſeems, either Tributaries to, or confederates with *Achiſh*) might neither come quickly nor certainly to *Achiſh* his Court: which he might the rather promiſe himſelf, becauſe *Achiſh* and all his Men were now buſily imployed in their Warlike Preparations againſt the *Iſraelites*; and if any flying rumour came thither, he thought by his Intereſt and Artifices he could eaſily diſcredit and daſh it. Beſides the conſideration of God's curſe denounced againſt the People whom he had now deſtroyed, and of God's particular Promiſes, made to him, and of his ſpecial Providence which he conſtantly experienced watching over him, made him more ſecure and confident in this and in many other hazardous attempts.

12 And Achiſh believed David, *t*, ſaying, He hath made his people Iſrael † utterly to abhor him: therefore he ſhal be my ſervant for ever.

† Heb. *to ſtink.*

t Partly, becauſe of his confidence in *David*'s Authority and Fidelity: partly, becauſe moſt Men eaſily believe what they heartily wiſh to be true: And partly, from God's Providence, which blinded him in this, and in divers other particulars relating to *David*'s coming hither, and abiding here.

CHAP.

CHAP. XXVIII.

Achiſh intending War againſt Iſrael, relieth on David, 1,——2. *Saul having deſtroyed the Witches, yet Samuel being dead, in his fear, forſaken of God, ſeeketh to a Witch,* 3,——8. *She, encouraged by Saul, raiſeth Samuel: of whom hearing his approaching ruine, he fainteth,* 9--20. *The Woman, with his Servants, refreſh him with Meat,* 21,--25.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare to fight with Iſrael *a*: And Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel *b*, thou and thy men.

a Encouraged thereunto by *Samuel*'s death, and *Sauls* degeneration, and *David*'s preſence with *Achiſh*. *b* This he ſaith, partly, to try his Sincerity; and partly, in confidence of *David*'s Fidelity.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do *c*. And Achiſh ſaid to David, Therefore *d* will I make thee keeper of mine head *e* for ever.

c He ſpeaks ambiguouſly, as he did before, that *Achiſh* might underſtand him, as he did, of his acting for him againſt the *Iſraelites*; whereas he meant it of his acting for the *Iſraelites* againſt the *Philiſtines*, to which he was obliged both by Gods expreſs Command, and by his indelible and manifold Obligations to God, and to God's People; and by his own manifeſt intereſt. Though it is likely he would have managed his Affairs with all poſſible regard and care of *Achiſh*'s Perſon, to whom alone, upon the matter, *David* ſtood obliged, and not to the reſt of the *Philiſtines*, who had an ill opinion of him, as we ſhall ſee. *d* For that Valour which I doubt not thou wiltſt ſhew on my behalf. *e i. e.* Of my Body and Life, the Captain of my Life-Guard.

*Cha 25.1.

3 ¶ Now * Samuel was dead ∴ and all Iſrael had lamented him, and buried him in Ramah, even in his own city *f*: and Saul had put away thoſe that had familiar ſpirits, and the wizards *g* out of the land *h*.

∴ This is mentioned here as the reaſon why *Saul* did not enquire of *Samuel*; which, if he had now been alive, he would have done. *f* Where he had his Birth and Education, and moſt ſettled Habitation, 1 *Sam*: 19: 18, *g* According to God's Command, *Levit*: 19. 31. and 20. 6, 27. *Deut*. 18. 1. This he did, either by *Samuel*'s Inſtigation: or from a conceit that the evil Spirit came upon him by ſome of their means: or, that he might gain the repute of a Religious Prince, which was very uſeful to him: or, that he might quiet his troubled Conſcience, and pleaſe God, as far as his Intereſt would give him leave. And this is here related, partly, to ſhew that an Hypocrite, and wicked Man, may obey ſome of God's Commands: and principally to bring in the following Hiſtory. *h* Of *Iſrael*.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem *i*: and Saul gathered all Iſrael together, and they pitched in Gilboa *k*.

i A Town in the Tribe of *Iſſachar*, *Joſ*. 19. 18. *k* A mountain not far from the Valley of *Jezreel*, where the Battel was fought, *chap*: 31. 1: 2 *Sam*. 1: 21. So the two Armies ſeem to be placed in the ſame manner as they were *chap*: 17: each upon an Hill, and a Valley between them.

5 And when Saul ſaw the hoſt of the Philiſtines *l*, he was afraid, and his heart greatly trembled *m*.

l From mount *Gilboa*, *chap*. 31. 1. *m* Partly, from the greatneſs and reſolutneſs of the Hoſt of the *Philiſtines*, who were the agreſſors: partly, from the loſs of *David*, who might have been of great uſe to him at this time: partly, from the Conſcience of his own manifeſt Guilt, and juſt expectation of Divine Vengeance oft threatned, and now in all likelihood to be inflicted upon him.

6 And when Saul enquired of the LORD *n*, the LORD anſwered him not *o*, neither by dreams, nor by Urim, nor by Prophets *p*.

n In his ſlight and perfunctory way, as *chap*. 14. 19. as appears from hence, that when God did not ſpeedily anſwer him, he goes to the Devil for an anſwer, *v* 7. For which reaſon he is ſaid, *not* to have *enquired of the Lord*, 1 *Chron*: 10: 14. *i. e.* not ſeriouſly, and after the right order. Poſſibly he enquired by ſome Prophet then with him, or by the Prieſt before the Ark. *o* Becauſe he ſought him not in due order; not by the *Urim* and *Thummim* which were in the Ephod, which he by his cruelty to the Prieſts had loſt, *chap*. 23: 6. and becauſe he did not truly repent of, nor put away his ſins, which provoked God, and kept him from anſwering; as *Saul* well knew by his own conſcience and experience, *chap*: 14: 37, 38, 39. *p i. e.* Neither by ordinary means, nor extraordinary.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman *q* that hath a familiar ſpirit *r*, that I may go to her, and enquire of her. And his ſervants ſaid to him *ſ*, Behold, there is a woman that hath a familiar ſpirit at Endor *t*.

q Rather than *a man*; for he thought that Sex moſt likely to be given to thoſe wicked Arts, as being the weaker Sex, and ſo apteſt to be deceived, and moſt prone to Superſtition, and oft-times moſt malicious and revengeful. *r* One that converſeth with the Devil, and dead Men's Ghoſts, and by them can diſcover future things. See *Iſa* 8: 19. *ſ* Inſtead of diſſwading him from this wicked and diſtructive practice, which they ſhould and would have done, if they had either loved God or their King, they further him in it. *t* A place in the Tribe of *Manaſſeh*, within *Jordan*, not very far from the place where the Armies were encamped.

8 And Saul diſguiſed himſelf *u*, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

u Both becauſe he was aſhamed to be known, or thought guilty of this practice; and becauſe he ſuſpected that the Woman, had ſhe known him, would not practice her Art before him.

9 And the woman ſaid unto him, Behold, thou knoweſt *x* what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die *y*?

x For his Speech and Garb diſcovered him to be an *Iſraelite*, and therefore acquainted with theſe matters. *y* By accuſing me to *Saul* as guilty of a capital Crime.

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no † puniſhment happen to thee for this thing.

† Heb. *iniquity*. So *Gr*.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel *z*.

z Whoſe kindneſs and compaſſion to him, as he had formerly experienced, ſo now he expected it in his deep diſtreſs. This practice of divination by the dead, or by the Ghoſts or Souls of dead Perſons, called up by Magical Art, was very uſual among all Nations, and from them *Saul* learned it.

12 And when the woman ſaw Samuel, ſhe cryed with a loud voice *a*: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul *b*.

a For fear of her life, *Saul* himſelf being Witneſs of her Crime. *b* This ſhe knew, either by ſome geſture of Reverence, which this ſuppoſed *Samuel* might ſhew to *Saul* as to the King: or, by information from this Ghoſt, or from the Spirit by whoſe help ſhe had raiſed him.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw || gods *c* aſcending out of the earth *d*.

|| Or, *a god*.

c i. e. A god, a divine Perſon, glorious, and full of majeſty and ſplendor, exceeding not only mortal Men, but common Ghoſts. She uſeth the Plural Number, *gods*, either after the manner of the *Hebrew* Language, which commonly uſeth that word of one Perſon: or, after the Language and Cuſtom of the *Heathens*. But the whole Coherence ſhows that it was but one. For *Saul* deſired but one, *v*. 11. and he enquires, and the Woman anſwers only of one, *v*. 14. *d* As if it came from the place of the dead.

14 And he ſaid unto her, † What form *is* he of? And ſhe ſaid, An old man cometh up, and he is covered with a mantle *e*. And Saul perceived that it *was* Samuel *f*, and he ſtooped with his face to the ground, and bowed himſelf.

† Heb. *what is his form?*

e The uſual Habit of Prophets, 2 *Kings* 2. 8, 13. *Zech*: 13: 4: and particularly of *Samuel*, 1 *Sam*. 15. 27. *f* The Woman pretended, and *Saul* upon her Suggeſtion believed that it was *Samuel* indeed; and ſo many Popiſh, and ſome other Writers conceived, But that it was not *Samuel*, but the Devil repreſenting *Samuel*, is ſufficiently evident. For, Firſt, It is moſt incredible, that God, who had juſt now refuſed to anſwer *Saul* by the means which himſelf appointed, and uſed in that caſe, would anſwer him, or ſuffer *Samuel* to anſwer him in that way, and upon the uſe of thoſe means which God deteſted and contemned: which would have given great countenance and encouragement to *Saul* and the Witch, and all Profeſſors and Conſulters of thoſe Devilliſh Arts. Secondly, There are divers paſſages in this Relation which plainly diſcover that this was no good, but an evil Spirit: As firſt, That he receives that Worſhip from *Saul*, *v*. 14. which good Spirits would not ſuffer, *Revel*. 19: 10. and 22, 8, 9. Secondly, That amongſt his other ſins for which he condemneth him, he omitteth this of *asking Counſel of one that had a familiar Spirit, to enquire of it*; *for* which *tranſgreſſion*, with others, he is expreſly ſaid to have *died* 1 *Chron*. 10. 13. Which the true *Samuel*, who was ſo zealous for God's Honour, and ſo faithful a Reprover, would never have neglected, eſpecially now, when he takes *Saul* in the very Fact. Thirdly, That he pretends himſelf to be *diſquieted*, and *brought up*, *v*. 15. by *Saul*'s Inſtigation, and the Witches Art; which is moſt falſe, and impious, and abſurd to imagine, concerning thoſe bleſſed Souls who are *returned to* their *God*, *Eccleſ*. 12. 7: and *entred into peace* and *reſt*, *Iſa*. 57. 2. and lodged in *Abraham*'s *boſom*, *Luk*: 16. 22. and *reſt from their labours*, *Revel*. 14. 13. The only Argument of any colour to the contrary, is only this, That the Devil could not ſo particularly and punctually diſcover *Saul*'s future Events, as this *Samuel* doth, *v*. 19. But this alſo hath little weight in it; it being confeſſed and notoriouſly known, that evil Spirits both in the Oracles of the *Heathen*, and otherwiſe, have oft-times foretold future contingencies; God being pleaſed to Reveal ſuch things to them, and to permit them to be the Inſtruments of Revealing them to Men, for the trial of ſome, and for the terror and puniſhment of others. Beſides, the Devil might foreſee this by ſtrong conjectures, as by the numerouſneſs, ſtrength, courage, and reſoluteneſs of the *Philiſtine* Hoſt, and the quite contrary condition of the *Iſraelites*, and by divers other ſymptoms far above the reach of mortal Men, but ſuch as he by his great Sagacity could eaſily diſcern. And for that expreſs determination of the time, *to morrow*, *v*. 19. that word may be underſtood not of the very next day, but indefinitely of ſome ſhort time after this, as it is taken, *Exod*. 13. 14. *Deut*. 6. 20. *Joſ*. 4 6, 21. And then it was eaſie to gather from the preſent poſture of the two Armies, that the Fight and the Ruine of the *Iſraelites* was very near. And that it was not the very next day, but ſome days after this, is evident from the courſe of the Story, and hath been proved by a late Learned Writer. See my *Latin Synopſis* on this place.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me to bring me up *g*? And Saul anſwered, I *am* ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither † by prophets, nor by dreams *h*: therefore I have called the, that thou mayeſt make known unto me what I ſhall do.

† Heb. *by the hand of prophets*.

g As the Devil appeared in *Samuel's* Shape and Garb, ſo alſo he ſpeaketh in his Perſon, that he might enſnare *Saul*, and encourage others to ſeek to him in this wicked way. And God permits him to do ſo for *Saul's* greater condemnation and puniſhment. *h* He omitteth the *Urim* here, becauſe he neither did nor could enquire by that, becauſe *Abiathar* had carried it away to *David*, and ſo he expected no anſwer that way.

16 Then ſaid Samuel, Wherefore then doſt thou ask of me, ſeing the LORD is departed from thee, and is become thine enemy?

‖ Or, *for himſelf.*
* Chap. 15 28.
† Heb. *mine hand.*

17 And the LORD hath done ‖ to him *i*, * as he ſpake by † me *k*: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

i i. e. *To David*, as it is explained in the following words. The Pronoun Relative put before the Noun to which it belongs, as is uſual in the *Hebrew* Text, as *Pſal.* 87. 1. and 105. 19. *Prov.* 7. 7, 8. *Jer.* 40: 5. Otherwiſe, *to him*, is put for *to thee*; ſuch changes of Perſons being frequent among the *Hebrews*. Otherwiſe, *for himſelf*, *i. e.* for the accompliſhment of his Counſel, and Prediction, and Oath, and for the Glory of his Juſtice and holineſs. *k* Still he nouriſheth this perſwaſion in *Saul*, that it was the true *Samuel* that ſpake to him.

* Chap. 25. 16.

18 * Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek *l*, therefore hath the LORD done this thing unto thee this day.

l He mentions this as an eminent inſtance of his diſobedience.

* Cha. 31. 17.

19 Moreover, the LORD will alſo deliver * Iſrael with thee, into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me *m*: the LORD ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

m i: e. In the ſtate of the dead; and ſo it was true both of *Saul* and *Jonathan*. Or, in the ſtate of reſt: For though thou ſhalt ſuffer here for thy ſin, yet after death thou ſhalt be happy, as dying in the Lord's Quarrel ſo the Devil's deſign might be to flatter *Saul* into an opinion of his own future happineſs, and to take him off from all ſerious thoughts and cares about it. And it is here obſervable That as it was the manner of the *Heathen* Oracles to anſwer ambiguouſly, the better to ſave his credit in caſe of miſtake, (the Devil himſelf not being certain of future events, but only conjecturing at what was moſt likely): ſo doth this counterfeit *Samuel* here. For, as concerning the time, he ſays *to morrow*: which he underſtood indifferently for the very next day, or for ſome ſhort time after. And, as concerning the condition, *thou ſhalt be with me*; which may be underſtood either of a good condition, if underſtood as ſpoken in the Perſon of *Samuel*; or, of a bad condition, if underſtood as ſpoken by an evil Spirit; or, at leaſt indefinitly of a dead condition, be it good or evil: which laſt he foreſaw by circumſtances to be very likely.

† Heb. *made haſt and fel with the fulneſs of his ſtature.*

20 Then Saul † fell ſtraightway all along on the earth *n*, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

n Being quite diſ-ſpirited with theſe ſad and ſurprizing tidings, and ſo unable to ſtand.

21 ¶ And the woman came unto Saul *o*, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

o From whom ſhe departed, when ſhe had brought him and *Samuel* together, that they might more freely converſe together, as being alone.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine hand-maid *p*, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength when thou goeſt on thy way.

p This earneſtneſs did not come meerly from her humanity and reſpect to *Saul*, but from a prudent and neceſſary care of her ſelf, becauſe if *Saul* had died in her Houſe, his Blood would have been charged upon her.

23 But he refuſed, and ſaid I will not eat. But his ſervants, together with the woman, compelled him *q*, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

q *i. e.* Did over-perſwade him, by importunate intreaties, as the next words ſhew.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened *bread r* thereof.

r Not having time to Leaven it.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night *ſ*.

ſ *i. e.* Before Morning. For he came by Night, *v* 8. and went away before Day; not willing to have it diſcovered that he had conſulted with a Witch.

CHAP. XXIX.

David marching with the Philiſtines: Is diſallowed by their Princes: Achiſh pleadeth for him, and againſt his Will, diſmiſſeth him, 1—7. *He expoſtulateth with Achiſh,* 8. *His Anſwer,* 9, 10. *David departeth* 11.

NOW the Philiſtines gathered together all their armies to Aphek *a*: and the Iſraelites pitched by a fountain which *is* in Jezreel.

a Either, that in the Tribe of *Aſher*, *Joſ.* 19. 24. or rather another Town of that Name of *Iſſachar*, though not mentioned elſewhere in Scripture; this being the caſe of many places, to be but once named.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David, and his men paſſed on the rereward with Achiſh *b*.

b *i. e.* As the Life-guard of *Achiſh*, as he had promiſed, *chap.* 28. 2. *Achiſh* being, as it ſeems, the General of the Army.

† Heb. *nothing in him*, John 14. 30.

3 Then ſaid the princes of the Philiſtines *c*, What *do* theſe Hebrews *here*? And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years *d*, and I have † found no fault in him, ſince he fell *unto me* ∴, unto this day.

c The Lords of the other eminent Cities and Territories, who were confederate with him in this expedition. *d* Q. d. did I ſay *Days*? I might have ſaid *Years*; either becauſe he hath now been with me *a full Year and four Months*. 27: 7: or becauſe he was with me ſome Years ago, 1 *Sam*; 21: 10. and ſince that time hath been known to me. And it is not improbable, but *David*, after his eſcape from thence, might hold ſome correſpondency with *Achiſh*, as finding him to be a Man of more generous Temper than the reſt of the *Philiſtines*, and ſuppoſing that he might have need of him for a Refuge in caſe *Saul* continued to ſeek his Life. ∴ *i. e.* Since he revolted, or left his own King to turn to me. For that ſenſe *Achiſh* put upon this eſcape of *David* (as it is called *chap.* 27. 1.) and ſo is the Phraſe of *falling to* a party, elſewhere uſed, *Jer.* 37. 13, 14.

* 1 Chron. 12. 19.

4 And the princes of the Philiſtines were wroth with him *e*, and the princes of the Philiſtines ſaid unto him, * Make this fellow return, that he may go again to his place which thou haſt appointed him *f*, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould* it not *be* with the heads of theſe men *g*?

e Were unſatiſfied and offended with *Achiſh* for this Intention and Declaration. *f* Herein the wiſe and gracious Providence of God appeared, both in helping him out of thoſe Snares and Difficulties, out of which no humane wit cauld have extricated him, but he muſt either have been, or have been thought to be a Traitor, and an ungreatful unworthy Perſon, either to the one or to the other ſide; and moreover in giving him the happy opportunity of recovering his own, and his All from the *Amalekites*, which had been irrecoverably loſt, if he had gone into this Battle. And the Kindneſs of God to *David* was the greater, becauſe it had been moſt juſt for God to have left *David* in all thoſe Diſtreſſes into which his own ſinful Counſel and Courſe had brought him. *g* *i. e.* Of theſe our Soldiers? They ſpeak according to the Rules of Reaſon and true Policy; for by this very Courſe, great Enemies have ſometimes been reconciled together.

* Chap. 18. 7. & 21. 11.

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, * Saul ſlew his thouſands, and David his ten thouſands?

† Heb: *thou art not good in the eyes of the*

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth *h*, thou haſt been upright, and thy going out, and thy coming in with me *i* in the hoſt *is* good in my ſight; for I have not found evil in thee, ſince the day of thy coming unto me *k*, unto this day: neverthel eſs † the lords favour thee not.

h He ſwears by *Jehovah*; either, becauſe he did acknowledge their *Jehovah* to be a God, being, it may be, convinced and inſtructed therein by *David*, though he did Worſhip *Dagon* with him, and above him: or, becauſe this was *David's* God, and therefore he ſwore by him; partly, out of complaiſance with *David*, that he might receive his unwelcome Meſſage to him with leſs offence; and partly, that this Oath might gain more Credit to his words with *David*. *i* *i. e.* Thy whole Converſation with me. See *chap.* 18:13; and many other places where that phraiſe is uſed. *k* Though before that time there was Evil in thee towards me and my People.

7 Wherefore now return and go in peace, that thou † diſpleaſe not the lords of the Philiſtines.

† Heb. *do not evil in the eyes of the lords*
† Heb. *before thee.*

8 * And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant ſo long as I have been † with thee unto this day, that I may not go to fight againſt the enemies of my lord the king *l*?

l This was deep diſſimulation and flattery, but he apprehended it neceſſary, leſt he ſhould tacitly confeſs himſelf guilty of that whereof they accuſed him, and thereby expoſe himſelf to the utmoſt hazards. Theſe perplexities he brought himſelf into by his irregular courſe, in forſaking the Land of *Judah*, where God had placed him, *chap.* 22. 5. and promiſed him Protection, and putting himſelf into the hands of the *Philiſtines*.

9 And Achiſh anſwered and ſaid to David, I know thou *art* good in my ſight, as an angel of God *m*: notwithſtanding the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

m In whom nothing is blame-worthy. Or, it may be uſed to expreſs *David's* great Wiſdom; (as well as Integrity) as 2 *Sam.* 14:17. and 2 *Sam*: 19: 27. The *Heathens* acknowledged good Spirits, which alſo they worſhipped as an inferior ſort of Deities, who were Meſſengers and Miniſters to the Supreme God; only *Achiſh* had learned the Title of Angels, from the *Iſraelites* his Neighbours, and eſpecially from *David's* Converſation.

10 Wherefore now riſe up early in the morning, with thy maſters ſervants *n* that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart *o*.

n He intimates the ground of the *Philiſtines* Jealouſie concerning *David* and his Men, that they were all Servants of *Saul*, and therefore had an Obligation, and were ſuſpected to have an Affection to their old Lord and Maſter, againſt whom even *David* himſelf could not make them fight, eſpecially with, and for the *Philiſtines*. *o* Before the Battel begin, leſt, if you delay, the Lords of the *Philiſtines* fall upon you, and deſtroy you.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines, and the Philiſtines went up to Jezreel.

CHAP. XXX.

The Amalekites in Davids abſence ſpoil Ziklag: and carry away the people and his two wives captives, 1--6. *David asking counſel is encouraged by God to purſue them,* 7--10. *By the means of an Egyptian, who was left behind, he is brought to the enemies, and recovereth all the ſpoil: and ſpoileth them,* 11--22. *Makes an order for the dividing the prey,* 23--25. *Sendeth preſents to his friends,* 26--31.

AND it came to paſs, when David and his men were come to Ziklag on the third day a, that the Amalekites *b* had invaded the ſouth *c*, and Ziklag, and ſmitten Ziklag *d*, and burnt it with fire:

a To wit, after *David*'s departure from *Achiſh*, for *Ziklag* was at a great diſtance from the Camp and place of Fight, as appears from 2 *Sam.* 1. 2. and *David*'s Men being all Foot-men, could make but ſlow Marches. *b* The remainders of that People who lived near thoſe Parts where *David* had deſtroyed their Brethren, *chap.* 27 8,9. *c* To wit, the Southern part of *Judah*, and the adjacent parts: See below, *v.* 14. *d i. e.* Sacked and ſpoiled it.

2 And had taken the women captives that *were* therein: they ſlew not any *e*, either great or ſmall, but carried *them* away, and went on their way.

e Which was ſtrange, conſidering how *David* dealt with them, *chap.* 27. 9. But this muſt be aſcribed partly to their ſelfiſh or fleſhly Intereſt: for they might reſerve them, either to make ſale of them for their Profit, or to abuſe them for their Luſt; or, it may be, to revenge themſelves upon *David* and his Men, by reſerving them to extraordinary, and lingring, and repeated Puniſhments; but principally, to God's over-ruling and wonderful Providence, who ſet theſe Bounds to their Rage; and though he deſigned to chaſtiſe *David*'s Sin and Folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep *f*.

f Till either the Humour was wholly ſpent, or the Conſideration of their Calamity had made them ſtupid.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal, the Carmelite.

6 And David was greatly diſtreſſed: for the people ſpake of ſtoning him *g*, becauſe the ſoul of all the people was † grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the LORD his God *h*.

† Heb. *bitter.*

g As the Author of their Miſeries, by coming to *Ziklag* at firſt, by provoking the *Amalekites* to this Cruelty, by his forwardneſs in marching away with *Achiſh*, and leaving their Wives and Children unguarded. *h i. e.* In this that the All-wiſe, and All-powerful Lord, was his God by Covenant-relation, and ſpecial Promiſe, and true and fatherly Affection, as he had ſhewed himſelf to be in the whole courſe of his Providence towards him.

7 And David ſaid to Abiathar the prieſt, Ahimelechs ſon, I pray thee bring me hither the ephod *i*: and Abiathar brought thither the ephod to David.

i And put it upon thy ſelf, that thou maiſt enquire of God, according to his Ordinance, *Numb.* 27. 21. See above, *chap.* 23. 9. *David* was ſenſible of his former Error in neglecting to ask Counſel of God by the Ephod, when he came to *Achiſh*, and when he went out with *Achiſh* to the Battel; and his Neceſſity now brings him to his Duty, and his Duty meets with Succeſs.

8 And David enquired at the LORD, ſaying, ſhal I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue, for thou ſhalt ſurely overtake *them*, and without fail recover *all k*.

k Before, God anſwered more ſlowly and gradually, *chap.* 23. 11, 12. but now he anſwers ſpeedily, and fully at once, becauſe the buſineſs here required more haſte. So gracious is our God, that he conſiders even the degree of our Neceſſities, and accommodates himſelf to them.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

10 But David purſued, he and four hundred men *l*: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor.)

l A ſmall number for ſuch an Attempt: but *David* was ſtrong in Faith, giving God the Glory of his Power and Faithfulneſs.

11 ¶ And they found an Egyptian in the field *m*, and brought him to David, and gave him bread, and he did eat, and they made him drink water *n*.

m Whom by his Habit they gueſſed to be a Soldier that had been engaged in that Expedition. *n* Partly, out of humanity and compaſſion to a periſhing Creature: and partly, in Prudence, that by him they might learn the true ſtate of their Enemies.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and * when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drank *any* water, three days, and three nights *o*.

*See Jud 15. 19. Ch. 14.2

o Which is to be underſtood Synecdochically of one whole day and part of two others, as the ſame Phraſe is taken *Matth.* 12. 40. as appears from the next Verſe, where he ſaith, *three days agone I fell ſick*, but in the *Hebrew* it is, *this is the third day ſince I fell ſick.*

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt *p*, ſervant to an Amalekite, and my maſter left me *q*, becauſe three days agone I fell ſick.

p God by his Providence ſo ordering it, that he was not one of that curſed Race of the *Amalekites*, who were to be utterly deſtroyed, but an *Egyptian*, who might be ſpared. *q* In this Place and Condition: which was barbarous inhumanity: for he ought, and eaſily might have carried him away with the Prey which they had taken. But he paid dear for this Cruelty, for this was the occaſion of the ruine of him and of all their Company. And God by his ſecret Providence ordered the matter thus for that very end. So that there is no fighting againſt God, who can make the ſmalleſt Accidents ſerviceable to the production of the greateſt Effects.

14 We made an invaſion upon the ſouth of the Cherethites *r*, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb *ſ*, and we burnt Ziklag with fire.

r i. e. The *Philiſtines*, as is manifeſt from *v.* 16. who are ſo called *Zeph.* 2. 5. *ſ* This is added by way of Explication: *q. d.* that part of the South of *Judah* which belongs to *Caleb*'s Poſterity, *Joſ.* 14. 13.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company *t*.

t For his Maſter had told him whither they intended to go, that he might come after them, as ſoon as he could.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth *u*, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

u Secure and careleſs, becauſe they were now come almoſt to the Borders of their own Country, and the *Philiſtines* and *Iſraelites* both were otherwiſe engaged, and *David*, as they believed, with them. So they had no viſible cauſe of danger; and yet then they were neareſt to their deſtruction.

17 And David ſmote them from the twilight *, even unto the evening of the † next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

† Heb. *their morrow.*

* The word ſignifies both the Morning and Evening Twi-light. But the latter ſeems here intended, partly becauſe their Eating, and Drinking, and Dancing, was more cuſtomary and proper work for the Evening, than for the Morning; and partly, becauſe the Evening was more convenient for *David*, that the fewneſs of his Forces might not be diſcovered by the Day-light. *Object.* It is not likely that *David* would fall upon the *Amalekites* before his Men, who had been tired with a long and haſty March, were refreſhed. *Anſw.* Nor is it ſaid that he did. It is probable, that when he came near them, he repoſed himſelf, and his Army, in ſome ſecret Place, whereof there were many in thoſe Parts, for a convenient Seaſon; and then march on ſo as to come to them at the Evening time.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds *x*: *which* they drave before thoſe *other* cattel *y*; and ſaid, This *is* Davids ſpoil *z*.

x To wit, which the *Amalekites* had taken from the *Philiſtines* or others. *y* Before thoſe who belonged to *Ziklag*. *z i. e.* The Soldiers, who lately were ſo incenſed againſt *David*, that they ſpake of Stoning him: now upon this Succeſs magnifie him, and Triumphantly celebrate his Praiſe; and ſay concerning this Spoil, *David* purchaſed it by his Valour and Conduct, and he may diſpoſe of it as he pleaſeth.

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him *a*; and when David came near to the people, he || ſaluted them *b*.

|| Or, *asked them how they did.*

a To congratulate the Victory; which, it is probable, *David* had ſent a Meſſenger to acquaint them with. *b* He ſpeaks kindly to them, and did not blame them becauſe they went no further with them.

22 Then *c* anſwered all the wicked men, and *men* of

Belial *d* of † thoſe that went with David, and ſaid, Becauſe they went not with us *e*, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife, and his children, that they may lead *them* away, and depart.

c When thoſe 200 Men required, or expected a part of the ſpoil; and they gathered from *David*'s words and carriage, that he intended to give it to them. *d* So he calls them for their Covetouſneſs, and Injuſtice, and Churliſhneſs to their Brethren. By which expreſſions we may judge, how hainous and odious thoſe ſins are in God's ſight. *e* Which was from their impotency; not by choice, or deſign. Herein therefore was their Iniquity and Unreaſonableneſs, they would puniſh them for no fault.

23 Then ſaid David, Ye ſhal not do ſo, my brethren *f*, with that which the LORD hath given us *g*, who hath preſerved us, and delivered the company that came againſt us, into our hand.

f He uſeth his Power and Authority to over-rule them; but manageth it with all ſweetneſs, calling them Brethren; not only as of the ſame Nation and Religion with him, but as his Fellow-Soldiers. *g* What he hath freely imparted to us, we ſhould not unkindly and injuriouſly with-hold from our Brethren.

24 For who will hearken unto you in this matter *h*? but * as his part *is* that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhal part alike *i*.

ee Num.
1. 27.

h What wiſe or juſt Man will be of your Opinion in this matter? *i* A prudent and equitable Conſtitution, and therefore practiſed by the *Romans*, as *Polybius* and others note. The Reaſon of it is manifeſt; becauſe they were expoſed to hazards, as well as their Brethren: and were a Reſerve to whom they might retreat in caſe of a Defeat; and they were now in actual Service, and in the ſtation in which their General had placed them.

25 And it was *ſo* from that day † that he made it a ſtatute, and an ordinance for Iſrael unto this day.

Heb. *and*
rward.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah *k*, *even* to his friends (ſaying, Behold, a † preſent for you of the ſpoil of the enemies of the LORD *l*.)

Heb.
leſſing.

k Partly in gratitude for their former favour to him: and partly, in Policy, to engage their Affections to him now, when he apprehended *Saul*'s death near. *l* He intimates, that though he was fled to the *Philiſtines*, yet he imployed not his Forces againſt the *Iſraelites*, as, no doubt, *Saul*'s Courtiers and Soldiers reported that he deſigned; but only againſt God's Enemies.

27 To *them* which *were* in Bethel *m*, and to *them* which *were* in * ſouth Ramoth *n*, and to *them* which *were* in Jatter *o*,

Joſh. 19.

m In *Kiriath-jearim*, where the Ark was, 1 *Sam.* 10. 3. *n* A City in the Tribe of *Simeon*, *Joſ.* 19. 8. ſo called by way of diſtinction, from *Ramoth* in *Gilead*, which was more Northward, 1 *Kings* 22.12. *o* Of which, ſee *Joſh.* 15. 48.

28 And to *them* which *were* in Aroer *p*, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

p Not that beyond *Jordan*, *Numb.* 32. 34. as many think; which was too remote from *David*: but another Place of that Name in *Judah*, where the reſt of the Places here named were: This being one of thoſe Places *where David and his men were wont to haunt*, as is expreſſed *v.* 31.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf, and his men were wont to haunt *q*.

q Or, *to go*. Whither they uſed to reſort in the time of *Saul*'s Perſecution, either to hide themſelves in ſome of their Territories; or, to get Proviſion from thence.

CHAP. XXXI.

The Iſraelites are ſmitten by the Philiſtines. Saul's ſons are ſlain: Saul is wounded: he falleth on his own ſword: as doth his armour-bearer, 1---5. *The reſt flee: and the Philiſtines poſſeſs their towns, and triumph over the dead carcaſſes,* 6---10. *They of Jabeſh-Gilead by night take down the bodies of Saul and of his ſons and burn them: and mournfully bury their bones,* 11---13.

NOW * the Philiſtines fought againſt Iſrael *a*: and the men of Iſrael fled from before the Philiſtines, and fell down || ſlain in mount Gilboa.

* 1 Chron. 10. 1.
|| Or, *wounded.*

a Whilſt *David* was engaged againſt the *Amalekites*. So he returns to the Hiſtory, which had been interrupted, to give an account of *David*'s concerns.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew * Jonathan *b*, and Abinadab *c*, and Malchiſhua, Sauls ſons.

* 1 Chron. 8. 33.

b *David*'s dear Friend; God ſo ordering it for the further exerciſe of *David*'s Faith and Patience; and that *David* might depend upon God alone for his Crown, and receivs it ſolely from him, and not from *Jonathan*; who doubtleſs, had he lived, would have ſpeedily ſettled the Crown upon *David*'s Head, which would have in ſome ſort eclipſed the Glory of God's Grace and Power in this Work. There was alſo a ſpecial Providence of God, in taking away *Jonathan*, (who of all *Saul*'s Sons, ſeems to have been the faireſt for the Crown) for the preventing Diviſions, which have happened amongſt the People concerning the Succeſſor: *David*'s way to the Crown being by this means made the more clear. *c* Called alſo *Iſhui*, 1 *Sam.* 14. 49. *Iſhboſheth* was not here, being poſſibly at home for the management of publick Affairs there.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers.

† Heb. *ſhooters, men with bows.*
† Heb. *found him.*

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith, leſt theſe uncircumciſed come, and thruſt me through, and || abuſe me *d*. But his armour-bearer would not, for he was ſore afraid: therefore Saul took a ſword and fell upon it *e*.

|| Or, *mock me.*

d Leſt they take me, and put me to ſome ſhameful and cruel death. *e* And died of the Wound, as it follows.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died with his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley *f*, and *they* that *were* on the other ſide Jordan *g*, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled, and the Philiſtines came and dwelt in them.

f To wit, the Valley of *Jezreel*, where the Battel was fought. *g* Or rather, *on this ſide Jordan*; for theſe were in the moſt danger: and the *Hebrew* Prepoſition is indifferently uſed for *on this ſide*, or for *beyond*.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head *h*, and ſtripped off his armour, and ſent into the land of the *Philiſtines* round about, to publiſh *it in* the houſe of their idols *i*, and among the people.

h As the *Iſraelites* did by *Goliah*. *i* To give them the glory of this Victory.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-Gilead *k* heard || of that which the Philiſtines had done to Saul:

|| Or, *concerning him.*

k Which was beyond *Jordan*: for the People on this ſide *Jordan* were fled from their Cities, as was now ſaid.

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons, from the walls of Beth-ſhan, and came to Jabeſh, and * burnt them there *l*.

* Jer. 34. 5.

l Burnt their Fleſh, after the manner.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and faſted ſeven days *m*.

* 2 Sam. 2. 4, 5. and 21. 12, 13.

m To teſtifie their Sorrow for the publick loſs of *Saul*, and of the People of God; and to intreat God's Favour to prevent the utter Extinction of his People. But you muſt not underſtand this word of *faſting* ſtrictly, as if they eat nothing for ſeven whole Days; but in a more large and general ſenſe, as it is uſed both in Sacred and Prophane Writers; that they did eat but little, and that ſeldom; and that but mean Food, and drunk only Water for that time.

II. SAMUEL.

CHAP. I.

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the meſſenger pretendeth himſelf to have killed Saul, 1---12. *David cauſeth him to be put to death,* 13---16. *Lamenteth Saul and Jonathan with a ſong,* 17---27.

NOw it came to paſs after the death of Saul, when David was returned from * the ſlaughter of the Amalekites, and David had abode two days in Ziklag *a*,

* 1 Sam. 30. 17.

a Which though burnt, yet was not ſo conſumed by the Fire, that *David* and his Men could not lodge in it.

2 It came even to paſs on the third day *b*, that behold a man came out of the camp from Saul, with his clothes rent, and earth upon his head *c*: and *ſo* it was when he came to David, that he fell to the earth, and did obeiſance.

b From *David*'s return to *Ziklag*, as the foregoing words manifeſt. *c* Pretending ſorrow for the loſs of God's People, in complyance with *David*'s humour.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, † How went the matter?

† Heb. *what was, &c.*

ter? I pray thee tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon *d* are dead alſo.

d He mentions only theſe two, as thoſe who ſeemed moſt to obſtruct *David*'s coming to the Crown.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead *e*?

e For the knowledge of this did moſt concern both *David* and the whole Common-wealth of *Iſrael*.

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and † horſemen followed hard after him.

† Heb *maſters*: or, *captains of the horſemen*.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, † Here *am* I.

† Heb: *behold me*.

8 And he ſaid unto me, Who *art* thou? and I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me *f*, and ſlay me: for || anguiſh is come upon me *g*, becauſe my life *is* yet whole within me *h*.

|| Or, *my coat of mail*; (or, *my embroidered coat*) *hindereth me, that my*, &c.

f (i. e.) Lean upon me with thy weight and force, that the Spear may come through me: Or, *ſtay by me*; (i. e.) Stop thy flight, and tarry ſo long with me till thou haſt killed me. *g* (i. e.) I am in great pain of Body, and anguiſh of Mind. Or thus, *my coat of Mail*; Or, *embroydered coat, hath hindered me*, that the Spear could not pierce into me. Thus divers both Hebrew and other Learned Expoſitors underſtand it. *h* I am heart-whole, and not likely to die, as well as not willing to live.

10 So I ſtood upon him, and ſlew him *i*, Becauſe I was ſure that he could not live after that he was fallen *k*: and I took the crown that *was* upon his head *l*, and the bracelet that *was* on his arm, and have brought them hither unto my Lord *m*.

k It is moſt probable this was a lye, deviſed to gain *David*'s Favour, as he ſuppoſed. For, 1. *Saul* was not killed by a Spear, as he pretends, but by his Sword, 1 *Sam.* 31. 4. 2. It is expreſly ſaid, That *Saul*'s Armour-bearer being yet living, *ſaw that Saul was dead*, 1 *Sam.* 31. 5. which doubtleſs he would very throughly examine and know, before he would kill himſelf upon that account, as he did. 3. *Saul*'s death is manifeſtly aſcribed to his own Action, even to his falling upon his Sword, verſes 4, 5. *k* This he addeth by way of Caution and Excuſe, that it might be thought an act of neceſſity and kindneſs, and not of choice or ill-will that he killed *Saul*. But here alſo he betrays himſelf: For how could this be true, when *Saul*'s life was whole within him, as he had now ſaid, verſe 9? *l* Not that he then wore it; which would have expoſed him too much, and that unneceſſarily, to the rage of the *Philiſtines*; but that he uſed to wear it. It is not likely that he found it now actually upon *Saul*'s head, but that he met with it in ſome part of the Camp, whither *Saul* had brought it to wear it when he ſaw fit. *m* Unto thee, whom, now *Saul* is dead, I own for my Lord and King.

11 Then David took hold on his clothes, and * rent them, and likewiſe all the men that *were* with him.

* Chap. 3. 31. and 13. 31.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael, becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told him, Whence *art* thou *n*? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

n *David* heard and knew before what he was, but he asked it again judicially, in order to his Trial and Puniſhment.

14 And David ſaid unto him, * How waſt thou not afraid to ſtretch forth thine hand to deſtroy the LORD's anointed *o*?

* Pſal. 105. 15.

o Why didſt not thou refuſe to kill him, as his Armour-bearer had done? For notwithſtanding his great danger, ſomething might have fallen out through God's All-diſpoſing Providence, whereby his life might have been preſerved.

15 And David called one of the young men, and ſaid, Go near *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head *p*: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORD's anointed *q*.

p The guilt of thy blood-ſhed or death lies upon thy ſelf, not upon me. *q* Thy free and voluntary Confeſſion is ſufficient proof of thy guilt in killing the King.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his Son:

18 ¶ (Alſo *r* he made them *s*, teach the children of Judah *t the uſe of* the bow *u*: behold, *it is* written *x* * in the book || of Jaſher.)

* Joſh. 10. 13.

|| Or, *of the upright*.

r Having mentioned *David*'s Lamentation in general, before he comes to the particular deſcription of it, he interpoſeth this Verſe by way of Parentheſis; To ſignifie, That *David* did not ſo give up himſelf to Lamentation, as to neglect his great buſineſs, the care of the Common-wealth, which now lay upon him; but took particular care to fortifie them againſt ſuch further Loſſes and Calamities as he bewails in the following Song; And by his Example, and this Counſel, to inſtruct the people, that they ſhould not give up themſelves to Sorrow and Diſpondency for their great and general Loſs; But ſhould raiſe up their Spirits, and betake themſelves to Action. *s* *David* being now actually King upon *Saul*'s death, takes his Power upon him, and gives forth his Commands. *t* Theſe he more particularly teacheth, becauſe they were the Chief, and now the Royal Tribe, and likely to be the great Bulwark to all *Iſrael* againſt the *Philiſtines*, upon whoſe Land they bordered; And withal, to be the moſt friendly and true to him, and to his Intereſt. *u* (i. e.) The uſe of their Arms, which are all Synecdochically expreſſed, under the name of the *bow*, which then was one of the chief Weapons; and for the dextrous uſe whereof, *Jonathan* is commended in the following Song: Which may be one reaſon, why he now gives forth this Order, that ſo they might ſtrive to imitate *Jonathan* in the Military Skill, and to excell in it, as he did. *x* Not the following Song, as many think, for that is written here, and therefore it was needleſs to refer us to another Book for it; but this foregoing counſel and courſe which *David* took to repair the laſt Loſs, which is here mentioned but briefly, and in general terms; But, as it ſeems, more largely and particularly deſcribed *in the Book of Jaſher*: Of which, ſee on *Joſh.* 10. 13.

19 The beauty of Iſrael *y* is ſlain upon the high places *z*: how are the mighty fallen *a*!

y Their Flower and Glory, *Saul* and *Jonathan*, and their Army, conſiſting of young and valiant Men. *z* Heb. *upon thy high places*; (i.e.) Thoſe which belong to thee, O Land of *Iſrael*. *a* How ſtrangely! how ſuddenly! how dreadfully and univerſally!

20 * Tell it not in Gath *b*, publiſh *it* not in the ſtreets of Askelon: leſt the daughters *c* of the Philiſtines rejoyce; leſt the daughters of the uncircumciſed triumph.

* Mic. 1. 10.

b This is not a Precept, but a Poetical wiſh; whereby he doth not ſo much deſire, that this might not be done, which he knew to be vain and impoſſible; As, expreſs his great ſorrow, becauſe it was, and would be done, to the great diſhonour of God, and of his People. *c* He mentions theſe, becauſe it was the cuſtom of women in thoſe Times and Places to celebrate thoſe Victories which their men obtained, with Triumphant Songs and Dances; as *Exod.* 15. *Judges* 11. 34. 1 *Sam.* 18. 6.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you *d*, nor fields of † offerings *e*: for there the ſhield of the mighty *f* † is vilely *g* caſt away *h*; the ſhield of Saul, *as though he had* not *been* anointed *with oil i*.

† Heb: *heave-offerings*.

† Heb *w. loathed*: Gr.

d This is no proper Imprecation; which he had no reaſon to inflict upon thoſe harmleſs Mountains; But only a paſſionate repreſentation of the Horror which he conceived at this publick Loſs; Which was ſuch, as if he thought every Perſon or Thing which contributed to it, were fit to bear the Tokens of Divine Diſpleaſure, ſuch as this is, when the Earth wants the bleſſed and neceſſary Influences of Dew and Rain. *e* (i. e.) Fruitful Fields, which may produce fair and goodly Fruits fit to be offered unto God. *f* The Shields of the valiant Men of *Iſrael*. *g* Diſhonourably: For it was a great Reproach to any Soldier, to caſt away or loſe his Shield. *h* To wit, by themſelves, that they might flee more ſwiftly away, as the *Iſraelites* did, and *Saul* with the reſt; as is ſaid, 1 *Sam.* 31. 1, 2. *i* As if he had been no more, nor better than a common Soldier: He was expoſed to the ſame kind of Death and Reproach as they were.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back *k*, and the ſword of Saul returned not empty *l*.

k To wit, without effect: Compare *Iſa.* 45. 23. and 55. 11. Their Arrows ſhot from their Bows, and their Swords did ſeldom miſs, and commonly pierced Fat, and Fleſh, and Blood, and reached even to the Heart and Bowels. *l* (i.e.) Not filled and glutted with Blood: For the Sword is Metaphorically ſaid to have a *mouth*, which we tranſlate an *edge*; and to *devour*, 2 *Sam.* 2. 26. and 11 25. *Jer.* 2. 30. and 46. 10. And this their former Succeſsfulneſs is here mentioned as an aggravation of their laſt Infelicity.

23 Saul and Jonathan *were* lovely, and || pleaſant *m* in their lives *n*, and in their death they were not divided *o*: they were ſwifter than eagles *p*, they were ſtronger than lions *q*.

|| Or, *ſweet*

m Amiable, and obliging in their Carriage and Converſation, both towards one another, and towards their People: For, as for *Saul*'s fierce behaviour towards *Jonathan*, it was only a ſudden paſſion, by which his ordinary Temper was not to be meaſured; and for his carriage towards *David*, 1 *Sam.* 20. 30, 33. that was from that Jealouſie and Reaſon of State which uſually engageth even good-natured and well-natured Princes, to the ſame Hoſtilities in like Caſes. But it is obſervable, That *David* ſpeaks not a word here of his Piety and other Virtues; but only commends him for thoſe things which were truely in him. A fit Pattern for all Preachers in their Funeral Commendations. *n* *Jonathan* was not falſe to his Father, as was reported; but ſtuck cloſe to him. *o* And as he lived, ſo he died with him, at the ſame time, and in the ſame common and good Cauſe. *p* Expeditious and nimble in purſuing their Enemies, and executing their Deſigns; which is a great Commendation in a Prince, and in a Soldier. *q* In regard of their bodily Strength, and the Courage of their Minds.

24 Ye daughters of Iſrael *r* weep over Saul, who clothed you in ſcarlet *s*, *with other* delights; who put on ornaments of gold upon your apparel.

r Theſe he mentions; Partly, becauſe the women then uſed to make Songs both of Triumph, and of Lamentation, as occaſion required: And partly, becauſe they uſually are moſt delighted with the Ornaments of the Body here following. *s* This he did, partly, becauſe he procured them ſo much Peace as gave them opportunity of enriching themſelves: And partly, becauſe he took theſe things as ſpoils from the Enemies, and clothed his own People with them. Compare *Pſal.* 68. 12.

25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places *t*.

t Which were in thy Country, and (had not thy Father diſinherited thee by his ſins) in thy Dominions.

26 I am diſtreſſed for thee *u*, my brother Jonathan, very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women *x*.

u (i.e.) For the loſs of thee. For, beſides the loſs of a true Friend, and all the comfort of Friendſhip, which is ineſtimable; he loſt him who both could, and undoubtedly would have given him a ſpeedy, and quiet, and ſure Poſſeſſion of the Kingdom: Whereas now, he met with long and troubleſome Interruptions. *x* (i.e.) That Love wherewith they love their Husbands, or Children; For their affections are uſually more vehement and ardent than Men's.

27 How are the mighty fallen, and the weapons of war *y* periſhed?

y Either, 1. Metaphorically ſo called; to wit, *Saul* and *Jonathan*, and the brave Commanders and Soldiers of *Iſrael*; who might have been called, *the chariots of Iſrael, and the horſemen thereof*. Or, rather, 2. Properly; for, together with the Men, their Arms were loſt, which was a very great aggravation of their loſs, and that loſs ſeems to be at this time more irrecoverable and dangerous, than the loſs of their Men.

CHAP. II.

David *by God's direction with his company goeth up to* Hebron, *where he is made King of* Judah, 1—4. *He commendeth them of* Jabeſh-Gilead *for burying of* Saul, 5—7. Abner *maketh* Iſhboſheth *King of* Iſrael, 8—11. *A mortal fight between twelve of* Abner's *and twelve of* Joab's *men* 12—17. Aſahel *purſueth* Abner, *and is ſlain by him*, 18—24. *At* Abner's *motion* Joab *ſoundeth a Retreat*, 25—31. Aſahel's *burial*, 32.

AND it came to paſs after this, that David enquired of the LORD *a*, ſaying, Shall I go up into any of the cities of Judah *b*: And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron.

a By *Urim*, as 1 *Sam.* 23. 6, 9. and 30. 7, 8. Thus *David* begins at the right end, and lays his Foundation in God's Counſel and Aſſiſtance, which now he ſeeks. *b* He asketh not whether he ſhould take the Kingdom; for that was appointed and known before; and he would not offend God, nor diſhonour his Ordinance with frivolous and unneceſſary enquiries; but only where he ſhould enter upon it; Whether in *Judah*, as he ſuppoſed, becauſe of his Relation to that Tribe, and his intereſt in it; Or, whether in ſome other Tribe: For he doth not limit God, but reſolves exactly to follow his Counſels. *c* Which was next to *Jeruſalem* (part whereof the *Jebuſites* now poſſeſſed) the chief City of that Tribe, and a City of the Prieſts, *Joſh.* 21. 10, &c. And in the very center or middle of that Tribe, to which the whole Tribe might ſpeedily reſort, when need required.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron *d*.

d (i. e.) The Cities or Towns belonging and ſubject to *Hebron*, which was the Metropolis, *Joſh.* 21. 11, 12. For in *Hebron* it ſelf there was not ſpace for them all, becauſe it was filled with Prieſts, and with *David*'s Court.

* 1 Mac. 2. 57.
* 1 Sam. 31. 13.

4 And * the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* * the men of Jabeſh-Gilead *were they* that buried Saul.

e This they did upon moſt juſt Grounds, becauſe not only the Kingdom was promiſed to that Tribe, *Gen.* 49. 10. but *David* was deſigned and anointed by God, whoſe Will both they and all *Iſrael* were obliged to obſerve and obey. And they Piouſly reſolved not to neglect their Duty, though they ſaw the other Tribes would. Yet their prudent Caution and Modeſty is obſervable, That they make him King of *Judah* only, and not of all *Iſrael*. And therefore there was need of a Third Anointing to the Kingdom over all *Iſrael*, which he had *Chapter* 5. 3. But as for that Firſt Anointing, 1 *Samuel* 16. 13. it was only a Deſignation of the Perſon who ſhould be King, but not an actual Inauguration of him to the Kingdom.

† Or, *becauſe*.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-Gilead, and ſaid unto them, Bleſſed *be ye* of the LORD, that † ye have ſhewed this kindneſs *f*, unto your lord, *even* unto Saul, and have buried him.

f This Reſpect and Affection to procure him Burial. For as it is, and ever was eſteemed an act of Inhumanity to deny Burial to the Dead; So it is an Act of Mercy and Kindneſs to bury them.

6 And now the LORD ſhew kindneſs and truth *g* unto you: and I alſo will requite you this kindneſs *h*, becauſe ye have done this thing.

g (i. e.) True and real Kindneſs; not in words only, but alſo in actions, as you have now done to your King, the Lords anointed. *h* So far am I from being offended with you for this Kindneſs to my late enemy, that I will requite it.

† Hebr. *be ye the ſons of valour.*
† *know this for your comfort that.*

7 Therefore now let your hands be ſtrengthned, and † be ye valiant *i*: For your maſter Saul is dead *k*, and alſo † the houſe of Judah have anointed me king over them.

i Be not afraid leſt the *Philiſtines* ſhould puniſh you for this Fact, but take good Courage, I will defend you. *k* Or, *though your Maſter Saul be dead*, and ſo your Hearts may faint within you, as if you were now Sheep without a Shepherd.

† Heb. *the hoſt which was Sauls.*
‖ Or, *Eſhbaal*. 1 Chr. 8. 33.

8 ¶ But Abner the ſon of Ner *l*, captain of † Saul's hoſt, took ‖ Iſhboſheth *m* the ſon of Saul, and brought him over to Mahanaim *n*.

l Partly, out of envy and malice againſt *David*; And partly, out of his own ambition and deſire of rule, becauſe he knew that *Iſhboſheth* would have only the name of King, whilſt he had the Power. *m* Called alſo *Eſhbaal*, 1 *Chron.* 8. 34. and 9. 39. It being uſual with the *Hebrews*, in ſtead of *Baal*, the name of falſe gods, to put *Boſheth*, which ſignifies *ſhame*, or *confuſion*, or a *ſhameful thing*; as appeareth by comparing *Judges* 9. 53. with 2 *Sam.* 11. 21. and 2 *Samuel* 4. 4. with 1 *Chron.* 8. 34. and from *Jerem.* 3. 24. *Hoſ.* 9. 10. *n* A place beyond *Jordan*, whither he carried him; Partly to ſecure thoſe brave and valiant Men of *Jabeſh-Gilead* to himſelf; And principally becauſe this place was moſt remote from *David* and from the *Philiſtines* too; And therefore here he might recruit his Forces with leſs diſturbance than in other places.

† *the reſt of.*

9 And he made him King over Gilead *o*, and over the Aſhurites *p*, and over Jezreel *q*, and over Ephraim and over Benjamin, and over all † Iſrael *r*.

o Largely ſo taken for all the Land of *Iſrael* beyond *Jordan*, as it is *Joſh.* 22. 9. *Judges* 10. 8. *p* (i. e.) The Tribe of *Aſher*, as the *Chaldee* Paraphraſt and others underſtand it. *q* A large and rich Valley ſituate in the Borders of the Tribes of *Zebulun*, *Iſſachar*, and *Napthali*, and ſo put Synecdochically for them all. *r* Except *Judah*, as it follows.

10 Iſhboſheth Saul's ſon *was* forty years old when he began to reign over Iſrael, and reigned two years *ſ*: but the houſe of Judah followed David.

ſ To wit, before the following War broke forth. Compare 1 *Sam.* 13. 1. For that he reigned longer, may appear both from the following verſe, and from chapter 3. 1. and from the following Hiſtory. Though ſome think he reigned only two years, and that the reſt of *David*'s ſeven years the *Iſraelites* by *Abner*'s inſtigation ſtuck to the Houſe of *Saul*, but were in ſuſpence whether they ſhould confer the Crown upon *Mephiboſheth* the right Heir, but a Child; or upon *Iſhboſheth* a grown Man, whom with ſome difficulty, and after long debates amongſt themſelves, they preferred.

† Heb. *number of days.*

11 (And the † time that David was King in Hebron over the houſe of Judah, *was* ſeven years and ſix months.)

12 ¶ And Abner the ſon of Ner, and the ſervants *t*, of Iſhboſheth the ſon of Saul, went out from Mahanaim to Gibeon *u*.

t (i. e.) His Officers, and Commanders, and their Army. *u* In the Country of *Benjamin*, *Joſhua* 18. 25. near *Judah*, to fight with *David*'s Army, and to bring back the reſt of the Kingdom to *Saul*'s Houſe.

† Heb. *them together*
* Jer. 41. 12.

13 And Joab the ſon of Zeruiah, and the ſervants of David, went out *x*, and met † together *y* by the * pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

x To Battel. *Queſt.* How could or durſt this one Tribe oppoſe all the reſt. *Anſw.* Firſt, This Tribe was very numerous and valiant of themſelves, and they had a King of extraordinary Courage, and Conduct, and Succeſs. Secondly, There were great numbers of the other Tribes which favoured them, as appears from 1 *Chron.* 12. Thirdly, They had the Encouragement of ſpecial Promiſes of God, made both to their Tribe, and to *David*. *y* i. e. Met the oppoſite Army, and put themſelves into a Poſture for Battel.

14 And Abner ſaid to Joab *z*, Let the young men now ariſe, and play *a* before us: and Joab ſaid, Let them ariſe.

z *Abner* truſting to his greater numbers, offers Battel: *a* i. e. Shew their Proweſs and Dexterity in managing their Weapons, and Fighting together. He ſpeaks like a vain-glorious and cruel Man, and a Soldier of Fortune, that eſteemed it a ſport to ſee Men wounding and killing one another. So this he deſigned, partly for their mutual Recreation, and trial of Skill and Valour; and partly, that by this occaſion they might be engaged in a Battel.

15 Then there aroſe and went over by number twelve of Benjamin *b*, which *pertained* to Iſhboſheth the ſon of Saul, and twelve of the ſervants of David.

b He ſelected all his Combatants out of that Tribe, both becauſe that was a warlike and valiant Tribe; and that he might give the more honour to his own Tribe.

‖ That is, *the field of ſtrong men*, or, *of rocks*.

16 And they caught every one his fellow by the head *c*, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called ‖ Helkath-hazzurim *d*, which *is* in Gibeon.

c By the Hair of the Head, which after their manner, was of a conſiderable length, and therefore gave their Enemy advantage; Which every one of them endeavoured to get, and to improve againſt the other. *d* Or, *the field of Rocks*; (i. e.) of Men who ſtood like Rocks unmoveable, each one dying upon the Spot where he fought.

17 And there was a very ſore battel that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David.

† Heb. *of his feet.*
† Heb. *as one of the roes that is in the field.*
† Hebr. *from after Abner.*

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light † of foot † as a wild roe.

19 And Aſahel purſued after Abner, and in going down he turned not to the right hand, not to the left, from † following Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, I *am*.

‖ Or, *ſpoil*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand, or to the left, and lay thee hold on one of the young men, and take thee his ‖ armour *e*. But Aſahel would not turn aſide from following of him.

e If thou art ambitious to get a Trophy or Mark of thy Valour, deſiſt from me who am an old and experienced Captain, and go to ſome young and raw Soldier; try thy Skill upon him, and take away his Arms from him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following of me: Wherefore ſhould I ſmite the to the ground? how then ſhould I hold my face to Joab thy brother *f*?

f He was loath to enrage *Joab* too much againſt him, becauſe his guilty Conſcience told him that his Cauſe was bad and therefore he preſaged ill ſucceſs, and that he might need ſuch a Friend as *Joab*, to make his peace with *David*.

*Chap: 20: 10:

23 Howbeit, he refuſed to turn aſide: Wherefore Abner with the hinder end of the ſpear *g*, ſmote him * under the fifth *rib h*, that the ſpear came out behind him, and he fell down there, and died in the ſame place *i*: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

g Which was ſharp pointed after the manner. *h* The ſeat of the Liver and Bowels, where Wounds are mortal. *i* Upon the Spot, not being able to go one ſtep further.

24 Joab alſo and Abiſhai perſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill *k*.

k Where, being upon the upper Ground, they might better defend themſelves.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? Knoweſt thou not that it will be bitterneſs in the latter end *l*? How long ſhall it be then, ere thou bid the people return from following their brethren *m*?

l It will produce dreadful Effects, and many bloody Slaughters, if by a further proſecution thou makeſt them deſperate: which is againſt all the Rules of Policy. *m* By Nation and Religion: whom therefore they ſhould not purſue with ſo fierce a Rage, as if they were purſuing the *Philiſtines*.

† Heb: *from the morning.*
|| Or, *gone away.*

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken *n*, ſurely then † in the morning, the people had || gone up every one from following his brother.

n Unleſs thou hadſt made the motion that they might fight, *v.* 14. It was thou, not I, that gave the firſt occaſion of this Fight. Withal, he intimates, That *Abner* was the ſole cauſe of this War; and that if he had not given Commiſſion and Command the War had never been undertaken, but all things had been ended by an amicable Agreement: which might have been made that very morning, if he had ſo pleaſed.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more *o*.

o Either, Firſt, At that time. Or rather, Secondly, In any pitch'd Battel.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron *p*, and they came to Mahanaim.

p Otherwiſe called, *the Mountains of Bether*, *Cant.* 2. 17. which were beyond *Jordan*. Or, ſome other Countrey, now not known by that name: which is the caſe of hundreds of places.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* three hundred and threeſcore men died.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

The war between the houſe of David and the houſe of Saul. Six ſons born to David in Hebron, 1, — 5. *Abner diſpleaſed with Iſhboſheth* 6, — 11. *Revolteth to David; who requireth of him that he bring with him Michal; which he does: and communes with the elders of Iſrael: is feaſted by David and diſmiſſed,* 12, — 21. *Joab returning from battel is diſpleaſed with the King, and treacherouſly Murderet Abner,* 22, — 23. *David curſeth Joab,* 28, — 30. *Mourneth over Abner,* 31, — 39.

NOw there was long war *a* between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

a For five Years longer: for it is probable that *Iſhboſheth* was made King preſently upon *Saul*'s death, to give them countenance for their Rebellion againſt *David*; and the other Tribes did not ſubmit to *David* before ſeven years were expired.

*1 Chron: 3. 1:

2 ¶ And * unto David were ſons born in Hebron: and his firſt-born was Ammon, of Ahinoam the Jezreeliteſs:

† *who had been.*

3 And his ſecond Chileab *b*, of Abigail † the wife of Nabal the Carmelite: and the third Abſalom, the ſon of Maacah, the daughter of Talmai king of Geſhur *c*:

b Called alſo *Daniel* 1 *Chron*: 3: 1. *c* A part of *Syria*, Northward from the Land of *Iſrael*, *Deut*: 3: 14: *Joſ*: 12: 5. See 2 *Sam*: 13: 37: and 14: 13: and 15: 8. Her he married, as it may ſeem, in Policy, that he might have a powerful Friend and Allie to aſſiſt him againſt *Iſhboſheth*'s Party in the North, whilſt himſelf oppoſed him in the Southern parts. But he paid dear for making Piety give place to Policy herein, as the Hiſtory of *Abſalom* ſheweth There were other *Geſhurites* Southward from *Canaan*, whom *David* invaded, 1 *Sam*: 27: 8: and it is not impoſſible but they were a Colony of thoſe in the North.

4 And the fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream by Eglah Davids wife *d*: theſe were born to David in Hebron.

d This is added, either becauſe ſhe was of obſcure Parentage, and was known by no other Title but her relation to *David*: or, to diſtinguiſh her from ſome other Perſon of that name, who poſſibly might be of no good fame: or, becauſe this was his firſt and moſt proper Wife, beſt known by her other name of *Michal*, who, though ſhe had no Child by *David* after ſhe ſcoffed at him for dancing before the Ark *Chap*: 6: 23; yet might have one before that time. And ſhe might be named the laſt of theſe here, becauſe ſhe was given away from *David*, and married to another Man, when *David* took the other Wives, and therefore though ſhe had been firſt, yet now ſhe was become the laſt of them. Or, this Title, being put in the laſt place, may belong to all the reſt of the Women abovementioned, by a Figure called *Zeugma*, to diſtinguiſh them from his Concubines, 2 *Sam*: 5: 13. 1 *Chron*: 3: 9.

6 ¶ And it came to paſs while there was war between the houſe of Saul, and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul *e*.

e He uſed all his endeavours to ſupport *Saul*'s Houſe. Which is mentioned, to ſhew the reaſon of his deep Reſentment of the following Aſperſion. Or, *He ſtrengthned himſelf in the Houſe of Saul*; *i. e.* he ſo managed all Affairs, as to get all the Riches and Power into his own hands: which made *Iſhboſheth* ſuſpect that he aimed at the Kingdom, and ſought to Marry the King's Concubine in order to it, as the manner was. See 2 *Sam*: 12: 8: and 16: 21: and 1 *Kings* 2: 17.

* Chap: 21: 10:

7 And Saul had a concubine whoſe name *was* * Rizpah the daughter of Aiah: and *Iſhboſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine *f*.

f Either, Firſt, To ſatisfie thy own Luſt. Or rather, Secondly, By that pretence to take away my Crown firſt. For this was that which ſtirred up his Jealouſie and Rage, and cauſed him to ſpeak that to *Abner* which otherwiſe he neither would nor durſt. But whether *Abner* were guilty or no, it is not evident from the following words: for if it were true, great Men cannot endure to be told of their Faults, though they be true and great.

8 Then was Abner very wroth for the words of Iſhboſheth, and ſaid, *Am* I a dogs head *g*, which againſt *h* Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David *i*, that thou chargeſt me to day with a fault concerning this woman *k*.

g i. e. A vile and contemptible Creature, as a Dog was. See *Deut*: 23: 18: 1 *Sam*; 24: 14: 2 *Sam*: 9: 8: and 16: 9: *Job*: 30: 1: *Eccleſ*: 9: 4: And *a Dogs head* is put for *a Dog* by a Synecdoche, uſual both in the *Hebrew* and in other Languages, as the *Head* is oft put for the whole *Man* in the *Latin* Tongue. *h* So the Particle *Lamed* is well rendred, as *el* which among the *Hebrews* is confeſſedly of the ſame nature and uſe, is uſed *Eccl ſ*: 9: 14: *Jer*: 34: 7: *Ezek*: 13: 9, 20: *Amos* 7: 15. *i* Which I could oft and eaſily have done. *k* Either that thou accuſeſt me falſly concerning this matter: or, that thou canſt not wink at ſo ſmall a Fault (for ſo he eſteemed it) as Converſation with this Woman, who, whatſoever ſhe formerly was, is now ſo impotent and inconſiderable, that ſhe can do thee no ſervice, as I have done.

* Ruth 1: 17:

9 * So do God to Abner, and more alſo, except as the LORD hath ſworn to David *l*, even ſo I do to him:

l Whence it appears that this wicked Wretch did all this while fight againſt his own Knowledge and Conſcience, and againſt God himſelf.

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beerſheba.

11 And he could not anſwer Abner a word again *m*, becauſe he feared him *n*.

m Becauſe he durſt not provoke *Abner* further, leſt he ſhould really execute what he ſuppoſed as yet he only threatned. *n* As having a greater Intereſt in, and power with both the Army and the reſt of the People, than himſelf had.

12 ¶ And Abner ſent meſſengers to David on his behalf *o*, ſaying, Whoſe *is* the land *p*? ſaying *alſo*, Make thy league with me *q*, and behold my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

o Who in his name and ſtead might treat with *David* concerning his Reconciliation with him. Thus God over-rules the Luſts and Paſſions of wicked Men, to accompliſh his own wiſe and holy Purpoſes. And who then dare contend with that God who makes even his Enemies to do his work, and deſtroy themſelves? *p* To whom doth this whole Land belong, but to thee? Is it not thine by Divine Right? *Saul*'s Son is but an Uſurper, thou only art the rightful owner. *q* That thou wilt pardon all paſt Offences to me, and to all *Iſrael*, and thou wilt receive me into thy Grace and Favour.

† Heb: *ſaying.*

13 ¶ And he ſaid, Well, I will make a league with thee *r*: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

r To wit, upon thy terms: which all Circumſtances conſidered, ſeem to be lawful, to prevent the great effuſion of *Iſraelitiſh* Blood, which otherwiſe would certainly have been ſpilt. And although the principle of this action of *Abner*'s was baſe and wicked, yet the action it ſelf was Lawful and Commendable, and no more than his Duty to God and *David* obliged him to; and therefore *David* might well perſwade and induce him to it.

14 And David ſent meſſengers to Iſhboſheth Sauls ſon *ſ*, ſaying, Deliver *me* my wife Michal *t*, which I eſpouſed to me * for an hundred fore-skins of the Philiſtines.

*1 Sam. 18.25, 27.

ſ Whoſe Conſent was neceſſary, both to take her away from her preſent Husband, and to perſwade her to return to *David*. Hereby *David* opened to him alſo a door of hope for his Reconciliation, leſt being deſperate he ſhould hinder *Abner* in his preſent Deſign. *t* Who, though ſhe was taken from me by force, and conſtrained to marry another, 1 *Sam* 25. 44. yet is indeed my rightful Wife. Her *David* demands, partly, for the affection he formerly had, and ſtill retained to her: partly, to deliver her from the Sin and Reproach of Adultery with another Man, who was not in truth and juſtice her Husband, though he was ſo called and accounted: and partly, upon a politick Conſideration, that ſhe might ſtrengthen his Right and Title to the Kingdom.

15 And Iſhboſheth ſent and took her from *her* husband *u*, *even* from * Phaltiel the ſon of Laiſh.

* 1 Sam. 25. 44. *Phalti.*

u For, being forſaken by *Abner*, he durſt not deny *David*, into whoſe Power he ſaw he muſt unavoidably come; and beſides, he ſuppoſed that ſhe might be an effectual Inſtrument to make his Peace with *David*.

16 And her husband went with her † along weeping behind her to Bahurim *x*: then ſaid Abner unto him, Go, return. And he returned.

† Heb: *going and weeping.*

x A City of *Benjamin*, upon the Borders of *Judah*. See 2 *Sam.* 19. 16. 1 *Kings* 2. 8.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you *y*.

† Heb: *both yeſterday and the third day.*

y Even in *Saul*'s time you highly honoured him, and prized his Conduct, and wiſhed that the Power were in his hands; and great numbers of you went to him, when he was in the Hold, 1 *Chron.* 12. And after *Saul*'s death you would gladly have advanced him to the Crown, if your reſpect to *Saul*'s Family, together with my Authority and Influence, had not diverted you.

18 Now then do *it z*; for the LORD hath ſpoken of David *a*, ſaying, By the hand of my ſervant David, I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies *b*.

z You ſhall have my free Conſent and utmoſt Aſſiſtance in procuring it. *a* He wickedly pretends Religion, when he intended nothing but the ſatisfaction of his own Pride, and Malice, and Fury againſt *Iſhboſheth*. *b* It is very probable God ſpake theſe words but undoubtedly he ſpake the ſame ſenſe by *Samuel*, though it be not expreſſed before.

19 And Abner alſo ſpake in the ears of Benjamin *c*: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

c To theſe he particularly applies himſelf, becauſe they might be thought moſt kind to *Saul* and his Houſe, and moſt loath to let the Kingdom go out of their own Tribe; and therefore it was neceſſary that he ſhould uſe all his Art and Power with them, to perſuade them to a compliance with his Deſign; and beſides, they were a valiant Tribe, and bordering upon *Judah* and ſituate between them and the other Tribes; and therefore the winning of them, would be of mighty concernment to bring in all the reſt.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt *d*.

d Which in thoſe times was cuſtomary when Perſons entred into Covenant. See *Gen.* 26. 30. and 31. 44, 46.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael *e* unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thy heart deſireth. And David ſent Abner away, and he went in peace.

e i. e. The Elders and Chieftains of all *Iſrael*, Repreſenting and Ruling all the reſt.

22 ¶ And behold, the ſervants of David, and Joab, came from *purſuing* a troop *f*, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace.)

f Of Robbers, either *Philiſtines*, or *Edomites*, or ſome others. who taking advantage of the Diſcord between the Houſes of *Saul* and *David*, made inroads into *Judah*, as they had occaſion.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done *g*? behold, Abner came unto thee: why *is it* that thou haſt ſent him away, and he is quite gone?

g Thou haſt committed a great over-ſight, to diſmiſs ſo dangerous and miſchievous a Perſon, when he was in thy hands.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in *h*, and to know all that thou doſt.

h To ſearch out thy Counſels and ſecret Deſigns, and to make uſe of them againſt thee.

26 And when Joab was come out from David, he ſent meſſengers after Abner *i*, which brought him again from the well of Sirah: but David knew *it* not.

i In the King's Name, and upon pretence of ſome further Communication with him.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate *k*, to ſpeak with him ‖ quietly *l*: and ſmote him there under the fifth *rib m*, that he died, for the blood of * Aſahel his brother *n*.

* 1 Kings 2. 5.
‖ Or, *peaceably.*
* Chap. 2. 23.

k In the entrance into the City before he came to the King; and in the place where Conferences uſed to be. *l* With appearance of great Civility and Kindneſs. Or, *ſecretly*, as having ſome matter of great importance to utter, which none but himſelf muſt hear. *m* As he did *Aſahel, Chap.* 2. 23. *n* To revenge the death of *Aſahel*; and withal (though that be not here mentioned) to ſecure his own ſtanding, and rid his hands of ſo great and powerful a Competitor. And this was *Joab*'s Deſign; but God had other Deſigns in it, both to puniſh *Abner*'s manifold Wickedneſs, and particularly his Rebellion againſt *David*, and againſt God and his own Conſcience therein: and that *David* might not owe his Kingdom to *Abner*, and to his Revenge and Treachery, but wholly to God's wiſe and powerful Providence.

28 ¶ And afterward when David heard it, he ſaid *o*, I and my kingdom *are* guiltleſs before the LORD *p* for ever, from the † blood of Abner the ſon of Ner:

† Heb: *bloods.*

o Publickly before his Courtiers and People; and ſeriouſly as in God's preſence. *p* I call the Lord to Witneſs, that this was not done by my Inſtigation or Authority, or by any publick Counſel, but only by *Joab*'s Malice; and therefore I truſt that Cod will not puniſh me nor my Kingdom, but *Joab* only.

29 Let it *q* reſt on the head of Joab, and on all his fathers houſe *r*, and let there not † fail from the houſe of Joab one that hath an iſſue *ſ*, or that is a leper, or that leaneth on a ſtaff *t*, or that falleth on the ſword, or that lacketh bread.

† Heb. *be cut off.*

q i. e. This Blood, the guilt and puniſhment of it. *r* But Children were not to ſuffer for their Parents ſin, *Deut.* 24. 16. And therefore either this was only a Prediction; or, if it were an Imprecation, *David* may ſeem to have tranſgreſſed his Bounds, and mingled his Paſſion with his Zeal, that ſo he might expreſs his utter deteſtation of this horrid Murder and how far he was from having any hand in it. *ſ* Which was not only a troubleſome and ſhameful Diſeaſe, but alſo infectious, both to him that had it, and to all that touched him: ſo that, whilſt it was upon a Man, he was cut off in a great part from Converſe either with God or Men. *t* Through crazineſs, or feebleneſs, or lameneſs, whereby he is rendred unfit for Action and publick Service.

30 So Joab and Abiſhai *u* his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel *x*.

* Chap. 2. 23.

u For though *Joab* only committed the Murder, yet *Abiſhai* was guilty of it, becauſe it was done with his Conſent, and Counſel, and Help, and Approbation: for by theſe and ſuch like actions Men are involved in the guilt of other mens Sins, at leaſt in God's Judgment. *x* Which he did in the fury of Battel, and for his own neceſſary defence; and therefore it was no juſtification of this unneceſſary and treacherous Murder in a time of Peace.

31 ¶ And David ſaid to Joab *y*, and to all the people that *were* with him, * Rent your clothes, and gird you with ſackcloth, and mourn before Abner *z*. And king David *himſelf* followed the † bier *a*.

* Joſh. 7. 6.
† Heb. *bed*

y Him he eſpecially obliged to it; partly, to bring him to Repentance for his Sin: partly, to expoſe him to publick ſhame, and to the contempt and hatred of all the People, with whom he had too great an Intereſt, which hereby *David* deſigned to diminiſh. *z i. e.* Attending upon his Corps, and paying him that Reſpect and Honour which was due to his Quality. *a* Which was againſt the uſage of Kings, and might ſeem below *David*'s Dignity; but it was now expedient to vindicate himſelf from all ſuſpicion and contrivance or concurrence in this Action.

32 And they buried Abner in Hebron, and the king lift up his voice, and wept at the grave of Abner, and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as † a fool dieth *b*?

† Heb. *Nabal.* So Gr.

b i. e. As a wicked Man, for ſuch are oft called *Fools* in Scripture. Was he cut off by the hands of Juſtice for his Crimes? Nothing leſs; but by *Joab*'s Malice and Treachery. Or, did he die by his own Folly, becauſe he had not Wiſdom or Courage to defend himſelf? Ah no. The words may be thus rendred: *ſhall* or *ſhould* Abner *die like a Fool*, or *a vile contemptible Perſon*? *i. e.* unregarded, unpitied, unrevenged; as Fools or vile Perſons die, for whoſe death none are concerned. Or, *How is* Abner *dead like a Fool*! pitying his miſchance. It being honourable for a great Man and Soldier to fight, if met with by an Enemy, and not (having his Arms at liberty) ſtand ſtill like a Fool to be killed, without making any reſiſtance or defence; which, by this treachery of *Joab*, happened to be his caſe.

34 Thy hands *were* not bound, nor thy feet put into fetters *c*: as a man falleth before † wicked men *d*, *ſo* felleſt thou. And all the people wept again over him.

† Heb: *children in iniquity.*

c Thou didſt not tamely yield up thy ſelf to *Joab*, as his Priſoner to be bound hand and foot at his pleaſure. *Joab* did not overcome thee generouſly and honourably in an equal Combat, nor durſt he attempt thee in that way, as a General or Soldier of any worth would have done. *d* Or, *before*; *i. e.* in the preſence, or by the hands of *froward*, or *perverſe*, or *crooked men*, by Hypocriſie and Perfidiouſneſs, whereby the vileſt Coward may kill the moſt valiant Perſon. Thus he reproached *Joab* to his very Face, before all the People: which was a great Evidence of his own Innocency herein; becauſe otherwiſe *Joab*, being ſo powerful, and proud, and petulant to his Soveraign, would never have taken the ſhame and blame of it wholly to himſelf as he did.

35 And when all the people came to cauſe David to eat meat *e*, while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread, or ought elſe, till the ſun be down *e*.

d To refreſh and chear up his depreſſed Spirits; as they uſed to do at Funerals. See *Jer.* 16. 5. *Ezek.* 24. 17. *e i. e.* Till Evening, for then Faſting Days ended of courſe.

† Heb. *was good in their eyes.*

36 And all the people took notice *of it f*, and it † pleaſed them *g* : as whatſoever the king did *h* pleaſed all the people.

f Obſerved what the King ſaid and did. *g* They were ſatisfied concerning *David*'s Integrity, and the method he uſed here for his own juſt Vindication. *h* Either in this matter : or rather, in all things following this Action. The meaning is, By his carriage herein he gained ſo great an Intereſt in the hearts of his People, that they judged moſt favourably of, and put the beſt conſtruction upon all his words and actions; as, on the contrary, when People have a prejudice againſt, or an ill will towards their Prince, they are apt to judge moſt harſhly of all his Counſels and doings.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king *h* to ſlay Abner the ſon of Ner.

h Not done by his deſign or good will.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince, and a great man *i* fallen this day in Iſrael?

i Both for his illuſtrious Quality, and for his high Courage and wiſe Conduct; and eſpecially, now for his great uſefulneſs and ſerviceableneſs to me in giving me the intire and peaceable Poſſeſſion of all *Iſrael*. But ſtill obſerve *David*'s Prudence and Piety that he doth not commend him for his Vertues and Graces, as Men of vendible Conſciences and Tongues uſe to do upon Funeral-occaſions; but only for that kind of worth which was really in him. Compare 2 *Sam.* 1. 23.

† Heb: *tender.*
* Chap. 19: 7:
* See Chap: 20. 10.
1 King: 2: 5, 6, 33: 34.

39 And I *am* this day † weak *k*, though anointed king; and theſe men the ſons of Zeruiah *l be* * too hard for me *m* : * the LORD ſhall reward the doer of evil according to his wickedneſs.

k Or, *tender*, in the infancy of my Kingdom, not well rooted and ſettled in it. The Metaphor is taken from a young and tender Child or Plant. *l Joab* and *Abiſhai*, the Sons of my Siſter *Zeruiah*. *m i e* Too powerful. They have ſo great a Command over all the Soldiers, and ſo great Favour with the People, that I cannot Puniſh them without apparent hazard to my Perſon and Kingdom; eſpecially, now when all the Tribes, except *Judah* are yet in a ſtate of Oppoſition againſt me. But this, although it might give ſome colour to the delay of their Puniſhment for a ſeaſon, yet it may ſeem to have been one of *David*'s Infirmities, that he did not do it within ſome reaſonable time, both becauſe this indulgence proceeded from a diſtruſt of God's Power and Faithfulneſs; as if God could not, or would not make good his Promiſe of the Kingdom to him, without. and againſt *Joab* and all his Confederates; and becauſe it was contrary to God's Law, which ſeverely requires the Puniſhment of wilful Murderers, *Gen* 9 6. *Exod*: 21. 14. *Numb.* 35. 21. which *David* had no power to diſpenſe with. And *David* might, and ſhould have remembred, how dear *Saul* paid for this very thing, that he diſpenſed with God's Command, and ſpared thoſe whom God commanded him to ſlay, 1 *Sam* 15. And it ſeems *David*'s Conſcience oft ſmote him for this : which made him watch for a fit opportunity to remove, and then puniſh him, and having neglected it till death, he declareth his Sorrow for that neglect, by giving *Solomon* a charge to execute it after his death, 1 *Kings* 2: 5, 6, 34.

CHAP. IV.

Iſhboſheth and his party are aſtoniſhed at Abner's death, 1. *Two captains murther Iſhboſheth, and bring his head to David,* 2,---8. *Who cauſed them to be put to death and hanged up : and Iſhboſheth's head to be buried,* 9,---12.

AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble *a*, and all the Iſraelites were troubled *b*.

a His Spirit, and Courage, and ſtrength failed him. This Phraſe is uſed in the ſame ſence, *Ezra* 4: 4: *Neh*: 6: 9: *Iſa*: 13: 7: and 35. 3. *b* Becauſe now they were unable to oppoſe *David*, and doubtful of obtaining his Favour, now *Abner* their Peace-maker was dead.

† Heb: *ſecond.*

2 And Sauls ſon had two men *that* were captains of bands, the name of the one was Baanah, and the name of the † other Rechab, the ſons of Rimmon, a Beerothite, of the children of Benjamin *c* : (for Beeroth alſo was reckoned to Benjamin *d*.

c Of *Iſhboſheth*'s own tribe, whom therefore he truſted the more; and this gave them opportunity to execute their wicked deſign. *d* This is added as the reaſon why he calleth them *Beerothites*, becauſe though *Beeroth* was now in the Hands and Poſſeſſion of the *Philiſtines*, 1 *Sam*: 31: 7. yet of right it belonged to the *Benjamites*, *Joſh*: 18: 25.

3 And *e* the Beerothites fled to Gittaim, and were ſojourners there until this day.)

e Or, *Yet*, or *But*. For this comes in to anticipat an Objection againſt what he had now ſaid. It is true, ſaith he, *the Beerothites fled*, as others did, upon the overthrow of *Saul* and his Army, 1 *Sam*: 31: 7: to a place called *Gittaim*, 2 *Sam*: 4: 3: not that in *Benjamin*, *Nehem*: 11 33 but ſome other place of that name more remote from the *Philiſtines*, and ſo they were *Gittaimites* by their preſent Habitation; but *Beerothites* by their Original, and place of their Birth.

† *The ſlaughter of*

4 And Jonathan Sauls ſon had a ſon *that was* lame of *his* feet *f*, *and* was five years old when the tidings came of † Saul and Jonathan out of Jezreel *g*, and his nurſe took him up, and fled, and it came to paſs as ſhe made haſte to flee, that he fell and became lame; and his name *was* || Mephiboſheth *h*.

|| *Merib-baal.* 1 Chron: 8: 34: & 9: 40;

f This Hiſtory is inſerted as that which encourageth theſe Men to this wicked Murder, becauſe *Saul's* Family was now reduced to a low ebb; and if *Iſhboſheth* was diſpatched, there would be none left, but a lame Child, who was altogether unfit to manage the Kingdom, eſpecially in ſo troubleſome a time as this was; and therefore the Crown muſt neceſſarily come to *David* by their act and deed; for which they promiſed themſelves no ſmall recompence. *g* The place of that laſt and fatal Fight, 1 *Sam*: 29. 11. *h* Called alſo *Merib-baal*, 1 *Chron*: 8: 34. See the Notes on *chap* 2: 8.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went and came about the heat of the day to the houſe of Iſhboſheth, who lay on a bed at noon *i*.

i Either from diſcontent of Mind, as *Ahab* did, 1 *King*. 21. 4. or from ſloth and ſenſuality, as *David* ſeems to have done, *chap*. 11. 2.

6 And they came thither into the midſt of the houſe *k*, *as though* they would have fetched wheat *l*; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped *m*.

k Or, *into the houſe* : for the *midſt* is not always taken exactly, and Mathematically, but for any part within, as *Gen*: 48: 16. *Exod*: 8: 22: *Joſh*: 3. 17. *l* Which was laid up in publick Granaries in the King's Houſe, and was fetched thence by the Captains and Commanders of the Army for the Pay of their Soldiers, who, in thoſe ancient Times were not payed in Money, but in Corn, as is well known. Upon this Pretence they were admitted into the Houſe, and ſo went from Room to Room, to the place where the King lay. *m* Which was not difficult to do, when the king was left alone, either becauſe he deſired to compoſe himſelf to reſt or ſleep : or, becauſe his Guards, if he had any, were very ſmall, and negligent, now at leaſt, in his declining and forlorn Condition.

7 For when they came into the houſe, he lay on his bed in his bed-chamber : and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain *n* all night.

n i: e In the way from *Mahanaim* to *Hebron*; which for the moſt part was a plain Country.

8 And they brought the head of Iſhboſheth unto David to Hebron, and ſaid to the king, Behold, the head of Iſhboſheth the ſon of Saul, thine enemy, which ſought thy life *o*; and the LORD hath avenged my lord the king this day of Saul and of his ſeed *p*.

o i. e. To deſtroy it or take it away; as this Phraſe is uſed, 1 *Sam*: 20: 1: and 23: 15. and elſewhere. *p* They thought their Action not only blameleſs, but Meritorious; becauſe they had but executed Juſtice upon *Saul*'s Houſe, and *David*'s Enemies, and made way for *David*'s obtaining of his Rights. It may ſeem ſtrange, they were not diſcouraged by *David*'s puniſhing of the *Amalekite* for killing *Saul*, 2 *Sam.* 1. and by his ſharp Reproof of *Joab* for Murdering *Abner*; but they thought the firſt Caſe much differing from theirs, becauſe *Saul* was anointed King by God : whereas *Iſhboſheth* was not, but was a meer Uſurper : and for the latter, they thought that *David*'s ſharp words proceeded rather from Art and Policy, than from any real diſlike of the thing; which they judged, becauſe *David* contented himſelf with words, and *Joab* did not only go unpuniſhed, but continued in his former Place and Power.

9 ¶ And David anſwered Rechab, and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity *q*.

q Who hath hitherto delivered, and will deliver me from all mine enemies. So that I needed not your wicked help in this way.

10 When * one told me, ſaying, Behold Saul is dead, († thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, || who thought that I would have given him a reward for his tidings.

* Chap: 1: 4, 15:
† Heb. *he was in his own eyes as a bringer.* &c.
|| Or, *which was the wound I gave him for his tidings*: or, *to whom I was to give a reward for his tidings* ſo Gr.

11 How much more when wicked men have ſlain a righteous perſon *r* in his own houſe, upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?

r For ſo he was comparatively, and in reſpect of theſe Men, having not deſerved death at their hands.

12 And David commanded his young men *ſ*, and they ſlew them, and cut off their hands and their feet *t*, and hanged *them* up over the pool in Hebron *u* : but they took the head of Iſhboſheth, and buried *it* in the * ſepulchre of Abner in Hebron.

* Chap, 3: 32.

ſ Thoſe of his Guard, who uſed to execute Juſtice upon Malefactors at the Kings Command *t* Which had been moſt inſtrumental in their Villany; their hands to cut off his Head, and their Feet to carry them away, and his Head with them. *u* As Monuments of their Villany, and of *David*'s Abhorrency of it.

CHAP. V.

The tribes come to Hebron to anoint David king over all Iſrael : the years of his reign in Hebron and Jeruſalem : his age, 1,---5. *He taketh the ſtrong hold of Zion from the Jebuſites and dwelleth there,* 6,——10. *Hiram maketh a league with David, and ſendeth wood and work-men to build an houſe,* 11, 12. *He taketh more wives, and eleven ſons are born to him at Jeruſalem,* 13,——16. *David directed by God ſmiteth the Philiſtines at Baal-Perazim,* 17,——21. *And again at the Mulberry-trees,* 22——25.

THen * came all the tribes of Iſrael *a* to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone, and thy fleſh *b*.

* 1 Chron: 11: 1.

a To wit, by their Ambaſſadors, *Iſhboſheth* and *Abner* being now dead; and that without *David*'s concurrance. *b i. e.* Thy Brethren, or Kinſmen, of the ſame Nation and Parentage, though not of the ſame Tribe; and therefore, as God's Law, *Deut.* 17. 15. permits us, ſo our own relation and affection inclines us to chuſe thee for our King; and we doubt not thou wilt receive us for thy Subjects and People, and Pardon our Offences againſt thee.

2 Alſo in time paſt, when Saul was king over us, * thou *waſt* he that leddeſt out, and broughteſt in Iſrael *c*: and the LORD ſaid to thee *d*, * Thou ſhalt feed my people Iſrael *e*, and thou ſhalt be a captain over Iſrael.

* 1 Sam. 18. 13.
* Pſal. 78. 71.

c Thou waſt our chief Commander in our Expeditions againſt the *Philiſtines*, and therefore art moſt fit to be King over us. *d* To wit, by *Samuel*, 1 *Sam.* 16: 11, 12, 13. for though the words vary, yet the ſence is the ſame. *e i e.* Rule them, and take care of them, as a Shepherd doth of his Sheep, *Pſal.* 78. 70, 71. This Expreſſion he uſeth to admoniſh *David*, that he was not made a King to advance his own Glory and Intereſt, but for the good and benefit of his People; and that he ought to Rule them with all tenderneſs, and to watch over them with all diligence.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them *f* in Hebron before the LORD *g*: and they anointed David *h* king over Iſrael.

f Whereby *David* obliged himſelf to rule them according to God's Laws; and the People promiſed Fidelity and Obedience to him *g* Either. 1. Before the Ark, which might be here, though that be not mentioned in this place Or, 2. Before the Prieſt clothed with the Ephod; whereby he was in a manner put into God's Preſence. Or rather, 3. *In the congregation of the mighty*, or *Magiſtrates*, where God uſed to be preſent, *Pſal.* 82. 1. in the Publick aſſembly now met together in God's name and fear, and as in his Preſence to call upon him, to appeal to him as the Witneſs and Judge of their Tranſactions. Compare *Judg*: 11: 11. 1 *Sam*: 23. 18. *h* Either by a prophet or the Prieſt, to whom this Office belonged. See 2 *Sam*; 2: 4.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years *i*.

i And ſome odd Months, as it follows.

* Cha. 2. 11.

5 In Hebron he reigned over Judah * ſeven years and ſix moneths: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went *k* to Jeruſalem *l* unto the Jebuſites *m*, the inhabitants of the land, which ſpake unto David, ſaying, || Except thou take away the blind and the lame, thou ſhalt not come in hither *n*: || thinking, David cannot come in hither *o*.

|| Or, except one remove from thee.
|| Or, ſaying.

k Having the advantage of ſo great a confluence of his People to make him King, he thought fit to begin his Reign with ſome eminent Action, and to lead them forth in this Expedition. Wherein doubtleſs he asked Advice from God, and the conſent of the Elders now preſent. *l* As the place which God had deſigned for his Worſhip; and in the center and heart of his Kingdom, and therefore fitteſt for his Royal City. *m* Who continued to dwell there in ſpight of the *Benjamites*, to whoſe lot it fell. See *Joſh.* 15. 63 *Judg*: 1: 21: and 19: 10, 11. *n* Or, *thou ſhalt not come in hither, but the blind and the lame ſhall remove* or *hinder thee.* By the *blind and the lame* they underſtand, either, 1. Their own People; and ſo they imply that the Place was ſo Impregnable, that a few blind and lame Men were able to defend it againſt all *David*'s Aſſaults. And theſe may be called, and were the *hated of David*'s *ſoul*, verſe 8. Not becauſe they were Blind and Lame, but becauſe they were *Jebuſites*, a People hated and accurſed by God: and the *Jebuſites* of this place were more hateful to him, than the reſt of that Nation; partly, becauſe they poſſeſſed this Place, which *David* knew was deſigned for the one and only place of God's ſolemn Worſhip; and partly, becauſe they did ſo wickedly and inſolently defie the Armies of *Iſrael*, and conſequently, the God of *Iſrael.* Or 2. Their gods or images; which, after the manner of the Heathens, they worſhipped as their tutelary gods, and placed in their Gates or Walls. Theſe they call *blind and lame* ſarcaſtically, and with reſpect to *David*'s Opinion; as if they ſaid, Theſe gods of ours, whom you *Iſraelites* Reproach, as Blind and Lame, *Pſal*: 115. 5, 6: and ſo unable to direct and protect us, they will defend us againſt you; and you will find, they are neither Blind nor lame, but have Eyes to watch for us, and Hands to fight againſt you; and you muſt Conquer them before you can take our City. And theſe may well be called, *the hated of David*'s *ſoul.* But I preferr the former ſence, as being moſt eaſie, and natural, and proper; whereas, the latter is Metaphorical, and ſeems doubtful and forced. *o* Concluding their Fort to be Impregnable.

7 Neverthe leſs, David took the ſtrong hold of Zion *o*: the ſame *is* † the city of David.

† *Now called.*

o Either, 1. A very ſtrong Fort which they had built upon Mount *Sion*; which being taken, the City quickly yielded. Or, 2. The City of *Zion*, which was very ſtrongly Fortified.

8 And David ſaid on that day, Whoſoever getteth up to the gutter *p*, and ſmitteth the Jebuſites, & the lame, and the blind *q*, *that are* hated of David's ſoul *r*, * *he ſhall be chief and captain s*: || wherefore they ſaid, The blind and the lame ſhall not come into the houſe *t*.

* 1 Chron 11. 6.
|| Or, *becauſe they had ſaid, even the blind and the lame, he ſhall not come into the houſe.*

p i. e. Whoſoever ſcaleth the Fort, or getteth up to the top of it, where the Gutter was *q* Or *even*, or *eſpecially* (for the *Hebrew* Particle *Vau*, ſignifies both ways) *the lame and the blind*: *i. e.* Thoſe of them who are ſet to defend that Place; who, as they pretend, ſhould be only the Lame and the Blind. Others underſtand it, of their Idols, or images. But they could not properly be ſaid to be *ſmitten*, *i. e* Killed; as that Word is uſed here, and elſewhere. *r* This belongs to the *Jebuſite*, *and the lame and the blind*; and it is explained in *v* 6. *s* Theſe words are fitly ſupplied out of 1 *Chron*: 11: 6. where they are expreſſed; and they muſt needs be underſtood to make the ſence compleat. And ſuch Ellipſes or Defects of a part of the Sentence are uſual in Promiſes and Oaths, and Conditional Offers, ſuch as this was. *t i. e.* Whence it became a Proverb, or a common ſaying, uſed by *David*, and others, upon this occaſion: or otherwiſe, *The blind and the lame Jebuſites* were ſet to keep the Houſe, *i. e.* The Fort of *Zion*; and to keep others from coming into it; but now they are ſhut out of it, and none of them, to wit, either, 1. Of the *Jebuſites*; or, 2. Of blind and lame Perſons, ſhall be admitted to come into it again: Which *David* might reſolve, and ordain, and keep up the memory of this great Exploit, and of the Inſolent Carriage of the *Jebuſites* and their unhappy Succeſs. Or, *the blind and the lame ſhall not come into* my *houſe*: to wit, Into the King's Palace. And although this might be a general Rule and Decree of *David*'s, yet he might diſpenſe with it in ſome ſpecial caſes, as in that of *Mephiboſheth.* But it is not neceſſary, that this ſhould be a Proverb; for the Words may be thus rendred as it is in the Margent of our Bible, *becauſe they had ſaid, even the blind and the lame, he* (i. e. David) *ſhall not come into the houſe*: or, *becauſe they* (i e. the Jebuſites) *had ſaid, the blind and the lame* ſhall hinder him; (which words are eaſily ſupplied out of *v.* 6. where having ſpoken of this more largely, it was ſufficient here to mention the moſt emphatical Words, as is uſual in ſuch caſes;) *He ſhall not come into the houſe*, or *hither*; as they ſay, *v.* 6. *i. e.* Into the Fort: for the Word *houſe* is uſed very largely and generally in the *Hebrew* Language, for any place; as *Judg*: 16: 21.

9 So David dwelt in the fort, and called it, The city of David: and David built round about from Millo *u*, and inward.

u Which ſeems to have been ſome large and well fortified Building, *Judg* 9: 6: 2 *Chron*: 3: 5. adjoyning, or near to the wall of the City of *Zion.*

10 ¶ And David † went on, and grew great *x*, and the LORD God of hoſts was with him.

† Heb. *went going and growing.*

x In Reputation and Power.

11 And * Hiram king of Tyre ſent meſſengers to David, and cedar-trees *y*, and carpenters, and † maſons *z*, and they built David an houſe.

* 1 Kings 5. 2.
1 Chron. 14. 1.
† Heb. *hewers of the ſtone of the wall.*

y For *Lebanon*, which was famous for its Cedars, was, a great part of it in his Dominion. *z* For the *Tyrians* were excellent Artiſts and Workmen; as both Sacred and Profane Writers agree.

12 And David perceived *a*, that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

a By reflecting upon the Promiſes which God had made him and the conſtant courſe of God's Providence favouring him.

13 ¶ And * David took him moe concubines and wives *b* out of Jeruſalem, after he was come from Hebron, and there were yet ſons and daughters born to David.

* 1 Chr. 3. 9. *and* 14: 3.

b This may well be reckon'd among *David*'s Miſcarriages, the multiplication of Wives being expreſly forbidden to the King, *Deut*; 17: 17. The uſe of it ſeems to have been his pollicy, that hereby he might enlarge his Family, and ſtrengthen his Intereſt by Alliances with ſo many conſiderable Families. And the number of Wives being not limited, *Deut*: 17. he might conceive this was no Tranſgreſſion of that Law.

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem: || Shammua, and Shobab, and Nathan, and Solomon.

* 1 Chron. 3. 5.
|| Or, Shimea.
|| Or, Eliſhama.

15 Ibhar alſo, and || Eliſhua, and Nepheg, and Japhiah:

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael *c*, all the Philiſtines came up to ſeek David *d*, and David heard *of it*, and went down to the hold *e*.

* 1 Chron. 11. 16. *and* 14. 8.

c Whilſt the Civil War laſted between the Houſes of *Saul* and *David*, they wiſely forbore all Hoſtilities, and left them to tear out one anothers Bowels, that afterwards they might make a more eaſie Conqueſt of both. But that being ended, and all united under *David*, they beſtir themſelves. *d* To find him out, and fight againſt him and cut him off now in the Infancy of his Kingdom. Whereby they give *David* a juſt occaſion to fight againſt them for his own neceſſary Defence, and acquit him from any note of Ingratitude, in oppoſing them who had formerly exerciſed kindneſs and hoſpitality to him. Though indeed *David*'s Obligations were in a manner wholly to *Achiſh*, who ſeems to be dead at this time, there being no mention of him. *e* To ſome fortified place to which his People might conveniently reſort from all places, and where he might intrench his Army, and which lay towards the *Philiſtines.*

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim *f*.

f Or, *of the Giants*: which lay Weſtward from *Jeruſalem*, and ſo was the ready way to *Jeruſalem*, which it ſeems they deſigned to take.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver thee Philiſtines into thine hand.

* Iſa. 28. 21

20 And David came to * Baal-perazim *g*, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters *h*. Therefore he called the name of that place || Baal-perazim.

|| *That is, the plain of breaches.*

g Whither the *Philiſtines* were come from the Valley of *Rephaim*, 1 *Chron.* 14. 11. *h* As Floods or Rivers of Waters, which break the Banks, and overflow a Land, and overturn all that ſtands in their way.

21 ¶ And there they left their images *i*, and David and his men * || burnt them *k*.

*1 Chron. 14. 12.
|| Or, *took them away*.

i Which they ſeem to have brought into the Field to Fight for them, as the *Iſraelites* had formerly done the Ark. *k* As God had commanded, *Deut*. 7. 5.

22 And the Philiſtines came up yet again *l*, and ſpread themſelves in the valley of Rephaim.

k Doubtleſs with greater Force, as thoſe that ſaw their All lay at ſtake.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up *m* : *but* fetch a compaſs behind them, and come upon them over againſt the mulbery-trees *n*.

m To wit, directly againſt them, as the following words explain it. *n* Where they leaſt expect thee; God's Purpoſes and Promiſes do not exclude Mens juſt endeavours, but require them.

25 And let it be when thou heareſt the ſound of a going *o* in the tops of the mulbery-trees, that then thou ſhalt beſtir thy ſelf *p* : for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

o A noiſe as it were of Perſons walking upon the tops of them, which I ſhall cauſe; and by this ſign, both thou ſhalt be aſſured that I am coming to help thee; and the *Philiſtines* ſhall be affrighted and amuſed, and not perceive the noiſe of thy Army, until thou art upon them. *p* Do thou fall upon them.

25 And David did ſo, as the LORD had commanded him, and ſmote the Philiſtines from Geba, until thou come to Gazer *q*.

q They followed their Victory, and purſued them to their own Borders, in which *Gazer* was, as *Joſephus* relates.

CHAP. VI.

David fetcheth the Ark with much People, and great joy out of the Houſe of Abinadab, 1,—— 5. *Uzza laying hold of the Ark is ſlain of God : David is grieved : Carries the Ark into the Houſe of Obed-Edom, whom God bleſſeth for its ſake*, 6, —— 11. *David bringeth the Ark into Zion with Sacrifices : Danceth before it : For which Michal diſpiſeth him*, 12, ——16. *They place it in a Tabernacle : He offereth to God ; Bleſſeth the People : Giveth them Preſents*, 17, ——19. *Michal reproving David : He anſwereth her ; She is Childleſs to her Death*, 20,----23.

AGain David gathered together all *the* choſen *men* of Iſrael *a*, thirty thouſand.

a The ſtouteſt, and valianteſt Men in his Army and Land; leſt the *Philiſtines* ſhould attempt to diſturb them in this work

2 And * David aroſe, and went with all the people that *were* with him *b*, from Baale of Judah *c*, to bring up from thence the Ark of God *d*, || whoſe name is called by the name of the LORD of hoſts *e*, that dwelleth *between* the cherubims.

*1 Chron: 13: 5, 6.
|| Or, *on which the name*, even *the name of the* LORD *of hoſts was called upon*

b With the whole body of the People : for theſe ſeem to be a differing Party from the 30000 now mentioned. See 1 *Chron*. 13. 1, 2. *c Qu*. How *from* it, when they went to it; as is evident, both from 1 *Chron*. 13. 6. and becauſe the Ark was there, and to be fetched thence? *Anſw*. Some affirm, That the *Hebrew* Prepoſition *Mem*, ſometimes ſignifies *to*, as *Gen*. 13. 11. But there is no need of that : for, 1 *Chron*. 13. 6. mentions their going to *Baalah*; and this place mentions their going from it; and the one of theſe doth manifeſtly ſuppoſe the other : for they went thither, that they might return thence. So the ſence is plain, They *went from Baaleh of Judah*, to bring (or rather to *carry* ; for the Word ſignifies either) *up from thence the ark*. Whereby it is ſuppoſed, that they firſt went thither, which is related, 1 *Chron*. 13: 6. Moreover, this place is commonly called *Kiriath jearim*, 1 *Sam*. 7. 1. and 1 *Chron*. 13: 5. and formerly, *Kiriath-baal*, *Joſh*. 15. 60. and *Baalah*, *Joſh* 15. 9 and here *Baale of Judah*, ſo called, becauſe it was in the Tribe of *Judah*, as is evident from *Joſh* 15. 1, &c. *d* Unto *Jeruſalem*, which, in many reſpects, was fitter for it than *Baalah*; becauſe this was a more publick place, where it would be more obſerved and regarded; and in the Center of the Kingdom, to which they might more eaſily come from all Parts; and the Royal City, where it might be always at hand for *David* to enquire at, as occaſion required; and the place which God had allotted for it. *e* Thus, *whoſe*, belongs not to the *Ark*, but to God: for what follows is not the name of the Ark, but of God. The place may well be, and is by ſome rendred thus, *Upon* (or *At*, or *Beſide*, or *Before*,) *which* (Ark) *the name*, even *the name of the Lord of hoſts, that dwelleth between the Cherubims is called upon* : *i. e.* By, or before which, they were to preſent their Prayers to God for Counſel and Succour upon all occaſions. And this is mentioned here as the reaſon why *David* put himſelf and his People to ſo great trouble and charge, becauſe it was to fetch up the choiceſt Treaſure which they had, and ſo the benefit would abundantly recompenſe the inconvenience.

3 And they † ſet the ark of God * upon a new cart *f*, and brought it out of the houſe of Abinadab that *was* in || Gibeah *g* : and Uzzah and || Ahio the ſons of Abinadab *h*, drave the new cart.

† Heb. *made to ride*.
* *See* 1 Sam:6 7.
|| Or, *the hill*.
|| Or, *his brother*. So Gr.

f Being taught, and encouraged to do ſo, by the Example of the *Philiſtines*, who did ſo without any token of God's diſpleaſure upon them for ſo doing. But they did not ſufficiently conſider, that God might wink at the *Philiſtines*, becauſe they were ignorant of God's Laws; and yet be angry with them for the ſame thing, becauſe they knew, or might, and ſhould have known the Law of God, which commanded the Prieſts to bear it upon their Shoulders, *Numb*. 4. 14, 15. and 7. 9. But their preſent tranſports of Joy at the happy change of their Affairs, and their greedy deſire of having the Ark removed, made them haſty and inconſiderate. *g* Or, *on the hill*, as 1 *Sam* 7. 1. *h* For *Abinadab* himſelf ſeems now to have been dead; or at leaſt, detained at home through infirmity or indiſpenſable occaſions.

4 And they brought it out of * the houſe of Abinadab which *was* at Gibeah, accompanying the Ark of God, and Ahio went before the ark *i*.

* 1 Sam: 7. 1
† Heb. *with*.

i To lead the Oxen that drew it.

5 And David and all the houſe of Iſrael played before the LORD, on all manner of *Inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymballs.

6 ¶ And * when they came to Nachons *k* threſhing floor, Uzzah * put forth *his hand* to the ark of God, and took hold of it, for the oxen || ſhook it *l*.

* 1 Chron. 13: 9.
* *See* Num:4:15
|| Or, *ſtumbled*, or, *threw it down*; 2 Kings 9. 33.

k Otherwiſe called *Chidon*, 1 *Chron*. 13. 9. *l* For they ſtumbled, 1 *Chron*. 13. 9.

7 And the anger of the LORD was kindled againſt Uzzah, and God ſmote him *m* there for *his* || error *n*, and there he died *o* by the ark of God.

|| Or, *raſhneſs*.

m With ſome deadly Diſeaſe or Stroke, as it follows; *n* Either, 1. For his touching the Ark, when he was no *Levite*, as *Joſephus* reports; nor indeed was *Kiriath-jearim* a *Levitical* City : or, that being but a *Levite*, he touched the bare Ark, which only the Prieſts might do, *Numb*. 5: 15. and 18. 3. And though the Ark was ordinarily covered, yet it is not impoſſible but the covering might be either looſe, and ſo blown aſide by the Wind; or worn out, and ſo he might touch the Ark it ſelf. Or, 2. Becauſe he put the Ark into a Cart, and thereby expoſed it to the danger of falling, which would have been a great diſcouragement to the *Iſraelites*, and a reproach to the Ark. And though *Ahio* alſo might have an hand in puting it into the Cart, yet *Uzzah* only is ſmitten; either, becauſe he was the Elder Brother, and the Perſon to whoſe care the Ark was more eſpecially committed; or, becauſe he was the chief Author of this Counſel of putting it into a Cart; or, becauſe he added a new fault of touching the Ark, and that out of diſtruſt of God's care over it. *o* This may ſeem very ſevere, conſidering that his Intention was Pious, and his Tranſgreſſion not great. But, beſides that, Men are very improper Judges of the Actions of God; and that God's Judgments are always juſt, though ſometimes obſcure: There are many things to be ſaid of this, and ſuch like caſes. 1. That it is fit and reaſonable, that God ſhould make ſome Perſons Examples of his juſt and high Diſpleaſure againſt Sins, ſeemingly ſmall; partly, for the demonſtration of his own exact and impartial Holineſs; partly, for the eſtabliſhment of Diſcipline, (for which very reaſon, even earthly Princes have oft-times Inflicted great Puniſhments for ſmall Offences;) and for the greater Terror and Caution of Mankind, who are very prone to have ſlight thoughts of Sin, and to give way to ſmall Sins, and thereby to be led on to greater; all which is, or may be prevented by ſuch inſtances of Severity : and conſequently, there is more of God's Mercy, than of his Juſtice, in ſuch Actions, becauſe the Juſtice is confined to one particular Perſon, but the Mercy and Benefit of it publick and common to Mankind of that, and all future Ages. 2. That God is juſtly moſt ſevere in thoſe things which immediatly concern his Worſhip and Service; and againſt thoſe perſons who have the neareſt Relation to him, and the greateſt opportunities of Knowing, and the higheſt obligations of careful Practiſing thoſe Duties which they neglect : See *Levit*: 10: 3. 3. That this Puniſhment poſſibly was not ſo great as it may ſeem to be; for as for his Body, the Diſeaſe, though dangerous, might not be exceedingly painful; and for his Soul, the ſtroke probably was not ſo ſudden, as not to give him ſpace of Repentance.

8 And David was diſpleaſed *p*, becauſe the LORD had † made a breach upon Uzzah : And he called the name of the place || Perez Uzzah to this day.

† Heb. *had broken*.
|| *That is, the breach of* Uzzah.

p Or, *grieved*, both for the ſin, which he acknowledgeth, 1 *Chron*: 15 2, 13. and for God's heavy Judgment; whereby their hopes were daſhed, and their joys interrupted, and a good Subject ſtruck dead for the circumſtantial error of a Pious Mind, which he might poſſibly think harſh and very ſevere, and therefore be diſpleaſed or offended at this ſharp Providence.

9 And David was afraid of the LORD *q* that day, and ſaid, How ſhall the ark of the LORD come unto me *r* :

q Either, that God was diſpleaſed with him for removing the Ark, and bringeth it to his City : or leſt God ſhould proceed further in the way of his Judgments upon him and his People: or, leſt the Ark being brought to his Houſe, might be the occaſion of Inconveniences and great Calamities, for ſome Neglects or Errors which they might eaſily and frequently commit. *r* How may I preſume, or how ſhall I dare do it, when God hath ſhewed his diſpleaſure for my attempting it? I will therefore wait further upon God for his direction in the caſe, and at preſent forbear. But why did not *David* conſult God preſently by the *Urim*, as he uſed to do? This therefore ſeems to have been his infirmity and neglect.

10 So David would not remove the ark of the LORD unto him into the city of David : but David carried it aſide into the houſe of Obed-Edom *ſ* the * Gittite *t*.

* Joſh:21: 24. 1 Chr: 13: 13.

ſ Which doubtleſs was done by the conſent and deſire of the owner of it, who for the enjoyment of ſo great a Priviledge, was willing to expoſe himſelf to ſome hazard; and wiſely conſidered, that the late Judgment was not to be imputed to the Ark, but to *Uzzah*'s careleſneſs in managing it. *t* He was certainly a *Levite*, 1 *Chron*. 15. 18, 21, 24. and 16, 5. and 26. 4. and here called a *Gittite*, either, Firſt, From *Gath* of the *Philiſtines*, where he or his Father might be born or have Sojourned, which might be upon divers occaſions : Or, Secondly, From *Gath-rimmon*, which was a *Levitical* City, *Joſ*. 21. 24, 25.

11 And the ark of the LORD continued in the houſe of Obed-Edom the Gittite three moneths : and the LORD bleſſed Obed-Edom, and all his houſhold *u*.

u With happy Succeſs in all their affairs and Actions.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-Edom, and all that *pertaineth* unto him, becauſe of the Ark of God.

*1 Chron. 15. 25:

* So David went and brought up the ark of God *x* from the houſe of Obed-Edom *y*, into the city of David, with gladneſs.

x Underſtanding that the Ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former miſtake, and brought it to himſelf. *y* which is thought to have been either in *Jeruſalem*, or very near it.

*See 1 Chr. 15. 26.

13 And it was *ſo*, that when they that bare the ark of the LORD, had gone ſix paces *z*, he ſacrificed * oxen and fatlings *a*.

z With ſafety and comfort. *a* Upon an Altar ſuddenly erected, as was uſual in ſuch caſes. See *Exod*: 20: 24. This he did, either, to appeaſe God for the former miſcarriage: or, to praiſe him for his preſent Mercy, that he had not made another breach upon them: or, to implore his favour and gracious preſence with them in this great Affair.

14 And David danced before the LORD *b* with all *his* might, and David *was* girded with a linen ephod *c*.

b To expreſs his inward joy and thankfulneſs to God by his outward carriage, according to the manner of thoſe Times. See *Exod.* 15: 20. *Judg*: 11: 34. and 21. 21. 1 *Sam.* 18. 6. *Pſal.* 149. 3. and 150: 4. *c* The uſual Habit of the Prieſts and *Levites*, in their Sacred miniſtrations, yet ſometimes worn by others, as it was by the young Child *Samuel*, 1 *Sam.* 2. 18. before he was come to thoſe years in which the *Levites* were allowed to Miniſter; and ſo hereby *David*, who laid by his Royal Robes, and put on this Robe to ſignifie and declare, that although he was King of *Iſrael*, yet he wilingly owned himſelf to be the Lord's Miniſter and Servant.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD, and ſhe diſpiſed him in her heart *d*.

d As one of a baſe and mean ſpirit, that knew not how to carry himſelf with that Majeſty which became his place, but behaved himſelf like one of the Fools or vain Perſons in *Iſrael*.

*1 Chron. 16. 1.
† Heb. *ſtretched*.

17 ¶ And * they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it *e*: and David offered burnt-offerings, and peace-offerings before the LORD.

e For *Moſes* his Tabernacle was ſtill at *Gibeon*, 1 *Chron*: 16. 39. and 21. 29. and 2 *Chron*: 1: 3. which *David* left there, becauſe he deſigned to build a Temple at *Jeruſalem* with all ſpeed, though he was countermanded therein by God himſelf.

*1 Chron. 16. 2:

18 And aſſoon as David had made an end of offering burnt-offerings, and peace offerings, * he bleſſed the people *f* in the name of the LORD of hoſts.

f *i. e.* He heartily and ſolemnly prayed to God for his Bleſſing upon them: which he did both as Prophet, and as their King, to whom by office it belongs, by all means, to ſeek his Peoples welfare.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſehold; and Michal the Daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf *g* to day in the eyes of the handmaids of his ſervants *h*, as one of the vain fellows *i* ‖ ſhamefully uncovereth himſelf!

‖ Or, *openly*.

g Either, Firſt, By ſtripping himſelf of his Royal Robes, that he might put on a *Levitical* Ephod: or, by diſcovering ſome part of his Thighs or Legs, as might poſſibly happen whilſt *he danced with all his might*, as is ſaid above, *ver.* 14. conſidering that the men did then wear looſe Garments. Or, ſhe ſpeaks thus, not that he did ſo, but only by way of aggravation of his fault, and to vilifie him the more, as is uſual with Perſons in ſuch caſes. *h* Who either bare a part in the Solemnity, as Women ſometimes did, *Exod.* 15. 20 or, at leaſt were ſpectators of it, and of *David*'s Carriage in it. *i* As idle and light Perſons uſe to do.

21 And David ſaid unto Michal, *It was* before the LORD *k*, which choſe me before thy father, and before all his houſe *l*, to appoint me ruler over the people of the LORD, over Iſrael: therfore will I play before the LORD.

k In his Preſence and ſervice, which though contemptible to thee, is, and ever ſhall be honourable in mine eyes. *l* Which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to Love and Serve him with all my Might.

22 And I will yet be more vile than thus, and will be baſe in my own ſight *m*: and ‖ of the maidſervants which thou haſt ſpoken of, of them ſhall I be had in honour *n*.

‖ Or, *of the handmaids* of my ſervants.

m I will always be ready to humble and abaſe my ſelf before God. *n* I ſhall rather chuſe to get Honour from the meaneſt of my People, in ſerving and praiſing God, than to gain eſteem from thee by my lukewarmneſs in God's ſervice.

23 Therefore *o* Michal the daughter of Saul had no child *p* until the day of her death *q*.

o Not becauſe of *David*'s words to her, which have nothing in them to this purpoſe; but becauſe of her proud, and petulant, and ungodly ſpeech and carriage to *David*, which God juſtly puniſhed with ſterility. *p* To wit, by *David*, and after this time, which theſe words evidently reſpect. Which was true, although thoſe five Children aſcribed to *Michal*, 2 *Sam.* 21: 8. were hers by Birth, and not by Adoption only. *q* *i. e.* Never: for if ſhe ever had any, it muſt be before her death. Compare 1 *Sam*: 15: 35: *Matth*: 1: 25.

CHAP. VII.

David being at reſt, deſires to build God an Houſe: Which Nathan at firſt approves of: Afterwards in obedience to the Word of God forbiddeth him, 1,—— 11. *He promiſeth him benefits and Bleſſings in his Seed, Solomon and the Meſſiah who ſhould build the houſe of God,* 12——17. *David's Prayer and thankſgiving,* 18,——29.

*1 Chron: 17: 1.

AND it came to paſs, * when the king ſat in his houſe *a*, and the LORD had given him reſt round about from all his enemies *b*:

a *i. e.* Was ſetled and Warm in the Houſe which *Hiram*'s Men built for him, *chap*: 5: 11. then he reflected upon the unhandſome and unſettled ſtate of the Ark. *b* *Philiſtines*, *Moabites*, and others, ſo that they durſt not invade his Land, as they had formerly done. For though you read of *David*'s Wars with them, *chap*: 8. yet in them *David* was the Aggreſſor, and entered their Lands.

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of Cedar, but the ark of God dwelleth within curtains *c*.

c *i. e.* In a Tent or Tabernacle, *v*: 6 Compoſed of ſeveral Curtains, *Exod.* 26: 1, &c.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart *d*: for the LORD *is* with thee.

d Purſue thy Intentions, and build an Houſe for the Ark. The deſign being Pious, and the thing not forbidden by God, *Nathan* haſtily approves it, before he had either ſeriouſly conſidered it in his own mind, or conſulted God about it, as both he and *David* certainly ought to have done in a matter of ſo great moment. And therefore *Nathan* meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the Holy Prophets did not ſpeak all things by Prophetical Inſpiration, but ſome things by an humane Spirit, and Prudent conjecture; and therefore they were ignorant and miſtaken in ſome matters, as 1 *Sam*: 16. 6. 2 *Kings* 4. 27.

4 ¶ And it came to paſs that night *e*, that the word of the LORD came unto Nathan *f*, ſaying,

e Becauſe *David*'s miſtake was Pious, and from an honeſt Mind, God would not ſuffer him to ly long in his miſtake, nor to diſquiet his Mind, or run himſelf into inconveniences, in order to the Work, before he gave a ſtop to it. *f* That the ſame Perſon who had confirmed *David* in his miſtake, might now rectifie it.

† Heb. *to my ſervant, to David.*
* See 1 Kin. 5. 3. 1 Chr. 22. 8. *and* 28. 3

5 Go and tell † my ſervant David, Thus ſaith the LORD, * Shalt thou build *g* me an houſe for me to dwell in?

g *i. e.* Thou ſhalt not. Or, *wiltſt thou build*, &c? Doſt thou purpoſe it?

* 1 Kings 8. 16.

6 Whereas I have not dwelt in *any* houſe, * ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent, and in a tabernacle *h*.

h Theſe two ſeem thus to be diſtinguiſhed, the one may note the Curtains and Hangings within, the other the Frame of Boards, and Coverings upon it.

‖ 1 Chron: 17. 6. *any of the Judges*:

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word *i* with ‖ any of the tribes *k* of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

i Did I ever give any Command about it, without which neither they did, nor thou ſhouldſt attempt it? *k* In 1 *Chron.* 17: 6. it is *of the Judges*, and to them, not to the tribes, the following words agree, *whom I commanded to feed my People* Iſrael. Either therefore the *Tribes* are here put Synecdochically for the Rulers of the Tribes, as the word *Church* is ſometimes uſed for the Governours of it: or, the word here rendred *Tribes*, may be rendred *Scepters*, as it is uſed *Gen.* 49: 10. and Scepters put for Scepter-bearers or Rulers, as is very frequent.

* 1 Sam. 16. 11. 12. Pſa. 78: 71.
† Heb: *from after*.

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David *l*: Thus ſaith the LORD of hoſts, * I took thee from the ſheep-cote, † from following the ſheep, to be ruler over my people, over Iſrael *m*.

l Leſt *David* ſhould be too much diſcouraged, or judge himſelf neglected and forſaken of God, as one thought unworthy of ſo great an honour, God here gives him the honourable title of *his Servant*, thereby ſignifying that he accepted of his Service, and of his good Intentions, which alſo was expreſſed at this time, as it may ſeem from 1 *Kings* 8: 18: though not in this place. *m* I advanced thee, and I do not repent of it.

† Heb. *from thy face*.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all the enemies † out of thy ſight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

10 (Moreover, I will appoint a place *n* for my people Iſrael *o*, and will plant them, that they may dwell in a place of their own *p*, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before-time *q*.

n *i. e.* I will make room for them, whereas hitherto they have been much conſtrained and diſtreſſed by their Enemies. Or, *I will eſtabliſh* (*for ſo that Verb ſometimes ſignifies) *a place* for them, *i. e.* I will eſtabliſh them in their Place or Land. Some Learned Men render the Verſe thus and the *Hebrew* words will bear it: *And I have appointed* (or, *aſſigned*, or, *given*) *a place for my people Iſrael* (to wit, the Land of *Canaan*) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro*: or rather, *and they ſhall dwell in their own place*, &c. *i. e.* As I did long ago appoint it to them, and afterwards planted them, or put them into actual poſſeſſion, ſo now they ſhall continue or dwell in it in ſpight of all their Enemies. *o* Among the favours which God had vouchafed, and would vouchafe to *David*, he reckons his Bleſſings to the People of *Iſrael*, becauſe they were great Bleſſings to *David*; partly, becauſe the ſtrength and happineſs of a King conſiſts in great part in the multitude and happineſs of his People; and partly, becauſe *David* was a Man of a pious and publick Spirit, and therefore no leſs affected with *Iſrael*'s felicity than with his own. *p i. e.* In their own Land, not in ſtrange Lands, nor mixed with other People. *q* Either, Firſt, As in the Land of *Egypt*, and ſo he goes downward to the Judges. Or, Secondly, As in *Saul*'s Time; and ſo he aſcends to the Judges.

11 And as ſince the time that I commanded judges *to be* over my people Iſrael *r*, and || have cauſed thee to reſt from all thine enemies *ſ*.) Alſo the LORD telleth thee, That he will make thee an houſe *t*.

|| Or, *I will cauſe.* So Gr.

r Nor as they did under the Judges, neither ſo oft, nor ſo long. But all this is to be underſtood with a condition, except they ſhould notoriouſly forſake God, or rebel againſt him; which being ſo oft declared by God in other places, it was needleſs to mention it here. Or, this may relate to the latter Ages of the World, when the People of *Iſrael* ſhall be converted to Chriſt, and recalled out of Captivity, and planted in their own place; when they ſhall enjoy a far greater degree of Tranquillity than ever they did before. And this agrees beſt with the Future Tenſe, *I will appoint* ———— *and will plant them*, &c. otherwiſe the work was already done God had already appointed this Land for them, and actually planted them in it. *ſ i. e.* And until this time in which I have given thee reſt. But theſe words, though according to our Tranſlation they be incloſed in the ſame Parentheſis with the foregoing Clauſes, may ſeem to be better put without it, and to be taken by themſelves. For the foregoing words in this Verſe, and in *v.* 10. do all concern the People of *Iſrael*; but theſe words ſeem to concern *David* alone, to whom the Speech returns after a ſhort digreſſion concerning the People of *Iſrael*. And they may be rendred either thus, *And I have cauſed thee to reſt*, &c. or, *And I will cauſe thee to reſt*, &c to wit, more fully and perfectly than yet thou doſt. *t* For thy good Intentions to make him an Houſe, *he will make thee an Houſe*, to wit, *a ſure Houſe*, as is expreſſed, 1 *Kings* 11. 38. *i. e* he will encreaſe and uphold thy Poſterity, and continue thy Kingdom in thy Family.

12 ¶ And * when thy days be fulfilled *u*, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee *x*, which ſhall proceed out of thy bowels *y*, and I will eſtabliſh his kingdom.

* 1 Kings 8. 20.

u When the time of thy life ſhall expire. This Phraſe implies, that his days ſhall be compleated and prolonged to the uſual courſe and ſtint of Nature, and not cut off in the midſt, by any violent or untimely death. *x* I will ſet up in thy ſtead and Throne, thy Poſterity, firſt *Solomon*, and then others ſucceſſively, and at laſt the Meſſias. So the following words may be underſtood diverſly, part of his Poſterity in general or indefinitely taken; part of *Solomon*, and part of Chriſt only, according to the differing nature of the ſeveral paſſages. *y* Out of thy inward parts, or from thy Loins; who ſhall be begotten by thee.

13 * He ſhall build an houſe *z* for my Name *a*, and I will ſtabliſh the throne of his kingdom *b* for ever.

* 1 Kings 5. 5. and 6. 12. 1 Chron. 22. 10.

z This is meant literally and immediately of *Solomon*, who alone did build the material Houſe or Temple; but myſtically and ultimately of Chriſt, who is the Builder of God's Spiritual Houſe or Temple *Heb.* 3: 3, 6: 1 Pet: 2: 5: *a i. e* For my Service, and Worſhip and Glory. *b* This is not meant of *Solomon*, for his Kingdom was not *for ever*. And though the Phraſe *for ever* is ſometimes uſed of the time of a Man's Life, yet it cannot be ſo underſtood here. becauſe the Mercy here promiſed to *David*'s Son is of another nature, and of far longer continuance, than that which was given to *Saul*. *v.* 15. who yet enjoyed the Kingdom as long as he lived, But it is to be underſtood of *David*'s Poſterity in general, but with ſpecial reſpect to Chriſt, in whoſe Perſon the Kingdom was to be lodged for ever, *Iſa*: 9: 7: *Dan*: 2: 44: *Luke* 1: 32: 33.

14 * I will be his father, and he ſhall be my ſon *c*: * if he commit iniquity *d*, I will chaſten him with the rod of men ∴, and with the ſtripes of the children of men:

* Heb 1 5.
* Pſal. 89. 26, 30, 31, 32.

c I will carry my ſelf towards him as becomes a Father, with all affection and tenderneſs, and I will owne him as my Son This is intended both of *Solomon*, as a Type of Chriſt; and of Chriſt himſelf, as is evident from *Heb*: 1: 5. *d* This agrees only to *Solomon* and ſome others of *David*'s Poſterity; but not to Chriſt, who never committed Iniquity, as *Solomon* did, who therein was no Type of Chriſt, and therefore this branch is terminated in *Solomon*; whereas in thoſe things wherein *Solomon* was a Type of Chriſt, the ſenſe paſſeth through *Solomon* unto Chriſt. ∴ Either, Firſt, With ſuch Rods as Men uſe to correct their Sons, or to beat other Men: which are here oppoſed to the Rods or Strokes which an angry God inflicts. See *Job* 23: 6: *Pſal*: 39: 11. *Iſa*: 47: 3; *Rom* 9: 22: *Heb* 10 31: and 12: 29. Or, Secondly, With ſuch Rods as are gentle and moderate, and ſuited to Man's weakneſs; as a tolerable and reſiſtible *temptation* is called *humane*, or *common to men*, 1 *Cor*. 10. 13.

15 But my mercy *e* ſhall not depart away from him, as I took *it* from Saul *f*, whom I put away before thee.

e i. e. Or *my kindneſs*, i. e. the Kingdom which I have mercifully and kindly promiſed to thee and thine. *f* In regard of his Poſterity, for the Kingdom was contiued to his Perſon during life.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever * before thee *g*: thy throne ſhall be eſtabliſhed for ever.

* 1 King 1. 48.

g Thine Eyes in ſome ſort beholding it: for he lived to ſee his Wiſe and Godly Son *Solomon* actually placed in the Throne, with great reputation and general applauſe, 1 *Kings* 1. 39, 40. which was in it ſelf a good preſage of the continuance of the Kingdom in his Family; and being conſidered, together with the infallible certainty of God's Promiſe to him and his for ever, of the accompliſhment whereof, this was an earneſt, gave him good aſſurance thereof; eſpecially conſidering that he had his Eyes and Thoughts upon the Meſſiah, *Pſal*: 110: 1, &c. whoſe *day he ſaw* by Faith, as *Abraham* did, *John* 8: 56: and whom he *knew that God would raiſe out of the fruit of his Loins, to ſit on his Throne*, as is affirmed, *Acts* 2. 30. and that for ever: and ſo the Eternity of his Kingdom is rightly ſaid to be before him. The LXX and *Syriack* read *before me*, which is an uſual Phraſe, which makes no great variation in the *Hebrew* Text.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David *h*.

h Although it was contrary to his own Opinion, and an evidence of his Raſhneſs and Folly. This therefore is here mentioned as an evidence of his Fidelity and Impartiality in relating the whole Mind of God herein, and of his Modeſty in taking Shame to himſelf.

18 ¶ Then went king David in, and ſat *i* before the LORD, and ſaid, Who *am* I, O LORD God? and what *is* my houſe, that thou haſt brought me hitherto *k*?

i This word may note either, firſt, his Bodily geſture: for there is no certain geſture to which Prayer is limited; and we have examples of Saints Praying in that poſture, *Exod*; 17; 12: 1 *Kings* 19: 4: or, he might ſit for a ſeaſon whilſt he was Meditating upon theſe things, and then alter his Poſture, (though it be not here expreſſed) and betake himſelf to Prayer. Or rather, Secondly, His continuance there, as this *Hebrew* word is oft uſed, as *Gen*: 27: 44: *Levit*: 14: 8: 1 *Sam*: 1: 22: and 20: 19: that he did not barely preſent himſelf before God, but abode there for ſome competent time, that he might with God's leave pour out his Soul freely before him. For howſoever one may in ſome caſes pray ſitting, yet it is moſt probable that *David* would in this Holy Place, and upon this occaſion, uſe a more humble and reverent Geſture, ſuch as kneeling is, which therefore *David* preſcribeth or adviſeth, *Pſal.* 95: 6: and *Solomon* accordingly practiſeth 1 *Kings* 8: 54: 2 *Chron*: 6: 13. *k* How infinitely unworthy am I and my Family of this great honour and happineſs!

19 And this *l* was yet a ſmall thing in thy ſight, O LORD God *m*: but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come *n*: and *is* this the † manner of man, O LORD God *o*?

† Heb. *lar*

l To wit, which thou haſt already done for me, as he now ſaid, *That thou haſt brought me hitherto*, i. e. to that pitch of Honour, and Peace, and Proſperity, in which through thy favour I now ſtand. *m* Though it was more than I deſerved, or could expect, yet thou didſt not think it enough for thee to give to me. *n* For many future Ages, and indeed to all Eternity. *o* Do Men uſe to deal ſo freely and kindly with their Inferiors, as thou haſt done with me? No: this is the Prerogative of Divine Grace, to give ſuch Promiſes and Largeſſes as this. So theſe are words of admiration: which very well ſuit with the foregoing and following words. Or, *And is this the Manner*, or *Law*, or *Cuſtom of mean* or *obſcure Men*, &c. as the *Hebrew Adam* is confeſſed ſometimes to ſignifie, as *Pſal*: 49: 2: and 62: 9: *Iſa*: 2: 9. *i. e.* Is this the manner of Mens dealing with mean and obſcure Perſons, ſuch as I am? So the *Hebrew haadam*, is the Genitive Caſe of the Object, which is frequent in the *Hebrew* and other Languages And this ſeems more probable, becauſe it exactly agrees with the parallel place, 1 *Chron*: 17: 17: where the words are, *Thou haſt regarded me according to the eſtate of a Man of high degree*, *i. e.* thou haſt dealt with me as if I had been not a poor mean Shepherd, but the Son of ſome great Monarch, to whom ſuch honours beſt agree.

20 And what can David ſay more unto thee *p*? for || thou LORD God, knoweſt thy ſervant *q*.

|| Or, *but.*

p Either, Firſt, In way of gratitude and praiſe to thee, words cannot expreſs my Obligations to thee nor my ſenſe of theſe Obligations. Or rather, Secondly, In way of Prayer, as appears by the parallel place, 1 *Chron*: 17: 17: What can I ask or deſire of thee more than thou haſt freely done? *q* Thou knoweſt, Either, Firſt, My deep ſence of thy favours, and my obligations to thee. Or rather, Secondly, My condition and neceſſities, what I do or may need hereafter; and as thou knoweſt this, ſo I doubt not thou wilt be ready to ſupply me accordingly. Compare *Math*: 6: 8, 32.

21 For thy words ſake *r*, and according to thine own heart *ſ* haſt thou done all † theſe great things, to make thy ſervant know *them t*.

† Heb. *this greatneſs:*

r That thou mighteſt fulfil thy Promiſes made to me, by *Samuel* and *Nathan*, and thereby demonſtrate thy Faithfulneſs. *ſ i: e:* Of thine own meer liberality and good pleaſure, without any deſert of mine. So far was *David*, though now a very gracious Man, from thinking his actions Meritorious. *t i. e:* That thy gracious and wonderful purpoſes of Mercy towards me, which lay hid in thine own heart, might be manifeſted unto me and others, by thy moſt kind words and actions. So it agrees with 1 *Chron*: 17: 19.

22 Wherefore thou art great *u*, O LORD God: for * *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears *x*.

* Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2: Iſa. 45: 5, 18, 22;

u Both in Power and in Goodneſs, as appears by the great and good things which thou haſt done for me. *x* What we have heard from our Parents, or out of thy word concerning the incomparable excellency of thy Majeſty, and of thy Works; of that I have this day eminent experience.

* Deut. 4. 7. 32. and 33. 29. Pſal. 147. 20.

23 And * what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went *y* to redeem for a people to himſelf, and to make him a name *z*, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

y To wit, into *Egypt*. An expreſſion of God after the manner of Men. *z* To advance the Glory of his Power and Goodneſs, and other Perfections. Compare *Exod.* 9. 16.

24 For thou haſt confirmed to thy ſelf *a* thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God *b*.

a Partly, by thy Promiſes, and that ſure Covenant which thou haſt made with them: and partly, by thy Glorious Works wrought on their behalf, as it appears this day. *b* In a peculiar manner, and by ſpecial Relation and Covenant: for otherwiſe he is the *God and Father of all things*, 1 Cor. 8. 6.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God over Iſrael *c*: and let the houſe of thy ſervant David be eſtabliſhed before thee.

c i. e. Do thou never ceaſe to manifeſt thy ſelf to be the God and Governour of *Iſrael*.

† Heb: *opened the ear*.

27 For thou, O LORD of hoſts, God of Iſrael, haſt † revealed to thy ſervant, ſaying, I will build thee an houſe: therefore *d* hath thy ſervant found in his heart *e* to pray this prayer unto thee.

d Becauſe thy Promiſe hath given me encouragement to Pray, and aſſurance of Anſwer. *e* Or, *found his heart*, *i. e.* taken Courage: as a Man is ſaid to loſe his Heart when he wants Courage.

* John: 17: 17.

28 And now, O LORD God, (thou *art* that God *f*, and * thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant:)

f That God who haſt declared thy ſelf to be *Iſrael*'s God, and in particular my God.

† Heb: *be thou pleaſed and bleſs*.

29 Therefore now † let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O LORD God haſt ſpoken *it g*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

g And therefore wiltſt certainly do it, for thy words never fail.

CHAP. VIII.

David ſubdueth the Philiſtines and the Moabites: Smiteth the King of Zoba; And the Syrians: Placeth a Gariſon in Damaſcus, 1,---8 *Toi ſendeth Joram with Preſents to bleſs him: Which, with the ſpoil, he dedicateth to God.* 9, — 13. *Smiteth the Edomites, and placeth a Gariſon in their Land*, 14. *David's Government and Officers*, 15, —18.

|| Or, *the Bridle of Ammah*.

AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took || Metheg-Ammah *a* out of the hand of the Philiſtines.

a i. e. Gath and her Towns, as it is expreſſed in the parallel place, 1 *Chron.* 18. 1. which are called *Metheg-Ammah*, or *the Bridle of Ammah*, becauſe *Gath* was ſituate in the Mountain of *Ammah*; and becauſe this being the chief City of the *Philiſtines*, and having a King, which none of the reſt had, was the Bridle which had hitherto kept the *Iſraelites* in ſubjection, but now was taken out of their mouths.

2 And he ſmote Moab *b*, and meaſured them with a line *c*, caſting them down to the ground *d*: even with two lines meaſured he to put to death *e*, and with one full line to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

b For although the King of *Moab*, out of hatred to *Saul*, pretended ſome kindneſs to *David*, and gave protection to his Parents, 1 *Sam.* 22. 3, 4 yet the *Moabites* were perpetual and ſworn Enemies to the *Iſraelites*, who therefore were forbidden to admit them *into the Congregation of the Lord*, and to *ſeek their Peace and Proſperity*, Deut. 23. 6. And though God commanded them in their March to *Canaan*, to ſpare the *Moabites*, *Deut.* 2. 9, 19. yet afterwards they proved unthankful, and inſolent, and fierce Enemies to God and his People, *Num.* 22. 2, *&c.* and 24. 17. and 25. 17, 18. *Judges* 3. 14, *&c.* 1 *Sam.* 14. 47, *&c.* and thereby provoked God to alter his courſe and carriage towards them. *c i. e.* As with Line, the Particle *as* being oft underſtood, as *Pſal.* 11. 1. and 22. 6. and 45. 1. The ſenſe is, Having Conquered the Land, he made an eſtimate of it, and, as it follows, diſtributed the Towns and People into three parts. *d i. e.* Overthrowing their Towns, and utterly deſtroying their People in manner following. *e* Which ſeverity was neceſſary for his own and his Peoples ſecurity, becauſe they were numerous and potent, and bordering upon *Canaan*, and very vexatious and miſchievous to the *Iſraelites*. And now that Prophecy *Numb.* 24. 17. was accompliſhed.

* Pſal: 60: *Title*.

3 ¶ David ſmote alſo Hadadezer *f* the ſon of Rehob, king of * Zobah *g*, as he *h* went to recover his border at the river Euphrates.

f Called *Hadarezer*, 1 *Chron.* 18. 3. the *Hebrew* Letters *Daleth* and *Reſch* being alike, and ſo oft interchanged. *g* A part of *Syria*, lying North-Eaſt from *Canaan*, towards *Hemath*, 1 *Chron.* 18. 3. See 1 *Sam.* 14. 47. *h Queſt.* Who? *Anſw.* Either, Firſt, *Hadarezer*: who being already very potent, and going to enlarge his Dominion further, *David* thought fit to oppoſe him. Or, Secondly, *David* who remembring the grant which God had made to his People of all the Land as far as *Euphrates*, and having ſubdued his Neighbouring Enemies, went to recover his Rights, and ſtabliſh his Dominion as far as *Euphrates*.

|| Or, *of his*. || *As* 1 Chr: 18: 4:

4 And David took || from him a thouſand || *chariots i*, and ſeven hundred horſemen *k*, and twenty thouſand footmen: and David houghed *l* all the chariot *horſes m*, but reſerved of them *for* an hundred chariots.

i Which word is fitly ſupplied out of 1 *Chron* 18. 4. ſuch Subſtantives being oft underſtood in the *Hebrew* Language, as *Gen.* 26. 30. 2 *Sam.* 21. 16. *k* Or, *ſeven hundred* Companies of *Horſemen*, *i. e.* in all *ſeven thouſand*; as it is 1 *Chron.* 18. 4. there being ten in each Company, and each ten having a Ruler or Captain, *Exod.* 18. 21. *Deut.* 1 15. Or, theſe *ſeven hundred* were the Chief and the Rulers of the reſt, and the remaining 6300 were the common Horſemen, ſubject to their Commanders. *l i. e.* Cut the ſinews of their Legs, that they might be uſeleſs for War. Compare *Joſ.* 11. 6. *m* Except the following reſerve. *Chariots* are here put for *Chariot-Horſes*, as they are 1 *Sam.* 13. 5. 2 *Sam.* 10. 18. *Pſal.* 76. 6. *David* did this, becauſe he could not keep them for his own uſe, *Deut.* 17. 16.

5 And when the Syrians of Damaſcus ∴ came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

∴ *i e* Who were ſubject to *Damaſcus*, the chief City of *Syria*.

6 Then David put gariſons in Syria of Damaſcus, and the Syrians became ſervants to David, *and* brought gifts *n*: and the LORD preſerved David whitherſoever he went.

n To purchaſe their Peace, and acknowledge their Subjection to him.

7 And David took the ſhields of gold that were on the ſervants *o* of Hadadezer, and brought them to Jeruſalem.

o Or rather, *which were with the ſervants*, *i. e.* committed to their Cuſtody, as being kept in the King's Armoury: for it is not probable they carried them into the field.

8 And from Beta, and from Berothai *p*, cities of Hadadezer, king David took exceeding much braſs.

p In 1 *Chron.* 18. 8. it is, *from Tibhath, and from Chun*. Either therefore the ſame Cities were called by ſeveral names, as is uſual, the one by the *Hebrews*, the other by the *Syrians*; or thoſe were two other Cities, and ſo the Braſs was taken out of theſe four Cities.

9 ¶ When Toi king of Hamath *q* heard that David had ſmitten all the hoſt of Hadadezer,

q Another eminent City of *Syria*.

† Heb: *ask him of peace*. † Heb. *was a man of Wars with*, &c. † Heb: *in his hands were*.

10 Then Toi ſent Joram *r* his ſon unto king David, to † ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had wars *ſ* with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

r Here alſo the Names differ from 1 *Chron.* 18. 9, 10: where it is *Tou* and *Hadoram*. *ſ* Heb. *was a man of Wars*, *i. e.* was exerciſed with continual Wars. Compare *Gen.* 9: 20, *&c.*

* 1 Chron: 18: 11: & 26. 26:

11 Which alſo king David * did dedicate unto the LORD *t*, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

t To the building of God's Temple. So he ſhewed his Affection to God and his Houſe, in preparing for it, when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

† Heb: *his ſmiting*. * See Pſa. 60: *Title*.

13 And David gat *him* a name *u* when he returned from † ſmiting of the Syrians *x* in the valley of ſalt *y*, * *being* eighteen thouſand *men z*.

u i. e. Much increaſed his Reputation. *x* Or, *Edomites*, as they are ſaid to be, 1 *Chron.* 18. 12 It is likely theſe two People were Confederates, and that divers of the *Syrians* whom *David* had defeated in *Syria*, fled to *Edom*, and there joyned with them againſt their common Enemy, and made up together a very great Army (as the number of the Men ſlain in it ſheweth) conſiſting of the veterane Soldiers of both Countries. Although the ſlaughter here following may ſeem not to have been of the *Syrians*, as the words at firſt reading ſeem to intimate, but of the *Edomites*; (it not being probable that the *Syrians* would come ſo far from their own Countrey, as to the Valley of *Salt*, to fight) and this Verſe may be read thus, and that very agreeably to the *Hebrew*; *And* David *gat him a name when he returned from ſmiting of the* Syrians, in ſmiting (which is eaſily repeated out of the laſt Clauſe, according to the common uſage of Scripture) *in the Valley of* Salt *eighteen thouſand Men*, who were *Edomites*, as is ſufficiently implied here in the next Verſe, and expreſſed 1 *Chron.* 18. 12. *y* A place in *Edom* ſo called, either from its Neighbourhood to the Salt Sea, or for ſome other cauſe now unknown. *z* As it is alſo 1 *Chron.* 18. 12. where alſo they are ſaid to be ſmitten by *Abiſhai*; becauſe he was then a chief Commander of the Army under *David*, and, it may be, began the fight; as, for the like reaſon, they are ſaid to be ſmitten by *Joab*, *Pſal.* 60. *title*, where alſo there are only 12000 mentioned; which place, if it ſpeak of this Battel, the ſtate of it was this: *Abiſhai* begins the Combat, and kills 6000. after him comes in *Joab* and kills 12000 more, which makes up this 18000. But why may not that be another Hiſtory in Battel? So the *Edomites* and *Syrians* together did firſt fight with *Abiſhai*, and loſt 18000 Men, and afterwards recruited their Forces and fought with *Joab*, and loſt other 12000 Men. Nor is it ſtrange if two Battels were fought in one place: of which there are divers inſtances in Hiſtorians.

* Numb: 24: 18:

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all * they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice *a* upon all his people.

a i.e. Juſt Judgment, as *Deut*: 16: 16: A Figure called *Hendiadis*; as in *Gen*: 3. 16: *Matth*: 4: 16.

16 And Joab the ſon of Zeruiah *was* over the hoſt *b*; and Jehoſhaphat the ſon of Ahilud *was* || recorder *c*.

|| Or, *remembrancer, or writer of Chronicles.*

b Who having doubtleſs declared his Repentance for his former Crimes, and having done eminent ſervice for his Countrey and having received the chief Command by vertue of *David*'s Premiſe and Contract, 2 *Sam*: 5: 8: was ſtill continued in his place. *c* Either, Firſt, The writer of Chronicles. But it is not likely he would have been put among the great Officers of State and Church. Or, Secondly, The Treaſurer, who examined all the Accounts, and kept Records of them. Or, Thirdly, The Kings Counſellor, as *Ahitophel* is called, 2 *Sam*. 15. 12. 1 *Chron*. 27 33. who was to bring things of moment to the King's Mind and Remembrance, and to admoniſh him from time to time of things fit to be done. See 1 *Kings* 4. 3. and 2 *Kings* 18. 18

* 1 Chron. 24 3, 4. || Or *Secretary.*

17 And * Zadok the ſon of Ahitub *d*, and Ahimelech the ſon of Abiathar *e*, *were* the prieſts *f*; and Seraiah *was* the || Scribe;

d Not of that *Akitub*, 1 *Sam*. 4. for that was of *Ithamar*'s Race, but this of *Eleazar*. *e* So *Abiathar* called his Son by the name of his Father, 1 *Sam*. 22. 20. *f i. e.* The Chief Prieſt next under *Abiathar*, who fled to *David*, 1 *Sam*. 22. 20. and now was High Prieſt, as may be gathered from 2 *Sam*. 15. 35. and 1 *Kings* 2. 27, 35. under him theſe two were the next Chief Prieſts, or the Second Prieſts, each one being Chief of the Houſe of his Father, *Zadok* of *Eleazar*, and *Ahimelech* of *Ithamar*. See *Numb*. 3. 32. 1 *Chron*. 24. 3, 4. Or, theſe two are here mentioned, becauſe they conſtantly attended upon the King, that he might conſult with them in the matters of the Lord, as need required.

* 1 Chron. 18. 17. || Or, *Princes.*

18 * And Benaiah the ſon of Jehoiada *was over g* both the Cherethites and the Pelethites *h*: and Davids ſons were || chief rulers *i*.

g Theſe words are ſupplied out of the parallel place, 1 *Chron*. 18. 17 and out of 2 *Sam* 20. 23. where they are expreſſed. *h* The *Cherethites* and *Pelethites* were undoubtedly Soldiers, and ſuch as were eminent for their Valour and Fidelity to the King, as is evident from 2 *Sam*. 15: 18: and 20: 7: and 1 *Kings* 1: 38, 44. and moſt probably they were the Kings Guards, which conſiſted of theſe two Bands, who might be diſtinguiſhed either by their ſeveral Weapons, or by the differing time or manner of their ſervice. They are ſuppoſed to be thus called, either, firſt, from their Office, which was upon the King's Command to cut off or puniſh offenders, and to preſerve the King's Perſon, as their names in the *Hebrew* Tongue may ſeem to imply. Or, Secondly, From ſome Country, or place to which they had relation. As for the *Cherethites*, it is certain they were either a Branch of the *Philiſtines*, or a People neighbouring to them, and confederate with them, as is manifeſt from 1 *Sam*: 30: 14: *Ezek*: 25: 16: *Zeph*: 2: 4, 5. And ſo might the *Pelethites* be too, though that be not related in Scripture. And theſe *Iſraelites* and Soldiers of *David* might be ſo called, either, becauſe they went and lived with *David* when he dwelt in thoſe parts: or, from ſome notable Exploit againſt, or Victory over theſe People; as among the *Romans* the names of *Aſiaticus*, *Africanus*, &c. were given for the ſame reaſon. One of their Exploits againſt the *Cherethites* is in part related, 1 *Sam*: 30: 14. And it is likely they did many other againſt them, and againſt other People, amongſt which the *Pelethites* might be one. *i* Had the places of greateſt Authority and Dignity conferred upon them.

C H A P. IX.

David, for Jonathan's ſake, ſendeth for his Son Mephiboſheth, 1,——6. *Entertaineth him at his Table: And reſtoreth him all that was Saul's: Appointeth Ziba to be his Servant*, 7,——13.

AND David ſaid *a*, Is there yet any that is left of the houſe of Saul *b*, that I may ſhew him kindneſs for Jonathans ſake?

a David's Wars being ended, he ſets himſelf to the Adminiſtration of Juſtice to all his People, *Chap*: 8: 15. And amongſt others he minds his juſt debt and obligation to *Jonathan* and his Family. *b* He ſaith not *of the Houſe of Jonathan*, for he knew not of any Son which he had left and therefore thought his kindneſs and obligation was to paſs to the next of his Kindred. As for *Mephiboſheth*, he was very young and obſcure, and poſſibly concealed by his Friends, leſt *David* ſhould cut him off from Jealouſie of State, as hath been uſual among Princes in like caſe, and therefore was unknown to *David*, as well he might be, eſpecially when *David*'s head and hands were full of War with divers and Potent Enemies, as they had hitherto been.

* Chap. 16. 1. and 19. 29.

2 And *there was* of the houſe of Saul a ſervant *c* whoſe name *was* * Ziba: and when they had called him unto David, the King ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

c One who had been a Servant, and, as it may ſeem, a Steward to *Saul*. See below, *v*, 10.

* Chap. 4. 4.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God *d* unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* * lame on his feet.

d Either, Firſt, That kindneſs which I owe him for God's ſake, and by vertue of my Oath given to him about it, 1 *Sam*: 20: 14, 15. But that Oath ſeems only to oblige him to *Jonathan's* Poſterity, and not to any other of *Saul*'s Houſe. Or, Secondly, Great and eminent kindneſs.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lodebar *e*.

e In a place beyond *Jordan*, *Chap*: 17: 27: where his Friends thought he might be kept out of *David*'s ſight.

¶ 5 Then king David ſent, and fet him out of the houſe of Machir the ſon of Ammiel, from Lodebar.

6 Now when Mephiboſheth the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence: And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father *f*, and thou ſhalt eat bread at my table continually.

f Which are now ſeized and poſſeſſed by *David*, as due to him, either, in right of his Wife, to whom the Inheritance was devolved, *Saul*'s Sons by his Wives being all dead. See *Numb*. 27. 8. or, by Divine Donation, as belonging to the Crown which God had now given him: or, by forfeiture, becauſe of *Iſhboſheth*'s Rebellion againſt his Lord and King.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a * dead dog as I *am g*? * 1 Sam. 24. 14.

g So contemptible in my Perſon and Condition.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, * I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe. * *See* Cha 19. 29.

10 Thou therefore, and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat *h*: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants *i*.

h i: e. That he may have wherewith to buy Food for all his Family, and all manner of Proviſions (which oft come under the title of *Food* and Bread) neceſſary for himſelf and them. *i* For it is probable he had been the chief Steward to manage *Saul*'s Lands: whereby he had great opportunities to inrich himſelf, which alſo he was very intent and reſolved upon, either directly, or indirectly, as the following Hiſtory of him ſhews; and therefore it is not ſtrange that he was ſo rich.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons *k*.

k Theſe are the words Either, Firſt, Of *David*; the words, *ſaid he*, or *ſaid the King*, being ſupplied out of the former and following Verſes. Or, Secondly, Of *Ziba*, being thus rendred and underſtood, *Alſo Mephiboſheth* if the King ſo pleaſe, *ſhall eat at my table*, and ſhall be treated there according to his Quality, *as one of thy Sons*, as thou deſireſt: for the Eſtate will ſuffice for that alſo.

12 And Mephiboſheth had a young ſon *l*, whoſe name *was* Micha *m*: and all that dwelt in the houſe of Ziba *were* ſervants unto Mephiboſheth.

l Either, Firſt, Before he was diſcovered and brought to the King; and then *David* ſeems guilty of a great error in forgetting his dear *Jonathan* ſo long; although his long and continued Wars both Civil and Foreign, might afford him ſome excuſe, as filling his mind and time with buſineſs of another nature. Or, Secondly, After that time: for there is nothing here which determines when this Son was Born: *m* Who alſo had other Children and Grand-Children, to keep up the name and memory of worthy and famous *Jonathan*. See 1 *Chron*. 8. 34, 35. and 9. 40, 41.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

C H A P. X.

David ſendeth Meſſengers to comfort the King of the Ammonites: He abuſeth them 1——5. *The Ammonites and Syrians prepare to fight againſt the Iſraelites: And are overcome by Joab and Abiſhai*, 6,——14. *They renewing their Forces, are again Conquered by David*, 15,——19.

AND it came to paſs after this, that the * king of the children of Ammon *a* died, and Hanun his ſon reigned in his ſtead. * 1 Chron. 19. 1.

a Nahaſh, *v*. 2. probably the ſame whoſe Army *Saul* defeated and deſtroyed, 1 *Sam*. 11. who out of enmity to *Saul* ſhewed kindneſs to *David*, as it follows; hoping alſo by fomenting the differences between *Saul* and *David*, to make way for his future Conqueſts.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh *b*, as his father ſhewed kindneſs unto me *c*. And David ſent to comfort him by the hand of his ſervants, for † his father: and David's ſervants came into the land of the children of Ammon. † *the loſs of*

b Therefore there had hitherto been Peace and Friendſhip between *David* and him; and therefore the *ſpoils of the children of Ammon* are mentioned, *Chap*. 8. 12. by way of anticipation, and with reſpect to the ſtory here following. *c* Which he might do, either, by offering him his help, if he needed it; or, by ſupplying him with Military or other Proviſions upon occaſion, or many other ways.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? Hath not David *rather* ſent his ſervants unto thee, to ſearch the city, and to ſpie it out *d*, and to overthrow *it*?

† Heb. *in thine eyes doth David*

d To obſerve where the City is weakeſt, and may ſooneſt be taken. The ground of this ſuſpicion was, partly, the Conſcience of their ill deſerts and carriage towards the *Iſraelites*, whoſe quarrel *David* had eſpouſed: partly, the opinion they had of *David*'s Policy: and partly, the ſeverity of God's Law, particularly againſt them, *Deut* 23. 6. which might eaſily come to their ears. And they knew *David* was a zealous aſſerter of God's Law.

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards *e*, and cut off their garments in the middle, *even* to their buttocks *f*, and ſent them away.

e Partly, that he might compel them to bear a part in their Mourning, and that in ſuch a way as was uſual with them, but forbidden to the *Iſraelites* *Lev.* 19 27 *Deut.* 14. 1. which probably was not unknown to them; And Partly, to faſten this as a reproch upon them, and to make them ridiculous and contemptible. Compare *Iſa.* 20. 4. and 47. 2. and 50. 6. *f* This was worſe than the former, becauſe the *Iſraelites* wore no Breeches, and ſo their nakedneſs was hereby uncovered. Compare *Iſa.* 20. 4.

5 ¶ When they told *it* unto David, He ſent to meet them *g*, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho *h* until your beards be grown *i*, and *then* return.

g He ſent them Clothes and other neceſſaries. *h* Both becauſe this was one of the firſt places which they came to in *Canaan*: and becauſe it was now a very obſcure Village, and therefore fitteſt for them in their circumſtances: for it was not built as a City till after this time, 1 *Kings* 16. 34 *i* For the want or loſs of Beards was eſteemed a reproach among the *Iſraelites*.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-Rehob *k*, and the Syrians of Zoba *l*, twenty thouſand footmen, and of king Maacah *m* a thouſand men, and of Iſhtob *n* twelve thouſand men.

k Near *Hamath*, *Numb.* 13. 21. *l* Of which ſee 1 *Sam.* 14 47. and 2 *Sam.* 8. 3. *m i. e.* Of that part of *Syria* which was under King *Maachah*: for *Syria* was a large Countrey, and there were divers Kings in the ſeveral parts of it. This part was near *Gilead*. See *Deut.* 3. 14. *n* Or, *of the men of Tob*, the Countrey where *Jephthah* dwelt, *Judges* 11. 3. Beſides theſe, they hired others out of *Aram Naharaim*, or *Meſopotamia*, as appears from 1 *Chron.* 19 6. and *Pſal.* 60. title. And all theſe were forward enough to Combine againſt *David*, both to revenge their former loſſes and reproaches, and to give check to his growing Greatneſs.

7 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men *o*.

o Chuſing wiſely to carry the War into their Countrey, rather than to expect it in their own.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate *p*: and the Syrians of Zoba, and of Rehob, and Iſhtob, and Maacah, *were* by themſelves in the field *q*.

p To wit, of *Medeba*, as it is expreſſed, 1 *Chron.* 19. 7. which was a frontier City. See *Numb.* 21 30. This place they choſe for the Fight, that they might both defend that City and their Countrey, whereof that was the entrance, and, if need were, might retreat into it. *q* That by their numerous Forces they might fall upon the *Iſraelites* on the other ſide.

9 When Joab ſaw that the front of the battel was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put them in aray againſt the Syrians *r*.

r Which were the moſt valiant and expert Soldiers.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid if the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people *ſ*, and for the cities of our God *s*: and the LORD do that which ſeemeth him good *t*.

ſ For the preſervation of our ſelves and all our Brethren from that utter ruine which our Enemies deſign for us. Our War is not vainly undertaken to enlarge our Empire or Glory, but for our own juſt and neceſſary defence: and therefore we may hope for God's Bleſſing and aſſiſtance in it. *s* Which are devoted to his Worſhip and Service, and therefore he will plead their Cauſe againſt his Enemies. *t* Let us do our parts, and quietly referr our ſelves and the event to God's good Pleaſure, which we have no reaſon to diſtruſt.

13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians *u*: and they fled before him.

u He prudently falls upon them firſt, becauſe they were but Mercenaries, and not concerned ſo much in the Succeſs as the *Ammonites* were, all whoſe Intereſt lay at ſtake; and therefore not likely to venture too far in their defence.

14 And when the children of Ammon ſaw that the Syrians were fled *x*, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon *y*, and came to Jeruſalem.

x In whoſe numbers and proweſs they had the moſt confidence. *y* Not judging it convenient or ſafe to purſue them; becauſe the Forces were not utterly ruined, but only diſperſed and put to flight, and ſo might eaſily rally together.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together *z*.

z Partly, to wipe out the ſtain of Cowardize which they had now contracted: partly, to prevent that Vengeance which they ſuppoſed *David* would execute upon them for their laſt attempt: and partly, to ſhake off the Yoke that *David* had lately put upon them.

16 And Hadarezer *a* ſent, and brought out the Syrians that *were* beyond the river *b*: and they came to Helam; and Shobach *c* the captain of the hoſt of Hadarezer *went* before them.

a The ſame with *Hadadezer*, *Chap.* 8. 3. *b* Who having engaged themſelves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being alſo perſwaded and hired to this ſecond Expedition, *v.* 19. *c* Or, *Shophack*, 1 *Chron.* 19. 16.

17 And when it was told David, he gathered all Iſrael *d* together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him.

d i. e. The Choſen and Valiant Men pick'd out of all *Iſrael*.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots *e* of the Syrians, and fourty thouſand horſemen *f*, and ſmote Shobach the captain of their hoſt, who died there.

e Heb. *Seven hundred chariots*: *i. e.* The Men belonging to them, that fought in, or with them; as plainly appears, 1. Becauſe the Men only, and not the Chariots were capable of being killed, as theſe are ſaid to have been. 2. Becauſe it is thus explained in the Book of *Chronicles*, which was written after this Book, for this end, to explain what was dark or doubtful, and to ſupply what was omitted here; where, inſtead of theſe Words, are *ſeven thouſand men* which fought *in Chariots*, 1 *Chron.* 19. 18. And this is a very common Metonymy; of which. See above *Chap.* 8. 4. and the Notes on 1 *Sam.* 13. 5. Although there might be 7000 Chariots in all, whereof 700 were *choſen ones*; according to the diſtinction made *Exod.* 14. 7. *f* For which in 1 *Chron.* 19. 18. is *fourty thouſand Footmen.* Which may be reconciled divers ways. 1. Both theſe may be true, that he ſlew 40000 Horſemen, which being the moſt conſiderable part and ſtrength of the Army, it might ſeem ſufficient to name them, and every one could eaſily underſtand, that the Footmen in that caſe were certainly cut off; and that he ſlew alſo 40000 Footmen, as is ſaid 1 *Chron.* where he mentions them only, becauſe they were omitted in 2 *Sam.* and the Horſemen being expreſſed here, it was needleſs to repeat them in 1 *Chron.* 2. The Horſemen may be here called *Footmen*, in oppoſition to thoſe that fought in Chariots; becauſe they ſometimes fought on Horſeback, and ſometimes came down from their Horſes, and fought on Foot, when the place of the Battel was more commodious for Footmen than for Horſemen; which it is not improbable was their Caſe here; for *David* being a Soldier of great Prudence and Experience, and underſtanding the great Numbers of the *Syrian* Horſemen; whereas the *Iſraelites* had but very few, *Deut.* 17. 16. would doubtleſs endeavour to chuſe a place as inconvenient for their Horſemen as he could. 3. Peradventure the *Syrians* deſigned to bring the War into *David*'s Countrey, and therefore haſtned their March and for that end put their Footmen on Horſeback, (as hath been frequently done in like Caſes) who, when they came to the place of Battel, came down from their Horſes and fought on Foot. So there is no need of acknowledging an error of the Scribe in the Sacred Text; which, yet if it were granted in ſuch Hiſtorical Paſſages of no moment to the Doctrine of Faith and good Life, it would not ſhake the Foundation of our Faith in matters of great Importance, which it might reaſonably be preſumed the Providence of God would more watchfully preſerve from all depravation or corruption.

19 And when all the kings *that were* ſervants to Hadarezer *f* ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them: So the Syrians feared to help the children of Ammon any more.

f To wit, for that time, or in that Expedition to which he hired them.

CHAP. XI.

Whilſt Joab beſieged Rabbah David committeth Adultery with Bath-ſheba, 1 —— 4. *And hearing that ſhe was big with Child he ſendeth for Uriah her Husband out of the Camp, to cover his ſhame. He will not go to his own Houſe, neither ſober nor drunk*, 5, —— 13. *David ſendeth him again into the Camp with a Letter to Joab to expoſe him to Death*, 14, —— 17. *The news of which Joab ſendeth to David: He marrieth Bathſheba*, 18, —— 27.

AND it came to paſs, *that* † after the year was expired *a*, at the time when kings go forth *b* to *battel c* that * David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah *d*, but David tarried ſtill at Jeruſalem,

† Heb. *at the return of the year.*
* 1 Chron. 20. 1.

a When that Year ended, and the next begun, which was in the Spring-time, *Exod.* 12. 2. *b* Which is, when the ground is fit for the March of Soldiers, and brings forth Proviſion for Man and Beaſt. *c* Theſe words are to be underſtood here, as *Gen.* 10. 11. and 14. 8. *d* The Chief and Royal City of the *Ammonites*, *Deut.* 3. 11.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed *e*, and walked upon the roof *f* of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf *g*: and the woman *was* very beautiful to look upon.

e Where he had lain, and ſlept for ſome time; being poſſibly diſpoſed to ſleep after Dinner, by reaſon of ſome Exceſs committed in eating or drinking ; and indulging himſelf in his Lazy Humour, which may ſeem very improper for ſo great a Prince and Captain, who had ſo many and great Burdens upon his Shoulders, eſpecially in a time of War ; and therefore ſuch Practices have been condemned by *Heathens* : And *Homer* will not allow a General and great Counſellor to ſleep all the Night, much leſs to take anypart of the Day for it. And therefore this is thought to be *Davia*'s firſt Error, and the occaſion of his following fall. *f* which was plain after the manner, *Deut.* 22. 8. *g* To wit, in a Bath, which poſſibly was in her Garden, or in ſome room near to the King's Palace, where ſhe might waſh her ſelf divers ways, and for different ends; either for health, or coolneſs, or to cleanſe her ſelf from ſome kind of legal Impurity : where alſo, the Windows being open, and ſhe careleſs, *David* might eſpie her.

3 And David ſent and enquired after the woman *h*: and *one* ſaid, *Is* not this Bathſheba *i* the daughter of Eliam, the wife of Uriah the Hittite *k* ?

h In ſtead of ſuppreſſing that luſt which the ſight of his Eyes had kindled, he ſeeks rather to feed it ; and firſt enquires who ſhe was ; that, if ſhe were unmarried, he might make her either his Wife or his Concubine. *i* Called alſo *Bathſhua*, 1 *Chron*. 3. 5. where alſo *Eliam* is called *Ammiel*: *k* So called, either, 1. By his Original, being born either of that Race, but become a zealous Proſelite ; or, at leaſt, among that People. Or, 2. By his Habitation among them. Or, 3. For ſome notable exploit of his againſt that People : See 1 *Sam*. 26. 6. and the notes on 2 *Sam*. 8. 18.

4 And David ſent Meſſengers and took her *l*, and ſhe came in unto him *m*, and he * lay with her († for ſhe was purified from her uncleanneſs) *n* and ſhe returned unto her houſe.

* Pſal. 51 *title.*
† Heb. *and ſhe was ſpurifying her ſelf from her uncleanneſs.* So Gr.
* Lev. 15. 19. and 18. 19.

l From her own Houſe into his Palace, not by force, but by perſwaſion, as deſiring to ſpeak with her, *m* Into his Palace and Chamber, as he deſired. *n* To wit, from her menſtruous Pollution, according to the Law, *Levit*. 18. 19. which is here noted, as the reaſon, either why *David* purſued his luſtful deſire ; or why ſhe ſo eaſily yielded to it, becauſe ſhe was not under that Pollution which might alienat her from it ; or rather, why ſhe ſo readily conceived, that time being obſerved by *Ariſtotle* and others, to be the moſt likely time for Conception.

5 And the woman conceived, and ſent, and told David, and ſaid I *am* with Child *o*.

o Conſider therefore what to do for thy own Honour, and for my ſafety, whom thou haſt brought into a moſt ſhameful and dangerous condition.

6 And David ſent to Joab, *ſaying*, Send me Uriah the Hittite : And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the People did, and how the war proſpered *p*?

† Heb. *of the peace of*, &c.

p. Frivolous Queſtions which any common Meſſenger could have anſwered : which probably made *Uriah* ſuſpect that there was ſome other ſecret cauſe why he was ſent for. And he might underſtand ſomething, either by *David*'s Meſſengers, *v*. 4. or by ſome of his own Family, concerning her being ſent for to the Court : which, together with other Circumſtances might give him cauſe of further ſuſpicion. Yet ſuch might be the Queſtions, (though not here particularly mentioned) concerning thoſe Heads, as every private Perſon might not be acquainted with, nor able to reſolve, but ſuch only as were acquainted with the Counſel of War.

8 And David ſaid to Uriah, Go down to thy houſe *q*, and waſh thy feet *r*. And Uriah departed out of the kings houſe, and there † followed him a meſs *of meat* from the king *s*.

† Heb. *went out after them.*

q Not doubting but he would there converſe with his Wife, and ſo cover their Sin and Shame. *r* As Travellers there uſed to do. *s* Seemingly as a Teſtimony of *David*'s Reſpect and Affection to him ; but really to cheer up his Spirits, and diſpoſe him to deſire his Wife's company.

9 But Uriah ſlept at the door of the kings houſe with all the Servants of his lord *t*, and went not down to his houſe.

t with the King's Guard. This he did, either upon ſome ſuſpicion of the matter, See *v*. 7. Or, by the ſecret direction of God's wiſe and irreſiſtable Providence, who would bring *David*'s Sin to light.

10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey *u*? why *then* didſt thou not go down unto thine houſe?

* Whether of their own accord, or being firſt asked by *David*, it doth not appear. *u* Wearied with hard Service and Travel, and therefore didſt need refreſhment ; nor did I expect or deſire that thou ſhouldeſt now attend upon my Perſon, or keep the Watch.

11 And Uriah ſaid unto David, The ark *x*, and Iſrael, and Judah abide in tents, and * my lord Joab, and the ſervants of my lord are encamped in the open fields *y* ; ſhall I then go into mine houſe to eat, and to drink, and to ly with my wife *z* ? *As* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

* Chap. 20. 6.

x Which it ſeems, was now carried with them for their encouragement and direction, as was uſual : See *Numb*. 10. 35. 1 *Sam* 4. 4. *y* To wit, in Tents which are in the Fields. *z* He might poſſibly add theſe words, to inſinuat his apprehenſion of the King's Deſign, and to awaken his Conſcience to the conſideration of his Sin, and of the Injury which he had done him. His meaning is Now when God's People are in a doubtful and dangerous Condition, it becomes me to Sympathize with them, and to abſtain even from lawful Delights. Whereby he might poſſibly intimate, how unworthy it was for *David* in ſuch a ſeaſon to indulge himſelf in unlawfull and injurious pleaſures. But *David*'s Ear was now deaf, his Heart being hardned through the deceitfulneſs of Sin.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him ∴, he did eat and drink before him, and he made him drunk *a* : and at even he went out to lie on his bed *b* with the ſervants of his Lord *c*, but went not down to his houſe,

∴ *i. e.* Being invited by *David*. *a* Or *he made him merry*, as the word oft ſignifies. He cauſed him to drink more than was convenient. *b* which it doth not appear, that he did the night before ; but now his Exceſs in eating and drinking, might make it more neceſſary for him. *c i. e.* In ſome Chamber in the King's Court, where the King's Servants uſed to take their repoſe.

14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent it by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the † hotteſt battel, and retire ye † from him, that he may be ſmitten and die *d*.

† Heb. *Strong.*
† Heb *from after him.*

d So far is *David* from Repenting upon theſe juſt and great Occaſions, that he ſeeks to cover one Sin with another ; and to hide his Adultery with Murther, even the Murther of a moſt excellent Perſon, and that in a moſt malicious and perfidious manner.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were e*.

e Placed there to defend it, becauſe that part of the City was ſuppoſed either the weakeſt, or the place deſigned for the Aſſault. *Joab* having formerly committed a baſe Murther upon *Abner*, was ready to execute this wicked Command of the King ; that ſo he being involved in the ſame Guilt with him, might the more willingly receive him into Favour.

17 And the men of the City went out and fought with Joab : and there fell ſome of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 Then Joab ſent, and told David all the things concerning the war.

19 And charged the Meſſenger, ſaying, when thou haſt made an end of telling the matters of the war unto the king ;

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city, when ye did fight ? knew ye not that they would ſhoot from the wall ?

21 Who ſmote * Abimelech the ſon of Jerubbeſheth ? ∴ did not a woman caſt a piece of a milſtone upon him from the wall, that he died in Thebez ? why went ye nigh the wall ? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo *f*.

* Judg. 9. 53.

∴ Called alſo *Jerubbaal*, *Judg*. 9. 1. See the Note on 2 *Sam*. 2. 8. *f* which he knew would be acceptable News to the King, and therefore allay his Wrath. This indeed might make the Meſſenger ſuſpect that *David* had an hand in *Uriah*'s Death ; and poſſibly *Joab* might ſay ſo for that very reaſon, that theſe matters by degrees being known, *David* might be hardned in Sin, and ſo *Joab* might have the greater Intereſt in him,

22 So the Meſſenger went and came, and ſhewed David all that Joab had ſent him for.

23 And the Meſſenger ſaid unto David, ſurely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate *g*.

g We beat them back, and purſued them even to the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and ſome of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the Meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing † diſpleaſe thee *h* : for the ſword devoureth † one as well as another : make thy battel more ſtrong againſt the city, and overthrow it : and encourage thou him *i*.

† Heb. *be evil in thine eyes.*
† Heb. *So and ſuch*

h Be not dejected or diſcouraged by this ſad occaſion. *i i. e. Joab* to proceed in the Siege.

26 And when the Wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt *k*, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon *l*: but the thing that David had done *m*, † diſpleaſed the LORD.

† Heb. *was evil in the eyes of.*

k Which was ſeven days, *Gen*. 50. 10. 1 *Sam*. 31. 13. Nor could the nature of the thing admit of longer delay, leaſt the too early birth of the Child might diſcover *David*'s Sin. *l* By which it appears, That *David* continued in the ſtate of Impenitency for divers Months together ; and this notwithſtanding his frequent attendance upon God's Ordinances. Which is an eminent Inſtance of the Corruption of Man's Nature, which is even in the beſt ; and without Divine Aſſiſtance, is too ſtrong for them ; of the deceitfulneſs of Sin, and of the tremendous Judgement of God in puniſhing one Sin, by delivering a Man up to another. *m i. e.* His Adultery and Murther, as is evident from the next Chapter:

CHAP. XII.

Nathan by a parable reproveth, and threatneth David, 1. --- 12. *He confeſſeth his ſin and is pardoned,* 13. 14. *But the child muſt die: David mourneth and prayeth for it whilſt life was in it, after is ſatisfied and cheared: the reaſon,* 15, --- 23. *He goeth in to Bathſheba: Solomon is born of her: and is called Jedidiah,* 24, 25. *David taketh Rabbah and tortureth the people thereof,* 26, - - 31.

AND the LORD ſent Nathan *a* unto David: and * he came unto him, and ſaid unto him, There were two men in one city *b*; the one rich and the other poor: * Pſal. 51. le.

a The Prophet, *chap.* 7. 2. 1 *King.* 1. 8. When the ordinary means did not awaken *David* to Repentance, God uſeth an extraordinary Courſe. Thus the Merciful God pities and prevents him who had ſo horribly forſaken and forgotten God. *b* He prudently uſhereth in his Reproof with a Parable, after the manner of the Eaſtern Nations, and ancient times, that ſo he might ſurprize *David*, and cauſe him unawares to give Sentence againſt himſelf. He manageth his Relation as if it had been a real thing; and demands the King's Juſtice in the caſe. Though the application of this Parable to *David* be eaſie and obvious, yet it matters not, if ſome Circumſtances be not ſo applicable; becauſe it was fit to put in ſome ſuch Clauſes, either for the decency of the Parable, or that *David* might not too early diſcover his Deſign.

2 The rich *man* had exceeding many flocks and herds *c*.

c Noting *David*'s many Wives and Concubines.

3 But the poor *man* had nothing ſave one little ewlamb *d*, which he had bought *e* and nouriſhed up: and it grew up together with him, and with his children, it did eat of his own † meat, and drank of his own cup, and lay in his boſom *f*, and was unto him as a daughter. † Heb. *morſel.*

d Deſigning *Uriah*, with his own and only Wife. *e* As Men then uſed to buy their Wives; or, *had procured.* *f* which *David* might take for Hyperbolical Expreſſions of his tender care of, and Affection to it. Although there want not Inſtances of ſome who have treated ſuch Brute-Creatures in this manner.

4 And there came a traveller *g* unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring Man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him.

g This ſome make to be the Devil, whom *David* gratified by his Sin; but it rather ſeems added for the decency of the Parable.

5 And Davids anger was kindled greatly againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing*, || † ſhall ſurely die *h*. || Or, *is worthy to die.* † Heb. *is the ſon of death.*

h This ſeems to be more than the Fact deſerved, or than he had Commiſſion to inflict for it, *Exod.* 22. 1. But it is obſervable, That *David* now when he was moſt indulgent to himſelf, and to his own Sin, was moſt ſevere to others; as appears by this Paſſage, and the following Relation, *v.* 31. which was done in the time of *David*'s impenitent continuance in his Sin.

6 And he ſhall reſtore the lamb * fourfold, becauſe he did this thing, and becauſe he had no pity. * Exod. 22. 4.

7 And Nathan ſaid to David, Thou *art* the man *i*. Thus ſaith the LORD God of Iſrael, * I anointed thee King over Iſrael, and I delivered thee out of the hand of Saul: * 1 Sam. 16. 13.

i Thou haſt committed this Crime with great Aggravations; and out of thine own Mouth thy Sentence hath proceeded, and thou art worthy of Death.

8 And I gave thee thy maſters houſe, and thy maſters wives *k* into thy boſom, and gave thee the houſe of Iſrael and of Judah, and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things *l*.

k Or, *Women*, as that word is elſewhere uſed; as *Numb.* 31. 18. And though we read not a word of God's giving, or of *David*'s taking any of *Saul*'s Wives into his Boſom; or, which is all one, into his Bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the Wives and Concubines of the Precedent King, belonged to the Succeſſor, to be at leaſt at his diſpoſe. And to pretend to them, was interpreted little leſs than pretending to the Crown. Which made it fatal to *Adonijah* to ask *Abiſhag*, 1 *Kings* 2. 23. And to *Abner* to be ſuſpected for *Riſpah*, 2 *Sam.* 3. 8, And *Abſalom*, uſurping the Crown, uſurped the Concubines alſo; which is looked on as a Crime unpardonable, (2 *Sam.* 16. 21. nor would this have been reckoned amongſt the Mercies and Bleſſings which God here is ſaid to give him, and which are oppoſed to that which he ſinfully took: but we do read, That *Merab Saul*'s Daughter, was given to him for his Wife by *Saul*'s promiſe, and conſequently by God's grant; though afterwards *Saul* perfidiouſly gave her to another Man; and that *Michal*, the other Daughter, was actually given to him, 1 *Sam.* 18. And it is very poſſible, that ſome other of *David*'s Wives were nearly related to the houſe of *Saul*; whereby *David* might deſign to enlarge and ſtrengthen his Intereſt in the Kingdom. Although there is no abſolute Neceſſity of reſtraining this to *Saul*, ſeing the word is plural, *Maſters*; and may belong to others alſo, who ſometimes were owned by *David* as his Maſters, *Lords*, or Superiors, ſuch as *Nabal* was, and ſome others not elſewhere named might be, whoſe *Houſes* and *Wives*, or, at leaſt, *Women*, God might give to *David*. *l* Such other things as thou hadſt wanted, or in reaſon deſired.

9 Wherefore haſt thou diſpiſed the commandment of the LORD *m*, to do evil in his ſight? thou haſt killed Uriah the Hittite *n*, with the Sword, and haſt taken his wife *to be* thy Wife *o*, and haſt ſlain him with the ſword of the Children of Ammon *p*.

m i. e. Thoſe Laws of God which forbad thee to do this thing, by not giving them that reſpect and obſervance which they deſerved. *n* That Valiant, and Generous, and Noble Perſon. *o* This he mentions amongſt his other Sins; partly, becauſe he had rewarded her, who by God's Law ſhould have been ſeverely puniſhed: partly, becauſe he compaſſed this Marriage by wicked Practices, even by *Uriah*'s Murther, and for ſinful Ends, even for the gratification of his inordinate and ſenſual Luſts, and for the concealment of that Sin which he was obliged to confeſs and lament. *p* Thoſe curſed Enemies of God, and of his People, whom thou haſt encouraged and hardned in their Idolatry, by giving up him, and others of God's People into their hands. And note here, That although *David* did not kill *Uriah* himſelf, nor command any to do it; but only that he ſhould be put upon dangerous Service, (which a General of an Army oft doth to Soldiers under him, on juſtifiable accounts, without being therefore legally chargeable with Murther, though the Perſon ſo employed die in the Service:) yet in Gods account, who judged of *David*'s Deſign therein, it is juſtly ſo reputed. And therefore, though the *Ammonites* ſlew *Uriah*, yet *David* is ſaid to have killed him with their Sword.

10 Now therefore the ſword ſhall never depart from thine houſe *q*, becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

q During the reſidue of thy Life; as appears from the following Hiſtory.

11 Thus ſaith the LORD, behold, I will raiſe up evil *r* againſt thee out of thine own houſe *s*, and I will * take thy wives before thine eyes *t*, and give *them u* unto thy neighbour *x*, and he ſhall lie with thy wives in the ſight of the ſun *y*. * Deut. 28. 38. Ch. 16, 22.

r To wit, the evil of Puniſhment. *s* From thy own Children and Family. *t i. e.* Openly, ſo as thou ſhalt know it as certainly as if thou didſt ſee it, and yet not be able to hinder it. *u i. e.* I ſhall by my Providence, give him Power over them, which I know he will abuſe; and I ſhall not reſtrain him from ſo doing, either by my Grace or Providence. *x* To one who is very near to thee, even thy beloved Son *Abſalom.* But God expreſſeth this here darkly and doubtfully, that the accompliſhment of it might not be hindred. *y* In the open day, and in a publick place. The accompliſhment hereof, ſee *chap.* 16. 22.

12 For thou didſt *it* ſecretly: but I will do this thing *z* before all Iſrael, and before the ſun.

z i. e. I will execute this Judgement. This God did by inclining *David*'s Heart to leave his Concubines, to keep his Houſe, and ſo to come into *Abſalom*'s Power, by giving up *Achitophel* to his own Carnal Policy, which readily ſuggeſted to him that wicked and deſperate Counſel; and by expoſing *Abſalom* to theſe Temptations, and leaving him to his own vicious Inclinations, which God certainly knew would in ſuch Circumſtances produce that Effect. So the Sin was wholly from Men; but the ordering and over-ruling their Miſtakes and Miſcarriages to this end, was from God.

13 And David ſaid unto Nathan, * I have ſinned againſt the LORD *a*. And Nathan ſaid unto David, The LORD alſo hath put away thy ſin *b*, thou ſhalt not die *c*. * Pſal. 32. 5. & 51. 4.

a I now freely confeſs, that Sin which I have hitherto ſo wickedly ſmothered; and I have deſerved all theſe, and far heavier Judgments for it; and I am more troubled for my Sin againſt my Sovereign Lord and gracious God, than for the ſhame and puniſhment that follow it. How ſerious and pathetical this Confeſſion was, we may ſee, *Pſal.* 51. *b i. e.* So far as concerns thy own Life and Eternal Salvation: both which were forfeited by this Sin. *c* As by thy own Sentence *v.* 5. thou didſt deſerve, and as thou mighteſt expect to do by my immediate ſtroke; though poſſibly thou mighteſt elude the Law, before a humane Judicature; or there be no Superior to execute the Law upon thee.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme *d*, the child alſo *that is* born unto thee ſhall ſurely die *e*.

d i. e. To reproach both God and his People, and the true Religion. For though theſe were not concerned in *David*'s Sin, the blame and ſhame of which ſhould have been appropriated to him; yet *Heathens* and wicked Men would, according to their own evil Minds and malicious Hearts, faſten the Reproach of this upon God and Religion; as if God were unholy, becauſe the Man after God's own Heart was ſo: and partial, in conniving at ſo great a Crime, when *Saul* was caſt off for a far leſs ſin: and negligent in the Government of the World, and of his Church in ſuffering ſuch a Wickedneſs, as even *Heathens* have abhorred to go unpuniſhed, and as if all Religion were but Hypocriſie and Impoſture, and a pretence for Villanies. Beſides, the *Ammonites* upon their ſucceſs againſt *Uriah* and his Party, did doubtleſs magnifie and praiſe their Idols, and blaſpheme the God of *Iſrael.* *e* Which, conſidering his Affection to it, and the Puniſhment threatened to the poor innocent Infant for his ſake, muſt needs be grievous to him.

15 And Nathan departed unto his houſe: and the LORD ſtrook the child *f* that Uriahs Wife bare unto David, and it was very ſick.

f With ſome ſudden and dangerous Diſtemper.

16 David therefore beſought God for the child *g*, and David † faſted, and went in *h*, and lay all night upon the earth. † Heb. *faſted a faſt.*

g Suppoſing the Threatning might be conditional, and ſo the execution of it prevented by Prayer. *h* To wit, into his Cloſet, as *Matth.* 6. 6. to pray ſolitarly and earneſtly as he had done with others. Or this word may only note his progreſs and continuance in the Actions here expreſſed.

17 And the Elders of his houſe *i* aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them *k*.

i The chief Officers of his Kingdom and Houſhold who were there preſent. *k* This exceſſive Mourning did not proceed ſimply from the fear of the loſs of the Child; but from a deep ſenſe of his Sin, and from the Divine Diſpleaſure manifeſted herein; and particularly from a juſt apprehenſion of the Injury which he had done to the Child by his Sin, which Juſtice obliged him to do his utmoſt to repair by Prayer, or other means.

18 And it came to paſs on the ſeventh day *l*, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid *m*, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the child is dead?

† Heb. *do hurt.*

l Either, 1. From the beginning of the Diſtemper. Or, rather, 2. From the day of his Birth, which is the moſt uſual way of computation of Mens days or Years: for it is apparent, that this happened during the time of *David*'s faſting, and lying upon the Earth, *v.* 20, which it is not probable that it laſted for ſeven days. *m* Whiſpering among themſelves, *v.* 19.

19. But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants. Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD *n*, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

n i. e To the Tabernacle, to cenfeſs his Sin before the Lord, and to owne his Juſtice in this ſtroke, and the other Threatnings, and to deprecat his great and juſt Diſpleaſure, and to acknowledge God's rich Mercy, in ſparing his own Life; and to offer ſuch Sacrifices as were proper and required in ſuch Caſes. Nor did *David* tranſgreſs that Law, *Numb.* 19. 14. in going thither before the ſeven days were expired. For neither is there the ſame Reaſon of a Tent, and of a Dwelling-Houſe, where the ſeveral Rooms of the Houſe are as diſtinct as ſeveral Tents; nor is it here ſaid, that *David* was in the ſame Room, or in the ſame Houſe where the Child died.

21. Then ſaid his ſervants unto him, what thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

* See Iſa. 38. 1. Jon. 3. 9.

22 And he ſaid, while the child was yet alive, I faſted and wept: * for I ſaid, who can tell *whether* God will be gracious to me, that the child may live *o*?

o For God's threatning of the Childs death might be conditional, as that was of *Ninevehs* deſtruction, *Jonah* 3. 4.

23 But now he is dead, wherefore ſhould I faſt *p*? can I bring him back again? I ſhall go to him *q*, but he ſhall not return to me.

p Seeing Faſting and Prayer cannot now prevail with God for his Life. *q* Into the State of the Dead, in which he is, and into Heaven, where I doubt not I ſhall find him.

* Matt. 1. 6.
* 1 Chron. 22. 9.

24 And David comforted Bathſheba his wife *r*, and went in unto her *s*, and lay with her: and * ſhe bare a ſon, and * he called his name Solomon; and the LORD loved him *t*.

r Who was now much dejected, both for her former Sin, which ſhe truely repented of, as may be gathered from *Prov.* 31. 1, 2. 3, &c. and for the loſs of that Child which was very dear to her; and which might ſeem to be the only tie of *David*'s Affection to her; which being now dead, ſhe might think that *David* would utterly caſt her off, and leave her to that Shame and Puniſhment which ſhe had deſerved. *s* To wit, into her Chamber or Bed. *t i. e.* The Lord declared to *David*, that he loved his Son, notwithſtanding the juſt cauſe which *David* had given to God to alienat his Affections from him.

‖ That is, *beloved of the LORD.*

25 And he ſent by the hand of Nathan the Prophet; and he called his name ‖ Jedidiah, becauſe of the LORD *u*.

u Either, becauſe of the Lord's Love to him, as the Name ſignifies: or becauſe the Lord commanded him to do ſo.

26 And Joab fought againſt Rabbah of the children of Ammon, and took the royal city *x*.

x i. e. That part of the City where was the King's Palace, where he ordinarily reſided; though now it ſeems he was retired to a ſtrong Fort.

27 And Joab ſent Meſſengers to David and ſaid, I have fought againſt Rabbah, and have taken the city of waters *y*.

y The ſame Royal City ſo called, becauſe it either ſtood beſide the River, or was encompaſſed with Water, both for defence and delight. Although the words are by ſome learned Men rendred thus, *I have taken*, or *intercepted*, or *cut off Water from the City.* which well agrees, both with the Words, *eth* being here put for *meeth*, which is frequent; as *Gen.* 4. 1 and 44. 4. *Exod.* 9. 29, &c. and with the Relation of *Joſephus* the *Jew* who ſaith, the Conduits of Water were cut off, and ſo the City was taken: And with a Relation of *Polybius* concerning the ſame City, which was taken afterwards by *Antiochus* in the ſame manner, by cutting off Water from the City.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it *z*: leſt I take the city, and † it be called after my name *a*.

† Heb. *my name be called upon it.*

z For having taken one part of the City, he concluded the remaining part of it could not long ſtand out *a* Leſt I have the Honour of taking it. Thus he ſeeks to ingratiate himſelf with the King, by pretending great care for his Honour and Intereſt:

29 And David gathered all the people together *b*: and went to Rabbah: and fought againſt it, and took it.

b Either becauſe *Joab* needed more help for the ſtorming of the City: or, at leaſt, for the Proſecution of the Victory, and Execution of Juſtice upon the whole Land: or becauſe he would have them all to partake of *the ſpoil of the City*, which was there *in great abundance*, *v.* 30. the rather becauſe they were all expoſed to the hazard of utter Ruine, in caſe the *Ammonites* had prevailed againſt them.

† 1 Chron. 20. 2.

30 * And he took their Kings Crown from off his head, (the weight whereof *was* a talent of gold *c*, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city † in great abundance.

† Heb. *very great.*

c Or rather, *the price whereof*, &c. For as the Hebrew *Shekel* ſignifies both a Weight, and a piece of Money of a certain price; ſo alſo may *miſhkal*, as proceeding from the ſame Root. And in general, the ſame words both in *Hebrew*, *Greek* and *Latin*, are promiſcuouſly uſed, to ſignifie either Weight, or Price; as is well known to the Learned. And the addition of *precious ſtones*, which are never valued by the Weight of Gold, makes this ſignification here moſt proper, and probable. Moreover, the Weight might ſeem too great either for the King of *Ammon*, or for *David* to wear it upon his Head. Although, if this were meant of the Weight, it might be ſaid, that this was not a Crown to be worn ordinarily, but meerly to be put on upon the King's Head at his Coronation, or upon ſolemn Occaſions, as here where this was done, in token of the Tranſlation of this Kingdom to *David*: and, it may be, it was held up, or ſupported by two Officers of State, that it might not be too burdenſom to him, and after a little while taken off.

31 And he brought forth the people that *were* therein *d*, and put them under ſaws *e*, and under harrows of iron, and under axes of iron *f*, and made them paſs through the brick-kiln *g*: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

d The words are indefinit, and therefore not neceſſarily to be underſtood of all the People; for it had been barbarous to uſe Women and Children thus; but of the Men of War, and eſpecially, of thoſe who had been the chief Actors or Abbettors of that Villainous Action againſt *David*'s Ambaſſadors, (which was contrary to the Law of Nature, and of Nations, and of all Humanity,) and of the dreadful War enſuing upon it; for which, they might ſeem to deſerve the ſevereſt Puniſhments. Although indeed there ſeems to have been too much Rigour uſed; eſpecially, becauſe theſe dreadful Deaths were inflicted not only upon thoſe great Counſellors, who were the only Authors of that vile Uſage of the Ambaſſadors; but upon a great number of the People who were innocent from that Crime. And therefore it is probably conceived, that *David* exerciſed this Cruelty whilſt his Heart was hardned, and impenitent; and when he was bereaved of that free and good Spirit of God, which would have taught him more Mercy and Moderation. *e* He ſawed them to Death: of which Puniſhment we have Examples, both in Scripture, *Heb.* 11. 37. and in other Authors. *f* He cauſed them to be laid down upon the Ground, and torn by ſharp Iron Harrows drawn over them, and hewed in pieces by keen Axes. *g i. e.* To be burnt in Brick-kilns. Or, *made them to paſs through the furnace of Malchen*: *i. e.* of *Moloch*, called alſo *Milchom*, and here *Malchen*; Puniſhing them with their own Sin, and with the ſame kind of Puniſhment which they inflicted upon their own Children: See 2 *Kings* 16. 3. and 23. 10, and *Levit.* 18. 21. and 20. 2: and *Deut.* 18. 10.

CHAP. XIII.

Amnon loveth his ſiſter Tamar: raviſheth her: then hateth and driveth her away, 1, -- 19 *Abſalom entertaineth and revengeth her with Amnon's death,* 20 ---- 29. *David is grieved: Abſolom fleeth to Geſur*: 30. 39.

AND it came to paſs after this, that Abſolom the ſon of David had a fair ſiſter *a*, whoſe name *was* Tamar: and Amnon the ſon of David loved her.

a His Siſter by Father and Mother: See 2 *Sam.* 3. 3.

2 And Amnon was ſo vexed, that he fell ſick *b* for his ſiſter Tamar, for ſhe *was* a virgin *c*, and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous, or hidden in the eyes of Amnon.*

b The Paſſion of his Mind diſturbed his Body, as is uſual. *c.* And therefore diligently kept, ſo as he could not get private Converſe with her; and withal Modeſt, and abhorring any compliance with his Luſtful Deſires, both from her Inclination and Intereſt.

3 But Amnon had a friend whoſe name *was* Jonadab, the ſon of Shimeah *d*, Davids brother: and Jonadab *was* a very † ſubtil man.

† Heb. *wiſe.*

d Called alſo *Shammah*, 1 *Sam.* 16. 9.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, † lean † from day to day *e*? wilt thou not tell me *f*? And Amnon ſaid unto him, I love Tamar my Brother Abſaloms ſiſter.

† Heb. *thin.*
† Heb. *morning by morning.*

e Heb. *from morning to morning*: for, whereas in the Day he had many Diverſions, and Refreſhments; in the Night he was peſter'd with tormenting Thoughts and Paſſions; the Effects whereof appeared in his Countenance in the Morning. *f* Thy ſure Friend and faithful Servant, who am ready to adviſe and aſſiſt thee.

5 And Jonadab ſaid unto him, lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter *g* Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand *h*.

g So he calls her, to prevent the ſuſpicion of any diſhoneſt Deſign upon ſo near a Relation, whom neither Nature, nor Reſpect and Affection would permit him to vitiate. *h* Pretending, that his Stomach was ſo nice, that he could eat nothing but what he ſaw dreſſed, and that by a Perſon whom he much affected.

6 So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent down to Tamar, ſaying, Go now to thy Brother Amnons houſe, and dreſs him meat *i*.

i It is ſtrange, that ſo wiſe and ſagacious a Perſon as *David*, did not ſee through ſo vain a Pretence: but that muſt be aſcribed partly to the Inſtincts of Nature, which generally preſerve near Relations from ſuch monſtrous Actions; and partly to God's Providence, which blinded *David*'s Mind, that he might bring upon him the deſigned and threatned Judgements.

|| Or, *paſte.*

8 So Tamar went to her Brother Amnons houſe, (and he was laid down *k*) and ſhe took || flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

k Upon his Bed, or rather his Couch.

9 And ſhe took a pan, and poured *them* out *l* before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him.

l Out of the Frying-pan into the Diſh.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber *m*, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

m An inner Chamber: either, 1. That wherein he lay ſick upon his Bed, where alſo *Tamar* made the Cakes in his ſight, who then carried them out into the next Room, to bring them in again when he called for them Or rather, 2. Another Chamber. *Amnon* lying upon his Couch in one Chamber where the Company were with him, where alſo ſhe made the Cakes before him, firſt ſendeth all out of that Room, and then riſeth from his Couch, and, upon ſome pretence, goes into another ſecret Chamber, where he might have the better opportunity for his intended wickedneſs.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

† Heb. *humble me.*
* Lev. 18. 9
† Heb. *it ſhall not ſo be done.*

12 And ſhe anſwered him, Nay, my brother *n*, do not † force me *o*: for * † no ſuch thing ought to be done in Iſrael *p*; do not thou this folly.

n Whom Nature both teacheth to abhor ſuch Thoughts, and obligeth to defend me from ſuch a Miſchief with thy utmoſt hazard, if another ſhould attemp it. *o* Thou ſhouldſt abhor it if I were willing; but to add Violence to thy Filthineſs, is Abominable *p* Among God's People who are taught better things: who alſo will be infinitly reproached for ſuch a baſe Action.

13 And I, whither ſhall I cauſe my ſhame to go *q*? And as for thee, thou ſhalt be as one of the Fools in Iſrael *r*: now therefore I pray thee, ſpeak unto the king for he will not withold me from thee *ſ*.

q How can I either endure or avoid the ſhame and reproach of it? *r i. e.* Loathſom and contemptible to all the People, whereas now thou art in great Reputation, and Heir apparent of the Crown *ſ* This ſhe ſpake, either beeauſe ſhe did not underſtand, or not remember that the Law of God prohibited ſuch Marriages between Brother and his half-Siſter; or, becauſe ſhe thought her Royal Father could or would diſpenſe with it, upon this extraordinary occaſion, to ſave his firſt-born Son's Life: or, that by this pretence ſhe might free her ſelf from her preſent and moſt urgent danger, knowing ſhe ſhould have opportunity enough to prevent other miſchiefs.

† Heb. *with great hatred greatly*

14 Howbeit, he would not hearken unto her voice but being ſtronger than ſhe, forced her, and lay with her

15 ¶ Then Amnon hated her † exceedingly *s*, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

s Partly, becauſe his Luſt being now ſatisfied, his mind and Conſcience had a true and clear proſpect, and deep ſenſe of the natural turpitude and baſeneſs of the Action, and of that ſhame, and contempt, and loſs, and miſchief, which was likely to follow it and conſequently an utter Averſion from her who had been the Inſtrument and occaſion of his Sin; and principally, by the juſt Judgment of God both upon *Amnon* and *David*, that ſo the ſin might be made publick, and way made for the ſucceeding Tragedies: for otherwiſe it would probably produce *Love* and Kindneſs to her, as it did in another, *Gen.* 34. 2, 3. eſpecially in him, whom both Nature and Intereſt, and even luſt it ſelf, obliged to allay her grief and ſhame, by all poſſible Demonſtrations of Kindneſs.

16 And ſhe ſaid unto him, *There is* no cauſe ∴: this evil in ſending me away, *is* greater than the other *t* that thou didſt unto me: but he would not hearken unto her.

∴ To wit, given thee by me. *t* This ſhe might truely ſay, becauſe though the other was in it ſelf a greater ſin, yet this was an Act of greater inhumanity and barbarous Cruelty, & a greater wrong and calamity to her (which ſhe means by *evil*) becauſe it expoſed her to publick infamy and contempt, as if ſhe had been an impudent Strumpet and had either enticed him to the ſin, or at leaſt conſented to it; and beſides, it turned a privat offence into a publick ſcandal, to the great diſhonour of God and of his people *Iſrael.* and eſpecially of all the Royal Family, and was likely to cauſe direful Paſſions, and Breaches, and Miſchiefs among them.

17 Then he called his ſervant that miniſtred unto him, and ſaid, put now this *woman* out from me, and bolt the door after her.

18 And ſhe had a Garment of divers colours *u* upon her: for with ſuch robes were the kings Daughters that *were* Virgins apparrelled. Then his ſervant brought her out, and bolted the door after her.

u Of Embroidered work. Compare *Gen.* 37, 3.

19 ¶ And Tamar put aſhes on her head, and rent her garment *x* of divers colours that *was* on her, and laid her hand on her head, and went on, crying *z*.

x To ſignifie her grief for ſome Calamity which had befallen her and what that was, concurring circumſtances did eaſily diſcover. *y* In token of grief and ſhame as if ſhe were unable and aſhamed to ſhew her face. See *Jer.* 2. 37. *z* To manifeſt her abhorrency of the Fact, and that it was not done by her conſent.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee *a*? but hold now thy peace, my ſiſter: he *is* thy Brother *b*, † regard not this thing *c*. So Tamar remained † deſolate *d* in her brother Abſaloms houſe.

† Heb *not thine heart*
† Heb. *and was deſolate.*

a i. e. Lien with thee. Behold and imitate the modeſty of Scripture expreſſions. *b* Therefore thou muſt forgive and forget the Injury; therefore thy diſgracing of him will be a blot to us all: therefore thou wiltſt not get right from *David* againſt him, becauſe he is as near and dear to him as thou: therefore thy diſhonour is the leſs, becauſe thou waſt not abuſed by any mean Perſon, but by a King's Son: therefore this evil muſt be born, becauſe it cannot be revenged. And thus he covers his deſign of taking vengeance upon him at the firſt opportunity. *c* So as to torment thy ſelf *d* Neglected and forſaken by others, none now ſeeking her in Marriage; and through ſhame and dejection of Mind giving her ſelf up to ſolitude and retirement.

21 ¶ But when king David heard of all theſe things, he was very wroth *e*.

e To wit, with *Amnon*: whom yet he did not puniſh, at leaſt ſo ſeverely as he ſhould: either from the conſcience of his own guilt in the like kind; or, from that fooliſh Indulgence which he oft ſhewed to his Children: or becauſe the caſe was perplexed: for if he had been put to death for the Fact, by vertue of that Law, *Deut.* 22 23. 24. ſhe alſo, who was innocent muſt have died with him, becauſe ſhe did not cry out: although indeed that Law did not reach the preſent caſe *Tamar* not being betrothed to an Huſband; and for the following Law concerning a Virgin not betrothed that could have no place here: he could not force *Amnon* to marry *Tamar*, becauſe that Marriage had been inceſtuous.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad *ſ*: for *g* Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

ſ i. e. He ſaid nothing at all to him; to wit, about that buſineſs It is a ſynecdochical Expreſſion, uſed in like manner, *Gen* 31. 24. He neither debated it with him, nor threatned him for it; but ſeemed willing to cover it and paſs it by with Brotherly kindneſs. For if he had wholly forborn all diſcourſe and converſe with him, it would have raiſed great jealouſies in *Amnon* and *David*, and hindred him in his intended and deſired revenge. Or rather, *but*, or *though*, as the *Hebrew* Particle, *Chi*, commonly ſignifies: for the following Clauſe is not added as a Reaſon of the former, but by way of exception or oppoſition. Though he outwardly expreſſed no diſlike of the Fact, yet he inwardly hated him.

23 ¶ And it came to paſs after two full years ∴, that Abſalom * had ſheep-ſhearers *h* in Baal-Hazor, which *is* beſides Ephraim *i*: And Abſalom invited all the kings ſons.

* 1 Sam. 25. 4.

∴ This circumſtance of time is noted partly as an aggravation of *Abſalom*'s malice, which was ſo inveterate and implacable: and partly as an act of *Abſaloms* Policy, that both *Amnon* and *David* might more ſecurely comply with his deſires, as being now free from all ſuſpicion of revenge. *h* According to the manner of thoſe ancient times, when Princes did not give themſelves up to ſloth and luxury, but ſpent their time and pains in ſome honeſt employment. *i* Either, Firſt, The City called *Ephraim*, or *Ephrem*, *John* 11. 54. Or, Secondly, The Tribe of *Ephraim*, towards or nigh unto which this place was ſituate.

24 And Abſalom came to the king, and ſaid, Behold, now, thy ſervant hath ſheep-ſhearers, Let the king, I beſeech thee, and his ſervants go with thy ſervant *k*.

k To the Feaſt, which was uſual upon thoſe occaſions. See *Gen.* 38. 12 1 *Sam.* 25. 7, 11.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him *l*: howbeit he would not go, but bleſſed him *m*.

l Pretending great deſire of his preſence there, to prevent any jealouſies which otherways he thought would ariſe in the breaſt of a King ſo wiſe and experienced, and under the expectation of God's dreadful Judgements to be inflicted upon his Family. *m* Diſmiſſed him with thanks for his kindneſs, and with his Fatherly Bleſſing.

26 Then ſaid Abſalom, if not, I pray thee, let my brother Amnon go with us *n*. And the King ſaid unto him, Why ſhould he go with thee?

n For the King deſigned (as the following words ſhew) to keep him at home with him as being his eldeſt Son, and Heir of his Kingdom otherways *Abſalom* would never have made particular mention of him; which now he was forced to do. Nor did this deſire of *Amnon*'s preſence want ſpecious Pretences, as that ſeing the King would not he who was next to him, might honour him with his Company; and that this might be a manifeſt and publick token of that Love and Friendſhip which was between him and his Brother, notwithſtanding the former occaſion of difference.

38. But

27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him *o*.

o It is ſtrange that his urgent deſire of *Amnon*'s company raiſed no ſuſpicion in ſo wiſe a King; but God blinded his Mind that he might execute his judgements upon *David*, and bring upon *Amnon* the juſt puniſhment of his lewdneſs.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, *M*ark ye now when Amnons heart is merry with wine *p*, and when I ſay unto you, Smite Amnon, then kill him, fear not: || have not I commanded you *q*? be courageous, and be † valiant.

|| Or, *will ye not, ſince I have commanded you?*
† Heb. *ſons of valour.*

p When he leaſt ſuſpects, and will be moſt unable to prevent the evil: *q* I who am the King's Son, and, when *Amnon* is gone, his Heir: who therefore ſhall eaſily obtain pardon for you, and will liberally reward you.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded: then all the kings ſons aroſe, and every man † gat him up upon his mule *r*, and fled.

† Heb. *rode.*

r Which were in uſe amongſt the *Iſraelites*. See 1 *King*. 23. 33. For though they might not promote ſuch mixed kinds of procreation, *Levit*. 19. 19. yet they might uſe creatures ſo engendred.

30 ¶ And it came to paſs, while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons *ſ*, and there is not one of them left.

ſ Which was not improbable, when the Sword was once drawn among them, and one of them killed, which might provoke the reſt to draw their Swords, both to defend themſelves, and to revenge their Brother's death, and thereby occaſion the death of all. And God ſuffered this falſe report to be ſpread for *David*'s greater terror and humiliation that he who had formerly rejoyced in the tidings of *Uriah*'s death might now be tormented with the report of the death of all his Sons.

31 Then the king aroſe, and tare his garments, and lay on the earth, and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah, Davids brother *t*, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons: for Amnon only is dead: for by the † appointment *u* of Abſalom this hath been || determined *x*, from the day that he forced his ſiſter Tamar.

† Heb. *mouth.*
|| Or, *ſetled.*

t A Man of great craft and ſubtilty, and one that had exact knowledge of *Amnon*'s Fact, and of *Abſalom*'s Temper: *u* Or, *by the command*; Heb. *mouth*, put for *command*, *Numb* 3. 16. *x* It was reſolved from that time in his Breaſt: but the word of command was not then given to others; for that would probably have hindred his deſign. But all this he ſeems to have ſpoken from a probable conjecture rather than of certain knowledge, as appears by the ſequel.

33 Now therefore let not my lord the king take the thing to heart, to think that all the kings ſons are dead: for Ammon only is dead.

34 But Abſalom fled *y*. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him *z*.

y He who had undertaken to defend his Servants flies for his own life. *z* Behind the Watchman: for it ſeems they did not come in the direct Rod, where the Watchman looked for them, but (for ſome reaſon or fanſie they had) fetched a compaſs, and came that way which he leaſt expected them.

35 And Jonadab ſaid unto the King, Behold the Kings ſons come: † as thy ſervant ſaid, ſo it is.

† Heb. *according to the word of thy ſervant.*

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and his ſervants wept † very ſore.

† Heb. *with a great weeping greatly*

37 ¶ But Abſalom fled, and went to Talmai, the ſon of || Ammihud King of Geſhur ∴: and *David* mourned for his ſon every day.

|| Or, *Ammihur.*

∴ His Mothers Father, 2 *Sam*. 2. 3. that he might have preſent protection and ſuſtenance from him; and that by his mediation he might obtain his Father's pardon and favour.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And * *the ſoul of* king David || longed to go forth unto Abſalom *a*: for he was comforted concerning Amnon, ſeeing he was dead.

* 1 Sam. 24. 10: Pſal: 16: 2:
|| Or, *was conſumed.*

a To wit, to viſit him, or to ſend for him. And thus this word, *the Soul*, is here underſtood partly, from the *Hebrew* Verb, which being of the Feminine Gender; agrees not with *David*, but with *David*'s Soul; and partly, by comparing this with other places, where the ſame verb is uſed, and *the Soul* expreſſed, as *Pſal* 84. 3. and 119 81. But as this Supplement may ſeem too bold, ſo this Verſion ſeems not ſo well to agree with that Phraſe of *going out to Abſalom*; for *David* neither deſired nor intended to go out to *Abſalom*, but that *Abſalom* ſhould come home to him And theſe words may be, and are otherwiſe rendred, by the moſt ancient and remarkable Interpreters to this purpoſe, *And King David made an end of going out* (to wit, in an Hoſtile manner, as that Verb is oft uſed, *Gen* 14. 18. 2 *Sam*. 11, 1 *againſt* (for ſo the *Hebrew* Particle, *El*, is oft uſed, as *Jer*. 34; 7: *Ez*. 13. 9. 20. *Amos* 7. 15:) *Abſalom*; *i. e* having uſed ſome, though it is probable, but cold and remiſs endeavours to purſue after *Abſalom* and to fetch him from his Grand-fathers to receive condign Puniſhment, he now gave over thoughts of it. Thus the ſame Verb, and that in the ſame conjugation, is uſed in the ſame manner, 1 *King*. 3. 1. he *made an end of building*. It is to be objected, That the *Hebrew* Verb is of the Feminine Gender and therefore doth not agree with King *David*, which is Maſculine. It may be anſwered, That Enallge of Genders is a moſt frequent figure; and as the Maſculine Gender is ſometimes applied to Women when they do ſome manly and gallant Action, *Exod*. 1. 21. ſo the Feminine Gender is ſometimes uſed, of men when they ſhew an effeminate tenderneſs in their diſpoſition which is the caſe here, as ſome learned *Hebricians* have noted.

CHAP. XIV.

Joab ſuborning a widow of Tekoah by a parable to incline the King's heart to fetch home Abſalom, bringeth him to Jeruſalem but not into Davids ſight, 1, — 24. *Abſalom's beauty, hair, and children,* 25, — 27. *After two years Joab bringeth him into the kings preſence,* 28, — 33.

NOw Joab the ſon of Zeruiah, perceived that the kings heart *was* toward Abſalom *a*.

a He deſired to ſee him, but was aſhamed to ſhow kindneſs to one whom God's Law and his own Conſcience obliged him to puniſh and wanted a fair pretence, which therefore *Joab* gave him

2 And Joab ſent to Tekoah *b*, and fetcht thence a wiſe woman *c*, and ſaid unto her I pray thee, feign thy ſelf to be a mourner, and put on now mourning apparel, and anoint not thy ſelf with oil *d*, but be as a woman that had a long time mourned for the dead:

b A City of *Judah*, 2 *Chron*. 11. 5. 6. One of *Jeruſalem* was not convenient, leſt the King might know the perſon or ſearch out the buſineſs. And beſides, this women ſeems to be of great eminency for her wiſdom, as the following diſcourſe manifeſts *c* Rather than a *Man*, becauſe women can more eaſily expreſs their Paſſions, and do ſooner procure pity in their miſeries, and an anſwer to their Requeſts. *d* As they uſed to do when they were out of a mourning ſtate. See *Ruth* 3. 3: *Matth*. 6. 17.

3 And come to the King, and ſpeak on this manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, † Help, O King.

† Heb: *ſave*

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow-woman *e*, and mine husband is dead.

e One of them who moſt need thy compaſſion and aſſiſtance, and whom thou art by God's Law obliged in a ſingular manner to protect and relieve.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* † none to part them *f*, but the one ſmote the other, and ſlew him *g*.

† Heb: *no deliverer between them*

f And therefore there is no witneſs, either that he killed him or how he killed him, whether from ſome ſudden paſſion and great provocation, or in his own neceſſary defence, or otherwiſe. *g* As the avengers of Blood report.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him *h*, for the life of his brother whom he ſlew, and we will deſtroy the heir alſo *i*: and ſo they ſhall quench my coal which is left *k*. and ſhall not leave to my husband *l neither* name nor remainder † upon the earth.

† Heb. *upon the face of the earth.*

h According to the Law, *Numb*. 35. 19. *Deut* 19. 12. *i* So they plainly diſcover, that their proſecution of him was not ſo much from love of Juſtice, as from a covetous deſire to deprive him of the Inheritance, and to transfer it to themſelves; which ſelf-intereſt might juſtly render their Teſtimony ſuſpected. Or, perhaps theſe words are not ſpoken as the expreſs words of the proſecutors (who can hardly be thought ſo directly to expreſs a ſiniſter deſign) but as the Womans Inference or Comment upon what they were doing: (for this would be indeed the reſult of it, though they did not ſay ſo in expreſs words) thereby to repreſent her caſe as the more deſerving pity *k* The poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *l* She names him rather than her ſelf, becauſe children bear the Names of their Fathers, not of their Mothers.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee *m*.

m That thy Cauſe may be juſtly and truely examined, and thy Son preſerved from their unjuſt and malicious proceedings.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſs *n*.

n The ſenſe is, either, firſt, this, If I do not inform thee aright and thou thereby beeſt drawn to give an unrighteous Sentence on my behalf *I* am willing to bear the whole blame of it before God and Men; I acknowledge thou art wholly innocent in the caſe. Compare *Gen*. 27. 13. Or, ſecondly, this. If through thy forgetfulneſs or neglect of this my juſt cauſe, my Adverſaries prevail and deſtroy my Son, my deſire is, that God would not lay it to the King's charge, but rather to me and mine, ſo the King may be exempted thereby. Whereby ſhe both inſinuates her great eſteem of, and affection for the King, thereby winning upon him to compaſs her deſign; and withal implies, that ſuch an omiſſion of the King's will bring guilt upon him; and yet moſt prudently and decently orders her phraſe ſo as not to ſeem to blame or threaten the King. Compare *Exod*. 5. 16. 2 *Sam* 20. 16. This ſenſe ſeems beſt to agree with *David*'s anſwer, which ſhews that ſhe deſired ſome further aſſurance of the King's Care and Juſtice in her concern

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee *o* any more.

o. *i*: *e*: So as to hurt or moleſt thee: by purſuing thy Son:

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God *p*, † that thou wouldſt not ſuffer

the revengers of blood to deſtroy any more *q*, leſt they deſtroy my ſon *r*, And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth *ſ*.

p The ſenſe is, either, firſt, Make mention (as this *Hebrew* Verb is oft rendered) of the name of the Lord thy God, to wit, in an Oath; *i. e.* ſwear to me by God, That thou wilt protect me and my Son againſt the Revenger of Blood. For ſo *David* did in compliance with this deſire of hers. Only ſhe was forced to expreſs her Mind in more general and ambiguous terms, becauſe it had been preſumption and rudeneſs for her in plain terms to deſire the King's Oath, as if ſhe durſt not truſt his word; yet withal ſhe inſinuates her meaning ſo plainly, that the King underſtood it; and yet ſo handſomly and elegantly, that the King was much pleaſed with her Wiſdom, and thereby inclined to grant her requeſt. Or, ſecondly, this, Remember the gracious Nature of thy God, who is not too ſevere and rigorous to mark at all that is amiſs, nor doth cut of every man-ſlayer, as appears from *Numb.* 35. and from the example of *Cain*, and from thy ſelf, O King; though this ſhe expreſſeth not, but only uſeth ſuch words which ſhe knew would give ſo wiſe and good a King occaſion to reflect upon himſelf, and upon the goodneſs of God in ſparing him, though a willful Murtherer, that thereby he might be obliged to imitate God, in ſparing the perſon whom ſhe deſigned. Or, Thirdly, this, Remember the Lord, in whoſe preſence thou haſt made me this promiſe, and who will be a witneſs againſt thee, if thou breakeſt it. *q* Heb. *leſt the avenger of blood multiply to deſtroy*; *i.e.* leſt they cauſe one deſtruction to another, and add my ſurviving Son to him who is ſlain already. Or, *leſt thou doſt multiply avengers of blood to deſtroy*; *i. e.* leſt by thy connivance at their cruel and malicious proceedings againſt my Son, thou doſt encourage Avengers of blood to the like furious Practices, and thereby increaſe the number of that ſort of Men, and upon that pretence occaſion multitudes of Murthers *r* Or, *and let them not deſtroy my Son*; the Future Tenſe, being put for the Imperative Mood, as is frequent. *ſ i. e.* He ſhal not ſuffer the leaſt damage. We have the ſame Phraſe uſed 1 *Sam.* 14. 45. 1 *King.* 1. 52. *Act.* 27. 34. Compare *Mat.* 10. 30.

12 Then the woman ſaid *t*, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the King. And he ſaid, Say on:

t Having oblidged the King by his Oath in her ſuppoſed caſe, ſhe now throws off the Veil, and begins to apply this Parable to the Kings and Kingdoms preſent caſe.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God *u*? for the king doth ſpeak this thing as one which is faulty *x*, in that the King doth not fetch home again his baniſhed *y*.

u If thou wouldſt not permit the Avengers of Blood to moleſt me, or to deſtroy my Son, who are but two perſons; how unreaſonable is it that thou ſhouldeſt proceed in thy endeavours to avenge *Amnon*'s Blood upon *Abſalom*, whoſe death would be highly injurious and grievous to the whole Commonwealth of *Iſrael*; all whoſe Eyes are upon him as the Heir of the crown, and a wiſe, and valiant, and amiable Perſon, unhappy only in this one act of killing *Amnon*, which was done upon an high and hainous provocation, & whereof thou thy ſelf didſt give the occaſion by permitting *Amnon* to go unpuniſhed? *x* By thy Word, and promiſe, and Oath given to me for my Son, thou condemneſt thy ſelf for not allowing the ſame Equity towards thy own Son *y* To wit, *Abſalom*, from that Heatheniſh Country where he is in evident danger of being infected with their Idolatry and other Vices: which is likely to be a great and publick Miſchief to all thy people, if he come to reign in thy ſtead, which he is very likely to do. It is true, there was a conſiderable diſparity between her Sons, and *Abſalom*'s caſe, the one being a raſh and ſudden Action, the other a deliberate and premeditated Murther; but that may ſeem to be balanced in ſome meaſure; partly, by *Amnon*'s great and laſting provocation; and principally, by the vaſt difference between a private Injury, which was her caſe, and a publick calamity and grievance, which ſhe affirmed, and the King eaſily believed was *Abſalom*'s caſe: and what *David* ſaid in the caſe of *Joab*'s Murther of *Abner*, That he could not revenge it, becauſe *the ſons of Zeruiah were too hard for him*, 2 *Sam.* 3. 39. the like paradventure might have been ſaid in this caſe, where the peoples hearts may ſeem to have been univerſally and vehemently ſet upon *Abſalom* & the rather, becauſe his long baniſhment moved their pity, and his abſence made him more deſireable, as it frequently happens among people; and therefore it might really be out of the King's power to puniſh him; and ſo he might ſeem to be obliged to ſpare him for the common ſafety of his whole Kingdom.

14 For we muſt needs die *z*, and *are* as water ſpilt on the ground, which cannot be gathered up again *a*: ‖ neither doth God reſpect *any* perſon *b*, *yet* doth he deviſe means, that his baniſhed be not expelled from him *c*.

‖ Or, *becauſe God hath not taken away his life, he hath alſo deviſed means, &c.*

z Heb. *In dying we ſhall die*; *i, e.* we ſhall certainly and ſuddenly die all of us, both thou, O King, who therefore art obliged to take due care of thy Succeſſor, who is *Abſalom*; and *Abſalom*, who, if he do not die by the hand of Juſtice, muſt ſhortly die by the neceſſity of Nature: and *Amnon* too muſt have died in the common way of all fleſh, if *Abſalom* had not cut him off. Therefore, O King, be not implacable towards *Abſalom* for nipping a Flower a little before its time of fading, and reſtore him to us all before he die in a ſtrange Land. *a* Which is quickly drunk up and buried in the earth, and cannot be recovered. *b* To wit, ſo far as to exempt him from this common Law of dying But this Verſion ſeems not to agree with the Scripture-Phraſe: for the *accepting of a perſon* is never to my knowledge expreſſed in *Hebrew* by *Naſa Nepheſh*, which is the Phraſe here, but by *Naſa Panim*, every where. The words therefore may be rendred either thus: *yet God will not take away*, or *doth not uſe to take away* (the Future Tenſe oft noting a continued act, as *Hebricians* obſerve) *the ſoul*, or *ſouls*, or *lives* of Men, to wit, by violence. God doth not ſeverely and inſtantly cut off Offenders, but ſuffers them to live till they die by the courſe of Nature; and therefore ſo ſhouldſt thou do too, Or, rather thus: *yet God hath not taken away his ſoul* or *life*; the Pronoun, *his*, being underſtood here as it is in many other places, and as being eaſily ſupplied out of the context. So the ſenſe is, God hath hitherto ſpared him, and did not ſuffer his brethren to kill him, as in reaſon might have been expected; nor hath God himſelf yet cut him off for his Murther, as he oft doth with Perſons who are out of the Magiſtrates reach; but hath hitherto preſerved him even in a Heatheniſh Land. All which are intimations that God would have him ſpared. *c* Or, *but hath deviſed means*, &c. *i. e.* hath given Laws to this purpoſe, That the man-ſlayer who is baniſhed ſhould not always continue in baniſhment, but upon the high-Prieſts death return to his own City. Whereby he hath ſhewed his pleaſure, that the Avenger of Blood ſhould not implacably perſiſt in ſeeking revenge, and that the man-ſlayer ſhould be ſpared Or rather, thus, *but thinketh thoughts*, or, *but hath deſigned*, or, *therefore he intendeth that he who is baniſhed* (to wit, *Abſalom*) *be not* (always) *expelled* or *baniſhed from him*; *i. e.* from God and from his People, and from the place of his worſhip, but that he ſhould return home to him. So the ſenſe is, That God by ſparing *Abſalom*'s life in the midſt of dangers, did ſufficiently intimate, that he would in due time bring him back to his Land & people.

16 Now therefore that I am come to ſpeak of this thing unto my lord the King, *it is* becauſe the people have made me afraid *d*: and thy handmaid ſaid *e*. I will now ſpeak unto the King; it may be that the king will perform the requeſt of his handmaid.

d The truth is, I was even forced to this bold Addreſs to thee, by the diſpoſition and condition of thy people, who are diſcontented at *Abſalom*'s perpetual baniſhment, and full of fears; either leſt, upon thy death, which none knoweth how ſoon it may happen, they ſhould be involved in a Civil War about thy Succeſſour; or leſt, in the mean time, if *Abſalom* by his Father-in-laws aſſiſtance invade the Land, and endeavour by force to re-gain and ſecure his Right to the Succeſſion, the people, who have a great opinion of him, and kindneſs for him, and think he is very hardly uſed, ſhould take up arms for him; or leſt he who is thy Heir and Succeſſor ſhould by continual and familiar converſation with Heathens, be inſnared in their Errors, or alienated from the true Religion, and from God's Worſhip, from which he is now utterly excluded. *e* Or, *therefore thy handmaid ſaid*, either, within my ſelf, *i. e*, I intended: or, to the people, to quiet them.

16 For the king will hear *f*, to deliver his handmaid out of the hand of the man *g that would* deſtroy me and my ſon *h* together out of the inheritance of God *i*:

f For I know the King is ſo wiſe and juſt, that I aſſure my ſelf of Audience and Acceptation. Which expectation of hers is cunningly inſinuated here, that the King might conceive himſelf oblidged to anſwer it, and not to diſappoint her hope, nor to forfeit that good opinion which his Subjects now had of him. *g* To grant my requeſt concerning my ſon, and conſequently the peoples Petition concerning *Abſalom*. *h* Implying that her life was bound up in the life of her Son, and that ſhe could not out-live his death; and ſuppoſing, it is like, that it might be *David*'s caſe alſo, and would therefore touch him in a tender part, though it were not proper to ſay it expreſly:) and thereby ſuggeſting, that the tranquillity, ſafety, and comfort of the people of *Iſrael*, depending upon *Abſalom*'s Reſtitution, and the ſettlement of the Succeſſion in him. *i. i. e.* Out of that Inheritance which God hath given to me and mine: or, out of that Land which God gave to his people to be their inheritance and Poſſeſſion, and in which alone God hath ſettled the place of his Preſence and Worſhip. Whereby ſhe intimates the danger of *Abſalom*'s living in a ſtate of ſeparation from God, and his houſe, and amongſt Idolaters.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be † comfortable *k*: for as an angel of God *l*, ſo *is* my lord the king † to diſcern good and bad *m*: therefore *n* the LORD thy God will be with thee *o*.

† Heb. *for reſt.*
† Heb. *to hear.*

k I doubt not the king will give a gracious and ſatisfactory Anſwer to my Petition. *l* To wit, in wiſdom and Juſtice, and Goodneſs. *m* To hear and judge of Cauſes and Requeſts, whether they be juſt, and good, and fit to be granted, as mine is; or unrighteous, and unreaſonable, and fit to be rejected. So ſhe intimates her confidence in the juſtice of her Cauſe, and thereby confirms the King in his purpoſe and promiſe to grant her requeſt, and withal arms the King againſt the ſuggeſtions of them who ſhould adviſe him to a rigorous execution of Gods Laws againſt *Abſalom*, and be ready to cenſure him for reſtoring *Abſalom*, and this for want of that Angelical Wiſdom which the King had, who wiſely conſidered many things far above their reach. *n* Becauſe thou art ſo wiſe, and juſt, and pitiful, and gracious to thoſe who in ſtrict Juſtice deſerve puniſhment. *o* God will owne and ſtand by thee in this thy act of Grace: or, God will proſper thee in thy enterprizes: or, at leaſt, not be offended with thee.

18 Then the King anſwered and ſaid unto the Woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this *p*? And the woman anſwered, and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand, or to the left, from ought that my lord the king hath ſpoken *q*: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid *r*:

p Haſt thou not ſaid and done this by *Joab*'s direction and contrivance? *q* As the King is ſo wiſe that no man can deceive him by any turnings or windings to the right or left hand, but he quickly ſearcheth out the truth in every thing: ſo (it is a folly to diſſemble, or go about to conceal it) it is even ſo, thou haſt now diſcovered the truth of this buſineſs. *r* To wit, for the ſcope and ſubſtance of them, but not as to all the expreſſions which ſhe uſed, for theſe were to be varied as the King's anſwer gave occaſion, which alſo ſhe did with ſingular prudence.

20 To fetch about this form of ſpeech *ſ* hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth *t*.

ſ i. e. To propoſe mine, and his, and the Peoples deſire of *Abſalom*'s reſtitution in this parabolical manner, in mine, and my Sons Perſon. *t* Or. *in this Land*, in all thy Kingdom; all the Counſels and Devices of thy Subjects, which have any relation to thee or thy Affairs.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing *u*: go therefore, bring the young man *x* Abſalom again.

u In compliance with thy deſire: although in truth it was according to his own deſire. He overlooks the woman in this grant, becauſe ſhe was but *Joab*'s Inſtrument in it. *x* By which expreſſion he mitigates his Crime, as being an act of youthful heat, and folly and raſhneſs.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the King: And Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, My Lord, O King, in that the king hath fulfilled the requeſt of || his ſervant *y*.

† Heb. *bleſſed.*

|| Or, *thy.*

y i. e. Reſtored *Abſalom* at my requeſt. Whereby *Joab* thought to eſtabliſh himſelf for ever, and that he ſhould be both the Father's and the Son's favourite. *Queſt.* Whether *David* did well in granting his requeſt? *Anſ.* Although there be ſome Circumſtances which in part extenuate *David*'s fault herein, as *Amnon*'s high provocation of *Abſalom*; *Abſalom*'s being out of the reach of *David*'s Juſtice where alſo he could and would have kept himſelf, if *David* had not promiſed him impunity; the extream danger of *Abſalom*'s infection by Heatheniſh Principles and Practices; the ſafety of *David*'s kingdom, which ſeemed to depend upon the Eſtabliſhment of the Succeſſion, and that upon *Abſalom*, to whom the hearts of the People were ſo univerſally and vehemently inclined, if the matter was really ſo, and not pretended or magnified by the Art of this ſubtil Woman; yet it ſeems moſt probable that *David* was faulty herein, because this action was directly contrary to the expreſs Laws of God which ſtrictly command the Supreme Magiſtrate to execute Juſtice upon all willful Murtherers, without any reſervation, *Gen.* 9.6 *Num.* 35.30,31. And *David* had no power to diſpenſe with God's Laws, nor to ſpare any whom God commanded him to deſtroy: for the Laws of God did bind the Kings and Rulers, as well as the people of *Iſrael*, to obſerve and obey them, as is moſt evident from *Deut.* 17. 18, 19. and from *Joſ.* 1 8. and many other places. And indeed we may read *David*'s Sin in the Glaſs of thoſe tremendous Judgements of God which befel him, by means of his indulgence to *Abſalom*. For although God's Providences be in themſelves no Rule to judge of the good or evil of Mens actions; yet where they comply with God's Word, and accompliſh his Threatnings, as here they did, they are to be taken for the tokens of God's Diſpleaſure.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the King ſaid, Let him turn to his own houſe, and let him not ſee my face *z*. So Abſalom returned to his own houſe, and ſaw not the kings face.

z Leſt whilſt he ſhewed ſome mercy to *Abſalom*, he ſhould ſeem to approve of his Sin and thereby wound his own Conſcience, and loſe his Honour, and encourage him and others to ſuch like Attempts; and that by this means *Abſalom* might be drawn to a more thorough Humiliation and true Repentance.

25 ¶ † But in all Iſrael there was none to be ſo much praiſed as Abſalom for his beauty *a*: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

† Heb. *and as Abſalom there was not a beautifull man in all Iſrael to praiſe greatly.*

a This is here noted as the occaſion of his pride and Inſolency, and of the Peoples Affections to him, and conſequently of the following Rebellion.

26 And when he polled his head, (for it was at every years end that he polled it: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels *b*, after the kings † weight.

† Heb. *ſtone.*

b Whereas ordinarly the hair of a Man's head which grows in a years ſpace, comes not to half ſo much. But ſome Mens hair grows much faſter, and is much heavier than others. But others underſtand this not of the weight, but of the price of his hair, which was ſold by him that Polled it at that rate.

27 And unto Abſalom there were born three ſons *c* and one daughter whoſe name *was* Tamar *d*: ſhe was a woman of a fair countenance.

c All which died not long after they were born, as may be gathered from *chap.* 18. 18 where it is ſaid, that *Abſalom had no ſon.* *d* So called from her Aunt, *chap.* 13. 1.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king *e*, but he would not come to him: and when he ſent again the ſecond time, he would not come *f*.

e That by his mediation he might be addmitted into the King's favour and preſence. *f* Partly, becauſe perceiving *David*'s affections to be cold to *Abſalom*, he would not venture his own intereſt for him, eſpecially in deſiring that which he feared he ſhould be denied; partly, leſt by interceeding further for *Abſalom*, he ſhould revive the remembrance of his former Murther, and meet with the reproach of one Murtherers interceeding for another; and partly, becauſe by converſe with *Abſalom*, he obſerved his temper to be ſuch, that if once he were fully reſtored to the King's favour, he would not only eclipſe and oppoſe *Joab*'s Intereſt and power with the King, but alſo attempt high things, not without danger to the King and Kingdom, as it happened.

30 Therefore he ſaid unto his Servants, See, Joabs field is † near mine, and he hath barley there; go and ſet it on fire *g*: and Abſaloms ſervants ſet the field on fire.

† Heb: *near my place.*

g That *Joab* may be forced to come to me to complain of, and demand reparations for his Injury.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *It had been* good for me *to have been* there ſtill *h*: now therefore let me ſee the kings face: and if there be *any* iniquity in me, let him kill me *i*.

h rather than here, becauſe my eſtrangement from him now when I am ſo near to him, is both more grievous and more ſhameful to me. But the truth of the buſineſs was this, *Abſalom* ſaw that his Father had accompliſhed his deſign in bringing him thither, having ſatisfied both his own natural affection, and his peoples deſire of *Abſalom*'s return from baniſhment; but that he could not without reſtitution into the King's preſence and favour compaſs his deſign; *i. e* confirm and improve that intereſt which he ſaw he had in the peoples hearts. *i* For it is better for me to die, than to want the ſight and favour of my dear Father. Thus he inſinuates himſelf into his Father's affections, by pretending ſuch Reſpect and love to him. It ſeems that by this time *Abſalom* having ſo far recovered his Father's favour, as to be re-called, he began to grow upon him, and take ſo much confidence as to ſtand upon his own juſtification, as if what he had done, had been no iniquity, at leaſt not ſuch as to deſerve death. For ſo much this Speech intimates.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom *k*.

k In teſtimony of his thorough Reconciliation to him Which *Abſalom* did very ill requite, as the next Chapter manifeſteth.

CHAP. XV.

Abſalom ſtealeth the hearts of Iſrael, 1---6. *Under pretence of a vow obtaineth leave to go to Hebron: there with Ahitophel's aid he conſpires to be king,* 7---12. *David flyeth from Jeruſalem with all his men: leaveth ten of his concubines,* 13---37.

AND it came to paſs after this, that Abſalom * prepared him chariots, and horſes, and fifty men to run before him *a*.

* 1 Kings 1: 5:

a As being the King's eldeſt Son, now *Amnon* was dead; for *Chileab*, who was his eldeſt Brother, 2 *Sam.* 3. 3. was either dead, or manifeſtly uncapable of the Government. And this courſe he knew would draw the Eyes and Minds of People to him, and make them conclude that *David* intended him for his Succeſſor.

2 And Abſalom roſe up early *b*, and ſtood beſide the way of the gate *c*: and it was *ſo*, that when any man that had a controverſie, † came to the king for judgement, then Abſalom called unto him *d*, and ſaid, Of what city *art* thou *e*? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael *f*.

† Heb. *to come.*

b Thereby making a ſhew of ſelf-denial, and diligence, and ſolicitude for the good of the publick, and of every private Perſon, as he had opportunity. *c* Either, Firſt, Of the King's Palace. Or rather, Secondly, Of the City, for that was the place of Judicature or *Judgement*, for which theſe Men came *d* Preventing him with the offers of his aſſiſtance *e* As if he were ready to make particular enquiry into the ſtate of his cauſe. *f* Or rather, *of one* City (which word is eaſily underſtood out of the foregoing queſtion) *of the tribes of Iſrael*; *i. e.* of an *Iſraelitiſh* City, either this, or that; of ſuch or ſuch a City.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right *g*: but || *there is* no man *deputed* of the king to hear thee *h*.

|| Or, *none will hear thee from the king* downward.

g Upon ſome very ſlight hearing of their Caſe, he approved it, that he might oblige all. *h* To wit, none ſuch as will do thee Juſtice. The other Sons and Relations of the King, and the reſt of the Judges and Rulers under him and them, are wholly corrupted, and ſwayed by favour or bribes; or, at leaſt not careful and diligent as they ſhould be: and my Father being grown in years, is negligent of publick Affairs, leaving them wholly to their Conduct.

4 Abſalom ſaid moreover, O that I were made judge in the land *i*, that every man *k* which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

i For the King had only reſtored *Abſalom* to favour, but thought not fit to put him into any place of Power and Truſt. *k* I ſhould refuſe no Man, and decline no Pains to do any Man good. So he pretends to a very publick Spirit.

5 And it was *ſo*, that when any man came nigh *to him*, to do him obeiſance, he put forth his hand, and took him and kiſſed him *l*.

l Putting on the Garb of ſingular humanity and good will to all Men. For that ſeems to have been a Ceremony, in frequent uſe in thoſe times of ſhewing reſpect, as pulling off the Hat, and bowing, or imbracing, is at this day with us.

6 And on this manner did Abſalom to all Iſrael, that came to the king for judgment: ſo abſalom ſtole the hearts of the men of Iſrael *m*,

m i. e. He ſecretly and ſubtilly undermined his Father, and robbed his Father of the good Opinions and Affections of his People, that he might gain them to himſelf, by ſuch inſinuations into their Affections, by his plauſible and over-civil Carriage.

7 ¶ And it came to paſs after fourty years *n*, that Abſalom ſaid unto the king, I pray thee, let me go, and pay my vow *o* which I have vowed unto the Lord in Hebron *p*.

n Queſt. Whence are theſe to be computed? *Anſ.* Not from *Abſalom*'s Birth; for he was born in *Hebron* ſome conſiderable time after *David* had begun his reign, 2 *Sam*.3.3. much leſs from the time of his vow made, or of his return from Baniſhment: but, either, firſt, from the time of *David*'s election or deſignation to the Kingdom, 1 *Sam.* 16. 13. Or, ſecondly, From the beginning of *Saul*'s Reign which being a ſolemn time, and obſerveable for the change of the Government in *Iſrael*, might very fitly be made an *Epocha*, from which the computation or account of Times begin; as the *Greeks* and *Romans* began their accounts in the ſame manner, and upon the ſame ground. Or rather, Thirdly, From the beginning of *David*'s Reign, who reigned 40 Years; and ſo the words may be rendred, *about* or *towards the end of forty years*; *i. e.* in the beginning of the fortieth Year, And ſo this very Phraſe is uſed, *Deut.* 15: 1: *At the end of every ſeven years*; *i. e.* in the ſeventh Year, even from the beginning of it,as is manifeſted and confeſſed. So in a like expreſſion, *After three days will I riſe again, Mark* 8; 31: *i. e.* on the beginning of the third Day, when Chriſt did riſe; the number of three Days being then compleated when the third Day is begun. And the 40 Years are here expreſſed as one motive or inducement to *Abſalom* to rebel, becauſe now his Father's end grew near; and one of the *Hebrew* Doctors affirms, That there was a Tradition, or Rumour or Prediction,that *David* ſhould Reign but 40 Years·And *Abſalom* might eaſily underſtand that *David* intended to decline him, and to make *Solomon* his Succeſſor, as well by the conſcience of his own wickedneſs and unfitneſs for ſo great a truſt,as by that eminent Wiſdom and Piety which appeared in *Solomon* in his tender Years, and that great Reſpect and Affection which his Father muſt needs have and manifeſt to him upon this account,and by that Promiſe & Oath given to *Bathſheba* concerning his Succeſſion mentioned, 1 *King.* 1. 30. but made before that time, which alſo might come to *Abſalom*'s ear.Againſt this Opinion two things are objected: Firſt,That *David* was in the time of this Rebellion a ſtrong Man,for he marched on Foot, *v.* 30. whereas in his laſt Year he was very infirm and bed-rid. Secondly, That after this Rebellion was ended, divers other things happened, as the three years Famine, 2 *Sam.* 21. 1.and other things following in the Hiſtory. But it may be anſwered to the firſt, That *David* might in the beginning of his laſt Year,have ſo much ſtrength & vigour left as to march on Foot,eſpecially when he did ſo humble and afflict himſelf,as it is apparent he did, *v* 30. and yet through his tedious Marches, and the tormenting Cares, Fears, and Griefs of his Soul for *Abſalom* might be ſo ſtrangely and ſuddenly impaired, as in the end of the ſame Year to be very feeble and bed-rid, it being a very common accident,eſpecially in old Men,and upon extraordinary occaſions, to languiſh and decline exceedingly, and to fall from ſome competent degree of health and vigour, to be very infirm and bed-rid,and that in the ſpace of a few months. And to the ſecond Objection,That thoſe Hiſtories related *chap.* 21, &c. though they be placed after this Rebellion,yet indeed were done before it; the proof of which ſee on *chap.* 21. 1. For it is ſo confeſſed and evident,that things are not always placed in the ſame order in which they were done, that it is a Rule of the *Hebrews*, and approved by other learned men, *Non datur prius & poſterius in Sacris literis*; that is, *There is no firſt and laſt in the order of Scripture-relations.* And here is a plain reaſon for this tranſplacing of this Hiſtory,which is allowed in other like caſes,That when once the Hiſtory of *Tamar*'s Rape had been mentioned, it was very fit to ſubjoin the Relation of all the Miſchiefs which followed upon that occaſion. If any Infidel will yet cavil with this Text and number of years, let him know, that inſtead of *forty*, the *Syriack*, and *Arabick*, and *Joſephus* the *Jew*, read *four years*; and that it is much more rational to acknowledge an Error of the Scribe, who copied out the Sacred Text, than upon ſo frivolous a ground to queſtion the Divine Authority of the Holy Scriptures.And that ſome Men chuſe the latter way rather than the former, is an evidence that they are Infidels by the choice of their wills, more than by the ſtrength of their reaſons. *o* He pretends Piety,which he knew would pleaſe his Father, and eaſily procure his conſent. *p* Which is mentioned as the place, not where the Vow was made, for that was at *Geſhur*, *v.* 8: but where he intended to perform it. The pretence for which was, That he was born in this place, 2 *Sam*;3:3: and that here was a famous high-place; and,till the temple was built,it was permitted to ſacrifice upon the high-places.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD *q*.

q i. e. Worſhip him by the offering of Sacrifices of Thankſgiving to God, for reſtoring me to the place of his preſence and ſervice,& to my Father's favour. But why ſhould not this ſervice have been performed at *Sion*, or at *Gibeon*? Here was ſome ground of ſuſpicion; but God blinded *David*'s Eyes. that he might bring upon *David* and upon *Abſalom* the judgements which they deſerved, and he deſigned.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron *r*.

r This place he choſe as being an eminent City,and next to *Jeruſalem*, the chief of the Tribe of *Judah*, and the place of his birth, and the place where his father began his Kingdom, which he took for a good Omen,and where it is probable that he had ſecured many Friends,and which was at ſome convenient diſtance from *Jeruſalem*, that his Father could not ſuddenly reach him.

10 ¶ But Abſalom ſent *ſ* ſpies throughout all the Tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet *t*, then ye ſhall ſay, Abſalom reigneth in Hebron.

ſ From *Hebron.* Or, *had ſent* from *Jeruſalem*, that when he went to *Hebron*, they ſhould go into the ſeveral Tribes to ſift the people, and to diſpoſe them to *Abſalom*'s Party, and acquaint them with his ſucceſs. *t* Which I ſhall take care to have ſounded in ſeveral parts by other perſons; and when that is done, you ſhall inform them of the reaſon of it. Or, as ſoon as you underſtand that the Trumpet was ſounded at *Hebron*; partly, to call the People together for my aſſiſtance; and partly to celebrate my Inauguration to the Kingdom,which you ſhal ſpeedily know by Meſſengers whom *I* ſhal ſend to you to that end.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called *u*, and they went in their ſimplicity, and they knew not any thing *x*.

u Such as *Abſalom* had pick'd out as fit for his purpoſe; ſuch as were of ſome quality and reputation with the King and People, which would give a great countenance to his undertaking,and give occaſion to people at firſt to think that this was done by his Father's conſent or connivance, as being now aged, and infirm,and willing to reſign the Kingdom to him as his eldeſt Son,and the Nobleſt too, as being deſcended from a King by both Parents; and ſuch as by their Wiſdom and Intereſt in the people, might have done *David* much ſervice in this needful time; yet ſuch as were not very martial Men, nor likely with violence to oppoſe his proceedings. *x* Concerning *Abſalom*'s deſign.

12 And Abſalom ſent for Ahithophel the Gilonite, *y* Davids Counſellor, from his city, *even* from Giloh, while he offered ſacriſices *z*, and the conſpiracy was ſtrong, for the people increaſed continually with Abſalom.

y Who is thought to have been the Author,or,at leaſt,the fomenter of this Rebellion; either, becauſe he was diſcontented with *David*, for which there might be many reaſons; or, becauſe he ſaw the Father was old and nigh his end,and he thought it beſt policy to worſhip the riſing Sun, and to follow the young Prince,whom he obſerved to have ſo great an intereſt in the Hearts of the People, and whom he ſuppoſed he could eaſily manage as he pleaſed,which he could not do with *David.* *z* Which he did not in Devotion to God,for he neither feared God, nor reverenced Man; nor to implore God's favour and aſſiſtance againſt his Father, which he knew was a vain thing to expect; but meerly that upon this pretence he might call great numbers of the People together, whereof many would come to join with him in the worſhip of God, and moſt to partake of the Feaſts which were made of the remainders of the Sacrifices, according to the manner.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom *a*.

a The generality of the people are for him. Which is not ſtrange, conſidering, either, firſt, *David*, whoſe many miſcarriages had greatly loſt him in the hearts of his people. Or, Secondly, The People,whoſe Temper is generally unſtable,weary of old things,and deſirous of changes, and apt to expect great benefits thereby. Or, Thirdly, *Abſalom*,whoſe noble Birth,and ſingular Beauty, and moſt obliging Carriage and ample Promiſes, had won the peoples hearts, conſidering alſo that he was *David*'s firſt-born, to whom the Kingdom of right belonged, and yet that *David* intended to give away his right to *Solomon*, which the People thought might prove the occaſion of a civil and dreadful War, which hereby they deſigned to prevent. Or, Fourthly, The Juſt and holy God, who ordered and over-ruled all theſe things for *David*'s chaſtiſement, and the inſtruction and terror of Sinners in all future Ages.

14 And David ſaid unto all his ſervants, that *were* with him at *Jeruſalem*, Ariſe, and let us flee *b*: for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart,leſt he overtake us ſuddenly, and † bring evil upon us, and ſmite the city with the edge of the ſword.

† Heb: *thruſt.*

b For though the Fort of *Zion* was ſtrong and impregnable, and he might have defended himſelf there; yet he had not laid in Proviſions for a long Siege; and, if he had been once beſieged there; *Abſalom* would have got ſpeedy and quiet poſſeſſion of his whole Kingdom; whereas if he marched abroad, he might raiſe a conſiderable Army for his defence and the ſuppreſſion of the Rebels.Beſides, the greateſt part of *Jeruſalem* could not be well defended againſt him. And he ſuſpected that a great number of the Citizens might take part with *Abſalom*, and poſſibly deliver him up into *Abſalom*,s hands. Beſides, if he had made that the Seat of the War, he feared the deſtruction of that City, which he vehemently deſired to preſerve, becauſe it was the Chief and Royal City, and the place in which God had appointed to put his Name and Worſhip. Moreover, when *David* conſidered, that God's hand was now againſt him, and that he was now bringing *evil upon him out of his own houſe*, as he had threatned, *chap.* 12. 11. it is no wonder if he was intimidated and diſpoſed to flee.

15 And the kings ſervants ſaid unto the King, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall † appoint.

† Heb. *chuſe.*

16 And * the king went forth, and all his houſhold † after him *c*: and the king left ten women *which were* concubines *d*, to keep the houſe.

* Pſal: 3: *title:*

† Heb: *at his feet.*

c Or, *on foot*, by comparing *v.* 30: which the King choſe to do, rather than to ride; partly, to humble himſelf under the hand of God; partly, to encourage his Companions in this hard and comfortleſs March; and partly, to move Compaſſion in his people towards him. *d* For he ſuppoſed that their Sex would protect them even among *Barbarians* and their relation to *David* would gain them ſome reſpect, and, at leaſt, ſafety from his Son. But it ſeems he did not now actually conſider that Clauſe of the threatning concerning his Wives, (God diverting his Mind to other things) or he thought that would be accompliſhed ſome other way, conceiving that *Abſalom* would abhor the thoughts of ſuch inceſtuous Converſe, eſpecially with Perſons which were now grown in Years:

17 And the king went forth, and all the people after him, and tarried *e* in a place that was far off *f*.

e Either to reſt and refreſh themſelves a little: or rather in expectation of others who ſhould or would come after him, that they might March away in a conſiderable Body, which might both defend the King, and invite others to come in to their aſſiſtance. *f* At ſome convenient diſtance, but not very far.

18 And all his ſervants paſſed on beſide him: and all the Cherethites, and all the Pelethites *g*, and all the Gittites *h*, ſix hundred men, which came after him from Gath, paſſed on before the king.

g Of whom ſee the notes on *chap.* 8. 18. *h* Who were either, firſt, *Iſraelites* by Birth, called *Gittites*, becauſe they went with him to *Gath*, and abode with him in that Country. Or rather, Secondly, *Strangers*, as *Ittai* their head is called, *v.* 19. and they are called his *Brethren*, *v* 20. and probably they were *Philiſtines* by Birth, born in the City or Territory of *Gath*, as the following words imply, who by *David's* Counſel, and Example, and the ſucceſs of his Arms, were won to embrace and profeſs the true Religion, and had given good proof of their Military Skill, and Valour, and Fidelity to the King.

19 ¶ Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place *i*, and *k* abide with the king *l*: for thou *art* a ſtranger, and alſo an exile *m*.

i Either, Firſt, To thy native Countrey of *Gath*, where thou wilt be remote from our broils. Or, Secondly, to *Jeruſalem*, where thy ſettled abode now is. *k* Or, *or*: for he could not both go to *Gath*, and tarry in *Jeruſalem* with *Abſalom*. Although this part of the Verſe lies otherwiſe in the *Hebrew* Text, and may be rendred thus, *Return* (to wit, to *Jeruſalem*) *and abide with the King* (there;) *for thou art a ſtranger and exile from thy own place*; or, *in reſpect of thy own place*, or, *as concerning thy place*, i. e. in regaird of the place of thy birth and former habitation. *l* With *Abſalom*, who is now made King by the choice of the People, and therefore is able to give thee that protection and encouragement which thou deſerveſt; whereas I am in a manner depoſed and unable to do for thee what I deſired and intended. *m* Not much concerned in our affairs, and therefore not fit to be involved in our troubles.

20 Whereas thou cameſt *but* yeſterday *n*, ſhould I this day † make thee go up and down with us? ſeing I go whither † I may *o*, return thou, and take back thy brethren *p*: * mercy and truth *be* with thee *q*.

† Heb. *make thee wander in going*
† Heb. *I go.*
* Cha. 2. 6

n By which it may be gathered, that theſe were not the *Iſraelitiſh* Soldiers which went with *David* to *Gath*, and came up with him from thence to *Hebron*, which was above thirty Years before this time, but ſome Proſelytes which came from thence more lately. For though this word *yeſterday* be ſometimes uſed of a time long before paſt, as 2 *Kings* 9. 26. *Job* 8. 9. *Iſa* 30. 33. yet it ſeems to be here reſtrained to a ſhorter compaſs by the following words, and by the argument here uſed. *o* I know not whither; having now no certain dwelling place. *p* Thy Countrymen and Soldiers the *Gittites*, *v.* 18. *q* Since I am now unable to recompenſe thy kindneſs and fidelity to me, My hearty Prayer to God is, That he would ſhew to thee his *Mercy*, in Bleſſing thee with all ſorts of Bleſſings, and his *Faithfulneſs* in making good all thoſe Promiſes which he hath made, not to *Iſraelites* only, but in, and with them to all true-hearted Proſelytes, ſuch as thou art.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him *r*.

r For being ſo deeply engaged for *David*, he durſt not leave his little ones to *Abſalom's* Mercy.

23 And all the countrey *ſ* wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook ‖ Kidron *t*, and all the people paſſed over toward the way of the wilderneſs *u*.

‖ *Called*, John 18. 1. Cedron.

ſ *i. e.* The generality of the People by whom they paſſed: for it muſt be conſidered, that *Abſalom's* Friends and Partizans were gone to him to *Hebron*, and the reſt of the People thereabouts were either well-willers to *David*, or at leaſt moved with compaſſion at the ſad and ſudden change of ſo great and good a King, which was able to affect an heart of Stone. *t* Which was near *Jeruſalem*. See *Matth.* 26. 36. *John* 18. 1. *u* Which was between *Jeruſalem* and *Jericho*.

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him, bearing the ark of the covenant of God *x*, and they ſat down the ark of God *y*: and Abiathar went up *z*, until all the people had done paſſing out of the city.

x As a pledge of God's preſence and aſſiſtance, and that *David* might enquire at it upon occaſion. *y* Either in expectation of drawing forth more People to *David's* Party, if not from their Loyalty to their Lawful King, yet from their Piety and Reverence to the Ark; or, that all the People might paſs along, and the Ark might come in the rear of them for their ſafeguard and encouragement. *z* Either, 1. From the Ark which now was in the low ground, being near the Brook *Cedron*, to the top of the Mount of *Olives*, whence he had the proſpect of the City and Temple; as appears from *Mark* 13. 3. where he could diſcern when the People ceaſed to come out of the City after *David*, which when they did, he gave notice to *David*, that he ſhould wait no longer, but march away and carry the Ark with him. Or, 2. From the Ark to the City; which was in an higher ground, that ſo he being High-Prieſt, might uſe his Authority and Intereſt with the People, to perſwade them to do their duty, in going forth to defend and help their King againſt his Rebellious Son; and there he ſtaid until all thoſe whom he could perſwade were gone forth.

25 And the king ſaid unto Zadok, Carry back the Ark of God into the City *a*: if I ſhall find favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation *b*.

a Partly, out of Care and Reverence to the Ark, which though ſometimes it was, and might be carried out to a certain place; yet he might juſtly think unfit to carry it from place to place he knew not whither, and to expoſe it to all the hazards and inconveniences to which he himſelf was likely to be expoſed: partly, out of reſpect to the Prieſts, whom, by this means, he thought he ſhould expoſe to the Rage of *Abſalom*, as he had before expoſed them to *Sauls* Fury on another occaſion, 1 *Sam* 22. And partly, that by this means he might have the better opportunity to ſearch out, and to Counter-work *Abſalom's* Plots; which was ſo neceſſary, not only for himſelf, but for the defence and maintenance of the Ark, and all God's Ordinances, and of the true Religion. *b* *i e.* The Tabernacle which *David* had lately built for it, *Chap.* 6. 17. in which the Ark, and God, by means thereof, ordinarily dwelt. And hereby he inſinuates another reaſon of his returning the Ark to *Jeruſalem*, becauſe there was the Tabernacle made for the receipt of it

26 But if he thus ſay, I have no delight in thee *c*: behold, *here am I*, *d* let him do to me as ſeemeth good *unto him*.

c I will not receive thee into my Favour, nor reſtore thee to thy Throne and City, and to the enjoyment of my Ark and Ordinances. *d* Ready to obey him, and to ſubmit to his Will and Pleaſure concerning me.

27 The king ſaid alſo unto Zadok the Prieſt *e*, * *Art not* thou a ſeer *f*? return into the city in peace *g*, and * your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

* 1 Sa.
* *See* ch. 17. 17.

e Either becauſe *Abiathar* was gone from him, *v.* 24. and not yet returned: or becauſe *David* put more confidence in *Zadok* *f* *i.e.* Either, 1. A Prophet, for ſuch were called *Seers*, 1 *Sam.* 9. 9. 2 *Sam.* 24. 11. *Amos* 7. 12. And ſuch he may be called, either becauſe he really had the gift of Prophecy: or, becauſe as the name of *Prophets* is ſometimes given to thoſe who had not Prophetical Gifts, but were only Officers and Miniſters devoted to, and employed in God's Worſhip and Service, as 1 *Sam.* 10. 5. *&c.* 1 *Kings* 18. 4, 13. Compare 1 *Chron.* 25. 1, 2, 3. So it is reaſonable, That the name of *Seers* be extended to the ſame Latitude; and therefore he may properly and fitly be called a *Seer*, as he was with, and under *Abiathar* the Chief Governour of the Houſe and Worſhip of God; who, by his Office, was to inſtruct and direct the People in theſe matters, whereby he had many opportunities both of ſifting out *Abſalom's* Counſels, and of minding the People of their Duty to *David*, as he ſaw opportunity. Which ſence ſuits well with *David's* Scope and Deſign. Or, 2, *a ſeeing*, or *diſcerning*, or *obſerving* Man: for ſo the *Hebrew* Verb *raah* is oft uſed. And this ſuits well with *David's* Mind: Thou art a wiſe Man, and therefore fit to manage this great buſineſs, which requires Prudence and Secreſie. *g* As Men of Peace, giving over all thoughts of War, and devoting your ſelves entirely to God's Service.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare foot *h*: and all the people that *was* with him, covered every man his head, and they went up weeping, as they went up.

† Heb. *going up, and weeping.*

h In Teſtimony of his deep Sorrow, and Humiliation and Shame for his Sins, whereby he had procured this Evil to himſelf: for theſe were the Habits of Mourners, 2 *Sam.* 19. 4. *Eſth.* 6. 12. *Iſa.* 20. 3, 4 *Jer.* 14. 3, 4 and to take an Holy Revenge upon himſelf for his former Delicacy and Luxury.

31 And ‖ one told David *i*, ſaying, Ahitophel *is* among the conſpirators with Abſalom. And David ſaid, O LORD, I pray thee, turn the counſel of Ahitophel into fooliſhneſs *k*,

‖ Or, *David told.*

i Or, *David told*; i. e. *David* being hereof informed, acquaints his Friends and Followers with it, to ſtir them up to joyn with him, in the following Prayer againſt him. *k* Either infatuate him, that he may give fooliſh Counſel; or let his Counſel be rejected as fooliſh, or ſpoiled by the fooliſh execution of it.

32 And it came to paſs that *when* David was come to the top *of the mount* where he worſhipped God *l*, behold, Huſhai * the Archite came to meet him, with his coat rent, and aſhes upon his head:

* Joſh. 16. 2.

l Looking towards *Jeruſalem* where the Ark and Tabernacle was. Compare 1 *Kings* 8. 44, 48. *Dan.* 6. 10.

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me *m*.

m Increaſing my Charge, and Care, and Sorrow, for what may befall thee; and being but of little uſe to me: for it may ſeem he was an Old Man, and fitter for Counſel than for War.

34 But if thou return to the City, and ſay unto Abſalom, I will be thy ſervant, O king: *as* I *have been* thy fathers ſervant ‖ hitherto, ſo *will* I now alſo *be* thy ſervant *n*; then mayeſt thou for me defeat the counſel of Ahitophel.

‖ Or, *heretofore.*

n *i. e.* As faithful to thee, as I have been to thy Father; which he neither was, nor ought to be. And therefore, the Profeſſion of this was great diſſimulation: And *David's* ſuggeſting this crafty Counſel, may be reckoned amongſt his Errors: which, proceeding from a violent Temptation, and his preſent and preſſing Straits, God was pleaſed mercifully to pardon and to direct this Evil Advice to a good End.

35 And *haſt thou* not there with thee Zadok, and Abiathar the prieſts? therefore it ſhall be, that what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

.27.

36 Behold, *they have* there * with them *o* their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*; and by them ye ſhall ſend unto me every thing that ye can hear.

o Not in *Jeruſalem*, but in a place near to it, to which they could eaſily ſend upon occaſion. See *Chap.* 17. 17.

37 So Huſhai Davids friend came unto the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

Ziba by Preſents and falſe Suggeſtions, obtaineth of David his Maſter's Inheritance, 1,----4. Shimei revileth and curſeth David: Who reſtraineth Abiſhai from revenging it, 5,----14. Abſalom cometh with Ahitophel to Jeruſalem: lieth with his Father's Concubines in the ſight of all Iſrael, according to the Counſel of Ahitophel who was eſteemed as an Oracle, 15,----23.

h: 15,
h. 9.2.

AND when David was a little paſt the top *of* * *the hill*, behold,* Ziba *a* the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer *fruits* and a bottle *b* of wine.

a A Crafty Man; who being perſwaded, that God would in due time appear for the Righteous Cauſe of ſo good a King, and ſcatter the Cloud which was now upon him, takes this occaſion to make way for his future Advancement: *b* A large Bottle, or Veſſel proportionable to the other Proviſions.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the kings houſhold to ride on *c*, and the bread and ſummer *fruit* for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink.

c For the King, and his Wives and Children were all on Foot; not that he had not, or could not procure Aſſes for them at *Jeruſalem*; but becauſe he choſe it as beſt becoming that State of Penitence and Humiliation in which they were.

3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdom of my father *d*.

d Which though it might ſeem a very unlikely thing, yet ſuch vain Expectations do often get into the Minds of Men; nor was it impoſſible, that when *David's* Family was thus divided, and one part ingaged againſt another, they might deſtroy themſelves by mutual Wounds; and the People being tired out with Civil Wars, might reſtore the Kingdom to the Family of *Saul* their old Maſter, whereof this was the top-branch. And this was a time of general Defection of many whom the King had greatly obliged, witneſs *Ahitophel.* And *Mephiboſheth's* abſence made the Calumny more probable.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth *e*. And Ziba ſaid, † I humbly beſeech thee *that* I may find grace in thy ſight, my lord, O King *f*.

† Heb. *I do beiſance.*

e A raſh Sentence, and unrighteous, to condemn a Man unheard, upon the ſingle Teſtimony of his Accuſer, and Servant. But *David's* Mind was both clouded by the deep ſenſe of his Calamity, and byaſſed by *Ziba's* great and ſeaſonable kindneſs. And he might think, that *Ziba* would not dare to accuſe his Maſter of ſo great a Crime, which, if falſe, might ſo eaſily be diſproved. *f* Thy favour is more to me, than this gift; which, as a token of thy favour, I accept with all thankfulneſs.

5 And when king David came to Bahurim *g*, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: || he came forth, and curſed ſtill as he came.

|| Or, *he ſtill came forth and curſed.*

g A City in *Benjamin*, *Chap.* 3. 16. and 19. 16. *i. e.* To the Territory of it, for to the City he came not till *v.* 14.

6 And he caſt ſtones *h* at David, and at all the ſervants of king David: And all the people, and all the mighty men *were* on his right-hand, and on his left *i*.

h Not ſo much to hurt them, as to ſhew his Contempt of them. *i* Which is noted to ſhew the Prodigious Madneſs of the Man: though Rage, (which is truly ſaid to be *a ſhort madneſs*) and the height of Malice hath oft tranſported Men to the moſt hazardous and deſperate Speeches and Actions.

7 And thus ſaid Shimei when he curſed, Come out *k*, come out thou † bloody man, and thou man of Belial:

† Heb. *man of blood.*

k Or rather, *go out*, as the Word properly ſignifies. Be gone out of thy Kingdom, as thou deſerveſt.

8 The LORD hath returned upon thee all the blood of the houſe of Saul *l*, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kindom into the hand of Abſalom thy ſon: and † behold, thou *art taken* in thy miſchief *m*. becauſe thou *art* a bloody man.

† Heb. *behold thee in thy evil.*

l Either, 1. The Blood of *Abner* and *Iſhboſheth*; which he maliciouſly imputes to *David*, as if they had been killed by *David's* Contrivance: eſpecially the former, becauſe *David* did only give *Joab* hard Words, as in Policy he was oblidged to do; but in ſtead of Puniſhing him, did Reward and Preferr him. Or, 2. The Death of *Saul's* ſeven Sons, *Chap.* 21. 8. which, though related after this, ſeems to have been done before: Of which, ſee the Notes on *Chap.* 15. 7. *m* The ſame Miſchief thou didſt bring upon others, is now returned upon thy own head. Or, Thy Sin hath found thee out, and thou art now receiving the juſt Puniſhment of it.

9 Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

* 1 Sam. 24. 14. Chap. 3 8.

10 And the king ſaid, What have I to do with you *n*, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath ſaid unto him *o*, Curſe David. Who ſhal then ſay *p*, Wherefore haſt thou done || ſo?

|| Or, *doeſt thou.*

n To wit, in this Matter I ask not your Advice, nor will I follow it; nor do I deſire you ſhould at all concern your ſelves in it, but wholly leave it to me, to do what I think fit. *o* Not that God commanded it by his Word; for that ſeverely forbids it, *Exod.* 22. 28. or moved him to it by his Spirit; for neither was that neceſſary, nor poſſible, becauſe God *tempteth no man*, Jam. 1. 13. but that the ſecret Providence of God did order and over-rule him in it. God did not put any Wickedneſs into *Shimei's* Heart, for he had of himſelf an heart full of Malignity and Venome againſt *David*; but only left him to his own Wickedneſs; took away that common Prudence which would have kept him from ſo fooliſh and dangerous an Action; directed his Malice that it ſhould be exerciſed againſt *David*, rather than another Man; as when God gives up one Traveller into the hands of a Robber, rather than another; inclined him to be at home, and then to come out of his doors at that time when *David* paſſed by him; and brought *David* into ſo diſtreſſed a condition, that he might ſeem a Proper Object of his Scorn and Contempt. And this is ground enough for this Expreſſion, *the Lord ſaid*, not by the Word of his Precept, but by the Word of his Providence, in reſpect whereof he is ſaid to *command the Ravens*, 1 *Kings* 17. 4. and to *ſend forth his Word* and *Commandment* to ſenſeleſs Creatures, *Pſal.* 147. 15, 18. *p* Not unto *Shimei*, for it was juſtly ſaid ſo to him afterwards, 1 *Kings* 2. 9. but unto the Lord: who ſhall reproach God's Providence for permitting this? Or, who ſhall by Words or Actions reſtrain him from executing God's juſt Judgment againſt me?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life *q*: how much more now *may* this Benjamite || *do it*? let him alone, and let him curſe *r*: for the LORD hath bidden him.

q Which is a greater Miſchief, than to Reproach me with Words || Of that Tribe and Family from which God hath taken away the Kingdom, and given it to me; which was likely to ſtir up his Rage and Hatred againſt me. *r* Do not now hinder him violently from it, nor puniſh him for it. It is meet I ſhould bear the Indignation of the Lord manifeſted herein, and ſubmit to his Pleaſure, and poſſeſs my Soul with Patience; and by bearing theſe leſſer Evils, prepare my ſelf for greater, which are coming towards me.

12 It may be *s* that the LORD will look on mine || † affliction *t*, and that the LORD will requite me good for his curſing this day.

|| Or, *tears.*
† Heb. *eye.*

s He ſpeaks doubtfully, becauſe he was conſcious, that by his Sins he had forfeited all his Claim to God's Promiſes. *t* With an Eye of Commiſeration.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt *u*.

† Heb. *duſted him with duſt.*

u Not that he could reach, or hurt him with it; but only as an expreſſion of Contempt. And the like is to be thought concerning the Stones, wherewith he could not think to reach *David*, when he was Encamped with his Men on every ſide.

14 And the king, and all the people that *were* with him, came *x* weary, and refreſhed themſelves there.

x To the City of *Bahurim*, *v.* 5.

15 And Abſalom and all the people the men of Iſrael came to Jeruſalem, and Ahitophel with them.

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king *y*, God ſave the king.

† Heb. *Let the King live.*

y To wit, *Abſalom*, whom he pretends to own for his King and Liege Lord.

17 And Abſalom ſaid to Huſhai; *Is* this thy kindneſs to thy friend *z*? why wenteſt thou not with thy friend?

z Doth this Action anſwer that Profeſſion of greateſt Friendſhip which thou haſt hitherto made to him? Doſt thou thus requite his Fovour and true Friendſhip to thee? He ſpeaks thus only to try him. And he ſaith, *thy Friend*, by way of Reflection upon *David*; as one who was a *Friend* to *Huſhai*, and to Strangers, but not to his own Son, whom, by his Severity and Deſign to give away his Right to *Solomon*, he provoked to this Courſe; and therefore he doth not vouchſafe to call him his *Father*.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD, and this people, and all the men of Iſrael chuſe *a*, his will I be, and with him will I abide.

a Though as a private Perſon, I owed and payed Friendſhip to *David* whilſt he was King; yet I muſt make all my Obligations give place to the Authority of God, who putteth down, and ſetteth up Kings at his pleaſure; and to the common Sence and decree of the whole Body of the Nation. But *Huſhai* expreſſeth himſelf very cautiouſly; for though he would be thought to underſtand *Abſalom*, yet in truth this Character did not agree to him, whom neither God, nor all the People had choſen, but only a part, and that the worſt part of them.

19 And again, whom ſhould I ſerve? *ſhould* I not *ſerve*

in the preſence of his ſon *b*? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

b Thou art his Son, and Heir, and Succeſſor, and now in his place and ſtead: whereby my Friendſhip which was due to him, is devolved upon thee by Right of Inheritance; and I reckon, that my Friendſhip is not wholly alienated from him, when it is transferred upon one that came out of his Bowels.

20 Then ſaid Abſalom to Ahitophel, Give counſel among you what we ſhall do.

21 And Ahitophel ſaid unto Abſalom, Go in unto thy fathers concubines *c*, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou † art abhorred of thy father *d*, then ſhall the hands of all that *are* with thee be ſtrong *e*.

† Heb. *ſtinkeſt with thy father.*

c This Counſel he gave, partly to Revenge the Injury done to *Bathſheba*, who was the Daughter of *Eliam*, 2 *Sam.* 11. 3. who was *the ſon of Ahitophel, Chap.* 23. 34. and principally for his own, and the People's ſafety, that the Breach between *David* and *Abſalom* might be made wide, and irreparable by ſo Vile an Action, which muſt needs provoke *David* in the higheſt Degree, both for the Sin, and ſhame of it: as the like Action had done *Jacob, Gen.* 49. 3, 4. and cut off all hopes of Reconciliation, which otherwiſe might have been expected by ſome Treaty between *Abſalom* and his tender-hearted Father; in which Caſe his Followers, and eſpecially *Ahitophel* himſelf, had been left to *David's* Mercy. *d* And therefore obliged by thy own Intereſt to proſecute the War with all poſſible Vigour, and to abandon all thoughts of Peace: as knowing that his Father, though he might diſſemble, yet would never forgive ſo foul and ſcandalous a Crime. *e* They will fight with greater Courage and Reſolution, when they are freed from the fear of thy Reconciliation, which otherwiſe would make their Hearts faint, and Hands ſlack in thy Cauſe. But by this we may ſee the Character of *Abſaloms*'s Party, and how abominably wicked they were, whom ſuch a loathſome and ſcandalous Action tied the faſter to him, whom for that very reaſon they ſhould have deſerted and abhorred. And we may further learn, how corrupt and filthy the Body of the People was, and how ripe for that ſevere Judgment which is now haſtening to them.

22 So they ſpread Abſalom a tent upon the top of the houſe *f*, and Abſalom * went in unto his fathers concubines *g*, in the ſight of all Iſrael *h*.

* Chap. 12. 11.

f To wit, of the King's Palace, the very place from whence *David* had ſpied and gazed upon *Bathſheba, Chap* 11. 2. So that his Sin was legible in the very place of his Puniſhment. *g i. e.* To one, or ſome of them. And by ſo doing did further make Claim to the Kingdom as his own; and, as it were, take Poſſeſſion of it. It being uſual in the Eaſtern Countries to account the Wives and Concubines of the late King to belong of right to the Succeſſor; See the note on *Chap.* 12. 8. *h* Who ſaw him go into the Tent; and thence concluded, That he lay with them, as he had deſigned to do.

23 And the counſel of Ahitophel which he counſelled in thoſe days, was as if a man had enquired at the † oracle of God *i*: ſo *was* all the counſel of Ahitophel, both with David *k*, and with Abſalom.

† Heb. *word.*

i It was received by the People with equal Authority and Veneration, and was uſually attended with as certain Succeſs. Which is mentioned as the reaſon why a Counſel which had ſo ill a face, ſhould meet with ſuch general approbation. *k* To whoſe Pious Diſpoſition he accommodated himſelf, as Policy oblidged him; but being weary of it, he takes this firſt occaſion to diſcover himſelf, and execute that Wickedneſs which before lay in his Heart.

CHAP. XVII.

Huſhai, David's Friend, being, by David's Order, gone over to Abſalom, by God's appointment, overthroweth Ahitophel's Counſel, 1-----14. *Huſhai certifieth David thereof, and adviſeth him forthwith to march on,* 15-----21. *David paſſeth over Jordan,* 22. *Achitophel hangeth himſelf,* 23. *David cometh to Mahanaim: Abſalom paſſeth over Jordan, making Amaſa the Captain of his Hoſt,* 24----26. *David is there furniſhed with Proviſions by his Friends,* 27-----29

MOreover, Ahitophel ſaid unto Abſalom, Let me now chuſe out twelve thouſand men, and I will ariſe and purſue *a* after David this night:

a I am ſo well aſſured of the goodneſs of this Counſel, that I will venture my own Perſon and Life in the execution of it.

2 And I will come upon him while he *is* weary and weak-handed *b*, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

b Tired with a tedious March on Foot, and deſtitute of Men, and Military Proviſions; and diſheartned by his own ſmall Numbers, and by the general defection of his Subjects.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt *is* as if all returned *c*: *ſo* all the people ſhall be in peace.

c i e. The Death of that Man whom thou ſeekeſt to deſtroy, is no leſs conſiderable to thee, than if all the People that follow him ſhould deſert him, and return unto thee.

4 And the ſaying † pleaſed Abſalom well, and all the Elders of Iſrael.

† Heb. *was right in the eyes of*, &c.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe † what he ſaith *d*.

† Heb. *what is in his mouth.*

d A wonderful Effect of Divine Providence, blinding his Mind, and influencing his Heart, that he could not reſt in *Ahitophel*'s Counſel, though it was ſo evidently Wiſe, and Good, and approved by the general conſent of his whole Party; and that he ſhould deſire *Huſhai's* Advice, though neither his Reputation for Wiſdom was equal to *Ahitophel*'s, nor had he yet given any one proof of his Fidelity to *Abſalom*, as *Ahitophel* had done; nor was he ſo fixed by his Intereſt to him, as *Ahitophel* was; and though there wanted not juſt cauſe to ſuſpect him, and his Counſel too. But there is no contending with that God who can Arm a Man againſt himſelf, and deſtroy him by his own Miſtakes and Paſſions, without any other help.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahitophel hath ſpoken after this manner: Shall we do *after* his † ſaying? if not ſpeak thou.

† Heb. *Word.*

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath † given, *is* not good at this time *e*.

† Heb. *counſelle*

e Though at other times he generally gives moſt wiſe and admirable Counſel; yet, as he is a Man, he ſeems now to be under a miſtake, and not ſufficiently to conſider all the preſent Circumſtances of this Buſineſs.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men *f*, and they *be* chaſed in their minds *g*, as * a bear robbed of her whelps in the field: and thy father *is* a man of war *h*, and will not lodge with the people.

† Heb *b ter of ſou*

* Hoſ. 13

f Of approved Courage and Strength, therefore not ſo ſoon vanquiſhed as *Ahitophel* ſuppoſeth. *g* Heb. *bitter of ſoul*, inflamed with Rage; deſperate, and therefore reſolved to ſell their Lives at a dear rate. *h* A wiſe Prince and General; who knowing of what Importance it is to ſecure his own Perſon, and that your great Deſign is againſt his Life; will doubtleſs uſe extraordinary care to keep out of your reach, which he may eaſily do.

9 Behold, he is hid now in ſome pit, or in ſome *other* place *i*: and it will come to paſs, when ſome of them *k* be † overthrown at the firſt *l*, that whoſoever heareth it, will ſay *m*, There is a ſlaughter among the people that followeth Abſalom.

† Heb. *fallen.*

i Having been oft accuſtomed to that courſe, and well acquainted with all hiding-places from *Saul's* time. In one of them, unknown to us, he will lurk with ſome of his choſen Men, and lie in Ambuſh for us; and, when they ſee a fit opportunity, they will ſuddenly come forth and ſurprize ſome of our Men, when they leaſt expect it, and fall upon them with great fury, and probably will at firſt put them to flight. *k* To wit, of *Abſalom's* Men ſent againſt *David*. *l* Implying, that their good ſucceſs at firſt would mightily animate *David*'s Men to proceed vigorouſly in the fight, and intimidate *Abſalom's* Army, and conſequently would be both a preſage and an occaſion of their total defeat. *m* They who firſt hear theſe ill tidings will propagate it, and ſtrike terror with it into the reſt of the Army.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men *n*.

n The known fame of the prodigious Valour of *David* and his followers will eaſily gain credit to that report, and ſtrike the ſtouteſt of our Men with dread, even *Ahitophel* himſelf, if he ſhould go with them.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee *o*, from Dan even to Beerſheba, as the ſand that *is* by the ſea for multitude, and † that thou go to battel in thine own perſon *p*.

† Heb. *that thy face*, or *preſence go*, &c.

o His pretence was, that they might have a far greater Army, and make ſure, though ſlow work: his deſign was to gain *David* more time, that he might increaſe his Army, and make better proviſions for the Battel; and that the preſent heat of the People might be cooled, and they might at laſt bethink themſelves of their duty to *David*, and return to their former Allegiance. *p* For thy preſence will put more Life and Courage into all thy Soldiers, who will be ambitious to ſhew their utmoſt Skill and Courage in defending thy Perſon and Cauſe, when they know that all their Actions are obſerved by him who hath the diſtribution of Rewards and Puniſhments in his hands. So mayeſt thou alſo give Counſel as occaſion offers and encourage thy men to kill *David*, which otherwiſe they may poſſibly be afraid to do. Beſides, the glory of the Victory will be wholly thine, which now *Ahitophel* ſeeks to get to himſelf.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground *q*: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

q i. e. Plenteouſly, ſuddenly, irreſiſtibly, and on all ſides; for ſo the Dew falls.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city *r*, and we will draw it into the river *ſ*, until there be not one ſmall ſtone found there.

r Not that they ſhould do ſo, or that it was the Cuſtom to do ſo; but it is an Hyperbolical and Thraſonical Expreſſion, ſuited to the vain-glorious temper of this inſolent young Man; and therefore moſt likely to prevail with him: implying, that they would do ſo if they could not diſcover and deſtroy him another way: or, that they ſhould be enough to do ſo, if there were occaſion. *ſ* Adjoyning to the City; it being uſual to build Cities near ſome River, both for defence, and for other accommodations.

14 And Abſalom and all the men of Iſrael ſaid *t*, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the LORD had † appointed to defeat the good counſel *u* of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

† Heb *commanded.*

t Being infatuated by a Divine Power, and given up to believe Lyes and Miſtakes. *u* So it was, politically conſidered; being the wiſeſt and moſt effectual courſe to accompliſh *Abſalom's* end.

15 ¶ Then ſaid Huſhai unto Zadok, and to Abia.

thar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael: and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs *x*, but ſpeedily paſs over, leſt the king be ſwallowed up, and all the people that *are* with him.

x Leſt the King's and People's Minds change, and *Ahithophel*, by his deep wit and great intereſt, perſwade the King to follow his former advice, and to purſue you ſpeedily.

17 Now Jonathan and Ahimaaz ſtayed by Enrogel *y*: (for they might not be ſeen to come into the city) and a wench *z* went and told them: and they went and told king David.

y Or, *the Fullers well.* A place near *Jeruſalem*, *Joſ.* 15. 7. and 18. 16. *z* Pretending to go thither to waſh ſome Clothes.

18 Neverthelеſs, a lad ſaw them *a*, and told Abſalom, but they went both of them away quickly *b*, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down *c*.

a Who knew them to be favourens of *David*, and obſerved them to wait there upon deſign, and to gain intelligence, and poſſibly ſaw the Wench ſpeaking privately to them. *b* Suſpecting by this Lads obſervation and Carriage, that they were diſcovered. *c* Either to ſome hole in the ſide of the Pit: or, to the bottom of the Pit, it being then dry, as Pits often were in thoſe hot Countries. And this being in ſo open a place, they concluded none would imagine them to be hid there. And beſides, they relied upon God's good Providence, which they knew watched over *David*, and them for his ſake.

19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon ∴, and the thing was not known.

∴ Under pretence of drying it by the Sun: which ſhews it was Summer-time.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water *d*. And when they had ſought, and could not find *them*, they returned to Jeruſalem.

d i. e. Over *Jordan.* This was a manifeſt Lye; but becauſe it was ſpoken for no hurt, but good only, many Perſons in thoſe times conceived ſuch Lyes to be lawful Compare *Exod.* 1. 19. *Joſ.* 2. 4, 5. But although God was pleaſed to overlook and pardon the ſin, and graciouſly to reward the good intention which accompanied them; yet it is certain that all kinds of Lyes are moral Evils, and condemned by plain Scriptures, and that *we muſt not do evil that good may come*, nor *tell a lye for Gods Glory*, *Rom.* 3. 7, 8.

21 And it came to paſs, after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan *e*: by the morning-light, there lacked not one of them that was not gone over Jordan.

e Either at the Ford, or in Boats.

23 ¶ And when Ahithophel ſaw that his counſel was was not † followed, he ſadled *his* aſſe, and aroſe, and gate him home to his houſe, to his city, and † put his houſhold in order *f*, and hanged himſelf *g*, and died, and was buried in the ſepulchre of his father:

† Heb. *done.*
† Heb. *gave charge concerning his houſe.*

f Diſpoſed of his Eſtate by Will Compare *Iſa* 38. 1. *g* Partly, becauſe he could not indure to outlive his diſgrace, and the rejection of his Counſel: and partly, becauſe he foreſaw by this means *David* would gain time and ſtrength, and in all probability be Victorious, and then the ſtorm would fall moſt heavily upon his head, as the main Author and Pillar of the Rebellion, and the contriver of thoſe two pernicious Counſels above-mentioned.

24 Then David came to Mahanaim *h*: and Abſalom paſſed over Jordan *i*, and all the men of Iſrael with him.

h A place in the Country of *Gilead*, bordering upon the Land of the *Ammonites*, *v.* 27. See *Gen*, 32. 2. and 2 *Sam.* 2. 8. *i* Not ſpeedily, but when *all the men of Iſrael* were gathered together according to *Huſhai's* Counſel, who are ſaid to be *with him* here, as it follows.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa *was* a mans ſon whoſe name *was* Ithra, an Iſraelite *k*, that went in to Abigail *l* the daughter of Nahaſh *m*, ſiſter to Zeruiah, Joabs mother.

k Obj. He was an *Iſhmaelite*, 1 *Chron.* 2. 17. *Anſ.* Not *Amaſa*; but *Ithra*, or *Jether*, *Amaſa*'s Father, is there ſo called, becauſe he was ſuch, either by his Birth from ſuch parents, or by his long habitation among them, or for ſome other reaſon now unknown. Compare 2 *Sam.* 15. 18. And *Amaſa* is here called an *Iſraelite*, either, becauſe he was a Proſelyte: or, in oppoſition to *Joab*, who was of the Tribe of *Judah*, as *Aſama* was of one of the ten Tribes: or rather, to intimate, that although he or his Parents were called *Iſhmaelites* for ſome reaſon, yet as to their extraction they were indeed *Iſraelites.* Which if *Amaſa* had not been, it is not probable that he could have had ſo powerful an influence upon the Tribe of *Judah*, as he had, *chap.* 19. 14. *l i. e.* Lay with her, whether being firſt Married to her, or not, is uncertain. *m Nahaſh* is either another name of *Jeſſe*: or rather, the name of *Jeſſe's* Wife. by whom he had this *Abigail*, as he had *Zeruiah* by another Wife; ſo they were ſiſters by the Father, but not by the Mother; and *Nahaſh* is here named to ſignifie ſo much.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon *n*, and * Machir the ſon of Ammiel of Lodebar *o*, and * Barzillai the Gileadite, of Rogelim,

* Cha. 9 4.
* Chap. 19. 31. 1 Kin. 2. 7

n Who, as it may ſeem, diſliked and diſowned that barbarous action to the Embaſſadors; and therefore, when the reſt were deſtroyed, was left King or Governour of the reſidue of the *Ammonites.* *o* See above *chap.* 9. 4.

28 Brought beds, and || baſins *p*, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*.

|| Or, *cups.*

p i. e, All ſorts of Houſhold-ſtuff, as well as other proviſions, all which *David* now wanted.

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs *q*.

q i. e, Having been *in the wilderneſs.* Which is an eaſie and common Ellipſis. Or, *becauſe of* (ſo the *Hebrew* Particle *beth* is oft uſed) *the Wilderneſs*, which they have paſſed through, in which Proviſions are very ſcarce.

CHAP. XVIII.

David viewing the Armies in their March, giveth them charge of Abſalom, 1—5. *whoſe Men are ſmitten: He hanging by his Hair on an Oak is ſlain by Joab, and caſt into a Pit: His Pillar and Monument,* 6—18. *David hearing hereof,* 19—32. *Mourneth for Abſalom,* 33.

AND David numbred the people that *were* with him *a*, and ſet captaines of thouſands, and captains of hundreds over them.

a Which flocked to him thither, ſo as to make up a ſmall Army.

2 And David ſent forth a third part of the people under the hand of Joab *b*, and a third part under the hand of Abiſhai the ſon of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you my ſelf alſo *c*.

b To wit, for his eſpecial conduct and management in the Battel: otherwiſe *Joab* was the General of all the Forces; nor had *David* yet taken away that Power from him, nor was this a time to do it. But ſuch diſtributions of Forces are uſual in Battels. *c* That by my preſence I may put life and courage into my Soldiers; and becauſe it is fit I ſhould run the ſame hazards with you, which you do for my ſake.

3 But *the people anſwered, Thou ſhall not go forth *d*: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thouſand of us *e*: therefore now *it is* better that thou † ſuccour us out of the city *f*.

* Chap. 21. 17.
† Heb. *ſet their heart on us.*
† Heb. *as ten thouſand of us.*
† Heb. *be to ſuccour.*

d For this was *Abſaloms* great error, into which he was drawn by a Divine infatuation, and by *Huſhai's* craft to go to Battel in his own Perſon, which was the utter ruin of him and of his Cauſe. *e* Not only for the Dignity of thy Perſon, but alſo for the importance of our common cauſe and concern, which, if thou art ſlain, is irrecoverably loſt. *f* By ſending us Supplies of Men, and Proviſions of all ſorts, as we have occaſion; and by ſecuring our retreat, if we be defeated Or thus: not go along to the Battel with us, but only go out with us, or accompany us out of the City (to encourage the Company) and then retire for thy own ſafety. And ſo it ſeems by the next Verſe.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide *g*, and all the people came out by hundreds, and by thouſands.

g i. e. Between the two Gates of the City, as it is expreſſed below; *v.* 24

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom *h*. And all the people *i* heard when the king gave all the captains charge concerning Abſalom.

h If you Conquer (which he preſaged they would by God's gracious Anſwer to his Prayer for the turning of *Ahithophel's* Counſel into fooliſhneſs,) take him Priſoner, but do not kill him. Which deſire proceeded, partly, from his great Indulgence towards his Children: partly, from *Davids* Conſciouſneſs that he himſelf was the meritorious and procuring cauſe of this Rebellion, *Abſalom* being given up to it for the puniſhment of *David's* ſins; and therefore did indeed deſerve ſome pity from him: partly, from the conſideration of his Youth, which commonly makes Men fooliſh, and heady, and violent, and ſubject to ill Counſels: And partly, from his Piety, being loath that he ſhould be cut off in the act of his ſin without any ſpace, or means for repentance, whereby both his Soul and Body would be in danger to periſh for ever. *i* To wit, the Citizens and others who ſtood with the King in the Gate when the Army marched forth.

6 ¶ So the people went out into the field againſt Iſrael: and the battel was in the wood of Ephraim *k*.

k So called, not from its ſituation in the Tribe of *Ephraim*, which was on the other ſide *Jordan*, as is evident; but from ſome memorable action or occurent of the *Ephraimites* beyond *Jordan*; whether it was their killing of *Oreb* and *Zeeb* there, *Judg.* 7. 25. and 8. 3. or, their ſlaughter by *Jephthah*, *Judg.* 12. 5, 6. or, ſome other not mentioned in Sacred Scripture.

7 Where the people of Iſrael *l* were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

l i. e. The Soldiers of *Abſalom*; ſo called, partly, to note that all *Iſrael* (ſome few excepted) were engaged in this Rebellion, which made *David*'s deliverance more glorious and remarkable; and partly, in oppoſition to *David*'s Men, who, as to the main Body, or moſt conſiderable part, were of the Tribe of *Judah*, or had followed him from *Judah*.

8 For the battel was there ſcattered *m* over the face of all the country: and the * wood † devoured more people *n* than the ſword devoured *o*.

*Iſa. 15. 9.
† Heb. *multiplied to devour.*

m i. e. The Warriers being beaten in the fight, fled and were diſperſed: The abſtract being put for the concrete, as *poverty* is put for *poor men*, 2 *Kings* 24. 14. and *deceit* for the *deceiver*, and *dreams* for *dreamers*, *Prov.* 12. 24. and 13. 6. *n* i. e. More People died in the Wood, either through hunger, and thirſt, and wearineſs: Or, by the wild Beaſts, whereof great numbers were there, which, though they were driven away by noiſe and clamour from the place of the main Battel, yet might eaſily meet with them when they fled ſeveral ways, which alſo might be directed and ſent to them by God's Providence, and juſt Judgement to puniſh them for their Rebellion: Or, by falling into ditches and pits, which were in that place, verſe 17. and probably were covered with Graſs or Wood, ſo as they could not ſee them till they fell into them: Or, by being hanged in Trees, as *Abſalom* was, verſe 9. and eſpecially by *David*'s Men, who purſued them, and killed them in the Wood: And the *Wood* is rightly ſaid to have *devoured* them, becauſe it gave the occaſion to their deſtruction, inaſmuch as the Trees, and Ditches, and Pits, entangled them, and ſtopped their flight, and made them an eaſie Prey to *David*'s Men, who followed them, and ſlew them in the purſuit, being therein directed and aſſiſted by the People of that Country, who, after the manner, fell in with the victorious ſide. *o* To wit, In the main Battel: The *Sword* being put for the *Battel*, by a common Metonymy.

9 ¶ And Abſalom met the ſervants of David *p*; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak *q*, and he was taken up between the heaven and the earth, and the mule that *was* under him went away *r*.

p Who according to *David*'s Command, ſpared him, and gave him an opportunity to eſcape. *q* In which probably he was entangled by the hair of the head, which being very long and thick, might eaſily catch hold of a Bough, eſpecially when the great God directed it. Either he wore no Helmet, or his Helmet was ſuch as left much of his Hair viſible; Or he had thrown away his Helmet as well as his other Arms, to haſten his flight, or becauſe of the heat of the ſeaſon. Thus the matter of his Pride was the inſtrument of his Ruine, as alſo *Aſahel*'s ſwiftneſs, *Chapter* 2. 18. and *Ahithophel*'s Policy, *Chapter* 17. 23. were the occaſions of their deſtruction. *r* Which might eaſily happen, becauſe being in flight the Mule paſſed along very ſwiftly.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground *ſ*, and I would have given the ten *ſhekels* of ſilver, and a girdle *s*?

ſ Why didſt thou not ſmite him down from the Oak, and with thy Spear nail him to the ground? *s* A Military Belt of more than ordinary price, as a teſtimony of thy Valour and good Service. See on 1 *Sam.* 18. 4.

12 And the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would not I put forth mine hand againſt the Kings ſon: For in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, † Beware that none *touch* the young man || Abſalom.

† Heb. *weigh upon mine hand.*
† Heb. *Beware whoſoever ye be, of, &c.*

|| Or, *take heed what* (for ſo the *Hebrew* Pronoun *mi*, is ſometimes uſed, as *Judg.* 13. 17.) ye do *with the young man*. He expreſſeth *David*'s ſenſe, though not his words.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life *t*: for there is no matter hid from the King *u*, and thou thy ſelf wouldeſt have ſet thy ſelf againſt *me x*.

t Either, Firſt, I ſhould have been guilty of falſe and perfidious dealing againſt the King's expreſs Injunction, and that with the manifeſt hazard of my own Life. Or, Secondly, I ſhould have betray'd my own Life. I ſhould not only have deceived my ſelf with falſe hopes, either of concealing my fact from the King, or of obtaining a Reward; Yea, or a Pardon, from him or thee for it, but alſo have deſtroyed my ſelf thereby, and laid a plot againſt my own Life. *u* This, as all other things, would certainly come to the King's ear. *x* Thou wouldſt have been my Adverſary and Accuſer; Partly, becauſe it was thy duty to be ſo And partly, to vindicate thy ſelf by caſting the blame upon another. Or, *thou wouldſt have ſtood afar off*, as this Phraſe is uſed, *Pſal* 38. 11. Thou wouldſt not have ſtood to me to intercede for my Life or Reward. but wouldſt keep at a diſtance from me.

14 Then ſaid Joab, I may not tarry thus † with thee *y*. And he took three darts in his hand, and thruſt them through the heart *z* of Abſalom, while he *was* yet alive *a* in the † midſt of the oak.

† Heb. *before thee.*
† Heb. *heart.*

y I muſt not loſe time in contending with thee till I let the occaſion ſlip. *z* Not properly ſo called, for he was yet alive after theſe wounds, and was ſlain, verſe 15. but through his middle, as the word *heart* is oft uſed, as *Pſal*: 46. 2. and that too, not exactly, but more largely underſtood, as *Deut.* 4. 11. *Ezek*: 27. 4. *Matth*: 12. 40. or through his Body: Which might be, and yet the wounds not mortal. *a* Or, *yet he continued alive*. i. e. the Darts did not diſpatch him, and therefore they ſmite him again, and kill him, verſe 15.

15 And ten young men that bare Joabs armour, compaſſed about, and ſmote Abſalom, and ſlew him *b*.

b Judging that there could be no ſafety to the King, nor peace to the Kingdom, nor ſecurity to himſelf, and all *David*'s Friends, and Loyal Subjects, and good Men, if *Abſalom* had lived, as may ſeem probable from *Chapter* 19. 10. and yet perceiving that the King's Heart was reconcilable to *Abſalom* notwithſtanding his abominable Crimes of lying with his Father's Concubines, and of horrid and unnatural Rebellion; both which were capital Crimes by the Law of God; he adventured to ſave *David*'s Life againſt his Will. But whether *Joab* did well in this, all things conſidered, I ſhall not here determine.

16 And Joab blew the trumpet, and the people turned from purſuing after Iſrael: for Joab held back the people *c*.

c Who otherwiſe were highly incenſed againſt the Rebels, and hotly purſued them. But, the head of the Rebellion being cut off, and the danger thereby paſt, he puts a ſtop to the effuſion of *Iſraelitiſh* blood.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him *d*: and all Iſrael fled every one to his tent *e*.

d As a laſting monument of *Abſalom*'s ſin and ſhame, and of the Righteous Judgement of God upon him. Compare *Joſ*: 7. 26. and 8. 29. and 10. 27. He was firſt hanged after a ſort, which was an accurſed death, *Deut.* 21. 23. and then thruſt through with Darts and Swords; And, after all, in a manner ſtoned, which was the proper puniſhment of a Rebellious Son, *Deut* 21. 21. *e* To their houſes and dwellings, to avoid the ſhame and puniſhment of their Rebellion.

18 ¶ Now Abſalom in his lifetime had taken and reared up for himſelf a pillar *f*, which *is* in the Kings dale *g*: for he ſaid, I have no ſon to keep my name in remembrance *h*: and he called the pillar after his own name, and it is called to this day Abſaloms place *i*.

*Gen. 14. 17.

f To preſerve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion; But this was the effect of his pride and vain-glory. *g* A place near *Jeruſalem* ſo called, *Geneſis* 14. 17. *h Object.* He had *three ſons*, *Chapter* 14. 27. *Anſw.* Either they were all now dead; Or, if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; Or. he erected this Pillar before his Sons were born. But the firſt opinion ſeems moſt probable; and it was a remarkable Judgment of God, that he who ſtruck at his Father's life, ſhould be puniſhed with the death of all his Sons. *i* Heb. *Abſalom's hand*, i. e. his work, made, though not by his hand, yet for him and his glory, and by his procurement.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the King tidings, how that the LORD hath † avenged himſelf of his enemies.

† Heb: *judged him from the hand of*, &c.

20 And Joab ſaid unto him, Thou ſhalt not † bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the Kings ſon is dead *k*.

† Heb *be a man of tidings.*

k And thou ſhalt not be a Meſſenger of evil tidings, which will be unwelcome to him, and prejudicial to thee.

21 Then ſaid Joab to Cuſhi *l*, Go tell the King what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

l Or, *to an Ethiopian*; ſo he might be by birth, and yet by Profeſſion an *Iſraelite*.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But † howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon *m*, ſeing that thou haſt no tidings || ready?

† Heb: *be what may.*
|| Or, *convenient*, or, *ſufficient*, Numb: 11. 22.

m So he calls him with reſpect both to his younger years, and to that true and tender affection which he had for him.

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain *n*, and over-ran Cuſhi.

n Which was the ſmoother and eaſier, though the longer way.

24 And David ſat between the two gates *o*: and the watchman went up to the roof over the gate unto thee wall *p*, and lift up his eyes, and looked, and behold, a man running alone.

o For the Gates of the Cities then were, as now they are, large and thick; and for the greater ſecurity, had two Gates, one more outward, the other inward. Here he ſat, that he might hear tidings when any came into the City. *p* Unto the top of the Wall or Tower upon the Gate, where watchmen uſed to watch. Compare 2 *Kings* 9. 17. *Ezek* 33. 2.

25 And the watchman cried, and told the King. And the King ſaid, if he *be* alone *there is* tidings in his mouth *q*. And he came apace, and drew near.

q He is ſent with ſome ſpecial Meſſage: Which was a very probable conjecture; for if he had run or fled from the Enemy, many others would have followed him.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the King ſaid, He alſo bringeth tidings.

† Heb: *I ſee thee running.*

27 And the watchman ſaid, † Methinketh the running of the foremoſt, is like the running of Ahimaaz the ſon of Zadock. And the King ſaid, He *is* a good man, and cometh with good tidings [r].

[r] He loves me well, and therefore would not afflict me with evil tidings.

‖Or, *Peace be to thee.*
† Heb: *Peace.*
† Heb. *ſhut up.*

28 And Ahimaaz called and ſaid unto the King, ‖ † All is well. And he fell down to the earth upon his face before the King, and ſaid, Bleſſed *be* the LORD thy God, which hath † delivered up [ſ] the men that lift up their hand againſt my lord the King.

[ſ] Into thy hand and power; Or, to deſtruction. Compare 1 *Sam:* 24. 19. and 26. 8.

† Heb: *Is there Peace?*

29 And the King ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the Kings ſervant [s], and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was* [t].

[s] *Cuſhi.* [t] He ſeems to tell an untruth, as is evident from verſe 20. becauſe he now plainly perceived what *Joab* foretold him, that ſuch things would be very unwelcome to *David.* But he made a bad choice, to offend God with a lye, rather than to diſpleaſe the King with a truth. Yet thus far it might be true; that though he had reaſon to think *Abſalom* was dead, yet was not able to give account of the particulars which concerned it, wherewith *Cuſhi* was intruſted.

30 And the King ſaid *unto him,* Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

† Heb: *Tidings is brought.*

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings my lord the King: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

32 And the King ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the King, and all that riſe up againſt thee to do *thee* hurt, be as that young man *is* [u].

[u] May they periſh and be cut off, as he is.

33 ¶ And the King was much moved, and went up to the chamber over the gate [x], and wept; and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon [y].

[x] Retiring himſelf from all Men and Buſineſs, that he might wholly give up himſelf to lamentation. [y] This he might ſpeak from a deep ſenſe of his Eternal State, becauſe he died in his ſins, without the leaſt teſtimony of Repentance, and becauſe *David* himſelf had by his own ſins been the unhappy inſtrument and occaſion of his Son's death.

CHAP. XIX.

Joab *by hard words moveth the King to ceaſe his mourning, and ſhew himſelf to the People,* 1--8. *The King is brought back by the men of* Judah: *And* Amaſa *put in* Joab's *place,* 9---15. Shimei *ſueth for mercy, and obtaineth it,* 16---23. Mephiboſheth *meeting the King, recovers half his Eſtate,* 24---30. Barzillai *is diſmiſſed:* Chimham *his Son is taken into the King's Family,* 31--40. *The* Iſraelites *expoſtulate with* Judah *for bringing home the King without them,* 41--43

AND it was told Joab [a], Behold, the King weepeth and mourneth for Abſalom.

[a] By his Meſſengers, upon their return.

†Heb: *ſalvation,* or, *deliverance*

2 And the † victory that day *was turned* into mourning, unto all the people: for the people heard ſay that day, how the King was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city [b], as people being aſhamed ſteal away when they flee in battel.

[b] Not openly, and orderly, and triumphantly, as Conquerors uſe to do; but ſecretly, and diſorderly, and aſunder, as if they were afraid and aſhamed, leſt *David* ſhould ſee them, and look upon them with an evil eye, as thoſe that had an hand in the killing of his dearly beloved Son.

4 But the King covered his face [c], and the King cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

[c] As a deep mourner, as one that deſired neither to ſee, nor to be ſeen by any others.

5 And Joab came into the houſe [d] to the King, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants [e], which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines [f],

[d] Either the Gate-houſe: Or, his now dwelling-houſe in the City: To which he was retired, that he might more freely indulge himſelf in the expreſſions of his Grief. [e] By diſappointing their juſt hopes of Praiſes and Rewards, and by requiting them with Contempt and tacit rebukes, [f] All which *Abſalom* ſtruck at, and had ſooner or later actually taken away, if he had not been cut of in ſuch a manner, without expecting thy knowledge or conſent: And therefore thy carriage towards them that have ſaved the lives of thee and thine, with the utmoſt hazard of their own, is highly unjuſt and ungrateful.

† Heb: *by loving,* &c.
†Heb: *that princes,* or, *ſervants,* are *not to thee.*

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well [g].

[g] This is not to be underſtood as exactly true in the rigour of it; but only comparatively and hyperbolically ſpoken. For *David* deſired their preſervation and *Absalom*'s too: But it muſt be conſidered, that *Joab* was now in an high tranſport of Paſſion, which might eaſily hurry him into indecent expreſſions; and that *David*'s carriage gave too much colour to ſuch a ſuggeſtion; and that ſuch ſharpneſs of ſpeech was in a manner neceſſary to awaken the King out of his Lethargy, and to preſerve him from the impendent Miſchiefs.

† Heb: *To the heart of thy ſervants*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD [h], if thou go not forth [i], there will not tarry one with thee this night [k], and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

[h] This Oath was either aſſertory of what he believed might in reaſon be expected, as likely in great meaſure to come to paſs; Or elſe Promiſſory; or rather, minatory of what he by his influence could and would effect; And if ſo, it was much more than became him to ſay to his Sovereign, and could only be excuſed by the circumſtances which at this time might make it ſeem neceſſary; For *David* was indeed to blame in taking no more notice of their good ſervice (however *Joab* might be faulty alſo in diſobeying the King's expreſs Command as to *Abſalom*'s perſon;) And great reaſon there was that *David,* as *Joab* did now adviſe, ſhould ſhew himſelf leſs diſpleaſed to the People, who had expoſed their Lives to preſerve him and his. [i] To the Gate, to ſhew thy ſelf to thy People, and kindly and thankfully to acknowledge the good ſervice that they have now done thee. [k] The hearts of all thy People will forthwith be irrecoverably alienated from thee, and they will look out for ſome other Perſon on whom they may ſet the Crown.

8 Then the King aroſe, and ſate in the gate [l], and they told unto all the people, ſaying, Behold, the King doth ſit in the gate: and all the people came before the King [m]: for Iſrael had fled every man to his tent.

[l] He was come forth out of his retirement, and appeared in publick on the Seat of Judgement, at the Gate of the City, to receive the Addreſſes of his People, and mind the Affairs of the Kingdom. [m] To congratulate him for the Victory, and to profeſs their ſubjection to him. So *Joab*'s Speech, though very ſevere and preſumptuous, was, it ſeems, a word in ſeaſon, and had that good effect which he deſigned.

9 ¶ And all the people were at ſtriſe [n] throughout all the tribes of Iſrael, ſaying [o], The King ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom [p].

[n] Quarrelling one with another as the Authors or Abettors of this ſhameful and curſed Rebellion. [o] Diſcourſing privately and publickly of *David*'s high Merits, which God, being now reconciled to *David,* brings afreſh to their Memories, and reneweth the ſenſe of their obligations to their King, which they had lately ſhaken off. Thus the Crowns of Kings ſit faſter or looſer upon their heads, as God is pleaſed to diſpoſe of the Thoughts and Hearts of their People, which he can turn in an inſtant which way he will. [p] Now we come to reflect upon our own Actions, we are ſenſible of our folly and unworthineſs in adhering to *Abſalom,* and thereby forcing *David* to fly out of the Land of *Canaan,* to the parts beyond *Jordan* for his ſecurity.

† Heb. *are ye ſilent.*

10 And Abſalom whom we anointed [q] over us, is dead in battel [r]: now therefore why † ſpeak ye not a word [ſ] of bringing the King back?

[q] i. e. Cauſed to be annointed by *Zadok,* or *Abiathar,* or ſome other of the Prieſts, whom they perſwaded or conſtrained to do this office: For this being a Sacred Ceremony, of a great Reputation, and a likely means to gain the more authority and veneration from the People to *Abſalom,* as one whom God by his Vicegerent had conſtituted and ſet up; and this Rite being uſual upon all tranſlations of the Government from one Perſon to another in an extraordinary way, as this confeſſedly was, it is not likely that they would now omit it: Though otherwiſe *Anointing* is frequently put for deſigning or conſtituting. [r] And therefore we have no obligation to him, and no hope of any thing from him. [ſ] The People of *Iſrael* ſpeak thus to the Elders of *Iſrael,* as appears by comparing this verſe with the next. Seeing their deſigns for *Abſalom* diſappointed, they now repented of that undertaking, and were willing to teſtifie ſo much by their forwardneſs to bring back *David,* and re-eſtabliſh him.

11 ¶ And king David ſent to Zadok, and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah [t], ſaying, Why are ye the laſt to bring the King back to his houſe [u]? (ſeeing the ſpeech of all Iſrael is come to the King, *even* to his houſe [x])

[t] Who being the firſt and chief Abettors of *Abſalom*'s Rebellion, deſpaired of ever obtaining the King's Grace and Pardon, and therefore were backward to promote the King's Reſtauration. [u] To his Royal Palace at *Jeruſalem.* [x] i. e. Even to *Mahanaim,* where now the King's Houſe and Family is. Thus ſometimes one word is taken in divers ſenſes in the ſame Verſe, as *Matth:* 8. 22. Or rather thus: About bringing the King back *to his houſe*: For, Firſt, Thoſe words are very fitly and eaſily underſtood here, out of the foregoing member of the Verſe; ſuch defects being uſual in the *Hebrew,* which is a very conciſe or ſhort Language. So it is *Exodus* 22. 15. and *Deut:* 1. 4. &c. Secondly, It ſeems moſt reaſonable to underſtand the ſame Phraſe, *to his houſe,* being twice here uſed in the ſame ſenſe in both places, To wit, of his Houſe in *Jeruſalem*: And this is moſt agreeable to rule, and to Scripture-uſage *Thirdly,* Thus the words have more Emphaſis than the other way: For if the Speech came to the King at *Mahanaim,* it matters not whether it found him in his Houſe there, or in the

Gate-houſe, or in the Field. Fourthly, *David* had no Houſe in *Mahanaim*, which could properly be called *his houſe*; as he had in *Jeruſalem*. And then the Parentheſis ſhould cloſe before thoſe laſt words, *even to his houſe*, or, *even to his own houſe*, to wit, that at *Jeruſalem*.

12 Ye *are* my brethren, ye *are* my bones and my fleſh *y*: wherefore then are ye the laſt to bring back the King *z*?

y Of the ſame Tribe, and ſome of you of the ſame Family with my ſelf; and therefore if I ſhould revenge my ſelf of you, which perhaps you may fear I will do when I have fully regained my power, I ſhould but tear my own Fleſh in pieces, and hate my own Body, which Nature and Intereſt obligeth every Man to preſerve. *z* This delay doth not ſuit with the relation you have, and the affection you owe to me.

*Chap. 17. 25.

13 And ſay ye to Amaſa *a*, *Art* thou not * of my bone, and of my fleſh *b*? God do ſo to me, and more alſo, if thou be not captain of the hoſt before me *c* continually, in the room of Joab *d*.

a *Abſalom*'s late General; who judging his caſe, above all others, deſperate, might be ready to uſe all his Intereſt with that Tribe, to delay or hinder the King's return. *b* i. e. My near Kinſman, my Nephew. See 1 *Chron*: 2. 16, 17. *c* i. e. In my preſence; or, now whilſt I live; leſt he ſhould think he promiſed him only the reverſion of it. *d* Who, beſides his other Crimes, had lately exaſperated the King by his wilful murther of *Abſalom*, contrary to *David*'s expreſs Command; and by his inſolent Carriage towards him. And therefore the King having now the opportunity of another Perſon who had a greater Intereſt both in *Judah* and *Iſrael* than *Joab*, he gladly complies with it, that ſo he might both chaſtiſe *Joab* for his faults, and reſcue himſelf from the Bondage in which *Joab* had hitherto held him. Yet it is not neceſſary, from thoſe words *in the room of Joab*, to conclude that *Joab* was to be diſplaced to make room for *Amaſa*; but that he might be in like condition with *Joab*: But, what follows in the next Chapter, makes very probable that he was indeed diſplaced, and *Amaſa* put in his place.

*Jud. 20. 1.

14 And he *e* bowed the heart of all the men of Judah, * even as *the heart* of one man, ſo that they ſent *this word* unto the King, Return thou and all thy ſervants.

e Either, *Firſt*, *Amaſa* by his great influence upon them. Or, rather, Secondly, *David* by this prudent and kind Meſſage, and his free offer of Pardon and Favour to them, as if they had never offended.

15 So the King returned, and came to Jordan: and Judah came to Gilgal, to go to meet the King, to conduct the King over Jordan *f*.

f To attend upon the King in his paſſage over *Jordan*, and to furniſh him with conveniencies for his paſſage and journey. See below, *Verſes* 41, 42.

*Chap. 16. 5. 1 King. 2. 8.

16 ¶ And * Shimei, the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

*Chap. 16. 1.

17 And *there were* a thouſand men of Benjamin with him *g*, and * Ziba the ſervant of the houſe of Saul *h*. and his fifteen ſons, and his twenty ſervants with him, and they went over Jordan before the King *i*.

g Whom he brought, partly to ſhew his power and intereſt in the People, whereby he was able to do *David* either great ſervice, or great diſſervice; And partly, as Interceſſors on his behalf, and as witneſſes of *David*'s clemenency or ſeverity, that in him they might ſee what the reſt of them might expect. *h*. Who, being conſcious of his former abuſe of *David*, and of his Maſter *Mephiboſheth*, which he knew the King would underſtand, deſigned to ſweeten *David*'s Spirit towards him, by his great officiouſneſs and forwardneſs in meeting him, and congratulating his return. *i* They did not tarry on this ſide *Jordan* waiting till the King came over, as the moſt of the men of *Judah* did; but went over *Jordan* to pay their reſpects and duty to the King there, to expreſs their eager and impatient deſire to ſee the King.

†Heb. *the good in his eyes.*

18 And there went over a ferry-boat *k* to carry the Kings houſhold, and to do † what he thought good: and Shimei the ſon of Gera fell down before the King as he was come over Jordan *l*;

k Made by the men of *Judah* for the King's proper uſe; beſides which there were doubtleſs many Boats ready for the uſe of others. *l* Or rather, *as he was paſſing*, or *about to paſs over Jordan*; But this was beyond *Jordan*, for as he went over *Jordan* to the King, verſe 17. ſo doubtleſs he fell down before him at his firſt coming into his preſence there.

*Chap. 16. 5.

19 And ſaid unto the King, Let not my lord impute iniquity unto me, neither do thou remember * that which thy ſervant did perverſely the day that my lord the King went out of Jeruſalem, that the King ſhould take it to his heart *m*.

m i. e. Be affected with it, or excited to revenge it.

20 For thy ſervant doth know that I have ſinned *n*: therefore behold, I am come the firſt *o* this day of all the houſe of Joſeph *p*, to go down to meet my lord the King.

n I do not excuſe my Sin, but with grief and ſhame confeſs it; in which caſe the Lord thy God is ready to pardon Offenders, and ſo I truſt wilt thou be. *o* The ſenſe of my former ſin now hath, and whilſt I live, will make me the firſt and moſt forward in all Acts of Duty and Service to thy Majeſty. *p Object*. He was a *Benjamite*, *Chap*. 16. 5. How then doth he make himſelf one of *the houſe of Joſeph*? Anſw. *The houſe of Joſeph* is here put, either, 1. For the ten Tribes, which are oft diſtinguiſhed from *Judah*, and then they are called *the houſe of Joſeph*; as *Zech*. 10. 6. But this diſtinction was not made before the diviſion of the People into two Kingdoms: And even after that Diviſion, *Benjamin* was conſtantly reckoned with *Judah*, and not with *Joſeph* or *Ephraim*. Or, 2. For all the Tribes of *Iſrael*, who are all called *the children of Joſeph*, *Pſal*. 77. 15. Compare *Pſal*: 80. 1. and 81. 5. as well they might, not only becauſe of *Joſeph*'s Eminency, (the moſt Eminent Perſons and Things being oft put for the reſt of the kind) and becauſe the rights of Primogeniture were in a great part devolved upon him, 1 *Chron*: 5. 1 but alſo becauſe *Joſeph* had been as a Father to them, and had nouriſhed them all like Children; as is expreſſed in the *Hebrew* Text, *Gen*: 47. 12. But in this ſenſe this was not true, for the Houſe of *Judah* came before him, verſe 15. Or rather, 3. For all the Tribes, except *Judah*, which are conveniently called *the houſe of Joſeph*, for the reaſons now mentioned, and are fitly diſtinguiſhed from *Judah*, becauſe the Rights of the Firſt-born were divided between *Judah* and *Joſeph*, 1 *Chron*: 5. 2. And though *Benjamin*, after the Diviſion of the Kingdoms was fitly joyned with *Judah*, becauſe then they adhered to that Tribe; Yet before that time it was more conveniently joyned with *Joſeph*, becauſe they marched under the Standard of the Houſe of *Joſeph*, or of *Ephraim*, *Numb*: 10. 22, 23, 24. Whence it is, that *Ephraim*, *Benjamin*, and *Manaſſeh*, are put together, *Pſal* 80. 2.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORD's anointed *q*?

q i. e. The King. By this Expreſſion, he minds *David* of his former Zeal againſt thoſe who offered any injury to *Saul*, becauſe he was the Lord's anointed, 1 *Sam*: 24. 6. and 26. 9. and therefore demands the ſame Juſtice againſt *Shimei* for his curſing of the King, which was ſo expreſly forbidden, *Exod*: 22. 28. and by the Analogy of that Law, *Exod*: 21. 17. might ſeem puniſhable with Death.

*1 Sam. 11. 13.

22 And David ſaid, What have I to do with you *r*, ye ſons of Zeruiah *s*, that ye ſhould this day be adverſaries unto me *t*? * Shall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael *u*?

r I do not ask, neither will I take your Advice in this Matter. *s* implying, that *Joab*'s hand was in this Contrivance, or that he ſuſpected it. *t* i. e. That you put me upon things unfit for me to do, and contrary to my preſent Intereſt; for it was *David*'s Intereſt at this time to appeaſe the People, and reconcile them to him, and not now to give them any new diſtaſte by Acts of Severity: For this would make others jealous, that *David* will not forgive them neither, but would watch an opportunity to be Revenged on them. You pretend Friendſhip herein, and would have me take it for an effect of your Zeal for my Service; but in truth you give me ſuch Counſel as my Enemies would wiſh me to follow, that thereby I might awaken the fears and jealouſies of my People which are now aſleep, and caſt them into a ſecond Rebellion: Which either *Joab* and *Abiſhai* really deſigned by this Advice, that ſo *Joab* might recover his Place again, and be made neceſſary for the King's Service; or *David* ſuſpected that they did ſo. *u* Is not my Kingdom, which for my Sins was in a manner wholly loſt, juſt now reſtored and aſſured to me? And when God hath been ſo merciful to me in forgiving my Sin, ſhall I now ſhew my ſelf Revengful to *Shimei*? Shall I ſully the publick Joy and Glory of this Day, with an act of ſuch ſeverity? Or, ſhall I alienate the Hearts of my People from me, now when they are returning to me?

*1 Kings 2. 37, 46.

23 Therefore * the King ſaid unto Shimei, Thou ſhalt not die *x*: and the King ſware unto him *y*.

x To wit, this day, as *Abiſhai* deſireth; nor whilſt I live, nor by my Hands, as it is repeated and explained, 1 *Kings* 2. 8. nor for this Cauſe alone. For though *David* gave order to *Solomon* for his Puniſhment after his Death; Nor was it fit for the publick Good, that ſuch a horrid Crime ſhould go unpuniſhed; Yet he would not have him puniſhed for this Fault alone, but for ſome other Capital Crime, which he preſumed *Shimei*'s Temper would eaſily betray him to; And *Solomon*'s deep Wiſdom would eaſily find out, 1 *Kings* 2. 9. *y* That he would *not put him to death with the Sword*, as it is expreſſed 1 *Kings* 2. 8.

24 ¶ And Mephiboſheth the ſon *z* of Saul came down to meet the King, and had neither dreſſed his feet *a*, nor trimed his beard *b*, nor waſhed his clothes *c*, from the day the King departed, until the day he came *again* in peace.

z i. e. The Grand-ſon, 2 *Sam*: 6. 3, 6. *a* By cutting his Nails, and by waſhing his Feet, which was uſual in thoſe hot Climates and very refreſhing; And therefore now neglected, as becoming a Mourner. *b* But ſuffered it to grow very long, and diſorderly, as was uſual with many Perſons in a forlorn, or mournful State. *c* His Linnen Clothes. This and the former were ſigns, that he was a true and obſtinate Mourner, that laid aſide his uſual Refreſhments: And they are here mentioned as Evidences of the Falſhood of *Ziba*'s former Relation concerning him, *Chapter* 16. 3.

25 And it came to paſs when he was come to Jeruſalem *d* to meet the King, that the King ſaid unto him, Wherefore wenteſt not thou with me *e*, Mephiboſheth?

d So it is ſuppoſed, That *Mephiboſheth*, though he went to meet the King, wanted either Courage, or fit Opportunity to ſpeak to the King till he came to *Jeruſalem*, becauſe of the great Multitudes that Addreſſed themſelves to the King by the way. Though it might more reaſonably be thought, that he could not go from *Jeruſalem* to meet the King, as others did, becauſe he wanted conveniencies for his Journey; For *Ziba* had gotten all his Lands and Goods, *Chap*: 16. 4. and it is not likely that he, who would not provide him an Aſs to ride on, or to accompany the King at his departure, would now be haſty to furniſh him with one to meet the King, to whom he knew he would complain of him. But the

Words may ſeem to be better rendred thus, *when he went* (for ſo the *Hebrew* Verb ſignifies, *Ruth* 3. 7. *Jonah* 1. 3.) from (which *Præpoſition* is oft underſtood) *Jeruſalem*. For there he was, *Chap.* 16. 3. and having continued there, as probably he did, (becauſe he wanted an Aſs to convey him elſe-where, and knew not where to be with more ſafety) he could not properly nor truely be ſaid to have come thither to meet the King. *e* As Juſtice and Gratitude obliged thee to do.

26. And he anſwered, My Lord, O King, my ſervant deceived me *f*; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the King, becauſe thy ſervant is lame:

f By carrying away the Aſs which I bid him ſaddle for me.

* Chap. 16. 3.

27 And * he hath ſlandered thy ſervant unto my lord the King; but my lord the King *is* as an angel of God *g*: do therefore *what is* good in thine eyes.

g To diſtinguiſh between true Reports and Calumnies; See on *Chap.* 14. 20.

† Heb. *men of death.*
*Cha. 9.7.

28 For all *of* my fathers houſe, were but † dead men before my lord the King *h*: yet * didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the King *i*?

h i.e. Before thy Tribunal: we were all at thy Mercy; not my Eſtate only (which thou haſt now granted to *Ziba*) but my Life alſo was in thy Power, if thou hadſt dealt with Rigour, and as Earthly Kings uſe to do with their Predeceſſors and Enemies Children. For otherwiſe by the Law of God *Saul* himſelf had not deſerved to die by *David*'s hands, as *David* himſelf confeſſed: Much leſs his Children, who were not to dye for their Father's Sins, *Deut.* 24. 16. But *Mephiboſheth* ſpeaks like a Courtier, and like an Orator, aggravating Matters againſt himſelf, that he might ſeem to juſtifie the King's Sentence, and to ſubmit to it; and ſo inſinuate himſelf into the King's favour. *i* To wit, for the Vindication of mine Honour, and the Reſtitution of my Eſtate.

29 And the King ſaid unto him, Why ſpeakeſt thou any more of thy matters *k*? I have ſaid *l*, Thou and Ziba divide the Land *m*.

k For as *Ziba* was preſent, ſo doubtleſs he was not ſilent, but ſaid and did what he could to make good his former Charge; which muſt needs occaſion many Words before the King. And the King was not now at leiſure for long Debates, and therefore makes an end of the Matter. *l* To wit, within my ſelf; I have conſidered the Matter as far as now I can, and upon the whole am come to this Reſolution, wherein I expect that thou and he do both acquieſce. Or, *I do now ſay*, I pronounce this Sentence in the Cauſe. *m* The meaning is either, 1. The Land ſhall be divided between thee and him, as it was by my firſt Order, *Chap.* 9. 10. He and his Sons managing it, and ſupporting themſelves out of it, as they did before, and giving the reſt of the Profits thereof to thee. And to this the following words may well enough be accomodated; *Yea, let him take all*; To wit, to his own ſole uſe. Or, 2. The Right and Profits of the Land ſhall be equally divided between you. It ſeems a very raſh and harſh Sentence, and very unbecoming *David*'s Wiſdom, and Juſtice, and Gratitude to *Jonathan*; and *Ziba* ſeems to have deſerved Death for falſly accuſing his Maſter of Treaſon, rather than a Recompence. But the whole Tranſaction of the Matter is not here ſet down. Poſſibly *Ziba* might bring plauſible Pretences to juſtifie his Accuſation; and it might be pretended, That *Mephiboſheth* neglected the trimming and dreſſing himſelf only in Policy, and that for a ſeaſon, till *David* and his Family had deſtroyed one another by their civil Wars, and giving him a fit opportunity to take the Crown. So that *David* might really be at a loſs what to determine. And *Ziba* had given proof of his Affections to *David* by an Act of Kindneſs which could not be without hazard to himſelf, *Chap.* 16. 1, 2. which *Mephiboſheth* had not done And poſſibly, this was only a preſent Setence, and *David* reſolved to examine things more throughly when he had more leiſure, and then to make a more full and final Determination of the Buſineſs; which alſo he might do, though it be not here Recorded. For we muſt not think, that nothing was done and ſaid about ſuch things, but what is mentioned in Scripture. Beſides, *Ziba* being a powerful Man, and the Crown not yet firmly fixed upon the King's head, *David* might think fit to ſuſpend his final Sentence till a more convenient ſeaſon, and not now to provoke him too much by taking away all his Eſtate from him at once, but to proceed againſt him by degrees. Howſoever, this is certain, we cannot paſs a right Judgement upon this Action of *David*'s, unleſs we underſtood all the Circumſtances of it, which we cannot pretend to do.

30 And Mephiboſheth ſaid unto the King, Yea, let him take all, foraſmuch as my lord the King is come again in peace unto his own houſe *n*.

n I am contented to loſe all, being fully ſatisfied with the happineſs of ſeeing my dear and dread Sovereign reſtored to his Crown, and Truth and Peace returned to his Kingdom.

* 1 Kings 2. 7.

21 ¶ And * Barzillai the Gileadite came down from Rogelim, and went over Jordan with the King, to conduct him over Jordan *o*.

o And then to croſs *Jordan* again, and ſo return to his Native Land.

*Chap. 17. 27.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and * he had provided the King of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the King ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

†Heb. *how many days* are *the years of my life*?

34 And Barzillai ſaid unto the King, † How long have I to live, that I ſhould go up with the King unto Jeruſalem.

p Seing my time of continuance in this World is but ſhort, it is not adviſable to change my Habitation, or to give thee or my ſelf any further trouble.

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men, and ſinging-women *q*? wherefore then ſhould thy ſervant be yet a burden unto my lord the King *r*?

q My Senſes are grown dull, and uncapable of reliſhing the Delights of the Court. I am paſt taking Pleaſure in delicious Taſtes, or ſweet Muſick, and other ſuch Delights of the Court. *r* I am through Age both uſeleſs and burthenſome to others, and therefore moſt improper for a Court-life.

36 Thy ſervant will go a little way over Jordan *ſ* with the King: and why ſhould the King recompenſe it me *t* with ſuch a reward?

ſ A little onward in thy way to *Jeruſalem*, and then return. *t* Or, *recompence me*, to wit, for my ſmall kindneſs to thee at *Mahanaim*, which was but a part of my Duty to thee.

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham *u*, let him go over with my lord the King, and do to him what ſhall ſeem good unto thee.

u *Barzillai*'s Son, 1 *Kings* 2. 7.

† Heb. *chuſe.*

38 And the King anſwered, Chimham ſhall go over with me: and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt † require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the King was come over, the King kiſſed Barzillai, and bleſſed him, and he returned unto his own place.

40 Then the King went on to Gilgal, and Chimham went on with him, and all the people of Judah conducted the King *x*, and alſo half the people of Iſrael *y*.

x Attended upon him on his Journey towards *Jeruſalem*. *y* Whereas the Men of *Judah* came intirely and unanimouſly to the King, as is noted here, and above, *verſe* 14. the *Iſraelites* of the other Tribes came in but ſlowly, and by halves, as being no leſs guilty of the Rebellion, than the Tribe of *Judah*; but not encouraged and invited to come in by ſuch a particular and gracious Meſſage as they were. And this is here mentioned as the occaſion both of the contention here following, and of the Sedition, *Chapter* 20.

41 ¶ And behold, all the men of Iſrael *z* came to the King, and ſaid unto the King, Why have our brethren the men of Judah ſtollen thee away *a*, and have brought the King and his houſhold, and all Davids men *b* with him over Jordan?

z To wit, ſuch as were preſent. *a* i. e. Conveyed thee over *Jordan* haſtily and privily, not expecting nor deſiring our Conſent and Concurrence in the Buſineſs, which we were no leſs ready to afford than they. It is alſo a ſecret Reflection upon the King, for permitting this Precipitation. *b* i. e. All thy Men; ſuch changes of Perſons being moſt frequent in the *Hebrew* Language; thine Officers, and Guards, and Soldiers. This is mentioned as an aggravation of their Fault, That they did not only carry the King over *Jordan*, but all his Men too, without asking their Advice.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the King *is* near of kin to us *c*: wherefore then be ye angry for this matter? have we eaten at all of the Kings *coſt*? or hath he given us any gifts *d*?

c Of the ſame Tribe with us, and therefore both oweth the more reſpect to us, and might expect and challenge more reſpect from us. *d* We have neither ſought nor gained any advantage to our ſelves hereby, but only diſcharged our duty to the King, and uſed all Expedition in bringing him back, which you alſo ſhould have done, and not have come in by halves, and ſo coldly as you have done; See *v.* 40.

† Heb. *ſet us at light.*

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts *e* in the King *f*, and we have alſo more *right* in David than ye *g*: Why then did ye † deſpiſe us, that our advice ſhould not be firſt had in bringing back our King *h*? And the words of the men of Judah were fiercer *i* than the words of the men of Iſrael.

e They ſay but *ten*, though ſtrictly there were Eleven; Either, becauſe they accounted *Joſeph* (which comprehends both *Ephraim* and *Manaſſeh* under it) for one Tribe, as it is ſometimes reckoned; Or becauſe *Simeon*, whoſe Lot lay within the Tribe of *Judah*, were joyned with them in this Action. *f* i.e. In the Kingdom, and the management of the Affairs of it; the word *King* being put for *Kingdom*, as it is 2 *Chron*: 23. 20. and *Iſa*: 22. 15. *Dan*: 7. 17. *Hoſ*: 10. 15. Or, in the King's Perſon, and the diſpoſal thereof. *g* As in the general we have more right in the King and Kingdom; ſo particularly, we have more right in *David* than you, becauſe you were the firſt beginners, and the moſt zealous promoters of this Rebellion; And as *David* is nearneſt of kin to you, ſo he hath been moſt injured by you; Howſoever, as he is King, we juſtly claim a greater Intereſt in him, than you; inaſmuch as we are the far greateſt part of his Subjects. *h* That we being the far greater Number, ſhould not have the firſt and chiefeſt Vote in this Action. But the words are by ſome, and may well be rendred interrogatively, *And was not my word firſt about bringing the King back*? Did not we make the firſt mention of it, before you could be drawen to it? For ſo indeed they did, *verſe* 11. And therefore the neglect of their Advice herein might ſeem more inexcuſable. *i* In ſtead of mollifying them with gentle words, they anſwered them with greater fierceneſs and inſolency; ſo that *David* durſt not interpoſe himſelf in the matter.

CHAP.

CHAP. XX.

By occaſion of this quarrel Sheba ſtirreth up Iſrael to ſedition, 1, 2. *David's ten concubines are ſhut up in perpetual priſon,* 3. *Amaſa is ſlain by Joab,* 4——10. *He and Abiſhai purſueth Sheba unto Abel,* 11--15. *The citizens by the advice of a wiſe woman cut off his head and caſt it over the wall to Joab,* 16——22. *David's officers,* 23——26.

AND there happened *a* to be there a man of Belial *b*, whoſe name *was* Sheba the ſon of Bichri, a Benjamite *c*, and he blew a trumpet, and ſaid, * We have no part in David *d*, neither have we inheritance in the ſon of Jeſſe *e*: every man to his tents *f*, O Iſrael.

* 1 King. 12. 16.

a His preſence was caſual in it ſelf, though certain, and ordered by God's Providence. *b* A lawleſs Perſon one that attempted to ſhake off the Yoke of Civil Authority: See *Deut.* 13:13. *c* And grieved at the tranſlation of the Kingdom from *Saul*, and that Tribe, to *David*. *d* The Tribe of *Judah* have monopolized the King to themſelves, and will not allow us any ſhare in him; let them therefore enjoy him alone, and let us ſeek out a new King. *e* An expreſſion of Contempt, implying their rejection of him, that he was no more to be owned as their King, but as a private Perſon, as the Son of *Jeſſe*. *f* Let us all deſiſt from this unthankful Office, of bringing the King back, and go each to our homes, that we may conſider, and then meet together to chuſe a new King.

2 So every man of Iſrael ∴ went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

∴ *i. e.* The generality of thoſe *Iſraelites* who were preſent.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* * concubines, whom he had left to keep the houſe, and put them in † ward *g*, and fed them, but went not in unto them: ſo they were † ſhut up unto the day of their death, † living in widowhood.

* Chap. 15. 16. and 16. 22.
† Heb. *a houſe of ward.*
† Heb. *bound.*
† Heb. *in widowhood of life.*

g Partly becauſe they had not vigorouſly oppoſed *Abſalom*'s luſtful Deſire, as they ſhould have done, even with the hazard of their Lives: and partly, leſt the ſight of them ſhould renew the Memory of *Abſalom*'s Filthineſs, and of their own and *David*'s Reproach, which it was fit to bury in perpetual Oblivion: and partly, becauſe it might appear Inceſtuous to have to do with thoſe who had been defiled by his own Son: and partly, becauſe as *David* would not, ſo it was not now convenient that any other Man ſhould have any conjugal Converſation with them.

4 ¶ Then ſaid the king to Amaſa, † Aſſemble me the men of Judah *h*, within three days *i*, and be thou here preſent *k*.

† Heb. *Call.*

h And march in the Head of them as their General, as I have promiſed thee, *chap.* 19. 13. *i* Which he ſupoſed *Amaſa*, having been their late General, could eaſily do: and the buſineſs required haſte. *k* Within that time to receive Orders and Inſtructions from me.

5 So Amaſa went to aſſemble the *men of* Judah; but he tarried longer than the ſet time *l* which he had appointed him.

l Either, becauſe the People being wearied out by the late Civil War, were not forward to engage in another: or, becauſe the Soldiers had more Affection to *Joab*, than to their new General; to whoſe ill Conduct poſſibly they might impute their unſucceſsfulneſs in the laſt Battel: Or, becauſe *Amaſa* for his own Intereſt might ſeek delays, to render himſelf more neceſſary and uſeful to the King, and to keep up his honourable and profitable Employment, which is the common Policy of ſuch Men.

6 And David ſaid to Abiſhai *m*, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou * thy lords ſervants *n*, and perſue after him, leſt he get him fenced cities, and † eſcape us.

* Chap. 11: 11.
† Heb. *deliver himſelf from our eyes.*

m Not to *Joab*; leſt by this means he ſhould recover his Place, and *Amaſa* be diſcontented, and *David's* Fidelity in making good his Promiſe to *Amaſa* be queſtioned. *n i. e.* My Guards that attend upon my Perſon, and the other Soldiers who are now preſent with me. He ſpeaks of himſelf in the Third Perſon, as is very frequent. For it is not probable he would now call *Joab his lord*, whom he had lately depoſed; nor *Amaſa*, who had not yet taken actual Poſſeſſion of his Place, nor had the Command over the King's Guards.

7 And there went out after him Joabs men *o*, and the * Cherethites, and the Pelethites *p*, and all the mighty men: and they went out of Jeruſalem to purſue after Sheba the ſon of Bichri.

* Chap. 8. 18.

o The remainders of *Joab*'s Army who were there preſent, with whom alſo *Joab* might go as a Reformade, watching an opportunity to do what he deſigned. *p* Of whom, ſee on *chap*: 8:18.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them *q*; and Joabs garment that he had put on, was girded unto him *r*, and upon it a † girdle *with* a ſword faſtned upon his loins in the ſheath thereof, and as he went forth *s* it fell out *t*.

† Heb *girdle*; or, *belt of a ſword.*

q Having gathered ſome forces, and given due Orders for the reſt to follow him, he returned to *Jeruſalem*, and by the King's Command went after thoſe mentioned *ver* 7. and being come up to them at the place where they waited for him, he put himſelf into the Head of *Joab*'s Men, and the *Cherethites* and the *Pelethites*, and ſuch as he had brought along with him, and marched before them as their Chief and General. *r* After the manner of Travellers and Soldiers. *s* To meet and ſalute *Amaſa*, who was coming towards him to do him Honour. *t* Things having (it is likely) been ſo contrived by *Joab*, that upon the leaſt motion of his Body, his Sword ſhould drop out, and he might take it up without raiſing *Amaſa*'s Suſpicion.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard *u* with the right hand to kiſs him.

u As the manner of Ancient Times was, when they kiſſed and ſaluted one another.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand *x*: ſo he ſmote him therewith in the fifth *rib y*, and ſhed out his bowels to the ground, and † ſtrook him not again *z*, and he died: ſo Joab *a* and Abiſhai his brother purſued after Sheba the ſon of Bichri.

† Heb. *doubled not his* ſtroke.

x Which falling out, as it ſeemed, caſually, he ſuppoſed that *Joab* intended only to put it into its Scabbard, and therefore took no care to defend himſelf againſt the ſtroke. *y* See on *chap.* 2: 23. *z* He diſpatched him at one ſtroke; or, gave him his Deaths Wound at the firſt blow, and needed not to ſmite him again. *a* Who now boldly reſumed his former Place, and marched in the head of the Army. It is not ſtrange, that *Amaſa*'s Soldiers did not fight to revenge his Death; partly, becauſe not many of them were yet come up, but came by degrees, as the following Verſes ſhews; and partly, becauſe *Joab*'s Intereſt and Authority with the Military-men was very great; eſpecially, with *David*'s Guards, who were here preſent, and who had no kindneſs for *Amaſa*, as having been the General of the Rebellious Army; and, as they might think, was not fit to be put into a Place of ſo great Power and Truſt.

11 And one of Joabs men *b* ſtood by him, and ſaid, He that favoureth Joab *c*, and he that *is* for David *d*, *let him go* after Joab.

b Left there on purpoſe to deliver the following Meſſage. *c* He that would have *Joab* to be General, rather than ſuch a perfidious Rebel and Traytor as *Amaſa*. *d* He that wiſheth *David* good ſucceſs againſt *Sheba*, and againſt all Rebels. Whereby he implies, that though this fact of his was done againſt the King's Command, yet it was for his Intereſt and Defence.

12 And Amaſa wallowed *e* in blood *f* in the midſt of the high way: and when the man ſaw that all the people *g* ſtood ſtill *h*, he removed Amaſa out of the high way into the field *i*, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

e Heb. *rolled himſelf*, being in the Pangs of Death; yet having ſo much life left, as to move himſelf a little, though not to raiſe himſelf up from his place. *f* In his own Blood, which was ſhed there. *g* To wit, the Soldiers which were upon their march. *h* Wondering at the Spectacle, and enquiring into the Author and Occaſion of it. *i* Perceiving, that it both incenſed them againſt *Joab*, and hindred, the King's Preſent Service.

13 When he was removed out of the high way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he *k* went through all the tribes of Iſrael unto Abel, and to Beth-maachah *l*, and all the Berites *m*: and they *n* were gathered together, and went alſo after him *o*.

k Either, 1. *Joab*, who purſued *Sheba* through all the Tribes as far as *Abel*. Or rather, 2. *Sheba*, who was laſt mentioned, who marched from Tribe to Tribe to ſtir them up to Sedition; and to him the following words ſeem beſt to agree. *l* Or rather, *to Abel, even to Beth-maachah*; *i. e*, unto *Abel-beth-maachah*, as this place is called here in the *Hebrew* Text, *ver*: 15: and 1 *King*: 15: 20. 2 *King*. 15: 29. to diſtinguiſh it from other *Abels*; and to ſignifie, that this was that Abel which was in the Tribe of *Napthali* in the Northern border of *Canaan* towards that part of *Syria* called *Maachah*, 2 *Sam*: 10. 8. *m* Such as lived in the City, or Territory of *Beeroth* of *Benjamin*, *Joſh*. 18. 25. who being of the ſame Tribe, if not City with *Sheba* and his greateſt Acquaintance and Friends: or, being moſt implacable againſt *David*, adhered to *Sheba*, and followed him through all the Tribes of *Iſrael*. *n* To wit, the Tribes of *Iſrael*; *i. e.* a conſiderable Number of them; as might well be expected, when the Diſcontents were ſo high and general, *o i. e.* After *Sheba*.

15 And they *p* came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city *q*, and ‖ it ſtood in the trench *r*: and all the people that *were* with Joab, † battered the wall to throw *it* down:

‖ Or, *it ſtood againſt the outmoſt wall.*
† Heb. *marred to throw down.*

p i. e. *Joab* and his Army, which is eaſily underſtood, both from the foregoing and following Verſes. *q* From whence they might either batter the Wall, or ſhoot at thoſe who defended it againſt them, who ſhould aſſault it. See 2 *King*. 19. 32. *Jer*. 32. 24. and 33. 4. Otherwiſe, *they threw down the bank of the City*, which they had raiſed up to defend the City on the weakeſt ſide. *r i. e.* The Bank ſtood in, or near to the Trench, or the Wall of the City; ſo that the City was in great danger of being taken. Otherwiſe, the City ſtood within the Trench, or Wall, being defended only by a ſingle Trench, or a weak Wall; the Bank which was raiſed up there to defend it, being thrown down.

16 ¶ Then cryed a wiſe woman out of the city, Hear, hear, ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, *I am he*: Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, ‖ They were wont to ſpeak in old time, ſaying, ‖ They ſhall ſurely ask *counſel* at Abel: and ſo they ended *the matter s*.

‖ Or, *They plainly ſpeak in the beginning, ſaying, Surely they will ask of* Abel, *and ſo make an end.*

s According to this Tranſlation the ſence is, This City which thou art about to deſtroy, is no mean and contemptible one, but ſo honourable and conſiderable for its Wiſdom, and the wiſe People in it, that when any Differences did ariſe among any of the Neighbours, they uſed Proverbially to ſay, *We will ask the Opinion and Advice of the Men of* Abel *about it, and we will ſtand to their Arbitration; and ſo all Parties were ſatisfied, and Diſputes ended.* But there is another

another Tranſlation in the Margent,embraced alſo by ſome others, which ſeems to be the beſt ; *They* (*i. e* the Citizens of this City) *plainly* (or, *commonly*) *ſpake* (among themſelves) *in the beginning* (to wit, when *Sheba* and his Men firſt came into the City, and they were informed, That *Joab* was purſuing him) *ſaying, Surely they will ask of Abel, and ſo make an end* : They will peaceably Expoſtulate the buſineſs with us, and enquire,why we received *Sheba* into our City ? And whether we would deliver him up into their hands, and would inform us of the reaſon of their Hoſtile Attempt upon us,and offer to us Conditions of Peace,which by God's Law, *Deut.* 20. 10. they were to do even to ſtrange, and much more to *Iſraelitiſh* Cities. So ſhe doth both modeſtly reprove *Joab* for the neglect of his Duty, and oblige him to the Performance of it.

19 I *am one of them that are* peaceable *and* faithful in Iſrael *t* : thou ſeekeſt to deſtroy a city, and a mother *u* in Iſrael : why wilt thou ſwallow up the inheritance of the LORD *x* ?

t Or, I (to wit, the City of *Abel*,in whoſe Name and Perſon ſhe ſpeaks this) am one of the *peaceable and faithful* Cities of *Iſrael.* Whatſoever *Sheba* may deſign, whom we have innocently received into our City, before we well underſtood the matter : we of this City abhor the thoughts of Warring, and Rebelling againſt the King, as having had no hand in *Abſalom*'s late Rebellion : which is probable enough, conſidering both their Situation in the outmoſt Borders of the Land, very remote from the Seat of that Civil War; and their open Profeſſion of their Peaceableneſs, and Fidelity, or Loyalty to the King ; which had been impudent if they had been ſo lately involved in the laſt War and Rebellion. *u i. e.* A Mother : for great Cities are commonly called *Mothers* ; as leſſer Towns or Villages ſubject to them, and depending upon them, for Direction and Defence, are called their *Daughters*, as *Ezek*: 16: 27, 46. *x i. e.* A conſiderable part of that Land which God hath choſen for his peculiar Poſſeſſion. The Deſtruction which thou art about to bring upon us, is an Injury alſo to *Iſrael*, and to the God of *Iſrael*.

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up, or deſtroy.

21 The matter *is* not ſo : but a man of mount Ephraim *y* (Sheba the ſon of Bichri † by name) hath lift up his hand *z* againſt the king, *even* againſt David : deliver him only,and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall *a*.

† Heb. *by his name.*

y Queſt. How can this be ſo, when he is called a *Benjamite* ? *ver*:1: *Anſ.* Either he was a *Benjamite* by Birth, but dwelt in the Tribe of *Ephraim*,as many did upon ſeveral occaſions dwell out of their own Tribes: or, *mount Ephraim* was a place in *Benjamin*,which might be ſo called, either becauſe it was upon the Borders of *Ephraim*, and looked towards it ; or from ſome notable Action or Event of the *Ephraimites* in that place. Compare *chap*: 18: 6. *z i. e.* Taken up Arms, or raiſed Rebellion. *a* Which ſhe undertook, becauſe ſhe knew the preſent Temper, and great Fears of the citizens, and Soldiers too; and that conſidering their evident and extream Danger, they were generally deſirous of Peace, from which they were reſtrained only by *Sheba*'s Authority and Intereſt ; and therefore did not doubt by God's Bleſſing upon her wiſe Counſel to effect it, as indeed ſhe did. And it is not unlikely, that this Woman might be a Governeſs in that City. For though this office was commonly performed by Men ; yet were not the Women wholly excluded, but ſometimes imployed in the Government : As we ſee in *Deborah*, who judged *Iſrael*, *Judg*: 4: 4. And Queen *Achalia*, 2 *King*: 11.

22 Then the woman went unto all the people in her wiſdom *b*, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab : and he blew a trumpet,and they *c* † retired from the city,every man to his tent : and Joab returned to Jeruſalem unto the king.

† Heb. *were ſcattered.*

b Prudently treated with them about it, either ſeverally or joyntly, as ſhe ſaw fit ; repreſenting to them the certainty and nearneſs of all their Ruine, if they did not ſpeedily comply with her Deſires, and certain Deliverance if they did. *c Joab* and his Army which beſieged them.

23 ¶ Now * Joab *was* over all the hoſt of Iſrael *d* : and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites.

* Chap. 8: 16.

d The good ſucceſs of this and of the former Expedition,under the Conduct of *Joab*, had ſo fixed his Intereſt in the Army, and others of *David*'s faſteſt Friends, that the King could not without danger to the Publick Weal diſplace him.

24 And Adoram *was* over the tribute *e* : and Jehoſhaphat the ſon of Ahilud *was* || recorder *f* :

|| Or, *remembrancer.*

e The receiver and manager of the Kings Publick Revenue. See on 1 *King.* 4. 6. *f* See 2 *Sam.* 8. 16.

25 And Sheba *was* ſcribe, and Zadok and Abiathar *were* the prieſts *g* :

g See 2 *Sam.* 8. 17. and 15. 35.

26 And Ira alſo the Jairite *h* was || a chief ruler *i* about David.

|| Or, *a prince.*

h So called from his birth or dwelling in the Country of *Jair* in *Gilead*, *Numb.* 32. 41. *Judg.* 10: 4. *i* Either the Preſident of the Kings Council : or, his Chief Miniſter (as the *Hebrew* word *Cohen* ſignifies) of State,inſtead of *Ahithophel* : or in ſome other very high place near the King's Perſon. Compare 2 *Sam.* 8. 18. where this Title is given to *David*'s Sons, the Chief of which were now cut off, And theſe things are here repeated with ſome alteration, to ſhew that *David* was now fully re-eſtabliſhed in his former Eſtate.

CHAP. XXI.

A three years famine declared by God to be for the Gibeonites ſake ceaſeth by their hanging ſeven of Saul's ſons, 1—9. *Rizpah preſerveth the dead bodies,* 10, 11. *David burieth the bones of Saul and Jonathan, as alſo of them that were hung up in his father's ſepulchre,* 12—14. *Four battels againſt the Philiſtines wherein four valiants of David ſlay four giants,* 15——22.

THen *a* there was a famine in the days of David three years, year after year ; and David † enquired of the LORD *b*. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites *c*.

† Heb. *It ſought th face of,&c.*

a When ? Either, Firſt, After *Abſalom*'s and *Sheba*'s Rebellion,as it is here related. Or rather, Secondly, In ſome other time before. It is well known and confeſſed,that the Particle, *then*,doth not always note that the thing was done in that order in which it is mentioned ; but is oft of an indefinite ſignification ; as alſo that the Scripture in its Hiſtories and Relations,doth not always obſerve the order of time, but the order of things, puting that after, which was done before, as occaſion requires. And ſo it ſeems to be here. The things related here and *chap*:24.are by the moſt and beſt Interpreters conceived to have been done long before *Abſalom*'s Rebellion. And this Opinion is not without ſufficient grounds: Firſt, This Particle, *then*, is here explained, *in the days*, *i. e.* during the Life and Reign of *David* :which general and indefinite words ſeem to be added as an Intimation that theſe things were not done after the next foregoing Paſſages, for then the Sacred Writer would rather have added, *after theſe things*, or ſome ſuch expreſſion, as it is 2 *Chron.* 32.1. and in many other places. Secondly,Here are devers Paſſages which it ſeems very improbable to aſcribe to the laſt Years of *David*'s Reign : Such as theſe, Firſt, That *Saul*'s Sin againſt the *Gibeonites* ſhould ſo long remain unpuniſhed. And indeed that this was done, and *Saul's* ſeven Sons hanged by *David's* order before that time, ſeems plainly to be intimated by that paſſage 2 *Sam.* 16.8. where he is charged with *the blood of the houſe of Saul* : for which there was not the leaſt colour till this time. Secondly, That *David* ſhould not remove the Bones of *Saul* and *Jonathan* to their proper place, here *v.* 12. 13, 14. till that time. Thirdly, That the *Philiſtines* ſhould wage War with *David* again and again, *v.* 15,&c. ſo long after he had fully ſubdued them,*chap*. 8. 1. and that *David* in his old Age ſhould attempt to fight with a *Philiſtine* Giant, or that his People ſhould ſuffer him to do ſo. Fourthly,That *David* ſhould then have ſo vehement a deſire to number his People,*chap*:24.1,&c. which being an act of youthful heat and vanity,ſeems not at all to agree with his old age,nor with that ſtate of deep humiliation,and great affliction in which he then was. And the reaſon why theſe matters are put here out of their proper order, is plainly this, becauſe *David*'s Sin being once related, it was very convenient that *David*'s Puniſhments inflicted for it ſhould immediatly ſucceed:this being very frequent in Scripture-ſtory, to put thoſe things together which belong to one matter, though they happened at ſeveral times. And this is the more conſiderable, becauſe it tends to the clearing of that great difficulty, 2 *Sam.* 15: 7. *b* Concerning the reaſon of his Diſpleaſure, and this Judgment. *c* Which was not only an act of Cruelty, but alſo of Perfidiouſneſs and Perjury, becauſe it was a direct and publick violation of that Solemn Oath given to them for their ſecurity by *Joſhua* and the Princes, in the name of all the *Iſraelites*, of that, and of ſucceeding Generations, and conſequently a great ſcandal to the true Religion,and the Profeſſors of it, and a mean to diſcourage others from embracing it, as the *Gibeonites* had done. *Queſt.* Why did not God puniſh *Saul* whilſt he was alive for this fault, but his innocent Children, and *David* and the *Iſraelites* of this Age ? *Anſw.* Firſt,God did ſeverely puniſh *Saul* for this and his other Sins. Secondly, As God may juſtly inflict Temporal puniſhments upon any Offender, either in his perſon or in his Poſterity, when he pleaſeth ; ſo it is meet he ſhould take his own time for it ; and it is folly and wickedneſs in us to quarrel with God for ſo doing. Thirdly,The *Iſraelites* might ſundry ways make themſelves guilty of *Saul*'s ſin,though it be not particularly mentioned in Scripture, adviſing or encouraging him to it ; or, by aſſiſting him in the execution of it ; or,by conniving at it ; or, by rejoycing in it, for ſome wordly advantage which they received,or expected from it ; or, by not repairing the Injuries which *Saul* had done them,as far as they might. And ſome of theſe ways *David* himſelf might be involved in the guilt : although indeed this evil fell principally upon the People. And whereas many of the People probably were innocent of that Crime, yet they alſo were guilty of many other Sins,for which God might puniſh them, though he took this occaſion for it. And it may be further obſerved, That God is pleaſed many times ſeverely to puniſh leſſer Delinquents, and to ſuffer the greater for the preſent to go unpuniſhed;and that not only to manifeſt his own Soveraign Power and Liberty, but alſo to give the World thereby aſſurance of a future Judgment, and Puniſhments reſerved for the next life.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but * of the remnant of the Amorites, and the children of Iſrael had ſworn unto them : and Saul ſought to ſlay them *d*, in his zeal to the children of Iſrael and Judah *e*.)

* Joſh. 9. 3. 16, 17.

d i. e. He ſought occaſions and pretences how he might cut them off with ſome colour of Law or Juſtice, diligently ſearching out and aggravating their Faults, and puniſhing them worſe than they deſerved ; oppreſſing them with exceſſive Labours, and openly killing ſome of them, and intending by degrees to wear them out. *e* Conceiving, or rather,pretending that it was not for the honour, nor comfort, nor advantage of God's People,to nouriſh any of that viperous Brood in their Boſoms;and that howſoever *Joſhua* and the Princes which then were, had by their Fraud been drawn into an Oath to preſerve them, *Joſh*, 9. 15. yet in truth that Oath was contrary to God's Command, *Exod*: 23: 32. *Deut*: 7: 2. and therefore (as he thought) not to be obſerved. This was his pretence : but how little Zeal he had for God, or for the publick good of his People, is evident by the whole courſe of his life : and therefore it is more than probable he had ſome particular motive or deſign in the caſe : either, becauſe ſome of them had highly provoked him, for whoſe ſake he would be revenged of the whole Race : or becauſe they being cut off, their Eſtates might be forfeited to the Crown : or, for ſome other reaſon now unknown.

3 Wherefore David ſaid unto the Gibeonites *f*,

What ſhall I do for you *g*? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD *h*?

f To ſome of the chief of them, who were to impart it to the reſt. *g* What ſatisfaction do you expect or require for the Injuries formerly done to you? *h* That by your acknowledgment of ſatiſfaction received, the guilt and curſe may be removed from the Land and People of God, and by this means, as alſo by your Prayers, God may be reconciled, and may reſtore his Bleſſing of Plenty to us, which hitherto he hath denied us.

|| Or, it is *not ſilver nor gold that we have to do with Saul or his houſe; neither* pertains it *to us to kill*, &c.
|| Or, *cut us off.*

4 And the Gibeonites ſaid unto him, || We will have no ſilver or gold of Saul, nor of his houſe, neither for us ſhalt thou kill any man in Iſrael *i*. And he ſaid, What you ſhall ſay *k*, *that* will I do for you.

i Except *Saul*'s Family, as it here follows. *k* To wit, in any reaſon, and as far as God's Law will permit.

5 And they anſwered the king, The man that conſumed us, and that || deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael *l*,

l That we ſhould be either killed, or baniſhed from the Land of *Iſrael*; which is as bad as death to us, becauſe here, and here only God is truly worſhiped and enjoyed. Whereby it ſeems divers of them were hearty Proſelites, and godly perſons; and therefore God is more ſevere in puniſhing the Injuries done to them. Compare 1 *Sam*; 26:19.

|| Or, *choſen of the* LORD.

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD *m* in Gibeah of Saul *n* || Whom the LORD did chuſe *o*. And the king ſaid, I will give *them p*.

m To vindicat his Honour, which was injured by *Saul*'s violation of the Oath and Covenant of God, and to appeaſe his wrath. *n* *Saul*'s Country, 1 *Sam*. 10: 26: and 11: 4. for their greater ſhame. *o* This is added to aggravate *Saul*'s Offence, that it was committed not only againſt them, but alſo againſt the Lord who had choſen and advanced him, and therefore did little deſerve this from *Saul*'s hand, to have his Laws broken, and his Name dishonoured by perjury. *p* Having doubtleſs conſulted God in the matter; who as he had before declared *Saul*'s Bloody Houſe to be the cauſes of this Judgment, ſo now commanded that Juſtice should be done upon it, and that the remaining Branches of it should be cut off; as ſufficiently appears from hence, that God was ſatisfied and well pleaſed with the Action; which he would not have been, if *David* had done it without his command; for then it had been a ſinful action of *David*'s, and contrary to a double Law of God, *Deut*: 21: 23: and 24: 16. which none but God himſelf could diſpenſe with.

* 1 Sam. 18. 3. and 20. 8, 42. and 23. 18.

7 But the king ſpared Mephiboſheth *q* the ſon of Jonathan ∴, the ſon of Saul, becauſe of * the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

q For the *Gibeonites* deſiring only ſuch a number, without deſigning the perſons, it was at *David*'s choice whom to ſpare. Or, he prevailed with the *Gibeonites* that they did not demand him; and with the Lord, that he might not be one of thoſe who were devoted to deſtruction. ∴ This is expreſly added, to diſtinguiſh him from the other *Mephiboſheth*. *v*. 8.

|| Or, *Michal's ſiſter*, v. 19
† Heb. *bare to Adriel.*

8 But the king took the two ſons of Rizpah *r*, the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephiboſheth, and the five ſons of || Michal *ſ* the daughter of Saul, whom ſhe † brought up *t* for Adriel the ſon of Barzillai the *Meholathite u*,

r *Saul*'s Concubine, *v*. 11. and *chap*. 3. 7. *ſ* Or, of *Michals* Siſter to wit, *Merob*. for *Michal* had no Children, 2 *Sam*. 6: 23. nor was ſhe married to this *Adriel*, but to *Phalti* or *Phaltiel the ſon of Laiſh*, 1 *Sam*: 25. 44. and 2 *Sam*. 3. 15. and *Merob* her Siſter was married to this very *Adriel the Meholathite*, 1 *Sam*. 18. 19. And it muſt be remembred, that the *Hebrew* Language is very ſhort, and full of *Elipſes* or defects of words, which yet may be eaſily underſtood from the ſenſe. particularly, relative words are oft lacking, and to be ſupplied, as *Goliah* is put for *Goliahs brother*, here *v*. 19. and *Uncle* for *Uncles ſon*, *Jer*: 32; 7, 12. Or, the Sons of *Merob* are called *the ſons of Michal*, to wit, by adoption; or, the near Kindred and next Heirs of *Michal*, and brought up by her. For upon that and ſuch like accounts the Title of *Son* is oft given in Scripture, as *Gen*. 48. 5. *Exod* 2. 10. *Deut*. 25. 5 6. *Ruth*. 1. 11, 12. and 4. 17. *Queſt*. But why then are not theſe called *the ſons of Merob*? *Anſ*. Becauſe they were better known by their Relation to *Michal*, who was *Davids* Wife, and, it may be alive at this time, and having no Children of her own, took theſe and bred them up as her own; when *Merob* was now a more obſcure perſon, and poſſibly dead many Years before this. *t* For ſo this *Hebrew* Verb, which primarily and properly ſignifies to *bear*, is ſometimes uſed, as *Gen*. 50: 23. *Ruth* 4: 17 becauſe the Education of Children is a kind of bearing of them, as requiring frequently no leſs care and pains than the bearing doth; whence it is that Nurſes are reputed as Mothers, and ſometimes go under that Name both in Sacred and prophane Writers. See *Ruth* 4. 16, 17. and compare *Gen*: 16. 2: and 30: 3. *Num* 11: 12. *Gal*: 4: 19. *u* Of *Abel-meholah* in the Tribe of *Benjamin*, *Judg*. 7. 22. So he is here called by way of diſtinction from *Barzillai* the *Gileadite*, *chap* 19. 31.

* Joſh. 10. 26:

9 And he delivered them into the hand of the Gibeonites *x* and they * hanged them in the hill *y* before the LORD *z*: and they fell *a all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley harveſt *b*.

x *Queſt*. How could *David* do this, when he had Sworn that he would not cut off *Saul's* Seed, 1 *Sam*. 24. 21, 22. *Anſw*. Becauſe he had ſpecial warrant and direction from God about it, who, as all confeſs, can diſpenſe with Mens Oaths, and with his own Laws when he ſees fit. And that he did ſo here, is manifeſt, becauſe God was pleaſed with it, and removed the Judgment upon it, whereas otherwiſe *David* had been guilty of the ſame Sin with *Saul*, to wit, of the breach of his Oath and Covenant, for which this famine was inflicted. See the Note on 1 *Sam*. 24. 22. *y* Or, *in an hill*, in or near *Gibeah*; in a conſpicuous place for their greater infamy, and for the caution and terror of others who ſhould make any attempt upon the *Gibeonites* for the future. *z* As a Sacrifice offered up to God to appeaſe his Wrath: or, unto the Lord, as was ſaid *v*. 6. *a* *i. e* Died: for ſo the word, to *fall*, is oft uſed, as *Exod*. 19. 21. 1 *Chron*. 21. 14 *Pſal*. 91. 7. *Jer*. 39 laſt. *Hoſ*. 5: 5. or, were executed. *b* Which was before the Wheat-harveſt.

* Chap. 3. 7.
† Heb. *gave not.*

10 ¶ And * Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her *c* upon the rock *d*, from the beginning of harveſt, until water dropped upon them out of heaven *e*, and † ſuffered neither the birds of the air to reſt on them by day *f*, nor the beaſts of the field *g* by night.

c As a Tent to dwell in: being informed that their Bodies were not to be taken away ſpeedily, as the courſe of the Law was in other and ordinary caſes, *Deut*: 21: 23. but were to continue there until God was intreated, and did remove the preſent Judgment. And God was herein pleaſed to diſpenſe with his own Law, that it might plainly appear that theſe were not put to death by *David* for politick Reaſons, as that he and his Sons might be fred from Competitors, which doubtleſs *David*'s Enemies were ready to ſuggeſt; but by God's ſpecial Command, who was pleaſed to execute this Judgment upon them, as partly and principally for the puniſhment of *Saul*'s Sin; ſo ſecondarily for the ſtabliſhing of *David*'s Throne to himſelf and to his Seed for ever, as he had promiſed. *d* In ſome convenient place in a Rock, near adjoyning. *e* *i. e.* Until they were taken down: which was not to be done till God had given Rain as a ſign of his Favour, and a mean to remove the Famine, which was cauſed by the want of it. *f* *i. e.* On their Carcaſſes. *g* From which ſhe might preſerve her ſelf and them by divers methods.

11 And it was told David *h* what Rizpah the daughter of Aiah the concubine of Saul had done.

h Who heard it with ſo much approbation, that he thought fit to imitate her Piety, being by her Example provoked to do what hitherto he had neglected, to beſtow an honourable Interment upon the remains of *Saul* and *Jonathan*, and, with them upon thoſe that were now put to death, that the honour done to them herein, might be ſome comfort to this dejected and diſconſolate Widow.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead, which had ſtollen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa:

* 1 Sam. 31. 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon, and they gathered the bones *i* of them that were hanged.

i Having firſt burnt off the Fleſh which remained upon them when they were taken down. Compare 1 *Sam*: 31: 10, &c.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah *k*, in the ſepulchre of Kiſh his father: and they performed all that the king commanded: and after that *l* God was intreated for the land.

k A place in *Benjamin*, mentioned *Joſh*. 18. 28. *l* After thoſe things were done which were before related; *i. e.* after they were hanged up: for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or, if this relate to what was laſt mentioned, the meaning is, that God was pleaſed to reſtore the Bleſſing of Plenty to the Land.

15 ¶ Moreover, the Philiſtines had yet a war again with Iſrael *m*, and David went down, and his ſervants with him, and fought againſt the Philiſtines, and David waxed faint.

m Theſe Wars though here related, were tranſacted long before this time: of which ſee the Notes on *v*. 1. For it is no way probable, either, that the *Philiſtines* being ſo fully and perfectly ſubdued by *David*, *chap*. 8: 1. ſhould in his days be in a capacity of waging War with the *Iſraelites*: or, that *David* in his old age would undertake to fight with a Giant, or that his People would permit him to do ſo.

|| Or, *Rapha.*
† Heb. *the ſtaff*, or, *the head.*

16 And Iſhbi-benob, which *was* of the ſons of || the giant *n*, (the weight of whoſe † ſpear *weighed* three hundred *ſhekels o* of braſs in weight) he being girded with a new *ſword p*, thought to have ſlain David.

n So called by way of eminency. Or, *of Rapha*, a Giant ſo called. *o* See 1 *Sam*. 17: 5. *p* Or rather, *with a new* Girdle or Belt: For, Firſt, This was the uſual habit of Souldiers, 1 *Sam*: 18: 4. 2 *Sam*. 18. 11. and 20. 8. 1 *Kings* 2: 5. *Iſa*: 5. 27. and, when it was of an extraordinary faſhion and price, and Enſign of Dignity and Command in the Army, *Ezek*. 23: 15. So this may be mentioned to note, that this was the firſt time either of his going out to fight, or of his advancement to ſome eminent place in the Army: which made him deſirous to ſignalize himſelf with ſome great Action. Secondly, This Supplement is more natural and uſual, the word *girdle* being eaſie ſupplied from the word *being girded*; ſuch Ellipſes of conjugate words being frequent in the *Hebrew* Tongue, as *Num*: 11; 14, *Pſal*. 76: 12. *Math*. 20: 12. Thirdly, The newneſs of the Sword ſeems to have no emphaſis nor ſignificancy for the preſent purpoſe; ſeing an old and tried Sword would ſeem more conſiderable for his encouragement, than one new and unproved.

* Chap. 18: 3.
† Heb. *candle*, or, *lamp.*

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then * the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † light of Iſrael *q*.

q Leſt thou be ſlain, and thereby thy People be ruined. Good Kings are in Scripture juſtly called the *Light* of their People, as 1 *King*. 11. 36. and 15. 4. *Pſal*. 132. 17. becauſe the beauty and glory, the conduct and direction, the comfort and ſafety, and welfare of a People depends upon them, and comes from them.

* 1 Chron. 20 4.

18 * And it came to paſs after this *r*, that there was again a battel with the Philiſtines at Gob *ſ*: then Sibbechai the Huſhathite *t* ſlew * Saph, which *was* of the ſons of || the giant.

|| Or, *Rapha.*

r After the Battel laſt mentioned. *ſ* Or, *in Gezer*, as it is 1 *Chron.* 20: 4. whereby it ſeems *Gob* and *Gezer* were neighbouring Places, and the Battel fought in the Confines of both. *t* One of *David's* worthies, 1 *Chron.* 11. 29.

19 And there was again a battel in Gob, with the Philiſtines, where Elhanan *u*, the ſon of Jaare-oregim, a Bethlehemite, ſlew * *the brother of* Goliah the Gittite *x*, the ſtaff of whoſe ſpear *was* like a weavers beam *y*.

* *See* 1 Chron. 20. 5.

u Another of *David's* worthy and valiant Commanders. *x* The relative word *Brother*, is not in the *Hebrew* Text, but is fitly ſupplied out of the parrallel place, 1 *Chron.* 20. 5. where it is expreſſed And ſuch defects of relatives are not unuſual in Scripture. Thus the word *Wife* is underſtood, *Matth*: 1.6: *Joh*: 19: 25: and *Father* or *Mother*, *Mar.* 15: 40, 47. Compare with *Mar*: 16: 1: and *Luke* 24 10. and *Son*, *Matth*: 4: 21: *Mar.* 2. 14. *Joh.* 21. 15. and *Brother*, *Luke* 6. 16. Compare with *Jud. v.* 1. And ſuch Ellipſes do alſo frequently occur in prophane Authors. Although the place may be, and is otherwiſe rendered *Elhanan the ſon of Jaare-oregim, ſlew Beth-halachmi* or *Lachmi*, (as he is called by way of abbreviation 1 *Chron.* 20.5. which is very frequent in the *Hebrew* Tongue,) who was (which words are frequently underſtood in the *Hebrew* Text) *with* (ſo *eth* is often rendred, as hath been noted before) *Goliath the Gittite*; *i. e.* in his Company, bred up with him to the War, and related to him as his Brother. Or, he *ſlew Beth-halachmi* a *Goliath* (or, another *Goliath*) *of Gath*, or the *Gittite*. So the name of the Giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his Brother, but for his exact reſemblance of him in Feature, or in Stature and Strength, or in Courage and Military Skill ; as *John the Baptiſt* was called *Elias*, for the like reaſon. Peradventure alſo, after the death of the firſt and famous *Goliath* the *Gitite*, 1 *Sam.* 17. that name was either given to him by others, or taken by himſelf. *y* In thickneſs. See 1 *Sam.* 17. 7.

20 And there was yet a battel in Gath *z*, where was a man of *great* ſtature ∴, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number, and he alſo was born to || the giant.

|| Or, *Rapha.*

z i. e. In the Territory of the City of *Gath*. Which circumſtance intimates, that this, and conſequently the other Battels here deſcribed, were fought before *David* had taken *Gath* out of the hands of the *Philiſtines*, which he did 2 *Sam.* 8. 1. compare with 1 *Chron.* 18. 1. and therefore not in the laſt days of *David*, as ſome conceive from their mention in this place. ∴ Or, *a man of Middin* or *Madon*, as the LXX render it, ſo called from the place of his birth, as *Goliath* is ſaid to be *of Gath* for the ſame reaſon.

21 And when he || defied Iſrael, Jonathan the ſon of * Shimea, the brother of David, ſlew him.

|| Or, *reproached.* * 1 *Sam.* 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David *a*, and by the hand of his ſervants.

a Either, becauſe they were ſlain by his Conduct, and Counſel, or Concurrance ; for he contributed by his hand to the death of one of them, whilſt maintaining a fight with him, he gave *Abiſhai* the eaſier opportunity of killing him, *ver.* 16. 17. or becauſe what is done by the inferior Commanders, is commonly aſcribed to the General, both in Sacred and Prophane Writers.

CHAP. XXII.

A Pſalm of thankſgiving for God's Powerful deliverance and manifold bleſſing, 1 —— 51:

This Chapter is in a manner wholly the ſame with Pſalm 18. *and therefore I ſhall adjourn the Expoſition of it to that place.*

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul,

* Pſal: 18. 2, &c.

2 And he ſaid, * The LORD is my rock, and my fortreſs, and my deliverer :

3 The God of my rock, in him will I truſt : *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour ; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed : ſo ſhall I be ſaved from mine enemies.

|| Or, *pangs.* † Heb. *Belial.* || Or, *cords.*

5 When the || waves of death compaſſed me ; the floods of † ungodly men made me afraid ;

6 The || ſorrows of hell compaſſed me about : the ſnares of death prevented me ;

7 In my diſtreſs I called upon the LORD, and cried to my God : and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled : the foundations of heaven moved and ſhook, becauſe he was wroth.

† Heb. *by.*

9 There went up a ſmoke † out of his noſtrils, and fire out of his mouth devoured : coals were kindled by it.

10 He bowed the heavens alſo, and came down : and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did flee : and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, † dark waters, *and* thick clouds of the skies.

† Heb. *binding waters.*

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundred from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them : lightning, and diſcomfited them.

16 And the chanels of the ſea appeared, the foundations of the world were diſcovered, at the Rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me, he drew me out of || many waters.

||Or, *great.*

18 He delivered me from my ſtrong enemy, *and* from them that hated me : for they were too ſtrong for me.

19 They prevented me in the day of my calamity : but the LORD was my ſtay.

20 He brought me forth alſo into a large place : he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs : according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me : and *as for* his ſtatutes, I did not depart from them.

24 I was alſo || upright † before him, and have kept my ſelf from mine Iniquity.

|| Or, *perfect.* † Heb. *to him.*

25 Therefore the LORD hath recompenſed me according to my righteouſneſs : according to my cleanneſs † in his eye-ſight.

† Heb. *before his eye.*

26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure : and with the forward thou wilt || ſhew thy ſelf unſavoury.

|| Or, *wreſtle*, Pſa. 18. 26.

28 And the afflicted people thou wilt || ſave : but thine eyes are upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my || lamp, O LORD : and the LORD will lighten my darkneſs.

|| Or, *candle.*

30 For by thee I have || run through a troop : by my God have I leaped over a wall.

|| Or, *broken a troop.*

31 *As for* God, his way is perfect ; the word of the LORD is || tried : he is a buckler to all them that truſt in him.

|| Or, *refined*

32 For who *is* God ſave the LORD ? and who *is* a rock, ſave our God ?

33 God *is* my ſtrength *and* power : and he † maketh my way perfect.

† Heb. *riddeth*, or *looſeth.*

34 He † maketh my feet like hinds *feet* : and ſetteth me upon my high places.

† Heb. *equalleth.*

35 He teacheth my hands † to war : ſo that a bow of ſteel is broken by mine arms.

† Heb. *for the war*

36 Thou haſt alſo given me the ſhield of thy ſalvation, and † thy gentleneſs hath † made me great.

† Heb. *thy hearkening to me.* So Gr. † Heb. *multiplied me.*

37 Thou haſt enlarged my ſteps under me : ſo that my † feet did not ſlip.

† Heb. *ankles.*

38 I have purſued mine enemies, and deſtroyed them, and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe : yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battel : them that roſe up againſt me, haſt thou † ſubdued under me.

† Heb. *cauſed to bow.*

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there* was none to ſave : *even* unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt keept me *to be* head of the heathen : a people *which* I knew not, ſhall ſerve me.

† Heb. *ſons of the ſtranger.* || Or, *yield feigned obedience.* † Heb. *lie.*

45 † Strangers ſhall || † ſubmit themſelves unto me : as ſoon as they hear, they ſhall be obedient unto me.

46 † Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The LORD liveth, and bleſſed be my rock, and exalted be the God of the rock of my ſalvation.

† Heb. *giveth avengement for me.*

48 It *is* God that † avengeth me, and *that* bringeth down the people under me ;

49 And *that* bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name.

* Rom. 15: 9:

51 He *is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

* Chap: 7; 12:

CHAP. XXIII.

David's laſt words; a character of himſelf; of a good ruler, and his uſefulneſs, 1,—4. *His faith on God's covenant with him,* 5. *Deſtruction to the wicked,* 6, 7. *David's worthies and their valiant acts,* 8.———39.

NOW theſe *be* the laſt words of David *a*: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high *b*, the anointed of the God of Jacob *c*, and the ſweet Pſalmiſt of Iſrael *d* ſaid,

a Not ſimply the laſt that he ſpoke, but ſome of the laſt uttered in his laſt days upon the approach of his death: or, the laſt which he ſpake by the Spirit of God, aſſiſting and directing him in an extraordinary manner. *b* Advanced from an obſcure Family and Eſtate, to the Kingdom. *c* Whom, though deſpiſed by Men, and rejected by his own Brethren, God himſelf ſingled out from all his Fathers Houſe, and out of all the Families and Tribes of *Iſrael*, and anointed to be King. *d* Or, *ſweet*, or *delightful*, or *amiable* in *the Songs of Iſrael*: Either, Firſt, As the object of them: he whom the People of *Iſrael* mentioned in their Songs with Joy and Praiſe, as when they ſung, *Saul hath ſlain his thouſands, and David his ten thouſands*; and many others which doubtleſs they made and ſung concerning him, upon the occaſion of his eminent Victories, and the Bleſſings of his wiſe and righteous Government; ſome whereof we have in the Book of *Pſalms*. Or, 2dly, As the Author of them: he who was eminent and famous among the People of God, for the compoſing of ſweet and holy Songs to the Praiſe of God, and for the uſe of his Church in after Ages: for he did not only indite moſt of the Book of *Pſalms*, by the direction of God's Spirit; but alſo invented the Tunes, or appointed Tunes to which they were to be ſung and the Inſtruments of Muſick which were uſed in and with thoſe Holy Songs, 1 *Chron.* 25. 2, 6: *Amos* 6. 5. If the expreſſions here uſed ſeem arrogant, and not fit to be ſaid by *David* in his own Praiſe; let it be conſidered, Firſt, That holy Men ſpake by Inſpiration from God; and therefore muſt follow his ſuggeſtions impartially, as indeed they do, ſometimes in the publiſhing their own praiſes; which yet is never done unneceſſarily, and always moderately; and ſometimes in the publiſhing of their own infirmities and ſhame, as they are moved thereunto, and as the Edification of the Church requires. Secondly, That theſe ſeem not to be the words of *David*, but of the Sacred Pen-man of this Book, to make for, and gain the greater attention and reſpect unto *David*'s following words.

2 The ſpirit of the LORD ſpake by me, and his word *was* in my tongue *e*:

e The following words, and conſequently the other words and *Pſalms* compoſed and uttered by me upon the like ſolemn occaſions, are not to be looked upon as my private Fancies or humane Inventions, but both the matter and the words of them are ſuggeſted and governed by God's Spirit, which is the great Teacher of the Church.

3 The God of Iſrael ſaid, * The rock of Iſrael *f* ſpake to me *g*: || He that ruleth over men *muſt be* juſt, ruling in the fear of God *h*:

* Deut: 32: 4:
|| Or, *Be thou ruler.*

f He who is the ſtrength, and defence, and protector of his People; which he here manifeſts by obliging and directing Kings and Rulers ſo to manage their Power and Authority as may moſt conduce to their comfort and benefit. *g* By way of command. Or, *of me*, by way of Prediction and Promiſe concerning me and my Houſe and the Meſſias who is to come out of my Loins. *h* Thus it is a Precept or Declaration of the Duty of Kings, and particularly of *Solomon* his Son (to whom as a dying Man he gives this Advice) and of his Succeſſors the Kings of God's *Iſrael*, for whoſe Inſtruction he gives this Rule. And ſo here are the two principal parts of a King's Duty anſwerable to the two Tables of God's Law, Juſtice towards Men, and Piety towards God, both which he is to maintain and promote, among his People. To which if you add Benignity and Clemency, whereby a King renders his Government not frightful and burdenſom, but acceptable and amiable to his People, which poſſibly may be meant by the following Similitudes, here is a compleat Character of an excellent Prince or Governour. Others make it a Prophecy of Chriſt, and then the words are or may be thus rendred, *There ſhall be a Ruler over Men* (or rather, *among Men*, as the *Hebrew* word properly ſignifies, to wit, the Meſſias, who, though he be the Eternal and Inviſible God, yet ſhall viſibly appear and rule among Men) *a juſt* or *righteous* one (a Title oft given to Chriſt as *Iſa*: 53: 11. *Jer*: 23: 5, 6 and 33: 15; *Zech*: 9: 9) *ruling* in *the fear of the Lord*, making it his great buſineſs to advance the Service and Worſhip, and Glory of the Lord: or, as it is in the *Hebrew*, *ruling the fear of the Lord*; *i: e.* Governing and ordering the Worſhip of God, which is oft called, *the fear of God*. And ſo this Clauſe is added to prevent or remove ſcandals and offences which might be taken at the Meſſias when he ſhould come, becauſe of his changing and abrogating the Ceremonial Law; and to inſinuate that he ſhould have no leſs power in the governing of God's Houſe and Worſhip, than *Moſes* had; and that he might make ſuch Laws as he thought meet. And if this be the meaning of the place, then as *Jacob*, being greatly afflicted with the troubles which he by the Spirit of Prophecy foreſaw were coming upon his Poſterity, comforts himſelf with the thoughts of that great and glorious Salvation of God, which he alſo foreſaw and waited for, *Gen*: 49: 18. So *David* reflecting upon the great Diſorders, and Miſcarriages, and Calamities which had already ariſen in his Houſe; and either, wiſely preſaging, or foreſeeing by the *Spirit of the Lord*, *verſe* 2. that the ſame ſins and miſeries ſhould befal his Poſterity and Succeſſors; he ſupports and comforts himſelf with this Conſideration, That one of them ſhould be a moſt excellent Perſon; Juſt and Pious, and Merciful, and an unſpeakable Bleſſing to *David* himſelf, and to all his Family and People, and to the whole World, even the great *Meſſias*, who was undoubtedly revealed to, and expected by *David*, as appears By many paſſages of the *Pſalms*, and by other Scriptures.

4 And * *he ſhall be* *i* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

* Judg: 5: 31: Pſal: 89: 36: Prov: 4: 8: Hoſ: 6; 5:

i Theſe words are either, 1. A further Deſcription of the King's Duty, which is not only to rule with exact Juſtice and Piety, but alſo with ſweetneſs, and gentleneſs, and condeſcention to the Infirmities of his People; to render his Government as pleaſant and acceptable to them, as is the Sun-ſhine in a clear Morning, or the tender Graſs which ſprings out of the Earth by the warm and refreſhing Beams of the Sun after the Rain, which hath a peculiar kind of ſweetneſs and fragrancy in it. Or rather, 2. A Prediction or Declaration of the ſweet and bleſſed Effects of ſuch a Government, both to the Governour himſelf, in that Peace, and Proſperity, and Glory, and Happinneſs which it brings to him, and to his People; to whom it is no leſs grateful, and comfortable, and beneficial, than thoſe great and publick Bleſſings of Sun-ſhine and Rain, and the Fruits which they produce: Which is true of every good King or Governour; but moſt eminently of the *Meſſias*.

5 Although my houſe *be* not ſo with God *k*; yet he hath made with me an everlaſting covenant *l*, ordered in all *things* *m* and ſure *n*: for *o* *this* *is* *p* all my ſalvation *q*, and all *my* deſire *r*, although he make *it* *s* not to grow.

k Although God knows that neither I, nor my Children have Lived and Ruled as we ſhould have done, ſo juſtly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted Proſperity which we might have enjoyed: but our Morning-light, or, the beginning of that Kingdom promiſed to me and mine for ever, hath been over-caſt with many black and diſmal Clouds, and my Children have not hitherto been like the tender Graſs ſpringing out of the Earth, and thriving by the Influences of the Sun and Rain; but rather like the Graſs that withereth away, or is cut off before its due time. *l* Notwithſtanding all our Tranſgreſſions whereby we have broken Covenant with God, and the Confuſions and Civil Wars which have threatned our Diſſipation and utter Deſtruction; yet I comfort my ſelf with this, That God, to whom all my Sins were fore-known before I committed them, was graciouſly pleaſed to make a ſure Covenant, to give and continue the Kingdom to me, and to my Seed for ever, *chap*: 7: 16: until the coming of the *Meſſias*; who is to be my Son and Succeſſor, and whoſe Kingdom ſhall have no End. *m* Ordained in all points by God's Eternal and Unchangeable Counſel; and diſpoſed by his wiſe and powerful Providence, which doth and will over-rule all things, even the Sins and Sufferings of my Houſe ſo far, that although he would puniſh them for their Sins, yet he will not utterly root them out, nor break his Covenant made with me and mine; as is ſaid, *Pſal*: 89: 31, 32, 33, 34. *n* Or, *preſerved*, or *obſerved*, or *kept*; to wit, on God's part or by God's Power and Faithfulneſs in the midſt of all the Oppoſitions and Uncertainties to which it ſeems to be expoſed on our part: Compare *Rom*: 3: 3: and 2 *Tim*: 2; 13. *o* Or *therefore*, as the *Hebrew* Particle, *chi*, oft ſignifies; *therefore* *i. e.* becauſe God hath made ſuch a Covenant, *p* Or, *he is*, he who hath made this Covenant; or, *in this is*, *i. e.* it conſiſts in, and depends upon this Covenant. *q* Both my own Eternal Salvation, and the Temporal Salvation, or the Preſervation of the Kingdom to me and mine. *r* Or, *every deſirable thing*; the word *deſire* being oft put for deſired, or a deſirable Thing; as *Pſal.* 21: 2: and 78: 29, 30: *Ezek.* 24. 16. *David* being deeply ſenſible, and having had large experience of the vanity and uncertainty of all Earthly things, here declares, That the Covenant made by God with him, and his in the *Meſſias*, is the only happineſs which he prizeth and deſireth, in which he doth fully acquieſce. *s* *i. e.* My Houſe, mentioned before. So the ſence is, Although God as yet hath not made my Houſe or Family to grow; *i. e.* to increaſe, or to flouriſh with worldly Glory and Proſperity, as I expected; but hath for my Sins cut off divers of my moſt eminent Branches and ſorely afflicted my perſon and Family; and although he may for the future deal in like manner with my Sons and Succeſſors for the like miſcarriages, which it is probable they may commit: yet this is my great ſupport and comfort, that God will conſtantly and inviolably keep this Covenant; and therefore, in the midſt of all the ſhakings, and confuſions, and interruptions, which may happen in my Houſe, and Kingdom, will preſerve my Line and Family until the coming of the *Meſſiah* out of my Loins, whoſe Kingdom is an Everlaſting Kingdom; who, as he is the deſire of all Nations, *Hag.* 2. 7. ſo in a ſpecial manner is my deſire, and the Author of all my Salvation.

6 ¶ But *the* ſons of Belial *t* *ſhall be* all of them as thorns thruſt away *u*, becauſe they cannot be taken with hands.

t Or, the Men of *Belial*, as it is expreſſed 2 *Sam.* 16. 7. and elſewhere. Having in the foregoing Verſes deſcribed the nature, and felicity, and ſtability of that Kingdom which God himſelf had by a ſure and everlaſting Covenant ſettled upon him and his Seed; and eſpecially, upon the *Meſſiah*, who was to be one of his Poſterity; he now deſcribes the quality, the miſchievous nature, the hazardous and miſerable condition, of all the Enemies of this Holy and Bleſſed Kingdom, whom he juſtly calleth *ſons of Belial*, becauſe they rebelled againſt God's appointment, and againſt the King whom God had ſet over them: for which reaſon others are ſo called, 1 *Sam.* 10. 27. 2 *Chron.* 13. 7. *u* Which Men do not uſe to handle, as they do other Trees, but thruſt them away from themſelves, by ſome Inſtrument choſen for that purpoſe. And ſo will God remove, or thruſt away from himſelf, and from his People, and Kingdom, all thoſe who ſhall either ſecretly or openly ſet themſelves againſt it. And this may be here added, either, 1. By way of Preſcription to Rulers, whom, as before, he admoniſhed to be juſt and kind to their People, *verſe* 3, 4. So here he requires them to be ſevere in Puniſhing, and purging away wicked and incorrigible Men from about his Throne, and from among his people; the Encouraging of the good, and the puniſhing of the bad, being the two chief Works of every good Magiſtrate, and the two Pillars of all Government. Or, 2. By way of caution ; to ſhew, That notwithſtanding the holineſs, and happineſs, and ſureneſs of this Kingdom, yet there would be *ſons of Belial* in it, who would endeavour to diſturb, and overthrow it, but to no purpoſe ; for all their Projects againſt it ſhould be vain, and fall upon their own Heads.

† Heb: *filled.*
|| Or, *or.*

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and || the ſtaff of a ſpear *x*, and *y* they ſhall be utterly burnt with fire in the *ſame* place *z*.

x So the meaning is, He muſt fill his Hand, or Arm himſelf *with* ſome *Iron* Weapon, whereby he may cut them down ; or, *with the ſtaff of a ſpear*, or ſome ſuch like thing, whereby he may thruſt them away from himſelf, that they do him no hurt. Or thus, *he will be filled*, or *will fill himſelf* ; *i. e.* his Hand, wherewith he attempted to touch, and take them with Thorns, as *with Iron and the ſtaff of a ſpear*. *i: e:* He will be as ſurely and ſorely wounded, as if one ſhould run the Iron-head, and part of the Wood of a Spear, into his Hand. *y* Or, *therefore*, becauſe Men cannot ſafely touch them, therefore they will burn them up. Or, *or*, *i: e:* If they do not cut them down with Iron, or thruſt them away with the Staff of a Spear, they will burn and conſume them. *z* Or, *in* their *place*, where they grow or ſtand ; and they will not trouble or hazard themſelves to remove them. Withal, it may imply that they ſhall be deſtroyed when, and where they thought themſelves moſt ſecure, even in their own place. And, it may poſſibly intimate, That thoſe Children of *Belial*, the wicked and unbelieving *Jews*, who rejected and rebelled againſt the *Meſſiah*, *David*'s Succeſſor and their lawful King, ſhould be deſtroyed in their great, and ſtrong, and Holy City *Jeruſalem*, where the greateſt part of that People were gathered together as Fewel for the Fire, and were deſtroyed together by the *Romans* under *Titus*, where alſo their wicked Predeceſſors had been deſtroyed by *Nebuchadnezzar* in former times.

|| Or, *Joſhebbaſſebet the Tachmonite, head of the three*, &c:
|| *See* 1 Chron: 11: 11: &27: 2:
† Heb, *ſlain.*

8 ¶ Theſe *be* the names of the mighty men whom David had *a* ; || The Tachmonite *b* that ſate in the ſeat, chief among the captains (the ſame *was* Adino *c* the Eznite *d*) || *he lift up his ſpear e* againſt eight hundred †, whom he ſlew at one time *f*.

a i. e. Of his chief and moſt valiant Commanders. And as it was noted upon *chap*: 21: 1, that the things related in that Chapter were done before *Abſalom*'s and *Sheba*'s Rebellion though they be mentioned after them ; ſo that Opinion is confirmed by this Catalogue, which though placed here, was taken long before, as is manifeſt from hence, that *Aſahel* and *Uriah* are named here. And whereas there are ſome differences between this Liſt, and that, 1 *Chron*: 11: moſt of them are eaſily reconciled by theſe two Conſiderations : 1. That nothing is more common than for one Perſon to have divers Names. 2. That as ſome of the Worthies died, and others came in their ſteads ; ſo this muſt needs cauſe ſome alteration in the latter Catalogue, 1 *Chron* 11: from this which was the former. *b* Or, *Hachmonite*, called *Jaſhobeam*, 1 *Chron*: 11: 11: from his place ; or, as here, *Joſheb-baſſhebeth* ; *i: e:* as we render it, *that ſate in the ſeat* ; *i: e:* Was, under *Joab*, Chief, or Preſident of the Council of War, or Lieutenant (*locum tenens*.) *c* This was his proper Name. *d* So called, either from his Family, or from the place of his Birth or Education. *e* Which words are fitly ſupplied out of 1 *Chron*: 11: 11: where they are expreſſed. Or thus, he was *above* 800 ; *i e.* He conquered them. So there is only an Ellipſis of the Verb ſubſtantive, which is moſt frequent. *f* In one Battel, which though it be ſtrange, yet cannot ſeem incredible, ſuppoſing him to be a Perſon of extraordinary ſtrength and activity, and his Enemies to be weak, or diſcouraged, and fleeing away ; and eſpecially, God's ſingular Bleſſing, and Aſſiſtance : all which may very reaſonably be ſuppoſed. *Obj.* But this Man is ſaid to have ſlain only 300 in 1 *Chron*. 11. 11. *Anſw.* 1. Poſſibly he ſlew 800 at one time, and 300 at another : whereof the former is related here, as being moſt conſiderable ; and the latter in the Book of *Chronicles*, which ſupplies many Paſſages omitted in the former Writings. 2. He ſlew 300 with his own Hands, and the other 500, though killed by his Men, are ſaid to be ſlain by him, becauſe he was the chief Cauſe of all their deaths ; for he by his undaunted Courage killing 300, put the reſt to flight, who were eaſily ſlain by his Soldiers, in the Purſuit. 3. Some of the *Hebrew* Writers affirm, That theſe were two diſtinct Perſons, being called by differing Names ; the one the Father, and the other the Son, who ſucceeded his Father, as in Strength and Valour, ſo alſo in his place of Honour and Truſt.

* 1 Chron: 11: 12: & 27: 4:

9 And after him *was* * Eleazar the ſon of Dodo the Ahohite *g*, *one* of the three *h* mighty men with David *i*, when they defied the Philiſtines *k that* were there gathered together to battel, and the men of Iſrael were gone away *l* ;

g Of the Children of *Ahoah*, 1 *Chron*: 8: 4: *h i. e.* One of the firſt Three, *ver.* 19. *i* Who were with *David* at this time ; or, who uſually attended upon *David*. *k* When he either in the name of all the *Iſraelites* or with the countenance and help of ſome of them, challenged the *Philiſtines* to fight. Or, *when* ſome *of*, or *among the Philiſtines defied* them : *i. e.* The *Iſraelites*, according to their manner, and the example of their great *Goliath*, 1 *Sam.* 17. 25, 36. Or, *in Horpam* (for ſome make it a proper name of a Place) *among the Philiſtines*. *l i. e* Fled away, 1 *Chron.* 11. 13. being diſmayed at the approach of their Enemies. *Heb. aſcended*, *i. e.* Vaniſhed away like Smoke which aſcends, and ſo diſappears, as that Verb is oft uſed.

10 He aroſe *m*, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword *n* : and the LORD wrought a great victory that day ; and the people returned after him only to ſpoil ∴.

m i. e. He undertook the work, as that word ſometimes is uſed. Or, *he ſtood*, (as it ſometimes ſignifies) when the reſt fled. *n* Either through Sweat or Blood, or by a contraction of the Sinews. Or thus, *yet did his hand cleave to his ſword* ; *i. e.* Though he was weary, he did not deſiſt, but continued fighting. ∴ *i, e.* To purſue the Enemy whom he had diſcomfited, and to take their Spoil.

* 1 Chron: 11: 27:
|| Or, *for foraging.*

11 And after him *was* * Shammah the ſon of Agee the Hararite : and the Philiſtines were gathered together || into a troop, where was a piece of ground full of lentiles *o* : and the people fled from the Philiſtines.

o Or *Barley*, as it is 1 *Chron* 11: 13 For both might very well grow in the ſame Field, in divers parts of it And this fact is aſcribed to *Eleazar*, 1 *Chron.* 11. 12. but ſo as it is implied, that he had ſome Partner or Partners in it ; for it is there ſaid, *v.* 14. *They ſet themſelves*, &c. So *Eleazer* might ſtand and fight in that part where the Barley was ; and *Shammah* there were the *Lentiles* were.

12 But he ſtood in the midſt of the ground and defended it *p*, and ſlew the Philiſtines : and the LORD wrought a great victory.

p That the *Philiſtines* could neither burn, nor tread it down, and ſpoil it, nor carry it away.

|| Or, *the three captains over the thirty.*

13 || And three of the thirty *q* chief went down and came to David, in the harveſt-time, unto the cave of Adullam *r* : and a troop of the Philiſtines pitched in the valley of Rephaim *ſ*.

ſ Either, 1. The Three already named, as is generally ſuppoſed, becauſe is is ſaid of them in the cloſe of this Hiſtory, 1 *Chron.* 11. 19. *Theſe things did thoſe three mightieſt* But in the *Hebrew* it is only, *theſe three mighty men*, as the ſame words are rendred here, *ver.* 17. Or rather, 2. The following *three* ; for it is expreſly ſaid, both here, *verſe* 16 and 1 *Chron* 11 20. That *Abiſhai was chief*, and therefore one *of the three* : and this Three are plainly diſtinguiſhed from the firſt Three, *verſe* 19: and 1 *Chron*, 11. 25. *r* Which was a ſtrong Place where *David* had been before, 1 *Sam*: 22: 1, &c. and where he had now again fortified himſelf in the beginning of his Reign, when the *Philiſtines* were too ſtrong for him. *s* Of which ſee above, *Chap*: 5. 18.

14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Bethlehem.

15 And David longed, and ſaid, O that one would give me drink of the water of the well of Bethlehem *t*, which *is* by the gate !

t Being hot and thirſty, he expreſſeth how acceptable a draught of that water would be to him ; as is uſual with Men to do in ſuch caſes : but was far from deſiring, or expecting that any of his Men ſhould hazard their Lives to procure it, as appears from *verſe* 17.

16 And the three mighty men brake through the hoſt of the Philiſtines *u*, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David : nevertheleſs he would not drink thereof *x*, but poured it out unto the LORD *y*.

u Which was in the Valley of *Rephaim*, *verſe* 13: and in the way to *Bethlehem*. *x* Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem either to ſet too high a Price upon the ſatisfaction of his Appetite, or too low a Price upon the Lives of his Soldiers, or ſhould encourage others to the like vain-glorious and fooliſh Attempts. *y* As a kind of Drink-offering, and acknowledgment of God's Goodneſs in preſerving the Lives of his Captains in ſo dangerous an Enterprize ; and to ſhew, that he eſteemed it as a Sacred thing, which conſidering all things, it was not fit for him to drink it.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this : *is* not this the blood of the men *z* that went in Jeopardy of their lives ? therefore he would not drink it. Theſe things did theſe three mighty men *a*.

z i. e. The Price of their Blood or Lives, which they raſhly expoſed to manifeſt hazard. *a* Either one of theſe Three are here omitted, as one of the firſt Three is not named. 1 *Chron*: 11. Or *Abiſhai*, who follows next, was one of theſe Three.

* 1 Chron: 11: 20:
† Heb. *ſlain.*

18 And * Abiſhai the brother of Joab the ſon of Zeruiah, was chief among three, and he lift up his ſpear againſt three hundred, † *and* ſlew *them b*, and had the name among the three *c*.

b He fought with, and killed 300 Men in one Battel: *c i; e:* Was the moſt famous and eminent among them.

19 Was he not moſt honourable of three ? therefore he was their captain : howbeit, he attained not unto the *firſt* three *d*.

d He fell ſhort of them in Strength and Valour.

† Heb. *great of acts.*
† Heb. *Lions of God.*

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel *e*, † who had done many acts *f*, he ſlew two † lion-like men *g* of Moab: he went down alſo and ſlew a lion in the midſt of a pit *h* in time of ſnow *i*.

e A Place in *Judah*, *Joſh.* 15. 21. *f* This may belong either to *Benaiah*, or to his Father ; to note, that *Benaiah* was a Son becoming ſuch a Father. *g* For Courage and Strength. Or, *Lions of God* ; *i. e.* Great and ſtrong Loins. Or, two Gigantick Perſons ; and therefore both ſo called, as being either equal in might, or Brethren by birth. *h* Where he put himſelf under a neceſſity, either of killing, or being killed. *i* When Lions are moſt fierce, both from the ſharpneſs of their Appetite in cold Seaſons, and from want of Proviſions, Cattel being then ſhut up, and fed at home.

† Heb: *a man of countenance or ſight. Called* 1 Chron: 11: 23: *a man of great ſtature.*

21 And he ſlew an Egyptian, † a goodly man *k* : and the Egyptian had a ſpear in his hand ; but he went down to him with a ſtaff *l*, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

k For Stature, as it is expreſſed, 1 *Chron.* 11. 23. *l* Without a Sword, or any warlike Weapon.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

|| Or, *honourable among the thirty.*
|| Or, *councel.*
† Heb. *at his command.*

23 He was || more honourable than the thirty, but he attained not to the *firſt* three : and David ſet him over his || † guard *m*.

m Heb. *over* (for *el* is ſometimes put for *al*) the Men (which is oft underſtood, as hath been noted before) *of his command*. So his Guard is called, becauſe they were always at the King's hand, ready to hear and receive the King's Commands, and to put them in execution. Over the *Cherethites* and *Pelethites*; as appears by comparing 2 *Sam*. 8. 18. and 20. 23. who were faithful and obedient to him, when others revolted from him, *Chap* 15. 18.

* Chap: 2: 18.

24 * Aſahel the brother of Joab *was* one of the thirty *n*, Elhanan the ſon of Dodo of Bethlehem,

n Heb. *with*, or *among the thirty*; not only as one, but as the chief of them.

25 Shammah the Harodite *o*, Elika the Harodite,

o In 1 *Chron*: 11: 27: *Shammoth the Harorite* Concerning which and ſuch like alterations, and other changes of the Names, which will be obſerved, by comparing this Catalogue with that, it will be ſufficient to ſuggeſt, 1. That the ſame Names of Perſons, or Places, are differently pronounced according to the different Dialects uſed by Men of divers Places or Ages. 2. That one Man had oft two Names. 3. That *David* had more Worthies than thoſe here mentioned; and as ſome of theſe were ſlain in the former part of *David*'s Reign, as *Aſahel* was; ſo others came up in their ſteads; and ſome were added to this Number, as appears from 1 *Chron*: 11: where they are named but not numbred, as they were here; and where there is a greater Number than is here expreſſed.

*1 Chron: 11: 27:

26 Helez the * Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

|| Or, *vallys*.

30 Benaiah the Pirathonite, Hiddai of the || brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveh the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahazbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Berothite, armour bearer to Joab the ſon of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite; thirty and ſeven in all *p*.

p Here are but 36 named. Either therefore one muſt be ſupplied whoſe name is not expreſſed among the three ſecond Worthies: or, *Joab* is comprehended in the number, as being the Lord-General of all.

CHAP. XXIV.

David tempted by Satan forceth Joab to number the people; who are thirteen hundred thouſand fighting Men, 1, — 9. *David acknowledgeth his ſin in it; having three judgments propounded by God: he is in great diſtreſs, and chuſeth the peſtilence: of which ſeventy thouſand men die*, 10, — 15. *David by his humiliation preventeth the deſtruction of Jeruſalem*, 16, 17. *He by Gad's direction and order from God purchaſeth Araunah's threſhing-floor to build an altar there: on which having ſacrificed, the plague ſtayeth*, 18, —— 25.

|| *Satan*. *See* 1 Chr: 21: 1:

AND again *a* the anger of the LORD was kindled againſt Iſrael, and || he moved David *b* againſt them *c*, to ſay *d*, Go number Iſrael and Judah.

a To wit, after the former tokens of his anger, ſuch as the three years Famine, *Chap*: 21. *b He*; Who? Either, 1. Satan, as is expreſſed, 1 *Chron*: 21: 1. Or, 2. God; who is ſaid, in like manner, to *ſtir up Saul againſt David*, 1 *Sam*: 26: 19 and to *turn the hearts of the Egyptians to hate his people*, *Pſal*: 105. 25: and to *make* men to *erre from his ways*, *Iſa*: 63: 17: and to *ſend ſtrong deluſions*, &c. and to *harden* their *hearts*. All which Expreſſions are not ſo to be underſtood, as if God did work theſe ſinful Diſpoſitions; which neither was neceſſary, becauſe they are naturally in every Man's heart, nor poſſible for the Holy God to do; but becauſe he permits them, and withdraws his Grace, and all reſtraints and hindrances from them, and giveth occaſions and advantages to them; and directs their Thoughts to ſuch Objects as may indeed be innocently thought of, which yet he knows they will wickedly abuſe, and give them up to Satan, who, he knows will deceive and entice them to ſuch and ſuch Sins; which, being tempted to do by Satan, and being effected by their own wicked Hearts, he ſo orders and over-rules, that they ſhall be Puniſhments for their former Sins. *c i: e*. For *Iſrael*'s Puniſhment, *d* Or, *ſaying*. For this may be referred, either, 1. to God of whom the ſame Expreſſion is uſed, 2 *Sam*: 16: 10. *The Lord ſaid* to *Shimei Curſe David*. Which in both places is not to be underſtood of any command or impulſe of God, but of his ſecret Providence diſpoſing things in manner here above expreſſed. Or 2. To *David*: he moved *David to ſay*, to wit, to *Joab*, as he did, *Verſe* 2.

|| Or, *Compaſs*.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, || Go now through all the tribes of Iſrael, from Dan even to Beerſheba, and number ye the people, that I may know the number of the people *e*.

e Which Expreſſion points at *David*'s Sin in this matter, that he numbred them, not by direction from God, nor for any important buſineſs of the Church or Kingdom; but out of meer curioſity, and pride, and vain-glory; accompanied either with a ſecret diſtruct of God's Promiſe; or rather, with a carnal confidence in the Numbers of his People. All which were great Sins, and were ſo manifeſt, that not only God ſaw them, and all the degrees and aggravations of them in *David*; but even *Joab* and the Captains of the Hoſt were very ſenſible of them, *ver*. 3, 4.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it*: but why doth my lord the king delight in this thing *f*?

f What reaſon or neceſſity is there for this Action? Is it to no purpoſe, and will be burdenſome to thy People, and may offend God, and produce ill Effects

4 Notwithſtanding, the kings word prevailed againſt Joab *g*, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

g Joab perceiving the King bent upon it, would not hazard the King's Favour, by further diſputing, or diſobeying his Command:

5 ¶ And they paſſed over Jordan *h*, and pitched *i* in Aroer, on the right ſide of the city that *lieth* in the midſt of the || river of Gad *k*, and toward Jazer *l*.

|| Or, *valley*.

h They began their Computation in the Eaſtern part of *David*'s Dominions, which were beyond *Jordan*. *i* Or, *encamped*. For *Joab* carried with them divers of his Commanders, and others; partly, for his honour, and the credit of the work: partly, to aſſiſt him in that troubleſome work: and partly, to overcome the People, in caſe they ſhould oppoſe it as ſinful or burdenſome, or ſavouring of ſome evil Deſign which *David* might have upon them. *k i. e*. Of the River which lay in the Tribe of *Gad*, or upon the borders of *Gad* and *Reuben*, which was called *Arnon*, Deut. 2 36. *l* Or, *near Jazer*, which alſo was upon the River *Arnon*.

6 Then they came to Gilead *m*, and to the || land of Tahtim-hodſhi *n*; and they came to Dan-Jaan *o*, and about to Zidon *p*,

|| Or, *Netherland newly inhabited*.

m To Mount *Gilead*, which lay Northward from *Arnon*. *n* A place ſo called. Or, *the low-land lately gained*; *i. e* not given by *Joſhua*, but taken lately from the *Hagarens* by *Saul*; which was near *Gilead*, 1 *Chron*: 5: 10. *o i: e*: Probably, the famous City of *Dan*, as it is called, *Joſh*: 19: 47: *Judg*: 18: 7. for this was in the Northern Border of the Land, and in the way from *Gilead* to *Zidon*. *p i: e*: To the City and Territory of *Zidon*; but not into it, becauſe it was not in the Power and Poſſeſſion of the *Iſraelites*: and the like is to be thought concerning *Tyre*, and the Cities which the *Hivites* and *Canaanites* yet poſſeſſed in the Neighbourhood of *Tyre* and *Sidon*.

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beerſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand *q* valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand *r* men.

q Object. In 1 *Chron*. 21. 5. They are numbred 1100 thouſand. *Anſw*. The ſum here expreſſed, is only of ſuch as were not in the ordinary and ſettled Militia waiting upon the King, which being 24000 for every Month, as is largely related, 1 *Chron*. 27. amounts to 288 thouſand, which either with their ſeveral Commanders, or with the Soldiers placed in ſeveral Gariſons, might very well make up 300 Thouſand. Or, 288 Thouſand may paſs in ſuch accounts for 300 Thouſand; it being frequent in ſuch great Sums to neglect a ſmaller number. But in the Book of the *Chronicles*, which was to gather up the Fragments omitted in the former Books both ſorts are put together, and ſo they amount to 1100 Thouſand. *r* In 1 *Chron*. 21. 5. but 470 Thouſand. *Anſ*. Either, 1. they were exactly no more but are called 500 Thouſand in a round ſum, as is uſual in Scripture and other Authors, Or, 2. the Gariſon-Soldiers, and ſuch as were imployed in other Services about the King are here included, which are there excluded. Or, 3. They were 500 Thouſand when *Joab* gave up the Number to the King; though preſently after that they were but 470 Thouſand, 30000 being ſlain by the Plague, in the Tribe of *Judah*; which being *David*'s own Tribe, it was but juſt and fit it ſhould ſuffer more than the reſt for this Sin. And though it be true, that *Joab* gave up the Sum before the Plague begun, yet the ſacred Pen-man of the Book of *Chronicles* thought fit to make a defalcation of them who had been ſwept away by the Plague, that the Judgment of God therein might be obſerved. Or, 4. There are included here the 30000 which belonged to the 30 Colonels mentioned *Chap*. 23. who are excluded 1 *Chron*. 21. although it be queſtionable, whether thoſe were all of the Tribe of *Judah*.

10 ¶ And Davids heart ſmote *s* him after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for *t* I have done very fooliſhly.

s His Conſcience diſcerned his Sin, and he was heartily ſorry for it. And the occaſion of his Repentance was, God's Meſſage by the Prophet *Gad*, as it here follows, *ver*. 11. *For when*, &c. as formerly God's Meſſage by *Nathan* had the ſame effect, 2 *Sam*. 12. Both which Paſſages are noted, to ſhew how neceſſary the further and repeated ſupplies of God's Grace, are even to the beſt of Men, to raiſe them when they fall into Sin. *t* Becauſe I am ſenſible of my Sin and Folly, as it is more fully expreſſed, *Pſal*. 51. 5, 6. Or, *although*, as this Particle is oft uſed.

11 For when David was up in the morning, the

word of the LORD came unto the prophet Gad, Davids * ſeer *u*, ſaying,

*2 Chron. 19. 25.

u So called, becauſe he was a Prophet (for ſuch were called *Seers*, 1 *Sam.* 9. 9.) now and at other times employed by God to reveal his Mind and Will to *David*. See 1 *Sam.* 22. 5. 1 *Chron.* 29. 29.

12 Go, and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine *x* come unto thee, in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

x *Object* In 1 *Chron.* 21. 12. it is only *three years of famine*. *Anſw.* 1. Some conceive, that here was an Error in the Tranſcriber, and that the true Reading is, *three years*, as the LXX read it in this place, being ſuppoſed to have found it ſo in their Copies, and that otherwiſe they durſt never have preſumed to make ſo great a change in the Text. 2. In *Chron.* he ſpeaks exactly of thoſe years of Famine only which came for *David*'s Sin: but here he ſpeaks more confuſedly and comprehenſively, including thoſe Three Years of Famine ſent for *Saul*,s Sin, *Chap.* 21. And this Sin of *David*'s was committed in the Year next after them, which was in a manner a Year of Famine; either, becauſe it was the Sabbatical Year, wherein they might not Sow, nor Reap; or rather, becauſe not being able to Sow in the Third Year, becauſe of the exceſſive Drought, they were not capable of Reaping this Fourth Year. And Three Years more being added to theſe Four, make up the Seven here mentioned. So the meaning of the Words is this, As thou haſt already had Four Years of Famine, ſhall Three Years more come? And that it is ſaid of theſe Seven Years, that they *ſhall come*, it is a Synecdochical Expreſſion frequent in Scripture, becauſe part of the Years were yet to come. Even as it is ſaid of the *Iſraelites*, that they ſhould *wander in the Wilderneſs fourty Years*, *Numb.* 14. 33. when part of that time was already ſpent.

14 And David ſaid unto Gad, I am in a great ſtrait, let us fall now into the hand of the LORD *y* (for his mercies *are* || great *z*) and let me not fall into the hand of man.

||Or, *many*.

y To wit, his immediate Stroke, which is chiefly in the Peſtilence: for though the Sword and Famine be alſo God's Hand, yet there is alſo the hand of Man, or other Creatures in them. The reaſon of this choice was partly his Experience of, and confidence in God's great goodneſs: partly, becauſe the other Judgments, eſpecially the Sword, had been more diſhonourable, not only to *David*, but alſo to God, and to his People, and to the True Religion: and partly, becauſe he having ſinned himſelf, thought it juſt and reaſonable to chuſe ſuch a Plague to which he was as obnoxious as his People; whereas, he had better fences for himſelf againſt Sword and Famine than they had. *z* And therefore will not exceed meaſure in his Strokes, as Men will do.

15 ¶ So the LORD ſent a Peſtilence upon Iſrael, from the morning even to the time appointed *a*: and there died of the people from Dan even to Beerſheba, ſeventy thouſand men *b*.

a Either, 1. From Morning to Evening, which is here called *the time appointed*; or, *the time of the convention*, or, *publick meeting*, as this *Hebrew* Word oft ſignifies, *i. e.* till the time of the Evening-Prayer and Sacrifice, when the People uſed more ſolemnly to meet together. See *Pſal.* 141. 2. *Acts* 3. 1. Thus God mitigated his Sentence, and turned three days into one; it being a thing not unuſual with God, to qualifie his threatnings, and to take off the evil threatned ſometimes wholly, as in *Nineveh*'s Caſe, and ſometimes in part. And this God might do here upon the ſpeedy and ſerious Repentance of *David* and of his People. Or rather, 2. *from the morning*, (or rather, *from that morning*; for the Article ſeems to be Emphatical, and to denote, That very morning in which *Gad* came to *David*, *ver.* 11. and that the Plague did immediately enſue after *Gad*'s offer, and *David*'s choice;) *even to the time appointed*; to wit, by God, *i. e.* for Three Days, as God had ſet the time, *verſe* 13. *Object.* If it continued Three Days, how is it ſaid, That God *repented him of the evil*, and ſtopped the Angel in his courſe? *ver.* 16 *Anſw.* This he did in the beginning of the Third Day, whereas otherwiſe it ſhould have gone on to the end of the Day. Or, it may ſignifie no more but this; At the end of the Third Day God gave over ſmiting: For then is God ſaid (after the manner of Men) to repent, when he ceaſeth to proceed as before he had done. *b* So the number of his People, which was the matter of his pride and glorying was diminiſhed.

16 And when the angel *c* ſtretched out his hand upon Jeruſalem *d* to deſtroy it, * the LORD repented him of the evil *e*, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of * Araunah *f* the Jebuſite.

*1 Sam. 15: 11:

*1 Chron: 21:18, 20, 21:

c Which appeared in the ſhape of a Man with a Sword in his hand, 1 *Chron.* 21. 16. to convince them more fully that this was no natural nor common Plague, but inflicted immediately by the hand of God. *d* Which he had begun to ſmite, and was proceeding to make a far greater ſlaughter. *e i. e.* He moderated, and in part recalled his Sentence of the Plagues continuance for three whole days, and this he did upon *David*'s Prayers and Sacrifices, as appears from *v.* 25. though theſe be mentioned afterward. *f* Called alſo *Aranjah* in the *Hebrew* of *v* 18. and *Ornan*, 1 *Chron.* 21. 21. 22. ſuch changes in the pronunciation of the names being uſual in Scripture.

17 And David ſpake unto the LORD, when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? Let thine hand, I pray thee, be againſt me *g*, and againſt my fathers houſe *h*.

g Wherein *David* ſhews his Juſtice, and Piety, and Fatherly care of his People, and that he was a Type of Chriſt, *h* Againſt my neareſt relations, who probably either put *David* upon, or encouraged him in this action, becauſe they were no leſs vain-glorious than *David*; and the honour which they thought would come to *David* thereby would alſo redound to them; or, at leaſt they did not uſe their utmoſt endeavours to diſſuade *David* from it, as they ſhould have done, and therefore were involved in *David*'s Guilt. Howſoever it was but fit and reaſonable that his Family which did partake of his honour and happineſs, ſhould alſo partake in his ſuffering, rather than thoſe who were leſs related to him. Nor doth *David* abſolutely deſire that they may ſuffer, but only ſpeaks comparatively, and by way of ſuppoſition, and with reference to God's good Pleaſure.

18 ¶ And Gad came that day to David *i*, and ſaid unto him, Go up *k*, rear an altar unto the LORD in the threſhing-floor of Araunah the Jebuſite *l*.

i By command from God, *v.* 19. 1 *Chron.* 21. 18. *k* To Mount *Moriah*. *l* Which place God appointed for this work, partly, in gracious condeſcenſion to, and compliance with *David*'s fear of going to *Gibeon*, which is expreſſed 1 *Chron* 21. 29, 30. partly, becauſe this was the place where God by his Angel appeared in a threatning poſture, where therefore it was meet he ſhould be appeaſed: and partly, becauſe God would hereby ſignifie the tranſlation of the Tabernacle from *Gibeon* hither, and the erection of the Temple here. 2 *Chron.* 3. 1.

19 And David, according to the ſaying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and ſaw the king, and his ſervants coming on toward him: and Araunah went out, and bowed himſelf before the king, on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant *m*? And David ſaid, To buy the threſhing-floor of thee, to build an altar unto the LORD, that † the plague may be ſtayed from the people.

† *Sacrifices may be offered, and ſo.*

m Wherefore doth the King do me this honour, and give himſelf the trouble of coming to me?

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: Behold, *here be* oxen *n* for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

n Which were employed by him in his preſent work, which was Threſhing, 1 *Chron.* 21: 20. See the notes on *Deut.* 25. 4.

23 All theſe *things* did Araunah, *as* a king *o* give *p* unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee *q*.

o The Particle, *as*, being underſtood, as it oft is in the *Hebrew*: *i. e.* with a Royal Bounty. Or, *Araunah the king*; as he might be called, either, becauſe he was King of the *Jebuſites* before *David* took their City: or, becauſe he was the Son and Heir of that King. *p* He not only offered, but actually gave them, *i. e.* he actually reſigned his right and property in them unto *David*; for ſo he did; and *David* by his refuſal returned it to *Araunah* again. *q* He was a *Jebuſite* by Nation, but an hearty Proſelyte; which made him ſo liberal in his offers to God's ſervice, and the common good of God's People.

24 And the king ſaid unto Araunah, Nay, but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing *r*. So David bought the threſhing floor, and the oxen, for fifty ſhekels of ſilver *ſ*.

*1 Chron: 21: 25:

r For this would be both diſhonourable to God, as if I thought him not worthy of a coſtly Sacrifice: and a diſparagement to my ſelf, as if I were unable and unwilling to offer a Sacrifice of my own Goods: and unſatisfactory to the Command of God, which obligeth all offenders and me in a particular manner, to offer Sacifice of their own Eſtate. *ſ* *Object.* In 1 *Chron.* 21. 25. *he* is ſaid to *give for the place ſix hundred ſhekels of gold by weight*. *Anſw.* Theſe two places may be fairly reconciled divers ways. Firſt, Here he ſpeaks of the price paid for the *threſhing-floor*, and *oxen*, and *Inſtruments*; and there for the whole *place* adjoyning, on which the Temple and its Courts were built, which certainly was very much larger than this Threſhing-floor, and probably had *Araunah*'s Houſe, if not ſome others, now built upon it. Secondly, The Shekels here may be of Gold; and in 1 *Chron.* 21. of Silver; and ſo the proportion of Gold to Silver being that of twelve to one, 50 Shekels of Gold make 600 Shekels of Silver. And whereas it may be objected, That on the contrary theſe 50 Shekels are ſaid to be of Silver, and the 600 of Gold. this they anſwer by another Tranſlation of the words. For they render this place, agreeably enough to the words and the order of the *Hebrew* Text, *he bought* them *for ſilver*, (or, *for money*, as the *Hebrew* word *Cheſeph*, oft ſignifies, and particularly in this very Hiſtory in the parallel place, 1 *Chron.* 21. 24. where *David* deſires to buy it, *for the full price*, or for *full money*, where in the *Hebrew* it is *for full ſilver*:) even *for fifty ſhekels*, to wit, of Gold, as it is expreſſed 1 *Chron*, 21. 25. which place they render thus, and that conſonantly to the *Hebrew*, *he gave ſhekels of gold of the value* (for the *Hebrew* word *Miſhkal*, ſignifies value as well as weight, as was before noted on 2 *Sam.* 12. 30.) *of ſix hundred ſhekels*, to wit, of Silver. And this may ſeem added in the Book of the *Chronicles*, leſt it ſhould be thought that the 50 Shekels here mentioned were but common and ſilver Shekels. Thirdly, There is a conſiderable difference in the Phraſe in theſe two places, Here he mentions for what *David bought* it, or what he was obliged to give for it; and in *Chronicles* what he actually *gave* for it, to wit, of his Royal bounty, over and beſides the full price of it: which was decent and convenient for ſo great a King, and eſpecially upon ſo great an occaſion, and to him who had given him ſuch a noble example.

25 And David built there an altar unto the LORD *t*, and offered burnt-offerings *u*, and peace-offerings *x*: ſo the LORD was intreated for the land *y*, and the plague was ſtayed from Iſrael.

t Which he might well do, having God's command for it, and the place being Sanctified by God's ſpecial preſence in and by the Angel. *u* To make atonement for his ſins. *x* To praiſe God for his Gracious manifeſtation of himſelf. *y* As appeared both by fire from Heaven, which conſumed the Sacrifices, as was uſual in ſuch caſes: and by the ſpeedy ceſſation of the Plague.

I. KINGS.

The ARGUMENT.

THeſe two Books called of the Kings, *becauſe they treat of the Kings of* Judah *and* Iſrael, *were written by the Prophets or Holy Men of God, living in or near their ſeveral times, and by ſome one of them digeſted into this order. But whoſoever was the Penman, that theſe are a part of thoſe Holy Scriptures which were Divinely inſpired, is ſufficiently evident, Firſt, From the concurring Teſtimony of the whole* Jewiſh *Church in all Ages, to whom* were committed the Oracles of God, *Rom.* 3. 2. *who alſo did faithfully diſcharge their duty in preſerving and delivering them entirely and truly to their poſterity from time to time, as plainly appears, becauſe Chriſt and his Apoſtles who, reproved them freely for their ſeveral ſins, never taxed them with this fault, of depraving the Holy Scriptures of the* Old Teſtament. *Secondly, Becauſe this is manifeſt concerning divers parcels of them which were taken out of the Records of the Prophets* Nathan, Ahijah *and* Iddo, 2 *Chron.* 9. 29. *and out of the Propheſies of* Iſaiah *and* Jeremiah; *and the reſt doubtleſs were of the ſame nature. Thirdly, From the approbation of theſe Books by the* New Teſtament, *both generally, as* 2 *Tim.* 3. 16. All Scripture *is* given by Inſpiration from God, *&c. which is affirmed concerning all thoſe* Holy Scriptures *which* Timothy *had* known from a child, *ver.* 15. *and therefore muſt neceſſarily be meant of all the Books of the* Old Teſtament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. 11. 2, 3, *&c. where a paſſage out of theſe Books is quoted and owned as a part of the Holy Scripture, called the* Scripture *by way of eminency.*

CHAP. I.

Abiſhag cheriſheth David in his extream Age, 1——4. *Adonijah uſurpeth the Kingdom,* 5——10. *by the Counſel of Nathan to Bathſheba, and their Petition to David, he reneweth his Oath of making Solomon King after him,* 11——31. *He, by David's appointment, is anointed King, the People Triumph,* 32——40. *Adonijah hearing this, his Gueſts fly, and himſelf flieth to the horns of the Altar: is pardoned by Solomon, and ſent to his own Houſe,* 21——53.

† Heb. *entred into days.*

NOW king David was old, *and* † ſtricken in years *a*, and they covered him with clothes, but he gat no heat *b*.

a Being in the end of his ſeventieth Year. *b* Which is not ſtrange in a Perſon not only of ſo great an Age, but alſo who had been exerciſed with ſo many hardſhips in War, and with ſuch tormenting cares, and fears, and ſorrows, for his own ſins (as divers of his *Pſalms* witneſs) and for the ſins and miſeries of his Children and People. See *Prov.* 17. 22. Beſides, this might be from the nature of his Diſeaſe, or Bodily Diſtemper.

† Heb. *let them ſeek.* † Heb. *a damſel, a virgin.* † Heb *be a cheriſher unto him.*

2 Wherefore his ſervants *c* ſaid unto him, † Let there be ſought for my LORD the king † a young virgin *d*, and let her ſtand before the king *e*, and let her † cheriſh him, and let her lie in thy boſom *f*, that my lord the king may get heat.

c His Phyſicians. *d* Whoſe natural Heat is freſh and wholeſom, and not impaired with bearing or breeding of Children. The ſame counſel doth *Galen* give for the cure of ſome cold and dry Diſtempers. *e i. e.* Miniſter unto him, or wait upon him, (as this Phraſe is oft uſed) in his ſickneſs, as occaſion repuires. *f* As his Wife or Concubine for that ſhe was ſo, may appear by divers arguments. Firſt, Otherwiſe this had been a wicked counſel and courſe; which therefore neither his Servants durſt have preſcribed, nor would *David* have uſed, eſpecially being now in a dying condition. And ſeing this was eaſily prevented by his taking her for his Concubine, which then was eſteemed allowable it is abſurd to think that he would not chuſe the ſafer way. Secondly, That paſſage, *v.* 4. *but the king knew her not.* implies that the King might have had carnal knowledge of her without ſin or ſcandal. Thirdly, It appears from this Phraſe of *lying in his boſom*, which is every where in Scripture mentioned as the priviledge of a Wife and Concubine, as *Gen.* 16. 5. *Deut.* 13. 6. 2 *Sam.* 12. 8. *Mic.* 7. 5. Fourthly, This made *Adonijah*'s Crime in deſiring her to Wife, ſo hainous in *Solomon*'s account, becauſe he wiſely ſaw, that by Marrying the King's Wife he deſigned to revive his pretence to the Kingdom, at leaſt in caſe of *Solomon*'s death; which pretence had been ridiculous, if ſhe had been only the King's handmaid.

3 So they ſought for a fair damſel *g* throughout all the coaſts of Iſrael; and found Abiſhag a Shunamite *h*, and brought her to the king.

g Whoſe beauty might engage his affections, and refreſh his ſpirits, and invite him to thoſe embraces which might communicate ſome of her natural Heat to him, as was deſigned *h* Of the City of *Shunem* in *Iſſachar*, *Joſ.* 19. 18. See 2 *Kings* 4: 8.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred unto him: but the king knew her not *i*.

i Which is mentioned to note the continuance and progreſs of the King's Malady, and the ground of *Adonijah*'s Rebellion, and of his following requeſt, *Chap.* 2. 17.

† Heb. *reign.*

5 ¶ Then *k* Adonijah the ſon of Haggith *l* exalted himſelf *m*, ſaying, I will † be king *n*: and he prepared him chariots, and horſemen, and fifty men to run before him *o*.

k Upon notice of the deſperatneſs of the King's Diſeaſe, and the approach of his death. *l* See 2 *Sam.* 3. 4. *m* Entertained high thoughts and deſigns. *n* As the right of the Kingdom is mine, *v.* 6. ſo I will now take poſſeſſion of it, leſt *Solomon* attempt to deprive me of it. *o* As *Abſalom* had done upon the like occaſion. 2 *Sam* 15. 1. ſuch ill uſe did he make of that example, that he committed the ſame wickedneſs which he had done, and yet feared not the ſame diſapointment and deſtruction which he brought upon himſelf.

† Heb. *from his days.*

6 And his father had not diſpleaſed him † at any time *p*, in ſaying, Why haſt thou done ſo *q*? And he alſo *r was* a very goodly man; and *his mother* bare him after Abſalom *ſ*.

p This is noted as *David*'s great error, and the occaſion of *Adonijah*'s preſumption. *q* He neither reſtrained him from, nor reproved him for his miſcarriages: which was a great ſin againſt that plain Law, *Levit.* 19. 17. and ſeverely puniſhed in *Eli*, which *David* was not ignorant of, except *Adonijah*'s Errors were ſmall or concealed from *David*. *r* This particle relates, either, Firſt; To *Abſalom* here following, who alſo was a goodly Man. Or rather, Secondly, to what goes before, to ſignifie that this was a ſecond ground of his confidence, becauſe his great comlineſs made him amiable in the People's Eyes, as his Fathers indulgence was the firſt *ſ i. e.* Next after *Abſalom* was born of his Mother: See 2 *Sam.* 3. 3, 4.

† Heb. *his words were with Joab.* † Heb. *helped after Adonijah.*

7 And † he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah, helped *him t*.

t Either, becauſe they thought the right of the Crown was his or rather, from ſecret grudges, becauſe they perceived themſelves neglected by *David*, and poſſibly by *Solomon* too; and from Carnal Policy, that they might ſecure and advance their own intereſt, which they ſaw to be in manifeſt danger.

* Chap. 4: 18: * 2 Sam: 23: 8.

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and * Shemei and Rei, and * the mighty men which *belonged* to David *u*, were not with Adonijah.

u His great and famous Commanders, and the Guards, and Soldiers under them.

|| Or, *the well Rogel.*

9 And Adonijah ſlew ſheep and oxen, and fat cattel *x*, by the ſtone of Zoheleth, which *is* by || Enrogel *y*, and called all his brethren the kings ſons *z*, and all the men of Judah the kings ſervants *a*.

x Partly, for a Sacrifice; and partly, for Feaſts, that he might engage God to be on his ſide, and draw a multitude of people after him. *y* Or, *the fountain of Rogel*, or, *of the Fuller*: a place nigh to *Jeruſalem*. See *Joſ*: 15: 7: and 18: 16: 2 *Sam*: 17: 17. *z* Either, becauſe he knew they envied and were diſcontented with *Solomon*, and therefore would favour him, or that he might engage them ſo to do. *a* Except theſe here excepted, *v*: 10.

10 But Nathan the prophet, and Benaiah, and the mighty men *b*, and Solomon his brother he called not.

b Becauſe he knew they favoured *Solomon* his Competitor.

* 2 Sam. 3. 4.

11 ¶ Wherefore Nathan ſpake *c* unto Bathſheba the mother of Solomon *d*, ſaying, Haſt thou not heard that Adonijah the ſon of * Haggith doth reign, and David our lord knoweth *it* not *e*?

c Being prompted to it both by his Piety in fulfilling the will of God declared to him, and by him to *David* concerning *Solomons* Succeſſion, 2 *Sam*: 7: 13: 1 *Chron*: 22: 8, 9 and by his prudence, as knowing that *Adonijah* hated him for being the principal inſtrument of *Solomons* advancement. *d* Who being retired and private in her apartment, was yet ignorant of what was done abroad and, who was likely to be moſt zealous in the cauſe, and moſt prevalent with *David*. *e* So far is he from conſenting to it, as thou may'ſt fear or others think, that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon *f*.

f For he will never reckon himſelf ſafe till his Competitor and his Friends be taken out of the way.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear *g*

*1 Chron. 22. 9.

unto thine hand-maid *h*, ſaying, * Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne *i* ? Why then doth Adonijah reign *k* ?

g i. e. Thou didſt ſwear ; which *David* himſelf owneth, *v*: 30. which probably he did to ſatisfie *Bathſheba*'s doubts and fears about it, and to oblige himſelf to a compliance with the Divine Will declared about it. See *Chap*: 2: 15: and 1 *Chron*: 28: 5. *h* So ſhe calleth her ſelf, to teſtifie her reverence and ſubjection to him, not only as her husband, but as her King. *i* Another expreſſion of the ſame thing, to ſignifie *David*'s ſincerity and fervency in his Swearing, which adds to his obligation. *k* How comes this to paſs? Or why doſt thou ſuffer it ?

† Heb. *fill up.*

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy words.

15 ¶ And Bathſheba went in unto the king,into the chamber : and the king was very old, and Abiſhag the Shunamite miniſtred unto the king.

† Heb. *what to thee.*

16 And Bathſheba bowed, and did obeiſance unto the king : and the king ſaid, † What wouldeſt thou ?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God *l* unto thine handmaid, *ſaying*, Aſſuredly, Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne.

l To whom thou art highly obliged, whoſe name thou juſtly feareſt and honoureſt, and therefore thou wilt'ſt not pollute it by *Perjury*, but make Conſcience of thy Oath.

18 And now behold, Adonijah reigneth ; and now my lord the king, thou knoweſt *it* not *m*.

m This ſhe adds, part, leſt ſhe ſhould ſeem to accuſe the King of inconſtancy and perfidiouſneſs ; and partly, to aggravate *Adonijahs* Crime, for that groſs neglect and contempt of the King, which did accompany it.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt : but Solomon thy ſervant hath he not called.

n Who is not ſo preſumptuous as *Adonijah*, uſurping the Throne before his time, but carries himſelf modeſtly and ſubmiſſively, as thy ſon and Servant, and Subject.

20 And thou,my lord,O king, the eyes of all Iſrael *are* upon thee *o*, that thou ſhouldeſt tell them who ſhall ſit upon the throne of my lord the king *p* after him *q*.

o The generality of the People are in ſuſpence,whether *Adonijahs* practices be with thy conſent or no, and wait for thy Sentence, which they will readily embrace. *p* She ſpeaks only in general,as owning the Kings Prerogative to give the Crown to which of his Sons he pleaſed, if he had not reſtrained himſelf by his Oath to *Solomon*. *q i. e*, After thy death. Whereby ſhe taxeth *Adonijahs* Ambition, who uſurped the Crown whileſt his Father lived.

† Heb. *ſhall be ſinners.*

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers *r*, that I and my ſon Solomon ſhall be counted † offenders *ſ*.

r i. e. Die as his Fathers did. See *Gen*: 47: 30. *ſ* We ſhall be puniſhed with death as Malefactors, as guilty of practiſing againſt the right Heir of the Crown, and transferring the Kingdom to *Solomon*, and covering our ambitious deſigns with a pretence of Religion.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in *t*.

t To diſcourſe with the King ; which made it fit for her to withdraw, as ſhe did, *v.* 28.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid *u*, Adonijah ſhall reign after me, and he ſhall ſit upon my throne ?

u Is this done by thy conſent, without which it ſeems ſtrange that he durſt attempt it ?

† Heb. *Let king Adonijah live.*

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the prieſt ; and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

26 But me, *even* me thy ſervant *x*, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

x Whom he knew to be acquainted with thy mind,and with the mind of God in this mattter : And therefore his neglect of me herein gives me cauſe to ſuſpect that this is done without thy privity : which now I come to know.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant *y*, who ſhould ſit on the throne of my lord the king after him.

y Who, having been an inſtrument in delivering Gods meſſage to thee concerning thy Succeſſor, might reaſonably expect that if the king had changed his Mind,or God had ſince made ſome revelation contrary to the former, thou wouldeſt have acquainted me with it, as being both a Prophet of the Lord, and one whom thou haſt always found Faithful to thee,and to whom thou haſt uſed to communicat thy ſecret counſels.

† Heb. *before the king.*

28 ¶ Then king David anſwered and ſaid, Call me Bathſheba *z* : and ſhe came † into the kings preſence, and ſtood before the king.

z Who, upon *Nathans* approach to the King had modeſtly withdrawn her ſelf, either in another Room, or into another part of this Room, more remote from the Bed upon which *David* lay.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly, Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead ; even ſo will I certainly do this day.

31 Then Bathſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

a i. e. For a long time, as that word is oft uſed, as *Chap*: 2: 33: *Dan*: 2: 4. Though I deſire thy Oath may be kept, and the right of Succeſſion confirmed to my Son, yet I am far from thirſting after thy death for his advancement, and ſhould rather rejoyce, if it were poſſible for thee to live and enjoy thy Crown for ever.

32 ¶ And king David ſaid,Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

† Heb. *which* belongeth to *me.*

33 The king alſo ſaid unto them, Take with you the ſervants of your lord *b*,and cauſe Solomon my ſon to ride upon † mine own mule *c*, and bring him down to Gihon *d*.

b i: e. My publick Officers, and my Guards. *c.* As a token that the Royal Dignity is transferred upon *Solomon*, and that by my conſent. Compare *Gen*: 41: 43. *Eſth.* 6. 8. *d* A River near *Jeruſalem*, on the Weſt ſide, as may be gathered from 2 *Chron.* 32: 30. as *En-rogel*, where *Adonijah* was inaugrated, was on the Eaſt-ſide. This place *David* choſe, either, as remote from *Adonijah* and his company, that ſo the People might go thither,and be there without fear of Tumults or Bloodſhed ; or to ſhew that *Solomon* was choſen King in oppoſition to *Adonijah* : or, becauſe this was a place of great reſort, and fit to receive and diſplay that numerous company, which he knew would follow *Solomon* thither: or, that he might from thence return and make the more magnificent entrance into the City.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king *e* over Iſrael : and blow ye with the trumpet *f*, and ſay, God ſave king Solomon.

e As they uſed to do where there was any thing new,or doubtful, or extraordinary in the Succeſſion, as 1 *Sam.* 10. 1. and 16: 12, 13. 1 *Kings* 19. 15, 16. 2 *Kings* 9. 3. And this unction ſignified both the deſignation of the Perſons to the Office, and the Gifts and Graces which were neceſſary for their office, and which, they ſeeking them ſincerely from God, might expect to receive. *f* To make the action more Solemn, and Glorious, and Publick.

† Heb. *commanded him.* So Gr.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne ; for he ſhall be king in my ſtead *g* ; and I have † appointed *h* him to be ruler over Iſrael, and over Judah *i*.

g My Deputy and Vice-King Whilſt I live, and abſolutly King when I die. Or, if *David* and *Solomon* were Joint-Kings, it is no more than was afterwards frequent at *Rome*, where the Father and Son,or two other Perſons were not ſeldom Joint-Emperors. *h* And that by Divine direction. *i* This is added, partly, as being the moſt eminent and Royal Tribe, it being frequent, together with the general diſtinction, to mention one of the moſt eminent particles, as 1 *Kings* 11. 1. *Pſal.* 18. title. *Mark* 16. 7. and partly, leſt *the men of Judah*, who were in a ſpecial manner invited by *Adonijah* *v.* 9. might think themſelves exempted from his Juriſdiction.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen *k* : The LORD God of my lord the king ſay ſo *too l*.

k Which was both an approbation of the Kings Fact, and a profeſſion of his Allegiance to the new King, and a Petition to God to ratifie and confirm it. *l* The Lord ſtabliſh *Solomons* Throne in ſpight of *Adonijah*, and all his other Enemies.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David *m*.

m Which Petition, albeit it might have offended an unworthy, vain-glorious and envious Father,he knew would be welcome to ſo pious and generous a Man as *David* was, and to one ſo kind and indulgent to his Children.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites went down, and cauſed Solomon to ride upon king Davids mule,and brought him to Gihon.

*Exod. 30: 23: 25, 32.

39 And Zadok the prieſt *n* took an horn of * oil out of the tabernacle *o*, and anointed Solomon : and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

n For though he was not the High-Prieſt,he might do this office, eſpecially having the direction of the Prophet *Nathan*, *ver*, 34. *o* That which *David* had erected for the Ark, 2 *Sam* 6. 17. in which Oyl was kept for divers Sacred uſes . for *Moſes* his Tabernacle was at *Gibeon*, 1 *Chron*: 16, 39. and 21: 29. which was too remote for the preſent occaſion, which required all poſſible expedition.

|| Or, *flutes.*

40 And all the people came up after him *p*, and the people piped with || pipes,and rejoyced with great joy *q*, ſo that the earth rent *r* with the ſound of them.

p Which flocked thither in abundance, ſome out of curioſity to ſee ſo ſolemn an action; others to do their Duty; and others in expectation of ſome advantage by their chearful attendance upon the new King. *q* Partly, becauſe this would certainly prevent Civil Wars, under which they had ſo lately and ſo ſorely groaned, and which they had reaſon to fear from *Adonijah*'s pretence to the Crown, and the aſſiſtance he might have from the great and famous Lord General *Joab*, and from *Abiathar* the High-prieſt, and from others who were or might eaſily be engaged for him, if *David* had not ended the Controverſie in his life-time: and partly, becauſe of the ſingular wiſdom and virtue for which *Solomon* was even then famous. See *chap.* 2. 6, 9. *r* An Hyperbolical Expreſſion: yet even ſolid Bodies have been oft broken and rent by great ſounds.

41 ¶ And Adonijah, and all the gueſts that *were* with him, heard it, as they had made an end of eating *ſ*: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uproar?

ſ For *Nathan* having given wiſe Counſel, took all due care to expedite the execution of it, that it might not be ſpoiled by delays, as frequently happens.

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar *t* the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man *u*, and bringeſt good tidings.

t Who it ſeems was left at *Jeruſalem* for a Spy, as he had formerly been under *Abſalom*. *u* Or, *a man of vertue* or *worth*, as this *Hebrew* word is uſed, *Prov*: 12: 4. and therefore an happy man and haſt good news for thy ſelf and us. Compare 2 *Sam*: 18: 27.

43 And Jonathan anſwered and ſaid to Adonijah, Verily *x*, our lord king David hath made Solomon king.

x Or, *but*, or, *nay but*; *i. e.* The matter is not as thou expecteſt, but quite contrary.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Banaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoycing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne *y* of the kingdom.

y i. e. Is put into actual poſſeſſion of the Kingdom.

47 And moreover the kings ſervants came to bleſs our lord king David *z*, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: And the king bowed himſelf upon the bed *a*.

z To praiſe and thank him for his great and good care, in leaving them in the hands of ſo excellent a Succeſſor, under whom they might expect Peace and all proſperity; and to congratulate with him for God's great Mercy to him, in giving him ſuch a Son and Succeſſor, and that his Eyes had now ſeen the actual accompliſhment of Gods promiſe made to him concerning this thing. *a* Adoring God for this great Mercy, and thereby declaring his hearty approbation and conſent to this action. Compare *Gen*: 47. 31.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way *b*.

b i. e. The way to his own Houſe, leſt they ſhould be diſcovered and taken.

50 ¶ And Adonijah feared, becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar *c*.

c Either, that which was at *Gibeon*, as appears from 1 *Chron*: 16: 39. 2 *Chron*: 1: 3: and was made with four Horns *Exod*: 38: 2. to which the Sacrifices were bound, *Pſal* 118: 27. Or rather, that which *David* had lately ſet up in the Threſhing-floor of *Araunah*, which doubtleſs was made after the ſame Form as that at *Gibeon*; For, Firſt, This was next at hand Secondly, The Altar only is mentioned here, whereas in *Joab*'s caſe there is mention of the Tabernacle and Altar both, *Chap* 2. 28, 29. which ſeems to be noted to diſtinguiſh the two Altars: for *Adonijah* being the Kings Son, he might ſafely go to *Aranuahs* Altar, and the People would not be forward to ſeize upon him, or bring him to Juſtice: but *Joab* truly thought it was not ſafe for him to venture himſelf there, and therefore he flieth to *Gibeon*, as a place more remote from *Jeruſalem*. Hither he fled, either to implore God's Mercy; or rather, to avoid *Solomon*'s Rage: ſuppoſing that his Reverence to that Sacred place would not permit him to pollute him with his Brothers blood; or that the conſideration of Gods Grace and Mercy, which himſelf needed and begged of God, in pardoning his Offences, and accepting the Sacrifices which he ſhould offer there, would engage and diſpoſe him to ſhew Mercy to his offending and now penitent Brother; or, that his Piety would not allow him violently to pluck him as it were out of the Arms of God, into which he had put himſelf. And for theſe or ſuch like reaſons the Altar was eſteemed a kind of Sanctuary or place of Refuge, not only among the *Gentiles*, but alſo among the *Hebrews*, though it be not called by that name, as may be gathered from *Exod.* 21. 14. 1 *Kings*. 2. 28

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant *d* with the ſword.

d He owns *Solomon* as his King, and himſelf as his Servant and Subject; and being ſenſible of his great guilt, and of the jealouſie which Kings have of their Competitors, could not be ſatisfied without *Solomons* Oath.

52 And Solomon ſaid, If he will ſhew himſelf † a worthy man *e*, * there ſhall not an hair of him fall to the earth *f*: but if wickedneſs ſhall be found in him *g*, he ſhall die.

† Heb. *a ſon of virtue*, or, *valour*.
* 1 Sam: 14. 45. 2 Sam: 14. 11. Acts 27: 34.

e Heb. *a man of ſtrength* or *courage*: for it requires great ſtrength of mind, and reſolution, to reſiſt all temptations of Vice, and to do Virtuouſly. *f* Herein *Solomon* manifeſts his Clemency and Brotherly Affection, and withal his prudence in ſparing him, whom, being his Brother, and his eldeſt Brother too, it would have been invidious to have ſlain. *g* Not only if he ſhall be guilty of ſome capital Crime, but of any great wickedneſs or evil deſign. For as this pardon was *Solomons* free act, ſo he might juſtly qualifie it as he pleaſed.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe *h*.

h Lead a private, or retired and quiet life, without noiſe and numerous attendants, and meddle not with the Affairs of the Court and Kingdom.

CHAP. II.

David lying on his bed, giveth charge to Solomon of a Religious Life, 1——4. *Of Joab: Barzillai and Shimei,* 5——9 *he dieth; Solomon ſucceedeth,* 10——12. *Adonijah ſuing for Abiſhag, is put to Death,* 13——25. *Abiathar is deprived of the Prieſthood,* 26, 27. *Joab flieth to the Horns of the Altar is ſlain there,* 28——34. *Benaiah is put in Joabs room, and Zadok in Abiathar's,* 35. *Shimei confined to Jeruſalem, going thence to Gath is put to Death,* 36——46.

NOW the days of David drew nigh, that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth *a*: be thou ſtrong *b* therefore, and ſhew thy ſelf a man *c*.

a i. e. Of all men upon the Earth. Compare *Joſ.* 23. 14. *Heb.* 9. 27. *b* For, to govern his People according to the Law of God, as it here follows, requires great fortitude or ſtrength of Mind, to arm himſelf againſt the ſubtil divices and evaſions of ſome; againſt the flatteries and importunities of others; againſt terrors and dangers from revengeful Men, and eſpecially againſt himſelf and his own weakneſs, partiality, through fear or favour; and againſt all thoſe evil thoughts and paſſions to which the temptations of their great wealth and glory, and uncontrollable power naturally expoſe them. See *Prov.* 16. 32. *c* In manly Wiſdom, and Courage, and Conſtancy, though thou art but young in years, 1 *Chron.* 22. 5.

3 And keep the charge of the LORD thy God *d*, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes *e*, that thou mayeſt * ‖ proſper *f* in all that thou doeſt, and whitherſoever thou turneſt thy ſelf:

* Deut. 29: 9. Joſh. 1. 7.
‖ Or, *do wiſely*.

d i. e. What God hath charged or commanded thee to do; the act being put for the object, as is uſual. *e* Which the Prince was enjoyned to tranſcribe and read, *Deut.* 17. 18. that he might govern his own and his Peoples actions by it. *f* Or, *behave thy ſelf prudently*: for the word ſignifies both. Hereby he intimates, That Religion is the trueſt Reaſon of State, and that all true Wiſdom and good Succeſs depends upon Piety.

4 That the LORD may confirm his word *g* which he ſpake concerning me, ſaying, * If thy children take heed to their ways *h*, to walk before me *i* in truth *k*, with all their heart, and with all their ſoul *l*, * there ſhall not † fail thee (ſaid he) a man on the throne of Iſrael *m*.

* Pſ. 132. 12.
* 2 Sam. 7. 12.
† Heb. *be cut off from thee from the throne.*

g i. e. Fulfil his promiſe, the condition upon which it was ſuſpended being performed. *h i. e.* Dilligently obſerve all their Actions, to order them according to God's Word. *i* To live as thoſe that have God before their eyes, and endeavour to approve themſelves to him. *k* Not only in pretence and ſhew, but truly and ſincerely. *l i. e.* Univerſally, freely, and fervently. *m* The Succeſſion ſhall be continued in thy Line without any interruption.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me *n*, *and o*, what he did to the two captains of the hoſts of Iſrael, unto * Abner, the ſon of Ner, and unto * Amaſa the ſon of Jether, whom he ſlew, and † ſhed the blood of war in peace *p*, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet *q*.

* 2 Sam. 3. 27.
2 Sam. 20: 10.
† Heb. *put*.

n i. e. Againſt me; Either, Firſt, Directly and immediately; how inſolently and imperiouſly he hath carried himſelf towards me from time to time, trampling upon my Authority and Commands when they thwarted his humour or intereſt, provoking my ſpirit by his words and actions. See 2 *Sam.* 3: 39. and 19. 7. Or, Secondly, Indirectly in what he did againſt *Abner* and *Amaſa*: whoſe death was a great injury to *David*, as it was a breach of his Laws and Peace; a contempt of his Perſon and Government; a pernicious example to others of his Subjects upon the like occaſions; a great ſcandal and diſhonour to him, as if *Joab* had been only *David*'s inſtrument, to effect what he ſecretly deſired and deſigned; whereby the hearts of his People either were, or might have been alienated from him, and inflamed againſt him, and the wounds which were well-nigh healed, might have been widened again, and made to bleed afreſh. *o* Or, *even*, the following branches being added as an explication of the foregoing, to ſhew what and how he acted towards or againſt *David*. Or, *and particularly*; as his other miſcarriages, ſo theſe eſpecially. *p* He ſlew them as if they had been in the ſtate and act of War, when there was not only aceſſation of

Arms, but alſo a treaty and agreement of Peace, of which alſo they were the great procurers and promoters. *q* This is added to note his impudence and impenitency, that although by his perfidious manner of killing them when he pretended to imbrace them, he ſtained his own Garments with their Blood, yet he was not aſhamed of it, but gloried in it, and marched boldly along with the Army, with the ſame Girdle and Shoes which were ſprinkled with their Blood. See 2 *Sam*: 20: 10.

† Heb: *hell.* So *Gr.*

6 Do therefore according to thy wiſdom *r*, and let not his hoar head go down to † the grave in peace *ſ*.

r i. e. What in Reaſon and Juſtice thou ſeeſt fit. For tho' I was forced to forbear him when it was in a manner out of my power to puniſh him, yet I never forgave him; and therefore do thou wiſely and ſeverely examine all his Actions, and particularly this laſt Rebellion, and puniſh him according to his demerits. *ſ* Though he be old, having been the General of the Army 40 Years, yet do not ſuffer him to die a natural death, but cut him off by the Sword of Juſtice.

* 2 Sam. 19. 31.

7 But ſhew kindneſs unto the ſons of * Barzillai the Gileadite *t*, and let them be of thoſe that eat at thy table: for ſo *u* they *x* came to me when I fled becauſe of Abſalom thy brother.

t Queſt. Why doth he not require the like kindneſs to *Mephiboſheth* the Son of his dear *Jonathan*? *Anſ.* Either he and his were now extinct; or by their after miſcarriages had forfeited his favour. *u i. e.* With ſuch kindneſs either as I cannot expreſs (as the Particle *ſo* is elſewhere uſed) or, as I command thee to ſhew to them *x i. e.* *Barzillai* and his Sons: for though *Barzillai* only be mentioned, 2 *Sam.* 17. 27. yet his Sons doubtleſs were inſtrumental in the buſineſs, eſpecially *Chimham*, 2 *Sam.* 19. 37, 38.

* 2 Sam. 16: 5. † Heb. *ſtrong.* * 2 Sam. 19. 23.

8 And behold, *thou haſt* with thee *y* * Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a † grievous curſe *z*, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, * I will not put thee to death with the ſword *a*.

y i. e In thy power, as that Phraſe is oft uſed. *z* Or, *reproached me with bitter reproaches*, 2 Sam. 16. 7, 8: which *David* could not but deeply reſent from him, though, as it was an affliction ſent from God, he patiently ſubmitted to it. *a Queſt.* How then could *David* lawfully engage *Solomon* to puniſh him for it; And did *David* upon his Death-bed bear malice againſt *Shimei*? *Anſ.* Firſt, *David* was not a private Perſon which might remit ſuch Offences without any inconvenience; but a publick Magiſtrate, who for the honour and maintenance of Government was oblidged to puniſh ſuch inſolent and opprobrious Speeches, if the neceſſity of his Affairs had not then engaged him to paſs it by. Otherwiſe it appears from divers paſſages of the *Pſalms*, and of this Hiſtory, how free *David* was from a rancorous and revengeful ſpirit even towards his Enemies. Secondly, The following advice is not contrary to *Davids* Oath, both becauſe that was only perſonal, that *David* would not kill him either at that time, as *Abiſhai* deſired him, or whilſt he lived; and did not oblidge his Succeſſors; and eſpecially, becauſe it was not *Davids* mind that *Shemei* ſhould be put to death for that fault (as is evident, for then there was no need of *Solomons* Wiſdom to find out an occaſion, but only of his Juſtice to puniſh him for the old crime) but for ſome other competent crime, which *Solomons* Wiſdom narrowly prying into all his actions, would eaſily find out. And if the condition which *Solomon* impoſed upon *Shimei*, *v.* 36, 37. ſeem hard. it muſt be remembred, that *David* only ſwore that he would Pardon him as to life, but not that he would exempt him from all puniſhment or confinement.

9 Now therefore hold him not guiltleſs *b*: for thou art a wiſe man *c*, and knoweſt what thou oughteſt to do unto him *d*, but his hoar head bring thou down to the grave with blood *e*.

b Though I have ſpared his life, do not treat him as an innocent Perſon, neither let him go wholly unpuniſhed, *c* And therefore wilt eaſily find out juſt occaſions to chaſtiſe him, eſpecially conſidering his perverſe and wicked diſpoſition. *d* How to puniſh him, not without juſt cauſe, and yet without any violation of my Oath, or reflection upon me, or upon Religion for my or thy ſake. *e i. e.* With the effuſion of his blood; with a bloody or violent death.

* Act. 2. 29 *and* 13. 36.

10 ¶ So David ſlept with his fathers *f*, and was buried in the city of David *g*.

f See of this Phraſe *Deut.* 31. 16 16. 1 *Kings* 1. 21. *g i. e.* In that part of *Jeruſalem* which was called by his name, becauſe he took it from the *Jebuſites*. See 2 *Sam.* 5. 7. 1 *Chron.* 11. 5. 2 *Chron.* 5. 2.

* 2 Sam. 5. 4. 1 Chro. 29. 26, 27.

11 And the days that David * reigned over Iſrael, *were* forty years: ſeven years *h* reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

h More preciſely, 7 Years and 6 Moneths, 2 *Sam*: 5: 5: but ſmaller ſums are oft neglected in Scripture-computations.

* 1 Chron: 29. 23: 2 Chr. 1: 1.

12 ¶ * Then ſate Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly *i*.

i Being ſettled upon him with univerſal conſent and approbation, and with the hearty affections of his People, which all wiſe Men know to be a Prince's beſt and ſureſt Eſtabliſhment.

13 And Adonijah the ſon of Haggith came to Bathſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably *k*? and he ſaid, peaceably.

k Or, with ſome Evil deſign upon me or my Son: which ſhe might well ſurmiſe, knowing his ambition and envy at *Solomon*, and his hatred againſt her, as the chief occaſion of his dejection.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine *l*, and *that* all Iſrael ſet their faces on me, that I ſhould reign *m*: howbeit, the kingdom is turned about *n*, and is become my brothers: for * it was his from the LORD *o*.

* 1 Chr. 22: 9. *and* 28. 5.

l Both by Birthright, and by actual Inauguration. It ſeems he could not yet forget his pretence to the Crown, nor his ambition for it, but continues his claim: Which, it ſeems, *Solomon* did apprehend and reſent, though *Bathſheba* did not: the Wives and Concubines of the late King being reputed to appertain to the Succeſſor. See 2 *Sam.* 12. 8. *m* They looked upon me as their King, and *Davids* Succeſſor, expecting that *David* ſhould confirm my Election. *n* Tranſlated from me to him by the viciſſitude of human Affairs and the changeable humour of the People. *o* Either, Firſt, By God's Providence ſo diſpoſing *Davids* Mind, and the Peoples Hearts. Or rather, Secondly, By God's appointment and particular deſignation, wherein he would ſeem to acquieſce. Which he mentions, not that he made any Conſcience of it, or had any regard to it; but only that by this pretence he might deceive both her and *Solomon*, as if he were far from any deſign of uſurping the Kingdom.

16 And now I aſk one petition of thee; † deny me not *p*. And ſhe ſaid unto him, Say on.

† Heb. *turn not away thy face.*

p Heb. *do not turn away my face*, i. e. do not ſend me out of thy preſence ſad or aſhamed. Compare 2 *Chron.* 6. 42. *Pſal.* 132. 10.

17 And he ſaid, ſpeak, I pray thee, unto Solomon the king (for he will not † ſay thee nay) that he give me Abiſhag the Shunamite to wife *q*.

† Heb. *tury away my face.*

q Which, though it was againſt a poſitive Law of God, *Levit*: 18: 7. yet either *Adonijah* might be ignorant of it, being a man more ſtudied in the Affairs of the Court, than in the Book of God; or might think her not concerned in it, becauſe *David* knew her not, *Chap.* 1. 4.

18 And Bathſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bathſheba therefore went unto king Solomon to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a † ſeat to be ſet for the kings mother, and ſhe ſat on his right hand *r*.

† Heb. *Throne.* So *Gr.*

r The moſt honourable Place next to the Kings; See 2 *Chron.* 18. 18. *Neh*: 8: 4. *Pſal.* 45: 9. *Mat*: 20: 21.

20 Then ſhe ſaid, I deſire one ſmall petition *s* of thee, *I pray thee* ſay me not nay: and the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay *t*.

s So ſhe eſteemed it, becauſe ſhe did not perceive his Deſign in it; and as for that Law, *Levit*: 18: 7. ſhe might apprehend, that becauſe *David* knew her not, it was only a Contract for Marriage, and therefore no impediment of her Marrriage to any other after his Death; which alſo is the Opinion of ſome of the late Learned *Hebrew* Doctors. *t* Suppoſing thy requeſt be but ſmall, as thou ſay'ſt it is, and not unlawful, nor injurious to my ſelf, or others.

21 And ſhe ſaid, Let Abiſhag the Shunamite be given to Adonijah thy brother *u* to wife.

u By the Father's ſide, whom brotherly Affection and Relation obligeth thee to gratifie; at leaſt, in ſmall things.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunamite for Adonijah? aſk for him the kingdom alſo *x*; (for he *is* mine elder brother *y*) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah *z*.

x His deſign is not upon *Abiſhag*, but upon the Kingdom; which by this means, he thinks to recover; partly, becauſe ſhe was the laſt kings Wife, Or Concubine, which might ſtrengthen his Pretence to the Crown; See 2 *Sam*: 3: 7. and 12: 8: and 16. 21. and partly, becauſe by her eminent Beauty, and near Relation to *David*, ſhe had a powerful Intereſt in the Court. *Queſt.* Was not this too harſh a Cenſure, and the following Puniſhment of it too ſevere? *Anſ.* 1. That *Adonijah* had ſuch a Deſign, is very probable, both from his Temper, for he was an aſpiring and deſigning Man, and highly diſcontented with *Solomon*'s Government, and deſirous of a Change; and from the nature of the thing, becauſe he would not have made ſo daring and preſumptuous a Requeſt, if he had not ſome great Deſign in it. 2. It is very likely from the following words, though not expreſſed, that he, and *Joab* and *Abiathar* were engaged in ſome Deſign againſt *Solomon*, and that *Solomon* had got Information of it; and therefore he did, and might reaſonably take this for an Indication, and the firſt covert act of his Treaſon. 3. *Solomon* did not pardon *Adonijah*'s Treaſon ſimply, and abſolutely, but upon condition that he carried himſelf worthily, *Chap*: 1: 52. and this being confeſſedly a bold & unworthy Action, and arguing more confidence and preſumption than became him; and carrying in it the appearance and intention of an Inceſtuous Marriage, he might juſtly revive his Guilt, and take this occaſion to execute the Sentence which he formerly deſerved. If it be ſaid, That it is very improbable that *Adonijah* ſhould expect to get the Kingdom from *Solomon*, who was ſo firmly eſtabliſhed in it with univerſal Applauſe; it may be anſwered, That *Adonijah* was not the only Man that hath fed himſelf with vain hopes and engaged himſelf in high and treaſonable Deſigns, where, to other wiſe Men there was but little likelihood of Succeſs: and that he might now be only laying the foundation of what he further intended, when he ſaw a fit time, and getting a pretence for his future Attempts upon the Crown; either, when *Solomon* ſhould loſe the Peoples Affections, as *David* had done; or when *Solomon* ſhould die, which alſo *Adonijah* might ſecretly procure and haſten; and he had only *Solomons* young and tender Son to conteſt with. All which, and many other things, *Solomon* in his great Wiſdom might eaſily diſcern; yea, or have ſome ſecret Intelligence of, though it be not Recorded. *y* He looks upon the Kingdom as his, by nature and Birthright, and the Law of Nations; and therefore he might ſeek to recover his own, and to caſt me out as an Uſurper. *z* Who have all an hand in the Plot, though he alone appears in it: which appears the more likely, becauſe of *Solomons* proceeding againſt them all at the ſame time ; as appears in the following Verſes.

23 Then king Solomon ſware by the LORD *a*, ſaying, * God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

* Ruth 1: 17:

a Once here. and again, *v.* 24. Which he did to oblige himſelf irrevocably to it, and to prevent all Interceſſions for his Life, it being of ſo great importance to him.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father *b*, and who hath made me an houſe *c* as he * promiſed, Adonijah ſhall be put to death this day *d*.

* 2 Sam: 7: 12, 13:

b Though *Adonijah* be my elder Brother, yet I have an undoubted Right and Title to the Crown, and that from the promiſe and appointment of that God who diſpoſeth of all Kingdoms, and eſpecially this of *Iſrael*, to whom he pleaſeth ; and therefore *Adonijah* in this, and his former attempt, is guilty of Treaſon againſt me, and of Rebellion againſt God. *c* Either, 1. who hath given me Poſterity, as that Phraſe is uſed, *Exod.* 1 21. and elſewhere ; for *Rehoboam* moſt probably was born before this time ; by comparing 1 *Kings* 14. 21. Or rather, 2. who hath eſtabliſhed me in the Houſe and Throne of *David* : which he thus expreſſeth, to ſignifie, that God hath fulfilled in and to him that Promiſe which he made to *David*, in 2 *Sam.* 7. 11. where the ſame Phraſe is uſed, and where it doth not ſo much ſignifie the giving of *David* Poſterity, which he had ſufficiently before that time ; as the ſettlement of the Crown in him and his Seed. *d* For he knew delays were dangerous in matters of that Nature.

25 And king Solomon ſent by the hand of Benaiah, the ſon of Jehoiada *e*, and he fell upon him *f* that he died.

e For the Execution of Juſtice was not then committed to obſcure Perſons, as now it is ; but to Perſons of great Honour and Authority. See *Judges* 8: 21: 1 *Sam*: 22: 18: 2 *Sam*: 1: 15: and 4: 12. *f* With a Sword, or other Inſtrument of Death ; as below, *Verſe* 32, 34, 46.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth *g* unto thine own fields *h*, for thou *art* † worthy of death : but I will not at this time *i* put thee to death, becauſe thou bareſt the ark of the LORD God before David my father *k*, and becauſe * thou haſt been afflicted in all wherein my father was afflicted *l*.

† Heb. *a man of death.*

* 1 Sam: 22: 20:

g A City of the Prieſts, *Joſh*: 21: 18: to lead a private Life there. *h* Either that part of the Suburbs which fell to his ſhare : or, other Land which he had purchaſed there. See *Jer*: 32: 7. *i* He doth not fully pardon him, but only forbears him, and reſerves to himſelf a liberty of puniſhing him afterwards, if he ſaw occaſion ; which he doth to keep him in awe, that he might not dare to raiſe or foment Diſcontents or Tumults among the people, which otherwiſe he might be prone to do *k* When he thought fit to carry it out with him ; as 2 *Sam*: 15 : 24, 29. 1 *Chron*: 15: 11, 12. when he as High-prieſt was to attend upon it. Thus *Solomon* ſheweth his reſpect to his Sacred Function. *l* Here he mixeth Mercy with Juſtice, and requites *Abiathars* former kindneſs to *David*; hereby teaching princes, that they ſhould not write Injuries in Marble, and Benefits in Sand or Water, as they have been too oft obſerved to do.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD *m* ; that he might * fulfil the word of the LORD *n*, which he ſpake concerning the houſe of Eli *o* in Shiloh.

* 1 Sam: 2: 31, 35.

m Either from his Office ; or, at leaſt, from the Execution of his Office For ſome think that he was thruſt from his Office before *Davids* Death, when *Zadok* was formerly made prieſt ; i. e. High-prieſt in his ſtead, 1 *Chron* 29: 22. But that ſeems to be a miſtake : For although that paſſage immediately follows the Hiſtory of what was done in the time of *Davids* Life and Health, when he was in a capacity of going into the publick Congregation ; yet it manifeſtly belongs to another time, and was done after it : For he there ſpeaks of *Solomons* being *made King the ſecond time*, and he was made King but twice ; once undoubtedly before this, 1 *Chron* 23: 1: and again, 1 *Kings* 1: 39. When *David* was Bedrid, and *Adonijahs* Uſurpation made a ſecond Unction neceſſary. And therefore what is ſaid, 1 *Chron*: 29 22: of *Zadoks* being made prieſt, was done, after *Abiathars* Depoſition, and upon that occaſion. *n* For what hinders but *Solomon* might intend this not only as a puniſhment for his Treaſon, but alſo as a means to accompliſh Gods Word ? *o* i. e. Concerning the Tranſlation of the Prieſthood from the Houſe of *Eli*, and of *Ithamar*, unto that of *Eleazar* : which being threatned 80 years ago, is now Executed. So Divine Vengeance, though ſometimes it be ſlow, is always ſure.

28 ¶ Then tidings *p* came to Joab, (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD *q*, and caught hold on the horns of the altar *r*.

p Concerning *Adonijahs* Death, and *Abiathars* Depoſition. *q* Which then was at *Gibeon*, 1 *Kings*: 3. 4. compared with 2 *Chron.* 1. 3. 5. *r* Of which ſee before, *Chap.* 1. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar : then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go, fall upon him *s*.

s To wit, if he will not come thence, as I foreſee he will not?

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth *t*. And he ſaid, Nay, but I will die here *u*. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

t That the King gave him this Command, though it be not mentioned before, is evident, both from the nature of the thing ; for *Solomon* would not pollute the altar without neceſſity ; and from *Benaiahs* affirmation of it ; for why ſhould he tell a lye without a cauſe ? and from his return to the King for new orders upon *Joabs* Reſolution not to come thence. *u* For he ſuppoſed, either, that *Solomon* would not defile that place with his Blood : or, that he would ſpare him for his reſpect to it, as he had done *Adonijah* : or, he had a ſuperſtitious conceit, that his dying there might give his guilty and miſerable Soul ſome advantage.

31 And the king ſaid unto him, Do as he hath ſaid *x*, and fall upon him, and bury him ; that thou mayſt take away the innocent blood *y* which Joab ſhed from me, and from the houſe of my father.

x Either, 1. Kill him in that place : and for ſo doing, *Solomon* might ſeem to have warrant from God, *Exod.* 21. 14. and might further deſign by this juſt ſeverity, to deterr future Offenders, by ſhewing, that no place nor perſon ſhould protect them from the ſtroke of Juſtice. Or rather, 2. Let him Die as he is reſolved ; kill him, though he be there ; take him by violence from that place, and then kill him : for *Exod.* 21. 14. doth not command the Ruler to kill the Murderer there, but to remove him thence. *to take him from the Altar, that he may die.* And ſeing this might be done, why ſhould *Solomon* unneceſſarily ſtain the Altar with his Blood ? *y i. e.* Both the Guilt of it, which would reſt upon my Fathers and my Family, if it went unpuniſhed ; and the ſcandal and reproach of it, that neither this, nor following Ages may imagine that it was done by *Davids* ſecret inſtigation, or with his conſent.

32 And the LORD ſhall return his blood *z* upon his own head, who fell upon two men more righteous and better than he *a*, and ſlew them with the ſword, my father David not knowing *thereof, to wit*, * Abner the ſon of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſon of Jether, captain of the hoſt of Judah.

* 2 Sam. 3. 27:
* 2 Sam. 20. 10.

z i. e. The guilt of the Blood which he ſhed. *a* Of more ingenuous and generous Tempers, abhorring from all ſuch Treacherous practices , and both of them then devoted to, and employed in my Service.

33 Their blood therefore ſhall return * upon the head of Joab, and upon the head of his ſeed for ever *b* : but upon David and upon his ſeed, and upon his houſe, and upon his throne, ſhall there be peace for ever from the LORD *c*.

* 2 Sam. 3. 29.

b Either as long as he ſhall have a Poſterity ; or, for a long time : as that phraſe is commonly uſed. *c* In, and by this Execution of Juſtice upon him, and ſuch Malefactors, my Throne ſhall be eſtabliſhed, and God will bleſs me, and mine, with Peace and Proſperity.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him, and he was buried in his own houſe in the wilderneſs *d*.

d Places which have but few Houſes and Inhabitants, are oft ſo called in Scripture ; as, *Iſa.* 42. 11. *Jer.* 25. 24. *Ezek.* 34. 25.

35 ¶ And the King put Benaiah the ſon of Jehoiada in his room over the hoſt, and Zadok the prieſt did the King put in the room of Abiathar *e*.

e He now put him in the execution of that Office, to which he may ſeem to have been Anointed before, 1 *Chron.* 29 22. But of that, ſee my Notes here on *v.* 27.

36 ¶ And the king ſent, and called for * Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither *f*.

* 2 Sam. 16. 5.

f This *Solomon* ordered, partly, for his own ſecurity ; that being removed from that place where his Kindred, and Eſtate, and Intereſt lay, to a place where he was but a ſtranger, and ſufficiently odious for his former, and never-to-be-forgotten Inſolency towards his Lord and King, he might be uncapable of raiſing any Tumults and Seditions ; partly, as a penalty for his former Wickedneſs wherein yet there was more Mercy than Juſtice, and from which *David* had not promiſed him any ſecurity, but only given him his Life ; and partly, That being in this publick Theatre, all his Words, and Actions might be narrowly obſerved ; which, conſidering his buſie, and covetous, and wicked Temper, was likely to give *Solomon* the advantage which he ſought for ; and this very Prohibition would probably inflame his deſire of Tranſgreſſing it, as the manner of Men is.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the * brook Kidron *g*, thou ſhalt know for certain, that thou ſhalt ſurely die : thy blood ſhall be upon thine own head *h*.

* 2 Sam. 15. 23.

g A Brook nigh unto *Jeruſalem*, of which ſee 2 *Sam.* 15. 23. 2 *Kings* 23. 4. Which he particularly names, becauſe that was the way to *Bahurim*, his former and ſettled Habitation : but this is not to be underſtood excluſively to other ways and places ; for the reſtraint was general. that he ſhould *not go forth thence any whither*, v. 36. to wit, as far any other way as *Cedron* was ; which alſo appears from the following Hiſtory ; for when he went to *Gath*, he went not over *Cedron*, (which lay Eaſtward from the City) but Weſtward, as *Gath* lay. *h* The blame and guilt of thy Blood ſhall lie upon thy ſelf only.

38 And Shimei ſaid unto the King, The ſaying *is* good *i* : as my lord the king hath ſaid, ſo will thy ſervant do *k*. And Shimei dwelt in Jeruſalem many days.

i Thy Sentence is much more merciful than I expected, or deſerved. *k* And *Shimei* did not only promiſe it, but alſo ſwore to it ; being required by *Solomon* to do ſo, as is manifeſt from *verſe* 42, 43.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath *l*, and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

l A King, but ſubject and tributary, firſt to *David* and then to *Solomon*. This might be, either that *Achiſh* who ſhewed ſo much kindneſs to *David*, 1 *Sam*: 27 and 28. or his Son; who, in requital of this kindneſs was ſtill permitted to enjoy the Title and Honour of a King, but not the full Power; whence it was, that *Achiſh* could not, or durſt not keep theſe Servants, though they had fled to him for Protection; but ſuffered *Shimei* to take them away from his Royal City.

40 And Shimei aroſe, and ſadled his aſs, and went to Gath *m*, to Achiſh, to ſeek his ſervants: and Shimei went and brought his ſervants from Gath.

m Which, though highly dangerous, he attempted, partly, becauſe he was blinded with Covetouſneſs and Rage againſt his Servants, which two Luſts have done, and daily do engage Men to ſuch Courſes and Actions as are no leſs dangerous to their lives than this is; partly, becauſe he thought length of time had worn this out of *Solomons* mind, and other Mens thoughts: and that this being done ſecretly and ſpeedily, would never have come to *Solomon*. Ears; or that *Solomon* would not be ſevere in this Caſe, where it was not wantonneſs nor contempt of his Authority, but the neceſſity of his Houſhold-concerns, which put him upon it: And partly, becauſe God withdrew from him the light of common Prudence and wholly left him to his own Miſtakes, and Folly, and Luſts; and withal, to the Inſtigation of the Devil, whoſe cunning and powerful Artifices, and Inſinuations he could not reſiſt, without Divine help?

41 And it was told Solomon *n*, that Shimei had gone from Jeruſalem to Gath, and was come back again.

n Who doubtleſs had his Spies appointed, to obſerve him in all his Motions.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? And thou ſaidſt unto me, The word *that* I have heard *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with *o*?

o He was guilty both of Rebellion againſt the expreſs, and juſt, and (as himſelf called it) good Command of the King, and of Perjury againſt God: which were two high and hainous Crimes. His Oath, he calls *the Oath of the Lord*, becauſe it was taken in Gods Preſence, and he was called upon as witneſs of it, and as the Avenger of all Violations of it, and becauſe the Law of God obliged him to the performance of it.

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to *p*, that thou didſt to David my father: therefore the LORD ſhall return *q* thy wickedneſs upon thine own head.

p For which thy own Conſcience accuſeth thee, and there is no need of other Witneſſes. *q* Heb. *hath returned*, which ſeems moſt proper. God hath puniſhed thee for thy former Wickedneſs, by ſuffering thee to fall into further Crimes, and expoſe thy ſelf to thy deſerved Death.

45 And king Solomon *ſhall be* bleſſed, and the throne of David *r* ſhall be eſtabliſhed *s* before the LORD *t* for ever.

r That Royal Power and Dignity conferred upon *David* to him and his Heirs for ever. *s* By the execution of ſuch Righteous Judgments as this is. *t* In the preſence of that God, who is both an Obſerver and Rewarder of all ſuch Righteous Actions: or, under Gods inſpection, and by his Bleſſing.

*2 Coron: 1: 1:

46 So the king commanded Benaiah the ſon of Jehoiadah, which went out *u*, and fell upon him that he died: and the * kingdom was eſtabliſhed in the hand of Solomon *x*,

u Carrying *Shimei* along with him to the place of Execution, which was not fit to be in the Kings Preſence. *x* His ſecret and worſt Enemies being taken out of the way.

C H A P. III.

Solomon marrieth Pharaohs Daughter: High Places being in uſe, he goeth to Gibeon to Sacrifice, 1,——— 4. There the Lord appeareth to him: Gives him a choice: He preferreth Wiſdom: Obtaineth it, and alſo Riches and Honour, 5,——— 15. His Judgment between the two Harlots, 16,——— 28.

* Chap: 7: 8:

AND * Solomon made affinity with Pharaoh king of Egypt *a*, and took Pharaohs daughter *b*, and brought her into the city of David *c*, until he had made an end of building his own houſe, and the houſe of the LORD *d*, and the * wall of Jeruſalem round about *e*.

* Chap: 9: 15: 19.

a As being a powerful neighbour. *b* Upon what conditions is not here expreſſed: but it is probable, ſhe was firſt Inſtructed in, and Proſelyted to the Jewiſh Religion; as may be gathered, 1. Becauſe he was not yet fallen from God, but *loved the Lord*, and *walked in the ſtatutes of David*, v. 3. And therefore would never have married a groſs Idolater, which was ſo contrary to Gods Law, and ſo pernicious in its Conſequences. 2. Becauſe he is no where reproved for this Fact, as he is for *loving many* other *ſtrange women*, 1 *Kings* 11. 1. 3. By comparing *Pſal.* 45. and the Book of *Canticles*: whereby it plainly appears, that this Action had ſomething extraordinary in it, and was deſign'd by God to be a Type of Chriſt, calling his Church to himſelf, and to the true Religion, not only out of the *Jews* but even out of the *Gentile* World. *e* Of which, ſee *Chap.* 3. 10 Into *Davids* Palace there. *d i. e.* The Temple appropriated to the Worſhip and Honour of God. *e* Which though in ſome ſort built by *David*, 2 *Sam.* 5. 9. yet *Solomon* is here ſaid to Build, either becauſe he made it higher, and ſtronger, and more beautiful, and glorious; in which, or the like ſenſe *Nebuchadnezzar* is ſaid to have *built Babylon*, *Dan.* 4. 30. or becauſe he built another Wall beſides the former, for greater ſecurity; for after this time *Jeruſalem* was encompaſſed with more Walls than one.

2 * Only ∴ the people ſacrificed in high places *f*, becauſe there was no houſe *g* built unto the name of the LORD *h* until thoſe days. *2 Chron: 33: 17.

∴ This Particle is uſed here, and *v.* 3. as an Exception to *Solomon*'s Integrity and Glory, and as his infirmity, and a blemiſh to his Government, That he himſelf both permitted and practiſed this which was expreſly forbidden, *Levit.* 17. 3, 4. *Deut.* 12. 13, 14. except in ſome extraordinary caſes. Poſſibly he permitted it, becauſe he thought it better to allow an Error in a Circumſtance, than to occaſion a neglect of the Subſtance of God's Worſhip, which he apprehended would follow upon a ſevere Prohibition of that practice, becauſe the peoples Hearts were generally and conſtantly ſet upon theſe high Places, as appears from all the following Hiſtory; and they were not willing to ſubmit to ſo much trouble and charge as the bringing of all their Sacrifices to one place would cauſe; nor would yield to it until the Temple was built, which he knew would eaſily encline and oblige them to it; and that being ſpeedily to be done, he might think it more adviſeable, rather to delay the Execution of that Law of God for an approaching Seaſon, wherein he doubted not, they would be ſweetly and freely drawn to it than at preſent to drive them to it by force. Although theſe and all other prudential Conſiderations ſhould have given place to the Will and Wiſdom of God. *f* Which were Groves, or other convenient places upon Hills, in which the Patriarchs uſed to offer up their Worſhip and Sacrifices to God; and from them this Cuſtom was derived both to the *Gentiles* and the *Jews*: and in them the *Gentiles* Sacrificed to Idols, *Jer.* 7. 31. *Ezek.* 6. 3, 4. *Hoſ.* 10. 8. the *Hebrews* to the True God. *g* Which reaſon was not ſufficient, for there was a Tabernacle, to which they were as much confined as to the Temple, *Deut.* 12, &c. *h* Either, 1. To the Lord, *the Name of the Lord* being oft put for the Lord himſelf, as *Deut.* 28. 58. *Job* 1. 21. *Pſal.* 7. 17. and 116. 13 and 135. 1. Or, 2. To the Honour and Praiſe, and Service of God; to the Glory of his Name; *i. e.* of his Majeſty, and all his Perfections, which ſhall be adored and manifeſted there.

3 And *i* Solomon loved the LORD, walking in the ſtatutes of David *k* his father: only he ſacrificed and burnt incenſe in high places.

i Or, *yet*, although he miſtook, and miſcarried himſelf in the matter of High Places, yet in the general, his Heart was right with God, and he both *loved* him with inward Affection, and *walked* with him in outward Converſation and Worſhip. *k i. e.* According to the Statutes or Commands of God, which are here called *the ſtatutes of David*; not only becauſe they were ſo freely choſen, and heartily loved, and diligently practiſed by *David*, but alſo becauſe the obſervation of them was ſo earneſtly preſſed upon *Solomon*, and fortified with *Davids* Authority and Command. See 1 *Kings* 2. 2, 3, 4. and 1 *Chron.* 28. 8, 9.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place *l*: a thouſand burnt-offerings did Solomon offer upon that altar *m*.

l The moſt eminent and frequented becauſe there was the Tabernacle, and the altar of *Moſes*, 1 *Chron.* 16. 39. and 21. 29. And 2 *Chron.* 1. 3, 5, 6. which poſſibly were placed upon an high or raiſed Ground. *m* Thereby ſhewing his ſpecial reſpect to this above all other places; and by his Example teaching and inviting all his People to do ſo.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream *n* by night: and God ſaid *o*, Aſk what I ſhall give thee.

n Queſt. How could *Solomon* pray in his Dream, or that prayer be acceptable to God, as this was, *v.* 10? *Anſ.* The Dreams of Men are not ſuch inſignificant things as many imagine. That good Dreams are oftentimes praiſe-worthy, and evil Dreams blame-worthy, is not only the opinion of the *Jews* and *Chriſtians*, but of divers of the wiſer and better *Heathens*; and the reaſon hereof is evident, becauſe Mens Dreams are commonly the Images of their Minds and Tempers, and do only reflect and repreſent, though but faintly and imperfectly, thoſe very things which are moſt imprinted upon their hearts by their waking Meditations, and daily Converſation; and therefore it is not unreaſonable, that either the ſinful Dreams of evil-minded Men ſhould be imputed to them, and puniſhed in them, or the virtuous Dreams of good Men imputed to, and Rewarded in them; which was *Solomons* caſe: for his Heart having been daily and conſtantly imployed in paſſionate longings and prayers for the Wiſdom, which here he begs; it was a natural and likely thing that his heart ſhould, as it did, work that way even in his Dreams. Although, to ſpeak truly and ſtrictly, *Solomons* prayer made in his Dream, would have been no way pleaſing to God, nor profitable to himſelf, if it had not been the reſult of his daily and moſt ſerious practice; and though God ſignified his mind in a Dream, yet it was *Solomons* waking Prayers (which were ſhadowed by this dark repreſentation) which God accepted and requited; and this acceptance of God was ſignified to him in an extraordinary manner, and by a Divine Dream, which was one of thoſe ways whereby God oft uſed to communicate his Will to his Prophets and People. So the whole buſineſs lies thus: *Solomon* dreamed that God bid him aſk what he would, 1 *Kings* 3. 5. and that he did aſk Wiſdom, *v.* 6, *&c.* and that God accepted his deſire, *v.* 10. and gave him that gracious anſwer, *v.* 11, *&c.* And all this was done in a dream, but with this difference; *Solomons* prayer was but imaginary, but Gods anſwer was real, though conveyed in a dream. And when he awoke, he knew by divine Inſpiration that this was a dream ſent from God to aſſure him that he would give him Wiſdom, and Riches, and Honour, and this with reſpect unto his frequent, conſtant, and fervent waking deſires, which his dream of his Prayers did ſufficiently intimate. See more on *v.* 6. *o i. e.* He dreamed that God ſaid ſo.

6 And Solomon ſaid *p*, Thou haſt ſhewed unto

thy

|| Or, *bounty.*

thy ſervant David my father great || mercy, according as he walked before thee in truth *q*, and in righteouſneſs, and in uprightneſs of heart with thee *r*, and thou haſt kept *ſ* for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

p i. e. He dreamed that he ſaid. See on *v.* 5. Or, he really ſaid. For although the uſe of reaſon is ordinarly ſo dark and imperfect in Dreams, that ſuch actings are not human actions; yet in extraordinary and Divine Dreams it is but reaſonable to allow ſomething extraordinary. For who can doubt but God may ſo clear up and aſſiſt a Mans reaſon in his Dream, that he may have a true and ſtrong apprehenſion of ſome things, which alſo may make a ſuitable impreſſion upon the will or affections; and conſequently ſuch acts of the Soul may be moral acts and regardable by God and Men? And this might be a kind of extatical rapture, whereby his Soul might be as it were carried out of his Body, as St. *Pauls* was, 2 *Cor.* 12. 3. for a ſeaſon, in which caſe both his reaſon might clearly and diſtinctly apprehend Gods mind, and his gracious offer; and his Will might make a free choice of Wiſdom; which therefore might be accepted and Rewarded by God *q* Either, Firſt, Sincerely, and without diſſimulation. But that is more fully expreſſed in the following words, *in uprightneſs of heart*. Or rather, Secondly, in the True Worſhip and Service of God, in the profeſſion, belief, practice and defence of the Truth, or of the true Religion, or of Gods Will or Word, which is called *Truth, Prov*: 23: 23: *John* 17:17: *Gal*: 3: 1. So *Truth* here contains all his duties to God, as *Righteouſneſs* doth his duties to Men, and *Uprightneſs* the right manner of performing both ſorts of duties. *r* i. e. In thy Judgment, to whom alone his heart was known, and to whom he oft appealed as the witneſs of his Integrity; and with reſpect to whom he performed all his duties, even to Men *ſ* Or, *reſerved*; that which thou didſt not reſerve for *Saul*, whoſe Poſterity thou didſt cut off from the Kingdom.

7 And now, O LORD my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child *s*: I know not *how* to go out or come in *t*.

s So he was in Years: not as if he were now but twelve Years old, as many gather from this name of *Child*; for that name is given to *Iſhmael*, when 18 Years old, *Gen*: 21: 14, 15. and to *Rehoboam* when 41 Years old, 2 *Chron*: 13: 7: where the word is the ſame in the *Hebrew*: and before this time *David* calls him *a Wiſe Man, Chap*: 2: 9: but he was now not above 20 Years old; and withal (which he principally intends) he was raw and unexperienced, as a Child, in State Affairs, and altogether unfit for ſo hard a task. *t* i. e. To govern my People, and manage Affairs; as that Phraſe ſignifies *Num*: 27: 17: *Deut*: 31: 2 *Joſ*: 14: 11.

8 And thy ſervant *is* in the midſt of thy people *u* which thou haſt choſen *x*, a great people, that cannot be numbred, nor counted for multitude.

u i. e. Is ſet over them to rule and guide them. A Metaphor from the Overſeer of divers Workmen, who uſually is in the midſt of them, that he may the better obſerve how each of them diſchargeth his office. *x* Thy peculiar People, whom thou takeſt ſpecial care of, and therefore wiltſt expect a more punctual account of my Government of them.

* 2 Chro: 1. 10.
† Heb. *heart.*

9 * Give therefore thy ſervant an † underſtanding heart *y* to judge *z* thy people, that I may diſcern between good and bad *a*: for who is able *b* to judge this ſo great a people?

y Whereby I may both clearly diſcern, and faithfully perform all the parts of my duty: for both theſe are ſpoken of in Scripture, as the effects of a good Underſtanding; and he that lives in the neglect of his Duties, or the practice of Wickedneſs, is called a *Fool*, and one *void of Underſtanding.* *z* Or, *govern*, as that word is uſed, *Judges* 3: 10; and 4: 4: *Pſal*: 7: 8; and 67. 4: *Iſa*: 2: 4; and 16. 5. *a* To wit, in Cauſes and Controverſies among my people; that I may not through miſtakes, or prejudices, or paſſions, give wrong Sentences, and call *evil good*, or *good evil.* *b* Of himſelf, or without thy gracious aſſiſtance.

10 And the ſpeech pleaſed the LORD *c*, that Solomon had asked this thing.

c How ſuch a dreaming Prayer could pleaſe God, ſee in the Notes on *v.* 5, and 6.

† Heb. *many days.*
† Heb. *to hear.*

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf † long life, neither haſt asked riches for thy ſelf, nor haſt asked the life of thine enemies *d*, but haſt asked for thy ſelf underſtanding † to diſcern judgment;

d That God would take away their lives, or put them into thy power to deſtroy them.

12 Behold, I have done according to thy word *e*: lo, I have given thee a wiſe and an underſtanding heart *f*, ſo that there was none *g* like thee before thee, neither after thee ſhall any ariſe like unto thee ∴.

e I have granted, and do at this preſent grant unto thee thy deſire. And accordingly at this time God did infuſe into him a far higher degree, and greater meaſure of Wiſdom than he naturally had. *f i. e.* Wiſdom to govern thy people, to know and do thy ſeveral Duties; which was the thing that *Solomon* deſired, *v.* 7, 9. and the effects whereof here follow, *v.* 16, &c, and withal, all Divine and Humane Wiſdom, the Knowledge of all Things, of all the Arts and Sciences, as may be gathered from 1 *Kings* 4. 29, &c. and that in a far greater proportion than by his years, and the time he could get for his ſtudy, could poſſibly produce. *g* Either, no King: or rather, no Man: for he is herein preferred not only before all Kings, but before *all men, chap.* 4. 31. no meer Man ſince the Fall equalled him, to wit, in univerſal Knowledge, and eſpecially in the Art of well-governing his People. ∴ *Queſt.* Did not the Apoſtles excel him? *Anſ.* They did not in Natural and Political Knowledge, but only in the Knowledge of the Myſteries of Faith, which were more freely and more fully imparted in thoſe Times; the ignorance whereof was no diſparagement to *Solomons* Wiſdom, becauſe they were not diſcoverable by any Creature without Divine Revelation, which God ſaw fit not to afford in *Solomons* time. I know no inconvenience in affirming that *Solomons* natural Capacities were higher than any of the Apoſtles; and *Solomon* had a more comprehenſive Knowledge of all things known in that Age, than the Apoſtles had in all the Diſcoveries of their Age.

* Matth. 6. 33.
|| Or, *hath not been.*

13 And I have alſo * given *h* thee that which thou haſt not asked, both riches and honour, ſo that there || ſhall not be *i* any among the Kings like unto thee all thy days *k*.

h Either, Firſt, I have granted and decreed to give: for words ſignifying action, are oft put only for the purpoſe of the action. Or rather, Secondly, *I will give*, as it is expreſſed in the Parallel place, 2 *Chron.* 1. 12. I will as certainly give them, as if I had actually done it; for future certain things are oft expreſſed in Scripture in the paſt time, as is well known to all. *i* So it is true of all the ſucceeding Kings of *Iſrael*, of whom he ſpeaks. Or *hath not been*, as it is in the *Hebrew*: and ſo it may be true of all the Kings that then were or had been in the World, whereof none was like to him, to wit in all the things here mentioned, and wherein he is compared with them, which is not only in Riches, but alſo in Wiſdom, and in Honour or Renown. *k* To wit, of thy Life. Whereby he ſignifies, that theſe Gifts of God were not temporary and tranſient, as they were in *Saul*, but ſuch as ſhould abide with him whilſt he lived.

* Chap. 15. 5.

14 And if thou wilt walk in my ways *l*, to keep my ſtatutes, and my commandments, * as thy father David did walk, then I will lengthen thy days.

l This Caution God gives him, leſt his great Wiſdom ſhould make him proud, or careleſs, or preſumptuous, as if he were out of all danger; and to oblige him to more care and circumſpection to avoid the ſnares and miſchiefs to which ſo much proſperity and glory would probably expoſe him; and withal to juſtifie himſelf in caſe he ſhould afterwards alter the courſe of his Providence towards *Solomon*; and that, when Men are ſurprized with *Solomons* dreadful fall, they might know, it was no ſurpriſal to God, but that he did foreſee it, and would over-rule it to his own Glory one way or other.

15 And Solomon awoke, and behold, *it was* a dream *m*: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD *n*, and offered up burnt-offerings *o*, and offered peace-offerings *p*, and made a feaſt to all his ſervants.

m i.e. He perceived that it was a Dream; not a vain Dream, wherewith Men are commonly deluded; but a Divine Dream, aſſuring him of the thing: which he knew, partly, by a Divine Impreſſion and Inſpiration thereof in his mind after he was awakened: and partly, by the vaſt alteration which he preſently found within himſelf in point of Wiſdom and Knowledge. *n* Which was there in the City of *David*, 2 *Sam.* 6. 17. before which he preſented himſelf in way of holy Miniſtration and Adoration, which may be noted by the word, *ſtood.* Or, that word may note his abode there for ſome conſiderable time, as the offering of ſo many Sacrifices required. *o* Chiefly for the expiation of his and his peoples Sin, through the Blood of Chriſt, manifeſtly ſignified in theſe Sacrifices. *p* Solemnly to praiſe God for all his Mercies, and eſpecially for giving him a quiet and fixed poſſeſſion of the Kingdom, and for his glorious Appearance to him in a Dream, and for the great promiſe therein made to him, and the actual accompliſhment of it ſince wrought in him.

16 ¶ Then came there two women *that were* harlots *q*, unto the king *r*, and ſtood there before him *ſ*.

q Or, *Victuallers*: for the *Hebrew* word ſignifies both. See on *Joſh* 2. 1. And poſſibly they might be both, this by their open profeſſion, and the other by their ſecret practice: not that they were common Harlots; for neither would *Solomon* have tolerated ſuch; nor durſt ſuch have preſented themſelves before ſo wiſe and juſt a Ruler; nor do ſuch uſe either to bring forth Children, or to have ſuch a tender care of, and affection to them as theſe expreſs. Yet that they were unmarried perſons, and ſo guilty of Fornication, ſeems moſt probable, both becauſe there is no mention of any Huſbands, whoſe office it was, if there were any ſuch, to conteſt for their Wives; and becauſe they lived a ſolitary Life in one Houſe. *r* Haply they had preſented their Cauſe to the Inferior Courts who could not determine; and therefore now they bring it to the King, as the Supreme Magiſtrate, and famous for his Wiſdom. *ſ* Deſiring and expecting his Sentence in the Caſe.

17 And the one woman ſaid, O my lord, I and this woman dwell im one houſe, and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day *t* after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe *u*, ſave we two in the houſe.

t So they could not be diſtinguiſhed by their Age. *u* Therefore no Witneſs on either ſide: and although there might be ſome ſenſible difference to an exact Obſerver between the Features of the two Children; yet it is not probable that was much minded by the Neighbours: for though civil Women might aſſiſt them both in their Child-births yet it is not likely they would afterwards converſe much with them, as being Perſons of ſuſpected Fame, and the Features of the children, eſpecially for ſo few days, might eaſily be ſo like, that it was difficult to diſcern the one from the other. And the Teſtimonies of the Women were of equal credit, *i. e.* of none at all.

19 And this womans child died in the night, becauſe ſhe overlaid it *x*.

x And ſo ſmothered it: which ſhe juſtly conjectures, becauſe there were evidences of that kind of death, but no appearance of any other cauſe thereof.

20 And ſhe aroſe at midnight *y*, and took my ſon from beſide me *z*, while thine handmaid ſlept *a*, and laid it in her boſome, and laid her dead child in my boſome.

y When I was aſleep, as ſhe reaſonably and truly concluded. *z* Either, becauſe ſhe really deſired the comfort of a Child, to be educated by her, and owned as hers: or, becauſe ſhe would not be thought guilty of the Child's death, for which ſhe knew not how ſeverely *Solomon* would puniſh her. *a* As ſhe might well know, becauſe had ſhe been awake, ſhe had diſcovered and prevented her deſign.

21 And when I roſe in the morning to give my child ſuck, behold it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay, but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king *b*.

b Both peremptorily and vehemently affirmed the ſame thing, oft repeating the ſame words.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword: and they brought a ſword before the king.

25 And the king ſaid *c*, Divide the living child in two, and give half to the one, and half to the other.

c With ſeeming ſincerity and earneſtly, though with a deſign far above the reach of the two Women, or of the People preſent, who probably with admiration and horror expected the execution of it.

* Hoſ. 11. 8. † Heb. *were hot.*

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for * her bowels † yerned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof *d*.

d As is evident from her Natural and Motherly Affection to the Child, which ſhe had rather have alienated and given away from her, than deſtroyed.

† Heb. *in the midſt of him*.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God *e was* † in him to do judgment *f*.

e Either, great and eminent Wiſdom, as the *Cedars* or *mountains of God* are the higheſt and moſt eminent of the kind: or, Divine Wiſdom, with which God had inſpired him for the better government of his People. *f* To aſſiſt him in wiſely Examining and juſtly Determining the Cauſes and Controverſies of his People.

CHAP. IV.

Solomons chief Princes, 1,—6. *And Officers for proviſion*, 7,—19. *The peace and largeneſs of his Kingdom*, 20, 21. *His daily proviſion for his Court*, 22,—25. *The ſtables for his Horſes*, 26,—28. *His wiſdom*, 29,—34.

SO King Solomon was king over all Iſrael *a*.

a This is ſpoken with reſpect to his Succeſſors, who were Kings only over a part, and that the ſmalleſt part of it. Or, in reference to the times of Diviſion and Rebellion under *David*; when part went after *David*, and part after *Iſhboſheth*; or part after *Abſalom* or *Sheba*, or *Adonijah*: but now all *Iſrael* were united under *Solomon*, and adhered to him. not only a part of them; eſpecially ſince the death of *Adonijah* and *Joab* (who may be ſuſpected to have watched an opportunity of revolting,) and the confinement of *Abiathar*, and of *Shimei* (if not his death alſo) who could now have little or no Intereſt or opportunity of ſetting up a party againſt *Solomon* (their Principals being taken away, to whom they were but Acceſſaries;) nor, in probability, any Deſign to attempt it.

‖ Or, *the chief officer*.

2 And theſe were the princes which he had *b*, Azariah the ſon *c* of Zadok *d*, ‖ the prieſt *e*.

b i. e. The chief Rulers or Officers belonging to him. *c* Or, the Grand-ſon, by comparing this with 1 *Chron* 6. 8, 9. *d* Either *Zadok* the Prieſt, 1 *Chron.* 6. 8, 9. or ſome other of that name. *e* So he was the ſecond Prieſt, or the Prieſt that attended upon *Solomons* Perſon in holy Offices and Adminiſtrations. But when this Sacred Writer profeſſeth to give an account of *Solomons Princes*, why ſhould he put the ſecond prieſt. or *Solomons* Domeſtick prieſt, in the firſt place? Or, why ſhould he be mentioned diſtinctly from his Father, who was generally preſent with *Solomon*, and could eaſily, either by himſelf, or ſome other fit perſon or perſons appointed by him. manage all the King's Sacred Concerns? Or, why is he named before his Father? Others therefore render this *Hebrew* word, *Prince*, as it is uſed, *Gen.* 41. 45. and 47: 22, 26, *Exod.* 2. 16. 2 *Sam.* 8. 18 So he was either the chief in Dignity, the firſt prince, and the higheſt Officer in the State next to the King: or the chief Miniſter of State, by whom the great Affairs of State were managed and prepared for the King's Conſideration, *&c.*

‖ Or, *ſecretaries*. ‖ Or, *remembrancer*.

3 Elihoreph, and Ahiah the ſon of Shiſha, ‖ ſcribes *f* Jehoſhaphat, the ſon of Ahilud the ‖ recorder *g*.

f i. e. Secretaries of State. He choſe two, whereas *David* had but one: either, becauſe he obſerved ſome inconveniences in truſting all thoſe matters in one hand: or, becauſe he had now much more employment than *David* had, this being a time of great peace and proſperity, and his Empire enlarged, and his Correſpondencies with Foreign princes more frequent. *g* Of which ſee on 2 *Sam.* 8. 16.

4 And Benaiah the ſon of Jehoiada, *was* over the hoſt: and Zadok and Abiathar *were* the prieſts *h*.

h i. e. The High-prieſts, to wit, ſucceſively, firſt *Abiathar*, and then *Zadok*. *Queſt.* Why is *Abiathar* named when he was depoſed? *Anſ.* Firſt, Becauſe it is ordinary for perſons to retain the Names and Titles of thoſe places which in reality they have loſt. Secondly, Becauſe though he was depoſed from the High-prieſthood, yet he was a prieſt, and the Chief of one of the Prieſtly Families: and as *Zadok* was jointly named with *Abiathar* when *Abiathar* alone was the High-prieſt, as 2 *Sam.* 8. 17. and 20. 25. ſo now *Zadok* and *Abiathar* are joined, although the High-prieſthood was reſted in *Zadok* alone. Thirdly, Poſſibly *Abiathar*, though he was depoſed from the Supreme Prieſthood, yet upon his ſerious Repentance and by the Interceſſion of his Friends was reſtored to the execution of the Prieſtly Office, and put into that place which *Zadok* enjoyed when *Abiathar* was High-Prieſt. Fourthly, Some ſay that here is mention made of all *Solomons* Chief Officers, both ſuch as now were, and ſuch as had been, and ſuch as were afterwards, as they gather from *v.* 11. and 15. where two perſons are named who married two of *Solomons* Daughters, which could not be till many Years after this time.

5 And Azariah the ſon of Nathan *was* over the officers *i*: and Zabud the ſon of Nathan *k was* principal officer *l*, *and* the kings friend *m*.

i Or, *Overſeers*, or *Surveyors*, to wit, over thoſe *twelve Officers* named *verſe* 7, &c. where the Hebrew word is uſed, who were all ſubject, and to give up their Accompts to him. Though the word ſignifies any Governors or Commanders of the higher ſort, as 1 *Kings* 5. 16. 2 *Chron.* 8. 10. *k* The Prophet, who had been ſo highly inſtrumental in *Solomons* Eſtabliſhment in the Throne. *l* Poſſibly Preſident of the King's Council. The *Hebrew* word is *Cohen*, which, *Verſe* 2. is rendred *Prieſt*, whence ſome Read this place thus: *Zabud the ſon of Nathan the Prieſt*, or *the Miniſter* (as the word properly ſignifies, and that Title well enough agrees to a Prophet, or *the Prince*: for the prophet *Nathan* was a Man conſiderable both for his Quality, and for his Honour and Eſteem with the King,) was *the Kings Friend*. *m* Either his ſpecial Favourite, both for his Fathers ſake and for his own, having, it ſeems, been brought up with him: or, his Confident, with whom he uſed to communicate his moſt ſecret Counſels.

6 And Abiſhar *was* over the houſhold *n*: and * Adoniram the ſon of Abda *was* over the ‖ tribute *o*.

* Chap. 5. 14. ‖ Or, *levy*.

n Steward of the Kings Houſhold. *o* To wit, the perſonal Tribute, or the levy of Men, as appears by comparing this with *Chap.* 5. 13, 14. it being very fit that there ſhould be ſome one perſon to whom the chief Conduct or Inſpection of that great buſineſs was committed.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names: ‖ the ſon of Hur *p* in mount Ephraim.

‖ Or, *Ben-hur*

p This and others of them are denominated from their Fathers, becauſe they were known and famous in their Generation.

9 ‖ The ſon of Dekar in Makaz, and in Shaalbim, and Bethſhemeſh, and Elon-Beth-hanan *q*.

‖ Or, *Ben-dekar*.

q Or, *Elon*, *the houſe* or *dwelling-place of* Hanan; and *Hanan* may be a Mans Name, and this place may be ſo differenced from other *Elons*. Or, *the plain* (for ſo the *Hebrew* word ſignifies) *of Beth-hanan*.

10 ‖ The ſon of Heſed in Aruboth, *to him pertained* Sochoh *r*, and all the land of Hepher *ſ*.

‖ Or, *Ben-heſed*.

r There were two *Sochohs*, but both near together. See *Joſh.* 15. 35, 48. *ſ* In *Judah*. See 1 *Chron.* 4. 6.

11 ‖ The ſon of Abinadab in all the region of Dor *s*, which had Taphath the daughter of Solomon to wife.

‖ Or, *Ben-abinadab*.

s In *Manaſſeh* with *Jordan*, where alſo were *Taanach*, *Megiddo*, and *Bethſhean*, v. 12

12 Baana the ſon of Ahilud, *to him pertained* Taanach, and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel *t*, from Beth-ſhean to Abel-Meholah, *even* unto *the place that is* beyond Jockneam.

t Which was in *Iſſachar*. And this ſeems added to diſtinguiſh it from that *Zartanah*, *Joſh.* 3. 16.

13 ‖ The ſon of Geber in Ramoth-Gilead *u*, to him *pertained* the towns of Jair *x* the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and brazen bars *y*.

‖ Or, *Bengeber*.

u *Ramoth* in the Land of *Gilead*, *Deut.* 4. 43. *Joſh.* 20. 8. 1 *Kings* 22. 3. ſo called to difference it from *Ramoth* in *Iſſachar*, 1 *Chron.* 6. 73. *x* In *Manaſſeh* beyond *Jordan*. See *Numb.* 32. 41. *Deut.* 3. 14. *y* This is added by way of diſtinction from thoſe Towns of *Jair*. For being without *Jordan* they were lyable to the attempts of their Enemies.

14 Ahinadab the ſon of Iddo *had* ‖ Mahanaim *z*.

‖ Or, *to Mahanaim*

z The City and Territory of *Mahanaim*: of which ſee *Gen.* 32. 2. *Joſh.* 13 26. But this ſeems too narrow a compaſs for one of theſe great Officers, and unequal to the reſt: although theſe portions ſeem not to be diſtributed into equal portions of Land, but into larger or leſſer parts, according to their Fertility or Barrenneſs. And this ſeems to have been a very Fruitful place. See 2 *Sam.* 17. 27. Or, *to Mahanaim*. So he may underſtand all the ſpace from the parts laſt mentioned to *Mahanaim*, which was in the Tribe of *Gad*.

15 Ahimaaz *was* in Napthali: he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher, and in Aloth.

17 Jehoſhaphat the ſon of Paruah in Iſſachar.

18 Shemei the ſon of Elah *a*, in Benjamin.

a Which he adds to diſtinguiſh him from that curſed and curſing *Shimei*, 2 *Sam.* 16. 5.

19 Geber the ſon of Uri *was* in the country of Gilead *b*, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan: and *he was* the only officer which *was* in the land *c*.

b i. e. In the remaining part of that Land of *Gilead*, which was mentioned above, *v.* 19. *c* Or rather, *in that land*, for the *Hebrew* points intimate that the emphatical Article is there underſtood, to wit, in all *Gilead*, excepting the parcels mentioned before, in all the Territories of *Sihon* and *Og*; which becauſe they were of large extent, and yet all committed to this one Man, it is here noted concerning him as his priviledge above the reſt, whoſe Juriſdictions were of a narrower extent.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river *d* unto the land of the Philiſtines *e*, and unto the border of Egypt *f*: they brought preſents, and ſerved Solomon *g* all the days of his life.

d Euphrates: for ſo far *David*, having conquered the *Syrians*, extended his Empire, which *Solomon* alſo maintained in that extent. And ſo God's Promiſe concerning the giving of the whole Land, as far as *Euphrates*, to the *Iſraelites*, was fulfilled. And, if the *Iſraelites* had multiplied ſo much that the Land of *Canaan* would not ſuffice them, having God's Grant of all the Land as far as *Euphrates* they might have ſeized upon it whenſoever occaſion required. *e* Which is to be underſtood incluſively; for it is unreaſonable to think that the *Philiſtines* were not within *Solomon*'s Dominion. *f* Unto the River *Sihor*, which was the border between *Egypt* and *Canaan*, *Joſh* 13. 3. Comp *Gen.* 15. 18. *g* By Tribute, or otherways, as he needed and required.

† Heb. *bread.*
† Heb. *cors.*

22 ¶ And Solomons † proviſion for one day was thirty † meaſures *h* of fine flower, and threeſcore meaſures of meal *i*,

h Heb. *Cors*: each of which contained ten Ephah's, *Exod*: 16.36. So this Proviſion was ſufficient for near three thouſand Perſons. *i* Of a courſer ſort for common uſe, and for the inferior ſort.

23 Ten fat oxen *k*, and twenty oxen out of the paſtures *l*, and an hundred ſheep, beſides harts, and roebucks, and fallow-deer, and fatted fowl.

k Fatted in ſtalls. *l* Well fleſhed, tender and good, though not ſo fat as the former.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah *m* even to Azzah, over all the kings on this ſide the river *n*: and he had peace on all ſides round about him.

m Either that *Tiphſah*, 2 *King.* 15. 16. which was in the Kingdom of *Iſrael* within *Jordan*: or, rather, another place of that name upon the *River* now mentioned, to wit, *Euphrates*, even that eminent City which is mentioned by *Ptolemy*, and *Strabo* and *Pliny* called *Thapſarum*. And this beſt aggrees with the following *Azzah*, which was the border of *Canaan* in the South and Weſt, *Gen* 10: 19. *Deut*: 2. 23. as *Tiphſah* was in the North and Eaſt. And ſo his Dominion is deſcribed by both its borders. *n* Who owned ſubjection, and payed Tribute to him.

† Heb. *confidently*:
* Mic: 4. 4.

25 And Judah and Iſrael dwelt † ſafely, * every man under his vine, and under his fig-tree *o*, from Dan even to Beerſheba, all the days of Solomon.

o Enjoying the Fruit of his own Labours with ſafety and comfort. Under theſe two Trees, which were moſt uſed and cultivated by the *Iſraelites*, he underſtands all other Fruit-bearing Trees, and all other comforts, by a Synecdoche. And they are brought in as ſitting or *dwelling under* theſe Trees, partly for Recreation or Delight in the Shade; and *Partly*, for the Comfort or Advantage of the Fruit; and withal, to note their great ſecurity, not only in their ſtrong Cities, but even in the Country, where the Vines and Fig-trees grew, which were moſt open to the incurſions of their Enemies.

* 2 Chron: 9: 25.

26 ¶ And * Solomon had forty thouſand ſtalls of horſes *p* for his chariots *q*, and twelve thouſand horſemen *r*.

p In 2 *Chron*: 9: 25. it is but *four thouſand*. *Anſ.* Firſt, Some acknowledge an error of the Tranſcriber, writing *arbachim*, *forty*, for *arbah*, *four*, which was an eaſie miſtake. And ſuch miſtakes in ſome Copies, in theſe leſſer matters, God might permit, for the trial and exerciſe of our Faith, without any prejudice to the Authority of the Sacred Scriptures in the great Doctrines of Faith and good life. Secondly, It is not exactly the ſame *Hebrew* word which is here and there, though we tranſlate both *ſtalls*; and therefore there may well be allowed ſome difference in the ſignification, the one ſignifying properly *ſtables*, of which there were 4000, the other *ſtalls* or *partitions* for each Horſe, which were 40000. Which great number ſeems directly forbidden, *Deut.* 17. 16. except *Solomon* had ſome particular diſpenſation from God, which might be, though it be not recorded *q* Both for his Military Chariots, which ſeem to be thoſe 1400, 1 *King.* 10. 26. and for divers other uſes, as about his great and various Buildings, and Merchandiſes, and other occaſions, which might require ſome thouſands of other Chariots. *r* Appointed partly for the defence and preſervation of his People in peace; and partly, for attendance upon his Perſon, and for the Splendor of his Government. Compare *chap.* 10 26 But the words may be otherwiſe rendred, *and* 12000 *horſes*, for *Paraſh* manifeſtly ſignifies both an *horſe* and *horſemen*: And theſe might be a better ſort of Horſes than moſt of thoſe which were deſigned for the Chariots. Or thus, *and* for (which Particle is eaſily underſtood and borrowed from the foregoing clauſe) 12000 *horſemen*. and ſo he means that the 40000 Horſes were in part appointed for his Chariots, and in part for his 12000 Horſemen.

27 And thoſe officers *ſ* provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing *s*.

ſ Named above, *v.* 7, &c. *s* Or rather, *they ſuffered nothing to be lacking* to any man that came thither, but plentifully provided all things neceſſary.

28 Barley alſo and ſtraw for the horſes, and ‖ dromedaries *t*, brought they unto the place where *the officers* were, every man according to his charge.

‖ Or, *mules*, or, *ſwift beaſts*,

t Or, *Mules*, by comparing this with 2 *Chron.* 9: 24 or, *Poſt-Horſes*: which are particularly mentioned and diſtinguiſhed from the other Horſes, becauſe they took a more exact and particular care about them. Howſoever, it is agreed, that theſe were ſwift Beaſts, which is evident from *Eſth.* 8. 10, 14. *Mich.* 1. 13.

29 ¶ And God gave Solomon wiſdom, and underſtanding, exceeding much, and largeneſs of heart *u*, even as the ſand that *is* on the ſea ſhore *x*.

u i. e. Either, Firſt, Magnanimity, or generoſity and greatneſs of ſpirit, whereby he was diſpoſed and emboldned to undertake great things. But this ſeems not ſo well to ſuit with the following reſemblance, Or rather, Secondly, Vaſtneſs of underſtanding, a moſt comprehenſive knowledge of all things both Divine and Humane: for this Wiſdom is the thing for which he is here commended, both in the foregoing and following words *x* Which cannot be numbred or meaſured; and which, though it be ſo vaſt and comprehenſive, yet conſiſts of the ſmalleſt parts, and ſo it may note that *Solomon*'s Wiſdom was both vaſt, reaching to all things; and moſt accurate, ſearching and diſcerning every ſmall thing.

30 And Solomons wiſdom excelled the wiſdom of all the children of the eaſt country *y*, and all the wiſdom of Egypt *z*.

y The *Chaldeans*, *Perſians*, and *Arabians*, who all lay Eaſtward from *Canaan*, and who were famous in ancient times for their Wiſdom and Learning, as appears both from Sacred and Prophane Writers. *z i. e.* The *Egyptians*, whoſe Fame was then great for their Skill in the Arts and Sciences, which made them deſpiſe the *Grecians* as Children in knowledge. See *Act.* 7. 22.

31 For he was wiſer than all men *a*: than Ethan the Ezrahite, and Heman *b*, and Chalcol, and Darda *c* the ſons of Mahol *d*: and his fame was in all nations round about.

a Either of his Nation, or, of his time; or, of all Times and Nations, whether of the Eaſt or any other Country, excepting only the firſt and Second *Adam*. *b Iſraelites* of eminent Wiſdom, probably the ſame mentioned, 1 *Chron.* 2. 6. and 15. 19. and 25. 4. *Pſal.* 88. *title*, and 89. *title*. *c* Of whom ſee 1 *Chron*: 2: 6. *d Obj.* All theſe four were the Sons *of Zerah*, 1 *Chron*: 2: 6. or of *Ezrah*, as others call him. *Anſ.* Either, the ſame Man had two names, *Zerah* and *Mahol*, which was common amongſt the *Jews*; and he might be called *Mahol* from his Office or Employment: for that ſignifies a *Dance*, or *a Pipe*; and he was expert in Muſical Inſtruments, and ſo were his Sons, 1 *Chron*: 15: 17, 18, 19. who poſibly may here be called by a vulgar *Ebraiſme*, *Sons of the muſical Inſtrument*, from their dexterity in handling it, as upon another account we read of the *daughters of muſick*, Eccleſ 12. 4.

32 And he ſpake three thouſand proverbs *e*: and his ſongs were a thouſand and five.

e i. e: Short and deep, and uſeful Sentences, whereof a great and the beſt part are contained in the Books of *Proverbs* and *Eccleſiaſtes*. *f* Whereof the chief and moſt Divine are in the *Canticles*.

33 And he ſpake of trees *g*, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall *h*, he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

g i. e. Of all plants, of their nature and qualities: all which Diſcourſes are loſt, without any impeachment of the Perfection of the Holy Scriptures; which were not inſpired and written to teach Men Philoſophy or Phyſick, but only to make Men wiſe to Salvation. See *John* 20: 31. 2 *Tim*: 3: 16, 17. *h i. e.* From the greateſt to the leaſt.

34 And there came of all people to hear the wiſdom of Solomon, from all *i* kings of the earth, which had heard of his wiſdom.

i To wit, from all the neighbouring Kings; univerſal Particles being frequently underſtood in a reſtrained ſenſe; and ſuch reſtriction is grounded upon the following words, where this is limited to ſuch as heard of *Solomon*'s Wiſdom.

CHAP. V.

Hiram ſendeth to congratulate Solomon: who deſireth of Hiram timber to build the temple, 1 —— 6 *Hiram bleſſeth God for Solomon: and, for food for his family, ſendeth him trees,* 7 —— 12. *The number of labourers and workmen employed about the temple,* 13 — 18.

AND Hiram king of Tyre ſent his ſervants unto Solomon *a*: (for he had heard that they had anointed him king in the room of his father) for * Hiram was ever a lover of David.

* 2 Sam: 5: 11. 1 Chron: 14: 1. Amos 1: 9:

a To wit, as ſoon as he heard of his Succeſſion in the Throne, as the following words ſhew, he ſent to congratulate with him, as the manner of Princes is.

* 2 Chron. 2: 3.

2 And * Solomon ſent to Hiram, ſaying,

3 Thou knoweſt *b* how that David my father could not build an houſe unto the name of the LORD his God *c*, * for the wars which were about him on every ſide *d*, until the LORD put them under the ſoles of his feet.

* 1 Chron 22: 8.

b By common Fame and by particular Information. *c i*: *e*: Either, Firſt, For the Worſhip and Service of God, 1 *King*: 3: 2. Or, Secondly, For the Lord himſelf, as that Phraſe is uſed *Deut*: 28:58. *Pſal.* 20. 1. and 52. 9. *d* Which diverted his Cares and Thoughts to other things, and withal occaſioned God's denial of the honour of that work to him. *e i. e.* Made them ſubject to him, that he might trample upon them at his pleaſure. Compare *Pſal.* 8: 6. 1 *Cor.* 15: 27.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſity, nor evil occurrent.

†Heb. *ſay.*
* 2 Sam. 7. 13. 1 Chron. 22: 10. and 17.12.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, Thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

†Heb. *ſay.*

6 Now therefore command thou, that they *f* hew me cedar-trees *g* out of Lebanon *h*, and my ſervants ſhall be with thy ſervants *i* :& unto thee will I give hire for thy ſervants *k*, according to all that thou ſhalt † appoint : for thou knoweſt that *there is* not among us any that can ſkill to hew timber, like unto the Sidonians *l*.

f i. e. Thy ſervants, as appears both from the foregoing words, *command*, &c. and from the following oppoſition of *my ſervants*. And this aſſiſtance which theſe *Gentiles* gave to the building of *Solomon's* Temple; was a Type of the calling of the *Gentiles*, and that they ſhould be very inſtrumental in the building and conſtituting of Chriſt's Spiritual Temple, to wit, his Church. *g* Which for their ſoundneſs, and ſtrength, and fragrancy, and durableneſs, were moſt excellent and proper for his deſign. Of theſe *David* had procured ſome, but not a ſufficient number. *h* Which was either wholly or in part in *Solomon*'s Juriſdiction : and therefore he doth not deſire that *Hiram* would give him the Cedars, becauſe they were his own already ; but only that his Servants might *hew* them for him; which required Art and Skill, in the time and manner of doing of it ; all which the ingenious *Tyrians* well underſtood. *i* Either to be employed therein as they ſhall direct ; or to receive the Cedars, being cut down and hewed, from their hands, and to tranſmit them to me; although *Hiram* in his return eaſed him of that trouble. *k i. e.* Pay them for their Labour and Art. *l* Or *Tyrians* : for theſe Places and People being near, and ſubject to *Hiram*, are promiſcuouſly uſed one for another.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoyced greatly *m*, and ſaid, Bleſſed *be* the LORD *n* this day, which hath given unto David a wiſe ſon over this great people.

m Being an ingenuous Prince, a lover of Excellency, and a faithful Friend to *David* and to his Houſe. *n* For though it be not probable that he was a ſincere Proſelite, becauſe he did not endeavour the inſtruction of his People, and the extirpation of their groſs Idolatry, which by God's bleſſing and *Solomon*'s help he might eaſily have effected ; yet he had ſufficient information concerning the Nature and Excellency of the God of *Iſrael*, and had honourable thoughts of him, as alſo divers other Heathens had, 1 *Sam*: 4: 8. *Dan*:6: 16. 2 *Macc.* 3:3.

† Heb. *heard.*

8 And Hiram ſent *o* to Solomon, ſaying, I have † conſidered the things which thou ſenteſt to me for : *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir *p*.

o A Letter, 2 *Chron*: 2: 11. *p* Which formerly was, and ſtill is very uſeful in moſt buildings. Others render the *Hebrew* word, *pitch-trees*, or *aſh-trees*, or *pine-trees*. To others, it was a particular ſort of Cedars, and therefore comes under the general name of *Cedars*, in *Solomon*'s meſſage before related.

‖ Or, *rafts.*
† Heb. *ſend.*

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea *q* : and I will convey them by ſea in ‖ floats *r* unto the place that thou ſhalt † appoint me *ſ*, and will cauſe them to be diſcharged *t* there, and thou ſhalt receive *them* : and thou ſhalt accompliſh my deſire, in giving food for my houſhold *u*.

q The Mid-land Sea. *r* Or, *Ships*, or *Rafts*. It is thought the Timbers were tied together in the Water, as now it is uſual, and ſo by the help of Boats or Ships, conveyed to the appointed place, which was at no great diſtance. *ſ* Which was *Joppe*, 2 *Chron*: 2:16. a Town upon the Sea, *Joſh*: 19: 46. *Acts* 9: 43. *t* Heb. *diſperſed* or *diſſolved* : which implies that they were tied together. *u* Or, *i. e.* Either, Firſt, My Kingdom or People : for the word *houſe* or *family* is ſometimes uſed for a Nation or People, as *Judg*. 13. 2. and 18. 11. *Zech*: 12: 13. and 14. 18. The reaſon of this deſire is, becauſe the Country belonging to *Tyre* and *Sidon*, was very barren, and the People there being very numerous, depended upon *Solomon*'s Country or relief, as is manifeſt from *Acts* 12. 20. Compare *Ezra* 3: 7. *Ezek.* 27: 17. And this Relief or Proviſions, *Hiram* doth not deſire to be freely given to him, but to be ſold to him and his People at a reaſonable rate, as *Joſephus* reports it. Or, Secondly, My *ſervants* employed in the work, as it is expreſſed, 2 *Chron*: 2: 16. Though divers, both *Jewiſh* and Chriſtian Interpreters, conceive that this and that are differing accounts ; and that here he ſpeaks of the recompenſe which was given to *Hiram* himſelf and to his Houſe, for the materials which were taken out of his Territories; and in 2 *Chron.* 2. of what was given to his Servants for their Labour. Or, thirdly, My Royal family and Court, which moſt properly is called his *houſe*.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

†Heb. *cors.*

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat, *for* food to his houſhold, and twenty meaſures of pure oil *x* : thus gave Solomon to Hiram year by year *y*.

x Heb. *Twenty Cors of pure oil* ; but in 2 *Chron.* 2: 10. it is *twenty thouſand baths of oil*. To which is there added 20000 *meaſures of barley*, and 20000 *baths of wine*. Either therefore, Firſt, He ſpeaks of ſeveral things, as was now ſaid on *v.* 9. Or, ſecondly, He ſpeaks there of what *Solomon* offered : for it runs thus, *I will give* ; and here of what *Hiram* accepted ; and accordingly *Solomon* gave, for it is here ſaid, *Solomon gave Hiram.* Or, Thirdly, The Barley, and Wine, and 20000 *baths of* common *oil*, mentioned 2 *Chron.* 2. muſt be added to the 20000 *meaſures of Wheat*, and the *twenty meaſures of pure oil* here expreſſed, and the whole ſumm is to be made up from both places ; that Book of *Chronicles* being written to ſupply and compleat the Hiſtories of the Books of *Samuel*, and of the *Kings*. *y* Either, Firſt, for ſuſtenance to the Workmen, during the Years wherein they were employed in the cutting down and hewing of the Timber. Or, Secondly, For the yearly ſupport of the King's Houſe, during the ſaid time. And theſe words being left out in 2 *Chron.* 2. may ſeem to favour their Opinion, that theſe places ſpeak of divers Paſſages, and ſeveral Recompences, the one given to the King's Houſe, the other to the Labourers, although the Argument is not cogent ; and this might be omitted there, either becauſe it was ſufficiently implied in the nature of the thing, or becauſe it had been plainly expreſſed here.

12 And the LORD gave Solomon wiſdom *z*, * as he promiſed him, and there was * peace between Hiram and Solomon, and they two made a league together.

* Chap, 3: 12.
* Judg: 4: 17.

z i. e. He increaſed in Wiſdom more and more : which is here mentioned, becauſe he ſhewed his Wiſdom in all his Tranſactions with *Hiram*.

13 ¶ And king Solomon raiſed a † levy out of all Iſrael, and the levy was thirty thouſand men *a*.

† Heb: *tribute.* of men.

a Which were to be employed in the moſt honourable and eaſie parts of the Work relating to the Temple ; in manner expreſſed, *ver.* 14. And theſe were *Iſraelites* ; but thoſe 150000 mentioned *ver.* 15. were Strangers, by comparing this with *chap.* 9. 21, 22. If it ſeem ſtrange to any Man, that ſo many Thouſands ſhould be employed about ſo ſmall a Building as the Temple was ; it muſt be conſidered, 1. That the Temple, all its parts being conſidered, was far larger than Men imagine ; of which, more hereafter. 2. That it is probable, that they were imployed by turns, as the 30000 were, *ver.* 14. elſe they had been oppreſſed with hard and uninterrupted Labours. 3. That the Timber and Stone hewed and carried by them, was deſigned, not only (though principally) for the Temple, but alſo for *Solomon*'s own Houſes, and Buildings ; becauſe we read of no other Levy of Men, nor of any great care and pains taken after the Building of the Temple, for the procurement, or preparation of Materials for his own Houſes, or his other Buildings; which implies, That that work was done before ; nay, that this very Levy of Men was made and employed *for the building of the Lords houſe, and Solomons houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer*, is expreſſed 1 *Kings*. 9. 15. which may fully ſatisfie that ſcruple.

14 And he ſent them to Lebanon, ten thouſand a month by courſes : a month they were in Lebanon, *and* two months at home : and * Adoniram *was* over the Levy.

* Chap. 4. 6.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers *b* in the mountains :

b Either of Timber, or rather of Stones : for *Hiram*, had taken care for the Timber.

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand & three hundred *c*, which ruled over the people that wrought in the work.

c Whereof 3000 were ſet over the 15000, expreſſed *ver.* 15. each of theſe over 50 of them, and the odd 300 were ſet over theſe 3000, each of theſe to have the overſight of ten of them, to take an account of the Work from them. But in 2 *Chron.* 2: 18: theſe Overſeers are ſaid to be 3600. *Anſ.* The 300 added in 2 *Chron.* 2. might be a reſerve, to ſupply the places of the other 3000 : yea, or of the 3300, as any of them ſhould be taken off from the work by Death, or Sickneſs, or Weakneſs, or neceſſary occaſions ; which was a prudent Proviſion, and not unuſual in ſuch like caſes. And ſo there were 3600 commiſſioned for the Work, but only 3300 employed at one time ; and therefore both Computations my fairly ſtand together. Some learned Men add, That thoſe 3600 were Strangers, which indeed is manifeſt from 2 *Chron.* 2. 17. And that thoſe 3300 were a diſtinct number of Men, and *Iſraelites* ; who therefore are here called, *the chief of Solomons officers*, and are ſaid to *rule over the workmen* : whereas, all that is ſaid of thoſe 3600 2 *Chron*: 2. 18. is, that they were *overſeers to ſet the people a work.* Which may deſerve further Conſideration. Others ſay, That the 300 added in 2 *Chron.* were overſeers of the *Tyrian* Workmen in Mount *Lebanon*, and the reſt in all other places ; or that they were ſet over ſome particular and more curious and conſiderable parts of the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones *d*, *and* hewed ſtones, to lay the foundation of the houſe *e*.

d Marbel and Porphiry, or other ſtones of great ſize and value. *e* Where they could not afterward be ſeen : and therefore that this was done, is mentioned only as a point of Magnificence, except it was intended for a Type, or Myſtical ſignification of the Preciouſneſs of Chriſt, who is *the foundation* of the true Temple, the Church of God ; as he is called, *Iſa.* 28. 16. 1 *Cor.* 3: 11.

‖ Or, *Giblites*, as Ezek. 27: 9.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‖ ſtone-ſquarers *f* : ſo they prepared timber and ſtones to build the houſe.

f Heb. *the Giblites*, the Inhabitants of *Gebel*, a place near *Zidon*, named *Pſalm* 83. 7. *Ezek.* 27. 9. famous for Artificers and Architects, *Joſh.* 13. 5. Theſe are here mentioned apart, as diſtinct from the reſt of *Hiram's Builders*, as the moſt Eminent of them.

CHAP.

CHAP. VI.

The building of the temple : and the time thereof : the form and largeneſs : windows, chambers, and materials, 1——10. *God's promiſe unto it,* 11——13. *The cieling and adorning it,* 14, 15. *The Oracle,* 16——22. *The cherubims : and divers ornaments,* 23---30. *The doors,* 31---35. *The inner-court,* 36. *The time of building,* 37, 38.

AND * it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt *a*, in the fourth year of Solomons reign *b* over Iſrael, in the month Zif, which *is* the ſecond month, that he † began to build *c* the houſe of the LORD.

*2 Chron: 3. 1.

† Heb. *built.*

a This Chronological difficulty,is too vaſt and comprehenſive to be fully diſcuſſed here, or to be determined by Unlearned Readers, and for the Learned, I refer them to what is largely digeſted in my *Latin Synopſis* upon this place. It may ſuffice at preſent to ſuggeſt theſe Particulars, 1. That *Iſraels coming out of Egypt* is variouſly underſtood in Scripture, and with ſome latitude,ſo as not only to note the time when firſt they came out of *Egypt*, but the time of their being in, or coming out of the Wilderneſs ; as is manifeſt from *Deut.* 4. 45, where the words in the *Hebrew* are not *after*, &c. as we tranſlate it, but *in their coming forth out of Egypt*. And *Pſalm* 114. 1, 2, 3. *When Iſrael came forth*, &c. Heb. *in their coming forth*,&c. And it is not impoſſible it may be ſo underſtood here ; *after* they *were come out*, &c. to wit, compleatly ; *i. e.* towards the end of their Expedition out of *Egypt* into *Canaan*. Nor doth the difference between the *Hebrew* Prepoſitions, *Lamed* and *Beth*, which a learned Man objeсts, hinder this ſence ; for as *Beth* ſignifies, (as he ſaith) *after* ; ſo alſo doth *Lamed*, *Gen:* 7: 4: 10. *Numb*: 33: 38. 2. That whereas the time of the Judges do chiefly cauſe this difficulty, there are many things which will relieve us therein ; as 1. That divers of the years there mentioned belong to one and the ſame time, as is evident from *Jair*'s 22 years, within which fell out, as divers learned Chronologers agree, the 18 years of the Oppreſſion of the *Ammonites*, and ſeveral years of the *Philiſtine* Tyrrany, who oppreſſed *Iſrael* in the Weſt, whilſt the *Ammonites* vexed them in the Eaſt : and the like might be obſerved in other caſes. 2. That the years of Reſt are not neceſſarily to be underſtood of ſo many diſtinct years, beſides thoſe of War, and Servitude ; and thoſe words which are generally rendred, *the land had reſt forty*, or *eighty years*, or the like ; may be thus rendred, and that very agreeable to the *Hebrew*, *The land had reſt*, or *began to reſt*, or recovered its reſt, *in the fortieth*, or *in the eightieth* (the Cardinal Numbers being frequently put for the Ordinal, eſpecially where the number exceeds Ten) *year*,to be computed from ſome remarkable time ; and ſo that Phraſe doth not note how long time, or till what time the Reſt continued, but at what time it began. As for inſtance, in *Judg.* 3. 11. *the Land had reſt*, not *forty years*,as it is in our Tranſlation, but *in the fortieth year* ; to wit, from, and after their firſt Reſt in,or quiet poſſeſſion of, the Land of *Canaan*, which *Joſhua* gave them ; which time may very probably be made up of the days of *Joſhua*, after he had ſettled them in a ſtate of Reſt ; and *of the elders that out-lived him* ; *Judg:* 2: 7. and the time of their Corruption after the death of thoſe Elders : and the eight years of Servitude under the King of *Meſopotamia*. So *Judg.* 3. 30. *The land had reſt in the eightieth year* ; to wit, from, and after that Reſt which *Othniel* obtained for them, *ver.* 11. And *Judg.* 5. 31. *It reſted in the fortieth year* ; to wit, after that Reſt got by *Ehud*, *Judg.* 3. 30. and *Judg.* 8. 28. *It reſted in the fortieth year* ; to wit, from the laſt Reſt got by *Deborah*. And thus the computation of Years is more plain and certain,being thus more from Reſt to reſt,than theirs that proceed the other way. And this is the more conſiderable,becauſe it was the Opinion of that famouſly Learned and Pious Biſhop of *Armagh*. All which conſidered, it will be very eaſie to contain all the parts and paſſages of Sacred Story,from the coming out of *Egypt*, to this time,within the compaſs of 480 Years, of the ſeveral parcels whereof, ſee my *Latin Sinopſis*. And as for other Scriptures, which ſome conceit to be contradictory to this, I ſhall by God's help Vindicate them in their ſeveral places. *b* His three firſt Years being ſpent, partly, in ſettling the affairs of his Kingdom ; without which neither Civil nor Eccleſiaſtical Concerns could have any Conſiſtency; and partly, in making neceſſary Preparations for the Work. *c* For ſo it is expreſſed, 2 *Chron.* 3. 1. And ſo it is explained here below. *ver.* 37. *The foundation of the houſe was laid* : though in the *Hebrew* it be only, *he built*. Thus active words are oft underſtood of the beginning of the Action, as *Gen.* 5. 32. and 11. 26.

2 And the houſe *d* which king Solomon built for the LORD, the length thereof *e was* threeſcore cubits *f*, and the breadth thereof twenty *cubits*, and the height thereof *g* thirty cubits.

d Properly ſo called,as diſtinct from all the Walls and Buildings which were adjoyning to it ; to wit,the holy,and moſt holy Place. *e* From Eaſt, and to Weſt. And this, and the other Meaſures may ſeem to belong to the inſide from Wall to Wall. *f* Cubits of the *Sanctuary* ; of which, ſee on *Gen*, 6. 15. *g* To wit, of the Houſe: for the Porch was 120 Cubits high. 2 *Chron.* 3. 4. So that all the meaſures compared each with other, were Harmonious. For 60 to 20. (the length to the breadth) is triple : or as 3 to 1 : And 60 to 30 (the length to the height) is double, or as 2 to 1 : And 30 to 20 (the height to the breadth) is Seſquialter, or one and a half, as 3 to 2. Which are the Proportions anſwering to the Three great Concords in Muſick, commonly called, a Twelfth,an Eighth, and a Fifth. Which therefore muſt needs be a graceful Proportion to the Eye, as that in Muſick is graceful to the Ear.

3 And the porch before the temple of the houſe *h*, twenty cubits *was* the length thereof, according to the breadth of the houſe ; *and* ten cubits *was* the breadth thereof before the houſe.

h In the *Front of*, or Entrance into *the houſe*, 2 *Chron:* 3. 4. Being a *Periſtilium* or *Portico*, a Walk or Gallery, at one end of the Building (from ſide to ſide.) And the meaſures of this were Harmonious alſo. For 20 to 10 (the length of the *Portico* to the breadth of it) is double, or as 2 to 1. And, if the height within, be the ſame with that of the Houſe, that is 30 ; it will be to the length of it, as 3 to 2 ; and to its breadth, as 3 to 1. Or, if we take in the whole height mentioned 2 *Chron.* 3. 4. which is 120 ; there is in this no diſproportion (being to its length as 6 to 1; and to its breadth as 12 to 1 ; eſpecially when this height was conveniently divided into ſeveral Galleries,one over another, each of which had their due proportions.

4 And for the houſe, he made || windows of narrow lights *i*.

|| Or *windows broad within*, & *narrow without* : or, *skewed* and *cloſed*.

i Narrow outward, to prevent the inconveniencies of the Weather ; widening by degrees inward,that ſo the Houſe might better receive, and more diſperſe the Light. Or, *for proſpect* ; *i. e.* to give Light ; yet *ſhut* ; *i. e.* ſo far cloſed as to keep out Weather,and let in Light.

5 ¶ And || againſt the wall *k* of the houſe he built chambers *l* round about, *againſt* the walls of the houſe round about *m*, *both* of the temple, and of the oracle : and he made † chambers *n* round about.

|| Or, *upon* or, *joyning to*

† Heb. *floor.*

† Heb. *ribs.*

k Or, *upon it* ; or *joyning* to it : for the beams of the Chambers were not faſtned into the Wall, but leaned upon the Buttreſſes of the Wall. *l* For the laying the Prieſts Garments, and other Utenſils belonging to the Temple, or to the Worſhip of God, therein ; ſee 2 *Kings* 11. 2. 1 *Chron.* 28. 12. *Ezek.* 42. 13, 14. *m* Not ſimply, for there were none on the Eaſt-ſide ; and it may ſeem, that there were ſome ſpaces left for the Windows,which being narrow outwardly,little ſpaces would ſuffice ; but in a manner, *i. e.* on all the ſides except the Eaſt, where the Porch was ; and except ſome very ſmall paſſages for the Light. And yet theſe Lights might be in the five uppermoſt cubits of the Wall, which were above all theſe Chambers, for theſe were only 15 Cubits high, and the Wall was 20 Cubits high. *n* Heb. *Ribs* ; *i. e.* Either, other Chambers above, and beſides the former : or rather, long Galleries which encompaſſed all the Chambers, as the Ribs do Mans Body ; and which were neceſſary for paſſage to all the ſeveral Chambers.

6 The nethermoſt chamber *was* five cubits broad *o*, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad : for without *in the wall* of the houſe he made † narrowed reſts *p* round about, that *the beams* ſhould not be faſtened in the walls of the houſe *q*.

† Heb. *narrowings* or *rebatements*.

o To wit, on the inſide, and beſides the Galleries mentioned above. *p* Or, *narrowings* : as in our Buildings the Walls of an Houſe are thicker, or broader at the bottom, and narrower towards the top : only theſe Narrowings were in the outſide of the Wall,which at each of the Three Stories was a Cubit narrower than that beneath it. And this is mentioned, as the reaſon of the differing breadth of the Chambers ; becauſe the Wall being narrower,allowed more ſpace for the upper Chambers. *q* That there might be no holes made in the Wall for the faſtening of them ; and that the Chambers might be removed, if occaſion were, without any inconvenience to the Houſe.

7 And the houſe, when it was in building, was built of ſtone, made ready *r* before it was brought thither : ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building *s*.

r Hewed and ſquared,and fitted exactly according to the direction of the Architect. *s* So it was ordered, partly for the eaſe and conveniency of Carriage : partly, for the Magnificence of the Work, and Commendation of the Workmans skill and diligence : and partly, for Myſtical ſignification. And as this Temple was a manifeſt Type both of Chriſt's Church upon Earth,and of the Heavenly *Jeruſalem* ; ſo this Circumſtance ſignified as to the former, That it is the duty of the builders and Members of the Church, as far as in them lies, to take care that all things be tranſacted there with perfect peace and quietneſs ; and that no noiſe of Contention, or diviſion, or violence, be heard in that Sacred Building: and for the latter, that no Spiritual Stone, no Perſon ſhall bear a part in that Heavenly Temple,unleſs he be firſt hewed,and ſquared, and made meet for it in this Life.

8 The door for the middle chamber *t was* in the right † ſide *u* of the houſe : and they went up with winding ſtairs *x* into the middle *chamber y*, and out of the middle into the third.

† Heb. *ſhoulder.*

t i. e. By which they entered to go up to the middle Chamber or Chambers ; to wit, ſuch as were in the middle Story. *u i. e.* In the South-ſide, called *the right-ſide* here, and in the *Hebrew* Text, *Pſalm* 89. 12. and in other Authors ; becauſe when a Man looks towards the Eaſt, or Sun-riſing, which is eſteemed the moſt Glorious part of the Heavens,and to which Men moſt frequently look for divers reaſons ; the South is on his right-hand. Whereby it is implied, That there was another Door on the left, or the North-ſide, leading to the Chambers on that ſide : though for brevity ſake it be not mentioned here. *x* Which were either, 1. Within the thickneſs of the Temple-wall, as many think,which it not probable,as tending to the great weakning of the Wall ; eſpecially in the upper parts, where the Wall was much narrower. And if ſuch care was taken to preſerve the Walls intire and unbroken, that there might not be ſmall holes made into it for the faſtning of the Beams of the Chambers, *ver.* 6. it ſeems very abſurd and incredible, that there ſhould be made ſuch great Breaches within them, as the Stairs would require. Or rather, 2. Without the Wall, and without the Chambers too, as leading up to the Gallery out of which they went into the ſeveral Chambers. *y* Or rather, *into the middle* Story, or row of Chambers ; and ſo in the following words, *out of the middle* Story ; for theſe Stairs could not lead up into each of the Chambers ; nor was needful,or convenient it ſhould do ſo, but only into the Story, which was ſufficient for the uſe of all the Chambers.

9 So he built the houſe, and finiſhed it *z* ; and covered the houſe || with beams and boards of cedar *a*.

|| Or *the vault-beams, and the cielings with cedar*

z To wit,the Bulk, and the Body of the Houſe. *a* Or, *the houſe*, *i. e.* the top of the Houſe : for the like is ſaid of the ſides,and bottom, *ver.* 15. even *the beams and boards* ; (or, *the vault-beams, and the cielings* ; the arched Beams and Boards wherewith the top of the Houſe was covered, which was made of other Wood, which was more pliable than Cedar, and would better endure bowing and bending) *with Cedars.*

10 And then he built chambers againſt all the houſe *b*, five cubits high *c* : and they reſted *d* on the houſe with timber of cedar *e*.

b Which Interpreters underſtand of thoſe Chambers deſcribed *ver.* 5, 6. But why ſhould that be repeated again, and that ſo darkly and confuſedly, after he had particularly and exactly treated of them ? (unleſs to give an account of the height of each Chamber, or Story, which before was not done.) And the *Hebrew* words may be truly and properly rendred thus, *He built a roof*, (to wit, a flat and plain Roof, called *Yatziah*, becauſe of the exact reſemblance it hath with the Floor of an Houſe) *over all the houſe*, according to the manner of all the *Iſraelitiſh* Buildings, which were flat at the top ; of which, ſee *Deut.* 22: 8. *Joſh.* 2: 6. 2 *Sam.* 11: 2. The inner Roof was arched, *ver.* 9. that it might be more beautiful and glorious to behold ; but the outward Roof was flat. *c* Above the Walls of the Temple ; which was neceſſary, that it might be a little higher than the arched Roof, which it was deſigned to cover and ſecure. *d* Heb. *it reſted*, to wit, the Roof : for the *Hebrew* Verb is of the ſingular Number. *e* Which reſted upon the top of the Wall, as the Chambers, *v.* 5. reſted upon the ſides of the Wall. But all this I ſubmit to the Learned and Judicious.

11 ¶ And the word of the LORD came unto Solomon *f*, ſaying,

f Either by ſome Prophet, or rather in a Viſion or Dream, as it did before.

* Chap. 2. 4. & 9. 4

* 2 Sam. 7. 13. 1 Chron. 22. 10.

12 *Concerning* this houſe which thou art in building *g*, * if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee, * which I ſpake unto David thy father.

g God ſpeaks thus, partly to encourage him to proceed in his Work ; and partly, to purge out that Pride and Vain glory, (which God, the ſearcher of hearts, ſaw either then did, or would ariſe in *Solomon*'s Mind, as being the Author and Builder of ſo glorious a Work :) and that Preſumption and Security which was very likely to grow, and God foreſaw would grow both in *Solomon*, and in the People ; as if God was now in a manner engaged to continue his Preſence with them, and in his own Temple ; and that they had now no great reaſon to fear God's departure from them, though they ſhould provoke him. Therefore he expreſſeth the Condition upon which his Promiſe and Favour is ſuſpended : and by aſſuring him thereof in caſe of Obedience, he plainly intimates the contrary, upon his Diſobedience.

* Exod. 25. 8.

13 And I will * dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

|| Or, *from the floor of the houſe, unto the walls*, &c. and ſo *ver. 16.*

15 And he built the walls of the houſe within with boards of cedar, || both the floor *h* of the houſe, and the walls of the cieling *i*, *and* he covered *them k* on the inſide with wood *l*, and covered the floor of the houſe *m* with planks of fir.

h Or rather, *from the floor*, as it is in the *Hebrew* : for the *floor* it ſelf was not covered with Cedar, but *with fir*, as it here follows. *i* Or rather, as it is the *Hebrew*, *unto the walls of the cieling*, or *of the roof* ; *i. e.* unto the top of the Wall, which was even with the Roof : for the Roof it ſelf was not of Stone, but Wood. Or *unto the walls of the cieling* ; *i. e.* unto the Cieling it ſelf ; which performing the office of a Wall, may well be called by that name. For the name of a *wall* is not appropriated to Stone or Brick, becauſe we read of a *brazen wall*, *Jer*: 15: 20. and *a wall of iron*, *Ezek*: 4: 3. And that *wall into* which *Saul ſmote* his *javelin*, 1 *Sam.* 19: 10. ſeems more probably to be underſtood of Wood, than of Stone ; eſpecially, conſidering that it was the Room where the King uſed to dine. So by this *Periphraſis*, *from the floor of the houſe*, *unto the walls of the cieling*, he deſigns all the ſide-walls of the houſe. *k* To wit, the ſide-walls of the Houſe, now mentioned. *l i. e.* With other kind of Wood, even with Fir ; as appears from 2 *Chron*: 3: 5. wherewith the Floor is here ſaid to be covered. *m* This is here ſpoken only concerning the Floor, becauſe there was nothing but Planks of Fir ; whereas there was both Cedar and Fir in the ſides of the Houſe, the Fir being either put above, or upon the Cedar ; or, intermixed with, or put between the Boards or Ribs of Cedar : as may be gathered from the ſaid Parallel place, 2 *Chron.* 3: 5.

† Heb. *holineſs of holineſs.*

16 And he built twenty cubits on the ſides of the houſe *n* both the floor and the walls *o* with boards of cedar : he even built *them* for it within, *even* for the oracle, *even* for the † moſt holy *place p*.

n i. e. The moſt holy Place, which contained in the length of the Houſe *twenty Cubits*, by comparing this with *ver.* 2. and *ver.* 17. which may be ſaid to be *on the ſides of the houſe*, becauſe this part took off 20 Cubits in length from each ſide of the Houſe, and was alſo 20 Cubits from ſide to ſide, ſo it was 20 Cubits every way ; or *on the ſides*, (*i. e.* on all the ſides, as indeed it was) *of the houſe*, or *of that houſe* ; to wit, *The moſt holy place*, as it here follows. Or, *from the ſides of the houſe* ; *i. e.* from one ſide to the other. And ſo this is meant only of the Partition-Wall, which was between the holy and the moſt holy Place. *o* Or rather, as *ver*: 15. *from the floor to the wall*, or *ceiling*, or *roof.* So it is not neceſſary, at leaſt by virtue of theſe words, to underſtand this, as they generally do, That the Floor it ſelf was built with Cedar ; but only all the ſides of it from the bottom 20 Cubits upward. If it be ſaid, that the whole Houſe, and conſequently the moſt holy Place, was 30 Cubits high, *ver.* 2. it may be replied, either, That that is true only of the greater Houſe or the holy Place, which is called *the houſe*, *ver*: 17. and that the leſſer, or that moſt holy Place, was but 20 Cubits high, as divers think ; or that the *ten cubits* at the top, were covered with ſome other Wood or thing ; or were left open, that it might thereby receive both Light from the Candleſticks, and Smoke from the Altar of Incenſe. *p i. e.* That it might be the Oracle, or, *the moſt holy place.* Or, *on the inner-ſide* (whereby he might imply, that the outſide of the Partition-Wall which looked towards the holy Place, was not ſo covered.) *Of* (for the *Hebrew Lamed* is very oft a note of the *Genitive* Caſe) *the Oracle*, even *of the moſt holy place* : which laſt words are added, to explain what he means by the word *Oracle*, which he had not uſed before.

17 And the houſe *q*, that *is*, the temple *r*, before it *s*, was forty cubits *long*.

q i. e. The holy Place. *r* This is added, to reſtrain the ſignification of the word *houſe*, which otherwiſe notes the whole Building. *s i. e.* Before the Oracle. Or, as it is in the *Hebrew*, *before my face* ; *i. e.* before the place of my Preſence. Or, it may be ſaid to be before God, becauſe he being pleaſed to diſcribe himſelf as ſitting upon the Cherubim, hath his face towards this houſe, where he beholds the ſervices of his People. So this part of the Houſe diſtinct from the moſt Holy, hath its harmonious proportions alſo. The Length 40, to the Height 30, is Seſquiterian, or 4 to 3 ; (which is that of a Fourth in Muſick :) The Length to the breadth, 40 to 20 ; as 2 to 1 : The Height to the Breadth, 30 to 20, as 3 to 2.

|| Or, *gourds*

† Heb. *openings of flowers.*

18 And the cedar of the houſe within *was* carved with || knops, and † open flowers ; all *was* cedar *t*, there was no ſtone ſeen.

t i. e. All the Houſe was covered with Cedar. *Queſt.* How was this true, when it was covered with Fir, 2 *Chron*: 3: 5 ? *Anſ.* 1. It was done with Cedar and Fir ; of which ſee on *ver*: 15. 2. It may be ſaid to be *all cedar*, becauſe the greateſt part was ſo, univerſal Particles being oft ſo uſed. 3. *Cedar* is here named, not to exclude all other Wood, but *Stone* only ; as the following words ſhew. 4. Or, *all was of Cedar* ; that is, all the Carving was of Cedar.

19 And the oracle he prepared *u* in the houſe *x* within *y*, to ſet there the ark of the covenant of the LORD.

u i. e. Adorned and fitted it for the Receipt of the Ark. *x* Heb. *in the middle of the houſe*, or *building* ; not *the middle* Mathematically or exactly, but in general within the Houſe, as that Phraſe, *in the middle*, oft ſignifies ; as *Deut*: 4: 11. *Joſh*: 7: 21. *Dan.* 3. 26. *y* Or, *in the uttermoſt part* of the Houſe ; for ſo this was, the entrance into the Houſe being at the other end.

† Heb. *ſhut up*, or *beaten gold.*

20 And the oracle in the forepart *z was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof *a* : and he overlaid it with † pure gold, and ſo *b* covered the altar *c which was of* cedar *d*.

z Or rather, which was *in the inner part*, to wit of the Houſe, called here in *Hebrew*, *the fore-part* ; not becauſe a Man firſt enters there, but becauſe when a Man is entring, or newly entred into the Houſe, it is ſtill before him. Thus the ſame or the like word proceeding from the ſame Root, is oft uſed, as *Levit.* 10. 18. 1 *King.* 6 19, 29, 30, 36. 1 *Chron.* 28. 11. *a Object* The great Houſe was 30 Cubits high, above *ver.* 2. *Anſ.* It is probably affirmed by divers, that the moſt holy Place was not ſo high as the holy Place, by ten Cubits ; which was no way inconvenient, nor againſt the Rules of Proportion obſerved in Buildings. And as the ſecond part of the Building was far lower than the firſt, which was the Porch ; ſo the third part might be conſiderably lower than the ſecond. And it might be lower either, 1. Outwardly, or in reſpect of the Walls of it, which might be only 20 Cubits high, and at that height covered with a flat Roof ; it being but decent that that eminently holy Place ſhould be diſtinguiſhed from the leſs holy, even by its outward and viſible ſhape. Or 2. Inwardly, or within the Walls of that part. For although this part might be vaulted at the top, as the holy Place was, which vaulted Roof ſome think was ten Cubits high ; yet here might be the difference, That the vaulted Roof of the holy Place lay open to view ; whereas that of the moſt holy was covered with a flat Roof from Wall to Wall, at the height of 20 Cubits. *b i. e.* With Gold, *chap.* 7. 48. 1 *Chron.* 28. 18. *c* To wit, The Altar of Incenſe, which was put next to the moſt holy Place, *ver.* 22. *d Object.* This Altar was made of *Shittim* Wood, *Exod.* 30. 1. *Anſ.* Either that was covered with Cedar. that it might be agreeable to the reſt, *all* being *Cedar*, as was ſaid, *ver.* 18. Or this was a new Altar which *Solomon* made by Divine Command and Direction, delivered to him, either immediatly, or by his Father : of which, ſee 1 *Chron.* 28. 12, &c. But this place may ſeem to be better tranſlated thus, *and he covered the altar with Cedar*, either to make it like the reſt ; or, becauſe this was a new Altar made of Stone, and therefore fit to be covered with Cedar, that it might better receive and retain the Gold wherewith this Cedar was over-laid, *ver.* 22.

21 So Solomon overlaid the houſe *e* within with pure gold *f* : and he made a partition by the chains of gold *g* before the oracle *h*, and he overlaid it *i* with gold.

e Or, *that houſe*, to wit, the Oracle. *f* Compare 2 *Chron.* 3. 8. *g i. e.* He made a Veil, which was upon, or before the Partition ; or which was a further Partition between the holy, and the moſt holy ; which Veil did hang upon theſe golden Chains. Others render it thus, *he cloſed* or *ſhut* (as the word ſignifies in the *Chaldee* Dialect, from which divers *Hebrew* words borrow their ſignification) it (*i. e.* the Houſe now mentioned ; to wit, the Door of it) *with chains* or *bars of gold*. *h i. e.* In the outward part of the Wall, or Partition, which was erected between the Oracle and the holy Place, which is properly ſaid to be before the Oracle, which was the ſpace within, and beyond that Partition : for there the Veil was hung ; and there the Chains or Bars, or whatſoever is was which faſtned the Doors of the Oracle, were placed. *i* To wit, the Partition ; which he here diſtinguiſheth from *the houſe* or the main Walls of the Houſe, which he had in the former part of this Verſe told us were overlaid with Gold ; and now he affirms as much of the Partition.

22 And the whole houſe *k* he overlaid with gold, until he had finiſhed all the houſe : alſo the whole altar that *was* by the oracle *l*, he overlaid with gold *m*.

k Not only the Oracle, but all the Holy place ; and, as ſome add, even the Chambers belonging to it. *l i. e.* The Altar of Incenſe, which was ſet in the Holy place cloſe by the Doors of the Oracle. *m* As before he overlaid it with Cedar : of which, ſee the Notes on *ver.* 20.

23 ¶ And within the oracle he made two cherubims *n* of || † olive-tree *o*, *each* ten cubits high.

|| Oily. † Heb. *trees of oil.*

n Beſides thoſe two made by *Moſes*, *Exod*: 25: 18: which were of Gold, and far leſs than theſe, and fixed in another place and poſture. *o* Or, *of oily trees*, which ſometimes are diſtinguiſhed from the Olive-trees, as *Iſa.* 41. 19.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub : from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits : both the cherubims *were* of one meaſure, and one ſiſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe ; and * || they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one wall*, and the wing of the other cherub touched the other wall : and their wings touched one another in the midſt of the houſe.

* Exod. 25. 20. || Or, *the Cherubims ſtretched forth their wings.*

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims *p*, and palm-trees *q*, and † open flowers, within and without *r*.

† Heb. *openings of Flowers.*

p As ſigns of the Preſence and Protection of the Angels vouchſafed by God to that Place. *q* Emblems of that Peace and Victory over their Enemies, which the *Iſraelites* duely ſerving God in that place might expect. *r* Within the Oracle and without it, in the Holy place.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle, he made doors *of* olive-tree : the lintel *and* ſide-poſts *were* || a fifth part *of the wall ſ*.

|| Or, *five-ſquare.*

ſ i. e. Four Cubits in height or breadth, whereas the Wall was 20 Cubits. Or, *a fifth part* of the Door now mentioned. Or rather *five-ſquare*, having 5 Sides, and 5 Angles, which is not incongruous nor unuſual in Buildings.

32 The two || doors alſo *were of* olive-tree, and he carved upon them carvings of cherubims and palm-trees, and † open flowers, and overlaid *them* with gold and ſpread gold upon the cherubims, and upon the palm-trees.

|| Or, *leaves of the door.* † Heb. *openings of flowers.*

33 So alſo made he for the door of the temple, poſts of olive-trees || a fourth part *of the wall s*.

|| Or, *four-ſquare*

s Or rather, *four-ſquare.* See on *ver.* 31.

34 And the two doors *were of* fir-tree : the * two leaves of the one door were folding, and the two leaves of the other door *were* folding.

* Ezek. 41. 23.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers, and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court *t* with three rows of hewed ſtone, and a row of cedar-beams *u*.

t i. e. The Prieſts Court, 2 *Chron.* 4. 9. ſo called, becauſe it was next to the Temple which it did encompaſs. *u* Which is underſtood, either, 1. Of the thickneſs of the Wall, the three rows of Stones being one within another, and the Cedar innermeſt as a lining to the Wall. Or, 2. Of the height of the Wall, which was only 3 Cubits high, that the people might ſee the Prieſts Sacrificing upon the Altar, which was in their Court ; each row of Stones being about a cubit, and poſſibly of a differing Colour from the reſt, and all covered with Cedar. Or rather, 3. Of ſo many Galleries, one on each ſide of the Temple, whereof the Three firſt were of Stone, and the Fourth of Cedar, all ſupported with rows of pillars : upon which there were many Chambers for the uſes of the Temple, and of the Prieſts ; for it is hard to think, that only the making of a low Wall about the Court would be called a Building of the Court. And that a great number of Buildings and Rooms were neceſſary for the various Offices and Works which were to be done, and the Treaſures of all ſorts which were to be laid up in the Temple largely ſo called, is ſufficiently evident from the nature of the things, and divers paſſages in Scripture : See among others, 1 *Chron*: 28: 11, 12.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, (which is the eighth month) was the houſe finiſhed || throughout all the parts thereof, and according to all the faſhion of it : ſo was he ſeven years *x* in building it.

|| Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

x Compleat, and 6 Months, as appears by computation. But ſmaller Summs are uſually neglected, and ſwallowed up in the greater, both in Scripture, as *Judg*: 20. 46: 2 *Sam*: 5: 5: 1 *Kings* 2: 11: and in other Authors. Is is not ſtrange that this Work took up ſo much time: for, 1. The Temple properly ſo called, was for Quantity the leaſt part of it, there being very many and great Buildings both above Ground in the ſeveral Courts, (for though only the Court of the Prieſts be mentioned, yet it is thereby implied, that the ſame thing was proportionably done in the others) and under Ground. 2. The great curioſity of Art which was uſed here, and the fewneſs of exquiſite Artiſts, required the longer time for the doing of it. And if the Building of *Diana*'s Temple did imploy all *Aſia* for 200 Years ; and the Building of one *Pyramid* employed 360 Thouſand Men, for 20 Years together ; both which, *Pliny* affirms : no reaſonable Man can wonder that this Temple was 7 Years in Building.

C H A P. VII.

The building of Solomon's houſe ; the houſe of Lebanon, 1, —— 5. *The Porch of Pillars, and of judgment : the houſe of Pharaoh's daughter,* 6, — 12. *Hiram's work of the two pillars of braſs,* 13, —— 22. *Of the molten ſea,* 23, —— 26. *of the ten baſes of braſs,* 27, — 37. *The ten brazen lavers : all the veſſels of braſs and gold,* 38, —— 50. *The dedicated things are brought into the Temple,* 51.

BUT Solomon was building his own houſe *a* * thirteen years *b*, and he finiſhed all his houſe.

* Chap: 9: 10:

a The Royal Palace for himſelf and for his Succeſſors. Or, *his houſes*, the Singular Number being put for the Plural. *b* Almoſt double time to that in which the Temple was built; becauſe neither were the Materials ſo far provided and prepared for this, as they were for the Temple : nor did either he or his people uſe the ſame alacrity and diligence in this, as in the other Work ; nor had they the ſame Obligations to this Work, as they had to that, to which they were quickned by God's expreſs Command ; and by the neceſſity of ſetting up God's Worſhip there, as the Foundation of all the hopes and happineſs both of King and People, whereas this Building was only for *Solomon*'s greater conveniency, and he had already a Palace of *David*'s Building.

2 ¶ He built alſo the houſe of the foreſt of Lebanon *c*, the length thereof *d was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars *e*, with cedar-beams upon the pillars *f*.

c An Houſe ſo called. Either, Firſt, Becauſe it was built in the Mountain and Foreſt of *Lebanon*, for his Recreation there in Summer-time. But it is generally and more probably held, that it was in or near *Jeruſalem*, both becauſe there was *the throne of judgment*, v. 7. which was fitteſt to be in the place of his conſtant and uſual Reſidence : and becauſe there was the chief Magazin of Arms, *Iſa*: 22; 8: and *Solomon*'s Golden Shields were put there, as is manifeſt from 1 *Kings* 10: 17: and 14; 25, 26, 28: which no wiſe prince would do in a place ſo remote from his Royal City, and in the utmoſt Borders of his Kingdom, as this was. Or rather, Secondly, From ſome reſemblance it might have with that Place, for the pleaſant Shades and Groves which were about it : nothing being more frequent both in Sacred and other Writers, than to transfer the names of *Carmel*, ot *Tempe*, or the like, to other Places of the ſame nature and quality with them. *d* To wit. of the principal Manſion ; to which doubtleſs other Buildings were adjoyned *e* Upon which the Houſe was Built, and between which there were four ſtately Walks. *f* Which were laid for the Floor of the ſecond Story.

3 And *it was* covered with cedar above upon the † beams that *lay* on forty five pillars, fifteen in a row *g*.

† Heb. *ribs.*

g So in this ſecond Story were only three rows of pillars, which was ſufficient for the Ornament of the ſecond, and for the ſupport of the third Story.

4 And *there was* windows in three rows, and † light *was* againſt light *h in* three ranks *i*.

† Heb. *ſight againſt ſight.*

h One directly oppoſite or anſwering to the other, as is uſual in well-contrived Buildings. *i* One exactly under another.

5 And all the || doors and poſts *were* ſquare with the windows : and light *was* againſt light *in* three ranks *k*.

|| Or, *ſpaces and pillars were ſquare in proſpect.*

k He ſpeaks, either, firſt, of the ſame Lights mentioned, *v.* 4 it being the manner of the *Hebrews* to repeat the ſame things. Or rather, of the ſmaller Windows or Lights, which were over the ſeveral Doors, as the manner of many Buildings is.

6 ¶ And he made a porch of pillars *l* ; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits : and the porch *m was* || before them : and the *other* pillars *n*, and the thick beam *o were* || before them.

|| Or, *according to them.* || Or, *according to them.*

l i. e. Supported by divers Pillars, for the more Magnificent entrance into the Houſe ; upon which alſo it is thought there were other Rooms built, as in the Houſe. *m* Now mentioned, which is ſaid to be *before them*, *i. e.* before the pillars on which the Houſe of *Lebanon* ſtood ; or before the Doors and Poſts mentioned *v.* 5 ; or, *a porch* ; *i. e* another and a leſſer Porch which was *before them* ; *i. e.* before the pillars of the greater Porch now mentioned. *n* Or, *and pillars* ; *i. e.* fewer and leſſer pillars for the ſupport of the leſſer Porch. *o* Which was laid upon theſe pillars, as the others were, *v.* 2.

7 ¶ Then he made a porch *p* for the throne *q* where he might Judge *r*, *even* the porch of Judgment : and *it was* covered with cedar † from one ſide of the floor to the other *ſ*.

† Heb. *from floor to floor.*

p Another Porch or diſtinct Room without the Houſe. *q* Deſcribed *chap.* 10. 18. *r* The people that brought their Cauſes before him. *ſ i. e.* The whole Floor ; or *from floor to floor*, *i. e.* from the lower Floor on the Ground, to the upper Floor which covered it.

8 ¶ And his houſe where he dwelt, *had* another court within the porch *t*, *which* was of the like work. Solomon made alſo an houſe for Pharaohs daugter *u*; (* whom he had taken *to wife*) like unto this porch *x*.

* Chap; 3: 1;

t i. e. Between the Porch and the Houſe, called therefore *the middle Court*, 2 *Kings* 20: 4. *u* Of which ſee 1 *Kings* 3: 1: and 2 *Chron*: 8: 11. *x* Not for Form or Quantity, but for the Materials and Workmanſhip, the Rooms being covered with Cedar, and furniſhed with like Ornaments.

9 All theſe *y were* of coſtly ſtones according to the meaſures of hewed ſtones *z*, ſawed with ſaws, within and without *a*, even from the foundation unto the coping *b*, and *ſo* on the outſide toward the great court *c*.

y Buildings deſcribed here and in the former Chapter. *z* Either, Firſt, which were hewed in ſuch meaſure and proportion as exact Workmen uſe to hew ordinary Stones. Or, Secondly, As large as common hewed Stones, which art oft very great. *a* Both on the inſide of the Buildings which were covered with Cedar, and on the outſide alſo. *b* From the bottom to the top of the Building. *c* Not only on the outſide of the front of the Houſe, which being moſt viſible, Men are more careful to adorn; but alſo of the other ſide of the Houſe, which looked towards the great Court belonging to the King's Houſe.

10 And the foundation *was* of coſtly ſtones, *even* great ſtones, ſtones of ten cubits *d*, and ſtones of eight cubits.

d Not ſquare, which would have been both unneceſſary, and unportable. and unmanageable; but of ſolid meaſure, by which Stones and Timber are uſually meaſured: aud ſo they were only two Cubits ſquare, but there were twenty ſolid Cubits contained in them. And ſo alſo the following *eight Cubits* are to be underſtood.

11 And above *e were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars *f*.

e i.e. In the Roof or upper part; for this is oppoſed to the *foundation*. *f* Intermixed here the one, and there the other.

12 And the great court *g* round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, *h*, both for the inner court of the houſe of the LORD *i*, and for the porch of the houſe *k*.

g To wit, of *Solomon*'s Dwelling-Houſe, mentioned *ver*. 8. *h* Of which ſee the Note on 1 *Kings* 6. 36. *i* Or, *as* (Heb, *and*, which is oft uſed in that Senſe for a Particle of compariſon or ſimilitude, as *Prov*. 11. 25. and 17. 3. and 25. 23.) *for the inner court*, &c. *i. e.* as it was in that inner Court, of which the very ſame thing is ſaid, 1 *Kings* 6: 36. Otherwiſe it might ſeem very improper and impertinent to ſpeak of the Court of the Lord's Houſe here, where he is treating only of *Solomon*'s Houſe. *k* Or, *of this Houſe*, to wit, of which I am here ſpeaking; *i. e.* Of the King's Houſe, the Porch whereof had pillars, *verſe* 6. and theſe both of Stone and Cedar, as may ſeem moſt probable, becauſe the other pillars were ſuch. And whereas the Number and Quality of the pillars of the Porch was omitted, *verſe* 6. that defect is here ſupplied, and we are implicitly acquainted with both of them! But this I ſpeak with ſubmiſſion.

13 ¶ And king Solomon ſent and fet Hiram out of Tyre.

† Heb. *the ſon of a widow woman.*

14 He *was* † a widows ſon of the tribe of Naphthali *l*, and his father *was* a man of Tyre *m*, a worker in braſs: and he was filled with wiſdom and underſtanding, and cuning to work all works in braſs *n*: and he came to king Solomon, and wrought all his work.

l Obj. She was one *of the daughters of Dan*, 2 *Chron*: 2: 14. *Anſ*. So indeed *Hiram* King of *Tyre* there affirms; but he might eaſily miſtake or be miſinformed, eſpecially being no *Iſraelite*, nor a careful Obſerver of the diſtinction of Tribes. Or, ſhe might be of *Dan* by her Father, and of *Naphthali* by her Mother, or by her Huſband who was of that Tribe, and therefore ſhe was truly *a widow of Naphthali*. *m* Either by his deſcent, being a *Tyrian* by Birth: or, by Education and Habitation, he or his Father being given to the ſtudy of theſe Arts, and having planted themſelves at *Tyre* for their improvement therein. However that was, it was a ſingular Providence of God that there was at that time ſo excellent a Work-man fit for ſo great and glorious Works. *n* And *of gold, and ſtone, and purple, and blue*, &c. as is affirmed 2 *Chron*: 2: 14. But only his skill *in braſs* is here mentioned, becauſe he ſpeaks only of the Braſen things which he made.

† Heb. *faſhioned.*
*2 Chron: 4: 12.

15 For he † caſt * two pillars of braſs *o*, of eighteen cubits high a piece *p*: and a line of twelve cubits did compaſs either of them about *q*.

o Of which ſee 2 *Kings* 25: 16, 17: *Jer*: 52: 21. *p Obj*. They are ſaid to be 35 Cubits high, 2 *Chron*: 3. 15. *Anſ*. That place manifeſtly ſpeaks of both the pillars; and this of *each*, or *one pillar*, as it is in the *Hebrew*. *Obj*. But then it ſhould have been 36 Cubits. *Anſ*. Either the odd half Cubit is ſwallowed up either in the top of the Chapiter, or in the bottom of the Baſis of each pillar; or, it is neglected in the Account, as commonly ſmall Meaſures or Numbers are. *q* So the Diameter was four Cubits, which, conſidering *the chapiter of five cubits* added to the height of each pillar, 2 *Chron*. 3; 14. was not unproportionable to the height.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits *ſ*, and the height of the other chapiter *was* five cubits.

ſ Obj. It is but *three Cubits* in 2 *Kings*. 25. 17. *Anſ*. The word *chapiter* is taken diverſly, as hundreds of other words are, either more largely for the whole, ſo it is 5 Cubits; or, more ſtrictly, either for the *pommels*, as they are called, 2 *Chron*: 4: 12; or for the Cornice or Crown, and ſo it was but three Cubits, to which the Pomegranates being added make it *four cubits*, as it is below, *ver*. 19. and the other work upon it took up one Cubit more, which in all made *five Cubits*.

17 *And* nets of checker-work, *and* wreathes of chainwork, for the chapiters *t* which *were* upon the top of the pillars: ſeven for the one chapiter, and ſeven for the other chapiter.

t Which thoſe Nets and Wreathes did encampaſs, either covering, and as it were receiving and holding the Pomegranates, or being mixed with them.

18 And he made *u* the pillars, and two rows *x* round about upon the net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

u Or, *ſo he made*, or *framed*, or *perfected*. *x* Either of Pomegranates, by comparing this with *ver*. 20. or of ſome other curious Work.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work *y* in the porch *z*, four cubits *a*.

y Made like the Leaves of Lilies, or ſuch Flowers. *z* Or, as *in the porch*; *i. e.* ſuch Work as there was in the Porch of the Temple, in which theſe Pillars were ſet, *ver*. 21, that ſo the work of the tops of theſe Pillars might agree with that in the top of the Porch. So there is only an Ellipſis or defect of the Particle *as*, which is frequent, as *Gen*. 49. 9. *Deut*. 33: 22, *Pſal*. 11: 1: *Iſa*. 21; 8. *a* Of which ſee on *ver*. 16.

20 And the chapiters upon the two pillars, *had pomegranates* alſo above, over againſt the belly *b*, which *was* by the net-work: and the pomegranates *were* two hundred *c*, in rows round about upon the other chapiter.

b So he calls the middle part of the Chapiter, and that which jetted furtheſt out. *c* Theſe Pomegranates are variouſly accounted in Scriptures. They are ſaid to be *ninety and ſix on a ſide of a pillar*; *i. e.* in one Row, and in all *an hundred*, *Jer*: 52: 23. four great Pomegranates between the ſeveral Checker-works being added to the firſt 96. And it muſt needs be granted, that there were as many on the other ſide of the Pillar, or in the other Row, which makes them 200 upon a Pillar, as is here ſaid, and 400 upon both Pillars, as they are numbred, 2 *Chron*. 4. 13.

*2 Chron. 3. 17.
|| That is, *he ſhall eſtabliſh.*
|| That is, *in it is ſtrength.*

21 * And he ſet up the pillars in the porch of the temple *d*: and he ſet up the right pillar, and called the name thereof || Jachin *e*: and he ſet up the left pillar, and called the name thereof || Boaz.

d Where they were placed for meer Ornament and Magnificence, for they ſupported nothing. *e Jachin* ſignifies *he*; *i: e:* God *ſhall eſtabliſh*, to wit, his Temple, and Church, and People: and *Boaz* ſignifies, *in it*, or rather, *in him* (to anſwer the *he* in the former name) *is ſtrength*. So theſe Pillars being eminently ſtrong and ſtable, were in a manner Types or Documents of that ſtrength which was in God, and would be put forth by God for the defending and eſtabliſhing of his Temple and People, if they were careful to keep the Conditions required by God on their parts.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

* Jer. 52. 17.
† Heb. *from his brim to his brim.*

23 ¶ And he made * a molten ſea *f*, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

f He melted the Braſs, and caſt it into the form of a great Veſſel, for its vaſtneſs called a *Sea*, which name is given by the *Hebrews* to all great collections of Waters. The uſe of it was for the Prieſts to waſh their Hands and Feet, or other things as occaſion required, with the Water which they drew out of it. See 2 *Chron*: 4: 2. Compare *Exod*: 30: 19, 20:

*2 Chron: 4: 3:

24 And under the brim of it round about, *there were* knops *g* compaſſing it, ten in a cubit *h*, * compaſſing the ſea round about: the knops *were* caſt *i* in two rows *k*, when it was caſt.

g Or, *carved* or *molten figures*: for learned *Hebricians* note, that this word ſignifies the Figures or Pictures of all ſorts, as Flowers, Beaſts. *&c.* This general word is particularly explained of *Oxen*, 2 *Chron*: 2: 3: unleſs there were ſo many Figures, or Sculptures of Gourds, or other Flowers; and in each of theſe a little Ox's head. *h* So there were 300 in all. *i* Together with the Sea, not carved. *k* It ſeems doubtful whether the ſecond Row had ten in each Cubit, and ſo there were 300 more; or, whether the ten were diſtributed into five in each Row.

25 It ſtood upon twelve oxen *l*, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt *m*: and the ſea *was ſet* above upon them, and all their hinder-parts *were* inward.

l Of ſolid Braſs, which was neceſſary to bear ſo great a weight: it is probably conceived, that the Water was by Cocks drawn out of the Mouths of theſe Oxen. *m* Party, for the more equal and convenient ſupport of the Veſſel; and partly, that divers perſons might draw Water out of it at the ſame time, which was frequently neceſſary, eſpecially in great Solemnities.

26 And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths *n*.

n Which amounts to 500 Barrels, each Bath containing about 8 Gallons; the Bath being a meaſure of the ſame bigneſs with an Ephah, *Ezek*: 45: 11. *Obj*. This Sea is ſaid to contain 3000 Baths, 2 *Chron*: 4: 5. *Anſ*. Either there were two ſorts of Baths, as of Cubits, the one common, the other ſacred, and the ſacred held half as much more as the common: or rather, he here ſpeaks of what it did actually and uſually contain, to wit, 2000 Baths, which was ſufficient for uſe, and in 2 *Chron* 4: 5: he ſpeaks of what it could contain if it were filled to the brim, as it is implied in the *Hebrew* words, which differ from theſe, and properly ſound thus, *ſtrengthning it ſelf* (to wit, to receive and hold as much as it could or being filled to its utmoſt capacity) *it contained* or *could contain* 3000 *Baths*.

27 And he made ten baſes *o* of braſs: four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

o Upon which ſtood the ten Lavers mentioned below, *v*: 38: in which they waſhed the parts of the Sacrifices, 2 *Chron*: 4; 6.

28 And the work of the baſes *was* on this *manner*: they had borders *p*, and the borders *were* between the ledges:

p Broad brims, poſſibly for the more ſecure holding of the Lavers.

29 And on the borders that *were* between the ledges, *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe *r* above: beneath the lions and oxen *were* certain additions *ſ* made of thin work.

r So he calls the uppermoſt part of the Baſe: for though it was above, yet it was a Baſe to the Laver, which ſtood upon it. *ſ* Either as Baſes for the Feet of the ſaid Lions and Oxen: or, only as further Ornaments.

30 ¶ And every baſe had four brazen wheels *t*, and plates of braſs: and the four corners thereof had under-ſetters *u*: under the laver *were* under-ſetters molten, at the ſide of every addition.

t Whereby the Baſes and Lavers might be carried from place to place as need required. *u* Heb. *Shoulders*; fitly ſo called, becauſe they ſtrongly ſupported the Lavers that they ſhould not fall from their Baſes, when the Baſes were removed together with the Lavers.

31 And the mouth of it *x* within the chapiter *y* and above *z* *was* a cubit *a*: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half *b*: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round *c*.

x So he calls that part in the top of the Baſe which was left hollow, that the foot of the Laver might be let into it, and faſtned in it. *y i. e.* Within the little Baſe, which he calls *the chapiter*, becauſe it roſe up from, and ſtood above the great Baſe, as the Head doth above the reſt of the Body. *z* Above the Chapiter; for the Mouth went up. and grew wider like a Funnel. *a* Either in breadth: or rather in height: *v*: 35: whereof half a Cubit was above the Chapiter or little Baſe, as is ſaid *v*:25: and the other half is here implied to be within it, and below it. *b* To wit, in compaſs. *c* So the innermoſt part, called the Mouth, was round, but the outward part was ſquare, as when a Circle is made within a Quadrangle.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joined to the baſe, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the baſe.*

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten *d*.

d And caſt together with the Baſes.

34 And *there were* four under-ſetters to the four corners of one baſe: *and* the under-ſetters *were* of the very baſe it ſelf *e*.

e Not only of the ſame matter, but of the ſame piece, being caſt with it.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion *f* of every one, and additions round about.

† Heb. *nakedneſs.*

f Or, *empty place*, i. e. according to the bigneſs of the ſpaces which were left empty for them, implying that they were ſmaller than thoſe above-mentioned.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, and one ſiſe.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths *g*: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

g Ten Barrels; of which ſee above on *ver.* 26.

39 And he put five baſes on the right † ſide *h* of the houſe *i*, and five on the left ſide of the houſe *k*: and he ſet the ſea on the right ſide of the houſe eaſtward, over againſt the ſouth *l*.

† Heb. *ſhoulder.*

h i. e. In the South-ſide, as is expreſſed in the end of the Verſe. and as *the right ſide* is uſed above 1 *Kings* 6: 8: and *Pſal*: 89: 12. *i* Not within the Houſe but in the Prieſts Court, where they waſhed either their Hands or Feet, or the parts of the Sacrifices. *k i. e.* On the North ſide; for this is here oppoſed to the *right* or South-*ſide*. *l i. e.* In the South-Eaſt part, where the Offerings were prepared.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: So Hiram made an end of doing all the work that he made king Solomon, for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works to cover the two bowls of the chapiters, which *were* on the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

† Heb. *upon the face of the pillars.*

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots *m*, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon for the houſe of the LORD, *were of* † bright braſs.

† Heb. *made bright*: or, *ſcoured.*

m To ſeethe thoſe parts of the Sacrifices which the Prieſts or, Officers were to eat. To theſe, *fleſh-hooks* are added, 2 *Chron*. 4. 16.

46 In the plain of Jordan did the king caſt them †, in the clay ground *n*, between Succoth and Zarthan.

† Heb. *in the thickneſs of the ground.*

n Or, *in thick clay*, fat, and tough, and tenacious, and therefore fitteſt to make Moulds of all ſorts, into which the melted Braſs was to be poured.

47 And Solomon left all the veſſels *unweighed* † *o*, becauſe they were exceeding many: *neither* was the weight of the braſs † found out.

† Heb. *for the exceeding multitude.*

† Heb. *ſearched.*

o Becauſe the weighing of them was very troubleſome, and to no purpoſe

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD *p*: the altar of gold *q*, and the table of gold, whereupon the * ſhew-bread *was r*.

* Exod: 25: 30.

p Such as God by the Mouth of *Moſes* had commanded to be made for his Houſe and Service, and ſuch as *Moſes* had made, only theſe were larger, and richer, and more, according to the difference of the Temple, and Tabernacle, and *Solomon*'s vaſt riches. and the poverty of *Moſes* and the *Iſraelites* at that time. *q* To wit, of Incenſe, as appears from 1 *Chron*: 28: 18: where this is mentioned amongſt the things for which *David* left Gold, and *Solomon* is here ſaid to build it; and therefore this cannot be that Altar made by *Moſes*, *Exod*: 25: 23, 24: and 30: 1, 3: which alſo was of *Shittim*-Wood, whereas this was made of Cedar, and covered with Gold, 1 *Kings* 6: 20. *r* Under which, by a Synedoche are comprehended both all the utenſils belonging to it, and the other ten Tables which he made together with it, 2 *Chron*: 4: 7, 8.

49 And the candleſticks *ſ* of pure gold *t*, five on the right *ſide*, and five on the left, before the oracle *u*, with the flowers *x*, and the lamps, and the tongs *of* gold.

ſ Which were ten, according to the number of the Tables, whereas *Moſes* made but one: whereby might be ſignified the progreſs of the Light of Sacred Truth, which was now grown clearer than it was in *Moſes* his time, and ſhould ſhine brighter and brighter until the perfect day of Goſpel-Light. *t* Of maſſie and fine Gold. *u* In the Holy place. *x* Wrought upon the Candleſticks, as it had formerly been. See on *Exod* 25: 31.

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the † cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the holy temple.

† Heb, *aſhpans.*

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things * which David his father had dedicated, *even* the ſilver and the gold *y*, and the veſſels *z* did he put among the treaſuries of the houſe of the LORD.

† Heb. *Holy things of* David.

* 2 Sam: 8. 11. 2 Chron. 5. 1.

y Either, Firſt, All of it; and ſo *Solomon* built it wholly at his own charge. Or, Secondly, So much of it as was left. *z* Thoſe which *David* had dedicated. and with them the Altar of *Moſes*, and ſome other of the old utenſils which were now laid aſide, far better being put in the room of them.

CHAP. VIII.

The Feaſt of the Dedication of the Temple; The Ark of the Covenant with the Holy Inſtruments are brought into it; The Lord giveth a token of his preſence, 1,——11. *Solomon's Bleſſing and Thankſgiving*, 12,——21. *His Prayer*, 22,——61. *His Sacrifice of Peace-Offering* 62,——66.

THen * Solomon aſſembled the elders of Iſrael *a*, and all the heads of the tribes *b*, the † chief of the fathers *c* of the children of Iſrael, unto king Solomon *d* in Jeruſalem *e*, that they might bring up the ark *f* of the covenant of the LORD, out of the city of David *g*, which is Zion.

* 2 Chron: 5: 2:

† Heb: *princes.*

a The Senators, and Judges, and Rulers. *b* For each Tribe had a peculiar Head or Governour. *c* The chief Perſons of every great Family in each Tribe. *d* Unto himſelf; the antecedent Noun being put for the relative and reciprocal Pronoun, as is frequent with the *Hebrews*. *e* Where the Temple was built, and now finiſhed. *f* To the top of this high Hill of *Moriah*, upon which it was built; whether they were now to carry the Ark in a ſolemn pomp, that by this their attendance they might make a publick preſeſſion of that ſervice and reſpect, and obedience which they owed unto that God who was graciouſly and glorioully preſent in the Ark. *g* Where *David* had placed the Ark, 2 *Sam*: 6: 12, 17. See on 1 *Kings* 2: 10: and 3: 1. *h* Which is called *Zion*, becauſe it was built upon that Hill.

2 And all the men of Iſrael *i* aſſembled themſelves unto king Solomon at the feaſt *k*, in the month Ethanim, which *is* the ſeventh month *l*.

i Not only the chief Men who were particularly invited, but a vaſt number of the common People, as being forward to ſee and to joyn in this great and glorious Solemnity. *k* Underſtand either firſt, The Feaſt of Tabernacles, Or rather, Secondly, The Feaſt of the Dedication, to which *Solomon* had invited them, which was before that Feaſt: for that began on the 15*th* day of the 7*th* month, *Lev*: 23: 34: but this began at the leaſt 7 days before that Feaſt; for *Solomon* and the People kept the Feaſt for 14 days. here *v.* 65. *i. e.* 7 days for the dedication of the Temple, and 7 other days for that of Tabernacles; and after both theſe were finiſhed, he ſent all the People to their homes on the 23 day of the month. See 2 *Chron*: 7, 9, 10. *l* Which time he choſe with common reſpect to his Peoples convenience, becauſe now they had gathered in all their Fruits, and now they were come up to *Jeruſalem*, to Celebrate the Feaſt of Tabernacles. *Queſt.* The Temple was not finiſhed till the eighth month, 1 *Kings* 6: 38: how then could he invite them in the ſeventh month? *Anſ.* This was the ſeventh month of the next Year. For although *the Houſe in all its parts* was finiſhed the Year before, yet the utenſils of it deſcribed *Chap*; 7: were not then fully finiſhed, but took up a conſiderable time afterward; and many preparations were to be made for this great and extraordinary occaſion.

3 And all the elders of Iſrael came, and the prieſts took up the ark *m*.

m For although the *Levites* might do this, *Numb*; 4: 15: yet the Prieſts did it at this time, partly, for the greater honour of the Solemnity ; and partly, becauſe the *Levites* might not enter into the Holy place, much leſs into the Holy of Holies, where it was to be placed. into which the prieſts themſelves might not have entred if the High-Prieſt alone could have done it. *Obj. The Levites* are ſaid to have done this, 2 *Chron*: 5: 4. *Anſ.* That is moſt true, becauſe all the Prieſts were *Levites*, though all the *Levites* were not Prieſts.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation *n*, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and Levites *o* bring up.

n That made by *Moſes*, which doubtleſs before this time had been tranſlated from *Gibeon* to *Zion*, and now together with other things, was put into the Treaſuries of the Lord's Houſe, to prevent all the ſuperſtitious uſe and prophane abuſe of it, and to oblige the people to come up to *Jeruſalem*, as the only place where God would now be Worſhipped. *o* The Prieſts carrying ſome, and the *Levites* others.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen *p* that could not be told nor numbred for multitude.

p Either, Firſt, In the way, as *David* did upon the like occaſion, 2 *Sam*: 6: 13. Or, Secondly, When the Ark was come into the Prieſts Court where the Altar ſtood, whence it was ſpeedily to be conveyed to that place where the People could never behold it more. Or rather, Thirdly, When the Ark was ſeated in its place : for although they might in the way or paſſage offer ſome Sacrifices, as *David* did ; yet that was not a proper ſeaſon to offer ſo many Sacrifices as *could not be told nor numbred*, as theſe are here ſaid to be ; which far better agrees with what is more particularly related below. *Verſe* 62, 63, 64 which is here ſignified in the general by way of anticipation, as is frequently done in the Scripture in like caſes.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the Oracle of the houſe *q*, to the moſt holy *place*, *even* under the wings of the cherubims *r*.

q i. e. To that part of the Houſe which is called the *Oracle*. 1 *Kings* 6. 5, 16, 19, 23. or, as it here follows, *the moſt Holy Place*. *r* To wit, of *Solomon*'s new-made Cherubims, 1 *Kings* 6. 23, 24, 27. not of the *Moſaical* Cherubims, which were far leſs, and unmovably fixed to the Ark, *Exod*: 37 7, 8. and therefore together with the Ark, were put under the wings of theſe Cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves *ſ*, that the † ends of the ſtaves, were ſeen out in the || holy *place t* before the Oracle, and they were not ſeen without : and there they are unto this day.

† Heb. *heads.*
|| Or, *ark*, *as* 2 Chro. 5. 9.

ſ Not wholly, which was expreſly forbidden, *Exod*: 25: 15; *Numb*: 4: 6: but in part. *t* Either, Firſt, Properly ſo called : which place was indeed *before the Oracle*, But how then could it be ſaid, that *they were not ſeen without*, to wit, in the Holy place ? For that they ſhould be ſeen without, to wit, in the Court. was ſo ridiculous a conceit, that it had been abſurd to ſuppoſe it, or to ſay any thing to prevent it. Nor is it much better what others ſay, that theſe ends of the ſtaves did diſcover themſelves thorough the veil, which they thurſt forward, though they did not pierce thorough it. For neither in that caſe had they been ſeen ; and beſides, there was a Wall as well as a Veil in that place. Or rather, Secondly, In the moſt Holy place, which is oft called by way of eminency, *the Holy place*, as *Exod*; 29: 30: and 39: 1: *Levit*: 6. 30: and 10: 18: and 16. 2, 16, 17, 20. And the *Hebrew* words rendred *before the Oracle*, may be as well rendred, *within the Oracle*, the Phraſe, *al pene*, being ſo uſed, *Gen.* 1. 2. *The Spirit of God moved upon the face of the Waters*, i. e in the Waters, or in that confuſed heap of Earth and Water, in which God was now working, that he might bring it into order and uſe ; and *Gen.* 1. 20. where it is well rendred, *in the open Firmament of Heaven*, i. e. of the Air. And thus the whole is moſt true, They were *ſeen out*, to wit, without the Ark, and the Cherubims which covered all the other parts, but they were *not ſeen without* the Oracle, to wit, in the Holy place, ſtrictly ſo called. For how could they be ſeen there, when there was both a Wall and a thick Veil between that place and the Oracle ? And theſe Staves were left in this poſture, that the High-Prieſt might hereby be certainly guided to that very particular place where he was one day in a year to ſprinkle Bood, and to offer Incenſe *before the Ark*, which otherwiſe he might miſtake in that dark place, where the Ark was wholly covered with the Wings of the great Cheribims, which ſtood between him and the Ark when he entred thither. Some conceive that the Door of the Oracle ſtood always open (which yet ſeems very improbable ;) and that they who were near the Door, might ſee the ends of the Staves though, by reaſon of the darkneſs of the place they could ſee nothing elſe there.

9 * *There was* nothing in the ark *u*, ſave the two tables of ſtone, which * Moſes put there at Horeb, || when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

* Exod. 25. 21. Deut. 10. 2.
* Deut. 10. 5.
|| Or, *where*

u Strictly and properly ; for in a more large ſenſe, as *in* is oft taken for *by* or *near*, as is confeſſed, and hath been proved before ; ſo *the pot of Manna*, and *Aaron*'s *Rod* were alſo *in it*, Heb 9. 4 *i. e.* by it, to wit, in the moſt Holy place, *before the* Ark of *the Teſtimony*, where God commanded *Moſes* to put them, as it is expreſſed, *Exod.* 16. 33, 34. *Numb.* 17. 10. and not ſtrictly *in* it. But of this more, God aſſiſting, on *Heb.* 9. 4.

10 And it came to paſs when the prieſts were come out of the holy place *x*, that the cloud *y* * filled the houſe of the LORD *z*.

* Exod. 40. 34, 35.

x Either, Firſt, The moſt Holy place, into which the Prieſts had now entred to carry in the Ark. Or rather, Secondly, The Holy place, where they might have *ſtood to miniſter*, if the Cloud had not hindred them, as may be gathered from the next Verſe. *y* The uſual token of God's glorious preſence. See *Exod.* 16. 10. and 24. 15, 16 *Numb.* 9. 15. *z* Partly, in teſtimony of his gracious acceptance of this Work, and their Service ; and partly, to beget an awe and reverence in them, and in all others, when they approach to God.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud *a* : for the glory of the LORD had filled the houſe of the LORD.

a Becauſe the Cloud was either ſo bright that it dazled their eyes : or rather ſo dark, that it ſtruck them with horror and amazment, as is implied in the next Verſe.

12 ¶ Then ſpake Solomon *b*, The LORD * ſaid *c* that he would dwell * in the thick darkneſs.

* 2Chron. 6. 1.
* Levit. 16. 2.

b Perceiving both Prieſts and People ſtruck with horror and wonder at this darkneſs, he minds them, that this was no ſign of God's diſlike or diſfavour, as ſome of them might poſſibly imagine ; but a token of his Approbation, and Grace, and ſpecial Preſence among them. *c* Not in expreſs words, but by plain conſequence, becauſe he hath declared both by his Words and Actions, that he would manifeſt his preſence with, and dwelling among his People, by a dark Cloud, in which he would appear. See *Exod*, 13. 21, 22, and 24. 16. and 40. 35. *Numb.* 9. 15. *Deut.* 4. 11. and 5. 22. *Pſal.* 18. 12. and 97. 2.

13 I have ſurely built thee an houſe to dwell in *d*, a ſettled place for thee to abide in for ever *e*.

d I perceive by this thick darkneſs, that thou art coming among us, and therefore make haſte and come, O thou Bleſſed Gueſt, into the dwelling-place which I have built by thy Command, and for thy Service. *e* Not a Tabernacle, which was made to be carried from place to place ; but a durable, and, I hope, perpetual Habitation.

14 And the king turned his face about *f*, and bleſſed all the congregation of Iſrael *g* ; (and all the congregation of Iſrael ſtood *h*.)

f From the Temple, towards which he was looking to obſerve that thick and extraordinary darkneſs, to the Body of the Congregation. *g* Or, *Bleſſed*, (to wit, *the Lord*, which is eaſily underſtood from the following words ; in which he only bleſſeth or praiſeth God, but doth not bleſs the people at all) *with* (ſo the *Hebrew eth* is oft uſed, as hath been ſhewed before) *all the Congregation.* Although he might do both, firſt bleſs the Congregation, which poſſibly he might do in that ſolemn and appointed Form, *Numb.* 6. which therefore it was needleſs to repeat here ; and then bleſſed God. And indeed he doth both here below, where theſe ſame words are uſed, *Verſe* 55, 56, &c. *h* Partly, in way of Devotion to God, whom they adored : and partly, out of reſpect to the King.

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it i*, ſaying,

i Praiſed be God both for his Grace in making ſuch a promiſe, and for his Goodneſs and Truth in fulfilling it.

16 Since the day that I brought forth my people Iſrael out of Egypt *k*, I choſe no city *l* out of all the tribes of Iſrael to build an houſe, that my Name might be therein *m* ; but I choſe * David *n* to be over my people Iſrael.

* 2 Sam. 7. 8.

k Until *David*'s time ; for then he did chuſe *Jeruſalem*. *l i. e.* I did not declare my choice of it : for ſo *chuſing* is uſed for declaring or executing ones choice, as *Deut.* 12. 1. 2 *Chron.* 6. 5. *Zech.* 2. 12. and things are oft ſaid to be done when they are only manifeſted or declared to be ſuch ; in which ſenſe God is ſaid to be, *juſtified*, *Pſal.* 51. 4 and Men to *be guilty*, *Hoſ.* 5. 15. Otherwiſe to ſpeak properly, whatſoever God chuſeth, he chuſeth from Eternity. *m* That my preſence, and grace, and Worſhip, and Glory, might be there. *n* And in and with him the Tribe of *Judah*, of which he was, and *Jeruſalem* where he dwelt ; which is here implied by the oppoſition of this to the former part of the Verſe.

17 And * it was in the heart of David my father *o*, to build an houſe for the Name of the LORD God of Iſrael.

* 1 Chron. 17: 1.

o In his deſire and purpoſe, as this or the like phraſe is uſed, 1 *Sam.* 10. 7. and 14. 7. 2 *Sam*: 7. 3,

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my Name, thou didſt well that it was in thine heart *p*:

p Thy intention and affection was well-pleaſing to me.

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my Name.

20 And the LORD hath † performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the Name of the LORD God of Iſrael.

† Heb. *eſtabliſhed.*

21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD *q*, which he made with our fathers, when he brought them out of the land of Egypt.

q i.e. The Tables of the Covenant, by a Metonymy, wherein the Conditions of God's Covenant with *Iſrael* are written.

22 ¶ And Solomon ſtood *r* before * the altar of the LORD *ſ*, in the preſence of all the congregation of Iſrael *t*,

* 2 Chron. 6: 12.

Iſrael [t], and ſpread forth his hand towards heaven :

[r] Upon a Scaffold ſet up for him in the Court of the People, 2 *Chron*: 6. 13. [ſ] With his Face towards the Altar of Burnt-offerings. [t] Who ſtood round about the Scaffold, in the ſame Court with him.

23 And he ſaid, LORD God of Iſrael, * *There is* no God like thee, in heaven above, or on earth beneath, who * keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart :

* Exod. 15. 11. 2 Sa;7:22: *Dan. 9 4.

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him [u]: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

[u] That branch of thy Promiſe concerning the Building of this Houſe by *David*'s Son.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father, that thou promiſedſt him [x], ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael, † ſo that thy children take heed to their way, that they walk before me, as thou haſt walked before me.

*Cha:2:4: 2 Sa:7.12. † Heb. *there ſhall not be cut off unto thee a man from my ſight.* † Heb. *only if.*

[x] Make good the other branch of thy Promiſe, and do not loſe the Glory of thy Faithfulneſs, which now thou haſt got.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpeakeſt unto thy ſervant David my father.

27 But * will God indeed dwell on the earth [y]? Behold, the heaven [z], and heaven of heavens [a], cannot * contain thee [b]; how much leſs this houſe that I have builded [c]?

*2Chr:2:6 Iſa.66.1. Jer:23:24: Acts7:49: *Am:7:10,

[y] Reflecting upon God's performance of his promiſe concerning the building of the Temple, he breaks forth into admiration, Is it poſſible that the Great, and High, and Lofty God ſhould ſtoop ſo low, as to take up his dwelling here amongſt Men? O, aſtoniſhing condeſcenſion! [z] All this vaſt ſpace of the viſible Heaven. [a] The third and higheſt, and therefore the largeſt Heaven, called *the heaven of heavens* here, as alſo *Deut*. 10. 14. *Pſal*. 148. 4. for its eminency and comprehenſiveneſs. [b] For thy Eſſence reacheth far beyond them, being Omnipreſent. [c] This Houſe therefore was not built as if it were proportionable to thy greatneſs, or could contain thee, but only that therein we might ſerve and glorifie thee.

28 Yet have thou reſpect unto the prayer of thy ſervant [d], and to his ſupplication, O LORD my God, to hearken unto the cry, and to the prayer which thy ſervant prayeth before thee to day :

[d] Though thou art not comprehended within this place, yet ſhew thy ſelf to be graciouſly preſent here, by accepting and granting my preſent Requeſts here tendred unto thee.

29 That thine eyes may be open [e] toward this houſe night and day, *even* towards the place of which thou haſt ſaid, * My name [f] ſhall be there : that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‖ towards this place [g].

*Deut: 12. 11. ‖ Or, *in the place.*

[e] To behold, to wit, with an Eye of favour and compaſſion. So it is a Synecdochical Expreſſion; compare *Pſal*. 33. 18. and 34. 15. *Zach*. 12. 4. [f] My Preſence, and Glory, and Grace. See above *ver*. 16. [g] This Temple, to which *Solomon* did now look, and it may be, point ; and towards which, the godly *Iſraelites* directed their looks in their Prayers. See *Dan*. 6. 10.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‖ towards this place : and hear thou in heaven thy dwelling-place [h], and when thou heareſt, ‖ forgive [i].

‖ Or, *in this place.* ‖ Or, *be favourable.* So Gr.

[h] Which he adds, that the People might not Idolize the Temple, nor preſume upon it, as if God were now faſt tied to them, as having no other dwelling-place; and to direct them in all their Addreſſes to God in this Temple, to lift up their eyes above it, even to Heaven, where God's moſt True, and moſt Glorious Dwelling-place is. [i] To wit, the Sins of thy people, praying, and even of their Prayers ; which, if not pardoned, will certainly hinder the Succeſs of all their Prayers, and the courſe of all thy Bleſſings upon them.

31 ¶ † If any man treſpaſs [k] againſt his neighbour, † and an oath be laid upon him [l], to cauſe him to ſwear, and the oath come before thine altar in this houſe [m]:

† Heb. *whatſoever a man treſpaſs.* So Gr. † Heb: *and he require an oath of him*, or, *tender an oath to him*

[k] *i. e.* If he be accuſed of a Treſpaſs. [l] Either by the Judge, or by the Party accuſing him, or by the accuſed Perſon himſelf: which was uſual, when there were no Witneſſes. See *Exod*. 22. 8, 11. *Numb*. 5. 12, 15, &c. [m] For here God, who was appealed to as Witneſs, was eſpecially preſent. Hence the *Heathens* uſed to Swear at their Altars.

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way [n] upon his head, and juſtifying the righteous, to give him according to his righteouſneſs [o].

[n] *i. e.* The juſt Recompence of his wicked Action and Courſe. [o] To vindicat him, and to manifeſt his Integrity.

33 ¶ When * thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and * ſhall turn again to thee, and confeſs thy Name [p], and pray, and make ſupplication unto thee ‖ in this houſe :

*Lev:26. 17. Deu:28. 25. *Lev:26. 39, 40. ‖ Or, *toward.*

[p] Give Glory to thy Name, by acknowledging their Sins, and thy Juſtice ; and by accepting the puniſhment of their Iniquity ; and by truſting to thy power and Goodneſs alone, for their Deliverance,

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again [q] unto the land, which thou gaveſt unto their fathers.

[q] From the Land into which they are ſuppoſed to be carried by their Enemies, into *Canaan*. *Queſt*. If they were Baniſhed into a ſtrange Land, how could they pray *in this houſe*, as they are ſaid to do, *ver*. 33. *Anſw* 1. That may be rendred *to*, or, *towards this houſe*, as it is expreſſed, *ver*. 29, 30. The *Hebrew Prepoſition Beth*, *in*, being oft put for *El*, *to*, or, *towards*. 2. This may be underſtood of divers Perſons ; and ſo the ſence is this : when the People of *Iſrael* be defeated in Battel, and many of their Brethren be taken Priſoners, and carried into Captivity ; if then their Brethren remaining in the Land, ſhall heartily pray for their Captive Brethren, they ſhall be delivered.

35 ¶ When * heaven [r] is ſhut up [ſ], and there is no rain, becauſe they have ſinned againſt thee ; if they pray towards this place, and confeſs thy Name, and turn from their ſin, when thou afflicteſt them [t] :

* Lev:2 19. Deu 28: 23.

[r] The lower Heaven in which the Clouds are ; as *Deut*. 11. 17. *Pſal*. 147. 8. [ſ] The Heaven is compared to a great Store-Houſe in God's keeping, out of which nothing can be had, ſo long as it is cloſe ſhut up. [t] Do not reject their Prayers, becauſe they are forced from them by their Afflictions, as thou may'ſt juſtly do.

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them [u] the good way [x] wherein they ſhould walk, and give rain [y] upon thy land which thou haſt given to thy people for an inheritance.

[u] That their Sin being Pardoned, and thou being Reconciled unto them, may'ſt vouchſafe to teach them. Or rather, as our Tranſlators render the very ſame Words, 2 *Chron*: 6. 27 *When thou ſhalt teach*, or *haſt taught them*, not only by thy Word, for that was done before ; but by their Afflictions, which is one of God's Schools ; and eſpecially, by thy Spirit, enlightning their minds, and enclining their Hearts, that they may learn, and profit both by the Word, and by their Afflictions. And this is here fittly added, to ſhew, that he could not expect, and did not deſire from God the Pardon of their Sins, but upon God's Terms, to wit, upon their True Repentance. [x] *i. e.* The way, or Will of God ; or the way of their Duty, as the following words explain it, which is moſt rightly called *the good way* here, and 1 *Sam*. 12. 23. becauſe it is both Juſt and Holy, and therefore good in it ſelf ; and good, that is, both Delightful and Profitable, to thoſe that walk in it. The meaning is When thou haſt effectually taught them, and they have throughly learned how to pleaſe and ſerve thee acceptably, and to walk before thee in the way which thou haſt preſcribed them. [y] The order of *Solomon*'s Prayer is very obſervable ; firſt and chiefly, he prays for their Repentance and Forgiveneſs, which is the chief Bleſſing, and the only ſolid Foundation of all other Mercies ; and then he prays for the Temporal Mercy : thereby teaching us what to mind and deſire principally in our Prayers ; which alſo Chriſt hath taught us in his perfect Pattern and Form of Prayer ; wherein there is but one Petition for outward, and all the reſt are for Spiritual Bleſſings.

37 ¶ If * there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar [z] : if their enemy beſiege them in the land of their ‖ cities, whatſoever plague [a], whatſoever ſickneſs *there* be ;

* Lev.2 16, 26. Deut:2 21, 22, 2 28. ‖ Or, *riſdictio* † Heb: *gates.*

[z] *i. e.* The Plague or Locuſts, or Caterpillars, infeſting a Land by their great numbers, and venomous or noxious qualities : of which ſee, *Exod*. 10 4, 5. *Deut*. 28. 42. *Pſal*. 105. 34, 35. [a] That chiefly ſignifies, an extraordinary Judgment ſent from God.

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart [b], and ſpread forth his hands toward this houſe :

[b] *i. e.* Either, 1. His Sin, which may be called *the plague of his heart*, in oppoſition to the other Plagues here mentioned, which afflict only the Body, or outward Man ; So the ſence is, Who, by their Afflictions are brought to a true and ſerious ſence of their worſe and inward plagues of their Sins, which are moſt fitly called *the plague of the heart*, becauſe that is both the principal Seat of Sin, and the Fountain from whence all actual Sins flow. *Matth*. 15: 19. Or rather, 2. His Affliction ; for ſo this is Explained in the parallel place, 2 *Chron*: 6: 29. (which is the more conſiderable, becauſe this Book was written after this, to explain what was dark or doubtful, and to ſupply what was lacking in this) *when every one ſhall know his own ſore, and his own grief* ; which is not unfitly called, *the plague of his heart*, becauſe it was that plague which his Heart was moſt Afflicted with, *which pained him at the very heart* ; as the Phraſe is, *Jer*. 4: 19. compare *Pſal*: 55: 4. which cauſed him moſt vexation or grief, which is a Paſſion of the Heart : and ſo the ſence is, who ſhall know, *i. e.* be duly and deeply ſenſible of his Affliction, and the hand of God in it ; and his Sin as the cauſe of it : for Words of *Knowledge* in Scripture, do very frequently note ſuch a kind of Knowledge as affects and changeth the Heart, and reforms the whole courſe of a Mans Life ; for which cauſe, Men of ungodly Lives are frequently ſaid in Scripture *not to know God*, or *Chriſt*, or *his Word*, &c. And therefore no man *knows his ſore* in a Scripture-ſence, but he who *hears the rod*, who *turneth unto him that ſmitteth him*, and ſincerely *ſeeketh to the Lord* for Relief.

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways [c], whoſe heart thou knoweſt [d], (for thou, *even* thou only knoweſt the hearts of all the children of men.)

[c] According to his Repentance, or Impenitency. I pray with more hope and confidence, becauſe I do not deſire that thou wouldſt deliver ſuch as are inſenſible of thy Judgments, and their Sin ; but only thoſe who truly know the Plague of their own Heart, in

manner before explained. *d* thou knoweſt who are truly Penitent, and who are not; and therefore the granting of my Requeſt will be no diſhonour to thy Government, nor injury to thy Holy Nature.

Pſal.
o. 4.

40 That * they may fear thee *e* all the days that they live in the land which thou gaveſt unto our fathers.

e That when thou haſt firſt ſmitten them, and then ſo eminently delivered them, and that in anſwer to their Prayer, they may hereby be taught to fear Thee, and thy Juſtice, and thy Goodneſs.

41 Moreover concerning a ſtranger that *is* not of thy people Iſrael, but cometh out of a far country for thy Names ſake *f*;

f This may note, either 1. The end of his coming, that he may Worſhip, and Glorifie thy Name: or rather, 2. The motive, or occaſion of his Coming, which was the fame of God's Greatneſs, and Power, and Kindneſs to his People; as the following words Explain it.

42 (For they ſhall hear of thy great Name, and of thy ſtrong hand, and of thy ſtretched-out arm) when he ſhall come and pray towards this houſe.

Heb.
y name is
lled upon
is houſe.

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for *g*: that all people of the earth may know thy Name, to fear thee, as *do* thy people Iſrael *h*, and that they may know that † this houſe, which I have builded, is called by thy Name *i*.

g To wit, Aggreeable to thy Will and Word: for he would not have them heard, if they had prayed for any thing diſhonourable to God, or deſtructive to his People. It is obſervable, That his prayer for the Strangers is more large, and comprehenſive, than for the *Iſraelites*; that thereby he might both ſhew is Publick-ſpiritedneſs, and encourage Strangers to the Worſhip of the True God. *h* Whereby we ſee, how ſincerely and heartily the ancient and godly *Jews* deſired the Converſion of the *Gentiles*; whereas, the latter and degenerat *Jews*, in the days of Chriſt, and of the Apoſtles, did Envy, Oppoſe it, and Fret at it. *i i. e.* Is owned, not only by us, but by thy ſelf, as thy Houſe; the only place in the World to which thou would vouchſafe thy Preſence and Protection, and wherein thou wiltſt be Publickly and Solemnly ſerved.

Heb.
e way of
he city.

44 ¶ If thy people go out to battel againſt their enemy, whitherſoever thou ſhalt ſend them *k*, and ſhall pray unto the LORD *l* † toward the city which thou haſt choſen *m*, and *toward* the houſe that I have built for thy Name *n*:

k i. e. In a Juſt Cauſe, and by thy Warrant or Commiſſion. Whereby he implies, That it was unlawful for them to undertake any War meerly for their own Glory, or Luſt; or to enlarge their Empire beyond its due bounds; and that they could not with ſafe Conſcience pray to God for his Bleſſing upon ſuch a War. *l* Whereby he inſtructs them, That they ſhould not truſt, either to the Strength or Juſtice of their Arms, but only to God's Help and Bleſſing, which they were to pray for. *m* To wit, For thy Dwelling-place, and the Seat of thy Temple. *n* For to it they were to turn their Faces in Prayer; partly, thereby to profeſs themſelves to be the Worſhippers of the true God, in oppoſition to Idols; and that they ſought help from him, and from no other: and partly to ſtrengthen Faith in God's *Promiſes* and Covenant, the Tables whereof were contained in that Houſe.

|| Or, *right.*
† Heb.
udgment.

45 Then hear thou in heaven their prayer, and their ſupplication, and maintain their || cauſe *o*.

o Declare the Juſtice of their Cauſe, by giving them the Victory.

2 Chron.
. 36.
Prov. 20.
. Eccl
.20 Jam.
.2. 1 Joh.
3. 10.
Lev. 26.
4, 44.
Deut 28.
5. 64.

46 If they ſin againſt thee, (* for *there is* no man that ſinneth not *p*) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the * land of the enemy, far or near:

p The univerſal Corruption of Man's whole Race and Nature, makes me preſage, that they will fall into Sins; and withal, makes me to hope, that thou wiltſt not be ſevere to deal with them as their Sins deſerve.

Heb.
ring back
o their
earts.

47 *Yet* if they ſhall † bethink themſelves *q* in the land whither they were carried captives, and repent, and make ſupplication unto thee, in the land of them that carried them captives, ſaying *r*, We have ſinned, and have done perverſly; we have committed wickedneſs;

q Heb. *bring back their hearts*; to wit, their Sin: Expreſſed *ver.* 46. and implied in the following word, *Repent.* *r* Senſibly, and with an honeſt heart.

*Dan. 6. 10

48 And *ſo* return unto thee with all their heart, and with all their ſoul *s*, in the land of their enemies, which led them away captive, and * pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy Name:

s i. e. Sincerely, Univerſally, and Stedfaſtly.

|| Or, *right.*
Heb.
udgment.

49 Then hear thou their prayer, and their ſupplication in heaven thy dwelling-place, and maintain their || cauſe *t*.

t Heb. *their right*, againſt their Invaders and Oppreſſors. For they had forfeited all their Rights to God only, but not to their Enemies; whom though God uſed as ſcourges to chaſtiſe his Peoples Sins, yet they had no pretence of Right to their Land, nor any regard to it; but only minded the ſatisfaction of their own Luſts and Intereſts. See *Iſa.* 10. 5, 6. and 47. 6. *Zech.* 1. 15.

* Pſal.
106. 46.

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and * give them compaſſion before them, who carried them away captive, that they may have compaſſion on them *u*:

u i. e. May gently uſe them whilſt they are there, and proclaim Liberty to their Captives, to go to their own Land.

* Jer. 11. 4.

51 For they *be* thy people *x*, and thine inheritance, which thou broughteſt forth out of Egypt, from the * midſt of the furnace of iron *y*:

x For howſoever they may ſin againſt thee, or ſuffer from Men; yet ſtill remember, that they are thy peculiar People, and therefore do thou pity, and pardon, and ſave them. *y* So called, either from the Metal melted in it: or rather, from the Matter of which it conſiſted, an Iron Furnace being more hot and terrible, than one of Brick, or Stone. He underſtands hereby, their cruel Bondage, and painful Labours. See on *Deut.* 4. 20.

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

* Exod.
19. 5.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance *z*, * as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O LORD GOD.

z Thou haſt begun to build a Work of great and glorious Mercy to them; do not give occaſion to thine Enemies to think, thou waſt unable to finiſh it; or that thou art unſtable in thy ways and Counſels, or unkind to thine own Children.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

* Deut.
12. 10.
† Heb.
fallen.
† Heb.
word.
Jer. 29: 10.
† Heb.
ſpake.

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: * there hath not † failed one word of all his good † promiſe *a*, which he † promiſed by the hand of Moſes his ſervant.

a See the like, *Joſh.* 21: 45: and 23: 14. 2 *Kings* 10: 10.

57 The LORD our God be with us *b*, as he was with our fathers: let him not leave us, nor forſake us:

b By the preſence of his Grace and Mercy.

58 That he may incline our heart unto him *c*, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

c That he may not only bleſs us with outward Proſperity, and Glory; but eſpecially, with Spiritual bleſſings: and that as he hath given us his Word and Statutes to teach and direct us, ſo he would by his Holy Spirit, effectually incline and engage our Hearts to keep and obey them.

† Heb. *do*
the judgment
† Heb. *the*
thing of a
day in his
day.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God, day and night, that he † maintain the cauſe of his ſervant *d*, and the cauſe of his people Iſrael *e* † at all times, as the matters ſhall require:

d i. e. Of me, as *ver.* 28, 29, 30. their King, and conſequently of all my Succeſſors. *e* According to mine, or their various neceſſities and exigencies.

* Deut. 4.
35, 39.

60 That all the people of the earth may know *f* that * the LORD *is* God, *and that there is* none elſe.

f Both by our vertuous and holy Lives, to which thou inclineſt us by thy Grace; and by the eminent manifeſtations of thy Power and Goodneſs, in defending, and delivering us from all the aſſaults and devices of our Enemies.

61 Let your heart therefore be perfect *g* with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

g i. e. Sincere and ſerious in your purpoſes of Obedience; for ſinleſs Perfection, he himſelf taught them was not to be expected here, *Eccleſ.* 7: 20.

* 2 Chron.
7: 4.

62 ¶ And * the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice *h* of peace-offerings which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep *i*: ſo *k* the king and all the children of Iſrael dedicated the houſe of the LORD *l*.

h By the hands of the Prieſts. *i* Not all in one day, but in the 7, or, it may be in the 14 days, mentioned *ver.* 65. *k i. e.* By theſe Sacrifices, and Holy Exerciſes. *l i. e,* Began to ſet it apart for the Work and Service of God.

* 2 Chron.
7. 7.
* 2 Chr. 4. 1.

64 The * ſame day did the king hallow the middle of the court *m* that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings, becauſe * the brazen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

m To wit, of the Prieſts Court, in which the great Altar was. This he Conſecrated as he did the great Altar, to wit, by Sacrifices; but with this difference, That he Conſecrated That for laſting and particular uſe: but This only for the preſent time and occaſion, being warranted to do ſo both by the neceſſity of it for God's Service, and for the preſent Solemn Work, for which the Brazen Altar was not ſufficient, as it here follows; and by the direction of God's Spirit, wherewith *Solomon* was endowed, as being a Prophet, as well as a King. Here therefore he ſuddenly reared up divers Altars, which after this Solemnity were demoliſhed.

65 And at that time Solomon held a feaſt *n*, and all Iſrael with him, a great congregation, from the entring in of Hamath, unto the river of Egypt *o*, before the LORD *p* our God, ſeven days, and ſeven days *q*, *even* fourteen days.

n i. e. Kept the Solemnity. *o* The uſual and known bounds of the Land, in the utmoſt length of it, of which, ſee *Numb.* 34: 8. *Joſh.* 13. 5. *Judg.* 3: 3. *p i. e.* Before the Temple, and as in God's Preſence. *q Seven* for the Dedication of the Temple, or Altar; and the other *ſeven* for the Feaſt of Tabernacles; as may be gathered from 2 *Chron.* 7. 9. And it ſeems to be expreſſed in this manner, to intimate, that theſe 14 days of Rejoycing, were not all together, but that there was ſome interval between them, which indeed was neceſſary, becauſe the Day of Atonement was on the Tenth Day of this Month, *Levit*: 23. 27. And becauſe theſe 14 days ended on the Twenty-ſecond day, 2 *Chron.* 7. 10. it may ſeem moſt probable, that the Feaſt of the Dedication was kept before the Tenth day; and the Feaſt of Tabernacles ſome days after it.

66 On the eighth day he ſent the people away *r*: and they ‖ bleſſed the king *s*, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David *t* his ſervant, and for Iſrael his people.

‖ Or, *thanked.*

r Solomon having joyned with the People in the Solemn Aſſembly which was kept on the Eighth day; in the cloſe of that Day and Service, he took his ſolemn farewel, and diſmiſſed them with his Bleſſing; and the next Morning when the Heads and Elders who came to *Solomon* upon this ſpecial Summons, above *ver.* 3. and with them divers of the People came to take their leave of the King, he ſent them away. And ſo this place agrees very well with 2 *Chron*: 7: 9, 10 *s i. e.* They prayed to God to Bleſs him, according to their Duty and Cuſtom. Or, *They praiſed* him, for his great care and pains in Building of the Temple and ſetting up God's Worſhip among them. *t* In giving him a ſure Houſe, and a wiſe and religious Son, by whom he had now fulfilled the Promiſe made to *David* about the Building of the Temple.

CHAP. IX.

God's Covenant, in a ſecond Viſion, with Solomon, 1 —— 9. *The mutual Preſents of Solomon and Hiram,* 10 —— 14. *Strong holds built by Solomon,* 15 —— 19. *The Gentiles are Bond-men: The Iſraelites not ſo,* 20 —— 23: *Pharaoh's Daughter removeth to her Houſe,* 24 *Solomon's yearly ſolemn Sacrifices,* 25. *His Navy fetcheth Gold from Ophir,* 26 —— 28.

AND * it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do:

* 2 Chron: 7: 11:

2 That the LORD appeared to Solomon the ſecond time *a*, * as he had appeared unto him at Gibeon.

* Cha. 3: 5.

a To wit, in a Dream or Viſion: for that which is mentioned, *Chap* 6. 11. ſeems to have been imparted unto him by ſome Prophet or Meſſenger ſent from God, with that Errand. The time of this Revelation was, either 1. after all *Solomon*'s Buildings, as the words, thus rendred plainly imply. And if it ſeem ſtrange, that God ſhould not Reveal this purpoſe and ſentence of his concerning the Temple, till ſo many years after the finiſhing of it; it muſt be conſidered, 1. That as it is an act of God's ſingular Grace, when he doth thus Reveal himſelf to any Perſon, ſo it is but meet, he ſhould chuſe his own time for it. 2. That God had preſently after the finiſhing of the Temple, at the Feaſt of the Dedication of it, ſufficiently ſhewed his acceptance and approbation of it, by that glorious Cloud, *Chap.* 8. 10, 11. and therefore this Revelation was not then neceſſary. 3. That God might chuſe this as the fitteſt time for giving *Solomon* the following Admonition, when he perceived that his heart began to be lifted up in Pride, for his ſumptuous and magnificent Buildings, &c. and that he was grown vain, and careleſs and ſecure; and therefore moſt needed ſuch an awakening Oracle. Or, 2. Preſently after the Building of the Temple, as may be thought from the Matter of this Revelation, which ſeems beſt to ſuit with that time when it was newly Built, and when *Solomon*'s Prayer here mentioned was newly made: for ſeing the following word's contain God's Anſwer to that Prayer, it ſeems improbable, that the Anſwer ſhould come ſo many Years after it. But then this ſecond Verſe, and the reſt even to *ver.* 11. are to be incloſed with a Parentheſis; and the place muſt be thus rendred *ver* 2. *For* (ſo the *Hebrew Vau* is oft rendred) *the Lord appeared*, or, *had appeared to Solomon*, &c. *ver.* 3. *And the Lord had ſaid unto him*, &c And this Parentheſis may ſeem to have a foundation in *ver.* 10 where the firſt Verſe (in ſubſtance, though not in the very ſame words) is repeated, as is uſual after long digreſſions: and then he compleats the Sentence, *ver.* 11, &c. which till then had been ſuſpended. Nor are ſuch long Parentheſis without Example in Scripture; See my Latin *Synopſis*, on *Rom.* 5. 12, &c, *Eph.* 3: 1, &c *Revel.* 22. 7.

3 And the LORD ſaid unto him, I have heard thy prayer, and my ſupplication that thou haſt made before me: I have hallowed this houſe *b* which thou haſt built, * to put thy name there for ever *c*, and mine eyes *d*, and mine heart *e*, ſhall be there *f* perpetually *g*.

* Cha. 8. 29

b I have, by my glorious Preſence in the cloud, and by my acceptation of thy Sacrifices, Sanctified it to my proper uſe and Service. *c* As long as the *Moſaical* Diſpenſation laſts; whereas hitherto my Name and Worſhip hath been ſucceſſively in ſeveral places *d i. e.* My watchful and gracious Providence. *e* My true and tender Affection. *f* Shall be towards this Place and People. *g* Upon condition of your Obedience; as it here follows.

4 And if thou wilt walk before me, as David thy father walked *h*, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* will keep my ſtatutes and my judgments:

h Who, though he miſcarried in ſome things, yet in the general courſe of his Life was Upright and Faithful towards me.

5 Then *i* I will eſtabliſh the Throne of thy kingdom upon Iſrael for ever, * as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

* 2 Sam. 7. 12. Chap. 2. 4. 1 Chron: 22. 10.

i Upon that condition; for my Promiſe to *David* was Conditional.

6 *But* * if ye ſhall at all turn from following me *k*, ye or your children, and will not keep my commandments *and* my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

* 2 Sam. 7. 14.

k Or rather, *if ye ſhall wholy turn*, &c. If you ſhall wilfully and obſtinately depart from God, and violate his Laws, as the doubling of the Word implies. Whereby he alſo intimates, That he would not be ſo rigid and ſevere towards them, as to mark every thing that was amiſs; but would bear with much, as he did in *David*, &c. only that he would not endure a total defection from him.

7 Then will I cut off Iſrael out of the land which I have given them, and this houſe which I have hallowed * for my name, will I caſt out of my ſight *l*, and Iſrael ſhall be a proverb *m*, and a by-word among all people:

* Jer. 7. 15.

l I will not regard it; I will take away my Protection and gracious Preſence from it. *m* Their Miſeries ſhall be named Proverbially, to expreſs extream Calamities. See *Deut.* 28. 37.

8 And at this houſe *which* is high *n*, every one that paſſeth by it ſhall be aſtoniſhed *o*, and ſhall hiſs *p*; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

* Deut. 29: 24. Jer: 22: 8.

n i. e. Exalted in its Priviledges, Glorious, and Renouned. The Particle *which* is oft underſtood, and is here fitly ſupplied out of 2 *Chron.* 7. 21 where it is expreſſed. *o* At its unexpected and wonderful Ruine. *p* By way of Contempt and Deriſion. See *Jer*: 19: 8: and 49 17: and 50: 13.

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſs at the end of twenty years, * when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe.

* 2 Chr. 8: 1 * Chap 6. 37, 38. and 7: 1:

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee *p*.

p Or, *near* (as *Beth* oft ſignifies, as hath been proved before) *the Land of Galilee* bordering upon it; in thoſe parts which were near, and adjoyning to *Hiram*'s Dominions, with the Cities, underſtand the Lands and Territories belonging to them. *Queſt.* How could *Solomon* give away any part of that Land wherein the People had a Right by a Divine Lot, and God had a Right, as being the only Proprietary of it; upon which ground the total Alienation of it, or any part of it, was forbidden. *Levit* 25. 23? *Anſw.* 1. it is not ſaid, that he gave them away wholly, and for ever; but he might Aſſign them to him only for a time, until he was fully ſatisfied for his Debt. 2. If theſe Cities were poſſeſſed by *Iſraelites*, *Solomon* did not give him their particular Poſſeſſions, but only his own Royalties over them, and all the Profits he received from them, which were very conſiderable, as may be gathered from that paſſage, *Chap.* 12. 4. 3. Theſe Cities, though they were within thoſe large bounds which God fixed to the Land of Promiſe, *Gen.* 15: 18. *Joſ.* 1. 4 yet were not within thoſe parts which were diſtributed by Lot in *Joſhua*'s Time; nor belonging to the Tribe of *Aſher*, (as ſome ſuppoſe) as may be gathered both from *Joſh.* 19. *ver.* 27. where *their border* is ſaid to *go out* only *to* the Land of *Cabul*; to wit, excluſively: and *ver.* 30. where all their Cities are ſaid to be but *Twenty and two*; and from 2 *Chron.* 8. 2. where it is ſaid of thoſe Cities, when *Hiram* reſtored them, That *Solomon built them, and cauſed the children of Iſrael to dwell there.* Which makes it more than probable, that theſe Cities were not Inhabited by *Iſraelites*, but by *Canaanites*, or other *Heathens*; who being Subdued, and Extirpated by *David*, or *Solomon*, thoſe Cities became a part of their Dominions, and at their Diſpoſal; and afterwards were reckoned a part of *Galilee*, as *Joſephus* notes. And may be one reaſon, why he gave theſe, rather than other Cities, becauſe they were in his power to give, when others were not.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not *q*.

† Heb. *Were not right in his eyes.*

q He did not accept them for ſatisfaction, becauſe the Cities were out of repair, as appears from *ver.* 13. and the Soyl not good in his Eyes, and therefore he refuſed them, 2 *Chron.* 8: 2. and expected, and doubtleſs had ſatisfaction ſome other way; as may be gathered from the following Story.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‖ Cabul *r* unto this day.

‖ *That is, diſpleaſing,* or, *dirty.*

r i. e. Of dirt, as moſt interpret it. Not that it was a barren Soil,as ſome imagine ; for they who deſcribe thoſe parts,commend them as Fruitful : nor would *Solomon* have made him ſo unworthy a return : but becauſe it was not pleaſant,nor aggreeable to his,nor to his Peoples Humour ; becauſe, though the Land was very good, yet being a thick and ſtiff Clay,and therefore requiring great pains to manure and Improve it, it was very unſuitable to the Diſpoſition of the *Tyrians*, who were Delicat, and Lazy, and Luxurious, and wholly given to Merchandiſe.

14 And Hiram ſent *s* to the king ſixſcore talents of gold.

s Or rather, *for Hiram had ſent*. And this ſeems to be here added, both to declare the quantity of the Gold ſent, which had been only named before, *ver*, 11. and as the reaſon why he reſented *Solomon*'s Action ſo ill, becauſe ſo great a Sum required a better Recompence.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed *t*, for to build the houſe of the LORD, and his own houſe, and Millo *u*, and the wall of Jeruſalem, and Hazor *x*, and Megiddo *y*, and Gezer *z*.

t Both the Levy of Men ; of which, *Chap*: 5: 13: and the Levy of Money upon his People and Subjects,which is ſufficiently evident from many Scriptures. And this Sentence may look both backward and forward. He raiſed this Levy, both to pay what he owed to *Hiram*,which is mentioned before ; and to Build the Works here following. *u* It ſeems to have been an eminent, and large, and ſtrong Fort or Caſtle in *Jeruſalem* ; as may be gathered from 1 *Kings* 11: 27. 2 *Chron.* 32: 5. *x* In *Naphtali*, See *Joſh.* 11: 10: and 19: 36. *y* In that part of the Tribe of *Manaſſeh* within *Jordan* : of which ſee *Joſh.* 17: 15. *z* In *Ephraim*, *Joſh*: 21: 21. It now was and long had been in the poſſeſſion of the *Canaanites*, *Joſh.* 16: 10. *Judg.* 1. 29. and permitted ſo to be by *David*, and *Solomon* ; either by neglect, or becauſe they were buſied in greater and more neceſſary Employments.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer *a*, and burnt it with fire, and ſlain the Canaanites that dwelt in the City, and given it *for* a preſent unto his daughter, Solomons wife.

a Not now, but long before this time, and preſently after the Marriage of his Daughter,as is moſt probable ; and it is here mentioned only as the occaſion of *Solomon*'s Building it. Poſſibly the *Canaanites* of this place had been guilty of ſome hainous Crime ; and becauſe *Solomon* thought not fit to deſtroy them himſelf, he deſired *Pharaoh* to do it for him,or *Pharaoh* might offer his Service therein for his Daughter's advantage.

17 And Solomon built Gezer, and Beth-horon the nether *b*,

b In *Benjamin*, *Joſ.* 18. 13, 14. and *Bethoron the upper*, which is added 2 *Chron.* 8. 5 a City of the Tribe of *Ephraim*, *Joſh.* 16. 5. poſſiblie bordering upon *Benjamin*, and nigh unto *the lower Bethoron* ; which alone may be here mentioned, either, becauſe it was the more famous place : or, becauſe it needed more reparations.

18 And Baalath *c*, and Tadmor *d*, in the wilderneſs, in the land *e*,

c In the time of *Dan*, *Joſ.* 19. 40, 44. *d* Suppoſed to be called *Tamar*, *Ezek.* 47. 19. *e* This clauſe may belong either firſt, to all the places above-mentioned, which are here declared to be in the Land of *Canaan*. But ſo that Clauſe may ſeem ſuperfluous ; for none would eaſily think that he would Build much out of his own Land Or rather, Secondly, To *Tadmor*, which otherwiſe being in that Wilderneſs which was the border of the Land, might have been preſumed to have been out of the Land.

19 And all the cities of ſtore *f* that Solomon had, and cities for his chariots, and cities for his horſemen, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon *g*, and in all the land of his dominion.

† Heb. *the deſire of Solomon which he deſired.*

f To lay up Arms and Ammonition for War,and Corn,or other Proviſions, againſt a time of ſcarcity, See *Exod.* 1: 11. *g* Either in the Mountain of *Lebanon*, which being the Border of his Land, he might Build ſome Forts, or a Frontier City in it. Or, in the Houſe of the Foreſt of *Lebanon* : of which ſee *Chap.* 7. 2.

20 *And* all the people *that were* left of the Amorites Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children * that were left after them in the land whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice *h* unto this day.

* Judg. 1. 21, 27, 29.

h He uſed them as Bond-men, and impoſed Burdens and Bodily Labours upon them. See 2 *Chron*: 2: 18. Hence ſome think they are called *Solomon*'s *ſervants*, *Eara* 2: 55, 58. *Queſt.* Why did not *Solomon* deſtroy them, as God had commanded, when now it was fully in his power to do ſo ? *Anſ.* Firſt, The command of deſtroying them, *Deut*: 7. 2. did chiefly, if not only, concern that Generation of *Canaanites*, who lived in or near the time of the *Iſraelites* entring into *Canaan*. Secondly, That Command ſeems not to be Abſolute and Univerſal, but Conditional, and with ſome Exception for thoſe who ſhould ſubmit to them, and embrace the True Religion,as may be gathered both from *Joſ.* 11:19. and from the Hiſtory of the *Gibeonites*, *Joſ* 9. whom *Joſhua* did not ſin in ſparing,when he had ſworn to do ſo ; and *Saul* did ſin in endeavouring to deſtroy them. But if God's Command had been Abſolute,the Oaths of *Joſhua*, and of the Princes, could not have obliged them, nor diſpenſed with ſuch a Command.

* Lev: 25. 39.

22 But of the children of Iſrael did Solomon * make no bond-man : but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen,

23 Theſe *were* the chief of the officers that *were* over Solomons work, five hundred and fifty *i*, which bare rule over the people that wrought in the work.

i Obj. They were only 250 in 2 *Chron*: 8: 10. *Anſ.* Firſt,Thoſe might be Officers of another ſort ; for they are not ſaid to be *over the work*, as theſe are, but only *over the people*. Secondly, The 250 were *Iſraelites*, who are therefore diſtinctly mentioned in that Book, where many things are more exactly noted than in the former ; and the other 300 were ſtrangers, who therefore are neglected in that more accurate account. Or, Thirdly, There was but 250 at one time, which is noted there, and 250 at another time, (for it is apparent they did their work by turns) and the other 50 either were Superior to all the reſt ; or rather, were a reſerve to ſupply the place of any of the 500 when there was occaſion,which might frequently happen. And ſo this was an act not unbecoming *Solomon*'s Wiſdom, to make proviſion for Emergencies.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto * her houſe which *Solomon* had built for her : then did he build Millo.

* 2 Chron. 8: 11.
* Chap. 7. 8.

25 ¶ And three times in a year *k* did *Solomon* offer burnt-offerings, and peace-offerings, upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD : ſo he finiſhed the houſe *l*.

† Hebr. *upon it.*

k i. e. At the three Solemn Feaſts. Which is not ſaid excluſively, as is evident both from 2 *Chron.* 8. 13. and from the expreſs and oft-repeated Commands of God to offer at other times, which it is abſurd to think that *Solomon*, not yet fallen into ſin, ſhould ſo wickedly and ſcandalouſly neglect;but becauſe then he did it more Solemnly,and more coſtlily,and more publickly : whereby it might be preſumed, that he did ſo at all other appointed times. *l* Or, *ſo he perfected the houſe*, to wit, by applying it to the uſe for which it was made, in which the perfection of ſuch things conſiſts. Or, *the houſe* may be put Metonymically for the Work or Service of the Houſe, as it is elſewhere commonly uſed for the things or perſons in the Houſe. Or, the words may be, and are rendred thus, *After that* (for ſo the *Hebrew Vau* oft ſignifies, as *Iſa.* 37. 9, 36. *Hoſ.* 1. 11. *Zech.* 12. 2.) *he finiſhed the houſe* ; i. e. From the time of the finiſhing of the Houſe until this time, he continued to do ſo.

26 ¶ And * king Solomon made a navy of ſhips *m*, in Ezion-Geber,which *is* beſide Eloth *n*, on the † ſhore of the red-ſea, in the land of Edom *o*.

* 2 Chron. 8: 17.
† Heb. lip.

m Not now in the order in which it is placed in the Hiſtory,but in the beginning of his Reign ; as appears, becauſe the *Almug-trees* which he uſed in this Work,were brought in this Navy from *Ophir* *Chap*: 10: 11: 12. 2 *Chron*: 9: 10, 11. which was a three Years Voyage there, *ver*: 22. For *Ophir* and *Tharſis* were either the ſame place, or one near to another. *r* Or, *Elath*, as it is called 2 *Kings* 14: 22 See *Deut.* 2: 8. It is thought to be that famous Port on the Red Sea, which *Ptolemy* and *Strabo* cal *Elana*. *o* Which *David* brought under his Dominion, and *Solomon* kept it.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea *p*, with the ſervants of Solomon.

p For which the *Tyrians* were famous. He ſent alſo Ships to joyn with *Solomon*'s, 2 *Chron*: 8: 18: not from *Tyre*, the famous City of *Phœnicia*, which was in the Midland Sea, from whence he could not Sail to the Red-ſea,without ſetching a vaſt compaſs;but from an Iſland in the Red-ſea, called *Tyre*, becauſe it was a Colony of the *Tyrians*, as *Strabo* notes.

28 And they came to Ophir *q*, and fet from thence gold, four hundred and twenty talents *r*, and brought *it* to king Solomon.

q A place famous for the plenty and fineneſs of the Gold there; Of which ſee *Gen*: 2: 11, 12. *Job* 22: 24: and 28: 16: *Pſal.* 45: 9. *Iſa*: 13. 12. It is manifeſt and agreed, that it was a part of the *Eaſt-Indies*. which though very remote from us, yet was far nearer to the Red-ſea, from whence they might eaſily Sail to it in theſe Ancient Times,becauſe they needed not to go far from the Coaſt to come to it, becauſe they might (according to the manner of theſe firſt Ages) Sail all along near the Coaſt, though the Voyage was thereby more tedious, which was the reaſon why three Years were ſpent in it. And here, and here only were to be had all the Commodities which *Solomon* fetched from *Ophir*, 1 *Kings*: 10: 22. *r* In all there came to the King 450 Talents, whereof it ſeems 30 Talents were allowed by *Solomon* to *Hiram* and his Men for the Voyage, and ſo there were only 420 that came clearly into the Kings Treaſury.

CHAP. X.

The queen of Sheba cometh to Jeruſalem : admireth Solomon's Wiſdom and Glory : Giveth God thanks, and Solomon Preſents, 1 —— 10. *His Riches,* 11 —— 15. *Targets : Ivory Throne, Veſſels,* 16 —— 23. *Preſents ; Chariots and Horſes, Tribute,* 24 — 29.

AND when the * queen of Sheba *a* heard of the fame of Solomon, concerning the Name of the LORD *b*, ſhe came to prove him with hard queſtions *c*.

* 2 Chr. 9. 1
Mat 12. 42
Luk. 11. 31

a Either, Firſt, Of *Æthiopia*, as that People by conſtant Tradition from their Anceſtors affirm, which alſo was truly in *the ends of the earth*, whence ſhe came, *Mat.* 12. 42. Or rather, Secondly, Of that part of *Arabia*, called *Sabæa*,which was at a great diſtance from *Jeruſalem*, and really in the *ends of the earth*, and bordering upon the Southern Sea ; for there, much more than in *Ethiopia*, were the Commodities which ſhe brought, *v.* 2, 10. Howſoever, this is here ſaid for her commendation, That being a Woman,and a Queen, and living at great eaſe, and in ſuch remote parts, ſhe was willing to take ſo long and chargeable a Journey to improve her ſelf in knowledge, and that of Divine things, as is here implied. *b i. e.* Concerning the great Work which he had done *for thy Name*, *i. e.* the Honour, and Service, and Worſhip *of the Lord*, as it is expreſſed *Chap.* 8. 17. and elſewhere. Or, concerning God; *the Name of God* being oft put for *God*, as hath been noted before ; concerning his deep knowledge in the things of God. For it is very probable, that ſhe had, as alſo had divers other *Heathens*, ſome knowledge of the True God, and an earneſt deſire to know more of the Beeing, and Nature, and Worſhip of GOD, wherein the *Heathens* were generally at a great loſs, and which many of them deſired and endeavoured to underſtand. Or, concerning the great things which GOD had done for him, eſpecially in giving him ſuch incomparable Wiſdom, and that in an extraordinary manner. *c* Concerning Natural, and Civil, and eſpecially, concerning Divine things, about which there are, and ever were the hardeſt queſtions.

† Heb. *hoſt.* So Gr.

2 And ſhe came to Jeruſalem with a very great † train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart *d*.

d i. e. Of all the doubts and difficulties wherewith her mind was perplexed.

† Heb. *words.*

3 And Solomon told her all her † queſtions *e*: there was not *any* thing hid from the king, which he told her not *f*.

e Heb. *all her matters*; he ſatisfied her in all things ſhe deſired to know. *f* There was not any thing ſhe asked which *Solomon* did not both underſtand himſelf, and acquaint her with.

4 And when the Queen of Sheba had ſeen all Solomons wiſdom, and the houſe *g* that he had built,

g Or, *The houſes*, The Singular Number being put for the Plural, to wit, both the Temple and the King's Houſe, in both which there were evidences of ſingular Wiſdom.

† Heb. *ſtanding.* ‖ Or, *butlers.*

5 And the meat of his table and the ſitting of his ſervants *h*, and the † attendance of his miniſters *i*, and their apparel *k*, and his ‖ cup-bearers, and his aſcent by which he went up unto the houſe of the LORD *l*; there was no more ſpirit in her *m*.

h i. e. The order and manner in which his Courtiers, or other Subjects (who all were *his ſervants* in a general ſenſe) ſat down at Meals, at ſeveral Tabels in his Court. *i* To wit, upon the King, both at his Table, and elſewhere in his Court; and when he went abroad to the Temple or other places. *k* Both the coſtlineſs of it, and eſpecially the conveniency of it to their ſeveral Places and Offices. *l* From his own Palace. See 2 *Kings* 16. 18. But the Ancients, and ſome others, tranſlate the words thus, *and the burnt-offerings which he offered up* in *the houſe of the Lord*; under which, as the chief, all other Sacrifices are underſtood: when ſhe ſaw the manner of his offering Sacrifices to the Lord, which doubtleſs ſhe would not neglect to ſee; and in the ordering of which ſhe might diſcern many Characters of excellent Wiſdom, eſpecially when ſhe had ſo excellent an Interpreter as *Solomon* was to inform her of the reaſons of all the circumſtances of that Service. *m* She was aſtoniſhed, and wrapt up in a kind of extaſie, and could ſcarce determine whether ſhe did really ſee theſe things, or whether it was not only a pleaſant Dream.

† Heb. *word.* ‖ Or, *ſayings.*

6 And ſhe ſaid to the king, It was a true † report that I heard in my own land, of thy ‖ acts, and of thy wiſdom.

† Heb. *thou haſt added wiſdom and goodneſs to the fame, &c.*

7 Howbeit, I believed not the words *n*, until I came, and mine eyes hath ſeen *it*: and behold, the half was not told me: † thy wiſdom and proſperity *o* exceedeth the fame which I heard.

n Which the reporters uſed concerning thee: or, *the things* reported they ſeemed incredible, and above the perfection of humane nature. *o* Or, *happineſs* or *vertue.* Heb. *goodneſs.*

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God *p*, which delighted in thee, to ſet thee on the throne of Iſrael *q*: becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice *r*.

p He deſerves all bleſſing and praiſe, for delighting to honour and advance ſo worthy a Perſon *q* For it was God's ſpecial act to make him King, rather than his elder Brother. *r i. e.* To execute juſt Judgment among them, to govern them with Right and Equity She tacitly admoniſheth *Solomon*, that he was not made King that he might live in Eaſe, and Pleaſure, and Splendor, but for the good of his People.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe which the Queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees, and precious ſtones.

‖ Or, *rails.* † Heb. *a prop.* † Heb. *to.* * 2 Chron. 9: 10:

12 And the king made of the Almug-trees *ſ*, ‖ † pillars *t* for † the houſe of the LORD, and for the kings houſe; harps alſo, and pſalteries for ſingers: there came no ſuch * Almug-trees, nor were ſeen unto this day.

ſ Called alſo (by an inverſion of the Letters, which is uſual among the *Hebrews*) *Algum-trees*, 2 *Chron* 2: 8: and 9: 10: whereof there were ſome in *Lebanon*, 2 *Chron:* 2: 8: but the beſt ſort came from *Ophir*, as is here ſaid. *t* Or *ſupporters*, either, for the Aſcent or Stairs, by which they went from the King's Houſe to the Temple. See 1 *Chron:* 26. 16; and 2 *Chron:* 9: 11: or, for divers parts both of the LORDS, and of the Kings Houſe.

† Heb. *according to the hand of king Solomon.*

13 And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe asked, beſides *that* which Solomon gave her † of his royal bounty: ſo ſhe turned, and went to her own countrey, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold *u*,

u Which amounts to about two Millions of our Money. And this Gold did not come from *Ophir* in *India*, or *Tarſhiſh*; but from *Arabia* and *Ethiopia*, and other parts, which then were well repleniſhed with Gold, though ſince exhauſted by the inſatiable Avarice of ſucceeding Ages.

15 Beſides *that he had* of the merchant-men *x*; and of the traffick of the ſpice-merchants *y*, and of all the kings of Arabia *z*, and of the ‖ governours of the countrey *a*.

‖ Or, *captains.*

x Heb. *of the ſearchers*, or *ſpies*: *i. e.* either Merchants, who uſe to enquire and ſearch out Commodities, and all advantages of Trade: or rather, the *Publicans* or gatherers of the King's Revenues, who uſed to ſearch narrowly into all Wares and Dealings, that the King might not be defrauded of his Rights. *y* Or rather, *of the merchants* in general, as that word is oft uſed in *Ezek* 27. and elſewhere. So this and the former particular contain both the branches of the King's Revenue, what he had from the Land and Fruits thereof, and what he had from the Merchants and Traders in other Commodities. *z* To wit, of thoſe parts of *Arabia* which were next to *Canaan*, which were either conquered by *David*, or ſubmitted to pay Tribute to *Solomon*. But we muſt not think all theſe to be King's of large Dominions, but many of them only Governours of Cities, and the Territories belonging to them, ſuch as were formerly in *Canaan*, and were anciently called *Kings*. *a* Or, *of the land*, or *of that land*, for there is an Article in the *Hebrew*, *i. e.* either of the Land of *Canaan*: or rather, of the Land of *Arabia*; whereof ſome parts were ſo far Conquered, that he had Governors of his own over them, who were each of them to take care of the King's Revenue in his Juriſdiction; and part only ſo far, that they ſtill had Kings of their own, but ſuch as were Tributaries to him.

16 ¶ And King Solomon made two hundred * targets *of* beaten gold *b*: ſix hundred *ſhekels* of gold went to one target.

* 1 Sam: 17: 6:

b For pomp and Magnificence, and (as may be thought from the uſe of the Brazen Shields, *Chap*: 14: 27, 28:) to be carried before him, by his Guard, when he went abroad.

17 And *he made* three hundred ſhields *of* beaten gold; three pound *c* of gold went to one ſhield: and the king put them in the * houſe of the foreſt of Lebanon.

* Chap. 7: 2:

c Or, 300 *ſhekels*, as it is expreſſed, 2 *Chron.* 9. 16.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it *d* with the beſt gold.

d Not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main ſubſtance of it was Ivory, but ſome cavities were left in it which were filled with Gold.

19 The throne *had* ſix ſteps, and the top of the throne *was* round † behind *e*: and *there were* † ſtays on either ſide on the place of the ſeat, and two lions *f* ſtood beſide the ſtays.

† Heb. *on the hinder part thereof.* † Heb. *hands.*

e Made like the half of a Circle. *f* Theſe and the following Lions ſeem added, to expreſs either the Tribe from which *Solomon* ſprung, compared to a Lion, *Gen.* 49. 9. or rather, that Majeſty and Power wherewith a Prince is adorned and armed, which his Subjects cannot reſiſt; or, the Duty of a Prince in the execution of Judgment, which ought to be done with great Courage and Magnanimity.

20 And twelve lions ſtood there on the one ſide, and on the other upon ſix ſteps: there was not † the like made in any kingdom.

† Heb. *ſo*

21 ¶ And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, ‖ none *were of* ſilver; it was nothing accounted of *g* in the days of Solomon.

‖ Or *there* was *no ſilver in them*

g Comparatively. Such Hyperbolical expreſſions being frequent both in Scripture, and other Authors.

22 For the king *had* at Sea a navy of Tarſhiſh *h*, with the navy of Hiram: once in three years came the navy of Tarſhiſh, bringing gold and ſilver, ‖ ivory, and apes, and ‖ peacocks.

‖ Or, *elephants teeth.* ‖ Or, *parrots.*

h Either first, The Ships of the Sea, which may ſeem to be called *Tarſhiſh* as *Pſal.* 48. 7. *Iſa.* 60. 9. from an eminent part of the Sea near *Judea*, ſo called, Or rather, the Ships that went to *Tarſhiſh*. For *Tarſhiſh* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifeſt from *Iſa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the 3 Years uſually ſpent in that Voyage: But whether it was *Spain*, where in thoſe times there was abundance of Gold and Silver, as *Strabo* and others affirm; or, ſome place in the *Indies*, it is needleſs to determine.

23 So king Solomon exceeded all the kings of the earth in riches, and for wiſdom.

24 ¶ And all the earth *i* † ſought to Solomon, to hear his wiſdom which God had put in his heart.

† Heb. *ſought the face of, &c.*

i i. e. All the Kings of the Earth, (as it is expreſſed 2 *Chron.* 9. 23.) to wit, of thoſe parts of the Earth; which Synecdoche is very frequent.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes and mules, † a rate year by year.

† Heb. *the thing of a year in its year*, Exo. 16. 4.

26 ¶ * And Solomon gathered together chariots, and horſemen *k*: and he had a thouſand and four hundred chariots *l*, * and twelve thouſand horſemen,

* 2 Chro: 1: 14: & 9: 25

whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

k Like a wiſe Prince, in deep peace providing for War. *l* See the Notes on 1 *Kings* 4. 26.

† Heb. *gave.*

27 And the king † made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees *m*, that *are* in the vale for abundance.

m Which there were vile and common. See *Iſa:* 9: 10.

*2 Chron: 1. 16. & 9. 28. † Heb. *and the going forth of the horſes which was Solomon's.*

28 ¶ * † And Solomon had horſes *n* brought out of Egypt, and linen yarn *n*: the kings merchants received the linen yarn at a price *o*.

n The two chief Commodities of *Egypt*. See *Prov.* 7. 16. *Cant.* 1. 9. *Iſa.* 3. 23, *Ezek.* 27. 7. *o Solomon* received them from *Pharaoh* at a certain price agreed between them, and gave this priviledge to his Merchants, for a Tribute to be paid to him out of it.

29 And a chariot *p*, came up, and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites *q*, and for the king of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

p This is not be underſtood of the Chariots and Horſes themſelves, (for then all Horſes had been ſet at an equal price, which is moſt abſurd) but by a Metonymy, for the Lading of Chariots and Horſes, which conſiſting of fine Linen and Silk, *&c.* were of great value; and the King's Cuſtom, together with the Charges of the Journey, amounted to theſe ſums. *q* A people dwelling principally in the Northern and Eaſtern parts of *Canaan*, *Joſ*: 1: 4: whom the *Iſraelites*, contrary to their Duty, ſpared, and ſuffered to live among them, *Judg.* 3. 5. who afterwards, it ſeems, grew numerous and potent, and, it may be, they ſent out Colonies (after the manner of the Ancient Times) into ſome parts of *Syria* and *Arabia*; and poſſibly, theſe *Kings of the Hittites* may be ſome of thoſe *kings of Arabia*, 1 *Kings* 10. 15.

CHAP. XI.

Solomon's Wives and Concubines which in his old Age ſeduce him to Idolatry, 1,——8. God threatneth him, 9,——13, His Adverſaries are Hadad, who flieth into Egypt, and is entertained there, 14,——22. Rezon who reigned in Damaſcus, 23,——25. Jeroboam to whom Ahijah foretelleth that he ſhall be king: Solomon ſeeketh his life, 26,——40. His acts, reign and death. Rehoboam ſucceedeth him, 41,——43.

* Neh: 23: 26: * Deut: 17: 17: ‖ Or, *beſides.*

BUT * king Solomon loved *a* * many ſtrange women *b* (‖ together with the daughter of Pharaoh:) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

a To wit, Inordinately and Luſtfully. *b* He ſinned againſt God's known Law, both in their number, *Deut.* 17. 17. and in their quality.

* Exod: 34: 16: Deut: 7: 3:

2 Of the nations *concerning* which the LORD ſaid unto the children of Iſrael, * Ye ſhall not go in to them *c*, neither ſhall they come in unto you; *for* ſurely they will turn away your heart after their gods *d*: Solomon clave unto theſe in love.

c i. e. Marry them. See on *Gen.* 6. 4. *d* Poſſibly *Solomon* might think himſelf too Wiſe to be drawn to Idolatry by his Wives, and therefore to be unconcerned in the reaſon of the Law; and conſequently free in ſome meaſure from the Obligation of the Law; and ſo, like our firſt Parents, truſting his own Fancy more than God's Word, he fell dreadfully.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines *e*: and his wives turned away his heart.

e Partly, for his Luſt, which being indulged, becomes infinite and unſatiable; and partly from his Pride, accounting this a point of Honour and Magnificence.

* Chap: 15: 3:

4 For it came to paſs, when Solomon was old *f*, *that* his wives turned away his heart after other gods *g*: and * his heart was not perfect with the LORD his God, as *was* the heart of David his father.

f As having now reigned nigh 30 Years, when it might have been expected that Age ſhould have cooled his Luſt, and Experience have made him wiſer and better, and when probably he was ſecure as to any ſuch miſcarriages: Then God permitted him to fall ſo ſhamefully, that he might be to all ſucceeding Generations an example of God's Severity, and of the folly, and weakneſs, and wickedneſs of the wiſeſt and beſt Men, when left to themſelves. *g* Not that they changed his Mind or Opinion about the True God, and Idols, which is not credible; but that they cooled his Zeal againſt them, obtained from him a publick Indulgence for their Worſhip, and Money for the making of Idols, and the ſupport of the Charges of their Prieſts and Sacrifices, and poſſibly perſwaded him ſometimes in complaiſance to joyn with them in the outward act of Idol-worſhip; or, at leaſt, in their Feaſts upon their Sacrifices, which was a participation of their Idolatry. See *Pſal.* 106. 28. 1 *Cor.* 10. 20.

* Judg: 2: 13: 2 Kings 23: 13: * Judg: 2: 13:

5 For Solomon went after *h* * Aſhtaroth the goddeſs of the Zidonians, and after * Milcom *i* the abomination of the Amorites.

h In manner explained in the former Verſe. *i* Called alſo *Moloch*: of which ſee *Lev.* 18. 21. 2 *Kings* 23. 10.

† Heb. *fulfilled not after.* Deut: 1: 36:

6 And Solomon did evil in the ſight of the LORD and † went not fully after the LORD *k*, as *did* David his father.

k i. e. Did not worſhip God wholly and ſolely, but joyned Idols with him.

* Numb: 21. 29: Judg: 11: 24:

7 Then did Solomon build *l* an high place *m* for * Chemoſh the abomination of Moab, in the hill that *is* before Jeruſalem *n*; and for Molech the abomination of the children of Ammon.

l i. e. Suffer to be built, or gave Money for it. *m i. e.* An Altar upon the high place, as the manner of the *Heathens* was. See *Numb.* 22. 41. and 23. 1. *n i. e.* In the Mount of Olives, which was nigh unto *Jeruſalem*, 2 *Sam.* 15. 30. and from this act was called *the mount of corruption*, 2 *Kings* 23: 13. Idolatry being often called and eſteemed a *corruption*.

8 And likewiſe did he for all his ſtrange wives *o*, which burnt incenſe, and ſacrificed unto their gods.

o Having once given way to ſome few of his moſt beloved Wives, he was forced to comply with the reſt.

* Chap: 3: 5: and 9: 2.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael *p*, * which had appeared unto him *q* twice,

p From the expreſs Command, and from the Worſhip of God; not that he wholly neglected God, but becauſe God eſteems all the Worſhip of Idols (though it be not excluſive of, but conjoyned with his own Worſhip) to be a forſaking of, and departing from God, and oft-times ſo calls it. *q* To wit, in an extraordinary, and moſt gracious, and obliging manner.

* Chap: 6: 12.

10 And * had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

† Heb. *is with thee.* * Ver. 31. Chap. 12. 15

11 Wherefore the LORD ſaid unto Solomon *r*, Foraſmuch as this † is done of thee, and thou haſt not kept my covenant, and my ſtatutes which I have commanded thee, * I will ſurely rend *ſ* the kingdom from thee, and will give it to thy ſervant *t*.

r Either by ſuggeſtion to his mind: or, by appearance to him in a terrible manner: or by the Prophet *Ahijah*, of whom *verſe* 29. *ſ* I will violently take away. The word in the *Hebrew* is doubled for the greater aſſurance of the thing. *t* To one of thy Servants and Subjects; which was *Jeroboam*, *verſe* 26, &c.

12 Notwithſtanding, in thy days I will not do it, for David thy fathers ſake *u*: *but* I will rend it out of the hand of thy ſon.

u For the reſpect I bear to his Memory, and for my promiſe ſake made to him. 2 *Sam.* 7.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe *x* to thy ſon, for David my ſervants ſake, and for Jeruſalems ſake *y*, which I have choſen.

x How but *one*, when he had both *Judah* and *Benjamin*, 2 *Chron.* 11 12? *Anſ.* Either *Benjamin* is ſwallowed up in *Judah*, becauſe it was comparatively very ſmall, and their habitation much intermixed with that of *Judah*: or, *one*, to wit, of that *Kingdom* which he here threatens to *rend away* from him, *i. e.* Of the Kingdom of *Iſrael*; and that was *Benjamin*: *one* beſide *Judah*, which was his own Tribe: or, but *one*, becauſe *Benjamin* was not entirely his, but part of it adhered to *Jeroboam*, as *Bethel*, 1 *Kings* 12 29. and *Hephron* 2 *Chron.* 13. 19. both which were Towns of *Benjamin*, *Joſh.* 18. 22, Or, if God promiſed to give *one*, and gave him *two*, I ſuppoſe that was no great Injury to him. *y* Not, ſurely, for its merits; but becauſe he had *choſen* it, as it follows, to be the Seat of his Temple and Worſhip; it being God's uſual method to *give to him that hath*, and to continue and multiply favours to them whom he hath begun to favour.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite, he *was* of the kings ſeed in Edom.

* 2 Sam: 8: 14. * Num. 24. 19. Deut. 20. 13.

15 * For it came to paſs when David was in Edom *z*, and Joab the captain of the hoſt was gone up to bury the ſlain *a*, * after he had ſmitten every male in Edom *b*.

z To wit, by his Army, to War againſt it. See 1 *Chron.* 18. 12, 13. *a* To wit, the *Iſraelites* which were ſlain in the Battel, 2 *Sam.* 8. 13, 14. whom he honourably interred in ſome certain place, to which he is ſaid to *go up* for that end. And this may be mentioned as that which gave *Hadad* the opportunity of making his eſcape, whilſt *Joab* and his Men were employed in that Solemnity. *b* Or, *and he ſmote.* &c. as it is in the *Hebrew*. Which is here noted as the cauſe of *Hadad*'s flight; *he ſmote*, &c. He underſtood what *Joab* had done in part, and intended further to do, even to kill all the Males, and therefore fled for his life.

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian *c*, and came to Paran, and they took men with them out of Paran *d*, and they came to Egypt unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land *e*.

c He *fled* at firſt with an intent *to go into Egypt*, as is ſaid, *ver.* 17. but took *Midian*, a neighbouring Countrey, in his way, and ſtaid there a while, poſſibly till he had by ſome of his Servants tried *Pharaoh*'s Mind, and prepared the way for his Reception. *d* Another Countrey in the Road from *Edom* to *Egypt*, where he hired Men to attend him, that making his entrance there ſomething like a Prince, he might find more favour and reſpect from that King and People. *e* To ſupport himſelf and his Train out of the Profits of it.

19 And Hadad found great favour in the ſight of Pharaoh *f*, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the Queen.

f God ſo diſpoſing his Heart, that *Hadad* might be a ſcourge to *Solomon* for his Impieties, which God foreſaw long before they were done.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe:

and Genubath was in Pharaohs houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt *g* was dead, Hadad ſaid to Pharaoh, † Let me depart, that I may go to mine own countrey *h*.

† Heb. *ſend me away.*

g Whom he feared as much as *David* himſelf. *h* Whither accordingly he came ; and was there, even from the beginning of *Solomon*'s Reign : where he either lived as a private perſon, yet ſecretly working for the recovery of his Crown when an opportunity was offered ; or rather, by the near relation which was between his Wife and *Solomon*'s : and, by *Pharaoh*'s interceſſion, he obtained his Kingdom with condition of Subjection and Tribute to be paid by him to *Solomon* : which condition he kept till *Solomon* fell from God, and then it ſeems he began to be troubleſome to him, and dangerous to his Houſe and Kingdom.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold thou ſeekeſt to go to thine own countrey ? And he anſwered, † Nothing: Howbeit, let me go in any wiſe.

† Heb. *not.*

23 ¶ And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer *i* King of Zobah *k*.

i When *David* had defeated him : See 2 *Sam*: 10: 10. &c. *k* A part of *Syria*, between *Damaſcus* and *Euphrates* : of which ſee 1 *Sam*: 14: 47. 2 *Chron*: 8: 3. *Pſalm* 60: 2.

24 And he gathered men unto him, and became captain over a band *l*, * when David ſlew them *of Zobah* : and they *m* went to Damaſcus *n*, and dwelt therein, and reigned in Damaſcus.

* 2 Sam. 8: 3: & 10: 18:

l To wit, of Soldiers, who fled and diſperſed themſelves upon that Defeat, 2 *Sam*: 10: and others who readily joyned themſelves with them, and lived by Robery, as many *Arabians* did. *m* When they were increaſed in number and ſtrength. *n* And took it, whilſt *Solomon* was wallowing in Luxury, and grown Effeminate.

25 And he was an adverſary to Iſrael all the days of Solomon *o*, beſide the miſchief that Hadad did *p* : and he abhorred Iſrael, and reigned over Syria *q*.

o He was a ſecret Enemy, watching all occaſions to do them miſchief cunningly and privately all that time ; and when *Solomon* had forſaken God, and was forſaken by God, he ſhewed himſelf more openly and maliciouſly. *p* So the ſenſe is, This infelicity was added to the former concerning *Hadad*, mentioned above, *ver*: 14, &c Whilſt *Hadad* moleſted him in the South, *Rezon* threatned him in the North. But ſome underſtand this of *Hadadezer*, who is here called *Hadad*, by way of abreviation, (which is not unuſual in proper *Hebrew* Names, as is well known) *and that for*, or *becauſe of* (for the *Hebrew* Particle *eth*, is ſometimes put for *el*, which oft ſignifies *for*, or *becauſe of*, as *Hebricians* know) *the evil which befel Hadad*, or *Hadadezer* ; *i. e.* he bore a grudge againſt the *Iſraelites* from, and even ſince the ſlaughter that *Joab* made in *Hadadezer*'s Army, whereof he was a member, although he alſo took that occaſion of making a defection from his Maſter. *q* Over all that part of *Syria* enlarging his Empire more and more, and thereby laying a foundation for much miſery to *Solomon*'s Houſe and Kingdom.

26 ¶ And * Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah a widow woman) even he lift up *his* hand againſt the King *r*.

* 2 Chron: 13: 6:

r i. e. Rebelled againſt the King, not now and immediately in the Perſon of *Solomon* himſelf, but in his Son and Succeſſor *Rehoboam*.

27 And this *was* the cauſe that he lift up *his* hand againſt the king : * Solomon built Millo, *and* † repaired the breaches of the city of David his father.

* Chap: 9: 24: † Heb. *cloſed.*

28 And the man Jeroboam *was* a mighty man of valour *ſ* : and Solomon ſeeing the young man that he † was induſtrious *s*, he made him ruler over all the † charge *t* of the houſe of Joſeph *u*.

† Heb. *did work*: † Heb. *burden.*

ſ Or, *a man of great ſtrength* of Body, or *courage* of Mind, or both. *s* Ingenious, and diligent, and active, and every way fit for buſineſs and for command. *t i. e.* The Taxes and Tributes which were to be gathered of the People by his Power and Authority. *u* Either of *Ephraim* and *Manaſſeh*, who were jointly comprehended under this name, *Joſh.* 17. 17. Or, of *Ephraim* only, who elſewhere comes under that name, as 1 *Chron*: 5: 1; *Pſalm* 78: 67: *Ezek*: 37. 16. And it ſeems moſt probable, that each Tribe had a ſeveral Ruler.

29 And it came to paſs at that time, when Jeroboam went out of Jeruſalem *x*, that the prophet Ahijah the Shilonite found him in the way, and he had clad himſelf with a new garment ; and they two *were* alone in the field *y*.

x Upon ſome occaſion, poſſibly to execute his Charge. *y* Having gone aſide thither for ſome private conference ; for otherwiſe it is moſt likely that he had Servants attending upon him, who, though they heard not the words, yet might ſee the action, and the rending of *Jeroboam*'s Coat ; and thus it came to *Solomons* Ears, who being ſo acute and wiſe, could eaſily underſtand the thing by what he heard of the action, eſpecially when a Prophet did it.

30 And Ahijah caught the new garment that *was* on him, and * rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces *z*: for * thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee :

* See 1 Sam: 15: 27: and 24. 5. * Ver. 11.

z Whence the Kingdom of *Iſrael* is oft called the Kingdom of the Ten Tribes, by which expreſſion it may ſeem, that *David*'s Poſterity ſhould have one Tribe reſerved out of the Kingdom of *Iſrael*, beſides that of *Judah*, which becauſe of its Greatneſs and Eminency, is commonly diſtinguiſhed from *Iſrael* and that not only after the diviſion of the two Kingdoms, but even before it, as 1 *Sam*: 11: 8: and 2 *Sam*: 5: 5.

32 (But he ſhall have one tribe *a*, for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of all the tribes of Iſrael)

a See the Notes above on *Verſe* 13.

33 Becauſe that they *b* have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my ſtatutes, and my judgments, as *did* David his father.

b i. e. The King, and his Concubines, and People, who eaſily followed his example, but were not at all excuſed by it.

34 Howbeit, I will not take the whole kingdom *c* out of his hand *d* : but I will make him prince all the days of his life, for David my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes *e*.

c To wit, of *Iſrael*, that which I have deſigned for thee. Or rather, *I will not take any thing*, or part *of the Kingdom*. For the *Hebrew* Phraſe, *lo col*, which properly ſignifies *not all*, or *not the whole*, doth uſually ſignifie *not any thing*, as *Deut.* 8: 9: *thou ſhalt not want every thing* : *i. e.* not any thing. So alſo *Gen*: 4: 15: and 23: 6: and 39: 23: *Pſal*: 49: 18: and 143, 2, &c. *d* He ſhall poſſeſs it whilſt he lives, as it follows ; and therefore thou ſhalt not yet attempt to invade it. *e* Whereby he ſheweth, that he doth not judge of Men by ſome particular acts, but by their general purpoſe and courſe of life.

35 But * I will take the kingdom out of his ſons hand, and will give it unto thee, *even* ten tribes.

* Chap. 12. 15.

36 And unto his ſon will I give one tribe, that * David my ſervant may have a † light *f* alway before me *g* in Jeruſalem, the city which I have choſen me, to put my name there.

* 2 Kings 8. 19. † Heb. *lamp*, or *candle.*

f i. e. A Son and Succeſſor, to preſerve his Name and Memory, and to give Light to the people in his ſtead. Kings are oft called *Lights*, partly, from their great Splendor ; and partly, for the Counſel and Comfort which their People have or ſhould have from them. Compare 2 *Sam*: 21: 17: 1 *Kings* 15: 4: *Pſal*: 132: 17. *g* In my preſence, which is in *Jeruſalem*, and under my favour and protection.

37 And I will take thee ∴, and thou ſhalt reign according to all that thy ſoul deſireth *h*, and ſhalt be king over Iſrael.

∴ And place thee in the Throne, as it follows. *h* He ſecretly taxeth him for his ambitious and aſpiring Mind.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes, and my commandments, as David my ſervant did ; that I will be with thee, and build thee a ſure houſe *i*, as I built for David, and will give Iſrael unto thee.

i i. e. Firmly ſettle thee and thy Poſterity in the Throne, as this or the like Phraſe is uſed, 2 *Sam*: 7: 16, 27. but he doth not ſay he would do this *for ever*, as is there ſaid of *David*'s Houſe, *v.* 16.

39 And I will for this *k* afflict the ſeed of David, but not for ever *l*.

k For this cauſe, which I mentioned *ver*. 33. *l* There ſhall a time come when the Seed of *David* ſhall not be thus moleſted by the Kingdom of *Iſrael*, but that Kingdom ſhall be deſtroyed, and the Kings of the Houſe of *David* ſhall be uppermoſt, as it was in the days of *Aſa*, *Hezekiah* and *Joſiah*. And at laſt the *Meſſiah* ſhall come, who ſhall unite together the broken ſticks of *Judah* and *Joſeph*, and rule over all the *Jews* and *Gentiles* too.

40 Solomon *m* ſought therefore to kill Jeroboam : and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt *n*, and was in Egypt until the death of Solomon.

m To whoſe Ears this might come, either, 1 By *Jeroboam* himſelf, who might ſpeak of this, either out of vain-glory and oſtentation ; or, with deſign to prepare the People for his purpoſe. Or, 2. By the Servants. See above on *ver*. 29. *n* Who was either, firſt, *Solomon*'s Brother-in-law, who yet might be jealous of him, or alienated from him, becauſe he had taken ſo many other Wives to his Siſter, as is here noted *ver*. 1. or, might caſt a greedy Eye upon the great riches and glorious things which *Solomon* had amaſſed together, and upon which, preſently after *Solomon*'s death, he laid violent hands, 2 *Chron*. 12. 9. All this was known to *Jeroboam*, who therefore durſt put himſelf into *Shiſhak*'s protection ; eſpecially, conſidering how little ſuch Relations commonly ſignifie in the Affairs of Princes ; and withal, being made confident by God's Promiſe of the Kingdom. Or, 2. One of another Line or Houſe, to whom that Crown might deſcend for want of Iſſue.

41 ¶ And the reſt of the ‖ acts of Solomon, and all that he did, and his wiſdom, are they not written in the book of the acts of Solomon *o* ?

‖ Or, *words*, or *things.*

o In the publick Records, where the Lives and Actions of Kings were Regiſtred from time to time. So this was only a Political, but not a Sacred Book.

42 And the † time that Solomon reigned in Jeruſalem over all Iſrael, *was* * forty years.

† Heb. *days.* * 2 Chron. 9. 30.

43 And Solomon ſlept with his fathers *p*, and was buried in the city of David his father : and * Rehoboam his ſon reigned in his ſtead.

* Matth. 1. 7. *called* Roboam.

p This expreſſion is promiſcuouſly uſed concerning good and bad ;

and ſignifies only, That they died as their Fathers did. But hence Interpreters queſtion, whether *Solomon* was ſaved, or damned? That he was damned, ſome believe upon this only Argument, That he died without Repentance; which they gather, 1. Becauſe his Repentance is not mentioned in his Hiſtory. 2. Becauſe if he had repented, he would have aboliſhed the Monuments of Idolatry which he had erected; which that he did not, they gather from 2 *Kings* 23: 13. Of which, (God aſſiſting) I ſhall ſpeak upon that place. But to the former, many things may be ſaid; 1. We read nothing of the Repentance of *Adam*; *Noah*, after his Drunkenneſs, *Lot*, *Sampſon*, *Aſa*, &c. ſhall we therefore conclude, they were all damned? The ſilence of the Scripture is a very weak Argument in matters of Hiſtory. 2. If he did Repent, yet the ſilence of the Scripture about it in this Hiſtory, was not without wiſe Reaſons; as, among others, That his Eternal Condition being thus far left doubtful, his Example might have the greater influence for the Terror and Caution of future Offenders. 3. His Repentance is ſufficiently implied in this, (to omit divers other Paſſages) That after *Solomon*'s death *the way of Solomon* is mentioned with Honour, and joyned with *the way of David*, 2 *Chron*: 11: 17. But it ſeems to be put out of diſpute by the Book of *Eccleſiaſtes*; which (by the general conſent both of Jewiſh and Chriſtian Interpreters) was written by *Solomon*, and that after his Fall; as is evident, not only from the unanimous Teſtimony of the *Hebrew* Writers, who thence conclude, That he did Repent, and was ſaved; but alſo, from the whole ſtrain of that Book, which was written long after he had finiſhed all his Works, and after he had liberally drunk of all ſorts of ſenſual pleaſures, and ſadly experienced the bitter Effects of his love of Women, *Eccleſ*: 7: 17, &c. Which makes it more than probable, that as *David* writ *Pſal*: 51: ſo *Solomon* wrote this Book as a publick Teſtimony and Profeſſion of his Repentance. And this Argument is ſo cogent, that thoſe Interpreters who are of the other Opinion, confeſs it, if *Solomon* did write this Book after his Fall, which they pretend he wrote before it: but they offer not any Argument to prove it. And therefore we have reaſon to conclude, That *Solomon* did Repent, and was Saved.

CHAP. XII.

The Iſraelites ſeek to Rehoboam for relaxation, 1,——5. He refuſing the old mens counſel, by the advice of the young men anſwereth them roughly, 6,——15. For which ten tribes revolt; kill Adoram: and make Rehoboam to flee, 16,——21. He raiſing an army is forbidden by Shemaiah, 22,——25. Jeroboam, king of Iſrael, ſtrengtheneth himſelf by cities: and by the idolatry of the two calves, 25,——33.

*2 Chron: 10: 1. AND * Rehoboam went to Shechem; for all Iſrael were come to Shechem *a* to make him king *b*.

a *Rehoboam* did not call them thither, but went thither, becauſe the *Iſraelites* prevented him, and had generally pitched upon that place, rather than upon *Jeruſalem*; partly, becauſe it was moſt convenient for all, as being in the Center of the whole Kingdom: partly, becauſe that being in the potent Tribe of *Ephraim*, they ſuppoſed there they might uſe that freedom of Speech, which they reſolved to uſe, to get their Grievances redreſſed: and partly, by the ſecret direction of *Jeroboam*, or his Friends, who would not truſt themſelves in *Jeruſalem*; and thought *Shechem* a fitter place to execute their Deſign. *b* To confirm him in the Kingdom, which they generally intended to do; he being the undoubted Heir of the Crown, and the only Son which *Solomon* had from ſo vaſt a number of Wives,

2 And it came to paſs, when Jeroboam the ſon of Nebat, who was yet in * Egypt, heard *of it c*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt.) * Chap: 11: 4.

c In the *Hebrew* it is only *heard*, and may relate either to *Solomon*'s Death, or to the meeting which all the Tribes had appointed at *Shechem*.

3 That they ſent and called him *d*: and Jeroboam, and all the congregation of Iſrael came and ſpake unto Rehoboam, ſaying,

d When the people ſent him word of *Solomon*'s death, they alſo ſent a Summons for him to come to *Shechem*. Or, as ſoon as he had heard the tidings of *Solomons* death from others, or from common Fame; preſently there came a ſolemn Meſſage to him from the people, who deſired his preſence and aſſiſtance, as it ſeems probable from divers Motives; ſome, that they might tranſlate the Kingdom from *Rehoboam* to him; and others only for this reaſon. That the preſence and Countenance of a Man of ſo great Intereſt and Reputation, and one that had ſome Claim or Pretence upon the Kingdom, may lay the greater Obligation upon *Rehoboam* to grant their deſires of Eaſe and Relief.

* Chap: 4: 7: 4 Thy father made our * yoke grievous *e*: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

e By heavy Taxes and Impoſitions, not only for the Temple and his Magnificent Buildings, but for the Expences of his numerous Court, and of ſo many Wives and Concubines, whoſe Luxury and Idolatry muſt deeds be very coſtly. And *Solomon* having ſo groſly forſaken God, it is no wonder if he oppreſſed the people, and made their Yoke moſt grievous, as they ſpeak. But here the peoples perverſeneſs is very obſervable, both in this, that they mention and aggravate only the grievances of the Government, but take no notice of the vaſt Benefits which they received from it; and in that, that they mind nothing but their outward preſſures, and have no regard unto that abominable Idolatry which he ſet up among them; being, it ſeemed, either leavened with it by his pernicious Example, or grown careleſs and negligent of all the concerns of Religion. By which, ſee how ripe they were all for thoſe dreadful Judgments of God which are now haſtening upon them.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me *f*. And the people departed.

f Give me that time for deliberation and advice.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father *g*, while he yet lived, and ſaid, How do ye adviſe, that I may anſwer this people?

g With *Solomon*'s old Counſellors, whom Age and Experience of Men and Things, and converſe with ſuch a King, had made wiſe.

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day *h*, and wilt ſerve them, and *i* anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

h By complying with their Deſires, and condeſcending to them for a ſeaſon, till the troubled Humours be quieted, and the Opportunity they now have, and ſome of them that ſeek, for Sedition, be gone, and thou beeſt better ſtabliſhed in thy Throne. They uſe this expreſſion, as fore-ſeeing that ſome would diſſwade him from this courſe, as ſervile or ſlaviſh, and below the Majeſty of a Prince. *i* For, *that is*; Thy Service, ſay they, is not hard it is only a few good words, which it is as eaſie to give as bad ones.

8 But he forſook the counſel of the old men *k* which they had given him, and conſulted with the young men *l* that were grown up with him *m*, *and* which ſtood before him.

k Judging it unworthy of his Majeſty and Authority, and likely to encourage and increaſe the people in their inſolent Demands. *l* So called comparatively to the old Men; otherwiſe they were near 40 years old, as the following words imply. *m* Which is added as the reaſon of his inclination to their Counſels, becauſe his daily converſe with them, and the likeneſs of their Age and Humour to his, had ingaged his Affections to them, and that bribed his Judgment, as it commonly doth.

9 And he ſaid unto them, What counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker *n* than my fathers loins.

n Or rather *is thicker*, and therefore ſtronger, and more able to cruſh you, if you proceed in theſe Mutinous Demands, *than his loins*, in which is the principal Seat of Strength. My Father was young and weak, and had many Enemies when he firſt took the Kingdom; but I am the undoubted Heir; and I find the Kingdom by his wiſe Care, far better ſettled and fortified againſt all Enemies, Foreign or Domeſtick, than he did.

11 And now whereas my father did lade you with an heavy yoke, I will add to your yoke *o*: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions *p*.

o *i. e.* Make it heavier and ſtronger, both to puniſh your Petulancy, and to curb and reſtrain you from Seditious Attempts. *p* *i. e.* With ſuch Whips as will ſting you like Scorpions: If you proceed in theſe courſes, I will moſt ſeverely puniſh you for it.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people † roughly; and forſook the old mens counſel that they gave him: † Heb. *hardly.*

14 And ſpake to them after the courſe of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkned not unto the people, for * the † cauſe was from the LORD *q*, that he might perform his ſaying, which the LORD * ſpake by Ahijah the Shilonite, unto Jeroboam the ſon of Nebat. * Judg: 14: 4: & 2 Chron: 10: 15: & 22: 7: & 25: 20: † Gr. *the turning.* * Chap: 11: 31:

q Who gave up *Rehoboam* to ſo fooliſh and fatal a miſtake, and alienated the peoples Affections from him; and ordered all Circumſtances by his wiſe Providence to that end.

16 ¶ So when all Iſrael ſaw that the king hearkned not unto them, the people anſwerd the king, ſaying, What portion have we in David *r*? neither *have we* inheritance in the ſon of Jeſſe *s*: to your tents, O Iſrael *t*; now ſee to thine own houſe, David *u*. So Iſrael departed unto their tents.

r *i. e.* In *David*'s Family and Son; we can expect no benefit or relief from him, and therefore we renounce all Commerce with him, and Subjection to him. See 2 *Sam*: 20: 1. They named *David*, rather than *Rehoboam*; to ſignifie, That they did renounce, not *Rehoboam* only, but all *David*'s Family. *s* So they call *David* in contempt; q. d. *Rehoboam* hath no reaſon to carry himſelf with ſuch Pride and Contempt toward his People, for if we trace his Original, it was as mean and obſcure as many of ours. And ſince he abuſeth his power, let us reduce him to his former Obſcurity. *t* *i. e.* Let us all forſake him, and go to our own homes, there to conſider, and then to meet, and conclude how to provide otherwiſe for our ſelves. *u* *i. e.* Govern thy own Family; for thou ſhalt no longer Rule over us. Thus they brake out into actual Rebellion againſt him, whom God had made their Lawful Sovereign: wherein, though they fulfilled God's Counſel, yet they violated his Authority and Command. And they do again make an opprobrious mention of *David*, whom they ſhould not have named without Honour.

17 But * *as for* the children of Iſrael which dwelt in the cities of Judah *x*, Rehoboam reigned over them. * Chap: 11: 32:

x By which Phraſe he principally underſtands the Tribe of *Judah*: but withal, thoſe parts and parcels of the Tribes of *Levi*, and *Simeon*, and *Benjamin*, whoſe dwellings were within the Confines of *Judah*, or intermixed with them.

18 Then king Rehoboam ſent Adoram, who *was*

over the tribute *y*, and all Iſrael ſtoned him with ſtones that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem *z*.

† Heb. *ſtrengthned himſelf.*

y Him he ſent, either, 1. To pacifie the People, and promiſe them Relief, now when it was too late. But then he would not have ſent a Perſon ſo ungrateful to the People, as that ſort of Men uſe to be. Or rather, 2. To purſue the Counſel which he had reſolved upon, and to execute his Office, and exact their Tribute with Rigour and Violence, if need were. *z* From *Shechem*, where it ſeems he yet ſtaid, and his Guards and Friends with him; that being there in the midſt of his Kingdom, and among the Seditious Tribes, he might over-awe them by his Preſence, and repreſs any Tumults in their firſt riſe.

19 So Iſrael ‖ rebelled *a* againſt the houſe of David unto this day.

‖ Or, *fell away.*

a Their Revolt is called *Rebellion*, and therefore was ſinful, becauſe it was contrary to God's Authority, and Command of ſubjection to *David*, and his Seed from ever; from which the People were not freed by God's Promiſe and Grant made to *Jeroboam*, which was but a ſecret Tranſaction, not yet ſufficiently revealed to them, and was not a grant of preſent and actual Poſſeſſion; but only a Promiſe, That God would give it to him in his own time, and way; which might have been done, though neither *Jeroboam*, nor the People had uſed theſe indirect and evil Courſes to bring it about; as it befel *David* upon the ſame occaſion. Beſides, the People did not this in compliance with God's Counſel, but to gratifie their own Paſſions, and get themſelves a little eaſe.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again *b*, that they ſent *c* and called him unto the congregation *d*, and made him king over all Iſrael: there was none ∴ that followed the houſe of David, but the Tribe of Judah * only.

* Chap. 11. 13.

b To wit, from *Egypt*; which was known before to the chief of the Tribes, and to them who met at *Shechem*, and now was more univerſally known by all the People. *c* To his Tent or Habitation, to which he had retired himſelf, as others alſo generally did; ſee above, *ver*: 16. *d* Which was ſummoned by the Elders of the ſeveral Tribes, to take advice how to ſettle their Affairs, which they eaſily agreed to do, by conferring the Crown upon *Jeroboam*, according to God's Promiſe made to him. ∴ *i. e.* No intire Tribe. See on *chap*: 11: 13, 31, 32.

21 And * when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin *e*, an hundred and fourſcore thouſand choſen men, which were warriours, to fight againſt the houſe *f* of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

* 2 Chron. 11. 1.

e i. e. That part of it which was next to *Judah*, and joyned with them. See on *Chap.* 11: 13. *f i. e.* The Families or Tribes, (for theſe words are promiſcuouſly uſed one for the other) of *Iſrael*.

22 But * the word of God came unto Shemaiah the man of God *g*, ſaying,

* 2 Chron. 11. 2.

g i. e. The Prophet, ſo called; partly, to diſtinguiſh him from others of that Name. See *Nehem*: 6: 10. *Jer*: 29: 31. And partly, to add the more weight to his words.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all the houſe of Judah, and Benjamin and to the remnant of the people ſaying,

24 Thus ſaith the LORD, ye ſhall not go up nor fight againſt your brethren the children of Iſrael: return every man to his own houſe, for this thing is from me *h*. They hearkened therefore to the word of the LORD *i*, and returned to depart according to the word of the LORD.

h This event is from my Counſel and Providence, to puniſh *Solomon*'s Apoſtacy. though they procured it by ſinful means: and therefore, if you proceed, you muſt fight with me, as well as them. *i* Either from conſcience of their Duty, or becauſe they durſt not oppoſe ſo potent an adverſary.

25 ¶ Then Jeroboam built Shechem *k* in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel *l*.

k i. e. He repaired, and enlarged, and fortified it; for it had been ruined long ſince, *Judg* 9. 45. He might chuſe it as a place both auſpicious, becauſe here the Foundation of his Monarchy was laid; and commodious, as being near the Frontiers of his Kingdom, *l* A place beyond *Jordan*; of which, ſee *Gen*: 32: 30. *Judg*. 8: 17. to ſecure that part of his Dominions.

26 And Jeroboam ſaid in his heart *m*, Now ſhall the kingdom return to the houſe of David:

m i. e. Reaſoned within himſelf The Phraſe diſcovers the Fountain of his Error, That he did not conſult with God, who had given him the Kingdom; as in all Reaſon and Juſtice and Gratitude he ſhould have done: nor believed God's Promiſe, *Chap*: 11: 38. but his own Imaginations, and carnal Policies.

27 If theſe people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their lord *n*, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

n Which in it ſelf might ſeem a prudent Conjecture; for this would give *Rehoboam*, and the *Prieſts*, and *Levites*, the ſure and faithful Friends of *David*'s Houſe, many opportunities of alienating their Minds from him, and of reducing them to their former Allegiance. But conſidering God's Providence, by which the Hearts of all Men, and the affairs of all Kings and Kingdoms are governed, and of which we had lately ſeen ſo eminent an Inſtance, it was a fooliſh, as well as wicked courſe.

28 Whereupon the king took counſel, and made two calves *of* gold *o*, and ſaid unto them, It is too much for you *p* to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt *q*.

* Exod. 32. 8.

o In imitation of *Aaron*'s Golden Calf, and of the *Egyptians*, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the People of *Iſrael* were generally very prone to Superſtition, and Idolatry, as their whole Hiſtory ſheweth: and that *Solomon*'s example and countenance given to falſe Worſhips, had exceedingly ſtrengthned thoſe Inclinations; and therefore they were in a great meaſure prepared for ſuch an Attempt; eſpecially, when his Propoſition tended to their own eaſe, and ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their Religion. *p* Too great a trouble and charge, and neither neceſſary, nor ſafe for them, as things now ſtood. *q* Not as if he did himſelf believe, or thought to perſwade the People to believe, That theſe Calves were properly, and truly, that very God of *Iſrael*, who brought them out of *Egypt*: (which was ſo monſtrouſly abſurd and ridiculous, that no *Iſraelite* in his right wits could believe it) and had been ſo far from attaining his end, and ſatisfying his People, that this would have made him both hateful, and contemptible to them; but his meaning was, that theſe Images were viſible Repreſentations, in, and by which he deſigned to worſhip the True God of *Iſrael*, as appears, partly from that Parallel place *Exod.* 32. 4. where ſee my Notes: partly, becauſe the Prieſts and Worſhippers of the Calves, are ſaid to worſhip *Jehovah*; and upon that account are diſtinguiſhed from thoſe belonging to *Baal*, 1 *Kings* 18 21. and 22. 6, 7. And partly, from *Jeroboam*'s deſign in this Work, which was to quiet the Peoples Minds, and remove their Scruples about going to *Jeruſalem* to worſhip their God in that place, as they were commanded: which he doth, by ſignifying to them, That he did not intend any alteration in the ſubſtance of their Religion; nor to draw them from the worſhip of the True God, to the worſhip of *Aſhtaroth*, or *Milcom*, or any of thoſe *Baals*, which were ſet up by *Solomon*; but to worſhip that ſelf-ſame God whom they worſhipped in *Jeruſalem*, even the True God, and the God of their Fathers, who brought them out of *Egypt*; but only to vary a Circumſtance: and that as they worſhipped God at *Jeruſalem* by, and before one viſible Sign, even the Ark, and the Sacred Cherubims there; ſo his Subjects ſhould worſhip God by another viſible Sign, even that of the Calves, in other places; and as for the change of the place, he might ſuggeſt to them, that God was preſent in all places, where Men with honeſt Minds did call upon him; that before the Temple was built, the beſt of Kings, and Prophets, and People, did pray, and ſacrifice to God in divers high Places, without any ſcruple; notwithſtanding that reſtraint of God to one Place, *Deut.* 12. 5, &c. That God would diſpenſe with them alſo in that matter; becauſe going to *Jeruſalem* was very dangerous to them at this time; and God would have Mercy, rather than Sacrifice; and God had been pleaſed to diſpenſe with his own Ordinances in caſes of neceſſity or great inconvenience, as he did with Circumciſion for 40 years in the Wilderneſs.

29 And he ſet the one in Bethel, and the other put he in Dan *r*.

r Which two Places he choſe for his Peoples conveniency; *Bethel* being in the Southern, and *Dan* in the Northern parts of his Kingdom.

30 And this thing became a ſin *s*: for the people went *t to worſhip* before the one, † *even* unto Dan *u*.

† Heb. *of the Calves.*

s i. e. A cauſe or occaſion of great wickedneſs among that People: not only of Idolatry, which is called *Sin* by way of Eminency; nor only of the worſhip of the Calves, wherein they pretended to worſhip the True God, but alſo of the worſhip of *Baal*, and of the utter deſertion of the True God; and of all ſorts of Impiety, and abominable Sins; as is manifeſt from the Hiſtory of that Kingdom; in which, there was not one good King, and very few of the People who were not guilty of hainous Crimes; as the Prophets witneſs. *t* The King's Counſel and Example ſeduced them, though it did not excuſe their Sin: and *they willingly walked after* this his wicked *commandment*, *Hoſ.* 5. 11. *u* Which is not here mentioned excluſively, for that they went alſo to *Bethel* is evident from *ver.* 32, 33. but for other reaſons, either becauſe that of *Dan* was firſt made, or beſt frequented, the People in thoſe parts having been long leavened with Idolatry: See *Judg.* 18: 30 or to ſhew the Peoples readineſs to comply with the King's Command, and their Zeal for Idols; that thoſe who lived in, or near *Bethel*, had not patience to ſtay till that Calf was finiſhed, but all of them were forward to go as far as *Dan* which was in the utmoſt borders of the Land, to worſhip an Idol there; when it was thought too much for them to go to *Jeruſalem* to worſhip God.

31 And he made an houſe of high places *x*, and made prieſts of † the * loweſt of the people *y*, which were not of the ſons of Levi *z*.

† Heb. *the extremities.*

* Chap. 13: 33. Ezek. 44. 7, 8.

x Or, *an houſe* (*i. e.* Houſes, or Chapels) *in the high places.* Beſides the famous Houſes, or Temples, which he built at *Dan* and *Bethel*; he built alſo for his Peoples better accommodation, leſſer Temples upon divers high Places, which were eſteemed Sacred and Venerable, becauſe their Pious Anceſtors had ſerved God in them: and thereby *Jeroboam* might not ſeem to bring in a new Religion, but only to revive the old. *y* Which he might do, either, 1. Becauſe the better ſort refuſed it, as an Office below their Quality: or, 2. Becauſe ſuch would be ſatisfied with mean allowances; and ſo he could put into his own Purſe a great part of the rich Poſſeſſions and Revenues of the *Levites*, which doubtleſs he ſeized upon when they forſook him, and went to *Jeruſalem*, 2 *Chron.* 11. 13, 14. which alſo was very neceſſary for his preſent and preſſing Occaſions; the rather, becauſe he durſt not yet lay grievous Taxes upon that People who had newly caſt off *Rehoboam* for that very Reaſon. Or, 3. Becauſe mean Perſons would depend upon his Favour, and therefore be very pliable to his humour, and firm to his Intereſt, and zealous to promote the worſhip of the Calves. But the words in the *Hebrew* properly ſignifie, *from the ends of the People*; which is, and may be tranſlated thus, *out of all the People*; promiſcuouſly out of every Tribe. Which Expoſition ſeems to be confirmed by the following words, which are added to explain theſe, *which were not of the ſons of Levi*; though they were not of the Tribe of *Levi*. And that indeed was *Jeroboam*'s Sin; not that he choſe mean Perſons, for ſome of the *Levites* were ſuch; and his Sin had not been leſs, if he had choſen the Nobleſt and Greateſt Perſons; as we ſee in the Example of *Uzziah*, 2 *Chron.* 26: 18, 19. But that he choſe Men of other Tribes, contrary to God's appointment, which reſtrained that Office to that Tribe. [z] To whom that Office was confined by God's expreſs Command; but he gave the Prieſthood promiſcuouſly to any Perſon of any other Tribe.

32 And Jeroboam ordained a feaſt [a] in the eighth month, on the fifthteenth day of the month [b], like unto the feaſt that *is* || in Judah, and he || offered [c] upon the altar, (ſo did he in Bethel) [d] || ſacrificing unto the calves [e] that he had made: and he placed in Bethel [f] the prieſts of the high places which he had made.

|| Or, *was.*
|| Or, *went up to the altar*, &c.
|| Or, *to ſacrifice.*

[a] Either, 1. A Feaſt of Dedication, like that which was in *Judah*, at the Dedication of the Temple. Or rather, 2. The Feaſt of Tabernacles, as may be thought, 1. becauſe that began on the fifteenth day of the Month, *Levit.* 23. 34. 2. Becauſe he is not blamed for deviſing the Feaſt (which thereby ſeems to have been of God's appointment) but only for *deviſing the month*, *ver.* 33. for keeping God's Feaſt, not in God's time, which was the fifteen day of the Seventh Month, and ſo onward, *Levit.* 23. 34. But on the fifteenth day of the Eighth Month. And this alteration he made, either, 1. To keep up the difference between his Subjects, and thoſe of *Judah*, as by the differing Manners, ſo by the diſtinct times of their Worſhip. Or, 2. Leſt he ſhould ſeem directly to oppoſe the God of *Iſrael*, (who had in a ſpecial manner obliged all the People to go up to *Jeruſalem* at that time, *Deut.* 16: 16:) by requiring their attendance to Celebrate the Feaſt elſewhere, at the ſame time. Or, 3. To engage as many Perſons as poſſibly he could, to come to his Feaſt; which they would more willingly do when the Feaſt at *Jeruſalem* was paſt, and all the Fruits of the Earth were moſt perfectly gathered in. [b] And ſo onward till the Seven days ended. [c] He took his Pattern thence, to ſhew, That he worſhipped the ſame God, and profeſſed the ſame Religion for Subſtance, which they did; howſoever he differed in Circumſtances, as here he did in the time. [c] Either, 1. By his Prieſts. Or, rather 2. By his own hands; as appears from *Chap:* 13: 1, 4. which he did, to give the more countenance to his new-deviſed Solemnity. Nor is this ſtrange; for he might plauſibly think, that he who by his own Authority had made others Prieſts, might much more exerciſe a part of that Office; at leaſt, upon an extraordinary occaſion; in which caſe, he knew *David* himſelf had done ſome things, which otherwiſe he might not do. [d] *i. e.* He himſelf did offer there in like manner, as he now had done at *Dan.* [e] For they were two, *ver:* 29. [f] As he had done at *Dan*, *ver:* 31.

33 So he || offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart [g]: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

|| Or, *went up to the altar*, &c.
† Heb. *to burn incenſe.*

[g] Which he appointed without any Warrant from God, which was Superſtition. Compare *Jer:* 7. 31.

CHAP. XIII.

A prophet of Judah propheſieth againſt the altar at Bethel: Jeroboam, offering him violence, his hand withereth; and, at the prayer of the prophet, is reſtored, 1—6. *He, refuſing the King's entertainment, departeth from Bethel,* 7——10 *An old prophet, ſeducing him, bringeth him back,* 11——19. *He is for it reproved of God by the old prophet: and is ſlain by a Lion: and buried by the old prophet: who confirmeth his prophecy,* 20——32. *Jeroboam's obſtinacy,* 33, 34.

AND behold, there came a man of God [a] out of Judah by the word of the LORD [b] unto Bethel: and Jeroboam ſtood by the altar to burn incenſe.

|| Or, *to offer.* Gr, *to burn ſacrifice.*

[a] An Holy Prophet. [b] By Divine Inſpiration and Command.

2 And he cried againſt the altar [c] in the word of the LORD, and ſaid, O altar, altar [d], thus ſaith the LORD, Behold, a child † ſhall be born unto the houſe of David, * Joſiah by name [e], and upon thee ſhall he offer the prieſts [f] of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

† Heb. *is born.*
* 2 King: 23: 16.

[c] And conſequently, againſt all that worſhip; which is oft ſignified by the name of the *altar*. See *Iſa:* 19: 19: 1 *Cor:* 9: 13. *Heb:* 7: 13: and 13: 10. [d] He directs his Speech to the Altar; partly, becauſe the following Signs were wrought upon it; and partly to ſignifie, That *Jeroboam* would no more regard his words, than the Altar did; and yet they ſhould take effect. [e] Which being done above 300 years after this Prophecy; plainly ſhews the abſolute certainty of God's Providence, and Fore-knowledge, even in the moſt contingent things. For this was in it ſelf uncertain, and wholly depended upon Man's Will, both as to the having of a Child, & as to the giving it this Name. Therefore God can certainly, and effectually over-rule Man's Will which way he pleaſeth; or elſe it was poſſible, that this prediction ſhould have been falſe; which is Blaſphemous to imagine. [f] Synecdochically, the Bones of the Prieſts, 2 *King.* 23: 15, 16. whereby the Altar ſhould be defiled.

3 And he gave a ſign the ſame day [g], ſaying, This *is* the ſign which the LORD hath ſpoken: Behold, the altar ſhall be rent, and the aſhes that *are* upon it poured out.

[g] *i. e.* He then wrought a Miracle, to aſſure them of the Truth of his Prophecy.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Bethel, that he put forth his hand [h] from the altar [i], ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up [k], ſo that he could not pull it in again to him.

[h] To point out the Man whom he would have the People lay hands on, and to ſtir them up to do ſo. [i] Where it was employed, in offering ſomething upon it. [k] Or, *withered*, the Muſcles and Sinews, the Inſtruments of Motion, were ſhrunk up. This God did, partly to chaſtiſe *Jeroboam* from offering Violence to the Lord's Prophet: partly, to ſecure the Prophet againſt further Violence; and partly, that in this Example God might ſhew, how highly he reſents the Injuries done to his Miniſters, in, and for the faithful diſcharge of their office.

5 The altar was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered [l], and ſaid unto the man of God, Intreat now the face of the LORD thy God [m], and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD [n], and the kings hand was reſtored again [o], and became as *it was* before.

† Heb: *the face of the LORD.*

[l] *i. e.* Spoke; as that word is oft uſed in both Teſtaments. [m] Who by his Zeal for thee, hath manifeſted himſelf to be thy God and Friend, in a ſingular manner; and therefore will hear thy Prayers for me, though he will not regard mine, becauſe I have forſaken him and his Worſhip. [n] To aſſure *Jeroboam*, that what he had ſaid, was not from ill-will to him, and that he heartily deſired his Reformation, not his Ruine. [o] Partly to aſſure him, that the ſtroke was from God: partly, becauſe he repented of that Violence which he intended againſt the Prophet, for which God inflicted it: and partly, that this Goodneſs of God to him, might have led him to Repentance; or, if he continued Impenitent, leave him without all excuſe.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward [p].

[p] Horrid Stupidity! He deſires to requite the Inſtrument, but takes no notice of the chief Cauſe and Author of this great and wonderful Mercy, which was God.

8 And the man of God ſaid unto the king *, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place.

* So Num: 22: 18: & 24: 13.

9 For ſo was it charged me by the word of the LORD [q], ſaying, Eat no bread, nor drink water [r], nor turn again by the ſame way that thou cameſt [s].

[q] My refuſal of thy favour, is not from any contempt, or hatred of thy Perſon; but in obedience to the juſt Command of my God. who hath forbidden me all further Converſe or Communication with thee. [r] To wit, in that place, or with that People. Whereby God declares, how deteſtable they were in Gods Eyes; not becauſe their Idolatry was ſo bad as that of the *Heathens*, but becauſe they were vile Apoſtates from the True God, and embraced this Idol-worſhip, againſt the Light of their own Conſciences, meerly to comply with the King's Humour and command: and becauſe their Vicinity and relation to the Tribe of *Judah*, made this more dangerous, as to their infection by it. [s] That by thy avoiding the way that led thee to *Bethel* as execrable, although thou wenteſt by my ſpecial Command, thou mighteſt teach all others, how much they ſhould abhor that way, and all thoughts of going to that place, or to ſuch People, upon any trivial and unneceſſary occaſion.

10 So he went another way, and returned not by the way that he came to Bethel.

11 ¶ Now there dwelt an old prophet [t] in Bethel [u], and his † ſons [x] came and told him all the works that the man of God had done that day in Bethel: the words which he had ſpoken unto the king, them they told alſo to their father.

† Heb. *ſon.*

[t] A Prophet of the Lord; one to whom, and by whom, God did ſometimes impart his Mind; as is manifeſt from *ver.* 20. 21. and one that had a Reſpect to the Lord's Holy Prophets, and gave Credit to their Predictions: all which the following Relation ſhews: but whether he was an holy and good Man, may juſtly be doubted, ſeing all thoſe Qualifications might meet in a vicious Man, to, and by whom he may reveal ſome part of his Mind, as he did to *Balaam* *Numb.* 23, &c. and in ſuch, his other Qualities are ſometimes found; and we find him in a downright and premeditated Lye, and that without any great temptation to it, *ver.* 18. And albeit an holy Prophet might poſſibly have continued in the Kingdom of *Iſrael*, he would never have gone from his own Habitation, to dwell at *Bethel*, the chief Seat of Idolatry, unleſs with deſign to preach againſt it: which it is evident he did not; his Sons ſeem to have been preſent at, and to have joyned with others in that Idolatrous worſhip, *ver.* 11. and that not without their Fathers connivence. [u] For thither he came to dwell probably expecting ſome great advantages from *Jeroboam*; but *he came out of Samaria*, 2 *King.* 23. 18. where he either was born, and had lived before. Or, his uſual dwelling was at *Bethel*, but had lately been at *Samaria*, and was now returned to *Bethel.* [x] Who probably were eye and ear-witneſſes of what had paſſed.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon:

14 And went after the man of God, and found him ſitttng under an oak [y]: and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am*.

[y] Being faint and weary with his Journey, and poſſibly with the heat, which makes him chuſe this ſhady place; and eſpecially with hunger and thirſt, *ver.* 9. And he might eaſily gueſs that this was the old Prophet, by his Age and Carriage, and, it may be, by his Prophetical Mantle, and by the Character which his Sons had given him.

15 Then he ſaid unto him, Come home with me, and eat bread.

† Heb. *cannot*. Deut. 12. 16. and 17: 5: & 1 Cor. 10. 21.

16 And he ſaid, I † may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place *z*.

z i. e. In *Bethel*, where thou deſireſt me to do it.

† Heb. *a word* was.

17 For † it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lyed unto him *a*.

a Not with evil deſign againſt him, but out of curioſity, to know all the truth and circumſtances from his own Mouth, and to expreſs his kindneſs to him, and ro relieve his preſſing hunger; whereby poſſibly he thought to pleaſe God, and to compenſate for his miſcarriages. But his Sin was great; for he did not only tell a premeditated Lye, but alſo made God a Lyar, and to contradict himſelf, and all this without any pretence of neceſſity, or benefit to himſelf.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs, as they ſat at the table *b*, that the word of the LORD came *c* unto the prophet that brought him back *d*:

b There the Prophet meets with a ſevere Judgment, where he was pleaſing himſelf with this ſeaſonable Refreſhment. *c* By ſecret inſtinct into his Mind; as ſometimes God ſpake to *Moſes* and other Prophets when they were in company with others. *d* So he makes this Prophet publickly to call himſelf Lyar, and to pronunce a terrible Sentence againſt him, to whom he profeſſed ſo much kindneſs. Indeed the *Hebrew* words are ambiguous and by others rendred thus, *to the Prophet whom he had brought back*; which aggrees very well with the *Hebrew* Phraſe; and may ſeem to be the beſt Tranſlation, by comparing *ver*: 23. where the very ſame Phraſe is ſo rendred; and *ver*: 26. where this meſſage is ſaid to be *ſpoken* to him. But theſe Arguments are not cogent; not that from *ver*: 23. becauſe it is a common thing for the ſame Phraſe in divers Verſes, and ſometimes in one and the ſame Verſe, to be diverſly uſed; nor that from *ver*: 27: for that may be rendred *concerning him*. And therefore our Tranſlation is better, as is manifeſt from *ver*. 21.

21 And he cried *e* unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, Foraſmuch as thou haſt diſobeyed the mouth *f* of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee.

e With a loud Voice, the effect of his Paſſion, both for his own guilt and ſhame, and for the Prophets approaching miſery, and his unhappy influence both in procuring and in denouncing of it. *f i. e.* The word of command coming out of his mouth. A Metonymy of the Cauſe for the Effect.

22 But cameſt back, and haſt eaten bread, and drunk water in the place, of the which *the* LORD did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers *g*.

g i. e. Thou ſhalt not die a natural, but a violent death; and that in this Journey, before thou returneſt to thy native habitation; and thy Carcaſe ſhall not be buried in the proper Sepulchre; which was eſteemed a kind of Curſe, and a note of Infamy; as the contrary was reckoned an honour and bleſſing. See *chap*: 14: 13. *Iſa*: 14: 19, 20. *Jer*: 22. 19. and 26. 24.

23 ¶ And it came to paſs, after he had eaten bread, and after he had drunk, that he ſadled for him the aſs ∴, *to wit*, for the prophet whom he had brought back.

∴ That he might ſooner come to his home, and, if poſſible, eſcape the Judgment threatned. But, it is obſervable, he doth not accompany him; his guilty Conſcience making him to expect and fear to be involved in the ſame Judgment with him.

* Chap. 20. 36.

24 And when he was gone, a * lion met him *h* by the way, and ſlew him *i*: and his carcaſe *was* caſt in the way *k*, and the aſs ſtood by it: the lion alſo ſtood by the carcaſe *l*.

h For there were many Lions in *Judea*, and this was brought hither by God's ſpecial providence. *i* Why doth God puniſh a good Man ſo ſeverely for ſo ſmall an offence? *Anſ*. Firſt, His Sin was not ſmall, for it was a groſs Diſobedience to a poſitive Command. *Obj*. But he ſuppoſed, and was told by another Prophet, that God had repealed his Command, and ſo was deceived. *Anſ*. 1. He had no ſufficient diſcharge from the former Command; for he neither was aſſured that the old Man was a Prophet, nor that the meſſage he delivered was from God; but had reaſon to ſuſpect the contrary, or at leſt to enquire the mind of God in this doubtful Point, which he groſly neglected to do, & willingly believed the meſſage, becauſe it ſuited with his own inclination and neceſſity. Add to this, that he being a Prophet was obliged to the greater exactneſs in obedience to all God's Precepts; and therefore this Sin was much greater in him than in another, becauſe hereby God was diſhonoured, and the Authority and Succeſs of his meſſage blaſted, and *Jeroboam* and the Idolatrous *Iſraelites* heardened in their wicked courſes; for the prevention whereof it was neceſſary that God ſhould exerciſe Severity towards him. *Anſ*. Secondly, As his Sin was not ſo ſmall, ſo his puniſhment was not ſo great, as may be imagined. For, as to his outward Man, his bodily death (which was a Debt that he owed to God and Nature) in this way was not ſo painful & terrible as many other kinds of death; and as to his Soul, God, by giving him a gracious Admonition both of his Sin and Danger, *ver*: 21, 22. awakened him to true Repentance, which doubtleſs he practiſed, and ſo was prepared for his death, and by this ſudden death freed from all the miſeries of an evil Time and World, and ſpeedily let into Eternal Glory. *Anſ*. Thirdly, As the World and all Men in it were made for God's Glory, and all their Lives and Deaths ought to be laid out in his Service; ſo it cannot ſeem ſtrange nor harſh if God ſhould bring his deſerved death upon him in this manner, for the accompliſhment of his own Glorious Deſigns, as to vindicate his own Honour and Juſtice from the imputation of Partiality; to aſſure the Truth of his Predictions, and thereby provoke *Jeroboam* and his Idolatrous Followers to Repentance; to Juſtifie himſelf in all his dreadful Judgments which he intended to inflict upon *Jeroboam*'s Houſe, and the whole Kingdom of *Iſrael*, for their curſed Apoſtacy; and to warn all ſucceeding Sinners not raſhly to venture upon ſmall Sins, and eſpecially to take heed of greater Sins, for which they might expect far ſorer puniſhments. *k* His Life and Soul being gone, his dead Body falls to the Ground, and lies there. *l* See on *ver*. 28.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and ſlain him, according to the word of the LORD, which he ſpake unto him *m*.

† Heb. *broken*,

m Or rather, *concerning him*: for ſo the Particle *Lamed* is oft uſed, as *Gen*: 20: 13. *Pſal*. 3: 2: and 91: 11. Compare with *Matth*: 4: 6. See the Notes on *ver*: 20.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs *n*. And they ſadled *him*.

n Being ſecure as to himſelf, becauſe ſo many others had been there without any harm; and becauſe he perceived the Prophet's Death was a Judgment of God, and that for ſpecial Reaſons.

28 And he went and found his carcaſe caſt in the way, and the aſs, and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor † torn the aſs *o*.

† Heb. *broken*.

o Here was a concurrence of Miracles: That the Aſs did not run away from the Lion, according to his nature and cuſtom, but boldly ſtood ſtill, as reſerving himſelf for the carrying of the Prophet to his Burial; that the Lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was ſent for, but ſtood ſtill, partly, to preſerve the Carcaſe of the Prophet from other wild Beaſts or Fowls, which would quickly have eaten it; partly, as an evidence that the Prophet's Death was not caſual, nor the effect of a Lions hungry & revenous Diſpoſition, but of God's ſingular and juſt Judgment; and conſequently, that his Prediction was Divine, and ſhould be infallibly accompliſhed in its proper time; and partly, as a token of God's Favour to the deceaſed Prophet, of whoſe very Carcaſe he took ſuch ſpecial Care: thereby ſignifying, that although for wiſe and juſt Reaſons he thought fit to take away his Life, yet his Remains were precious to him, and his Soul did live in his ſight.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave *p*, and they *q* mourned over him, *ſaying*, Alas my brother *r*.

p So that threatning, *ver*: 22. was fulfilled; and withal, the memory of his Prophecy was revived and preſerved among them, and his very Carcaſe reſting there, might be a witneſs of their Madneſs and deſperate Wickedneſs, in continuing in their abominable Idolatry, after ſuch an aſſurance of the dreadful effects of it. *q* The old Prophet and his Sons, and others, whom common humanity taught to lament the untimely death of ſo worthy a Perſon. *r* Which was an uſual form of expreſſion in Funeral-Lamentations. See *Jer*: 22: 18.

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried; * lay my bones beſide his bones *ſ*.

* 2 King. 23. 18.

ſ That I may be ſecured from that Judgment threatned *ver*: 2.

32 For the ſaying which he cried by the word of the LORD, againſt the altar in Bethel, and againſt all the houſes of the high places, which *are* in the cities of * Samaria *t*, ſhall ſurely come to paſs.

* *See* Chap. 16. 24.

t i. e. Of the Kingdom of *Samaria*; as it was called, though not when this Fact was done, yet before theſe Books were writen. *Samaria* was properly the name of one City, 1 *Kings* 20: 1: but from hence the whole Kingdom of *Iſrael* was ſo called, *Jer*: 31: 5. *Hoſ*: 7: 1: and 8: 5: and *Amos* 3: 9: and the King of *Iſrael* is called *the King of Samaria*, 2 *Kings* 1: 3. *Hoſ*: 10: 7: and (as here) we read of *the cities of Samaria*, *Ezra* 4: 10.

33 ¶ After this thing, *u* Jeroboam returned not from his evil way, but † * made again of the loweſt of the people prieſts *x* of the high places: whoſoever would *y*, he † conſecrated him *z*, and he became *one* of the prieſts of the high places.

† Heb. *returned*. *and made*. * Chap: 12. 31. † Heb. *filled his hand*.

u i: *e*: After all theſe things: the Singular Number put for the Plural; after ſo many, and evident, and ſucceſſive Miracles. Which is noted to aggravate his Infidelity and Apoſtacy. *x* He abated not ſo much as a circumſtance in his Idolatrous Worſhip. *y* Without any reſpect to Tribe or Family, or integrity of Body, or Mind, or Life; all which were to be regarded in the Prieſthood. *z* Heb. *he filled his hand*. Of which Phraſe ſee *Exod*: 28: 41: and 29: 9, 33.

34 And this thing became ſin ∴ unto the houſe of Jeroboam, even to cut *it* off, and to to deſtroy *it* from off the face of the earth:

∴ Either, an occaſion of ſin, and means of hardening all his Poſterity in their Idolatry: or, *a puniſhment*, for ſo the word *ſin* is oft uſed. This his obſtinate continuance in his Idolatry, after ſuch warnings was the utter ruin of all his Family.

CHAP. XIV.

Jeroboam ſendeth his Wife diſguiſed, and with Preſents to the Prophet Abijah at Shiloh, to enquire concerning his Son, who was Sick, 1 —— 4. *He, forewarned by God, denounceth his Ruin becauſe of Idolatry: And the Death of his child: And the Deſtruction of Iſrael,* 5 — 16. *His Son dieth and is buried: And he likewiſe: Nadab his Son ſucceedeth,* 17 —— 20. *Rehoboam and Judah ſin againſt the Lord,* 21 — 24. *Shiſhak King of Egypt ſpoileth Jeruſalem,* 25 —— 28. *He dieth: and Abijam his ſon Succeedeth,* 29 — 31.

AT that time *a* Abijah the ſon of Jeroboam fell ſick *b*.

a Either, Firſt, Preſently after the things deſcribed in the former Chapter: which, through related in the beginning of his Reign, yet might be done a good while after it, and ſo *Abijah* the Prophet might be very old, as he is deſcribed to be, *v.* 4. Or, Secondly, many Years after it, *i. e.* Whilſt *Jeroboam* perſiſted in his former courſe. For this Phraſe is oft uſed indefinitely, and without reſpect of the time laſt mentioned before it, as *Dan.* 12. 1. *Matth.* 4. 1. *b* By the ſtroke of God to puniſh *Jeroboam*'s Rebellion againſt God.

2 And Jeroboam ſaid to his wife *c*, Ariſe, I pray thee, and diſguiſe thy ſelf *d*, that thou be not known to be the wife of Jeroboam *e*, and get thee to Shiloh: Behold, there *is* Ahijah the prophet, which told me that * I *ſhould be* king over this people.

* Chap. 11. 31.

c Partly, becauſe he would truſt none elſe with this ſecret; partly, becauſe ſhe might, without ſuſpicion enquire concerning her own Child; and partly, becauſe ſhe would enquire moſt exactly, and diligently, and faithfully acquaint him with the whole truth. *d* Change thy habit, and voice, and go like a private and obſcure Perſon. *e* This caution proceeded: Firſt, From the pride of his heart, which made him loth to confeſs his folly in worſhipping ſuch ignorant and helpleſs Idols, & to give Glory to the God whom he had forſaken. Secondly, From jealouſie and ſuſpicion, leſt the Prophet knowing this, ſhould either give her no Anſwer, or make it worſe than indeed it was. Thirdly, From Policy, eſt his People ſhould by his example be drawn to forſake the ſenſleſs Calves, and to return to the God of *Judah*, whom they had raſhly forſaken.

3 And take † with thee ten loaves, and || cracknels, and a || cruſe of honey *f*, and go to him *g*: he ſhall tell thee what ſhall become of the child.

† Heb. *in thine hand.*
|| Or, *cakes.*
|| Or, *bottle.*

f A preſent, after the manner, *Judg.* 13. 17. 1 *Sam.* 9. 7, 8. 2 *Kings* 5. 15. and 8. 8. but mean, as became an ordinar Country Woman, which ſhe perſonated. *g* To enquire the event of this ſickneſs, as the following words imply.

4 And Jeroboam's wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes † were ſet *h* by reaſon of his age.

† Heb. *ſtood for heavineſs.*

h Or, *ſtood ſtill*, or *were grown ſtiff*; the Nerves, by which the Eyes and Eye-lids are moved, being contracted and withered.

5 And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be, when ſhe cometh in, that ſhe ſhall feign her ſelf *to be* another woman.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam *i*, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with † heavy *tidings*.

† Heb. *hard.*

i By which diſcovery he both reproves their folly, who thought to conceal themſelves or their deſigns from that God from whom they expected and deſired the diſcovery of the moſt ſecret things; and withal gives her aſſurance of the truth and certainty of that Meſſage which he was to deliver.

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people *k* Iſrael:

k For ſo they were when *Jeroboam* was firſt ſet over them.

8 And rent the kingdom away from the houſe of David, and gave it thee: and *yet* thou haſt not been as my ſervant David *l*, who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes,

l Who though he fell into ſome ſins, yet, firſt, he conſtantly perſevered in the true Worſhip of God; from which thou art revolted. Secondly, He heartily repented of, and turned from all his ſins whereas thou art obſtinate and incorrigible.

9 But haſt done evil above all that were before thee *m*: for thou haſt gone and made thee other gods and molten images *n*, to provoke me to anger *o*, and haſt caſt me behind thy back *p*:

m Above all the former Kings of my People, as *Saul*, and *Solomon*, and *Rehoboam*. *n* Or, *other Gods*, to wit, (for ſo *and* oft ſignifies among the *Hebrews*, as hath been formerly noted) *molten images*, namely, the Golden Calves: which he calls *other gods*, not as if the *Iſraelites* eſteemed the Calves made of their own Gold, to be *gods* indeed, which it is incredible ſhould find belief with any man in his wits, eſpecially with the whole Body of the *Iſraelites*, who knew that the Ark and Cherubims, though made by Gods ſpecial direction, were not Gods, but only Pledges of God's Preſence, &c. Nor as if they thought them to be *other gods* in a ſtrict and proper ſenſe; for it is apparent that they ſtill pretended to Worſhip the God of their Fathers, as the *Jews* at *Jeruſalem* did, though in a differing manner; but only becauſe God rejected their whole Worſhip, and, howſoever they called or accounted it, he reckoned it a manifeſt defection from him, and a betaking of themſelves to *other gods*, or *devils*, as they are called, 2 *Chron.* 11. 15. by whoſe Inſtigation they were led to ſuch Idolatrous practices, and whom alone they ſerved and worſhipped therein, whatſoever pretences they had to the contrary. *o i. e.* Whereby thou didſt provoke me. For otherwiſe this was not *Jeroboam*'s deſign in it, but only to eſtabliſh himſelf in the Throne. *p* Deſpiſed, and diſregarded, and forſaken me, and my Commands, and my Worſhip, as we do things which we caſt behind our backs.

10 Therefore behold, I * will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that piſſeth againſt the wall *q*, *and* him that is ſhut up and left *r* in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung *ſ*, till it be all gone.

* Chap. 15. 29.
* Chap. 21. 21. 2 King. 9. 8.

q Either, ſo much as a Dog: or, any male Children. Of which Phraſe ſee the Notes on 1 *Sam.* 25. 22. *r* Thoſe who had eſcaped the fury of their Enemies invading them, either becauſe they were *ſhut up* in Caves, or Caſtles, or ſtrong Towns: or, becauſe they were *left*, over-looked or neglected by them, or ſpared as poor, impotent, helpleſs Creatures. But now, ſaith he, They ſhall be all ſearched out, and brought to deſtruction. See more on *Deut.* 32. 36. *ſ* Which they remove, as a loathſom thing, out of their Houſes, and that throughly and univerſally.

11 Him that dieth of Jerobam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the LORD hath ſpoken *it*.

t So both ſorts ſhall die unburied.

12 Ariſe thou therefore, get thee to thine own houſe; *and* when thy feet enter into the city *u*, the child ſhall die.

u Preſently upon thy entrance into the City; when thou art gone but a little way in it, even as far as *to the threſhold of the* Kings *door*, *v.* 17. which poſſibly was near the Gates of the City. And by the event of this branch, judge of the Truth of the reſt of my Prophecy.

13 And all Iſrael ſhall mourn for him *x*, and bury him; for he only of Jeroboam ſhall come to the grave *y*, becauſe in him * there is found *ſome* good thing toward the LORD God of Iſrael *z*, in the houſe of Jeroboam *a*.

* 2 Chron. 12: 12. and 19: 3.

x Either, Firſt, For the loſs of ſo worthy and hopeful a Perſon Or, Secondly, For the ſad Calamities which ſhould follow his death, which poſſibly his moderation, and wiſdom, and vertue, might have prevented, whereof his death was a certain preſage and evidence. So they ſhould mourn, not ſimply for him, but for their own loſs in him. *y* Shall have the honour of Burial denied to the reſt, *v.* 11. *z* Some Pious inclinations and intentions of taking away the Calves, or of permitting or obliging his People to go up to *Jeruſalem* to Worſhip, if God gave him Life and Authority to do it, and of truſting God with his Kingdom in that caſe. *a* Which is added for his greater commendation; he was good in the midſt of ſo many temptations and wicked examples; a good branch of a bad ſtock.

14 Moreover, the LORD ſhall raiſe him up a king *b* over Iſrael, who ſhall cut off the houſe of Jeroboam that day *c*: but what *d*? even now.

b Bauſha, chap. 15: 28. *c* When he is ſo raiſed; in the very beginning of his Reign, *chap.* 15: 29. *d* But what do I ſay, *he ſhall raiſe*, as it were a thing to be done at a great diſtance of time; he hath already raiſed him in ſome ſort: the man is now in being, if not in power, who ſhall do this: this Judgment ſhall be ſhortly executed.

15 For the LORD ſhall ſmite Iſrael *e* as a reed is ſhaken in the water *f*, and he ſhall * root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river *g*, becauſe they have made their groves *h*, provoking the LORD to anger.

* 2 Kings 17: 23.

c Becauſe they obeyed *Jeroboam*'s wicked command of Worſhipping the Calves, and that willingly, *Hoſ.* 5: 11. *f* Eaſily and variouſly, hither and thither, with every wind. So ſhall the Kingdom and people of *Iſrael* be always in an unquiet and unſettled poſture, toſſed to and fro by Foreign Invaſions and Civil Wars; by oppoſite Kings and Factions, and by the diſſentions of the People. See 2 *Kings* 17: 18. *g* To wit, *Euphrates*, oft ſo called by way of eminency, as *Gen*: 15: 18: and 31: 21. 1 *Kings* 4: 21, 24. This was accompliſhed in part, 2 *Kings* 15: 29. and more fully, 2 *Kings* 17: 6. *h* For the Worſhip of their Idols, *Exod*: 34: 13. *Deut*: 16: 21. God having before condemned the making and Worſhipping of the Calves, by which they deſigned or pretended to Worſhip the True God; he now takes notice that they were not contented with the Calves, but (as it is the nature of Idolatry, and all ſin, to proceed from evil to worſe) were many of them fallen into another and a worſe kind of Idolatry, even their worſhip of the Heatheniſh *Baals*, which they commonly exerciſed in Groves. See on 1 *Kings* 18: 19.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin *i*.

i To wit, by his invention, and making of the occaſion of their ſin, the Calves; by his example, by encouraging thoſe and only thoſe that worſhipped the Calves; and by his Authority requiring and compelling them to do it. This is mentioned as a monſtrous aggravation of his Wickedneſs, that he was not content with his own ſin, but was the great Author and chief cauſe of drawing others into ſin, and of corrupting and undoing the whole Kingdom: which therefore God would never forgive him, nor forget him, but upon all occaſions mentions him with this eternal brand of infamy upon him.

17 ¶ And Jeroboams wife aroſe, and departed, and

came to Tirzah *k*: *and* when ſhe came to the threſhold of the door *l*, the child died.

k An Ancient and Royal City, *Joſ*: 12: 24: in a pleaſant place, *Cant*: 6: 4: where the Kings of *Iſrael* had a Palace, *Chap*: 15: 33: and 16: 6, 8, 23, 24: whither *Jeroboam* was now removed from *Shechem*, either for his pleaſure, or for his Sons recovery, by the healthfulneſs of the place. *l* To wit, of the King's Houſe, which probably was upon, or by the Wall of the City, and near the Gate, which was the place of Judicature, See *v.* 12.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Iſrael *m*.

m Heb. *In the book of the words or things of the days*, &c. By which you are not to underſtand that Canonical Book of the Chronicles, for that was written long after this Book; but a Book of Civil Records, the Annals, wherein all remarkable paſſages were Recorded by the Kings Command from day to day; out of which the Sacred Penman by the direction of God's Spirit, took out thoſe paſſages which were moſt conſiderable and uſeful for God's Honour, and Mens Edification.

20 And the days which Jeroboam reigned, *were* two and twenty years *n*: and he † ſlept with his fathers *o*, and Nadab his ſon reigned in his ſtead.

† Heb. *lay down.*

n So he lived till *Aſa*'s ſecond year, *Chap* 15. 25. *o* Either, Firſt, He was Buried with his Anceſtors. But their Sepulchre ſeems to be too mean and improper for a great King; and Kings uſe to be buried in peculiar Sepulchres. Or, Secondly, He died, as his Fathers did.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: * Rehoboam *was* forty and one years old *p* when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD did chuſe out of all the tribes of Iſrael, to put his Name there: and his mothers name *was* Naamah, an Ammoniteſs *q*.

* 2 Chron: 12: 13:

p Therefore he was born a year before *Solomon* was King, as appears from 1 *Kings* 11. 42. This is noted as an aggravation of *Rehoboam*'s folly, that he was old enough to have been wiſer. *q* A people curſed by God, and ſhut out of the Congregation of his people for ever, *Deut.* 23. 3. *Neh.* 13. 1. This is obſerved as one cauſe both of Gods diſpleaſure in puniſhing *Solomon* with ſuch a Son, and of *Rehoboam*'s Apoſtacy after his three firſt years. 2 *Chron.* 11: 17.

22 And Judah did evil *r* in the ſight of the LORD, and they provoked him to jealouſie with their ſins which they had committed, above all that their fathers had done.

r After a little time, 2 *Chron.* 11. 17.

23 For they alſo *ſ* built them high places *t*, and ‖ images, and groves *u* upon every high hill, and under every green tree *x*.

‖ Or, *ſtanding images*, or, *ſtatues.*

ſ They followed the example of the *Iſraelites*, although they were better inſtructed, and had the Temple in their Kingdom, and liberty of acceſs to it, which was denied to the *Iſraelites*; and the priviledge of Worſhipping God in his own way, and the Counſels, and Sermons, and Examples of the Prieſts and *Levites*, to teach and ſtabliſh them, and the dreadful example of *Iſrael*'s horrid Apoſtacy to caution and terrifie them. *t* Which was unlawful, and, now eſpecially when the Temple was Built, and ready to receive them; unneceſſary, and therefore expreſſed a greater contempt of God and his expreſs Command to the contrary. *u* Not only after the manner of the Heathens and *Iſraelites*, but againſt a direct and particular prohibition. *x* The People were univerſally corrupted, which is a prodigious, all things conſidered, and is a clear evidence of the greatneſs and depth of the Original corruption of Man's Nature, which without Gods Grace is ready to break forth into all ſorts of wickedneſs.

24 And there were alſo Sodomites *y* in the land *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

y i. e. Males, who proſtituted their Bodies to the filthy Luſts of others: of whom ſee on *Deut.* 23: 17. who alſo did this in the worſhip, and to the honour of their Idols, as alſo the Women did, *Numb.* 25. 1, 2. And this might be one occaſion of ſo great a ſpreading of Idolatry among the Luſtful *Iſraelites.* And on the other ſide God doth frequently puniſh Idolatry with Corporal uncleanneſs. *Rom.* 1. 21, 28. See 1 *Kings* 15. 12. and 22. 46: 2 *Kings* 23. 7.

25 ¶ And it came to paſs in the fifth year of king Rehoboam *z*, *that* Shiſhak king of Egypt *a* came up againſt Jeruſalem *b*.

z Preſently after his and his peoples Apoſtacy, which was not till his fourth year: When the Apoſtatical *Iſraelites* enjoyed Peace and ſome kind of Proſperity, at firſt, for many years together: of which difference two reaſons may be given: Firſt, That *Judahs* ſins were committed againſt clearer Light, and more powerful means and remedies of all ſorts, and therefore deſerved more ſevere and ſpeedy Judgments. Secondly, That God diſcovered more Love to *Judah* in chaſtizing them ſpeedily, that ſo they might be humbled, and reformed, and ſo graciouſly preſerved, as it happened; and more anger againſt *Iſrael*, that he ſpared them, and by their impunity hardned and ripened them to that total Deſtruction which he intended to bring upon them. *a* Of whom ſee 1 *Kings* 11: 40: and 2 *Chron*: 12: 2, &c. where this Hiſtory is more fully deſcribed. He is thought by many to be *Solomons* Brother-in-law. But how little ſuch Relations ſignifie among Princes, when their Intereſt is concerned all Hiſtories witneſs. Beſides *Rehoboam* was not *Solomons* Son by *Pharaohs* Daughter, and ſo the relation was in a manner extinct. *b* Either, From ambition and a deſire to enlarge his Empire: or, from jealouſie of *Rehoboams* growing-greatneſs; Of which ſee 2 *Chron*, 11. or, by *Jeroboams* inſtigation: or, from a covetous deſire of poſſeſſing theſe great Treaſures which *David* and *Solomon* had left: and, above all, by Gods Providence diſpoſing his heart to this expedition for *Rehoboams* puniſhment.

26 And he took away the treaſures *c* of the houſe of the LORD, and the treaſures of the kings houſe, he even took away all: and he took away all the ſhields of gold * which Solomon had made.

* Chap: 10: 16:

c It is implied, that firſt he took the City: which may ſeem ſtrange, conſidering the great ſtrength of that City, and how much time it took *Nebuchadnezzar* and *Titus* to take it. But, Firſt, It might coſt *Shiſhak* alſo ſome time, and a long Siege e're he took it, though that be not here related. Secondly, It is probable that *David* and *Solomon* in their Building and altering of this City, had more reſpect to State and Magnificence, than to its defence, as having no great cauſe to fear the Invaſion of any Enemies, and being too ſecure in reference to their Poſterity, becauſe of Gods Promiſe of the Kingdom to be continued to them and to their Seed for ever. And it is probable and certain, that after the diviſion between *Judah* and *Iſrael*, the Kings of *Judah* did add very much to the Fortifications of this City.

27 And king Rehoboam made in their ſtead brazen ſhields, and committed *them* unto the hands of the chief of the † guard *d*, which kept the door of the kings houſe.

† Heb: *runners*

d Whereas the Golden Shields, as being more precious, were kept in a certain place.

28 And it was *ſo*, when the king went into the houſe of the LORD *e*, that the guard bare them, and brought them back into the guard-chamber.

e By which it ſeems the affliction had done him ſome good, and brought him back to the Worſhip of God, which he had forſaken, *Chap* 12: 1.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah *f*.

f Such a Book of Chronicles as that mentioned above, *v.* 19.

30 And there was war between Rehoboam and Jeroboam *g* all *their* days.

g Not an Invaſive War with Potent Armies, which was forbidden, *Chap*: 12: 12; and not revived till *Abijams* Reign, 2 *Chron*: 13. but a defenſive War from thoſe Hoſtilities which by ſmall Parties and Skirmiſhes they did to one another.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammoniteſs *h*. And Abijam his ſon reigned in his ſtead.

h This is repeated as a thing very obſervable. See above, *v.* 21.

C H A P. XV.

Abijam followeth his Father's Sins: God however keepeth promiſe: He dieth, and Aſa his Son ſucceedeth him, 1 — 8. *His good Reign,* 9 — 15. *Baaſha warreth againſt him: he maketh a League with Benhadad,* 16 — 22. *He dieth, and Jehoſaphat ſucceedeth him,* 23, 24. *Nadab's wicked Reign: Baaſha ſlayeth him: deſtroyeth his Father's Houſe: and ſucceeds him: His wicked Reign,* 25 — 34.

NOw in the eighteenth year of king * Jeroboam *a* the ſon of Nebat, reigned Abijam over Judah.

* 2 Chron: 13: 1:

a Obj. How can this be, when he Reigned 3 Years, *v.* 2. and *Aſa*, his Succeſſor, began his Reign in the twentieth Year of *Jeroboam*, *v.* 9? *Anſ.* Parts of Years are commonly called and accounted Years both in the Old and New Teſtament, and in Prophane Writers. So his Reign began with *Jeroboam*'s 18th Year, and continued his whole 19th Year, and ended within his 20th Year, in which alſo *Aſa*'s Reign began. And thus one and the ſame Year may well be, as it frequently is, attributed to two ſeveral Perſons.

2 Three years *b* reigned he in Jeruſalem: and his mothers name *was* Maachah the daughter of Abiſhalom *c*.

b See the laſt Note, on *ver*: 1. *c* Or, *of Abſalom*, as he is called 2 *Chron*: 11: 21. And becauſe he is here mentioned as a known Perſon, without any addition of his Kindred or Quality, ſome conceive that this was *Abſaloms* Daughter, called properly *Tamar*. 2 *Sam*: 14: 27. and from her Royal Grand-mother, 2 *Sam*: 3: 3. *Maachah*; and that ſhe is called *Michajah* (which differs not much from *Maachah*) *the Daughter of Uriel*, 2 *Chron*: 13: 2. becauſe ſhe was firſt Married to *Uriel*, as *Joſephus* affirms, *Antiq.* 8. 3. and afterwards to *Rehoboam*. Others think this was another Perſon, and that both ſhe and her Father had each of them ſeveral Names, which was not unuſual among the *Hebrews*.

3 And he walked in all the ſins of his father *d*; which he had done before him: and his * heart was not perfect with the LORD his God, as the heart of David his father.

* Chap: 11: 4:

d Which his Father lived in, Either, Firſt, Before his Humiliation. Or rather, Secondly, after his Deliverance from *Shiſhak*, when, tho he did not openly renounce the Worſhip of God, he ſeems to have relapſed into his former Sins; which otherwiſe would not have been remembred againſt him; as *Davids* name and memory is never loaded with the ſhame of his Sins, becauſe he truly repented of them.

4 Nevertheleſs, for Davids ſake did the LORD his God give him a ‖ lamp *e* in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem *f*:

‖ Or, *candle.*

e i. e. A Son and Succeſſor to perpetuate his Name and Memory, which otherwiſe had gone into obſcurity. The ſame Phraſe is uſed above, *ch*: 11: 36. 2 *Kings* 8: 19: 2 *Chr*: 21: 7. *f i. e.* That he might maintain that City, and Temple, and Worſhip, as a Witneſs for God, in the World, againſt the *Iſraelites* and Heathen World, who ſhould have enquired after it, and embraced the True Religion there eſtabliſhed and ſet up, as a Beacon upon an high Hill, that all Men might take notice of it.

5 Becauſe David did *that which was* right in the eyes

* 2 Sam: 11: 4: and 12: 9.

of the LORD, and turned not aſide from any *thing* that he commanded him all the days of his life, * ſave only in the matter of Uriah the Hittite *g*.

g Queſt. How is this true, ſeing *David* ſinned in the matter of *Nabal*, 1 *Sam:*25: and *Achiſh*, *chap:* 27: and *Mephiboſheth*, and his Indulgence to his Children, *Adonijah*, *Amnon* and *Abſalom* ; and in the numbring of the People ? *Anſ.* This and the like Phraſes are not to be underſtood as excluſive of every ſinful Action, but only of a ſinful courſe or ſtate,or of an habitual & continued Apoſtaſie from God, or from his Ways, as the very Phraſe of *turning aſide* from God, or from his Commands, doth conſtantly imply, as appears from *Exod*: 32: 8: *Deut*: 9: 12,16. 1 *Sam:* 8: 3: *Pſal:* 78: 57: *Iſa:*44: 20: 1 *Tim:* 1. 6. and 5. 15. *&c.* And thus it is moſt true. For *David*'s other Sins were either ſudden and tranſient Acts, proceeding from humane Infirmity and extraordinary Temptations,and ſoon repented of and blotted out, as in the caſes of *Nabal* and *Achiſh* ; or, miſtakes of his Judgment, which was not fully convinced of the ſinfulneſs of ſuch Actions, as in the other Caſes alledged : whereas that which concerned *Uriah*'s Wife was a deſigned and ſtudied Sin, long continued in, defended with a Succeſſion of other Sins, preſumptuous, and ſcandalous to his Government, and to the True Religion, which he ſo eminently profeſſed.

6 And there was war between Rehoboam and Jeroboam *h* all the days of his life.

h Which was ſaid, *chap* 14.30. and may be here repeated to ſignifie the Cauſe and Original of the War between *Abijam* and *Jeroboam*, which is implied here, and particularly deſcribed, 2 *Chron.* 13. *Abijam* continued the War which *Rehoboam* had begun, and puſhed it on to a deciſive Battel. But the place may be thus rendred, *Yet there was War*, &c. *i. e.* Although God was pleaſed to ſhew ſo much reſpect to *David*, as for his ſake to continue the Succeſſion to the Kingdom in his Poſterity, yet he thought fit to manifeſt his Diſpleaſure againſt *David*'s Succeſſors for their Sins, and to mix their Honour and Happineſs with Wars and Troubles.

* 2 Chr: 13: 3:

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the Kings of Judah *i* ? And there was war between Abijam and Jeroboam.

i In their Annals ; whence they were long after this time Tranſlated into the Sacred Book of *Chronicles*. See above on *Chap.* 14. 19.

* 2 Chr: 14: 1:

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa * his ſon reigned in his ſtead.

9 ¶ And in the twentieth year of Jeroboam *k* king of Iſrael, reigned Aſa over Judah.

k In or towards the end of the Year. See above, *verſe* 1.

|| That is, *Grand-mother.*

10 And forty and one years reigned he in Jeruſalem : and his || mothers *l* name *was* Maachah, the daughter of Abiſhalom.

l i. e. His Grand-Mothers, as appears from *ver.* 2. who is called his *Mother*, as *David* is called *Abijam*'s *Father*, v. 3. and this *Aſa*'s *Father*, v. 11. And ſo the names of *Father*, and *Mother*, and *Sons*, and *Daughters*, are oft taken both in Sacred and Prophane Authors, for Grand-Parents and Grand-Children. And his Grand-Mothers Name may be here mentioned, rather than his Mothers, becauſe his Mother was either an obſcure Perſon, or was long ſince dead, or indiſpoſed, or unwilling to take care of the Education of her Son, and ſo he was Educated by the Grand-Mother, who, though ſhe did poiſon his Father *Abijam* with her Idolatrous Principles, *v.* 12. yet could not infect *Aſa*, nor with-hold him from proſecuting his good purpoſes of Reforming Religion. Which is here remembred to his praiſe.

11 And Aſa did *that which was* right in the eyes of the LORD *m*, as *did* David his father.

m As to the Government of his Kingdom, and Life, and the Reformation, and Eſtabliſhment of God's Worſhip.

12 And he took away the Sodomites *n* out of the land, and removed all the idols that his fathers had made.

n Of whom ſee *chap.* 14. 24. not all of them, but thoſe whom he could find out ; but ſome eſcaped his obſervation and cenſure, as appears from *Chap.* 22. 46.

* 2 Chr: 15: 16: † Heb. *an horror.* † Heb. *cut off.*

13 And alſo * Maachah his mother, even her he removed from *being* Queen *o*, becauſe ſhe had made † an idol *p* in a grove, and Aſa † deſtroyed her idol, and burnt *it* by the brook Kidron *q*.

o i. e. He took from her either the name and authority of Queen-Regent, which ſhe, having been *Rehoboam*'s Wife, and *Abijam*'s Mother, took to her ſelf during *Aſa*'s Minority, and abuſed to the Patronage of Idolatry ; or, the Dignity of the Queen-Mother, and thoſe Guards, or other Enſigns of Honour, or Inſtruments of Power, which, as ſuch, ſhe had enjoyed and miſemployed. Otherwiſe, *he removed her from the Queen*, i. e. from his Wife, that ſhe might not be infected by her, and afterwards infect his Children : which was a prudent and neceſſary care, for the prevention of ſo great and publick a Miſchief. *p* Heb. *a terror*, or *horror*, i. e. an horrible Idol; which it may be he ſo called, either, becauſe all Idols, though for a ſeaſon they pleaſe, yet in the end will bring dreadful effects upon their Worſhippers : or, becauſe this was an Idol of a more horrible or terrible ſhape, more abominable than ordinary, and not to be ſeen without Horror : whether it was that filthy Idol, called *Priapus*, which was commonly placed in Groves or Gardens ; or, *Pan*, or ſome other Heathen god, to whoſe Service ſhe in a ſpecial manner devoted her ſelf. *q* That when it was burnt to Powder, it might be thrown into the Water, and be unfit for any Uſe. See *Exod.* 32. 20. *Deut.* 12. 3.

14 But the high places were not removed *r* : nevertheleſs, Aſa his heart was perfect with the LORD *ſ* all his days.

r Obj. He did take theſe away, 2 *Chron.* 14. 3. *Anſw.* He took away thoſe which were devoted to the Worſhip of Idols, as is there ſaid, *he took away the altars of the ſtrange* gods, *and the high places*, to wit, where they were worſhipped : but as for thoſe high Places where the True God was Worſhipped, he did not take them away ; partly, becauſe he thought there was no great Evil in them, becauſe they had been uſed by *David* and *Solomon*, and other Good and Wiſe Men ; and becauſe the True God was there worſhipped, and that in the manner, though not in the place, which God had appainted ; and partly, becauſe he thought the removal of them might do much more hurt than their continuance, to wit, by occaſioning the total neglect of Gods Worſhip by many of the People, who either could not, or through want of competent Faith and Zeal would not go up to *Jeruſalem* to worſhip, now eſpecially, when the *Iſraelites*, their near Neighbours, formerly their Friends, were become their Enemies, and watched all opportunities to invade or moleſt them, which they concluded they would do when all their Males were gone up to *Jeruſalem* ; and partly, becauſe the people were ſo obſtinately bent towards them, that it was, or at leaſt, ſeemed to him, impoſſible to remove them without great Offence, or ſuch Commotions as were highly dangerous to that Church and State. *ſ* i. e. He did ſincerely and conſtantly adhere to the worſhip aud Service of God. Though he could not hinder the people from uſing the High places, yet he did intirely Devote himſelf to the worſhip of God in the manner and place preſcribed by God.

† Heb. *Holy.*

15 And he brought in the † things which his father had dedicated *t*, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver, and gold, and veſſels.

t Abijam, to wit, when he was in diſtreſs, and going to fight with *Jeroboam*, 2 *Chron.* 13. though afterwards he did not perform his Vows, nor bring in what he had Devoted ; whether becauſe he was prevented by Death, or bacauſe he afterwards relapſed to Idolatry, as may ſeem probable from the 12th Verſe of this Chapter.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days *u*.

u So long as they two Lived and Reigned together. Which is not ſo to be underſtood, as if there were a ſolemn and declared War continuing all that time (for *Aſa* was *quiet* in a great meaſure for his firſt *ten years*, 2 *Chron.* 14. 1. till the *Iſraelites* had recovered themſelves from that dreadful Blow given them by *Abijam*, 2 *Chron.* 13. and *Baaſha* began to Reign in *Aſa*'s third Year) but ſo that there were many private and particular Hoſtilities practiſed among them; in which ſenſe the ſame phraſe is uſed. *Chap.* 14. 30.

* 2 Chr. 16: 1:

17 And * Baaſha king of Iſrael went up againſt Judah *x*, and built *y* Ramah *z*, that he might not ſuffer any to go out or come in to Aſa King of Judah *a*.

x Perceiving *Aſa*'s great Succeſs ; of which ſee 2 *Chron.* 14. and 15. and the defection of many of his own Subjects to him upon that occaſion, 2 *Chron.* 15: 9. he began to beſtir himſelf, and commenceth a War againſt him. *y* i. e. Repaired and fortified. *z* A City of *Benjamin*; which either belonged to the Kingdom of *Iſrael*, from the Diviſion (as ſome other places of that Tribe are ſuppos'd to have done ; of which ſee on 1 *Kings* 11. 13.) or belonged to *Judah*, but was now Invaded and taken by *Baaſha*, and Fortified. *a* Therefore he choſe this place, becauſe it was in the way from his Kingdom to *Jeruſalem*, and, as ſome add, in, or near the ſtraits of the Mountains, where they could eaſily diſcover and hinder all Paſſengers that way.

* 2 Chr. 16: 2.

18 Then Aſa took all the ſilver, and the gold that *were* left *b* in the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and deliver'd them into the hand of his ſervants : and king Aſa ſent them to * Benhadad *c* the ſon of Tabrimon, the ſon of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

b Theſe poor Remainders, which either *Shiſhak* had left at that time, *chap:* 14: 26: or, *Abijam*, or *Aſa*, or others, both of *Iſrael* and *Judah*, had dedicated ; which probably was not inconſiderable, becauſe *Aſa* had got great Spoils from *Zerah*, 2 *Chron:* 14: and he and his numerous and proſperous People did at this time expreſs a great Zeal for the Houſe and Worſhip of God. *c* Wherein he committed three great Faults, among many others, Firſt, he Alienated things conſecrated to God, without neceſſity. Secondly, He did this out of Carnal Fear and Diſtruct of that God whoſe Power & Goodneſs he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his League and Covenant with *Baaſha*, *v.* 19. and to take away part of that Land which by Right, and the ſpecial Gift of God, belonged to the *Iſraelites*.

† Heb. *go up.*

19 *There is* a league between me and thee, *and* between my father and thy father *d* : behold, I have ſent unto thee a preſent of ſilver and gold : come, and break thy league with Baaſha king of Iſrael, that he may † depart from me *e*.

d Whereby it appears, that albeit he was an Adverſary to *Iſrael* all *Solomon*'s days, *chap.* 11. 25. yet after the Diviſion of the Kingdoms of *Iſrael* and *Judah*, he was in League with both of them, either, becauſe his Deſigns lay upon the enlargement of his Empire other ways ; or rather, becauſe he thought it his Wiſdom and Intereſt to leave them to themſelves to undo one another by their inteſtine Wars, and ſo to prepare the way to his Conqueſt of both ; whereas his invading of either of them might have made up the Breach, and forced them to unite againſt their common Enemy. And therefore as ſoon as he was free from this fear, and one of them needed and earneſtly deſired his help againſt the other, he gladly embraced the opportunity. *e* That being called to defend himſelf, he may be forced to depart from my Territories.

20 So Ben-hadad hearkned unto king Aſa, and ſent the captains of the hoſts which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth *f*, with all the land of Naphtali.

f The Northern parts of *Baaſha*'s Kingdom, which were neareſt to his own Kingdom of *Damaſcus*, and moſt remote from thoſe parts where *Baaſha* was now employed, which were in the moſt Southern parts of his Dominions.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramath, and dwelt in Tirzah *g*.

g Now the Royal City of *Iſrael*. See *Chap*: 14: 17. There he abode to defend his own Kingdoms, and durſt not return to oppoſe *Aſa*, leſt the *Syrian* King ſhould make a ſecond and worſe Invaſion. So *Aſa* met with Succeſs in his Ungodly Courſe, as on the other ſide good Men ſometimes meet with Diſappointment in a good Cauſe and Courſe. So there is no judging of Cauſes by Events.

22 Then king Aſa made a proclamation throughout all Judah, (none *was* † exempted ∴) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded: and king Aſa built with them Geba of Benjamin, and Mizpah *h*.

† Heb. *free*.

∴ All ſorts of Perſons were obliged to come, except thoſe who were diſenabled by Age, or Infirmity, or Abſence, or by the publick Service of the King and Kingdom in other places. *h i. e.* Repaired and ſtrengthened them, for they were built before. See *Jer*: 41: 9. *Queſt*. Why did he not rather perfect the Fortifications of *Ramah* which *Baaſha* had begun? *Anſ*. Becauſe *Baaſha* might have returned and recovered it afterwards: and he thought it moſt convenient that there ſhould be no City nor Fort in that place.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheleſs *i*, in the time of his old age he was diſeaſed in his feet.

i Notwithſtanding the great things which he had done, and the glory and proſperity which he enjoyed, he felt the effects of Humane Infirmity, and of his own Sins; of which ſee 2 *Chron*. 16. 12, 13.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and * Jehoſhaphat his ſon reigned in his ſtead.

* 2 Chro: 17: 1: Mat: 1: 8: *called* Joſaphat:

25 ¶ And Nadab the ſon of Jeroboam † began to reign over Iſrael, in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years *k*.

† Heb. *reigned*.

k Not compleat, as appears from *v*. 28. and 33.

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin *l*.

l i. e. In the Worſhip of the Calves which his Father had made.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe *m* of Iſſachar, conſpired againſt him, and Baaſha ſmote him at Gibbethon, which *belonged* to the Philiſtines *n*, (for Nadab and all Iſrael laid ſiege to Gibbethon)

m i. e. Of the Tribe, which is oft called an *Houſe*, as *Judg*: 10: 9: *Pſal*: 135 20 *Hoſ*: 1: 7. *n* Who, taking advantage of the Diviſion between *Iſrael* and *Judah*, had retaken this Town, which belonged to the Tribe of *Dan*, *Joſ*: 19: 44: and belonged to the *Levites*, *Joſ*: 21: 23 upon whoſe departure to *Judah*, 2 *Chron*: 11: 14: the Kings of *Iſrael* ſeized their Towns and Lands to their own uſe, as was noted before; which made them ſo much concerned for this Town, to beſiege it both now and many Years after this time, *Chap*. 16. 15.

28 Even in the third year of Aſa *n* king of Judah, did Baaſha ſlay him *o*, and reigned in his ſtead.

n How this agrees with 2 *Chron*. 16. 1. ſee in the Notes there. *o* Which he did, not to fulfil God's Threatning, but only to advance himſelf; and therefore this is called Murder, *Chap*. 16 7.

29 And it came to paſs when he reigned, that he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed *p*, until he had deſtroyed him, according unto * the ſaying of the LORD *q*, which he ſpake by his ſervant Ahijah the Shilonite:

* Chap. 14: 10:

p i. e. Any of the Males of that Family. See *Deut*. 20. 16. *Joſh*. 10. 40. *q* So God over-ruled *Baaſha*'s Ambition and Cruelty, to fulfil his own Counſel and Prediction.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael to ſin *r*, by his provocation wherewith he provoked the LORD God of Iſrael to anger.

r So that ſame wicked Policy which he uſed to eſtabliſh the Kingdom in his Family, proved his and their Ruine: which is very frequently the Event of Ungodly Counſels.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Iſrael *?

* See above … 9:

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah *, twenty and four years.

* *And reigned*.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

Jehu prophecyeth againſt Baaſha, 1 —— 7. *Elah ſucceedeth him: Him Zimri ſlayeth, and ſucceedeth: He, beſieged by Omri, burneth himſelf*. 8 —— 20. *Omri prevaileth againſt Tibni and is King: Buildeth Samaria: Followeth the ſins of Jeroboam, and dieth*, 21 —— 28. *Ahab his ſon ſucceedeth him: He is more wicked than his Predeceſſors*, 29 —— 33. *Hiel buildeth Jericho; and Joſhua's Curſe is fulfilled in him*. 34.

THen the word of the LORD came to Jehu *a* the ſon of Hanani *b*, againſt Baaſha, ſaying,

a A Prophet, of whom ſee more, 2 *Chron* 19. 2 and 20 34. *b* Who alſo was a Prophet, 2 *Chron*. 16. 7.

2 Foraſmuch as I exalted thee out of the duſt *c*, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger *d* with their ſins:

c Out of a low and mean Eſtate. See 1 *Sam*. 2. 8. *Pſal*. 113. 7. *Queſt*. How is *Baaſha*'s Exaltation to the Kingdom aſcribed to God, when he got it by Treachery and Cruelty? *Anſ*. Though that way or manner of Invading the Kingdom was from himſelf, and his own wicked Heart: yet the Tranſlation of the Kingdom from *Nadab* to *Baaſha* ſimply conſidered, was from God, who by his Decree and and Providence ordered it, and diſpoſed of all occaſions, and of the Hearts of all the Soldiers and People, ſo that *Baaſha* ſhould have opportunity of executing God's Judgment upon *Nadab*: and ſuch ſucceſs thereupon, that he ſhould get a preſent and quiet poſſeſſion of the Kingdom. Nay, the very Act of *Baaſha*, to wit, the killing of his Maſter *Nadab*, was an act of Divine Juſtice, foretold and appointed by God. *Chap*. 14. 10. And if *Baaſha* had done this in Obedience to God's Command, and with a ſingle Deſign, to execute God's Vengeance threatned againſt him, it had been no more a Sin, than *Jehu*'s Act in killing his Maſter King *Jehoram*, upon the ſame account, 2 *Kings* 9. But that *Baaſha* did this, meerly to gratifie his own Pride, or Covetouſneſs, or Malice; this was not from God, but from himſelf, and therefore is charged upon him as Murder here, *v*. 7. *d* See on 1 *Kings* 14. 9.

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like * the houſe Jeroboam the ſon of Nebat.

* Chap: 15: 29:

4 * Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

* Chap: 14: 11:

5 Now the reſt of the acts of Baaſha, and what he did, and his might, * *are* they not written in the book of the Chronicles of the kings of Iſrael?

* 2 Chro: 16: 1:

6 So Baaſha ſlept with his Fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD *e* againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he * killed him *f*.

* Chap: 15: 29: and 2 Kings 10: 17:

e The meaning is, The Meſſage which *came from the Lord to Jehu*, *v*. 1. *&c*. was here delivered *by the hand*, i. e. the Miniſtry *of* *Jehu*, unto *Baaſha*. *Jehu* did what God commanded him in this matter, tho it was not without apparent Hazard to himſelf. *f i. e. Nadab*; who though he be not expreſſed, yet is ſufficiently underſtood: 1. By the manifeſt reference which theſe words have to the Murder committed by *Baaſha*, which was done upon *Nadab* only, *ch*. 15. 28. 2. By the foregoing words, *the Houſe of Jeroboam*; *i. e* His Poſterity, which was *Nadab*. *Queſt*. Why doth God puniſh him for doing God's Work? *Anſ*. 1. Though God appointed, that *Jeroboam*'s Family ſhould be cut off; yet he did not give *Baaſha* Commiſſion to do it; nor had declared how, or by whom he would do it. 2. *Baaſha* did this, not to fulfill God's Will, but his own Luſts. See on *ver*. 2.

8 In the twentieth and ſixth year of Aſa king of Judah, began Ela the ſon of Baaſha to reign over Iſrael in Tirzah, two years *g*.

g One compleat, and part of the other, *ver*. 10. which in Scripture-account is reckon'd for a Year. See above 7. 15. and 15. 25.

9 And his ſervant Zimri (captain of half *his* chariots *h*) conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza † ſteward of *his* houſe in Tirzah *i*.

† Heb. *which* was *over*, &c.

h i. e. Of all his Military Chariots, and the Men belonging to them: the Chariots for Carriage of neceſſary things, being put into other and meaner Hands. *i* Whilſt his Forces were elſewhere imployed, *v*. 15. which gave *Zimri* advantage to execute his Deſign.

10 And Zimri went in and ſmote him, and killed him in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs, when he began to reign, aſſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him * not one that piſſeth againſt a wall, ‖ neither of his kinsfolks, *k* nor of his friends *l*.

* 1 Sam: 25: 22:

‖ Or, *both his kinſmen and his friends*.

k Heb. *Avengers*; to whom it belong'd to Revenge his Death, See *Numb*. 35. 12. *l* His Confidents, and familiar Acquaintance, ſuch as were moſt likely to hinder his Settlement in the Throne, and to Avenge their Friends Quarrel.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha *m*, † by Jehu the prophet:

† Heb. *by the hand of*, *&c*.

m i. e. Thus fulfilling God's Threatning, but either without his knowledge, or meerly for his own ends.

13 For all the ſins of Baaſha, and the ſins of Elah his ſons; by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities *n*.

n i. e. idols, oft called *Vanities*: as *Deut*: 32: 21; 1 *Sam*: 12: 21. *Jer*. 14. 22. becauſe they are but imaginary Deities, and meer *nothings*; 1 *Cor*. 8. 4 having nothing at all of a God in them, and nothing of Power to do either good or hurt.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Iſrael *?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines *o*.

o Which had been beſieged before, *Chap.* 15. 27. but, it ſeems, was then relieved, or afterwards recovered by the *Philiſtines* ; taking the advantage of the Diſorders and Contentions which were among their Enemies.

16 And the people that were encamped, heard ſay, Zimri hath conſpired, and hath alſo ſlain the king : wherefore all Iſrael made Omri the captain of the hoſt king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him *p* with fire, and died ;

p Or, *and he burnt, &c.* Either, 1. *Omri* burnt it over *Zimri* ; for Pronouns ſometimes reſpect more remote Nouns. Or rather, 2. *Zimri* (to whom both the foregoing and following words apparently belong) who burnt it upon himſelf ; that neither himſelf, nor the Royal Palace and Treaſures might come into the hands of his inſulting Adverſary.

19 For his ſins *q* which he ſinned, in doing evil in the ſight of the LORD, in walking in the way of Jeroboam *r*, and in his ſin which he did, to make Iſrael ſin.

q i. e. This befell him for his ſins. *r* Which he might do, either before his Reign, in the whole courſe of his Life, which is juſtly charged upon him, becauſe of his Impenitency : or in the Seven Days of his Reign ; in which, he had time enough to publiſh his Intentions or Decrees, about the continuance of the Worſhip of the Calves ; or to Sacrifice to them, for his good Succeſs, either already obtained, or further deſired.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the Chronicles of the kings of Iſrael * ?

* *See* Chap: 14. 19:

21 ¶ Then were the people of Iſrael divided into two parts *s* : half of the people followed Tibni the ſon of Ginath, to make him king *t* and half followed Omri *u*.

s Fell into a Civil War : yet neither this, nor any other of God's dreadful Judgments could win them to Repentance ; which is an Evidence of their prodigious Impiety and Incorrigibleneſs, and how ripe they were for Ruine. *t* Diſdaining that the Soldiers ſhould uſurp ſuch a Power over the whole Kingdom. *u* Becauſe they approved the Perſon, though not the manner of his Election.

22 But the people that followed Omri prevailed *x* againſt the people that followed Tibni the ſon of Ginath : ſo Tibni died *y*, and Omri reigned.

x Partly, becauſe they had the Army on their ſide ; and principally, by the appointment and judgment of God, giving up the *Iſraelites* to him who was much the worſt ; *v.* 25, 26. *y* A violent Death, in the Battel.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years *z* : ſix years reigned he in Tirzah.

z i. e. And he Reigned twelve Years, not from this 31 Year of *Aſa*, for he died in his 38 Year, *v.* 29. but from the beginning of his Reign, which was in *Aſa*'s 27 Year, *v.* 15, 16. So he Reigned four Years in a ſtate of War with *Tibni*, and eight Years peaceably.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built *a* on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † * Samaria.

† Heb. *Shomron.*
* *See* Chap: 13. 32.

a To wit, the City ; and eſpecially, a Royal Palace, becauſe that at *Tirzah* was burnt, *v.* 18.

25 ¶ But * Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him.

* Mic. 6. 16.

26 For he walked in all the ways of Jeroboam *b* the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

b i e Did not only promote the Worſhip of the Calves, as *Jeroboam* and all his Succeſſors hitherto had done ; but did alſo imitate all *Jeroboam*'s other ſins, which doubtleſs were many and great ; and peradventure he added this to the reſt, that together with the Calves, he Worſhipped *Devils : i. e.* other Idols of the *Heathens*, as may be thought from 1 *Cor.* 10. 20. where his Worſhip *of the Devils*, and of *the Calves* is diſtinguiſhed. Beſides, though he did no more for the ſubſtance of the Action, than his Predeceſſors did ; yet he might juſtly and truly be ſaid to *do worſe* than they, becauſe he did it with greater Aggravations, after ſo many terrible Examples of Divine Vengeance upon the Kings and People of *Iſrael* for that Sin ; or, becauſe he made ſeverer Laws concerning the Calf-Worſhip ; whence we read of *the ſtatutes of Omri*, *Mich* 6. 16. or did more induſtriouſly and violently execute them, with greater Deſpight againſt God, and Malice againſt his Servants.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the Chronicles of the kings of Iſrael ?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael ; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

31 And it came to paſs, † as if it had been a light thing for him *c* to walk in the ſins of Jeroboam the ſon of Nebat ; that he took to wife Jezebel *d* the daughter of Ethbaal *e* king of the Zidonians *f*, and went and ſerved Baal *g*, and worſhipped him.

† Heb. *was it a light thing?* &c.

c As if that Sin were not big enough to expreſs his Contempt of God ; as if he thought it below his Wit and Dignity, to content himſelf with ſuch a Vulgar Fault. But the *Hebrew* runs thus, *Was it a light thing, &c? i. e.* Was this but a ſmall Sin, that therefore he needed to add more Abominations ? Where the Queſtion as is uſual among the *Hebrews*, implies a ſtrong Denial ; and intimates, That this was no ſmall Sin, but a great Crime ; and might have ſatisfied his wicked Mind without any Additions. *d* A Woman infamous for her Idolatry, and Cruelty, and Sorcery, and Filthineſs. See *Chap*: 18: 4: and 21: 8: 2 *Kings* 9: 22: *Revel*: 2: 20. *e* Called *Ithobalus*, or *Itobalus* in Heathen Writers *f* So ſhe was of an Heatheniſh and Idolatrous Race, and ſuch whom the Kings and People of *Iſrael* were expreſly forbidden to Marry. *g i. e.* The Idol which the *Sidonians* Worſhipped, which is thought to be *Hercules* : or falſe gods : for this Name is common to all ſuch And this Idolatry was much worſe than that of the Calves ; becauſe in the Calves they Worſhipped the True God ; but in theſe, falſe gods or Devils, as is evident from *Chap*: 18: 21.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove *h* ; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

h Againſt God's expreſs Prohibition, *Deut*: 7: 5.

34 In his days *i* did Hiel the Bethelite *k* build Jericho *l* : he laid the foundation thereof in Abiram his firſtborn, and ſet up the gates thereof in his youngeſt *ſon* Segub *m*, * according to the word of the LORD, which he ſpake by Joſhua *n* the ſon of Nun, .

* Joſh: 6: 26.

i This is here added, 1. As a Character of the time, and an Inſtance of the Truth and Certainty of Divine Predictions and Comminations, this being fulfilled 800 Years after it was threatned ; and withal, as a Warning to the *Iſraelites*, not to think themſelves innocent or ſafe, becauſe the Judgment threatned againſt them by *Ahijah*, *Chap.* 14. 15. was not yet executed, though they continued in that Calf-worſhip which he condemned : but to expect the certain accompliſhment of it in due time, if they perſiſted in their Impenitency. Or, 2. As an evidence of the horrible Corruption of his Times, and of that high Contempt of God which then Reigned. *k* Who lived in *Bethel*, the Seat and Sink of Idolatry, wherewith he was throughly leavened. *l* A place ſeated in the Tribe of *Benjamin*, but belonging to the Kingdom of *Iſrael* : which place he ſeems to have choſen for his Buildings ; not ſo much for his own advantage, as out of a contempt of the True God, and of his Threatnings, which he deſigned to convince of Falſhood by his own Experience ; and out of an ambitious deſire to advance his own Reputation and Intereſt thereby, by attempting that which he knew his King and Queen too, would be highly pleaſed with. *m i. e.* In the beginning of his Building, God took away his Firſt-born, and others ſucceſſively in the progreſs of the Work, and the youngeſt when he finiſhed it. And ſo he found by his own ſad Experience, the truth of God's Word, and how vain it was to contend with him. *Queſt.* Why did not God rather puniſh *Hiel* himſelf? *Anſ.* This was a terrible Puniſhment, to ſee his Children cut off by Divine Vengeance, before their time, one after another ; and all this, for his own folly and raſhneſs. Compare *Jer.* 52. 10. And as for *Hiel* himſelf, poſſibly after he had been ſpared ſo long, that he might be an Eye-witneſs of his Sons untimely Deaths ; he alſo might be cut off, though it be not Recorded, as not belonging to the Prophecy here mentioned ; or, if not, his preſent Impunity was his greateſt Miſery ; either, as it continued his Torment in the ſad and laſting Remembrance of his Loſs and Miſery ; or as it was a mean to hearden his Heart ſo for greater Judgments, to which he was reſerved. *n* Of which, ſee on *Joſh.* 6. 26.

C H A P. XVII.

Elijah foretelleth Ahab that there ſhall be a great Drought : Is ſent to Cherith, where the Ravens feed him, 1 —— 7. *He is ſent to Zarephath to a Widow, who feedeth him with Meal and Oil which waſted not.* 8 —— 16. *Her Son dieth, and he raiſeth him,* 17 —— 23. *She acknowledgeth him to be a Prophet.* 24.

AND † Elijah *a* the Tiſhbite *b who was* of the † inhabitants of Gilead *c*, ſaid unto Ahab *d*, * *As* the LORD God of Iſrael liveth *e*, before whom I ſtand *f*, there ſhall not be dew nor rain *g* theſe years *h*, but according to my word *i*.

† Heb. *Elijahu.* Luk: 4: 25. *he is called Elias.*
† Heb. *ſojourners.*
* James 5. 17.

a The moſt Eminent of the Prophets, *Matth*: 17: 3: who is here brought in, like *Melchiſedeck*, *Gen*: 14: 18: *Heb.* 7: 3: without any mention of his Father, or Mother, or beginning of his Days ; like a Man dropt out of the Clouds, and raiſed by God's ſpecial Providence as a Witneſs for himſelf, in this moſt degenerate time and ſtate of things ; that by his Zeal, and Courage, and Power of Miracles, he might give ſome Check to their various and abominable Idolatries, and ſome reviving to that ſmall number of the Lord's Prophets, and People, who yet remained in *Iſrael* : as we ſhall ſee. *b* So called either from the place of his Birth or Habitation ; or for ſome other reaſon not now known. *c* Which was the Land beyond *Jordan*. See *Gen*: 31: 21. *d* Having doubtleſs admoniſhed him of his Sin & danger before this ; & now upon his obſtinacy in his wicked Courſes, he proceeds to declare, and execute the Judgment of God upon him. *e* I ſwear by the God of *Iſrael*, who is the only True and Living God ; when the gods whom thou haſt joined with him, or preferred before him, are dead and ſenſeleſs Idols. *f* Either, 1. Whoſe Miniſter I am (as this Phraſe is oft uſed, as *Num.* 3: 6: *Deut*: 10: 8. and 17. 12. 18. 5.) not only in general, but eſpecially in this Threatning, which I now deliver in his Name and Authority, and not from my own Imagination or Paſſion. Or, 2. Who is now preſent with me, and a Witneſs of what I ſay ; and let him puniſh me ſeverely, if I ſpeak not the Truth. *g* This was a Prediction, but was ſeconded with his Prayer, That God would verifie it ; as it is Recorded *Jam.* 5. 17. And this Prayer of his was not voluntary, and malicious, but neceſſary, and (all things conſidered) truly Charitable; that by this ſharp and long Affliction, God's Honour, and the Truth of his Word and Threatnings (which was now ſo horribly and univerſally contemned) might be Vindicated; and the *Iſraelites* (whom their preſent Impunity and Proſperity had hardned in their Idolatry) might hereby be awakened to ſee their own Wickedneſs, and the Vanity of their Calves, and other Idols; and their Dependance upon God, and the neceſſity of returning to the True Religion. *h i. e.* Theſe following Years, which were three and an half, *Luke* 4: 25 *Jam*: 5: 17. *i i. e.* Until I ſhall declare, That this Judgment ſhall ceaſe, and ſhall pray to God for the Removal of it.

2 And the word of the LORD came unto him, ſaying,

3 Get the hence, and turn thee Eaſt-ward, and hide thy ſelf by the brook Cherith *k*, that *is* before Jordan.

k Thus God reſcues him from the Fury of *Ahab* and *Jezabel*, who, he knew, would ſeek to deſtroy him. *Qu* Why did not *Ahab* ſeize upon him immediatly upon theſe words? *Anſ.* 1. This muſt be aſcribed to God's over-ruling Providence, who hath the Hearts of all men in his hands; and hath oft protected his Prophets and Servants in ſuch caſes. 2. He might *ſay* this not by word of Mouth, but by Letter and Meſſage ſent to him; as that word is ſometimes uſed, as *Exod*: 18: 6.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded *l* the Ravens *m* to feed thee there.

l i. e. I have decreed or appointed. Or, *I ſhall command*, *i. e.* effectually move them by Inſtincts and Inclinations, which I ſhall put into them, which ſhall be as forcible with them, as a Law or Command is to Men. God is ſaid to *Command* both Brute Creatures, as *Amos* 9: 3 *Jonah* 2: 10. and ſenſeleſs things; as *Job* 38: 11, 12. *Pſal*: 78 23. *Iſa*: 5: 6: and 45: 12. when he cauſeth them to do the things which he intends to Effect by them *m* Which he names, and chuſeth for this work: partly, to ſuccour the Prophets Faith againſt humane Infirmity, by the credibility of the thing, there being many Ravens in thoſe parts, and thoſe delighting to reſide near Brooks of Water; and that ſort of Creatures being apt & accuſtomed to ſeek Proviſions, and to carry them away to the places of their abode: and partly, to ſhew his Care and Power in providing for the Prophet by thoſe Creatures, which are noted for their Greedineſs, in monopolizing Proviſion to themſelves, and for their Malignity and Unnaturalneſs towards their own Young; that by this ſtrange and noble Experiment he might be taught to truſt God in thoſe many and great Difficulties to which he was likely to be expoſed. *Obj.* The Ravens were unclean, *Levit*: 11: 15 *Anſ.* They were Unclean for Meat, but not for the Touch But howſoever that Ceremonial Law was over-ruled by neceſſity, and by the Law-givers Diſpenſation.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh *n* in the morning *o*, and bread and fleſh in the evening *p*: and he drank of the brook.

n Not raw, but boiled by the Miniſtry of ſome Angel or Man, and left in ſome place or places till the Ravens came for it: in all which, there is nothing incredible, conſidering the Power and Providence of God. *o p i. e* For Dinner and Supper, according to the Cuſtom. See *Gen*: 43: 25. *Ruth* 2: 14. *Luke* 14: 12. *Acts* 10: 9, 10.

Heb. *at the end of days.* Gen. 4. 3. and Sam. 14. 26.

7 And it came to paſs † after a while *q*, that the brook dried up *r*, becauſe there had been no rain in the land.

q Heb. *At the end of days*; *i. e.* of a Year; for ſo the word *days* is oft uſed, as in *Exod.* 13. 10. *Lev.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam* 1. 3: and 27: 7. And this ſeems to be a convenient time for the drying up of the Brook, which was gradually dried up. And ſo this agrees well with *Chap* 18: 1. *in the third Year* of which, ſee the Notes there *r* God ſo ordering it, partly for the Puniſhment of thoſe *Iſraelites* who lived near it, and had hitherto been refreſhed by it: partly, for the Trial and Exerciſe of *Elijahs* Faith, and to teach him to depend upon God alone, not on any Creature for his Support: and partly, to ſhew his own allſufficiency in providing for his People.

8 ¶ And the word of the LORD came unto him, ſaying,

* Luk. 4. 26. called *Sarepta*.

9 Ariſe, get thee to * Zarephath *s*, which *belongeth* to Zidon *t*, and dwell there: behold, I have commanded *u* a widow-woman there to ſuſtain thee.

s A City between *Tyrus* and *Sydon*, called *Sarepta* by St. *Luke*, *Chap*: 4. 26. by *Pliny* and others. *t* To the Juriſdiction of that city, which therefore was inhabited by *Gentiles*. See *Luke* 4. 25. And Gods providing for his Prophet, firſt, by an unclean Bird, and then by a *Gentile*, whom the Jews eſteemed Uuclean, was a notable Preſage of the Calling of the *Gentiles*, and of the Rejection of the Jews. *u i. e.* Appointed or Provided, as before, *ver.* 4. for that ſhe had as yet no Revelation or Command of God about it, appears from *ver.* 12.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold the widow woman *was* there gathering of ſticks: and he called to her *x*, and ſaid, Fetch me, I pray thee, a little watter in a veſſel, that I may drink.

x Knowing by Divine Suggeſtion, that this was the woman deſigned.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand *y*.

y Which he ſaid only to try her, & to make way for what follows.

12 And ſhe ſaid, *As* the LORD thy God liveth *z*, *I* have not a cake, but an handful of meal in a barrel, & a little oyl in a cruſe: and behold, I *am* gathering two ſticks *a*, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die *b*.

z By which ſhe diſcovers, That though ſhe was a *Gentile*, yet ſhe owned the God of *Iſrael* as the True God. *a i. e.* A few ſticks, that number being oft uſed indefinitely for any ſmall number, both in Scripture, as *Hoſ.* 6. 2. and by other Authors. *b* For having no more Proviſion, we muſt needs periſh with Hunger. For though the Famine was only in the Land of *Iſrael*, yet the Effects of it were in *Tyre* and *Sidon*, which were fed by the Corn of that Land. See *Acts* 12. 20. Or the ſame Famine might be in thoſe parts alſo; the chief cauſe of the Famine, to wit, the Worſhip of *Baal*, being common to both places.

13 And Elijah ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt *c*, and bring *it* unto me, and after make for thee and for thy ſon.

c Which he requires as a trial and exerciſe of her Faith, and Charity, and Obedience, which he knew God would graciouſly and plentifully reward; and ſo this would be a great Example to encourage others to the practice of the ſame Graces upon like occaſions.

14 For thus ſaith the LORD God of Iſrael *d*, The barrel of meal *e* ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD † ſendeth rain upon the earth.

† Heb. *giveth.*

d In whom I perceive thou truſteſt. *e i e.* The Meal of the Barrel An Hypallage or Metonomy. So *the cruſe of oil* for *the oil of the cruſe.*

15 And ſhe went and did according to the ſaying of Elijah *f*: and ſhe, and he, and her houſe did eat || *many days g.*

|| Or, *a full year.*

f Giving Glory to the God of *Iſrael*, by beliving his Prophet. *g i. e.* A long time, even above two Years: See *Chap.* 18. 1. Heb. *days*; *i. e.* a full Year; as *ver.* 7. namely, before the following Event about her ſon happened, and the reſt of the time of the Famine after it.

16 *And* the barrel of meal waſted not *h*, neither did the cruſe of oil fail, according to the word of the LORD, which he ſpake † by Elijah.

† Heb. *by the hand of.*

h God ſtill Creating new, as faſt as the old was ſpent.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no breath *i* left in him.

i Or, *no Soul* or *Life*, as this *Hebrew* Word oft ſignifies: *i. e.* He died, as is manifeſt from the following Verſes. See alſo *Heb.* 11: 35.

18 And ſhe ſaid unto Elijah, What have I to do with thee *k*, O thou man of God? art thou come unto me *l* to call my ſin to remembrance *m*, and to ſlay my ſon?

k Wherein have I injured or provoked thee? Or, Why didſt thou come to Sojourn in my Houſe, (as the following Words ſeem to explain theſe) if this be the fruit of it? They are words of a troubled Mind, ſavouring of ſome raſhneſs and impatience. *l* Didſt thou come for this end, that thou mighteſt ſeverely obſerve my Sins, and by thy Prayers bring down God's juſt Judgment upon me, for them, as thou haſt for the like cauſe brought down this Famine upon the Nation? *m* Either, 1. To my remembrance; that I ſhould by this dreadful Judgment be brought to the knowledge and remembrance of my Sins, which have procured it Or rather, 2. To Gods Remembrance: for God is oft ſaid in Scripture, to *remember Sins*, when he puniſheth them; and to *forget* them, when he ſpares the Sinner. See 2 *Sam.* 16. 10. Have I inſtead of the Bleſſing which I expected form thy preſence, met with a Curſe?

19 And he ſaid unto her. Give me thy ſon *n*. And he took him out of her boſom, & carried him up into a loft *o*, where he abode, and laid him upon his own bed.

n Into mine Arms. *o* A private place, where he might more freely and fully pour out his Soul to God, and uſe ſuch Geſtures or Methods, as he thought moſt proper, without any offence or obſervation.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon *p*?

p A Prayer full of powerful Arguments. Thou art *the Lord*, that canſt revive the Child and *my God*; and therefore wiltſt not, do not deny me. She is *a Widow*, add not affliction to the afflicted; deprive her not of the great Support and Staff of her Age: She hath given me kind Entertainment: Let her not fare the worſe for her kindneſs to a Prophet, whereby wicked Men will take occaſion to reproach both her, and Religion.

21 And he † ſtretched himſelf upon the child *q* three times, and cried unto the LORD *r*, and ſaid, O LORD my God, I pray thee let this childs ſoul come † into him again *s*.

† Heb. *meaſured.*
† Heb. *into his inward parts.*

q Not as if he thought this could contribute any Warmth or Life to the Child; but partly, to expreſs, and withal to increaſe his Grief for the Child's Death, and his Deſire of its reviving; that thereby his Prayers might be more fervent, and conſequently, more prevalent with God: and partly, that it might apppear, That this Miracle, tho wrought by God alone, yet was done for the ſake of *Elijah*, and in anſwer to his Prayer. Compare 2 *Kings* 4. 34. *John* 9: 6 *Act*: 20: 10. *r* Firſt, he ſtretched himſelf, then he prayed, and that for Three times ſucceſſively. *s* By which it is evident, That the ſoul was gone out of his Body, and therefore doth ſubſiſt without it after Death. Compare *Gen.* 35. 18. This was a great Requeſt; but *Elias* was incouraged to make it; partly, by his Zeal for Gods Honour, which he thought was concerned in it, and would be eclipſed by it: partly, by the experience which he had of his prevailing Power with God in Prayer: and partly, by a Divine Impulſe moving him to deſire it.

22 And the LORD heard the voice of Elijah, & the ſoul of the child came into him again, and he revived.

23 And Elijah took the child,and brought him down out of the chamber into the houſe, and delivered him unto his mother : and Elijah ſaid, See, thy ſon liveth.

24 ¶ And the woman ſaid to Elijah, Now by this I know *t* that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth *u*.

t Now I am aſſured of that concerning which I began upon this ſad occaſion to doubt. *u* That the God whom thou profeſſeſt, is the true God ; and the Doctrine and Religion which thou Teacheſt, is the only True Religion ; and therefore henceforth I wholly renounce the Worſhip of Idols.

CHAP. XVIII.

Elijah in the extreamity of Famine is ſent to Ahab : meeteth good Obadiah, 1---7. Chargeth him to certifie the King of his coming ; He bringeth Ahab to him, 8 ---16. He reproveth Ahab and the Congregation : By Fire from Heaven convinceth Baal's Prophets : They are ſlain, 17---40. Elijah by Prayer obtaineth Rain : Runs before Ahab to Jezreel. 41---46.

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year *a*, ſaying, Go ſhew thy ſelf unto Ahab *b*, and I will ſend rain upon the earth *e*.

a Either, 1. From the time when he went to hide himſelf by the Brook *Cherith* ; Six Months before which time the Famine might begin, tho it was not yet come to extremity. And ſo this being in, or towards the end of the third Year, it makes up theſe Three Years and Six Months,*Jam.*5.17. Or, 2. From the time of his going to *Sarepta*,which probably was a Year after the Famine begun;See on *Chap* 17. 7. and ſo this might be in the middle of the Third Year, which alſo makes up the Three Years and Six Moneths. *b* To acquaint him with the Cauſe of this Judgment, *ver.* 18. and to adviſe him to remove it, and upon that condition to promiſe him rain. *e* According to thy Word and Prayer, which thou ſhalt make for it. Thus God takes care to maintain the Honour and Authority of his Prophet, and in Judgment remembers Mercy to *Iſrael* for the ſake of the Holy Seed yet left among them,who ſuffered in this common Calamity.

2 And Elijah went to ſhew himſelf unto Ahab *d* : and *there was* a ſore famine in Samaria.

d Wherein he ſhews a ſtrong Faith, and reſolute Obedience, and invincible Courage, that he durſt at God's Command run into the Mouth of this raging Lion ; which was a degree of Martyrdom.

3 And Ahab called † Obadiah which *was* † the governour of *his* houſe *e* :(now Obadiah feared the LORD greatly *f* :

† Heb. Obadiahu.
† Heb. *over his houſe.*

e Being valued by *Ahab* for his great Prudence and Fidelity,and therefore indulged as to the Worſhip of the Calves and *Baal.* *f* *Queſt.* How could he and ſome other *Iſraelites* be ſaid to *fear the Lord*,when they did not go up to *Jeruſalem* to Worſhip,as God had commanded? *Anſw.*Although they ſeem not to be wholly excuſable in this neglect. becauſe they ſhould have preferred Gods Service before their worldly Commodity, according to the good Example of the Prieſts and Levites,and the generality of the Godly People who did ſo, 2 *Chron* 11. 13, 16. yet becauſe they Worſhipped God in Spirit and Truth, and performed all Moral Duties to God and their Brethren, and abſtained from Idolatry,and being kept from *Jeruſalem* by violence, they thought neceſſity, and the apparent Hazard of their Lives, would excuſe them from Ceremonial Services ; and God bare with their Infirmity herein.

4 For it was *ſo*, when † Jezebel cut off the prophets of the LORD,that Obadiah took an hundred prophets *g*, and hid them by fifty in a cave, and fed them *h* with bread and water *i*)

† Heb. *Izebel.*

g Which Name is not given to ſuch as are endowed with an extraordinary Spirit of Prophecy, but to ſuch Miniſters as devoted themſelves to the Service of God in preaching,Praying,Praiſing God, and the like, as 1 *Sam*: 10: 10,11, 12. and in this place compared with *ver.* 22. where *Elijah* ſaith, *I only remain a Prophet of the Lord*, to wit, ſtrictly ſo called ; and *Matth.* 10. 41. 1 *Cor*: 12: 28, 29. and 14. 29 *h* With the Hazard of his own Life,and againſt the King's Command ; as wiſely conſidering, that no Command of an Earthly Prince could over-rule the Command of the Supreme Lord, the King of Kings, or diſcharge him from thoſe Acts of Piety to God, and Charity to Men, which God's Law indiſpenſably required. *i* Either properly ; which was a great kindneſs in thoſe Circumſtances : or figuratively, *i. e.* with Meat and Drink.

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water,and unto all brooks *k* : peradventure we may find graſs to ſave the horſes and mules alive, † that we loſe not all the beaſts.

† *Heb:that we cut not off* our ſelves *from the beaſts.*

k About which, Graſs was moſt probably to be found in that great Drought.

6 So they divided the land between them, to paſs throughout it. Ahab went one way by himſelf *l*, and Obadiah went another way by himſelf.

l Not daring to truſt any other, *Obadiah* excepted, leſt being bribed by ſuch as had Graſs for their own uſe, they ſhould not give him a true Account.

7 ¶ And as Obadiah was in the way, Behold,Elijah met him : and he knew him, and fell on his face *m*, and ſaid, *Art* thou that my lord Elijah ?

m By this profound Reverence, ſhewing his great Reſpect and Love to him.

8 And he anſwered him, I *am* : go tell thy lord *n*, Behold, Elijah *is here*.

n *Ahab* : whom,though a very wicked Man,he owns for *Obadiah*'s *Lord* and King ; thereby inſtructing him,that he did well in owning him as ſuch ; and that the Wickedneſs of Kings doth not exempt their Subjects from Obedience to their Lawful Commands.

9 And he ſaid, What have I ſinned *o*, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me ?

o Wherein have I ſo offended God,and thee,that thou ſhouldeſt inflict this puniſhment upon me, and expoſe me to certain ruin by this means ?

10 *As* the LORD thy God liveth, there is no nation or Kingdom *p*, whither my lord hath not ſent to ſeek thee : and when they ſaid, *He is* not *there* ; he took an oath of the kingdom and nation, that they found thee not *q*.

p to wit,near to his own,where he could in reaſon think that *Elijah* had hid himſelf. Nothing is more frequent than to underſtand General Expreſſions with ſuch Limitations. *q* Not that he could force other Kingdoms to take an Oath,but that by his Perſuaſions he prevailed with the chief Perſons in ſeveral Kingdoms for his Satisfaction to ſwear that they did not know of *Elijahs* being among them. Which was not hard for him to obtain. For *Ahab* was a great Prince, and had a great Intereſt among the Neighbouring Kings. The King of *Tyre* was his Father-in-law ; the King of *Moab* Tributary to him ; *Jehoſhaphat*, his Friend and Relation, to whom the King of *Edom* was Tributary. We read alſo of *all the Kings of Arabia*,and of *all the Kings of the Hittites*,and of *Syria*, 1 *Kings* 10:15,29.which as they corroſponded with *Solomon*,ſo how far they might be Allied to,or Confederate with *Ahab*,we know not ; nor what Articles or Aggreements were between him and them,among which this might be one,That they ſhould deliver up to one another all their Fugitive or Baniſhed Subjects upon Demand ; which might give ſufficient ground for his deſire or expectation of this Oath. *Queſt.* How then could *Elijah* lie hid in the Houſe of the Widow of *Sarepta*? *Anſw.* That might eaſily be, either,becauſe ſhe her ſelf, or at leaſt others, did not know particularly who he was ; or, becauſe ſhe uſed all poſſible Care to conceal him, her Conſcience and Intereſt both obliging her ſo to do ; or becauſe God ſecured him there.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the ſpirit of the LORD *r* ſhall carry thee whither I know not *ſ* ; and *ſo* when I come and tell Ahab, and he cannot find thee, he will ſlay me *t* : but I thy ſervant fear thee LORD from my youth *u*.

r The Holy Ghoſt, to whom the Inſpiration and Conduct of the Prophets is commonly aſcribed in Holy Scripture,as *Iſa.* 48.16.and 61:1. *Matth.* 4. 1. *Act*:16:6,7. who might do this,either immediately by his own Power,or by an Angel,or by a ſtrong Wind. *ſ* Such tranſportations of the Prophets having doubtleſs been uſual before this time, as they were after it. See 2 *Kings* 2.16. *Ezek.*3.12,14. *Mat*: 4. 1. *Acts* 8.39. *t* Either as a curſed Impoſtor that hath deluded him with vain Hopes : or rather,becauſe I did not forthwith ſeize upon thee, and bring thee to him to receive puniſhment. *u* He ſpeaks not theſe, nor the following Words,in way of vain boaſting ; but only for his own neceſſary vindication and preſervation, that he might move the Prophet to pity and ſpare him, and not put him upon that hazardous action ; which yet he was reſolved to do, if the Prophet peremptorily required it.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets by † fifty in a cave, and fed them with bread and water ?

† Heb. *fifty,fifty,*

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here* : and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts *x* liveth, before whom I ſtand, I will ſurely ſhew my ſelf unto him to day.

x The Lord of all the Creatures, which are called Gods *Hoſts*, *Gen*: 2: 1. *Deut*: 4: 19. *Pſal.* 103. 21. and 148. 2. and are all ſubject to his Command. He mentions this Title as his Shield,under the Protection whereof he did,and durſt venture to come into *Ahab*'s Preſence.

16 So Obadiah went to meet Ahab, and told him : and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he * that troubleth Iſrael *y* ?

* Act:16. 20.

y Have I at laſt met with thee, O thou great Diſturber of my Kingdom, the Author of this Famine,and of all our Diſquiets and Calamities ;

18 And he anſwered,I have not troubled Iſrael, but thou and thy fathers houſe *z*, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

z Theſe Calamities are not to be imputed to my Paſſions, but thine & thy Fathers Wickedneſs,which God puniſheth by this means. He anſwered him thus boldly,becauſe he ſpoke and acted in God's Name, and for his Honour and Service, whoſe Vaſſal *Ahab* was.

19 Now therefore ſend *a*, *and* gather to me all Iſrael *b* unto mount Carmel *c*, and the prophets of Baal *d* four hundred and fifty,and the prophets of the groves *e* four hundred, which eat at Jezebels table.

a To wit, Meſſengers, that this Controverſie between thee and me may be decided,the true Cauſe of theſe heavy Judgments diſcovered and removed,That ſo this Plague may be removed. *b* By their Deputies,or Heads,or repreſentatives,that they may be witneſſes of all our Tranſactions. *c* Not that *Carmel* in *Judah*, 1 *Sam.* 15:12. but another in *Iſſachar* by the Mid-land Sea, *Joſ*: 19: 26. *Jer.*56:18.which he choſe as a very convenient place,being not far from the Center of his Kingdom,to which all the Tribes might conveniently reſort, at ſome good diſtance from *Samaria*, that *Jezebel* might not hinder his Deſign : and a very high mountain,*Amos* 9.3.and that upon the Sea,whence he might have the opportunity to diſcover the Rain at its firſt approach,which he did,*ver*:42,*&c.* *d* Which were diſperſed in all the parts of the Kingdom. *e* Which attended upon thoſe *Baals* or Idols which were worſhipped in the Groves, which were near the Royal City,and much valued and frequented by the King and the Queen, 1 *Kings* 15: 13: and 16: 33. 2 *Kings* 13: 6, and therefore were maintained at the Queens Charges

20 So Ahab *f* ſent unto all the children of Iſrael,and gathered the prophets together unto mount Carmel.

f He complied with *Elijah*'s motion ; partly,becauſe it was ſo fair and reaſonable,that he could not refuſe it with Honour,nor without the Diſcontent of all his People,this being propoſed in order to their Deliverance from this terrible Famine ; partly, becauſe the Urgency of the preſent Diſtreſs made him willing to try all means to remove it ; partly from a Curioſity of ſeeing ſome extraordinary Events; and principally, becauſe God inclined his Heart to cloſe with it.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two || opinions *g* ? If the LORD *be* God *h*, follow him *i* : but if Baal *k*, * *then* follow him : And the people anſwered him not a word *l*.

|| Or, *thoughts.*
*See Joſh. 24. 15.

g Why do you not make ſtraight Paths with your Feet, as the Phraſe is, *Heb*:12:13 ? Why do you walk ſo lamely & unevenly, being ſo unſteddy in your Opinions and practices,and doubting whether it is better to Worſhip God or *Baal*? *h* Whom you pretend to Worſhip in the Calves, 2 *Kings* 10:16, 31. compare *Exod*:32:4. *i* Worſhip him,and him only and that in ſuch place & manner as he hath commanded you,and not by the Calves. *k* If *Baal* can prove himſelf to be the True God. *l* Being convinced of the reaſonableneſs of his Propoſition ; taught by Experience,that *Johovah* had ſent this Judgment, and that *Baal* could not remove it, which had ſtaggered them in their Opinion about *Baal*; yet not daring to diſown *Baal*, for fear of the Diſpleaſure of the King, then preſent.

22 Then ſaid Elijah unto the people, I, *even* I only remain *m* a prophet of the LORD ; but Baals prophets *are* four hundred and fifty men.

m To wit,here preſent, publickly to own and plead the Cauſe of God ; for he oppoſeth himſelf only to *Baals* 450 Prophets, becauſe they only were preſent;the Prophets of the Groves,being,it ſeems, not permitted by *Jezebel* (through her Pride,or Obſtinacy, or Care, and Kindneſs to them) to go thither. See *Chap*, 22. 6. As for the other Prophets of the Lord, many of them were ſlain by *Ahab* or *Jezebel*, or baniſhed, or hid in Caves.

23 Let them therefore give us two bullocks *n*, and let them chuſe one bullock for themſelves *o*, and cut it in pieces, and lay *it* on wood, and put no fire *under* : and I will dreſs the other bullock, and lay it on wood, and put no fire *under* :

n He attempts the Deciſion of this Controverſie, not by God's Word, which was either rejected, or diſpiſed, or groſly neglected by the generality of that People ; but by a Miracle, to which all that had common Senſe muſt needs ſubmit. *o* Which they judge beſt and fitteſt for their purpoſe.

24 And call ye on the name of your || gods, and I will call on the Name of the LORD:and the God that anſwereth by fire *p*, let him be God. And all the people *q* anſwered and ſaid, † It is well ſpoken.

|| Or, *God*.
† Heb. *The word is good.*

p i. e. That ſhall conſume the Sacrifice by Fire ſent from Heaven ; which the People knew the True God uſed to do,as *Gen*:4:4: *Jud*:6:21:and 13:20. *q* Even the *Baalites* themſelves; partly,becauſe they could not without great reproach to themſelves and *Baal*, refuſe ſo equal a motion ; and partly,becauſe they were confident of *Baal*'s Power and Divinity,having probably had ſome Experiments of ſupernatural and progidious Events done in the Worſhip of *Baal* by Gods juſt and wiſe Permiſſion, for the hardening of that Apoſtatical and wicked People in their Idolatry ; as God hath in ſeveral Ages for the like reaſon ſuffered lying Wonders to be wrought by the Devil,whom they worſhipped in and by their Idols.

25 And Elijah ſaid unto the prophets of Baal, Chuſe ye one bullock for your ſelves, and dreſs *it* firſt,for ye *are* many *r* : and call on the name of your || gods, but put no fire *under*.

|| Or, *God*

r And I am willing to give you the precedency. This he did, partly becauſe if he had firſt offered,and God had anſwered by Fire, as he knew that he would do, *Baal*'s Prieſts would have been diſcouraged, and upon ſome Excuſe (which would eaſily be accepted in regard of the Kings Authority, and the Favour which they had with the People) would have deſiſted from making the trial on their part ; and partly,becauſe the Diſappointment of the Prieſts of *Baal*, of which he was well aſſured, would notably prepare the way for the Peoples more diligent attention unto his Words and Actions, and cauſe them to entertain the Prophets good Succeſs with more Admiration and Affection ; and this coming laſt, would leave the greater Impreſſion and Reliſh upon their Hearts. And this they accepted, becauſe they might think, that if *Baal* did anſwer them firſt, which they preſumed he would the People would be ſo confirmed & heightned in their Opinion of *Baal*, that they by the Kings Aſſiſtance might murder *Elijah* before he came to his Experiment.

26 And they took the bullock which was given them *ſ*, and they dreſſed *it t*, and called on the name of Baal from morning *u* even until noon, ſaying, O Baal, || hear us. But *there was* no voice,nor any that || anſwered. And they || leapt upon the altar *x* which was made *y*.

|| Or, *anſwer.*
|| Or, *heard.*
|| Or, *leaped. up and down at the altar.*

ſ Which being choſen by them, *v*:25. was now put into their Hands by thoſe who had the Beaſts in their Cuſtody,till they were taken away for Sacrifice. *t* Cut it in pieces,and laid the parts in or upon the Wood *u* From the time of the Morning-Sacrifice;which advantage *Elijah* ſuffered them to take for their Sacrifice. *x* Or, *over the altar*: which might eaſily be done the Altar being low,& ſuddenly made for the preſent uſe Or rather, *beſide* (as the *Hebrew* (al) oft ſignifies) *the altar* : or, *before it*. They uſed ſome ſuperſtitious,unuſual,and diſorderly Geſtures, either pretending to be acted by the Spirit of their God,and to be in a kind of Holy Rage,and Religious Extaſie ; or,in way of Devotion to their god;which they might borrow from the Practice of their Progenitors, who, amongſt other things, uſed Dancing in God's Service and Preſence, as *Exod*: 15: 20;and 32:19 *Judg*. 21: 21. 2 *Sam*: 6. 14. *y* Heb. *which he made* ; Either, *Firſt*, *Elias* ; which ſome thing was already made, though the making of it be not mentioned till afterwards, *ver*: 31. and that it was their Deſign, by leaping upon his Altar, to overthrow it. Or rather, Secondly, *Ahab* on their behalf ; or, any other Perſon : that being only an *Hebraiſm*, the Third Perſon Active, being put for the Paſſive Verb, as our Tranſlators well render it.

27 And it came to paſs at noon *z*, that Elijah mocked them *a*, and ſaid, Cry, † aloud : for he *is* a god, either || he is talking, or he † is purſuing, or he is in a journey *b*, *or* peradventure he ſleepeth, and muſt be awaked.

† Heb. *with a great voice.*
|| Or, *he mediateth*
† Heb. *hath a purſuit.*

z When they had long tried all means in vain. *a* Derided them & their gods,which were indeed,and had now proved themſelves to be ridiculous & contemptible things. By this example we ſee,that all jeſting is not unlawful,but only that which intrencheth upon Piety & good Manners. See on *Eph*:5:4. *b* He is employed about ſome other buſineſs, and hath not leiſure to mind you : for being a god of a ſmall & narrow Underſtanding,he cannot mind two things at once,and you are immodeſt & unreaſonable to expect it from him.

28 And they cried aloud *c*, and cut themſelves after their manner with knives and lancers *d*, till † the blood guſhed out upon them.

† Heb. *poured out blood upon them.*

c As if *Elias* had ſpoken the truth,and their god needed rowzing. *d* Mingling their own Blood with their Sacrifices ; as knowing by experience, that nothing was more acceptable to their *Baal* (which was indeed the Devil) than Humane Blood ; and hoping hereby to move their god to pity and help them And this indeed was the practice of divers Heathens in the Worſhip of their falſe gods, as is manifeſt both from Scripture,as *Levit*:19.28. *Deut*:14:1. 1 *Kings* 18: 28. and from the expreſs Teſtimonies of *Plutarch*, *Lucian*, *Apuleius*, and many others.

29 And it came to paſs, when mid-day was paſt,and they † propheſied *e* until the *time* of the † offering of the *evening* ſacrifice *f*, that *there was* neither voice, nor any to anſwer, nor any † that regarded *g*.

† Heb. *had proph.*
† Heb. *aſcending.*
† Heb. *attention.*

e i. e. Praiſed,and prayed unto,and worſhipped their God ; for ſo the word *propheſying* is uſed, 1 *Sam*: 10: 10:and 19:20, &c. 1 *Chron*. 25. 2, 3. *Matth*. 7. 22. 1 *Cor*. 11. 4. and 14. 5, 6. &c. *f* Heb. *of the Sacrifice*, which being here oppoſed to the time of their offering, which was the morning, *v*.26 muſt needs be meant of the Evening Sacrifice; of which ſee *Exod* 29. 39. *&c.* which is called *the Sacrifice*, by way of Eminency,becauſe it was more ſolemn and publick,and frequented,than the morning Sacrifice;of which divers Reaſons may be given. See *Exod*. 12. 6. *Pſal*: 141. 2. *Acts* 3: 1. *g* Heb *there was no attention* : Either, Firſt, Of their god, who was ſo far from anſwering,that he did not mind any of their Words and Actions. Or, Secondly, Of the People,who were now tired out with ſo long attention and expectation;and therefore more readily deſerted them, and approached to *Elijah* and his Altar, at his Call, *v*. 30.

30 And Elijah ſaid unto all the people, Come near unto me *h*. And all the people came near unto him ; and he repaired *i* the altar of the LORD *k that was* broken down *l*.

h Come away from theſe impudent Deceivers to me, and expect from me what Satisfaction you deſire. *i* Which by the Peoples help was quickly done ; the Materials being all ready,& very ſlightly put together,only for the preſent occaſion. *k* Which had been built there by ſome of their Anceſtors for the offering of Sacrifice to the God of *Iſrael*,which was frequently done in High-Places,of which this was none of the leaſt eminent ones:but being for ſome time neglected, it needed Reparations: *l* Either,Firſt, by the Prieſts of *Baal* at this time, who leaped upon it to that end : of which ſee on *ver*. 26. Or rather, Secondly,by ſome of the *Baalites*,out of their Enmity to the True God, whoſe Temple becauſe they could not reach,they ſhewed their Malignity in deſtroying his Altars, *chap* 19. 14.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob *m*,unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name *n*.

* Gen. 32: 28. 2 Kings 17. 34.

m This he did, partly, to renew the Covenant between God and all the Tribes, as *Moſes* did, *Exod*. 24 4 Partly, to ſhew, that he prayed and acted in the Name,and for the Service of the God of all the *Patriarchs*, and of all the Tribes of *Iſrael*,and for their good : and partly,to teach the People, that though the Tribes were divided as to their Civil Government,they ought all to be united in the Worſhip of the ſame God,and in the ſame Religion. *n* Which *Jacob* was graciouſly anſwered by God when he prayed to him, & was honoured with the glorious Title of *Iſrael*, which noted his prevalency with God and Men. And I,calling upon the ſame God,doubt not of a like gracious Anſwer;& if ever you mean to have your Prayers granted,you muſt not ſeek to *Baal* for it,who,as you now ſee, neither hears nor regards his moſt devout Worſhippers ; but unto the God of *Jacob* ; and if you would recover the Honour which was once conferred upon *Jacob*, and continued a long time to his Poſterity, you muſt return to that God from whom you are revolted.

32 And with the ſtones he *o* built an altar *p* in the Name of the LORD *q* : and he made a trench about the altar, as great as would contain two meaſures *r* of ſeed.

o With the aſſiſtance of the People, who readily yielded their helping hand. *p* Which, though generally forbidden, he might do, becauſe he did it by the command & ſuggeſtion of God, who can diſpence with his own Laws,and upon apparent & urgent neceſſity,and for a work of great mercy (to which even by Gods Command the Ceremonial Laws muſt give place, *Hoſ*.6.6. *Mar*.2.27.) even for the converſion of the *Iſraelites*, whom it was impoſſible to bring to the Altar of *Jeruſalem* at this time. *q* By the Authority of God, and for his Worſhip. *r i. e.* Two third parts of an Ephah : which ſhews that the Trench was of a competent largeneſs.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood,and ſaid,Fill

See *Judg.* : 20.

four barrels with water *ſ*, and * pour *it* on the burnt-ſacrifice, and on the wood *t*.

ſ Which they could quickly fetch, either from the River *Kiſhon*; or, if that was dried up, from the Sea; both which were at the foot of the Mountain. See *Jer.* 46. 18. *t* This he did to make the Miracle more glorious, and more unqueſtionable, and ſo more ſucceſsful.

34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time.

† Heb. *went.*

35 And the water † ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs, at the time of the offering of the *evening* ſacrifice *u*, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things *x* at thy word *y*.

u Which time he choſe, that he might unite his Prayers with the Prayers of the Godly Jews at *Jeruſalem*, who at that time aſſembled together to pray, *Acts* 3: 1. *x* Brought this Famine, gathered the people hither, and done what I have done, or am doing here. *y* Not in compliance with my own Paſſions, but in Obedience to thy Command, as thy Agent and Miniſter. For that action of ſhutting up Heaven, and that of killing the Prieſts of *Baal*, muſt needs expoſe him to great Envy and Reproach; which made this Publick Vindication neceſſary, as it was alſo effectual, being witneſſed from Heaven.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart *z* back again *a*.

z That they may feel ſo powerful and ſudden a change in their Hearts, that they may know it is thy Work, and the effect of thy Grace to them, and in them. Or, *when thou haſt turned*, &c. or, *becauſe thou*, &c. So the Particle *Vau* is oft uſed; and the Senſe is, That they may know thee to be the True God, by the effects of thy Divine Power, in converting their Hearts, and that in ſo miraculous a way, and in anſwer to my prayers. *a* Unto thee, from whom they have revolted.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces *b*: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God *c*.

b In way of acknowledgment and adoration of the True God *c He* alone; and *Baal* is a dull and ſenſeleſs Idol. And they double the words, to note their abundant ſatisfaction and aſſurance of the Truth of their Aſſertion.

|| Or, *apprehend.*

40 And Elijah ſaid unto them *d*, || Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon *e*, and ſlew them there *f*.

d He takes the opportunity, whilſt the Peoples Hearts were warm with the freſh ſenſe of this great Miracle. *e* That their Blood might be poured into that River, and thence conveyed into the Sea, and might not defile the Holy Land. *f Queſt.* How could *Elijah* do this, ſeing he was but a private Perſon? *Anſw.* Firſt, He had no doubt the Conſent of all the Heads of the People, who were here aſſembled; and of the King too, who durſt not reſiſt the univerſal Torrent, and could not deny that they were Impoſtors, and worthy of Death; and probably was by the prophet aſſured of Rain when this was done. *Anſw.* Secondly, As theſe Idolatrous Prieſts were manifeſtly under a Sentence of Death, paſſed upon ſuch by the Sovereign Lord of Life and Death, *Deut.* 13 and 17 so *Elijah* had ſufficient Authority to execute it, as being a Prophet, and an extraordinary Miniſter of God's Vengeance againſt Sinners, now eſpecially when the Magiſtrate ſo groſly neglected his Duty therein.

|| Or, *a ſound of a noiſe of rain.*

41 ¶ And Elijah ſaid unto Ahab, Get thee up *g*, eat & drink *h*, for *there is* || a ſound of abundance of rain *i*.

g From the River, where the King and he had been preſent at the ſlaughter of *Baal*'s Prieſts, to thy Tent: which probably was pitched on the ſide of *Carmel*. *h* Take Comfort, and refreſh thy ſelf: for neither the King, nor any of the People could have any leiſure to eat, being wholly intent upon the deciſion of the great Controverſie. *i* The Rain is as certainly and ſpeedily coming, as if I did actually ſee it, or hear the Noiſe which it makes. God's Wrath is now appeaſed, and thou ſhalt have no cauſe to repent of this days Work.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel *k*, and he caſt himſelf down upon the earth, and put his face between his knees *l*.

k Where he might ſecretly & ardently pour out his Prayers unto God; and whence he might look towards the Sea, and diſcern when the Rain was coming. *l* He either ſate, or rather, kneeled upon his knees, and then caſt down his Face to the Ground between his Knees; either, in token of profound Reverence and Humility; or, out of Fervency of Spirit, which oft diſpoſeth Men to uncouth Geſtures, which at other times, or in other Men, would be ridiculous; but in them and in that caſe, are uſual and allowed; or, that turning away his Eyes from all outward Objects, he might be more intent and earneſt upon his Work, or pray to God without Diſtraction.

43 And ſaid to his ſervant, Go up now *m*, look towards the ſea *n*. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times *o*.

m Whilſt I continue praying. *n* Whence Clouds and Vapours uſually ariſe. *Elijah* deſired to have timely notice of the very firſt appearance and ſignification of Rain, not out of Vanity or Ambition, but that *Ahab* & the People might know that it was obtained from *Jehovah* by the Prophets Prayers, & thereby be confirmed in the True Religion. *o* Let us not be dejected for ſome Diſappointments, but continue to wait upon God, who will anſwer me, and that ſpeedily.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† Heb. *Tye,* or *bind.*

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel *p*.

p Not that in *Judah*, *Joſ:* 15: 56. but another City in the border of *Iſſachar* and *Manaſſeh*, *Joſ:* 19. 18.

46 And the hand of the LORD was on Elijah *q*, and he girded up his loyns *r*, and ran before Ahab *ſ*, † to the entrance of Jezreel.

† Heb. *till thou come to Jezreel.*

q God gave him more than natural and ordinary ſtrength, whereby he was enabled to outrun *Ahab*'s Chariot, and that for ſo many Miles together. *r* That his Garments, which were then long, might not hinder him. See 2 *Kings* 4. 29: and 9: 1 *ſ* Partly, to ſhew how ready he was to honour and ſerve the King, if he did not exalt himſelf above or againſt God: partly, that by this humble & ſelf-denying Carriage, it might appear, that what he had done was not from Envy, or Ambition, or Humane Paſſion, but only from a juſt Zeal for Gods Glory: partly, that by his Preſence with the King, and his Courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun Reformation of Religion: and partly, to demonſtrate, that he was neither aſhamed of, nor afraid for what he had done, tho' he knew how *Jezabel* would reſent it, but durſt venture himſelf in the midſt of his Enemies, as being confident of the divine Power and Protection.

CHAP. XIX.

Elijah threatned by Jezebel fleeth to Beer-ſheba: Is comforted by an Angel, 1 —— 8. *At Mount Horeb complaining to God, he is ſtrengthned by a ſpecial Revelation,* 9 —— 14. *Is ſent to anoint Hazael, Jehu, and Eliſha,* 15 —— 18. *Eliſha followeth Elijah,* 19 —— 21.

AND Ahab told Jezebel *a* all that Elijah had done, and withal how he had ſlain all the prophets *b* with the ſword.

a For his Vindication, and her Satisfaction. *b* To wit, of *Baal*, not of the Groves, who were not preſent, as my be gathered from *chap.* 18, 19, 22. and 22. 6.

2 Then Jezebel ſent a meſſenger unto Elijah *c*, ſaying, * So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them by to morrow at this time *d*.

* Ruth 1; 17.

c She gives him notice of it before-hand: partly, out of the height of her Spirit, as ſcorning to kill him ſecretly and ſurreptitiouſly, and reſolving to make him a publick Sacrifice: partly, out of her Impatience, till ſhe had breathed out her Rage, which ſhe could do ſpeedily, when it required ſome time and preparation to ſeize him, who was now ſo much eſteemed and favoured by all the People, partly, becauſe ſhe ſuppoſed, that he who had the confidence to come thither (where, it ſeems, ſhe was at this time) would ſtill have the ſame Confidence to ſtay there, and be obliged in honour to maintain his ground: and principally, from Gods all-diſpoſing Providence, that ſo he might have an opportunity of eſcaping. *d* So far was ſhe from being changed by that moſt eminent Miracle, that ſhe perſiſts in her former Idolatry, and adds to it a mad and monſtrous Confidence, that in ſpight of God ſhe would deſtroy his Prophet.

3 And when he ſaw *that*, he aroſe, and went for his life *e*, and came to Beerſheba, which *belonged* to Judah *f*, and left his ſervant there *g*.

e i. e To ſave his life: or, *according to his ſoul*, or *mind*. Whereby it may be intimated, that he did not flee from *Jezreel by the hand* or direction *of the Lord*, by which he came thither, *ch* 18.46. but becauſe of his own fear and apprehenſion of danger. For this may ſeem to be an act of humane frailty. For God had brought him hither, and his Preſence might ſeem very neceſſary here to incourage & ingage the King & People to go on to deſtroy the Prieſts of the Groves, and to purge out Idolatry; and his withdrawing as we ſee, did diſcourage all the reſt, and occaſioned their return to Idolatry again; and, having had ſuch a late and ample experience of Gods all-ſufficiency in protecting him againſt the King & 450 of *Baals* Prieſts, and the current of the People incenſed againſt him for the Famine, he had little reaſon to fear the Threats of an impotent Woman, whom God could cut off in a moment. But *Elias was a man ſubject to like Paſſions as we are*, Jam. 5. 17. which probably is ſaid with reſpect to his fear and diſcontent, manifeſted here and *v.* 4. And *leſt he ſhould be exalted above meaſure* (which was alſo *Pauls* caſe, 2 *Cor.* 12. 7) for his eminent Gifts, and Graces, and miraculous Works, God ſaw fit to withdraw his Grace, and to leave him to himſelf, that he might be ſenſible of his own impotencie and ſinfulneſs, and might not dare to take any part of Gods honour to himſelf. *f* Either, Firſt, To the Tribe of *Judah*, according to the firſt Diviſion; for *Simeon*'s part, in which *Beerſheba* was, was afterwards taken out of it. Or, Secondly, to the Kingdom of *Judah*. *g* Partly, that he might abide there in ſafety; and partly, that he ſhould wait there till his return: partly, becauſe he would not expoſe him to thoſe Perils and Hardſhips which he expected: and partly, becauſe he deſired Solitude, that he might more freely converſe with God.

4 ¶ But he himſelf went a days journey into the wilderneſs *h*, and came and ſat down under a juniper-tree: and he * requeſted † for himſelf *i* that he might die, and ſaid, *It is* enough *k*, now, O LORD, take away my life: for I *am* not better than my fathers *l*.

* Jonah 4 3, 8:
† Heb: *for his Life.*

h The vaſt Wilderneſs of *Arabia*. He durſt not ſtay in *Judah*, tho' good *Jehoſhaphat* Reigned there, becauſe he was Allied to *Ahab*, and was a Man of an eaſier temper, whom *Ahab* might circumvent, & either by force or art ſeize upon *Elijah*. *i* Heb. *for his life*, or, *his ſoul* that it might be taken away from his Body. Or, *with his ſoul*, as it is *Iſa:* 26. 9, *i. e.* He deſired it heartily or fervently. Which he did not only for his own ſake, that he might be freed from his great Fears and Troubles; but eſpecially from his Zeal for Gods Glory, which he ſaw was and would be dreadfully eclipſed by the relapſe of the *Iſraelites* into Idolatry, and by *Elijahs* Death, if it ſhould be procured by the hands of *Jezebel*, or of the Worſhippers of *Baal*; and therefore he wiſhed to die in peace, and by the Hand of God. *k* I have lived long enough for thy Service, and am not like to do thee any more Service; neither my Words nor Works are like to do any good upon theſe unſtable and incorrigible people. *l* That I ſhould continue in Life, when other Prophets who have gone before me, have loſt their Lives by *Jezebel*, or other perſecutors.

5 And as he lay and ſlept under a Juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *boſter.*

7 And the angel of the LORD came again the ſecond time and touched him, and ſaid, Ariſe, *and* eat, becauſe the journey *is* too great for thee *m*.

m i. e. Above thy ſtrength, now eſpecially when thou art faint, and weary, and faſting.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat *n* * fourty days and fourty nights, unto * Horeb *o* the mount of God.

* See Deut. 9. 9, 18. Mat. 4. 2.
* Exod. 3. 1.

n God giving that Food a far greater and more durable vertue than ordinary. *o* He wandred hither and thither for 40 days, till at laſt he came to *Horeb*, which in the direct Road was not above 3 or 4 days Journey.

9 ¶ And he came thither unto a cave, and lodged there: and behold, the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here *p*, Elijah?

p A tacit Reproof. This is not thy proper place nor the ſtation in which I ſet thee, which was in *Iſrael*, to turn that back-ſliding people, to which end I gave thee my help, and would have proceeded to aſſiſt thee further, if thou hadſt continued there. Nor did I give thee thoſe excellent Gifts to lie idle in this Wilderneſs, but to employ them for thy peoples Good, whom now thou haſt deſerted, and art come hither, not by my Command, but through thy own Fear and Cowardiſe.

10 And he ſaid, I have been very jealous for the LORD God of hoſts *q*: for the children of Iſrael have forſaken thy covenant, thrown down thine altars *r*, and ſlain thy prophets with the ſword: and * I, *even* I only am left *ſ*, and they ſeek my life to take it away *t*.

* Rom. 11. 3. Chap. 18. 22.

q I have not been wholly wanting to my Vocation, but have executed my Office with Zeal for Gods Honour and Service, and with the hazard of my own Life; and am fled hither, not being able to endure to ſee the Diſhonour done to thy Name by their obſtinate Idolatry and Wickedneſs. *r* Thoſe which were erected for thy Worſhip in High-places, which they did not deſtroy, becauſe they were to be aboliſhed by thy Command, *Deut*: 12: but out of meer contempt and oppoſition againſt thee, and therefore they ſuffered the Altars of *Baal* to ſtand. *ſ* To wit, of all thy Prophets, I mean, which do boldly and publickly plead thy Cauſe: for the reſt of thy Prophets who are not ſlain, hide themſelves, and dare not appear to do thee any Service. *t* I deſpair of doing them any good: for inſtead of receiving my Teſtimony, they hunt for my Life.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by *u*, and a * great and ſtrong wind rent the mountains, and brake in pieces the rocks *x* before the LORD; *but* the LORD *was* not in the wind *y*: and after the wind an earthquake; *but* the LORD *was* not in the earthquake.

* Ezek. 1. 4. & 37. 9.

u Either, Firſt, By his Harbingers: for, as it follows, *the Lord was not* yet there. Or, Secondly, Himſelf. And ſo this is a brief and general Deſcription of the thing, after which the manner of it is particularly explained. *x* Whereby he both prepares *Elijah* to receive this Diſcovery of God with greateſt Humility, Reverence, and Godly Fear; and ſignifies his Almighty and Irreſiſtible Power, to break the hardeſt Hearts of the *Iſraelites*, and to bear down all oppoſition that was or ſhould be made againſt him in the Diſcharge of his Office. *y* The Lord did not vouchſafe his Special and Gracious Preſence to *Elijah* in that Wind, where he confidently expected him: which poſſibly was, Either, Firſt, To qualifie the exceſſive Fervour and Paſſion of *Elijah*, which mixed it ſelf with his Zeal for God, and to make him more mild in his Cenſures, and more meek and patient in waiting for the Converſion of *Iſrael*; wherein he might ſooner expect Gods Preſence and bleſſed Succeſs, than in the Storm of Anger or Impatience. Or, Secondly, To teach him not to wonder if God did not accompany his terrible Adminiſtration at Mount *Carmel* with the Preſence of his Grace, to turn the hearts of the *Iſraelites* to himſelf, as he deſired, but God for wiſe and juſt Reaſons ſaw fit to deny.

12 And after the earthquake, a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice *z*.

z Wherein it is implied That God was preſent. Which peradventure was to inſinuate, that God would do his work in and for *Iſrael* in his own time, *not by might nor power, but by his* own *ſpirit*, *Zech*: 4: 6: which moves with a powerful, but yet with a ſweet and gentle Gale.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle *a*, and went out, and ſtood in the entring in of the cave *b*: and behold, *there came* a voice unto him, and ſaid, What doſt thou here, Elijah *c*?

a Through Horror and Dread of Gods preſence, being ſenſible that he was neither worthy nor able to endure the ſight of God with open face. Compare *Gen*: 16. 13: with *Exod*: 3: 6. *b* Which God commanded him to do; and as he was going towards the mouth of the Cave, he was affrighted and ſtopped in his courſe, by the dreadful Wind, and Earthquake, and Fire; and, when theſe were paſt, he proſecutes his Journey, and goeth on to the mouth of the Cave, and there ſtands ſtill. Or, the words may be rendred, *After* (as *Vau* is elſewhere uſed) *he was gone out, and ſtanding in the mouth of the Cave*: which may be mentioned as the reaſon why he covered his Face, becauſe now he wanted the ſhelter of the Cave. *c* What before he ſpake by an Angel, he now ſpeaks to him again immediately.

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way *d* to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria *e*.

d By which thou cameſt; for ſo in part lay the way from *Horeb* to *Damaſcus*. *e Anoint*: Either, Firſt, Figuratively, i. e. appoint or declare him King; which was done, 2 *Kings* 8: 12. For this Word is oft uſed of them who were never anointed with Oil, *Pſal*: 45: 7: *Iſa*: 45: 1: and 61. 1. *Zech*. 4. 14. *Dan*. 9. 24. Or, Secondly, Properly; which might be done, though it be not related. Again, *anoint*, either, by thy ſelf; or, by another: for ſo he anointed *Jehu* by *Eliſha*, 2 *Kings* 9. 1. 6.

16 And * Jehu the ſon of Nimſhi *f* ſhalt thou anoint *to be* king over Iſrael: and * Eliſha *g* the ſon of Shaphat of Abel-Meholah, ſhalt thou anoint *to be* prophet in thy room.

* 2 Kings 9. 1. 23.
* Luke 4. 27. *called* Elizeus.

f i. e. His Grand-ſon, for he was *the ſon of* Jehoſaphat, 2 *Kings* 9. 2. *g* Whom he conſtituted Prophet, by caſting his Mantle over him, here, *v*. 19.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay *h*.

h Here the order of times ſeems to be perverted; for *Eliſha* was a Prophet before *Jehu* or *Hazael* were Kings, and *Hazael* was King before *Jehu*. But that is of no moment as to the ſubſtance of the thing threatned, which is only this, That one or other of theſe ſhould infallibly execute Gods Judgments upon the Apoſtatical *Iſraelites*. *Eliſha* is ſaid to *ſlay* them, either becauſe he ſlew thoſe 42 Children, 2 *Kings* 2. 24. beſides others whom upon like occaſions he might deſtroy; or, becauſe he by Gods appointment inflicted the Famine, 2 *Kings* 6. 31. or rather, by the Sword which came out of his mouth, as *Iſa*. 49. 2. *Rev*; 1: 16: and 19. 15, 21. by his Cutting-Prophecies and Threatnings of Gods Judgments: the prophets being ſaid to *pull down and to deſtroy* what they only declare and foretel ſhall be pulled down, *&c.* *Hazael* began to ſlay them before *Jehu* was King, 2 *Kings* 8: 28: though his Cruelty was much increaſed afterward, 2 *Kings* 10: 32: and 13: 1, 2, 3. and *Jehu* deſtroyed thoſe whom *Hazael* did not, as King *Joram* himſelf, and *Ahaziah*, and his 42 Brethren, 2 *Kings* 9: 24, 27. and 10. 14. all the near Relations of wicked *Ahab*.

18 * Yet ‖ I have left *i me* ſeven thouſand *k* in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him *l*.

* Rom. 11. 4.
‖ Or, *I will leave.*

i Or, *I have reſerved* to my ſelf; I have by my Grace kept from the common Contagion; therefore thou art miſtaken to think that thou art left alone, or that the people are univerſally corrupted. Or, *I will reſerve*, from the ſlaughters laſt mentioned and from *Jezebels* Rage. *k* Either, definitely ſo many: or rather, indefinitely, for many thouſands; the number of *ſeven* being oft uſed for a great number, as *Lev*. 26. 18. *Pſal* 12. 6. *Mic*. 5. 5. *Zech*. 3. 9. *Luke* 17. 4. For it is altogether improbable that all the *Iſraelites*, except 7000, did worſhip *Baal*: except *Baal* be here Synecdochically put for all their Idols, and the Calves among others. *l* i. e. All thoſe who have not worſhipped *Baal*, nor profeſſed Reverence or Subjection to him: which Idolaters did to their Idols, by bowing the Knee, *Rom*. 11. 4. compare *Rom*. 14. 11. *Phil* 2. 10. and by kiſſing them, or by kiſſing their Hand with their Mouth, before them, and in reſpect to them; of which mention is made both in Scripture, as *Job* 31. 26, 27. *Hoſ*. 13. 2. compare *Pſal*. 2. 12. and in *Pliny*, *Apuleius*, and other profane Authors. And God chuſeth theſe Expreſſions here, to teach men, that it is not ſufficient to deny inward Veneration of Mind and Heart to Idols, unleſs they do alſo forbear all outward ſignifications of Worſhip or Reverence to them; and that he will own none for his people that do otherwiſe.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelve *m*: and Elijah paſſed by him, and caſt his mantle upon him *n*.

m Who had twelve Ploughs going, whereof eleven were managed by his Servants and the laſt by himſelf; according to the ſimplicity and humility of thoſe ancient times, in which Men of good Worth and Eſtate ſubmitted themſelves to the meaneſt Employments. *n* By that Ceremony conferring upon him the Office of a Prophet, which God was pleaſed to accompany with the Gifts and Graces of his Spirit, wherewith he endowed and qualified him for it. The Mantle was the uſual Habit of the Prophets. See 2 *Kings*. 1. 8. *Zech*. 13. 4. But whether he did alſo Anoint him, is uncertain. See the Note on *Verſe* 16.

20 And he left the oxen, and ran after Elijah *o*, and ſaid *p*, Let * me, I pray thee, kiſs my father and my mother *q*, and *then* I will follow thee. And he ſaid unto him, † Go back again *r*; for what have I done to thee *ſ*?

* Matth. 8. 21, 22.
† Heb. *Go, return.*

o Being powerfully moved by Gods Spirit to follow *Elijah*, and wholly to give up himſelf to his Function. *p* Or, *but he ſaid*: or, *yet he ſaid*. *q* i. e. Bid them farewell by the uſual Ceremony. See *Gen*. 29. 11. and 31. 28. *Acts* 20. 37. *r* And take thy leave of them, as thou deſireſt, and then return to me again. *ſ* Either First, To hinder thee from performing that Office. That Employment to which I have called thee, doth not require an Alienation of thy Heart from thy Parents, nor the total neglect of them. Or, Secondly, To make ſuch a Change in thee, that thou ſhouldeſt be willing to forſake thy Parents, and Lands, and All, and deſire only this Liberty to go and bid them farewel, that thou mayſt follow me Whence comes this marvellous Change? It is not from me, who did only throw my Mantle over thee, but from an higher power, even from Gods Spirit which hath changed thy Heart and conſecrated thee to thy prophetical Office: which therefore it concerns thee vigorouſly to execute, and wholly to devote thy ſelf to it.

21 And he returned back from him *t*, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen *u*, and gave unto the people *x*, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

t From *Elias* to his Parents; whom when he had ſeen and kiſſed, he returned to the Field where *Elijah* was. *u* i e. With the wood belonging to the plow, *&c.* to which more was added, as occaſion required But that he burned, to ſhew his total relinquiſhing of his former Employment. *x* i e. He made thereof a Feaſt for his Servants who had been plowghing with him, and for him, and his other Friends and Neighbours who came to take their leave of him. Hereby he ſhewed how willingly and joyfully he forſook all his Friends, that he might ſerve God in that high and honourable Employment.

CHAP. XX.

Benhadad not content with Ahabs Homage, beſiegeth Samaria, 1--12. By the Direction of a Prophet the Syrians are twice beaten: and Benhadad hides himſelf, 13—30. The Syrians ſubmit themſelves, and Ahab maketh a Covenant with Benhadad, 31---34. The Prophet by a Parable reproveth Ahab: and denounceth Judgment againſt him, 35 —— 43.

AND Benhadad *a* the king of Syria gathered all his hoſt together *b*, and *there were* thirty and two kings *c* with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

a Called *Adad* by *Joſephus*, and *Adar* by the LXX, and *Adores* by *Juſtin*; ſuch changes of Names being uſual in their Tranſlations into other Lauguages, and by other Authors. *b* To war againſt *Iſrael*: wherein his deſign was to amplifie the Conqueſts which his Father had made, *chap*: 15: 20: but Gods Deſign was to puniſh *Iſrael* for their Apoſtacy and Idolatry. *c* Petty Kings, ſuch as were in *Canaan* in *Joſhuas* time, who indeed were no more than Governours of Cities or ſmall Territories. Theſe were either Subject or Tributary to *Benhadad*, or hired by him.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Benhadad,

3 Thy ſilver and thy gold *is* mine *d*, thy wives alſo, and thy children, *even* the goodlieſt *are* mine.

d I challenge them as my own, and accordingly expect to have them forthwith delivered into my poſſeſſion, if thou expecteſt peace with me.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, I *am* thine, and all that I have *e*.

e I do ſo far comply with thy Demand, that I will own thee for my Lord, and my ſelf for thy Vaſſal and Tributary: and will hold my wives, and Children, and Eſtate, as by thy Favour, and with an Acknowledgement. But it is not likely that he would deliver up his wives and Children into the *Barbarians* hand, or that his proud and imperious wife *Jezebel* would permit him to do ſo.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Benhadad, ſaying, Although *I* have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives, and thy children *f*:

f Although I did before demand not only the Dominion of thy Treaſures, and wives, and Children, as thou mayſt ſeem to underſtand me, but alſo the propriety and actual poſſeſſion of them; wherewith I would then have been contented:

6 Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is † pleaſant in thine eyes, they ſhall put *it* in their hand and take *it* away *g*.

‖ Heb. *deſirable.*

g Yet now I will not accept of thoſe Terms but together with thy Royal Treaſures, I expect all the Treaſures of thy ſervants or Subjects; nor will I wait till thou deliver them to me, but I will ſend my Servants into the City, and they ſhall have free Liberty and Power to ſearch out and take away all which they deſire, and this to prevent Fraud and Delay; and then I will grant thee a Peace.

7 Then the king of Iſrael called all the elders of the land *h*, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh ~~himſelf~~ *i*: for he ſent unto me for my wives and for my children, and for my ſilver, and for my gold, and † I denied him not *k*.

mischief

† Heb. *I kept not back from him.*

h Whoſe Counſel and Concurrence he now deſires in his Diſtreſs. *i* Though he pretend peace, and a Friendly Agreement upon theſe Terms propounded, it is apparent by thoſe Additional Demands, That he intends nothing leſs than our utter Ruin. *k* I granted his Demands in the ſenſe before mentioned.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Benhadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do *l*. And the meſſengers departed, and brought him word again.

l If I would do it, I cannot, becauſe my People will not ſuffer it.

10 And Benhadad ſent unto him, and ſaid, * The gods do ſo unto me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that † follow me *m*.

* Chap: 19: 2:

† Heb: *are at my feet.*

m If I do not aſſault thy City with ſo potent and numerous an Army, that ſhall turn all thy City into an heap of Duſt, and ſhall be ſufficient to carry it all away, though every Soldier take but one handful of it: See the like Boaſt, 2 *Sam*: 17: 13.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off *n*.

n Do not Triumph before the Fight and Victory, for the Events of War are uncertain.

12 And it came to paſs, when *Benhadad* heard this † meſſage (as he was drinking, he, and the kings in the ‖ pavilions) that he ſaid unto his ſervants, ‖ Set *your ſelves in aray o*: And they ſet *themſelves in aray* againſt the city.

† Heb. *Word.*

‖ Or, *Tents.*

‖ Or, *Place.* the Engines. *And they placed* Engines.

o Put your ſelves and Engines in order, to make the Aſſault.

13 ¶ And behold, there † came a prophet *p* unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD *q*, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the LORD *r*.

† Heb. *approached.*

p Who having hid himſelf before, now ventures to come to *Ahab*, having this welcome Meſſage in his Mouth. *q* God, though forſaken and neglected by *Ahab*, prevents him with his gracious Promiſe of Help; partly, That *Ahab* and the Idolatrous *Iſraelites*, might hereby be fully convinced and won to God, or left without all Excuſe: and partly, that *Benhadads* intolerable Pride, and Contempt of God, and of his people, might be repreſſed and puniſhed and partly, that the remnant of his Prophets and people who were involved in the ſame Calamity with the reſt of the *Iſraelites*, might be preſerved and delivered. *r* And not *Baal*, becauſe I will deliver thee, which he cannot do.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the ‖ young men of the princes of the provinces *s*. Then he ſaid, Who ſhall † order the battel? And he anſwered, Thou *t*.

‖ Or, *Servants.*

† Heb: *bind, or tye.*

s Not by old and experienced Soldiers, but by thoſe young Men; either the ſons of the Princes, and great Men of the Land, who were generally fled thither for Safety: or their Pages, or Servants that uſed to attend upon them; who are bred up delicately, and ſeem unfit for the buſineſs. *t* Partly to encourage the young Men to Fight couragiouſly, as being in the preſence of their Prince: and partly, that it might appear, that the Victory was wholly due to Gods gracious and powerful Providence, and not to the Valour or Worthineſs of the Inſtrument.

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael *u*, *being* ſeven thouſand *x*.

u Either, 1. All the Men; for they only went out to Battel; and the reſt of the Men might be conſumed with the Sword or Famine, or other Judgments: Or rather, 2. All the Men of War, or all that were fit to go out to War; all, except thoſe whom their Age, or Infirmity, or other ſufficient Cauſes excuſed. *x* Which number may poſſibly be noted with reſpect unto thoſe 7000, commended *chap*: 19: 18 for whoſe ſakes principally God gave this deliverance.

16 And they went out at noon *y*: but Benhadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

y When they were eating, and drinking, and ſecure from all fear and expectation of an Aſſault.

17 And the young men of the princes of the provinces went out firſt, and Benhadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive *z*.

z He bids them not Fight, for he thought they needed not to ſtrike one ſtroke; and that the *Iſraelites* could not ſtand the firſt brunt.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man *a*: and the Syrians fled *b*, and Iſrael purſued them: and Benhadad the king of Syria eſcaped on an horſe, with the horſemen.

a i. e. Him who came to Fight with him, or to ſeize upon him, as *Benhadad* had commanded. *b* Being amazed at the unexpected and undaunted Courage of the *Iſraelites*, and being ſtruck with a Divine Terror.

21 And the king of Iſrael went out *c*, and ſmote the horſes and chariots *d*, and ſlew the Syrians with a great Slaughter.

c i. e. Proceeded further in his March, and Fought againſt them. *d* i. e. The men that fought from them, or belonged to them: for ſo *Horſes* and *Chariots* are ſometimes taken. See on 1 *Sam*: 13: 5.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thy ſelf, and mark, and ſee what thou doeſt *e*: for at the return of the year *f* the king of Syria will come up againſt thee.

e Conſider what is fit and neceſſary for thee to do by way of Preparation, or Prevention. *f* Next Year about this time, when the Seaſon comes of going forth to Battel; of which ſee 2 *Sam*: 11: 1: 1 *Chron* 20: 1: 2 *Chron*: 36 10.

23 And the ſervants of the king of Syria ſaid unto him *g*, Their gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain *h*, and ſurely we ſhall be ſtronger than they.

g They ſuppoſe that their gods were no better than the *Syrian* gods (which the Idolatry of the *Iſraelites* had given them too great Cauſe to imagine ;) and that there were many gods who had each his particular Charge and Juriſdiction ; which was the Opinion of all Heathen Nations, That ſome were gods of the Woods, others of the Rivers, and others of the Mountains ; and they fancied theſe to be the latter, becauſe the Land of *Canaan* was a mountainous Land, *Deut*: 12: 2 And the great Temple of their God at *Jeruſalem* ſtood upon an Hill, and ſo did *Samaria*, where they had received their laſt Blow : or becauſe the *Iſraelites* did generally chuſe High places for the Worſhip of their gods. It is obſervable, that they do not impute their ill Succeſs to their Negligence, and Drunkenneſs, and bad Conduct, or Cowardize, of which they were really guilty ; nor to the Valour of the *Iſraelites* ; but to a Divine power, which indeed was viſible in it. h Wherein there was not only Superſtition but Policy ; becauſe the *Syrians* moſt excelled the *Iſraelites* in Horſes, which are moſt ſerviceable in plain Ground.

24 And do this thing, Take the kings away every man out of his place *i*, and put captains *k* in their rooms.

i Who being of ſofter Education, and leſs experienced in Military Matters, were leſs fit for his Service ; and being many of them, but Mercinaries, and therefore leſs concerned in his good Succeſs, would be more negligent and cautious in venturing themſelves for his good. *k i: e:* Experienced Soldiers of his own Subjects, who will faithfully obey the Commands of the General (to which the Kings would not ſo readily yield) and uſe their utmoſt Skill and Valour for their own Intereſt and Advancement.

25 And number thee an army, like the army † that thou haſt loſt, horſe for horſe, and chariot for chariot : and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkned unto their voice, and did ſo.

† Heb. *that was fallen.*

26 And it came to paſs at the return of the year, that Benhadad numbred the Syrians, and went up to Aphek *l* † to fight againſt Iſrael.

† Heb. *to the War with* Iſrael

l Not that in *Judah* ; of which, *Joſh*: 13: 4: and 15. 53. but that in *Aſher* ; of which, *Joſh*. 19. 30. *Judg*. 1. 31. nigh unto which, was the great Plain of *Galilee*. And this ſeems to be one of thoſe Cities which *Benhadads* Father had taken from *Iſrael* v. 34. Here alſo the *Syrians* might retreat, if they ſhould be worſted

27 And the children of Iſrael were numbred, and || were all preſent *m*, and went againſt them *n* : and the children of Iſrael pitched before them *o*, like two little flocks of kids *p* : but the Syrians filled the countrey.

|| Or, *were Victualled.*

m i. e. All the Forces of the *Iſraelites* were here gathered together, to oppoſe the *Syrians* : ſo if thoſe had been conquered, all had been loſt. n Being perſwaded, and encouraged ſo to do ; partly, to prevent the miſchiefs of a Siege in *Samaria*, and the waſte of all the reſt of their Countrey : and partly, by the remembrance of their former Succeſs, and an expectation of the ſame Aſſiſtance from God again. o Probably upon ſome hilly Ground, where they might ſecure themſelves, and watch for Advantage againſt their Enemies ; which may be the reaſon why the *Syrians* durſt not aſſault them before the ſeventh Day ; *v*.29. *p i:e.* Few, and Weak, and Heartleſs ; being alſo for conveniency of Fighting, and that they might ſeem to be more than they were, divided into two Bodies.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid *q*, The LORD *is* God of the hills, but he *is* not God of the valleys : therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the LORD *r*.

q Which he knew, either by common Report, ſtrengthned by their preſent Choice of a Plain Ground for the Battel : or rather by Revelation from God, who diſcovered their Secret Counſels 2 *Kings* 6: 12: r To wit, The Univerſal Lord of all places, and Perſons, and Things

29 And they pitched one over againſt the other ſeven days, and *ſo* it was, that in the ſeventh day the battel was joined, and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek in the city, and the wall *s* fell upon twenty and ſeven thouſand of the men that were left : and Benhadad fled, and came into the city *t*, || † into an inner chamber *u*.

|| Or, *from chamber to chamber.*
† Heb. *unto a chamber, within a chamber.*

s Or, *the Walls* (the Singular Number for the Plural ; than which, nothing more frequent) of the City ; or of ſome great Caſtle, or Fort, in, or near the City, in which they were now fortifying themſelves ; or of ſome part of the City where they lay. Which might poſſibly happen through Natural Cauſes ; but moſt probably, was effected by the mighty power of God, then ſending ſome ſudden Earthquake, or violent Storm of Wind, which threw down the Wall, or Walls upon them ; or doing this by the Miniſtry of Angels. Which cannot be incredible to any Man, except to him that denies the Truth of all the Miracles Recorded in the Old and New Teſtament ; which being Atteſted, many of them, by Jews and Heathens ; it is the height of Folly and Impudence to deny. For if ever Miracle was to be wrought, now ſeems to have been the proper time, and ſeaſon for it : when the Blaſphemous *Syrians* denied the Soveraign and Infinite Power of God, and thereby in ſome ſort obliged him, for his own Honour, to give a Proof of it ; and to ſhew, That he was the God of the Plains, as well as of the Mountains ; and that he could as effectually deſtroy them in their ſtrongeſt Holds, as in the open fields; & make the very walls, to whoſe ſtrength they truſted for their Defence, to be the Inſtruments of their Ruine. But it may be further obſerved, that it is not ſaid, That all theſe were killed by the Fall of this Wall ; but only that *the Wall fell upon* them, Killing ſome, and Wounding others ; as is uſual in thoſe caſes. Nor is it neceſſary, that the Wall ſhould fall upon every individual perſon ; but it is ſufficient to juſtifie this Phraſe, if it fell upon the main Body of them : for the Words in the *Hebrew* run thus, *the Wall fell npon* 27000 (not *of the men that are left*, as we render it,) but *which were left* of that great Army. t Either, 1. Out of the Fields, as the reſt of his Army did. Which is diſtinctly, and particularly noted of him, becauſe he was the moſt eminent perſon in it, and the Head of it. Compare the Title of *Pſal*. 18. Or, 2. At, and from the noiſe and report and that terrible Fall of the Wall, or Walls ; which poſſibly might be in the outſide, or Suburbs of the City ; from whence he fled further into the City. u Or, *a chamber*, *within a chamber* ; where he ſuppoſed he might lie hid, till he had an opportunity of making an Eſcape, or of obtaining Mercy.

31 ¶ And his ſervants ſaid unto him, Behold, now, we have heard that the kings of the houſe of Iſrael *are* merciful kings *x* : let us I pray thee, put ſackcloth on our loins, and ropes upon our heads *y*, and go out to the king of Iſrael, peradventure he will ſave thy life.

x More merciful than others, becauſe that Religion which they had profeſſed, taught them Humanity, and obliged them to ſhew Mercy. y As a teſtimony of our ſorrow, for undertaking this War ; and that we have juſtly forfeited our Lives for it, which we ſubmit to their Mercy.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Benhadad ſaith, I pray thee let me live. And he ſaid, *Is* he yet alive ? he *is* my brother *z*.

z I do not only freely pardon him, but Honour and Love him as my Brother.

33 Now the men did diligently obſerve, whether *any thing would come* from him, and did haſtily catch *it a* : and they ſaid, Thy brother Benhadad *b*. Then he ſaid, Go ye, bring him : then Benhadad came forth to him ; and he cauſed him to come up into the chariot.

a Or, *They took that* Word *for a good token, and made haſte and ſnatched it*, (i. e. that Word) *from him*, i. e. from his Mouth ; they repeated the Word again, to try whether the King would own it, or it only dropt caſually from him ; or *made haſte to know, whether it was him* : i. e. Whether he ſpoke this from his Heart, or only in Diſſimulation or Deſign : for it ſeemed too good News to be true. b Underſtand, *liveth* : for that he enquired after, *Verſe* 32.

34 And *Benhadad* ſaid unto him, The cities which my father took from thy father *c*, I will reſtore, and thou ſhalt make ſtreets *d* for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with *this* covenant *e*. So he made a covenant with him, and ſent him away.

c Either, 1. From *Baaſha*, Chap: 15: 20; whom he calls *Ahabs Father*, becauſe he was his Legal Father ; i. e. His Predeceſſor. Or, 2. From *Omri* ; in whoſe time, it ſeems, he made a ſucceſsful Invaſion into the Land of *Iſrael*, and took ſome more of the Cities, and *Aphek* amongſt the reſt ; though it be not elſewhere Recorded in Scripture. Or, *Markets, &c.* places where thou mayſt either receive the Tribute which I promiſe to pay thee, or exerciſe Judicature upon my Subjects in caſe of their Refuſal. Or *outlets* (as the LXX render it) *in* or *into Damaſcus* ; *i e*. Some ſtrong Fort near *Damaſcus*, which might curb the Kings of *Damaſcus* and keep them from attempting any other Invaſion into the Land of *Iſrael*. e He takes no notice of his Blaſphemy againſt God ; nor of the vaſt Injuries which his people had ſuffered from him, but only minds his own Grandure, and the advancement of his Power.

35 ¶ And a certain man of the ſons of the Prophets ſaid unto his neighbour *f* in the word of the LORD *g*, Smite me *h*, I pray thee. And the man refuſed to ſmite him *i*.

f Or, Brother, another Son of the Prophets. g In the Name, and by the Command of God, whereof doubtleſs he had informed him. h So as to wound me, *v*. 37. He ſpeaks what God commanded him, though it was to his own hurt ; by which Obedience to God, he ſecretly reproacheth *Ahabs* Diſobedience in a far eaſier matter. And this the Prophet by Gods appointment deſires, that looking like a wounded Soldier, he might have the more free acceſs to the King, and diſcourſe with him ; which it was very hard for a Prophet to obtain, that ſort of Men being hateful to *Ahab*, *Chap*: 22: 8: and to his Courtiers. i Not out of Contempt of Gods Command, but moſt probably, in tenderneſs and compaſſion to his Brother.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LOKD, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a * lion found him, and ſlew him *k*.

* Chap. 13. 24.

k If the puniſhment ſeem too ſevere for ſo ſmall a Fault, let it be conſidered ; 1. That diſobedience to Gods expreſs Command, eſpecially when it is delivered by a Prophet, is a great Sin and no leſs than Capital, *Deut*: 18: 19. 2. This Fault was much worſe in a Prophet, who very well knew the Authority of Gods Commands, and this way or manner of puniſhing them. 3. We cannot judge of the Caſe, becauſe this Man might be guilty of many other hainous ſins unknown to us, but known to God ; for which, God might juſtly cut him off : which God choſe to do upon this occaſion, that by the ſeverity of this Puniſhment of a Prophets Diſobedience, proceeding from pity to his Brother, he might teach *Ahab* the greatneſs of his ſin, in ſparing him through fooliſh pity, whom by the Laws of Religion and Juſtice, and Prudence, and common Safety, he ſhould have Cut off, and what puniſhment he might expect for it.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him*.

† Heb. *ſmiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf *l* with aſhes *m* upon his face.

l That he might ſooner gain Acceſs to the King, and Audience from him. See on *v.* 35. *m* Whereby he changed the Colour of it. Or, *with a vail*, or *cloth*, or *band*; (as the *Hebrew* Doctors underſtand the word) whereby he might ſeem to have bound up his wound, which probably was in his Face; for it was to be made in a very conſpicuous place, that it might be viſible to *Ahab* and others.

39 And as the king paſſed by, he cried unto the king: and he ſaid *n*, Thy ſervant went out into the midſt of the battel, and behold, a man *o* turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life *p*, or elſe thou ſhalt † pay a talent of ſilver.

† Heb. *Weigh.*

n This following Relation is not an Untruth, but a Parable; an uſual way of Inſtruction in the Eaſtern parts, and ancient Times, and moſt fit for this occaſion, wherein an obſcure Prophet was to ſpeak to a great King; whoſe Ears were tender, and impatient of a down-right Reproof, and exceeding Partial in his own Cauſe; who by this Artifice is made to condemn himſelf, before he was aware of it, and ſo forced to receive the Prophets juſt Sentence with more patience and Moderation: Compare 1 *Sam*: 12: and 14. *o* My Commander or Superior, as the manner of his Expreſſion here following ſheweth. *p* Thou ſhalt die in his ſtead; as below, *v.* 42. Compare *Exod.* 21. 23.

40 And as thy ſervant was buſie here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *q be*, thy ſelf haſt decided it.

† Heb. *he was not.*

q i.e. Thy Sentence; or the Sentence againſt thee: thou muſt perform the Condition to which thou didſt ſubmit. Either ſuffer the one, or do the other.

41 And he haſted, and took the aſhes away from his face: and the king of Iſrael diſcerned him that he *was* one of the prophets *r*.

r Either 1. By his Face, which was known either to the King, or to ſome of his Courtiers there preſent. Or, 2. By the change of the the manner of his Addreſs to him, which now was ſuch as the Prophets uſed.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand a man † whom I appointed to utter deſtruction, therefore thy life ſhall go for his life *s*, and thy people for his people *t*.

* Chap: 22. 37.
† Heb. *of my Curſe.*

s Queſt. What was the great Sin of *Ahab* in this Action, for which God ſo ſeverely Puniſheth him? *Anſ.* The great Diſhonour hereby done to God, in ſuffering ſo horrid a Blaſphemer, *v.* 23. to go unpuniſhed, which was contrary to an expreſs Law, *Lev.* 24. 16. *Obj.* What is this to *Benhadad*, ſeing that Law concerned *Iſraelites* only? *Anſ.* It reached both to them that were *born in the land*, and (as is there expreſſed) *unto ſtrangers* that were among them, and in their power, which was *Benhadads* caſe; for God had delivered him into *Ahabs* hand, for his Blaſphemy, as he promiſed to do, *v.* 28. by which act of his providence, eſpecially compared with that Law, it was moſt evident, that this man was appointed by God to Deſtruction, as is here ſaid. But *Ahab* was ſo far from puniſhing this Blaſphemer, that he doth not ſo much as Rebuke him, but Treats him like a Friend, and a Brother; diſmiſſeth him upon eaſie Terms, and takes his Word for the performance, and takes not the leaſt Care for the Reparation of Gods Honour, but only for the Amplification of his own power. *t Queſt.* Why were the people puniſhed for *Ahabs* Sin? *Anſ.* 1. Becauſe *Ahab* was puniſhed in the loſs of his people 2. The people were puniſhed for their own Sins, which were many, and great; though God took this occaſion to inflict it. 3. The great injury and miſchief was hereby done to his own people; who by this moſt fooliſh and wicked act, were expoſed to all thoſe Rapines and Slaughters which *Benhadad* either did commit, or might have committed againſt them afterwards: of which, conſequently *Ahab* was guilty. And it muſt be conſidered, That all the *Iſraelites* were the Lords peculiar people; nor did their Apoſtacy from God, deprive God of his Right: & the Kings of *Iſrael* and *Judah* had theſe committed to them, in way of Truſt, to be Governed and Protected by them. And therefore *Ahab* for this groſs breach of his Truſt, was juſtly liable, though not to the Cenſures of his people, yet to the Hand of God, who was his King and Governour.

43 And the king of Iſrael went to his houſe, heay and diſpleaſed *u*, and came to Samaria.

u Not for his ſin, but for the ſad effects of it upon himſelf, and people; which he might confidently expect, having had many experiences, that God did not ſuffer the Words of his Prophets to fall to the ground.

C H A P. XXI.

Ahab coveteth to buy Naboth's Vineyard: Which is denied him, and he is grieved, 1 — 4. *Jezebel writeth Letters againſt Naboth: He is condemned of Blaſphemy, and ſtoned,* 5 — 14. *Ahab poſſeſſeth the Vineyard,* 15, 16. *Elijah denounceth Judgment againſt Ahab and Jezebel,* 17 — 26. *He repenting, God deferreth the Judgment,* 27 — 29.

1 AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel *a*, hard by the palace of Ahab king of Samaria.

a Where one of *Ahabs* Palaces was, as the other was in *Samaria.*

2 And Ahab ſpake unto Naboth, ſaying, Give me thy * vineyard that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it † ſeem good to thee, I will give thee the worth of it in money.

* 1 Sam. 8. 14.
† Heb. *be good in thine eyes.*

3 And Naboth ſaid to Ahab, the LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee *b*.

b For God hath expreſly, and for divers weighty Reaſons forbidden the alienation of Lands from the Tribes and Families to which they were allotted, *Lev* 25. 15, 23, 25. *Num.* 36. 7. *Ezek.* 46. 18. And although theſe might have been alienated till the Jubilee, yet he durſt not ſell it to the King for that time; becauſe he ſuppoſed, that if once it came into the Kings Hand, eſpecially to be made a Garden of Pleaſure, and affixed to his Palace, neither he nor his Poſterity, could ever recover it again; and ſo he ſhould both offend God, and wrong his Poſterity; which, being, as it ſeems, a Pious Man, he durſt dot do.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face *c*, and would eat no bread *d*.

c From the Light, and Company which either then were with him, or might come to him, to the Wall, as *Hezekiah* did under a like dejection of Spirit, *Iſa.* 38. 2. *d* Refuſed to eat meat in his uſual time.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why *is* thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doeſt thou now govern the kingdom of Iſrael *e*? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

e Art thou fit to be King, that canſt put up ſuch Affronts from thy Subjects, and haſt not the Courage to uſe thy Abſolute power to diſpoſe of them, and theirs, as ſeemeth good unto thee?

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders, and to the nobles *f* that *were* in his city *g* dwelling with Naboth.

f Whom ſhe very well knew to be fit for her purpoſe: *g i.e.* In *Jezreel.* So ſhe ſeeks to deſtroy him with a pretence of Juſtice, and with as little reflection upon *Ahab*, as might be.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt *h*, and ſet Naboth || on high *i* among the people.

|| Heb. *In the top of the people.*

h To romove all ſuſpicion of hatred, or evil deſign in *Ahab*, and to beget a good opinion of him among his people, as if his Afflictions had done him good, and as if he were grown zealous for Gods Honour, and careful of his Peoples welfare, and therefore deſirous to prevent the further diſpleaſure of God againſt his City and Kingdom, and in order thereunto, to enquire into all thoſe ſins which provoked God againſt them, and effectually to purge them out. *i* In a Scaffold, or ſome other high-place, where Malefactors were uſually and fitly placed, that they might be ſeen, and their defence heard by all the people.

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt || * blaſpheme *k* God and the king: and *then* carry him out *l*, and * ſtone him *m* that he may die *n*.

|| Heb. *bleſs.* So Gr.
* Job: 2: 5, 9.
* Acts 6: 11:
* Lev: 24: 14:

k Heb. *Bleſs. Bleſſing* is put for *curſing* and *blaſpheming*, as *Job.* 1. 5. and 2. 9. ſo alſo here, as is apparent, becauſe his *bleſſing God and the King* had been no Crime. It is a Figure called *Euphemiſmus*. God would have blaſphemy ſo much abhorred, that it ſhould not eaſily and unneceſſarily be named by its proper name Compare *Pſ.* 16. 4 *l* To the place where Malefactors were puniſhed, which was out of the City, *Lev.* 24. 23. *Joſ.* 7. 24. *Mar.* 15. 20. *Heb.* 13. 12. partly, to ſhew that they were unworthy of all humane ſociety, and abhorred by all the people: and partly, becauſe the place where they were killed, was thereby ceremonially polluted. *m* The proper puniſhment of Blaſphemers, *Lev.* 24. 15, 16. *n* As one that curſed his God, and his Political Father, his King. See *Exod.* 21. 17. and 22. 28.

11 And the men of the city, *even* the elders, and the nobles, who were the inhabitants in his city, did as Jezebel had ſent unto them *o*, and as it *was* written in the letters which ſhe had ſent unto them.

o Which is not at all ſtrange in them who had for a long time caſt off the fear and ſenſe of God, and proſtituted their Conſciences and Religion to pleaſe their King, and ſold themſelves to all manner of wickedneſs, and could not now make a ſafe and honourable retreat, and durſt not diſobey *Jezebels* command, by whom they knew the King was wholly governed; and who could eaſily have taken away their Lives in the ſame manner, if they had refuſed to kill *Naboth.*

12 They proclaimed a Faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did || blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned * him *p* with ſtones that he died.

|| Heb: *bleſs.* So Gr.
* 2 Kings 9: 26:

p And his Sons with him, as it may be thought from 2 *Kings* 9. 26. that ſo the King might have an undiſturbed poſſeſſion; for which they might pretend thoſe examples, *Num.* 16. 32. *Joſ.* 7. 24. But theſe were examples of extraordinary vengeance, and by ſpecial Warrant from God; and the Law of God was poſitively contrary to it, *Deut.* 24. 16.

14 Then they ſent to Jezebel *q*, ſaying, Naboth is ſtoned, and is dead.

q By whom they knew the Affairs of the Kingdom were managed and this Deſign contrived.

15 ¶ And it came to paſs, when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth *r*

the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

r Either, Firſt, By right of Confiſcation, to repair the Injury which he did to the King by blaſpheming him. Or, Secondly, By tyrannical Uſurpation. Or, Thirdly, By right of Inheritance: for ſome ſay that *Ahab* was his next Kinſman, his Sons being Dead; which they judge more likely, becauſe his Land was next to the Kings.

16 And it came to paſs, when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jeſreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria *ſ*: behold, he *is t* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

ſ Either, who now is there, and about to depart thence to *Jezreel*: or, who commonly dwells there. *t* Or rather, *he will be*; by that time that thou comeſt thither, thou ſhalt find him there.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed, and alſo taken poſſeſſion *u*? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, in the place where dogs licked the Blood of Naboth, ſhall dogs like thy blood, even thine *x*.

u Thou haſt murdered an Innocent & Righteous Man; & inſtead of repenting for it, thou haſt added another piece of injuſtice and violence to it, and art going confidently and chearfully to reap the Fruit of thy wickedneſs. He aſcribes *Jezebels* Fact to *Ahab*, becauſe *Jezebel* did it by his Connivance, and Conſent, and Authority, and for the ſatisfaction of his inordinate Appetite. *x Queſt*, How was this fulfilled, when *Ahabs* blood was not licked in *Jezreel*, which was in the Tribe of *Iſſachar* but in the Pool of *Samaria*, *chap*. 22. 38. which was in the Tribe of *Ephraim*? *Anſ*. Firſt, This was done, though not in the ſame individual place, yet in the ſame general place, *i. e.* in the Territory of *Samaria*, within which *Jezreel* was & in a place of the ſame nature, a publick and common place; for ſuch was both the place of *Naboths* Execution, and the Pool of *Samaria*. Secondly, This was particularly accompliſhed in his Son *Joram*, as is affirmed, 2 *Kings* 9. 25, 26 whoſe blood is not improperly called *Ahabs blood*, becauſe Children are ſaid to be born of their Parents blood. See *Joh.* 1. 13. *Act* 17. 26. *Obj.* Theſe words, *thy blood even thine*, ſhew that it is meant of *Ahab*'s Perſon. *Anſ.* True, the threatning was ſo directed and deſigned at firſt; but afterwards, upon his humiliation, the puniſhment was transferred from him to his Son, as is expreſſed, *ver.* 29. *Obj.* This is ſaid to be fulfilled in *Ahabs* Perſon, *chap.* 22. 38. *Anſ.* Either that may be referred to ſome other Prediction or Commination not elſe-where mentioned: or rather, it intimates, that it was in part, and in ſome ſort fulfilled in him, though not ſo ſeverely and opprobriouſly, nor with ſuch Characters of the Curſe as it was in his Son; whence he there mentions only the thing, without any regard unto the place here deſigned. But it may further be obſerved, That although upon *Ahabs* humiliation the Curſe here threatned might ſeem to be wholly tranſlated from his Perſon to his Poſterity; yet upon *Ahabs* return to ſin, in the next Chapter, he brings back the Curſe upon himſelf, and ſo it is no wonder if it be in ſome ſort fulfilled in him alſo. Thirdly, The *Hebrew* word, rendred *in the place where*, may be, and is by ſome learned men otherwiſe rendered, either thus, *Inſtead of this that*; that being frequently ſaid to be done in anothers *place* which was only done in his *ſtead*: or, *like as*: or, *becauſe that*. So it doth not deſign the place, but the cauſe and reaſon of this Judgment. And in this ſenſe the ſame word is uſed, *Zech*. 2. 10.

20 And Ahab ſaid to Elijah *y*, Haſt thou found me *z*, O mine enemy *a*? And he anſwered, I have found *thee b*: becauſe thou haſt ſold thy ſelf *c* to work evil in the ſight of the LORD *d*.

y Upon, and after his delivery of the meſſage laſt mentioned, which it was needleſs to repeat. *z* Doſt thou purſue me from place to place? Wiltſt thou never let me reſt? Art thou come after me hither with thy unwelcome Meſſages? *a* That art always diſturbing, threatning, and oppoſing me, and expreſſing not ſo much Gods mind, as thy own hatred and emnity againſt me. Comp. *ch.* 22. 8. *b* The hand of God hath found and overtaken thee in the very act of thy ſin. *c* Thou haſt wilfully and wholly reſigned up thy ſelf to be the bondſlave of the Devil, or *Baal*, and of wicked *Jezebel*, to do whatſoever they perſwade thee to do; as a man that ſells himſelf to another is totally in his Maſters Power, and muſt imploy all his time and ſtrength for his ſervice. Compare 2 *King* 17. 17. See on *Rom.* 7. 14. *d i. e.* Impudently and contemptuouſly. Withal he minds him, that although his ſin was in a great meaſure hid from the eyes of men by *Jezebels* cunning contrivance, yet it was evident and known to God, who would require it at his Hands.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael.

* Chap. 14. 10. 2 Kin. 9. 8.
* 1 Sam. 25. 22.

e Of which ſee on *chap*: 14: 10.

22 And will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the Houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

* Chap. 14: 10.
* Chap. 15. 29.
* Chap. 16: 3.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the || wall *f* of Jezreel.

* 2 King. 9: 36.
|| Or, ditch.

f Or, *by the ditch*, or *fort*: or, *in the Portion*, as it is explained, 2 *Kings* 9. 36. the *Hebrew Chel*. here being put for *chelek*, uſed there by an Apocope of the laſt *Hebrew* Letter, which is not unuſual in the *Hebrew* tongue.

24 * Him that dieth of Ahab in the city, the dogs ſhall eat; and him that dieth in the field, ſhall the fowls of the air eat.

* Chap. 14. 11: and 16: 4.

25 ¶ But there was none like unto Ahab *g*, which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his Wife || ſtirred up *h*.

|| Or, *incited*.

g None among all the Kings of *Iſrael* which had been before him. *h* This is added to ſhew, that temptations to ſin are no excuſe to the ſinner.

26 And he did very abominably in following idols, according to all *things* as did the Amorites *i*, whom the LORD caſt out before the Children of Iſrael.

i i. e. The ſeven Nations of *Canaan*, all called by this Name, as *Gen* 15. 16. and 48: 22. *Amos* 2. 9, 10.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly *k*.

k i. e. Slowly and ſilently, after the manner of mourners or thoſe who are under a great conſternation, and in deep coſideration.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me *l*, I will not bring the evil *m* in his days: *but* * in his ſons days will I bring the evil upon his houſe.

* 2 King. 9: 25.

l i. e. In my preſence, & upon my threatning. But this humiliation or repentance of *Ahabs* was only external and ſuperficial, ariſing from the terror of Gods Judgments; and not ſincere and ſerious, proceeding from the Love of God, or a true ſenſe of his ſin, or a ſolemn purpoſe of amendment of his Life, as appears, becauſe all the particulars of his repentance here, *ver.* 27 are external and ritual only; nor is there the leaſt intimation of any one ſign or fruit of his true repentance, as that he reſtored *Naboths* Land, or reproved his infamous Wife; but in the very next Chapter you find him returning to his former Vomit hating and threatning the Lords Prophets, *&c.* *m i. e.* The Judgment threatned, both that *ver.* 19. which was not inflicted upon *Ahab* with ſo much ignominy, & with that particular ſignature of Gods vengeance, that it was to be done in the ſame place, as it was upon his Son *Joram*; and eſpecially that, *ver.* 21: 22. which was wholly ſuſpended untill his Sons days.

CHAP. XXII.

Ahab intending War againſt the Syrians, is adviſed by Jehoſhaphat firſt to ask Counſel of God: Ahabs Prophets adviſe him to it, eſpecially Zedekiah, 1——12. Micaiah, a prophet of the Lord, diſſwadeth him from it: And is put in Priſon by Ahab, 13——28. Ahab goeth to the Battel, is ſlain: The Dogs lick his Blood; and Ahaziah ſucceedeth him, 29——40. Jehoſhaphats good reign over Judah: His Acts and Death: Jehoram ſucceedeth him, 41——50 Ahaziahs evil Reign, 51——53.

AND they *a* continued three years *b* without war between Syria and Iſrael.

a The *Syrians* and *Iſraelites* deſigned in the following words. *b* Computed from the laſt War and League wherewith it was concluded: becauſe both *Ahab* and *Benhadad* were ſo weakned and broken by the late Wars, that they needed and deſired Peace to recruit themſelves, and repair their former loſſes.

2 And it came to paſs in the third year, that * Jehoſhaphat the King of Judah came down to the king of Iſrael *c*.

* 2 Chron. 18: 1, &c.

c Having now, as he ſuppoſed, made a firm peace with *Ahab* by the Alliance contracted between *Joram* his Son, and *Athaliah*, *Ahabs* Daughter; Of which ſee 2 *Kings* 8: 18. 2 *Chron.* 18: 1.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that * Ramoth *in* Gilead *is* ours *d*, and we be || ſtill, *and* take it not out of the hand of the king of Syria)?

* 1 Chro: 6: 73.
|| Heb. *ſilent from taking it*.

d i. e. Belongeth to us by right, both by Gods Donation, and deſignation of it for a City of Refuge, *Joſ.* 21: 38. and by our laſt agreement with *Benhadad*, 1 *Kings* 20. 34, which he refuſeth to deliver up to us upon our demand.

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, * I *am* as thou *art*, my people as thy people, my horſes as thy horſes *e*.

* 2 King. 3: 7.

e I will heartily and effectually joyn with thee; and my Forces ſhall ſhall be at thy ſervice, as much as thine own.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire *f* I pray thee, at the word of the LORD to day.

f By ſome Prophet; that we may know the mind of God in it, and what ſucceſs we may expect. This was the practiſe of the Godly. See *Judg.* 1. 1: and 20: 28. 1 *Sam.* 23, 2.

6 Then the king of Iſrael gathered the prophets *g* together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up: for the LORD ſhall deliver *it* unto the hand of the king.

g Which doubtleſs were his own falſe Prophets or the Prieſts of *Baal*; probably thoſe very 400 Men whom *Jezebel* preſerved from that great ſlaughter, *Chap.* 18 who yet gave in their Anſwer in the Name of *Jehovah*, not of *Baal*; either, in compliance with *Jehoſhaphat*; or rather, by *Ahabs* direction, that good *Jehoſhaphat* might be deceived by them, into a good opinion of the War.

7 And Jehoſhaphat ſaid, *Is there* not here a Prophet of the LORD beſides *h*, that we might enquire of him?

h Beſides theſe, who may ſeem to be ſuch by your Opinion, and their own profeſſion: but I deſire further ſatisfaction from ſome other Prophet.

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one *i* man (Micaiah *k* the ſon of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not propheſie good concerning me, but evil *l*. And Jehoſhaphat ſaid, Let not the king ſay ſo *m*.

i To wit, in this place, for whom I can ſpeedily ſend: for there were alſo other Prophets elſewhere in the Kingdom,as *Elijah*,*Eliſha*, and others: but theſe were not at hand for the preſent occaſion. *k* Not one of the 12 Prophets, who lived about 150 Years after this time, but another of that name. *l* He is always a meſſenger of evil tidings: which was true,but no ſufficient reaſon why he ſhould hate him, becauſe *Micaiah* was purely Gods Inſtrument in all his Meſſages: and whatſoever evil he threatned, *Ahab* himſelf was the cauſe and procurer of it. *m* Do not preſage evil to our enterprize: let us neither hate his perſon, nor diſpiſe his meſſage; but firſt hear it, and then do as we ſee cauſe.

‖ Or, *Eunuch.*

9 Then the king of Iſrael called an ‖ Officer,and ſaid, Haſten *hither* Micaiah, the ſon of Imlah.

† Heb. *floor.*

10 And the king of Iſrael,and Jehoſhaphat the king of Judah, ſat each on his throne, having put on their robes *n* in a ‖ void place *o* in the entrance of the gate of Samaria, and all the prophets propheſied before them.

n Their Royal Robes, and Enſigns of Majeſty. *o* In the place of Judicature, which was in, or nigh the Gate of the City, and in the front of ſome void place, where either People ſtood to hear and ſee Juſtice adminiſtred; or Souldiers were placed for the defence of the City in time of War.

11 And Zedekiah the ſon of Chenaanah made him horns of iron *p*: and he ſaid, Thus ſaith the LORD *q*, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

p Fit emblems of the power and Victory of theſe two Kings. The Devil is Gods Ape, and the falſe Prophets ſometimes imitating the True, who when they declared Gods mind by words,did alſo oftentimes confirm it by ſenſible ſigns See *Iſa.* 20. 2. *Jer.* 27. 2. *q* Heb. *Jehovah*; whoſe Name he pretends, to gain the more credit and countenance to his words. See on *v.* 7.

12 And all the prophets propheſied ſo ſaying,Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the Meſſenger that was gone to call Micaiah, ſpake unto him, ſaying,Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good *r*.

r This he deſigns, not out of any Love to *Micaiah* (whom he perſuades to debauch his Conſcience,) but meerly out of a deſire to gratify his Kings humour.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me *ſ*, that will I ſpeak.

ſ What anſwer God ſhall put into my mind and mouth; which, it ſeems, was not yet done.

15 ¶ So he came to the king,and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him *t*, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

t Not ſeriouſly,but ironically, uſing the very words of the falſe Prophets,in way of deriſion: As appears,Firſt,from his omiſſion of that ſolemn Preface, *Thus ſaith the Lord*; or, this is *the word of the Lord*, which the prophets generally uſed, and which himſelf uſeth when he comes to his ſerious anſwer, *v.* 19. Secondly, From *Ahabs* reply, *ver.* 16. which ſhews that he ſuſpected *Micaiahs* ſincerity in that Anſwer,& gathered by his geſture or manner of ſpeaking,that he ſpake only mimically, as repreſenting and traducing the falſe Prophets for their anſwer. See the Like Ironical paſſages, *Gen.* 3. 22. *Judg.* 10: 14. 1 *Kings* 18:27. *Eccleſ.* 11:9. *Ezek.*20:39. *Amos* 4. 4,5. All which expreſſions are not uſed to lead Men into miſtakes, but to bring them to the ſight of their ſin and duty;which may be done ſometimes moſt efficaciouſly in this way. So *Micaiahs* meaning is plainly this, Becauſe thou doſt not ſeek to know the truth, but only to pleaſe thy ſelf, go to the battle, as all thy prophets adviſe thee, and expect the ſucceſs which they promiſe thee, and try the truth of their Prediction by thy own coſtly experience.

16 And the king ſaid unto him, How many times ſhall I adjure thee *u*,that thou tell me nothing, but *that which is* true in the Name of the LORD?

u I adjure thee again and again,that thou give over this mockery, and ſeriouſly tell me the mind of God in this matter.

* Matth. 9. 36.

17 And he ſaid,I ſaw *x* all Iſrael * ſcattered upon the hills *y*, as ſheep that have not a ſhepherd *z*: And the LORD ſaid, Theſe have no maſter, let them return every man to his houſe in peace *a*.

x In the Spirit, or in a Viſion *y* Upon the Mountains of *Gilead*, nigh *Ramoth*: either, where they lay encamped by *Ahabs* order: or, to which they fled from the Enemy,eſteeming that the ſafeſt place. See *Matth*, 24: 16. *z* As people who have loſt their King, See *Num.* 27:17. *Iſa.* 40. 11. and 44: 28. *Ezek.* 34. 23. *a* Diſcharged from the War: which was fulfilled, *ver.* 26.

18 And the king of Iſrael ſaid unto Jehoſhaphat,Did I not tell thee, that he would propheſie no good concerning me but evil *b*?

b Now thou ſeeſt my words verified, and this man ſhewing his hatred by this malignant and treaſonable Prophecy,and how little heed is to be given to his words. Which crafty inſinuation ſeems to have had too great an influence upon good *Jehoſhaphat*; otherwiſe, he would never have gone to the Battel.

* Job 1:6 and 2. 1. Dan. 7:10: Zech 1:10. Matth. 18. 10. Heb. 1. 7, 14.

19 And he ſaid, Hear thou therefore *c* the word of the LORD: I ſaw *d* the LORD ſitting on his throne, and * all the hoſt of Heaven *e* ſtanding by him *f*,on his right hand, and on his left.

c Becauſe thou giveſt credit to thy falſe Prophets,and diſtruſteſt my words,as if they were but the ſuggeſtions of my own fancy,& hatred of thy Perſon;I will give thee a diſtinct & true account of the whole matter,in Gods Name and Preſence. *d* By the Eyes of my Mind for he could not ſee the Lord with bodily Eyes. *e i. e.* The Angels, who are oft called Gods *hoſt* or *hoſts*,becauſe of their great number, excellent order,& conſtant readineſs to attend upon God, & to execute his Commands. See *Gen.* 2. 1. *Pſal* 103.21.and 148. 1. Theſe Angels were both good and bad,the one poſſibly on his right, the other on his left hand. Nor is it ſtrange that the Devils are called *the hoſt of Heaven*; if you conſider,Firſt,That their original ſeat was in Heaven, and Men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *Heaven* is oft given to all that part of the World which is above the Earth,and among the reſt,to the Air as *Gen.*12.0.and 7.11.and 8:2, and 27. 28. *Deu:* 4: 11: and 11: 11. where the Devils reſidence and dominion lies, *Eph:* 2: 2. and that both *Michael and his Angels*, and *the Dragon and his Angels*, are ſaid to be, and to wage *war in heaven* Revel. 12. 7. *i. e.* either the Air, or the Church. And this place is not to be underſtood as if *Micaiah* had ſeen with his bodily Eyes, the Lord and his Angels ſitting in the third Heaven; but that he ſaw a repreſentation of the Divine Preſence in the Air, attended with good and bad Angels. *f* In the poſture of Miniſters, to receive and execute his Commands.

20 And the LORD ſaid,Who ſhall ‖ perſwade Ahab *g*, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

‖ Or, *deceive.*

g This is not to be groſly underſtood,as if God did ask and take counſel from his Creatures,or were at a loſs to find out an expedient to accompliſh his own Will; did conſider ſeveral ways; and then cloſe with that which upon debate appeared to be beſt; all which, it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down divine things to our ſhallow Capacities, and to expreſs the various means which God hath to execute his own Deſigns.

21 And there came forth a ſpirit *h*,and ſtood before the LORD, and ſaid, I will perſwade him.

h An evil Spirit came out of the knot or company of them,ſtanding poſſibly on the left hand, and preſented himſelf before the Throne, as having ſomething to ſay to the Lord.

22 And the LORD ſaid unto him,Wherewith? And he ſaid,I will go forth, & I will be a lying ſpirit in the mouth of all his prophets *k*. And he ſaid, * Thou ſhalt perſwade *him*, and prevail alſo *l*: go forth,and do ſo *m*.

* Judg. 9. 23.

k I will inſpire a Lie into the Minds and Mouths of his Prophets. *l* I will give them up into thy hands,and blind their minds,& leave them to their own ignorance and wickedneſs,which will certainly lead them into dreadful miſtakes. *m* This is not a Command,but only a Permiſſion; which is oft expreſſed in the *Imperative* Mood; as 1 *Sam:*16 10. *Matth:*8:22. *Joh:*13:27 I will not hinder thee from tempting them,nor give them Grace to withſtand their temptation; whereby thou mayeſt be aſſured of Succeſs.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets,and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah *n* went near, and ſmote Micaiah on the cheek *o*, and ſaid, * Which way went the ſpirit of the LORD from me to ſpeak unto thee *p*?

* 2 Chr. 18: 23.

n The chief of the Falſe Prophets, who was much in the King's Favour,upon which he now preſumed. *o* In way of Contempt and Scorn, *Job* 16: 10: *Jer:* 20: 2. *Lament.* 3. 30 *Mark* 14: 65. *p i. e.* In what manner went it? Foraſmuch as I and my Brethren have conſulted the Lord,and anſwered in his Name,and have the ſame Spirit which thou pretendeſt to have, and not a lying Spirit, as thou doſt falſly and maliciouſly affirm, How it is poſſible that the ſame Spirit ſhould tell us one thing, and thee the quite contrary?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go ‖ into † an inner chamber to hide thy ſelf *q*.

‖ Or, *from Chamber, to chamber.*

† Heb: *a chamber in a chamber.*

q Out of a juſt fear and expectation of the deſerved puniſhment of a falſe Prophet, and of the great Author and Abettor of this pernicious War, and of *Ahab's* Deſtruction.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back *r* unto Amon the governour of the city, and to Joaſh the kings ſon.

r To wit, into Priſon; where it ſeems, he was before ſhut up; for ſo the Lords Prophets were uſed by *Ahab*. And ſome think he was the Deliverer of that unwelcome Meſſage, *chap.* 20. 41,42.

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction *ſ*, until I come in peace *t*.

ſ i. e. With a very courſe and ſparing Diet, whereby he may be only ſupported to endure his Torment. See *Deut.* 16: 3. 2 *Chr:* 18. 26. *Iſa.* 30: 20. *t* Until I return in Triumph,which I doubt not I ſhall do in ſpight of all his malicious Suggeſtions to the contrary, & then I ſhall call him to an account for all his Lies & impudency.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me *u*. And he ſaid *x*, Hearken, O people every one of you.

u I acknowledge my ſelf to be an Impoſtor,and to deſerve Death. *x i. e. Micaiah*, the Perſon laſt named,being aſſured of the Truth of his Prophecy, calls all the People to be Witneſſes of it.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah *y* went up to Ramoth-gilead.

y Who,though a good Man,yet was eaſily deceived in this matter; partly, becauſe *Micaiah* was a Perſon unknown to him,and both he and the other Prophets pretending to give their Anſwer in the Name of the Lord,it ſeemed hard to him to determine the Controverſie, which only the Event could decide; and therefore it is no wonder if he was over-born by the vaſt Diſproportion of 400 Prophets to one, and by his Relation, and Obligation, and affection to *Ahab*: and partly, becauſe the War was juſt and Lawful to recover his own Rights, which the *Syrian* King unjuſtly detained from him.

|| Or, *when he was to diſguiſe himſelf, and enter into the battel.*

30 And the king of Iſrael ſaid unto Jehoſhaphat, || I will diſguiſe my ſelf *z*, and enter into the battel, but put thou on thy robes *a*. And the king of Iſrael diſguiſed himſelf, and went into the battel.

z i. e. Put off my Imperial Habit, that the *Syrians* may not know me, & direct their main Force againſt me; which they will aſſuredly endeavour, as knowing that this War proceedeth from me and is likely to die with me: and then thou ſhalt ſee that this Man is a falſe Prophet, and I ſhall have the Succeſs which I deſire and expect, notwithſtanding all his Preſages, *a* Thy Royal Robes: which thou mayſt do without any Danger, becauſe thou art not the Object either of the *Syrians* Rage, or of this falſe Propheſie.

31 But the king of Syria commanded his thirty and two captains, that had rule over his charions *b*, ſaying, Fight neither with ſmall not great, ſave only with the king of Iſrael *c*.

b And the Men that fought from them, or with them, *i. e.* his whole Army. Poſſibly the Chariots and the whole Army were deſtributed into thirty two ſeveral parts & each Captain ruled thoſe Chariots and Soldiers attending upon them, which fell to his ſhare *c* This he ordered either in Policy, truly ſuppoſing this to the beſt way to put an end to the War: or, with Deſign to take him Priſoner, that thereby he might wipe out the ſtain of his own Captivity, and recover the Honour and Advantage which then he loſt: or rather, by the Power and Providence of God, which diſpoſeth the Hearts of Kings as he pleaſeth; and inclined them to this courſe, that they might, though ignorantly, accompliſh his Word and Counſel.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide *d* to fight againſt him and Jehoſhaphat cried out *e*.

d They drew their Forces from their ſeveral quarters towards *Jehoſhaphat*. *e* To the Lord for Help, 2 *Cor.* 18. 31.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael *f*, and they turned back from purſuing him.

f Which they eaſily perceived; either, by the Words uttered to God or them: or, by the difference of his Shape and Countenance from that of *Ahab*, which probably many of them very well knew.

† Heb. *in his ſimplicity.*
† Heb. *joynts and the breaſtplate.*
† Heb. *made ſick.*

34 And a *certain* man drew a bow † at a venture *g*, and ſmote the king of Iſrael between the † joints of the harneſs *h*: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt *i*, for I am † wounded.

g Heb. *In his ſimplicity*, i. e. ignorantly, without care, or choiſe, or any deſign, or thought of reaching *Ahab*. Or, *according to his perfection*, i. e. with his perfect and utmoſt ſtrength; which is mentioned as the reaſon why it pierced through the Joynts of his Armour. *h* Where the ſeveral parts of his Armour are joyned together; which poſſibly were not then joyned with ſo much art and cloſeneſs as now they are. *i* Out of the midſt of the Hoſt where the Heat of the Battel was, into a ſafer part of the Army. See the next Verſe.

† Heb. *aſcended.*
† Heb. *boſom.*

35 And the battel † increaſed *k* that day: and the king was ſtayed up *l* in his chariot againſt the Syrians, and died at even, and the blood ran out of the wound, into the † midſt of the chariot.

k i. e. Grew hot and violent. *l* Was ſupported by Cordials, or by his Servants, that by his Preſence he might encourage his Soldiers to Fight more couragiouſly, and that he might ſee the event of the Battel.

36 And there went a Proclamation throughout the hoſt *m*, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country *n*.

m Probably by *Jehoſhaphat*'s Order, with the Conſent of the chief Captains of *Iſrael*; and poſſiby with the permiſſion of the King of *Syria*, upon notice of *Ahabs* Death, which was the only thing at which he aimed, *v.* 31. *n* The King is dead, and the Battel ended: and therefore every man hath liberty to return to his own Houſe and private occaſions.

† Heb. *came.*

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

* Chap: 21: 19.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood *o*, and they waſhed his armour, according * unto the word of the LORD, which he ſpake *p*.

o Together with the Water wherewith it was mixed. *p* Of which ſee the Note on *chap*: 21. 19.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe *q* which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

q Heb. *the houſe of the tooth* or *teeth*, to wit, of *Elephants*: See *chap.* 10: 18. Not that it was made wholly of ſolid Ivory, but becauſe the other materials were covered, or intermixed, or adorned with Ivory. Compare *Amos* 3: 15.

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

* 2 Chr. 20: 31.

41 ¶ And *Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab *r* king of Iſrael.

r Who Reigned 22 Years; therefore he Reigned about 18 Years with *Ahab*.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years *s* in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

s Part, by himſelf; and partly, with his Sons whom he took into the Fellowſhip of his Kingdom. Of which, ſee more on 2 *Kings* 1. 17.

43 And he walked in all the ways of Aſa his father *t*, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, the high places were not taken away *u*; *for* the people offered and burnt incenſe yet in the high places.

t He took the ſame care for the government of his Kingdom; and eſpecially for the reformation of Religion, that *Aſa* did: of whom, ſee *Chap.* 15. 11. *u Object.* It is ſaid, *he did take them away*, 2 *Chron.* 17. 6. *Anſw.* He took away thoſe which were erected to Idols; of which, he ſeems to ſpeak there, becauſe *the high places* are there joined with *Groves*, which were generally erected to *Idols*, and not to the True God, as will appear to any one that ſhall compare all the Scriptures where *groves* are mentioned: but he could not take away thoſe which were erected to the true God; of which, this place manifeſtly ſpeaks; as alſo that parallel place, 1 *Kings* 15. 14. where ſee the notes. Or, he took them away, but not fully; or not in the very beginning of his Reign.

44 And Jehoſhaphat made peace with the king of Iſrael *x*.

x With *Ahab* firſt, & then with his Son. This is noted as a Blemiſh in his Government, 2 *Chron.* 19. 2. and proved of moſt miſchievous Conſequence to *Jehoſhaphats* Poſterity; as we ſhall ſee 2 *King.* 9. and 10.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah *y*?

y Whence the moſt memorable Paſſages were Tranſlated into that Canonical Book of the *Chronicles*.

46 And the remnant of the Sodomites *z* which remained in the days of his father Aſa, he took out of the land.

z Of whom ſee *Deut.* 23. 17. 1 *King.* 14. 24. and 15. 12.

47 *There was* then no king in Edom: a deputy *a was* king.

a Sent, and ſet over them by the Kings of *Judah*, from the time of *David*, 2 *Sam.* 8. 14. until the days of *Jehoram*, 2 *Chron.* 21. 8.

48 Jehoſhaphat || made ſhips *b* of Tharſhiſh *c* to go to Ophir *d* for gold: but they went not; for the ſhips were broken at Ezion-geber *e*.

|| Or, *ha ten ſhips.*

b As it is expreſſed, 2 *Chron.* 20. 36. Or, there were to *Jehoſhaphat ten ſhips*; the Ellipſis of the Verb *Subſtantive*, and of the Præfix *Lamed*, being frequent in the *Hebrew* Language. Some render the Words, *he made ten ſhips*; ſo joining both Texts together, and out of both compleating the ſence *c* Either, 1 Of the Sea, as this Word is thought ſometimes to be uſed. Or, rather 2. *To go to Tarſhiſh*, (as it is expreſſed, 2 *Chron*, 20: 36.) and thence *to Ophir*, as it here follows. See more on 1 *Kings* 10. 22. *d* Of which, See 1 *Kings* 9. 28. *e* Which was in *Edom*, and conſequently in *Jehoſhaphats* Territories.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips, but Jehoſhaphat would not *f*.

f Obj. It is ſaid, that he did joyn with *Ahaziah* herein, 2 *Chron.* 20. 35, 36 *Anſw.* That was before this time, & before the Ships were broken; for the breaking of the Ships mentioned here, *ver.* 48. is noted to be the Effect of his Sin, in joyning with *Ahaziah*, and of the Prophecy conſequent upon it, 2 *Chron.* 20. 37. And good *Jehoſhaphat* being warned & chaſtiſed by God for this ſin, *would* not be perſwaded to repeat it; whereby he ſhewed the ſincerity of his Repentance.

50 And Jehoſhaphat ſlept with his Fathers, and was burried with his fathers in the city of David his Father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat *g* king of Judah, and reigned two years *h* over Iſrael.

g By comparing this Verſe with *ver.* 41. it appears, that *Ahaziah* was made King by his Father, and Reigned in Conjunction with him a year or two before *Ahabs* Death, and as long after it; even as *Jehoram* the ſon of *Jehoſhaphat* was made King by his Father in his Life-time, as we ſhall ſee hereafter; which poſſibly was done in compliance with *Ahabs* deſire upon Marriage of his Daughter to *Jehoſhaphats* Son; and it may be *Ahab*, to induce and incourage him to do ſo, gave him an Example of it, and made his Son his Partner in the Kingdom. *h* Either after his Fathers Death: or one before it, and another after it.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam *i* the ſon of Nebat, who made Iſrael to ſin.

i Which Clauſe ſeems here added, to ſhew, how little the Authority and Example of Parents, or Anceſtors, is to be valued, where it is oppoſed to the Will and Word of God.

53 For he ſaved Baal, and worſhipped him, * and provoked to anger the LORD God of Iſrael, according to all that his father had done.

* *By ſo doing.*

II. KINGS.

CHAP. I.

Moab rebelleth againſt Iſrael, 1. *Ahaziah being ſick ſendeth to Baalzebub ; Elijah foretelleth his Death,* 1——4. *Ahaziah hearing it, ſendeth twice Captains of* 50, *to bring Elijah to him : Upon whom he bringeth fire from Heaven,* 5—— 12. *The third Captain entreateth Elijah : Who encouraged by an Angel, goeth and telleth the King of his Death,* 13——16. *Jehoram ſucceedeth him,* 17——18.

* Chap: 3. 5.

THEN Moab *a* rebelled againſt Iſrael, * after the death of Ahab.

a Which had been ſubdued by *David*, 2 *Sam*: 8: 2. as *Edom* was; and upon the diviſion of this Kingdom into two, *Moab* was adjoined to that of *Iſrael*, and *Edom* to that of *Judah*, each to that Kingdom upon which it bordered. And when the Kingdoms of *Iſrael* and *Judah* were weak and forſaken by God, they took that opportunity to Revolt from them ; *Moab* here, and *Edom* a little after it.

† Heb. *live.* So *Gr.*

2 And Ahaziah fell down through a latteſs in his upper chamber *b* that *was* in Samaria, and was ſick, and he ſent meſſengers, and ſaid unto them, Go, inquire of Baal-zebub *c* the god of Ekron, whether I ſhall || recover of this diſeaſe ?

b In which, the Latteſs might be left to convey Light into the lower Room. Which if it now ſeem abſurd to be in a Kings Palace, we muſt not think it was ſo then, when the World was not arrived to that height of Curioſity and Art, in which now it is. But the Words may be, and are by ſome rendred, *through the Battlements* (or *through the Latteſs* in the Battlements) *of the Roof of the Houſe.* Where being firſt walking, after the manner, and then ſtanding and looking through, and leaning upon this Latteſs, which was grown infirm, it brook, and he fell down into the Court or Garden belonging to the Houſe. *c* Properly, *the God of Flies.* An Idol ſo called, becauſe it was falſly ſuppoſed to deliver thoſe People from Flies, which were both vexatious and hurtful to them : as *Jupiter* and *Hercules* were called by a like name among the *Grecians*, for the ſame reaſon. And it is evident, both from Sacred and Profane Hiſtories, That the Idol-gods, being conſulted by the *Heathens*, did ſometimes through Gods Permiſſion, and Juſt Judgment, give them Anſwers; though they were generally obſerved, even by the *Heathens* themſelves, to be dark and doubtful.

3 But the Angel of the LORD ſaid unto Elijah the Tiſhbite, Ariſe, go up to meet the Meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael *d*, *that* ye go to inquire of Baal-zebub the God of Ekron ?

d Doſt thou not by this action caſt contempt upon the God of of Iſrael, as if he were either ignorant of the Event of thy Diſeaſe, or unable to give thee any Relief; and as if *Baal-zebub* had more Skill and Power than he ?

† Heb. *The bed whither thou art gone up, thou ſhalt not come down from it.*

4 Now therefore *e* thus ſaith the LORD, || Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed *f*.

e For this was a very hainous Crime, to deny the Perfections of God, and to transfer them to an Idol. See *Levit.* 19: 31: and 20. 6, 27. *Deut.* 18: 10. *f* The Meſſengers not daring to Apprehend him, as ſuſpecting him to be more than Man, becauſe he knew the ſecret Meſſage which the king delivered to them in his Bed-Chamber.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back *g* ?

g Before you have been at *Ekron* : which he eaſily knew by their quick return.

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe there *is* not a God in Iſrael, *that* thou ſendeſt to inquire of Baal-zebub the god of Ekron ? therefore thou ſhalt not come down from that bed on which thou haſt gone up, but ſhalt ſurely die.

|| *What was the manner of the man?*

7 And he ſaid unto them, || What manner of man *was he* which came up to meet you, and told you theſe words ?

8 And they anſwered him, *He was* an hairy man *h*, and girt with a girdle of leather about his loins *i* : and he ſaid, It *is* Elijah the Tiſhbite.

h Either, 1. As to his Body ; the hair of his Head and Berad being through neglect grown long, and ſpread over much of his Face. Or rather, 2. As to his outward Garment, which was rough and hairy, ſuch as were ſometimes worn by Eminent Perſons in *Greece*, in ancient Times ; and were the proper Habit of the Prophets. See *Iſa.* 20: 2. *Zech*: 13: 4. *Mat*: 3: 4. *Heb*: 11: 37. *i* As *John* the Baptiſt alſo had ; *Mat*: 3: 4. That by his very outward Habit, he might repreſent *Elias*, in whoſe Spirit and Power he came.

9 Then the king ſent unto him a captain of fifty, with his fifty, and he went up to him, (and behold, he ſat on the top of an hill) and he ſpake unto him, Thou man of God *k*, the king hath ſaid, Come down *l*.

k So he calls him in way of Scorn and Contempt ; q. d. Thou that vaunteſt, as if thou waſt more than a meer Man. *l* The King commands thee to come to him : which if thou refuſeſt, I am here to carry thee to him by Force.

10 And Elijah anſwered and ſaid unto the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty *m*. And there came down fire from heaven, and conſumed him, and his fifty.

m Which deſire did not proceed from a carnal and malicious Paſſion ; but from a pure zeal, to vindicate Gods Name and Honour, which was ſo horribly abuſed ; and from the motion of Gods Spirit ; as is evident from Gods miraculous Anſwer to his deſire. And therefore Chriſt doth not condemn this Fact of *Elias*, but only reproves his Diſciples for their perverſe imitation of it, from another Spirit and Principle, and in a more unſeaſonable time, *Luke* 9: 54, 55.

11 Again alſo he ſent unto him another Captain of fifty, with his fifty : and he anſwered and ſaid unto him, O man of God, Thus hath the king ſaid, Come down quickly *n*.

n Wherein he diſcovers more Petulancy and Impudence than the former ; and ſhews, how little he was moved or affrighted by the former Example.

12 And *E*lijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

|| Heb. *bowed.*
|| Heb. *prayed unto him.*

13 ¶ And he ſent again a captain of the third fifty, with his fifty : and the third captain of fifty went up, and came and fell on his knees before Elijah, and || beſought him *o* and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

o Expreſſing both Reverence to his Perſon, and a Belief of his Power, and a Dread of God's Judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties : therefore let my life now be precious in thy ſight.

15 And the Angel of the LORD ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king *p*.

p Not fearing the rage of the King, nor of *Jezebel*, nor of all their Forces. Wherein he gives an eminent Example of his Faith and Obedience ; and withal, of his Growth in Grace ſince that time that he fled for fear of *Jezebel*, 1 *Kings* 19: 3.

16 And he ſaid unto him *q*, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to inquire of Baal-zebub the God of Ekron, (*is it* not becauſe *there is* no God in Iſrael to enquire of his word ?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

q To his very Face. Nor durſt the King lay hands upon him, being daunted with the Prophets preſence, and great courage, and confidence ; and affrighted by the late dreadful Evidence of his Power with God and over Man : and withal, ſtruck with a divine and extraordinary Terror.

17 ¶ So he died according to the word of the LORD which Elijah had ſpoken : and Jehoram *r* reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah *s*, becauſe he had no ſon.

r His Brother, *Chap.* 3. 1. for *he had no ſon* to ſucceed him, as it here follows. *s* Other Paſſages of Scripture ſeem to claſh with this, as that *Ahaziah*, who *reigned* but *two years*, began his reign *in Jehoſhaphat's ſeventeenth year*, 1 *Kings* 22: 51. and therefore this *Jehoram* muſt begin his Reign in *Jehoſhaphat's* Ninteenth Year; and therefore before the Reign of *Jehoram*, *Jehoſhaphat*'s Son ; and that *Jehoram the ſon of Jehoſhaphat began to reign in the fifth year of Joram, Ahab's ſon*, 2 *Kings*: 8: 16. *Anſw.* Theſe difficulties are eaſily reſolved by this conſideration, That it was an uſual Practiſe among Kings in former Ages, to make their Sons ſometimes their Viceroys and Deputies in the Adminiſtration of the Kingdom ; and ſometimes formally Kings in Conjunction with themſelves, and whilſt they lived ; whereof there are inſtances both in Profane Hiſtory, among the *Perſians*, *Greeks*, and *Romans*, and in the Sacred Scripture, as in *David*; 1 *Chron.* 23. 1. and 29: 22. in *Uzziah*, 2 *Chron*: 26: 21. (and to come cloſe to the point) in *Jehoſhaphat*, 2 *Kings* 8. 16. who in his Seventeenth Year when he went to *Ahab*, and with him to *Ramoth-Gilead*, appointed his Son *Jehoram* his Vice-roy, and (in caſe of his Death) his Succeſſor. In the ſecond year from that time, when *Jehoram* was thus made Vice King in his Fathers ſtead and abſence ; this *Jehoram*, *Ahab*'s ſon, began to Reign : and *in the fifth year of the reign of* this *Joram ſon of Ahab*, which was about the Twenty fourth year of *Jehoſhaphat*'s Reign *Jehoram the ſon of Jehoſhaphat* was formally made *King of Judah*, together with his Father ; or *whileſt Jehoſhaphat* lived, and was *king of Judah* alſo. And ſo all the places agree. To which ſome add, that this Verſe, or this part of it, wherein the difficulty conſiſts, is wanting in ſome ancient Copies, and is omitted by the *LXX* Interpreters ; which is far more prudent and Pious to grant, than upon ſuch Chronological difficulties to queſtion the Truth and Divinity of the Holy Scriptures.

18 Now the reſt of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Iſrael ?

CHAP. II.

Elijah taking his leave of Eliſha, with his mantle divideth Jordan, 1——8. *And granting Eliſha his requeſt on Condition, is taken up by a fiery Chariot into heaven,* 9——11. *Eliſha dividing Jordan with Elijahs Mantle, is acknowledged his Succeſſor,* 12 —— 18. *He with Salt healeth the Waters at* Jericho, 19——22. *Children mock him, he curſeth them : and they are devoured by two Bears,* 23 ——25.

AND it came to paſs, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee [a]: for the LORD hath ſent me to Bethel [b]: and Eliſha ſaid unto him, *As* the LORD liveth, and * *as* thy ſoul liveth, I will not leave thee. So they went down to Bethel.

* 1 Sam. 1. 26.

[a] This he deſires, Either, 1. That he being left alone, might better prepare himſelf for his great Change. Or, 2. Out of his Humility and Modeſty: he deſired no Witneſſes of his Glorious Removal, and no Fame and Glory from it. Or, 3. Out of Indulgence to *Eliſha*, that he might not be overwhelmed with Grief at ſo ſad a ſight. Or, 4. That he might try his Love, and whet his Deſire to accompany him; it being highly convenient for Gods Honour, and the Church's good, (which *Elijah* ſought above all things) that there ſhould be Witneſſes of ſo glorious a Tranſlation. [b] Which was truth, but not the whole truth: for he was to go a far longer Journey. But he was firſt to go to *Bethel*, as alſo to *Jericho*, to the Schools of the Prophets there, that he might comfort, and ſtrengthen their hearts in Gods Work, and give them his laſt and dying Counſels.

3 And the ſons of the prophets that *were* at Bethel came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter [c] from thy head [d] to day? and he ſaid, Yea, I know *it*; hold you your peace [e].

[c] This was revealed to ſome of the Sons of the Prophets, and by them to the whole Colledge. [d] Heb. *from above thy head*: Which Phraſe may reſpect, either, 1. The manner of ſitting in Schools, where the Scholar ſat at his Maſters feet, *Deut*: 33: 3: *Acts* 22. 3. Or, 2. The manner of *Elijahs* Tranſlation, which was to be by a Power ſent from Heaven, to take him up thither. [e] Do not aggravate my grief, nor divert me with any unſeaſonable Diſcourſes; that I may digeſt my Sorrow, and prepare my ſelf for ſo great a Stroke, and diligently attend all my Maſters ſteps, leſt he be ſnatched away from me whilſt I am talking with you; and that I may beg and obtain ſome great Bleſſing from him, before his departure.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho: and he ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy Maſter from thy head to day? And he anſwered, Yea, I know *it*; hold you your peace

6 And Elijah ſaid unto him, Tarry, I pray thee here: for the LORD hath ſent me to Jordan. And he ſaid, *as* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went and ſtood || to view [f] afar off: and they two ſtood by Jordan.

† Heb. *in ſight*, or *over againſt* &c.

[f] To obſerve this great Event, *Elijahs* Tranſlation to Heaven, which they expected every moment, now when he had taken his laſt farewell of all the Prophets: and whereof they deſired to be Spectators, not ſo much to ſatisfie their own Curioſity, as that they might be Witneſſes of it to others.

8 And Elijah took his mantle, and wrapt it together, and ſmote the waters, and * they were divided hither and thither, ſo that they two went over on dry ground.

* So Exod: 14: 21: Joſh: 3: 15.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, ask what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy Spirit [g] be upon me.

[g] Either, 1. Double to what is in thee. Which it ſeems not probable, that he had confidence either to ask, or to expect. Or, rather 2. Double to what the reſt of the Sons of the Prophets may receive at thy Requeſt upon this occaſion. He alludes to the double portion of the Firſt-born, *Deut*: 21; 17. But though *Eliſha* deſired no more, yet God gave him more than he deſired or expected; and he ſeems to have had a greater portion of the Prophetical and Miraculous Gift of Gods Spirit, than *Elijah* had.

10 And he ſaid, || Thou haſt asked a hard thing [h]: *nevertheleſs*, if thou ſeeſt me *when I am* taken from thee, it ſhall be ſo unto thee: but if not, it ſhall not be *ſo* [i].

† Heb. *Thou haſt done hard in asking.*

[h] i. e. A rare and ſingular Bleſſing, which I cannot promiſe thee, which only God can give; and he gives it only when, and to whom he pleaſeth. [i] This Sign he propoſed, not without the inſtinct and direction of Gods Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

11 And it came to paſs as they ſtill went on and talked, that behold *there appeared* a * chariot of fire, and horſes of fire [k], and parted them both aſunder, and Elijah went up by a whirlwind into Heaven [l].

* Chap: 6. 17

[k] A bright Cloud formed into ſuch a likeneſs, managed by Holy and Bleſſed Angels ſent from Heaven to conduct him thither. [l] Into the Third Heaven, being in the way ſo transformed and changed, as might make him meet to be admitted into thoſe bleſſed Manſions.

12 ¶ And Eliſha ſaw *it*, and cried, * My father, my father [m], the chariot of Iſrael, and the horſemen thereof [n]. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

* Chap. 13. 14.

[m] So he calls him for his Fatherly Affection to him, and for his Fatherly Authority which by his Office he had over him, in which reſpect the Scholars of the Prophets are called their *Sons*, as 1 *Kings* 20: 35. Who by thy Example, and Counſels, and Prayers, and Power with God, didſt more for the Defence and Preſervation of *Iſrael*, than all their Chariots and Horſes, or other Warlike Proviſions. The Expreſſion alludes to the form of Chariots and Horſes which he had ſeen.

13 He took up alſo the mantle of Elijah, that fell from him [o], and went back and ſtood by the † bank of Jordan.

† Heb. *lip.*

[o] God ſo ordering it for *Eliſha's* Comfort, and the ſtrengthning of his Faith, as a Pledge, that together with *Elijahs* Mantle, his Office and Spirit ſhould reſt upon him.

14 And he took the mantle of Elijah, that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah [p]? and when he had ſmitten the waters, they parted [q] hither and thither: and Eliſha went over.

[p] Who at *Elijahs* Requeſt divided theſe Waters, and is as able to do it again: and hath given me his Spirit, and Office, and therefore I humbly beg, and confidently expect his Aſſiſtance in this matter. [q] But theſe Words after [*Where is the God of Elijah?*] are by many rendred otherwiſe, and that agreeably to the *Hebrew, even himſelf?* or, *even the ſame?* (which words they join with the former, as an Emphatical Addition, or Repetition, which is uſual in fervent Prayers. But they may be rendred without an Interrogation, thus, *Surely he* is, to wit, here preſent, and ready to help me. Or, *ſurely* he is the ſame; to wit, to me, that he was to *Elijah*, as able and willing to work for me, as for *Elijah*. Then the following words they render, (as they are in the *Hebrew*) *and he ſmote the water, and it was divided.* By which Repetition it may ſeem, that he ſmote it twice, and that at the firſt ſmiting, the Succeſs did not anſwer his Deſire and Expectation. Which God ſo ordered, partly to keep him in a modeſt and humble ſenſe of his own Inſufficiency, that he might not be puffed up with the great Gifts which he had now received; Compare 2 *Cor*: 12. 7. And partly, to ſtir him up to a more lively Exerciſe of Faith and Prayer, which followed Gods Denial or Suſpenſion of his Help, as it is here expreſſed; which alſo was attended with deſired Succeſs.

15 And when the ſons of the prophets which *were* * to view at Jericho, ſaw him [r], they ſaid [s], The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him [s].

* Ver. 7.

[r] Or, as it is in the *Hebrew*, *And the Sons of the Prophets who* lived *in Jericho, ſaw him over-againſt* them, from ſome Hill where they ſtood at a convenient diſtance, to obſerve the Event, *v* 7. [s] Heb. *and they ſaid*, either by Revelation; or rather, by the viſible Effects of it which they ſaw. [s] Thereby teſtifying their Reverence and Subjection to him as *Elijahs* Succeſſor, and their Maſter and Teacher.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men [t], let them go, we pray thee, and ſeek thy maſter, leſt peradventure * the ſpirit of the LORD hath taken him up, and caſt him upon † ſome mountain, or into ſome valley [u]. And he ſaid, Ye ſhall not ſend.

† Heb. *Sons of ſtrength.*
* Ezek: 8: 3: Act: 8: 39.
† Heb. *one of the mountains.*

[t] Able to take ſuch a Journey [u] They thought, either, 1. That God had not finally taken him away from them, but only for a time; comp. 1 *Kings* 18: 12: which they heartily deſired, and therefore eaſily believed; or that God had only taken away his Soul, and that his Body was caſt down into ſome place, which they deſired to ſeek, that they might give it an honourable Burial.

17 And when they urged him, till he was aſhamed [x], he ſaid, Send. They ſent therefore fifty men, and they ſought three days, but found him not.

[x] i. e. To wit, to deny them any longer, leſt they ſhould think his denial proceeded from a neglect of his Maſter, or a contempt of the Sons of the Prophets, or a ſecret Content he took in his Maſters Loſs, that he might have his Honour and Power. Or, *till they were aſhamed*, becauſe he did ſo oft, and ſo obſtinately deny their Requeſt.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren [y].

† Heb. *cauſing to miſcarry.*

[y] Either it was ſo originally, at leaſt, as to that part of the City where the Colledge of the Prophets was; for it is not neceſſary to underſtand this of the whole Territory: or, it became ſo from the Curſe of God inflicted upon it, either when *Joſhua* firſt took it; or afterwards, when *Hiel* rebuilt it. Howſoever, upon the Prophets Care, it grew exceeding fruitful, and therefore is commended for its Fertility by later Writers.

20 And he ſaid, Bring me a new cruſe [z], and put ſalt therein [a]. And they brought *it* to him.

[z] Partly, that there might be no ground of Suſpicion, that the Cure was wrought by any natural Vertue of any thing which was, or had been in the Cruſe before, but only by Gods Power: and partly, that there might be no Legal Pollution in it which might offend God, and hinder his Miraculous Operation by it. [a] A moſt improper Remedy; for Salt naturally makes Waters brackiſh, and Lands barren. Hereby therefore he would ſhew, That this was effected ſolely by the Divine Power, which could work either without means, or againſt them.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there [b], and ſaid, Thus ſaith the LORD, I have healed theſe waters: there ſhall not be from thence any more death [c], or barren *land*.

[b] Which was in it ſelf idle and ineffectual, conſidering both the quality of Salt, and the ſmall quantity of it, and the place where it was put; the Fountain which quickly works out any thing which is put into it; See *Lev* 11: 36. but was only uſed as a ſign of Gods Preſence and Power, which did the thing; compare *Exod*: 15. 25: 2 *Kings* 4: 41: and 6: 6: [c] i.e. Hurt, or Danger, as *death* is oft uſed, (as 2 *Cor*: 11: 23.) to Men or Beaſts by drinking of it, as formerly.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Bethel *d*: and as he was going up by the way, there came forth little children *e* out of the city *f*, and mocked him *g*, and ſaid unto him, Go up *h*, thou bald-head *i*, go up thou bald-head *k*.

d To the other School or Colledge of Prophets, to inform them of *Elijahs* tranſlation, and his Succeſſion into the ſame Office; and to direct and comfort, and ſtabliſh them, as he ſaw occaſion. *e* Or, *children*: or, *young men*: as this *Hebrew* word oft ſignifies, as *Gen*: 22: 5, 12 and 41: 12: 2 *Chron*: 13: 7: *Iſa*: 11: 6. It is more than probable they were old enough to diſcern between Good and Evil, as their Expreſſion ſheweth. *f Bethel*, which was the Mother-City of Idolatry, 1 *Kings* 12: 28, 29: *Hoſ*: 4: 15: and 5: 8. where the Prophets planted themſelves, that they might bear witneſs againſt it, and diſſuade the people from it; though, it ſeems, they had but ſmall ſucceſs there. *g* With great petulancy and vehemency, as the Conjugation of the *Hebrew* Verb ſignifies; deriding both his Perſon and Miniſtry, and that from a prophane Contempt of the True Religion, and a paſſionate Love to that Idolatry which they knew he oppoſed. *h Go up* into Heaven, whither thou pretendeſt that *Elijah* is gone. Why didſt not thou accompany thy Friend and Maſter to Heaven? O that the ſame Spirit would take thee up alſo, that thou mighteſt not trouble us nor our *Iſrael*, as *Elijah* did! *i* So they mock his natural Infirmity, which is a great Sin. *k* The repetition ſhews their Heartineſs and Earneſtneſs, that it was no ſudden nor raſh ſlip of their Tongue, but a Scoff proceeding from a rooted Impiety and Hatred of God and his Prophets.

24 And he turned back, and looked on them, and curſed them *l* in the name of the LORD *m*: and there came forth two ſhe-bears *n* out of the wood, and tare forty and two children *o* of them.

l Nor was this Puniſhment too great for the Offence, if it be conſidered, that theſe Children were grown up to ſome maturity; (See on *v.* 23.) that their mocking proceeded from a great malignity of mind againſt God; that they mocked not only a man, and an ancient man, whoſe very Age commanded reverence; and a Prophet; but even God himſelf, and that moſt admirable and glorious Work of God, the aſſumption of *Elijah* into Heaven, which makes it in ſome degree reſemble the Sin againſt the Holy Ghoſt; that they might be guilty of many other hainous Crimes, which God and the Prophet knew; and were guilty of Idolatry, which by Gods Law deſerved Death; that the Idolatrous Parents were puniſhed in their Children; and that, if any of theſe Children were more innocent and ignorant of what they ſaid, God might have mercy upon their Souls, and then this Death was not a Miſery, but a real Bleſſing to them, that they were taken away from that wicked and idolatrous Education which was moſt likely to expoſe them not only to Temporal, but to an Eternal Deſtruction. *m* Not from any carnal or revengeful Paſſion, but by the motion of Gods Spirit, and by Gods Command and Commiſſion, as appears by Gods concurrence with him. Which God did, partly, for the terror and caution of all other Idolaters and prophane perſons who abounded in that place; partly, to vindicate the Honour, and maintain the Authority of his Prophets; and particularly, of *Eliſha*, now eſpecially in the beginning of his Sacred Miniſtry. And this did beget ſuch a Confidence in *Eliſha* that he durſt venture to go into *Bethel* after this was done; and ſuch a teror in the *Bethelites*, that they durſt not avenge themſelves of him. *n* Poſſibly robbed their Whelps, and therefore more fierce. *Prov*: 17: 12: *Hoſ* 13: 8. but certainly acted by an extraordinary Fury, which God raiſed in them for this purpoſe. *o* This *Hebrew* word ſignifies not only young Children, but thoſe alſo who are grown up to maturity, as *Gen*: 32: 22: and 34. 4: and 37: 30: *Ruth* 1. 5.

25 And he went from thence to mount carmel *p*, and from thence he returned to Samaria *q*.

p Partly, to decline the Fury of the people of *Bethel*: partly, that he might retire himſelf from Men, and converſe more freely with God, and ſo fit himſelf more for the diſcharge of his Employment: and partly, that he might viſit the Sons of the Prophets who lived in that place, or near it. *q* By the direction of Gods Spirit for the Service which he did, *chap.* 3. 11. &c.

CHAP. III.

Jehoram followeth the Sin of Jeroboam: He with Jehoſhaphat and the King of Edom goeth to Battel againſt Moab, 1—8. *They in Diſtreſs for Water obtain it by Eliſha, and a Promiſe of Victory,* 9—20. *The Moabites deceived by the Colour of the Water, coming as to Spoil, are overcome,* 21—25. *The King of Moab, by ſacrificing his Eldeſt Son raiſeth the Siege,* 26, 27.

NOw Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah *a*, and reigned twelve years.

a Queſt. How can this be true, when *Ahaziah*, *Jehorams* Predeceſſor, who Reigned two Years, began his Reign in *Jehoſhaphats* 17th Year, 1 Kings 22. 51.? *Anſ.* Either, *Ahaziah* Reigned the greateſt part of two Years, to wit, of the 17th and 18th Years of *Jehoſhaphat*, (parts of Years being oft called *Years* in the computation of Times, both in Scripture and other Authors) and *Jehoram* began his Reign towards the end of his 18th Year: or, *Ahaziah* Reigned part of this two Years with his Father, and the reſt after him.

2 And he wrought evil in the ſight of the LORD, but not like his father, and like his mother: for he put away the † image of Baal, * that his father had made *b*.

† Heb. *ſtatue*

* 1 Kings 16. 31, 32.

b Not from any Principle of Conſcience (for that would have reached the Calves alſo) but either, becauſe he was ſtartled at the dreadful Judgments of God inflicted upon his Father and Brother for *Baal*-worſhip: or, becauſe he needed Gods help to ſubdue the *Moabites*, which he knew *Baal* could not do: or, to gratifie *Jehoſhaphat*, whoſe help he meant to crave, which he knew he ſhould never obtain without this: and for this reaſon, it ſeems, *Jezebel* was willing to connive at it, as a trick of State.

3 Nevertheleſs, he cleaved unto the ſins of Jeroboam *c* the ſon of Nebat, which made Iſrael to ſin: he departed not therefrom.

c i. e. The worſhip of the Calves: which all the Kings of *Iſrael* kept up as a Wall of Partition between their Subjects and thoſe of *Judah*. Thus he ſhews that his Religion was over-ruled by his Intereſt and Policy.

4 ¶ And Meſha king of Moab was a ſheep-maſter *d*, and rendred unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.

d A Man of great Wealth (which in thoſe times and places conſiſted much in Cattel) which enabled and emboldned him to Rebel againſt his Soveraign Lord.

5 But it came to paſs, when Ahab was dead, that the king of Moab rebelled *e* againſt the king of Iſrael.

e See of this *chap* 1: 1. It is here repeated to make way for the following Story. *Ahaziah* did not attempt the recovery of *Moab*; either, becauſe he was a Man of a low Spirit and Courage: or, becauſe his Sickneſs, or the ſhortneſs of his Reign, gave not opportunity for it.

6 ¶ And king Jehoram went out of Samaria *f* the ſame time, and numbred all Iſrael *g*.

f To ſome place appointed for the Rendezvous of his People: *g* To wit, ſuch as were fit for War.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battel? and he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes *h*.

h Of which ſee on 1 *Kings* 22: 4. He joins with him in this War; partly, becauſe the War was very juſt in it ſelf, and convenient for *Jehoſhaphat*, both in the general, that Rebels and Revolters ſhould be chaſtiſed and ſurpreſſed, leſt the Example ſhould paſs into his Dominions, and the *Edomites* ſhould be hereby encouraged to revolt from him, as they did from his Son; and in particular, that the *Moabites* ſhould be humbled, who had with others Invaded his Land before this time, 2 *Chron*; 20. 1. and might do ſo again if they were not brought low; for which a fair opportunity was now offered to him; and partly, becauſe *Jehoram* had reformed ſome things, and *Jehoſhaphat* hoped by this means to engage him to proceed further in that work.

8 And he *i* ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom *k*.

i Either, *Jehoſhaphat*: or rather, *Joram*: for the following anſwer may ſeem to be *Jehoſhaphats*. *k* Which though it was much the longer way, yet they thought it beſt; partly, to ſecure the King or Vice-Roy of *Edom*, of whom they might have ſome Suſpicion, from that Paſſage 2 *Chron.* 20. 22. and to carry both him and his Soldiers along with them into the War, both to get their Aſſiſtance, and to prevent them from making a war of diverſion againſt *Judah*, whilſt *Jehoſhaphat* was engaged againſt *Moab*; and partly that they might invade *Moab* on their weakeſt ſide and where they leaſt expected them. God alſo thus diſpoſed their Hearts to make way for the following Miracle.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom *l*: and they fetcht a compaſs of ſeven days journey *m*: and there was no water *n* for the hoſt, and for the cattel † that followed them.

† Heb: *their feet!*

l i. e. The Vice-Roy under *Jehoſhaphat*, 1 *Kings* 22. 47. here called *king*; either, becauſe he was ſo called and accounted by his own people: or, becauſe that word is ſometimes uſed for any Prince or chief Ruler. See *Deut.* 33. 5. *Judges* 18. 1. and 21. 25. 1 *Kings* 20. 1. *m* Becauſe thy made a great Army, which could move but ſlowly; and they fetched a greater Compaſs than was uſual, for ſome advantage which they expected by it. *n* A frequent want in thoſe hot and deſart parts; and now, as it ſeems, increaſed by the extraordinary Heat and Dryneſs of the Seaſon.

10 And the king of Iſrael ſaid, Alas, that the LORD hath called theſe three kings together, to deliver them into the hand of Moab *o*.

o So he chargeth his Calamity upon God; and not upon himſelf whoſe Sins were the true and proper cauſe of it.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him *p*? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah *q*.

p This he ſhould have asked before, when they firſt undertook the expedition, as he did in a like caſe, 1 *Kings* 22. 5. and for that neglect he now ſuffers: but better late than never: His Affliction brings him to the remembrance of his former Sin, and preſent Duty. *q* i. e. Who was his Servant: this being one office of a Servant: and this Office was the more neceſſary among the *Iſraelites*, becauſe of the frequent Waſhings which their Law required.

12 And Jehoſhaphat ſaid, The word of the LORD is with him *r*. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him *ſ*.

r We may enquire the Mind of God by him: for he is a true Prophet. Which *Jehoſhaphat* might eaſily underſtand, becauſe being a good Man, and a great Favourer of the Lords Prophets, he would diligently enquire, and many Perſons would be ready to inform him of all things of that nature, and, amongſt others, of *Elijah's* calling of *Eliſha* by caſting his Prophetial Mantle over him, 2 *King.* 19. 19. and of *Elijah's* Tranſlation, and *Eliſha*'s Subſtitution in his place, and of the proof of it, 2 *Kings* 2. 8, 14. *ſ* To his Tent; which was either in the Camp, or not far from it: for he went along with the Army by the Impulſe of Gods Spirit, for this very occaſion. They did not ſend for him, but went to him, that by giving him this Honour, they might more effectually ingage him to give them his utmoſt Aſſiſtance; &, becauſe they had heard that he was a man of a rugged temper and carriage, who therefore was to be ſweetned, and ſo diſpoſed to pity and relieve them.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee *t*? * Get thee to the prophets of thy father,

*So Judg. 10. 14. Ruth 1: 15:

father, and to the prophets of thy mother *u*. And the king of Iſrael ſaid unto him, Nay *x*: for the LORD hath called theſe three kings *y* together to deliver them into the hand of Moab.

t I deſire to have no Diſcourſe nor Converſe with thee. *u* i. e. To the Calves, which thou after thy Fathers Example doſt worſhip; and to the *Baals* which thy Mother yet worſhippeth by thy Permiſſion; and to which thy Heart is yet inclined, though thou haſt deſtroyed one of his Images for politick Reaſons. Let theſe Idols whom thou worſhippeſt in thy Proſperity, now help thee in thy Diſtreſs. *x* I renounce thoſe falſe prophets and *Baals*, and will ſeek to none but God for help. *y* If thou haſt no reſpect for me, yet pity this innocent King of *Edom*, and good *Jehoſhaphat*, who are involved in the ſame Danger with my ſelf.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, Surely were it not that I regard the preſence of Jehoſhaphat the king of Judah *z*, I would not look toward thee, nor ſee thee.

z Whom I Reverence and Love for his Vertue and Piety.

15 But now bring me a minſtrel *a*. And it came to paſs when the minſtrel played, that the hand of the LORD *b* † came upon him.

† Heb. *was.*

a One that can ſing and play upon a Muſical Inſtrument. This he requires, that his Mind which had been diſturbed and inflamed with Holy Anger at the ſight of wicked *Jehoram*, might be compoſed, and cheered, and united within it ſelf, and that he might be excited to the more fervent prayer to God, and joyfully praiſing him; whereby he was prepared to receive the Prophetical Inſpiration. For although Prophecy be the Gift of GOD, yet men might do ſomething either to hinder or further the reception of it: for which Cauſe *Paul* bids Chriſtians ſtudy to get the Gift of Prophecy, 1 *Cor*: 14: 1. And for this very end the Colledges of the Prophets were erected, wherein the Sons of the Prophets did uſe divers means to procure this Gift, which alſo they did ſometimes receive, as we ſee 2 *Kings* 2: 3, 5. and, amongſt other means, they uſed Inſtruments of Muſick to exhilarate their Spirits, *&c.* 2 *Sam*: 10: 5. Of the great power of Muſick upon the Affections, ſee the Notes on 1 *Sam*: 16: 16. *b* i. e. The Spirit of Prophecy, ſo called, to note that it was not from *Eliſha's* temper of Body or Mind: that it was no natural nor acquired vertue inherent in him; but a ſingular Gift of God, given to whom and when he pleaſed. This Phraſe is uſed alſo *Ezek*: 1: 3: and 3: 14 22: and 8: 1.

16 And he ſaid, Thus ſaith the LORD, Make this valley † full of ditches *c*.

† Heb. *ditches, ditches.*

c Which may receive the Water, and hold it for the uſe of Men and Beaſts.

17 For thus ſaith the LORD, Ye ſhall not ſee wind *d* neither ſhall ye ſee rain, yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattel, and your beaſts.

d Any of thoſe Winds which commonly produce Rain. And *ſeeing* is here put for perceiving or feeling, one ſenſe for another, or for all, as *Gen*: 42: 1. compare *Acts* 7: 12 *Exod*: 20: 18. and elſewhere.

18 And this is *but* a light thing in the ſight of the LORD *e*, he will deliver the Moabites alſo into you hand.

e This is but a ſmall Favour in compariſon of what he intends to you for *Jehoſhaphats* ſake. He will give you more than you ask o expect. For they were ſo weakned and diſcouraged with the great Drought, that they had no hopes of proceeding in the offenſive Wa and thought it ſufficient, if it were poſſible, to defend themſelve from the *Moabites*, *v.* 13.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree *f*. and ſtop all wells of water, and † mar every good piece of land with ſtones.

† Heb. *grieve, make uſeleſs.*

f This is, Either, Firſt, A Command; and then the laſt Clauſe is an Exception from that Law, *Deut*: 20: 19. which being delivered by a Prophet, might be obeyed. And if this Command ſeem ſevere it muſt be conſidered, that the *Moabites* were a very wicked People perfidious, cruel, implacable Enemies to Gods people upon all occaſions, and now in a ſtate of Rebellion. Or rather Secondly, a Prediction of their Succeſs, that they ſhould have ſo full and compleat a Victory that they ſhould be able to do all which is here expreſſed

20 And it came to paſs in the morning, when the meat-offerings was offered *g*, that behold, there came water *h* by the way of Edom *i*, and the countrey was filled with water.

g i. e. The Morning-Sacrifice: of which *Exod*: 29: 39, 40. which doubtleſs was attended with the ſolemn Prayers of Gods people, as the Evening-Sacrifice unqueſtionably was, *Acts* 3. 1. there being the ſame reaſon for ſubſtance for both times. At this time *Eliſhah* joined his prayers with the prayers of Gods people, eſpecially thoſe at *Jeruſalem*, as *Elijah* had done at a like time, 1 *Kings* 18. 29. and this time God choſe to anſwer his and their prayers, and to work this Miracle, that thereby he might determine the Controverſie between the *Iſraelites* and the *Jews*, about the place and manner of worſhip and give a publick Teſtimony from Heaven for the *Jews*, and againſt the *Iſraelites*. *h* Miraculouſly produced out of ſome Rock or Vein of the Earth. *i* From thoſe parts which were towards *Edom*.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they † gathered all that were able to † put on armour *k*, and upward, and ſtood in the border *l*.

† Heb. *were cryed together.*
† Heb. *gird himſelf with a girdle.*

k Heb. *To gird on a girdle*, i. e. a Military Girdle, to which the Sword was faſtened, 2 *Sam*: 20: 8. 1 *Kings* 2. 5. *l* Or, *in that border*, to wit, of their Countrey, which was towards *Edom*, which way they underſtood the Kings came. Here they ſtood probably to defend the Paſſages into their Countrey.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood *m*.

m Becauſe of the Morning-Sun, which meeting with the Vapours that aroſe from the Earth, and ſhining through them upon the Water, gave it a reddiſh Tincture. God alſo ſo ordered things, that their Senſes and Fancies were diſturbed, or the Air ſo diſpoſed, that it might ſeem of this Colour. And they might more eaſily miſtake this for Blood, becauſe they knew that that ground was generally dry, and without any Trenches or Streams of Water, now eſpecially in this dry Seaſon, there being no noiſe of Wind and Rain. *v.* 17. And they might juſtly think that the three Kings being divided in their Religion and Intereſts, and diſcontented for want of Water, might fall into Diſſentions, and Heats, and mutual Slaughters, of which they had a late Example, 2 *Chron*. 20. 22, 23.

23 And they ſaid, This *is* blood: the kings are ſurely † ſlain, and they have ſmitten one another: now therefore Moab to the ſpoil *n*.

† Heb. *deſtroyed.*

n They were ſo highly confident, that they ſend no Scouts, but march thither with their whole Army and that in great Diſorder. Wherein there was alſo a Divine Hand, ſtrengthening them in their Miſtakes, and hardening them to their Deſtruction.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but ‖ they went forward ſmiting the Moabites, even in *their* countrey *o*.

‖ Or, *they ſmote in it, even ſmiting.*

o They purſued them to their own Countrey, and entred it with and after them; the paſſes, which before the *Moabites* defended, being now open for them.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone *p*, and filled it, and they ſtopped all the wells of water, and felled all the good trees: † only in Kirharaſeth *q* left they the ſtones thereof *r*: Howbeit the ſlingers *ſ* went about *it*, and ſmote it *t*.

† Heb. *until he left the ſtones thereof in Kir-haraſeth.*

p The Stones which happily had been with great care and pains pickt out of the Land, and laid in heaps after the manner, they diſperſed again, and ſlew the people, who ſhould have cleanſed them again. *q* Which was the Royal and ſtrongeſt City of the *Moabites*, *Iſa*: 16: 7, 11. into which the remnant of the *Moabites* were gathered, where alſo their King was with them. *r* The Walls and Buildings of this City only were left; other Cities and, in a manner, their whole Countrey being utterly deſtroyed. *ſ* Either, Firſt, Such as ſlung ſmall Stones againſt thoſe that ſtood upon the Wall to defend it. Or rather, Secondly, Such as ſlung great Stones againſt the Walls to break them down, according to the manner of thoſe times. *t* i. e. Made Breaches in the Walls, by which they might enter into the City, and take it.

26 ¶ And when the king of Moab ſaw that the battel was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom *u*: but they could not.

u That being unable to defend the City longer, he might make an eſcape: which he choſe to do on the King of *Edoms* quarter; becauſe he thought either that his was the weakeſt ſide: or, that he would more willingly ſuffer him to eſcape, becauſe he was not ſo hearty in the War as the reſt, but only forced to it, and he might hereafter have ſome occaſion of the King of *Moab* to joyn with him, as before he had, 2 *Chron*. 20. 22.

27 ¶ Then he took his eldeſt ſon *x* that ſhould have reigned in his ſtead, and * offered him *for* a burnt-offering upon the wall *y*, and there was † great indignation againſt Iſrael *z*, and they departed from him, and returned to *their own* land.

* Amos 2. 1.
† Heb. *great repentance upon Iſrael!*

x Either, Firſt, the King of *Edoms* Son; whom in this eruption he took and then Sacrificed. Compare *Amos* 2: 1. But, Firſt, That place ſpeaks of the *king*, not of the *kings ſon*; and of the *burning of his bones*, not of the offering of a living man for a Burnt-Offering. Secondly, this would not have made the beſiegers to raiſe their ſiege, but to have followed it more warmly to revenge ſo barbarous an Action. Thirdly, The following clauſe, *that ſhould have reigned in his ſtead*, agrees not ſo well to the *Edomites*, whoſe King was only *Jehoſhaphats* Vice-Roy, and therefore his Son had no right to ſucceed him; as it doth to the *Moabites*, whoſe King was revolted from *Iſrael*, and intended to keep that Kingdom to himſelf and Children. Or rather, Secondly, his own Son; whom he Sacrificed; partly, to obtain the favour of his God, according to the manner of the *Phœnicians* and other people in grievous and publick Calamities; whereof we have manifeſt Teſtimonies, both in Scripture, as *Pſal*: 106. 37 *Ezek*. 20. 31. and in Heathen Authors, as *Porphyrius*, *Plutarch*, and others: and partly, to oblige the *Iſraelites* to quit the ſiege out of compaſſion; or, as deſpairing to Conquer (at leaſt without greater loſs of men than it was worth) him who was reſolved to defend himſelf and City to the utmoſt extremity. *y* That the beſiegers might ſee it, and be moved by it. *z* Or, *great trouble* or *repentance upon Iſrael*, i. e. the *Iſraelitiſh* King and people (who was the firſt cauſe of the War, and had brought the reſt into confederacy with him) were greatly afflicted and grieved for this barbarous action, and reſolved to proſecute the War no further, and ſo withdrew their Forces, as alſo did their Allies, and returned to their ſeveral Homes. Which they were the more willing to do, becauſe the Kingdom and Countrey of *Moab* were ſo ruinated both as to their Men, and Cities, or Villages, and Lands, that they were all ſecure of any great annoyance from it.

CHAP. IV.

Eliſha multiplieth the Widows Oyl, 1 —— 7. *He is lodged by a Shunamite Woman, who is barren: He promiſeth her a Son: Which is born,* 8 — 17. *Dieth, and is raiſed by Eliſha,* 18 — 37. *At Gilgal he healeth the deadly Pottage,* 38 — 41. *And feedeth* 100 *Men with* 20 *Loaves and ears of Corn,* 42 —— 44.

NOW there cried a certain woman of the wives of the ſons of the prophets *a*, unto Eliſha, ſaying, Thy ſervant my Huſband is dead, and thou knoweſt, that thy ſervant did fear the LORD *b*: and the creditor is come to take unto him my two ſons to be bond-men *c*.

a Who, though they were wholly devoted to Sacred employment, were not excluded from Marriage, no more than the Prieſts and *Levites*. *b* His poverty therefore was not procured by his idleneſs, or prodigality, or rather, wickedneſs; but by his Piety, becauſe he would not comply with the Kings way of worſhip, and therefore loſt all worldly advantages. *c* Either, to uſe them as his ſlaves, or to ſell them to others, according to the Law. Of which ſee *Exod*: 21: 2: *Lev*: 25: 39: *Iſa*: 50: 1: *Matth*: 18. 25.

2 And Eliſha ſaid unto her, What ſhall I do for thee *d*? Tell me, what haſt thou in the Houſe *e*? And ſhe ſaid, Thine hand-maid *hath* not any thing in the Houſe, ſave a pot of oil *f*.

d How ſhall I relieve thee, who am my ſelf poor? *e* Which may contribute to the Payment of thy Debts, or, at leaſt, to the ſatisfaction of thy Creditors, who may perchance deal favourably with thee through my perſwaſion. *f* Which was uſeful for divers things about the Service of God, and health, or delight, or ornament, and other uſes of men. See *Judg*. 9. 9.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels, ||borrow not a few.

|| Or, *ſcant not*.

4 And when thou art come in, thou ſhalt ſhut the door upon thee *g*, and upon thy Sons, and ſhalt pour out *h* into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

g Partly that none may hinder thee from minding thy work of filling and removing the Veſſels, which will require attention and diligence: partly, that thou alone mayeſt enjoy the benefit of it: partly, leſt any of thy Creditors ſhould break in upon thee, and ſeize upon thy borrowed Veſſels before they are filled: partly, that thy mind being freed from diſtraction, may be wholly employed in Prayer and Praiſing of God: and partly, that it may be manifeſt that this is the work of God alone. *h* Out of the Pot, in which God multiplied the Oil from time to time.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons: who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon *i*, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed *k*.

i To one of them; for ſhe had two, *v*. 1. *k* To teach us, that we ſhould not waſte any of Gods good Creatures; and that God would not work Miracles unneceſſarily.

7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oil, and pay thy || debt, and live thou and thy children of the reſt *l*.

|| Or, *creditor*.

l Firſt do Juſtice to others, and then take care of thy ſelf and Children.

8 ¶ And † it fell on a day, that Eliſha paſſed to Shunem *m*, where *was* a great woman *n*; and ſhe † conſtrained him *o* to eat bread *p*. And ſo it was, that as oft as he paſſed by, he turned in thither to eat bread.

† Heb. *there was a day*.
† Heb: *laid hold on him*.

m A City in *Iſſachar*, near Mount *Carmel*, *Joſ*: 19: 17, 18: whither the Prophet frequently went. *n* For Eſtate, or Birth and Quality See *Gen*. 24: 35: 1 *Sam*: 25: 2. *o* By her importunate deſire. *p* To take his repaſt there.

9 And ſhe ſaid unto her husband, Behold, now I perceive, that this is an holy man of GOD *q*, which paſſeth by us continually.

q A Prophet, as *Judges* 13: 6: and that of eminent Holineſs: by our kindneſs to whom, we ſhall procure a bleſſing to our ſelves.

10 Let us make a little chamber, I pray thee, on the wall *r*, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick *ſ*: and it ſhall be, when he cometh to us, that he ſhall turn in thither.

r That he may be free from the noiſe of Family-buſineſs, and enjoy that privacy, which, I perceive, he deſireth for his Prayers and Meditations. *ſ* He will not be troubleſome or chargeable to us: he cares not for rich Furniture or coſtly Entertainment, and is content with bare neceſſaries.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call the Shunamite. And when he had called her, ſhe ſtood before him *s*.

s i. e. Before the Prophet, *in the door* of his Chamber, as it is ſaid, *v*: 15. The relation ſeems to be a little perplexed, but may be thus conceived. It is in this Verſe recorded in the general, That the Prophet ſent *Gehazi* to call her, and that ſhe came to him upon that call: then follows a particular deſcription of the whole buſineſs, with all the Circumſtances: firſt, of the meſſage with which *Gehazi* was ſent when he went to call her, and of her anſwer to that meſſage, *v*: 13. and of *Gehazi*'s conjecture thereupon, *v*: 14. and then of her coming to the Prophet at his call: which is there repeated to make way for the following Paſſages.

13 And he ſaid ||unto him, Say now unto her, Behold, thou haſt been careful for us, with all this care, What *is* to be done for thee *t*? Wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt *u*? And ſhe anſwered, I dwell among mine own people *x*.

|| Or, *had ſaid*.

t Wherewith ſhall I recompence all thy care and kindneſs to me and my ſervant? *u* With whom he juſtly had great power for his eminent ſervice, *Chap*: 3. *x* I live in Love and Peace among my Kindred and Friends: nor have I any cauſe to complain of them, or to ſeek relief from higher Powers.

14 And he ſaid, What then *is* to be done for her ∴? And Gehazi anſwered, Verily ſhe hath no Child, and her Husband is old.

∴ Haſt thou obſerved any thing which ſhe wants or deſires? For the Prophet kept himſelf much in his Chamber, whilſt *Gehazi* went more freely about the Houſe, as his occaſions led him.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door *y*.

y Out of reverence, humility, and modeſty, waiting till he came to her, or called her further in to him.

16 And he ſaid, About this † ſeaſon, according to the time of life *z*, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid *a*.

† Heb, *ſet time*.

z Of which Phraſe ſee on *Gen*: 18: 10. *a* Do not delude me with vain hopes. She could not believe it for Joy, and ſuppoſed the Prophet might ſay thus either for her tryal, or from his own private judgment and affection, and not by warrant from God.

17 And the woman conceived and bare a ſon, at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid to his father, My head, my head *b*: and he ſaid to a lad, carry him to his mother.

b His Head was grievouſly pained: which poſſibly came from the heat of the Harveſt-ſeaſon, to which he was expoſed in the field.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him *c*, and went out.

c Partly, in hopes that this might contribute ſomething to the Childs reſtitution to Life, ſhe having in all probability had an account of the like Miracle done by *Elijah*, 1 *Kings* 17: 21: and partly, that ſhe might for the preſent conceal the death of the Child: which if it had been known, would have filled her Husband with grief, and hindred her journey and opened the mouths of the Enemies of God and his Prophets to blaſpheme: whereas ſhe had a confidence put into her by God that the Prophet could and would reſtore her Son.

22 And ſhe called unto her Husband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of GOD, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new moon nor ſabbath *d*. And ſhe ſaid, *It ſhall be* || well *e*.

|| Heb. *peace*.

d Which were the chief and uſual times in which they reſorted to the Prophets for inſtruction, for which he ſuppoſed ſhe now went, not ſuſpecting but that the Child was well by this time. *e* My going will not be troubleſom to him, nor prejudicial to thee or me. Heb. *peace*, i. e. peace be to thee, farewel, or be contented, let me go.

24 Then ſhe ſadled an aſs, and ſaid to her ſervant, Drive, and go forward: || ſlack not *thy* riding for me, except I bid thee.

|| Heb. *reſtrain not for me to ride*.

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunamite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *Is it* well with thy Husband? *Is it* well with the child? And ſhe anſwered, *It is* well *f*.

f So it was in ſome reſpects, becauſe it was the Will of a Wiſe and Good God, and therefore beſt for her. Or, it ſhall be *well*: though the Child be dead, I doubt not by Gods Bleſſing upon thy Endeavours it ſhall live again and do well. But ſhe anſwers ambiguouſly, and briefly too, that ſhe might ſooner come to the Prophet, and more fully open her mind to him.

27 And when ſhe came to the man of God to the hill, ſhe caught || him by the feet *g*: but Gehazi came near to thruſt her away *h*. And the man of God ſaid, Let her alone, for her ſoul *is* || vexed within her *i*: and the LORD hath hid *it* from me, and hath not told me *k*.

† Heb. *by his feet*.
|| Heb. *bitter*.

g She fell at his Feet and touched them, as a moſt humble and earneſt ſuppliant. Compare 1 *Sam*. 25. 24. *Matth*. 28. 9. Withal, ſhe intimated, what ſhe durſt not preſume to expreſs in words that ſhe deſired him to go along with her. *h* Judging this poſture indecent for her, and offenſive to his Maſter. *i* Diſturb her not, for this uncouth geſture is a ſign of ſome extraordinary grief. *k* Whereby he ſignifies, that what he knew or did, was not by any Vertue inherent and abiding in himſelf, but only from God, who revealed to him only what and when he pleaſed. Compare 2 *Sam* 7. 3.

28 Then ſhe ſaid, did I deſire a ſon of my lord *l*? Did not I ſay, do not deceive me *m*?

l This Child was not given to me upon my immoderate deſire, for which I might have juſtly been thus chaſtiſed, as *Rachel* was, *Gen*. 30. 1. compare with 35. 18. but was freely promiſed to me by thee in Gods Name, and from his ſpecial Grace and Favour: and therefore I truſt both thou didſt pray for it, and God deſign it as a Bleſſing, and not as an Affliction, as now it proves, unleſs thou doſt obtain the Child for me a ſecond time, which I know thou canſt do, and I humbly beg thee to do. *m* With vain hopes of a Comfort that I ſhould never have. And I had been much happier if I had never had it than to loſe it ſo quickly. Therefore thou art in ſome meaſure concerned to revive my dead hopes, and to continue to me the great Bleſſing which thou haſt procured.

29 Then he ſaid to Gehazi, gird up thy loins *n*, and

take my ſtaff in thy hand, and go thy way : if thou meet any man, ſalute him not : and if any ſalute thee, anſwer him not again *o* : and lay my ſtaff upon the face of the Child *p*.

n Tie up thy long Garments about thy Loins for expedition See 1 *Kings* 18. 46. *o* An Hyperbolical expreſſion : Make no delays nor ſtops by the way, neither by words nor actions, but go with all poſſible ſpeed. Compare *Luk* 10: 4: He requires this haſte, that the Miracle might be done ſecretly and ſpeedily before the Childs death was divulged, which might cauſe many inconveniences. See on *ver*: 21. *p* For God can work a Miracle by the moſt unlikely and contemptible means, as he did by a Rod, *Exod.* 14: 16. and a Mantle, 2 *King* 2: 8

30 And the mother of the child ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee *q*. And he aroſe and followed her.

q Until thou goeſt home with me. For ~~the had no~~ great confidence in *Gehazi*, nor was her Faith ſo ſtrong as to think that the Prophet could work ſo great a Miracle at this diſtance, and by his Staff : which poſſibly was one reaſon why this did no good. Compare *Matth*: 9. 18. and 13. 58. and 17. 20.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor || hearing *r* : wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked *ſ*.

|| Heb. *attention.*

r i. e. Neither ſpeech, nor Senſe, nor any ſign of Life, to wit, in the Child. Which diſappointment might proceed frem hence, that *Eliſha* having changed his mind, and yielded to her importunity to go with her, did alter his courſe, and not joyn his fervent Prayers with *Gehazi*'s action, but reſerved them till he came thither *ſ i. e* Not revived : death being oft and fitly compared to a ſleep, as *Pſal*. 76. 5. *Dan*. 12. 2. becauſe of the Reſurrection which will in due time follow it, and here followed ſpeedily, which makes the expreſſion moſt proper in this place.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain *t*, and prayed unto the LORD.

t Upon himſelf and the dead Child, that he might pray to God without diſtraction, and might more freely uſe all thoſe geſtures and means which he thought fit.

34 And he went up and lay upon the child *u*, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands *x*, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm *y*.

u And although ſome ceremonial uncleanneſs might ſeem to be contracted by the touch of this dead Body yet that was juſtly to give place to a Moral Duty, and to an action of ſo great Piety and Charity as this was eſpecially when done by a Prophet, and by the inſtinct of Gods Spirit, who can diſpence with his own Laws. *x* One part upon another ſucceſſively ; for the diſproportion of the Bodies would not permit it to be done together. Compare 1 *King*. 17. 21: *Acts* 20. 10. *y* Not by any external heat, which could not be tranſmitted to the Childs Body by ſuch ſlight touches of the Prophets Body ; but by a Natural heat, proceeding from a principle of Life, which was already infuſed into the Child, and by degrees enlivened all the parts of his Body.

35 Then he returned and walked in the houſe † to and fro *z*, and went up and ſtretched himſelf upon him *a* : and the child neeſed ſeven times, and the child opened his eyes *b*.

† Heb. *once hither, and once thither.*

z He changeth his poſtures for his own neceſſary refreſhment, and walked to and fro, exerciſing his mind in prayer to God, and Faith, for the accompliſhment of this work *a* Repeating his former actions, to teach us not to be diſcouraged in our Prayers, if we be not ſpeedily anſwered, but to wait with Patience, and continue, and be inſtant in Prayer, till we obtain what we ſeek for. *b* So the work begun in the former Verſe is here perfected. Although Miracles were for the moſt part done in an inſtant, yet ſometimes they were done by degrees, as here, and 1 *Kings* 18. 44. 45. *Mark* 8. 24, 25

36 And he called Gehazi, and ſaid, Call this Shunamite. So he called her, and when ſhe was come in unto him *c*, he ſaid, Take up thy ſon.

c Heb. *come to him*, to wit, to the Door of his Chamber : Where probably he met her with this joyful Meſſage.

37 Then ſhe went in *d*, and fell at his feet, and bowed her ſelf to the ground, and took up her ſon, and went out.

d Into his Chamber, and, after ſhe had done him honour, to the Bed where the Child lay, whence ſhe took him, and went her way.

38 ¶ And Eliſha came again to Gilgal *e*, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him *f* : and he ſaid unto his ſervant Set on the great pot, and ſeeth pottage *g* for the ſons of the prophets.

e When he came with *Elijah*, *chap*. 2. 1. where was a School of the Prophets, whom he deſigned to comfort concerning the preſent Dearth and their other diſcouragments, and to confirm in the profeſſion and practiſe of Religion, and to inſtruct in the Duties of the preſent Seaſon. *f* At his feet, as Scholars to be taught by him. See *chap*. 2. 3. *Acts* 22. 3. *g* He provides no delicious Meats, but meer Neceſſaries, to teach them the contempt of wordly delights.

39 And one went out into the field to gather herbs, and found a wild vine *h*, and gathered thereof wild gourds his lapful, and came and ſhred *them* into the pot of pottage; for they knew *them* not.

h A plant called *Coloquintida*, whoſe Gourds or Leaves reſemble the Leaves of a Vine, and are very bitter, and pernicious to the eater.

40 So they poured out for the men to eat : and it came to paſs as they were eating of the pottage, that they cryed out, and ſaid, O thou man of God, *there* is death in the pot *i* : and they could not eat *thereof*.

i i. e. Some deadly thing : which they gathered from its exceſſive bitterneſs, by which poſſibly ſome of them might diſcern what it was.

41 But he ſaid, then bring meal : and he caſt *it* into the Pot *k* : and he ſaid, Pour out for the people, that they may eat : and there was no † harm in the pot *l*.

† Heb. *evil thing.*

k Together with the Pottage which they had taken out of it. *l* The Meal took away that hurtful quality, not by its natural Power, which could do little in ſo ſhort a time, but by the ſupernatural Bleſſing of God upon it.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits *m*, twenty loaves *n* of barley, and full ears of corn || in the husk thereof, and he ſaid, give unto the people *o*, that they may eat.

|| Or, *in his ſcrip, or garment.*

m Which were the Prieſts due, *Numb*. 18. 2. but theſe, and probably the reſt of the Prieſts dues, were uſually brought by the Pious *Iſraelites*, according to their ability and opportunity, to the Lord's Prophets; partly, becauſe they did a great part of the Prieſts office : and partly, becauſe they were not permitted to carry them to *Jeruſalem* ; and they might reaſonably think that their circumſtances being extraordinary, would warrant their giving of them to extraordinary Perſons ; and that thoſe ceremonial Inſtitutions ought to give place to the greater Laws of neceſſity and mercy to the Lord's Prophets And this paſſage ſeems to be noted here, not only on occaſion of the following Miracle ; but alſo that by this one inſtance we might underſtand how ſo many Schools of the Prophets were ſupported. *n* Small Loaves, as appears, both becauſe one Man brought them all ſo far ; and becauſe, otherwiſe there had been no Miracle here. *o* To wit, the Sons of the Prophets, who were then preſent with him, *ver*. 38.

43 And his ſervitor ſaid, What ſhould I ſet this before an hundred men ? He ſaid again, Give the people, that they may eat : for thus ſaith the LORD, * They ſhall eat, and ſhall leave *thereof*.

* Joh. 6. 11

44 So he ſet it before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

Naaman by his Captive Maids report goeth to Eliſha to be cured of his Leproſie, 1 —— 9. *Eliſha ſends to him a Command to waſh in Jordan. He is angry, and diſdaineth it, His Servants Advice : He doeth it, and is healed,* 10 —— 14. *He returneth with Gifts to Eliſha, who refuſeth them : He departs,* 15 —— 19. *Gehazi,* Eliſha's *Servant abuſing his Maſter's Name unto Naaman : taketh Gifts from him : is ſmitten with Leproſie,* 20 —— 27.

NOW Naaman captain of the hoſt of the king of Syria, was a great man † with his maſter *a*, and || † honourable *b*, becauſe by him the LORD had given || deliverance unto Syria *c* : he was alſo a mighty man of valour, *but he was* a leper.

† Heb. *before.*
|| Or, *gracious.*
† Heb: *lifted up*, or, *accepted in countenance.*
|| Or, *Victory.*

a In great Power and Favour with the King of *Syria*. *b* Highly eſteemed both for his quality and Succeſs. *c* Which expreſſion he uſeth, partly, to Mind the *Iſraelites*, that all the hurt they had from the *Syrians* was from the Lord, who uſed them as his Rod, and gave them the Succeſſes againſt *Iſrael*, which are recorded ; and partly, to check that proud Conceit which then was working, and afterwards more fully diſcovered it ſelf in the *Iſraelitiſh* Nation, as if the Care, and providence, and Goodneſs of God, were wholly confined to themſelves, and not imparted to any other People.

2 And the Syrians had gone out by companies *d*, and had brought away captive out of the land of Iſrael a little maid, and ſhe † waited on *e* Naamans wife.

† Heb: *was before.*

d Making Inroads into the Land of *Iſrael* to rob and plunder, after the manner of thoſe times. See 1 *Sam*. 30. 8. 2 *Kings* 13. 21. and 24. 2: *e* Heb. *was before*, i. e. ſtood before her, or miniſtred to her. Compare *Deut*. 1. 38.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* † with the prophet that *is* in Samaria *f* ; for he would † recover him of his leproſie *g*.

† Heb. *before.*
† Heb. *gather in.*

f Either, Firſt, In the Kingdom of *Samaria*. Or, Secondly, In the City of *Samaria* : where he was when ſhe was taken : or, where he commonly reſided, though he went to other places, as need required *g* Or, *take him away* (as this *Hebrew* Verb is uſed, *Gen*. 30. 23. *Zech*. 1. 2.) *from his leproſie*, i. e. take away his leproſie from him.

4 And *one* went in, and told his lord *h*, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

h One of *Naaman's* Servants hearing this, went in and told it to *Naaman*, and he to the King of *Syria*, which is implied. Or, *And* he *went in*, &c. *i. e. Naman*, mentioned, *ver*. 1. hearing this from his Wife, told it to the King of *Syria*, as the next Words intimate.

5 And the king of Syria *i* ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael *k*. And he departed, and took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold *l*, and ten changes of raiment.

† Heb. *in his hand.*

i Joram the ſon of *Ahab*, *chap*. 3. 1. *k* Deſiring him to obtain this Favour from the Prophet. *l* Partly, for the Charges of his Journey; and partly, for Preſents to the Prophet, or others, as he ſaw fit.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him *m* of his leproſie.

[m] *i.e.* Procure his recovery by the means of *Eliſha*, *v.* 3, 4. whom thou maiſt command to uſe his utmoſt skill and power herein.

7 And it came to paſs, when the king of Iſrael had read the letter, that he rent his clothes [n], and ſaid, *Am* *I God, to kill and to make alive [o], that this man doth ſend unto me to recover a man of his leproſie? Wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me [p].

*Deut:32 39. and 1 Sam:2:6.

[n] Either, in deteſtation of his Blaſphemy in giving God's Perfections to him: or rather, for Grief, ariſing from a ſuſpicion & fear that the *Syrian* made this only a pretence for the War which he deſigned againſt him. [o] He expreſſeth it thus, becauſe Leproſie is a kind or degree of Death, *Numb.* 12. 12. and he thought it as impoſſible to cure it, as to raiſe the Dead. [p] For not doing what he requires, which he knows impoſſible for me to do.

8 ¶ And it was *ſo*, when Eliſha the man of God [q] had heard, that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes [r]? Let him come now to me, and he ſhall know that there is a prophet in Iſrael.

[q] Whom *Jòram* had not adviſed with, either, becauſe the ſudden ſurprizal made him forget it: or, becauſe he hated him, and ſcorned to beg any thing from him. [r] There was no juſt occaſion for thee to do ſo.

9 So Naaman came with his horſes, & with his chariot, and ſtood at the door of the houſe of Eliſha [ſ].

[ſ] Waiting for *Elijah*'s coming to him.

10 And Eliſha ſent a meſſenger unto him [t], ſaying, Go, and waſh in Jordan ſeven times, and thy fleſh ſhall come again [u] unto thee, aud † thou ſhalt be clean.

†Heb: *be clean.*

[t] Which he did, partly, to try and exerciſe *Naaman*'s Faith & Obedience; partly, for the Honour of his Religion and Miniſtry, that it might appear he ſought not his own Glory & Profit in his miraculous Performances, but only God's Honour, and the Good of Men: and partly, for the diſcovery of the Almighty Power of God, that could by ſuch ſlight means cure ſo deſperate a Diſeaſe. [u] Which was in great part conſumed by the Leproſie. See *Numb.* 12. 12.

11 But Naaman was wroth [x], and went away, and ſaid, Behold, I † thought [y], he will ſurely come out to me, and ſtand, and call on the Name of the LORD his God, and † ſtrike his hand over the place [z], and recover the leper.

†Heb. *ſaid* or, *I ſaid with my ſelf, He will ſurely come out.*

† Heb. *move up and down.*

[x] Suppoſing himſelf deſpiſed and mocked by the Prophet. [y] Herein he gives an Example of the perverſeneſs of Mankind, who are apt to prefer their own Fancies before Gods Appointments. [z] Over or upon the affected part where the Leproſie is; without which it ſeemed to him ridiculous to expect a Cure.

12 *Are* not † Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? May I not waſh in them, and be clean [a]? So he turned and went away in a rage.

† Heb. *Amana.*

[a] Is there not as great a virtue in them to this purpoſe? But he ſhould have conſidered, that the Cure was not to be wrought by the Water, but by the Power of God, who might uſe what means and methods of Cure he pleaſed.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father [b], *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

[b] Or, *our father.* So they call him, both to ſhew their Reverence and Affection to him, and to mitigate his exaſperated Mind.

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child [c], and * he was clean.

*Luke 4: 27.

[c] *i e.* Freſh and pure, free from the leaſt mixture or mark of the Diſeaſe.

15 ¶ And he returned to the man of God [d], he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael [e]: now therefore, I pray thee, take a bleſſing [f] of thy ſervant.

[d] To give him thanks, and a recompence for his great kindneſs. [e] By this wonderful Work I am fully convinced, that the God of *Iſrael* is the only True God, and that other gods are but impotent Idols. [f] A thankful acknowledgment. See on *Gen.* 33. 11.

16 But he ſaid, *As* the LORD liveth before whom I ſtand, I will receive none: and he urged him to take *it*, but he refuſed [g].

[g] Not that he thought it ſimply unlawful to receive Gifts or Preſents, which he did receive from others, *chap:*4. 42. but becauſe of the ſpecial circumſtances of the preſent caſe; this being much for the Honour of the True God and Religion, that the *Syrians* ſhould ſee the generous Piety, and Charity, and Kindneſs of his Miniſters and Servants, and how much they deſpiſed all that worldly Wealth and Glory, which the Prieſts or prophets of the *Gentiles* ſo greedily ſought after; and that hereby *Naaman* might be much confirmed in that good Religion which he had embraced, and others might be brought to a love and liking of it.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth [h]? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

[h] Wherewith I may make an Altar of Earth, as was uſual, *Exod.* 20. 24. He deſires the Earth of this Land, becauſe he thought it more holy and acceptable to God, and proper for his Service; or, becauſe he would by this Token profeſs and declare his Conjunction with the *Iſraelites* in the Worſhip of God, and conſtantly put himſelf in mind of his great Obligations to that God from whoſe Land this was taken. And though he might freely have taken this Earth without asking any leave, yet he rather deſires it from the Prophets Gift, as believing that he who had put ſo great a Vertue into the Waters of *Iſrael*, could put as much into the Earth of *Iſrael*, and make it as uſeful and beneficial to him in a better way. And theſe thoughts, though extravagant and groundleſs, yet were excuſable in a Heathen, and a Novice, who was not yet throughly inſtructed in the True Religion.

18 In this thing the LORD ‖ pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon [i] to worſhip there, and he leaneth on my hand [k], and I bow my ſelf in the houſe of Rimmon: when I bow down my ſelf in the houſe of Rimmon [l], the LORD pardon thy ſervant in this thing [m].

‖ Or, *be favourable to.* So Gr.

[i] A *Syrian* Idol, called here by the LXX *Remman*, and *Act:* 7:43. *Remphan.* [k] Or, *arm*, as that word ſometimes ſignifies, both in Scripture and others Authors; or, *ſhoulder.* Upon which, the King leaned, either for ſtate, or for ſupport. Compare *chap.* 7. 2. [l] Not in honour to the Idol, which I do here, and ſhall there, openly renounce; but only in compliance with the King's infirmity and conveniency, who cannot well bow if I ſtand upright. [m] Becauſe there ſeemed to be an appearance of Evil in this action, though done with an honeſt mind, he deſires the Prophets Prayers that God would not charge it upon him as Idolatry, nor be diſpleaſed with him for that practice.

19 And he ſaid unto him, Go in peace [n]. So he departed from him † a little way.

† Heb. *a little piece of ground.*

[n] Theſe words may contain an Anſwer: Either, Firſt, To his laſt Petition, *v.* 18. and ſo the ſenſe may be this, Be not too ſollicitous about this matter, Go, and the Peace or Bleſſing of God go along with thee. So the Prophet both Prays to God to bleſs and direct him in this and all other things, and intimates that God would do ſo. Or ſecondly, To the former, *ver.* 17. trouble not thy ſelf about any of our Earth, but *go* to thy own Land, and I wiſh thee from God, and doubt not but God will give thee *peace*, i. e. his favour and other Bleſſings, which are oft contained in this Word, if thou doſt perſiſt in this Religion which thou haſt now received. Or rather, this is only a farewel Salutation, wherewith the Prophet diſmiſſeth him without any further Anſwer to his Requeſts or Inſtruction about his Doubt: which he forbore by the Motion of Gods Spirit, which ſometimes gives and ſometimes denies Inſtructions to Perſons or People, as he thinks fit. See *Act.* 16. 6, 7. And the Prophet by the Spirits Direction might forbear to give him particular Anſwers, partly, becauſe theſe matters were not of ſuch Importance as to concern the Eſſence or Foundation of Religion: and partly, becauſe he was yet but a Novice, and not able to bear all Truths, which was for a time the condition of the Apoſtles, *Joh.* 16. 12. nor fit to be preſſed to the practice of the hardeſt Duties, which Chriſt himſelf thought not convenient for his Diſciples, *Matth.* 9. 14, 15, 16, 17. And therefore he at preſent accepts of his profeſſion of the true, and his Renunciation of the Falſe Religion; and of this Declaration, that what he did in the Temple of *Rimmon* ſhould not now be (as he had formerly intended and practiſed it) a Religious Action towards the Idol, but only a civil Reſpect to his Maſter. And what was neceſſary for him to know further about the Lawfulneſs or Sinfulneſs of that Action, the Prophet might take another and a more convenient time to inform him.

20 ¶ But Gehazi the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian [o], in not receiving at his hand that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him [p].

[o] A Stranger, and one of that Nation who are the implacable Enemies of God's People: whom therefore thy Maſter ſhould not have had ſo much regard to, as to the Lord's Prophets, who better deſerved and more needed the Money which he offered, than *Naaman* himſelf did. [p] He ſwears, that he might have ſome pretence for the Action to which he had bound himſelf by his Oath; not conſidering that to ſwear to do any wicked Action, is ſo far from excuſing it, that it makes it much worſe.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him [q], and ſaid, † *Is* all well?

† Heb. *Is there peace?*

[q] Thereby teſtifying his great Reſpect to the Prophet his Maſter.

22 And he ſaid, All *is* well: my maſter hath ſent me [r], ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

[r] This was a very unlikely Story; but *Naaman* was not willing to queſtion it, but glad of the opportunity of ſhewing his Gratitude to the prophet.

23 And Naaman ſaid, Be content, take two talents: and he urged him [ſ], and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

[ſ] Who at firſt refuſed it upon a pretence of Modeſty and Obedience to his Maſters command.

24 And when he came to the ‖ tower [t], he took *them* from their hand, and beſtowed *them* in the houſe; and he let the man go [u], and they departed.

‖ Or, *ſecret places.*

[t] A ſafe and private place which he choſe for that purpoſe, and where poſſibly he hid and kept other things which he had got by ſuch like Frauds and Artifices. [u] Before they came within ſight of his Maſter.

25 But he went in and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou* Gehazi? and he ſaid, Thy ſervant went † no whither.

† Heb *not hither, or, thither.*

26 And he ſaid unto him, Went not mine heart *with thee x*, when the man turned again from his chariot to meet thee? *Is it* a time *y* to receive money, and to receive garments, and oliveyards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants *z*?

x Did not my Mind, being enlightned by Gods Spirit, diſcern what thou ſaidſt and didſt? *y* Was this a fit ſeaſon for this action? I had but newly and obſtinately refuſed his Gifts, for great Reaſons; of which ſee on *ver.* 16. and now thou haſt given him cauſe to think, that I was a curſed & wicked Impoſtor, who vain-gloriouſly refuſed in Publick, what I inwardly and greedily deſired, and ſought only a fitter place & opportunity to take; and that all our Religion is but an Impoſture; and that the God who owns ſuch a vile Wretch for his Prophet, as thou haſt repreſented me to him, is not ſo holy and righteous as we pretend. *z* Which *Gehazi* intended to purchaſe with this Money: & therefore the Prophet names them, to inform him, That he exactly knew by Divine Inſpiration not only *Gehazi's* outward actions, but even his moſt ſecret Intentions.

27 The leproſie therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever ||. And he went out from his preſence † a leper *as white* as ſnow *.

|| *i. e.* For ſome Generations; or for a long time, as that word is oft uſed, and as may be thought by comparing this with *Exod*: 20:55. & 34:7. † Being confounded with the ſenſe of his Guilt, and Shame, and Miſery, and baniſhed from the Company of others by Gods Law, *Levit.*: 13: and 14. * Which is the worſt kind of Leproſie, and noted by Phyſicians to be incurable. See *Exod.* 4: 6. *Numb*: 12:10. 2 *Chron*: 26:19,20. Nor was this puniſhment too ſevere for *Gehazi's* Wickedneſs, which was great, and various, horrid Covetouſneſs, which is Idolatry; the Prophanation of Gods Name, by a wicked Oath; down-right Theft; deliberate and impudent Lying, and that to a Prophet, which was in a manner *a lying to the Holy Ghoſt*, like theirs, *Acts* 5: 3. A deſperate contempt of Gods Omniſcience, Juſtice, and Holineſs; an horrible Reproach faſtned upon the Prophet, and his Religion; and a miſchievous Scandal given to *Naaman* and all other *Syrians* that might hear of it.

CHAP. VI.

Eliſha giving leave to the young Prophets to enlarge their Dwellings, cauſeth Iron to ſwim, 1 —— 7. *He diſcloſeth the King of Syria's Counſel,* 8 —— 12. *Who ſendeth Syrians to apprehend him: He is preſerved by Angels, they are ſmitten with Blindneſs: are brought into Samaria and diſmiſſed in Peace,* 13 —— 23. *Samaria is beſieged, and brought to ſuch extream Want and Famine, that Women eat their own Children,* 24 —— 39. *The King ſendeth to ſlay Eliſha,* 30 —— 33.

AND the ſons of the prophets *a* ſaid unto Eliſha, Behold now, the place where we dwell with thee *b*, is too ſtrait for us *c*.

a Either at *Bethel*: or, *Jericho*: or rather, at *Gilgal*: as may ſeem from its nearneſs to the River of *Jordan*, *ver.* 2. *b* Or, *before thy face*; *i. e.* under thy Inſpection and Direction; where thou doſt frequently dwell with us. Or, *to thy face*; which may be joyned with the following Words; and ſo the ſenſe may be this: It is apparent to thy view, that this *place is too ſtrait for us*. *c* The number of the Prophets increaſing by the gracious Providence of God and by the Miniſtry and Miracles of *Elijah* and *Eliſha*.

2 Let us go, we pray thee, unto Jordan *d*, and take thence every man a beam *e*, and let us make us a place there where we may dwell. And he Anſwered, Go ye.

d i. e. To the Woods near *Jordan*, which were near to them. See on *v.* 1. *e i. e.* A piece of Timber for the Building. Hence it may be gathered, That although the Sons of the Prophets principally devoted themſelves to Religious Exerciſes, ſuch as Prayer, and praiſing of God, and the ſtudying of Gods Word, and Inſtructing of others, and waiting for Divine Revelations; yet they did ſometimes employ themſelves about Manual Arts; which now they might be forced to, through the Iniquity of the Times.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax head *f* fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed *g*.

† Heb. *Iron.*

f The Iron fell from the Wood. *g* He was the more concerned, partly, becauſe he was not forced to be idle and uſeleſs to them in the common Work; and partly, becauſe it was his Friends loſs, who now was likely to ſuffer for his kindneſs; and as Juſtice obliged him to reſtore it, ſo his Poverty diſenabled him from it.

6 And the man of God ſaid, Where fell it? and he ſhewed him the place: and he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee: and he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, † In ſuch and ſuch a place *ſhall be* my || camp ∴.

† Heb. *in the place of ſuch a man.*
|| Or, *encamping.*

∵ Thither I will ſend my Forces, to ſurprize ſome place: or to lie in Ambuſh where the King or his People were to paſs, *ver* 9.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place, for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place *h* which the man of God told him, and warned him of, and ſaved himſelf *i* there not once nor twice *k*.

h Either Spies, to try whether the Prophet ſpake Truth: or rather Soldiers, to ſecure the Place and Paſſage deſigned. *i* Either his Perſon when he was to paſs that way: or his People, or Places of Importance. *k* But much more frequently.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, † None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

† Heb. *no*

13 ¶ And he ſaid, Go, and ſpie where he *is*, that I may ſend and fetch him *l*. And it was told him, ſaying, Behold he *is* in Dothan *m*.

l For though I cannot conceal my Deſigns from him, yet I may poſſibly take him by force; his Power being, I doubt not, much inferiour to his Knowledge. *m* A City near *Shechem*, *Gen.* 37. 17. and not far from *Samaria*.

14 Therefore ſent he thither horſes, and chariots, and a † great hoſt: and they came by night and compaſſed the city about.

† Heb. *heavy.*

15 And when the || ſervant of the man of god *n* was riſen early, and gone forth *o*, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

|| Or, *Miniſter.*

n Who having been with him but a little time, even ſince *Gehazis* Diſmiſſion, had not yet ſeen any Experiments of his great Power: or, if he had his Faith might eaſily be ſhaken upon ſo great & ſudden a danger. *o* Either out of the Gates of the City, where he might ſee them; or, out of his Houſe into the Streets of the City, where he might learn this by the Common Fame and Tumult of the People.

16 And he anſwered, Fear not: for * they that *be* with us, *are* moe than they that *be* with them.

* 2 Chron: 32: 7.

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes, that he may ſee *p*. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire *q* round about Eliſha *r*.

p That by ſome viſible Appearance, he may ſee the Inviſible Guard of Angels which incompaſs & defend us. *q* Which is uſeful, both for Defence to thoſe that are ſurrounded by it, & Offence to the Enemies who ſhall attempt to break through it. *r* Either the Mountains were round about the City, and therefore round about *Eliſha* who was within it: or, he ſaw in a Viſion, *Eliſha* upon the Mountain encompaſſed with Fiery Horſes and Chariots.

18 And when they came down to him *s*, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs *t*, according to the word of Eliſha.

s Either in the City, into which they eaſily got admiſſion when they Declared, That the only end of their coming, was to take *Eliſha*: or in the Field without the City, whither he went to meet them. *t* Not with a total Blindneſs, that they could ſee nothing, for then they would not have followed him; but with a partial Blindneſs that they could not diſtinctly diſcern the Man they ſought; which might be by ſome Alteration made by God in their Brain, or in the Air. See the Notes on *Gen.* 19: 11.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city *u*: † follow me, and I will bring you to the man whom ye ſeek *x*. But he led them to Samaria *y*.

† Heb. *come ye after me.*

u To wit, where you will find the Man for whom you ſeek, which was very true; becauſe he was now come out of the City: and if they had gone on in that way into the City, they had found that *Eliſha* was gone thence. There is indeed ſome Ambiguity in his Speech, and an Intention to deceive them, which hath ever been eſteemed lawful in the ſtate of War, as appears from the uſe of Stratagems. *x* And ſo he did, though not in ſuch manner as they expected and deſired. *y* Which ſeemed to them to be ſome ſmall and ordinary City; their Senſes being ſtill deluded by a Divine Operation.

20 And it came to paſs, when they were come into Samaria, that Eliſha ſaid, LORD, open the eyes of theſe *men*, that they may ſee. And the LORD opened their eyes, and they ſaw, and behold *they were* in the midſt of Samaria.

21 And the king of Iſrael *z* ſaid unto Eliſha, when he ſaw them, My father *a*, ſhall I ſmite them? ſhall I ſmite them *b*?

z To whom *Eliſha* had doubtleſs ſent notice of his Intentions, that he might accordingly prepare himſelf. *a* Now he gives him this Title of Reverence and Affection, becauſe of a great & preſent Benefit he received from him; though otherwiſe he hated him, and would not hearken to his Counſel. *b* The repetition of the queſtion ſhews his great deſire to ſmite them, and that with utter Deſtruction.

22 And he anſwered, Thou ſhalt not ſmite *them*: Wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow *c*? ſet bread and water before them *d*, that they may eat and drink, and go to their maſter.

c It is againſt the Laws of humanity, and Cuſtom of War, to kill Captives, though thou thy ſelf haſt taken them with thy own Sword and Bow; which may ſeem to give thee ſome colour of Right to deſtroy them; but much more unworthy will it be in cold Blood to kill theſe, whom not thy Arms, but Gods Miraculous Providence hath put into thy Hands. *d i. e.* Give them Meat and Drink, which may refreſh and ſtrengthen them for their Journey. Which was an action of ſingular Piety and Charity, in doing good to their Enemies, which was much to the Honour of the true Religion; and of no leſs Prudence, that hereby the hearts of the *Syrians* might be both mollified towards the *Iſraelites*,and afraid to Oppoſe that People who had ſuch an Invincible Protector.

23 And he prepared great proviſion for them, and when they had eaten and drunk, he ſent them away *e*, and they went to their maſter. So the bands of Syria came no more *f* into the land of Iſrael.

e Refreſhed, but diſarmed, as is moſt probable. *f* Either, 1. In ſuch a manner,to wit,in ſmall Bands,or Companies,which might be Entrapped, as theſe had been: but their next Attempt was, by an open and ſolemn War,and a Conjunction of all their Forces,which they ſtill ridiculouſly conceited would be too hard for the King, & Prophet,and God of *Iſrael*;notwithſtanding their multiplied Experiences to the contrary. Or, 2. For ſome conſiderable time; until the Terror of theſe Examples was got out of their Minds.

24 ¶ And it came to paſs after this, that Benhadad king of Syria *g* gathered all his hoſt, and went up,and beſieged Samaria.

g He whom *Ahab* wickedly and fooliſhly ſpared, 1 *Kings* 20:42. who now comes to requite *Ahabs* Kindneſs and to fulfil that Divine Prediction. *Benhadad* was a name very frequent among the Kings of *Syria*, 1 *Kings* 15. 18, *&c.* and Chap: 13: 24. 2 *Kings* 13:3, 24. if not common to them all. See *Jer*: 49: 27. *Amos* 1: 4.

25 And there was a great famine in Samaria: and behold they beſieged it,until an aſſes head was *ſold* for fourſcore *pieces* *h* of ſilver,and the fourth part of a kab *i* of doves dung *k* for five *pieces* of ſilver.

h Suppoſed to be Shekels; and the common Shekel being valued at fifteen pence of *Engliſh* Money,this amounts to five pounds. A vaſt price, eſpecially for that which had on it ſo little Meat, and that unwholſome,and unclean by Law,*Levit* 11.13.though neceſſity might ſeem to excuſe their Violation of that Law. *i* A meaſure containing 24 Eggs. *k* Which they uſed not for Fire (for he is ſpeaking here only of the ſcarcity of Food) but for Food Which if it ſeem incredible,it muſt be conſidered, Firſt, That Famine hath conſtrained People to eat things as improper and unfit for nouriſhment as this, as dry Leather,and Mans Dung,as is implied, *Iſa*.36.12. and affirmed by grave Hiſtorians. Secondly, That ſome Creatures do uſually eat the Dung of others. Thirdly, That Doves Dung,though it be hotter than ordinary,might in other reſpects be fitter for Nouriſhment than other, as being made of the beſt and pureſt Grains, and having ſome moiſture in it, *&c.* Fourthly,That this *Hebrew* Word being of an abſcure & doubtful ſignification,and no where elſe uſed, may be,and is by Learned Men otherwiſe rendred and underſtood: either,firſt, of the Corn which is found in the Crops of Doves: or, ſecondly, of the Guts and other Inwards of Doves: or rather, thirdly, of a ſort of *Cicer* or *Penſe*, which in the *Arabick* Language (which is near a kin to the *Hebrew*, and from which many Words are explained) is called *Doves Dung*: for this was a Food much in uſe amongſt the poorer *Iſraelites*, and was by all eſteemed a very courſe Food, and therefore fit to be joyned with an aſſes Head: and a *Kab* was the uſual Meaſure of all ſorts of Grains and Fruits of that ſort.

26 And as the king of Iſrael was paſſing by upon the wall *l*, there cried a woman unto him, ſaying,Help my lord, O king.

l To give neceſſary order for the Defence of the City againſt Aſſaults, and to ſee if the ſeveral Guards were watchful and diligent, and if his Directions were executed, and to obſerve the Motions of the Enemy.

|| Or, *Let not the Lord ſave thee.*

27 And he ſaid,|| If the LORD do not help thee *m*, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs *n*?

m Or, *let not God help thee*,as ſome both ancient and late Interpreters render the Words. So they are Words of Impatience,& Rage, and a formal Curſe, wiſhing that God would not help her, as he could not,as *Joſephus* amongſt others underſtand it: which agrees too well with the Character of the Man, an Infidel, and an Idolater, and a wicked Man,and at this time in a great Rage,as appears from *v.* 31. Or, they may be rendred thus, No; (as this *Hebrew* Particle is ſometimes uſed, as *Job* 20 17. *Pſal*: 34:5. and 41:2. and 50 3 *Prov*: 3 3, 25. and 31. 4.) *let the Lord help thee.* So it may be taken,either, Firſt,As a Direction: No: do not cry to me; but to God for help God help thee, for I cannot; Or rather, Secondly, As a prophane Scoff. No: come not to me, but go to him to whom *Eliſha* directs you; Pray to the Lord: you ſee how ready he is to help you,by his ſuffering you to come to this Extremity: wait upon God for Relief. as *Eliſha* adviſeth me: but I will wait no longer for him, *v.* 33 and I will take a courſe with *Eliſha* for thus abuſing both me and my People with vain hopes. Or, thus,*the Lord* (on whom forſooth thou and I are commanded to wait for help) *will not help thee*, as he cou'd eaſily do, and would do, if he were ſo good as *Eliſha* pretends; *whence* then *ſhall I help thee*? *n* Doſt thou ask of me Corn or Wine, which I want for my ſelf?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered,This woman ſaid unto me, Give me thy ſon, that we may eat him to day,and we will eat my ſon to morrow.

*Deut. 28:53,57. † *Heb. other.*

29 So * we boiled my ſon,and did eat him *o*: and I ſaid unto her on the † next day,Give thy ſon, that we may eat him: and ſhe hath hid her ſon *p*.

o A dreadful Judgment threatned to them in caſe of their Apoſtacy,*Deut*.28.56,57. in which they were now deeply plunged. Compare *Ezek* 5.10. *p* Either,that ſhe might eat him alone; or rather,that ſhe might ſave him from Death,her Bowels yerning towards him, and her hunger being in great meaſure ſatisfied.

30 ¶ And it came to paſs, when the king heard the words of the woman,that he rent his clothes *q*, and he paſſed by upon the wall, and the people *r* looked, and behold, *he had* ſackcloth within upon his fleſh *ſ*.

q Partly, in Grief for ſuch an horrid Fact: and partly, through Indignation at the Prophet, *ver*. 31. *r* Who were in great numbers upon the Wall, either to defend the City; or rather, to ſeek for relief from the Soldiers, for whoſe Proviſions the King doubtleſs took ſpecial care, as it was neceſſary, for the preſervation of the place. *ſ* Under his inner Garments, in token of his ſorrow, and with a pretence of humiliation, which he would ſhew by outward ſigns, as his Father *Ahab* had done, not without ſome advantage to himſelf, 1 *King*. 21. 27, 28, 29.

31 Then he ſaid,* God do ſo, and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day *t*. * Ruth 1: 17.

t If I do not this day take his head and life. This wretched and partial Prince overlooks his own great and various ſins,& amongſt others,his obſtinate cleaving to the Idolatry of the Calves,and the Whoredoms and witchcrafts of his Mother *Jezebel*, 2 *King* 9.22. and the Wickedneſs of his People,which was the true and proper cauſe of this and all their Calamities; and lays the blame of all upon *Eliſha*, either, ſuppoſing that he who had the Spirit of *Elijah* reſting upon him, had brought this Famine by his Prayers, as *Elijah* had formerly done, 1 *King*. 17.1. or, becauſe he had encouraged them to withſtand the *Syrians*, by promiſing them help from God in due time: or, becauſe he would not by his interceſſion to God,and the working of a Miracle, deliver them from theſe Calamities, as he eaſily could have done. But he did not conſider,that the Prophets could not work what Miracles, and when they pleaſed,but only as far as God ſaw fit, whoſe time was not yet come; otherwiſe, it was *Eliſha's* Intereſt,as well as theirs,to be freed from this diſtreſs.

32 But Eliſha ſat in his houſe *u*,(and the Elders *x* ſat with him) and the king ſent a man from before him *y*: but e're the meſſenger came to him, he ſaid to the elders *z*, See ye how this ſon of a murderer *a* hath ſent to take away mine head *b*? Look when the meſſenger cometh, ſhut the door, and hold him *c* faſt at the door: *Is* not the ſound of his maſters feet behind him *d*?

u In the Houſe where he lodged: for he had no Houſe of his own, having forſaken all when he followed *Elijah*, 1 *Kings* 19.20,21. *x* So they might be called, Either, Firſt, from their age. Or rather, Secondly,from their office,which was either Eccleſiaſtical,or Civil: ſo they were either the Sons of the Prophets: or rather,ſome Godly men who were then in ſome power and Office, either in the Court, or Army,or City as may ſeem probable from what he requires of them. And though *Joram* was a wicked King, and moſt of his Officers probably like himſelf; yet there were ſome of them, whom *Eliſha's* Holy Life and Powerful Miniſtry, and Glorious Miracles, and the great and publick benefits procured by him, had won to God, and to the True Religion, at leaſt to the profeſſion of it, among which *Jehu* might be one: and theſe were here ſitting with him; either, to receive comfort and counſel from him in this diſtreſſed time; or rather, to ſollicite him to uſe his Power with God, for their relief: which accordingly he doth, and in compliance with them, not out of any fear of the King, (from which he very well knew by frequent experience,and certain aſſurance, that God both could and would deliver him), he gives the following anſwer, *chap*.7. 1. *y* Or, *one* of them who ſtood *before his face*,one of his Guard,or ſome other Officer, *to take away his head* as it follows. *z* Being admoniſhed by God of his danger. *a* The genuine Son of that wicked *Ahab* the Murderer of the Lords Prophets, 1 *King* 18. 4 and 21 9. whoſe *ſon* he is not by Birth only, but alſo by his manners & bloody diſpoſition. Compare *Joh*.8.44. This expreſſion may ſeem very harſh and unfit; nor is it to be drawn into imitation by others; but it muſt be conſidered, that he was an extraordinary Prophet, intruſted with a power in ſome ſort ſuperior to that of *Joram*,and had Authority to controle and rebuke him in the Name of the King of kings. *b* To kill me,before he hear what I have to ſay. *c* Not to the King, but the Meſſenger, who was laſt mentioned; that he may not break it upon me,and take away my Life, before the King comes. *d* You ſhall not need to hold him long, for the King is juſt at his heels coming, as is probable; either, to recal his raſh and furious ſentence; or, at leaſt to debate the matter with the Prophet, and to procure relief.

33 And while he yet talked with them, behold, the meſſenger came down unto him *e*: and he ſaid *f*, Behold this evil *g* *is* of the LORD *h*, what ſhould I wait for the LORD any longer *i*?

e To wit, to the door, where alſo we are to underſtand that he was held faſt, that he could not come at the Prophet till the King came, as the Prophet had commanded them to do. *f* Either, 1. The Meſſenger in the Kings name & word. Or,Secondly, The King himſelf, who, though not here named,may be preſumed to be preſent, both by the Prophets prediction of his ſpeedy coming,and by the preſence of the *Lord,on whoſe hand the king leaned*, chap. 7. 2. *g* This dreadful Famine, which is now ſo extream, that Women are forced to eat their own Children. *h* He hath inflicted it,and (for ought that I ſee) he will not remove it. Thus he lays all the blame upon God, not, as he ought,upon his own, and his Mothers wickedneſs, which provoked God, who doth not willingly afflict, to ſend this heavy Judgment upon him. *i* Thou bids me wait upon God for help: but I perceive I may wait long enough before deliverance come; I am weary with waiting,I can wait no longer.

CHAP. VII.

Eliſha propheſieth incredible Plenty in Samaria: And the death of a great Lord, who would not believe the Propheſie, 1, 2. *Four Lepers viſit the Camp of the Syrians, and bring tidings of their flight, being haſted away by God.* 3 —11. *The king ſendeth Spies, who confirm this Report: And he ſpoileth their Tents; Great Plenty: the Lord, on whoſe Hand the King leaned, is troden upon by the People, and dieth,* 12 —— 20.

THen Eliſha ſaid *a*, Hear ye the word of the LORD, Thus ſaith the LORD *b*, To morrow about this time *ſhall* a meaſure *c* of fine flour *be ſold* for a ſhekel *d*, and two meaſures of barley for a ſhekel, in the gate of Samaria.

a Either,to the Meſſenger,to be reported to the King: or rather, to the King, being then come to him, as it is expreſſed, *ver*.18. and to his Courtiers, who were come with him, *ver*. 2. *b* The Lord whom you have ſo highly offended, and at preſent deſpiſe and refuſe to wait upon, of his own meer Grace and Bounty hath ſent you the glad tidings of your deliverance. *c* Heb. *Seah*, a meaſure containing ſix Cabs, or 144 Egg-ſhells, or about a Peck and a Pottle of our Meaſure. *d* Compare this with *chap*: 6. 25.

† Heb. *a lord which* belonged *to the King, leaning upon his hand.*

2 Then † a lord on whoſe hand the king leaned *e*, anſwered the man of GOD, and ſaid, Behold, *if* the LORD would make windows *f* in heaven, might this thing be? And he ſaid, behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof *g*.

e When he walked. See *Chap*. 5, 18. *f* Through which he could Rain down Corn, as once he did *Manna*. *g* A juſt puniſhment for ſuch peremptory unbelief, whereby he made not only the Prophet, but even God himſelf (in whoſe Name it was evident *Eliſha* ſaid and did this and other things) a lyar.

3 ¶ And there were four leprous men at the entring in of the gate *h*: and they ſaid one to another, Why ſit we here until we die?

h To wit. of the City; out of which they were ſhut by vertue of Gods Law, *Lev*. 13. 46. and 14. 3. either, the dwelling place of the Lepers, was near the Gate: or, they were come very near the Gate, for fear of the *Syrians*.

4 If we ſay, we will enter into the city, then the Famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight *i* to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

i In the Evening twilight, as appears from *v*. 9. and 12.

* 2 Sam. 5. 24.

6 For the LORD made the hoſt of the Syrians to *hear a noiſe *k* of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites *l*, and the kings of the Egyptians *m* to come upon us.

k Either, in the Air: or rather in their Ears: otherwiſe the *Samaritans* had heard it. *l* Under which name (as elſewhere under the name of the *Amorites*) he ſeems to underſtand all, or any of the People of *Canaan*. For though the greateſt number of that people were deſtroyed, yet very many of them were ſpared, and many of them upon *Joſhua*'s coming, fled away, ſome to more remote parts, (which that famous and ancient Inſcription upon a Pillar in *Africa* teſtifies) and others to the Lands bordering upon *Canaan*, where by reaſon of the ſcarcity of Inhabitants there was in that Age room enough for them; and there they ſeated themſelves, and grew numerous and powerful, and had (after their ancient and conſtant manner) Kings over them. The Kings alſo of *Tyrus* or *Sidon* may be here included. *m* By which they may underſtand, either the King of *Egypt* the Plural number being put for the Singular, as it is elſewhere: or the Princes and Governours of the ſeveral *Nomi* or Provinces in *Egypt*, ſuch being oft called *kings* in Scripture.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, *even* the camp as it *was*, and fled for their life ∴.

∴ To ſave their Lives; which they fancied to be in ſuch preſent and extream danger, that they durſt not ſtay to take away any of their Goods, but every man fled the next way before him.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*: and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*.

† Heb. *we ſhall find puniſhment.*

9 Then they ſaid one to another, We do not well *n*: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

n Not well for our Brethren, whom we ſhould pity and help: nor well for our ſelves, for we may ſuffer for this neglect, either, from the *Syrians*, who may lie lurking hereabouts; or, from our King and people; or, from Gods immediate hand.

10 So they came, and called unto the porter of the city: and they told them *o*, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

o To wit, the Porter and his Companies.

11 And he called the porters *p*, and they told *it* to the kings houſe within.

p Either, his fellow-porters of the City: or rather, the Porters or Guards of the Gate of the Kings Houſe.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

† Heb. *in it.*

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left † in the city: (behold, they *are* as the multitude of Iſrael that are left in it: behold, I ſay, they *are* even as all the multitude of the Iſraelites that are conſumed *q*) and let us ſend and ſee.

q So the ſenſe is, We may well venture theſe horſes, though we have no more, becauſe both they and we are ready to periſh through hunger; and therefore let us uſe them whilſt we may for our common good, or to make the diſcovery. But the repetition of the Phraſe ſeems to imply ſomething more emphatical and ſignificant than the ſaving of four or five Horſes, for which it is not probable they would be ſo much concerned in their circumſtances. The words therefore may be rendred otherwiſe, *Behold, they* are *of a truth* (the *Hebrew* prefix, *Caph*, being not here a note of ſimilitude, as the other Tranſlations make it, and as it is commonly uſed, but an affirmation of the truth and certainty of the things, as it is taken *Num*: 11: 1: *Deut*. 9: 10: *Hoſ*: 4: 4: and 5: 10: *John* 1. 14.) (*all the multitude of* the horſes of *Iſrael that are left in it*: (to wit, in the City:) *behold*, I ſay *they* are *even all the multitudes of* the Horſes of *the Iſraelites, which* (i. e. which multitude) *are conſumed*, i. e. reduced to this ſmall number, all conſumed except theſe five. And thus the vulgar *Latin*, and ſome others, underſtand it. And this was indeed a memorable paſſage, and worthy of a double *behold*, to ſhew what miſchief the Famine had done both upon Men and Beaſts, and to what a low ebb the King of *Iſrael* was come, that all his Troops of Horſes, to which he had truſted, were ſhrunk to ſo ſmall a number.

† Heb. *two chariots of horſes.*

1 Kings 10. 29.

14 They took therefore † two chariot-horſes *r*, and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee.

r Or, *two chariots of Horſes*: or rather, *two chariot-horſes*: as divers render the words, i. e. Horſes which belonged to the Kings Chariots. For ſingle Horſes ſeem much more proper for this ſervice, than Chariots and Horſes. And whereas it was moved by the Kings Servant, that all the five Horſes ſhould be ſent, it ſeems it was thought by the King and others, that two were ſufficient for that purpoſe.

† Gr. *in their aſtoniſhment.*

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away † in their haſte *ſ*. and the meſſengers returned and told the king.

ſ Or, *in their fear* or *conſternation*, wherewith God ſtruck them.

16 And the people went out, and ſpoiled the tents of the Syrians: So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate *t*: and the people trod upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

t Partly to prevent tumults, and diſorders and miſchiefs amongſt the people: and partly, to take order about the ſhutting of the Gates, if need were, and if the *Syrians* ſhould happen to return upon them.

18 And it came to paſs, as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trod upon him in the gate, and he died.

CHAP. VIII.

The Shunamite having, by Eliſha's Advice, left the Land becauſe of the Famine, returneth home: And hath her whole Eſtate reſtored to her for Eliſha's ſake, 1—6. He cometh to Damaſcus Benhadad is ſick And ſendeth Hazael to him with Preſents; Eliſha foretelleth Benhadads violent death; and Hazael's cruel Reign, with Tears. Hazael's Anſwer: He killeth his Maſter, and ſucceedeth him, 7 —— 15. Jehoram's wicked Reign in Judah: Edom and Libna revolt, 16 —— 23. He dieth, and Ahaziah his Son ſucceedeth him: His wicked Reign: He entertaineth Friendſhip with Joram King of Iſrael, 24 —— 29.

* Chap. 4. 35.

* Pſal. 105. 16. Hag. 1. 11.

THen *a* ſpake Eliſha unto the woman *b* (* whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn *c*: for the LORD * hath called for a famine *d*, and it ſhall alſo come upon the land ſeven years *e*.

a This particle of time may be underſtood, either, particularly and definitely of the time next following the former Hiſtory: or, more generally and indefinitely (as it is frequently uſed) of the time in which *Eliſha* and this *Shunamitiſh* Woman lived. Poſſibly this might happen before the Hiſtory of *Naaman, chap* 5. or at leaſt, before the Siege of *Samaria, chap*. 6. But this is not certain. *b* Expreſſing his gratitude for her former Kindneſſes, by taking ſpecial care for her preſervation. *c* In any convenient place out of the Land of *Iſrael*. *d* i. e. Hath appointed to bring a Famine; or a great ſcarcity of Proviſions. This Expreſſion intimates, that all afflictions are ſent by God, and come at his Call or Command. *e* A double time to the former Famine under *Elijah, James* 5. 17. which is but juſt and reaſonable, becauſe they were ſtill obſtinate and incorrigible under all the ſevere and ſucceeding Judgments of God, and under the powerful miniſtry of *Eliſha*, who confirmed his Doctrine by glorious Miracles. See *Lev*. 26. 21, 24, 28.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines *f* ſeven years.

f Either, becauſe that was near her Lands and dwelling, which ſhe thought ſhe might have an eye to, when occaſion required: or, becauſe there was more plenty than in *Judah*: or, becauſe ſhe knew that her going to dwell in *Judah* would be very diſpleaſing to the King of *Iſrael*, whoſe favour ſhe was like to need hereafter. Nor was there now that danger of Idolatry from the *Philiſtines*, as there had beed formerly, becauſe their Power and influence was now grown inconſiderable, and probably many of the *Jews* and *Iſraelites* lived among them. And this Land, though bordering upon *Iſrael*, was free from this Famine, that it might appear that this was a ſpecial Hand and Judgment of God upon the *Iſraelites* for their Idolatry, and for their unprofitableneſs under all the means of Grace which now they plentifully enjoyed by *Eliſha* and many other Prophets; which the *Philiſtines* not enjoying, their ſin was much leſs, and therefore their preſent condition was better.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land *g*.

g Which having been forſaken by her, were poſſeſſed by her Kindred, or others, who had obtained them from the King, and now intended to keep the poſſeſſion of them.

4 And the king talked with Gehazi the ſervant of the man of God *h*, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

h Queſt. How could the King ſpeak with *Gehazi* who was a Leper? *Anſw.* Either, the King might ſpeak with him at a convenient diſtance, it being uſual for others to diſcourſe with Lepers, as 2 *Kings* 7. 8. *Matth.* 8. 2. *Luke* 17. 12. or, his Leproſy might be of that ſort which was not infectious: or, if his Leproſy was ſuch as made him yet to be unclean, the Kings great Curioſity might eaſily prevail with him to break a Ceremonial Law, who made no ſcruple of violating Gods Moral Law.

5 And it came to paſs, as he was telling the king how he had reſtored a dead body to life, that behold, the woman *i* whoſe ſon he had reſtored to life, cried to the king, for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the Woman, and this *is* her ſon, whom Eliſha reſtored to life.

i By Gods wonderful and Gracious Providence brought thither in the moſt advantagious ſeaſon.

6 And when the king asked the woman *k*, ſhe told him. So the king appointed unto her a certain || officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now.

|| Or, *eunuch.*

k Concerning the truth of *Gehazi*'s relation.

7 ¶ And Eliſha came to Damaſcus *l*; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

l Either to the City: or rather, to the Kingdom of *Damaſcus*; by comparing *v.* 9. as *Samaria*, which properly was the name of the City, is ſometimes the name of the Kingdom; of which ſee on 1 *Kings* 13: 32. Hither he came by the ſpecial direction of the ſpirit, and under Gods protection, upon the Errand here following.

8 And the king ſaid unto Hazael, Take a preſent in thine hand *m*, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

m By which he thought to purchaſe his Favour, and the healing of his Diſeaſe.

9 So Hazael went to meet him, and took a preſent † with him, even of every good thing of Damaſcus, forty camels burden *n*, and came and ſtood before him, and ſaid, thy ſon Ben-hadad *o* king of Syria hath ſent me to thee, ſaying, Shall I † recover of this diſeaſe?

† Heb: *in his hand.*

† Heb. *live.*

Chap. 1. 2.

n Hazael carried the more noble Preſent, hoping, as his Maſter did, to get ſome Intereſt in the Prophet, and advantage to himſelf by it. Whether the Prophet received it or not, is not here mentioned; but it is moſt probable he did not, from his former practice, *chap*: 5. and becauſe the Reaſons which then ſwayed him, were ſtill of the ſame Force. *o* He who before perſecuted him as an Enemy, *chap* 6: 13, 14. now in his Extremity honours him like a Father.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: Howbeit, the LORD hath ſhewed me, that he ſhall ſurely die *p*.

p Here is no contradiction: for the firſt words contain an Anſwer to *Benhadads* Queſtion, *v.* 8. *Shall I recover this Diſeaſe?* To which the Anſwer is, *thou mayeſt* or *ſhalt recover*, i. e. notwithſtanding thy Diſeaſe, which is not mortal, and ſhall not take away thy life. The latter Words contain the Prophets Explication of, or Addition to that Anſwer, which is, that he ſhould die, not by the power of his Diſeaſe, but by ſome other Cauſe. But it is obſervable that in the *Hebrew* Text it is, *lo*, the Adverb, which ſignifies *not*; which though moſt affirm to be put for *lo*, the Pronoun, ſignifying *to him*; yet others take it as it lies, and Tranſlate the Words thus, *Say, thou ſhalt not recover: for the Lord hath ſhewed me, that he ſhall ſurely die*. Or, according to the former reading, the firſt Words may be taken interrogatively, *ſay unto him, ſhalt thou indeed recover*? (as thou doſt flatter thy ſelf:) no: (which Negation is implied in the very queſtion, and gathered from the following Words) *for the Lord hath ſhewed me, that he ſhall ſurely die.*

11 And he ſetled his countenance † ſtedfaſtly *q*, until he was aſhamed *r*: and the man of God wept.

† Heb. *and ſet* it.

q The Prophet fixed his Eyes upon *Hazael*. *r* Either, till the Prophet was aſhamed to look any longer upon him: or, till *Hazael* was aſhamed, as apprehending that the Prophet ſuſpected or diſcerned ſomething extraordinary, and of an evil and ſhameful Nature in him. The *Hebrew* words are ambiguous, and may indifferently be referred to either of them: but they ſeem more properly to belong to *Hazael*, becauſe it follows by way of Diſtinction, *The Man of God wept.*

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know * the evil that thou wilt do unto the children of Iſrael *ſ*: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt * daſh their children, and rip up their women with child.

* Chap. 10. 32. & 13: 3. Amos 1. 3.

* Chap. 15. 16. Hoſ. 13. 16 Amos 1. 13.

ſ So here was a double Cauſe of his Grief and Tears, the evil of ſin in *Hazael*: and the evil of ſuffering upon *Iſrael*.

13 And Hazael ſaid, But what, *is* thy ſervant a dog *t*, that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria *u*.

t Either, ſo vile and unworthy, as this Expreſſion is uſed, 2 *Sam*: 3: 8: and 9: 8. or ſo impudent, for which Dogs are noted; or, ſo fierce and barbarous, and inhumane. Compare *Pſal*: 22: 16, 20: and 59: 6. *u* And when thou ſhalt have Power in thy hand, thou wiltſt diſcover that bloody Diſpoſition, and that Hatred againſt Gods people, which now lies hid from others, and poſſibly from thy ſelf; and therefore with the Kingdom thou wiltſt inherit their cruel Diſpoſitions.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover *x*.

x He repreſents the Prophets Anſwer by halves, that by his maſters Security he might have the fitter opportunity to execute his Treaſonable Deſign.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face *y*, ſo that he died: and Hazael reigned in his ſtead *z*.

y Pretending it may be to cool his immoderate Heat with it, but applying it ſo cloſely, that he choaked him therewith: by which Artifice his Death ſeemed to be Natural, there being no ſigns of a violent Death upon his Body. And this he the more boldly attempted, becauſe the Prophets Prediction made him confident of the Succeſs. *z* Having the favour of the People, and of the Men of War.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, * Jehoram the ſon of Jehoſhaphat king of Judah † began to reign *a*.

* 2 Chr. 21. 4.

† Heb. *reigned.*

a Jehoram was firſt made King or Vice-Roy by his Father divers Years before this time, to wit, at his expedition to *Ramoth-Gilead*, as was noted before: which Dominion of his ended at his fathers return. But now *Jehoſhaphat*, being not far from his Death, and having divers Sons, and fearing ſome Competition and Diſſention among them, makes *Jehoram* King the ſecond time, as *David* did *Solomon* upon the like occaſion, 1 *Chron*: 29: 22: which is the thing here related. But of this ſee more in the Notes on 2 *Kings* 1: 17: and 3: 1.

17 Thirty and two years old was he when he began to reign, and he reigned eight years *b* in Jeruſalem.

b Part with his Father, and part by himſelf alone.

18 And he walked in the way of the kings of Iſrael *c*, as did the houſe of Ahab: for * the daughter of Ahab *d* was his wife; and he did evil in the ſight of the LORD.

* Ver. 26.

c After his Fathers Death. *d Athaliah*, *v.* 26. This unequal Marriage, though *Jehoſhaphat* poſſibly deſigned it as a mean of uniting the two Kingdoms under one Head, and in the True Religion, is here and elſewhere noted, as the Cauſe both of the great Wickedneſs of his Poſterity, and of thoſe ſore Calamities which befel them.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, * as he promiſed him to give him alway *e* a † light *f*, and to his children.

* 2 Sam. 7. 13.

† Heb. *candle*, or *lamp.*

e Heb. *all days*, until the coming of the *Meſſiah*, as it is elſewhere limited and explained: for ſo long, and not longer, this Succeſſion might ſeem neceſſary for the making good of Gods Promiſe and Covenant made with *David*. But when the *Meſſiah* was once come, there was no more need of any Succeſſion, and the Scepter might and did without any Inconvenience depart from *Judah*, and from all the ſucceeding Branches of *Davids* Family, becauſe the *Meſſiah* was to hold the Kingdom for ever in his own Perſon, though not in ſo groſs a way as the carnal *Jews* imagined, but in a Spiritual manner. *f* i. e. A Son and Succeſſor. Of this Phraſe ſee on 1 *Kings* 11. 36.

20 ¶ In his days Edom revolted from under the hand of Judah *g*, and made a king over themſelves.

g Under which they had been from *Davids* time, 2 *Sam*; 8. 14: Compare 1 *Kings* 22. 47.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people *h* fled into their tents.

h i. e. The common Soldiers of the *Edomites*, herein following the example of their Captains.

22 Yet Edom revolted *i* from under the hand of Judah until this day. Then Libnah *k* revolted *l* at the ſame time.

i For though *Joram* had given them a Defeat, yet it may ſeem to have been no great ſlaughter, but only a putting them to flight; and therefore they might eaſily rally again. And *Jehoram* could not purſue the Victory, becauſe he was recalled by the revolt of his own Subjects, which had took the occaſion of his Abſence and probably feared that others would follow their Enample, if they had the like occaſion. *k* A conſiderable City in *Judah*, belonging to the Prieſts, *Joſ*: 15: 42: and 21: 13. *l* Why, ſee 2 *Chron*: 21: 10, 11. It is probable they returned to their Obedience, becauſe thoſe Words, *unto this day*, which are added to the former Clauſe, are omitted here.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *m*?

m Of which ſee on 1 *Kings* 14: 19.

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſon reigned in his ſtead.

* 2 Chr. 22. 1.

25 ¶ In the twelfth year of Joram *n* the ſon of Ahab king of Iſrael, did Ahaziah *o* the ſon of Jehoram king of Judah begin to reign.

[n] *Obj.* It was *in the eleventh year of Joram*, chap: 9: 29. *Anſ.* Either, Firſt, He began to Reign in the Confines of *Jorams* 11th and 12th Year, in the very end of his 11th Year, or towards the beginning of the 12th, whence it is indifferently aſcribed to the one or the other. Or, Secondly, The one year of *Ahaziah* did concur with the latter half of *Jorams* 11th Year, and the former half of his 12th Year: and if he could not be ſaid to *begin to reign* in both theſe Years, yet he might unqueſtionably be ſaid to *reign* in both of them; and the *Hebrew* word, both here and *chap*: 9: 29. properly ſignifies *he reigned*, and not, he *began to reign*, as it is Tranſlated. Or, Thirdly, *Ahaziah* began to Reign with his Father, and during his Life according to the late Example both in *Judah* and *Iſrael*, there being alſo ſpecial occaſion for it, by reaſon of *Jorams* cruel and long ſickneſs, 2 *Chron*: 21. 18, &c. and this was in *Joram*'s 11th Year, and then his Father died, and he began his ſingle Reign in *Jorams* 12th Year, [o] Called alſo *Jehoahaz*, 2 *Chron*. 21. 17. and *Ahaziah*, 2 *Chron*, 22. 6.

26 Two and twenty years old [p] *was* Ahaziah when he began to reign; and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter [q] of Omri king of Iſrael.

[y] How this agrees with 2 *Chron*: 22: 2. ſee on that place. [q] i. e. His Grand-daughter. See above on *v* 18.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab [r].

[r] He was the proper Son of *Athaliah*, Daughter of *Ahab*, and the Grand-Son-in-law of *Ahab*, becauſe his Father was *Ahabs* Son-in-law, *v*. 18.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And * king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at Ramah [ſ], when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was † ſick.

* Chap. 9. 15. † Heb. *wherewith the Syrians had wounded.* † Heb. *wounded,*

[ſ] The ſame place with *Ramoth*, or *Ramoth-Gilead*.

CHAP. IX.

Eliſha ſendeth a Young Prophet with Inſtructions to anoint Jehu *King over Iſrael: whom he chargeth to deſtroy the Houſe of Ahab: and fleeth,* 1—10. *Jehu is made King by the Soldiers, killeth* Joram *in the Field of Naboth,* 11—26. *Killeth alſo Ahaziah King of* Judah, 27—29. *Cauſeth* Jezebel *to be thrown out of a Window: who is devoured by Dogs,* 30—37.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy *loins* [a], and take this box of oyl in thine hand, and go to Ramoth-gilead.

[a] For haſte, to take this opportunity when the Kings of *Iſrael* and *Judah* were both abſent, *chap*: 8: 29: and *Jehu*, as it ſeems, was left in Chief Command.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an † inner chamber [b].

† Heb. *chamber in a chamber.*

[b] Partly, that the Work may not be hindred: and partly for the ſecurity of thy own Perſon. See *v*. 3.

3 Then * take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael [c]: then open the door, and flee, and tarry not.

* 1 Kings 19. 16.

[c] This was not his whole Meſſage; but the reſt of it is particularly declared, *v*. 7. 8, 9, 10. and is to be underſtood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead [d].

[d] Which is here noted, as an eminent act of Obedience, whereby he run into a manifeſt hazard of his Life.

5 And when he came, behold, the captains of the hoſt were ſitting: and he ſaid, I have an errand to thee O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe [e], and he poured the oyl on his head [f], and ſaid unto him, Thus ſaith the LORD God of Iſrael, * I have anointed thee king over the people of the LORD, *even* over Iſrael.

* 2 Chr. 22. 7.

[e] i. e. Into an Inner Chamber in the Houſe, *v*. 2. [f] Thereby in Gods Name letting him in to the actual poſſeſſion of the Kingdom: For if *Elijah* did before this time Anoint him, as ſome think, from 1 *Kings* 19. 16. that Unction did only confer a remote right to the Kingdom, as *Samuel*'s Unction did to *David*, 1 *Sam*. 16. 13. Though others think *Elijah* did perform that Command by *Eliſha*, to whom he left it in charge. and *Eliſha* waited Gods time and command for the actual execution of it, which he received at this time.

7 And thou ſhalt ſmite [g] the houſe of Ahab thy maſter [h], that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, * at the hands of Jezebel.

* 1 Kings 21. 15.

[g] i. e. Kill and deſtroy, as that word is uſed, *Gen*: 8: 21, and elſewhere. [h] Thy former Lord and King.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab * him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

* 1 Kings 14. 10. & 21. 21. * 1 Sam. 25. 22.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah.

* 1 Kings 14 10: & 15: 20: & 21: 22: * 1 Kings 16: 3, 11:

10 And the dogs ſhall eat Jezebel in the portion of Jezreel [i], and *there ſhall be* none to bury *her*. And he opened the door, and fled.

[i] In that part of Land in or near the City, which belonged to *Naboth*.

11 ¶ Then Jehu came forth to the ſervants of his lord [k], and *one* ſaid unto him, *Is* all † well [l]? Wherefore came this mad *fellow* [m] to thee? And he ſaid unto him, Ye know the man, and his communication [n].

† Heb. *peace.*

[k] To the reſt of the Commanders and Officers there preſent. [l] Is not this unlucky Meſſenger come with ſome ill Tidings? [m] They perceived him to be a Prophet by his Habit, and Geſtures, and manner of Speech. And theſe prophane Soldiers eſteemed the Lords Prophets Mad-men; partly, becauſe of their neglect of themſelves, and contempt of all Worldly Wealth and Honour, which the wiſe Men of this World ſo greedily ſeek, and of their ſtrange and uncouth manner of living; partly, becauſe of their Holy Exerciſes to which they devoted themſelves, which they eſteemed nothing but a Religious Phrenzy: and partly, becauſe of thoſe unuſual and ſeemingly ridiculous Geſtures and Actions which the Prophets ſometimes uſed in raptures of Spirit, or in the Fervours of Devotion. Compare *Jer*: 29: 26: *John* 10: 20. *Acts* 26: 24. [n] You rightly gueſs that he was a Mad-man, and ſo it appears by his Diſcourſe with me, which was, after the manner of that ſort of Men, vain and impertinent, to tell me of my ſins, or of my duty, or ſuch things as are not worth my ſpeaking, or your hearing.

12 And they ſaid *It is* falſe [o]; tell us now [p]. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

[o] There is ſomething extraordinary and of great Importance in his Meſſage, as we plainly perceive by his calling thee into an inner Chamber, by his great Expedition, and by his Geſture and Carriage. [p] His Concealment of the thing made them more greedy to know it.

13 Then they haſted [q], and took every man his garment, and put *it* under him [r] on the top of the ſtairs [ſ], and blew with trumpets, ſaying, Jehu † is king.

† Heb. *reigneth.*

[q] Being well pleaſed with the thing; partly, from the advantage which hereby they expected; partly, from that deſire of Change which is in moſt Mens Natures; and principally, by Gods Providence, inclining their Hearts to *Jehu*. [r] A Ceremony uſed in the Eaſtern parts towards Superiors, in token of great Reverence to his Perſon, that they would not have his feet to touch the Ground, and that they put themſelves and their Concerns under his Feet, and into his Diſpoſal. See on *Mat*. 21. 7. [ſ] In ſome high and eminent place, whence he might be ſeen and owned by all the Soldiers, who were called together upon this great occaſion.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead [t], he and all Iſrael, becauſe of Hazael king of Syria:

[t] Which Interpreters conclude to have been taken by *Joram* before this time, though the taking of it be not mentioned. This they gather, Firſt, from the mention of the *inner chamber*, v. 2. and of the *top of the ſtairs* here. Secondly, From *v*. 15. *let none go forth out of the City*. But theſe Arguments ſeem not to be cogent Not the former, becauſe there might be ſome Suburbs or out-Buildings belonging to the City, or not far from it which the *Iſraelites* might have in their poſſeſſion. Nor the latter, as we ſhall there ſee. And if it was taken, why ſhould *all Iſrael* be there to keep it, for which a ſtrong Gariſon was ſufficient? The words therefore may be otherwiſe rendred, exactly according to the *Hebrew*, *Joram had kept*, or *did keep* (to wit, by his Army left there) or *put guards*, or *laid ſiege at*, or *to* (for ſo the Particle *Beth* is oft uſed) *Ramoth-Gilead*. And therefore he had *all Iſrael*, i. e. all the Military Force of *Iſrael*, with him, that he might both maintain the Siege and withal oppoſe *Hazael* who ſought to relieve it.

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians * had given him, when he fought with Hazael [u] king of Syria.) And Jehu ſaid, If it be your minds, *then* † let none go forth *nor* eſcape out of the city [x], to go tell *it* in Jezreel [y].

* Chap: 8. 29 † Heb. *Jehoram.* † Heb. *ſmote.* † Heb. *let no eſcaper. go,* &c.

[u] When he came with an Army, either to retake the City taken by *Joram*: or, to raiſe the Siege. [x] Or, *from the City*; either from within the City, or from before it, from the Siege or Army. [y] That we may ſurpriſe him, and ſo more eaſily ſubdue him.

16 So Jehu rode in a chariot, and went to Jezreel [z], (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

[z] Accompanied with the Horſemen of his Army.

17 And there ſtood a watch-man on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace [a]?

[a] Enquire who it is comes, and if he come upon peaceable terms. For he feared, leſt either the *Syrians* had prevailed there; or, ſome Sedition or Rebellion was raiſed againſt him; which the Example of *Libnah*, and his own guilty Conſcience, made him fear.

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace [b]? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

[b] What right haſt thou, or thy Maſter that ſent thee, to Peace?

19 Then he ſent out a ſecond on horſeback, which

came to them, and ſaid, Thus ſaith the king, *It it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thou behind me.

20 And the watch-man told, ſaying, He came even unto them, and cometh not again: and the || driving *is* like the driving of Jehu the ſon of Nimſhi: for he driveth † furiouſly [c].

|| Or, *narching.*
† Heb. *n madneſs.*

[c] As his Temper is haſty and fierce, ſo is his March.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu [d], and † met him in the portion of Naboth the Jezreelite [e].

† Heb. *Bind.*
† Heb. *found.*

[d] Or, *to meet Jehu,* to know his Intentions, and by his Preſence to repreſs any ſeditious Inclinations which might be in *Jehu* or his Followers. [e] In that Field which formerly belonged to *Naboth,* part whereof was incloſed by *Ahab,* and made a Garden.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace [f], Jehu? And he anſwered, What peace [g], ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts [h] *are* ſo many?

[f] Doſt thou come to me with a peaceable Mind, or in a way of Hoſtility? For now, when it was too late, he began to ſuſpect ſome Treachery: which God hid from him before, to prepare him for Deſtruction. [g] What cauſe haſt thou to expect Peace, when thou haſt ſo long abetted, and doſt ſtill abet, and allow thy Mother in her abominable Practices? [h] Which are to be underſtood, either, Firſt, Literally: Spiritual Whoredom, which is Idolatry, being oft puniſhed with corporal. See *v:* 30. and *Witchcraft* there was oft practiſed by Idolaters. Or rather, Myſtically and Spiritually, of her Idolatry, which is oft called *Whoredom,* becauſe it is a departing from God, to whom we are all tied by many Obligations; and *Witchcraft,* either, becauſe it doth ſo powerfully bewitch and deceive Mens Minds; or, becauſe it is a manifeſt entring into Covenant with the Devil. For Idolatry being her chief Sin, and the cauſe of all the reſt, it ſeems improbable, that *Jehu* would omit that in the Inditement which he drew againſt her. He mentions not *Joram*'s, but his Mothers Sins; partly, becauſe they were more notorious and infamous: partly, becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe Judgments: partly, becauſe by his Connivance he had made them his own: and partly, becauſe he could find no groſs and odious matter wherewith to charge him, except about the Worſhip of the Calves; which he forbore to mention, both leſt it ſhould loſe his Intereſt amongſt his Officers and Soldiers, who were dovoted to that Worſhip; and becauſe he himſelf intended to keep it up.

23 And Joram turned his hands [i], and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

[i] Either, that therewith he might turn the Reins of the Chariot: or, that by this motion he might direct his Charioteer to turn it from *Jehu*

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms [k], and the arrow went out at his heart, and he † ſunk down in his chariot.

† Heb. *filled his hand with a bow.*
† Heb. *bowed.*

[k] Between his Shoulders, when he was turned, or turning back, the Chariot being probably open behind, as many times they were.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember how that || when I and thou rode together after Ahab his father [l], * the LORD laid this burden [m] upon him.

|| Or, *I and thou* were *with them that rode together*
* 1 Kings 21: 29:

[l] Which might be when *Ahab* went in his Chariot, attended with his Nobles or chief Officers (of which theſe were two) to take a formal and ſolemn poſſeſſion of *Naboths* Land; for then the Prophet *Elijah* met him, and denounced this Judgment againſt him, 1 *Kings* 21: 17, &c. [m] i. e. this grievous Prophecy: for ſuch are oft, and truly called *burdens,* as *Iſa.* 13: 1: and 15: 1: *Jer:* 23: 33, 34. *Neh:* 1: 1.

26 Surely, I have ſeen yeſterday, the † blood of Naboth, and the blood of his ſons [n], ſaid the LORD, and I will requite thee in this || plat [o], ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground* [p], according to the word of the LORD.

† Heb. *Bloods.*
|| Or, *portion.*

[n] Who, as it ſeems, were killed with their Father by *Jezebel*'s advice, to make the poſſeſſion of the Vineyard more ſure to *Ahab,* though it be not mentioned in its proper place, 1 *Kings* 21; 13. For it is not unuſual to bring in ſuch fragments of Hiſtory in ſucceeding Writings which were neglected in the Hiſtory of thoſe matters. Thus we read of the *Earthquake in the days of Uzziah,* Amos 1. 1. which was not recorded in his Hiſtory in the Books of the *Kings* or *Chronicles.* Although he might well be charged with taking away the lives of his Sons, becauſe he took away the neceſſary ſupports of their lives. [o] Of which ſee the Notes on 1 *Kings* 21: 19. [p] Where he ſhall lie unburied, and be a prey to the Dogs or Fowls, according to the prediction, 1 *Kings* 21: 24.

27 ¶ But when Ahaziah the king of Judah ſaw *this,* he fled by the way of the garden-houſe [q]: and Jehu followed after him, and ſaid, Smite him alſo [r] in the chariot: *and they did ſo* [ſ] at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there [t].

[q] By ſome ſecret way, hoping to eſcape, whilſt they were buſie about *Joram.* [r] As you have done *Joram,* for he alſo is of the Houſe of *Ahab, chap:* 8: 18. [ſ] They ſmote or wounded him, but not mortally; either, ſuppoſing that the wound was mortal; or, being more remiſs in executing *Jehu*'s Sentence againſt him, becauſe they were not ſo much concerned in his, as in *Jorams* Death; or, becauſe they had ſome kindneſs for him, either for his own, or for *Jehoſhaphats* ſake. [t] *Queſt.* How doth this agree with 2 *Chron* 22: 9. *He ſought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had ſlain him,* &c? *Anſ.* Either, Firſt, *Samaria* is there to be underſtood, not of the City, but of the Kingdom, or Territory ſo called, 1 *Kings* 13: 32. and elſewhere, in which *Megiddo* was: and ſo that may be noted to ſhew that he could not flee into his own Kingdom where he might have been ſafe; but was forced to take up in another part of the Kingdom of *Iſrael,* in the Territory of *Samaria,* and there to hide himſelf. Or, Secondly, if *Samaria* be the City, then the Hiſtory is briefly and imperfectly deſcribed here, and the defects ſupplied there, (the Book of *Chronicles* being in great part written for that end, to ſupply things omitted in the Book of *Kings*) and out of both, the Hiſtory may be thus compleated: He fled firſt to *Megiddo,* and thence to *Samaria,* where he was caught, and thence brought to *Jehu,* and by his Sentence was put to death at *Megiddo,* either becauſe *Jehu* was there at that time upon ſome occaſion; or, for ſome other reaſon, which at this diſtance of time we cannot underſtand.

28 And his ſervants carried him in a chariot, to Jeruſalem, and buried him in his ſepulchre with his fathers, in the city of David [u].

[u] Which they did by *Jehu*'s permiſſion for *Jehoſhaphat's* ſake, 2 *Chron:* 22: 9.

29 And in the eleventh year of Joram [x] the ſon of Ahab, began Ahaziah to reign over Judah.

[x] Of this ſee the Note on *Chap:* 8: 25.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it,* and ſhe † painted her face, and tired her head [y], and looked out at a window.

† Heb: *put her eyes in painting.*

[y] Either, hoping that by her Majeſtick dreſs and carriage, ſhe might ſtrike *Jehu* or his followers with ſuch an awe, that they ſhould not offer any injury to her perſon: or rather, becauſe, perceiving her caſe to be deſperate, and that ſhe could not live, was reſolved to die with honour and gallantry.

31 And as Jehu entred in at the gate [z], ſhe ſaid, *Had* Zimri peace, who ſlew his maſter [a]?

[z] Of the Kings Palace. [a] Remember that thy Brother Traitor *Zimri* had but a very ſhort enjoyment of the benefit of his Treaſon, and was ſpeedily and ſeverely puniſhed for it by my Grand-Father *Omri,* 1 *Kings* 16: 9, 16. and do thou expect the ſame from ſome of my poſterity.

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three || eunuchs [b].

|| Or, *chamberlains.*

[b] For ſuch uſed to attend upon Queens in their Chambers.

33 And he ſaid, Throw her down. So they threw her down [c], and ſome of her blood was ſprinkled on the wall, and on the horſes: and he trod her under foot.

[c] Being mercenary Creatures, they quickly comply with *Jehus* command, ſacrificing her Life to ſave their own.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman,* and bury her [d]: for ſhe *is* a kings daughter [e].

[d] This he ſuddenly commanded, either, becauſe he had forgot the charge given him above, *v.* 10. or, becauſe having done his own buſineſs, he was careleſs about Gods Work, and the fulfilling of his threatning. [e] See 1 *Kings* 16: 31. He doth not ſay, *becauſe ſhe was a kings wife,* leſt he ſhould ſeem to ſhew any reſpect to that wicked and curſed houſe of *Ahab,* which God had devoted to ignominy and utter deſtruction.

35 And they went to bury her: but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD [f], which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall the dogs eat the fleſh of Jezebel:

† Heb. *by the hand of.*
* 1 Kings 21: 23.

[f] This ſtrange Providence brings that to his mind which he had forgotten, or did not regard.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel [g].

[g] Theſe words are not extant in the place where this Prophecy is firſt mentioned, 1 *Kings* 21: 23. but are here added, either by *Jehu,* by way of explication and amplification: or rather, becauſe *Elijah* ſpoke them, though they be not there Recorded, as being for the ſubſtance of them contained in the former words; it being uſual to inſert ſome paſſages in following Writings, which had been omitted in the former.

CHAP. X.

Jehu by his Letters cauſeth 70 *of Ahabs Sons to be ſlain: The Fact is excuſed by Elijahs Prophecy* 1——11. *Alſo* 42 *of King Ahaziahs Brethren,* 12——14. *By ſubtility he ſlayeth all the Prieſts and Prophets of Ahab; Breaketh down his Images and Temple,* 15——28. *He followeth the Sin of Jeroboam,* 29——31. *Hazael oppreſſeth Iſrael: Jehoahaz ſucceedeth Jehu,* 32——36.

AND Ahab had ſeventy ſons [a] in Samaria [b]: And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel [c], to the elders [d], and to † them that brought up Ahabs *children* [e], ſaying,

† Heb. *nouriſhers.*

[a] Either, Firſt, Properly Sons by ſeveral Wives. Or rather, Secondly Grand-ſons are comprehended, who are oft called *ſons*; and Grand-fathers, *fathers* in Scripture. [b] Either, becauſe they were bred up there, that being the chief City of the Kingdom: or, becauſe upon the tidings of *Jorams* ſlaughter, they fled thither, or were by their Friends conveyed from ſeveral parts thither, as to the ſtrongeſt place; in which it may ſeem by *Jehu's* meſſage, they intended to defend themſelves and *Ahabs* Children, and to ſet up one as King in *Jorams* ſtead: or rather, becauſe they were left there by *Joram,* when he went to *Ramoth-Gilead,* that, if the *Syrians* had prevailed againſt him, they might have ſafety in that very ſtrong and great City, and he by their means ſuccour from it. [c] Heb. *the princes of Jezreel,*

Jezreel, i. e. The great Perſons and Officers of the Court, which then was, and had been for ſome time at *Jezreel*, who either had fled thither with *Ahabs* ſons, upon the news of *Jehu*'s Actions and Succeſſes: or rather, had been ſent by *Joram* with his ſons to *Samaria*, to take care of them there. *d* Either, by Age: or rather, by Office, the Rulers or Senators of *Samaria*. *e* That had a more particular care of the ſeveral Children under the inſpection of the *princes* or *rulers* here mentioned.

2 Now aſſoon as this letter cometh to you, ſeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe *f*.

f Thus he ſpeaks, either becauſe he had ſome notice of their intentions thus to do: or, to make tryal of them, whether they would do ſo, or would be true to him and his deſigns: or, to ſignifie to them his intentions of fighting againſt them, if they did ſo, that by the terror hereof he might bring them to a compliance with him.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him *g*: how then ſhould we ſtand?

g All their Power and Intereſt, either in *Jezreel*, or in the Army before, or in *Ramoth-Gilead*, could not hinder him from executing his deſign, from killing the two Kings, & from invading one of their Kingdoms. It is true, he ſurprized the Kings, which a little weakens their argument; but fear and ſelf-love made them eaſily yield to it.

5 And he that *was* over the houſe *h*, and he that *was* over the city *i*, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us *k*; we will not make any king: do thou *that which is* good in thine eyes.

h The chief Governour of the Kings Palace or Caſtle there. *i* The chief Magiſtrate or military Governour. *k* They made no delays or conditions, but ſubmited all to his mercy.

6 Then he wrote a letter *l* the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the heads of the men *m*, your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

† Heb. *for me.*

l Thus *Jezebel* is requited for her Letter directed in like manner to the Elders of *Naboth's* City, whereby his life was wickedly taken away. 1 *King*. 21. 8. And it is probable that ſome of theſe Elders were concerned in that very Buſineſs, which makes the Judgment of God more remarkable. *m* Which word ſeems to imply that ſome of them were grown up, who doubtleſs trod in their Parents ſteps; and thoſe that were younger, were juſtly cut off for their Parents ſin: of which ſee on *Exod*. 20. 5. *Deut*. 5. 9.

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons ∴, and put their Heads in baskets, and ſent him *them* to Jezreel.

∴ *Jehu* juſtly required this, becauſe the Soveraign and moſt righteous Lord of all mens lives commanded it; but the *Samaritans* wickedly obeyed it, becauſe they deſtroyed Perſons in a great meaſure innocent, meerly out of ſlaviſh fear, and without any knowledge of, or regard to Gods Command.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the Heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate *n*, until the morning.

n The place of Judicature; to ſignifie, that this was an act of Juſtice, and of Gods Righteous Judgment; and the place of greateſt concourſe, where people went out of the City, and came into it, and whither they reſorted for Judgment, and other occaſions; that all men might behold this dreadful ſpectacle of divine vengeance upon *Ahab*'s Family, and thereby might juſtifie *Jehu*'s cauſe and proceedings.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people *o*, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but † who ſlew all theſe?

† Heb. *and.*

o Either, Firſt, To the promiſcuous multitude met there to gaze upon this ſad and ſtrange ſpectacle. So the ſenſe is, Be not ye troubled nor affrighted with theſe unuſual and diſmal occurrences: if any thing be amiſs in theſe actions, I do here publickly and ſolemnly acquit you as Righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in thoſe who cut off theſe heads. Or, Secondly, To thoſe who cut off, and brought the heads; for the ſame perſons did both, and were here preſent, as *Jehu* commanded them, *v*.6. to them he ſpeaks in the audience of all the people; or by *all the people* may be meant all thoſe who brought the heads, & were there waiting for *Jehu*, according to his order. So the ſpeech is in part Ironical, to this purpoſe, *You are Righteous* in your own eyes, and you look upon me as a Traitour, and Rebel, and Murderer, becauſe I have riſen againſt, and ſlain my Maſter, which I acknowledge I have done But if I am guilty, you are not innocent, and therefore cannot accuſe me: for I have killed one but you a great number. This explication ſeems probable; only the Hebrew word, *ham*, being generally uſed of the common people, may ſeem not ſo fitly to agree to theſe Rulers and great Men, who had brought the Heads; and that expreſſion, *to all the people*, implies, that *Jehu* did not direct his ſpeech to ſome particular Perſons, but to the whole Body of the People then preſent, whom he clears from all blame, and to whom he appeals as Witneſſes, between him and theſe perſons.

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake *p* concerning the houſe of Ahab: for the LORD hath done that which he ſpake * † by his ſervant Elijah *q*.

* 1 King. 21. 29.
† Heb. *by the hand of.*

p But the truth is, neither I nor they are to be blamed; nor you that aſſiſted & encouraged me herein: for this is not mans work, but Gods, and done by his command. *q* Whom he mentions, rather than *Eliſha*; partly, becauſe *Eliſha* was now dead, and therefore his name and memory was more ſacred than *Eliſha's*, who was yet alive; this being the common humour and folly of Mankind, to value and honour thoſe that are dead, whom they contemned whilſt they lived: and partly, becauſe *Elijah*'s Prophecy was known, and publick, and famous; when *Eliſha*'s was delivered in a corner, and that not from his own mouth, but by one of the Sons of the Prophets.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men *r*, and his ‖ kinsfolks, and his prieſts *ſ*, until he left him none remaining *t*.

‖ Or, *acquaintance.*

r Whom he had advanced and made Great in Wealth, or Honour, and quality; who had been partners with him in his ſins; and, who were likely to be avenged of his death. *ſ* His Domeſtick Prieſts which had waited upon *Ahab* and *Jezebel* in their Idolatrous ſervices, and were fed at the Kings Table. Compare 1 *Kings* 18:19. Or, *his chief officers* of State; as that word is ſometimes uſed: Of which ſee 2 *Sam*. 8: 18. compare with 1 *Chron*: 18: 17. *Obj*. Theſe were included in *his great men* mentioned before. *Anſw*. Yet may they well be mentioned apart as a diſtinct and the moſt eminent ſort of the Royal Seed of *Judah*, *Chap*. 11. 1, 2.

12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the † ſhearing houſe *u* in the way,

† Heb. *Houſe of Shepherds binding.*

u Where they uſed to ſhear Seep, and then to Feaſt after their manner, 1 *Sam*: 25: 36. 2 *Sam*: 13:23. Or, this may be the name of a place, *Beth-heked of the ſhepherds*: or, *Beth-heked-rohim*.

13 Jehu † met with the brethren *x* of Ahaziah king of Judah, and ſaid, Who *are* ye? And he anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. *found.*
† Heb. *to the peace of, &c*

x Not ſtrictly ſo, for they were killed before this, 2 *Chron*: 21: 17. but his *brethrens ſons*, as they are called, 2 *Chron*: 22: 8 or others of his near kinſmen, ſuch being oft called *brethren* in *Scripture*: as *Gen*. 13: 8.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them *y* at the pit of the ſhearing-houſe *z*, *even* two and forty men; neither left he any of them.

y Partly, in compliance with Gods Command, *chap*. 9. 8. for theſe were of the Houſe of *Ahab* by the Mother-ſide, *Chap*. 8 18. and partly that they might neither claim the Kingdom of *Iſrael* in right of their Grandmother; as they might well have done, if God had not given it to *Jehu*; nor revenge the Deaths of their near Relations. *z* Where he intended to Bury them.

15 And when he was departed thence, he † lighted on Jehonadab the ſon of Rechab *a*, *coming* to meet him *b*, and he † ſaluted him *c*, and ſaid unto him, Is thine heart right, as my heart *is* with thy heart *d*? And Jehonadab anſwered, It is. If it be, give me thine hand *e*. And he gave *him* his hand: & he took him up to him in the chariot.

† Heb. *found.*
† Heb. *bleſſed.*

a A *Kenite*, 1 *Chron*. 2. 55. and a man of ſingular Prudence and Piety; as appears from this Hiſtory, and from *Jer*. 35. 6. *b* To congratulate with him, for the deſtruction of that wicked Family; and to encourage, and adviſe him to proceed in fulfilling the Will of God revealed to him. *c Jehu* ſaluted *Jehonadab*. *d* Doſt thou heartily approve of, and affect me, and my preſent Proceedings, as my Heart doth as ſincerely cleave to thee, as thine own heart doth? *e* As a ſign of friendſhip and conſent. See *Gal*. 2. 9. Theſe may be the words, either, 1. Of *Jehu*; and ſo here is an Elipſis, *If it be*: for, *And Jehu ſaid, If it be*. Comp. 1. *King*. 20. 34. Or, 2 Of *Jehonadab*, who having ſaid, *It is*, adds, *If it be*, *i e*. If thine heart be with mine, as thou ſayſt it is, *give me thine hand*. But this the Elipſis is larger than the former. And it ſeems not ſo decent and proper for *Jehonadab* a Stranger and Subject, to ſpeak thus to the King, as for the King to ſay ſo to him.

16 And he ſaid, Come with me, and ſee my zeal for the LORD *f*. So they *g* made him ride in his chariot.

f i. e. For the Vindication of his Honour and Quarrel, and for the Execution of his Commands. Do not believe my Words, but mine Actions, which thine eyes ſhall behold. *g i e. Jehu's* Servants opened the door of his Chariot, and lift up *Jehonadab* into it.

17 And when he came to Samaria, *he ſlew all that remained unto Ahab *h* in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, * which he ſpake unto Elijah.

* 2 Chron. 22. 8.
* 1 King. 21. 21.

h Either all his Houſhold: or rather, all his Kindred, and Relations, though more remote from him.

18 And Jehu gathered all the people together *i*, and ſaid unto them, *Ahab* ſerved Baal a little, *but* Jehu ſhall ſerve him much *k*.

i By their Repreſentatives, their Elders or Rulers, as was uſual: to whom he imparts his mind: and they being generally Corrupt, and Time-ſervers, & ſuch as had no ſence of Religion in them, durſt not oppoſe his Reſolution, but ſeemed to comply with it. *k* As if he had ſaid, My quarrel is only with *Ahabs* Family, and not with *Baal*; which my actions ſhall manifeſt. Which words being manifeſtly falſe, and ſpoken with a deſign to deceive, cannot be excuſed from Sin, though they were uttered with a pious intention; this being an unmoveable Principle, That we muſt not *do* the leaſt *Evil* of Sin. that the greateſt *good may come*, *Rom*. 3. 8. And if *Jehonadab* did concur with *Jehu* herein, it was a humane Infirmity.

19 Now therefore call unto me all the prophets of Baal, all his ſervants *l*, and all his prieſts, let none be want-

ing : for I have a great ſacrifice *to do* to Baal *m* ; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtility *n*, to the intent that he might deſtroy the worſhippers of Baal.

l Either, 1. All his Miniſters: of whom there may ſeem to have been ſeveral ſorts, whereof two are here diſtinctly mentioned, *his Prophets* and *Prieſts*;and the reſt of the Inferior ſort,may be comprehended under this general Title of *Servants*,becauſe they were to attend upon the others in their Sacred Miniſtrations. And theſe being once deſtroyed, *Jehu* rightly concluded,that the reſt would fall of courſe. And this ſence may ſeem to be favoured by *ver.*22 wherein *Veſtments* were brought forth *for all* theſe *Worſhippers of Baal* ; which were not commonly uſed by the People,in the Worſhip either of God, or of *Baal* ; but only by the Prieſts, or Miniſters. Or, 2. All his *Worſhippers*,as the ſame word is Tranſlated,in the cloſe of this Verſe. *Queſt.* How could all theſe be contained in one *Houſe* of *Baal*? *Anſ.* Well enough,for the number of *Baals* Worſhippers had been vaſtly diminiſhed by the Miniſtry of *Elijah*, and *Eliſha*,and the reſt of the Prophets ; and by *Joram*'s neglect, and diſuſe of that Worſhip. For the generality of the *Iſraelites* had too much knowledge to have any real and Religious reſpect to ſuch ſenſleſs Idols; only they practiſed it in compliance with the humour of their King and Queen, and for worldly,or wicked ends; and therefore when the King deſerted it, they generally forſook it ; ſome few ſilly and beſotted Perſons excepted, who are here gathered together. Beſides, this *Houſe* or Temple of *Baal* might be very large and capacious, and probably was ſo, becauſe it was the chief of that ſort,as being in the Kings City, and nigh his Palace, and for the uſe of the King and Queen, and the whole Court : and for great and high Solemnities More-over, as the name of the *Houſe* or *Temple* of God at *Jeruſalem* oft ſignifies, not only the principal Building, but all the other Buildings and Courts belonging to it ; in which all the Worſhippers ſtood when they Worſhipped, ſo it might be here ; and ſo there was ſpace ſufficient for all the Worſhippers of *Baal*, which can reaſonably be thought to have been at this time in all *Iſrael*. *m* I will offer to him a noble and acceptable Sacrifice ; not of Sheep, or Oxen, *&c.* as they underſtood it ; but of his own beloved Prieſts, and Prophets, and Servants ; as he meant it. *n* With another deſign, that he might both certainly Diſcover, and utterly Deſtroy them all, without any farther trouble, or danger of Sedition or Tumult in his Kingdom.

† Heb. *ſanctifie.*

20 And Jehu ſaid,† Proclaim *o* a ſolemn aſſembly for Baal : and they proclaimed *it*.

o Heb. *Sanctifie.* Prepare your ſelves,and all things neceſſary for this Solemn day, and Sacrifice, and Feaſt, which I intend to keep.

|| Or, *ſo full* that they ſtood *mouth to mouth.*

21 And Jehu ſent through all Iſrael : and all the worſhippers of Baal came, ſo that there was not a man left that came not *p* : and they came into the houſe *q* of Baal ; and the houſe of Baal *was* || full from one end to another.

p Either, 1. Becauſe they thought *Jehu* wat ſerious and ſincere in his Profeſſions ; it being natural,and uſual for men too eaſily to believe, what they wiſh to be true. And for the *Prieſts* which *Jehu* deſtroyed before, *ver.* 11. they might think that was done,only becauſe of their nearneſs and Relation to *Ahab* and his Family. Or, 2. For fear of their Lives ; for certain Death was threatned to all that did not come, *v.*19 which conſidering *Jehu*'s fierce and bloody Temper, they knew would be executed ; whereas,if they did come,there was more than a poſſibility of the ſparing of their Lives : for *Jehu* was known to be indifferent & unconcerned in matters of Religion,one that had ſerved *Baal* when his Prince *Ahab* lived and did ſo ; and forſook it when the next Prince *Joram* did ; and therefore it was doubtful whether *Jehu* had not in good earneſt returned to his firſt Love, to that Religion which he had formerly embraced, and only deſerted in complacency to others. Or, 3. By Gods juſt Providence, deceiving their Minds,and inclining their Hearts to come to their own Deſtruction. *q i. e.* The Temple.

22 And he ſaid unto him that *was* over the veſtry, Bring *forth* veſtments *r* for all the worſhippers of Baal And he brought them forth veſtments.

r Sacred Garments ; ſuch as were uſed by the Prieſts and others of the Lords Miniſtry in Gods Worſhip ; and from thence the Devil borrowed this Cuſtom in his Worſhip.

23 And Jehu went, and Jehonadab the ſon of Rechab *s* into the houſe of Baal, and ſaid unto the worſhippers of Baal,Search,and look that there be here with you none of the ſervants of the LORD *t*, but the worſhippers of Baal only.

s Whom the *Baalites* poſſibly did not know,and therefore ſuſpected nothing ; or, if any of the more crafty ſort ſuſpected any thing,it was now too late to amend their Error. *t* Becauſe their Preſence will offend *Baal*, and deride, or pollute his Worſhip : whence Prophane Perſons have been oft excluded from Solemn Acts of Worſhip both by *Jews* and *Heathens*. So this did not raiſe their ſuſpicion.

24 And when they went in *u* to offer ſacrifices, and burnt-offerings,Jehu appointed fourſcore men *x* without and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

u When ſome in the name of the reſt went to the Altar to offer Sacrifice. *x* Far greater numbers being doubtleſs in readineſs to aſſiſt them, in caſe of any oppoſition.

† Heb. *the mouth.*

25 And it came to paſs aſſoon as he *y* had made an end of offering the burnt-offerings *z*, that Jehu ſaid to the guard, and to the captains *a*, Go in, *and* ſlay them let none come forth. And they ſmote them with † the edge of the ſword, and the guard and the captains caſt *them* out *b*, and went to the city of the houſe of Baal *c*.

y i. e. The Chief Prieſt of *Baal*. See 2 *Chron.*23:17. *z* So far he ſuffered them to proceed ; either,becauſe till then they were not all come into the Houſe:Or,becauſe having been taken in the very act of groſs Idolatry, their Deſtruction was more juſt and reaſonable. *a i. e.* To the Fourſcore Men, and their Officers. *b i. e.* Caſt their Carcaſſes out of the City But that was not proper Work for the Guard: nor could they ſo ſoon have done it;nor would they ſtay to do it,when they were going in haſt to other Work;nor indeed was it neceſſary to be done ; becauſe they intended to pull down the Houſe, and bury them in its Ruines, and turn it into a Draught-Houſe,as it follows. This Word therefore is,and may be joined with the next ; and both rendred, *They went haſtily and eagerly* ; properly, *they flung* themſelves *out* (*Hiphil* for *Hithpahel*,which is not unuſual in the *Hebrew Language*) *and went*. The like Expreſſion is uſed, *Eſth.*6. 12. *haſted*,Heb.*puſhed* himſelf *on*,or *flung* himſelf, *i. e.* went with great haſte ; and in the *Greek* Text, *Mark* 14:72. *c* Either, 1. To ſome City near to *Samaria*, where another eminent Temple of *Baal* was erected. But this ſeems not to agree with the Context there being but one *Houſe* or Temple of *Baal* mentioned,both in the foregoing and following Verſes. Or rather, 2. To ſome Buildings belonging to this *Houſe* of *Baal*, which may be here called the City ; either for ſome particular reaſon now unknown : or, becauſe they were very numerous & capacious. For as their were divers Chambers and Rooms built without the Temple, belonging to it, for the uſe of the *Prieſts*, and *Levites*, *&c.* So it may probably be conceived, That this famous Temple of *Baal* had many ſuch Buildings;in ſome of which, the Prieſts of *Baal*, or of the Groves, (whereof there were great numbers belonging to the Kings Court, 1 *King.* 18.19) peradventure might dwell ;and others of them might be for divers uſes belonging to the *Houſe*, and Service of *Baal*. And into theſe Buildings the Guard might go,and that haſtily, to ſurprize,and kill thoſe inferiour Miniſters of *Baal*, who were there imployed in preparing things for the Sacrifices which were to be offered ; or, in other Services belonging to that *Houſe*, or that Solemnity.

† Heb. *Statues.*

26 And they brought forth the † Images out of the houſe of Baal, and burnt them *d*.

d Heb. *it*, *i. e.* The Collection of the Images ; or,each of them.

27 And they break down the Image of Baal *e*, and brake down the houſe of Baal *f*,and made it a draught-houſe unto thisday.

e The Chief Image which they worſhipped more than the reſt. *f* And the like they did with the reſt of the *Houſes* of *Baal* in *Iſrael* ; as may be gathered both from the nature and reaſon of the thing : and from *ver.* 28.

28 Thus Jehu deſtroyed Baal out of Iſrael.

* 1 King. 12. 28.

29 Howbeit *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrrel to ſin, Jehu departed not from after them *g*, *to wit*, * the golden calves that *were* in Bethel, and that *were* in Dan.

g Herein he diſcovers his Hypocriſie,that he follows God as far as his Intereſt would permit ; namely,in deſtroying the *Houſe* of *Ahab*, and the Worſhip of *Baal* but no further:for he ſtill reſolves to keep up the Worſhip of the Calves ; partly,leſt he ſhould diſoblige and irritate his own Nobles and Subjects who had been long inured, and were heartily affected to it : and partly, leſt he ſhould open a Door for his People to return to their Obedience to the *Houſe* of *David*. And his ſin and folly is the more inexcuſable, both becauſe he durſt not truſt that God with the keeping of his Kingdom, of whoſe Power, and Faithfulneſs, and Kindneſs to him, he had ſuch ample Experience in his giving him the Kingdom ; and becauſe he had ſo great and uncontrolable a Power in the matters of Religion ; having firſt pretended, and ſeemed to ſet up the Worſhip of *Baal* with all his might,and then deſtroying it with no leſs Vehemency, none daring to mutter againſt him in either caſe ; and becauſe the *Houſe* of *David*, and Kingdom of *Judah*, his Competitor, now was, and was likely to be in a feeble and declining Condition, and much more likely to fall into his *Hands*, than that his Kingdom ſhould come into theirs.

* Chap: 15: 12.

30 And the LORD ſaid unto Jehu *h*, Becauſe thou haſt done well in executing *that which is* right in mine eyes *i*, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, * thy children of the fourth *generation* ſhall ſit on the throne of Iſrael *k*.

h By ſome Prophet, as above, *Chap.* 9. 7. *i i. e.* In part, and ſo far as is here expreſſed,theſe Actions were good and right,though his Heart was not ſo. *k* And ſo they did ; namely, *Jehoahaz*, below *ver.* 35. *Joaſh*, *Chap.* 13. 10. *Jeroboam*, *Chap*: 14: 24. and *Zechariah*, *Chap*: 15 8.

† Heb: *obſerved not.*

31 But Jehu † took no heed to walk in the law of the LORD God of Iſrael,with all his heart *l* : *for* he departed not from the ſins of Jeroboam *m*, which made Iſrael to ſin.

l His obedience wanted three neceſſary Properties,Care or Heedfulneſs, Univerſality, and Sincerity. *m* His reſolved continuance in one ſingle Courſe, is juſtly alledged as an Argument of his Falſeheartedneſs in all his other Actions.

† Heb: *to cut off the ends.*

32 In thoſe days *n* the LORD began † to cut Iſrael ſhort *o* : and Hazael ſmote them in all the coaſts of Iſrael *p* ;

n In the time of *Jehu*'s Life and Reign, as may be gathered by comp. *v.* 34. *o* Either to diminiſh the number of the People, by cutting them off : or, to ſtraiten their Borders. *p i. e.* In their Borders, or the outtermoſt part of their Land beyond *Jordan*, as it is explained, *ver*: 33. And at this time poſſibly he executed thoſe Cruelties mentioned *Chap.* 8: 12.

† Heb. *toward the riſing of the ſun.*

|| Or, *even to Gilead & Baſhan*

* Amos 1: 3.

33 From Jordan † eaſtward *q*,all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) || even * Gilead and Baſhan.

q To wit, from the Land of *Canaan*.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael.

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

36 And † the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

† Heb. the ys were.

CHAP. XI.

Athaliah deſtroyeth all the Royal Family: only Jehoaſh eſcapeth: is hid ſix Years in the Houſe of God, 1——3. *Jehoiada giving order to the Captains in the ſeventh Year anointeth him King,* 4——12. *Athaliah is ſlain,* 13——16. *The Covenant is renewed between God, the King, and the People: and Baal's Worſhip is deſtroyed: the King is ſet on his Throne,* 17——21.

AND when * Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the † ſeed royal *a*.

* 2 Chron. 22.10. † Heb. ſeed of the Kingdom.

a i. e. All of the Royal Family, left after thoſe Slaughters, 2 *Chron.* 21. 2, 4. and 22. 1. and 2 *Kings* 10: 13, 14. except one, as the next Verſe limits and explains it. This ſhe did, partly out of Rage at the Extirpation of her Family; reſolving, that *David*'s Family ſhould not out-live hers; partly, from Ambition and deſire of Rule; for which many perſons have deſtroyed their neareſt Relations; partly, from the Zeal which ſhe had for Idolatry, and the Worſhip of *Baal* which ſhe intended to eſtabliſh; to which ſhe knew the Houſe of *David* were implacable Enemies. And partly, in her own Defence, that ſhe might ſecure her ſelf from *Jehu*'s Fury, who was commanded by God, and reſolved in himſelf, utterly to deſtroy all the Branches of *Ahab*'s Family, whereof ſhe was one, *Chap* 8. 18, 26. For had ſhe not done this, ſhe ſuſpected, that either the King or People of *Judah* would have delivered her up to *Jehu* upon his Demand Poſſibly thoſe whom ſhe ſlew were *Joram*'s Children by another Wife: of which, ſee on the next Verſe. And this was the fruit of *Jehoſhaphat*'s Marrying his Son to a Daughter of that Idolatrous and Wicked Houſe of *Ahab*, even the extirpation of all his Poſterity, but one. And this dreadful Judgment God permitted, and inflicted upon him and his, to ſhew how much he abhors all ſuch ſinful and unequal Affinities.

2 But Jehoſheba *b* the daughter of king Jorom *c* ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah *c*, and ſtole him from among the kings ſons *which were* ſlain *d*; and they *e* hid him, *even* him and his nurſe in the bed-chamber *f*, from Athaliah, ſo that he was not ſlain.

b Called *Jehoſhabeath*, 2 *Chron.* 22. 11. *c* To wit, by another Wife, and not by this *Athaliah*: for it is not likely *Jehoiadah* who Married her, 2 *Chron.* 22. 11. would have married one of that wicked and curſed Houſe, except he were married very young, and therein overruled by his Parents. *c* Either, 1. His adopted, and Legal Son, who was to ſucceed him, though he was of another Houſe, & of *Nathan*'s Family, as many think: ſuch Perſons being ſometimes called the *Sons* of their Predeceſſors, as we ſhall ſee hereafter. Or rather, 2. His proper and natural Son: for not only he, but the reſt who were ſlain, are here called *the kings (i. e. Joram's) ſons*. *d* Either, 1. From amidſt of the Carcaſſes, where this Infant was laid, and ſuppoſed by her to be killed, though it was not quite dead; either through the Compaſſion, or connivance of the Inſtruments of this Execution; or by ſome other Artifice which his Nurſe uſed. Or, 2. Out of that Apartment of the Palace which was alloted for the Kings Children. *e Jehoſheba* and her Husband *Jehoiadah*. *f* Which *was in the houſe of the Lord*; as is affirmed in the next Verſe. So that it was one of thoſe Chambers adjoyning, or near to the Temple, which were for the uſes of the *Prieſts* and *Levites*, and for them only: which made it more proper for this purpoſe.

3 And he was with her hid in the houſe of the LORD, ſix years *g*: and Athaliah did reign over the land *h*.

g Either, *Athaliah* though they were all Dead; or if ſhe ſuſpected that this was preſerved, ſhe thought an infant could do her no great harm; and that ſhe could ſo well aſſure the Kingdom to her ſelf within a few Years, that ſhe need not fear any ſuch weak Competitor; or ſhe was willing to ſmother up the buſineſs, leſt if ſhe had made a ſtrict and diligent Search for it, the People ſhould thereby learn, that there was yet a Son of *Davids* Family left; and ſo be unquiet under her Government, and deſirous of a Change. *h* Which ſhe had an opportunity to do, becauſe ſhe was not only the late Kings Wife, but alſo was probably made Queen-Regent upon *Joram*'s going to *Ramoth-Gilead*.

4 And * in the ſeventh year Jehoiada ſent *i*, and ſet the rulers over hundreds *k*, with the captains *l* and the guard *m*, and brought them to him into the houſe of the LORD *n*, and made a covenant with them *o*, and took an oath of them *p* in the houſe of the LORD, and ſhewed them the kings ſon.

* 2 Chron. 23: 1.

i If this action of *Jehoiadah*'s ſeem ſtrange and irregular, this was no ordinary caſe, but there were divers peculiar things in it; as that *Athaliah* was a meer Uſurper, having no pretence of Right to the Crown, and one of that wicked Houſe which God had particularly, and by Name, devoted to Deſtruction; that *Jehoiadah*'s Wife was nearer Allied, and had more Right to the Crown, than *Athaliah*; that the Crown of *Judah* was by Divine appointment appropriated to the Sons of *David*; and therefore the right of the Crown was inherently in him whom *Jehoiadah* ſet up, which Right her Uſurpation could not exclude: That *Jehoiadah* was not a meer private Perſon, but the Husband of the Kings Aunt; and probably the High-prieſt, to whom it belonged in great part to ſee the Laws of God executed: That *Jehoiadah* did not act alone in the buſineſs, but had the Conſent and Concurrence of the Chief Rulers both Civil and Eccleſiaſtical; and beſides all this, that it is conceived, That he had a ſpecial Motion of Gods Spirit, or the Direction and encouragement of the Prophets of that time. So that this action cannot be drawn into a Preſident for ſucceeding Times, and for other Kingdoms. *k* Of whom ſee *Exod.* 18. 25. Of theſe there were five, which are named, 2 *Chron.* 23: 1. And theſe were either, 1. Civil or Military Officers. But then ſuch ſmall Officers could not have ſtood him in much ſtead. And why did he not rather engage Captains of Thouſands, or greater Perſons, whom doubtleſs he might eaſily have brought into this Confederacy? Or rather, *Prieſts* or *Levites* of eminency, as their Work ſheweth, *ver.* 5, 6, 7. and 2 *Chron.* 23. 1, 2. and their diſtinction from the *Captains* and *Guard*. *l* Or, *Princes*, or *Nobles*, or *Commanders*; ſuch as he knew were weary of her Idolatrous and Tyrannnical Government, and Faithful to their King. *m* Poſſibly thoſe who had been the former King's Guard, who had been diſplaced by *Athaliah*, as Perſons whoſe Fidelity ſhe ſuſpected. *n i. e.* Into the Courts of that Houſe, which oft come under the Name of the *Houſe*, or *Temple of the Lord*: for into the Houſe none but the *Prieſts* or *Levites* might enter. *o* To reſtore the King to his Kingdom, and Religion to its purity. *p* For their Secreſie and Fidelity in the preſent Deſign.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of you *q* that enter in * on the ſabbath *r*, ſhall even be keepers of the watch of the kings houſe *s*:

* 1 Chron 9: 25.

q Either, 1. *A third part of you,* (*i. e.* of the whole Number, including thoſe *that come in,* and thoſe *that go out on the Sabbath*) even *they that enter in on the Sabbath*. and ſo the two other Third parts were to conſiſt of thoſe that went out on the Sabbath; as ſome gather from *ver.* 6, 7. Or rather, 2. *A third part* only of *thoſe that enter in on the Sabbath,* who ſeem to be plainly divided into three Thirds here; and *ver.* 6 as *thoſe that went forth on the Sabbath* are expreſly diſtributed into *Two parts, ver.* 7. *r i. e.* That come into the Temple on the Sabbath-day. For the underſtanding of this matter, you muſt know, That the *Levites* were, in and from *Davids* time, diſtributed into Twenty four Courſes, which were to do the Work of the Temple ſucceſſively, and by turns; each Courſe conſiſting of about a Thouſand Men for his Week: of which ſee 1 *Chron.* 23. and 24. *s* Either, 1. Of that *Bed-chamber* where the King now was. But it is unlikely, and without Example, either that one Bed-chamber, or the Temple, or any part of it, ſhould be called *the King's Houſe*. And beſides, the Kings Perſon is ſecured by other Perſons, *ver.* 7. Or rather, 2. Of that Part which leadeth to the Kings Palace, which *Athaliah* now poſſeſſed, and whence they might expect Oppoſition.

6 And a third part *ſhall be* at the gate of Sur *t*, and a third part at the gate behind the guard *u*: ſo ſhall ye keep the watch of the houſe || that it be not broken down *x*.

|| Or, from breaking up.

t The Chief Gate of the Temple called *the High-gate*, 2 *King.* 15. 35. and *the foundation gate*, 2 *Chron*: 23: 5. and *the eaſt-gate*, *Jer*: 19: 2: and *the middle-gate*, *Jer*: 39: 3. and *the gate of the entrance*, *Ezek*: 40: 15. *u* Either, 1. The Kings Guard. Or, 2. The Guard of the Temple; for ſuch a Guard there was, and a captain of the Guard, called, *the Captain of the Temple*, *Act* 4: 1: and 5: 24. This Gate was in the South-ſide; and as ſome think, is that which is called *Sippim*, or *the threſhold-gate*, 2 *Chron* 23. 4. *x i. e.* So you ſhall guard all the Gates or Entrances into the Houſe or Temple of God, that neither *Athaliah* nor any of her Soldiers may break into the Temple, and Defile it, or Deſtroy it; as ſhe will doubtleſs endeavour to do. Or, *and ye ſhall keep the watch of the Houſe Maſſach*: as the LXX and other Interpreters render it; who think this was the name of an Houſe not far from the Temple; in which, or againſt which, they were to keep a Guard.

7 And two || † parts of all you that go forth on the ſabbath *y*, *even* they ſhall keep the watch of the houſe of the LORD about the king *z*.

|| Or, Companies. † Heb. Bands.

y i. e. Who having finiſhed their Courſe, and Week, ſhould have gone home, but were detained, 2 *Chron*: 23: 8. *z* Whilſt the reſt guard the Doors and Entrances into the Temple; theſe ſhall have a ſpecial Care of the Kings Perſon, part on his Right, and part on his Left Hand.

8 And ye ſhall compaſs the king round about *a*, every man with his weapons in his hand: and he that cometh within the ranges *b*, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in *c*.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

a When you have ſet your Watches, and Guards, all the reſt of you ſhall draw near to the King to preſerve his Royal Perſon from all Aſſaults and Dangers. *b* Or, *Fences*, *i. e.* the Walls wherewith the Courts of the Temple were Environed: See *ver* 15. Or, your *Ranks* or *Order*. If any of *Athaliah*'s Guards ſhall attempt to break in upon you, or within your Bounds. *c* Whether the King ſhall go out of the Temple, to offend, or ſubdue his Enemies; or retire hither to Defend himſelf; do you always accompany him.

10 And to the captains over hundreds, did the prieſt give king Davids ſpears and ſhields *d* that *were* in the Temple of the LORD.

d Offenſive and Defenſive Weapons, which he gave to the Captains, both for themſelves and for all their Soldiers: for they all came into the Temple unarmed, to prevent ſuſpicion. Theſe are called *Davids*, either becauſe they were ſuch as he had taken from his Enemies, which he had dedicated to God, and laid up in the Temple, as Monuments of Gods Goodneſs to him. See 1 *Sam*: 21: 9. 2 *Sam*: 8: 7, 11. 1 *Kings* 7. 51. Or, becauſe *David* had made a Sacred Armory in the Temple, whence Arms might be taken upon extraordinary Occaſions, for the Defence of the Temple, or City of God.

11 And the guard ſtood, every man with his weapon in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple *e*, along by the altar *f*, and the temple *g*.

† Heb: ſhoulder.

e From the South-eaſt, to the North-eaſt ſide. *f* The Altar of Burnt-offerings, which was by the Great and Eaſtern Gate of the Temple. *g i. e.* By, and towards the other parts of the Temple, which they defended on all ſides.

12 And he brought forth the kings ſon, and put the

crown upon him, and *gave him* the teſtimony *h*, and they made him king, and anointed him *i*; and they clapt their hands, and ſaid, † God ſave the king.

† Heb. *let the King live.*

h i. e. The Book of the Law, which he put into the Kings Hand, to mind him of his Duty at his entrance upon his Kingdom, which was to Read and Write out that Holy Book, *Deut*:17:18. and to Govern himſelf and his Kingdom by it: the Law of God being frequently and moſt properly called *a Teſtimony*, as *Pſal*:8:78:5:and 132. 12. *Iſa* 8:16,20. See alſo *Deut*: 6: 17, 20. 2 *Kings* 23: 3. becauſe it is a Witneſs of Gods Will, and Man's Duty. *i* As they uſed to do in doubtful caſes, when there was any competition or queſtion about the Crown, as now there was.

13 ¶ And when Athaliah heard the noiſe of the guard, and of the people *k*, ſhe came to the people *l* into the temple of the LORD *m*.

k Who came thither upon the hearing of the Noiſe and Tidings of what was done. *l* To onquire into the Cauſe of this great Noiſe; being hitherto kept in deep Ignorance, partly, becauſe it was managed with ſo much Secreſie, and in the Temple: and partly, becauſe the People univerſally hated her, & wiſhed her downfall. *m i. e.* Into the Courts: whither by *Jehoiadah*'s Direction ſhe was permitted to enter, though contrary to his general Order. *ver*. 8. that ſo he might draw her into his Net.

14 And when ſhe looked, behold, the king ſtood by a pillar || as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

|| Poſſibly by one of the two famous Pillars of the Temple; of which ſee 1 *Kings*7:21. nigh unto which the Throne was erected If it be ſaid, That none but Prieſts might come hither: I anſwer, ordinarily they might not: but the King being a Sacred Perſon, eſpecially upon ſuch extraordinary occaſions might be there. Or, *upon a ſcaffold*. poſſibly that Brazen Scaffold which *Solomon* erected, 2 *Chron*: 6: 13. and left there for ſuch purpoſes. See 2 *Kings* 23: 3.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt *m*, and ſaid unto them, Have her forth without the ranges *n*: and him that followeth her *o*, kill with the ſword: for the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD *p*.

m Of theſe Companies of *Levites*, who are elſewhere called the Lords *Hoſt*, and now were the Kings *Hoſt*. *n* Of which, ſee above, *ver*. 8. If ſhe will not go out of them of her own accord, force her out of them. *o* If any of the People come hither upon this occaſion, ſhall ſtand up for her help. *p i. e.* In the Court of the Temple, leſt it be polluted with her Blood.

16 And they laid hands on her *q*, and ſhe went by the way by which the horſes came into the king's houſe *r*, and there was ſhe ſlain *s*.

q Or, *they gave her ſpace or room*, to wit, to go out of the Court of the Temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her*: they ordered two Bands of the *Levites* to follow her, and kill her. *r* By the great and publick Road in which Horſes and Chariots went to the Palace. *s* In an ignominious place and manner; as her Mother *Jezebel* had been.

17 ¶ And Jehoiada made a Covenant between the LORD, and the king, and the people *t*, that they ſhould be the LORD's people; between the king alſo and the people *u*.

t A Sacred Covenant, whereby he ſolemnly ingaged both the King, and People, as it here follows, *that they ſhould be the Lords People*; *i. e.* That they ſhould renounce, and root out all Idolatry, and ſet up and maintain Gods true Worſhip. Comp. 2 *Kings*:23. 10. *u* This was a Civil Covenant, whereby the King engaged himſelf to Rule them juſtly and in the fear of God; and the People obliged themſelves to Defend and Obey him. Comp. 2 *Sam*: 5: 3.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altar *x*: and the prieſt appointed officers † over the houſe of the LORD *y*.

† Heb. *Offices.*

x To which poſſibly he fled for Refuge: or rather, he was brought thither as a fit Sacrifice to his God. *y* Of which ſee more particularly, 2 *Chron*. 23: 18, 19.

19 And he took the rulers over hundreds, and the captains of the guard, and all the people of the land, and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard *z* to the kings houſe, and he ſat on the throne of the kings.

z i. e. By the Gate of the Royal Palace, where the Kings Guard ſtood.

20 And all the people of the land rejoyced, and the city was in quiet; and they ſlew Athaliah with the ſword *beſide* the kings houſe.

22 Seven years old was Jehoaſh when he began to reign.

CHAP. XII.

Jehoaſh reigneth well all the days of Jehoiada: He giveth order for the repair of the Temple, 1——16. He diverteth Hazael from Jeruſalem, by a preſent of the hallowed Treaſures: He is ſlain by his ſervants: Amaziah ſucceedeth him, 17——21.

IN * the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: And his mothers name *was* Zibiah of Beerſheba.

* 2 Chro. 24. 1.

2 And Jehoaſh did *that which* was right in the ſight of the LORD *a* all his days, wherein Jehoiada the Prieſt inſtructed him.

a To wit, for the matter of it, though not with an honeſt and ſincere mind, but only by the influence of his good Tutor and Reſtorer, as the words here following plainly imply.

3 But the high places were not taken away *b*: the people ſtill ſacrificed, and burnt incenſe in the high places *c*.

b To which the people were ſo fondly & ſtrangely addicted, that the foregoing Kings, though men of riper years, and great power and courage, and finally ſettled in their Thrones, could not take them away; and therefore it is not ſtrange if *Jehoiada* could not now remove them, when the King was very young and tender, and not well ſettled in his Kingdom, and when the people were more corrupt and diſorderly through *Athaliah*'s male-Adminiſtration. *c* To God.

4 ¶ And Jehoaſh ſaid to the prieſts *d*, * All the money of the || † dedecated things *e* that is brought *f* into the houſe of the LORD, *even* || the money of every man is ſet at *g*, *and* all the money that † cometh into any mans heart *h* to bring into the houſe of the LORD,

* Chap. 22. 4.

|| Or, *holy things.*

† Heb. *holineſſes.*

|| Or. *and.*

† Heb. *the money of the ſouls of his eſtimation.*

† Heb. *aſcendeth upon the heart of a man.*

d Remembering that he owed his preſervation & reſtauration to the Temple, and that he was made by God the Guardian of his Temple and Worſhip, and that he had covenanted to be ſo, he now takes care to repair it. *e* This may be, Either, Firſt, The general deſignation of the Money, the particulars whereof here follow. Or rather, Secondly, A ſpecial branch of it, the Money which had been either formerly or lately vowed or dedicated to the uſe and ſervice of God and of his Houſe, either by the former Kings; of which ſee below, *ver*. 18. and compare 1 *Kings* 7. 51. and 15. 15. 2 *Kings* 12: 18. 2 *Chron*: 15: 18. or, by the King or his People. *f* Or rather, *that ſhall be brought*: for though the people might Vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the Tyrannical and Idolatrous Reign of *Athaliah*: or, if they did, that *Athaliah* would not ſeize it for her own uſe. [illegible] *i. e.* The half Shekel, which was paid for every one that was numbred from 20 Years old and upward; of which the very ſame Phraſe is uſed, *Ex*.30.31. compare 2 *Chron*.24.5,6,9. *g Heb. the money of ſouls*, or *perſons*, according *to the taxing*. *i. e.* the money which every man that had vowed his Perſon to God, paid according to the rate which the Prieſt put upon him; Of which ſee *Levit*, 27. 2, &c. *h* All that ſhall be freely offered. See *Exod* 25. 2. and 35. 5.

5 Let the prieſts take *it* to them *i*, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breach ſhall be found *k*.

i Let them go abroad through all the parts of the Land, as they have acquaintance and intereſt, and gather up the Money, and bring it to *Jeruſalem*. *k* Either through decay; or, by ill accidents; or, by the malice of *Athaliah* or her Relations: Of which ſee 2 *Chron*. 24. 7.

6 But it was *ſo, that* † in the three and twentieth year of King Jehoaſh, the prieſt had not repaired the breaches of the houſe *l*.

† Heb. *in the twentieth year, and third year.*

l Either, becauſe the People were generally corrupt & backward to the Worſhip of God, eſpecially where it coſt them any thing: or, becauſe the Perſons employed in making the Collections, were negligent, or unfaithful, perverting the Money received, to their own uſes, as may ſeem probable from the contrary character of other Perſons, of whom it is noted, that *they dealt faithfully*, below, *v*. 15. or, becauſe the people did not like this way of Collection, and had no good opinion of the Collectors Faithfulneſs.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it *m* for the || breaches of the houſe.

|| Or, *repairing of.*

m i. e. The money which you have already received.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe *n*.

n Nor to take the charge of that Work which the king had committed unto them, but freely to reſign it to whom the King ſhould appoint.

9 But Jehoiada the prieſt *o* took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar *y*, on the right ſide, as one cometh into the houſe of the LORD: and the prieſt that kept the † door *q*, put therein all the money *that was* brought into the houſe of the LORD.

† Heb. *threſhold.*

o By the Kings conſent, 2 *Chron*. 24. 8. *p* In the Prieſts Court. *Obj*. It was placed *without, at the gate of the houſe of the Lord*, 2 *Chr*. 24.8. *Anſ*. Either, Firſt, It was firſt placed by the Altar, and afterwards thence removed to the Gate of the Court, for the Peoples greater ſatisfaction, that they might come thither, & put in their money with their own hands. Or, Secondly, That place 2 *Chron*. ſpeaks of the Gate of the Temple ſtrictly ſo called, nigh unto which the Altar of burnt-offerings was. Or, Thirdly, It was placed near the entrance into the Prieſts Court, which was over againſt the Altar, and not far from it, ſo as the People ſtanding in their own Court, might either put their money into it, or ſee when the Prieſts put it in. *q* The Door of the Prieſts Court, which, together with the Temple and all its utenſils, was committed to the charge of the Prieſts and *Levites*, *Numb*. 18. 4. 1 *Chron*. 9. 26, &c.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings || ſcribe *r*, and the high Prieſt came up, and they † put up in bags, and told the money *that was* found in the houſe of the LORD.

|| Or, *ſecretary.*

† Heb. *bound up.*

r Who kept an exact account hereof in writing. See 2 *King*. 19. 2. and 22. 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the Houſe of the LORD ſ: and they † laid it out to the carpenters and builders, that wrought upon the Houſe of the LORD;

† Heb. rought it forth.

ſ Who were choſen out of the people, not without a reflection upon the Prieſts for their neglect or unfaithfulneſs.

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone, to repair the breaches of the Houſe of the LORD, and for all that † was laid out for the Houſe to repair *it* t.

† Heb. ent forth.

t And for all other things which were neceſſary for the reparation of the Houſe.

13 Howbeit, there were not made u for the Houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, and veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the Houſe of the LORD.

u To wit, until all the breaches of the Houſe were repaired: but, when that was done, they laid it out for theſe things, as is noted 2 *Chron.* 24. 14.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, * they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen; for they dealt faithfully x.

* Chap: 22: 7:

x For they perceived by many experiments that they were Faithful.

16 * The treſpaſs-money, and * ſin-money was not brought into the houſe of the LORD y: it * was the prieſts.

* Num: 5, 8: * Lev 5. 15, 18: * Num. 18. 9.

y i. e. It was not employed towards the reparation of the Houſe, becauſe, as it follows, *it was the Prieſts*; it was given them for their private uſe and maintenance. *Queſt.* If this reaſon was weighty, how could *the money of them that paſſed* the account, or, *the money that every man was ſet at*, be thus employed, as they were, *v.* 4. for theſe alſo may ſeem to have been the Prieſts? *Anſw.* They were not appropriated to the Prieſts, but, *for the ſervice of the tabernacle of the congregation*, as is ſaid of the former, *Exod.* 30. 16. Or, *for the Lord*, Lev. 27. 2, 9, 14, 23.

17 ¶ Then z Hazael king of Syria went up, and fought againſt Gath a, and took it: and Hazael ſet his face b to go up to Jeruſalem.

z i. e. In this Kings days, when *Jehoiada* was dead, and *Joaſh* revolted from God: of which ſee 2 *Chron*: 24. 17, &c. a Once a City of the *Philiſtines*, but taken by *David*, 1 *Chron.* 18. 1. and now a part of the Kingdom of *Judah*. b i. e. Directed his March, and led his Forces. Or, undertook in good earneſt. So the ſame Phraſe is uſed 2 *Chron.* 20. 3. *Jer.* 21. 10. *Ezek.* 35. 2.

18 And Jehoaſh king of Judah * took all the hallowed things c that Jehoſhaphat, and Jehoram, and Ahaziah his Fathers, kings of Judah, had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he † went away from Jeruſalem.

* Chap. 18. 15, 16.

† Heb. went up.

c That neceſſity of ſaving his Kingdom and People by this means, which otherwiſe might ſeem to excuſe the fact, was brought upon himſelf by his Apoſtacy from God. See on 1 *Kings* 15. 18.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh d in || the houſe of Millo e, which goeth down to Silla f.

|| Or, Bethmillo.

d Of which ſee 2 *Chron*: 24: 25. e Either, in that ſtrong and famous place in *Jeruſalem* called *Millo*: of which ſee 2 *Sam*: 5: 9. 1 *Kings* 9: 15, 24. and 11: 27. into which he poſſibly retired for his ſecurity, being afraid even of his own Subjects and Servants, Or, in ſome other place called by the ſame name, for ſome reſemblance it had with it. f i. e. Which ſtandeth upon the deſcent *to Silla*, or upon that deſcending *cauſeway* which leadeth from *Millo* to the Kings Houſe. Some refer this to *Joaſh*, and render the place thus, They *ſlew him at or near the houſe of Millo, deſcending*, or *as he was going down to Silla*, to eſcape their hands.

21 For Jozachar g the ſon of Shimeath, and Jehozabad the ſon of Shomer h, his ſervants, ſmote him, and he died; and they buried him with his fathers i in the city of David, and Amaziah his ſon reigned in his ſtead.

g Called alſo *Zabad*, 2 *Chron*: 24: 26. h Called *Shimrith*, 2 *Chron*: 24: 26. Except *Shomer* be the fathers name, and *Shimrith* the Mothers. i i. e. In the ſame City, but not in the ſame Royal Sepulchre, 2 *Chron*: 24. 25.

C H A P. XIII.

Jehoahaz King of Iſrael, followeth the ſin of Jeroboam: is oppreſſed by Hazael; and relieved by prayer, 1——9. *Joaſh his ſon ſucceedeth him in the Kingdom, and in his Idolatry,* 10——13. *Eliſha, propheſieth to Joaſh three Victories over the Syrians, and dieth: Joaſh's Lamentation,* 14——19. *A year after the Moabites invading the Land, a dead man being caſt into Eliſha's Sepulchre, is reſtored to life,* 20——21. *Hazael dieth, and Joaſh recovereth the Cities which had been taken from his Father,* 22——25.

IN † the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign a over Iſrael in Samaria, *and reigned* ſeventeen years.

† Heb. the twentieth year, and third year.

a Heb. *reigned*: which is put for *began to reign*, 2 *Kings* 3: 1: and 8: 16, 25: and 12: 1.

2 And he did *that which was* evil in the ſight of the LORD, and † followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

† Heb. *walked after*.

3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of * Hazael king of Syria, and into the hand of Benhadad the ſon of Hazael, all *their* days b.

* Chap: 8: 12:

b Or rather, *all* his *days*, as it is explained, *v.* 22.

4 And Jehoahaz beſought the LORD, and the LORD hearkened unto him c: for he ſaw d the oppreſſion of Iſrael e, becauſe the king of Syria oppreſſed them f.

c Not for his ſake, for God regards not the prayers of the wicked and impenitent, *Pſal.* 66. 18. *Prov.* 1. 28. and 15. 8. but for other reaſons expreſſed below, *v.* 23. d i. e. He obſerved it with care and compaſſion. e His choſen and once beloved people. He now helps them, becauſe of his former and ancient kindneſs to them. f To wit, very grievouſly, as it is expreſſed *v.* 7. So that he helped them not for their own ſakes, but becauſe of the rage of their Enemies, and their Blaſphemies, which doubtleſs accompanied it. See *Deut*: 32: 27: *Pſal*: 12: 4.

5 (And the LORD gave Iſrael a * ſaviour g, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents † as before time h.

* See Ver: 25:

† Heb. *as yeſterday*, and *third day*.

g Either *Eliſha*, *verſe.* 14: or rather, *Jehoaſh*, the Son of this *Jehoahaz*, below, *v.* 25. and *Jeroboam* his Son 2 *Kings* 14. 25. h In peace and ſecurity, not only in their ſtrong Cities, but even in their Tents in the fields.

6 Neverthleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* † walked therein: and there † remained the grove i alſo in Samaria.)

† Heb. *he walked*.

† Heb. *ſtood*.

i Which *Ahab* had planted for the worſhip of *Baal*, 1 *Kings* 16; 32: and which ſhould have been deſtroyed, *Deut*: 7. 5.

7 Neither did he k leave of the people l to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen: for the king of Syria had deſtroyed them, and had made them like the duſt by * threſhing m.

* Amos 1: 3:

k i. e. The King of *Syria*, *v.* 4. with which this Verſe is to be joyned; *v.* 5: and 6. being put within a Parentheſis, as it is in our Tranſlation. But this verſe may be tranſlated otherwiſe, *Although he* (either the King of *Syria*, *v.* 4. or the Lord, *v.* 5. to whom Judgments are oft aſcribed, even when wicked men are the inſtruments of executing it) *had not left*, &c. And ſo it may be joyned with the next foregoing Verſe, as a great aggravation of their impenitency, and obſtinate continuance in their Idolatry, notwithſtanding ſuch terrible Judgments, which in all reaſon ſhould have driven them from it. l *i. e.* Of his Army, or Men of War, as the following words evince. m *i. e.* Had broken and ground them to duſt, or powder, as the Corn is many times broken by Threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might n, *are* they not written in the book of the Chronicles of the kings of Iſrael?

n For though his ſucceſs was not good, he ſhewed much perſonal valour and courage. Which is noted to intimate, that the *Iſraelites* were not conquered, becauſe of the baſeneſs and cowardiſe of their King, but meerly from the Righteous and dreadful Judgment of God, who was now reſolved to reckon with them for their filthy Apoſtacy.

9 And Jehoahaz ſlept with his Fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah o, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

o By which, compared with *v.* 1. it may be gathered, that *Jehoahaz* had two or three Years before his death made his Son *Jehoaſh* King with him: which is very probable, becauſe he was perpetually in the ſtate of War and conſequently in danger of an untimely death; and becauſe he was a Man of Valour, as is implied here, *v.* 12. and declared 2 *Chron*: 25.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick, of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face p, and ſaid, O my father, my father, and the chariot of Iſrael and the horſemen thereof q.

p Not for any true Love and Reſpect to him, for then he would have followed his counſel, in forſaking the Calves, and returning to the Lord; but for his own and the Kingdoms ineſtimable loſs in him. q See 2 *Kings* 2. 12.

15 And Eliſha ſaid unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, † Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the kings hands.

† Heb. *Make thine hand to ride*.

17 And he ſaid, Open the window eaſtward *r*: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek *ſ*, till thou have conſumed *them t*.

r Either towards *Syria*, which lay North-Eaſt-ward, from the Land of *Iſrael*: or, towards the *Iſraelites* Land beyond *Jordan*, which lay Eaſt-ward from *Canaan*, and which was now poſſeſſed by the *Syrians*. Either way this Arrow is ſhot againſt the *Syrians*, as a token what God intended to do againſt them. *ſ* Not in the City, but in the Territory of it, where it ſeems there was a great Battel to be fought between the *Iſraelites* and *Syrians*. Of *Aphek* ſee 1 *Sam*: 4: 1: and 29: 1. 1 *Kings* 20: 30 though it is poſſible there might be ſeveral Cities of that name. Or, as *in Aphek*, i. e. thou ſhalt ſmite them as they were ſmitten in the City or Territory of *Aphek*, i. e. utterly deſtroy them. See 1 *Kings* 20: 26, 29, 30. the Particle *as* being oft underſtood, as hath been formerly and frequently proved. *t* i. e. The *Syrians*, not all that people, but their Armies, or at leaſt that which was to be at *Aphek*, where a dreadful Battel was to be fought. Or, if this be meant of all the *Syrian* Armies, this is to be underſtood conditionally, if he did not hinder it by his unbelief or neglect, ſignified in the following Verſes.

18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground *u*: and he ſmote thrice, and ſtayed.

u The former ſign portended Victory, and this was to declare the number of the Victories.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice *x*.

x Queſt. Wherein was *Jehoaſh* his fault, or why was the Prophet angry with him? *Anſ*. The Prophet himſelf did not yet know how many Victories *Jehoaſh* ſhould obtain againſt the *Syrians*, but God had ſignified to him, that he ſhould learn that by the number of the Kings ſtrokes. And he was angry with him, not ſimply, becauſe *he ſmote* only *thrice*, but becauſe of his unbelief and Idolatry, he provoked God ſo to over-rule his heart and hand, that he ſhould ſmite but thrice, which was a token that God would aſſiſt him no further. Although his ſmiting but thrice might proceed either from his unbelief or negligence, For by the former ſign, and the Prophets Comment upon it, he might clearly perceive that this alſo was intended as a ſign of his ſucceſs againſt the *Syrians*, and therefore he ought to have done it frequently, and vehemently.

20 ¶ And Eliſha died, and they buried him *y*: and the bands of the Moabites invaded the land at the coming in of the year *z*.

y In or near *Samaria*. *z* In the Spring, when the Fruits of the Earth grew ripe.

21 And it came to paſs as they were burying ∴ a man, that behold, they ſpied a band *of men a*, and they caſt the man into the ſepulchre of Eliſha *b*: and when the man *c* † was let down, and touched the bones of Eliſha *d*, he revived, and ſtood up on his Feet *e*.

† Heb. *went down*.

∴ Or, *were about to bury*, as that Particle is oft uſed in the *Hebrew* Tongue. *a* Coming towards them, but at ſome diſtance. *b* Not daring to carry the dead Corps further to the place appointed for his burial, they made uſe of the next burying-place, where *Eliſha* was buried, and there they removed ſome Stone, or opened ſome Door, and haſtily flung down their dead Corps there. *c* i. e. The man's dead Body, or the Coffin in which he was put. *d* Which might eaſily be, the Coffin and linen in which *Eliſha*'s Body was put, and the Fleſh of his body being now conſumed: for this was ſome conſiderable time after his death. *e* Which Miracle God wrought there, partly, to do honour to that great Prophet, and that by this Seal he might confirm his Doctrine, and thereby confute the falſe Doctrine and Worſhip of the *Iſraelites*; partly, to ſtrengthen the Faith of *Joaſh*, and of the *Iſraelites*, in his promiſe of their ſucceſs againſt the *Syrians*; and partly, in the midſt of all their Calamities to comfort ſuch *Iſraelites* as were *Eliſha*'s followers, with the hopes of that Eternal Life, whereof this was a manifeſt pledge, and to awaken the reſt of that people to a due care and preparation for it.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his † preſence *f* as yet.

† Heb. *face*.

f i. e. From the Land of *Canaan* to which the preſence, and publick and ſolemn Worſhip of God was confined.

24 So Hazael king of Syria died, and Benhadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz † took again out of the hand of Benhadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his Father by war: three times did Joaſh beat him *g*, and recovered the cities of Iſrael.

† Heb. *returned and took*.

g According to the Prediction above. *v* 19.

CHAP. XIV.

Amaziahs good reign: His juſtice on the Murderers of his Father: His Victory over Edom: Warreth againſt Jehoaſh *King of Iſrael: Is overcome by him; and ſlain by his own People: Azariah ſucceedeth him*, 1 —— 22. *Jehoaſh dieth; and* Jeroboam *his Son is King over Iſrael: His Acts, and Death: Zachariah his Son ſucceedeth him*, 23 —— 29.

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael *a*, reigned * Amaziah the ſon of Joaſh king of Judah.

* 2 Chron. 25. 1.

a i. e. After he began to Reign alone: for he Reigned two or three Years with his Father; Of which ſee on *chap*. 13. 10.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years *b* in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

b To wit, 14 Years with *Joaſh* King of *Iſrael*, who reigned onely 16 Years, *chap*: 13: 10: and 15 Years after the death of *Joaſh*, or with *Jeroboam* the Son of *Joaſh*, as is affirmed here, *verſe*. 17: and 2 *Chron*. 25; 25.

3 And he did *that which was* right in the ſight of the LORD *c*, yet not like David his Father *d*: he did according to all things as Joaſh his Father did *e*.

c That which was in ſome ſort agreeable to Gods Will. *d* Not ſincerely, 2 *Chron*. 25. 2. *e* i. e. For a time ſerved God aright, but afterwards fell to Idolatry, 1 *Chron*. 25. 14. as *Joaſh* had done, 2 *Kings* 12. 3.

4 Howbeit *f*, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

f Though he did right, *&c*. for this particle is to be joyned with thoſe words, the reſt being to be cloſed with a Parentheſis.

5 ¶ And it came to paſs aſſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants * which had ſlain the king his Father ∴.

* Chap. 12. 20.

∴ Whereby it is implied, that his Fathers Murderers had powerful Friends and Abettors, and that their fact was in ſome ſort approved by the generality of the people, to whom *Joaſh* had made himſelf hateful by his Apoſtacy to Idolatry, and by his ingratitude to the Houſe of *Jehoiada*.

6 But the children of the murderer he ſlew not *g*: according unto that which is written in the book of the law of Moſes, wherein the LORD commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

* Deut. 24. 16: Ezek: 18: 20.

g Wherein he ſhewed ſome Faith and Courage, that he would obey this Command of God though it was very hazardous to himſelf, ſuch perſons being likely to ſeek revenge for their Fathers death.

7 He ſlew of Edom *h* in the valley of ſalt *i*, ten thouſand, and took || Selah *k* by war, and called the name of it Joktheel *l*, unto this day.

|| Or, *the rock*.

h i. e. Of the *Edomites*, or *the children of Seir*, as they are called 2 *Chron*. 25. 11. either, becauſe they dwelt in *Seir*; See *Gen*. 36. 8. or, becauſe theſe people were confederates. And he invaded theſe people becauſe they were Subjects to his Kingdom, from which they had revolted in *Joram*'s days, 2 *Kings* 8: 20. *i* Which was the Land of *Edom*; Of which ſee 2 *Sam*: 8; 13; *Pſal*: 60: 2. *k* Or, *the rock*: the chief City of that part of *Arabia*, called by other Authors *Petra*, which ſignifies a *rock*, becauſe it was built upon a Rock, 2 *Chron*. 25 12. *l* Which ſignifies, *the obedience of God*, i. e. given him by God as a reward of his Obedience to Gods Meſſage by the Prophet 2 *Chron*: 25. 8, 9.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh, the ſon of Jehoahaz ſon of Jehu, king of Iſrael, ſaying, Come, let us look one another in the Face *m*.

m Let us fight perſonally, and with our Armies. This challenge he ſent, partly upon the late and great injuries done by the *Iſraelites* to his people, 2 *Chron*. 25. 10, 13. and partly, from ſelf-confidence, and a deſire of advancing his Glory and Empire by his Arms.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon *n*, ſaying, Give thy daughter to my ſon to wife *o*: and there paſſed by a wild beaſt that *was* in Lebanon, and trod down the thiſtle *p*.

n By the *thiſtle*, a low and contemptible, yet troubleſome Shrub, he underſtands *Amaziah*; and by the *cedar*, himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *o* Let us make a match, i. e. let us fight. Onely he expreſſeth this Bloody work in a civil manner, as *Amaziah* had done, *v*. 8. and as *Abner* did, 2 *Sam*. 2. 14. Or, let thy Kingdom and mine be United under one King, as formerly they were; and let us decide it by a pitched Battel, whether thou or I ſhall be that King. Or, as ſome expound it, by affirming, That it was great arrogancy and preſumption for him to deſire a Friendly League or Affinity with him; he leaves him to gueſs how intolerable it was that he ſhould undertake to wage War againſt him. *p* And with no leſs eaſe ſhall my Soldiers tread down thee and thy Forces.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this q*, and tarry † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

† Heb. *at thy houſe*.

q Content thy ſelf with that Glory and Succeſs, and let not thine Ambition betray thee to ruin.

11 But Amaziah would not hear *r*: therefore Jehoaſh king of Iſrael went up *ſ*, and he and Amaziah king of Judah looked one another in the Face at Beth-ſhemeſh, which *belongeth* to Judah *t*.

r Becauſe God blinded and hardned him to his deſtruction, for his abominable and ridiculous Idolatry, 2 *Chron*: 25: 10. *ſ* To wit, into the Kingdom of *Judah*, carrying the War into his Enemies Countrey. *t* Which is added to diſtinguiſh it from that *Bethſhemeſh* in *Iſſachar*, and another in *Naphthali*, *Joſ*. 19. 22, 38.

12 And Judah † was put to the worſe before Iſrael, and they fled *u* every man to their tents.

† Heb. *was ſmitten*.

u Being unſatisfied in the ground and manner of the quarrel, and diſcouraged by their King's Idolatry, and ſmitten by God with a ſpirit of fear.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh, the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem *x*, and brake down the wall of Jeruſalem, from the gate of Ephraim *y*, unto the corner-gate; four hundred cubits *z*.

x Commanding entrance in *Amaziah*'s name, and with his conſent, which he durſt not deny. *y* Which led to *Ephraim* *z* Which was done, partly in ſcorn and contempt; and partly, that he might re-enter and retake it, if they ſhould attempt to renew the War.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the kings houſe, and hoſtages *a*, and returned to Samaria *b*.

a To aſſure their peaceable carriage towards him. *b* He did not keep *Jeruſalem*, nor ſeek to gain the poſſeſſion and dominion of that Kingdom: partly, becauſe he thought he could not keep it, conſidering the difficulty he found in keeping his own from ſuch potent and near Enemies as the *Syrians* were; and the great affection which all *Judah* bare to *Davids* Houſe: and partly, becauſe God ſo inclined his heart, that he might make good his promiſe to *David* and his Family.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his Fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now * they ∴ made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh *c*, but they ſent after him *d* to Lachiſh, and ſlew him there.

Chr: 25 27:

∴ i. e The people, or the princes and chief men among them poſſibly thoſe whoſe Sons he had delivered up as Hoſtages to *Jehoaſh*, with the connivence, if not approbation of the people; as appears, becauſe the deſign was carried on openly, and ſteddily, and irreſiſtibly, as the following words ſhew. *c* A ſtrong City in *Judah*, towards the *Philiſtines*: Of which ſee *Joſ*. 10. 31. and 15. 39. 2 *Kings* 19. 8. *d* Either, ſecret Murderers: or rather, bands of Soldiers; for this Rebellion was carried on by ſtrong hand, and open force. Compare 2 *Kings* 12. 20. and 15. 10, 15.

20 And they brought him on horſes *e*, and he was buried at Jeruſalem with his Fathers in the city of David.

e Or, *with horſes*, to wit, in a Chariot.

21 ¶ And all the people of Judah took * Azariah (which *was* ſixteen years old) and made him king in ſtead of his Father Amaziah *f*.

* Chap: 15: 13: Chron: 26. 1. he is called Uzziah.

f Which they did, either in oppoſition to the conſpirators: or, to ſhew their affection to the houſe of *David*, and that their quarrel was onely perſonal againſt *Amaziah*, whom they looked upon as the Author of all their late Calamities. This *Azariah* is called *Uzziah*, 2 *Kings* 15. 30. 2 *Chron*. 26. 1 both names ſignifying the ſame thing for ſubſtance; that, *Gods help*; and this, *Gods ſtrength*.

22 He built Elath *g*, and reſtored it to Judah *h*, after that the king *i* ſlept with his Fathers.

g i. e. Repaired and Fortified it: for it was built before, *Deut*. 2. 8 *h* From whom it had revolted with the reſt of *Edom*, in which Land this place was, upon the Red-Sea. *i* i. e His Father *Amaziah*; who did not perfect his Conqueſt of *Edom*, but left ſome work for his Son.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entring of Hamath *k*, unto the ſea of the plain *l*, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant * Jonah *m*, the ſon of Amittai the Prophet, which *was* of Gath-Hepher.

* Matth: 12. 39, 40. called Jonas.

k Which was the Northern Border of the Kingdom of *Iſrael*, *Numb*. 13. 21. and 34. 8. *l* i. e. Unto the dead Sea, which once was a goodly *Plain*, *Gen*. 13. 10. which was their Southern border. *m* Or, *Jonas*, one of the ſmall Prophets; though this Prophecy of his be not Recorded there; and therefore it is remembred here.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter *n*: for *there was* not any ſhut up, nor any left *o*, nor any helper for Iſrael.

n Whereby he was moved to pity and help them, though they were an unworthy people. *o* See of this Phraſe on *Deut*. 32. 36. 1 *Kings* 14. 10. and 21. 21.

27 And the LORD ſaid not *o* that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

o i. e. Not yet: he had not yet declared this, as afterwards he did by the ſucceeding Prophets, though not in thoſe Words. See *Hoſea* 1. 5, 6, 9.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah † *p*, *are* they not written in the book of the Chronicles of the kings of Iſrael?

† For Iſrael.

p Theſe were Cities of *Syria*, but were taken from the *Syrians* by *David* and *Solomon*, 2 *Sam*. 8. 6. 2 *Chron*. 8. 3. and probably by them incorporated with, and added to the Poſſeſſions of their own Tribe, to which from that time they belonged; but afterwards they were retaken by the *Syrians*; and were now recovered by this *Jeroboam*.

29 And Jeroboam ſlept with his Fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

Azariah his good Reign: but is puniſhed with Leproſie, and dieth, 1—7. Zachariah reigneth ill: is ſlain by Shallum: who reigneth a month, and is ſlain by Menahem, 8—15. He is ſtrengthened by Pul King of Aſſyria. Pekahiah his Son ſucceedeth him, 16——22. He is ſlain by Pekah, 23——26. A part of the Iſraelites is carried away Captive to Aſſyria by Tiglath Pileſer, 27——29. Hoſhea ſlayeth Pekah, and ſucceedeth him: Jotham's good Reign over Judah: Ahaz ſucceedeth him, 30---38.

IN the twenty and ſeventh year of Jeroboam king of Iſrael *a*, † began Azariah *b* ſon of Amaziah King of Judah to reign *c*.

† Heb. reigned.

a Queſt. How can this be true, ſeing *Amaziah*, the Father of this *Azariah*, lived only till the 15th year of *Jeroboam's* Reign, *chap*: 14: 2, 23? *Anſw*. This might be either, Firſt, Becauſe *Jeroboam* was made King by, and Reigned with his Father eleven or twelve years, and afterwards Reigned alone; and ſo there is a two-fold beginning of his Kingdom; by the former this was his 27th Year, and by the later, his 15th Year. Or, Secondly, becauſe there was an Inter-Reign for eleven or twelve Years in the Kingdom of *Judah*; either, through the prevalency of that Faction which cut off *Amaziah* the Father, and kept the Son out of his Kingdom; or, becauſe *Azariah* was very young when his Father was ſlain, and the people were not agreed to reſtore him to his Right till his 16th Year, *chap*: 14:21. 2 *Chr*. 26: 1. And yet theſe 11 or 12 Years of Inter-Reign, in which he was excluded from the exerciſe of his Regal Office, ſome think to be included in thoſe 52 years which are here acſribed to *Azariah*'s Reign, *v*. 2. which may well be doubted. *b* Called alſo *Uzziah* here and *v*. 13, 30. *c* Solely and fully to exerciſe his Regal Power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years *d* in Jeruſalem, and his mothers name *was* Jecholiah of Jeruſalem.

d Beſide the ſixteen Years of his Minority laſt mentioned.

3 And he did *that which was* right in the ſight of the LORD, according to all that his Father Amaziah had done *e*;

e i. e. In the ſame manner, unſincerely, and but for a time.

4 Save that *f* the high places were not removed: the people ſacrificed and burnt incenſe ſtill on the high places.

f Underſtand this, as *howbeit*, chap: 14: 4.

5 ¶ And the LORD * ſmote the king, ſo that he was a leper *g* unto the day of his death, and dwelt in a ſeveral houſe *h*: and Jotham the kings ſon *was* over the houſe, judging the people of the land *i*.

* 2 Chron. 26. 19.

g The Cauſe whereof ſee 2 *Chron*: 26: 16. *h* Separated from Converſation with others by vertue of that Law, *Lev*. 13. 46. which being the Law of the King of Kings, bound Kings no leſs than Subjects. *i* i. e. He governed the Kings Court and whole Kingdom in his Name, and as his Vicegerent.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his Fathers, and * they buried him with his Fathers in the city of David, and Jotham his ſon reigned in his ſtead.

* 2 Chron. 26. 23.

8 ¶ In the thirty and eight year of Azariah king of Judah *k*, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

k Of which ſee the Notes on *v*. 2.

9 And he did *that which was* evil in the ſight of the LORD, as his Fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh *l* conſpired againſt him, and * ſmote him before the people *m*, and ſlew him, and reigned in his ſtead.

* Job 34: 26. Amos 7. 9:

l One of his chief Captains. *m* Openly and impudently: which he preſumed to do; either, becauſe he remembred that the promiſe of the Kingdom made to *Jehu*, was confined to the Fourth Generation, *chap*. 10. 30. which he obſerved to be now expired: or, becauſe he perceived that the people were generally diſaffected to their King, and favourable to his attempt.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the Throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and de reigned † a full month in Samaria.

* Chap. 10. 30.
* Matth. 1. 8, 9. *called* Ozias
† Heb. *a month of days*.

14 For Menahem the ſon of Gadi, went up from Tir-

zah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah *n*, and all that *were* therein, and the coaſts thereof from Tirzah *o*: becauſe they opened not *to him p*, therefore he ſmote *it*, *and* all * the women therein that were with child, he ript up *q*.

Chap: : 12;

n Either that *Tiphſah* mentioned 1 *Kings* 4: 24. or another City of that Name. *o* i. e. All the people dwelling between *Tirzah* and *Tiphſah*. *p* Becauſe they refuſed to open the Gates of their City to him, and to ſubmit to him as Conqueror. *q* That by this Example of Severity he might affright all the reſt of the People into Obedience.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* * Pul the king of Aſſyria *r* came againſt the land *ſ*; and Menahem gave *t* Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand *u*.

* 1 Chr: 5: 26: Iſa: 9: 1.

r Called by Heathen Authors *Pul Belochus*, who by the help of *Arbaces* the *Mede*, vanquiſhed *Sardanapalus* the laſt Monarch of *Aſſyria*, and tranſlated the Kingdom to *Chaldæa*, and was the firſt King of *Babylon* and *Aſſyria*; *Arbaces* being made King of the *Medes* and *Perſians*. *ſ* To wit, of *Iſrael*, as the Context ſhews. *t* i. e. Agreed or promiſed to give, as the next Verſe explains it. *u* That he might aſſiſt him againſt all that did or ſhould oppoſe him. By which it appears, that his Cruelty to *Tiphſah* was ſo far from eſtabliſhing him, as he expected, that it weakned and endangered him ſo far, that he was forced to call in a Foreign Prince to his Aid.

20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man *x* fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

† Heb. *cauſed to come forth.*

x i. e. Of each of thoſe wealthy *Iſraelites*. But as each of theſe were not equally Wealthy, ſo it is not probable that he taxed them equally. Others therefore render it, *to* or *for each man*, i. e. for every *Aſſyrian* Soldier: which Interpretation is favoured by the placing of the Words in the *Hebrew* Text, which differs from that in our Tranſlation.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his Fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with Argob, and Arieh ‖, and † with him fifty men of the Gileadites *y*: and he killed him, and reigned in his room.

† There were.

‖ Who might be either *Pekah*'s partners in this Treaſon: or, the Kings Courtiers or Officers, who were now ſlain with him. *y* Who aſſiſted him in the execution of his Treaſon.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, * Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

*Iſa: 7: 1:

28 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came * Tiglath-pileſer *z* king of Aſſyria, and took Ijon, and Abel-beth-maachah *a*, and Janoah *b*, and Kedeſh, and Hazor *c*, and Gilead *d*, and Galilee *e*, all the land of Naphtali, and carried them captive to Aſſyria.

* 1 Chr: 5: 26;

z Or, *Tiglath-pilneſer*, 2 *Chron.* 28, 20. called in Heathen Authors *Phulaſar*, or *Phul-Aſſur*, the Son of that *Pul* or *Phul* above, *v.* 9. *a* Of which ſee 1 *Kings* 15. 20. *b* A City of *Ephraim*, *Joſ.* 16. 6. *c* Two Cities of *Naphtali*, Joſ. 12: 22. and 19. 36. *d* All the Land beyond *Jordan*, which was nigher to the *Aſſyrian* than the reſt. *e* To wit, the upper *Galilee*, as may be gathered from the following Words, *all*, (or, even *all*) *the Land of Naphtali*: which ſeem to be added by way of explication or reſtriction, to ſhew what *Galilee* he meant, even the upper, in which *Naphtali*'s lot fell. See the Notes on *Iſa.* 9. 1.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him *f*, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah *g*.

f Which he did more eaſily effect, becauſe the people were enraged againſt *Pekah*, as the Man who by his Murder of King *Pekahiah* the Son of *Menahem*, whom the *Aſſyrian* Monarch ſet up and favoured, and by his unneceſſary War with *Ahaz*, had brought the *Aſſyrian* upon them, and cauſed the loſs of one half of that Kingdom. *g Queſt.* How could this be, when *Jotham* Reigned only 16 Years, below, *v.* 33? *Anſ.* The meaning is, That he began his Reign in the twentieth Year after the beninning of *Jothams* Reign; or, which is the ſame thing, in the fourth Year of *Ahaz*, Son of *Jotham*, as appears from *chap.* 16. 1. But the Sacred Writer, having not yet made mention of *Ahaz*, thought it more proper to number *Hoſhea*'s Years by *Jotham*, of whom he had ſpoken, than by *Ahaz*. Beſides, as *Jotham* did Reign divers Years in his Fathers Life, ſo might *Ahaz* in *Jothams* Life, and *Jotham* might for divers Reaſons (which it is needleſs here to enquire) reſign up the Adminiſtration of the Kingdom wholly into *Ahaz* his hands ſome Years before his Death, and therefore might be ſaid to Reign but 16 Years, though he lived longer.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began * Jotham the ſon of Uzziah king of Judah to reign.

* 2 Chr: 27: 1:

33 Five and twenty years old was he when he began to reign *h*, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

h To wit, properly and alone: for he had Reigned before this, as his Fathers Deputy and Vice-Roy.

34 And he did *that which was* right in the ſight of the LORD: he did according to all that his Father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gates of the Houſe of the LORD *i*.

i Not of the Temple properly ſo called; but of one of the Courts of the Temple, probably that which led to the King's Palace, 2 *Chron.* 23. 20. called alſo *the new gate.* Jer. 26. 10. and 36. 10.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In thoſe days *k* the LORD began to ſend *l* againſt Judah, * Rezin the king of Syria, and Pekah the ſon of Remaliah.)

* Iſa: 7: 1:

k i. e. Towards the end of *Jotham*'s Reign. *l* i. e. Diſpoſed their Hearts to unite their Forces together, and to make preparation for a war againſt *Judah*: which yet they did not execute till *Ahaz* his Reign.

38 And Jotham ſlept with his Fathers, and was buried with his Fathers in the city of David his Father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

Ahaz's Idolatry, 1—4. *Rezin King of Syria: and Pekah King of Iſrael war againſt him: he hireth Tiglath-Pileſer againſt them,* 5—9. *Ahaz goeth to Damaſcus to meet the King of Aſſyria, ſeeth an Altar: the Pattern whereof he ſends to Uriah, who maketh one like it at Jeruſalem: Ahaz ſacrificeth on it,* 18—16. *He ſpoileth the Temple: Hezekiah ſucceedeth him,* 17—20.

IN * the ſeventeenth year of Pekah *a* the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.

* 2 Chr: 28: 1:

a Of which ſee on *chap.* 15. 30.

2 Twenty years old *was* Ahaz when he began to reign *b*, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his Father.

b Of the Difficulty here ariſing, ſee the Notes on *chap.* 18. 2. to which it more properly belongs.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire *c*, according to the abominations of the heathen, whom the LORD caſt out from before the children of Iſrael.

c Either, 1. By way of Luſtration, to paſs haſtily thorow it, ſo as to be ſcorched, and, as it were, baptized with it: Or, 2. By way of Oblation, ſo as to be utterly conſumed, aud offered for a Burnt-offering, which was the practice of *Heathens*, and of ſome *Iſraelites*, in imitation of them; of which, ſee 2 *Kings* 21: 6. *Pſal.* 105. 36 *Jer.* 7. 31. which ſeems beſt to agree with 2 *Chron.* 28. 3. where it is ſaid, *he burnt his children.* i. e. ſome of them: firſt one, as is here noted, and afterwards others of them, as is there obſerved. Of theſe practices, ſee more on *Lev.* 18. 21. and *Deut.* 18. 10.

4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree *d*.

d After the manner of the *Heathens*; See on *Deut.* 12. 2. *Jer.* 2. 20. *Hoſea* 4. 13.

5 ¶ * Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him e*.

*Iſa: 7:

e Becauſe God of his own meer Grace, undertook their Protection, as he promiſed to do, and diſappointed the Hopes and Deſign of their Enemies: of which, ſee on *Iſa.* 7.

6 At that time Rezin king of Syria recovered Elath *f* to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

f i. e. Took it from the *Jews*, who had not long ſince taken it, *chap.* 14. 22. It lay in the land of *Edom*, upon the *Red Sea*, very conveniently for Navigation; of which, ſee on 1 *Kings* 9. 26.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying I *am* thy ſervant, and thy ſon *g* : come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael *h*, which riſe up againſt me.

g I yield my ſelf to thee, as thy Vaſſal, to ſerve and obey thee, and pay thee Tribute upon condition thou doſt aſſiſt me againſt my Enemies. *h* For though they were now gone from *Jeruſalem*, yet he juſtly concluded they would return again, and from time to time moleſt and vex him.

* Chap. 12:18.

8 And Ahaz * took the ſilver and the gold *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria.

† Heb. Dammeſek.

9 And the king of Aſſyria hearkened unto him : for the king of Aſſyria went up againſt † Damaſcus *i*, and took it, and carried *the people of* it captive *k* to Kir *l*, and ſlew Rezin.

i The *Metropolis* of the *Syrians*, and the Head of that Kingdom, *Iſa.* 7. 8. *k* As was propheſied, *Amos* 1: 5. *l* Not *Kir* of *Moab*, Iſa. 15: 1. but a part of *Media*, which then was ſubject to the King of *Aſſyria*.

10 ¶ And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria *m*, and ſaw an altar *n* that *was* at Damaſcus : and Aing Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

m To congratulate his Victory, and acknowledge his Favour and Help, and to beg the Countinuance of it. *n* Of an excellent Structure, upon which the *Syrians* uſed to offer to their Idols; ſee 2 *Chron.* 28: 23.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus *o*; ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus *p*.

o So he complied with the Kings Command againſt his own Conſcience, and againſt the expreſs Command of that great God, to whom the King, and he both, were ſubject. *p* He made haſte, and delayed not to do it, to pleaſe the King and advance himſelf.

12 And when the king was come from Damaſcus, the king ſaw the altar : and the king approached to the altar, and offered thereon *q*.

q To wit, a Sacrifice, and that not unto God, but unto the *Syrian* Idols, as appears from 2 *Chron.* 28. 23,24. to whom that Altar was appropriated. Whether he offered this by himſelf, or by a Prieſt, is not certain.

† Heb. which were his.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of † his peace-offerings *r* upon the altar.

r For the *Heathens*; and *Ahaz*, in imitation of them, offered the ſame ſorts of Offerings to their FalſeGods, which the *Iſraelites* did to the true, the Devil being noted to be Gods Ape in his Worſhip.

14 And he brought alſo the brazen altar *ſ* which *was* before the LORD *t*, from the fore-front of the houſe, from between the altar and the houſe of the LORD *u*, and put it on the north ſide of the altar *x*.

ſ Of Burnt-offerings, made by *Solomon*, and placed there by God's appointment. *t i. e.* From before the Lords Houſe ; See on *Lev.*1. 3. *u* Or rather, *from between* his *Altar*, &c. or, *that Altar*, &c. His new Altar was at firſt ſet below the Brazen Altar, and at a further diſtance from the Temple. This he took for a Diſparagement to his Altar ; and therefore moſt impiouſly & audaciouſly takes that away, and puts his in its place. *x* Or, *of that Altar* ; or *of* his *Altar*; as before. So he put Gods Altar out of its place and uſe.

* Exod. 29:39,40.

15 And king Ahaz commanded Urijah the prieſt, ſaying, upon the great altar *y* burn * the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice *z* : and the brazen altar ſhall be for me to enquire *by a*.

y i. e. This new Altar; which was greater than *Solomon*'s, either, in quantity, or in his eſtimation. *z* Whatſoever is offered to the true God, either in my Name (for poſſibly de did not yet utterly forſake God, but worſhipped Idols with him) or on the behalf of the People, ſhall be offered upon his new altar: Which he ſeems to preſcribe, not only to gratifie his own Humour, but alſo in deſign to diſcourage, and by degrees to extinguiſh the Worſhip of the True God: for he concluded, that the Worſhippers of God would never be willing to offer their Sacrifices upon his Altar. *a* That ſhall be reſerved for my proper uſe, *to enquire* by; i. e. at which I may *ſeek* God, or his favour, or *enquire* of his Will, to wit, by Sacrifices joined with Prayer, when I ſhall ſee fit. He ſaith only *to ſeek*, or *to enquire* ; not *ſeek the Lord*, or, *to enquire of the Lord*, as the Phraſe is more largely expreſſed elſewhere ; but he would not vouchſafe to mention the name of the Lord, whom he had ſo groſly forſaken and deſpiſed.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded *b*.

b Having once begun to debauch his Conſcience, he could not now make an honourable Retreat ; and therefore proceeds to execute all the King's Commands.

* 1 Kings 7:27,28.
* 1 Kings 7:23,25.

17 ¶ And king Ahaz cut off * the borders of the baſes, and removed the laver from off them, and took down the * ſea from off the brazen oxen that *were* under it, and put it upon a pavement of ſtones *c*.

c Which he did, either to expreſs his Contempt of them, or to render them Inconvenient for the uſes to which they had been deſigned; or to diſpoſe of them, or of the braſs of them, in ſome other place and way, as beſt ſuited with his fancy ; or *for the King of Aſſyria*, as it follows in the next Verſe.

18 And the covert for the ſabbath *d* that they had built in the houſe, and the kings entry without *e*, turned he from the houſe of the LORD, for the king of Aſſyria *f*.

d The form and uſe whereof is now unknown. It is generally underſtood of ſome Building, or Covert, either that where the Prieſts after their Weekly Courſe was ended, abode until the next Courſe came, and relieved them; which was done upon the Sabbath-day, ſee 2 *Kings* 11: 5, 7. or that in which the Guard, or Watchmen of the Temple, kept their ſtation ; or that under which the King uſed to ſit to hear Gods Word and ſee the Sacrifices; which is called, *the covert of the Sabbath*, becauſe the chief times in which the King uſed it for thoſe ends, was the Weekly Sabbath, and other ſolemn Days of Feaſting, or Faſting (which all come under the name of *Sabbaths* in the Old Teſtament) upon which the King uſed more certainly, and ſolemnly, to preſent himſelf before the Lord than at other times. *e* By which the King uſed to go from his Palace to the Temple; ſee on 1 *Kings* 10: 5, 12: *f i. e.* That he might ingratiate himſelf with the King of *Aſſyria*, by his publick Contempt and Rejection of that Religion which had been the only Partition-wall between the Kings of *Judah*, and other Kings; and which poſſibly the preſent King of *Aſſyria* did vehemently diſlike and hate ; and therefore required theſe things from *Ahaz*.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

Hoſhea King of Iſrael his wicked Reign : Being ſubdued by Shalmaneſer King of Aſſyria, he conſpireth againſt him with So King of Egypt : He is beſieged : taken Priſoner : and with all the People carried Captive to Aſſyria for their Sins, 1——23. *The ſtrange Nations tranſplanted into Samaria, are plagued with Lions : an Iſraelitiſh Prieſt is ſent to them : Whence followeth a mixture of Religions,* 24——41.

IN the twelfth year of Ahaz king of Judah, † began Hoſhea the ſon of Elah to reign *a* in Samaria, over Iſrael nine years *b*. † Heb. reigned.

a Queſt. How can this be true, ſeing it is ſaid, that he *reigned*, or *began to reign in Iſrael in the twentieth year of Jotham*, chap: 15: 30. which was the Fourth Year of *Ahaz*, as was there noted ? *Anſ.* He uſurped the Kingdom in *Ahaz* his Fourth Year; but either was not owned as King, by the generality of the People; or was not accepted and eſtabliſhed in his Kingdom by the *Aſſyrian*, till *Ahaz* his Twelfth Year : Or, in his eight firſt Years, he was only a Tributary Prince, and the King of *Aſſyria*'s Vice-Roy; and after that time he ſet up for himſelf, which drew the *Aſſyrian* upon him. *b* To wit, after his Confirmation and peaceable Poſſeſſion of his Kingdom : For in all, he reigned Seventeen, or Eighteen Years ; to wit, Twelve with *Ahaz*, who reigned Sixteen Years, and Six with *Hezekiah*, 2 *Kings* 18: 10.

2 And he did *that which was* evil in the ſight of the LORD, but not as the king of Iſrael that were before him *c*.

c For he neither worſhipped *Baal*, as many of his Predeceſſors did; nor compelled the People to Worſhip the Calves; one of them, that of *Dan*, being deſtroyed, or carried away before, as the *Hebrew* Writers affirm; nor, as ſome add, hindred thoſe by force, who were minded to go to *Jeruſalem* to worſhip. And yet, the meaſure of the *Iſraelites* ſins, being now full, vengeance comes upon them without remedy; Compare 2 *Kings* 23: 26.

3 ¶ Againſt him came up Shalmaneſer *d* king of Aſſyria, and Hoſhea became his ſervant, and † gave him ‖ preſents *e*. † Heb rendred. ‖ Or, tribute.

d The Son, or Succeſſor of *Tiglath-pileſer*. The ancient *Hebrew* Writers make him the ſame with *Sennacherib*, who Eight Years after this time, invaded the Kingdom of *Judah* ; See *chap.* 18: 10, 13. it being very frequent in the *Eaſtern* parts, for one man to be called by ſeveral Names, eſpecially by the People of ſeveral Countries. *Joſephus* affirms, that he met with his Name in the Annals of the *Tyrians*, which were extant in his days. He came againſt him, either becauſe he denied the Tribute which he had promiſed to pay ; or that he might make him Tributary. *e* Swore Fealty to him, and engaged to pay him a Tribute.

4 And the king of Aſſyria found conſpiracy in Hoſhea : for he had ſent meſſengers to So king of Egypt *f*, and brought no preſent to the king of Aſſyria, as *he had done* year by year : therefore the king of Aſſyria ſhut him up, and bound him in priſon *g*.

f By heathen Writers called *Sua*, or *Sabachus*, that by his Aſſiſtance he might ſhake off the Yoke of the King of *Aſſyria* ; who now was, and for many Years had been the King of *Egypt*'s Rival; See 2 *Kings* 18. 21. *Jer*: 37: 5. *g* To wit, after he had come up againſt him, and taken him, with *Samaria* ; the particular Relation whereof here follows.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 ¶ * In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *h*. * Chap 18: 10.

h This is added, to diſtinguiſh this place from the former, which was either in *Aſſyria*, or in the mountainous and leſs inhabited parts of *Media.* Hither he carried them, partly to repleniſh his own Country; and partly, becauſe theſe places were at ſo great a diſtance from *Canaan*, that this would cut off all Hopes and Thoughts of returning to their own Country.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods:

8 And walked in the ſtatutes of the heathen *i* (whom the LORD had caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made *k*.

i i. e. According to the Laws and Cuſtoms of the Heathen, in the Worſhip of their *Baals*, and other of their ſins. *k i. e.* Which the Kings of *Iſrael* had ordained concerning the Worſhip of the Calves, and againſt their going up to *Jeruſalem* to worſhip

9 And the children of Iſrael did ſecretly *thoſe* things that were not right, againſt the LORD *l* their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city *m*.

l This belongs, either, 1. To their groſs Idolatries, and other abominable Practices, which they were aſhamed to own before others; Compare *Ezek*: 8: 12. Or, 2. To the Worſhip of Calves; And ſo the Words are otherwiſe rendered, and that agreeably to the *Hebrew* Text; *they cloaked*, or *diſguiſed*, or *covered things that were not right againſt*, or *before*, or *towards the Lord*: i. e. They covered their Idolatrous Worſhip of the Calves, with fair Pretences of neceſſity the Two Kingdoms being now divided, and at enmity; and of their honeſt intention of ſerving the True God, and retaining the ſubſtance of the *Jewiſh* Religion, from which they alledged, that they differed only in Circumſtances of Worſhip. *m* In all parts and places, both in Cities, and in the Country; yea, in the moſt uninhabited and neglected parts, where few or none dwell, beſide the Watchmen, who are left there in Towers, to preſerve the Cattel and Fruits of the Earth, or to give notice of the approach of Enemies.

† Heb. *ſtatues.*
* Exod: 34 13. Deut: 16. 21.
* Deut. 12. 2.

10 And they ſet them up † images and * groves in every * high hill, and under every green tree:

11 And there they burnt incenſe in all the high places, as *did* the heathen *n* whom the LORD carried away before them *o*; and wrought wicked things to provoke the LORD to anger *p*.

n Not only to the Lord, which was practiſed and tolerated, ſometimes in the Kingdom of *Judah*; but alſo to the Idols or *Baals* of the Heathen. *o* For the ſame ſins; by whoſe Example they ſhould have taken warning. *p i. e.* In deſpight and contempt of God, and his Authority and Command, as the next Verſe ſhews.

*Exod: 20 3.4. Deut: 5: 7, 8.
* Deut. 4: 19
† Heb *by the hand of all.*
* 1 Sam. 9: 9.
* Jer: 18: 11: & 25: 5: & 35: 15.

12 For they ſerved idols *, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael *q*, and againſt Judah † by all the prophets, *and by* all * the ſeers *r*, ſaying, * Turn ye from your evil ways, and keep my commandments, *and* my ſtatutes, according to all the law which I commanded your fathers *s*, and which I ſent to you by my ſervants the prophets.

q Diſowned, and gave Teſtimony againſt their falſe Worſhip, which they would faſten upon him, and againſt all their Impieties. *r* To whom he declared his Mind, by extraordinary Revelations and Viſions, and by whom he publiſhed it to you bearing Witneſs from Heaven to their Doctrine, by eminent and glorious Miracles. *s* Whereby he accuſeth them of Partiality, that they obſerved only thoſe Laws of God which they might ſafely keep and lived in the conſtant Breach of others, which their Kings forbad them to obſerve.

* Deut. 31: 27.

14 Notwithſtanding, they would not hear, but * hardened their necks *t* like to the neck of their fathers, that did not believe in the LORD their God.

t i. e. Refuſed to ſubmit their Neck to the Yoke of Gods Precepts. A Metaphor from ſtubborn Oxen, that make their Necks hard, or ſtiff, and will not bow to the Yoke; ſee on *Deut*: 31: 27.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, & his teſtimonies which he teſtified againſt them, and they followed vanity *u*, & became vain *x*, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

u i. e. Idols; oft ſo called, becauſe of their nothingneſs, impotency, and unprofitableneſs; and to ſhew the folly and madneſs of Idolaters. *x* By the long Worſhip of Idols, they were made like them, vain, ſottiſh, and ſenſeleſs Creatures.

* Exod. 32: 8. 1 Kings 12: 28.
* 1 Kings 14: 15, 23: & 16: 33.
* 1 Kings 16: 31. & 22. 53.
Ch. 11: 18.
* Lev: 18. 21.
Ch. 16: 3.

16 And they left all the commandments of the LORD *y* their God, and * made them molten images, *even* two calves, and made a * grove, and worſhipped all the hoſt of heaven *z*, and ſerved * Baal.

y They grew worſe and worſe; from a partial Diſobedience to ſome of God's Laws, they fell by degrees to a total Apoſtacy from all of them. *z* The Stars, as *Saturn, Jupiter, Mars, Venus*, &c. See *Deut.* 4: 19.

17 And they * cauſed their ſons and their daughters to paſs through the fire, and uſed divination, and inchantments, and ſold themſelves to do evil *a* in the ſight of the LORD, to provoke him to anger.

a Of which Phraſe, ſee on 1 *Kings* 21: 21.

* 1 Kings 11. 13.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight *b*: there was none left * but the tribe of Judah only *c*.

b i. e. Out of *Canaan*, the only place of Gods ſolemn Worſhip, and gracious Preſence; or, out of his Church. *c* And the greateſt part of the Tribe of *Benjamin*, and thoſe of the Tribes of *Simeon* and *Levi* who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: See of this Phraſe on 1 *Kings* 11: 13.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made *d*.

d Judah's Idolatry and Wickedneſs is here remembred, as an aggravation of the ſin of the *Iſraelites*, which was not only evil in it ſelf, but ſcandalous, and miſchievous to their Neighbours, who by their Examples were inſtructed in their wicked Arts, and provoked to an Imitation of them; See *Hoſhea* 4. 15. and compare *Matth.* 18. 7.

20 And the LORD rejected all the ſeed of Iſrael *e*, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

e i. e. All the Kingdom, or Tribes of *Iſrael*: firſt, one part of them, *chap.* 15. 29. and now the reſt. But this extends not to every individual Perſon of theſe Tribes; for many of them removed into the Kingdom of *Judah*, and were aſſociated with them, as appears from 2 *Chron.* 11. 16. and many other places.

* 1 Kings 11. 11, 31.
* 1 Kings 12. 20, 28.

21 For * he rent Iſrael from the houſe of David, and * they made Jeroboam the ſon of Nebat king *f*, and Jeroboam drave Iſrael from following the LORD *g*, and made them ſin a great ſin *h*.

f Which Action is here aſcribed to the People, becauſe they would not tarry till God, by his Providence, had inveſted *Jeroboam* with the Kingdom which he had promiſed him; but raſhly, and unthankfully, and rebelliouſly, roſe up againſt the Houſe of *David*, to which they had ſuch great Obligations; and ſet him upon the Throne without Gods leave or advice. *g* He not only diſſwaded, but kept them by force from Gods Worſhip at *Jeruſalem*, the only place appointed for it. *h* So the Worſhip of the Calves is called, to meet with that idle Conceit of the *Iſraelites*, who eſteemed it a ſmall ſin, eſpecially when they were forced to it by ſevere Penalties; which yet he ſhews did not excuſe it from being a ſin, and a *great ſin* too.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them *i*:

i But willingly and reſolutely followed the wicked Examples and Commands of their Kings, though contrary to God's expreſs Commands.

23 Until the LORD removed Iſrael out of his ſight *k*, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

k They continued to the laſt, obſtinate and incorrigible under all the Inſtructions and Corrections which God ſent to them; and therefore were moſt juſtly given up by God into this dreadful Captivity; which all this foregoing Diſcourſe was deſigned to prove.

24 ¶ And the king of Aſſyria *l* brought *men* from Babylon *m*, and from Cuthah, and from Ana, and from Hamath, and from Sepharvaim *n*, and placed *them* in the cities of Samaria, Inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

l Either *Shalmanezer*, or rather his Son and Succeſſor, *Eſarhaddon*, Ezra 4. 2. becauſe this was a work of ſome time; and as his Father had projected, & poſſibly began this; ſo he executed or finiſhed it: whence it is aſcribed to him rather than to his Father. *m* Which then was ſubject to the *Aſſyrian* Monarch; but a few years after revolted from him, & ſet up another King; as appears both from Sacred & Prophane Hiſtories. *n* Several places then in his Dominion.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD ‖; therefore *o* the LORD ſent lions among them, which ſlew *ſome* of them.

‖ They did not acknowledge, nor worſhip God in any ſort. *o* For this groſs Neglect, & contempt of God, which was contrary to the Principles & Practices of the Heathens, who uſed to worſhip the Gods of the Nations where they lived, and gave that honour to their falſe gods, which here they denied to the true. Hereby alſo God aſſerted his own Right and Soveraignty over that Land, and made them to underſtand, that neither the *Iſraelites* were caſt out, nor they brought into that Land by their Valour, or Strength, but by God's Providence, who as he had caſt the *Iſraelites* out for their neglect of Gods ſervice; ſo both could, and would in his due time, turn them out alſo, if they were guilty of the ſame ſins.

26 Wherefore they ſpake *p* to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land *q*: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

p i. e. They wrote, or ſent Meſſengers to him for relief. *q* They ſuppoſed the true God to be like one of their Topical Deities, who had their particular Countries and Provinces allotted to them.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts *r*, whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

r i. e. One of the chief of the Prieſts, with others, to be under his Inſpection and Direction, as may be gathered from the following words; where it is ſaid of the ſame Perſon, or Perſons, *let them go*, &c. and then, *let him teach*, &c. Nor is it probable, that one Prieſt could ſuffice for the inſtruction of the Inhabitants of ſo many and diſtant parts.

28 Then one of the Prieſts whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they ſhould fear the LORD *ſ*.

ſ i. e. The manner of Gods Worſhip, as it was practiſed in *Iſrael*; as may be gathered both from the Quality of this Perſon, who was an *Iſraelitiſh* Prieſt; and from the place of his Reſidence, *Bethel*, a place infamous for the Worſhip of the Calves, and from the manner of their making Prieſts by this man's Direction, *ver*: 32.

29 Howbeit, every nation made gods of their own *t*, and put *them* in the houſes of the high places, which the Samaritans *u* had made, every nation in their cities wherein they dwelt.

t Or, *worſhiped* (as that *Verb* is ſometimes uſed; of which, ſee *Exod*: 32:35.) *i. e.* thoſe whom they worſhipped in the places from whence they came, whoſe names here follow. *u i. e.* The former People, or Inhabitants, not of the City, but of the Kingdom of *Samaria*.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places *x*, which ſacrificed for them *y* in the houſes of the high places.

x See the Notes on 1 *Kings* 12:31. *y* To wit, unto the true God: For as to the Worſhip of their own Gods, they needed no Inſtruction, and would not permit a Perſon of another Religion to miniſter therein.

* Zeph. 1.5

|| Or, who carried them away from thence.

33 * They feared the LORD *z*, and ſerved their own gods, after the manner of the nations || whom they carried away from thence *a*.

z They worſhipped God externally in that way which the *Iſraelites* uſed. *a* Theſe words belong, either, 1. To both the foregoing Branches, and to the *Iſraelites*; and then the ſenſe is, They trode in the ſteps of their Predeceſſors, the *Iſraelites* (who, in regard of their ſeveral Tribes, are both here and elſewhere, called *Nations*) who did, many of them, worſhip both God in their Calves, and *Baal* too. Or, 2. To the laſt Branch only; but then the Words muſt be otherwiſe rendred; *they ſerved their own Gods, after the manner of the Nations from which they brought*, or *carried them*, or *from whence they* (theſe new Inhabitants) *were* brought; *i. e.* each of them ſerved the god of the Country or Place whence he was brought, as is related above, *ver*:30,31. But theſe Nations could not ſo properly be ſaid to be *carried away*, or to be *carried away captive* (as this *Hebrew* word ſignifies) as the *Iſraelites*; and therefore the former Interpretation ſeems more proper.

* Gen. 32. 28. & 35. 10.

34 Unto this day they *b* do after the former manners: they fear not the LORD *c*, neither do they after their ſtatutes *d*, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob *e*, * whom he named Iſrael *f*.

b Either, 1. the *Samaritans*, whoſe Religion he hath hitherto been deſcribing, and to the deſcription whereof he returns, *ver*. 41. So the following Verſes are a Digreſſion, wherein he deſigns only to take an occaſion to compare them with the *Iſraelites*, and to aggravate the ſins of the *Iſraelites* above theirs, which he doth, *ver*: 35, &c. and then returns to the former Deſcription, *ver*: 41. Or rather, 2. The *Iſraelites*, who are the principal Subjects of this whole Diſcourſe; and of whom he unqueſtionably ſpeaks, *ver*: 35. and thence to *ver*: 41. of whom alſo the laſt words of *ver*: 33. are to be underſtood; and from thence he takes an occaſion to return to his main buſineſs, to relate, and aggravate the ſins of *Iſrael*; and thereby to juſtifie his ſevere proceedings againſt them, to all the World. So the ſenſe of the place is this; As the *Iſraelites* before their Captivity, gave theſe Nations an ill Example, in ſerving the Lord, and *Baal* together; ſo, or *after their former manner, they do unto this day*, in the land of their Captivity. *c* Though they pretended to fear, and ſerve both the Lord & Idols, yet in truth they did not, and do not fear or worſhip the Lord, but their own Calves, or other vain Inventions: and God will not accept that mongrel and falſe Worſhip, which they pretend to give to the true God. Or, this may intimate, that the *Iſraelites* were worſe than their Succeſſors, becauſe theſe feared the Lord, and Idols too; but they did quite caſt off the Fear and Worſhip of God in their Captivity, and wholly degenerated into Heatheniſh Idolatry. *d i. e.* Gods Law delivered to their Fathers, and to them, as their Inheritance, *Pſal*: 119:111. This is alledged as an Evidence, that they did not fear the Lord, whatſoever they pretended, becauſe they lived in the conſtant breach of his ſtatutes. *e i. e.* Themſelves: the Nown put for the Pronoun; which is uſual among the *Hebrews*. *f* A Name, ſignifying his ſpecial Intereſt in God, and Power with him, which was given to him, not only for himſelf, but for his Poſterity alſo, whom God frequently honours with that Name. And by this great favour he aggravates their ſin.

* Judg 6. 10.

35 With whom the LORD had made a covenant *g*, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them:

g Containing many precious Promiſes, upon the Condition here following: ſee *Gen*. 17. 7. *Exod*: 19: 5. and 24. 7.

36 But the LORD who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods:

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God *h* ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies *i*.

h i. e. God alone, as the whole Context ſhews. *i* And therefore you have no pretence of need to go to other gods for relief.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So *k* theſe nations *l* feared the LORD, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

k i. e. In like manner, and after their Example. *l* Who came in their ſtead.

CHAP. XVIII.

Hezekiah King over Judah his good Reign: He is not afraid of the King of Aſſyria: and overcometh the Philiſtines, 1 —— 8 *Samaria is carried away Captive by Salmanaſer King of Aſſyria: for their ſins,* 9--12. *Sennacherib invadeth Judah: and Hezekiah payeth him Tribute,* 13--16. *Rabſhakeh ſent by Sennacherib, revileth Hezekiah: Blaſphemeth God: and ſtirreth up the People to mutiny: which is told the King,* 17 —— 37.

NOw it came to paſs in the third year *a* of Hoſhea ſon of Elah king of Iſrael, *that* * Hezekiah the ſon of Ahaz king of Judah began to reign. * 2 Chron. 28: 27: & 29: 1. *He is called* Ezekias, Mat. 1.9.

a In the third of thoſe nine years mentioned, *chap*. 17. 1. of which ſee there. See below *ver*. 10.

2 Twenty and five years old was he when he began to reign *b*, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi *c*, the daughter of Zachariah.

b How is this credible? For then *Ahaz*, who lived but Six and Thirty Years, *chap* 19:2. muſt beget *Hezekiah* at the Eleventh Year of his Age. *Anſ*: 1. There are ſome like Inſtances mentioned by credible Authors; which theſe very Men will not deny, who are ſo ready to quarrel with the holy Scriptures for ſuch matters. 2. This being the confeſſed Cuſtom of Sacred, and other Writers, in the numbring of Years, ſometimes to omit, and ſometimes to add thoſe which are imperfect, or unfiniſhed: And ſo *Ahaz* might be near One & Twenty Years old when he began to Reign, and near Seventeen Years older when he died: And on the other ſide, *Hezekiah*, when he began to Reign, might be only Four and Twenty years old compleat, and but entred into his Five & twenty Year. —— And thus *Ahaz* might be between Thirteen & Fourteen Years old, when he got *Hezekiah*; which is not at all ſtrange, eſpecially in that Nation to which God had promiſed a ſingular degree of Fruitfulneſs, and in that Houſe of *David* to which God had made ſo many, and ſuch great promiſes. 3. It is not certain that *Ahaz* lived only Thirty ſix Years, for thoſe Sixteen years which he Reigned, *Chap*. 16. 2. may be computed, not from the firſt beginning of his Reign, when he Reigned with his Father; (of which, ſee the Notes on *Chap*. 15. 30.) which was at the Twentieth Year of his Age, but from the beginning of his Reign alone. 4. Some affirm, That *Hezekiah* was not the Natural, but only the Legal Son and Succeſſor of *Ahaz*: for the name of *Son* is given in Scripture to ſuch Perſons: as 1 *Chron*, 3. 16. comp. with 2 *Kings* 24. 17. *Matth*. 1. 12. compare with *Jer*. 22. 30. and to Adopted Sons, *Act*. 7. 21. *Heb*. 11. 24. And to Sons in Law, 1 *Sam*. 24. 16. and 26. 17. *Luk*. 3. 23. Any of theſe Solutions are far more credible to any Man of common Prudence, than that theſe Sacred Books, whoſe Divine Original hath been ſo fully evidenced both by God and Men, are but the Fictions and Contrivances of a baſe Impoſtor. And if none of theſe Solutions were ſufficient it is abſurd to conclude, That a true Reſolution cannot be found, becauſe it is not yet found; becauſe it is manifeſt, That many difficulties both in Scripture, and in the Arts, which were formerly judged Inſoluble, have been cleared in later Times; and therefore we may juſtly expect the Reſolution of other Difficulties, which may be though not yet fully explained. *c* Or, *Abiah*, 2 *Chron*. 29. 1.

3 And he did *that which was* right in the ſight of the LORD, according to all that which David his father did.

4 ¶ * He removed the high places *d*, and brake the † images, and cut down the groves, and brake in pieces the * brazen ſerpent that Moſes had made *e*: for unto thoſe days the children of Iſrael did burn incenſe to it *f*, and he called it Nehuſhtan *g*. * 2 Chron. 31. 1. † Heb. *Statues*. * Numb. 21: 9.

d i. e. The moſt of them, or ſuch as the People moſt frequented: for all were not taken away, *Chap* 23. 13, 14. And this he attempted to do, notwithſtanding the Peoples great and conſtant Affection to them; partly, becauſe he had more Zeal and Courage than his Predeceſſors: and Partly, becauſe the dreadful Judgments of God upon the Kingdom of *Iſrael* for their Superſtition and Idolatry, had made the People of *Judah* more pliable to the Commands of God, and of their good King. *e* By Gods Command to be an Ordinance or Mean for the conveyance of Gods Bleſſing to the People: which therefore had been hitherto kept as a Memorial of Gods Mercy; but being now commonly abuſed to Superſtition, was deſtroyed. *f* Not doubtleſs as to a God, but only as to an Inſtrument and Token of Gods Mercy, by and through which, their Adoration was directed to God, and given to that only for Gods ſake. *g i. e.* He ſaid, This Serpent, howſoever formerly honoured, and uſed by God as a ſign of his Grace, yet now it is nothing but a piece of Braſs, which can do you neither Good nor Hurt; and therefore is no fit object for your Worſhip.

5 He truſted in the LORD God of Iſrael *h*, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him *i*.

h Without calling in Foreign & Heatheniſh Succours to ſtabliſh or help him; which his Father *Ahaz* did; *Chap*. 16. 7 and *Iſa*. 7. and before him *Aſa*, 1 *Kings* 15. 18, 19. with reflection upon whom this ſeems to be noted. *i* To wit, of the Kings of *Judah* only; for *David* and *Solomon* were Kings of all *Iſrael*. *Object*. The like is ſaid of *Joſiah*, *Chap*. 23. 25. *Anſw*, Each of them excelled the other in ſeveral qualities or Actions: *Hezekiah* in this, That he fell upon this Work with great Expedition, even in the beginning of his Reign, which *Joſiah* did not, *Chap.* 23. and with no leſs Reſolution, undertaking to do that which none of his Predeceſſors durſt do, even to remove the High Places, wherein *Joſiah* did only follow his Example; *Chap.* 22. 1, 3.

† Heb. *from after him.*

6 For he clave to the LORD, *and* departed not † from following him *k*, but kept his commandments which the LORD commanded Moſes.

k In the general Courſe of his Life, and eſpecially in the matters of Gods Worſhip.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria *l*, and ſerved him not.

l He ſhook off that Yoke of Subjection and Tribute, to which his Father had wickedly ſubmitted, *Chap.* 16. 7. and reaſſumed that full & independent Soveraignty which God had ſetled in the Houſe of *David*, which *Ahaz* could not alienate further, than for his own time. And *Hezekiah*'s Caſe differs much from that of *Zedekiah*, who is blamed for Rebellion againſt the King of *Babylon*, both becauſe he had ingaged himſelf to him by a ſolemn Oath and Covenant, which we do not read of *Ahaz*; and becauſe he broke the Covenant which he himſelf had made; and becauſe God had actually given the Dominion of his own Land and People to the King of *Babylon*, and commanded both *Zedekiah* and his People to ſubmit to him. And whereas *Hezekiah* is here ſaid to *Rebel*; that Word implies, only a defection from that Subjection which had been profeſſed and performed to another; which ſometimes may be juſtly done, and ſometimes may not: and therefore that Word doth not neceſſarily prove this Action to be a Sin. And theſe Words, *he rebelled, &c.* are explained by the next following Words, *and he ſerved him not.* And that it was not a Sin in him, ſeems moſt probable, becauſe God did own, and aſſiſt him therein; and did not at all reprove him for it, in that Meſſage which he ſent to him by *Iſaiah* about this matter, *Chap.* 19. 20, *&c.* nor afterwards, though he did particularly reprove him for that which might ſeem a leſs Fault, for his Vain glory, and Oſtenation, 2 *Chron.* 32. 25, 26. For what he ſaith, *I have offended*; ſee on *ver.* 14.

* Iſa. 14. 29.
† Heb. *Azzah.*

8 He * ſmote the Philiſtines *m even* unto † Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city *n*.

m And recovered from them what his Father had loſt, 2 *Chron.* 28. 18. and more. *n* Of which Phraſe, ſee on *Chap.* 17. 9.

* Chap. 17. 3.

9 ¶ And it * came to paſs in the fourth year of king Hezekiah, (which *was* the ſeventh year of Hoſhea *o* ſon of Elah king of Iſrael) *that* Shalmanezer king of Aſſyria came up againſt Samaria, and beſieged it.

o The Seventh of thoſe Nine Years expreſſed, *Chap.* 17. 1.

* Chap. 17. 6.

10 And at the end of three years *p* they took it, *even* in the ſixth year of Hekekiah (that *is* * the ninth year of Hoſhea king of Iſrael) Samaria was taken.

p To wit, of the Siege; *i. e.* In the Third Year, as this Phraſe is uſed, *Deut.* 14. 28. *Joſh.* 9. 16. 17. *Jer.* 34. 14. comp. with *Exod.* 21. 2.

* 1 Chro. 5. 26.

11 And the king of Aſſyria did carry away Iſrael into Aſſyria, and put them * in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *q*:

q Of which ſee above on *Chap.* 17. 6.

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the LORD commanded *r*, and would not hear them, nor do them.

r They began with one Sin, the Worſhip of the Calves; but from thence they were led by degrees into the Violation of all the other Commands: although indeed, that one Sin made them in ſome ſort guilty of the Breach of the whole Law, *Jam.* 2. 10.

* 2 Chro. 32. 1. Iſa. 36. 1.
† Heb. *Sanherib.*

13 ¶ Now * in the fourteenth year of king Hezekiah did † Sennacherib king of Aſſyria *s* come up againſt all the fenced cities of Judah, and took them *t*.

s The Son or Succeſſor of *Salmaneſſer*. *i. e.* Againſt many of them: univerſal Particles being frequently ſo uſed both in Scripture, and other Authors; for that all were not taken, appears from *Chap.* 19. 8. And this Succeſs God gave him; partly, to lift him up to his own greater and more ſhameful Deſtruction: partly, to humble and chaſtiſe his own People for their manifold ſins, & afterwards to raiſe them up with more comfort, and glory: and partly, to gain an eminent opportunity to advance his own Honour and Service, by that miraculous Deliverance which he deſigned for his People.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended *u*, return from me: that which thou putteſt on me, will I bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

t To wit, againſt thee; *i. e.* I have given thee occaſion of Warring againſt me, whereof I now repent. Or, his ill Succeſs might make him think that he had ſinned againſt God in this Action, and might make him willing to ſubmit to him, though God graciouſly prevented it. *u* Of which ſee on *Exod.* 25, 39.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD; and *from* the pillars, which Hezekiah king of Judah had overlaid *x*, and gave † it to the king of Aſſyria.

† Heb. *them.*

x So repairing the injury which his Father had done to them, and puting them into the ſame condition in which *Solomon* left them, 1 *Kings* 6. 32.

17 And the king of Aſſyria ſent *y* Tartan, and Rabſaris, and Rabſhakeh from Lachiſh to king Hezekiah, with a † great hoſt againſt Jeruſalem; and they went up, and came to Jeruſalem: and when they were come up, they came and ſtood * by the conduit of the upper pool, which *is* in the high-way of the fullers field.

† Heb. *heavy.*
* Iſa. 7. 3.

y Having received the money, upon which he agreed to depart from *Hezekiah* and his Land, *ver.* 16. He breaks his faith with *Hezekiah*, thereby juſtifying *Hezekiahs* Rebellion, and preparing the way for his own approaching Deſtruction.

18 And when they had called to the king *z*, there came out to them Eliakim the ſon of Hilkiah *a*, which *was* over the houſhold *b*, and Shebna the ‖ ſcribe *c*, and Joah the ſon of Aſaph the recorder.

‖ Or, *Secretary.*

z *i. e.* Sent a Meſſage to him, to come, or ſend to Treat with them. *a* Of whom ſee, *Iſa.* 22. 20, &c. *b* *Heb. over the houſe*; either of God: or rather, of the King here mentioned; as appears from *Iſa.* 22. *c* So called to diſtinguiſh him from another *Shebna* who *was over the houſe*, *Iſa.* 22. 15.

19 And Rabſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria What confidence *is* this wherein thou truſteſt?

20 Thou ‖ ſayeſt *d* (but *e they are but* † vain words *f*) ‖ *I have* counſel and ſtrength for the war *g*: now on whom doſt thou truſt *h*, that thou rebelleſt againſt me?

‖ Or, *talkeſt.*
† Heb. *word of the lips.*
‖ Or, *but counſel and ſtrength.* are for War.

d Either to thy People, to encourage them: or rather, within thy ſelf. *e* Or, *ſurely*: or, *only*. *f* *Words of the Lips*, *i. e.* vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou ſpeakeſt this againſt thy own knowledge. *g* *Counſel* to contrive, *ſtrength* or *courage* to execute: which two things are of greateſt neceſſity and uſe for War. But the words are, and may rendred otherwiſe; either thus, *thou ſpeakeſt ſurely words of the lips*; *i. e.* Thou encourageſt thy ſelf, and thy people with talk, and words; *but counſel and ſtrength* are *for War*, are neceſſary for thy Defence: neither of which thou haſt within thy ſelf, but muſt ſeek them from others: and where wilt'ſt thou find them? *on whom* (as it follows) *doſt thou truſt*? Or thus, *thou ſayeſt*, I have *the word of my lips*. (Either, 1. Words wherewith to pray to God for help. Or, 2. Eloquence, to encourage my Soldiers and People) *counſel* and *ſtrength for war*, *i. e.* I am furniſhed with all things neceſſary for my Defence. *h* Seing it is apparent thou haſt not ſtrength of thy own, from whom doſt thou expect ſuccours?

21 Now behold, thou † truſteſt upon the ſtaff of this bruiſed reed *i*, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it *k*: ſo is Pharaoh king of Egypt unto all that truſt on him *l*.

† Heb. *truſteſt thee.*

i He calls *Egypt* a *Reed*, with alluſion to the Reeds wherewith the Banks of *Nilus* were full; and *Bruiſed*, to note their weakneſs and inſufficiency to ſupport him. Comp. *Ezek.* 29. 6, 7. *k* By ſome of the fragments into which it will be broken. *l* Doing them no good, but much hurt.

22 But if ye ſay unto me, We truſt in the LORD our God; *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away *m*, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

m Thereby robbing him of that Worſhip and Service which he had in thoſe places. Thus boldly he ſpeaks of theſe things which he underſtood not, judging of the great God, by their falſe & petty gods; and judging of God's Worſhip according to the vain fancies of the *Heathens*, who meaſured Piety by the multitude of Altars.

23 Now therefore, I pray thee, give ‖ pledges to my lord *n* the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

‖ Or, *Hoſtages.*

n *i. e.* Give him Hoſtages to ſecure him from thy future Rebellion, and he will depart from thee. Or rather, *contend with my Lord in battel*: Seing thou haſt counſel and ſtrength for War, do not lie lurking in thy ſtrong hold, but come out into the open Field, and let us try for Maſtery: and whereas thou may'ſt pretend thou wanteſt Horſes to fight with me, if thou wiltſt accept of my Challenge, I will furniſh the with 2000 Horſes, if thou haſt Riders for them; as it here follows.

24 How then wilt thou turn away the face of one captain *o* of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

o How wiltſt thou force him to turn his back to thee, and flee away from thee?

25 Am I now come up without the LORD *p* againſt this place to deſtroy it? The LORD ſaid unto me *q*, Go up againſt this land, and deſtroy it.

p Without his Conſent and Commiſſion? *q* To wit, by ſecret Inſpiration; or, by his Providence. But indeed, he neither owned God's Word, nor regarded his Providence; but he forged this, to ſtrike a terror into *Hezekiah* and the People.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rabſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall *r*.

r Upon which theſe Officers ſtood; not being willing to put themſelves into the power of ſuch a Barbarous and Perfidious Enemy, by going out of the City.

27 But Rabſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? Hath he not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink † their own piſs *s* with you?

† Heb. *the water of their feet.*

s To tell them to what Extremities and Miſeries he will force them.

28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language *t*, and ſpake, ſaying, Hear the word of the great King, the King of Aſſyria.

t That he might affright the People into a compliance with him, which he perceived *Eliakim* and his Brethren endeavour to prevent.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this city ſhall not be delivered into the hand of the King of Aſſyria.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, || † Make *an agreement* with me by a preſent *u*, and come out to me, and *then* eat ye every man of his own vine *x*, and every one of his fig-tree, and drink ye every one the waters of his || ciſtern:

|| Or, ſeek my favour. † Heb. Make with me a bleſſing. || Or, pit.

u To redeem your ſelves from all the Calamities of a cloſe Siege, and that Death which certainly will follow on them. Or, *procure*, or *purchaſe a Bleſſing from me*; *i. e.* a bleſſed Peace; whereby you may be delivered out of your diſtreſſed and curſed condition, and receive from me the Bleſſings of Protection and Proviſion, which your King cannot give you. *x* Upon theſe terms, I will give you no diſturbance; but quietly ſuffer each of you to enjoy his own Poſſeſſions.

32 Until I come and take you away to a land like your own land *y*, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he || perſwadeth you, ſaying, The LORD will deliver us.

|| Or, deceiveth.

y i. e. A fruitful and pleaſant Land. Becauſe he could not conceal from them his intentions of tranſplanting them into another Land, which he had already diſcovered in his dealing with the *Iſraelites*, and other Nations; he aſſures them, they ſhall be no loſers by it; and ſhall only change their place, but not their condition and comforts; which they ſhould enjoy in that Land, no leſs than in their own.

33 * Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria

* Iſa. 10.

34 Where *are* the gods of Hamath, and of Arpad *z*? where *are* the gods of Sepharvaim *a*, Hena, and Ivah *b*? have they *c* delivered Samaria out of mine hand?

z Of which ſee *Jer.* 49. 23. *a* Of which ſee *Chap.* 17. 24. *b* The names, either 1. of Idol-gods. But why ſhould only theſe two be named, and not the gods of the other places here mentioned? Or rather, 2. of Cities or Countries, as is manifeſt from *Chap.* 19. 13. where thoſe words are repeated among other places, whoſe Kings are there mentioned, and where they are rendred, *of Henah and Ivah*, as they ſhould be here alſo, the words in the *Hebrew* being the very ſame. *c i. e.* Either the gods here mentioned, which together with other Idols, were Worſhipped in *Samaria*. Or, 2. Their gods; which is eaſily underſtood from the foregoing words.

35 Who *are* they among all the gods of the countries, that have delivered their countrey out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people *d* held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not *e*.

d i. e. Either theſe Three Men, this Word being ſometimes uſed of a very few men, as 1 *Sam.* 9. 24. Or rather, *the people* that were with them *upon the wall*, *v.* 26. to whom he ſpake, and from whom he expected an anſwer. *e* Which was wiſely ordered; partly, leſt by their words they ſhould either betray their Fears, or provoke their Enemies to greater Injuries or Blaſphemies; or give them ſome advantage or direction for their further Proceedings: and partly, that by this Inſtance of Obedience and Calmneſs, he might ſee the reſolution of the People to cleave unto their King; and the vanity of his Attempts to ſeduce them to a defection from him.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah * with *their* clothes rent, and told him the words of Rabſhakeh.

* Iſa. 36.

C H A P. XIX.

Hezekiah acquainteth Iſaiah the Prophet with the Blaſphemies of Rabſhakeh: he promiſeth deliverance from the Lord, 1——7. *Sennacherib is forced to march againſt the Moors: ſendeth blaſphemous Letters to Hezekiah.* 8——13. *His Prayer,* 14——19. *Iſaiah prophecieth the Deſtruction of Sennacherib and good of Zion,* 20——34. *The ſame night an Angel ſlayeth the Aſſyrians: Sennacherib is murdered at Nineveh by his own Sons,* 35——37.

* Iſa. 37. 1.

AND * it came to paſs, when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, to * Iſaiah the prophet, the ſon of Amos.

* Luke 3. 4. called Eſaias.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke *a*, and || blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth *b*.

|| Or, provocation.

a Either, 1. From God, wherein God rebukes and chaſtens us ſorely. Or rather, 2. From the *Aſſyrian*, who reviles and Reproacheth us: for his buſineſs here is to complain, not of God, but of the *Aſſyrian*. *b* We are like a poor Travelling Woman in great Extremity, and having no ſtrength left to help her ſelf, and to bring forth her Infant into the World. We have attempted to deliver our ſelves from the *Aſſyrian* Yoke; and had carried on that work to ſome maturity, and as we thought, brought it to the Birth; but now we have no might to finiſh, unleſs thou aſſiſt us. We have begun an happy Reformation, and are hindred by this inſolent *Aſſyrian*, from bringing it to perfection. See 2 *Chron.* 32. 1.

4 It may be *c* the LORD thy God *d* will hear *e* all the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words *f* which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *g that are* † left.

† Heb. found.

c He ſpeaks doubtfully, becauſe he knew not whether God would not deliver them all up into the *Aſſyrians* hand, as he, and his People deſerved. But ſometimes this is not a word of doubt, but of good hope; as *Numb.* 22. 33. *Joſh.* 14. 12. *d* To whom thou art dear and precious. He ſaith not *our God*, becauſe he ſeemed to have forſaken and rejected them; and they, by their Deſigns had forfeited all their intereſt in him. *e i. e.* Will ſhew by his Actions, that he hath heard them with juſt indignation. *f* Or rather, *will reprove* him, (an Ellipſis of the *Pronoun*, which is frequent in the *Hebrew* Tongue) *for the words*, as the *Syriack*, and *Arabick*, and *Caldee* render it. *g* This he mentions as an Argument, to ſtir up *Iſaiah* to pray, and to move Gods Compaſſion towards them; That they were but a ſmall Remnant either of Gods People, of whom Ten Tribes were now loſt: or of the Kingdom of *Judah*, which had been greatly waſted and depopulated in the days of *Ahaz*; and now lately by this *Aſſyrian*, *v.* 13.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him *h*, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

h Heb. *a wind*, a Storm or Tempeſt, by which name God's Judgments are oft called; *i. e.* a violent, and ſudden, and terrible Stroke; namely, That miraculous Deſtruction of his Army, of which, *v.* 35. Although the place may be rendred thus, *I will put a Spirit within him, ſo that he ſhall hear a rumour, and return*, &c. For by *Spirit*, is many times underſtood an Imagination, or Inclination, or Affection; in which ſenſe we read of *the Spirit of fear*; 2 *Tim.* 1. 7. Of *the Spirit of jealouſie*, Numb. 5. 14. Of *the Spirit of ſlumber*, *Rom.* 11. 8. Or, *a Spirit againſt* (for ſo the *Hebrew* Prepoſition *Beth* is oft uſed, as hath been noted before) *him*; Of whom this Word is elſewhere uſed, as *Judg.* 9. 23. 1 *Sam.* 16. 14, 23. 1 *Kings* 22. 23. as it is alſo given to Man's Soul, *Job* 12. 10. *Eccleſ.* 12. 7. which is a Spiritual ſubſtance, as the Angels are. And this Interpretation ſeems moſt agreeable to the deſign of this Verſe, which is in brief to repreſent all the Judgments of God which were to befall him, and which are related in the following Hiſtory; and therefore all the other Particulars being contained in the following Branches of this Verſe; the tidings of *Tirhakah*, *v.* 9. in theſe words, *he ſhall hear a rumour*; his returning to his own Land, and being ſlain there, *v.* 36. 37. in the next words, it ſeems moſt probable, That the chiefeſt of all the Judgments, to wit, the Deſtruction of 185 thouſand Souldiers in one night, *v.* 35. is not omitted here, but expreſſed in the firſt branch of the Verſe; and the *Spirit* here is the ſame thing, which is there caleld an *Angel*; this latter Word being there uſed, to limit and explain the former, which otherwiſe was of a doubtful ſignification.

8 ¶ So Rabſhakeh returned *i*, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh *k*.

i To the King, to give him an account of the Treaty, and to adviſe with him what was further to be done; leaving behind him the Army under the other Commanders mentioned, *Chap.* 18. 17. as is moſt probable from the other threatning Meſſage here following; which would have been very unſuitable, if his Siege had been raiſed. *k* Not being able to take it.

9 And when he heard ſay of Tirhakah king of Ethiopia *l*, Behold, he is come out to fight againſt thee; he ſent meſſengers again unto Hezekiah, ſaying,

l Heb. *of Cuſh*, *i. e.* Either, 1. of *Arabia*, as that Word is moſt commonly meant; of which ſee the notes, and eſpecially my Latin *Synopſis*, upon *Numb.* 12. 1. Or rather, 2. Of *Ethiopia* beyond *Egypt*. Nor was there any need, that he ſhould force his paſſage through *Egypt*, which is objected againſt this Opinion by a very Learned Man; becauſe the *Egyptians* (againſt whom this *Sennacherib* Warred, as *Heathen* Hiſtorians, *Herodotus* and *Beroſus*, relate) and the *Ethiopians* were Confederates in this Expedition, as *Joſephus* expreſly affirms; who lived above 1600 Years nearer the time when this was done, than we; and therefore was more likely to underſtand it.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered *m*?

m No certainly, never expect it: ſuch queſtions oft imply a denial; as *Gen.* 18. 17.

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelaſar *n*?

n Several places about, or beyond *Euphrates*. See *Gen.* 11. 31. *Ezek.* 27. 23.

13 Where *is* the king *o* of Hamath, and the king of

Arpad, and the king of the city of Sepharvaim, of Henah, and Ivah [p]?

[o] Either, 1. Their god whom he here calls their *King*; becauſe they looked upon him as their Protector and Governour; which Kings are, or ſhould be to their people. Or rather, 2. Their King properly ſo called. And as before he compared their gods with the God of *Jeruſalem*; ſo now he compares their Kings with King *Hezekiah*: and by both intends to perſwade them, that neither their God, nor their King, was able to ſave them out of his Hand. [p] Of which ſee the notes on *Chap.* 18. 34.

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD [q], and ſpread it before the LORD [r].

[q] i. e. Into the Court of the Temple: for further he might not enter. [r] i. e. Before the Ark, or Temple, which he did, not to acquaint God, but to ſtrengthen his own Faith, and quicken himſelf to Prayer.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, * which dwelleſt *between* the cherubims, thou art the God, *even* thou alone of all the kingdoms of the earth, thou haſt made heaven and earth:

* 2 Sam. 4. 4.

16 LORD, bow down thine ear, and hear: open, LORD thine eyes, and ſee; and hear the words of Sennacherib, which hath ſent him [s] to reproach the living God.

[s] i. e. The Meſſenger who brought this railing Letter, *v.* 14. Or *Rabſhakeh*, who was eaſily underſtood out of the former Chapter, although he would not do him the honour to name him; or, *ſent it*; to wit, This Letter.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations, and their lands.

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given.*

19 Now therefore, O LORD our God, I beſeech thee ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou onely.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard [t].

[t] i. e. Accepted it, and will anſwer it: A common *Synecdoche.*

21 This is the word that the LORD hath ſpoken concerning him, The virgin [u], the daughter of Zion [x] hath deſpiſed thee, and laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee [y].

[u] So he calls *Zion*, or *Jeruſalem*; partly, becauſe ſhe was pure in good meaſure from that groſs Idolatry wherewith other people were defiled, which is called Spiritual Whoredom: Partly, to ſigniſie, that God would defend her from that Rape which *Sennacherib* intended to commit upon her, with no leſs Care and Zeal, than Parents do their Virgin Daughters from thoſe who ſeek to Force and Deflour them: and partly, to intimate, that as ſhe had not yet been Forced, and taken by her Barbarous Enemies, ſo ſhe ſhould ſtill retain her Virginity, in ſpight of his Attempts againſt her. [x] i. e. The People of *Zion*; i. e. as it follows *of Jeruſalem*; ſo called Synecdochically from the Mountain and City of *Zion*, which was an Eminent part of it. Cities and Countries are oft called *Mothers*, as 2 *Sam.* 20. 19. and their Inhabitants Daughters; as *Numb.* 21. 25. *Joſh.* 17. 16. *Judges* 1. 27. *Pſal.* 45. 13. and 137. 8. [y] Laughed at all thy proud and impotent Threatnings. This is a Geſture of Contempt and Deriſion; of which, ſee *Pſal.* 22. 7. and 44. 13. *Jer.* 18. 16. *Matth* 27. 39.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice [z], and lift up thine eyes on high [a]? *even* againſt the holy *One* of Iſrael [b].

[z] By *Rabſhakeh*, who *cryed with a loud voice*, *Chap.* 18. 28. [a] A Geſture of Pride, and Scornfulneſs, *Prov.* 21. 4. [b] Not againſt Man but againſt the *Holy* God, who will not ſuffer thy Impious Blaſphemies to go unpuniſhed; and againſt *the holy* One *of Iſrael*, who hath a ſpecial relation and kindneſs to *Iſrael*, having as it were ſet himſelf apart for them, and ſet them apart for himſelf, as being at this time the God of the *Jews* only, and not the God of the *Gentiles*; whom, as yet, *he ſuffered to walk in their own* evil *ways*, *Acts* 14. 16. And therefore he will Plead their Cauſe againſt thee.

23 By † thy meſſengers [c] thou haſt reproached the LORD, and haſt ſaid, With the multitude of thy chariots I am come up to the heighth of the mountains [d], to the ſides of Lebanon [e], and will cut down † the tall cedars thereof, *and* the choice fir-trees thereof [f]: and I will enter into the lodgings of his borders [g], *and into* the || foreſt of his Carmel [h].

† Heb. *By the hand of*, &c.

† Heb. *the tallneſs*, &c.

|| Or, *the foreſt* and *his fruitful field.*

[c] So thou haſt advanced thy very Servants above me. [d] I have brought up my very Chariots to thoſe Mountains which were thought inacceſſable by my Army. [e] An high Hill, famous for Cedars and Fir-trees, here following. [f] This may be underſtood, either, 1. Myſtically, I will deſtroy the Princes, and Nobles of *Judah*, (which are ſometimes compared to *cedars*, &c.) Or, their ſtrongeſt Cities. Or rather, 2. Literally, I will cut down the Trees that hinder my March, and plain and prepare the way for all my numerous Army and Chariots And by this one Inſtance, he intimates, that nothing ſhould ſtand in his way; no not the higheſt and ſtrongeſt Places: [g] i. e. Thoſe Towns and Cities (which he calls *Lodgings* in way of Contempt) which are in his utmoſt Borders, and moſt remote from me. I am come into the Land of *Canaan* at one Border *Lebanon*, and I reſolve to march on to the other *extreme Border*, and ſo to deſtroy the whole Countrey, from one border to another; the *borders* of a Land being oft put for the whole Land within its Borders; as *Exod.* 8. 2. *Pſal.* 74. 17. and 147. 14. *Iſa.* 54. 12. Or, as it is in the *Hebrew*, *into the Lodging of his Border*; for which, in the Parallel place, *Iſa.* 37. 24. it is, *into the height of his border.* And ſo this may be underſtood of *Jeruſalem*; which it is not probable, that in all his brags he would omit; and againſt which, his chief Deſign now lay, which he here calleth a *lodging*, for its contemptible ſmallneſs, if compared with his great and vaſt City of *Niniveh*; or, as it is in *Iſa.* 37. *the height*, for its two famous Mountains, *Zion* and *Moriah*; or for the Mountains which were *round about* Jeruſalem; *Pſal.* 125. 2. and he adds, *of his border*, becauſe this City was in the Border of *Judah*; as being part of it in the Tribe of *Benjamin*, and near the Kingdom of the Ten Tribes, which was now in the *Aſſyrians* hands. [h] i. e. The Foreſt of Mount *Carmel*, which may ſeem to be another Inacceſſible Place, like *Lebanon*. Or, *into* his *foreſt*, and *his fruitful field*. For *Carmel*, though properly it was a pleaſant and fruitful Mountain in the Tribe of *Iſſachar*, of which ſee *Joſh*: 12: 22: yet it is oft us'd to ſigniſie, any *fruitful place*, as is maniſeſt from *Iſa*: 10: 18: and 16: 10: *Jer*: 2: 7. And thus all the parts of the Land are here enumerated, the Mountains, the Cities, the Woods, and the Fruitful Fields. Or, *his fruitful foreſt*; to wit, *Jeruſalem*: which is thought by many Interpreters, to be called a *Foreſt*, *Jer*: 21: 14: *Ezek*: 20: 46. a name which agrees well enough to Cities, where Buildings are very numerous, and cloſe, and high, like Trees in a Foreſt. And if *Jeruſalem* might be called a Foreſt, it might well be called *Hezekiah's Carmel*; or, *Fruitful Place*: becauſe his chief Strength, and Treaſure, & Fruit was now in it: and this laſt Word may ſeem to be added here, to intimate, that this was not like other Foreſts, unfruitful, and barren. And ſo both this, and the foregoing words are underſtood of the ſame place, even of *Jeruſalem*; the laſt Branch being joined to the former by way of Appoſition; *into the lodging of his border*, *the foreſt of his Carmel*; or, *his fruitful Foreſt*; there being no more words in the *Hebrew* Text.

24 I have digged and drunk ſtrange waters [i], and * with the ſole of my feet have I dried up all the rivers of || beſieged places [k].

* Deut. 11. 10.

|| Or, *fenced.*

[i] Such as were never diſcovered nor uſed by others. And therefore all thy endeavours to deprive me of water for my Army, 2 *Chron*: 32. 3. are Idle and Fruitleſs. [k] And as I can furniſh my Army with Water digged out of the Earth, by their Labour, and my Art; ſo I can deprive my Enemies of their Water, and can *dry up their rivers*, and that *with the ſole of my feet*; *i. e.* With the March of my vaſt and numerous Army, who will eaſily do this, either by marching through them, and each carrying part away with them: or by drinking every one a little of them: or by their pains, making many new Channels, and deriving the Waters of the River into them, as *Cyrus* dried up *Euphrates, and thereby took Babylon.*

25 || Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it [l]? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps [m].

|| Or, *Haſt thou not heard* how *I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte,* and *fenced cities* to be *ruinous heaps?*

[l] Haſt thou not long ſince learned, that which ſome of thy Philoſophers could, and did teach thee; that there is a Supreme and Powerful God, by whoſe Decree and Providence all theſe Wars and Calamities were ſent, and ordered; whoſe meer Inſtrument thou art, ſo that thou haſt no cauſe for theſe vain Boaſtings? This work is mine, more than thine. Or, as it is in the Margent of our Bibles, *Haſt thou not heard* that (a Particle oft underſtood) *I have made* (*i. e.* Conſtituted, or Purchaſed, or Adorned, for all theſe ways is this *Hebrew* Verb uſed) *it* (either *Jeruſalem*, which he now threatned; or rather, the *Jewiſh Nation*, which he endeavoured to Root out: the Relative Pronoun, being put without the Antecendent, which is to be gathered out of the Context; of which I have formerly given inſtances) *long ago, and formed it of ancient times? i. e.* Didſt thou not hear what I did for this People many Ages ſince, that I carried them out of *Egypt* in ſpight of *Pharaoh* and all his Hoſt; and through the *Red-Sea*, where I overthrew the *Egyptians*; and through the vaſt howling *Wilderneſs*; and then brought them into this *Land*, by a ſtrong hand, by which I deſtroyed all their Enemies, and planted them in their ſtead? By which thou mayeſt underſtand how dear this People are to me, and how eaſily I could deſtroy thee before them, if I ſaw it fit; and that the Places which thou haſt taken, and the Conqueſts which thou haſt made here, are not to be imputed to thy Valour, or Numbers, but unto my Providence, who for wiſe and juſt Reaſons, have given them up into thy hands, as it here follows. This may ſeem to be the trueſt ſenſe, becauſe that barbarous Prince and People were much more likely to hear the tidings of what God did for the *Iſraelites* in *Egypt*, and at the *Red-ſea*, and in *Canaan*; the fame of which was ſpread in all thoſe parts; than to hear of, or be inſtructed in the Doctrine of Gods particular Providence in the Government of ſeveral Nations, and all their Counſels, and actions of State, and War. For, though *the Aſſyrian* was indeed *the Rod in Gods Hand*, &c. *Iſa.* 10. 5. yet he did not ſo underſtand it, nor was God in all his thoughts, but he minded only the enlargement of his own Empire, by the Deſtruction of other Kingdoms, as it there follows, *v.* 7, 13, 14, 15. [m] This Tranſlation ſeems better to agree both with the foregoing Branch of this Verſe, and with the following Verſe, than the other Interrogative Tranſlation in the Margent; and the plain ſenſe ſeems to be this, Great Things I have done for this People, which thou canſt not be ignorant of; but now I have changed my courſe towards them, reſolved to Puniſh them ſeverely for their Sins; and therefore, *now I have brought it to paſs*, *i. e.* I have ſo diſpoſed of things by my Providence, that thou ſhouldeſt be a Great and Victorious Prince, and that thou ſhouldeſt imploy thy Forces againſt them, to do my work upon them, *that thou ſhouldeſt be* (to wit, a perſon raiſed up, and fitted, and ſtrengthned for this very purpoſe) *to lay waſte fenced cities* (and to turn them) *into ruinous heaps*; *i. e.* That thou ſhouldeſt be ſo ſucceſſful as thou haſt hitherto been, firſt againſt the Kingdom of *Iſrael*, and now againſt *Judah*.

26 Therefore [n] their inhabitants [o] were † of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field [p], and *as* the green herb, *as* * the

† Heb. *ſhort of hand.*

* Pſal. 129. 6.

graſs on the houſe tops, and *as corn* blaſted before it be grown up *q*.

n Becauſe I had armed thee with my Commiſſion and ſtrength, and taken away their Spirit and Courage, and withdrew my help from them, to give it to thee. *o* The people of *Iſrael*, and *Judah*, and other Places which thou haſt Conquered. *p* Which is weak and quickly fading, and unable to reſiſt any Hand or Inſtrument which offers Violence to it. *q* i. e. All their Deſigns and Hopes were diſappointed, before they could come to any Perfection or Succeſs.

27 But I know thy || abode, and thy going out, and thy coming in *r*, and thy rage againſt me *s*. ||Or, ſitting.

r Though thou doſt not know me, yet I throughly know thee, and all thy Deſigns and Actions, all thy ſecret and ſubtil Contrivances in the place of *thy abode*, in thy own Kingdom and Court; and the Execution of thy Deſigns abroad, what thou intendeſt in *thy going out*, and with what ſucceſſes or further thoughts thou *comeſt in*, or returneſt to thy own Land. For the Phraſe, Compare *Deut*: 31: 2; *Pſal*: 139: 2, 3. *s* i. e. Againſt my ſervant *Hezekiah*, and my people, againſt whom he was engaged, becauſe they would not deliver up *Jeruſalem* to him, which he demanded. Things are frequently ſaid to be done againſt God, which are only done againſt his People. becauſe of that near Union and Relation which is between them. See *Zech*: 2; 8; *Acts* 9: 4, 5. But the Words may well be rendred, *and thy rage* is *with me*, or *before me*, as the *Syriack* hath it; or, *is manifeſt to me*; as the *Chaldee* renders it. And ſo this Branch of the Verſe anſwers to the former; *I know*, &c. and it is *before me*.

*Ezek. 29. 4. & 38. 4. 28 Becauſe thy rage againſt me, and thy tumult *t* is come up into mine ears, therefore * I will put my hook in thy noſe, and my bridle in thy lips *u*; and I will turn thee back by the way by which thou cameſt *x*.

t i. e. Thy tumultuous Noiſe, thy Clamours, and Blaſphemies which *Rabſhakeh* in thy name belched forth againſt me, with *a loud voice*, *Chap*: 18. 28. *u* A Metaphor from wild and furious Beaſts, that muſt be thus managed. *x* I will cauſe thee to return to thy Home with ſhame and loſs.

29 And this *ſhall be* a ſign unto thee *y*, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year, that which ſpringeth of the ſame, and in the third year *z* ſow ye, and reap, and plant vineyards, and eat the fruits thereof *a*.

y To wit, of the certain accompliſhment of the Promiſes here made to thee; That *Zion* ſhould triumph over this inſulting Enemy, *v*. 21. That God would not only preſerve the City from his preſent fury, *v*. 24 but alſo, That God would bleſs his people with a durable Proſperity, and an happy Increaſe, *v*. 30, 31. And thus, it is not only a ſign of a ſhort Deliverance, which would be paſt before this ſign was fulfilled, (though there are Inſtances of ſuch ſigns as followed the thing done; as *Exod*. 3: 12: *Iſa*: 7: 14.) but of a future Mercy, which was to continue long after that ſign. And this ſign was the more neceſſary, becauſe otherwiſe *Hezekiah* and his people had cauſe to fear, That the *Syrians* would be greatly enraged for their ſhameful Repulſe, and the Deſtruction of their Army, and would quickly recruit their Army and return againſt them with far greater Force and Violence. But ſome affirm, That *Sennacherib* when he heard of *Tirhakah*'s March againſt him, of which, *v*. 9. went with his Army to meet him, and overthrew him, and the *Egyptian* who was joined with him, as was noted before; and proſecuted his Victory, by following them into *Egypt*, and *Ethiopia*: in the Conqueſt of which, he ſpent two years; in which ſpace, the people did eat ſuch things as grew of themſelves: and in the third year returned to *Jeruſalem*, intending to Beſiege it. It is true, it is ſaid and ſo the Sign went before the thing, (which may be objected againſt the truth of this Relation) *v*. 9. That *when he heard of Tirhakah, he ſent Meſſengers to Hezekiah*, pretending as if he would forthwith come againſt him; but it is not ſaid, that he did ſo: nor is it ſet down what he did with *Tirhakah*, becauſe the Deſign of the Sacred Writer, was only to write the Hiſtory of the *Jewiſh* Nation; not of others, but only with reſpect to them. *z* This was an excellent ſign, for it was miraculous; eſpecially, conſidering the waſte and havock which the *Aſſyrians* had made in the Land; and that the *Jews* had been forced to retire into their ſtrong hold, and conſequently to neglect their Tilling, and Sowing, and Reaping; and yet this Year they ſhould have ſufficient Proviſion from thoſe Fruits of the Earth which the *Aſſyrian* left and the Second Year, which probably was the year of Releaſe, in which they might neither Sow, nor Reap, from ſuch Fruits as the Earth brought forth of its own accord; and ſo in the third Year. *a* You ſhall not Sow, and another Reap, as lately you did: but you ſhall enjoy the Fruit of your own Labours.

† Heb. *the eſcaping of the houſe of* Judah *that remaineth*. 30 And † the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward *b*.

b i. e. Shall increaſe and multiply greatly. A Metaphor from Plants. Compare *Job* 29. 19.

31 For out of Jeruſalem ſhall go forth a remnant *c*, and † they that eſcape out of mount Sion *d*: * the zeal of the LORD *of hoſts* ſhall do this ∴. † Heb. *the eſcaping*. * Iſa. 9. 7.

c That handful of *Jews* who now were gathered together, and ſhut up in *Jeruſalem*, ſhall go out to their ſeveral Habitations, and by my ſingular Bleſſing increaſe exceedingly. *d* The ſame thing expreſſed in other words, which is uſual in the *Hebrew* Language. ∴ Although when you reflect upon your ſelves, and conſider either your preſent fewneſs, and weakneſs, or your great unworthineſs, this may ſeem too great a Bleſſing for you to expect, or believe; yet God will do it from the Zeal which he hath, both for his own Name, to vindicate it from the Blaſphemous Reproaches of the *Aſſyrians*, and for the good of his undeſerving people.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it *e*.

e Which was true, though he ſent *Rabſhakeh*, and others, with a great Hoſt againſt *Jeruſalem*, *Chap*. 18. 17. Either becauſe that Hoſt went away with *Rabſhakeh* to *Libnah*; above *v*. 8. Or rather, becauſe that Army did not form a cloſe Siege againſt it, but only marched towards it, and diſpoſed themſelves ſo as to block it up at ſome diſtance; poſſibly waiting till the King of *Aſſyria* had taken *Libnah* and *Lachiſh*, (which they preſumed he would ſpeedily do) and ſhould come up with the reſt of his Forces, when they intended to fall more vigorouſly to their Work.

33 By the way that he came, by the ſame ſhall he return *f*, and ſhall not come into the city, ſaith the LORD.

f Whereas he expected to devour the Kingdom of *Judah* at one Morſel, and then to proceed further, and to conquer *Egypt*, or other Neighbouring Countries; and, as it is ſaid of him, and concerning this very time, and deſign, *Iſa*. 10. 7. *To cut off Nations not a few*; he ſhall meet with ſo ſad a diſappointment and rebuke here, that he ſhall make haſte to return with ſhame to his own Countrey,

34 For * I will defend this city to ſave it, for mine own ſake, and * for my ſervant David's ſake *g*. * Chap 20. 6. * 1 Kings 11. 12, 13.

g For my Promiſe and Covenants-ſake made with *David*, concerning the Stability and Eternity of his Kingdom. See 1 *Kings* 11. 12, 13.

35 ¶ And * it came to paſs that night *h*, that the angel of the LORD went out, and ſmote *i* in the camp of the Aſſyrians *k* an hundred fourſcore and five thouſand: and when they roſe early in the morning, behold, they *were* all dead corpſes. * Iſa. 37. 36.

h Either. 1. In the Night following this Meſſage of the Prophet to *Hezekiah*: Or, 2. In that famous Night when God deſtroyed the *Aſſyrians*, it was done in this manner. For ſuch expreſſions are oft uſed of an indefinite and uncertain time, as *that day* is frequently taken, as *Iſa*. 4. 1. and 26. 1. and 27. 1, *&c*. *i* With Peſtilence, or ſome other ſudden and mortal ſtoke. *k* Either before *Libnah*; or, in ſome other place near *Jeruſalem*, where they were encamped.

36 So Sennacherib king of Aſſyria departed *l*, and went and returned, and dwelt at Nineveh.

l Whom God ſpared, not in Mercy, but in Wrath; reſerving him to a more dreadful and ſhameful Death, by the hands of his own Children.

37 And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of † Armenia *m*, and * Eſarhaddon *n* his ſon reigned in his ſtead. † Heb. *Ararat*. * Ezra. 4. 2.

m Which was a place moſt fit for their purpoſe, becauſe it was near to that part of *Aſſyria* and was very mountainous and inacceſſible by Armies; and the people more ſtout, and warlike, and conſtant Enemies to the *Aſſyrians*. *n* Who ſent great Supplies to his new Colony in *Samaria*, *Ezra* 4. 2. fearing, it ſeems, leſt *Hezekiah* ſhould improve the laſt great Advantage to diſturb his new Conqueſts there.

C H A P. XX.

Hezekiah receiving a Meſſage of Death: by Prayer hath his Life lengthned for a ſign the Sun goeth backwards. 1 —— 11. *The King of Babylons Ambaſſadors come to Hezekiah: with Letters and a Preſent: he ſheweth them all his treaſures*, 12 —— 15. *Whereupon Iſaiah foretelleth him the Babyloniſh Captivity: He dieth: and Manaſſeh is King.* 16 —— 21.

IN * thoſe days *a* was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order *b*: for thou ſhalt die, and not live *c*. * Chap: 32. 24. Iſa. 38. 1. † Heb. *Give charge concerning thine houſe*.

a i. e. In that Year of the *Aſſyrian* Invaſion, as is manifeſt from hence, that that was in *Hezekiahs* 14th Year, *chap*. 18. 13. and God now added 15 Years more to him, *chap*. 20. 6 and yet *Hezekiah* Reigned only 29 Years in all, *chap* 18: 2. And this happened, Either, Firſt, After the deſtruction of *Sennacheribs* Army. Or, Secondly, Before it, as may be thought from *v*. 6. where he ſpeaks of his Deliverance from the King of *Aſſyria*, as a future thing. It is true that when *Hezekiah* received that inſolent Meſſage from the *Aſſyrian*, he was in health, and went into the Temple to pray, *chap*. 19. 14. but there might be time more than enough for this Sickneſs and Recovery, between that Threatning, and this Deſtruction of the *Aſſyrian*. *b* Take care to make thy Will, and to ſettle the Affairs of thy Family and Kingdom: which he the rather preſſeth upon him, becauſe the ſtate of his Kingdom required it: for it is plain, that *Hezekiah* had not as yet any Son, *Manaſſeh* his Heir and Succeſſor not being born till three years after this time, by comparing this *chap*. 20. 6. with *chap*. 21. 1. *c* According to the Courſe of Nature, and of thy Diſeaſe, which is mortal in its kind, and will be ſo in effect, if God doth not miraculouſly prevent it. Such Threatnings, though abſolutely expreſſed, have oft-times ſecret Conditions, which God reſerves in his own Breaſt. See *Jonah* 3. 4.

2 Then he turned his face to the wall *d*, and prayed unto the LORD, ſaying,

d Either, becauſe the Temple lay that way, or rather, that by turning his Face from the Company, he might intimate his deſire of Privacy, and ſo might with more Freedom and Fervency pour out his Soul to God.

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth *e*, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept † ſore *f*. † Heb. *with a great weeping*.

e i. e. Sincerely, with an honeſt Mind, as the following Words explain it. I have in ſome meaſure (humane frailty excepted) kept the Condition which thou didſt require, 1 *Kings* 8. 25. and therefore do humbly beg of thee, that the *Promiſe* made to *David* and to his Poſterity upon that condition, may not fail in my Perſon, for as yet thou haſt not given me a Son. See on *v*. 1. I am not conſcious to my ſelf of any groſs Exorbitances in the Courſe of my Life, for which thou uſeſt to ſhorten Mens Days, and cut off my Life in thy Diſpleaſure, which by this ſharp Meſſage thou threatneſt to do: *f* Partly, for that horror of Death which is and was common to Men, eſpecially, in the times of the *Old Teſtament*, when the grace of God in Chriſt was not ſo fully manifeſted, as now it is: and principally, for the diſtracted and miſerable Condition in which the Church and

Stare were then likely to be left, though the uncertainty of the Succeſſion to the Crown, and the great Proneneſs of the people to backſlide to their falſe Worſhip, and evil Practices; which he eaſily perceived, and which he knew would bring far worſe Calamities upon them, if he were removed; as afterwards it came to paſs.

4 And it came to paſs, afore Iſaiah was gone out into the middle || court *g*, that the word of the LORD came to him, ſaying,

|| Or, *city.*

g To wit, of the Kings Palace; of which ſee on 1 *Kings* 7. 8. Or, *into the middle city*, as it is in the *Hebrew*. For ſome obſerve, that there were three Cities, or three parts of this City; one called *the City of David* in *Sion*; another called *Jebus*, or *Salem*; and a third which was betwixt thoſe two parts, and united them all into one City, called *Jeruſalem*. This is noted to ſhew Gods great readineſs to hear the ſincere and fervent Prayers of his Children.

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father *h*, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day *i* thou ſhalt go up into the houſe of the LORD *k*.

h I am mindful of my promiſe made to *David* and his Houſe, and will make it good in thy perſon. *i* Which ſhews that the Cure was miraculous. *k* To give me Solemn Praiſe for this Mercy. Which proves the perfection of the Cure.

6 And I will add unto thy days fifteen years *l*, and I will deliver thee and this city out of the hand of the king of Aſſyria *m*: and * I will defend this city for mine own ſake *n*, and for my ſervant Davids ſake.

* Chap. 19. 34.

l Beyond what thou doſt expect, and beyond what thou wouldſt do if I ſhould leave thee to the force of thy Diſeaſe. *m* This is added either, firſt, Becauſe he might otherwiſe fear the *Aſſyrians* return to this City from which he was ſo ſhamefully repulſed. Or, Secondly, Becauſe this ſickneſs happened before that great ſlaughter, *chap.* 19. 35. Of which ſee the Notes on *v.* 1. *n* To vindicate my Glory againſt that inſolent Blaſphemer.

7 And Iſaiah ſaid, Take a lump of figs *o*. And they took and laid *it* on the boil ∴, and he recovered.

o Though the deliverance was certainly promiſed, yet means muſt be uſed, and thoſe ſuitable: for this hath naturally a power of ripening and ſofting Boils or Sores; though that Power was altogether inſufficient to produce ſo ſudden and ſo compleat a Cure. ∴ Which ſeems to have been a Plague-ſore.

8 ¶ And Hezekiah ſaid *p* unto Iſaiah, What *ſhall be* the ſign *q* that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

p Or rather, *had ſaid*: for it is evident this was ſaid before his recovery, though his recovery be mentioned before it; ſuch tranſpoſitions being frequent in Scripture, *q* He asketh a Sign, not becauſe he diſtruſted it; but for the ſtrengthning of his Faith, which otherwiſe might be ſhaken by the greatneſs of his danger, and by the contradiction between this and his former Meſſage. Compare *Judges* 6; 17, 37, 39. *Iſa*: 7: 11.

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees *r*: nay, but let the ſhadow return backward ten degrees.

r To wit, in an inſtant: for that Courſe or Motion of the Sun is natural for the kind of it, though miraculous for the ſwiftneſs of it; but the other would be both ways miraculous.

11 And Iſaiah the prophet cried unto the LORD *ſ*, and * he brought the ſhadow ten degrees backward *t*, by which it had gone down in the † dial of Ahaz *u*.

* Iſa. 38, 8.
† Heb. *degrees.*

ſ Being moved by Gods Spirit firſt to offer him this Sign, and then to pray for it. *t Queſt.* 1. What were theſe *degrees*? *Anſ.* Lines in the Dial: but whether each of theſe Lines or Degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very conſiderable in this caſe. *Queſt.* 2. What was it that went down? *Anſ.* Either, Firſt, The Shadow alone went back without the Sun. For God could ſo diſpoſe of the Light of the Sun, by interpoſing Clouds, or other things, ſo that the Shadow ſhould fall only upon thoſe Lines, and in that manner as God directed it. And whereas the *Sun* is ſaid to have gone down, that may be ſpoken according to appearance, as other Paſſages of Scripture are underſtood, as when the Moon is called one of the *great Lights*, Gen. 1 though it be leſs than ſome of the Stars; and when *the Sun* is ſaid to *go down*, Jer. 15. 9. and to be *turned into darkneſs*, Joel 2. 31. Or Secondly, The Sun it ſelf went back, and the Shadow with it., This may ſeem moſt probable: Firſt, By comparing this with *Joſ.* 10. 13. where the Sun it ſelf ſtood ſtill. Secondly, Becauſe it is ſaid, *the Sun* it ſelf *returned*, Iſa. 38. 8. for which he here mentions *the Shadow* only, becauſe the Miracle was not ſo eaſily diſcovered in the Sun, as in the ſhadow of a Dial. And though *the Sun* may be elſewhere taken improperly, yet where the improper ſignification is unneceſſary, the proper is and ought to be preferred before it. Thirdly, Becauſe this Miracle was noted by the *Babylonians*, who, having underſtood that it was done for *Hezekiah* his ſake, ſent to enquire into the truth and manner of it, 2 *Chron.* 32. 31. *Obj.* If this had been done, the Heathen Hiſtorians and Aſtronomers would have taken notice of it, which we do not find that they did. *Anſ.* So it is moſt probable they did: although thoſe Books be not now extant: which is not ſtrange; this being confeſſed and bewailed, that ſo very few of the firſt and ancient Writers are now left. *Herodotus* himſelf, the firſt, and Father of the ancient Hiſtorians, being long after this time. And yet it is obſerved, that there are ſome Intimations of theſe things left, though mixed with Fables, as many true Hiſtories were; as what the Poets fabled of *Jupiter*'s making the Night twice as long as it ſhould have been, that he might enjoy *Alcmena* longer. Whether the Sun or ſhadow went backward ſuddenly, or leiſurely, and in the ſame time in which it had gone down, is a Queſtion of no great moment, the miracle being evident either way. *u* Which *Ahaz* had made in the Kings Palace. This Dial he mentions, becauſe the truth of the Miracle might be beſt and ſooneſt diſcovered there; this Dial poſſibly being viſible out of the Kings Chamber, or at leaſt being near to it, and the Degrees being moſt diſtinct and conſpicuous in this Dial; but the ſame thing was diſcerned by all other Dials.

12 ¶ * At that time Berodach-baladan *x* the ſon of Baladan king of Babylon, ſent letters and a preſent unto Hezekiah *y*: for he had heard that Hezekiah had been ſick.

* Iſa. 39. 1.

x Called *Merodach-Baladan*, Iſa. 39. 1: whoſe Name *Joſephus* found in that famous *Chaldean* Hiſtorian, *Beroſus*. He ſeems to have been the King of *Aſſyria*'s Vice-Roy in *Babylon*, and upon that terrible Slaughter of 185 Thouſand in the *Aſſyrian* Hoſt, and the Death of *Sennacherib*, and the differences among his Sons, to have uſurped an abſolute Sovereignty over *Babylon*; and either himſelf or his Son deſtroyed the *Aſſyrian* Monarchy, and tranſlated the Empire to *Babylon*. *y* Partly, for the Reaſons mentioned, 2 *Chron.* 32. 31. and partly, to aſſure himſelf of the Friendſhip and Aſſiſtance of *Hezekiah* againſt the *Aſſyrians*, their common, and as yet powerful Enemy.

13 And Hezekiah hearkned unto them *z*, and ſhewed them all the houſe of his || precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his || † armour, and all that was found in his treaſures *a*: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not *b*.

|| Or, *ſpicery.*
|| Or, *Jewels.*
† Heb. *Veſſels,*

z i. e. Granted their deſires of a League and Amity with them. *a* For though his Countrey had lately been haraſſed by the *Aſſyrians*, yet he had reſerved all his Treaſures and precious things, which he and his Fathers had gathered in *Jeruſalem*. Beſides, he had conſiderable Spoils out of the *Aſſyrian* Camp. Alſo he had many preſents ſent to him, 2 *Chr.* 32. 23. which doubtleſs were things of conſiderable Worth. *b* Which he did through vain Oſtentation and *pride of heart*, 2 *Chron.* 32. 25, 26. being *lifted up* by the great Honour which God had done him, in working ſuch glorious Miracles for his ſake, and by the great Reſpects & Preſents rendred to him from divers Princes and People, and now by this great *Babylonian* Monarch. So hard a matter is it even for a good man to be high and humble.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men, and from whence came they unto thee? And Hezekiah ſaid, They are come from a far countrey *c*, *even* from Babylon *d*.

c A vain-glorious Expreſſion, intimating the great Honour which he had from all parts both far and near. *d* That great and potent Monarchy; which he ſpeaks to magnifie his own Honour and Happineſs.

15 And he ſaid, What have they ſeen in thine houſe *e*? and Hezekiah anſwered, All the things that *are* in mine houſe have they ſeen: there is nothing among my treaſure that I have not ſhewed them.

e He asketh, not that he was ignorant of it, but that from his Anſwer he might take the occaſion of delivering Gods meſſage to him.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babylon *f*: nothing ſhall be left, ſaith the LORD.

* Chap. 24. 13. & 25. 13. Jer. 27. 22.

f This Judgment is denounced againſt him for his pride, which God exceedingly abhors; and for his Ingratitude, whereby he took that Honour to himſelf which he ſhould have given intirely to God; and abuſed Gods Gifts and Favours to the Gratification of his own Luſts; Of both which ſee 2 *Chron.* 32. 25, 26. and for his carnal Confidence in that League which he had now made with the King of *Babylon*, by which, it is probable, he thought his Mountain to be ſo ſtrong, that it could not be removed.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget *g*, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon *h*.

g i. e. Of thy Grand-Children, who are oft called *Sons*. *h* They ſhall be Servants to that Heathen Monarch, whereby both their Bodies will be ſubject to Slavery, and the Luſts of their Lords, and their Souls expoſed to the peril of Idolatry, and all ſorts of Wickedneſs; which muſt needs be very grievous to ſo good a Man as *Hezekiah*, and was indeed a very ſore Judgment. Whereby God would teach the World the great Evil of ſin, yea even of thoſe ſins which are generally eſteemed but ſmall and venial; for ſuch were thoſe ſins of *Hezekiah* noted upon *v.* 17.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD *i*, which thou haſt ſpoken. And he ſaid, || *Is it* not *good*, if peace and truth be in my days *k*?

|| Or, *Shall there not be peace and truth,* &c.

i I heartily ſubmit to this Sentence, as being both juſt, becauſe deſerved and procured by mine and my Peoples ſins; and merciful, becauſe the Puniſhment is leſs than I have deſerved. *k* Which ſpeaks not as if he were careleſs and unconcerned for his Poſterity. (which neither the common Inclinations and Affections of Nature in all Men, nor that ſingular Piety and Charity which was eminent and manifeſt in *Hezekiah*, can ſuffer us to believe) or for the Church and People of God, for whoſe Welfare he was ſo ſolicitous and induſtrious in the whole Courſe of his Life; but becauſe it was a ſingular favour that this Judgment did not immediatety follow his ſin, the Cauſe of it, but was ſuſpended for a longer time.

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

m Heb. the *Chemarim*; which were miniſters of Idols, *Hoſ.* 10. 5. diſtinct from the Prieſts, *Zeph.* 1. 4. Poſſibly they were the higheſt rank of Prieſts, becauſe they are here employed in the higheſt work, which was to burn Incenſe. *n* A particular god, of greateſt eſteem with them, ſo called: though elſewhere the name of *Baal* is common to all falſe gods.

6 And he brought out the * grove *o* from the houſe the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people *p*.

* Chap. 21. 7.

o See on *ver.* 4. *p i. e.* of the common people, whoſe Graves were made together in ſome common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of Baſtards, who are oft called *the children of the people*: who as they had this brand of Infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deut. 23. 2. ſo poſſibly they were expoſed to this further Ignominy, to be buried in a peculiar, and in the moſt infamous place. Or rather, as it is in the *Hebrew, of the people*, i. e. thoſe Idolatrous people, as it is explained, 2 *Chr.* 34. 4. and here ſufficiently implied in this and the foregoing Verſe.

7 And he brake down the houſes of the Sodomites *q* that *were* by the houſe of the LORD, where the women wove † hangings *r*, for the grove *ſ*.

† Heb. houſes.

q Wherein ſome Males proſtituted their Bodies to the Luſts of others. which abominable practice was both a puniſhment of Idolatry, *Rom.* 1: 23, 24, 27: and a part of Idol-worſhip, this being done to the honour of ſome of their Idols, and by the appointment and inſtigation of thoſe impure and diabolical Spirits, which were worſhipped in their Idols. See 1 *King*: 14: 24: and 15: 12: and 22: 46. *r* Or, *curtains*, either to draw before the Idol or Idols which were worſhipped in the Grove, to preſerve them from defilement, or to gain more reverence for them; or which were ſet up in the Grove, that the abominable filthineſs laſt mentioned, might be committed within them. Or, *garments* for the ſervice of the Grove, for the Idols or the Prieſts belonging to them Heb. *houſes*, i. e. either little Chappels made of woven work, like thoſe which were made of Silver, *Act*: 19: 24. within which there were ſome repreſentations of their Grove-Idols: or rather, Tents made of thoſe Curtains for the uſe above mentioned. *ſ.* Or, *for Aſherah*, an Idol ſo called, as was noted before.

8 And he brought all the prieſts *t* out of the cities of Judah, and defiled the high places *u* where the prieſts had burnt incenſe, from Geba *x* to Beerſheba *y*, and brake down the high places of the gates *z* that *were* in the entring in of the gate of Joſhua the governour of the city *a*, which *were* on a mans left hand at the gate of the city.

t To wit, belonging to the high-places here following, whether ſuch as worſhipped Idols; or rather, ſuch as worſhipped God in thoſe forbidden places, *Deut* 12. 11. as may be gathered from the following Verſe. *u* By burning dead mens Bones upon them, as *ver.* 14, 16, 20. or by putting them to ſome other unclean or filthy uſe. *x* The Northern border of the Kingdom of *Judah*: Of which ſee *Joſ.* 18. 24. 1 *King.* 15. 22. *y* Which was the Southern border. See *Gen.* 21. 31. *Judg.* 20. 1. *i. e.* frome one end to the other. *z* Which were erected by the Gates of the City here mentioned, unto the honour of their Tutelary Gods, which after the manner of the Heathen, they owned for the Protectors of their City and Habitations. *a* This circumſtance is noted to ſhew *Joſiahs* great zeal and impartiality, in rooting out all monuments of Idolatry, without any reſpect unto thoſe great perſons who were concerned in them, or affected to them.

9 Neverthleſs, the Prieſts of the high places *b* came not up to the altar of the LORD in Jeruſalem *c*, but they did eat of the unleavened Bread *d*, among their brethren.

b Which Worſhipped the True God there. *c i. e.* Were not ſuffered to come thither to the Exerciſe of their Prieſtly function; as a juſt puniſhment for the corruption of Gods Worſhip, and the tranſgreſſion of ſo plain and poſitive a Law of God, *Deut.* 12. 11. which was much worſe in them who had more knowledge to diſcern Gods mind therein, and more obligations to obſerve it, and to ingage others to the obſervations of it. Compare *Ezek.* 44. 10 *d i. e.* Of the Meat-offerings, allotted to the Prieſts, wherein there was to be no Leaven, *Lev.* 2. 4, 5, 10, 11. and conſequently of other Proviſions belonging to the Prieſts, which by a Synecdoche are contained under this one kind. Thus their Spiritual blemiſh puts them into the very ſame ſtate which corporal blemiſhes brought them, *Lev.* 21. 17, &c. And thus he mitigates their puniſhment: he ſhuts them out from Spiritual Services, but allows them natural & neceſſary Proviſions

10 And he defiled Topheth, which *is* in the valley of the children of H*innom* *e*. that no man might * make his ſon, or his daughter to paſs through the fire to Molech *f*.

* Lev. 18. 21. Deut. 18. 10.

e Of which ſee *Joſ.* 15. 8. *Nehem.* 11. 30. *Jer.* 7. 31. and 19. 6, 11. *f* See on *Lev.* 18. 21. *Deut.* 18. 10.

11 And he took away the horſes *g* that the Kings of Judah had given to the ſun *h*, at the entring in of the houſe of the LORD *i*, by the chamber of Nathanmelech the || chamberlain *k*, which *was* in * the ſuburbs *l*, and burnt the chariots of the ſun *m* with fire.

|| Or, Eunuch, or, Officer.
* 1 Chr. 26. 18.

g Either, 1. The Carved or Graven Horſes, to which were adjoyned a Graven Chariot, in which there might be a picture of the Sun, which the Heathens uſed to repreſent in this manner. Or rather, 2. Living Horſes: For, 1. Such the Eaſtern Nations uſed to Conſecrate to the Sun, to ſignify the ſwiftneſs of his motion. 2. Theſe Horſes are mentioned a part from the Chariots, and are ſaid to be *given to the Sun*, which is not ſaid of the Chariots: and to be *taken away*, when *the chariots were burnt*, &c. and a certain place is here allotted to the Horſes, not to the Chariots. *h* Either, to be Sacrificed to the Sun, or, to draw thoſe Chariots in which the Kings, or ſome other in their ſtead, and by their appointment, went forth every Morning to worſhip the riſing Sun: for both theſe were the Cuſtoms of the *Armenians* and *Perſians*, as *Xenophon* teſtifies. *l i. e.* By the Gate of the outward Court of the Temple: for the Courts are oft contained under the name of the Houſe or Temple, *k* Or, *officer*, to whom the care of theſe Horſes was committed. *l* Either, 1. Of the City of *David*: or rather, of the Temple: in certain outward Buildings belonging to the Temple, and the uſes thereof. See *Ezek.* 45. 2. Heb. *in Parvarim*; a place near the Temple, called alſo *Parbar*, 1 *Chr.* 26. 18. though it be not now known either where it was, or why it was ſo called. *m* Which were made for the honour and worſhip of the Sun, as was before expreſſed.

12 And the Altars that *were* on the top of the upper chamber of Ahaz *n*, which the Kings of Judah had made, and the Altars which * Manaſſeh had made *o* in the two courts *p* of the houſe of the LORD, did the King beat down, and || brake them down from thence, and caſt the duſt of them into the brook Kidron *q*.

* Ch. 21. 5.
|| Or, *ran from thence*.

n i. e. Upon the Roof of the Kings Houſe. They were ſo mad upon their Idols, that they were not content with all their publick high places and Altars, but made others upon their Houſe-tops, for the worſhip of the Heavenly Bodies. See *Jer.* 19. 13. *Zeph.* 1. 5. *o Queſt.* How could this be, when *Manaſſeh* had taken them away before, 2 *Chr.* 33. 15? *Anſw.* Either, theſe altars were not ſo fully deſtroy'd as they ſhould have been, the foundations of them being left through the neglect of the Officers appointed to do that work, upon which *Amon* built his new Altars. Or if they were wholly rooted out, *Amon*'s new Altars are called by his fathers name, becauſe they were built by his example, and in the very ſame place where his Fathers Altars were; as the Walls which *Iſaac* digged in the ſame place, where *Abraham* had digged them before, were therefore called by their ancient names, *Gen.* 26. 15. See more on the next verſe. *p* The Prieſts and the Peoples. See *ch.* 21. 5. *q* Partly, to ſhew his deteſtation of them: and partly, to aboliſh the very remembrance of them as far ar he could.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the || mount of corruption *r*, which * Solomon the King of Iſrael had builded *ſ* for Aſhtoreth, *t* the abomination *u* of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the King defile.

|| *That is, the mount of olives.*
* 1 Kin. 11. 7.

r i. e. The Mount of Olives, 1 *King.* 11. 7. here called *the mount of corruption*, for the groſs Idolatry there practiſed, which is oft expreſſed by the name of corruption. See *Exod.* 32. 7. *Deut.* 32. 5. In the *Hebrew* is an elegant alluſion between *Miſcah*, *anointing*, and *Maſhcith*, *corruption*, as there is between *Bethel* and *Bethaven*, *Hoſ.* 4. 15. *ſ* Not the ſame indvidual Altars; which doubtleſs either *Solomon* upon his repentance, or ſome other of *Joſiah*'s Godly predeceſſors had taken away long before this time; but other Altars built by *Manaſſeh* or *Amon*, which becauſe erected by *Solomons* example, and for the ſame uſe, and in the ſame place, are called by his name; this brand being left by the Holy Ghoſt upon his name and memory, as a juſt puniſhment of that abominable practice, and a mean to deter others from the like. *t* Of which & the reſt, See on 1 *King* 11. 5, 6, 7 *u i. e.* The Idol, ſo called, becauſe it was abominable, and made them abominable to God.

14 And he * brake in pieces the † images, and cut down the groves, and filled their places with the bones of men *x*.

* Exod. 23. 24. Deut. 7. 5, 25.
† Heb. *ſtatues*.

x i. e. Of the Idolatrous Prieſts, which he cauſed to be taken out of their Graves, *v.* 16.

15 ¶ Moreover, the altar that *was* at Beth-el *y*, *and* the high place * which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar, and the high place *z* he brake down, *and* burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.

* 1 King. 12. 28.

y Queſt. How could he rightly do this, ſeing *Bethel* was a part of the Kingdom of *Iſrael*, not of *Judah*? Anſ. Either, Firſt, This City was now under the Kingdom of *Judah*, to which it was added by *Abijah* long ſince, 2 *Chron* 13. 19. Or, Secondly, He did this by vertue of that ancient right which *David* & his Poſterity had to the Kingdom of *Iſrael*, which though ſuſpended for a time by Gods grant of the Ten Tribes to *Jeroboam*, and the ſucceeding Kings of *Iſrael*; yet theſe being all extinct, it might ſeem to return to him, at leaſt ſo far as to pluck up Idolatry out of the Land of *Iſrael*, as he had opportunity, and eſpecially out of thoſe parts of it which bordered upon *Judah*. Or, Thirdly, The King of *Babylon* having engaged in a War with the *Aſſyrian*, *Hezekiah*'s great Enemy, & having thereupon occaſion for *Hezekiahs* Friendſhip, did (as ſome ſuppoſe) enlarge his Dominion, and give him ſome power over the Kingdom of *Iſrael*, at leaſt as to matters of Religion: Which may ſeem not improbable from 2 *Chr.* 30. 1, 4, 5, 6. And the ſame power ſeems to have been continued, and ſome kind of League made between the King of *Babylon* and *Manaſſeh* (who thereupon was reſtored to his Kingdom, 2 *Chron.* 33. 13.) and after him *Joſiah*, who therefore was ſo zealous in his quarrel againſt the King of *Egygt*, 2 *Chron.* 35. 20, *&c.* Or, Fourthly, He did it in purſuance of Gods prediction concerning this Action, 1 *King.* 13. 2. which (in a matter ſo good, and ſo agreeable to Gods will and word, as the extirpation of Idolatry unqueſtionably was) had the force of a Warrant or command upon him to do it, as Gods prediction of the Converſion of the *Gentiles* by the *Meſſias*, was a command to his Apoſtles to preach to them, *Acts.* 13. 47. *z* Which ſeems to have been ſome little Temple or Houſe erected for that Worſhip, or for the Prieſts attending upon it.

16 And as Joſiah turned himſelf *a*, he ſpied the ſepulchres that *were* there in the mount, and ſent and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD, which the man of God proclaimed, who proclaimed theſe words *b*.

* 1 King. 13. 3.

a Joſiah's care and zeal was ſo great, that he would not truſt his Officers with theſe things, but would ſee them done with his own Eyes. *b* 300 years before it was done.

* 1 King. 13. 30.

17 Then he ſaid, What title *is* that that I ſee *c* ? And the men of the city told him, *It is* the ſepulchre of * the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

c It was the manner then, as now it is, to ſet up little Pillars or Stones, by, or upon the Graves of the higher ſort of Men, upon which the name of the perſon, and ſome Remarkable paſſages relating to him, were Engraven.

† Heb. *eſcape.*
* 1 King. 13. 11.

18 And he ſaid, let him alone: let no man move his bones: ſo they let his bones † alone with the bones of * the prophet that came *d* out of Samaria *e*.

d Which were now mixed together. *e* The Place of his Birth or former abode, though now he were in *Bethel*, 1 *Sam*. 13. 11.

19 And all the Houſes alſo of the high places that *were* in the Cities of Samaria *f*, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them according to all the acts that he had done in Bethel.

f By what Authority he did this, ſee on *ver.* 15.

‖ Or, *ſacrificed.*
* Exod. 22. 20. Chap. 11. 18.

20 And he ‖ * ſlew all the prieſts of the high places *g*, that *were* there upon the Altars *h*, and burnt mens bones upon them, and returned to Jeruſalem.

g Either, 1. The Prieſts which *Jeroboam* had made of the meaneſt of the People, whom he ſlew, both for their Preſumptuous Uſurpation of that ſacred Office, which of it ſelf was puniſhable with Death by God's Law, *Num*. 3. 10. and for their Idolatry. Or rather, 2. The Prieſts of *Baalim*; by comparing this Verſe with the former, where ſpeaking of the ſame High places, he doth not ſay, which *Jeroboam* made; as is uſual when he ſpeaks of the High Places of the Calves; but *which the other kings of Iſrael made*, who were divers of them Worſhippers of *Baal*; and by conſidering the Parallel place, 2 *Chron*. 34. 4. where it is ſaid, *they brake down the altars of Baalim*, &c. By this Relation it appears, and from the nature of the thing, and common practice in like caſes, it is more than probable, that after the departure of the King of *Aſſyria*, divers of the *Iſraelites* who had retired to other parts, and kept themſelves out of the Conquerours hands, returned together with their Prieſts to their own Land, and to their old trade of Worſhipping Idols; to whom, peradventure, they aſcribed this their Deliverance from that Judgment which *Jehovah* had brought upon them. *h* According to that Famous Prophecy, 1 *King*. 13: 1, 2.

* 2 Chro. 35. 1.
* Exod. 12. 3. Lev. 23. 5. Numb. 9. 2. Deut. 16. 2.

21 ¶ And the king commanded all the people, ſaying, * Keep the paſſover *i* unto the LORD your God, * as *it is* written in this book of the covenant *k*.

i Having aboliſhed Falſe Worſhip, he now endeavours to ſet up the True Worſhip of the True God. *k* In this Book which I have found; wherein is contained the Covenant made between God and *Iſrael*, and the terms of it.

22 Surely there was not holden ſuch a paſſover *l*, from the days of the judges *m* that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah:

l i. e. Celebrated with ſuch Solemn care, and great preparation, and numerous Sacrifices, 2 *Chron*. 35. 7, 8 9. and univerſal Joy of all good men; which was much the greater, becauſe of their remembrance of the former wicked and miſerable times under *Manaſſeh*, and *Amon*; and the good hopes they now had of the happy Eſtabliſhment of their Nation, and the True Religion; and of the prevention of Gods Judgments denounced againſt them. *m* Or, *from the days of Samuel*, the laſt of the Judges; as it is expreſſed 2 *Chr*. 35. 18. None of the Kings had taken ſuch care to prepare themſelves, the Prieſts, and People, and accurately to obſerve all the Rites, and diligently to purge out all uncleanneſs, and to renew their Covenant with God, ſo ſolemnly as *Joſiah* now did.

23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the LORD in Jeruſalem.

‖ Or, *Teraphim.*
* Lev. 20. 27. Deut. 18. 11.

24 ¶ Moreover, the *workers* with familiar ſpirits, and the wizards *n*, and the ‖ images, and the idols, and all the abominations *o* that were ſpied *p* in the land of Judah and in Jeruſalem, did Joſiah put away, that he might perform the words of * the law, *which* were written in the book that Hilkiah the prieſt found in the houſe of the LORD.

n Of which ſee on *Levit*. 19. 31. and 20. 27. *Numb*. 22. 5. *Deut*. 18. 11. *o* Three words noting the ſame thing, to ſhew, That all the Inſtruments and Monuments of Idolatry were Deſtroyed, as God had Commanded. *p i. e.* All that were diſcovered; not only ſuch as were in the place and ſtate of Worſhip, but ſuch as their Prieſts or Zealots had removed, and endeavoured to hide and ſecure.

* Chap. 18. 5.

25 And * like unto him was there no king before him *q*, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there *any* like him.

q To wit, for his diligent Study in God's Law and his exact care, and unwearied Induſtry, and fervent Zeal, in rooting out of Idolaters, and all kinds and appearances of Idolatry, not only in *Judah*, but in *Iſrael* alſo; and in the Eſtabliſhment of the true Religion in all his Dominions, and in the conforming of his own Life, and his peoples too, (as far as he could) to the holy Law of God: though *Hezekiah* might excel him in ſome other particulars; of whom therefore the like is ſaid above, *Chap*. 18. 55.

* Jer 15. 4.
† Heb. *angers.*

26 ¶ Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah *r*, * becauſe of all the † provocations that Manaſſeh had provoked him withal *s*.

r Becauſe though the King was moſt hearty in his Repentance, and acceptable to God, as was ſaid before and therefore the Judgment was delayed for his time; yet the People were generally corrupt and ſecretly averſe from *Joſiah*'s pious and excellent Reformation, and inclined to their old Luſts and Idols; as appears from the Complaints of the Prophets, eſpecially *Jeremiah* and *Zephaniah*, againſt them: and by the following Hiſtory, wherein we ſee that as ſoon as ever *Joſiah* was gone, his Children, and the Princes, and the People, ſuddenly and greedily returned to their former Abominations. *s* The ſins of *Manaſſeh*, and of the Men of his Generations; who complyed and concurred with his Idolatrous and cruel practices, *Chap*. 24. 3, 4. are juſtly puniſhed in this Generation: partly, becauſe of Gods Soveraign Right of puniſhing Sinners (ſuch as theſe unqueſtionably were) when, and upon what occaſion he ſees fit; partly, becauſe of that publick warning and Declaration of God, that he would viſit the Iniquity of the Fathers upon the Children: and principally, becauſe theſe Men had never ſincerely Repented of their own, nor of their Fathers Sins; but their hearts ſtill hankered after them; which, though not yet ſeen by Men, was manifeſt to God, who therefore pronounced this Terrible Sentence againſt them.

* 1 King. 8. 29.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael; and will caſt off this City Jeruſalem, which I have choſen, and the houſe of which I ſaid *t*, * My Name ſhall be there.

t To wit, upon the conditions in ſundry places expreſſed, which they broke, and therefore God juſtly made them to know *his breach of promiſe*, as he threatens, *Numb*. 14. 34.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

* 2 Chron. 35. 20.
* Zech. 12. 11.

29 ¶ * In his days Pharaoh-necho *u* king of Egypt went up againſt the king of Aſſyria *x* to the River Euphrates *y*: and king Joſiah went againſt him *z*; and he ſlew him *a* at * Megiddo, when he had ſeen him *b*.

u Called *Necos* by *Herodotus*, who makes mention of his Fight; wherein, as he ſaith, *Necos Conquered the Syrians in Magdalo*. *x i. e.* The King of *Babylon*, who having formerly Rebelled againſt the *Aſſyrian* his Lord, had now conquered him; as appears by the courſe of the Sacred, and the concurrence of the Prophane Hiſtory; and therefore is here and elſewhere called *the Aſſyrian*, and *the King of Aſſyria*, becauſe now he was the Head of that Empire. *y i. e. Againſt Carchemiſh by Euphrates*, as it is expreſſed, 2 *Chron*. 35. 20. which the the *Aſſyrian* had taken from the *Syrians*, *Iſa*. 10: 9. *Pharaoh*'s Confederates, who therefore ſendeth Forces againſt the *Aſſyrians*, that he might both help them, and ſecure himſelf. *z* Either to defend his own Country from *Pharaoh*'s Incurſions; or to Aſſiſt the King of *Babylon*, with whom he ſeems to have been in League, as was noted before. *a i. e.* Gave him his Deaths Wound there; though he dyed not till he came to *Jeruſalem*, 2 *Chron*. 35. 23, 24. *b i. e.* When he fought with him, or in the firſt Onſet. Thus Fighting is called *a looking in the face*, 2 *Kings* 14. 8.

* 2 Chron. 36. 1.
* 1 Chron. 3. 15. Jer. 22. 11. *Shallum.*

30 And his Servants carried him in a chariot dead *c* from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and * the people of the land took * Jehoahaz the ſon of Joſiah *d*, and anointed him *e*, and made him king in his fathers ſtead.

c i. e. Mortally Wounded, as in the former Verſe; and as we commonly ſay of a ſick man, paſt hopes of Recovery, that he is a dead man; Compare *Gen*. 20. 3. *d* Who was younger than *Jehoiakim*, by comparing *ver*. 31. with 36. yet preferred by the People before the elder Brother; either becauſe *Jehoiakim* refuſed the Kingdom for fear of *Pharaoh*, whom he knew he ſhould hereby provoke. Or becauſe, *Jehoahaz* was the more Stout & Warlike Prince; whence he is called a *Lion*, *Ezek*. 19. 3. though indeed he ſhewed his courage more againſt his People, than his Enemies: but they judged, that he was more able and willing to defend them againſt the conquering Army. *e* As they uſed to do in ſuch Extraordinary caſes, becauſe this was a Troubleſome time, and he was not the right Heir to the Crown, and therefore needed this Solemn Rite of Confirmation, which *Solomon* had in the ſame Circumſtances.

* Chap. 24. 18.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three moneths in Jeruſalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers *f* had done.

f i. e. His grand Parents, *Manaſſeh*, and *Amon*. He reſtored that Idolatry which his Father had deſtroyed; partly, to gratifie the generality of the People, who had made him King, and who were inclined to their old Superſtitions, even in *Joſiahs* time, as was obſerved before, though reſtrained from the outward acts, by fear: and partly, to ſweeten the King of *Egypt*, who poſſibly was a Zealous Idolater, by his compliance with him in the Worſhip of Idols.

‖ Or, *becauſe he Reigned.*
† Heb. *ſet a mulct upon the land.*

33 And Pharaoh-nechoh put him in bands *g* at Riblah *h*, in the land of Hamath ‖ that he might not reign *i* in Jeruſalem, and † put the land to a tribute *k* of an hundred talents of ſilver, and a talent of gold.

g Either, becauſe he preſumed to take the Kingdom without his leave and conſent; or becauſe he renewed the War againſt *Pharaoh*, as ſome affirm, and by him was Conquered, and taken Priſoner. *h* An eminent City in *Syria*; of which ſee *Num*. 34, 11. 2 *King* 25. 6. where *Pharaoh* now was to finiſh, or make good his conqueſts, whither *Jehoahaz* was carried to receive his Sentence. *i* Or, *becauſe he had reigned*; *i. e.* Taken the Kingdom without right, and without his leave. Or, according to the other reading, *in the beginning of his Reign*; the word *reigning* being commonly uſed for *beginning to reign*; when he was ſcarce warm in his Throne. *k* To wit, a Yearly Tribute, whereby they ſhould acknowledge him to be their Superior; and for which, he would be their Protector, when they needed his help.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah *l* king, in the room of Joſiah his father, and turned his

name to * Jehoiakim *m*, and took Jehoahaz away *n*: and he came to Egypt, and died there.

Mat. 1. called kim.

l Whom he perceived to be of a more mild and peaceable diſpoſition. *m* Becauſe the giving of Names was accounted an act and ſign of Dominion; which therefore Parents did to their Children, and Conquerors to their Vaſſals or Tributaries. Compare *Chap.* 24. 17. *Dan* 1. 7. *n* Partly as a puniſhment for him: and partly, that he might give no diſturbance to his Brother.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the † commandment of Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

Heb. uth.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign *o*, and he reigned eleven years in Jeruſalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

o Either, 1. When he began to Reign alone, and with full Power, or after *Jehoahaz* his Death: till which the People would not diſown him whom they had Anointed King, which was eſteemed a great tie; 2 *Sam.* 19. 10. nor own, or accept *Jehoiakim* as their King, but only as his Brothers Vice-Roy, though *Pharaoh* had by violence forced him upon them. And ſo *Jehoahaz* might be his Elder Brother, and the ſame who is called *Johanan*, and is firſt mentioned, as the eldeſt ſon, 1 *Chron.* 3. 15. though he may be placed firſt, not in regard of his Birth, but of his Dignity: the Crown being firſt put upon his Head. Or, 2. When he was firſt ſet up by *Pharaoh*, and ſo this was the Elder Brother, though by Popular Violence put by his Right. See on *v.* 31.

37 And he did *that which was* evil in the ſight of the LORD *p*, according to all that his fathers had done.

p By Idolatry, the Oppreſſion of his People, and the Perſecution of the Prophets, and other good men, *Jer.* 26 20. *Ezek.* 19. 5, 6, 7.

CHAP. XXIV.

Jehoiakim firſt ſubdued by Nebuchadnezzar, Rebelleth againſt him, to his own Ruine: Jehojachin his Son is King in his ſtead, 1——6. *His evil Reign: Jeruſalem ſpoiled and made Captive by the King of Babylon,* 8——16. *He maketh Zedekiah King; he reigneth ill, unto the utter Deſtruction of Judah,* 17——20.

IN * his days *a* Nebuchadnezzar king of Babylon *b* came up *c*, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him *d*.

Chr. 6. 6.

a i. e. In *Jehoiakims* Reign, in the end of his third Year, *Dan.* 1. 1. or, the beginning of his Fourth, *Jer*, 25. 1. *b* The ſon of *Nabopolaſſar*, who quite ſubdued the *Aſſyrian*, firſt his Lord, and then his Competitor, and made himſelf Abſolute Monarch of all thoſe parts of the World. *c* To wit, againſt *Jehoiakim*, as the Friend and Confederate of *Pharaoh*, whoſe Forces he had lately Conquered *Jer.* 46. 2. *d* By the inſtigation of the *Egyptian*, who threatned him if he did not Rebel, and promiſed him his utmoſt Aſſiſtance if he did.

2 And the LORD ſent againſt him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the Children of Ammon *e*, and ſent them againſt Judah to deſtroy it, * according to the word of the LORD, which he ſpake † by his ſervants the prophets.

Chap. 20 17. & 3. 27. Heb. the hand f.

e For *Nebuchadnezzar's* Army was made up of ſeveral Nations, who were willing to Fight under the Banner of ſuch a Puiſſant and Victorious Emperor.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for * the ſins of Manaſſeh *f*, according to all that he did.

Chap. 21. 2. & 3. 26.

f Properly and directly for their own ſins, and occaſionally for the ſins of *Manaſſeh*, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

4 And alſo for * the innocent blood *g* that he ſhed, (for he filled Jeruſalem with innocent blood) † which the LORD would not pardon.

Chap. 21. 16. Heb. and God would not pardon; or, be favourable. Gr.

g To wit, of thoſe Prophets and Saints, who either reproved, or would not comply with his Idolatrous Worſhip.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers: and Jehojachin *h* his ſon reigned in his ſtead.

h Called alſo *Jechoniah*, 1 *Chron.* 3. 16. (as *Jehojakim* alſo was, by comparing this with *Mat.* 1. 11.) and in way of contempt, *Choniah*, *Jer.* 22. 24.

7 And the King of Egypt came not again any more out of his land *i*: for * the King of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

Jer. 46.

i To wit, in this Kings days; nor until *Zedekiahs* time, *Jer.* 37. 6, 7. nor to any purpoſe. He could not now come out to Protect the King of *Judah*, being ſcarce able to defend his own Kingdom.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign *k*, and he reigned in Jeruſalem three months *l*: and his mothers name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

k Obj. He was then but *Eight years old*, 2 *Chron.* 36. 9. *Anſ.* 1. Both are true; in his Eighth Year he began to Reign with his Father, who made him King with him, as divers other Kings of *Iſrael* and *Judah* had done in the like times of trouble; and in his Eighteenth Year he Reigned alone. 2. He is called *a ſon of eight years when he began to reign*, 2 *Chron.* 36. 9. becauſe this was the Eighth Year, not of his Age, but of the *Babyloniſh* Captivity, or Bondage; under which, both he and his Father had been juſt ſo long; for it began in the fourth Year of *Jehojakim*, as it is affirmed, *Jer.* 25. 1. and continued all his Reign, which laſted Eleven Years, *Chap.* 23. 36. and ſo the firſt Year of *Jehojakim* was preciſely the Eighth Year of that Captivity. And this is certain, That the Years of Kings mentioned in Scripture, are not always accounted from the beginning of their Age, but from ſome other Remarkable Time or Thing: thus *Saul*, when at Mans Eſtate, is called, *the ſon of one year*, 1 *Sam.* 13. 1. of which ſee my notes there; and *Ahaziah*, (whoſe Father lived only Forty Years, 2 *Chron.* 21. 20.) is called a *ſon of forty and two years when he began to reign*, 2 *Chron.* 22. 2. becauſe that was the Forty and ſecond Year of the Reign of *Omri*'s Family, as moſt think. And therefore it cannot ſeem ſtrange, if the Years of this King be computed, not from his Birth, but from the beginning of ſo great and famous a Change of the *Jewiſh* Affairs, as this Captivity made; this being the uſual way of the *Romans* and *Greeks*, and other more Ancient and *Eaſtern* Nations, to compute the times from the great Changes and Revolutions happening among them. And that this was the practice of the *Jews* in the Computation of theſe very times, is evident from the uſe of it in the Prophecy of *Ezekiel*, *ch.* 1. 2. *which was the fifth year of Jehojakims captivity*; and *Chap.* 33. 21. *in the Twelfth year of our Captivity*; and *Chap.* 40. 1. *in the Twenty fifth year of our Captivity.* 3. To all this might be added, That ſome here acknowledge an Error of the *Scribe*, and affirm, That in the firſt and beſt Copies, in 2 *Chron.* 36. 9. it was not *eight*, but *eighteen*; which they gather from hence, becauſe thoſe two Ancient and Venerable Tranſlators, the *Syriack* and *Arabick*, read there, as it is here, *was eighteen years old*; which they ſay, they would never have preſumed to do, if they had not ſo read it in thoſe *Hebrew* Copies, out of which they drew their Tranſlation; or in ſome of them. *l And ten days* which are added, 2 *Chron* 36. 9. But ſuch ſmall ſums are frequently omitted in great Numbers. See on *Gen.* 15. 13. 1 *Kings* 16. 8.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ * At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem *m*, and the city † was beſieged.

* Dan. 1. 1.
† Heb. *came into Siege.*

m Either, 1. Becauſe the People had made *Jehojachin* King without his conſent. Or, 2. Becauſe he had ſome notice, or at leaſt a ſuſpicion of his intentions to Rebel againſt him, and to joyn with *Egypt* againſt him, as *Zedekiah* his Succeſſor did But whatſoever was the Second and Immediate cauſe of it, the chief cauſe was *Gods Commandment*, or the direction of his Providence, as it was ſaid, *v.* 3.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon *n*, he, and his mother, and his ſervants, and his princes, and his ‖ officers, and the king of Babylon took him in the eighth year of his reign *o*.

‖ Or, *Eunuchs.*

n i. e. Yielded up himſelf and the City into his hands; and this by the Counſel of *Jeremiah*, and to his own good. *o i. e.* Of *Nebuchadnezzar*'s Reign; as appears by comparing this with Chap. 25. 8, and becauſe *Jehojachin* Reigned not half a Year.

13 * And he carried out thence all the treaſures of the Houſe of the LORD, and the treaſures of the kings houſe, and cut in pieces *p* all the veſſels of gold *q* which Solomon king of Iſrael had made *r* in the temple of the LORD, as the LORD had ſaid.

* Chap. 20. 17. Iſa. 39. 6.

p Or rather, *took away*, as this word elſewhere ſignifies: or *cut off*, to wit, from the Temple. For why ſhould they cut in pieces thoſe Veſſels which might conveniently be carried away? And that they were not cut in pieces, but reſerved whole, is manifeſt from *Ezra* 1. 7. and *Dan.* 5. 2, 3. *q i. e.* The moſt and choiceſt of them, by comparing this with *chap.* 25. 14, 15. *r* So he expreſſeth it, either Firſt, becauſe theſe Veſſels were made by the godly Kings of *Judah*, inſtead of thoſe which *Solomon* made, and ſo they go by his Name; as the Ship of the *Argonauts* was ſtill reputed the ſame Ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, Secondly, Becauſe though the City and Temple had been rifled more than once both by the Kings of *Egypt* and *Iſrael*, and by the wicked Kings of *Judah*; yet theſe Golden Veſſels were preſerved from them, either by the care of the Prieſts, who hid them out of the way; or by the clemency of the Conquerors, and the reverence which they bare to ſuch ſacred Inſtruments; or by the ſpecial providence of God, diſpoſing their hearts to leave them. Or, if they had been taken away by any of theſe Kings, they might afterwards be recovered by the intreaty, or at the Coſt of the godly Kings of *Judah*.

14 And he carried away all Jeruſalem *ſ*, and * all the Princes, and all the mighty men of valour, *even* ten thouſand *t* captives, and all the craftſmen and ſmiths *u*: none remained ſave the pooreſt ſort of the people of the land.

* Jer. 24. 1.

ſ i. e. The Inhabitants of *Jeruſalem*; not ſimply *all*, but the beſt and moſt conſiderable part, as the following words explain and reſtrain it. *t* Which are more particularly reckoned up, *v.* 16. where there are 7000 *mighty men*, and *a thouſand Smiths*; and thoſe mentioned *v.* 15. make up the other 2000. *u* Which might furniſh them with new Arms, and thereby give him freſh trouble.

15 And * he carried away Jehoiachin to Babylon, and the King's mother, and the King's wives, and his ‖ officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

* 2 Chr. 36. 10. Eſth. 2. 6.
‖ Or, *Eunuchs.*

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah

* Jer. 37. 1.

Chr.3.15.

*his fathers brother king in his ſtead, and changed his name to Zedekiah *x*.

x That he might admoniſh him of (what this Name ſignifies) *the juſtice of God*, which had ſo ſeverely Puniſhed *Jehojakim* for his Rebellion; and would no leſs certainly overtake him, if he ſhould be guilty of the ſame Rebellion and Perfidiouſneſs, of which his Predeceſſor was guilty.

2 Chr. 6. 1. er. 37. 1. 52. 1. Chap. 3. 31.

18 * Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the King of Babylon *y*.

y Thus the Peoples Sins were the true Cauſe why God gave them wicked Kings, whom he ſuffer'd to do wickedly, that they might bring the long deſerved, and threatned Puniſhments upon themſelves and their People.

C H A P. XXV.

Jeruſalem is beſieged: Zedekiah taken: his Sons ſlain: and his eyes put out, 1——7. Nebuzar-Adan burneth Jeruſalem and the Temple: breaketh down the Wall of the City: carrieth the Remnant, except a few poor Labourers, into Captivity: and much treaſure, 8——17. Slayeth the Nobles at Riblah, 18——21. Gedaliah is made Governour of Judah: he is ſlain: the reſt flee into Egypt, 22——26. Evil-merodach advanceth Jehojakim in his Court, 27——30.

* 2 Chr. 36. 17. Jer. 34. & 39. 1. Ezek. 24. 1.

AND it came to paſs * in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar King of Babylon came, he, and all his hoſt, againſt Jeruſalem *a*, and pitched againſt it, and they built forts againſt it round about *b*.

a To chaſtiſe *Zedekiah* for his Rebellion and Perjury, 2 *Chron* 36. 13. *b* Partly to keep all Supplies of Men or Proviſions from entring into the City: And partly, that from thence they might ſhoot Darts, or Arrows, or Stones into the City. See *Jer.* 52. 4. *Ezek.* 4. 2. & 17. 17.

2 And the city was beſieged unto the eleventh year of King Zedekiah.

* Jer. 52. 6.

3 And on the ninth *day* of the * *fourth* month *c* the famine prevailed in the city, and there was no bread for the people of the land *d*.

c Which Word is eaſily underſtood, by comparing this and the firſt Verſe, and *Jer.* 39. 2. and 52. 6. where it is expreſſed. *d i. e.* For the common ſort of People, who flock'd thither from all parts, upon the Approach of the *Babylonian* Army; but only for the great Men and Soldiers. See of the grievouſneſs of this Famine, *Lam.* 4. 10. and *Ezek.* 5. 10, 12.

4 ¶ And the city was broken up *e*, and all the men of war *fled f* by night, by the way of the gate, between two walls *g*, which is by the kings garden, (now the Caldees *were* againſt the city round about) and *the king h* went the way toward the plain *i*.

e By the *Chaldeans*, who broke and entred the Gate, *Jer.* 39. 3. *f* Which word is fitly ſupplied out of the parallel place, *Jer.* 39. 4. or out of the following Verb, *went away*. *g* Between the outward and inward Wall of the City, by a private way, having the advantage of the darkneſs of the night, and poſſibly of ſome Vault under the ground. *h* This word alſo is neceſſarily to be underſtood; partly, by its ſingular, which agrees not with *the men of war*; and partly out of the next Verſe, where it is expreſſed. *i* Of *Jericho*, as it follows.

5 And the army of the Caldees purſued after the king, and overtook him in the plains of Jericho: and all his army was ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah *k*, and they † gave judgment upon him *l*.

† Heb. *ſpake judgment with him.*

k Of which ſee above, 23. 33. and below *v* 21. where *Nebuchadnezzar* ſtaid, that he might both ſupply the Beſiegers with more Men, and Military Proviſions, as their occaſions required; and have an eye to *Chaldea* to prevent or ſupreſs any Commotions which might happen there in the time of his abſence. *l* The Kings Officers appointed thereunto, examined his Cauſe, and paſſed the following Sentence againſt him.

7 And they ſlew the ſons Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon *m*.

† Heb. *made blind.*

m Thus two Prophecies were fulfilled, which ſeemed contrary one to the other, *that he ſhould go to* Babylon, *Jer.* 32. 5. and 34. 3. and *that he ſhould never ſee* Babylon: Which ſeeming Contradiction, becauſe *Zedekiah* the Falſe Prophet could not reconcile, he concluded both were falſe, and that *Jeremy* was a falſe Prophet; and it ſeems *Zedekiah* the King might ſtumble at this difficulty.

*See Chap. 24. 12. & Verſe 24. ‖ Or, *chief Marſhal.*

8 ¶ And in the fifth month, on the ſeventh *day* of the month *n*, (which *is* * the nineteenth year of King Nebuchadnezzar King of Babylon) came Nebuzar-adan ‖ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

n Queſt. How doth this agree with *Jer.* 52. 12? where he is ſaid to come thither *on the tenth day*? *Anſw.* Either he came to *Jeruſalem* on the Seventh Day, and burnt the Temple on the tenth Day: Or this Sacred Writer ſpeaks of the day of his Departure from *Riblah* towards *Jeruſalem*, and *Jeremiah* ſpeaks of his coming to *Jeruſalem*, which was about three days Journey from *Riblah*.

9 And he burnt the Houſe of the LORD *o*, and the Kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

o Which had now ſtood about 450 Years.

10 And all the army of the Caldees that *were with* the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city *p*, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude *q*, did Nebuzar-adan the captain of the guard carry away.

† Heb. *fallen away.*

p Whom neither the Sword nor Famine had deſtroyed, who were 832 Perſons, *Jer.* 52. 29. being Members and Traders of that City; For it is likely that there were very many more of the Countrey People who were fled thither, who were left with others of their Brethren to manure the Land, as it here follows. *q* To wit, of the Inhabitants of the Countrey.

12 But the captain of the guard left of † the poor of the land, *to be* vine-dreſſers and husbandmen.

† Heb. *the poverty.*

* Chap. 20. 17. Jer. 27. 19, 22. * 1 Kings 7. 15. * 1 Kings 7. 27. * 1 Kings 7. 23. * Exod. 27. 3. 1 Kings 7. 50.

13 And * the * pillars of braſs *r* that *were* in the houſe of the LORD, and the * baſes, and the * braſen ſea that *was* in the houſe of the LORD, did the Caldees break in pieces, and carried the braſs of them to Babylon.

r The Carriage whereof to *Babylon* was foretold, *Jer.* 27. 21, 22.

14 And the * pots, and the ſhovels *ſ*, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

ſ Of theſe and the following words, ſee on *Exod.* 27. and 1 *Kings* 6. and 7.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, † one ſea, and the baſes which Solomon had made for the Houſe of the LORD, * the braſs of all theſe Veſſels was without weight.

† Heb. *the one ſea.* * 1 Kings 7. 47. * 1 Kings 7. 15. Jer. 52. 21

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt *t*, and * Zephaniah the ſecond prieſt *u*, and the three keepers of the † door.

* Jer. 29. 25. † Heb. *threſhold.*

t The High-Prieſt, Grandſon of that *Hilkiah*, of whom *ch.* 22. 4. and Father of *Jehozadack*, who, as it ſeems, was taken with his Father; and when his Father was ſlain, *v.* 21. he was carried away to *Babylon*, as it is noted, 1 *Chron.* 6. 13, 14. *u* Who was the High-Prieſts Deputy, when he was hindred from the execution of his Office, ſee on *Numb.* 3. 32 2 *Sam.* 8. 16. 2 *Kings* 23. 4.

19 And out of the city he took an ‖ officer, that was ſet over the men of war, and five men of them that † were in the kings preſence *x*, which were found in the city, and the ‖ principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *y that were* found in the city.

‖ Or, *eunuch.* † Heb. *ſaw the kings face.* ‖ Or, *ſcribe of the captain of the hoſt.*

x i. e. Of them who conſtantly attended upon the Kings Perſon, ſee 1 *Kings* 10. 8. *Eſth* 1. 14. *Object.* Theſe were *ſeven*, *Jer.* 52. 25. *Anſ.* Either five were firſt taken, and two after them: Or two of the ſeven were of an inferiour rank, who therefore are here omitted. *y* Who had been moſt forward or active in the Rebellion.

20 And Nebuzar-adan captain of the guard, took theſe, and brought them to the King of Babylon, to Riblah.

21 And the King of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

* Jer. 40. 5, 9.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan *z*, ruler.

z A righteous and good Man, and a Friend to the Prophet *Jeremiah*, *Jer.* 26. 24.

* Jer. 40. 7.

23 And when all the * captains of the armies *a*, they and their men, heard that the king of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

a Which eſcaped away when *Zedekiah* was taken. See above, *v.* 4, 5.

24 And Gedaliah ſware to them, and to their men *b*, and ſaid unto them, Fear not *to be* the ſervants of the Caldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

b Aſſured them by his Promiſe and Oath, that they doing what he required, ſhould be kept from the Evils which they feared. This he might ſafely ſwear, becauſe he had not only the King of *Babylon's* Promiſe and Intereſt too, but alſo Gods Promiſe for their Indemnity, deliver'd by *Jeremiah*.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed † royal *c*, came, and ten men *d* with him, and

† Heb *of the Kingdom.*

Jer. 41. 2. * ſmote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

c And therefore moved with Envy to ſee ſo mean a Perſon advanced into their place. See this Hiſtory more fully deſcribed, *Jer.* 41.
d To wit, Ten Captains or Officers, and under each of them many Soldiers, otherwiſe the Attempt was ridiculous.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and * came to Egypt: for they were afraid of the Caldees. Jer. 43. 4.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* *e* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.

e Or, *on the 25th day*, as it is *Jer.* 52. 31. for then the Decree was made, which was executed upon the 27th day.

28 And he ſpake † kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon *f*. † Heb. *good thing with him.*

f It ſeems though the Power of theſe Kings was taken away, yet ſome Honour and Reſpect was given to them, even in the place of their Captivity, and to *Jehoiachin* more than to any of the reſt.

29 And changed his priſon-garments: and he did eat bread continually before him *g* all the days of his life.

g i. e. In his Preſence, and at his Table, the following Allowance being given to him for the maintenance of his Family and Royal Dignity. Compare 2 *Sam.* 9. 10.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

I. CHRONICLES.

These Books of the Chronicles are not the ſame which are ſo called 1 Kings 14. 19. *and elſewhere, (becauſe ſome Paſſages ſaid to be there mentioned, are not found here) but other Books, and written by other Perſons, and for other Ends. Yet this ſame Writer took out of thoſe Books ſuch Hiſtorical Paſſages as were moſt uſeful or neceſſary. They were written after the* Babyloniſh *Captivity, as appears from* 2 Chron. 36. 20, *&c. by* Ezra, *as may be gathered not only from the ſame Words uſed in the place now quoted, and in the beginning of that Book which goeth under the Name of* Ezra, *but alſo from ſome other Paſſages, which we may obſerve hereafter, and from the Exactneſs and Diligence here uſed in making Catalogues of Perſons and Families, which alſo is uſed in the Book of* Ezra. *If one or two Paſſages ſeem to be of a later Date, thoſe were added by ſome other Prophets; there being ſome few ſuch Additional Paſſages in the Books of* Moſes. *The chief Deſign of theſe Books is, to compleat the Hiſtory of the Kings of* Judah, *and to gather up the Fragments of Sacred Hiſtory, which were omitted in the Books of* Samuel *and* Kings, *and to explain ſome Paſſages there mentioned, and to give an exact Account of the Genealogies: Which (though ignorant or inconſiderate Perſons may think trivial and uſeleſs) was a Work of great Neceſſity, to preſerve the Diſtinction of the Tribes and Families; that ſo it might appear that Chriſt came of that Nation, and Tribe, and Family, of which he was to be born. And this Account having been hitherto neglected, is moſt ſeaſonably mentioned in theſe Books, becauſe this was to be in a manner the laſt part of the Sacred and Canonical Hiſtory of the Old Teſtament, and therefore the fitteſt place to Record thoſe Genealogies, upon which the Truth and Authority of the New Teſtament in ſome ſort depends. And whereas many things in theſe Genealogies to us are obſcure and doubtful, they were not ſo to the* Hebrews; *and all the Perſons here named, were known to them by thoſe very particular and exact Genealogies, which they kept in their ſeveral Families and in publick Regiſters; from whence this Sacred Pen-man, by the Direction of God's Spirit, took thoſe Things which were of moſt Importance.*

CHAP. I.

Adam's Line to Noah, 1——4. *Noah's Poſterity by Japheth,* 5——7. *By Ham,* 8——16. *By Shem to Abraham,* 17——27. *His Poſterity: by Iſhmael,* 28——31 *By Keturah; and Iſaac,* 32——34. *His Poſterity; by Eſau: the Kings and Dukes of Edom,* 35——54.

Gen. 4. 26. & 9. ADAM, * Sheth *a*, Enoſh,

a i. e. Adam begat *Sheth*: And ſo in the following Particulars. For brevity ſake he only mentions their Names; but the reſt is eaſily underſtood out of the former Books, and from the nature of the thing; and from ſome following Paſſages where the Senſe is compleated.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, Shem, Ham, and Japheth *b*.

b Formerly he mentions only one Son, but here he names and treats of *Noah*'s three Sons, partly becauſe they were all the Founders of the New World; and partly becauſe the Accompliſhment of *Noah*'s Famous Prophecy, *Gen.* 9. 25, 26, 27. could not otherwiſe appear, but by the account of their ſeveral Poſterities.

Gen. 10. 5 * The ſons of Japheth; Gomer, and Magog, and Madai, and Javin, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and || Riphath *c*, and Togarmah. || Or, Diphath, as it is in some Copies.

c Or, *Diphath*: For thoſe two Hebrew Letters which anſwer to our *D* and *R*, being very like, are oft confounded and exchanged, as *v.* 7. 41, 46, 50.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and || Dodanim. || Or, Rodanim, according to some Copies.

8 The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh; Sheba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſons of Raamah; Sheba and Dedan.

* Gen. 10. 10 And Cuſh * begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluim, (of whom came the Philiſtines *d*,) and * Caphthorim. * Deut. 2. 23. Gen. 10.

d Of which ſee the Notes on *Gen.* 10. 14.

13 And * Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite *e* alſo, and the Amorite, and the Girgaſhite,

e The People ſo called So the Names which follow until *v.* 17. are not the Names of particular Perſons, but of People or Nations. And all theſe deſcended from *Canaan*, though ſome of them were afterwards extinct or confounded with others of their Brethren by Cohabitation or mutual Marriages, whereby they loſt their Names: Which is the Reaſon why they are mentioned, at leaſt under theſe Names.

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The ſons of * Shem *f*; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and || Meſhech. * Gen. 10. 22. & 11. 10. || Or, *Maſh.* Gen. 10. 23.

f Either the Name of *Sons* is ſo taken here as to include Grandſons, who are called *Sons*, *Gen.* 29. 5. 2 *Sam.* 19. 24. Or, theſe Words, *The Children of Aram*, are underſtood and inſerted before *Uz*, out of *Gen.* 10. 23. where they are expreſſed.

18 And Arphaxad begat Shelah *g*, and Shelah begat Eber.

g Either Immediately, or Mediately by his Son *Cainan*, who is expreſſed, *Luke* 3. 35. of which, God aſſiſting, I ſhall ſpeak in its proper place.

19 And unto Eber *were* born two ſons: the name of the one *was* || Peleg, (becauſe in his days the earth was divided *h*,) and his brothers name was Joktan. || That is, *diviſion.*

h In their Languages and Habitations: Of which ſee *Gen.* 11. 7.

20 And * Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. * Gen. 10. 26.

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal *i*, and Abimael, and Sheba,

i Or, *Obal*, as it is *Gen.* 10. 28. Such proper Names being oft differently written, according to the difference of Times, and People, and Writers.

23 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons Joktan.

24 * Shem, Arphaxad *k*, Shelah, * Gen. 11. 10. Luke 3. 36.

k Having given a brief and general account of the Original of the World and the People in it, he now returns to a more large and particular Account of the Genealogy of *Shem*, from whom the Jews were deſcended.

25 * Eber, Peleg, Reu, * Gen. 11. 15.

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham. * Gen. 17. 5.

28 The ſons of Abraham; * Iſaac, and * Iſhmael. * Gen. 21. 2, 3. * Gen. 16. 11, 15.

29 Theſe *are* their generations: The * firſt-born of Iſhmael, Nebajoth: then Kedar, and Adbeel, and Mibſam, * Gen. 25. 13. *to* 17.

30 Miſhma, and Dumah, Maſſa, || Hadad, and Tema, || Or, *Hadar*, Gen. 25. 15.

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 Now * the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan. * Gen. 25. 1, 2.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And * Abraham begat Iſaac. * The ſons of Iſaac; Eſau, and Iſrael. * Gen. 21. 2. * Gen. 25. 25.

35 The ſons of * Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah. * Gen. 36. 9, 10.

36 The ſons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna[l], and Amalek.

r, *Ze-* . Gen. 11.

[l] There is another *Timna*, the Concubine of *Eliphaz*. *Gen.* 36. 12. but this was one of his ſons, though called by the ſame name; there being ſome Names common both to Men and Women in the *Hebrew* and in other Languages.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir[m]; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan.

[m] One of another Nation, Prince of the *Horims*; whoſe Genealogy is here deſcribed, becauſe of that affinity which was contracted between his and *Eſau's* Poſterity; and thoſe who were not united and incorporated with them, were deſtroyed by them. See *Deut.* 2. 12.

39 And the ſons of Lotan; Hori, and || Homam: and Timna *was* Lotans ſiſter.

Or, *He- an.* Gen. 6. 22.

40 The ſons of Shobal; || Alian, and Manahath, and Ebel, || Shephi, and Onam. And the ſons of Zibeon; Ajah, and Anah.

Or, *Al- an*, Gen. 6 23.
Or, *She- ho.* Gen. 6. 23.

41 The ſons of Anah; * Diſhon. And the ſons of Diſhon, || Amram, and Eſhban, and Ithram, and Cheran.

Gen. 6. 25.

42 The ſons of Ezer; Bilhan, and Zavan, and || Jakan. The ſons of Diſhan; Uz, and Aran.

|| Or, *Hemdan.* Gen. 36. 26.
|| Or, *A- chan.* Gen. 36. 27.

43 Now theſe *are* the * Kings that reigned in the land of Edom[n], before *any* King reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city was Dinhabah.

* Gen. 36. 31.

[n] Of this and the following Verſes ſee on *Gen.* 36. 31, *&c.* whence this whole Relation is taken.

44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanite, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah, of Maſrekah reigned in his ſtead.

48 * And when Samlah was dead, Shahul of Rehoboth by the river, reigned in his ſtead.

* Gen. 36. 37.

49 And when Shahul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, || Hadad reigned in his ſtead: and the name of his city *was* || Pai: and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

|| Or, *Ha- dar.* Gen. 36. 39.
|| Or, *Pau.* Gen. 36. 39.

51 Hadad died alſo. And the * Dukes of Edom were, Duke Timna, Duke Aliah, Duke Jetheth.

* Gen. 36. 40.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar.

54 Duke Magdiel, Duke Iram. Theſe *are* the Dukes of Edom.

CHAP. II.

The Sons of Iſrael: Of Judah by Tamar: The Children of Jeſſe, 1——17. *Of Caleb the Son of Hezron: Of him by the Daughter of Machir,* 18——24. *And Jerahmeel,* 25——33. *Of Sheſhan,* 34——41. *Another Branch of Caleb's Poſterity,* 42.——49 *Of Caleb the Son of Hur,* 50——55.

THeſe *are* the ſons of || Iſrael; * Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad and Aſher.

|| Or, *Jacob.*
* Gen. 29. 32. & 3[illegible]. 5. & 35. 18, 22. & 46. 8, &c.

3 The ſons of * Judah[a], Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſs. And Er the firſt-born of Judah, was evil in the ſight of the LORD, and he ſlew him.

* Gen 38. 3. & 46. 12.
* Gen. 38. 2.

[a] Whom he puts firſt, becauſe the beſt part of the right of the Firſt-born, to wit, the Dominion, was conferred upon him, *Gen.* 49. 8. and becauſe the Meſſiah was to come out of his Loyns.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Judah *were* five.

* Gen. 38. 29, 30. Mat. 1 3.

5 The ſons of * Pharez; Hezron, and Hamul.

* Ruth 4. 18.

6 And the ſons of Zerah; || Zimri, * and Ethan, and Heman, and Calcol, and || Dara[b]: five of them in all.

|| Or, *Za- bai.* Joſh. 7. 1.
* 1 Kings 4. 31.
|| Or, *Darda.*

[b] If theſe be the ſame who are mentioned as *the ſons of* Machol, 1 *Kings* 4. 31. Either the ſame Man had two Names, *Zerah* and *Machol*, as was uſual among the *Hebrews*: or, one of theſe was their immediate Father, and the other their Grandfather.

7 And the ſons of Carmi[c]: || Achar[d], the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

|| Or, *Achan.*
* Joſh. 6. 18. & 7. 1.

[c] Who is here mentioned, becauſe he was the Son of *Zimri*, who is alſo called *Zabdi*, *Joſ.* 7. 1. [d] Called *Achan*, *Joſ.* 7. 1. and here *Achar*, with a little variation for greater ſignificancy: For *Achar* ſignifies a *Troubler*.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron that were born unto him; Jerahmeel, and || Ram, and || Chelubai.

|| Or, *A- ram.* Mat. 1. 3.
|| Or, *Ca- leb.* Verſe 18.

10 And Ram * begat Aminadab, and aminadab begat Nahſhon, prince of the children of Judah.

* Ruth 4. 19. Mat. 1. 4.

11 And Nahſhon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jeſſe.

13 * And Jeſſe begat his firſt-born Eliab[e], and Abinadab the ſecond, and || Shimma the third,

* 1 Sam. 16. 6.
|| Or, *Shammah.* 1 Sam. 16. 9.

[e] Called alſo *Elihu*, 1 Chron. 27. 18. unleſs that was another perſon, and the word *Brother* be taken more largely for a Kinſman, as it is frequently uſed.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh[f]:

[f] For though he had eight Sons, 1 *Sam.* 16. 10. one of them either died preſently after that time, or is neglected for ſome reaſon now unknown, as others are. See the Notes on *Mat.* 1. 8, 9.

16 Whoſe ſiſters *were* Zerujah, and Abigail. And * the ſons of Zerujah; Abiſhai, and Joab, and Aſahel, *was* three.

* 2 Sam. 2. 18.

17 And Abigail bare Amaſa, and the father of Amaſa Jether the Iſhmeelite[g].

[g] By Birth or Habitation, but by profeſſion an *Iſraelite*, 2 *Sam.* 17. 25. where ſee my Notes.

18 And Caleb the ſon of Hezron[h] † begat *children* of Azubah *his* wife, and of Jerioth: her ſons[i] are theſe, Jeſher, and Shobab, and Ardon.

† Heb. *got with child* Azubah.

[h] Not that *Caleb*, *Num.* 13. 6. for he was the Son of *Jephunneh*, of whom he ſpeaks *Ch.* 4. 15. but another *Caleb*. [i] *i. e.* The ſons, either 1. of *Jerioth*, ſhe being laſt mentioned: or, rather 2. of *Azubah*, who is by way of diſtinction called his *Wife*, when *Jerioth* probably was only his Concubine, and, as it may ſeem, barren: and therefore upon *Azubah*'s death he married another Wife, *v.* 19. And thoſe other Sons of this *Caleb* mentioned below, *v.* 42. are his Sons by ſome other Wife diſtinct from all theſe.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel.

* Exod. 31. 2.

21 And afterward Hezron went in[k] to the daughter of * Machir, the father of Gilead[l], whom he † married[m] when he was[n] threeſcore years old, and ſhe bare him Segub.

* Num. 27. 1.
† Heb. *took.*

[k] *i. e.* Lay with her, as that Phraſe is commonly uſed, as *Gen.* 4. 1. and 6. 4. [l] Of a man ſo called. Or, if *Gilead* be the Name of that known Couutrey, *Father* is put for Head or Governour, as it is uſed, 1 *Sam.* 24 11. 2 *Kings* 5. 13. and 16. 7. *Iſa.* 22. 21. Or, for Protectour, or Curator, as *Father* is uſed *Job* 29. 16 *Jer.* 2. 27. *Lam.* 5. 3. This Man being a Man of noted Valour, and the great Champion in thoſe Parts. [m] Heb. *And he took her*, to wit, to wife. Or, *After he had taken her*: for ſo the Particle *vau* is uſed, as hath been formerly noted. [n] Heb. *And he was*, to wit, when he went in unto her, Or, when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead[o].

[o] Which he had, though he was of the Tribe of *Judah*, as here we ſee, becauſe he married a Daughter of *Manaſſeh*, *Num.* 26. 29. whence he is called a *Son of Manaſſeh*, *Num.* 32. 41. *Deut.* 3. 14. And becauſe, being a Man of great Courage, he joined himſelf with that half Tribe in ſubduing *Gilead*, wherein he acted ſo valiantly and Succeſsfully, that he had 23 Cities or great Towns given to him to poſſeſs or diſpoſe of: or, rather to Rule over them, and have ſome advantage from them; As a King is ſaid to have his Kingdom, although he hath not the propriety of all the Lands and Houſes in it.

23 * And he took[p] Geſhur and Aram[q], with the towns of Jair[r], from them[s], with Kenath[t], and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir[u], the father of Gilead.

* Num. 32. 41. Deut. 3. 14. Joſh. 13. 0.

[p] Or, *For he had taken.* So this is the Reaſon why he had ſo great a Territory and Juriſdiction given to him. [q] Two Cities or great Towns ſo called. [r] *i. e.* With thoſe 23 Cities which he is ſaid to have, *v.* 22. [s] *i. e.* from the former Inhabitants, which is eaſily underſtood. [t] Which was taken by *Nobah*, one of *Jairs* Commanders ſent by him to take it, as may be gathered from *Num.* 32. 41, 42. [u] Partly to his own Sons, and partly to his Son-in-law *Jair*, who by reaſon of that dear Affection which was betwixt them, and his forſaking his own Tribe and Kindred to fight for them and to dwell with them, is here reckoned as his own Son.

24 And after that Hezron was dead in Caleb-ephratah[x], then Abiah Hezrons wife bare him Aſhur[y] the father of Tekoa[z].

[x] A place then ſo called by a Conjunction of the Names of the Man and his Wife; afterwards ſuppoſed to be called *Bethlehem-Ephratah.* Others tranſlate the words thus, *When Caleb took Ephratah.* So it is an Ellipſis of the Verb which is here to be underſtood out of *v.* 19. where it is expreſſed. [y] After the fathers death. [z] A known place, 2 *Sam.* 14. 2, 4. *Jer.* 6. 1. *Amos* 1. 1. Whoſe *Father* he is called, becauſe he was either the Progenitour of the People inhabiting there: Or, their Prince and Ruler: Or, the Builder of the City.

25 And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah[a].

[a] Or, of (the prefix, *mem* being oft underſtood) *Ahijah*, his Wife ſo called; as may ſeem probable from the next Verſe, where he mentions *another Wife*.

26 Jerahmeel had alſo another wife whoſe name *was* Atarah, ſhe was the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab, Seled, and Appaim: but Seled died without children.

31 And the ſons *b* of Appaim ; Iſhi. And the ſons Iſhi ; Sheſhan. And * the children of Sheſhan ; Ahlai.

* See ver: 34, 35.

b An Expreſſion oft uſed both afterwards in this Verſe,and elſewhere, and in prophane Authors too, where there is but one Son. It is an Enallage of the number, which is frequent in the *Hebrew*.

32 And the ſons of Jada the brother of Shammai ; Jether, and Jonathan : and Jether died without children.

33 And the ſons of Jonathan ; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 Now Sheſhan had no ſons *c*, but daughters : and Sheſhan had a ſervant an Egyptian, whoſe name was Jarha.

c To wit, living when he died, his Son *Ahlai*, *v*: 31: dying before him : unleſs *Ahlai* was the Name of a Daughter.

35 And Sheſhan gave his daughter to Jarha his Servant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan,and Nathan begat * Zabad.

* Chap: 11:41.

37 And Zabad begat Ephlal,and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah.

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Now the ſons of Caleb the brother of Jerahmeel *d were*, Meſha his firſt-born, which was the father of Ziph *e*: and the ſons of Mareſhah the father of Hebron *f*.

d To wit, of that *Caleb* mentioned *v*.18. as appears by comparing that Verſe with *v*: 25. And theſe are his Sons by another and his third Wife. See on *v*: 18. *e* The Name either of a Man : or of a Place, of which ſee *Joſ*. 15: 24, 55. And then *Father* is to be underſtood here as *v*.23,and 24. *f* Not the place ſo called,but a Man : as is evident becauſe his Sons here follow.

43 And the ſons of Hebron ; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam : and Rekem begat Shammai.

45 And the ſon of Shammai *was* Moan : and Moan *was* the father of Beth-zur *g*.

g A Place in *Judah*, *Joſh*: 15. 58. See on *v*: 23.

46 And Ephah Calebs concubine bare Haran, and Moza, and Gazez : and Haran begat Gazez.

47 And the ſons of Jahdai *h* ; Regem, and Jotham, and Geſhan, and Pelet, and Ephah,and Shaaph.

h The Son of *Gazez* laſt mentioned : which is implied becauſe he follows next after him in the Genealogy. Or, The Sons of *Moza* : whoſe name might be changed into *Jahdai* for ſome reaſon now unknown.

48 Maachah Calebs Concubine bare Sheber and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah *i*, Shevah the father of Machbenah,and the father of Gibea : and the daughter of Caleb *was* * Achſah.

* Joſh. 15:17.

i This, and divers other following Names are the Names of Places in *Judah*, and *Father* is meant as *v*. 32, 24.

50 Theſe were the ſons of Caleb the ſon of Hur,the firſt-born of Ephratah ; Shobal the father of Kirjath-jearim.

51 Salma the father of Beth-lehem *k*, Hareph the father of Beth-gader *l*.

k To wit, in part : For *Boaz* deſcended from another *Salmon*, who was the Son of *Naaſſan*, *v*. 11. *l* Called alſo, *Panuel the father of Gedor*, chap: 4: 4.

52 And Shobal the father of Kirjath-jearim,had ſons; || Haroeh *m*, *and* || half of the Manahethites.

|| Or, *Reaiah*. chap: 4: 2: || Or, *half of the Menuchites*, Or, *Hatſi-hammenuchoth*.

m Which may ſignifie an Overſeer,a Prophet, or Teacher,or Ruler ; but here is a proper Name,as appears from *chap*. 4. 2. where he is called *Reaiah* with no great variation in the *Hebrew*.

53 And the families of Kirjath jearim *n*; the Ithrite, and the Puhite,and the Shumathite, and the Miſhraite: of them *o* came the Zareathite, and the Eſhtaulite *p*.

n Or, *In Kirjath-jearim*, all which deſcended from *Shobal*, *v* 51. *o i. e.* Of the Family of the *Miſhraite*, laſt mentioned. *p* The Inhabitants of two places called *Zoreah* and *Eſhtaol*, *Joſ*. 15. 33.

54 The ſons of Salma *q* ; Bethlehem *r*, and the Netophathite, || Ataroth *s*, the houſe of Joab *t*, and half of the Manahethites *u*, the Zorites *x*.

|| Or, *Atarites*: or, *crowns of the Houſe of Joab*.

q Of that *Salma* mentioned, *v*. 51. *r i. e.* The inhabitants of *Bethlehem*. *s* The name of a Perſon, or People. *t* The Progenitors of *Joab*'s Family. *u* The other half being mentioned *v*. 52. *x* For, *to wit, the Zorite*.

55 And the families of the Scribes *y* which dwelt *z* at Jabez || ; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the * Kenites that came of Hemath † the father of the houſe of * Rechab.

* Judg. 1:16. * Jer. 35:2:

y Either Civil,who were Publick Notaries,who wrote and ſigned Legal Inſtruments : or Eccleſiaſtical. And theſe were either *Levites*, or *Simeonites*, or rather *Kenites*, and are here mentioned not as if they were of the Tribe of *Judah*, but becauſe they dwelt among them, and probably were allied to them by Marriages,and ſo in a manner Incorporated with them. *z* Or, rather, *dwelt* ; Heb. Were *Dwellers*, For the other tranſlation, *which dwelt*, may ſeem to inſinuate that theſe were Deſcendants of *Judah*, which they were not ; but this Tranſlation only ſignifies their Cohabitation with them,for which cauſe they are here named with them. || A place in *Judah*, ſo named probably from that Famous *Jabez* of that Tribe, *chap*. 4. 9, † Who dwelt in *Judah*, *Judg*. 1. 11. Thus they are diſtinguiſh'd from the other Branch of the *Kenites*, who dwelt in the Tribe of *Manaſſeh*, *Judg*. 4. 11.

CHAP. III.

The Sons of David, 1——9. *His Line to Zedekiah*, 10——16. *the Succeſſors of Jeconia*, 17——24.

NOw theſe were the ſons of David, which were born unto him in Hebron : the firſt-born * Amnon, of Ahinoam the * Jezreeliteſs *a* : the ſecond || Daniel, of Abigail the Carmeliteſs *b* :

* 2 Sam: 3: 2: * Joſh: 15: 56. || Or, *Chileab*, 2 Sam: 3:

a Of that *Jezreel* in *Judah*, *Joſ*. 15. 56. not of that in *Manaſſeh*, *Joſ*. 17. 16. *b* So called, becauſe ſhe was the Wife of *Nabal* who dwelt in *Carmel*, 1 *Sam*. 25. 2. which was in *Judah*, *Joſ*. 15. 55.

2 The third, Abſalom the ſon of Maachah,the daughter of Talmai King of Geſhur : the fourth, Adonijah the ſon of Haggith :

3 The fifth, Shephatiah of Abital : the ſixth, Ithream by * Eglah his wife *c*.

* 2 Sam: 3: 5.

c Which Title belongs either to all the foregoing Women, or rather,as the ſingular number ſheweth,to *Eglah* only,laſt mentioned : who poſſibly may be ſo called becauſe ſhe was his firſt, and therefore moſt proper, Wife, though her ſon was born after all the reſt before-mentioned,and therefore both ſhe and her Son are put in the ſixth Place, the Wives being here named only for the Sons ſakes. See more on 2 *Sam* 3. 5.

4 *Theſe* ſix were born unto him in Hebron,and * there he reigned ſeven years and ſix moneths : and * in Jeruſalem he reigned thirty and three years.

* 2 Sam: 2: 11. * 2 Sam: 5: 5.

5 * And theſe were born unto him in Jeruſalem, || Shimea, and Shobab, and Nathan, and * Solomon, four *d*, of || Bathſhua the daughter of || Ammiel *e* :

* 2 Sam: 5: 14: * 2 Sam: 12: 24. || Or, *Shammua*, || Or, *Bathſheba*. 2 Sam. 11: 3: || Or, *Eliam*, 2 Sam: 11: 3:

d All *Davids* Children by her,as the Text poſitively affirms : and therefore *Solomon* is called her *only Son*, *Prov*. 4. 3. becauſe ſhe loved him as if he had been ſo. *e* Called alſo *Eliam*, 2 *Sam*: 11. 3. See on 2 *Sam*. 11. 3.

6 Ibhar, alſo, and || Eliſhama, and Eliphelet *f*,

|| Or, *Eliſhua*, 2 Sam: 5:15

f And he had two other ſons called by the ſame Names, *v*.8. but they were by differing Wives : and probably they were then diſtinguiſhed by ſome additional Clauſe or Title, which is here omitted, becauſe it was now needleſs for us to know it : Or, the two firſt were dead before the two ſecond were born,& therefore the Names of the deceaſed were given to theſe to preſerve their Memory.

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and || Eliada, and Eliphelet, nine *g*.

|| Or, *Beeliada*, Ch: 14. 7.

g Obj. There are but ſeven mentioned, 2 *Sam*. 5. 14, &c. *Anſ*. Two of them are omitted there, becauſe they died very early, or were Inglorious,or died without iſſue : And here we have *all the ſons of David*, as it here follows *v*. 9. which Clauſe is not added 2 *Sam*. 5.

9 *Theſe were* all the ſons of David,beſides the ſons of the concubines, and * Tamar their ſiſter.

* 2 Sam: 13: 1:

10 And Solomons ſon *was* * Rehoboam, || Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

* 1 Kings 11: 44: & 15: 6: || *Abijam*, 1 King. 15: 1.

11 Joram his ſon, || Ahaziah his ſon, Joaſh his ſon,

|| Or, *Azariah*, 2 Chr: 22: 6. Or, *Jehoahaz*, 2 Chron: 21: 17.

12 Amaziah his ſon, || Azariah his ſon, Jotham his ſon

|| Or, *Uzziah*, 2 King: 15: 30.

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were* the firſt-born || Johanan, the ſecond || Jehoiakim, the third || Zedekiah, the fourth Shallum *h*.

|| Or, *Jehoahaz*, 2 King. 23: 30. || Or, *Eliakim*, 2 King: 23: 34. || Or, *Mattaniah*, 2 King: 24: 17:

h Of whom,at leaſt under that Name, there is no mention in the Hiſtory of the Reign of *Joſiahs* Sons, 2 *King*. 23,& 24. But in *Jerem*. 22. 11. there is mention of *Shallum the Son of Joſiah King of Judah, which reigned inſtead of Joſiah his Father*. Which moſt conceive to be the ſame who is otherwiſe called *Jokoahaz*, 2 *King*. 23. And this ſeems moſt probable, 1. From that Phraſe, *he reigned inſtead of Joſiah* ; which implies that he immediately ſucceeded his Father; otherwiſe he would not have been ſaid to have reigned inſtead of his Brother, as *Zedekiah* is ſaid to reign inſtead of *Jekojachim*, 2 *King* 24. 17. becauſe he was his next Succeſſor. 2 From the Order of that Sermon or Diſcourſe of *Jeremiah*, which was directed to *Zedekiah*, and his Servants, and People,as appears by *Jer*. 21. 1, 2, 11. & 22. 1, 2. whom he admoniſheth by the Examples of the Kings his Predeceſſors, and of the Sentence of God concerning each of them,& that in order as they reigned; 1. Of *Shallum*, *v*. 11, &c. 2 Of *Jehojakim*, *v*. 18, &c. 3. Of *Jechoniah*, &c. Therefore *Shallum* is the ſame with *Jehoahaz*, who was the firſt King after *Joſiah*, 2 *King*. 23. 31. 3. From the nature of that Prophecy, *Jer*. 22. 11, 12. which beſt agrees to *Jekoahaz*, who was carried captive not ſo far as *Babylon*, but only to *Egygt* a very near Countrey, whence the people hoped that he would ſpeedily & eaſily return,or be re-eſtabliſhed in his throne by the King of *Egypt*, in oppoſition to the King of *Babylon*. 4. Becauſe *Jehoahaz* was one of *Joſiah*'s younger Sons,as appears by comparing 2 *King*. 23. 31, 6. And this *Shallum* is here called his *fourth* Son.

16 And the ſons of Jehoiakim, || Jeconiah his ſon, Zedekiah his ſon *i*.

|| Or, *Jehojachin*, 2 King: 24: 6. Or, *Coniah*, Jer. 22: 24.

i Not his natural Son, for he was his Uncle, 2 *Kings* 24. 17. but his Legal Son,or his Succeſſor,upon whom the Sons Right was devolved by vertue of that Law, *Numb*. 27. 8,9,10. and therefore it is not ſtrange if he have the Name of *Son* with it. See the Notes on *Luk*. 3. Or this was another *Zedekiah* ; becauſe it is improbable and without Example,that one and the ſame Man ſhould be twice mentioned in the ſame Genealogy as the Son of two ſeveral Parents.

17 And the ſons of Jeconiah ; Aſſir *k*, † Salathiel * his ſon *l*.

† Heb. *Shealtiel*. * Mat: 1. 11.

k Or, *of Jechoniah the captive, or priſoner* : which is added to ſhew that he begat his Son when he was Captive in *Babylon*, as it is noted, *Mat*: 1:12: whither he was carried Captive, 2 *Kings* 24: 17. *Obj.* It is ſaid of this *Jechonias*, Jer, 22: 30. *Write this man Childleſs.* *Anſw.* So he is called, becauſe he was an Unhappy Prince, and had no Son that ſucceeded him in the Throne, as the next Words explain it. See more on that Place. *l* Either his Legal, or his Natural Son: of which ſee the Notes on *Jer*:22.30: and *Mat*: 1:12: and *Luke* 3. 27.

18 Malchiram alſo, and Pedajah *m*, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

m The Sentence ſeems to be ſhort and imperfect, as is frequent in the *Hebrew* Language, & ſomething is here underſtood, as, The Sons alſo of *Salathiel* were *Malchiram and Pedajah*, &c. as they gather from hence that the ſame *Zerubabel* is called *the Son of Pedajah*, *v*: 19. and *the ſon* (*i. e.*) the Grandſon) *of Salathiel*, *Mat*: 1: 12. Or, *Malchiram* and the reſt here named were the Sons of *Jechoniah* ; and they are differing *Zerubbabels*, which are mentioned here *v*: 19. and *Mat*. 1: 12, and *Luk*: 3:27. of which ſee the notes on thoſe places.

19 And the ſons of Pedajah *were*, Zerubbabel, and Shimei ; and the ſons of Zerubbabel ; Meſhullam, and Hananiah, and Shelomith their ſiſter *n*:

n i e. Siſter to the two laſt named Sons of *Zerubabel*, to wit, by both Parents ; and therefore named before the other five, *v*:20. who were her Brethren by the Father, but not by the Mother.

20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, Juſhab-heſed, five *o*.

o Either of *Zerubbabel* : or of *Meſhullam*, as is gathered from hence that the Sons of *Hananiah* (Brother to *Meſhullam*, *v*: 19) are named *v*: 21. and therefore thoſe *v*: 20. are preſumed to be the Sons of *Meſhullam*. But that is no neceſſary Inference, for *Meſhullam* poſſibly had no Sons, and therefore he paſſeth from him to *Hananiah*, *v*: 21.

21 And the ſons of Hananiah, Pelatiah, and Jeſajah: the ſons of Raphajah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shekaniah *p*.

p All theſe Men, both Parents and their Sons here blended together, are mentioned as the Sons of *Hananiah*, and Branches of the Royal Stock.

22 And the ſons of Shechaniah ; Shemajah : and the ſons of Shemajah ; * Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix *q*.

*Ezra. 8. 2.

q To wit, including the Father. But the *Hebrew* word, *Shiſha*, which is rendred *ſix*, may be the proper Name of one of the Sons of *Shemajah*, who may be ſo called, becauſe he was the ſixth Son.

23 And the ſons of Neariah *r* ; Elioenai, and † Hezekiah, and Azrikam, three.

† Heb. *Hizkijahu.*

r Who alone is here mentioned, becauſe his Elder Brethern probably died without Iſſue.

24 And the ſons of Elioenai *were*, Hodajah, and Eliaſhib, and Pelajah, and Akkub, and Johanan, and Dalajah, and Anani, ſeven.

CHAP. IV.

The poſterity of Judah by Caleb the Son of Hur, 1——4. *By Aſhur,* 5——8. *By Jabez : His Prayer,* 9——10. *The Poſterity of Shelah,* 21——23. *The Poſterity, and Cities of Simeon : Their Conqueſt of Gedor : And of the Amalekites in Mount Seir,* 24——43.

* Gen. 38. 29. & 46. 12.
|| Or, *Chelubai*, Ch. 2. 9
Or, *Caleb*, Ch 2. 18.
|| Or, *Haroch*, Ch. 2. 52.

THE ſons *a* of Judah ; * Pharez, Hezron, and || Carmi, and Hur, and Shobal.

a i. e. The poſterity : For only *Pharez* was his immediate Son. But they are all mentioned here only to ſhew *Shobal*'s Deſcent from *Judah*, of whom he intended to ſpeak more particularly.

2 And || Reajah *b* the ſon of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathite *c*.

b Called *Haroch*, *ch*: 2: 52. of whom ſee there. *c* Of whom ſee on *chap*: 2: 53.

3 And theſe *were of* the father of Etam *d* ; Jezreel, and Iſhma, and Idbaſh : and the name of their ſiſter *was* Hazelelponi.

d Etam is the Name either of a Man, or of a Place : of which ſee below, *v*:32: and 2 *Chr*: 11:6. Whoſe Inhabitants deſcended from him. The name of his Father is not here expreſſed.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah *e*, the father of Beth-lehem *f*.

e Either they are other Sons beſides thoſe mentioned, *ch*. 2. or there is ſome variation in their Names, which is moſt frequent among the *Hebrews*, as hath been oft proved. *f* This Title is here given to the Father, and *chap*: 2:51. to *Salma*, his Son, who had it either with, or after his Father. See the Notes on *chap*, 2: 51, 52.

* Ch. 2. 24.

5 And * Aſhur the father of Tekoa, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, & Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan *g*.

g Underſtand here, *and Coz*, out of the beginning of the following Verſe. The like Ellipſes we have in the end of *v*. 13. and of *ch*. 7. *ver*: 18.

8 And Coz begat Anub, and Zobebah, and the famelies of Aharhel, the ſon of Harum.

9 And Jabez *h* was more honourable than his brethren *i* : and his mother called his name || Jabez, ſaying, Becauſe I bare him with ſorrow.

|| *That is ſorrowful.*

h One of the Fathers of *the Families of Aharhel* laſt mentioned. *i* For Courage, and eſpecially for true and fervent Piety expreſſed in the following Petition.

† Heb. *If thou wilt*, &c.

10 And Jabez called on the God of Iſrael *k*, ſaying, † Oh that thou wouldeſt bleſs me indeed *l*, and enlarge my coaſt *m*, and that thine hand might be with me *n*, and that thou wouldeſt † keep *me* from evil *o*, that it may not grieve me *p*. And God granted him that which he requeſted.

† Heb. *Do me.*

k When he was undertaking ſome great and dangerous Service. *l* I truſt not to my own or Peoples Valour, but only to thy Bleſſing and Help. *m* Drive out theſe wicked and curſed *Canaanites*, whom thou haſt commanded us to root out, and therefore I juſtly beg and expect thy bleſſing in the Execution of thy Command. *n* To protect and ſtrengthen me againſt my Adverſaries. *o* Or, *work with* (for ſo the *Hebrew* Prefix *Mem* is ſometimes uſed, as *Cant*. 1: 2: & 3. 9. *Iſa*: 5:7, 8.) *evil*, *i. e.* ſo reſtrain and govern it. *p* That it may not oppreſs and overcome me, which will be very grievous to me. The conſequent put for the antecedent ; and more is underſtood than is expreſſed. He uſeth this expreſſion in alluſion to his Name, which ſignifies *grief*, *q. d.* Lord, let me not have that Grief which my Name implies, and which my Sin deſerves.

11 And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of || Irnahaſh. Theſe *are* the men of Rechah *q*.

|| Or, *the City of Nahaſh.*

q From theſe are ſprung the preſent Inhabitants of *Rechah*, a Town not elſewhere mentionod.

13 And the ſons of Kenaz *r* ; Othniel, and Serajah: and the ſons of Othniel ; || Hathath *s*.

|| Or, *Hathath and Menothai*, who *begat*, &c.

r The Sons either of *Chelub*, *ver*. 11. or of his Son *Eſhton*, *v*. 12. and the Father of *Jephunneh*, and conſequently *Calleb*'s Grandfather, *v*. 15. Whence *Caleb* is called a *Kenezite*, *Numb*: 32: 12. *s* Underſtand, *and Meonothai*, out of *ver*. 14. See above on *ver*: 7.

14 And Meonothai begat Ophrah: and Serajah, begat Joab, the father * of the || valley *t* of † Charaſhim, for they were Craftſmen.

* Nehem. 11. 35.
|| Or inhabitants *of the Valley*, &c.
† That is *Craftſmen.*

t i. e. Of the Inhabitants of the Valley.

15 And the ſons of Caleb the ſon of Jephunneh ; Iru, Elah, and Naam: and the ſons of Elah ; || even Kenaz *u*.

|| Or, *Uknaz.*

u Another *Kenaz* differing from that *Kenaz*, *v*. 13. Or, his Name might be *Uknaz*.

16 And the ſons of Jehaleleel *x* ; Ziph, and Ziphah, Tiria, and Azareel.

x The Son of *Kenaz*, or *Uknaz* laſt mentioned.

17 And the ſons of Ezra *y were*, Jether, and Mered, and Epher, and Jalon : and ſhe bare *z* Miriam, and Shamma, and Iſhbah the father of Eſhtemoa.

y The Son of *Azareel* laſt named. *z* She, *i. e. Bithiah, bare* unto *Mered*, As may ſeem by comparing this with *v*. 18.

18 And his wife *a* || Jehudijah *b* bare Jered the father of Gedor, and Heber the father of Zocho and Jekuthiel the father of Zanoah. And theſe *c are* the ſons of Bithiah the daughter of Pharaoh *d*, which Mered took.

|| Or, *the Jeweſs.*

a Either *Ezra*'s Wife, or rather, another Wife of *Mered*. *b* Or, *the* Jeweſs, ſo called to diſtinguiſh her from his *Egyptian* Wife here following. *c* To wit, *Miriam*, and the reſt following, *v*. 17. *d* Either 1. of *Pharaoh* King of *Egypt* : For *Mered* might be a Perſon of great Eſtate and Quality : Or this might be only *Pharaoh*'s Illegitimate Daughter. Or, of ſome other *Egyptian* or *Iſraelite* called by that Name ; which might eaſily happen upon divers occaſions.

19 And the ſons of *his* wife || Hodiah *e*, the ſiſter of Nahum, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

|| Or, *Jehudijah, mentioned before.*

e His third Wife.

20 And the ſons of Shimon *f were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *g were* Zoheth, and Ben-zoheth.

f Another Son of the Father of *Keilah*, mentioned *v*. 19. *g* Son of *Tilon* laſt mentioned.

21 The ſons of Shelah *h* * the ſon of Judah *were*, Er, the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

* Gen. 38. 1, 5.

h Having treated of the Poſterity of *Judah* by *Pharez*, and by *Zare*, he now comes to his Progeny by *Shelah*, of whom ſee *Gen*. 38.

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab *i*, and Jaſhubi-lehem. And, || *theſe are* ancient things *k*.

|| Or, *But.*

i Which they ruled in the name and for the uſe and ſervice of the Kings of *Judah*, to whom *Moab* was Subject from *David*'s Time. Or, *who had Poſſeſſions in Moab* : or, *who married wives in Moab*. *k* The Senſe is either, 1. Theſe Perſons and things were in Ancient times; and therefore it is not ſtrange if now they be ſo little known. But that might have been with equal Truth ſaid of divers other parts of this Account. Or, rather, 2. But thoſe Bleſſed times and Things are long ſince paſt and gone. Our Anceſtors then had the Dominion over the Heathen, but their degenerate Poſterity are now ſlaves to them in *Chaldea*, *Perſia*, &c. where they are employed as Potters or Gardiners, or in other Servile Works.

23 Theſe *were l* the Potters, and thoſe that dwelt among Plants and Hedges : there they dwelt *m* with the king *n* for his work.

l Or rather, theſe are : for he ſeems to oppoſe their preſent Servitude to their former Glory, and to ſhew their low and mean Spirits that had rather tarry among the Heathen to do their Drudgery, than return to *Jeruſalem* to ſerve God and enjoy their Freedom. *m* Or, *tarried*, Or, now *dwell* ; when their Brethren are returned. *n* Of *Babylon* or *Perſia* : Eſteeming it a greater Honour and Happineſs to ſerve that Earthly Monarch in the meaneſt Employments, than to ſerve the King of Kings in his Temple, and in his moſt Noble and Heavenly Work.

24 The ſons of Simeon *o were* || Nemuel, and Jammi, Jarib, Zerah, *and* Shaul:

|| Or, *Je-* *el*, Gen. :10. od: 6:

o Theſe are here joyned with *Judah*, becauſe their Poſſeſſion was taken out of *Judahs* Portion, *Joſ.* 19. 1. This Account ſeems to differ from that, *Gen* 46. both in the Number and Names of the Perſons, which is not ſtrange, conſidering how Cuſtomary it was amongſt the *Hebrews* for one Perſon to have 2, or 3 Names given to him upon ſeveral occaſions. And for *Ohad, Gen* 46. 10. he may be omitted here, becauſe he left no Poſterity or Family after him, as the reſt did.

25 Shallum his ſon *p*, Mibſam his ſon, Miſhma his ſon.

p i. e. Son of *Saul* laſt mentioned.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters: but his brethren had not many children, neither did all their Family multiply, † like to the children of Judah *q*.

† Heb.

q The Tribe of *Simeon* did not increaſe proportionably to the Tribe of *Judah* in which they dwelt as appears by thoſe two Catalogues, *Numb* 1. 22. & 26. 14. Which is to be aſcribed to Gods Curſe upon them delivered by the mouth of holy *Jacob*, *Gen.* 49. and ſignifyed by *Moſes* his neglect of them when he bleſſed all the other Tribes.

28 And they dwelt at * Beerſheba *r*, and Moladah, and Hazar-ſhual,

* Josh: 19: 2.

r This, and the following Cities are mentioned, *Joſ.* 19. 2. &c. with no great Alterations.

29 And at || Bilhah, and at Ezem, and at || Tolad,

|| Or, *Balah* Joſh: 19: 3:

30 And at Bethuel, and at Hormah, and at Ziklag,

|| Or, *Elto-lad*, Joſh: 19: 4.

31 And at Beth-marcaboth, and || Hazar-ſuſim, and at Beth-birei, and at Shaaraim. Theſe *were* their cities unto the reign of David *c*.

|| Or, *Ha-zar-ſuſah*, Joſh: 19: 5:

c Either 1. of *Davids* Poſterity; *i. e.* as long as the Kingdom of *Judah* laſted, or until the Captivity of *Babylon* But this ſeems not to be true; for *Simeon* was gone into Captivity with the reſt of the Ten Tribes long before that time Or rather 2. of *David* himſelf. And this may ſeem to be added, becauſe ſome of theſe Cities though given to *Simeon* by *Joſhua*, yet through the Sloth or Cowardiſe of that Tribe, were not taken from the *Philiſtines*, until *Davids* time, who took ſome of them; and, the *Simeonites*, having juſtly forfeited their Right to them by their neglect, gave them to his own Tribe, For it is evident concerning *Ziklag*, one of them, that it was in the *Philiſtines* hands in *Davids* time, and by them given to him, and by him annexed to the Tribe of *Judah*, 1 *Sam.* 27. 6.

32 And their villages *were*, || Etam, and Ain, Rimmon and Tochen, and Aſhan, five cities.

|| Or, *Ether*. Joſh: 19: 7:

33 And all their villages that *were* round about the ſame cities unto || Baal. Theſe *were* their habitations and || their genealogy.

|| Or, *Ba-* *athbeer*, Joſh: 19: 8.

|| Or, *they divided themſelves by Nations among them.*

34 And Meſhobah, and Jamlech *d*, and Joſhah, the ſon of Amaziah.

d Theſe and the reſt here following are particularly mentioned for their Valiant and Succeſsful Atchievements related *v.* 39 &c.

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Serajah, the ſon of Aſiel.

36 And Elioenai, and Jaakobah, and Jehohajah, and Aſajah, and Adiel, and Jeſimiel, and Benajah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedajah, the ſon of Shimri, the ſon of Shemajah.

38 Theſe *e* † mentioned by *their* names, *were* princes in their families: and the houſe of their fathers † increaſed greatly *f*.

† Heb. *coming*.

† Heb. *brake out into a multitude*.

e Named *v.* 34. 35, 36, 37. *f* Which forced them to ſeek for new and larger Habitations.

39 And they went to the entrance of Gedor *g*, *even* unto the eaſt ſide of the valley *h*, to ſeek Paſture for their flocks.

g To that Countrey that belongs to *Gedor*, or borders upon it, either that *Gedor*, *Joſ.* 15. 58. or that called *Gederah*, *Joſ.* 15. 36. *h* Of which ſee on 1 *Sam*: 17: 1, 52.

40 And they found fat paſture and good, and the land was wide, and quiet, and peaceable: for they of Ham *i* had dwelt there of old *k*.

i i. e The Poſterity of that curſed *Ham*, either the *Arabians*: or the *Canaanites*, or *Philiſtines*, who deſcended from *Ham*, *Gen.* 10. 6. And accordingly theſe words contain a Reaſon, either 1. to prove that the land was good; becauſe the *Arabians*, who being wholly given to paſturage, uſed to find out the Choiceſt Grounds, had formerly pitched their Tents there. Or, 2. Why they went and poſſeſſed this place, becauſe it was not in the Hands of their Brethren of *Judah*, but in the Poſſeſſion of that People which they had Authority and Command to expel. *k i. e.* Had poſſeſſed it of old and hitherto. Or, *dwelt there before*, *i. e.* before they came and caſt them out of their poſſeſſions.

41 And theſe written by name, came in the days of Hezekiah king of Judah *l*, and ſmote their tents *m*, and the habitations that were found there, and deſtroyed them utterly unto this day *n*, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

l But a little before their Captivity, which was in the ſixth year of *Hezekiah*, 2 *King* 17. So their Joy in their new, and pleaſant, and fruitful Poſſeſſions laſted but for a very little while. *m i. e* The People dwelling in Tents: for ſo it ſeems theſe ſtill did for the conveniencyof Paſturage. *n i. e.* ſo as they could never after recover themſelves.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir *o*, having † for their captains Pelatiah, and Neariah, and Rephajah, and Uzziel the ſons of Iſhi,

† Heb. *in the head of them*, Deu. 20: 9.

o Probably about the ſame time.

43 And they ſmote * the reſt of the Amalekites *p* that were eſcaped, and dwelt there unto this day *q*.

* See 1 Sam: 15: 8: & 30. 17. 2 Sam: 8: 12.

p Not deſtroyed by *Saul*, or *David*, or his Succeſſors. *q* Either 1. until the Captivity of the Ten Tribes But that happening ſo ſpeedily after this time, this Expreſſion may ſeem to be very improper & inſignificant here. Or rather 2. until the *Babyloniſh* Captivity, or the time next after it, when theſe books were written. For although the main Body of that Tribe dwelling in *Canaan* were carried into Captivity, yet this ſmall Remnant of them having removed their dwellings, and being planted in Mount *Seir*, which lay Southward from *Judah*, might poſſibly be continued and preſerved in thoſe Parts, when their Brethren were gone into Captivity.

CHAP. V.

The Line of Reuben unto the Captivity: Their War againſt the Hagarites, 1——10. *The Chief Men and Habitations of Gad,* 11——17. *the Number of the Reubenites, Gadites, and half the Tribe of Manaſſeh, that marched againſt the Hagarites and overcame them,* 18——24. *they are all carried Captive into Aſſyria,* 25, 26.

NOW the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born *a*, but foraſmuch as he * defiled his fathers bed, his birth-right *b* was given unto the ſons of Joſeph *c* the ſons of Iſrael *d*: and the genealogy is not to be reckoned after the birth-right *e*.

* Gen: 35: 22: and 49: 4.

a Theſe & the following words to *v.* 3. which are incloſed within a Parentheſis, ſeem to be inſerted here as an Anſwer to a ſecret Objection, or as a Reaſon why *Reubens* Genealogy was not ſet down firſt, but *Judahs* was put before it, which is double, the firſt follows immediatly, the other is in the laſt clauſe of this Verſe. *b i. e.* The Right of the firſt-born, which although it contain in it ſomething of Dominion, *Gen.* 27. 1, 32. which *Joſeph* had in his own perſon, *Gen.* 49. Yet principally conſiſted in having a double Portion, as appears from *Deut*: 21: 17: which *Joſeph* enjoyed both in his Perſon and in his poſterity, which had 2 parts of twelve in *Canaan*. And it is *Joſeph*'s Poſterity which is here conſidered. *c Ephraim* and *Manaſſeh*, each having a diſtinct Portion. *d* This is added emphatically, becauſe they were reputed and treated as if they had been the immediate Sons of *Jacob*: of which ſee *Gen*: 48: 5. *e* This is the ſecond Reaſon, which ſheweth both why *Reubens* Genealogy was not firſt mentioned; and if another Tribe was to be ranked before it why that was *Judah*, and not *Joſeph*, as it might ſeem moſt fit for the former Reaſon; becauſe, ſaith he, the Order of their Genealogy was not to be ruled by the Birth-right, but by an higher Priviledge, which was given to *Judah*, and which here follows.

2 For * Judah *f* prevailed above his brethren *g*, and *h* of him *came* the * chief || ruler *i*, but *k* the birth-right *was* Joſephs.)

* Gen: 49: 8, 10. Pſal. 60: 7: & 108: 8. * Mic. 5. 2. Mat. 2. 6.

|| Or, *Prince*.

f Not the Perſon (for ſo *Joſeph* prevailed) but the Tribe of *Judah*. *g* Excelled the other Tribes in number and power, and eſpecially in the following Priviledge. *h* Or, *for*, as the *Hebrew* vau is oft uſed: This being a Reaſon of the foregoing Aſſertion, or a Declaration wherein he did *prevail*. *i* The Government was by Gods Promiſe and appointment to be ſeated chiefly and moſt durably in that Tribe, firſt in *David* & his Succeſſors, & then in the Meſſiah, who *ſprang out of Judah*, *Heb*: 7: 14: which was a far greater Priviledge than the Birth-right. Or. *as to the Ruler*, (*i. e.* as to the Point of Dominion) he was *more than he*, or *preferred before him*, *i: e*: before *Joſeph*, who is named in the very next clauſe, the pronoun being referred unto the following nown, which is frequent among the *Hebrews*, as *Pſal*: 87: 1: & 105: 19 *k* Or, *although*, as *vau* is oft uſed; ſo this prevents or removes an Objection againſt *Judah*'s Precedency taken from his Birth-right.

3 The ſons, *I ſay*, of * Reuben the firſt-born of Iſrael *were*, Hanoch and Pallu, Ezron, and Carmi.

* Gen. 46. 9. Exod: 6: 14. Numb. 26: 5.

4 The ſons of Joel *l*; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

l Who was the Son either of *Carmi* laſt mentioned: or rather of *Hanoch Reuben*'s Firſt-born, becauſe he and his were ſucceſſively Princes of this Tribe as may be gathered from *v*: 6.

5 Micah his ſon, Reajah his ſon, Baal his ſon,

6 Beerah his ſon, whom || Tilgath pilneſer king of Aſſyia, carried away *captive*: he *was* prince of the Reubenites.

|| Or, *Tiglath-pileſer* 2 King. 15. 29. & 16: 7.

7 And his brethren *m* by their families, (when the genealogy of their generation was reckoned) *were* the chief *n* Jeiel, and Zechariah.

m i: e: The other Sons of *Reuben* and their Poſterity. *n* Heb: *the head*, each was the Head of his Family.

8 And Bela the ſon of Azaz, the ſon of || Shema, the ſon of Joel, who *o* dwelt in * Aroer, even unto Nebo, and Baalmeon.

|| Or, *Shemajah* v. 4.

* Joſh: 13. 15, 16.

o To wit, *the Reubenites*, all theſe here before mentioned, as appears both by the following Verſes, which relate to the whole Tribe; and by the Agreement of this Deſcription of their Inheritance with that, *Joſ*. 13: 15, 16.

9 And eaſtward he *p* inhabited unto the entring in of the wilderneſs from the river Euphrates *q*: becauſe their cattel were multiplied *r* in the land of Gilead.

p i: e: The Tribe of *Reuben*. *q* From *Jordan* and the Wilderneſs beyond it unto *Euphrates*. Or, *of the Wilderneſs*, which lies *towards* or reacheth *to the River Euphrates*, namely, the great Wilderneſs of *Kedemoth*, *Deut*: 2: 26: which was extended far and wide towards *Euphrates*: for that was the Eaſtern border of *Reubens* Poſſeſſion, and not *Euphrates*, to which their Habitation never reached. *r* Which forced them to enlarge their Habitation as far as they could Eaſtward towards *Euphrates*.

10 And in the days of Saul they made war *s* with the Hagarites *t*, who fell by their hand: and they dwelt in their tents *u* † throughout all the eaſt-*land* of Gilead *x*.

† Heb. *upon all the face of the eaſt*.

s The *Gadites* and *Manaſſites* joyning with them in the War, *v*: 18, 19. *t* The *Iſhmeelites*, who dwelt in *Arabia* the Deſert. *u* The

Iſraelites took poſſeſſion of their Lands and Tents or Houſes. *x* Which lay Eaſtward from the Land of *Gilead*.

* Joſh:13: 11.

11 And the children of Gad, *who* dwelt over againſt them, in the land of * Baſhan unto Salcah, *were as followeth.*

12 Joel the chief *y*, and Shapham the next, and Jaanai, and Shaphat in Baſhan *z*.

y The Prince of the Tribe, or at leaſt of his Family, when they were numbred, to wit, in the days of *Jotham*, *v.* 17. *z i. e.* Who dwelt in the City of *Baſhan*. Others thus, Who abode in *Baſhan* to defend the City and Country, when their Brethren went out to War againſt the *Hagarens*, *v.* 18.

13 And their brethren of the houſe of their fathers, *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *a are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael; the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz:

a Theſe ſeven laſt named.

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers *b*.

b This *Ahi* was the Head or chief of the Houſes or Families either 1. of thoſe ſeven named, *v.* 13. or 2. of *Abdiel* and *Guni* laſt named, and of their Fathers.

† Heb: *daughters*: * Ch: 27. 29. † Heb: *their goings forth*.

16 And they *c* dwelt in Gilead *d* in Baſhan *e* and in her † towns *f*, and in all the ſuburbs *g* of * Sharon *h*, upon † their borders *i*.

c i. e. The Children, or Tribe of *Gad*. *d i. e.* In part of *Gilead*: for the *Reubenites* and *Manaſſites* dwelt in other parts of it, *Deut.* 3.12, 13, 16. *e in the Land of Baſhan*, as it is ſaid *v.* 11. *Qu.* How come the *Gadites* to dwell in *Baſhan*, when *all Baſhan* is expreſly ſaid to be given to the half Tribe of *Manaſſeh*, *Deut.* 3.13. & *Joſ.* 13.29, 30? *Anſ. All Baſhan* is put for the greateſt Part of it by a Synecdoche, very frequent in Scripture & all Authors; and ſo the *Gadites* might poſſeſs a part of it. And thus both *Baſhan* and *Gilead* are uſed for parts of them, *Joſ.* 17.1. where it is ſaid of *Machir* a *Manaſſite*, that *he had Gilead and Baſhan*. And as it is unqueſtionably true that *Gilead* is taken ſometimes more largely for all the Land of the *Iſraelites* beyond *Jordan*, ſometimes more ſtrictly for that part of it which Borders upon Mount *Gilead*; of which ſee my notes on *Joſ.* 17.1. The like may be preſumed concerning *Baſhan*; and ſo in its ſtricteſt ſenſe it might be all given to the *Manaſſites*, and yet in its largeſt Senſe might comprehend a Part of the Land belonging to the *Gadites*. *f i. e.* In ſome of her Cities and Towns. *g i. e.* In its Fields and Paſture-grounds, 1 *Chron*: 27:29. *h* Not that within *Jordan*, *Iſa*: 35:2. but another without *Jordan*. *i* To wit, of *Gilead* and *Baſhan*. For *Gilead*, properly ſo called, or the greateſt part of it, belonged to the *Reubenites*; and *Baſhan*, or the greateſt part of it, to the *Manaſſites*; and ſo the *Gadites* (whoſe Habitation was between the *Reubenites* and *Manaſſites*) had thoſe Parts of both their Countries which were towards their *Borders*. Or, *unto their Borders, i. e.* as far as the Suburbs or Fields of *Sharon*, which were laſt mentioned, were extended.

* 2 King: 15. 5, 32: * 2 Kin: 14: 16, 28.

17 All theſe were reckoned by Genealogies in the days of * Jotham king of Judah *k*, and in the days of * Jeroboam *l* king of Iſrael.

k Who reigning long, partly in his Fathers days, and partly by himſelf, 2 *Kings* 15. And being at leaſure as to Wars or Troubles, thought this a fit Seaſon to examine the ſtate of his people. *l* Either the ſecond of that name, of whom ſee 2 *Kings* 13.13, 14. Or rather the firſt *Jeroboam*: partly becauſe he is called ſimply *Jeroboam*, without any Addition; which ſhews that he ſpeaks of the moſt Famous of the two: and partly becauſe this Work of taking an Account of the People doth far better aggree to the Times of *Jeroboam* the Firſt, when the Kingdom of *Iſrael* was firſt erected and eſtabliſhed, and broken off from that of *Judah*, when it was neceſſary for *Jeroboam*, to know his own Strength and the Numbers of his People, than to the Times of *Jeroboam* the ſecond, when the Kingdom of *Iſrael* was broken, and near to its Ruine.

† Heb: *ſons of valour*.

18 The ſons of Reuben, and the Gadite, and half the tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and skilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

* Gen: 25: 15: Ch: 1: 31.

19 And they made war with the Hagarites, with * Jetur, and Nephiſh, and Nodab *m*.

m i. e. With the Poſterity of *Jetur*, &c. who were *Iſhmeelites*, appears from *Gen.* 25. 15.

20 And they were helped againſt them *n*, and the Hagarites were delivered into their hand, and all that *were* with them *o*: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

n To wit, By God, *v.* 22 who gave them extraordinary Courage and Succeſs. *o* Their Friends and Allies in this War.

† Heb: *led captive*. † Heb: *ſouls of men*, as Numb. 31: 35.

21 And they † took away their cattel, of their camels fifty thouſand *p*, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of † men an hundred thouſand *q*.

p For Camels were very numerous in *Arabia*, being uſed in War and for Burdens. &c. and being very patient of thirſt, and therefore moſt fit for thoſe hot and dry Countries. *q* Whom they took Priſoners, and either uſed as Slaves, or ſold them for ſuch.

22 For there fell down many ſlain, becauſe the war *was* of God *r*. And they *s* dwelt in their ſteads until the captivity *t*.

r God put them upon it, and mightily aſſiſted them in it. *s i. e.* That Party of theſe Tribes which went out to this War being 44760 men; or part of them by the conſent of the reſt. *t* Of which, 2 *Kings* 15. 29. and 17. 6.

23 And the children of the half-tribe of Manaſſeh *u*, dwelt in the land *x*: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

u Having diſcourſed of the *Reubenites*, *v.* 3, &c. and next of the *Gadites*, *v.* 11, &c. he now comes to the *Manaſſites*. *x i. e.* In their Land, to wit, in the Northern part of the land beyond *Jordan*.

24 And theſe were the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the houſe of their fathers.

† Heb: *men of names*. * 2 King: 17: 7. * 2 King: 15: 19.

25 And they tranſgreſſed againſt the God of their fathers, and went a * whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit *y* of * Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, (even the Reubenite, and the Gadite, and the half tribe of Manaſſeh) and brought them unto * Halah, and Habor, and Hara, and to the river Gozan *z*, unto this day.

* 2 King: 17: 6: and 18: 11.

y He ſo governed his Counſels and Affections, that he ſhould bring his Forces againſt this People rather than others. *z* Of which places ſee, 2 *King.* 15. & 17.

CHAP. VI.

The Sons of Levi: the Line of the High Prieſts from Aaron to the Captivity, 1——15. *The Families of Gerſhom, Merari, and Kohath,* 16---48. *The Office of Aaron and his Line unto Ahimaaz,* 49——53. *The Cities of the Prieſts and Levites,* 54——18.

* Gen: 46: 11: Exod: 6: 16. Ch: 23: 6: ‖ Or, *Gerſhom*: v: 16:

THE ſons of Levi; * ‖ Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar *a*, and Hebron, and Uzziel.

a Called alſo *Amminadab*, *v.* 22. compare *Exod.* 6. 21.

* Lev. 10. 1.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; * Nadab and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, & Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi *b*,

b In whoſe days it is ſuppoſed that the High-Prieſthood was tranſlated from *Eleazar*'s Family to *Ithamar*'s, for ſome Cauſe now unknown, in whoſe Line it continued for ſome Succeſſions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, & Amariah begat Ahitub,

* 2 Sam: 8 17: * 2 Sam: 15: 27:

8 And * Ahitub begat Zadok, and * Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

* 2 Chr: 26: 16: † Heb. *in the houſe*. * 1 Kin: 6: 2 Chr: 3.

10 And Johanan begat Azariah, (* he *it is* that executed the prieſts office *c* † in the * temple that Solomon built *d* in Jeruſalem.)

c So did all the reſt, but it is implied that he did it worthily, he filled his place, and valiantly diſcharged his Office in *Uzziahs* time; of which ſee 2 *Chron*: 26: 17, &c. Or this, *he*, may relate to *Johanan*, otherwiſe called *Jehojadah*, who is ſo highly commended for the good Service which he did to the *Houſe* of God and of the King: of whom ſee 2 *Kings* 11. *d* In *Solomons* Temple; ſo called to diſtinguiſh it from the ſecond Temple which was built or in building when theſe Books were written.

* See Ezra 7: 3: ‖ Or, *Meſhullam*, Ch: 9: 11:

11 And * Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‖ Shallum,

13 And Shalum begat Hilkiah, and Hilkiah begat Azariah,

* Neh: 11: 11.

14 And Azariah begat * Serajah *e*, and Serajah begat Jehozadak,

e Who was ſlain by *Nebuchadnezzar* at *Riblah*, 2 *Kings* 25:18, 21.

* 2 King: 25: 18.

15 And Jehozadak went *into captivity*, * when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

* Exod: 6: 16: ‖ Or, *Gerſhon*, v: 1.

16 The ſons of Levi; * ‖ Gerſhom, Kohath, and Merari *f*.

f This he repeats, as the Foundation of the following Genealogy of thoſe *Levites* who were not prieſts.

17 And theſe *be* the names of the ſons of Gerſhon; Libni, and Shimei.

18 And the ſons of Kohath *were* Amram, and Izkar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers *g*.

g Who are diſtinguiſhed and named from their Fathers. And the following Catalogue is thought to contain the ſucceſſive *Heads* or Chiefs of their ſeveral Families until the Times of *David*, by whom they were diſtributed into ſeveral Ranks or Courſes.

* Verſ: 42: * Or, *Ethan*, Ver: 42 ‖ Or, *Adajah*, Verſe 41.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, * Zimmah his ſon *h*.

h i. e. His Grandſon, by his Son *Shimei*, as appears from *v* 42. 43. the Names of *Father* and *Son* being oft uſed in Scripture of more remote Progenitors or Succeſſors.

21 ‖ Joah his ſon, ‖ Iddo his ſon, Zerah his ſon, Jeaterai his ſon,

22 The

|| Or, Izhar, v. 2. 18.

22 The ſons of Kohath; || Amminadab his ſon, Korah his ſon, Aſſir his ſon.

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

|| Zephaniah. || Azariah. || Joel, Verſe 36.

24 Tahath his ſon, || Uriel *i* his ſon, || Uzziah his ſon, and || Shaul his ſon.

i Called alſo *Zephaniah*, *v.* 36. where alſo *Uzziah* here following is called *Azariah*.

* See ver. 35. 36

25 And the ſons of Elkanah *k*; * Amaſai, and Ahimoth.

k The Son of that *Korah* mentioned above, *v.* 22. as is manifeſt by *v.* 35, 36, 37. and by *Exod.* 6. 23, 24.

|| Or, Zuph, Verſe 35. 1 Sam. 1. 1.

26 As for Elkanah *l*: the ſons of Elkanah; || Zophai his ſon, and Nahath *m* his ſon.

l This was another *Elkanah* Son or Grandſon of the former *Elkanah*, and either the Son or Brother of *Ahimoth* laſt mentioned, or of *Amaſai*. *m* Called alſo *Toah*, *v.* 34. and *Tohu*, 1 *Sam.* 1. 1.

* Ver. 34. Eliel.

27 * Eliab his ſon, Jeroham his ſon, Elkanah *n* his ſon.

n The Father of the Prophet *Samuel*, 1 *Sam.* 1. 1. who therefore follows here.

|| Called alſo Joel, Verſe 33. & 1 Sam. 8. 2.

28 And the ſons of Samuel; the firſt-born, || Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſajah his ſon

† Heb. hands. * Chap. 16. 1.

31 And theſe *o are they* whom David ſet over the † ſervice *p* of ſong in the houſe of the LORD, after that the * ark had reſt *q*.

o Whoſe Names here follow. *p* Heb. *the Hands*. *Hand* put for *Miniſtry* or *Service*, which is commonly Performed by the Hand. Thus God is frequently ſaid to ſpeak or command things *by the Hand* (*i.e.* the Miniſtry) of *Moſes*. Compare 2 *Chron.* 29. 27. *q* Which was in *Davids* Time, 2 *Sam.* 6 17.

32 And they miniſtred before the dwelling-place of the tabernacle *r* of the congregation, with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and then they waited on their office according to their order *s*.

r Or, *the Tabernacle of the Tent*, as the ſame *Hebrew* words are tranſlated, *Exod.* 39. 32. and 40. 2, 6. *s* Which *David* had appointed by the Spirit, as it follows in this Book.

† Heb. ſtood.

33 And theſe *t are* they that † waited with their children: of the ſons of the Kohathite; Heman a ſinger, the ſon of Joel, the ſons of Shemuel *u*,

t To wit, *Heman* here mentioned; and *Aſaph*, *v.* 39. and *Ethan*, *v.* 44. *u* Or, *Samuel* the Prophet.

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of || Toah,

|| Ver. 26. Nahath. || Or, Zophai: || Ver. 24. Shaul. Uzziah. Uriel. * Exod. 6. 24.

35 The ſon of || Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of || Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath; the ſon of Aſſir, the ſon of * Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother *x* Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berechiah, the ſon of Shimea,

x *Aſaph* is here called *Hemans Brother*, both by birth being of the ſame Tribe and Father, *Levi*; and by his Office and Employment, which was the ſame with his.

40 The ſon of Michael, the ſon of Baaſiah, the ſon of Melchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adajah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

|| Or, Kuſhajah, Chap. 15. 17.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan *y* the ſon of || Kiſhi, the ſon of Abdi, the ſon of Malluch,

y Called alſo *Jeduthun*, 1 *Chron.* 9. 16. 2 *Chron.* 35. 15. and in the Titles of divers Pſalms.

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *z were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

z Such of them as had no skill in Singing were otherwiſe employed.

* Lev. 1. 9. * Ex. 30. 7.

49 But *a* Aaron and his ſons offered * upon the altar of the burnt-offering, and * on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.

a Having mentioned the Work and Employment of the High Prieſts, he briefly rehearſeth the Names of the Perſons who ſucceſſively performed it.

50 And theſe *are* the ſons of Aaron: Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Merajoth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 Now theſe are their dwelling places throughout their caſtles in their coaſts, of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot *b*.

b Or, *thus Lot* or Portion which here follows. Or, *the* firſt *Lot* as appears by the ſequel.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities *c* of Judah, *namely*, Hebron *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

c Or, *out of the Cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

58 And || Hilen with her ſuburbs, Debir with her ſuburbs,

|| Or, *Holon*, Joſh 21. 15.

59 And || Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs.

|| Or, *Ain*, Joſh. 21. 16. || Or, *Almon*, Joſh. 21. 18.

60 And out of the tribe of Benjamin, Geba with her ſuburbs, and || Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families, *were* thirteen cities *d*.

d Whereof 11 are here numbred, and two more added to them, *Joſ.* 21. 13.

* Joſh. 21. 5.

61 And unto the ſons of Kohath, *which were* left *e* of the family of that tribe, *were cities given* out of the half tribe, *namely*, out of the half *tribe* of Manaſſeh, * by lot, ten cities *f*.

e Over and above the Prieſts who were of the ſame Family of *Kohath* and Tribe of *Levi*. *f* Or, *by lot*. (with a full Point, for there the Senſe ends.) All their Cities were *ten Cities* as it is expreſly ſaid, *Joſ.* 21. 26. Thoſe words, *all their Cities were*, are to be underſtood out of the former Verſe; which is not unuſual in the Holy Scripture. And ſo this ſacred Writer explains himſelf, *v.* 66, &c. where eight of theſe Cities are named, whereof only two are taken out of this half Tribe of *Manaſſeh*, v. 70. the other two being named, *Joſ.* 21. 21, &c. where theſe things are more plainly and fully declared.

62 And to the ſons of Gerſhom *g* throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

g Underſtand here, *Cities were given*, which is alſo underſtood, *v.* 61, and expreſſed, *v.* 64.

* Joſh. 21. 7. 34.

63 Unto the ſons of Merari *were given* by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, * twelve cities.

64 And the children of Iſrael gave to the Levites *h* theſe cities *i* with their ſuburbs.

h *i. e.* To the Tribe of *Levi*, conſiſting of Prieſts and other *Levites*. *i* Which are numbred or named in this Chapter.

65 And they gave *k* by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities which are called by *their* names *l*.

k To wit, to thoſe *Levites* of the Family of *Kohath* who were Prieſts, as appears both by *v.* 57, &c. where the Cities given to the *Aaronites* are ſaid to be taken out of the Tribes here named, even out of *Judah*, (under which *Simeon* is comprehended, becauſe his Lot lay within that of *Judah*) and *Benjamin*; and by the next Verſe where the other *Kohathites* who were not Prieſts are called, *the Reſidue of the Families of the Sons of Kohath*, by way of diſtinction from thoſe of them to whom this *v.* 65. relates. *l* Which are expreſſed by their Names above, *v.* 57, &c.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts *m* out of the tribe of Ephraim.

m Or, *of their borders*, *i. e.* of their Countrey contained within its Borders, as that word is oft uſed, as hath been noted before.

* Joſh. 21. 21.

67 * And they *n* gave unto them *o of* the cities of refuge *p*, Shechem in mount Ephraim with her ſuburbs: *they gave* alſo Gezer with her ſuburbs.

n Either the *Ephraimites*: or rather the Children of *Iſrael*, as it is expreſſed *v.* 64. who gave part out of *Ephraim*, and part out of the half-tribe of *Manaſſeh*, as it here follows. But the *Ephraimites* could not give away any Cities belonging to the *Manaſſites*. *o* *i. e.* To the reſidue of the *Kohathites* laſt mentioned. *p* Or, *the cities* (*i. e.* the City: the plural number uſed of one; of which frequent Examples have been given before, ſee *Chap.* 7, 3, 12, 14.) *of refuge*. Or, *cities*, (the conſtruct form being put for the abſolute, of which there wants not Examples in the Hebrew Language) the City *of refuge*. As to the Names of theſe Cities, divers of them are differing from thoſe Names which were given to them, *Joſ.* 21. 15. Nor is it at all ſtrange that the Names of Places ſhould be changed in ſo many hundreds of Years as were between *Joſhua* and this time. And to the Cities themſelves, this is further to be obſerved, That they are diſperſed among all the Tribes, partly that *Jacob's* Prophecy might be fulfilled concerning the ſcattering of *Levi*, *Geneſis* 49. 7. and partly that every Tribe might have Teachers among them by whom they might be directed in, and quickned to the obſervation of Gods Laws, upon which their ſafety and happineſs wholly depended.

68 And * Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

See Joſh. .22. and 5. where any of eſe Cities ve other mes.

69 And Ajalon with her ſuburbs, and Gath-rimmon with her ſuburbs.

70 And out of the half-tribe of Manaſſeh, Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs.

72 And out of the tribe of Iſſachar, Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher, Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs.

76 And out of the tribe of Naphthali, Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari, *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs.

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given* them out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs.

80 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazar with her ſuburbs.

CHAP. VII.

The Sons of Iſſachar, 1——5. Of Benjamin, 6——12. Of Naphtali, 13. Of Manaſſeh, 14——19. Of Ephraim: Their Calamity: and Habitations, 20——29. Of Aſher, 30——40.

NOw the ſons of Iſſachar *were*, * Tola, and || Puah, Jaſhub *a*, and Shimron, four.

* Gen. 46. 13. Numb. 26. 23. || Or, *Phuvah. Job.*

a Called by way of contradiction, *Job, Gen.* 46. 13.

2 And the ſons of Tola; Uzzi, and Rephajah, and Jeriel, and Jahmai, Jibſam, and Shemuel, heads of their fathers houſe, *to wit*, of Tola: *they were* valiant men of might in their generations, * whoſe number *was* in the days of David *b*, two and twenty thouſand and ſix hundred.

* 2 Sam. 24. 1, 2.

b When he numbred the People, 2 *Sam.* 24. 1, &c.

3 And the ſons *c* of Uzzi, Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five *d*: all of them chief men.

c For, *the ſon*; for he names but one Son. *d* Including their Father *Izrahiah*.

4 And with them by their generarions, after the houſe of their fathers *were* bands of ſouldiers for war, ſix and thirty thouſand *men e*: for they had many wives and ſons.

e To wit, of the Poſterity of *Uzzi*, as the other 22600, *v.* 2. were the Poſterity of *Tobah*.

5 And their brethren among all the families of Iſſachar, *were* men of might, reckoned in all by their genealogies fourſcore and ſeven thouſand.

6 The ſons of * Benjamin; Bela, and Becher, and Jediael, three *f*.

* Gen. 46. 21.

f They were Ten, *Gen.* 46. 21. and five of them are named, *ch.* 8. 1. but here only three are mentioned, either becauſe theſe were moſt Eminent for Courage or Fruitfulneſs; or becauſe the other Families were now extinct.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers *g*, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

g Each of them Head, or Chief, or Commander of that Houſe or Family from which he was deſcended, or to which he belonged. For it may ſeem by comparing this with *chap.* 8. 3, &c. that theſe were not the immediate ſons of *Belah*, but his Grandchildren deſcended each from a ſeveral Father; and their Fathers are here omitted, peradventure becauſe they were obſcure Perſons, as their Sons are mentioned for their Eminency.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael, Bilhan: and the ſons of Bilhan, Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſouldiers* fit to go out for war *and* battel.

12 Shuppim alſo and Huppim *h*, the children of || Ir, *and* Huſhim, the ſons of || Aher *i*.

|| Or, *Iri*, v. 7. || Or, *Ahiram*, Numb. 26. 38.

h Called *Muppim* and *Huppim*, Gen. 46. 21. alſo *Hupham* and *Shupham*, *Numb.* 26. 39. *i* But divers take the Hebrew Word *aher* for a Common, not Proper Name, and render the words thus, *another ſon*, or *the ſon of another* Family or Tribe, to wit, of *Dan*, as may be gathered, 1. from *Gen.* 46. 23. where *Huſhim* is mentioned as the only Son of *Dan*, where alſo the word *ſons* is uſed of that one Man, as it is here. 2. From the Clauſe of the next Verſe, *the ſons of Bilhah*, who was Mother both to *Dan* and *Napthali*. 3. Becauſe otherwiſe the Genealogy of *Dan* is quite left out. 4. From the word *another*, which is uſed in the Hebrew Writers to deſign an Abominable thing which the Writer diſdained to mention; whence they call a Swine, which to them was a very unclean and loathſome Creature, *another thing*. And it muſt be remembred that the Tribe of *Dan* had made themſelves and their Memory Infamous and Deteſtable by that groſs Idolatry which began firſt and continued longeſt in that Tribe, *Judg.* 18. For which reaſon many Interpreters conceive this Tribe is omitted in the numbering of the ſealed Perſons, *Rev.* 7.

13 The ſons of Naphtali; Jahziel, and Guni, and Jezer, and * Shallum, the ſons *k* of Bilhah.

* Gen. 46. 24. *Shillem.*

k i. e. The Grandchildren: for *Bilhah* was *Jacobs* Concubine, and Mother both to *Naphtali*, the Father of theſe laſt named Perſons, and to *Dan*. See on *v.* 12.

14 The ſons *l* of Manaſſeh; Aſhriel, whom ſhe bare *m*, (but his concubine the Aramiteſs bare Machir the father of Gilead *n*.

l i. e. Grandchildren, as *v.* 13. For both *Aſhriel* and *Zelophehad* were the Grandchildren of *Machir* Son of *Manaſſeh*, *Num.* 26. 29, &c. and 27. 1. *m* To wit, his Wife, as may be thought, becauſe his *Concubine* is here oppoſed to her. Or, *whom he got*; for the Hebrew Word *yalad* is ſometimes uſed of Mens begetting, as *Gen.* 5. 18, &c. Compare *Pſal.* 2. 7. But theſe and the following words may be otherwiſe rendred according to the Hebrew Text, *whom his Concubine the Aramiteſs bare*, who *bare* him (which Ellipſes are very frequent in the Hebrew) for *meth*, *of*, or *by Machir*; So this was a differing *Aſhriel* from him named *Num.* 26. 31. for that was *Gileads* Son, and this his Brother. *n* A Perſon ſo called, as is manifeſt from v. 17. and *Numb.* 26. 29.

15 And Machir took to wife *the ſiſter o* of Huppim, and Shuppim, whoſe ſiſters name *was* Maacah) and the name of the ſecond *p was* Zelophehad: and Zelophehad had daughters *q*.

o Which Word is here fitly underſtood out of the following Clauſe, where it is expreſſed, and ſhe is called *Maacah*, who alſo is called *the wife of Machir*, *v.* 16. *p* Of the ſecond Son or Grandſon of *Machir*; for ſo *Zelophehad* was, *Numb.* 26 29. &c. Or, *Zelophehad* is here called *the ſecond*, becauſe he was the younger Brother of *Aſhriel*, who was the eldeſt ſon of *Hepher*, the Son of *Gilead*, the Son of *Machir*. *q i. e.* Onely Daughters, and no Sons.

16 And Maacah the wife of Machir bare a ſon, and ſhe called his name Pereſh, and the name of his brother *was* Shereſh, and his ſons *were* Ulam and Rakem.

17 And the ſons of Ulam, * Bedan. Theſe *r were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

* 1 Sam. 12. 11.

r To wit, *Aſhriel* and *Zelophehad*, named, *v.* 14, 15. the Relative being here referred to the remoter Antecedent; as is frequent in the Hebrew.

18 And his ſiſter *s* Hammoleketh bare Iſhod, and Abiezer, and Mahalah *t*.

s i. e. Gileads Siſter. *t* Underſtand, *and Shemida*, out of the next Verſe.

19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 And the ſons of Ephraim; Shuthelah, and Bered his ſon *u*, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

u Either, 1. the Son of *Shatelah*; and ſo *Tahath the ſon of Bered*; and ſo the reſt, which make up ſeven ſucceeding Generations. Or, 2. the ſon of *Ephraim*, and ſo *Tahath* is *the ſon* not of *Bered*, but of *Ephraim*, and ſo forward. And thus all theſe were Brethren, and Sons or Grandchildren of *Ephraim* living together at one time with their Father. *Obj.* This cannot be, becauſe then *Ephraim* had two ſons called *Shathelah*, and two called *Tahath*. *Anſw.* That might eaſily happen; either becauſe the firſt *Shathelah* and *Tahath* were dead before the other two of thoſe Names were born: or becauſe two of them were *Ephraims* Sons, and two of them his Grandchildren called after their Uncles Names. For this is certain, the Name of *Sons* is promiſcuouſly uſed concerning immediate Children, and Grandchildren, and Great Grandchildren.

21 And Zabad his ſon, and Shutelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land, ſlew *x*, becauſe they came down to take away their cattel.

x This Hiſtory is not recorded elſewhere in Scripture, but it is in the ancient Hebrew Writers, though mixed with many Fables. The *Philiſtines* (one of whoſe Cities this *Gath* was) and the *Egyptians* were next Neighbours; and in thoſe ancient Times it was uſual for ſuch to make Inroads one into anothers Countrey, and to carry thence what Prey they could take; as we find both in Scripture and in profane Writers. And as the *Philiſtines* had probably made ſuch Inroads formerly into *Egypt*, and particularly into the Land of *Goſhen*, which was the utmoſt part of *Egypt* bordering upon the *Philiſtines* Land; ſo the *Iſraelites* might requite them in the like kind: and particularly the Children of *Ephraim*, either preſuming upon their Numbers and Strength: or having poſſibly received the greateſt Injury from the *Philiſtines* in their laſt Invaſion, might make an Attempt upon the *Philiſtines* to their own great loſs; as is here related. And this ſeems to have happened a little before the *Egyptian* Perſecution, and before the Reign of that *new King* mentioned, *Exod.* 1. 8. The *Philiſtines* are here called *the men of Gath*, either becauſe they were ſubject to the King of *Gath*, as afterwards that People were; or becauſe they lived about *Gath*. And this Clauſe, *that were born in that land*, may be added emphatically, as the Motive which made them more reſolute and furious in their Fight with the *Ephraimites*, becauſe they fought in, and for their own Land, wherein all their Wealth and Concerns lay, and againſt thoſe that unjuſtly endeavoured to turn them out of their Native Countrey.

22 And Ephraim their father *y* mourned many days and his brethren *z* came to comfort him.

y Either, 1. That *Ephraim* of whom he ſpeaks, *v.* 20. whoſe Sons are here named. But that to many ſeems hard, eſpecially if theſe ſeveral *Sons* named; *v.* 20, 21. be underſtood ſucceſſively ſo as each Man be the ſon of him who is named next and immediately before him, which ſeems moſt probable; for ſo here are ſeven ſucceſſive Generations of *Ephraim*, which it is not likely that *Ephraim* lived to ſee; for then he muſt have been near 200 years old. Although it is not neceſſary that the Perſons here ſaid to be ſlain, ſhould be that Generation which was laſt mentioned; but the Particle *whom* may belong to the other Sons of *Ephraim* of the fourth, or fifth, or ſixth Generation. Nor is the word, *whom*, in the Hebrew Text, which runs thus, *and the men of Gath——ſlew them, i. e.* the Sons of *Ephraim* in the general, as they are expreſſed in the beginning of *v.* 20. without reſpect to this or that particular Generation. And the relative Particle, *them*, may be referred not unto the Perſons laſt named, but unto ſome of the other and more remote Perſons: this being a common Obſervation of Hebricians, that the Relative oft belongs to the remoter Antecedent. Or, 2. *Zabad* the Father of the three Perſons and Families laſt named, who might poſſibly have two Names and be called both *Zabad* and *Ephraim*. Or rather the Name of *Ephraim* may be put patronymically (as the Learned ſpeak) for the Son and Succeſſor of *Ephraim*; who being now in *Ephraim*'s ſtead, the Head of the Tribe, as old *Ephraim* was in his time, might well be called by the ſame name. Thus *Iſaac* is put for his Son *Jacob* or *Iſrael*, *Amos* 7. 9. and *Moſes* for the Sons of *Moſes*, *Pſal.* 90. Title, and *David* for his Son *Rehoboam*, 1 *Kings* 12. 16. and for Chriſt, *Jer.* 30. 9. *Ezek.* 34. 23. and (as many think) *Abraham* for *Jacob*, *Abrahams* Grandchild, *Acts* 7. 16 And theſe words, *their Father*, ſeem to be added by way of diſtinction, to ſhew that he meant not this of the old *Ephraim*, but of another, who was Father to the three Perſons ſaid to be ſlain, *v.* 21. For if he had underſtood this of the firſt *Ephraim*, having called theſe *the Sons of Ephraim*, it might ſeem ſuperfluous and tautological to tell us that *Ephraim* was *their Father*. *z i. e.* His Kinſman, as that Word is frequently uſed.

23 And when he went in to his wife, ſhe conceived, and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *a was* Sherah, who built *b* Beth-horon the nether, and the upper, and Uzzen-ſherah.)

a i. e. His Grandchild, or Great Grandchild; for ſuch are oft called *Sons* or *Daughers* in Scripture. *b i. e.* Rebuilt or repaired, which poſſibly ſhe did in *Joſhua*'s time. And this Work may be aſcribed to her, becauſe theſe Works were done either by her deſign or contrivance; or by her Inſtigation and Influence upon her Husband and Brethren who did it.

25 And Rephah *was* his ſon, alſo Rezeph, and Telah his ſon, and Tahan his ſon.

26 Laadan his ſon, Ammihud his ſon, Eliſhama *c* his ſon,

c The head of the Tribe of *Ephraim* in the Wilderneſs, *Num.* 1. 10.

27 || Non his ſon, Jehoſhuah his ſon.

|| Or, Nun, Numb. 13. 8.

28 And their poſſeſſions *d* and habitations *were* Bethel *e*, and the † towns thereof, and eaſt-ward * Naaran, and weſt-ward Gezer, with the † towns thereof; Shechem alſo and the towns thereof, unto || Gaza *f* and the towns thereof.

† Heb. daughters. * Joſh. 16. 7. † Heb. daughters. || Or, Azzah.

d i. e. The Portion alloted to the Tribe of *Ephraim*. *e* Which ſtood in the Border of *Benjamin*, but belonged to *Ephraim*. *f* Not that of the *Philiſtines*, which belonged to another Tribe, and was remote from *Ephraim*, but another of the ſame Name. Or rather *Ad-azza*, as it is in the Margent of our Bible; the Particle, *ad*, here rendred *unto*, being a part of the Name; for why ſhould *unto* be put to this Town, which is not put to any of the other?

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Tannach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph *g*, the ſon of Iſrael.

* Joſh. 17. 7. * Joſh. 17. 11.

g i. e. Of *Ephraim*, *Joſeph*'s Eldeſt Son, who is ſometimes called *Joſeph*, as hath been noted before.

30 * The ſons of Aſher: Imnah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter.

* Gen. 46. 17.

31 And the ſons of Beriah; Heber, and Malchiel who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſons of Japhlet, Paſach, and Bimhal, and Aſhvath. Theſe *are* the children of Japhlet.

34 And the ſons of Shamer ||; Ahi, and Rohgah, Jehubbah, and Aram.

|| Or, Shomer. Verſe 2.

35 And the ſons of his brother *h*, Helem, Zophah, and Imnah, and Sheleſh, and Amal.

h Brother either of *Shamer* the eldeſt, namely *Hotham*: or of *Aram* laſt mentioned.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah;

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether ||; Jephunneh, and Piſpah, and Arah.

|| Or, Ithran, Verſe 37.

39 And the ſons of Ulla *i*; Arah, and Haniel, and Reziah.

i Another ſon of *Jether*, as may be gathered by the courſe of the Genealogy, though he be not expreſſed with his Brethren, *v.* 38. See the like defect *v.* 18. and 34.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty *men* of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

The Sons and Chief Men of Benjamin, 1——34. The Stock of Saul and Jonathan, 35——40.

NOw Benjamin *a* begat * Bela *b* his firſt-born, Aſhbel the ſecond, and Aharah the third,

* Gen. 46. 21. Numb. 26. 38.

a He had ſpoken ſomething of this Tribe before, *chap.* 7. 6. but now he treats of it again, and that more fully and exactly; partly for *Saul*'s ſake, who was of this Tribe; and partly, becauſe this Tribe adhered to *David* and the Kingdom of *Judah*, and went with *Judah* into *Babylon*; and now were returned from thence in greater Numbers than the other Tribes, except *Judah*. *b* So called by *Moſes*: but the Names of the reſt vary from thoſe in *Moſes*: either becauſe the ſame Perſon had two ſeveral Names, as hath been often noted: or becauſe theſe were not the immediate ſons of *Benjamin*, but his Grandchildren here mentioned in their Parents ſtead, poſſibly becauſe they were more eminent than their Parents.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſons of Bela, *were* || Addar, and Gera, and Abihud,

|| Or, Ard. Gen. 46. 21.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and || Shephuphan, and Huram.

|| Or, Shupham, Numb 26. 39.

6 And theſe *c are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba *d*, and they removed them *e* to * Manahath:

* Chap. 2. 52.

c Either thoſe three laſt mentioned; or rather theſe following, *v.* 7. becauſe he here ſpeaks of them who were *removed*, and they are ſaid to be *removed*, *v* 7. He deſcribes the Sons of *Benjamin* by the Places of their Habitation, without an exact Account of their Parents; becauſe their Genealogies were broken by that almoſt total Extirpation of this Tribe, *Judg.* 20. *e* Either their Fathers, or their Heads and Superiours removed them: or they removed themſelves; either becauſe they were too numerous for that place. or becauſe they deſired to change their Habitation, and hoped it would be for the better, and judged *Manahath* a more convenient Place.

7 And Naaman, and Ahiah, and Gera, he *f* removed them, and begat Uzza, and Ahihud *g*.

f Either, 1. Their Father: Or, 2. *Gera* laſt mentioned, who, it ſeems, was the chief Counſellor or Promoter of this Work. *g* When he was ſeated in *Manahath*.

8 And Shaharaim begat *children* in the countrey of Moab *h*, after he *i* had ſent them away. Huſhim and Baara *were* his wives *k*.

h Whither he had removed himſelf either at the ſame time when *Elimelech* did, *Ruth*. 1. 1. &c. or upon the ſame or like occaſion. *i Ehud* or *Gera* laſt mentioned. *k* Others joyn theſe words with the former, and render the place thus, *after he had ſent them* (to wit his Sons) *away*, with *Huſhim and Baara his wives*, i. e. as he alſo ſent his wives away from him. Which may be here mentioned as a Brand upon him, to ſhew that he was without natural Affection to his Wives and Children. And it ſeems the more probable that he divorced them, becauſe we find him married to another Wife, *v.* 9.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachiah, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Ahitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod *l* with the towns thereof.

l Of which ſee *Ezra* 2. 33. *Neh* 7. 37. and 11. 35.

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Ajalon *m*, who drove away the inhabitants of Gath *n*.

m A Place formerly belonging to the Tribe of *Dan*, *Joſ.* 19. 42. but after the return from *Babylon* poſſeſſed by the *Benjamites*, becauſe both *Dan* and the reſt of the ten Tribes were yet for the generality of them in Captivity, and but few of them returned. *n* Either, 1. At that time when they made ſuch a ſlaughter among *Ephraims* Children, *ch.* 7. 21. and were poſſibly purſuing their Victory, till they were driven back by theſe *Benjamites* who came to the Succour of their Brethren. Or, 2. Now when they were returned from the Captivity, and found the Men of *Gath* poſſeſſed of *Ajalon*. Or, 3. At ſome other time not mentioned in Scripture.

14 And Ahio, Shaſhak, and Jerimoth,

15 And Zebediah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah,

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal.

19 And Jakim, and Zichri, and Zabdi,

20 And Elionai, and Zilthai, and Eliel.

21 And Adajah, and Berajah, and Shimrath, the ſons of || Shimhi.

Or, She- a, v. 13.

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedejah, and Penuel, the ſons of Shaſhak.

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers by their generations, chief *men*. Theſe *o* dwelt in Jeruſalem.

o All theſe named from *v.* 14. to this place.

|| Called *Jehiel*, ch. 9. 35.

* Chap. 9. 35.

29 And at Gibeon *dwelt* the || father of Gibeon *p* (whoſe * wives name *was* Maacha :)

p i. e. The chief or Ruler of the Benjamites dwelling there.

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and || Zacher.

|| Or, *Zechariah*, Chap. 9. 37.

|| Or, *Shimeam*, Chap. 9. 38.

32 And Mikloth begat || Shimeah. And theſe alſo dwelt with their brethren *q* in Jeruſalem, over againſt them *r*.

q i. e. With thoſe other Benjamites ſpoken of *v.* 28. *r* In ſome Street or part of *Jeruſalem*, which was over againſt that where their Brethren dwelt.

* 1 Sam. 14. 51.

|| Or, *Iſhboſheth.* 2 Sam. 2. 8.

33 And * Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhuah, and Abinadab, and || Eſhbaal.

|| Or, *Mephiboſheth*, 2 Sam. 4. 4.

* 2 Sam. 9. 12.

34 And the ſon of Jonathan, *was* ||Merib-baal, and Merib-baal begat * Micah.

|| Or, *Tathrea*, Chap. 9. 41.

25 And the ſons of Micah, *were* Pithon, and Melech, and || Tarea, and Ahaz.

36 And Ahaz begat Jehoada, and Jehoada begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

27 And Moza begat Binea: Rapha *was* his ſon, Eleaſa his ſon, Azel his ſon,

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheraiah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhak his brother, *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers *s*, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

s Heb. *That tread the bow*: For the Bows of Steel, which theſe uſed, required great Strength to bend them ; which therefore they did by treading the Bow with their Feet, and pulling the String with both their Hands.

CHAP. IX.

The chief of the Tribe of Judah, Benjamin, Ephraim, and Manaſſeh, who returned from Captivity, and dwelt at Jeruſalem, 1——9. *Alſo the Prieſts and Levites, and how they executed their Office in the Temple at Jeruſalem,* 10——34. *The Family of Saul,* 35——44.

SO all Iſrael were reckoned by genealogies : and behold, they *were* written in the book of the Kings of Iſrael and Judah *a*, *who b* were carried away to Babylon for their tranſgreſſion.

a Not in that Sacred and Canonical Book ſo called, but (as hath been oft obſerved before) in the Publick Records, wherein there was an Account of that Kingdom, and of the ſeveral Families in it, according to their Genealogies. *b i. e.* Which Tribe or People of *Judah* laſt mentioned.

2 Now the firſt inhabitants *c that dwelt* in their poſſeſſions, in their cities *d*, *were* the Iſraelites *e*, the Prieſts, Levites *f*, and the Nethinims *g*.

c The firſt after the Return from *Babylon*. *d i e.* That took poſſeſſion of their own Lands and Cities, which had been formerly allotted to them ; but of late years had been taken from them for their ſins, and poſſeſſed by other People. *e i. e.* The common People of *Judah* and *Iſrael*, called here by the general Name of *Iſraelites*, which was given to them before that unhappy Diviſion of the two Kingdoms, and now is reſtored to them when the Iſraelites are united with the Jews in one and the ſame Common-wealth, that ſo all the Names and Signs of their former Diviſion might be blotted out. And although the generality of the ten Tribes were yet in Captivity, yet divers of them were now returned, either ſuch as had long before the Captivity fled to *Jeruſalem* to Worſhip God, and joined themſelves with *Judah* as thoſe 2 *Chron.* 11. 16. and others. Or ſuch as, upon *Cyrus* his general Proclamation, aſſociated themſelves, and returned with thoſe of *Judah* and *Benjamin*. *f* Theſe took poſſeſſion of the Cities or Places belonging to them, as they had need and opportunity *g* A certain Order of Men, either *Gibeonites*, or others joyned with them, devoted to the Service of God, and of his Houſe, and of the Prieſts and Levites ; who, that they might attend upon their Work without Diſtraction, had certain Places and Poſſeſſions given to them ; which they are now ſaid to repoſſeſs.

* Neh. 11. 1.

3 And in * Jeruſalem dwelt of the children of Judah and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh *h*.

h i. e. Some of each of theſe Tribes ; either ſuch as offered themſelves ; or ſuch as were choſen by Lot : See *Neh.* 11. 1, 2.

4 Uthai, the ſon of Ammihud *i*, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

i That there is ſo great a Diverſity of Names between this Catalogue and that *Neh.* 11. may be aſcribed to two Cauſes : 1. To the Cuſtom of the Hebrews, who uſed very frequently to give two or three ſeveral Names to one Perſon : And, 2. To the change of Times ; for here they are named who came up at the firſt Return ; but many of thoſe in *Nehemiah* might be ſuch as returned afterward, and came and dwelt either in ſtead of the Perſons here named, who might be then dead, or gone from *Jeruſalem*, or with them.

5 And of the Shilonites *k*, Aſajah *l* the firſt-born, and his ſons.

k Or, *Shelanites*, as they are called from *Shelah*, *Numb.* 26. 20. *l* Called alſo *Maaſeiah*, *Neh.* 11. 5.

6 And of the ſons of Zerah ; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin ; Sallu the ſon of Meſhullam *n*, the ſon of Hodaviah, the ſon of Haſenuah.

n Who is mentioned, but deſcribed by other Parents, *Neh.* 11. 7. or at leaſt by Perſons under other Names. Poſſibly theſe were his more immediate, and thoſe his more remote Parents : or he might be born of one, and adopted by another. For this is certain, Men are ſometimes in Scripture called the Sons of thoſe who adopted them, or whoſe Right of Inheritance fell to them.

8 And Ibnejah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shophatiah, the ſon of Reuel, the ſon of Ibnijah ;

9 And their brethren according to their generations, nine hundred and fifty ſix *o*. All theſe men *were* chief of the fathers in the houſe of their fathers.

o They are reckoned but 928 in *Neh.* 11. 8. either becauſe there he mentions only thoſe that were by Lot determined to dwell at *Jeruſalem*, to whom he here adds thoſe who freely offered themſelves to it ; ſee *Neh.* 11. 1, 2. becauſe ſome of the Perſons and Families firſt placed there were dead or extinguiſhed, or elſe removed from *Jeruſalem* upon ſome emergent occaſion.

10 And of the prieſts ; Jedajah, and Jehojarib, and Jachin,

11 And Azariah *p* the ſon of Hilkiah *q*, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſon of Ahitub, the ruler of the houſe of God *r*.

p The ſame called *Seraiah*, *Nehem.* 11. 12. *q* Either of him in *Joſiah*'s time, 2 *Kings* 22. 8. or rather another of the ſame name. *r* Or, *a ruler* in *the houſe of God*: Not the High-Prieſt, who was *Ezra*, *Ezra.* 3. 8. but a chief Ruler under him ; either *the ſecond Prieſt*, as ſuch are called, *Num.* 3. 32. or the Head of one of the 24 Families or Courſes of the Prieſts.

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur *s*, the ſon of Malchijah, and Maaſai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer.

s i. e. His Great Grandſon, as appears from *Neh.* 11. 12, 13.

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore, † very able men *t* for the work of the ſervice of the houſe of God.

† Heb. *mighty men of valour.*

t Heb. *mighty men of valour*, Which is here noted as an excellent Qualification for their Place ; becauſe the Prieſts might meet with great Oppoſition and Difficulty in the faithful Diſcharge of their Office, in the Execution of the Cenſures upon all Impure Perſons without Exception, and in preſerving Sacred things from Violation by the Touch of Forbidden Hands. Of which ſee an eminent Inſtance in *Azariah*, 2 *Chron.* 26. 17, &c.

14 And of the Levites ; Shemajah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari.

15 And Bakbakkar, Hereſh, and Galal : and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemajah, the ſon of Galal, the ſon of Jeduthun : and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathite *u*.

u Or, *Netophathites* ; which were in *Judah*, *ch.* 2. 54. Here they now dwelt, either becauſe their proper Cities were not yet built : or becauſe they were not yet numerous enough to repleniſh them.

17 And the porters *x were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren. Shallum *was* the chief:

x Whoſe Office it was to keep all the Gates of the Temple, that no unclean Perſon or Thing might enter into it.

18 (Who hitherto *waited* in the kings gate *y* eaſtward) They were porters in the companies *z* of the children of Levi.

y In the Eaſt-gate of the Temple, which was ſo called, either becauſe it was the chief and moſt Magnificent of all the Gates : or becauſe the Kings of *Judah* uſed to go to the Temple through that Gate, 2 *Kings* 16. 18. Compare *Ezek.* 44. 1, 2. Under this Gate he comprehends all the reſt, which alſo were guarded by theſe Porters. *z* Or, *according to the companies*, or *orders*, or *courſes*, *i. e.* They kept the Gates ſucceſſively, according to that Method into which themſelves and the reſt of their Brethren the Levites were diſtributed, for the more convenient management of their ſeveral Offices ; among which this of the Porters was one.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren (of the houſe of his father) the Korhites *were* over the work of the ſervice, keepers of the † gates of the tabernacle *a* : and their fathers *b being* over the hoſt of the LORD *c*, *were* keepers of the entry *d*.

† Heb. *threſholds.*

|| Or,

a Or, *who were*, to wit, *in time paſt*, which is expreſſed in a like caſe, *v.* 20. when the Tabernacle was ſtanding, before the Temple was built. *b* The Kohathites, of whom ſee on *Numb.* 4. 4. *c* Or, *with* (as this Hebrew Particle is oft uſed) *the hoſt*, &c. *i. e.* When the Iſraelites were in the Wilderneſs, encamped in a military manner round about the Tabernacle, with, or among whom theſe were then placed. *d i. e.* Of the Vail by which they entred into the Tabernacle; which he calls the *entry* diſtinctively, becauſe then there were no Gates. The meaning is, That all things were now reſtored to their Primitive Order & Inſtitution; & the ſeveral Perſons took theſe Places & Offices upon them, which their Anceſtors had before them.

20 And * Phineas the ſon of Eleazar was the ruler over them *e* in times paſt, *and* the LORD *was* with him *f*.

*Numb. 25. 6.

e i. e. Over all the Porters, and other Levites and Prieſts before mentioned. *f* To direct, and aſſiſt, and bleſs him in the diſcharge of his Place. Which ſeems here related to encourage his Succeſſor, and conſequently all the Prieſts and Levites of this time to go on couragiouſly and reſolutely in their Work, not doubting but God will ſtand by them as he had done by their Fathers.

21 *And* Zechariah the ſon of Meſhelemiah, *was g* porter *h* of the door of the tabernacle *i* of the congregation.

g To wit, in the time of *David*, as the following Verſe ſheweth. See *ch.* 26: 1, 2. and 27: 2. *h i. e.* Chief Porter. *i i. e.* Of the Door which led out of the Prieſts Court into the Tabernacle, in which the Ark was placed, 2 *Sam.* 6. 17.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages *k*: whom * David and Samuel the * ſeer † did ordain *l* in their || ſet office *m*.

*Ch. 26. 1, 2.
* 1 Sam. 9. 9.
† Heb: *founded.*
|| Or, *truſt.*

k Where there uſual Reſidence was, & whence they came to *Jeruſalem* in their Courſes. *l* In the times of the Judges there was much Diſorders & Confuſion both in the Jewiſh State & Church, and the Levites came to the Tabernacle promiſcuouſly, & as their Inclinations or Occaſions brought them. But *Samuel* the beſt of Judges, having ſome proſpect and good hopes of deliverance from their Enemies, and of an happy Settlement of the Iſraelitiſh Church and Nation; and obſerving that the Levites were greatly increaſed, he began to think of eſtabliſhing ſome Order among the Levites in their Miniſtration about the Tabernacle. And theſe intentions of his probably were communicated by him to *David*, who after *Samuels* Death and his own peaceable Settlement in his Throne, revived and perfected *Samuels* Deſign & took care to put it in Execution. *m* Heb. *in their faith*, or *faithfulneſs*, *i. e.* Either, 1. In their office, which is called *faithfulneſs*, becauſe this is required in that office. Or, 2 In the Faithful Diſcharge of their Duty and in obedience to the Will of God ſignified to them by Revelation, or *by the ſpirit*, as it is ſaid of *David*, 1 *Chron.* 28. 12. which they received by Faith, and accordingly deſigned, and *David* executed it. And ſo this is added to ſhew, that this was no Humane Invention, as ſome might conceive, but a Divine Appointment, to which all ought to ſubmit.

23 So they and their children had the overſight *n* of the gates of the houſe of the LORD, *namely*, the houſe of the tebernacle *o*, by wards *p*.

n To wit, in *David*'s time. *o* This is added to explain what he means by the *Houſe* of the Lord, not that Tabernacle which *David* had ſet up for the Ark; but that more ſolemn Tabernance, which *Moſes* had made by Gods expreſs Command and moſt particular Direction; which in *Davids* time was at *Gibeon*; in which God was, and would be worſhipped until the Temple was built. See 1 *Kings* 3: 2, &c. 2 *Chron*: 1: 3, 5, &c *p i. e* By Turns or courſes, each of them at his Gate, and in his appointed time.

24 In four quarters were the porters *q*: towards the eaſt, weſt, north, and ſouth.

q i. e. The Chief Porters, as this is explained, *v.* 26.

25 And their brethren *which were* in their villages *were* to come *r* after ſeven days *s*, from time to time with them *t*.

r From their ſeveral Villages to the Place of Worſhip. *s* Every Sabbath or Seventh day the Courſes were changed, & the New Comers were to tarry till the next Sabbath-day. See 2 *King* 11. 5, 7, 9. *t i. e.* To be with them, *i. e.* with the Chief porters, who always abode in the Place of God's Worſhip, and to miniſter to them.

26 For theſe Levites, the four chief porters, were in *their* || ſet office *u*; and were over the || chambers and treaſuries *x* of the houſe of God.

|| Or, *truſt.*
|| Or, *ſtore-houſes.*

u i. e. They were conſtantly upon the Place, and in the execution of their office, that ſo they might overſee & derect the Inferiour Porters in their Work. Or, as others render the Words, agreeably to the Hebrew Text, *For theſe* (i. e. *their Brethren*, *v.* 25.) *were under the charge*, or *committed to the truſt of the four chief porters*, *who* alſo *were Levites*, as their Brethren were; whereas the Chief of all of them was a Prieſt. Either way theſe Words contain a Reaſon of what was ſaid, *v.* 25. why the reſt were to come to theſe, and to be with them. *x* In which the Sacred Utenſils, and other Treaſures belonging to the Temple, were kept.

27 And they lodged round about the houſe of God *y*, becauſe the charge *was* upon them, and † the opening thereof every morning *pertained* to them.

† Heb: *they were over the key.* So Gr.

y Therefore they were obliged to conſtant Reſidence in the Place; and were not permitted to dwell in the Villages, as their Brethren were.

28 And *certain* of them had the charge of the miniſtring veſſels, that they ſhould † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the || inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices.

|| Or, *veſſels.*

30 And || *ſome* of the ſons of the prieſts made * the ointment of the ſpices *z*.

|| Or, *But.*
* Exod. 30: 23.

z This is added to prevent a Miſtake, and to ſhew, that although the Levites were intruſted with the keeping of this Ointment, yet none but the Prieſts could make it. See *Exod*: 30: 22, &c.

31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korhite) had the || ſet office over the things that were made || in the pans *a*.

|| Or, *truſt.*
|| Or, *on flat places*, or, *ſlices.*

a i. e. Was to take care that Fine Flour might provided and kept ſafely and well, that when occaſion required they might make Cakes in Pans to be offered to the Lord: of which ſee on *Lev.* 2: 5.

32 And *other* of their brethren of the ſons of the Kohathites, *were* over the † ſhew-bread *b* to prepare *it* every ſabbath.

† Heb. *bread of ordering.*

b Of which ſee *Exod.* 35. 13.

33 And theſe *c are d* * the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers *e*, *were* free *f*: for † they were imployed in *that* work *g* day and night *h*.

* Chap: 6: 31: & 25: 1
† Heb: *upon them.*

c i. e. Others of the Levites; of whoſe ſeveral Offices he had ſpoken before. *d* Or rather, *were*; which is underſtood, and all along in the foregoing and following Verſes, and again in this very verſe. *e* Where they waited, that they might be ready to come whenſoever they were called to the Service of God in the Tabernacle. *f* From all Trouble and Employment, that they might wholly attend upon the proper Work. *g* Either compoſing or ordering Sacred Songs; or actual ſinging; or teaching others to ſing them. *h i. e.* Continually, and particularly in the Morning and Evening, the two times appointed for ſolemn Service and Offerings.

34 Theſe chief fathers of the Levites, *were* chief throughout their generations: theſe dwelt at Jeruſalem *i*.

i Upon their return from *Babylon* they were not ſuffered to chuſe their Habitations in the Country, as others were, but were obliged to ſettle themſelves at *Jeruſalem*, that they might conſtantly attend upon Gods Service there, and be ready to inſtruct the younger Levites in their Office, as they needed or deſired it.

35 And in Gibeon dwelt the father of Gibeon, Jehiel † whoſe wives name *was* Maacha *k*:

† Heb. *whoſe ſiſters name.*

k In this and the following verſes to the end of this Chapter he repeats what he ſaid before, *ch*: 8: 29, &c. concerning *Sauls* Genealogy, that he might make way for the following Hiſtory. Which is a Figure called Epanalepſis, which is frequent both in Sacred and Prophane Writers.

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, & Zechariah, and Mikloth.

38 And Mikloth begat Shimeam, and they alſo dwelt with their brethren at Jeruſalem over againſt their brethren.

39 * And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſhbaal.

*Ch. 8. 33.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea, * *and Ahaz.*

*Ch. 8. 35.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza.

43 And Moza begat Binea: and Rephajah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe: Azrikam, Bocheru, and Iſmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

CHAP. X.

Sauls Overthrow and death, 1——7. *The Philiſtines triumph over Saul* 8——10. *The Kindneſs of Jabeſh-Gilead towards Saul and his Sons: His Sin,* 11——14.

NOW * the Philiſtines fought againſt Iſrael *a*, and the men of Iſrael fled from before the Philiſtines, and fell down || ſlain in mount Gilboa.

* 1 Sam. 31, 1, 2.
|| Or, *wounded.*

a Of this and the following Verſes till *v* 13. ſee my Notes on 1 *Sam.* 31. where we have the ſame thing expreſſed almoſt in the ſame Words.

2 And the Philiſtines followed hard after Saul, and after his ſons, and the Philiſtines ſlew Jonathan, and || Abinadab, and Malchi-ſhua, the ſons of Saul.

|| Or, *Iſhui*, 1 Sam. 14. 49.

3 And the battel went ſore againſt Saul, and the † archers † hit him: and he was wounded of the archers.

† Heb. *ſhooters with bows.*
† Heb. *found him.*

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, aud thruſt me through therewith, leſt theſe uncircumciſed come, and || abuſe me: but his armour-bearer would not, for he was ſore afraid. So Saul took a ſword, and fell upon it.

|| Or, *mock me.*

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe *b* died together.

b i. e. All his children, to wit, then preſent with him, namely, *his three ſons*, as it is expreſſed, 1 *Sam*: 31. 6. For it is evident that *Iſhboſheth* and *Mepiboſheth* were not ſlain. But nothing is more common in Scripture and all Authors, than to underſtand *all* of a great and moſt conſiderable part.

7 And when all the men of Iſrael that *were* in the valley *c*, ſaw that they fled, and that Saul and his ſons were dead,

dead, then they forſook their cities, and fled, and the Philiſtines came and dwelt in them.

c Which was beneath Mount *Gilboa*, where the Fight was, *v*: 1.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their Idols, and to the people.

† Heb: *houſe.*

10 And they put his armour in the houſe of their gods, and faſtened his head in the † temple of Dagon *d*.

d And his Body ſevered from his *Head* to the Wall of *Bethſhan*, 1 *Sam*: 31: 10.

11 And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul:

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days *e*.

e To wit, every Day till Evening, after the manner of the Jewiſh Faſts.

† Heb. *tranſgreſſed*
* 1 Sam: 13: 13. & 15: 23.
* 1 Sam: 28: 7.

13 So Saul died for his tranſgreſſion *f* which he † committed againſt the Lord, * *even* againſt the word of the LORD *g*, which he kept not; and alſo for asking *counſel* of one that had a familiar ſpirit *h*, * to enquire *of it i*:

f The ſenſe is, Wonder not that *Saul* fell by the Hands of the Philiſtines, who were armed againſt him by his own Sin, and by God's Vengeance for it. *g* Againſt Gods expreſs, and plain, and poſitive Command: which is a great Aggravation of any Sin. *h* Which alſo was contrary to a manifeſt Command, *Levit*: 19: 31. and moreover, contrary to his own Conſcience, which was ſo fully convinced hereof, that he had endeavoured the utter Extirpation of all ſuch Perſons, in purſuance of Gods Law. See 1 *Sam*; 28: 9. *i* Concerning the Event of the approaching Battel.

† Heb. *Iſai.*

14 And enquired not of the LORD *k*: therefore he ſlew him, and turned the kingdom unto David the ſon of † Jeſſe.

k Obj. Saul *enquired of the Lord*, 1 *Sam*: 28: 6. *Anſ.* He did ſo, but not in a right manner, not humbly and penitently, not diligently & importunately, not patiently and perſeveringly: but when God would not anſwer him ſpeedily, he gives it over, and goes from God to the Devil. Compare 1 *Sam*: 14: 18, 19. Such an inconſiderable and trifling Inquiry as *Saul* made, is juſtly accounted to be no Enquiry at all. As they are ſaid *not to eat the Lords Supper*, 1 *Cor*: 11: 20. who did eat it in a ſinful and irregular manner.

GHAP. XI.

David made King at Hebron: by Joabs vallour winneth the Caſtle of Zion from the Jebuſites: repaireth the city of Jeruſalem, 1——9. *A Catalogue of his mighty men,* 10——47.

* 2 Sam. 5: 1.

THen * all Iſrael *a* gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

a i. e. All the Tribes of Iſrael, as it is expreſſed, 2 *Sam*: 5: 1. *i. e.* their *Elders*, as it is here ſaid *v.* 3. and Officers, and a great multitude of the Souldiers and People.

† Heb: *both yeſterday & the third day.*
‖ Or, *rule.*

2 And moreover, † in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee *b*, Thou ſhalt ‖ feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

b Or, *concerning thee*: for it is apparent that they knew of it; and therefore many of them oppoſed *David* hitherto againſt their own Conſciences.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David king over Iſrael, according to the word of the LORD † by * Samuel.

† Heb. *by the hand of*
* 1 Sam: 16: 13.
* 2 Sam: 5: 6.

4 And David and all Iſrael * went out to Jeruſalem *c*, which *is* Jebus, where the Jebuſites *were*, the inhabitants of the land.

c Of this and the three following Verſes ſee the Notes on 2 *Sam*: 5. 6, &c.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs David took the caſtle of Zion, which *is* the city of David.

† Heb. *head.*

6 And David ſaid, whoſoever ſmitteth the Jebuſite firſt, ſhall be † chief and captain: So Joab the ſon of Zerujah went firſt up, and was chief *d*.

d Before this he was one of *Davids* Chief Captains, 2 *Sam*: 3: 22: 23. and General of the Forces of *Judah*; but now he is made Captain-General of all the Forces of *Iſrael* and *Judah*.

‖ That is, *Zion*, 2 Sam: 5: 7:
† Heb: *revived.*
† Heb. *went in going and increaſing.*
* 2 Sam: 23: 8.
‖ Or, *held ſtrongly with him.*

7 And David dwelt in the caſtle: therefore they called ‖ it, The city of David.

8 And he built the city round about: even from Millo round about: and Joab † repaired the reſt of the city.

9 So David † waxed greater and greater: for the LORD of hoſts was with him.

10 * Theſe alſo *are* the chief of the mighty men whom David had, (who ‖ ſtrengthened themſelves with him in his kingdom *e*, *and* with all Iſrael *f*, to make him king, according to the word of the LORD, concerning Iſrael.

e Who helped him with all their Might to ſettle him is his Kingdom. *f* In conjunction with all thoſe Loyal Iſraelites who joyned with *David*; of whom ſee the next Chapter.

‖ Or, *ſon of Hachmoni.*

11 And this *is* the number of the mighty men, whom David had:) Jaſhobeam ‖ an Hachmonite *g* the chief of the captains: he lift up his ſpear againſt three hundred, ſlain *by him h* at one time.

g Called the *Tachmonite* and *Adino the Eznite*, 2 *Sam*: 23: 8. *h* To wit, by his own Hand, 500 more being ſlain by others then joyning with him, who purſued the Victory that he alone got, & in the purſuit ſlew 500, both which Sums make up the 800 numbred 2 *Sam*: 23: 8. the ſlaughter of all which is juſtly aſcribed to him, becauſe it was the Effect of his Valour. But concerning that and other Differences about theſe Perſons or Things, ſee my Notes on 2 *Sam*: 23.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

‖ Or, *Epheſdammim*, 1 Sam: 17: 1:
‖ Or, *ſtood.*
‖ Or, *ſalvation.*
‖ Or, *three captains over the thirty.*
* 2 Sam. 23: 13.
‖ Or, *deputy.*

13 He was with David at ‖ Paſdammim, and three the Philiſtins were gathered together to battel, where was a parcel of ground full of Barley, and the people fled from before the Philiſtines.

14 And they ‖ ſet themſelves in the midſt of that parcel, and delivered it, and ſlew the Philiſtines, and the LORD ſaved *them* by a great ‖ deliverance.

15 Now ‖ three of the thirty captains * went down to the rock to David, into the cave of Addullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtins ‖ garriſon *was* then at Beth-lehem.

17 And David longed and ſaid, O that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate.

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David. But David would not drink of it, but poured it out to the LORD.

† Heb: *with their lives.*

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men, † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt *i*.

i Heb. *theſe three mighties*, to wit, laſt mentioned, whereof one was *Abiſhai*, *v.* 20. For the Acts of two of the firſt three are here paſſed over, being recorded 2 *Sam*, 23.

20 And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them k*, and had a name among the three.

k He vanquiſhed them all, and ſlew a great number of them; tho' it be not ſaid that he ſlew them all at one time, as it is ſaid of of *Jaſhobeam* above *v* 11.

* 2 Sam: 23: 19. &c.

21 * Of the three he was more honourable than the two, for he was their captain, howbeit he attained not unto the *firſt* three *l*.

l He did not equal them in valiant Exploits.

† Heb. *great of deeds.*
† Heb. *a man of meaſure.*

22 Benajah the ſon of Jehojada, the ſon of a valiant man of Kabzeel, † who had done many acts: he ſlew two lion-like men of Moab: alſo he went down, and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, † a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benajah the ſon of Jehojada, and had the name *m* among the three mighties.

m Or, *had a name, i. e.* was greatly reputed: For though he did not equal *Abiſhai*, one of theſe three, as appears by *v.* 20, 21. yet he did excel the third of them, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three; and David ſet him over his † guard *n*.

† Heb. *bearing.* Gr. *family*

n Heb. *his bearing* or *obedience, i. e.* thoſe that were always ready to hear and obey or execute his Commands, to wit, the Guards of his Body.

26 Alſo the valiant men of the armies, *were* Aſahel the brother of Joab, Elhanan the ſon of Dodo of Bethlehem:

‖ Or, *Harodite*, 2 Sam: 23: 25.

27 Shammoth the ‖ Hararite, Helez, the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Mahari the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai, of Gibeah, *that pertained* to the children of Benjamite, Benajah the Pirathonite,

32 Hurai of the books *o* of Gaaſh, Abiel the Arbathite,

o Or, *of the valleys, i. e.* of one of them: the Plural Number for the Singular: ſo called becauſe *he* was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem *p* the Gizonite, Jonathan the ſon of Shage the Hararite,

p Or, *Jaſhem*, to wit, *Jonathan* here following, and *Shaama* here omitted, but expreſſed, 2 *Sam.* 23. 32, 33.

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur.

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naari the ſon of Ezbai,

38 Joel the brother of Nathan *q*, Mibhar || the ſon of Haggeri,

|| Or, *the Haggerite.*

q Either 1. The ſame who is called *Jaal the ſon of Nathan of Zobah*, being poſſibly his *Brother* by Birth and Nature, and called his *Son* by Adoption, or right of Succeſſion to his Eſtate: or called his *Brother* at large for his near Kinſman, and his *Son* for his Nephew: Or, 2. Another, who, upon the Death of the former, was put in his ſtead.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zerujah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite *r*, Zabad the ſon of Ahlai,

r The laſt of that Catalogue in 2 *Sam.* 23. 39 But here ſome others are added to the Number, becauſe though they were not of the Thirty yet they were Men of great Valour and Renown amongſt *David*'s Commanders.

42 Adina the ſon of Shiza, the Reubenite, a captain of the Reubenites, and thirty *s* with him.

s Thirty Captains who were under him as their Colonel.

43 Hanan the ſon of Maacah, and Jehoſhaphat the Mithnite.

44 Uzziah the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite *t*,

t So called poſſibly becauſe his Station and Quarters were upon the River *Aroer* beyond *Jordan*, being placed there for the Defence of thoſe Parts.

45 Jediael the ſon of Shimri, and Joha his brother, the Tirzite,

|| Or, *Shimrite.*

46 Eliel the Mahavite, and Jerimai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite *u*.

u So called either becauſe he was by Birth a Moabite, though now proſelyted to the true Religion, or from ſome eminent Service done by him againſt the Moabites, as among the Romans *Scipio* was called *Aſiatick* and *African*, becauſe of his great Atchievements and Victories over thoſe Parts and People.

47 Eliel, and Obed, and Jaaſiel the Meſobaite.

CHAP. XII.

The Companies that came to David at Ziklag, when Purſued by Saul: ſome of Sauls own Family: ſome of the Tribe of Gad: of Benjamin: and Judah: and Manaſſeh: 1——22. *The Armies that came to him at Hebron: their Feaſt*, 23——40.

NOW * theſe *are they* that came to David to Ziklag, † while he yet kept himſelf cloſe *a*, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty *men*, helpers of the war.

* 1 Sam. 27: 2. † Heb. *being ſhut up.*

a Or, *was ſhut up*, or *ſhut* out, from his own Land and People; for he ſpeaks not of that time when he was ſhut up, and hid himſelf in Caves in the Land of *Judah*, but when he was as *Ziklag*.

2 *They were* armed with bows, and could uſe both the right hand and the left *b*, in *hurling* ſtones and *ſhooting* arrows out of a bow, *even* of Sauls brethren of Benjamin *c*.

b With like nimbleneſs and certainty. Compare *Judges* 3:15. and 20:16. *c i. e* Of *Saul's* own Tribe: who were moved hereunto by Gods Spirit, and by the conſcience of their Duty to *David*, to whom God had given the Crown in reverſion; and by their Obſervation of Gods departure from *Saul*, and of his ſpecial Preſence with *David*, and his gracious Providence for him.

3 The chief *was* Ahiezer, then Joaſh, the ſons of || Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth, and Berachah, and Jehu the Antothite.

|| Or, *Haſmaach.*

4 And Iſmajah the Gibeonite, a mighty *man* among the thirty, and over the thirty *d*, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

d i. e. Who came attended with 30 valiant Benjamites, and was their Leader and Commander.

5 Eluzai and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer and Jaſhobeam the Korhites.

7 And Joelah, and Zebadiah the ſons of Jeroham of Gedor.

8 And of the Gadite there ſeparated themſelves *e* unto David into the hold to the wilderneſs *f*, men of might, *and* men † of war, fit for the battel, that could handle ſhield and buckler: whoſe faces *were like* the faces of lions *g*, and *were* † as ſwift as the roes upon the mountains *h*.

† Heb. *of the hoſt.* † Heb. *as the roes upon the mountains to make haſte.*

e From *Saul*, to whom they had hitherto adhered; and from their Brethren of their own Tribe, who yet maintained *Sauls* Cauſe; and from their Families, & the places where they lived, from whom they went to *David*. *f* Or, *into the hold of the Wilderneſs*; *i. e.* Either to the Cave of *Adullam* or *Engedi*; or rather to *Ziklag*, as appears from *v.* 1. which was in the Wilderneſs of *Judah*, which is here called *the hold*, or *the fortreſs*, which name is alſo given to the City of *David*, 1 *Chron.* 11:7. the Hebrew word being the ſame both here and there. *g* Who were full of Courage, and by the Majeſty and Fierceneſs of their Countenance terrified their Adverſaries. *h* As their very Looks daunted their Enemies, and put them to flight, ſo they could eaſily purſue and overtake and deſtroy them in their Flight.

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the Eighth, Elzabub the ninth,

13 Jeremiah the tenth, Machbanai the Eleventh.

14 Theſe *were* the ſons of Gad, captains of the hoſt: † one of the leaſt *was* over an hundred, and the greateſt over a thouſand *i*.

† Heb. or, *one that was leaſt* could reſiſt *an hundred, and the greateſt a thouſand*

i Not that they brought now ſo many Men with them, but either, 1. They had hitherto been Captains or Colonels under *Saul*, or in the eſtabliſhed Militia or Bands of their Tribe. Or, 2. They were ſo afterwards under *David*, who for their Valour and Fidelity thus advanced them.

15 Theſe *are* they that went over Jordan *k* in the firſt month, when it had † overflown all his banks *l*, and they put to flight all *them* of the valleys *m*, *both* toward the eaſt, and toward the weſt *n*.

† Heb. *filled over.*

k To wit, in *Saul's* time, when it ſeems, the enemies of the Iſraelites had made an Inroad, and done ſome Miſchiefs to the Iſraelites beyond *Jordan*, to whoſe Help theſe then came. *l* As it commonly did about that time. See *Joſ*: 3:15: and 4: 18. Jer: 49: 19. This is noted either as a Deſcription of the Time when this was done, it being uſual with Hiſtorians to note the Circumſtances of great Actions: or as an aggravation of the Fact. And poſſibly theſe being Men of great Nimbleneſs and Dexterity, did ſweem over *Jordan*, through their ardent Deſire to help their Brethren, and to fight with their Enemies. *m i. e.* The people that lived in the Valleys or Deſarts beyond *Jordan*, who, as it ſeems, when *Saul* was engaged againſt the Philiſtines, took that advantage to fall upon the Iſraelites beyond *Jordan*. *n* Either, 1. the People that lived more Eaſtward and remote from *Jordan*, and thoſe who lived more Weſtward or nearer to it. Or, 2. them made they fly ſeveral ways, ſome Eaſtward, ſome Weſtward, as they ſaw the way open for them. See *Deut*: 28: 7, 25.

16 And there came || of the children of Benjamin and Judah to the hold *o* unto David.

|| *ſome.*

o To the ſame Hold mentioned *v.* 8. where ſee the Notes.

17 And David went out † to meet them, and anſwered *p* and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you *q*: but if *ye be come* to betray me to mine enemies *r*, ſeing *there is* no || wrong in mine hands *s*, the God of our fathers look *thereon*, and rebuke *it t*.

† Heb. *before them.* † Heb. *be one.* || Or, *violence.*

p i. e. Spake; as that word is oft uſed in Scripture even of him that ſpeaketh firſt. *q* I ſhall ever eſteem and love you, and ſhew this by my Actions to you hereafter. *r* Which your Number, and Quality, and near Relation to *Saul* gives me ſome cauſe to ſuſpect. *s* I have done no Injury to *Saul*, nor to you; but have ſpared him and you when it was in my power to have deſtroyed you. *t* To wit, by his Hand and Power manifeſted for me and againſt you for your Perfidiouſneſs.

18 Then † the ſpirit came upon Amaſai *u*, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe; peace, peace *be* unto thee, and peace *be* to thine helpers, for thy God helpeth thee *x*. Then David received them: and made them captains of the band *y*.

† Heb. *the ſpirit clothed Amaſai. So* Jud. 6. 34.

u Not only ſaving Graces, but other Heroical and generous Motions are aſcribed to Gods Spirit, which here ſtirred up in him a more than ordinary greatneſs and preſentneſs of Mind and Reſolution. *x* We have obſerved God's ſingular and gracious Care of thee, and Kindneſs to thee, and if we ſhould oppoſe thee, we ſhould be Fighters againſt God and his Word and Providence. *y i. e.* Of thoſe Forces which they brought with them. Or, *he puts them among the heads or officers of his band*; *i. e.* He gave them Commands either now in his ſmall army, each according to his Quality: Or afterwards when he was advanced to the Kingdom: for it is not here expreſſed when he did this.

19 And there fell *ſome* of manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them not *z*; for the lords of the Philiſtins, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the Jeopardy* of our heads.)

* 1 Sam. 29: 4. † Heb. *on our heads.*

z i. e. The Manaſſites here named, and the reſt of *David*'s Forces, to whom they had now joyned themſelves, did not help the Philiſtines in Battel, as *David* had pretended to do.

20 As he went to Ziklag *a*, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

a As he returned from the Camp of the Philiſtines to *Ziklag*, 1 *Sam*: 29: 11.

21 And * they helped David || againſt the band *of the rovers b*: for they *were* all mighty *men* of valour *c*, and were captains in the hoſt *d*.

* 1 Sam: 30: 1, 9, 10. || Or, *with a band.*

b i. e. Againſt the Amalekites who had taken and burnt *Ziklag*, whom *David* and his 600 Men were now purſuing, whom theſe accompanied in that expedition. Or, *with a band* or *troop* of Souldiers. which they brought along with them to *David*'s Aſſiſtance. *c* Therefore they readily came to *David*'s help. *d* Therefore they brought others along with them.

22 For at *that* time *e* day by day, there came to Dahid to help him, until it *was* a great hoſt, like the hoſt of God *f*.

e i. e. While he was at *Ziklag*, and in his March to *Hebron*, and principally at *Hebron*, as the next Verſe explains it. *f i. e.* Innumerable like the Stars or Angels, both which are called God's *hoſts*. Oth. *the hoſt of God*, i. e. a very great Hoſt, great things being ſo called, as *Cedars*, *Mountains*, &c. of *God*. But the particle of likeneſs here added excludes this ſenſe, for it had been very improper to ſay, *a great hoſt like a great hoſt*, i. e. like it ſelf.

|| Or, *captains*, or, *men*. Heb. *heads*.
* 2 Sam: 2. 3, 4.
* 1 Sam: 16. 1, 3.

23 And theſe *are* the numbers of the || bands, that were ready armed to the war, *and* * came to David to Hebron, to turn the kingdom of Saul to him,* according to the word of the LORD *g*.

g Whereby he had ſettled the Crown upon David after *Saul*'s death.

|| Or, *prepared*.

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred *h* ready || armed to the war.

h Who came hither in the name of all their Brethren: for that whole Trible ſtuck to *David* at his very firſt coming to *Hebron*.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

† Heb. *Aaron*.

27 And Jehojada *was* the leader of † the Aaronites *i*, and with him *were* three thouſand and ſeven hundred.

i Not the High-prieſt, for that was *Abiathar*, 1 *Sam*: 23. 6. but one of Eminent place under him, and who had a great Power and intereſt among his Brethren.

* 2 Sam: 8: 17.

28 And * Zadok *k*, a young man mighty of valour, and of his fathers houſe twenty and two captains *l*.

k Thought to be the ſame who was made High-prieſt in *Solomons* time, 1 *Kings* 2: 35. which if true, he was very young at this time. *l* Whom he brought along with him.

† Heb. *brethren*.
† Heb. *a multitude of them*.
* 2 Sam: 2: 8, 9.

29 And of the children of Benjamin, the † kindred of Saul, three thouſand: for hitherto the † * greateſt part of them had kept the ward of the houſe of Saul *m*.

m i. e. Indeavoured to keep the Crown in their own Tribe, and in *Sauls* Family.

† Heb. *men of names*.

30 And of the children of Ephraim, twenty thouſand and eight hundred mighty men of valour, † famous throughout the houſe of their fathers.

31 And of the half tribe of Manaſſeh *n*, eighteen thouſand, which were expreſſed by name *o*, to come and make David king.

n Which was within *Jordan*: for of the other half beyond *Jordan* he ſpeaks *v.* 37. *o* Which were not aſhamed nor afraid publickly to own *David* firſt by puting their Names to ſome Paper preſented to them for that purpoſe; and then by marching to him to *Hebron*.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times *p*, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

p Either, 1. skill in the Stars, and ſeveral Seaſons and Changes of the Air; which might be of good uſe in Husbandry, to which this Tribe was addicted, *Gen*: 49: 14. *Deut*: 33: 18. Or rather, 2. Political Prudence to diſcern & embrace the fit Seaſons for all Actions as appears, 1. from the following words, *to know what* not only their own Tribe but all *Iſrael ought to do*. 2. By the great Authority and Command which they had over all their brethren upon this account, as it here follows. 3. Becauſe this is ſo conſiderable a Circumſtance in all Humane, and eſpecially in publick Affairs, that the Succeſs or Diſappointment of them depends very much upon the right or wrong Timing of them, and therefore this is a very fit expreſſion to ſignifie their great prudence. And particularly they ſhewed this point of their Wiſdom at this time; for as they had adhered to *Saul*, whileſt he lived, as knowing the time was not yet come for *David* to take poſſeſſion of the Kingdom, & as they could not joyn themſelves to *David*, whilſt *Abner* lived, and was potent, and had the Command of the other Tribes wherewith they were encompaſſed, ſo as ſoon as he was dead, and they had opportunity to declare themſelves, they owned *David* for their King. 4. By the like uſe of this Phraſe, *Eſth*: 1: 13.

|| Or, *rangers of battel*, or, *ranged in battel*.
|| Or, *ſet the battel in aray*.
† Heb. *without a heart and a heart*.

33 Of Zebulun ſuch as went forth to battel || expert in war, with all inſtruments of war, fifty thouſand *q*, which could keep || rank *r*: *they were* † not of double heart *s*.

q For this Tribe being next to that of *Iſſachar*, which was generally well-affected to *David*, were probably very much ſwayed by their Opinion and Advice. *r* Or, *which were diſpoſed* or *prepared*, or *ordered for battel* or *to fight* for *David*, if occaſion ſo required. *s* Heb. *without an heart and an heart*: which may relate either, 1. to the whole Body of them, they were all of one heart and one mind towards *David*, not ſome for him, and others ſecretly againſt him, but all with one ſoul and one conſent adhered to him. Or, 2. To the ſame particular perſons, they were each of them ſincerely Loyal to *David*, and did not diſſemble with *David*, pretending to be for him, whilſt in their hearts they favoured *Saul*'s Family; which poſſibly ſome of thoſe who came to *Hebron*, did. Or this is particularly noted of this Tribe, becauſe they lay under ſome ſuſpicion in this matter; as alſo ſome of the other Tribes did; and therefore the like teſtimony is given to all of them, *v*: 38.

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

|| Or, *keeping their rank*.

35 And of the Danites, expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battel, || expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenite, and the Gadite, and of the half-tribe of Manaſſeh, with all manner of Inſtruments of war for the battel, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael *were* of one heart *t* to make David king.

t To wit, after the death of *Abner* and *Iſhboſheth*.

39 And there they were with David, three days, eating and drinking: for their brethren had prepared for them.

|| Or, *victual of meal*.

40 Moreover, they that were nigh them *u*, *even* unto Iſſachar, and Zebulun, and Naphtali *x*, brought bread on aſſes, and on camels, and on mules, and on oxen *y*, *and* || meat, meal, cakes of figs, and bunches of raiſins and wine, and oil, and oxen, and ſheep abundantly: for there *was* joy in Iſrael *z*.

u That lived not far from *Hebron*, the place where they now were. *x* This is added by way of amplification & explication, to ſhew that he did not underſtand this of thoſe Iſraelites only who lived in the Neighbourhood of *Hebron*, but of thoſe that lived at ſome diſtance, yet were nearer to *Hebron*, than ſome of the other Tribes here named. *y* Which, though not commonly uſed in this manner, nor fit for ſuch purpoſes, now they ſo uſed, becauſe the quantity of Proviſions which they brought was very great, as the Numbers of the People at *Hebron* were, and Horſes they had few in *Iſrael*, and moſt of their *Aſſes* and *Camels*, and *Mules* here mentioned probably were uſed to carry divers Men, or Women and Children, to this great, and publick, and happy Solemnity. *z* Partly becauſe their Civil Wars were wholly ended, and they were all united under one King: and partly becauſe they had now a King of Eminent Valour and Piety, and Felicity, and therefore expected to be ſaved from all their Enemies and Calamities, as the were.

CHAP. XIII.

David fetcheth the Ark from Kirjath-jearim, with great Solemnity, 1——8. Uzza being ſmitten, the Ark is left at the Houſe *of Obed-Edom, 9——14.*

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader *a*.

a Or, *Governour*, or *Elder* of the People.

† Heb. *let us break forth and ſend*.
† Heb. *in the cities of their ſuburbs*.

2 And David ſaid unto all the congregation of Iſrael *b*, If *it ſeem* good unto you, and that it be of the LORD our God *c*, † let us ſend abroad *d* unto our brethren every where, *that are* left *e* in all the land of Iſrael, and with them *alſo* to the Prieſts and Levites, *which are* † in their cities and ſuburbs, that they may gather themſelves unto us.

b i. e. Unto all the People then aſſembled with him at Hebron, This Story is mentioned in another place in 2 *Sam*: 5: & 6. even after the taking of *Jeruſalem* and the two firſt Fights with the Philiſtines, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus conceived: There being now a great and general concourſe of all *Iſrael*, and *David* being now Eſtabliſhed in his Throne with univerſal conſent and applauſe, he begins with God, and his firſt Thoughts and Cares are about Religion and the Ark, then the great Inſtrument and Ornament of it, and takes the opportunity of this aſſembly to deſire their advice and concurrence with him in it, that the Ark might be brought either to Hebron, which then was the Royal City; or to *Jeruſalem*, which as probably he told them, he was reſolved to Beſiege, and doubted not, by Gods Help, to take. After this was propoſed by the King and accepted by the People, this great Aſſembly was diſmiſſed, only ſome of them *David* reſerved to go with him againſt *Jeruſalem*, which accordingly he did, and ſucceeded in his Enterprize, as is related, 1 *Sam*: 5. But before this Reſolution could be executed, the Philiſtines came & fought twice with *David*, as is related 1 *Sam*: 5: 17, &c. and here *ch*: 14: 8, &c. And after they were repulſed with great loſs and ſhame, *David* ſets upon the Execution of that which before he had reſolved, and in order to it calls another General Aſſembly of the People. *c i. e.* If this Tranſlation of the Ark be pleaſing to God, which I purpoſe to enquire by the Urim after the manner, and to act accordingly. *d* Heb. *let us break out and ſend*, *i. e.* let us ſend Meſſengers ſpeedily and univerſally to the ſeveral Tribes. We are now in ſome ſort pent up in a Corner of the Land in *Hebron*, but let us break up the Aſſembly and diſperſe our ſelves, and ſend far and near about this Work. It is a Metaphor from the Sea or Rivers, which, when the Banks are Broken, do ſuddenly overflow the whole adjoyning Country. *e* By which word he minds them of the great Deſolations and Deſtructions which God for their ſins had hitherto made among them; and therefore adviſeth that Remnant whom God had ſo graciouſly ſaved in and from thoſe dreadful Ruines that they would more ſeriouſly ſet themſelves to ſeek God than they had formerly done.

† Heb. *bring about*.

3 And let us † bring again the Ark of our God to us: for we enquired not at it *f* in the days of Saul *g*.

f The Ark was then neglected; and the generality of the People either lived in the groſs neglect of the ſolemn worſhip of God; or contented themſelves with going to *Gibeon* and offering Sacrifices there, not caring, though the Ark, the Soul of the Tabernacle, was in another place. *g* So it was in the days of *Samuel*; but it is rather charged upon *Saul* than him: partly becauſe *Samuel* was exerciſed with continual Wars or expectation of Wars with the Philiſtines all the time of his Regency, and therefore wanted the Opportunity to bring back the Ark, which *Saul* had, & neglected: partly becauſe *Samuel* took care to ſtir up and maintain Religion among them by other Means and in an extraordinary manner; whereas this was but one Branch of *Sauls* Impiety, and was joyned with a contempt of all Religion, as the Hiſtory of his Life ſhews: and partly becauſe it was more proper to excuſe himſelf and the preſent

Generation who were guilty of this neglect, than to rake into the Aſhes of their deceaſed Progenitors, and lay his Charge againſt thoſe who were dead and gone ſome good while ſince.

4 And all the congregation ſaid that they would do ſo: for the thing was right in the eyes of all the people *b*.

b Their Conſciences ſmiting them for their former negligence, and being fully convinced of the Piety and Reaſonableneſs of this Propoſition.

* 1 Sam. 7. 1. 2 Sam. 6. 2.

5 So * David gathered all Iſrael *i* together, from Shihor of Egypt *k*, even unto the entring of Hemath, to bring the ark of God from Kirjath-jearim.

i i. e. All the choſen Men of Iſrael, as it is phraſed, 2 *Sam.* 6. 1. their Elders and Repreſentatives. *k* Of which ſee *Num* 34 5. *Joſ.* 13. 3. 1 *Chron.* 13. 5.

* Joſh. 15. 9. 60.

6 And David went up, and all Iſrael to * Baalah, *that is*, to Kirjath-jearim *l*, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe Name is called *on it m*.

l Which Explication is juſtifyed by *Joſ.* 15. 9, 60. where the ſame City is called by both Names. *Obj.* They are ſaid to go *from* this *Baale*, 2 *Sam.* 6. 2. *Anſ.* 1. Some Learned Men render that Place alſo *to Baale*, the particle *Mem* being ſometimes uſed for *to* amongſt the Hebrews, and eſpecially amongſt the Arabians. 2. Both were true; they firſt went to *Baale* for the Ark, as is here ſaid, and then went *from Baale to bring* or *to carry* (for the word ſignifies either) or *carrying from thence the Ark of God*, as is there related. But of this and other difficulties or differences between theſe two Relations, ſee the Notes on 2 *Sam*, 6.

† Heb. *made the ark to ride.*

7 And they † carried the ark of God in a new cart out of the Houſe of Abinadab, and Uzza and Ahio drave the cart.

† Heb. *ſongs.*

8 And David and all Iſrael played before God with all *their* might, and with † ſinging and with harps, and with Pſalteries, and with timbrels, and with cymbals, and with trumpets.

|| Called Nachin, 2 Sam. 6. 6.
|| Or, *ſhook it.*

9 And when they came to the threſhing-floor of || Chidon, Uzza put forth his hand to hold the ark, for the oxen || ſtumbled.

* Numb. 4. 15.

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him, * becauſe he put his hand to the Ark: and there he died before God.

|| That is, *breach of Uzza.*

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza: wherefore that place is called || Perez-uzza, to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

† Heb. *removed.*

13 So David † brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

* As Ch. 26. 5.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed * the houſe of Obed-edom, and all that he had.

CHAP. XIV.

Hirams Kindneſs to David, 1. *His Felicity in People, Wives and Children*, 2——7. *His two Victories againſt the Philiſtines*, 8.——17.

* 2 Sam. 5. 11, &c.

NOW * Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters to build him an Houſe.

2 And David perceived *a* that the LORD had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people Iſrael.

a By the Remembrance of Gods Promiſe and his Providence complying with it, *&c.* But of this and the following Verſes ſee the Notes on 2 *Sam* 8. 12, &c. where the ſame Hiſtory is related.

† Heb. *yet.*

3 And David took † mo wives at Jeruſalem: and David begat mo ſons and daughters.

4 Now theſe *are* the names of his children which he had in Jeruſalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Noga, and Nepheg and Japhia,

|| Or, *Eliada*, 2 Sam. 5. 16.

7 And Eliſhama, and || Beliada, and Eliphalet.

* 2 Sam. 5. 17.

8 And when the Philiſtines heard that * David was anointed King over all Iſrael, all the Philiſtines went up to ſeek David, and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand: and the LORD ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place || Baal-perazim.

|| That is, *a place of breaches.*

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

|| Or, t ha
|| Or, of Rephaim. *v.* 9.

13 And the Philiſtines yet again ſpread themſelves abroad in the || valley ||.

* 2 Sam. 5. 23.

14 Therefore David enquired again of God, and God ſaid unto him, Go not up after them, turn away from them, * and come upon them, over againſt the mulberry trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battel: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God had commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands *b*, and the LORD brought the fear of him upon all nations.

b i. e. Into all the neighbouring Countries.

CHAP. XV.

David having prepared a place for the Ark, ordereth the Prieſts and Levites to bring it from Obed-Edom, 1——24. *He performeth the Solemnity thereof with great joy*, 25——28. *Michal deſpiſeth him*, 29.

AND David made him houſes *a* in the city of David, and prepared a place for the ark of God, and pitched for it a tent *b*.

a A Palace conſiſting of many Houſes or Apartments for his ſeveral Wives and Children. *b Queſt.* Why did he not firſt fetch the Tabernacle of *Moſes* from *Gibeon*, where it now was, that ſo he might put the Ark into its proper place? *Anſ.* Partly becauſe he had no motion or direction from God concerning the Tabernacle, as he had concerning the Ark: and partly becauſe he thought the Tabernacle was not ſo neceſſary for that end as formerly, ſeing he intended forthwith to ſet upon the building of the Temple, as appears from *Chap.* 17.

† Heb. it is *not to carry the ark of God, but for the Levites.*
* Numb. 2. 15. Deut. 31. 9.

2 Then David ſaid, † None ought to carry the * ark of God but the Levites *c*: for them the LORD hath choſen to carry the ark of God, and to miniſter unto him for ever *d*.

c And that upon their Shoulders: of which ſee *Num.* 4. 15. and 7. 9. and not in a Cart, as it was before to our great grief and loſs. *d i. e.* So long as the Ark is to be removed, and as that Worſhip continues.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

|| Or, *kinſmen.*

5 Of the ſons of Kohath *e*; Uriel the chief, and his || brethren an hundred and twenty.

e To wit, of *Amram* or *Izhar*, *Kohath*'s Sons, *Num* 3. 27. Otherwiſe *Elizaphan*, *v* 8. and *Hebron*, *v.* 9. and *Uzziel*, *v.* 10. were *Kohath*'s Children; of which ſee *Exod.* 6. 17, 18, 22.

6 Of the ſons of Merari; Aſajah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom; Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan; Shemajah the chief, and his brethren two hundred.

9 Of the ſons of Hebron; Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok, and Abiathar the prieſts *f*, and for the Levites, for Uriel, Aſajah, and Joel, Shemajah, and Eliel, and Amminadab;

f i. e. The Chief Prieſts, *Abiathar* the High-Prieſt, and *Zadok* the ſecond Prieſt, ſee *Numb.* 3. 32.

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctifie your ſelves *g*, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Iſrael unto *the place that* I have prepared for it.

g By ſolemn purification and Preparation of your ſelves, both in Soul and Body. See on *Exod.* 19. 10, 15.

* 2 Sam 6. 3. Chap. 13. 7.

13 For * becauſe ye *did it* not at the firſt *h*, the LORD our God made a breach upon us, for that we *i* ſought him not after the due order *k*.

h Becauſe you did not ſanctifie and prepare your ſelves by ſolemn Prayer, and ſeeking Counſel from God, and by a ſerious conſideration of Gods Will as to the Manner of carrying it; which it was your Duty more than others to obſerve and ſee it executed. *i* He takes a part of the guilt to himſelf, becauſe it was his Duty, as well as theirs, diligently to read the Law and word of God, and to ſee it executed, and their overſight did not excuſe his. *k* According to the Rules which he appointed.

14 So the prieſts and the Levites ſanctified themſelves, to bring up the ark of the LORD God of Iſrael.

* Exod. 2 14. Numb. 4. 15. & 7. 9.

15 And the children of the Levites *l* bare the ark of God upon their ſhoulders, with the ſtaves thereon, as * Moſes commanded, according to the word of the LORD.

l To wit, the Kohathites, *Numb.* 4. 4.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers, with inſtruments of muſick, pſalteries, and harps, and cymbals, † ſounding, by lifting up the voice with joy.

† Heb. *auſing to* *ear.*
* Ch. 6. 33.
* Ch. 6. 39.
* Ch. 6 44.

17 So the Levites appointed * Heman the ſon of Joel: and of his brethren, * Aſaph the ſon of Berechiah, and of the ſons of Merari their brethren, * Elthan the ſon of Kuſhajah.

18 And with them their brethren of the ſecond *degree m*, Zechariah, *B*en, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benajah, and Maaſiah, and Mattithiah, and Eliphalet, and Mikniah, and Obed-edom, and Jeiel the porters *n*.

m The firſt rank or degree of Sacred Muſicians being thoſe three famous Perſons named *v.* 17. next unto whom were theſe here named. *n* Who were to keep the Doors of the Tabernacle and Courts, but withal were inſtructed in Muſick and ſinging, that when they were free from Attendance upon their proper Office, they might not be idle nor unprofitable perſons in God's Houſe.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs.

20 And Zechariah *o*, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſiah, and Benajah, with Pſalteries on Alamoth *p*.

o In this Catalogue *Ben* is omitted, who was mentioned *v.* 18. Yet others think him to be the ſame who is called *Azariah*, *v.* 21. But *Ben* might be ſome other perſon, who was indeed appointed for this Work, as is related, *v.* 17, 18. and yet he might be taken off by death or ſickneſs, or ſome ſudden and extraordinary Accident which hindred his Execution of the Place and Work allotted for him, which might force the chief of the Levites to appoint ſome other in his ſtead, when they came to put their Inſtitution in practice, as here they did. *p* Or, *with* (as that particle is elſewhere uſed) *Alamoth* which is thought to be the name of an Inſtrument of Muſick; or of a certain Tune, or Note, or part in Muſick. The certain ſignification of it is not now known, nor is it neceſſary for us to know it. And the like may be ſaid of *Sheminith*, *v.* 21.

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the *S*heminith *q* to excel *r*.

‖ Or, *on the eighth to overſee.*

q See on *v.* 20. *r* Which word may be here added to note the Excellency of that Inſtrument, or Note, or part of Muſick; or that there was a greater Extenſion or Elevation of the Voice than in the former.

‖ Or, was *for the carriage*: *he inſtructed about the carriage.*
† Heb. *lifting up*, or, *propheſy.*

22 And Chenaniah chief of the Levites ‖ *was* for † ſong *s*: he inſtructed about the ſong, becauſe he *was* skilful.

s Heb. Was *for lifting up*, either, 1. of the Ark: he was for carriage of the Ark, being appointed to inſtruct or direct the time and manner of carrying the Ark, and when they ſhould make a ſtand or a change in the Bearers. Or rather, 2. of the Voice: he was the Moderator of the Muſick, inſtructing them when and how to lift up their Voices, or change their Notes, or make their Stops, which beſt agrees with the following Reaſon, *becauſe he was skilful*: For this required far more Skill than the carriage of the Ark; which any man of common diſcretion could eaſily govern; and with *v.* 27. where this ſame *Chenaniah* is joyned *with the Singers.*

23 And Berechiah, and Elkanah *were* door-keepers for the ark *t*.

t They were appointed to keep the Door of the Tent in which the Ark was to be put and kept, that no unallowed Perſon might preſs in and touch it; and in like manner they were to attend upon the Ark in the Way, and to guard it from the preſs and touch of prophane Hands; for which end theſe two went before the Ark, as their other two Brethren mentioned in the cloſe of *v.* 24. came after it, that ſo it might be Guarded on all ſides: which, how neceſſary it was to be done, ſufficiently appears from the danger of coming too near the Ark, or to look into it, which was exemplified in the Bethſhemites, 1 *Sam.* 6. 19.

* Numb. 10. 8.

24 And Shebaniah, and Jehoſhaphat, and Nathaneel, and Amaſai, and Zechariah, and Benajah, and Eliezer the Prieſts * did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

* 2 Sam. *6.* 12, 13, *&c.*

25 So * David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the LORD, out of the houſe of Obed-edom with joy.

26 And it came to paſs when God helped the Levites *u* that bare the ark of the covenant of the LORD, that they offered ſeven bullocks, and ſeven rams.

u Either, 1. by giving them ſtrength to carry their Burden: or rather, 2. by encouraging them in their Work with ſome comfortable Sign of his preſence with them, and approbation of their work and manner of carrying the Ark. When they ſaw that he did not cut off any of the Perſons employed, as he had done before, but ſpared and favoured them; which they perceived when they *had gone ſix paces*, as appears by 2 *Sam.* 6. 13.

† *carriage* Verſe 22.

27 And David *was* cloathed with a robe of fine linnen *x*, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the † ſong with the ſingers. David alſo *had* upon him an ephod of linen.

x i. e. With a Linen Ephod, as it is explained in the cloſe of this Verſe, where this circumſtance is repeated, becauſe it was a notable and unuſual thing for *David*, who was no Levite, to wear a Levitical Garment. See of this and the following Verſes the Notes on 2 *Sam.* 6, 14, 15, 16.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with Pſalteries, and Harps.

29 And it came to paſs *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, ſaw king David dancing and playing, and ſhe deſpiſed him in her heart.

CHAP. XVI.

David's Feſtival Sacrifice and Alms. The Pſalm of Thankſgiving, ſung by a Quire, and the People ſaid Amen, 1——36. *Miniſters, Porters, Prieſts, and Muſicians appointed to attend the Ark continually,* 37——43.

* 2 Sam. 6. 17.

SO * they brought back the ark of God *a*, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices and peace-offerings before God.

a Of theſe three firſt Verſes ſee on 2 *Sam.* 6. 17, 18, 19.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank, and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benajah, and Obed-edom, and Jeiel † with Pſalteries and with Harps: but Aſaph made a ſound with cymbals.

† Heb. *with inſtruments of Pſalteries and Harps.*

6 Benajah alſo and Jahaziel the prieſts, with trumpets continually before the ark of the covenant of God.

‖ Or, *appointed to ſerve the* LORD *by the hand of Aſaph.*

7 Then on that day David ‖ delivered firſt *this pſalm b* to thank the LORD into the hand of Aſaph and his brethren:

b Whereby it is implied, that after this he delivered many other Pſalms ſucceſſively into their Hands, to be ſung by them to the praiſe of God in his publick Service. See 2 *Sam.* 23. 1. 2 *Chron.* 29. 30. As for the matter of this Pſalm, I ſhall defer the Explication of it till I come to the Book of Pſalms, where we ſhall find it in the ſame words, in *Pſal.* 96. and 105.

* Pſal. 105. 1.

8 * Give thanks unto the LORD, call upon his name: make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wonderous works.

10 Glory ye in his holy Name, let the heart of them rejoyce that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen one.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations.

* Gen. 17. 2. & 26. 3. & 28. 13.

16 *Even of the * covenant* which he made with Abraham, and of his oath unto Iſaac:

17 And hath continued the ſame to Jacob for a law, *and* to Iſrael for an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*
† Heb. *men of number.*
* Gen. 34. 30.

19 When ye were but † few, * even a few, and ſtrangers in it;

20 And *when* they went from nation to nation, and from *one* Kingdom to another People.

21 He ſuffered no man to do them wrong: yea, he * reproved Kings for their ſakes,

* Gen. 12. 17. & 20. 3. Exod. 7. 15.
* Pſal. 105. 15.
* Pſal. 96. 1.

22 *Saying*, * Touch not mine anointed, and do my prophets no harm.

23 * Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

* Lev. 19. 4.

26 For all the * gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence: ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people; give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name; bring an offering, and come before him, worſhip the LORD in the beauty of holineſs.

30 Fea

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoyce: and let *men* ſay among the nations, the Lord reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rojoyce, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

*Pſal.107. 1. & 118. 1. & 136. 1. 34 * O give thanks to the LORD, for he *is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen *c*, that we may give thanks to thy holy name, *and* glory in thy praiſe.

c This might ſeem an improper and unſeaſonable Prayer for *Davids* time, when the Iſraelites were not yet ſcattered amongſt the Heathen, but indeed it was not ſo: partly becauſe they had already been ſadly divided by a Civil War among themſelves; and though they were now externally and viſibly united under *David*, yet he might juſtly think that there were ſome who yet retained in their Hearts their old Leaven, their Hatred of him, and their affection to *Saul*, which might hereafter break forth when occaſion was offer'd, as it did, 2 *Sam.* 16. 8. and therefore he juſtly prays, that they may be gathered and united together in hearty Love as well as in outward Shew: and partly, becauſe this Pſalm or Prayer was made by *David* for the uſe of the Church, not only in that preſent time, but in future Ages, in which *David* foreſaw by the Spirit of Prophecy, or by conſideration of thoſe Ancient and Sacred Predictions, *Deut.* 31. and 32. that the Iſraelites would one time or other forſake God and for their Apoſtacy be diſperſed among the Heathens, when they ſhould have great and particular need of this Prayer.

36 Bleſſed *be* the LORD God of Iſrael for ever and *Deut. 27. 15. ever: and all * the people ſaid, Amen, and praiſed the LORD.

37 So he left there *d*, before the ark of the covenant of the LORD, Aſaph and his brethren, to miniſter before the ark continually, as every days work required:

d *i. e.* He appointed them their Work and Station there.

38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſon of Jeduthun, and Hoſah *to be* porters *e*:

e Or, *Door-keepers*, as the ſame Hebrew Word is rendred, *ch.* 15. 23, 24. of which ſee the Note on *v.* 23.

39 And Zadok the prieſt *f*, and his brethen the *1 Kings 3. 4. prieſts, before the tabernacle of the LORD, * in the high place that *was* at Gibeon,

f Not the High Prieſt, but the ſecond, and the Chief Prieſt at *Gibeon*, where the Famous Tabernacle and Altar made by *Moſes* ſtill were, 1 *Chron* 21. 29. 2 *Chron.* 1. 3. where alſo the Ordinary Sacrifices were offered, and the ſtated and publick Worſhip of God was performed, as it here follows, for which the Prieſts were placed there; as the Extraordinary Worſhip was before the Ark upon great Occaſions, as when God was conſulted, which was to be done before the Ark and by the High-Prieſt, *Exod.* 28. 12, 20, 21. who now was *Abiathar*; who therefore abode here with the Ark, when *Zadok* was left at *Gibeon*.

40 To offer burnt-offerings unto the LORD upon the *Exod. 29. 38. Numb. 28. 3. ‖ Heb: *in the morning and in the evening.* altar of the burnt-offering continually * ‖ morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael:

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name *g*, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

g So exceeding careful was this good King of Gods Worſhip, that he would have no perſon employed in it, but ſuch as he appointed to it, and were fit for it.

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God *h*: and the ſons † Heb: *for the gate.* of Jeduthun *were* † porters.

h *i. e* Appointed and appropriated to the Worſhip and Honour of God.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

CHAP. XVII.

David deſigning to build God an Houſe: Nathan at firſt approveth of it: After by the Word of God forbiddeth him, 1——10. *Promiſing him Bleſſings and Benefits in his Seed,* 11——15. *David's Prayer and Thankſgiving,* 16——22.

*2 Sam. 7. 1, &c. NOw * it came to paſs *a* as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

a This whole Chapter it explained, 2 *Sam.* 7: where the ſame things are recorded with very little variation of the Words; which alſo hath been conſidered in my Notes upon that Chapter; to which I refer the Reader, taking notice here but of ſome very few things.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God *is* with thee.

3 And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but † have gone from † Heb: *have been.* tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, even † from following the ſheep, that † Heb. *from after.* thou ſhouldeſt be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhal dwel in their place, and ſhal be moved no more, neither ſhall the children of wickedneſs *b* waſte them any more: (as at the beginning,

b Such as are devoted and wholly given up to Wickedneſs; elſewhere called Children of *Belial*.

10 And ‖ ſince the time that I commanded judges *to* ‖ Or, *as.* *be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an houſe.

11 And it ſhall come to paſs, when thy days be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will eſtabliſh his throne for ever.

13 * I will be his father, and he ſhall be my ſon, and *2 Sam. 7. 14. I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe *c*, and in my kingdom *d* for ever, and his throne ſhall be eſtabliſhed for evermore.

c In my Dwelling-place, either, 1. In *Jeruſalem.* the place where God had put his Name for ever, 2 *Kings* 21. 4, 7. 2 *Chron.* 6. 5, 6. Compare 1 *Kings* 11. 36. and 15. 4. Or, 2. In the Temple, which is more properly and conſtantly called *Gods Houſe*; and ſo this Expreſſion agrees but very imperfectly with *Solomon*, or his Succeſſors, who might be ſaid to be ſettled in Gods Houſe, becauſe they were ſettled near it, and in ſome ſort ſet over it, becauſe they were to take care that the Prieſts and others ſhould perform their Offices and Gods Service in it; but ſtrictly and properly agrees only to Chriſt, to whom alone that Promiſe alſo of an Everlaſting Eſtabliſhment in this Kingdom belongs, as was noted on 2 *Sam.* 7. And this Expreſſion ſeems to be moſt emphatically added, to ſignifie, that that Perſon in whom all thoſe Promiſes ſhould be fully and perfectly accompliſhed, to wit, the Meſſias, ſhould be ſettled not only in the Kings Throne, as others of *Davids* Succeſſors were, but alſo in Gods Houſe or Temple; and conſequently, that he ſhould be a Prieſt as well as a King; which Myſtery was more clearly revealed to *David*, *Pſal.* 110. 1, 2, 4. and may be intimated, though obſcurely (as was fit and uſual in that ſtate of the Church) in theſe Words. *d* Either. 1. In the Kingdom of *Iſrael*, which God calls *his Kingdom*, becauſe he was in a ſpecial manner their King and Governour, having raiſed them up and formed them into a Kingdom, and given them that Protection and Aſſiſtance which Kings owe to their Kingdoms; and becauſe he expected and required from them, what Kings do from their People, that they ſhould be wholly governed by his Laws, and devoted to his Service. Or, 2. In Gods Kingdom in a more large and general Sence. And this, as well as the former Phraſe, may ſeem ſingularly to belong to the Meſſiah, who was not only to be the King of *Iſrael*, but alſo of all Nations, as was foretold even in the Old Teſtament, as *Pſal.* 2. 6, 7. 8, 9, 10, 11, 12. and 22. 27, 28. and 72. 11. *Iſa.* 2. 4. *Hag.* 2. 7. and ſo this may be an Intimation of that great Myſtery which is more fully revealed in the New Teſtament, to wit, that Chriſt is the Head, or King, or Governour of all Gods Church, conſiſting of Jews and Gentiles, and of all Nations, and indeed of all Creatures, the Angels not excepted; all which is Gods Kingdom, and by him given to his Son our Bleſſed Lord Chriſt. And for the ſignification of theſe great things there is ſo great and remarkable an Alteration of the Phraſe here from what it is in 2 *Sam.* 7. where ſpeaking to *David*, he conſtanly calls it *his* (*i. e* Davids) *Kingdom*, and *his Houſe*, *v* 12, 13, 16, 19, 25, 27. for which he here ſaith *my Houſe*, and *my Kingdom*, which alſo he diſtinguiſheth from *his Throne*, which is mentioned in the next Clauſe of this Verſe, and in *v.* 11, 12. But theſe things I ſubmit to the Judicious Reader.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 And David the king came, and ſat *e* before the LORD, and ſaid, Who am I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

e Which may note either his Geſture; or his Continuance there till he had finiſhed this following Prayer.

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God *f*.

f *i. e.* Thou haſt treated me as if I had been born the Son of a great Monarch, and not a poor Shepherd, as indeed I was, O Lord God. Oth. Thus, *Thou haſt regarded or reſpected me as the Type or Figure*, or *according to the Rank* or *Order of that excellent Man, or Man of high Degree*, who is alſo *the Lord God*, i. e. of the Meſſiah, who is God-Man. *i. e.* Thou haſt given to me and my Houſe an Everlaſting Kingdom, which is the peculiar Priviledge of that great Perſon the Meſſiah, *Dan.* 2. 44. and 7. 13, 14.

Heb. l.

18 What can David † ſpeak more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD for thy ſervants ſake *g*, and according to thine own heart haſt thou done all this greatneſs, in making known all theſe † great things.

Heb. eatneſſes.

g In 2 *Sam.* 7. 21. it is, *for thy words ſake*, *i. e.* for the ſake of thy Word and Promiſe made to thy Servant; as that Phraſe, *for Davids ſake*, is oft thus underſtood, for God's Covenants ſake made with *David*.

20 O LORD, *there is* none like thee, neither *is there any* god beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of † greatneſs and terribleneſs, by driving out nations from before thy people, whom thou haſt redeemed out of Egypt?

Heb. *reatneſſes nd terrible hings.*

22 Eor thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do, as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael *h*, and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

h Or, *The Lord of Hoſts, the God of Iſrael*, is *a God to Iſrael*, *i. e* He is really to his People that which he hath ſtiled himſelf, *their God*, having taken ſuch care of them, and ſhewed ſuch Mercy and Truth to them, as did fully anſwer that Title.

† Heb. *haſt uncovered the ear of thy ſervant.*

25 For thou, O my God, † haſt told thy ſervant that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art God, and haſt promiſed this goodneſs unto thy ſervant.)

|| Or, *it hath pleaſed thee*

27 Now therefore || let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

C H A P. XVIII.

David ſubdueth the Philiſtines and the Moabites: ſmiteth Hadarezer and the Syrians, 1——8. Tou ſendeth Hadoram with preſents to bleſs David the preſents and ſpoil David dedicated to God, 9——12. he putteth gariſons in Edom, 13. Davids Officers, 14——17.

* 2 Sam. 8. 1, &c

† Heb. *daughters.*

NOw after this * it came to paſs, that David ſmote the Philiſtines *a*, and ſubdued them, and took Gath and her † towns out of the hands of the Philiſtines.

a All this Chapter is explained on 2 *Sam.* 8.

2 And he ſmote Moab: and the Moabites became Davids ſervants, *and* brought gifts.

|| Or, *Hadadezer*, 2 Sam. 8. 3.

* Heb. *hand*, Jer. 34. 1.

3 And David ſmote || Hadarezer king of Zobah unto Humath, as he went to eſtabliſh his † dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

† Heb. *Darmeſek.*

5 And when the Syrians of † Damaſcus came to Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *gariſons* in Syria-damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

|| *Called in the Book of Sam. Beta*, and *Berothai.*

* 1 Kings 7. 23. 2 Cor. 4. 15.

8 Likewiſe from || Tibhath, and from Chun *b*, cities of Hadarezer, brought David very much braſs, wherewith * Solomon made the brazen ſea, and the pillars, and the veſſels of braſs.

b For which 2 *Sam.* 8. 8. *Betah* and *Berothai* are mentioned. Either therefore they were the ſame places called by ſeveral names, as is uſual: Or they were four neighbouring places, out of all which the Braſs was taken, whereof two places having been named there, and omitted here, and the other two places there omitted are here remembred.

|| Or, *Toi.* 2 Sam. 8. 9.

|| Or, *Joram.* 2 Sam. 8. 10.

|| Or, *to ſalute.*

† Heb. *to bleſs.*

† Heb. *was the man of Wars.*

9 Now when || Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 He ſent Hadoram his ſon to king David, || to enquire of his welfare, and || to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover, Abiſhai the ſon of Zerujah ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 And he put gariſons in Edom, and all the Edomites became Davids ſervants. Thus the LORD preſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zerujah *was* over the hoſts, and Jehoſhaphat the ſon of Ahilud, || recorder.

|| Or, *remembrancer*, 2 Sam. 8. 17.

|| *Called Abimelech in Sam.*

|| *Called Serajah in Sam.* 1. *and Shiſha*, 1 Kings 4. 3.

† Heb. *at the hand of the King.*

16 And Zadok the ſon of Ahitub, and || Abimelech the ſon of Abiathar, *were* the prieſts, and || Shauſha *was* ſcribe.

17 And Benajah the ſon of Jehojada *was* over the Cherethites, and the Pelethites: and the ſons of David *were* chief † about the king.

C H A P. XIX.

Davids Meſſengers to Hanun are villanouſly intreated, 1——5. The Ammonites and Syrians are overcome by Joab and Abiſhai, 6——15. By David himſelf, 16——19.

* 2 Sam. 10. 1, &c.

NOw * it came to paſs after this, that Nahaſh the king of the children of Ammon died *a*, and his ſon reigned in his ſtead.

a Of all the Contents of this Chapter ſee the notes on 2 *Sam.* 10. where we have the ſame things, and almoſt the very ſame words.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

† Heb. *in thine eyes doth David.*

3 But the princes of the children of Ammon ſaid to Hanun, † Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpie out the land.

4 Wherefore Hanun took Davids ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved. And he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, tarry at Jericho until your beards be grown, and then return.

† Heb. *to ſtink.*

6 And when the children of Ammon ſaw that they had made themſelves † odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maacah, and out of Zobah.

7 So they hired thirty and two thouſand chariots *b*, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

b *i. e.* 32000 Men fighting from or with Chariots, as that word is elſewhere uſed: of which ſee my Notes on 1 *Sam.* 13. 5. And this Interpretation ſeems the more probable by comparing this place with 2 *Sam.* 10. 6. where this army is ſaid to conſiſt of 20000 *footmen*, and 12000 *men of Iſhtob*; which make up theſe 32000 men, who fought partly from Chariots, and partly on foot with Chariots, or attending upon the Chariots, as the ancient manner of fighting was. And here *v* 6. this Army is made up of *Chariots and Horſemen*: where, except the *Chariots* be underſtood of footmen, there were no footmen in the Army, which is unuſual and incredible.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty *men*.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themſelves in the field.

† Heb. *the face of the battel was.*

|| Or, *young men.*

† Heb. *Abſhai.*

10 Now when Joab ſaw that † the battel was ſet againſt him, before and behind, he choſe out of all the || choice of Iſrael, and put *them* in aray againſt the Aſſyrians.

11 And the reſt of the people he delivered unto the hand of † Abiſhai his brother, and they ſet themſelves in aray againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me. but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave our ſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the city. Then Joab came to Jeruſalem.

|| That is, *Euphrates.*

|| Or, *Shobach*, 2 Sa. 10. 16.

16 And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers and drew forth the Syrians that *were* beyond the || river: and || Shophach, the captain of the hoſt of Hadarezer, *went* before them.

17 And it was told David,and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them, ſo when David had put the battel in aray againſt the Syrians,they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men,*which fought in* chariots,and forty thouſand footmen *c*,and killed Shophach the captain of the hoſt.

c How this agrees with 2 *Sam.*10.18.ſee in the Notes on that place.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah beſieged, ſpoiled, and tortured by David, 1——3. *Three Giants ſlain,* 4——8.

AND * it came to paſs, that † after the year was expired, at the time that kings go out to *battel*, Joab led forth the power of the army, and waſted the country of the children of Ammon *a*, and came and beſieged Rabbah, (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

* 2 Sam. 11: 1.
† Heb. *at the return of the year.*

a Of this firſt verſe ſee my Notes on 2 *Sam.*11.1.and of *v.*2,3. on 2 *Sam.* 12.30,31. and of the reſt of this Chapter on 2 *Sam.* 21.15, &c. where alſo an account is given of the ſeeming differences between this and that Relation.

2 And David * took the crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

* 2 Sam. 31.12,30.
† Heb. *the weight of.*

3 And he brought out the people that *were* in it,and cut them with ſaws and with harrows of iron,and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 And it came to paſs after this,* that there ‖ † aroſe war at ‖ Gezer with the Philiſtines; at which time Sibbechai the Huſhathite ſlew ‖ Sippai *that was* of the children of ‖ the giant, and they were ſubdued.

* 2 Sam. 21. 18.
‖ Or, *continued.*
† Heb. *ſtood*
‖ Or, *Geb.*
‖ *Saph.* 2 Sam: 21. 18.
‖ Or, *Rapha*

5 And there was war again with the Philiſtines, and Elhanan the ſon of ‖ Jair ſlew Lahmi the brother of Goliah the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

‖ Called alſo *Jaare-oregim,* 2. Sam. 21. 19

6 And yet again * there was war at Gath,where was † a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was † the ſon of the giant.

* 2 Sam. 21: 20.
† Heb. *a man of meaſure.*
† *born to the gyant,* or *Rapha.*

7 But when he ‖ defied Iſrael, Jonathan the ſon of ‖ Shimea, Davids brother ſlew him.

‖ Or, *reproached*
‖ Called *Shammah,* 1 Sam. 16: 9.

8 Theſe were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

David numbereth the people, 1——6. *He repenteth: of three Judgments propounded, he chooſeth the Peſtilence: and why,* 7——13. *David,by Gods direction, buildeth an altar, and ſacrificeth: the Plague is ſtayeth,* 14——30.

AND * ‖ Satan ſtood up *a* againſt Iſrael, and provoked David to number Iſrael.

* 2 Sam. 24.1,&c.
‖ Or, *an adverſary,* Num. 22. 22, 23.

a Heb. *ſtood.* to wit,before the Lord and his Tribunal to accuſe *David* and *Iſrael*, and to beg Gods permiſſion to tempt *David* to number the people. *Standing* is the Accuſers poſture before Mens Tribunals; and conſequently the Holy Scripture (which uſeth to ſpeak of God, and of the things of God, after the manner of Men, to bring them down to our capacities) elſewhere repreſents Satan in this poſture, as 1 *Kings* 22.21. *Zech* 3.1. And ſo this agrees with 2 *Sam.*24.1. where the Lord is ſaid to *move David*, i. e. to give Satan Commiſſion or Permiſſion to move him; for otherwiſe *God tempteth no man*, James 1 13 But of this, and of this whole Chapter,and of the Variations and ſeeming Contradictions between this Narrative and that in *Samuel*, ſee my Notes on 2 *Sam.* 24.

2 And David ſaid to Joab,and to the rulers of the people, Go,number Iſrael from Beerſheba even Dan; and bring the number of them to me, that I may know it.

3 And Joab anſwered, The LORD make his people an hundred times as many mo as they *be*: but my lord the king, *are* they not all my lords ſervants, why then doth my lord require this thing: why will he be † a cauſe of treſpaſs to Iſrael *b*.

† Heb. *a treſpaſs.* So Gr.

b Or, *why will he be*, or, *why ſhould this be a treſpaſs*, or *a cauſe of treſpaſs*, or *an occaſion of puniſhment*, (for Hebrew words ſignifying *ſin* are oft uſed to note the puniſhment of ſin:) or *a deſolation*,or *a cauſe of deſolation* or *deſtruction*(for the verb whence this nown proceeds is oft uſed in that ſenſe) *to* or *againſt Iſrael?* Why wilſt thou provoke God by this ſin to puniſh *Iſrael?* Thus he ſpeaks,becauſe God commonly puniſheth the People for the ſins of their Rulers,becauſe they are for the moſt part guilty of their ſins in one kind or other; or at leaſt God takes this occaſion to puniſh People for all their ſins.

4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 And Joab gave the ſum of the number of the people unto David. And all *they* of Iſrael were a thouſand thouſand and one hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them *c*; for the kings word was abominable to Joab.

c Partly for the following reaſon; and principally by Gods ſpecial & gracious Providence to theſe two Tribes,to *Levi*,becauſe they were devoted to his Service; and to *Benjamin*, becauſe they were the leaſt of all the Tribes,having been almoſt extinct, *Judg.* 21.& becauſe God foreſaw that they would be faithful to the Houſe of *David* in the diviſion of the Tribes,and therefore he would not have them diminiſhed. And *Joab* preſumed to leave theſe two Tribes unnumbred,becauſe he had ſpecious pretences for it; for *Levi*,becauſe they were no Warriors, and the Kings Command reached only to thoſe that *drew ſword*, as appears from *v.* 5. And for *Benjamin*, becauſe they, being ſo ſmall a Tribe, and bordering upon *Jeruſalem* their chief City, might eaſily be numbred afterward.

7 † And God was diſpleaſed with this thing *d*, therefore he ſmote Iſrael *e*.

† Heb. *and it was evil in the eyes of the* LORD *concerning this thing.*

d Becauſe this was done without any colour of neceſſity,and out of meer Curioſity,and Oſtenation,and carnal Confidence,as *Davids* own Conſcience told him,which therefore *ſmote* him,as it is related,2 *Sam.* 24: 10. *e* Which is particularly related in the following verſes.

8 And David ſaid unto God,* I have ſinned greatly, becauſe I have done this thing; * but now I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

* 2 Sam. 24: 19.
* 2 Sam: 12: 13.

9 And the LORD ſpake unto Gad,Davids ſeer,ſaying,

10 Go and tell David,ſaying,Thus ſaith the LORD, I † offer thee *three* things, chuſe thee one of them that I may do *it* unto thee.

† Heb: *ſtretch out.*

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, † chuſe thee,

† Heb. *take to thee.*

12 Either three years famine,or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael. Now therefore adviſe thy ſelf,what word I ſhall bring again to him that ſent me.

13 And David ſent unto Gad,I am in a great ſtraſt: let me fall now into the hand of the LORD, (for very ‖ great *are* his mercies) but let me not fall into the hand of man.

‖ Or, *many.*

14 So the LORD ſent peſtilence upon Iſrael; and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an * angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed,It is enough,ſtay now thine hand. And the Angel of the LORD ſtood by the threſhold-floor of ‖ Ornan the Jebuſite.

* 2 Sam. 24. 16.
‖ Or, *Araunah,* 2 Sam. 24. 18.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael,who were* clothed in ſackcloth *f*, fell upon their faces.

f i. e. In mourning Garments, humbling themſelves before God for their Sins, and deprecating his Wrath againſt the People.

17 And David ſaid unto God, *Is it* not I that commanded the people to be numbred? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers houſe, but not on thy people, that they ſhould be plagued.

18 Then † the * angel of the LORD commanded Gad to ſay to David, that David ſhould go up and ſet up an altar upon the LORD, in the threſhing-floor of Ornan the Jebuſite.

† Heb. *an angel.*
* 2 Chr: 3: 1.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 ‖ And Ornan turned back, and ſaw the Angel; and his four ſons with him hid themſelves *g*. Now Ornan was threſhing wheat.

‖ Or, *when Ornan turned back and ſaw the angel,* then he *and his four ſons with him, hid themſelves.*

g Or. *And Ornan turned back* (*i. e.* turned his face from the Angel *for* or *when* (for the Hebrew *Vau* is frequently uſe both thoſe ways) *he ſaw the Angel,and* (ſo did) *his four ſons with him hiding themſelves*; partly becauſe of the Glory & Majeſty in which the Angel appeared, which mens weak and ſinful natures are not able to bear;and partly from the fear of Gods Vengeance which was at this time riding circuit in the Land, and now ſeemed to be coming to their Family.

21 And as David came to Ornan,Ornan looked, and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, † Grant me the place of *this* threſhing floor, that I may build an altar

† Heb. *give.*

therein unto the LORD; thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without coſt.

* 2 Sam. 24: 24. 25 So * David gave to Ornan for the place, ſix hundred Shekels of Gold by weight.

26 And David built there an Altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he anſwered him from Heaven by fire *h* upon the Altar of burnt-offering.

h Heb. *by fire* ſent *from Heaven*: which was the ſign of Gods Acceptance. See *Levit.* 9. 24. 1 *Kings* 18. 24, 38. 2 *Chron.* 7. 1.

27 And the LORD commanded the Angel, and he put up his ſword again into the ſheath thereof.

28 At that time, when David ſaw that the LORD had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there *i*.

i When he perceived that his Sacrifice there offered was acceptable to God, he proceeded to offer more Sacrifices in that place, and did not go to *Gibeon*, as otherwiſe he ſhould have done.

29 For the Tabernacle of the LORD which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at * Gibeon.

* 1 King. 3: 4. Ch. 16: 39. 2 Chr. 1. 3. † Heb. *to ſeek God*, 2 Chr. 1. 5. 30 But David could not *k* go before it *l* † to enquire of God *m*; for he was afraid becauſe of the ſword of the angel of the LORD *n*.

k i. e. Durſt not. *l i. e.* Before the Tabernacle, where the Altar ſtood. *m* Heb. *to ſeek God*, i. e. humbly to beg his Favour by Prayer and Sacrifice. *n i. e.* When he ſaw the Angel ſtand with his drawn ſword over *Jeruſalem*, as is related above, *v.* 15, 16. he durſt not go away thence to *Gibeon*, leſt the Angel in the mean time ſhould deſtroy *Jeruſalem*; for the prevention whereof he thought it moſt proper to continue to worſhip God in that place, which he had conſecrated by his ſpecial Preſence and gracious acceptance.

CHAP. XXII.

David prepareth for the Building of the Temple, 1——5. *Inſtructeth Solomon in Gods Promiſes and his duty,* 6——16. *he chargeth the Princes to aſſiſt his Son,* 17——19.

* Deut. 12. 5. 2 Sam. 24: 18. THen David ſaid *a*, * This is the houſe of the LORD God *b*, and this *is* the altar of burnt-offering for Iſrael.

a Partly by his obſervation of this gracious and glorious Appearance of God, and his command to erect an Altar and his Acceptance of a Sacrifice offered in this place: & partly by the Inſtinct and Direction of Gods Spirit, by which as he is ſaid to have *had the patern of the houſe, Porch, Altar,* &c. 1 *Chron.* 28: 11, 12, 19. ſo doubtleſs he was alſo inſtructed as to the place where the Houſe ſhould be built. *b* This is the place appointed by God for the building of his Temple and Altar.

2 And David commanded to gather together the ſtrangers that *were* in the Land of Iſrael *c*, and he ſet maſons to hew wrought ſtones *d*, to build the houſe of God.

c The ſame perſons whom *Solomon* afterwards employed in the ſame Work: of which ſee 1 *Kings* 5: 15. compared with 1 *Kings* 9: 20, 21. *d* Wherein he could not do much, being prevented by death: but *Solomon* carried on and perfected what *David* had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joynings *e*; and braſs in abundance without weight.

e To be uſed together with melted Lead, for the joyning of thoſe great and ſquare Stones together.

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

* Ch. 29. 1. 5 And David ſaid *f*, * Solomon my Son *is* young and tender *g*, and the houſe *that is* to be built for the LORD, *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

f Within himſelf, or in his own thoughts. *g* And therefore through youthful vanity and folly, and unſetledneſs, may not uſe that Care, and Conſideration, and Diligencee in making ſuch Proviſions as this great Work requires. Of *Solomons* Age, ſee 1 *King* 3: 7.

6 Then he called for Solomon his Son, and charged him to build an houſe for the LORD God of Iſrael.

* 2 Sam. 7: 2. † Deut. 12. 5: 11. † Ch: 28: 3. 1 King. 5: 3. 7 And David ſaid to Solomon, My Son, *as for* me, * it was in my mind to build an houſe † unto the name of the LORD my God.

8 But the word of the LORD came to me, ſaying, * Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the Earth *h* in my ſight *i*.

h Not that Wars either now are or then were ſimply Unlawful, or that *David* ſinned in ſhedding the Blood of War; for it is manifeſt, that Davids Wars were undertaken by Gods command, or with his Leave, and were attended with his Bleſſing; but partly becauſe *Davids* Military Employments did for a good while fill his Head and Hands, and gave him no leiſure for Temple-work: and principally for myſtical Signification, to teach us that the Church (whereof the temple was a manifeſt & Illuſtrious Type) ſhould be built by Chriſt, *the Prince of Peace*, Iſa. 9. 6. and that it ſhould be gathered and built up, *not by might or power*, or by force of Arms, but *by* Gods *Spirit*, *Zech.* 4. 6. and by the preaching of the Goſpel of Peace. *i* Which I have taken particular notice of. And this expreſſion may poſſibly be added in reference to *Uriah* and the reſt of the Iſraelites, who were ſlain at the Siege of *Rabbah* by *Davids* contrivance; which peradventure *David* had in his Eye. *Pſal.* 51: 4. where *David* confeſſing this Sin, uſeth this very Expreſſion, *I have done this Evil in thy ſight.*

9 Behold, a ſon ſhall be born to thee, who ſhall be a Man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be || Solomon, and I will give peace and quietneſs unto Iſrael in his days. || That is, *peaceable.*

* 2 Sam. 7. 13. 1 Kin. 5: 5. Ch: 17. 12, 13. 10 * He ſhall build an houſe for my name, and he ſhall be my ſon, and I *will be* his Father, and I will eſtabliſh the thone of his Kingdom over Iſrael for ever *k*.

k Of this ſee my Notes on 2 *Sam.* 7. 13.

11 Now my Son, the LORD be with thee, and proſper thou *l*, and build the houſe of the LORD thy God, as he hath ſaid of thee.

l Go on proſperouſly in carrying on this Work. Or, the Lord give thee that Reſt and Proſperity which is neceſſary for it.

12 Only the LORD give thee wiſdom and underſtanding; and give thee charge concerning Iſrael *m*, that thou mayeſt keep the Law of the LORD thy God.

m i. e. Give thee Inſtructions or Direction rightly to manage and rule his people *Iſrael.* Or, *and ſet thee over Iſrael*, as the Syriack renders it; whom the Arabick follows: Or *when* (as the Hebrew *vau* is oft uſed) *he ſhall ſet thee over Iſrael, i. e.* when thou ſhalt be King; for then *Solomon* would need this Wiſdom, for which therefore he Prayeth, 1 *Kings* 3: 9.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael. Be ſtrong, and of good courage, dread not, nor be diſmayed.

|| Or, *in my poverty.* * As ver. 3. 14 Now behold, || in my trouble *n* I have prepared for the houſe of the LORD, an hundred thouſand talents of gold *o*, and a thouſand thouſand talents of ſilver *p*; and of braſs, and iron, without * weight: (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayeſt add thereto.

n This he alledgeth as a reaſon why he could do no more, becauſe of the many Troubles and Wars both Forreign and Civil, whereby much of his Treaſurers was exhauſted. *o* A Talant of Gold in the firſt conſtitution was 3000 Shekels, as may be gathered from *Exod.* 38: 24, 25, 26. and ſo this amounts to a very vaſt Sum, yet not impoſſible for *David* to get, conſidering how many and great Conqueſts he made, and what vaſt Spoils and Preſents he got; and that he endeavoured by all juſt & honourable ways to get as much as he could, not out of Covetouſneſs, or for his own Ends, but meerly out of Zeal for Gods houſe. And whereas ſome object, that this quantity of Gold and Silver was ſufficient, tho the whole Fabrick of the Temple had conſiſted of Maſſy Gold and Silver: it is to be conſidered, that all this Treaſure was not ſpent upon the Materials of the Temple, but a very great part of it upon the Workmen, which were nigh 200000, whereof a great number were Officers, which being employed for ſo long time together, would exhauſt a conſiderable part of it; and what was not employed in the building of the Temple, was laid up in the Sacred Treaſures for future occaſions, there being mention of the great Treaſures left by *David*, even in other Authors. But ſome Learned Men make theſe Talents far leſs than thoſe in *Moſes* his Time; and they conceive, that as there was two ſorts of Shekels both of Gold and Silver, the *common* and the *ſacred* Shekel, whereof the latter is commonly thought to be double to the former, ſo alſo there were Talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendered a Talent, properly ſignifies only a *Maſs* or a *Piece*, as it is uſed, *Exod.* 29: 23. 1 *Sam*: 2: 36. *Zech*: 5: 7. So it may indifferently denote either a greater or a leſſer piece. And this is certain, and obſerved by two Ancient and moſt Learned Writers, *Varro* and *Pollux*, and by others, that a Talent among the Greeks and Romans ſometimes notes but a ſmall quantity: and that a Talent of Gold contains only ſix drams. And *Homer* in his *Iliads*, among other things of no great value, which are propounded as Rewards to the Conquerour at a ſolemn and publick Exerciſe, *a Bondwoman, an Horſe* and *a Pot*, mentions *two talents of Gold*; which plainly ſhews that in his Time which was after the Building of this Temple) *Talents of Gold* were very far inferiour in quantity and price to what they had been in former Ages. And *Joſephus a Jew*, and therefore the more competent judge of theſe things, ſpeaking of this very thing for 100000 *Talents of Gold* here mentioned, he puts 10000, and for 1000000 *Talents of Silver* he puts 100000; either becauſe the Talents in *Moſes* his time were of ten times more bulk and price than in *Davids* and *Solomons* time, and therefore theſe Talents reduced to them amounted to no greater Sum; or becauſe he read ſo in his Copy of the Hebrew Bible. And certainly it is infinitely more tolerable, and reaſonable to ſuppoſe, that there is a miſtake here in the generality of the preſent Copies of the Hebrew Bible, through the Errour of the Scribe, (which being only in a Numeral and Hiſtorical Paſſage, might happen without Impeachment to the Care of Gods Providence, which hath ſo miraculouſly preſerved all the moſt Important and Subſtantial parts of Scripture,as hath been formerly ſaid) than upon ſuch pretences to deny the Truth and Divine Original and Authority of the Holy Scriptures. Add to this,that all the Gold then uſed was not of equal worth and purity; as appears both by the ſpecial Commendation given to ſome ſorts ofGold in divers parts of Scripture, and particularly by the difference obſerved in this very Hiſtory between the Gold and Gold which *David* gave for this uſe; whereof one little part being diſtinctively called *pure Gold* and *refined Gold*, 1 *Chron*:28:17,18. it is ſufficiently implied,that all the reſt of the Gold was not refined nor pure,which might greatly diminiſh the worth of it;for in what degree it was impure or allayed with other things in thoſe Times and Places we cannot know at this Diſtance: and therefore we cannot make a true Eſtimate what thoſe Talents of Gold did amount to in our Value. *p* Juſt as much in Siver as in Gold; for this is known and agreed,that the Proportion of Gold to Silver in Ten to One.

15 Moreover, there are workmen with thee in abundance,hewers,and || workers of ſtone and timber, and all manner of cunning men for every manner of work.

|| That is, *maſons and carpenters.*

16 Of the gold,the ſilver and the braſs,and the iron, *there is* no number. Ariſe *therefore*, and be doing *q*,and the LORD be with thee.

q To wit, when thou ſhalt come to the Throne in my ſtead.

17 David alſo commanded all the princes of Iſrael to help Solomon his Son, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people *r*.

r Either 1. It is brought under the command of God and of you his people,all the enemies of God and of *Iſrael*,in it or near it,being now perfectly ſubdued. Or, 2. It is really ſubdued, whereof both God and your own Eyes are witneſſes.

19 Now ſet your heart and your ſoul to ſeek the LORD your God: ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

David maketh Solomon king, 1. *The number and diſtribution of the Levites, according to their families*, 2——23. *Their Office*, 24——32.

SO when David was old and full of days, he made * Solomon his ſon king over Iſrael *a*.

* 1 King 1. 33, 39. Ch. 28. 5.

a Not that he did reſign the Kingdom to him,but that he declared his mind concerning his Succeſſion into the Throne after his death. As *David* himſelf is called *King*. 1 *Sam*: 16: 1. becauſe he was appointed and anointed to be King after *Sauls* death, though till then he was only a Subject.

2 And he gathered together all the princes of Iſrael, with the Prieſts and the Levites *b*.

b Partly to declare Gods Mind and his own Will, that *Solomon* ſhould be his Succeſſor; and ſo to cut off the claims and pretences which others of his Sons might make to the Crown: and partly to acquaint them with thoſe Directions which he had received from God by the Spirit, as appears from *ch*. 28: 11, *&c.* concerning the Eſtabliſhment of a new order and method in the Miniſtration of the Prieſts and Levites in the Temple.

3 Now the Levites were numbred from the age of * thirty years and upward *c*: and their numbers by their polls, man by man, was thirty and eight thouſand.

* Numb. 4. 3.

c Not only till fifty, as it was appointed, *Mumb*:4:2,3. but even till their death: For that was but a Temporary Law grounded upon a ſpecial reaſon,becauſe the Levites were employed in carrying the Tabernacle and Sacred veſſels from place to place; and therefore God would have them fred from thoſe burdens when they came to feel the infirmities of Age: which Reaſon wholly ceaſing upon the Building of the Temple and their work being far eaſier than it had been, and their Service being more a privilege than a Burden,their time of Service is juſtly and fitly prolonged.

4 Of which, twenty and four thouſand *were* || to ſet forward the work of the houſe of the LORD *d*: and ſix thouſand were * officers and judges *e*.

|| Or, *to overſee.*
* Deut. 16. 18.

d i. e. To take care that all the Work of the Temple about Sacrifices and other parts or means of Gods Service ſhould be punctually & diligently performed,either by themſelves or others: Which they were not to do all at once, but by courſes, 1000 at a time, as we ſhall ſhortly ſee. *e* Whoſe work it ſeems to have been to judge of,and determine all difficult Cauſes or differences which might ariſe either among the inferior Prieſts or Levites about their Sacred Adminiſtrations; or among the People,which being governed in all their Concerns only by the Laws of *Moſes*. it was fit and neceſſary, that the Prieſts and Levites ſhould be conſulted and concerned in their matters.

5 Moreover, four thouſand *were* porters *f*, and four thouſand praiſed the LORD with inſtruments *g* which I made (*ſaid David*) to praiſe *therewith*.

f Whoſe Office was to take the Charge of all the Gates of the Temple and its Courts,that no forbidden or unclean Perſon might enter there,and of the Courts themſelves, and of ſeveral Chambers or Buildings belonging to the Temple and the Service thereof. Theſe alſo were to do their Work by turns. *g* Whereof 288 were Perſons of greater skill than their Brethren, and did inſtruct them, and had ſome Authority over them.

6 And * David divided them into † courſes *h* among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

* Exod. 6. 16: Chap. 6. 1, &c. Chr. 8. 4 & 29. 25.
† Heb. *diviſions.*

h Which he did not by his own Invention, but as *a Man of God*, and *by the command of God*, and with the Advice and Concurrance of *Gad* and *Nathan* the Prophets, as is manifeſt from 2 *Chron*: 8: 14: & 29: 25.

7 Of the * Gerſhonites *were* || Laadan and Shimei.

8 The ſons *i* of Laadan, the chief *was* Jehiel, and Zethan, and Joel, three.

* Chap. 26: 21.
|| Or *Libni*, Ch. 6. 17.

i i. e. His Poſterity: and ſo in the following verſes: for theſe could not be their immediate Sons.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran three. Theſe *were* the chief of the fathers of Laadan.

10 And the Sons of Shimei *k were*, Jahath, || Zina, and Jeuſh, and Beriah: Theſe four *were* the ſons of Shimei.

|| Or, *Zizah*, v. 11.

k Not that *Shimei* named *v*: 9. but another,and poſſibly the Son or Grandſon of that *Shimei*.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah † had not many ſons: therefore they were in one reckoning, according to their fathers houſe *l*.

† Heb. *did not multiply ſons.*

l They were reckoned together as one Family,and were not called by the name of their two immediate Parents, but by the name of their Grandfather *Shimei*.

12 The ſons of Kohath; Amram; Izhar, Hebron, and Uzziel, four.

13 The ſons of * Amram; Aaron and Moſes: and † Aaron was ſeparated, || that he ſhould ſanctifie the moſt holy things *m*, he and his ſons *n* for ever, to burn incenſe before the LORD, to miniſter unto him, and to * bleſs in his name for ever.

* Exod. 6: 20.
† Heb. 28: 1. Heb. 5. 4.
|| Or, *to ſanctifie him holy of holies, him and his ſons.*
* Numb. 6: 23.

m Not poſitively; for ſo he could not ſanctifie them, they being already ſanctified by God in the higheſt degree,but negatively, *i e.* that he might keep them from Pollution: For theſe moſt holy things were polluted when they were touched by any other perſon. *n* Not only his eldeſt Sons the High-prieſts ſucceſſively,but all his Poſterity or all the Prieſts; for the Works here following were not peculiar to the High-prieſt,but common to all the Prieſts,who might all *burn Incenſe*, 2 *Chron*: 29: 11. *Luk* 1: 9. and to *miniſter* in the Temple, and to bleſs the People in Gods name, *Numb*. 6: 23. *Deut*: 10: 8.

14 Now concerning Moſes the man of God,his ſons were named of the Tribe of Levi *n*.

n i. e. They were accounted only as common Levites,and were not Prieſts. which is mentioned partly to ſecure the Prieſthood within the bounds to which God had confined it, leſt they ſhould preſume to invade it upon a confidence in the Nobleneſs of their Extraction: and partly for the honour of *Moſes*, and the demonſtration of his eminent Piety and Self-denial, who willingly left the Government to *Joſhua* and the Prieſthood to *Aaron*, and was content to have his Poſterity reduced to a very private and mean condition.

15 * The ſons of Moſes were, Gerſhom and Eliezer.

16 Of the ſons of Gerſhom. || Shebuel *was* the chief.

17 And the ſons *o* of Eliezer *were*, * Rehabiah || the chief *p*. And Eliezer had none other ſons, but the ſons of Rehabiah † were very many.

* Exod: 2: 22: & 18. 3, 4.
|| *Shubael*. Ch: 24: 20.
* Chap: 26. 25.
|| Or, *the firſt*.
† Heb. *were very highly multiplied.*

o For, *the ſon*: the plural number for the ſingular, as *Gen*: 46: 23. 1 *Chron*: 2: 8, 31. and oft elſewhere. *p* Heb. *the firſt*, *i. e.* the firſt-born. He is ſo called not becauſe others were born after him, but becauſe none were born before him. See on *Mat*: 1: 23.

18 Of the ſons of Izhar || Shelomith the chief.

|| *Shelomoth*. Ch. 24: 22.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſhiah the ſecond.

21 The ſons of Merari; Mahli,and Muſhi: the ſons of Mahli; Eleazar, and Kiſh.

22 And Eleazar died, and * had no ſons, but daughters: and their || brethren the ſons of Kiſh took them.

* Chap. 24: 28.
|| Or, *Kinſmen*.

23 The ſons of Muſhi, Mahli, and Eder, and Jeremoth, three.

24 Theſe *were* the ſons of * Levi, after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * twenty years *q* and upward.

* Numb. 10: 17, 21.
* Numb. 1: 3 & 4. 3. & 8. 24.

q As the Levites were anciently numbred from two ſeveral times, from the 25th year of their Age, and from the 30th *Numb*. 4: 3. & 8. 24. In like manner and for the ſame Reaſon they are here numbred both from their 20th year,as here,when they were more ſolemnly prepared for,and inſtructed, and by degrees exerciſed in ſome parts of their Work; and from their 30th year, above *v*. 3. when they were admitted to the full and compleat Exerciſe of all the Parts and Works of their Office. And the reaſon why they were now ſooner admitted to ſervice than they had been formerly by the Conſtitution of *Moſes*, is given in the next verſes, becauſe now their Work was more eaſie,they being wholly diſcharged from that burdenſome Work of carrying the Tabernacle and its Utenſils,which was too heavy for young and tender Shoulders. To which may be added, that the number of the Iſraelites were greatly increaſed,and conſequently the Services which were to be performed by the Levites on their behalf were multiplied, and the Work of the Temple was much greater than that of the Tabernacle, and therefore more of the Levites were to be imployed, and conſequently they were to be ſooner taken into Service.

25 For David ſaid, the LORD God of Iſrael hath given reſt unto his People || that they may dwell in Jeruſalem for ever.

|| Or, *and he dwelleth in Jeruſalem*, &c.

26 And alſo unto the Levites *r*, they ſhall no *more* carry the Tabernacle, nor any veſſels of it for the ſervice thereof.

r Or rather, *as concerning the Levites*, of whom he is here ſpeaking.

27 For by the laſt words of David *s*, the Levites *were* † numbred from twenty years old and above.

† Heb. *number*.

s By his laſt Order and Conſtitution made by Gods direction & *by the Spirit*, as hath been once and again noted and proved before. This is here added to ſignifie, that this great Affair was thus ſettled by *David*, not in his younger years, when it might have been thought to have the effect of youthful Heat, and Confidence, and Preſumption, and Raſhneſs, but when he was come to the greateſt Maturity, when he was old and near his death, and going to give up his Account to his Lord and Maker, of all his Actions, and particularly of the Alterations which he made in the Service of God; which he declared was done *by the ſpirit of God*. Theſe were in a manner his dying words, which uſually make the deepeſt impreſſions.

28 Becauſe † their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things *t*, and the work of the ſervice of the houſe of God.

† Heb: *their ſtation* was *at the hand of the ſons of Aaron*.

t *i. e.* Holy places, and Garments, and Veſſels, and Sacrifices, which were to be waſhed and cleanſed from any Filthineſs which poſſibly might cleave to them.

29 Both for the ſhew-bread, and for * the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the || pan, and for that which is fryed, and for all manner of meaſure and ciſe *u*.

*Lev. 6:20 Chap: 9: 29, &c.

|| Or, *flat plate*.

u This is to be underſtood either, 1. particularly of the Meaſure or Quantity of fine Flour, and Wine, and Oil, which was fixed by Gods Law. Or generally of all Meaſures uſed either in Sacred or Civil Things, the publick Standards whereof were kept in the Sanctuary or Temple; of which ſee on *Exod*: 30:13. and thereof the care of keeping them inviolable and producing them upon Occaſion, muſt needs belong to the Prieſts, & under them to the Levites, who were to examine other Meaſures and all things by them, as oft as occaſion required; that ſo the Prieſts might be at more leiſure for their higher and greater Employments.

30 And to ſtand every morning *x* to thank and praiſe the LORD, and likewiſe at even *x*.

x The two Solemn Times of offering Sacrifices: which Work was attended with Publick Prayer and Thankſgiving.

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the order commanded unto them *y* continually before the LORD:

y *i. e.* Unto thoſe Perſons, the Levites, of whom he ſpeaks. Or, *concerning them*, *i. e.* about thoſe things.

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron *z* their brethren, in the ſervice of the houſe of the LORD.

z *i. e.* What the Prieſts ſhould commit to their charge, or command them to do.

CHAP. XXIV.

The Prieſts are divided by Lot into 24 Orders, 1——19. *Miniſters allotted them out of the Levites, out of the Tribe of the Kohathites and Merarites,* 20——31.

NOw *theſe are* the diviſions *a* of the ſons of Aaron: * The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

*Lev. 10. 1, 5.

a *i. e.* The ſeveral Branches into which that Family was divided or diſtributed.

2 But * Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office *b*.

*Numb: 3 4: & 26. 61:

b *i. e.* Were the only Perſons to whom and to whoſe Families the Execution of that Office was committed.

3 And David diſtributed them, † both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar according to their Offices *c* in their ſervice.

†Heb: *and Zadok*, ver: 31.

c Or, *courſes*: or, *prefectures*, *i. e.* Allotting to each of them ſeveral times wherein they or theirs ſhould by turns have the Government of Holy Miniſtrations in the Temple Service.

4 And there were moe chief men found of the ſons of Eleazar, than of the ſons of Ithamar, and *thus* were they divided. Among the ſons of Eleazar, *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by Lot *d*, one ſort with another; for † the governours of the ſanctuary, and governours *of the houſe* of God *e*, were of the ſons of Eleazar, and of the ſons of Ithamar.

†Heb: *the princes of the ſanctuary, and princes of God.* Gen: 23: 6.

d Partly to prevent that envy or Emulation which otherwiſe might ariſe among them: and partly that all mens minds and Conſciences might be fully ſatisfied in the Order now eſtabliſhed by this Divine way of Deciſion. *e* But that is no other than the Sanctuary; and ſo it may ſeem to make this Diviſion improper and irregular, the ſeveral Members of it being altogether the ſame. Or rather, of the things *of God*, *i. e.* of all perſons miniſtring in the Sanctuary, and of all Holy Miniſtrations done in it, and of all other *matters of the Lord*, as they are called by way of diſtinction from the *Kings matters*, 2 *Chron.* 19. 11.

6 And Shemajah the ſon of Nathaneel the ſcribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the Prieſts and Levites: one † principal houſhold being taken for Eleazar, and *one* taken for Ithamar *f*.

† Heb. *houſe of the fathers*.

f Or, the Chief (which word is eaſily ſupplied out of the context) out of *one houſe of the fathers was taken* (to wit, by Lot) *for Eleazar* (*i.e.* out of his Family) *and that which was taken* after it *was taken for Ithamar*, *i.e.* out of his Family. The meaning is, that the firſt Lot fell to *Eleazar*, and the ſecond to *Ithamar*; and the third to *Eleazar*, and the fourth to *Ithamar*; and ſo ſucceſſively, until all the families of *Ithamar* had received their Lots: And afterwards all the Lots came forth to the reſt of *Eleazars* Families, which were double in number to thoſe of *Ithamar*, as was ſaid *v.* 4.

7 Now the firſt lot came forth *g* to Jehojarib, the ſecond to Jedajah,

g To wit, out of the Veſſels in which all the Lots were promiſcuouſly put together, and out of which they were ſeverally taken.

8 The third to Harim, the fourth to Seorim.

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to * Abijah,

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

*Neh: 12: 4, 17. Luke 1: 5.

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes.

16 The ninteenth to Pethahiah, the twentieth to Jehezekel.

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delajah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice *h*, to come into the houſe of the LORD, according to their manner *i*, under Aaron their father *k*, as the LORD God of Iſrael had commanded him.

h In this order and method they were to come to perform the Offices of the Temple. *i* *i. e.* To come into the temple every Sabbath-day, and to continue there all the Week along until the next Sabbath, when they were relived by others, as the manner was: See 2 *Kings* 11: 5. 1 *Chron*: 9: 25. *k* *i. e.* Under the inſpection and direction of the High-prieſt, whom he calls *Aaron*, becauſe he repreſented his Perſon, and executed his office, and alſo came out of his Loyns, and *their father*, becauſe of the authority which by Gods appointment he had over them, and that love, reverence, and obedience which they owed to him.

20 And the reſt of the ſons of Levi *l were theſe*. Of the ſons of Amram, * Shubael: of the ſons of Shubael; Jehdejah *m*.

*Chap. 23: 16. *Shebuel*.

l Either ſuch as were only Levites, and not Prieſts: or rather, ſuch as were not named or numbred before in this or the former Chapter. *m* Who being, as it ſeems, an eminent perſon, or having a very numerous Family, was not reckoned with or under his Fathers Family, but was accounted as a diſtinct Head of another Family.

21 Concerning Rehabiah *n*: of the ſons of Rehabiah, the firſt *o was* Jeſhiah.

n The ſon of *Eliezer*, chap. 23. 17. *o* By Birth, or Place.

22 Of the Izharite; * Shelomoth *p*: of the ſons of Shelomoth; Jahath.

*Ch: 23: 18 *Shelomith*.

p Called alſo *Shelomith*, chap. 23. 18.

23 And the ſons *of * Hebron*; Jeriah *the firſt q*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

*Ch. 23: 19. & 26. 31.

q Which word is fitly ſupplied both out of the reſt of this verſe the *ſecond*, *third*, and *fourth* having a manifeſt reference to the *firſt*, and out of 1 *Chron*: 23: 19. and 26: 31. where it is expreſſed.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſſhiah: of the ſons of Iſſhiah: Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Jaaziah *r*; Beno.

r The ſon either of Mahli: or rather of *Muſhi* laſt named: for Mahli's Poſterity comes *v*: 28.

27 The ſons of Merari by Jaaziah; Beno *s*; and Shoham, and Zaccur, and Ibri.

s Whoſe name is here repeated with his Brethren, becauſe he was the Firſt-born and Head of the reſt, who were all rekconed with and under his Family, as if they had been Branches of it.

28 Of Mahli *came* Eleazar, * who had no ſons.

*Chap. 23: 22.

29 Concerning Kiſh *t*: the ſon of Kiſh was Jerahmeel.

t Another of *Mahli*'s Sons, as appears from 1 *Chron*: 23: 21.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron *u*, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the Prieſts and Levites, even the principal fathers over againſt their younger brethren *x*.

u i. e. Anſwerable for Number and Order to thoſe of the Prieſts, ſo as there ſhould be a ſeveral courſe of the Levites for each courſe of the Prieſts. This is expreſſed concerning the Singers, *ch.* 25. and the like is implied concerning the Porters, *ch.* 26. and is here ſufficiently intimated concerning thoſe Levites which were employed in other Sacred Miniſtrations. *x* The Lots of the elder and younger Brethren were promiſcuouſly put together, and the order was ſettled as the Lots came forth, without any regard to the Age or Dignity or Number of the Perſons or Families, the youngeſt Family having the firſt Courſe if they had the firſt Lot, *&c.*

C H A P. XXV.

The number and Offices of the Singers out of the ſons of Aſaph, Heman, and Jeduthun, 1——7. *Their diviſion by Lot into* 24 *Orders,* 8——31.

MOreover, David and the captains of the hoſt *a* ſeparated *b* to the ſervice of the ſons of * Aſaph, and of * Heman, and of * Jeduthun *c*, who ſhould prophecy *d* with harps, with pſalteries, and with cymbals; and the number of the workwen *e*, according to their ſervice, was;

* Ch. 6. 33, 39. 2 Chr. 29. 30
* Ver. 5.
* 2 Chr. 35. 15.

a Both of the Civil and Sacred hoſt: to wit, *all the Princes of Iſrael, with the Prieſts and the Levites,* whom David *gathered together*, ch. 23. 2, for this very end, that in their Preſence and with their Approbation and Conſent, all theſe things might be eſtabliſhed; who are here fitly called *the Captains of the Hoſt*; for the Princes were under *David*, the chief Captains or Commanders of the Militia or Trained Bands of the Kingdom; and as the Levites are called an *Hoſt*, and *the Lords Hoſt, Num.* 4. 23. and elſewhere becauſe of their Number and Order in Holy Miniſtrations; ſo theſe Prieſts and Levites were the Captains and Governours of the reſt. *b i. e.* Diſtributed them into their ſeveral Ranks and Orders: Which, though chiefly done by *David* as a Prophet, and by Divine direction, as hath been oft obſerved, yet is here imputed in part to the Captains of the Hoſt, becauſe it was done with their Concurrence and Approbation. *c i. e.* To the Service of God under the Conduct and Command of theſe Perſons. *d i. e.* Praiſe God by ſinging the Pſalms of *David*, (of which ſee on *ch.* 16. 7.) and other Sacred Songs made by themſelves, who were Prophets in ſome ſort, or by other Prophets or Holy Men of God. Or this Action of theirs is called *prophecying*, becauſe it had been formerly performed by the Prophets and the ſons of the Prophets: of which ſee 1 *Sam.* 10. 5. & 19. 20. 2 *Kings* 3. 15. 1 *Chron.* 15. 19. *e* Of the Perſons employed in this Sacred Work.

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and || Aſarelah, the ſons of Aſaph under the hands of Aſaph *f*, which propheſied † according to the order of the king *g*.

|| *Otherwiſe called Jeſharelah,* Ver. 14.
† Heb. *by the hands of the king.*

f i.e. Under his overſight and direction, *g* In ſuch manner and order as *David* appointed.

3 Of Jeduthun: the ſons of Jeduthun *h*; Gedaliah, and || Zeri, and Jeſhajah, Haſhabiah, and Mattithiah, || ſix, under the hands of their father Jeduthun, who propheſied with a Harp to give thanks and to praiſe the LORD.

|| Or, *Izri,* Ver. 11.
|| *With Shimei mentioned* v. 17.

h Or, *his ſons*, (the conſtruct form being uſed before the abſolute of which there are Examples in Scripture) *Jeduthun*, called by his Fathers name: otherwiſe they are not *ſix*; unleſs either *Jeduthun* their Father be included in that number; or *Shimei* mentioned *v.* 17. be one of them, as many Learned Men think. See the like. 1 *Chron.* 24. 23.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, || Uzziel, || Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamtiezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth.

5 All theſe *were* the ſons of Heman the kings ſeer *i* in the || words of God *k*, to lift up the horn *l*. And God gave to Heman fourteen ſons, and three daughters.

|| Or, *Azareel,* Ver. 18.
|| Or, *Shubael,* Ver. 20.
|| Or, *matters.*

i. Or, *Prophet*, which is the ſame thing, 1 *Sam.* 9. 9. Either he was a Prophet as well as a Singer; or he is thus called becauſe he *propheſied* in the ſenſe deſigned, *v.* 1. And he is called *the kings ſeer*, either becauſe the King took ſpecial delight in him; or becauſe he frequently attended upon the King in his Palace, executing his Sacred Office there, while the reſt were conſtantly employed in the Tabernacle. *k i. e.* To ſing ſuch Divine Songs as were inſpired by God to the Prophets or holy Men of God. *l* Either 1. Metaphorically, to extol and praiſe God for exalting *the horn* (*i. e.* the Power and Kingdom) *of David*; of which Phraſe ſee *Pſal.* 92. 10. & 132. 17. Or rather 2. Properly, to praiſe God with the ſound of a Trumpet (as was uſual, as 2 *Chron.* 5. 12. & 13. 22.) or ſome other Muſical Inſtrument made of Horn, which being a Martial kind of Muſick, might be moſt grateful to *Davids* Martial Spirit: though he was alſo skilled in other Inſtruments of Muſick which he uſed in the Houſe of God, as is expreſſed in the next Verſe.

6 All theſe were under the hands *m* of their father for ſong in the Houſe of God, with cymbals, Pſalteries and Harps, for the ſervice of the Houſe of God, † according to the kings order, to Aſaph, Jeduthun, and Heman *n*.

† Heb. *by the hands of the king.*

m i. e. Under his direction, as *v.* 2. *n* Heb. *by the hands of the King, and of Aſaph, Jeduthun, and Heman, i. e.* according to the Kings appointment, and under the Conduct of *Aſaph, Jeduthun,* and *Heman.*

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning *o*, *was* two hundred fourſcore and eight *p*.

o Who were ſo skilful that they were able to teach others. *p* Which, together with their Scholars, make up the 4000 mentioned Chap. 23. 5.

8 And they caſt lots, ward againſt *ward q*, as well the ſmall as the great, the teacher as the ſcholar *r*.

q i. e. A Ward, or Rank, or Courſe of Levites anſwerable to one of the Prieſts, upon whom the Levites were to wait in their Holy Miniſtrations, *ch.* 23. 28. *r* Without any reſpect to their different Ages or Abilities.

9 Now the firſt lot came forth for Aſaph to Joſeph *s*, the ſecond to Gedaliah, who *t* with his brethren and his ſons *were* twelve.

s i. e. For the Family of *Aſaph*, of which *Joſeph* was. Here that Clauſe, *he, his ſons, and his brethren were twelve*, is to be underſtood, as it is expreſſed in all the following Verſes, otherwiſe they do not make up that number of 288 mentioned *v* 7. *t* Heb. *he*: which word being here expreſly, is rightly underſtood and ſupplied in the reſt.

10 The third to Zaccur, *he*, his ſons, and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve.

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve.

15 The eighth to Jeſhajah, *he*, his ſons and his brethren *were* twelve.

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve.

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve.

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

20 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The ninteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamtiezer, *he*, his ſons and his brethren *were* twelve.

C H A P. XXVI.

The Diviſion of the Porters, 1——12. *The Gates aſſigned by Lot,* 13——19. *The Levites have charge of the Treaſures of the Temple,* 20——28. *Officers and Judges,* 29——32.

COncerning the diviſions of the porters ||: Of the Korhites *was* || Meſhelemiah the ſon of Kore, of the ſons of || Aſaph *a*.

|| *they were as followeth.*
|| Or, *Shelemiah,* v. 14.
|| Or, *Ebiaſaph,* Chap. 6. 37: & 9. 19.

a Not that famous *Aſaph* the Singer, but another *Aſaph* called alſo *Ebiaſaph, ch.* 6. 37.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh;

4 Moreover, the ſons of Obed-edom *were*, Shemajah the firſt-born, Jehozabad the ſecond, Joab the third, and Sacar the fourth, and Nethaneel the fifth:

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed || him *b*.

|| That is, *Obed-edom* as Chap. 13. 14.

b To wit, with a numerous Poſterity and other Bleſſings, for his Reſpect and Affection to the Ark. See 2 *Sam.* 6. 11.

6 Alſo unto Shemajah his ſon were two ſons born, that ruled throughout the houſe of their fathers *c*: for they *were* mighty men of valour *d*.

c That had the command of their Brethren and Families, being, as ſome ſay, Captains of Hundreds or of Thouſands: of which ſee *Exod.* 18. 25. 2 *Kings* 11. 9. *d* This clauſe is divers times mentioned, becauſe their Office required both Strength and Courage: for they were to ſhut the Doors of the Temple, one whereof was ſo great and weighty, that in the ſecond Temple it required the help of twenty Men to open and ſhut it, as *Joſephus* an Eye-witneſs reports. They were alſo to keep the Guard, and to keep out all unclean or forbidden Perſons who might ſometimes preſumptuouſly attempt to enter into the Temple, as *Uzziah* did, and to prevent or ſuppreſs any Tumults or Diſorders which might happen in the Temple or in its Courts, and to keep the Treaſures of the Temple, *v.* 20,22,24,26. and to be *Officers and Judges* over *Iſrael*, *v.* 29. and to manage *every matter pertaining to God, and the affairs of the King*, v. 32.

Heb: *s of* *lour.*

7 The ſons of Shemajah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren were † ſtrong men; Elihu and Semachiah.

8 All theſe of the ſons of Obed-edom: they, and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah *had* ſons and brethren, ſtrong men, eighteen.

Chap. 6. 38.

10 Alſo * Hoſah of the children of Merari, *had* ſons; Simri the chief, (for though he was not the firſt-born, yet his Father made him the chief *e*.)

e Taking away the Birth-right from the Firſt-born, either abſolutely for ſome groſs Miſcarriage, as *Gen.* 49. 4. or only in this reſpect, becauſe he wanted either Strength or valour, or ſome other Qualification neceſſary for his Office.

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe were the diviſions of the porters, *even* among the chief men, *having* wards one againſt another *f*, to miniſter in the Houſe of the LORD.

f Heb having *wards againſt* or *anſwerably to their Brethren*, to wit, the other Levites, who were divided into 24 Courſes, as the Prieſts alſo were, and ſo, it ſeems were the Porters.

|| Or, *As well for the ſmall as for the great.*

13 And they caſt lots || as well the ſmall as the great *g*, according to the Houſe of their fathers *h*, for every gate *i*.

g Determining the times and places of their Service not by Age or Dignity but meerly by Lot. *h* A ſeveral Lot being allowed for each ſeveral houſe. *i* That it might be known to whom the Care of each Gate was more eſpecially committed.

|| Called *Meſhelemiah*, ver. 1.

14 And the lot eaſtward fell to || Shelemiah; then for Zechariah his ſon (a wiſe counſeller *k*) they caſt lots, and his lot came out northward.

k Which is noted as an excellent and uſeful accompliſhment for his Office, in which there was need of Wiſdom as well as Courage, as may appear by the deſcription of their Wok, *v.* 20, &c. See the Note on *v.* 6.

† Heb. *gatherings.*

15 To Obed-edom ſouthward, and to his ſons, the Houſe of † Aſuppim *l*.

l A Place ſo called: or *of gatherings*, ſo named either from the Aſſembly of the elders, who met there to conſult about the Affairs of the Temple: or from the People who were there gathered together, to hear the Diſcourſes and Debates of the Teachers of the Law: or becauſe the Gifts of the People towards the Houſe and Worſhip of God were kept there. See 2 *Kings* 22. 4. 2 *Chron.* 25. 24.

|| Or, *near*, or *at.*
|| See 1 Kings 10. 5.
2 Chr. 9. 4.

16 To Shuppim and Hoſah *m*, the *lot came forth* weſtward, with || the gate Shallecheth *n*, by the cauſey of the going || up *o*, ward againſt ward *p*.

m Who for ſome reaſon were joyned together in the Cuſtody of that Gate. *n* A Gate of the Court ſo called, as ſome think, becauſe the Aſhes and filth of the Temple were caſt out on that ſide which was the moſt convenient Gate for that purpoſe, becauſe that was a private Quarter, the great Ways to the Temple lying on the other ſides. *o* By which Cauſey they went up towards the Temple *p* Which may reſpect either 1. The time of their Watching, that when one Guard went off, another came on. Or rather, 2. the place of their Guard: and ſo this may be underſtood, either 1. of this Weſtern Quarter, where there was a double Guard, either becauſe there were two gates there, as ſome think, or for ſome other cauſe now unknown Or rather, 2. of all the Quarters compared together; of all which having ſpoken, he adds this, That as one Gate was over againſt another, the Weſt againſt the Eaſt, and the North againſt the South, ſo one Ward was over againſt another.

17 Eaſtward *were* ſix Levites *q*, northward four a day, ſouthward four a day, and toward Aſuppim *r* two *and* two.

q For that being the chief Gate of the Temple required a better Guard. *r i. e. The houſe of Aſuppim*, as it is called *v.* 15. where alſo it is ſaid to be on the South ſide; on which there ſeems to have been a double Guard both belonging to *Obed-edom*, *v.* 15. one at the South-gate, and the other at *Aſuppim*; where poſſibly the Sacred Treaſures mentioned *m.* 20. &c. were lay'd up, and therefore a particular Guard was neceſſary. See on *v.* 15.

18 At Parbar *s* weſtward, four at the cauſey *t*, *and* two at Parbar *u*.

s Or, *As concerning Parbar*, which was another Gate, or ſome building on the Weſtern Quarter of the Temple. *t* Which led to *Parbar*. *u* At the Gate or Houſe it ſelf; by which it may ſeem, that this was a place of ſome importance, either the veſſels of the Temple, or ſome part of the Treaſures of Gods Houſe, being kept here.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

* Mal. 3. 10.
|| Heb: *holy things.*

20 And of the Levites, Ahijah *was* over the treaſures of the † dedicate things *x*.

x Either theſe are the ſame kind of Treaſures, the latter Phraſe only explaining the former, the particle *and* being uſed for *that is*: or rather they are two different kinds of Treaſures, the former containing the Sacred Veſſels and other Treaſures, which by Gods Command were appropriated to the Maintenance of the Houſe, and Worſhip, and Miniſters of God, as Tithes and Firſt-fruits, and other things; and the latter only thoſe things which had been freely given or dedicated to God for thoſe Ends; of which ſee *v.* 26, 27.

|| Or, *Libni*, Ch. 6. 17.
|| Or, *Jehiel*, Ch. 23. 8.

21 *As concerning* the ſons of || Laadan: the ſons of the Gerſhonite Laadan, chief fathers *y*, *even* of Laadan the Gerſhonite *were* || Jehieli *z*.

y i. e. Which ſons were chief Fathers, or Heads of the Houſes of their Fathers. *z* Underſtand here, *and his ſons*, which here follow.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the Houſe of the LORD *a*.

a As *Shelomith and his Brethren* were *over the Treaſures of the dedicated things*, *verſe.* 26. But both may ſeem to have been ſubject and accountable to *Akijah*, who was over both theſe kinds of Treaſures, *v.* 20. Or *Ahijah* might have a general overſight into the Management of thoſe Treaſures as an Auditor of the Accounts, although the others had more dignity and power in the diſpoſal of them.

23 Of the Amramite, *and* the Izharite, the Hebronite, *and* the Uzzielite *b*.

b Or, *As concerning the Amramite*, &c. The meaning is, The perſons here following were of theſe, or the moſt of theſe Families. Only here is none of the Family of the Uzzielites; either becauſe that Family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and *Num.* 3. 27. or becauſe there was none of them fit to be employ'd and truſted in theſe Matters.

* Ch. 23. 16.

24 And * Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures *c*.

c The Prince or Chief over all the Treaſures, and Treaſures mentioned either before or afterward, as his very Title ſhews, which is particularly given to him and to none of the reſt.

* Ch. 23. 18.

25 And his brethren by Eliezer *d*; Rehabiah his ſon, and Jeſhajah his ſon, and Joram his ſon, and Zichri his ſon, and * Shelomith his ſon:

d Another Son of *Moſes*, *Exod* 18. 4.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicate things, which David the king, and the chief fathers, the Captains over thouſands and hundreds, and the Captains of the hoſt had dedicated.

† Heb. *out of the battels and ſpoils.*
† Heb. *ſtrengthen.*

27 † Out of the ſpoils won in battels, did they dedicate to † maintain *e* the Houſe of the LORD.

e Heb. *To ſtrengthen* it, either to make that building ſtrong and ſubſtantial by theſe and other charges: or rather to repair it when it ſhould be built; for which they might the rather take particular Care, becauſe it was likely, that every one would contribute to the building of the Temple, and there would be no want for that uſe; but few would provide for the Repairs of it, when by the Injury of Men or time, it ſhould receive any damage.

* 1 Sam. 9. 9.

28 And all that Samuel the * Seer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zerujah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith *f*, and of his brethren.

f Who is particularly named here, and *v.* 26. becauſe they were chiefly committed to his Truſt, he being, it ſeems, a Perſon of Eminent Wiſdom and Faithfulneſs.

29 Of the Izharite, Chenaniah and his ſons *g were* for the outward buſineſs *h* over Iſrael *i* for Officers and judges *k*.

g Who are probably thought to have been 1600, for that Sum added to the 1700, *v.* 30, and the 2700, *v.* 32. make up thoſe 6000 Levites which *were Officers and Judges*, 1 *Chorn.* 23. 4. *h* For that buſineſs of the Lord and of the King (as it is explained here, *v.* 30. 32.) which was to be done without the Temple and without *Jeruſalem*; for what was to be done within them was committed to other hands; as we have ſeen. *i* Synecdochically, *i. e.* over part of *Iſrael*, even over the Midland part, and that which lay upon the Sea-Coaſt. for the other parts of the Land on both ſides of *Jordan* are here committed to others, *v.* 30, 31, 32. *k* Who ſhall be Officers and Judges over the People, in the ſeveral Cities and Towns or Parts of the Land, to determine Queſtions and Controverſies which might ariſe among them. And the reaſon why the Levites were intruſted with theſe matters was, becauſe the Common or Municipal Law of *Iſrael*, by which they had and held all their Rights, was no other than the Law of God, whereof the Prieſts and Levites being the beſt and eſtabliſhed Interpreters, muſt needs therefore be the moſt proper Judges of things depending thereupon.

† Heb. *over the charge.*

30 *And* of the Hebronite, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred *were* † officers, among them of Iſrael on this ſide Jordan weſtward *l*, in all buſineſs of the LORD *m*, and in the ſervice of the King *n*.

l In thoſe parts of the Land of *Canaan* which border upon *Jordan*, or are not very remote from it. *m i. e.* In all things which did or ſhould concern the Houſe or Worſhip of God; partly to take care that ſuch Monies as were either impoſed by a Tax or freely given by the People, towards the building or repairing of the Temple, or towards the Sacrifices and other Holy Miniſtrations ſhould be gathered and received, and faithfully ſent up to *Jeruſalem* to be employed in that Work; partly to ſee to the Execution of all the Laws of God among the People, and to reſtrain or puniſh wilful Offenders againſt it. *n* Not that all the Kings Buſineſſes were managed by them; for it is apparent, both from the nature of the thing and from Scripture, that the Kings Military Affairs were managed by his Captains, and his Political or Civil Affairs were managed by the Princes and Judges, and Officers of other Tribes; but becauſe they ſerved the King in the Execution of his Decrees, made perſuantly to the Laws of God, by which the ſeveral Rights of King and People were eſtabliſhed, and all things both in Church and Commonwealth were to be ordered. Now as the King was the Principal Perſon intruſted with the Execution of Gods Laws, ſo theſe Levites chiefly were his Eyes by which he ſaw his Peoples Tranſgreſſions, and his Hands by which he inflicted due and deſerved Cenſures upon them for their Miſcarriages. And the doing of this was very much for *the ſervice of the King*, whoſe Throne was eſtabliſhed and ſecured by ſuch Righteous Adminiſtrations. Beſides, they were to take care by their Counſel and Authority to keep the People in Obedience to their King; which the Levites were moſt obliged and beſt obliged to do.

31 Among the Hebronites *was* * Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fourtieth year *n* of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead *o*.

* Chap. 23. 19.

n Which was his laſt year, in which he made all the Orders and diſtributions of Families and Offices recorded in theſe Chapters. *o* Which place is here named, either becauſe they were ſeated in or near that place, but for what cauſe it is now unknown: or becauſe they were numbred there by ſome Perſon ſent by *David* to that purpoſe.

32 And his brethren men of valour, *were* two thouſand and ſeven hundred *p* chief fathers, whom king David made rulers over the Reubenite, the Gadite, and the half tribe of Manaſſeh, for every matter pertaining to God, and † affairs of the king.

† Heb. *things*. 2 Chron. 19. 11.

p Which is a very great number to be employed about two Tribes and an half; when all the reſt of the Tribes had only 1700, *v.* 30. beſides thoſe under *Chenaniah*; of whom ſee on *v.* 29. But the reaſon hereof is plain, becauſe the Tribes without *Jordan* being more remote from the Kings Court, and from the place of publick and ſolemn Worſhip, needed more than ordinary help to inſtruct and keep them in the Practice of the True Religion and the Worſhip of God, and in Obedience to their King.

CHAP. XXVII.

The 12 Captains for every ſeveral Month, 1——15. The Princes of the 12 Tribes, 16——22. The chief keepers of David's Treaſures, 25——31. His Counſellors and Friends, 32——34.

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers *a* that ſerved the king in any matter of the courſes *b*, which came in and went out *c* month by month *d*, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

a The ſtanding Force or Militia of *Iſrael* as it was ſettled under their ſeveral Officers as it here follows. *b i. e.* In all the buſineſs wherein the King had occaſion for theſe Perſons who were to attend upon him or his Commands, by courſes or by turns. Or, *according to all the order* or *ſtate of the diviſions*, or, about the Companies or Courſes into which they were deſtributed. *c i.e.* Executed their Office: which is commonly ſignified by this Phraſe, as *Num* 27. 17 and elſewhere. *d* Who were to be Armed and Muſtered, and to wait upon the King, either at *Jeruſalem* or in other places, as the King ſhould ſee fit. By this order near 300000 of his People were Inſtructed and Exerciſed in the uſe of their Arms, and fitted for the defence of their King and Kingdom when it ſhould be needful, and in the mean time ſufficient Proviſion was made againſt any ſudden Tumults or Irruptions of Enemies. And this monthly Courſe was contrived that the Burden of it might be eaſy and equally diſtributed among the People.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam *e* the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

e Of whom ſee 2 *Sam.* 23. 8. and 1 *Chron.* 11. 11.

3 Of the children of Perez *f*, *was* the chief of all the Captains of the Hoſt for the firſt month,

f Or, of *Pharez*, of the Poſterity of *Judah*, *Gen.* 46. 12. This ſeems to underſtood of *Jaſhobeam*, and to be mentioned as a reaſon why he was the chief, *&c.* and the verſe may be rendred thus, He was (which is eaſily underſtood out of the foregoing words) *of the children of Perez* (and conſequently of the Tribe of *Judah*, to which the Pre-eminence belonged, and of which *Judah* was) and he was (or, therefore he was) *the chief*, (to wit, in Dignity and Precedency, though not in Power and Authority, for theſe Captains were equal in Power, and *Joab* was their General) *of all the Captains of the Hoſt* (whoſe ſeveral Names here follow) and was *for the firſt month*; therefore he was firſt in order, and was Captain for the firſt month.

4 And over the courſe of the ſecond month, *was* || Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler *g*: in his courſe likewiſe *were* twenty and four thouſand.

|| Or, *Dodo*, 2 Sam. 23. 9.

g Who was either 1. the Captain of this Courſe after the death of this *Dodai*, as *Zebadiah* was after *Aſahel*, v. 7. But the differing Phraſe there and here ſufficiently intimates, that the ſame thing is not meant in both places. Or, 2. His Lieutenant or Deputy in caſe of his neceſſary Abſence. But why ſhould ſuch an one be named here and not in the reſt of the Courſes? Or rather 3. One of the Officers of his Courſe; who ſeems here particularly to be named as a Perſon then of great Note and Eminency.

5 The third captain of the hoſt for the third month, *was* Benajah the ſon of Jehojada a || chief prieſt *h*: and in his courſe *were* twenty and four thouſand.

|| Or, *principal Officer*.

h Or, *The chief Prieſt.* Or rather, *a chief Prince*, as this Hebrew Word is oft uſed, as *Gen.* 41. 45. & 47. 22. 2 *Sam* 8. 18 & 20. 26. 1 *Kings* 4. 5. 2 *Kings* 10. 11. and elſewhere. Probably he was not only a Captain of this Courſe, but a great Officer in the Court and State. For although the Prieſts might take up Arms in ſome ſpecial Caſes; yet it is not likely, that ſuch were conſtant Officers in the Kings Army, eſpecially ſeing the reſt of the Captains here named, were of other Tribes. Beſides, neither *Benajah* nor *Jehojadah* was High-Prieſt at that time, but *Zadok* or *Abiathar*, and before them *Abimelech*, in whom the Prieſthood had been for a long time together, even in the days of *Samuel* and *Saul*, and *David*, and *Solomon*.

6 This *is that* Benajah, *who was* * mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon *i*.

* 2 Sam. 23. 20, 22, 23. Chap. 11. 12; 22.

i Who ſeems to have been his Fathers Lieutenant, becauſe his Father was Captain of the Kings Guard, 2 *Sam.* 8. 18. and therefore needed a Deputy in the one or in the other place.

7 The fourth *captain* for the fourth month, *was* * Aſahel the brother of Joab *k*, and Zebadiah his ſon after him *l*: and in his *m* courſe *were* twenty and four thouſand.

* 2 Sam. 23. 24. Chap. 11. 26.

k By which, it ſeems, the Foundation of this Project was laid whilſt *David* was in *Hebron*, during which time *Aſahel* was Slain, and *Davids* Forces were then divided into 24 Courſes under 24 Chief Commanders, whereof *Aſahel* was one; only it is probable that the number of their Forces was much leſs than that which is here mentioned: But when *David* was fully ſettled in his whole Kingdom, the deſign was perfected, and the numbers of their Souldiers increaſed to this Number. *l i. e.* After his death, of which ſee 2 *Sam.* 2. 23. *m* Not *Aſahels*, for in his time they were not ſo numerous, but *Zebadiah* his Son.

8 The fifth captain for the fifth month, *was* Shamhuth *n* the Izrahite: and in his courſe *were* twenty and four thouſand.

n Suppoſed to be the ſame called *Shammah*, 2 *Sam.* 23. 11. and *Shammoth*, 1 *Chron.* 11. 27.

9 The ſixth *captain* for the ſixth month, *was* * Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

* Chap. 11. 28.

10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite *o*, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

o So called alſo 1 *Chron.* 11. 27. and the *Paltite*, 2 *Sam.* 23. 26.

11 The eighth *captain* for the eighth month, *was* * Sibbecai the Huſhathite, of the Zarhites *p*: and in his courſe *were* twenty and four thouſand.

* 2 Sam. 21. 18.

p Of the Family of the *Zarhites*.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *was* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month, *was* Benajah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month, *was* || Heldai the Netophathite of Othniel: and in his courſe *were* twenty and four thouſand.

|| Or, *Heled*, Ch. 11. 30.

16 Furthermore, over the children of Iſrael *q*; the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maacha.

q i. e. Theſe were *the Princes of the Tribes*, as they are called below, *v.* 22. who were the moſt ancient and conſtant Rulers of the Tribes at all times, whether of War or Peace; who ſeem to have had a ſuperiour Power to theſe 24 Captains, and therefore are named before them, *ch* 28. 1. being probably the Kings chief Counſellors and Aſſiſtants in the great Affairs of his Kingdom.

17 Of the Levites, * Haſhabiah the ſon of Kemuel: † of the Aaronites, Zadok:

18 Of Judah, Elihu *r*, *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

* Chap. 26 30. † Heb. *Aaron*.

r Called alſo *Eliab*, 1 *Sam.* 16. 6.

19 Of Zebulun, Iſhmajah the ſon of Obadiah: of Naphtali, Jerimoth, the ſon of Azriel:

20 Of the children of Ephraim, Haſhea the ſon of Azaziah: of the half tribe of Manaſſeh, Joel the ſon of Pedajah:

21 Of the half-tribe of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes *s* of Iſrael.

s Of the moſt of the Tribes, not of all: for *Gad* is omitted, probably becauſe that Tribe was joyned with the Reubenites under one Prince; and *Aſher*, for ſome ſuch reaſon; or for ſome other Cauſes now unknown, and not worth our Enquiry.

23 But David took not the number of them from twenty years old and under *t*: becauſe * the LORD had ſaid, he wold increaſe Iſreal like to the ſtars of the Heavens *u*.

* Gen. 15. 5.

t The meaning is, *David* when he deſired to number the People he deſigned to number only thoſe who were from twenty years old and upward or (which is the ſame thing) thoſe *that drew ſword*, 1 *Chron* 21. 5. and not thoſe who were *from twenty years old and under*. *u* And therefore to number them all both above and under twenty years old, had been both an infinite trouble and a tempting of God, or a queſtioning of the Truth of his Promiſe. And poſſibly this Circumſtance might in part deceive or quiet *David's* Conſcience, that his deſire of knowing the number of his People, did not proceed from diſtruſt of Gods Promiſe or Providence, but from a Prudent Care to know the true State and Strength of his Kingdom.

* 2 Sam. 24. 15. Ch. 21 7. † Heb. *aſcended.*

24 Joab the ſon of Zerujah began to number *x*, but he finiſhed not *y*, becauſe * there fell wrath for it againſt Iſrael *z*, neither † was the number put in the account of the Chronicles of King David *a*.

x To wit, All from Twenty Years old and upward, as *David* commanded him. *y* For *Levi and Benjamin he counted not*, 1 *Chron.* 21. 6. *z* Whilſt he was doing the Work; which was one reaſon which made him to ceaſe. Heb. *And there fell* &c. Though *David* numbred them with Caution and Limitation, as was noted before, yet this did not hinder Gods Wrath from falling upon *Iſrael* for his Sin. *a* The ſenſe is either 1. That the full number was not Regiſtred, becauſe *Levi* and *Benjamin* were not counted by *Joab*. Or ather 2. That *David* being ſenſible of and ſmarting for his Sin, would not have the number brought in by *Joab* to him, put into the publick Regiſter, though God would have it recorded in Scripture for the inſtruction of ſucceeding Ages. For he ſpeaks not here of the Account given in to the King, which was done, and was *Joabs* Act; but of the putting of the Account into the publick Records, which was not done, and which could not be done but by *David's* Command or Permiſſion.

25 And over the kings treaſures *b was* Azmaveth the ſon of Adiel: and over the ſtore houſes *c* in the fields, in the cities, and in the villages; and in the caſtles, *was* Jehonathan the ſon of Uzziah.

b Of Gold or Silver, or other things of great price, which for greater ſecurity were kept in *Jeruſalem* and in the Kings Palace: and thither the Tribute-money alſo was ſent and committed to his Care. *c* Of the Fruits of the Earth, or that ſhare of them which belonged to the King, which were laid up in the *Fields*, or *Cities*, or *Villages*, or *Caſtles*, as there was conveniency and occaſion.

26 And over them that did the work of the field *d* for tillage of the ground, *was* Ezri the ſon of Chelub.

d Over the Kings Husbandry.

† Heb. *over that which* was *of the Vineyards.*

27 And over the vineyards *e was* Shimei the Ramathite: † over the increaſe of the vineyards for the Wine cellars, *was* Zabdi the Shiphmite.

e i. e. Over the Workmen and Labourers in the Vineyards; as the next Officer is over the Fruit of the Vineyards. In like manner, one Man was over the Labourers in the Fields, *v.* 26. and another over the Fruits of the Fields put into Stores after the manner, *v.* 25.

28 And over the olive-trees, and the ſycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon *f*, *was* Shitrai the Sharonite, and over the herds *that were* in the valleys *was* Shaphat the ſon of Adlai.

f A place famous for its Fruitfulneſs. See *Iſa* 33. 9 & 35. 2.

30 Over the camels alſo, *was* Obil the Iſhmeelite *g*: and over the Aſſes, *was* Jehdeja the Meronothite.

g So called, either becauſe he was born of that People, or had lived among them; or from ſome notable Exploit which he did againſt them.

31 And over the flocks, *was* Jaziz the Hegerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

‖ Or, *Secretary.* ‖ Or, *Hachmonite.*

32 Alſo Jonathan Davids uncle was a counſellor, a wiſe man, and a ‖ ſcribe *h*: and Jehiel the ‖ ſon of Hachmoni *was* with the kings ſons *i*.

h Either one Learned in the Laws of God, which were alſo the Laws of the Land, by which all their Counſels were to be ruled. Or, the Kings Secretary. *i* As their Tutor or Governour.

* 2 Sam. 15. 12. * 2 Sam. 15. 37.

33 And * Ahithophel *was* the kings counſellor *k*, and † Huſhai the Archite *was* the kings companion *l*.

k The Perſon whoſe Counſel in matters of State the King moſt prized and followed. *l* Or his Friend, as he is called 2 *Sam.* 15. 37. The Perſon whom he moſt truſted with all his Secrets, and whoſe Converſation was moſt pleaſant and acceptable to him.

*Ch. 11. 6.

34 And after Ahithophel *m*, *was* Jehoiada the ſon of Benajah, and Abiathar; and the general of the kings army *was* * Joab.

m i. e. After his death, theſe were his chief Councellors.

CHAP. XXVIII.

David in a ſolemn Aſſembly declareth Gods favour to him, and promiſe to his ſon Solomon: exhorteth them to fear God, and encourageth Solomon to build the Temple, 1——10. *Giveth him a pattern for the form and Gold and Silver for the materials,* 11——21.

*Ch. 27. 16. * Ch. 27. 1, 2. *Ch. 27 25. ‖ Or, *cattel.* ‖ Or, *eunuchs.* *Ch. 11, 10.

AND David aſſembled *a* all the * princes of Iſrael, the princes of the tribes, and * the captains of the companies that miniſtred to the kingly courſe, and the captains over the thouſands, and captains over the hundreds, and the * ſtewards over all the ſubſtance and ‖ poſſeſſion of the king, and of his ſons, with the ‖ officers, and with * the mighty men, and with all the valiant men unto Jeruſalem.

a This Aſſembly ſeems to be diſtinct from that *ch.* 23. 2. and more general, as may be gathered from the perſons ſaid to be aſſembled here and there. Though others think them to be the ſame, and this to be a return to his former Diſcourſe.

2 Then David the king ſtood up upon his feet *b*, and ſaid, Hear me, my brethren *c*, and my people. *As for* me, I had in mine heart to build an houſe of reſt *d* for the Ark of the covenant of the LORD, and *e* for the foot-ſtool of our God, and had made ready for the building:

b Partly out of Reverence to God and his Word, which was the Matter of the following Diſcourſe; and partly out of Reſpect to this great and honourable Aſſembly. *c* So he calls the Princes and chief Rulers, both becauſe they had a ſhare with him, though under him in the Government; and in Compliance with the divine Command, that *the King* ſhould *not be lifted up above his brethren, Deut.* 17. 20. *d* A place where it might be fixed, and no more removed from place to place, as it had been. *e* Which is here put expoſitively, for by the *Footſtool*, &c. he means the Ark.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my Name, becauſe thou *haſt been* a man of war, and haſt ſhed † blood.

* 2 Sam. 7. 5, 13. 1 Kings 5. 5. Chap. 22. 8. † Heb: *bloods.* * 2 Chr. 13. 5. * Gen. 49. 8. 1 Sam. 16. 13. *Pſ. 78. 68. * Chap. 23. 1.

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father to be king over Iſrael * for ever: for he hath choſen * Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the houſe of my father, he liked me to make *me* king over Iſrael.

5 * And of all my ſons (for the LORD hath given me many ſons) he hath choſen *f* Solomon my ſon to ſit upon the throne of the Kingdom of the LORD over Iſrael.

f It is not my Fancy or fond Affection, but Gods expreſs Will, that *Solomon* ſhould be preferred before his elder Brethren; and therefore all of you are obliged to ſubmit to him, and accept of him as your King by Divine Appointment.

* 2 Sam. 7. 13. 1 Chr. 22. 9. 2 Chr. 1. 9. † Heb: *ſtrong.*

6 And he ſaid unto me, * Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be † conſtant to do my commandments and my judgments, as at this day *g*.

g As he hath begun and hitherto continued in ſome good meaſure to do.

8 Now therefore in the ſight of all Iſrael, the congregation of the LORD, and in the audience of our God *h*, keep and ſeek for all the commandments of the LORD *i* your God, that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

h i. e. I do here exhort and charge you every one, calling God who is here preſent, and this Congregation wherein all *Iſrael* are preſent by their Repreſentatives, for Witneſs againſt you, if you do not follow my Counſel. *i Keep* thoſe Commands which you know, and *ſeek for* or *ſearch into* what you are yet ignorant of, that you may diſtinctly underſtand the whole will of God and all the parts of your Duty, and ſeriouſly give up your ſelves to the Practice thereof.

* 1 Sam. 16. 7. 1 Kings 8. 39. Pſal. 7. 9. & 139. 7. Jer. 11. 20. & 17. 10.

9 And thou, Solomon my ſon, know thou the God *k* of thy father, and ſerve him with a perfect heart, and with a willing mind; for * the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts *l*: if thou ſeek him, he will be found of thee; but if thou forſake him *m*, he will caſt thee off for ever *n*.

k Know him, ſo as to love him and ſerve him, as it follows: for Words of Knowledge in Scripture-uſe commonly imply Affection and Practice: or *acknowledge* him, as thy God, by loving and obeying him: For otherwiſe *Solomon* did already know God, having doubtleſs been very well inſtructed in the knowledge of Gods Nature and Law. *l* If thou doeſt only put on a Profeſſion of Religion to pleaſe me and ſecure thy hopes of the Kingdom; or if thy obedience to God be unſincere and with grudging, thou may'ſt indeed deceive me, but thou canſt not deceive him, for he ſearcheth thy inward Thoughts and the Motions of thy Heart. *m* If when I am dead and gone, and thou art perfectly at thy own diſpoſe, thou ſhalt caſt off that Religion and Fear of God of which thou now makeſt Profeſſion, and ſhalt continue to do ſo without true Repentance for thine Errours. *n* Notwithſtanding all his Promiſes made to me and to my Seed, and that great Honour and Favour which he hath ſhewed to thee, with which poſſibly thou mayeſt flatter thy ſelf.

10 Take heed now, for the LORD hath choſen thee to build an houſe for the ſanctuary *o*, be ſtrong *p* and do *it*.

o Or, *for a ſanctuary*, *i. e.* which is to be a Sanctuary for him, to wit, for the Ark, to dwell in. *p* Take Courage and Reſolution to break through all Difficulties, Troubles, Diſcouragements or Oppoſitions which thou mayeſt poſſibly meet with.

11 Then David gave to Solomon his ſon the pattern of the porch *q*, and of the houſes thereof *r*, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof *s*, and of the place of the mercy-ſeat *t*.

q To wit, of the Temple; which is neceſſarily to be underſtood. *r* Either 1. the Houſes of the Porch, ſo called becauſe they went through the Porch into them. Or rather 2. The Houſes of the Temple manifeſtly underſtood in the next foregoing Clauſe of this Verſe; to wit, the Holy Place, and the Holy of Holies; which may well paſs for two Houſes, becauſe they were ſeparated by a Partition; and becauſe they were of differing Dimenſions, as appears by 1 *Kings* 6: 2, 20. eſpecially ſeing the Holy Place is called *the greater Houſe*, 2 *Chron*: 3: 5. comparatively to the Holy of Holies, which was the leſſer Houſe, and ſo you have two Houſes. *s* By theſe he ſeems to underſtand all thoſe Rooms which were made *againſt the wall of the Houſe round about*, as it is ſaid 1 *King* 6: 5. which are here called by divers names, according to the difference of their ſituation or uſe. *t i. e.* In what particular part of the Holy of Holies it was to be placed.

† Heb. *of all that was with him.*

12 And the pattern † of all *u* that he had by the ſpirit *x*, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things *y*.

u For, *Even the Pattern of all*: for this clauſe belongs both to the foregoing and to the following particulars. *x* By the Spirit of God, as is evident from *v.* 19. For ſeing all the particulars of the Tabernacle built by *Moſes* were ſuggeſted to him by Gods Spirit, by which even the Workmen were inſpired, *Exod*: 25: 40. and 31. 3. it is not credible that God would uſe leſs care and exactneſs in the building of this far more glorious and durable Work. *y* All which were within the Courts or adjoyning to them, as the other Chambers, *v.* 11. were adjoyned to the Houſe.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice.

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the || candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick *z*.

|| *Main body of the.*

z Whether they were large and fixed in one place, whereof there were ten in the Holy Place, 1 *King*. 7: 49. or ſuch as were leſs and looſe to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of ſhew *bread a*, for every table; and *likewiſe* ſilver for the tables of ſilver:

a By this and 2 *Chron*. 4: 19. it apppears, that there were divers Tables to be uſed either ſucceſſively or together about the ſhew-bread; but one of them ſeems to have been of more Eminency and uſe than the reſt, and therefore it is moſt commonly called *the Table of the Shew-bread* in the ſingular Number. But of this and the reſt of the Utenſils here named, ſee the Notes on *Exodus*.

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon, and *likewiſe ſilver* by weight for every baſon of ſilver.

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the * cherubims *b*, that ſpread out *their wings* and covered the ark of the covenant of the LORD *c*.

* 1 Sam. 4. 4. 1 King. 6. 23, &c.

b i. e. Of the Cherubims, which *Solomon* was to make, of which ſee 1 *Kings* 6: 23. (for thoſe which were faſtened to the Mercy-ſeat were made by *Moſes* long before) which he fitly compares to a *Chariot*, becauſe within them God is oft ſaid to *ſit* and to *dwell*, as 2 *Kings* 19. 15. *Pſal*: 80: 1. & 99: 1. and ſometimes he is ſaid to *ride upon a Cherub*, *Pſal*. 18. 10. And becauſe a *Chariot* is made to carry a perſon from place to place, this Expreſſion may be uſed to intimat that God was not ſo fixed to them by the building of this Temple, but that he both could and would remove from them if they forſook him. And when they did ſo, God did make uſe of the Chariot of his Cherubims to convey himſelf away from them, as is noted, *Exek*: 10: 15, &c. *c* Not above it, for that was done by *Moſes* his Cherubims, but before it, to keep it from the Eyes of the High Prieſt, when he entred into the moſt Holy Place, 1 *King*. 6: 23.

* Exod. 25: 40.
† Or, *from.*
|| Or, *to*, or *within.*

19 All this ſaid David, * the LORD made me underſtand in writting by † *his* hand upon || me *d*, *even* all the works of this pattern.

d The meaning is either 1. That God revealed this to *Samuel*, (ſee 1 *Chron*: 9: 22.) or *Gad*, or *Nathan*, or ſome other Man of God who put it into Writing, and by them to *David*. Or, 2. That God did, as it were, by his own Hand and Finger, (wherewith he wrote the Ten commandments, *Exod*: 31: 18.) write theſe things upon the Table of my mind, which now I deliver to thee.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage *e*, and do *it*: fear not nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

e See the Notes on *v.* 10.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every willing skilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

David by his Example and intreaty. 1——5. *Cauſes the Princes and People to offer willingly,* 6——9. *David's Thankſgiving and Prayer,* 10——19. *The People having bleſſed God and Sacrificed, make Solomon King,* 20——25. *Davids reign and death,* 26——30.

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom alone God God hath choſen, *is yet* * young and tender *a*, and the work *is* great: for the palace *is* not for man, but for the LORD.

* Ch: 22. 5.

a Comparatively: for he was now married, as appears by Comparing 2 *Chron* 9: 30: and 12: 13.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for things of iron, and wood for things of wood; onyx-ſtones, and *ſtones* to be ſet *b*, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

b Diamonds, or Emeraulds, or Rubies, or any of thoſe precious Stones which are uſually ſet in Rings or ſuch things.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, † I have of mine own proper good *c*, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

† Heb. *there is to me a peculiar treaſure.*

c Of that which I have reſerved as a peculiar Treaſure to my own Uſe, after I had ſeparated thoſe things which I had devoted to God.

4 *Even* three thouſand talents of gold, of the gold of * Ophir *d*, and ſeven thouſand talents of refined ſilver to overlay the walls of the houſes *withal e*:

* 1 Kings 9: 28.

d Which was accounted the beſt and pureſt gold: of which ſee *Job*: 22: 24: & 28: 16. *Iſa*. 13: 12. By which it appears, that thoſe 100000 Talents mentioned before, *Ch*: 22: 14. where a courſer and impurer ſort of Gold. *e* The walls of the Temple with Gold, and of the Rooms adjoyning to it, with Silver beaten out into plates and put upon the other Materials here and there as it was thought fit.

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing, † to conſecrate his ſervice *f* this day unto the LORD?

† Heb. *to fill his hand.*

f Heb. *to fill his hand, i. e.* to offer an Offering, as *Exod*: 32: 29 *Levit*. 8: 33. as I have done.

6 Then the chief of the || fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the * rulers over the kings || work, offered willingly,

|| Or, *families. So* Gr.
* Chap. 27. 25.
|| Or, *ſubſtance.*

7 And gave for the ſervice of the houſe of God, of gold five thouſand talents, and ten thouſand drams, and of ſilver ten thouſand talents; and of braſs, eighteen thouſand talents, and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of * Jehiel the Gerſhonite.

* Chap. 26: 21.

9 Then the people rejoyced *g*, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoyced with great joy.

g Becauſe this was both an Effect of Gods Grace in them, and an Eminent Token of Gods Favour and Goodneſs to be continued to them, and a good Pledge that this great and long deſired Work of the building of the Temple, would receive a certain and a ſpeedy Accompliſhment.

10 Wherefore David bleſſed the LORD before all the congregation; and David ſaid, * Bleſſed *be* thou, LORD God of Iſrael our father, † for ever and ever.

* Gr. *thou art to be bleſſed.*
† Heb. *from everlaſting*

11 * Thine, O LORD, *is* the greatneſs, and the power *h*, and the glory, and the victory, and the majeſty: for all *that is* in the heaven, and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all *i*.

* Mat 6. 13. 1 Tim. 1. 17. Rev. 5: 13.

h i. e. Thou art Great and Powerful, &c. *i* As the Sovereign Lord and Owner of all Perſons and Things.

12 Both riches and honour *come* of thee, and thou reigneſt over all *k*, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all *l*.

k i. e. Thou diſpoſeſt of Riches and Honour, as thou pleaſeſt. *l* Even to the weakeſt, whom thou canſt make ſtrong, and to the ſtrongeſt, who are weak without thy help.

13 Now therefore our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould † be able to offer ſo willingly *m* after this ſort? for all things *come* of thee, and † of thine own have we given thee *n*.

† Heb. *retain*, or, *obtain ſtrength.*
† Heb. *of thine hand*

m i. e. That thou ſhouldeſt give us both ſuch Riches out of which we ſhould be able to make ſuch an Offering, and ſuch a willing and free heart to offer them; both which are thy Gifts and the Fruits of thy good Grace and mercy to us. *n* We return only what we have received, and therefore we do only pay a Debt to thee, and do not hereby oblige thee or deſerve any thing from thee.

*Pſal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. *Pſal. 90. 9 & 144. 4. †Heb. *expectation.* Lev. 25. 23.

15 For * we are ſtrangers before thee, and ſojourners, as *were* all our fathers *o*: * our days on the earth *are* as a ſhadow, and *there is* none † abiding *p*.

o Theſe words may contain a reaſon, either 1. of the firſt clauſe of *v.* 14. *Who am I*, &c. *i. e.* What mean and contemptible Creatures are we and how unworthy of ſo high a Favour? *For*, ſaith he here, *we*, I and my People, as it is *v.* 14. *are ſtrangers*, &c. poor Pilgrims who bring nothing into the World, and paſs haſtily thorough it, and can carry nothing with us out of it. Or rather 2. Of the laſt clauſe of that 14th verſe, *of thine own, &c.* For the Land which we poſſeſs is thine, not ours; we are not the Proprietors or perpetual Poſſeſſors of it, but only thy Tenants: and as our Fathers once were meer *ſtrangers* in it, even with or before Men, *Pſal.* 105. 12. ſo we at this day are no better with or before thee, having no abſolute Right and Title in it, but only to travel through it, and ſojourn in it for that ſhort time that we live in the World, And thus the Argument ſeems to be borrowed from *Levit.* 25. 23 where this is given as a reaſon why the Inheritances of the Land of *Canaan* could not be Sold for ever, but only till the Jubily, *for* ſaith God, *the land is mine*, as to Dominion and Propriety, *for ye* were (or, *for*, or, *but you* are) only *ſtrangers and ſojourners with me.* *p* We only give to thee what we muſt ſhortly leave, and what we cannot keep to our ſelves: and therefore it is a great Favour that thou wilſt accept ſuch Offerings; or, and therefore we are not perpetual Poſſeſſors of this Land and the Fruits of it, but only Pilgrims and Paſſengers through it.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

*1 Sam. 16. 7. Ch. 28. 9

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are † preſent here, to offer willingly unto thee *q*.

† Heb. *found.*

q By the largeneſs of their offering I diſcern the ſincerity, Willingneſs and Generoſity of their Hearts towards thee: for *David* judged, as in reaſon and charity he ought, of the Tree by its Fruit, and of their Hearts by their Actions.

18 O LORD God of Abraham, Iſaac, and of Iſrael our father, keep this for ever in the imagination of the thoughts of the heart of thy people *r*, and || prepare their heart unto thee *s*.

|| Or, *ſtabliſh.*

r Since it is from thy Grace that thy People have ſuch willing Minds to thy ſervice, as was before acknowledged, I beg the continuance of that Grace to them, that they may perſiſt in the ſame generous and pious Diſpoſition towards thee and thy Worſhip. *s* Or, rather, as it is in the Margent, *ſtabliſh* or *confirm*, &c. Thou who haſt begun a good Work, confirm and carry it on by thy Grace, otherwiſe it will languiſh, and this very People will prove degenerate.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion *t*.

t By Purchaſing the place, 1 *Chron.* 21. and providing for the Expences of the Work.

20 And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the king *u*.

u The Lord with Religious, and the King with Civil Worſhip, as it is evident.

21 And they ſacrificed ſacrifices unto the LORD *x*, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings and ſacrifices in abundance for all Iſrael *y*:

x Before the Ark which was there. *y* Either 1 on the behalf of all Iſrael, to praiſe God in their Names to procure God's Preſence and Bleſſing for them all. Or 2. So many, that the Feaſts which, after the manner, were made of the remainders of the Sacrifices, were abundantly ſufficient for all the *Iſraelites* which were then preſent and deſired to partake of them; or for all the Governours of *Iſrael* there Aſſembled, who may well paſs under the name of *all Iſrael* becauſe they repreſented them all.

22 And did eat and drink before the LORD *z* on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time *a*, and * anointed *him* unto the LORD *to be* the chief governour *b*, and Zadok *to be* prieſt *c*.

* 1 King. 1. 39.

z i. e. Before the Ark, in Courts or Places as near to it as they conveniently could. Or, as in Gods Preſence, in a Solemn and Religious manner, praiſing God for this great Mercy, and begging his Bleſſing upon this great Affair. *a* This is called the *ſecond time* in reference to the firſt time, which was either 1. when he was made King during *Adonijahs* Conſpiracy, of which ſee 1 *King*: 1: 34, *&c.* And ſo this was done after *Davids* Death, and not upon *that day*, when this Feaſting and Solemnity laſted, as the words at firſt view ſeem to inſinuate, this being related in the ſame verſe, and immediatly after the Relation of the Feaſt. But there are Examples of things done at diſtant times put together in one verſe, as *Act.* 7. 15. *So Jacob went down into Egypt, and dyed, he and our Fathers*, *i. e.* firſt *he, and* afterward *our Fathers.* So here, *They did eat————on that day with great gladneſs, and* afterward *they made Solomon——king the ſecond time.* And this Oppinion ſeems to be confirmed by the following Paſſages, in which it is related, that at this ſame time *they anointed Zadok to be prieſt*, and that *Solomon* was *King inſtead of David*, and that *all Iſrael*, and *all Davids ſons ſubmitted to him*: all which was not done till after *Davids* Death, as may be gathered by comparing this with 1 *King*: 1: *&* 2. Or 2. in 1 *Chron*: 23: 1. where it is ſaid that *David——made Solomon his ſon king over Iſrael*; *i. e.* he declared him his Succeſſor. And ſo this *ſecond time* was during *Davids* Life. And what *David* had more privately declared, *chap*: 23. he now more ſolemnly owns in this great and general Aſſembly, in which by *Davids* Order, and the Conſent of all that Aſſembly, *Solomon* was anointed King, *i. e.* to be King after his Fathers Death. And this Opinion the Text ſeems moſt to favour, For it is ſaid, *And they made Solomon King*, &c. *they*, who? That muſt be fetched out of the foregoing Words and Verſes, *they* who *did eat and drink before the Lord on that day with great gladneſs*, as it is here ſaid, and then immediately it follows, and that with a copulative conjunction, *and they made Solomon King*, &c. which without violence cannot be pulled away from the foregoing Words. And therefore *they* muſt be *David* and *all the Congregation*, who were then preſent, *v.* 20. of whom it is ſaid, *they ſacrificed, &c. ver.* 21. and they *did eat*, &c. And *they made Solomon*, &c. The great objection againſt this Opinion is, that they *anointed Zadok to be Prieſt* at this time, which was not done till after *Davids* death; for till then *Abiathar* was not *thruſt out from being Prieſt*, &c. 1 *King*: 2: 26, 27. This indeed is a difficulty, but not inſoluble. It muſt be remembred that the High-prieſt had his Vicegerent who might officiate in his ſtead, when he was hindred by ſickneſs or other indiſpenſable Occaſion; and that there ſeems to be ſomething more than ordinary in *Zadok*'s caſe; for although *Abiathar* was properly the High-prieſt, yet *Zadok* ſeems after a ſort to be joyned in Commiſſion with him, as we ſee 2 *Sam*: 15: 29. *&* 19: 11. and it is expreſly ſaid *Zadok and Abiathar were Prieſts*, 2 *Sam*: 20: 25 and 1 *King*: 4: 4. And it may be further conſidered, that this anointing of *Zadok* might be occaſioned by ſome miſcarriage of *Abiathar* not recorded in Scripture. Poſſibly he was unſatisfied with this deſign of Tranſlating the Crown to *Solomon*, and did now ſecretly favour *Adonijahs* Perſon and Right, which afterwards he did more openly defend: Which being known to *David* by information, might induce him and the Princes who favoured *Solomon* to take this courſe. Which they might the more willingly do in conſideration of that Divine Threatning, 1 *Sam*: 2: 31, *&c.* of Tranſlating the Prieſthood from *Ithamar*'s and *Elis* houſe, of which *Abiathar* was, to *Eleazars* Line, to which it had been promiſed to perpetuity, *Numb*: 25 13. of which Line *Zadok* was. And they might judge this a fit Seaſon, or might be directed by God at this time to Execute that Threatning to the one, and promiſe to the other Family. And yet this Action of theirs in Anointing *Zadok* did not, as I ſuppoſe, actually conſtitute him High-prieſt, but only ſettled the Reverſion of it upon him and his Line after *Abiathars* death. Even as *Davids* making *Solomon* King, *ch*: 24: 1. and their anointing *Solomon to be the chief Governour here*, did not put him into actual Poſſeſſion of the Kingdom, but only gave him a Right to it in Reverſion after the preſent King's death, as *Samuel's* anointing of *David*, 1 *Sam*: 16. had done to *David* before him. Hence, notwithſtanding this Anointing, *Abiathar* continued to exerciſe his Office till *Solomon* thruſt him out, 1 *King*: 2: 27. and even after he was removed from the Execution of his Office, yet he was reputed the Prieſt till he died, being ſo called 1 *Kings* 4: 4. And this, I hope may in ſome ſort reſolve that difficulty. For the other Arguments may ſeem not conſiderable. For as for what follows *v.* 23. 24, 25. *Then Solomon ſat on the Throne*, &c. That indeed ſeems to belong to the time after *Davids* death, being ſufficiently ſeparated from this 22d. verſe; and not ſo knit to the foregoing Words, as thoſe words, *and they made* Solomon *King*, &c. are, and for the particle, *then*, that is confeſſed by all to be often uſed at large and indifinitely for, *about*, or *after that time.* *b i. e.* To be King after *Davids* death. *c* Of which the laſt Note but one.

23 Then Solomon ſat on the throne of the LORD *d* as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

d i. e. On the Throne of Iſrael, which is called *the Throne of the Lord*, either more generally as all Thrones are the Lords, *by whom kings reign*, Prov 8: 15 and Magiſtrats are ordained, *Rom*: 31: 1, 2. or more, ſpecially and peculiarly; either 1. becauſe the Lord himſelf was in a peculiar manner the King and Governour of Iſrael, not only in the time of the Judges, but afterward, *Pſal.* 44. 4. and 89: 18 and 149: 2. *Iſa*: 33: 22. or, 2. becauſe it was the Throne of Chriſt the Lord, whoſe Vicegerents *David* and *Solomon*, and their Succeſſors were, for whom this Throne was reſerved, and by whom it was to be eſtabliſhed and enjoyed for ever, *Luke* 2: 32, 33. Or, 3. *The Throne of the Lord* is put for, *The Throne of the People of the Lord*, by a conciſe & ſhort manner of Speech, which it frequent in the Hebrew Language, as when *the Key of David* is put for *the Key of the houſe of David*; and *the Mountain of the Lord*, for *the Mountain of the Lords Houſe*: Or 4. Becauſe this Throne fell to *Solomon* not by right of inheritance, for he had elder Brethren, but by the ſpecial Appointment and Gift of the Lord. And ſo this, *of the Lord*, is the Genitive Cauſe of the Efficient, as the Learned call it, and ſignifies, *which the Lord gave him.*

24 And all the princes, and the mighty men, and all the ſons likewiſe of king David † ſubmitted themſelves unto Solomon *e* the king.

†Heb. *gave the hand under Solomoen.* Gen. 24. 2, 3. & 47. 29.

e Heb. *Put their Hands under Solomon*, *i. e.* They owned him for their King, and themſelves for his Subjects, and ſware Fealty to him; which poſſibly they now did after the ancient mannner with that Ceremony of putting their Hands under his Thigh, which was uſed in Swearing, *Gen.* 24: 2: & 47: 29. or at leaſt the thing is ſignified by a Phraſe taken from that practice formerly uſed, tho' now neglected; it being uſual in all nations and Languages to ſignifie preſent things by Phraſes taken from Ancient Cuſtoms.

25 And the LORD magnified Solomon exceedingly

*1 King: 3:13. 2Chron:12. Eccleſ. 2:9. in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royal majeſty *f*, as had not been on any king *g* before him in Iſrael.

f i. e. Such Honour and Reputation, together with Power and Riches, and all things which make a King Great and Glorious. *g* Either *David* or *Saul*, or any of the former Governours of Iſrael, the Word *King*, being oft uſed in a large ſenſe for any Governour.

26 Thus David the ſon of Jeſſe, reigned over all Iſrael *h*.

h This Sacred Writer having mentioned the Anointing of *Solomon* to be King, *v.*22. and upon that occaſion proceeded to give a further Account of *Solomons* Actual Settlement in his Kingdom, and of his proſperous and glorious Management of it, *v.*23,24,25. he now returns to his main and proper Buſineſs, to give an Account of the Cloſe of *Davids* Reign and Life. *Thus*, *i. e.* in manner hitherto expreſſed, *David* —— *reigned*, &c.

27 And the time that he reigned over Iſrael, *was* * forty years: * ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem. *1 King. 2:11. *2Sam:5:5 Ch. 3. 4.

28 And he died in a good old age, full of days *i*, riches and Honour: and Solomon his ſon reigned in his ſtead.

i Fully ſatisfied with the days which God had given him, having had the happineſs to ſee his Beloved *Solomon* ſettled in his Throne, being now weary of his Life, and deſiring to be with GOD.

29 Now the Acts of David the king, firſt and laſt, behold they are written in the || book of Samuel the ſeer, and in the † book of Nathan the prophet, and in the book of Gad the ſeer *k*. || Or, *hiſtory*. † Heb. *words*.

k Either in the two Books of *Samuel*, as they are now called, which were written part by *Samuel*, and part by *Nathan* and *Gad*. Or, in the Annals or Chronicles of that Kingdom, which were written by *Nathan* and *Gad*, who were not only Prophets, but Hiſtoriographers or Annaliſts; out of which either they or ſome other Prophets took out by the direction of Gods Spirit ſuch Paſſages as were moſt important and uſeful to the Church and to the World in ſucceeding Ages.

30 With all his reign and his might, and the times that went over him *l*, and over Iſrael, and over all the kingdoms of the countries *m*.

l i. e. The Changes which befel him, both his Perſecutions and manifold Troubles; and his great Succeſſes and Atchievements: The Word *time* or *times* being oft put for things done or happening in them, as *Pſal* 31. 15. & 77. 5. *m* Heb. *Of theſe Countries*, to wit, bordering upon the Land of *Canaan*, or not far from it.

II CHRONICLES.

CHAP. I.

K. Solomons ſolemn Offering at Gibeon, 1——6. His choice of Wiſdom, is bleſſed by GOD, 7——12. His Strength and Wealth, 13——17.

*1 Kings 2:45. AND * Solomon the ſon of David was ſtrengthened *a* in his kingdom, and the LORD his God *was* with him, and magnified him * exceedingly. *1Chr.23. 17. Heb.

a Or, *eſtabliſhed*, after his Seditious Brother *Adonijah* and his Partiſans were ſuppreſſed; and he was received with the univerſal Conſent and Joy of his Princes and People.

2 Then Solomon ſpake *b* unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, || the chief of the fathers. || Or, *head of the families*. So Gr.

b To wit, concerning his Intention of going to *Gibeon*, and that they ſhould attend him thither, as the next Verſe ſhews.

3 So Solomon, and all the congregation with him, went to the high place *c* that *was* at * Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs. *1King. 3:4 1Ch. 16 39. & 21. 29.

c Upon which the Tabernacle was placed; whence it is called *the great high place*, 1 Kings 3. 4.

4 * But the ark of God had David brought up from Kirjath-jearim, *to the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem *d*. *1Sam. 6:17. 1Chr:16.1.

d He ſeparated the Ark from the Tabernacle, and brought it to *Jeruſalem*, becauſe there he intended to build a far more noble and laſting Habitation for it.

5 Moreover, * the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, || he *e* put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it *f*. *Exo:38:1. || Or, *was there*.

e Either *Moſes* mentioned *v.* 3. or Bezaleel here laſt named, by the Command and Direction of *Moſes*: or *David*, who may be ſaid to put it there, becauſe he continued it there, and did not remove it, as he did the Ark from the Tabernacle. *f i. e.* Sought the Lord and his Favour by hearty Prayers and Sacrifices in the Place which God had appointed for that Work, *Levit.* 17. 3, 4.

6 And Solomon went up thither to the brazen altar before the LORD, which *g was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

g i. e. Which Altar. But that he had now ſaid *v.* 5. and therefore would not unneceſſarily repeat it. Or rather, *who*: and ſo theſe Words are emphatical, and contain a Reaſon why *Solomon* went thither, becauſe the Lord was there graciouſly preſent to hear prayers and receive Sacrifices.

7 In that night *h* did God appear *i* unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

h After thoſe Sacrifices were offered. *i* In a Dream, of which ſee the Notes on 1 *King*: 3: 5, &c.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead. *1 Chr: 28: 5.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude; *1K: 3:7. † Heb. *much as the duſt of the earth*.

10 * Give me now wiſdom and knowledge, that I may * go out and come in before this people: for who can judge this thy people *that is ſo* great *k*? *1Kin. 3.9. * Numb: 27: 17.

k What one Man is ſufficient to govern ſo numerous a People.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not asked riches, wealth, or honour, nor the life of thine enemies *l* neither yet haſt asked long life; but haſt asked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people over whom I have made the king:

l i. e. The taking away of their Lives.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like. * 1 Chr: 29: 25: Chap. 9:22. Eccleſ. 2:9.

13 Then Solomon came *from his journey* to the high place *m* that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

m Or, *from the High-place*: for the Hebrew prefix *Lamed*, which commonly ſignifies *to*, is ſometimes put for the Latine *de*, which ſignifies *from*.

14 * And Solomon gathered chariots *n* and horſemen: and he had a thouſand and four hundred chariots *n* and twelve thouſand horſe-men, which he placed in the chariot-cities, and with the king at Jeruſalem. * 1 King. 4: 26. & 10. 26, &c.

n Of this, and the three following Verſes, ſee the Notes on 1 *Kings* 10. 26, *&c.*

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that are in the vale, for abundance. * 1 King. 10: 27. Ch:9:27. † Heb. *gave*.

16 * And † Solomon had horſes brought out of Egypt, and linnen yarn: the kings merchants received the linen yarn at a price. * 1 King. 10. 28. Ch: 9: 28. † Heb. *the going forth of the horſes which was* Solomons.

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, † by their means. † Heb. *by their hand*.

CHAP. II.

Solomon appointeth Workmen to build the Temple. His Embaſſage to King Hiram, for Workmen and Materials: promiſing to furniſh him with Victuals, 1——10. Hirams kindneſs, 11——16. Solomon numbreth and divideth the Workmen, 17, 18.

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom *a*.

a i. e. A Royal Palace for himſelf and his Succeſſors. This whole Chapter, for the ſubſtance of it, is contained in 1 *King.* 5. and in the Notes there it is explained, and the ſeeming differences reconciled.

2 And * Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountains, and three thouſand and ſix hundred to overſee them. * 1 King. 5: 15.

3 And Solomon ſent to || Huram the king of Tyre ſaying, As thou * didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me b*. || Or, *Hiram*. 1 Kin: 5:1. * 1 Chr. 14. 1.

b Which words may be commodiouſly underſtood from the nature of the thing, and from the following words, ſuch Ellipſes being frequent in the Hebrew. Or, without any Ellipſes, the ſenſe being here ſuſpended, is compleated, *v.* 7. ſo *ſend me*, &c. the 4, 5. and 6 verſes being inſerted by way of Parentheſis, to uſher in, and enforce his following Requeſt.

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him *c*, *and* to burn before him † ſweet incenſe, and for the continual *ſhew bread d*, and for the burnt-offerings morning and evening on the ſabbaths, and on the new-moons, and on the † Heb. *Incenſe of Spices*.

ſolemn feaſts of the LORD our God. This is an ordinance for ever to Iſrael.

c i e. To his honour and worſhip. *d* So called here and *Numb.* 4:7. becauſe it was to be there continually, by a conſtant Succeſſion of new Bread, when the old was removed: Of which ſee *Exod:* 25. 30. *Levit.* 24: 8.

5 And the houſe which I build *is* great *e*: for great *is* our God above all gods.

e For though the Temple ſtrictly ſo called, was but ſmall, yet the Buildings belonging to it, both above and under ground, were large and numerous.

King. 27. 6: 8. Heb. *th re-…n'd*, or *…ained …ength.*

6 * But who † is able to build him an houſe, ſeing the heaven, and the heaven of heavens cannot contain him †? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him *g*.

f When I ſpeak of building a great Houſe for our great God, let none be ſo fooliſh to think that I mean to include or comprehend God within it, for he is infinite. *g i. e.* To worſhip him there where he is graciouſly preſent.

Heb. *to …rave …ravings.*

7 Send me now therefore a man, cunning to work in gold and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can skill † to grave with the cunning men that are with me in Judah and in Jeruſalem, whom David my father did provide.

Or, *al-…nug-trees.* King: …o: 11.

8 Send me alſo cedar-trees, fir-trees, and || algum-trees out of Lebanon: (for I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants, *ſhall be* with thy ſervants,

† Heb. *great and wonderful,*

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderfully great *h*.

h See the Notes on *v.* 5.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oyl.

11 Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

† Heb. *knowing prudence and under-ſtanding.*

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers *i*;

i i. e. Who was my Fathers chief Work-man. Or, *Huram Abi*, a Man ſo called; the Prefix *Lamed* being here only a Note of the Accuſative Caſe. See more on *chap*: 4. 16.

14 The ſon of a woman of the daughters of Dan *k*, and his father *was* a man of Tyre, skilful to work in gold and in ſilver, in braſs, in iron, in ſtone and in timber, in purple, in blue, and in fine linnen and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord *l* David thy father.

k Of which ſee the Notes on 1 *King*: 7. 14. *l* So he call *David* here, and *Solomon* in the next Verſe, either out of ſingular reſpect to their Greatneſs and true Worth: or becauſe he was indeed Tributary to them: or, at leaſt, his Country was nouriſhed by their Country, as it was afterwards, *Act.* 12: 20.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

† Heb. *according to all thy need.* † Heb. *Japho.* * 1 King. 5: 13: & 9: 20. & ver: 2. † Heb. *the men, the ſtrangers.*

16 And we will cut wood out of Lebanon, † as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, † and thou ſhalt carry it up to Jeruſalem.

17 * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring, wherewith David his father had numbred them; and they were found an hundred and fifty thouſand, and three thouſand and ſix hundred.

m For *David* had not only numbered his own People, for which he ſmarted, 2 *Samuel* 24. but afterward he numbred the Strangers, not out of Vanity, but that *Solomon* might have a true Account of them, and employ them about his Buildings, as he ſaw fit. Yet *Solomon* thought fit to number them again, becauſe Death might have made a conſiderable Alteration among them ſince *David's* numbring of them; and it behoved him to have an exact Account of them.

* As it is verſe 2.

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountains, and three thouſand and ſix hundred over-ſeers to ſet the people a work.

CHAP. III.

The place and time of building the Temple. The meaſure and ornaments thereof, 1——10. *The Cherubims,* 11——13. *The Vail and the Pillars,* 14——17.

* 1 Kin: 6. 1 &c. || Or, *which was ſeen of David his father.* * 1 Chr: 21. 18 & 22: 1. || Or, *Araunah,* 2 Sam. 24: 18.

THen * Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, || where *the LORD* appeared unto David *a* his father, in the place that David had prepared *b* in the threſhing floor *c* of * || Ornan the Jebuſite.

a Which Place the Lord had Conſecrated by his gracious Appearance there, 1 *Chron.* 21: 26. Or, *which was ſhewed unto David*, to wit, to be the place where the Temple ſhould be built; which God pointed out to him partly by his Appearance, and principally by his Spirit Suggeſting this to *David* at that time. *b* By pulling down the Buildings which were upon it, or near it, by levelling the Ground, and poſſibly by marking it out for the Temple and Courts, the Dimenſions whereof he very particularly and exactly underſtood by the Spirit of God. *c i. e.* In the place where that Threſhing-floor formerly ſtood.

2 And he began to build in the ſecond *day* of the ſecond month *d*, in the fourth year of his reign.

d Of this Verſe, and the reſt of this Chapter, ſee my Notes on 1 *Kings*: 6.

* 1 Kin: 6: 2: † Heb. *founded.*

3 Now theſe *are the things* * *wherein* Solomon was † inſtructed *e* for the building of the houſe of God. The length by cubits after the firſt meaſure *f was* threeſcore cubits, and the breadth twenty cubits.

e Partly by his Father *David*, and partly by the Spirit of GOD, which inſpired and guided him in the whole Work. Or, *theſe* were *Solomons Foundations*, the Hebrew verb being put for the noun, as it is elſewhere. The Senſe is, Theſe were the Meaſures of the Foundations, upon which he intended to build the Temple. *f i.e.* According to the Meaſure of the firſt and ancient Cubit. By which it is evident that there were Cubits of different ſorts and ſizes; which alſo appears from *Ezek*: 40: 5: and 43: 13. But how big thoſe Cubits were, and how much larger than the Common Cubits, and whether this was was the Cubit uſed by *Moſes* in the building of the Tabernacle, which ſeems moſt probable, or ſome other & yet larger Cubit, is not agreed among Learned Men, and cannot now be exactly known, nor is it of any great moment for us to know.

* 1 Kings 6: 3.

4 And the * porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty *g*: and he overlaid it within with pure gold.

g This being a kind of Turret to the Building. The breadth of it here omitted is expreſſed to be *ten Cubits*, 1 *Kings* 6: 3.

† Heb. *good.* Gen. 2: 12.

5 And the greater houſe *h* he ceiled with fir-tree, which he overlaid with † fine gold, and ſet thereon palm-trees and chains.

h i. e. The holy Place, which was thrice as large as the leſſer houſe or the Holy of Holies, which is called *the moſt holy Houſe*, *v.* 8. See the Notes on 1 *Chron*: 28: 11.

† Heb. *covered.* † Gr. *for glory.*

6 And he † garniſhed the houſe with precious ſtones † for beauty: and the gold *was* gold of Parvaim *i*.

i See the Notes on 1 *Kings* 9: 26, &c.

7 He overlaid alſo the houſe, the beams, the poſts and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundred talents.

9 And the weight of the nails *k was* fifty ſhekels of gold: and he overlaid the upper chambers *l* with gold.

k i. e. Of each of the Nails or Heads of thoſe Nails whereby the Plates were faſtned to the Boards. *l* Of which ſee on 1 *Chron*: 28. 11.

|| Or, (*as ſome think*) *of marble-work.* Gr. *of wooden work.*

10 And in the moſt holy houſe he made two cherubims || of image-work *m*, and overlaid them with gold.

m Made in the ſhape of young Men or Boys, as they commonly are. Or, *of moveable work*, ſo called becauſe they were not fixed to the Mercy-ſeat, as the Moſaical Cherubims were, but *ſtood upon their feet*, as it is ſaid here *v*: 13. in a moving poſture.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And one *wing* of the other cherub *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joyning to the wing of the other cherub.

|| Or, *toward the houſe.*

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* || inward *n*.

n Heb. *Towards the Houſe*, or rather, *that Houſe*, not the Holy Houſe, as divers underſtand it; for then their backs muſt have been turned towards the Ark, which was indecent and directly contrair to the poſture of *Moſes* his Cherubims which looked towards it, but *the moſt Holy Houſe*, which was laſt named, *v*: 8. and of which he continues yet to ſpeak; this Poſture being moſt agreeable to their Uſe, which was with their Wings to cloſe in the Ark and cover it, as it is expreſly affirmed below, *chap*: 5. 8.

* Mat. 27: 51.

14 And he made the * vail *o of* blue, and purple

and crimſon, and fine linen, and † wrought cherubims thereon.

[o] To wit, the Inner Vail before the moſt Holy Place, by comparing this with *Exod*: 26: 31. 1 *Kings* 6: 21.

15 Alſo he made before the houſe[p] * two pillars of thirty and five cubits † high[q], and the chapiter that *was* on the top of each of them *was* five cubits.

* 1 Kings 7. 15, 21. Jer. 52: 21: † Heb. long.

[p] *i. e.* Before the Holy Houſe, or *before the Temple*, as this is explained, *v*: 17: leſt it ſhould be underſtood of the Moſt holy Houſe of which he had ſpoken before. [q] To wit, both of them: of which ſee the Notes on 1 *Kings* 7: 15.

16 And he made chains, *as* in the oracle[r], and put *them* on the heads of the pillars, and made an hundred pomegranats[s], and put *them* on the chains.

[r] As he had done, or like unto thoſe which he made, in the Orcle; of which ſee 1 *Kings* 6: 21. The Particle, *as*, is oft underſtood as *Gen*. 49: 9: *Deut*: 33: 22, &c. [s] In each Row: or 200 in all, as is ſaid 1 *Kings* 7. 20.

17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left, and called the name of that on the right hand, || Jachin, and the name of that on the left, || Boaz.

* 1 Kings 7. 21: || That is, *he ſhall eſtabliſh*. || That is, *in it is ſtrength*.

CHAP. IV.

The Altar of Braſs: 1. *The molten Sea upon twelve Oxen*, 2——5. *The ten Lavers, Candleſticks and Tables*, 6——8 *The Courts and the Inſtruments of Braſs*, 9——18. *The Inſtruments of Gold*, 19——22.

MOreover he made * an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof[a].

* Ezek: 43: 13, 17:

[a] *Qu*. How could this be when God had ſaid, *Thou ſhalt not go up by Steps unto mine Altar, that thy Nakedneſs be not diſcovered thereon*, Exod: 20: 26. and Steps were neceſſary for ſo high an Altar as this was? *Anſw*. 1. Theſe Steps were ſo made that there was no fear of this Inconvenience. 2. That Law was uſeful and fit when it was made; but afterwards when the Prieſts were commanded to wear *Linnen Breches* in their Holy Miniſtrations *to cover their Nakedneſs*, Exod: 28: 42. it was not neceſſary. 3. Howſoever God could undoubtedly diſpenſe with his own Law, as here he did; for he it was that gave theſe Dimenſions for the Altar

2 * Alſo he made a molten ſea[b], of ten cubits, † from brim to brim, round in compaſs, and five cubits the height thereof; and a line of thirty cubits did compaſs it round about about.

* 1 Kings 7: 23: † Heb: *from his brim to his brim*.

[b] Of this and *v*: 3, 4, 5, &c: ſee the Notes on 1 *Kings* 7: 23, &c.

3 * And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

* 1 Kings 7: 25:

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the *eaſt*: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand breadth, and the brim of it like the work of the brim of a cup, || with flowers of lilies; *and* it received and held three thouſand baths.

|| Or, *like a lilie-flower*.

6 He made alſo * ten lavers[c], and put five on the right hand, and five on the left, to waſh in them: † ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

* 1 Kings 7: 38: † Heb *the work of burnt-offering*.

[c] Of which ſee 1 *Kings* 7: 39, &c.

7 * And he made ten candleſticks of gold according to their form[d], and ſet *them* in the temple, five on the right hand, and five on the left.

* 1 Kings 7: 49:

[d] Either 1. the Form which was appointed for them by God, who ſignified it to *David*. Or rather 2 the old Form which God preſcribed to *Moſes*, *Exod*: 25: 31, &c. for ſo theſe were made. And this Clauſe ſeems to be added here, becauſe in many things there was a great variation from the old Form, as in the poſture of the Cherubims, the height of the Altar, and divers other thing.

8 * He made alſo ten tables[e], and placed *them* in the temple, five on the right ſide and five on the left, and he made an hundred || baſons of gold.

* 1 Kings 7: 48: || Or, *bowls*.

[e] Of which ſee 1 *Kings* 7: 48.

9 Furthermore, * he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

* 1 Kings 6: 36:

10 And * he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

* 1 Kings 7: 39:

11 And Huram made the pots, and the ſhovels[f], and the || baſons; and Huram † finiſhed the work that he was to make for king Solomon for the Houſe of God:

|| Or, *bowls*. † Heb: *finiſhed to make*

[f] Of theſe and the following Verſes ſee the Notes on 1 *Kings* 7: 40, &c.

12 *To wit*, the two pillars and * the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which *were* on the top of the pillars:

* 1 Kings 7: 41:

13 And four hundred pomegranates on the two wreathes; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* † upon the pillars.

† Heb: *upon the face*.

14 He made alſo baſes; and || lavers made he upon the baſes:

|| Or, *caldrons*.

15 One ſea, and twelve oxen under it.

16 The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments did Huram his father[g] make to king Solomon for the houſe of the LORD, of † bright braſs.

† Heb *made bright*, or *ſcoured*.

[g] *i. e. Solomons* Father; the Relative being put before the Antecedent, which is not unuſual in the Hebrew Tongue. And he is ſo called here, becauſe *Solomon* uſually called him by that name out of that great reſpect which he bare to him for his excellent Art and Service which he did for him: it being uſual to call great Artiſts and Inventers of things by this Name; of which ſee *Gen*: 4: 20, 21. Or, *Huram Abiu* or *Abif*, a Man ſo called, or *Huram Abi*, as *ch*: 2: 13.

17 In the plain of Jordan did the king caſt them, in the † clay ground, between Succoth and Zeredathah.

† Heb. *thickneſſes of the ground*.

18 Thus Solomon made all theſe veſſels in great abundance; for the weight of the braſs could not be found out.

19 And Solomon made all the veſſels that *were* for the Houſe of God, the golden altar alſo, and the tables whereon the † ſhew-bread *was ſet*[h].

† Heb. *bread of faces*.

[h] Which were of Gold; and ſo are diſtinguiſhed from thoſe ten Tables mentioned *v*. 8. which ſeem to have been made of Silver. Compare 1 *Chron*. 28. 16.

20 Moreover the candleſticks with their lamps, that they ſhould burn after the manner[i] before the oracle, of pure gold;

[i] According to the preſcription of God to and by *Moſes*.

21 And the flowers, and the lamps, and the tongs *made* he *of* gold, *and* that † perfect gold.

† Heb. *perfections of gold*.

22 And the ſnuffers, and the || baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the Houſe of the temple, *were of* gold[k].

|| Or, *bowls*.

[k] To wit. in part; they were made of Wood, 1 *Kings* 6. 30. 2 *Kings* 18. 16. but covered with Golden Plates.

CHAP. V.

The dedicated Treaſures: 1. *The ſolemn Induction of the Ark into the Oracle*, 2——10. *Glory and Praiſe is ſung to God who appeareth in a Cloud which filled the Houſe*, 11——14.

THus all the work that Solomon made for the Houſe of the LORD was finiſhed: * And Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold[a], and all the inſtruments, put he among the treaſures of the houſe of God.

* 1 Kings 7. 51.

[a] Or, *even* (as that Particle is oft underſtood) *the Silver, and the Gold*, the Remainder of thoſe vaſt Sums mentioned 1 *Chron*. 22. 14.

2 * Then Solomon aſſembled the elders of Iſrael[b], and all the heads of the tribes, the || chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

* 1 Kings 8. 2, &c. || Or, *rulers of the families*. So Gr.

[b] Of this and the following Verſes ſee the Notes on 1 *Kings* 8. 1, &c.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which was in the ſeventh month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the Holy veſſels that *were* in the tabernacle, theſe did the Prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD, unto his place, to the oracle of the houſe into the Holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And || there it is unto this day[c].

|| Or, *they are there*, as 1 Kings 8. 8.

[c] When this Hiſtory was firſt written; not when it was reviewed by *Ezra*, who made ſome Additions to it: For after the Return from *Babylon*, neither Staves nor Ark were any more ſeen or heard of.

10 *There was* nothing in the ark ſave the two tables which Moſes * put *therein* at Horeb, || when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

* Deut. 10. 2, 5. || Or, *where*.

11 And it came to paſs when the prieſts were come out of the holy *place*: for all the prieſts *that were* † preſent were ſanctified, *and* did not *then* wait by courſe[d].

† Heb. *found*.

d According to *Davids* appointment, 1 *Chron.* 24. & 25. which was only for the Ordinary Service, but in extraordinary Solemnities ſuch as this eminently was, they all came together.

* 1 Chron. 25. 1.

12 * And alſo the Levites *which were* the ſingers; all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren; *being* arrayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts ſounding with trumpets.)

*Pſ. 13.6.

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the LORD: and when they lift up *their* voice with the trumpets, and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, * For he *is* good, for his mercy *endureth* for ever: that *then* the Houſe was filled with a cloud, *even* the Houſe of the LORD;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

Solomon bleſſeth the people and praiſeth God, 1——11. *His excellent Prayer, wherein he ſheweth the right uſe of the Temple,* 12——42.

* 1 Kings 8.12,&c.
*Lev.16 2.
Exod. 20. 21.

THen * ſaid Solomon *a*, The LORD hath ſaid that he would dwell in the * thick darkneſs.

a This whole Chapter for the Subſtance, and almoſt all the Words of it, are explained in the Notes on 1 *Kings* 8.

2 But I have built an Houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

*2 Sam. 6. 21
1Chron. 28. 4.

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an Houſe in, that my name might be there, neither choſe I any man to be * a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

*2 Sam. 7. 2.
* Chron. 28. 2.

7 Now * it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an Houſe for my name, thou didſt well in that it was in thine Heart:

9 Notwithſtanding, thou ſhalt not build the Houſe, but thy ſon which ſhall come forth out of thy loins, he ſhall build the Houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the Houſe for the name of the LORD God of Iſrael;

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Iſrael.

12 And he ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

†Heb. *the length thereof,*&c.
† Heb. *auxiliatory,* or *place of help.*
* Exod. 15. 11.
Deut. 3.24.

13 (For Solomon had made a brazen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet in the midſt of † the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward Heaven)

14 And ſaid, O LORD God of Iſrael, * there is no God like thee in Heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their Heart.

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him, and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

* 2 Sam. 7. 12.
1 Kings 2. 4. & 6. 12.
† Heb: *there ſhall not a man be cut off.*
Pſal. 132. 12.
*Chap. 1.6.
Iſa. 66. 1.
Acts 7.49.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? * Behold, Heaven, and the Heaven of Heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

|| Or, *in this place,*

20 That thine eyes may be open upon this Houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldſt put thy Name there, to hearken unto the prayer, which thy ſervant prayeth || towards this place.

† Heb. *pray.*
|| Or, *be favourable. So* Gr.
† Heb. *and he require an oath of him.*

21 Hearken therefore unto the ſupplication of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: hear thou from thy dwelling place, *even* from Heaven, and when thou heareſt || forgive.

22 If a man ſin againſt his neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this Houſe:

23 Then hear thou from Heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

|| Or, *be ſmitten.*
|| Or, *towards*

24 And if thy people Iſrael || be put to the worſe before the enemy, becauſe they have ſinned againſt thee, and ſhall return and confeſs thy Name, and pray, and make ſupplication before thee || in this Houſe:

25 Then hear thou from the Heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

* 1 Kings 17. 1.

26 When the * Heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name and turn from their ſin when thou doſt afflict them:

27 Then hear thou from Heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

*Ch. 20. 9.
† Heb. *in the land of their gates.*

28 If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillars; if their enemies beſiege them † in the cities of their land: whatſoever ſore or whatſoever ſickneſs *there be*:

|| Or, *towards this houſe:*
* 1 Chr. 24. 28. 9.

29 *Then* what prayer, *or* what ſupplication ſoever ſhal be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands || in this Houſe:

30 Then hear thou from Heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe Heart thou knoweſt: (for thou onely * knoweſt the Hearts of the children of men)

† Heb. *all the days which.*
† Heb. *upon the face of the land.*
* John 12. 20.
Acts 8. 27.

31 That they may fear thee, to walk in thy ways, † ſo long as they live † in the land which thou gaveſt unto our fathers.

32 Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a far countrey for thy great Names ſake, and thy mighty hand, and ſtretched out arm; if they come and pray in this Houſe:

† Heb. *thy name is called upon this houſe.*

33 Then hear thou from the Heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy Name, and fear thee, as *doth* thy people Iſrael, and may know that † this Houſe which I have built, is called by thy Name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the Houſe which I have built for thy Name:

|| Or, *right.*
*Pro. 20.9.
Eccl. 7. 20.
Jam. 3. 2.
1 Joh. 1. 8.
† Heb: *they that take them captives carry them away.*
† Heb. *bring back to their heart.*

35 Then hear thou from the Heavens their prayer and their ſupplication, and maintain their || cauſe.

36 If they ſin againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

37 Yet, *if* they † bethink themſelves in the land whether they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whether they have carried them captives, and pray toward

their land which thou gavaſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the Houſe which I have built for thy Name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their || cauſe, and forgive thy people which have ſinned againſt thee. || Or, right.

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears *be* attent † unto the prayer *that is made* in this place. † Heb. *to the prayer of this place.*

41 Now * therefore ariſe, O LORD God, into thy reſting place *b*, thou and the ark *c* of thy ſtrength *d*: let thy prieſts, O LORD God, be clothed with ſalvation *e*, and let thy ſaints rejoyce in goodneſs *f*. * Pſal. 132. 8, &c.

b O thou that ſitteſt in the Heavens, ariſe from the Throne of thy Glory, and come down into this place, which thou haſt appointed for thy conſtant and fixed Habitation, from which thou wilſt not remove, as formerly thou haſt done, from place to place. *c i. e.* Thou in the Ark. *d* Which is the Sign and Inſtrument of thy great power put forth from time to time on the behalf of thy people. *e i. e.* Let them be adorned and encompaſſed on every ſide with thy Protection and Benediction. For he ſeems rather to ſpeak of the Salvation afforded to the Prieſts, than of that which by Gods bleſſing on the prieſts Labours; is conferred upon the People; this being a Prayer for Gods bleſſing upon the whole Community, conſiſting of Prieſts and People. *f i. e.* Let them have cauſe of Rejoycing and Thankſgiving for the Effects of thy Goodneſs imparted unto them.

42 O LORD God, turn not away the face of thine anointed *f*: remember * the mercies of David thy ſervant *g*. * Iſa. 55. 3.

f i. e Of me, who by thy command and Appointment was anointed the King and Ruler of thy People: do not deny my preſent Requeſts, nor ſend me back from the Throne of thy Grace with a ſad Heart and dejected Countenance. *g i. e.* Thoſe which thou haſt promiſed to *David* and to his Houſe for ever.

CHAP. VII.

Fire from Heaven and a Glory in the Temple witneſs the Divine Acceptance: the People worſhip, 1——3. Solomons ſolemn Sacrifice, 4——7. having kept the Feaſt of Tabernacles; and the feaſt of the Dedication of the Altar, he diſmiſſeth the People, 8——11; God appeareth to Solomon: promiſeth his favour on obedience: elſe threatneth grievous Judgments, 12——22.

NOw * when Solomon had made an end of praying, the * fire came down from heaven *a*, and conſumed the burnt-offering, and the ſacrifices; and the glory of the LORD *b* filled the Houſe. * 1 Kings 8. 54. * Lev. 9. 24 Judg. 6. 21. 1 Chron. 21. 26.

a In token of Gods Acceptance of his Prayer. See on *Lev.* 9. 24. 1 *Kings* 18. 38. *b i. e.* The Cloud, which was the Sign of Gods glorious and gracious Preſence.

2 And the prieſts could not enter into the houſe of the LORD *c*, becauſe the glory of the LORD had filled the LORDS houſe.

c Compare *Exod.* 40. 35.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe *d*, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD *ſaying*, * For *he is* good, for his mercy *endureth* for ever. * Chap. 5. 13.

d The Cloud firſt came down upon the Houſe, and then entred into the Houſe, and was ſeen both within it by the Prieſts, and without it by the people.

4 Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 * And the prieſts waited on their offices, the Levites alſo with inſtruments of muſick * of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever; when David praiſed || † by their miniſtery *e*: and the prieſts ſounded trumpets before them, and all Iſrael ſtood. * 1 Chron 15. 16. * 1 Chron. 16. 42 || the LORD. † Heb: *by their hand.*

e For *David* compoſed the Pſalms or Hymns, 1 *Chron.* 16. 7. and appointed them to be ſung by the Levites, and Inſtrumental Muſick to be joyned to their Voices.

7 Moreover, Solomon hallowed the middle of the court *f* that *was* before the houſe of the LORD: for there he offered burnt offerings, and the fat of the peace-offerings, becauſe the brazen altar which Solomon had made, was not able to receive the burnt offerings, and the meat offerings, and the fat.

f Of this and *v.* 8, 9, 10. ſee the Notes on 1 *Kings* 8. 64, &c.

8 Alſo at that time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamath, unto * the river of Egypt. * Joſh. 13. 3.

9 And in the eight day they made † a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days. † Heb. *A reſtraint:*

10 And on the three and twentieth day of the ſeventh month, he ſent the people away unto their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus * Solomon finiſhed the houſe of the LORD *g*, and the kings houſe: and all that came into Solomons heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected. * 1 Kings 9. 1, &c.

g See on 1 *Kings* 9. 1, 2.

12 And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice. * Deut. 12. 5.

13 If I ſhut up heaven that there be no rain, or if I command the Locuſts *h* to devour the land, or if I ſend peſtilence among my people:

h i. e. Uſe my Authority and Power over them to cauſe them to do ſo. A Metaphor elſewhere uſed in reference to unreaſonable Creatures, as 1 *Kings* 17. 4. *Amos* 9. 3. who are not properly capable of a Command, or of Obedience.

14 If my people † which are called by my name, ſhal humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will heal their land. † Heb. *Upon whom my name is called.*

15 Now * mine eyes ſhal be open, and mine ears attent † unto the prayer *that is made* in this place *i*. * Chap. 6. 40. † Heb. *To the prayer of this place.*

i Or, *That ſhall be made in* or *towards this place*: for he ſpeaks of the Anſwers which he will give to the prayers which ſhall be made here. Heb. *Of this place.*

16 For now have * I choſen, and ſanctified this houſe *k*, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually. * Chap. 6. 6.

k Of this Verſe and the reſt of this Chapter ſee the Notes on 1 *Kings* 9. 3, &c.

17 And *as for* thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I eſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael. * Chap. 6. 16. † Heb. *there ſhall not be cut off to thee.*

19 * But if ye turn away, and forſake my ſtatutes and my commandments, which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them: * Lev. 26. 14, 33: Deut. 28. 15, 36, 37.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhal ſay, * Why hath the LORD done this unto this land, and unto this houſe! * Deut. 29. 24. Jer. 22. 8, 9.

22 And it he anſwered, Becauſe they forſook the LORD God of their fathers which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomons Buildings, 1.——6. The Heathen who remained in the Land he maketh Tributaries: but the Iſraelites Rulers, 7——11. His yearly ſolemn Sacrifices: he appointeth to the Prieſts and Levites their places, 12——16. The Navy fetcheth Gold from Ophir 17, 18.

ANd * it came to paſs (at the end of twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe.) * 1 Kings 9. 10.

2 That the cities which Huram had reſtored to Solomon *a*, Solomon built them, and cauſed the children of Iſrael to dwell there.

a Which *Solomon* gave to *Hiram*, who not being pleaſed with them, 1 *Kings* 9. 12, 13. here returns them to him again.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs *b*, and all the ſtore-cities, which he built in Hamath.

b Of this and the following Verſes, ſee on 1 *Kings* 9. 18. &c.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates and bars;

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the Horſemen, and † all that Solomon deſired to † Heb. *All the deſire of Solomon which he deſired to build.*

build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael,

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not, them did Solomon make to pay tribute unto this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomons officers, *even* two hundred and fifty that bare rule over the people.

* 1 Kings 3. 1. & 7. 8.
† Heb. *Holineſs.*

11 And Solomon * brought up the daughter of Pharaoh out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* † holy whereunto the ark of the LORD hath come *c*.

c Not becauſe every place where once the Ark came was thereby conſecrated to God, and might not after the Ark was gone be put to any common uſe; for then both the houſe of Obed-edom and all other places where the Ark either reſted or paſſed were made Holy thereby, and unlawful for Men to dwell in; but either 1. Becauſe ſhe was a Woman, and attended by many other Women, who beſides the common Pollutions of all, are ſubject to many and frequent Ceremonial Pollutions peculiar to their Sex, and either ſhe, or at leaſt many of her followers might be Heathens at this time; and therefore he thought it indecent that ſuch perſons ſhould come as it were in Gods ſtead, and ſucceed him in the place where he had dwelt. Or, 2. He ſpeaks not of the time when the Ark was gone, but whil'ſt it was there; and theſe words contain a Reaſon not of the more remote words, why he now *brought* her *up thither*, but of the words immediately preceding, why *he built* this Houſe *for her*; becauſe the Ark was now in the Houſe of *David*, which therefore ought to be kept pure and free from the very Danger and Appearance of Pollution.

12 Then Solomon offered burnt-offerings unto the LORD, on the altar of the LORD, which he had built before the porch.

* Exod. 29. 38.
* Exod. 23. 14: Deut. 16. 16.

13 Even after a certain rate every * day, offering according to the commandment of Moſes, on the ſabbaths, and on the new moons, and on the ſolemn feaſts, * three times in a year, *even* in the feaſt of unleavened *bread*, in the feaſt of weeks, and in the feaſt of tabernacles.

* 1 Chr. 24. 1.
* 1 Chr. 25 1.
* 1 Chr. 9. 17. & 26 1.
† Heb. So was *the commandment of David the man of God*

14 And he appointed according to the order of David his father, the * courſes of the prieſts to their ſervice, and * the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the * porters alſo by their courſes at every gate: for † ſo had David the man of God *d* commanded.

d i. e. A Prophet inſpired by God in theſe Matters, whoſe Commands therefore are the Commands of God.

15 And they departed not from the commandment of the king, unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared *e* unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the Houſe of God was perfected.

e All the Materials were procured, and in all points ſquared and fitted and compleated before hand.

|| Or, *Elath* Deut. 2 8.

17 Then went Solomon to Ezion-geber *f*, and to || Eloth, at the ſea-ſide in the land of Edom.

f Of this and the next Verſe, ſee the Notes on 1 *Kings* 9. 26, &c.

18 And Huram ſent him by the hand of his ſervants, ſhips, and ſervants that had knowledge of the ſea, and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

The Queen of Sheba viſiteth Solomon, and admireth his wiſdom: giveth and receiveth preſents, 1——2. *Solomons Gold, his Targets,* 13——16. *The Throne of Ivory,* 17——19. *His veſſels, his preſents,* 20——24. *His chariots and horſes; his tributes; his reign and death,* 25——31.

* 1 Kings 10. 1, &c. Mat 12. 42. Luk. 11. 31.

AND * when the Queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon *a* with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

a Almoſt all this Chapter is contained in 1 *Kings* 10. where it is explained.

2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

|| Or, *butlers.*

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his || cup-bearers alſo, and their apparel, and his aſcent, by which he went up into the houſe of the LORD, there was no ſpirit in her.

† Heb. *word.*
|| Or, *ſayings.*

5 And ſhe ſaid to the king, *It was* a true † report which I heard in mine own land, of || thine acts, and of thy wiſdom.

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his throne, *to be* king for the LORD *b* thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

b i. e. In the Lords Name and Stead, both in general, becauſe all Kings have and hold their Kingdoms from God, and act as his Vicegerents and Deputies; and in a ſpecial manner, becauſe he ſat in Gods own Throne, and Ruled over Gods Peculiar People, and did in a ſingular and eminent manner maintain the Honour and Worſhip of God in his Land and in the Eyes of all the World beſides.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

|| Or, *ſtayes.*
† Heb. *high ways.* Gr. *aſcents.*

11 And the king made *of* the algum-trees || † terriſes to the Houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe asked, beſides *that* which ſhe had brought *c* unto the king: So ſhe turned, and went away to her own land, ſhe and her ſervants.

c Beſides what *he gave her of his Royal Bounty*, as it is expreſſed, 1 *Kings* 10. 13. which was in compenſation for her Preſents, as is here noted.

13 Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

|| Or, *captains.*

14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and || governours of the countrey, brought gold and ſilver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the forreſt of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

† Heb. *hands.*

18 And *there were* ſix ſteps to the throne with a foot-ſtool of gold, *which were* faſtened to the throne, and † ſtayes on each ſide of the ſitting-place, and two lions ſtanding by the ſtayes.

19 And twelve lions ſtood there, on the one ſide, and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

† Heb: *ſhut up.*
|| Or, *there was no ſilver in them.*

20 And all the drinking veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the forreſt of Lebanon, *were of* † pure gold: || none *were* of ſilver; it was *not* any thing accounted of in the days of Solomon.

|| Or, *elephants teeth.*

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, || ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches, and wiſdom.

† Heb. *face.*

23 And all the kings of the earth ſought the † preſence of Solomon, to hear his wiſdom that God put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and rayment, harneſs, and ſpices, horſes, and mules, a rate year by year.

* 1 Kings 4. 26. & 10. 26. Ch. 1. 14.

25 And Solomon * had four thouſand ſtalls *d* for horſes and chariots, and twelve thouſand horſemen whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

d To wit, greater Stalls, in each of which were ten Stalls, in all 40000 Stalls, as it is 1 *Kings* 4. 26. where ſee the Notes.

26 * And

*1King. 4. 21. * Gen. 15. 18. || That is, Euphrates. † Heb. gave. *1 Kin. 10.28. Chap.1.16.

26 * And he reigned over all the kings, * from the || river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king † made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the Sycamore-trees, that *are* in the low plains, in adundance.

28 * And they brought unto Solomon horſes out of Egypt, and out of all lands.

*1King: 11: 41. † Heb. words. *Ch:12:15. & 13:22.

29 Now the reſt of the * acts of Solomon firſt and laſt, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of * Iddo the ſeer *e*, againſt Jeroboam the ſon of Nebat?

e Mentioned alſo *chap.*12.15. ſuppoſed to be the ſame who is called *Obed*, *ch.*15: 1. This, and the other Prophets mentioned, were alſo Hiſtorians, and wrote ſome Annals or Hiſtories of their times; out of which theſe ſacred and Canonical Books were taken, either by theſe, or other Prophets.

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers; and he was buried in the city of David his fathers, and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

Rehoboam made king. The Iſraelites by Jeroboam requeſt a relaxation, 1——5. Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly, 6——15. Ten tribes revolting, kill Hadoram, and make Rehoboam to flee, 16——19.

*1King:12. 1, &c.

AND * Rehoboam went to Shechem *a*: for to Shechem were all Iſrael come to make him king.

a The Contents of this Chapter are in 1 *Kings* 12. where ſee the Notes.

2 And it came to paſs when Jeroboam the ſon of Nebat, (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt;

3 And they ſent *b* and called him. So Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

b Or, *For* (as that Particle is oft uſed, as hath been noted before) *they had ſent*, &c. So this is the Reaſon why he *returned*, as was ſaid, *v.* 2.

4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, come again unto me after three days. And the people departed.

6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father, while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my fathers loins.

† Heb. laded,

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe* you with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly, and king Rehoboam forſook the counſel of the old men:

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I will *chaſtiſe* you with ſcorpions.

*1 Kin:11. 29.

15 So the king hearkened not unto the people, for the cauſe was of God, that the LORD might perform his word which he ſpake by the * hand of Ahijah the Shilonite, to Jeroboam the ſon of Nebat.

16 And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and we have none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

† Heb: ſtrengthened himſelf

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam † made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

Rehoboam raiſing an Army to ſubdue Iſrael, is forbidden by Shemaiah 1——4. He ſtrengtheneth his Kingdom with Forts and Proviſion, 5——12. The Prieſts and Levites, and ſuch as feared God, forſaken by Jeroboam, who turneth Idolater, ſtrengthens the Kingdom of Judah, 13——17. The Wives and Children of Rehoboam, 18——23.

* 1King.12. 21, &c.

AND * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin *a* an hundred and fourſcore thouſand choſen *men* which were warriours, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

a Of this Verſe, and *v.* 2, 3, 4. ſee the Notes on 1 *Kings*, 12. 21, &c.

2 But the word of the LORD came to Shemajah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe; for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and built cities *b* for defence in Judah.

b *i. e.* Repaired, and enlarged, and fortified them: as *building* is oft uſed in Scripture, as hath been formerly proved: For theſe Cities, or divers of them, were built before, as appears from *Joſ.*10. 10. & 12. 15. & 15. 24, 33, 35, 58: & 19: 42.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, Lachiſh, And Azekah,

10 And Zorah, and Ajalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victuals, and oyl, and wine.

12 And in every ſeveral city *c he put* ſhields, and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on this ſide.

c To wit, ſo fortified, as he ſaid *v:* 11.

† Heb. preſented themſelves to him. * Num. 35: 2. * Ch:13:9.

13 And the Prieſts and the Levites that *were* in all Iſrael, † reſorted to him out of all their coaſts.

14 (For the Levites left their * ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for * Jeroboam and his ſons had caſt them off from executing the prieſts office unto the LORD *d*.

d They would not ſuffer them to inſtruct and aſſiſt the Iſraelites in the Worſhip and Service of God, nor to go up to *Jeruſalem* to Worſhip in their Courſes: and theſe Prieſts would not joyn with them in the Worſhip of the Calves, as they were deſired and commanded to do; and therefore they willingly forſook all their Patrimonies and Poſſeſſions for Gods ſake.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves *e* which he had made.)

e Or, *for the high places, both for the Devils* (*i. e.* the *Baals*, or falſe gods, which divers of his People Worſhipped, whom he permitted and encouraged to do ſo, giving them liberty to do any thing but to ſerve God at *Jeruſalem*) *and for the Calves*. So he erected two ſorts of High-places, ſome for *Baal*, and ſome for the True God, whom he pretended and would be thought to worſhip, in and by the Calves.

16 And after them out of all the Tribes of Iſrael, ſuch as ſet their heart to ſeek the LORD God of Iſrael *f*, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

f Such as loved and feared God in truth, and with their whole Heart.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong three years: for three years they walked in the way of David and Solomon *g*.

g This honourable mention of *Solomon*, as a Pattern of Piety, is a conſiderable Evidence of his true Repentance before his death: of which ſee more on 1 *Kings* 11. 43.

18 And Rehoboam took him Mahalath the daughter of Jerimoth to wife, *and* Abihail the daughter of Eliab, the ſon of Jeſſe:

* 1 King. 15: 2. *She is called Michaiah the daughter of Uriel.* Cha:13:2.

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubins: (for he took eighteen wives, and threeſcore concubines, & begat twenty and eight ſons and threeſcore daughters)

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren *h*: for *he thought* to make him king.

h he declared him his Succeſſor, & gave him the Dominion over his Brethren: wherein (if he was not the Firſt-born, as it ſeems to be implyed, becauſe this is mentioned as an Effect of his Superlative Love to his Mother) he tranſgreſſed that Law, *Deut.* 21. 15, 16. unleſs God was pleaſed to diſpence with it at that time.

23 And he dealt wiſely, & diſperſed *i* of all his children throughout all the countries of Judah and Benjamin, unto every fenced city *k*: and he gave them victuals in abundance: and deſired † many wives *l*.

† Heb. *a mulitude of wives.*

i Leſt his other Sons ſhould after his death unite their Counſels and Forces together againſt *Abijah*, he wiſely diſperſed them into ſeveral and diſtant Places, and under pretence of honouring them with the Government of them, he made them Priſoners in a ſort, appointing ſeveral perſons to obſerve their motions, and prevent their Combinations. *k* Aggreeable to their Quality, that their Reſtraint might be more eaſie to them. *l* Either 1. for his Children: or rather, 2. for himſelf, by comparing this with *v.* 21.

CHAP. XII.

Rehoboam forſaking the LORD is puniſhed by Shiſhak, 1——4. *Shemajah reproveth him: He with the Princes repenteth: Is preſerved in his kingdom; but is ſpoiled of the treaſures of the temple, and of his royal palace,* 5——12. *His reign and death, and Abijah his ſon is made king,* 13——16.

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, * he forſook the law of the LORD, and * all Iſrael with him.

* 1 King. 14: 22. *Ch: 11: 3: & 28: 19.

2 And it came to paſs, *that* in the fifth year *a* of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (* becauſe they had tranſgreſſed againſt the LORD)

*1 Kin: 14. 24, 25.

a Preſently after the Apoſtacy of the King and People, which was in his fourth year, by comparing this with *chap*: 11: 17.

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt, the Lubims *b*, the Sukkiims *c*, and the Ethiopians *d*.

b A People of *Africa* bordering upon *Egypt*: of whom ſee *chap*: 16. 8. *Dan*: 11: 43. *Nah.* 3. 9. *c* A People living in Tents, as the Word ſignifies; and ſuch there were not far from *Egypt*, both in *Africa* and in *Arabia*. *d* Either thoſe beyond *Egypt*, or the *Arabians*.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 Then came Shemajah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves *e*, the word of the LORD came to Shemajah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them || ſome deliverance, and my wrath ſhall not be poured out *f* upon Jeruſalem by the hand of Shiſhak.

|| Or, *a little while.*

e Which though they did not forcedly, yet God was pleaſed ſo far to regard it, as to mitigate their Calamity. *f* I will give ſome ſtop to the courſe of my Wrath, which was ready to be poured forth upon them to their utter Deſtruction

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries *g*.

g That they may experimentally know and feel the difference between my Yoke and the Yoke of a Forreign and Idolatrous Prince, and what Miſchief they have done to themſelves by forſaking me and my Service.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe *h*, he took all: he carried away alſo the ſhields of gold, which Solomon had * made.

*1 King. 10: 16. Ch: 9: 15.

h Upon which condition, and *Rehoboam*'s Submiſſion to him he delivered up to him the fenced Cities of *Judah*, which he had taken, *v.* 4. But of this, and the two next verſes, ſee on 1 *King*: 14: 26, *&c.*

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings houſe

11 And when the king entred into the houſe of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: || and alſo in Judah things went well *i*.

|| Or, *and yet in Judah there were good things.*

i Heb. There were *good things*. The meaning is either 1. Though there were many Corruptions in *Judah*, yet there were alſo divers good things there, which were not in *Iſrael*, as the Word and Ordinances, and pure worſhip of God, Prophets and Miniſters of Gods Inſtitution, and divers true Religious People. And ſo this is an additional Reaſon why God *would not deſtroy them*. Or, 2. Notwithſtanding this loſs, they began to recruit themſelves, and to regain ſome degree of their former Proſperity. Whence it follows, *v*: 13: *So*, there being ſome reſpite given, and Peace being reſtored, *Rehoboam ſtrengthened himſelf*, &c.

13 So king Rehoboam ſtrengthned himſelf in Jeruſalem and reigned: for * Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen Years in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael, to put his Name there: and his mothers name *was* Naamah an Ammoniteſs.

* 1 King. 14: 12.

14 And he did evil, becauſe he || prepared not *k* his heart to ſeek the LORD.

|| Or, *fixed.* 1 Sam: 7. 3.

k Or, *directed not*: or, *ſettled not*, &c. *i. e.* Although he humbled himſelf, and ſeemed penitent for a ſeaſon, and profeſſed the True Religion and Worſhip of God; yet he quickly relapſed into his former Sins, becauſe he was not ſincere nor ſerious in his Actions, and his heart was not right with God.

15 Now the Acts of Rehoboam, firſt and laſt, *are* they not written in the † book of Shemajah the prophet, and of Iddo the ſeer, concerning genealogies *l*? And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

l In an Hiſtorical Account written by him of the Genealogies and Actions of the Kings of *Judah*.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David; And Abijah his ſon reigned in his ſtead.

CHAP. XIII.

Abijah Warreth againſt Jeroboam king of Iſrael, 1——3. *Declareth the right of his cauſe,* 4—— 12. *Truſteth in God; overcometh Jeroboam,* 13——20. *His wives and children,* 21, 22.

NOW * in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

*1 Kin: 15: 1, &c.

2 He reigned three years in Jeruſalem: (his mothers name alſo *was* Micajah the daughter of Uriel *a* of Gibeah) and there was war between Abijah and Jeroboam.

a Called *Maachah the Daughter of Abſalom*, 1 King: 15. 2. She might be Daughter to one, and Grand-daughter to the other; or the proper and natural Daughter of the one, and the others by Adoption; of which there are Inſtances in Scripture: or the ſame Perſon might be called *Uriel* and *Abſalom*. See 1 *Kings* 15: 2.

3 And Abijah † ſet the battel in aray *c*, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battel in aray againſt him with eight hundred thouſand men, *being* mighty men of valour.

† Heb. *bound together.*

c Againſt *Jeroboam*. We need not ſcrupulouſly enquire into the Lawfulneſs of this War for this *Abijah*, though here he makes a fair Flouriſh and maintained the better Cauſe, yet was indeed an Ungodly Man, 1 *King* 15: 3. and therefore minded not the ſatisfaction of his Conſcience, but only the Recovery of his Parents Ancient Dominions.

4 And Abijah ſtood up upon mount Zemaraim *d*, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael.

d Some commodious Place whence this Voice might be heard by *Jeroboam*, and ſome of his Hoſt, who poſſibly were pitched in the Valley Or, the two Armies being pitched near to one another, *Abijah* might deſire a Parley before they fought; whereupon *Jeroboam*, and ſome of his Commanders and Souldiers, might draw near to him, and ſtand below him at the bottom of the Hill, where they might hear his Speech; which *Jeroboam* was the more willing to do, that in the mean time he might *cauſe an Ambuſhment to come behind* Abijah and his Army, as he did *v.* 13. whileſt he was quietly ſtanding before them, and ſeemed to hearken to any Terms of Accommodation which might be offered.

5 Ought ye not to know, that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt *e*?

e i. e. By a perpetual covenant, which thy Uſurpation cannot diſanul. For the Phraſe ſee on *Numb.* 18. 19.

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up and hath * rebelled againſt his lord.

*1 King: 11: 26.

7 And there are gathered unto him vain men, the children of Belial *f*, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young *g* and tender-hearted *h*, and could not withſtand them.

f Such as have caſt off the Yoke & Obedience which they owed both to God and to their King. *g* Not in Age, for he was then 41 years old, but in his Kingdom, which he had but newly obtained, and in Experience in Politick, and eſpecially in Military Affairs, to which he was wholly a ſtranger, as having been born and bred up in a time of great Peace and Security. *h i. e.* Cowardly and fearful, who durſt not adventure to chaſtiſe the Rebels as he ſhould have done. But herein *Abijah* forgets his Duty both to his Father, whom he falſly traduceth; and to God, by whoſe Expreſs Command *Rehoboam* waas reſtrained from the War againſt *Iſrael*, which otherwiſe he had both courage and Reſolution to proſecute, as appears from the Hiſtory, 1 *Kings* 12. 21.

8 And now ye think to with-ſtand the kingdom of the LORD, in the hand of the ſons of David *i*, and ye *be* a great multitude *k*, and *there are* with you golden calves *l*, which Jeroboam * made you for gods *m*.

* 1 King. 12: 28.

i That Kingdom which was not ſet up by Vain Men in purſuance of their own Ambition and Diſcontent, as yours was, but ordained and eſtabliſhed by God himſelf in the Houſe of *David*. *k* Or, *becauſe* (that Hebrew Particle being oft ſo uſed) *ye* be, *&c.* This he mentions partly as the Ground of their Confidence, that they had more Tribes and a greater Hoſt; and partly as a preſage of their Downfal, which truſting to the Arm of Fleſh is. *l* Or, *but* there are, *&c.* There is that among you which may damp your courage and Confidence: You worſhip thoſe Images which God abhors and ſeverely forbids. *m* Or, *for God*, as that plural word is moſt commonly uſed, *i. e.* inſtead of God, to give them the Name of God, as *Exod.* 32. 4. and that worſhip which is peculiar to him.

9 * Have ye not caſt out the prieſts of the LORD, the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh † to conſecrate himſelf *n* with a young bullock, and ſeven rams, *the ſame* may be a prieſt of them that are no gods *o*.

* Chap. 11: 14.

† Heb. *to fill his hands.*

n i. e. To make himſelf a Prieſt. See on *Levit.* 7: 37. *o* That have nothing of the Nature or Power, though you give them the Name of Gods.

10 But *as for* us, the LORD *p* is our God, and we have not forſaken him *q*, and the prieſts which miniſter unto the LORD, *are* the ſons of Aaron, and the Levites *wait* upon their buſineſs.

p Heb. *Jehovah*, the only True and Great God. *q* We maintain his Honour and Worſhip which you have ungratefully rejected.

11 * And they burn unto the LORD every morning, and every evening, burnt ſacrifices and ſweet incenſe: the * ſhew bread alſo *ſet they in order* upon the pure table *r*, and the candleſtick of gold *s* with the lamps thereof, * to burn every evening *t*, for we keep the charge of the LORD our God *u*; but ye have forſaken him.

* Ch. 2. 4.

* Lev. 24. 6

* Exod. 27: 21.

r So called, becauſe it was made of pure Gold, *Exod.* 25. 23, 24. *s* He ſaith *Table* and *Candleſtick*, though there were ten of each, *ch.* 4. 7, 8. either 1. becauſe Shiſhak had carried away all but one: Or, 2. the ſingular number is put for the plural, as 1 *Kings.* 7. 48. and oft elſewhere. Or, 3. becauſe ordinarly there was but one of each uſed at a time for thoſe uſes. *t* And from Evening to Morning continually, *Lev.* 24 2, 3. for which end one Candleſtick was ſufficient and it is very improbable that all the Candleſticks were uſed every night. *u* This he ſaith, though he was an ungodly King; either becauſe he flattered himſelf, and fancied that his keeping up the External worſhip of God would make full ſatisfaction for the Errours of his Life: Or, that he might hereby encourage his own Souldiers, and convince or terrifie his Enemies.

12 And behold God himſelf *is* with us † for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you *x*: O children of Iſrael, * fight ye not againſt the LORD God of your fathers *y*, for ye ſhall not proſper.

† Heb. *in the head.* Ch: 20: 27.

* Acts 5. 39.

x Upon the ſounding whereof God hath ſuddenly promiſed to aſſiſt his People, *Numb.* 10. 9. *y* You have not only us for your Enemies, but God, even the God whom your fathers honoured and ſerved, to their own great Comfort and Benefit.

13 But Jeroboam cauſed an ambuſhment to come about behind them *z*: ſo they were before Judah, and the ambuſhment *was* behind them.

z Whilſt Abijah was diſcourſing, Jeroboam takes the advantage of it to lay an Ambuſh.

14 And when Judah looked back, behold, the battel was before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout; and as the men of Judah ſhouted, it came to paſs that God ſmote *a* Jeroboam and all Iſrael before Abijah and Judah.

a By ſtrengthning the Hearts and Hands of the Men of *Judah*, and taking away the Spirits and Power of their Enemies; and it may be, by ſome extraordinary Aſſiſtance.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a very great ſlaughter: ſo there fell down ſlain of Iſrael five hundred thouſand *b* choſen men.

b A vaſt number: but it hath been oft obſerved and recorded by ſacred and profane Hiſtorians, that in thoſe ancient times there were very numerous Armies, and oft times very great Slaughters; and if this Slaughter was more than ordinary, there is nothing ſtrange nor incredible, becauſe the Almighty God fought againſt the Iſraelites.

18 Thus the children of Iſrael were brought under at that time, & the children of Judah prevailed, becauſe they relyed upon the LORD *c* God of their fathers.

c They put their Truſt in him and confidently expected Help from him: which is a diſpoſition of heart that God prizeth and taketh kindly. See 2 *Kings* 18: 5. 2 *Chron*: 20. 20. *Pſal.* 22: 4. *Dan.* 3: 28.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el *d* with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim *e* with the towns thereof.

d Which Jeroboam recovered afterwards, as appears by the courſe of the Hiſtory, tho it be not particularly mentioned, which is the caſe of many other conſiderable things. And in the mean time it is very probable, that when *Jeroboam*'s Hoſt was diſcomfited, and he expected that *Abijah* would purſue his Victory, he removed the Golden Calf from *Beth-el*, which lay near *Abijahs* Kingdom, to ſome ſafer place. *e* A City ſo called, poſſibly the ſame which is mentioned, *Joh.* 11: 54. or that which is called *Ophra*, *Judg.* 8: 27.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtrook him *f*, and he died *g*.

f i. e. Jeroboam, as appears from the contrary condition of *Abijah* deſcribed in the next verſe. Him God might ſtrike either with vexation and horror of Mind: or with ſome painful and lingring, but incurable Diſeaſe, like that of *Jehoram*, which tormented him two years together, and at laſt killed him, 2 *Chron.* 21. 19. *g* Not preſently, but a year or two after this time.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters *h*.

h Not now after this Victory, for he died preſently after it, but in the whole time of his Life, before he was King, and afterward.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the || ſtory of the prophet * Iddo.

|| Or, *Commentary.*

* Ch. 12. 15.

CHAP. XIV.

Aſa is made King: he deſtroyeth Idolatry, 1——5. *Having peace he ſtrengthneth his Kingdom with Forts and Armies,* 6——8. *In a ſtrait, calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians,* 9——15.

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years *a*.

* 1 Kings 15: 8, *&c.*

a i. e. There was no open War, either by *Baaſha* or others; only there were ſecret Grudges and private Hoſtilities between his and *Baaſha*'s Subjects, 1 *Kings* 15. 16.

2 And Aſa did *that which was* good and right in the eyes of the LORD *b* his God.

b Of this and the next verſe, ſee on 1 *Kings* 15: 11, 12.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the † images, and cut down the groves:

† Heb. *ſtatues.*

4 And commanded Judah to ſeek the LORD God of their fathers *c*, and to do the law and the commandment *d*.

c By his Royal Edicts he required them to Worſhip God, and him only. *d i. e.* To practiſe all which the Laws of *Moſes* required of them.

5 Alſo he took away out of all the cities of Judah the high places, and the † images: and the kingdom was quiet before him.

† Heb. *ſun images.*

6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years, becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about them walls, and towers, gates, and bars, while the land *is* yet before us *d*: becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

d i. e. In our Power, as that Phraſe is oft uſed. See on *Gen.* 13. 9.

8 And Aſa had an army *of men e*, that bare targets and ſpears, out of Judah, three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

e Which, as it ſeems, he had now gathered together upon the Information of *Zerah*'s Deſign againſt him.

9 * And there came out againſt them Zerah the Ethiopian *f* with an hoſt of a thouſand thouſand & three hundred chariots, and came unto Mareſha *g*.

* Ch. 16. 8.

f Or, *the Arabian*, as the Hebrew word *Cuſh* is commonly uſed, as hath been noted before: Theſe being much nearer to *Aſa* than the Ethopians, who alſo could not have come to *Aſa*, but thorough *Egypt*, which probably the King of *Egypt* would not permit him to do. *g* A City upon and within the Borders of *Judah*, *Joſ*, 15. 44.

10 Then Aſa went out againſt him, and they ſet the battel in aray in the valley of Zephathah, at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, † *it is* * nothing with thee *h* to help, whether with many, or with them that have no power. Help us, O LORD our God, for we reſt on thee, and in thy Name *i* we go againſt this multitude. O LORD thou *art* our God, let not || man prevail againſt thee.

† Heb. *It is not for thee to help amongſt many, him that hath no ſtrength.*

* 1 Sam. 14: 6.

|| Or, *mortal man.*

h i. e. There is no difference, nor no difficulty, with thee. *i* By thy Commiſſion, in Confidence of thy Aſſiſtance and for the maintenance of thy honour, and ſervice, and people.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued

ſued them unto Gerar *k*:and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD and before his Hoſt, and they carried away very much ſpoil.

† Heb. *broken.*

k A City of the *Philiſtines*, who probably were confederate with them in this Deſign.

14 And they ſmote all the cities round about Gerar *l*, for * the fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

* Gen. 35. 5. Ch. 17. 10.

l Partly becauſe they had joined with *Zerah* in this War; and partly becauſe the *Ethiopians* had ſheltered a great part of the Remains of the Army in them.

15 They ſmote alſo the tents of Cattel *m*, and carried away ſheep and cammels in abundance, and returned to Jeruſalem.

m i. e. The dwellers in Tents, which were either a part of *Zerah*'s Company or joyned with them, or had come along with them to furniſh that great Hoſt with neceſſary Proviſions; which their Cuſtom of dwelling in tents made them more capable of doing.

CHAP. XV.

Aſa with Judah and many of Iſrael moved by Azariah the Prophet, renew a ſolemn Covenant with God, 1——15. He removeth Maachah his Mother for her Idolatry: bringeth the hallowed things again into the Temple; and enjoyeth a long peace, 16——19.

AND the ſpirit of God came upon Azariah the ſon of Oded.

2 And he went out † to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, * The LORD *is* with you *a* while ye be with him, and if ye ſeek him, he will be found of you: but if ye forſake him, he will forſake you *b*.

† Heb. *before* Aſa.
* Jam:4:8.

a To defend you againſt all your Enemies, as now you have ſeen, and you may hereafter expect, if you perſiſt in that good Courſe into which you are entred. *b* But let not this Victory make you preſumptuous or ſelfe-confident; for you are upon your good Behaviour; and if you leave God, he will leave and deſtroy you after he hath done you good.

3 Now for a long ſeaſon * Iſrael *hath been* without the true God, and without a teaching prieſt, and without Law *c*.

* Ch:12:1

c Heb. *For many days* have been *to Iſrael without the true God*, &c. *i. e.* They have long lived without the ſound knowledge and Worſhip of the True God. The Prophet confirms his foregoing Exhortation and the Threatning annexed to it, That if they forſook God he would forſake them, for the uſual manner of Gods dealing with Iſrael formerly, and therefore in the ſame caſe they may expect the ſame uſage. *Iſrael* here mentioned and propounded as an Example is here underſtood, either, 1. Specially of the Ten Tribes diſtinguiſhed by that Name from the Kingdom of *Judah*; whoſe Condition had been ſince *Jeroboams* Revolt, and now was ſuch in ſome meaſure, as is here deſcribed, they having been and ſtill being, without God and his True Worſhip, and therefore expoſed to many Vexations, and Wars, and Miſeries. But theſe had not as yet turned unto God or ſought him, nor was God yet found of them, as is ſaid of this Iſrael, *v.* 4. Nor had they as yet been exerciſed with thoſe grievous and continual Vexations, and Wars, and mutual Deſtructions of which he here ſpeaks, *v.* 5, 6. and which in ſucceeding times they felt. For except that one Blow which they had from *Abijah*, *ch.* 13. we read of none other great Miſchiefs which befel them. Or rather 2. Generally of the whole Nation of *Iſrael* in former times, and eſpecially in the times of the Judges; to which all that follows ſuits very well. For then many times they were, though not wholly and univerſally, yet in a very great meaſure and for the generality of them, without God, and his Law, and Teaching Prieſts, as plainly appears from divers Paſſages in the Book of the Judges; and then indeed they were brought to all the Exigencies and Calamities here following; then they had grievous Wars both Foreign and Domeſtick; and then they did ſometimes turn to the Lord and ſought him, and he was found of them, and did raiſe up Judges and Saviours to them; of which ſee *Judg*: 2. at large, and *Judg.* 3. 9, 15. and 10. 10, &c.

4 But when they *d* in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

d i. e. Iſrael, mentioned *v*: 3.

5 And in thoſe times *e there was* no peace to him that went out, nor to him that came in *f*, but great vexations *were* upon all the inhabitants of the countries *g*.

e When *Iſrael* lived in the groſs Neglect and Contempt of God, and his Law and Worſhip. *f* Men could not go abroad about their private Occaſions without great Danger; as it was in the days of *Shamgar*, *Judg.* 5. 6. which is a good comment upon this Text. *g* Heb. *of theſe Countries*, *i. e.* The divers parts of the Land of *Iſrael*, both within and without *Jordan*.

6 And nation was † deſtroyed of nation *h*, and city of city: for God did vex them with all adverſity.

†Heb. *beaten inpieces*

h i. e. One part of the People of *Iſrael* deſtroyed the other by Civil Wars: of which ſee inſtances, *Judg*: 9: 23, *&c.* and 12. 1, *&c.* As all the People of *Iſrael* are called a *Nation*, ſo the ſeveral Tribes and Families of them are ſometimes called *Nations*, as *Gen.* 17: 4. *Ezek.* 2: 3. *Acts* 4: 27. compared with *Pſal.* 2: 1.

7 Be ye ſtrong therefore *i*, and let not your hands be weak *k*: for your work ſhall be rewarded *l*.

i Go on therefore Couragiouſly and Reſolutely to maintain Gods Worſhip and to root out Idolatry, as you have begun to do; for this is the only right method of preſerving your ſelves from ſuch Calamities as your Predeceſſors have felt. *k* Be not diſcouraged with the Oppoſition which you may poſſibly meet with. *l* What you do for God and for his Honour and Service ſhall not go unrequited.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet *m* he took courage *n*, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken *o* from mount Ephraim, and renewed the altar of the LORD *p*, that *was* before the porch of the LORD.

† Heb. *abominations:*

m To wit, of *Azariah*, *v.* 1. who was alſo called by his Fathers Name *Oded*. Or *Oded* may be here put patronymically for the ſon of *Oded*; as *David* is put for Chriſt the ſon of *David*, *Jer.* 30: 9. and elſewhere; and *Moſes* for the Sons of *Moſes*, *Pſal.* 90. Title. Or here is an Ellipſis of the Relative Word, of which there are many inſtances both in ſacred and profane Authors; as 2 *Sam.* 21. 19. the Brother of *Goliah*: *Mat*: 4: 21. *John* the ſon of *Zebedee*: *Luke* 24. 10. *Mary* the Mother of *James*, by comparing *Mark* 15. 40. *Joh.* 19: 25. *Mary* the Wife of *Cleophas*, and many other places. And ſo this place may be thus read, *when Aſa heard theſe words, even the Prophecy of* the Son of *Oded the Prophet*. And this Ellipſis is the more eaſie and tolerable, becauſe this defect might be well enough underſtood and ſupplied out of *v.* 1. Though ſome underſtand this to be another Prophecy of *Oded* the Father, which is not here expreſſed, which *Azariah* his Son repeated to them for the confirmation of his own Prophecy. *n* For it required great Courage to put away all the Idols, to which ſo great a Number of his People were to this day addicted, and among others, *Maachah the Queen, his mother*, whom for this reaſon he depoſed, 1 *Kings* 15: 13. *o* To wit, *Abijah* his Father; which was eaſily underſtood from *ch.* 13. 19. Or, *which had been taken*, the active word being oft ſo uſed imperſonally for the paſſive, as Hebricians know. *p* Which had been either decayed through Age and long Uſe of it, or broken by his Idolatrous Mother's means: Or, *he conſecrated*, or *dedicated the altar*, &c. Which poſſibly had been polluted by Idolaters, and now needed ſome purification.

9 And he gathered all Judah and Benjamin, and * the ſtrangers with them, out of Ephraim and Manaſſeh, and out of Simeon *q*, (for they fell to him *r* out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.)

* Ch: 11: 16.

q Which Tribe, though they had their Inheritance out of the Portion of *Judah*, did for the generality of them Revolt to *Jeroboam* with the other Tribes, as appears from many paſſages of Scripture. Which they might conveniently do, becauſe their Portion bordered as on one ſide upon that of *Judah*, ſo on the other ſide upon that of *Dan*; and therefore might indifferently joyn with the one or other, as they ſaw fit. *r* To wit, from the King of Iſrael.

10 So they gathered themſelves together at Jeruſalem in the third month *s*, in the fifteenth year of the reign of Aſa *t*.

s To wit, of the ſacred Year in which the Feaſt of Weeks or of Pentecoſt fell: of which ſee *Exod.* 23: 16. *Deut*: 16: 9. *t Aſa* had Peace but Ten years, *ch.* 14. 1. After which probably there were ſome Bickerings and Skirmiſhes, which ſeem to have been compoſed: and after that *Zerah* comes againſt him and is diſcomfited. Upon this great Succeſs many of the *Iſraelites* fall to him; and in his fifteenth year he calls this Aſſembly.

11 And they offered unto the LORD † the ſame time, of the ſpoil *which* they had brought *u*, ſeven hundred oxen, and ſeven thouſand ſheep.

† Heb: *that day.*

u Taken from *Zerah* and his Complices, *ch*: 14: 13, *&c.*

12 And they entred into a covenant *x* to ſeek the LORD God of their fathers, with all their heart, and with all their ſoul.

x They engaged themſelves by a ſerious and ſolemn Covenant before the Lord and this great Aſſembly.

13 That whoſoever would not ſeek the LORD God of Iſrael *y* * ſhould be put to death *z*, whether ſmall or great, whether man or woman.

* Deut: 13: 5, 9, 15.

y Whoſoever ſhould obſtinately refuſe to pay unto God that Solemn Worſhip which he required at his Temple in *Jeruſalem*; or ſhould diſown God, or ſerve other Gods. *z* By vertue of all thoſe Laws which command that ſuch perſons ſhould be *cut off*: and in purſuance of that Law, *Deut*: 17: 2. Compare Heb: 10: 28.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah ‖ rejoyced at the oath; for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

‖ *i. e.* A great number of the People, as ſuch general Expreſſions are frequently underſtood: for none doubt but there were many Diſſemblers and Ungodly Men at this time among them.

16 And alſo *concerning* * Maachah † the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an † idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

* 1 Kings 15: 13.
† Heb. *horror.*

† Of this and the following verſes, ſee on 1 *Kings*: 15. 2, 10, 14, 15.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa *.

* For though there were continual Skirmiſhes between *Aſa* and *Baaſha* and their People *all their days*, 1 *Kings* 15. 16. yet it did not break forth into an open War till *Aſa*'s 35th year, *i. e.* till that was ended. But how this 35th year is to be computed, ſee the Note on *ch.* 16. 1.

CHAP. XVI.

Aſa maketh a League with the Syrians againſt the king of Iſrael, 1——6. *For which the Prophet reproving him, he putteth him into priſon,* 7——10. *He is ſick, and ſeeketh to the Phyſicians, and not to God: his death and burial,* 11——14.

* 1 Kings 15: 17.

IN the ſix and thirtieth year of the reign of Aſa *a*, * Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come into Aſa king of Judah *b*.

a Or, *of the Kingdom of Aſa*, *i. e.* of the Kingdom of *Judah*, which was now *Aſa*'s Kingdom; or from the time of the diviſion of the two Kingdoms. *Rehoboam* Reigned 17 Years, *ch.* 12. 13. *Abijah* 3 Years, *ch.* 13. 2. *Aſa* had now Reigned 15 Years, *ch.* 15. 10. All which put together, make up the 35 years mentioned *ch.* 15. 19. And in the next year *Baaſha* wars againſt him; and the ground of War was the defection of many of his Subjects to *Aſa*, *ch.* 15. 9. whom *Aſa* endeavours to engage together with his own Subjects, by an Oath and a Covenant, to be true and faithful to God, and conſequently to himſelf; which was done in his 15*th* year, *ch.* 15. 9, 10. and therefore in his 16*th* year, called here the 36*th* year of his Kingdom, he commenceth an open War againſt him. If it be objected, That *the Reign*, or *Kingdom of Aſa* is otherwiſe underſtood of the time of *Aſa*'s perſonal Reign (as I may call it) *ch.* 15. 10. The anſwer is obvious, That there are many inſtances in Scripture (ſome of which have been formerly given, and others will be given in their proper places,) where the ſame Word or Phraſe is taken differently, and that in the very ſame Chapter and Hiſtory. And particularly this variety is elſewhere uſed both by Sacred and Prophane Writers, in the Computation of the years of Princes, which are ſometimes reckoned from the beginning of their Reign, and ſometimes from other remarkable Times and Occurrences. Thus *Nebuchadnezzar*'s years are ſometimes computed from the beginning of his Reign, as 2 *Kings* 25. 8. *Jer.* 52. 12, 29, 30. and ſometimes from his compleat Conqueſt of *Syria* and *Egypt*, &c. as that Paſſage, *Dan.* 2. 1. *In the ſecond year of Nebuchadnezzar*, is by the general ſtream of Interpreters underſtood. Thus *Ahaziah*'s years, which doubtleſs were uſually computed from the time of his Birth, and computed from another Head. *ch.* 22. 2. where ſee the Notes. And the like differences are obſerved in computing the years of ſome of the *Syrian* Monarchs and *Roman* Emperors; and particularly of *Auguſtus*, the years of whoſe Reign are variouſly accounted by the *Roman* Hiſtorians; ſometimes from his firſt Conſulſhip, ſometimes from the time of the Triumvirate, and ſometimes from that Famous Victory at *Actium*, where he utterly overthrew his Competitor, and made himſelf ſole and unqueſtionable Emperor. And therefore it is not ſtrange if it be ſo here. And that it muſt neceſſarily be thus underſtood, appears from hence, that it cannot be the 36*th* year of the Reign of *Aſa* in his own perſon, becauſe *Baaſha* began to Reign in *Aſa*'s 3*d* year, 1 *Kings* 15. 28. and Reigned only 24 years. and conſequently died in *Aſa*'s 26*th*, or 27*th* year, as it is ſaid he did, 1 *Kings* 15. 8. *b* That he might keep his Subjects from revolting to *Aſa*, as he perceived they began to do, *ch.* 15. 9. and keep *Aſa*'s Subjects from coming into his Dominions to ſeduce his People from their Obedience to him.

† Heb. Darmeſek.

2 Then Aſa brought out ſilver and gold *c* out of the treaſures of the Houſe of the LORD, and of the kings Houſe, and ſent to Benhadad king of Syria, that dwelt at † Damaſcus, ſaying,

c This Verſe, & *v.* 3, 4, 5, 6. are explained, 1 *Kings* 15. 18, &c.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold I have ſent thee ſilver and gold, go, break thy league with Baaſha king of Iſrael, that he may depart from me.

† Heb. *which were his.*

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of † his armies againſt the cities of Iſrael, and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramath, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramath, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba, and Mizpah.

* 1 Kings 16. 1. Ch. 19. 2.

7 And at that time * Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand *d*.

d And ſo reſerved to be a Scourge to thy Kingdom and Poſterity hereafter: Whereas if he had joyned with *Baaſha* againſt thee, thou ſhouldeſt have overthrown them both, and prevented all that Miſchief which that Monarch will do one day to thy Family.

* Ch. 14. 9.
† Heb. *in abundance.*

8 Were not * the Ethiopians and the Lubims *e*, † a huge hoſt, with very many chariots and horſemen? yet becauſe thou didſt rely on the LORD, he delivered them into thine hand.

e Either the *Libians* in *Africa*; or another People, poſſibly deſcended from them, but now ſeated in ſome part of *Arabia*.

* Zec. 4. 10.
‖ Or, *ſtrongly to hold with them*, &c.
* 1 Kings 15. 32.

9 For * the eyes of the LORD run to and fro throughout the whole earth, ‖ to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect *f* toward him; herein thou haſt done fooliſhly; therefore from henceforth * thou ſhalt have wars *g*.

f *i. e.* Upright and ſincere, as thine is not. *Obj. The heart of Aſa* is ſaid to be *perfect all his days*, *ch.* 15. 17. *Anſw.* He was perfect and ſincere in the things there ſpoken of, in the Eſtabliſhment of the outward Worſhip of God; but not in the inward Worſhip of God, truſting, and fearing, and loving him with all his heart, of which he here ſpeaks. Or thus; He was perfect or ſincere in the general Courſe of his Life, though in ſome particulars, whereof this is one, his heart did not perfectly cleave to God, as it ſhould have done. *g* With *Baaſha*, *ch.* 16. 4.

† Heb. *a houſe of ſubverſion.*
† Heb. *cruſhed.*

10 Then Aſa was wroth with the ſeer, and put him in † a priſon-houſe *h*, for he was in a rage with him, becauſe of this thing. And Aſa † oppreſſed *ſome* of the people the ſame time.

h Or, *in the houſe of the ſtocks*, in which the Feet, or, as ſome of the *Hebrews* ſay, the Necks of the Priſoners were locked up. See *Jer.* 20. 2. & 29. 26.

11 And behold, the acts of Aſa firſt and laſt, lo, they are written in the book of the kings of Judah and Iſrael.

12 And Aſa in the thirty and ninth year of his reign was diſeaſed in his feet until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians *i*.

i He did not humble himſelf before God, nor earneſtly deſire his Help, but put all his Confidence in the Skill and Faithfulneſs of his Phyſicians, of whom it ſeems, he had great experience.

13 And Aſa ſlept with his fathers, and died in the one and fortieth year of his age.

† Heb. *digged.*

14 And they buried him in his own ſepulchre, which he had † made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours, and divers kinds *of ſpices* prepared by the apothecaries art *k*: and they made a very great burning *l* for him.

k As the manner of thoſe Nations was. See *Gen.* 50. 2. 2 *Chron.* 21. 19. *l* To wit, of precious Spices; thereby teſtifying their Thankfulneſs for many Benefits which they enjoyed under his Government, and their Reſpect to him notwithſtanding his Miſcarriages.

CHAP. XVII.

Jehoſhaphat is made King, reigneth well and proſpereth, 1——6. *He ſendeth Levites with the Princes, to teach Judah,* 7——9. *He is feared by the Nations round about, who bring him preſents and tribute: his greatneſs, captains, and armies,* 10——19.

* 1 Kings 15. 24.

AND * Jehoſhaphat his ſon reigned in his ſtead and ſtrenthened himſelf againſt Iſrael *a*.

a Againſt the King and People of *Iſrael*, who had moleſted the Kingdom of *Judah*, with Wars *all the days of Aſa*, after that Sin of his mentioned, *ch.* 16. 2, &c.

2 And he placed forces in all the fenced cities of Judah, and ſet gariſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

‖ Or, *of his father, and David.*

3 And the LORD was with Jehoſhaphat, becauſe he walked in the firſt ways of his ‖ father David *b*, and ſought not unto Baalim.

b Which *David* walked in before he fell into thoſe horrid Sins of Murder and Adultery. Or, *in the ways of* David, and *his Father*'s firſt ways. For the beginning of *Aſa*'s Reign was laudable, as we have ſeen, though he declined at laſt. For it ſeems more probable that this Paſſage is a Reflection upon *Aſa*, whoſe laſt ways were much his worſt, and of whoſe Repentance we have no Evidence, than upon *David*, who, though he fell dreadfully in the matter of *Uriah*, yet did manifeſtly repent of it, and return to his firſt and holy courſe of Life, in which alſo he continued until death; having this Character given him by the Holy Ghoſt, after his death, That he *did right* in all things, ſaving that of *Uriah*, 1 *Kings* 15: 5.

4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael *c*.

c *i. e.* Their Worſhip of the Calves, or other Idols.

† Heb. *gave.*

5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Judah † brought to Jehoſhaphat preſents *d*, and he had riches and honour in abundance.

d As Subjects in thoſe times and places uſed to do to their Kings, as a Token of their Reſpect and Subjection to them. See 1 *Sam.* 10. 27. 28. 1 *Kings* 10. 25: 2 *Chron*: 32: 23.

‖ That is, *was encouraged.*
* Ch. 19. 3.

6 And his heart ‖ was lift up *e* in the ways of the LORD: moreover, * he took away the high places and groves *f* out of Judah.

e Above all diſcouragements, and difficulties and fears, by which Mens Hearts uſe to be caſt down: He was Valiant and Reſolute for God and his Ways. *f* To wit, ſuch only wherein Idols were Worſhipped, as appears by comparing this with *ch*: 20: 33. And though *Aſa* had done this before, yet either he did not do it throughly; or the *Jews* (who were many of them mad upon their Idols) had ſecretly made new Ones, in the latter part of his Reign, when he grew more infirm in Body, and more remiſs in Gods Cauſe.

‖ Or, *ſent his princes, even Ben-hail.*

7 Alſo in the third year of his reign, he ‖ ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michajah, to teach *g* in the cities of Judah.

g To inform the People of their Duty, and of the Kings pleaſure. As Judges or Juſtices of Peace teach or inſtruct the People in the Laws of the Land, when they deliver their Charges upon the Banch; ſo did theſe Princes in the Kings Name, admoniſh and require the People to obſerve and obey the Laws of God, which were the Municipal Laws of that Land: The particular Explication and Inforcement whereof, they left to the Levites and Prieſts here following, who were ſent for this end, and accordingly *taught the People*, v. 9.

8 And with them *he ſent* Levites, *even* Shemajah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama and Jehoram, prieſts.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And * the fear of the LORD † fell upon all the kingdoms of the lands that were round about Judah *b*, ſo that they made no war againſt Jehoſhaphat.

* Gen. 35. 5.
†Heb. *was*.

b Juſtly concluding from this ſingular Piety that God would eminently appear for him, and againſt all thoſe who had ill Will to him, which was their Caſe. For even the Heathens could not but obſerve, that the King of *Judah* were either Proſperous or Unhappy, accordingly as they ſerved God or forſook him.

11 Alſo *ſome* of the Philiſtins *i* brought Jehoſhaphat preſents, and tribute-ſilver: and the Arabians *k* brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

i Who had been Subjects to this Kingdom ever ſince *David*'s Time, but, it ſeems, had neglected this Duty in the Times of his Predeceſſors, but now were moved by their own Fears to perform it. *k* Either becauſe he had upon ſome juſt occaſion waged War againſt them, and ſubdued them; though the Particulars of it be not deſcribed in Scripture: Or, becauſe, they voluntarily put themſelves under his Protection, in Recompence whereof they ſent him thoſe Preſents: Or, only as a free Acknowledgment of their Reſpects to him.

12 And Jehoſhaphat waxed great exceedingly; and he built in Judah || caſtles and cities of ſtore.

|| Or, *palaces*.

13 And he had much buſineſs in the cities of Judah *l*: and the men of war, mighty *men* of valour *were* in Jeruſalem.

l Partly to repair and fortifie them, and furniſh them with all neceſſary Proviſions: and partly to purge out all the Relicks and Seeds of Idolatry and Injuſtice, which were more ſecretly and ſubtilly managed in the Cities than in the Countrey, and which were firſt and moſt in the Cities, and thence ſpread their Infection into the Countrey about them. See *Jer.* 2. 28.

14 And theſe *are* the number of them according to the houſe of their fathers. Of Judah the captains of thouſands. Adnah the chief, and with him *mighty men* of valour, three hundred thouſand.

15 And † next to him *m was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

† Heb. *at his hand*.

m Either 1. After his death, as his Succeſſor in the ſame Command. And the like is ſuppoſed concerning *Jehozabad*, *v.* 18. Or, rather 2. Next to him in place and Authority; or, at leaſt, in Power and the Numbers of his Hoſt.

16 And next him, *was* Amaſiah the ſon of Zichri, who willingly offered himſelf *n* unto the LORD, and with him two hundred thouſand mighty *men* of valour.

n As Voluntiers and Auxiliaries, to be ready upon Occaſion as the Service of God and the King ſhould require. Poſſibly theſe or moſt of them were the Strangers which had come out of *Iſrael* into the Kingdom of *Judah* in *Aſa*'s days, and probably ſince that in his Time.

17 And of Benjamin, Eliada a mighty *man* of valour, and with him armed men with bow and ſhield, two hundred thouſand.

18 And next him was Jehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe waited on the king *o*, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

o Theſe above-mentioned were the Trained Bands or Auxiliaries: whoſe chief Officers waited upon the King to receive his Commands, and to raiſe, and bring in all, or part of their Forces, to the ſervice of the King and Kingdom, as need required.

CHAP. XVIII.

Jehoſhaphat joined in affinity with Ahab, is perſwaded to go with him againſt Ramoth gilead, 1——3. *Ahab, ſeduced by falſe prophets, according to the word of Micajah, is ſlain there,* 4——34.

NOw Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab *a*.

a For *Joram* his eldeſt Son married *Athaliah*, *Ahabs* Daughter, *ch.* 21. 6. 2 *Kings* 8. 18. This Chapter is for ſubſtance the ſame with 1 *Kings* 22. where it is explained.

2 * And † after *certain* years he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had with* him, and perſwaded † him to go up *with him* to Ramoth-gilead.

* 1 Kings 22. 2.
† Heb. *at the end of years.*
† Heb. *incited.* Gr. *loved him.* *Compare* Mat:20:21.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 And Jehoſhaphat ſaid unto the king of Iſrael, Inquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of prophets, four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up, for God will deliver *it* into the kings hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?

† Heb. *yet*, or, *more*.

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Micajah the ſon of Jimla, and Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* || officers, and ſaid, † Fetch quickly Micajah the ſon of Jimla.

|| Or, *eunuchs*.
† Heb. *haſten*.

9 And the king of Iſrael, and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a || void place, at the entring in of the gate of Samaria, and all the prophets propheſied before them.

|| Or, *floor*.

10 And Zedekiah the ſon of Chenaanah hath made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, until † they be conſumed.

†Heb. *thou conſume them*.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micajah, ſpake to him, ſaying, Behold the words of the prophets *declare* good to the king || with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

†Heb: *with one mouth*.

13 And Micajah ſaid, *As* the LORD liveth, *even* what my God ſaith that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micajah, ſhall we go to Ramoth-gilead to battel, or ſhall I forbear? And he ſaid, Go ye up and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How many times ſhall I adjure thee, that thou ſay nothing but the truth to me, in the Name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd, and the LORD ſaid, Theſe have no maſter, let them return *therefore*, every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee, *that* he would not prophecy good unto me, || but evil?)

|| Or, *but for evil*.

18 Again he ſaid, Therefore hear the word of the LORD: I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael that he may go up and fall at Ramoth-gilead? and one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a * ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

* Job 1:6.

21 And he ſaid, I will go out and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micajah upon the cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee?

24 And Micajah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go || into † an inner chamber to hide thy ſelf.

|| Or, *from chamber to chamber*.
† Heb. *a chamber in a chamber*.

25 Then the king of Iſrael ſaid, Take ye Micajah; and carry him back to Amon the governour of the city, and to Joaſh the kings ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micajah ſaid, if thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken, all ye people.

28 *So* the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid to Jehoſhaphat, I will diſguiſe my ſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the LORD helped him, and God † moved them *to depart* from him.

† Heb. *incited.*
Ver. 2.

32 For it came to paſs, that when the captains of the chariots perceived, that it was not the king of Iſrael, they turned back again † from purſuing him.

† Heb: *from after him.*

33 And a certain man drew a bow † at a venture, and ſmote the king of Iſrael † between the the joynts of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am † wounded.

† Heb. *in his ſimplicity.*
† Heb: *between the joynts, and between the breaſtplates.*
† Heb. *made ſick.*

34 And the battel increaſed that day: howbeit, the king of Iſrael ſtaid *himſelf* up in *his* chariot againſt the Syrians until the even. And about the time of the ſun going down, he died.

CHAP. XIX.

Jehoſhaphat reproved by the Prophet Jehu, viſiteth his Kingdom, 1——4. *his Inſtructions to the Judges,* 5——7. *To the Prieſts and Levites,* 8——11.

AND Jehoſhaphat the king of Judah returned to his houſe in peace *a*, to Jeruſalem.

a Safe, being miraculouſly delivered from eminent danger, as was related, *ch.* 18. 31, 32.

2 And Jehu the ſon of Hanani the ſeer *b*, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and * love them that hate the LORD *c*? therefore *is* wrath come upon thee from before the LORD *d*.

* Pſal. 139 21.

b Of whom ſee 1 *Kings* 16. 1, 2. *c* Was this agreeable to thy Duty and Love which thou profeſſeſt to God and Godlineſs, that thou haſt entred into ſo ſtrict an Alliance & Friendſhip with wicked *Ahab* my ſworn Enemy, and given ſuch Aſſiſtance to him? *d* Therefore God is angry with thee, and will chaſtiſe thee for this miſcarriage. Which he did partly by ſtirring up the *Moabites*, and others to invade him, *ch.* 20. partly by permitting his Eldeſt Son *Jehoram* to kill all his Brethren, *ch.* 21: 4. and principally by bringing that ſore and almoſt general Deſtruction upon his Grand-children by *Jehu*, 2 *Kings* 9. 27. and 10. 13, 14. which was the proper Fruit of his Alliance with *Ahab*.

3 Nevertheleſs, there are * good things found in thee *e*, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart *f* to ſeek God.

* Chap. 17. 4. 6.

e i.e. Good Works proceeding from an honeſt Heart; which God more regards than this particular Error: and therefore though he will chaſten thee, yet he will not utterly deſtroy thee. *f* Or, *directed* or *ſet thy heart*; *i. e.* Thou haſt ſought and ſerved God with all thy heart, and not feignedly, as many others do. And this work of preparing or directing his heart, is here aſcribed to *Jehoſhaphat*, as elſewere it is attributed to God, *Prov.* 16. 1. *Phil.* 2. 13. becauſe it is Mans Action, but performed by Gods Grace, preventing, enabling, and enclining him to it.

4 And Jehoſhaphat dwelt at Jeruſalem: and † he went out again *g* through the people, from Beerſheba to mount Ephraim *h*, and brought them back unto the LORD God of their Fathers *i*.

† Heb. *he returned and went out.*

g Once he went by his Officers, *ch.* 17. 7, &c. Now he went in his own perſon. *h i.e.* Through his whole Kingdom, whereof theſe were the two Bounds. *i* Such of them as had revolted from God to Idols, he reclaimed by his good Counſel and Example and by the Inſtructions of the Levites and Prieſts: whom doubtleſs now he carried with him, as he ſent them before with his Officers of State.

5 And he ſet Judges in the land, throughout all the fenced cities of Judah, city by city *k*;

k In every City for it ſelf and the Countrey adjacent, that Juſtice might be adminiſtred with the moſt eaſe and convenience to the People, and they might not all be forced to go up to *Jeruſalem*.

6 And ſaid to the judges, Take heed what ye do: for * ye judge not for man, but for the LORD *l*, * who *is* with you *m* † in the judgment.

* Deut. 1. 17.
* Pſal: 82: 1: Eccleſ: 5. 8:
† Heb. *in the matter of Judgment.*

l You repreſent Gods Perſon, to whom Judgment belongeth, and you have your Commiſſion and Power from God, and not from Man, only; and your Adminiſtration of Juſtice is not only for Mans good but alſo for Gods Honour and Service. *m* Both to obſerve your Carriage, and to defend you againſt all thoſe Enemies whom the Impartial Exerciſe of Juſtice may provoke.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for there is no iniquity with the LORD our God, nor * reſpect of perſons *n* nor taking of gifts *o*.

* Deut. 10: 17: Job 34: 19: Act: 10; 34: Rom: 2. 11: Eph: 6; 9: Col: 3: 25: 1 Pet: 1: 17:

n And therefore you who are in Gods ſtead, and do his Work, and muſt give an Account to him, muſt imitate God here. Of *reſpect of perſons*, ſee *Deut.* 10. 17. *Job* 34. 19. *Acts* 10. 34. *o* So as to pervert Judgment for them; by comparing this with *Exod.* 23. 8. *Deut.* 16. 19. *Prov.* 17. 23.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael *p* for the * judgment of the LORD *q*, and for controverſies *r*, † when they returned to Jeruſalem *s*.

* Deut: 16: 18:
† Heb. *and they returned.*

p Who were not Prieſts and Levites, but ſuch perſons of other Tribes as were moſt Eminent for their dignity, Ability and Integrity. But whether theſe Perſons made up one Court, called the *Sanhedrim*, by which all Cauſes Eccleſiaſtical and Civil were decided; or there were two diſtinct Courts, the one Eccleſiaſtical, conſiſting of the *Prieſts and Levites*; the other Civil, conſiſting of *the Chief of the Fathers of Iſrael*, belongs to another place to determine, and requires more words than the nature of this Work can permit. *q i e.* For Sacred Matters concerning the Laws and Worſhip, and Service of God. *r* For Matters of Difference between Man and Man. *s i. e.* When *Jehoſhaphat* and his Company were returned to *Jeruſalem*, then he made this Order concerning eſtabliſhing Judges there But ſo this laſt Clauſe may ſeem ſuperfluous and tautological, being more than implyed in the beginning of the Verſe. Or rather, *when they*, *i. e.* the Cauſes and Controverſies laſt mentioned, *ſhall return*, or *be returned to Jeruſalem*; *i. e.* When the Cauſes ſhall be ſo difficult that the Judges ordained in every City cannot determine them; or, when *your Brethren that dwell in every City ſhall come to you*, as it is expreſſed *v.* 10. appealing from their City Courts to the great Court or Council at *Jeruſalem*. Of which ſee on *Exod.* 18. 26. *Deut.* 1. 17 & 17. 8. As for the Phraſe, not only Perſons but Things, are ſaid to *return*, or *be returned*, as *Blood*, 1 *Kings* 2. 23. and *Clouds Eccleſ.* 12. 2. and *Reproach*, *Hoſ* 12. 14 If it be further objected, That theſe Cauſes were never brought to *Jeruſalem* before, and therefore cannot be properly ſaid to be returned thither; That may be anſwered both from the uſage of our Law, wherein ſuch Cauſes are ſaid to be returned to *Weſtminſter*, which never were there before; and from the uſe of Scripture, wherein Sinners are commonly ſaid to *return to the Lord*, though they had never been with the Lord in that Senſe before, but were eſtranged fom God even from the Womb till the time of their Converſion. And *the Duſt*, *i. e.* Mans Body, is ſaid to *return to the Earth*, *Eccleſ.* 12. 7. though it was never there before.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully and with a perfect heart *t*.

t Paſſing ſuch Sentences with their Mouths, as your own Minds and Conſciences, upon the hearing of the Parties, ſhall judge to be Juſt, and not acting againſt your own Conſciences for Carnal Motives as Corrupt Judges do.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood *u*, between law and commandment, ſtatutes and judgments *x*, ye ſhall even warn them that they treſpaſs not againſt the LORD *y*, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs *z*.

u Of which ſee the Notes on *Deut.* 17 8. *x* When any Debates or Differences ſhall ariſe about the meaning of any of Gods Laws, one party poſſibly putting this, and the other a quite differing Senſe upon the ſame place, or one alledging one place, and the other another place, which may ſeem to claſh with it. *y* Ye ſhall not only give a Righteous Sentence for what is paſt, but ye ſhall admoniſh the Offender, and others, to take better heed to themſelves, and their ways for the future. *z* So you ſhall not bring Guilt and Wrath upon your ſelves and others, which otherwiſe you will certainly do.

11 And behold, Amariah the chief prieſt *is* over you *a* in all matters of the LORD *b*; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah *c*, for all the kings matters *d*: alſo the Levites *ſhall be* officers before you *e*. † Deal couragiouſly, and the LORD ſhall be with the good *f*.

† Heb. *take courage and do.*

a Shall be your Preſident to direct and aſſiſt you. *b* In ſpiritual, or Eccleſiaſtical Matters *c* Either 1 the Prince, or chief Ruler, under the King, of the Tribe of *Judah*, which is called *the Houſe of Judah*, 2 Sam: 2: 4, 7, 10: 1 Kings 12: 21, 23. 1 Chron: 28: 4: Jer: 13: 11: Ezek: 4: 6. Or, 2. The Ruler of the Kings Houſe, which alſo ſeems to be called *the Houſe of Judah*, 2 Chron. 22. 10. and more fully, *the Kings houſe of Judah*, Jer: 22: 6. And who ſo fit to manage *the Kings Matters* as the Ruler of the Kings Houſe? *d* For Civil Cauſes or Controverſies which might ariſe either between the King and his People; or between Subject and Subject, which may be called *the Kings Matters*, becauſe it was a principal part of his Office to ſee them juſtly decided. *e* They ſhall be at your command to ſee your juſt Sentences executed; which work was fitly committed to the Levites, as perſons who might add their Inſtructions to the Corrections, and might work the Guilty to an acknowledgment of their Fault, and a ſubmiſſion to their Puniſhment. And ſo this is an Argument to encourage the Judges to proceed couragiouſly and vigorouſly in their Work, becauſe they had the Levites to ſtand by them and aſſiſt them. *f i. e.* Shall protect and bleſs good Judges in their doing of Good and Juſt Things.

CHAP. XX.

Several Armies come againſt Judah: Jehoſhaphat in his fear proclaimeth a faſt, 1——4. *His Prayer,* 5——13. *Jehaziel's Prophecy,* 14——17. *The Enemies are overthrown,* 20——25. *The People return in Triumph bleſſing God,* 26——30. *His Reign: his Navy miſcarrieth,* 31——37.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them † *other* beſide the Ammonites *a*, came againſt Jehoſhaphat to battel.

† Gr. *of the Mineans:* Compare *ch.* 26. 7, 8. *in* Gr

a To wit, the people that dwelt in Mount Seir, who were now Confederate with them, as appears from *v.* 10, 22, 23. Or, This is the Name of a peculiar People called either *Mehumin*, of whom you read 2 *Chron.* 26. 7. (and ſo there is only a Tranſpoſition of two Letters in the Hebrew Word, which is not unuſual in that Language) or *Minæans*, as the LXX Interpreters render this word; or *Ammonium*, or *Mehaammonim*, as it is in the Hebrew (the two firſt Letters being not Prefixes, as they are commonly made, but part of the Word or proper Name of that People) who, as it may ſeem, now dwelt in Mount Seir being either of the Old Stock of the *Edomites*, or another Nation ſince come in their ſtead or mixed with them. Others render the place thus, *for* (as the Hebrew *vau* is oft taken) *with them* (*i. e.* with the *Moabites*) were *the Ammonites* or *children of Ammon.* Which may be diſtinctly noted, either to ſhew the largeneſs of the Confederacy, in which not only the *Moabites* were engaged, who dwelt nearer *Jehoſhaphats* Kingdom, but the *Ammonites* alſo who lived at a greater diſtance from him: Or to intimate that the *Ammonites* bein poſſibly inſtigated by the *Syrians* their next Neighbours, were the firſt Beginners and chief Promoters of the War, and Engaged both the *Moabites* and the Inhabitants of Mount *Seir* in their Quarrel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea *b* on this ſide Syria *c*, and behold, they *be* in Hazazon-tamar, which *is* Engedi.

b To wit, the Dead Sea, beyond which Mount *Seir* lay. *c* Or, and *from Syria*, largely ſo called, and ſo it includes the *Moabites* and *Ammonites*. And it may be thus expreſſed, to intimate that they came by the Inſtigation of the *Syrians*, who thought by this means to revenge themſelves of *Jehoſhaphat* for joyning with *Ahab* againſt them.

3 And Jehoſhaphat feared *d*, and ſet † himſelf to ſeek the LORD *e*, and proclaimed a faſt *f* throughout all Judah.

† Heb. *his face.*

d Partly from Humane frailty and partly from the Remembrance of his own Guilt and the Wrath of God denounced againſt him for it, *ch.* 19. 2. *e* The Phraſe notes his ſettled Reſolution, Seriouſneſs, and Earneſtneſs in it, and the preparing and fixing his Heart for it. *f* Partly in token of his Humiliation and Penitence for his Sins, and partly to make himſelf and his people more Fervent in their Prayers.

4 And Judah gathered themſelves together, to ask *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD *g* before the new court *h*.

g Largely ſo called, *i. e.* in one of the Courts of the Temple, even in the Court of the People, and upon that Brazen Scaffold which *Solomon* had Erected for ſuch a purpoſe, 2 *Chron.* 6. 13 *h i. e.* Beſides and before the Prieſts Court: for there were but two Courts belonging to the Temple, as is noted 2 *Kings* 21. 5. & 23. 12. And *Jehoſhaphat* ſtood in the one, which muſt be that of the People; and before the other, which therefore can be no other than that of the Prieſts, which is called *the New Court*, becauſe it had been lately renewed when the Altar was renewed, *ch.* 15. 8. as the Command of Love is called *a new Command*, Joh. 13. 34. 1 *John* 2. 8. becauſe it was ſo ſolemnly renewed, and revived, and reinforced by Chriſt.

6 And ſaid, O LORD God of our fathers, *art* not thou God in Heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee.

7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham * thy friend for ever *i*?

† Heb. *thou.*
* Jam. 2. 23.

i i. e. To whom thou haſt engaged thy ſelf by Covenant to be his Friend, and the Friend of his Seed for ever, and therefore we truſt thou wilt not forſake us his Poſterity.

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 * If *when* evil cometh upon us, *as* || the ſword, judgment *k*, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name *is* in this houſe) and cry unto thee in our affliction, thou then wilt hear and help.

* 1 Kings 8. 33, 37. Chap. 6. 28.
|| Or, *the ſword of judgment.*

k Or rather, *the ſword of Judgment* or *of Vengeance*, *i. e.* War whereby thou judgeſt and puniſheſt thy People for their Sins. Compare *Levit.* 26. 25.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but * they turned from them, and deſtroyed them not:

* Deut. 2. 4, 9, 19.
* Numb. 20. 21.

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us *l*: neither know we what to do, but our eyes *are* upon thee *m*.

l Thus he ſpeaks, partly though he had great Armies to be drawn together in due time upon great Occaſions, *ch.* 17. 14, *&c.* Yet he ſeems to have been ſurprized by theſe Men before his Forces were in readineſs to oppoſe them, and partly becauſe he well knew and piouſly and wiſely conſidered that no Humane Forces, though numerous and valiant, were able to defend him without Gods Aſſiſtance, which he feared by his Sins he had forfeited, and then he had really been as weak as Water. *m* Looking to thee only for Relief and Succour.

13 And all Judah ſtood before the LORD with their little ones *n*, their wives and their children.

n Whom they uſed to preſent before the Lord in times of great Diſtreſs, partly to ſtir up themſelves to more fervent and faithful Prayers, that their Eye being upon their harmleſs and tender Children, might affect their Heart with a greater Senſe of their Miſery: and partly to move God to Compaſſion, not as if he were capable of Paſſions or Changes upon ſuch a Sight, but becauſe God hath declared himſelf that he will be prevailed with by ſuch Methods as theſe.

14 Then upon Jahaziel the ſon of Zechariah, the ſon of Benajah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the LORD in the midſt of the congregation *o*.

o He was ſuddenly inſpired by God with the following Meſſage.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, * Be not afraid nor diſmayed by reaſon of this great multitude, for the battel *is* not yours, but Gods *p*.

* Exod. 14. 13, 14.

p God will fight for you, and he alone will do the Work, you need not ſtrike a Stroke.

16 To morrow go ye down *q* againſt them: behold, they come up by the † cliff of Ziz, and ye ſhall find them at the end of the || brook, before the wilderneſs of Jeruel.

† Heb. *aſcent.*
|| Or, *valley.*

q From *Jeruſalem*, where he and his Army now were; which ſtood upon high ground.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmaid; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground *r*: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

r In token of his Reverence to God and his Meſſage, his belief of the Promiſe, and his Thankfulneſs for ſo great a Favour.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up *s* to praiſe the LORD God of Iſrael with a loud voice on high *t*.

s By *Jehoſhaphats* Appointment. *t i. e.* With moſt loud voice, with Heart and Voice lifted up: whereby they ſhewed their full aſſurance of the Victory, as if it were already accompliſhed.

20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, * Believe in the LORD your God, ſo ſhall ye be eſtabliſhed; believe † his prophets *t*, ſo ſhall ye proſper *u*.

* Iſaiah 7. 9.
† Heb. *in his Prophets.*

t i. e. Gods Promiſe delivered to us by this Prophet, and conſequently all other Predictions of the Prophets that either have been or ſhall be *u* Take heed, leſt by your Unbelief you fruſtrate Gods Promiſe.

21 And when he had conſulted with the people *x*, he appointed ſingers unto the LORD *y*, and † that ſhould praiſe the beauty of holineſs *z*, as they went out before the army, and to ſay, * Praiſe the LORD, for his mercy *endureth* for ever.

† Heb: *Praiſers.*
* Pſ. 136. 1.

x i. e. With the Elders or chief of the People; partly to take their Advice about the Expediency of the Thing; and partly that they might excite and prepare themſelves and the People under them to this great Work of Praiſing God *y* To the Honour and Service of God *z* Or, *the Glory*, or *Magnificence* or *Majeſty of Holineſs*, *i. e.* (by a vulgar Hebraiſm) the Holy Majeſty; a Periphraſis of God. Or, *according to the beauty* or *magnificence of the ſanctuary*, *i. e.* in the ſame comely Order and Magnificent Manner, as they uſed to do it in the Temple; where the following Song was uſually ſung, as 2 *Chron.* 5. 13. & 7. 3, 6.

22 † And when they began † to ſing and to praiſe *a*, the LORD ſet ambuſhments *b* againſt the children of Ammon, Moab and mount Seir, which were come againſt Judah, and || they were ſmitten.

† Heb. *and in the time that they,* &c.
† Heb. *in ſinging and praiſe.*
|| Or, *they ſmote one another.*

a So acceptable are the Fervent Prayers of Gods People to God, and ſo terrible to their Enemies. *b* Or, *lyers in wait*, either 1. the Holy Angels, who appeared in the ſhape of Men, and poſſibly put on the Appearances and Viſages of *Moabites* or *Ammonites*, and in that ſhape ſlew the reſt, who ſuppoſing this Slaughter to be done by a part of their own Army, fell upon them, and ſo broke forth into Mutual Slaughters. Or, 2. God raiſed Jealouſies and Animoſities amongſt themſelves, which by degrees broke forth, firſt into ſecret Ambuſhments, which one party laid for another, and then into open Hoſtilities and Outrages to their utter Deſtruction. So Vain are all Mens Attempts againſt God, who needs none to deſtroy his Enemies but themſelves, and their own Miſtakes and Paſſions, which he can when he pleaſeth, arm againſt them.

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy another.

† Heb: *for the deſtruction.*

24 And when Judah came toward the watch-tower *c* in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen upon the earth, and † none eſcaped.

† Heb. there was *not an eſcaping.*

c Which ſtood upon the Cliff of *Ziz* mentioned above *v.* 6. or ſome other Hill which looked toward the Wilderneſs, where their Enemies lay encamped, whoſe Numbers, and Order, and condition they could deſcry from thence.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and

precious jewels *d* (which they ſtript off for themſelves) more than they could carry away : and they were three days in gathering of the ſpoil, it was ſo much.

d Which they brought with them partly to corrupt any of *Jehoſhaphat's* Officers as they ſaw Occaſion : partly to procure neceſſaries for their vaſt Army from time to time: and partly becauſe they came to a Triumph rather than to a Fight, being ſecure and confident of the victory, becauſe of their great Numbers, and eſpecially becauſe they thought to ſurprize *Jehoſhaphat* ere he could make any conſiderable preparations againſt them ; God alſo permitting them to be puffed up to their own deſtruction.

|| That is, *bleſsing.*

26 And on the fourth day they aſſembled themſelves in the valley of || Berachah *e*; for there they bleſſed the LORD : therefore the name of the ſame place was called the valley of Berachah unto this day.

e Heb. *of bleſsing* ; ſo called from their ſolemn Bleſsings and Praiſes given to God in it upon this Occaſion.

* Heb. *head.*

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the * forefront of them, to go again to Jeruſalem with Joy: for the LORD had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD *f*

f To renew their Praiſes in the Court of the Temple, the proper and uſual place for it.

* Ch. 17. 10.

29 And * the fear of God was on all the kingdoms of *thoſe* countries *g* when they heard that the LORD fought againſt the enemies of Iſrael.

g Which were near, or which heard theſe things.

30 So the realm of Jehoſhaphat was quiet : for his God gave him reſt round about.

* 1 Kings 22.41, &c.

31 * And Jehoſhapat reigned over Judah : he *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem : and his mothers name *was* Azubah the Daughter of Shilhi.

32 And he walked in the ways of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD.

33 Howbeit, the high places were not taken away *h*; for as yet the people had not prepared their hearts unto the God of their fathers *i*.

h Not fully nor univerſally ; of which ſee on *ch.* 17. 6. *i* The Fault was not in *Jehoſhaphat*, but in the People, who, though they did Worſhip the true God, yet would not be confined to the Temple, but for their own Conveniency, or from their affection to their Ancient Cuſtom, choſe to Worſhip him in the High Places ; which *Jehoſhaphat* was forced to connive at, leſt thoſe People being debarred from that dearly-beloved Practice, ſhould fall into a Neglect of God and his Worſhip.

† Heb. *words.*
* 1 Kings 16 1.
† Heb. *was made to aſcend.*

34 Now the reſt of the acts of Jehoſhophat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſon of Hanani, * who † is mentioned in the book of the kings of Iſrael.

35 And after this *k* did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who did very wickedly *l*.

k This is mentioned as an Aggravation of his Sin, after ſo great a Favour and Obligation laid upon him by God ; and after he had been ſo ſharply reproved and threatned by a Prophet for the ſame thing, *ch.* 19; 2. yet he relapſes into the ſame Sin ; which proceeded partly from that near Relation which was contracted between the two Families, and partly from the ſweetneſs and eaſineſs of *Jehoſhaphat*'s Temper, which could not reſiſt the Solicitations of others, in ſuch things as might ſeem indifferent. For he did not joyn with him in a War, as he did with *Ahab*, but in a peaceable way only, in a Matter of Trade and Commerce. And yet God ſharply reproves and puniſheth him for it. *v* 37. to ſhew his great diſlike and deteſtation of all friendly and familiar Converſation of his Servants and People with Idolaters and profeſſed Enemies of God and of Religion, as *Ahaziah* was, who is therefore thus ſtigmatized in the next words, *who did very wickedly.* *l* Or *who did induſtriouſly and maliciouſly and conſtantly work wickedneſs*, as the Hebrew phraſe implies, giving himſelf up to Idolatry and all wickedneſs.

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh *m* : and they made the ſhips in Ezion- geber *n*.

m Of which ſee on 1 *Kings* 10. 22. & 22. & 48. *n* Of which ſee on 1 *Kings* 9. 26.

37 Then Eliezer the ſon of Dodavah of Mareſhah, prophecied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken that they were not able to go to Tarſhiſh.

CHAP. XXI.

Jehoram is made King and ſlayeth his Brethren, 1—-4. *His wicked Reign,* 5——7. *Edom and Libnah revolt,* 8—-13. *The Prophecy of Elijah againſt him in writing,* 12——15. *Philiſtines and Arabians oppreſs him . his incurable diſeaſe, death and bruial,* 16—-20.

* 1 Kings 22. 50.

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David : and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah *a*, and Jehiel, and Zechariah, and Azariah *a*, and Michael, and Shephatiah : all theſe *were* the ſons of Jehoſhaphat king of Iſrael *b*.

a Two ſons called by the ſame Name, though doubtleſs diſtinguiſhed by ſome additional Title, which is not mentioned here, becauſe it did not concern ſucceding Ages to know it. Though indeed there is a Difference in their Hebrew Names, the one being *Azaria*, the other *Azariahu*, *hu* being the laſt Syllabe in his name, as in *Elihu*, and others. *b* So he is called either, 1. Becauſe he was ſo by Right : Or 2. Becauſe he was King not only of *Judah* and *Benjamin*, but of a great number of *Iſraelites*, who had come into, and ſettled themſelves in his Kingdom, in his and in his Predeceſſors days; who being a conſiderable, and the pureſt and beſt part of *Iſrael*, may well be called *Iſrael*, being more truly and properly Gods *Iſrael* than their Apoſtate Brethren, who were no longer worthy of that Name. Or 3. Becauſe all his Subjects were *Iſraelites* ; and therefore he was *King of Iſrael*, though not *of all Iſrael*. Or, 4. With ſome reflection upon his Memory, for making ſo ſtrict an Alliance and Friendſhip with the King of *Iſrael*, whoſe Cauſe he defended with his own and his Kingdoms great hazard, as if he had been the King not ſo much of *Judah*, as of *Iſrael*. And this may be the rather noted here, becauſe here ſpeedily follows a ſad Effect of that wicked and curſed Match. Some ſay *Iſrael* was foiſted into ſome Copies by the tranſcriber inſtead of *Judah*, as it was firſt written.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah*;* but the kingdom gave he to Jehoram, becauſe he *was* the firſt-born *c*.

c Whom he conceived that he ought to prefer by vertue of that Law of God, *Deut* 21. 15. though otherwiſe he would not have done it, having probably e're this time perceived his perverſe and wicked Inclinations, and how much he was ſwayed by his Idolatrous Wife, Now he ſaw his Error when it was too late.

* 2 Kin 8. 16,

4 Now * when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf *d*, and ſlew all his brethren with the ſword *e*, and *divers* alſo of the princes of Iſrael *f*.

d He took Courage and hardned his heart, as that word ſometimes ſignifies. *e* Partly becauſe they either did, or he knew that they would, oppoſe him in his wicked Deſigns ; and partly for his own Security, leſt his people, who, as he believed, would be highly exaſperated with the Execution of his Counſels, ſhould advance any of them to the Throne, and depoſe him. *f* Either 1. of *Judah*, here called *Iſrael*, of which ſee the Notes on *v.* 2. Or, 2. The Princes or Chief Men of *Iſrael*, properly ſo called ; not the Princes of all *Iſrael* or of the ſeveral Tribes thereof, but the Chief of thoſe Iſraelites, who out of love to God, and to the true Religion, had forſaken their Eſtates and worldly Advantages in the Kingdom of *Iſrael*, and were now incorporated with the Kingdom of *Judah*. Theſe he eſpecially ſtruck at, either 1. Becauſe his Wife inſtigated him thereunto, both to puniſh them for their Revolt from her Father, and to deter others from following their Example : Or, 2. Becauſe he juſtly and truly thought theſe would be moſt firm and conſtant to, and zealous for that Religion which he was reſolved to oppoſe, being both by their Conſcience and Intereſt obliged to it.

5 Jehoram *was* thirty and two years old *g* when he began to reign, and he reigned eight years in Jeruſalem.

g Of this, and *v.* 6, 7, 8, 9, 10 ſee the Notes on 2 *Kings* 8. 17, &c.

* Ch. 22. 2.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab : for he had the daughter of * Ahab to wife : and he wrought *that which was* evil in the eyes of the LORD.

† Heb. *lamp* or *candle.*
* 2 Sam. 7 12. 1 Kings 11. 36. 2 Kings 8. 19. Pſal. 132. 11, &c.

7 Howbeit, the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David *h*, and as he promiſed to give a † light to him, and to * his ſons for ever.

h For which in 2 *Kings* 8. 19. it is *for David his ſervants ſake* ; i. e. Not for *David's* Merits, but for Gods free promiſe and Covenant, as it is here explained.

† Heb. *hand.*
* 2 Kings 8. 21.

8 In his days the Edomites revolted from under the † dominion of Judah, and made themſelves a king.

9 Then Jehoram * went forth with his princes, and all his chariots with him : and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame *time* alſo did Libnah revolt from under his hand ; becauſe he had forſaken the LORD God of his fathers *i*.

i To wit, publickly and avowedly, ſetting him at Defiance, as the next Verſe ſhews. And this is mentioned, either 1. As the Reaſon why the Prieſts, whoſe City Libnah was, forſook him, becauſe he had forſaken God : Or rather, 2. As the Reaſon why God raiſed up ſo many Enemies againſt him, both from abroad and at home.

11 Moreover, he made high places *k* in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication *l*, and compelled Judah *thereto.*

k Not to the Lord, whoſe ſworn Enemy he was, but to *Baals* or Falſe Gods. *l* Not only by his Counſel and Example, but as it follows, by Force, by Threats and penalties.

12 And there came a writing to him from Elijah the prophet *m*, ſaying, Thus ſaith the LORD God of David thy father *n*, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father *o*, nor in the ways of Aſa king of Judah ;

m Qu. How could this be, when *Elijah* was wrapt up to Heaven in *Jehoſhaphats* time, 2 *Kings* 2. & 3. 11. *Anſw.* Either 1. This was *Eliſha*, or ſome other Prophet called *Elijah*, becauſe he acted in the Spirit and Power of *Elijah*, for which cauſe *John* the Baptiſt alſo is ſo called. Or rather, 2. This was really written by *Elijah*, who by the Spirit did clearly foreſee and foretell the Reign of *Jehoram*, (as others did of *Joſiah*, 1 *Kings* 13 2. and *Iſaiah* of *Cyrus*, *ch* 45. 3. long before they were born) and in conſideration thereof left this Prophecy with *Eliſha*, to be delivered in due time by him, or ſome other perſon in his Name, and as from his Mouth. *n* Whoſe Name he mentions either to upbraid him with his degeneration from ſo worthy a parent: Or to take off his preſumption and confidence, which was grounded upon his being the Son and Succeſſor of *David*, in whoſe poſterity the Crown was ſettled for ever by Gods ſpecial Appointment, and by the Approbation of the people. *o* Whoſe wiſe Counſel and good Example thou haſt deſpiſed.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better than thy ſelf *p*:

p More Innocent, and Righteous, and Pious

Heb. *a* *at ſtroke*

14 Behold, with † a great plague will the LORD ſmite thy people *q*, and thy children, and thy wives *r*, and all thy goods.

q *Qu.* Why the People for his Sin? *Anſw.* 1. Becauſe the Generality of them ſinned in complying with his Wicked and Idolatrous Commands through Fear. *v.* 11. 2. Becauſe he ſuffered in his peoples Deſtruction: For as the Honour, and Safety, and Strength of a King lies in the Multitude and proſperity of his People, *Prov.* 14. 28. So when they are diminiſhed and deſtroyed, the King is very much weakned and endangered by it. *r* Whoſe Lives ſhall go for the Lives of thy Brethren. *v.* 4.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, untill thy bowels fall out, by reaſon of the ſickneſs day by day *s*.

s *i. e* From day to day continually. Or, *year upon year*, *i. e.* one year after another, or, for the ſpace of two years, as the Event ſhews, *v.* 19. Heb. *days upon days.* *Days* are oft put for a *year*, as *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. & 27. 7. *Amos* 4. 4.

16 Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtins *t*, and of the Arabians, that *were* near the Ethiopians *u*.

t A People fully ſubdued and diſpirated: but God now raiſeth their Spirits and Courage to do his Work. *n* Heb. *near the Cuſhites*, *i. e* Either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the oppoſite Shores of it: Or, rather a people in *Arabia*, frequently mentioned in Scripture, and ſo called, either for their likeneſs in Colour and Complexion to the Ethiopians properly ſo called; or becauſe the one of theſe people were a Colony of the other. But the Ethiopians above *Egypt* were far enough from theſe other Arabians, being ſeparated from them by the Red Sea.

† Heb. *carried captive.*
|| Or, *Ahaziah.* Ch. 22. 1. Or *Azariah*, Ch. 22, 6.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance *that was* found in the kings houſe, and his ſons alſo and his wives *x*: ſo that there was never a ſon left, him ſave ||Jehoahaz *y* the youngeſt of his ſons.

x Whom alſo they ſlew, *ch.* 22. 1. except *Ahaziah* and *Athaliah*; who poſſibly were hidden in ſome ſecret and ſafe place. *y* Called alſo *Ahaziah*, which ſignifies the very ſame thing with *Jehoahaz*; and *Azariah*. *ch.* 22. 6. whoſe ſignification is near akin to the other, all ſignifying *Gods taking* or *helping of him*.

18 And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the * burning of his fathers. * Ch. 16. 14.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed *z* † without being deſired ||: howbeit they buried him in the city of David, but not in the ſepulchre of the kings. † Heb *without deſire.*

z Heb. *Went*, to wit, *the way of all the Earth*, as it is more fully expreſſed, *Joſ.* 23. 14. Or, *to the land of darkneſs* as *Job.* 10. 21, 22. Or, *to his long home*, *Eccleſ.* 12. 5. Or, *went away*, to wit out of this World; as this Word is uſed, *Job.* 14. 20. *Eccleſ.* 5: 15: & 6: 4: there being many ſuch Words and Phraſes uſed concerning death in the Old and New Teſtament, ſignifying that death is not an Annihilation, but only a Tranſlation into another place and ſtate: See *Gen*: 15: 15: *Phil*: 1: 23: || Heb: *without deſire*, which may belong either 1. To himſelf; he had no deſire of living longer, nor any pleaſure in Life, but was heartily weary of it, through his exceſſive Pains: Or, rather, 2: To his people who did not deſire that he ſhould live longer, but oft and heartily wiſhed that he had died ſooner: Which contempt of him they ſhewed both by *making no burning for him*, as they uſed to do for Good and Laudable Kings, *ch*: 16: 14: and by denying him burial among the Kings, as it here follows. *Deſire* is here put for a perſon or thing whoſe life or continuance is deſirable, or deſired by others, as *Iſa*: 2: 16: *Ezek*: 24: 16, 18, 21, 25: *Dan*: 9: 23: & 10: 11, 19: And this is an emphatical expreſſion, becauſe it is uſual with Men to deſire the deaths of ſome perſons, whom afterward they lament and heartily wiſh they were alive again, as they have cauſe to do. But for this ungodly and unhappy prince, his people did not only in his life time wiſh his Death, but afterwards they did not repent of thoſe deſires, nor wiſh him alive again; but rejoyced that they were delivered from ſo great a plague as he was to them.

CHAP XXII.

Ahaziah is made King, reigneth wickedly 1——4. *In his confederacy with Joram the ſon of Ahab he is ſlain by* Jehu, 5——9. *Athaliah deſtroyeth all the Seed* Royal, *ſave Joaſh who was hid, and uſurpeth the Kingdom*, 10——12.

* 2 Kings 8 24, &c.
* Chap. 21; 17.

AND the inhabitants of Jeruſalem made * Ahaziah his youngeſt ſon, king in his ſtead: for the band of men that came with the Arabians *a* to the camp, had ſlain all the * eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

a Either, 1. a cruel ſort of Men who came along with the Arabians, and therefore ſlew thoſe whom the Arabians had ſpared, and only carried into captivity Or, 2. The *Philiſtins*, who did accompany the Arabians in this Expedition, *ch.* 21 16. who lived near the Kingdom of Judah, and therefore thought to make as ſure work as they could in deſtroying all the Branches of the Royal Family, who otherwiſe, they expected, would recover ſtrength, and revenge themſelves upon them.

2 Forty and two years old *was* Ahaziah when he began to reign *b*, and he reigned one year in Jeruſalem: his mothers name alſo *was* * Athaliah the daughter of Omri *c*. * Ch. 22. 2.

b *Object* He was then only 22 years old, as is affirmed, 2 *Kings* 8. 26. Beſides, Joram his Father, died in his fortieth year, as is twice noted, *ch* 21. 5, 20. how then can this be true? *Anſw.* 1. In the Hebrew it is, *A ſon of* 42 years, &c which is an ambiguous Phraſe, and though it doth for the moſt part, yet it doth not always ſignifie the Age of the Perſon, as is manifeſt from 1 *Sam.* 13. 1. where ſee the Notes. And therefore it is not neceſſary that this ſhould note his Age, (as it is generally preſumed to do, and that is the only ground of the difficulty) but it may note either 1 The Age of his Mother *Athaliah*; who being ſo great, and infamous, and miſchievous a perſon to the Kingdom and Royal Family of *Judah*, it is not ſtrange if her Age be here deſcribed, eſpecially ſeing ſhe her ſelf did for a ſeaſon ſway this Scepter. Or, rather 2. of the Reign of that Royal Race and Family from which by his Mother he was deſcended, to wit, of the houſe of *Omri*, who reigned 6 years, 1 *Kings* 16. 23. *Ahab* his ſon reigned 22 years, 1 *Kings* 16. 29. *Ahaziah* his ſon two years, 1 *Kings* 22. 51 *Joram* his ſon 12 years, 2 *Kings* 3. 1. All which put together, makes up exactly theſe 42 years. For *Ahaziah* began his Reign in *Jorams* 12th year, 2 *Kings* 8 25. And ſuch a kind of Computation of the years, not of the Kings *Perſon*, but of his Reign or Kingdom, we had before, *ch.* 16. 1. where ſee the Notes. And ſo we have an account of the Perſons Age, in 2 *Kings* 8. 26. and here of the Kingdom to which he belonged. *Anſw.* 2 Some acknowledge an Errour in the tranſcribers of the preſent Hebrew Copies, in which Language the numeral Letters for 22 and 42 are ſo like, that they might eaſily be miſtaken. For that it was read 22 here, as it is in the Book of *Kings*, in other Hebrew Copies, they gather from hence, that it is at this day ſo read in divers ancient Greek Copies, as alſo in thoſe two ancient Tranſlations, the Syriack and the Arabick, and particularly in that Famous and moſt Ancient Copy of the Syriack which was uſed by the Church of *Antioch* in the Primitive Times, and to this day is kept in the Church of *Antioch* from which that moſt Reverend, Learned Pious, and Publick ſpirited Archbiſhop *Uſher* did at his own great Charge get another Copy tranſcribed, in which he hath publiſhed to all the World that he found it here written *twenty and two years old*, &c. Nor doth this overthrow the Authority of the Sacred Text, as Infidels would have it, partly becauſe it is only an Hiſtorical Paſſage of no Importance to the Subſtantial Doctrines of Faith and a good Life; and partly becauſe the Queſtion here is not whether this Text be true, but which is the true Reading of the Text, whether that of the generality of preſent Copies, or that which was uſed in the Ancient Copies which the Ancient and Venerable Tranſlators above mentioned did follow: For it ſeems unreaſonable and uncharitable to think that all of them would have conſpired to have changed the Text, and put in *twenty and two*, for *forty, and two*, if they had ſo read it in their Hebrew Copies. Nor can this open any great door to thoſe innumerable Changes which ſome have boldly and raſhly made in the Hebrew Text without any ſuch pretence of Authority, as there is for this, which as they are affirmed without Reaſon, or Authority, or Neceſſity, ſo they may as eaſily be rejected. If all this will not ſatisfie our preſent Infidels, I deſire them only to conſider what hath been hinted before upon ſuch Occaſion, that many difficulties which did ſeem unanſwerable, being now fully cleared by later Writers, it is but reaſonable to think that this may be ſo in after times, either by finding of ſome Hebrew Copies in which it may be *Twenty and two years*, &c or, by ſome other way. *c* *i. e* Of *Omri*'s Family: Or of *Ahab*, *Omri*'s Son. Grandchildren are oft called *Sons* and *Daughters*, as *Matth.* 1. 1. *Luke* 3. 26.

3 He alſo walked in the ways of the houſe of Ahab, for his mother was his counſeller *d* do wickedly.

d Being a Crafty and an Imperious Woman.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his counſellers after the death of his father *e*, to his deſtruction.

e Who, whilſt he lived, ſeduced his ſon by his Counſel and Authority, and made other Evil Counſellers then unneceſſary,

5 He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to war againſt Hazael *f* king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

f Following the evil Example of *Jehoſhaphat* therein, *ch.* 18. though he would not follow him in what was good. But of this and the following verſes ſee 2 *Kings* 8 28, 29 & 9 21, 27.

† Heb. *wherewith they had wounded him*
|| Otherwiſe called *Ahaziah*, Ch. 22. 1, 2. & *Jehoahaz*, Ch. 21. 17.

6 And he returned to be healed in Jezreel, becauſe of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And || Azariah the ſon of Jehoram king of Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

† Heb. *treading down.* *Judg. 14. 4. * 2 Kings 9. 7. * 2 Kings, 10. 13.

7 And the † deſtruction of Ahaziah * was of God [g] by coming to Joram: for when he was come; he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed * to cut off the houſe of Ahab.

[g] By his Providence ſo diſpoſing Occaſions and *Ahaziah*'s Inclinations, that he ſhould come at that ſeaſon to receive his deſerved Judgement.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and * found the princes of Judah, and the ſons of the brethren [h] of Ahaziah, that miniſtred to Ahaziah [i], he ſlew them.

[h] Either properly ſo called: Or the Sons of his Couſins, or near Kinſmen, who are oft called *Brethren*: for his *Brethren* were ſlain, *v.* 1. [i] That came thither to wait upon their King *Ahaziah*, as is here implyed, and withal to viſit *Joram* and his Children, as is noted 2 *Kings* 10. 13.

*2 Kings 9. 27.

9 * And he ſought Ahaziah [k]: and they caught him, (for he was hid in Samaria [l]) and brought him to Jehu: and when they had ſlain him, they buried him [m], becauſe (ſaid they) he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahazaiah [n] had no power to keep ſtill the kingdom.

[k] Who, though wounded, had made an eſcape, 2 *Kings* 9. 27: [l] Either 1. In the Kingdom of *Samaria*, to wit, in *Megiddo*: Or, 2. In the City of *Samaria*; and ſo he fled firſt to *Megiddo*; and not thinking himſelf ſafe there, he fled to *Samaria*; where he was taken, and ſent thence by *Jehu*'s Order to *Megiddo*, where he received the Sentence of Death. See more of this matter upon 2 *Kings* 9. 27. [m] They gave his Servants leave to carry him away to *Jeruſalem* and bury him there, 2 *Kings* 9. 28. Both God and Men are oft-times ſaid to *do* what they and others do by their permiſſion, when they could hinder them. [n] *i. e.* His Poſterity, becauſe they were young and feeble, being ground between two Milſtons, the great and growing power of *Jehu*; and the craft and tyrrany of *Athaliah*.

*2 Kings 11. 1.

10 * But when Athaliah the Mother of Ahaziah [o], ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

[o] This, and *v.* 11, 12. are explained on 2 *Kings* 11: 1, 2, 3.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehojada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God, ſix years, and Athaliah reigned over the land.

CHAP. XXIII.

Jehojadah maketh Joaſh King, 1 —— 11. *Athaliah is ſlain,* 12 —— 15. *The pure Worſhip of God is reſtored* 16 —— 21.

*2 Kings 11. 4. &c.

ANd * in the ſeventh year Jehojada ſtrengthened himſelf, and took the captains of hundreds [a], Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſejah the ſon of Adajah, and Eliſhaphat the ſon of Zichri, into covenant with him.

[a] Not all but thoſe here following, in whom he put moſt truſt. But this Chapter is almoſt all taken out of 2 *Kings* 11. where it is explained.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah [b], and the chief of the fathers of Iſrael [c], and they came to Jeruſalem.

[b] Partly becauſe they could do this without any ſuſpicion, upon pretence of ſome ſolemn Feaſt; which time, it is probable, was choſen for this purpoſe: and partly becauſe he knew them to be well affected to the Cauſe of God and the King, to which they were obliged by the two firmeſt ties, Conſcience and Intereſt. [c] *i e.* Both of the two Tribes, and of the ten Tribes, all which are called *Iſrael*; and he uſeth the name of *Iſrael* rather than that of *Judah*; becauſe there were now great numbers of the other Tribes incorporated with *Iſrael*; and theſe he eſteemed more faithful than many of *Judah*, having given better proofs of the truth of their Religion than they; and therefore he pick't out of the chief men of the other Tribes, as well as of *Judah* and *Benjamin*.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the kings ſon ſhall reign, as the LORD hath * ſaid of the ſons of David.

* 2 Sam. 7. 12. 1 Kings 2. 4. & 9. 5. Ch 6. 16. & 7. 18. † Heb. *threſholds.*

4 This *is* the thing that ye ſhall do; A third part of you entring on the ſabbath, of the prieſts and of the Levites *ſhall be* porters of the † doors [d];

[d] Both that of *Shur*, 2 *Kings* 11. 6. and other doors adjoyning or leading to it.

5 And a third part *ſhall be* at the kings houſe; and a third part at the gate of the foundation [e]: and all the people *ſhall be* in the courts [f] of the houſe of the LORD.

[e] At the Eaſt-gate, thought to be ſo called becauſe it ſtood lower than the reſt of the doors at the foot of the ſteps by which they went up from the Kings houſe to the Temple. [f] Either 1. In the two Courts; and ſo by the *People* he underſtands as well the generality of the Levites who had no particular ſtations allotted to them as their Brethren had, *v.* 4, 5. which were to be in the Prieſts Court, as the *People*, who were in the Court of the People: or 2. in the Court of the *People*, which may be called *Courts*, the plural number being put for the ſingular, in regard of great amplitude and divers quarters and partitions, into which it was or might be divided: as the Temple is called *Sanctuary*, becauſe of its diviſion into divers parts, *Levit*, 26. 21.

† Heb *holineſs.* Lev. 21

6 But let none come into the houſe of the LORD [g], ſave the prieſts, and they that miniſter of the Levites [h], they ſhall go in, for they *are* † holy: but all the people ſhall keep the watch of the LORD [i].

[g] Strictly ſo called, as it is diſtinguiſhed from the Courts, into which others were permitted to come, *v.* 5. to wit, into the Holy Place. [h] They who are to miniſter in courſe, or by my preſent appointment. [i] *i. e.* *Of the houſe of the Lord*, as the phraſe may be filled up out of this place and 2 *Kings* 11. 6: The ſence is, Let them ſtand in their Court to prevent and oppoſe any perſon who ſhall endeavour violently to break into the houſe to ſeize upon the King, or to diſturbe their preſent work; which he expected *Athaliah* and her Complices would do.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſoever *elſe cometh* into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehojada the prieſt had commanded, and took every man his men that were to come in * on the ſabbath, with them that were to go out on the ſabbath: for Jehojada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehojada the prieſt delivered to the captains of hundreds, ſpears, and bucklers, and ſhields, that *had been* king Davids, which *were* in the houſe of God.

† Heb. *ſhoulder.* † Heb. *houſe.*

10 And he ſet all the people (every man *having* his weapon in his hand) from the right † ſide of the † temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

* Deut. 17. 18. † Heb L *the King live.*

11 Then they brought out the kings Son, and put upon him the crown, and * *gave him* the teſtimony, and made him king: and Jehojada and his ſons [k] anointed him, and ſaid, † God ſave the King.

[k] And *Zechariah* among the reſt, whom afterwards he ungratefully ſlew, *ch.* 24. 21.

12 Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the LORD.

† Heb. *Conſpiracy.*

13 And ſhe looked, and behold the king ſtood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and ſounded with trumpets; alſo the ſingers with their inſtruments of muſick, and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes and ſaid † Treaſon, treaſon.

14 Then Jehojada the prieſt brought out the captains of hundreds, that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the LORD.

15 So they laid hands on her, and when ſhe was come to the entring of the horſe-gate, by the kings houſe they ſlew her there.

16 And Jehojada made a covenant between him [l] and between all the people, and between the king, that they ſhould be the LORDS people [m].

[l] *i. e.* The Lord, as is ſufficiently implied in the end of this verſe, and plainly expreſſed 2 *Kings* 11. 17. Or, *between himſelf*; that the People might ſee that he brought them under no bond, but what he would take upon himſelf. [m] *i. e.* That every one in his place and ſtation would maintain the Law and Worſhip of God, and root out all falſe Worſhip; which they did in the next verſe.

* Deut. 13. 9.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars and his images in pieces, and * ſlew Mattan the prieſt of Baal before the altars.

* 1 Chron. 24. 1. * *Numb.* 18. 2. † Heb. *by the hands of David.*

18 Alſo Jehojada appointed the offices of the houſe of the LORD by the hand [n] of the prieſts the Levites, whom David had * diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as *it* is written in the * Law of Moſes, with rejoycing and ſinging, *as it was ordained* † by David.

[n] Or, as it is in the Hebrew, *put the offices of the houſe of the Lord into the hand*, *i. e.* he reſtored the Prieſts and Levites, either 1. To their places and offices, which poſſibly in the time of the Idolatrous Kings, and of Athaliah, had been diſpoſed of to perſons of other Tribes, partly to gratifie their wicked friends, and partly to bring Gods Houſe and Worſhip into diſgrace: Or, 2. to the exerciſe of their offices, from which they had been in a great meaſure hindered.

* 1 Chron. 26. 1, &c.

19 And he ſet the * porters at the gates of the houſe of the LORD that none *which* was unclean in any thing, ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from

the houſe of the LORD: and they came through the high gate *o* into the kings houſe, and ſet the king upon the throne of the land.

o To wit, of the Court belonging and leading to the Kings Palace.

21 And all the people of the land rejoyced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

Joaſh reigneth well all the days of Jehojada, 1 —— 14. he dieth: is buried honourably: and Joaſh falleth to Idolatry: ſlayeth Zechariah the ſon of Jehojada, 15 —— 22. He is ſpoiled by the Syrians: ſlain by Zabad and Jehozabad. Amaziah ſucceedeth him, 23 —— 27.

* 2 Kings 12. 1, &c. JOaſh * *was* ſeven years old *a* when he began to reign, and he reigned forty years in Jeruſalem: his mothers name alſo *was* Zibeah of Beer-ſheba.

a A great part of this Chapter is explained on 2 *Kings* 12.

2 And Joaſh did *that which was* right in the ſight of the LORD, all the days of Jehojada the prieſt.

3 And Jehojada took for him two wives, and he begat ſons and daughters.

4 And it came to paſs after this, *that* Joaſh was minded † to repair the houſe of the LORD. † Heb. *to renew.*

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael *b*, money to repair the houſe of your God from year to year *c*, and ſee that ye haſte the matter. Howbeit the Levites haſtned *it* not.

b i. e. Of all the Iſraelites that were in the Kingdom of *Judah* See *Ch.* 15. 17. and 21. 2. *c* Either 1. repair part of it every year, till the reparations be perfected: Or, 2. gather it from year to year till you get ſuch a ſum as may ſuffice for the work; for he ſuppoſed one or two years collection would not ſuffice for the work, whether it were that collection of half a ſhekel for every man, of which ſee *Exod.* 30. 12, 13. 2 *Kings* 12. 14. or a voluntary contribution required for the preſent exigence of the Temple by virtue of the command and example of *Moſes*, who made ſuch a collection for the building of the Tabernacle, *Exod.* 35. 5. See alſo *Nehem.* 10. 32. which he thought would not be any great ſum, becauſe of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the Land, the Levites not excepted, as the laſt Clauſe of this Verſe ſhews

6 And the king called for Jehojada the chief *d*, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and out of Jeruſalem, the collection, *according to the commandment* of * Moſes *e* the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſs? * Exod. 30. 12, 13, 14.

d It is obſervable, that he is not called the *Chief Prieſt*, or *High-Prieſt*, but only *the Chief*, or *the Head*, which he might be in many other reſpects, either by reaſon of his near relation to the Royal Family; or becauſe he was the Chief of one of the 24 Families, or becauſe he had been the chief man in the contriving and bringing about of this great Change, and the General of the Forces employed about it. And the *High Prieſt* ſeems to be mentioned as a diſtinct perſon from *Jehojadah* here, 2 *Kings* 12. 9, 10. All which make it queſtionable, whether *Jehojadah* was the High-Prieſt or no. *e* Heb. *the Collection of Moſes*, i. e. ſuch an one as he commanded or made in the like caſe: of which ſee on *v.* 5. In like manner we read of *the ſins of Manaſſeh*, 2 *Kings* 24. 3. and of *the Sin of Jeroboam* frequently.

7 For the ſons of Athaliah *f*, that wicked woman, had broken up the houſe of God *g*, and alſo all the dedicate things of the houſe of the LORD did they beſtow upon Baalim.

f To wit, *Ahaziah*, and his Brethren before they were carried away captive, *ch.* 21. 17. who did this by her inſtigation, as this phraſe implies. *g* Both broken up the Treaſuries, and defaced the Houſe it ſelf.

8 And at the kings commandment they made a cheſt, and ſet it without at the gate of the houſe of the LORD *h*.

h i. e. Of the Court of the People, whither all manner of perſons might come to offer.

9 And they made † a proclamation through Judah and Jeruſalem, to bring in to the LORD the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs. † Heb. *a voice.*

i i. e. A Collection anſwerable to it; as they are ſaid to be guilty of the *errour of Balaam* and *gainſaying of Core*, Jud. *v.* 11. who fell into ſins of the ſame kind.

10 And all the princes and all the people rejoyced, and brought in, and caſt into the cheſt, untill they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the kings office *k*, by the hand of the Levites, and when they ſaw that *there was* much money, the kings ſcribe, and the high prieſts officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

k From the gate of the Court into one of the Chambers belonging to the Temple, which was appointed by the King for this office.

12 And the king and Jehojada gave it to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons and carpenters to repair the houſe of the LORD and alſo ſuch as wrought iron and braſs to mend the houſe of the LORD.

13 So the workmen wrought, and † the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it. † Heb *the healing went upon the work.*

14 And when they had finiſhed it, they brought the reſt of the money before the king and Jehojada, whereof were made veſſels for the houſe of the LORD *l*, *even* veſſels to miniſter, and ‖ to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the LORD continually, all the days of Jehojada. ‖ Or, *peſtils.*

l Becauſe Athaliah and her Sons had taken the old ones away, *v.* 7.

15 But Jehojada waxed old, and was full of days when he died, an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael *m*, both towards God, and towards his houſe.

m i. e. In *Judah*, which was an eminent part of *Iſrael*, and the only part of it which owned God, or was owned by God as his *Iſrael*, to whom therefore he oft appropriates this name, thereby ſignifying that the other Tribes were unworthy of that honourable Title, and had forfeited all their right in it to *Judah*. See on *ch.* 21. 2.

17 Now after the death of Jehojada, came the princes of Judah, and made obeiſance to the king *n*: then the King hearkned unto them.

n In that poſture preſenting their requeſts to him, that they might not be confined to unneceſſary and troubleſome journeys in coming to *Jeruſalem* to worſhip, but might have the liberty, which their Fore-fathers enjoyed, of worſhipping God in the High-places. Which liberty, when once they had obtained, they knew they could then worſhip Idols without obſervation or diſturbance; which was the thing at which they aimed. And for the prevention of ſuch Abuſes, God obliged all to worſhip him in one place.

18 And they left the houſe of the LORD God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs *o*.

o By *Hazael* King of *Syria*: of which ſee 2 *Kings* 12. 17, 18.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God † came upon Zechariah the ſon of Jehojada the prieſt, which ſtood above the people *p*, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath forſaken you. † Heb. *clothed.* So Judges 6. 34.

p In an higher place, that his voice and meſſage might be the better heard.

21 And they *q* conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the LORD.

q i. e. The people to whom he preached, who were eaſily corrupted by the example of their Apoſtate King and Princes.

22 Thus Joaſh the king remembred not the kindneſs which Jehojada his father had done to him, but ſlew his ſon: And when he died, he ſaid, The LORD look upon *it*, and require *it r*.

r i. e. Make inquiſition for my innocent blood. Which he did not wiſh from any deſire of private revenge, with which ſo wiſe and good a man would never be willing to die; but partly from a zeal to Publick Juſtice and the puniſhment of ſuch groſs wickedneſs; and partly to deter them, if poſſible, from compleating their murderous intentions. But theſe words may as well be rendred indicatively as optatively, *the Lord will look upon* it, *and require* it, i. e. He will examine this Action, and require ſatisfaction from you for it.

23 And it came to paſs † at the end of the year *s*, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people *t*, and ſent all the ſpoil of them unto the king of † Damſcus *u*. † Heb. *in the revolution of the year.* † Heb. *Darmeſek.*

s So ſoon did God hear the cry of his Holy Prophets blood, and revenge it. *t* That it might appear they were ſent and directed by God, to ſingle out to deſtruction the firſt beginners and chief promoters of this general Apoſtacy. *u* To *Hazael* the King of that part of *Syria* called *Syria Damaſcena*, from its capital City *Damaſcus*.

24 For the army of the Syrians * came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers. So they executed Judgment againſt Joaſh. * Lev. 26. 8. Deut. 32. 30. Iſa. 30. 17.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons *x* of Jehojada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

x i. e. Of

x i. e. Of *Zachariah* his ſon: the plural number *Sons*, put for the ſingular *Son*, as it is frequently both in Scripture, as *Gen.* 46. 7. *Numb.* 26. 42. and in *Cicero* and other prophane Authors. Or he might kill other ſons of *Jehojadah* with him, either becauſe they owned him in what he had ſaid; or leaſt they ſhould revenge his death.

26 And theſe are they that conſpired againſt him; || Zibad the ſon of Shimeath an Ammoniteſs, and Jehozabad, the ſon of || Shimrith a Moabiteſs.

|| Or, *Jozachar*, 2 Kings 12. 21: || Or, *Shomer.*

27 Now *concerning* his ſons, and the greatneſs of the* burden *laid* upon him *y*, and the † repairing of the houſe of God, behold, they are written in the || ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

* 2 Kings 12. 18. & 18. 14. † Heb. *founding.* || Or *Commentary.*

y Either the ſevere Propheſies againſt him, which are oft called *Burdens*: of which one inſtance is Recorded, and there might be others that are not Recorded; or the great Judgments of God upon him, both by the *Syrians*, *v.* 23, 24. and by *great diſeaſes*, *v.* 25.

CHAP. XXV.

Amaziah beginneth to reign well; ſlayeth his father's murtherers, 1 —— 4. *Having hired an army of Iſraelites againſt the Edomites, at the word of a Prophet he diſmiſſeth them,* 5 —— 10. *And with his own people overthroweth the Edomites: The Iſraelites in their return home Spoil,* 11 —— 13. *Amaziah ſerveth the gods of Edom, and deſpiſeth the admonition of the Prophet,* 14 — 16. *He provoketh Joaſh to his over-throw,* 17 —— 24. *His Reign, He is ſlain by Conſpiracy,* 25 —— 28.

* 2 Kings 14. 1, &c.

AMaziah * *was* twenty and five years old *a* when he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

a Of this Verſe, and *v.* 2, 3, 4. ſee the Notes on 2 *Kings*, 14. 1. &c.

2 And he did *that which* was right in the ſight of the LORD, but not with a perfect heart.

† Heb *confirmed upon him.*

3 Now it came to paſs, when the kingdom was † eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law of the book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

* Deut. 24. 16: 2 Kin. 14. 6. Jer. 31. 30 Ez. 18. 20.

5 Moreover, Amaziah gathered Judah together, and and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbred them * from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

* Numb. 1. 3.

6 He hired alſo an hundred thouſand mighty men of valour out of all Iſrael *b*, for an hundred talents of ſilver.

b Out of the Kingdom of the Ten Tribes.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* not with Iſrael *c*, *to wit*, with all the children of Ephraim.

c He hath forſaken them, and for their ſakes will curſe thy Forces, if thou joyneſt thy ſelf with them.

8 But if thou wilt go, do *it*, be ſtrong for the battel *d*: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

d Take Courage and ſtrengthen thy ſelf, as much as thou canſt It is an Ironical Conceſſion, like that, *Go, and proſper.*

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is able to give thee much more than this.

† Heb. *band.*

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah *e*, and they returned home † in great anger.

† Heb. *to their place.* † Heb. *in heat of anger.*

e Becauſe they were both diſgraced by this Rejection, and diſappointed of that Prey and Spoil which they hoped to gain, whereas now they were ſent away empty; for the 100 Talents probably were given to their officers only to raiſe Men for this Service; that Sum being otherwiſe too Small to be diſtributed into ſo many hands.

11 And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Sier, ten thouſand.

12 And *other* ten thouſand left alive, did the children of Judah carry captive, and brought them away unto the top of the rock, and caſt them down from the top of the rock, that they *were* broken all in pieces.

† Heb. *the ſons of the band.*

13 But † the ſouldiers of the army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon *f*, and ſmote *g* three thouſand of them *h*, and took much ſpoil.

f To wit, *Beth-horon* the Lower, which was in the Tribe of *Benjamin*; and from thence to *Samaria*, either 1 to the City of *Samaria*; for the Kings of *Judah* had taken diverſe Places within the Kingdom of *Iſrael.* Or, 2. To the Kingdom of *Samaria*: *Beth-horon*, and all other Places between that City and their own Kingdom. *g* *i. e.* Killed, as that word is generally underſtood. *h* Not 3000 Cities, but 3000 Perſons dwelling in them, who poſſibly oppoſed them in taking the Spoil, which was the Thing they ſought.

14 Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a Prophet, which ſaid unto him, why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand *i*?

i Therefore thou art not only ungrateful and impious, but alſo ridiculouſly fooliſh in offending that God whoſe Power and Goodneſs thou haſt now found, and in worſhipping ſuch gods of whoſe Impotency thou haſt had late Experience.

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the kings counſel *k*? forbear, why ſhouldeſt thou be ſmitten *l*? Then the Prophet forbare, and ſaid, I know *m* that God hath † determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned unto my counſel.

† Heb. *counſelled.*

k Who art thou that preſumeſt to direct and govern my Affairs, without my Commiſſion? *l* Provoke me no further, leſt I cauſe thee to be killed for thy Sawcineſs. *m* This he might know either by the plain and poſitive Rules of God's Word, as *Prov.* 29. 1. or by the Suggeſtion of God's Spirit.

17 Then * Amaziah King of Judah took advice *n*, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

* 2 Kings 14. 8.

n i. e. About the Injury which the *Iſraelites* had done to his People, *v.* 13. and how he ſhould repair it. But of this, and the following Verſes ſee on 2 *Kings* 14. 8. &c.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The || thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by † a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

|| Or, *furbiſh*, or, *thorn.* † Heb. *a beaſt of the field.*

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee.

20 But Amaziah would not hear, for * it came of God *o*, that he might deliver them into the hand *of their ememies*, becauſe they ſought after the gods of Edom.

* Ch. 22. 7.

o Who gave him up to his own Error and Paſſion, in order to his Ruine.

21 So Joaſh the king of Iſrael went up and they ſaw one another in the face, *both* he, and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah

22 And Judah was † put to the worſe before Iſrael, and they fled every man to his tent

† Heb. *ſmitten.*

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſheheſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem: from the gate of Ephraim to † the corner-gate, four hundred cubits.

† Heb *the gate of it that looketh*, Ch. 26. 9.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom *p*, and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria.

p i. e With *Obed-edom*'s Poſterity, to whom the cuſtody of the Sacred Treaſures was committed. See 1 *Chron.* 26. 15.

25 And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, *behold*, are they not written in the book of the kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away † from following the LORD, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

† Heb. *from after* † Heb. *conſpired a conſpiracy.*

28 And they brought him upon horſes, and buried him with his fathers in the city of || Judah.

|| That is, *the city of David*, as it is, 2 Kings 14. 20.

CHAP. XXVI.

Uzziah is made king; reigneth well in the days of Zechariah, and proſpereth, 1 —— 15. *He invadeth the Prieſt's office; is ſmitten with a leproſie,* 16 —— 21. *He dieth, and Jotham ſucceeded him,* 22, 23.

* 2 Kings 14. 21. & 15. 1. || Or *Azariah.*

THen all the people of Judah took * || Uzziah *a*, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

a Called alſo *Azariah*, 2 *Kings* 14. 21. both Names ſignifying the ſame thing; *God's Strength*, or *Help.* See of this and *v.* 2, 3 4, on 2 *Kings* 14. 21, 22; & 15: 2, 3:

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jeruſalem: his mothers name alſo was Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did *b*.

b To wit, for a Time, but not perfectly nor conſtantly, which was *Amaziah*'s Caſe alſo.

5 And he ſought God *c* in the days of Zechariah *d*, who had underſtanding *e* † in the viſions of God *f*: and as long as he ſought the LORD, God made him to proſper.

† Heb. *in the ſeeing of God.*

c i. e. He perſiſted in the True Religion and Worſhip of God. *d* As long as he lived. Compare *ch.* 24. 2. *e* Who was a very knowing and experienced Perſon, Or, *who made* him *underſtanding*; or, *who inſtructed him*; who was his Tutor and Teacher, and had great Authority and Influence upon him; and ſo reſtrained him from thoſe Exorbitancies to which he was otherwiſe inclined. *f* Either 1. In Prophetical Viſions, which he either received from God himſelf; or underſtood and explained the Prophetical Viſions of others, which was a ſpecial Gift of God: Of which ſee *Gen.* 41. 15. *Dan.* 1. 17. & 2. 19. Or, 2. In the Law and Word of God, which ſometimes cometh under that Name, as *Prov.* 29. 18. & *Iſa.* 22. 1, 5.

6 And he went forth and * warred againſt the Philiſtins, and brake down the wall of Gath *g* and the wall of Jabneh, and the wall of Aſhdod, and built cities || about Aſhdod, and among the Philiſtins.

* Iſa. 14. 29.

|| Or, *in the country of Aſhdod.*

g Which had been taken by *Hazael* in the days of *Joaſh* his Grandfather, 2 *Kings* 12. 17. but was either relinquiſhed by him because it lay ſo far from his other Dominions: or retaken by the Philiſtins, who had now repaired its Fortifications, and kept it.

7 And God helped him againſt the Philiſtins, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah, and his name † ſpread abroad, *even* to the entring in of Egypt, for he ſtrengthened *himſelf* exceedingly.

† Heb. *went.*

9 Moverover, Uzziah built towers in Jeruſalem, at the * corner-gate, and at the valley-gate, and at the turning *of the wall*, and || fortified them.

* Neh. 3. 13, 19, 32. Zec. 14. 10.

|| Or, *repaired.*

10 Alſo he built towers in the deſert *h*, and || digged many wells, for he had much cattel, both in the low-country, and in the plains: huſbandmen alſo and vine-dreſſers in the mountains, and in || Carmel: for he loved † huſbandry.

|| Or, *cut out many ciſterns.*

|| Or, *fruitful fields.*

† Heb. *ground.*

h Partly to guard his Cattel from the Inroads and Depredations which the Arabians were accuſtomed to make: and partly to give Notice of the Approach of any Enemy, and to give ſome ſtop to their March on that ſide.

11 Moreover, Uzziah had an army of fighting-men, that went out to war by bands *i*, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſejah the ruler, under the hand of Hananiah, *one* of the kings captains.

i i. e. Some Bands at one time and ſome at another, as Occaſion required. See the Notes on 1 *Chron.* 27. 1, &c. and 2 *Chron.* 3 14.

12 The whole number of the chief of their fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* † an army three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

† Heb. *the power of an army.*

14 And Uzziah prepared for them throughout all the hoſt, ſhields and ſpears, and helmets, and habergeons, and bows, and ſlings to caſt ſtones.

† Heb. *ſtones of ſlings.*

15 And he made in Jeruſalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name † ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

† Heb. *went forth.*

16 But when he was ſtrong *k*, his heart was lifted up to his deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD*, to burn incenſe upon the altar of incenſe.

k When he was ſtrengthened in his Kingdom, and free from the fear of any Enemy. * Into the Holy place, where the Altar of Incenſe ſtood, and into which none but the Prieſts might enter, much leſs offer incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the LORD, that *were* valiant men:

18 And they withſtood Uzziah *l* the king, and ſaid unto him, *It* * *appertaineth* not unto thee Uzziah, to burn incenſe unto the LORD, but to the * prieſts, the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God *m*.

* Num. 18. 7.

* Ex. 30. 7.

l Heb. *Stood up againſt* Uzziah not by force, or laying hands upon him to reſtrain him, for in the next Verſe you ſtill find the Cenſer in his hand; but only by admonition and reproof, which here follows. *m* Expect that God will puniſh thee, or put ſome brand of Infamy upon thee for this preſumption. But this they expreſs modeſtly, and by a figure called *Meioſis*, where more is meant than is expreſſed, becauſe they conſidered that he to whom they ſpake, though an Offender, was their Lord and Soveraign.

19 Then Uzziah was wroth *n*, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead *o*, before the prieſts in the houſe of the LORD, from beſide the incenſe altar *p*.

n With the Prieſts. *o* So as he could not hide his ſhame: though it is probable it was alſo in the reſt of his Body. *p* By a ſtroke from an inviſible hand coming from the Altar; that he might be aſſured that this was the effect of God's juſt diſpleaſure againſt him.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence *q*; yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* As Eſth, 6. 12.

q Not by force, as was noted on *v.* 18. which needed not, for, he voluntarily haſted away, as it follows; but by vehement perſwaſions and denunciations of God's further Judgments upon him, if he did not depart. Some ſuppoſe that the Earth-quake mentioned *Amos* 1. 1. *Zech.* 14. 5. happened upon this occaſion, as another token of God's diſpleaſure againſt this unparallel'd arrogancy.

21 * And Uzziah the king was a leper unto the day of his death *r*, and dwelt in a * † ſeveral houſe *being* a leper *s*, for *t* he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the kings houſe, judging the people of the land.

* 2 Kings 15. 5.

* Lev. 13. 26, 46.

† Heb. *free.*

r God would have this Leproſie to be incurable, as a laſting monument of his Anger againſt ſuch preſumptuous Invaders of the Prieſt's Office. *s* As he was obliged to do by Law, *Lev.* 13. 46, which he durſt not now reſiſt, being under the hand and ſtroke of God, and under the fear of further and worſe Plagues, if he did ſo. *t* So the following words are a reaſon of the former; he dwelt in a ſeveral houſe, becauſe he might not come into the Temple or Courts, nor conſequently into any publick Aſſembly, or the Society of others Or, and therefore, as the Hebrew *Chi* oft ſignifies; and the Particle *and* is oft underſtood. So it is an inference from the next fore-going words, He was a Leper, and therefore he was cut off, *&c.* He who could not content himſelf with Gods allowance; but uſurped the Prieſt's place and office, is now deprived of the priviledge of the meaneſt of his People. A juſt and moſt ſuitable Judgment.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings: for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

Jotham reigneth well, proſpereth, 1—4. *Rendreth the Ammonites tributaries: his reign. Ahaz ſucceedeth him,* 5——9.

JOtham * *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah the daughter of Zadok.

* 2 Kings 15, 32, &c.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the temple of the LORD *a* And the people did yet corruptly.

a To wit, to offer Incenſe. But ſeing this was not commendable, how is this mentioned as an exception from the fore-going Character, That he did as his Father did in that which was right? *&c.* *Anſw.* It is an exception only from the laſt Clauſe, where alſo one word may be ſupplied out of the fore-going words as is moſt uſual, in Scripture, thus, He did *according to all that his Father* Uzziah *did*; then it fitly follows, *howbeit*, *&c. i. e.* except in his miſcarriages.

3 He built *b* the high-gate *c* of the houſe of the LORD, and on the wall of || Ophel *d* he built much.

|| Or, *the tower.*

b i. e. Repaired it: for it was built before, *ch.* 11. 5. *c* Otherwiſe called *the New gate*, Jer. 36. 10. *d* A Tower upon or near the wall of *Jeruſalem*, which probably he fortified, as his Father had done other Towers, *ch.* 26 9.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 He fought alſo with the king of the Ammonites *e*, & prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond year, and the third.

† Heb. *this*

e Who, it ſeems, endeavoured to ſhake off the yoke which from *David*'s time had been put upon them.

6 So Jotham became mighty, becauſe he || prepared his ways *d* before the LORD his God.

|| Or, *eſtabliſhed.*

d Or, *directed his ways*, *i. e.* his counſels and actions by the rule of Gods Law.

7 Now the reſt of the Acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the city of David; and Ahaz his ſon reigned in his ſtead.

CHAP.

CHAP. XXVIII.

Ahaz reigning ill, 1 —— 4, is ſmitten by the Syrians, and by the Iſraelites, 5 —— 7. who carry away captives; which, by the advice of a prophet, they return, 8 —— 15. Ahaz ſendeth to the king of Aſſyria for help againſt the Philiſtines and Edomites, but obtaineth none, 16 —— 21. He dyeth, and Hezekiah is king, 22 —— 27.

* 2 Kings 16. 2.

AHaz * *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim *a*.

a To worſhip his Baalim, or falſe Gods, in and by them.

|| Or, offered ſacrifice. * Lev. 18. 21.

3 Moreover, he || burnt incenſe in the velley of the ſon of Hinnom, and burnt * his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

† Heb. Darmeſek.

5 Wherefore the LORD his God *b* delivered him, into the hand of the king of Syria, and they ſmote him and carried away a great multitude of them captives, and brought them to † Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

b God was *his* God, though not by Covenant and Grace, and ſpecial Relation, which *Ahaz* had renounced, yet by his Soveraign Dominion over him: For God did not forfeit his Right by *Ahaz* his denying it.

* 2 Kings. 15. 27. Iſa. 7. 1. † Heb. ſons of valour.

6 For * Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all † valiant men: becauſe they had forſaken the LORD God of their fathers.

† Heb. the ſecond to the king.

7 And Zichri a mighty man of Ephraim, ſlew Maaſejah the kings ſon, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

* Pſal. 69. 26. Iſa. 10. 5. & 47. 6. Eze. 25. 12, 15. & 26. 2. Oba. 10, &c. Zech. 1. 15.

9 But a prophet of the LORD was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, * becauſe the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven *c*.

c *i. e.* In a moſt high and fierce manner An uſual Hyperbole, withal ſignifying that their Rage did cry aloud and was heard to heaven, from whence it would pull down vengeance upon them.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men, and bond women unto you: but *are there* not with you, even with you, ſins againſt the LORD your God *d*?

d Which if not repented of, may bring down the like vengeance upon your own Heads.

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war:

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the LORD *already*, ye intend to add more to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes, and all the congregation.

* Deu. 34. 3. Judg. 1. 16.

15 And the men which were expreſſed by name *e*, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arraied them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, * the city of palm trees, to their brethren: then they returned to Samaria.

e Which were appointed to take care about the Management of this buſineſs

16 At that time did king Ahaz ſend unto the kings *f* of Aſſyria to help him.

f *i. e* The King; the Plural Number for the ſingular: Either, 1. Becauſe he was a Great King, and a King of Kings; as the Elephant, or, as others think, the Crocodile, is called *Behemoth*, which ſignifies *Beaſts*, *Job* 40. becauſe of his vaſt bulk and Eminency above other Beaſts. Or, 2. Becauſe he wrote to diverſe of the Kings or great Princes, who may be called *Kings* in a more general ſignification of the Word, and indeed are ſo called. *Iſa*, 10, 8. *Are not my Princes altogether Kings.*

† Heb. a captivity. * Ezek. 16. 57. † Heb. daughters. † Heb. daughters.

17 For again the Edomites had come and ſmitten Judah, and carried away † captives.

18 * The Philiſtins alſo had invaded the cities of the low country *g*, and of the ſouth of Judah *h*, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Socho, with the † villages thereof, and Timnah with the † villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

g That part of *Judah* which was towards the Sea, and towards the Philiſtins Land. *h* Of which ſee *Joſ.* 15. 21.

* Ex. 32. 25.

19 For the LORD brought Judah low, becauſe of Ahaz king of Iſrael: for * he made Judah naked *i*, and tranſgreſſed ſore againſt the LORD.

i Taking away their Ornament and their Defence and Strength, to wit, their Treaſures, which he ſent to the *Aſſyrian* to no purpoſe; their Frontier Towns, and other ſtrong Holds, which by his Folly and Wickedneſs were loſt; their Religion, and the Divine Protection, which was their great and only firm Security, which by his Sins he forfeited. See the Notes on *Exod* 32. 25.

* 2 Kings 15. 29.

20 And * Tilgath pilneſer king of Aſſyria came unto him, and diſtreſſed him *k*, but ſtrengthened him not *l*.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not *l*.

k Or, *ſtraitned him*, by robbing him of his Treaſures. *l* A moſt Emphatical Expreſſion; for though he weakned his preſent Enemy the *Syrian*, as is related, 2 *Kings*, 16. 9. yet really, and all things conſidered, he did not ſtrengthen *Ahaz* and his Kingdom, but rather weaken them; for by the removing the *Syrian*, who, though a troubleſom Neighbour, was a kind of bulwark to him, as to many other Enemies, he ſmoothed the way for himſelf, a far more, dangerous and miſchievous Enemy, as appears by his Invaſion of *Judah* in the very next King's Reign.

22 And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD. This *is* that king Ahaz *m*.

m That Monſter and Reproach of Man kind, that unteachable and incorrigible Prince, whom even grievous Afflictions made worſe, which commonly make Men better. This is he whoſe name deſerves to be remembred and deteſted for ever. Or, King *Ahaz was the ſame*, no Changling, not a whit better by all the Methods which God uſed with him

† Heb. Darmeſek.

23 For he ſacrificed unto the gods of † Damaſcus, which ſmote him *n*: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me. But they were the ruine of him, and of all Iſrael.

n Or, *which had ſmitten him formerly*, *i. e.* had enabled their Worſhippers, the *Syrians*, to ſmite him, as he fondly imagined: which yet he ſaw confuted, having now found by experience, that they could not ſave them from the *Aſſyrian* Power.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

|| Or, to offer.

25 And in every ſeveral city of Judah he made high places || to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

27 Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

28 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſupulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

Hezekiah his good reign, he reſtoreth Religion; exhorteth the Levites, 1 —— 11. They ſanctifie themſelves, and cleanſe the houſe of God 12 —— 19. He offereth ſolemn Sacrifices, with ſongs of Praiſe, and the Congregation add their offerings, 20 —— 36.

† 2 Kings 18. 1.

HEzekiah * began to reign, *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD *a*, and repaired them.

a Which *Ahaz* his Father had ſhut up, *ch.* 28. 24.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet *b*.

b Which was before the Eaſtern Gate of the Temple.

5 And ſaid unto them, Hear me, ye Levites, ſanctifie now your ſelves, and ſanctifie the houſe of the LORD God of your fathers, and carry forth the filthineſs *c* out of the holy place *d*:

c That filthy Altar, which *Ahaz* had put in the place of God's Altar, 2 *Kings*, 16. 11, &c. and the Idols, or other abominable or polluting things which were there. *d* The Temple; or the Prieſts Court, which alſo is called an *holy* Place, *Levit.* 6. 16. & 10. 13. *Numb.* 28. 7.

6 For our fathers have tranſgreſſed, and done *that*

which was evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the † habitation of the LORD, and † turned *their* backs [e].

† Heb: *tabernacle:* So Gr: † Heb: *given the neck;*

[e] Either 1 Metaphorically; they have wilfully, and obſtinately, and contumeliouſly forſaken God, and his Houſe and Worſhip; that poſture being a ſignification of Contempt. Or 2. Literally and properly. For *Ahaz* having removed the Altar of God into a by-place, 2 *Kings*, 14. and directing his Worſhip towards the Eaſt, after the manner of the Heathens, whom he deſigned to follow; and not to the Weſt, as the *Iſraelites* did by God's Command, in which Quarter the Ark was, he muſt needs conſequently turn his Back upon the Altar, and Houſe, and Ark of God.

* Ch. 28. 24.

7 Alſo * they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

† Heb: *commotion:* Deut: 28: 25: * 1 Kings 9: 8.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to † trouble, to aſtoniſhment, and to * hiſſing [f], as ye ſee with your eyes.

[f] *i. e.* To ſuch Calamities as all that ſee and hear of, ſhall be aſtoniſhed at, and hiſs at thoſe, who by their own Sin and Folly have brought ſuch Miſeries upon themſelves. See on 1 *Kings* 9. 8.

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* [g] in captivity for this.

[g] Or, *were*, though they were preſently releaſed, *ch.* 28; 5. 14. 15.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his fierce wrath may turn away from us.

|| Or, *be not now deceived.* * Num. 8 14. & 18, 2, 6. || Or, *offer ſacrifice.*

11 My ſons [h], || be not now negligent [i], for the LORD hath * choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and || burn incenſe.

[h] So he calls them indifferently, though many of them were elder than himſelf, becauſe he was by his tender Love and Affection, as he was by his Office obliged to be, a Nurſing Father to them. See *Iſa.* 49, 23. [i] In ſanctifying your ſelves and the Temple, *v.* 5. and in quickning and preparing your ſelves and the People to Gods Service.

12 Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah.

13 And of the ſons of Elizaphan; Shimri, and Jeheil: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel and Shimei: and of the ſons of Jeduthun; Shemajah, and Uzziel.

|| Or, *in the buſineſs of the LORD.*

15 And they gathered their brethren and ſanctified themſelves, and came, according to the commandment of the king, || by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the Prieſts went into the inner part of the houſe of the LORD [k], to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the LORD, into the court [l] of the houſe of the LORD. And the Levits took *it* to carry it out abroad into the brook Kidron.

[k] Not the Holy of Holies, into which onely the High-prieſt might enter, and that but once in a year, but the Holy Place [l] to wit, the Prieſts Court, called here the *Court*, by way of Eminency.

17 Now they began on the firſt *day* of the firſt month to ſanctifie, and on the eighth day of the month came they to the porch of the LORD; ſo they ſanctified the houſe of the LORD in eight days, and in the ſixteenth day of the firſt month they made an end [m].

[m] In 16 Days purging the Houſe, and Porch, and Courts, and all the Chambers belonging to the Temple. This is noted to imply partly the *Univerſal* Abuſe and Defilement of all the parts of it by *Ahaz*, which required ſo much time to remove; and partly the diligence of the Prieſts in this Work.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-*bread* table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king aroſe early, and gathered the rulers of the city, and went up to the houſe of the LORD.

* Lev. 4. 14.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats [n] for a * ſin-*offering* for the kingdom [o], and for the ſanctuary [p], and for Judah [q], and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the Lord.

[n] The Number of *ſeven* is famous and cuſtomary in Sacred Matters, and is here uſed in regard of the vaſt numbers and various kinds of Sins the Guilt whereof yet lay upon the Kingdom, which was now to be expiated. Indeed, in caſe of one particular Sin of Ignorance done by the People, there was but one bullock to be offered, *Levit.* 4. 13, 14. but here the Sins were many and preſumptuous, *&c.* [o] To make Atonement for the Sins of the King and the Royal Family, and the Court. [p] For all the Idolatry and Uncleanneſs wherewith the Temple had been polluted, which, as it had been cleanſed naturally by the Prieſts Hands, ſo now was to be purged morally by Sacrifices. [q] For the Sins of all the People of *Judah.*

* Lev. 8. 14, 15. Heb. 9. 21.

22 So they killed the bullocks, and the prieſts received the blood, and * ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

† Heb. *near.* * Lev. 4. 15, 24.

23 And they brought † forth the he-goats *for* the ſin-*offering*, before the king and the congregation, and they [r] laid their * hands upon them.

[r] *i. e.* The King and the Elders of the Congregation in the Name of the whole Congregation.

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael [s] for the king commanded *that* the burnt-offering and the ſin-*offering ſhould be made* for all Iſrael.

[s] *i. e.* For *Judah* and *Benjamin*, and all the reſt of the Tribes whereof a conſiderable number were now in his Dominions.

* 1 Chron 16 4. & 25. 6. * 1 Chron. 23. 5. & 25. 1.

25 * And he ſet the Levites in the houſe of the LORD, with cymbals, with pſalteries, and with harps, * according to the commandment of David, and of Gad the kings ſeer, and Nathan the Prophet: for *ſo was* the commandment † of the LORD † by his prophets.

† Heb: *by the hand of the LORD.* † Heb: *by the hand of* * 1 Chron. 23. 5. Amos 6. 5. * Num. 10. 10. † Heb. *in the time* † Heb. *hand of inſtruments* † Heb. *ſong.* † Heb. *found.*

26 And the Levites ſtood with the inſtruments * of David, and the prieſts with * the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the ſong of the LORD began *alſo* with the trumpets, and with the † inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the † ſingers ſang, and the trumpets ſounded: *and* all *this continued* untill the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* † preſent with him, bowed themſelves and worſhipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites, to ſing praiſe to the LORD, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

|| Or *filled your hand:* † Heb. *thanks.*

31 Then Hezekiah anſwered and ſaid, Now ye have || conſecrated your ſelves unto the LORD [t], come near, and bring ſacrifices, and † * thank-offerings into the houſe of the LORD. And the congregation brought in ſacrifices, and † thank-offerings, and as many as were of a free heart, burnt-offerings [u].

[t] Now that you have reconciled your ſelves and the Houſe to Gods Favour, and that he is willing and ready to accept your Sacrifices. [u] Wherein there was more generoſity than in the other Sacrifices, becauſe they were wholly burnt and offered to God, and the People had no ſhare in them as they had in the reſt.

32 And the number of the burnt-offerings which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering unto the LORD.

33 And the conſecrated things [x] *were* ſix hundred oxen, and three thouſand ſheep.

[x] *i. e.* All the offerings conſecrated to God beſides the Burnt-offerings already mentioned.

† Heb, *ſtrengthened them,*

34 But the prieſts [y] were too few, ſo that they could not ſlay all the burnt-offerings [z]: wherefore their brethren the Levites † did help them || till the work was ended, and untill the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart, to ſanctifie themſelves, than the prieſts.

[y] To wit, ſuch as were ſanctified and fit for their Work, as the following words ſhew: for otherwiſe the number of the *Prieſts* was more than ſufficient for this Employment. [z] And much leſs all the other Sacrifices, which were more numerous; the ſlaying whereof was the *Prieſts* proper work, *Levit.* 1 5, 6. || Neceſſity excuſeing their deviation from the Rule, as it hath excuſed others in the like Caſes.

35 And alſo the burnt-offerings *were* in abundance *, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

* Or, *For the Burnt-Offerings* were to be offered *alſo in abundance.* So it is a reaſon why *the Prieſts could not ſlay all the Burnt-offerings*, as was ſaid *v* 34. Becauſe there was ſo much other work for them, for the Burnt-offerings were not only to be ſlayed, but alſo to be offered, to wit, wholly, and with them *the Fat of Peace-offerings*, &c.

36 And Hezekiah rejoyced, and all the people, that

God

* 1 Chron. 29. 18. God had * prepared the people: for the thing *was done* ſuddenly.

† It was, as a very great, ſo a ſudden Change, that the People who but the other day were ſo ready to comply with wicked *Ahaz* in his Idolatrous and Impious Preſcriptions, were now ſo free and forward in Gods Service: whereby it plainly appeared to be the Work of the Almighty God changing their Hearts by his Holy Spirit,

CHAP. XXX.

Hezekiah proclaimeth a ſolemn Paſſover for Judah and Iſrael, 1 —— 12. *They having destroyed the Altars of Idolatry, keep the feaſt* 14 *days,* 13 —— 26. *The Prieſts and Levites bleſs the people,* 27.

AND Hezekiah ſent to all Iſrael *a* and Judah, and wrote letters alſo to Ephraim and Manaſſeh *b*, that they ſhould come to the houſe of the LORD at Jeruſalem *c*, to keep the paſſover unto the LORD God of Iſrael.

a Whereby he underſtands all the Perſons of the Ten Tribes who were now ſettled in his Kingdom; as appears by their contradiſtinction to *Ephraim* and *Manaſſeh* here following. *b i. e.* To all the remainders of the Ten Tribes, *v.* 5. who are here Synedochically expreſſed by the names of *Ephraim* and *Manaſſeh*, as elſe-where by the name of *Ephraim* only. But he names theſe two Tribes, becauſe they were neareſt to his Kingdom, and a great number of them had long ſince, and from time to time joyned themſelves to the Kingdom of *Judah*, 2 *Chron.* 15. 8, 9. and therefore had moſt hopes of ſucceſs amongſt them. *c* Admoniſhing them of their Duty to God, and perſwading them to comply with it.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond * month *d*.

* Numb. 9. 10, 11.

d Which was againſt the common Rule and Practiſe, but was juſtified by that Supreme Law of Neceſſity, and by a juſt Impediment, which made the doing of this in its proper time to wit, the fourteenth day of the firſt Month, impoſſible, becauſe the Temple was not cleanſed, nor they prepared till that time was paſt, *ch.* 29. 3, 17. Compare *Numb.* 9. 10, 11.

3 For they could not keep it at that time *e*, becauſe the prieſts had not ſanctified themſelves ſufficiently *f*, neither had the people gathered themſelves together to Jeruſalem *g*.

e Which God had appointed for it, *Exod.* 12. 6. One Reaſon whereof was evident in it ſelf, becauſe the Temple was not then purified and prepared; to which he adds two other Reaſons. *f* To wit, in ſuch manner and degree as was fit, nor in ſuch numbers as were neceſſary for the ſlaying and offering of ſo many thouſands of Paſchal-offerings, as appears, becauſe they were not ſufficient for thoſe Offerings, which were comparatively few, *ch.* 29. *v.* 32 33, 34. *g* As they uſed and ought to do at that time from all places: which now they could not do, becauſe neither the thing was agreed upon, nor the People ſummoned thither till the proper time was paſt.

4 And the thing † pleaſed the king, and all the congregation.

† Heb. *was right in the eyes of the King.*

5 So they eſtabliſhed a decree *h*, to make proclamation throughout all Iſrael, from Beer ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Ieſuſalem: for they had not done *it* † of a long *time in ſuch ſort* as it was written *i*.

† Heb. *in a great number,* ver. 13. 24.

h They fixed this Reſolution. *i i. e.* So as God had commanded them to do it, to wit, That all the Males in *Iſrael* ſhould do it: Which expreſs Command of God they ought to have obeyed, rather than the wicked Commands or Edicts of Men to the contrary: which was both the Judgment and Practiſe of the Prieſts and Levites, and other godly Iſraelites, as is manifeſt from 2 *Chron.* 15. 8, &c.

6 So the poſts went with the letters † from the king and his princes throughout all Iſrael, and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hands of the kings of Aſſyria *k*.

† Heb. *from the hand.*

k To wit, *Pul* and *Tilgath-pilneſar*, who had carried their Brethren away captives, 2 *Kings* 15. 19, 29. 1 *Chron.* 5. 26. 2 *Chron.* 28. 20.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation: as ye ſee.

8 Now † be ye not ſtiff-necked as your fathers *were, but* † yield your ſelves *l* unto the LORD and enter into his ſanctuary which he hath ſanctified for ever *m*, and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

† Heb. *harden not your necks.* † Heb. *give the hand.*

l Heb. *Give the Hand* to him; *i. e.* ſubmit your ſelves to him by obeying his Command, and renew your Covenant with him: both which things were done amongſt Men by this Ceremony of giving the Hand. See 1 *Chron.* 29. 24. *Ezra* 10 19. *Ezek.* 17. 18. *m* Not for a tranſient and temporary uſe; but as long as the State and Church of *Iſrael* had a beeing, whatſoever Alterations ſhould happen therein.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is* * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

* Exod. 34. 6.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they *n* laughed them to ſcorn, and mocked them.

n i. e. The Generality of the ten Tribes; who by long want of Meat had now loſt all their Appetite to Gods Ordinances, and from a neglect were now fallen into a Contempt and Deriſion of them; for which they paid dear. For about ſix years after their Refuſal of this Offer of Grace, they were all carried Captive, 2 *Kings* 18. 1, 10.

11 Neverthe leſs, * divers of Aſher, and Manaſſeh, and of Zebulun, humbled themſelves, and came to Jeruſalem.

* Ch. 1 16.

12 Alſo in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the LORD *o*.

o i. e. God by the Power of his Grace inclined their Hearts to an unanimous compliance with Gods and the Kings Will. And this is mentioned as the Reaſon of this wonderful Change wrought in theſe Men, who had lately been utterly averſe from Gods Worſhip, and wholly given up to Idolatry; as was noted before on *ch.* 29. 36.

13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened *bread* in the ſecond month, a very great congregation.

14 And they aroſe, and took away the * altars *p* that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

* Ch. 28. 24.

p To wit, of Burnt-offerings; becauſe they are diſtinguiſhed from the *Altars of Incenſe* here following; both which were removed and deſtroyed, partly becauſe all the Iſraelites were confined to the Altars of the Temple; and partly becauſe theſe Altars were erected to Idols.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the Prieſts and the Levites were aſhamed *q*, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

q Their Negligence and Remiſneſs being upbraided by the great and general Alacrity and Forwardneſs of the People.

16 And they ſtood in † their place, after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *r*, *which they received* of the hand of the Levites *s*.

† Heb. *their ſtanding.*

r Of the Sacrifices upon the Altar, *Levit.* 1. 5. *s* Who flayed and killed the Sacrifices which the Prieſts, if they had been ſanctified, ſhould have done, as it was obſerved before, *ch.* 29. 34.

17 For *there were* many in the congregation that were not ſanctified *t*: therefore the Levites had the charge of the killing *u* of the paſſovers *x*, for every one *that was* not clean *y*, to ſanctiſie *them* unto the LORD.

t That had more deſire to come to the Paſſover, than care and diligence to cleanſe and prepare themſelves for it. Now theſe perſons were either 1. The Prieſts who were before taxed with Uncleanneſs and Unpreparedneſs. Or rather 2. *the People*, as is implyed in the word *Congregation*, and expreſſed in the next verſe, and confirmed by the Reaſon here following. *u* Becauſe many of the People were unclean, and therefore many more Sacrifices were to be offered for their Purification than the Prieſts could kill. *x i. e.* Either 1. the Paſchal Lambs; which the Levites here offered, becauſe of the Impurity of many of the Maſters of Families, who otherwiſe, as ſome think, ſhould have killed the Paſchal Lambs in their own Houſes, *Exod.* 12 3. Or 2. The other Sacrifices which accompanied the Paſſover, which alſo are called by the ſame Name, as is evident from *Deut.* 16. 2, 3. where ſee my Notes; which the Levites here killed, for the Reaſons now mentioned. *y* So far as they could make any diſcovery of their uncleanneſs, either by their own Confeſſion, or otherwiſe. But there were many whoſe Uncleanneſſes were not known, and therefore did *not cleanſe themſelves*, as is ſaid, *v.* 18. as they ought to have done.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written *z*: but Hezekiah prayed for them, ſaying, † The good LORD pardon every one.

† Heb *the LORD. the good pardon.*

z They had ſo eager a deſire to partake of this Ordinance, that rather than neglect it, they would venture upon it with ſome Ceremonial Uncleanneſs upon them.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary *a*.

a i. e. With that Ceremonial Purification which was required of them that came into Gods Sanctuary. So he calls it to diſtinguiſh from that Moral and Internal Purity which they are here acknowledged to have.

20 And the LORD hearkned to Hezekiah, and healed the people.

b From their Uncleanneſs; which it ſelf was a Spiritual Diſeaſe, and which probably produced a Diſeaſe, or Diſtemper, or Trouble in their Minds and Conſciencies; which alſo had formerly brought, and might juſtly now bring even outward Diſeaſes upon the Body, or, at leaſt Guilt, which is a Diſeaſe upon the Soul: From all which the Lord was pleaſed now to heal them, by pardoning this their Sin, and accepting them and their Services, as if they had been clean. Which it is likely God was pleaſed to manifeſt by ſome outward Sign, poſſibly by fire from Heaven conſuming the Sacrifices; which was the uſual Token of Gods Approbation, as hath been formerly noted more than once.

21 And the children of Iſrael *that were* † preſent at Jeruſalem, kept the feaſt of unleavened *bread* ſeven days with great gladneſs: and the Levites, and the

† Heb. *found.*

prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

22 And Hezekiah ſpake † comfortably unto all the Levites *c* that taught the good knowledge of the LORD *d*: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion *e* unto the Lord God of their fathers.

c Encouraged them to a chearful and diligent attendance upon their Holy Miniſtrations by the promiſe of his Favour and utmoſt Care for them, which he faithfully performed, *ch.* 31. 4. &c. *d* Who by their Office were to inſtruct and build up the people in the Knowledge and fear of God: which is mentioned as the Cauſe of his Reſpect and Kindneſs to them, which was *for their works ſake*, as it is ſaid 1 *Theſſ.* 5. 13. *e* Either 1 Confeſſing their ſins: which Work was to accompany many of their Sacrifices: of which ſee *Levit.* 5. 5. and 16. 21. Or rather, 2 Confeſſing Gods Goodneſs, or praiſing of God, which oft goes under this Name, as 1 *Chron.* 16. 8, 24. which alſo ſeems to be more proper work for this Seaſon of Joy.

23 And the whole aſſembly took counſel to keep * other ſeven days: and they kept *other* ſeven days *with* gladneſs *f*.

f Not in the ſame manner as they had done the former, with offering new Paſchal Lambs, and eating only Unleavened Bread, (of which there is not the leaſt intimation in the Text) but only in the Solemn Worſhip of God, by Sacrifices, and Prayers, and Praiſes, and publick Inſtruction of that great Congregation, *in the good Knowledge of the Lord*; which was ſo dear to *Hezekiah*, *v.* 22 and at this time moſt ſeaſonable and neceſſary for the people, after ſo long and diſmal a Night of Ignorance, Superſtition and Idolatry, as both *Iſrael* and *Judah* had been involved in.

24 For Hezekiah king of Judah † did give to the congregation *g* a thouſand bullocks, and ſeven thouſand ſheep *h*; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves *i*.

g Firſt to God, to whom the parts appointed were offered in way of Thankſgiving; and then to the People, who feaſted upon the Relicks, as the Offerer uſed to do in the Peace-offerings: and *Hezekiah*, who was the Offerer, gave away his Right in the Remains of the Sacrifices to the People. *h* which Generoſity is the more conſiderable, becauſe it was in the beginning of his Reign, when he found the Royal Exchequer exhauſted and empty; and when he had been at great Expence about the cleanſing and refitting of the Temple, and making Preparations for this great Feaſt. *i* Having now both more Time and further Need of ſanctifying themſelves to offer theſe numerous Sacrifices.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time that Solomon the Son of David king of Iſrael, *there was* not the like in Jeruſalem.

27 Then the prieſts the Levites *k* aroſe, and * bleſſed the people *l* and their voice was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

k Thoſe of the Levites who were Prieſts alſo; for to them only this Work belonged, 1 *Chron.* 23. 13. Or, *the Prieſt* and *the Levites*: For as the Levites did ſome other part of the Prieſts Work at this time, it is not ſtrange if they did this alſo. Or the Prieſts might *bleſs* by ſolemn pronunciation of the Bleſſing, and the Levites by their Acclamations, or with their Muſical Inſtruments. *l* Either commended them for their great Zeal and Diligence in Gods Service. Or rather, ſolemnly prayed to God to bleſs them; and their Prayer was not in vain, as the following words ſhew.

CHAP. XXXI.

The People forward in deſtroying Idolatry: Hezekiah ordereth the Courſes of the Prieſts and Levites; and provideth for their work and maintenance, 1 —— 4. The People forward in Offerings and Tithes 5 —— 10. Hezekiah appointeth Officers to diſpoſe of the Tithes, 11 —— 19. his ſincerity, 20, 21.

NOw when all this was finiſhed, all Iſrael *that were* † preſent, went out to the cities of Judah, and * brake the † Images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh *a*, † until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

a Either 1. In thoſe Cities belonging to *Ephraim* and *Manaſſeh*, which the Kings of *Judah* had formerly taken from the Kings of *Iſrael*. Or, 2. In the Tribes of *Ephraim* and *Manaſſeh*. For although theſe were a part of *Hoſhea*'s Kingdom, yet *Hezekiah* preſumed to do this partly by virtue of the Law of God, to which both *Iſrael* and *Judah* owed Subjection, which commanded the extirpation of theſe things out of the whole Land of *Canaan*: Partly by the ſpecial Impulſe and Direction of Gods Spirit, which ſometimes did put perſons upon Heroical and Extraordinary Actions, not to be drawn into Imitation; And partly becauſe he knew that *Hoſhea* contented himſelf with the Worſhip of the Calves, and did not practiſe that great Idolatry which his Predeceſſors had uſed, and therefore would patiently ſuffer the breaking of theſe Images of *Baal*, and the things belonging to them; which is all that was done at this time.

2 And Hezekiah appointed the courſes of the prieſts and the Levites, after their courſes, every man according to his Service, the prieſts and Levites for burnt-offerings, and for peace-offerings to miniſter, and to give thanks, and to praiſe in the gates of the tents of the LORD *b*.

b i. e. Within the Gates of the Houſe of the Lord: which is here called *Tents*, partly becauſe all Houſes are oft ſo called, as *Judges* 19. 9 and 20. 8. *Pſal.* 69. 25. And partly becauſe the Hoſt of the Lord, to wit, the Prieſts and Levites, frequently ſo called, encamped there, and kept their Stations and Orders there by courſe.

3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings *c to wit*, for the morning and evening burnt-offerings, and the burnt-offerings of the ſabbaths, and for the new moons, and for the ſet-feaſts, as *it is* written in the * law of the LORD.

* Numb. 28. & 29.

c Which had hitherto been, and were to be taken out of the Treaſures of the Temple which were collected from the People 1 *Chron.* 26. 20. *Nehem.* 10. 32, 33. but that he might eaſe them in their preſent poverty, which his Predeceſſors had brought upon them, and engage them to a more chearful attendance upon Gods Service, he took the Burden upon himſef.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the LORD *d*.

d i. e. Freed from worldly Cares and Diſtractions, and enabled to give up themſelves entirely to the ſerious Study of Gods Law, in which many of them were ignorant, and to the Inſtruction, and Direction, and quickning of the People in their ſeveral Duties.

5 And as ſoon as the commandment † came abroad *e*, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and ‖ honey *f*, and of all the increaſe of the field, and the tithe of all *things* brought they in abundantly.

† Heb. *brake forth*
‖ Or, *Dates*

e Either 1. as ſoon as the Report of this Command of the King, *v.* 4. was got abroad into other parts. Or, 2. as ſoon as the King enlarged and extended that Command to all the parts of his Kingdom, which *v.* 4. was confined to them that dwell in *Jeruſalem*. *f* Or, *Dates*, as the Hebrew Writers generally, and many other learned Hebrecians underſtand this word, which is given to them, becauſe of the Sweetneſs of their Taſte in ſome ſort reſembling Honey. For the Law requires no Tithes but of the Fruits of Trees, or of the Earth, or of Beaſts.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep *g*, and the * tithe of holy things, *which were* conſecrated unto the LORD their God *h*, and laid *them* † by heaps.

* Lev. 27. 30. Deut. 14. 28.
† Heb. *heaps, heaps.*

g They brought in not only the ſame Tithes which the Dwellers in *Jeruſalem* did, to wit, of *corn, and wine, and oil*, &c. which they had in their own Store-houſes in that City; but alſo Oxen and Sheep, which were more proper to the Country: For *under the Cities of* Judah, are comprehended the Suburbs and Territories adjacent and belonging to them, as is evident from the Nature of the Thing, and the Law of God. *h* This may be taken either 1. by way of Explication, *even the Tithe of Holy things*, &c. Or rather, 2. by way of Addition, *the Tithe of* all *Holy things which are conſecrated unto the Lord*, whether by Vow, or voluntary Promiſe, or otherwiſe; as the Tithes of Gains by Merchandiſe, or Spoils of War, *&c.* of which ſee, *Gen.* 14. 20. & 28. 22. *Numb.* 31. 28, 30.

7 In the third month *i* they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month *k*.

i. To wit, of the Sacred Year, *Exod.* 12. 2. in which their Harveſt began. *k* In which their Harveſt ended and the Feaſt of Tabernacles was kept, *Exod.* 23. 16. *Levit.* 23. 34.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD *l*, and his people Iſrael *m*.

l Both for giving ſuch plentiful Proviſions to his Land in this Year, and for giving his People ſuch liberal and pious Hearts towards this good Work. *m* They praiſed them for their forwardneſs and faithfulneſs in it.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps *n*.

n How it came to paſs that no more of their Proviſion was ſpent, and there yet remained ſuch great Heaps of it.

10 And Azariah the chief prieſt of the houſe of Zadok *o*, anſwered him, and ſaid, * Since *the people* began to bring the offerings *p* into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people *q*, and that which *is* left is this great ſtore.

* Mal. 3. 10.

o Either 1. the High-Prieſt, called alſo *Zadok*, 1 *Chron.* 6. 12. becauſe he was of his Line and Family. Or, 2. the Chief-Prieſt, or the Head of that Family of *Zadok* or of *Eleazar*; as there was another Chief Prieſt of the Family of *Abiathar* or of *Ithamar*. See 2 *Sam.* 8. 17. 1 *Chron.* 24. 3. but both ſubject to the High-Prieſt. *p* Which they did from the beginning of the Harveſt according to the manner. *q* In an Extraordinary Degree.

11 Then Hezekiah commanded to prepare ‖ chambers in the houſe of the LORD *r*; and they prepared *them*,

‖ Or, *ſtore-houſes*.

r Largely ſo called, to wit, in the Courts, or in the chambers adjoyning to the Houſe.

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel,

† Heb. *at the hand.*

hel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benajah, *were* overſeers † under the hand of Cononiah and Shimei his brother *s*, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God *t*.

s i. e. To diſpoſe of thoſe Proviſions by their Direction, and to be accountable to them therein. *t* Either the Supreme Ruler, to wit, the High-Prieſt: or the Chief Ruler under him, and in his ſtead, being appointed by him to inſpect this Work. See above, *v.* 10. & 1 *Chron.* 9. 11. *Jer.* 20. 1.

14 And Kore the ſon of Imnah, the Levite, the porter toward the eaſt *u*, *was* over the free-will-offerings of God, to diſtribute *x* the oblations of the LORD, and the moſt holy things *y*.

u At the Eaſt gate of the Lords houſe; of which ſee on *ch.* 23. 5. *x* To the Prieſts and Levites, to whom they were appropriated by God. *y* To wit, the remainders of the freewill-offering, *Levit.* 2. 3, 10. The Sin-offering and treſpaſs-offering, *Levit.* 6. 18. 22. & 7. 1. and the Shew-bread, *Lev.* 24. 9.

† Heb. *at his hand.*
* Joſh. 21.
|| Or, *truſt.*

15 And † next him *were* Eden, and Minjamin, and Jeſhuah, and Shemajah, Amariah, and Shecaniah, in * the cities of the prieſts *z*, in *their* || ſet office, to give to their brethren by courſe, as well to the great as to the ſmall.

z Who were intruſted with the Receiving and Diſtributing of the ſeveral Portions belonging to the Prieſts, who abode in their ſeveral Cities, whilſt their Brethren came up to *Jeruſalem.*

16 Beſide their genealogy of males, from three years old and upward *a*, *even* unto every one that entreth into the houſe of the LORD *b*, his daily portion for their ſervice in their charges, according to their courſes:

a To whom a portion of theſe things was allotted, as is here implied. *b* That were capable of entring thither, and doing Service there, which they were at twenty years old, as is expreſſed here, *v.* 17. and 1 *Chron.* 23. 24. Through the whole Company of the Prieſts and Levites.

|| By *the houſe of their fathers.*

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites, || from twenty years old and upward, in their charges by their courſes:

|| Or, *truſt.*

18 And to the genealogy of all their little ones, their wives and their ſons, and their daughters, through all the congregation *c*. for in their || ſet office they ſanctified themſelves in holineſs.

c This is alledged as a Reaſon why their Wives and Children were provided for out of the Holy things, becauſe they ſequeſtred themſelves from worldly Affairs, by which they might otherwiſe have provided for their Families, and intirely devoted themſelves to Holy Adminiſtrations.

* Lev. 25. 34. Numb. 35. 2.

19 Alſo the ſons of Aaron the prieſt, *which were* in * the fields *d* of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portion to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

d Who are oppoſed to thoſe that lived in or reſorted to the great City *Jeruſalem.*

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himſelf, and encourageth the People. 1 —— 9. *againſt Sennacheribs blaſphemous meſſage and letters.* 10. —— 20. *An Angel deſtroyeth the Hoſt of the Aſſyrians,* 21--23. *Hezekiah's ſickneſs and ſign of recovery,* 24. *and waxing proud, is humbled by God,* 25. *His wealth and error,* 27 —— 31. *his Death and Succeſſours,* 32, 33.

* 2 Kings, 18. 13, &c. Iſai. 36. 1. &c.
† Heb. *this truth.*
So Gr. Ch. 31. 20.

AFter * theſe things, and † the eſtabliſhment *thereof a*, Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

a An Emphatical Preface ſignifying that notwithſtanding all his Pious Care and zeal for God, yet God ſaw fit to Exerciſe him with a ſore Tryal and Calamity; which yet he turned to his great Honour and Advantage. *b* He deſigned and bragged that he would win them all, and did actually win many of them, 2 *Kings* 18. 13.

† Heb. *to break them up.*
† Heb. *his face was to war,*

2 And when Hezekiah ſaw that Sennacherib was come, and that † he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains *c*, which *were* without the city: and they did help him

c With Earth or other things caſt into them; and withal to derive the Waters by ſecret Paths and Pipes under ground to *Jeruſalem.*

† Heb. *overflowed.*

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that † ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come and find much water *d*?

d Which was a ſcarce Commodity in this Country, and the want of it might much annoy the Aſſyrian Army.

* Iſai. 22. 9.
* 2 Sa 5. 9.
|| Or, *ſw* or *weap*

5 Alſo * he ſtrengthened himſelf, and built up all the wall *that was* broken *e*, and raiſed *it* up to the towers *f*, and another wall without, and repaired * Millo *g in* the city of David, and made || darts and ſhields in abundance.

e By Joaſh, *ch.* 25. 23: and not ſince repaired, 2 *Chron.* 25. 23: *f* Either 1. as high as the Towers, or the tops of the Wall: Or 2: As far as the two Towers, or Gates, which were made in the Form of Towers, and had the uſe of Towers, to wit, that of *Ephraim*, and the Corner-Gate, both mentioned above, *ch* 25: 23. Or, *brought up* Engins or Inſtruments of Defence *upon the towers*: *g* Of which ſee. 1 *Kings* 9. 24: & 11: 27.

† Heb. *ſpake to their he*

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and † ſpake comfortably unto them, ſaying,

* 2 Ki 6. 16.

7 Be ſtrong and couragious, be not afraid nor diſmaid for the king of Aſſyria, nor for all the multitude that *is* with him: for * *there be* mo with us, than with him.

* Jer. 5.
† Heb. *leaned.*

8 With him *is* an * arm of fleſh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people † reſted themſelves upon the words of Hezekiah king of Judah.

† Heb. *dominio*

9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem *b* (but he *himſelf laid ſiege* againſt Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

h Of this and the following Verſes ſee the Notes on 2 *Kings* 18, 17, &c. and 19. 10, &c,

|| Or, *in the ſtron hold.*

10 Thus ſaith Sennacherib king of Aſſyria, whereon do ye truſt, that ye abide || in the ſiege in Jeruſalem?

11 Doth Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you *i* out of mine hand.

i Seing I have deſtroyed ſo many Nations, and ſome of them ſtronger than you, in ſpight of all their gods, it is not probable that your God ſhould defend you, which none of the reſt could do for their People.

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

* 2 Ki 19. 9.

17 * He wrote alſo Letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

* 2 Ki 18. 28

18 * Then they cryed with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the work of the hands of men.

20 * And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

* 2 Ki 19 15

21 * And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and the captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god they that came forth of his own bowels, † ſlew him there with the ſword.

* 2 Ki 19. 35 &c.
† Heb *made fall.*

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

† Heb *precio things.*

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations *k*, from thenceforth.

[k] Or, *of all thoſe Nations*, which were not very remote from *Canaan* and heard theſe matters.

Kings . 1. . 38. 1.

24 * In thoſe days Hezekiah was ſick to the death[l], and prayed unto the LORD: and he ſpake unto him, and he || gave him a ſign.

[l] Of which ſee a more particular Account, 1 *Kings* 20. 1. *&c.*

Or, ought a racle for n.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up [m]; therefore there was wrath upon him, and upon Judah and Jeruſalem [n].

[m] For that prodigious Victory over the *Aſſyrians*, above *v.* 21. and for his miraculous Reſtauration from Sickneſs, and the confirmation of that Work by a ſtrange and ſupernatural Motion of the Sun, and by the Honour ſince done him by an Embaſſy from the great and potent king of *Babylon*. All which probably raiſed in him too great an Opinion of himſelf, as if theſe things were done, if not by his Power, yet, at leaſt, for his Piety and Virtues. And inſtead of walking humbly with God, and giving the Glory of all entirely to him, he took the Honour to himſelf, and vain-gloriouſly ſhewed his Riches and precious Treaſures to the Babyloniſh Ambaſſadors 2 *Kings* 20. 12, &c. [n] Who might juſtly be puniſhed for *Hezekiah*'s Sins, becauſe they followed him in it, as they confeſs in the next verſe.

26 Notwithſtanding, Hezekiah humbled himſelf, for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

Heb. lifting

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

Heb. ruments deſire.

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover he provided him cities [o], and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

[o] Heb. *he made*, &c. Either he purchaſed them to himſelf by his Gold or Silver: Or, he repaired, and fortified, and beautified them for the Honour and Safety of his Kingdom. But the former Sence ſeems to agree better with the following Words.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon [p], and brought it ſtraight down [q] to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

[p] A Rivulet near *Jeruſalem* conſiſting of two Streams, the upper which was brought into one Pool, called *the upper Pool*, Iſa. 7. 3. and the lower which was brought into another, called *the lower Pool*, Iſa 22. 9. The former he diverted and brought by ſecret Pipes into *Jeruſalem*, which was a Work of great Art and Labour, and Policy, and therefore is here commended. [q] Whereas before it fetched a compaſs, and thereby might have been beneficial to the Aſſyrian Hoſt.

Heb. Interpreters.
Kings . 12. . 39. 1.

31 Howbeit, in *the buſineſs of* the † embaſſadours of the princes of Babylon, who * ſent unto him to enquire of the wonder that was *done* in the land, God left him [r] to try him, that he might know [s] all *that was* in his heart.

[r] To wit, to himſelf, and his own Impotency and Corruption. God withdrew from him thoſe Supplies and Aſſiſtances of his Spirit which would certainly and effectually have kept him from that ſin, and ſuffered Satan to tempt him, and him to fall into the ſin of Pride and Oſtentation. [s] Either 1. That God might know it. So it is ſpoken of God after the manner of Men; whereof we have had many inſtances. Or, 2. That *Hezekiah* might know that he had Infirmities and Sins as well as Virtues; and therefore that the great Mercies which he had received were not the Effects of his own Merites, as he might be prone to believe, but of God's free Grace.

H.b. d. ſſ.
a. 36 37. & . & 39. 2 Kings . 19, 20.

32 Now the reſt of the acts of Hezekiah, and his † goodneſs, behold, they *are* written in * the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in * the book of the kings of Judah and Iſrael.

Or, high-

33 And Hezekiah ſlept with his fathers, and they buried him in the || chiefeſt of the Sepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

Manaſſeh's wicked reign, 1 —— 10. *His Captivity,* 11. *His prayer and Reformation,* 12 —— 17. *His acts* 18, 19. *and death,* 20. *Amon's wicked Reign, is ſlain by his ſervants,* 21 —— 24. *They being ſlain, Joſiah ſucceedeth him,* 25.

2 Kings . 1, &c.

MAnaſſeh * *was* twelve years old when he began to reign [a], and he reigned fifty and five years in Jeruſalem:

[a] This, and the following Verſes, to *v.* 11. are taken out of 2 *Kings* 21. 1, *&c.*

Deut. 8. 9.

2 But did *that which was* evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

Heb. he turned nd built.
2 Kings 8. 4. Ch. . 14. & 31. 1.

3 For † he built again the high places which Hezekiah his father had * broken down, and he reared up altars for Baalim, and * made groves, and worſhipped * all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD whereof the LORD had ſaid, * in Jeruſalem ſhal my name be for ever.

* Deut. 16. 21.
* Deut. 17. 3.
* Deut. 12. 11. 1 Kings 8. 29. & 9. 3. Ch. 6. 6. & 7. 16.
* Lev. 18. 21. Deut. 18. 10. 2 Kings, 23. 10.
* 2 Kings 21. 6.
* Pſal. 132. 14.
* 2 Sam. 7. 10.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he * cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and * dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In * in this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my Name for ever.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers: ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes, and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns [b], and bound him with || fetters, and carried him to Babylon [c].

† Heb. *which were the kings.*
|| Or, *chains.*

[b] In ſome Thicket where he thought to hide himſelf from the Aſſyrians till he could make an eſcape, as the Iſraelites formerly uſed to do, 1 *Sam* 13. 6. Or, *with hooks*; a Metaphorical Expreſſion. Or, *in his Forts*, *i. e.* in one of them. [c] Either therefore *Eſarhaddon Sennacherib*'s Succeſſor had recovered *Babylon* from *Merodach-Baladan*: Or rather, the King of *Babylon* is here called *the King of Aſſyria*, becauſe at this time he had added *Aſſyria* to his Empire, who having been informed by his Ambaſſadours of the great Riches which were in *Hezekiah*'s Treaſures at *Jeruſalem*, which he was deſirous to enjoy; and withal being aſſured of *Manaſſeh* his degeneracy from the Piety and Virtue of his Father, and from that God whoſe Power alone made *Hezekiah* formidable, he thought this a Fit Seaſon to invade *Manaſſeh*'s Kingdom; which he did with ſucceſs.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers;

13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God [c].

[c] *i. e.* He was convinced by his own Experience of Gods power, Juſtice, and goodneſs, that Jehovah alone was the True God, and not thoſe Idols which he had Worſhipped, by which he had received great Hurt and no Good.

14 Now after this he built a wall [d] without the city of David, on the weſt-ſide of Gihon [e], in the valley, even to the entring in at the fiſh-gate, and compaſſed about || Ophel [f], and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

|| Or, *the tower.*

[d] He repaired and ſtrengthned that Wall which *Hezekiah* had built, *ch.* 32. 5. and which poſſibly the King of *Aſſyria*, when he laſt took *Jeruſalem*, had cauſed to be thrown down, either wholly, or in part. [e] On the Weſt-ſide of the City of *David*, to which *Hezekiah* had brought this Water-courſe down, *ch.* 32. 30. into the great Pool which he had made to receive it; and poſſibly this Wall was built to ſecure the Free Uſe of it to the Citizens when they ſhould be diſtreſſed, or beſieged by an Enemy. [f] With a Wall. Of *Ophel* ſee before, *ch.* 27. 3.

15 And he took away the ſtrange gods, and the Idol out of the houſe of the LORD: and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt them out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and * thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

* Lev. 7. 12.

[g] That thereby he might, as far as he could, repair the Injuries which he had done to God by his Impious Commands, *v.* 9.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the * ſeers that ſpake to him in the Name of the LORD God of Iſrael, behold, they *are written* in the books of the kings of Iſrael [h].

* 1 Sam. 9. 9.

[h] *i. e.* Of *Judah* oft called *Iſrael*, as hath been noted before. He ſpeaks not of that part of the Canon, called the *Book of Kings*, for theſe things are not mentioned there, but of their Publick Records, where all things were particulary mentioned, and whence the moſt important things were taken by the Prophets, and put into thoſe Canonical Books.

19 His prayer alſo, and *how* God was intreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves, and graven images, before he was humbled, behold, they *are* written among the ſayings of || the ſeers *i.*

|| Or, *Hoſai.*

i Or, rather, *of Hoſai*, a Writer ſo called, for when the Sacred Pen-men make a Reference, they conſtantly refer us to ſome particular Book or certain Author, as to *the Chronicles of the Kings of Iſrael*, or *Judah*; to *the Prophecy of Abijah*, or *Obed*, &c.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe *k*, and Amon his ſon reigned in his ſtead.

k i. e. In his Garden; of which ſee on 2 *Kings* 21. 18.

* 2 Kings 21. 19, &c. 21 * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them.

23 And humbled not himſelf before the LORD as Manaſſeh his father had humbled himſelf: but Amon † treſpaſſed more and more.

† Heb. *multiplied treſpaſs.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

Joſiah's good reign, 1, 2. *He deſtroyeth Idolatry*, 3. *He repairs the Temple*, 4 —— 7. *Huldah propheciеth the deſtruction of Jeruſalem*, 8 —— 28. *Joſiah's covenant with God*, 29 —— 33.

* 2 Kings 22. 1, &c. JOſiah * *was* eight years old when he began to reign, *a* and he reigned in Jeruſalem one and thirty years.

a Of this Chapter ſee the Notes on 2 *Kings* 22. & 23.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

* 1 Kings 13. 2. 3 For in the eighth year of his reign, while he was yet young *b* he began to ſeek after the God of David his father: and in the twelfth year he began * to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

b In the 16th Year of his Age; when he was entring into the Age and State of Temptation and Youthful Luſts; and had the Adminiſtration of his Kingdom wholly in his own Hand and Power and none to Rebuke or Reſtrain him; yet even then he begins to, be Religious in good Earneſt.

* Lev. 26. 30. 2 Kin. 23. 4. 4 * And they brake down the altars of Baalim in his preſence; and the || images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrewed it upon the † graves of them that had ſacrificed unto them.

|| Or, *ſun-images.* † Heb. *face of graves.*

5 And * he burnt the bones of the prieſts upon their altars; and cleanſed Judah and Jeruſalem.

* 2 Kings 23. 20. 6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali *c*, with their || mattocks, round about.

|| Or, *mauls.*

c Which was in the utmoſt and nothern Borders of the Kingdom of Iſrael. For it muſt be remembred, that the Ten Tribes were now gone into Captivity; and thoſe who were come in their ſtead were weak and few, and not able to withſtand the Power of Joſiah.

7 And when he had broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

† Heb. *to make powder.*

* 2 Kings 22. 3. 8 Now in the * eighteenth year of his reign, when he had purged the land, and the houſe *d* he ſent Shaphan the ſon of Azaliah, and Maaſejah the governour of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

d The Houſe of God, called *the Houſe* by way of Eminency.

9 And when they came to Hilkiah the high-prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnent of Iſrael, and of all Judah and Benjamin, and they *e* returned to Jeruſalem.

e i. e. The Levites who had gone abroad through all *Joſiah's* Kingdom to gather Money for this good Uſe, and now came with it to *Jeruſalem* to lodge it in the Treaſuries of the Lords Houſe.

10 And they put *it* in the hand of the work-men, that had the over-ſight of the houſe of the LORD, and they gave it to the work-men that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and || to floor the houſes *f* which the kings of Judah had deſtroyed.

|| Or, *to rafter.*

f i. e. The Chambers joyning to the Temple or within the Courts.

12 And the men did the work faithfully: and the overſeers of them *were* Jehath and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other* of the Levites, all that could skill of inſtruments of muſick *g*.

g Or, *all* theſe here named, were *skilful in Inſtruments of Muſick.* Which may be here mentioned, either to their Commendation, that they were fit for, and careful and diligent in this Employment wherewith they were now intruſted, no leſs than in their own proper Work: Or, to intimate, that as they were skilful, ſo they were exerciſed in both their Employments, and did ſucceſſively overſee the Work, and praiſed God with their Voices and Inſtruments for his Gracious and Powerful Help in carrying on the Work.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 And when they brought out the money *that* was brought into the houſe of the LORD, Hilkiah the prieſt * found the book of the law of the LORD, *given* † by Moſes. * 2 Kings 22. 8, &c. † Heb. *by the hand of.*

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*. † Heb. *to the hand of.*

17 And they have † gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen. † Heb. *poured out.* or, *melted.*

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king. † Heb. *in it.*

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and || Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſajah a ſervant of the kings, ſaying, || Or, *Achbor.* 2 Kings 22. 12.

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah and *they* that the king had *appointed* went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of || Haſrah, keeper of the † wardrobe; (now ſhe dwelt in Jeruſalem || in the colledge) and they ſpake to her to that *effect*. || Or, *Harhas.* 2 Kings, 22. 14. † Heb. *garments.* || Or, *in the ſchool*, or, *in the ſecond part.*

23 And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhal not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 * Then the king ſent, and gathered together all the elders of Judah and Jeruſalem. * 2 Kings, 23. 1.

30 And the king went up into the houſe of the LORD, and all the men of Judah and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people † great and ſmall: and he read in their ears † Heb. *from great to ſmall.*

ears all the words of the book of the covenant, *that was* found in the Houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his Heart, and with all his ſoul, to perform the words of the Covenant *which are* written in this book.

† Heb. *found.*
* Deut. 25. 8.

32 And he cauſed all *that were* † preſent in Jeruſalem and Benjamin * to ſtand to *it* *h*. And the inhabitants of Jeruſalem did according to the covenant of God *i*, the God of their Fathers.

h To own, or maintain it, or perſiſt in it, as this phraſe is uſed, *Deut.* 25. 1. He cauſed them to engage themſelves by an Oath or Covenant, That they would obſerve and obey the Laws of God, as his godly Predeceſſors had formerly done, and which indeed they were before obliged to do. *i* They complied with God's, and the King's Command, as to the outward Acts of God's Worſhip, though not with an upright heart, as appears by the Hiſtory.

33 And Joſiah took away all the abominations out of all the countreys that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the LORD their GOD. *And* all his days they departed not † from following the LORD, the God of their Fathers.

† Heb. *from after.*

CHAP. XXXV.

Joſiah keepeth a ſolemn paſſover, 1 —— 19. *He provoketh Pharaoh-Necho, and is ſlain at Megiddo,* 20 —— 24. *Lamentations for Joſiah,* 25 —— 27.

* 2 Kings 23. 21, 22.
* Exo. 12. 6.

MOreover, * Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the * fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the Houſe of the LORD.

* 1 Chron. 23: 26.

3 And ſaid unto the Levites that taught all Iſrael, which were holy *a* unto the LORD, Put the holy ark in the Houſe *b* which Solomon the ſon of David king of Iſrael did build: * *it ſhall* not *be* a burden upon your ſhoulders *c*: ſerve now the LORD your God, and his people Iſrael.

a Or, and *which were holy.* *b* In the Temple: Or, in the Holy of Holies. Whence, it may ſeem, it had been removed, either 1. by ſome of the Wicked and Idolatrous Kings of *Judah*, poſſibly by *Joſiah*'s Father Amon, which peradventure may be implied by that expreſſion, *ch.* 33. 23. *Amon treſpaſſed more and more, i. e.* more than he or his Father *Manaſſeh* had done, which ſeems to point at ſome very enormous Crime committed by him. Or, 2. By *Joſiah*'s Order, That the Tmple might be throughly repaired, both in the Holy place, and in the Moſt Holy place, which ſome of the Idolatrous Kings of *Judah*, it may be, had defaced or defiled; and therefore it was to be ſearched in order to its Reparation; and to that end it might ſeem fit to remove the Ark: And upon this occaſion *Hilkiah* might find the Original Book of the Law, which was written by the hands of *Moſes*, and by God's Command was laid beſide the Ark, and upon the removal of the Ark was eaſily diſcovered. *c* Or, that it might *not* be *a burden, &c.* So theſe words are to be joyned with the former, as the Reaſon why *Solomon* built this Houſe, that the Ark might have a conſtant and fixed Habitation, and not need to be carried from place to place upon their ſhoulders, as it had been done whilſt it was in the Tabernacle. And withal, this is mentioned as an Argument to quicken them to the more diligent Service of God in their preſent work, becauſe they were freed from that troubleſome part of their Office which lay upon their Fore-fathers.

* 1 Chron 9. 10.
* 1 Chr. 23. & 24. & 25. & 26.
* Ch. 8. 14.

4 And prepare your ſelves by the * houſes of your fathers, after your courſes, according to the * writing of David king of Iſrael, and according to the * writting of Solomon his ſon.

† Heb. *the houſe of the fathers*
|| Or, *for your brethren.*
† Heb. *the ſons of the people.*

5 And ſtand *d* in the *place e*, according to the diviſions of † the families of the fathers || of your brethren † the people, and after the diviſion of the families of the Levites *f*.

d Or. *miniſter*, as that word is frequently uſed. *e i. e.* In the Court of the Prieſts, which is ſo called elſewhere, as hath been noted before. *f i. e.* According to the ſeveral Families, both of the People, whom he calls *their Brethren*, leſt they ſhould deſpiſe them, or grudge to ſerve them, and of the Levites. For the Paſſover was to be eaten by the ſeveral Families according to their numbers, *Exod.* 12. 3. And therefore he commands theſe perſons, that when the Paſchal Lambs were brought to them to be killed, as they were, *v.* 7, 8, 9. they might ſo order the matter, that they might be diſtributed to the ſeveral Families, whether of the Levitical or other Tribes.

* Ch. 29. 15. & 30. 3, 15. Ezra. 6. 20.

6 So kill the paſſover, and * ſanctifie your ſelves, and prepare your brethren *g*, that they may do according to the word of the LORD, by the hand of Moſes.

g By purifying them and quickning them to fit themſelves for ſo great and ſolemn a Work.

† Heb. *offered.*

7 And Joſiah † gave to the people of the flock, lambs and kids *h*, all for the paſſover-*offerings*, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks *i*: theſe *were* of the kings ſubſtance.

h For either of theſe might be uſed for the Paſchal-offering, *Exod.* 12. 5. *i* Which were to be offered after the Lambs, upon the ſeveral days of the Feaſt of Unleaved Bread.

† Heb. *offered.*

8 And his princes *k* † gave willingly unto the people, to the Prieſts and to the Levites *l*: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, *m*, gave unto the prieſts for the paſſover-*offerings*, two thouſand and ſix hundred *ſmall cattel*, and five hundred oxen.

k Not the Political, but Eccleſiaſtical Princes, or the chief of the Prieſts and Levites, whoſe Names here follow. *l* For the uſe of any of the Families of any of them, as need ſhould be. For they ſuppoſed the 30000 which the King had given were not ſufficient for all the Families. Or, the King gave his Cattel to the People only, or principally, for they only are mentioned for that Gift, *v.* 7. And therefore theſe perſons here named give their Cattel not only to the *People*, but alſo *to the Prieſts and to the Levites*, as it is here expreſſed. And the Levites being not yet ſufficiently provided for, ſome of their Brethren, named *v.* 9. gave 5000 more peculiarly *unto the Levites*, as is there ſaid. *m* For ſo they were; *Hilkiah* being the High-Prieſt, and the other the two Chief Prieſts, of the two Lines of *Eleazar* and *Ithamar*, who many times were to officiate in the High-Prieſts ſtead, and were in Power and Dignity next to him; and were in ſome ſort Joint-Commiſſioners with him in Ruling the Affairs of the Temple.

† Heb. *offered.*
* See Ch. 29. 34.

9 Conaniah alſo, and Shemajah, and Nethaneel, his brethren: and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites, † gave unto the Levites for paſſover-*offerings*, five thouſand *ſmall cattel*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their places, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hand, and the Levites * flayed them *n*.

n Which they did, though properly it belonged to the Prieſts, becauſe the Prieſts, who were Sanctified, were not ſufficient for that Work, there being ſo many thouſands of the Cattel; and they were fully imployed in the killing of the Sacrifices and the ſprinkling of the Blood, which was more properly the Prieſts work than the other.

12 And they removed the burnt-offerings *o*, that they might give according to the diviſions of the families of the people to offer unto the LORD *p*, as *it is* written * in the Book of Moſes: and ſo *did they* with the oxen *q*.

o i. e. Thoſe Cattel which were to be offered for Burnt-offerings to wit, ſome of the leſſer Cattel; for theſe alſo might be offered as Burnt-offerings, *Levit.* 1. 10. And hence it may ſeem that all theſe ſmall Cattel were not given to the People to be eaten by them for their Paſchal Lambs, but that ſome of them were to be offered as burnt-offerings for the People. And theſe they put apart by themſelves partly leſt they ſhould be confounded with them which were for another uſe; and partly, that they might not be hindred from that which was their preſent and more immediate work, as it follows, *that they might give*, to wit, the Paſchal-lambs or Kids. *p* Theſe words may belong either 1. to the more remote, words, *the burnt-offerings*, the other words being to be put within a Parentheſis, or there being a trajection in the words, which is frequent in Scripture, and which is here obſerved by ſome learned Interpreters. Or, 2. to the laſt words, and to the Paſchal lambs, which they were firſt *to offer to the Lord*, by killing them and ſprinkling the Blood, as was noted before, and then to be *given* to the People; though the *giving* be here mentioned before the *offering*, ſuch Tranſpoſitions being uſual in Scripture, and other Authors. *q* To wit, as they did with the leſſer Cattel, of which ſee the firſt Note on this Verſe. They removed thoſe Oxen which were to be offered as burnt-offerings, from thoſe which were to be offered as Peace-offerings.

* Lev. 3. 3.
* Exod. 12. 8, 9.
† Heb. *made them run.*

13 And they * roſted the paſſover with fire, according to the ordinance: but the *other* Holy *offerings r* ſod they in pots, and in caldrons, and in pans, and † divided *them* ſpeedily among all the people.

r Thoſe from which the Burnt-offerings were removed, *v.* 12. to wit, the Peace-offerings part of which fell to the ſhare of the Offerer, who was *Joſiah*, and by his Gift to the People.

14 And afterward they made ready *s* for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt offerings and the fat untill night therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

s To wit, the Paſchal-lambs, and their part of the Peace-offerings.

† Heb. *ſtation.*
* 1 Chr. 25. 1, &c.
* 1 Chr. 9. 17, 18. & 26. 14 &c.

15 And the ſingers the ſons of Aſaph, *were* in their † place according to the * commandment of David, and Aſaph, and Heman, and Jeduthun, the Kings ſeer: and the porters * *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the Altar of the LORD, according to the commandment of king Joſiah.

† Heb. *found.*

17 And the children of Iſrael, *that were* † preſent, kept the paſſover at that time, and the feaſt of unleavened *bread*, ſeven days.

* 2 Kings 23. 22.

18 And * there was no paſſover like to that, kept in Iſrael, from the days of Samuel the prophet; neither did all the Kings of Iſrael keep ſuch a paſſover as

Joſiah kept, and the Prieſts and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

* 2 Kings, 23. 29. Jer. 46. 2.
† Heb. *houſe.*

20 * After all this, when Joſiah had prepared the † temple *t*, Necho king of Egypt came up to fight againſt Carchemiſh *u* by Euphrates, and Joſiah went out againſt him.

t When he and his People hoped that God was reconciled, and the Foundation of a ſolid and laſting Happineſs was laid, their hopes were quickly blaſted So much are Men oft miſtaken in their Judgments about the Deſigns of God's Counſel and Providence. *u* Which the *Aſſyrian* had lately taken from the King of *Egypt*; of which he boaſts, *Iſa.* 10. 9.

† Heb. *the houſe of my war.*

21 But he ſent Embaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the † houſe wherewith I have war *x* for God *y* commanded me to make haſte: forbear thee from *meddling with* God, who is with me, that he deſtroy thee not.

x Heb. *againſt the houſe or family of my war*; *i. e.* Againſt the Houſe of the King of *Aſſyria*, between whom and me there is War. *y* Either his Falſe god by their lying Prieſts: Or, the True God either, 1. by ſome *Prophet*: For God's Prophets uſed ſometimes to deliver, or ſend Commands from God to Heathen Kings. Though it is not probable either that *Pharaoh* would regard the Command of the true God: Or, that a *Prophet* of the Lord would not acquaint *Joſiah* with this Meſſage: or that *Joſiah* would oppoſe *Pharaoh* in a War undertaken by God's Command. Or, rather 2. by a Dream, as God ſpoke to another Heathen King, *Abimilech, Gen*: 20. 3. Though it is not impoſſible that he pretended this for his own Advantage that *Joſiah* might not aſſiſt his Enemies.

* So 1 Kin. 22, 30.

22 Nevertheleſs, Joſiah would not turn his face from him *z*, but * diſguiſed himſelf *a*, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God *b*, and came to fight in the valley of Megiddo.

z Being peradventure incouraged to do ſo by a Miſinterpretation of that Promiſe made to him, *ch.* 34 28. *Thou ſhalt be gathered to thy grave in peace.* Thus God over-rules the Errors and Miſcarriages of Men to the Accompliſhment of his own Counſels. *a* Changed his Habit, that he might not give his Enemies the Advantage of aiming at his Perſon, which he wiſely thought they would do, that being a likely courſe to end their trouble, as indeed it proved. *b* Either 1. which *Pharaoh* ſent to him in the Name of God, or as coming from God's Mouth. Or, rather 2. which *Pharaoh* received from the Mouth of God, who was pleaſed ſome way or other to impart his Mind to him; and which *Pharaoh* acquainted him with by the Command of God. And therefore *Joſiah* is here blamed for not hearkning to this Meſſage. Although, if he ſinned herein, it was only a ſin of Ignorance, for he did not know that God had ſpoken this to *Pharaoh*, and was not bound to believe his Teſtimony, which he had good reaſon to ſuſpect in this matter. Yet, me thinks, he ought ſo far to have regarded it, as to have enquired the Mind of God about it; which he neglected to do, and therefore he cannot be wholly excuſed, and is here taxed for it.

† Heb. *made ſick.*

23 And the archers ſhot at king Joſiah: and the king ſaid to his ſervants, Have me away: for I am ſore † wounded.

|| Or, *among the ſepulchres.*
* Zech. 12. 11:

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried || in *one of the* ſepulchres of his fathers. And * all Judah and Jeruſalem mourned for Joſiah.

25 And Jeremiah lamented for Joſiah, and all the ſinging men, and the ſinging women ſpake of Joſiah in their lamentations to this day *c* and made an ordinance in Iſrael, and behold, they *are* written in the lamentations *d*.

c In all their ſucceeding Lamentations for their publick Calamities, and for the ruine of their City, and Temple, and State, and Church, they remembred *Joſiah*'s death as their firſt and moſt fatal blow, and as that which opened the Flood-Gates to all their following Miſerie, and it was ordained that they ſhould do ſo, as the next words intimate. *d* Either in that Canonical Book of *Jeremiah*'s Lamentations, or in ſome other Volume of mournfull Ditties, made by diverſe Perſons upon occaſion of their following Calamities, which is ſince loſt.

† Heb: *kindneſſes*: Ch. 32: 32.

26 Now the reſt of the acts of Joſiah, and his † goodneſs *e*, according to *that which was* written in the law of the LORD.

e Either 1. his Piety towards God and his Houſe. Or, 2. his Benignity, Clemency, and Kindneſs towards his Subjects, being of a moſt tender Diſpoſition and Carriage both towards God, *ch.* 34. 27 and towards Men. But the former ſeems principally intended, becauſe it beſt agrees both with the Hiſtory of *Joſiah* which is wholly taken up with the former, and ſpeaks little or nothing of the latter, and with the following words; and it doth not diſagree with the *Hebrew* word *heſed*, which though it doth moſt frequently expreſs kindneſs to Men, yet ſometimes it notes a Man's Piety to God and his Houſe, as is manifeſt from *Nehem.* 13. 14.

27 And his deeds firſt and laſt, behold, they *are* written in the books of the kings of Iſrael and Judah.

CHAP. XXXVI.

Jehoahaz ſucceeding, is depoſed by Pharaoh, and carried to Egypt, 1 —— 4 *Jehojakim's wicked Reign; his captivity into Babylon.* 5 —— 8 *Jehojachin likewiſe,* 9 —— 10. *Zedekiah's wicked reign; his contempt of the Prophet, and rebellion againſt Nebuchadnezzar,* 12, 13. *Jeruſalem's deſtruction,* 14 —— 21. *The proclamation of Cyrus,* 22. 23.

* 2 Kings, 23. 30: &c.

THen * the people of the land took Jehoahaz *a* the ſon of Joſiah, and made him king in his fathers ſtead at Jeruſalem.

a The Contents of this Chapter for the Subſtance of them, are explained in the Notes upon 2 *Kings, ch,* 23. 31, *&c.* & 24. & 25. what is peculiar to it ſhall be here opened, ſo far as is neceſſary.

2 Joahaz was twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

† Heb: *removed him*;
† Heb: *mulcted*:

3 And the king of Egypt † put him down at Jeruſalem, and † condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Joahaz his brother and carried him to Egypt.

5 Jehojakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem; and he did that which was evil in the ſight of the LORD his God.

* 2 Kings, 24: 1:
|| Or, *chains*:

6 * Againſt him came up Nebuchadnezzar king of Babylon, and bound him in || fetters to carrie him to Babylon:

* 2 Kings, 24: 13: Dan: 1: 1, 2:

7 * Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

|| Or, *Jeconiah*: 1 Chr: 3: 16. or, *Coniah*, Jer: 22:24:

8 Now the reſt of the acts of Jehojakim, and his abominations which he did, and *that which was* found in him *b*, behold, they are written in the book of the kings of Iſrael and Judah: and || Johojachin his ſon reigned in his ſtead.

b That Crime of Rebellion againſt the King of *Babylon*, which for a time he kept in his own Breaſt but when he ſaw fit, he diſcovered it, and was convicted of it. See 2 *Kings* 24. 1.

* 2 Kings, 24: 8:

9 * Jehojachin *was* eight years old when he began to reign *c*, and he reigned three months, and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the LORD.

c Of which ſee the Notes upon 2 *Kings*, 24. 8. where he is ſaid to be 18 *years old.*

† Heb: *at the return of the year.*
† Heb: *veſſels of deſire*:
|| Or, *Mattaniah*, 2 Kin: 24: 17.
* Jer. 37. 1, &c.

10 And † when the year was expired *d*, king Nebuchadnezzar ſent, and brought him to Babylon, with the † goodly veſſels of the houſe of the LORD, and made || * Zedekiah his brother *e* king over Judah and Jeruſalem.

d Heb. *At the return of the year, i. e.* At the beginning of the next year according to the Sacred Account of the *Hebrews*, at the Spring of the Year, the time when Kings go forth to Battel, as is elſewhere ſaid, when *Nebuchadnezzar*, among others, went forth to ſettle and enlarge his Conqueſts. *e* Largly ſo called, for this was his Uncle, or his *Fathers Brother*, as he is called 2 *Kings* 24. 17. being the Son of *Joſiah.* See 1 *Chron.* 3. 15. *Jer.* 1. 3.

* 2 Kings, 24. 18. Jer. 52. 1, &c.

11 * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf *f* before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

f By Repentance for his paſt Errors, and Obedience to God's expreſs Commands, which he would not yield to thorough the pride of his Heart, as is intimated by this Phraſe and expreſsed *Jer* 38. 19.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God, *g*: but he ſtiffened his neck, and hardened his heart *h* from turning unto the LORD God of Iſrael.

g Who had required and forced him to ſwear Fealty and conſtant Obedience to him by the True God, whom he had ſerved, and whom he called upon to be a Witneſs againſt him if he broke his Oath. So his Rebellion was aggravated with Perjury, and horrid Contempt of God. Compare *Ezek.* 17. 18. *h i. e.* He added Obſtinacy and Incorrigibleneſs to his Sins.

14 Moreover, all the chief of the prieſts, and the people tranſgreſſed very much *i*, after all the abominations of the heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

i They were univerſally corrupt; and therefore God juſtly brought upon them a general Deſtruction.

* Jer. 25. 3, 4. & 35. 15.
† Heb. *by the hand of his meſſengers.*
|| that is, *continually and carefully.*

15 * And the LORD God of their fathers ſent to them † by his meſſengers, riſing up || betimes, and ſending *k*; becauſe he had compaſſion on his people, and on his dwelling place:

k i. e. Sending them early and diligently, as a careful Houſeholder who riſeth betimes about his Buſineſs, and purſues it till Night come. God ſent them many *Prophets* and Meſſages, ſome at the very beginning of their Apoſtacy, and others afterwards, as they proceeded in their Impiety, untill the very day of their Captivity.

† Heb *healing*

16 But they mocked the meſſengers of God *l*, and diſpiſed his words, and miſuſed his prophets *m*, until the wrath of the LORD aroſe againſt his people, till there *was* no † remedy *n*.

l Of which ſee Inſtances, *Ezek.* 11. 3. & 20. 49. *m* Impriſoning and Perſecuting them as they did *Jeremy*. Or, *ſeduced themſelves by his Prophets*, *i. e.* By their Prophecies, which they perverted or miſconſtrued. An Eminent Inſtance we have in this, That becauſe *Jeremy* propheſied that *Zedekiah* ſhould be led to *Bablyon*, *Jer.* 32: 5: and *Ezekiel* That he ſhould not ſee *Bablyon*, *Ezek.* 12. 13 Therefore they believed neither, as the *Hebrew* Writers relate: *n* Becauſe the People would not repent, and God would not pardon them.

* 2 Kings 25, 1,&c.

17 * Therefore he brought upon them the king of the Caldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary *o*, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

o Either in *Jeruſalem*, which was the dwelling place of God's Sanctuary: Or, *in the houſe which was their Sanctuary*; as *the River of Euphrates*, Gen: 15: 18: is the River which is *Euphrates*. It is probable they killed them in the very Courts and houſe of God, to which ſome of them fled for Refuge, ſuch places being eſteemed Sacred and Inviolable by the Heathens themſelves.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes: all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

† Heb. *the remainder from the ſword.*

20 And † them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, untill the reign of the kingdom of Perſia.

* Jer. 25. 9. 12. & 26 6. 7. & 29. 10.
* Lev 26. 34, 35, 43.
|| Or, *accepted.*

21 To fulfil the word of the LORD by the mouth of * Jeremiah, untill the land * || had enjoyed her ſabbaths *p*: *for* as long as ſhe lay diſolate ſhe kept ſabbath, to fulfill threeſcore and ten years *q*.

p i. e. Had reſted from the labour of the Husbandmen in plowing and Harrowing it, *&c.* the People that ſhould have managed it, being deſtroyed. Of the Pharſe ſee the Notes on *Levit.* 25. 2. *q* That ſo the 70 years Captivity propheſied of by *Jeremy*, might be accompliſhed.

* Ezr. 1. 1.
* Jer. 25. 12. 13. & 29. 10.

22 * Now in the firſt year of Cyrus king of Perſia *r*, (that the word of the LORD *ſpoken* by the mouth of * Jeremiah might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdoms, and *put it* alſo in writing, ſaying,

r This, and the next verſe, are repeated in the beginning of the next Book, where they will be more fitly explained.

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me, and He hath charged me to build him an houſe in Jeruſalem, which *is* in Judah; who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

EZRA.

THat this Book of Ezra *is part of the Canonical Scripture is evident, partly from the Teſtimony of the Jewiſh Church, to which* were committed the Oracles of GOD, *Rom.* 3. 2. *who alſo did carefully keep them, and faithfully tranſmit them to us, and are not once charged either by Chriſt* or *his Apoſtles with breach of that Truſt; and partly by the unanimous conſent of all, both* Jews *and Chriſtians, at this day. And that* Ezra *was the Writer of this Book is alſo, and ever was, the opinion of the* Jews, *who had the beſt means of knowing this, and is moſt agreeable to his quality; for he was the Son, or* Grand-Son *(as the word is elſewhere uſed) of* Seraiah, Ezra. 7. 1. *who was the High Prieſt*, 2 Kings. 25: 18. 1 Chron 6 14. *and he was a* ready Scribe in the Law of *Moſes*, Ezra, 7. 6. *and endowed with a more than ordinary meaſure of God's Spirit, as is evident from this Book; and was himſelf an Eye-witneſs of theſe* Tranſactions. *In his time alſo there lived divers other holy Men of* GOD, *as* Daniel, *and* Nehemiah, *and* Mordecai, *and* Zorobabel, *and* Joſhuah: *Which makes that probable which the* Jews *report, that theſe Prophets, and other Holy and Learned Men did review the Canonical Books of the* Old-Teſtament *and added here and there ſome few Paſſages in the Hiſtorical Books, and digeſted them into that Order in which now we have them in our* Hebrew-Bibles: *This being a Work moſt ſuitable to the Prudence and Piety, and ſacred Function of theſe Perſons, and to the preſent Eſtate of the* Jewiſh *Nation, who had been long in Captivity in* Babylon, *where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken condition, and likely to be expoſed to farther calamities and diſperſions; which alſo might be ſignified to ſome of them; and it was ſuitable alſo to that care which the wiſe and gracious God hath ever uſed for the guidance of his Church, according to their ſeveral occaſions and neceſſities.*

CHAP. I.

Cyrus's Proclamation to Iſrael for building the Lord's Temple at Jeruſalem, 1 —— 4. *The chief of the People prepare for their return,* 5. 6. *Cyrus reſtores the Veſſels of the Temple to Sheſhbazzar Prince of Judah,* 7. 8. *Their number,* 9 —— 11.

* 2 Chron. 36. 22. Jer. 25. 12 & 29. 10.
† Heb. *cauſed a voice to paſs.*

NOW in the firſt year of Cyrus king of Perſia *a*, (that the word of the LORD * by the mouth of Jeremiah might be fulfilled) the LORD ſtirred up the ſpirit of Cyrus *b* king of Perſia, that he † made a proclamation throughout all his kingdom, and *put* it alſo in writing, ſaying,

a To wit, Of his Empire or Reign in *Babylon*: For he had now been King of *Perſia* for many Years. *b i. e.* Put into him a Mind and Will to this Work

* Iſa. 44. 28. & 45. 13.

2 Thus ſaith Cyrus king of Perſia, the LORD God of Heaven hath given me all the kingdoms of the earth *c*, and he hath * charged me *d* to build him an houſe at Jeruſalem which *is* in Judah.

c To wit, in thoſe parts of the World; all that vaſt Empire formerly under the Aſſyrians and Babylonians. The Gift of which he aſcribes to the great God either by virtue of thoſe common Notions which were in the Minds of the Heathens, who though they worſhipped Idols, yet many of them did acknowledge a true and ſupream God: Or by that clear and expreſs Prophecy of *Iſaiah* concerning him, *Iſa.* 44 28. & 45. 1, 13. ſo long before he was born; which Prophecy the Jews had doubtleſly ſhewed him, which alſo carried a great evidence with it, eſpecially to him who was ſo highly gratified and encouraged by it: or by a ſpecial Illumination which God vouchſafed to him, as he did to *Nebuchadnezzar* and *Darius*, and ſome others of the Heathen Princes. *d* Either by his Prophets, *Iſaiah* formerly, or *Daniel* now; or by an inward ſuggeſtion to his Mind.

3 Who *is there* among you of all his People *d*? his God be with him *e*, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the LORD God of Iſrael, (he *is* the God) which *is* in Jeruſalem *f*.

d To wit, of *Iſrael* A material clauſe; by vertue of which they juſtly refuſed the help of thoſe Aliens, who pretended to joyn with them in the building, *ch.* 4. 2, 3. *e* Let his God help him, as I alſo ſhall do. *f* Or only, *in Jeruſalem*, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

† Heb. *lift him up.*

4 And whoſoever remaineth *g*, in any place where he ſojourneth, let the men of his place † help him *h* with ſilver, and with gold *i*, and with goods, and with beaſts, beſides the free-will-offering for the houſe of his God that *is* in Jeruſalem.

g Who, when his Brethren were gone up, was deſirous to go with them, but forced to tarry there for want of neceſſaries for his Journey. *h* I require my Officers to take care that they may be ſupplied, either by the voluntary Contributions of the People; or by a moderate Tax to be laid either only upon thoſe Jews who were reſolved to ſtay, or upon the Gentiles alſo; which the *Perſian* Monarchs being abſolute, had a *Power* to do; and which was the more reaſonable, becauſe the King himſelf ſubmitted to it, and bore a great part of the burden; and becauſe it was for the Houſe of that great God to whom they all owed their preſent Peace and great Felicity. *i.* Which upon this occaſion I give you leave to tranſport.

5 Then roſe up the chief of the fathers of Judah and Benjamin *i* and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up *k*, to build the houſe of the LORD which *is* in Jeruſalem.

i And with them ſome of other Tribes, as appears from 1 *Chron.* 9. 3. but theſe only are named, becauſe they were moſt conſiderable for number and quality. *k* To whom God had given that pious Diſpoſition, and that Fortitude and Reſolution which it required to break through their difficulties, which were great and many, ſuch as their preſent penury, the length, and hazards and coſtlineſs of the Journey, their Settlements in comfortable Habitations, their diſperſion in ſeveral and diſtant places, which hindred the Conjunction of their Counſels and Actions, the multitude of their Enemies, the actual poſſeſſion of their Country by others, the great backwardneſs of many of their own Brethren to go with them, and many other diſcouragements.

|| That is, *helped them*

6 And all they that *were* about them, || ſtrengthened their hands *l* with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

l Either becauſe they had embraced, or at leaſt favoured the Jewiſh Religion, concerning which they were inſtructed by the Iſraelites that had now for a long time dwelt among them: or, rather, that they might hereby gratifie the King's humor, and purchaſe his favour: for they perceived him to be hearty and forward in the work.

* 2 Kings 24. 13. 2 Chr. 36. 7.

7 Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD, * which Nebuchad-nezzar had brought forth out of Jeruſalem *m*, and had put them in the houſe of his gods:

m Obj. Theſe are ſaid to have been *cut in pieces*, 2 Kings, 24. 13. how then are they here returned? *Anſw.* That Hebrew word uſed 2 *Kings*, 24. 13. ſignifies not ſo properly to *cut in pieces*, as to *cut off*, as from the uſe of the word, *Deut.* 25. 12. 2 *Sam.* 4 12. 2 *Kings* 18. 16. *Jer* 9. 26. And theſe veſſels when they were taken away from the Temple, might very well be ſaid to be cut off from it, becauſe they had for ſo long time been ſo conſtantly, and as it were, inſeparably united to it, and kept in it. In like manner, *the meat-offering, and drink-offering* are ſaid to be *cut off from the houſe of the Lord*, *Joel* 1. 9. And it is very improbable, that they ſhould deface and cut in pieces theſe magnificent Veſſels which they could ſo eaſily tranſport whole to *Bablyon*. Although, if ſome of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the *Jews*, who could, without great difficulty, reſtore them to their former Unity and Form.

* See Ch. 5. 14.

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbred them *n* unto * Sheſhbazzar *o* the prince of Judah *p*.

n i. e. He cauſed them to be delivered to the Jews by number. *o* i. e. *Zorobabel*, as appears by comparing *ch.* 3. 8. with 5. 16. to whom the Perſians, or rather the Caldeans, had given this name of *Sheſhbazzar*, as they gave other names to *Daniel*, and his companions, *Dan.* 1. 7. *p* And the Captain and Governour of theſe returning Jews, *chap.* 2. 2. So the Scepter is not yet departed from *Judah*.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives *q*.

q Large Knives uſed in the killing of the Sacrifices, which are here mentioned, becauſe the Hafts of them were made of, or covered with Gold or Silver.

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort r*, four hundred and ten: *and* other veſſels a thouſand *s*.

r The firſt or chief were of Gold, and theſe of Silver are called *the ſecond*, or next to them of worth and uſe. *s.* He ſpeaks of Veſſels of a middle ſize; for great and ſmall were 5400, as it follows here. Or, as ſome render it, *other Veſſels by thouſands*: they were not diſtinctly numbred according to their various forms and uſes, but were promiſcuouſly put together by thouſands.

† Heb. *the tranſportation.*

11 All the veſſels of gold, and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* † the captivity, that were brought up from Babylon unto Jeruſalem.

CHAP. II.

The number of the People that returned, 1 —— 35. *and of the Prieſts* 36 —— 39. *of the Levites,* 40. *of the ſingers,* 41. *of the Porters,* 42. *of the Nethinims,* 43 —— 54. *and of Solomos Servants,* 55 — 60 *Concerning the Prieſts that could not ſhew their* Pedegree, 61 —— 63. *The whole number of them and their Subſtance,* 64 —— 67. *Their Oblations* 68 —— 70.

* Neh. 7. 6, &c.

NOw * theſe *are* the children of the province *a* that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city *b*;

a i. e. The Iſraelites, called *the children of the Province*, either 1. Of *Babylon*, of which Province we oft read, as *ch.* 7. 16. *Dan.* 2. 48. & 3. 1, 12, 30. called *the Province* by way of eminency; of which they are called *Children*, becauſe of their Birth and Habitation in it for a long time, it being uſual to call the Inhabitants of any City or place its *Children*. Or rather 2. Of *Judea*, called *a Province*, ch. 5. 8. And he calls it thus emphatically to mind himſelf and his Brethren of that ſad Change which their Sins had made among them, that from an illuſtrious, independent, and formidable Kingdom, were fallen to be an obſcure, ſervile, and contemptible Province, firſt under the Chaldeans, and now under the Perſians *b* Either unto thoſe Cities or Towns which belonged to their ſeveral Anceſtors Or rather, to thoſe which were now allotted to them, and from this time poſſeſſed by them. For their former Cities were either demoliſhed, or poſſeſſed by other Perſons, which they were not now in a capacity of diſturbing.

|| Or, *Azaria.* Neh. 7. 7.

2 Which came with Zerubbabel *c* Jeſhua, Nehemiah, || Serajah, Reelajah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah: the number of the men of the people of Iſrael.

c As for this Catalogue, it differs in ſome names and numbers from that *Neh.* 7. which might be from divers cauſes, partly becauſe ſeveral names were given to one and the ſame Perſon; and partly becauſe of the many Changes which might happen in the ſame Families between the time of the firſt making of this Catalogue by *Ezra*, and the making of it anew ſo many Years as that Catalogue *Nehem.* 7. was made after the former.

3 The children *d* of Paroſh *e*, two thouſand an hundred ſeventy and two.

d i. e. The Poſterity, as the word is for the moſt part if not conſtantly taken in this Catalogue. *e* That deſcended either from *Paroſh*, or from that Family whereof *Paroſh* was the chief. And ſo for the reſt.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five *f*.

f In *Nehem.* 7. 10. they were only 652. It ſeems 775. marched out of *Babylon*, or gave in their names that they would go; but ſome of them died, others changed their Minds, others were hindred by Sickneſs, or other Caſualities, happening to themſelves or near Relations; and ſo there came only 652. to *Jeruſalem*. And the like is to be ſaid in the like differences: which it ſuffices to hint once for all.

* Neh. 7. 11.

6 The children of * Pahath-moab, of the children of Jeſhuah, *and* Joab *g*, two thouſand eight hundred and twelve.

g Or, *of Jeſhuah-Joab*, as the former was *Pahath-moab*.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and three ſcore.

|| Or, *Binnui.* Neh. 7. 15.

10 The children of || Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand and fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah *h*, ninety and eight.

h Of *Ater* the ſon of *Hezekiah*, not the king, but another famous perſon ſo called.

17 The children of Bezai, three hundred twenty and three.

|| Or, *Hariph.* Neh. 7. 24.

18 The children of || Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

|| Or, *Gibeon,* Neh. 7. 25.

20 The children of || Gibbar, ninty and five.

21 The children of Beth-lehem *i*, an hundred twenty and three.

i Either of a Man called *Bethlehem*, or the *Bethlehemite* by way of eminency. Or, of the place ſo called. And ſo theſe were the remainders of the Inhabitants of that City. And the like may be ſaid of the two following names, *Netophah* and *Anathoth*, or others of the like Nature.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

|| Or, *Beth-azmaveh.* Neh. 7. 28.

24 The children of || Azmaveh, forty and two.

25 The children of Kirjath-arim *k*, Chephirah, and Beeroth, ſeven hundred and forty and three.

k Or, *Kiriah-jearim*, as it is *Neh.* 7. 29.

26 The children of Ramah, and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

* See ver. 7.

31 The children of the other * Elam *l*, a thouſand two hundred fifty and four.

l For one *Elam* was mentioned before, *v.* 7.

32 The children of Harim, three hundred and twenty.

|| Or, *Harid,* as it is in ſome copies.

33 The children of Lod, || Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Sanaah, three thouſand and ſix hundred and thirty.

* 1 Chron. 24. 7.

36 The prieſts: the children of * Jedajah of the houſe of Jeſhua, nine hundred ſeventy and three.

* 1 Chron 24. 14.

37 The children of * Immer, a thouſand fifty and two.

* 1 Chron. 9. 12.

38 The children of * Paſhur, a thouſand two hundred forty and ſeven.

* 1 Chron. 24. 8.

39 The children of * Harim *m* a thouſand and ſeventeen.

m The Head of one of the Twenty four Courſes which *David* appointed, 1 *Chron* 24. 8. Of all which Courſes, ſome obſerve, here are not above four or five that returned. There is another *Harim* mentioned above, *v.* 32 but that was no *Prieſt* as this was, *v.* 36.

|| Or, *Judah, cap* 3. 9. *called alſo Hodevah.* Neh. 7. 43.

40 The Levites: the children of Jeſhua, and Kadmiel, of the children of || Hodaviah, ſeventy and four.

41 The ſingers: the children of Aſaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Halita, the children of Shobai, *in* all, an hundred thirty and nine.

43 The Nethinims *n*: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

n The perſons devoted to the inferiour Services of the *Prieſts* and Levites: of whom ſee 1 *Chron.* 9. 2.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub.

|| Or, *Shamlai.*

46 The children of Hagab, the children of || Salmai, the children of Hanan,

47 The children of Giddel, the children of Gahr, the children of Reajah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai.

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim.

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

|| Or, *Baz-*
th,
Neh. 7.
4.

52 The children of || Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha,

|| Or, *Pe-*
ida.
Neh. 7. 57.

55 The children of Solomons Servants *o*: the children of Sotai, the children of Sophereth, the children of || Peruda,

o Either of thoſe ſtrangers and Proſelytes, whom *Solomon* uſed in the building of the Temple, 1 *Kings* 9. 21. to the ſervice of which, as ſome add, he devoted them, as there ſhould be occaſion hereafter. Or, others who had lived in *Solomons* Family, and after his death, called themſelves and their Families by that name, as eſteeming it a great honour to them that they had been Servants to ſo great a Prince.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

|| Or, *Amon*
Neh 7 59.
* 1 Chron.
. 2.
* 1 Kings
. 21.
|| Or, *pede-*
ee.

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of || Ami.

58 All the * Nethinims, and the children of * Solomons ſervants *were* three hundred ninety and two.

59 And theſe *were they* which went up from Telmelah, Tel-harſa *p*, Cherub, Addan, *and* Immer *q*: but they could not ſhew their fathers houſe, and their || ſeed, whether they *were* of Iſrael.

p The names of the places whence they came, and where they had lived in the time of their Captivity. *q* The names either of the Heads of the Families living in the places laſt mentioned; or of other places where the perſons here underſtood had dwelt.

60 The children of Delajah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

* 2 Sam.
7. 27.

61 And of the children of the Prieſts: the children of Habajah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name *r*.)

r To wit, *Barzillai*. Which name he preferred before that of his own Family, accounting it, as it ſeems, a greater Honour to be allied to ſo noble a Family, than to be a Prieſt of the Lord. But by this ambition he deprived himſelf of the honour and advantage of the Prieſthood, as it is here noted, *v.* 62.

† Heb.
they were
polluted
from the
prieſt-hood.

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy *s*, but they were not found: therefore † were they as polluted, put from the prieſthood.

s The Jews were generally very exact and careful in their Genealogies, partly from their own Choice and Intereſt, that they might preſerve the diſtinctions of the ſeveral Tribes and Families, which was neceſſary both to make out their Claims or Titles to Offices or Inheritances, which might belong to them by death, or otherwiſe, as here we ſee, and to govern themſelves thereby in the matter of Marriages, and ſome other things wherein the practice of ſome Laws required the knowledge of theſe things: and partly by the ſpecial Providence of God, that ſo it might be certainly known of what Tribe and Family the Meſſiah was born. For as they took care of all their Families, ſo doubtleſs they took a more punctual and ſingular care about the Royal Family, upon which all their hopes depended.

|| Or, *go-*
vernour.
* Exod.
28. 30.

63 And the || Tirſhatha *t* ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with * Urim and with thummim *u*.

t i. e. The Governour, to wit, *Zerubbabel*. Whence *Nehemiah* alſo is ſo called, *Neh.* 8. 9. and 10. 2. *u* That this point which could not be found out by any human skill or induſtry, might be determined by divine direction. Hereby it appears that the Urim and Thummim were loſt in the deſtruction of the City and Temple, tho' the Jews fed themſelves with hopes of recovering them, but in vain. Of the Urim and Thummim, ſee *Exod.* 28. 30. *Num.* 27. 21. 1 *Sam.* 23. 9.

† Heb. *as*
one,
ch. 3. 9.
* Neh. 7.
66.

64 The whole congregation † together *was* * forty and two thouſand three hundred *and* threeſcore *x*:

x The particular ſumms here recited come only to 29818. Unto whom are added in this total ſumm 2542. Which either were of the other Tribes beſide *Judah* and *Benjamin*: or were ſuch as were ſuppoſed by themſelves and others to be Iſraelites, but could not prove their pedigree by their genealogies, and therefore could not be ſo punctually and particularly diſcribed, as the former.

65 Beſides their ſervants, and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men and ſinging-women *y*.

y For Women as well as Men were devoted to, and imployed in this exerciſe in the Temple-Service, as appears from 1 *Chron.* 25. 5, 6. And the Parents of theſe Perſons had taken care to inſtruct and exerciſe them as far as they could in this Art, both for Gods ſervice, and for their own benefit, when *Jeruſalem* and the Temple ſhould be re-built; which they knew would be done after *Jeremiahs* 70 years were expired.

66 Their horſes *were* ſeven hundred thirty and ſix: their mules two hundred forty and five:

67 Their camels four hundred thirty and five: *their* aſſes ſix thouſand and ſeven hundred and twenty.

68 And ſome of the chief of the fathers, when they came to the houſe of the LORD *z* that *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place.

z i. e. To the ruins of the houſe; or to the place where that houſe ſtood.

* 1 Chron.
26. 2.

69 They gave after their ability unto the * treaſure of the work, threeſcore and one thouſand drams of gold || and five thouſand pound of ſilver, and one hundred prieſts garments.

|| A dram of Gold is ſuppoſed to be of the weight of the fourth part of a ſhekel, and of the value of a French Crown.

70 So the prieſts and the Levites, and *ſome* of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

The Altar ſet up, 1——3. *The Feaſt of the Tabernacles kept,* 4. *their continual offerings,* 5, 6. *Workmen hired,* 7. *Prieſts and Levites are appointed to ſet forward the work,* 8, 9. *The foundation of the Temple is laid, with great joy and mourning,* 12, 13.

AND when the ſeventh month was come *a*, and the children of Iſrael *were* in the cities, the people gathered themſelves together, as one man to Jeruſalem.

a Or rather, *was coming*, or *drew near*. For the Altar was ſet up after this time, *v.* 3. which yet was imployed the firſt day of this month, *v.* 6. This was a ſacred kind of month wherein there were divers Feſtivals, as appears from *Lev.* 23. for which the People had been preparing themſelves, and now came to *Jeruſalem* to the celebration of them.

|| Or, *Joſhua*
Hag. 1. 1.
Zech. 3. 1.
|| called
Zorobabel,
Mat 1. 12.
Luke 3.
27.
called *Sa-*
lathiel.
* Deut.
12. 5.

2 Then ſtood up || Jeſhua the ſon of Jozadak *b*, and his brethren the prieſts, and || Zerubbabel, the ſon *c* of * Shealtiel, and his brethren, and built the altar *d* of the God of Iſrael, to offer burnt offerings thereon, as *it is* * written in the law of Moſes the man of God.

b The High-Prieſt. *c i. e.* The grandſon: for he was the ſon of *Pedaiah*, 1 *Chron.* 3. 17, 18, 19. *d* Which was of more preſent and urgent neceſſity than the Temple, both to make atonement to God for all their ſins, and to obtain Gods aſſiſtance for the building of the Temple, and to ſtrengthen their own Hearts and Hands in that great work wherein they ſaw they ſhould have many Enemies.

3 And they ſet the altar upon his baſes, (for fear *was* upon them, becauſe of the people of thoſe countries) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

* Exod.
23. 16.
Numb. 29.
12, &c.
† Heb. *the*
matter of
the day in
his day.

4 They kept alſo the feaſt of tabernacles *e*, * as *it is* written, and * *offered* the daily burnt-offerings *f* by number, according to the cuſtom, † as the duty of every day required;

e This ſeems to be mentioned Synecdochically for all the Solemnities of this Month, whereof this was the moſt eminent and moſt laſting. Otherwiſe it is not probable, that they would neglect the Day of Atonement which was ſo ſeverly enjoyned, *Lev.* 23. 27, 28, 29. and was ſo exceeding ſuitable to their preſent condition; ſee on *v.* 6. *f* Heb. *Burnt offerings day by day*, *i. e.* Every day of that Feaſt they offered as many Sacrifices as were preſcribed; of which ſee *Numb.* 29. 13, &c.

5 And afterward *offered* the continual burnt-offering *g*, both of the new-moons, and of all the ſet-feaſts of the LORD, *that were* conſecrated *h*, and of every one that willingly offered a free-will-offering unto the LORD.

g The Morning and Evening Sacrifice: of which ſee on *Numb.* 28. 6. *h i. e.* Set a part for the ſolemn and holy Service of God.

† Heb. *the*
temple of
the Lord
was not yet
founded.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings *i* unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

i And the other Sacrifices which were to be offered with them upon that day, being the Feaſt of Trumpets, *Numb.* 29. 1. &c. *Burnt-offerings* are oft put for all Sacrifices, as hath been obſerved once and again. *k* Though it is probable they had done ſomething towards the removing of the rubbiſh, and preparing the way for it.

|| Or,
workmen.
* Acts 9.
36.

7 They gave money alſo unto the maſons, and to the || carpenters, and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of * Joppa, according to the grant that they had of Cyrus king of Perſia.

8 Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem, and appointed the Levites from twenty years old and upward, to ſet forward the work of the houſe of the LORD.

|| Or, *Hoda-*
viah, ch.
2. 40.
† Heb. *as*
one.

9 Then ſtood Jeſhua *l with* his ſons, and his brethren, Kadmiel and his ſons, the ſons of || Judah † together, to ſet forward the workmen *m* in the houſe of God: the ſons of Henadad, *with* their ſons and their brethren the Levites.

l Not the High-Prieſt ſo called, but a Levite, of whom ſee *ch.* 2. 40. *m* By their preſence and favour to encourage them to a chearful and vigorous proſecution of the work.

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals to praiſe the LORD, after † the * ordinance of David *n* king of Iſrael.

† Heb. *by the hands.*
* Chron. 6. 31. & 16. 7. & 25. 1.
* Exod. 15. 21. 2 Chron. 7. 3.

n Heb. *By*, or *According to the hands of David*, *i. e.* in ſuch manner, and with ſuch Pſalms, or Songs, and Inſtruments as God hath appointed by the Hands or Miniſtry of *David*.

11 And they * ſang together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael: And all the people ſhouted with a great ſhout, when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the Prieſts and Levites, and chief of the fathers *who were* ancient men, that had ſeen the firſt houſe *o* when the foundation of this houſe was laid before their eyes, wept with a loud voice *p*; and many ſhouted for joy:

o Which divers of them might very well do: becauſe it was deſtroyed not quite Sixty years ago, as is manifeſt from 2 *Kings* 25. 2 *Chron.* 36. & *Ezek.* 40. 1. *p* Partly becauſe of the poor and ſmall preparations made for this in compariſon of what was made for the other Temple: partly becauſe this Temple was diveſted and deſtitute of thoſe things which were the principal Glory of the former Temple, to wit, the Ark, and the Urim and Thummim, *&c.* partly becauſe theſe foundation-ſtones were far inferiour to the former, both for quantity and price, 1 *Kings* 7. 9, 10. and partly becauſe theſe foundations were of a far narrower compaſs than the former: for although the foundations of this Houſe of the Lord, ſtrictly ſo called, were at leaſt of equal largeneſs with thoſe of the former, by comparing 1 *Kings* 6. 2. and *Ezra* 6. 1, 2, 3. yet the foundations of the whole building belonging to the firſt Temple, and adjoyning to it, or in the courts of it, were far larger than theſe.

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

The Adverſaries, being not accepted in the building of the Temple with the Jews, endeavour to hinder it, 1——6. *Their falſe and malicious Letter to Artaxerxes,* 7——17. *Artaxerxes's decree, the building is hindred,* 18——24.

† Heb. *the ſons of the tranſportation.*

NOw when the adverſaries of Judah and Benjamin *a*, heard that † the children of the captivity built the Temple unto the LORD God of Iſrael:

a The Samaritans, as appears from *v.* 2, 10.

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, let us build with you *b*; for we ſeek your God, as ye *do c* and we do ſacrifice unto him, ſince the days of Eſarhaddon king of Aſſur *d*, which brought us up hither.

b This they ſpake not ſincerely as appears from their diſpoſition and deſigns diſcovered in the following Hiſtory, but that by this conjunction with them they might pry into their counſels, and thereby get an opportunity to find ſome matter or pretences of Accuſation againſt them. *c* For ſo they did, though in a mungrel way: ſee 2 *Kings* 17. 26, &c. *d* Son of *Sennacherib*, and after him King of *Aſſyria*, 2 *Kings* 19. 37. Who brought or ſent theſe perſons hither, Either 1. in the days of *Salmanaſar*, who lived and reigned in *Aſſyria* but eight years before *Eſarhaddons* Reign; and ſo *Eſarhaddon* might be one of his moſt eminent Commanders, and the Man by whom that Colony was ſent. Or, 2. in the Reign of *Eſarhaddon*, who ſent this ſecond Colony to ſupply and ſtrengthen the firſt.

3 But Zerubbabel, and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, † Ye have nothing to do with us *e* to build an houſe unto our God, but we our ſelves together *f* will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

† Heb. *it is not for you and for us.*

e As being of another Nation and Religion, and therefore not concerned in *Cyrus* his Grant, which was confined to the Iſraelites and to the worſhippers of the true God. *f i. e.* Who are united together by *Cyrus* his Grant in this Work. Or, *alone*, as this word is ſometimes uſed, as *Job* 34. 29. *Pſal.* 33. 15. *Hoſ.* 11. 7.

4 Then the people of the land *g* weakned the hands of the people of Judah, and troubled them in building *h*.

g Heb. *of that land*, the preſent Inhabitants of that Province, to wit, the Samaritans. *h* By falſe Reports and and Threats, and other means deſcribed afterwards.

5 And hired counſellers againſt them *i*, to fruſtrate their purpoſe, all the days of Cyrus king of Perſia *k* even until the reign of Darius king of Perſia *l*.

i Who by their Artifices and Intereſts in the Perſian Court ſhould give ſome ſtop to their Work. *k* For though *Cyrus* ſtill favoured the Jews, yet he was then diverted by his Wars, and his Son *Cambyſes* was left his Vice-Roy, who was a very wicked Prince, and an Enemy to the Jews and their Religion. *l* Heb. *and untill*, &c. *i. e.* Not only in the Reign of *Cyrus*, but alſo of *Cambyſes*, and of the Magician after whom was this *Darius*: of whom ſee *chap.* 5 & 6.

† Heb. *Ahaſhueroſh.*

6 And in the reign of † Ahaſuerus *m*, in the beginning of his reign, wrote they *unto him* an accuſation againſt the Inhabitants of Judah and Jeruſalem.

m Which is ſuppoſed by divers learned men to be from this time a common Name to divers ſucceeding Kings of *Perſia*. And this makes it ſeem doubtful who this was. This was either 1. *Xerxes the fourth and rich King of Perſia*, as he is called *Dan.* 11. 2. Or rather 2. *Cambyſes* the Son and ſucceſſor of *Cyrus*, as may appear, 1. Becauſe none but he and *Smerdis* were between *Cyrus* and this *Darius*. 2. Becauſe *Cambyſes* was known to be no friend to the Jewiſh Nation nor Religion; and therefore it is very improbable that theſe crafty, and malicious, and induſtrious Enemies of the Jews would omit ſo great an opportunity when it was put into their hands.

7 And in the days of Artaxerxes *n* wrote ‖ Biſhlam, Mithridah, Tabeel, and the reſt of their † companies, unto Artaxerxes king of Perſia; and the writting of the letter *was* written in the Syrian tongue, and interpreted *o* in the Syrian tongue.

‖ Or, *in peace.*
† Heb. *ſocieties.*

n Either 1. *Artaxerxes*, the Son of *Xerxes*. Or, 2. *Smerdis* the Magician. Or rather, 3. the ſame *Cambyſes*, called by his Chaldee, Name *Ahaſhuerus*, *v.* 6. and here by his Perſian name *Artaxerxes*: By which name he is here called in the Inſcription of this Letter, becauſe ſo he was called by himſelf and others in the Letters written either by him, or to him. *o* Or, *expoſed* or *declared*. The ſenſe is, It was written in the Chaldee or Syrian Language, and in the Syrian Character: for ſometimes the Chaldee or Syrian words are written in the Hebrew Character, as Hebrew words are oft written in an Engliſh Character.

8 Rehum the chancellour, and Shimſhai the ‖ ſcribe, wrote a letter againſt Jeruſalem, to Artaxerxes the king in this ſort:

‖ Or, *ſecretary.*

9 Then wrote Rehum the chancellour, and Shimſhai the ſcribe, and the reſt of their † companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites *p*.

† Chald. *ſocieties.*

p Several People thus called from the ſeveral places of that vaſt Aſſyrian Empire, from which they were fetched, and who were united together into one Body, and ſent as one Colony by the Aſſyrian Monarchs into theſe parts.

10 And the reſt of the nations, whom the great and noble Aſnappar *q* brought over, and ſet in the cities of Samaria: and the reſt that *are* on this ſide the river *r*, † and at ſuch a time *s*.

q Either *Eſarhaddon*, or ſome other Perſon then of great eminency, eſpecially with his Subjects and Followers, who was Captain of this Colony, and conducted them hither. *r* To wit, *Euphrates*. *s* The date of the Epiſtle was particularly expreſſed in the Epiſtle, but here it was ſufficient to note it in the general.

11 This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king; Thy ſervants, the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ‖ ſet up the walls thereof *t*, and † joined the foundations.

† Chald. *Cheenetheth.*
‖ Or, *finiſhed.*
† Chald. *ſowed together.*

t Either 1. The Jews had begun to build or repair ſome part of the Walls which *Nebuchadnezzar* had left, which they aggravate in this manner. Or, 2. This is a meer fiction, which being confidently affirmed, they thought would eaſily find belief with a King whoſe Heart and Ears they poſſeſſed by their hired Counſellours, and others of their Friends, or the Enemies of the Jews.

13 Be it known now unto the king, that if this city be built, and the walls ſet up *again*, then they will not † pay toll, tribute, and cuſtom, and ſo thou ſhalt endamage the ‖ revenue of the kings.

† Chald. *give.*
‖ Or, *ſtrength.*
† Chald. *we are ſalted with the ſalt of the palace*
† Chald. *nakedneſs.*
Deut 24. 1.

14 Now becauſe † we have maintainance from *the kings* palace, and it was not meet for us to ſee the kings † diſhonour *u*, therefore have we ſent and certified the king;

u Thus they pretend the Kings ſervice to their own malicious deſigns and private intereſts.

15 That ſearch may be made in the book of the records of thy fathers *x*: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved ſedition † within the ſame of old time: for which cauſe was this city deſtroyed.

Iſa. 20. 4.
† Chald. *made*
† Chald. *in the midſt thereof.*

x Political Fathers, *i. e.* thy Predeceſſors, the former Emperours of this Empire, namely in the Aſſyrian and Babyloniſh Records, which together with the Empire were now in the hands of the Perſian Kings, to be ſearched or read, as the Kings pleaſure was, or as the affairs of the Empire required.

16 We certifie the king, that if this city be built *again* and the walls thereof ſet up: by this means thou ſhalt have no portion on this ſide the river.

17 Then ſent the king an anſwer unto Rehum the chancellor, and to Shimſhai the ſcribe, and to the reſt of their † companions that dwell in Samaria, and unto the reſt beyond the river, Peace, and at ſuch a time.

† Chald. *ſocieties.*

18 The letter which ye ſent unto us hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath † made inſurrection againſt kings, and that rebellion and ſedition have been made therein.

† Chald. *by me a decree is ſet.*
† Chald. *lifted up it ſelf.*

20 There hath been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the River, and toll, tribute, and cuſtom was paid unto them.

Chald. ake a de- ee,

21 † Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not built, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

Chald. y arm and pow.r.

23 Now when the copy of king Artaxerxes letter was read before Rehum, and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe † by force and power.

24 Then ceaſed the work of the houſe of God *y*, which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of *Darius* king of Perſia *z*.

y For they neither could nor might proceed in that work againſt their Kings Prohibition, without a ſpecial Command from the King of Heaven; which they had *chap* 5. 1, 2. *z* To wit *Darius* the Son of *Hyſtaſpes*, Succeſſor of *Cambyſes*: not, as ſome would have it *Darius Nothus*, the Son of *Artaxerxes Longimanus*, who was not Emperour till above 100 years after *Cyrus*, and conſequently from the beginning of the building of the Temple to the finiſhing of it muſt be about 130 years, which is not credible to any one that conſiders; 1. That the ſame *Zerubbabel* did both lay the Foundations and finiſh the work, *Zech*. 4. 9 2. That ſome of the ſame perſons who ſaw the finiſhing of this ſecond houſe had ſeen the glory of the firſt houſe, *Hag*. 2. 3.

CHAP. V.

Zerubbabel being encourag'd by Haggai and Zechariah the Prophets, ſetteth forward the work, 1, 2. *Their adverſaries oppoſe 'em again*, 3——5. *Their Letter to Darius concerning this matter*, 6——17.

* Hag. 1. 1.
* Zech. 1. 1.

THen the Prophets * Haggai the prophet, and * Zechariah the ſon of Iddo *a*, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael *b*, *even* to them.

a *i. e. Iddo's* Grand child; for he was the ſon of *Barachia*. *b* Commanding them from God to return to the work of building the Temple, with promiſe of his favour and aſſiſtance.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem: and with them were the prophets of God helping them *c*.

c Encouraging the People to work by their preſence, and aſſurance of ſucceſs.

3 At the ſame time came to them Tatnai, governour on this ſide the river, and Shethar-boznai *d*, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

d Not *Rehum* and *Shimſhai*, &c. who were either dead, or removed from their Offices by the new Emperour *Darius*, as is very uſual.

* Ver. 10.
† Chald. *that build this building.*

4 * Then ſaid we *e* unto them after this manner. What are the names of the men † that make this building?

e Either 1. *We Tatnai* and *Shethar-boznai*. And ſo this is an additional and more expreſs enquiry concerning the names of the Builders. And this ſenſe is favoured by comparing *v*. 9, 10. where the ſame queſtions here ſeverally made, *v*. 3. and 4. are in like manner diſtinguiſhed. And ſo the ſacred Writer ſpeaks this in their Perſon. Such variation of perſons being frequent in the Hebrew Language, as the Learned know. Or, 2. *We* Jews; and ſo the Tranſlation muſt be a little varied, and the words read without an Interrogation thus, *Then we told them accordingly*, (*i. e.* according to what they asked) *what were the names of the men that made this building*, *i. e.* who were the chief Undertakers and Encouragers of this Work: For although the Hebrew Particle, *mah*, rendered *what*, ſeems always to be uſed interrogatively, yet the Chaldee Particle, *man* here rendered what, is uſed otherwiſe, as is manifeſt from *Dan*. 4. 17.

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe *f*, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

f Becauſe God over ruled their Hearts and Hands, that they did not hinder them by force, as they could have done.

6 The copy of the letter that Tatnai, governour on this ſide the river, and Shethar-boznai, and his companions the Apharſachites *g*, which *were* on this ſide the river *h*, ſent unto Darius the king.

g A People ſo called, ſent hither as a Colony. As for the other people mentioned *chap*. 4. 9. they ſeem to have had a greater power with *Rehum* and *Shimſhai* than with theſe new Officers, who made choiſe of other Companions. *h* Whereby they are diſtinguiſhed from thoſe of their Brethren, who yet continued in their Native Country beyond the River and were not tranſplanted hither.

† Chald. *in the midst whereof.*

7 They ſent a letter unto him † wherein was written thus; Unto Darius the king, all peace.

‡ Chald. *stones of rolling.*

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God *i*, which is built with † great ſtones and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

i Whom the Jews account the great God, the God of gods, eſteeming all others to be but little and falſe gods.

9 Then asked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We asked their names alſo, to certifie thee, that we might write the names of the men that *were* the chief of them.

* 1 Kings 6. 1.

11 And they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was built many years ago, which a great king of Iſrael built, * and ſet up.

* 2 Kings 24. 2. & 25. 8.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

* Ch. 1. 1.

13 But in the firſt year of * Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

* Ch. 1. 7, 8. & 6. 5.
|| O. deputy.

14 And * the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whoſe name *was* Sheſhbazzar, whom he had made || governour.

15 And ſaid unto him, Take theſe veſſels, go carry them into the temple that *is* in Jeruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which is in Jeruſalem. And ſince that time even until now *k*, hath it been in building, and *yet* is not finiſhed.

k Allowing for ſome innterruptions.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the kings treaſure houſe, which *is* there at Babylon, whether it be *ſo*, that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

Darius anſwereth the former letter, 1——7. *and maketh a new decree*, 8——12. *By the help of the Adverſaries, and the directions of the Prophets the Temple is finiſhed*, 13——15. *The Feaſts of the Dedication*, 16——18. *and of the paſſover, are kept*, 19——22.

† Chald. *books.*
† Chald. *made to deſcend.*
|| Or, *Ecbatana*, or *in a coffe*

THen Darius the king made a decree *a*, and ſearch was made in the houſe of the † rolls, where the treaſures † were laid up in Babylon *b*.

a Either 1. To ſearch the Rolls. Or rather 2. To permit and promote the building of the Temple. And ſo the following words may be rendred *after ſearch was made*, &c. the Hebrew Particle *vau* being oft ſo uſed, as hath been noted before. *b* Either, 1. In the Kingdom or Empire of *Babylon*, which he now poſſeſſed: Or rather, 2. In the City of *Babylon* where ſearch was firſt made ſuppoſing that this Edict which was made preſently after *Cyrus* had taken *Babylon*, was kept there, but not finding it there, they ſearched in *Ackmetha*, and found it there.

2 And there was found *c* at || Achmetha *d*, in the palace, that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

c Here the Kings anſwer may ſeem to begin, and this following account he ſends to them, and after that lays down his commands. *d* The Royal City of the Medes and Perſians.

3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be built, the place where they offered Sacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits *e*:

e He did not command them to make it ſo large, for he left the ordering of the proportions of the Building to their skill and choice, but he reſtrained them that they ſhould make it no larger; leſt they ſhould hereafter make uſe of it to other purpoſes againſt himſelf: But thoſe proportions differ much from thoſe of *Solomon*'s Temple, which was but Thirty cubites high, only the Porch was 120 Cubits high, and but 20 Cubits in breadth. Either therfore *Solomons* Cubits were ſacred Cubits, which were larger than the other, and theſe were but common Cubits. Or, the 60 Cubits of heighth are meant only of the Porch, which he would not have to be ſo high and magnificent as that of *Solomons* was, leſt they ſhould be puffed up with it, and by degrees arrive at their former height and inſolence. And the word rendred *breadth* may be, and is by ſome rendred more generally, *the extenſion*, or *amplitude*, or *the length* of it; it being improbable that the King ſhould give orders about the breadth, and none about the length of it.

4 *With* three rows of great ſtones, and a row of new timber *f*: and let the expences be given out of the kings houſe.

f As *Solomon*'s Temple was built, 1 *Kings* 6. 36. Whereof *Darius* was informed by ſome of the Jews, who alſo deſired that it might be done in this manner.

† Chald. *go*,

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored *g*, and † brought again unto the temple which *is* at Jeruſalem, *every one* to his place; and place *them* in the houſe of God.

g To *Sheſhbazzar*: For this is part of *Cyrus*'s Decree (which is here recited) and not *Darius*'s, which does not begin till the next verſe.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharſachites which *are* beyond the river, be ye far from thence *h*:

† Chald. *their ſocieties.*

h i. e. From hindering or diſcouraging the work.

7 Let the work of this houſe of God alone; let the governour of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, † I make a decree, what ye ſhall do to the elders of the Jews, for the building of this houſe of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not † hindred *i*.

† Chald. *by me a decree is made.*

† Chald. *made to ceaſe.*

i From proceeding in their work for want of money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail.

10 That they may offer † ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

† Chald. *ſweet ſavours,* or, *reſts.*

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, † let him be hanged thereon, and let his houſe be made a dunghill for this.

† Chald. *let him be deſtroyed.*

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand, to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

13 Then Tatnai, governour on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews built, and they proſpered through the propecying of Haggai the prophet, and Zechariah the ſon of Iddo *k*; and they built and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the † commandment of Cyrus, and Darius, and Artaxerxes *l*, kings of Perſia.

† Chald. *decree.*

k This is a ſeaſonable intimation, that this great and unexpected ſucceſs was not to be aſcribed to chance, nor to the kindneſs or good humour of *Darius*, but unto God only, who by his Prophets had required and encouraged them to proceed in the work, and by his mighty power diſpoſed *Darius* Heart to ſuch kind and noble Purpoſes and Actions. *l* Who is thought to be either 1. *Xerxes Darius* his Son and Succeſſor, who was called alſo *Artaxerxes*, and *Ahaſhuerus*, who is here joyned with his Father *Darius*, poſſibly becauſe he favoured the Jews, and promoted their Cauſe with his Father, and ſaw to the Execution of his Father's Decree, and was his Father's Vice-Roy, if not made Co-Emperor with his Father in his Life-time, which was not unuſual. Or 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was beſt known by the name of *Artaxerxes*; who is here joyned with *Cyrus* and *Darius*, becauſe though the Temple was finiſhed, as to the ſubſtance of the work, in *Darius*'s Reign, *v.* 15. yet it was afterwards more fully compleated and adorned by *Artaxerxes*, as is evident from *ch.* 7. *v* 20, 27. by whom *Nehemiah* was ſent to *Jeruſalem* with a large Commiſſion and full Power to take care about the Building of the City, and all other things concerning the Jewiſh Nation and Religion.

15 And this houſe was finiſhed on the third day of the month * Adar, which was in the ſixth year of the reign of Darius the king.

* Eſth. 3. 13.

16 And the children of Iſrael, the prieſts and the Levites, and the reſt of † the children of the captivity, kept the dedication of this houſe of God with joy.

† Chal. *the ſons of the tranſportation.*

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin *offering* for all Iſrael, * twelve he-goats according to the number of the tribes of Iſrael.

* Ch 8. 35. 1 Kings 8. 63. 2 Chr. 7. 5.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; † * as it is written in the Book of Moſes.

† Chald. *according to the writing.*

* Num. 3. 6. & 8. 9.

19 And the children of the captivity kept the paſſover * upon the fourteenth *day* of the ſixth month.

* Exod. 12. 6.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their Brethren the prieſts; and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them from the filthineſs of the heathen *m* of the land, to ſeek the LORD God of Iſrael, did eat:

m i. e. Such as had forſaken that filthy and Idolatrous Religion of the Heathens, and were proſelyted to the Jewiſh Religion: for ſuch were allowed to eat the paſſover *Exod.* 12. 48. *Numb.* 9. 14:

22 And kept the feaſt of unleavened *bread* ſeven days with joy: for the LORD had made them joyful, and turned the heart of the king of Aſſyria *n* unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

n i. e. Of the King of *Perſia*, which was now King of *Aſſyria* alſo or Emperor of that vaſt and famous Aſſyrian-Empire: which was firſt ſubdued by the King of *Babylon* who therefore is ſomewhere called *the Aſſyrian*; and for the ſame reaſon the Perſian Monarch is here ſo called emphatically, to note the great Power and Goodneſs of God, in turning the Hearts of theſe great Monarchs, whoſe Predeceſſors had been the chief Perſecutors and Oppreſſors of God's People.

CHAP. VII.

Ezra's Genealogy, 1——5. *The Prieſts, Levites and Ezra go up to Jeruſalem,* 6——10. *The gracious Commiſſion of Artaxerxes to Ezra,* 11——26. *Ezra bleſſeth God for his favour to his people,* 27, 28.

NOw after theſe things, in the reign of * Artaxerxes *a* king of Perſia, Ezra * the ſon of Serajah *b*, the ſon of Azariah, the ſon of Hilkiah.

* Neh. 2. 1.

* 1 Chro 6. 14.

a The ſame of whom he ſpeaks, *ch.* 6. 14. *b i. e.* His Grandſon. Here are divers Perſons omitted for brevity ſake, which may be ſupplyed out of 1 *Chron.* 6, 7, 8, 9, 10, 11.

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Merajoth,

4 The ſon of Zerajah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon *c*, and he *was* a ready ſcribe *d* in the law of Moſes, which the LORD God of Iſrael had given, and the king granted him all his requeſt, according to the hand of the LORD his God upon him *e*.

c With the King's Conſent and Commiſſion. *d i. e.* A learned and expert Doctor: for in that ſenſe the word Scribe is oft uſed, as *Jer.* 8. 8, *Matth.* 7. 29. & 17. 10. & 23. 2, 13. *Mark* 12. 28. compare with *Matt.* 22. 35, 36. *e i. e.* By the Grace and favour of God ſo diſpoſing the Heart of the King.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and * the Nethinims unto Jeruſalem *f*, in the ſeventh year of Artaxerxes the king.

* Ch. 2. 43.

f This is here related in the general, but how he procured this is particularly related hereafter.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month † began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

† Heb. was *the foundation of the going up.*

10 For Ezra had prepared his heart *g* to ſeek *h* the law of the LORD, and to do it, and to teach in Iſrael *i* ſtatutes and judgments.

g Or, *directed,* &c. *i. e.* He had ſet his Mind and Affections upon it. and made it his chief deſign and buſineſs. *h i. e.* To ſearch and find out the true ſence and meaning of it, and thence to learn what Sins or Errors were to be reformed, and what Duties were to be performed. *i* The order of things in this Verſe is very obſervable: firſt he endeavours to underſtand God's Law and Word, and that not for Curioſity or Oſtentation, but in order to Practice: Next he conſcientiouſly practiſeth what he did underſtand, which made his Doctrine much more effectual: And then he earneſtly deſires and labours to inſtruct and edifie others, that they alſo might know and do it.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments *k* of the LORD and of his ſtatutes to Iſrael.

k The Phraſe ſeems emphatical noting that he explained both the words, and the things: For the Jews in the Land of their Captivity had in a great meaſure loſt both their Language, and the Knowledge of God's Commands, and therefore *Ezra* and his Companions inſtruct them in both. Of which ſee more on *Nehem.* 8. 8.

12 Artaxerxes king of kings, || unto Ezra the prieſt, a ſcribe of the law of the God of Heaven, perfect *peace*, and at ſuch a time.

|| Or, *to Ezra the prieſt, a perfect ſcribe of the law of the God of heaven,* peace, &c.

13 I make a decree, that all they of the people of Iſrael, and of his prieſts and Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent † of the king, and of his * ſeven counſellers, *l* to enquire concerning Judah and Jeruſalem, according to the law of thy God *m* which *is* in thine hand *n*:

† Chald. *from before the king.*

* Eſth 1. 14.

l His chief Nobles and Officers of State; of whom ſee alſo *Eſth.* 1. 10, 14. *m i. e.* To make inquiry into all Abuſes and Deviations from your Law, and to redreſs them. *n* Which is now and always in thy hand, being the matter of thy daily ſtudy and exerciſe; which thou now carrieſt along with thee, the Interpretation whereof belongeth unto thee.

15 And to carry the ſilver and the gold which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem;

16 * And all the ſilver and gold that thou canſt find *o* in all the province of Babylon, with the free-will-offering of the people *p*, and of the prieſts offering willingly for the houſe of their God, which *is* in Jeruſalem:

* Ch. 8. 25.

o i. e. Procure, as that word is uſed, *Gen.* 6. 8. & 26. 12. *Pſal.* 84. 3. & 119. 162. *Prov* 1. 13. & 2. 5. & 3. 13. Whatſoever thou canſt get of my Subjects by way of free gift. *p* To wit, of *Iſrael.*

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem:

18 And whatſoever ſhall ſeem good to thee, and to thy brethren, to do with the reſt of the ſilver, and gold, that do after the will of your God.

19 The veſſels alſo that are given thee for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God *q*, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure houſe.

q Towards the Reparation, or adorning, or compleating of it. See the Notes on *ch.* 6. 14.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily.

22 Unto an hundred talents of ſilver, and to an hundred meaſures of Wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much r.*

Chal.

r Becauſe it was but of mean price, and of very common and neceſſary uſe in all their Sacrifices, *Lev.* 2. 13. *Mark* 9. 49.

23 † Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſon *s*?

Chald. tſo ver f the ee.

s For the omiſſion of any part of his Worſhip occaſioned by my neglect. This danger and duty he diſcerned, partly by natural light, and principally by the Information of *Ezra*, ch. 8. 22. who had the King's Ear and Heart.

24 Alſo we certifie unto you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute or cuſtom upon them.

25 And thou Ezra, after the wiſdom of thy God, that *is* in thine hand *t* ſet magiſtrates and judges which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God, and teach ye them that know *them* not.

t i. e. Which God hath put into thy Heart, and which appears in the works of thy hand. Wiſdom is ſometimes aſcribed to the hands, *Pſal.* 78. 72. See my Latin *Synopſis* on *Gen* 48. 14. Or, by *the Wiſdom of God*, he means the Law of God, which was ſaid to be *in his hand*, *v.* 14.

26 And whoſoever will not do the law of thy God, and the law of the king *u*, let judgment be executed ſpeedily upon him, *whether it be* unto death, or † to baniſhment, or to confiſcation of goods, or to impriſonment.

hal. to ing out.

u To wit concerning theſe matters Or, which Law of God is by this my ſanction now become my Law alſo, to which I expect their punctual and ready obedience. For as for the Civil Laws of the Empire, *Ezra* neither was skilful in them, nor was intruſted with the Execution of them, which was committed to other hands.

27 Bleſſed *be* the LORD God of our Fathers, which hath put ſuch a thing as this in the kings heart, to beautifie the houſe of the LORD, which *is* in Jeruſalem:

28 And hath extended mercy unto me before the king and his counſellors, and before all the kings mighty princes: and I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of all Iſrael chief men to go up with me.

CHAP. VIII.

Ezra's Companions who returned from Babylon, 1——14. *He ſendeth to Iddo for Levites to be Miniſters for the Temple,* 15——20. *He keepeth a Faſt at Ahava,* 21——23. *He committeth the Treaſures to the Cuſtody of the Prieſts,* 24——30. *From Ahava they come to Jeruſalem,* 31 32. *The Treaſure is weighed in the Temple,* 33——35. *The Commiſſion is delivered to the Adverſaries, and they further the Houſe of God* 36.

THeſe *are* now the chief of their Fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phineas; Gerſhom: of the ſons of Ithamar: Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah: of the ſons of * Pharoſh *a*; Zecharia and with him were reckoned by genealogy of the males *b*, an hundred and fifty.

2. 3.

a i. e. One of the Sons of *Pharoſh*: whereby he is differenced from the other *Shechaniah*, *v.* 5. *b.* Though *the Males* only be expreſſed here, and in the ſucceeding Verſes, yet it is more than probable they carried the Women along with them, as they did carry *little ones*, as it is expreſſed here, *v.* 21.

4 Of the ſons of Pahath-moab; Elihoenai, the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel *c*, and with him three hundred males.

c Either his only Son, or the moſt eminent of his Sons, and therefore ſo called here.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhajah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah; and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan || the ſon of Hakkatan, and with him an hundred and ten males.

|| Or, *the youngeſt ſon*

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemajah, and with him threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and || Zabbud, and with them ſeventy males.

|| Or, *Zaccur* as ſome read

15 And I gathered them together to the river that runneth to Ahava *d*; and there || abode we in tents three dayes: and I viewed the people, and the prieſts, and found there none of the ſons of Levi *e*.

|| Or, *pitched.*

d Or *the river of Ahava*, as it is called *v.* 21. 31. By comparing of theſe places, it ſeems that *Ahava* was the name both of the River, and of the Town or place by which it ran. Either this was that River which other Writers call *Adiava*: which runs to *Aſſyria*, which thence is called *Adiabene*: or ſome other River running into *Euphrates*. *e* To wit, who were ſimple Levites, and not Prieſts. And therefore the Levites mentioned, *chap.* 7. 7. by anticipation were not yet come to him.

16 Then ſent I for Eliezer *f*, for Ariel, for Shemajah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zecharia, and for Meſhullam, chief men: alſo for Jojarib, and for Elnathan, men of underſtanding *g*.

f To come to me, and go along with me to *Jeruſalem*. *g* Who ſeem to have had more knowledge than pious Zeal for God, and his Houſe and ſolemn Worſhip, which was confined to *Jeruſalem*.

17 And I ſent them with commandment *g* unto Iddo the chief *h*, at the place Caſiphia *i*, And † I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

† Heb. I *put words in their mouth.*

g Which he might do, partly by virtue of that Authority which he had over them by his Prieſthood; and partly by that Authority which he either had received, or could eaſily procure from the King to that purpoſe. *h* The head of the reſt, either by Eccleſiaſtical Order or Government, which the Perſian Kings allowed to the Jews; or by ſome Grant or Commiſſion from the King. *i* Not a place near the Caſpian Lake, as ſome gueſs from the likeneſs of the names; for that was at too great a diſtance for his preſent purpoſe, but ſome other place not far from *Ahava*; where he knew that there was a Colledge, or conſiderable company of Levites together.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli the ſon of Levi, the ſon of Iſrael and Sherebia, with his ſons, and with his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhajah of the ſons of Merari, his brethren and their ſons, twenty.

20 * Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites *k*; two hundred and twenty Nethinims: all of them were expreſſed by name.

* See ch. 2. 43.

k The Gibeonites who were devoted to this Service by *Joſhua*, and the Princes of his time, *Joſ.* 9. 21. and are ſaid to be appointed *by David* and his Princes, becauſe they were confirmed by them in their former Office, and more particularly applied to the ſeveral Services of the Temple: Though this be not diſtinctly related in 1 *Chr.* 24. & 25, & 26. becauſe his buſineſs there was to give an account only of the new Conſtitutions and Alterations made by *David* in thoſe matters.

21 Then I proclaimed a faſt there, at the river Ahava, that we might afflict our ſelves before our God, to ſeek of him a right way *l* for us, and for our little ones, and for all our ſubſtance.

l i. e. A ſafe and proſperous Journey; or ſuch a way and courſe as might be beſt for us.

22 For I was aſhamed to require of the king a band of Soldiers and Horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſayings, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was intreated of us *m*.

m He gave us ſome Aſſurance of his gracious Anſwer to our Requeſt.

24 Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah; and ten of their brethren with them *n*:

n Or, and *Sherebiah*, &c. who were the Levites mentioned *v* 18. who were joyntly intruſted together with the Prieſts with the charge of carrying theſe things carefully and ſafely. The Particle *and*, is oft underſtood.

25 And weighed unto them the ſilver and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent; had offered.

26 I even weighed unto their hand, ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of † fine copper, † precious as gold *o*.

† Heb *yellow, or ſhining braſs.*
† Heb. *deſirable.*

o Heb. *deſirable as gold*, not that it was of equal price and worth with it but for its incomparable Excellency in its kind, and for its great Rarity, for which cauſe there were only two Veſſels of that ſort.

28 And I ſaid unto them, Ye *are* † holy unto the LORD, the veſſels *are* † holy alſo, and the ſilver and the gold *are* a free-will-offering unto the LORD God of your fathers.

† Heb. *holineſs.* Lev. 21. 6.
† Heb. *holineſs.*

29 Watch ye, and keep *them*, untill ye weigh them before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, *in* the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver, and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way *p*.

p To wit, in the direct way. Whereby it may be conjectured, that God directed them to fetch a little compaſs, and to go a more uncouth and unſuſpected way, as they had begged of God, *v*. 21.

32 And we came to Jeruſalem, and abode there three days.

33 Now on the fourth day was the ſilver, and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Benui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 † *Alſo* the children of thoſe that had been carried away, which were come out of the captivity *q*, offered burnt offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin *offering*: all this *was* a burnt-offering unto the LORD.

† Heb. *They that came out of the captivity, the ſons of the transportation.* ſo Gr.

q To wit, theſe now commers, whom God had ſafely conducted hither.

36 And they delivered the kings commiſſions unto the kings lieutenants, and to the governours on this ſide the river; and they ‖ furthered the people, and the houſe of God *r*.

‖ Or, *exalted.* Gr. *glorified.*

r In the adorning and furniſhing of it with theſe Veſſels and other Conveniences; and in promoting Gods Worſhip and Service therein.

CHAP. IX.

Ezra and others, hearing of the unlawful Marriage of the People with Strangers, mourn for it, 1——4. *He prayeth unto God, and confeſſeth their Sins, and particularly this,* 5——15.

NOw when theſe things were done, the princes *a* came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have not ſeparated themſelves from the people of the lands *b*, *doing* according to their abominations *c*, *even* of the Canaanite, the *Hittite*, the Perizzite, the Jebuſite, the Ammonite, the Moabite, the Egyptian, and the Amorite.

a Who feared God, and underſtood that *Ezra* was come with large Commiſſion from the King, and with this deſign, to reform all Diſorders. whereof this was not the leaſt. *b i e*. From the Heathen Nations round about them, which God had expreſly commanded them to do, *Deut*. 7. 2, 3. *c* To wit, either, 1. Marrying promiſcuouſly whomſoever they liked, as the Heathens uſed to do; Or, 2. Imitating them in their Idolatrous or other wicked Practices, into which they were drawn by their Heatheniſh Affinities. Although they are not charged with any other Crime beſides their Marriage in the following account of it.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands *d*: yea, the hand of the princes and rulers *e* hath been chief in this treſpaſs.

d This they had done, either 1. In the Land of their captivity, into which theſe People were carried as well as others, as appears from *Jer*. 25. 9. *&c*. Or rather, 2 Since their return, as may be gathered from *v*. 8, 9, 10, 14. *e* Who ſhould have reſtrained the People from this Sin, by their Authority and Example; and by doing otherwiſe, made the Sin more general, and involved themſelves and the Nation in the Guilt of it.

3 And when I heard this thing, I rent my garment, and my mantle, *f* and pluckt off the hair of my head, and of my beard *g*, and ſat down aſtonied *h*.

f Both my inner and my upper Garment. *g* In teſtimony of my great Grief and Indignation; which was uſual among all thoſe Eaſtern and Ancient People, wherein he did not tranſgreſs that Law, *Lev*. 19. 27. *Deut*. 14. 1. becauſe he did not ſhave off all the Hair, but only plucked off ſome Hairs. *h* partly for Grief and Shame at the Sin; and partly for fear of ſome great and dreadful Judgment which he expected and feared for it.

4 Then were aſſembled unto me *i* every one that trembled at the words of the God of Iſrael *k* becauſe of the tranſgreſſion of thoſe that had been carried away *l* and I ſat aſtonied untill the evening ſacrifice *m*.

i To joyn with me both in lamenting the Sin, and in indeavouring the redreſs of it. *k i. e*. Who ſtood in awe of God, and of his Word and durſt not violate his Commands; or who feared his Threatnings againſt thoſe that did ſo, and trembled for fear of Gods Judgments upon them, and upon the whole Land for their ſakes, as the following words imply. Compare *Iſa*. 66. 2, 5. *l* To wit, into Captivity, and were ſafely returned from it, and yet were not reformed either by their former Affliction, or by their latter Deliverance. *m* When the People uſed to Aſſemble together. See *Pſal*. 141. 2. *Acts* 3. 1.

5 And at the evening ſacrifice I aroſe from my ‖ heavineſs *n*, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

‖ Or, *affliction.*

n i. e. From that mournful poſture, *v*. 4. and put my ſelf into the poſture of a Petitioner. Or, *by reaſon of my heavineſs*, or *affliction*. Having mourned for the Sin, I conſidered that was not ſufficient, and that God expected the Confeſſion and amendment of it, and therefore I fell to prayer.

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities *o* are increaſed over *our* head *p*, and our ‖ treſpaſſes grown up unto the heavens.

‖ Or, *guiltineſs.*

o He Includes himſelf in the number of the Tranſgreſſors, not only by a Rethorical Figure called *Communication*, but partly becauſe he himſelf was guilty of many Sins; and partly becauſe the Princes and Prieſts, and ſo many of the People having done this, the Guilt was now become National. *p* Like deep Waters, in which we are as it were drowned, and ready to periſh. Compare *Pſal*. 38. 4.

7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day *q*; and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

q We are not purged from the Guilt and Filth of our Fathers Sins, but we are ſtill feeling the ſad Effects of their Sins in the continuing Captivity of a great number of our Brethren; and we are ſtill repeating the ſame Sins.

8 And now for a † little ſpace *r* grace hath been ſhewed from the LORD our God, to leave us a remnant to eſcape *s*, and to give us a ‖ nail *t* in his holy place *u*, that our God may lighten our Eyes *x*, and give us a little reviving in our bondage *y*:

† Heb. *moment.*
‖ Or, *a Pin.* That is, *a conſtant and ſure abode.*

r It is but a little while ſince God hath delivered and reſtored us, and yet we are already returned to our former Sin and Folly. Or thus, we have enjoyed this Favour but a little while, and now we are ſinning it away, and ſhortning our own Happineſs. *s* That by his Favour many of us ſhould eſcape out of Captivity; whom he calls but *a remnant*; becauſe the far greateſt part of the Iſraelitiſh Nation were yet in Captivity. *t i. e*. Either 1. A juſt and merciful Prince of our own Nation and Religion; ſuch being compared to Nails and Pins, as *Iſa*. 22. 23. Or rather, 2. Some kind of Settlement; whereas before we were toſſed and removed from place to place as our Maſters pleaſed. It is a Metaphor from Tents, which are faſtened by Cords and Nails, or Pins. *u i. e*. In this holy Land, as the Land of *Judah* is called *Zech*. 2 12. Or, in *Jeruſalem*. which is called *The holy City*, *Neh*. 11. 1, 18. *Dan*. 9. 24. which is peculiarly mentioned, becauſe of the Temple, which was the Nail which faſtened their Tents, and gave them ſome ground of hopes to continue in their Land. *x i. e*. That he might revive and comfort our hearts. For as *darkneſs* is oft put for a State of Sorrow and Affliction, ſo *Light* is put for Joy and Comfort. *y* For we are not quite delivered, but ſtill wear our Fetters upon us, being even here in ſubjection to our former Lords.

9 For we *were* bond-men *z*, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia *a*, to give us a reviving *b*, to ſet up the houſe of our God, and † to repair the deſolations thereof *c*, and to give us † a wall *d* in Judah and in Jeruſalem.

† Heb. *to ſet up.*
† Heb. *a fence*

z i. e. In greater Bondage than that in which we now are. *a i. e*. Hath given us to find Favour in their Eyes. *b* To recover us from the Grave of dreadful Calamities in which we lay like dead Men and dry Bones, *Ezek*. 37. 1, *&c*. *c* To wit, of the Temple, either to build the Houſe where there was only an heap of the Ruines of the old Temple. Or rather 2. To frequent and celebrate the Worſhip of God in that place, which hath long lain like a deſolate and neglected place. For the Building of the Houſe was mentioned in the next foregoing words *d* Heb. *an hedge*, or *a fence*; either 1. The Wall built about *Jeruſalem*. But it is probable that was not yet built, as we ſhall ſee by the following Hiſtory. Beſides, this fence is intimated to be as much a fence to the reſt of *Judah*, as to *Jeruſalem*: Or 2 The Favour and Protection of the Kings of *Perſia* whoſe Edicts on their behalf were under God their Security againſt all thoſe Enemies wherewith they were encompaſſed Or 3. The powerful and gracious Providence of God, which had brought them together, and planted them in their own Land, and watched over them from time to time

10 And now, O our God, what ſhall we ſay after this *e*? for we have forſaken thy commandments,

e What Apology can we make for our ſelves after thou haſt conferred ſuch great and high favours upon us, and we have ſo groſly abuſed them?

Heb. *by e hand of y ſervant.*

11 Which thou haſt commanded † by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs, it is an unclean land with the filthineſs of the people *f* of the lands, *g* with their abominations, which have filled it † from one end to another, with their uncleanneſs.

Heb. *m mouth mouth.*

f This notes the cauſe or matter of this uncleanneſs. The Land was not unclean in it ſelf, but only polluted by the filthineſs of its Inhabitants. *g* Or, *of theſe Lands*, which are round about it. This Land is as corrupt as any of the reſt of the Heathen Nations.

Exod. 3. 32. Deut. 7.

12 Now therefore * give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: *h* that ye may be ſtrong *i* and eat the good of the land, and leave *it* for an inheritance to your children for ever.

h But root them out, as I have commanded you to do; which alſo they have abundantly deſerved, both of mine, and of your hands. See *Deut.* 7. 2. *i.* Although you may fancy that this way of making Leagues and Marriages with them, is the only way to eſtabliſh and ſettle you, yet I aſſure you, it will weaken and ruin you, and the contrary courſe will make you ſtronger.

† Heb. *haſt withheld beneath our iniquities.*

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs *k*, ſeing that thou our God † haſt puniſhed us leſs than our iniquities *deſerve l*, and haſt given us *ſuch* deliverance as this *m*,

k After all our ſore ſufferings for our ſins *l* And after all thy favour ſhewed to us in the mitigation of thy Judgments. *m* So full, ſo ſudden, and unexpected, and amazing, not only to our enemies, but alſo to our ſelves.

14 Should we again break thy commandments *n*, and joyn in affinity with the people of theſe abiminations! wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping *o*?

n Was this a fit and juſt requital of all thy kindeſſes; or was this thy end and deſign in theſe actions? or wilſt thou take this well from our hands? *o* Can we reaſonably expect any thing from thee leſs than utter ruine?

15 O LORD God of Iſrael, thou *art* righteous *p*, for we remain yet eſcaped *q*, as *it is* this day: behold we *are* before thee in our treſpaſſes *r*: for we cannot ſtand before thee *s*, becauſe of this *t*.

p A juſt and holy God, who doſt hate, and wilſt infallibly puniſh ſin and ſinners. Or, *thou art merciful*, as appears from hence, that notwithſtanding all our ſins, thou haſt not utterly deſtroyed us, but left a remnant of us. The Hebrew word here rendred *righteous*, is oft uſed for *merciful*, as is well known to all the Learned. *q* Or, *though we remain* &c. *i. e.* Though thou haſt yet ſpared us in part, yet thou art righteous, and therefore wilt certainly puniſh and deſtroy us according to our deſerts, if we do not repent us, and reform this great wickedneſs. *r* We are here in thy preſence, and ſo are all our ſins; we are arraigning our ſelves before thy Tribunal acknowledging our ſelves to be vile offenders, and thee to be juſt, if thou deſtroy us. *s* To wit, in Judgment as that word is oft uſed, as *Pſal.* 130. 3. Compare *Pſal.* 1. 5. we muſt needs fall and periſh at thy preſence, as the phraſe is, *Pſal.* 9. 3. *t* Becauſe of this our great guilt, and the aggravations of it.

CHAP. X.

Shecaniah encourageth Ezra to reform the ſtrange Marriages, 1——4. *All Iſrael ſwear to do accordingly*, 5. *Ezra mourning, aſſembleth the people*, 6——8. *The people at the exhortation of Ezra repent, and promiſe amendment*, 9——14. *Their care to perform it*, 15, 16. *The names of them that married ſtrange wives*, 17——44.

NOw when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children *a*: for the people † wept very ſore *b*.

† Heb. *wept a great weeping.*

a Awakened by the words and example of this holy Prieſt, and great Potentate. So inexpreſſible is the good, which is done by the good example, and the evil, which is done by the bad example of a great Perſon, or of a Miniſter. This fame of his great paſſion of grief, and of his many and publick expreſſions thereof in the Court before the Temple being in an inſtant diſperſed over all the City, brought a great company together. *b* Being greatly affected with *Ezra*'s prayer, and with the common ſin.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed *c* againſt our God, and have taken *d* ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing *e*.

c He ſaith, *we*, either, 1. Becauſe he was guilty in this matter. Or, rather, 2. In the name of the People, and their ſeveral Families, and his own amongſt the reſt. For this mans name is not in the following Catalogue, but there we have his Father, *Jehiel*, and his Fathers Brethren, five other ſons of his Grandfather *Elam*, *v.* 26. It was therefore an evidence of his great Courage, and good Conſcience, that he durſt ſo freely and fully diſcharge his duty, whereby he ſhewed, that he honoured God more then his neareſt and deareſt Relations. *d* To wit, into conjugal ſociety with our ſelves. *e* In caſe of our repentance, and reformation. Therefore let us not ſorrow like perſons without hope, nor ſit down in deſpair, but let us fall upon action, and amend our errours, and then truſt to Gods mercy.

3 Now therefore let us make a covenant with our God, † to put away all the wives *f*, and ſuch as are born of them *g*, according to the counſel of my lord *h*, and of thoſe that tremble at the * commandment of our God *i*, and let it be done according to the law *k*.

† Heb. *to bring forth.*
* Deut. 7. 2, 3.

f Which though it may ſeem harſh, yet is not unjuſt, if it be conſidered, 1. That Marriages made between ſome prohibited Perſons; as ſuppoſe, between a Father, and his Daughter, a Brother, and a Siſter, are not only unlawful but void Marriages, and *ipſo facto* null, by the Political Laws of Civil Nations. And therefore theſe Marriages with Idolatrous and Heathen Women being expreſly and ſeverely forbidden by God, might well be diſannulled. And it was one of good *Theodoſius* his Laws, that thoſe actions which were done againſt law, ſhould be accounted not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the marrying, and putting away of Wives as hath been obſerved before in their proper places, and therefore it is not ſtrange, if there be ſomething more in this caſe, than is now uſual with us. 3. Suppoſing the Matrimonial Tye had continued, yet they might be excluded from co-habitation with them, as a juſt puniſhment upon them for the wilful breach of a known and poſitive Law of God. *g* This may ſeem harder than the former, but many things may be ſaid: 1. What ever evil befel either them or their Children, they had all reaſon to accept it as the juſt and deſerved fruit of their own ſin. 2. That Children may, and ſometimes do ſuffer, at leaſt temporal evils, for their Parents ſins, or upon occaſion of them, is moſt evident, both by the Scripture inſtances, and by the Laws and Uſages of Nations in ſome caſes. 3. This may ſeem to have been a neceſſary part of ſeverity, partly as a proper puniſhment of the Parents ſin herein, and to deter others more effectually from the like practices: partly to prevent the corruption of their other Children by the Converſation and Society of this ungodly and idolatrous Brood: and partly, leſt ſuch Children, being continually preſent with them, and ſtealing into their affections, might at laſt prevail with them to take their ejected Wives again. 4. Theſe Children were only caſt out of the Families and Commonwealth of *Iſrael*, but were not utterly forſaken and ruined, but due care was probably taken by Authority, that they ſhould have ſome proviſion made for them, and ſome care taken about their Education in the Jewiſh Religion, *&c.* *h* Either 1. As thou counſelleſt and deſireſt us to do. Or, 2. Let us do it in ſuch manner as thou ſhalt think fit and agreeable to the Law, as it follows: for it requires great caution, as being a matter of no ſmall difficulty. *i* And of other ſerious and religious perſons, who may with thee conſider and regulate the buſineſs. *k* This is meant, either 1. Of the matter of the buſineſs, let that be done which the Law requires; let them be put away. Or, 2. Of the manner of it, which muſt be according to the Rules of Gods Law.

4 Ariſe, for *this* matter *belongeth* unto thee *l*; we alſo will be with thee; be of good courage, and do *it*.

l Becauſe thou haſt both skill to manage it, and authority both from God, and from the *Perſian* King to do it.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word. And they ſware.

6 Then Ezra roſe up before the houſe of God, and went into the chamber *m* of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

m That he with the Princes and Elders, as it follows *v.* 8. might conſult about the execution of their Reſolution.

7 And they made proclamations throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be † forfeited, and himſelf ſeparated from the congregation *n* of thoſe that had been carried away.

† Heb. *devoted.*

n Either by Baniſhment: Or rather by Excommunication from the Church, and People, and Houſe and Publick Worſhip of God.

9 Then all the men of Judah and Benjamin *o*, gathered themſelves together unto Jeruſalem within three days: (it was the ninth month, on the twentieth *day* of the month) and all the people ſat in the ſtreet of the houſe of God *p*, trembling becauſe of *this* matter, and for † the great rain *q*.

† Heb. *the ſhowers.*

o Not only of theſe two Tribes, as appears from the following Catalogue, where there are Prieſts and Levites; but all the Iſraelites, *v.* 25. who are thus deſcribed, partly becauſe the greateſt part of them were of theſe Tribes, though others were mixed with them: and partly becauſe they all now dwelt in that Land which formerly was appropriated to thoſe Tribes. *p* In that ſtreet of the City, which was next to the Temple and within the view of it, that ſo they might be as in Gods preſence, whereby they might be awed to a more faithful and vigorous proſecution of their work. And this place they might chuſe rather than the Court of the People, becauſe they thought it might be polluted by the delinquents, who were all to come thither. *q* Which they took for a token of Gods diſpleaſure againſt them.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and † have taken ſtrange Wives to encreaſe the treſpaſs of Iſrael.

† Heb. *have cauſed to dwell*, or *have brought back*.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure *r*, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

r You have ſinfully pleaſed your ſelves, now pleaſe God by your Obedience to his Command.

12 Then all the congregation anſwered, and ſaid with a loud voice, as thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for || we are many that have tranſgreſſed in this thing.

|| Or. *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation ſtand *s*, and let all them which have taken ſtrange wives *t* in our cities, come at appointed times, and with them the elders of every city, and the Judges thereof *u*, until the fierce wrath of our God || for this matter, be turned from us *x*.

|| Or, *till this matter be diſpatched.*

s Let the great Council, called the *Sanhedrim*, be ſettled, and meet to judge and determin of all particular Cauſes. *t* To wit, of theſe heathen Nations ſuch as were not proſelyted to the Jewiſh Religion before their Marriage; or ſince revolted from it. *u* Who are beſt able to inform the great Council of the quality of the perſons, and of all Matters of Fact and Circumſtances. *x i. e.* Until the thing be done, and Gods wrath thereby removed.

15 Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, † were employed about this *matter y*: and Meſhullam, and Shabbethai the Levite helped them.

† Heb. *ſtood*, or *were appointed over*.

y To wit, to take due care that the buſineſs ſhould be executed in the manner propoſed, that the Officers and Delinquents of every City ſhould come ſucceſſively in convenient time and order, as theſe ſhould appoint, and to take and keep an exact account of the whole tranſaction, and of the names of the Cities and Perſons whoſe Cauſes were diſpatched, and to give notice to others to come in their turns, and to prepare the buſineſs for the hearing of the Judges. And theſe two were Prieſts, as their Coadjutors or Helpers were *Levites*; that ſo they might inform the perſons concerned, if any matter of doubt did ariſe.

16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated *z*, and ſate down in the firſt day of the tenth month to examine the matter.

z i. e Sequeſtred themſelves from all other buſineſs, and gave themſelves wholly to this.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 And among the ſons of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua, the ſon of Jozadak, and his brethren; Maaſejah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hand *a* that they would put away their wives: and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

a i. e. They covenanted or ſwore by giving their hand; which was the uſual geſture in thoſe caſes. Of which ſee *Levit.* 6. 2. *Ezek:* 17. 18.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſejah, and Elijah, and Shemajah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſejah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelajah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo, Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Iſrael *b*: of the ſons of Paroſh, Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benajah.

b i. e. Of the People of *Iſrael*, diſtinguiſhed from the Prieſts and the Levites hitherto named, who before were called *Judah* and *Benjamin*, *v.* 9 where ſee the notes.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai, Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adajah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab, Adna, and Chelal, Benajah, Maaſejah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemajah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Matanai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadi, Amram, and Uel.

35 Benajah, Bedejah, Chelluch,

36 Vaniah, Meremoth, Eliaſhib.

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shemei,

39 And Shelemiah, and Nathan, and Adajah,

40 || Machnadebai, Shaſhai, Sharai,

|| Or, *Mabnadebai*, according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benajah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children *c*.

c Whereby he implies that moſt of their Wives were barren. Which came to paſs by Gods ſpecial Providence, partly to manifeſt his diſpleaſure againſt ſuch matches, and partly that the practice of this great and neceſſary duty might not be encumbred with too many difficulties.

NEHEMIAH.

THis Book ſeems not to have been written by Ezra, *becauſe it is written in a quite differing, and more plain and eaſie ſtile, and without that mixture of Chaldee, or Syriak words, which is in the Book of* Ezra, *but by* Nehemiah, *ch.* 1. 1. *who wrote an account of his own Tranſactions, as* Ezra *did of his. But whether this be the ſame* Nehemiah, *who came up with* Zerubbabel, Ezra 2. 2. *and* Nehemiah 7. 7. *may be queſtioned, the ſame name being oft given to divers perſons. And for the name of* Tirſhatha, *which is uſed both* Ezra 2. 63. *and* Nehemiah 7. 65. 70. *that ſeems to be the Title of his Office, and ſo belongs to any Governour, whether it was* Zerubbabel, *or* Nehemiah, *or any other.*

CHAP. I.

Nehemiah underſtanding by Hanani, the affliction of the Jews, and the miſery of Jeruſalem, 1 —— 3. *mourneth, faſteth and prayeth,* 4. *His prayer for them,* 6 —— 10. *and for ſucceſs in his Petition to the King,* 11.

THe words *a* of Nehemiah the ſon of Hachaliah. And it came to paſs in the month * Chiſleu *b*, in the twentieth year *c*, as I was in Shuſhan *d* the palace,

* Zech. 7. 1.

a Or rather, *the acts* or *deeds* as the word oft ſignifies: of which he here treats. *b* Which is the ninth Month, containing part of *November*, and part of *December*. *c* Of *Artaxerxes*, *ch.* 2. 1. *d* The Chief and Royal City of *Perſia*, *Eſth.* 3. 15.

2 That Hanani, one of my Brethren *e* came, he and *certain* men of Judah, and I asked them concerning the Jews that had eſcaped *f*, which were left of the captivity *g* and concerning Jeruſalem.

e Of my Family or Tribe or Nation. *f* Out of the ſlavery which they indured in ſtrange Lands. *g* The remnant of thoſe numerous Captives.

3 And they ſaid unto me, the remnant that are left of the captivity there in the province *h are* in great affliction and reproach *i*: the wall of Jeruſalem alſo * *is* broken down, and the gates thereof are burnt with fire *k*.

* 2 Kings 25. 10.

h i. e. In *Judea*, which was now made a Province under the *Perſian* Monarchs: ſee the Notes on *Ezra* 5. 8. *i* Deſpiſed and diſtreſſed by the neighbouring Nations. *k i. e.* The walls and gates continue in the ſame woful plight in which *Nebuchadnezzar* left them; the Jews not being yet in a condition to rebuild them, nor having Commiſſion from the Kings of *Perſia* to do ſo, but only to build the Temple and their own private Houſes. And this made their enemies ſcorn them; who alſo would have ruined them, but for fear of offending the *Perſian* King.

4 And it came to paſs when I heard theſe words, that I ſate down and wept, and mourned *certain* days, and prayed before the God of Heaven.

5 And ſaid, I beſeech thee, * O LORD God of Heaven, the great and terrible God, * that keepeth covenant, and mercy for them that love him, and obſerve his commandments,

* Dan. 9. 4. * Exod. 20. 6.

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my Fathers Houſe have ſinned.

7 We have dealt very corruptly *l* againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgements which thou commandeſt thy ſervant Moſes.

l Or, *we have wholly corrupted*, to wit, *our ſelves*, and our ways, and thy Worſhip.

ev. 26. Deut. 5, &c. eut. 30.

8 Remember, I beſeech thee the word that thou commandedſt thy ſervant Moſes, to deliver to us, ſaying, * *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you caſt out unto the uttermoſt part of heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe are thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

Heb. *who ill fear, delight to ar.*

11 O LORD, I beſeech thee, let now thine ear be attentive unto the prayer of thy ſervant, and to the prayer of thy ſervants, † who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man [m]. For I was the kings cup-bearer [n].

[m] The King: who though a god by Office, is but a Man by Nature, and therefore his heart is wholly at thy diſpoſal. [n] Whereby I had opportunity to ſpeak to him, and ſome favour and freedom with him; which encouraged me to make this Prayer, and to hope for ſome ſucceſs.

CHAP. II.

Artaxerxes underſtanding the cauſe of Nehemiahs ſadneſs, 1--6. *ſendeth him with Letters to Jeruſalem,* 7, 8. *Nehemiah to the grief of the enemies cometh to Jeruſalem,* 9 — 11. *and ſecretly by night vieweth the ruins of Jeruſalem,* 12 ——— 16. *He encourageth the Jews to build,* 17, 18. *The enemies deriding, charge them with rebellion againſt the King,* 19. *Nehemiahs anſwer,* 20.

*Eſth. 3 7.

AND it came to paſs in the month * Niſan [a], in the twentieth year of Artaxerxes [b] the King, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before time* ſad in his preſence.

[a] Which was four Months after he had heard thoſe ſad tidings. The reaſon of this long ſilence and delay might be manifold, either becauſe he thought fit that ſome time ſhould be ſpent by himſelf and poſſibly others of his Brethren in ſeeking God by ſolemn Prayer and Faſting, for Gods bleſſing, and the good ſucceſs of this great affair: or becauſe he could not take ſo long and dangerous a journey in the depth of Winter: or becauſe his turn of attending upon the King did not come to him till that time: or becauſe till then he wanted a fit opportunity to move it to the King, by reaſon of the Kings indiſpoſition, or occaſions, or multitude of attendants, among whom there probably were divers enemies to the Jews, who, he feared, might hinder his deſign and deſire. [b] *Artaxerxes Longimanus* the Son of the great *Xerxes,* who reigned both with his Father, and after his death alone: whence the years of his reign are computed two ways, one from the death of *Xerxes*; and the other from his firſt entrance upon the adminiſtration of the Kingdom, which was committed to him in the fifth year of *Xerxes*; when he began the Grecian War, and left his Son King or Viceroy in his ſtead, as the manner of the *Perſians* was. It may ſeem doubtful, and is not much material which way of computation is here uſed. Others underſtand this of *Artaxerxes Mnemon.*

2 Wherefore the King ſaid unto me, Why *is* thy countenance ſad [c], ſeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore affraid [d]

[c] His faſting joyned with inward grief had made a ſenſible change in his very Countenance. [d] Partly being daunted by the Majeſty of the King, and the ſuddenneſs and ſharpneſs of his queſtion: partly fearing leſt there was ariſing ſome jealouſie or ill opinion in the King concerning him; partly becauſe it was an unuſual and ungrateful thing to come into the King of *Perſia*'s preſence with any badges or tokens of ſorrow, *Eſth.* 4. 2. and principally from his doubts or fears of diſappointment, becauſe his requeſt was great and invidious, and odious to the moſt of the *Perſian* Courtiers, and might be repreſented as dangerous, and might ſeem improper for a time of feaſting and jollity.

* 1 Kings 1. 31. Dan. 2. 4 & 6 21. † Heb. *houſe.*

3 And ſaid unto the King, * Let the King live for ever [e]. Why ſhould not my countenance be ſad, when the city, the † place of my fathers ſepulchres [f], *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the King ſaid unto me, for what doſt thou make requeſt? ſo I prayed to the God of Heaven [g]?

[e] My ſadneſs comes not from any diſcontent with my own condition, or any diſaffection to the King, for whom my hearty Prayers are that he may live for ever; but from another cauſe. [f] Which by all Nations are eſteemed ſacred and inviolable and honourable. He ſaith not a word of the Temple or of Religion, for he wiſely conſidered that he ſpake before a heathen King and Court who cared for none of thoſe things. [g] To direct my thoughts and words, to incline the Kings heart to grant my requeſt.

5 And I ſaid unto the King, If it pleaſe the King [h], and if thy ſervant have found favour in thy ſight [i], that thou wouldſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

[h] My requeſt, watſoever it is, I humbly and wholly ſubmit it to the King's good pleaſure, being reſolved to acquieſce in it. [i] I pretend no merit, but am an humble Suppliant for thy Grace and Favour, whereof having received ſome tokens, I am thereby emboldened to make this farther requeſt.

†Heb. *wife*

6 And the king ſaid unto me, (the † queen alſo ſitting by him [k]) for how long ſhall thy journey be? and when wilt thou return [l]? So it pleaſed the king to ſend me, and I ſet him a time [m].

[k] which is here noted, partly as an unuſual thing; for commonly the Kings of *Perſia* dined alone, and their Queens ſeldom dined with them, as Hiſtorians note: and peradventure, becauſe the Queen expreſſed ſome Kindneſs to him, and promoted his requeſt with the King. [l] This queſtion ſhewed the King's reſpect and affection to him, and that he was not willing to want his attendance longer than was neceſſary. [m] Either that 12 years mentioned, *ch.* 5. 14. & 13. 6. or rather a far ſhorter time: for which cauſe, among others, he built the walls with ſuch diſpatch, even in 52 days, *ch.* 6. 15. and probably not very long after that returned to the King, by whom he was ſent a ſecond time with more ample Commiſſion, and for the King's ſervice, and the Government of that part of his Dominions.

7 Moreover, I ſaid unto the King, If it pleaſe the king, let letters be given me to the governours beyond the river, that they may convey me over [n] till I come into Judah.

[n] That they may ſafely conduct me through their ſeveral Territories.

8 And a letter unto Aſaph the keeper † of the kings forreſt, [o] that he may give me timber to make beams for the gates of the palace, which *appertained* to the houſe [p], and for the wall of the city, and for the houſe that I ſhall enter into [q]. And the King granted me, * according to the good hand of my God upon me.

† Heb. *of the Kings orchard* So *Gr.*

*Ezra 7. 9

[o] Of the forreſt of *Libanus,* famous for pleaſure and for plenty of choice Trees. [p] To wit, of the King's Palace, which was adjoyning to the houſe of God. Or, *of the tower* or *Fence* belonging *to the Houſe of God,* to wit, for the Gates of the Courts of the Temple: for though the Temple was built, the Courts and other buildings belonging to the Temple might yet be unfiniſhed. [q] Wherewith I may build an Houſe in which I may dwell whilſt I am there, and which I may diſpoſe of as I ſee fit.

9 Then I came to the Governours beyond the river, and gave them the kings letters. (now the king had ſent captains of the army, and horſemen with me.)

10 When Sanballat the Horonite [r], and Tobiah the ſervant [s] the Ammonite, heard *of it,* it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

[r] So called, either from his Family, or from the place of his birth or rule, which is ſuppoſed to be *Horonaim,* an Eminent City of *Moab, Iſa.* 15. 5. *Jer.* 48. 3. [s] So called probably from his ſervile original, or condition from which he was advanced to his preſent power and dignity: which alſo may be mentioned as one reaſon why he now carried himſelf ſo inſolently and perverſely towards the Jews; it being uſual for Perſons ſuddenly raiſed from a mean to an high eſtate, ſo to demean themſelves.

11 So I came to Jeruſalem, and was there three days [t].

[t] Reſting my ſelf after my long Journey, and enquiring into the ſtate of the City.

12 And I aroſe in the night [u], I and ſome few men with me, neither told I *any* man what God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon [x].

[u] Concealing both his Intentions and Actions as far and as long as he could, as knowing that the life of his buſineſs lay in ſecrecy and expedition. [x] to prevent noiſe, and the notice of what I did.

13 And I went out by night [y], by the gate of the valley [z] even before the dragon well [a], and to the dungport [b], and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

[y] The Footmen which accompanied him directing and leading him in the way. His deſign was to go round about the City, to obſerve the compaſs and condition of the Walls and Gates, that he might make ſufficient proviſions for the work. [z] Of which ſee *ch.* 3. 13. [a] A fountain or water ſo called, either from ſome figure of a Dragon or Serpent which was by it: or from ſome living Dragon which abode there when the City was deſolate for Dragons delight to be in deſolate places, and nigh to Springs of Water, as divers have obſerved. [b] Through which they uſed to carry the dung out of the City.

14 Then I went on to the gate of the fountain [c], and to the kings pool [d]: but there was no place for the beaſt *that was* under me to paſs [e].

[c] *i. e.* Which led to the Fountain, to wit, of *Siloah* or *Gihon.* [d] That which King *Hezekiah* had made: of which ſee, 2 *Chron.* 32 3, 30 [e] The way being obſtructed with heaps of rubbiſh.

15 Then went I up in the night by the brook [f], and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned [g].

[f] Of *Kidron*; of which ſee on 2 *Sam.* 15, 23. [g] Having gone round about the City.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews nor to the prieſts, nor to the nobles, nor to the Rulers, nor to the reſt that did [h] the work [i].

[h] Or, *were to do,* or *ſhould do, i. e.* Whom he inteeded to imploy in it. [i] Here following, of building the Walls.

17 Then ſaid I unto them, ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for *this* good *work.*

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian *k* heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, what *is* this thing that ye do? Will ye rebel againſt the king *l*?

k Either the Kings Lieutenant in *Arabia*, as *Tobiah* was among the *Ammonites*, and *Sanballat* among the *Moabites*: Or, rather an *Arabian* by his Birth. And it ſeems probable that both he, and *Sanballat*, and *Tobiah*, were chief Men or Governours among the *Samaritans*, or in their Army. See *ch.* 4. 1, 2, 3. *l* Do you deſign to fortifie this City againſt the King.

* Ezra 4. 3.

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but * ye have no portion, nor right *m*, nor memorial *n* in Jeruſalem.

m You have no authority over us, nor intereſt in our Church or State, or City, but are meer Aliens from the Common-wealth of *Iſrael*. We diſown and deteſt that mungrel-Worſhip and Religion which you have ſet up. We deſire not your favour, or friendſhip, or help in this matter. And you have nothing to do to enquire into, or meddle with our concerns, or to hinder us in our preſent undertaking. *n* No Teſtimony or Monument either of your Relation to us by Birth or Religion, or of your kindneſs to us or to this place: But we have many memorials of your Malice and Enmity againſt us.

CHAP. III

The Names of the ſeveral Families that builded; their Order wherein, and the proportion how much they builded, 1 —— 32.

* Cha. 12. 10.

THen * Eliaſhib the high prieſt *a* roſe up *b* with his brethren the prieſts, and they built the ſheep-gate *c*; they ſanctified it *d*, and ſet up the doors of it; even unto the tower of Meah *e* they ſanctified it, unto the tower of * Hananeel.

* Jer. 31. 38.

a Grand-child of *Joſhua*; the firſt high-Prieſt after their return from *Babylon*. *b* Began the work. *c* Which was next to the Temple; ſo called, either from the Sheep-Market, or the Sheep-pool of *Betheſda*, *John* 5. 2. where the Sheep were waſhed, and then brought to the Temple to be ſacrificed. *d* Or, *they prepared* or *repaired it*: for ſo the word ſometimes ſignifies. But our Tranſlation ſeems beſt, both becauſe that uſe of the word is moſt common, and becauſe this is ſpoken only of this Gate, which being built by the Prieſts, and nigheſt to the Temple, and with a ſpecial Eye to the ſervice of the Temple, for which both men and things were moſt commonly brought in this way, and being alſo the firſt part of the building, might be in a peculiar manner *ſanctified* by ſolemn Prayer and Sacrifice, whereby it was dedicated to Gods Service, and this either, 1. As it was conſidered in it ſelf, or with reſpect to the reſt of the Building, of which this was the beginning, and in a manner the firſt-fruits, and therefore in the ſanctification of it the whole lump and building was ſanctified. And ſeing the whole City is oft called the *holy City*, it is not ſtrange if the Walls and Gates of it be alſo holy, and ſaid to be *ſanctified*, and eſpecially this Gate. Compare *Deut.* 20. 5. *e* Or, *of an hundred*; ſo called, either becauſe it was an hundred Cubits high, or ſo far diſtant from the Sheep-Gate.

† Heb. *at his hand.*

2 And † next unto him, built the men of Jericho *f*: and next to them built Zaccur the ſon of Imri.

f The Poſterity of the ancient Inhabitants of *Jericho*. See *Ezra* 2. 34.

* 2 Chron. 33. 14. Zeph. 1. 10.

3 But the * fiſh-gate *g* did the Sons of Haſſenaah build, who alſo laid the Beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof *h*.

g Of which mention is made, 2 *Chron.* 33. 14. *Neh.* 12. 39. *Zeph.* 1. 10. ſo called, either from the Fiſh-market which was near it; or, becauſe the Fiſh was brought in by it from the Sea, *Neh.* 13, 16. this Gate being North-Weſtward from *Jeruſalem*. *h* This is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, *ch.* 6. 1. & 7. 1. Or this was done to ſome of the Gates, but not to all; and therefore this is ſaid to be done more compleatly and univerſally afterwards.

4 And next unto them repaired *i* Merimoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

i To wit, the demoliſhed or decayed Wall, there being no Gate in this part. And ſo in the reſt which follow.

* Judg. 5. 23.

5 And next unto them the Tekoites repaired; but their nobles put not their neck *k* to * the work of their Lord *l*.

k i. e. Did not ſubmit to it, would not further it, either through Pride, or Sloth, and Careleſneſs, or Covetouſneſs, or ſecret Compliance with the Enemies of the Jews. *l* Either, 1. Of *Nehemiah*, who was their Lord and Governour, and had given a general command for the carrying on of this work. Or, 2. Of God, whom they owned for their Lord, whoſe work this was, partly becauſe it had proceeded thus far by God's ſingular Providence and Bleſſing: and partly becauſe it was done for the defence of the City, and People, and Temple of God. And therefore they are branded to all Poſterity for the neglect of ſo great and pious a work.

6 Moreover the old gate prepared Jehojada the ſon of Paſeah, and Meſhullam the ſon of Beſodejah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibean, and of Mizpah, unto the throne of the governour on this ſide the river *l*.

l i. e. Unto the place where the Governour of the Country on this ſide *Euphrates*, for, and under the *Perſian* Kings, ſometimes had a Palace or Throne, to which all perſons living in the Adjacent parts, were to reſort for Judgment.

8 Next unto him repaired Uzziel the ſon of Harhajah, of the goldſmiths; next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they ‖ fortified *m* Jeruſalem unto the broad wall.

‖ Or, *left Jeruſalem unto the broad wall.*

m It is not ſaid, *they repaired*, as was ſaid of the reſt, but they *fortified* it, either becauſe this part of the Wall was leſs demoliſhed than the other, and therefore they needed not to repair it, but only to make it ſtronger by ſome additions; or to note their extraordinary care and diligence, that they would not only repair it, and reſtore it to its former ſtate, but make it ſtronger than ever it was; which alſo might be fit to be done in that part of the City. Others render it, *they left*, as this word commonly ſignifies: and ſo the meaning is, they omitted the building of that part of the Wall, becauſe it remained ſtanding; this being that ſpace of 400 Cubits which was pulled down by *Joaſh* King of *Iſrael*, and rebuilt by *Uzziah*, who made it ſo ſtrong, that the Chaldeans could not pull it down without more trouble than they thought fit to imploy about it. But this Chapter gives us an account of what they did in the Building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephajah the ſon of Hur, the ruler of the half part of Jeruſalem *n*.

n As *Rome* was anciently divided into ſeveral Quarters or Regions, ſo was *Jeruſalem*, and eſpecially this was divided into two parts, whereof one was in the Tribe of *Benjamin*, and neareſt to the Temple, the other in the Tribe of *Judah*, and more remote from it: which accordingly had two ſeveral Rulers, this man and the other, *verſe* 12. but both under the chief Governour of the City.

10 And next unto them repaired Jedajah the Son of Harumaph, even over againſt his houſe *o*: and next unto him repaired Hattuſh the ſon of Haſhabniah.

o That part of the Wall which was next to him, which his own Intereſt obliged him to do with care.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *ſecond meaſure.*

12 And next unto him repaired Shallum the ſon of Halloheſh, the ruler of the half part of Jeruſalem *p*, he and his Daughters *q*.

p i. e. Of the other half, *&c.* ſee on *v.* 9. *q* Who were either Heireſſes, or rich Widows, and cauſed part to be done at their charges.

* Ch. 2. 13.

13 * The valley-gate repaired Hanun, and the inhabitants of Zanoah, they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand Cubits on the wall unto * the dung-gate

Ch. 2. 13.

14 But the dung-gate repaired the Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem *r*: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

r A Town or Territory, the Government whereof was divided between two perſons.

* Ch 2. 14.

15 But * the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah, he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the Pool of * † Siloah *s* by the kings garden, and unto the ſtairs that go down from the city of David.

* Joh. 9. 7. † Heb *Shelak.*

s That part of the Wall which was directly againſt that Pool.

* 2 Kings, 20. 20.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur unto *the place* over againſt the Sepulchres of David *t* and to the * pool *that was* made *u*, and unto the houſe of the mighty *x*.

t i. e. The place which *David* appointed for his own Sepulchres, and the Sepulchres of his Succeſſors the Kings of *Iſrael* and *Judah*. *u* To wit, by *Hezekiah*, 2 *Kings* 20. 20. Whereby it is diſtinguiſhed from that Pool which was natural. *x* Or, *of the valiant*: which poſſibly was formerly appointed for the receipt of thoſe chief Captains that ſhould attend upon the King in their courſes, or of ſome other valiant Commanders, who ſhould upon occaſion reſort to *Jeruſalem*.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armory *y* at the turning *of the wall* *z*.

y Either to the houſe of the Forreſt of *Lebanon*, which was the Armory from *Solomon*'s days, *Iſa.* 22. 8. or to ſome other place which either before or ſince that time had been uſed as another, and leſs Armory for common occaſions. *z* Or, *at the corner*: Or, *which is in corner.*

20 After him Baruch the ſon of ‖ Zabbai, earneſtly repaired *a* the other piece, from the turning *of the wall* *b*, unto the door of the Houſe *c* of Eliaſhib the high prieſt.

‖ Or, Zaccai.

a Did his work with eminent Diligence and fervency: which is here noted to his commendation. *b* Or, *from the corner*, as *v.* 19. *c* Unto that part of the Wall which was over againſt, or next to this door.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib *d*.

d Therefore the door was not in the middle of the Houſe, as now they commonly are, but at one end of it.

22 After him repaired the prieſts, the men of the plain *e*.

e Either of the plains of *Jordan*; or *of the plain Country round about Jeruſalem*, as it is called, *ch.* 12. 28. And they are thus called, becauſe they or their Parents, either were born, or now did, or formerly had dwelt in thoſe parts; whence they came to *Jeruſalem*, when the ſervice of the Temple required it.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

*Jer. 32. 2. & 33. 1. & 37. 21.

25 Palal the ſon of Uzai, over againſt the turning *of the wall f*, and the tower *g* which lieth out from the kings high houſe *h*, that *was* by the * court of the priſon *i*: after him, Pedajah the ſon of Paroſh.

f In a part of the Wall, which jutted out as *the tower* here following did, and therefore was oppoſite to, or over againſt that turning. *g* Or, *even the tower*. *h* Either from the Royal Palace: or from ſome other ſmaller houſe which the King formerly built there, either for proſpect or for Defence. *i* A place oft mentioned: of which ſee *Jer.* 32. 2. & 38. 7, 13.

*2 Chron. 27. 3. || Or, *the tower*. *Ch. 8. 3. & 12. 37.

26 Moreover the Nethinims dwelt in * || Ophel *k*, unto *the place* over againſt * the water-gate *l* toward the eaſt, and the tower that lieth out.

k Or, *who dwelt in Ophel*: for this ſeems to be only a deſcription of the perſons, whoſe work follows. *l* So called, becauſe by that Gate water was brought in, either by the People for the uſe of that part of the City, or rather by theſe *Nethinims*, who were Gibeonites, for the uſe of the Temple, for which they were *drawers of Water*, Joſ. 9. 21.

27 After them the Tekoits *m* repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

m The ſame ſpoken of before, *v.* 5. who having diſpatched their firſt ſhare ſooner than their Brethren had done theirs, freely offered their help to ſupply the Defects of others, who, as it ſeems, neglected that part of the work which had been committed to them. And this their double diligence is noted both for the greater ſhame of their Nobles, who would not do any part of it, *v.* 5. and for their own greater honour, who were ſo far from being corrupted by the bad Example of their Nobles, that they were rather quickened and enflamed to greater Zeal and induſtry in this publick and pious work.

*2 Kings, 11. 16. Jer. 31. 40

28 From above * the horſe-gate *n* repaired the prieſts, every one againſt his houſe.

n Not that belonging to the King's Palace, 2 *Chron.* 23. 15 but one of the Gates of the City ſo called, either becauſe nigh unto that were many Stables for Horſes: or becauſe the Horſes commonly went out that way to their watering place.

29 After them repaired Zadock the ſon of Immer, over againſt his houſe: after him repaired alſo Shemajah the ſon of Shechaniah, the keeper of the eaſt-gate *o*.

o To wit, of the City, or of the Temple: which being the chief Gate, was committed to his particular Care and Cuſtody.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber *p*.

p Or *chambers* the ſingular number for the plural.

|| Or, *corner chamber*.

31 After him repaired Malchiah, the gold-ſmiths ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the || going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the gold-ſmiths and the merchants.

CHAP. IV.

The Enemies ſcoff and are angry, 1---3. *Nehemiah prayeth againſt 'em, and continueth the work*, 4, 5. *Underſtanding the wrath and deſign of their Enemies, he ſetteth a watch*, 7 —— 12. *He armeth and encourageth the Labourers*, 13 —— 18. *And giveth military pre-precepts*, 19 —— 23.

*Ch. 2. 10.

BUt it came to paſs, that when * Sanballat heard that we built the wall, he was wroth, and took great indignation, and mocked the Jews *a*.

a Pretending contempt in his words when he had grief in his Heart.

† Heb. *leave to themſelves*.

2 And he ſpake before his brethren *b* and the army of Samaria *c*, and ſaid, What do theſe feeble Jews? will they † fortifie themſelves? will they ſacrifice? will they make an end in a day *d*? will they revive the ſtones out of the heaps of the rubbiſh *e* which are burnt *f*?

b Tobiah, *v.* 3. and *Geſhem*, *ch.* 2. 19. and others, whom he calls *his Brethren*, becauſe of their Conjunction with him in office and intereſt. *c* Whom he deſigned hereby to incenſe againſt them, or at leaſt to underſtand their minds herein. *d* Do they intend to begin, and finiſh the work, and keep the Feaſt of Dedication by Sacrifice all in one day? for if they ſpend any long time about it, they cannot think that we, and the reſt of their Neighbours, will ſuffer them to do it. Thus he perſwaded himſelf and his Companions, that their attempt was ridiculous; and this miſtake kept him from giving them any diſturbance, till it was too late. So God infatuated him to his own grief and ſhame, and to the advantage of his people. *e* Will they pick up their broken ſtones out of the Ruines, and patch them together, for other Materials they want. *f i. e.* Which ſtones were burnt, and broken, or conſumed to powder, to wit, by the *Chaldeans* when they took the City. See on *chap.* 1. 3.

3 Now Tobiah the Ammonite *was* by him and he ſaid, even that which they build, if a fox go up *g*, he ſhall even break down their ſtone-wall *h*.

g He mentions the Foxes, becauſe they were very numerous in thoſe parts, and becauſe in the late Deſolations the Foxes did walk in the mount and City of Zion, *Lamen.* 5. 18. wherewith he ſeems to upbraid them. *h* It is ſo low, that a Fox can eaſily get to the top of it, and ſo weak, and done ſo haſtily and careleſly, that the leaſt thruſt will tumble it down.

† Heb. *deſpite*.

4 Hear, O our God, for we are † deſpiſed: and turn their reproach upon their own head *i*, and give them for a prey in the land of captivity *k*:

i Let them be really as contemptible as they repreſent us to be. This, and the following requeſts, may ſeem harſh, but they were both juſt, as being directed againſt ſuch malicious, inveterate, and implacable Enemies to God, and to his people, and neceſſary for the vindication, and defence of God's Honour, and Worſhip, and People. *k* Let them be removed from our Neighbourhood, and carried into Captivity; and there let them find no favour, but further ſeverity. Or, *give them* j. *a prey* to their Enemies, and let theſe carry them into *the land of captivity*.

*Pſal. 109. 14, 15.

5 And * cover not their iniquity, and let not their ſin be blotted out from before thee *l*; for they have provoked thee to anger before the builders *m*.

l Let their wickedneſs be in thy ſight, ſo as to bring down deſerved judgements upon them, that either they may be convinced and reformed, or others may be warned by their example. God is ſaid to cover or hide ſin when he forbears to puniſh it. *m i. e.* They have not only provoked us Builders, but thee alſo. Or, *they have provoked* or *derided the builders to their face*. *i. e.* openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

6 So built we the wall: and all the wall was joyned together unto the half thereof *n*: for the people had a mind to work.

n Either, 1. in length or rather, 2. in height: for the whole circumference of the Wall was diſtributed among the Builders, who alſo had carried on the work, beginning at the ſheep-gate, and ending there alſo, as appears from *ch.* 3. 1, 32. and *the walls of Jeruſalem* are ſaid to *be made up*, here *v.* 7.

† Heb. *healing went up to the wall*. 2 Chr. 24. 13.

7 But it came to paſs *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that † the Walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped *o*, then they were very wroth.

o i. e. That the breaches which the *Chaldeans* had made, and left in the Walls, were well-nigh ſtopped up

† Heb: *to make an error to it*.

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and † to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah *p* ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh *q*, ſo that we are not able to build the wall *r*.

p i. e. The Jews now dwelling in *Judah*, to wit, ſome of them being partly terrified by their Enemies, and partly wearied with hard and continual labours. *q* More than we are able ſuddenly to remove. *r* Being forced to ſpend our time in removing the rubbiſh, and other works impoſed upon us; and therefore we muſt deſiſt, at leaſt for a ſeaſon.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them *ſ*, and cauſe the work to ceaſe.

ſ We will come ſecretly, and unexpectedly upon them, ſo as they ſhall neither forſee their danger, nor be able to prevent it.

|| Or, *That from all places ye muſt return to us*.

12 And it came to paſs that when the Jews which dwelt by them *t*, came, they ſaid unto us ten times *u*, || From all places, whence ye ſhall return unto us, *they will be upon you x*.

t Or, *among them*: whereby they came to the knowledge of their counſels. *u i. e.* Very often. A certain number for an uncertain. *x i. e.* They will invade you every way, by which we can come to you, or you to us; and therefore do you keep Watches on very ſide. But theſe words may be otherwiſe rendred thus, *On all parts where you ſhall be quiet, or at reſt*. (*i. e.* ſecure: for the Hebrew *Schub* ſignifies not only to return, but alſo *to be quiet*, or *at eaſe*, as Hebricians know) they will be upon us, *i. e.* upon our people, and City *Jeruſalem*, where you are. And they rather ſay *upon us* than *upon you*, to manifeſt their affection to them, and conjunction with them, and that they looked upon themſelves as Members of the ſame Body and Church with them and took what was deſigned or done againſt them, as if it were againſt themſelves, and therefore gave them this friendly notice. Or the place may be rendred thus, *They told this* (to wit, the Enemies intentions) *to us ten times* coming *from all places where they dwelt*, *or reſted*, Heb. *you reſted*. The ſecond perſon being put for the third, as it is both in the Hebrew Language, as *Gen.* 10. 19. 30. & 25. 18. and in the Hebrew Text, *Pſal.* 22. 9. and in other Languages and Authors: of which ſee my Latine *Synopſis* upon *Gen.* 10; 19: and that it is ſo here, we have the conſent of the *Seventy*, and Arabick, and of ſome modern and accurate Interpreters, who render it by a Verb of the third perſon) *about us*; whence they came purpoſely to inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us*. Which phraiſe of *returning to us*, *i. e.* to *Jeruſalem*, ſuits very well with thoſe perſons who came up with their

Brethren from *Babylon* to *Jeruſalem*, and went thence into ſeveral parts of the countrey to dwell,where they thought meet,and returned now, and at other times,as they had occaſion,to their brethren at *Jeruſalem*.

† Heb *from the lower parts of the place,* &c.

13 Therefore ſet I † in the lower places behind the wall *y*, *and* on the higher places *z*, I even ſet the people after their families, with their ſwords, their ſpears, and their bows.

y To ſtand by, and within the Walls where they were loweſt and not yet raiſed to their due height, and therefore moſt liable to the Enemies aſſault. *z* Upon the tops of the Walls where they were finiſhed, and the towers which were built here and there upon the Wall; whence they might ſhoot arrows, or throw ſtones againſt their enemies, when they made their Approaches.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives, and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work *a*.

a Our enemies being fruſtrated in their hopes, which were wholly built upon the ſecrecy, and ſuddenneſs of their attempt, we knowing this, returned to our buſineſs.

16 And it came to paſs from that time forth *b*, *that* the half of my ſervants *c* wrought in the work,and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons *d*; and the rulers *were* behind all *e* the houſe of Judah *f*.

b Leſt our enemies ſhould repeat their enterprize. *c* Of my domeſtick Servants, and of my Guards, who ſhould have attended upon my own perſon. *d* i. e. All their weapons: they ſtood in their Arms prepared for Battel. *e* Partly to encourage them in their work, and ſometimes to aſſiſt with their own hands: and partly to direct and command them in caſe of an aſſault. *f i. e.* The Jews who were upon the wall.

17 They which built on the wall, and they that bare burdens, *with* thoſe that laded *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon *g*.

g This is not to be taken properly, for they could never have done their work with one hand; and the next Verſe tells us the Sword was not in their hands, but by their ſide; but figuratively; this being a proverbial ſpeech, ſuch as is frequent amongſt the Latines, as when they ſay of a man pretending kindneſs with evil deſign, *He carried bread in one hand, and a ſtone in another.*

* Heb. *on his loyns.*

18 For the builders, every one had his ſword girded † by his ſide, and *ſo* built: and he that ſounded the trumpet *h was* by me.

h To call the People together, when, and where it was fit and neceſſary.

19 And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall,one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet; reſort ye thither unto us: our God ſhal fight for us.

† Heb, *came forth.*

21 So we laboured in the work: and half of them held the Spears, from the riſing of the morning, till the ſtars † appeared *i*.

i Working very early, and very late.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem *k*, that in the night they may be a guard to us, and labour on the day.

k Not in the Suburbs, or adjoining Villages, as probably many of them did, returning thence to their work in the morning.

|| Or, *every one went with his weapon* for *water.*

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes *l*, || *ſaving that* every one put them off for waſhing *m*.

l Neither by day, nor by night, as the manner is when we go to Bed; they conſtantly kept themſelves in a readineſs for fighting. *m* When they were to waſh and cleanſe themſelves from ſome natural or moral impurity, which might befal them or their garments

CHAP. V.

The people complain of their Brethren, by reaſon of their Debts, Mortgages, and Bondage, 1 —— 5. *Nehemiah rebuketh the Uſurers, and cauſeth them to make a Covenant of Reſtitution,* 6 —— 13. *He forbeareth his own Allowance, and keepeth Hoſpitality,* 14 —— 16. *The quantity of his Preparations, and his* Prayer, 18, 19.

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews *a*.

a To wit, the great and rich ones who had oppreſſed their Brethren.

2 For there were that ſaid, We, our ſons, and our daughters *are* many *b*: therefore we take up corn *for them c*, that we may eat, and live.

b Which is in it ſelf a Bleſſing, but to us is turned into a Curſe *c i. e.* We are forced by our and their Neceſſities to take up Corn, to wit, upon their own unreaſonable terms, as is here implied,and plainly expreſſed in the following Relation. Others, *Let us take up*,&c. *i. e.* ſeing we do the publick Work, let proviſion be made for us and our Children out of the publick Stock. But this is no Petition, but a complaint, as will appear.

3 *Some* alſo there were that ſaid, We have morgaged our lands, vineyeards, and houſes, that we might buy corn, becauſe of the dearth.

d Which might eaſily happen, both from the multitude of the People now in and near *Jeruſalem*, and from their building work, which wholly took them up,and kept them from taking care of their own Families,and from the expectation and Dread of their enemies Invaſion, which hindred them from going abroad to fetch in Proviſion, and the people round about from bringing it in to them; or from divers other cauſes.

4 There were alſo that ſaid, We have borrowed money for the Kings tribute *e*, *and that upon* our lands and vineyards.

e Which was laid upon them all. See *Ezra* 4: 13 & 7: 24:

5 Yet now our fleſh *is* as the fleſh of our brethren *f*, our children as their children: and lo, we bring into bondage *g* our ſons and our daughters *h* to be ſervants, and *ſome* of our daughters are brought into bondage *already*, neither *is it* in our power *to redeem them i*: for other men have our lands and vineyards.

f We are of the ſame Nature, and Nation, and Religion with them, although they treat us as if we were Beaſts or Heathens, forgetting both Humanity and God's Law, *Deut.* 15; 7: *g* We are compelled to ſell them for our Subſiſtence. *h* Which was an evidence of their great Neceſſity, becauſe their daughters were more tender, and weak, and unfit for Bond-ſervice, and more expoſed to Injuries than their Sons. *i* Which we are allowed to do, *Exod.* 21. 7. but have not wherewith to do it.

6 And I was very angry when I heard their cry, and theſe words.

† Heb *my heart conſulted in me.*

7 Then † I conſulted with my ſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury every one of his brother. *k* And I ſet a great aſſembly againſt them *l*.

k Which was againſt the plain and poſitive Law of God, *Deut.* 23. 19, 20. eſpecially in this time of publick Calamity and Dearth. *l* I called a publick Congregation, both of the Rulers and People, the greateſt part whereof were free from this Guilt,and therefore more impartial Judges of the matter, and repreſented it to them,that the Offenders might be convinced, and reform this Abuſe; if not for Fear of God, or Love of their Brethren,yet at leaſt for the publick ſhame, and the Cries of the Poor.

* Lev. 25. 48.

8 And I ſaid unto them, We, after our ability, have *redeemed our brethren the Jews, which were ſold unto the Heathen *m*; and will ye even ſell your brethren? or ſhall they be ſold unto us *n*? Then held they their peace, and found nothing *to anſwer*.

m I, and my Brethren, and Predeceſſors, have uſed our utmoſt Intereſt and Power, both with the Kings of *Perſia*, that our Brethren might be redeemed from that Bondage into which God had ſold them for their Sins; and with particular Perſons in *Babylon*,and *Perſia*, and the adjacent parts, whoſe Bond-ſlaves the Jews were, and who would not part with them without a Price,which we paid for them. *n* Do you expect that we ſhould pay you a Price for them, as we did to the Babylonians? Or, muſt we uſe as much importunity to ſolicite you for their Redemption, as we did to their Enemies?

* Lev 25. 36.

9 Alſo I ſaid, *It is* not good *o* that ye do: ought ye not to walk * in the fear of our God, becauſe of the reproach of the heathen our enemies *p*?

o i. e. It is a very bad and wicked thing; as this ſame phraſe is uſed, *Prov.* 16: 29: & 17: 26: & 18: 5: & 19: 2. a common Figure, called *Meioſis*, where more is underſtood than is expreſſed. *p* Who are round about you, and obſerve all your Actions, and will loath and reproach both you for ſuch barbarous uſage of your Brethren, and Religion for your ſakes: Which if you have any Love or Reſpect either to God, or to your ſelves, you will prevent.

† Heb. *do lend them money.* So Gr.

10 I likewiſe, *and* my brethren *q*, and my ſervants *r* † might exact of them money and corn *ſ*: I pray you let us leave off this uſury.

q To wit, in Office; thoſe who are employed with me in the Government of this People. *r* In my name, and for my uſe *ſ* As a juſt Recompence for our pains and Care for the Publick Good, to which we wholly devote our ſelves, even to the neglect of all our private Concerns. But I will not rigorouſly exact,but do freely remit my own right, which, in thoſe Circumſtances,it is my duty to do; and therefore you alſo ought to do ſo, ſeing I lay no burden upon you, but what I am willing to bear a part of upon my own Shoulders.

11 Reſtore, I pray you, to them, even this day, their lands,their vineyards, their olive-yards, and their houſes, alſo *t* the hundredth *part u* of the money and of the corn, the wine, and the oil,that ye exact of them.

t Alſo require not: which is to be ſupplied out of the next Verſe, where it is expreſſed in their anſwer to, and grant of this deſire. *u* Which they required every Month for the uſe of their Monies or Goods, according to the Cuſtom then uſed, and afterwards by the Romans.

* Jer. 34. 8, 9.

12 Then ſaid they, We will reſtore *them x*, and will require nothing of them *y*, ſo will we do as thou ſayeſt. Then I called the prieſts *z* and *took an oath of them *a* that they ſhould do according to this promiſe.

x To wit, the Lands and Houſes. *y* Eor the hundredth part, *z* Either 1. As Delinquents in that kind; or rather as Witneſſes; that the Oath being taken before the Prieſts, who acted in God's Name and ſtead, the Oath might make the more deep and durable Impreſſion upon their Conſciences. See *Numb.* 5: 19: 1 *Kings* 1. 8, 31, 32. *a* Not of the Prieſts laſt mentioned, for it doth not appear that any of them were guilty, and it is abſurd to think that they only were guilty of this Extortion, as they muſt be, if this *them* belongs to them only; but of all the Perſons who were before charged with this crime, *v.* 3, 4. whether Prieſts or others, as is evident from the Text, and from the nature of the thing.

13 Alſo I ſhook my lap [b], and ſaid, So God ſhake out every man from his houſe, and from his labour [c], that performeth not this promiſe; even thus be he ſhaken out, and † emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

† Heb. *empty or void.*

[b] i; e: The Lap or extream parts of my Garments, which I firſt folded together and then ſhook it and ſcattered it aſunder. This was a Form of Swearing then in uſe. [c] i:e: From enjoying what he hath got by his labour.

14 Moreover from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, *that is*, twelve years [d], I and my brethren [e] have not eaten the bread of the Governour [f].

[d] Not that he continued ſo long together at *Jeruſalem*, of which ſee *chap*: 2; 6: but that he ſo long governed *Jeruſalem* by himſelf when he was preſent, and in his abſence, by a Deputy. [e] Either my Fellow-officers, or they whom I left in my ſtead, who as they were to do my work, ſo might have required my rights. [f] i, e: That allowance which by the Laws of God and Nations, and of the King of *Perſia*, the Governours might require for the Maintenance of their own Dignity and Office, and of the publick Service.

15 But the former governours [g] that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver [h]; yea even their ſervants bare rule over the people [i]: but ſo did not I, becauſe of the fear of God [k].

[g] Not *Ezra*, who was no Governour, but only a Prieſt ſent to teach them, and to rectifie Church-abuſes, nor *Zerubbabel*, but others between him and *Nehemiah*, whom he forbears to name, becauſe he deſigned not to diſgrace any Perſon, but only to reform the Abuſes. [h] Which they required of the people for every day to defray their other Expences. [i] i. e. Ruled them with Rigor and Cruelty; which fault of the Servants is charged upon their Maſters, the former Governours, becauſe they did not reſtrain nor puniſh them. [k] becauſe I feared to break Gods Commands, or to incur his Diſpleaſure by ſuch immoderate and unſeaſonable Oppreſſions of the People This he ſpeaks not to commend himſelf, but rather to diminiſh his Praiſe, and to ſhew that this was no heroical Action, nor work of Supererogation, to be admired rather than imitated; but only his Duty in that caſe, which for his own ſake he durſt not decline; and conſequently that it was their Duty alſo now to relinquiſh even thoſe Rights which in other Times and Conditions they might lawfully require.

16 Yea, alſo I continued in the work of this wall [l], neither bought we any land [m]: and all my ſervants *were* gathered thither unto the work.

[l] Overſeeing, directing and encouraging the Workmen, which was my whole buſineſs; and this at my own Coſt. [m] Of our poor Brethren, whoſe Neceſſities gave me abundent opportunity of enriching my ſelf with good Bargains. But I durſt not build my houſe upon other Mens Ruins.

17 Moreover, *there were* † at my table an hundred and fifty † of the Jews and Rulers [n], beſides thoſe that came unto us from among the Heathen that *are* about us.

† *Continually or very frequently*: † *Or thereabouts.*

[n] Not only Jews of the inferior ſort, for whom meaner Proviſions might ſuffice, but alſo their Rulers, ſuch as there were in many places for whom better Proviſion was fit: who reſorted to him upon all occaſions, either to pour out their Complaints, as here they did; or to give him notice of the Enemies deſign; or to receive his orders and directions.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the Governour [o], becauſe the bondage was heavy upon this people.

[o] But bore it out of my own Eſtate: Which was very conſiderable his Office in the Perſian Court being a place of very great profit as well as Honour, and that Profit no doubt continued to him in this his abſence from the King From this great and daily Expence, it ſeems more than probable, that *Nehemiah* did not continue here for twelve years together, as ſome would think, or at leaſt that he did not this all that time, but only during the great and preſent Exigences and Diſtreſſes of the Jews, which ceaſed in good part after the Walls were built, and the Hearts of all the Jews revived, and their Enemies diſpirited thereby.

19 * Think upon me, my God, for good, *according* to all that I have done for this people [p].

* Ch. 13: 22

[p] As I have done thy people good for thy ſake, ſo do me good for thine own ſake; for thou art pleaſed, and haſt promiſed graciouſly to reward us according to our works, and to mete to Men the ſame meaſure which they mete to others.

CHAP. VI.

Sanballat and Tobiah ſending to Nehemiah to meet them, intend to do him miſchief, 1, 2. *Nehemiah's anſwer*, 3. *They charge him with Rebellion*, 4 —— 7. *his anſwer to it*, 8, 9. *Shemajah's falſe Prophecies to diſcourage Nehemiah*, 10. *his reply*, 11 —— 13. *The work is finiſhed to the terror of the Enemies*, 15, 16. *Secret Correſpondence between the Nobles of Judah and Tobiah*, 17, 18.

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors [a] upon the gates.)

[a] Not all of them. See on *Ch.* 3. 1, 2, 3.

2 Then Sanballat, and Geſhem ſent unto me, ſaying, Come let us meet together [b] in *ſome one of* the villages in the plain of Ono [c]. But they thought to do me miſchief.

[b] To conſult about the common ſervice of our Maſter the King of *Perſia*; or to make a friendly Accomodation. [c] A City in the Tribe of *Benjamin*: Of which ſee *chap* 11. 35. and 1 *Chron.* 8. 12.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work [d], ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you.

[d] He tells them one, but not the only, nor the principal reaſon of his refuſal, becauſe his coming might cauſe the work to ceaſe, not only by the neglect of it during his abſence, but by his death, which they by this means might compaſs; though he thought it not fit to expreſs ſo much to them.

4 Yet they ſent unto me four times after this ſort, and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner the fifth time, with an open letter [e] in his hand.

[e] Thereby bidding open Defiance to him, as before he had uſed ſecret Practices; and intimating that he would do that by manifeſt force, which he had intended to do by ſudden ſurprize.

6 Wherein *was* written, It is reported among the heathen [f], and || Gaſhmu [g] ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou maiſt be their king, according to theſe words [h].

|| Or, *Geſhem* ver. 2.

[f] The neighbouring People whom you proudly and diſdainfully call *Heathens* or *Gentiles*. [g] Called *Geſhem*, *v.* 1. Who affirmed it and would prove it. [h] i. e. According to theſe reports; or, that thou maiſt juſtifie and verifie theſe Rumours. Others *according to theſe things*, *i. e.* When theſe things which thou art now doing ſhall be finiſhed. But the firſt ſenſe ſeems moſt agreeable to the uſe of the ſame words in the next verſe.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah [i]: and now ſhall it be reported to the king, according to theſe words, Come now therefore, and let us take counſel together [k].

[i] We have now a King of our own Nation, and are free from the Bondage of a Forreign Yoke. [k] That we may impartially examin the matter, that either thy Innocency may be cleared, and falſe Accuſations may be prevented; or if thou art guilty, the King may be informed.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſaiſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid [l], ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

[l] i. e. They endeavoured to do ſo, and actually did terrifie ſome Perſons.

10 Afterward I came unto the houſe of Shemajah, the ſon of Delajah [m], the ſon of Mehetabel, who *was* ſhut up [n]; and he ſaid, Let us meet together in the houſe of God, within the Temple [o]; and let us ſhut the doors of the Temple; for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

[m] Probably one of the chief of the Prieſts, 1 *Chron.* 24. 26. [n] In his Chamber adjoining to the Temple, upon pretence of ſingular Devotion, Sequeſtration from the World, and ſpecial Acquaintance, and much Communion with God in his Retirements, after the manner of the Prophets; and withal upon pretence of certain knowledge, which he had by the Spirit of God and of Prophecy, concerning their approaching Danger, from which they could be ſafe no where but in the Temple, which the very Heathens owned for a Sanctuary, which they might not violate. [o] For the danger is ſo near, that we cannot ſafely tarry here ſo long as to conſult what to do in this juncture. His deſign herein was partly to diſcourage and diſgrace *Nehemiah*, and thereby to ſtrike a dread unto all the People, and give a ſpeedy and full ſtop to the work; partly to prepare the way for the Enemies to aſſault and take the City, whilſt *Nehemiah* was ſhut up, and unable to give them any oppoſition; partly to juſtifie their Accuſation of *Nehemiah* to the King by his flight upon it; and partly, that there by the help of other Prieſts, who were conſcious of his Plot, he might either deſtroy him, or ſecure his Perſon till the City by ſome of his Complices were betrayed into the Enemies hands.

11 And I ſaid, ſhould ſuch a man as I [p] flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life [q]? I will not go in.

[p] I the chief Governour, upon whoſe preſence, and Counſel, and Conduct, the very life and Beeing of the whole City and Nation in a great meaſure depends: I who have profeſſed ſuch Reſolution, and Courage, and confidence in God. I who have had ſuch eminent Experience of God's gracious and powerful Aſſiſtances, of his calling me to this Employment, and carrying me through it when our Danger was greater than now it is. Shall I now diſhonour God and Religion, and betray the People and City of God by my Cowardiſe? God forbid. This is not the Counſel of God, nor of a Friend, but a plot of mine Enemies, as it here follows. [q] As if I had an evil Cauſe or Conſcience; as if I were a Malefactor, who fled thither for refuge; as if I durſt not truſt God with my Preſervation, except I went into the Temple, which it is not lawful for me, being no Prieſt, to do.

12 And lo, I perceived *r* that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

r Partly by conſidering the ſinful Nature and pernicious Conſequence of this Counſel; partly by the Suggeſtion of God's Spirit, whoſe Counſel and Help I ſought in this matter; and partly by the Event which diſcovered that there was no ſuch Danger from the Approach of the Enemy, as was pretended.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin *s*, and *that* they might have *matter* for an evil report, that they might Reproach me *t*.

ſ By going into a place forbidden to me, and that in ſuch a time, and manner, and upon ſuch an occaſion; which would have been both Sinful and Shameful See on *v* 11. *t* As A Coward, and conſcious of my own guilt that ſo they might make me contemptible and odious, both to my own People, and to the king of *Perſia*.

14 My God, think thou upon Tobiah, and Sanballat according to theſe their works, and on the propheteſs Noadiah *u*, and the reſt of the Prophets that would have put me in fear.

u One that falſly pretended to the Spirit of Prophecy, to deceive and deſtroy *Nehemiah*. He prays to God to remember and puniſh theſe Falſe Prophets, becauſe he was not yet in a capacity to do it, having ſuch powerful Enemies round about him, and ſo many rich and potent Jews highly diſcontented for their great loſs by his means, *chap*. 5.

15 So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul *x*, in fifty and two days *y*.

x Anſwering part to our *Auguſt*, and part to *September*. *y* To be computed either. 1. From the time of *Sanballat*'s ſending this Letter to him: Or as moſt judge, from the beginning of the work: Which though a great thing, yet it is not at all incredible, conſidering 1. That the Walls and Gates were not wholly pulled down by the Chaldeans: For to what purpoſe ſhould they make that waſte of time and labour 2. That where the Walls were thrown down, yet the Materials remained, which they now uſed. 3. That in the building of the Walls they minded not Curioſity, but only Strength and ſafety 4. The great numbers of the Builders, and the prudent Diſtribution of the Work among them, and their admirable Zeal and Diligence in the Work. 5. That there want not parallel Inſtances even in Heathen Authors; for both *Curtius* and *Arian* report, that *Alexander* the Great built the Walls of new *Alexandria*; which contained above ſeven Miles in length, within twenty days ſpace. 6. That there was an eminent hand of God in carrying on this Work, which their very Enemies here acknowledge.

16 And it came to paſs. that when all our Enemies heard *thereof*, and all the Heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes *z*, for they perceived *a* that this work was wrought of our God *b*.

z i. e. In their Opinion, or themſelves being Judges. For though ordinarily Men are very prone to judge partially, and ſtill to flatter themſelves with vain hopes and Fancies, yet this caſe was ſo clear and remarkable, that they began to deſpair, Now they ſaw that all was loſt that their Deſignes were broken, and that their Miſchief was now likely to fall upon their own heads. *a* By that admirable Courage, and Conſtancy, and quickneſs wherewith this Work was managed, notwithſtanding all their Difficulties and Diſcouragements. *b* That it was the Work of that mighty God of *Iſrael*, whom they had great reaſon to fear: and withal they took it for an ill Omen, to them, and a ſure Preſage that God would ſtill watch over that City and People, and cruſh thoſe who ſhould oppoſe or diſturb them.

17 Moreover, in thoſe days the nobles of Judah † ſent many letters unto Tobiah *c*, and *the letters* of Tobiah came unto them.

† Heb. *multiplied their letters paſſing to Tobiah.*

c Correſponding with him againſt *Nehemiah*, and againſt their own City and Nation.

18 For *there were* many in Judah ſworn unto him *d*, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Ichanan had taken the daughter of Methullam, the ſon of Berechiah *e*.

d To be true to him in the proſecution of his wicked deſigns. *e* This is noted to ſhew the miſchief of ſuch unequal and forbidden Marriages; and how reaſonable and neceſſary *Ezra*'s Action was in the diſſolution of them.

19 Alſo they reported his good deeds before me, and uttered my || words to him: *and* Tobiah ſent letters to put me in fear.

|| Or, *matters.*

CHAP. VII

Nehemiah committeth the Charge of Jeruſalem to Hanani and Hananiah, 1, 2. *His Advice to them,* 3, 4 *He finds out a Regiſter of the Genealogy of them that came at firſt out of Babylon,* 5 —— 65. *The whole number of them,* 66, 67. *Their Subſtance,* 68, 69. *Their offerings,* 70 —— 73.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed *a*.

a i. e. When I had taken order that the Levites ſhould be ſummoned from all places to celebrate the Dedication of the Wall, as it was done, *chap*: 12: 27.

2 That I gave my brother Hanani *b*, and Hananiah the ruler of the palace *c*, charge over Jeruſalem *d*: (for he *e was* a faithful man *f*, & feared God *g* above many *h*.)

b Of whom ſee *chap*. 1. 1, 2. *c i. e.* Of *Nehemiah*'s Court, juſtly ſo called, becauſe he lived in great Splendor, and like a Vice-Roy, though it was wholly at his own charge. *d* To preſerve its Peace and Safety, and to take particular care of the ſhutting the Gates of the city *e* To wit, *Hananiah* laſt mentioned; for it was needleſs to ſay any thing in commendation of *Hanani*, who had ſhown his Piety and Zeal for God and his country, in taking a tedious journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping hand to relieve it, *chap*. 1. *f* He choſe not Magiſtrates and Officers out of any partial or carnal Reſpects to his own Kindred, or Acquaintance, or Favourites, but from true Piety and Prudence, ſuch as were fitteſt for, and would be moſt Faithful in their Employments. *g* This is added as the Ground and Reaſon, both why he was Faithful, and why *Nehemiah* put ſuch truſt and confidence in him becauſe he knew that the Fear of God would keep him from yielding to thoſe Temptations to perfidiouſneſs, which he was likely to meet with when *Nehemiah* was gone, and againſt which a Man deſtitute of God's fear hath no ſufficient fence: *h* More than moſt Men did, or, above the common pitch of Piety.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the ſon be hot *i*; and while they *k* ſtand by, let them ſhut the doors, and bar *them*, and appoint watches of the Inhabitants of Jeruſalem every one in his watch, and every one to be over againſt his houſe *l*.

i i. e. Till it be clear and broad day; when enemies approaching may be diſcovered, and the People of the City will be ready for the Defence in the caſe of an aſſault. *k i. e.* The Watches appointed to that end, as is manifeſt from the following words. *l i. e.* Every one in his turn keeping watch with others in that watching-place which is next to his houſe.

4 Now the city was † large and great: but the people *were* few therein, and the houſes *were* not built *m*.

† Heb: *broad of hands*, or *ſpaces.*

m i. e. Not all, nor compleatly built; but only ſome ſlight Buildings of Boards or ſtones were made for the preſent uſe of the generality of the people.

5 And my God put into mine heart *n*, to gather together the nobles and the rulers, and the people *o*, that they might be reckoned by genealogy *p*, and I found a regiſter of the genealogy of them which came up at the firſt *q*, and found written therein;

n This action, though meerly prudential, he doth not aſcribe to himſelf, or his own Wit, but to the gift, and Grace of God directing and inclining him to it. *o* Not only for the particular end here mentioned, but for divers other weighty purpoſes and matters, of which the following Chapters treat: *p* That ſo it might appear to what Families each perſon belonged, and where their ancient Habitations lay, which for a great number of them were in the City, the repleniſhing of which was now his deſign. *q* To wit, with *Zerubbabel*, as it follows, *v*. 7: But this following Catalogue differs in ſome particulars from that *Ezra* 2. of which ſee the notes there.

6 * Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one to his city;

* Ezra 2. 1, &c.

7 Who came with Zerubbabel: Jeſhua, Nehemiah, || Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nahum, Baanah: the number, *I ſay*, of the men of the people of Iſrael *was* this:

|| Or, *Seraiah.*

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath Moab, of the children of Jeſhua, and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of || Binnui, ſix hundred forty and eight.

|| Or, *Bani.*

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of || Hariph, an hundred and twelve.

|| Or, *Jora.*

25 The children of || Gibeon, ninety and five.

|| Or, *Gibbar.*

26 The men of Bethlehem, and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

|| Or, *Azmaveth.* 28 The men of || Beth-azmaveth, fourty and two.

|| Or, *Kiriah-arim.* 29 The men of || Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah, and Geba, ſix hundred twenty and one.

31 The men of Michmaſh, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

*See v.12. 34 The children of the other * Elam, a thouſand two hundred fifty and four.

35 The children of Harim three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Sanaah, three thouſand nine hundred and thirty.

* 1 Chron. 24. 7. 39 The prieſts: the children of * Jedajah of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen,

||Or, *Hodaviah*, Ezra 2. 40. or, *Judah*, Ezra. 3.9. 43 The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of || Hodevah, ſeventy and four.

44 The ſingers: the children of Aſaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar.

50 The children of Reajah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah.

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida.

58 The children of Jaala, the children of Darkon, the children of Giddel.

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children

|| Or, *Ami* of || Amon:

60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

*Ezr. 2.59 61 * And theſe *were* they which went up alſo from Tel-melah, Tel-hareſha, Cherub, Addon and Immer: but they could not ſhew their fathers houſe, nor their

|| Or, *pedegree.* || ſeed, whether they *were* of Iſrael.

62 The children of Delajah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 And of the prieſts, the children of Habajah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they as polluted put from the prieſt-hood.

|| Or, *the governour.* 65 And || the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 The whole congregation together, *was* forty and two thouſand, three hundred and threeſcore.

67 Beſide their man-ſervants and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging men, and ſinging-women.

68 Their horſes ſeven hundred thirtie and ſix: their mules two hundred forty and five:

69 *Their* camels four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 And † ſome of the chief of the fathers gave unto the work: the Tirſhatha *r* gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments. † Heb. *part.*

r i.e. The Governour, to wit. *Nehemiah.* So it is no wonder that the number of the moneys, and other things here contributed, differ from that *Ezra* 2. becauſe this is another collection; that was made in *Zorobabel*'s time, and this in *Ezra*'s.

71 And *ſome* of the chief of the Fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

62 And *that* which the reſt of the people gave, *was* twenty thouſand drams of Gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

Ezra bringeth, and expoundeth the Law of Moſes, and bleſſeth God with the people, 1 —— 8. *Nehemiah and Ezra comfort the People,* 9 —— 12. *The peoples forwardneſs to hear, and to be inſtructed in the Law,* 13 -- 15. *They make themſelves booths,* 16, 17. *And keep a faſt ſeven days,* 18.

AND all * the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate *a* and they ſpake unto Ezra * the ſcribe, to bring the book of the Law of Moſes, which the LORD had commanded to Iſrael. *Ez. 3:1; *Ez: 7 6;

a Of which, ſee *Nehem:* 3: 26.

2 And Ezra the prieſt *b* brought the law before the congregation, both of men and women, and all † that could hear with underſtanding *c*, upon the firſt-day of the ſeventh month. † Heb: *that underſtood in hearing.*

b Who came 12 or 13 years before *Nehemiah* to *Jeruſalem*; and either tarried there, or went back to *Babylon*, being forced to do ſo by the Kings command, or indiſpenſible occaſions, and then returned again with *Nehemiah.* *c i. e.* And ſuch children as were come to years of underſtanding.

3 And he read therein before the ſtreet that *was* before the water gate, † from the morning untill mid-day, before the men and the women, and thoſe that could underſtand: and the ears of all the people *were attentive* unto the book of the law. † Heb. *from the light.*

4 And Ezra the ſcribe ſtood upon a † pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anajah, and Urijah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand, Pedajah, and Miſhael, and Malchiah, and Harſhum, and Haſhbadana, Zechariah, and Meſhullam *d*. †Heb. *tower of wood.*

d Partly to declare their conſent and concurrence with *Ezra* in what he ſaid and did: and partly that they, or ſome of them might bear a part in the work.

5 And Ezra opened the book in the † ſight of all the people (for he was above all the people) and when he opened it all the people ſtood up *e*. †Heb. *eyes.*

e Either in reference to God's Word; of which ſee *Num.* 12 32. *Judges* 3: 20. Or that they might hear his words the more diſtinctly; or rather, becauſe they obſerved that *Ezra* compoſed himſelf to prayer or thankſgiving; which is here generally declared, but doubtleſs was more particularly and largely expreſſed in that Aſſembly, as appears by their anſwering *Amen, Amen,* to his prayer.

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they Bowed their heads, and worſhipped the LORD with their faces to the ground.

7 Alſo Jeſhua, and *B*ani and Sherebiah, Jamin, Akkub, *S*habbethar, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law *f*: and the people ſtood in their place *g*.

f As well the words, which being Hebrew, now needed to be tranſlated into the Chaldee or Syriack Language, which was now, and henceforth the common language of that people, who together with their Religion, had alſo in a great part loſt their language: as alſo the ſenſe and meaning of them: they expounded the mind and will of God in what they read, and applied it to the peoples preſent condition, as they ſaw fit, as the manner of the Prophets generally was. And hence the people were ſo deeply affected with it. *g i. e.* In their ſeveral places and ſtations into which the company ſeems to have been diſtributed for conveniency of hearing; it not being likely that ſo vaſt a Congregation could diſtinctly hear one mans voice. Or, *by their ſtations i. e.* by the ſeveral ſtations of the Levites, and perſons laſt named; who ſeem to have had ſeveral ſcaffolds, by comparing this with *chap.* 9, 4. upon which they ſtood, as *Ezra* did upon his Pulpit, *v.* 4:

8 So they read *h* in the book of the law of God diſtinctly, and gave the ſenſe *i*, and cauſed *them* to underſtand the reading *k*.

h To wit, *Ezra* and his Companions ſucceſſively or ſeverally : *i. e.* The meaning of the Hebrew words, which they expounded in the common language. *k i. e.* That which they read, to wit, the holy Scripture the action being put for the object, as *viſion* is oft put for the thing ſeen, and hearing for the thing heard, and *fear* for the thing feared. So they gave them both a tranſlation of the Hebrew words into the Chaldee, and an expoſition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the Prieſts work, *Mal.* 2. 7.

9 And Nehemiah, which *is* ‖ the Tirſhatha, and Ezra the prieſt, the Scribe, and the Levites that taught the people, ſaid unto all the people, * This day *is* holy unto the LORD your God *l*, mourn not nor weep : for all the people wept *m*, when they heard the words of the law.

‖ Or, *the governour.* Ezra 2.63. *Num.29. 1. Deut. 16.14, 15.

l To wit, as a day of feaſting and thankſgiving to God, and rejoicing in his mercies : for otherwiſe even faſting days were holy to God in the general, though not in the ſenſe here meant. *m* Out of a deep ſenſe of their great guilt, and of their extream danger by reaſon of it.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet *n*, and ſend portions unto them for whom nothing is prepared *o* : for this day is holy unto our LORD *p*, neither be ye ſorry, for the joy of the LORD is your ſtrength *q*.

n Feaſt before the Lord, as the duty of the day obligeth you to do. *o* for the relief of your poor brethren, who elſe muſt mourn whilſt you rejoice. See of this duty and practice, *Deut.* 16. 11. 14. *Eſth.* 9. 19. *p* Being the Feaſt of Trumpets, *Levit.* 23. 24. and the beginning of this joyful month, wherein ſo many days of feaſting and thankſgiving were to be obſerved. *q i. e.* Rejoicing in God in the manner preſcribed in his word, or ſerving him with cheerfulneſs, and thankfulneſs, which is your duty always, but now eſpecially, will give you that ſtrength both of mind and body, which you greatly need, both to perform all the duties required of you, and to indure and oppoſe all the crafty Counſels and malicious deſigns of your enemies againſt you : whereas this dejection of mind, and exceſſive grief, if you indulge it, will both offend God, and damp your ſpirits, and weaken your very bodies, and make you unfit for Gods ſervice, or for your own neceſſary occaſions, & ſo an eaſie prey to your enemies.

11 So the Levites ſtilled all the people *r*, ſaying; Hold your peace *s*, for the day *is* holy, neither be ye grieved.

r Whoſe paſſions being once raiſed, could not ſuddenly be compoſed. *s* Ceaſe from weeping and mournful cries, and turn your lamentations into thankſgivings.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them *t*.

t Becauſe they now knew God's mind, and their own duty, which they were reſolved to practiſe ; which gave them ground of hope and truſt in God's mercy, and conſequently of great and juſt joy.

13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites *u*, unto Ezra the ſcribe, even ‖ to underſtand the words of the Law *x*.

‖ Or, *that they might inſtruct thee in the words of the Law.*

u Chuſing rather to confeſs their Ignorance for their edification, than vainly to pretend to more knowledge than they had : wherein they ſhew both true humility, and ſerious godlineſs, that they were more careful to learn and practice their duty than to preſerve their reputation with the people. *x* That they might more exactly underſtand the meaning of ſome things which they had heard before, and ſo inſtruct the people in them.

14 And they found *y* written in the law which the LORD had commanded † by Moſes, that the children of Iſrael ſhould dwell in * booths in the feaſt of the ſeventh month.

† Heb. *by the hand of.* *Lev. 23. 34. Deut. 16. 13.

y Upon *Ezra*'s information, and their diſcourſe with him.

15 And that they ſhould publiſh *z*, and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount *a*, and fetch olive branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees *b*, to make booths, as *it is* written.

z i. e. And they found this alſo written, which is to be ſupplyed out of the former verſe, *that they ſhould*, &c. which, though it be not particularly required, ſo as is expreſſed in the words here following, yet in the general is required by virtue of that Precept, *Lev.* 23. 4. *Numb.* 10. 10. And according to this Tranſlation, it muſt be underſtood in the cloſe of this verſe, that they did accordingly publiſh and proclaim, *&c.* But theſe words may be rendred, *which* (as this Hebrew word is rendred here, *v.* 14. and moſt commonly) *alſo* (ſo the Particle *Vau* is uſed, *Iſa* 6. 1. *Jer.* 1. 3.) *they did publiſh*, &c. For ſo they did, as is evident and acknowledged ; and it ſeems fit that ſo much ſhould be expreſſed ; and theſe words being ſo particular and proper to this ſpecial occaſion, ſeem to intimate, that this is rather an hiſtorical relation of what they now did, than a declaration of that which the Law required them to do, which was but in very general terms, and ſo exact and not particular as this following precept is ſaid to be. *a* The Mount of Olives, which was next *Jeruſalem*, and ſtored with *Olive-Branches*, and probably with the reſt here mentioned : for theſe Trees may ſeem to have been planted hereabouts principally, for the uſe of this Capital City in this very Feaſt, which, though, long neglected, ſhould have been celebrated once every year. And therefore this place ſeems to be here deſigned as the moſt eminent place, but with an uſual Synecdoche, this place being put for any place neareſt the ſeveral Cities of *Judah*, where theſe branches were to be procured. *b* Of which ſee on *Lev.* 23. 24. *Deut.* 16. 13.

16 So the people went forth, and brought *them* and made themſelves booths, every one upon the roof of his houſe *c*, and in their courts *d*, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim *e*.

c For the Houſes there were made flat ; of which ſee *Deut.* 22. 8. *d* Belonging to their own Houſes : for theſe might be any where in the open air. *e* That gate of the City which led to the Tribe of *Ephraim*.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſate under the booths : for *f* ſince the days of Joſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo *g* : and there was very great gladneſs.

f Or, *ſurely*, as the Hebrew *Chi* is oft uſed, as hath been noted before. For the following words ſeem not ſo much to give a reaſon of what was laſt ſaid or done concerning their dwelling in booths ; as to contain the holy Writers Reflection upon the preſent Celebration of this Feaſt. *g* Either, 1. So as to the matter or ſubſtance of the thing. So it implies that all the while this Feaſt of Tabernacles was not obſerved. Which ſeems altogether improbable, conſidering how expreſly this was commanded to be celebrated, *Lev.* 23. &c. and what excellent Kings and Prieſts, and Prophets there had been within that time, ſuch as were perſons of great underſtanding, and moſt expert and ſtudious in God's Word, and therefore could not be ignorant of ſo plain a duty. And withal ſo throughly pious, and careful, and zealous for God, and the obſervation of his Law and Worſhip, and ſome of them commended for their univerſal Obedience to all God's Commands ; and therefore would not be guilty of ſo groſs a neglect, Beſides that this Feaſt was obſerved, is ſufficiently implied in 1 *Kings* 8. 2, 65. and 2 *Chr.* 7. 9. and is particularly expreſſed *Ezra* 3. 4. Or rather, 2. *So*, as to the manner and circumſtances. They never kept this Feaſt *ſo* joyfully, as the next words declare, having not only the ſame cauſes of rejoicing which they formerly had, but ſome ſpecial cauſes to increaſe their joy, to wit, the remembrance of their ſtupendious deliverance both out of the Land of their Captivity, and out of the hands of their wicked and malicious Neighbours ever ſince their return, and eſpecially now when they were new building the Wals of *Jeruſalem* ; they never kept it *ſo* ſolemnly and religiouſly : for whereas at other times, only the firſt and laſt day of that Feaſt were celebrated with an holy convocation, *Levit.* 23. 35, 36. *John* 7. 37. now there was an holy convocation, and the people aſſembled, and attended upon the reading of the Law every day of this Feaſt, as is noted in the next verſe.

10 Alſo day by day from the firſt day unto the laſt day, he read in the book of the law of God *h* : and they kept the feaſt ſeven days, and on the eighth day *was* † a ſolemn aſſembly, * according unto the manner.

† Heb. *a reſtraint.* *Lev. 23. 36.

h Which was commanded to be done at this Feaſt, *Deut.* 31. 10. 11, 12. though not enjoined to be done every day, as now out of a ſingular zeal they did.

CHAP IX.

The ſolemn faſt and repentance of the people, 1, 2. *and the manner of it*, 3. *The Levites confeſs and bleſs God for his goodneſs to them, and their fathers*, 4——8. *in Egypt.* 9, 10. *in their journey out of it*, 11, 12. *upon Mount Sinai*, 13, 14. *in their journey towards Canaan*, 15---18. *in the Wilderneſs*, 19 ——21. *in driving out the Nations before them*, 22. ——26. *in hearing their prayer when in trouble, and ſaving them*, 27 ——31. *They confeſs their ſins*, 32 ——37. *and ſeal a Covenant*, 38.

NOw in the twenty and fourth day of this month *a*, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and with earth upon them.

a The next day but one after the Feaſt of Tabernacles, which begun on the 14th day, and ended on the 22th day, *Levit.* 23. for their conſciences having then been fully awakened by the Law read to them, and their hearts being full of grief for their great ſins, which they were not allowed to expreſs in that time of publick Joy and Triumph ; now when that was paſt, they reſume their former thoughts and paſſions, and recalling their ſins to mind, ſet apart a day for ſolemn faſting and humiliation.

2 And * the ſeed of Iſrael ſeperated themſelves from all † ſtrangers *b*, and ſtood and confeſſed their ſins, and the iniquities of their fathers *c*.

*Ezra 10. 11. Ch.13.30. † Heb. *children of a ſtranger.*

b From all familiar and unneceſſary ſociety with the heathens, and particularly from thoſe ſtrange Women whom ſome of them had married. For though *Ezra* had done this formerly, *Ezra* 10. as far as he had knowledge of the perſons faulty, and power to redreſs their faults, yet, it ſeems, there were ſome Criminals, who were either without his knowledge, or out of his power : or, theſe were ſome new Delinquents, that ſince that time had fallen into the ſame error, and ſhewed the truth of their repentance, by the forſaking of their beloved ſins, and deareſt relations. See again *Nehem.* 13. 3. *c* Which they confeſs partly as one cauſe of their preſent ſufferings : and partly becauſe they by their practices had juſtified their fathers ſins, and made them their own.

3 And they ſtood up in their places, and read in the book of the Law *d* of the LORD their God, *one* fourth part of the day *e*, and *another* fourth part they confeſſed *f*, and worſhiped the LORD their God *g*.

d So as they did before, giving them the ſenſe of what they read, of which ſee on *chap.* 8. 7, 8. *e* To wit, for three hours ; for there were accounted twelve hours in their day, *John* 11. 9. Probably they began after the morning Sacrifice, at which diverſe religious People uſed to be preſent, but now they were all aſſembled together upon this great occaſion : and they continued their work from that time till the Evening Sacrifice, with which they cloſed the work of the day. *f* Both God's mercies, as appears from the matter of the following prayer, and their own Sins, as is expreſſed. *v.* 2. this day being chiefly ſet apart for that work. *g* Partly by the acknowledgment and adoration of his wonderful mercy in forgiving their ſins, and ſaving them from the deſerved Judgments, which they either felt or feared, and giving them his Law, and the knowledge thereof & partly by imploring his further grace and mercy to them.

|| Or, *ſcaffold.*

4 Then ſtood up upon the || ſtairs of the Levites *h*, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice *i* unto the LORD their God.

h Or, *upon the ſcaffold. &c* *i. e.* Upon ſuch Stairs, or rather Scaffolds, or Pulpits, as the Levites uſed to ſtand upon, when they taught the People. But you muſt not think that all the perſons here named ſtood in one place, and uttered the following words together; which would have cauſed great confuſion in their ſpeeches, by which means, but few of the People could have diſtinctly heard, or underſtood them, but that they ſtood upon ſeveral Pulpits, each of them either teaching of that part of the Congregation which was allotted to him, or praying or bleſſing God with them. *i* Thereby teſtifying their deep ſenſe of their ſins and miſeries, and their fervent and importunate deſire of God's mercy.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid *k*, Stand up *and* bleſs the LORD your God for ever and ever *l*; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

k All the following words. Either therefore they all uſed the ſame words, being compoſed and agreed upon by *Ezra* and themſelves; or they all prayed in the ſame manner, and to the ſame purpoſe, having agreed among themſelves concerning the matter of their Confeſſions and Prayers. And theſe are the words which one of them uſed; and it is implied that the reſt of their Prayers of the ſame nature. *l* From day to day, as long as you live, and to all eternity.

Gen. 1. 1.
*Deut. 10. 14.
*Gen. 2. 1.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the * Heaven of Heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and * the Hoſt of Heaven *m* worſhippeth thee.

m Either, 1. The Stars, which after their manner worſhip and praiſe God, as all the creatures do after their manner, of which ſee *Pſal.* 148. or rather, 2. The Angels, who are ſo called, as 1 *Kings*, 22. 19. *Luke* 2. 13. who do worſhip God truely and properly. And it is moſt uſual, and reaſonable to underſtand all words properly, where there is no need of a figurative interpretation. And if this were underſtood of Metaphorical, and objective worſhipping of God, there ſeems to be no reaſon to appropriat that to *the hoſt of Heaven*, to wit, the Stars, ſeing the hoſts of Sea and Earth do in that ſenſe worſhip God no leſs than the Stars do, namely, in giving Angels and Men matter and occaſion of worſhiping and praiſing of God.

* Gen. 11. 31. & 12. 1.
*Gen. 17. 5.

7 Thou *art* the LORD the God, who didſt chooſe * Abram *n*, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham.

n Out of the midſt of all his Nation and Family. When thou didſt paſs by, and neglect the reſt of them, ſuffering them to walk on in their idolatrous and deſtructive courſes; thou didſt chuſe and ſingle out him to ſerve and glorifie thee, to be Father of all the faithful, the Progenitor of the Meſſias, and the perſon in whom, not we only, but all Nations ſhould be bleſſed, and to enjoy thee to all eternity.

* Gen: 15. 6.
* Gen. 12. 7. & 15. 18, & 17. 7. 8.

8 And foundeſt his heart * faithful before thee *o*, and madeſt a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it I ſay*, to his ſeed, and haſt performed thy words, for thou art righteous.

o When thou madeſt that admirable trial of his Faith and Obedience, in requiring him to offer up his only Son *Iſaac*, thou didſt find out, and diſcover his faithfulneſs, which was well known to thee before, and alſo was wrought in him by thy Grace.

* Exod 2: 25: & 3: 7:

9 * And didſt ſee the affliction of our Fathers in Egypt, and heardeſt their cry by the red ſea:

*Exod 14: 10:
* Exo: 7: 8, 9, 10, 12. & 14: chap.

10 And * ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them *p*: ſo didſt thou get thee a name, as *it is* this day.

* Exo: 14. 21, 22:
*Exo: 15: 10;

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry *land*, and their perſecutors thou threweſt into the deeps, as a ſtone into the * mighty waters *q*.

p Treating thy People with great ſcorn and contempt, like Slaves and beaſts. *q i. e.* The deep waters, ſuch as theſe were, into which when a ſtone is thrown, there is no hopes of ſeeing it again.

* Exo: 13: 21;

12 Moreover, thou * leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

*Exod: 19: 20, & 20. 1:
†Heb. *laws of truth.*

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from Heaven, and gaveſt them right judgments, and † true laws *r*; good *s* ſtatutes and commandments;

r Not ſuch Laws as ſome of the heathen Laws were, which taught them falſhood, ſuperſtition, idolatry, and other errors, but ſuch as diſcover the truth, and the true mind and will of God, and the true and only way to life. *s* Both in themſelves, and to us alſo, being uſeful to teach, and comfort, and ſave us.

14 And madeſt known unto them thy holy ſabbath *t*, and commandeſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

t That holy and bleſſed Sabbath-day which thou didſt *bleſs* and *ſanctifie* to *Adam* in Paradiſe, *Gen.* 2. 3. commanding him, and in him, all his Poſterity to obſerve it, which yet almoſt all People and Nations have quite forgotten, yea ſo far, as to mock at them, *Lam.* 1. 7. thou didſt graciouſly reveal unto thy people, reviving that ancient Law by another particular Law about it given to us in the wilderneſs.

*Exod. 16. 14, 15.
* Exo. 17. 6. Numb. 20. 9, &c.
*Deut. 1. 7
† Heb. *which thou hadſt lift up thine hand to give them.*

15 And * gaveſt them bread from heaven for their hunger, and * broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould * go in to poſſeſs the land, † which thou hadſt ſworn to give them.

16 But *u* they and our fathers dealt proudly *x*, and hardned their neck, and hearkned not to thy commandments.

u Notwithſtanding all theſe ſingular and wonderful Mercies: which he hitherto recounted to aggravate their Sins, which he now comes to confeſs, and to lead them to a ſincere and ingenuous grief and repentance for their Sins, not only for the miſchief which they brought upon themſelves, but for the injury and indignity which they offered to God. *x i. e.* Sinned preſumptuouſly, and with contempt of God, as ſcorning to ſubmit their wills to Gods.

† Heb. *gave a head.*
* Numb. 14. 4.
† Heb. *a God of pardons.*
* Exo, 34. 6. Numb. 14. 18.

17 And refuſed to obey *y*, neither were mindful of thy wonders that thou didſt among them: but hardned their necks, and in their rebellion † appointed *z* * a captain to return to their bondage: but thou *art* † a God ready to pardon, * gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

y Perſiſted in their diſobedience after many Admonitions, and Invitations to repentance. *z i. e.* Deſigned, purpoſed, and reſolved to do ſo, *Numb.* 14. 4. and therefore they are ſaid to do ſo as *Abraham* is ſaid to have offered up *Iſaac*, *Heb.* 11. 17. becauſe he intended, and attempted to do it.

* Exo. 32. 4.

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations,

* Exod. 13. 22. Numb. 14. 14. 1 Cor. 10. 1.

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs *a*: the pillar of the cloud departed not from them by day to lead them in the way; neither the * pillar of fire by night to ſhew them light, and the way wherein they ſhould go.

a Where if thou hadſt left them without thy conduct and comfort, they had been utterly loſt and undone.

* Numb. 11. 17.
* Exo. 16. 4. Joſh. 5. 12.
* Exo. 17. 6.

20 Thou gaveſt alſo thy * good ſpirit *b* to inſtruct them, and, with-heldeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

b Which thou didſt graciouſly and plentifully impart unto *Moſes*, and then unto the ſeventy Elders, *Numb.* 11: 17, 25, 26. to the end that they might be able to direct and govern thy people wiſely, and in thy fear.

* Deut, 2. 7.
*Deut. 8. 4.

21 Yea, * forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing, their * clothes waxed not old, and their feet ſwelled not *c*.

c Of which, ſee the Notes on *Deut.* 8. 4.

*Num. 21. 21, &c.

22 Moreover thou gaveſt them kingdoms, and nations, and didſt divide them into corners *d*: ſo they poſſeſſed the land of Sihon * and the land of the king of Heſhbon, and the land of Og king of Baſhan.

d Or, *into a corner.* But the ſingular number is very commonly put for the plural. This is underſtood, either, 1. Of the Iſraelites, to whom God divided by lot the *Kingdoms* and *Nations* laſt mentioned, and gave them all the *corners*, or *ſides*, or *quarters*, (for all theſe the word ſignifies) of their Land. Or rather, 2. Of the Heathen *Nations*, whom God in a great meaſure deſtroyed, and the remainders of them *he diſperſed into corners*; that whereas before the Iſraelites came, they had large habitations and dominions; now they were cooped up into corners, ſome of them into one Town or City, and ſome into another, in the ſeveral corners of their Land, as indeed we find them afterward; whilſt the Iſraelites dwelt in a large place, and had the poſſeſſion of their whole Land, ſome few and ſmall parcels excepted. Compare *Deut*, 31. 26. where the like phraſe is uſed in the ſame ſenſe.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which, thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs it.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hand, with their kings, and the people of the land, that they might do with them † as they would.

†Heb. *according to their will.*
|| Or, *ciſterns.*
†Heb. *trees of food.*
*Deut. 32. 15.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, || wells digged, vineyards, and olive-yards, and † fruit-trees in abundance: ſo they did eat, and were filled, and * became fat, and delighted them in thy great goodneſs *e*.

e i. e. In all theſe comforts and bleſſings, which by thy great goodneſs they obtained and enjoyed.

* 1 Kings, 14. 9.
* 1 Kings. 19. 10.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and * caſt thy law behind their backs *f*, and ſlew thy * Prophets, which teſtified againſt them, to turn them to thee, and they wrought great provocations.

f i. e. Neglected and deſpiſed thy Laws, would not regard nor obſerve them; whereas they ſhould have had them continually before their eyes, to direct and govern them. Compare *Pſal* 50. 17. *Ezek* 23. 35.

27 * There-

* Judg. 2. 14. & 3. 8, &c.

27 * Therefore thou deliveredſt them into the hand of their enemies, who vexed them, and in the time of their trouble, when they cried unto thee, thou heardeſt them from heaven: and according to thy manifold mercies, thou gaveſt them favours, who ſaved them out of the hand of their enemies.

† Heb. they returned to do evil.

28 But after they had reſt, † they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from Heaven, and many times didſt thou dedeliver them, according to thy mercies.

† Heb. they gave a withdrawing ſhoulder.

29 And teſtifiedſt againſt them, that thou mighteſt bring them again into thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them *f*) and † withdrew the ſhoulder, and hardened their neck *g*, and would not hear.

† Heb. protract over them. * 2 Kings, 17. 13. 2 Chron. 36. 15. † Heb. in the hand of thy prophets.

30 Yet many years didſt thou † forbear them *h*, and teſtifiedſt * againſt them by thy ſpirit † in thy prophets *i*; yet would they not give ear *k*: therefore gaveſt thou them into the hand of the people of the lands.

f Of which ſee on *Levit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12. *g i. e.* Would not ſubmit to thy yoke, like ſtubborn Oxen. *h i. e.* Thou didſt delay to bring upon them theſe Judgements which thou hadſt treatned, and they had deſerved, and didſt wait for their Repentance. *i* By thy prophets, who ſpake to them by the Inſpiration of thy Holy Spirit, whom therefore they ſhould have obeyed. *k i. e.* Would not obey them, nor would they vouchſafe ſo much as to hear them.

31 Nevertheleſs for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them, for thou *art* a gracious and merciful God.

* Exo. 34. 6. 7. † Heb. wearineſs. ‖ Heb. that hath found us.

32 Now therefore our God, the great, * the mighty, and the terrible God, who keepeſt covenant and mercy *l*, let not all the † trouble ſeem little before thee *m* ‖ that hath come upon us, on our kings on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people ſince the time of the kings of Aſſyria *n*, unto this day.

l i. e. Covenanted Mercy or thy Covenant of Mercy and Peace. Or, he adds *mercy*, becauſe the *Covenant* in it ſelf was not a ſufficient ground of hope, becauſe they having ſo baſely broken it, God was diſcharged from keeping it, and therefore they fly to God's free and rich *Mercy* for relief. *m* Do not thou account it ſmall and inſufficient for our puniſhment, and that it is fit to continue and encreaſe it. *n* Strictly and properly ſo called; for from them was the beginning of all the calamities, both of *Judah* and of *Iſrael*, as appears from 2 *Kings* 15. 19. and 18. 13. Or, the Kings of *Babylon*, ſo called, 2 *Chron.* 33. 11.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly.

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies, wherewith thou didſt teſtifie againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them *o*, neither turned they from their wicked works.

o i. e. Which thou didſt lay open to their view and Poſſeſſion, removing their Enemies, and all impediments out of the way.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it *p*.

p In that Land wherein heretofore, under thee, and by thy favour, we were rightful Lords and owners.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us *q* becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel *r* at their pleaſure, and we *are* in great diſtreſs.

q We plow, and ſow, and labour, and thou giveſt thy bleſſing to our endeavours; and yet in a great meaſure this is not for our ſelves, as formerly it was, but for our Kings, to whom we pay great and heavy tributes for theſe things; of which ſee *Ezra* 6. 8. and 7. 24. *r* Preſſing or forcing both us and our beaſts to go and do what they pleaſe.

† Heb. are at the ſealing, or ſealed.

38 And becauſe of all this *s*, we make a ſure *covenant t*, and write *it*, and our princes, Levites, *and* prieſts † ſeal *unto it*.

s Becauſe all this miſery lies upon us for our ſins, we do heartily repent of them, and reſolve to forſake them. *t* Or, *we faithfully promiſe* and engage our ſelves to future obedience.

CHAP. X.

The Names of thoſe that ſealed the Covenant, 1 —— 27. *The reſt of the People cleave to them: The Covenant,* 28 —— 39.

† Heb. at the ſealings, or, over the ſealers. ‖ Or, the Governour.

NOW † thoſe that ſealed *a were*, Nehemiah the Tirſhatha *b*, the ſon of Hachaliah, and Zidkijah,

a Both in their own Names, and in the Name of all the reſt. It may ſeem ſtrange that *Ezra* doth not appear among them. But that might be becauſe he was prevented, either by death, or by ſome ſickneſs, or other extraordinary impediment, for which we have this preſumption, That whereas *Ezra* appears, and preacheth, and prayeth with *Jeſhua* and *Bani*, &c. before the feaſt of Tabernacles, *ch*: 8: *v*. 4, &c. we have no mention of him, *ch*. 9. but the whole work of that ſolemn Faſt-day was managed by them alone, without any mention of *Ezra*, whoſe name would not have been omitted, if he had been then preſent. It is true, we meet with *Ezra* after this, at the Dedication of the Wall of *Jeruſalem*, *ch*. 12. 36 and therefore he was then freed from this Impediment, whatſoever it was; but thence it appears that he was not dead. *b* This is added to diſtingbiſh him from others of that name, whereof we have one *Nehem*. 3. 16.

2 Serajah, Azariah, Jeremiah,

3 Paſhur, Amariah, Malchijah,

4 Hattuſh, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meſhullam, Abijah, Migamin,

8 Maaziah, Bilgai, Shemajah: theſe *were* the prieſts.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel,

10 And their brethren Shebaniah, Hodijah, Kelita, Pelajah, Hanan,

11 Micah, Rehob, Haſhabiah,

12 Zaccur, Sherebiah, Shebaniah;

13 Hodijah, Bani, Beninu.

14 The chief of the people *c*, Paroſh, Pahath-moab, Elam, Zattu, Bani,

c i. e. Their Elders, or Repreſentatives, acting in the ſtead, and by the appointment of all the reſt: for it had been troubleſome and unneceſſary for every one of the people to ſeal.

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hiskijah, Azzur,

18 Hodiah, Haſhum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiaſh, Meſhullam, Hezir,

21 Meſhezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anajah,

23 Hoſhea, Hananiah, Haſhub,

24 Halloheſh, Pileha, Shobek,

25 Rehum, Haſhabnah, Maaſejah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 * And the reſt *d* of the People, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands unto the law of God, their wives their ſons, and their Daughters, every one having knowledge, and having underſtanding. *Ezr. 2: 43

d Thoſe who did not write and ſeal with their own hands, but only by their Deputies above-mentioned.

29 They clave to their brethren *e*, their nobles, and entred into a curſe, and into an oath *f*, to walk in Gods law which was given † by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments, and his ſtatutes. † Heb. by the hand of.

e They owned and ratified what the others had done in their names, declaring their aſſent to it by their words, or by the lifting up of their hands, as the manner was. *f i. e.* An Oath bound with a Curſe or Imprecation upon themſelves, in caſe they violated it.

30 And that we would not give *g* * our daughters unto the people of the land, nor take their daughters for our ſons. * Exod. 34: 16. Deut: 7: 3.

g To wit, in marriage. Having ſworn obedience to God's Laws in the general, they now do ſo to ſome particulars, wherein they had lately tranſgreſſed, or were moſt prone to tranſgreſs.

31 * And if the people of the land bring ware, or any Victuals on the ſabbath day to ſell, *that* we would not buy it of them on the ſabbath, or on the holy day, and *that* we would leave * the ſeventh year *h*, and the * exaction of † every debt *i*. * Exo: 20: 10. Lev: 23: 3: Deut: 5: 12: Chap: 13: 15, &c: * Lev: 25: 4. * Deut 15: 2. † Heb: every hand:

h i. e. Leave the land at reſt from plowing or tilling it in that year, according to God's command, *Exod.* 23. 10, 11. *Levit.* 25. 4. *i* Heb. *hand*; *Debts* are called *hands*, becauſe they are commonly contracted or confirmed by a Bill under the hand of the Debtor.

32 Alſo we made ordinances for us, to charge our ſelves *k* yearly with the third part of a ſhekel, for the ſervice of the houſe of our God;

k i. e. Every particular head or perſon among us. Which they had warrant to do both from the nature of the thing, becauſe this was neceſſary to be done for the upholding of God's Worſhip, & from the warrant of former examples in the like caſe, 2 *Chron.* 24. 5.

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering *l* * of the ſabbaths, of the new moons, for the ſet feaſts, and for the holy things *m*, and for the ſin offerings *n*, to make an atonement for Iſrael, and for all the work of the houſe of our God. See *Numb*: 28; & 29.

l Formerly theſe things were provided out of the Treaſures of the Temple, 1 *Chron.* 26. 20. And when thoſe failed, out of the King's Treaſure, 2 *Chron.* 31. 3. But now both theſe failing, proviſion is here made for them another way. *m i. e.* For the Sacrifices, all which were holy. *n* Which are particularly mentioned, as moſt neceſſary and ſuitable to their preſent ſtate, which was exceeding ſinful, and therefore miſerable, and calling aloud for atoning Sacrifices.

34 And we caſt the lots amongſt the prieſts, the Levites, and the people *o*, for the wood-offering *p*, to bring *it* into the houſe of our God *q*, after the houſes of our fathers *r*, at times appointed, year by year, to
ev: 16. burn upon the altar of the LORD our God, * as *it is* written in the law.

o To determine the time and order in which each of them ſhould take the care of the buſineſs. *p* For the Wood, which was to be ſpent in great quantity, being uſed in every Sacrifice, and formerly had been ſupplyed out of the Temples Treaſures, or by the King; which could not now be done. *q. i. e.* Into the place appointed to receive it in the buildings adjoining or belonging to the Temple. *r i. e* According to our ſeveral Families which were to take the charge of it by courſe.

Ex: 23: 35 And * to bring the firſt-*fruits* of our ground *s*,
. Lev. and the firſt-*fruits* of all fruit of all trees, year by year,
. 23. unto the houſe of the LORD.

s i. e. Of the Fruits of our ground. All the particulars of the firſt Fruits are exactly and diſtinctly mentioned, that none might pretend ignorance when they withheld any part of the Prieſts dues; which at that time eſpecially the people were very prone to do, through poverty or covetouſneſs or prophaneneſs, and that the Prieſts rights might be firmly aſſured to them.

36 Alſo the firſt born of our ſons, and of our cattle,
(as *it is* written * in the law) & the firſtlings of our herds,
Exo: 13. and of our flocks, to bring to the houſe of our God,
12, 13. unto the prieſts that miniſter in the houſe of our God:
ev: 27: 6.Numb.
37 * And *that* we ſhould bring the firſt-fruits of our
8: 15:16. dough, and our offerings, and the fruit of all manner
Lev: 23: of trees, of wine, and of oil, unto the prieſts, to the
7.Numb. chambers of the houſe of our God, and * the tithes of
5: 19. & our ground unto the Levites, that the ſame Levites
8.12,&c. Deut: 18: might have the tithes in all the cities of our tillage *t*.

:& 26:2: *t i. e.* The Tithes of all the fruits of the ground belonging to
Lev. 27: our ſeveral Cities.

o. 38 And the prieſt the ſon of Aaron *u* ſhall be with the
Num. 18: Levites, * when the Levites take tithes: and the Levites
1: Num:18 ſhall bring up *x* the tithes of the tithes unto the houſe
6. of our God, to the chambers, into the treaſure-houſe *y*

u i. e. Some Prieſt or Prieſts appointed to this Work, that ſo neither the people might wrong the Levites, nor the Levites defraud the Prieſts, of their dues. *x* At their own charges. *y* To wit, of the Temple; where it was laid up for the uſe of the Prieſts.

39 For the children of Iſrael, and the children of
Deut.12 Levi, * ſhall bring the offering of the corn, of the new
6, 11. wine, and the oil, unto the chambers where *are* the veſſels of the Sanctuary *z*, and the prieſts that miniſter, and the porters, and the ſingers ||, and we will not forſake the houſe of our God †.

z Where other things belonging to the Temple are laid up, and therefore theſe things alſo ſhall be put there. || *i. e.* Where alſo are the Prieſts and others that miniſter in their courſes, for whoſe uſe theſe proviſions are made. † *i. e.* Who do here ſolemnly declare and engage our ſelves that we will take care from time to time, that the houſe and ſervice of God be not neglected or forſaken, for want of neceſſary Proviſions to ſupport it.

CHAP XI.

The Rulers and the tenth Man choſen by Lot, dwell at Jeruſalem, 1, 2. *A Catalogue of their Names, Numbers and Families,* 3 —— 19. *The reſidue of the People dwell in other Cities,* 20 —— 36.

AND the rulers of the people dwelt at Jeruſalem *a*: the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſalem *b* the holy city, and nine parts *to dwell* in *other* cities.

a Which their very Office in ſome ſort obliged them to do. *b* That the Buildings of the City might be compleated, and the Honour and ſafety of it better provided for.

2 And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem *c*.

c Becauſe they denyed themſelves, and their own ſafety and profit for the publick good; for this City was the butt of all the Malicious plots of their Enemies; and for the preſent it was rather chargeable than beneficial to its Inhabitants; whereas the Country did more eaſily and certainly afford them ſupplies.

3 Now theſe are the chief of the province *d* that dwelt in Jeruſalem: but in the cities of Judah, dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael *e*, the prieſts, and the Levites, and the * Nethinims, and
* Ezr. 2. 43. the * children of Solomons ſervants.

* Ezr. 2. 55.

d i. e. Of *Judea*, which was now made a Province. *e i e.* The generality of the people of *Iſrael*, whether of *Judah*, or *Benjamin*, or any other Tribe; as appears by this general Enumeration of all the Inhabitants of the Land, in which either the People of *Judah* and *Benjamin* are included under the Title of *Iſrael*, or they are not here mentioned: which is abſurd to think, becauſe they made up the greateſt number of them. And theſe he calls *Iſrael* rather than *Judah*, partly becauſe there were many of the other Tribes now joined and incorporated with them; and partly becauſe none of the Tribes of *Iſrael*, except *Judah* and *Benjamin*, dwelt in *Jeruſalem*, as appears from the ſequel.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin *f*: of the children of Judah; Athajah *g* the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephati-
† One. ah the ſon of Mahalaleel, † of the children of Perez:

f For to theſe two tribes this City anciently and moſt properly belonged, although ſome alſo of other Tribes dwelt in it, Of which, and other things relating to this Catalogue, ſee 1 *Chron.* 9. 3, &c. *g* And his Family and Relations with him, and under him as their head, as appears from *v.* 6.

5 And Maaſejah the ſon of Baruch, the ſon of Colhozeh, the ſon of Haſaiah, the ſon of Adajah, the ſon of Jojarib, the ſon of Zehariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men *h*.

h Such were moſt proper for this place and time, becauſe of its many enemies round about it.

7 And theſe *are* the ſons of Benjamin: Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedajah, the ſon of Kolajah, the ſon of Maaſejah, the ſon of Ithiel the ſon of Jeſajah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight *i*.

i So here were more of *Benjamin* than of *Judah*, becauſe the City did chiefly and moſt properly belong to that Tribe, as hath been noted before.

9 And Joel the ſon of Zichri *was* their overſeer *k*: and Judah the ſon of Senuah, was ſecond over the city.

k The Captain of their Thouſand.

10 Of the prieſts; Jedaiah the ſon of Jojarib, Jachin,

11 Serajah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſon of Ahitub, *was* the ruler of the houſe of God *l*.

l One of the Chief Prieſts, who ruled with and under the High Prieſt, See *Numb.* 3. 32. 1 *Chron.* 9. 11. 2 *Chron* 19. 11. & 31. 13.

12 And their brethren that did the work of the
houſe † *were* eight hundred twenty and two: and A- † *of God.*
dajah the ſon of Jeroham, the ſon of Pelatiah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah.

13 And his brethren chief of the fathers two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer.

14 And their brethren mighty *men* of valour, an hundred twenty and eight: and their overſeer *was*
Zabdiel, || the ſon of *one of* the great men *m*. || Or, *the ſon of Haggedolim.*

m i. e. Of a perſon then or lately eminent in Valour, or Worth, or Dignity. Or *of Gedolim*, or *Haggedolim*, a Man ſo called.

15 Alſo of the Levites; Shemajah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the
Levites † *had* the overſight of the outward buſineſs of † *Heb. were over.*
the houſe of God *n*.

n i. e. For thoſe things belonging to the Temple and its Service, which were to be done without it, or abroad in the Country, as for the gathering in of the voluntary Contributions, or other neceſſary Proviſions out of the ſeveral parts of the Land. See 1 *Chron.* 26. 29.

17 And mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer *o*: and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Jeduthun,

o i. e In the publick and ſolemn Prayers and Praiſes, which were conſtantly joyned with the Morning and Evening Sacrifice, at which the Singers were preſent, and praiſed God with a Pſalm or Hymn, which this Man began.

8 All the Levites in the holy city, *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and
their brethren that kept the † gates *were* an hundred ſe- † *Heb. at the gates.*
venty and two.

20 And the reſidue of Iſrael, the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 * But the Nethinims dwelt in || Ophel, and Ziha, * See ch. 3. 26.
and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* || Or, *The tower.*
Uzzi the ſon of Bani, the ſon of Haſhabiah the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God *p*.

p i. e. Were to take care at *Jeruſalem* for the ſupply of ſuch things as were neceſſary for the Temple and the Service of God, from time to time, whilſt others minded *the outward buſineſs*, *v*, 16. And this Office was very proper for them, both as they were Levites, to whoſe care thoſe things belonged; and as they were Singers, who were not to come to *Jeruſalem* by turns, as other Levites, and as the Prieſts did, but were conſtantly to reſide there, and therefore were more capable of minding this buſineſs. Beſides, their Employment was not ſo frequent, nor ſo great as ſome others were, and therefore they had more leiſure for it.

23 For *q it was* the kings *r* commandment concer-
ning them, that || a certain portion ſhould be for the || Or, *a ſure ordinance.*
ſingers, due for every day.

q Or, *therefore.* For the following words contain either a reaſon why they were ſet over that buſineſs; or a recompenſe for it; or a proviſion that they might diligently attend to it. *r* Either 1. *David's* who made this Conſtitution. Or rather 2. The Kings of *Perſia*, who is called ſimply *the king* in the next verſe alſo; who took this care at the requeſt and by the direction of *Ezra* or *Nehemiah*. Or this might be *Nehemiah*'s Command, which is called *the king's command*, becauſe it was done by the King's Deputy, or a Commiſſioner whom the King impowered to do what he ſaw fit for the Houſe and Service of God, commanding all the People to obey him therein; as he had formerly done to *Ezra* 7: 18, 20, 23.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the Kings hand *ſ* in all matters concerning the people *t*.

ſ Or, *on the king's part*, to determine Civil Cauſes and Controverſies between Man and Man, by the Laws of that Kingdom; which peradventure he underſtood better than *Nehemiah*, and therefore was appointed for this work, but ſtill under *Nehemiah*. Or, *according to the King's appointment*, as *the hand* is uſed, as *Numb*. 4. 49. and elſewhere. *t* Either in civil Differences between them; or in things between the King and People; as in matters of Tribute, or Grievances, *&c.* wherein this Man poſſibly was chief Juſtitiary under *Nehemiah*.

† Heb. *daughters*.

25 And for the villages, with their fields, ſome of the children of Judah dwelt at Kirjath-arba *u*, and *in* the † villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof.

u This, and moſt of the other places here named, had been deſtroyed by the Chaldeans; but the Jews now repaired the beſt of the ruinated Houſes, and by degrees rebuilt others.

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar ſhual, and at Beer-ſheba, and *in* the villages thereof.

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at Enrimmon, & at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah, and in the villages thereof: And they dwelt from Beer ſheba, unto the valley of Hinnom.

|| Or, *of Geba*.
|| Or, *to Michmaſh*.

31 The children alſo of Benjamin || from Geba, *dwelt* || at Michmaſh, and Aija, and Bethel, and *in* their villages,

32 *And* at Anathoth, Nob, Anania,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebullat,

* 1 Chron. 4. 14.

35 Lod, and Ono, * the valley of crafts-men *x*.

x Or, in *the valley*, &c. Or this is another place called *Ge-hahara-ſim*.

36 And of the Levites, *were* diviſions *y in* Judah and *in* Benjamin,

y Or, *for the Levites*, (to wit, thoſe of them who were not ſettled in *Jeruſalem*) there were *diviſions*, *i. e.* places appointed for them, and diſtributed among them.

CHAP. XII.

The Prieſts, 1 —— 7. *and Levites which came up with Zerubbabel*, 8, 9
The Succeſſion of High Prieſts, 10 —— 21. *Certain chief Levites*, 22
26. *The manner of dedicating the Wall*, 27 —— 43. *The Offices of Prieſts and Levites*, 44 *of Singers and Porters*, 45 —— 47.

* Ezra 2. 1.

NOW theſe are the * prieſts *a*, and the Levites, that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra *b*,

a i. e. The chief of the Prieſts, as they are called here, *v.* 7. To wit, the heads of thoſe twenty four courſes which *David* appointed by Divine Direction, 1 *Chron.* 24. And whereas there are twenty four and here but twenty two, and *v.* 12, &c. only Twenty, the reaſon of this difference may poſſibly be this, becauſe Two of the twenty four courſes were extinct in *Babylon*, or at leaſt none of them was then returned; and two of the Perſons here named, *v.* 2, 5. to wit, *Hattuſh*, and *Maadiah*, may be omitted in the account of the Poſterity of theſe perſons, *v*: 12, &c. becauſe they had no Poſterity. Poſſibly theſe were not the ſame courſes, which *David* had appointed, but others which *Zerubbabel* and *Jeſhua* had conſtituted in imitation of that Order as far as they could. *b* Either this was another *Ezra* or if it were the ſame mentioned *Ezra* 7. he lived to a great Age; which may well be ſuppoſed conſidering his great Sobriety, and Abſtinence from thoſe Evil Practices which ſhorten Mens Lives, and his great Piety to which God promiſed long Life, and withal the ſpecial Providence of God continuing him ſo long in ſuch a ſeaſon, wherein the Church of God did greatly need his help and counſel.

|| Or, *Melicu* v. 14.

2 Amariah, || Malluch *c*, Hattuſh.

c In the Repetition of this and ſome other Mens names hereafter *v.* 14. &c. There are ſome ſmall Variations, which are very frequent in that Language.

|| Or, *Sebaniah*, v. 14.
|| Or, *Harim* v. 15.
|| Or, *Meraioth*, v. 15.
|| Or, *Ginnethon*, v 16.
|| Or, *Minjamin*, v. 16.
|| Or *Moadiah*, v: 17.
|| Or, *Sallai*, v. 20.
|| That is, *the Pſalms of thanksgiving*.

3 || Shechaniah, || Rehum, || Meremoth,

4 || Iddo, || Ginnetho. Abijah *d*,

d The Progenitor of *John* the Baptiſt, Luke 1. 5.

5 || Miamin, || Maadiah, Bilgah,

6 Shemajah, and Jojarib, and Jedajah,

7 || Sallu, Amok, Hilkiah, Jedajah: theſe *were* the chief of the prieſts, and of their brethren *e* in the days of Jeſhua.

e i. e. Of the Prieſts, who were their Brethren.

8 Moreover the Levites: Jeſhua Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which* was over || the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren *were* over againſt them in the watches *f*.

i. e. In the places where they were appointed to ſtand, and wait, and perform their Office, one ſtanding over againſt another, as it is explained *v.* 24. *ward over againſt ward*; for the Hebrew word is the ſame there and here. Others, *according to their turns* or *courſes*, of which ſee 1 *Chron*: 25: 9.

10 And Jeſhua begat Jojakim *g*, Jojakim alſo begat Eliaſhib *h*, and Eliaſhib begat Jojada,

g Here follows a Catalogue of the Jewiſh High Prieſts; which was the more neceſſary; becauſe their times were now to be meaſured, not by the years of their Kings as formerly, but by their High Prieſts. *h* Of whom ſee *Nehem* 3. 1. & 13: 4, 5.

11 And Jojada begat *Jonathan*, and Jonathan begat Jaddua *i*.

i Generally ſuppoſed to be the ſame Man who was High Prieſt in the days of *Alexander* the Great; as *Joſephus* mentions; whence a great Difficulty ariſeth, how *Nehemiah* could mention this Man, who ſeems not to have been high Prieſt till many years after *Nehemiah*'s death. But it ſeems not neceſſary that this *Jaddua* ſhould be the ſame Perſon, for he might be the Father of that *Jaddua*, both being called by the ſame name, Or, if he were the ſame, the Bleſſing of a very long Life might be given to this great and excellent Governour, as it was to *Ezra*, that famous Scribe, as was noted on *v.* 1. and that for the very ſame reaſon. He might alſo live to ſee *Jaddua*, though not to ſee him High Prieſt which might be many years after. Or this paſſage might be put into this Book by ſome ſacred or inſpired Pen-man, there being ſome, though but few, ſuch paſſages in the foregoing Books of Scripture, which were added by ſucceeding Men of God in after-times

12 And in the days of Jojakim were prieſts *k*, the chief of the fathers: of Serajah, Merajah: of Jeremiah, Hananiah.

k As their fathers were prieſts in the days of *Joſhua*, ſo in the days of *Jojakim* the ſon of *Joſhua*, the ſons of thoſe Perſons executed the Prieſthood in their Fathers ſteads, ſome of their Fathers probably being yet living, and many of them now dead.

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Merajath, Helkai:

16 Of Iddo, Zechariah, of Ginnethon, Meſhullam,

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammua: of Shemajah, Jehohanan:

19 And of Jojarib, Mattenai: of Jedajah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkia, Haſhabiah: of Jedaja, Nathaneel.

22 The Levites in the day of Eliaſhib, Jojada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius *l* the Perſian.

l Either *Darius Codomanus*, and then what was ſaid concerning *Jaddua*, v. 11. muſt be in part repeated and applied here: or, *Darius Nothus*; and ſo this *Jaddua* might be father to him who was in the days of *Darius Codomanus*, and of *Alexander* the Great.

23 The ſons of Levi, the chief of the fathers, *were* written in the Book of the * Chronicles *m*, even until the days of Johanan the ſon of Eliaſhib.

* 1 Chr. 9. 14, &c.

m i. e. In the publick Annals or Regiſters, in which the Genealogies of the ſeveral Families were ſet down by the Jews with great exactneſs, as all perſons agree.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe, *and* to give thanks, * according to the commandment of David the man of God, ward over againſt ward *n*.

* 1 Chr: 24 & 25, & 26.

n Of which ſee on *v.* 9.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the || threſholds of the gates *o*.

|| Or, *Treaſuries*, or, *aſſemblies*.

o To wit, of the Temple, their watching-place being cloſe by the Threſholds of the Gates, as it now is.

26 Theſe *were* in the days of Jojakim, the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governour; and of Ezra the prieſt, the ſcribe.

27 And at the dedication of the wall *p* of Jeruſalem they ſought the Levites out of all their places *q*, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings and with ſinging *with* cymbals, pſalteries, and with harps.

p And of the Gates which are mentioned *v.* 30. and of the City it ſelf within the Gates; which is here dedicated to God, and to his Honour and Service, not only upon a general account, by which we ought to devote our ſelves, and all that is ours, to God; but upon a more ſpecial ground, becauſe this was a place which God himſelf had choſen, and ſanctified by his Temple and gracious Preſence, and therefore did of right belong to him; whence it is oft called *the holy City*, as hath been obſerved before. And they reſtored it to God by this Dedication, withal imploring the Preſence and Favour, and Bleſſing of God to this City by ſolemn Prayers and Praiſes, and Sacrifices, wherewith this Dedication was accompanied. See *Deut*: 20: 5. 1 *Kings* 8: 63. *Ezra* 6: 17. *Pſal*: 30. title. *q* To which they were now retired after that great and general Aſſembly, *ch*: 8 & 9. & 10.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi.

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had built them villages round about Jeruſalem *r*.

r That they might be near at hand for the Service of God, and of his Houſe.

30 And the prieſts and the Levites purified themſelves and purified the people, and the gates, and the wall *ſ*.

ſ Partly by ſprinkling the water of Purification upon them, by which the Tabernacle and ſacred Utenſils were purified, *Num*. 8: and partly by ſolemn Prayers and Sacrifices.

* Ch:2:13 & 3: 13:

31 Then I brought up the princes of Judah *t* upon the wall *u*, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand *x* upon the wall toward * the dung-gate :

t And *half of the people* with them, as it is expreſſed afterwards; *v*: 38. *u* For the Wall was broad and ſtrong, and ſo ordered that Men might conveniently walk upon it, as at this day it is in many Cities. *x* Towards the South and Eaſt.

32 And after them went Hoſhajah, and half of the princes of Judah,

33 And Azariah, Ezra *y*, and Meſhullam,

y Not the Scribe, as is evident from *v*: 36. but another *Ezra*.

34 Judah and Benjamin, and Shemajah, and Jeremiah.

* Numb. 10. 2.

35 And *certain* of the prieſts ſons * with trumpets : *namely*, Zechariah the ſon of Jonathan, the ſon of Shemajah, the ſon of Mattaniah, the ſon of Michajah, the ſon of Zaccur, the ſon of Aſaph :

* 1 Chron. 23. 5.

36 And his brethren, Shemajah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with * the muſical inſtruments of David the man of GOD, and Ezra the ſcribe before them.

* Ch. 2:14: & 3: 15:
* Ch:3:15.
* Ch. 3. 26: & 8. 1, 3, 16.

37 And at * the fountain-gate, which was over againſt them, they went up by * the ſtairs of the city of David *z*, at the going up of the wall above the houſe of David, even unto * the water-gate eaſtward.

z By which they went up to the hill of *Sion* and City of *David*.

* Ch:3. 11.
* Ch. 3. 8:

38 And the other *company of them that gave* thanks, went over againſt *them a*, and I after them, and the half of the people upon the wall, from beyond * the tower of the furnaces, even unto the * broad wall *b* :

a To wit, on the other ſide of the city, Northward and Eaſtward. *b* Which they made thicker and ſtronger than the reſt of the Wall, for ſome ſpecial reaſon.

* 2 Kings 14. 13:
* Ch: 3: 6:
* Ch: 3. 3.
* Ch. 3. 1.

39 And from above * the gate of Ephraim, and above the * old gate, and above * the fiſh-gate, and the tower of Hananeel, and * the tower of Meah, even unto the ſheep-gate : aud they ſtood ſtill in the priſon gate *c*.

c Waiting, as alſo their brethren did, that they might go together in due order into God's Houſe, there to perfect the ſolemnity.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God *d*, and I, and the half of the rulers with me *e* :

d i: e: In the Courts of the Temple. *e* And *Ezra*, and the other half with him; as appears by comparing this with *v*: 31, 36:

41 And the prieſts ; Eliakim, Maaſejah, Miniamin, Michajah, Elioenai, Zechariah, *and* Hananiah with trumpets.

† Heb. *made* their voice *to be heard*.

42 And Maaſejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer : and the ſingers † ſang loud, with Jezrahiah their overſeer.

43 Alſo that day they offered great Sacrifices, and rejoiced : for God had made them rejoyce with great joy ; the wives alſo, and the children rejoiced : ſo that the joy of Jeruſalem was heard even afar off *f*.

f Either their loud voices and inſtruments were heard to a great diſtance : or the fame of it was ſpread far and near,

|| That is, *appointed by the law*.
† Heb. *for the joy of Judah*.
† Heb. *that ſto od*.

44 And at that time were ſome appointed over the chambers for the treaſures, for the offerings *g*, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions || of the law *h* for the prieſts and Levites : † for Judah rejoiced for the prieſts, and for the Levites † that waited *i*.

g Such as they had lately ingaged themſelves to give, or other voluntary or preſcribed offerings, *h i: e*: The foreſaid firſt-fruits, and tithes, and other things which God by his Law appointed for them. *i* Partly for the eminent Gifts and Graces which they obſerved in many of them : and partly for the great benefit which they had now received by their Miniſtry ; and therefore for the competent proviſion which hereby was made for them, that ſo they might wholly wait upon their Office, to the peoples edification & comfort.

* 1 Chron. 25. & 26.
* 1 Chron. 25. 1, &c.

45 And both the ſingers and the porters kept the ward of their God *k*, and the ward of the purification *l*, * according to the commandment of David, *and* of Solomon his ſon.

k i. e. That Ward, or Charge, or buſineſs which God had preſcribed to them. *l And* in particular *the charge of purification*. i: e: of taking care that no unclean perſon or thing might enter into the Houſe or Courts of the Lord : which care did certainly belong to the porters, as is expreſſed, 2 *Chron*:23:19. and at this time, and in ſome ſort, as it ſeems to the ſingers who, beſides their proper imployment *were* alſo *over the buſineſs of the houſe of God*, as is affirmed *chap*: 11: 22. Which being a general expreſſion, may well comprehend, if it doth not principally deſign this, that they ſhould take care to keep the Houſe of God free from all pollution. And poſſibly as the Porters were to take care that no unclean thing might enter there, ſo if it ſhould through their inadvertency enter in, the ſingers were to remove it.

46 For in the days of David * and Aſaph *m*, of old, *there were* chief of the ſingers *n*, and ſongs of praiſe and thankſgiving unto God.

m And *Heman*, and *Jeduthun*, 1 *Chron*: 27: 1. but *Aſaph* only is mentioned here, as the moſt eminent and uſeful in that work. *n* There were ſome overſeers, whoſe Office it was to ſee that the ſingers were fit for, and diligent in their work : and therefore they took care of it at this time.

|| That is ſet apart.
* Numb 18. 26.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters every day his portion, and they || ſanctified *holy things o* unto the Levites, * and the Levites ſanctified *them* unto the children of Aaron.

o i. e. They ſequeſtred or ſet apart the Firſt-fruits and Tithes from their own ſhare, and devoted them to the uſe of the Levites, to whom they belonged. And ſo did the Levites by the Tithe of the Tithes. Thus they all conſcientiouſly paid their dues to God or his Aſſigns, and did not prophane theſe things which God had ſanctified, nor take them to their own common uſe, as divers ungodly or covetous perſons had formerly uſed to do when they had opportunity.

CHAP. XIII.

Upon the reading of the Law, Separation is made between Iſrael and the mixt multitude, 1——3. *Nehemiah at his return to Jeruſalem, cauſeth the chambers to be cleanſed,* 4——9. *He reſtoreth and reformeth the Offices of the Prieſts and Levites in the houſe of God,* 10——14. *and ſeeing the violation of the Sabbath, he contendeth with the Nobles of Judah,* 15——18. *He ſhutteth the gates, and ſetteth a watch at them,* 19——12. *The puniſhment of marrying with ſtrange wives,* 23——28. *Nehemiah's prayer,* 29——31.

† Heb. *there was read*.
† Heb. *ears*.
* Deut. 23. 3.

ON that day *a* † they read in the book of Moſes in the † audience of the people *b* ; and therein was found written, * that the Ammonite and the Moabite ſhould not come into the congregation of God *c* for ever;

a Not now preſently after the Dedication of the Wall and Gates and City, but upon a certain day, as that Phraſe is very commonly uſed in Scripture without any relation to the time or things mentioned next before it ; to wit, when *Nehemiah* was returned again from the *Perſian* Court to *Jeruſalem*, from which he had been abſent for ſome conſiderable time, in which ſome errours and abuſes had crept in, which now he endeavours to remove. *b* Partly becauſe it was not only the Prieſts, but alſo the Peoples, duty to ſtudy and underſtand God's Law and their own duty : and partly that the people hearing that this was the expreſs mind and will of the great God, might the more willingly yield to the following Duties ſome of which were attended with difficulty, and required ſelf-denial. *c i. e*: Not be incorporated into the Common-wealth of *Iſrael* nor be joyned with any *Iſraelite* in Marriage relation, as appears from *verſe* 3. That practice being a plain Comment upon this Law. But of this and the next *verſe* ſee the Notes on *Deut*: 23. 3, 4.

* Numb. 22. 5.
Joſh. 24. 9.

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them that he ſhould curſe them : howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they heard the law, that they ſeparated from Iſrael all the mixed multitude *d*.

d i. e: All the heatheniſh people with whom they had contracted Alliances. See *ch* 9: 2: and *Ezra* 10: 3.

† *time*.
† Heb. *being ſet over*.

4 And before † this Eliaſhib the prieſt *e* † having the overſight of the chamber *f* of the houſe of our God, *was* allied unto Tobiah *g*:

e The High-prieſt, *chap*.3:1: or ſome other prieſt ſo called, there being divers *Eliashibs* in or about this time, *Ezra* 10:6, 24, 27, 36. though the firſt ſeems moſt probable, by comparing this *verſe* with *verſe* 28. and with *chap*. 12. 10, 11. *f i. e*. Of the Chambers, as appears from the following verſe, and from *ver*: 9: where it is called *chambers*, and from the nature of the thing, the High-prieſt having the chief power over the houſe of God, and all the chambers belonging to it. The ſingular number for the plural. *g* The *Ammonite*, and a violent Enemy to God's people. So this is noted as a great blemiſh to *Eliashib*, & as the cauſe of his other miſcarriage noted *v*: 5.

† Heb. *the commandment of the Levites*.

5 And he had prepared for him a great chamber *g* ; where afore-time they laid the meat offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

g By removing the things which were in it, and uniting divers ſmall Chambers into one, and furniſhing it for the uſe of *Tobiah* when he came to *Jeruſalem* : whom he ſeems to have lodged there, that he might have more free and ſecret communication with him, this being in a place where the people might not come.

† Heb. *at the end of days*.
|| Or, *Iearneſtly requeſted*.

6 But in all this *time* was not I at Jeruſalem *h* : for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king *i*, and † after certain days *k* || obtained I leave of the king :

h And *Eliaſhib* took the occaſion of my abſence to do theſe things, ſuppoſing that I would no more return thither. *i* To wit, from *Jeruſalem* ; where he had been once and again. *k* Heb. *in the end of days*, or *of a year*, as that word oft ſignifies.

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God;

8 And it grieved me ſore *l*, therefore I caſt forth all the houſhold ſtuff of Tobiah out of the chamber.

l That ſo ſacred a place ſhould be polluted by one who in many reſpects ought not to have come there, being no Prieſt, a ſtranger, an Ammonite, and one of the worſt of that people ; and that all this ſhould be done by the permiſſion and order of the High-Prieſt, who by his office ſhould have puniſhed and reformed theſe things in others.

9 Then I commanded, and they cleanſed the chambers *m*; and thither brought I again the veſſels of the houſe of God with the meat. offering and the frankincenſe.

m By ſuch means and rites as were then uſual in ſuch caſes. See *Numb.* 19. 9.

10 And I perceived that * the portions of the Levites had not been given *them n*: for the Levites and the ſingers that did the work, were fled every one to his field *o*.

*Mal: 3: 8
*Numb. 35: 2.

n Which might be either, 1. From this corrupt High-Prieſt *Eliaſhib*. who took their portions, as he did the Sacred Chambers, to his own uſe, or employed them for the entertainment of *Tobiah*, and his other great Allies. Or, 2. From the People, who either out of Covetouſneſs reſerved them to themſelves, contrary to their own ſolemn agreement and Covenant, *chap.* 10. 37. or were ſo offended at *Eliaſhib*'s horrid and manifeſt abuſe of ſacred things, that they abhorred the Offering and Service of God as others did upon a like occaſion, 1 *Sam.* 2. 17. and therefore neglected to bring in their Tithes. *&c.* which they knew would be preverted to bad uſes. *o* To his poſſeſſion in the Country, being forced to do ſo for a livelyhood.

11 Then contended I with the rulers *o*, and ſaid, Why is the houſe of God forſaken *p*? And I gathered them together *q*, and ſet them in their † place *r*.

† Heb. *ſtanding*.

o I ſharply reproved thoſe prieſts to whom the management of theſe things was committed, for neglect of their Duty, and breach of their late ſolemn Promiſe. *p* You have not only injured men in with-holding their dues, but you have occaſioned the neglect of God's Houſe and Service *q* To *Jeruſalem* from their ſeveral Country Poſſeſſions, in which they were diſperſed. *r* Reſtored them to the exerciſe of their Office.

12 Then brought all Judah the tithe *ſ* of the corn, and the new wine, and the oil unto the || treaſuries.

|| Or, *ſtorehouſes*.

ſ Partly out of the reſpect which they had to *Nehemiah*, and to his command. and partly becauſe they ſaw they would be applied to their proper uſes, and not abuſed, as they had been.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe *t*, and of the Levites Pedaiah: and † next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful *u*, and † their Office *was* to diſtribute unto their brethren *x*.

† Heb: *at their hand*.
† Heb. *was upon them*.

t The Eccleſiaſtical Scribe, who was to keep the accounts of the Receipts and Diſburſements. *u* By common Fame, and the conſent of thoſe who knew them. Such he now ſought out the more diligently, becauſe he had late experience of the perfidiouſneſs of the former Truſtees. *x* According to their ſeveral Families, as the Law had preſcribed.

14 * Remember me, O my God, concerning this *y*, and wipe not out my † good deeds that I have done for the houſe of my God, and for the || Offices thereof.

* ver: 22.
† Heb. *kindneſſes*.
|| Or, *obſervations*.

y What I have done with an upright heart for thy Houſe and ſervice be pleaſed graciouſly to accept, and remember for my good, according to thy promiſe.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the Sabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath day, and I teſtified *againſt them z* in the day wherein they ſold victuals.

z I proteſted againſt the action, and admoniſhed them to forbear it

16 There dwelt men of Tyre alſo therein, which brought fiſh *a*, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem *b*.

a Which they might take in the Sea near *Joppa*, or bring from *Tyre* to *Joppa* by Sea, and thence to *Jeruſalem*, which was but a ſmall Journey, *b* The holy City. where God's Houſe and Preſence was; and where the great Judicatories of the Nation were. So this is added as an aggravation of their ſin, that this was done with manifeſt contempt of God and Men.

17 Then I contended with the nobles of Judah *c*, and ſaid unto them, What evil thing *is* this that ye do, and prophane the ſabbath-day?

c i. e. Their chief men and Rulers; whom he chargeth with this ſin, becauſe though others did it, it was by their countenance or connivance and they ſhould and might have puniſhed and reſtrained it.

18 Did not your fathers thus, and did not our God bring all this evil upon us *d*, and upon this city? yet ye bring more wrath upon Iſrael by prophaning the ſabbath.

d Which you ſo well and ſadly remember, that I need not tell you the particulars.

19 And it came to paſs, that when the gates of Jeruſalem * began to be dark *e* before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates *f* * *that* there ſhould no burden be brought in on the ſabbath-day.

* Lev. 23. 32.
* Jer: 17: 21.

e Which was about Sun-ſetting by reaſon of the Mountains which were *round about*, and near *Jeruſalem*, *Pſal.* 125: 2. *f* Out of a diffidence in thoſe to whom the keeping of the gates was committed

20 So the merchants and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them Why lodge ye † about the wall? if ye do *ſo* again, I will lay hands on you *g*. From that time forth came they no *more* on the ſabbath.

† Heb. *before the wall*.

g I will puniſh you and ſeize your goods. For this was a temptation to covetous or needy Jews that lived in or near the City to ſteal opportunities of buying their Commodities, which then they might do with more advantage.

22 And I commanded the Levites, that they ſhould cleanſe themſelves *h*, and *that* they ſhould come *and* keep the gates *i*, to ſanctifie the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the || greatneſs of thy mercy *k*.

|| Or, *multitude*.

h Partly becauſe the work they were now ſet upon, though common in its nature, yet was holy in deſign of it, and had reſpect unto the Sabbath: and partly, becauſe the day in which they were to do this was the Sabbath-day, for the obſervation Whereof they were obliged to prepare and purifie themſelves. *i* Either, 1. The Gates of the Temple. But a particular command was ſuperfluous in that caſe, becauſe it was their conſtant work and charge to do this both Sabbath-days and every day. Or rather, 2. The Gates of the City; for of them he ſpake laſt, *ver.* 19. and not daring to truſt the common Porters of thoſe Gates, not being able always to employ his men in that work, he committeth the charge of them for the preſent ſeaſon. and upon the Sabbath-days, to the Levites, to whom the care of ſanctifying the Sabbath did properly belong. *k* Whereby he intimates, that though he mentioned his Good-works as things wherewith God was well-pleaſed, and which he had promiſed to reward, yet he neither did, nor durſt truſt to their merit, or his own worthineſs, but, when he had done all, he judged himſelf an unprofitable ſervant, and one that needed God's infinite Mercy and Indulgence to pardon all his ſins, and particularly thoſe infirmities and corruptions which adhered to his good deeds.

23 In thoſe days days alſo ſaw I Jews *that* †* had married wives of Aſhdod *l*, of Ammon, *and* of Moab:

† Or, *had made to dwell* with them.
* Ezra. 9. 2.

l A City of the Philiſtines, 1 *Sam.* 5. 1, 2, &c.

24 And their children ſpake half in the ſpeech of Aſhdod, and † could not ſpeak in the Jews language, but according to the language † of each people *m*.

† Heb. *they diſcerned not to ſpeak.*
† Heb. *of people and people.*

m Which their Mothers inſtilled into them, together with their Principles and manners.

25 And I contended with them, and || curſed them *n*, and ſmote *o* certain of them *p*, and pluckt off their hair *q*, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

|| Or, *reviled them.*

n i. e. Cauſed them to be Excommunicated and caſt out of the Society and Priviledges of God's people. This and the following Puniſhments were juſtly inflicted upon them, becauſe this tranſgreſſion was contrary both to a very plain and expreſs Law of God, and alſo to their own late ſolemn Covenants and promiſes, of which ſee *Ezra* 10. *Nehem*: 10: 30. *o i. e.* I cauſed them to be beaten with ſtripes, according to the *Law*, *Deut*: 25: 2. *p* Such whoſe faults were moſt aggravated by their quality or other circumſtances: to whom he added this puniſhment over and beſides the former. *q* Or, *ſhaved them.* The hair was an Ornament and Enſign of Liberty among the Eaſtern Nations; and baldneſs was a diſgrace and token of ſlavery and ſorrow. See *Iſa*: 3: 24: and 15: 2: *Jer.* 48. 37. *Ezek.* 29. 18

26 Did not Solomon king of Iſrael ſin by theſe things? yet * among many nations was there no king like him, who was * beloved of his God, and God made him king over all Iſrael: * nevertheleſs even him did outlandiſh women cauſe to ſin.

* 1 Kings 3. 13. 2 Chron. 1: 12.
* 2 Sam. 12: 24.
* 1 Kings 11. 1, &c:

27 Shall we then hearken unto you *r* to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

r Shal we juſtifie your action by permitting or not puniſhing it? God forbid.

28 And one of the ſons of Joiada *ſ*, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me *t*.

ſ Said by *Joſephus* to be that *Manaſſes* who by *Sanballats* intereſt procured Liberty to build the Samaritan Temple in mount *Gerizim*; to which thoſe Prieſts who had married ſtrange Wives, or been otherwiſe criminal betook themſelves, and with, or after them, others of the people in the ſame or like circumſtances. *t i. e.* From my Preſence and Court, and from the City and Temple, and all the Priviledges of the Prieſthood, and from the whole Congregation and Church of *Iſrael* whereof I am a Member.

29 Remember them, O my God, † becauſe they have defiled the prieſthood, and * the covenant of the prieſthood *u*, and of the Levites,

† Heb. *for the defilings.*
* Mal. 2. 4.

u That Covenant made between me and his Progenitors for themſelves and their Poſterity, whereby I promiſed to give them *an everlaſting Prieſthood*, Numb. 25. 12, 13. and they covenanted with me that they would faithfully and holily execute that ſacred Function according to the rules which I gave them, whereby among other things, they were enjoyned to keep themſelves pure from all unlawfull marriages; and from all other things which might pollute them, or the Prieſthood.

30 Thus cleanſed I them from all ſtrangers, and * appointed the wards of the prieſts and the Levites, every one in his buſineſs.

* Ch. 12. 1:

31 And for the * wood offering at times appointed, and for the firſtfruits *x*. Remember me, O my God, for good.

* Ch: 10: 34:

x And particularly I took care for theſe things, becauſe they had been lately neglected.

ESTHER.

This Book was conſtantly received for a part of the Canon of the Scripture by the People of the Jews; *whoſe authority herein is the more conſiderable, becauſe* to them were committed the Oracles of God, *Rom. 3. 2. to keep them ſafely, and tranſmit them carefully to Poſterity. And it is a very ſtrong preſumption that they were true to their truſt, that our bleſſed Lord, and his holy Apoſtles, who taxed the* Jews *with many faults both greater and leſs, never charged them with unfaithfulneſs herein: which, if the* Jews *had been guilty, they would certainly have done, and by their Office were obliged to do it for the Inſtruction and Caution of the Chriſtian Church, whoſe Faith was built no leſs upon the Writings of the Prophets, than upon the Doctrine of the Apoſtles. The Pen men of it is both by* Jewiſh *and Chriſtian Interpreters, ancient and modern, thought to be* Mordecai: *who was both an holy man of God, and a principal Actor in this Hiſtory. And therefore who ſo fit and proper for it as himſelf.*

CHAP. I.

Ahaſuerus and Vaſhti make a Royal Banquet, 1 —— 9. *He ſends for Vaſhti,* 10, 11. *ſhe refuſeth to come,* 12. *He conſulteth his wiſe men about it,* 13 —— 15. *Their judgement and advice, to put her away,* 16 —— 19. *He maketh the Decree of Men's Soveraignty in their own houſes,* 20 —— 22.

NOW it came to paſs in the days of Ahaſuerus *a*, (this *is* Ahaſuerus, which reigned from India even unto Æthiopia, *over* an hundred and ſeven and twenty provinces *b*.)

a Q. Who was this King? *Anſw*. It is confeſſed and manifeſt that this was one of the Kings of *Perſia*: But which of them it was is not yet agreed, nor is it of any neceſſity for us now to know. But it is ſufficiently evident that this was either, 1. *Darius Hyſtaſpis*, as divers both Jewiſh and Chriſtian Writers affirm: for his Kingdom was thus vaſt, and he ſubdued *India*, as *Herodotus* reports: and one of his Wives was called *Atoſſa*, which differs little from *Hadaſſah*, which is *Eſther*'s other name. *Eſth.* 2:7: Or, 2. *Xerxes*, whoſe Wife, as *Herodotus* notes, was called *Ameſtris*, which is not much differing from *Eſther*: by whom all theſe things were tranſacted whilſt he was potent and proſperous, before his unhappy expedition againſt the Grecians. Or, 3. *Artaxerxes Longimanus*, to whom the Characters of *Ahaſuerus* repreſented in this Book do not diſagree. And whereas it is objected, that by this account *Mordecai* muſt be a man of about 140 years, and conſequently *Eſther*, who is called his *Uncles daughter, chap* 2.7: muſt be too old to make a Wife for the King; as for *Mordecai*, it may be granted, there being divers inſtances of perſons of greater Age than that in ſacred and prophane Hiſtorians; and for *Eſther* it may be ſaid that ſhe was his Uncles Grand-daughter, nothing being more frequent than for the names of *ſons* or *daughters* to be given to more remote Poſterity. *b* So ſeven new Provinces were added to thoſe 120 mentioned *Dan.* 6:1.

2 *That* in thoſe days, when the King Ahaſuerus ſate on the throne of his kingdom *c*, which *was* in Shuſhan the || palace *d*,

|| Or, *chief city*.

c i. e. Either was lately advanced to it: or rather was ſettled in the peacable poſſeſſion of it. *d* Or, *the caſtle*: or *the chief* or *royal city*, as both Jewiſh and Chriſtian Interpreters render it. *Shuſhan* might be the proper name of the Palace, which thence was given to the whole City. Here the Kings of *Perſia* uſed to keep their Courts chiefly in Winter, as ordinarly they were in *Ecbatana* in Summer.

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants, the power *e* of Perſia and Media, the nobles and princes of the provinces *being* before him.

e i. e. The mighty men; the chief Officers of State, and Commanders of all his Forces: whom by this ſplendid entertainment he endeavoured to oblige and aſſure to himſelf.

4 When he ſhewed the riches of his glorious Kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days *f*.

f Making every day a magnificent Feaſt either for all his Princes, or for ſome of them, who might come to the feaſt ſucceſſively, as the King ordered them to do. The Perſian Feaſts are much celebrated in Authors for their length and luxury.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* † preſent *g* in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden *h* of the kings palace.

† Heb. *found*.

g Both ſuch as conſtantly reſided there, and ſuch as were come thither upon their occaſions, of whatſoever condition or quality. *h* the Perſian Gardens were exceeding large and pleaſant.

6 *Where were* white, green, and || blue *hangings* faſtened with cords of fine linnen and purple, to ſilver rings, and pillars of marbel: the beds *i were* of gold, and ſilver, upon a pavement || of red, and blue, and white, and black marble.

|| Or, *violet*.

|| Or, *of porphyre, and marble, and alabaſter, and ſtone of blew to four*.

i For in thoſe Eaſtern Countries, and ancient times, they did not ſit at Tables, as we do, but reſted or leaned upon Beds: of which we have many teſtimonies both in Scripture, as *Eſth*: 7; 8: *Amos* 2. 8. and 6. 4. *John* 13. 23. and in all other Authors:

7 And they gave *them* drink in veſſels of gold, (the veſſels being divers one from another) and † royal wine in abundance, † according to the ſtate of the king.

† Heb. *wine of the kingdom*.

† Heb. *according to the hand of the king*.

8 And the drinking *was* according to the law, none did compel *k*: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

k i. e. According to this Law which the king had now made, that none ſhould compel another to drink more than he pleaſed; which the Perſians, and other looſe and heatheniſh Nations uſed to do; though that Practice was condemned by the wiſe and ſober heathens and among others by this great Prince. Or, *no men did compel* another to drink *according to the law*, *i. e.* as by the Laws or Orders of the Perſians preſcribed and uſed in their Feaſts they might have done, if not reſtrained by this Law.

9 Alſo Vaſhti the Queen made a feaſt for the women *l*, *in* the royal houſe which *belonged* to king Ahaſuerus.

l Whilſt the King entertained the Men. For this was the common cuſtom of the perſians, that Men and Women did not feaſt together, but in ſeveral places.

10 On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven || chamberlains *m* that ſerved in the preſence of Ahaſuerus the king.

|| Or, *eunuchs*.

m Or, *Eunuchs*, which were much in uſe, and in favour in the Eaſtern Courts, and particularly with the Perſian Emperours, as ancient Hiſtories inform us.

11 To bring Vaſhti the Queen before the king, with the crown royal, to ſhew the people and the princes her beauty, for ſhe *was* † fair to look on.

† Heb. *good of countenance*.

12 But the queen Vaſhti refuſed to come *n* at the kings commandment † by his chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of his eunuchs*.

n Being favoured in this refuſal by the Laws and Cuſtoms of *Perſia*, which was to keep Mens Wives, and eſpecially Queens, as much as might be, from the view of other men.

13 Then the king ſaid to the wiſe-men, which knew the times *o*, (for ſo *was* the kings manner towards all that knew law and judgement *p*.

o Either, 1. The Hiſtories of former times, what Princes have done in ſuch caſes as this was. Or, 2. Things done or to be done in time; what was juſt and fit to be done, or what was *the Law and Judgement* in theſe caſes, as the following words explain it, and how and when things were to be done. See my Notes on 1 *Chron* 12. 32. *Times* are oft put in Scripture, and other Authors, for the things done in them, by a common Figure called a Metonymy of the Adjunct. *p* To wit, to conſult with them in all matters of moment.

14 And next unto him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the * ſeven Princes of Perſia and Media, * which ſaw the kings face *q*, *and* which ſate the firſt in the kingdom *r*)

*Ezr. 7:14

* 2 Kings 25:19.

q Which had conſtant freedom of acceſs to the King, and familiar converſe with him: which is thus expreſſed, becauſe the Perſian Kings were very ſeldom ſeen by their Subjects. *r* Which were his chief counſellors and Officers, and had the precedency from all others.

15 † What ſhal we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

† *What to do.*

16 And Memucan anſwered *r* before the king, and the princes, Vaſhti the queen hath not done wrong to the king onely, but alſo to all the princes, and to all the people *ſ* that *are* in all the provinces of the king Ahaſuerus.

r Who, though laſt named, ſpake firſt, either becauſe the king firſt asked him; or becauſe he was the chief of them all, either in Dignity, or in Reputation: or becauſe it then was, as now it is in many places, the cuſtom for the youngeſt Counſellors or Judges to deliver their opinion firſt. *ſ* By giving them an Example and Encouragement to contemn and diſobey their Husbands. It is a crime of an high nature, and therefore deſerves an exemplary puniſhment.

17 For this deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their eyes, when it ſhal be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhal the Ladies of Perſia and Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath *t*.

t Contempt in the Wives, and thereupon *Wrath* in the Husbands; and conſequently Strife in Families; which may produce great and general miſchiefs.

19 † If it pleaſe the king *u*, let there go a royal commandment † from him, and let it be written among the laws of the Perſians, and the Medes, † that it be not altered *x*, that Vaſhti come no more before King Ahaſuerus, and let the king give her royal eſtate † unto another that is better than ſhe.

† Heb. *if it be good with the King.*

† Heb. *from before him.*

† Heb. *that it paſs not away.* Chap. 8:8.

† Heb. *unto her companion.*

u Which this cunning Politician knew it would do. *x* Which caution was neceſſary for his own ſecurity; for if the Queen ſhould recover her ſtate, and the kings favour, he was moſt likely to fall into his diſpleaſure.

20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his Empire, (for it is

great) all the wives ſhall give to their husbands honour, both to great and ſmall.

21 And the ſaying † pleaſed the king and the princes *y*, and the king did according to the word of Memucan:

†Heb. *was good in the eyes of the King.*

y Partly becauſe their own Authority and Intereſt was concerned in it: and eſpecially by the ſingular Providence of God, who deſigned to bring about his own great Work by this ſmall occaſion.

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their languge, that every man ſhould bear rule in his own houſe, and † that it ſhould be publiſhed according to the language of every people *z*.

†Heb. *that one ſhould publiſh it according to the language of his people.*

z That all ſorts of Perſons, not Men only (who by ſtudy or travel many times underſtand divers Languages) but the women alſo might underſtand it, and therefore be inexcuſable if they did not comply with it; for which end it was not only written in each language, for that Writing might come but to few hands, but moreover it was publiſhed in the ſeveral Cities and Towns by ſuch Perſons as uſed to publiſh the King's Edicts. Others, *That he ſhould ſpeak in the language of his own people, i. e.* That men ſhould not in compliance with their Wives, who were oft of other Nations and Languages, inure themſelves to it, and bring their Wives Language into the Family; but that men ſhould uſe their own proper Language, and cauſe their Wives and Children to uſe it; this being one ſign of Dominion, and therefore frequent after this time among the *Greeks* and *Romans*, who together with their victorious Arms, brought in their Language into other Countries, and in a great meaſure impoſed it upon them.

CHAP. II.

The Virgins of the Kingdom being gathered together, a Queen is to be choſen, 1 —— 4. *Eſther, nurſed by Mordecai, is choſen to be one of the Virgins,* 8. *and preferred before the reſt,* 9 —— 11. *The manner of her purification,* 12 —— 14. *She pleaſeth the King, and is made Queen,* 15 —— 17. *The king makes a Feaſt for his Princes and Servants,* 18 —— 20. *Mordecai diſcovereth a Treaſon againſt the King,* 21. 22. *which is recorded in their Chronicles,* 23.

After theſe things when the wrath of king Ahaſuerus was appeaſed, he remembred *a* Vaſhti, and what ſhe had done, and what was decreed againſt her.

a With grief and ſhame, that in his Wine and Rage, he had ſo ſeverely puniſhed, and ſo irrevocably rejected ſo beautiful and deſirable a perſon, and that for ſo ſmall a provocation to which ſhe was eaſily led by the modeſty of her Sex, and by the Laws & Cuſtoms of *Perſia*.

2 Then ſaid the kings ſervants *b* that miniſtred unto him, Let there be fair young virgins ſought for the king.

b Who for their own Intereſts were obliged to quiet the King's Mind, and procure him another amiable Conſort.

3 And let the king appoint Officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, † unto the cuſtody of ‖ Hege the kings chamberlain, keeper of the women *c*, and let their things for purification *d* be given *them*.

†Heb. *unto the hand.*

‖Or, *Hegai*, v. 8.

c Either, 1. Of the Virgins, who are oft called *Women*, as here *v.* 11, 12. and elſewhere. So it is a Synecdoche. Or, 2. Of all the Women, both virgins and Concubines, only the Virgins he himſelf took care of, as requiring more care and caution, and the Concubines be commited to *Shaaſhgaz*, *ver.* 14. his Deputy. *d i. e.* To cleanſe them from all impurities and indecencies, to anoint, and perfume, and adorn, and every way prepare them for the King's preſence and Service: for the legal purifications of the Jews he never regarded.

4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti, And the thing pleaſed the king, and he did ſo.

5 *Now* in Shuſhan the palace there was a certain Jew, whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite.

6 * Who *e* had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

* 2 Kings 24. 15. 2 Chron: 36. 10. Jer. 24. 1.

e This may be referred either, 1. To *Kiſh*, *Mordecai*'s Grand-father laſt mentioned: or. 2. To *Mordecai*, who *was then carried away*, either 1. In the Loins of his Parents; in which ſenſe *Levi* is ſaid to *be tithed in Abraham*, Heb. 7 and as thoſe Perſons named *Ezra* 2 are ſaid to have *been carried away by Nebuchadnezzar*, Ezra 2. 1. which is not true of the moſt of them in their own perſons, but only as in their fathers Loins. Or 2. In his own perſon: and then indeed he was a man of more than ordinary years. But of that ſee the Notes on *chap.* 1. 1.

7 And he † brought up Hadaſſah (that is Eſther *f*) his uncles daughter, for ſhe had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

†Heb *nouriſhed.*

†Heb *fair of form, & good of countenance.*

f Hadaſſah was her Hebrew name before her marriage; and ſhe was called *Eſther* by the King after it

8 So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought *g* alſo unto the kings houſe, to the cuſtody of Hegai, keeper of the women.

g Or, *taken* and that by force, as that word oft ſignifies: ſo great was the power and tyranny of the Perſian Kings, that they could and did take what perſons they liked to their own uſe.

9 And the maiden pleaſed him *h*, and ſhe obtained kindneſs of him, and he ſpeedily gave her things for purification, with † ſuch things as belonged to her, and ſeven maidens *which were* meet to be given her, out of the kings houſe, and † he preferred her and her maids unto the beſt *place* of the houſe of the women,

† Heb. *portions.*

† Heb. *changed*

h Partly becauſe ſhe was very beautiful, and therefore he ſuppoſed ſhe would be very acceptable to the king; which would be his advantage; and partly by the Divine Power, which moveth the hearts of men which way he pleaſeth.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her that ſhe ſhould not ſhew *it i*.

i Leſt the knowledge hereof ſhould either make her contemptible or odious; or bring ſome inconvenience to the whole Nation, as things might happen. But there was alſo an hand of God in cauſing this to be concealed, for the better accompliſhment of that which he deſigned, though *Mordecai* was ignorant of it.

11 And Mordecai walked every day before the court of the womans houſe, † to know how Eſther did, and what ſhould become of her.

† Heb. *know the peace.*

12 Now when every maids turn was come to go in to King Ahaſuerus; after that ſhe had been twelve months, according to the manner of the women *k*, for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oyl of myrrhe *l*, and ſix months with ſweet odours *m*, and with *other* things for the purifying of the women.

k Who were kept ſo long partly for their better purification, as it here follows; partly out of ſtate as that which became ſo great a King; and partly that being ſo long in ſafe cuſtody, the king might be ſure that the Child begotten upon any of them was his own. *l* Which is uſual both for making the skin exactly clean, & ſmooth, and ſolid, and for giving ſtrength and vigour to the body: *m* Which was the more neceſſary, becauſe the bodies of men and women in thoſe hot Countries, did of themſelves yield very ill ſcents, if not corrected and qualified by Art.

13 Then thus *n* came every maiden unto the King; whatſoever ſhe deſired *o* was given her, to go with her out of the houſe of the women, unto the kings houſe.

n Thus purified and prepared; and *thus* as it follows. *o* For ornament, or by way of attendance.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the Kings Chamberlain, which kept the concubines *p*: ſhe came in unto the King no more, except the king delighted in her, and that ſhe were called by name.

p Whereof *Darius Nothus* is reckoned to have had 360.

15 Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing *q* but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her *r*.

q To ſhew that ſhe was not deſirous to pleaſe the King, and that ſhe was brought to the King without and againſt her own inclination and choice. *r i. e.* Was admired by them for her beauty.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal *ſ*, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

ſ And into his bed, as is implied To which it is not ſtrange, if ſhe though a virtuous perſon, did in thoſe circumſtances yield, conſidering the infirmity of Human Nature, and of that Sex, and the ſtate of thoſe times, when plurality of Wives were premitted, and Concubines were owned as Wives; and theſe Virgins were by this action made his Wives or Concubines. Beſides, it is not known to us whether *Mordecai* and *Eſther* had not direction, or a diſpenſation from God in this matter; it being certain that God can diſpenſe with his own poſitive Laws.

17 And the king loved Eſther above all the women, and ſhe obtained grace and ‖ favour † in his ſight more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen in ſtead of Vaſhti.

‖Or, *kindneſs.*

†Heb. *before him.*

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a † releaſe to the provinces *t*, and gave gifts according to the ſtate of the king.

†Heb. *reſt.*

t i. e. He took off a good part of thoſe heavy taxes which the Perſian Kings laid upon their People.

19 And when the virgins were gathered together the ſecond time *u*, then Mordecai ſat in the kings gate *x*.

u Either, 1. When *Eſther*, with others, were brought to the Kings houſe, as it was decreed above, *v*: 2, 3. which is called *the ſecond time*, becauſe they had taken this courſe once before when *Vaſhti* was choſen Queen: But there is no mention of any ſuch former uſe; and by the manner of propoſing, it ſeems to have been a new project. Or, 2. Since *Eſther* was declared Queen; for though that point was determined, the King's Luſt was not yet ſatisfied, & therefore being pleaſed with the former Experiment, he deſired another Collection of Virgins whom he might make his Concubines. And this ſeems beſt to agree with the following words. For it is not probable that *Mordecai* ſate at the King's Gate till *Eſther* was Queen; for till then he only *walked before the court of the womens houſe*, as is expreſſed *v.* 11. *x* Either 1. Voluntarily, to learn the progreſs of Affairs. Or, rather 2. By Office, as one of the King's

Guard or Miniſter; being advanced to this place by *Eſther*'s favour: though without any diſcovery of her Relation to him.

20 Eſther had not *yet* ſhewed her kindred, nor her people, as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

e *Eſth.* , *Big-* a, 6. 2. b. *the* bold. n *oppor-* ty.

21 * In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, ‖ Bigthan and Tereſh, of thoſe which kept the † door *y*, were wroth, and ſought † to lay hand *z* on the king Ahaſuerus.

y Either 1. Of the King's Chamber. Or, 2. Of his Court; and ſo they ſate in the Gate, as *Mordecai* did, who by that means contracting ſome familiar acquaintance with them, might make ſome diſcovery of their Minds and deſign. *z i. e.* Violent hand; to kill him as this Phraſe is uſed, *ch.* 3. 6. and elſewhere.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out, therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king ‖.

‖ This may be referred, either 1. To the Writing, to note that this was writen in the King's preſence by Scribes, who were continually preſent with the King to write all remarkable paſſages happening in the court from time to time. Or, 2. To the Book, which was laid up before the King, that he might more eaſily and frequently peruſe it for his own delight or direction.

CHAP. III.

Haman is advanced by the King, 1 —— 4. *being deſpiſed by Mordecai, he ſeeketh to deſtroy all the Jews,* 5, 6. *He caſteth Lots,* 7. *and accuſing the Jews to the King, obtaineth a Decree to put them to death,* 8 —— 11. *Letters iſſued out to deſtroy all the Jews,* 12 —— 15.

See *Eſth.* 10.

AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the * Agagite *a*, and advanced him, and ſet his ſeat above all the princes that *were* with him *b*.

a i. e. An Amalekite of the royal Seed of that Nation, whoſe Kings were commonly and ſucceſſively called *Agag*, as hath been obſerved before. It is true, he is called a *Macedonian* in the Apocryphal Additions to this book, and ſo he might by his Birth or Habitation in that place, though by his original, he was of another people. *b* Gave him the firſt place and ſeat, which was next to the King. Compare 2 *Kings* 25. 28.

Gr *court.* See *Eſth.* . 19.

2 And all the kings ſervants that *were* in the kings † gate bowed, and reverenced Haman: for the king had ſo commanded concerning him: but Mordecai * bowed not, nor did him reverence *c*.

c The reaſon of which obſtinate refuſal, was either 1. The Quality of the perſon; that he was not only an infamouſly wicked Man, and an Heathen, but of that Nation, which God had obliged the Iſraelites to abhor and oppoſe from Generation to Generation; and therefore he durſt not ſhew outward reſpect to a Man whom he did, and ought inwardly to contemn. Or, rather 2. The nature of the thing; for the Worſhip required was not only Civil, but Divine; which as the Kings of *Perſia* did undoubtedly arrogate to themſelves, and expect and receive from their Subjects and others who came into their preſence, as is affirmed by divers Authors, ſo they did ſometimes impart this Honour to ſome of their chief Favourites, that they ſhould be adored in like manner. And that it was ſo here ſeems more than probable, becauſe it was wholly ſuperfluous and almoſt ridiculous to give an expreſs and particular command to *all the King's Servants that were in the King's Gate*, as here it was, to pay a civil Reſpect to ſo great a Prince, which of courſe they uſed, and were ever obliged to do; and therefore a Divine Honour muſt be here intended. And that a Jew ſhould deny this Honour, or the outward expreſſions of it, to ſuch a perſon, is not ſtrange, ſeing the wiſe and ſober Grecians did poſitively refuſe to give this Honour to the Kings of *Perſia* themſelves, even when they were to make their Addreſſes to them; and one *Timocrates* was put to death by the Athenians for Worſhiping *Darius* in that manner.

3 Then the kings ſervants which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand *d*; for he had told them that he *was* a Jew *e*.

d i. e. Whether he would perſiſt in his refuſal, and what the event of it would be. *e* And therefore did not deny this reverence to *Haman* out of pride, or any perſonal Grudge againſt him, much leſs out of a rebellious Mind and contempt of the King's Authority aud command, but meerly out of Conſcience, becauſe he was a *Jew*, who was obliged to give this honour to none but to God only.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn *f* to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews *g* that *were* throughout the whole kingdom of Ahaſuerus *even* the people of Mordecai.

f He thought the particular Vengeance was unſuitable to his Quality, and to the greatneſs of the Injury. *g* Which he attempted, partly from that implacable Hatred which, as an Amalekite, he had againſt them; partly from his Rage againſt *Mordecai*; and partly from *Mordecai*'s reaſon of this Contempt, becauſe *he was a Jew*, which as he truely judged, extended it ſelf to all the Jews, and would equally ingage them all in the ſame neglect and hatred of his perſon.

*Ch.9.24.

7 In the firſt month (that is the month Niſan) in the twelfth year of king Ahaſuerus,* they caſt Pur, that *is* the lot, before Haman from day to day, and from month to month *h*, to the twelfth *month i*, that *is*, the month Adar.

h The Diviners caſt lots, according to the cuſtom of thoſe ancient and eaſtern People, what day, and what month would be moſt lucky, not for his ſucceſs with the King (of whoſe compliance with his requeſt, he made no doubt) but for the moſt effectual and univerſal Extirpation of the Jews. *i* Wherein appears both his implacable Malice, and unwearied diligence in ſeeking Vengeance of them with ſo much, and ſo long trouble to himſelf; and God's ſingular Providence in diſpoſing the Lot to that time, that ſo the Jews might have ſufficient ſpace of time to get the decree reverſed, as they did.

*Ezr.4.13 Acts 16. 20. † Heb. *meet, or equal.*

8 And Haman ſaid unto king Ahaſuerus, There is a certain people *k* ſcattered abroad, and diſperſed among the people *l* in all the provinces of thy kingdom *m*, and * their laws *are* divers from all people *n*, neither keep they the kings laws *o*; therefore it *is* not † for the kings profit to ſuffer them *p*.

k Mean and contemptible, not worthy to be named. *l* Who therefore, if tolerated, may poiſon all thy Subjects with their pernicious Principles; and whom thou mayſt eaſily cruſh without any great noiſe or difficulty. *m* For though many of their Brethren were returned to their own Land, yet great numbers of them ſtaid behind, either becauſe they preferred their eaſe and worldly commodities before their Spiritual Advantages; or becauſe they wanted Conveniency or Opportunity for a remove; which might happen from divers cauſes. *n* They have peculiar and fantaſtical Rites, and Cuſtoms, and Religion; and therefore are juſtly offenſive to all thy People, and may either infect them with their Conceits, or occaſion great Diſſentions and Diſtractions among them. *o* As is manifeſt by *Mordecai*'s bold contempt of thy late Edict concerning me, which being done by him as a *Jew*, the whole Nation are involved in this Crime, and are prepared to do ſo when they have occaſion. *p* To live in his Kingdom. I do not ſeek herein ſo much my own Revenge as thy Service.

† Heb. *to deſtroy them.* † Heb. *weigh.*

9 If it pleaſe the King, let it be written *q* † that they may be deſtroyed: and I will pay ten thouſand talents of ſilver *r* to the hands of thoſe that have the charge of † the buſineſs *s*: to bring it into the kings treaſures.

q Let there be a written Edict from the King. *r* Whether theſe were Hebrew, or Babyloniſh, or Grecian Talents we cannot certainly know. But which ſoever they were, it was a vaſt ſum to be paid out of his own Eſtate, which he was willing to ſacrifice to his revenge! *s* Either. 1. Of this buſineſs, to wit, of deſtroying the Jews; which as ſoon as they have procured to be done, I will pay the Money into their hands, that by them it may be paid into the King's Exchequer. Or rather. 2. Of the King's Buſineſs, or of the Treaſures, as is implied in the following words. I will pay it to the King's Receivers, that they may put it into the King's Treaſures.

‖ Or, *oppreſſor.*

10 And the king took his ring from his hand, and gave it unto Haman *t* the ſon of Hammedatha the Agagite, the Jews ‖ enemy *u*.

t That he might keep it as a Badge of his Supreme Authority under the King, and that he might uſe it for the ſealing of this Decree which now he deſired or of any other, as hereafter he ſhould ſee fit. Compare *ch* 8. 2,8. and *Gen.* 41. 24. *u* So he was both by Inclination, as he was an Amalekite, and eſpecially by this malicious and deſtructive Deſign and Reſolution.

11 And the king ſaid unto Haman, the ſilver *is* given to thee *x*, the people alſo, to do with them as it ſeemeth good to thee.

x Keep it to thy own uſe, I do not deſire it, I accept thy offer for the deed.

‖ Or, *Secretaries.*

12 Then were the kings ‖ ſcribes *y* called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings Leutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language, in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

y This he did ſo ſpeedily, though it was a year before the intended Execution, leſt the King ſhould change his Mind, either by his own clemency, or by the perſwaſion of others.

* *Not excepting.*

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, * little children and women, in one day, *even* upon the thirteenth day of the twelfth month (which *is* the month Adar) and *to take* the ſpoil of them for a Prey *z*.

z Which was to oblige them to the greater Severity and Readineſs to execute this Edict for their own advantage.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the kings commandment ‖, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the city Shuſhan † was perplexed.

‖ Either by this Decree made in the King's name, or by ſome particular and ſucceeding command, which *Haman* could eaſily obtain from the King. † Not only the Jews, but a great number of the Citizens, either becauſe they were related to them, or engaged with them in worldly concerns; or out of humanity and compaſſion towards ſo vaſt a number of innocent people now appointed as Sheep for the ſlaughter; or out of a fear either of ſome Sedition and Diſturbance which might ariſe by this means; or of ſome Damage which might accrue to themſelves or Friends, who happily under this pretence might be expoſed to Rapine or ſlaughter; or of a publick judgement of God upon them all for ſo Bloody a Decree.

CHAP IV.

The great Mourning of Mordecai and the Jews, 1 —— 3. *He ſheweth Eſther the cauſe of it, and adviſeth her to petition the King for - her People,* 4 —— 7, *She, excuſing her ſelf, is threatned by Mordecai,* 8 —— 14. *She appoints a general Faſt, and reſolves to go in to the King,* 15 —— 17.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and bitter cry *a*,

a Partly to expreſs his deep Senſe of the miſchief coming upon his People; partly to move the pity of others to do what they could to prevent it; and partly that by this means it might come to the Queens Ear.

2 And came, even before the kings gate; for none *might* enter into the kings gate *b* clothed with ſackcloth *c*.

b And therefore he might not ſit there, as he had hitherto done. *c* Leſt it ſhould give the king any occaſion of Grief or Trouble.

3 And in every province whitherſoever the kings commandment and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing, and † many lay in ſackcloth and aſhes.

† Heb. *ſackcloth & aſhes were laid under many.*

4 So Eſthers maids, and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he *received it* not.

†Heb. *eunuch.*

d That ſo he might be capable of returning to his former place, if not of coming to her to acquaint her with the cauſe of that unuſual Sorrow.

5 Then called Eſther for Hatach, *one* of the kings chamberlains, † whom he had appointed to attend upon her; and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had ſet before her.*

6 So Hatach went forth to Mordecai unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of money that Haman had promiſed to pay to the kings treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and declare *it* unto her, and to charge her *i* that ſhe ſhould go in unto the king to make ſupplication unto him, and to make requeſt before him for her people.

i Not only in his own name, to whom ſhe manifeſted a ſingular reſpect, though his relation to her was yet unknown, but alſo in the name of the great God.

9 And Hatach came and told Eſther the words of Mordecai.

10 Again Eſther ſpake unto Hatach, and gave him commandment to ſay unto Mordecai;

11 All the kings ſervants, and the people of the kings provinces do know *k*, that whatſoever, whether man or woman, ſhall come unto the king into the inner court *l*, who is not called, *there is* one law of his to put *him* to death *m*, except ſuch to whom the king ſhall hold out the golden ſcepter that he may live: but I have not been called to come in unto the king theſe thirty days *n*.

k By common Fame of this received cuſtom and Law. *l* Within which, the Kings Reſidence and Throne was *m* This was decreed, partly to maintain both the Majeſty, and the ſafety of the Kings Perſon; and partly by the contrivance of the greater Officers of State, that few or none might have acceſs to the King but themſelves and their Friends. And many ſuch ſevere Laws there were in the Perſian Court, which profane Hiſtorians relate, as that if any Perſon looked upon one of the Kings Concubines, or wore any of his own Clothes, or drunk of that water which he had appropriated to himſelf, and other ſuch like things he was puniſhed with death. *n* Which gives me juſt cauſe to ſuſpect and fear that the Kings Affections are alienated from me, and therefore that neither my Perſon nor Petition will be acceptable to him.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the kings houſe *o*, more than all the Jews:

o i. e. Being, or becauſe thou art in the Kings Houſe, and an eminent Member of his Family.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there † enlargement and deliverance ariſe to the Jews from another place *p*, but thou and thy fathers houſe ſhall be deſtroyed *q*: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this *r*?

† Heb. *reſpiration.*

p From another hand, and by another means; which God can, and I am fully perſwaded, will raiſe up. *q* By the righteous and dreadful Judgement of God, puniſhing thy Cowardiſe, & ſelf-ſeeking and thy want of Love to God, and to his and thy own People. *r* It is probable God hath raiſed thee to this Honour for this very Seaſon; and therefore go on couragiouſly, and doubt not of the Succeſs.

15 Then Eſther bad *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews *that are* † preſent in Shuſhan, and faſt ye *s* for me, and neither eat nor drink *t* three days, night or day: I alſo and my maidens *u* will faſt likewiſe *x*, and ſo will I go in unto the king, which *is* not according to the law *y*; and if I periſh, I periſh *z*.

† He *found.*

s And pray; which was the main buſineſs, to which faſting was only an help and an Handmaid. *t* To wit, ſo as you uſe to do, either deliciouly or plentifully. Leave off your common Meals, Dinners by day, and Suppers at night, and eat and drink no more than meer neceſſity requires; that ſo you may give your ſelves to conſtant and fervent Prayers, for which your ordinary repaſts will unfit you. For it is not likely that ſhe would impoſe the burden of abſolute Faſting ſo long upon all the Jews, which very few of them were able to endure, And ſo the like Phraſe is taken, *Acts* 27. 33. where he ſaith, *This is the fourteenth day that ye have continued faſting, having taken nothing.* *u* Which ſhe had choſen to attend upon her perſon, and were doubtleſs either of the Jewiſh Nation, or proſelyted by hers, or others means, to that Religion. *x* Which may belong, either 1. To the thing only, that as they did faſt, ſo ſhe would. Or, rather, 2. To the time of three day and three nights; for ſo ſhe might do, though ſhe went to the King *on the third day.* For the Faſt began at evening, and ſo ſhe might continue her Faſt three whole nights, and two whole days, and the greateſt part of the third; a part of a day being reputed a *day* in the account of Scripture, and other Authors: of which ſee on *Mat.* 12. 40. Yea, ſhe might faſt all that day too: for it is probable ſhe went not to the King till he had dined; when ſhe ſuppoſed ſhe might find him in the moſt mild and pleaſant humour, and then returned to her Apartment, where ſhe faſted till the Evening. *y* Which is againſt the Law now mentioned. *z* Although my danger be great and evident, conſidering the expreſneſs of that Law, and the uncertainty of the Kings mind, and that ſeverity which he ſhewed to my Predeceſſor *Vaſhti*; yet rather than neglect my duty to God, and to his People, I will go to the King, and caſt my ſelf chearfully and reſolutely upon Gods Providence for my ſafety and ſucceſs.

17 So Mordecai † went his way, and did according to all that Eſther had commanded him.

† Heb. *paſſed.*

CHAP. V.

Eſther venturing on the King's favour, hath the golden Scepter held out to her, 1 —— 3. *She inviteth the King and Haman to a banquet,* 4, 5. *And being encouraged by the King in her Petition,* 6. *Invites them to another banquet,* 7, 8. *Haman's joy, but angry with Mordecai for contemning him,* 9 —— 13. *By the counſel of his Wife he builds a Gallows for him,* 14.

NOW it came to paſs on the third day *a*, that Eſter put on *her* * royal *apparel b*, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

* Ch. 6. 8 & 8. 15.

a Of which ſee the Notes on *ch.* 4. 16. *b* That ſhe might render her ſelf as amiable in the King's Eyes as ſhe could; and ſo obtained her requeſt.

2 And it was *ſo*, when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe * obtained favour in his ſight: and the king held out to Eſther the golden ſcepter that *was* in his hand *c*: ſo Eſther drew near, and touched the top of his ſcepter *d*.

* Chap 5 8. & 7. 3

c In teſtimony that he pardoned her preſumption, and accepted her perſon, and was ready to grant her petition. *d* In token of her thankful acceptance of the King's great favour, and of her reverence and ſubmiſſion to his Majeſty, whereof that might poſſibly be an uſual token, and it may be, at the King's call and invitation to her to come near to him.

3 Then ſaid the king unto her, what wilt thou, queen Eſther? and what *is* thy requeſt? * it ſhall be even given thee to the half of the kingdom.

*See Mark 6. 23.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman *e* come this day unto the banquet that I have prepared for him.

e Whom ſhe invited, partly that by ſhewing ſuch reſpect to the King's great Favourite, ſhe might inſinuate her ſelf into the King's good opinion and affection; and partly, that if ſhe ſaw fit, ſhe might then preſent her requeſt to the King.

5 Then the king ſaid, cauſe Haman to make haſte, that he may do as Eſther hath ſaid: ſo the king and Haman came to the banquet that Eſther had prepared.

6 And the king ſaid unto Eſther at the banquet of wine *f*, What is thy Petition? and it ſhall be granted thee: and what is thy requeſt? even to the half of the kingdom it ſhall be performed.

f Either 1. At the latter end of the Feaſt, when they uſed to drink Wine more freely, whereas in the former part, moſt of their drink was Water. Or, 2. At her Banquet; which is ſo called, becauſe it conſiſted not of Meats, which probably the King had plentifully eaten before at his own Table, but of Fruits and Wines; which Banquets were very frequent among the *Perſians.*

7 Then anſwered Eſther, and ſaid, my petition, and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and † to perform my requeſt, let the King and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath ſaid *g*.

† Heb.

g I will acquaint thee with my humble requeſt. She did not preſent her petition at this time, but delayed it till the next meeting; either through modeſty, or becauſe ſhe was a little daunted with the Kings preſence, and had not yet good courage to propoſe her requeſt: or in policy, becauſe ſhe would further engage the Kings affection to her by a ſecond entertainment, and would alſo intimate to him that her petition was of a more than ordinary nature: and principally by direction and diſpoſition of the divine providence, which took away her courage or utterance for this time, that ſhe might have a better opportunity for it the next time, by that great accident which happened before it.

9 Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him *h*, he was full of indignation againſt Mordecai.

h Partly leſt he ſhould ſeem, or be interpreted to give him that adoration which he hitherto had juſtly denied partly becauſe by his bloody and barbarous deſign and practice, he had put off all humanity, and forfeited all reſpect; and partly to ſhew how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people in this great exigency; which he was the more encouraged to hope, becauſe God had inclined *Eſther's* heart to that pious and valiant reſolution of interceeding with the King, which he doubted not would meet with good ſucceſs.

10 Nevertheleſs, Haman refrained himſelf *i*, and when he came home, he ſent and † called for his friends, and Zereſh his wife.

Heb. *cau-* *ed to come.*

i From taking preſent vengeance upon *Mordecai*, to which he was ſtrongly inclined, and which he might eaſily have effected, either by his own, or any of his Servants hands, without any expectation, or fear of inconvenience to himſelf, who having obtained licence to deſtroy a whole Nation, could eaſily get a pardon for having killed one obſcure and infamous Member of it. Herein therefore Gods wiſe and powerful Providence appeared in diſpoſing *Hamans* heart, contrary to his own inclination and intereſt, and making him, as it were to put Fetters upon his own hands.

11 And Haman told them of the glory of his riches *k*, and the multitude of his Children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

k Partly to gratifie his own vainglorious humour, and partly to aggravate *Mordecai's* impudence in denying him civil reſpect, and to alleviate his own vexation cauſed by it.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but my ſelf; and to morrow am I invited unto her alſo with the king *l*.

l Thus he makes that matter of glorying which was deſigned for, and the occaſion of his utter ruine. So ignorant are the wiſeſt Men, and ſubject to fatal miſtakes, rejoicing when they have moſt cauſe of fear and grief, and ſorrowing for thoſe things which tend to joy and comfort.

13 Yet all this availeth me nothing *m*, ſo long as I ſee Mordecai the Jew ſitting at the kings gate *n*.

m i. e. Gives me no content. Such torment did his envy and malice bring upon him. *n* Enjoying that honour and priviledge without diſturbance, and denying me the worſhip due to me by my place, and by the Kings command: though this laſt, and the chief cauſe of his rage, he was ſomewhat aſhamed to expreſs. Either *Morcai* was come, having laid by his ſackcloth for this time, that he might be in a capacity of coming thither, and ſo of underſtanding how matters proceeded. Beſides, this was a private Faſt, and ſo he was not obliged always to wear his ſackcloth in publick, during the whole time of the Faſt, though he did once come abroad with it, that the cauſe of it might be publickly known, and ſo come to *Eſther's* ears.

14 Then ſaid Zereſh his wife, and all his friends unto him, Let a † gallows be made of fifty cubits high *o*, and to morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed * the Gallows to be made.

† Heb. *tree.*

* Chap. 7. 9.

o That it might be more conſpicuous to all, and thereby be more diſgraceful to *Mordecai*, and ſtrike all *Haman's* Enemies with the great dread of deſpiſing or oppoſing him.

CHAP. VI.

Ahaſuerus's ſleep being taken from him, commands the Chronicles to be read, 1. *And reading of Mordecai's diſcovery of the Plot againſt his Life, asks what Honour had been done to him,* 2, 3. *Haman coming to the King to have mordecai hanged, unawares gives counſel to honour him,* 4—11. *Haman telling his Friends what had befallen him, is foretold of his final ruine,* 12. 13. *He is call'd to Eſther's banquet,* 14.

ON that night † could not the king ſleep *a*, and he commanded to bring the book of records of the chronicles *b*: and they were read before the king *c*.

† Heb. *the kings ſleep fled away.*

a How vain are all the contrivances and indeavours of this fooliſh impotent Man againſt the Wiſe and omnipotent God, who hath the hearts and hands of Kings and all Men perfectly at his diſpoſe, and can by ſuch trivial accidents (as they are accounted) change their minds, and produce ſuch momentous and terrible effects! *b* His mind being troubled he knew not how, nor why, he chuſeth this for a divertiſement, God putting this thought and inclination to him, for otherwiſe he might have diverted himſelf, as he uſed to do at other times, with his Wives or Concubines, Or Voices and Inſtruments of Muſick, which was far more agreeable to his temper. *c* Until the Morning, when he intended to riſe out of his Bed.

2 And it was found written, That Mordecai had told of ‖ Bigthana and Tereſh, two of the kings camberlains, the keepers of the † door, who ſought to lay hand on the king Ahaſuerus.

‖ Or, *Bigthan.* ch. 2. 21.

† Heb. *threſhold.*

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him *p*.

p He hath had no recompence for this great and good ſervice. Which might happen either through the King's forgetfulneſs; or through the envy of the Courtiers; or becauſe he was a Jew, and therefore odious and contemptible.

4 And the king ſaid, Who *is* in the court? (now Haman was come *q* into the outward court of the kings houſe *r*, to ſpeak unto the king to hang Mordecai on the Gallows that he had prepared for him.)

q Early in the morning, becauſe his Malice probably would not ſuffer him to ſleep; and he was impatient till he had executed his deſired revenge; and he was reſolved to watch for the very firſt opportunity of ſpeaking to the King, before he was engaged in other matters. *r* Where he waited; becauſe it was dangerous to come into the inner court without ſpecial licence, *ch.* 4. 11.

5 And the kings ſervants ſaid unto him, behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in, and the king ſaid unto him, What ſhall be done unto the man *s* † whom the king delighteth to honour? (now Haman thought in his heart *t*, To whom would the king delight to do honour more than to my ſelf?)

† Heb. *in whoſe honour the king delighteth.*

s He names none, becauſe he would have the more Impartial Anſwer. And probably he knew nothing of the difference between *Haman* and *Mordecai*. *t* As indeed he had great reaſon to preſume becauſe he had not yet forfeited that favour which the King had ſhewed to him above all others.

7 And Haman anſwered the king, For the man † whom the king delighteth to honour,

† Heb. *in whoſe honour the king delighteth.*

8 † Let the royal apparel *u* be brought † which the king uſeth to wear, and the horſe that the king rideth upon *x*, and the crown royal which is ſet upon his head *y*.

† Heb. *let them bring the royal apparel.*

† Heb. *wherewith the king clotheth himſelf.*

u His outward Garment which was made of Purple, interwoven with Gold, as *Juſtin* and *Curtius* relate. *x* Uſually: which was well known both by his excellency, and eſpecially by his peculiar Trappings and Ornaments, Comp. 1 *Kings* 1: 33. *y* Either 1. Upon the King's head. Or, 2. Upon the Horſes head; which ſeems beſt to agree. 1. With that ancient Chaldee Interpreter, and other Jews who take it thus. 2. With the ſignification and order of the Hebrew words. 3. With the following Verſes, in which there is no further mention of this Crown, but only of the *Apparel*, and of the *horſe*, to which the Crown belonged, as one of his Ornaments 4. With the cuſtom of the *Perſians*, which ſome affirm to have been this, to put the Crown upon the head of that Horſe, upon which the King rode.

9 And let this Apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may array the man *withal*, whom the king delighteth to honour, and bring him on horſeback, through the principal ſtreets of the city, and proclaim *z* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

† Heb. *cauſe him to ride.*

z i. e. Cauſe this to be proclaimed, to wit, by ſome publick Officer appointed for that ſervice. Compare *Gen.* 41. 43.

10 Then the king ſaid unto Haman, make haſte, *and* take the Apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: † let nothing fail of all that thou haſt ſpoken.

† Heb. *ſuffer not a whit to fail.*

11 Then took Haman the Apparel, and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed *a* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

a Either himſelf, Or by the Officer.

12 And Mordecai came again to the kings gate *b*: but Haman haſted to his houſe, mourning and having his head covered *c*.

b To his former place and Office; ſhewing that as he was not overwhelmed by *Haman's* threats and malicious deſign, as appears by *chap.* 5. 9. So now he was not Puffed up with all this honour. Beſides, he came thither to attend the iſſue of the main buſineſs, and to be at hand to aſſiſt or encourage the Queen, if need were: which now he was more capable of doing, than hitherto he had been. *c* In token of his ſhame and grief for his unexpected, and great diſappointment of his hope and deſire, and for the great honour done to his moſt diſpiſed and abhorred Adverſary, and this by his own hands, and with his own publick diſgrace; and for ſuch further Inconveniences as this unlucky Omen ſeemed to preſage to him.

13 And Haman told Zereſh his wife, and all his friends, every thing that had befallen him. Then ſaid his wiſe men *d*, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews *e*, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him *f*.

d The Magicians, whom after the Perſian manner he had called together to conſult with upon this great and ſtrange emergency. *e* Which they were told, and was generally ſuppoſed, but they were not infallibly ſure of it. *f* This they concluded, either 1. By rules of policy, becauſe *Haman's* reputation and intereſt was hereby ſinking, and *Mordecai* (whom they underſtood to be a Man of great Wiſom and Courage, and Government of himſelf) was now got into the King's favour, and thereby was likely to gain an opportunity of making his Addreſſes to the King, who being of a mild diſpoſition, might eaſily be moved to a diſlike (if not revocation) of his own bloody Decree,and conſequently to a deteſtation of that perſon who had procured it. Or, 2. By former experience,and the obſervation of God's extraordinary actions on the behalf of the Jews,and againſt their Enemies in this very Court and Kingdom. Or, 3. By inſtinct and inſpiration to their minds, either from God,who might ſuggeſt this to them, as he did other things to other wicked men *Balaam*, *Cajaphas*, &c. for his own greater Glory, and the good of his people: or from the devil, who, by God's premiſſion, might know this, and reveal it to them who ſought to him in their ſuperſtitious and idolatrous methods.

14 And while they *were* yet talking with him, came the kings chamberlains,& haſted to bring Haman *g* unto the banquet that Eſther had prepared.

g Who was now ſlack to go thither, by reaſon of the great dejection of his own mind, and the fear of a worſe entertainment from the King and Queen than he had formerly received.

CHAP. VII.

Eſther maketh a Petition for her own and her Peoples life, 1——3. *She accuſeth Haman, who had determined to deſtroy the Jews,* 4. *Haman is afraid,* 5. *the King in his anger,* 6——8. *being informed of the Gallows which Haman had built for Mordecai, cauſeth him to be hanged thereon,* 9, 10.

†Heb. *to drink.*

SO the king and Haman came † to banquet with Eſther the queen.

*Ch: 5:6:

2 And the king ſaid again to Eſther, on the ſecond day, * at the banquet of wine *a*, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed, *even* to the half of the kingdom.

a So it is called to note that it was not deſigned for a Feaſt to fill their bellies, but rather for a Banquet to delight and pleaſe their Palates with Wine and other Delicacies; ſee on *chap.* 5. 8.

3 Then Eſther the Queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition *b*, and my people *c* at my requeſt.

b It is my humble and only requeſt, That thou wouldſt not give me up to the malice of that Man that deſigns to take away my life, and will certainly do it, if thou doſt not prevent it. *c And* the lives (which is eaſily ſupplied out of the fore-going branch) *of my People* the Jews, of whom *I* am deſcended.

*Ch: 3:9. †Heb. *that they ſhould deſtroy and kill, and cauſe to periſh.*

4 For we are * ſold *d*, I and my people *e*, † to be deſtroyed, to be ſlain,and to periſh *f*: but if we had been ſold for bond-men, and bond-women, I had held my tongue *g*, although the enemy could not countervail the kings damage *h*.

d By the craft and cruelty of that man who offered a great Sum of Money to purchaſe our deſtruction. *e* For we are all given up to his malice and rage, without any exception of my own Perſon. *f* She uſeth variety of expreſſions to make the deeper impreſſion upon the King's mind: *g* Becauſe that Calamity had neither been irrecoverable, nor intolerable, nor yet unprofitable to the King for whoſe honour and ſervice, I ſhould willingly have ſubmitted my ſelf and People to any kind of bondage. *h* His ten thouſand Talents, if paid into the King's treaſury, would not repair the King's loſs in the Cuſtoms and Tributes which the King receives from the Jews within his Dominions.

†Heb. *whoſe heart hath filled him.*

5 Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who *is* he? and where is he *i* † that durſt preſume in his heart to do ſo *k*?

i The Expreſſions are ſhort and doubled, as proceeding from a diſcompoſed and enraged mind. *k i. e.* To circumvent me, and by ſubtilty to procure an irrevocable Decree,whereby not only my Eſtate ſhould be ſo much impaired, and ſo many of my innocent Subjects be deſtroyed without Mercy,but my Queen alſo ſhould be involved in the ſame danger and deſtruction.

† Heb. *the man adverſary.* †Heb. *Haman the wicked.*

6 And Eſther ſaid, † The adverſary and enemy *is l* † this wicked Haman. Then Haman was afraid before the king and the queen.

l Of the King, and of my Perſon and people.

||Or, *at the preſence of.*

7 And the king ariſing from the banquet of Wine in his wrath, *went* into the palace-garden *m*: and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw *n* that there was evil determined againſt him by the king.

m Partly as diſdaining the company and ſight of ſo ungrateful and audacious a perſon: partly to cool and allay his troubled and inflamed Spirits, and partly to conſider within himſelf the hainouſneſs of *Haman*'s crime,and the miſchief which himſelf had done by his own raſhneſs, and what puniſhment was fit to be inflicted upon ſo great a Delinquent. *n* By the violent commotion of the King's mind and paſſions.

†Heb *with me.*

8 Then the king returned out of the palace-garden, into the place of the banquet of Wine, and Haman was fallen upon the bed *o* whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo *p* † before me in the houſe *q*? As the word went out of the kings mouth they *r* covered Hamans face *ſ*.

o Or, *by*, or *beſide the bed*, on which the Queen ſat at Meat, after the manner: where he was fallen upon his Knees, and upon the ground, at her feet, as humble Suppliants uſed to do, and as the Queen did at the King's feet, *chap.* 8: 3: *p* Will he now attempt my Queens Chaſtity as he hath already attempted her life! His preſumption and impudence I ſee will ſtick at nothing. He ſpeaks not this out of a real Jealouſie, for which there was no cauſe in thoſe circumſtances, but from an exaſperated mind which takes all occaſions to vent it ſelf againſt the perſon who gave the provocation, and makes the worſt conſtruction of all his words and actions. *q* In my own preſence and Palace. *r i. e.* The King's and Queen's Chamberlains then attending upon them. *ſ* Partly that the King might not be offended or grieved with the ſight of a Perſon whom he now loathed; and partly becauſe they looked upon him as a condemned Perſon; for the faces of ſuch uſed to be covered.

*Ch.1.1 †Heb. *tr*

9 And * Harbonah, one of the chamberlains *t*, ſaid before the king, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the King *u*, ſtandeth in the houſe of Haman. Then the King ſaid, Hang him thereon.

t Who knew this either by his own Obſervation,or by the Information of ſome of his Brethren, who were lately ſent to *Haman*'s Houſe, *ch.* 6: 14: where they might eaſily ſee it, or at leaſt hear of it. And this he ſaid either out of a diſtaſt which he had taken againſt *Haman* for his great inſolency, and barbarous cruelty; or in compliance with the King's inclinations,and the Queen's deſire. *u* Even to the ſaving of the King's life, *ch:* 2: 21, 22, 23. and therefore deſerved a better requital than this even from *Haman*, if he had not baſely preferred the ſatisfaction of his own revenge before the preſervation of the King's life.

10 So they hanged Haman on the gallows that he had prepared *x* for Mordecai. Then was the kings wrath pacified *y*.

x Which ſtood in his own houſe, as was now ſaid,and made the puniſhment more grievous and ignominious. *y* Judgement being now moſt juſtly executed upon this abominable criminal.

CHAP. VIII.

Mordecai is advanced over the houſe of Haman, 1, 2. *Eſther maketh a Petition to the King to reverſe Haman's Letter,* 3——5, *Ahaſuerus granteth to Eſther and Mordecai,* 7, *to write to the Jews to defend themſelves,* 8. *Mordecai's Letters in the King's Name to defend themſelves, and deſtroy their Aſſailants,* 9——14. *Mordecai's honour, and the Jews joy,* 15——17.

ON that day did the king Ahaſuerus give the houſe of Haman *a* the Jews enemy, unto Eſther the queen,and Mordecai came before the king *b*, for Eſther had told what he *was* unto her *c*.

a With all his Goods and Eſtate, which being juſtly forefeited to the King, he no leſs juſtly beſtows it upon the Queen,to compenſate the danger to which *Haman* had expoſed her. *b i. e.* Was by the Queen's deſire admitted into the King's Preſence,and Favour, and Family, and, as it ſeems, made one of the ſeven Princes. *c i: e:* How nearly he was related to her: which till this time ſhe had wiſely concealed; this being the fit ſeaſon to declare it.

2 And the king took off his ring *d* which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman *e*.

d That Ring which he had formerly given to *Haman* for that preſent, or any further uſe, *ch:* 3: 10: he now gives to *Mordecai*, and with it that Power and Authority, whereof this Ring was a ſign, making him,as *Haman* had been, the Keeper of his Signet. *e* As her Steward, to manage that great Eſtate for her as he thought fitteſt.

†Heb. *and ſhe wept, and beſought him.*

3 And Eſther ſpake yet again before the king, and fell down at his feet, and † beſought him with tears, to put away the miſchief of Haman *f* the Agagite, and his device that he had deviſed againſt the Jews.

f To repeal that cruel Decree of which ſee *ch:* 3: 13.

4 Then the king held out the golden ſcepter. *g* toward Eſther. So Eſther aroſe,and ſtood before the king.

g In token that he accepted her Perſon and Petition, and that ſhe ſhould ſtand upon her feet.

†Heb. *the device.* ||Or, *who wrote.*

5 And ſaid, If it pleaſe the king,and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I be pleaſing in his eyes *h*, let it be written to reverſe † the letters deviſed by Haman *i*: the ſon of Hammedatha the Agagite, || which he wrote to deſtroy the Jews which are in all the kings provinces.

h She uſeth various Expreſſions,that ſhe might inſinuate her ſelf into the King's Favour, by ſuch a full and repeated reſignation and ſubmiſſion of her ſelf to the King's good pleaſure. *i* She prudently takes off all the envy and hatefulneſs of the action from the King, and lays it upon *Haman*, who had for his own wicked and ſelfiſh ends contrived the whole buſineſs, and circumvented the King in it: which ſhe alledgeth as a reaſon why it ſhould be repealed, becauſe it was ſurreptitiouſly and craftily procured.

† Heb: *be able that I may ſee.*

6 For how can I † endure to ſee the evil *k* that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

k My heart will ſink under it,& I ſhal never be able to ſurvive it.

7 Then the King Ahaſuerus ſaid unto Eſther the queen, and unto Mordecai the Jew, Behold I have given Eſther the houſe of Haman, and him they have hanged *l* upon the gallows, becauſe he laid his hand upon the Jews.

l You ſee how ready I have been to grant your requeſts, and I do not repent of my Favour to you, and am ready to grant your further Deſires, as far as the Law will permit me to do.

*See chap 1: 19: Dan 2,15 6,8

8 Write ye alſo for the Jews *m* as it liketh you in the Kings name and ſeal *it* with the Kings ring *n*: for the writing which is written in the Kings name and ſealed with the Kings ring, * may no man reverſe *o*.

m On their behalf, to the Governours and Commanders of the Kings Forces or to whom you pleaſe. *n* I offer you my Authority and Seal to confirm whatſoever you ſhall think fit to write. *o* This reaſon may be either, 1. To the writing of theſe preſent Letters: and ſo the ſenſe is, Theſe Letters will be moſt effectual, being no leſs irrevocable than the former, and coming laſt will repeal the former. Or, 2. To the former Letters, as a reaſon why he could not grant their deſires in recalling them, becauſe they were irrevocable by the Law of the *Medes* and *Perſians*. And this ſenſe, though rejected by many, ſeems to be the trueſt, becauſe here is no mention of *reverſing* Haman's *Letters*, which *Eſther* had deſired *v* 5. and the King denied for the reaſon here alledged; and becauſe the following Letter doth not contain one word about the reverſing of the former, nor doth it take away that power which was given to all Rulers to deſtroy all the Jews, *ch*:3.12,13. but only gives the Jews power and authority to ſtand up in their own defence, *v*. 11. which, all circumſtances conſidered, was ſufficient for their preſervation.

9 Then were the kings ſcribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof *p*, and it was written (according to all that Mordecai commanded) unto the Jews *q*, and to the lieutenants, and the deputies, rulers of the provinces *r*, which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

p Which was above two months after the former decree. All which time God ſuffered the Jews to lye under the terrour of this dreadful day, partly that they might be more throughly humbled for, and purged from thoſe many and great ſins under which they lay; partly and particularly that they might be convinced of their great ſin and folly in neglecting the many offers and opportunities they had of returning to their native Country, and to the free and full exerciſe of the true Religion, which could be had no where but in Jeruſalem; by which means they being now diſperſed in the ſeveral parts of this vaſt Dominion, were like to be a very eaſie prey to their enemies whereas their Brethren in *Judæa* were in a better capacity to preſerve themſelves: partly that their moſt malicious and inveterate Enemies might have an opportunity of diſcovering themſelves to their ruine, as the event ſhewed: and partly for the greater illuſtration of God's glorious Power, and Wiſdom, and goodneſs, in giving his people ſuch an admirable and unexpected deliverance. Yet God ſo ordered things, that this Letter ſhould be ſent in due time before it was too late: for there were yet near nine Months to come before that appointed day. *q* That they might underſtand their Liberty, and be encouraged to uſe it for their own defence. *r* That they ſhould publiſh and diſperſe them into all parts, that both themſelves and others might take notice of the King's pleaſure and kindneſs to the Jews.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſe back, *and* riders on mules, camels, *and* young dromedaries *ſ*:

ſ Which were not employed in the ſending of the former Letter: but this coming later required more care and ſpeed, that the Jews might be eaſed from the torment of their preſent Fears. and have time to furniſh themſelves with neceſſaries for their own defence.

11 Wherein the king granted the Jews which *were* in every city, † to gather themſelves together, and to ſtand for their life *t*, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people *u* and province, that would aſſault them, *both* little ones, and women *x*, and *to take* the ſpoil of them for a prey:

† *Liberty and authority.*

t To ſtand up and fight for the defence of their Lives againſt all that ſhould ſeek to deſtroy them. *u* Either Governours or governed, without any exception either of Age, Dignity, or Sex, as it follows. *x* Which is here added, becauſe it was put into the former decree: and to ſtrike the greater terrour into their enemies; and according to the Laws and Cuſtoms of this Kingdom; whereby Children were puniſhed for their Parents offences; which alſo in ſome caſes was allowed and practiſed in ſacred ſtory: Yet we read nothing in the execution of this decree of the ſlaughter of Women or Children, nor is it probable that they would kill their innocent Children, who were ſo idulgent to their Families, as not to meddle with the ſpoil.

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a Commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

† Heb. *revealed.*

14 So the poſts that rode upon mules *and* camels went out, being haſtened, and preſſed on by the kings commandment *y*, and the decree was given at Shuſhan the palace.

y By his particular and expreſs Command to that purpoſe.

15 And Mordecai went out from the preſence of the king, in royal apparel of || blue and white, and with a great crown of gold *z*, and with a garment of fine linen, and purple; and the city of Shuſhan *a* rejoiced and was glad:

|| Or, *violate.*

z Which the chief of the Perſian princes were permitted to wear, but with ſufficient diſtinction from the King's Crown. *a* Not only Jews, but the greateſt number of the Citizens, who by the Law of Nature written upon their hearts, had an abhorrency from bloody Counſels and Deſigns, and a complacency in acts of Benignity and Mercy: or for other reaſons; of which ſee on *Chap*. 3. 15.

16 The Jews had light *b*, and gladneſs, and joy *c*, and honour *d*.

b Which is is oft put for gladneſs, as 2 *Sam*. 22. 29. *Job* 18: 5, 6. *Pſal*. 27. 1. becauſe light is pleaſant and diſpoſeth a man to joy, whereas Darkneſs inclines a man to ſorrow. *c* This explains the former Metaphor by two words expreſſing the ſame thing, to note the greatneſs of the Joy. *d* Inſtead of that contempt under which they had lain.

17 And in every province, and in every city, whitherſover the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day *e*: and many of the people of the land became Jews; for the fear of the Jews *f* fell upon them.

e i. e. A time of feaſting, and rejoicing, and thankſgiving. *f* Whom poſſibly they had irritated by their former Threatnings and now gave this evidence of their Repentance that they were willing to ſubmit to that ſevere precept of Circumciſion.

CHAP. IX.

The Jews ſlay their Enemies, 1 —— 9. *with the ten ſons of Haman*, 11. *Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, The days of Purim made feſtival.*

NOw in the twelfth month (that *is* the month Adar) on the thirteenth day of the ſame when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them *a*, (though it was turned to the contrary, that the Jews had rule over them that hated them.

a In that day which was ſelected by *Haman* with great Induſtry and Art, as the moſt lucky day, and which their enemies had ofttimes formerly thought of and no doubt threatned the Jews with it.

2 The Jews gathered themſelves together in their cities, throughout all the Provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them *b*: for the fear of them *c* fell upon all people.

b Their Enemies, though they did and were allowed to take up Arms againſt them, yet were eaſily conquered and deſtroyed by the Jews. *c* Who had ſuch potent Friends at Court, and ſo great a God on their ſide who by ſuch unuſual and prodigious Methods (whereof doubtleſs they had been particularly informed) had brought about ſuch a mighty and unexpected deliverance.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king *d* || helped the Jews: becauſe the fear of Mordecai fell upon them.

† Heb. *those which did the buſineſs that* belonged to *the king.*
|| Or, *extolled*, Gr. honoured,

d Heb. *and* all *them that did the King's buſineſs*, *i. e.* Not only the chief perſons deſigned by the foregoing words, but all the other Miniſters or Officers of what quality ſoever.

4 For Mordecai *was* great *e* in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

e i. e. The greateſt in Place, and power, and Favour with the King, both to his near relation for his beloved Queen, and for his good ſervice done to him in preſerving his Life, and managing his Affairs; and for thoſe excellent Abilities & Virtues which he diſcovered in him; and eſpecially by the diſpoſition of the heart-ruling God.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction, and did † what they would unto thoſe that hated them.

† Heb. *according to their will.*

6 And in Shuſhan the palace *f* the Jews ſlew and deſtroyed five hundred men *g*.

f i. e. In the City ſo called, as was noted before *chap*. 1: 2: it not being probable either that they would make ſuch a ſlaughter in the King's Palace, or that they would be ſuffered ſo to do. *g* Whom by long experience they knew to be their conſtant and inveterate Enemies, and ſuch as would watch all opportunities to deſtroy them which alſo they might poſſibly now attempt to do. Part of them alſo might be friends and Allies of *Haman*, and therefore the avowed Enemies of *Mordecai*.

7 And Parſhandatha, and Dalphon, and Aſapatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman, the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand *h*,

h Either becauſe they were deſirous it ſhould come into the King's Treaſury: or becauſe they would leave it to their Children, that it might appear that what they did that day was not done out of malice to their Perſons and Families, or covetouſneſs of their Eſtates, but out of meer neceſſity, and by that great and approved Law of Self-preſervation, and that they were ready to mix Mercy with Judgement, and would not deal with their Enemies ſo ill as it was apparent that their Enemies intended to do againſt them.

11 On that day the number of thoſe that were ſlain in Shuſhan the palace, † was brought before the king *h*.

† Heb. *came.*

h Poſſibly with evil deſign to incenſe the King againſt the Jews.

12 And the King ſaid unto Eſther the Queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces *i*? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

i In which doubtleſs many more were ſlain. So that I have fully granted thy Petition. And yet, if thou haſt any thing further to aſk, I am here ready to grant it.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan, to do to morrow alſo according to this days decree *k*, and † let Hamans ten ſons be hanged upon the gallows *l*.

†Heb. *let men hang.*

k i. e. To kill their implacable Enemies. For it is not improbable that the greateſt and worſt of them had politickly withdrawn or hidden themſelves for that day; after which, the Commiſſion granted to the Jews being expired they confidently returned to their homes; where they were taken and ſlain by virtue of this private and unexpected decree. *l* They were ſlain before: now let their bodies be hanged upon their Father's Gallows, for their greater infamy, and the terrour of all others who ſhall preſume to abuſe the king in like manner, or to perſwade him to execute ſuch cruelties upon his own Subjects. This cuſtom of hanging up the bodies of Malefactors after their death, was frequent among the Jews and Perſians alſo, as is well known.

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons.

15 For the Jews that *were* in Shuſhan gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan, but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hand on the prey:

†Heb. *in it*

17 On the thirteenth day *m* of the month Adar, and on the fourteenth day † of the ſame reſted they, and made it a day of feaſting and gladneſs.

m This belongs not to the Feaſt, but to the work done before it. The meaning is, This they did, *i. e.* they ſlew their Foes, as was now ſaid, *v.* 16. upon the thirteenth day.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof. and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore *n* the Jews of the villages, that dwelt in the unwalled towns *o*, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

n To wit, becauſe they did their whole work upon the thirteenth day, as was noted *verſe* 17 to which this manifeſtly relates, the 18th *verſe* coming in as it were by way of Parentheſis. *o* Heb. *In the cities of the villages, i. e.* in the leſſer Cities and Villages; which are here oppoſed to the great City *Shuſhan*, & thoſe who dwelt in it.

20 And Mordecai wrote theſe things *p*, and ſent letters unto all the Jews that *were* in all the provinces of the King Ahaſuerus, *both* nigh and far;

p Either, 1. The Letters here following. But that is diſtinctly mentioned in the next words. Or, 2. The Hiſtory of theſe things which was the ground of the Feaſt: which *Mordecai* knew very well ought to be had in remembrance, and to be told to their Children and Poſterity, through all ages, according to the many Commands of God to that purpoſe, and the conſtant Practice of the holy Men of God in ſuch caſes.

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame *q* yearly:

q Becauſe both theſe days had been ſet apart this Year, the latter at *Shuſhan*, the former in other parts: and becauſe the great Work of God, which was the ground of this Solemnity, had been done both upon the thirteenth and the fourteenth day.

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to Joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

r Which they uſed to give upon days of Thankſgiving; of which ſee *Nehem*: 8: 10.

23 And the Jews undertook *ſ* to do as they had begun, and as Mordecai had written unto them,

ſ Having by this means opportunity to gather themſelves together upon any occaſion, the chief of them aſſembled together, and freely and unanimouſly conſented to *Mordecai*'s deſire in this matter, and bound it upon themſelves and Poſterity.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and * had caſt Pur (that *is*, the lot) to † conſume them, and to deſtroy them,

*Ch: 3:7.
† Heb. *cruſh:*

25 But † when *Eſther* came before the King, he commanded by letters that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

† Heb. *when she came:*

26 Wherefore they called theſe days Purim, after the name of || Pur; therefore for all the words of this letter, and *of that* which they had ſeen *t* concerning this matter, and which had come unto them.

|| That is, *lot.*

t i. e. But for the reſpect which they juſtly bare to *Mordecai*'s letter; and becauſe they themſelves had ſeen and felt this Wonderful Work of God on their behalf.

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them *u*, ſo as it ſhould not † fail, that they would keep theſe two days, according to their writing *x*, and according to their *appointed* time every year:

†Heb. *paſs.*

u i. e. Gentile Proſelites; who were obliged to ſubmit to other of the Jewiſh Laws, and therefore to this alſo; the rather becauſe they enjoyed the benefit of this days deliverance; without which the Jewiſh Nation and Religion had been in a great meaſure, if not wholly, extinct in the World. *x i. e.* According to that writing which was drawn up by *Mordecai* with *Eſthers* conſent, *v.* 23. 29. and afterwards confirmed by the conſent of all the Jews in the ſeveral places.

28 And that theſe days *ſhould be* remembred, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not † fail from among the Jews, nor the memorial of them † periſh from their ſeed.

†Heb. *paſs.*
†Heb. *ended.*

29 Then Eſther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with † all authority *y*, to confirm the ſecond letter of Purim.

†Heb. *all ſtrength.*

y The former Letter, *v:* 20: did only recommend, but this enjoins the obſervation of this Solemnity; becauſe this was not only *Mordecai*'s Act, who yet had by the King's Grant a great power and Authority over the Subjects of that Kingdom, and conſequently over the Jews, but it was the Act of all the Jews, binding themſelves and Poſterity to it, *v:* 27: Or, *with all might* or *efficacy*, and as that word uſually ſignifies; He preſſed it with all earneſtneſs and vehemency.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth *z*;

z Or, even *words of peace and truth*. Which may reſpect either 1. The form of the Writing, wherein after the cuſtom he ſaluted them with hearty wiſhes of their true Peace or Proſperity, or of the continuance of thoſe two great Bleſſings of God, *Truth*, *i. e.* the true Religion; and *Peace*, either among themſelves, or with all men, that they may peaceably and quietly enjoy and profeſs the Truth Or, 2. The manner of his Writing, which was with *Peace*, *i. e.* Friendſhip and kindneſs to his Brethren, *and Truth i. e.* Sincerity which is the more noted and commended in him, becauſe it is ſo unuſual in ſuch great Courtiers as he now was. Compare *chap.* 10: 3. or the Matter of his Writing; which was to direct and perſwade them to keep both *Peace* and *Truth*, *i. e.* both to live peaceably and lovingly both one with another, and with all their Neighbours, not inſulting over them upon their confidence in *Mordecai*'s great power, or upon this late and great ſucceſs, as men naturally and commonly do, nor giving them any freſh provocations, and yet holding faſt the true Religion in ſpight of all the Artifices or Hoſtilities of the Gentiles among whom they lived.

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, as they had decreed † for themſelves and for their ſeed, the matters of the faſting and of their cry ||.

† Heb. *for their ſouls.*

|| For or about thoſe great and overwhelming Calamities which were decreed to all the Jews, and for the removing of which, not only *Eſther*, and the Jews in *Shushan*, but all other Jews in all places, as ſoon as they heard thoſe diſmal Tidings, did doubtleſs according to the Precepts of Scripture, and the conſtant practice of their godly Predeceſſors in all ages, fly to that laſt and only Refuge of ſeeking to God by Faſting, and earneſt Prayers, and ſtrong Cries unto God; which God was pleaſed graciouſly to hear, and in anſwer thereunto to give them this amazing Deliverance. And this was that which they were now to remember, to wit, the greatneſs of their danger, and of their reſcue from it. And accordingly the Jews uſe to obſerve the firſt of thoſe days with Faſting and Crying, and other Expreſſions of vehement Grief and Fear, and the latter with Feaſting, and Thankſgiving, and all Demonſtrations of Joy and Triumph.

32 And the decree of Eſther † confirmed theſe matters of Purim, and it was written in the book *.

† Who had received Authority and Commiſſion from the King to impoſe this upon all the Jews. * Either in the publick Regiſters of that Kingdom; Or rather, in the Records which the Jews kept of their moſt memorable paſſages.

CHAP. X.

Ahaſuerus his greatneſs. 3. *Mordecai's advancement*,

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the Iſles of the ſea *a*.

a i. e. Upon all his Dominion, whether in the main Continent, or in the Iſlands.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

† Heb. *made him great.*

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, accepted of the multitude of his brethren *b* ſeeking the wealth of his people, and ſpeaking peace to all his ſeed *c*.

b Who did not envy his greatneſs, as men moſt commonly do in ſuch caſes, but rejoyced in it, and bleſſed God for it, and praiſed and loved him for his right and ſweet management of his vaſt power, *c* Or, *for all his ſeed*, to wit, the Jews, who were of the ſame Seed and root from which he was deſcended. He ſpoke and acted with great Kindneſs and Friendlineſs to them when they reſorted to him upon any occaſion.

J O B.

SOme things are to be premiſed in the General concerning this Book, before I come to the Particulars. 1. That this was no Fiction or Parable, as ſome have dreamed, but a real Hiſtory, which is ſufficiently evident, both from the whole Contexture of the Book wherein we have an exact and diſtinct account of the Places, Perſons, and things here mentioned, with their ſeveral Circumſtances, and eſpecially the ſucceeding Penmen of holy Scripture, who mention him as a real and eminent example of Piety and Patience, as Ezek. 14. 14. James 5. 11. 2. That this is a Canonical Book of Scripture, which is manifeſt both from the Stile and Matter of it, and from the tacite approbation given to it by Ezekiel and James, in the places now cited, and from that Quotation taken from it as ſuch, 1 Cor 3. 19. and from the unanimous conſent of the Church, both of Jews and Chriſtians in all Ages. 3. The time in which Job lived, and theſe things were ſaid and done, moſt probably was before Moſes, and in the days of the ancient Patriarchs. This may be gathered. 1. From his long life, which by comparing Chap. 1 with 42. 16. could not want much of 200 Years; whereas, after Moſes, Mens Lives were far ſhorter, as is manifeſt. 2. From that conſiderable Knowledge of God, and of the true Religion, which then remained among divers Gentiles, which after Moſes his time was in a manner quite extinguiſhed. 3. From the Sacrifices here commonly uſed, whereas, after the giving of the Law, all Sacrifices were confined to the place of the Tabernacle or Temple, to which even the Gentiles were to repair when they would ſacrifice to God. 4. From the way of God's imparting of his Mind to the Gentiles at this time by Dreams and Viſions, agreeably to God's Method in thoſe ancient times; whereas afterward thoſe diſcoveries were withdrawn from the Gentiles, and appropriated to the People of Iſrael. 5. Becauſe there is not the leaſt mention in this Book of the Children of Iſrael, neither of their greivous Afflictions in Egypt, nor of their glorious deliverance out of it; though nothing could have been more ſeaſonable or ſuitable to the Matter which is here diſcourſed between Job and his Friends. 4. The Pen-man of this Book is not certainly known, nor is it material for us to know: For it being agreed who is the principal Author, it is of no moment by what Hand or Pen he wrote it: But moſt probably it was either, 1. Job himſelf who was moſt capable of giving this exact account, who, as in his Agony he wiſhed that his words and carriage were written in a Book, Chap. 19. 23, 24. ſo poſſibly when he was delivered from it, he ſatisfied his own and others deſires therein. Only what concerns his general Character, Cap. 1. 1. and the time of his Death, Chap. 42. 16. 17. was added by another hand; the like ſmall Additions being made in other Books of Scripture. Or, 2. Elihu which may ſeem to be favoured by Chap. 32. 15, 16. Or, 3. Moſes, who when he was in the Land of Midian, where he had opportunity of coming to the Knowledge of this Hiſtory and Diſcourſe, and conſidering that it might be very uſeful for the Comfort and Direction of God's Iſrael, who was now oppreſſed in Egypt, did by his own Inclination, and the Direction of God's Spirit commit it to Writing. And whereas the Stile ſeems to be unlike to that of Moſes in his other Writings, that is not ſtrange, conſidering the differing nature of the Books, this being almoſt all Poetical, and the other meerly Hiſtorical, for the moſt part, or plain Precepts or Exhortations. And for the Arabick words here uſed, it muſt be remembred, that Moſes lived 40 Years in Midian, which was a part of Arabia, in which he muſt needs learn that Language.

CHAP I.

Job's Country and ſincere holineſs: his children: their feaſts: and his religious care for them, 1——5. Satans appearance before God: God's character of Job, 6 —8. Satan imputeth Job's goodneſs to his proſperity: and ſo obtaineth leave to afflict him in his goods, 9——12. Job's Oxen, Sheep, Camels, and Servants deſtroyed, 13——17. His Sons and Daughters periſh, 18, 19. Job with his mantle rent, head ſhaved, and upon the ground worſhippeth; bleſſeth God: ſinneth not. 20——22.

THere was a man in the land of Uz *a*, whoſe name *was* * Job, and that man was † perfect *b* and upright *c*, and one that feared God *d*, and eſchewed evil *e*.

* Ezek. 14. 14. Jam 5. 11.
† Ch. 2. 3.

a Which was either in *Edom*, called, *The Land of Uz*, Lam. 4. 21. or in ſome part of *Arabia*, not far from the *Chaldeans* and *Sabeans*, as this Chapter witneſſeth; ſo called probably from *Uz*, one of *Eſau's* poſterity, *Gen.* 36. 28. *Jer* 25. 20. *b* Not legally or exactly, as he confeſſeth *Ch.* 9. 20. but comparatively to ſuch as were partial in their Obedience to God's Commands, and as to his ſincere Intentions, hearty affections, and conſtant and diligent endeavours to perform all his duties to God and Men. *c* Heb. *right*, exact and regular in all his dealings with Men; one of an unblamable converſation, doing to others as he would have others to deal with him. *d* One truely pious, and devoted to God's Worſhip and Service. *e i. e.* carefully avoiding all ſin againſt God or Men.

2 And there were born unto him ſeven ſons and three daughters.

3 His † ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels *f*, and five hundred yoke of oxen, and five hundred ſhe-aſſes *g*, and a very great † houſhold; ſo that this man was the greateſt *h* of all the * men in the eaſt *i*

† Or, *cattle*.
† Or, *huſbandry*
* Heb. *ſons of the eaſt*.

f Camels in theſe parts were very numerous, as is manifeſt from *Judg.* 7. 12. 1 *Chron.* 5. 21. and from the plain teſtimonies of *Ariſtotle* and *Pliny*, and very uſeful, and proper both for carrying of Burdens in theſe hot and dry countries, as being able to endure thirſt much better than other Creatures, and for ſervice in War. *g* Which were preferred before He-Aſſes, as ſerving for the ſame uſes as they did, and for Breeding, and Milk alſo: But He-Aſſes alſo may be included in this Expreſſion, which is of the Feminine Gender, becauſe the greateſt part of them (from which the denomination is uſually taken) were She-Aſſes. *h i. e.* One of the richeſt. *i* To wit, that lived in thoſe parts: ſuch general Expreſſions being commonly underſtood with ſuch limitations.

4 And his ſons went and feaſted *k* in *their* houſes, every one his day *l*, and ſent and called for their three ſiſters to eat and to drink with them.

k To teſtifie and maintain their Brotherly Love. *l* Not every day of the week, and of the Year; which would have been burdenſome and tedious to them all, and groſs Luxury and Epicuriſm, which holy *Job* would not have permitted; but each his appointed day, whether his Birth-day, or the firſt day of the Month, or any other ſet time, it matters not.

5 And it was *ſo*, when the days of *their* feaſting was gone about *m*, that Job ſent and * ſanctified them *n*, and roſe up early in the morning *o*, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned *p*, and † curſed God *q* in their hearts *r*. Thus did Job ‖ continually *s*.

* Neh. 12. 30.
† 1 Kings. 21. 10, 13.
‖ Heb. *all the days*.

m When each of them had had his his turn, which peradventure came one ſpeedily, though not immediatly after another. And there was ſome conſiderable interval before their feaſting time. *n i. e.* He exhorted and commanded them to ſanctifie themſelves for the following Work, to wit, by purifying themſelves from all Ceremonial and Moral Pollution, as the manner then was, *Exod.* 19 10 and by preparing themſelves by true repentance for all their ſins, and particularly ſuch as they had committed in their time of Feaſting and Jollity, and by fervent prayers to make their peace with God by Sacrifice. *o* Thereby ſhewing his ardent Zeal in God's Service, and his impatience till God was reconciled to him, and to his Children. *p* His Zeal for God's Glory, and his true Love to his Children made him jealous; for which he had cauſe enough from the corruption of Man's Nature, the frailty and Folly of Youth, the many Temptations which attend upon Feaſting and Jollity, and the eaſineſs of ſliding from lawful to forbidden Delights. *q* Not in the groſſeſt manner and higheſt degree, which it is not probable either that they ſhould do, now eſpecially when they had no provocation to do it, as being ſurrounded with Bleſſings and Comforts, which they were actually enjoying, and not yet exerciſed with any affliction, or that *Job* ſhould ſuſpect it concerning them, but *deſpiſed* and *diſhonoured* God; for both Hebrew and Greek words ſignifying *curſing*, are ſometimes uſed to note, only *reviling* or *detracting*, or *ſpeaking evil*, or *ſetting light* by a perſon. Thus what is called *curſing* ones *father or mother*, Exod. 21. 17. is elſewhere called *ſetting light* by them, as *Deut.* 27. 16. *Ezek.* 22. 7. See alſo 2 *Pet.* 2. 11. *Jude* 8. and many other places. *r* By ſlight and low Thoughts of God, by neglecting or forgetting to give God the praiſe and Glory of the Mercies which by his favour they enjoyed, by taking more hearty delight in their Feaſts and Jollity, than in the Service and fruition of God: For theſe and ſuch like diſtempers of Heart are moſt uſual in times of Proſperity and Jollity, as appears by common experience, and by the many Divine Cautions we have againſt them, as *Deut.* 6 11. *Hoſ.* 2. 8. and elſewhere. And theſe miſcarriages, though inward and ſecret, *Job* calls by ſuch an hard name as uſually ſignifys *curſing*, by way of aggravation of their ſin, which peradventnte they were too apt to ſleight as a ſmall & trivial miſcariage. *s i. e.* It was his conſtant courſe at the end of every feaſting time.

6 Now there was a day *t*, when † the ſons of God *u* came to preſent themſelves before the Lord *x*, and * Satan came alſo ‖ among them *y*.

† Gr. *Angels of God.*
* Heb. *the adverſary.*
‖ Heb. *in the midſt of them.*

t i. e. A certain time appointed by God. *u i. e.* The holy Angels, ſo called, *Job* 38. 7. *Dan.* 3. 25, 28. becauſe of their Creation by God, as *Adam* alſo was, *Luke* 3. 38. and for their great reſemblance of him in Power, and Dignity and Holineſs, and for their filial affection and Obedience to him. *x i. e.* Before his Throne, to receive his Commands, and to give him an account of their Negotiations: Compare 1 *Kings* 22. 19. *Zech.* 4. 14. *Luke*, 1. 19. But you muſt not think that theſe things were really done, and that Satan was mixed with the holy Angels, or admitted into the preſence of God in Heaven, to maintain ſuch diſcourſes as this with the bleſſed God, or that he had formal Commiſſion and leave to do what follows, but it is only a parabolical Repreſentation of that great Truth, that God by his wiſe and holy Providence, doth govern all the Actions of Men and Devils to his own ends. It being uſual with the great God to condeſcend to our ſhallow Capacities, and to expreſs himſelf, as the Jews phraſe it, *In the language of the Sons of men*; *i. e.* in ſuch manner as Men uſe to ſpeak and may underſtand. *y* Being forced to come, and give up his account.

7 And the LORD ſaid unto ſatan, Whence comeſt thou *z*? Then ſatan anſwered the LORD and ſaid, from † going to and fro in the Earth *a*, and from walking up and down in it.

† 1 Pet. 5. 8.

z God being here repreſented as Judge, rightly begins with an enquiry, as the ground of his further proceedings, as he did *Gen.* 3. 9. and 4. 9. *a* Where by thy permiſſion I range about, obſerving with great diligence all the Diſpoſitions and Actions of Men, and working in them and among them as far as I have liberty and opportunity.

8 And the LORD ſaid unto ſatan, † Haſt thou conſidereth my ſervant Job *b*, that *there is* none like him in the Earth, a perfect and an upright man, one that feareth God and eſcheweth evil?

† Heb. *haſt thou ſet thy heart on.*

b Haſt thou taken notice of him, and his Spirit, and Carriage? and what haſt thou to ſay againſt him?

9 Then ſatan anſwered the LORD, and ſaid, Doth Job fear God for nought *c*.

c i. e. Sincerely and freely, and out of pure love and reſpect to thee? No, It is policy, not Piety, that makes him good; he doth not ſerve thee but ſerveth himſelf of thee, and is a meer Mercenary, ſerving thee for his own ends.

10 Haſt thou not made an hedge about him *d* and about his houſe *e*, and about all that he hath on every ſide?

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ſide? thou haſt bleſſed the work of his hands, and his † ſubſtance is || increaſed in the land.

†Or, cattel. ||Heb. broken forth. Gen. 28.14

d i.e. Defended him by thy ſpecial Care and Providence from all harms and inconveniencies: which is able to oblige and win perſons of the worſt tempers. *e* His Children and Servants.

11 But put forth thine hand *f* now, and touch *g* all that he hath, * and he will curſe thee to thy face *h*.

*Heb. if he bleſs thee not to thy face.

f To wit, in way of Juſtice and Severity, as that Phraſe is uſed, *Iſa.* 5. 25. *Ezek.* 25. 7, 13, 16. *g i. e.* Afflict or deſtroy, as this word is uſed, *Gen.* 26. 11. *Ruth* 2. 9. *Pſal.* 105. 15. *Zech.* 2. 8. *h* He who is now ſo forward to ſerve and bleſs thee, will then openly and boldly blaſpheme thy Name, and reproach thy Providence, as unjuſt and unmerciful to him.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy † power *i*, only upon himſelf *k* put not forth thine hand. So Satan went forth from the preſence of the LORD *l*.

†Heb. hand

i I give thee full power and liberty to deal with his Wife, Children, Servants, and all his Eſtate, whatſoever thy Wit or Malice ſhal prompt thee to do. *k* His Perſon, Body, or Soul. *l i. e.* From that place where God was repreſented as ſpecially preſent, being forward and greedy to do the Miſchief which he had permiſſion to do.

13 And there was a day when his ſons and daughters *were* eating and drinking wine in their eldeſt brothers houſe.

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them *m*:

m i. e. Beſide the Oxen, therefore both were taken away together.

15 And † the Sabeans *n* fell *upon them*, and took them away; yea they have ſlain the ſervants with the edge of the ſword, and I only am eſcaped to tell thee *o*.

†Heb. Sheba.

n A people of *Arabia*, who led a wandring Life, and lived by robbery and ſpoiling of others, as *Strabo* and other Heathen Writers note. *o* Whom Satan ſpared no leſs maliciouſly than he deſtroyed the reſt, that *Job* might have ſpeedy and certain intelligence of his Calamity.

16 While he *was* yet ſpeaking *p*, there came alſo another, and ſaid, The fire of God *q* is fallen from heaven *r*, and hath burnt up the ſheep and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee.

†Or, a great fire.

p Before he could have time to compoſe his diſturbed Mind, and to digeſt his former loſs, or indeed to *ſwallow his Spittle*, as he expreſſeth it, *ch.* 7. 19. *q* A terrible flame of fire ſent from God in an extraordinary manner; to intimate that both God and Men were his Enemies, and all things conſpired to his ruine. *r i. e.* From the Air which is oft called *Heaven*, as hath been noted again and again, whereof Satan is the Prince, *Eph.* 2. 2.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Caldeans *s* made out three bands *t*, and † fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

†Heb. ruſhed.

s Who alſo lived upon the Spoil, as *Xenophon* and others obſerve. *t* That they might come upon them ſeveral ways, and nothing might be able to eſcape them.

18 While he was yet ſpeaking, there came alſo another and ſaid, Thy ſons and thy daughters *were* eating and drinking wine *u* in their eldeſt brothers houſe:

u i. e. Feaſting after their manner, and as *Job* generally feared and ſuſpected, ſinning againſt God, *v.* 5. Which was a dreadful aggravation of the Judgement.

19 And behold, there came a great wind * from the wilderneſs *x*, and ſmote the four corners *y* of the houſe, and it fell upon the young men *z*, and they are dead, and I only am eſcaped alone to tell thee.

*Heb. from aſide.

x Whence the fierceſt Winds came, as having moſt power in ſuch open places. See *Jer.* 4. 11. and 13. 24. *y* In which the chief ſtrength of the houſe did conſiſt. It ſmote theſe either all together, or rather ſucceſſively, one immediatly after another, being poſſibly a Whirl-wind, which comes violently and ſuddenly, whirling about in a Circle, and being driven about by the power of the Devil, which is very great. *z* His Sons in their youth, and his Daughters alſo, as appears from the ſequel.

20 Then Job aroſe *a*, and rent his || Mantle *b*, and ſhaved his head *c*, and fell down upon the ground *d*, and worſhipped *e*.

||Or, Robe.

a From his ſeat whereon he was ſitting in a diſconſolate poſture. *b* To teſtifie his deep ſenſe of, and juſt ſorrow for the heavy hand of God upon him, and his humiliation of himſelf under his hand. See *Gen.* 37. 34. *c i. e.* Cauſed the Hair of his Head to be ſhaved or cut off, which was then an uſual Ceremony in mourning, of which ſee *Ezra* 9. 3. *Iſa.* 15. 2. and 22. 12. *Jer:* 7; 29. and 41. 5. *Mich.* 1. 16. *d* In way of Self-abhorrency, and Humiliation and Supplication unto God. *e* To wit, God, who is expreſſed in the following verſe and who is the only Object of Religious Worſhip: Inſtead of curſing God, which Satan ſaid he would do, he adored him, and gave him the Glory of his Soveraignty, and of his Juſtice, and of his Goodneſs alſo, in this moſt ſevere Diſpenſation.

21 And ſaid, * Naked came I out of my Mothers womb *f*, and naked ſhal I return thither *g*: the LORD gave, and the LORD hath * taken away *h*; bleſſed be the name of the LORD *i*.

*Ecclef. 5. 15. 1 Tim. 6. 7. *Iſa. 42. 24.

f I brought none of theſe things which I have now loſt, with me, when I came out of my Mother's Womb into the World but I received them from the hand and favour of that God who hath now required his own again. I ſtill have all that Subſtance wherewith I was born, and have loſt only things without and beſide my ſelf. *g* I ſhal be as rich when I die as I was when I was born, & therefore have reaſon to be contented with my condition, which alſo is the common lot of all men. *Thither*, *i. e.* into my Mothers Womb, which in the former clauſe is underſtood properly, but in this figuratively of the Earth, which is our common Mother, as it is called by many Authors, out of whoſe Belly we were taken, and into which we muſt return again, *Gen:* 3: 19. *Eccleſ.* 12: 7. And as our Mothers Womb is called *the lower parts of the Earth*, *Pſal:* 139. 15. ſo it is not harſh if reciprocally the lower parts of the Earth be called our *Mothers Womb*. Nor is it ſtrange that the ſame Phraſe ſhould be taken both properly and metaphorically in the ſame Verſe; for ſo it is *Matth.* 8. 22. *Let the dead* ſpiritually *bury the dead* corporally. See alſo *Levit.* 26: 21, 24. *Pſal:* 18. 26, *&c.* *h* He hath taken away nothing but his own, and what he ſo gave to me that he reſerved the Supreme Dominion & Diſpoſal of in his own hand. So I have no cauſe to murmure or complain of him. Nor have I reaſon to fret and rage againſt the *Caldeans* and *Sabeans*, and other Creatures, who were only God's Inſtruments to execute this wiſe and holy Counſel. *i i. e.* The Lord, God's *Name* heing often put for God himſelf, as *Pſal.* 44: 5. and 48. 10. and 72: 18, 19. *Dan:* 2. 19, 20, As *Names* are put for *Men*, *Acts* 1: 15: *Rev:* 3: 4. The Senſe is, I have no cauſe to quarrel with God, but much cauſe to bleſs and praiſe him, that he did give me ſuch bleſſings, and ſuffered me to enjoy them more and longer than I deſerved; and that he hath vouchſafed to afflict me, which I greatly needed for my Souls good, and which I take as a Token of his Love and Faithfulneſs to me, and therefore miniſtring more matter of Comfort than Grief to me: and that he hath left me the comfort of my Wife, and yet is pleaſed to continue to me the Health of my Body, and a compoſed Mind, and an Heart to ſubmit to his good pleaſure; and that he hath reſerved and prepared ſuch a felicity for me, whom no *Caldeans* or *Sabeans*, no Men nor Devils can take away from me; Of which ſee *Chap.* 19: 25.

22 In all this *k* Job ſinned not *l*, nor * charged God fooliſhly *m*.

*Or, *attributed folly to God.* Or, *unſavourineſs.*

k i e. Under all theſe preſſures. Or, in all that he ſaid or did upon theſe ſad occaſions. *l* To wit, in ſuch manner as the Devil preſaged that he would, and as is expreſſed in the following words. As Chriſt ſaith, *John* 9. 3. *Neither hath this man ſinned, nor his parents*, to wit, ſo as you imagine, in an eminent or extraordinary degree. But both here and there humane Infirmities are excepted, of which *Job* oft acknowledgeth himſelf to be guilty. Nor was the queſtion between God and Satan, whether *Job* had any ſin in him, but whether he was an Hypocrite, or would blaſpheme God; which is here denied and diſproved. *m* Heb. *Nor imputed folly to God*; *i: e:* ſo far was he from blaſpheming God, that he did not entertain any diſhonourable thought of God, as if he had done any thing unworthy of his infinite Wiſdom, or Juſtice, or Goodneſs, but heartily approved of, and acquieſced in his good pleaſure, and in his righteous, though ſharp proceedings againſt him.

CHAP. II.

Satans ſecond appearance before God: Job's character continuing the ſame, condemneth Satan, 1——3. Satan judgeth him not ſufficiently tried, unleſs his body ſuffer; and ſo obtaineth leave to hurt his body, but not touch his life, 4——6. Job ſmote with boils, ſcrapeth himſelf, and ſitteth down in aſhes, 7, 8. his Wives folly; he reproveth her, acknowledging Gods Soveraignity, and former Mercies, 9, 10. His three friends, and their ſorrow, 11——13.

AGain there was a day *a*, when * the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them, to preſent himſelf before the LORD.

*Gr. *the Angels of God.*

a Another ſet time ſome convenient ſpace after the former calamities. Of this, and the two next Verſes, ſee the Notes on *Chap:* 1; 6, 7, 8.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And † Satan anſwered the LORD, and ſaid, From going to and fro in the Earth, and from walking up and down in it.

†Chap. 1. 7

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there* is none like him in the Earth, || a perfect and an upright man, one that feareth God and eſcheweth evil? and ſtill *b* he holdeth faſt his integrity *c*, although thou movedſt me *d* againſt him † to deſtroy him without cauſe *e*.

||Cha. 1. 8.

†Heb. *to ſwallow him up.* Chap. 19. 10.

b Notwithſtanding all his Trials and Tribulations, and thy malicious ſuggeſtion to the contrary. *c i. e.* He continues to be the ſame perfect and upright Man which he was before. All thy endeavours to pull away his Integrity, have made him only to hold it the faſter. *d i. e.* Didſt perſwade me, and prevailed with me to do it. But this, as the reſt of this Repreſentation, is not to be underſtood properly, as if God could be moved by any of his Creatures to alter his purpoſes, which are all Eternal and Unchangeable, and eſpecially by Satan, as if God would gratifie him, by granting his deſires; but the deſign of theſe words is to ſignifie both the Devils reſtleſs Malice in promoting Mans miſery, and Gods permiſſion of it for his own wiſe and holy Ends. *e i. e.* Without any ſpecial provocation, whereby he more than others, deſerved ſuch heavy puniſhments. Which alſo *Job* himſelf oft alledgeth for his Juſtification; although he doth not deny himſelf to be a Sinner, as is apparent from *Ch.* 7. 20, 21. and 9. 2. and 13. 23, 26. Nor that Sin deſerves Judgments: Or, without any ſuch cauſe as thou didſt alledge, which was his Hypocriſie: Or, *in vain*, as this word is uſed *Prov.* 1. 17. *Ezek.* 6. 10. and elſewhere. So it is not referred to Gods *deſtroying* him but to Satans moving God ſo to do. And ſo this place may be thus rendred exactly according to the Hebrew; *And thou haſt moved me to deſtroy him in vain*, or without effect, or to no purpoſe. *i. e.* Thou haſt loſt thy Deſign and Expectation therein, which was to take away his Integrity, which in ſpight of all thy Art and Malice he ſtill holdeth faſt.

4 And Satan anſwered the LORD, and ſaid, Skin for skin, yea, all that a man hath will he give for his life *f*.

f The deſign of theſe words is plain, which is to detract from *Job* and to diminiſh that Honour and Praiſe which God gave to *Job*, by pretending that he had done no more than the meaneſt Men commonly do by the Law of Self-Preſervation. And it is as clear that this was a proverbial Speech then in uſe, wherein if there be ſome difficulty to underſtand it at this diſtance of time, it is no more than the common lot of many other Proverbs, the ſenſe, and eſpecially the grounds whereof are frequently unknown to perſons of other Nations, and after times. Moreover, it is known, that in thoſe ancient Times, though they had ſome Money, yet the main of their Eſtate lay in Cattel, of which the Skins were a conſiderable part, and their chief Traffick lay in the exchange of one Commodity for another, and, among other things, it cannot be queſtioned but that they did commonly exchange Skins of one kind for Skins of another ſort, according to their ſeveral inclinations or occaſions. So the meaning may be this, As Men willingly and commonly give one *Skin* in exchange for another *Skin*, and one Commodity for another, *ſo* (the Hebrew Particle *Vau*, being oft ſo uſed as a note of compariſon, as it is *Prov.* 17. 3. and 25. 3, 23, 25. 27.) *all that a Man* hath, his Houſe, Cattel, Children, *will he give*, and that moſt willingly for his *Life: i e.* To redeem or ſave his own life ; Or, rather thus, *Skin for Skin*, might then be a Proverb like that of ours, *Body for Body*, when one man is ſo far obliged for another. And we have ſome ſuch Expreſſions among us ; as when we ſay of a Man, who doth ſome dangerous Action, *His Skin, i. e.* his Body *will pay for it, i. e.* It may coſt him his Life. And this Proverb might be taken, 1. From Sacrifices, in which there was *Skin for Skin* ; *i. e.* the Skin of a Beaſt for, or inſtead of, the Skin or Body of the Man, which deſerved to be uſed as the Beaſt was, and which was ſaved or preſerved by the ſuffering of the Beaſt, which was accepted by God inſtead of the Man, and by which the Mans ſins were expiated. Or, 2 From Hoſtages or Ranſomes, wherein one Man was given for, or inſtead of Another. So now the Senſe may be this, Any Man will give *Skin for Skin, i. e.* the Skin, or Body, or Life of another, whether Man or Beaſt, to ſave his own ; *yea, all that a man hath*, whether Goods or Perſons, ſuch as *Job* hath loſt, *will he give for his Life. Job* is not much hurt nor concerned ſo long as his own Skin is whole and ſafe. Others, thus: *Skin upon* (for ſo the Hebrew Particle *Behad* is ſometimes uſed, as 2 *Kings* 4: 5: *Amos* 9: 10. As alſo the Greek Particle *Anti*, which anſwers to it, is underſtood John 1; 16. *Grace for Grace, i. e.* Grace upon Grace, or all kinds or degrees of Grace) *Skin, and all that a man hath*, (ſo all theſe words belong to the price which a Man pays ; now follows what he hath or expecteth to have for it; *will he give for his life, i. e.* in exchange for his Life, or to ſave his Life. This alſo is a plauſible Interptetation, only it is not very probable, That the ſame Hebrew Particle *Behad* ſhould be uſed in two ſo differing Senſes in the ſame verſe, in the former part to ſignifie *upon*, (which if this Sacred Writer had meant, he would likely have expreſſed it rather by that other Hebrew Particle *Al*, which is commonly ſo uſed, than by this which is ſo abiguous and ſeldom ſo taken, and otherwiſe uſed in this very Verſe) and in the latter to ſignifie *for*, or *inſtead of*. However the Senſe is plainly this, This is ſo far from being an Evidence of *Job's* ſincere and generous Piety, that it is only an Act of deeper Hypocriſie, and meer Self-Love ; he is well enough contented with the loſs of his Eſtate, and Children too, ſo long as he ſleeps in a whole Skin ; and he is well pleaſed that thou wilt accept of all theſe as a Sacrifice or Ranſom in his ſtead ; and it is not true Patience and Humility which makes him ſeem to bear his Croſſes ſo ſubmiſſively, as depth of policy, that by his feigned carriage he may appeaſe thy Wrath againſt him, and prevent thoſe further Plagues which, for his Hypocriſie and other ſins, of which he is conſcious, he fears thou wilſt otherwiſe bring upon his own Carcaſs ; as will plainly appear upon further trial.

†Heb. *bleſs*

5 But put forth thine hand now, and touch his bone and his fleſh *g*, and he will † curſe thee to thy face.

g Touch, i. e. ſmite him, not ſleightly, but to the quick, and to the Bones and Marrow, ſo as he may feel Pain and Anguiſh indeed which is oft expreſſed by reaching to the Bones, as *Pſal.* 6. 2. and 32. 3. and 51. 8.

* Or, *only*

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand, * but ſave his life *h*.

h Do not attempt to take away his Life, which I will not ſuffer thee to do.

7 So went Satan forth from the preſence of the LORD, and ſmote Job with ſore boils *i*, from the ſole of his foot unto his crown *k*.

i Like thoſe inflicted upon the *Egyptians*, wich are expreſſed by the ſame word, and threatned to *Apoſtate Iſraelites*, *Deut.* 28. 27. whereby he was made loathſome to himſelf, and to his neareſt Relations, *Chap.* 19. 13, 19. and a viſible monument of Divine Diſpleaſure, and filled with tiring and conſuming pains in his Body, and no leſs Torment and Anguiſh in his mind: *k* In all the outward parts of his Body. His Tongue he ſpared, that it might be capable of venting thoſe Blaſphemies againſt God which he expected and deſired.

8 And he took him a potſheard *l* to ſcrape himſelf withal ; and he ſat down among the aſhes *l*.

l Partly to allay the Itch which his Ulcers cauſed: and partly to ſqueeze out, or to take away that purulent Matter which was under them, or flowed from them; and was the great cauſe of his Torment. And this he did not with ſoft Linen Clothes, either becauſe he had not now a ſufficient quantity of them for ſo much uſe ; or becauſe therein he muſt have had the help of others who abhorred to come near him, *Ch.* 19. 13, 14, 15. Nor with his own hands or fingers, which were alſo ulcerous, and ſo unfit for that uſe ; and beſides he loathed to touch himſelf, but with Potſheards, either becauſe they were next at hand, and ready for his preſent uſe; or in token of his Repentance and deep Humiliation under Gods heavy hand, which made him decline all things which ſavoured of tenderneſs and delicacy. *l* Heb. *In duſt or aſhes*, as Mourners uſed to do: Of which ſee *Job* 42. 6. *Jonah* 3. 6. *Mat.* 11. 21.

†Heb. *bleſs*
1 Kin. 21. 10. 13.

9 Then ſaid his wife *m* unto him, Doſt thou ſtill retain thine integrity *n* ? † curſe God and die *o*.

m Whom the Devil ſpared with cruel intent to be the Inſtrument of his Temptations, and the aggravation of *Jobs* miſery by unnatural unkindneſs to him, which is declared *Ch.* 19. 17. and elſewhere. *n* Art thou yet ſo weak to perſiſt in the practice of Piety, when it is not only unprofitable to thee, but the chief occaſion of all theſe thy inſupportable miſeries, and when God himſelf not only forſakes and leaves thee in this helpleſs and hopeleſs condition, but is turned to be thy greateſt Enemy ? *o* Seing thy bleſſing of God availeth thee ſo little, it is time to change thy note, *Curſe God and die, i: e.* reproach him to his face, and tell him of his Injuſtice and Unkindneſs to thee, and that he loves his Enemies and hates his Friends and that, will provoke him to take away thy Life, and ſo end thy Torments. Or, curſe God, though thou die for it : But although this word ſometimes ſignifies *curſing*, as *Job* 1. 11. and 1 *Kings* 21. 10: yet moſt properly and generally it ſignifies *bleſſing*, and ſo it may very well be underſtood here as a Sarcaſtical or Ironical Expreſſion, ſuch as there are many in Scripture, as *Ecclef* 11. 9. *Lam* 4. 21. and in all Authors. And ſo the Senſe may be this, *Bleſs God, and die, i. e.* I ſee thou art ſet upon the bleſſing of God, thou bleſſeſt God for giving, and thou bleſſeſt God for taking away, and thou art ſtill bleſſing of God for thy loathſome and tormenting Diſeaſes, and he rewards thee accordingly, giving thee more and more of that kind of Mercy for which thou bleſſeſt and praiſeſt him. Go on therefore in this thypious and generous courſe, and die as a Fool dieth, and carry this Reputation to thy Grave, that thou hadſt not common Senſe in thee to diſcern between Good and Evil, between thy Friends and thy Foes. Or, rather, awake out of this Stupidity and Lethargy, and give over this abſurd & unreaſonable practice, and as God gives thee no Help nor Comfort, let him loſe thy Praiſes and Service. And this being her ſenſe, it is not ſtrange he reproveth her ſo ſharply for it. And yet it ſeems hard to think that *Jobs* Wife ſhould arrive at that height of Impudence and Impiety, as in plain terms to bid him *Curſe God.*

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh *p* women ſpeaketh: What ! Shal we receive good at the hand of God, and ſhal we not receive evil *q* ? In all this did not Job ſin with his Lips *r*.

p i. e. Like a raſh, and inconſiderat, and weak perſon, that doſt not underſtand, nor mind what thou ſayeſt. Or, like a wicked and moſt prophane perſon ; for ſuch are frequently called *Fools* in Scripture, as *Pſal.* 14. 1. and 74. 18. and every where in the *Proverbs*. *q* Shal we poor Worms give Laws to our Supreme Lord and Governour, and oblige him always to bleſs and favour us, and never to afflict us ? And ſhal not thoſe great and manifold, and long continued Mercies, which from time to time God hath freely and graciouſly given us, compenſate for theſe ſhort afflictions? Ought we not to bleſs God for thoſe Mercies which we did not deſerve, and contentedly to bear thoſe Corrections which we deſerve, and need: and (if it be not our own fault) may get much good by. *r* By any Reflections upon God, by any impatient or unbecoming Expreſſions.

11 Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place ; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite *s* : for they had made an appointment together, to come to mourn with him, and to comfort him.

s Which were Perſons then eminent for Birth and Quality, for Wiſdom and Knowledge, and for the profeſſion of the true Religion, being probably of the Poſterity of *Abraham*, and a-kin to *Job*, and living in the ſame Country with him.

12 And when they lift up their eyes afar off *t*, and knew him not *u*, they lift up their voice and wept, and they rent every one his Mantle, and ſprinkled duſt upon their heads toward heaven *x*.

t To wit, at ſome convenient diſtance from him: whom they found ſitting upon the ground, either in the open Air, or within his own Houſe. *u* His Countenance being ſo fearfully changed and disfigured by his Boils. *x* Either upon the upper part of their heads, which looks towards Heaven : or caſt it up into the Air ſo as it ſhould fall upon their heads; as they did *Acts* 22. 23. See *Joſ.* 7. 6. *Nehem.* 9. 1. *Lam.* 2. 10.

13 So they ſat down with him upon the ground *y* ſeven days, and ſeven nights *z*, and none ſpake a word to him *a*: for they ſaw that his grief was very great.

y In the poſture of Mourners condoling with him. *z* Which was the uſual time of mourning for the Dead, *Gen.* 50. 10. 1 *Sam.* 31. 13. and therefore proper both for *Jobs* Children, who were dead and for *Job* himſelf, who was in a manner dead, whilſt he lived: But we muſt not fancy that they continued in this place and poſture ſo long together, which no Laws of Religion or Civility required of them, and the neceſſities of Nature could not bear ; but only that they ſpent a great, or the greateſt part of that time in ſitting with him and ſilent Mourning over him. And ſo ſuch general Expreſſions are frequently underſtood, as *Luke* 2. 37. and 24. 53. *Acts* 20. 31. *a* Either 1. about any thing. Or, rather, 2. about his Afflictions and the cauſes of them. The reaſon of this Silence was partly the greatneſs of their grief for him, and their ſurpriſe and aſtoniſhment at his condition ; partly becauſe they thought it convenient to give him ſome further time to vent his own Sorrows, & partly becauſe as yet they knew not what to ſay to him: for though they had ever eſteemed him to be a truly wiſe & godly Man, & came with full purpoſe to comfort him, yet the prodigious greatneſs of his Miſeries, and that Hand and Diſpleaſure of God which they manifeſtly perceived in them, made them at a ſtand, and to queſtion *Jobs* Sincerity, ſo that they could not comfort him as they had intended, and yet were loath to grieve him with thoſe Convictions and Reproofs which they thought he greatly needed. And here they ſtuck till *Job* gave them occaſion to ſpeak their Minds.

CHAP. III.

Job curſeth the day, 1----5. *Of his birth,* 10----12. *The eaſe and honours of death,* 13----19. *Life in anguiſh, matter of complaint,* 20----24. *What he feared is now come upon him,* 25, 26.

AFter this opened Job his mouth *a*, and curſed his day *b*.

a He ſpake freely and boldly. as this Phraſe is uſed *Prov.* 31. 8, 9. *Eph.* 6: 19. and elſewhere. *b* To wit, his Birth-day, as is evident from *verſe* 3. which is called ſimply a Mans *day*, *Hoſ.* 7. 5. Which alſo ſome others, through the ſame Infirmity, and in the ſame Circumſtances, have curſed, as we ſee *Jer.* 20. 14 In vain do ſome men endeavour to excuſe this, and the following Speeches of *Job*, who afterwards is reproved by God, and ſeverely accuſeth himſelf for them, *Chap.* 38. 2. and 40: 4. and 42. 3, 6 And yet he doth not proceed ſo far as to curſe or blaſpheme God, but makes the Devil a Liar in his Prognoſticks: But although he doth not break forth into direct and down-right Reproaches of God, yet he makes ſecret and indirect Reflections upon Gods Providence. His Curſe was ſinful, both becauſe it was vain, being applied to an unreaſonable thing, which was not capable of Bleſſing and Curſing, and to a Day that was paſt, and ſo out of the reach of all Curſes; and becauſe it was applied to one of Gods Creatures, all which were and are in themſelves very good, and pronounced bleſſed by God, and ſo they are, if we do not turn them into Curſes; and becauſe it caſts a blame upon God for bringing that Day, and for giving him that Life which that Day brought into the World. He pronounceth that Day an unhappy, woful, and curſed Day, not in it ſelf, but with reſpect to himſelf.

* Heb. *anſwered.*
† Ch. 10: 18, 19. Jer. 20. 14.

2 And Job * ſpake, and ſaid:

3 † Let the day periſh wherein I was born *c*, and the night *in which* it was ſaid *d*, There is a Man-child conceived *e*.

c Let the remembrance of that day be utterly loſt. Yea, I heartily wiſh that it had never been. Such wiſhes are apparently fooliſh and impatient, and yet have been ſometimes forced from wiſe and good Men in grievous Diſtreſſes, not as if they expected any effect of them, but only to ſhew their abhorrency of Life, and to expreſs the intollerableneſs of their grief, and to give ſome vent to their paſſions *d* With Joy and Triumph, as happy tidings. Compare *Jer.* 20. 15. *e* Or, rather, *brought forth*, as this word is uſed, 1 *Chron.* 4. 17. For the time of Conception is unknown commonly to Women themſelves, and doth not uſe to be reported among men, as this day is ſuppoſed to be.

4 Let that day be darkneſs *f*, let not God regard it from above *g*, neither let the light ſhine upon it.

f I wiſh the Sun had never riſen upon that Day to make it Day, or, which is all one, that it had never been; and whenſoever that Day returns, I wiſh it may be black, and gloomy, and uncomfortable, and therefore execrable and odious to all Men. *g i. e.* From Heaven, either, 1. By cauſing the Light of the Sun which is in Heaven to ſhine upon it. So it agrees both with the foregoing and following Branches of this Verſe. Or, 2. By bleſſing and favouring it, or by giving his Bleſſings to Men upon it. Let it be eſteemed by all an unlucky and comfortleſs Day Or, *Let not God require it*, *i. e.* bring it again in its courſe, as other Days return. In this Senſe God is ſaid to *require that which is paſt*, *Eccleſ.* 3. 15. Compare *v.* 3, 6.

‖ Or, *challenge it*
* Or, *Let them terrifie it as thoſe who have a bitter day.*

5 Let darkneſs and the ſhadow of death *h* ‖ ſtain it, *i* let a cloud dwell upon it, * let the blackneſs of the day terrifie it *k*.

h i. e A black and dark ſhadow like that of the place of the dead which is a *Land of Darkneſs*, and where the *Light is Darkneſs*, as Job explains this very Phraſe, *Ch.* 10. 21, 22. Or, ſo groſs and palpable Darkneſs, that by it horrors and damps may take away Mans Spirits and Lives *i i. e.* Take away its beauty and glory, and make it abominable as a filthy thing. Or, *challenge it*, *i. e.* take and keep the entire poſſeſſion of it, ſo as the Light may not have the leaſt ſhare in it. *k* To wit, the Day, *i. e.* Men in it. Let it be always obſerved as a frightful and diſmal Day.

† Or, *Let it not rejoyce among the days.*

6 As for that night, let darkneſs *l* ſeize upon it; † let it not be joined unto the days of the year *m*; let it not come into the number of the moneths *n*.

l i. e. Conſtant and extraordinary Darkneſs, without the leaſt glimmering of Light from the Moon or Stars. *m i. e.* Reckoned as one, or a part of one of them. The night is diſtinguiſhed from the artificial day, but it is a part of the natural day, which conſiſts of 24 hours. Or, rather, *let it not rejoyce among the days*, &c. Joy here, and terrour, *v.* 5. are poetically and figuratively aſcribed to the day or night, with reſpect to Men, who either rejoyce or are affrighted in it. Let it be a ſad, and as it were a funeral Day. *n i. e* To be one of thoſe Nights which go to the making up of the Moneths

7 Lo, let that night be ſolitary *o*; let no joyful voice *p* come therein:

o i. e. Deſtitute of all ſociety of Men meeting and feaſting together, which commonly was done at night, Suppers being the moſt ſolemn Meals among divers ancient Nations See *Mark* 6. 21. *Luke* 14. 16. *John* 12. 2. *Rev.* 19. 9, 17. *p* Neither of the Bride and Bridegroom, nor any that celebrate their Nuptials, or any other merry Solemnity.

‖ Or, *A Leviathan.*

8. Let them curſe it that curſe the day *q*, who are ready to raiſe up ‖ their mourning *r*.

q i. e. Their Day, to wit, their Birth-day: For the Pronoun is here omitted for the Meeters ſake; For this and the following Chapters are written in Verſe, as all grant. So the Senſe is, when their Afflictions move them to curſe their own Birth-day, let them remember mine alſo, and beſtow ſome Curſes upon it. Or, the Day of their diſtreſs and trouble, which ſometime is called ſimply *the day*, as *Obad.* 12. Or, the Day of the Birth or Death of that perſon whoſe Funerals are celebrated by the hired Mourners, who in their ſolemn Lamentations uſed to curſe the Day that gave them ſuch a Perſon, whom they ſhould ſo ſuddenly loſe, and therefore it had better never to have enjoyed him, and to curſe the Day in which he died as an unlucky and execrable Day. Or, *the day*, *i. e.* the Day-light: which to ſome perſons is an hateful thing, and the Object of their Curſes, namely, to lewd Perſons and Thieves, to whom *the morning light is even as the ſhadow of death.* Ch. 24. 17. as alſo to perſons oppreſſed with deep Melancholly, as it is here implied *v.* 20. So the Senſe is this, They who uſe to curſe the day only, but generally love and bleſs the night, yet let this night be as abominable and execrable to them as the day-time generally is. *r* Who are brim full of ſorrow, and always ready to pour out their Cries, and Tears, and Complaints, and with them Curſes, as Men in great paſſions frequently do. Or, ſuch Mourning-Men, or Mourning-Women, whoſe common Employment it was, and who were hired to mourn, and therefore were always ready to do ſo upon Funeral occaſions; of which ſee 2 *Chron.* 35. 25. *Jer.* 9: 17, 18, 20. *Ezek.* 30. 2. *Joel.* 1. 15. *Amos* 5: 16. *Matth.* 9. 23. And this Senſe ſuits with the uſe of the laſt word in *Hebrew* Writers, of which a plain and pertinent Inſtance is given by the learned *Mercer*. But becauſe that word is commonly uſed in another Senſe for the *Leviathan*, both in this Book and elſewhere in Scripture, as *Pſal.* 74: 14. and 104. 26. *Iſa.* 27. 1. And becauſe this very Phraſe of *raiſing the Leviathan* is uſed afterward, *Ch:* 41. 25. others render the words thus, *Who are prepared*, or *ready to raiſe the Leviathan.* It is evident that the *Leviathan* was a great and dreadful Fiſh or Sea-Monſter, though there be ſome diſagreement about its kind or quality, and that the raiſing of, or endeavouring to catch the *Leviathan* was a dangerous and terrible work, as is plain from *Job* 41, And therefore thoſe Sea-Men, who have been generally noted for great Swearers and Curſers, eſpecially when their paſſions of Rage or Fear are raiſed. being now labouring to catch this Sea-Monſter, and finding themſelves and their Veſſel in great danger from him, they fall to their old trade of Swearing and Curſing, and curſe the day wherein they were born, and the day in which they ventured upon this moſt hazardous and terrible work. Others underſtand this *Leviathan* myſtically, as it is uſed, *Iſa:* 27: 1. for the great Enemy of Gods Church and People, called there alſo the *Dragon*, to wit, the Devil, whom the Magicians both now do, and formerly did uſe to raiſe with fearful Curſes and Imprecations. Not as if *Job* did juſtifie this practice, but only it is a raſh and paſſionate wiſh, that they who pour out ſo many Curſes undeſervedly, would beſtow their deſerved Curſes upon this Day.

9 Let the ſtars of the twilight thereof be dark *s*, let it look for light but have none *t*, neither let it ſee * the dawning of the day *u*.

* Heb *the Eye-lids of the morning* Chap. 51: 18.

s Let the Stars, which are the Glory and Beauty of the Night, to render it amiable and delightful to Men, *be covered with thick darkneſs*, and that both *in the* Evening *Twilight*, as is here expreſſed, when the Stars begin to ariſe and ſhine forth; and alſo in the further progreſs of the Night, even till the Morning begins to dawn, as the following words imply. *t* Let its darkneſs be aggravated with the diſappointment of its Hopes and Expectations of Light. He aſcribes Senſe or Reaſoning to the Night, by a Poetical Fiction uſual in all Writers. *u* Heb. *The Eye-lids of the day*, *i. e.* the Morning-Star which uſhers in the Day, and the beginning, and conſequently the progreſs of the Morning Light, and the Day following. Let this whole natural Day, conſiſting of Night and Day, be blotted out of the Catalogue of Days, as he wiſhed before.

10 Becauſe it *x* ſhut not up the doors *x* of my *mothers* *y* Womb, nor hid ſorrow from mine eyes *z*.

x To wit, the night or the day: to which thoſe things are aſcribed which were done by others in them, as is frequent in Poetical Writings, ſuch as this is Or, *he*, *i. e.* God: whom in modeſty and Reverence he forbears to name. Yet he doth not curſe God for his Birth, as the Devil preſaged, but only wiſheth that the day of his Birth might have maniſeſt Characters of a Curſe impreſſed upon it. *x* That it might either never have conceived me, or at leaſt never have brought me forth. *y* Which word is here fitly ſupplied, both out of *Ch.* 1. 21. and 31. 18. where it is expreſſed; and by comparing other places where it is neceſſarly to be underſtood, though *the Womb* only be mentioned, as *Job* 10. 19. *Pſal.* 58. 3. *Iſa.* 48: 8. *Jer:* 1. 5. *z* Becauſe it did not keep me from entring into this miſerable Life, and ſeeing, *i. e.* feeling, or experiencing, (as that word is oft uſed) thoſe bitter ſorrows under which I now groan.

11 Why died I not from the Womb *a*? Why did I not give up the Ghoſt when I came out of the Belly *b*?

a i. e. As ſoon as ever I was born or come out of the Womb. *b* The ſame thing expreſſed in other words, which is an Elegancy uſual both in the Hebrew, and in other Languages.

12 Why did the knees prevent me *c*? or why the breaſts that I ſhould ſuck *d*?

c Why did the Midwife or Nurſe receive me and lay me upon her knees, and did not ſuffer me to fall upon the bare ground, and there to lie in a neglected and forlorn condition, till merciful Death had taken me out of this miſerable World into which the cruel kindneſs of my Mother and Midwife hath betrayed me? *d Why did the Breaſts* prevent me) which may be fitly underſtood out of the former Members) to wit, from periſhing through hunger, or ſupply me *that I ſhould* have what *to ſuck*? Seing my Mother had not a miſcarrying Womb, but did unhappily bring me forth, why had ſhe not dry Breaſts? Or, why were there any Breaſts for me which I might ſuck? Thus *Job* moſt unthankfully and unworthily deſpiſeth and traduceth theſe wonderful and ſingular Mercies of God towards poor helpleſs Infants, becauſe of the preſent Inconveniences, which he had by means of them.

13 For now ſhould I have lien ſtill, and been quiet *e*, I ſhould have ſlept; then had I been at reſt.

e Free from all thoſe torments of my Body and Mind which now oppreſs me.

14 With kings *f* and counſellors of the earth, which * built deſolate places for themſelves *g*:

* Ch. 15. 28

f I had then been as happy as the proudeſt Monarchs, who after all their great Archievments and Enjoyments, go down into their Graves where I alſo ſhould have been ſweetly repoſed. *g* Which to ſhew their great Wealth and Power, or to leave behind them a glorious Name, rebuilt ruinous Cities, or built new Cities and Palaces, and other Monuments, in places where before there was meer ſolitude and waſteneſs.

15 Or with princes that had gold, who filled their houſes with ſilver.

16 Or * as an hidden *h* untimely birth *i* I had not been *k*: as Infants which never ſaw light *l*.

* Pſa. 58. 8.

h Undiſcerned and unregarded. *i* Born before the due time, & therefore extinct. *k* To wit, in the Land of the Living, of which he here ſpeaketh. *l* Being ſtifled and dead before they were born.

†Heb. *wearied in ſtrength.*

17 There *m* the wicked ceaſe *from* troubling *n*: and there the † weary be at reſt *o*.

m i. e. In the Grave, which though not expreſſed, yet is clearly implied in the foregoing Verſes. *n* The great oppreſſors and troublers of the World ceaſe from all thoſe Vexations, Rapines, and Murders, which here they procured. *o* Thoſe who were here moleſted and tired out with their Tyrannies, now quietly ſleep with them, or by them.

18 *There* the priſoners reſt together *p*; they hear not the voice of the oppreſſor *q*.

p i. e. One as well as another, they who were kept in the ſtrongeſt Chains, and cloſeſt Priſons, and condemned to the moſt hard and miſerable ſlavery, reſt as well as thoſe who were Captives in much better Circumſtances. Or, *in like manner*, (as this word oft ſignifies) as thoſe Oppreſſors and oppreſſed do. *q* Or, *Exactor, or Taskmaſter*, who urgeth and forceth them by cruel Threatnings and Stripes, to greater diligence in the Works to which they are condemned. See *Exod.* 3. 7. and 5. 6, 10, 13. *Job* meddles not here with their eternal ſtate after Death, or the ſentence and judgement of God againſt wicked men, of which he ſpeaks hereafter, but only ſpeaks of their freedom from worldly troubles, which is the only matter of his Complaint and preſent Diſcourſe.

*Or, *is there the ſame.*

19 The ſmall and great *r* * *are* there *s*, and the ſervant is free from his maſter.

r i. e. Perſons of all Qualities and Conditions, whether higher or lower. *s* In the ſame place and ſtate, all thoſe kinds of diſtinctions and differences being for ever aboliſhed.

20 Wherefore is light given *t* to him that is in miſery, and life unto the bitter *in* ſoul *u*?

t Heb. *Wherefore* (for what cauſe, or uſe, or good) *doth he*, (*i. e.* God, though he forbear to name him, out of that holy Fear and Reverence which ſtill he retained towards him) *give Light*, either the Light of the Sun, which the Living only behold, *Eccleſ.* 6. 5. and 7. 11. Or. the Light of Life, as may ſeem both by the next words, and by comparing *Pſal.* 56. 13. and becauſe death is oft ſet forth by the name of Darkneſs, as Life by the name of Light. Theſe are ſtrong Expoſtulations with God, and quarrelling with his Providence, and with his Bleſſings; but we muſt conſider, that *Job* was but a man, and a man of like Paſſions and Infirmities with other men, and now in grievous Agonies, being not only under moſt violent and yet continual torments of Body, but alſo under great diſquietments of Mind, and the deep ſenſe of Gods diſpleaſure, and was alſo left to himſelf, that he might ſee what was in his Heart, and that all ſucceeding Ages might have in him an illuſtrious Example of Mans Infirmity, and the neceſſity of Gods Grace to help them in time of need. And therefore it is no wonder if his Paſſions boil up and break forth in ſome indecent and ſinful Expreſſions. *u* Unto ſuch to whom Life it ſelf is very bitter and burdenſome. Why doth he obtrude his Favours upon thoſe who abhor them?

†Heb. *wait* Rev. 9. 6.

21 Which † long for death, but it *cometh* not, and dig for it *x* more than for hid treaſures.

x i. e. Deſire and pray for it with as much earneſtneſs as men dig for Treaſure: But it is obſervable, that *Job* durſt not lay violent hands upon himſelf, nor do any thing to haſten or procure his Death; but notwithſtanding all his Miſeries and Complaints, he was contented to *wait all the days of his appointed time, till his change came*, Ch. 14. 14.

22 Which rejoyce exceedingly, *and* are glad when they can find the grave.

*Ch. 19. 8. Lam: 3: 7.

23 *VVhy is light given y* to a man whoſe way is hid *z*, * and whom God hath hedged in *a*.

y Theſe words are conveniently ſupplied out of *v.* 20. where they are, all the following words hitherto being joyned in conſtruction and ſenſe with them. *z* To wit, from him; who knows not his *way*, *i. e.* which way to turn himſelf, what courſe to take to comfort himſelf in his Miſeries, or to get out of them, what method to uſe to pleaſe and reconcile that God who is ſo angry with him, ſeing his ſincere and exact Piety, to which God is witneſs, doth not ſatisfie him, or what the end of theſe Calamities will be. *a* Not with a Hedge of Defence, like that *Ch.* 1. 10. but of Offence and Reſtraint; *i. e.* whom God hath put as it were in a Priſon or Pond, or like Cattel in Grounds incloſed with an high and ſtrong Hedge, over or through which they cannot get, ſo that he can ſee no way nor poſſibility to eſcape, but all refuge fails him.

† Heb. *before my meat.*

24 For my ſighing cometh † before I eat *b*, and my roarings *c* are poured out like the waters *d*.

b Heb. *Before the face of my bread*, *i. e.* either when I am going to eat: or rather, all the time whilſt I am eating (for ſo this Phraſe is uſed, *Pſal*: 72: 5. *Before the face of the Sun, &c.* that is, as we tranſlate it, *as long as the Sun endureth*) I fall into bitter Paſſions of ſighing and weeping, partly becauſe my Neceſſity and Duty obligeth me to eat, and ſo to ſupport this wretched Life, which I long to loſe: and principally becauſe of my uninterrupted Pains of Body and Horrors of Mind, which mix themſelves with my very Meat, and do not afford me one quiet moment. Compare *Pſal.* 102. 9. *c i. e.* My loud outcries, more befitting a Lion than a Man, which yet extremity of grief forceth from me Compare *Pſal*: 22: 1. and 32: 3: *d i. e.* With great abundance, and irreſiſtible violence, and inceſſant continuance, as Waters flow in a River, or when they break the Banks and overflow the ground.

|| Heb: *I feared a fear, and it came upon me.*

25 For *e* || the thing which I greatly feared is come upon me *f*, and that which I was afraid of is come unto me.

e This is another Reaſon why he is weary of his Life, and why he repents that ever he was born, becauſe he never enjoyed any ſolid and ſecure Comfort. *f* Heb. *I feared a Fear*, (*i. e.* a danger or miſchief in one kind or other, the Act being here put for the Object, as *Joy* and *Love* are oft put for the things rejoyced in, or loved, and here *Fear* for the thing feared. Or, *I feared with fear*, *i. e. I feared* greatly) *and it came.* Even in the time of my Peace and Proſperity, I was full of Fears, conſidering the variety of Gods Providences, the courſe and changeableneſs of this vain World, the Infirmities and Contingencies of humane Nature and Life, Gods Juſtice and the ſinfulneſs of all Mankind. And theſe Fears of mine were not in vain, but are juſtified by my preſent Calamities. So that I have never enjoyed any ſound Tranquility ſince I was born; and therefore it hath not been worth my while to live, ſince all my days have been evil, and full of vexation and torment, either by the fear of Miſeries, or by the ſufferance of them.

26 I was not in ſafety, neither had I reſt, neither was I quiet *g*, yet trouble came *h*.

g Three Expreſſions noting the ſame thing, which alſo was ſignified in the next foregoing Verſe, to wit, that even in his proſperous days, he never was ſecure or at reſt from the torment of Fear & Anxiety. Others, I did not miſbehave my ſelf in Proſperity, abuſing it by Preſumption, and Security and Voluptuouſneſs, whereby I might have provoked God thus to afflict me; but I lived ſoberly and and circumſpectly, walking humbly with God, and working out my Salvation with Fear and Trembling, little expecting that God would be ſo fierce an Enemy againſt me. *h* Heb. *And trouble came* as I feared it would. So between Fear and Calamity my whole Life hath been miſerable, and I had reaſon to repent of it.

C H A P. IV.

Eliphaz ſpeaketh though it will grieve Job, 1, 2. *Job had inſtructed and ſtrengthened others in their ſorrows, but now fainted himſelf*, 3--5. *Eliphaz reproacheth him with his confidence in his uprightneſs, which he now ſuſpecteth: for that Gods judgements were not againſt the righteous, but the wicked*, 6——11. *His fearful viſions*, 12——16. *The righteouſneſs of God: the Angels charged with folly: the vanity of man*, 17---21.

THen Eliphaz the Temanite *a* anſwered, and ſaid,

a Who ſpake firſt, becauſe poſſibly he was the eldeſt, or of greateſt Authority or Zeal.

* Heb. *a word.*

†Heb. *who can refrain from words*

2 *If* we aſſay * to commune with thee, wilt thou be grieved *b*? but † who can with-hold himſelf from ſpeaking *c*?

b Or, (without a Note of Interrogation) *thou wilt be grieved.* Our words will undoubtedly vex thee, and not comfort thee, as we intended and deſired to do. We muſt not uſe words of Comfort, but of ſharp Reproof, which will be irkſome to thee: and this makes me deſire to be ſilent, if it were poſſible. *c* When he hears ſuch unreaſonable and ungodly words coming from ſuch a perſon as thou art, whereby thou doſt accuſe thy Maker, and reproach his Providence, and contemn his Bleſſings. No man who hath any reſpect to God, or love to thee, can forbear reproving thee.

3 Behold, thou haſt inſtructed many *d*, and thou haſt ſtrengthened the weak hands *e*.

d Teaching them thoſe Leſſons which thou haſt not learned and wilt not practiſe, to wit, patiently to bear afflictions, and to ſubmit to Gods Will and Providence in all things, which thou moſt ſhamefully refuſeſt to do. *e* By adminiſtring Supports and Comforts and Counſels to ſuch as were unable to bear their Burdens, or to do their Duty.

† Heb: *the bowing knees.*

4 Thy words have upholden him that was falling *f*, and thou haſt ſtrengthened † the feeble knees *g*.

f Ready to ſink under their preſſures, or to fall from God, or into ſin, (as that word is uſed, 1 *Cor.* 10. 12. *Gal.* 6. 2. and elſewhere) through deſpondency and diſtruſt of Gods Providence and Promiſe, or through Impatience. *g* Such as were weak hearted and fainting under their Trials. See *Iſa.* 35. 3. *Dan.* 5 6. *Heb.* 12. 12.

5 But now it *h* is come upon thee, and thou fainteſt *i*, it toucheth thee *k* and thou art troubled.

h i: e: The evil which thou didſt fear, *Chap.* 3: 25. and which was come upon thoſe whom thou didſt ſo comfort. *i* Thou alloweſt in thy ſelf what thou wouldeſt not bear in others. What in them was a Vice, in thee it ſeems, is become a Virtue. Thou art wiſe for others, but not for thy ſelf; a good Phyſician to cure others, but not thy ſelf; quick ſighted to ſee the faults of others, but blind to thine own. *k* It is now come to be thine own caſe.

6 Is not this thy fear, thy confidence, the uprightneſs of thy ways, and thy hope *k*?

k So the Senſe is, We now plainly ſee what was the Nature and Complexion of *thy Fear* of God, *thy Confidence* in him, *the uprightneſs of thy ways*, *and thy Hope* in Gods Mercy, which thou didſt make ſhew and boaſt of, and for which thou waſt become ſo famous. Thy preſent carriage diſcovereth to thy ſelf and others, that it was but meer talk and appearance, and there was nothing ſound and ſincere in it. In thy proſperity it was eaſie to make a ſplendid profeſſion of Religion; but men are beſt known by affliction, and this now ſheweth of what Metal thou art made: For now thou doſt caſt off thy Fear of God, and all thy Confidence and Hope in him, and haſt let go that Integrity of thy ways, which hitherto thou didſt ſeem to hold faſt; whereas true Piety is uniform, and conſtant, and ſtedfaſt in all varieties of Conditions, and under all Trials and Temptations. But this Tranſlation removes the *and* from its proper place, and changeth the order of the Words, which is this in the Hebrew, *thy hope, and the uprightneſs of thy ways*, which words may be reſtored to their own order, and with that variation our Tranſlation may ſtand, and this ſeems to be the true ſenſe. And ſo here are four diſtinct Queſtions, *Is not this thy Fear? Is not this thy Confidence? Is not this thy Hope? Is not this the uprightneſs of thy ways?* But others make only two Queſtions and render the words either thus; Is *not* (or rather, Was *not*) *thy Fear* (of God) *thy Confidence? And the uprightneſs of thy way thy Hope? i e.* Did not thy *Fear* of God, and *the Integrity of thy Life*, of which thou didſt make ſuch eminent Profeſſion, proceed only from the love of thy ſelf, and of this preſent World? And from thy *Confidence and Hope* that God would bleſs and proſper thee for it? For now when God withdraws his Favour and Bleſſings from thee, thy Religion is vaniſhed, and thou haſt caſt off all Fear and Reverence of God, as thy impious Speeches ſhew. Or thus: Would *not thy Fear be thy Confidence; and the uprightneſs of thy ways thy hope? i. e.* If thou hadſt indeed that *Fear* and *Integrity* to which thou pretendeſt, it would give thee good ground of *Hope* and *Confidence* in the midſt of all thy Diſtreſſes, and thou wouldſt not ſo faint and ſink under thy Calamities as now thou doſt, for want of a ſolid foundation of true Piety. But both theſe Tranſlations, beſides other Inconveniencies, ſtumble at the ſame ſtone, and pervert the order of the words in the Hebrew Text, of which ſee before; which is not to be allowed without ſome kind of neceſſity, which is not in this caſe.

7 Remember, I pray thee *l*, who *ever* periſhed *m* being innocent *n*? or where were the righteous cut off *o*?

l Give me one example hereof out of all thy experience or Reading. *i. e.* Was ſo utterly undone, as thou art, ſo miſerably afflicted by ſuch unparallel'd and various Judgments from God and Men, all conſpiring againſt thee. *n* Who had not by his wickedneſs provoked ſo merciful a God to do that which is ſo unuſual, & in ſome ſort unpleaſing to himſelf, Therefore thou art guilty of ſome great, though ſecret, Crimes, and thy ſin hath now found thee out, and hath brought down theſe ſtupendious Plagues upon thee. *o* By the Sicle of Divine Vengeance before his time, which is like to be thy caſe. His judgment herein was raſh and falſe; but not without ſome appearance of truth; For God had made many Promiſes, not only of ſpiritual and eternal, but alſo of temporal Bleſſings, to all that ſhould faithfully ſerve and obey him, which accordingly he did from time to time confer upon them, as we ſee by the examples of *Noah*, *Lot*, *Abraham*, *Iſaac*, and *Jacob*, and doubtleſs many others which had lived in or before their days. And this was Gods uſual method under all the times of the Old Teſtament, as we ſee by the People of *Iſrael*, who were generally either in an happy and flouriſhing, or in an afflicted and miſerable ſtate, according to their Obedience to God, or their Apoſtacy from him. And therefore it is not ſtrange that they fell into this miſtake: But allowing for this miſtake, and the conſequence of it, his uncharitable Opinion of *Job*, the method which he uſeth with *Job* is commendable, and to be imitated by others in their dealing with perſons in ſickneſs or affliction: For he doth not flatter him in his Sins. nor immediately and unſeaſonably apply Comforts to him, but endeavours to convince him of his Sins, and to bring him to Repentance, as the only regular way to his Remedy.

*Pſal.7:14: Prov:22:8: Hoſ:10.13:

8 Even as I have ſeen *p*, * they that plough iniquity, and ſow wickedneſs *q*, reap the ſame *r*

p As thou haſt never ſeen any Example of a righteous man cut off, ſo on the contrary I have ſeen many Examples of wicked men cut off for their wickedneſs. Or, *As far as I have obſerved*: Or, *But as I have ſeen* or *experienced*. *q* They that deſignedly and induſtriouſly work wickedneſs, firſt plotting and preparing themſelves for it, and then continuing to purſue and execute it, as Husbandmen firſt plow up and prepare the ground, and then caſt in the Seed. Compare *Prov.* 22: 8: *Hoſ.* 10: 13: *r i. e. Iniquity*, or ſuch *Trouble* or *Injury* (for ſo alſo the Hebrew word, *Aven*, ſignifies) as they cauſe to others. Or, the fruit of their Iniquity, the juſt Recompence and Puniſhment of it, which is oft called *Sin* or *Iniquity*, as *Gen.* 4: 7; *Numb.* 12: 11: and 16: 26 and 32; 23: Compare *Gal.* 6: 7, 8:

†That is, *by his anger*, as Iſa: 30: 33: Exod.15:8: Ch:1:19: &15: 30. Iſa:11:4:

9 By the blaſt of God *s* they periſh, and † by the breath of his noſtrils are they conſumed.

s To wit. *Of his Noſtrils*, as it here follows; *i. e.* by his Anger, which in Men ſhews it ſelf, in the Noſtrils, by hot and frequent Breathings there, and therefore by an Anthropopathy is aſcribed to God: by a ſecret and oft undiſcerned, * but mighty and powerful Judgment of God, by which they are blaſted and blown away as Chaff by the Wind, as the Phraſe is, *Pſal.* 1.

*Pſ.34.10: &35:17: †Pſ.58: 6:

10 The roaring of * the Lion, and the voice of the fierce Lion *t*, and † the teeth of the young Lions are broken *u*.

t Underſtand *vaniſheth*, or *periſheth*, out of *v.* 9: or, *is reſtrained*, or *ſuppreſſed*, as may be gathered out of the following branch of this Verſe. *u* Which is true literally: the Lions when taken having moſt commonly their Teeth broken, as ancient and modern Writers relate. But this is here myſtically meant of wicked and powerful Tyrants, who are oft and fitly compared to *Lions*, *Ezek* 32: 2. and 38: 13: 2 *Tim* 4: 17: who though for a time they perſecute and oppreſs other men, yet in due time they are reſtrained, and broken, and cruſhed in pieces by the mighty Power of God appearing againſt them in ſome eminent Judgments. Poſſibly he may ſecretly accuſe *Job*, or his Children, or both, that being perſons of great wealth and power in thoſe parts, they had wickedly abuſed it to ruine their Neighbours, and thefore were juſtly cut off.

11 The old Lion periſheth for lack of prey *x*, and the ſtout lions whelps are ſcattered abroad *y*.

x Becauſe they cannot go abroad to ſeek it, and their young ones either cannot find, or do not bring it to them. See *Pſal.* 59: 14: 15: and 109: 10: *y* Gone from their Dens ſeveral ways to hunt for prey, and can find none.

†Heb. *by ſtealth.*

12 Now *z* a thing *a* was || ſecretly brought to me *b*, and mine ear received *c* a little thereof *d*.

z Heb. *And*, or, *Moreover*, I will further convince thee by a Viſion which I had relating to ſuch matters as theſe. That here follows a Relation of a Viſion is apparent from the punctual deſcription of all its Circumſtances. To think as ſome do, that this was but a Fiction and Artifice which *Eliphaz* uſed, that his words might have more authority with *Job*; or that this was a Diabolical Deluſion ſeems to be both uncharitable and unreaſonable, partly becauſe *Eliphaz*, though under a miſtake concerning *Job*'s caſe, was doubtleſs a wiſe and good man, and therefore would not needleſly make himſelf a Lyar for *Job*'s conviction; and partly from the matter of this Viſion, which is no way ſuitable to the Nature or Deſigns of the Devil, but holy and agreeable to the Divine Majeſty and Purity, and uſeful for mens Inſtruction, and Humiliation and Reformation. It was therefore a Divine Viſion, which in that Age and State of the Church, before the holy Scriptures were written, was the uſual way of God's diſcovery of his Mind to theſe that ſought to him. *a* Heb. *A word*, to wit, from God, as *Prov.* 13: 13: a Doctrine or Meſſage. *b* Heb. *was ſtoln*, or *brought by ſtealth into me*, *i. e.* privately and ſecretly, as the Word of God uſed to come to the Prophets, being ſpoken *in their Ear*, as it was to *Samuel*, 1 *Sam.* 9: 15: and the like to *Moſes*, ſo as *Pharaoh*, though preſent, could not hear nor obſerve it, *Exod.* 11: 1: with a low and ſtill voice, a ſecret Whiſper. This is oppoſed to the more publick delivery of God's Word by the Prophets to the People, which was done by *crying aloud*, *Iſa.* 58: 1: *c i. e.* I heard. *d* Or, *a parcel thereof*, *i. e.* of God's Word, not of that particular Word which God had now delivered to *Eliphaz*, which doubtleſs God would ſo ſpeak, that he to whom he directed his Speech, might hear it all, and *Eliphaz* certainly would be as careful not to loſe a Syllable of it; but a parcel of God's Word in general, which this indeed was. And withal, this may be a modeſt and humble expreſſion, ariſing from a deep ſenſe of his own infirmity, and the ſmall meaſure of his knowledge of Divine things, whereof he knew only ſome little fragments and parcels, as *Paul* ſaid, *We know but in part*, 1 Cor. 13: 9. As if he had ſaid, Many I doubt not have more familiar acquintance with God, & more full Revelations from God than I can pretend to, but a little of that Treaſure God hath been pleaſed to impart to me.

*Ch:33:15

13 * In thoughts *e* from the viſions of the night *f*, when deep ſleep falleth on men *ff*.

e In the midſt of my Thoughts, or, by reaſon of my Thoughts, my perplexing Thoughts. The word properly ſignifies a *branch*, and thence a *Thought*, as 1 *Kings* 18: 21: which proceeds from the Mind, as Branches from a Tree, and a *perplexing Thought*, which is entangled like the Branches of a Tree. Theſe Thoughts were the occaſion of the following Fear. *f* This may belong either to the *Thoughts* laſt mentioned, or to the *Fear* following; both which did ariſe *from the Viſions of the Night*, *i. e.* from the great importance and the terribleneſs of ſuch Viſions, whereof probably he had former Experience, and now had an expectation of another of them which God had raiſed and wrought in him, to prepare him the better for the reception of it. *Viſions* differed from *Dreams* herein, that God imparted his Mind to a Man in Dreams when he was aſleep, but in *Viſions*, when they were awake. And theſe *Viſions* ſometimes happen by day, as *Luke* 1: 22: *Acts* 10: 17: and 26: 19: but moſt frequently by night, whence we read of *Viſion*, or *Viſions of the Night*, as *Gen.* 46: 2: *Job* 20: 8; and 33: 15. And ſuch this was which made it the more terrible. *ff* In the dead of the Night, when Men uſually are in a deep ſleep; though *Eliphaz* was not now aſleep, as appears from the nature of a Viſion, and from the following words.

14 Fear † came upon me *g*, and trembling, which made || all my bones to ſhake.

† Heb. *met me.* || Heb. *the multitude of my bones.*

g Either cauſed by the apparition following: or ſent by God to humble him, and to prepare him for the more diligent attention to, reverent reception of, and ready compliance with the Divine Meſſage.

15 Then *h* a ſpirit *i* paſſed before my face, the hair of my fleſh *k* ſtood up *l*.

h Heb. *And*, or, *For*, as this Particle is oft uſed. So this was the reaſon of the foregoing Thoughts and Fear. *i* An Angel in ſome viſible ſhape, otherwiſe he could not have diſcerned it, nor would have been affrighted at it. *k i. e.* Of my Body, as *Fleſh* is taken, *Gen.* 2: 24; *Pſal.* 16: 9: and 119: 120. *l* Through that exceſſive horrour cauſed by ſo glorious, unuſual, and terrible a Preſence. Which God uſed to excite in Men upon ſuch occaſions to convince them, that it was not a vain Imagination or Illuſion, but a real Viſion and Revelation, and that from God.

16 It ſtood ſtill *m*, but I could not diſcern the form thereof *n*: an image *was* before mine eyes *o*; † *there was* ſilence *p*, and I heard a voice, *ſaying*,

† Or, *I heard a ſtill voice.*

m Having paſſed by him to and again he made a ſtand, as one that had ſome buſineſs with him, and addreſſed himſelf to ſpeak to him. *n* To wit, exactly and diſtinctly, ſo as to know what or who it was. I ſaw ſome corporal or viſible Reſemblance, though in a confuſed manner. *p* The Spirit, which poſſibly had made ſome noiſe with his motion, now ſtanding ſtill made no noiſe; all other perſons and things about me were ſilent, and I alſo kept in my Voice and Breath, as much as I could, that I might diſtinctly hear what I perceived the Spirit was ſpeaking to me. In the Hebew, the words run thus, *Silence and a Voice*, (*i: e* a ſilent, or ſtill, or low voice, by a very common figure, called *Hendiadis*) *I heard.*

17 Shal mortal man be more juſt than God *q*? ſhall a man *r* be more pure than his maker *s*?

q The ſenſe is, Thou, O *Job*, doſt preſumptuouſly accuſe God for dealing harſhly and unrighteouſly with thee, in ſending thee into the World upon ſuch hard terms, and puniſhing an innocent and righteous man with ſuch unparallel'd ſeverity, but conſider things calmly within thy ſelf, If God and thou come to a Trial before any equal Judge, canſt thou think that thou wilſt go away juſtified, and the great God ſhall be condemned; No righteous man will puniſh another without cauſe, or more than he deſerves; and therefore if God do ſo with thee, as thy words imply, he is leſs juſt than a man: which is blaſphemous and abſurd to imagine *r* A great & mighty man, as this word ſignifies, a man eminent for Wiſdom, or Juſtice, or power, or any other Perfections, ſuch as thou art thought by thy ſelf or others to be; who therefore might expect more favour than a poor miſerable and contemptible man, which the word, *enoſch*, uſed in the former Branch, ſignifies. So he anticipates this Objection which *Job* might make. *s* An unanſwerable Argument againſt *Job*, He made thee, and that for himſelf and his own Glory, and therefore hath an unqueſtionable right to deal with thee, and diſpoſe of thee, the Work of his Hands, as he ſees fit *Wo to him that ſtriveth with his maker*, Iſa. 45: 9. Beſides, he made man juſt and pure, if a man have any thing of Juſtice or Purity in him it is derived from God the undoubted and only fountain of it, and therefore it muſt neceſſarily be in God in a far more eminent degree.

18 Behold *t*, he * put no truſt in his ſervants *u*; || and his angels he charged with folly *x*:

* Ch.15:15 and 25:4: 2 Pet.2:4: || Or, *not in his Angels in whom he put light.*

t This deſerves thy ſerious conſideration. Theſe and the following words ſeem to be the words of *Eliphaz*, explaning the former Viſion, and applying it to *Job*'s Caſe, and enforcing it by further Arguments: *u i. e.* In his Angels, as appears both by the next words of this Verſe, where they are called by way of Explication and Reſtriction, *his Angels*; and by the next Verſe where men are oppoſed to them They are called *his Servants* by way of Eminency, that general Name being here appropriated to the chief of the kind, as is very uſual in all Authors in like caſes; and withal to intimate that Soveraign Dominion which the great God hath over the glorious Angels, and much more over Men, by virtue whereof he hath an unqueſtionable Authority to treat them according to his good pleaſure. And theſe God is ſaid to *put no twſt in*, becauſe he could not be confident that they, if left to themſelves, and deſtitute of the Succours of his Power and Grace, would continue to be loyal, and faithful, and ſerviceable to him. and would not revolt from him, as ſome of their Brethren had done. And for this cauſe God was pleaſed, after ſome time of Trial, to give ſome ſpecial and further Grace, either by Chriſt or otherwiſe, whereby they ſhould be infallibly confirmed in the ſtate of Grace and Felicity. *x* Or, *with Vanity*: *i. e.* He diſcerned Folly and Vanity in the Angelical Natures, when he had firſt made them; which although he ſaw and pronounced them, no leſs than the viſible Creatures, *Gen.* 1. to be *very good* in themſelves, and free from the leaſt degree or tincture of ſin; yet comparing them with himſelf, and conſidering them in themſelves alone, he ſaw ſomething of Folly and Vanity in their very Natures, becauſe they were Creatures, and therefore ſubject to manifold changes, and, among others, to fall from God, or into ſin; as it appeared by the ſad experience of ſome of them. Seing therefore the Angels, which ſo far exceed Mankind in Wiſdom, and Strength, and Purity, and Juſtice, and all other Perfections, do fall incomparably ſhort of God in theſe things, it is moſt abſurd as well as impious, to think that Man is more juſt or pure than God, as was ſaid, *v*, 17: and as thou, O *Job*, ſeemeſt to ſurmiſe. Others, Nor (Heb. *And* not; the negative Particle being repeated out of the former branch of the Verſe, as it is *Pſal.* 9: 18; *Prov.* 17: 26. and elſewhere,) *in his Angels*, in whom (both which Particles are frequently underſtood, as hath been proved before) *he put Light*, or *Splendor*, to wit, ſingular Wiſdom, and Purity, beyond what he put in Man.

*2Cor.5.1. 19 How much leſs *y on* them *z* that dwell in * houſes of clay *a*, whoſe foundation *is* in the duſt *b*, *which* are cruſhed *c* before the moth *d*?

y Underſtand, *doth he put truſt in them*, &c. Or, *how much more*, underſtand, *doth he charge folly* on *them*, &c. Either of theſe ſupplements are natural and eaſie, being fetched out of the former Verſe, and neceſſary to make the ſenſe compleat. The ſenſe is, what ſtrange preſumption then is it for a fooliſh and mortal man to pretend to an higher Priviledge than the Angels do, to make himſelf more juſt than God, or to exalt himſelf above or againſt God, as thou doſt? *z i. e.* On men, as it follows, who though they have immortal Spirits, yet thoſe Spirits dwell in mortal Bodies, which are great Debaſements, and Clogs, and Encumbrances, and Snares to them; and which are here called *Houſes*, (becauſe they are the Receptacles of the Soul, and the places of its ſettled and continual abode) and *Houſes of Clay*, and *Earthly Houſes*, 2 *Cor*: 5: 1; partly becauſe they were made of *Clay*, or *Earth*, *Gen.* 2: 7: 1 *Cor*: 15: 47; and partly to note their great frailty and mutability; whereas the Angels are free Spirits, unconfined to ſuch Carkaſſes, and dwell in celeſtial, and glorious, and everlaſting Manſions. *b Whoſe* very *Foundation*, no leſs than the reſt of the Building, *is in the duſt*; who as they dwell in Duſt and Clay, ſo they had their Foundation or Original from it, and they muſt return to it, *Ecclеſ.* 12: 7. And, as to their Bodies, lye down and ſleep in it, *Dan.* 12. 2; as in his *long home*, *Eccleſ.* 12: 5: and the only continual City which he hath in the World. *c* Heb. *they cruſh them*, *i. e.* they are or will be cruſhed. The Active Verb uſed imperſonally, as it is *chap.* 7: 3: and 34: 20: *Prov.* 6: 30: *Luke* 12: 20. *d i. e.* Sooner than a Moth is cruſhed, which is eaſily done by a gentle touch of the Finger. An Hyperbolical expreſſion So the Hebrew word, *liphne*, commonly ſignifying place, doth here note time, as it is uſed, *Gen.* 27: 7: and 29: 26: and 36: 31: Or, *at the face*, or *appearance of a Moth*. No Creature is ſo weak and contemptible, but one time or other it may have the Body of Man in its power, as the Worms, the Moths Couſin-Germans, have in the Grave. But he inſtanceth in a *Moth* rather than a Worm, becauſe it is the weaker of the two, and becauſe it better agrees with the ſimilitude of an Houſe, in which Moths commonly are more frequent, and powerful, and miſchievous, than Worms. How then canſt thou think, O *Job*, to contend with thy Maker, that muſt become a Prey to ſuch ſmall and impotent Creatures?

†Heb. *beaten in pieces*. †Heb. *putting the heart*.

20 They are † deſtroyed from morning to evening *e*; they periſh for ever *f* without any || regarding *it g*.

e Either, 1. Speedily, between Morning and Evening, like the Graſs; they flouriſh in the Morning, and in the Evening are cut off, *Pſal.* 90: 5, 6. Or rather 2. *All the day long*, as the Phraſe is, 2 *Cor* 11: 25. There is not a moment wherein Man is not ſinking and drawing on towards Death and Corruption. *f* As to human appearance and the courſe of Nature, as many ſuch like paſſages are to be underſtood In this Book; or in Reference to this preſent and worldly Life, which when once loſt is never recovered, *Job* 16: 22: *Pſal.* 39: 13: *g* Heb. *without putting* the Heart to it, the word *Heart* being underſtood here, as alſo *chap.* 23. 6. and 34: 23; *Iſa.* 41: 20: as may appear by comparing 1 *Sam.* 9: 20: 2 *Sam.* 18: 3: *Iſa.* 41. 22. and 57: 1. where the ſame Phraſe is uſed, and the word *Heart* expreſſed. The meaning is either, 1: Yet few or no men that ſurvive them lay it to heart as they ſhould do. Or, 2. They periſh beſide the expectation of all men. when both themſelves and others thought their Mountain was ſo ſtrong, that it could not be removed Or rather, 3. This is ſo common a thing for all men, though never ſo high and great, to periſh in this manner, that no man heeds it, but paſſeth it by as a general accident not worthy of obſervation. Oth. *No man procuring* or *furthering it*; Heb. *without* any mans *putting* the hand to it, *i. e.* They periſh of themſelves without any violent hand.

*Pſ.39:11. & 49. 14. *Ch:36.12.

21 * Doth not their excellency *h which is* in them, go away *i*? they * dye even without wiſdom *k*,

h Whatſoever is really or by common eſtimation excellent in Men, all their Natural, and Moral, and Civil Accompliſhments, as high Birth, great Riches, Power and Wiſdom, *&c.* Theſe are ſo far from preſerving men from periſhing, as one would think they ſhould do, that they periſh themſelves, together with thoſe Houſes of Clay in which they are lodged. *i* Or, *go away* (*i. e.* die and periſh as that Phraſe is oft uſed, as *Gen.* 15: 15. *Joſ.* 23: 14: *Job.* 10: 21: *Pſal.* 58: 9: *Eccleſ.* 12. 5: *Math.* 26: 24.) *with* (as *Beth* is oft uſed) *them*: it doth not ſurvive them, *k* Either, 1. Like Fools. Wiſe men and fools die alike, *Eccleſ.* 2: 16: Or, 2. They never attain to perfect Wiſdom, to that Wiſdom which Man once had, much leſs to that Wiſdom which is in God, which *Job* conceiveth he hath; otherwiſe he would not ſo boldly cenſure the Counſels and Works of God as unrighteous or unreaſonable, becauſe his human and narrow Capacity cannot fully underſtand them. Morover, as *folly* is oft put for unrighteouſneſs and wickedneſs; ſo is *wiſdom* for juſtice and goodneſs; which is ſo known, that it is needleſs to prove it; and ſo by *wiſdom* here may be meant that perfect juſtice and purity, which *Job* arrogated to himſelf, and which *Eliphaz* here denies to all men, *v.* 17, &c.

CHAP. V.

Wrath fooliſh: the wicked miſerable, 1----5. Evil cometh not by chance. It is natural to our condition, 6, 7. This is our motive to prayer and truſt in God, 8. whoſe unſearchable power and wiſdom are againſt the high and crafty for the relief of the poor, 9----16. Their happineſs, whom God correcteth, and God's gracious care of ſuch, 17----27.

CAll now *a*, if there be any *b* that will anſwer thee *c*, and to which † of the ſaints *d* wilt thou || turn *e*?

† Gr. *the Angels.* || Or, *look*,

a i. e. Invite, or make proclamation; as this word is oft uſed, as *Deut.* 20; 10: *Judges* 12. 1: *Jer.* 2: 2; and 3: 12: and 7: 2: Call them all as it were by their names: conſult the whole Catalogue of them all, which thou didſt ever know or hear of. *b* To wit, of the Saints, as it follows. *c i. e.* Comply with thee, anſwer thy deſires or expectations: Try if there be any one Saint that will defend or allow thee in theſe bold expoſtulations with God, Or, as it is in the Hebrew, *If there be any that doth anſwer thee*, i. e. whoſe Opinion or Diſpoſition and Carriage is anſwerable, or like to thine So *anſwering* is ſometimes uſed, as *Prov.* 27: 19; *Eccleſ.* 10: 19: Thou wilt find many fools or wicked men, as it follows *verſe* 2. to anſwer or imitate thee in their ſpeeches and carriages, but not one of the Saints like thee; which deſerves thy ſerious conſideration, and gives thee juſt cauſe to queſtion thine integrity: *d* Either 1. The Angels, who are ſometimes called *Saints*, as *Job* 15: 15: *Dan.* 8: 13: *Zech.* 14: 5: becauſe they are eminently and perfectly holy; or rather 2. Holy men; as appears both from the Word, which moſt comonly is ſo uſed; & from the oppoſition of the *fooliſh man* to theſe, *v* 2: and becauſe the example of men was more proper and effectual for *Jobs* Conviction than of Angels, *e* Or, *look*, look about thee, view them all, and ſee if thou canſt find one like thee.

2 For wrath *f* killeth the fooliſh man *g*, and || envy *h* ſlayeth the ſilly one *i*.

||Or, *indignation.*

f Either 1. The wrath of God; or rather 2. A Mans own Wrath, fretting, and impatience, and indignation; which *kills* men, partly naturally, as it preys upon a Mans ſpirit, and waſteth him inwardly, and ſo haſtens his death; of which ſee *Prov.* 14; 30: and 17: 22. partly morally, as it prompts him to thoſe raſh, and furious, and wicked actions which may procure his death. and partly meritoriouſly, as it provoketh God to cut him off, and to bring upon him thoſe further and ſevere ſtrokes, which he mentions in the following words. *g* Either, 1 The raſh and inconſiderate man, who doth not ponder things impartially; but like a man mad, rageth againſt God, and torments himſelf and all that hear him. Or, 2. The ungodly Man, who is frequently called a *fool* in Scripture language, and who is here oppoſed to the *Saints*, *v*, 1: *h* He taxeth *Job*, who ſpoke with great envy at thoſe that were never born, or were in their Graves, *chap.* 3: 10, 12, *&c.* *i* Properly, the Man, who for want of true Wiſdom, is ſoon deceived with falſe Opinions and Appearances, and preſent Things; which is thy caſe, O *Job*! The ſenſe of the Verſe may be this; I perceive, O *Job*! that thou art full of envy at wicked men, who at preſent are, or ſeem to be in an happier condition than thou, and of wrath againſt God, who denies thee that Mercy, and loads thee with Afflictions; and this ſhews thee to be a fooliſh and weak man. For thoſe Men, notwithſtanding their preſent Proſperity, are doomed to great and certain miſery, as it here follows. And ſo this Verſe coheres with the following, as well as, the foregoing Verſes.

3 * I have ſeen *k* the fooliſh *l* taking root *m*; but ſuddenly *n* I curſed *o* his habitation *p*. *Pſ.37.35.

k I have oft obſerved, it in my experience. Having ſeverly rebuked *Job* for his tranſports of Paſſion, and intemperate Speeches againſt God, he now returns to his former Argument, and proves that ſuch dreadful and deſtructive Judgements of God do not befall the righteous, but the wicked, as he obſerved, *chap.* 4. 7, 8. Withal he anſwers an objection concerning the preſent and ſeeming proſperity of the wicked, which he confeſſeth that he himſelf had ſometimes obſerved. *l i. e.* The wicked man, who is quite deſtitute of true, *i. e.* of ſpiritual and heavenly wiſdom. *m* Not only proſperous for the preſent, but, as it ſeemed, firm and ſecure for the future, being ſtrongly fortified with Power and Riches, and Children too, ſo as there was no appearance nor danger of a change. *n* In a moment, beſides and before mine, and his own, and all other mens expectation. *o* Either, 1. I judged that he was a curſed Creature, notwithſtanding of his Proſperity, and I foreſaw and foretold it, by the Rules of Scripture, or the direction of Gods Spirit, that he would certainly ſooner or later be ſtript of all his Bleſſings, and have Gods Curſe fall heavily upon him. Or rather, 2. I ſaw and perceived by the event which followed his Proſperity, that he was a Man accurſed of God For he ſpeaks not in theſe words of what his eſtate conſtantly was even in the midſt of his happineſs, though even then he was really accurſed; but of what it was by a ſudden change. *p* Or, as the Hebrew word ſignifies, *his pleaſant* or *commodious habitation*, perſons or things in it, or belonging to it, being comprehended in that word by an uſual Metonymy.

4 * His children *q* are far from ſafety *r*, and they are cruſhed in the gate *s*: neither *is there* any to deliver *them t*. * Pſal. 119. 155.

q Whoſe greatneſs and happineſs he deſigned in all his enterpriſes ſuppoſing that his Family was and would be eſtabliſhed for ever. *r i. e.* Are expoſed to great dangers and calamities in this life, and can neither preſerve themſelves, nor the great inheritance which their Fathers got and left for them. Thus to be far from *peace*, *Lam.* 3: 17. Is to be involved in deſperate troubles. *s i e.* In the place of Judicature; to which they are brought for their offences, and where they will find ſevere Judges, and few or no Friends; partly becauſe being wickedly Educated, and truſting to their own greatneſs, they were inſolent and injurious to all their neighbours:

and partly becauſe thoſe many perſons whom their powerful Fathers defrauded or oppreſſed, do ſeek for Juſtice, and the recovery of their Rights, which they eaſily obtain againſt ſuch perſons as plainly declared by their Actions that they neither feared God, nor reverenced Man, and therefore were hated by all ſorts of men. *t* They can find no Advocats nor Aſſiſtants, who are either able or willing to help them: But like *Iſhmael*, as *their hand was* formerly *againſt every man*, ſo now *every Man's hand is againſt them*.

5 Whoſe harveſt *u* the hungry *x* eateth up, and taketh it even out of the thorns *y*, and the * robbers *z* ſwalloweth up *a* their ſubſtunce.

* Ch;18:9;

u which they now juſtly and confidently expect to reap after all their coſt and labour for that end, but are ſadly and ſuddenly diſappointed; Which is a great aggravation of their miſery. *x i. e.* The Poor, whoſe neceſſities make them greedy and ravenous to eat it all up; and from whom he can never recover it, nor any thing in recompenſe of it. *y i.e.* Out of the Fields, notwithſtanding the ſtrong thorn Hedges, wherewith it is incloſed and fortified, and all other dangers or difficulties which may be in their way. They will take it, though they be ſcratched and wounded by the Thorns about it. *z* So called from their long Hair, which ſuch perſons nouriſhed, either becauſe of their wild and ſavage kind of life, which made them neglect the trimming of their hair and body: Or, that they might look more terribly, and ſo affright all thoſe who ſhould indeavour to oppoſe them: Or, *the thirſty*, as the word may ſignifie from another root. And ſo it anſwers well to the hungry, in the former branch *a*, Greedily, and as there is no hope of Recovering it.

6 Although *b* || affliction *c* cometh not forth of the duſt *d*, neither doth trouble ſpring out of the ground;

|| Or, *iniquity*.

b Or, *For*, or rather, *Becauſe*. So the following words may contain a reaſon why he ſhould *ſeek unto God*, as he exhorts him, *v.* 8. Or, *Surely*, as that Particle is oft uſed. And ſo it is a note of his proceeding to another Argument. *c* Or, *Iniquity*; as this word oft ſignifies, and of this the following Sentence is true. And ſo this firſt branch ſpeaks of ſin, and the next branch of trouble, which is the fruit of ſin: And both ſin and trouble are ſaid to come from the ſame Spring. But this word ſignifies alſo, *affliction*, or *miſery*, or *trouble*, as *Pſal.* 90. 10. *Prov.* 12. 21. Which ſeems moſt proper here, both becauſe it is ſo explained by the following words *trouble*; and again *trouble*, *v.* 7: the ſame thing being repeated in ſeveral words, as is uſual in holy Scripture, and becauſe the great thing which troubled *Job*, and the chief matter of theſe Diſcourſes was *Job's* Afflictions, not his Sins. *d* It ſprings not up by chance, as Herbs which grow of their own accord out of the Earth: Or, it comes not from Men or Creatures here below, but it comes from a certain and an higher cauſe, even from God, and that for man's ſins, and therefore thou ſhouldeſt *ſeek to him* for redreſs, as it follows, *v.* 8.

7 Yet man is born unto || trouble *e*, as † the ſparks fly upward *f*.

|| Or, *labour*.
† Heb. *the ſons of the burning coals lift up to fly*.

e i.e. He is ſo comonly expoſed to many and various troubles, as if he were born to no other end: Affliction is become in ſome ſort natural and proper to man, and it is, together with ſin, tranſmitted from Parents to Children, as their moſt certain and conſtant Inheritance; God having allotted this Portion to Mankind for their ſins. And therefore thou takeſt a wrong courſe in complaining ſo bitterly of that which thou ſhouldeſt patiently bear, as the common lot of Mankind, and thy right method is to ſeek unto God who inflicts it, and who onely can remove it. *f i. e.* As naturally, and as generally, *as the ſparks of fire fly upward*, which do ſo univerſally and conſtantly. Heb. *and the ſparks, &c.* But the Particle *and* is oft uſed comparatively for *as*, as *Ch.* 12: 11: & 14: 12: & 24: 3: *Prov.* 25: 24: *Mark* 9: 49.

8 I would *g* ſeek unto God *h*, and unto God would I commit my cauſe *i*.

g If I were in thy condition; And therefore I would adviſe thee to the ſame courſe. *h* To wit, by Prayer, and Humiliation, and Submiſſion, imploring his Pardon, and Favour, and Help and not repine at him, and accuſe his Providence, as thou doeſt. *i i. e.* Commend my afflicted condition to him by fervent Prayer, and reſign my ſelf, and all my concerns to him and humbly hope for relief from him. Or, *propound my matters. i. e.* Make known my afflictions and requeſts to him; or, *put or diſpoſe my words*, *i. e.* Pray to him, and pour out my complaints before him.

9 * Which doth great things † *k* and unſearchable; *l* marvellous things *m* † without number.

* Ch;9:10: Pſal:72;18: & 40:5: & 145: 3: Rom; 11: 33:
† Heb: *and there is no ſearch*.
† Heb: *till there be no number*.

k Here *Eliphaz* enters upon a Diſcourſe of the Infinite Perfection and Greatneſs of God's Nature and Works; which he doth partly as an Argument to enforce the Exhortation to *ſeek and commit his cauſe to God*, *v.* 8. becauſe God was infinitely able either to puniſh him yet far worſe, if he continued to provoke him, or to raiſe him from the duſt, if he humbly addreſſed himſelf to him: and partly that by a true repreſentation of God's Excellency and Glory, and of that vaſt diſproportion which was between God and *Job*, he might both convince *Job* of his great ſin in ſpeaking ſo boldly and irreverently of him, and prevent his relapſe into the ſame miſcarriage. *l* Either ſuch things as we may not boldly and curiouſly ſearch into. *Deut.* 29: 29: *Rom.* 11: 33. *Col.* 2: 18: Or ſuch as by ſearching we cannot find out, *Job* 11: 7. ſuch as we cannot throughly underſtand either the works themſelves, or God's way and manner of doing them; or God's deſigns or ends in doing them. And therefore, O *Job*! thou art guilty of great impiety and folly to cenſure the ways and works of God as unreaſonable, *Chap.* 3: *v.* 11: 20: becauſe thou doſt not fully underſtand the nature and uſe of them. *m* Which (though common, as the following works are, and therefore neglected and diſpiſed,) yet are the juſt matter of wonder even to the wiſeſt Men.

10 Who giveth rain *n* upon the earth, and ſendeth waters *o* upon the † fields *p*.

† Heb: *out-places*.

n He begineth with this ordinary and obvious work of God, in which he implies that there is ſomething unſearchable and wonderful, as indeed there is in the riſe of it from the Earth, in the ſtrange hanging of that heavy Body in the Air, and in the diſtribution of it as God ſees fit, *Amos* 4: 7: and how much more in the ſecret Counſels and hidden paths of Divine Providence, which *Job* took the liberty to cenſure. *o* Either Fountains and Rivers, which is another great and wonderful work of God: Or rather Rain-water, as the following words imply: the ſame thing being repeated in other words after the manner. *p* Or, *upon* all *places abroad*, *i. e.* which have no covering to keep out the Rain.

11 * To ſet up on high thoſe that be low *q*; that thoſe which mourn may be exalted to ſafety *r*.

* 1Sam: 2. 7 Pſal: 113 7

q Theſe words contain either 1: A Declaration of Gods end in giving Rain, which is to enrich thoſe who were poor, or mourning for the drought, by ſending Rain, and making their Lands fruitful: Or, rather, 2: another example of Gods great and wonderful Works. And the *Infinitive Verb* is here put for the *Indicative*; *He ſetteth up*, &c. which is very frequent in the Hebrew, as *Pſal.* 56: 13: *Zech.* 3 4: & 12: 10. He giveth this inſtance to comfort and encourage *Job* to ſeek to God, becauſe he can raiſe him out of his greateſt depths, and uſeth to raiſe others in the like condition. *r* Notwithſtanding all the craft and power of their Enemies.

12 * He diſappointeth the devices of the crafty *s*, ſo that their hands || cannot perform their enterpriſe *t*.

* Ne: 4: 15: Pſal: 33: 10 Iſa: 8. 10:
|| Or, *cannot perform any thing*.

s Such as are cunning to work evil, and to cover it with fair pretences, as the Hypocrites uſe to do, and as *Job's* Friends charged him with doing; God breaks the hopes and deſings of ſuch Men; as he hath now blaſted thy expectation, and taken away thy outward happineſs, which was the thing thou didſt deſign in taking up the Profeſſion of Religion. *t* Or, *any thing*: or, *what is ſolid* or *ſubſtantial*: or, *wiſdom*, *i. e.* their wiſe counſel, or crafty deſign. They cannot execute their cunning contrivances.

13 * He taketh the wiſe in their own craftineſs *u*: and the counſel of the froward *x* is carried headlong *y*.

* 1 Cor: 3: 19:

u Wicked Men, who are *wiſe* to do evil, and wiſe in the opinion of the World, he not only deceiveth in their hopes and counſels, but turns them againſt themſelves; as we ſee in *Achitophel*, *Haman* &c. *x* Or *perverſe*, or *wreſtlers*: ſuch as wind and turn every way, as wreſtlers do, and will leave no means untried to accompliſh their counſels. *y i. e.* Is tumbled down and broken, and that by their own precipitation and haſte. Their malice cannot have the patience to proceed wiſely and leiſurely againſt Gods Church and People, but makes them eager and venturous, and ſo to make more haſt than good ſpeed in their wicked deſigns.

14 * They || meet with darkneſs in the day time *z*, and grope *a* in the noon day as in the night.

* Deut: 28 29: ch: 12: 25: Amos 8: 9
|| Or, *run into*

z i. e. In plain things they run into groſs miſtakes and errors, and commonly chuſe thoſe counſels and courſes which are worſt for themſelves. *Darkneſs* oft notes miſery, but here ignorance or error, as it is alſo uſed *Ch.* 12: 25: & 37: 19: and elſewhere. *a Like* blind Men to find their way, not knowing what to do.

15 But he ſaveth the poor *b* from the ſword, from their mouth *c*, and from the hand of the mighty.

b Or *helpleſs*; who therefore flee to God for refuge, *c* Or *from the Sword* which cometh out of their *mouth*; *i. e.* from all their cenſures, ſlanders, threatnings, deceitful inſinuations, falſe ſwearings of witneſſes unrighteous ſentences of corrupt Judges; whereby their good names, or eſtates, or lives, may be expoſed to the utmoſt hazards. And this is fitly oppoſed to the Sword of the *hand*, implied in the next branch of the Verſe. Or, *from the Sword by their mouths*, *i. e.* by thoſe wicked mens words againſt the godly, which God wonderfully over-ruleth to the working out of their deliverance.

16 * So the Poor hath hope *d*, and iniquity *e* ſtoppeth her mouth *f*.

* Pſal. 107 42:

d So this poor man obtaineth what he in ſome meaſure hoped or expected from God, to whom he committed his cauſe; and other poor Men will be encouraged by his example to place their hope in God; *e i. e.* wicked Men. The abſtract from the concrete, as *pride, deceit, injuſtice*, are put for proud, deceitful and unrighteous Men, *Jer.* 13: 9: 2 *Pet* 3: 13: *f i. e.* They are ſilenced and confounded, being convicted of their own wickedneſs and folly, & finding that not only the poor are got out of their Nets and Snares, in which they thought that they had them faſt, but alſo the Oppreſſors themſelves are inſnared in them; and all this by ſudden and unexpected means.

17 * Behold *g*, happy *is* the man whom God correcteth *h*; therefore deſpiſe not thou *i* the chaſtening of the Almighty *k*.

* Pro. 3 12: Heb. 12. 5: Jam: 1: 12: Rev: 3: 19:

g For what I am ſaying, though moſt true, will not be believed without ſerious conſideration. *h* Heb. *bleſſedneſſes* (*i. e* various and great happineſs, as the plural Number implies) belong to that *Man whom God rebukes*, to wit, with ſtrokes, *Ch.* 33: 16, 19. Thoſe afflictions are ſo far from making thee miſerable, as thou complaineſt, that they are, and will be, if thou doſt thy Duty, the means of thy Happineſs: Which though a Paradox to the World, is frequently affirmed in holy Scripture; and the reaſon of it is plain, becauſe they are pledges of Gods love, which no man can buy too dear; and though bitter, yet neceſſary Phiſick to purge out that ſin which is deeply fixed in all Mens Natures, and thereby to prevent far greater, even infinite and eternal Miſeries. Without reſpect to which this Propoſition could not be true or tolerable. And therefore it plainly ſhews, that good Men in thoſe ancient times of the *Old Teſtament*, had the proſpect, and belief, and hope of Everlaſting Bleſſedneſs in Heaven after this life. *i i. e.* Do not abhor it as a thing pernicious and intolerable, nor refuſe it as a thing uſeleſs and unprofitable, nor ſlight it as a mean and unneceſſary thing; but on the contrary, prize it highly, as a favour and vouchſafement of God; for ſuch negative expreſſions oft imply the contrary, as 1 *Theſ.* 5: 20: 1 *Tim.* 4: 12: See *Prov.* 10. 2: & 17: 21: *k* Or, *of the all-ſufficient* God, who is able to ſupport and comfort thee in thy troubles, and to deliver thee out of them, and to add more calamities to them, if thou art obſtinate and incorrigible.

18 * For he maketh ſore, and bindeth up *l*: he woundeth, and his hands make whole.

* Deut 32: 39: 1 Sam: 2: 6. Iſa; 30: 26: Hoſ. 6: 1:

l To wit, the Wounds, as good Surgeons uſe to do when they have dreſſed them, in order to their healing. Comp. *Pſal.* 147: 3: *Ezek.* 34: 4. The Senſe is, Though he hath ſeen it fit to wound thee, yet he will not always grieve thee, but will in due time releaſe thee from all thy Miſeries. Therefore diſpair not.

* Pſ: 91: 3: Pro 24. 16:

19 * He ſhall deliver thee *m* in ſix *n* troubles; Yea, in ſeven there ſhal no evil touch thee *o*.

m To wit, if thou ſeekeſt to him by Prayer and Repentance *n i. e.* Manifold or repeated; as *Six* is uſed for many, *Prov.* 6:16: *o* To wit, ſo as to undo or deſtroy thee, as *touching* is uſed, *Joſ.* 9: 19. *Heb.* 11: 28. 1 *John* 5. 18. See alſo *Gen.* 26: 11. 29. 2 *Sam.* 14: 10. *Pſal.* 105: 15: *Zech* 2: 8. Thou ſhalt have a good iſſue out of all thy troubles, though they are both great and many.

† Heb *from the hands.*

20 In famine *p* he ſhall redeem thee from death *q*, and in war † from the power of the Sword *r*.

p Which *Job* might be thought to fear, as being ſo poor that he needed his Friends Contributions for his relief. *q* From that terrible kind of death. *r* Theſe things he utters with more confidence, partly becauſe the rewards or puniſhments of this life were more conſtantly diſtributed to Men in the *Old Teſtament* according to their good or bad behaviour than now they are: And partly, becauſe it was his particular Opinion, That great Afflictions were the conſtant fruits and certain evidences of a Man's wickedneſs; and conſequently that great Mercies and Deliverances ſhould infallibly follow upon true Repentance and Godlineſs.

‖ Or, *when the tongue ſcourgeth.*

21 Thou ſhall be hid *s* ‖ from the ſcourge of the tongue, *t* neither ſhalt thou be afraid *u* of deſtruction when it cometh *x*.

s i. e. Protected as in ſome ſecret and ſafe place. *t i. e.* From falſe accuſations and virulent ſlanders and reproaches, either by diverting their Tongues to other perſons or things; Or, by clearing thy integrity. *u* Thou ſhalt have no cauſe to fear it, becauſe God will ſecure thee in it and from it. *x* To wit, upon others, near thee, or round about thee.

* Iſa: 11: 9: & 35: 9: & 65. 25: Ezek: 34: 25: Hoſ: 2: 18:

22 At deſtruction and famine thou ſhalt laugh *y*: *neither ſhalt thou be afraid of the beaſts *y* of the earth.

y Thou ſhalt not onely be *redeemed from famine. verſe* 20. and *not fear deſtruction, ver.* 21: but thou ſhalt laugh at them, not with a laughter of ſcorn and contempt, as this word is uſed, *Ch.* 38: 18. *Pſal.* 2: 4: & 37: 13. (for *God's* judgments are to be entertained with reverence and godly fear) but with a laughter of joy and triumph, ariſing from his juſt ſecurity and confidence in God's watchful and gracious Providence which will either keep him from it, or in it, or do him much good by it. *y i. e.* The wild beaſts which were numerous and miſchievous in thoſe parts. See *Deut.* 28: 26: 1 *Sam.* 17. 34: *Jer*: 7. 33

* Pſal: 91: 13:

23 * For thou *ſhalt be* in league with the ſtones of the field *z*. And the beaſts of the field *a* ſhall be at peace with thee.

z Thou ſhalt be free from any annoyance by Stones, either in thy walking, or other poſtures, or in thy Plowing, as if they had made an inviolable league with thee. Stones may be, and in theſe ſtony Countries were, hurtful to Men many ways; either by bruſing or hurting their feet, when they walked barefoot, as the manner then was; or, by giving them occaſion of ſtumbling, or ſlipping, and falling; Or by falling upon a Man from a Rock, or higher ground, as ſometimes it hath happened: Or filling his grounds, ſo as to hinder his plowing, and make his Lands unfruitful. Nay, the Stones ſhall not only ceaſe to be hurtful, but they ſhall be uſeful, and beneficial to thee: they ſhall, as it were, preſent themſelves to thee when thou haſt occaſion either to fling them at thine Enemies, as then was uſual, *Judg.* 20: 16: 2 *Chron.* 26: 14: or to make Fences to thy ground: Or to build an houſe. This is a bold Metaphor, but ſuch are frequent, as in other Authors, ſo alſo in ſcripture, as *Iſa* 28: 15: *Hoſ* 2: 18: *a* Either 1. the wild Beaſts; & then this is an addition to the former priviledge; they ſhall not hurt thee, *ver.* 22. nay, they ſhall befriend thee, as being at peace with thee, here *v.* 23: Or, 2. the tame Beaſts, who otherwiſe may be refractory and hurtful to a Man, many having been killed by them.

‖ Or, *that peace is thy tabernacle:*
‖ Or, *erre:*

24 And thou ſhalt know *b* ‖ that thy tabernacle *c ſhall be* in peace *d*, and thou ſhalt viſit thy habitation *e*, and ſhalt not ‖ ſin *f*.

b By certain and conſtant experience. *c i. e.* Thy habitation, as it follows, including alſo the Inhabitants, Children, or Friends, and Servants. *d* Shall enjoy great ſafety from all their Enemies, and concord among themſelves, and proſperity in all their concerns: all which are comprehended under the ſweet name of *Peace e i. e.* Manage and order thy Family, and all thy domeſtick Affairs, and worldly Concerns, with care and diligence. *Viſiting* is oft uſed for regarding or taking care of, as *Gen.* 21. *Ruth.* 1: 6: *Pſal.* 8: 4: & 80: 14: *f* Either by unrighteouſneſs in thy dealings with thy Family or others; or by neglecting God & his Service in thy Family; or by winking at any ſin in thy domeſticks which thou canſt hinder. But becauſe he ſpeaks not here of *Job*'s Duty, but of his priviledge, and that in outward and worldly things, it ſeems better rendred by others, *and thou ſhalt not err*, or *miſcary*, or *miſs thy way* or *mark*, as this very word is uſed below, *Ch.* 24: 19: & 14: 16: & *Judg.* 20: 16. Thou ſhalt not be diſappointed of thy hopes, or blaſted in thy endeavours, but ſhalt ſucceed in them. Or, *and thou ſhalt not wander, or be a wanderer*, having no houſe in which to put his head, which *Job* might have ſome ground to fear: but thou ſhalt have an *habitation* of thy own, which thou ſhalt *viſit*, and manage as thou didſt before.

‖ Or, *much:*

25 Thou ſhalt know *g* alſo that thy ſeed *ſhall be* ‖ great *h*, and thine off-ſpring *i* as the graſs of the earth *k*.

g Partly by aſſurance from God's Promiſes, and the Impreſſions of his Spirit; and partly by experience in due time. *h* Thy poſterity, which God will give thee in ſtead of thoſe which thou haſt loſt, ſhall be high and honourable, and powerful. Or, *ſhall be many* *i* Which ſhall come out of thy own Loins, as Branches out of a Tree, as the word ſignifies. And this word ſeems added to the former, to reſtrain and explain it, by ſhewing that he did not ſpeak of his ſpiritual Seed, as *Abraham*'s Seed is in part underſtood, but of the fruit of his own body. *k* Both for its plentiful increaſe, and for its flouriſhing greeneſs.

† Heb: *aſcendeth.*

26 Thou ſhalt come to thy grave in a full age *l*, like as a ſhock of corn † cometh in *m*, in his ſeaſon *n*.

l In a mature and old, but vigorous age, as the word implies. Thou ſhalt not be cut off by an hand of violence before thy time, as thy Sons and other wicked Men have been, but ſhalt die in a *good old age*, as did *Abraham*, *Gen.* 25: 8: and *Moſes*, *Deut* 34: 7: *m As an heap or ſtack of corn is brouhgt in*, to wit, to the barn: *Heb. aſcendeth*, or *riſeth*: which word is very proper and uſual in this caſe: for a ſtack of Corn is ſaid to riſe, when by the addition of new heaps and handfuls it is raiſed to an higher pitch: Or, *is cut off*, as this ſame word is uſed, *Pſal.* 102: 25: *Cut me not off*, &c. Heb. *Make me not to aſcend*: And thus it is fitly uſed both of the Corn, which, when it is cut up, aſcends, or is lifted up from the Earth, on which it lay, and is advanced into Stacks, and high heaps, either in the Barn, or in the Field; and of Man, who when he dies, his *Spirit goeth upward* to Heaven, as is implied even there where in the perſon of an Epicure it is queſtioned, *Eccleſ.* 3; 21: *n* In Harveſt, when the Corn is ripe.

† Heb: *for thy ſelf.*

27 Lo this, we *o* have ſearched it *p*, ſo it is; hear it, and know thou it *q* † for thy good *r*.

o It is not my ſingle Opinion, but my Brethren concur with me, as thou wilt hear from their own mouths. *p* This is no raſh or haſty conceit, but what we have learned by deep conſideration and hard ſtudy, long experience, and diligent obſervation, both of God's word, ſo far as he hath been pleaſed to reveal himſelf, and of the courſe and methods of his Providence, and dealing with Men in the World. *q* For to us thou ſeemeſt by thy words and carriage to be wholly, or in a great part ignorant of theſe things. *r* Let the advantage which will come unto thee by following this counſel, remove thy prejudice againſt it.

CHAP. VI.

Job's anſwer. He wiſheth his troubles were duely weighed, for then would his complaints appear juſt, 1---7. *Prayeth for death; his hope in it,* 8----10. *He is unable to bear up under his burthen,* 11, 12. *He vindicateth himſelf againſt his friends, and reproveth them,* 13---30.

† Heb: *lifted up:*

BUt Job anſwered and ſaid,

2 Oh that my grief *a* were throughly weighed *b*, and my calamity ‖ laid in the ballances together *c*!

a Either 1. my calamity, as it follows, or the cauſe or matter of my grief: The act being put for the object, as is uſual, *fear* for *the thing feared, &c.* and the ſame thing being here repeated in differing words. Or 2. My ſorrow: or *my wrath*, or *rage*, as thou didſt call it, *Chap.* 5: 2: So his wiſh is, that his *ſorrow* or *wrath*, were laid in one Scale of the Ballances, and his *calamity* in the other, that ſo it might be known whether his ſorrow or wrath was greater than his miſery, as was pretended. *b* Were fully underſtood, and duely conſidered. Thy harſh rebukes and cenſures of my impatience, and hypocriſie, and wickedneſs, proceedeth from thy ignorance, or unſenſibleneſs of my inſupportable calamities. I deſire no favour from thee: But O that I had a juſt and equal Judge that would underſtand my Caſe, and conſider whether I have not juſt cauſe, for ſuch bitter complaints. Or, at leaſt, whether the greatneſs of my Burden ſhould not procure ſome allowance to my infirmity, if I ſhould ſpeak ſomething indecently and unadviſedly, and protect me from ſuch ſevere cenſures. *c* Either 1. *together* with my *grief*; or, rather, 2. *together* with any the moſt heavy thing to be put into the other Scale, as with the *Sand, &c.* as is expreſſed in the next verſe; where alſo the Particle *it*, being of the ſingular number, ſheweth that there was but one thing to be weighed with the Sand.

† *That is, I want words to expreſs my grief.*

3 For now it *d* would be heavier than the Sand of the Sea *e*; therefore † my words are ſwallowed up *f*.

d i. e. My grief or calamity; *e* which is heavier than dry Sand *f* As this Verb is uſed, *Prov.* 20: 25 *Obad. v:* 16: My Voice and Spirit faileth me. So far am I from ſpeaking too liberally of it, for which I am now accuſed that I cannot find, nor uttter words ſufficient to expreſs my ſorrow or miſery; but my groanings are ſuch as cannot be uttered; as is ſaid in another caſe, *Rom.* 8: 26: When I would expreſs it, the words ſtick in my throat, and I am forced, as it were to ſwallow them up.

*Pſal: 38: 2 Ch: 16: 12, 13:
* Pſal: 88: 15, 16.

4 * For the arrows *g* of the Almighty *h are* within me *i*; the poiſon whereof *k* drinketh up my ſpirit *l*: * the terrours of God *m* do ſet themſelves in array *n* againſt me.

g So he fitly calls his Afflictions, becauſe, like Arrows, they came upon him ſwiftly and ſuddenly one after another, and that from on high, and they wounded him deeply and deadlily *h* So he calls them either generally, becauſe all afflictions come from him, or particularly, becauſe God's hand was in a ſingular manner eminent and viſible in his miſeries, *Ch.* 1. or yet more eſpecially, becauſe they were immediately ſhot by God into his Spirit, as it follows. *i* Beſides theſe Evils which are paſt, *Chap.* 1. there are other miſeries that are conſtant and fixed in me, the ſharp pains of my Body, and diſmal horrours of my mind. *k* Implying that theſe Arrows were more keen and pernicious than ordinary, as being dipped in God's wrath, as the barbarous Nations then and ſince uſed to dip their Arrows in Poiſon, that they might not only pierce, but burn up and conſume the vital parts. *l i. e.* Exhauſteth and conſumeth, either 1. my vital Spirits, together with my Blood, the ſeat of them, and my heart, the ſparing of them, as Poiſon uſed to do. But I doubt the Hebrew Word *ruach*, is never uſed in that ſenſe. Or, 2. my Soul, which is commonly *the Spirit*, my Mind and Conſcience. So he tells them, that beſides the miſeries which they ſaw, he felt others, and far greater, though inviſible torments in his Soul, which if they could ſee, they would have more pity for him. And in this ſenſe this place is, and may very well be otherwiſe rendred, *whoſe Poiſon my Spirit drinketh up, i. e.* my Soul ſucks in the venom of thoſe Calamities, by apprehending and applying to it ſelf the wrath of God manifeſted and conveyed by them. *m* Either 1. great Terrors; or 2. Gods terrible Judgments; or, rather 3. theſe terrors which God immediately works in my Soul, either from the Senſe of his wrath accompanying my outward troubles; or from the ſad expectation of longer and greater torments. *n* They are like a numerous and well-ordered Army, under the Conduct of an irreſiſtable General, who deſigns and directs them to invade me on every ſide.

† Heb. *at graſs:*

5 Doth the wild aſs bray † when he hath graſs? or loweth the Ox over his fodder *o*?

o Thou wondreſt that my diſpoſition and carriage is ſo greatly altered from what it was, *Ch.*4: 3, 4, 5: but thou mayeſt eaſily learn the reaſon of it from the brute Beaſts, the Aſs and Ox, who when they have convenient and common Food, are quiet and contented; but when they want that, they will reſent it, and complain in their way by braying or lowing: See *Jer*: 14: 6: And therefore my carriage is agreeable to thoſe common principles of nature, which are both in Men and Beaſts, by which their diſpoſition and deportment is generally ſuitable to their condition. It is no wonder that you complain not, who live in eaſe and proſperity, nor did I, when it was ſo with me; but if you felt what I feel, you would be as full of complaints as I am.

6 Can that which is unſavoury be eaten without ſalt *p*? or is there any taſte in the white of an egg *q*?

p Can, or do Men uſe to eat unſavoury Meats with delight, or without complaint? This is either 1. a reflection upon *Eliphaz* his diſcourſe as unſavoury, Which could not give him any conviction or ſatisfaction. But his cenſure of *Eliphaz* his Speech begins not till *v*: 14 and then it proceeds: Or, rather 2: a A Juſtification of *Job*'s complaints (of which both the foregoing and following Verſes treat) by another Argument. Men do commonly complain of their Meat when it is but unſavoury, how much more when it is ſo bitter as mine is? which is implied here, and expreſſed in the next Verſe; where the Senſe here begun is compleated, and this general Propoſition is accommodated to *Job*'s condition. *q* Heb. *in the white of a yolk, i. e.* which encompaſſeth the yolk of an Egg.

† Heb: *ſickneſſes of my meat.*

7 The things that my ſoul refuſed to touch, *are* as † my ſorrowful meat *r*.

r Heb. *As the ſickneſſes* or *ſorrows of my meat, i. e.* as my ſorrowful Meat, which I am conſtrained to eat with grief of heart. The Particle *as*, either 1. notes not the ſimilitude, but the truth of the thing, as it is oft uſed, as hath been formerly noted and proved. So the Senſe is, That ſuch Meat as formerly he ſhould have abhorred to touch, either for, the equality of it, or for his tears or ulcerous Matter, which mixed themſelves with it, he was now forced by the neceſſities of Nature, and his own Poverty, to eat: Or, 2: implies that the following words are not to be underſtood properly, but metaphorically. And ſo the Senſe may be this, Thoſe grievous afflictions, which according to the principles and common inclinations of humane nature, I dreaded the very touch and thought of, they are now my daily, though ſorrowful bread; I am forced conſtantly to feed upon them; as other Perſons in great afflictions are ſaid to be *fed with bread of tears*, *Pſal* 80: 5: and to *eat aſhes like bread*, *Pſal*: 102: 9: Others make this a cenſure of *Eliphaz* his words, as ungrateful & loathſom to him. But that Senſe ſeems neither to agree with the words of this verſe, nor with its ſcope and coherence with the former, of which ſee the Notes on *v*: 6:

† Heb: *my expectation.*

8 O that I might have my requeſt *s*! and that God would grant *me* † the thing that I long for!

s i. e. The thing which I have ſo paſſionately deſired; and notwithſtanding all your vain words, and weak arguments, do ſtill juſtly continue to deſire, to wit, death, as is expreſſed *v*: 9: and more largely *Ch.* 3:

9 Even that it would pleaſe God to deſtroy me *t*; that he would let looſe his hand *u*, and cut me off.

t To end my Dayes and Calamities together. *u* Which is now as it were bound up, or reſtrained from giving me that deadly blow which I deſire. O that he would reſtrain himſelf and his hand no longer, but let it fall upon me with all its might, ſo as to *cut me off*, as it follows.

10 Then ſhould I yet have comfort *x*, yea, I would harden my ſelf in ſorrow *y*: let him not ſpare *z*, for I have not concealed the words of the holy One *a*.

x The thoughts of my approaching death would comfort me in all my ſorrows. This would ſolace me more than life, with all that worldly ſafety, and glory, and happineſs which thou haſt adviſed me to ſeek unto God for. *y i. e.* I would bear up my ſelf with more courage and patience under all my torments with the hopes of my death, and that bleſſedneſs into which I know I ſhall after death be admitted, as he more fully ſpeaks, *Ch*: 19: 26, 27: whereas now I pine away in lingring, and hopeleſs miſeries. Or, *I would burn, i. e.* I am content to burn) *in ſorrow.* Or *I would pray* (as this word ſignifies in *Hebrew Writters*; and *praying* may be here put for praiſing or worſhipping of God, as it is frequently uſed in Scripture) *in*, or *for my ſorrow or pain*; Then I would worſhip God, and ſay, Bleſſed be the Lord's Name for theſe afflictions, as I did for the former, *Ch*: 1: 20, 21: *z* But let him uſe all ſeverity againſt me, ſo far as to cut me off, and not ſuffer me to live any longer; which will ſeem to me a cruel kind of patience towards me. *a i. e.* Of God, who is frequently called *the Holy One* in Scripture, as *Iſa*: 40: 25: & 57: 15; *Hab*: 3: 3: and is ſo in a moſt eminent and peculiar manner. The Senſe is, Therefore I do not fear death, but deſire it; and that not only to be freed from my preſent troubles, but alſo & eſpecially to put me into the poſſeſſion of the happineſs of the next life; of which I am aſſured, becauſe I have in good meaſure performed the conditions of that Covenant upon which he hath promiſed it; for, as for the *Words of God, i. e.* That Light of Sacred Truths and Precepts which he hath been pleaſed to impart to me, *I have not concealed them*, neither from my ſelf, by ſhutting mine eyes againſt them, or ſuffering my prejudices, or paſſions, or worldly Intereſts to blind my Mind, leſt I ſhould ſee them as you think I have done; nor from others; but as I my ſelf have ſtedfaſtly believed them, and not wilfully and wickedly departed from them, ſo I have endeavoured to teach and commend them to others, and have not been aſhamed, nor afraid, boldly to profeſs and preach the true Religion in the midſt of Heathens who are round about me. And therefore I know that if God doth cut me off, It will be in Mercy, and I ſhall be a gainer by it. Some tranſlate and diſtinguiſh the Verſe thus; *Yet this is my comfort* (*though*, or *when I ſcorch with pain*, and *He, i. e.* God *doth not ſpare* me, but afflicts me moſt ſeverely) *that I have not concealed the words of God*, but have profeſſed and practiſed them.

† Heb. *ſoul.*

11 What is my ſtrength that I ſhould hope *b* and what *is* mine end *c*? that I ſhould prolong my lif *d*?

b My Strength is ſo ſmall and ſpent, that although I may linger a while in my torments, yet I cannot not live long, and therefore it is vain and abſurd for me to hope for ſuch a reſtitution of my ſtrength and proſperity as thou haſt promiſed to me, *Chap*: 5: 22, *&c.* And therefore I juſtly pray that God would take away my life. *c* Either 1: What is the end or period of my Miſeries? When may I expect it? I ſee no end of them; I know not how long I may pine and linger in them. Therefore, Lord take me ſpeedily away. Or, 2: What is the end of my life? Or, what is death to me? It is not terrible, but comfortable, as he ſaid *v*: 10: I need not thoſe vain conſolations which thou giveſt me of being kept from Death, *v.* 20: or having Life continued and Health reſtored. Death is not the matter of my fear, but of my deſire. To wit, by my ſeeking to God for it, as thou adviſeſt me, *Ch*: 5: 8: Why ſhould I deſire or endeavour the prolonging of my life. Or, *that I ſhould lengthen out my deſire*, to wit, of life, and thoſe comforts of life which thou haſt propounded to me. I deſire not to live longer, though in the greateſt ſplendour and proſperity, but to be diſſolved, and to with my God and Redeemer, *Ch*: 19: 25: The Hebrew word *nephiſh*, here rendred *ſoul* or *life*, oft ſignifies *deſire*, as *Gen.* 23: 8: *Deut*: 23: 24: *Prov*: 23: 2; *Eccleſ*: 6: 9:

† Heb: *brazen.*

12 Is my ſtrength the ſtrength of ſtones? Or, *is* my fleſh † of braſs *e*!

e I am not made of ſtone or braſs, but of fleſh and blood, as others are, and therefore I am utterly unable to endure theſe miſeries longer, and can neither hope for, nor deſire any continuance of my life, or reſtauration of my former happineſs, but only wiſh for that death, which is the common refuge of all miſerable perſons, as I ſaid, *Ch*: 3: 17, 18.

13 Is not my help in me *f*, and *is* wiſdom driven quite from me *g*?

f Though I have no ſtrength in my Body, or outward Man, yet I have ſome help and ſupport within me, or in my inward Man, even the Conſcience of my own Innocency and Piety, notwithſtanding all your bitter accuſations and cenſures, as if I had no integrity, *Ch*: 4: 6. *g* If I have no ſtrength in my body, have I therefore no wiſdom or judgment left in my Soul? Am I therefore unable to judge of the vanity of thy diſcourſe, and of the truth of my own caſe? Have I not common ſenſe and diſcretion? do not I know my own condition, & the nature & degree of my ſufferings better than thou doeſt. Am not I a better Judge whether I have integrity or no, than thou art? But this verſe is rendred otherwiſe, and that very agreeably to the Hebrew Words, *What if I have no help in me*, (*i. e.* If I cannot help my ſelf, if my outward condition be helpleſs and hopeleſs, as I confeſs it is) *is wiſdom driven quite from me*? Have I therefore loſt my underſtanding and common reaſon? Cannot I judge whether it is more deſirable for me to live or to die, whether I am an Hypocrite or no, whether your words have truth and weight in them or no; whether you take the right method in dealing with me, whether you deal mercifully and ſincerely with me, or no. Yet again (becauſe the conſtruction and ſenſe of theſe words is judged very difficult) this verſe may be joyned with the following, and rendred thus, *What if there be no help in me* (or, *if I be not able to bear* my miſeries) *and if counſel be driven from me*, ſo that I know not what to do, or how to help or eaſe my ſelf? Or, *and ſubſiſtence*, or *power of ſubſiſting be driven*, or *taken away from me*, ſo that I can neither help my ſelf out of my troubles, nor ſubſiſt under them, yet *to the afflicted pity ſhould be ſhewed*, &c.

† Heb: *to him that melteth.*

14 † To him that is afflicted *h* pity *ſhould be ſhewed* from his friend *i*, but he forſaketh the fear of the Almighty *k*.

h Heb. *To him that is melted* or *diſſolved with afflictions*, or in the Furnace of afflictions; that is, in extreme miſeries; for ſuch perſons are ſaid to be *melted*, as *Pſal.* 22: 14: & 107: 26: & 119: 28: *Nah*: 2; 10: *i* His friend, ſuch as thou, O *Eliphaz* pretendeſt to be to me, ſhould ſhew kindneſs, benignity, and compaſſion, in his Judgment of him, and carriage towards him, and not paſs ſuch unmerciful and heavy cenſures upon him, nor load him with reproaches. *k* But thou haſt no love or pity for thy neighbour and friend; which is a plain evidence that thou art guilty of that which thou didſt charge me with, even of the want of the Fear of GOD; for, didſt thou truly Fear GOD, thou couldeſt not, and durſt not be ſo unmerciful to thy Brother, both becauſe God hath ſeverely forbidden and condemned that Diſpoſition and Carriage, and becauſe God is able to puniſh thee for it, and mete unto thee the ſame hard meaſure which thou meteſt to me. But this Verſe is, and may be otherwiſe rendred, *Should a reproach* (for ſo the Hebrew *cheſed* oft ſignifies) be laid *upon him that is afflicted by his Friend, even* that *he forſaketh the fear of the Almighty*? Should my friend have faſtened ſuch a reproach upon me, than which none is worſe, that I am an impious Man, and deſtitute of the fear of God, *Chap*: 4: 6, 7, 8: This he mentions, as that which was moſt grievous and intolerable to him.

15 My brethren *l* have dealt deceitfully *m* as a brook, *and* as the ſtream of brooks *n* they paſs away:

l i. e. My Kinſmen or three Friends; for though *Eliphaz* only had ſpoken, the other two ſhewed their approbation of his Diſcourſe, or, at leaſt, of that part of it which contained his Cenſure of *Job*'s perſon and State. *m* Under a pretence of Friendſhip and Kindneſs, dealing unrighteouſly and unmercifully with me, and adding to theſe afflictions which they ſaid they came to remove. *n* Which quickly vaniſh, & deceive the hopes of the thirſty Traveller.

16 Which are blackiſh by reaſon of the ice *o*, *and* wherein the ſnow is hid *p*.

o Which in Winter, when the Traveller neither needs not deſires it, are full of Water then congealed by the Froſt. *p* Either 1: Under which the Water made of Snow, which formerly fell, and afterward was diſſolved, lies hid. So he implies that he ſpeaks not of thoſe Brooks which are fed by a conſtant Spring, but of them which are filled by accidental and extraordinary falls of Water or Snow melted, which run into them. Or 2: Wherein there is abundance of Snow mixed with or covered by the Ice: Or, *In which the Snow covers it ſelf, i. e.* Where is Snow upon Snow. Which gives the Traveller hopes, that when he comes that way in Summer, he ſhall find good ſtore of Water here for his refreſhment.

:24 19: b they cut off. Heb: in heat eof. eb: ex- uiſhed:

17 * What time they wax warm *q*, † they vaniſh : † when it is hot, *r* they are † conſumed out of their place *s*.

q When the Weather grows milder, and the Froſt and Snow is diſſolved. *r* In the hot Seaſon of the year, when Waters are moſt refreſhing and neceſſary. *s* In which the Traveller expected to find them to his comfort : But they are gone he knows not whither.

18 The paths of their way are turned aſide ; *t* they go to nothing and periſh.

t i. e. The courſe of thoſe Waters is changed ; they are gone out of their Channel, flowing hither and thither, till they be quite conſumed ; as it here follows.

19 The Troops *u* of Tema *x* looked, the companies *y* of Sheba waited for them.

u As this word is uſed, *Gen.* 37: 25: *Iſa.* 21; 13. Heb, *The ways*, put for *the travellers in the ways*, by an uſual Metonymy. And ſo it muſt needs be meant here, and in the next clauſe, becauſe the following Verſe, *they were confounded*, &c. plainly ſheweth, that he here ſpeaks of Perſons, not of ſenſleſs things. *x* This place and *Sheba* were both parts of the hot and dry Countrey of *Arabia*, in which Waters were very ſcarce, and therefore precious and deſirable eſpecially to Travellers, who by their Motion, and the heat to which they were expoſed, were more hot and thirſty than other Men. *y* As before *the troops*. And thus he ſpeaks, becauſe men did not there travel ſingly, as here we do, but in Troops and Companies, for their greater ſecurity againſt wild Beaſts and Robbers, of which they had great ſtore.

20 They *z* were confounded becauſe they had hoped *a* ; they came thither, and were aſhamed *b*.

z i. e. The Troops and Companies. *a* They Comforted themſelves with the Expectation of Water there to quench their thirſt. *b* As having deceived themſelves and others with vain and falſe hopes.

|| Or, *for now ye are* like *to them.* †Heb: *to it:*

21 || For *c* now ye are † nothing *d* ; ye ſee *my* caſting down, and are afraid *e*.

c He gives the reaſon why he charged them with Deceitfulneſs, and compared them to theſe deceitful Brooks. *d* Or, as *nothing*, the note of ſimilitude being oft underſtood, Heb. as *not*, *i. e.* you are to me as if you had not been, or as if you had never come to me ; for I have no benefit nor comfort from you and your Diſcourſe, but only an increaſe of my Miſery. *e* When you come near to me and perceive my great and manifold Calamities, you ſtand as it were at a diſtance ; you are ſhy of me, and afraid for your ſelves, either leſt my Sores or Breath ſhould infect you ; or leſt ſome further Plagues ſhould come upon me, wherein your ſelves for my ſake, or becauſe you are in my company, ſhould be involved : or, leſt I ſhould be burdenſome to you, and need and call for your charitable Contribution to ſupport my ſelf, and the ſmall remainders of my poor Family, or for your helping hand to aſſiſt and ſave me from mine Enemies, who may poſſibly fall upon me in this place, as the Caldeans and the Sabeans did upon my Servants and Cattel elſewhere ; which is implied in the next Verſes. So far are you from being true Friends and Comforts to me, as you would ſeem to be.

22 Did I ſay *f*, Bring unto me *g* ? or, give a reward for me *h* of your ſubſtance ?

f Or, *Is it* becauſe *I ſaid*, Is this, or what elſe is the reaſon why you are afraid of me, or alienated from me. *g* Give me ſomething for my Support or Relief. Did either my former Covetouſneſs or my preſent Neceſſity make me troubleſome or chargeable to you ? *h* Either to the Judge before whom I am brought and accuſed, that he may give a favourable Sentence in my behalf : Or to the Enemy who hath taken me Captive. Or *give a gift for me*, *i. e*, for my uſe or need. Did I ſend for you to come and viſit me for this end ! Nay, Did you not come of your own accord ? Why then are you thus unmerciful to me ! Methinks you might at leaſt have given me good and comfortable words, which is the eaſieſt and cheapeſt part of a Friends work, when I deſire and expected nothing elſe from you.

23 Or deliver me *i* from the enemies hand : or redeem me *k* from the hand of the mighty ?

i By power and the force of your Arms, as *Abraham* delivered *Lot* *k* by Price, or Ranſom.

24 Teach me *l* and I will hold my tongue *m* ; and cauſe me to underſtand wherein I have erred *n*.

l Inſtead of cenſuring and reproaching, inſtruct and convince me by ſolid Arguments. *m* I will patiently hear and gladly receive your counſels. Or I will be ſilent, I will neither contradict you, nor complain of my own Griefs. Compare *Job* 40: 4, 5. *Prov.* 30: 32: *n i. e.* My Miſtakes and Miſcarriages.

25 How forcible are right words *o* ? but what doth your arguing reprove *p* ?

o i. e. The words of Truth or ſolid Arguments have a marvellous power to convince and perſwade a Man ; and if yours were ſuch I ſhould readily yield to them. *p* Or, *your arguing argue.* There is no truth in your Aſſertions, nor weight in your Arguments, and therefore are they of no account or power with me.

26 Do ye imagin to reprove words *q*, and to reprove the ſpeeches of one that is deſperate *r*, which *are* as wind *s* ?

q i. e. Do you think that all your Arguments are ſolid and unanſwerable, and all my Anſwers are but idle and empty words ? Or, do you think it is ſufficient to cavil and quarrel with ſome of my words and expreſſions, without conſidering the Merits of the cauſe, and the Truth of my Condition, or giving an allowance for Humane Infirmity, or for my extream Miſery, which may eaſily force from me ſome indecent Expreſſions ? *r* Of a poor miſerable, hopeleſs and helpleſs Man ; for the words of ſuch Peſons are commonly neglected and deſpiſed, although there be truth and great weight in them. See *Eccleſ.* 9: 16. And ſuch are generally thought to ſpeak from deep Paſſions and Prejudices more than from Reaſon & Judgment. *s i. e.* Which you eſteem to be like the Wind, vain and light, without ſolid ſubſtance, making a great noiſe with little ſenſe, and to little purpoſe. But this laſt branch of the Verſe may be, and by many is rendred otherwiſe : *And*, do ye imagine(which is to be repeated out of the former clauſe, as is very uſual in Scripture) *the words of one that is deſperate to be but wind* ? *i. e.* empty and vain. Do you take me for a deſperate and diſtracted Man, that knows not, or cares not what he ſaith, but only ſpeaks what comes firſt in his Mind and Mouth? The *Wind* is oft uſed to expreſs vain words, as Chap. 15: 2: *Jer.* 5. 13: and vain things, *Job.* 7: 7. *Prov.* 11: 29: Some render the whole Verſe thus, *Do you in your arguings think*, or *ought you to think the diſcourſes of a dejected*, or *deſponding*, or *ſorely afflicted Man* (ſuch as I am) *to be but words and wind* ? *i. e.* vain and empty, as indeed the Diſcourſes of ſuch Perſons uſe to be eſteemed by ſuch as are in an higher and more proſperous condition. But you ſhould judge more impartially, and more mercifully. Poſſibly the Verſe may be rendred thus *Do you think to reprove the ſpeeches of a deſperate*, or *dejected*, or *miſerable Man* (ſuch as I am, and you uſe me accordingly) with (the Prepoſition being very frequently omitted and underſtood in the Hebrew Tongue) *words and with* (for the Hebrew prefix, *Lamed*, oft ſignifies *with*, as hath been formerly proved) *wind.* You think any words or Arguments will be ſtrong enough againſt one in my Circumſtances. So it agrees with the foregoing Verſe.

27 Yea †, ye overwhelm *t* the fatherleſs *u*, and ye dig *a pit* for your friend *x*.

† Heb: *ye cauſe to fall upon.*

t Your words are not only vain and uſeleſs and uncomfortable to me, but alſo grievous and pernicious. Heb. *You ruſh* or *throw your-ſelves* upon him. For words in *Hiphil* are oft put reciprocally, as Hebricians know. You fall upon him with all your might, & ſay all that you can deviſe to charge and grieve him. A Metaphor from wild Beaſts that fall upon their Prey to hold it faſt and devour it. You load him with Cenſures and Calumnies. *u* Or *the deſolate*, *i. e.* me who am deprived of all my dear Children and of all my Eſtate, forſaken by my Friends, and by my heavenly Father ; which ſhould have procured me your Pity rather than your Cenſure, *x* Or, *you feed* or *feaſt* (for ſo this Hebrew word is oft uſed, as 2 *Sam*: 3: 35: 2 *Kings* 6: 23: *Job* 40: 15:) *upon your friend*, *i. e.* You inſult and triumph over me, whom ſometimes you owned for your Friend.

28 Now therefore be content, look upon me, *y* for *it is* † evident unto you, *z* if I lie.

† Heb: *before your face:*

y Be pleaſed either 1. To look upon my Countenance, if it betrays any Fear or Guilt, as if I ſpoke contrary to my own Conſcience, Or rather 2. To conſider me and my cauſe further and better than you have done, that you may give a more true and righteous judgment concerning it. *z* You will plainly dicover it. A little further conſideration and diſcourſe will make it manifeſt, and I ſhal readily acknowledge it.

29 * Return *a*, I pray you, let it not be iniquity *b* ; yea, return again, my righteouſneſs *is* || in it *c*.

* Ch: 17: 10 || *That is in this matter*

a Turn from your former courſe of perverſe Judgment, lay aſide Paſſion and Prejudice againſt me, let me beg your ſecond thoughts, and a ſerious review of my caſe. *b* To wit, in your Thoughts or Debates ; I beg not your Favour, but your Juſtice ; judge according to right, and do not conclude me to be wicked, becauſe you ſee me to be miſerable, as you have falſly and unjuſtly done. Or, *there ſhall be iniquity*, to wit, in my words which I have ſpoken, and which I am further about to ſpeak : Which you will find upon the review. *c i. e.* In this cauſe or matter between you and me ; the Relative without the Antecedent, which is frequent in the Hebrew Language. You will find the right to be on my ſide.

30 Is there iniquity in my tongue *d*? cannot † my taſte *e* diſcern perverſe things *f* ?

† Heb: *my palate.*

d Conſider again, and more throughly examine, if there be any Untruth or Iniquity in what I have already ſaid, or ſhall further ſpeak to you. *e i. e.* My Judgment which diſcerns and judgeth of Words and Actions, as the Taſte or palate doth of Meats. *f i. e.* Falſe Opinons or ſinful Expreſſions. I am not ſo bereft of common underſtanding, as not to be able to diſtinguiſh between good and evil. And therefore if I have uttered, or ſhould utter any perverſe words, I ſhould apprehend them to be ſo as well as you doe.

CHAP. VII.

Our Times are like thoſe of Hirelings, reſtleſs and hopeleſs ; Death deſirable : Our days are as a Weavers Shuttel : Our Life is as Wind : And he was conſumed out of this World, and ſhould appear in it no more, 1------10. *Therefore he will ſpeak to God,* 11, 12. *Is tired out and weary of Life,* 13-----16. *Man unworthy of Gods notice,* 17-----19: *He confeſſeth his ſin, and prayeth for forgiveneſs,*

IS *there* not || * an appointed time to man upon Earth *a* ? *are* not his days alſo like the days of an hireling *b* ?

|| Or, *a warfare;* * Chap: 14. 13: 14: Pſal: 39: 4:

a Is there not a certain and ſhort time limitted by God, wherein Man ſhall live in this ſinful, and vain, and miſerable World, after which he ſhall live in an holier and happier place and ſtate ? And is it a Crime in me to deſire that God would give me ſome eaſe and reſpite for the preſent, and bring me to that bleſſed and joyful period ? *b* Whoſe time is limited and ſhort, being but for a few years, *Iſa*: 16: 14: & 21: 16: and ſometimes but for days, *Job* 14. 6: *Matt*: 20: 1, 2: and whoſe Condition is full of Toil and Hardſhip.

2 As a Servant † earneſtly deſireth the ſhadow *c*, and as an Hireling looketh for *the reward of* his work *d* :

† Heb *gapeth after:*

c i. e. The Sun-ſet, or the Night, the time allotted for his reſt and repoſe, *Pſal*: 104: 23: And why may not I alſo deſire the time of my reſt ? *d* Heb *his work* ; which is oft put for the reward of it, as *Lev*: 29: 13: *Iſa*: 40: 10: & 49: 4: Or, the end of *his work.*

3 So *e* am I made to poſſeſs *f* months *g* of vanity *h*, and weariſome nights *i* are appointed to me.

e This *ſo* reſpects not ſo much the deſire and expectation of an hired Servant, which is expreſſed *v.* 2: as the ground and reaſon of it, which is plainly implied there, to wit, his hard Toil and Service, which makes him thirſt after reſt. *f* God, by his ſoveraign Power and Providence, hath given me this as my Lot and Inheritance. *g* So he calls them rather than *days*, to note either the irkſomneſs and tedіouſneſs of his Affliction, whereby every day ſeemed a month to him, or their length or continuance, which, as ſome infer from hence, had now been upon him ſome months. *h* Empty and unſatisfying, or falſe and deceitful, not giving me that eaſe and reſt which they promiſed me, and I expected. *i* He mentions *nights*, becauſe that is the ſaddeſt time for ſick and miſerable Perſons; the darkneſs and ſolitude of the night being of themſelves uncomfortable, and giving them more opportunity for ſolemn and ſorrowful Thoughts and Reflections upon their own Miſeries.

* Deut 28: 67: Ch: 17: 12:
† Heb. *the evening be meaſured.*

4 * When I lie down *k*, I ſay, when ſhall I ariſe, and † the night *l* be gone? and I am full of toſſings to and fro *m* unto the dawning of the day *n*.

k To get ſome reſt and ſleep. *l* Heb: *the evening*. The part put for the whole, as it is *Gen*: 1: 5: *m* From ſide to ſide in the Bed, as Men in grievous pains of body, or anxiety of mind uſe to be. *n* So this Hebrew word is uſed alſo 1 *Sam*: 30: 17: *Pſal*. 119. 147:

5 My fleſh is clothed *o* with worms *p*, and clods of duſt *q*; my skin is broken *r*, and become loathſom.

o i e. Covered all over as with a Garment. *p* Which oft breed and break forth in divers parts of living bodies, as Hiſtory and Experience witneſſeth, and which were eaſily bred out of *Job*'s corrupted Fleſh and Sores. *q* Either the Duſt of the Earth upon which he lay, which his Sores would quickly lick up; or the Scabes of his Sores, which by degrees mouldred away into duſt. *r* By Ulcers breaking forth in all parts of it.

* Chap. 9: 25: & 16: 22: & 17: 11: Pſal. 90: 6. & 102; 11: & 103: 15: & 144: 4: Iſa: 38: 12: & 40: 6: Jam: 4: 14:

6 My days are ſwifter *s* than a Weavers Shuttle *t*, and are ſpent without hope *u*.

s The time of my life haſtens to a period; and therefore vain are thoſe hopes which you give me of a Reſtitution to my former Proſperity in this World *t* Which paſſeth in a moment from one end of the Web to the other. *u* To wit, of enjoying any good day here.

* Pſ. 89: 47:
† Heb: *ſhall not return.*
|| *To ſee*, that is, *to enjoy.*

7 O remember *x* that * my life is wind *y*; mine eye † ſhall no more || ſee good *z*.

x He turneth his Speech to God, as appears from *v*: 8. 12, 14. *i. e.* Vain: *Iſa*: 57: 13: *Hoſ*: 8. 7. quickly paſſing away, ſo as never to come again, as is ſaid *Pſal*, 78. 39. *z i. e.* Enjoy (for ſo *ſeeing* is ſometimes uſed, as *Pſal*. 34. 12: *Jer*: 17: 6:) good, to wit, in this World, as my Friends flatter me. Compare *Chap*. 14: 12: & 19: 26: 27:

|| *That is, can live no longer.*

8 The eye of him that hath ſeen me, ſhal ſee me no more *a*: thine eyes *are* upon me, and || I *am* not *b*.

a In this mortal ſtate: I ſhall never return to this Life again. *b* Either, 1. If thou doſt but caſt one angry look upon me, *I am not*. *i. e.* I am a dead Man. So that Phraſe is uſed, *Gen*: 5. 24: & 42: 13; & 44: 20. *Pſal*. 103. 16: *Jer*. 31: 15. Or, 2. *When thine Eyes* ſhall be *upon me*, (*i. e.* when thou ſhalt look for me to do me good, thou wilt find that) *I am not*, that I am dead and gone, and uncapable of that Bounty and Goodneſs which thou giveſt to Men in this World. Compare *v* 21: *Pſal*: 10: 15: *Jer*: 50: 20.

* 2 Sam. 12: 23:
† Heb: *Hell.*

9 As the cloud is conſumed *c* and vaniſheth away *d*; ſo * he that goeth down to † the grave ſhal come up no *more e*.

c Being dried up or diſſolved by the heat of the Sun. *d* Never returneth again. *e* To live a natural mortal Life amongſt Men. For, that he doeth not deny a future Life, is manifeſt from *Chap*: 19: 25, &c.

* Pſ. 103: 16:

10 He ſhall return no more to his houſe *f*, * neither ſhall his place know him any more *g*.

f To enjoy his Houſe and Poſſeſſions again, *g i. e.* He ſhall no more be ſeen and known in his former Habitation and Condition by his Friends and Neighbours. The *place* put for the Men of the place, as *Chap* 8: 18: & 20: 9: *Pſal*. 37: 10.

11 Therefore *h* I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit; I will complain in the bitterneſs of my ſoul *i*.

h Since my Life is by the common Condition of Mankind ſo vain and ſhort, and when once loſt, without all hopes of recovery, and withal extreamly miſerable, I will plead with God for pity and relief before I die; knowing that I muſt now ſpeak, or elſe for ever after hold my peace, as to requeſts of this nature. *i* I will not ſmother my bitter Anguiſh within my own Breaſt, which will make it intolerable, but I will give it vent, and eaſe my ſelf by pouring forth Complaints, and expoſtulating with my God, who, as I hope, will hear and help me one way or other.

12 *Am* I a Sea, or a Whale *k*, that thou ſetteſt a watch over me *l*?

k Am I ſo great, and powerful, and dangerous a Creature, that thou needeſt to uſe extraordinary Power and Violence to rule and ſubdue me? Am I as fierce and unrully as the Sea, which, if thou didſt not ſet a watch over it, and Bounds to it, would overwhelm the Earth, and deſtroy Mankind upon it? Or, am I a vaſt and ungovernable Sea-monſter, which, if thou didſt not reſtrain it by thy Powerfull Providence, would overturn Ships, and deſtroy Men in it, and devour all the leſſer Fiſhes? Have I behaved my ſelf towards thee, or towards Men, with ſuch Rage and Violence, as to need ſuch Chains to be put upon me? Or, is my Strength ſo great as that of the Sea, which can endure ſo many and long Storms one after another, and yet can ſubſiſt under them, and after them? Or, of a Whale, that can laugh at Darts and Spears? as is ſaid *Chap*: 41. 29. No Lord, thou knoweſt that I am but a poor weak Creature, which thou canſt cruſh with the leaſt touch of thy Finger, without theſe violent and unſupportable Pains and Miſeries; and that I have not been ſo fierce and boiſterous in my carriage, as to need or deſerve theſe extraordinary Calamities. *l* That thou ſhouldeſt guard and reſtrain me with ſuch heavy and unexampled Miſeries, leſt I ſhould break into Rebellion againſt thee, or into Cruelty towards Men.

* Chap. 9: 27, 28:

13 * When I ſay, my Bed ſhall comfort me, my Couch ſhall eaſe my complaint *m*:

m By giving me ſweet and quiet Sleep, which may take off the ſenſe of my Torments for that while.

14 Then thou ſcarreſt me with dreams *n*, and terrifieſt me through viſions *o*.

n With ſad and dreadful Dreams ariſing either from the Melancholly Humor which is now ſo fixed in me, and predominant over me, or from the Devils Malice, who by thy Permiſſion diſturbs me in this manner; ſo that I am afraid to go to ſleep, and my Remedy proves *as* bad as my Diſeaſe. *o* The ſame thing with Dreams; for there were not only Day-viſions, which were offered to Mens ſight, when they were awake; but alſo Night-viſions, which were preſented to Mens Fancy in their Sleep and Dreams. See *Gen*: 28: 12. & 41: 1, 2: *Dan*: 2: 1, 31. & 4, 5, 10.

15 So that my Soul chooſeth *p* ſtrangling *q*, and death rather † than my life *r*.

† Heb. *tha my bones.*

p Not ſimply and in it ſelf, but comparatively, rather than ſuch a wretched Life. *q* The moſt violent ſo it be but a certain and ſudden death. *r* Heb *than my bones*, *i. e.* than my Body, formerly the Souls dear and deſired Companion, or than to be in the Body, which commonly conſiſts of Skin and Fleſh, and Bones but in *Job* was in a manner nothing but a bundle of bones; for his Skin was every where broken, and his Fleſh was quite conſumed; as he oft complains, and his Bones alſo were not free from Pain and Torment; for as Satans Commiſſion reacheth to *Job's bones*, *Job* 2: 5: ſo doubtleſs his Malice and wicked Deſign would engage him to execute it to the utmoſt.

16 * I loath *it*, *s* I would not live alway *t*: * let me alone, *u* for my days are vanity *x*.

* Ch: 10: 1
* Ch: 10; 2
& 14: 6.
Pſal. 39: 1

s To wit, my Life laſt mentioned, *t* In this World, if I might, no not in Proſperity; for even ſuch a Life is but Vanity, much leſs in this extremity of Miſery. Or, *let me not live for ever*, lingring in this miſerable manner, as if thou wouldeſt not ſuffer me to die, but hadſt a deſign to perpetuate my Torments. Or, *let me not live out mine age*, or the full time of my Life, which by the courſe of Nature, I might do; for ſo the Hebrew word *Olam* is oft uſed; but cut me off, and that ſpeedily. *u i. e.* Withdraw thy hand from me, either 1. thy ſupporting hand which preſerves my Life, and ſuffer me to die: Or rather 2. thy correcting hand, as this ſame Phraſe is uſed, *ver*. 19: *x* Either 1. my Life is in it ſelf, and in its beſt eſtate a moſt vain, unſatisfying, uncertain thing; do not add this evil to it to make it miſerable. Or, 2. my Life is a vain, decaying, and periſhing thing, it will of it ſelf quickly vaniſh and depart, and doth not need to be forced from me by ſuch exquiſite Torments.

17 * What *is* man that thou ſhouldeſt magnifie him *y*? and that thou ſhouldeſt ſet thine heart upon him *z*?

* Pſal. 8: 4 & 144: 3: Heb. 2: 6;

y What is there in that poor, mean, contemptible Creature called Man, *miſerable man*, as this word ſignifies, which can induce or incline thee to take any notice of him, to ſhew him ſuch reſpect, or to make ſuch account of him? Man is not worthy of thy Favour, and he is below thy Anger. It is too great a condeſcention to thee. and too great an honour for man that thou wilt contend with him, and draw forth all thy forces againſt him, as if he were a fit match for thee; whereas men uſe to neglect and ſlight mean adverſaries, and will not do them the honour to fight with them. Compare 1 *Sam*; 24: 14. Therefore do not, O Lord, thus diſhonour thy ſelf, nor magnifie me. I acknowledge that even thy Corrections are Mercies and Honours, but, Lord, let me be no more ſo honoured. *z i. e.* Have any regard to him, ſo far as to afflict him, which though it be grievous in it ſelf, eſpecially when it is aggravated as mine is, yet unto thy people it is a great mercy and bleſſing, as being highly neceſſary and uſeful to humble them, and purge them from ſin, and prepare them for glory: as on the contrary, thoſe wicked men whom thou doeſt deſpiſe and hate, and deſign to deſtroy, thou doeſt forbear to puniſh or afflict them.

18 And *that* thou ſhouldeſt viſit him *a* every morning *b*, and try him *c* every moment?

a To wit, puniſh or chaſten him, as the Word is oft uſed, as *viſiting* is oft uſed, as *Exod*: 20: 5. and 32: 34. and 34: 7: *b i. e.* Every day But he mentions the *morning*, either becauſe that is the beginning of the day, and ſo is put ſynecdochically for the whole day, as the *evening*, v: 4: is put for the whole night: Or he ſpeaks of God after the manner of men, who reſt and ſleep in the night, but in the morning riſe and go about their buſineſs, and viſit or inſpect thoſe perſons and things which they have a reſpect for, or care of. *c i. e.* afflict him, which is oft called *trying*, becauſe it doth indeed try a man's faith and patience, and perſeverance. But this and the former Verſe may poſſibly be otherwiſe underſtood, not of Afflictions, but of Mercies. Having declared his loathing of life, and his paſſionate deſire of death, and urged it with this conſideration, that the *days* of his life were meer *vanity*; he now perſues it with this expoſtulation. What is man, that vain foolish Creature, that thou ſhouldeſt *magnifie* or *regard*, or *viſit him*, (to wit, with thy Mercy and Bleſſings, of which thoſe words are commonly uſed, *i. e.* that thou ſhouldſt ſo far honour and regard him, as by thy viſitation to preſerve his Spirit, or hold his Soul in life) and *try him*, which God doth not only by Afflictions, but alſo by Proſperity and outward Bleſſings, which commonly detect a mans Hypocriſie, and diſcover that Corruption which before lay hid in his Heart? Therefore, O Lord, do not thus magnifie, and viſit me with thy Mercy, but take away my life.

19 How long wilt thou not depart from me *d*, nor let me alone till I ſwallow down my ſpittle *e*?

d How long will it be e're thou withdraw thy afflicting hand from me? *e i. e.* For a little time; or that I may have a breathing time: A Proverbial Expreſſion, like that *Spaniſh* Proverb, *I have not time or liberty to ſpit out my ſpittle*. Or this Expreſſion may have reſpect to *Job*'s diſtempered and calamitous condition wherewith he was ſo overwhelmed, that he either had not ſtrength, or could not take heed to ſpit out his ſpittle as he ſhould have done, but ſwallowed it down, as ſick and melancholy Perſons often do.

20 I have ſinned *f*, what ſhall I do unto thee *g*, O thou preſerver of men *h* why * haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf *i*?

* Ch: 16: 12. Pſal: 21: 12: Lam. 3. 12

f Although I am innocent and free from thoſe crying ſins, for which my Friends ſuppoſe thou haſt ſent this uncommon Judgment upon me, yet if thou beeſt ſtrick to remark what is amiſs, I freely confeſs that I am a ſinner, and therefore obnoxious to thy Juſtice. and I humbly beg thy pardon for it; as it follows *verſe* 21. And therefore accept of this Confeſſion. *g* To ſatisfie thy Juſtice, or regain thy Favour. I can do nothing to purchaſe or deſerve it, and therefore implore thy Mercy to pardon my ſins. *h* O thou who, as thou waſt the Creator of Man, delighteſt to be, and to be called the Preſerver and Saviour of Men; and that waiteſt to be kind and gracious to Men from day to day, as occaſion requires; do not deal with me in a way contrary to thy own Nature and Name, and to the manner of thy dealing with all the reſt of Mankind. Oth. *O thou obſerver of Men*; thou who doeſt exactly know and diligently obſerve all mens inward motions, and outward actions; and therefore if thou ſhalt be ſevere to mark mine iniquities, as thou ſeemeſt to be, I have not what to ſay or do unto thee. Compare *Job* 9: 3, 15, 29: and 14: 4: Into which thou wilſt ſhoot all the Arrows of thy Indignation. *i i. e.* I am weary of my ſelf, and of my life, being no way able to reſiſt or endure the aſſaults of ſo potent an Adverſary.

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity *k*? for now ſhal I ſleep in the duſt *l*; and thou ſhalt ſeek me in the morning, but I ſhall not be *m*.

k Seing thou art ſo gracious to others, ſo ready to preſerve and pardon them, why may not I hope for the ſame favour from thee? *l* If thou doeſt not ſpeedily help me, it will be too late, I ſhall be dead, and ſo uncapable of thoſe Bleſſings which thou uſeſt to give to men in the land of the living. *m i. e.* When thou ſhalt diligently ſeek for me, that thou mayeſt ſhew favour to me, thou wilt find that I am dead and gone, and ſo wilt loſe thy opportunity: Help therefore ſpeedily.

CHAP. VIII.

Bildads repooof, Job's words ſaid to be as wind, God juſt in all his ways, and in his dealings towards Job's children: if he would pray to God, and was indeed pure and upright, God would ariſe for him, 1----7: *For this he appealeth to the hiſtory of ancient times, which declare the bad end of the Hypocrite,* 8----19: *and the hope and joy of the upright,* 20----22.

THen anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe things? and *how long ſhall* the words of thy mouth *be like* a ſtrong wind *a*?

a i. e. Boiſterous and violent, ſwelling and furious, oppoſing all perſons and things that ſtand in thy way, not ſparing either God or Men.

* Gen: 18: 25: Deut: 32: 4: Cap: 34: 17: 2 Chr 19: 7: Dan 9: 14: Rom: 3: 5:

3 * Doth God *b* pervert judgment *c*? or doth the Almighty pervert juſtice?

b Heb. *The mighty God*, as this word ſignifies, *the Almighty*, or *Allſufficient God*, as the next name of God here implies. Theſe Names are emphatically uſed, to prove that God cannot deal unjuſtly or falſly with Men, becauſe he hath no need of it, nor temptation to it, being ſelf-ſufficient for his own happineſs, and being able by his own invincible Power to do whatſoever pleaſeth him; unleſs Men will impudently ſay, that God doth falſly for meer love to falſhood, without any neceſſity of it, or advantage to himſelf by it; than which nothing can be more abſurd and ridiculous: for this makes him worſe than the vileſt of men, who act unjuſtly and falſly, becauſe they cannot otherwiſe accompliſh their deſigns. *c i. e.* Overthrow the Courſe of Juſtice in giving Judgment; or, judge unrighteouſly? No, this is inconſiſtent with God's Nature, which is eſſentially and neceſſarily juſt, and with his Office of Governour of the World, *Gen*; 18: 25.

† Heb: *in the hand of their tranſgreſſion.*

4 If thy childrem have ſinned againſt him *d*, and he have caſt them away † for their tranſgreſſion *e*:

d What though thou waſt in a great meaſure innocent, thy Children, upon whom a great part of theſe Calamities fell, might be guilty of great ſins; and therefore God is not unrighteous in theſe proceedings. *e* Or, *Hath expelled*, or *caſt them out* (to wit, out of the World, or out of his favour; as a man gives his Wife a Bill of Divorce, of which this word is uſed) *by means*, (Heb *by the hand*, which is oft ſo uſed) *of their wickedneſs*. Or, *hath left them in the hand of their ſin*; to wit, to be puniſhed by it, and for it. Compare *Num.* 32: 23; *Your ſin ſhall find you out.*

*Ch: 11: 13 & 22; 23:

5 * If thou *f* wouldeſt ſeek unto God betimes *g*, and make thy ſupplication to the Almighty;

f But God hath ſpared thee, whom he might juſtly have deſtroyed with thy Children, and thou art yet capable of his favour if thou ſeek for it: And therefore ceaſe from theſe cauſeleſs and unthankful Complaints. *g* Heb. *riſe early to ſeek him*, *i. e.* if thou wouldeſt ſeek him ſpeedily, early and diligently. See *Chap* 5: 8: and 7: 18, 21. But this may be underſtood of the time paſt; and this Verſe being connected with the next, may be thus rendred and underſtood; *If thou had ſought* (for the Future Tenſe in the Hebrew is oft put for the paſt) *unto God betimes* (as thou didſt ſeem to do, *Chap*: 1 5:) *and made ſupplication to the Almighty*; *If* withal *thou hadſt been pure and upright*, *i. e* If thy prayers had been accompanied with purity and uprightneſs of heart and life, they ſhould have been heard and anſwered. But becauſe thou didſt regard iniquity in thy heart, therefore God would not hear, and did not anſwer thy prayers, but anſwered thee with a Curſe in ſtead of a Bleſſing, as he uſeth to deal with Hypocrites.

6 If thou *wert* pure and upright *h*, ſurely now he would awake for thee *i*, and make the habitation *k* of thy righteouſneſs *l* proſperous.

h If thou wert in truth what thou pretendeſt, and haſt been thought by others to be, *pure and upright*, *i: e.* of a ſincere heart, and blameleſs life towards God and Men. But God's ſevere dealing with thee is an evident token, that notwithſtanding all thy fair ſhews, thou art but an Hypocrite and ſecret Sinner. And this ſenſe may ſeem to agree both with the ſame Charge brought in againſt *Job* by *Eliphaz*, *Chap*: 4: 6, 7: and with the following Diſcourſe, particularly with *v*: 13: 20: Or thus, *If thou* wouldeſt be *pure and upright*; *i. e.* if thou wouldeſt joyn Reformation to thy Supplication. And this ſenſe may ſeem beſt to ſuit with the foregoing Verſe, according to the common Tranſlation. *i i. e* Beſtir himſelf to help thee, as being his faithful Friend and Servant, whom he could not in honour or juſtice forſake; whereas now he ſhews a deep ſleep, and wholly neglects thee, and turneth a deaf Ear to all thy Prayers; which ſheweth what oppinion he hath of thee. *k i. i.* The concern of thy Houſe and Family: An uſual Metonymy. *l* Either, 1. which thou haſt got and managed with righteouſneſs; ſo he calls it by way of ſuppoſition; if it were ſo God would proſper thee accordingly. But becauſe thou doeſt not proſper, it gives us cauſe to ſuſpect that thou haſt got thy eſtate by fraud and oppreſſion. Or, 2. Which thou ſhalt now manage with juſtice, and not wrongfully, as thou haſt done.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly encreaſe *m*.

m The ſenſe is either, 1. Though thou hadſt poſſeſſed but very little at firſt, yet God would have wonderfully bleſſed and increaſed thy eſtate. Whereas now God hath brought thee down from a great eſtate almoſt to nothing. Which is an evidence of his diſpleaſure and thy hypocriſie. Or, 2. Though the beginning of thy future Fortunes, or, though what thou haſt left be now very ſmall, yet if thou doſt repent and ſeek God it ſhall vaſtly increaſe.

* Deut: 4: 32: Ch. 15: 18;

8 For enquire, I pray thee, of the former age *n*, and prepare thy ſelf to the ſearch of their fathers *o*.

n i. e. Of our Predeceſſors, who had the advantage of longer life and more experience, beſides more frequent revelations from God, than we have. Who alſo will be more impartial Judges of this cauſe than we may be thought to be. Imform thy ſelf from them by the Inſtructions which they left, either in Word or Writing, what their Opinion was about the manner of God's Dealings with Men. *o* Do not ſlightly, but ſeriouſlly and induſtriouſly ſearch the ancient Records.

* See ch: 7: 6: Gen: 47: 9: 1 Chron: 29: 15: Pſal: 39: 5: & 144: 4: † Heb: *not.*

9 (For * we *are but of* yeſterday *p*, and know † nothing, becauſe our days upon earth *are* a ſhadow *q*.)

p But lately born, and therefore have but little Knowledge and Experience, as it follows. *q* This is meant either, 1. Of their lives in particular, which were far ſhorter than the lives of their Anceſtors, the Patriarchs, whoſe long lives gave them opportunity to know and ſee the courſe of God's Providence towards good and bad men, and the differing ends and iſſues of their lives. Or, 2. Of mens lives in general; which being very ſhort, mens Obſervation reacheth but to very few events in compariſon of thoſe which may be known by the Records and Teſtimony of all former Ages.

10 Shall not they teach thee *r*, *and* tell thee, and utter words out of their hearts *s*?

r Aſſuredly they will inform thee that it is as we ſay. *s* Not partially, but ſincerly, ſpeaking their inward thoughts; not raſhly, but from deep conſideration; not by hearſay from others, but their own knowledge and experience.

† Heb. *lift up it ſelf.*

11 Can the ruſh † grow up without mire *t*? can the flagg *u* grow without water?

t i. e. If it be not in moiſt and miry ground, This and what follows he mentions as it were in the perſon of thoſe Ancients to whom he had referred him, of whom he ſaith that they would give him ſuch Inſtructions as theſe. *u* Or, *the graſs*: or, *the meadow*, as this word is uſed, *Gen*: 41: 2: *i. e.* The Graſs of a Meadow. But our Tranſlation ſeems the beſt, becauſe it is compared with other herbs.

*Pſ: 129: 6: Jer: 17. 6.

12 * Whileſt it *is* in yet his greenneſs *x*, *and* not cut down *y*, it withereth before any *other* herb *z*.

x Whereby it promiſeth long continuance. *y* Though no man cut it down it withereth of it ſelf, and will ſave a man the labour of cutting or plucking it up. It gives not a man ſo much warning that he can cut it down in time, as other green herbs do, but ſuddenly withereth. *i e.* Sooner than other Herbs, or in their preſence, or they ſurviving; in which ſenſe it ſeems to be ſaid that *Iſhmael* died *in the preſence of his brethren*, Gen: 25: 18: The reſt of the Herbs looking upon it, and admiring this ſudden change. For actions of Senſe and Underſtanding, are oft aſcribed to liſeleſs Creatures both in Scripture, and in other Authors.

*Ch: 11: 20 & 18. 14: Pſ: 112: 10 Pro. 10: 25

13 So *are* the paths of all that forget God *a*, and the * hypocrites hope ſhall periſh *b*:

a i. e. Of wicked men who are branded with this ſame Character, *Pſal*: 9: 17: and 50: 22: Or Hypocrites, as the next words explain it, who are deſcribed by their firſt and fundamental miſcarriage, which is, that they *forget*, *i. e.* neglect, forſake, and deſpiſe (for ſo this Phraſe is commonly underſtood, as *Deut*: 6: 12 and 8: 11, &c. and 32: 18: *Jer*; 2: 32: and 23: 27:) *God*, *i. e* his Preſence, and Commands, and Worſhip, and Providence; and therefore break forth into manifold ſins. But by their *paths* he doth not underſtand the courſe of their actions, or manner of their living, but the events which befall them, called their *paths* objectively, becauſe they are the paths of God, or the methods of his Providence, or manner of his dealing with them. Now this may be accommodated to the foregoing ſimilitude in this manner; ſuch is the Proſperity of wicked men, becauſe it wants the ſolid foundation of their Piety, and of Gods Promiſe and Bleſſing conſequent thereupon, it quickly vaniſheth into nothing. *b i. e.* He ſhall loſe what he hoped for, (*hope* being oft put for its object) even uninterrupted and abiding felicity, and with it all hope of reſtitution.

† Heb: *whoſe hope loaths him.* † Heb: *a ſpiders houſe.* Iſa: 59: 5, 6:

14 † Whoſe hope ſhall be cut off *c*, and whoſe truſt *ſhall be* † a ſpeeders web *d*.

c i. e. Whoſe Wealth and outward Glory, which is the matter of his *hope*, and *truſt*, ſhall be *cut off*, *i. e.* ſuddenly and violently taken away from him. *Whoſe hope ſhall be irkſome or tedious to him*, by the ſucceſſion of a neſt expectation and great diſappointment. *d* Which though it be formed with great Art and Induſtry, & may do much miſchief to others, yet is moſt ſlender and feeble, and eaſily ſwept down, or pulled in pieces, and unable to defend the ſpeeder that made it. The application is obvious.

*Ch: 27: 18

15 * He *e* ſhall lean upon his houſe *f*, but it ſhall not ſtand *g*: he ſhal hold it faſt *h*, but it ſhall not endure.

e Either the Spider: Or rather the wicked man ſignified by it. *f i. e.* He ſhall truſt to the multitude and ſtrength of his Children and Servants, and to his Wealth, all which come under the name of a mans *houſe* in Scripture uſe. *g i. e.* Not be able to uphold it ſelf, nor him that truſted to it. *h* Or, *he ſhall take faſt hold of it*, not to uphold it, but to ſtrengthen and uphold himſelf by it, as it is in the former branch.

*Ch 29:19

16 * He *i* is green *k* before the ſun *l*, and his branch *m* ſhooteth forth in his garden *n*.

i Either, 1. The perfect man here underſtood out of *v.* 20. where it is expreſſed: Or, rather, 2. The Hypocrite, of whom he hath hitherto treated, to whom this and the following Verſes very well agree; Whom he before compared to a Ruſh, and then to a Spiders Web, and now to a Tree, which is of a more ſolid Subſtance, and more durable: as if he ſaid, as ſome wicked men are quickly cut off in the very beginnings of their Proſperity; ſo there are others who ſeem to be more firmly grounded, and yet they alſo at laſt come to ruine. *k* *i: e.* Flouriſheth in the World. *l* Either, 1. Publickly and in the view of all men, who obſerve it with admiration, and applauſe and envy. Compare 2 *Sam*: 12: 12. Or, rather, 2. Notwithſtanding all the ſcorching heat of the Sun, which quickly withers the Ruſhes and Herbs of which he ſpake before, but doth only cheriſh and refreſh the tree. And ſo doth many a wicked man ſecure himſelf, and thrive and proſper even in times of great danger and trouble, and in ſpight of all oppoſition. *m* Or, *His branches*, the ſingular number for the plural; either, 1. Properly, and ſo this belongs to the deſcription of a flouriſhing Tree, by the ſpreading of its branches here, as by the depth of its root, *v*: 17. Or, 2. Metaphorically, to wit, his Children, which are here mentioned as additions not only to his comfort, but alſo to his ſtrength and ſafety. *n* A place where it is defended from thoſe injuries to which the Trees of the field are ſubject from Men and Beaſts, and where, beſides the natural advantages common to all Trees, it hath peculiar helps from the Art and Induſtry of Men, by whom it is watered and aſſiſted, as need requires. So he ſuppoſeth this Man to be placed in the moſt deſirable Circumſtances.

17 His roots were wrapped about the heap *o*, and ſeeth *p* the place *q* of ſtones.

o To wit, of Stones, which word may be here underſtood out of the latter Branch of the Verſe, as is very uſual in Scripture uſe. This Circumſtance of the Tree is added, to ſignifie, either, 1. Its firmneſs and ſtrength, that it was not in looſe and ſandy Ground, which a violent Wind might overthrow, but in ſolid and hard Ground, within which were many Stones, which its numerous and ſpreading Roots embrace, folding and interweaving themſelves ſeverally about ſeveral Stones. Or, 2. Its ſingular and extraordinary growth in ſpight of all diſadvantages and oppoſitions; that even Stony-ground, which is very prejudicial to Trees, *Matth*: 13: 5. doth not hinder its growth, but only add to its ſtrength. So God and Man ſeem to conſpire, and all things concur to ſecure and perpetuate this Mans happineſs. Some render the words, *His roots are wrapped*, or *folded*, or *ſpread about*, or *beſide a ſpring*, as the Hebrew *gal* ſometimes ſignifies; as *Joſhua* 15: 19. *Cant.* 4. 12. *i: e.* A moiſt ground, which is much to its advantage: See *Pſal*: 1: 3. *Jer.* 17: 8. *p* *He, i: e.* The Tree whoſe Roots he laſt mentioneth, reacheth thither, ſpreadeth himſelf ſo far, takes the advantage of that place for the ſtrengthning of its ſelf. *Seeing* is oft put for *enjoying*, and is frequently attributed to lifeleſs things, by a known Figure, called *Proſopopeia*. *q* Heb *The houſe*, which is oft uſed for a place; as 2 *Sam*: 6: 17: 1 *Kings* 8. 6. Others render the words thus, *He looketh upon the houſe of ſtones*; *i. e.* made of Stones for greater beauty and ſtrength. He ſtandeth proudly, and looketh boldly upon its Owners houſe, nigh unto which it is placed, even in his Garden, as was ſaid before.

18 If he *r* deſtroy him from his place *s*, then *it* *t* ſhall deny him, *ſaying*, I have not ſeen thee *u*.

r Either God, who is the Saviour of good men and the Deſtroyer of the wicked; Or, the Owner: or any other Man; for this is an indefinite ſpeech, and may be taken paſſively and imperſonally; which is very common in the holy Text and Language. *s* In which he was planted. *t* *i. e.* The place: to which *denying* him, and *ſeeing* him, are here aſcribed figuratively, as we have oft ſeen. *u* *i. e.* I do not know, nor remember that ever thou waſt planted here. He ſhal be ſo utterly extirpated and deſtroyed, that there ſhal be no Footſtep nor Name, nor Memorial of him left there.

19 Behold, this *is* the joy of his way *x*, and out of the earth ſhall others grow *y*.

x This is the joyful and happy iſſue of the flouriſhing courſe, ſtate, and condition (which is frequently called a *way*) of this Tree, or of the Hypocrite manifeſtly repreſented by it, and expreſſed *v.* 13. It is a Sarcaſm or Irony, and is to be under[illegible]d contrariwiſe of his ſad and unhappy end. *y* *i. e.* Out of the ſa[illegible] earth or place ſhal another tree grow; which could not be, if there had been but a ſtump of it left though under Ground. So it notes the total extirpation of the Tree, and of the Hypocrite, that his Perſon and all his Children and Family ſhal be utterly extinct, and ſo a ſtranger ſhal come into his place, and enjoy the fruit of his labours. But the words are and may be otherwiſe rendred very agreeably to the Hebrew Text, *And out of other ground they* (*i. e.* Plants or Trees, of which he is here ſpeaking) *ſhall grow*, or, others *ſhall grow*, or *plants ſhall grow*: the Noun being contained in the Verb: So the ſenſe is, This Tree ſhall be rooted up, and the very Ground of it ſo curſed, that nothing ſhal grow or thrive in it; but other ground ſhall be fruitful, and other Trees that ſtood round about it ſhal ſtand ſtill and flouriſh in their places. His deſign in all this is to prove *Job* to be an Hypocrite, becauſe he meets with their lot, which is total deſtruction.

20 Behold, God will not caſt away *z* a perfect man, neither will he † help *a* the evil doers:

†Heb. *take the ungodly by the hand*

z Heb. *Not deſpiſe* or *reject*; *i. e.* He will not deny them his help, as appears by the oppoſite and following Branch of the Verſe: He will not ſuffer them to be utterly loſt. *a* *i. e.* Deliver them out of their Troubles: Hence it may ſeem that thou, O *Job*, art not a perfect or upright man, but an evil-doer: But this is certain, if for the future thy heart and way be not perfect, and thou doeſt not ceaſe to do evil, thou wilt be utterly and irrecoverably loſt; as on the contrary, if thou doeſt repent and reform, he will help and deliver thee, and reſtore thee to thy former glory and happineſs; which Promiſe, though it be not here expreſſed, is ſufficiently implyed in the contrary threatning, as is evident from the following words which plainly ſuppoſe it, and have a reference to it: ſuch Ellipſes of Contraries being not unuſual in Scripture, as we ſhal ſee hereafter, eſpecially in the Book of the *Proverbs*.

21 Till he fill thy mouth *with* laughing *b*, and thy lips *with* † rejoycing.

†Heb. *ſhouting for joy.*

b And what I have ſaid in general of all perfect men, ſhall be made good to thee, if thou beeſt ſuch an one; God will not forſake thee, nor deſiſt from doing thee good, *till he fill*, &c. *i. e.* God will give thee ſuch abundant matter of rejoycing, that thy heart ſhal not be able to hold it, but it ſhall break out at thy mouth and lips.

22 They that hate thee *c* ſhall be cloathed with ſhame *d*, and the dwelling-place of the wicked *e* † ſhall come to nought.

†Heb. *ſhal not be.*

c That rejoyce in thy Calamities. *d* *i. e* Shall be wholly covered with it, ſhal be utterly confounded, when they ſhal obſerve thee whom they have deſpiſed and inſulted over, to be ſo wonderfully and ſurprizingly reſtored to thy former, or a greater felicity. *e* Either particularly of thy Enemies, who dealt ſo unworthily and wickedly with thee; or, more generally of all wicked men. Having ſhewed what good God would do to the perfect man, he now declares the contrary portion of the wicked; and as he ſaid, that God would not help them, *v.* 20. ſo here he adds, that God will bring not only them, but their Houſe, *i. e.* their Family and Eſtate to nought.

CHAP. IX.

Jobs anſwer: Man cannot ſtand in Judgment with God; becauſe of his Juſtice, Wiſdom, and Power, which are unſearchable, 1——11. *All help or reaſon againſt God is vain: nor can we anſwer him; but muſt ſupplicate to our Judge,* 12——15. *Gods ſovereignty and our vileneſs before him,* 16——21. *The godly are puniſhed as well as the wicked, by general calamities, and wicked oppreſſion,* 22——24. *His time ſwift; his ſorrows bitter: if wicked, he could not clear himſelf; nor would God hold him innocent,* 25——31. *yet wiſheth for a days-man, and a removal of divine terror; then would he, before God, maintain his innocency,* 32——35.

THen Job anſwered and ſaid,

2 I know it is ſo *a* of a truth: but how ſhould man be juſt *b* || with God *c*?

*Pſal. 143: 2: ||Or, *before God.*

a To wit, as you ſay, that God is juſt in all his ways that he doth ordinarly bleſs the Righteous, and puniſh the Wicked. *b* Heb. *and how*, &c. *i. e.* And I know that no man is abſolutely juſt, or can defend his Righteouſneſs, if God be ſevere to mark what is amiſs in him. *c* Either, 1. being compared with God: Or, 2. *before God*, as the ſame Phraſe is taken, 1 *Sam.* 2 26. *Pſal.* 130. 3. If he be brought before Gods Tribunal to debate the matter with him.

3 If he will contend with him *d*, he cannot anſwer him one of a thouſand *e*.

d If God be pleaſed to *contend*, (to wit, in judgment; debate, or plead; for ſo this word is oft uſed: as *Hoſ.* 2. 2. and 4: 1. *Mich* 6: 1 Compare *Iſa.* 45. 9.) with man. *e* Either to one Accuſation or Argument among a thouſand which God ſhal produce againſt him: Or, *one* time *of a thouſand*. So far will he be from being able to maintain his own innocency againſt God, if God ſet himſelf againſt him as his Adverſary.

4 * He is wiſe in heart *f*, and mighty in ſtrength *g*, who hath hardned *himſelf* againſt him *h*, and hath proſpered *i*?

*Ch. 36: 5.

f Either, 1. really and profoundly wiſe; or, 2. wiſe in his mind or underſtanding, which in Hebrew is oft called *the heart*, as *Prov.* 2. 10: and 6. 32. *Hoſ.* 4. 11. becauſe the *Hebrews* make the *heart* the Seat of the Underſtanding, or of the reaſonable Soul. The ſenſe is, He is infinitely wiſe, and ſo knows all things, and ſearcheth all mens hearts and ways, and diſcovers a multitude of ſins which mens ſhort-ſighted eyes cannot ſee; and therefore can charge them with innumerable evils, where they thought themſelves innocent, and ſees far more malignity than men could diſcern in their ſins: and men cannot conceal any of their ſins from him, nor cheat him, as they may other men, with crafty devices and evaſions: So that there is no contending with him. *g* *i. e.* Omnipotent, and therefore if men contumaciouſly perſiſt in contending with him after they are convicted and condemned, he can eaſily cruſh them. So that whether Men contend with God by wiſdom or by ſtrength (which are the two ways of one mans contending with another) God will be Conquerour. *h* *i. e.* Obſtinately contended with him. Or, *ſpoken hard things towards him*, quarrelling with him, oppoſing & reproaching Gods Providence towards him as hard and unjuſt. Compare *Jude* *v.* 15. *i* Heb. *Hath been at peace*, *i. e.* hath not provoked God to his own deſtruction. A common Figure, called *Meioſis*, whereby more is underſtood than is expreſſed.

5 Which removeth the Mountains *k*, and they know not *l*: which overturneth them in his anger *m*;

k He proceedeth to give particular Evidences of the Divine Power and Wiſdom, which he mentioned *v.* 4. *l* *i. e.* Suddenly and unexpectedly, ere they were aware of it. *They*, *i. e* the Mountains to which he aſcribes Senſe and Knowledge figuratively, as hath been oft noted. *m* In token of his diſpleaſure with men that lived upon them, or near them.

6 Which ſhaketh the earth *n* out of her place, and the pillars *o* thereof tremble.

n *i: e.* Great portions of it, by Earthquakes, or by removing Iſlands, which ſometimes hath been done. *o* *i. e.* The ſtrength or the ſtrongeſt parts of it, the Mountains, yea the deep and inward parts of it, which like Pillars ſupported thoſe parts which appear to our view, and yet have been diſcovered and overturned by Earthquakes.

7 Which commandeth the ſun, and it riſeth not *p*, and ſealeth up the ſtars *q*.

p He ſpeaks either, 1. Of that which God can do; or rather (as he doth in the foregoing and following Inſtances.) 2. Of what God actually doth, and that either, 1. Ordinarily; and ſo he gives Laws to the Sun that it ſhall not riſe, but at ſuch times, and to ſuch places, and in ſuch manner as he hath appointed; as that it ſhall riſe conſtantly at its ſet time, and never diſorderly; that it ſhall not riſe for diverſe Moneths together in ſome parts of the World, &c. Or rather, 2. Extraordinarily, (for of ſuch Works of God he diſcourſeth in this place) and ſo it may note either ſome ſtop given to the Sun for a ſmall ſeaſon, like that in *Joſhua*'s time; which might have been, though it be not recorded, or ſome extraordinary tempeſt or dark ſeaſon, wherein *the morning is made darkneſs*, as the Phraſe is, *Amos* 4. 13. Compare 5. 8. wherein the Sun doth not at all appear (as it was for many days together, *Acts* 27. 20.) and conſequently is to thoſe places and perſons, as if he were not riſen. For things in Scripture are oft ſaid to *be*, or not to *be*, when they appear or diſappear: of which ſome inſtances have been formerly given, and more we ſhall have hereafter, in their proper places. *q i. e.* As it were covereth and ſhutteth them up that they may not ſhine, as in dark and diſmal Tempeſts, like that now mentioned, *Acts* 27: 20. when *neither ſun nor ſtars appeared for many days*.

* Gen:1:6.
† Heb. *heights.*

8 * Which alone *r* ſpreadeth out the heavens *s*, and treadeth upon the † waves of the ſea *t*:

r i. e. By his own ſingle power, without any other help. *s He ſpread them out like a curtain*, Pſal: 104: 1, 2. and he in a manner ſpreads them again every day; *i: e:* keeps them ſpread for the comfort and benefit of this lower World, and doth not roll and fold them up, as he will do in due time: See *Iſa* 34: 4. 2 *Pet:* 3: 10: *Rev.* 6: 14. Or. *boweth down the heavens*, as the ſame Hebrew Verb is rendred, *Pſal:* 18: 9. So it is a further deſcription of a black and tempeſtuous ſeaſon, wherein the Heavens ſeem to be brought down and nearer to the Earth. *t i. e.* Repreſſeth and ruleth them when they rage and are tempeſtuous: for *treading upon* any thing, ſignifies in Scripture uſe Power and Dominion over it: as *Deut:* 33. 29. *Job* 40:12 *Pſal.* 60:12: and 91. 13. *Luke* 10: 19.

*Chap:38 31, &c. Amos 5:8.
†Heb. *Aſh, Ceſil and Cimah.*

9 * Which maketh *u* † Arcturus, Orion, and Pleiades, and the chambers of the ſouth *x*.

u Either 1. created them; or rather, 2. ordereth and diſpoſeth them, as the word *making* is ſometimes uſed in Scripture: governeth their riſing and ſetting, and all their Influences. *x* Theſe he names as Stars or Conſtellations of greateſt note and eminency: for ſo they are both in Scripture & other Authors, and ſuch as have or are thought to have a ſpecial influence in raiſing Storms and Tempeſts: but under them he ſeems to comprehend all the Stars, which as they were created by God, ſo are under his Government, *Arcturus* is a Northern Conſtellation, near that called the *Bear*, which riſeth to us about the beginning of *September*, and by its riſing produceth)as *Pliny* affirms) horrid Storms and Tempeſts. *Orion* is a more Southerly Conſtellation, that ariſeth to us in *December*, and is noted by Aſtronomers for raiſing fearful Winds and Tempeſts both by Sea and Land. The *Pleiades* is a Conſtellation not far from *Orion*, and near that called the *Bull*, which we call the *Seven Stars*; To us it riſeth at the beginning of the Spring, and by its riſing cauſeth Rains and Tempeſts, and therefore is unwelcome to Mariners at Sea. *By the chambers*, (or *inmoſt and ſecret chambers*, as the word ſignifies) *of the South*, he ſeems to underſtand thoſe Stars and Conſtellations which are toward the Southern Pole, which are fitly called *inward chambers*, becauſe they are for the moſt part hid and ſhut up (as Chambers commonly are) from theſe parts of the World, and do not riſe or appear to us till the beginning of Summer, when they alſo raiſe Southerly Winds and Tempeſts, as Aſtronomers obſerve.

10 Which doth great things paſt finding out, yea and wonders without number *y*.

y Which words were produced by *Eliphaz*, Chap: 5:9: (where they are explained) and are here repeated by *Job*, to ſhew his agreement with him therein.

11 Lo, he goeth *z* by me *a*, and I ſee *him* not *b*, he paſſeth on alſo *c*, but I perceive him not.

z i; e: He worketh by his Providence in ways of Mercy or Judgment. *a* Or, *beſides*, or *before* me, in my Preſence *b* I ſee the Effects, but I cannot underſtand the Cauſes or Grounds of his Actions for they are incomprehenſible by me, or by any other men: for though he ſpeaks only in his own perſon, yet he means it of all men; that ſuch is the weakneſs of mens Underſtandings, that they cannot ſearch out Gods Counſels and Ways: See *Acts* 17: 27: *Rom:* 11: 33: *c* He goeth from place to place, from one action to another: He ſpeaks of God after the manner of men.

*Iſa. 45. 9. Jer: 18: 6. Rom. 9. 20
*Heb: *who can turn him away* Ch: 11. 10.

12 * Behold, he taketh away *d*, † who can hinder him: who will ſay unto him, What doeſt thou *e*?

d If he determine to take away from any man his Children or Servants, or Eſtate, as he hath done from me. *e* Who is able to reſtrain him from doing it? Or who dare preſume to reprove him for it? And therefore far be it from me to quarrel with God, whereof you untruly accuſe me.

†Heb. *helpers of pride or ſtrength.*

13 If God will not withdravv his anger *f* the † proud helpers *g* do ſtoop under him *h*.

f i: e: If God reſolve not to withdraw his Rod and Stroak, the Effect of his Anger. Or, without *if*, which is not in the Hebrew, *God will not withdraw his anger*, *i: e* not forbear to puniſh, neither becauſe any man can over-power and reſtrain him; nor for fear leſt he ſhould rebuke him for proceeding to puniſh, as is implied by comparing this Verſe with the former. *g i: e.* Thoſe men who ſhal undertake to uphold and defend him whom God intends to puniſh and deſtroy; who are fitly called *proud helpers* becauſe this is a moſt proud and inſolent, and preſumptuous act to oppoſe themſelves to the Lord God Almighty and to his Counſels and Courſes; or (as it is in the Hebrew) *Helpers of pride*, becauſe they give aſſiſtance to that man who carries himſelf proudly and ſtoutly towards God, under his correcting hand: Or (as ſome tranſlate it) *the helpers of Egypt*, or the *Egyptian helpers*; *i: e*; the moſt potent helpers: for *Egypt* was in *Jobs* time a powerful and flouriſhing Kingdom, and not far from *Jobs* Countrey. And the word *Rahab* here rendred *pride*, is elſewhere put for *Egypt*, as *Pſal:* 87: 4: *Iſa:* 51:9: and (as ſome take it) *Job* 26: 12: *h i: e:* Shall fall and be cruſhed by him; and conſequently they who are helped by him muſt fall with him.

14 How much leſs ſhall *i* I anſwer him *k*, *and* chooſe out my words *to reaſon* with him *l*?

i Since no Creature whatſoever can reſiſt his Power, and no man living can ſearch out or comprehend his Counſels and Ways; how can I, who am a poor, contemptible, diſpirited Creature; contend with him? *k i; e.* Anſwer his Allegations and Arguments produced againſt me. *l* Heb: *Chooſe my words with* (or *before*, or *againſt*, as this Particle is uſed, *Deut.* 9: 7: *Pſal:* 94: 16: *Prov:* 30: 31.) *him*, *i: e.* Shall I try whether God or I can chooſe fitter Words, or ſtronger Arguments? Or ſhall I contend with him, and expect to get the better of him by uſing choice, and forcible and elegant words, as one man doth with another?

15 Whom, though I were righteous *m*, *yet* would I not anſwer *n*, *but* I would make ſupplication to my judge *o*.

m Though I had a moſt juſt cauſe, and were not conſcious to my ſelf of any ſin. *n i: e:* I durſt not undertake to plead my Cauſe againſt him; or maintain my Integrity before him becauſe he knows me better than I know my ſelf, & becauſe I am wholly in his hands and at his mercy. *o* To wit that he would hear me meekly, and judge favourably of me and my cauſe, and not according to the rigours of his juſtice.

16 If I had called *p*, and he had anſwered me, *yet* would I not believe, that he had hearkned unto my voice *q*.

p i: e. Prayed, as this word is commonly uſed; to wit, unto my Judge, for a favourable Sentence, as he now ſaid, and therefore it was needleſs here to mention the Object of his Calling or Prayer. *q* I could not believe that God had indeed granted my deſire though he had done it; becauſe I am ſo infinitely below him, and obnoxious to him, and ſtill full of the tokens of his diſpleaſure; and therefore ſhould conclude that it was but a pleaſant Dream or Fancy, and not a real thing; Compare *Pſal:* 126:1.

17 For he breaketh me *r* with a tempeſt *s*, and multiplieth my wounds without cauſe *t*.

r This is the reaſon of his foregoing Diffidence, that even when God ſeemed to anſwer him in words, yet the courſe of his Actions toward him was of a quite contrary nature and tendency. *s* As with a Tempeſt; *i: e.* unexpectedly, violently, and irrecoverably. *t* Not ſimply without any deſert of his or as if he had no ſin in him for he oft declares the contrary; but without any evident or ſpecial cauſe of ſuch ſingular afflictions; *i: e.* any peculiar and extraordinary guilt, ſuch as my Friends charge me with.

18 He will not ſuffer me to take my breath *u*, but filleth me with bitterneſs *x*.

u My Pains and Miſeries are continual, and I have not ſo much as a breathing time free from them. *x* My Afflictions are not only long and uninterrupted, but alſo exceeding ſharp and violent, contrary to the common courſe of Gods Providence.

19 If I *ſpeak* of ſtrength *y*, lo *he is* ſtrong *z*: and if of judgment *a*, who ſhal ſet me a time *to plead b*?

y If my cauſe were to be decided by power. *z i: e:* ſtronger than I. *a* If I would contend with him in a way of right. *b* There is no ſuperiour Judge that can ſummon him & me together, & appoint us a time of pleading before him, and oblige us both to ſtand to his Sentence; and therefore I muſt be contented to ſit down with the loſs.

20 If I juſtifie my ſelf *c*, mine own mouth ſhall condemn me *d*: *if I ſay*, I *am* perfect *e*, it *f* ſhall alſo prove me perverſe.

c If I plead againſt God mine own Righteouſneſs and Innocency. *d* God is ſo infinitely wiſe and juſt that he will find ſufficient matter of condemnation from my own words, though ſpoken with all poſſible care and circumſpection; or he will diſcover ſo much wickedneſs in me of which I was not aware, that I ſhal be forced to joyn with him in condemning my ſelf. *e* If I were perfect in my own opinion; If I thought my ſelf compleatly righteous and faultleſs. *f i. e.* My own mouth, as he now ſaid. Or, *he*, *i: e* God, who is eaſily underſtood by comparing this with the former Verſes, where the ſame *he* is oft mentioned.

21 *Though I were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life *g*.

g i; e. Though God ſhould acquit me in Judgment, and pronounce me perfect or righteous, *yet would I not know*, *i: e:* regard or value (as that word is oft uſed) *my ſoul*, *i: e.* my life; as the *ſoul* frequently ſignifies, as *Gen.* 19. 17. *Job* 2:6. *John* 10: 15, 17. and as it is explained in the following branch, where *life* is put for *ſoul*, and *deſpiſing* for *not knowing*: and ſo the ſame thing is repeated in differing words, and the latter Clauſe explains the former, which was more dark and doubtful, according to the uſage of Sacred Scripture. So the ſenſe is, Though God ſhould give Sentence for me, yet I ſhould be ſo overwhelmed with the dread and terrour of the Divine Majeſty, that I ſhould be weary of my life. And therefore I abhor the thoughts of contending with my Maker, whereof you accuſe me; and yet I have reaſon to be weary of my life, and to deſire death. Or thus, *If I ſay I am perfect*, as the very ſame Hebrew words are rendred, *v:* 20: *i: e.* If I ſhould think my ſelf perfect, *yet I would not know*, *i: e:* not acknowledge *my ſoul*; I could not owne nor plead before God the perfection and integrity of my Soul, but would only make Supplication to my Judge, as he ſaid, *v:* 16: and flee to his Grace and Mercy: *I would abhor*, or *reject*, or *condemn my life*, *i: e.* my Converſation: So the Senſe is, I would not inſiſt upon, nor truſt in the integrity either of my Soul and Heart, or of my Life, ſo as to juſtifie my ſelf before the pure and piercing Eyes of the All-ſeeing God.

22 This *is* one *thing h*, therefore I ſaid *it i*, he deſtroyeth the perfect and the wicked *k*.

h In the other things which you have ſpoken of Gods Greatneſs, Juſtice, *&c.* I do not contend with you, but *this one* thing I do, and muſt affirm againſt you. *i* I did not utter it raſhly, but upon deep Conſideration. *k* God ſends Afflictions promiſcuouſly upon good and bad men. Compare *Pſal:* 73: 2, *&c. Eccleſ:* 9; 2: *Jer:* 12: 1, &c.

23 If the ſcourge ſlay ſuddenly *l*, he will laugh at the trial of the innocent *m*.

l Either 1. If ſome common and deadly Judgement come upon a People which deſtroys both good and bad. Or, 2. If God inflicts ſome grievous and unexpected ſtroke upon an innocent perſon, as it follows. *m* As he doth at the deſtruction of the Wicked, *Pſal:* 2: 4. His outward Carriage is the ſame to both: he neglects the Innocent and ſeems not to anſwer their Prayers, and ſuffers them to periſh with others, as if he took pleaſure in their ruine alſo. But withal, he intimates the matter and cauſe of his laughter or complacency which God takes in their Afflictions, becauſe to them they are but *trials* of their Faith, and Patience, and Perſeverance, which tends to Gods honour, and their own eternal advantage.

24 The earth *n* is given *o* into the hand of the wicked *p*; he covereth the faces of the judges thereof *q*; if not *r*, where, *and* who *is* he *s* ?

n i. e. The poſſeſſion and dominion of men and things on earth. *o* To wit, by God the great Lord and Diſpoſer of it by his Providence *p* Into their power. As good men are ſcourged, *v.* 23 ſo the wicked are advanced, and proſpered in this World. *q i. e.* He blinds their eyes that they cannot diſcern between Truth and Falſhood, Juſtice, and Unrighteouſneſs; He Who? Either, 1. The wicked laſt mentioned, who either by power or by Gifts corrupts the Officers of Juſtice. Or rather, 2. God, whom the Pronoun *he*, deſigned all along this Chapter: Who is oft ſaid to *blind the minds* of men, which he doth not poſitively by making them blind, but privatively by withdrawing his own light, and leaving them to their own Miſtakes and Luſts. Or by *Judges* he may here mean thoſe who are worthy of that name, and duly adminiſter that Office; Whoſe *faces* God may be ſaid to *cover*, becauſe he removeth them from their high places into obſcurity, and covers them with contempt, and in a manner paſſeth a Sentence of Condemnation and Deſtruction upon them; *Covering of the face* being the uſual poſture of condemned Perſons, and of men in g[illegible]t miſery: Of which ſee *Eſth*: 7. 8. *Pſal:* 44:22: *Iſa*: 15. 17. *Jer.* 14. 4. So the ſenſe of this Verſe is, God commonly advanceth wicked men into Power and Honour, and caſteth down men of true Worth and Virtue from their Seats. *r* If it be not as I ſay, If God do not theſe things. *s* Either, 1. Who will confute me by ſolid Arguments? Or, 2. Who doth theſe things? Who but God doth diſpoſe of the World in this manner?

25 Now *t* * my days *u* are ſwifter than a poſt *x*: they flee away, they ſee no good *y*.

*Ch. 7.6.

t What he had ſaid of the Calamities which God uſually inflicted upon good men, he now exemplifieth in himſelf. *u* The days either of my proſperity: For the time of Affliction is commonly deſcribed by the *night*: or rather, 2. Of my life, as the laſt Clauſe ſheweth; For it were an abſurd and codtradictious ſpeech to ſay that his proſperous days ſaw no good. *x* Who runs or rides upon ſwift horſes. *y* I enjoy no good in them. *Seeing* is oft put for experiencing either good or evil, *Job* 7. 7. *Pſal*: 34. 12. *John* 3; 36. and 8. 51.

26 They are paſſed away us the † ‖ ſwift ſhips *z*: *as the eagle *a* that haſteth to the prey.

†Heb *ſhips of deſire.*
‖Or, *ſhips of Ebeh.*
*Hab. 1. 8

z Heb *Ships of deſire*, which make great haſte, as if they longed for their *deſired Haven*, as it is called *Pſal*. 107. 30. Or, *ſhips of pleaſure*; Which ſail more ſwiftly than Ships of great burden. *a* Which generally flies moſt ſwiftly, *Deut*: 28. 49. *Jer*: 4: 13: *Lam*: 4: 19. eſpecially when its own hunger, and the ſight of its prey, quickens his motion.

27 * If I ſay *b*, I will forget my complaints *c*, I will leave off my † heavineſs *d*, and comfort my ſelf *e*:

*Ch. 7:13.
†Heb. *face*

b If I reſolve within my ſelf. *c* I will ceaſe complaing. *d* Heb: *mine anger*; wherewith *Job* was charged by his Friends, *Chap*: 18:4. my angry Expreſſions. *e* I will endeavour to take comfort.

28 I am afraid of all my ſorrows *f*: I know that thou wilt not hold me innocent *g*.

f Or, my pains and griefs: I find all ſuch endeavours vain; for if my griefs be ſuſpended for a little time, yet my fears continue. *g* I plainly perceive that my changing my note is to no purpoſe; for thou, O God, (to whom he makes a ſudden Apoſtrophe, as he doth alſo *v*: 31.) wiltſt not clear my innocency by removing thoſe Afflictions which make them judge me guilty of ſome great crime. Words proceeding from great impatience and deſpair of relief.

29 If I be wicked *h*, why then labour I in vain *i* ?

h Heb. *I ſhal be wicked*, or *guilty*, to wit, before thee. Whether I be holy or wicked, if I diſpute with thee, I ſhal be found guilty. Or thus, *I ſhal be uſed like a wicked man*, and puniſhed as ſuch. So this is oppoſed to his *not* being *held innocent*. v. 28. *i. e* not being acquitted or exempt from puniſhment *i* Why then ſhould I not indulge my griefs, but reſtrain them? Why ſhould I comfort my ſelf with vain hopes of deliverance, as thou adviſeſt me, *Ch*. 8. 6. or ſeek to God, as I was directed, *Chap*. 5. 8. for that eaſe which I ſee he is reſolved not to give me? Why ſhould I trouble my ſelf with clearing mine innocency, ſeing God will ſtill hold me guilty?

30 * If I waſh my ſelf *k* with ſnow-water *l*, and make my hands never ſo clean;

*Jer. 2. 22

k Either 1 really, by Sanctification, cleanſing my heart and life from all filthineſs; or rather 2. declaratively or judicially; *i. e.* If I clear my ſelf from all imputations, and fully prove my innocency before men. *l i. e* As men cleanſe their Bodies, and as under the Law they purified themſelves with water, which he here calls *water of Snow*, either becauſe by its purity and brightneſs it reſembled Snow; or becauſe in thoſe dry Countries, where freſh and pure Water was ſcarce, Snow-water was much in uſe, or becauſe that Water might be much uſed among them in ſome of their ritual Purifications, as coming down from Heaven.

31 Yet ſhalt thou plunge me in the ditch *m*, and mine own clothes ſhall ‖ abhor me *n*.

‖Or, *make me to be abhorred.*

m i. e. In miry and puddle water, whereby I ſhall become moſt filthy. But as *Jobs* waſhing, ſo Gods *plunging* him *&c* is not underſtood really, as if God would make him filthy, but only judicially, that God would prove him to be a moſt guilty and filthy Creature, notwithſtanding all the Profeſſions and Evidences of his Purity before men *n i. e.* I ſhal be ſo altogether filthy, that my own clothes, if they had any ſenſe in them, would abhor to touch me. A figure called Proſopopœia.

32 For *he is* not a man as I *am o, that* I ſhould anſwer him *p*, *and that* we ſhould come together *q* in judgement.

o But one infinitely ſuperiour to me in Majeſty, and Power, and Wiſdom, and Juſtice. *p* That I ſhould preſume to debate my Cauſe with him, or anſwer his Allegations againſt me. *q* Face to face, to plead upon equal terms before a Superiour and indifferent Judge,

33 * Neither is there † any ‖ days-man *q* betwixt us, that might lay his hand upon us both *r*.

*1 Sam: 2. 25: ver: 19.
† Heb: *one that ſhal argue.*
‖ Or, *Umpire.*

q Or, *a Reprover*; or, *a Judge* or *Umpire*, whoſe Office was to reprove the guilty Perſon, *r i. e* Uſe his Power and Authority to appoint the time and place of our Meeting; to order and govern us in pleading; and to oblige us to ſtand to his deciſion. The *hand* is oft put for *power*, and *laying on the hand* upon another was oft times an act and ſign of Superiority and Dominion.

34 * Let him take his rod away from me, and let not his fear *s* terrifie me;

*Ch: 13. 21 & 33:7.

s Objectively ſo called, *i. e.* The fear and dread of him, of his Majeſty and Juſtice. Let him not deal with me rigorouſly according to his Soveraign Dominion and perfect Juſtice, but according to his wonted Grace and Clemency.

35 T*hen* would I ſpeak, and not fear him *t*: † but *it is* not ſo with me *u*.

†Heb. *But I am ſo with my ſelf.*

t i. e. I would ſpeak freely for my ſelf, being freed from the dread of his Majeſty, which takes away my ſpirit and courage, and ſtoppeth my mouth. *u i. e.* I am not free from his terrour, and therefore cannot and dare not plead my Cauſe boldly with him; and ſo have nothing elſe to do but to eaſe my ſelf by renewing my Complaints, as he doth in the next words. Others thus, *But I am not ſo with my ſelf*, *i. e* I am in a manner beſides my ſelf, diſtracted with the terrours of God upon me, Or rather thus, *For I am not ſo with my ſelf*, or in my own Conſcience, as I perceive I am in your eyes: to wit, an Hypocrite and ungodly man. So this is a reaſon why he could ſpeak to God without ſlaviſh fear, becauſe he was conſcious to himſelf of his own Integrity: I have a good Conſcience within my ſelf, and therefore could uſe boldneſs in ſpeaking to God, provided he would not deal with me in ſtrict juſtice, but upon the terms of grace and mercy which he hath propoſed to ſinners, and with allowance to humane Infirmities.

CHAP. X.

His Life a burthen: his complaint that he could not ſee the cauſe or end of Gods puniſhment; God delighteth not to oppreſs; nor was his innocence, though ſuſpected by men, hid from God, 1 —— 7. *He urgeth that being Gods work, in his hands, receiving all from him, God would not deſtroy him,* 8 ———— 13. *His ſins expoſe him to Gods wrath, which was terrible upon him,* 14 —— 17. *Curſeth his birth: Death deſireable to him,* 18 —— 22.

MY * ſoul is ‖ weary of my life *a*, I will leave my complaint upon my ſelf *b*; I will ſpeak in (*or* of) the bitterneſs of my ſoul *c*.

* Ch. 7:16.
‖ Or, *cut off while I live*

a So the Senſe is; My ſoul is weary of dwelling in this rotten and miſerable Carcaſs: Or I am from my heart, or with my very Soul weary of my life; and therefore I may be excuſed if I complain Or, *My ſoul is cut off while I live*; *i e* I am dead whilſt I live; I am in a manner buried alive. *b* So the ſenſe is, I will complain, and the burden or hazard of ſo doing I will take upon my ſelf and be willing to bear it: I muſt give my ſorrows vent, *let come on me what will*, as he ſaith, *Chap*. 13. 13. But the words may be read interrogatively, *Shall* I then (or, how *can I* then) *leave my complaint*, (*i e.* give over complaining) *within* or *concerning* (as the Hebrew *al* oft ſignifies) *my ſelf*? or they may be rendred thus, *I will ſtrengthen* (as this Verb ſignifies, *Neh*. 3 8.) *my complaint againſt my ſelf*; whereby he implies that he would not complain againſt God, ſo as to accuſe him of Injuſtice but only againſt himſelf, or againſt his own life; or *concerning my ſelf*; *i e.* I muſt renew and encreaſe my Complaints, as God renews and encreaſes my Sorrows. *c* My extream Miſery forceth my Complaints from me.

2 I will ſay unto God, Do not condemn me *d*; ſhew me wherefore *e* thou contendeſt with me.

d Or *pronounce me not to be a wicked man* as my Friends do, neither deal with me as ſuch, as I confeſs thou mighteſt do by thy Soveraign Power and in Rigorous Juſtice: O diſcover my Integrity by removing this ſtroke for which my Friends ſo highly cenſure & condemn me. *e i e.* for what ends and reaſons and for what ſins; for I am not conſcious to my ſelf of any peculiar and eminent ſins by which I have deſerved to be made the moſt miſerable of all Mortals.

3 Is *it* good unto thee *f* that thou ſhouldeſt oppreſs *g*? that thou ſhouldeſt deſpiſe *h* † the work of thine hands *i* and ſhine upon the counſel of the wicked *k*?

† Heb. *the labour of thine hands*

f Doſt thou take any pleaſure in it? Haſt thou any advantage or honour by it? Doſt thou think it right and juſt, and becoming the Ruler of the World? *g* By thy abſolute and irreſiſtible Power, without any regard to that Juſtice and Equity, and Clemency, by which thou uſeſt to govern Mankind. *h i. e.* Shew thy contempt of them, either by denying them common favour and protection; or by deſtroying them. *i* Which every Workman loves and maintains. *k i. e.* By the Methods of thy Providence ſeem to favour the courſes and practices of wicked men, to whom thou giveſt proſperity and ſucceſs, whilſt thou frowneſt upon me and other good men. This may have reference, either to *Jobs* Friends whoſe ungodly Cenſures God ſeemed to approve by continuing *Jobs* Afflictions upon him: Or to the *Chaldeans* and *Sabeans*, who had ſucceeded in their wicked attempts upon *Job*. but it ſeems to be more generally meant of wicked men.

4 Haſt thou eyes of fleſh *l* or * ſeeſt thou as man ſeeth *m* ?

* 1 Sam: 16:7.

l i. e. Of a man, who is called *fleſh*, as Gen. 6. 13. *Iſa*. 40:6. *m* Man ſeeth outſides only, & judgeth by appearances, and is liable to many miſtakes, and cannot ſearch out ſecret faults without forcing men by cruel uſage to accuſe themſelves But thou needeſt none of theſe Arts, thou ſeeſt mine heart & mine uprightneſs, which my Friends do not ſee, who therefore are more excuſable in charging me with hypocriſie: But thou knoweſt all things, thou needeſt not examine me by Tortures, as thou now doeſt, *v*. 6 For, *thou knoweſt that I am not wicked*, as he ſaith *v*. 7. and therefore do not thou deal with me as if I were wicked.

5 *Are* thy days as the days of man? *are* thy years as mans days *n* ?

n Mans time is ſhort and uncertain, and therefore he muſt improve his time, whilſt he hath it, and diligently ſearch out the Crimes of

Malefactors,and puniſh them whilſt he may,leſt by death he loſe the opportunity of doing Juſtice,& the Criminal get out of his power. But it is not ſo with thee,thou art eternal & unchangeable, and ſeeſt at one view all mens hearts,and all their actions preſent & to come: and therefore thou doſt not need to proceed with me in this manner by making ſo long and ſo ſevere a ſcrutiny into my heart and life.

*Ch.14.16

6 That thou * enquireſt after mine iniquity, and ſearcheſt after my ſin *o* ?

o Keeping me ſo long as it were upon the Rack to compel me to accuſe my ſelf, as men ſometimes do.

†Heb. *it is upon thy knowledge.*

7 †Thou knoweſt that I am not wicked *p*,and *there is* none that can deliver out of thine hand *q*.

p i, e. An Hypocrite, or an ungodly man, as my Friends account me: and therefore deal not with me as ſuch. *q* The ſenſe is,Either 1. Thou doſt not need to keep me faſt in thy Priſon, leſt I ſhould make an eſcape, or any ſhould reſcue me out of thy hands, which none can do; Therefore take off thy hand from me. Or, 2. If thou doſt not help and deliver me, none elſe can do it; Therefore do not thou fail me: which, conſidering Gods merciful nature, is a good Argument. If any man oppreſs another, he may have relief from thee, who art higher than his Oppreſſor, *Eccleſ.* 5. 8. but thou art the ſupreme and uncontrollable Ruler of the World, and therefore thou muſt needs do right, *Gen.* 18. 25. And therefore do not thou oppreſs me. See above *v.* 3.

†Heb *took pains about me.*

8 Thine hands † have made me, and faſhioned me together round about *r*; yet thou doſt deſtroy me *s*.

r i. e. All of me, all the Faculties of my Soul,and all the parts of my Body, which are now over-ſpread with Sores and Ulcers; I am wholly thy Creature and Workmanſhip, made by thee and for thee. *s* Or, *ſwallow me up*; to wit, without cauſe, or any eminent provocation of mine; as if thou didſt delight in doing and undoing, in making and then deſtroying thy Creatures, which doth not become thy Wiſdom or Goodneſs.

*Gen.2.7 & 3.19.
‖ Or, *wrought.*

9 Remember,I beſeech thee,that * thou haſt ‖ made me as the clay *t*, and wilt thou bring me into duſt again *u* ?

t i. e. Of the Clay, the Note of ſimilitude here expreſſing the truth of things, as it doth, *John* 1. 14. and elſewhere, as hath been before obſerved: Or, as a Potter maketh a Veſſel of the Clay; and ſo this may note both the frailty of mans Nature, which of it ſelf decays and periſheth,and doth not need ſuch violent ſhocks & ſtorms to overthrow it;& the excellency of the Divine Artifice commended from the meanneſs of the Meterials out of which it was made;which is an Argument why God ſhould not deſtroy it. *u* Wiltſt thou now cauſleſly and violently deſtroy thy own Work? But the words are, and may be read without an Interrogation; *And thou wilt bring me into duſt again,* out of which I was made: I muſt die by the courſe of Nature, and by the Sentence of thy Law; and therefore whilſt I do live, give me ſome eaſe and comfort.

*Pſal.139 14,15,16

10 * Haſt thou not poured me out as milk! and crudled me like cheeſe *x*?

x Thus he modeſtly and accurately deſcribes Gods admirable Work in making Man out of a ſmall and liquid,& as it were milky ſubſtance, by degrees congealed and condenſed into that exquiſite frame of mans Body.

† Heb. *hedged.*

11 Thou haſt clothed me *y* with skin and fleſh, and haſt † fenced me with bones and ſinews *z*.

y i. e. Covered my inward and more noble parts; which,as Philoſophers and Phyſicians obſerve, are firſt formed. So he proceeds in deſcribing mans formation gradually. *z* Which are the ſtay and ſtrength of the Body; and ſome of them,as the Skull and Ribs encloſe and defend its vital and moſt noble parts.

12 Thou haſt granted me life *a* and favour *b*,and thy viſitation *c* hath preſerved my ſpirit *d*.

a Thou didſt not only give me a curious Body, but alſo a living and a reaſonable Soul: Thou didſt at firſt give me life, and then maintain it in me; both when I was in the Womb (which is a marvellous Work of God) and afterward when I was unable to do any thing to preſerve my own life. *b* Or, *benignity,* or *bounty,* or *mercy,* or *kindneſs*; which is here, as oft elſewhere, put for its fruits or effects. Thou didſt not give me a meer life,but many other favours neceſſary,or convenient,or belonging to it,ſuch as Nouriſhment by the Breaſts, Education, Knowledge, and Inſtruction, *&c.* *c i. e.* The care of thy Providence watching over me for my good,and viſiting me in mercy; as Gods *viſiting* is underſtood, *Exod.* 4. 31. *Luke* 1. 78. though elſewhere it is an Act of Puniſhment. *d i. e.* My Soul or Life, which is liable to manifold Caſualities and Dangers,if God did not watch over us and guard us every day and moment. Thou haſt hitherto done great things for me,given me Life,and the Bleſſings of Life,and daily Preſervations and Deliverances: And wiltſt thou now undo all that thou haſt done? And ſhal I who have been ſuch an eminent Monument of thy Mercy,now be made a Spectacle of thy Vengeance, and that without cauſe?

*Iſa.59:12

13 And theſe *things* haſt thou hid in thine heart *e*: I know that this *is* * with thee *f*.

e This place may be underſtood, Either 1. Of *Jobs* preſent Afflictions: So the ſenſe is this: Yet in the midſt of all thoſe Manifeſtations of thy Grace and Kindneſs to me, thou didſt retain a ſecret purpoſe of changing thy courſe and carriage towards me, and of bringing theſe dreadful Calamities upon me. Or, rather, 2. Of his former Mercies, *theſe* things, to wit, laſt mentioned; *thou haſt hid them in thy heart*; *i. e.* thou doſt exactly remember them, as this Phraſe is uſed, *Pſal.* 119. 11. *Luke* 2. 51. So the Argument is this, Let the remembrance of thy former great Favours vouchſafed to me,move thee to give me further Bleſſings,& a ſpeedy Deliverance. For this is uſually both with God and Men,to chooſe and delight to do more good to thoſe to whom they have done much good already which is the ground of that known paſſage, *Matth.* 13. 12. *To him that hath ſhal be givin.* *f i. e.* In thy mind and heart; thou haſt not forgot it: So the ſame thing is here repeated in other words.

14 If I ſin *g*, then thou markeſt me *h*,and thou wilt not acquit me from mine iniquity *i*.

g If I commit the leaſt Sin;as who is there that liveth,and ſinneth not? *h* Thou doſt not wink at or paſs by my Sins, as thou uſually doſt other Mens, but doſt ſeverely and diligently obſerve them all, that thou mayeſt puniſh them: Compare *Chap.* 14. 16. & 31. 4. *i* I perceive thou art reſolved to puniſh me with Rigor, and that thou wiltſt not pardon, and pity,and help me: Words of great impatience and diſtruſt.

15 If I be wicked *k*, wo unto me *l*; and if I be righteous *m*, *yet* I will not lift up my head *n*: I *am* full of † confuſion *o*, therefore ſee thou mine affliction;

†Heb. *ignominy.*

k i. e. An ungodly Hypocrite, as my Friends eſteem me. *l* Then I am truly and extreamly,and muſt be eternally miſerable. *m i. e.* An upright and good man: So whether good or bad,all comes to one; I have no relief. *n* Or, yet *can I not,* &c. The Future Tenſe being uſed potentially: Yet I have no comfort,nor confidence,or hopes of any good. *Lifting up the head* or *face,* is oft mentioned as a ſign of comfort and confidence. as *Pſal:* 3: 3. *Luke* 21. 28. As on the contrary,Grief and Shame are deſcribed by its dejection or caſting down *o* Or, *reproach*,from my Friends,& from others, *Chap.* 30. 1, *&c.* and from God too,who caſts me off and makes me contemptible: I have abundance of Shame in the diſappointment of all my hopes,and the continuance and aggravation of my Miſery; notwithſtanding all my Prayers to God to remove or mitigate it: And I am confounded within my ſelf, not knowing what to ſay or do. Let my Extremity move thee to pity,and help me.

16 For it increaſeth: thou * hunteſt me as a fierce lion *p*; and again thou ſheweſt thy ſelf marvellous upon me *q*.

*Iſa.38.13
Lam.3.10.

p Which hunteth after his Prey with great eagerneſs, & when he overtakes it,falls upon it with great fury. *q* Heb. *And thou returneſt and ſheweſt thy ſelf marvellous upon*, or *in*, or *againſt me*. The Lion Tears its Prey ſpeedily, and ſo ends its torments; but thou reneweſt my Calamities again and again, and makeſt my Plagues wonderful both for kind and extremity, and continuance.

17 Thou reneweſt ‖ thy witneſſes *r* againſt me, and increaſeſt thy indignation *s* upon me; changes and war *t are* againſt me.

‖ *That is, thy plagues* Ruth 1.21 Ch.16.8.

r i. e. Thy Judgments,which are the Witneſſes and Evidences both of my Sins,and of thy Wrath, *s i. e.* My Miſeries the effects of thine Anger. Theſe words are added to explain what he meant by *renewing witneſſes.* *t* Or, *changes and an army*; which may be a Figure called *Hendiadis,* for the *changes of an army*, *i: e.* many Miſeries ſucceeding one another, like Companies of the Soldiers of an Army in Battel; Or, *changes* may note the various kinds, and an *Army* the great numbers of his Afflictions.

*Ch.3.11.

18 * Wherefore then haſt thou brought me forth out of the womb? O that I had given up the Ghoſt, and no eye had ſeen me *u*.

u To wit, alive; *i. e.* that I had never been born alive.

19 I ſhould have been *x* as though I had not been; I ſhould have been carried from the womb to the grave.

x Or, O *that I had been*: And ſo in the following branch, O, *that I had been carried.* For why ſhould not theſe Verbs of the Future Tenſe be ſo rendred here,as that *v.* 18. is,the reaſon being wholly the ſame.

*See Chap 7:6:&8:9; *Pſ:39:13

20 *Are* not my days few *? ceaſe *then x*, *and* let me alone *y*, that I may take comfort a little:

x My Life is ſhort,and of it ſelf haſtens apace to an end, there is no need that thou ſhouldeſt puſh it forward,or grudge me ſome eaſe for ſo ſmall a moment. *y* Or, *lay aſide,* or *remove* thy hand or anger *from me.*

21 Before I go to the place *whence* I ſhal not return, *z even* to the land of darkneſs,& the ſhadow of death ‖.

z Into this World and Life: See Chap. 7. 9, 10. ‖ *i. e.* A dark and diſmal Shade: See on Chap 3. 5.

†Heb: *the gloominess of the ſhadow of death, and without order; and it ſhineth as darkneſs:*

22 A land of darkneſs †,as darkneſs *it ſelf, and* of the ſhadow of death,without any order,and *where* the light *is* as darkneſs *.

† Either in things, without any Succeſſion of Day and Night, Winter and Summer: Or among Perſons where great & ſmall are in the ſame condition, Chap. 3. 19. * Where there is no difference between Light and darkneſs; where the Day is as dark as the Night, where there is nothing but perpetual and uninterrupted Darkneſs.

CHAP. XI.

Zophars Reproof: Jobs words too many and falſe even to mockery in juſtifying himſelf, 1 —— 4. *Should God ſpeak, his Wiſdom and Juſtice, and all his Perfections would appear infinitely greater than what Job conceived of them,* 5 —— 10. *God knoweth Man ſeeth Wickedneſs and conſidereth it; but Man is ignorant and fooliſh and in vain pretendeth to Wiſdom,* 11, 12. *If Job would prepare his Heart, and pray,and put away his Sin,he ſhould again lift up his Head,and forget his Miſery, and his laſt days be brighteſt; but the Wicked ſhal periſh,* 13 —— 20.

THen anſwered Zophar the Naamathite, and ſaid,

† Heb, *a man of lips*

2 Should not the multitude of words be anſwered *a*? and ſhould † a man full of talk be juſtified *b*?

a Doſt thou think to carry thy Cauſe by thy long and tedious Diſcourſes,conſiſting of empty words without weight or reaſon? *b* Shal we by our ſilence ſeem to approve of thy Errors? Or ſhal we think thy cauſe the better, becauſe thou uſeſt more words than we do?

‖ Or, *devices:*

3 Should thy ‖ lies *c* make men hold their peace *d*? and when thou mockeſt *e*, ſhall no man make thee aſhamed *f*?

c i. e. Thy falſe Opinions and Aſſertions both concerning thy ſelf and thy own Innocency, and concerning the Counſels and Ways of God. *d* As if thy Arguments were unanſwerable. *e* Both God, *Chap.* 10. 3. and us,and our friendly and faithful Counſels, *Chap.* 6. 14,15, 25, 26. *f* By diſcovering thy Errors and Follies.

*Ch.6:1
*Ch.10:7

4 For thou haſt ſaid *, my doctrine *g is* pure *h*, and * I am clean in thine eyes *i*.

g Concerning God and his Providence. *h i: e.* True and certain.

i I am

i I am innocent before God;I have not ſinned either by my former Actions, or by my preſent Expreſſions. Thou ſtandeſt wholly upon thy Juſtification. But *Zophar* aggravates and perverts *Job*'s words, for he did not deny that he was a Sinner in God's ſight, *Chap.* 7. 20. 21. and 9. 2, 3. and 10. 14. but only that he was an Hypocrite or ungodly Man, as they made him.

5 But, O that God vvould ſpeak, and open his lips againſt thee k;

k *i. e.* Plead with thee according to thy deſire, *Chap.* 9. 32, *&c.* He would ſoon put thee to ſilence and ſhame.

*Ezr.9.13.

6 And that he would ſhew thee the ſecrets of wiſdom l, that *they are* double to that which is m: know therefore that * God exacteth of thee *leſs* than thine iniquity *deſerveth* n.

l *i. e.* The unkown and unſearchable depths of God's Wiſdom and Counſels, in dealing with his Creatures. m *i. e.* That they are far more and greater (the word *double* being uſed indefinitely for manifold, or plentiful, as *Iſa.* 40. 2. & 61. 7. *Jer.* 17. 18. *Zech.* 9. 12.) than that which hath a beeing or exiſtence, *i. e.* The ſecret Wiſdom of God is infinitely greater than that which is revealed to us by his Word or Works: The greateſt part of what is known of God, is the leaſt part of thoſe Perfections that are in him. And therefore thou doſt raſhly and fooliſhly in paſſing ſuch a bold cenſure upon God's ways, and judging ſo harſhly of his proceedings with thee, becauſe thou doſt not comprehend the reaſons of them, and in judging thy ſelf innocent, becauſe thou doſt not ſee thy Sins; whereas the all-knowing God ſees innumerable Sins in thee, for which he may utterly deſtroy thee, though thou diſcerneſt them not: But the words are and muſt be rendred, either thus, *that* he hath *double, i. e.* abundant *Wiſdom*: For ſo this Hebrew word ſingnifies, *Cha.* 6. 13. & 12. 16. *Prov.* 2. 7. & 3. 21 Or, *that they are double to*, or *in* that *beeing* or *eſſence*; to wit, to God, of whom he is here ſpeaking: Or, *to the beeing*; *i. e.* to God, who calls himſelf by the Name *I am, Exod.* 3. 14. which ſignifies *beeing*, and who appropriates beeing to himſelf, *Iſa.* 45. 18. *I am, and* there is *none elſe beſides me*; as elſe where he is ſaid to be the *only wiſe*, and *only Potentate*, and *only immortal* beeing, 1 *Tim.* 1. 17. & 6. 15, 16. n Heb. *God lends* or *gives*, or *forgives thee* part *of thine iniquity*, or *of thy puniſhment.* So far is he from dealing worſe than thou deſerveſt, as thou doſt moſt falſly and wickedly accuſe him.

*Eccl.3.11 Rom. 11: 33. *Ch.26.14 † Heb *the heights of heaven.*

7 * Canſt thou by ſearching find out God o? canſt thou find out the almighty * unto perfection?

o *i. e.* Diſcover all the Depths of his Wiſdom, and the Reaſons of all his Actions.

8 *It is* † as high as heaven p, what canſt thou do q? deeper than hell, what canſt thou know r?

p Thou canſt not meaſure the heights of the viſible Heavens, much leſs of the Divine Profections. q To wit, to find him out. r Concerning him and his ways, which are far out of thy ſight and reach.

9 The meaſure thereof *is* longer than the earth r, and broader than the ſea s.

r From one end to the other. s Which is called *the great and wide Sea*, Pſal. 104. 25.

*Ch.9.12. || Or, *make a change.* † Heb. *who can turn him away?*

10 * If he || cut off t, and ſhut up u, or gather together x, then † who can hinder him y?

t To wit, a Perſon or a Family, u In a Priſon, or in the hands of an Enemy. This *ſhutting up*, is oppoſed to the *opening of the Priſon-doors*, and to that *enlargement*, which God is elſe where ſaid to give to Men. x Either 1. in a way of Judgment, as a like word is uſed, *Pſal.* 26. 9. *Gather not my ſoul with ſinners.* Or, rather 2. in a way of Mercy, as this word is generally uſed in Scripture; this being every where promiſed by God to his People, as an eminent Mercy that he would *gather* them *together.* So this is oppoſed to the former actions, and the ſenſe of the place is, whether it pleaſeth God to ſcatter a Family, or to gather them together from their Diſperſions. y From doing what he pleaſeth and deſigneth with his own Creatures: Who can reſtrain him either by giving Law to him, or by force and power? Or, *who can contradict* or *anſwer him*, or *object againſt him*, or *retort* or *return upon him*; *i. e* charge him with Injuſtice in ſuch proceedings? Which ſenſe may ſeem to agree beſt both with the ſcope of the place, and ſtate of the queſtion between him and *Job*; which was not whether any Man could reſiſt God's power, but whether he could queſtion his Juſtice; and with the following Verſe.

*Pſ.10.11, 14. & 35. 22.

11 For * he knoweth vain man z: he ſeeth wickedneſs alſo a; will he not then conſider *it* b?

z Though men know but little of God, and therefore are very unfit Judges of all his Counſels and Actions, yet God knows Man exactly, and his *vanity*, or *falſhood*, or *folly*, or *raſhneſs*; for all theſe this word ſignifies. He knoweth that every Man in the World is guilty of much Vanity and Folly, and therefore ſeeth ſufficient reaſon for his Severity againſt the beſt Men; ſuch as thou, O *Job*, fancieſt thy ſelf to be; and if thou wert ſo, thou haſt no reaſon to wonder at or quarrel with his proceedings: And if thy quarrel be that he *ſhuts* thee *up*, or *cuts* thee *off*, when he *gathers others* under his wing and Protection, whom thou thinkeſt or knoweſt to be worſe than thy ſelf, while thou doſt impeach his Juſtice, thou doſt but betray thy own Vanity and Folly: For he knows both whom he chaſtiſeth, and whom he ſpareth, and why he doth it, though he do not acquaint thee with the reaſons of all his actions. a As he knoweth the Vanity of all Men, ſo he exactly perceiveth the Wickedneſs of evil Men, though it be covered with the Veil of Religion. He ſeeth thy evil heart which diſcovers it ſelf by ſuch wicked and ſcandalous Speeches againſt the Juſtice and Goodneſs of his Providence, which gives him juſt cauſe to continue and increaſe thy Miſeries. Though thou art partial, and flattereſt thy ſelf with a Conceit of thy own Integrity, yet he knoweth thy Hypocriſie and Wickedneſs. b Shall he only ſee it as an idle Spectator, and not obſerve it as a Judge to requite and puniſh it?

† Heb. *empty or hollow.* *Pſ.73.22. & 92. 6. Eccl. 3.8.

12 For † * vain man would be wiſe c, though man be born d *like* a wild aſſes colt e.

c Or, *Yet* or, *But vain* or *empty man* (that fooliſh Creature that ſince the Fall is void of all true Wiſdom and ſolid knowledge, and Judgment of the things of God (*would be wiſe*; *i. e.* pretends to be, and would be thought wiſe and able to paſs a Cenſure upon all God's ways and works. Or thus, *But vain man is fooliſh*, or, *without heart*, *i. e.* without Underſtanding, unable to judge aright of the ways and things of God. For a Verb very like this, and coming from the ſame Root, ſignifies to *have ones heart taken away*, Cant. 4. 9. d *And man is born, i. e.* he is by his Birth ſuch; this evil is now natural and hereditary, and therefore common to all Men; and therefore it is not ſtrange if *Job* partake of the common Diſtemper. e *i. e.* Ignorant, and dull, and ſtupid, as to the knowledge of divine things, and withal heady and untractable; and therefore very incompetent to judge of theſe high Affairs.

* Cha.5 & 22.

13 * If thou f prepare thine heart g, and ſtretch out thine hands h towards him i;

f O *Job*, thy buſineſs is not to quarrel with thy Maker, or his Works, but to addreſs thy ſelf to him. g To wit, to ſeek God, as it is expreſſed, 2 *Chr.* 19. 3. & 30. 19. *Pſal.* 78. 8. *If thou prepare thy heart*, by ſincere Repentance for all thy hard Speeches of God, and Sins againſt him, and with a pure and upright Heart ſeek unto him; without which thy Prayers will be in vain. Or, *If thou directeſt*, or *rectifieſt thine heart*, turning thy bold Contentions with God into humble and ſincere Supplications to him. h *i. e.* Pray, which is here deſcribed by its uſual geſture, as *Chap.* 15. 25. *Pſ.* 88. 9. i *i. e.* To God, as appears both from the nature of the thing, and from the Context.

14 If iniquity *be* in thine hand k, put it far away l, and let not wickedneſs dwell m in thy tabernacles n.

k Either 1. If thou haſt in thine hand or Poſſeſſion, any Goods got by Injury or Oppreſſion, as it ſeems they ſuppoſed that he had. Or 2, more generally, If thou alloweſt thy ſelf in any ſinful practiſes. *The hand* is put for action, whereof it is the Inſtrument. l Keep thy ſelf at a great diſtance, not only from ſuch actions, but alſo from the very Occaſions and Appearances of them. m Let it not have a quiet and ſettled abode or allowance. n *i. e.* In thy Habitation, *i. e.* either in thy ſelf, or in thy Family; whoſe ſins *Job* was oblidged as far as he could to prevent or reform; as he had done *Chap.* 1. 5. He ſaith *Tabernacles*, becauſe anciently the Habitations of great Men conſiſted of ſeveral Tents or Tabernacles, as we ſee *Gen.* 24. 67. & 31. 33.

15 For then ſhalt thou lift up thy face o without ſpot p, yea, thou ſhalt be ſtedſaſt q, and ſhalt not fear.

o Which notes Chearfulneſs, and holy Boldneſs and Confidence; as a dejected Countenance notes Grief and Shame. See *Gen.* 4. 5, 6. 2 *Sam.* 2 22. *Job* 22: 20. *Luke* 21:28. p Or, Being *without ſpot*: So it is only an *Ellipſis* of the Verb Subſtantive, which is moſt frequent. And this fitly follows as the ground of his Confidence, becauſe he ſhould in this caſe have a clear and unſpotted Conſcience, and a ſenſe of his own Innocency. Or *without blemiſh*, as the word properly ſignifies; *i. e.* without any ſenſe of guilt, or any ſhame conſequent upon it either from God or Men. The ground of the expreſſion is this, That when Mens Faces are ſpotted with Dirt, they are aſhamed to ſhew them. And *Job* was charged by his Friends, as having many Spots upon him, yea, ſuch as were not the Spots of God's Children. q Or, *firm* or *fixed*: Either 1. as to his outward Condition, which ſhould be conſtantly proſperous. Or rather as to his Mind, which ſhould have ſtrong and comfortable aſſurance of God's Favour, and of his own Safety and Happineſs: For this *ſtedfaſtneſs* is oppoſed unto that *fear*, which is incident to wicked Men; who, even when they are free from actual Miſeries, yet oft-times are tormented with the dread of them.

16 Becauſe thou ſhalt forget *thy* miſery r, and remember *it* as waters *that* paſs away s:

r Thou ſhalt be free from fear, becauſe thy great and ſettled Proſperity ſhal baniſh out of thy Mind all thoſe ſad and irkſom thoughts of thy former Calamities, which naturally ingender fears of the continuance or return of them. Perſons bleſſed with eminent Deliverances, and an happy Settlement, are frequently ſaid in Scripture to *forget* their former Sorrows, as *Gen.* 41. 51. *Iſa.* 54. 4. *John* 16. 21. not that they ſimply forget them, but becauſe they have no ſad or frightful remembrance of them: For *remembring* and *forgetting* in Scripture, do not ſimply note acts of the Mind, but alſo Affections and Practiſes ſuitable to them, as is well known. s Thou ſhalt remember them no more, than Men remember either a Land-flood, which as it comes ſo it goes away ſuddenly, and leaves few or no footſteps or memorials behind it, or the Waters of a River, which as ſoon as they are out of ſight, are out of mind, becauſe of the new Waters which immediatly come in their ſtead

† Heb *ſhall ariſe above the noon-day.* *Pſ. 37. 6. & 112. 4. Iſ. 58. 8. || Or, *flee up.* Iſa. 40. 31.

17 And *thine* age t † ſhall be * clearer u than the noon-day x; thou ſhalt || ſhine forth y, thou ſhalt be as the morning z.

t *i. e.* The remainder of thy Life and time in this World. u Heb. *ſhall ariſe*: Men are ſaid to *fall* into troubles, and to *ariſe* out of them. x Or, *above the noon-day*, or above the Sun at noon-day, when it is at its higheſt pitch, as well as in its greateſt Glory. y Light in Scripture commonly ſignifies Proſperity and Glory, as *Eſth.* 8: 16. *Job* 18. 5, 6. & 38: 15. *Prov.* 4:18. Or, *if thou art in darkneſs*, as this word properly ſignifies, *Job* 10: 22. *Amos* 4: 13. *i. e.* If thou comeſt into any diſtreſs and trouble. z *i. e.* That Night of trouble ſhall certainly and ſpeedily be followed with the Morning of Deliverance and Comfort, which like the Morning-light ſhall ſhine brighter and brighrer, until the perfect day.

* Lev. 26. 5, 6. Pſal. 3. 5. & 4. 8. Pro. 3. 24.

18 And thou ſhalt be ſecure becauſe there is hope a; yea, thou ſhalt dig *about thee* b, *and* * thou ſhalt take thy reſt in ſafety c.

a *i. e.* Thy Mind ſhall be quiet and free from Terrors, becauſe thou ſhalt have a firm and well-grounded Hope and Confidence in God's merciful and providential Care of thee. Or, *thou ſhalt be confident that thou ſhalt have what thou hopeſt for*; the act *hope*, being put for the object, as is very uſual. *i. e.* Thou ſhalt have Aſſurance in and from God, that thy hopes ſhall not be diſappointed but fulfilled. This is oppoſed to that fear, *v.* 15. b Either to fix thy Tents, which after the manner of the *Arabians* were removed from place to place for conveniency of Paſturage for their Cattel; or to find out Water for thy Cattel, as they did, *Gen.* 26. Or to plough the ground, as he had done, *Chap.* 1. 14. Or to make a Fence about thy Dwelling. For both the foregoing & following paſſages expreſſes his ſecure & ſafe condition. c Free from Dangers and the fear of them; becauſe of God's fatherly providence watching over thee when thou canſt not watch over thy ſelf.

† Heb. *intreat thy face.* Pſa. 45. 12.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall † make ſuit unto thee d.

[d] Deſiring thy favour and friendſhip, becauſe of thy great Power and Riches, and eminent Felicity: See *Gen.* 26. 26, *&c.*

20 But the eyes of the wicked ſhall fail [e], and † they ſhall not eſcape [f], and * their hope *ſhall be as* || the giving up of the ghoſt [g].

eb. *t ſhall ſh from n.* h.8.15. 8. 14. r, *a puff reath.*

[e] Or, *be conſumed*, either with Grief and Tears for their ſore Calamities: Or with long looking for what they ſhall never attain, as this phraſe is taken, *Pſal.* 69. 3. *Jer.* 24. 6. *Lam.* 4. 17. And this ſhal be thy condition, O *Job*, if thou perſiſteſt in thine Impiety. [f] They ſhall never obtain Deliverance out of their Diſtreſſes, but ſhall periſh in them. [g] *i. e.* Shall be as vain and deſperate as the hope of Life is in a Man, when he is at the very point of death. Or, as *a puff of breath*, which is gone in a moment without all hopes of recovery.

CHAP. XII.

Job's Anſwer: His Friend's Self-conceit: The Miſerable always deſpiſed though Upright: The wicked proſper, 1——6. *God's Power and Providence is ſeen in his Works,* 7——11. *With the Ancient is Wiſdom, but eſpecially in God, and Power; Judges are Fools, Princes weak and mean, Darkneſs Light before him,* 12---22. *And whole Nations are over-ruled by him,* 23---25.

AND Job anſwered and ſaid,

2 No doubt, but ye *are* the people [a], and wiſdom ſhall die with you [b].

[a] You three, and you only are *the people, i. e.* People of all People for eminency of Wiſdom, the only company of reaſonable Creatures; all others are but Fools or Beaſts. You have engroſſed all the Reaſon of Mankind; and each of you have as much Wiſdom as an whole People put together. It is an Ironical Expreſſion, as the next Verſe ſheweth. [b] All the Wiſdom and knowledge of Divine things which is in the World, lives in you, and will die and be utterly loſt when you die. This you think of your ſelves; and this makes you ſo confidently and peremptorily deliver your Opinions, and give Laws to me and all Mankind, and even to God himſelf.

3 But * I have an † underſtanding [c] as well as ye, † I *am* not inferiour to you [d]: yea, † who knoweth not ſuch things as theſe [e]?

Ch. 13. 2. Heb. *eart.* Heb. I. *ll not wer than u.* Heb. *ith whom re not ich as heſe?*

[c] Heb, *an heart*; which is oft put for the *underſtanding*, as *Job* 34. 34. *Jer.* 5. 21. *Acts* 8. 22. *i. e.* God hath given me alſo the Knowledge and Ability to judge of theſe matters. [d] In theſe things, which he ſpeaketh, not in a way of vain-glorious Boaſting, but for the juſt and neceſſary vindication both of himſelf, and of that cauſe of God, which for the matter and ſubſtance of it he maintained rightly, as God himſelf atteſts, *Job* 42. 7. [e] The truth is, neither you nor I have any reaſon to be puffed up with our Knowledge of theſe things: For the moſt fooliſh and barbarous Nations know that God is Infinite in Wiſdom, and Power, and Juſtice. But this is not the queſtion between you and me.

4 * I am as one mocked of his neighbour [f], who calleth upon God, and he anſwereth him [g]: * the juſt upright *man* is laughed to ſcorn [h].

Ch. 16. 10 & 17. 6. & 21. 3. & 30, 1. * Prov. 14. 2.

[f] Heb. *I am a deriſion* (the Infinite being put for a Noun, as is uſual both in the *Hebrew* and other Languages) *to my neighbour, i. e.* to theſe three who have pretended and would be thought to be my Friends and Neighbours; whom therefore ſuch carriage doth very ill become: Inſtead of ſupporting and comforting me, they make a Sport and Scorn of me. [g] This *who* belongs either 1. to *Job*, who here declares his own Practice in this caſe; when you mock me, I go to God with my complaints and Prayers, and he hears me, though you will not. But this ſeems not to agree either with the Context, or with other paſſages of *Job*; in which he conſtantly complains, that God did not hear nor regard his Prayers, nor pity and help him. Or 2. to *Job*'s Friends; and ſo this is either 1. An Aggravation of their Crime, that they ſhould mock him who made a great Profeſſion of Religion, who uſed duly to call upon God, and to receive anſwers from him, and therefore ſhould have carried themſelves more piouſly and charitably, and compaſſionately towards their miſerable Brother. Or 2. as the reaſon of their Mockage of *Job*, becauſe God who neglected *Job*'s Prayers, heard theirs, and gave them thoſe Mercies for which they prayed; and therefore being themſelves well and at eaſe, they were hard-hearted towards their poor afflicted Brother, as the manner of Men is. This ſeems to ſuit well with the following Verſe. Or 3. as an Argument againſt their ſcorning or ſlighting of him; God hears you when you pray, therefore you ſhould turn your Mocks of me into prayers for me; and you ſhould pity me, whom God doth not hear when I Pray: And as God hears you, ſo you ſhould hear and comfort me, when I pour out my Complaints to you. But theſe words may be brought in mimetically, as being ſome of their ſcoffing words: They ſay of me, *Let him call upon* God, *and God will hear him*: For ſo they had ſuggeſted to *Job*, Cha. 5. 8. & 8. 5, *&c.* & 11. 13. But this, ſaith *Job*, I take for a piece of Mockery, and inſulting over my Miſeries: For I know by ſad Experience, and they ſee the contrary, that though I call and cry again and again, yet God hath no regard to me. [h] *i. e.* I, who, notwithſtanding all their hard Cenſures and reproaches, muſt and dare ſtill owne it, that through God's Grace I am a juſt and upright Man, am derided by them. This he repeats again, becauſe it was very grievous and burdenſom to him.

5 He that is ready to ſlip with *his* feet [i], *is as* a lamp deſpiſed [k] in the thought of him that is at eaſe [l].

[i] *i. e.* The juſt Man laſt mentioned, who is upon the brink of the Pit or Grave, ready to fall into miſchief, ſo as never to riſe again in this World, which is my caſe, and the occaſion of their ſcorn and contempt. [k] *i. e.* Like a Lamp or Torch, which whilſt it ſhines clearly and in a dark Night, is very uſeful and comfortable; but when it draws towards an end, and is nigh extinct, and in the light, is neglected and deſpiſed, as that which is unneceſſary and troubleſom and offenſive. So the ſame man, who, when his Feet ſtand faſt, in a proſperous Condition, is magnified and adored by all; when his *feet ſlip* or *ſtumble*, as the Phraſe is, *Pſ.* 94. 18. *Jer.* 13. 16. when he is in miſery, is commonly forſaken and deſpiſed. [l] *i. e.* In the Opinion of a Man that lives in great Eaſe and outward Happineſs; which generally makes Perſons to forget and deſpiſe thoſe who are in Affliction. But theſe words are a little otherwiſe rendred, and that agreeably to the order of the words in the *Hebrew* Text, He (which is eaſily underſtood out of verſe 4. the *juſt and upright man*) is as *a Torch deſpiſed in the opinion* or *thought*, (as this or the like words coming from the ſame Hebrew Root are uſed, *Pſ.* 146. 4. *Dan.* 6. 3. *Jon.* 1. 6. Or *becauſe of the ſplendour*; for ſo this Root and its Derivatives elſewhere ſignifie, as *Cant.* 5. 14. *Jer.* 5. 28. *Ezek.* 27. 19. And either of theſe ſignifications agree well with the place. Or, *compared with the ſplendor*, or greater Luſter and Glory) *of him that lives in tranquility*; *he* (*i. e.* the Juſt Man) *is* or, *becauſe he is*;) for this may be the reaſon of the contempt) *ready to ſlip with his foot*; *i. e.* ready to periſh.

6 * The tabernacles of robbers proſper [m], and they that provoke God are ſecure [n]; into whoſe hand God bringeth *abundantly* [o].

*Ch. 21. 7. Pſal. 37. 1. 35. & 92. 7. Jer. 12. 1. Mal. 3. 15.

[m] Thy Opinion delivered Chap. 11. 14, *&c.* is confuted by daily experience; which ſhews that the moſt wicked and injurious, and impudent Oppreſſors, Tyrants and Robbers, are ſo far from meeting with thoſe Diſappointments and Miſeries, wherewith thou didſt threaten them, that they commonly ſucceed in their curſed Enterprizes, and flouriſh in Wealth and Glory, and fill their Houſes with the Goods of others which they violently took away; whereof the *Chaldeans* and *Sabeans*, Chap. 1. 15, 17. are a preſent and pregnant Evidence. [n] They whoſe common practiſe it is to deſpiſe and provoke God, are confident and ſecure, live without Danger or Fear. [o] So far is God from cruſhing ſuch Perſons, that he ſeems to favour them with wonderful Succeſs, and by his ſpecial and more than common Providence, *puts into their hands* the Opportunities which they ſeek, and the Perſons and Goods of other more Righteous Men which they lie in wait for.

7 But ask now the beaſts, and they ſhall teach thee [p]; and the fowls of the air, and they ſhall tell thee.

[p] To wit, objectively; *i. e.* If thou obſerveſt the Beaſts, and their Properties and Actions, and Events, from them thou mayeſt learn this Leſſon: What Leſſon? I anſwer, Either 1. that which was laſt mentioned, *v*, 5. God's Providence doth order things in the like manner among the very Beaſts, and Fowls, and Fiſhes; of which the moſt Ravenous and Miſchievous fare the beſt, whilſt thoſe which are more Harmleſs and Serviceable, and Beneficial to Men, meet with the hardeſt uſage. Or 2. That which *Zophar* had uttered with ſo much Pomp and Gravity, Chap. 11. 7, 8, 9. concerning God's Infinite Wiſdom, which, ſaith *Job*, thou neededſt not go into Heaven or Hell to know, but thou mayſt learn it even from the Beaſts, *&c.*

8 Or ſpeak to the earth, and it ſhall teach thee, and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe [q], that the hand of the LORD hath wrought this [r]?

[q] Or, *by all theſe* Brute-creatures. [r] That God by his power and Wiſdom hath created and ordered all this which is in them, or is done by and among them.

10 * In whoſe hand [s] *is* the || ſoul [t] of every living thing [u], and the breath [x] of † all mankind.

*Num. 16. 22. || Or, *life.* † Heb. *all fleſh of man*

[s] *i. e.* At whoſe abſolute diſpoſal it is to give it, or take it away when and how it ſeemeth good to him. [t] The Life, or the Soul the Principal of Life [u] *i. e.* Of all unreaſonable Creatures, of which he ſpoke *v.* 7. oppoſed to *man* in the laſt words. [x] Or, *the ſpirit*, as that word is commonly uſed; *i. e.* the Immortal Soul; which is no leſs a Creature, and in God's power to diſpoſe of it, than the Animal Soul of unreaſonable Creatures.

11 * Doth not the ear try words? and the † mouth taſt his meat [y]?

*Ch. 34. 3. † Heb *palate.* Chap. 6. 30

[y] As the Mouth taſteth and thereby judgeth of Meats, and as it liketh or diſliketh, ſo it receiveth or rejecteth what is put into it; ſo it is the Office of the Ear, or rather of the Mind, which hears and receives the Opinions and Diſcourſes of others by the Ear, not raſhly to approve or condemn every thing which it hears, but diligently and thoroughly to ſearch and try whether it be true, and ſo to be embraced; or falſe, and to be rejected. Interpreters are much puzled about the Connection and Deſign of theſe words: But they ſeem to be either 1. An Apology for himſelf, why he did not comply with their Opinion and Arguments, becauſe they did not ſuit with his Ear or Mind; and though he had conſidered and tried them, he could not diſcern any weight in them. Or, rather 2. a Reproof to his Friends, that they did ſo haſtily condemn his Perſon and his Doctrine without a ſtrict and ſerious Enquiry. Or, 3. a Preface to his following Diſcourſe; whereby he invites them to hear and judge of his Words and Arguments more candidly and impartially; and not to ſcorn all that he ſaid, becauſe of his preſent Poverty and Miſery, as Men at eaſe uſe to do; nor to caſt away the good for any mixture of bad with it; but calmly to weigh and debate things both within and among themſelves and with him, that they and he too might all agree in diſallowing whatſoever ſhould appear to be falſe, and owning of every truth.

12 With the ancient *is* wiſdom, and in length of days underſtanding [z].

[z] Theſe words contain a Conceſſion of what *Bildad* had ſaid, *ch.* 8: 8, 9. And a joyning with him in that appeal; but withal, an intimation, that this Wiſdom was but finite, and imperfect, and liable to many Miſtakes; and indeed meer Ignorance and Folly, if compared with the divine Wiſdom, of which he ſpeakes in the next and following Verſes. And therefore that Antiquity which they pretended for their Opinion, ought not to be received againſt the Oracles or Truths of the eternal and moſt wiſe God.

13 || With him [a] *is* wiſdom [b] and ſtrength; he hath counſel and undeſtanding [c].

|| That is, *with God.* Ch. 36. 5.

[a] *i. e.* With God; the Relative being put for the Antecedent, which is eaſily and neceſſarily underſtood out of the Scope of the place, and all the following Verſes. [b] Perfect Wiſdom is only in him, and all Wiſdom in the World cometh from him, who giveth to old or young as it pleaſeth him: The ancient are not wiſe without his Gift and Grace, and with that a younger Man may be wiſer *than the Ancients*, as *David* was, *Pſal.* 119. 100. [c] *Counſel, i. e.* Practical Wiſdom to guide all the Affairs of the World, and *Underſtanding*, or a ſpeculative Knowledge of all Perſons and Things.

14 Behold, he * breaketh down [d], and it cannot be built again: he || ſhutteth † up [e] a man, and there can be no opening [f].

*Ch. 11. 10. || Iſa. 22. 22 Rev. 3. 7. † Heb. *upon*

[d] To wit, Houſes, Caſtles, Cities, which God deſigneth to de-

ſtroy utterly. *e* If he will ſhut up a Man in Priſon, or in any ſtraits or troubles. *f* Without God's Permiſſion and Providence.

15 Behold, he with-holdeth the waters *g*, and they *h* dry up: alſo he ſendeth them out, and they overturn the earth.

g Which are reſerved in the Clouds, that they may not fall upon the Earth. *h i. e.* The Waters upon the Earth, Ponds, and Springs, and Brooks, and Rivers.

16 With him *is* ſtrength and Wiſdom *i*: the deceived and the deceiver *are* his *k*.

i He doth the things here mentioned in the foregoing and ſucceeding Verſes, and that both powerfully, ſo as no Creature can reſiſt and hinder him, and wiſely ſo as none can prevent and over-reach him. The ſame thing he had ſaid before, *v.* 13. but he repeats it here to prepare the way for the following Events, which are eminent Inſtances, both of his Power and Wiſdom. *k i. e.* From or by him, and wholly ſubject to his diſpoſal. That one Man deceiveth another, and that the other is deceived by him, either in Divine, or Civil and Worldly things, (which ſeem to be principally intended here by comparing the following Verſes,) this is from God, and by the conduct of his wiſe and powerful Providence. God giveth to the Deceiver more Wit, and knowledge, and Art, and withal Opportunity, and all favourable Circumſtances for his Deceit. He alſo gives leſs Underſtanding to the Deceived, and withdraws from him either wholly, or in part, that common Light of Diſcretion, which is his Free Gift, and he may juſtly give, or take away as he pleaſeth, and leaves him to his own Ignorance and Error, Pride and Self-conceit, and to all thoſe Prejudices, Paſſions, and Luſts, which commonly corrupt Mens Minds, and to the Power and Crafts of Satan, that grand Deceiver. He governs the Deceiver, and ſets bounds to his Deceits to whom, and when, and how far they ſhall extend; as is manifeſt from *Deut.* 13 1. 1 *Kings* 22. 20. *Iſa.* 19. 14. *Ezek.* 14. 9. *Mat.* 24. 24. 2 *Theſſ.* 2 11. *Rev.* 20. 3, 8. He alſo over-rules all this to his own Glory, and the accompliſhment of his righteous Deſigns of trying the good, and puniſhing wicked Men, by giving them up to believe Lies. Yet God is not the Cauſe or Author of any Error or Sin, but only the wiſe and holy Governour and Diſpoſer of it.

17 He leadeth counſellors away ſpoiled *l*, and maketh the judges fools *m*.

l The wiſe *Counſellors* or Stateſmen, by whom the Affairs of Kings and Kingdoms are ordered, *he leadeth away* as Captives in triumph, being *ſpoiled* either of that Wiſdom which they had, or ſeemed or pretended to have; or of that Power and Dignity which they had enjoyed. *m* Partly by diſcovering their Folly, and partly by infatuating their Minds, and turning their own Counſels to their ruin: Of which ſee 2 *Sam.* 15. 31. & 17. 14, 23. *Iſa.* 19 11. 1 *Cor.* 1. 19.

18 He looſeth the bond of kings *n*, and girdeth their loins with a girdle *o*.

n Either 1. Paſſively, whereby they are bound. He freeth them from Priſon or Reſtraint. Or rather 2. Actively, that wherewith they bind their Subjects to Obedience, to wit, their Power and Authority, and that Majeſty which God ſtamps upon Kings, to keep their People in awe: All which God can, and oft doth take away from them, and freeth the People from their Bonds, when it pleaſeth him: Of which all Hiſtories give Inſtances: See *Dan.* 2. 21. *o* Either 1. With a Girdle of Dignity and Glory which was put upon the Loins of Men in great Honour and Authority, as *Iſa.* 11. 5. & 22. 21. *Jer.* 13. 1, 2. So this member of the Verſe is oppoſite to the former, and the ſenſe of the whole is, he either caſteth down Kings, or raiſeth them up, as he pleaſeth. But the Scripture no where mentions this *Girdle* as one of the Ornaments of Kings. Or rather, 2. With a ſervile Girdle: For ſeing all, both the foregoing and ſucceeding paſſages do evidently note acts of Judgment or Puniſhments, inflicted upon them, it ſeems improper to underſtand this alone of an act of God's Favour to them. So the ſenſe is, He reduceth them into a mean and ſervile Condition; which is thus expreſſed, becauſe Servants did uſe to gird up their Garments (which after the manner of thoſe parts and times were looſe and long) that they might be fitter for attendance upon their Maſters; of which ſee *Luke* 12. 37. and 7. 8. And ſo this is an amplification of the former ſentence. He not only depoſeth them from their Thrones, but brings them into Bondage and Slavery.

19 He leadeth princes *p* away ſpoiled, and overthroweth the mighty.

p So this Word, which uſually ſignifies *Prieſts*, is oft uſed, as *Gen* 41. 45 and 47. 22, 26. *Exod* 2: 16: 2 *Sam.* 8: 18. Compared with 1 *Chron* 18. 17.

*Ch.32.9. Iſa. 3. 2, 3. † Heb. *the lip of the faithful.*

20 * He removeth away † the ſpeech *q* of the truſty *r*: and taketh away the underſtanding of the aged.

q Either 1. By taking away or reſtraining the Gift of Utterance from them, that they ſhould not be able to expreſs their Thoughts with ſuch clearneſs and Power as they uſed to do; which God oft doth to wiſe and eloquent Men. Or 2 By bringing them into ſuch ſtraits and troubles that they know not what to ſay or adviſe. Or 3. By taking away their Underſtanding which ſhould ſuggeſt and direct their Speech, as it here follows. Or 4 By permitting them to betray their Truſt and either not to ſpeak when they ſhould, or to ſpeak otherwiſe than they ſhould, and to uſe their Wit and Rhetorick, not to direct, but to deceive, and ſo deſtroy a Prince. *r i.e.* Of thoſe wiſe and eloquent Counſellors, that were, and for their great Abilities might be truſted by the greateſt Princes with all their Affairs.

* Pſ. 107. 40. Dan. 2. 21. || Or, *looſeth the girdle of the ſtrong.*

21 * He poureth contempt upon princes *s*, and || weakneth *t* the ſtrength of the mighty.

s i. e. He makes them contemptible to their Subjects and others *t* Heb. *He looſeth the Girdle.* Which Phraſe ſignifies Weakneſs, as *Iſa.* 5: 27. as *the girding of the Girdle* notes Strength and Power, as *Iſa.* 22: 21. & 45: 5. Both theſe Phraſes being taken from the quality of their Garments, which being looſe and long, did diſ-inable a Man for Travel or Work.

* Ch. 28. 3. Dan. 2. 22. Mat. 10. 26 1 Cor. 4. 5.

22 He * diſcovereth deep things out of darkneſs *u*, and bringeth out to light the ſhadovv of death.

u i. e. The moſt ſecret and crafty Counſels of Princes, which are contrived and carried on in the dark.

*Pſal.10 38. † Heb. *leadeth i*

23 * He encreaſeth the nations, and deſtroyeth them *x*: he enlargeth the nations *y* and † ſtraitneth them *again z*.

x What hitherto he ſaid of Princes, he now applies to Nations and people, whom God doth either increaſe or diminiſh as he pleaſeth. *y* He multiplies them ſo that they are forced to ſend forth Colonies into other Lands. *z* Or, *leadeth them in*; or, *bringeth them back* into their own Land, and confineth them there.

† Heb. *heads.* * Pſal. 107. 40.

24 He taketh away the heart *a* of the † chief *b* of the people of the earth; and * cauſeth them to wander in a wilderneſs *where there is* no way *c*.

a Which ſignifies either, 1. Their Courage, as *Pſal* 76: 12. or rather, 2. Their Wiſdom and Counſel, as *Job.* 5: 13. *Iſa.* 3: 4. as the following words ſhew. *b* Either for Place and Power; or for Wiſdom and Conduct. *c i. e.* Fills them with confuſion, and uncertainty, and perplexity of mind, ſo that they know not how to govern themſelves or their People.

† Heb. *wander.*

25 They grope *d* in the dark without light *e*, and he maketh them to † ſtagger like a drunken *man f*.

d Like men that cannot ſee their way. *e* Two Phraſes expreſſing the ſame thing, emphatically to expreſs their profound darkneſs. *f* Who reels hither and thither without any certainty. So they ſometimes take one courſe, and ſometimes another, as reſolving to try all Experiments, and indeed not knowing what to do.

CHAP. XIII.

Job's friends not wiſer than he; he would reaſon with God; but they were lyars, and talked deceitfully for God, who would ſearch and reprove them for accepting perſons, 1 —— 10. God's excellency, and they as aſhes and clay, 11, 12. He is reſolute, being in extream miſery, and having confidence in God, before whom he would ſpeak, and God ſhould ſave him; not ſo with an hypocrite, 13 —— 16. He ordereth his cauſe to plead with God; only deſireth a removal of God's hand upon him, 17 —— 22. His requeſt, to know his ſins and God's purpoſe, ſince God delighteth not in our miſery, 23 —— 28.

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it *a*.

a All this which either you or I have diſcourſed concerning the Infinite Power and Wiſdom of God, I know, both by *ſeing* it, *i. e.* by my own Obſervation and Experience, and by *hearing* it from my Anceſtors; ſo that I did not need your tedious and impertinent diſcourſes concerning thoſe matters.

* Ch. 12. 3

2 * What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

* Ch. 23. 3

3 * Surely I would ſpeak to the Almighty *b*, and I deſire to reaſon with God.

b According to thy wiſh, *Ch.* 11: 5. I had rather debate the matter with God than with you. I am not afraid of preſenting my Perſon and Cauſe before him, who is a Witneſs of my Integrity, and would not deal ſo unmercifully with me as you do.

* Ch. 6. 21 & 16. 2.

4 But ye *are* forgers of lies *c*; * ye *are* all Phyſicians of no value *d*.

c i. e. Authors of Falſe Doctrine, to wit, that great Afflictions are peculiar to Hypocrites and wicked Men. *d* Unfaithful and Unſkilful, preſcribing bad Remedies, and miſapplying good ones.

5 O that ye would altogether hold your peace, and it ſhould be your wiſdom *e*.

e For then your Ignorance and Folly had been concealed, which is now manifeſt. Compare *Prov.* 17: 26.

6 Hear *f* now my reaſoning, and hearken to the pleadings of my Lips *g*.

f i. e. Attend to it, and conſider it more ſeriouſly than you have done. *g i. e.* To the Arguments which I ſhall produce.

* Ch. 17. 5. & 32. 21. & 36. 4.

7 * Will ye ſpeak wickedly for God *h*? And talk deceitfully for him?

h Will you utter Falſhoods upon pretence of pleaſing God, or of maintaining God's Honour or Juſtice? Doth he need ſuch defences?

8 Will ye accept his Perſon *i*? Will ye contend *k* for God *l*?

i Not judging according to the right of the Cauſe, but the quality of the Perſon, as corrupt Judges do. *k i. e.* Wrangle and quarrel with me, and cavil at my Speeches, and pervert my meaning. *l i. e.* That you may gratifie him, or defend his Rights?

9 Is it good *m* that he ſhould ſearch you out *n*? or as one mocketh another, do ye *ſo* mock him *o*?

m Will it be to your Credit and Comfort? *n i. e.* Narrowly examine your Hearts and Diſcourſes, whether you have uttered Truth or Falſhood, and whether your Speeches proceed from true Zeal for God, or from your own Prejudices and Paſſions, and from a deſire to curry Favour with him. *o* To wit, by covering your uncharitableneſs and corrupt affections with pretences of Piety, as if God could not diſcern your Artifices; or by pleading his Cauſe with weak and fooliſh Arguments, which is a kind of mockery to him, and an Injury to his Cauſe; or by ſeeking to flatter him with falſe Praiſes, as if he did diſtribute the things of this World with exact Juſtice, proſpering only the good and ſeverely afflicting none but wicked Men.

10 He will ſurely reprove you *p*, if ye do ſecretly *q* accept Perſons.

p i. e. Puniſh you; as this word is oft uſed, as hath been once and again obſerved. *q* Though it be concealed in your own Breaſts, and no Eye ſee it; yea, though it be ſo cloſe that your own Minds and Conſciences, through Ignorance, or Inadvertency, or Slothfulneſs, do not perceive it, yet He, who is greater than your Conſciences, ſees and knows it.

11 Shall not his Excellency *r* make you afraid *s*? and his dread fall upon you?

r His infinite Wiſdom which ſees your ſecret Falſhoods, and his Juſtice and Power, which can and will puniſh you for it. *s* Of ſpeaking raſhly or falſly of his Ways and Counſels.

12 Your remembrances *t are* like unto aſhes; your Bodies *u are* like to Bodies of Clay.

t Either 1. Actively, *i. e.* your Memorials, or your Diſcourſes and Arguments by which you deſign to bring things to my remembrance. So he might poſſibly allude to that paſſage, *Chap.* 4. 7. *Remember I pray thee*, &c. That, and all your other *Memento*'s *are like unto aſhes*, *i. e.* contemptible and unprofitable: Heb. *as Parables*, or *Speeches of duſt*, or *aſhes*. Or 2. Paſſively, all that which is moſt excellent or memorable in you; your Wealth, and Dignity, and Wit, and Reputation, or whatſoever it is for which you expect or deſire to be remembered, it is all but poor deſpicable duſt and aſhes: And therefore you have juſt reaſon to abhor your ſelves, and to dread the Divine Majeſty, as I now adviſed you. *u* Though they be not full of Sores and Boils as mine is, yet they are but Duſt, and to Duſt they ſhall return as well as mine. Heb. *Your backs*, which, being the ſtrongeſt part of the Body, is put for the whole Body. Or, *Your Eminencies*, or *Excellencies*, as this word moſt properly ſignifies, as Hebricians obſerve, ſo it anſwers to their *memorables*. All thoſe things wherein you do, or think that you do excel others, are but like Eminencies, or Lumps, or Heaps of Clay, vain and uſeleſs things, if compared with the Excellencies of God. Or, *Your heights*, *i. e.* your lofty Diſcourſes are like Clay, *i. e.* without ſolidity and ſtrength.

† Heb. *be ilent from ne.*

13 † Hold your peace *x*, let me alone that I may ſpeak *y*, and let come on me what *will* *z*.

x Do not now interrupt me in my Diſcourſe; which peradventure he obſerved by their geſtures, ſome of them were now attempting. *y* That I may freely utter my whole mind. *z* For the event of my Diſcourſe with God, wherewith you threaten me, I am willing to ſubmit my ſelf to Him, to do with me as He pleaſeth: For I know He will not judge ſo ſeverely and partially of me, or my words, as you do, but will accept what is good, and paſs by any circumſtantial defects in my Perſon or Speech, as knowing that I ſpeak from an upright heart.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand (*z*)?

(*z*) According to this Tranſlation the Senſe ſeems to be this, If you ſpeak truth, and God puniſheth none but wicked Men, why doth he bring me (whom he knows to be no Hypocrite, as you ſlander me) to that extremity of pain and miſery, that I am almoſt conſtrained to tear, and eat my own Fleſh (which is mentioned as the Character of Men in great anguiſh, *Iſa.* 9. 20. and 49. 26.) and am ready to lay violent hands upon my ſelf? Is it ſo great a crime to complain in this caſe, or at leaſt to enquire into the cauſe of this unwonted ſeverity: But this ſenſe ſeems not well to ſuit either with the foregoing or following Verſes, but to come in abruptly Others therefore render the words thus; *Why ſhould I take my fleſh in my teeth*, &c And ſo this may be either 1. A reaſon of this ardent deſire of liberty of Speech, becauſe he could hold his Tongue no longer, but muſt needs tear himſelf to pieces, if he had not ſome vent for his grief. So this agrees well both with *v.* 13. where he deſired this freedom, and with *v.* 19 where the ſame Senſe is expreſſed in plainer words. Or, 2. An Antidote againſt Deſpair. I perceive, O my Friends, by your Diſcourſes, that you intend to drive me to utter Deſpair, if I do not turn to God in another manner than yet I have done. Which if it were true, I ſhould certainly tear my Fleſh, and violently take away my own Life: But I ſee no reaſon why I ſhould give way to any ſuch deſpair or deſperate Actions? And this alſo hath a good dependance upon the foregoing words, *Let come on me what will.* (*q. d.* But I have no reaſon to fear ſuch Conſequences as you ſuggeſt, nor to deſpair of a merciful Audience and Relief from God;) and a good connexion with thoſe which follow, *v.* 15. where he declares his Hope and Confidence in God. The Phraſe of having ones *Life in his hand*, notes a condition extreamly dangerous, and almoſt deſperate, as *Judges* 12. 3 1 *Sam.* 19. 5. and 28. 21. *Pſal.* 119. 109.

* Pſ. 23.4. Pro. 14.32. † Heb. *prove or argue.*

15 * Though he ſlay me *a*, yet I will truſt in him *b*: but *c* I will † maintain mine own ways *d* before him *e*.

a Though God ſhould yet more and more encreaſe my torments, ſo that I could bear them no longer but ſhould perceive my ſelf to be at the point of Death, and without all hopes of Recovery in this World. *b* Or, *ſhall I not truſt* in him? Should I deſpair; No, I will not, I know he is a juſt, and a faithful, and merciful God, and he knows that mine Heart is upright before him, and that I am no Hypocrite. *c* Though I will truſt in him, yet I will humbly expoſtulate the matter with him. *d I will argue*, or *prove*, or *demonſtrate my ways*, *i. e.* I will make a full free Confeſſion of the whole courſe of my Life, and I will boldly, though ſubmiſſively, aſſert mine own Integrity, which he alſo will, I doubt not, acknowledge. And what I have done amiſs I will as freely confeſs, and make Supplication to my Judge for the pardon of it. *e* Before his Tribunal: for I deſire no other Judge but him.

16 He alſo *ſhall be*, (or *is*) my ſalvation *f*: for *g* an hypocrite ſhall not come before him.

f I reſt aſſured that he will ſave me out of theſe Miſeries ſooner or later, one way or other, if not with a temporal, yet with an eternal Salvation after Death; of which he ſpeaks, *Chap* 19. 25, &c. *g* Or, *but* as this Particle commonly ſignifies; for this Clauſe is put by way of oppoſition to the former; and the ſenſe is, But if I were an Hypocrite, as you alledge, I durſt not preſent my ſelf before him to plead my Cauſe with him, as now I deſire to do, nor could I hope for any Salvation from, or with him in Heaven.

17 Hear diligently my ſpeech *h*, and my declaration *i* with your ears.

h This he deſired before *v.* 6. and now repeateth, either becauſe they manifeſted ſome neglect or diſlike of his Speech, and ſome deſire to interrupt him: Or, becauſe he now comes more cloſely to his buſineſs, the foregoing Verſes being moſtly in way of Preface to it. *i i. e.* The words whereby I declare my Mind.

† Heb. *judgment.*

18 Behold now, I have ordered *my* † cauſe *k*; I know that I ſhall be juſtified *l*.

k To wit, within my ſelf. I have ſeriouſly and ſincerely conſidered the ſtate of my caſe, and what can be ſaid either for me, or againſt me, and am ready to plead my Cauſe. *l i. e.* Acquitted by God from that Hypocriſie and Wickedneſs wherewith you charge me, and declared a righteous and innocent Perſon, humane Infirmities excepted.

19 Who *is* he that will plead with me *m*? for now if I hold my tongue, I ſhall give up the ghoſt *n*.

m Where is the man that will do it? Nay, O that God would do it: which here he implies, and preſently expreſſeth. *n* My grief for God's heavy Hand, and for your bitter Reproaches would break my Heart, if I ſhould not give it vent.

20 Only do not two *things* unto me *o*: then will I not hide my ſelf from thee *p*.

o Which two he expreſſeth, *v.* 21. *p* Then ſhall I boldly preſent my ſelf and cauſe before thee.

21 * Withdraw thine hand far from me *q*: and let not thy dread make me afraid *r*. *Ch. 9. 34, 35. & 33. 7.

q i. e. Suſpend my torments during the time of my pleading with thee, that my Mind may be at Liberty. *r* Do not preſent thy ſelf to me in terrible Majeſty, neither deal with me in rigorous Juſtice; but hear me meekly, as one man heareth another, and plead with me upon thoſe gracious terms, wherewith thou uſeſt to deal with Mankind.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me *s*.

s Then chuſe thy own Method. Either do thou charge me with Hypocriſie, or more than common Guilt, and I will defend my ſelf: Or I will argue with thee concerning thy extraordinary Severity towards me; and do thou ſhew me the Reaſons of it. This Propoſal ſavoured of too great Self confidence, and of Irreverence towards God; for which, and ſuch like Speeches, he is reproved by God, *Chap.* 38. 2, 3. and 40. 2.

23 How many *are* mine iniquities and ſins *t*? Make me to know my tranſgreſſion and my ſin *u*.

t That I am a Sinner I confeſs; but that I am guilty of ſo many or ſuch hainous Crimes as my Friends ſuppoſe, I utterly deny; and if it be ſo, do thou, O Lord, diſcover it to my ſhame. *u* If peradventure my heart deceive me therein; for I am not conſcious to my ſelf of any enormous Crime.

24 Wherefore hideſt thou thy face *x*, and * holdeſt me for thine enemy *y*? *Deut. 32. 20 Ruth 1. 21. Chap. 6. 9 & 19. 11. & 33. 10.

x i. e. Withdraweſt thy favour and help which thou didſt uſe to afford me; as this Phraſe is commonly uſed, as *Deut.* 13. 17 *Pſal.* 13. 1. and 102. 2, &c. *y i. e.* Dealeſt as ſharply with me, as if I were thy profeſſed Enemy.

25 * Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble *z*? * Iſ. 42. 3.

z Doth it become thy infinite and excellent Majeſty to uſe all thy might to cruſh ſuch a poor, impotent, frail Creature as I am, that can no more reſiſt thy Power, than a Leaf, or a little looſe and dry Straw can reſiſt the fury of the Wind or Fire.

26 For thou writeſt *a* bitter things *b* againſt me, and * makeſt me to poſſeſs the iniquities of my youth *c*. *Pſ. 25. 7.

a i. e. Thou appointeſt or inflicteſt. A Metaphor from Princes or Judges, who anciently uſed to write their Sentences or Decrees, concerning Perſons or Cauſes, brought before them See *Pſ.* 149. 9. *Jer.* 22. 30. *John* 19. 22. *b i. e* A terrible Sentence, or moſt grievous Puniſhments. *c* Thou doſt now at once bring upon me the puniſhments of all my ſins, not excepting thoſe of my Youth which becauſe of the folly and weakneſs of that Age, are uſually excuſed or winked at, or, at leaſt, but gently puniſhed.

27 * Thou putteſt my feet alſo in the ſtocks *d*, and † lookeſt narrowly unto all my paths *e*; thou ſetteſt a print upon the † heels of my feet *f*. *Ch. 33. 11. † Heb. *obſerveſt.* † Heb. *roots*

d Thou encompaſſeſt me with thy Judgments, that I may have no way or poſſibility to eſcape. *e* When thou haſt me faſt in Priſon, thou makeſt a ſtrict and diligent ſearch into all the Actions of my life, that thou maiſt find matter to condemn me. *f i. e.* Thou followeſt me cloſe at the heels either to obſerve my Actions, or to purſue me with thy Judgments, ſo that thou doſt oft tread upon my heels, and leave the prints of thy Footſteps upon them.

28 And he *g*, as a rotten thing, conſumeth; as a garment that is moth-eaten.

g Either, 1. Man, or *Job*, ſuppoſed to be God's Adverſary in this conteſt. So he ſpeaks of himſelf in the third Perſon, as is uſual in this and other Sacred Books. So the ſenſe is *He*, *i. e.* this poor frail Creature, this Carkaſs or Body of mine; which poſſibly he pointed at with his Finger *conſumeth* or pineth away, &c So he mentions here the effect of God's ſevere proceedings againſt him, to wit, his Conſumption and utter Deſtruction which was making haſte towards him. Or, 2. God, of whom he hitherto ſpoke in the ſecond Perſon, and now in the third Perſon, ſuch changes of Perſons being very frequent in Poetical Writings ſuch as this is. So he continueth the former Diſcourſe, and as before he mentioned God's ſevere Enquiry into his ways, and Sentence againſt him, ſo here he deſcribes the Conſequence and dreadful Execution of it upon him: *He*, *i. e.* God, *conſumeth* (for the Verb is active) me *as rottenneſs* conſumeth that in which it is or, *as a rotten thing* is conſumed, and *as a Moth which eateth a Garment.*

CHAP. XIV.

Mans natural miſery, ſin, and ſhort life our plea with God not to diſturb us by his power, but ſuffer us to accompliſh our appointed time, 1——6. *The other Creatures decay and revive; but Man once dead, returneth not, till the end of all things,* 7——12. *He wiſheth to be hid in the Grave in hopes of the Reſurrection,* 13——15. *for that here God was ſtrict in marking his iniquity, and prevailed againſt him,* 16——20. *Man's miſery with reſpect to his Children,* 21, 22.

MAn *that is* born of a woman *a*, *is* † of few days *b*, and * full of trouble *c*. † Heb. *ſhort of days.* * Eccleſ. 2. 23.

a This expreſſion is here uſed, either, 1. To intimate the cauſe of Man's Miſery, that he was born of Woman, a weak Creature, 1 *Pet.* 3. 7. and withal corrupt and ſinful, and of that Sex by which ſin and all Calamity was brought into the World. See *Chap.* 15. 14 and *Gen.* 3. 17. 1 *Tim.* 2. 13, 14. Or, 2. To note the univerſality of the thing, Every Man, every Mothers Son, as we uſe to ſpeak. Mens Fathers are oft times unknown and uncertain, but their Mothers are always definite and certain. One Man was then to be born, and afterwards was born without an earthly Father, to wit, our Lord and Saviour

Chriſt; but no Man was ever born without a Mother. *b* A ſhort liv'd Creature in himſelf, and therefore needs no violent hand to cut him off, becauſe he withereth ſo ſoon of his own accord. *c* And therefore a fitter Object for Divine Compaſſion, than for his fury or ſeverity. He chiefly intendeth himſelf, but he expreſſeth it thus generally, partly to relieve himſelf with the thoughts of the common Calamities of Mankind; and partly to move God with the conſideration of the frailty and miſery of humane Nature, and conſequently of his Condition.

* Ch: 8: 9: Pſ: 90: 5, 6: & 102: 11: & 103: 15: & 144: 4: Iſa: 40: 6: James 1: 10, 11: 1 Pet: 1: 24.

2 * He cometh forth *d* like a flower *e*, and is cut down: he fleeth alſo as a ſhadow *f*, and continueth not.

d Out of his Mothers Womb, *Chap.* 1. 21. *e* Which quickly groweth up and maketh a fair ſhew, but ſoon withereth, or is cut down. *f* Which being made by the Sun, follows its motions, and is in perpetual variation, until at laſt it quite vaniſh and diſappear.

3 And doſt thou open thine eyes upon ſuch an one *g*, and bringeſt me into judgment with thee *h*?

g Either, 1. To take thought or care about him. Or rather, 2. To obſerve all his ways, that thou maiſt find cauſe of puniſhment. He is not a fit match for thee. It is below thee to contend with him, and to uſe thy infinite Wiſdom and Power to cruſh him. This ſeems beſt to ſuit with the ſcope and context. *h* *i. e.* Pleadeſt with me by thy Judgments, and thereby, in a manner forceſt me to plead with thee, without granting me thoſe two neceſſary and favourable Conditions, expreſſed *Chap.* 13. 20, 21.

† Heb: *Who will give.* * Gen: 5: 3: Pſal: 51: 5: John 3: 6: Rom: 5: 12: Eph: 2: 3:

4 † Who * can bring a clean *thing* out of an unclean *i*? Not one *k*.

i I do not ſay, *I am clean*, as *Zophar* pretendeth, *Chap.* 11. 4. but confeſs that I am a very *unclean* Creature, and therefore liable to thy Juſtice, if thou wiltſt deal rigorouſly with me: but remember that this is not my peculiar caſe, but the common lot of every Man, who, coming from ſinful Parents, and being infected with original Corruption, muſt unavoidably be unclean. Why then doſt thou inflict ſuch peculiar and extraordinary Judgments upon me, for that which is common to all men? And although my original Corruption do not excuſe my actual ſins, yet I hope it may procure ſome mitigation to my puniſhments, and move thy Divine Pity, which oft ſheweth it ſelf upon ſuch occaſions. See *Gen.* 8. 21. *k* *i. e.* No man can cleanſe himſelf, or any other from all ſin. See 1 *Kings* 8. 46. *Pſal.* 14. 3. *Eccleſ.* 7. 21. This is the Prerogative of thy Grace, which therefore I humbly implore of thee.

† Ch: 7: 1:

5 Seing his days *l* are determined *m*, the number of his months *are* † with thee *n*, thou haſt appointed his bounds that he cannot paſs *o*.

l *The days*, or (as it follows) *months* of his Life. *m* Are by thy Sentence and Decree limited to a certain period. *n* *i. e.* Exactly known to thee. Or, in thy power and diſpoſal. *o* Thou haſt appointed a certain end of his days, beyond which he cannot prolong his Life. And therefore let this ſhort Life, and unavoidable Death, ſuffice for Man's puniſhment, and do not add further and ſorer Calamities.

* Ch: 7: 16, 19: † Heb: *ceaſe:* * Ch: 7: 1.

6 * Turn from him *p* that he may † reſt *q*, till he ſhall accompliſh as * an hireling his day *r*.

p Withdraw thine afflicting hand from him. *q* That he may have ſome preſent comfort and eaſe. Or, *and let it ceaſe*, to wit, the affliction, which is ſufficiently implied. Others, *And let him ceaſe*, to wit to live, *i. e.* Take away my Life. But that ſeems not to agree with the following Clauſe of this Verſe, nor with the ſucceeding Verſes. *r* Give him ſome reſpite, till he finiſh his Courſe, and come to the period of his Life, which thou haſt alloted to him, as a man appoints a ſet time to a mercenary ſervant.

7 For there is hope of a tree, if it be cut down that it will ſprout again *s*, and that the tender branch thereof will not ceaſe.

s But Man, though a far nobler Creature, is in a much worſe condition, and when once he loſeth this preſent and worldly Life, he never recovers it: Therefore ſhew ſome pity to him, and give him ſome Comfort whilſt he lives.

† Heb: *duſt:*

8 Though the root thereof wax old *t* in the earth, and the ſtock thereof die *u* in the † ground:

t Begin to wither and decay. *u* To wit, in outward appearance.

9 *Yet* through the ſent of water *x* it will bud, and bring forth boughs like a plant *y*.

x *i. e.* By means of Water. *Sent* or *Smell* is figuratively aſcribed to a Tree. *y* Like a Tree newly planted.

† Heb: *is weakned or cut off.*

10 But man dieth, and † waſteth away *z*: yea, man giveth up the ghoſt, and where *is* he *a*?

z His Body by degrees rotting away; Or, *and is cut off*, as this word is uſed, *Exod.* 17. 13. *Iſa.* 14. 12. *a* *i. e.* He is no where, or, he is not, to wit, in this World, as that Phraſe is commonly uſed. See *Job* 3. 16. and 7. 8, 21.

11 *As* the waters fail from the ſea, and the flood decayeth, and drieth up *b*:

b This may be underſtood, either 1. By way of oppoſition, *The Waters go*, or *flow out of the Sea*, and return thither again, *Eccleſ.* 1. 7. *and a Lake*, or *River* ſometimes *decayeth, and drieth up*; but afterwards is recruited and repleniſhed. *But man lieth*, &c. as it follows. Or, 2. By way of reſemblance, As *Waters* *i. e.* ſome portion of Waters, *fail from the Sea*, being either exhaled or drawn up by the Sun, or received and ſunk into the dry and thirſty Earth, or overflowing its Banks; *and* as the *Flood* or *a River* or *a Pond*, (for the word ſignifies any conſiderable confluence of Waters) in a great drought *decayeth, and is dried up*: in both which caſes the ſelf ſame Waters never return to their former places. So it is with man. Or thus, as *when the Waters fail from the Sea*, *i. e.* when the Sea forſakes the place into which it uſed to flow, *the River* which was fed by it, *Eccleſ.* 1. 7. *decayeth and drieth up* without all hopes of recovery, ſo Man, when once the Fountain of his radical moiſture is dried up, dies, and never revives again.

12 So man lieth down *c*, and riſeth not *d*, till the heavens *be* no more *e*, they ſhall not awake, nor be raiſed out of their ſleep.

c To wit, in his Bed, the Grave, or to ſleep the ſleep of Death, as this Phraſe is uſed, *Gen.* 46. 30. *Deut.* 31. 16. 2 *Sam.* 7. 12. 1 *Kings* 1. 21. *d* To wit, to this Life: For he ſpeaks not here of the Life to come, nor of the Reſurrection of the Body after Death by the Divine Power; of his belief whereof he giveth ſufficient evidences in divers places. *e* *i. e.* Either, 1. Never; becauſe the Heavens, though they ſhall be changed in their Qualities, yet ſhall never ceaſe to be as to the Subſtance of them. And therefore everlaſting and unchangeable things are expreſſed by the duration of the Heavens; of which ſee *Pſal.* 72. 5, 7, 17. and 89. 30, 36, 37. *Matth.* 5. 18. and 24. 35. Or, 2. Not until the time of the general Reſurrection, and the Reſtitution of things, when theſe viſible Heavens ſhall paſs away, and be no more, at leaſt in the ſame form and manner as now they are: Of which ſee *Pſal.* 102. 26. *Luke* 21. 33. 2 *Pet.* 3. 7, 10. *Rev.* 21. 1.

† Heb: *hel*

13 O that thou wouldeſt hide me in † the Grave *f*, that thou wouldeſt keep me ſecret *g*, until thy wrath be paſt *h*, that thou wouldeſt appoint me a ſet time *i*, and remember me *k*.

f Either, 1. In ſome dark Vault under Ground, ſuch as good men hide themſelves in in time of Perſecution, *Heb.* 11. 38. Lord hide me in ſome hiding place from thy Wrath, and all the intollerable effects of it, which are upon me: for I cannot be hid from thee, but by thee. Or, 2. In the Grave properly ſo called. Though I know Life once loſt is irrecoverable, yet I heartily deſire Death, rather than to continue in theſe Torments. And if the next words and wiſh ſeem to ſuppoſe the continuance of his Life, that is not ſtrange: For he ſpeaks like one almoſt diſtracted with his Miſeries, ſometimes wiſhing one thing, ſometimes another, and the quite contrary, as ſuch Perſons uſe to do. And theſe Wiſhes may be underſtood disjunctively, I wiſh either that I were dead, or that God would give me Life free from theſe Torments. Or the place may be underſtood thus, I could wiſh, if it were poſſible, that I might ly in the Grave for a time, till theſe Storms be blown over, and then be reſtored to a comfortable Life. *g* In ſome ſecret and ſafe place, under the ſhadow of thy Wings and Favour, that I may have ſome ſupport and comfort from thee. *h* Whilſt I am oppreſſed with ſuch grievous and various Calamities, which he calls God's *Wrath*, becauſe they were, or ſeemed to be, the effects of his Wrath. *i* To wit, to my Sufferings, as thou haſt done to my Life, *v.* 5. *k* *i. e.* Wherein thou wilſt remember me, to wit, in mercy, or ſo as to deliver me: For it is well known, that God is frequently ſaid to *forget* thoſe whom he ſuffers to continue in Miſery, and to *remember* thoſe whom he delivers out of it.

† Heb: *my warfare.*

14 If a man die, ſhall he live *again* *l*? all the days of † my appointed time will I wait till my change come *m*.

l *i. e.* He ſhall not, namely in this World, as was ſaid before. The affirmative queſtion is equivalent to an abſolute denial, as *Gen.* 18. 17. *Pſal.* 56. 7. *Jer.* 5. 9. and every where. *m* Seing Death puts an end to all mens hopes of any comfortable being here, becauſe man once dead never returns to life; I will therefore wait on God, and hope for his favour whilſt I live, and it is poſſible to enjoy it, and will continue waiting from time to time, *until my change come* *i. e.* either 1. Death, the great and laſt Change; which is expreſſed by the root of this word, *Job* 16. 17. Or, 2. The change of my Condition for the better, which you upon your Terms encourage me to expect, and which I yet truſt in God I ſhall enjoy; for his word properly ſignifies *Viciſſitudes* or *Changes* in ones Condition; and this ſeems to ſuit beſt with the following Verſe. And this Change, or a comfortable Life here *Job* ſo heartily wiſheth, not only from that love of Life and Comfort which is naturally implanted in all men, good and bad, and is not forbidden by God, which alſo was ſtronger in thoſe Old Teſtament Saints, when the diſcoveries of God's Grace to ſinners, and of Eternal Life, were much darker than now they are; but alſo becauſe this would be an effectual vindication of his own Integrity and Good name, and of the Honour of Religion, both which did ſuffer ſome Eclipſe from *Job*'s extream Calamities, as is evident from the Diſcourſes of his Friends.

* Ch: 40: 3:

15 Thou ſhalt * call, and I will anſwer thee *n*: thou wilt have a deſire to the work of thine hands *o*.

n I truſt there is a time coming when thou wilt grant me the Mercy which now thou denieſt me, to wit, a favourable hearing, when thou *wiltſt call* to me to ſpeak for my ſelf, and *I ſhall anſwer thee*; which I know will be to thy ſatisfaction and my comfort. Compare this with *Chap.* 13. 22. where the ſame words are uſed in this ſame ſenſe. Or, *thou ſhalt call* me out of the Grave or my Calamities, *and I ſhall anſwer thee*, and ſay, here I am, raiſed out of the Pit in which I was buried by thy powerful and gracious Command. *o* *i. e.* To me who am thy Workmanſhip in divers reſpects, from whom thou now ſeemeſt to have an averſion and abhorrency, but I doubt not thou wilt have a *deſire* *i. e.* ſhew thy Affection or Good-will to me; or a deſire to look upon me, and to deliver me. Nor is it ſtrange that *Job*, who lately was upon the brink of Deſpair, doth now breathe out words of Hope, ſuch Ebbings and Flowings being uſual both with *Job* elſewhere, as *Chap.* 13. 15, 16. and with *David* freqnently in the *Pſalms*, and with others of God's People.

* Pſal: 139: 2, 3: Ch: 13: 27: Prov: 5: 21: Jer: 32: 19:

16 * For now *p* thou numbreſt my ſteps *q*, doſt thou not watch over my ſin *r*.

p So this is a reaſon of his deſire of Death, *v.* 13. Or rather, *But now*; for this ſeems to be added by way of oppoſition. I believe thou wiltſt pity and help me, but for the preſent it is far otherwiſe with me. *q* Thou makeſt a ſtrict enquiry into all my Actions, that thou maiſt find out all mine Errours, and puniſh them. Compare *Job* 13. 27. and 31. 4. and 34. 21. *Pſal.* 56. 6. *r* *i. e.* Doſt thou not watch for my Haltings, or Miſcarriages, as if thou waſt glad of an occaſion to puniſh me: Or, *thou doſt not delay the puniſhment of my ſin*: For the ſame Hebrew word ſignifies both *ſin*, and its *puniſhments*.

17 My tranſgreſſion *is* ſealed up in a bag *s*, and thou ſeweſt up mine iniquity *t*.

s As Writings or other choice things, that they may be ſafely kept, and all of them brought forth upon occaſion, and not one of them forgotten or loſt. Compare *Deut.* 32. 34. *Job* 37. 7. *Hoſ.* 13. 12. *t* *i. e.* Thou keepeſt all my ſins in thy memory, and faſteneſt the guilt of them upon my Conſcience. Or, *thou addeſt to my ſin*, one ſin to another, the follies of my youth, *Job* 13. 26 to thoſe of my riper years. Or, *thou addeſt to my puniſhment*, i. e. thou puniſheſt me more than mine iniquities deſerve, all things conſidered. For this ſinful thought ſeems ſometimes to have riſen in *Job*'s mind, as may be gathered from divers parts of this Book: Which therefore *Zophar* decries, and diſproves, *Job* 11. 6.

18 And ſurely as the mountain falling † cometh to nought *u*: and the rock is removed out of his place:

† Heb. *fadeth.*

u As when a great *Mountain falls*, either by an Earthquake or Inundation of Waters, or from any other cauſe, it *moulders away like a fading Leaf*, (as the *Hebrew* word ſignifies) and never recovers its former height and ſtability, *and* as *the Rock*, when by the violence of Winds or Earthquake, *&c.* it *is removed out of its place*, and thrown down, is never re-advanced. And as *the waters* by continual droppings, or violent and frequent aſſaults, *wear away*, or *break the ſtones to pieces*, ſo as they can never be made whole again: And as *thou waſheſt away*, to wit, by a great and violent Inundation which thou ſendeſt, *the things which grow out of the duſt of the Earth*, to wit, Herbs, and Fruits, and Plants, which once waſhed away are irrecoverably loſt, *and* or (*ſo* as this Particle is oft uſed, i. e. in like manner, to wit, irrecoverably) *thou deſtroyeſt the hope of man*; i. e. So when man dies, all hope of living again in this world is utterly loſt: And this ſeems to be the plain meaning of theſe two verſes. And as before he declared the hopeleſneſs of man's reſtauration from death to this animal life, by way of oppoſition to ſuch things as did riſe in a manner from death to life, v. 7, &c. ſo now he declares it by way of ſimilitude or reſemblance to ſuch things, as being once loſt and gone, are paſt all hopes of recovery.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

† Heb. *overfloweſt.*

20 Thou prevaileſt for ever againſt him *x*, and he paſſeth *y*: thou changeſt his countenance *z*, and ſendeſt him away *a*.

x When once thou takeſt away this life it is gone for ever: For he ſpeaks not here of Man's future and eternal life in another World. *y* i.e. He dieth, or is about to die: Man's death is oft called a *paſſage* or *a going*; to intimate that it is not an annihilation, but only a tranſlation of him into another place and ſtate. *z* Either, 1. His Viſage, which by death and its harbingers, is quite transformed in colour and ſhape, as we ſee by daily experience. Or, 2. The face and ſtate of his Affairs, as to worldly Riches, and Pleaſures, and Honours, all which he leaves behind him. *a* To his long home by death.

21 His ſons come to honour, and he knoweth it not *b*; and they are brought low, but he perceiveth *it* not of them.

b Either, 1. Is ignorant of all ſuch events: Or, 2. Is not concerned nor affected with them A dead or dying man minds not theſe things.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn *c*.

c This is man's condition; he is miſerable both when he dies, becauſe he dies without hope of returning to life, as he had diſcourſed before; and (as he now adds) whilſt he lives, whilſt *his fleſh* is *upon him, and his ſoul within him*; whilſt the ſoul is cloathed with or united to the body, he feels ſharp *pain* in his body, and bitter grief in his ſoul. Seing therefore the ſtate of man upon earth is ſo vain and unhappy every way, Lord give me ſome comfort to ſweeten my life, or take away my life from me.

CHAP. XV.

Eliphaz's *reproof*: Job'*s knowledge and talk vain*: *He feareth not God, nor Prayeth to him*; *but his own mouth uttered his iniquity, and ſhould condemn him*, 1----6. Job *not the wiſeſt of men*, 7, 8. *Nor wiſer than they, who were elder than he*, 9. 10 *He deſpiſed the Conſolations of God, and turned away his ſpirit againſt him*, 11 —— 13. *The Angels not clean in God's ſight*; *much leſs man*, 14----16. *A deſcription of the Ancients*: *Their wiſdom and reports concerning deſtruction, and terrours on the wicked, and the cauſes of it*, 17----35.

THen anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man *a* utter † vain knowledge *b*, and fill his belly *c* with the eaſt wind *d*?

† Heb. *knowledge of wind.*

a Such as thou ſeemeſt and pretendeſt to be. *b* i. e. Empty words without any ſenſe or ſolidity in them. *c* i. e. Satisfie his own Mind and Conſcience, which being ſecret, is compared to the Inwards of the Belly; as *Chap.* 32. 19. *Prov.* 20. 27. and 22. 8. *d* i. e. With Diſcourſes which are not only flaſhy and unprofitable, & without any weight but alſo boiſterous and pernicious both to himſelf and others; as the Eaſt-wind was in thoſe parts, *Gen.* 41. 6. *Exod.* 10. 13. *Hoſ.* 12. 1.

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good *e*?

e Either to himſelf or others, but much hurt; which is implied by the contrary, as is uſual.

4 Yea, † thou caſteſt off fear *f*, and reſtraineſt || prayer *g* before God.

† Heb *thou makeſt void.*
|| Or, *ſpeech.*

f Heb. *Thou makeſt void fear*; i. e. the fear of God, as the word is oft uſed for *the word of God*; Or Piety and Religion, which oft cometh under the name of *fear*. This may be underſtood, either 1. Of *Job* himſelf; that he caſt off all Reverence to God, by uttering ſuch bold and reproachful expreſſions concerning God and his Providence. Or, 2. with reſpect to others; that by his inſolent and unworthy ſpeeches of and carriage towards God, and by thoſe falſe and pernicious principles which he had laid down; as that God dealt with men in way of abſolute Soveraignty, not of Juſtice; and that he made no difference between good and bad in the courſe of his, Providence, but did equally proſper or afflict both of them; He did that which tended to the ſubverſion of the fear and worſhip of God. *g* As this *Hebrew* word ſignifies alſo, *Pſal.* 102. 1. Or, *meditation* or *ſpeech*; Which well agrees to Prayer, which is accompanied with ſerious thoughts and expreſſions. The ſenſe is, either, 1. In ſtead of humble and fervent Prayer to God, which thy Condition calleth for, thou breatheſt forth falſe and blaſphemous ſpeeches againſt him. Or, 2. Thou doeſt by thy words and examples, and principles, as far as in thee lies, baniſh Prayer out of the World, by making it uſeleſs and unprofitable to men.

5 For thy mouth † uttereth thine iniquity *h*, and thou chooſeſt the tongue of the crafty *i*.

† Heb. *thine iniquity teacheth thy mouth.*

h i. e. Thy words diſcover the naughtineſs of thy heart, and juſtifie my charge againſt thee, that *thou caſteſt off fear*, &c. *i* Thou ſpeakeſt wickedly, but craftily: Thou covereſt thy impious principles and paſſions with fair pretences of Piety and reſpect to God, wherewith thou endeavoureſt to mock God, and deceive men.

6 Thine own mouth condemneth thee *k*, and not I: yea, thine own lips teſtifie againſt thee.

k My Condemnation of thee is grounded upon thine own words.

7 *Art* thou the firſt man *that* was born *l*? or waſt thou made before the hills *m*?

l Haſt thou lived ever ſince the Creation of the world, and treaſured up the experiences of all Ages in thy own breaſt, that thou ſpeakeſt ſo arrogantly and magiſterially, and with ſuch contempt of other men? Art thou the moſt ancient and the wiſeſt of all mortal men? Whom doeſt thou make thy ſelf? *m* Before the Earth was made and diſtinguiſhed into Mountains and Valleys.

8 * Haſt thou heard the ſecret of God *n*? and doſt thou reſtrain wiſdom to thy ſelf *o*?

* Rom. 11. 34.

n Hath God acquainted thee with all his ſecret Counſels, whereby he governs the World, that thou doſt paſs ſo bold a cenſure upon all his Deſigns and Actions? *o* Art thou the only wiſe man in the World, and we and all others but fools?

9 What knoweſt thou that we know not *p*? *what* underſtandeſt thou, which *is* not † in us?

† Heb. *with us*, chap. 10. 13.

p He retorts upon *Job* his own expreſſions, *Chap.* 12. 3. and 13. 2.

10 With us *q are* both the gray-headed, and very aged men, much elder than thy father.

q i. e. Among us; Either 1. Some of us, who ſeem to have been very ancient; from *Chap.* 32. 7. Or, 2. Some others with whom we have converſed, and who are of our opinion in this matter. And this they oppoſe to that paſſage of *Job*'s, *Chap.* 12. 12.

11 *Are* the conſolations of God ſmall with thee *r*? is there any ſecret thing with thee *s*?

r Are thoſe Comforts, which we in the Name and according to the Mind, and by the Direction of God, have propounded to thee upon condition of thy true Repentance, *Ch* 11. 13, 14, &c. ſmall and contemptible in thine eyes. *s* Haſt thou any ſecret and peculiar ground or way of Comfort which is unknown to us, and to all other men, except thy ſelf; For which, or in compariſon of which thou deſpiſeſt our Conſolations as mean and trivial? To pretend to this is vanity and impudence: And if thou haſt not this, to deſpiſe and reject our Comforts is horrible pride and ſtubbornneſs.

12 Why doth thine heart carry thee away *t*? and what do thine eyes wink at *u*?

t Why doſt thou ſuffer thy ſelf to be tranſported by the pride and luſts of thine heart, to uſe ſuch unworthy and unbecoming expreſſions both concerning us, and concerning God and his Providence. *u* i. e. What doeſt thou aim at? What benefit doeſt thou expect from ſuch words and carriages? So it is a Metaphor from Archers, who wink when they take their aim at a mark. Or, *why do thine eyes wink*; i. e. Why doeſt thou look with ſuch an angry, ſupercilious, and diſdainful look, expreſſing both thy contempt of us, and thy rage againſt God? The eye is obſerved both by God and men, as the great Diſcoverer of the heart; and *winking with the eye*, is a note of a malicious mind, *Pſal.* 35. 19. *Prov.* 6. 13. and 10. 10.

13 That *x* thou turneſt thy ſpirit *y* againſt God, and letteſt ſuch words go out of thy mouth?

* 1 Kings 8. 46. 2 Chron. 6. 36 Ch. 14. 4. Pſal. 14. 3. Prov. 20. 9 Eccleſ. 7. 20. 1 Joh. 1. 8.

x Or *for*, or *ſurely* *y* i. e. Either thy breath; or thy rage; or thy ſoul: For all theſe the *ſpirit* ſignifies. Heb. *thou makeſt thy ſpirit to return to*, or *to return againſt* that *God* from whom thou didſt receive it.

14 * What *is* man *z*, that he ſhould be clean? and *he which is* born of a woman *a*, that he ſhould be righteous *b*?

z Heb. *frail*, or *ſick*, or *wretched man*: His mean original and corrupt nature ſheweth him to be unclean. *a* From whom he derives Infirmity and Corruption, and Guilt, and the Curſe conſequent upon it. *b* To wit, In his own eyes, as thou, O *Job* art.

15 * Behold, he putteth no truſt in his ſaints *c*; yea, the heavens *d* are not clean in his ſight.

* Ch. 4. 18.

c i. e. In his Angels, as appears by comparing *Ch.* 4. 18. who are called his *Saints* or *Holy ones* *Deut.* 33. 2. *Pſal.* 103. 20 *Dan.* 4. 13, 23. *Mat.* 18. 10. and 24. 36. Who though they were created holy, yet he could not be confident in them, nor they be confident in themſelves, that they would continue in their Integrity if they were left to themſelves, and not upheld by God's ſpecial Grace and Aſſiſtance. See the Notes on *Job* 4. 18. *d* Heb *and the heavens*, i. e. either, 1. The Heavens properly ſo called; which though they be free from thoſe drouſie mixtures which are & do appear in heavenly bodies, yet are not abſolutely pure, but have ſome ſpots and blemiſhes in them; as Philoſophers have diſcovered, and the All-ſeeing God knoweth: Compare *Ch.* 25, 5. where *the ſtars* are ſaid *not* to be *pure*: Unleſs *the ſtars* alſo there be metaphorically put for the Angels, as they are *Job* 38. 7. and for other holy Miniſters of God, as *Dan.* 8. 10. *Rev.* 1. 16, 20. and 12. 1, 4. 2. The Angels that dwell in Heaven; Heaven being oft put for its Inhabitants; either for God, as *Pſal.* 73. 9. *Dan.* 4. 26. *Luke* 15. 18, 21. Or for the Angels that dwell in Heaven, as *Pſal.* 89. 6. and 148. 1, 2. So this is a repetition of the ſame thing in other words. And theſe are *not pure*; To wit, ſimply and perfectly, and comparatively to God; in which, and ſuch like reſpects, God only is ſaid to be *good* and *wiſe*, and *immortal*. The Angels are pure from corruption, but not from imperfection, nor from a poſſibility of ſinning, if God ſhould withdraw his help from them.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water *e*?

e Who beſides his natural proneneſs to ſin, hath contracted habits and cuſtoms of ſinning, and ſinneth as freely and eaſily, as greedily and delightfully, as frequently and abundantly as men, eſpecially in thoſe hot Countries, uſed to drink up water. But this did not *Job*:

And therefore though the things delivered by him and the reſt be true in the general, yet they commit a great errour in miſapplying them to *Job*, for which therefore they are afterwards reproved.

17 I will ſhew thee *f*, hear me, and that *which* I have ſeen *g*, I will declare.

f I will prove what I have affirmed, that ſuch ſtrokes as thine are peculiar to Hypocrites and Wicked men. *g* I ſpeak not by hear-ſay only, but from my own experience.

18 Which wiſe men *h* have told from their fathers *i*, and have not hid it *k*:

h Who are moſt able to be Witneſſes and Judges in theſe matters. *i* Or, *Anceſtors*; who diligently obſerved this, and carefully tranſmitted their own judgement and experience ſucceſſively to their Poſterity. *k* They judged it to be ſo certain and important a Truth, that they would not conceal it in their own breaſts, but made conſcience of publiſhing it for the inſtruction and comfort of ſucceeding Ages.

19 Unto whom alone the earth was given *l*, and no ſtranger *m* paſſed among them *n*.

l Either, 1. By the ſpecial and gracious gift of God: Whereas wicked men invaded their parts of the Earth, and took them away by force. Or, 2. By the choice and conſent of the People, who for their great and known wiſdom and virtue conferred this power and truſt upon them. This he alledgeth partly to make their Teſtimony more conſiderable, becauſe theſe were not obſcure, and mean, and fooliſh men, whoſe words are commonly deſpiſed, but the moſt worthy and famous men in their places and ages; and partly to contradict and confute what *Job* had ſaid, *Chap.* 9. 24. That *the earth* was *given into the hand of the wicked.* By *the earth* he means either the dominion of the earth, To wit, of that part of the earth in or nigh which *Job* and his friends lived; Or rather, the poſſeſſion of the earth; i. e. of a great portion of worldly goods: Or particularly, *the land*, or *that land* (as the word properly ſignifies) to wit, the land of *Canaan*, which was given by ſpecial gift unto *Abraham* (from whom it ſeems moſt probable that both *Job* and his Friends were deſcended) and to *Iſaac* and to *Jacob*: Who though they met with ſome common and ordinary afflictions, yet enjoyed a great meaſure of comfort and wealth, and honour, and power in the World, as the Fruits of God's Bleſſing, and of his Covenant made with good Men, whilſt wicked men were expoſed to manifold diſtreſſes and grievous calamities. All which thoſe holy Patriarchs diligently obſerved, and induſtriouſly imparted to their children, to encourage them to continue and proceed in the ways of true Piety. But how was the Earth or Land given to them *alone*, as is here ſaid? *Anſwer*, Either 1. Becauſe *Noah* and his Sons (of whom ſome underſtand theſe words) had the ſole poſſeſſion and dominion of the Earth. Or 2. Becauſe *Canaan* was given to *Abraham* and to his Seed alone: And ſome of *Abraham*'s Children had the dominion of, or an ample poſſeſſion in thoſe parts where *Job* and his Friends lived, who alſo ſeem to be in the number of them. Or 3. Becauſe they only had it either by God's ſpecial and gracious Providence, or by the choice and approbation of the People; whereas wicked men took it by Rapine and Violence, without asking leave either from God or Men. *m* i. e. The Enemy; for ſuch are called *Strangers* both in Scripture, as *Prov.* 5. 10. *Iſa.* 1. 7. *Ezek.* 11. 9. and 28. 10. and in other Authors. No perſon of a ſtrange Nation and Diſpoſition, or Religion. *n* i.e. Through their Land, as this phraſe is uſed, *Numb.* 20. 18. to wit, ſo as to moleſt or diſturb, or ſpoil them as the *Sabeans* and *Chaldeans* did thee. God watched over thoſe wiſe and holy Men ſo carefully, that no Enemy ſhould invade them; and ſo he would have done over thee, if thou hadſt been ſuch an one.

20 The wicked man travelleth with pain *o* all *his* days, and the number of his years is hidden *p* to the oppreſſor *q*.

o i. e. Lives a life of care, and fear, and grief, by reaſon of God's Wrath, and the Torments of his own mind, and his manifold and dreadful outward Calamities. *p* i. e. He knows not how ſhort the time of his tyranny and life is, and therefore lives in continual fear of loſing them. The number of a good Man's years are alſo hid from him as well as they are from the wicked men: But to thoſe this is a great torment and miſchief; whereas it is not ſo to him. Or, *and a few years* (Heb. *a number of years*, put by a common *Hypallage*, for *years of number*; as few years are called, *Job.* 16. 22. becauſe they are ſoon numbred; as *men of number*, is put for a few men, *Gen.* 34. 30. *Deut.* 4. 27. and 33. 6.) *are laid*, or *treaſured up*; i.e. are allotted to him by God's ſecret Counſel; for God cuts of ſuch men in the midſt of their days, *Pſal.* 55. 23. whereas long life is promiſed, and commonly given to Righteous Men. *q* i.e. To the wicked man: but he names this one ſort of them, the Oppreſſors, partly becauſe he ſuppoſed *Job* to be guilty of this ſin, *Chap.* 22. 6. partly in oppoſition to what *Job* had affirmed of the ſafety and happineſs of ſuch perſons, *Chap.* 12. 6. and partly, becauſe ſuch are moſt apt to expect and promiſe to themſelves a longer and happier life than other men, becauſe of their ſingular preſervatives and advantages of life above other men.

† Heb: *a ſound of fears.*
* 1 Theſſ: 5. 3.

21 † A dreadful ſound *is* in his ears *r*: * in proſperity the deſtroyer ſhall come upon him *s*.

r Even when he feels no evil, he is tormented with perpetual fears and expectations of it from the ſenſe of his own guilt, and of God's all-ſeeing eye and righteous judgment. See *Lev.* 26. 36. *Deut.* 28. 65. *s* Or, *ſhall invade* and deſtroy *him* ſuddenly and unexpectedly: which is a great aggravation of it.

22 He believeth not that he ſhall return out of darkneſs *t*, and he is waited for of the ſword *u*.

t i.e. When he falls into trouble, he deſpairs of God's mercy and of deliverance, by reaſon of his guilty Conſcience: Which he ſpeaks with particular reflection upon *Job*, who would receive no comfort nor matter of hope. *u* i. e. Beſides the Calamity which is upon him, he is in conſtant expectation of further and greater miſeries; for *the ſword* is oft uſed for any grievous affliction; as *Luke* 2. 35.

* Pſ. 59. 15. & 109. 10.
* Ch. 18. 12

23 He * wandreth abroad for bread, *ſaying*, Where *is it x*? he knoweth *y* that * the day of darkneſs *z* is ready at his hand *a*.

x His Poverty is ſo great, that he is forced to wander hither and thither to ſeek for Bread, and cannot find it. A juſt puniſhment for him that took away the Bread and Subſtance of others by violence. *y* He is aſſured of it from his own guilty Conſcience. *z* i. e. The time of his total and irrecoverable and everlaſting deſtruction. *a* i. e. Ready to ſeize upon him, or take him by the hand or ſhoulder like a Serjeant to arreſt him. The words may well be rendred *was prepared by his hand*; i. e. by his works or actions; which being moſt commonly done with the hand, are oft called by that name, as *Exod.* 14. 31. *Judges* 9. 16. *Prov.* 10. 4. and 12. 24. So the ſenſe is, He is conſcious to himſelf, that by his wicked life he hath prepared and ſtored up Calamities and Deſtruction for himſelf, and therefore he expected nothing leſs.

24 Trouble and anguiſh ſhall make him afraid *b*; they ſhall prevail againſt him, as a King ready to the battel *c*.

b i. e. When trouble comes, in ſtead of truſting and hoping, and comforting himſelf in God, as good Men do in ſuch caſes, as 1 *Sam.* 30. 6. he is full of torment and dread of the iſſue of it, and concludes it will end in his utter ruine, as he hath great reaſon to do. *c* Or, *prepared* or *furniſhed*; or *diſpoſed with his army round about him*, as this word ſeems to ſignifie.

25 For *d* he ſtretcheth out his hand againſt God *e*, and ſtrengthneth himſelf *f* againſt the Almighty *g*.

d Now he gives the reaſon of all the forementioned Calamities which befel him, which was his great wickedneſs in the time of his peace and proſperity. *e* i. e. He commonly and cuſtomarily ſinned againſt God with an high and out-ſtretched hand; i. e. boldly and preſumptuouſly, as one that neither deſired his favour, nor feared his anger. *f* i. e. He putteth his forces in array, as if he would fight with him. *g* Which aggravates the madneſs of this poor contemptible Worm that durſt fight againſt the Omnipotent God.

26 He runneth upon him *h*, *even* on *his* neck *i*, upon the thick boſſes of his bucklers *k*:

h i. e. Aſſaults him, or ruſheth upon him with great ſwiftneſs and fury; as this Phraſe ſignifies, *Dan.* 8. 6. This *he*, is either 1. God, who was expreſſed twice in the laſt verſe, and who is here produced as entring the Liſts and fighting with his daring Adverſary. Or rather, 2. The wicked man, of whom and whoſe ſin and miſery he ſpeaks in the whole Context, both before and after this; who in the laſt verſe was introduced as preparing for the Battel, and here as actually and impudently fighting with him. *i* As a ſtout warrier who cometh cloſe to his Adverſary and graples with him, and taketh him by the neck to throw him down. Compare 2 *Sam.* 2. 16. *Job.* 16. 12. Or, *with his neck.* So it is a Metaphor from a mad and raging Bull, which runs upon his Enemy with an hard and ſtiff neck. *k* i. e. Even where his Enemy is ſtrongeſt: He is not diſcouraged with the Enemies thick and ſtrong, and eminent Shields, but boldly ventures in upon them, and amongſt them. Or, *with the thick boſſes* (Heb. *the thickneſs and eminency*) *of his ſhields*, wherewith he invaded the enemy, that ſo he might both defend himſelf, and offend his enemy; for the ancient Shields were uſeful both ways, becauſe they had a ſharp Iron or Steel in the midſt of them.

27 Becauſe he covereth his face with his fatneſs *l*, and maketh collops of fat on his flanks *m*.

l This is mentioned as the reaſon of his inſolent carriage towards God, becauſe he was fat; i. e. rich and potent, and ſucceſsful, as that expreſſion ſignifies, *Deut.* 32. 15. *Pſal.* 78. 31. *Jer.* 46. 21. His great proſperity made him proud and ſecure, and regardleſs of God and Men. *m* His only care and ſtudy is to pamper and pleaſe himſelf, and obey his own mind and luſts, and in defence and purſuance of them he contends with God.

28 And he dwelleth in deſolate places *n*, *and* in houſes which no man inhabiteth, which are ready to become heaps *o*.

n Theſe words may note either, 1 His tyranny and cruelty, whereby he makes the places of his abode and dominion deſolate by his frequent Murders, Spoils and Oppreſſions, wherewith he deſtroyeth great numbers of his People, and forceth others to flee out of his reach. Or, 2 His Pride and Power, and Wealth; which enabled and engaged him to build deſolate Houſes and Cities for his own glory, and ſafety, and conveniency; Of which ſee the Notes, on *Ch.* 3. 15. Or, 3 His Puniſhment and Miſery, that for his Impiety towards God, and oppreſſion of Men, he was driven out of his Dominions and Poſſeſſions, and forced to flee into deſolate places for ſafety and an habitation. This ſeems beſt to agree with the *Hebrew* words, which run thus; *But* (for ſo the particle *and*, is commonly uſed, as hath been oft ſaid) *he ſhall dwell*, &c. And ſo this is fitly oppoſed to this laſt mentioned Proſperity, and is the beginning of the deſcription of his Miſery, which is continued in the following verſes. *o* Which were ready to fall, and to be turned into an heap of Stones.

29 He ſhall not be rich *p*, neither ſhall his ſubſtance continue *q*, neither ſhall he prolong the perfection thereof *r* upon the earth.

p i. e. Not abide rich, but ſhall become poor. *q* What he had gotten ſhall be taken from him. *r* i. e. The perfection of his Subſtance, or that compleat Eſtate and Glory which he hath attained, ſhall not be continued to him and to his Poſterity. Or, *neither ſhall their perfection* (i. e. that Proſperity and Wealth, and Power wherein they placed their Perfection or Happineſs) *ſpread it ſelf*, or *be propagated* or *ſpread abroad*, but ſhall be diminiſhed and taken away: It is a Metaphor from a Tree. Compare *Job* 8. 16.

30 He ſhall not depart out of darkneſs *s*, the flame *t* ſhall dry up his branches *u*, and by the breath of ‖ his mouth *x* ſhall he go away *y*.

‖ That *God's mouth.*

s His Miſery ſhall have no end. *t* God's Anger and Judgment upon him. *u* Either 1. His Children; Or, 2. Wealth, and Power, and Glory, wherewith he was encompaſſed and adorned and ſecured, as Trees are with their Branches. *x* i. e. Of God's Mouth, as appears both by comparing this with v. 25. where God is expreſſed as the Adverſary with whom this wicked wretch contendeth: and by the nature of the thing, and the whole Context all this Mans Calamities being manifeſtly the effects of God's anger; and by other places of Scripture, where the breath of God's mouth or lips are mentioned, as that whereby he deſtroyeth wicked men; as *Job* 4. 9. *Iſa.* 11. 4. 2 *Theſſ.* 2. 8. And this expreſſion intimats to us, with how much facility God ſubdueth his enemies, he needs no Arms or Inſtruments; his Word, his Blaſt, on Act of his Will is more than ſufficient to do it. *y* Heb. *go back*; i. e. retreat and run away from God faſter than he did run towards and upon him, *v.* 26. So it is a continuation of the former Metaphor of a Battel or Conflict Between two perſons.

31 Let not him that is deceived, truſt in vanity *z*: for vanity *a* ſhall be his recompence *b*.

z i.e. In the vain and deceitful things of this world, ſuch as Power, Riches, Honour, *&c.* of which, and of the loſs of them, he had been largely diſcourſing; and now he ſubjoyns a general Caution to all Men to take heed of running into the ſame Errour and Miſchief with the fore-mentioned perſons: And withal, he ſecretly intimates *Job*'s great ſin which was the cauſe of his ruine; To wit, his carnal confidence in thoſe vain things, the Wealth, and Glory, and Children which God had given him: From which Crime he therefore vindicats himſelf hereafter. *a* i.e. Diſappointment and diſſatisfaction, and the vaniſhing or loſs of all their imaginary felicity. The ſame word *Vanity*, being elegantly repeated in another ſenſe, as is uſual in Scripture and all Authors. *b* Heb: *his exchange*; he ſhall exchange one vanity for another, a pleaſing vanity for a vexatious vanity. But this Verſe is and may be rendred otherwiſe; The *Hebrew* Particle *al*, being here, as it is elſe-where, taken for a ſimple Negation. Thus, *He that is deceived with Vanity* (i.e. with the vain things of this world, wherewith moſt men are deceived and bewitched) *will not believe that Vanity* (i.e. emptineſs and diſappointment, and miſery) *ſhall be his recompence.* And ſo this is an aggravation of his Calamity, that it ſurprized him when he was confident and ſecure from all fears of ſuch an event.

‖Or, *cut off*.
*Ch. 22. 16
Pſ. 55. 23.

32 It ſhall be ‖ accompliſhed *c* * before his time *d*, and his branch *e* ſhall not be green *f*.

c To wit, that which was laſt mentioned, that *Vanity ſhall be his recompence.* Or, *it*; i.e. his Branch mentioned in the next Clauſe of the verſe, from which it is underſtood in this former Clauſe, as is very uſual in the holy Scripture, *ſhall be conſumed*, or, *cut off*. *d* i. e. When by the courſe of Nature, and common Providence, it might have continued and flouriſhed much longer. *e* Either, 1. His Glory and Proſperity. Or rather, 2. His Children; by comparing v. 34. where the deſolation is ſaid to fall upon all the Congregation and Tabernacles of theſe men: And ſo he reflects upon *Job* who loſt his children. *f* i. e. Shall not continue to flouriſh, as it had done.

33 He *g* ſhall ſhake off *h* his unripe grapes *i* as the vine *k*, and ſhall caſt off his flower as the olive *l*.

g Either, 1. The wicked man, who by his ſins is the Author of his own ruine. Or, 2. God who is eaſily underſtood both from the Matter and Context. *h* Heb. *Shall take away by Violence.* *i* i. e. His Fruit, his Children, or other Comforts before their time. *k* i. e. As the Vine either it ſelf droppeth, or rather loſeth its tender Grapes, which are plucked off by a violent hand. *l* Which flouriſheth much about the ſame time with the Vine, and is commonly handled in the ſame manner.

34 For the congregation *m* of hypocrites *ſhall be* deſolate *n*, and fire *o* ſhall conſume the tabernacles of bribery *p*.

m i. e. Their Children, and Servants, and Friends, and Dependents. *n* i. e. Utterly deſtroyed. *o* i. e. Some eminent and terrible Judgement of God, which is oft expreſſed by *fire*; as *Iſaiah* 9. 19. and 26. 11. *p* i. e Which were either built or maintained by extortion and bribery, or ſuch like unrighteous Courſes, whereof they thought *Job* guilty, *Chapter* 22. 8.

*Pſ. 7. 14.
Iſa. 59. 4.
Hoſ. 10. 13
‖Or, *Iniquity*.

35 * They conceive miſchief *q*, and bring forth ‖ vanity *r*, and their belly *s* prepareth deceit *t*.

q i. e. They deviſe and contrive injurious and pernicious enterprizes againſt others. *r* Or, *Iniquity*, or *Injury*, or *Trouble*; Either, 1. To others: They execute what they had contrived. Or, 2. To themſelves; the miſchief they deſigned for others, falleth upon their own heads, and they reap what they ſowed. *s* i. e. Their inward parts, their hearts and minds; See above on verſe 2. *t* Either, 1. For others, whom they deſign to cheat: Or, 2. For themſelves, who whilſt they ſeek to deceive others, ſhall find that they themſelves are moſt deceived, as being deprived of all their deſires and hopes wherewith they fed themſelves, and caſt into all thoſe Calamities which they thought to prevent by theſe Artifices.

CHAP. XVI.

Job's anſwer: His Friends increaſe his miſery, 1--8. *His Inſulting enemies,* 9--11. *God's Power againſt him,* 12--16. *His Innocence ſhould cry to Heaven, where it was known: He wiſheth to plead with God,* 17--21: *Pleaſeth himſelf with the proſpect of Death,* 22:

THen Joab anſwered and ſaid,

‖Or, *troubleſome*.
*Ch. 13. 4.

2 I have heard many ſuch things *a*: ‖ * miſerable comforters *b* are ye all.

a Both from you, who do ſo odiouſly repeat the ſame things, and from divers others: For theſe things, though you pride and pleaſe your ſelves in them, as if you had made ſome great and ſtrange Diſcoveries, are but vulgar and trivial. *b* In ſtead of giving me thoſe Comforts which you pretend to do, *Chapter* 15. 11. and which my condition loudly calls for, you feed me with Terrors, and Cenſures, and Scoffs.

† Heb. *words of wind*.

3 Shall † vain words have an end *c*? or what emboldneth thee that thou anſwereſt *d*?

c When wilt thou put an end to theſe idle and impertinent Diſcourſes? He retorts upon nim his Charge againſt *Job*, Chapter 15. 2, 3. *d* To wit, ſo, or in ſuch manner, ſo cenſoriouſly, and opprobriouſly, and peremptorily. What ſecret grounds haſt thou for thy Confidence? Thy Arguments are flaſhy and weak; if thou haſt any ſtronger produce them.

*Lam. 2. 15

4 I alſo could ſpeak as ye *do*: if your ſoul *e* were in my ſouls ſtead, I could heap up words againſt you *f*, and * ſhake mine head at you *g*.

e i. e. Your Perſon, as *Gen.* 12. 5. *f* i.e. I could multiply Accuſations and Reproaches againſt you, as you do againſt me. *g* In way of Deriſion, as this Phraſe is moſt commonly uſed; as 2 *Kings* 19. 21. *Pſal.* 22. 7. *Iſa.* 39. 22. *Matth.* 27. 39.

5 *But* I would ſtrengthen you *h* with my mouth, and the moving of my lips ſhould aſſwage *your grief* *i*.

h i. e. Direct, and ſupport, and comfort you. *i* i. e. My Diſcourſe ſhould comfort you. The words, *your grief*, are here underſtood, either out of the fore-going Clauſe, where they are implied, or out of the next Verſe, where they are expreſſed. Poſſibly the words may be thus rendred without any *Ellipſis*, which is moſt natural, if the Tranſlation be true and ſuitable; *Compaſſion* (for the *Hebrew* word *Nid*, comes from *Nud*, which ſignifies to *condole*) *ſhould reſtrain* or *govern my lips*, that they ſhould avoid all Speeches which may vex you, and ſpeak only what may be to your Comfort and Benefit; whereas you let your Tongues looſe to ſpeak whatſoever pleaſeth you, or tormenteth me.

† Heb. *what goeth from me.*

6 Though I ſpeak *k*, my grief is not aſſwaged: and *though* I forbear, † what am I eaſed *l*?

k To God by Prayer, or to you in way of Diſcourſe, I find no relief. *Job* having reproved his Friends for their unkind carriage towards him, and aggravated it by his Reſolutions to have dealt more friendlily with them, if they had been in this caſe; Now he returns to his main buſineſs, to deſcribe and aggravate his Miſeries, if by any means he could move his Friends to pity and help him. *l* Or, *what* part or grain of my grief or miſerie *departeth from me*? I receive not one jot of eaſe. Neither ſpeech nor ſilence do me any good.

7 But *m* now he *n* hath made me weary *o*: thou *p* haſt made deſolate all my company *q*.

m Or, *Surely*, as this *Hebrew* Particle moſt commonly ſignifies *n* i. e. God, as appears by the following Words and Verſes. *o* Either of complaining, or, of my Life. *p* He ſpeaks in the ſecond Perſon to God, as in the former Clauſe in the third Perſon of God: Such change of Perſons are very uſual in Scripture, and elſe-where *q* Haſt turned my Society into Deſolation, by deſtroying my Children and Servants.

8 And thou haſt filled me with wrinkles *r*, *which* is a witneſs againſt me *s*: and my leanneſs riſing up in me *t*, beareth witneſs to my face *u*.

r By conſuming all my Fat and Fleſh. *s* Heb. Which *is a witneſs* of the Reality, and Greatneſs, and juſt cauſe of my Sorrows. Or, which *is become* or *made a witneſs*; i. e. is produced by my Friends as a Witneſs of God's Wrath, and of my Hypocriſie and Impiety *t* i. e. Which is in me. Or, *riſing up againſt me*, as Witneſſes uſe to riſe and ſtand up againſt a guilty perſon to accuſe him. *u* As Witneſſes are to accuſe a perſon to his face, openly and evidently, ſo as any that look on my face may plainly diſcern it. But this Clauſe may be rendred thus, *My leanneſs in my face*; (i. e. which appears in my face, and cauſeth the wrinkles which are viſible there) *riſeth up againſt me*, and *beareth witneſs*, as before.

*Chap. 10. 16, 17.
*Ch. 13. 24

9 * He teareth *me* in his wrath *x*, who hateth me *y*: he gnaſheth upon me with his teeth *z*; * mine enemy *a* ſharpneth his eyes upon me *b*.

x Heb. *His wrath teareth me in pieces*, as a Lyon doth his Prey *y* Heb. *And he hateth me*; i. e. He purſueth me with a deadly hatred and rage. Or, *And he is become mine enemy*; Or, *he ſets himſelf againſt me with all his might*: Or, *He treats me like an implacable enemy.* *z* Which is a Geſture, and ſign of extream Anger and Fury; as *Pſal.* 35. 16. and 37. 12. *Lament.* 2. 16. as elſe-where of grievous pain; as *Luke* 13. 28. *a* Either, 1. God, who of a Friend is now become my implacable Enemy. Or, 2. *Eliphaz*, who deals with me more like an Enemy than a Friend. *b* i. e. Looks upon me with a fierce and ſparkling Eye, as enraged perſons uſe to do.

*Lam. 3. 30.
Mich. 5. 1.

10 They *c* have gaped upon me with their mouth *d*, they * have ſmitten me upon the cheek reproachfully *e*, they have gathered themſelves together againſt me *f*.

c The Inſtruments of God's Anger, my Friends, as they are falſly called. *d* Opened their mouths wide againſt me; Either, 1. To devour and deſtroy me; as a Lyon which falls upon his Prey with open Mouth; as this Phraſe is uſed, *Pſal.* 22. 13, 14. And this they did, aggravating and increaſing his Sorrows, whereby he was well-nigh overwhelmed. Or, 2. To ſcoff and deride me, as it follows, and as this Phraſe is moſt commonly uſed, as *Pſal.* 22. 8. and 35. 21 *e* Or, *by reproach*; or in way of ſcorn and contempt; whereof ſuch ſmiting was a ſign, as 1 *Kings* 22. 24. *Lament.* 3. 30. *Mich.* 5. 1. The ſign is here put for the thing ſignified: They deſpiſed and derided me. *f* i. e. They are come from ſeveral places and met together here, not for me, or to comfort me, as they pretended, but to rally *againſt me*, or to torment and grieve me. Heb. *they have filled themſelves*, &c. Either 1. They have filled up their numbers, they are all come *againſt me*. Or 2. They have filled their Minds with evil Opinions of me, and their Hearts with Courage and Reſolution to aſſault me, and their Mouths with Words and Arguments againſt me. Compare *Eccl.* 8. 11. *Acts* 5. 3.

†Heb. *hath ſhut me up*.

11 God † hath delivered me to the ungodly *g*, and turned me over into the hands of the wicked.

g Either 1. To my Friends, who act the part of the Wicked, in cenſuring and condemning the Righteous whom God approveth, and in pleading for a falſe and wicked Cauſe. Or rather 2. To the *Chaldeans* and *Sabeans*, who were a moſt wicked People, living in groſs contempt of God, and injuriousneſs to all ſorts of Men. For this beſt ſuits both with the firſt Clauſe of the next Verſe, which ſheweth that he ſpeaketh of *Job*'s firſt Afflictions which befell him when he *was at eaſe*; and with *Job*'s principal Scope, which was to prove, that both eminent Proſperity and Affliction did indifferently happen to good and bad Men; and this was evident from this Example, becauſe holy *Job* was ruined, when theſe wicked people were moſt Victorious and Succeſsful.

*Ch. 7. 20.

12 I was at eaſe *h*, but he hath broken me aſunder *i*; he hath alſo taken *me* by my neck, and ſhaken me to pieces *k*, and * ſet me up for his mark *l*.

h I lived in great Peace and Proſperity, which makes my preſent Miſeries more grievous to me; and therefore my Complaints are excuſable, and I deſerve pity rather than reproach from my Friends. *i* Broken my Spirit with the ſenſe of his anger, and my Body with loathſom Ulcers, as alſo by deſtroying my Children, a part of my own Fleſh or Body. *k* As a mighty Man doth with ſome young Stripling, when he wreſtleth with him. *l* That he may ſhoot all his

Arrows into me, and that with delight, which Archers have in that exerciſe.

*Ch.19.12.

13 * His archers *m* compaſs me round about; he cleaveth my reins aſunder *n*, and doth not ſpare; he poureth out my gall upon the ground.

m i·e· His Plagues or Judgements elſe-where compared to Arrows, and here to Archers. *n* With his Arrows, i· e· he wounds me inwardly, and mortally, and incurably; which alſo is noted by *pouring out the gall*; ſuch Wounds being deadly.

14 He breaketh me with breach upon breach *n*; he runneth upon me like a giant *o*.

n My Calamities have no Interruption, but one immediately ſucceeds another, as it did *Chap*· 1· *o* Who falls upon his Enemy with all his might, that he may overthrow and kill him?

15 I have ſewed ſackcloth upon my skin *p*, and defiled my horn in the duſt *q*.

p i· e· I put on Sackcloth ſowed together, not upon my other Garments, but next to my Skin, as was done in great Calamities; as 2 *Kings* 6· 30· So far am I from *ſtretching out my hands againſt God*, whereof I am accuſed, *Chapter* 15· 25· that I have humbled my ſelf deeply under his hand· *q* I have willingly parted with all my Wealth, and Power, and Glory, (as *the horn* oft ſignifies in Scripture, as *Pſal.* 75. 5. and 132. 17· *Luke* 1· 69·) and been contented to lie in the duſt, and to endure the Contempt which God hath brought upon me.

16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death *r*.

r i· e A groſs and terrible darkneſs. My ſight is very dim and dark as is uſual in caſe of ſore Diſeaſes or exceſſive Grief and Weeping, *Lament*. 2. 11· and eſpecially in the approach of death: Compare *Pſal.* 6· 7. and 38. 10· *Lament*· 5· 17.

17 Not for any injuſtice in mine hands *s*: alſo, my prayer *is* pure *t*.

s And all this is not come upon me for any injurious dealing with others by oppreſſion, or deceit, or bribery, wherewith I am implicitely charged, *Chap*· 15. 16, 20, 34· but for other reaſons known to God only, for I cannot diſcover them. *t* I do not caſt off God's Fear and Service, as I am accuſed to do, *Chap*. 15. 4· I do ſtill pray and worſhip God, and my prayer is accompanied with a ſincere Heart, and undefiled Conſcience: See *Pſal*. 109· 7. *Prov*. 28· 9. 1 *Tim*. 2· 8. So that I have lived inoffenſively towards God, and towards Men: And therefore your Aſſertion is both uncharitable and falſe, that eminent afflictions are peculiar to ungodly men.

18 O earth, cover not thou my bloud *u*, and let my cry *x* have no place.

u So called not actively; To wit, his own Blood, but paſſively or objectively; i e· the Blood of others ſhed by him and lying upon his Conſcience. The Earth is ſaid to cover that Blood which lies undiſcovered and unrevenged: Of which ſee on *Gen*· 4· 10, 11· *Iſa*. 26· 21· But ſaith *Job*, if I be guilty of deſtroying any one Man by Murder or Oppreſſion, as I am traduced, O Lord, let the Earth diſcloſe it; let it be brought to light, that I may ſuffer condign Puniſhment for it. *x* Either 1· Paſſively, to wit, the cries and groans which I have forced from others by my Oppreſſions: Let thoſe cries have no place to hide them. Or rather 2. Actively, the Cry of my Complaints to Men, or Prayers to God; Let them find no place in the Ears or Hearts of God or Men, if this be true Or, *no place*, i· e. no regard, or no power or ſucceſs; in which ſenſe God's *Word* is is ſaid no to *have place* in evil men, *John* 8· 37· And *Eſau* not to *find place of repentance*, Heb. 2. 17. i· e. All his Intreaties and Tears could not prevail with his Father to repent of and retract the Bleſſing given from him to *Jacob*.

†Heb. *in the high places.*
†Heb. *are my ſcorners.*

19 Alſo now, behold, my witneſs *is* in heaven *y*, and my record † *is* on high.

y Beſides the witneſs of Men, and of my own Conſcience, God is Witneſs of my Integrity.

20 My friends *z* † ſcorn me *a*: *but* mine eye poureth out *tears* unto God *b*.

z Who ſhould defend me from the ſcorns and injuries of others. *a* So this word is uſed, *Pſal* 119· 1· *Prov*· 3·34· and 19· 28· *b* I pour forth my prayers and Tears to God, that he would judge me according to my Innocency, and plead my righteous Cauſe againſt you.

*Ch 31.35.
Eccl.6.10
Iſa 45. 9.
Rom.9.20
‖Or, *friend*.

21 * O that one might plead for a man * with God *c*, as a man *pleadeth* for his ‖ neighbour!

c O that either I or ſome faithful Advocate might be admitted to plead my Cauſe either with God, or rather with you, before God's Tribunal, God being Witneſs and Judge between us. But this verſe is, and that very agreeably to the *Hebrew* Text otherwiſe tranſlated and interpreted, Either 1. With reſpect to Chriſt, *And he*, (i.e. God laſt mentioned, to wit, God the Son, Chriſt Jeſus) *will plead for a man* (i: e. for me, againſt whom you plead. He modeſtly ſpeaketh of himſelf in the third Perſon, as is uſual) *with God*, (to wit, with God the Father:) *and the Son of Man* (as Chriſt is oft called) *will plead for his Friend*, or *Companion*, or *Neighbour*, i. e. For a Man whom he hath taken into that Relation to himſelf· It is plain, that the Myſtery of Man's Redemption by Chriſt was known to the ancient Patriarchs, as hath been oft noted before; and to *Job* among others, *Chap*. 19 25, Or, 2. As the matter for which he prayed and cried to God; *That* (ſo the *Hebrew Vau* is frequently uſed) *he* (i. e. God) *would plead*, or *judge*, or *give ſentence for a man* (i. e. for me, or in my cauſe) *with God*, (i. e with himſelf, the Noun being put for the Pronoun, as *Gen*. 2. 20. and 4 15. *Lev*. 14. 15, 16. and elſe-where, or at his own Tribunal, to which I have oppealed) *as a man* pleadeth *for his Friend or Neighbour*, with or before an earthly Judge and Tribunal. This ſeems moſt agreeable to the Scope of the place, which was to maintain his own Integrity againſt his Friends before God.

†Heb. *years of number.*

22 When † a few years are come, then ſhall I go the way *whence* I ſhall not return *d*.

d i. e. To the ſtate and place of the Dead, whence men do not, and cannot return to this Life. The meaning is, my Death haſtens, and therefore I earneſtly deſire that the cauſe depending before God, between me and my Friends, may be ſearched out and determined, that if I be guilty of theſe things whereof they accuſe me, I may bear the Shame and Blame of it before all Men, and if I be innocent, that I may live to ſee my own Integrity, and the Credit of Religion, (which ſuffers upon this occaſion) vindicated, that ſo I may die in peace with God, and may leave the ſavour of a good name behind me.

CHAP. XVII.

His miſerable Life; Falſe Friends: Their Puniſhment, 1 —— 5. *His Contempt; and Sorrow,* 6, 7. *The Righteous ſhould be eſtabliſhed,* 8, 9. *But he was given over to death,* 11 —— 16.

MY ‖ breath is corrupt *a*, my days are extinct *b*, the graves *c are ready* for me *d*.

‖Or, *my*
rit is ſ

a i· e. It ſtinks, as it doth in dying perſons. Or, *my Spirit is corrupted*, or *ſpent*, or *loſt*, i· e. My vital Spirits, and natural Powers are waſted; My Soul is ready to leave the Body. *b* The Lamp of my Life is waſted, and upon the point of going out, and that in a Snuff. *c* i· e· The Grave; the plural number being put for the ſingular, as *Sepulchres*, 2 Chron· 21· 20· *Cities*, Judges 12. 7· *Aſſes*, Zech· 9· 9· are put for one of each of theſe. *d* Open their mouths as ready to receive me. The ſenſe and ſcope of this Verſe is the ſame with the former.

2 *Are there* not mockers with me *e*? And doth not mine eye *f* † continue in their provocation?

† Heb
lodge.

e Do not my Friends, in ſtead of comforting, mock and abuſe me, as if I had made uſe of Religion only as a Cloak to my wickedneſs. Heb. *If there be not mockers with me*, underſtand, let God do ſo or ſo to me. It is a form of an Oath, which is defectively expreſſed after the manner of the *Hebrews*. Aſſuredly I am in the midſt of cruel mockers, which is a ſore Aggravation of my Affliction. Thus he returns to what he had ſaid, *Chap*. 16· 20. and intimates the neceſſity and juſtice of his following appeal, which otherwiſe might be thought too bold. *f* Either 1. The Eyes of my Body: Do they not continue to provoke me to my Face? Or rather 2. The eyes of my Mind. Their provoking Scoffs and Reproaches do not only moleſt me in the day-time when they are with me, but lodge with me in the night, and are continually in my thoughts, and break my ſleep, and diſturb me in Dreams. And therefore if I be a little diſordered, I may be excuſed.

3 Lay down now, put me in a ſurety with thee *g*, who *is* he *that* will ſtrike hands with me *h*?

g He turneth his Speech either to *Eliphaz*, who ſpake laſt; or rather to God, as is evident from the matter and ſcope of the words, and from the next verſe. Theſe words contain, either 1. An humble deſire to God that he would appoint him a Surety, who ſhould undertake for his freinds, that they ſhould refer the cauſe in difference between them to God, or to ſome other Perſon who ſhould determine the matter in God's Name, and according to God's Will: Or that God would be his Surety, or appoint him a Surety who ſhould maintain his righteous Cauſe againſt his Oppoſers; for ſo this Phraſe is oft uſed, as *Pſal.* 119· 121, 122. *Iſa*· 38· 14· And ſome expound this, as they did, *Chap*. 16. 21· of Chriſt Jeſus, who was called our *Surety*, *Heb*· 7· 22· *Appoint, I pray thee, my Surety*, (i· e. Chriſt who is now) *with thee*, to plead my Cauſe. Or rather 2. An Appeal from God unto God, or a kind of Challenge or Deſire of debating his Cauſe with God· Which, though it ſavoureth of too much boldneſs and irreverence to God, yet ſeeing *Job* expreſſeth the ſame deſire almoſt in the ſame manner, *Chapter* 9. 33, 34· and is ſharply reproved by God for *contending* with him, *Chap*· 40. 2. I know no inconvenience of aſcribing the ſame thing to him here. So the ſenſe is, Becauſe I am not able to deal with thee immediatly, conſidering the dread of thy Majeſty, my only deſire is, that thou wouldeſt deal with me upon fair and equal terms, as if thou wert a Man like my ſelf, and appoint ſome Man who ſhall in thy name and ſtead determine the time and place for the trial of my cauſe with thee· And this ſuits well enough with the two following verſes, becauſe his Friends were without Underſtanding, *v*· 4· and partial, *v*. 5· therefore he deſires to ceaſe diſcourſing with them, and to debate his Cauſe with God, who was juſt and impartial, and alſo would be favourable to him· *h* i· e· Agree and promiſe, or be Surety to me; whereof that was the uſual geſture, *Prov*· 6 1, 2. &17. 18· & 22.26.

4 For thou haſt hid their heart from underſtanding *i*: therefore ſhalt thou not exalt *them k*.

i Thou haſt blinded the minds of my Friends, that they cannot ſee thoſe Truths which are moſt plain and evident to all Men of Senſe and Experience: Therefore I deſire a more wiſe and able Judge. *k* i· e. Thou wilſt not give them the Victory over me in this Conteſt, but wilſt give Sentence for me, and diſparage them, and make them aſhamed of their confidence in affirming falſhoods of thee, and puniſh them ſeverely for their miſcarriage· It is an uſual figure, whereby much more is underſtood than is expreſſed.

5 He that ſpeaketh flattery to *his* friends *l*, even the eyes of his children ſhal fail *m*.

l Hereby *Job* chargeth them, either 1. With flattering him with vain Hopes, and Promiſes of the return of his former Proſperity, when he knew that his caſe was deſperate. Or 2· With flattering and befriending God, and giving a partial ſentence out of reſpect to him; For which he reproved and condemned them before, *Chap*· 13· 7, 8, 9· where ſee the Notes. Some render the word thus, *He that uttereth*, or *declareth* his *mind* or *thoughts* (as this word ſignifies, *Pſal*. 139· 2, 17·) *with flattery*, or *to flatter* or deceive another. *m* He ſhall be ſeverely puniſhed, not only in his Perſon, but even in his Children, whoſe Eyes ſhall fail with vain Expectations of Relief and Deliverance out of thoſe Calamities which ſhall come upon them for this Sin of their Parents.

*Ch.30.9.
‖Or, *befor*
them.
†Heb. *T*
pheth,

6 He *n* hath made me alſo * a by-word *o* of the people, and *p* ‖ aforetime *q* I was as a † Tabret *r*.

n i. e. God, who is oft deſigned by this Pronoun in this Book. *o* Or *Proverb*, or *common talk*. My Calamities are ſo great and prodigious, that they fill all People with Diſcourſe, and are become proverbial to expreſs extream Miſeries. Compare *Numb*· 21. 27, 28. *Deut*. 28. 37. *p* Or, *but*, or *although*, as this Particle is oft uſed. *q* So he aggravateth his preſent Miſery by the mention of his former Proſperity. Or, *to their faces*, or *openly*. They do not only reproach me behind my back, but revile and mock me, and make a ſport of my Calamities even to my Face. *r* i. e. I was the Peoples Delight and Darling, and matter of their Praiſe, and entertained by them with applauſes, and as it were with Inſtruments of Muſick. Or, *I am as a Tabret*; i. e. matter of ſport and merriment to them.

7 Mine eye alſo is dim by reaſon of ſorrow ſ, and all || my members *are* as a ſhadow *t*. r, my ghts.

s Through exceſſive weeping and decay of Spirits, which cauſe a dimneſs in the ſight. *t* My Body is ſo conſumed, and my collour ſo wan and ghaſtly, that I look more like a Ghoſt, or a Shadow, than like a Man.

8 Upright *men* ſhall be aſtonied at this *u*, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

u Wiſe and good Men, when they ſhall ſee and conſider my Calamities, will not be ſo forward to cenſure and condemn me, as you are, but will rather ſtand and wonder at the depth and myſteriousneſs of God's Counſels and Judgments, which fall ſo heavily upon innocent Men, while the worſt of men proſper. *x But*, or *Yet*, (notwithſtanding all theſe Sufferings of good Men, and the aſtoniſhment which they cauſe,) *innocent* (or religious Perſons ſhall be ſo far from joyning their Opinions, and Counſels, and Intereſts, with *Hyprocrites*, or *prophane men*, who thence take occaſion to cenſure the afflicted Perſon, and to reproach and condemn, and deſert the Profeſſion and Practice of Godlineſs, that they) *will ſtir up themſelves againſt* them in holy Indignation, and will oppoſe their wicked courſes, and will prefer afflicted Piety before proſperous iniquity.

Heb. ll add ngth. 9 The righteous alſo ſhall hold on his way *y*, and he that hath clean hands *z* † ſhall be ſtronger and ſtronger *a*.

y i. e. Shall perſiſt in that good way into which he hath entred, and not to be turned from it by any afflictions, which may befal himſelf or any other good Men, nor by any contempt or reproach caſt upon them by the ungodly, by reaſon thereof *z* i. e. Whoſe Life and the courſe of his Actions is Holy and Righteous; which is a ſign that his Heart alſo is pure and perfect. *a* Shall not be ſhaken and diſcouraged by the grievous Afflictions of the Godly, nor by the bitter cenſures and reproaches of Hypocrites, or wicked men, caſt upon them for that cauſe, but will be confirmed thereby, and made more conſtant and reſolute in cleaving to God, and his ways, and People, in ſpight of all difficulties and miſeries.

Ch. 6. 29. 10 But *as for* you all, * do ye return, and come now *b*: for I cannot find *one* wiſe *man c* among you.

b i. e. Come now again (as this phraſe is oft uſed) and renew the Debate, as I ſee you are prepared and reſolved to do; and I am ready to receive you. Or, return into your ſelves, and conſider my cauſe again; peradventure your ſecond thoughts may be wiſer. *c* To wit, in this matter. None of you ſpeak like wiſe or good Men, but like raſh and heady perſons, you cenſure me as a rotten Hypocrite, and miſjudge of God's ways, and condemn the Generation of God's Children upon frivolous grounds.

Cha. 7. 6. & 9. 25. † Heb. *the oſſeſſion.* 11 * My days *d* are paſt, my purpoſes *e* are broken off, *even* † the thoughts of my heart *f*.

d The days of my life. I am a loſt and dying man, and therefore the hopes you give me of the bettering of my condition, are vain and groundleſs. *e* Or, *my diſigns*, or *thoughts*, to wit, which I had in my proſperous days, concerning my ſelf and Children, and the continuance of my happineſs. *f* Heb. *The poſſeſſions of my heart*, i. e. thoſe thoughts which in a great meaſure poſſeſſed my heart, which were moſt natural, and familiar, and delightful to me. All my thoughts, and deſigns, and hopes, are diſappointed and come to nothing.

†Heb. *near* 12 They *g* change the night into day *h*: the light *is* † ſhort *i* becauſe of darkneſs *k*.

g Either 1. My Friends. Or 2. My Sorrows, of which he is here ſpeaking. Or 3. My Thoughts laſt mentioned. Poſſibly theſe words may be joyned with them thus: *The thoughts of my heart change the night into day h* They do ſo unceſſantly purſue and and diſturb me, that I can no more reſt and ſleep in the dark and ſilent nights, than in the midſt of the Light and Tumults of the Day. Or, *they change the day into night*. Heb. *they put the night for*, or *in ſtead of* (as the Hebrew *Lamed* is elſe-where uſed) *the day* i. e. They make the day as ſad and dark as the night to me. So it ſeems beſt to agree with the following branch of the Verſe. *i* i. e. The day-light, which oft-times gives ſome little Comfort and Refreſhment to Men in miſery, ſeems to be gone and fled as ſoon as it is begun. *k* i. e. Becauſe of my grievous pains and torments which follow me by day as well as by night.

†Heb. *Hell.* 13 If I wait *l*, † the Grave *is* mine houſe *m*: I have made my bed in darkneſs *n*.

l If I ſhould give way to thoſe hopes of my Deliverance and Reſtauration which you ſuggeſt to me. *m* I ſhould be ſadly diſappointed; for I am upon the borders of the Grave, which is the only Houſe appointed for me, in ſtead of that goodly Houſe which you promiſe to me here upon condition of my Repentance. *n* I expect no other reſt but in the dark grave, for which therefore I prepare my ſelf

†Heb. *cried* or *called.* 14 I have † ſaid to corruption *o*, thou *art* my father *p*: to the worm, thou *art* my mother: and my ſiſter *q*.

o Heb. *To the pit* of Corruption, the Grave. *p* I am near a kin to thee, as being taken out of thee, and thou wilt receive and embrace me, and keep me in thy houſe as Parents do their Children. *q* Becauſe of the ſame original, and the moſt ſtrict and intimate Union and Conjunction between me and the Worms.

15 And where *is* now my hope *r*? *As for* my Hope ſ, who ſhall ſee it *t*?

r And what then is become of that hope which you adviſed me to entertain? *s* i. e. The fulfilling of my hope, or the Happineſs which you would have me expect. *Hope* being put for the thing hoped for, as *Prov.* 13. 12. 1 *Cor.* 9. 10. *t* No Man ſhall ſee it; it ſhall never be.

16 They *u* ſhall go down to the bars of the pit *x*, when *our* reſt together *is* in the duſt *y*.

u Either 1. They that would ſee my hope, they muſt go into the Grave to behold it. Or rather 2. My hopes of which he ſpake in the ſingular number, *v.* 15. which he here changeth into the plural, as is very uſual in theſe Poetical Books. *x* i. e. Into the cloſeſt and innermoſt parts of the Pit: My hopes are dying, and will be buried in my grave. *y* So the Senſe is, when thoſe Spectators, together with my ſelf, ſhall be in our graves. Heb. *Seing that* (as this Hebrew particle, *im*, oft ſignifies: Or, *certainly*, as it is uſed, *Numb.* 17. 13. *Job.* 6. 13. and elſe-where,) our *reſt* ſhall be *together in the duſt*, i. e. I and my hopes ſhall be buried together.

CHAP. XVIII.

Bildad's *Reproof*: Job's *words many*: *He deſpiſed his Friends*: *He vexed himſelf*; *but in vain*, 1——4. *The Calamity of the wicked*, 5——21.

THen anſwered Bildad the Shuhite, and ſaid:

2 How long *will it be ere* ye *a* make an end of words? Mark *b*, and afterwards we will ſpeak.

a Either 1. You my Brethren. Why do you not give over diſcourſing with *Job*, who is wholly tranſported with rage, and not fit to be diſcourſed with, at leaſt until both you and he have better conſidered what to ſay. Or rather 2. Thou, O *Job*, of whom he ſpeaks here, as alſo verſe 3. in the plural number, either becauſe there were ſome other perſon or perſons preſent at this Debate, who by their Words or Geſtures ſhewed themſelves favourers of *Job's* cauſe; Or becauſe it was a common Idiotiſm of the Eaſtern Language, to ſpeak thus of one Perſon, eſpecially where he was one of Eminency or Authority. *Job's* Speeches were generally longer than his Friends, and they ſeemed very tedious to them. *b* Conſider the matter and our words better. Or, *inform* us, Heb. *make* us *to underſtand*. Seing thou lookeſt upon us as ignorant and brutiſh men, as it follows, do thou inſtruct and inform us. Ceaſe cavilling and railing, and produce thy ſtrong Reaſons, that we may conſider and anſwer them, or yield to them.

3 Wherefore are we counted as beaſts *c*, *and* † reputed vile *d* in your ſight *e*? †Heb. *hidden.* Lam. 4. 1

c i. e. Ignorant, blockiſh and ſtupid men *Chap.* 17. 4, 10. *d* Heb. *polluted* or *unclean*, i. e. not fit to be converſed or diſcourſed with; or contemptible, as ſuch things are. *e* Either 1. To your Faces, or in your own hearing. Or 2. In thy ſight or Judgment, O *Job*; ſo he ſpeaks of *Job* in the plural number, as he did verſe 2.

4 He teareth † himſelf *f* in his anger: ſhall the earth be forſaken *g* for thee *h*? and ſhall the rock be removed out of his place *i*? † Heb. *his Soul.*

f i. e. *Job*. of whom he ſpeaks in the third Perſon for the ſecond, as *Chapter* 12. 4. and 16. 7. *Obad.* 3. 3. Or, *O thou that teareſt thy ſelf.* Thou complaineſt of us for vexing thee with our Speeches, when in truth thou art thy own greateſt tormenter by thy own Impatience and Rage. *g* To wit, by God. Shall God give over the Government of the Earth, and Men, and things in it, and ſuffer all things to fall out by chance, and promiſcuouſly to good and bad Men, without any regard to his Truth, or Wiſdom, or Juſtice? Shall God forbear to rule the World righteouſly, as he hath hitherto done, in favouring good Men, and deſtroying the wicked? *h* i. e. For thy ſake; or to prevent thy complaints and clamours. *i* Shall the Counſels of God, which are more firm and unmoveable than Rocks, and the whole courſe of his Providence be altered to comply with thy Fancies or Humours?

5 Yea, *k* the light of the wicked ſhall be put out *l*, and the ſpark of his fire *m* ſhall not ſhine.

k The thing is true and certain, notwithſtanding the Diſſatiſfaction and Oppoſition againſt it. *l* All their Glory and Felicity ſhall periſh. *m* i. e. Their higheſt and brighteſt Glory, which he calleth *the ſpark*, &c. becauſe, like a Spark it ſhines briskly for a moment, but is quickly extinct.

6 The light ſhall be dark in his tabernacle *n*, and his || candle ſhall be put out with him *o*. || Or, *Lamp.*

n i. e. In his Family. In ſtead of his former Splendor, both he and his ſhall fall into Extremity of Miſery. *o* i. e. His Glory ſhall die with him, and not deſcend to his Poſterity, as he hoped and deſigned. Or, *his Candle*, which was *with him*, or *ſhone upon him*, ſhall be put out.

7 The ſteps of his ſtrength *p* ſhall be ſtraitned *q*, and his own counſel ſhall caſt him down *r*.

p i. e. His ſtrong Steps, by a vulgar Hebraiſm. By *ſteps* he means his Counſels, as the next branch explains it, his attempts and actions; and by *ſteps of ſtrength*, ſuch of them as ſeem to be moſt firm and ſettled, contrived with greateſt Strength of Underſtanding, and carried on with great reſolution and might. *q* i. e. Shall be hindred and entangled. He ſhall be caſt into great difficulties, and Troubles, and perplexities, ſo that he ſhall not be able to proceed, and to accompliſh his Enterprizes, but ſhall find himſelf enſnared by his own devices, as the next words declare it. This phraſe is uſed alſo *Prov.* 4. 11, 12. and it is oppoſed to the *enlarging* of a Man's way or Steps, which ſignifies Succeſs and Proſperity, as *Pſal.* 4. 1. and 31. 8. *r* He ſhall be undone by his own Contrivances; either becauſe God will give him up to dangerous and deſtructive miſtakes of his way; or becauſe God will oppoſe him, and turn his own devices againſt him; which he can eaſily do, by throwing in unexpected accidents.

8 For he is caſt into a net by his own feet *s*, and he walketh upon a ſnare *t*.

s By his own choice, and deſign, and actions. *t* And therefore muſt needs be entangled and deſtroyed.

9 The * grin ſhall take *him* by the heel *u*, *and* the robber *x* ſhall prevail againſt him. *Ch. 5. 5.

u i. e. Take faſt hold of him, ſo as to keep him in thoſe diſtreſſes. *x* When he is enſnared, the robber ſhall come upon him, and take, and ſpoil, or kill him. Or, *the horrible or terrible man*, the Huntſman, that laid the ſnare for him. A Metaphor from thoſe who hunt for wild Beaſts, who firſt lay ſnares for them, and then ſeize upon them in the ſnares.

10 The ſnare *is* † laid for him in the ground *y*, and a trap for him in the way. †Heb. *hidden.*

y Where he doth not expect nor diſcern it. The former ſnare he laid for himſelf, but this was laid for him by another.

11 * Terrours *z* ſhall make him afraid on every ſide, and ſhall † drive him to his feet *a*. *Ch. 15. 21. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29.

z Both from men, and from God, and from his own unquiet mind and guilty conſcience. *a* Shall force him to flee hither and thither, and he knows not whither, being ſecure and ſafe no where, but purſued by Terrors from place to place.

12 His ſtrength *b* ſhall be hunger-bitten *c*, and deſtruction ſhall be ready at his ſide *d*.

*Ch. 15. 23

b Either 1. His Children, which are, and are called a Man's Strength, as *Gen.* 49. 3. *Pſal.* 127. 4, 5. Or rather 2. His Wealth, and Power, and Proſperity. *c* Or, *famiſhed*, i. e. utterly conſumed. *d* i. e. Shall follow him at the heels, as a moſt diligent Servant, or conſtant Companion.

13 It ſhall devour the † ſtrength of his ſkin *e*: *even* the firſt-born of death *f* ſhall devour his ſtrength.

†Heb. *bars*

e Heb. *The bars*, or rather, *the branches of the ſkin*, i. e. either the Veins, and Sinews, which branch out themſelves through the Skin as well as elſe-where: Or the Fat and Fleſh which like barrs ſupport the Skin, and adorn and beautifie it, as branches do a Tree; without which the Skin is ſhrivel'd up and deformed. *f* i. e. A moſt remarkable and terrible kind of death. The *firſt-born* was the chief of his Brethren, and therefore this Title is given to things eminent in their kind, as *Iſa.* 14. 30. *Col.* 1. 18. *Heb.* 12. 23. *Rev.* 1. 5.

14 * His confidence *g* ſhall be rooted out of his tabernacle *h*, and it *i* ſhall bring him to the king of terrours *k*.

*Ch 8. 14. & 11. 20. Pſ. 112. 10. Pro. 10. 28.

g i. e. All the matter of his Confidence, his Riches, Children, &c. *h* i. e. Out of his habitation. *i* To wit, the loſs of his Confidence. *k* Either 1. Into extream fears and Horrors of Mind. Or 2. To death, which even *Ariſtotle* called, *The moſt terrible of all terribles.* And this it will do, either becauſe it will expoſe him to his enemies, who will kill him; or becauſe the ſenſe of his Diſappointments, and Loſſes, and Dangers, will oppreſs his Spirits, and break his Heart.

15 It ſhall dwell in his tabernacle *l*, becauſe *it is* none of his *m*: brimeſtone ſhall be ſcattered upon his habitation *n*.

l It, i. e. Deſtruction, expreſſed *v.* 12. and deſigned by this particle *It*, *v.* 13. ſhall not come upon him and his for a ſeaſon, for then there might be ſome hopes of Recovery; But it ſhall fix its abode with me. *m* This may be added either 1. By way of Correction, did I ſay, *his Tabernacle?* I muſt retract the Expreſſion; for in truth, *it is none of his*, it is become another Man's. Or 2. As a reaſon of the ruine of his Tabernacle, becauſe it is none of his own, but got from others by deceit or Violence. But theſe words are, and may be joyned with the former, and both thus rendred. *A Stranger*, (Heb. one *that is not his*, that is not deſcended from him, and hath no relation to him) *ſhall dwell in his Tabernacle*, i. e. ſhall poſſeſs his Houſe and Goods. *n* It ſhall be utterly and prodigiouſly deſtroyed, as it were by Fire and Brimeſtone. He ſeems to allude both to the deſtruction of *Sodom*, upon which God did ſcatter Brimſtone and Fire, which happened not long before theſe times, and could not be unknown to them who lived near that place, and were diligent obſervers of God's Works; and to the Judgment which befel *Job Chapter* 1. 16. when the Stranger hath taken and rifled his Dwelling, he ſhall forſake it as an accurſed place, and ſhall burn it with Fire and Brimeſtone; that there may be no Monument of ſo vile a perſon left upon the Earth.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off *o*.

o i. e. He ſhall be deſtroyed both Root and Branch, i. e. both himſelf and his Poſterity. Compare *Mal* 4. 1.

17 * His remembrance ſhall periſh *p* from the earth, and he ſhall have no name in the ſtreet.

*Pſal. 109. 13. Pro. 2. 22. & 10. 7.

p In ſtead of that Honour and Renown which he deſigned to have both whilſt he lived, and after his death, he is not ſo much as remembred, unleſs it be with contempt and reproach.

18 † He ſhall be driven *q* from light into darkneſs *r*, and chaſſed out of the world.

†Heb. *they ſhall drive him.*

q Heb. *They ſhall drive him*, i. e. his Enemies, or thoſe whom he hath oppreſſed; or they whom God ſhall appoint to do it, whether Angels or Men. Or it is an imperſonal ſpeech, and to be rendred paſſively, as it is alſo *Job* 7. 3. *Luke* 12. 20. and 16. 9. *r* From a ſplendid and proſperous Life to diſgrace and miſery, and to the Grave, the Land of Darkneſs and Forgetfulneſs, as the following words explain it.

19 * He ſhall neither *have* ſon nor nephew among his people *s*, nor any remaining in his dwellings.

*Iſa. 14. 22. Jer. 22. 30.

s But if any ſuch ſurvive, they ſhall be in the hands and power of Strangers, or rather of their Enemies.

20 They that come after *him* ſhall be aſtonied at his day *t*, as they that || went before *u* † were affrighted *x*.

||Or, *lived with him.* †Heb. *laid hold on horrour.*

t i. e. At the day of his Deſtruction, as the word day is uſed, *Pſal.* 37. 13. and 137. 7. *Ezek.* 21. 25. *Obad.* 12. They ſhall be amazed at the Suddenneſs, and Dreadfulneſs, and Prodigiouſneſs of it, as *Job*'s Friends were at his calamities, *Chapter* 2. 12, 13. *u* i. e. Before the perſons laſt mentioned. Thoſe who lived in the time and place where this Judgement was inflicted. *x* Or, *filled with horrour*, partly through Humility and Compaſſion, and partly for fear, leſt the Judgment ſhould overtake them alſo.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God *y*.

y i. e. Who doth not acknowledge, nor fear, nor ſerve God, as this phraſe is uſed, 1 *Sam.* 2. 12. *Pſal.* 79. 6. 2 *Theſſ.* 1. 8.

CHAP. XIX.

Job's anſwer: His Friends Strangeneſs and Reproaches vex him, 1——3. *He layeth before them his great Miſery to provoke their Pity,* 6——22. *Wiſheth his words might be recorded,* 23, 24. *His hope in his Redeemer, and the Reſurrection,* 25——27 *His Friends ſhould not reproach his Integrity, for fear of like Judgment,* 28, 29.

THen Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words *a*.

a With meer empty words void of Senſe or Argument, with your impertinent and unedifying Diſcourſes, and bitter Reproaches, as it followeth.

3 Theſe ten times *b* have ye reproached me: ye are not aſhamed *that* ye || make your ſelves ſtrange to me *c*.

||Or, ha *your ſel* *againſt*

b i. e. Many times. A certain number for an uncertain. So this phraſe is oft uſed, as *Gen.* 31. 7. *Numb.* 14. 22, &c. *c* That you carry your ſelves like Strangers to me, and are not concerned nor affected with my Calamities, and condemn me as if you had never known my former Piety and Integrity.

4 And be it indeed, *that* I have erred *d*, mine errour remaineth with my ſelf *e*.

d If my opinion in this point be faulty and erroneous, as you pretend it is. Or, if I have ſinned, (for Sin is oft called Error in Scripture) and am therefore puniſhed. *e* Either 1. It is likely to continue, I ſee no cauſe from your reaſons to change my Judgement. Or 2. I ſuffer deeply for my Sins, and therefore deſerve your pity and help, rather than your reproaches, whereby you add affliction to the Afflicted.

5 If indeed ye will magnifie *your ſelves* againſt me *f*, and plead againſt me my reproach *g*.

f i. e. Uſe lofty, and imperious, and contemptuous ſpeeches againſt me: Or, ſeek Praiſe and Honour from others, by your conquering or out-reaſoning of me. *g* Either 1. Your Reproaches of me: If your reproachful and cenſorious ſpeeches muſt paſs for ſolid Arguments. Or 2. My wickedneſs, which, if true, were juſt matter of reproach, and the cauſe of all my miſeries. Or 3. My contemptible and calamitous condition, for which you reproach and condemn me as an Hypocrite and wicked man.

6 Know now *h* that God hath overthrown me *i*, and hath compaſſed me with his net *k*.

h Conſider what I am now ſaying. *i* Hath grievouſly afflicted me in all kinds: Therefore it ill becomes you to aggravate my miſeries; and if my Paſſions, hereby raiſed, have broken forth into ſome extravagant and unmeet Expreſſions, I might expect your Pity and favourable Conſtruction, and not ſuch ſevere Cenſures and Reproaches. Heb. *God hath perverted me*, i. e. Either my State or Condition, as was now ſaid, or my Right and Cauſe. He oppreſſeth me with power, and will not give me a fair Hearing, as it follows, verſe 7. He giveth me very hard meaſure, and dealeth worſe with me than I might in Reaſon and Juſtice expect from ſo wiſe and gracious a God. This is an harſh reflection upon God; but ſuch paſſages have ſometimes come from good Men, when under ſore Afflictions and Temptations, which was *Job*'s caſe. *k* i. e. With Afflictions on every ſide, ſo that I cannot eſcape, nor get any freedom to come to him and plead with him, as I deſire.

7 Behold, I cry out *l* of || wrong *m*, but I am not heard: I cry aloud, but *there is* no judgment *n*.

||Or, *v* *lence.*

l To wit, unto God by Prayer or Appeal. *m* That I am oppreſſed, Either 1. By my Friends: Or rather 2. By God, who deals with me according to his Soveraign Power, and exact and rigorous Juſtice, and not with that Equity and Benignity which he ſheweth to the generality of Men, and hath promiſed to good Men, ſuch as he knoweth me to be. *n* God will not hear my Cauſe, nor paſs Sentence; which I might reaſonably expect from him; But he quite neglects me, and hath utterly forſaken me, and left me in the hands of the devil and wicked men. See the like Complaints of other good Men in the like caſe of Deſertion, *Pſal.* 13. 2. and 22. 2. and 88. 15. *Lament.* 3. 8. *Habak.* 1. 2.

8 He hath fenced up my way that I cannot paſs *o*, and he hath ſet darkneſs in my paths *p*.

o i. e. So that I know not what to ſay or do, and can ſee no means nor poſſibility of getting out of my Troubles. *p* So that I cannot diſcern my way, or what courſe I ſhould take.

9 He hath ſtript me of my glory *q*, and taken the crown *r from* my head.

q i. e. Of my Eſtate, and Children, and Authority, and all my Comforts. *r* i. e. All my Ornaments.

10 He hath deſtroyed me on every ſide *s*, and I am gone *t*: and * mine hope *u* hath he removed like a tree *x*.

*Ch 24

s i. e. In all Reſpects, and to all Intents and Purpoſes, my Perſon, and Family and Eſtate. *t* i. e. I am a loſt and dead Man. *Going* is oft put for dying, as *Gen.* 15. 2. *Pſal.* 39. 13. *u* i. e. All my hopes of the preſent Life, as he oft expreſſeth it; but not of the Life to come, as appears from *Job* 13. 15, 16. and 19. 25, &c. *x* Which being once plucked up by the roots, never groweth again.

11 He hath alſo kindled his wrath againſt me *y*, and * he counteth me unto him, as *one* of his enemies *z*.

*Ch. 13. 2 Lam. 2

y He hath ſtirred up his Wrath againſt me of his own accord, without any provocation of mine. Humane Infirmity excepted. *z* i. e. He uſeth me as ſharply as if I were an inveterate Enemy of God and of all Goodneſs, though he knoweth I am and have ever been an hearty Lover and Servant of him.

12 * His troops *a* come together, and raiſe up their way *b* againſt me, and encamp round about my tabernacle.

*Cha. 6.

a i. e. My Afflictions, which are but God's Inſtruments and Soldiers marching under his Conduct. *b* Either 1. Caſt a Bank or Trench round about me, as an Army doth when they go to beſiege a place. Or rather 2. Make a Cauſey or raiſed Path, as Pioneers uſually do in low and wateriſh Grounds for the march of an Army: God removes all Impediments out of the way, and lays me open to all manner of miſchief.

13 * He hath put my brethren *c* far from me *d*, and mine acquaintance verily are eſtranged from me.

*Pſ. 31. 1 & 38. 11 & 69 8 & 88. 8, 1

c i. e. My Kindred and Friends, who might and ſhould have ſupported and comforted me in my Diſtreſs. *d* Either 1. In place; becauſe they feared or diſdained, or at leaſt neglected to viſit or ſuccour me: Or 2. In their Affections which are far from me, when their Bodies are preſent with me, as I find in you. But this alſo I aſcribe to God; he hath alienated your Hearts from me.

14 My kinsfolk have failed me *e*, and my familiar friends have forgotten me *f*.

e To wit, to perform the Offices of Humanity and Friendſhip which they owe to me. *f* *i. e.* Neglect and diſregard me as much as if they had quite forgotten me.

15 They that dwell in mine houſe *g*, and my maids *h* count me for a ſtranger *i*: I am an alien in their ſight *k*.

g Heb. *The ſojourners of my houſe*; *i. e.* ſuch as had formerly ſojourned with me, whether Strangers, Widows, and Fatherleſs, whom by the Law of Charity and Hoſpitality he entertained: Or hired Servants, who had for a good while their Habitation and Subſiſtence in his Family. *h* Who by reaſon of their Sex, commonly have and ſhould have more tender and compaſſionate Hearts than Men. And therefore this is God's doing, who hath hardned their Hearts againſt me. *i* Regard my Commands and Concerns no more than a Stranger. *k* The ſame thing repeated through vehemency of Paſſion, becauſe this lay very heavy upon him.

16 I called my ſervant *l*, and he gave *me* no anſwer *m*: though I intreated him *n* with my mouth *o*.

l To do ſome ſervile Office about me for my eaſe or relief. *m* He paſſed by as if he had been deaf, becauſe he loathed and feared to come near to me. *n* To my Commands I added humble and earneſt Deſires. *o* Either 1. with gentle and moving Speeches; Or rather 2. with my own Mouth and not by a Proxy.

17 My breath is ſtrange to my wife *p*, though I entreated for the childrens *ſake* of † mine own body *q*. Heb. *my* *lly.*

p Who by reaſon of the Stink of my Breath and Sores denied me her company. *q* By theſe Pledges of our Mutual and Matrimonial Tye and Affection, the Children which came out of my Loyns, and were begotten by me upon her Body. But divers render the words thus; *and I entreated the children of my own body*: *i. e.* Either ſome of *Job*'s younger Children, who by reaſon of their tender years were kept at home with their Father, when their elder Brethren and Siſters were gone abroad to the Feaſt; or ſome of his Grand-children by thoſe grown Sons and Daughters; for ſuch alſo oft come under the name of *children*. But this ſenſe ſeems not ſo proper, partly becauſe according to that Tranſlation here is mention only of *Job*'s entreating them, but not a word of their denying his Requeſt; which is the only matter of his preſent Complaint; and partly becauſe according to the former Tranſlation, it is a great and juſt Aggravation of his Wifes Unkindneſs, and exactly anſwers to the foregoing Verſe, where the Servants perverſeneſs is aggravated in the ſame manner, and by part of the ſame words.

Or, *the* *icked.* 18 Yea ‖ young children *r* deſpiſed me; I aroſe *s*, and they ſpake againſt me.

r Or, *Fools*; the moſt contemptible Perſons. *s* To wit, from my Seat, to ſhew my reſpect to them, though they were my Inferiors, to ſhew my readineſs to comply with that mean and low Condition into which God had now brought me. Or, *I ſtood up*, for ſo this word ſometimes ſignifies. I did not diſoblige or provoke them by any uncivil and uncomely Carriage towards them, but was very courteous to them, and yet they make it their buſineſs to rail againſt me, as you alſo do.

Pſ. 41. 9. 55. 13, 4, 20. Heb. *the* *nen of my* *ecret.* 19 * All † my inward friends *t* abhorred me: and they whom I loved *u* are turned againſt me.

t Heb. *the men of my ſecret*; my Intimates and Confidents, to whom I imparted all my Thoughts, and Counſels, and Concerns. *u* Sincerely and fervently, which they ſo ill requite. He ſaith not, *they who loved me*; for their love, had it been true, would have continued in his Affliction, as well as in his Proſperity.

Ch 30.30 Pſ.102.5. Lam. 4. 8. Or, *as.* 20 * My bone *x* cleaveth to my ſkin *y*, ‖ and to my fleſh *z*, and I am eſcaped with the skin of my teeth *a*.

x *i. e.* My Bones, the Singular collectively put for the Plural; as *Chap.* 2. 5. *Prov* 15. 30. *y* To wit, immediately, the Fat and Fleſh next to the Skin being conſumed. The Senſe is, I am worn to Skin and Bone: See the ſame Phraſe *Pſal.* 102. 5. *z* Or, *as* (the Particle *and*, being often ſo uſed, as hath been obſerved before) *to my fleſh*: *i. e.* either as formerly it clave to my Fleſh: Or as near and as cloſely as it doth to theſe remainders of Fleſh which are left in my inward parts. *a* I am ſcarce ſound and whole, and free from Sores in any part of my Skin, except that of my Jaws, which holdeth and covereth the roots of my Teeth. This being, as divers obſerve, the Devils Policy to leave his Mouth untouched, that he might more freely expreſs his Mind, and vent his Blaſphemies againſt God, which he ſuppoſed ſharp pain would force him to do, and which he knew would be of pernicious Conſequence not only to *Job*, but to others alſo.

21 Have pity upon me, have pity upon me, O ye my friends *b*, for the hand of God hath touched *c* me.

b For ſuch you have been and ſtill pretend to be; and therefore fulfil that relation, and if you will not help me, yet at leaſt pity me. *c* *i. e.* Smitten or afflicted me ſorely, as this word is oft uſed, as *Chap.* 1. 11. *Pſal.* 104. 32.

22 Why do ye perſecute me as God *d*, and are not ſatisfied with my fleſh *e*?

d Either 1. as God doth; or rather 2. as if you were gods and not Men; as if you had the ſame infinite Knowledge which God hath, whereby you can ſearch my Heart and know my Hypocriſie, and the ſame ſoveraign and abſolute Authority to ſay and do what you pleaſe with me, without giving any reaſon or account of it, which is indeed the Prerogative of the great God, but it belongs not to you who are Men, and therefore lyable to miſtake and miſjudging, and ſuch as muſt give an account to God of all their words and carriages towards their Brethren, and particularly towards Perſons in Affliction, and withal ſubject to the ſame Diſeaſes and Calamities under which I groan; and therefore may need the pity which I expect from you. *e* *i. e.* With the Conſumption and Torment of my whole Body, but add to it the Vexation of my Spirit by grievous Reproaches and Cenſures; but are like Wolves or Lions that are not contented with devouring the Fleſh of their Prey, but alſo break their Bones.

† Heb. *who will give,* &c. 23 † Oh that my words *f* were now written; oh that they were printed in a book!

f Either 1. the following and famous Confeſſion of his Faith, *v.* 25, *&c.* Or rather 2. all his foregoing Diſcourſes with his Friends, which he was ſo far from diſowning or being aſhamed of, that he was deſirous that all Ages ſhould know, that they might judge between him and them, whoſe Cauſe was better, and whoſe Arguments were ſtronger.

24 That they were graven with an iron pen *g* and lead *h*, in the rock for ever!

g Of which alſo there is mention, *Jer.* 17. 1. *h* Or, *or lead*; or *with lead*, the Particle *and* being oft ſo uſed; as *Gen.* 4. 20. *Exod.* 1. 6. *Jer.* 22. 7. For this Lead may be either 1. the Writing-pen which might be either of Iron or of Lead: For though Lead be of it ſelf too ſoft, yet there was an Art of tempering Lead with other Metals, to ſuch a degree of hardneſs, that it could pierce into a Rock; as they did alſo temper Braſs; ſo that they could make Bows and Swords of them. Or 2. the Writing-table; for the Ancients did uſe to write divers things in Lead, as is well known. Or 3. the Writing-Ink, as I may call it: For they uſed to grave the Letters in a Stone with an Iron Tool, and then to fill up the Cuts or Furrows made in the Stone with Lead, that the words might be more plainly ſeen and read.

25 For *i* I know *k that* my redeemer *l* liveth *m*, and *that* he ſhall ſtand *n* ‖ at the latter day *o* upon the earth *p*. ‖Or, *at laſt.*

i This is the reaſon of his great Confidence in the Goodneſs of his Cauſe, and his Willingneſs to have the matter depending between him and his Friends, publiſhed and ſubmitted to any Tryal, becauſe he had a living and powerful Redeemer to plead his Cauſe, and vindicate his Perſon from all their ſevere Cenſures, and to give Sentence for him. *k* I have no Knowledge nor Confidence, nor hope of Reſtitution to the Proſperities of this Life; yet this one thing I know, which is more comfortable and conſiderable, and therein I rejoyce though I be now a dying Man, and in a deſperate condition for this Life. *l* In whom I have a particular Intereſt, and he hath a particular Care of me. *Queſt.* What Redeemer, and what Deliverance doth *Job* ſpeak of in this and the two following Verſes? *Anſw.* Some late Interpreters underſtand this place Metaphorically, of God's delivering *Job* out of his doleful and deſperate Condition, and reſtoring him to his former Splendor and Happineſs in the World; it being a very uſual thing in Scripture, to call eminent Dangers or Calamities by the name of *Death*; as *Pſal.* 22. 15. and 88 4, 5. *Ezek.* 37. 11, 12. 2 *Cor.* 11. 23. And great and glorious Deliverances by the name of *Quickning* and *Reſurrection*; as *Pſal.* 71. 20. *Iſa.* 26. 19. *Rom.* 11. 15. But the moſt Interpreters, both ancient and Modern, underſtand it of Chriſt and of his Reſurrection, and of *Job*'s Reſurrection to Life by his Power and Favour: Which ſeems moſt probable for many reaſons. 1. From that known Rule, that a proper and literal Interpretation of Scripture, is always to be preferred before the Metaphorical, where it ſuits with the Text, and with other Scriptures. 2. From the Hebrew word *Goel*, here uſed; which although ſometimes it be uſed of God abſolutely or eſſentially conſidered, yet it moſt properly agrees to Jeſus Chriſt: For this word, as all Hebricians know, is primarily uſed of the next Kinſman, whoſe Office it was to redeem by a price paid, the ſold or mortgaged Eſtate of his deceaſed Kinſman, *Levit.* 25. 25. and to revenge his Death, *Numb.* 35. 12. and to maintain his Name and Honour by raiſing up Seed to him, *Deut.* 25. 5. All which moſt fitly agrees to Chriſt, who is our neareſt Kinſman and *Brother*, *Heb.* 2. 11. as having taken our Nature upon him by Incarnation: who alſo hath redeemed that everlaſting Inheritance which our firſt Parents had utterly loſt and ſold, by the Price of his own Blood; and hath revenged the Death of Mankind upon the great Contriver of it, the Devil, by deſtroying him and his Kingdom; and hath taken a courſe to preſerve our Name, and Honour, and Perſons to Eternity. And if the places where God is called *Goel* in the Old Teſtament, be examined, it will be found, that either all or moſt of them may be, and ſome of them muſt be underſtood of God the Son, or of Chriſt, as *Gen* 48. 16. *Iſa:* 59: 20. See alſo *Pſal:* 74: 2: *Iſa:* 41: 14: & 44: 6: & 49: 7: & 52: 3: & 63: 16. 3 Becauſe *Job* was ſo far from ſuch a firm Confidence as he here profeſſeth, that he had not the leaſt degree of Hope of any ſuch glorious temporal Reſtauration as his Friends promiſed to him, as we have oft ſeen and obſerved in the former Diſcourſes, as Chap. 16: 22: & 17: 12, 13, *&c.* And therefore that *hope* which every *righteous* Man *hath in his death*, Prov. 14. 32. and which *Job* oft profeſſeth that he had, muſt neceſſarily be fixed upon his Happineſs in the future Life. 4. Becauſe ſome of the following Expreſſions cannot without wreſting and violence be applied to a Metaphorical Reſurrection, as we ſhall ſee in the Sequel. 5. Becauſe this is a more lofty and ſpiritual Strain, than any in *Job*'s former Diſcourſes, and quite contrary to them. And as they generally ſavour of Dejection and Diffidence, and do either declare or increaſe his Grief; ſo this puts him into another and much better Temper: And therefore it is well obſerved, that after this time and theſe Expreſſions, we meet not with any ſuch impatient or deſpairing Paſſages, as we had before; which ſhews that they had inſpired him with new Life and Comfort. 6. Becauſe this well agrees with other Paſſages in this Book; wherein *Job* declareth, that although he had no hope as to this Life, and the Comforts thereof, yet he had an hope beyond Death, which made him profeſs, *Though he ſlay me, yet will I truſt in him*, *Job.* 13. 15. *Truſt in him*: For what? Surely for Comfort and Happineſs. Where? Not in this Life, for that he ſuppoſeth to be loſt, therefore it muſt be in the next Life. And this was one reaſon why he ſo vehemently deſired Death, becauſe he knew it would bring him unto God and unto true Felicity. And this his hope and confidence in God, and in his Favour to him, *Job* oppoſeth to thoſe foul and falſe Aſperſions which his Friends had caſt upon him, as if he had forſaken God, and caſt off all fear of him, and hope in him. *Object.* 1. If this place had ſpoken of the Reſurrection of the Body, ſome of the Hebrew Writers or Commentators upon this place, who did believe that Doctrine, would have underſtood it ſo, and have urged it againſt the *Sadduces*, which they did not. *Anſw.* 1. All the Jewiſh Writers which are now extant, lived and wrote ſince Chriſt's time; when the Doctors of that People were very ignorant of many great Truths, and of the plain meaning of many Scriptures, and very corrupt in their Principles as well as in their Practiſes. 2. There was a manifeſt Reaſon why they could not underſtand this Text thus, becauſe they believed that *Job* in his Agonies did deny God's Providence, and conſequently the Reſurrection and the future Judgment, which though it was a moſt uncharitable and falſe Opinion, yet forced them to interpret this Text another way, *Object.* 2. How is it credible that *Job*, in thoſe ancient times, and in that dark State of the Church, ſhould know theſe great Myſteries of Chriſt's Incarnation, and of the Reſurrection and Life to come? *Anſw.* 1. The Myſtery of Chriſt's Incarnation was revealed to *Adam* by that firſt and famous Promiſe, that *the ſeed of the woman* ſhould *break the Serpent's head*, Gen: 3: 15: which being the only Foundation of all his Hopes, for the Recovery and Salvation of himſelf and of all his Poſterity, he would doubtleſs carefully and diligently teach and explain it, as need required, to thoſe that deſcended from him. 2. That the ancient Patriarchs and Prophets were generally acquainted with theſe Doctrines, is undeniably evident from *Heb*: 11: and 1 *Pet*: 1: 9, 10, 11, 12. 3. Particularly *Abraham*, from whom *Job* is ſuppoſed to have deſcended; had the Promiſe made to him, that Chriſt ſhould come out of his Loins, *Gen*: 12: 3: and is ſaid to have *ſeen* Chriſt's *day*, and *rejoyce to ſee it*, John 8: 56. and had his Hopes and Deſires fixed upon a divine and heavenly City and Country, *Heb*: 11: 10, 16. And as *Abraham* knew and believed theſe things himſelf, ſo it is manifeſt that he taught them to his Children and Servants, *Gen*: 18: 19: and to his Kindred and others, as he had occaſion: And therefore it cannot ſeem ſtrange, that *Job* profeſſeth his Faith and Hope in theſe things. *m* I am a dying Man, and my Hopes are dying, but he liveth, and that for ever; and therefore though I die, yet he both can and will make me to live again in due time, though not in this World, yet in the other, which is much better; and though I am now highly cenſured and condemned by my Friends and others, as a great Diſſembler and a ſecret Sinner, whom God's Hand hath found out; yet there is a day coming wherein my Cauſe ſhall be pleaded, and my Name and Honour vindicated from all theſe Reproaches, and my Integrity brought to light. *n* I am falling and dying, but he ſhall ſtand firm, and unmoveable, and victorious, in full Power and Authority: All which this word *ſtand* ſignifies; and therefore he is able to make me ſtand in Judgment, and to maintain my Cauſe againſt all Oppoſers. Or, *he ſhall ariſe*, as this Verb moſt commonly ſignifies; *i: e.* Either 1. he ſhall exiſt or be born, as this word is oft uſed; as *Numb:* 32: 14: *Deut*: 29: 22: *Judges* 2: 10: 1 *Kings* 3: 12. *Mat:* 11. 11: And it notes Chriſt's Incarnation, that although as he was God, he was now and from all Eternity in beeing, yet he ſhould in due time be made Man, and be born of a Woman. Or 2. he ſhall ariſe out of the *Duſt*; which had been more probable, if it had been in the Text *from* or *out of*, as now it is *upon*, *the earth* or *duſt*; for Chriſt's Reſurrection from the Dead, might be fitly mentioned here as the Cauſe of *Job*'s Reſurrection, which followeth. *o* Either 1. in the days of the Meſſiah or of the Goſpel, which are oft called *the latter* or *laſt days* or *times*; as *Iſa* 2: 2: *Hoſ* 3: 5 *Joel*: 2: 28 Compared with *Acts* 2: 17: 1 *Tim*: 4: 1: and 2 *Tim*: 3: 1. *Heb:* 1: 1. Or rather 2. at the day of the general Reſurrection and Judgment, which, as thoſe Holy Patriarchs well knew and firmly believed, was to be at the end of the World; and which is called *the laſt day*, John 6. 40, 44, 54: and 11: 24 and 12: 48: 1 *Pet*: 1: 5. For this was the time when *Job*'s Reſurrection, of which he ſpeaketh here, was to be. Heb. *at the laſt*: By which word he plainly intimates, that this hope was not of things preſent and of Worldly Felicities of which his Friends had diſcourſed ſo much, but of another kind of, and a far greater Bleſſedneſs which ſhould accrue to him in after-times, long after he was dead and rotten. Or, *the laſt*; who is both *the firſt and the laſt*, *Iſa:* 44: 6. *Rev*: 1: 11. who ſhall ſubdue and ſurvive all his and his Peoples Enemies, and after others *the laſt enemy*, *Death*, 1 *Cor*: 15: 26. and then ſhall raiſe up his People and plead their Cauſe and vindicate them from all the Calumnies and Injuries which are put upon them, and conduct them to Life and Glory. *p* The place upon which Chriſt ſhall appear and ſtand at the laſt day. Heb *upon the duſt*; in which his Saints and Members lie or ſleep, whom he will raiſe out of it. And therefore he is fitly ſaid to *ſtand upon the duſt*, or the Grave, or Death; becauſe then he will *put* that among other *Enemies under his feet*; as is expreſſed, 1 *Cor* 15. 25, 26 Some render the words thus, and that very agreeably to the Hebrew, *The laſt*, or *at the laſt he ſhall ariſe* or *ſtand up againſt* (for ſo this very Phraſe is uſed, *Gen*: 4: 8: *Judges* 9. 18: *Pſal* 54: 3.) *the duſt* and fight with it, and reſcue the *Bodies* of the Saints, which are held in it as Priſoners, from its Dominion and Territories. Some underſtand this of God, that *He* ſhould *ſtand laſt in the field* as Conqueror of all his Enemies. But this neither agrees with the words, the Hebrew *Aphar*, ſignifying *duſt*, and being never uſed of the field or place of Battel; nor with *Job*'s ſcope, which was to defend himſelf againſt his Friends Accuſations, and to comfort himſelf with his hopes and aſſurance of God's Favour to be exhibited to him in due time. Which end the words in that ſenſe would by no means ſerve, becauſe God might and would be Conqueror of all his Enemies, though *Job* himſelf had been one of them, and though his Cauſe had been bad, and his Friends ſhould with God have triumphed over him.

26 || And *though* after my skin, *worms* deſtroy this *body* *q*; yet *r* in my fleſh *s* ſhall I ſee God *t*:

|| Or, *after I ſhall awake tho' this body be deſtroyed yet out of my fleſh ſhall I ſee God.*

q The ſtyle of this and other Poetical Books is conciſe and ſhort, and therefore many words are to be underſtood in ſome places, to compleat the ſenſe: The meaning of the place is this; Though my Skin is now in a great meaſure conſumed by Sores, and the reſt of it, together with this Body, ſhall be devoured by the Worms which may ſeem to make my Caſe quite deſperate. Heb. *And* though (which Particle, as it is oft elſewhere, is here to be underſtood, as the oppoſition of the next Branch ſheweth) *after my skin* (which either now is, or ſuddenly will be conſumed by Sores or Worms) *they* (*i: e: the deſtroyers* or *devourers*, as is implyed in the Verb; ſuch Impersonal Speeches being uſual in the Scripture; as, *Gen*. 50: 26. *Luke* 12: 20. and 16. 9. where the Actions are expreſſed but the Perſons or Things acting are underſtood. And by the Deſtroyers, he moſt probably deſigns the Worms which do this work in the Grave) *deſtroy* or *cut off*, or *devour this*; *i: e:* all this which you ſee left of me, *this* which I now point to, all this which is contained within my Skin, all my Fleſh and Bones, *this* which I know not what to call, whether a living Body, or a dead Carkaſs, becauſe it is between both; and therefore he did not ſay, *this body*, becauſe it did ſcarce deſerve that name. *r* For the Particle *and* is oft uſed adverſatively; Or, *then*, as it is oft rendred. *s* Heb. *Out of my fleſh*, or *with* (as the Particle *Mem* is uſed, *Cant*: 1: 2. and 3: 9: *Iſa*: 57: 8:) *my fleſh*, *i: e:* with *eyes of fleſh*, as *Job* himſelf calls them *Chap*: 10: 4. Or with bodily eyes; my fleſh or Body being raiſed from the Grave, and reſtored and re-united to my Soul. And this is very fitly added, to ſhew that he did not ſpeak of mental or ſpiritual, but of a corporeal Viſion, and that after his death. *t* The ſame whom he called his *Redeemer*, *v*: 25. *i: e.* Chriſt; of which ſee the Note there, who being God-man, and having taken fleſh, and appearing in his fleſh or body with and for *Job* upon the Earth, as was ſaid *v*: 25. might very well be ſeen with his bodily eyes. Nor is this underſtood of a ſimple *ſeeing* of him; for ſo even they that pierced him ſhall ſee him, *Rev.* 1: 7: but oft ſeeing him with delight and comfort, as that word is oft underſtood, as *Gen* 48: 11: *Job*: 42. 16: *Pſal*. 128. 5: *Iſa*: 53. 11, of that glorious and beatifying Viſion of God, which is promiſed to all God's People, *Pſal*: 16: 11: and 17: 15: *Matth*: 5. 8: 1 *Cor*: 13: 12: 1 *John* 3: 2.

27 Whom I ſhall ſee *u* for my ſelf *x*, and mine eyes ſhall behold, and not † another *y*: *though* my reins be conſumed † within me *z*.

† Heb. *a ſtranger.*
† Heb. *in my boſom.*

u In manner before and after expreſſed. No wonder that he repeats it again, becauſe the Meditation of it was moſt ſweet to him. *x* *i: e:* For my own comfort and benefit, as that Phraſe is oft uſed. Or, which is much of the ſame importance, on my behalf; to plead my cauſe, and vindicate me from all your Reproaches. *y* To wit, for me or in my ſtead. I ſhall not ſee God by anothers eyes, but by my own, and by theſe ſelf ſame eyes in this ſame body which now I have. *Heb. Not a ſtranger*; *i. e.* This priviledge ſhall be granted to me and to all other ſincere Servants of God, but not to *ſtrangers*, *i: e:* to wicked men, who are oft called *ſtrangers*; a *Pſal*: 18: 44, 45: and 54: 3: *Prov:* 21: 8: becauſe they are eſtranged or alienated from God, and from his Service and People. And if I were ſuch an one, as you ſuppoſe me to be, I could never hope to enjoy that happineſs. *z* This I do confidently expect and hope for, though at preſent my Caſe ſeems deſperate, my very inward parts being even conſumed with grief; and though, as I have ſaid, the Grave and the Worms will conſume my whole Body, not excepting the Reins which ſeem to be ſafeſt and furtheſt out of their reach. Or, without *though*, which is not in the Hebrew, *My reins are conſumed within me*. So this may be a ſudden and paſſionate Ejaculation or Exclamation (ſuch as we find *Gen*: 48: 18: and oft in the Book of *Pſalms*) ariſing from the Contemplation and confident Expectation of this his unſpeakable happineſs, wherein he expreſſeth his vehement deſire and longing for that bleſſed time and ſtate. *The reins* are oft put for the earneſt Deſires or Affections, whereof they are ſuppoſed to be the ſeat; as *Job* 38: 36: *Prov*: 23: 16. And Men are oft in Scripture ſaid to be *conſumed* or *eaten up*, or the like, by ardent Affections; as *Pſal*. 69. 19: and 84: 2: and 119: 81, 82: *John* 2: 17.

28 But *a* ye ſhould ſay *b*, Why perſecute we him *c*, || ſeing the root of the matter is found in me *d*?

|| Or, *and what root of matter is found in me?*

a Or, *Therefore*, becauſe this is my Caſe, and my Faith and Hope in God. *b* So the Future is uſed Potentially; as it is *Obad:* v: 12: and the ſenſe is, It would become you, or, It is your duty upon this account to ſay. Or, *you will ſay*; *i: e:* Either, 1. I hope you wil ſay ſo, and that you will be more moderate in your Cenſures and Expreſſions concerning me, as being convinced and ſweetned by this ſincere and ſolemn Profeſſion of my Faith and Hope. Or, 2. Peradventure you will ſay; to wit, by way of Excuſe for your ſelves. *c* So it is a correction of themſelves; ſeing things are thus with him, we are blame-worthy that we have perſecuted him with ſuch bitter Invectives, and we will do ſo no more. Or, *wherein* or *how* (for ſo that Particle is ſometimes uſed, as the Learned obſerve) *do we perſecute him* as he chargeth us, *v*: 22. He accuſeth us falſly, and without cauſe given on our parts. So it is an Apology for their hard Speeches againſt him, which *Job* puts into their mouths as their Exception to his Charge which he mentioned, *v*: 22: and upon that occaſion falls into a moſt ſerious and pathetical Exclamation, *v*. 23, 24: and into a moſt ſolemn Declaration of his Faith in God his Redeemer, *v*: 55 26, 27. and after that Digreſſion he reſumes the former matter, and here propounds an Objection, to which he gives a ſevere Anſwer, which may ſeem to ſuit much better with this than with the former Expoſition. *d* Theſe words contain either, 1. A Motive or Reaſon why they ſhould correct themſelves for perſecuting him, and deſiſt from it; *becauſe*, ſaith *Job*, *the root of the matter*, or, *word is in me*. The *root* notes the Occaſion or the Foundation, or the Truth and Subſtance of a thing. And by this *matter* or *word* may be meant either, 1. That famous Profeſſion of his Faith and Confidence in God *v*: 25, 26, 27: which, ſaith he, I have not uttered vain-gloriouſly or hypocritically, but from my very heart, wherewith I believe what I have ſpoken with my mouth, as is ſaid upon another occaſion, *Rom*: 10: 9, 10. This Word or Faith is rooted in mine heart, as it ſhould be, *Matth*: 13: 21. *Col*: 2. 7. I am no Hypocrite, as you aſperſe me, but an upright perſon, having a root of true Religion in me; which therefore ſhould allay your Cenſures, and make you willing to bear with ſome circumſtantial Defects or Miſtakes in my Diſcourſes, or Miſcarriages into which my Paſſion or Pain might tranſport me, and make you repent of your cruel uſage of a truly good man. But although *Job* had this root in his heart, yet this was doubted of, and not diſcernable by *Job*'s Friends, and therefore could be no Argument to them. Poſſibly it might be better to underſtand by this *root of the word*, to wit, of God's Word, which is oft called *the word*, by way of eminency, the Foundations or fundamental Truths of Divine Doctrine, which *Job* held; as appeared by this glorious Confeſſion; howſoever he might err in the matter of Controverſie with them; which being a difference in leſſer things, they ſhould mildly have born with it, and not aggravated it and traduced him, as if thereby he had renounced God and the very Principles of Religion, as they did. Or, 2. The word or thing under debate among them. So the ſenſe may be this, *The root* or truth of *the thing* debated by us *is with me*; *i. e.* is on my ſide. Your Diſcourſes and Arguments have no truth nor ſolidity in them, as mine have. You ſpeak whatever cometh into your minds and mouths; but my Diſcourſes are rooted and grounded upon ſound Knowledge and deep Conſideration. But this was no convincing anſwer; for they could eaſily retort the ſame thing upon him again, and their Affirmation might ſeem as good as his; for it was only a begging of the thing in queſtion. Or rather, 2. a defence of themſelves and of their former ſharp and ſevere Diſcourſes, which *Job* called Perſecution, *v.* 22. And having made a ſhort,but vehement and important digreſſion, *v.* 23, &c. he returns to the main queſtion between them here: And the ſenſe of this Verſe (with ſubmiſſion to better Judgments) ſeems to me to be plainly this; *But ye will ſay*; *i. e.* I know will object againſt my Charge; *How* or *wherein*, or *why do we perſecute him*? Why doth he charge us with ſo black a Crime; *ſeing* or *for* (as *Vau* is oft uſed) *the root.* *i. e.* the Foundation or Cauſe, or occaſion of the *word*; *i. e.* of thoſe words or paſſages of ours which are ſo ill taken, or *of the matter*; *i. e.* of the thing now debated among us, *is in me*; *i. e.* *Job* gives the occaſion to it by his boiſterous Paſſions and wicked Expreſſions againſt God, which we neither can nor ought to endure, but are to be ſharply reproved. And ſo this Verſe contains their Objection or Apology which *Job* puts into their mouths,to which he makes a ſharp and ſuitable reply in the following Verſe.

29 Be ye afraid of the ſword *e*; for wrath *bringeth* the puniſhment of the ſword *f*, that ye may know *g* that *there is* a judgment *h*.

e i. e. Of ſome conſiderable Judgment to be inflicted on you which is called *the ſword*; as *Deut.* 32. 41. and oft elſewhere. Do not pleaſe yourſelves with ſuch pretences and crafty evaſions, as if the blame were wholly in me, not in you: God will not be mocked by you; He ſees and will puniſh your moſt unrighteous and uncharitable Judgement of me, and dealing with me. *f* For that *wrath* or *fury* which is in your hearts,and breaks out of your lips againſt me,doth deſerve, and will certainly bring upon you *the puniſhment* (Heb. *puniſhments* or *iniquities*: but *iniquity* is oft put for *puniſhment*) *of the ſword*; *i. e.* a dreadful Judgment from God. Or,without any Supplement,except that which is generally underſtood, *for wrath* (that ſin of Wrath or Rage againſt a Man,eſpecially againſt one in Affliction) is *an iniquity* (Heb. *iniquities*, the Plural number being uſed by way of aggravation; as *Pſal.* 73. 22. and elſewhere: Or,of *the iniquities*; the Hebrew prefix *Mem* being here underſtood, as it is in many other places) *of the ſword*; *i. e.* one of thoſe iniquities which uſe to be, or are fit to be puniſhed by the ſword; *i. e.* by ſome eminent Judgment; as *Job* 31. 19. *An iniquity of the judges* is *an iniquity to be puniſhed by the judges*, as our Tranſlation hath it. *g* The ſenſe is either, 1. This Admonition I now give you, that you may know it in time,and for your good, that you may ſeriouſly conſider and prevent it. Or, 2. This Judgment will come upon you,that you may be taught by your own ſad and coſtly Experience what you would not learn without it. *h i. e.* That there will be a time of Judgment when God will call Men to an account for all their hard Speeches and Miſcarriages, and particularly for their raſh and uncharitable Cenſures of their Brethren, *Mat.* 7. 1. *Rom.* 14. 4. *James* 4. 11. either in this life, or at that laſt and dreadful Day of the general Reſurrection (of which he ſpoke *v.* 25, *&c.*) and Judgment. God ſees and obſerves,and will judge all your words and actions, and therefore do not flatter your ſelves with vain hopes of Impunity.

CHAP. XX.

Zophar's Anſwer: The ſtate and portion of the wicked notwithſtanding for a time he may proſper and flouriſh, 1 —— 29.

THen anſwered Zophar the Naamathite, and ſaid,

2 Therefore *a*, do my thoughts cauſe me to anſwer *b*, and for this I make haſte *c*.

a For this thy ſevere Sentence and Denunciation of God's Judgments againſt us, *Chap.* 19. 29. which much more juſtly belongs to thy ſelf,and is actually executed upon thee;and becauſe of thy Reproaches, as it followeth, *v.* 3. *b* I thought to have troubled my ſelf and thee with no further Diſcourſes,conſidering how exceptious and incorrigible thou art, but *my thoughts* or conſideration of thy reproachful words, force me to break ſilence, and *to anſwer* thee as the matter requires, *c* I ſpeak ſooner than I intended, becauſe I am not able to contain my ſelf longer, and fear leſt I ſhould forget what is in my mind. Poſſibly he interrupted *Job*, when he was proceeding further in his Diſcourſe. Or, he prevented ſome of his Brethren who made an offer to ſpeak.

3 I have heard *d* the check of my reproach *e* and the ſpirit *f* out of my underſtanding *g* cauſeth me to anſwer *h*.

d From thy mouth. Or, *ſhall I hear*? to wit, with patience and without a reply? Who can endure it? *e i. e.* Thy ſhameful and opprobrious reproofs of us,as if we and all thy Friends were void of all humanity and natural affection towards thee, and were haters and cruel Perſecuters and even devourers of thee, *Chap.* 19. 19, 22. and as if we were guilty of moſt hainous Crimes, and might expect God's Vengeance upon us. *f i. e.* My ſoul or Mind. *g* Or, *becauſe of* (for ſo the Hebrew *Mem* oft ſignifies) *my underſtanding*; *i. e.* Out of, or becauſe of that certain knowledge which I have of this matter from ſtudy and experience: I have not ſpoken, and I ſhall not ſpeak out of ignorance, or prejudice, or paſſion and rage againſt *Job*, as he aſperſeth us, but only what I evidently know, and yet hope that I can and ſhall convince thee of. *h i. e.* Forceth me to ſpeak. Or, *anſwereth for me*; *i. e.* either vindicates me againſt thy Calumnies: or, ſuggeſteth an anſwer to me.

4 Knoweſt thou *not* this *i* of old *k*, ſince man was placed upon earth *l*?

i i. e. This which I am now about to ſay: How canſt thou, *thou* I ſay,who pretendeſt to ſuch an exact and univerſal knowledge of men and things, be ignorant of ſo notorious a thing which wicked men ſenſibly feel, and good men diligently obſerve,and all men are forced to acknowledge one time or other? *k i. e.* From the experience of all former Ages. *l i. e.* Since the World was made, and there were any men to obſerve God's Government of it.

* Pſal. 37. 35, 36. † Heb. *from near.*

5 * That the triumphing of the wicked *is* † ſhort *m*, and the joy of the hypocrite *n but* for a moment?

m Heb. Is *from near*; *i. e.* from, or for a little time: They have not long enjoyed it, and it will ſhortly vaniſh. *n* This he adds by way of reflection upon *Job*, who though he did clear himſelf from groſs wickedneſs, yet might be guilty of deep hypocriſie.

* Iſa. 14. 13, 14. Obad. 3. 4. † Heb. *cloud.*

6 * Though his excellency mount up to the heavens *o*, and his head reach unto the † clouds:

o Though he be advanced to great Dignity and Authority in the World.

7 Yet he ſhall periſh for ever, like his own dung *p*; they which have ſeen him *q* ſhall ſay, where *is* he *r*?

p Which men caſt away with contempt and abhorrency. Compare 1 *Kings* 14. 10. & 2 *Kings* 9. 37. *q* With admiration at his felicity. *r i. e.* He is no where to be found; he is utterly loſt and gone.

* Pſ. 73. 20.

8 He ſhall fly away * as a dream *s*, and ſhall not be found *t*: yea, he ſhall be chaſed away as a viſion of the night *u*.

s Which for the preſent makes a great ſhew and noiſe, and highly affects the Fancy, but hath nothing ſolid nor permanent in it; for as ſoon as the man awakes, all vaniſheth, and the remembrance of it is quickly loſt. *t* The man will be utterly loſt and gone together with all his riches and glory. *u* Which appears to a man in the night and in his ſleep.

* Ch. 7. 8, 10. Pſ. 73. 36. & 103. 16.

9 * The eye alſo *which* ſaw him, ſhall *ſee him* no more, neither ſhall his place any more behold him *x*.

x i. e. It ſhall not acknowledge nor contain him. A figure called *Proſopopeia*, as *Job* 7. 10. Or. *neither ſhall it* (*i. e.* the Eye laſt mentioned) *behold him any more* in *his place*.

‖ Or, *the poor ſhall oppreſs his children.*

10 ‖ His children ſhall ſeek to pleaſe the poor *y*, and his hands ſhall reſtore their goods *z*.

y Either 1. To get ſome ſmall relief from them in their extream neceſſity. Or rather, 2. Leſt they ſhould revenge themſelves of them; for the great and many Injuries which their Father did them; or ſeek to the Magiſtrate for Reparations. *z* By the Sentence of the Judge, to whom the oppreſſed Poor will appeal, notwithſtanding all their entreaties and endeavours to diſſwade them from ſo doing.

* Ch. 13. 26 Pſal. 90. 8.

11 His bones *a* are full *of the ſin* of his youth *b*, * which ſhall lie down with him in the duſt.

a i. e. His whole Body, even the ſtrongeſt parts of it,which may ſeem moſt remote from danger. *b* Heb. *Of his youth*; *i. e.* of his youthful Pleaſures and Luſts,by a *Metonomy* of the ſubject. And this may be underſtood either, 1. Of the ſins themſelves; that he ſhall perſevere in his youthful Luſts even in old Age, and ſhall die without Repentance. Or rather, 2. Of the puniſhment of his ſins, of which he is ſpeaking both in the foregoing and following Verſes. He ſhall feel the ſad effects of thoſe ſins in his riper years,as riotous ſinners commonly do; and, as it follows, attended him to his Grave. Or, *with his ſecret* ways or ſins, as others render it. Whereby he poſſibly intimates, that *Job*, though he appeared righteous before others, yet was guilty of ſome ſecret wickedneſs for which God was now reckoning with him.

12 Though wickedneſs be ſweet in his mouth *c*, though he hide it under his tongue *d*;

c i. e. To his taſte; though it greatly pleaſe him for the preſent *d* As an Epicure doth a ſweet Morſel, which he is loath to ſwallow, and therefore keeps and rolls it about his mouth that he may longer enjoy the pleaſure of it. Though he be highly pleaſed with his Luſts, and cleave to them in hearty love, and reſolve to hold them faſt, and improve them to the greateſt delight and advantage.

13 *Though* he ſpare it *e*, and forſake it not, but keep it ſtill † within his mouth *f*,

† Heb. *in the midſt of his palate.*

e i. e. Will not part with it; or gratifie and obey it, in ſtead of ſubduing and mortifying it. *f* To ſuck out all the ſweetneſs or benefit of it; though it be very delightful to him.

14 Y*et* his meat in his bowels is turned *g*; *it is* the gall of aſps *h* within him.

g Into another nature or quality, from ſweet to bitter. *h i. e.* Exceeding bitter and pernicious. Gall is moſt bitter; the Gall of Serpents is full of Poyſon, which from thence is conveyed to their mouths by Veins, as *Pliny* obſerves; and the poyſon of Aſps is moſt dangerous, and within a few hours kills without remedy.

15 He hath ſwallowed down riches and he ſhall vomit them up again *i*: God ſhall caſt them out of his belly *k*.

i i. e. Be forced to reſtore them with great ſhame and torment, as Gluttons ſometimes do loath, and with grief and pain caſt up that Meat which they have eaten and ſwallowed down with much greedineſs and delight. *k* If no Man's hand can reach him, God ſhall find him out, and puniſh him ſeverely.

16 He ſhall ſuck the poyſon of aſps *l*, the vipers tongue *m* ſhall ſlay him.

l That which he hath greedily and induſtriouſly ſucked in as pleaſant and wholſom Nouriſhment, ſhall in the iſſue be as ungrateful and deſtructive to him as the *poyſon* or *head* (for the Hebrew word ſignifies both, and the poyſon lyes in the head) *of Aſps* would be to one that ſucketh it. *m* Together with its Teeth,in which the Poyſon lurks, which it conveys by biting a Man.

‖ Or, *ſtreaming brooks.* ‖ Or, *cream.*

17 He ſhall not ſee *n* the rivers, ‖ the flouds, the brooks of honey and ‖ butter *o*.

n i. e. Not enjoy, as that word is oft uſed; as *Pſalm* 106. 5. *Eccl.* 2. 1. *o* That abundant ſatisfaction and comfort (oft ſignified by theſe or ſuch like Metaphors; as, *Pſal.* 36. 8. 46. 5. *Iſa.* 7. 15, 22. & 41. 18.) either which he promiſed to himſelf from that great Eſtate which he had got by deceit and oppreſſion; or which good men through God's bleſſing may and commonly do enjoy.

† Heb. *according to the ſubſtance of his exchange.*

18 That which he laboured for *p*, ſhall he reſtore, and ſhall not ſwallow it down *q*: † according to *his* ſubſtance *ſhall* the reſtitution be *r*, and he ſhall not rejoyce *therein s*.

p Heb. *Labour*; *i. e.* the Goods which were gotten with labour, either 1. By the labour of others; or rather, 2. By his own labour: Which may relate as well to the Goods of others, which he got not without pains and difficulty; or to his own Goods honeſtly gotten by the ſweat of his Brows. And this is an aggravation of his Miſery, that he was forced to reſtore not only other mens Goods which were in his hands, but his own alſo to make reparation for their damages. *q* To wit, ſo as to hold it; for otherwiſe he did ſwallow it, but withal did ſpeedily vomit it up again, *v.* 15. which was as if he had not ſwallowed it He ſhall not poſſeſs it long, nor to any conſiderable purpoſe. *r i. e.* He ſhall be forced to part with all his Eſtate to make compenſation for his Wrongs done to others. *s i. e.* He ſhall not enjoy what he had gotten, becauſe it ſhall be taken from him.

† Heb. *cruſhed.*

19 Becauſe he hath † oppreſſed, *and* hath forſaken the poor *t*; *becauſe* he hath violently taken away an houſe which he built not *u*,

t By his Oppreſſion he brought men to utter Poverty, and then forſook or left them in that forlorn eſtate, affording no Mercy nor Help to them. Or, ſome he made poor by his Oppreſſion, and others that were poor he ſuffered to periſh for want of that Relief which he ſhould and might have afforded them; which is a crying ſin in God's ſight, and one of thoſe ſins for which God deſtroyed *Sodom*, *Ezek.* 16. 49. and therefore fitly mentioned here as one of the ſins for which God puniſhed this wicked man. Or, *He oppreſſeth and leaveth poor*; as *Broughton* renders it. *u i. e.* Which was none of his. Heb. *He hath violently taken away an houſe, and* (or, *but*) *did not build* (or, *repair*, as *building* is oft uſed) *it*; to wit, that Houſe for his own uſe; *i. e.* he did not build or poſſeſs that Houſe as he intended to do, but was cut off by God's hand before he could enjoy the fruit of his Oppreſſions

* Eccleſ. 5. 13, 15.
† Heb. *know.*

20 * Surely he ſhall not † feel quietneſs in his belly *x*; he ſhall not ſave of that which he deſired *y*.

x i. e. He ſhall have no peace nor ſatisfaction in his mind in all his Gains, partly becauſe of his perpetual fears and expectations of the Wrath of God and Man, which his guilty Conſcience knoweth that he deſerves: and partly becauſe they ſhall be ſpeedily taken away from him. He ſtill continueth the Metaphor of a Glutton, whoſe Belly is not quiet untill it hath vomited up that wherewith he had oppreſſed it: *y i. e.* Any part of his good and deſireable things, but he ſhall forfeit and loſe them all.

|| Or, *there ſhall be none left for his meat.*

21 || There ſhall none of his meat be left *z*, therefore ſhall no man look for his goods *a*.

z For his own future uſe; but he ſhall be ſtript of all. *a* It being publickly known and obſerved that he was totally ruined, none of his Kindred or Friends ſhal trouble themſelves to ſeek for any Relicks of his Eſtate, as is uſually done after mens deaths. But this Verſe is and may be rendred otherwiſe: *There ſhall none be left for his meat* (*i. e.* he ſhall leave no Heir who ſhall poſſeſs or enjoy his Goods) *becauſe* (for ſo the Hebrew Particle *Al-chen* is oft uſed; as *Gen.* 38. 26. *Num.* 14. 43. *Pſalm* 42, 7. *Jer.* 48. 36.) *none of his goods ſhall remain*, either for his Heir, or any other; all ſhall be utterly loſt.

|| Or, *troubleſom.*

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits *b*: every hand of the || wicked *c* ſhall be upon him.

b In the height of Proſperity and Abundance he ſhall be diſtreſſed and tormented either by the horrours of an unquiet Mind and guilty Conſcience, which makes him every moment expect Divine Vengeance to fall upon his head: Or rather, becauſe of the ſudden and unexpected Aſſault of other men combining againſt him, and ſpoiling all his Goods, as it follows. *c* Who lives by injury and the ſpoiling of others, and by God's Providence are directed to fall upon him. Or, *of the labourer*, whoſe wages poſſibly he hath detained: Or, *of ſuch as are in trouble* or *miſery*, as this word ſignifies, *Job* 3. 20. who may joyntly invade him, either becauſe their neceſſity tempts and drives them to ſpoil others; or rather becauſe they were ſuch as had been brought into their Calamity by his Oppreſſions, and therefore now take Reparations from him

23 *When* he is about to fill his belly *d*, *God e* ſhall caſt the fury of his wrath *f* upon him, and ſhall rain *it* upon him *g* while he is eating *h*.

d i. e. When he hath enough and abundance to ſatisfie all his Appetites, and ſhall deſign to take the pleaſure of all his Gains, and to ſpend his days in Epicuriſm and Senſuality: *e* Who is oft underſtood in this Book where he is not expreſſed; and ſo he is here, as appears from the following words; becauſe there is no other perſon here expreſſed who was to inflict theſe evils upon him; and becauſe they are ſaid to be *rained* down *upon him*; which implies their coming from Heaven, or from God. *f* Some dreadful and deſtructive Judgment. *g* This Phraſe notes both the Author of his Plagues, God, and the nature and quality of them, that they ſhall come upon him like rain; *i. e.* with great vehemency, and ſo as he cannot prevent or avoid it. *h* As it fell upon thy Sons, *Chap.* 1. 18, 19. Compare *Pſalm* 78. 30, 31.

* Iſ. 24. 18.
Jer. 48 43.
Amos 5. 19

24 * He ſhall flee from the iron weapon *i*, *and* the bow *k* of ſteel *l* ſhall ſtrike him through *m*.

i i. e. From the Sword or Spear; and ſo ſhall thing himſelf out of danger. *k* An Arrow ſhot out of a Bow. A diſtant place and unknown hand ſhal unexpectedly fall upon him; So that he ſhall only go from one danger to another. *l* Which is of great ſtrength, and therefore ſendeth forth the Arrow with greater force. Compare *Pſal.* 18. 34 Or, *of braſs*, as the word properly ſignifies: which the Ancients did ſo temper and harden, that their Bows were commonly made of it. *m i. e.* Mortally wound him.

† Heb. *the lightning cometh.*
Nah. 3. 3.
Hab 3. 11.
* Ch. 18. 11

25 It is drawn *n* and cometh out of the body *o* yea, † the gliſtering ſword *p* cometh out of his gall *q*; * terrors *are* upon him *r*.

n Either 1. a Sword, which may be underſtood out of this Hebrew Verb, which is for the moſt part uſed of that Weapon; as *Num.* 22. 23, 31. *Jud.* 8 20. *&c.* and out of the following Branch of the Verſe. Or 2. the Arrow laſt mentioned, which had entred into his Body, and now was drawn out of it either by himſelf, or by ſome other perſon; as is frequent in that caſe, if peradventure he might be cured. *o* Or, *out of his body*; *i. e.* the body of the wounded man; as appears both by the next Clauſe of the Verſe which is added to explain the former; where it is, *out of his gall*: and from the uſe of this Hebrew word, which ſignifies a man's body or carkaſs; as *Judges* 14. 8. 1 *Sam* 31. 12. *Iſa.* 5 25. *Nahum.* 3. 3. *p* The word properly ſignifies *lightning*, and thence a *gliſtering weapon*, the bright Sword or Spear; as *Deut.* 32. 41 *Ezek.* 21. 10, 15. *Nah.* 3. 3. *Hab.* 3. 11 Whereby it is implyed, that he was doubly wounded; firſt, by the Arrow, and then to make more ſure work, with the Sword or Spear thruſt into him. But the word may as well ſignifie *the bright* and ſharp *point of an arrow*, of which he ſpoke hitherto; and having in the general ſaid, that it *came out of his body*, now he determines the part of the body, *the gall*; which ſheweth that the Wound was both deep and deadly, as they are in that part. It is probable he mentions this in reference to the like expreſſion of *Job*, *Chap.* 16. 13. *q* Into which it had entred, and wherewith it was coloured, *r* To wit, the Terrours of Death; becauſe he perceived by the tincture of his Gall upon the Weapon, that his wound was incurable. Or Horrours of Conſcience, becauſe he cannot live, and dare not die.

26 All darkneſs *s ſhall be* hid *t* in his ſecret places *u*; a fire not blown *x* ſhall conſume him; it ſhall go ill with him that is left in his tabernacle *y*.

s i. e. All ſorts of Miſeries both of Soul and Body, and Eſtate. *t* Or, is *hid* or *laid up*; to wit, by God for him. This Phraſe may note, That though it be not actually upon him, yet it is reſerved and treaſured up for him, and is kept as in a ſure place, and ſhall infallibly overtake him. *u* Either 1. in his *hid treaſures*, as this very word ſignifies, *Pſ.* 17 14. He treaſures up wealth, and with God's wrath and curſe. Or 2. in thoſe places where he confidently hopes to hide and ſecure himſelf from all evils and enemies: yet even there God ſhall find him out. Or, *for*, or *in ſtead of* (or *with*, for both ways the prefix *Lamed* is oft uſed) *his hid treaſures* *x* To wit, by man; but kindled by God himſelf, as that was, *Cha* 1. 16. He thinks by his might and violence to ſecure himſelf from Men, but God by his own immediate hand, or in ſome unknown and unexpected manner will find him out. Some underſtand it of hell-fire; of which ſee *Iſa.* 30. 33. *y i. e.* With his Poſterity or Family, who ſhall inherit his Curſe as well as his Eſtate.

* Ch. 1
18, 19.

27 * The heaven ſhall reveal his iniquity *z*, and the earth *a* ſhall riſe up againſt him.

z i. e. God ſhall be a ſwift witneſs againſt him by ſome extraordinary Judgments; ſtill he reflects upon *Job*'s Caſe, and the Fire from Heaven, *Chap.* 1. *a i. e.* All Creatures upon Earth ſhall conſpire with God to deſtroy him.

28 The encreaſe of his houſe *b* ſhall depart *c*, *and his goods* ſhall flow away *d* in the day of his wrath *e*.

b Either 1. his Poſterity; or rather, 2. his Eſtate got by the labour, and employed for the uſe of his Family. *c* Shall be loſt or taken away from him: See 2 *Kings* 20. 17. *d* Like Waters; to wit, ſwiftly and ſtrongly, and ſo as to return no more. *e i. e.* Of God's wrath; when God ſhall come to execute Judgment upon him.

* Ch. 27. 1
† Heb o *his decree from God.*

29 * This *is* the portion of a wicked man from God *f*; and the heritage † appointed unto him *g* by God.

f Who like a wiſe Maſter of a Feaſt gives to every Man his proper Portion, and as a juſt Judge diſtributes to him according to his deſerts. *g* Heb. *the heritage* (*i. e.* the Portion, as before; called here *an heritage*; partly to note the ſtability and aſſurance of it, that it is as firm as an Inheritance to the right Heir; and partly in oppoſition to that Inheritance which he had gotten by fraud and violence) *of his word*; either 1. Of God's Word, *i. e.* which is allotted to him by the Word or Sentence of God. Or, 2. Of the wicked man's word, the reward of his ſpeeches; which, like his actions, are and may well be preſumed to be wicked and blaſphemous, and many ways offenſive to God: And he inſtanceth in his ſpeeches rather than his actions, to meet with *Job*, who, tho' he had made ſome colourable excuſes for his actions, yet was manifeſtly guilty of hard and ſinful ſpeeches againſt God, which he would hereby intimate, that they were not ſuch harmleſs and excuſable things as *Job* pretended, as appeared by theſe ſevere Judgments which they brought upon wicked men.

CHAP. XXI.

Job's Reply; he complaineth not to man, in whoſe judgment he hath moſt reaſon to grieve; but exciteth their attention to convincing and amazing truths, 1 —— 6 *The wicked proſper till in their pride they fear not God,* 7 —— 15 *yet he purgeth himſelf from their counſel, and acknowledgeth that often their deſtruction from God is manifeſt, at leaſt in their children,* 16 —— 21. *God is righteous in both caſes, and both are alike in their death,* 22 —— 26 *The wicked are indeed reſerved for deſtruction, but who dareth now withſtand them; and in the grave they are at reſt, whether all others follow them,* 27 —— 34

BUt *Job* anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations *a*.

a Or, *This ſhall be your conſolations*; *i. e.* I ſhall accept of your patient and diligent attention to me in ſtead of all thoſe conſolations which you owed to me in this condition, and which I expected from you.

* Ch. 16. 10 & 17. 2.

3 Suffer me that I may ſpeak *b*, and after that I have ſpoken, * mock on *c*.

b Without ſuch interruption as you have given me, *Chap.* 20: 2. *c* If I do not defend my Cauſe with ſolid and convincing Arguments, go on in your ſcoffs if you pleaſe.

† Heb. *ſhortned.*

4 *As for* me; *is* my complaint to man *d*? and if *it were ſo e*, why ſhould not my ſpirit be † troubled *f*?

d Or, *of man*; for the prefix *Lamed* commonly ſignifieth both *to* and *of*: And this queſtion implies a Denial, or that his Complaint is not to, or of man; to wit, only, but to, or of God; as is here ſufficiently implied, and oft elſe where expreſſed by *Job* in this Book. So the ſenſe ſeems to be either 1. this. I do not make my moan or complaint unto, or expect relief from you, or from any men, but from God only: and therefore you have reaſon patiently to hear me when I am pouring forth my Complaints to God. Or rather 2. this, Do I only complain, or have I reaſon to complain only of you, and your unmerciful carriage to me; or of men who have dealt barbarouſly with me? *Chap* 1. and 30. 1. 9. *&c.* Surely no: But my Complaint is of God, and of his hard and ſevere dealing with me. It is he who hath alienated my Friends affections from me, and ſtirred up mine enemies againſt me. And though it hath been my chief care and buſineſs to pleaſe and ſerve him, yet he hath alſo ſet himſelf againſt me, and ſhot all his Arrows into me. And therefore my Expoſtulations with him (which here follows, *v* 7.) is the more reaſonable; and if you will hear me calmly and patiently, you will find that I have cauſe of complaining. *i. e.* If my Complaint were only of Man I have cauſe to be troubled. Or, *if* it be ſo, *i. e.* If I do not complain of Man, but of God, it is no wonder if my Spirit be greatly oppreſſed and you ought to allow me the liberty of eaſing my troubled mind, and modeſtly pleading my Cauſe before God. *f* Heb, *be ſhortned* or *ſtraitned*; *i. e.* either grieved, or vexed, as this word ſignifies, *Exod.* 6 9. *Numb.* 21. 5. *Judges* 10. 16. & 16. 16. The heart is enlarged by joy, and contracted by ſorrow; as appears by Philoſophy and Experience.

† Heb. *look* *o me.*

5 † Mark me, and be aſtoniſhed *g*, and lay *your* hand upon *your* mouth. *h*.

g Conſider what I am about to ſay concerning the wonderful Proſperity of the worſt of Men, and the intolerable Preſſures of ſome good Men, ſuch as I have manifeſted, and ſhall prove that I am, and it is able to fill you that are but Spectators, with aſtoniſhment and horrour at the ſtrange and myſterious courſe of Divine Providence herein: and therefore it is no wonder, if I who ſuffer ſuch things from that God whom I have ſo faithfully ſerved, am overwhelmed with the ſenſe of it. *h i. e.* Be ſilent, as this Phraſe is oft uſed, as *Chap.* 40. 4. *Prov.* 10. 32. *Mich.* 7. 16. for ſhame forbear to vex me with your words: Or, *you will lay*, &c. the Imperative being put for the Future, as is uſual, I am perſwaded you will be ſilenced and convinced by what I ſhall ſay.

6 Even when I remember *i*, I am afraid, and trembling taketh hold on my fleſh.

i What I have partly obſerved, and partly felt of theſe things. The very remembrance of what is paſt, fills me with dread and horrour.

* Ch. 12.6. ſal. 17.10 73.3,12 er. 12. 1. Hab. 1.16.

7 * Wherefore *k* do the wicked live *l*, become old *m*, yea, are mighty in power?

k He expoſtulates this matter partly with his Friends; if things be as you ſay, how comes this to paſs, *&c.* partly with God himſelf; Wherefore doth the righteous God diſtribute things ſo unequally? *l* To wit, long and happily; as *living* is oft taken, as *Lev.* 18. 5. 1 *Sam.* 10. 24. & 45. 6. *Pſal.* 38. 19. a painful and afflicted life being a kind of death, and oft ſo called. as *Deut.* 30. 15, 19. *Prov.* 15. 10. & 19. 16. 1 *Cor.* 3. 22. & 15. 31. *m* To wit, in their proſperous eſtate.

8 Their ſeed *n* is eſtabliſhed *o* in their ſight *q* with them, and their off-ſpring before their eyes.

n Either 1. the Fruits of their Ground: Or, rather 2. their Children; as it is explained in the next Branch of the Verſe, the words both here and there uſed, being commonly ſo underſtood. *o i. e.* They multiply and proſper greatly. *p* Which is a great addition to their happineſs.

† Heb. are *eace from fear.*

9 Their houſes † *are* ſafe from fear, neither *is* the rod of God upon them *q*.

q They neither fear nor feel any diſturbance.

10 Their bull gendreth and faileth not, their cow calveth, and caſteth not her calf.

11 They ſend forth their little ones like a flock *r*, and their children dance.

r Of Sheep or Goats, as the word ſignifies; in great numbers, and with ſweet concord: which is a ſingular delight to them and to their Parents.

12 They take the timbrel and harp; and rejoyce at the ſound of the organ.

|| Or, *in mirth.*
† Heb *hell.*

13 They ſpend their days || in wealth *s*, and in a moment *t* go down to the † grave.

s In good; *i. e.* in the enjoyment of all the good things of this life, without any mixture of evil. *t* They do not die of a lingring and tormenting Diſeaſe, as I now, and many other good Men die, but ſuddenly and ſweetly like Lambs; as is uſually ſaid in ſuch caſes.

* Ch 22.17

14 * Therefore *x* they ſay *y* unto God, Depart from us, for we deſire not the knowledge of thy laws *z*.

x Becauſe of their conſtant Proſperity. Heb. *And*: or *Yet*. Tho' God be ſo gracious to them, yet they ſay and do thus to him. *y* Sometimes in words, but commonly in their thoughts and affections, and the language of their lives: See *Pſalm* 14. 1. & 36. 1, 2. *Mal.* 3. 14, 15. *Tit.* 1. 16. *z* Much leſs the Practiſe.

* Ch. 35.3. Mal. 3.14.

15 What *is* the Almighty *a* that we would ſerve him? and * what profit ſhould we have, if we pray unto him?

a What excellency is there in him? and what advantage have we, or can we expect from him?

16 Lo, their good *is* not in their hand *b*: the counſel of the wicked is far from me *c*.

b This ſeems to be an anſwer to the foregoing Queſtion and a Confutation of that ungodly opinion and practiſe, *v.* 14, 15. wicked men (ſaith he) have no reaſon to neglect and reject God, becauſe of their Proſperity, for *their good*; *i. e.* all their Wealth and Felicity, is not *in their hand*; *i. e.* it neither was obtained, nor can be kept, by their own might, but only by God's power and favour, upon whom they wholly depend for it. Or, the ſenſe is, Though they have Riches, and Power, and Glory in their hands, yet *their* true and proper *good* is *not in their hand*: *i. e.* They are deſtitute of that in which their true happineſs lies; to wit, in God's love and favour; and all the Comforts which they enjoy are attended with God's wrath and curſe, and therefore not to be envied by any man in his wits. *They ſay to God, depart from us*, when indeed their true and only felicity conſiſts in the enjoyment of him. Compare *Pſal.* 4. 6. 7. *c* Therefore I am far from approving their Opinion, or following their courſe, or enjoying their Proſperity, or deſiring to partake of their Delicates upon ſuch terms.

|| Or, *lamp.*

17 How oft *d* is the || candle *e* of the wicked put out? and *how oft* cometh their deſtruction upon them? God *f* diſtributeth ſorrows in his anger.

d This Phraſe notes, either 1. The rarity and ſeldomneſs of it. This, I confeſs, ſometimes happens, but not oft. Or rather, 2. The frequency of it; I grant that this happens oft, though not conſtantly, as you affirm. And this ſeems beſt to agree both with the uſe of this Phraſe in Scripture, where it notes frequency; as *Pſal.* 78. 40. *Mat.* 18. 21. *Luke.* 13. 34. and never ſeldomneſs; and with the foregoing words, as a reaſon why *the counſel of the wicked* was *far from him*; becauſe they oft-times pay dear for it in this life, and alwayes in the next life; and with the following Verſes, wherein he diſcourſeth largely, not of the Proſperity of the wicked (as he ſhould have done, if the ſenſe of theſe words were this, that ſuch were but ſeldom afflicted) but of their Calamities. *e* Or, *lamp*; *i. e.* their glory and outward happineſs; as *Chap.* 18. 6. 2 *Sam.* 21. 17. *Pſal.* 132. 17. *f* Who is manifeſtly underſtood out of the following words, this being God's work, and proceeding from God's anger.

* Pſa. 1.4. & 35. 5. Iſa. 29. 5. Hoſ. 13.3.

18 * They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away *g*?

g i. e. Their deſtruction ſhall be ſpeedy, and certain, & irrecoverable.

† Heb. *ſtealeth away.*
|| That is, *the puniſhment of his iniquity.*

19 God layeth up *h* || his iniquity *i* * for his children: he rewardeth him, and he ſhall know it *k*.

h To wit, in his Treaſures, *Rom.* 2. 5. *i* Or rather, *the puniſhment of his iniquity*; *i. e.* He will puniſh him both in his Perſon and in his Poſterity. *k i. e.* He ſhall live to ſee the deſtruction of his Children.

* Ex. 20.5. * Pſ. 75.8. Jer. 25.15. Rev. 14.10 & 19. 15.

20 His eyes ſhall ſee his deſtruction *l*, and * he ſhall drink *m* of the wrath of the Almighty.

l i. e. He ſhall be deſtroyed; as *to ſee death*; is to die, *Pſal.* 89. 48. *Heb.* 11. 5. and *to ſee affliction*, or *any kind of evil*, is to feel it, *Pſalm.* 90. 15. *Lam.* 3. 1. and *to ſee good*, is to enjoy it, *Chap.* 7. 7. & 9. 25. *Pſal.* 34. 12. Or this Phraſe may be emphatical, he ſhall foreſee his ruin haſtening towards him, and not be able to prevent or avoid it; he ſhall ſenſibly feel himſelf ſinking and periſhing: which aggravates his miſery. *m* Not ſip or taſte, but *drink*; which word commonly notes the abundance of the thing ſpoken of.

21 For what pleaſure *hath* he in his houſe after him *n*, when the number of his months is cut off in the midſt *o*?

n Or, *for what deſire*, or *care*, or *ſtudy hath he* for, or *concerning* (as *Beth* is oft uſed) *his houſe*, *i. e.* his Children. When he is dead and gone he cares not what becomes of his Children, as irreligion commonly makes men unnatural: he is not concerned nor affected with their felicity or miſery. See *Chap.* 14. 21. And therefore God doth puniſh both him and his Children, whilſt he lives, *v.* 19, 20. Or thus: What delight can he take in the thoughts of the glory and happineſs of his Poſterity, when he finds that he is dying a violent and untimely death? So this is a farther proof that this man is neither happy in himſelf, nor with reference to his Poſterity. *o* When that number of Months, which by his Conſtitution and the Courſe of Nature, he might have lived, is diminiſhed and cut off by the hand of Violence.

† Iſ. 10.13. & 45. 9. Rom. 11. 34. 1 Cor. 2.16

22 Shall *any* teach God knowledge *p*? ſeing he judgeth thoſe *q* that are high.

p i. e. Diſcretion, or how to govern the World? For ſo you do, whilſt you tell him that he muſt not ſorely afflict the godly, nor give the wicked much and long proſperity here. *q* Either 1. The higheſt Perſons, whether in Earth, as the greateſt Kings; or in Heaven, as the Angels, he *judgeth* them, *i. e.* he exactly knows them, and accordingly gives Sentence concerning them, as he ſees fit; and therefore it is great folly and preſumption in us to direct or correct his Judgments: Or, 2. Thoſe things that are high, and deep, and far out of our reach, as Gods ſecret Counſels and Judgments are.

† Heb. *in his very perfection, or in the ſtrength of his perfection.*

23 One *r* dieth † in his full ſtrength *s*, being wholly at eaſe and quiet.

r To wit, either 1. One of theſe wicked men, of whoſe condition he is here ſpeaking. Or, 2. Any one man, whether good or bad. *s* In a ſtate of perfect Health, and Strength, and Proſperity; all which this Phraſe implies.

|| Or, *milk pails.*

24 His || breaſts *s* are full of milk, and his bones are moiſtened with marrow *t*.

s The Hebrew word is not elſewhere uſed, and therefore it is diverſly tranſlated; either 1. *Breaſts*. But that ſeems very improper here, becauſe mens Breaſts do not uſe to be filled with Milk. Or, 2. *Milk-Pails*. But their fulneſs is common, and no ſign of eminent plenty, which is here deſigned. Beſides, the following Branch, which in *Job* and elſewhere frequently explains the former, implies that it ſignifies ſome part of man's body, as all the ancient Interpreters render it, either the *ſides*, as ſome of them have it, or *the bowels*, as others. But for the following *Milk*, they read *Fat*; the Hebrew Letters being exactly the ſame in both words: and the Hebrews by the name of *Milk* do oft underſtand *Fat*. *t* Which is oppoſed to the *dryneſs of the bones*, Job 30. 30. Pſal. 102 3. which is cauſed by Old Age, or grievous Diſtempers or Calamities.

25 And another *u* dieth in the bitterneſs of his ſoul *x*, and never eateth with pleaſure *y*.

u Either 1. Another wicked man. Or, 2. Any other man promiſcuouſly conſidered, either good or bad. So hereby he ſhews how indifferently, and alike, God deals the Concerns of this Life to one and another, to good and bad. So he ſhews that there is a great variety in Gods diſpenſations; that he diſtributes great proſperity to one, and great Afflictions to another no worſe than he, according to his wiſe but ſecret Counſel. *x i. e.* with heart-breaking pains and Sorrows. *y i. e.* Hath no pleaſure in his life, no not ſo much as at meal-time, when men uſually are moſt free and pleaſant.

27 They ſhall lie down alike in the duſt *z*, and the worms ſhall cover them.

z All theſe Worldly Differences are ended by Death, and they lie in the Grave without any diſtinction, till the time of General Reſurrection and Judgment comes. So that no man can tell who is good, and who is bad by any Events which befall them in this Life.

26 Behold, I know your thoughts *a*, and the devices *b which* ye wrongfully imagine *c* againſt me *d*.

a I perceive what you think, and will object, and ſay for your own defence. *b* Or, *evil thoughts*, for ſo this word is oft uſed, as *Prov.* 12. 2. & 14. 17. & 24. 8. *Iſa.* 32. 7. *c* Or, *wreſt*, or *violently force*. For they ſtrained both *Job*'s words, and their own thoughts, which were byaſſed by their Prejudice and Paſſion againſt *Job*. *d* For I know very well that your Diſcourſes, though they be of wicked men in the general, yet are particularly levelled at me.

† Heb. *the Tent of the Tabernacles of the wicked.*

28 For ye ſay *e*, where *is* the houſe of the prince *f*? and where *are* † the dwelling-places of the wicked *g*?

e To wit, in your minds. *f i. e.* It is no where, it is loſt and gone. This is ſpoken either 1. Of *Job*, or his eldeſt Son, whoſe houſe God had lately overthown. Or rather, 2. In general of wicked Princes or

Potentates, as the following Anſwer ſheweth So the meaning of the queſtion is, That it was apparent from common obſervation, that eminent Judgments, even in this Life, were ſooner or later the portion of all ungodly men. *g* Which is added to limit the former Expreſſion, and to ſhew that he ſpake only of wicked Princes.

29 Have ye not asked them that go by the way *h*? and do ye not know their tokens *i*?

h Theſe are the words, either 1. Of *Job*'s Friends, who thus continue their former Diſcourſe by a ſecond Enquiry: Or rather, 2. Of *Job* himſelf, who anſwers one queſtion with another. You may learn this, which is the matter of our debate, to wit, that good men are oft afflicted, and that wicked men do commonly live and die in great Proſperity, and are not puniſhed in this World, even from *them that go by the way*, *i. e.* either from Travellers, who having ſeen and obſerved many Perſons, and Places, and Events, are more capable Judges of this matter; or from any Perſon that paſſeth along the High-way, from every one that you meet with. It is ſo vulgar and trivial a thing, that no man of common ſenſe is ignorant of it. *i i. e.* The Examples, or Evidences, or Signs of this truth, which they that go by the way can produce. They will ſhew here and there in divers places the goodly Houſes and Caſtles, and other Monuments of Power and Dignity, which wicked Potentates have erected, and to this day do poſſeſs, and in which divers of them live and die. He alludes here to thoſe *Tokens* which are ſet up in High-ways for the direction of thoſe who travel in them.

*Pro. 16.4. †Heb. *the day of Wrath?*

30 * That the wicked *k* is reſerved *l* to the day of deſtruction? they *m* ſhall be brought forth *n* to † the day of wrath *o*.

k This is the thing which they might learn of Paſſengers! *l* Or, *with-held* or *kept back*, to wit, from falling into common Calamities, though in truth he be not ſo much kept from evil, as kept for evil; he is reſerved from a leſs, that he may be ſwallowed up in a greater miſery; as *Pharaoh* was kept from the other Plagues, that he might be drowned in the Sea. *m* He ſpeaketh of the ſame perſon; only the ſingular number is changed into the plural, poſſibly to intimate, that although for the preſent only ſome wicked men were puniſhed, yet then all of them ſhould ſuffer. *n* To wit, by the conduct of God's Providence and Juſtice, as Malefactors are brought forth from Priſon to Judgment and Execution, though they be brought to it ſlowly, and by degrees, and with ſome kind of Pomp and State, as this word ſignifies. *o* Heb. *To the day of wrath*; *i. e.* of ſpecial and extraordinary Wrath; either to ſome terrible and deſolating Judgments which God ſometimes ſends upon wicked Princes or People: Or, to the day of the laſt and general Judgment, which is called in Scripture *the day of Wrath*; For the day of the general Reſurrection and Judgment was not unknown to *Job* and his Friends, as appears from *Chap.* 19. 25, &c. and other paſſages of this Book.

31 Who ſhall declare his way *p* to his face *q*? and who ſhall repay him *what* he hath done *r*?

p i. e. His wicked courſe and actions, and whither they lead him. His power and ſplendour is ſo great, that ſcarce any man dare reprove him for his ſin, or ſhew him his danger. *q i. e* Plainly, and whilſt he lives, as the ſame Phraſe is uſed, *Deut.* 7. 10. *r* No man can bring him to an account or puniſhment.

† Heb. *Graves.* † Heb. *watch in the heaps.*

32 Yet *s* ſhall he be brought *t* to the † Grave *u*, and ſhall † remain in the tomb *x*.

s Heb. *And.* The pomp of his Death ſhall be ſuitable to the glory of his Life. *t* With pomp and ſtate, as the word ſignifies. *u* Heb. *to the Graves*; *i. e.* to an honourable and eminent Grave: The plural number being oft uſed emphatically to note Eminency, as *Job* 40. 10. *Prov.* 1. 20. *Lam.* 3. 22. He ſhall not die a violent, but a natural Death, and ſhall lie in the Bed of Honour. *x* Heb. *Shall watch* (*i. e.* have a conſtant and fixed abode, as Watchmen have in the watching-place) *in the heap*, *i. e.* in his Grave, which is called *an heap*, either becauſe the Earth is there heaped up, or becauſe it was adorned with ſome Pyramid, or other Monument raiſed up to his Honour His Body ſhall quietly reſt in his Grave or Monument, where he ſhall be embalmed and preſerved ſo entire and uncorrupted, that he might rather ſeem to be a living Watch-man, ſet there to guard the Body, than to be a dead Corps.

33 The clods of the valley *y* ſhall be ſweet unto him *z*, and every man ſhall draw after him ‖, as *there are* innumerable before him.

y i. e. Of the Grave, which is low and deep like a Valley. *z* He ſhall ſweetly reſt in his Grave, free from all cares, and fears, and troubles, *Chap.* 3. 17, 18. ‖ Heb. *He ſhall draw every man after him*, to wit, into the Grave, *i. e.* All that live after him, whether good or bad, ſhall follow him into the Grave, *i. e.* ſhall die as he did, So he fares no worſe herein than all Mankind. He is figuratively ſaid to *draw* them, becauſe they come after him, as if they were drawn by his Example.

† Heb. *tranſgreſſion.*

34 How then comfort ye me in vain, ſeing in your anſwers there remaineth † falſhood*?

* Why then do you ſeek to comfort me with vain hopes of recovering my Proſperity if I repent, ſeing your grounds are manifeſtly falſe, and common Experience ſheweth, that good men are very oft in great tribulation, while the vileſt of men thrive and proſper in the World.

CHAP. XXII.

Eliphaz's Anſwer: Man's righteouſneſs profiteth not God; nor can God fear man, 1 —— 4. *He chargeth Job's miſery on his ſins.* 5 —— 11. *which God beheld, and knew, nor could they be hid from him.* 12 —— 14. *The wicked, and their miſery,* 15 —— 17. *If they proſpered he would not hold with them; but their deſtruction the righteous ſhould laugh at,* 18 —— 20. *He exhorteth Job to know God and his Law, and return to him; he ſhould grow rich; God ſhall be his defence, his joy and confidence,* 21 —— 26. *If he would pray God would hear; and his deſire and purpoſe ſhould ſtand,* 27 —— 30.

*Ch. 35. 7. Pſal. 16. 2. Luk. 17. 10 ‖ Or, *if he may be profitable, doth his good ſucceſs depend thereon?*

THen Eliphaz the Temanite anſwered and ſaid:

2 * Can a man be profitable unto God *a*, ‖ as *b* he that is wiſe may be profitable to himſelf *c*?

a i. e. Add any thing to his Perfection or Felicity, to wit, by his Righteouſneſs, as the next Verſe ſhews. Why then doſt thou inſiſt ſo much upon thy own Righteouſneſs, as if thou didſt oblige God by it: or as if he could not without injury afflict thee, who ſuppoſeſt thy ſelf to be a righteous perſon, though indeed thou art not ſo, as he ſaith, *v.* 5, 6, &c. but if thou wert really ſo, God is not thy debtor for it. *b* Or, *becauſe*; or, *but*; or, *yea rather*: ſo this latter Clauſe is to be read without an Interrogation, and the former with it. *c* A wiſe or good man (for theſe in Scripture uſe are one and the ſame) doth much good to himſelf; he promotes his own Peace, and Honour, and Happineſs by his Goodneſs; and having ſo great a reward for his Vertue, God is not indebted to him, but he is indebted to God for it.

3 *Is it* any pleaſure *d* to the Almighty, that thou art righteous? Or *is it* gain to him, that thou makeſt thy ways perfect *e*?

d i. e. Such a pleaſure as he needs for his own eaſe and contentment, without which he could not be happy, as appears by the foregoing and following words: For otherwiſe God is oft ſaid to delight in the good Actions of his People, to wit, ſo far as to approve and accept them. *e* That thy Life is free from blemiſh, as thou pretendeſt, but falſly, as I ſhall ſhew.

4 Will he reprove thee *f* for fear of thee *g*? Will he enter with thee into Judgment *h*?

f Will, or *doth*, or *would he reprove thee*? *i. e.* puniſh thee. For this word is frequently uſed of real Rebukes or Chaſtiſements, as hath been oft noted. *g* Becauſe he is afraid, leſt if he ſhould let thee alone, thou wouldſt grow too great and powerful for him, as Princes ofttimes cruſh thoſe Subjects of whom they are afraid? Surely no. As thy Righteouſneſs cannot profit him, ſo thy wickedneſs can do him to hurt. Or, *for thy piety or religion*, which is commonly called by the name of *fear*? Doth he puniſh thee becauſe thou feareſt and ſerveſt him, as thou doſt inſinuate? No ſurely, but for thy ſins, as it follows. *h* And condemn thee, to wit, for the reaſon laſt mentioned, as appears from the Hebrew Text, where the words lye thus, *Will he for fear of thee reprove thee*, or *enter with thee into judgment*?

† Heb. *no end to thine iniquities.*

5 *Is* not thy wickedneſs great, and † thine iniquities infinite *i*?

i Thy great ſins are the true and only cauſes of thy miſery. The words may very well be rendred thus, *Is not thy evil* (*i. e.* thy puniſhment or affliction, which is frequently expreſſed by this very word) *great*, *becauſe* the Particle *and* being oft uſed *cauſally*, (as it is *Gen.* 18. 13. & 22. 12. & 24. 56. *Iſa.* 39. 1. & 64. 5.) *thine iniquities are infinite*? Are not thy Calamities procured by, and proportionable to thy ſins? Thy own Conſcience tells thee they are ſo. And therefore thou haſt no reaſon to accuſe God; nor any perſon but thy ſelf.

† Heb. *ſtripped the cloaths of the naked.*

6 For thou haſt taken *k* a pledge from thy brother *l* for nought *m*, and † ſtripped the naked of their Cloathing *n*.

k Or, *Surely thou haſt taken.* He ſpeaks thus by way of conjecture, or ſtrong preſumption, when I conſider thy grievous and unuſual Calamities, I juſtly conclude thou art guilty of all, or ſome of theſe following Crimes; and do thou ſearch thine own Conſcience, whether it be not ſo with thee. *l i. e.* Either of thy Neighbour, or of thy Kinſman; which are both called by the name of *Brother.* This is added to aggravate the offence. *m i. e.* Without ſufficient and juſtifiable cauſe. Which he might do many ways, either by taking what he ought not to take, *Deut.* 24. 6. or from whom he ought not, to wit, the Poor to whom he ſhould give, *Prov* 3. 27. or when, and in ſuch manner as he ought not, of which ſee on *Deut.* 24. 10, 11. or by keeping it longer than he ſhould, as when the poor mans neceſſity requires it, or when the debt is ſatisfied, *Ezek.* 18. 16. *n* Either by taking their Garment for a pledge, againſt the Law. *Exod.* 22. 26. or otherwiſe by robbing them of their Rights, all other Injuries being Synecdochically comprehended under this. *Qu.* How could he ſtrip the naked? *Anſw.* He calls them *naked*, either 1. Becauſe they had but very few and means Cloaths, ſuch being oft called naked, as *Deut.* 28. 48. 1 *Cor.* 4. 11. *James* 2. 15. Or, 2. From the effect, becauſe though he did not find them naked, yet he made them ſo. The like Phraſes we have *Iſa.* 47. 2. *grind Meal*, *i. e* by grinding Corn make it Meal; *Amos* 8. 5. *falſifying the deceitful ballances*, *i. e.* by falſifying making true ballances deceitful: And ſo here, *to ſtrip the naked*, is by ſtripping them to make them naked.

7 Thou haſt not given water *o* to the weary *p* to drink, and thou haſt with-holden bread from the hungry *q*.

o Surely thou haſt been ſo hard hearted as to deny a Cup of cold Water to thoſe that needed and deſired it. Water was oft times ſcarce and precious in thoſe hot Countries, and was appropriated to particular Perſons, without whoſe leave other perſons might not take it. *p i. e.* To him, who by reaſon of hard labour or travel, is weary and thirſty. So this word is uſed *Prov.* 25. 25. *q* To whom it was due by God's Law, *Prov.* 3. 27. which alſo was known to *Job* by the Light of Nature. Hereby he intimates the greatneſs of this Sin of Uncharitableneſs, by ranking it with hainous Crimes, whereas *Job* (as he thought) eſteemed it but a ſmall fault, if any.

† Heb *the man of arm* † Heb. *eminent, or, accepted for countenance* 2 Kin. 5. 1. Iſa. 3. 3.

8 But *as for* † the mighty man, he had the Earth *r*, and the † honourable man dwelt in it *s*.

r Heb. *And*, or *but the man of Arm*, or *Strength*, or *Power*, *to him was the Earth*, or *the Land*, *i. e.* he had the firm poſſeſſion, or free enjoyment of it. Which is meant either, 1. Of *Job*, of whom he ſpeaks invidiouſly in the third perſon. The mighty man *Job* poſſeſſed, and enlarged, and enjoyed his Eſtate without any compaſſion to the Poor. Or rather, 2. Of other rich and potent men, who had the Earth or Land, either 1. By *Job's* Judicial Sentence, which was generally, given in favour of the Rich, and againſt the Poor: Or, 2. by *Job*'s kindneſs and courteſie. The Rich were always welcome to him, his Houſe was open to them, his Land was before them, when the Poor were driven away from his Houſe and Territories. *s* Either by thy ſentence or permiſſion, he had a peaceable and ſure poſſeſſion of it. He repeateth the ſame thing in other words.

9 Thou haſt ſent widows *t* away empty *u*, and the arms *x* of the fatherleſs have been broken.

t Whoſe helpleſs Eſtate called for thy pity, *Exod.* 22. 22. *Deut.* 24. 17, 19. *u* Either by denying them that Relief which their Poverty required, or that right which their cauſe deſerved ; or by ſpoiling them of their Goods,becauſe thou kneweſt them to be unable to oppoſe thee, or to right themſelves. *x i. e.* All their ſupports,and comforts, and rights. An hainous ſin, but falſly charged upon *Job*.

10 Therefore *y* ſnares *are* round about thee *z*, and ſudden fear *a* troubleth thee ;

y For theſe and the like Crimes. The cauſe of thy ruin is not ſecret from God's Soveraign Power, and unſearchable Judgments(as thou pretendeſt) but plain and manifeſt, even thy own crying ſins. *z* Thou art encompaſſed with Dangers and Calamities. *a* Beſide thy preſent Miſeries thou art tormented with the dread and expectation of further and ſorer Judgments.

11 Or darkneſs *b* that thou canſt not ſee, and abundance of waters *c* cover thee.

b Either 1. A darkneſs and confuſion of mind,ſo great that thou canſt not diſcern the true cauſe and uſe of all thy Sufferings. Or, 2. Grievous Calamities, which are oft called *darkneſs*, which are ſuch that thou canſt ſee no way nor poſſibility of eſcaping. Either thou art troubled with *fear* of further evils, as it is ſaid, *v.* 10. or with the groſs *darkneſs* of thy preſent ſtate of miſery. *c i. e.* Plenty and variety of ſore afflictions,which are frequently compared to *Waters*, as *Pſal.* 18. 16. & 66. 12. *Iſa.* 43. 2.

† Heb. *the head of the ſtars.*

12 *Is* not God in the height of heaven *d*? and behold † the height of the ſtars how high they are *e*.

d Surely he is; and from that high Tower *he looketh down upon men*, *Pſal.* 14. 2. to behold, and govern,and recompenſe all their actions, whether good or bad. And therefore,O *Job* thou art groſly miſtaken, in thinking that all things in this lower World are managed by Chance, and without any regard to Juſtice, or to juſt men, and not by the wiſe and holy Providence of God: For this is the genuine Conſequence of thy great Pinciple, that good men ſuffer as deeply as any others, whilſt the vileſt of men are exalted and flouriſh. *e.* Yet God is far higher than they, and from thence can eaſily ſpy all men and things here below ; as the higheſt places afford the beſt proſpects.

|| Or, *what*
* Pſ.10.11 & 59. 7. & 73. 11. & 94. 7.

13 And *f* thou ſayeſt *g*, || How doth God know *h* ? can he judge through the dark cloud *i* ?

f Or, *Therefore* : From this true and certain Principle thou draweſt this falſe and wicked Concluſion. Or, *Yet*, notwithſtanding this undeniable Argument. *g* Thou reaſoneſt thus within thy ſelf, as it may ſeem by thy Diſcourſes. *h i.e.* God cannot diſcern,and therefore doth not mind things ſo far below him and diſtant from him. *i i. e.* Through thoſe immenſe & innummerable Clouds which lye between the Heaven and the Earth, although our eyes ſees but few of them.

14 Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven *k*.

k His converſation and buſineſs and delight is in the higher and heavenly World, which is worthy of his care, but he will not diſparage nor burden himſelf with the care of this contemptible ſpot of earth : which was the opinion of many Heathen Philoſophers, and, as they fancied, was *Job's* Opinion alſo.

† Heb. *everlaſting way.* So Gr.

15 Haſt thou marked the † old way *l* which wicked men have troden ?

l Heb. *The way of antiquity, i. e.* of men living in ancient times,or former ages : By this *way* is here meant, either 1. Their courſe or common practce : Or, 2. Their end or ſucceſs ; as the *way* is taken, 1 *Sam.*9.6,8. and as death, which is, and is called *the end of all men*, *Eccleſ.* 7. 2 is alſo called *the way of all the earth, Joſ.*23.14. 1 *Kings* 2. 2.

† Heb. *a floud was poured upon their foundation.*

16 Which were cut down out of time *m*, † whoſe foundation was overflown with *a* floud *n*.

m i.e. Before their time ; who died a violent and untimely death. *n* Who,together with their *foundation*, to wit, the earth and all their ſupports & enjoyments in it,were deſtroyed by the general Deluge; which doubtleſs was very well known to them, becauſe they lived not long after it; and which was moſt proper for this Argument. Or, *whoſe foundation, i. e.* all their power, and riches, and policy upon which they build all their hopes and happineſs, *was like a floud poured forth* ; which made a great ſhew and noiſe for a time, but ſpeedily vaniſhed and came to nothing.

* Ch.21.14 || Or, *to them.*

17 * Which ſaid unto God, Depart from us : and what can the Almighty do || for them *o* ?

o He reports *Job's* words, *Chap.* 21. 14, 15. (where they are explained) but to a contrary purpoſe. *Job* alledged them to ſhew that they proſpered notwithſtanding their profeſſed wickedneſs; and *Eliphaz* produceth them to ſhew that they were cut off for it.

* Ch.21.16

18 Yet he filled their houſes with good *things p* : but * the counſel of the wicked is far from me *q*.

p Yet it is true, that for a time God did proſper them, as he did thee; which alſo was the aggravation of their ſin, and that which haſtened their ruin : but at laſt, and in due time, God cut them off in a tremendous and exemplary manner; as he will alſo do thee, if thou doſt not repent. *q* He repeats *Job's* words, *Chap.* 21. 16. not without reflection and ſome kind of deriſion: Thou didſt ſay ſo,but without ſufficient reaſon, and againſt thy own principle, that God carries himſelf indifferently towards good and bad ; but I who have obſerved God's terrible Judgments upon wicked men, have much more reaſon to abhor their Counſels which had ſo ſad an iſſue.

* Pſal. 107. 42.

19 * The righteous ſee *it r*, and are glad *s* : and the innocent laugh them to ſcorn *t*.

r Whom God oft ſpares in common Calamities, and makes them to ſurvive and ſee the deſtruction of the wicked ; as *Noah Lot*, &c. *s* Not that they inſult over, or rejoyce in the ruin of any men, but becauſe they delight in the vindication of God's Honour,and Juſtice, and Holineſs, which is conjoyned with the deſtruction of his enemies, and which is and ought to be dearer to them than all the intereſts of men. **t* They juſtly deride them, or their vain and yet ſtrong confidences which are now deſtroyed, and for their profane contempt of God and of his Judgments which now they feel, and for their deep and crafty counſels, which are now fruſtrated and turned againſt themſelves.

|| Or, *eſtate.* || Or, *their excellency.*

20 Whereas *u* our || ſubſtance is not cut down, but || the remnant *x* of them *y* the fire *z* conſumeth.

u Or, *when* ; or, *ſeing that*, or, *becauſe* : for this Hebrew Particle *Im*, is oft uſed for *Chi*. And ſo the following words may contain the reaſon of the Joy and Laughter of the Innocent mentioned, *v.* 19. becauſe when wicked Men are deſtroyed, they are preſerved ; becauſe *our ſubſtance, i. e.* our Souls and Bodies, and Subſiſtence *was now cut down.* He ſhould have ſaid *their ſubſtance* ; *i. e.* the ſubſtance of the Righteous ; but he changeth the Perſon, and ſaith, *our ſubſtance* ; either as including himſelf in the number of righteous Perſons, and thereby intimating that he pleaded the common cauſe of all ſuch, whilſt *Job* pleaded the cauſe of the wicked,as is elſewhere obſerved: or becauſe he would hereby thankfully acknowledge ſome eminent and particular preſervation given to him amongſt other righteous Men; or becauſe he and his Brethren were of the ſame ſubſtance with, and deſcended from the Loins of them whom God had miraculouſly preſerved, when others round about them were cut off;as God had done for *Abraham* and his Poſterity, of which Race theſe are conceived to have been. And a like change both of Perſon and Number we find, *Hoſ.* 4. 21. *He found him* (i. e. *Jacob in Bethel*) *and there he ſpake with us* ; *i. e.* with him, as repreſenting us, and for all our good. *x* All that was left undeſtroyed in the general Calamity. Or, *their excellency*, all their deſirable and delectable things. *y i. e.* Of thoſe who are oppoſed to the *righteous*, and in whoſe deſtruction the Righteous rejoiced. *z* To wit, of God's wrath : ſome dreadful Judgment, either proper Fire, poſſibly that which deſtroyed *Sodom* and *Gomorrah*, which ſuch knowing and inquiſitive Perſons could not be ignorant of, as a thing done near their times and places ; or ſome other ſore calamity ; for ſuch oft come under the name of *Fire*. But this whole Verſe is,and may be otherwiſe rendred, and that Interrogatively. *Is not*, (or rather, *was not*, the Hebrew Prefix, *he*, being here underſtood,after the manner of the Language, from *v.* 15. where it is expreſſed) *our ſubſtance* (*i. e.* almoſt all our nature and kind) *cut off* (almoſt all deſtroyed in the flood) *and did not the Fire conſume a remnant of them* ; *i. e.* of Mankind, and of ungodly Men, in *Sodom* and *Gomorrah* ?

|| That is, *with God.*

21 Acquaint now thy ſelf || with him *a*, and be at peace *b* : thereby *c* good ſhall come unto thee *d*.

a i. e. With God, as appears both from *v.* 23. where he is expreſſed, and from the nature of the thing, there being no other way to Happineſs. Renew thy acquaintance and converſe with God by Prayer, which thou haſt reſtrained, *Chap.* 15. 4. and repentance for all thy ſins, and true humiliation under his hand, and hearty compliance with all his Commands, and diligent care to ſerve and enjoy him; and be no longer eſtranged from God, as thou now art. *b* This is either 1. a Promiſe, the Imperative being put for the Future of the Indicative Mood, *and ſo thou ſhalt have peace* ; *i. e.* Proſperity and Happineſs : Or, rather, 2. A Counſel or Command,If God be an Enemy to thee, as thou ſayeſt he is, reconcile thy ſelf to Him by true Repentance, and earneſtly ſeek his Favour and Friendſhip, and do not provoke Him further by thy falſe and wicked Speeches of Him, or by thy froward carriage to Him: And whereas thou art full of unquietneſs and rage againſt God,learn to poſſeſs thy Soul in Patience, give over murmuring againſt him, and get a compoſed, and quiet, and ſubmiſſive Mind and Heart;which is called *Peace*, *Judg.* 6. 23. &19, 20. *Iſa.* 57. 21. Thus far is the Command or Exhortation ; now followeth the Promiſe. *c i. e.* By following theſe Counſels. *d* Thou ſhal be freed from all thy Calamities, and enjoy all the happineſs which thy heart can deſire.

22 Receive, I pray thee, the law from his mouth *e*, and lay up his words in thine heart *f*.

e Take the Law and Rule whereby thou governeſt thy thoughts, and words, and whole life, not from profane Heathens,whoſe Opinion concerning God's Providence thou haſt embraced, nor from thy own vain imaginations or violent Paſſions, which have led thee into thy preſent Errors and Miſcarriages, but from God, and from his Word, and from his Law, which is written in thy own Mind, and from the Doctrines and Inſtructions of the holy Men of God, who are all of our mind in this matter. *f i. e.* Do not only hear them with thine Ears, but let them ſink into thy Heart, being received there by hearty affection, and fixed by ſerious, and frequent, and practical conſideration of them, *Pſalm* 119. 11. *Math.* 13. 9. &c. *Luke* 2. 19, 51.

* Ch.8.5,6. & 11.13.

23 * If thou return to the Almighty *g*, thou ſhalt be built up *h* ; thou ſhalt put away iniquity far from thy tabernacles *i*.

g Or, *home to the Almighty* ; or, *ſo as to reach to the Almighty* and be joyned to him. The Hebrew Phraſe is extraordinary, and emphatical,and implies a thorough and effectual turning not only from Sin, (which an Hypocrite may do in great part, at leaſt for a time, upon carnal Motives, and without any reſpect or love to God) but alſo unto God, ſo as to love Him, and cleave to Him,and ſincerely devote a Man's ſelf to his fear and ſervice. And he expreſſeth it in this manner, becauſe he thought *Job* to be an Hypocrite, and therefore counſelleth him to turn to God in another and better manner than he had done ; to wit, with all his heart, and not feignedly. *h* God who hath pulled thee down in thy Eſtate, and Honour,and Children, will repair thy Ruines, and give thee more Children, which is oft called *building* ; as *Gen.* 16. 2. *Exod.* 1. 21. *Ruth* 4. 11. and bleſs thee with Proſperity and Happineſs, as *building* ſignifies, *Jer.* 42. 10. & 31. 4. *i* This may be either 1. a Condition upon which God makes the following Promiſes, If (which Particle may be repeated out of the former part of the Verſe) *thou ſhalt put away*, &c. *i. e.* If thou ſhalt effectually purge thy ſelf and Family from all ſin, and keep thy ſelf and them, as far as thou canſt from all appearances and occaſions of ſin, which is the duty of all, and the practice of true Penitents. Whereby he ſeems to reflect upon *Job*, as if he had been faulty and negligent in the Government of himſelf or Children, notwithſtanding his ſacrificing for them, *Chap.* 1. Or, rather 2. A Promiſe, becauſe the conditions required had been expreſſed together, *v.* 21. 22. and in the beginning of this Verſe, after which he comes to the Promiſes, and begins with this, *Thou ſhalt be built up*, and ſo proceeds to other Promiſes ; and therefore it ſeems not probable that he ſhould return to the Conditions again, and mix the Conditions and Promiſes together, which he hath ſo carefully ſeparated in theſe Verſes. And ſo it is either 1. a Spiritual Promiſe, If thou doſt ſincerely repent, God will give thee more Grace effectually to reform thy ſelf and family, according to that rule, *To him that hath, ſhall be given.* Or, 2: a temporal Promiſe, *Thou ſhalt put away iniquity* or *injury*, or *perverſneſs* (*i: e.* either perverſe and injurious Men: Or, God's Judgments, or the puniſhments of thy ſins; as Iniquity is very oft uſed) *far from thy tabernacles*; *i. e.* from all thy Dwellings and Tents, and Poſſeſſions; no hand of violence ſhall come near them, no evil Plague ſhall come upon thy own Habitation, or upon the Habitations of thy Children, as lately it did for thine and their ſins.

24 Then ſhalt thou lay up gold *k* || as duſt *l*, and the *gold* of Ophir † as the ſtones *m* of the brook.

|| Or, *in the duſt.*
† Heb. *in*, or *among the Stones.*

k Solid or choice Gold, as the Word ſignifies. *l i, e.* In great aboundance. Or, *upon the duſt*, or *ground*: It ſhall be ſo plentiful, and therefore vile, that thou ſhalt not lock it up in Cheſts and Treaſuries, but ſcatter it any where, and let it lie even upon the ground. *m* As plentifully as if the pieces of Gold were but ſo many Pebble Stones, which are to be found in and near every Brook. Or, *for the Stones*; *i. e.* in ſtead of them. Or, *in the rock*, or *among the rocks*: Gold ſhall be ſo aboundant that thou mayeſt lay it any where, even upon or among the rocks.

25 Yea, the Almighty ſhalll be thy || defence *n*, and thou ſhalt have † plenty of ſilver *o*.

|| Or, *gold.*
† Heb. *ſilver of ſtrength.*

n God by his ſpecial and watchfull Providence ſhall protect thee from all dangers and calamities: Heb. *thy defences*, or *munitions.* One God ſhall keep thee as ſafely as many Munitions. *o* Heb. *ſilver of ſtrength i. e*: which by God's Bleſſing ſhall be thy Defence, *Eccleſ*: 7: 12: Or, *ſilver of heights*, *i. e*: high and heaped up like a Mountain:

26 For *p* then thou ſhalt have thy delight in the Almighty *q* and ſhalt * lift up thy face unto God *r*.

* ch. 11. 15

p So this Verſe contains a Reaſon why he might confidently expect all thoſe former outward Bleſſings, becauſe he ſhould have God's Favour, which is the Spring and Foundation of them. Or, *Surely*: Or, *Yea, moreover*; for this Particle *Chi*, is ſometimes uſed by way of aggravation. or amplification, as *Gen*: 45: 26: 1 *Sam*: 14: 41. *Iſa* 7: 9: & 32: 13. And this ſuits very well here; yea, God will do greater things than theſe for thee. *q* Thou ſhalt find delight not only in theſe outward comforts, but alſo, and eſpecially in God, whoſe Face ſhall ſhine upon thee; who ſhall give thee theſe things not in anger and wrath, as he doth to wicked Men. but as pledges of his love and favour to thee, and of thoſe great and eternal Bleſſings which he hath in ſtore for thee; and accordingly thou ſhalt delight thy ſelf in worſhipping, enjoying obeying, and ſerving God in and with all his Mercies. *r i: e* Look up to him by meditation and prayer, not as now thou doſt, with horror and grief, which is ſignified by a dejected Countenance, 2 *Sam*: 2: 22: *Luke* 18: 13: but with chearfulneſs and confidence, as this Phraſe oft notes, as *Luke* 21: 28: See on *Job*: 11: 15

27 * Thou ſhalt make thy prayer unto him, and he ſhall hear thee *s*, and thou ſhalt pay thy vows *t*.

* Pſal. 50: 14: 15.

s i. e. Anſwer thy Prayers, and not diſregard them, and hide himſelf from thee, as now he doth. *t i. e* Thou ſhalt obtain thoſe Bleſſings for which thou didſt make Vows to God, and therefore, according to thy Obligation, ſhalt pay thy Vows to him. The Antecedent is here ſuppoſed and underſtood out of the Conſequent.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed *u* unto thee, and the light ſhall ſhine upon thy ways *x*.

u Thy purpoſes and deſigns ſhall not be diſappointed, but effected and ratified by God; which is a great ſatisfaction. *x* In all thy Counſels, and Courſes, and Actions. God ſhall give thee the light of his direction and governance, and of comfort and ſucceſs; and thou ſhalt not be in ſuch a dark, and doubtfull, and perplexed condition as now thou art.

29 When *men* are caſt down *y*, then thou ſhalt ſay *z*, *There is* lifting up *a*: and *b* he *c* ſhall ſave *d* * † the humble perſon *e*.

* Jam. 4. 6. 1 Pet. 5. 5.
† Heb. *him that hath low eyes.*

y Heb. *When they* (*i: e*; they who do this work. It is an indefinite and impersonal Speech which is very common in the Hebrew Language) *ſhall caſt down* or *overthrow* either 1. proud and wicked men, as may be gueſſed by the oppoſition of the humble and innocent, who ſhould be ſaved, whilſt theſe were deſtroyed. So the ſenſe is, when there ſhall come a general calamity which ſhall ſweep away all the wicked round about them. Or 2: Thee, or thine; which Pronoun is oft underſtood. So the ſenſe is, when through God's permiſſion thou ſhalt be brought into ſome trouble, which God ſees fit for thee. *z* Within thy ſelf with good aſſurance and confidence. *a* Or, there ſhall be *lifting up*, either 1 for them, if they repent and humble themſelves, they ſhall be preſerved or reſtored. And this thou wiltſt aſſure them of from thy own experience. Or 2. for thee and thine: God will deliver thee, when others are cruſhed and deſtroyed. *b* Or *for*, this Particle being oft put cauſually, as hath been formerly noted So the following words contain a Reaſon why he might confidently ſay, That there would be ſuch a lifting up for a perſon ſo humbled. *c i: e.* God *unto whom only Salvation belongeth. Pſalm*: 3: 8: *d* Either 1. Eternally; or, 2. Temporally; to wit, from the Evils here mentioned. *e* Heb. *Him that hath low* or *caſt down Eyes*: Which Phraſe may here note either 1. Humility and Lowlineſs of of Mind and Diſpoſition, as Pride is oft expreſſed by *high* or *lofty looks*, as *Pſalm* 18: 27: & 101: 5: & 131: 1: *Prov.* 6: 17. And ſo this is a tacit Admonition and Reproof for *Job*, whom, for his confident juſtification of himſelf, and his contemptuous Expreſſions and Cenſures concerning them, they judged to be guilty of intollerable Pride of Heart. Or, 2: Lowneſs of Eſtate or Condition, as *James* 1: 10: So it notes him whoſe Eyes and Countenance are dejected by reaſon of his great troubles and miſeries, as on the contrary, Proſperity makes perſons lift up their Eyes and Faces.

30 || He *f* ſhall deliver *g* the Iſland of the innocent *h*: and it *i* is delivered by the pureneſs of thine hands *k*.

|| Or, *the innocent ſhall deliver the iſland.*

f i: e. God, as *v*: 29 whoſe Prerogative it is to give deliverances, *g* To wit, upon thy requeſt, as the following Clauſe ſheweth: God will hear thy Prayers even for others: which is a great honour and comfort; and much more for thy ſelf. *h* Not only thy ſelf, when thou ſhalt become innocent and pure, but for thy ſake he will deliver the whole *Iſland* (or *Country*, that word being oft uſed not only for ſuch Lands or Countreys as were ſeparated from *Canaan* by the Sea, as is commonly obſerved but alſo for ſuch as were upon the ſame continent with it, as appears from *Gen*: 10: 5: &c *Pſalm* 72: 10 & 97: 1: *Iſa*: 41: 5:) in which thou dwelleſt. Or, the *guilty*, or *him that is not innocent*: For the word here rendred *Iſland*, is ſometimes uſed for *not*, in Scripture, as 1 *Sam*: 4: 21: *Prov*: 31: 4: So the Senſe is God will have ſo great a Reſpect to thy innocency and purity, that for thy ſake he will deliver thoſe that belong to thee, or live with thee or near thee, though in themſelves they be ſinfull Creatures and ripe for deſtruction. See *Gen*: 18: 32: *i* To wit the Iſland. Or, *he i: e*: the guilty perſon. *k i: e*: By thy Prayers proceeding from a pure Heart and Conſcience. When thou ſhalt *lift up pure hands* to God in Prayer, as it is expreſſed, 1 *Tim*: 2: 8: Whereby as he aſſerts the prevalency of the righteous Man's Prayers with God for Mercy both for himſelf and others; and by this Argument he perſwadeth *Job* to Repentance: ſo withal he alledgeth this as an Argument, or evidence that *Job* did not ſtretch out pure hands to God in Prayer, as he pretended, becauſe his Prayers could not prevail for the preſervation of himſelf or his Children, and much leſs for others at a greater diſtance.

CHAP. XXIII.

Job's reply: his deſire to plead with God, 1 —— 5 *who ſhould not confound but ſtrengthen him*, 6. 7: *He cannot behold God's way; but he walked in the way of his law.* 8 —— 12: *God in his Providences bringeth about what he had decreed: Job's trouble herein*, 13 —— 17:

THen Job anſwered and ſaid,

2 Even to day *a is* my complaint bitter *b*: † my ſtroke *c* is heavier than my groaning *d*.

† Heb. *my hand.*

a i e: Even at this time, notwithſtanding all your promiſes and pretended Conſolations, I find no eaſe or ſatisfaction in all your Diſcourſes: And therefore in this and the following Chapters, *Job* ſeldom applies his Diſcourſe to his Friends, but only addreſſeth his Speech to God, or bewaileth himſelf. *b i. e.* I do bitterly complain, and have juſt cauſe to do ſo. But this Clauſe is and may be otherwiſe rendred: *Even ſtill* (Heb. *at this day*) is *my complaint* called or accounted by you *rebellion or bitterneſs*? or the rage of an exaſperated mind? Do you ſtill paſs ſuch harſh Cenſures upon me after all my Declarations and Solemn Proteſtations of my Innocency? *c* Heb. *my hand*, paſſively; *i. e.* the hand or ſtroke of God upon me, as the ſame Phraſe is uſed, *Pſalm* 77. 2. and *mine arrow*, Job *Chap.* 34. 6. *d i. e.* Doth exceed all my Complaints and Expreſſions: So far are you miſtaken, that think I complain more than I have cauſe. Some render the words thus, *My hands are heavy* (*i. e.* feeble and *hanging down* as the Phraſe is, *Heb.* 12: 12. My ſtrength and ſpirit faileth) *becauſe of my groaning.*

3 * O that I knew where I might find him *e*! *that* I might come *even* to his ſeat *f*.

* Ch. 13. 3.

e To wit, God, as his Friends well knew, and the thing it ſelf ſheweth: Thou bidſt me *acquaint my ſelf with him*, Chap. 22. 21. I deſire nothing more than his acquaintance and preſence; but alas he hides his Face from me that I cannot ſee him, nor come near him. *f i. e.* To his Throne or Judgment-ſeat to plead my Cauſe before him, as it here follows, *verſe* 4. not upon terms of ſtrict Juſtice, but upon thoſe terms of Grace and Mercy upon which God is pleaſed to deal with his ſinfull Creatures: See before *Chap.* 9. 34, 35. & 16. 22. & 17: 3, And this my Confidence may be ſome evidence that I am not ſuch a groſs Hypocrite as you imagine me to be.

4 I would * order *my* cauſe *g* before him *h*, and fill my mouth with arguments *i*.

* Chap. 13. 3. 18.

g i. e. Orderly declare the things which concern and prove the right of my Cauſe; *h* not only debating the Controverſie between my Friends and me, concerning my Sincerity or Hypocriſie before God, as a Witneſs or Judge; but alſo pleading with God as a Party, and modeſtly enquiring, whether he doth not deal more rigorouſly with me than I might reaſonably expect, wherein I deſire no other Judge but himſelf. *i.* To prove my Innocency and Sincerity towards God, and conſequently I am ſeverely uſed.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me *k*.

k I long to know what he would ſay, either to prove me an Hypocrite, or to Juſtifie his harſh proceedings againſt me; and if he ſhould diſcover to me any ſecret and unknown ſin, for which he contendeth with me, I ſhould humble my ſelf before him, and accept of the puniſhment of mine iniquity.

6 Will he plead againſt me with *his* great power *l*? no, but he would put *ſtrength* in me *m*.

l i. e. Oppreſs me with his Soveraign and Abſolute Power, as Men do thoſe whom they cannot fairly and juſtly conquer? *m* The word *ſtrength*, or *power*, being fitly ſupplied out of the former branch of the Verſe, as is very uſual in Scripture. He would not uſe his power againſt me, but for me; by enabling me to plead my Cauſe, and giving Sentence according to that Clemency and Benignity, which according to his gracious Covenant he uſeth towards his children. Or, *He would put* or *ſet* his heart (this very Verb of *putting* or *ſetting* being elſe where uſed in this defective manner, for *putting or ſetting the heart* as *Job* 7: 17. *Iſa.* 41. 10: as it is fully expreſſed, *Iſa*: 57, 1. *Ezek.* 40: 4. & 44. 5.) *upon* (the Prepoſition *Beth*, *in* being ſometimes uſed for *al*, *upon*, as *Neh.* 2. 12. *Iſa* 21, 13.) *me*, to wit, to hear me and all my reaſons meekly, and to judge favourably and to help and deliver me as that & the like phraſes commonly ſignifie in Scripture uſe.

7 There *n* the righteous *o* might diſpute with him *p*: ſo *q* ſhould I be delivered for ever from my judge *r*.

n At that Throne of Grace as it is called, *Hebr.* 4. 16. where God lays aſide his Majeſty, and Power, and judgeth according to his wonted Grace and Clemency. *o* Such as I do and dare avow my ſelf to be, to wit, in ſincerity, though not in perfection. *p.* Humbly and modeſtly propounding the ground of their Confidence, and the Evidences of their Righteouſneſs. *q* Upon ſuch a fair and equal hearing. *r* Either 1. From the ſevere Cenſures of all corrupt and partial Judges, ſuch as you my Friends are. Or rather, 2. From the Damnatory Sentence of God; for he is not only pleading before him, but alſo with him. He would give Sentence for me, and againſt himſelf. This and ſome ſuch Expreſſions of *Job* cannot be excuſed from Irreverence towards God, and too great a Confidence in himſelf (for which therefore God ſharply reproves him hereafter, and *Job* abhorreth himſelf.

h.9.12.

8 * Behold, I go forward *s*, but he *is* not *there t*; and backward *u*, but I cannot perceive him:

s i. e. Towards the Eaſt, which in Scripture is accounted the forepart of the World, as the Hebrew name of it ſignifies, becauſe of the Light of the Sun, which ariſeth there, and draweth the eyes of men towards it. *t* To wit, ſo as I would have him, as a Judge to hear and determine my Cauſe, of which he is here ſpeaking: For otherwiſe he knew and believed that God was eſſentially preſent in all places. *u i. e.* Towards the Weſt. So alſo the North is called *the Left-hand* and the South *the Right-hand*, *v.* 9. becauſe ſo they all are to a man who looks towards the Eaſt. He names all the ſeveral parts of the World, to ſhew his eager deſire and reſtleſs endeavours to find out God, and to preſent himſelf before him.

9 On the left hand where he doth work *x*, but I cannot behold *him*: he hideth himſelf *y* on the right hand, that I cannot ſee *him z*:

x To wit, in a ſpecial and peculiar manner, more than in other parts of the World; for ſo indeed God did work in thoſe parts which were Northward from *Job*, becauſe there Mankind (among whom God delights to be and to work) were moſt numerous, and moſt ingenious to diſcern God's Works. There alſo was the Seat of the *Aſſyrian* Empire, which was eminent in *Job*'s time, and afterwards of the other ſucceſſive Empires. In and by all which God did many great & glorious Works: But this Hebrew word is by others, and that very properly and fitly rendred, *when* or *whileſt he worketh*, to wit, in an eminent manner. So this is added to aggravate *Job*'s unhappineſs. We may certainly find any man when and where he is working: But I, ſaith he, ſearch for God even when and where he is working, and yet cannot find him out. *y* To wit, from me. He withdraweth his favour, and will not afford me his preſence and audience. *z* Either, 1. I cannot diſcern his Counſels, and Ways, and the Reaſons of his ſevere dealings with me. Or rather, 2. He doth not appear to me as a Judge, to examine my Cauſe and Arguments, but condemns me without hearing me.

† Heb. *the* [w]ay that is [w]ith me.

10 But *a* he knoweth † the way that I take *b*: *when* he hath tried me *c*, I ſhall come forth as gold *d*.

a Though I cannot ſee him, yet my comfort is, that he ſeeth me and my Heart, and all my Actions. Or, *For*, as this Particle commonly ſignifies. So this Verſe contains a Reaſon why he ſo vehemently deſired that he might plead his Cauſe with or before God. *b* He cannot be deceived nor blinded, either by the Artifices of bold Accuſers or Advocats, or by his own Miſapprehenſions or Paſſions, but he exactly knows *the way* that is *with me*, *i. e.* the diſpoſition of my heart, and the whole courſe or manner of my life. *c* If he would examine me throughly, which above all things I deſire. *d* Which cometh out of the Furnace pure from all droſs. It would appear upon a fair hearing that I am free, though not from all ſin, as he had confeſſed before, yet from that Hypocriſie, and thoſe groſs Enormities wherewith my Friends charge me.

11 My foot hath held *e* his ſteps *f*, his way have I kept and not declined *g*.

e i. e. Made a free and fixed choice, and taken faſt hold of them: been firmly and ſtrongly ſettled, and reſolved to continue in them, as the word ſignifies. *f* Either 1. Actively, the ſteps or ways in which God himſelf walks; the paths of Holineſs, Juſtice, Mercy, *&c.* wherein he *walked with*, or *after God*; as the Phraſe is, *Gen.* 5. 24. 2 *Kings* 23. 3. following his Example. Or, 2. Paſſively, the ſteps or paths which God hath appointed men to walk in, as *Chap.* 21. 14. *g* The ſame thing with that in the former part of the Verſe, in different expreſſions.

† Heb. *I* [h]*ave hid*, [o]*r laid up.* ‖ Or, *my* [a]*ppointed* [p]*ortion.*

12 Neither have I gone back *h* from the commandment of his lips; † I have eſteemed *i* the word of his mouth more than ‖ my neceſſary *food k*.

h i. e. Not turned aſide to any crooked or ſinful path or courſe of life, human Infirmity excepted. *i* Heb. *I have hid* or *laid it up*, as Men do their beſt Treaſures, or what they moſt love and value. The Phraſe notes an high eſtimation of it, an hearty affection to it, and a diligent care to preſerve it. *k* Or, *my appointed* food, or *my dayly portion*; *i. e.* that food or proviſion which is neceſſary for the ſupport of my life, as this word is uſed, *Gen.* 47. 22. *Prov.* 30. 8. & 31. 15. which is more prized and deſired than all the riches in the world.

* Chap. 9. 12. 13. & 12. 14. Pſ. 115. 3.

13 But he *is* in one *mind l*, and * who can turn him *m*? and *what* * his ſoul deſireth even *that* he doth *n*.

l i. e. Notwithſtanding all theſe Evidences of my ſincere Piety, and all my Prayers to him, he ſtill continues in the ſame mind and courſe of afflicting me. Or, *but he is*, *i. e.* if he be, *againſt one*, or *againſt any man*, as that word is oft uſed, as he now ſetteth himſelf againſt me. Or, *but he is one*, the Hebrew prefix *Beth*, being here the note of a Nominative Caſe, as it is *Job* 18. 8. *Pſal.* 68. 5. *Hoſ.* 13. 9. and elſewhere. So the ſenſe is, But why do I waſte words to no purpoſe? All my former conſtant Integrity, and my preſent profeſſion of it, gives me no eaſe, he is ſtill one and the ſame, conſtant, unchangeable in his Purpoſes and Counſels of proceeding againſt me. Or, he is alone, and there is none beſides him, who can either reſtrain, or adviſe, or move him. *m* No man can change his Counſels or Courſe, or incline him to ſhew favour to me. He is moſt abſolute and free to do what he pleaſeth, and he dealeth with me accordingly, and not by thoſe milder Methods which he uſeth towards other Men. *n* He will not do what I pleaſe or deſire, but only what pleaſeth himſelf.

14 For he performeth *the thing that is* appointed for me *o*: and many ſuch things *are* with him *p*.

o Or, *he will perfect*, or *finiſh my appointed portion*, *i. e.* thoſe Calamities which he hath allotted to me for my Portion, which as he hath begun to lay on me, ſo he is reſolved to make a full end of them. *p* There are many ſuch Examples of God's proceeding with Men in way of abſolute Sovereignty and Severity, and his Counſels and Providences, though always juſt, yet are oft ſecret, and we cannot diſcern the Reaſonableneſs or Equity of them, which is my caſe.

15 Therefore *q* am I troubled at his preſence: when I conſider I am afraid of him.

q In conſideration of his glorious Majeſty, and ſovereign, and irreſiſtible Power, by which he can do whatſoever pleaſeth him, without giving any account of his matters. *r* When I preſent him to my Thoughts. Or, when he appears or manifeſteth himſelf to me. Or, *for fear* or *dread of him*; or, *by reaſon of him*.

16 For God maketh my heart ſoft *s*, and the Almighty troubleth me:

s Or, *tender*. He hath bruiſed, and broken, or melted it, ſo that I have no Spirit, nor courage, nor Strength in me, as this or the like Phraſe is uſed, *Deut.* 20. 3. *Pſal.* 39. 11. *Iſa.* 7. 4. *Jer.* 51. 46.

17 Becauſe I was not cut off *t* before the darkneſs *u*; *neither* hath he covered the darkneſs from my face *x*.

t Becauſe God did not cut me off by death. *u i. e.* Before theſe dark and diſmal Miſeries came upon me. Or, *before the face*, or *by reaſon of the darkneſs*, *i. e.* That God hath not cut me off by theſe Calamities, but prolonged my days under them, that he might increaſe my Torment. *x* So that I might no longer ſee, or feel my Miſeries, but might be taken out of them by my long deſired death. *Seeing* (and conſequently having before ones Face) is oft put for Experiencing, for enjoying good, or feeling evil, as *Job* 20. 17. *Pſal.* 16. 10, *&c.* Or, *but he hath covered darkneſs*, to wit, Death, which is ſo called, *Job* 10. 21, 22. and elſewhere, *from my Face*, *i. e.* he will not allow me the favour to ſee Death.

CHAP. XXIV.

The Practice and Proſperity of the Wicked, 1——16. *Their Puniſhment and Curſe in the End* 17——25.

* Acts 1. 7.

WHy ſeing * times are not hidden from the Almighty, do they that know him, not ſee his days *a*?

a The ſenſe of the words according to this Tranſlation is this *Why* (how comes it to paſs) *ſeing times*, (*i. e.* the ſeveral times of every Man's Life, how long he ſhall live, or the fitteſt Seaſons and Opportunities (which are oft called *times*, as *Gen.* 24. 11. *Pſal.* 31. 15. and 119. 126. *Acts* 1. 6, 7.) for every Action, and particularly for the Puniſhment of wicked Men, about which the preſent Controverſie was) *are not hidden from*, or *unknown to the Almighty God*, (*i. e.* ſeing all times, and Men that live, and things that are done or to be done in their times and ſeaſons, are exactly known to God,) *do they that know him*, (*i. e.* who love and obey him, as that word is oft uſed, as *Pſal.* 9, 10. & 36. 10. & 91. 14. or they who obſerve and regard his ways and works done in the World) *not ſee* (whence is it that they cannot diſcern) *his* (*i. e.* God's) *days* (*i. e.* his Times and Seaſons which he takes for the Puniſhment of ungodly Men; which if they were conſtant and fixed in this Life, as you pretend they are, they would not be unknown to good Men, to whom God uſeth to reveal his Secrets and they could not be unobſerved by ſo many good Men, who make it their buſineſs to mind and ſtudy the Works of God, and eſpecially the courſe and Methods of his Providence towards good and bad Men. The times or days of God's executing Judgments upon Sinners, are frequently called *the days of the Lord*, as *Iſa.* 2. 12. & 13. 6. *Jer.* 46. 10. Compare *Job.* 20. 28. *Prov.* 6. 34. *Acts* 2. 20. as the time of Man's judging is called *mans day*, 1 *Cor.* 4. 3. But this Verſe is in part, and may very agreeably to the Hebrew Text be rendred and interpreted thus, *Why* or *how are not times* (*i. e.* the Times and Seaſons appointed for the Puniſhment of Evil-doers, about which the Diſpute was) *hidden* or *reſerved by* or *with God* (*i. e.* kept as a ſecret in his own Breaſt, and concealed from the Knowledge of Mankind: How can you ſay or think with any colour, that theſe Times are fixed and manifeſt to all Men, and that Sinners are conſtantly puniſhed in this Life, and that ſo notoriouſly, that all good Men ſee it, as was ſaid, *Chap.* 21. 15——19.) *ſeing* (as the Particle *Vau* is rendred, *Chap.* 19. 28. or *for*, as it is frequently uſed) *they that know him* (that give themſelves to underſtand and conſider his doings in the World, who of all Men are moſt likely to know this, (if it were true and certain) *do not ſee his days*, to wit, of puniſhing the Wicked in this Life, as was ſaid before. And this he mentions as a fit Preface to uſher in the following Diſcourſe concerning the manifold Wickedneſs of Men, and withal their preſent Impunity.

‖ Or, *feed them.*

2 *Some* remove the land-marks *b*; they violently take away flocks, and ‖ feed *thereof c*.

b Or, *they* (*i. e.* the Wicked, of whom he here treats) *touch* (to wit, in an unlawful manner, and with evil deſign, as this word is oft uſed, as *Gen.* 26: 11, 29: *Ruth* 2: 9: ſo as to invade, or poſſeſs, or remove,) *the Land-marks*, by which Mens Lands are diſcerned, and their Properties ſecured; that ſo they may enlarge their own Border by diminiſhing their Neighbour. Which is ſo horrid an Act of Injuſtice, that it hath not only been ſeverely forbidden by God, *Deut.* 19. 14. & 27: 17: *Prov*: 22: 28: & 23: 10: but alſo declared execrable by the Heathens; among whom it was permitted to any Man to kill him that did it. *c* Or, *feed* them. They do not hide or kill them, but openly feed them, either in their oppreſſed Neighbours Ground, which, by taking away the Land-marks, they have made their own, or in their own Paſtures, without any Remorſe, or Shame, or Fear of Puniſhment, either from God or Men.

*Ch: 22: 6:

3 They drive away the aſs *d* of the fatherleſs *e*; they * take the widows ox *f* for a pledge *g*.

d Either *the aſſes*, the ſingular Number being uſed collectively. Or he ſaith *the Aſs*, to aggravate their Sin, that they robbed him who had but one Aſs. Compare 1 *Sam*: 12: 2, 3, 4. *e* Whoſe helpleſs Condition required their Pity and Mercy. *f* Thereby depriving her not only of the Ox it ſelf, but of all the benefit of its Labours, by which ſhe ſuſtained her Life. *g* Contrary to God's Law, firſt written in Mens Hearts, and afterwards in Holy Scripture, *Exod*: 22: 26, 27: *Deut*: 24: 6, 10, &c.

*Prov: 28: 28:

4 They turn the needy out of the way *h*: * the poor of the earth hide themſelves *i* together *k*.

h Either 1. Out of the way of Piety and Juſtice. They engage them to take evil Courſes by their Examples, or Promiſes, or Threatnings. Or 2. Out of their Right. Or 3. Out of their courſe and way of living. Or rather (as the word properly ſignifies, and as the next Clauſe explains it) out of the high-way; out of the path or place in which theſe wicked Oppreſſors walk and range. They labour to keep out of their way and ſight for fear of their further Injuries and Oppreſſions. *i* For fear of theſe wicked Tyrants and Perſecutors. *k* For their mutual comfort and defence againſt thoſe who ſhould invade or diſturb them there. Or, *alike.* Though ſome of the Poor are more nearly related, or have been more ſerviceable to theſe Oppreſſors, yet none of them can eſcape their Rage and Violence.

5 Behold, *as* wild aſſes *l* in the deſert *m*, go they *n* forth to their work *o*, riſing betimes for a prey: the wildrneſs *yieldeth* food for them *p*, *and* for *their* children *q*.

l Which are wild, and lawleſs, and unteachable, and fierce, and greedy of Prey, or Food, which they ſnatch out of the Goods or Labours of the Husbandman; in all which they are fit Emblems of theſe men. Or, *theſe wild-men.* For ſo this word ſignifies, *Gen.* 16. 12. as elſe where *wild Aſſes.* The Particle, *as*, is not in the Hebrew. *m.* Which is the proper Habitation of wild Aſſes, *Jer* 2. 24. If this be underſtood of the wild Men, he placeth them in the *Deſert* and *Wilderneſs*, either becauſe they by their Spoils and Violences have deſtroyed or driven away the People, as is intimated Verſe 4. and thereby turned populous places into Deſerts; or becauſe ſuch places as have but few Houſes and Inhabitants, (which are oft ſo called, as *Gen.* 21. 20, 21. *Joſ* 15. 61, 62. 1 *King* 2. 34 & 9. 18: *Iſa.* 42 11. *Mat.* 3 1.) are moſt fit for their Robberies. *n.* Either 1. The Poor whom they ſpoiled and drove away from their own former Habitations into Deſerts, where they hid themſelves, and wrought hard for a Subſiſtence. Or rather 2. The Oppreſſors who are more fitly compared to wild Aſſes, and more truly ſaid to ſeek for *prey*, than thoſe poor oppreſſed Perſons mentioned *v.* 4. and of whom he ſpeaks both in the foregoing and following Verſes. *o i. e.* To ſpoil and rob, which is their conſtant Work and Trade. *p* They are ſo diligent and induſtrious in that work, that they will fetch Food for them and theirs even out of Deſert-places in which the Owners can very hardly ſubſiſt. *q* Or *Servants*; for the word ſignifies both *Children* and *Servants*, even the whole Family.

† Heb *they mingled corn, or dredge.*
† Heb. *the wicked gather the vintage.*

6 They *r* reap *every one* his † corn *s* in the field *t*: and † they gather the vintage of the wicked *u*.

r Either the Poor who are forced to gather in the Corn and Grapes of their wicked Oppreſſors: Or rather 2. the Oppreſſors, of whom he ſpeaks, *v.* 4. 5. & 7. *s i. e.* The Corn of the Wicked, as it is in the next Clauſe Or, *that which is not their own*; as the Seventy, and Chaldee, and Vulgar Latin tranſlate it, reading the Hebrew as two diſtinct words They reap other Mens labours. *t i. e* In the Field of the right Owner from whom they take it He notes their great Power and Boldneſs, that they did not come ſuddenly and carry away their Corn, when it was laid up in the Barns, or in heaps, but they proceeded leiſurely, and ſtaid to reap the Corn, and by degrees carried it away; as it were in triumph, not fearing any Interruption or Hindrance either from God or Man. *u* Of ſuch as themſelves: So they promiſcuouſly robbed all, even their own Brethren in Iniquity; whereby alſo he may intimate the righteous Judgement of God in puniſhing one wicked Man by another, and in depriving Men of thoſe Goods which they had wickedly gotten. Or *the wicked* (the Singular Number being uſed collectively for the Plural, as is frequent; the Oppreſſors) *gather the vintage*; to wit, belonging to other Men.

7 They cauſe the naked *x* to lodge *y* without cloathing *z*, that *they have* no covering in the cold *a*.

x i. e. Thoſe whom they have made naked, whom they ſtripped of their Garments and Coverings; ſo far were they from exerciſing Juſtice or Charity towards them. *y* To ſleep in the night, which is the coldeſt Seaſon. *z* Without Bed-cloaths to cover them. Compare *Deut.* 24. 13 *a* Of the Night of the Winter-ſeaſon. This Verſe is and may fitly be rendred thus; *They cauſe Men to lodge naked, becauſe they have no cloathing* (*i e* becauſe they leave them nothing wherewith they can cloath themſelves) *and no covering in the cold*. They leave them neither Rayment to wear in the Day, nor a covering for the Night.

8 They *b* are wet with the ſhowers of the mountains *c*, and embrace the rock *d* for want of a ſhelter.

b i. e. The Poor being ſtripped of their Rayment, and forced away from their Houſes. *c* With the Rain-water, which in great ſhowres runs down from the Rocks or Mountains into the Caves or Holes in the ſides of them, to which they fled for ſhelter. *d i e.* Are glad when they can find a Cavern or Cleft of a Rock in which they may have ſome protection againſt the Injuries of the Weather, and an hiding-place from the fury of their Oppreſſors. Compare *Lam:* 4 5.

9 They *e* pluck the fatherleſs from the breaſt *f*, and take a pledge of the poor *g*.

e The wicked Oppreſſor, as is manifeſt from the following words. *f* either out of Cruelty, not ſparing poor Infants, but killing them: or out of covetouſneſs, and with deſign either to ſell the Mother, or to imploy her in their work to which they ſo ſtrictly confine her, that they will not allow any of her time or ſtrength for the ſuckling of her Infant. *g* Of which ſee the Notes on *Chap* 22. 6.

10 They cauſe *him h* to go naked without clothing *i*, and they take away the ſheaf *from* the hungry *k*.

h The poor oppreſſed perſon. *i* Leaving him nothing, or next to nothing, to cover him in the Day-time, when he ſhould go abroad to his labour to get his living, but cannot for want of Cloaths to cover his Nakedneſs. *k* That ſingle Sheaf which the poor man had got with the Sweat of his Brows to ſatisfie his hunger, they unhumanly take away, and added it to their own Stores and full Barns. Or, *they are hungry*; or they ſent them away *hungry*; thoſe words being repeated out of the former clauſe of the Verſe (as is moſt uſual) which *took* or *carried the ſheaf*, or *their ſheaves*; *i. e.* which reaped and gathered in the rich man's Corn, for which they received Injuries inſtead of a juſt Recompenſe for their labour; and that when God's liberality, and the bounty of the Earth to them, invited and obliged them to kind and generous actions to others.

11 *Which* make oil within their walls *l*, *and* tread their wine-preſſes *m*, and ſuffer thirſt *n*.

l To wit, the poor man laſt mentioned. Either 1. within their own Walls *i e* in private and ſecret places for fear of the Oppreſſors. Or rather 2. within the Walls of the rich Oppreſſors for their uſe and benefit: For the poor, alas! had no Walls nor Houſes, nor Olive-yards nor Vine-yards left to them, but they were violently ſpoiled of, and driven away from all thoſe things, as was ſaid in the foregoing Verſes. *m i. e.* The Grapes in their Wine-preſſes, by a Metonymy of the thing containing, for the thing contained. *n* Becauſe they are not permitted to quench their thirſt out of the Wine which they make, though their labours both need and deſerve refreſhment.

12 Men groan *o* from out of the city *p*, and the ſoul *q* of the wounded crieth out: yet God layeth not folly *to them r*.

o Under the burden of Injuries and grievous Oppreſſions. *p* Not only in Deſerts or leſs inhabited places where theſe Tyrants have the greater opportunity and advantage to practice their Villanies, but even in Cities where there is a face of Order and Government, and Courts of Juſtice, and a multitude of People to obſerve and reſtrain ſuch Actions; whereby they plainly declare that they neither fear God nor reverence Man. *q* Either 1. properly, their Soul ſympathizing with the Body, and being grieved for its inſupportable miſeries, cryeth to God and Men for help: Or rather 2. the Life or Blood (which oft cometh under that name) of thoſe who are there *wounded* unto Death, as this word properly ſignifies, *Ezek.* 30. 24: *cryeth* aloud unto God for vengeance *Gen.* 4: 10 *Rev.* 6: 9. 10: whereby God might ſeem in ſome ſort obliged to puniſh them, and yet he did not as the next words declare. *r* So the Senſe is, Yet God doth not impute or lay to their charge this folly, or wickedneſs; which in Scripture is commonly called *folly*; *i e.* He takes no notice of theſe horrid Oppreſſions, nor hears the Cries of the Oppreſſed, nor puniſh the Oppreſſors. Or, *Yet God* (who ſeeth and permiteth all this) *diſpoſeth* or *ordereth*, or *doth*, (for all theſe things this Hebrew Verb ſignifies) *nothing which is abſurd*, or *fooliſh*, or *unſavoury*; *i: e.* doth nothing in this permiſſion and connivance unworthy of himſelf, or which a wiſe and conſiderate man cannot reliſh or approve, or which is not in it ſelf righteous and reaſonable, though we do not alwiſe diſcern the reaſonableneſs of it:

13 They are of thoſe that rebel againſt the light *s*; they know not *t* the ways thereof *u*, nor abide in the paths thereof *x*.

s This is added as the general Character of the perſons before mentioned, and as a great aggravation or their wickedneſs, that they were not modeſt ſinners which were aſhamed of their evil ways; and therefore ſinned in the dark, and in ſecret, as ſome who here follow: but ſinned impudently in the face of the Son, and in ſpight of all their light, as well the Light of Reaſon and Conſcience, which abhors and condemns their wicked Actions, as the Light of Divine Revelation, which was then in good meaſure imparted to the Church and People of God in this time, and ſhortly after was committed to Writing; all which they ſet at defiance, ſinning with manifeſt contempt of God, and of Men, and of their own Conſciences. *t* Either 1. they do not deſire or care to know them; they are willingly ignorant of them. Or 2. they do not approve, nor love, nor chooſe them; as *knowing* frequently ſignifies in the Scripture uſe. *u i: e.* Of the light or in ſuch ways and courſes as are agreeable to the light. Or, *in his ways*, *i e.* in the ways of God, who is oft underſtood in this Book where he is not expreſſed: *x* If they do ſome good actions, yet they do not perſevere in well-doing they are not conſtant and fixed, in a good courſe of life.

14 * The murderer riſing with the light *y*, killeth the poor and needy *z*, and in the night is as a thief *a*.

* Pſ. 10: 8:

y As ſoon as the light appears, uſing no leſs diligence in his wicked practiſes, than Labourers do in their honeſt and daily employments *z* Where he finds nothing to ſatisfie his Covetouſneſs, he exerciſeth his Cruelty. *a i. e:* He is really a Thief; the particle *as* being oft uſed to expreſs, not the reſemblance, but the truth of the thing as *Num.* 11. 1. *Deut:* 9: 10: *Hoſ.* 4: 4. & 5. 10: *John* 1. 14. In the Night they rob men ſecretly and cunningly, as in the Day-time they do it more openly and avowedly.

15 * The eye alſo of the adulterer *b* waiteth for the twilight *c*, ſaying *d*, No eye ſhall ſee me: and † diſguiſeth *his* face *e*.

* Prov. 7: 9:
† Heb. *ſetteth his face in ſecret.*

b. i: e. The Adulterer; but he mentions his *Eye*, becauſe the Eye diſcerns the difference between light and darkneſs. *c* To wit, for the evening twilight, which is his opportunity. *d* In his heart, comforting himſelf with the thoughts of ſecretneſs and impunity. *e* Heb. *putteth his face in ſecret*, covers it with a Vizard or Cloak, that he may be undiſcovered.

16 In the dark *f* they dig through houſes, *which* they *g* had marked for themſelves *h* in the day-time: * they know not the light *i*.

* Joh: 3: 20

f Either 1. the Adulterer laſt mentioned; although ſuch perſons do not uſe nor need theſe violent courſes to get into the Houſe of the Adultereſs, but are commonly admitted upon milder and eaſier terms. Or 2. the Thief or Robber, whoſe common practiſe this is, of whom he ſpoke *v* 14: and having on that occaſion inſerted the mention of the Adulterer as one who acted his ſin in the ſame manner as the Night thief did, he now returns to him again. *g* The Thief and his Complices. *h* Deſigning by ſome ſecret mark the Houſe of ſome rich man which they intended to rob, and the part of the houſe where they reſolved to enter into it: *i i: e.* Do not love nor like it, as *verſe* 13. but abhor it, as it follows.

17 For the morning *is* to them even as the ſhadow of death *k*: if *one* know *them*, *they are in* the terrours of the ſhadow of death *l*.

k i. e. Terrible and hatefull, becauſe it both diſcovers them, and hinders their practiſes *l* If they are brought to light or diſcovered they are overwhelmed with deadly horrours and Terrours. Or, as the words are, and may very agreeably to the Hebrew be rendred thus; *But* (as the Hebrew Particle commonly ſignifies) *they know* (Heb. *he knoweth*, every one of them knoweth; *i. e.* approveth and loveth) *the terrours of the ſhadow of death* i. e. the groſſeſt darkneſs of the Night which to other men is as terrible as the ſhadow of death, but to theſe men is moſt acceptable; So this Clauſe is fitly oppoſed to the former he hates the light, and he likes darkneſs.

18 He *is* ſwift † as the waters *m*; their *n* portion *o* is curſed in the earth *p*: he beholdeth not the way of the vineyard *q*.

† Heb: *upon the face of the waters*

m In theſe words he deſcribes either, 1. The wicked mans diſpoſition and deportment, that ſuch perſons are *light* and frothy in their ſpirits; or *ſwift*, or *haſty* to do evil, or *unſtable* in their ways *as the waters*, or *upon the face of the waters*; *i. e.* like the foam or froath, or any other light thing which ſwims upon the top of the waters. Or rather, 2. His miſerable condition, of which he manifeſtly ſpeaks in the next words, and in the two next Verſes. For though Job conſtantly affirms and maintains it againſt his Friends, that many ungodly men do proſper and eſcape puniſhment in this life; yet withal he obſerves and aſſerts, that God will certainly ſooner or later puniſh them, and that he ſometimes doth it here, cutting them off by cruel and untimely deaths, or otherwiſe inflicting ſome notable Judgment upon them; of which he alſo ſpeaks *Chap.* 21. 17. *&c.* So the ſenſe is, *He is ſwift*, *i. e.* he quickly paſſeth away with all his glory, *as the waters*, which never ſtay in one place, but are alwiſe haſting and running away; Or like a Ship, or any other thing which ſwimmeth *upon the face of the waters*: Though he ſeems to ſtand as firm and unmoveable as a Rock, and to have taken deep rooting in the Earth, yet he is ſuddently and unexpectedly removed and pulled up by the roots. *n* Or *his*; for he ſtill ſpeaks of the ſame perſon, though with a change of the number, which is moſt familiar in this Book, and elſe where in Scripture, *o* Or, *part*, *i. e.* his Habitation and Eſtate, which he left behind him. *p* Is really accurſed by God, and is by all Men who live near it, or obſerve it, pronounced accurſed, becauſe of the remarkable Judgments of God upon it, and upon his Poſterity or Family to which he left it, and from whom it is ſtrangely and ſuddenly alienated. *q* *i e.* He ſhall never more ſee or enjoy his Vineyards, or other pleaſant places and things, which ſeem to be comprehended under this particular.

† Heb. *violently take.*

19 Drought and heat † conſume the ſnow-water; *ſo doth* the grave *thoſe which* have ſinned *r*.

r As the Snow, though it doth for a time lye upon the Ground, yet at laſt is diſſolved into Water by the heat of the Seaſon, and that Water quickly ſwallowed up by the Earth when it is dry and thirſty: So ungodly ſinners, though they live and proſper for a ſeaſon, yet at laſt they ſhall go into the Grave, which will conſume them, together with all their Hopes and Comforts. Their jolly Life is attended with a ſad and oft times ſudden and violent Death, not with ſuch a death as the godly die, which perfects them and brings them to Happineſs, but with a conſuming and never dying death.

† Heb. *is ſweet to him.* Ch. 21. 33.

20 The womb ſhall forget him *s*, the worm † ſhall feed ſweetly on him *t*, he ſhall be no more remembred *u*, and wickedneſs *x* ſhall be broken *y* as a tree *z*.

s His Mother that bare him in her Womb, and much more the reſt of his Friends, ſhall ſeldom or never remember or mention him; to wit, with honour and comfort, but ſhall rather be afraid and aſhamed to own their Relation to one that lived ſuch a vile and wretched Life, and dyed ſuch an accurſed Death. This he ſhall have in ſtead of all that Honour and Renown which he thriſted and laboured for, and expected ſhould perfume his Name and Memory. *t* This proud and inſolent Tyrant that preyed upon all his Neighbours, *v.* 2, 3, *&c.* ſhall himſelf become a prey and a ſweet morſel to the contemptible Worms. *u* To wit, with Honour, or ſo as he deſired and hoped, but his name ſhall rot, and ſcarce ever be mentioned but with Infamy and Execration, *x i. e.* The wicked man, of whom he is here treating; the Abſtract being put for the Concrete, of which many Inſtances have been formerly given; *y* Broken to pieces, or violently broken down as the word ſignifies. He ſhall be utterly and irrecoverably deſtroyed. And this expreſſion plainly ſheweth, that the former Clauſes are not to be underſtood of the ſinner's happineſs in an eaſie and confortable death, but of his curſed and miſerable end. *z* Which being once broken, either by its own weight, or by ſome violent wind, or by the hand of man, never groweth again.

21 He *a* evil entreateth *b* the barren *that* beareth not *c*, and doth not good to the widow.

a Either 1. God who is oft underſtood, who having cut off his perſon, and brought him to his Grave, continues his Judgments upon his Wife or Widow, and Family. Or rather, the Oppreſſor, who is the principal Subject of almoſt all that is ſaid in this Chapter; whoſe great and manifold wickedneſs *Job* deſcribed from *v.* 2. to 18. where he proceeds to relate the Judgments of God upon him for his ſins; which having done *v.* 18. 19, 20. he here returns to the declaration of his further Wickedneſſes the Cauſe of theſe Judgments. *b* Or *feedeth upon*, or *devoureth*, or *breaketh in pieces*: for all theſe the word ſignifieth, and all come to one and the ſame thing. *c* Barrenneſs was eſteemed a Curſe and Reproach; and ſo he added affliction to the afflicted, whom he ſhould have pitied and helped. But becauſe ſuch had no Children, and the Widows no Husbands, to defend or avenge their Cauſe, he exerciſed Cruelty upon them. *d* Either, 1. He did her much wrong and harm, it being uſual in Scripture under ſuch Negative Expreſſions to contain the Affirmation of the contrary; as *Exod.* 20. 7 *Prov.* 17. 21. & 28. 21. And ſo this branch anſwers to the former, of *evil entreating*. Or, 2. He afforded her no help, or advice, or comfort in her Diſtreſſes: And ſo he intimateth the greatneſs of Omiſſion-ſins, and that the common neglect or contempt of plain and poſitive Duties, whether of Piety to God or of Charity to men is to be reckoned among high and hainous Crimes.

22 He draweth *e* alſo the mighty *f* with his power *g*: he riſeth up *h*, and ‖ no *man* is ſure of life *i*.

‖ Or *he truſteth not his own life.*

e Either into his Net, as *Pſalm* 10. 9. or to his Party, to aſſiſt and ſerve him in his Enterprizes. *f* Who are mighty in Place, or Wealth, or Power: He practiſeth upon theſe, as well as upon the Poor. *g* Which being greater than theirs, he ſoon forceth them to comply with his deſires and demands. *h* To wit, againſt any man, as this Phraſe is uſed, *Pſalm.* 18. 38. & 44. 5. When he ſets himſelf againſt a man, and reſolves to deſtroy him. *i. e.* None of them whom he ſo oppoſeth can be ſecure or confident of holding his life, but all ſuch give up themſelves for loſt men, as knowing they cannot reſiſt his greater might: Compare *Deut.* 28. 26.

23 Though it be given him *to be* in ſafety, whereon he reſteth; yet ‖ his eyes *are* upon their ways *k*.

‖ *That is Gods eyes.*

k Heb. *He giveth to him* to be *in ſafety*, or all things neceſſary for his ſafety, *&c.* This Verſe is underſtood either, 1. Of the Oppreſſor, If the Oppreſſor give a man his hand or promiſe, that he ſhall live in ſafety by him; or, If the Oppreſſed give Gifts to the Oppreſſor to purchaſe his quiet and ſafety, and as it follows, he *reſteth* upon that aſſurance given him, *yet his*, *i. e.* the Oppreſſors *eyes are upon their ways*, he watcheth for their halting, and ſeeks for all occaſions to quarrel with them, and to deſtroy them. Or rather, 2, Of God, and ſo the words are fitly rendred thus, *He*, *i. e.* God, *giveth*, or *granteth to him*, *i. e.* to the Oppreſſor, to be in ſafety, *i. e.* to live a quiet and comfortable life, *and he reſteth ſecure*, or *he reſteth* or *leaneth* upon him, *i. e.* upon God; his former experience of God's favour makes him confident of the continuance of it: So he is not only happy in his preſent enjoyments, but alſo of his freedom from diſtracting fears of future miſeries: *and his i. e*: God's *eyes* are *upon their ways*. *i. e.* God bleſſeth and proſpereth him in all his undertakings. as this Phraſe moſt commonly ſignifies, as *Deut.* 11: 12: *Ezra* 5: 5. *Pſalm* 33. 18. Or, *yet his eyes are upon their ways*, *i. e.* although God giveth them ſuch ſtrange ſucceſſes, this doth not proceed from his ignorance or regardleſneſs of their wicked actions, for he ſees and obſerves them all, and will in due time puniſh them, though not alwiſe in this life, nor as ſoon as their ſins are committed, but in ſuch time and way, as he in deep wiſdom ſeeth moſt fit.

24 They are exalted for a little while *l* but † are gone *m*, and brought low *n*, they are † taken out of the way *o* as all others *p*, and cut off *q* as the tops of the ears of corn *r*.

† Heb. *are not.*
† Heb. *cloſed up.*

l They live in honour and happineſs, but not for ever, but only at beſt during this ſhort and mortal life, which laſteth but for a very little time, and therefore their preſent happineſs is not to be envied; nor is it any reproach to God's Providence, which hath time enough to reckon with them hereafter. *m* Heb. *are not*; to wit, in this World, they die. *n* As low as their Graves: Or, *after* (as the Particle *Vau* is elſe where uſed, as hath been obſerved before) *they have been brought low*; to wit, by pining Sickneſs, or other grievous Judgments. *o i. e.* Out of this World and way of living by Death. Or, *are reſtrained* or *ſhut up*; to wit, in the Grave, the place of ſilence and impotency *p* They can no more prevent or delay their Death, than the meaneſt Men in the World. *q* By Death's Sickle, or by a violent hand. *r* To wit in his greateſt height and maturity when he is arrived at his perfect ſtature of worldly power and glory, then God cuts him off, and that ſuddenly and violently.

25 And if *it be* not ſo now *s*, who will make me a liar, and make my ſpeech nothing worth?

s To wit, as I have diſcourſed; if God doth not ſuffer wicked men to live long and proſperouſly in the World before he puniſheth them: and if good men be not ſometimes ſorely afflicted here, if all things do not fall a like to all men in theſe matters.

CHAP. XXV.

Bildad's anſwer. God's majeſty and purity is ſuch as that man cannot be juſtified before God; before him the heavenly lights loſe their luſtre and purity. 1 —— 6:

THen anſwered Bildad *a* the Shuhite, and ſaid,

a Not to that which *Job* ſpake laſt, but to that which ſtuck moſt in *Bildad's* mind, and which ſeemed moſt reproveable in all his Diſcourſes; to wit, his bold Cenſure of God's proceedings with him, and his avowed and oft repeated deſire of diſputing the matter with him.

2 Dominion *b* and fear *c*, *are* with him *d*; he maketh peace in his high places ‖.

b i. e. Abſolute and Soveraign Power over all Perſons and Things, with whom to contend, is both rebellion and madneſs. *c.* Actively underſtood or *terrour*, *i. e* that which juſtly makes him dreadful to all men, and eſpecially to all that ſhall undertake to diſpute with him; awfull Majeſty, infinite Knowledge. whereby he knows mens hearts and ways, far better than they know themſelves, and ſees much ſin in them which themſelves do not diſcover, and exact purity and juſtice, which renders him formidable to ſinners. *d* Emphatically ſpoken: with him whom thou challengeſt; with him who is not lightly and irreverently to be named, much leſs to be contended with. And therefore it is thy duty to humble thy ſelf for thy preſumptuous words and carriages towards him, and quietly and modeſtly to ſubmit thy ſelf and thy cauſe to his pleaſure. ‖ This Clauſe as well as the following Verſe, ſeems to be added to prove what he laſt ſaid of God's Dominion and Dreadfulneſs: He keepeth and ruleth all perſons and things in Heaven in peace and harmony, and the order which he hath eſtabliſhed among them. The Angels, though they be very numerous and differing in orders and miniſtries, do all own his Soveraignity, and acquieſce in his Pleaſure, without any diſputing and murmuring. The Stars and heavenly Bodies though vaſt in their bulk, and various in their motions, yet exactly keep their courſes and the order which God hath appointed them: And therefore it is great folly and impudence to exempt thy ſelf from God's Juriſdiction, or to quarrel with the methods of God's dealings with thee.

3 Is there any number of his armies *e*? and upon whom doth not his light ariſe *f*?

e Of the Angels, and Stars, and other Creatures. all which are his Hoſts, wholly ſubmitting themſelves to his Will, to be and do what God would have them: and therefore how inſolent and unreaſonable a thing is it for thee to quarrel with him! He ſpoke before of God's making peace; and here he mentions the Armies by which, he keeps it. *f* Either 1. properly, his Sun, which riſeth upon all, *Matt.* 5. 45. Or rather 2. metaphorically; all that is in Men, which is or may be called *light*: the light of life, by which men ſubſiſt, and are kept out of the ſtate of the dead, called a *land of darkneſs*, Job 10. 22. The light of Reaſon and Underſtanding, called God's *Candle Pro*: 20. 27. by which thou O *Job*, art capable of arguing with God and with us, and all that peace, and proſperity, and comfort which thou ever didſt enjoy, which oft comes under the name of *Light*, as *Eſth.* 8. 15. 16. *Pſalm* 97. 11. & 112. 4. Which being here called *light*, is to continue the Metaphor, moſt fitly ſaid to *ariſe* upon men: all this is from God, and therfore is wholly at his diſpoſal: he freely gave it all, and he may juſtly take it away; as thou thy ſelf didſt truly obſerve and confeſs. *Job.* 1. 21. and conſequently thou haſt no reaſon to reproach God for diſpoſing of his own as he pleaſeth. Thou haſt loſt nothing which was thine own, and having no propriety, there is no foundation for any judicial conteſt with God.

4 * How then, can man *g* be juſtified with God *h*? or how can he be clean that is born of a woman *i*?

*Ch 4.17, &c. & 15. 14, &c.

g The word ſignifies *Man* that is *miſerable*, which ſuppoſeth him to be ſinful; and that ſuch a Creature ſhould quarrel with that Dominion of God, to which the ſinleſs, and happy, and glorious Angels willingly ſubmit, is moſt abſurd and impious. *h* i. e. Before God's Tribunal, to which thou doſt ſo boldly appeal. Thou maieſt plead thy cauſe with thy fellow Worms as we are, and expect to be juſtified, but wo to thee if the great God undertake to plead his Cauſe againſt thee; how ſeverely and certainly wouldſt thou then be condemned! *i* To wit, after the ordinary courſe; for otherwiſe Chriſt was born of a Woman, but in a ſingular manner. This Birth is alledged as an evidence of Man's filthineſs, *Job* 14. 4. and 15. 14. *Pſalm* 51. 5. and of his lyableneſs to God's Curſe and Wrath, *Gen.* 3. 16. *Epheſ.* 2. 2. and conſequently of his condemnation oppoſite to the juſtification here mentioned, and confidently expected by *Job* in this conteſt.

5 Behold even to the moon, and it ſhinneth not *k*; yea, the ſtars are not pure in his ſight *l*.

k The Moon, though a bright and glorious Creature, *Job* 31. 26. *Cant.* 6. 10. if compared with the ſplendour of the Divine Majeſty, is but as a dark and earthly lump, without any luſture or glory. He names the *Moon* and the *Stars*, rather than the *Sun*, becauſe they many times are eclipſed or diſappear even to our eyes, which is a plain evidence of their utter obſcurity in reſpect of God's Light: Whereas the *Sun*, though that alſo be obſcure, if compared with God, yet it caſts a conſtant and moſt clear Light. Or by naming the *Moon*, and thence proceeding to the *Stars*, the *Sun* is included between them. *l* He can diſcern many ſpots and blemiſhes in them which we cannot ſee; and in like manner he can diſcover thoſe corruptions or ſins in us, which are unknown to our own Conſciences, which ſhould make thee, O *Job*, tremble to appear before his Tribunal.

6 How much leſs man *that is* a * worm *m*: and the ſon of man *which is* a worm *n*?

*Pſal. 22. 6.

m To wit, mean and vile, and impotent; proceeding from corruption, and returning to it; and withal filthy and loathſom, and ſo every way a very unfit perſon to appear before the high and holy God, and much more to contend with him. *n* The ſame thing repeated in other words; only for *miſerable man* in the laſt Branch he here puts *the ſon of* any *man*, of what degree or quality ſoever, to ſhew that this is true even of the greateſt and beſt of Men.

CHAP. XXVI.

Job's *reply*; *This toucheth not* Job, 1——4. *Who acknowledgeth God's power and providence to be infinite and unſearchable*; *Of which we have but ſmall knowledge*, 5——14.

BUT *Job* anſwered and ſaid,

2 How haſt thou helped *a him that is* without power *b*? *how* ſaveſt thou the arm *that hath* no ſtrength?

a Thou haſt helped egregiouſly: It is an ironical expreſſion, implying the quite contrary, that he had not at all helped. See the like, *Gen.* 3. 22. 1 *Kings* 18. 27. 1 *Cor.* 4. 8, 10. *b* Either 1. God, who it ſeems is weak and unwiſe, and needed ſo powerful and eloquent an Advocat as thou art, to maintain his Rights and plead his Cauſe. Or rather 2. *Job* himſelf: I am a poor helpleſs Creature, my ſtrength and ſpirits quite broken with the pains of my Body and perplexities of my Mind, whom Nature, and Humanity, and Religion ſhould have taught thee to ſupport and comfort, with a repreſentation of the gracious Nature and Promiſes of God, and not to terrifie and overwhelm me with diſplaying his Soveraign Majeſty, the thoughts whereof are already ſo diſtractive and dreadful to me.

3 How haſt thou counſelled *him that hath* no wiſdom *c*? and *how* haſt thou plentifully declared the thing as it is *d*?

c Either 1. God: Thou haſt in effect undertaken to teach God how to govern the World. Or rather 2. Me, whom you take to be a man void of Underſtanding, *Chap.* 11. 2, 3. whom therefore you ſhould have inſtructed with wholeſome Counſels, in ſtead of theſe impertinent diſcourſes; and who indeed do want wiſdom, being perfectly at a loſs, and not knowing what to ſay or do. *d* Heb. *Eſſence*, the truth and ſubſtance of the thing in queſtion between us; Thou haſt ſpoken the whole truth, and nothing but the truth, and all that can be ſaid in the matter. Or *Wiſdom*, as this word is uſed, *Pro.* 3. 21. A moſt wiſe and profound Diſcourſe thou haſt made, and much to the purpoſe: An Ironical Expreſſion as before.

4 To whom haſt thou uttered words *e*? and whoſe ſpirit came from thee *f*?

e For whoſe Inſtruction haſt thou uttered theſe things? For mine? Doſt thou think me to be ſo ignorant that I do not know, that which the meaneſt perſons are not unacquainted with; to wit, that God is incomparably greater and better than his Creatures? *f* So the ſenſe is, whom haſt thou revived or comforted by this Diſcourſe? Not me ſurely. The ſpirit or breath of a Man is in a manner ſuppreſſed and intercepted in deep ſorrows and conſternations, ſuch as *Job*'s were, and when he is cheared or refreſhed, it finds vent and breaths out freely as it did before. But I do not remember that ever this phraſe is uſed in this ſenſe; but on the contrary, the giving or reſtoring of life are expreſſed by *the coming in*, and not by *the going out of the ſpirit* or *breath*, as appears from *Gen.* 2. 7. *Ezek.* 37. 5, 6, 10. The words therefore are and may be otherwiſe underſtood; Either thus, *Whoſe ſpirit* or *inſpiration*, (as this word ſignifies, *Job* 32. 8.) *came from thee*? Who inſpired thee with this profound Diſcourſe of thine? Was it by Divine Inſpiration, as thou wouldſt have us to believe? Or was it not a raſh ſuggeſtion of thy own vain and fooliſh mind? Or thus *Whoſe ſpirit went out* (to wit, of his Body by an extaſie of admiration) *for thee*, by reaſon of thy Diſcourſe? I may be thought partial in my Cenſure of it, but thou mayeſt perceive none of our Friends here preſent admire it, except thy ſelf. Or to, or for *whom* (the Particle *eth* being here underſtood out of the former Branch, as is uſual among the *Hebrews*) *did breath go out from thee*; i. e. Didſt thou ſpeak? For whoſe good, or to what end didſt thou ſpeak this? God needed it not, I receive no Edification or Benefit by it.

5 ‖ Dead things *g* are formed from under the waters, ‖ and the inhabitants thereof.

‖Or, *ſhall the dead be born under the waters?* So Gr. ‖Or, *with the inhabitants?*

g *Job* having cenſured *Bildad*'s diſcourſe concerning God's Dominion and Power, as inſignificant and impertinent to their queſtion, he here proceedeth to ſhew how little he needed his Information in that point, and that he was able to inſtruct him in that Doctrine, of which accordingly he gives divers Proofs or Inſtances. Here he ſheweth that the power and providence of God reacheth not only to the things which we ſee, but alſo to the inviſible parts of the World, not only to the Heavens above and their Inhabitants, and to Men upon Earth, of which *Bildad* diſcourſed *Chap.* 25. 2, 3. but alſo to ſuch perſons or things as are under the Earth, or under the Waters; which are under the Earth; which are out of our ſight and reach, and might be thought to be out of the ken or care of Divine Providence. This *Hebrew* word ſometimes ſignifies *Giants*, as *Deut.* 2. 11, 20 & 3. 13. and 1 *Chron.* 20. 8. Whence it may be tranſlated to other great, and as it were, gigantick Creatures, and more commonly *dead men*, as *Pſalm* 88. 11. *Prov.* 2. 18. & 9. 18. & 21. 16. *Iſa.* 14. 9. & 26. 14, 19. Whence it is ſuppoſed metaphorically to ſignifie alſo *dead* or *lifeleſs things*; though there be no example of that uſe of the word elſewhere; and it may ſeem improper to call thoſe things *dead*, which never had nor were capable of life. The next *Hebrew* word, or the Verb is primarily uſed of Women with Child, and ſignifies their *bringing forth* their young Ones *with travel* or *grievous pains*, as *Job* 39. 3. *Pſalm* 29. 9. *Iſa.* 23. 4. & 45. 10. and thence it ſignifies either to *form* or *bring forth*, as below, verſe 13. *Prov.* 26. 10. Or to *grieve* or *mourn*, or *to be in pain*. Accordingly theſe words are diverſly underſtood; either 1. *Of dead*, or *lifeleſs things*, ſuch as Amber, Pearl, Coral, Metals, or other Minerals, which are *formed* or *brought forth*; to wit, by the Almighty Power of God, *from under the waters*; i. e. either in the bottom of the Sea, or within the Earth, which is the loweſt Element, and in the Scripture and other Authors ſpoken of as under the waters; this being obſerved as a remarkable Work of God's Providence, that the waters of the Sea, which are higher than the Earth, do not overwhelm it. *and* from under (which may be repeated out of the former Clauſe of the Verſe, after the manner of the *Hebrews*) *the Inhabitants thereof*; i. e. either of the Waters, which are Fiſhes, or of the Earth, which are Men. Or rather 2. Of the *Giants* of the old World, which were Men of great Renoun whilſt they lived, *Gen.* 6. 3. and the remembrance of them and of their exemplary deſtruction was now in ſome ſort freſh and famous; who once carried themſelves inſolently towards God and Men, but were quickly ſubdued by the Divine Power, and drowned with a Deluge, and now *mourn* or *groan from under the waters* where they were buried, *and* from under *the* preſent *Inhabitants thereof*, as before. Or 3. Of vaſt and *gigantick Fiſhes* or *Monſters* of the Sea, who by God's infinite Power were *formed* or *brought forth under the waters*, *with the other Inhabitants thereof*; To wit, of the waters, the leſſer Fiſhes. Or 4. Of *dead men*, and of the worſt ſort of them, ſuch as died in their ſins, and after death were condemned to further miſeries; for of ſuch this very word ſeems to be uſed, *Pro.* 2. 18. and 9. 18. who are here ſaid to *mourn* or *groan from under the waters*; i. e. from the lower parts of the Earth, or from under thoſe ſubterranean Seas of Waters, which are by Scripture and by Philoſophers ſuppoſed to be within and under the Earth, of which ſee *Deut.* 8. 7. *Job.* 28. 4, 10. *Pſalm* 33. 7. *and* from under *the Inhabitants thereof*; i. e. either of the Waters or of the Earth, under which theſe Waters are, or *with the* other *Inhabitants thereof*; i. e. of that place under the Waters, to wit, the Apoſtate Spirits. So the ſenſe is, that God's Dominion is over all men, yea even the dead, and the worſt of them, who though they would not own God, nor his Providence, whilſt they lived, yet now are forced to acknowledge and feel that power which they deſpiſed, and bitterly mourn under the ſad effects of it in their ſubterraneal and infernal Habitations, of which the next Verſe ſpeaks more plainly. And this ſenſe ſeemes to be favoured by the Context and Scope of the place, wherein *Job* begins his Diſcourſe of God's Power and Providence at the lowermoſt and hidden parts of the World, and thence proceeds to thoſe parts which are higher and viſible. Nor is it ſtrange that *Job* ſpeaks of theſe matters, ſeing it is evident, that *Job*, and others of the holy Patriarchs and Prophets of old, did know and believe the Doctrine of the future Life, and of its ſeveral Recompences to good and bad men. Others underſtand this of the Reſurrection of the dead; *The dead ſhall be born* (as this word is uſed *Pſalm* 2. 7. *Prov.* 8. 24, 25. i.e. ſhall be raiſed, which is a kind of Regeneration, or ſecond Birth, and is ſo called, *Mat.* 19. 28. *Acts* 13. 33.) *from under the waters* (i. e. even thoſe of them that lye in the waters, *Rev.* 20. 13. that were drowned and buried in the Sea, and devoured by Fiſhes, *&c.* whoſe caſe may ſeem to be moſt deſperate, and therefore they only are here mentioned) *and* (or, *even*, this Particle being oft uſed expoſitively) *the Inhabitants thereof*, i. e. thoſe dead Corps which lye, or have long lain there.

6 * Hell *h is* naked before him *i*, and deſtruction *k* hath no covering *l*.

*Pſal. 139. 8, 11. Heb. 4. 13.

h As this word is frequently uſed, as *Job* 11. 8. *Iſa.* 57. 9, *&c.* And ſo it ſeems to be explained by the following word *deſtruction*, i. e. the place of deſtruction, which *Interpreters* generally underſtand of Hell, or the place of the Damned. Others *the Grave*, the moſt ſecret and obſcure places and things. *i* i. e. It is in his Preſence, and under his Providence. So far am I from imagining that God cannot ſee through a dark Cloud, as you traduced me, *Chapter* 22. 13. that I very well know, that even Hell it ſelf, that place of utter darkneſs, is not hide from his ſight. *k* i. e. The place of deſtruction, as it is alſo uſed *Prov.* 15. 11. by a *Metonymy* of the Adjunct. *l* To wit, ſuch as to keep it out of his ſight.

7 * He ſtretcheth out the north *m* over the empty place *n*, and hangeth the earth upon nothing *o*.

*Ch. 9. 8. Pſal. 104. 2, &c.

m i. e. The Northern Pole, or part of the Heavens, which he particularly mentions, and puts for the whole viſible Heaven, becauſe *Job* and his Friends lived in a Northern Climate, and were acquainted only with that part of the Heavens, the Southern Pole and Parts near it being wholly unknown to them. The Heavens are oft and fitly ſaid to be *ſpread* or *ſtretched out* like a Courtain or Tent, to which they are reſembled. *n* To wit, the Air, ſo called, not Philoſophically, as if it were wholly empty, but popularly, becauſe it ſeems to be ſo, and is generally void of ſolid and viſible Bodies. *o* Upon its own Center, which is but an imaginary thing, and in truth nothing: Or upon no Props or Pillars, but his own Power and Providence: Which is juſtly celebrated as a wonderful Work of God, both in Scripture, and in Heathen Authors.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them *p*.

p This alſo is a miraculous Work of God, conſidering the nature of theſe Waters, which are fluid and heavy, and preſſing downward, eſpecially being oft-times there in great abundance: And withal, the quality of the Clouds, which are thin and looſe bodies of the ſame nature with Fogs and Miſts upon the Face of the Earth, and therefore of themſelves utterly unable to bear that weight, and to keep up thoſe waters from falling ſuddenly and violently upon the Earth.

9 He holdeth back *q* the face of his throne *r*, *and* ſpreadeth his clouds upon it.

q i.e. To wit, from our view, that its luſture and glory ſhould not reach us, and ſo dazle our ſight; he covereth it with a Cloud, (as the next words explain it. Or, *He holdeth faſt*, or *binds together*, or *ſtrengthens* it, that it may be able to bear that burden. *r* Either 1. This lower Air, which is as the face or open part of the Heavens, which is often called God's *Throne*, as *Pſal.* 11.4. *Iſa.* 66.1. *Amos* 9.6. Or 2. The appearance or manifeſtation of the Heaven of Heavens, where he dwelleth, whoſe Light and Glory is too great for mortal eyes, which therefore by Clouds and other ways he hides from us.

Pſ: 33. 7. 104. 9.
Heb; *until he end of ght with arkneſs.*

10 * He hath compaſſed the waters *s* with bounds *t*, † until the day and night come to an end *u*.

s To wit, of the Sea; for of the upper Waters coming out of the Clouds he ſpake before. *t* Which are partly the Rocks and Shores, and principally God's appointment made at the firſt Creation, and renewed after the Deluge, *Gen.* 9. 11, 15. that the Waters ſhould not overwhelm the Earth: See *Job* 38 8, 10, 11. *Pſal.* 104.3. *Jer.* 5. 22. *u* i. e. Unto the end of the World, for ſo long theſe viciſſitudes of Day and Night are to continue, *Gen.* 8. 22: and 9. 9. *&c.* *Jer.* 5. 22. and 31. 35, 36.

11 The pillars of heaven *x* tremble, and are aſtoniſhed at his reproof *y*.

x Either 1. Thoſe Mountains which by their height and ſtrength may ſeem to reach and ſupport the Heavens, as the Poets ſaid of *Atlas*; for this is a Poetical Book, and there are many Poetical Expreſſions in it. Theſe tremble ſometimes by force of Earthquakes, or by God's glorious appearance in them, as *Sinai* did. Or 2. Holy Angels, but they are not ſubject either to trembling or to Gods rebuke. Or, 3. The heavenly Bodies, as the Sun, and Moon, and Stars, which, as they may ſeem in ſome ſort to ſupport, ſo they do certainly adorn the Heavens; And we know Pillars are oft made, not to ſupport, but only for ornament; as the two famous Pillars of the Temple, *Jachin* and *Boaz*, 1 *Kings* 7. 21. And theſe oft-times ſeem to tremble and be aſtoniſhed, as in Eclipſes or Tempeſts, and terrible Works of God in the Air, by which they are frequently ſaid to be affected and changed, becauſe they ſeem ſo to us; and many things are ſpoken in Scripture according to appearance: See *Iſa.* 13. 10. & 24.23. *Joel* 2.10,31. *Mat.* 24.29, *&c.* *y* Either 1. When God rebuketh them: For God is ſometimes ſaid in Scripture to rebuke the lifeleſs Creatures; which is to be underſtood figuratively of the Tokens of God's anger in them. Or 2. When God reproveth not them, but men by them, manifeſting his diſpleaſure againſt ſinful men by Thunders, or Earthquakes, or prodigious Works.

*Iſa: 51.15.
|| Or, *ſtilleth*
Ch: 38.11.
† Heb: *Pride.*

12 * He || divideth the ſea *z* with his power, and by his underſtanding *a* he ſmiteth thorough † the proud *b*.

z He ſpeaks either 1. Of God's dividing the Red-ſea for the *Iſraelites* to paſs over: and conſequently the *Hebrew* word *Rahab*, which here follows, and is tranſlated *pride*, or the *proud*, is meant of *Ægypt*, which is oft called *Rahab*, as *Pſalm* 87. 4. and 89. 10. *Iſa.* 51. 9. But it ſeems moſt probable that that Work was not yet done, and that *Job* lived long before *Iſrael*'s coming out of *Egypt*. Or rather 2. Of the common Work of Nature and Providence, in raiſing Tempeſts, by which he breaketh or divideth the waves of the Sea, by making deep Furrows in it, and caſting up part of the Waters into the Air, and ſplitting part of them upon the Rocks and Shores of the Sea. *a* i. e. By his wiſe Counſel and Adminiſtration of things, ſo as may obtain his own glorious Ends. *b* Either 1. The Whale, which is called *King over all the children of pride*, Job 41. 34. and which is ſometimes by force of Tempeſts caſt upon the ſhore. Or rather 2. The Sea, which is fitly called *proud*, as its Waves are called, *Job* 38. 11. becauſe it is lofty, and fierce, and ſwelling, and unruly; which God is ſaid to *ſmite* when he ſubdues and reſtrains its rage, and turns the ſtorm into a calm.

*Pſ: 33. 6.
† Heb: *croſſing like a bar.*
Iſa: 27. 1.

13 By his * ſpirit *c* he hath garniſhed the heavens *d*; his hand hath formed the † crooked ſerpent *e*.

c Either 1. By his Divine Vertue or Power, which is ſometimes called his *Spirit*, as *Zach.* 4.6. *Mat.* 12. 28. Or 2. By his holy Spirit, to which the Creation of the World is aſcribed, *Gen.* 1. 2. *Job* 33.4. *Pſalm* 33. 6. *d* Adorned or beautified them with thoſe glorious Lights, the Sun, and Moon, and Stars. *e* By which he underſtands either 1. All the kinds of Serpents, or Fiſhes, or Monſters of the Sea. Or 2. The moſt eminent of their kinds, particularly the Whale, which may be here not unfitly mentioned (as it is afterwards more largely deſcribed) amongſt the glorious Works of God in this lower World; as the garniſhing of the Heavens was his nobleſt Work in the ſuperiour viſible parts of the World. Or 3. An heavenly Conſtellation, called the *great Dragon* and *Serpent*, which being moſt eminent, as taking up a conſiderable part of the Northern Hemiſphere, may well be put for all the reſt of the Conſtellations or Stars wherewith the Heavens are garniſhed. Thus he perſiſteth ſtill in the ſame kind of God's Works, and the latter branch explains the former. And this ſenſe is the more probable, becauſe *Job* was well acquainted with the Doctrine of Aſtronomy, and knew the nature and names of the Stars and Conſtellations, as appears alſo from *Chapter* 9. 9. and 38. 31.

14 Lo, theſe *are* parts *f* of his ways *g*, but how little a portion is heard of him *h*? but the thunder of his power *i* who can underſtand?

f Or, *the extremities*, but ſmall parcels, the outſide and viſible work: How glorious then are his inviſible and more inward Perfections and Operations *g* i. e. Of his Works. *h* i.e. Of his Power and Wiſdom, and Providence, and Actions. The greateſt part of what we ſee or know of him, is the leaſt part of what we do not know, and of what is in him, or is done by him. *i* Either 1. Of his mighty and terrible Thunder, which is oft mentioned as an eminent Work of God; as *Job* 28.25. & 40.9. *Pſalm* 29.3 & 77.18. Or 2. Of his mighty Power, which is aptly compared to Thunder, in regard of its irreſiſtable force, and the terrour which it cauſeth to wicked men: This Metaphor being uſed by others in like caſes; as among the *Grecians*, who uſed to ſay of their vehement and powerful Orators, that they did *thunder* and *lighten*; and in *Mark* 3. 17. where powerful Preachers are called *Sons of Thunder*.

C H A P. XXVII.

He will not renounce his integrity, 1----6. *The character of an hypocrite, and his miſery,* 7----10. *The portion and heritage of the wicked.*

† Heb: *added to take up.*

MOreover, Job † continued *a* his parable *b*, and ſaid,

a When he had waited a while to hear what his Friends would reply, and perceived them to be ſilent. *b* His grave and weighty, but withal dark and difficult diſcourſe, ſuch as are oft called *Parables*, as *Numb.* 23. 7. and 24. 3, 15. *Pſalm* 49. 4. and 78. 2. *Prov.* 26. 7.

† Heb: *made my ſoul bitter.*

2 *As* God liveth *c*, *who* hath taken away my judgement *d*, and the Almighty, *who* hath † vexed my ſoul:

He *c* confirms the truth & ſincerity of his Expreſſions by an oath, becauſe he found them very hard to believe all his profeſſions. *d* Or, *my right*, or *my cauſe*, i. e. who, though he knows my Integrity and Piety towards him, yet doth not plead my Cauſe againſt my Friends, nor will admit me to plead my Cauſe with him before them, as I have ſo oft and earneſtly deſired, nor doth deal with me according to thoſe Terms of Grace and Mercy wherewith he treateth other Men and Saints, but uſeth me with great rigour, and by his Soveraign Power puniſheth me ſorely, without diſcovering to me what ſingular cauſe I have given him to do ſo.

|| That is, *the breath which God gave him.*

3 All the while my breath *e* is in me, and || the ſpirit of God *f is* in my noſtrils;

e Which is the conſtant companion and certain Sign of Life both coming in with it, *Gen.* 2. 7. and going out with it, 1 *Kings* 17. 17. *Pſalm* 146. 4. Or, *my Soul*, or *Life* *f* That Spirit or Soul which God breathed into me, *Gen.* 2. 7. and preſerveth in me. Or rather, *the breath of God*, i. e. which God breathed into me, which eminently appears in a Man's noſtrils.

4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit *g*.

g I will ſpeak nothing but the truth with all plainneſs and impartiality, neither defending my ſelf and cauſe by vain and falſe Profeſſions of thoſe Vertues or Graces which I know I have not; Nor yet in compliance with your deſire and deſign, falſly accuſing my ſelf of thoſe Crimes wherewith you charge me, whereof I know my ſelf to be innocent.

*Ch: 2. 9.

6 God forbid that I ſhould juſtifie you *h*: till I die, * I will not remove *i* my Integrity from me.

h i. e Your opinion and cenſure concerning me, as one convicted to be impious or hypocritical; by God's unuſual and ſevere dealing with me. *i* To wit, declaratively, as real words are frequently underſtood; Or by renouncing or denying my integrity, of which God and my own Conſcience bear me witneſs. I will not, to gratifie you, ſay that I am an hypocrite, which I know to be falſe.

† Heb: *from my days.*

7 My righteouſneſs I hold faſt *k*, and will not let it go: my heart *l* ſhall not reproach *me m* † ſo long as I live *n*.

k Heb. *I have held faſt*, i. e I have not only begun well, but continued in well-doing; which is a plain Evidence that I am no hypocrite. Or, the paſt tenſe is put for the future, as is uſual, *I will hold faſt*, declaratively, as before, I will maintain it, that howſoever you calumniate me, I am a righteous Perſon. *l* i. e. My Conſcience, as *the heart* is oft uſed, as 1 *Sam.* 24. 5. and 25. 31. *Ezek.* 14. 5. 1 *John* 3. 20, 21. *m* Either 1. With betraying my own cauſe and innocency, and ſpeaking what I know to be falſe, to wit, that I am an hypocrite. Or 2. For my former impiety or hypocriſie, wherewith you charge me. *n* Heb. *From*, or *for*, or *concerning my days*, i. e. the time of my Life, whether paſt or to come: Or the courſe of my Life: *Days*, or *times* being put here, as it is elſe-where, for actions done in them by Metonymy.

7 Let mine enemy be as the wicked *o*, and he that riſeth up againſt me *p*, as the unrighteous.

o I am ſo far from loving and practiſing wickedneſs, whereof you accuſe me, that I abhore the thoughts of it, and if I might and would wiſh to be revenged of mine Enemy, I could wiſh him no greater miſchief than to be a wicked man. *p* Either 1. You my Friends, who in ſtead of comforting me, are riſen up to torment me. Or rather 2. My worſt Enemies.

* Matth: 16: 26.

8 * For what *is* the hope of the hypocrite, though he hath gained *q*, when God taketh away *r* his ſoul?

q There is no reaſon why I ſhould envy or deſire the portion of wicked men; for though they oft-times proſper in the World, as I have ſaid, and ſeem to be great gainers, yet death, which haſteneth to all men, and to me eſpecially, will ſhew that they are far greater loſers, and die in a moſt wretched and deſperate condition; having no hope either of continuing in this life, which they chiefly deſire, or of enjoying a better life, which they never regarded. But I have a firm and well grounded hope, not of that temporal reſtitution which you promiſed me, but of a bleſſed immortality after death, and therefore am none of theſe hopeleſs hypocrites, as you account me. *r* Or, *expelleth*, or *plucketh up*: Which notes violence, and that he died unwillingly. Compare *Luke* 12. 20. when good Men are ſaid freely and chearfully to *give* themſelves or their Souls unto God.

*Pſ: 18: 41: and 109: 7: Pro: 1: 28: and 28: 9: Iſa: 1: 15: Ezek: 8: 18: Mich: 3: 4: John 9: 31. James 4: 3:

9 * Will God hear his cry *s* when trouble cometh upon him *t*?

s An hypocrite doth not pray to God with comfort, or any ſolid hope that God will hear him, as I know he will hear me, though not in the way which you think. *t* When his guilty Conſcience will fly in his face, ſo as he dare not pray, and accuſe him to God, ſo as God will not hear him.

10 Will he delight himſelf in the Almighty *u*? will he always call upon God *x*?

u Will he be able to delight and ſatisfie himſelf with God alone, and with his Love and Favour, when he hath no other matter of delight? This I now do, and this an hypocrite cannot do, becauſe his heart is chiefly ſet upon the World, and when that fails him, his heart ſinks, and the thoughts of God are unſavoury and troubleſome to him. *x* He may by his Afflictions be driven to Prayer, but if God doth not ſpeedily anſwer him, he falls into deſpair and neglect of God and of Prayer; whereas I conſtantly continue in Prayer, notwithſtanding the grievouſneſs, and the long continuance of my Calamities.

11 I will teach you || by the hand of God *y*: that which *is* with the Almighty *z*, will I not conceal. || *Or, being in the hand, &c.*

y i. e. By God's help and inſpiration; as God is ſaid to *ſpeak to* the Prophet *with* or *by a ſtrong hand, Iſa.* 8. 11. I will not teach you my own vain conceits, but what God himſelf hath taught me. Or, *concerning* (as the prefix *Beth* is oft uſed, as *Exod.* 12. 43, 44. *Pſalm* 63. 6 and 87. 3. *Prov.* 4. 11.) *the hand of God,* i. e. his Counſel and Providence in governing the World, or the manner of his dealing with Men, and eſpecially with wicked men, of whoſe portion he diſcourſeth verſes 13, 14, &c. ſhewing how far the hand of God is either for them, or upon them, and againſt them. *z* i. e. What is in his Breaſt or Counſel, and how he executes his ſecret purpoſes concerning them; Or, the Truth of God, the Doctrine which he hath taught his Church about theſe matters.

12 Behold, all ye your ſelves have ſeen *it a*; why then are ye thus altogether vain *b*?

a I ſpeak no falſe or ſtrange things, but what is known and confirmed by your own as well as others experiences. *b* In maintaining ſuch a fooliſh and falſe opinion againſt your own knowledge and experience. Why do you obſtinately defend your opinion, and not comply with mine, for the Truth of which I appeal to your own Conſciences?

13 This *c* is the portion of a wicked man with God *d*, and the heritage of oppreſſors *e*, *which* they ſhall receive of the Almighty.

c That which is mentioned in the following Verſes. In which *Job* delivers either, 1. The opinion of his Friends in whoſe perſon he utters them, and afterwards declares his diſſent from them. Or rather 2. His own opinion, and how far he agreeth with them; for his ſenſe differs but little from what *Zophar* ſaid, *Chap.* 20. 29. *d* Either laid up with God or in his Counſel and appointment; Or, which he ſhall have from God, as the next words explain it. *e* Who are mighty, and fierce, and terrible, and miſchievous to Mankind, as this word implies, whom therefore men cannot deſtroy, but God will.

* Deut. 28. 41. Hoſ 9. 13 14 * If his children be multiplied, *it is* for the ſword *f*: and his off-ſpring ſhall not be ſatisfied with bread *g*.

f That they may be cut off by the Sword, either of War, or of Juſtice. *g* Shall be ſtarved, or want neceſſaries. A Figure called *Meioſis.*

15 Thoſe that remain of him *h* ſhall be buried in death *i*: and * his widows *k* ſhall not weep *l*. * Pſ. 78 64.

h Who ſurvive and eſcape that Sword and Famine. *i* Either 1. Shall die and ſo be buried. Or 2. Shall be buried as ſoon as ever they are dead, either becauſe their Relations or Dependents feared leaſt they ſhould come to themſelves again, and trouble them and others longer; or becauſe they were not able to beſtow any Funeral Pomp upon them, or thought them unworthy of it. Or 3. Shall be in a manner utterly extinct in or by death; all their hope, and glory, and name, and memory (which they deſigned to perpetuate to all Ages) ſhall be buried with them, and they ſhall never riſe again to a bleſſed Life: Whereas a good Man hath hope in his death, and leaves his good name alive and flouriſhing in the World, and reſts in his Grave in aſſurance of Redemption from it, and of a glorious Reſurrection to an happy and eternal Life. *k* For they had many Wives, either to gratifie their Luſt, or to encreaſe and ſtrengthen their Family and Intereſt. *l* Either, becauſe they durſt not lament their death, which was entertained with publick joy: Or, becauſe they were overwhelmed and aſtoniſhed with the greatneſs and ſtrangeneſs of the Calamity, and therefore could not weep: Or, becauſe they alſo, as well as other perſons, groaned under their tyranny and cruelty, and rejoyced in their deliverance from it.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay *m*.

m i. e. In great abundance.

17 He may prepare *it*, but the juſt ſhall put *it* on *n*, and the innocent ſhall divide *o* the ſilver.

n Either becauſe it ſhall be given to him by the Judge to recompence thoſe Injuries which he received from that Tyrant: Or, becauſe the right of it is otherwiſe transferred upon him by Divine Providence. *o* Either 1. To the Poor: he ſhall diſtribute that which the oppreſſors hoarded up and kept as wickedly as he got it. So this ſuits with *Pro.* 28. 8. *Eccl.* 2. 26. Or 2. With others, or to himſelf. He ſhall have a ſhare of it, when by the Judges Sentence thoſe ill-gotten goods ſhall be reſtored to the right owners.

* Ch. 8. 15, 18 * He buildeth his houſe as a moth *p*, and as a booth *that* the keeper maketh *q*.

p Which ſettleth it ſelf in a Garment, but is quickly and unexpectedly bruſhed off, and diſpoſſeſſed of its dwelling, and cruſhed to death. *q* Which the Keeper of a Garden or Vin-yard ſuddenly rears up in Fruit-time, and as quickly and eaſily pulls it down again. See *Iſa.* 1. 8. *Lament.* 2. 6.

* 2 *Kings* 22. 20. 19 The rich man ſhall lie down *r*, but he ſhall not be * gathered *s*: he openeth his eyes *t*, and he *is* not *u*.

r Either 1. To ſleep; as this word is uſed *Gen.* 19. 35. *Deut.* 6. 7, &c. Or 2. In death, of which it is uſed 2 *Sam.* 7. 12. *s* To wit, in Burial, of which this word is uſed 2 *Kings* 22. 20. *Jer.* 8. 2. and 25. 33. In ſtead of that honourable Interment and Burial with his Fathers, which he expected, he ſhall be buried with the burial of an Aſs, his Carkaſs ſhall ly like dung upon the Earth. *t* So the ſenſe is either 1. he awaketh in the morning, promiſing to himſelf an happy Day. Or 2. he looks about him for help and relief in his extremity. But the words are and may be rendred thus: *One openeth his eyes,* i. e. whilſt a man can open his eyes, in a moment, or in the twinkling of an eye. *u* He is as if he had never been, dead, and gone, and his Family and Name extinct with him.

20 * Terrours take hold on him *x* as watters *y*; a tempeſt ſtealeth him away in the night *z*. * Ch. 18. 11

x From the ſenſe of his approaching Death or Judgment. *y* Either 1. in abundance, one terror after another. 2. Violently and irreſiſtably, as a River breaking its Banks, or a Deluge of Waters bears down & overwhelms all that is before it. *z* God's wrath and Judgment cometh upon him forcibly like a Tempeſt, and withal ſecretly and unexpectedly like a Thief in the Night.

21 The Eaſt-wind *a* carrieth him away *b*, and he departeth: and as a ſtorm hurleth him out of his place.

a i. e. Some violent and terrible Judgment, fitly compared to the Eaſt-wind, which in thoſe parts was moſt vehement and furious, and withal peſtilent and pernicious; of which ſee *Exod.* 10. 13. & 14. 21. *Pſal.* 48. 7. and 78. 26. *Hoſ.* 13. 15. *Jonah* 4. 8. *b Out of his place,* as it follows, out of his ſtately Palace wherein he expected to dwell for ever; whence he ſhall be carried either by an enemy that ſhall take him and carry him into Captivity, or by Death.

22 For *God* ſhall caſt upon him *c*, and not ſpare *d*: † he would fain flee out of his hand *e*. † *In fleeing he would flee.*

c His Darts or Plagues, one after another. *d* i. e. Shall ſhew no Pity nor Mercy to him, when he crieth to God for it. *e* He earneſtly deſires and endeavours by all ways poſſible to eſcape the Judgments of God, but all in vain.

23 *Men f* ſhall clap their hands *g* at him, and ſhall hiſs him *h* out of his place *i*.

f Who ſhall ſee and obſerve theſe things. *g* Partly in token of their joy at the removal of ſuch a publick Peſt and Tyrant: And partly by way of aſtoniſhment: And partly in contempt, and ſcorn, or deriſion; All which this geſture ſignifies in Scripture uſe: Of which ſee *Lam.* 2. 15. *Ezek.* 25. 6. *Nah.* 3. 19. *h* In token of their amazement, deteſtation and deriſion. See 1 *Kings* 9. 8. 2 *Chron.* 29. 8. *Jer.* 25. 9. *Mich.* 6. 16. *i* Now that he is out of his place and power, which they durſt not do whilſt he was in his place. Or, the Men of his place that lived with him or near him, and daily felt the effects of his Tyranny.

CHAP. XXVIII.

The power and wiſdom of God in his works of nature, 1---11. *A knowledge and wiſdom anſwering this is not found in man, nor to be bought or acquired,* 12——21. *Death and deſtruction make their report of it,* 22. *It is only in God,* 23——27. *Man's wiſdom is to fear God,* 28.

SUrely there is || a vein for the ſilver *a*, and a place for Gold, || *where* they fine *it b*. || Or, *a Mine* || Or, *which they fine.*

a Where it is hid by God, and found, and fetched out by the art and induſtry of Man. The connexion of this Chapter with the former is difficult, and diverſly apprehended: But this may ſeem to be the faireſt account of it, *Job* having in the laſt Chapter diſcourſed of God's various Providences and Carriages towards wicked men, and ſhewed that God doth ſometimes, for a ſeaſon, give them Wealth and Proſperity, but afterwards calls them to a ſad account, and puniſheth them ſeverely for their abuſe of his Mercies; And having formerly ſhewed that God doth ſometimes proſper the wicked all their days, ſo as they live and die without any viſible token of God's diſpleaſure againſt them, when on the contrary, good Men are exerciſed with many and grievous Calamities, and perceiving that his Friends were, as Men in all Ages have been, ſcandalized at theſe methods of Divine Providence, and denied the thing, becauſe they could not underſtand the reaſon of ſuch unequal Diſpenſations: In this Chapter he declares that this is one of the depths and ſecrets of Divine Wiſdom, not diſcoverable by any mortal Man in this World, and that although Men had ſome degree of Wiſdom whereby they could dig deep, and ſearch out many hidden things, as the Veins of Silver, Gold, *&c.* yet this was a Wiſdom of an higher Nature, and out of Man's reach. And hereby he ſecretly checks the arrogance and confidence of his Friends, who, becauſe they had ſome parts of Wiſdom, the knowledge of natural things, ſuch as are here contained, and of Human Affairs, and of ſome Divine Matters, therefore preſumed to fathom the depths of God's Wiſdom and Providence, and to judge of all God's ways and works by the ſcantling of their own narrow underſtandings. Poſſibly it may be connected thus, *Job* having been diſcourſing of the wonderful ways of God, both in the Works of Nature, *Ch.* 26. from *v.* 5. to the end, and in his Providential Diſpenſations towards wicked men, *Ch* 27. from *v.* 13. to the end, he here returns to the firſt Branch of his Diſcourſe, and diſcovers more of God's Wiſdom and Power in natural things. And this he doth partly, that by his manifeſtation of his ſingular skill in the ways and actions of God, he might vindicate himſelf from that contempt which they ſeemed to have of him, and oblige them to hear what he had further to ſay with more attention and conſideration, and partly that by this repreſentation of the manifold Wiſdom and Power of God, they might be wrought to a greater Reverence for God and for his Works, and not preſume to judge ſo raſhly and boldly of them, and to condemn what they did not underſtand in them. *b* Or rather, as it is in the margent of our Bibles, which *they,* to wit, the Refiners, *do fine.* For he ſpeaks not here of the Works of Men and of Art, but of God and of Nature, as is manifeſt from the foregoing and following words.

2 Iron is taken out of the || earth *c*, and braſs *d is* molten out of the ſtone *e*. || Or, *Du*

c Being made of Earth, concocted by the heat of the Sun, into that hardneſs, and by Miners diged out of the Earth. *d* Or, *Copper.* *e* Wherewith it is mixed and incorporated in the Earth, and by fire and the art of the Metaliſt, it is ſeparated from it, and taken out of it, as *Pliny* obſerves 34. 1, 10. and 36. 27.

3 He *f* ſetteth an end *g* * to darkneſs, and ſearcheth out all perfection *h*: the ſtones *i* of darkneſs, and the ſhadow of death *k*. * Ch. 12. 22

f Either 1. Man the Miner, Or 2. God, of whoſe works of Nature he here ſpeaks, Or 3. God as the chief Author and Director, and Man as Gods Inſtrument in the Work. *g* Or, *a bound,* how far the darkneſs ſhall reach, and how far the dark and hidden parts and Treaſures of the Earth ſhall be ſearched, and diſcovered, and brought to light. h i. e. Metals and Minerals, which are nothing elſe but Earth concocted, and hardened, and brought to maturity and perfection. Or, *unto all perfection*, i. e. he perfectly and exactly ſearcheth them out, although the Hebrew *Lamed* may be here only a Note of the Accuſative Caſe, as our Tranſlation takes it. i Either Gems and precious Stons, which are called by this word *Prov.* 26. 8. or thoſe ſtones out of which the Metals forementioned are taken. k Which ly hid in the dark and deadly ſhades and bowels of the Earth.

4 The flood breaketh out l from the inhabitant m, *even the waters* n forgotten of the foot o: they are dried up, they are gone away from men p.

l This Verſe ſpeaks either 1. Of another great and remarkable Work of God, whereby in ſome places either new Rivers break forth, or old Rivers break in upon the inhabitants, and drive them away; and in other places Rivers, or other Waters, are dried up, or derived into other channels or grounds, by which means theſe Lands are rendred more uſeful and fruitful. Or rather 2. Of an accident which comonly happens in Mines, where, whilſt men are digging, a flood of Waters breaks in ſuddenly and violently upon them, and diſturbs them in their work. m Heb. *from with the Inhabitant*, i. e. out of that part of the Earth which the Miners in a manner inhabit, or where they have their fixed abode, and for the moſt part dwell. Or *ſo that there is no Inhabitant* or *Abider*, i. e. ſo that the Miners dare continue there no longer, but are forced to come away. n Which word is eaſily and fitly underſtood out of the foregoing word *Flood*. Or, without this ſupplement, *the flood* may be ſaid to be *forgotten*, &c. that ſingular word being collectively taken, and ſo conveniently joined with this word of the plural number. o i. e. Untrodden by the foot of Man, ſuch waters as men either never did paſs over, or, by reaſon of their depth, cannot paſs over, or, ſuch as though the Miners at firſt for a while did paſs over, yet now cannot, or dare not, do ſo any more. *Forgetfulneſs* is here aſcribed to the foot, as it is to the hand, *Pſalm* 13. 5. and it is put for Ignorance or Unacquaintedneſs; as all ſinners are ſaid to *forget God*, though many of them never remembred nor minded him. p Heb. *they are dried up* (or, *drawn up*, to wit, by Engines made for that purpoſe) *from men*, (i. e. from the Miners, that they may not be hindred in their work. Or, *with*, or *by men*, the prefix *Mem* being oft put for *Beth*, i. e. by the labour of men) *they remove*, or *vaniſh*, or *paſs away*, and ſo the Miners return to their work.

* Ezek. 28. 14. 5 *As for* the earth, out of it q cometh bread r: and under it s is turned up t as it were * *fire* u.

q Out of the upper-parts of the Earth. r Bread-corn, or other food for Man's uſe. s Either 1. under the ſame Earth, which either at the ſame time yields Bread out of its upper, and Fire out of its lower parts; or at ſeveral times; that Earth which once was fruitful, becoming, by the diſpoſition of Divine Providence, barren, and ſulphureous, *&c.* Or 2. under other parts of the Earth. t i. e. Is digged out and fetched up. u Either Gold and precious Stones, which glitter and ſparkle like fire: Or Coals, and Brimſtone, and other Materials of Fire.

|| Or, *Gold-oar*. 6 The ſtones of it *are* the place of ſaphirs x: and it hath y || duſt of gold z.

x i. e. Of precious Stones; the Saphire, as one of the moſt eminent, being put for all the reſt. In ſome parts of the Earth, the Saphires are mixed with Stones, and cut out of them and poliſhed. Of this Stone ſee *Exod.* 24. 10. *Ezek.* 1. 26. *Cant.* 5. 14. *Lam.* 4. 7. y i. e. The Earth containeth in or under it. z Which is a diſtinct thing from that Gold which is found in the maſs or lump, of which verſe 2. both ſorts of Gold being found in the Earth.

7 *There is* a path a which no fowl knoweth, and which the vultures b eye hath not ſeen.

a To wit, in the dark depths and bowels of the Earth. b Whoſe eye is very quick, and ſtrong, and which ſearcheth all places for its Prey, but cannot reach to theſe places, which yet the wiſdom of Man by the direction of God's Providence findeth out.

8 The lions whelps c have not trodden it, nor the fierce lion d paſſed by it.

c Heb. *The ſons of pride*, a fit name for Lions, which are lofty and ſtately Creatures, deſpiſing both Men and all other Beaſts that oppoſe them. d Which rangeth all places for Prey, and findeth out the deepeſt Dens and Caves of the Earth. The Birds and Beaſts have oft-times led men to ſuch places as otherwiſe they ſhould never have found out; But they could not lead men to theſe Mines, but the finding out of them is a ſpecial gift of God, and an act of that Wiſdom which he hath put into Man.

* Ch. 9. 5. || Or, *flint*. 9 * He putteth forth his hand upon the || Rock e; he overturneth the mountains by the roots f.

e This and the two next Verſes are meant either 1. Of other eminent and conſiderable Works of God, who ſometimes overturneth Rocks, and produceth new Rivers in unlikely places. Or rather 2. Of the ſame work of mining and digging for Gold, or other precious things of the Earth, and of other effects of Man's Art and Wiſdom in that Work. The Miners reſolve to break through all oppoſition, and by Iron tools, or Fire or other ways, dig through the hardeſt Rocks. f He undermineth the very mountains to find out the Metals lying at the bottom of them.

10 He cutteth out rivers among the rocks g, and his eye ſeeth every precious thing h.

g He maketh Channels there to convey away that Water which was breaking in upon him, and if not thus diverted, would have ſpoiled his work, of which ſee on verſe 4. h Having with great art and indefatigable Induſtry broke through all difficulties, he at laſt arriveth at his end, and finds out thoſe precious Treaſures which he ſought for.

† Heb. *from weeping*. 11 He bindeth the floods † from overflowing i, and *the thing that is* hid, bringeth he forth to light k.

i He reſtraineth them, and as it were bindeth them to their good behaviour, that they may not overflow the Mine. k Thoſe Metals which did ly hid in the ſecret parts of the Earth, he diſcovers to himſelf and others.

12 But where ſhall wiſdom l be found? and where *is* the place of underſtanding m?

l Heb. *That Wiſdom*, for here is an Article which ſeems to be emphatical. The ſenſe is, I confeſs that Man hath one kind of Wiſdom in a great Meaſure, to wit, to diſcover the works of Nature, and to perform the operations of Art; But as for that ſublime and eminent Wiſdom, which conſiſts in the exact knowledge of all God's Counſels and Ways, and of the ſeveral manners and reaſons of his governing the World, and dealing with good and bad Men, this is far above Man's reach, and is the Prerogative of God alone. m There is no vein for that upon the Earth, as there is for Gold or Silver.

13 Man knoweth not the price thereof n, neither is it found in the land of the living o.

n Man knoweth neither where to purchaſe it, nor how much it is worth, nor what to offer in exchange for it. o Amongſt mortal men that live upon Earth, but only amongſt thoſe bleſſed Spirits that dwell above.

14 * The depth p ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me. * Ver. 22. Rom. 11. 33, 34.

p To wit, of the Earth, becauſe *the Sea* here follows as a differing place. This is a very common figure, whereby Speech is aſcribed to dumb and ſenſeleſs Creatures. The meaning is, this is not to be found in any part of the Land or Sea, yea though a man ſhould dig or dive never ſo deep to find it, nor to be learned from any Creatures: For though theſe diſcover the Beeing, and Power, and in part, the Wiſdom of God, yet they do not inſtruct us in the methods and grounds of God's Providential Diſpenſations to good and evil Men: Theſe are ſecrets of Wiſdom reſerved for God himſelf.

15 † It * cannot be gotten for gold q, neither ſhall ſilver be weighed r *for* the price thereof. † Heb. *fine gold ſhall not be given for it*. * Pro. 3. 13, 14. & 8. 11, 19. and 16. 16.

q The choiceſt Gold laid up in Treaſures, as the word ſignifies. r To wit, in the ballance. For in thoſe times money was paid by weight, not by tale. See *Gen.* 23. 16. *Jer.* 32. 9, 10.

16 It cannot be valued with the gold of Ophir s with the precious Onyx t, or the Saphire.

s Which was the beſt ſort of Gold. See on 1 *Kings* 9. 28. *Job* 22. 24. t Or, *Sardonyx*. See on *Exod.* 28. 20.

17 The gold and the cryſtal u cannot equall it: and the exchange of it *ſhall not be for* || jewels x of fine gold. || Or, *veſſels of fine gold*.

u Or *Amber*, which in thoſe parts was of very great price. Or, *the Diamond*. The Hebrew word is not elſe-where uſed, and it hath in it the ſignification of *Purity*, or *Clearneſs*, or *brightneſs*. x Or, *Veſſels*, wherein there is not only the excellency of the Materials, but the Curioſity of Art, which renders the other much more valuable.

18 No mention ſhall be made y of || coral, or of pearls: for the price z of wiſdom *is* above rubies. || Or, *Ramoth*.

y They are of no value, nor worthy to be named the ſame day with this, nor fit to be mentioned as a price or recompence, wherewith to purchaſe this. z Or, *the attraction*, or *acquiſition*: Or rather, *the extraction*, or *drawing forth*. For *Job* uſeth the word of art which was proper in the taking of *Pearls*, as the following word, rendred by our Tranſlators *Rubies*, is underſtood by divers, both Hebrew and Chriſtian Interpreters, and amongſt others by the late eminently learned *Bochart*, who proveth it by divers Arguments. Now theſe Pearls are and were taken by men that dived to the bottom of the Sea, and *drew them out* thence, which is the very word which both Arabick and Latin Authors uſe in the caſe, as indeed the ſame word is uſed of all Fiſhermen, who are ſaid to draw forth with their Hook, or Net, or otherwiſe, Fiſhes, or any other thing for which they are fiſhing. Moreover this diving, as it produced great profit ſo it was not without ſome danger and difficulty; for if they heedleſly put their fingers into the gaping ſhell, within which the Pearl was, it ſpeedily cloſed upon them, and put them to exquiſite pain, to the loſs of their finger, and ſometimes of their life. Which is a fit repreſentation of the ſtate of thoſe perſons who ſearch after the knowledge of God's Counſels, and Ways, and the grounds of them, who as when they modeſtly enquire into them, and truly diſcover them, they have infinite advantage and ſatisfaction therein, ſo if they prie into them too boldly, ſearching into thoſe things which God hath concealed, and raſhly judging of them above what they know, which *Job* judged to be his Friend's caſe, they expoſe themſelves to manifold ſnares and dangers. And this *extraction*, or *drawing forth*, is aptly uſed concerning this Wiſdom, which lying very deep and remote from the reach of ordinary men, is not to be obtained without diligent ſearch and conſideration. And ſo the place may be thus tranſlated, *the extraction* or *drawing forth of Wiſdom is above* that (to wit, the extraction) of *Pearls*.

19 The topaz a of Ethiopia b ſhall not equal it; neither ſhall it be valued with pure gold.

a Of which ſee *Exod.* 28. 17. and 39. 10. b Or, *Of Arabia*: For *Cuſh* ſignifies both *Ethiopia* and *Arabia*; and the Topaz was found in the Red-ſea, which lay between both, and ſo might be aſcribed to either.

20 * Whence then cometh wiſdom? and where is the place of underſtanding c? * Ver. 12.

c Where this precious Treaſure lies, and whence a man may fetch it.

21 Seing it is hid from the eyes of all living d, and kept cloſe from the fowls of || the air e. || Or, *heaven*.

d Of all men that live upon the Earth. e Though they flie high, and can ſee far and well, yet they cannot diſcern this. Men of the moſt raiſed underſtanding cannot diſcover it. It is to be found no where in this viſible World, neither in the upper nor lower parts of it.

22 * Deſtruction and death f ſay, we have heard the fame thereof g with our ears. * Ver. 14.

f Either 1. Men that are dead, and thereby freed from the encumbrance of their bodies, which depreſs their minds, and have more raiſed thoughts than men that live here. Or, 2. The Grave the place of the dead, to which theſe things are here aſcribed, as they are to *the depths*, and to *the ſea*, v. 14. by a Figure called *Proſopopœia*. If a man ſhould ſearch for this Wiſdom, either amongſt living men, or amongſt the dead, he could not find it; yea, though he ſhould and might enquire of all men that formerly lived in the World, ſome of whom were perſons of prodigious Wit, and Learning,

ing, and of vaſt Experience, as having lived nigh a thouſand years, and made it their great buſineſs in that time to ſearch out the depths of this Divine Wiſdom in the Adminiſtration of the World. *g* We know it only by ſlight and uncertain rumours, but not fully and perfectly.

23 God *h* underſtandeth the way thereof *i*, and he knoweth the place thereof *k*.

h i.e. God alone; as appears by the denial of it to all other things. *i* Either the way how it is to be obtained: Or rather, the methods or courſes which it takes in the management of all Affairs in the World, together with its grounds and ends in them. *k* Where it dwells, which is only in his own Breaſt and Mind, and in the beſt of Men, but in part, and only as far as it pleaſeth him to afford it.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven *l*.

l He, and he only knows it, becauſe his Providence, and that only, is infinite and univerſal, reaching to all places, and times, and things, paſt, preſent, and to come; Whereas the moſt accute and knowing Men have narrow underſtandings, and ſee but very few things, and ſmall parcels of the Works of God, and therefore are very unfit to paſs a Judgment upon them, becauſe the Wiſdom, and Juſtice, and Beauty of God's Works, is not clearly nor fully ſeen till all the parts of them be laid together.

25 To make the weight for the winds *m*, and he weigheth *n* the waters *o* by meaſure *p*.

m Which of themſelves are moſt light, and without any weight, and inconſtant, and ſuch as no Creature can order or govern them: But God manageth them all by weight, appointing to every Wind that blows, its ſeaſon, its proportion, its bounds and limits, when, and where, and how much, and how long each Wind ſhall blow, and for what ends, whether for Mercy, as to refreſh men in hot ſeaſons with its gentle gales, to cheriſh the Fruits of the Earth, to waft Ships on the Sea to their deſired Havens, *&c.* or whether for Judgment, as to corrupt the Air, and thereby the Bodies of Men, and Fruits of the Earth, to blow down Houſes upon their Inhabitants, as he was pleaſed to deal with my poor unhappy Children. He only doth all theſe things, and he only knows why he doth them. He inſtanceth but in ſome few of God's Works, and thoſe which ſeem to be moſt trivial, and caſual, and uncertain, that thereby he might more ſtrongly imply and prove that God doth the ſame in other things which are more conſiderable, and are managed by more conſtant Cauſes, and certain Methods; that he doth all things in the moſt exact order, and weight, and meaſure. *n* But it ſeems a very improper ſpeech, *to weigh* things *by meaſure*, and therefore this word may more fitly be otherwiſe rendred, *he examineth*, or *diſpoſeth*, or *fitteth*, or *directeth*, for ſo this Verb is elſe where uſed, as 1 *Sam* 2. 3. *Pſalm* 75. 3. *Prov.* 16. 2. and 21. 2. *o* To wit, the Rain-waters, as appears from the next Verſe, which God layeth up in his Store-houſes, or Bottles the Clouds, and thence draws them forth, and ſends them down upon the Earth in ſuch times and proportions as he thinks fit, and as may ſerve his ſeveral deſigns and ends. *p* For liquid things are examined by meaſure, as other things are by weight: And here is both *Weight* and *Meaſure*, to ſignifie with what exact and perfect Wiſdom God doth govern the World.

26 When he made *q* a decree for the rain *r*, and a way *s* for the lightning of the thunder.

q Which was either from Eternity, or at the firſt Creation, when he ſettled that courſe and order which ſhould afterwards be continued. Or, *When he maketh*: But our Tranſlation ſeems beſt to ſuit with the *then* in the next Verſe, where the ſenſe is compleated. *r* An appointment, and as it were a Statute Law, that it ſhould fall upon the Earth, and that in ſuch times, and places, and proportions, and manner, as he ſhould think fit, either *for correction*, or *for mercy*, as *Elihu* ſpeaks, *Job* 37 3. *s* Or, *Path*, how it ſhould get out of the thick Cloud in which it was ſhut up, and as it were impriſoned. Or, *a courſe*, which ſhould for the future be obſerved, as to the time, and meaſure, and ends, and other circumſtances belonging to it.

|| Or *number it.*

27 Then *t* did he ſee it *u*, and || declare it *x*; he prepared it *y*, yea, and ſearched it out *z*.

t Either from Eternity, when he decreed what he would do, or when he firſt created them. *u* i. e. Wiſdom, which is the ſubject matter of the preſent Diſcourſe. This God *ſaw* not abroad, but within himſelf; he looked or reflected upon it in his own mind, as the Rule by which he would proceed in the Creation and Government of all things, managing them in ſuch ways and methods as were moſt agreeable to his own moſt wiſe and unſearchable Counſels, which no human or created Wit can reach or pierce into. Or, he *ſaw it*, ſo as to declare it, as it follows; So as to make it viſible and manifeſt in ſome meaſure to his Creatures. Or he *ſaw it*, i. e. he enjoyed it, *Seeing* being oft put for *Enjoying*, as *Pſalm.* 27. 13. and 34. 12. *Eccleſ.* 3. 13. and 2. 1. Compare *Prov.* 8 22. *x* i. e. He made it evident, he diſcovered his deep Wiſdom which lay hid before in his own breaſt; or he laid the foundation of that Diſcovery of it, which then was, or afterward ſhould be made to Angels and Men, as the *Heavens* did in themſelves *declare the glory of God, Pſal.* 19. 1. Before there was ſuch a Creature as Man to take notice of it, becauſe the Object was viſible in it ſelf, and not made ſo by the Eye which afterwards beheld it. Or, *did number it*, i. e. ſhewed it as it were by number, not only in groſs, but as it were by retail, in all the ſeveral works which he made. *y* i. e. He had it in readines for the doing of all his Works, as if he had been for a long time preparing Materials for them. So it is a Speech of God after the manner of Men. Or, *he diſpoſed it*, i. e. uſed or employed it in his Works. Or, he *ſettled*, or *eſtabliſhed it*, i. e. He firmly purpoſed to do ſuch and ſuch things in ſuch manner as he thought meet, and he eſtabliſhed the order which he firſt made in the World, that it ſhould continue in after Ages. Or, *he directed it*, and directed and ordered all things by it. *z* Not properly; for ſo ſearching implies Ignorance, and that a man is at a loſs, and requires time and induſtry, all which is repugnant to the Divine perfections; but figuratively, as ſuch expreſſions are oft uſed concerning God, i. e. He did, and doth, all things with that abſolute and perfect Wiſdom, and he knoweth all his own Counſels and Actions, and the Reaſons of them ſo exactly, and perfectly, as if he had beſtowed a long time in ſearching, and judging, to find them out. And this, and the other Acts mentioned in this verſe, are to be underſtood of God ſolely and excluſively, it being here, as it is oft elſe-where in this Book, ſufficiently implied, that this kind of Divine Wiſdom, which conſiſts in the accurate knowledge of all God's Counſels and Works, is far above, out of man's reach: Man doth not *ſee* this Wiſdom, but only ſo far as God is pleaſed to reveal it to him, and therefore he cannot *declare* it to others; Man did not *prepare*, nor *order*, nor *contrive it*, and therefore no wonder if he cannot *ſearch it out*. And ſo this is moſt fitly connected with the following verſe: For as here he tells us what Wiſdom is denyed to Man, ſo there he informeth us what is granted to him.

*Pſal.11 10. Prov 1.7.&9.1 Eccleſ.1 13.

28 And *a* unto man *b* he ſaid *c*, Behold *d*, * the fear of the LORD *e* that is Wiſdom *f*, and to depart from evil *g* *is* Underſtanding *h*.

a Or rather, *But*: For this is added by way of oppoſition, to ſhew that man's wiſdom doth not lie in a curious enquiry into, or an exact knowledge of the ſecret paths of God's Counſel and Providence, but in things of another, and of a lower nature. *b* Unto *Adam* at firſt, and in, and with him, to all his Race and Poſterity. *c* i. e. God ſpake it, partly and at firſt inwardly to the mind of Man, in which God wrote this with his own finger, and engraved it as a firſt Principle for his direction; And partly afterwards by the Holy Patriarchs, and Prophets, and other Teachers of his Church, whom God ſent into the World to teach men true Wiſdom; which accordingly they did, not by acquainting the People with the ſecrets and intricacies of God's Counſel and Providence, but by declaring the revealed Will of God, and inſtructing them in their duty towards God and Men, making this their great, if not only buſineſs, to make men wiſe unto Salvation. See *Deut.* 4 6 & 29. 29. *d* Which expreſſion notes the great importance of this Doctrine, and withal man's dulneſs and backwardneſs to apprehend and conſider it, and man's proneneſs to place his Wiſdom in vain and curious ſpeculations. *e* i. e. True Religion, and the right Worſhip of God, both inward and outward, all which cometh under this name. *f* In that only conſiſts man's true Wiſdom, becauſe that, and that only, is his duty, and his ſafety, and happineſs, both for this Life, and for the next; and withal this is attainable, whereas the depths of God's ways are unknown, and unſearchable to human or created Capacities. *g* i. e. From ſin, which is called *evil* eminently, as being the chief, if not the only Evil, and the cauſe of all other evils, and that which is conſtantly and immutably evil, whereas afflictions are frequently made good and highly beneficial. Religion conſiſts of two Branches, doing good and forſaking evil; the former is expreſſed in the former clauſe of this Verſe, and the latter in theſe words. *h* Is the beſt kind of Knowledge or Wiſdom to which man can attain in this Life. The ſame thing is here twice expreſſed in ſeveral Phraſes. And the deſign of *Job* in this cloſe of his Diſcourſe, is not only to ſhew the miſtake, and reprove the arrogance and boldneſs of his Friends, in prying into God's ſecrets, and paſſing ſuch a raſh cenſure upon him, and upon God's ways and carriage towards him; but alſo to vindicate himſelf from the imputation of Hypocriſie and Profaneneſs, which they faſtned upon him, by ſhewing that he had ever eſteemed it to be his beſt Wiſdom, and true Intereſt, to fear God, and to depart from evil.

CHAP. XXIX.

Job*'s former proſperity in God's favour*, 1—5. *His honour and repute*, 6—11. *For his charity*, 12—16. *And puniſhing the wicked*, 17 *His hope herein*, 18. *His glory and honour repeated*, 19—25.

† Heb. *added to tak up.*

MOreover, Job † continued his parable, and ſaid,

2 Oh that I were as *in* moneths paſt, as *in* the days *when* God preſerved me *a*:

a To wit, from all thoſe miſeries which now I feel. This he deſires, not only for his own eaſe and comfort, but alſo for the vindication of his Reputation, and of the honour of Religion, which ſuffered by his means: For as his Calamities were the only ground of all their hard Speeches and Cenſures of him, as a man foreſaken and hated by God, ſo he rightly judged that this ground being removed, and his Poſterity reſtored, his Friends would take it for a token of God's favour to him, and beget in them a milder and better opinion of him.

|| Or, *lamp.*

3 When his || candle *b* ſhined upon my head *c*, *and when* by his light I walked *through* darkneſs *d*.

b i. e. His Favour and Bleſſing, oft ſignified by the name *Light*; as his diſpleaſure, and a ſtate of affliction is frequently called *darkneſs*. *c* Or, *over my head*, to comfort and direct me. The ground of the Expreſſion is this, that lights uſed to be carried and ſet on high, that men may make the better uſe of them, as the Sun for that end was placed above us. *d* I paſſed ſafely through many difficulties, and dangers, and common Calamities, which befel others who lived round about me, and overcame thoſe troubles which fell upon my ſelf.

4 As I was in the days of my youth *e*, when the ſecret of God *was* upon my Tabernacle *f*:

e i. e. In my former and flouriſhing days, which he calls the *days of youth*, becauſe thoſe are commonly the times of mirth and comfort, as old age is called *evil days*, Eccleſ. 12. 1. *f* When there was a ſecret Bleſſing of God upon me, and my Family, protecting, directing, and ſucceeding us in all our Affairs, which the Devil obſerved, *Chap.* 1. 10. whereas now there is a viſible Curſe of God upon me and mine.

5 When the Almighty *was* yet with me *g*; when my children *h were about* me:

g i. e. On my ſide; whereas now he is againſt me, and hath forſaken me. *h* Or, *Servants*, or both, and therefore he uſeth this word which comprehends both.

|| Or, *cream.* Ch. 20. 17.
† Heb. *with me.*

6 When I waſhed my ſteps with || butter *i*, and the rock poured † me out rivers of oil *k*.

i i. e. When I abounded in all ſorts of Bleſſings; which is oft ſignified by this or the like Phraſes, as *Gen.* 49. 11. *Deut.* 33. 24. *Job.* 20. 17. *Pſalm* 81. 16. When I had ſuch numerous Herds of Cattle, and conſequently ſuch plenty of Butter, that if I had needed it, or been pleaſed ſo to uſe it, I might have waſhed my Feet with it *k* When not only fruitful Fields, but even barren and rocky Places (ſuch as that part of *Arabia* was where *Job* lived) yielded me Olive Trees and Oil in great Plenty. See on *Deut.* 32. 13.

7 When I went out *l* to the gate *m*, through the city *n*, *when* I prepared my ſeat *o* in the ſtreet *p*.

l From my dwelling. *m* To wit, of the City, as the following words ſhew; to the place of Judicature, which was in the Gates, as hath been oft obſerved. *n* Through that part of the City which was between my Houſe and the Gate. Or, *to the City*, i. e. the Gate belonging to the City: So *Job* might live in the Country adjoyning to it. *o* When I cauſed the ſeat of Juſtice to be ſet for me. By this, and divers other Expreſſions, it appears that *Job* was a Magiſtrate, or Judge in his Country. *p* i. e. In that void and open place within, or near the Gate, where the People aſſembled for the adminiſtration of Juſtice among them.

8 The young men ſaw me, and hid themſelves *q*: and the aged aroſe, *and* ſtood up *r*.

q Either out of a profound Reverence to my Perſon and Dignity, or out of a Conſcience of their own Guilt or Folly, which they ſuppoſed I might either underſtand by Information from others, or diſcover by their Countenances or Carriages in my preſence, for which they knew I would reprove them, and bring them to ſhame, or other puniſhment. *r* Whilſt I either paſſed by them, or was preſent with them. See *Levit.* 19. 32. 1 *Kings* 2. 19. So great a veneration they had for my Perſon, in regard of that Wiſdom, and Juſtice, and Faithfulneſs which they diſcerned in me, and in all my Proceedings. And therefore they judged quite otherwiſe of me than you now do.

9 The princes refrained talking *s*, and laid *their* hand on their mouth *t*.

ſ Either fearing that I ſhould diſcern their weakneſs by their words; or deſiring to hear my words and ſentence which they readily approved of, and fully aſſented to. Such an Opinion had they of my Wiſdom, and did not think me ſuch a fooliſh, erroneous, and impertinent Perſon as you fancy or repreſent me to be. *t* In token both of their wonder at *Job*'s wiſe Speeches and Sentences, and of their reſolution to be ſilent. See *Job.* 21. 5. *Prov.* 30. 32.

†Heb. *the voice of the nobles was hid.*

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth *u*.

u It lay as ſtill as if it had done ſo, and they could not have ſpoken.

11 When the ear heard *me*, then it bleſſed me *x*, and when the eye ſaw *me*, it gave witneſs to me *y*:

x i. e. Pronounced me to be a Man bleſſed of God with eminent Gifts and Graces; or heartily prayed for God's Bleſſing upon me because of that Wiſdom and Integrity which they ſaw in all my actions, and of the ſatisfaction which I gave to all, and the relief which I gave to the oppreſſed, by my righteous and equitable Decrees in all Cauſes which were brought before me *y* When my appearance gave them occaſion to ſpeak of me, they gave Teſtimony to my pious, and juſt, and blameleſs Converſation. So far was I from being, or being thought to be guilty of thoſe crimes wherewith you charge me; of which ſee *Chap.* 22. 9.

* Pſal. 72. 12. Prov. 21. 13.

12 Becauſe * I delivered *z* the poor that cried, and the fatherleſs, and *him that had* none to help him *a*.

z From his potent Oppreſſor. They did not honour me for my great Wealth or Power, but for my impartial Juſtice and Pity to the Afflicted, and courage in maintaining their Cauſe and Right, againſt their mighty Adverſaries. *a* None would own or help them, partly becauſe they were poor, and unable to recompence them for it: And partly becauſe their Enemies were great, and likely to cruſh both them and their helpers. Which made *Job*'s Virtue more glorious.

13 The bleſſing *b* of him that was ready to periſh *c* came upon me: and I cauſed the Widows *d* heart to ſing for joy *e*:

b Wherewith both he, and others for his ſake bleſſed me, and begged that God would bleſs me. *c* To loſe his Life or Eſtate by the malice and tyranny of wicked men. *d* Who are the common object of Injuries and Oppreſſions, becauſe for the moſt part they are unable, either to offend thoſe who moleſt them, or to defend themſelves from their Violence. *e* For her great and unexpected deliverance.

*Iſa. 59. 17 Eph. 6. 14. 1 Theſ. 5. 8

14 * I put on Righteouſneſs, and it cloathed me *f*: my judgment *was* as a robe and diadem *g*.

f As a Garment covers the whole Body, and is worn continually all the day long, ſo I was conſtantly juſt in the whole courſe of all my Adminiſtrations, publick and private, and never put off this Garment out of a partial reſpect to my ſelf, or to the Perſons of other Men, as the manner of many Judges is. *g* My Judgments or Decrees were ſo equal and righteous, that they never brought ſhame and reproach upon me, but always Honour and great Reputation.

15 I was eyes *h* to the blind *i*, and feet was I to the lame *k*.

h i. e. In ſtead of Eyes to inſtruct, and direct, and aſſiſt. *i* Either 1. Corporally Or, rather 2. Spiritually; ſuch as through ignorance or weakneſs were apt to miſtake, and to be ſeduced or cheated by the Craft and Artifices of evil minded men. *i* Theſe I cautioned and adviſed, and led into the right way. *k* i. e. Ready to help him who was unable to help himſelf.

16 I *was* a father *l* to the poor; and the cauſe *which* I knew not *m* I ſearched out:

l i. e. Had the care and bowels of a Father to them. *m* Either 1. Thoſe which were not brought to my Knowledge or Tribunal, either through neglect, or becauſe the injured Perſons durſt not complain, I diligently enquired after. Or, 2. Thoſe which were hard and difficult, and poſſibly were made ſo by the frauds or arts of the Oppreſſors, or their Advocats, which the poor injured Perſon could not find out, I took pains to diſcover.

† Heb. *the jaw-teeth, or grinders.*
†Heb. *caſt.*

17 And I brake † the jaws *n* of the wicked, and † pluckt the ſpoil out of his teeth *o*.

n Or, *the jaw bones*, or, *the grinders*, the ſharpeſt and ſtrongeſt Teeth in the Jaw, i. e. their power and violence wherewith they uſed to oppreſs others. It is a Metaphor from wild Beaſts, which break their Prey with their Teeth. Compare *Pſalm* 38. and 57. 4. and 58. 6. *o* i. e. Forced them to reſtore what they had violently and unjuſtly taken away.

18 Then I ſaid *p*, I ſhall die in my neſt *q*, and I ſhal multiply *my* days as the ſand *r*.

p i. e. I perſwaded my ſelf, being thus ſtrongly fortified with the Conſcience of my own univerſal Integrity, and with the ſingular Favour of God, and of all Men. But although this was ſometimes *Job*'s Opinion, yet at other times he was ſubject to Fears, and expectation of Changes, as appears from *Chap.* 3. 25, 26. *q* Not a violent or untimely, but a natural, and peaceable, and ſeaſonable death, ſweetly expiring in my own Bed and Habitation, in the midſt of my Children and Friends, leaving the precious perfume of a Good Name behind me, and a plentiful Inheritance to all my Poſterity. *r* Which is innumerable. See *Gen.* 22. 17. and 41. 49.

† Heb. *opened.*
*Pſal. 1. 3. Jer. 17. 8.

19 My root *was* † ſpread out * by the waters, and the dew lay all night upon my branch *s*.

s I was continually watred by Divine Favour and Bleſſing, as a Tree which is conſtantly ſupplied with moiſture, both in its Root and Branches, and conſequently muſt needs be fruitful and flouriſhing.

†Heb. *new.*
*Gen. 49. 24.
† Heb. *changed*, Iſa. 40. 31.

20 My glory *was* † freſh *t* in me *u*, and my * bow *x* was † renewed *y* in my hand.

t The Reputation which I had gained by my juſt and virtuous Life was not decaying, but growing, and every day augmented with the acceſſion of new Honours. *u* Heb. *with me.* *x* i. e. My ſtrength, which is ſignified by a *Bow*, *Gen.* 49. 24. 1 *Sam.* 2. 4. becauſe in ancient times the Bow and Arrows were principal Inſtruments of War. *y* Heb. *changed* it ſelf, i. e. grew as it were a new Bow, when other Bows by much uſe grow weak and uſeleſs. Or, *changed* its ſtrength, which word may be here underſtood, as it is expreſſed, *Iſa.* 40. 31. i. e. hath got new ſtrength.

21 Unto *me* men gave ear, and waited and kept ſilence at my counſel *z*.

z Expecting till I ſpoke, and ſilently liſtening to my Counſel, which they were confident would be like the Oracle of God, Wiſe, and Juſt, and Good, and preferring it before their own Judgment.

22 After my words they ſpake not again *a*, and my ſpeech dropped upon them *b*.

a Either to confute them as falſe, or to add to them as lame, and imperfect. *b* To wit, as the Rain, as the next verſe explains it which when it comes down gently and droppingly upon the Earth, is moſt acceptable and beneficial to it; not ſo when it comes in great and violent ſhowers.

23 And they waited for me, as for the rain *c*, and they opened their mouth *d* for me *as* for the latter rain.

c As the Earth, or the Husbandman waiteth *for the rain*, to wit, the former rain; of which ſee *Deut.* 11. 14. becauſe *the latter rain* is here oppoſed to it: See *James* 5. 7. *d* To receive my words, and therewith to ſatisfie their thirſt, as the dry and parched Earth gapes or opens its mouth to receive the Rain.

24 *If* I laughed on them *e*, they believed it not *f*, and the light of my countenance they caſt not down *g*.

e Or *ſported*, or *jeſted with them*, i. e. carried my ſelf familiarly and pleaſantly with them. *f* It was ſo acceptable to them to ſee me well-pleaſed with them, that they could ſcarce believe their Eyes and Ears that it was ſo: Compare *Gen.* 45. 26. *Pſal* 126. 1. *g* My Familiarity did not breed contempt or preſumption in them to ſay or do any thing that might grieve me, or make my countenance to fall, as it doth in caſe of ſhame or ſorrow, *Gen* 4. 5. They were very cautious not to abuſe my ſmiles, nor to give me any occaſion to change my countenance or carriage toward them.

25 I choſe out their way *f*, and ſat *g* chief *h*, and dwelt as a king in the army *i*, as one *that* comforteth the mourners *k*.

f They ſought to me for my Advice in all doubtful and difficult Caſes, and I chalked out their Path, and directed them what methods they ſhould take to accompliſh their deſires *g* As a Prince or Judge, whilſt they ſtood waiting for my Counſel. *h* Or *Head*, as their Head or Ruler, and my mind and word was a Law or Oracle to them. *i* Whoſe Preſence puts Life, and Courage, and Joy, into the whole Army. And no leſs acceptable was my preſence to them. *k* As I was able and ready to comfort any afflicted or ſorrowful Perſons, ſo my Conſolations were always grateful and welcom to them Or, when he, to wit, the King, *comforteth the mourners*, i. e. his Army, when they are under ſome great Conſternation or Dejection, by reaſon of ſome great loſs or danger, but are revived by the Preſence and Speech of a wiſe and valiant King or General.

C H A P. XXX.

His Honour is turned into Contempt, 1—14. *His Proſperity into Calamity; Fears, Pains, Deſpicableneſs*, 15—19. *Notwithſtanding his Prayer now, and his former Charity, and Hope*, 20—26. *His great Sorrow*, 27—31.

† Heb. *Of fewer days than I.*

BUT now *a they that are* † younger than I *b*, have me in deriſion *c*, whoſe fathers I would have diſdained *d* to have ſet with the dogs of my flock *e*.

a My condition is ſadly changed for the worſe. *b* Whom both univerſal cuſtom, and the Light of Nature, taught to reverence their Elders and Betters. *c* Make me the Object of their contempt and ſcoffs: Thus my Glory is turned into ſhame. *d* Or, rather, *I might have diſdained*, i. e. Whoſe condition was ſo mean and vile, that in the Opinion, and according to the cuſtom of the World, they were unworthy of ſuch an Employment. *e* To be my Shepherds, and the Companions of my Dogs which watch my Flocks. Dogs are every where mentioned with contempt as filthy, unprofitable, and accurſed Creatures; as 2 *Sam.* 16. 9. 2 *Kings* 8. 13. *Phil.* 3. 2. *Rev.* 22. 15.

2 Yea, whereto *might* the ſtrength of their hands *profit* me *f* in whom old age was periſhed *g* ?

f Nor was it ſtrange that I did, or would, or might refuſe to take them into any of my meaneſt Services becauſe they were utterly impotent, and therefore unſerviceable. *g* Or, *loſt*, either 1. becauſe they never attain to it, but are conſumed by their luſts, or cut off for their wickedneſs by the juſt Hand of God, or Men, in the midſt of their Days. Or, 2. becauſe they had ſo waſted their Strength and Spirits by their evil courſes, that when they came to old Age, they were feeble and decrepit, and uſeleſs for any labour. Or, 3. becauſe they had not that prudence and experience which is proper and uſual in that Age, by which they might have been uſeful, if not for Work, yet to Over-ſee and direct others in their Work. But the Words may be thus rendred, *In whom vigorous Age was periſhed*, *i. e.* who were grown impotent for ſervice. For the Word here rendred *old Age*, is uſed only here, and *Job* 5. 26. where alſo it may be ſo rendred, *Thou ſhalt come to thy Grave in a vigorous*, or *mature Age*, having the vigour of Youth, even in thine old Age, and until thy Death, as *Moſes* had. And if this word do ſignifie *old Age*, yet it ſignifies not every, but only a flouriſhing and vigorous old Age; as the *Hebrews* note, and the word may ſeem to imply: Whence the Seventy Interpreters alſo render it *Perfection*, to wit of Age, and of the endowments belonging to Age.

|| Or, *dark as the night*
† Heb. *yeſternight*.

3 For want and famine *h they were* || ſolitary: fleeing into the wilderneſs, † in former time deſolate and waſt:

h Brought upon them either by their own ſloth or wickedneſs, or by God's juſt Judgment, Heb. *In want and famine*, which aggravates their following Solitude. Although want commonly drives Perſons to places of reſort and company for relief, yet they were ſo conſcious of their own guilt, and contemptibleneſs, and hatefulneſs to all Perſons, that they ſhunned all company, and for fear or ſhame fled into, and lived in deſolate places.

4 Who cut up mallows *i* by the buſhes *k*, and juniper *l* roots *for* their meat.

i Or, *Purſlain*, or *Salt*, or *Bitter Herbs*, as the word ſeems to import, which ſhews their extreme neceſſity. *k* Or, *by the ſhrubs*, nigh unto which they grew. Or, *with the barks of trees*, as the Vulgar Latine renders it. *l* Poſſibly the word may ſignifie ſome other Plant, for the *Hebrews* themſelves are at a loſs for the ſignification of the Names of Plants.

5 They were driven forth from among *men m*, (they cried after them, as *after* a thief *n*)

† Heb. *holes*

6 To dwell in the clifts of the valleys, in † caves of the earth, and *in* the rocks.

m As unworthy of humane Society, and for their beggery and diſhoneſty, ſuſpected and avoided of all men. *n* Giving one another warning of their danger from them.

7 Among the buſhes they brayed *o*, under the nettles *p* they were gathered together.

o Like the wild Aſſes, *Job* 6. 5. for hunger or thirſt. *p* Which ſeem not proper for that uſe. This Hebrew Word is uſed but twice in Scripture, and it is acknowledged both by *Jewiſh* and *Chriſtian* Writers, That the ſignification of the Hebrew Words which expreſs Plants, or Beaſts, or Stones, &c. is very uncertain; and therefore this is by others and may well be underſtood of ſome kind of Thorns: And ſo this is the ſame thing with the *buſhes* in the former Branch of the Verſe, under which they hid themſelves, that they might not be diſcovered when they were ſought out for Juſtice.

† Heb. *men of no name.*

8 *They were* children of fools *q*, yea, children of † baſe men *r*: they were viler than the earth *s*.

q Either 1. The genuine Children of fooliſh Parents, their Children not only by Birth but by Imitation; as they only are eſteemed *the Children of Abraham*, who *do the works of Abraham*, *John* 8. 39. Or, 2. Fools, by a common Hebraiſm, as the *ſons of men* are put for Men, and *the children of Wiſdom*, for wiſe men, &c. *r* Heb. *men without name*, *i. e.* without any degree of Credit or Reputation; as *men of name* is put for renowned Perſons, *Gen.* 6. 4. *s* Which we tread and ſpit upon, and are not willing to touch.

* Ch. 17. 6. Pſal. 35. 15 & 69. 12. Lam. 3. 14. 63.

9 * And now am I their ſong *t*, yea, I am their by-word.

t The matter of their ſong and deriſion: They now rejoyce in my Calamities, becauſe formerly I uſed my Authority to puniſh ſuch Vagrants and Miſcreants.

† Heb, *and with-hold not ſpittle from my face.*

10 They abhor me, they flee far from me *u*, † and ſpare not to ſpit in my face *x*.

u In contempt of my perſon and loathing of my ſores. *x* Not literally for they kept far from him, as he now ſaid; but figuratively, *i. e.* they uſe all manner of contemptuous and reproachful Expreſſions and Carriages towards me, not only behind my back, but even to my face.

11 Becauſe he *y* hath looſed my cord *z*, and afflicted me *a*, they have alſo let looſe the bridle *b* before me *c*.

y To wit, God, for it follows, He *afflicted me*, which was God's work. *z* Either 1. He hath ſlackned the ſtring (as this word ſometimes ſignifies) of my Bow, and ſo rendred my Bow and Arrows uſeleſs, either to offend others, or to defend my ſelf; *i. e.* He hath deprived me of my Strength or Defence: So this is oppoſed to that expreſſion, *Chap.* 29. 20. Or, 2. He hath taken away from me that Power and Authority, wherewith, as with a Cord, I bound them to the good behaviour, and kept them within their bounds. The like Expreſſion is uſed in the ſame Senſe, *Job* 12. 18. *a* When they perceived that God who had been my faithful Friend, and conſtant Defender had forſaken me, and was become mine Enemy, they preſently took this advantage of ſhewing their malice againſt me. *b* They caſt off all former reſtraints of Law, or Humanity, or Modeſty, and gave themſelves full liberty to ſpeak or act what they pleaſed againſt me. *c* They durſt now do thoſe things before mine Eyes, which formerly they trembled leſt they ſhould come to my ears.

12 Upon *my* right *hand d* riſe *e* the youth *f*, they puſh away my feet *g*, and they raiſe up againſt me the ways *h* of their deſtruction *i*.

d This Circumſtance is noted, either becauſe this was the place of Adverſaries or Accuſers in Courts of Juſtice, *Pſal.* 109. 6. *Zach.* 3. 1. Or, to ſhew their boldneſs and contempt of him, that they durſt oppoſe him even on that ſide where his chief ſtrength lay. *e* To wit, in way of contempt and oppoſition, or to accuſe and reproach me, as my Friends now do; as one who by my great, but ſecret wickedneſs, have brought theſe Miſeries upon my ſelf. *f* Heb. *young Striplings*, who formerly hid themſelves from my preſence, *Ch.* 29. 8. *g* Either 1. properly, they trip up my Heels. Or, rather 2. Metaphorically, they endeavour utterly to over-whelm my goings, and to caſt me down to the ground. *h* i. e. Cauſey-ways, or Banks: So it is a Metaphor from Souldiers, who raiſe, or caſt up Banks, againſt the City which they beſiege. Or, they raiſe up a Level, or ſmooth the Path by continual treading it: they prepare, and contrive, and uſe ſeveral methods to deſtroy me. *i* Either 1. paſſively, ſo the Senſe is, *they raiſe*, or *heap upon me*, *i. e.* impute to me, *the ways*, *i. e.* the cauſes *of their ruine*. They charge me to be the Author of their ruine. Or, rather. 2. Actively, of that deſtruction which they deſign and carry on againſt me: Which beſt ſuits with the whole Context, wherein *Job* is conſtantly repreſented as the Patient, and wicked Men as the Agents.

13 They mar my path *k*, they ſet forward my calamity *l*, they *have* no helper *m*.

k As I am in great miſery, ſo they endeavour to ſtop all my ways out of it, and to fruſtrate all my Counſels and Courſes of obtaining Relief or Comfort. and although *Job* had no hopes of a temporal deliverance or reſtitution, yet he could not but obſerve and reſent the malice of thoſe who did their utmoſt to hinder it. Or, the ſenſe is, They pervert all my ways, putting perverſe and falſe conſtructions upon them, cenſuring all my conſcientious diſcharges of my duty to God and Men, as nothing but craft and hypocriſie, *l* Increaſing it by their bitter Taunts, and Invectives, and Cenſures. Or, *they profit by*, or *are pleaſed and ſatisfied with my calamity*. It doth them good at the heart to ſee me in miſery. *m* This is added as an aggravation of their malice, they impudently perſiſted in their malicious deſigns againſt me, though none encouraged or aſſiſted them therein. Or, even *they* who had *no helper*, who were themſelves in a forlorn and miſerable condition; and yet they could ſo far forget or over-look their own calamities as to take pleaſure in mine.

14 They came *upon me* as a wide breaking in of *waters n*; in the deſolation *o* they rolled themſelves *upon me p*.

n As fiercely and violently as a River doth when a great breach is made in the Bank which kept it in. Heb. *as at a wide breach*; as a beſieging Army having made a breach in the walls of the City, do ſuddenly and forcibly ruſh into it. *o* Or, *for*, or *inſtead of a deſolation*; *i. e.* that they might utterly deſtroy me, and make me deſolate. Or, *in the waſt place*; *i. e.* in that part of the Bank or Wall which was waſted or broken down. *p* As the Waters, or Souldiers come rolling or tumbling in at the Breach.

15 Terrors *q* are turned upon me *r*: they purſue † my ſoul *s* as the wind *t*: and my welfare *u* paſſeth away as a cloud *x*.

† Heb. *m principal one.*

q To wit, from God, who ſets Himſelf againſt me, and in ſome ſort joyns his Forces with theſe Miſcreants. *r* Are directed againſt me to whom they ſeem not to belong, as being the portion of wicked Men. *s* Heb. *my principal* or *excellent one*, *i. e.* my Soul, which is fitly ſo called, as being the chief part of Man; as it is called a Man's *Glory*, *Gen.* 49. 6. and his *onely One* *Pſalm* 22. 20. and which is the proper Seat and Object of Divine Terrors, as his Body was of his outward Pains and Ulcers. *t* i. e. Speedily, vehemently, and irreſiſtably. *u* All the happineſs and comfort of my Life: *x* Which is quickly diſſolved into rain, or diſſipated by the Sun, or driven away with the Wind.

16 And now my ſoul is poured out *y* upon me *z* the days of affliction have taken hold upon me.

y All the ſtrength and powers of my Soul are melted, and fainting, and dying away, through my continued and inſupportable ſorrows and calamities. *z* Or, *within me*, as this Hebrew Particle is elſewhere uſed; as *Pſalm* 42. 5, 6. *Iſa.* 26. 9. *Hoſea* 11. 8.

17 My bones are pierced *a* in me *b* in the night-ſeaſon *c*: and my ſinews *d* take no reſt.

a Heb. *It*, to wit, the Terror or Affliction laſt mentioned: Or, *He*, *i. e.* God, *hath pierced my bones*. This is no ſlight and ſuperficial, but a moſt deep wound that reacheth to my very heart and bones, and marrow. Nothing in me is ſo ſecret, but it reacheth it, nothing ſo hard and ſolid, but it feels the weight and burden of it. *b* Heb. *from above me*, by an Arrow ſhot from Heaven, whence my Calamities come, and that in a ſingular and eminent manner. Or, *by* that which is *upon me*: the ſores which are upon my Skin, or outward Fleſh, do pierce and pain me even to the Bones. For now he is come from deſcribing the Terrors of his Mind, to expreſs the Torments of his Body. *c* When others do, and I ſhould receive ſome reſt and refreſhment. *d* And the Fleſh of my Body which covereth the Sinews, and is mixed with them, and may ſeem to be ſynecdochically expreſſed by the Sinews, which are the ſtrength and ſupport of the Fleſh. So he ſignifies that neither his Bones nor his Fleſh reſteth. Or, *and my veins* or *Arteries*, which reſt or move ſlowly when the Mind and Body are well compoſed; but in *Job* did moſt vehemently and reſtleſly, by reaſon of his great heat, and pain, and paſſion.

18 By the great force *of my diſeaſe* is my garment changed *e*: It bindeth me about *f* as the collar of my coat *g*.

e My Diſeaſe is ſo ſtrong and prevalent, that it breaks forth every where in my Body, in ſuch plenty of purulent and filthy Matter, that it infects and diſcolours my very Garments. Others, *By the great Power* of GOD *my Garment is changed*. In both theſe Tranſlations the Words, *of my Diſeaſe*, and *of God*, are not in the Hebrew Text, but are ſupplied by the Tranſlators. But the words are by ſome not untruly, nor unfitly rendred thus, without any ſupplement, *With great force my Garment is changed* ; for ſo this Verb is uſed, 1 *Kings* 22. 30. So the Senſe is, I cannot ſhift or put off my Garment, without great ſtrength and difficulty ; the reaſon whereof is rendred in the following Words. *f* It cleaveth faſt to me, being glewed by that filthy matter iſſuing from my Sores. *g* As my Collar girdeth in and cleaveth to my Neck. He alludes to the faſhion of the Eaſtern outward Garments, which were ſeamleſs, and all of a piece, and had a ſtrait mouth at the top which was brought over the head, and contracted and faſtned cloſe about the Neck.

19 He hath caſt me into the mire *h*, and I am become like duſt and aſhes *i*.

h He hath made me contemptible, and filthy, and loathſom for my Sores, my whole Body being a kind of Quagmire, in regard of the filth breaking forth in all its parts. *i* Like one dead and turned to duſt ; more like a rotten Carkaſs than a living Man.

20 I cry unto thee, and thou doſt not hear me *k* : I ſtand up *l*, and thou regardeſt me *not m*.

k To wit, ſo as to anſwer or help me. *l* Or, *I ſtand*, to wit, before thee, *i. e.* I pray, as this Phraſe ſignifies, *Jer.* 15. 1. & 18.20. this being a geſture of Prayer, *Mat.* 6. 5. And ſo the ſame thing is here repeated in other words after the manner ; Or, *I perſiſt*, or *perſevere* in praying ; I pray importunately and continually, as thou requireſt. *m* So the Particle *not* is ſupplied out of the former Clauſe. Or, without the Negation, *thou knoweſt* or *obſerveſt me*, and all my Griefs and Cries, and yet doſt not pity nor help me, but rather takeſt pleaſure in the contemplation of my Calamities, as the following words imply. Or it may be taken Interrogatively, *Doſt thou regard me ? i. e.* thou doeſt not.

Heb. *tur- d to be el.* Heb. *the ength of y hand.*

21 Thou art † become cruel *n* to me : with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me *o*.

n Heb. *Turned to be cruel*, as if thou hadſt changed thy very Nature which is kind, and merciful, and gracious; and ſuch thou haſt been formerly in thy carriage to me: but now thou art grown ſevere, and and rigorous, and inexorable. *o* Thy power wherewith I hoped and expected that thou wouldſt have ſupported me under my troubles thou uſeſt againſt me.

Or, *iſdom,*

22 Thou lifteſt me up to the wind *p* : thou cauſeſt me to ride *upon* it *q*, and diſſolveſt my || ſubſtance *r*.

p Thou doſt not ſuffer me to reſt or lie ſtill for a moment, but diſquieteſt me, and expoſeſt me, to all ſorts of ſtorms and calamities ; ſo that I am like Chaff or Stubble lifted up to the Wind, and violenty toſſed hither and thither in the Air, without the leaſt ſtop or hindrance. *q i. e.* To be carried and hurried about by it. *r* By this reſtleſneſs, and the vehemency of theſe Winds, my Body is almoſt conſumed and waſted, and my heart is melted within me.

23 For I know *that* thou wilt bring me *to* death *s*, and *to* the houſe appointed for all living *t*.

s I ſee nothing will ſatisfie thee but my death, which thou art bringing upon me in a lingering and diſmal manner. *t* To the Grave, to which all living Men are coming and haſtening.

Heb. *heap*

24 Howbeit he will not ſtretch out *his* hand to the † grave, though they cry in his deſtruction *u*.

u There is great variety and difficulty in the Senſe and Connexion of theſe words ; They may be joyned either 1. with the following Verſe, as deſcribing *Job's* compaſſion to others in affliction, which by the Principles of Reaſon and Religion ſhould have procured him ſome pity from God and Men in his affliction. And to that purpoſe the Words are, or may be tranſlated thus ; *But* was *not* my *Prayers* for them (which words may be underſtood out of the following Clauſe) when *he ſtreatched out his hand* ? (to wit, againſt them to deſtroy them) *in his deſtruction* or *oppreſſion* (underſtand it actively, *i. e.* when God was about to deſtroy any other Man or Men) was not (the Negation being underſtood out of the former Branch of the Verſe, as is uſual) my *cry for them* ? the Feminine Gender being put for the Maſculine, as it is elſewhere ; or *for theſe things*, the Feminine being put for the Neuter ; that is, for thoſe deſtructive Calamities which were upon them ? Or, 2. with the foregoing Verſe. And ſo theſe words contain either 1. a Conſolation againſt the Evil laſt mentioned : So the Senſe is, Though God will undoubtedly bring me to the Grave by theſe torments, yet this comforts me, that *ſurely he will not ſtretch out his hand* (to wit, to afflict or puniſh me further, as this Phraſe is uſed, *Exod* 3. 20. *Iſa.* 9. 12, 13.) *in the Grave, though they*, i. e. the periſhing Perſons *cry* or *roar* (i. e. be ſorely pained and tormented) *in his deſtruction, i. e.* whileſt God is deſtroying them. Or this laſt Clauſe may be read interrogatively, *Is there any cry in his deſtruction* ? When a man is cut off or deſtroyed by Death, doth he then cry and complain ? No, there is an end of all theſe Miſeries. Or, rather, 2. A Confirmation of what he laſt ſaid. For the whole Context ſhews that *Job* is not taking any comfort to himſelf, but rather aggravating his Sufferings. I know, ſaith he, that I am a dead Man, and my Condition is deſperate, for *ſurely he, i. e.* God will *not ſtretch out his hand* (to wit, to ſave or reſcue me, as this Phraſe is uſed, *Pſalm* 18. 17. and 144. 7. compared with *Acts* 4. 30.) *to or in the Grave*, (*i. e.* to a dead Man, ſuch as I am in effect, having not only one Foot, but in a manner both Feet in the Grave, as being upon the very brink of the Pit) *though they cry* (to wit, unto God, *i. e.* though there be a great and a general Cry and Lamentation for him among his Friends, or others, and an earneſt deſire of him, if poſſibly he might be reſtored to Life again) *in his deſtruction, i. e.* when he is deſtroyed or dead ; yet all theſe Cries would be in vain.

* Pſal. 35. 13, 14. Rom. 12. 15. † Heb. *for him that was hard of day.*

25 * Did not I weep † for him that was in trouble *x* ? was *not* my ſoul grieved for the poor *y* ?

x Whence is it that neither God nor Man ſhew any compaſſion to me, but both conſpire to afflict me, and encreaſe my Torments? Doth God now mete out to me the ſame meaſure which I meted out to others ? Have I now Judgment without Mercy, becauſe I afforded no Mercy nor Pity to others in Miſery ? No, my Conſcience acquits me from this Inhumanity : I did not ſleightly reſent, but bitterly mourn and weep over others in their Miſeries ; and therefore I had reaſon to expect more Compaſſion than I find. *y* Even for him who was not capable of requiting my kindneſs in caſe of his Recovery : which ſhews that my Sympathy was real, and not feigned, as it is in ſome who pretend great ſorrow for the Rich in their troubles, hoping thereby to inſinuate themſelves into their favour and friendſhip, and thereby to procure ſome advantage to themſelves.

26 When I looked for good, then evil came *unto me z* : and when I waited for light, there came darkneſs.

z In ſtead of the return of the like pity to me, which I might juſtly challenge and expect whenſoever I ſhould ſtand in need of it, I meet with a ſad diſappointment, and my Pity is recompenſed with others cruelty to me.

27 My bowels boiled and reſted not *a* : the days of affliction prevented me *b*.

a i. e. My inward parts boiled without ceaſing. The Bowels are the ſeat of Paſſion and of Compaſſion ; and therefore this may be underſtood, either 1. of his Compaſſionate and deep ſenſe of others Miſeries ; which is oft expreſſed by *Bowels*, as *Iſa.* 16. 11. *Col.* 3. 12. and elſe where, of which he ſpake, *v.* 25. to which he ſubjoyns the contrary uſage which he met with, *v.* 26. And then, in this firſt part of *v.* 27. he renews the mention of his compaſſion to others, and in the latter part he adds by way of Antitheſis or Oppoſition, that his Mercy was requited with cruel afflictions. Or, 2. of the grievouſneſs of his Troubles, which is ſometimes expreſſed by the troubling or boyling of the Bowels, or inward Parts ; as *Lam.* 1. 20. *b i. e.* Came upon me ſuddenly, and unexpectedly, when I promiſed to my ſelf Peace and Proſperity, as the uſual recompence which God promiſeth and giveth to ſuch as fear and pleaſe him, as I have done.

28 * I went *c* mourning without the Sun *d* : I ſtood up *e*, *and* I cried *f* in the congregation *g*. * Pſal. 38. 6. & 42. 9. & 43. 2.

c Or *I walked* hither and thither as I could. Or, *I converſe* or appear among others. *d* Spending my Days in Mourning without any Sun-light or Comfort; or ſo oppreſſed with ſadneſs, that I did not care nor deſire to ſee the Light of the Sun. Heb. *black not by the Sun.* My very countenance is changed and become black, but not by the Sun, which makes many other perſons black ; *Cant.* 1. 5, 6. but by the force of my Diſeaſe and deep Melancholy which oft-times makes a man's viſage black and diſmal. See *Pſalm* 119. 83. *Lam.* 5. 10. And this he repeats in plainer terms. *v.* 30. as an eminent token of his exceſſive grief and miſery. *e* Either becauſe my Diſeaſe and Pain made me weary of other Poſtures : Or, that others might take notice of me and be moved with pity towards me. *f* With a loud and direful clamour through great and ſudden anguiſh. *g* Where prudence and Modeſty taught me to forbear it, if extream Neceſſity and Miſery had not forced me to it.

29 * I am a brother *h* to dragons *i*, and a companion to || owls *k*. *Pſ. 102. 6. || Or, *Oſtriches.*

h To wit, by imitation of their cries : Perſons of like qualities are oft called *brethren*, as *Gen.* 49. 3. *Prov.* 18. 9. *i* Which howl and wail mournfully in the Deſerts, *Mich.* 1. 8. either through hunger or thirſt, or when he fights with and is beaten by the Elephant. *k* Whoſe ſad and mournful noiſes are known. Or, *Oſtriches*, which alſo is noted to make lamentable out-cries. *Mic.* 1. 8,

30 * My ſkin is black upon me *l*, and my bones are burnt with heat *m*. * Pſ. 119. 83. Lam. 4. 8. & 5. 10.

l Either by his dark-coloured Scabs, wherewith his Body was in a manner wholly overſpread ; or by Grief, as before. *m* The effect of his Feaver and Sorrow, which dried up all his moiſture, and cauſed great Inflammations and burning Heats within him.

31 My harp alſo is *turned* to mourning *n*, and my organ into the voice of them that weep.

n Either 1. I have now nothing but bitter lamentations inſtead of my former expreſſions of joy. Or, 2. Thoſe very things which formerly were occaſions and inſtruments of my delight, do now renew and aggravate my ſorrows.

CHAP. XXXI.

He proteſteth his Continency and Chaſtity, God's Providence, Preſence and Judgments, his Motives, 1 —— 4. *His juſt Dealings,* 5 —— 8. *Free from Adultery, which ought to be puniſhed by the Magiſtrate,* 9 —— 12. *His juſt Carriage to his Servants, and the reaſon,* 13 —— 15. *His Bounty to the Poor, for fear of God, and his Highneſs,* 16 —— 23. *Not Covetous, nor Idolatrous, which ought to be puniſhed by the Magiſtrate,* 24 —— 28. *Not Revengeful,* 29, 30. *Hoſpitable to Strangers,* 31, 32. *His Repentance,* 33. *He wiſheth God would anſwer, and his Words might be recorded,* 35 —— 37. *His Imprecation againſt himſelf, if he ſpake not the Truth,* 38 —— 40.

I Made a covenant with mine eyes *a* : why then ſhould I think upon *b* a maid *c* ?

a So far have I been from wallowing in the Mire of Uncleanneſs, or any groſs wickedneſs, wherewith you charge me, that I have abſtained even from the leaſt occaſions and appearances of evil, having made a ſolemn reſolution within my ſelf, and a ſolemn Covenant and Promiſe to God, That I would not wantonly or luſtfully fix mine Eyes, or gaze upon a Maid, leſt mine Eyes ſhould affect my Heart, and ſtir me up to further filthineſs. Hereby we plainly ſee, That that Command of Chriſt, *Mat.* 5. 29. was no new Command peculiar to the Goſpel, as ſome would have it, but the very ſame which the Law of God revealed in his Word, and written in Mens Hearts by Nature, impoſed upon Men in the times of the Old Teſtament. See alſo 2 *Pet.* 2. 14. 1 *John* 2. 16. *b i. e.* Indulge my ſelf in filthy and luſtful thoughts. Seing I was obliged, and accordingly took care to guard mine Eyes: I was upon the ſame reaſon obliged to reſtrain my Imagination. Or, *why then ſhould I conſider*, or, *contemplate*, or *look curiouſly*, or *thoughtfully*, or *diligently*. Since I had made ſuch a Covenant, why ſhould I not keep it ? *c* Which is emphatically added, to ſhew that that Circumſtance which provokes the Luſt of others, had no ſuch power over him, and that he reſtrained himſelf from the very thoughts and deſires of filthineſs with ſuch Perſons wherewith the generality of Men allowed themſelves to commit groſs Fornication, as deeming it to be either none, or but a very little ſin. Withal he inſinuats, with how much more caution he kept himſelf from Uncleanneſs with any married perſon.

2 For *d* what portion of God *is there e*, from above *f*? and *what* inheritance of the Almighty from on high *g*?

d The reaſon of my Continency and Chaſtity, was, the conſideration of God's Preſence, and Providence, and Judgments. *e* What fruit or recompence might be expected from God for thoſe who do ſuch things? Nothing but deſtruction, as it follows, *v* 3. I conſidered, that though theſe Practices might at firſt pleaſe me, yet they would be bitterneſs in the latter end. *f* An emphatical Phraſe to note, That how ſecretly and ſliely ſoever unchaſt Perſons carry the matter, ſo as Men cannot reprove or reproach them, yet there is one who ſtands upon an higher place, whence he hath the better proſpect, who ſeeth both when, and in what manner, and with what deſign they do theſe things.

3 *Is* not deſtruction to the wicked *f*? and a † ſtrange puniſhment *g* to the workers of iniquity?

†Heb *alienation* : So Gr.

f Deſtruction is their Portion. *g* Some extraordinary and dreadful Judgment, which of right and courſe belongs to them, and only to ſuch as they are, although it hath pleaſed God out of his Soveraign Power to inflict it upon me, who have lived in all good Conſcience before Him. Heb. *an alienation* or *eſtrangement*, to wit, from God and from his favour: Had I been ſuch an one, I neither could nor ſhould have expected any kindneſs or mercy from God, as now I do.

4 * Doth not he ſee my ways *h*, and count all my ſteps?

*2Chr. 16. 9. Ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

h i. e. All my counſels and courſes: This is another reaſon why he was ſo circumſpect and exact in reſtraining his Thoughts and Senſes, and whole Man from ſinful Practiſes, becauſe he knew that God would diſcern them, and therefore puniſh them; as he ſaid Verſe 3.

5 If I have walked *k* with vanity *l*, or if my foot hath haſted to deceit *m*;

k i. e Converſed in the World, dealt with Men, *l i. e.* with lying, or falſhood, or hypocriſie, as this word is oft uſed, as *Pſ.* 4. 2. & 12. 3. & 36. 3. *Prov.* 30. 8. and as the next words explain it. *m* If when I have had any temptation or opportunity of enriching my ſelf, by defrauding or wronging others, I have readily and greedily complied with it, as Hypocrites (ſuch as you account me) uſe to do, and have not rejected and abhored it: for more is here underſtood than is expreſſed. The ſenſe is imperfect, and ſuppoſeth an Imprecation, which is either underſtood, after the manner of the *Hebrews*, or expreſſed in the next Verſe.

6 † Let me be weighed in an even balance *n*, that God may know mine integrity *o*.

† Heb. *Let him weigh me in balances of Juſtice.*

n This is either 1. an Imprecation; or, rather 2. a Submiſſion to tryal, as the following words ſhew. The Senſe is, I am ſo far from being conſcious to my ſelf of any Hypocriſie, or ſecret wickedneſs whereby I have brought theſe unuſual Judgments upon my ſelf, as you traduce me, that I deſire nothing more than to have my heart and life weighed in juſt Balances, and ſearched out by the All-ſeeing God. *o* Heb. *and let him know* (*i. e.* let him acknowledge and ſhew that he knoweth and approveth: or let him make known to my Friends and others, who cenſure or condemn me. Or, *and he will know*; (*i. e.* upon ſearch he will find out: which is ſpoken of God after the manner of Men:) *mine integrity.* So this is an appeal to God to be witneſs of his ſincerity, and to vindicate him from the imputation of Hypocriſie.

7 If my ſtep hath turned out of the way *p*, and mine heart walked after mine eyes *q*, and if any blot *r* hath cleaved to mine hands:

p If I have wittingly and willingly, and cuſtomarily (as you accuſe me) ſwerved from the way of truth and juſtice which God hath preſcribed to me: For otherwiſe no Man here is ſo juſt, but he ſometimes takes a wrong ſtep. *Eccleſ.* 7. 20 *q* If I have let my heart looſe to covet and ſeek after forbidden things, which mine Eyes have ſeen; which may deſign either 1. the Luſt of Uncleanneſs; but of that he had ſpoken *v.* 1: and reneweth the diſcourſe, *v.* 9. Or rather, 2. the Luſt of Covetouſneſs, which is called *the luſt of the eyes,* 1 *John* 2. 16. partly becauſe it is oft cauſed by Sight, as *Joſ.* 7. 21. and partly becauſe oft-times all the ſatisfaction it gives, is to pleaſe the ſight, *Eccleſ,* 5. 11. And this ſin is moſt legible in the following puniſhment, *v.* 8. where his loſs anſwers to this evil gain. The Phraſe notes the common method and progreſs of ſin, which is to enter by the Eye to the Heart, *Gen.* 3. 6. *Num.* 15. 39 *Eccleſ.* 2. 10. & 11. 9. *r* Or, *blemiſh*, to wit, any unjuſt gain. If I have in my hands or poſſeſſion, any Goods gotten from others by fraud or violence, which would be a great ſcandal and a blot to my reputation.

8 Then let me ſow, and let another eat *s*; yea, let my off-ſpring *t* be rooted out.

s Let Strangers enjoy the Fruit of my Labours, according to God's Curſe, *Levit.* 26. 16. *Deut.* 28. 30. *t* As this word is uſed, *Job* 5 25. & 27. 14 Or, rather, *my encreaſe*, or *growths*, or *ſprouts*; *i. e* all my Plants, and Fruits, and Improvements. For 1. ſo the Word properly ſignifies, 2. So this latter Branch of the Verſe explains the former, as is moſt frequent in this and ſome other Books of Scripture. 3. He had not now any Children to be rooted out.

9 If mine heart have been deceived by a woman *u*, or *if* I have laid wait at my neighbours door *x*.

u To wit, by a ſtrange Woman, or rather by my Neighbours Wife, as the next words limit it; for of a Maid he ſpoke before, *v.* 1. and this cannot be meant of his own Wife. He ſaith, *by a Woman*, *i. e.* either by gazing upon her Beauty, ſo as to be enamoured with it, and to luſt after her; or by her perſuaſions or allurements. Or, *concerning a Woman*, *i. e.* concerning impure converſation with a forbidden Woman. The Phraſe is very emphatical, taking from himſelf, and others, the vain excuſes wherewith men uſe to palliate their ſins, by pretending that they did not deſign the wickedneſs, but were merely drawn in, and ſeduced by the ſtrong inticements and provocations of others. All which *Job* ſuppoſeth, and yet neverthleſs owns the great guilt of ſuch practiſes even in that caſe, as well knowing that temptation to ſin is no juſtification of it. *x* Watching for a fit opportunity to defile his Wife. Compare *Prov.* 7, 8, 9.

10 *Then* let my wife grind unto another *y*, and let others bow down upon her *z*.

y Either 1. Let her be taken captive, and made a ſlave to grind in other Mens Mills; which was a ſore and vile ſervitude, *Exo.* 11. 5. *Judg.* 16. 21. *Iſa.* 47. 2. *Mat.* 24. 41. Or, rather 2. Let her be defiled by another Man, as the next words expound it, and as the *Hebrews* underſtand it, and as this very Phraſe is uſed by very ancient both *Greek* and *Latine* Authors: (Of which ſee my *Latine Synopſis* on this place.) And this is to be cautiouſly underſtood, not as if *Job* deſired, or would permit a requital in the ſame kind, but only, that if in that caſe God ſhould give up his Wife to ſuch a wickedneſs, he ſhould acknowledge his Juſtice in it, and (though with abhorrency of the ſin) accept of that puniſhment of it. *z* Another modeſt expreſſion of a filthy action; whereby the Holy Ghoſt gives us a Pattern and a Precept, to avoid not only unclean Actions, but alſo all immodeſt Expreſſions.

11 For this *a is* an heinous crime; yea, it *is* an iniquity *to be puniſhed* by the Judges *b*.

a To wit, Adultery, whether committed by choice and deſign, or by the ſollicitation of the Woman, *v.* 9. *b* Heb. *an iniquity of the Judges*; *i. e.* which belongs to them to take cognizance of, and to puniſh, and that with death; and that not only by the Law of *Moſes*, *Deut.* 22. 22. but even by the Law of Nature, as appears from the known Laws and Cuſtoms of Heathen Nations in that caſe. See alſo *Gen.* 38. 24. This is oppoſed to thoſe ſecret and leſſer ſins, which are only known to, and puniſhed by God.

12 For it *is* a fire *that* conſumeth to deſtruction *e*, and would root out all mine encreaſe *d*.

c For this ſin would be as a ſecret but conſuming fire, waſting my Eſtate and Reputation, and Body and Soul too, provoking God, and enraging the Husband, and bringing down ſome extraordinary Vengeance upon me. And therefore the fear of God kept me from this and ſuch like wickedneſs. *d i. e.* All my Eſtate: Compare *Prov.* 6. 27.

13 If I did deſpiſe the cauſe of my man-ſervant *e*, or of my maid-ſervant, when they contended with me *f*;

e If I uſed my power over him to overthrow him or his juſt rights. And ſeing it is known that I was ſo juſt and kind to them, over whom I had ſuch unlimited power, it is not probable that I ſhould be guilty of ſuch cruelty to others, as you impute to me. *f* Either for impoſing heavier burdens than they could bear; or for not providing for them thoſe ſupports which their Nature and neceſſity required, or for any other plauſible cauſe. I heard them patiently and indifferently, and did them right even againſt my ſelf, if by any miſ-information or paſſion I had done them any Injury.

14 What then ſhall I do when * God riſeth up *g*? and when he viſiteth *h*, what ſhall I anſwer him *i*?

*Pſal. 44. 21.

g To wit, to plead the Cauſe of the Opreſſed againſt the Oppreſſor, and to execute Judgment, as this Phraſe is uſed, *Pſalm* 68. 1. *Zach* 2. 13. and elſewhere. I uſed my Servant like one who was alſo my ſelf a Servant, and had a Maſter in Heaven, *Col.* 4. 1. to whom I was to give an account of my carriage to my Servant and to all men. *h i. e.* When he ſhall call me to his Tribunal, and ſeverely examine all my actions, and particularly the Cauſe between me and my Servant. *i* What Apology ſhall I make for my ſelf?

15 * Did not he that made me in the womb, make him *k*? and || did not one faſhion us in the womb *l*?

*Ch. 34 19 Prov. 14. 31. & 22. 2 Mal. 2. 10.

|| Or, *did he not faſhion us in one Womb.*

k I conſidered that he was, though my Servant, yet, my Fellow-creature made by the ſame God, and therefore one of God's Subjects, whom I could not abuſe without the injury of his Supream Lord. *l* Heb. *Did he not form us in one womb*? Not in one individual Womb, but in a Womb of the ſame kind, in an human Womb, with a Body and Soul of the ſame nature and quality, a reaſonable and immortal Creature, and made after God's Image, no leſs than my ſelf, to whom therefore I owed ſome reſpect for God's ſake.

16 If I have withheld the poor from *their* deſire *m*, or have cauſed the eyes of the widow to fail *n*:

m i. e. Denied them what they deſired of me, either in Juſtice or from Neceſſity: For he was not obliged to grant their vain, or inordinate deſires. *n* To wit, with tedious expectation of my Juſtice or Charity. I durſt neither deny or delay my help when they required and needed it.

17 Or have eaten my morſel my ſelf alone *o*, and the fatherleſs *p* hath not eaten thereof:

o Without communicating part of my Proviſions or Eſtate to the Poor, as it follows. *p* This one kind of neceſſitous perſons is put for all the reſt.

18 For from my youth *q* he was brought up with me *r*, as *with* a Father *s*, and I have guided || her *t* from my mothers womb *u*.

||That is, *the widow*

q As ſoon as I was capable of managing my own Affairs, and of doing good to others. *r* In my Family, or at leaſt under my care and protection. *s i. e.* With all the diligence and tenderneſs of a Father. *t i. e.* The widow, mentioned *v.* 16. and commonly joyned with the Fatherleſs. *u i. e.* From my tender years; ever ſince I was capable of diſcerning good and evil, I have made conſcience of this Duty; and this my continuance in well-doing is a good Evidence of my ſincerity therein.

19 If I have ſeen any periſh for want of cloathing *x*, or any poor without covering:

x When it was in my power to cloath and arm them againſt cold and nakedneſs.

20 If his loyns have not bleſſed me *y*, and *if* he were not warmed with the fleece of my ſheep *z*:

y i. e. Given him occaſion to bleſs and praiſe me, and to pray to God to bleſs me for covering them; *the loyns* being put ſynecdochically for the whole Body: See the like expreſſion, *Deut* 24. 13. and compare *Gen.* 4. 10. *Luke* 16. 9. *z* With cloathing made of my Wool.

21 If I have lift up mine hand againſt the fatherleſs *a*, when I ſaw my help in the gate *b*:

a To ſmite him with the Fiſt of Wickedneſs, as the Phraſe is, *Iſ.* 58. 4. to bring him to the Judgment Seat, that under colour of Juſtice I might take away his Right, as powerful Oppreſſors uſe to do, or any ways to threaten, injure, or cruſh him. *b* When I underſtood my advantage againſt him, and that I could influence the Judges to do what I pleaſed.

22 *Then* let mine arm fall from my ſhoulder blade *c*, and mine arm be broken from || the bone.

, *the* *nel*

c I am contented that that Arm which hath been ſo wickedly employed, may either rot off or fall out of joynt, and ſo be uſeleſs and burdenſom to me.

23 For * deſtruction *from* God *was* a terrour to me *d*, and by reaſon of his highneſs *e* I could not endure *f*.

.13 6. 1. 15

d I was ſo far from denying or queſtioning God's Providence, wherewith you ſeem to charge me, that I always reverenced it, and when by reaſon of my great Wealth and Power, and Intereſt, I had little reaſon to fear Man, I ſtood in awe of God and of his Judgments, and made it my care and buſineſs to pleaſe God. *e* Or, *Excellency* or *Majeſty*, which is moſt glorious and terrible. *f* I found my ſelf utterly unable either to oppoſe his Power, or to bear his Wrath, and therefore I durſt not provoke him by any Impiety or Injuſtice.

24 * If I have made gold my hope *g*, or have ſaid to the fine gold, *Thou art* my confidence;

ark 10. Tim. 6.

g i. e. The matter of my hope and truſt, placing my chief joy and ſatisfaction in worldly Wealth, expecting ſafety and happineſs from it: Compare *Pſalm* 62. 10.

25 * If I rejoyced *h* becauſe my wealth *was* great, and becauſe mine hand had † gotten much *i*:

ſ.62.10. Heb. *nd much*

h To wit, carnally and exceſſively, eſteeming my ſelf happy therein without God's Love and Favour; for otherwiſe it is not only lawful, but a duty and gift of God moderately and thankfully to rejoyce in the good things of this life: Of which ſee *Deut.* 12. 7. *Eccleſ.* 2. 24, 25, 26. & 3. 12, 13. & 5. 18, 19. *i* Aſcribing my Wealth to my own Wit or Induſtry, rather than to God's Goodneſs and Mercy. And theſe ſins he the rather mentions, partly for his own vindication, leſt it ſhould be thought that God took away his Eſtate becauſe he had abuſed it to Pride, or Carnal Confidence or Luxury, or the Oppreſſion of others. &c. and partly for the Inſtruction of Mankind in ſucceeding Generations, that they might take notice of the malignity and odiouſneſs of theſe Practiſes, which by moſt men are reputed either laudable or harmleſs, or at worſt but light and trivial Miſcarriages.

26 * If I beheld *k* † the ſun *l* when it ſhined *m*, or the moon walking † *in* brightneſs *n*:

Deut. 4. 9. & 11. 6. & 17. 3. Heb. *the light.* Heb. *bright.*

k Not ſimply, nor only with admiration (for it is a glorious work of God which we ought to contemplate and admire) but for the end here following, or ſo as to aſcribe to it the honour peculiar to God. *l* Heb. *the light*, to wit, the Sun, as appears by the oppoſition of the *Moon* following, which is called *the light* here, and *Gen.* 1. 16. *Pſ.* 136. 7, 8. by way of eminency, becauſe it is the great light, and the fountain of light to this viſible World. And this is underſtood either 1 of *Job*'s Worldly Glory, or Proſperity, which is oft compared to *light* in Scripture, as the contrary is to darkneſs: And ſo the ſenſe of thoſe and the following words is, If I reflected upon my Wealth and Glory, with pride and admiration, and ſatisfaction. But this he had now mentioned in plain and proper terms, *v.* 25. and therefore it is not likely that he ſhould now repeat the ſame thing in dark and metaphorical expreſſions. And although this be a great ſin before God, yet this is not one of thoſe ſins which fall under the cognizance of human Judges, as it here follows, *v.* 28. Or rather 2. of the Sun in the Firmament: and ſo this place ſpeaks of the Idolatrous Worſhip of the Hoſt of Heaven, and eſpecially of the Sun and Moon, the moſt eminent and glorious of that number, which was the moſt ancient kind of Idolatry, and was moſt frequent in the Eaſtern Countries, in one of which *Job* lived. *m i. e.* In its full ſtrength and glory; for then it did moſt affect mens eyes and hearts with admiration at its beauty and benefits, and ſo move them to adore it. Or, *when it began to ſhine*; (the compleat Verb being uſed of the beginning of it, as *he reigned*, is oft put for *he began to reign*) *i. e.* at its firſt riſing, which was a ſpecial, and the chief time for its adoration. *n* When it ſhines moſt clearly; or when it is at the full, for then eſpecially did the Idolaters worſhip it.

27 And my heart hath been ſecretly *o* enticed *p*, or *q* † my mouth hath kiſſed my hand *r*:

† Heb. *my hand hath kiſſed my mouth.*

o In my inward thoughts or affections, whilſt I made open profeſſion of my adherence to God and to the true Religion. *p* Or, *ſeduced* or *deceived*, by its plauſible and glorious appearance, which might eaſily cheat a credulous and inconſiderate perſon to believe that there was ſomething of a Divinity in them, and ſo induce him to worſhip it. This emphatical Expreſſion ſeems to be uſed with deſign to teach the world this neceſſary and uſeful Truth, that no miſtake or error of mind would excuſe the practice of Idolatry. *q* Heb. *and*, which ſeems more proper here, becauſe the ſecret errour of the Mind, without ſome ſuch viſible Action and Evidence as here follows, had not been puniſhable by the Judges. *r* In token of Worſhip, whereof this was a ſign, whether given to Men, as *Gen.* 41. 40. *Pſ.* 2. 12, or to Idols, 1. *Kings* 19. 18. *Hoſ.* 13. 2. And when the Idols were out of the reach of Idolaters, that they could not kiſs them, they uſed to kiſs their hands, and, as it were, to throw kiſſes at them; of which we have many Examples in Heathen Writers: Of which ſee my Latin *Synopſis* on this place.

28 This alſo *s were* an iniquity *to be puniſhed by* the judge *t*: for I ſhould have denied the God *u that is* above *x*.

s No leſs than the other forementioned ſins, Adultery, Oppreſſion, &c. *t i. e.* By the Civil Magiſtrate; who being advanced and protected by God, is oblidged to maintain and vindicate his Honour, and conſequently to puniſh Idolatry. And this did not ceaſe to be his duty, although the Magiſtrates of the World in *Job*'s time were ſo far from this, that they themſelves alſo were Idolaters. Yet conſidering that both *Job* and his Friends, who lived in his time and neighbourhood, were moſt probably the Poſterity or Kindred of *Abraham* and his Family, and by him or his inſtructed in the knowledge of the true God, and were alſo Men of great Power and Authority in their places; it ſeems moſt likely that they did reſtrain and puniſh Idolatry in their ſeveral Juriſdictions, or at leaſt in their own large and numerous Families, where the Maſters anciently had power of Life and Death without controul. *u* Not directly (for nothing is more evident than this, that divers of the wiſer Heathens, who did worſhip the Sun and Moon, did yet acknowledge and adore the Soveraign and Supream God over and above all) but by conſequence and conſtruction, becauſe this was to rob God of his Prerogative, by giving to the Creature that religious Honour or Worſhip which is peculiar to God. *x* Who is above the Sun and Moon, not only in place, his glorious Manſion and Palace being far above all viſible Heavens, but alſo in power and dignity, or adorable excellency.

29 * If I rejoyced at the deſtruction of him that hated me *y*, or lift up my ſelf *z* when evil found him:

* Prov. 17. 5.

y I was ſo far from malice and revenging my ſelf of mine Enemy, which is the common and allowed practiſe of ungodly men, that I did not ſo much as deſire or delight in his ruin, when it was brought upon him by other hands. Compare *Exod.* 23. 4. *Prov.* 24. 17, 18. Whence we may judge whether the great Duty of loving and forgiving our Enemies, be a peculiar Precept of Chriſtianity, or whether it be a natural and moral Duty, and a part and act of that Charity which now is, and ever was the Duty of one Man to another in all Ages. *z* Heb. *ſtirred up my ſelf* to rejoice and inſult over his miſery.

30 * Neither have I ſuffered † my mouth *a* to ſin, by wiſhing a curſe to his ſoul:

*Mat. 5. 44. Rom. 12. 14. † Heb. *my Palate.*

a Heb. *my palate*, which being one of the Inſtruments of Speech is put for another, or for all the reſt. The ſenſe is, If any ſecret paſſion or deſire of his hurt did ariſe in me, I forthwith ſuppreſſed it, and did not ſuffer it to grow and break forth into an Imprecation of hurt to him.

31 If the men of my tabernacle *b* ſaid not, Oh that we had of his fleſh *c*! we cannot be ſatisfied *d*.

b i. e. My Domeſticks and familiar Friends, who were much converſant with me in my Houſe, and were Witneſſes of my carriage to others, and of their carriages to me, and therefore beſt able to judge in the caſe. *c* Either 1. of *Job*'s fleſh, which is thought to be an expreſſion, either 1. Of their fervent Love to him, cauſed by his great tenderneſs and kindneſs to them. But his meek and gentle carriage to his Servants he had expreſſed before in plain terms, *v.* 13. and therefore it is not likely he would repeat it at leaſt in ſuch an obſcure and ambiguous phraſe, as is no where uſed in this ſenſe, and is uſed in a contrary ſenſe, *Chap.* 19. 22. Or, 2. of their hatred and rage againſt him for the exceſſive trouble he put upon them in the entertainment of ſtrangers, which follows *v.* 32. But it is very improbable, either that ſo juſt and merciful a Man as *Job*, would put intolerable burdens upon his Servants; or that ſome extraordinary trouble brought upon them by hoſpitality, would inflame them to ſuch an height of rage as this phraſe implies, againſt ſo excellent and amiable a Maſter. Or 2. of the fleſh and other proviſions made by *Job* for ſtrangers; He feeds them liberally, but ſcarce alloweth us time to ſatisfie our ſelves therewith; which alſo is very unlikely. Or rather 3. of the fleſh of *Job*'s enemy, of whom he laſt ſpoke, *v.* 29, 30. And ſo this is an amplification and further confirmation of *Job*'s charitable diſpoſition and carriage to his Enemy, although his Cauſe was ſo juſt, and the Malice of his Enemies was ſo notorious and unreaſonable, that all who were daily converſant with him and were Witneſſes of his and their mutual carriages, did condemn and abhor them for it, and were ſo concerned and zealous in *Job*'s quarrel, that they proteſted they could eat their very fleſh, and could not be ſatisfied without it. And yet notwithſtanding all theſe Provocations of others, he reſtrained both them and himſelf from executing vengeance upon them, as *David* afterwards did in a like caſe, 1 *Sam.* 24. 4. & 2 *Sam.* 16. 9, 10. *d* To wit, without eating his fleſh.

32 * The ſtranger *e* did not lodge in the ſtreet *f*: *but* I opened my doors || to the traveller:

*Rom. 12. 13. Heb. 13. 2. 1 Pet. 4. 9. || Or, *to the way.*

e Or *traveller*, as it follows. *f* But in my houſe, according to the Laws of Hoſpitality, and the uſage of thoſe times, when there were no publick Inns provided for the conveniency of ſuch perſons; See *Gen.* 18. 3. & 19. 2. *Judg.* 19. 15. 21.

33 If I covered my tranſgreſſions *g*, || as Adam *h*; by hiding mine iniquity in my boſom *i*:

|| Or, *after the manner of man.*

g This he adds to prevent or anſwer an Objection. So the ſenſe is, either 1. And whereas amongſt theſe and other Virtues it may well be preſumed, that I had divers failings, as I do not now deny them, ſo I never covered them, but was forward to confeſs them to God or to Men, as I had occaſion. Or (which *I* propoſe with ſubmiſſion to better Judgments.) 2. If I uſed all this care and caution in my carriage towards Strangers and Enemies, and others, only as a Cloak to any ſecret and ſubtile way of wickedneſs, ſuch as you accuſe me of, and did not ſeek to purge out all ſin as in God's ſight, but only to hid my ſins from men, and to have the better opportunity for oppreſſing others, or indulging my ſelf in any other cloſe ſin, under a colour, and with a reputation of Juſtice and Holineſs. *h* Either 1. as *Adam* did in *Paradiſe*; Which Hiſtory is recorded by *Moſes*, *Gen.* 3. 7, &c and was doubtleſs imparted by the godly Patriarchs to their Children before *Moſes* his time. Or 2. *like a man*, or after the manner of men in their corrupt eſtate. Compare *Hoſea* 6. 7. *i* In my own breaſt, and from the ſight of all men.

34 Did I fear a great multitude, or did the contempt of families terrifie me: that I kept ſilence, *and* went not out of the door *k*?

k This Verſe eithr 1. contains new Matter and another Argument, or evidence of his Integrity taken from his Courage and faithfulneſs in the diſcharge of his duty as a Magiſtrate. The Interrogation implies a denial, and ſo the ſenſe is, either 1. This, *I did not for fear of a great Multitude, or for any Contempt*, or *Reproach*, or other inconvenience *which might befall me from great and numerous Families*, or combinations of People, who were ingaged for him, who had an unrighteous Cauſe, *forbear to ſpeak* for the poor oppreſſed and injured Perſon whom they all oppoſed, or deny to *go out of the Door of my houſe* to plead his Cauſe as a timerous and man-pleaſing Judge would have done. Or, 2. This, *Though I could have terrified*, or, *violently oppreſſed a great multitude*, becauſe of my great power and intereſt, *yet did the moſt contemptible* Perſons, or *Families terrifie me*; i.e. I was afraid to do them any injury, not for fear of them as appears from the former Clauſe, but for fear of God; *therefore I kept ſilence*, and *went not out of the Door*, i. e. I durſt neither move Tongue, nor Hand, nor Foot againſt them. Or, 3. It contains an Amplification or Confirmation of what he ſaid, v: 33. Either thus, did I cover, or conceal my Tranſgreſſions becauſe *I was afraid of the rage of the Multitude, or of the contempt of Families*, which would be brought upon me by the confeſſion of my wickedneſs? *Did I therefore keep ſilence*, i. e. Forbare to confeſs my ſin, and *not go out of* my *Door?* But keep at home as one in that caſe aſhamed or afraid to be ſeen abroad? No, the fear of ſhame or contempt from men, did not hinder me from giving glory to God by confeſſing my faults. Or rather thus, did I therefore cover all my oppreſſions, and frauds, and other wickedneſſes (wherewith you tax me) with the Mask of Virtue & Piety and uſe all poſſible caution and cunning in my evil Courſes, *becauſe I feared the great Multitude*, (who were my Friends and Admirers, but in caſe of the diſcovery of my wickedneſs, would have hated and perſecuted me;) Or becauſe *the contempt of* ſo many *Families* (whoſe favour and good opinion I needed or deſired) *terrified me?* Then (as the Particle *Vau* is oft uſed, *i. e.* If that were really my caſe:) *I ſhould be ſilent* (I ſhould ſilently and patiently bear all the ſtroaks of God and all the reproaches of my Friends) and *not go out of the door of my houſe*, as one aſhamed to ſhew his face before men. But my condition being through God's mercy far otherwiſe, and my Conſcience bearing me witneſs of my Integrity in theſe and many other things, I dare now lift up my Head and open my Mouth to plead my cauſe, and I deſire nothing more than a fair hearing: *O that one would hear me!* As it follows in the next Verſe.

35 O that one would hear me *l*! || behold, my deſire *is* that the Almighty would anſwer me *m*, and that mine adverſary *n* had written a book *o*.

|| Or, *behold my deſign is that the Almighty will anſwer me.*

l O that I might have my Cauſe heard by any juſt and impartial Judge! *m i. e.* Anſwer my deſire herein, either by hearing me himſelf: or by appointing ſome indifferent Perſon to judge whether I be ſuch an Hypocrite as my Friends make me, or an upright Perſon, and whether I have not cauſe to complain. *n* Whoſoever he be that ſhal contend with me, or accuſe me, God himſelf not accepted, nay poſſibly being chiefly intended, though for reverence to him he forbear to expreſs it. So this is another of *Job's* irreverent & preſumptuous Expreſſions, for which he is ſo ſharply reproved afterwards. *o i.e.* Had given me his Charge written in a Book or Paper, as the manner was in Judicial Proceedings, that I might put in my Anſwer into the Court, which I am ready to do.

36 Surely I would take it *p* upon my ſhoulder *q*, *and* bind it *as* a crown to me.

p i. e. That Book containing my Charge or Accuſation. *q* As a Trophy or Badge of Honour. I ſhould not fear nor ſmother it, but glory in it, and make open ſhew of it as that which gave me the happy and long deſired occaſion of vindicating my ſelf which I doubt not fully to do.

37 I would declare unto him *r* the number of my ſteps *s*; as a prince *t* would I go near unto him *u*.

r i. e. To my Judge or Adverſary. *s i. e.* The whole courſe of my Life and Actions, which I would exactly number to him, ſtep by ſtep, ſo far as I can remember. I would not anſwer his Allegations againſt me but furniſh him with further matter of the ſame kind, and then anſwer all together. *t i. e.* With undaunted courage and confidence and aſſurance of ſucceſs, as being clearly conſcious of my own ſincerity, not like a ſelf-condemned Malefactor, as my Friends ſuppoſe me to be. *u* And not run away, or hide my ſelf from my Judge, as guilty perſons deſire to do.

38 If my land cry againſt me *x*, or that the furrows likewiſe thereof † complain;

† Heb. *weep*

x To wit, to God for revenge as the like Phraſe is uſed, *Gen:* 4. 10. *Hab* 2 11. Becauſe I have gotten it from the right Owners by Fraud or Violence, as my Friends charge me, and as is implied in the next Verſe.

39 If I have eaten † the fruits thereof without money *y*, or have † cauſed the owners thereof to loſe their life *z*.

† Heb. *the ſtrength thereof.*

† Heb. *cauſed the ſoul of the owners thereof to expire or breath out.*

y Either without paying the price required by the right owner for the Land or by defrauding my Workmen of the wages of their Labours. *z* Killing them that ſo I might have undiſturbed Poſſeſſion of it, as *Ahab* did *Naboth*.

40 Let thiſtles grow in ſtead of wheat, and || cockle in ſtead of barley. The words of Job || are ended.

|| Or, *noiſome weeds*

|| To wit, in anſwer to his Friends: for he ſpeaks but little afterwards, and that is to God.

CHAP. XXXII.

Elihu, Job's fourth friend, ſpeaketh; he is angry with Job for juſtifying himſelf, and with his three friends for not ſatisfying, and yet condemning him, 1 —— 5, *He excuſeth his youth; but wiſdom is from God, and not from age,* 6 —— 9. *therefore he ſpeaketh being full of matter, and his ſpirit conſtraining him, without accepting any man's perſon* 10 —— 22.

SO theſe three men ceaſed † to anſwer Job, becauſe he *was* righteous in his own eyes *a*.

† Heb *from anſwering,*

a i. e. Was ſelf conceited and obſtinately reſolved to juſtifie himſelf both againſt God and Men: therefore they give him over as incorrigible.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite *b* of the kindred of Ram *c*: againſt Job was his wrath kindled, becauſe he *d* juſtified † himſelf rather than God *d*.

† Heb. *his ſoul.*

b Of the Poſterity of *Buz*, *Nahor's* Son, *Gen.* 22: 21. *c* Or, *of Aram*; for *Ram* and *Aram* are uſed promiſcuouſly; Compare 2 *Kings* 8. 28. with 2 Chron. 22. 5. and *Ruth* 4. 19. with *Matth.* 1. 3. Others, of *Abraham*, who as he was called *Abram* poſſibly, was at firſt called only *Ram*. His Pedegree is thus particularly deſcribed, partly for his honour, becauſe his ſpeech declares him to be both a wiſe and a good Man, and principally to evidence the truth of this Hiſtory, which otherwiſe might ſeem to be but a Poetical fiction. *d* He juſtified himſelf, not without reflection upon God, as dealing too ſeverely with him, and denying him that hearing which he ſo paſſionatly deſired. He took more care to maintain his own innocency than God's glory.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer *e*, and yet had condemned Job *f*.

e To *Job's* Allegations and Arguments as to the main Cauſe. *f* As an Hypocrite or ungodly Man.

4 Now Elihu had † waited *g* till Job *h* had ſpoken, becauſe they *were* † elder than he *i*.

† Heb. *ex- pected Jo in words.*

† Heb. *El- der for da*

g With Patience as the word notes. *h* Add, *and his three Friends* as appears from the following words: It is a Synecdoche, whereof Inſtances have been given before. *i* And therefore he expected more ſatisfaction from them and gave them the precedency in the Diſcourſe. Wherein he ſhewed his prudence and modeſty.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barahel the Buzite, anſwered and ſaid, I *am* † young, and ye are very old wherefore I was afraid *k* and † durſt not ſhew you mine opinion.

† Heb. *fe of days.*

† Heb. *feared.*

k To wit, of diſcovering my weakneſs and folly, and of being thought forward and preſumptuous.

7 I ſaid, * Days *l* ſhould ſpeak *m*, and multitude of years ſhould teach wiſdom *n*.

* ch. 12. 1

l i. e. Multitude of days; by comparing the next Clauſe of the Verſe. Or men *of days*, *i. e.* of many days or years, old Men. *m* To wit, wiſely and pertinently, as the next words limit it. *n* Should inſtruct us that are younger in the paths of Wiſdom, and concerning the wiſe Counſels and Ways of God, about which the preſent Controverſie lay.

8 But *o there is* a ſpirit *p* in man: and * the inſpiration of the Almighty *q* giveth them underſtanding *r*.

* ch. 35. 1 & 38. 3 Prov. 2. 6 Eccleſ. 2. 26. Dan. 1. 1 & 2. 21. James 1.

o Or, *ſurely*. It muſt be confeſſed. *p* To wit, which gives him underſtanding, as is eaſily and fitly gathered out of the laſt words of the Verſe. And this is to be underſtood either 1. of the human Spirit, or reaſonable Soul, which *is* in every Man. So the ſenſe of the place is, Every man as a man, whether old or young, hath a reaſonable Soul, by which he is able in ſome meaſure to decern between Good and Evil, and to judge of mens Opinions and Diſcourſes: And therefore I alſo may venture to deliver my Opinion. Or, 2: of the Spirit of God; the latter Clauſe being explicatory of the former, according to the manner. So the ſenſe is, I expected a true and full diſcovery of the truth in this controverſie from Perſons of your Years, Wiſdom and Experience. But upon ſecond thoughts I conſider that the knowledge of theſe deep and divine Myſteries is not to be had or expected from any man as ſuch though never ſo aged or wiſe, but only from God's Spirit, which alone knoweth the deep things of God. And this *Spirit* he ſaith is *in* man, not in every man, for the words are not univerſal, but indefinite, and *man* in this branch is no larger than *them* who receive Divine Inſpiration in the next Branch. And ſo the ſenſe is, God is pleaſed to give his Spirit unto Mankind, unto Men of all Ages and Qualities, as he pleaſeth; and having given it in ſome meaſure to me, I may take the boldneſs to utter my thoughts. *q i. e.* God's Spirit, or the gracious Gifts thereof breathed or infuſed into Man's Soul by God. *r* To wit, in Divine and Spiritual Matters, which are the Matter of this Debate and Book.

9 Great men *s are* not alwiſe wiſe: neither doth the aged underſtand judgment *t*.

s i. e. Men of eminency for Age or Learning, or Dignity and Power ſuch as *Job's* three Friends ſeem to have been. *t* What is juſt and right: Or the Judgment of God, and the Methods and Reaſons of his Adminiſtrations.

10 Therefore I ſaid *u*, Hearken to me *x*: I alſo will ſhew mine opinion.

u Within my ſelf, and now I ſay it with my mouth. *x* Thou *Job* eſpecially, who art more nearly concerned (to whom therefore he ſpeaketh in the Singular Number) and thy Friends with thee.

11 Behold, I waited *y* for your words: I gave ear to your † reaſons *z*, whilſt ye ſearched out † what to ſay *a*.

† Heb. *un- derſtand- ings.*

† Heb. *words.*

y With ſilence, and patience, and diligent attention: which therefore I now expect from you. *z* Or, *reaſonings.* Heb. *underſtandings* or *minds*, the depth and ſtrength of your Diſcourſes your moſt intelligent and forcible Arguments againſt *Job*; I ſearched and examined them to the bottom. *a* Whilſt you put your Inventions upon the Rack, and ſtudied to find out all that could be ſaid againſt him, and to furniſh your ſelves with the moſt convincing words and reaſons.

12 Yea, I attended to you: and behold, *there was* none of you that convinced Job *b*, *or* that anſwered his words:

b By ſolid and ſatisfactory Anſwers to his Aſſertions and Allegations.

13 Leſt ye ſhould ſay *c*, We have found out wiſdom; God thruſteth him down, not man *d*.

c It is a defective ſpeech, and may be thus ſupplied: Thus it was, or God thus left you to your own weakneſs and miſtakes, and impertinent diſcourſes, *leſt ye ſhould ſay*, &c. *i.e.* leſt you ſhould aſcribe the conquering or ſilencing of *Job* to your own Wiſdom, Age, and Experience: Or leſt you ſhould boaſtingly ſay, We have diſcovered and ſaid all that can or need be ſaid in the Cauſe, the ſum and ſubſtance of the thing, that which may fully and finally end the Controverſie, which is contained in the following Words. *d* Theſe are alledged by *Elihu*, in the perſon of *Job*'s three Friends, or as their Words. The ſenſe is, the ſtupendious Judgments which are upon *Job*, have not been brought upon him by Man ſolely and originally, for then there might have been ſome ground for *Jobs* Complaints, there might have been injuſtice or cruelty in them, but immediately by the Hand of God, of that God, who being Omniſcient, and Juſt, and True, and Mercifull, would never have dealt thus hardly with *Job*, if he were not an Hypocrite, and guilty of ſome very groſs, though ſecret ſins; which is the ground-work of our diſcourſes. But ſaith *Elihu*, this Argument doth not ſatisfie me, and therefore bear with me if I ſeek for better.

† Heb. or- ered.

14 Now he hath not † directed *his* words againſt me *e*: neither will I anſwer him with your words *f*.

e I am not engaged in this diſcourſe by any provoking words of *Job*, as you have been, which hath drawn forth your Paſſions, and byaſſed your Judgments, but meerly from Zeal, for the vindication of God's honour and love to Truth and Juſtice, and a ſincere deſire to adminiſter to *Job* matter both of conviction and of comfort. *f i. e.* With ſuch Words or Arguments as yours, either weak and impertinent, or fierce and opprobrious.

15 They *g* were amazed *h*, they anſwered no more *i*, † they left off ſpeaking.

† Heb. *they emoved. peeches rom them- elves.*

g i. e. Job's three Friends, of whom he ſpeaks ſometimes in the ſecond, and here in the third perſon, directing his Speech to *Job*, and the Auditors of this Diſputation. *h* They ſtood mute like perſons amazed, not knowing what to reply to *Job*'s Arguments, and wondring at his bold and confident Aſſertions of his Integrity, and of his Intereſt in God, under ſuch ſad and manifeſt tokens of God's juſt diſpleaſure againſt him. *i* Although *Job* gave them juſt occaſion to reprove and confute him for his intemperate Speeches and preſumptuous and irreverent Expreſſions concerning God.

16 When I had waited, (for they ſpake not, but ſtood ſtill; and anſwered no more *k*;)

k Which he repeats as a ſtrange and unreaſonable thing that they ſhould be ſilent when they had ſuch Obligations to ſpeak for the Vindication both of God's Juſtice, and of their own Truth and Reputation.

17 I *ſaid*, I will anſwer alſo my part *l*; I alſo will ſhew mine opinion.

l I will take my turn and ſpeak what they have omitted.

18 For I am full of † matter *m*, † the ſpirit within me *n* conſtraineth me *o*.

† Heb. *words.*
† Heb. *the ſpirit of my elly.*

m i. e. I have many things to ſay in this Cauſe. *n* Either my own Spirit or Soul, which is wholly diſſatisfied with what hath been hitherto ſpoken, and clearly apprehends what may ſilence *Job* and end the Diſpute. Or, God's Spirit which he hath put in me, the Spirit of Underſtanding, which hath diſcovered the truth of the matter to me, and the Spirit of Zeal, which urgeth me to plead God's Cauſe againſt *Job*. *o* Forceth me to ſpeak: It is a Metaphor from a Man or Woman whoſe Belly is full with Wind, or with a Child, and is never at reſt till it be emptied and eaſed of its burden.

19 Behold, my belly *p is* as wine *q* which † hath no vent; it is ready to burſt like new bottles *r*.

† Heb. *is not open- ed.*

p i e. My mind or heart, which is oft called a man's *belly*, as *Job* 15. 35. *Pſalm* 40. 8. *Hab.* 3. 16 *John* 7. 38. *q* As new Wine pent up cloſe in a Bottle, as the following words explain it and determine it. The Wine is here put for the Bottle in which it is, by a common *Metonymy*. *r i. e.* Bottles of new Wine, by the ſame general Figure; for otherwiſe old Bottles are moſt apt to burſt; *Matt.* 9. 17.

20 I will ſpeak, † that I may be refreſhed *s*; I will open my lips, and anſwer *t*.

† Heb. *that I may breath.*

s That I may eaſe my mind of thoſe thoughts which now oppreſs it. *t* I will not utter impertinent words, but ſolid anſwers to *Job*'s arguments.

21 Let me not, I pray you, accept any mans perſon *u*, neither let me give flatering titles unto man *x*:

u Do not expect that I ſhould out of fear or reſpect to any of you ſpeak partially, but bear with my free and plain dealing with you all. *x* As I ſhall not cenſure and reproach *Job* as an Hypocrite or profane perſon, which you have done, ſo neither ſhall I flatter him, but faithfully reprove him for his exorbitant Speeches of God.

22 For I know not to give flattering titles *y*: *in ſo doing z*, my maker would ſoon take me away.

y i. e. I have neither skill nor will to flatter *Job* or any Man ſo as to debauch my Conſcience, or corrupt the Truth, or ſpeak falſly for his ſake. *z i. e.* If I ſhould be guilty of that ſin, God would quickly and ſorely puniſh me for it. Or, without this Supplement, *My Maker will quickly take me away*; to wit, out of this World. I dare not flatter any Man, becauſe I conſider I muſt ſhortly die, and go to Judgment, to give an account of all my Words and Actions.

CHAP. XXXIII.

He offereth himſelf in God's ſtead to reaſon with Job, 1——8. *who had too hard thoughts of God, who by his greatneſs giveth no account of his ways,* 9——13. *God inſtructeth man by viſions,* 14——18, *by afflictions,* 19——22. *by his miniſtery,* 23——25! *When man prayeth and confeſſeth God will be gracious,* 26——28. *Theſe are God's methods of inſtructing men,* 29, 30.

WHerefore, Job, I pray thee *a*, hear my ſpeeches, and hearken to all my words *b*.

a Perceiving the Error of *Job*'s Friends, and that by their violent and opprobrious Speeches they had exaſperated *Job*'s mind, and thereby hindred the ſucceſs of their Diſcourſes, he applies himſelf to him in milder ways, and treats him kindly, thereby to gain his attention and affection, that his words might have more acceptance with him. *b* Not only to what may pleaſe thee, but alſo to what may convince and reprove thee.

2 Behold, now I have opened my mouth *c*, my tongue hath ſpoken † in my mouth *d*.

† Heb. *in my palate.*

c Now I have begun to ſpeak, and intend with thy good leave to proceed in my Diſcourſe with thee. *d* Heb. *in* or *with my palate*, for both Tongue and Palate are Inſtruments of Speech; and that a man ſhould ſpeak plainly and diſtinctly (which he deſigned to do) it is neceſſary that his Tongue ſhould oft times touch the Palate or Roof of the Mouth.

3 My words *ſhall be of* the uprightneſs of my heart *e*: and my lips ſhall utter knowledge clearly *f*.

e I ſhall not ſpeak paſſionately or partially, as one reſolved to defend what I have once ſaid, whether true or falſe, but from an honeſt mind, or what I verily believe to be true, and from a ſincere deſire to do thee good. *f* I ſhall not ſpeak my own fancies or devices, but only that which by diligent ſtudy, and divine inſpiration, *I* know to be true, and this I ſhall do plainly and clearly.

4 The ſpirit of God hath made me, and the breath of the Almighty hath given me life *g*.

g I am thy fellow Creature, made by God's Spirit. *Gen.* 1. 2. and quickned by that Soul which God breathed into Man, *Gen.* 2. 7. and therefore fit and ready to diſcourſe with thee upon even and equal terms, according to thy deſire.

* ch. 32. 14

5 If thou canſt anſwer me *h*, * ſet *thy words* in order before me; ſtand up *i*.

h I ſhall allow thee all freedom of Diſcourſe, I cannot terrifie thee, as God would; I ſhall not reproach thee, nor cavil at thee, as thy Friends have done. *i* To contend with me as thine Adverſary in this Cauſe.

* Ch. 9. 35 & 13. 20, 21.
† Heb. *according to thy mouth.*
† Heb. *cut out of the clay.*

6 * Behold, I *am* † according to thy wiſh in Gods ſtead *k*: I alſo am † formed out of the clay.

k I will plead with thee in God's name and ſtead, and on his behalf, which thou haſt oft wiſhed that God would do upon equal terms, and laying a ſide his terrible Majeſty, *&c.* Or, I am *as thou* art *with* or *towards God*; *i. e.* God's Creature like thy ſelf, as the next words explain it.

* ch. 13. 21

7 Behold, * my terrour ſhall not make thee afraid; neither ſhall my hand be heavy upon thee *l*.

l Which was the Condition of that Diſputation which thou didſt offer to undertake with God, *Chap.* 9 34. & 13. 21.

† Heb *in mine ears.*

8 Surely thou haſt ſpoken † in mine hearing *m*, and I have heard the voice of *thy* words, *ſaying*,

m I ſhall not charge thee with Hypocriſie as thy Friends do, which God only can diſcern, but with thoſe words which I have heard from thee.

* Ch. 9. 17 & 10. 7. & 16. 17. & 23. 10. 11. & 27. 5 & 29. 14 & 31. 1

9 * I *am* clean without tranſgſſireon, I *am* innocent neither *is there* iniquity in me *n*.

n Not ſimply and abſolutely none, for he oft confeſſeth himſelf to be a ſinner, as *Chap.* 9. 1, 2, *&c.* & 14. 4. but no ſuch *tranſgreſſion* or *iniquity*, as might give God juſt occaſion to puniſh him ſo ſeverely, as is implied in the next verſe, where he blameth God for *finding occaſions againſt him* implying that he had given him none by his ſins. And thus far *Elihu*'s Charge was juſt and true, and herein it differs from the Charge of *Job*'s three Friends, who oft accuſe him, and that in words much like theſe, for aſſerting his own Righteouſneſs and Innocency; although they did it, becauſe they thought him a ſecret Sinner and an Hypocrite, whereas *Elihu* doth it upon other grounds, even becauſe *Job*'s juſtification of himſelf was accompanied with Reflections upon God as hath been ſaid.

* Ch. 16. 9

10 Behold he findeth occaſions againſt me *o*; * he counteth me for his enemy *p*.

o He picketh quarrels with me, and *watcheth over* and *ſearcheth after* all my Errours and Frailties, as *Job* ſaid, *Chap.* 10. 6: & 14. 16, 17. ſeverely marking what is amiſs in me, that thence he may take occaſion to puniſh me worſe than mine Iniquities deſerve. *p* Though I have endeavoured to be his Friend and faithfull Servant all my days, yet he treats me like an Enemy. This *Job* ſaid, *Chap.* 13: 24: and 19: 11.

* ch. 13: 27 & 14: 16

11 * He putteth my feet in the ſtocks, he marketh all my paths *q*.

q He narrowly pries into all my actions, that he may find matter for further Severities againſt me.

12 Behold, in this thou art not juſt *r*: I will anſwer thee, That God is greater *s* than man.

r I do not accuſe thee of hypocriſie, nor rip up the former Errours of thy Life; but in this thou art unjuſt and much to blame, that thou boaſteſt ſo much of thine own Integrity, and chargeſt God with rigorous dealing, and calleſt him to an account before thy Tribunal, and aud offereſt to diſpute the matter with him. *s* Not only in Power and Majeſty, which thou acknowledgeſt, but alſo in Juſtice, aud Wiſdom, and Goodneſs, and therefore thou doſt very fooliſhly, and preſumptuouſly, and wickedly in contending with him, and cenſuring his Judgments: thou forgetteſt thy diſtance from him, and caſteſt off that awe and reverence which thou ſhouldſt conſtantly maintain towards thy Soveraign Lord.

† Heb: *he anſwereth not.*

13 Why *t* doſt thou ſtrive againſt him *u*? for † he giveth not account of any of his matters *x*.

t Upon what Grounds and for what ends? What advantage doſt thou expect from it? *u* To wit, in a judicial way. See *Chap.* 13: 6. *x* He neither uſeth nor is by any Law oblidged to give an account to any of his Creatures of the Grounds and Reaſons of his Judgments or Diſpenſations, as being the Supream and Abſolute Governour of all Perſons and Things, in whoſe Will and Pleaſure it becometh all men to acquieſce. And therefore, O *Job*, thou exceedeſt all bounds of Modeſty and Humility and Reverence and Submiſſion which thou oweſt to thy Maker, in that thou preſumeſt to demand a reaſon for his dealings with thee, and to quarrel with him for not giving it to thee at thy deſire. Or, *he anſwereth not all his Words*, i. e. He doth not ſay, or hath not ſaid all that he can to juſtifie his actions, which he can do many more ways than we can imagine, but hath revealed ſo much of his will and ways to Mankind, as he hath thought meet, and as their narrow Capacity can comprehend; as he declareth in the following verſes.

14 For *y* God ſpeaketh *z* once, yea twice *a*, *yet man* *b* perceiveth it not *c*.

y Or, *Nevertheleſs*, as this Particle is ſometimes uſed. Although God doth not give men an account of his matters, yet he doth that for them which is much better, and which is ſufficient for them. *z* To wit, unto men by way of inſtruction or admonition, as appears from the following verſes. *a i. e.* Again and again, or oft times, this number being ſometimes put indefinitly, as below *v.* 29. 2 *Kings* 6. 10. *Pſal.* 62. 11. When one ſpeaking doth not awaken men, God is graciouſly pleaſed to give them another admonition. So God, though he will not gratifie mens Curioſity in enquiring into his hidden Judgments yet he will ſupply their neceſſity, and acquaint them with their duty and intereſt ſo far as is fit, and they are concerned to know. *b* Which is eaſily and fitly underſtood here from the former branch of this verſe, as being the Perſon to whom God ſpeaketh, as appears from the next verſe. And ſuch Supplements are not unuſual in the Hebrew Language, and eſpecially in theſe Poetical Books, where the Stile is very conciſe and ſhort, and many things to be underſtood. *c* Through his inadvertency or negligence or dulneſs. Man therefore hath no reaſon to charge God as if he were deficient in his notices and manifeſtations of his will, but to accuſe himſelf for not improving revealed things to his own advantage, but deſiring rather to pry into God's ſecret Counſels, which was *Job*'s errour.

15 In a dream *d*, in a viſion of the night *e*, when deep ſleep falleth upon men *f*, in ſlumbrings *g* upon the bed.

d This he mentions as the uſual way of God's revealing his mind and will to Men in thoſe days, before God's Word was committed to writing, as *Gen.* 20. 6. & 41. 1, 28. *e* This is added by way of explication and limitation, to ſhew that he ſpeaks not of every dream, but of thoſe Divine dreams in which God was pleaſed to vouchſafe ſome viſion or repreſentation of his will to the mind of a Man. *f* When mens ſenſes are bound up, and their minds free from all diſtracting cares and buſineſs of the World, and wholly at leiſure to receive Divine Impreſſions. *g* This is added, becauſe in this caſe the Man is like one that ſlumbereth, or between ſleeping and waking, or uncertain in which ſtate he is, as *Paul* could not tell whether he was in the Body, or out of the Body, when he was in his Extaſie, 2 *Cor.* 12. 1, 2.

† Heb. *he revealeth, or uncovereth.*

16 Then † he openeth the ears of men *h*, and ſealeth their inſtruction *i*.

h i. e. He revealeth his Will to the Ears and Hearts of Men, as this Phraſe is uſed, *Job* 36. 10. *Pſ.* 40. 6. *Iſa.* 50. 4. *i* He imprinteth thoſe Inſtructions, which he hath revealed to their Ears, upon their Minds, that after they have heard and received them, they do not let them ſlip, as Men commonly do moſt things which they hear, whether from God or Men; but do retain and hold them faſt, and are fully ſatisfied and aſſured of the truth and importance of them. Or, *he ſealeth their chaſtening*, or *correction*, for ſo this word ſignifies as well as inſtruction, *i. e.* He gives them aſſurance of his purpoſe of correcting them for their ſins, if they do not prevent it by a ſpeedy repentance. Or, *he ſealeth* it (*i. e.* his Word conveyed to their Ears and Minds) *with chaſtening them*, *i. e.* He gives them aſſurance of the truth and reality of his Revelation by ſtriking them with a ſacred dread and horrour, as was uſual in ſuch Dreams or night Viſions, as we ſee, *Job* 4. 13, 14. Which he did that they might remember it the better, and diſtinguiſh this from ſuch vain Dreams as are only the productions of Man's fancy.

† Heb: *work.*

17 That he *k* may withdraw man *from his* † purpoſe *l*, and hide pride *m* from man.

k i. e. God, who was expreſſed, *v.* 14. and deſigned by this Pronoun *he* both in the foregoing and following verſes. *l i. e.* From the excution of his purpoſe. *Heb.* from his *work*, *i. e.* from his evil work, as the *Chaldee* and *Seventy* underſtand it; from ſin, which is truly and fitly called Man's work, becauſe it hath its riſe in and from him, and is his own proper work, and very agreeable to his Nature in his preſent corrupt Eſtate, as on the contrary all the good that is in Man is God's proper and peculiar work, and is generally aſcribed to him in Scripture. So this is noted as the deſign of God's giving Man this warning, to keep him from executing that evil work which poſſibly he had deſigned to do; of which ſee examples, *Gen.* 20. 5, 6. & 31. 24. *m i. e* Either, 1. To take it away, as God is ſaid to *hid* ſin, when he quite removes and forgives it, *Pſal.* 32. 1. and *ſorrow* is ſaid to *be hid*, Job 3. 10. when it never is nor was: and *underſtanding* is ſaid to be *hid*, when it *periſheth*, Iſa. 29. 14. And *Pride* is here mentioned as the root of thoſe evil purpoſes or works laſt mentioned; which for the moſt part proceed from haughtineſs of ſpirit, whereby men ſcorn to ſubmit themſelves, and their wills and actions to God's Authority, and preſume to advance themſelves above God, and reſolve to follow their own wills and luſts in ſpight of God, and with contempt of him. Or, *Pride* may be here put for all matter or occaſion of Pride. And God by this means is ſaid to *hide Pride from man*, becauſe by theſe glorious and terrible Repreſentations of his Divine Majeſty to a Man, he takes him off from the contemplation and admiration of his own excellency, which men are generally very prone to reflect upon, and brings him to a ſight of his own nothingneſs and weakneſs, and to a ſenſe of his dependence upon God, and to an humble and ready ſubmiſſion to his will and pleaſure.

*Verſ. 28. †Heb *from paſſing by the ſword.*

18 * He keepeth back *l* his ſoul *m* from the pit *n*, and his life † from periſhing by the ſword *o*.

l To wit; by theſe gracious admonitions whereby he leads them to repentance. *m* Either the Man, who is oft expreſſed by this part; or, *his life*, as the next branch explains it. *n i. e.* From the Grave, from Death or Deſtruction. *o i e.* by ſome dreadful Judgment of God which was ready to fall upon him.

19 He is chaſtened alſo with pain *p* upon his bed, and the multitude of his bones with ſtrong *pain q*.

p Or *grief*, with ſome painful and dangerous Diſeaſes, or Bodily Diſtempers, which is the ſecond way whereby God inſtructs men and excites them to repentance: which alſo was *Job*'s caſe. *q* The pain pierceth his very Bones, even all of them. Or, *even the ſtrong multitudes of his Bones*, *i. e.* his Bones which are both many and ſtrong. Or, according to another reading, *the contention of his bones*, (*i. e.* the pain of his Bones whereby God contends with him) is ſtrong. This alſo was *Job*'s Caſe, *Chap.* 30. 17.

20 * So that his life *r* || abhorreth bread *s*, and his ſoul † dainty meat *t*.

* Pſal. 107. 18. || Or, *maketh him abhor.* † Heb. *meat of deſire.*

r i. e. His Soul, as the next Clauſe explains it: or his Appetite which is a ſign and an act of life. *s i e.* Common and neceſſary food. *t* Such as others do, and he formerly did much deſire and prize.

21 His fleſh is conſumed away *u*, that it cannot be ſeen *x*, and his bones *that* were not ſeen *y*, ſtick out.

u Through pain and pining ſickneſs. *x* Becauſe there is none left to be ſeen, but he who before was fat and flouriſhing is now become a meer Skeleton. *y* Formerly, becauſe they were covered with Fleſh and Fat. But this Clauſe is, and may be rendred thus, *and his Bones are broken*, and *are not ſeen*: which is to be metaphorically underſtood.

22 His ſoul draweth near unto the † grave *z*, and his life to the deſtroyers *a*.

† Heb.

z He ſeems to himſelf, and others, to be loſt and paſt all hopes of recovery. Which he adds for *Job*'s comfort in his deſperate condition. *a* To the inſtruments of death or deſtruction, whether it be Angels, whom God ſometimes uſeth in thoſe caſes, or Devils, who *have the power of Death*, Heb. 2. 14. or Diſeaſes, which by God's appointment are ready to give the fatal blow.

23 If there be a meſſenger *b* with him *c*, an * interpreter *d*, one among a thouſand *e*, to ſhew unto man his uprightneſs *f*:

* Iſ.43.27

b Either 1. an Angel ſent to him from Heaven upon this errand; for the Angels are miniſtring Spirits, *Pſ.* 103. 20. *Heb.* 1. 14. and are, and eſpecially in that time and ſtate of the Church, were frequently employed by God upon Meſſages to Men. But why then ſhould he ſay, *one of a thouſand* Angels, ſeeing any the meaneſt Angel was very competent for this work? Or rather, 2. a Prophet or Teacher, for ſuch are oft called by this Name; as *Judg.* 2. 1. *Mal.* 2. 7. & 3. 1. *Rev.* 1. 20. and ſuch Perſons are appointed by God for, and are moſt commonly imployed in this work. *c* Either 1. with God to plead Man's Cauſe, and to pray to God for Man. Or, rather, 2. with Man, who is expreſſed in the laſt Clauſe of this Verſe. and of whom this ſame Pronoun *him* is twice uſed in the next Verſe. Nor is it ſtrange that the Pronoun Relative is put before the Noun to which it belongs, but uſual in the Hebrew Language, as *Exo.* 2. 6. *Prov.* 5. 22. & 14. 33. and elſewhere. *d* One whoſe Office and Work it is to declare the Mind of God unto the ſick Man, and wherefore God contends with him, and what God would have him to do. *e* A perſon rightly qualified for this great and hard work, ſuch as there are but very few, ſcarce *one of a thouſand*; which expreſſion is uſed to denote the rarity and fewneſs of Perſons, *Eccleſ.* 7. 28. By which Words he doth covertly reflect upon *Job*'s three Friends, and imply that they were not ſuch Perſons, though they had undertaken to perform this Office or Work to *Job*; and withal, modeſtly intimates, That although he was in himſelf mean and inferiour to all of them (as he acknowledgeth) yet he was ſelected by God for this work; which he ſaith, not out of a deſire of vain boaſting of himſelf, but to diſpoſe *Job* to a more diligent attention unto, and a more ready entertainment of his preſent Diſcourſes. *f* Or, Rectitude, or Righteouſneſs. *His*, *i. e.* either 1. Gods: To convince a Man that God is juſt and right in all his dealings with him, though never ſo ſevere; of which *Job* was not yet convinced. Or rather 2. Man's; to teach Man his Duty, or to direct him to the right way and method how he may pleaſe God, and procure that mercy and deliverance which he thirſts after; which is not by quarrelling with God, as *Job* did, but by an humble confeſſion, and hearty deteſtation and forſaking of his ſins, and ſupplication to God for mercy in and through Chriſt the Redeemer, of whom *Job* ſpoke before. Or thus, To diſcover to Man, that although he be afflicted, yet he is an upright and righteous Perſon, and conſequently in God's favour; about which good Men oft doubt, and need the help of a ſkilful Miniſter to ſatisfie them therein. But this ſeems not ſo well to ſuit *Job*'s caſe, who was ſufficiently, and more than enough perſwaded of his own Integrity, and needed no Miniſter to preach that Doctrine to him.

24 Then *g* he *h* is gracious unto him *i*, and ſaith, *k* Deliver him *l* from going down into the pit, I have found || a ranſom *m*.

|| Or, *an Atonement.*

g In that caſe, or upon the ſick Man's knowledge and practice of his duty. *h* Either 1. the Meſſenger or Interpreter laſt mentioned, who is pitiful unto the ſick Man, and in compaſſion to him doth all that he can for him, counſelling and comforting him, and praying to God for his Recovery in the following words. *Deliver him, &c.* for the ſake of that Ranſom which thou haſt revealed, and I have diſcovered to him. Or rather 2. God, who is oft in this Book deſigned by this Particle *he*, or *him*; whoſe property and prerogative it is to be gracious unto Man, and who alone can ſpeak the following words with power and authority. *i* Pardoning his ſins, and delivering him from his dangerous Diſeaſe, and from Death, and from the Hell which attends upon it. *k* To the Angel or Meſſenger. *l* To wit, miniſterially and declaratively; in which Senſe the acts of forgiving Sins, and reconciling Sinners, and ſaving Souls, are aſcribed to God's Miniſters; as *John* 20. 23. 2 *Cor.* 5. 19, 20. 1 *Tim.* 4. 16. Declare to him that I have pardoned and will heal him. *m* Although *I* might juſtly deſtroy him, and ſhould do it if I were ſevere to mark what is amiſs in him, yet I will ſpare him, for I have found out an expedient and a way of ranſoming & redeeming Sinners from Death, both temporal and eternal, which they by their ſins have deſerved, which is by the Death of my Son the Redeemer of the World, which ſhall be in the the fulneſs of time, and with reſepect to which I will pardon this ſick Man, and others that ſhall repent and ſue to me for mercy, as he hath done.

25 His fleſh ſhall be freſher † than a childs *n*: he ſhall return to the days of his youth *o*.

†Heb *than Child-hood.*

n i. e. More ſound and tender: Theſe joyful tidings delivered to him by God's Meſſenger ſhall revive his Spirit, and by degrees reſtore his former health and vigour. *o i.*. To the ſame healthful and ſtrong conſtitution of Body which he had in his youth.

26 He *p* ſhall pray unto God *q*: and he will be favourable unto him *r*, and he ſhall ſee his face with joy *s*: for he will render unto man his righteouſneſs *t*.

p Either, 1. the Meſſenger, or rather, 2. the ſick Man. *q* being engaged and encouraged to do ſo, either by the foreſaid gracious Meſſage; or by his miraculous recovery through God's goodneſs. *r* In hearing and anſwering his Prayers, which before he ſeemed to neglect. *s* Either, 1. God will look upon the Man with a ſmiling or well-pleaſed Countenance; whereas before, he either hid his Face from him, or frowned upon him. Or, 2. The Man ſhall then be emboldened and encouraged to look God in the Face with comfort and joy, which before he was, not without cauſe, afraid to do: but now he ſhall find that God is reconciled to him by the bleſſed effects of it, both in his Body, and in his Conſcience. *t i. e.* According to his righteouſnes, or the fruit of his righteouſneſs, as on the contrary *Iniquity* is oft put for the puniſhment of iniquity. The Senſe is, He will deal with him as with one reconciled to him through the Mediator, and ſincerely repenting of, and turning from his former ſins unto the ſerious practice of righteouſneſs and true holineſs, and therefore muſt needs be favourable to him, as he hath declared and engaged himſelf to be in ſuch caſes.

r,*heſhall* / *k upon* / *en, and* / *y, I have* / *nned*, &c.

27 || He looketh upon men *u*, *and* if *any* ſay, I have ſinned *x* and perverted that which was right *y*, and it profited me not *z*.

u Either, 1. the ſick Man ſhall look upon, and converſe with Mankind, his Friends, or others, as he did before, *and ſhall ſay* (as the following word is, and may be rendred) *I have ſinned*, &c. *i. e.* He ſhall confeſs to them that God was not to be blamed, but that he, by his own ſin and folly, did bring that evil upon himſelf. And then he ſhall acknowledge God's great goodneſs to him, and ſhall add what follows in the next Verſe, *He hath delivered my Soul*, &c. *and my life*, &c. as they render it. Or rather, 2. God diligently obſerves all Mankind, and their ſeveral carriages, eſpecially in ſickneſs and diſtreſs. *x* If there be any Man that ſincerely ſaith thus, God hears it, and will pardon, and heal him, as it follows. *y* Either 1. I have judged perverſly of the juſt and right ways of God, cenſuring his proceedings againſt me as too ſevere and rigorous, whereas in truth I only was to be blamed. Or, 2. I have perverted God's righteous Law by bending it, and making it comply with my crooked ways. Or, I have ſwerved from the right and good way of God's commands: or, I have made crooked paths. So he repeats in other words what he ſaid in the former branch of the Verſe, *I have ſinned*. *z* I got no good by ſo doing, as I vainly promiſed my ſelf, but I got much hurt by it, even diſeaſes, and Griefs, and extream Dangers. This was the juſt fruit of my ſins. It is a *Meioſis* whereby leſs is ſaid, and more is underſtood, of which we have ſeen many examples before.

|| Or, *he hath delivered my Soul*, &c. *and my life*.

28 || He *a* will deliver his ſoul *b* from going into the pit, and his life *c* ſhall ſee the light *d*.

a i. e. God, whoſe work alone this is. *b* Himſelf, or as it follows, *his life*. *c* See on *v.* 18. *d i. e.* Shall enjoy either 1. Proſperity, which is oft called *light*, as *darkneſs* is put for affliction, or 2. *the light of the living*, as it follows, *v.* 30. the light of this World, *i. e.* his Life, which was endangered, ſhall be reſtored and continued. This is oppoſed to his *going down into the Pit*, in the former branch.

† Heb. *twice* and *thrice*.

29 Lo, all theſe things worketh God *e* † oftentimes with man *f*.

e All theſe ways and methods doth God uſe to awaken, and convince, and ſave ſinners. *f* Either ſeverally, one way with one, and another way with another, or with the ſame Man, trying ſeveral means one after another, to bring him to repentance, and prepare him for deliverance.

*Pſ. 56. 13.

30 * To bring back his ſoul from the pit, to be enlightned with the light of the living *g*.

g i. e. That he may enjoy the light of life, and continue in the Land of the Living, out of which he was going.

31 Mark well, O Job, hearken unto me, hold thy peace *h*, and I will ſpeak.

h Attend to what I have further to ſay to thee with patience and ſilence.

32 If thou haſt any thing to ſay *i*, anſwer me: ſpeak, for I deſire to juſtifie thee *k*.

i For thy own Juſtification, or in anſwer to the charge that I have already brought againſt thee. *k* To wit, as far as may conſiſt with Truth and Juſtice. I do not ſpeak with evil deſign, or a bitter mind, or as one reſolved to condemn thee whatſoever thou ſayeſt, and I ſhall be glad to hear any thing from thee, which may make for thy juſt vindication.

33 If not hearken unto me: hold thy peace, and I ſhall teach thee wiſdom *l*.

l i. e. What thy wiſdom and duty is in thy circumſtances.

CHAP. XXXIV.

He accuſeth Job for charging God with injuſtice, 1----9. *God, the Almighty Diſpoſer, Governour, and Judge of the World, cannot be unjuſt*, 10----17. *It is not fit to ſay of Kings and Princes they are unjuſt, much leſs of God: His power over, and obſervance of Man, who cannot hide from God*, 18----22. *He exerciſeth his Power and Juſtice over them*, 23----30. *Man's Duty under God's Afflictions*, 31, 32. *He reproveth Job's words againſt God*, 33----37.

FUrthermore Elihu anſwered, and ſaid,

2 Hear my words, O ye wiſe men *a*, and give ear unto me, ye that have knowledge.

a Who are here preſent: do you judge of the truth and reaſon of what I have ſaid, and am further to ſay: for I am willing to ſubmit all to the judgment of the truly wiſe.

* Ch. 6. 30. & 12. 11. † Heb. *Palate*.

3 * For the ear trieth words *b*, as the † mouth taſteth meat.

b i. e. Man's mind judgeth of things ſpoken and heard. *The Ear*, the Senſe of Diſcipline is put for the mind to which things are conveyed by it. See the note on *Job* 12. 11.

4 Let us chooſe to us judgment *c*: let us know *d* among our ſelves what is good *e*:

c i. e. Juſtice and Equity, *Judgment* being oft ſynecdochically uſed for juſt Judgment, as *Job* 8. 3. & 19. 7. & 32. 9. *Pſal.* 37. 28. Let us not contend for victory, but only for Truth and Juſtice. This ſhall be my only care and buſineſs. Let us lay aſide all prejudices and animoſities, which I perceive have had too great an influence upon thee and thy Friends, and impartially conſider the naked truth and right of the cauſe. *d i. e.* Let us diſcover or make it known one to another. *e* Who hath the beſt cauſe.

5 For Job hath ſaid, I am righteous *f*: and my God hath taken away my judgment *g*.

f Either 1. I am perfectly righteous. But this *Job* did not ſay, but the contrary, *Job* 9. 2, 3. & 14. 4. Or, 2. I am a ſincere Perſon, no Hypocrite, as my Friends make me. But this *Elihu* doth not deny. Or 3. I am ſo far righteous, and have been ſo holy and blameleſs in my life, that I have not deſerved, nor had any reaſon to expect ſuch hard uſage from God. And this *Job* had oft intimated, and *Elihu* doth juſtly blame him for it, that he blazoned his own righteouſneſs with tacit reflections upon God for dealing ſo ſeverely with him. *g* For ſo *Job* had ſaid, *Ch.* 27. 2. *i. e.* He denies me that which is but juſt and equal, to give me a fair hearing, to ſuffer me to plead my Cauſe with, or before Him, to ſhew me the reaſons of his contending with me, and what ſins beſides common Infirmities, I have been guilty of, whereby I have deſerved ſuch extraordinary Judgments. Which *Elihu* juſtly taxeth him with as a very irreverent and preſumptuous expreſſion.

6 Should I lie againſt my right *h*? † my wound *is* incurable without tranſgreſſion *i*.

† Heb. *mine Arrow*. Chap. 6. 4. & 16. 12.

h So *Job* had ſaid in effect, *Ch.* 27. 4, 5, 6. Should I falſly accuſe my ſelf of ſuch ſins of which I am no way conſcious to my ſelf? Should I betray mine own Cauſe, and deny my Integrity, and ſay that I deſerved worſe than I have done? *i. e.* Without any great, or hainous, or crying ſin, as this word commonly ſignifies, which might reaſonably bring down ſuch terrible Judgments upon my Head.

7 What man *is* like Job, *who* drinketh up ſcorning like water *k*?

k i. e. Abundantly and greedily: who doth ſo oft and ſo eaſily break forth into ſcornful and contemptuous expreſſions, not only againſt his Friends, but in ſome ſort even againſt God himſelf, whom he fooliſhly and inſolently chargeth with dealing rigorouſly with him. The words may be thus read, *What Man*, being *like Job*, *would drink up*, &c. That a wicked or fooliſh Man ſhould do thus, is not ſtrange; but that a Man of ſuch Piety, Gravity, Wiſdom and Authority, as *Job*, ſhou'd be guilty of ſuch a ſin, this is wonderful.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men *l*?

l Although I dare not ſay, as his three Friends do, that he is a wicked Man, yet in this matter he ſpeaks and acts like one of them.

9 For he hath ſaid *m*, * It profiteth a man nothing, that he ſhould delight himſelf with God *n*.

* Ch. 9. 22. & 35. 3.

m Not abſolutely and in expreſs terms, but by unforced conſequence, and as concerning this Life, and with reference to himſelf; becauſe he ſaid that good Men were no leſs, nay, ſometimes more miſerable here than the wicked, *Ch.* 9. 22, *&c.* 30. 26. and that for his part he was no gainer as to this Life, by his Piety, but a loſer, and that God ſhewed him no more kindneſs and compaſſion than he uſually did to the vileſt of Men. Which was a very unthankful and ungodly Opinion and Expreſſion, ſeing Godlineſs hath the Promiſe of this Life as well as of that to come, and *Job* had ſuch ſupports, and ſuch aſſurances of his own uprightneſs, and of his future happineſs, as he confeſſeth, as were and ſhould have been accounted even for the preſent, a greater comfort and profit, than all which this World can afford. *n* That he ſhould chuſe and delight to walk with God, and make it his chief care and buſineſs to pleaſe Him, and to do His Commandments; which is the true and proper Character of a Godly Man.

† Heb *men of heart*. * Deut 32. 4. Chap. 8. 3. & 36. 23. Pſ. 92. 15. Rom. 9. 14

10 Therefore hearken unto me, ye † men of underſtanding *o*: * far be it from God *that he ſhould do* wickneſs *p*, and from the Almighty, that he *ſhould commit* iniquity.

o You who are preſent, and underſtand theſe things, do you judge between *Job* and me. *p* This I muſt lay down as a Principle, That the Righteous and Holy God, neither doth, nor can deal unjuſtly with *Job*, or with any Man, as *Job* inſinuates that God had dealt with him.

*Pſ. 62. 12. Pro. 24. 12. Jer. 32. 19. Ez. 33. 20. Mat. 16. 27 Rom. 2. 6. 2 Cor. 5. 10 1 Pet. 1. 17 Rev. 22. 12

11 * For the work *q* of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

q i. e. The reward of his work; or according to his work. *Job's* afflictions, though great and ſharp, are not undeſerved, but juſtly inflicted upon him, both for his original corruption, and for many actual tranſgreſſions which are manifeſt to God, though *Job*, through his partiality, may not ſee them. And *Job's* Piety ſhall be recompenced it may be, in this life, but undoubtedly in the next. And therefore Piety is not unprofitable, as *Job* ſaith.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment *r*.

r As *Job* hath wickedly affirmed. For the Phraſe, ſee on Chap. 8. 3.

13 Who hath given him a charge over the earth *s*? or who hath diſpoſed *t* † the whole world?

† Heb. *all of it*.

s i. e. Over the Inhabitants of the Earth, to rule them according to his Laws, and to give an account to him of it? Who or where is his Superiour that made the World, and then delivered the Government of it to God? There is no ſuch Perſon. God himſelf is the ſole Creator, the abſolute and ſupream Lord and Governour of all the World, and therefore cannot do unjuſtly. The reaſon is partly becauſe all unrighteouſneſs is a tranſgreſſion of ſome Law, and God hath no Law to bound him but his own nature and will: partly becauſe the Creator and Lord of the World muſt needs have all poſſible Perfections in himſelf, and amongſt others, perfect Juſtice, and muſt needs be free from all imperfections and obliquities, and therefore from Injuſtice: And partly becauſe he is of himſelf All-ſufficient, and independent upon all other Perſons, and able to do and procure whatſoever pleaſeth him, and therefore as he hath no inclination, ſo he hath no temptation, to any unrighteous actions; This being generally the reaſon of all unrighteous actions in the World, becauſe the Perſons who do them either are obliged to do it, to gratifie ſome Superiour Authority who commands them to do it, or elſe do want or deſire ſomething which they cannot juſtly obtain. For he is a Monſter, and not a Man, who will take away any thing by injuſtice or violence, which he may have by right. *t* Or, *committed*, to wit, to him, to be governed by him, in the Name, and for the uſe and ſervice of his Superiour Lord, to whom he muſt give an account.

*Pſal. 104. 29.
†Heb. *upon him.*

14 * If he ſet his heart † upon man *u*; if he gather unto himſelf *x* his ſpirit and his breath *y*:

u Heb. *upon him*, i. e. Man, as may ſeem probable from *v.* 11. and 15. where *Man* is expreſſed, and from the next Clauſe of this verſe, where he ſpeaks of that *Spirit* and *Breath* which is in Man. If his Eye and Heart be upon Man, if he diligently and exactly obſerve Him, and all his ways, and whatſoever is amiſs in him, and which follows upon it of courſe, reſolve to puniſh him. Or, *if he ſet his heart againſt* (as this Particle *El* is uſed, *Amos* 7. 15. and elſe-where, as hath been noted before) *him*, to wit, to cut him off. *x* If it pleaſe him, *to gather to himſelf*, to wit, by Death, whereby God is ſaid to take *away* Mens *Breath*, Pſal. 104. 29. and to *gather* Mens *Souls*, Pſal. 26. 9. and the *Spirit* is ſaid to *return unto God*, Eccleſ. 12. 7. *y* i. e. That Spirit and Breath, or that living Soul that God breathed into Man, *Gen.* 2. 7. and gives to every Man that cometh into the World.

*Gen. 3. 19 Eccleſ. 12. 7.

15 * All fleſh *z* ſhall periſh together *a*, and Man ſhall turn again unto duſt.

z i. e. Every Man, who is called *Fleſh*, *Gen.* 6. 3, 17. *Iſa.* 40. 6. *a* Or, *alike*, Without any exception, be they great or mean, wiſe or fooliſh, good or bad, if God deſign to deſtroy them, they cannot withſtand his Power, but muſt needs periſh by his ſtroke. The deſign of this and the foregoing verſe is the ſame with that of *v.* 13. (where ſee the notes) namely, to declare God's abſolute and uncontroulable Soveraignty over all men, to diſpoſe of them either to life or to death, as it pleaſeth him, and conſequently to ſhew that *Job* had cauſe to be thankful to God, who had continued his life ſo long to him, which he might have taken away as ſoon as ever he had given it, and had no cauſe to complain of him, or to tax him with injuſtice for afflicting him, as he did.

16 If now *thou haſt* underſtanding, hear this *b*: hearken to the voice of my words.

b As thou art a Man of Underſtanding, hear and conſider what I ſay.

†Heb: *bind*

17 Shall even he that hateth right *c*, † govern *d*? and wilt thou condemn him that is moſt juſt *e*?

c i. e. That is unrighteous. But this he expreſſeth in a moſt emphaticall manner, the reaſon and weight whereof ſeems to me to be this: If God be unjuſt, he is not ſo from fear of any Superiour (as inferiour Magiſtrates do many unrighteous things againſt their Conſciences to pleaſe their Prince or chief Ruler, or to avoid his diſpleaſure) but meerly from an intrinſical hatred of Juſtice, or love of unrighteouſneſs: Which being moſt abſurd to imagine concerning God, therefore he cannot poſſibly be unjuſt, or do any unjuſt action. *d* So this word, which properly ſignifies *to bind*, is fitly rendred by moſt Interpreters, and ſo it is uſed *Iſa.* 3. 7. becauſe Governours have a power to bind their Subjects by Laws and Penalties, and they are as it were the Ligaments by which Societies are bound and kept together, which without them would be diſſolved and broken to pieces. *Elihu*'s Argument here is the ſame with that of *Abraham*'s, *Gen.* 18. 25. and that of St *Paul*'s, *Rom.* 3. 5, 6. *If God be unrighteous, how ſhall he judge or govern the World?* And the Argument is undenyable; If God were unjuſt, there would be nothing but injuſtice and confuſion, and miſchief in the World, whereas we ſee there is a great deal of Juſtice adminiſtred by Rulers in the World, and all this muſt proceed from him who is the Fountain and Author of all Juſtice and Rule, and Authority. And as the *Pſalmiſt* ſaith, *Pſalm* 94. 9. *He that formed the eye, ſhall not he ſee?* So ſay I; He that makes men juſt, ſhall he be unjuſt? *e* i. e. God, who hath given ſo many clear and unqueſtionable Evidences of his Juſtice, in giving juſt and holy Laws, in encouraging and rewarding very many righteous Perſons in this life, and in inflicting dreadful and remarkable Judgments upon Tyrants and Oppreſſours. Or, *him that is juſt* and *mighty*; for the next verſe ſpeaks of ſuch who were generally in thoſe times more conſiderable for their Power and Authority, than for their Juſtice. So here is a double Argument againſt *Job*'s cenſures of God's Juſtice. He is *juſt*, and therefore giveth thee no cauſe to condemn him, and withal *potent*, and therefore can puniſh thee yet far worſe for ſo doing.

†Heb: *Belial.*

18 *Is it fit* to ſay to a King, *Thou art* † wicked *f*: *and* to Princes, *ye are ungodly*?

f Or, thou art *Belial*, or a Son of *Belial*. Though a King may really be unjuſt and wicked, yet their Subjects neither may nor dare preſume to call them ſo, *Exod.* 22. 28. And therefore if ſome evil thought did ariſe in thee, yet how waſt thou not afraid to utter ſuch unworthy and almoſt blaſphemous expreſſions againſt God?

*Deut: 10. 17. 2 Chron. 19. 7. Acts 10. 34. Rom: 2. 11. Gal: 2. 6. Eph: 6. 9. Col: 3. 25. 1 Pet: 1. 17.
*Ch. 31. 15.

19 *How much leſs to him* that * accepteth not the perſons of Princes *g*, nor regardeth the rich more than the poor: for * they *are* all the work of his hands *h*.

g i. e. To God, who reſpecteth not the greateſt Princes, ſo as to do any unjuſt thing to gain their favour, or to avoid their anger, to whom Princes and Peaſants are equally ſubject, and infinitely inferiour; who therefore is free from all temptation to injuſtice, which commonly proceeds from reſpect of Perſons, *Lev.* 19. 15. and to whom therefore thou didſt owe more Reverence, than thy words have expreſſed. *h* And therefore of equal worth and price with him, and equally ſubject to his power and pleaſure.

†Heb: *they that take away the mighty.*

20 In a moment *i* ſhall they *k* die, and the people *l* ſhall be troubled *m* at midnight *n*, and paſs away *o*: and † the mighty ſhall be taken away *p* without hand *q*.

i Whenſoever God doth but give the word, and ſend his Summons for them. *k* i. e. The Rich and the Prince, no leſs than the Poor, muſt ſubmit to the Law of Death which God hath impoſed upon all men, without exception, and they cannot charge God with injury therein. *l* Whole Nations or People are no leſs ſubject to God's Power than any particular Perſons: Their Numbers cannot ſecure them from God's hand. *m* i. e. Diſturbed and terrified with thoſe Calamities which God ſhall bring upon them. *n* Suddenly, and when they are moſt ſecure. *o* Either, 1. Go into Captivity, or run, or fly away, they know not whether for their lives. Or, 2. Periſh or die, as he ſaid before, and as this word is oft uſed, as *Job* 14. 20. *Pſalm* 37. 36. *Eccleſ.* 1. 4. So the ſame thing is ſaid of the People, which in the firſt branch of the verſe was ſaid of the Princes. *p* Either from their place or power: Or out of this life. *q* Without any hand or help of Man, by ſome ſecret and ſtupendious Work and Judgment of God; which he oft inflicts upon thoſe who are out of the reach of Men.

*2 Chron. 16. 9. Chap: 31. 4.
*Pſ. 34. 15. & 119. 168. Pro: 5. 21, & 15. 3. Jer; 16. 17.

21 * For his eyes *are* upon the ways of man *r*, and he ſeeth all his goings.

r This is added as the reaſon of the Judgments mentioned in the foregoing verſe, God doth not afflict nor deſtroy either Princes or People unjuſtly, no nor out of his meer pleaſure and abſolute Soveraignty (to which *Job* ſeemed to impute his Calamities) but for their ſins, which God ſees exactly, although they uſe all poſſible arts and tricks to hide them from him. Therefore no man hath cauſe to complain of God, but of himſelf, for all that he may ſuffer in the World.

* Pſalm 139. 12. Amos 9. 2, 3. Heb. 4. 13.

22 * *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves *s*.

s They may flatter themſelves, or cheat others by covering their wicked actions with plauſible pretences and profeſſions, but they cannot deceive God, nor keep their hearts and ways from his ſight.

† Heb;

23 For he will not lay upon man more *than right t*: that he ſhould † enter into judgment with God *u*.

t More or heavier Puniſhments than they deſerve, or than are proportionable to their ſins, which he accurately obſerves, as was now ſaid, and therefore can ſuit Puniſhments to them. *u* Thereby to give him any pretence or occaſion of entring into Judgment with him, or condemning his proceedings; For which there might ſeem to be ſome colour, if God did lay upon Man more than right. And therefore thou, O *Job*, hadſt no cauſe for thy Complaints againſt God.

† Heb: *without ſearching out.*

24 He ſhall break in pieces mighty men † without number *x*, and ſet others in their ſtead *y*.

x Neither their greatneſs, nor their numbers can ſecure them from the ſtroke of God's Juſtice. *y* i. e. Give away their power and dignity to others who ſhall come in their place.

† Heb: *cruſhed.*

25 Therefore he knoweth their works *z*, and he overturneth *them* in the night *a*, ſo that they are † deſtroyed *b*.

z i. e. Hence it appears that he knows all their evil works, becauſe he judgeth them for them. God or Men are oft-times ſaid in Scripture, to know or do a thing, when they only manifeſt their knowing and doing of it. Or, *Becauſe*, &c. as this prrticle is uſed, *Iſa.* 26. 14. and 61. 7. So this is ſubjoined as the ground or reaſon why he puniſheth them, as is related both in the foregoing, and in the following words, becauſe he ſees all their wicked deſigns and actions. *a* i. e. When they are at reſt and ſecure; *at midnight*, as it is *v.* 20. Or, *he turneth*, or *bringeth* upon them *the night*, to wit, of Calamity and Tribulation, as the next words explain it, and as the words *night* and *darkneſs* are oft uſed. Or, *he turneth the night*, to wit, into day, i. e. He knoweth all their deeds of darkneſs, and bringeth them to light. See above *v.* 22. *b* Heb. *and* (or *then*, or *therefore*; for both theſe ways this Particle is ſometimes uſed) *they ſhall be deſtroyed*, or *broken to pieces*.

† Heb: *in the place of beholders.*

26 He ſtriketh them as wicked men *c* † in the open ſight of others *d*.

c i. e. As he uſeth to ſmite wicked men, with a grievous and terrible ſtroke. Compare *Iſa.* 27. 7. Or, *for wicked men*, or *becauſe they are wicked men*, therefore he deſtroys them without any regard to their quality. *d* In publick view for their greater ſhame, and for the greater glory of God's Juſtice, and for the greater terrour of other Oppreſſours, and comfort of the Oppreſſed.

†Heb. *from after him.*
*Pſ: 28. 5. Iſa. 5. 12.

27 Becauſe they turned back † from him *e*, and * would not conſider *f* any of his ways *g*.

e From the God, whom they or their Progenitors had owned; and his Laws, which God hath written in the mind of all men, *Rom.* 2. 14, 15. and it may be from the practice of the true Religion which ſometimes they profeſſed. *f* Or, *underſtand*. They did not deſire nor endeavour to know them, at leaſt practically or to any good purpoſe. *g* Either 1. God's Providential ways. They did not lay to heart any of God's Judgments inflicted upon ſuch Oppreſſours as themſelves, which ſhould have given them warning, but boldly perſiſted in the ſame wicked courſes. Or, 2. His Precepts; oft called his *Ways*, becauſe he hath appointed them for us to walk in. For theſe way's they were in a ſpecial manner obliged to conſider and practiſe: And the next verſe giveth us an inſtance of their backſliding from theſe ways.

28 So that they cauſe the cry of the poor to come *h* unto him *i*, and he heareth the cry of the afflicted *k*.

h Heb. *To bring*, &c. which is ambiguous, and may be read, either 1. *That he*, i. e. God, *might bring*, &c. So this is a reaſon why God *ſmote them*, &c. as is ſaid, *v.* 26. Or, 2. *That they*, i. e. thoſe wicked men, *might bring*, &c. and ſo theſe words contain either 1. A reaſon of what was laſt mentioned, to wit, why they would not conſider nor walk in God's ways, becauſe they were reſolved to oppreſs the Poor, and give them cauſe to cry unto God; Which they neither would nor could have done, if they had throughly underſtood and conſidered God's ways. Or 2. An evidence or inſtance of it wherein it did appear, that *they had turned back from* God, &c. *i* i. e. Unto God, as the following word's imply, it being God's work to *hear the cry*, and plead the cauſe *of the afflicted* or *oppreſſed*. Others, *Upon him*, or upon *them*, or *upon each of them*, to wit, of the Oppreſſours; upon whom the cry of the oppreſſed is ſaid to come, becauſe the vengeance of God is by that cry brought down upon them. *k* He delivereth the oppreſſed by taking the Oppreſſour away.

Ch. 12.

29 * When he giveth quietneſs *l*, who then can make trouble *m*? and when he hideth *his* face *n*, who then can behold him *o*? whether *it be done* againſt a nation, or againſt a man only *p*.

l Either to the poor and oppreſſed Perſons laſt mentioned, or to any other Perſon or People, as it follows. *m* No Man or Creature can hinder God's deſign and work. *n* i. e. Withdraws his favour and help from them, and thereby expoſeth them to all Oppreſſions or Calamities. *o* i. e. Who can look up to God with chearfulneſs or confidence, to deſire or expect his help? Or rather, *who then will look upon him*, or *regard him*, to wit, ſo as to pity or ſuccour him! If God be againſt him, what Man will or dare be for him? All men will forſake and oppoſe him, and ſo he will be utterly loſt. For this (*who*) anſwers to the (*who*) in the former branch of the verſe, and both of them ſpeak of Man and his acts oppoſed unto God, and to his act. *p* The caſe is the ſame in both: God can carry on his work either of Mercy or Juſtice, as eaſily and irreſiſtibly upon an whole Nation or People as upon one particular Perſon

30 That the hypocrite reign not, leſt the people be enſnared *q*.

q Having ſaid that God could and would carry on his own work and deſign effectually, whether againſt one Man, or againſt a whole People, he now procceds to give a further inſtance of God's mighty Power above and againſt the greateſt Monarchs, in whom their own and the Peoples ſtrength ſeem to be united, yet all together cannot oppoſe God in his work. God when he pleaſeth can and doth ſo order affairs, *that the hypocrite* (i. e. *the profane wicked Prince*, as one of the Kings of *Judah* is called, *Ezek.* 21. 25. Bad Princes being called *Hypocrites*, becauſe they do commonly cover all their Oppreſſions, and Injuries, and Impieties too, with the ſpecious pretence of Juſtice and the Publick Good, and the diſcharge of their Truſt and Duty) *may not reign*, (i. e. may not continue his Reign and Tyranny, that he may and ſhall by his Soveraign Power and Omnipotent Providence be deprived of his Kingdom) *leſt the people be enſnared*, i. e. leſt the People ſhould be longer, and more and more kept and held in the Snares or Fetters of Tyranny and Oppreſſion; i. e. God doth this to free poor oppreſſed People from the ſnares which ungodly and unrighteous Princes lay for them. Or, *That the people be not enſnared* any longer, Heb. *That there be no ſnares of* or *for the people*. Or, *For the ſnares*, or *ſcandals*, or *ſins* (which are oft ſo called) *of the People*. So the ſenſe is, That ſuch a wicked Prince may not continue to reign over that People, although by their ſins they had provoked God to give them ſuch a Prince, and to continue his Power over them.

31 Surely it is meet *r* to be ſaid unto God *s*, I have born *chaſtiſment t*, I will not offend any more *u*.

r Certainly it is but fit and reaſonable that Man ſhould ſay thus, to his Maker and Supream Lord, and that in ſtead of contending with God he ſhould ſubmit to him, Or (which comes to the ſame thing) *But hath he ſaid*? So the ſenſe is, I have ſhewed the abſolute Power which God hath over all his Creatures, and that he may juſtly, and doth oft-times ſeverely puniſh all ſorts of men as he ſees fit: And this *Job* ſhould have applied to his own caſe. *But*, I appeal to all of you, *hath he* i. e *Job* (who is the principal ſubject of this whole diſcourſe, and to whom he now begins to direct his diſcourſe) *ſaid*, that which here follows? which is a kind of form of Confeſſion or Humiliation, which *Elihu* puts into *Job*'s mouth, as fit to have been uſed by him. Nay, hath not his ſpeech and carriage been of a directly contrary nature and tendency? In ſtead of humbling himſelf under God's hand which was his duty, hath he not been full of murmurings and complaints againſt God? *s* Unto one ſo much thy Superiour, ſo mighty and ſo righteous in all his ways: With ſuch an one, a weak and ſinful Creature (as thou art) ſhould not preſume to conteſt *t* Or, *I do*, or *ſhall bear* it, to wit, quietly and contentedly; I will bear the Lord's indignation, and accept of the puniſhment of my own iniquity and not accuſe God falſly and fooliſhly, as I have done *u* Heb *I will not corrupt*, to wit, my ſelf or my ways; which is oft underſtood in like caſes. Or, *I will take* or *demand no Pledge*: For ſo this Verb is oft uſed. So the ſenſe may poſſibly be, I confeſs I have been too bold with God, in deſiring that he would come with me into Judgment, and that I could have a Pledge or Surety that he would do ſo, but I will no longer deſire it, but ſubmit my ſelf wholly to him.

32 *That which* I ſee not, teach thou me *x*; if I have done iniquity, I will do no more *y*.

x I will no longer maintain mine innocency, but from thy Judgments I will conclude and have reaſon to believe that there are ſome ſecret ſins in me, for which thou doeſt chaſtiſe me, and which I through mine ignorance or partiality cannot yet diſcover, and therefore do beg that thou wouldſt by thy Spirit manifeſt them to me. *y* I will amend my former errours.

† Heb. *ſhould it be from with thee?*

33 † *Should it be* according to thy mind *z*? he will recompenſe it; *a* whether thou refuſe, or whether thou chooſe *b*, and not I *c*: therefore ſpeak what thou knoweſt *d*.

z Having adviſed and directed *Job* how to behave himſelf, and what to ſay to God in his Caſe, he now proceedeth to enforce his advice by ſolid Arguments. *ſhould it* (to wit, God's chaſtening of thee, about which the great Controverſie was) *be according to thy mind*? Heb. *from with thee*, as thou wouldſt have it? Shall thy Opinion or Affection give Laws and Meaſures to God that he ſhall afflict only ſuch Perſons, and in ſuch a manner and meaſure, and ſo long as thou wouldſt have him? Doth God need, or ſhould he ſeek for thy advice how to govern the World, and whom, and when to reward or puniſh? Doeſt thou quarrel with God, becauſe he puniſheth thee worſe and longer than thou expecteſt or deſireſt? *a* To wit, Thy iniquity expreſſed *v.* 32. *b* Whether thou art ſatisfied or offended with his proceedings, he regards not, as not being obliged to give thee an account of his matters; whether thou would refuſe his Puniſhments, or accept of them. *c* It is not I, nor thou, that muſt preſcribe to God, but he will do what he pleaſeth Or, *but not I*, i. e. do thou refuſe or chooſe as thou pleaſeſt, and contend with God for doing with thee otherwiſe, than according to thy opinion or good will; but ſo would not I do, if it were my caſe, and I can ſay nothing for this courſe which thou takeſt, and therefore do thou *ſpeak what thou knoweſt*, or what thou canſt ſay for it, as it here follows. *d* If thou canſt ſay any thing for this practice, here I am ready to hear thy defence, and to juſtifie thee as far as I can truly and righteouſly do. But this verſe is and may well be otherwiſe rendred, and that very agreeably to the Hebrew, though ſtill the ſenſe wil be the ſame, *Shall he*, i. e. God, *render*, or *recompence it*, (to wit, thy iniquity) *according to thy mind* (i. e. no further than thou doeſt like and conſent) *becauſe thou refuſeſt*? (to wit, his Chaſtiſement. Is he obliged to forbear puniſhing thee becauſe thou art not pleaſed with it? Shall not he diſpenſe either favours or afflictions as he ſees fit without thy conſent?) *Shalt thou chooſe, and not I*? (So *Elihu* ſpeaks this in the Name and Perſon of God: Such ſudden changes of Perſons being not unuſual in this Book. Shalt thou, O *Job*, chooſe for me, and not I for my ſelf?) *therefore ſpeak what thou knoweſt*. If this be thy opinion, ſpeak what thou canſt in defence of it: And here am I ready to plead for God againſt thee. So here *Elihu* returns to ſpeak in his own Perſon.

34 Let men † of underſtanding tell me, and let a wiſe man hearken unto me *e*.

† Heb. *of heart.*

e I am content that any wiſe Man ſhould judge of my words, and let ſuch conſider what I ſay. Or as others tranſlate the place, *Men of Underſtanding will ſpeak for* or *with* (as the prefix *Lamed* is ſometimes uſed, as *Gen.* 46. 26. *Numb.* 18. 11. *Job* 17. 5.) *me, and wiſe Men will hearken* or *aſſent unto me.*

35 Job hath ſpoken without knowledge *f*, and his words were without wiſdom.

f Fooliſhly and inconſiderately.

36 || My deſire *is that* Job may be tried *g* unto the end *h*, becauſe of his anſwers *i* for wicked men *k*.

|| Or, *my Father, let Job be tried.*

g Either 1. That he may be further tried by God, or exerciſed with Afflictions, till he be throughly convinced or humbled. But it ſeems harſh that he ſhould pray for the continuance or increaſe of *Job*'s Afflictions. Or rather, 2. That his words and cauſe which I am now debating may be examined and ſifted, that you that are here preſent, or any other wiſe Men, may conſider and judge thereof, as he deſired above, verſes 2, 10, 34. *h* i. e. Thorougly and exactly, till the Cauſe be brought to an iſſue. Or, *unto victory*, i. e. till judgement be brought forth unto Victory. *i* Or, *concerning* his *anſwers*, or *replies* or *diſcourſes*; For *anſwering* is oft uſed in Scripture, both in the Old and New Teſtament for *ſpeaking*. So he limits and changeth the ſtate of the Controverſie: I do not meddle with *Job*'s former life, nor charge him with hypocriſie, as his three Friends have done, but I juſtly reprove him for his hard Speeches againſt God, whereby he hath reproached his Juſtice and Goodneſs. *k* i e. On their behalf, or for their uſe. He hath put Arguments into their Mouths againſt God and his Providence. Or, *with* or *among wicked men*, as if he were one of them: Or ſuch Anſwers as they uſe to make, which therefore are very unbecoming ſuch a Man as *Job* is, or pretends to be.

37 For he addeth rebellion unto his ſin *l*, he clappeth *his hands m* amongſt us, and multiplieth his words againſt God *n*.

l He ſinned before, as other ways, ſo by impatience under his afflictions, which may be aſcribed to human infirmity; but now he is grown obſtinate and incorrigible, and in ſtead of repenting and humbling himſelf for his ſins, he excuſeth them, and juſtifieth himſelf, and accuſeth the bleſſed God. Or thus, *For* otherwiſe, unleſs he be throughly tried and rebuked, *he will add rebellion unto his ſin*, he will break forth into open rebellion againſt God, and (as it follows) *he will clap*, &c. For the Hebrew words are of the future tenſe, although ſuch are oft rendred by the paſt tenſe. *m* In token of joy and victory, as this Phraſe is uſed, *Pſalm* 47. 1. and 98. 8. inſulting and triumphing, not only over us, as if none of us were able to anſwer him, but in a ſort over God himſelf, in aſmuch as he hath again and again deſired leave of God to debate his Cauſe with or before him, and in that caſe did not doubt to maintain it, but could not obtain the favour or juſtice of a fair hearing. *n* Whereas the reverence which he oweth to God, and his infinite diſtance from him ſhould teach him to be very modeſt and ſparing in his Speeches of God, *Job* on the contrary poureth forth whole floods of bold and preſumptuous Expoſtulations with God, and reflections upon God's proceedings with him.

C H A P. XXXV.

Our good or evil extendeth not to God, 1——7. *But to men on earth who are hereby oppreſſed, and cry out, but not unto God, nor are delivered,* 8——12. *He exhorteth to hope in God, though for the preſent he be angry,* 13——16.

ELihu ſpake moreover and ſaid,

2 Thinkeſt thou this to be right *a*, *that* thou ſaidſt, My righteouſneſs *is* more than Gods *b*?

a Canſt thou in thy Conſcience, upon ſecond Thoughts, approve of what thou haſt ſaid? *b* Not that *Job* ſaid this in expreſs terms, but he ſaid thoſe things from which this might ſeem to follow, as that God puniſhed him more than he deſerved or expected, all things conſidered; And that if he might be admitted to debate his cauſe with or before God, he did not doubt to carry it, and to obtain that eaſe and favour from God, which otherwiſe God would not afford him. But this Charge againſt *Job* he proves in the next verſe.

3 For * thou ſaidſt, *c* What advantage will it *d* be unto thee *e*? *and* what profit ſhall I have || *if I be cleanſed* from my ſin *f*?

* Ch. 34. 9.

|| Or, *by it more than by my ſin.*

c This verſe contains the proof of the foregoing Charges: *Job* had oft affirmed, that he was and ſtill continued to be Righteous, though he had no preſent benefit by it, but much bitterneſs with it: And God was not kind to *Job* notwithſtanding all his former and preſent Piety, but dealt with him as if he had been a moſt wicked man; Which was in effect to ſay, That he was more Righteous than God. *d* To wit, his Righteouſneſs laſt mentioned. *e* i. e. Unto me; ſuch changes of Perſons being very frequent in the Hebrew Language. *f* Or, *by the expiation of my ſin*: For the ſame Hebrew word ſignifies both to *ſin*, and to *purge out* or *expiate ſin*. Or, by it (to wit, by my Righteouſneſs) *more than by my ſin*. So the ſenſe is, I have no more preſent benefit by all my care to pleaſe and ſerve God, than wicked men have by their ſins againſt him. God regards my cries no more than theirs, and ſhews no more kindneſs or pity to me than he doth to the moſt profligat Wretches. But ſtill remember *Job* ſpeaks not here of the future life, wherein he knew he ſhould have much advantage, as he profeſſed before, but only of this preſent ſtate.

† Heb: *I will return to the Word:*

4 † I will anſwer thee, and thy companions *g* with thee.

g i. e. Thoſe who are of thy opinion, or with whom thou doſt aſſociate thy ſelf in theſe Speeches and Carriages. Which ſeems to be meant not of *Jobs* three Friends (as many underſtand it, for their opinions were contrary to *Job*'s in this point) but of *wicked men*, with whom *Job* is ſaid to *walk* and *go in company* for this ſame opinion or aſſertion, *Chap.* 34 8. 9. And theſe men he here calls *Job's companions*, partly becauſe they are very forward to harp upon the ſame ſtring, and to accuſe God and juſtifie themſelves upon all occaſions; and partly, that he might awaken *Job* to a more ſerious review of his former aſſertions, by repreſenting to him, whoſe Cauſe he pleaded, and who were his Confederates and Colleagues in this Opinion.

* ch:22:12:
† Heb: *skies*

5 * Look unto the heavens, and ſee, and behold the † clouds *which* are higher than thou *h*.

h How much more is God, who is far above all Heavens, higher than thou? And therefore God is out of the reach of all profit or loſs by thy actions; if thy goodneſs do not profit thee, it is certain it doth not profit him; and therefore doth not lay any Obligation upon him to indulge or recompenſe thee for it, ſave only ſo far as he hath graciouſly oblidged himſelf: and therefore thou canſt not accuſe him of injuſtice for afflicting thee, nor pretend that thou haſt deſerved better uſage from him. And this infinite diſtance between God and thee ſhould cauſe thee to think and ſpeak more modeſtly and reverently of that glorious Majeſty.

6 If thou ſinneſt, what doſt thou againſt him *i*? or *if* thy tranſgreſſions be multiplied, what doſt thou unto him?

i Thy ſins do him no hurt, and therefore thy righteouſneſs brings him no benefit as it follows.

* Ch. 22, 3
Pſal: 16 2:
Ro: 11: 35:

7 * If thou be righteous what giveſt thou him? or what receiveth he of thine hand *k*?

k He gaineth nothing by it, nor can indeed receive any good from thee, becauſe all thy good comes from him. And therefore thou haſt no reaſon to boaſt of, nor to upbraid God with thy Piety, which is much to thy advantage but nothing to his.

8 Thy wickedneſs *may hurt* a man as thou *art l*, and thy righteouſneſs *may profit* the ſon of man.

l If God were ſuch an one as thou art, he might have benefit or hurt by thine actions: but being an infinite, independent and ſelf-ſufficient Beeing, he is far exalted above all thy good or evil.

9 By reaſon of the multitude *m* of oppreſſions, they make *the oppreſſed* to cry *n*. they cry out by reaſon of the arm of the mighty *o*.

m Or *greatneſs*. This verſe is ſuppoſed to contain an Argument to prove what he ſaid, *v.* 8 that one Mans wickedneſs may hurt another. But he rather ſeems to begin a new matter, and having anſwered one of *Job's* Objections, to proceed to another, which may be either 1. That which *Job* had oft complained of that he cryed to God, and God did not hear his cry; which *Elihu* anſwers by a Parallel caſe of men, crying out for oppreſſion; whom yet God doth not hear, nor help, and that for juſt reaſons which he leaves to *Job* to apply to himſelf. Or, 2. that which *Job* had alledged, *Chap.* 24. 12. and which might ſeem to reflect upon God's Providence. This therefore *Elihu* repeats in this verſe. and anſwereth in the following. *n* Not only to murmur and complain, but to cry out by reaſon of ſore oppreſſion, and to cry to the Oppreſſours, or others for pity and help. *o* Becauſe their Oppreſſours are too ſtrong for them.

10 But none *p* ſaith *q*, Where *is* God *r* my Maker *s*? who giveth * ſongs *t* in the night *u*!

* Pſal: 42: 8

p Few or none (for few are oft called and accounted as none, both in Scripture and other Authors) of the great numbers of oppreſſed Perſons. *q* To wit, ſeriouſly or ſincerely, and it may be not ſo much as in word and profeſſion. *r* They howl and cry out of men, and to men, but they ſeek not after God, they do not acknowledge him in all their ways: they praiſe him not for that eaſe, and liberty, and eſtate, and other mercies which God gave them; and by this unthankfulneſs they forfeit their mercies; and therefore if God ſuffer Oppreſſours to take them away, they have no cauſe to complain of God, but only of themſelves: they will not vouchſafe to pray to God ſeriouſly and fervently, either to continue or to reſtore their loſt mercies; and therefore if God do not hear, nor regaird their brutiſh cries ariſing only from a natural ſenſe of their miſery, it is not ſtrange nor unjuſt. *s* Who alone made me, and whoſe Power and Providence preſerveth me every day, and who only can protect and deliver me All which were obligations upon them to praiſe God and pray to him, and depend upon him, and aggravations of their groſs neglect of God. *Heb. my Makers* in the Plural Number. Which being uſed not only here, but alſo *Eccleſ.* 12: 1: *Iſa.* 54. 5: and that without any neceſſity when it might as well have been put in the ſingular number, yea though *Elohim* be Plural, as it is *Gen* 1. 1. plainly implies a Plurality of Perſons in the Divine Eſſence, of which ſee on *Gen.* 1. 26. *t* i. e: Matter of Songs: great occaſion to rejoice and praiſe God. *u* Either 1. Metaphorically taken, *i. e.* in the night of affliction; implying that they want not cauſe to bleſs God even in their afflictions Or rather 2: Properly, as this word is always uſed in *Job*, one place excepted which is doubtful, to wit, *Chap* 36 20: which he may mention rather than the day; either becauſe oppreſſed Perſons, who in the day time are cruelly uſed by their Oppreſſours, are permitted to reſt in the night: or becauſe the Hand and Mercy of God is more manifeſt in the preſervation, and reſt and ſleep of the night, than in the Bleſſings of the day, which are procured by Man's induſtry: or becauſe the Day is the time of Action, the Night of Contemplation, when we do and ought to remember God's Mercies with Thanſgiving: Compare *Pſal.* 42: 8: & 119: 62:

11 Who teacheth us more then the beaſts *x* of the earth, and maketh us wiſer then the fowls of heaven.

x This is mentioned as a further aggravation of Mens neglect of God in their Miſery. God hath given to Men thoſe Gifts which he hath denied to Beaſts. Reaſon and Religion, Wiſdom to know God and themſelves, and their Obligations to God, and their dependance upon him. And therefore it ill becometh them to lye like Brute-creatures, roaring and crying out in their Miſeries, without taking any notice of God in way of Prayer or Praiſe, and if they do ſo, it is no wonder if God take no notice of them.

12 There *y* they cry, (but none giveth anſwer) becauſe of the pride of evil men *z*.

y Or, *Then,* as this particle is uſed, *Pſal.* 14 5. *Eccleſ.* 3. 17. *Zeph.* 1. 14. In that time or condition. *z* Either 1. of the Oppreſſours: So this is the reaſon not of the laſt Clauſe, why none anſwereth, but of the former why they cry, the latter Clauſe being therefore ſhut up within a Parentheſis, and the words thus are to be tranſpoſed, as ſome place them; *There they cry, becauſe of the pride of evil men. but none giveth anſwer.* The reaſon whereof followeth in the next verſe. Or rather, 2. of the oppreſſed Perſons. And ſo there is no need of any Parentheſis or Tranſpoſition. And ſo theſe words contain one reaſon of the words immediately foregoing. which is moſt natural and eaſie, and uſual, to wit, why *none giveth anſwer*, i. e. why God doth not anſwer nor regard their cries, becauſe of their *Pride.* &c. becauſe they are both *evil*, wicked and impenitent, and *proud*, unhumbled for thoſe ſins for which God brought theſe Miſeries upon them, and unſubdued to the Obedience of God.

* Ch: 27: 9
Prov. 1. 2
& 15. 29.
Iſa. 1: 1
Jer. 11: 1

13 * Surely God will not hear vanity *a*, neither will the Almighty *b* regard it.

a Either 1. vain and light Perſons, that have no true Wiſdom or ſolid Piety in them, but are wholly addicted to vain and worldly things, rejoycing immoderately when they have them, and crying out for want of them, as here they do. Or 2. vain cries, which proceed not from Faith or Piety, but only from Self-love and a Natural Senſe of their Miſery; which is common to them with Brute-beaſts. The Abſtract is here put for the Concrete, as *wickedneſs* is oft put for wicked men, and *pride* for proud Perſons, and the like. *b* Though God be able to help them, as this title of God implies, and though he be the Judge of the World, as the former name of God ſignifies, to whom therefore it belongs to right the Oppreſſed againſt the Oppreſſour, yet in this caſe he juſtly refuſeth to help them.

14 Although thou ſayeſt, thou ſhalt not ſee him *c*, *yet* judgment *is* before him *d*, therefore truſt thou in him *e*.

c Or, *thou canſt not ſee him*; the Future Tenſe of the Indicative Mood being oft put potentially; *i. e.* Thou canſt not have thy deſire in appearing and pleading thy Cauſe before him. So this is a new matter, and *Elihu* anſwers another Objection of *Job*'s: of which ſee *Chap* 23. 8, 9. and tells him that he is not to judge of God by preſent appearance; becauſe though God may for a ſeaſon hide his Face, and delay to give him an anſwer, yet he will certainly do him right. *d* i. e. Before God, or in his preſence, or at his Tribunal, or in all his Ways and Adminiſtrations: And *Judgment* is put for Juſtice or juſt Judgment, as it is *Job* 8. 3. *Pſal.* 37 28. & 99. 4. and oft elſe where. So the ſenſe is, God is and will ſhew himſelf to be juſt in all his ways, and therefore thou doſt wickedly in reflecting upon God's Juſtice. Or, yet *judge* thy ſelf *before him* inſtead of accuſing God, condemn thy ſelf, acknowledge thy ſins, and then thou mayſt hope for mercy. Compare 1 *Cor.* 11 31. *e* Inſtead of murmuring againſt him, put thy truſt in him. Repent of what is paſt, and humble thy ſelf under God's hand, and do not deſpond for the future, but wait upon God patiently in his way till deliverance come to thee; for it will certainly come if thou doſt not hinder it.

15 But now becauſe *it is* not ſo *f*, ‖ he *g* hath viſited in his anger *h*, yet ‖ he knoweth *it* not *i* in great extremity *k*.

‖ That is God:
‖ That is, Job.

f i. e. Becauſe Job doth not acknowledge God's Juſtice and his own Sins, and wait upon God in his way for Mercy according to the laſt advice given to him, *v.* 14. *g* To wit, God, to whom this great Work of *viſiting* is aſcribed every where in Scripture: *h* i. e. Hath laid grievous Afflictions upon him; all which is too little to bring *Job* to compliance with God. *i Job* is not ſufficiently ſenſible of it ſo as to be humbled under God's hand. *k* Or though (which Particle is ſometimes underſtood, of which Examples have been before) *in great extremity*, or *aboundance*, to wit, of Afflictions. Though *Job* hath hitherto been and ſtill is exerciſed with very ſore Calamities, yet they have not brought *Job* to the knowledge of God and of himſelf. But this verſe is and may be rendred thus: *And now* know that *his* (i. e. God's) *anger hath viſited thee little* or *nothing*, (to wit, in compariſon of what thou haſt deſerved and mighteſt reaſonably expect) *neither hath he known* (i. e. judged or puniſhed, as this word is uſed, *Prov.* 10: 9. and elſe where) thee *in* or *according to* (as the prefix *Beth* is ſometimes uſed) *the great abundance*, to wit, of thy ſins. And therefore thy Complaints againſt God are very unrighteous and unreaſonable.

16 Therefore *l* doth Job open his mouth in vain *m* he multiplieth words without knowledge *n*.

l Hence it is manifeſt, *m* i. e. Pour forth his Complaints without any ſucceſs, and gets no eaſe by them. *n* Thereby diſcovering his ignorance of God and of himſelf.

CHAP. XXXVI.

God is juſt in all his ways; towards the wicked, 1——6. *the godly,* 7——11. *the hypocrite,* 12——14. *the poor,* 15: *Job's ſins hindred Gods ſalvation to him: he admoniſheth him,* 16——21. *God's power and ſoveraignity, and all his perfections to be magnified,* 22——33.

ELihu alſo proceeded, and ſaid.

2 Suffer me a little *a*, and I will ſhew thee † that *I have* yet to ſpeak on Gods behalf *b*.

† Heb *that there are yet words for God.*

a Give me thy patient attention but a little longer, and I have done. *b* That I have not ſaid all that can be ſaid to juſtifie God's proceedings againſt thee.

3 I will fetch my knowledge from afar *c*, and will aſcribe righteouſneſs to my maker *d*.

c i. e: From remote times, and places, and things: I will not confine my Diſcourſe to thy particular Caſe, but will juſtifie God by de-

declaring his great and glorious Works of Creation and Providence both in the Heaven and Earth, and the manner of his dealing with men in other Parts and Ages of the World: for theſe are the chief Heads of the following Diſcourſe, and therefore the beſt Comment upon this General Expreſſion. *d* I will acknowledge that which is true that God is Righteous. He adds the words, *my Maker*, either 1. as an Argument or Evidence of God's Righteouſneſs; partly becauſe it is not likely that God ſhould be unjuſt to his own Creatures, ſince even Men are not only juſt, but kind to their own Works and Relations: and partly becauſe the Work of Creation gave unto God an abſolute right and power to diſpoſe of *Job* as he ſaw fit, as the Potter hath power over the Clay, *Rom* 9. 21. and therefore there was no foundation for Unrighteouſneſs, nor any temptation upon God to do it: and partly becauſe Man's Maker muſt needs be a Beeing of all poſſible Perfection, and therefore one of perfect Righteouſneſs. Or, 2. as a Motive or Obligation upon him to plead God's Cauſe, I do not engage my ſelf in this Controverſie out of a pragmatical or contentious humor, nor out of any prejudice or ill will to thee, but meerly from the ſenſe of my Duty to my bleſſed Creator. Withal, he reflects upon *Job* as guilty of great folly and ingratitude in contending with him, in or by whom he lived, and moved, and had his being.

ch.37.16 4 *For truly, my words *ſhall* not *be* falſe *e*: he that is perfect in knowledge *is* with thee *f*.

e I will not ſpeak any thing againſt my own Conſcience, nor againſt Truth, either to flatter God, or to vex thee, as thou ſuppoſeſt thy other Friends have done, *Chap* 13. 7. and elſewhere. *f* This is meant either 1. of God. Thou haſt to do with a God of perfect Knowledge, by whom all thy words and actions are weighed; and therefore haſt need to be more wary and circumſpect in thy expreſſions and behaviour. Or rather 2. of himſelf, as the former part of the verſe is. And he ſpeaketh of himſelf in the third Perſon for modeſties ſake. He ſpeaks not of abſolute, but of comparative Perfection. And whatſoever perfection of Knowledge he had, he doth not aſcribe it to himſelf, but to God's Spirit, *Chap.* 32. 8. And the meaning may be this; Thou haſt not do with a Novice, but with one who hath accurately conſidered, and through God's grace doth fully underſtand theſe matters, Therefore hearken to me. But the word rendred *perfect* ſignifieth alſo *ſincere* or *upright*, or *right*. And this may ſeem beſt to agree with the former Clauſe wherein he ſaith that he would not ſpeak what he knew to be falſe; and now he adds, That he was and would be *upright* in the uſe of his *knowledge*, or in the delivery of his *opinion* in this matter and not be byaſſed by any paſſion or prejudice, either to ſpeak otherwiſe than he thought, or to judge otherwiſe than he ſhould.

*Ch. 9. 4. & 12. 13, 16. & 27. 23: † Heb: *heart:* 5 Behold, God is mighty, and deſpiſeth not *any g*: **he is* mighty in ſtrength and † wiſdom *h*.

g His greatneſs doth not make him (as it doth men) to ſcorn, or deſpiſe, or oppreſs the meaneſt. Though he may do what he pleaſeth, and none can hinder him, yet he will not uſe it to do any Man wrong, as *Job* ſeemed to inſinuate, *Chap.* 10. 3. & 19. 7. & 23 13 *h* His Strength is guided by Wiſdom, and therefore cannot be imployed to do any thing unbecoming God, or unjuſt to his Creatures; for either of theſe is folly. Or, *in ſtrength*, or *vertue of heart*: for the *and* is not in the Hebrew. So the ſenſe is, He is truly magnanimous, of a great and generous Mind or Heart, and therefore not Unrighteous: for all Injuſtice proceeds from littleneſs or weakneſs of heart. Truly great Souls ſcorn unjuſt actions.

6 He preſerveth not the life of the wicked *i*: but giveth right to the || poor *k*. || Or, *afflicted:*

i To wit, for ever; but will in his due time forſake them, and give them up to the Deſtroyer. Or, *he doth not* or *will not preſerve* is put for, *he will certainly and dreadfully deſtroy*, by the Figure called *Meioſis* uſed *Prov.* 17. 21. and oft elſe where. *k* He doth uphold, and he will certainly in his time deliver his poor oppreſſed ones from all their Oppreſſours:

*Pſ. 33. 18 & 34. 15. 7 *He withdraweth not his eyes from the righteous *l*: but with kings *are they* on the throne *m*; yea, he doth eſtabliſh them for ever *n*, and they are exalted *o*.

l He never ceaſeth to care for and watch over them, no not when they are afflicted or perſecuted, when he may ſeem to neglect them. *m* Though they may be oppreſſed for a time, yet oft times he not only delivers them, but alſo raiſeth them to the higheſt Honour and Happineſs in this Life; Compare 1 *Sam* 2. 8 *Pſal.* 113. 7. 8. *n* Their Felicity is more ſtable and permanent than that of the wicked. *o* Having mentioned the Cauſe, that *God did eſtabliſh them*; he now mentions the effect, that *they are* or *continue to be exalted*: they are not caſt down from their Dignity, as the wicked commonly are.

*Pſa: 107: 10. 8 And * if *they be* bound in fetters *p*, *and* be holden in cords of affliction:

p If through the viciſſitude of Worldly Affairs, and the Righteous Judgment of God upon them for their ſins, they be brought from their Throne into a Priſon, as ſometimes hath been done.

9 Then he ſheweth them their work *q*, and their tranſgreſſions, that they have exceeded *r*.

q i. e. Their evil Works, as the next Clauſe explains and limits it. By theſe Afflictions he brings them to a ſight of their Sins and to Repentance, which is the way and means of their recovery. *r* That they have greatly ſinned by abuſing their Power and Proſperity; which even good men are too prone to do.

*ch. 33: 16 10 * He openeth alſo their ear *s* to diſcipline *t*, and commandeth *u* that they return from iniquity *x*.

s i. e. He enableth and inclineth them to hearken to what God ſpeaks by the rod, who would not hear in the time of their Proſperity: like them, *Jer.* 22. 21. *t* Or, *to inſtruction*, *i. e.* to receive inſtruction: or *to chaſtening*, *i. e.* to hear the rod, and who hath appointed it; as is ſaid, *Mich.* 6. 9. *u* Either by his Word or Spirit accompanying the Affliction and diſcovering the Mind and Will of God in this Diſpenſation *x* Which is the chief Cauſe of their Calamity.

*ch: 21: 13 11 If they obey *y* and ſerve *him*, they ſhall * ſpend their days in proſperity *z*, and their years in pleaſures *a*.

y God's Admonition and Command: *z* They ſhall be reſtored to their former Proſperity, and ſhall live and die in it. This he ſpeaks according to the Tenour of God's Promiſes, eſpecially in the Old Teſtament ſtate of the Church, and according to the common courſe and method of God's Providence, which *Elihu* and other good men had obſerved. *a* Abounding in worldly Comforts, and being enabled by God to rejoyce in them, which is God's Gift, *Eccleſ.* 3: 13: and delighting themſelves in God's love and favour to them.

12 But if they *b* obey not, † they ſhall periſh by the ſword, and they ſhall die without knowledge. † Heb *they ſhall paſs away by the Sword.* Ch. 33: 18

b The Righteous ſpoken of *v.* 7: oppoſed to the *Hypocrites* here following *v*: 13. for even good men may ſometimes be diſobedient to Divine Admonitions, and may ſuffer deeply, yea, even death it ſelf, for their folly; See 1 *Cor.* 11: 30. *c* In or for their ignorance or inadvertancy or folly. Or, *becauſe they are without knowledge*: becauſe they are fooliſh or brutiſh, and will not learn the Leſſons which God ſo plainly teacheth them.

13 But the hypocrites in heart *d* *heap up wrath *e*: they cry not *f* when he bindeth them *g*. *Rom. 2: 5

d Such as are truly void of that Piety which they profeſs. Whereby he either ſecretly inſinuates that *Job* was ſuch an one: or gives him this occaſion to ſearch himſelf whether he were not ſo: or rather admoniſheth him not to carry himſelf like ſuch an one, as he had hitherto done, and for which he reproved him, *Chap.* 34. 8. *e i. e.* By their impious and obſtinate carriage in all Conditions, they treaſure up God's wrath againſt themſelves. *f* Unto God for help. They live in the groſs neglect of God and of Prayer. *g* To wit, with the Cords of Affliction, expreſſed, *v.* 8. which is mentioned as an Aggravation of their Wickedneſs: becauſe even wicked men, if not profligately bad will ſeek God in a time of Affliction, *Hoſea* 5. 15 Withal he ſecretly reflects upon *Job* as one that behaved himſelf like a wicked Man, becauſe though he cryed out of God in way of Complaint, yet he did not cry unto him by humble Supplication.

14 * † They die in youth *h*, and their life is *i* among the || unclean *k*. *ch: 15: 32 & 22: 16. Pſ: 55: 23: †Heb *their ſoul dieth:* †Or, *Sodomites:*

h They provoke God to cut them off before their time. Heb. *Their Soul* (*i e.* they themſelves) *ſhall die in youth.* *i* Or, *their life* ſhall die or be extinct: which Verb is underſtood out of the former Clauſe after the manner of the Hebrews *k.* Or, *the filthy*, or *Whoremongers*, or *Sodomites*; to whoſe deſtruction (which happened not long before this time) he may ſeem to allude. The ſame is, They ſhall die by ſome dreadfull and exemplary ſtroke of Divine Vengeance.

15 He delivereth the || poor in his affliction, and openeth their ears *l* in oppreſſion *m*. || Or, *afflicted:*

l i. e Cauſeth them to hear, and underſtand, and do the will of God; *hearing* being oft put for *obeying*. And this latter Clauſe ſeems to be added to intimate, that he will not deliver all afflicted Perſons, but only thoſe whoſe Ears he openeth to receive his Counſels. *m i e.* In the time of their Oppreſſion. Or; *by oppreſſion* or *tribulation* as the means of opening their Ears and Hearts.

16 Even ſo would he *n* have removed thee *o* out of the *p* ſtrait *into* a broad place *q* where *there is* no ſtraitneſs, and † * that which ſhould be ſet on thy table *r*, *should be* full of fatneſs. † Heb: *the reſt of thy table:* * Pſ: 23: 5:

n If thou hadſt opened thine Ear to God's Counſels, and humbled thy ſelf under his correcting hand, and ſued to God for Mercy. *o* As this Verb is uſed, 2 *Chron:* 18. 31. Or, *allured*, or *inticed*, or *perſwaded thee*, as the word properly ſignifies: which poſſibly may here be emphatical and may imply as that *Job* had by his ſins brought himſelf into theſe ſtraits, ſo that God would have brought him out of them by the uſual and regular way, to wit, by perſwading him to turn from his ſins and humbly and earneſtly to cry to God for Mercy, which if he had complied with, God would have delivered him, *p* Heb. *out of the month* or *jaws of tribulation*, which like a wild Beaſt was ready to ſwallow him up. *q i, e:* Into a ſtate of eaſe and freedom. *r* Thy Diſhes, or the Food in them.

17 But thou haſt fulfilled the judgment *s* of the wicked: || judgment and juſtice take hold *on the t*. || Or, *Judgment and juſtice ſhould uphold* thee:

s Or, *the cauſe*, or *ſentence* as the word moſt properly ſignifieth. Thou haſt fully pleaded their Cauſe, and juſtified the hard and reproachful Speeches which wicked men in their rage utter againſt God, condemning God and juſtifying themſelves. *t* Or, therefore (which is oft underſtood) *the ſentence and judgment* (or, the *judicial ſentence*, to wit, of the wicked now mentioned) *ſhall take hold* on thee. Thou haſt maintained their Cauſe againſt God, and God ſhall paſs againſt thee their Sentence, or the Sentence of Condemnation due to ſuch wicked men.

18 Becauſe *there is* wrath *u*, *beware x* leſt he take thee away with *his* ſtroke *y*: then * a great ranſom cannot † deliver thee *z*. *Pſ: 49: 7: †Heb: *turn thee aſide:*

u To wit, conceived by God againſt thee: Becauſe by thy pleading the Cauſe of the wicked, thou haſt deſerved that God ſhould give Sentence againſt thee, as was now ſaid, and haſt provoked God's wrath againſt thee, therefore look to thy ſelf, and reconcile thy ſelf to God by true Repentance whilſt thou maiſt, and before Sentence be executed upon thee. *x* This is not in the Hebrew, but is neceſſarily to be underſtood to make up the ſence, and is oft underſtood in the like caſes, and that before this Hebrew Particle *Pen*, as Gen. 3. 22. & 11: 4. 42: 4: *Iſai* 36: 18. See the like alſo, *Matth.* 25. 9. *Acts* 5. 39: *y* Properly, with the ſtroke of his hand or foot. It is an alluſion to men who oft expreſs their anger by claping their hands, or ſtamping with their feet. *z* For if once God's Wrath take hold of thee, and ſentence be executed upon thee before thou doſt repent and humble thy ſelf to thy judge, neither Riches, nor Friends, no nor any Perſon, or thing in Heaven and Earth can redeem thee; no Ranſom or Price will be accepted for thee.

19 Will he eſteem thy riches? *no* not Gold, nor all the forces of ſtrength.

a If thou couldſt recover thy loſt wealth or ſtrength, or thy Friends would imploy theirs on thy behalf, neither could the one ranſome thee, nor the other reſcue thee.

20 * De-

*Ch. 7:4. *Ch:34:20 20 * Deſire not the night *b*, when *c* people *d* * are cut off *e* in their place *f*.

b Either 1. properly, that in it thou mayeſt find ſome eaſe or reſt, as ſome men uſually do. But this *Job* did not much deſire, for he complains that his Nights were as reſtleſs as his Days. Or rather 2 Metaphorically, the Night of Death, which is called *the Night* both in Scripture, as *John* 9: 4. and in other Writers; and which *Job* had oft and earneſtly deſired, and even thirſted after, as this Verb notes. See *Chap*: 7: 15. And this ſeems beſt to agree with the foregoing Counſel, *v*: 18. beware *leſt he take thee away with his ſtroke*, for then, ſaith he, thou art irrecoverably loſt and gone; and therefore take heed of thy fooliſh and oft repeated deſire of death, leſt God inflict it upon thee in great anger. *c* Or, by which: which words are oft underſtood in divers Texts of Scripture. *d* Even whole Nations and Bodies of People, which are all Gods Creatures as well as thou, and yet are not ſpared by him, but cut off in wrath, and many of them ſent from one death to another; take heed therefore thou beeſt not added to the number. *e* Heb. are made *to aſcend, i. e* to vaniſh, or periſh, or die, as this Verb is oft uſed, as *Job* 18: 16. *Pſal*: 102: 25. *f* In their ſeveral places where they are: or, ſuddenly before they can remove out of the Place where the hand and ſtroke of God finds them: or, in the Place where they are ſettled and ſurrounded with all manner of Comforts, and Supports, and Friends, all which could not prevent their being cut off. Poſſibly this Phraſe may allude to that expreſſion of *Jobs*, Chap: 29: 18. *I ſhal die in my neſt*.

21 Take heed, regard not *g* iniquity: for this haſt thou choſen rather than affliction *h*.

g Or *look not to* it, to wit, with an approving or coveting eye, as this word is uſed, *Prov.* 23: 31. *h* Thou haſt choſen rather to quarrel with God, and cenſure his Judgements than humbly and quietly to ſubmit to them, and to wait upon God by Faith and Prayer for deliverance in his time and way.

*Pſal:119. 12:26,27. Iſa:40:13. Rom:11:11. 34 1 Cor: 2:16. 22 Behold, God exalteth *i* by his power: * who teacheth like him *k*?

i Or, *is high*, or *exalted*, the active Verb being taken intranſitively; which is not unuſual in the Hebrew Tongue. This is a proper Argument to force the foregoing Counſels. God is Omnipotent; and therefore can with great facility, either puniſh thee far worſe, if thou beeſt obſtinate and refractory; or deliver thee, if thou doſt repent and return to him. *k* He is alſo infinitely wiſe as well as powerful and as none can work like him, ſo none can teach like him. Therefore do not preſume to teach him how to govern the World, or to order thy Affairs; but know that whatſoever he doth with thee, or with any other men, is beſt to be done. And therefore be willing to learn from him; learn Obedience by the things which thou ſuffereſt from him: and do not follow thy own Fancies or Affections, but uſe the Methods which God hath taught thee to get out of thy Troubles, by Submiſſion, and Prayer, and Repentance. The words may be rendred, *What Lord is like him*? For the word *Moreb* in the *Chaldee* dialect ſignifies a *Lord*. This Tranſlation ſuits with the former Clauſe of this Verſe, but ours agrees well enough with that, and is confirmed by the following Verſe.

*Ch:34:13 *Ch:34:10 23 * Who hath enjoyned him his way *l*? or * who can ſay Thou haſt wrought iniquity *m*?

l Wherein he would walk, *i. e.* what Courſes and Methods he ſhould uſe in the Adminiſtration of Humane Affairs. If he had a Superiour Lord who gave him Laws for his Actions, he might be accountable to him, and queſtionable for what he did: but he is Supream, Abſolute and Uncontroulable, who hath no Law to regulate him, but his own holy Nature and bleſſed will. And therefore how raſh and impudent, and abſurd a thing is it for any Man to cenſure his proceedings *m*? Thou haſt ſwerved from the Law and Rule given to thee.

24 Remember *n* that *o* thou magnifie his work *p*, which men behold *q*?

n Call to mind this thy Duty, and take this matter into thy more ſerious thoughts, and it will prevent thy horrible Miſtakes and Miſcarriages. *o* ſo this Hebrew Particle is uſed here, *v.* 10. & *Job* 3. 12. *p* Or, *his works*, the Singular Number being put for the Plural; every work which he doth; do not condemn any of his Providential Works towards thee or others, but adore and glorifie them as done with admirable Wiſdom, and Juſtice, and Faithfulneſs. *q* To wit, with admiration and aſtoniſhment; which by their greatneſs and glory draw the eyes and minds of all men towards them: which deſerve to be entertained with adoration and reverence of all men, not with cenſure and reproach.

25 Every man may ſee it *r*: man may behold *it* afar off *s*.

r To wit, *his work*, laſt mentioned. The Power, and Wiſdom and Greatneſs of God is ſo manifeſt in all his Works, that all who are not blind or ſtupid, muſt needs ſee and acknowledge it. *s* The Works of God are ſo great and conſpicuous, that they may be ſeen at a great diſtance; whereas little things cannot be ſeen, unleſs we be near them. This Tranſlation and Interpretation ſeems better to agree with the Context than that which is more common, *Man doth behold* it (*i: e*: Gods Work or Works) *afar off*, *i: e.* They ſee them darkly and imperfectly, as things at a great diſtance, but not clearly and plainly, as things near at hand, and therefore they are ſo apt to miſtake them, and miſjudge of them.

*Pſ:90: 2: &102.24, 27. Heb:1:12. 26 Behold, God *is* great *t*, and we know *him* not *u*; * neither can the number of his years be ſearched out *x*.

t Infinite in Majeſty, and Power, and Wiſdom, and all Perfections, and therefore juſt in all his Ways. *u* To wit, perfectly, Though we ſee ſomething of him in his Works, as was now ſaid, yet we ſee and know but little of him in compariſon of that which is in him. He is incomprehenſibly great in his Eſſence and in his Works, and therefore be not ſo raſh, O *Job*, as to cenſure thoſe Ways of God which thou canſt not fully underſtand. *x* He is from everlaſting to everlaſting eternal, as in his Beeing, ſo in all his Counſels; which therefore muſt be infinitely wiſe and above the comprehenſion of ſhort-liv'd men.

27 For *y* he maketh ſmall the drops of water *y*, they *z* pour down *a* rain according to the vapour thereof *b*:

y Having affirmed that Gods Works are incomprehenſibly great and glorious, he now enters upon the proof of it, and he proveth it from the moſt common and viſible Works of Nature and Providence, which if throughly conſidered, are full of wonder, and paſt the reach of the greateſt Philoſophers, who indeed ſpeak of them only by gueſs, and by their innumerable Diſputations about them diſcover their ignorance in them. And hence he leaves it to *Job* to conſider how incomparably more deep and unconceivable the ſecret Counſels and Judgments of God muſt needs be, & therefore how fooliſh & preſumptuous a thing it was for him to judge & cenſure them *y i: e.* He orders matters ſo wiſely and graciouſly, that the Waters which are in the Clouds, do not fall down at once in Spouts, or Rivers, or Seas; which would be both unprofitable and pernicious to the Earth and to Mankind; but by degrees, and in drops, which is beſt for mens ſafety and comfort, and for the refreſhment of the Earth. And this he obſerves as a wonderful Work of God, without whoſe Providence herein thoſe Waters might conſtantly or commonly fall in Spouts, as ſometimes part of them both hath done. *z* Either the Waters, laſt mentioned; or the Clouds, as it is expreſſed in the next Verſe; or the Active Verb is uſually imperſonally, which is frequent in the Hebrew Language, *they pour down rain*, for, *the rain is poured down*. *a* Or, *melt* or *diſſolve*, which word is borrowed from Metaliſts, who diſſolve Metals with Fire, and then pour them forth by degrees in parcels; as the Clouds are diſſolved, and then poured forth in drops, as was now expreſſed. *b i: e.* According to the proportion of Vapours which the heat of the Sun hath drawn up from the Earth or Sea into the Clouds. Or, *into the vapour thereof*. So it notes that great Work of God by which the Rain is firſt made of Vapours, and afterwards reſolved into Vapours, or into the matter of ſucceeding Vapours, by a conſtant rotation and reciprocation.

28 Which the † clouds do drop, *and* diſtil upon man abundantly *c*. † Heb: *ſkie.*

c In ſuch plenty as the neceſſities of the Earth require; which alſo is a wonderful Work of God.

29 Alſo can *any* underſtand the ſpreadings of the † clouds *d*, or the noiſe of his tabernacle *e*. †Heb: *cloud*

d Or rather, *of a Cloud*, as it is in the Hebrew: whence it comes to paſs, that a ſmall Cloud, no bigger than a Mans hand, doth ſuddenly ſpread over the whole Heavens: how the Clouds come to be ſuddenly gathered together, and ſo condenſed as to bring forth Thunder and Lightning, which here follows *e i: e.* The Thunder produced in the Clouds, which are oft called Gods *Tent* or *Tabernacle*, as *Pſal*: 18: 11: and 104:3. becauſe there he oft times ſeems to dwell, and gives forth Tokens of his powerful and glorious Preſence in thoſe mighty Works of Thundring and Lightning, wherewith Men are frequently aſtoniſhed and affrighted

30 Behold, he ſpreadeth his light *f* upon it *g*, and covereth † the bottom of the ſea *h*. † Heb: *the roots.*

f i: e: The Lightning; of which the whole context ſpeaks, which is fitly called *Gods Light*, as it is called *Gods Lightning*, *Pſal*: 144:6; becauſe God only can light it. *g i: e*: Upon the Cloud, which is in a manner the Candleſtick in which God ſets up his Light. *h* The Lightning ſpreads far and wide over all the parts of the Sea, and pierceth deep, reaching even to the bottom of it, and ſpreading it ſelf upon it, and ſo covering it like a gay and glorious Garment ſuddenly caſt over and covering the Body of a Man or Woman; or as God is ſaid to *cover himſelf with light as with a garment*, Pſal:104:2.

31 For * by them judgeth he the people *i*, he giveth meat in abundance *k*. *Ch:37:13 & 38:23:

i By Thunder and Lightning, he manifeſts his diſpleaſure and executes his Judgments againſt ungodly People or Countries. *k* Or, and (which Conjunction is oft underſtood) *he giveth meat*, &c. *i: e.* By the ſelf-ſame Clouds he puniſheth wicked men by Thunder and Lightning, and provideth for others by thoſe plentiful Showers which accompany them.

32 With clouds *l* he covereth the light *m*, and commandeth it *not to ſhine n*, by *the cloud* that cometh betwixt *o*.

l With thick and black Clouds ſpread over the whole Heavens, as it is in times of great Thunders and Lightnings. Heb. *with hands*; either the Clouds are ſo called for their reſemblance to hands, 1 *Kings* 18; 44: as being hollow and ſpread abroad: or the meaning is, that God covereth the Light as it were by the hollow of his Hand. as a Man ſometimes covers the Light of a Candle *m* Either the Lightning or rather the Sun which is fitly called *Light*, *Job* 31: 26: *Pſal*: 136: 7: as being the Fountain of Light. *n* Or *giveth a charge concerning it* to wit, that it ſhal be covered: Or, *forbiddeth it*, as this Hebrew word joyned with this Propoſition, uſually ſignifies, as *Gen*: 2: 17: and 28: 6. 1 *Kings* 2: 43: and 11: 11. and elſewhere, *i: e.* hindreth it, as it were by an expreſs Command or Prohibition, from its uſual and proper work, to wit, from ſhining. *o* Which God interpoſeth as a Veil between the Sun and Earth: by which he doth, as it were, deliver his Command or Prohibition to the Sun, that he ſhould not ſhine.

33 The noiſe thereof *p* ſheweth concerning it *q*; the cattel alſo concerning † the vapour *r*. †Heb: *that which goeth up.*

p To wit, of or within the black or thick Cloud ſpoken of *v*: 32: Or, *his i: e*: Gods *noiſe*, to wit, the Thunder, which is called *Gods voice*, Pſal: 29: 4, 5. *q* To wit, the Rain, which is the principal ſubject of theſe Verſes, of which he ſpeaketh expreſly, *v*: 27: 28: and of its Companions, the Clouds, the Thunder and Lightning in all the following Verſes. The ſenſe is The Thunder gives notice of the approaching Rain. *r* And as the Thunder, ſo *alſo the Cattel* ſheweth (which Verb is underſtood out of the foregoing Clauſe, after the manner) *concerning the Vapour*, *i. e*: concerning the coming of the Rain: but he puts *Vapour* for the *Rain*, becauſe diverſe Cattel are very ſagacious in this matter, and do not only perceive the Rain when it is ready to fall, but foreſee it at ſome diſtance by the Vapours which are drawn up by the Sun in great abundance, and by divers Motions and Actions, give men timely notice of it, as hath been obſerved not only by Husbandmen, but alſo by Learned Authors.

CHAP. XXXVII.

Gods great Works, Lightning, Thunder, Snow, Rain,*Winds,Froſt,Clouds, and his providences towards Nations, whether for Correction or Mercy, call for reverence and fear,* 1 —— 14. *as alſo his unſearchable Wiſdom in them,* 15 —— 18. *We are ignorant, and cannot ſpeak to God; but muſt fear him who reſpecteth none,* 19 —— 24.

AT this alſo *a* my heart trembleth, and is moved out of his place *b*.

a Of which I have already ſpoken, and am now to ſpeak further, to wit, the Thunder which hath oft times made even Atheiſts, and other wicked Men to tremble with a fear of horrour, and good Men to tremble with a fear of reverence, and a due dread of Gods Judgments. *b* Leaps and beats exceſſively, as if it would leap out of my Body.

†Heb: *hear in hearing.* †Heb: *his voice with trembling.*

2 † Hear attentively *c* † the noiſe of his voice *d*, and the ſound *that* goeth out of his mouth *e*.

c It ſeems not improbable that whilſt *Elihu* was ſpeaking it Thundred greatly, and that Tempeſt was begun, wherewith God uſhered in his Speech, as it here follows, *Chap*: 38: 1: and that this occaſioned his return to that Subject of which he had diſcourſed before, and his Exhortation to them to mind it with deeper attention. *d* Or *his Voice*, (to wit, the Thunder, which is called a *Voice*, *Exod*:20:18: and *Gods Voice*, Pſal: 29: 4:) *with trembling*; becauſe the Thunder is an effect or evidence of Gods mighty Power, and oft times of his Anger alſo. *e* As the voice (and Thunder in Gods Voice) goeth out of Mans mouth. Or, that is produced by Gods Word or Command, which is oft ſignified by his *Mouth*.

3 He directeth it *f* under the whole Heaven *g*, and his † lightning unto the † ends of the earth *h*.

†Heb: *light.* †Heb: *wings of the earth.*

f To wit, his Voice: which he ſhooteth or guideth like an Arrow to the Mark, ſo diſpoſing it that it may do that work for which he ſends it. *g* Far and wide through all the parts of this lower World. *h* From one end of the Heaven to the oppoſite end or part of the Earth, as *from Eaſt to Weſt*, Mat: 24: 17.

*Pſ:29:2.

4 After it * a voice *i* roareth: he thundreth with the voice of his excellency *k*, and he will not ſtay *l* them *m* when his voice is heard.

i i: e. After the Lightning. For though the Thunder be in order of Nature before the Lightning, yet the Lightning is ſeen before the Thunder is heard. *k* Or, *with his excellent*, or *high*, or *lofty Voice*, both loud and full of Majeſty and Awfulneſs. *l* Or, *delay*. Heb. *take them by the heel*, as *Jacob* did *Eſau* in the Womb, to delay or ſtop him from entring into the World before him. *m* Either 1. the Lightnings ſpoken of in the beginning of the Verſe. But theſe do not ſtay till his Voice be heard, but come before it, Or rather, 2. The Rains and Storms, of which he ſpoke before, and will ſpeak again, *v: 6.*

*Ch:5:9: & 36:26.

5 God thundreth marvellouſly *n* with his voice. * great things doth he, which we cannot comprehend *o*.

n With a wonderful and terrible noiſe, and ſo as to produce many wonderful effects, as the breaking down of great and ſtrong Trees or Buildings, the killing of Men in a ſtupendious manner *&c.* *o* Even in the courſe of Nature, and in viſible things: which all men ſee, but ſcarce any can give the true and ſatisfactory reaſons of them, for the greateſt Philoſophers ſpeak only by gueſs, and are greatly divided among themſelves about them. And therefore it is not ſtrange if the ſecret and deep counſels of Divine Providence be out of our reach; and it is great arrogancy in thee, O *Job*, to conſure them, becauſe thou doſt not fully underſtand them.

*Pſ: 147: 16,17. †Heb: *and to the ſhowers of rain, and to the ſhowers of rain of his ſtrength*

6 For * he ſaith to the ſnow, be thou *on* the earth *p*: † likewiſe to the ſmall rain: and to the great rain of his ſtrength *q*.

p By his powerful Word and Will the Snow is made in the Air, and falls upon the Earth where and when he ſeeth fit. *q i: e.* Thoſe great ſtorms or ſhowers of Rain which come with great force and irreſiſtible violence.

7 He ſealeth up the hand of every man *r*, that all men may know his work *s*.

r By theſe great Snows and Rains he drives Men out of the Fields and ſeals or binds up their hands from all that Work, and drives them home to their Houſes and in a manner ſhuts them up there. See *Gen*: 7: 16. *Exod*: 9: 19. Or, *By his Hand*, or *Power* (*i. e.* By thoſe powerful Works of his Hand here mentioned) *he ſealeth*, or *ſhutteth up*, or *keepeth cloſe every man*, to wit, in his Houſe, as the Beaſts in their Dens, *v: 8.* *s* That Men being hindred from Action and their own work, and ſo being idle and at perfect leiſure, may fall into a ſerious contemplation of theſe, and other great and glorious Works of God. Or, *that he* (*i. e. every man*, as was now expreſſed) *may know* (or *enquire into*, or *take an account of*) *all his work-men*: for which the proper ſeaſon is when they are all hindred from their work, and brought together into the Houſe.

8 Then *t* the beaſts go into dens *u*, and remain in their places.

t In great Rains or deep Snows. *u* For ſhelter and comfort.

† Heb: *out of the chamber.* †Heb: *ſcattering wind.*

9 † Out of the ſouth *x* cometh the whirlwind *y*: and cold *z* out of the † north.

x Heb. *out of the inner chamber*; as the Southern part of the World is called, becauſe in a great part of it was, and is hid and unknown to thoſe who live in the Northern Hemiſphere, in which *Jobs* habitation lay; Or, *out of the chambers of the South*, as it is more largely expreſſed, *Job* 9. 9. for this is oppoſed to the *North* in the following Clauſe. *y* Violent and ſtormy Winds: which in thoſe parts moſt frequently came out of the South, whence they are called *whirlwinds of the South*, Zech: 9: 14. So alſo *Iſa*: 21: 1. *z i: e.* Cold and freezing Winds, which generally come from that quarter.

*Chap.38. 29,30. Pſal. 147. 17.18.

10 * By the breath of God *a* froſt is given: and the breadth of the waters is ſtraitned *b*.

a i: e. By the Word of God, as this very Phraſe is explained, *Pſal*: 33: 6. By his will or appointment, to which as the principal cauſe, all theſe Works are aſcribed. *b* The Froſt dries up the Waters in great meaſure, and bringeth the remainder into a narrower compaſs, as we ſee.

‖Or, *clearneſs wearieth.* †Heb. *the cloud of his light.* ‖Or, *the cloud ſcattereth his rain.* Iſa.18.4.

11 Alſo by ‖ watering *c* he wearieth the thick clouds *d*: he ſcattereth † ‖ his bright cloud *e*.

c To wit, the Earth. By cauſing them firſt to receive and return, and then to pour forth abundance of Water. *d* By filling and burdening them with much Water, and making them to go long Journeys to water remote parts, and at laſt to ſpend and empty themſelves there; all which things make men weary; and therefore are here ſaid to make the Clouds weary by a common figure called *Proſopopæia*. *e* As for the white and lightſome Clouds (which are oppoſed to the thick and black Clouds in the former Clauſe) he ſcattereth and diſſolveth them by the Wind or Sun. Or, *he ſcattereth* other *Clouds by his light*, *i: e.* by the beams of the Sun. So he gathereth ſome, and ſcattereth others, as he pleaſeth, cauſing either clear, or dark, and rainy weather.

12 And it is turned round about *f* by his counſels *g*: that they may do whatſoever he commandeth them *h* upon the face of the world in the Earth.

f The Clouds (now mentioned) are carried about to this or that place. *g* Not by chance (though nothing ſeems to be more caſual and uncertain than the motions of the Clouds) but by his order and governance. *h* Either be diſperſed and paſs away without effect to the diſappointment of the Husbandmans hopes, or be diſſolved in ſweet and fruitful ſhowers.

*Exod: 9: 18:23: 1 Sam:12: 18: 19. Ezr.10,9. Chap.36. 27, &c. †Heb. *a rod.*

13 * He cauſeth it to come *i*, whether for † correction *k*, or for his land *l*, or for mercy *m*.

i Heb. *He maketh it* (to wit, the Cloud or Clouds, and the Rain which is in it) *to find*, to wit, a path, or to find out the Perſons or place to which God intends either good or hurt by it. *k* Heb: *for a rod*, to ſcourge or correct Men by immoderate ſhowers. Or, *for a Tribe*, or certain portion of Land, which God intends particularly to puniſh in that kind. *l i: e* For Gods Land, whereby he underſtands, either 1. The Land which he favoureth, and where his Servants live, ſuch as *Canaan* was: which for that reaſon God bleſſed with Rain, as is noted *Deut*: 11: 12. *Pſal*: 68: 9, 10. But in *Jobs* time Gods people were not in *Canaan*, but in *Egypt*, where little or no Rain fell. Or, 2. The uninhabited or deſert parts of the World, which may be called *Gods Land* peculiarly, becauſe it is immediately and only under Gods care, as being not regarded nor poſſeſſed by any man. For it is noted as a ſpecial act of Gods Providence, that he cauſeth Rain to fall upon ſuch places, *Job* 38. 26, 27. Or 3. *his Earth*, as it may be rendred, to wit, the whole Earth, which is ſaid to be *the Lords*, Pſal. 24. 1. and 50.12. and which may be here oppoſed to *a Tribe*, or little part of the Earth. And ſo this may note a general Judgment by exceſſive Rains inflicted upon the whole Earth, and all its Inhabitants, even the Univerſal Deluge: which then was in a manner of freſh memory, which came in a great meaſure out of the Clouds. And thus theſe two firſt Members ſpeak of Correction, and the laſt of Mercy. *m* For the comfort and benefit of Mankind by cooling and cleanſing the Air and refreſhing and improving all the Fruits of the Earth, and other ways.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God *n*.

n If there be ſo much matter of wonder and adoration in the moſt obvious and ſenſible works of God, how wonderful muſt his deep and ſecret Counſels and Judgments be? And therefore it would better become thee humbly to admire, and quietly to ſubmit to them, than to murmure or quarrel with them.

15 Doſt thou know when God diſpoſed them *o*, and cauſed the light of his cloud to ſhine *p*?

o To wit, the things before mentioned, the Clouds, Rain, Snow Thunder and Lightning, and other Meteors. Did God ask Counſel from thee to acquaint thee with his Counſels in the producing and ordering of them, when and where, and in what manner he ſhould diſpoſe them? God ordereth all theſe things not as it pleaſeth thee, but as he thinks meet, and in like manner he diſpoſeth of all humane Affairs, and of thine among the reſt. *p* Which may be underſtood either 1. of the Light of the Sun breaking through the Clouds, when it is moſt glorious and comfortable. But though this Light break through the Clouds, yet it is very improper to call it *the light of the Clouds*. Or. 2. The Lightning, which is properly ſo called, as being produced by and in a Cloud. Or, 3. The Rain-bow, which is a lightſome and glorious Work of God, and therefore not likely to be omitted in this place, and which is ſeated in a Cloud, which alſo may well be called Gods Cloud, becauſe therein God puts *his Bow*, as the Rain bow is called, *Gen*: 9. 13.

16 Doſt thou know the balancings *q* of the clouds; the wondrous works of him which is perfect *in* knowledge *r*?

q How God doth as it were weigh and ſuſpend the Clouds in Balances, ſo that although they are ponderous and full of Water, yet they are by his power kept up in the thin Air from falling down upon us in ſpouts and floods, as ſometimes they have done and generally would do, if not over-ruled by an higher Providence. *r* Who exactly knows the weight. Theſe are effects and evidences of his infinite Power and Knowledge.

17 How thy garments *are* warm *s*, when he quieteth the earth *t* by the ſouth wind *u*?

s How and why thy Garments keep thee warm; of which as there are ſome natural cauſes, ſo it is certain that they are not ſufficient to do it without Gods bleſſing, as experience ſhews, *Haggai* 1: 6. *t i: e.* The Air about the Earth. *u* Which though ſometimes it brings Tempeſts, *v*: 9: yet commonly it uſhereth in hot weather, *Luke* 12: 55. as the North-wind brings cold, *v.* 9. Or, *from the South-wind*, *i.e.* from the Tempeſt which was noted to come out of the South, *v.* 9. Heb: *from* or *by the South*, *i. e.* by the Suns coming into the Southern Parts, which makes the Air quiet and warm.

*Gen.1.6.

18 Haſt thou with him * ſpread out the skie *x which is* ſtrong *y*, *and* as a molten looking-glaſs *z*.

x Waſt thou his Co-worker or aſſiſtant in ſpreading out the skie like a Tent or Canopy over the Earth? Or, canſt thou ſpread out ſuch another Skie? Then indeed thou maiſt with ſome colour pretend to be privy to his Counſels, and to judge of his Works. *y* Which though it be very thin and tranſparent, yet is alſo firm and compact and ſtedfaſt, and of great force when it is bent up. *z* Made of Braſs or Steel, as the manner then was.

*Ch:32.14 19 Teach us what we ſhal ſay unto him *a* : *for* we cannot * order *our ſpeech b* by reaſon of darkneſs *c*.

a i.e. Unto God, either by way of Apology for thee: or rather by way of debate and diſputation with him about his Counſels and Ways; about which we know not what to ſay, and therefore are willing to be taught by thee who pretendeſt to ſuch exquiſite knowledge of theſe matters. So it is a reproof of his preſumption and arrogance. *b* We know neither with what words or matter, nor in what method and manner, to maintain diſcourſe with him, or plead againſt him. The words *our ſpeech*, are eaſily underſtood out of the former Clauſe of the Verſe. *c* Both becauſe of the darkneſs of the matter, Gods counſels and ways being a great depth, and far out of reach; and becauſe of the darkneſs or blindneſs of our minds.

20 Shall it be told him that I ſpeak *d* ? I a man ſpeak *e*, ſurely he ſhall be ſwallowed up *f*.

d Heb. *that I will ſpeak.* Shal I ſend, or who dare carry a Challenge from me to God, or a Meſſage that I am ready and deſirous to debate with him concerning his proceedings? This indeed thou haſt done in effect, but far be ſuch preſumption from me. *e* If a Man ſhould be ſo bold and venturous to enter the Liſts with God. *f* VVith the ſenſe of Gods infinite Majeſty and ſpotleſs Purity.

21 And *g* now *h men* ſee not *i* the bright light which *is* in the clouds *k*, but the wind paſſeth *l* and cleanſeth them *m*.

g Or, *For*, as this Particle is oft rendred; the following words containing a reaſon of thoſe which go before. *h* This Particle is either 1. A note of time, and ſo it intimates a ſudden change which then was in the Weather, which having been very dark, began now to clear up; Or rather, 2. A note of inference to uſher in the Argument. *i* Either 1. do not obſerve (as *ſeeing* it oft uſed) nor conſider theſe glorious works of God; or 2. cannot behold, or at leaſt not gaze upon it. *k* Or, *in the Skies*; For the Hebrew word ſignifies both *Clouds* and *Skies*. This is to be underſtood, either 1. of bright and lightſome Clouds: or rather 2. of the Sun, which is oft and emphatically called *Light*, as was noted before, and here *the bright Light*: which men oft times cannot behold, either when it is covered with a black and thick Cloud; or when, as it follows, the Skie is very clear, and conſequently the Sun ſhine is very bright. And therefore it is not ſtrange if we cannot ſee God, who dwelleth in darkneſs, 1 *Kings* 8. 12. nor diſcern his Counſels and ways which are covered with great obſcurity; and if we dare not approach to him, with whom is, as it here follows, terrible Majeſty; and if we preſume to do ſo, we muſt needs be ſwallowed up, as was ſaid *v.* 20. *l* Or rather, *when* (as this Particle is oft uſed) *the wind paſſeth*. *m* Either the Clouds, *i.e.* cleanſeth the Air from them; or the Skies by driving away thoſe Clouds which darkned it.

22 †Fair weather *n* cometh out of the north *o* : with God *is* terrible Majeſty *p*.

†Heb. *gold* *n* Or, *when* (which Particle may be well underſtood out of the foregoing verſe; and ſo this may be a further deſcription of the time when men cannot ſee or gaze upon the Sun, namely when) *fair Weather*, &c. Heb. *Gold*, either 1. properly. And ſo this may be noted as a wonderful Work of God, that the choiceſt of Metals, to wit, Gold ſhould be found in and fetched out of the bowels of cold Northern Countries. Or, 2. Metaphorically, as this word is oft uſed of bright and ſhining things; as we read of *golden Oyl*, *Zech.* 4. 12. and we call happy times *golden days*. And ſo bright and fair Weather may well be called *golden*, becauſe then the Sun gilds the Air and Earth with its beams, which alſo are called by Poets *golden Beams*. *o i. e* From the Northern Winds which ſcatter the Clouds, and clear the Skie, *Prov.* 25. 23. *p* And therefore we neither can nor may approach too near to him nor ſpeak preſumptuouſly or irreverently to him, or of him. And ſo this is the Application of what he had now ſaid, that we could not ſee the Sun, *&c.* much leſs God and withal it is an Epiphonema or Concluſion of the whole foregoing Diſcourſe. Thoſe glorious Works of his which I have deſcribed are Teſtimonies of that great and terrible Majeſty which is in him; which ſhould cauſe us to fear and reverence him, and not to behave our ſelves ſo inſolently towards him, as *Job* hath done.

*1 Tim. 6:16. *Ch.36.5. †Lam.3. 33. 23 *Touching* the Almighty,* we cannot find him out *q*; he * *is* excellent in power *r*, and in judgment *s*, and in plenty of juſtice *t*; † he will not afflict *u*.

q To wit, to perfection, as it is expreſſed *Job* 11. 7. We cannot comprehend him: his Beeing, Power, VViſdom, Juſtice, and his Counſels proceeding from them are paſt our finding out: and therefore it is moſt abſurd and intollerable that thou, O *Job*, preſumeſt to cenſure what thou doſt not underſtand. *r* And therefore as he doth not need any unrighteous action to advance himſelf, ſo he cannot do it, becauſe all ſuch things are acts and evidences of impotency or weakneſs. *s i. e.* In the juſt and righteous adminiſtration of Judgment, as this word is oft uſed, and as the thing it ſelf, and the following words plainly evince And this he adds, to intimate that although God had indeed a power to cruſh *Job*, or any other Man, yet he never did nor can exerciſe that power unjuſtly or tyrannically, as *Job* ſeemed to inſinuate. *t* In great and perfect Juſtice, ſuch as no Man can juſtly reproach. *u* To wit, without juſt cauſe, and above meaſure: as it may and muſt be limited both from the foregoing words, and from *Jobs* Complaint which was of that very thing; and from the nature of the thing, becauſe otherwiſe this Propoſition that *God will not afflict* is not ſimply and univerſally true. Or theſe laſt words may be joyned with the former; and ſo ſome render the place, *He is excellent in power and* or *but*, or *yet*, *he will not afflict* any Man *with judgment and much* (i.e. too much) *juſtice*, i: e. with extremity or rigour of Juſtice.

24 Men do therefore fear him *x* : he reſpecteth not *y* any *that are* wiſe of heart *z*.

x For this cauſe, to wit, becauſe of Gods infinite and excellent Perfections, and eſpecially thoſe mentioned in the foregoing Verſe, *men do*, or *ſhould* (for the Future Tenſe is oft uſed Potentially as Hebrecians know) *fear* or *reverence him*, and humbly ſubmit to him, and not preſme to quarrel or diſpute with him, as thou, O *Job*, haſt done. *y* Heb. *He doth not*, or *will not behold*, to wit, with reſpect or approbation: he beholdeth them afar off with ſcorn and contempt. *z i: e.* Such as are wiſe in their own eyes, that lean to their own underſtandings, and deſpiſe all other men in compariſon of themſelves and ſcorn all their Counſels; that are ſo puffed up with the opinion of their own Wiſdom, that they dare contend with their Maker, and preſume to cenſure his Counſels and Actions. Which he hereby intimates to be *Jobs* fault, and to be the true reaſon why God did not reſpect nor regard him, nor his Prayers and Tears, as *Job* complained. And ſo this is alſo a tacit advice and exhortation to *Job* to be humble and little in his own eyes, if ever he expected or deſired any favour from God.

CHAP. XXXVIII.

The Lord anſwers Job, 1 —— 3. declareth his works of Creation: the foundation and the meaſures of the earth, 4 —— 6. the Stars, the Sea and its bounds, 7 —— 11. the morning and its light, 12 —— 15. the depth of the ſea: the gates and ſhadow of death: the breadth of the earth, 16 —— 18. the place of light and darkneſs; the treaſures of ſnow and hail for battel, 19 —— 23. the eaſt-wind, ſprings, and rain for the earth, 24 —— 30. the planets, ordinances of heaven, and their dominion on the earth: clouds and lightning, 31 —— 35. Wiſdom and underſtanding in the heart of man; and in his works more than we can underſtand: he feedeth the Lion and the raven 36 —— 41.

THen the LORD anſwered Job *a* * out of the whirlwind *b*, and ſaid, *Nah.1.3

a i: e. Bgan to debate the matter with him, as *Job* had deſired. *b i:e.* Out of a dark and thick Cloud, from which he ſent a terrible and tempeſtuous Wind, as the Harbinger of his Preſence. In this manner God appears and ſpeaks to him, partly becauſe this was his uſual method in thoſe times, as we ſee *Exod:* 19: 18; *Numb:* 9: 15, 16. See alſo 1 *Kings* 19: 11: *Ezek*; 1: 4. partly to awaken Job *and* his Friends, to the more ſerious and reverend attention to his words; partly to teſtifie his diſpleaſure both againſt *Job*, and againſt his three Friends, and partly that all of them might be more deeply and throughly humbled and abaſed within themſelves, and prepared the better to receive, and longer to retain the inſtructions which God was about to give them.

2 Who *is* this *c* that darkeneth counſel *d* by words *e* without knowledge *f*?

c It is a queſtion of admiration and reprehenſion. What and where is he that preſumeth to talk at this rate? This language becomes not a Creature, much leſs a Profeſſour of Religion. The perſon here deſigned is not *Elihu* who ſpoke laſt, but *Job* who had ſpoken moſt, as is apparent from *v:* 1: and from *Chap:* 42: 3: where *Job* takes the following reproof to himſelf, and from the following Diſcourſe wherein God convinceth *Job* by diverſe of the ſame kind of arguments which *Elihu* had uſed againſt him *d* Either 1. his own Counſel; *i: e.* that expreſſeth his own mind darkly and doubtfully But that was not *Jobs* fault. He ſpake his mind too plainly and freely. Or rather, 2. Gods Counſel, which is called ſimply *Counſel* by way of eminency, as *the word* and *the commandment* are oft put for *the word* and *command of God.* For the great matter of the diſpute between *Job* and his Friends, was concerning Gods Counſel, and Purpoſe, and Providence in afflicting *Job*; which being a wiſe, and juſt, and glorious action of God, *Job* had endeavoured to obſcure and miſrepreſent and cenſure. And Gods Decrees and Judgments are frequently called his *Counſels*, as *Pſal:* 33: 11. *Prov:* 19: 21: *Iſa:* 28: 29: *Acts* 2: 23. *e* God doth not charge *Job*, as his three friends had done, with hypocriſie and wickedneſs in the courſe of life nor with Atheiſtical Opinions of God, or his Providence, as ſome of the Hebrew Writers do, but confines his Reproof to his hard Speeches. *f* Proceeding from ignorance, and miſtake, and inconſiderateneſs; not from malice or rage againſt God; as his friends accuſed him.

3 * Gird up now thy loins *g* like a man; for I will demand of thee *h* and † anſwer thou me. *Ch.40:7. † Heb. *make me know.*

g As Warriours then did for the Battel. Prepare thy ſelf for the Combate with me, which thou haſt oft deſired. I accept of thy Challenge, *Chap:* 13: 22. and elſewhere. *h* Or, *I will ask thee queſtions*; which he doth in the following Verſes.

4 * Where waſt thou *i*, when I laid the foundations of the earth *k* ? declare, † if thou haſt underſtanding *l*. * Pſal.104 5. Pov:8.29. & 30.4. † Heb *if thou knoweſt underſtanding.*

i Then thou waſt no where, thou hadſt no beeing; thou art but of yeſterday; and doſt thou preſume to judge of my eternal Counſels! I made the World without thy help, and therefore can govern it without thy Counſel, & I do not need thee to be the Controller or Cenſurer of my Works. *k* When I made the Earth, which is as the Foundation or lower part of the whole World, and ſettled it as firm and faſt upon its own Center as if it had been built upon the ſureſt Foundations *l* But if thou art ignorant of theſe manifeſt and viſible Works, do not pretend to the exact knowledge of my ſecret Counſels and myſterious Providences.

5 Who hath laid the meaſures thereof *m*, if thou knoweſt? or who hath ſtretched the line *n* upon it?

m Who hath preſcribed how long and broad and deep it ſhould be. *n* To wit, the meaſuring Line to regulate all its Dimenſions, ſo as might be moſt convenient both for beauty and uſe.

6 Whereupon are the † foundations therof † faſtened *o* ? or who laid the corner-ſtone thereof *p* ? † Heb. *Sockets.* † Heb. *made to ſink.*

o This ſtrong and durable Building hath no Foundations, but in Gods Power and VVord which hath marvellouſly eſtabliſhed it upon it ſelf. *p* By which the ſeveral VValls and parts of the Building are joyned and faſtened together, and in which, next to the Foundations, the ſtability of any Building does conſiſt. The ſenſe is, VVho was it that did build this goodly Fabrick, and eſtabliſht it ſo firmly that it cannot be moved without a Miracle.

7 When the morning ſtars *q* ſang together, || and all the ſons of God *r* ſhouted for joy *s*. || Or *then.* So Gr.

q Either 1. The Stars properly ſo called, who are ſaid to ſing and praiſe God, objectively, becauſe they give men ample occaſion to do it in regard of their glorious Light and ſtupendious Motions, *&c.* Compare *Pſal*; 19: 1: & 148: 1, &c. But 1: theſe Stars are not here the Objects or Matter, but the Authors or Inſtruments of Gods Praiſes for the Founding of the Earth. 2. The Stars were not created when the Earth was founded, but upon the fourth day. 3. There is no ſatisfactory reaſon given why all the Stars ſhould be called *Morning-ſtars*, eſpecially when there is but one Star known by that name. Or rather 2. the ſons of God, as it here follows, the latter Clauſe of the Verſe being explicatory of the former, as is moſt ſequent in this and ſome other Books of Scripture, to wit, the Angels, who may well be called *Stars*, as even Men of eminent note, and particularly Miniſters of Gods Word are called, *Dan*: 8: 10: & 12. 3; *Rev*: 1: 16, 20. and *Morning-ſtars*, becauſe of their excellent luſtre and glory, for which they are called *Angels* of *Light*, 2 *Cor*: 11: 14: and Chriſt for the ſame reaſon is called the *Morning-ſtar*. Rev: 22; 16. *r* The bleſſed Angels ; for Man not being yet made, God had then no other Sons ; and theſe are called *the Sons of God*, partly becauſe they had their whole beeing from him, and partly becauſe they were made partakers of his divine and glorious Image. And *all* theſe are ſaid to joyn in this work of praiſing God, probably becauſe none of the Angels were as yet fallen from their firſt eſtate, though they did fall within a very little time after. *s* Rejoyced in and bleſſed God for his works. Whereby he intimates, that they neither did adviſe or any way aſſiſt him in his works, nor diſlike or cenſure any of his works, as *Job* had preſumed to do with the works of his Providence, which are not inferiour to thoſe of Creation.

*Gen:1:9. 8 * Or *who* ſhut up the ſea with doors *t*, when it brake forth *u as if it* had iſſued out of the womb.

t Who was it, thou or I, that did ſet bounds to the vaſt and raging Ocean, and ſhut it up as it were with Doors within its proper place and ſtore-houſe, that it might not overflow the Earth; which without Gods powerful reſtraint it would do? See *Pſal*. 33. 7: 104. 9. This ſenſe ſeems moſt proper, and to be confirmed by the following Verſes. *u* Or, *after it had broken forth*, to wit, from the womb or bowels of the Earth, within which the Waters were for the moſt part contained, *Gen*: 1: 2. Compare 2 *Pet*: 3: 5. and out of which they were by Gods command brought forth into the proper place or channel which God had appointed for them.

9 When I made the cloud the garment thereof *x*, and the thick darkneſs *y* a ſwadling band for it *z*.

x When I covered it with Vapours and Clouds which ariſe out of the Sea, and by Gods appointment hover above it, and cover it like a garment. *y i: e.* Black and dark Clouds, called *Darkneſs* by an uſual Metonymy of the Adjunct. So the ſame thing is repeated in other words after the manner. *z* Having compared the Sea to a New-born Infant, he continues in the ſame Metaphor, and makes the Clouds as Swadling-bands to keep the Sea within its bounds ; though indeed neither Clouds, nor Air, nor Sands, and Shores, can bound the Sea, but it is God alone who doth it in and with theſe things.

10 And ‖ * brake up for it my decreed *place a*, and ſet bars, and doors *b*.

‖ Or, *eſtabliſhed my decree upon it.*

*Ch:26 10

a i: e. Made thoſe Vallies or Channels, and hollow places in the Earth, which might ſerve for a Cradle to receive and hold this great and goodly Infant when it came out of the Womb. See *Gen*. 1 9. 10. *Pſal*; 33; 7. Or, *ordained*, or *eſtabliſhed my Decree upon* or *concerning it*. *b i. e.* Fixed its bounds as ſtrongly as if they were fortified with Bars and Doors.

† Heb. *the pride of thy waves.*

11 And ſaid, Hitherto ſhalt thou come, but no further : and here *e* ſhall † thy proud waves *f* be ſtayed.

e To wit, at the Sand and Shore of the Sea, *Jer*: 5; 22. *f* Which rage and ſwell as if they would over-whelm all the Earth.

12 Haſt thou commanded the morning *g* ſince thy days *h* ? *and* cauſed the day-ſpring to know his place *i* ?

g i: e. The Morning-light, or the Sun which is the cauſe of it. Didſt thou create the Sun and appoint the order and ſucceſſion of Day and Night? *h* Since thou waſt born. This work was not done by thee, but by me, and that long before thou waſt born. *i* To obſerve the punctual time when, and the point of the Heavens where it ſhould ariſe ; which varies every day. Was this thy contrivance or mine?

† Heb. *wings*.

*Ch:37:3.

13 That it might take hold of the † ends of the earth *k*, that the wicked might be ſhaken out of it *l* ?

k That this Morning-light ſhould in a moment ſpread it ſelf over the Face of the whole Earth, from one end of the Hemiſphere to the other. *l* From the Face of the Earth. And this effect the Morn-light hath upon the wicked, partly becauſe it diſcovers them, and drives them into their lurking holes ; whereas the darkneſs hides them and draws them forth and gives them opportunity to execute their Villanies without obſervation, *Job* 24: 15, 16, 17. and partly becauſe it brings them to condign puniſhment, the Morning being the moſt fit and the moſt uſual time for executing judgment ; of which ſee *Pſal*: 101; 8. & *Jer*. 21: 12.

14 It *m* is turned *n* as clay ‖ *to* the ſeal *o*, and they *p* ſtand *q* as a garment *r*.

‖ Or, *of*.

m To wit, the Earth mentioned in the next foregoing Verſe. *n* Is transformed and changed in its ſhape and appearance. *o* Or, *by the ſeal* which makes a beautiful or valuable impreſſion upon that Clay, which in itſelf hath no form, nor worth, nor comelineſs in it. So the Earth, which in the darkneſs of the Night lies like a confuſed heap without either form or beauty, when the light ariſeth and ſhineth upon it, appears ; in excellent order and great glory. *p* Either 1. the Inhabitants of the Earth, and particularly the wicked, mentioned both in the foregoing and following Verſes. Or, 2. more generally, the men and things of the Earth, whether Natural, as living Creatures, Herbs and Trees *&c*. Or artificial, as Houſes or other Buildings. *q i: e.* Preſent themſelves to our view, for which that poſture of ſtanding is moſt convenient. Or, *conſiſt*, or *abide*, or *are conſtituted*. *r* Wherewith the Earth is in a manner clothed and adorned as with a Garment ; as the bleſſed God himſelf is ſaid to *cover himſelf with light as with a garment*, Pſal: 104: 2.

*Pſ;10:15

15 And *s* from the wicked their light *t* is withholden, and * the high arms *u* ſhall be broken.

s Or, *But*, for the following words ſeem to be added by way of oppoſition to what went before. The Earth, and the Men, and the things in it have the comfort and benefit of the Light, but ſo have not the wicked. *t i: e.* Their portion of Light : That Light which is enjoyed by others is withholden from them, either by their own choice, becauſe they love and chooſe darkneſs rather than light; or by the judgment of God, or the Magiſtrate, by whom they are cut off from *the light of the living*, as it is called *Job* 33: 30: or at leaſt deprived of their Peace, and Comfort, and Proſperity, which frequently goes under the name of *Light* in Scripture, and may be ſo called here by an elegant alluſion to the natural Light of the Sun mentioned before. *u* Their great ſtrength which they uſed tyrannically to the oppreſſion and cruſhing of others.

16 Haſt thou entred into the ‖ ſprings *x* of the ſea ? or haſt thou walked in the ſearch of the depth *y* ?

‖ Or, *currents.* Heb. *weeping.*

x Heb: *the Tears*; *i: e:* the ſeveral ſprings out of which the Waters of the Sea flow as tears do from the eyes. *y* Haſt thou found out the utmoſt depth & bottom of the Sea, which in divers places could never be reached by the wiſeſt Mariner, or the longeſt Cables? And how then canſt thou fathom the depths of my Counſels?

17 Have * the gates of death been opened unto thee *z* ? or haſt thou ſeen the doors of the ſhadow of death *a* ?

*Pſ;9:13.

z Haſt thou ſeen, or doſt thou perfectly know the place and ſtate of the Dead ; the depths and bowels of that Earth in which the generality of dead men are buried; or the ſeveral ways and methods of Death; or the various ſtates and conditions of men after death? *a* The ſame thing repeated.

18 Haſt thou perceived the breadth of the Earth *b* ? declare *c* if thou knoweſt it all.

b Doſt thou exactly know the whole Compaſs and all the parts of the Earth, and the ſtate and quality of all Countries, and of the men & things in them? *c* Give me an anſwer to theſe Queſtions, which is far more eaſier to do, than to anſwer me to many other Queſtions which I could put to thee about my ſecret Counſels and Providences, and the Reaſons of my dealing with thee as I do.

19 Where *is* the way *d where* light dwelleth *e* ? and *as for* darkneſs where *is* the place thereof ?

d Or rather, *the place*, as the next Clauſe explains it, and the Hebrew Phraſe will bear. *e i; e.* Hath its conſtant and ſettled abode For in the place where *Job* lived, & in moſt other parts of the inhabited World, it is like a Traveller that cometh & goeth continually every day. This may be referred, either 1. to the places under the two Poles, where firſt the light, and then the darkneſs continues for ſix Months together. Or rather 2. to the Sun the Fountain of Light. And as this is a Poetical Book, ſo this may be a Poetical Expreſſion and Queſtion, Whither goes the Sun when it departs from this Hemiſphere? Where is the Tabernacle and the Chamber in which both ſacred as *Pſal*. 19. 4, 5. and profane Poets ſuppoſe the Sun to reſt ? Doſt thou know the place where the Sun when it ſets may be found, and whence thou canſt fetch it back again. For it is to be carefully obſerved that he ſpeaks not here of a bare and ſimple knowledge of this matter, which was plain and eaſie to *Job*, and many others, who were not ignorant that the Sun was the Fountain of Light, from whoſe approach Light comes, and by whoſe departure darkneſs is cauſed ; but of an operative Knowledge, even ſuch as could and did enable him to *take it to the bound thereof*, as it follows *v*:20. And withal he ſeems here to ſpeak not only of the daily courſe and motion of the Sun, and the viciſſitude of Day and Night, but alſo and eſpecially of the firſt production of the Light which was before *Job* was born, as is evident from *v*: 21. And this makes the Queſtion more difficult and more conſiderable, the ſenſe whereof may be this : Seing there was a time when there was nothing but groſs and comfortleſs Darkneſs upon the face of the Earth, what way came light into the World ? Which was the place where Light dwelt at that time, and whence it was fetched? and whence came that orderly conſtitution and conſtant ſucceſſion of Light and Darkneſs ? Was this thy work ? Or waſt thou privy to it, or a Counſellour or Aſſiſtant in it ? Or was it not done by me alone long before thou hadſt a beeing.

20 That thou ſhouldeſt take it *f* ‖ to the bound thereof *g*, and that thou ſhouldeſt know *h* the paths *to* the houſe thereof *i* ?

‖ Or, *at*.

f i: e: Taking, bring or lead it, as this Verb is oft uſed, as *Exod*: 25: 2. *Pſal*. 68. 29. compared with *Eph*: 4: 11. 1 *Kings* 3: 24. and 17. 10. *Hoſea* 14: 2. And many other ſuch pregnant Verbs there are in the Hebrew Language having the ſignification of two Verbs included in one. And this *it* refers principally to the *Light*, and ſecondarily to *Darkneſs*, as the conſequent of the other. *g i: e.* Its whole courſe from the place of its abode whence it is ſuppoſed to come, to the end of its journey which it is to go. Didſt thou direct or guide the Light or the Sun, that he ſhould at firſt take, and afterward conſtantly continue in that courſe which now it holds ; that it ſhould go from Eaſt to Weſt, and riſe ſometimes in one point or part of the Heaven, and ſometimes in another, & that its days journey ſhould be longer in one ſeaſon of the year, and ſhorter in another ? This regular and excellent courſe muſt needs be the effect of great Wiſdom. And whoſe wiſdom was it ? thine or mine ? *h* To wit, practically, ſo as to direct or lead it in the manner now expreſſed. *i* Where thou maiſt find it, and whence thou maiſt fetch it.

21 Knoweſt thou *it* becauſe thou waſt then born? or *becauſe* the number of thy days *is* great ?

k An ironical Queſtion : If thou pretendeſt that thou knoweſt theſe things, and canſt readily anſwer theſe Queſtions, how comeſt thou by this knowledge ? Was it from hence becauſe thou waſt born when I made the World, and that firſt conſtitution of the Light and Darkneſs in that order and ſucceſſion which continues to this day, and thereby hadſt the opportunity of inſpecting my Works, and ſeeing whence the Light came, and becauſe thou haſt gained this knowledge by long experience, as having lived ever ſince the Creation of the World until this time? Whereas in truth thou art but *of yeſterday, and knoweſt nothing*, as was ſaid, *Chap*: 8: 9. But the words are and may be otherwiſe rendred, *doſt*, or *didſt thou know*, either by thy own remembrance: or by the information of others, *that thou waſt then born* (to wit, when I made the World? Or *didſt thou know that thou ſhouldeſt then be born, then*, to wit, when thou waſt born? Or, *didſt thou then know*, the two Hebrew Particles being tranſplaced, as is not unuſual in that Language, *that thou ſhouldſt be born*? How couldſt thou know this when thou hadſt no being?) *and* that *the number of thy days* ſhould be *great*? That thou ſhouldſt live ſo long as thou haſt lived. Thou couldſt neither foreknow the time of thy Birth nor the length of thy Life. Or, *and* is *the number of thy days great*? *i. e.* So great that it reacheth to the time of the Worlds Creation.

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail *l*.

l Doſt thou know where I have laid up thoſe vaſt quantities of Snow and Hail which I draw forth when I ſee fit? doſt thou know the cauſes of them, and the way to produce them? But if thou art unacquainted with theſe treaſures, it is intolerable preſumption in thee to pretend that thou knoweſt thoſe treaſures of Wiſdom which lye hid in my own Breaſt.

23 Which *m* I have reſerved againſt the time of trouble *n*, againſt the day of battel and war?

m i. e. Which Snow, and eſpecially Hail. *n i. e.* When I intend to bring trouble or calamity upon any Country or People for their ſins, or for their trial. Or, *againſt the time of the enemy, i. e.* when I intend to puniſh mine or my Peoples Enemies, and to fight againſt them with theſe Weapons. Of which ſee inſtances, *Exod*: 9: 14. *Joſ*: 10: 11: Compare 1 *Sam*. 7: 10: *Job* 36: 31: *Iſa*: 30: 30:

24 By what way *o* is the light parted *p*, *which* ſcattereth the eaſtwind upon the earth *q*?

o Doſt thou know all the Cauſes, Means, Methods, and Circumſtances of this Work of God? *p* Or, *diſperſed*, or *diſtributed*, to wit, in the Air, or upon the Face of the Earth. By *Light* he underſtands either 1. the Lightning, which breaks forth ſuddenly out of a Cloud, and with ſtrange ſwiftneſs diſperſeth it ſelf, and flieth from Eaſt to Weſt, as is noted *Matth*: 24: 27. But this word *Light* put by it ſelf, and being underſtood properly, is conſtantly uſed in this Book for the Light of the Sun, and never for the Lightning, and where it is meant of the Lightning, there is ſome other word added to it, as *Chap*: 37: 15: where it is called *the light of his Cloud*. And beſides, he ſpeaks of the Lightning in the next verſe; which were ſuperfluous if it were here mentioned. Or rather, 2. of the light of the Sun, which is commonly called *light* without any other word added to it, as *Job* 3: 4, 9, 16: & 24: 14: & 25: 3, &c. And this light of the Sun, is variouſly parted or diſtributed in the World, ſhining in one place and time, when it doth not ſhine in another, or for a longer time, or with greater brightneſs and power and vertue than it doth in another. All which are the effects of God's infinite Wiſdom and Power, and ſuch as were out of *Job*'s reach to underſtand, or at the leaſt to effect. *q i. e*, Which light *ſcattereth*, &c. *i. e.* raiſeth the Eaſt-wind, and cauſeth it to blow hither and thither upon the Earth. For as the Sun is juſtly called by the Poets, and others, *the Father of the Winds*, becauſe he draws up thoſe Exhalations which give matter to the Winds, and for other reaſons; ſo in particular the Eaſt-wind is oft obſerved to riſe together with the Sun, from which alſo it hath both its Latine and Greek Name. But ſome make this a diſtinct Queſtion from the former, and render the words thus, And (repeat, *by which way*) *the Eaſt-wind* (under which all the other Winds may be comprehended) *ſcattereth it ſelf upon the Earth*, i. e. Whence the Winds come, and whither they go, which is mentioned as a ſecret in Nature, *Job* 3: 8: and how it comes to paſs that they blow in ſuch ſeveral manners, and with ſuch various and even contrary effects, Or thus, and by which way *the Eaſt-wind ſcattereth* (to wit, the Clouds, or other light things: for this is noted in Scripture to be a moſt vehement Wind, and to ſcatter the Clouds, *Exod*; 14: 21: *Jonah* 4: 8:) *upon the Earth*; i. e. Whence it comes to paſs that the Eaſt-wind was ſo violent and furious. But the words may be rendred thus, Which (*i. e.* which light of the Sun, or when it, to wit, this Light.) *ſcattereth it ſelf* (as divers here render this Word, that conjugation being often uſed reciprocally, as is confeſſed) from (the prefix *Mem* being underſtood, as it is very frequently in the Hebrew Text) *the Eaſt* (for this Hebrew Word doth not only ſignifie the *Eaſtern Wind*, but alſo the *Eaſt*, or the Eaſtern part of the Heavens or Earth, as *Ezek*: 40: 19: & 42: 16: *Habak*: 1: 9. and in many other places, (and *Kedem*, the root of this word is conſtantly ſo uſed) *upon* or *over the Earth, all over the Earth*. And this is juſtly mentioned as a wonderfull Work of God, That as ſoon as ever the Sun ariſeth, it parteth or ſcattereth its light in an inſtant, from one end of the Hemiſphere to another: but this I propoſe with ſubmiſſion.

25 Who hath divided a water-courſe for the overflowing of waters *r*? or a way for the lighting of thunder *s*,

r For the Showers of rain which come down out of the Clouds, orderly, moderately, and gradually, as if they were conveyed in Pipes or Channels; which, without the care of God's Providence, would fall confuſedly, and altogether; and, inſtead of refreſhing, would over-whelm the Earth. *s i. e.* For that Lightning which breaking out of the Cloud with violence cauſeth Thunder. Or, *for Lightning* and *Thunder*. Who opened a paſſage for them out of the Cloud, in which they were impriſoned? And theſe are here joyned with the Rain, becauſe they are commonly accompanied with great Showers of Rain; which is here noted as a wonderful work of God, that Fire and Water ſhould come out of the ſame Cloud?

26 To cauſe it to rain *t* on the earth *where* no man *is*; *on* the wilderneſs wherein *there is* no man *u*!

t That the Clouds being broken by Lightning and Thunder might pour down Rain. *u* To wit, to water thoſe parts by art and induſtry, as is uſual in cultivated and inhabited places. Which makes this work of Divine Providence more neceſſary and more remarkable in providing for the relief of the wild Beaſts and Plants and other fruits of theſe forſaken Lands, which otherwiſe would periſh with drought.

*Pſal:107.

27 * To ſatisfie *u* the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth *x*.

u By Raining not ſparingly, but liberally and abundantly upon it. *x* There being many excellent and uſeful Herbs found in Deſart Places, which otherwiſe would be utterly neglected and deſpiſed.

28 Hath the rain a father *y*? or who hath begotten the drops of the dew?

y To wit, beſides me, Is there any Man upon Earth that can beget or produce Rain at his pleaſure? No, this is my peculiar work. And therefore ſeing thou knoweſt and canſt do nothing as to the government of theſe ordinary effects of Nature, how great preſumption is it to arrogate to thy ſelf the knowledge and management of the ſecret and myſterious affairs of my Providence in the diſpoſal of men.

29 Out of whoſe womb came the ice? and the hoary froſt of heaven who hath gendred it *z*?

z What man either can produce them, or doth fully underſtand where or how they are engendred? For Philoſophers ſpeak of theſe things only by gueſs, and the reaſons which ſome aſſign for them are confuted by others, and ſo they will confute one another to the end of the World, and prove nothing ſolidly, but their own ignorance and the reaſonableneſs of theſe Queſtions.

30 The waters are hid as *with* a ſtone *a*, and the face of the deep *b* † is frozen.

† Heb. *is taken.*

a i. e. With Ice as hard as a Stone. *b i. e.* The great Sea, which is oft called *the deep*, as *Gen*: 7: 11: *Pſal*: 107: 24: *Iſa*: 51: 10: & 63: 13: 2 *Cor*: 11: 25: which in ſome parts is frozen, which is a wonderful work of God.

31 Canſt thou bind *c* the ſweet influences *d* of ‖ † Pleiades *e*, or looſe the bands *f* of † Orion *g*?

‖ Or, *the ſeven Stars.*
† Heb: *Cimah.*
† Heb: *Ceſil.*

c i. e. Reſtrain or hinder them. Canſt thou bind or ſhut up the Earth when they open it? *d* Or, *the delights*, becauſe this Conſtellation by its benign and opening Influences brings in the Spring, the Herbs and Flowers, and other delights of the Earth. *e* Called, alſo the Seven Stars. Of this, and the following Conſtellation, ſee *Job* 9: 9. *f* By which it binds up the Air and Earth, by bringing ſtorms of Rain or Hail, or Froſt and Snow; and withal binds or ſeals the hands of Workmen, as is noted *Job* 37: 7. *g* This is another Conſtellation which riſeth in *November*, and brings in Winter. So the Senſe of the Verſe is, Thou canſt not blind the Earth when the one looſeth or openeth it, nor looſe or open it, when the other binds or ſhutteth it up.

32 Canſt thou bring forth *h* ‖ Mazzaroth *i* in his ſeaſon, or canſt thou † guide Arcturus *k* with his ſons *l*?

‖ Or, *the twelve Signs*
† Heb: *guide them.*

h To wit, into view. Canſt thou make him to ariſe and appear in thy Hemiſphere? *i* By which he deſigns either 1 all the Conſtellations, and eſpecially the Twelve Signs of the Zodiack: or, rather, 2. ſome particular Conſtellation, as all the reſt here mentioned are underſtood, But whether this be that which is called the *Chambers of the South*, Chap. 9: 7. Or, the Dog-Star, or ſome other, viſible in *Job*'s Countrey, but not in ours, we may be ſafely and contentedly ignorant, ſeing even the Hebrew Doctors are not agreed therein. *k* A Northern Conſtellation, of which ſee on *Job* 9 9: *l* To wit, the leſſer Stars, which belong to it, and are placed round about it; and attend upon it, as Children upon their Parents.

33 Knoweſt thou *m* * the ordinances of heaven *n*? canſt thou ſet the dominion thereof in the earth *o*?

*Jer: 31: 35.

m Either 1. ſimply, and by ſpeculation, doſt thou underſtand them. Or, 2. practically, or operatively, ſo as to eſtabliſh or rule them, as the next Clauſe implies. *n* the laws which are firmly eſtabliſhed concerning their order, motion, or reſt, and their powerful influences upon this lower World. Didſt thou give theſe Laws? Or doſt thou perfectly know them? *o* Canſt thou manage and over-rule their influences that they ſhall bring ſuch Seaſons and ſuch Weather as thou wouldſt have?

34 Canſt thou lift up thy voice to the clouds *p*, that abundance of waters may cover thee *q*?

p Either thundering in them: or calling to them with a loud voice, commanding them to rain. *q i. e.* Thy Land when it needs and requires rain.

35 Canſt thou ſend *r* lightnings, that they may go, and ſay unto thee, † Here we *are s*?

† Heb: *behold us.*

r At thy pleaſure and upon thy errand. *s* An expreſſion of Servants declaring their readineſs to obey their Maſters commands; of which ſee *Gen*: 22: 1. *Iſa*: 6: 8.

36 * Who hath put wiſdom in the inward parts *t*, or who hath given underſtanding to the heart *u*?

* Ch: 32: 8: Eccl: 2; 26.

t To wit, of a Man, Comp. *Job* 19: 27: *Pſal*: 51: 6: Who gave thee that wit and underſtanding which thou haſt, and which thou now uſeſt ſo arrogantly and wickedly, to contend with me, and to cenſure my actions? *u* So he limits the former general expreſſion of the *inward parts*. The heart is made by the Hebrews the ſeat of the underſtanding, and is commonly put for it in Scripture.

37 ‖ Who can number the clouds in wiſdom *x*, or † who can ſtay the bottles of heaven *y*?

‖ Or, *declare the Skies.*
† Heb: *who can cauſe to lie down.*

x Who can wiſely ſearch out and Exactly find the number of the Clouds? They are numberleſs and filled with Water, as the next Clauſe implies. *y* To wit, the Clouds, in which the Rain is kept, as in Bottles, out of which God poureth them when he ſees fit.

38 ‖ When the duſt † groweth into hardneſs, and the clods cleave faſt together *z*?

‖ Or, *when the duſt is turned into mire.*
† Heb: *is poured.*

z This Verſe containeth a deſcription, either 1. of a great drought, when the Earth grows very hard, and cloſe, and compact: Or, 2. of the condition of the Earth preſently after the fall of the Rain, when the Earth, which in time of drought was much of it diſſolved into duſt, is now by the Rain cemented or united together. In either of theſe caſes it is the work of God alone to keep the Clouds from pouring down more Rain upon the Earth.

39 * Wilt thou hunt the prey for the Lion *a*? or fill † the appetite of the young Lions.

*Pſal: 104: 21:
† Heb: *the life.*

a Is it by thy care and providence that the Lions who live in deſert places are furniſhed with neceſſary proviſions? This is juſtly mentioned as another wonderful work of God.

40 When they couch in *their* dens *b*, *and* abide in the covert to lie in wait *c*?

b When through Age and Infirmity they cannot range abroad for Prey, as the young Lions do, but lie ſtill in their Dens, as it were expecting their Food from God, from whom alſo they receive it. *c* Watching till ſome Beaſt come that way upon which they may Prey.

*Pſal:147: 9. Mat:6:26: 41 * Who provideth for the Raven *d* his food ? when his young ones cry unto God, they wander for lack of meat.

d Having mentioned the nobleſt of Brute Creatures, he now mentions one of the moſt contemptible and loathſome, to ſhew the care of Gods Providence over all Creatures, both great and ſmall. Which is more remarkable in Ravens, becauſe 1 they devour fleſh, which it is not eaſie for them to find, 2. They are greedy, and eat very much. 3. They are generally neglected and forſaken by Mankind. 4. Their young ones are ſoon forſaken by their Dams, that if God did not provide for them in a more than ordinary manner, they would be ſtarved to death.

CHAP. XXXIX.

Of the wild Goats and Hinds, 1----4. The wild Aſſe, 5----8, The Unicorn, 9----12. The Peacock, Stork, and Oſtrich, 13----18. The Horſe, 19----25. The Hawk, the Eagle, 26----30. Theſe Creatures not fully known to Job, nor governed by him, are ſufficient to convince him, That he is no fit Judge of the Counſels of God.

KNoweſt thou the time *a* when the wild goats of the rock *b* bring forth *c* ? *or* canſt thou mark
*Pſa:29:9: when the * hinds do calve *d* ?

a That thou mayeſt then go to them, and afford them thy help in their hard work. *b* Which dwell in high and ſteep Rocks where no Man can come. See 1 *Sam.* 24. 2. *Pſal.* 104: 18. *c* Which they do with great difficulty, as is implied *Pſal,* 29. 9. and noted by Philoſophers, wherein they have no aſſiſtance from Men, but onely from God. *d* When God by his ſecret inſtinct directs them to a certain Herb called *Seſeli*, which, as Naturaliſts report, doth haſten and help forward their Birth.

2 Canſt thou number the months *that* they fulfil ? or knoweſt thou the time when they bring forth *e* ?

e Doſt thou exactly know when they did conceive, and when they will bring forth : which is more uncertain in theſe, than in other Creatures, becauſe there fall out many accidents which cauſe them to bring forth before their time, as thunder, *Pſal* 29: 9. and other like cauſes of ſudden fear, which may be many and various, in thoſe deſert places where they live.

3 They bow themſelves *f*, they bring forth their young ones *g*, they caſt out their ſorrows *h*.

f Being taught by a Divine Inſtinct to diſpoſe themſelves in ſuch a poſture as may be fitteſt for their ſafe and eaſie bringing forth. *g* To wit, with great pain, being almoſt torn or rent aſunder with the Birth, as the word ſignifies : or, without any of that help, which tame Beaſts oft have. *h i.e.* Their young ones, and their ſorrows together. Or, though (which Particle is oft underſtood) *they remit* or *put away their ſorrows,* i. e. Though inſtead of cheriſhing and furthering their ſorrows, which for their own eaſe and ſafety they ſhould do, they fooliſhly hinder them, and ſo increaſe their own danger, yet by God's good Providence to them they are enabled to bring forth, as was now ſaid.

4 Their young ones are in good liking *i*, they grow up with corn *k* : they go forth, and return not to them *l*,

i Or, *grow ſtrong,* or *fat* ; notwithſtanding their great weakneſs cauſed by their hard entrance into the World. *k* Which they find and feed upon in the Fields. Or, as *with corn, i. e.* as if they were fed with Corn ; the Particle *as* being oft deficient and to be ſupplied. Or, *in the Field*, as this Word in the Chaldee or Syriack Dialect ſignifies. *l* Finding ſufficient Proviſions abroad by the care and conduct of God's Providence.

5 Who hath ſent out the wild aſs free *m*? or who hath looſed the bands of of the wild aſs *n* ?

m Who hath given him this diſpoſition that he loves freedom, and avoids and hates that ſubjection which other Creatures quietly and contentedly endure? *n* Which is not to be underſtood privatively, as if God took off the bands which Men had put upon him, but Negatively, that he keeps him from receiving the bands, and ſubmitting to the ſervice or Man. Who hath made him ſo untractable and unmanageable ? Which is the more ſtrange, becauſe home-bred Aſſes are ſo tame and tractable.

*Ch:24:5: †Heb *Salt places.* 6*Whoſe houſe I have made the wilderneſs *o*, and the † barren land *p* his dwellings.

o Who uſeth and loveth to dwell in Deſert Lands, *Jer*: 2: 24: *Hoſ*: 8: 3: 9. *p* Called *barren,* not ſimply, for then he muſt be ſtarved there, but comparatively, unmanaged, and therefore in a great meaſure unfruitful Land.

7 He ſcorneth *q* the multiude of the city *r*, neither
† Heb. *of theExactor.* regardeth *s* he the crying † of the driver *t*.

q Either 1. he feareth them not when they purſue him, becauſe he is ſwift, and can eaſily eſcape them. Or, 2. he values them not, nor any proviſions nor advantages which he may have from them, but prefers a vagrant and ſolitary life in the Wilderneſs before them. Or, 3. he diſdains to ſubmit himſelf to them, and reſolutely maintains his own freedom. *r* He mentions *the City* rather than the Country, partly, becauſe there is the greateſt Multitude of People to purſue, & overtake, and ſubject him : and partly becauſe there is the greateſt plenty of all things to invite him ; the Fruits of the Country being laid up in Cities in greateſt abundance. *s* Heb. *heareth, i. e.* obeyeth. *t* Heb. *o the Taskmaſter*, or *Exactor* of Labour, *i. e.* He will not be brought to receive his Yoke, nor to do this Drudgery, nor to anſwer to his cries or commands, as tame Aſſes are forced to do.

8 The range of the mountain *u is* his paſture, and he ſearcheth after every green thing.

u That which he ſearcheth out, or findeth in the Mountains. He prefers that mean proviſion and hardſhip with his freedom, before the fatteſt Paſtures with Servitude. Why ſo weak and harmleſs a Creature as the wild Aſs ſhould be untameable, when the moſt Savage Lions & Tigers have been tamed; and how there comes to be ſo vaſt a difference between the tame and the wild Aſs, thou canſt give no reaſon, but muſt refer wholly to my good pleaſure, to which alſo thou ſhouldſt upon the ſame grounds refer all the various methods of my providence and dealings with thee, and with other Men, and not ſo boldly cenſure what thou doſt not underſtand.

9 Will the Unicorn *x* be willing to ſerve thee *y*, or abide by thy crib *z* ?

x It is much diſputed among the Learned, but is not needful to be known by others, whether there be, or ever was ſuch a Creature as we call the Unicorn ; or whether this *Reem*, which is the Hebrew Name of it, be the *Rhinoceros*, as ſome would have it ; or a certain kind of wild Goat, called *Oryx*, which is very tall and ſtrong, and untractable ; or one of that kind of wild Oxen or Bulls, called *Uri* ; which may ſeem moſt probable, both from the deſcription of this Creature here, and elſwhere in Scripture, which exactly agrees with its deſcription given by other Authors ; and from the deſcription of his work in this place ; which muſt in all reaſon be agreeable to Creatures of that general kind ; and from the conjunction of this Creature with Bullocks in Scripture, *Deut*: 33: 17: and eſpecially *Iſa*: 34: 6, 7: where having put *Lambs*, and *Goats*, and *Rams* together, *v*: 6: as Creatures of the ſame, or very like ſort ; he mentions *Bullocks*, and *Bulls*, and *Reems*, *v*: 7: as belonging to the ſame general ſort of Creatures. But this I ſhall not poſitively determine here. He that would know more, may ſee what the Reverend and Learned Mr. *Caryl* hath upon this Text out of *Bootius* and others, and my Latin *Syropſis* on *Numb*: 23: 22. *y* Canſt thou tame him, and bring him into ſubjection to thy command. *z* Will he ſuffer himſelf to be tied or confined there all night, and to be reſerved to the work of the next day, as the Oxen do? Surely no. And if thou Canſt not rule ſuch a Creature as this, much leſs art thou able to govern the World, or to teach me how to govern it, which thou preſumeſt to do.

10 Canſt thou bind the Unicorn with his band in the furrow *a* ? or will he harrow the valleys *b* after thee *c* ?

a i. e. In thy furrowed Field, by a *Metonymy*. Or, *to*, or *for* (as the prefix *Beth* is oft uſed, as *Gen*: 11: 4: *Levit*: 16: 22: *Job* 24: 5:) *the Furrow*, i. e. to make Furrows, or to Plow : for which work Cattel uſe to be bound together, that they may be directed by the Husbandman, and may make right Furrows. *b* To wit, the low. Grounds ; which are moſt proper for, and moſt imployed in the work of Plowing. *c* Under thy conduct, following thee ſtep by ſtep.

11 Wilt thou truſt him *d* becauſe his ſtrength is great *e* ? or wilt thou leave thy labour *f* to him *g* ?

d To wit, for the doing of theſe works ? *e* Becauſe he is very able for thy work. And wilt thou by thy power make him willing, or force him to put forth and ſpend his ſtrength in thy ſervice ? *f* Either, 1 thy work of Plowing and Harrowing. Or, rather 2. the Fruit of thy Labour, or the Goods gotten by thy labour, as this word is oft uſed, as *Deut*: 28: 33: *Job* 20: 18: *Pſal*: 78. 46: & 128: 2: *Joh*: 4: 38: to wit, the fruits of the Earth procured by God's Bleſſing upon thy induſtry. *g* To be brought home by him into thy Barnes, as the next Verſe explains it.

12 Wilt thou believe him that he will bring home thy ſeed *h*, and gather *it into* thy Barn ?

h Heb. *will return thy Seed* ; either 1 by Plowing and Harrowing thy Land ſo well that it ſhall make a good return to thee for thy ſeed. Or rather, 2. by bringing into thy Barn, as it follows, thy ſeed, *i. e.* the product of thy ſeed, or thy ſheaves of Corn, as this word is uſed, *Hag*: 2: 19.

13 *Gaveſt thou i* the goodly *k* wings *l* unto the Peacocks *m* ? or || wings and feathers unto the Oſtrich *n* ? ||Or, *the feathers of the Stork and Oſtrich.*

i The ſtile of this Book is very conciſe, and ſome Verb is manifeſtly wanting to ſupply the ſenſe; and this ſeems to be fitly underſtood out of *v*: 19: where it is expreſſed. *k* Or, *triumphant*, that wherein it triumpheth or prideth it ſelf. *l* Or, *feathers*. Heb. *wing* or *feather*. The Peacocks beauty lies in its tail ; which may well enough be comprehended under this Name, as it is confeſſed, that the Latin word *Ala* which properly ſignifies a *wing*, is uſed by *Martial* and *Claudian* to expreſs the Peacock's tail. *m* Or, as ſome render it, *to the Oſtrich* : whoſe Wings are much more great and goodly, than thoſe of the Peacock. And for the other word in the next Clauſe, which is rendred *Oſtrich*, they tranſlate it another way. For that the Hebrew word *Haſidah* doth not ſignifie *an Oſtrich*, ſeems plain from the mention and deſcription of that Bird, *Pſal*: 104: 17: *Jer* 8. 7. *Lam*: 4: 3: *Zech*: 5: 9. which doth not at all agree to the Oſtrich. And foraſmuch as the following Verſes do evidently ſpeak of the Oſtrich, and it is abſurd to diſcourſe of a Bird which had not been ſo much as named, and conſequently the Name of it muſt be found in this Verſe, and there is no other Word in this Verſe which bids ſo fair for it, it may ſeem probable that this Word is not to be rendred the *Peacock* (though it be ſo taken by moſt) but the *Oſtrich*. Nor is it likely that both the Peacock and the Oſtrich ſhould be crouded together into one Verſe ; eſpecially when all the following Characters belong only to the latter of them. Add to this, that it is confeſſed, even by the Hebrew Writers themſelves, That there is a great uncertainty in the ſignification of the Names of Birds and Beaſts ; and therefore it is not ſtrange if many Interpreters were miſtaken in the ſignification of this word. *n* Or, *or the wings* or *feathers of the Stork* (or, *or*) *the Oſtrich* ? Or, didſt thou give (which may be repeated out of the former Branch) *the wings and feathers to the Stork* ? Or, *verily* (the Particle *im* being oft uſed as a note of confirmation, as *Pſal*: 59: 16: & 63: 7: *Prov*: 3: 34: and 23: 18:) it hath *wings and feathers* like thoſe of a *Stork* ; for ſo indeed they are, black and white like them. And this may be noted as a great and remarkable Work of God, that it ſhould really have wings and feathers as other Birds have, and particularly the Stork, who comes neareſt to it in bulk and colour, although otherwiſe, by its vaſt bulk, it might ſeem to be a Beaſt rather than a Bird, as it is alſo called by *Ariſtotle* and *Pliny*, and others.

14 Which *o* leaveth her eggs in the earth *p*, and warmeth them in the duſt *q*,

o i. e. Which Oſtrich ; whoſe property this is noted to be by Naturaliſts. Or, *But* : for this unnatural quality is oppoſed to the goodlineſs of her Wings or Feathers. *p* In the place where ſhe lays them: where ſhe leaves them, either 1. from care, leſt ſhe ſhould cruſh and break them, if her vaſt Body ſhould ſit upon them: or rather, 2. from forgetfulneſs, or careleſneſs, or unnaturalneſs, or folly; to which it is manifeſtly aſcribed in the following Verſes. *q* Either 1. covering them with Sand, that they may be warmed and hatched by that, together with the heat of the Sun, But this is judged a fabulous report; for the *Arabians*, amongſt whom this Bird is moſt frequent, and beſt known, affirm, That ſuch Eggs do quickly periſh and putrifie. Or, rather 2. expoſing them to the heat of the Sun, which being exceſſive in thoſe hot Countries, doth, and muſt needs quickly deſtroy or ſpoil them. And the Oſtrich is ſaid to warm them, becauſe her leaving them there is not onely the occaſion, but in ſome ſort the cauſe of the Suns warming them.

15 And forgetteth that the foot *r* may cruſh them, or that the wild beaſt may break them.

r To wit, of wild Beaſts (as it follows) paſſing that way.

16 She is hardned *s* againſt her young ones *t*, as though *they were* not hers *u*: her labour *x* is in vain without fear *y*;

s Or, *He*, *i. e.* God *hardens her*, or, *ſhe hardneth her ſelf*. *t* *i. e.* Againſt her Eggs, which he calls her *young ones* emphatically, to aggravate her fault and folly in deſtroying thoſe Eggs, which if not neglected, would have been young ones. *u* As if they were laid by ſome other Bird. Or, *that they may not be to her*, i. e. that they may be utterly loſt and deſtroyed; or as if it were her deſign to deſtroy their very beeing. *x* To wit, in laying her Eggs is wholly loſt. *y* This may be added as a farther aggravation. She doth this, not becauſe ſhe is compelled to forſake her Eggs for fear of Men or Beaſts, but meerly out of an unnatural careleſneſs. Or, ſhe is *without fear*, or, *for want of fear*, to wit, of a provident fear and care about them.

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding *z*.

z Becauſe God hath not implanted in her that natural Inſtinct, and Providence, and Affection, which he hath put into other Birds and Beaſts towards their young. And yet no Man preſumes to reproach me for making this difference in my Creatures, And as little reaſon haſt thou to blame me for afflicting thee, when others not ſo bad as thou for the preſent go unpuniſhed: becauſe I have no leſs authoritty over thee, than over them, and can diſpoſe of all my Creatures according to my good pleaſure. The great folly of this Bird is noted by *Arabick* Writers, who beſt know her, and that not only for this property of forſaking her own Eggs, but alſo for other things, as that ſhe eats any thing which is offered to her, as Iron, Stones, Glaſs, hot Coals, *&c.* Whereas other Birds and Beaſts have ſo much Sagacity, as to reject improper and unwholſome things; that being purſued by the Hunter, ſhe thinks her ſelf ſafe and unſeen, by hiding her head in the Sand: For which, and other ſuch qualities, It is a Proverb among the *Arabians*, *More fooliſh than an Oſtrich.*

18 What time ſhe lifteth up her ſelf on high *a*, ſhe ſcorneth the horſe and his rider *b*.

a To flee from her purſuer: to which end ſhe lifteth up her head and body, and ſpreads her wings. *b* She deſpiſeth them in regard of her greater ſwiftneſs; for though ſhe cannot flie becauſe of her great bulk, being ſaid to be as big as a new-born Camel, yet by the aid of her wings ſhe runs ſo faſt, that Horſemen cannot reach her, as both Greek and other Authors have noted.

19 Haſt thou given the horſe ſtrength *c*? haſt thou clothed his neck with thunder *d*?

c Either ſtrength of Body: or rather courage and generous confidence, for which the Horſe is highly commended. *d* *i. e.* With ſnorting and neighing; in the making of which ſound the Neck, in regard of the Throat which is within it, and a part of it, is a principal Inſtrument: which noiſe may not unfitly be called *thunder*, becauſe of the great vehemency and rage, wherewith it is attended, and the great Terrour which it cauſeth, eſpecially in War and Battel, of which ſee *Jer*: 8: 16. and compare 1 *Sam*: 12: 17, 18: where this very term of *thundering* is aſcribed to a far lower and leſs terrible noiſe. Nor is this, as ſome alledge, an improper Speech, becauſe this thunder or neighing, is rather clothed with the Neck, as being within it, than the Neck with it; for nothing is more common in Scripture than to ſay, That Men are clothed *with righteouſneſs*, *humility*, and other Graces, which yet are in ſtrictneſs of Speech within the Man, and not he within them. But becauſe this word, in this form, is not elſewhere extant, ſome render it otherwiſe, *with a mane*, with a thick, and full, and deep Mane, as the Phraſe of being clothed with it implies. For this is mentioned by all Writers of Horſes, as a notable mark of a generous Horſe; which therefore they conceive would not be omitted here, where ſo many ſeveral properties and excellencies are deſcribed. And the Verb *Raam*, whence this comes, in the *Syriack* Language ſignifies not only to *thunder*, But alſo *to be high* or *lofty*: which fitly agrees to the Mane, which is in the higheſt part of the Horſe.

20 Canſt thou make him afraid as graſhopper *e*? the glory of his noſtrils *f* *is* † terrible,

†Heb. terrors

e Which is eaſily affrighted and chaſed away by the leaſt noiſe of a Man. Or, as divers others render the place, *didſt thou make him to move like a Graſhoppper*, skipping and leaping as he goes! So he deſcribes the poſture of a gallant and generous Horſe, who curvets, and pranceth, and as it were danceth as he walks. *f* That ſnoring, or ſound, and ſmoke which cometh out of his Noſtrils, eſpcially when he is inraged and ingaged in Battel, which is another note of a generous Horſe, and ſtrikes a terrour into his adverſary. Or, *the vehemeney*, or *majeſty*, or *magnificence of his ſnorting*, or *ſnoring*, as this word is rendred, *Jer.* 8: 16.

21 || He paweth *g* in the valley *h*, and rejoyceth in *his* ſtrength *i*: he goeth on to meet † the armed men *k*.

||Or, *his* feet dig.
†Heb: *the* armour;

g Or, *He diggeth.* Through courage and wantonneſs he cannot ſtand ſtill, but is beating, as it were digging up the Earth with his feet. *h* This he adds, partly becauſe the ground being there more plain and ſmooth, he hath the better conveniency for his prancing and pawing with his feet, which in hilly and uneven ground he cannot ſo well do; and partly, becauſe Battels uſe to be pitched in valleys, or low grounds, eſpecially Horſe Battels, *i* Making ſemblance of great pride and complacency in it. *k* With great readineſs & undaunted courage.

22 He mocketh at fear *l*, and is not affrighted: neither turneth he back from the Sword *m*.

l *i. e.* At all Inſtruments and Objects of Terror, as Fear is oft uſed; as *Prov.* 1: 26: & 10: 24. He deſpiſeth what other Creatures dread. *m* Or, *becauſe of the Sword*; or, *for fear of the Sword*, as this Phraſe is uſed, *Iſa.* 21: 15: & 31: 8: *Jer.* 14: 16: & 50: 16.

23 The quiver *n* rattleth againſt him, † the glittering ſpear and the ſhield *o*.

† Heb. *the flame of the Spear.*

n Or, although *the Quiver*, &c. So this comes in as an aggravation of his courage Notwithſtanding the juſt cauſes of fear which are mentioned in this Verſe. And the *Quiver* is here put for the Arrows contained in it, by a Metonymy, very uſual in this very caſe, and in all ſorts of Authors, which being ſhot againſt the Horſe and Rider make this Rattling noiſe here mentioned. *o* Or, rather the *launce* or *javelin*. For that this was not a defenſive, but an offenſive Weapon, ſeems plain, both from this place, where it is mentioned among ſuch, and as an object of fear, which the Shield is not, and from *Joſ.* 8: 18. 1 *Sam.* 17: 45; where it is ſo uſed.

24 He ſwalloweth the ground *p* with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet *q*.

p The ſenſe is either, 1. He is ſo earneſt and eager upon the Battel, that he ruſheth into it with all ſpeed, and runs over the ground ſo ſwiftly, that he might ſeem to have ſwallowed it up. Or, 2. He is ſo full of war-like Rage and Fury, that he not only champs his Bridle, but is ready to tear and devour the very ground on which he goes. And the Phraſe here uſed is not unuſual, both in Arabick, and in other Authors: of which ſee my Latine Synopſis on this place. *q* *i. e.* He is ſo pleaſed with the approach of the Battel, and the ſound of the Trumpet calling to it, that he could ſcarce believe his Ears for gladneſs. Compare *Gen.* 45: 26: *Luke* 24: 41. Or, thus, *He cannot ſtand ſtill*, or *firm*, (as this Verb and the derivative from it is uſed, not only in the Chaldee and Syriack Dialect, but alſo in the Hebrew, as *Deut.* 28: 59; 1 *Sam*: 2. 35.) *when the Trumpet ſoundeth*: His Rider can hardly keep him ſtill, but he ſtrives and longs to run to the fight.

25 He ſaith among the trumpets, ha, ha *r*; and he ſmelleth *s* the battel afar off *t*, the thunder of the captains *u*, and the ſhouting.

r An Expreſſion of Joy and Alacrity, declared by his proud neighings, whereby he doth in ſome ſort anſwer the ſound of the Trumpets, in a way of ſcorn and challenge. *s* *i. e.* He perceiveth, as this Phraſe is uſed, *Judg.* 16. 9. *t* At ſome diſtance, either of place, or rather of time, as the word is moſt frequently uſed. He perceives by the motion of his Souldiers, and the clattering of the Arms, that the Battel is at hand, which is very welcome to him. *u* By which he underſtands, either the military Orations which the Captains make and deliver with a loud voice to animate their Souldiers to the Battel: Or, rather the loud and joyful clamour begun by the Commanders and followed by the Soldiers when they are ready to joyn Battel, that thereby they may both daunt their Enemies, and encourage themſelves.

26 Doth the Hawk flie *x* by thy wiſdom *y*, *and* ſtretch her wings toward the ſouth *z*.

x In ſo ſingular a manner, ſo ſtrongly and ſteddily, ſo conſtantly and unweariedly, ſo ſwiftly and ſpeedily, ſo regularly and cunningly to catch her Prey. *y* Didſt thou inſpire her with that wiſdom? *z* Which ſhe doth, either 1. when ſhe caſts her old Feathers, and gets new ones which is furthered either by the warmth of Southerly Winds, or by the heat of the Sun, which was South-ward from *Job*'s Country, as it is from ours. Whence it is, that as wild Hawks do this by natural Inſtinct, ſo the places which Men build for the keeping of tame Hawks, are built towards the South. Or in, or towards Winter, when wild Hawks flie into warmer Countries, as being impatient of cold weather.

27 Doth the Eagle mount up *a* † at thy command, and make her neſt on high *b*?

† Heb *by thy mouth.*

a Flies directly upward till ſhe be out of thy ſight; which no other Bird can do. *b* In the higheſt and inacceſſible Rocks. Compare *Jer.* 49: 16: *Obad.* *v.* 4.

28 She dwelleth and abideth upon the rock, upon the crag of the rock *c*, and the ſtrong place.

c Whic ſhe doth, partly for the ſecurity of her ſelf, and her young: and partly that ſhe may thence have the better proſpect to diſcern her Prey, as it followeth.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off *d*.

d Her ſight is exceeding ſharp and ſtrong, ſo that ſhe is able to look upon the Sun with open Eyes, and to behold the ſmalleſt prey upon the Earth or Sea, when ſhe is mounted out of our ſight; which when ſhe ſpies, ſhe flies to it with incredible ſwiftneſs, even like an Arrow out of a Bow.

30 Her young ones alſo ſuck up blood *e*: and * where the ſlain are *f*, there is ſhe *g*.

* Mat. 24: 28; Luke. 17: 37.

e Either of the Prey which the Eagle hath brought to her Neſt for them, or that which themſelves catch and kill, being betimes inured to this work by their Dams. Naturaliſts note of the Eagle, That ſhe drinketh no Water but Blood only. *f* Where any dead Carcaſſes are, yea, or are like to be: For natural Hiſtorians write of the Eagles, That they can preſage or ſmell a Battel ſome days before it be fought. And although ſome Writers affirm, That there are divers Eagles who do not feed upon Carkaſſes, and will not meddle with them, yet that many Eagles do feed on them is ſufficiently evident by the teſtimony both of Scripture, as *Mat*: 24: 28: and of diverſe both ancient and later Writers. *g* To wit, in an inſtant, flying thither with admirable celerity.

CHAP. XL.

God's reproof of Job, 1, 2. *He humbleth himſelf*, 3----5. *God again declareth his Righteouſneſs, Majeſty, and the power of his Wrath* *to abaſe the proud, 16——14: A deſcription of Behemoth, 15——24:*

MOreover, the LORD anſwered Job *a*, and ſaid,

a Having made a little pauſe to try what *Job* could anſwer to his queſtions, and *Job*, being it ſeems aſtoniſhed with God's Rebukes, or expecting what God would further ſay, continued ſilent.

† Heb: *to plead with the Almighty, is it to inſtruct.*

2 † Shall he that contendeth with the Almighty inſtruct *him b* ? he that reproveth God *c*, let him anſwer it *d* ?

b Shall *Job*, who preſumed to contend with me in Judgement, and to diſpute the reaſonableneſs and equity of my proceedings, give me Inſtructions or Directions how to manage my own Affairs, and govern my Creatures? He juſtly mentions his Almightineſs, as a convincing Argument of his Juſtice. For how can he be unjuſt to his Creatures, who hath no Obligation to them, and never did nor can receive any thing from them, and who hath an abſolute, ſoveraign, and incontroulable Dominion over them, and who being infinitely and neceſſarily perfect, and allſufficient within himſelf, can neither have any inclination to Unrighteouſneſs, which is an imperfection, nor any temptation to it, from any need he hath of it to accompliſh his Deſigns, which he can do by his own omnipotence, or from any advantage accruing to him by it. *c* That boldly cenſureth his ways or works; which thou haſt done. *d* Let him anſwer my former and further queſtions at his peril.

3 Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile *e*, what ſhall I anſwer thee *f* ?

* Pſ: 39:9.

* I will lay mine hand upon my mouth *g*.

e What am I a mean and contemptible Creature, that I ſhould preſume to contend with my Maker and Judge? I confeſs my fault and folly. *f* I neither deſire nor am able to diſpute with thee. *g* I will for the future bridle my Tongue, and inſtead of conteſting with thee, do humbly and willingly ſubmit my ſelf to thee.

5 Once have I ſpoken, but I will not anſwer *h* : yea, twice *i*, but I will proceed no further *k*.

h Or, *ſpeak* again; *anſwering* being oft put for *ſpeaking*. I will contend no more with thee. *i i. e.* Oft times, or again and again, the definite number being uſed indefinitely. *k* In ſuch bold and preſumtuous Expreſſions and Accuſations of thy Providence towards me. Vain therefore are the Excuſes which ſome Interpreters make for *Job*, as if he were faultleſs in his foregoing Diſcourſes, when both God chargeth him with faultineſs therein, and *Job* himſelf confeſſeth it.

6 Then anſwered the LORD unto Job out of the whirl-wind *l*, and ſaid,

l Which was renewed when God renewed his Charge upon *Job*, whom he intended to humble more throughly than yet he had done. Both this and the next verſe are repeated out of *Chap*: 38:1,3: where they are explained.

* Ch:38:3:
* Ch.42:4.

7 * Gird up thy loins now like a man: I will * demand of thee, and declare thou unto me.

* Pſ:51:4:
Rom:3:4:

8 * Wilt thou alſo diſanul my judgment *m* ? Wilt thou condemn me that thou maiſt be righteous *n* ?

m Every word is emphatical, *Wilt* (Art thou reſolved upon it) *thou* (thou *Job*, whom I took to be one of a better mind and temper; had it been a Stranger, or my Enemy who had ſpoken thus of me, I could have born it, but I cannot bear it from thee) *alſo* (not only vindicate my ſelf, and thy own integrity, but alſo accuſe me) *diſanul* (not only queſtion and diſpute, but even condemn, repeal and make void, as if it were ungrounded and unjuſt) *my judgment*? *i. e.* my Sentence againſt thee, and my Government and Adminiſtration of Human Affairs? *n* Wilt thou make me unrighteous that thou maiſt ſeem to be righteous.

9 Haſt thou an arm like God *o* ? or canſt thou thunder with a voice like him *p* ?

o Thou art infinitely ſhort of God in Power, and therefore in Juſtice: for all his Perfections are equal and infinite. Injuſtice is much more likely to be in thee, an impotent Creature, than in the Almighty God; of which ſee the Notes on *v*: 2. *p* Therefore do not preſume to contend with him.

*Pſ: 104:1:

10 * Deck thy ſelf now *with* majeſty and excellency *q*, and aray thy ſelf with glory and beauty.

q Seing thou makeſt thy ſelf equal, yea, ſuperiour to me in Juſtice, and conſequently in Power and Majeſty, take to thy ſelf thy great Power, come and ſit in my Throne, and diſplay thy Divine Perfections in the ſight of the World. Theſe and the following are ironical expreſſions, to make *Job* more ſenſible of his diſtance from, and ſubjection to God.

11 Caſt abroad the rage of thy wrath *r* : and behold every one *that is* proud, and abaſe him *s*.

r Inflict heavy Judgments upon thine Enemies, the *Chaldeans* and *Sabeans*, and others who have injured or provoked thee. *s* Deſtroy him with an angry look, as I can do and delight to do with ſuch Perſons.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place *t*.

t Either 1. whereſoever they are. Or, 2. Where they are in their greateſt ſtrength and glory, and therefore are moſt ſecure and confident. Or, 3. Forthwith, upon the ſpot, that the quickneſs and immediateneſs of the ſtroke may diſcover that it comes from a Divine hand.

13 Hide them in the duſt together *u*, *and* bind their faces *x* in ſacret *y*.

u Kill *every one* of them (as he ſaid *v*. 12: (at one blow, as I can do, and bring them all to their Graves, that they may ſleep in the Duſt, and never offend thee, nor trouble others more. *x i. e*, Condemn or deſtroy them. He alludes to the manner of covering the Faces of condemned Perſons, *Eſther* 7: 8; and of dead Men. *John* 11: 44: & 20: 7. See on *Job* 9: 24. *y* Either in a ſecret place, bury them in their Graves: Or, ſecretly, with a ſecret and inviſible ſtroke, that it may appear it comes from the hand of a God.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee *z*.

z i. e. That thou art mine Equal, and maiſt venture to contend with me, But ſince thou canſt do none of theſe things, it behoves thee to ſubmit to me, and to acquieſce in my dealings with thee.

|| Or, *the Elephant*, as ſome think.

15 Behold now || Behemoth *a* which I made with thee *b*, he eateth graſs as an ox *c*.

a That ſome particular Beaſt is deſigned by this word is evident from *v*; 17: and from the peculiar Characters given to him, which are not common to all great Beaſts. But what it is, is matter of ſome diſpute among the Learned. The generality of them are agreed that this is the Elephant, and the following Leviathan the Whale; which being two of the goodlieſt and vaſteſt Creatures which God made, the one of the Land, the other of the Sea, and withal ſuch to whom the deſcription here given for the moſt part manifeſtly agrees, and the like is preſumed concerning the reſt, may ſeem to be here intended. And the difficulty of reconciling ſome few Paſſages to them, may ariſe either from our ignorance of them, or from the different nature and qualities of Creatures of the ſame general kind in divers parts But ſome late and very learned men take the Leviathan to be the Crocodile, and the Behemoth to be a Creature called the Hippopotamus, which may ſeem fitly to be joyned with the Crocodile, both being very well known to *Job* and his Friends, as being frequent in the adjacent Parts, both amphibious, living and preying both in the Water and upon the Land, and both being Creatures of great bulk and ſtrength. I ſhall not undertake to determine the Controverſie; but ſhall ſhew how each part or the following Deſcription is or may be applied to them ſeverally. And this being no Point concerning Faith or a Good Life, every one may take the more liberty to underſtand the place of one or other of them. *b* Either 1. upon the Earth where thou art, whereas the Leviathan is in the Sea. Or, 2. as I made thee, for this Hebrew Particle is oft uſed as a Note of Compariſon, as *Job* 9: 26: *Pſal*: 143: 7. and elſewhere; in the ſame manner, and upon the ſame day. Whereby he may intimate, that being equally the Creator and Soveraign Lord both of *Job*, and of this Behemoth, he had equal right to diſpoſe of them in ſuch manner as he thought meet. Or, *nigh* (as the Particle oft ſignifies) *unto thee*, *i. e*: in a place not far from thee, to wit, in the River *Nile* where the Hippopotamus, as well as the Crocodile, doth principallly abide. But although thoſe Creatures were now in that River, yet they were made elſewhere, even where the firſt Man was made. *c* This is mentioned as a thing ſtrange and remarkable, as indeed it is, either 1. of the Elephant, in which God hath wiſely and mercifully planted this diſpoſition that he ſhould not prey upon other Creatures, which if he had, being ſo ſtrong and vaſt a Creature, he muſt needs have been very pernicious to them, but feed upon Graſs as an Ox doth. Or, 2. of the Hippopotamus; of whom Hiſtorians relate, that he comes out of the River upon the Land to feed upon Corn, and Hay, or Graſs, as an Ox doth, to whom alſo he is not unlike in the form of his Head and Feet, and in the bigneſs of his Body, whence the *Italians* call him *the Sea-ox*.

16 Lo now, his ſtrength *is* in his loins *d*, and his force *is* in the navel of his belly *e*.

d He hath ſtrength anſwerable to his bulk, but this ſtrength by God's wiſe and merciful Providence is not an offenſive ſtrength, conſiſting in or put forth by horns or claws, as it is in ravenous Creatures, but only defenſive and ſeated in his Loins, as it is in other Creatures, whereby he is rendred more ſerviceable to Men by the carrying of vaſt burdens. *e* Which though in the Elephant it be weaker than his Loins, whence the *Rhinoceros* fighting with him aims at that part, yet hath a more than ordinary ſtrength in it, as appears by the binding of the heavieſt burdens under and about it. This alſo agrees to the Hippopotamus in an eminent degree, whoſe whole skin is noted by ancient Writers to be harder than any other Creatures, and almoſt impenetrable.

|| Or, *he ſetteth up*.

17 || He moveth his tail *f* like a cedar: the ſinews of his ſtones *g* are wrapt together.

f Which though it be but ſhort both in the Elephant and in the Hippopotamus, yet when it is erected, is exceeding ſtiff and ſtrong. But this may be underſtood, either 1. of his Generative Part, which is oft called by that, or the like name, which the following Clauſe of the verſe may ſeem to favour. Or, 2. Of the Elephants trunk, which being ſo eminent and remarkable a part, would not probably be omitted in this Deſcription, to which theſe words very fitly agree, becauſe of its admirable motion and ſtrength. Nor is it ſtrange that this is called his *Tail*, becauſe that word is oft uſed improperly for any end of a thing, as *Iſa*: 7: 4. See alſo *Deut*: 25: 18: & 28: 13, 44. *g* This may be noted becauſe the Elephants Teſticles do not hang down below the belly, as they do in other Beaſts, but are contained within his belly where they are faſtned by Ligaments of extraordinary ſtrength. Or, *the ſinews of the terror thereof*, to wit, of the Trunk laſt mentioned under the name of the *Tail*, *i. e.* its terrible Sinews are ſtrongly and ſtrangely wrapped together, that he can move it as he liſteth with wonderful dexterity and ſtrength. Or, *the Sinews of his Thighs*, as the latter word oft ſignifies in the Arabick Tongue, which is very near akin to the Hebrew. The Thighs and Feet of the Hippopotamus are noted to be ſo ſinewy and ſtrong, that one of them is able to break or overturn a large Boat.

18 His bones *h are as* ſtrong pieces of Braſs *i*; his bones are like bars of iron.

h Under which title are comprehended his Ribs (as the LXX here render it) and his teeth. *i* Exceeding hard and ſtrong, as they are in both theſe Creatures.

19 He *is* the chief of the ways of God *k* : he that made him, can make his ſword to approach *unto him l*.

k i. e, Of God's Works, to wit, of that ſort, or among living and brute Creatures. This is eminently and unqueſtionably true of the Elephant, in regard of his vaſt bulk, and ſtrength joined with great activity, and eſpecially of his admirable ſagacity and aptneſs to learn, and of his ſigular uſefulneſs to Mankind, his Lord and Maſter, and God's Vicegerent in the World, and many other commendable qualities. And the Hippopotamus alſo is in ſome ſort, as others note, the chief, or one of the chief of God's Works, in regard of its great bulk and ſtrength and ſagacity, and the manner of his living both in the Water and upon the Land. But it muſt be granted that the Elephant doth exceed the Hippopotamus in many things. *l* Though he be ſo ſtrong and terrible, yet God can eaſily ſubdue and deſtroy him, either immediately, or by arming other, Creatures, as the Rhinoceros, or Dragon, or Tiger, againſt him. Or *he that made him hath applied* or *given to him his Sword*, or Arms, to wit, his Trunk, which may not unfitly be called his Sword, becauſe thereby he doth both defend himſelf, and offend his enemies. And this Trunk of his being a thing very obſerveable and admirable in him, and therefore not likely to be neglected in his Deſcription, if it were not intended by his *Tail. v:* 17: may ſeem to be deſigned in theſe words.

20 Surely the mountains bring him forth food *m*: where all the Beaſts of the field play *n*.

m Though this Creature be vaſtly great, and require much food, and no Man careth for it, yet God provides for it out of his own ſtores, and makes even deſert mountains to afford him ſufficient ſuſtenance. The Hippopotamus alſo, though he live moſt in the Water, fetched his food from the Land, and from the Mountains or Hills, which are nigh into the River *Nile.* *n* They not only feed ſecurely, but ſport themſelves by him or with him,, being taught by experience that he is gentle and harmleſs, and never preys upon them.

21 He lieth *o* under the ſhady trees, in the covert of the reeds, and fens *p*.

o The Elephant lies down to reſt himſelf: and it is but fabulous which ſome Writers affirm that they have no joints in their Legs, and ſo cannot lye down, but ſleep or reſt themſelves ſtanding or leaning againſt a Tree. Which is denied and confuted by *Ariſtotle* in his *Hiſtory of Living Creatures*, 2, 4: and by later Writers. *p* For the Elephant being a Creature naturally hot, and living generally in hot Countries, diligently ſeeks for and delights in ſhady and wateriſh places, as is noted by *Ariſtotle*, and after him by *Pliny* and *Ælian*.

22 The ſhady trees cover him with their ſhadow; the willows of the brook *q* compaſs him about.

q Or, *of Nilus*, of which this word is oft uſed in Scripture. And this ſeems to be the chief Argument by which the learned *Bochart* proves this to be meant of the Hippopotamus, whoſe conſtant reſidence is in or near the River of *Nilus*, or the Willows that grow by it. But it is well alledged by our Learned and Judicious *Caryl*, that this word *Naal* is never uſed to expreſs *Nilus* when it is put by it ſelf, as here it is, but only where the word *Egypt* is added to it, as it is in all the places which *Bochart* produceth. And this very phraſe, *the Willows of the Brook*, is uſed of other Brooks or Rivers beſides *Nilus*, as *Lev*: 23: 40: Compare *Iſa*: 15: 7.

†Heb. *he oppreſſeth.*

23 Behold, † he drinketh up *r* a river *s* *and* haſteth not *t*: he truſteth that he can draw up Jordan into his mouth *u*.

r Or, *He ſnatcheth*, or *draweth*, or drinketh up as it were with force and violence, as the word ſignifies. *s i. e.* A great quantity of water, hyperbolically called a *River.* as it is alſo *Pſal:* 78: 16: & 105: 41. This may be fitly applied to the Elephant, which becauſe of its great bulk and vehement thirſt, drinks a great deal of Water at one draught, as Naturaliſts and Hiſtorians have obſerved. *t* He drinks not with fear and caution and ſparingly, as the Dogs do at *Nilus*, for fear of the Crocodile; but ſuch is his Courage and Self-confidence, that he fears no Enemie either by Water or by Land, but drinketh ſecurely and liberally. *u* He drinks as if he deſigned, or hoped, or deſired to drink up the whole River. He mentions *Jordan*, either as a River well known in and nigh unto *Job*'s Land; or becauſe poſſibly there were many Elephants which uſed to drink at it; or as a River in ſome parts of it but ſmall, which therefore might give more colour to the Hyperbole, and to the Elephants fancy or expectation, than a vaſter River, ſuch as *Euphrates*, would have done. *Bochart* expounds this alſo of the Hippopotamus, which, though he cannot ſwim, and may be drowned, as Naturaliſts report, yet will continue ſecurely under Water at the bottom of *Nilus* for ſome days together; and he renders the verſe thus, *Behold*, if *a River oppreſs* or cover him, *he fears not, he is confident* or *ſecure, though* Jordan (which is here put for any River) *ſhould break forth* or *overflow above his mouth, i. e.* ſhould over-whelm him. But the judgment of this I leave to the Reader.

||Or, *will any take him in his ſight?* or *bore his noſe with a Gin?*

24 || He taketh it with his eyes: *his* noſe pierceth through ſnares *x*.

x According to this Tranſlation the ſenſe is this, *He taketh*, or *ſnatcheth*, or *draweth up* (as was now ſaid, *v.* 23;) *it q* to wit, the River *Jordan*) *with his eyes*, i. e. when he ſees it, he truſteth that he can drink it all up; as we uſe to ſay, *The eye is bigger than the belly*: *his noſe* or *ſnout* pierceth, &c. *i. e.* he ſecurely thruſteth his Snout into the River, even to the bottom of it, to ſtir up the Mud, becauſe he delights to drink muddy Water, and if there be any Snares laid for other Creatures, he breaks them to pieces, But this verſe is otherwiſe tranſlated by others, *Will* or *Can* any man *take him in his eyes*? (*i. e.* openly and by manifeſt force? Surely no. His force and ſtrength is too great for Man to reſiſt or overcome: and therefore Men are forced to uſe many wiles and engines to catch him; which is true both of the Elephant and of the Hippopotamus:) Or *pierce his Noſe with Snares or Gins? No.* He may be taken by art and cunning, but not by violence.

C H A P. XLI.

God's Kingly Power and Authority above all the Children of Pride ſeen in the Leviathan, 1----34.

||That is, *a Whale, or a Whirlpool.*
†Heb. *which thou drowneſt:*

CAnſt thou draw out ||Leviathan with an hook? or his tongue with a cord † *which* thou letteſt down *a*?

a Canſt thou take him with a Hook and a Line, as Anglers take ordinary Fiſhes? Surely no. *Queſt.* What is this Leviathan? *Anſwer.* This is granted on all hands, that it is a great and terrible Monſter, living in the Sea or Rivers, as *Behemoth* is a Land Monſter, It is the general and received Opinion that it is the Whale, which is unqueſtionably called the *Leviathan*, *Pſal*: 104: 25, 26: which having been diſcovered in the Seas next bordering upon *Arabia.* probably was not unknown to *Job*, who was a very inquiſitive Perſon and well ſtudied in the Works of God, as this Book manifeſts, but ſome later and very learned Interpreters conceive that it is the Crocodile; which was very well known in *Egypt* and in all the Parts adjacent to it. And this is evident, that the Hebrew *Thannin* (which is parallel to this word *Leviathan*, theſe two words being ſynonymous, and the one promiſcuouſly uſed for the other, as appears from *Pſal*: 74: 13, 14: *Iſa*; 27: 1; *Ezek*: 32: 2:) is uſed of the *Crocodile*, *Ezek*: 29: 3, 4: & 32, 2, 3. But I ſhall not poſitively determine this Controverſie; but only ſhew how far the Text may be underſtood of both of them, and then ſubmit it to the Readers Judgment, this being a matter of no great moment, wherein Chriſtians may vary without any hazard. Only this I will ſay, That whatever becomes of the *Behemoth* of the former Chapter, whether that be the Elephant, or the Hippopotamus, that doth not at all determine the ſenſe of this *Leviathan*, but leaves it indifferent to the Whale or the Crocodile, as the Context ſhall determine, which I confeſs ſeems to me to favour the latter more than the former. To which may be added, that it ſeems more probable that God would ſpeak of ſuch Creatures as were very well known to *Job* and his Friends, as the Crocodile was, than of ſuch as it is very uncertain whether they were known in thoſe parts, and in *Job*'s time. This verſe, noting either the impoſſibility, or rather the great and terrible difficulty, of taking this Monſter with his Hook or Line, or ſuch like Inſtruments, may agree to either of them. For the Whale there is no doubt; nor much doubt as to the Crocodile; the taking whereof was generally eſteemed by the Ancients to be very difficult and perillous; whatſoever peculiar virtue or power from Nature or Art the *Tentyritæ* had againſt them, as the *Pſylli* were ſaid to have againſt Serpents. Some indeed object, that the laſt Clauſe cannot agree to the Crocodile, becauſe that hath no Tongue as is affirmed by *Ariſtotle, Pliny*, and other Ancient Authors. But that is a miſtake, and the ground of it is plain, becauſe their Tongues are but ſmall in proportion to their vaſt Bodies, and withal faſtned to their under Jaws, as the ſelf-ſame Authors note. And that the Crocodile hath a Tongue is poſitively affirmed by the ſaid Ancient Authors, and by the Hebrew Writers, and by the *Arabians*, to whom this Creature was beſt known, and by later Authors.

2 Canſt thou put an hook *b* into his noſe *c*? or bore his jaw throw with a thorn *d*.

b Heb. *a Bulruſh*; *i. e.* an Hook like a Bulruſh with its head hanging down, as is expreſſed *Iſa*: 58.|5. *c* To hang him up by it for ſale, or to carry him home for uſe, after thou haſt drawn him out of the Sea or River, of which he ſpake in the former verſe. *d* Or, with an Iron Hook or Inſtrument as ſharp as a Thorn; wherewith thou uſeſt to carry little Fiſhes.

3 Will he make many ſupplications unto thee? will he ſpeak ſoft words unto thee *e*?

e Doth he dread thine anger or power? or will he humbly and earneſtly beg thy favour, that thou wouldſt ſpare him, and not purſue him, or releaſe him out of Priſon? It is a Metaphor from Men in diſtreſs and miſery, who uſe theſe means to them to whoſe power they are ſubject.

4 Will he make a covenant with thee *f*? wilt thou take him for a ſervant for ever?

f To wit, to do thee faithful ſervice, as the next words explain it. Canſt thou bring him into bondage, and force him to ſerve thee?

5 Wilt thou play with him as *with* a bird *g*? or wilt thou bind him for thy maidens *h*?

g As Children play with little Birds kept in Cages, or tied with ſtrings; which they do at their pleaſure and without any fear? *h* For thy little Daughters; which he mentions rather than little Sons, becauſe ſuch are moſt ſubject to fear.

6 Shall the companions *i* make a banquet of him *k*? ſhall they part him among the merchants *l*?

i Thy friends or aſſiſtants in the taking of him. *k i. e.* Feed upon him. Or, *for him, i. e.* for joy that thou haſt taken him. *l* As is uſual in ſuch caſes, that all who are Partners in the labour and hazard may Partake of the profit alſo and divide the ſpoil.

7 Canſt thou fill his skin with barbed irons, or his head with fiſh ſpears *m*?

m This may be underſtood, either 1. of the Whale. And whereas it is objected, that the Whales at this day are taken in this manner, and therefore this cannot be underſtood of them: it may be replied, both that this art and way of taking Whales is a late invention, and was not known in *Job*'s time; and that he doth not ſpeak of the abſolute impoſſibility, but of the great difficulty of taking them. Or 2. of the Crocodile, whoſe skin is ſo hard that an Iron or Spear will not pierce it, as we ſhall ſee hereafter.

8 Lay thine hand upon him *n*, remember the battel *o*, do no more.

n Either 1. in a familiar or Friendly manner, that thou maiſt catch him by deceit when thou canſt not do it by force. Or rather 2. in way of Hoſtility, ſeize upon him and take him by a ſtrong hand, if thou dareſt do ſo. *o* But e're thou do attempt that, conſider what thou art doing, and how hazardous thy enterprize is, and with whom, and with what diſadvantage thou art going to fight, and as it follows, *do no more*, proceed no further, draw back thy hand, and be thankful for ſo great a deliverance. Or the verſe may be rendred thus: If (which Particle is oft underſtood) *thou* offereſt or attempteſt *to lay* violent *hands on him*, *thou wilt* have cauſe to *remember* (the Imperitive being put for the Future, (which is frequent in the Hebrew Language) *the batel*, & *thou wilt do ſo no more*; If thou doſt eſcape, thou wilt never forget thy danger, nor attempt any thing of like nature for the time to come.

9 Behold, the hope of him *p*, is in vain: ſhall not *q one* be caſt down, even at the ſight of him *r*?

r Either 1. of the Fiſh, *i. e.* the hope of taking or conquering him. Or rather, 2. of the Man who laid hands upon him, as hopeing to take him by force, but in vain. *q* The prefix *He* being put for *Halo*, as it is oft times in the Hebrew Text, as *Gen.* 27;36 1 *Sam*: 2: 28: *Jer.* 3:6: & 31; 20: *Ezek*: 20: 30. *r* Not only the fight, but the very ſight of him is moſt frightful. Such is the ſight of the Whale to Mariners, who fear the overturning of their Veſſel. And ſuch is the ſight of the Crocodile, by which alone ſome have been affrighted out of their wits.

10 None *is ſo* fierce that dare ſtir him up *s*: who then is able to ſtand before me *t*?

s When he ſleepeth or is quiet. None dare provoke him to the Battel. *t* To contend with me his Creator, as thou *Job* doſt, when one of my Creatures is too hard for him.

*Rom:11: 35: Pſal: 24: 1: & 50: 12: 1Cor:10: 26:

11 * Who hath prevented me *u* that I ſhould repay *him x? whatſoever is* under the whole heaven is mine *y*.

u To wit, with Offices or Service done for me, by which he hath laid the firſt Obligation upon me, for which I am indebted to him: Who can be before-hand with me in kindneſſes, ſince not only the Leviathan, but all Men, and, as it follows, all things under Heaven, are mine, made by my hand, and inriched with all their indowments by my favour, without which, O *Job*, thou wouldſt not have had either reaſon or ſpeech to uſe ſo perverſly to reproach my Providence. Having now ſaid and largely proved that Man could not contend with God in power, he now adds, that he cannot do it in juſtice, becauſe God oweth him nothing, nor is any way oblidged to him. Which having briefly hinted to prevent an Objection, he returns to his former Argument, the Deſcription of the Leviathan. *x* That I ſhould be ingaged to requite his favours. *y* Created by my power and favour, and wholly in my poſſeſſion, and at my diſpoſe, and therefore cannot poſibly prevent me, as was now ſaid.

†Heb: *bars*: Ch: 18: 13:

12 I will not conceal *z* his † parts *a*, nor his power, nor his comely proportion *b*.

z i. e. I will particularly ſpeak of them. Here is a *Meioſis*, as there is, *Chap*: 14: 11: & 15: 18: and oft elſewhere. *a* Heb. *his bars*, *i. e.* the Members of his Body, which are ſtrong like bars of Iron, *b* Which is more amiable and admirable in ſo vaſt a bulk.

||Or, *within*

13 Who can diſcover *c* the face of his garment *d*? *or* who can come *to him* || with his double bridle *e*?

c Or, *uncover*, or take off from him. *d* The upper or outward part of his Garment, or, the Garment it ſelf: the word *face* being oft redundant, as *Gen*: 1: 2: & 23: 3: and oft elſewhere. And by the *Garment* is meant the Skin which covers the whole Body, and may be taken off from the Body like a Garment. Who dare attempt to touch his very outward Skin? much leſs dare any venture to approach to him, to give him a deep or deadly wound. *e* to put it into his mouth, and lead him by it to thy Stable and Service, as thou doſt by an Horſe. Or rather, (becauſe he plainly ſeems to perſiſt in deſcribing the ſeveral parts of his Body: of which he ſpeaks both in the foregoing and following words) *Who can come within his double Bridle*, to wit, his vaſt Jaws, which have ſome reſemblance to a double Bridle: whence the Greeks call thoſe parts of the face which reach to the Jaws on both ſides, *the Bridles*.

14 Who can open the doors of his face *f*? his teeth *are* terrible round about *g*.

f To wit, his Mouth. If it be open, none dare enter within it, as he now ſaid; and here he adds, that if it be ſhut, none dare open it. *g* This is true of ſome kinds of Whales, though others are ſaid to have either none, or no terrible teeth: but it is more eminently and unqueſtionably true of the Crocodile, of which this very thing is obſerved by all Authors who write of it.

† Heb: *ſtrong pieces of ſhield.*

15 *His* † ſcales *are* his pride *h*, ſhut up together, *as with* a cloſe ſeal *i*.

h He prides and pleaſeth himſelf in his ſtrong and mighty Scales. Heb: *his ſtrong ſhields* (*i. e.* Scales) are his *pride*. Or (as other, both ancient and modern Interpreters render it) *His body* (or, *His back*, as this word is uſed, *Iſa*: 38: 17: which, if meant of the Crocodile, is emphatical, becauſe his ſcales and ſtrength is in his Back, whereas his Belly is very ſoft and eaſily pierced,) is *the ſtrength of ſhields*, *i. e.* fortified with Scales ſtrong as Shields. This is meant either, 1. of the Whale, whoſe Skin, though it be ſmooth and entire, and without Scales, may be ſaid to be, as (which Particle is oft underſtood) *ſtrong ſhields*, becauſe it is, as *Galen* reports, exceeding hard and ſtrong, and almoſt impenetrable, and like a ſhield, eſpecially then when Shields were made of Leather; and ſo it is not only on the back as in the Crocobile, but alſo in the belly all over. Or, 2. of the Crocodile, which hath Scales properly ſo called, and thoſe moſt truly ſuch as here deſcribed, as all Authors and Eye-witneſſes conſent. *p* Cloſely compacted together, as things that are faſtned together by a ſeal

16 One is ſo near to another *k* that no air can come between them.

k Which plainly ſhews that the Shields or Scales are ſeveral; which agrees better to the Crocodile, than to the Whale, whoſe Skin is all one entire piece, unleſs there were a ſort of Whales having thick and ſtrong Scales, which ſome have affirmed, but is not yet known and proved,

17 They are joined one to another; they ſtick together that they cannot be ſundred *l*.

l It is exceeding difficult, and almoſt impoſſible by any power of Art to ſever them one from another.

18 by his neeſings *m* a light doth ſhine, and his eyes *are* like the eye-lids of the morning *n*.

m Which may be underſtood, either 1. of any commotion or agitation of the Body, like that which is in neezing, as when the Whale ſtirreth himſelf, and caſteth or ſhooteth up great ſpouts of Water into the Air by the pipes which God hath planted in his Head for this uſe; which water being thin and tranſparent, and illuminated by the Sun-beams, caſts forth a ſhining light. Or, 2. of neezing properly ſo called, which the Crocodile is ſaid frequently to do, becauſe it commonly turneth its eyes to the Sun, as *Strabo*, and others note; which when a Man doth, he is apt to neeze. *n* To which they ſeem very fitly compared, becauſe the Eyes both of the Whale and Crocodile are dull and dark under the Water, but as ſoon as they appear above Water, they caſt forth immediately a bright and clear light, though not like that of the Sun at noon day, which had been too great an Hyperbole, yet like the Morning light, ſuddenly breaking forth after the dark Night.

19 Out of his mouth go burning lamps *o*, *and* ſparks of fire leap out.

o i. e. His breathings and blowings are very hot, or flaming, as the following verſes explains this. This alſo may ſeem better to agree to the Crocodile, which breaths (as *Ariſtotle* affirms) like the *Hippopotamus*, of which ancient Authors affirm, that *his noſtrils are very large, and he breaths forth a fiery ſmoak like that of a Furnace*, than to the Whale, which rather caſts forth ſtreams of Water, as was noted before, than flames of Fire, there being no ſuch great heat obſerved in Whales, nor as far as I know, in any other fiſhes.

20 Out of his noſtrils goeth ſmoak, *as out* of a ſeething pot or caldron *p*.

p Heb. *Pool*. So a great Caldron is called, becauſe it ſends forth a great ſmoak as a Pool doth vapours; as in like manner the great brazen Laver in the Temple is called a *Sea*, for the great quantity of Water which it held.

21 His † breath kindleth Coals *q*, and a flame goeth out of his mouth.

† Heb: *ſoul*:

q An Hyperbolical Expreſſion, noting only extraordinary Heat.

22 In his neck remaineth ſtrength *r*, and † ſorrow is turned into joy before him *s*.

†Heb: *ſorrow rejoyceth*.

r His neck is exceeding ſtrong. This is meant, either 1: of the Whale, who though he hath no Neck no more than other Fiſhes have, yet he hath a part in ſome ſort anſwerable to it, where the Head and Body are joyned together. Or, 2. of the Crocodile, whom *Ariſtotle* (who made it his buſineſs to ſearch out the ſeveral Natures and Parts of all living Creatures, and had all the helps and advantages which he deſired to find them out,) and *Scaliger*, and others, affirm to have a Neck, though ſome deny it. *s i. e.* The approach of any Enemy, which uſually cauſeth fear and ſorrow in others, fills him with joy, as being deſirous of nothing more than fighting. Or, *ſorrow rejoyceth*, or *danceth*, or *triumpheth*, &c. *i. e.* is prevalent and victorious, and quickly invades and conquers all thoſe Men, or other Creatures, which are in his way. Sorrow is his companion, or Harbenger, which attends upon him whereſoever he goes. This may be a Poetical Expreſſion, like that of the Poets, when they bring in Anger or Fear going along with or before *Mars* into the battel.

23 † The flax *t* of his fleſh *u* are joined together: they are firm in themſelves, they connot *x* be moved *y*.

† Heb: *the fallings.*

t Or, *Parts*, which ſtick out, or hang looſe, and are ready to fall from other Fiſhes, or Creatures. *u* The word *Fleſh* is uſed of Fiſhes alſo, as *Lev.* 11: 11: 1 *Cor*: 15: 39. *x* Without difficulty. *y* To wit, out of their place, or from the other Members of the Body.

24 His heart *z* is as firm as a ſtone, yea, as hard as a piece of the nether *mil-ſtone a*.

z Either, 1. That part of the Body is moſt firm, and hard, and ſtrong. Or, 2. His Courage is invincible; he is void of fear for himſelf, and of Compaſſion to others, which *is* oft called *hardneſs of heart*. *a* Which being to bear the weight of the upper, ought to be the harder and ſtronger of the two.

25 When he raiſeth up himſelf *b*, the mighty *c* are afraid: by reaſon of breakings *d* they purifie themſelves *e*.

b Shewing himſelf upon the top of the Waters. Or, *becauſe of his Hight* or *Greatneſs*, or *Majeſty*, for he is repreſented as a *King*, *v*: 34: *c* Even the ſtout-hearted Mariners or Paſſengers, who uſe to be above fear: *d* Either 1. Of the Sea, cauſed by his motion, which daſheth the Waves in pieces one againſt another. Or rather, 2: Of their Mind and State: by reaſon of their great danger and diſtreſs; which is expreſſed by this very word, *Pſal* 60. 2: *Jonah* 2: 4. *e* Either 1. Naturally; that being the uſual effect of great terrour. See *Ezek.* 7: 17: Or rather 2: Morally, as this word is generally uſed. Thoſe Mariners who ordinarily live in a groſs and general neglect of God, and of Religion, are ſo affrighted with this imminent danger, that *they cry unto God in their trouble*, as is ſaid in like caſe, *Pſal*: 107: 28: and endeavour to purge their Conſciences from the guilt of their ſins, by confeſſing and ſeemingly forſaking of them, and to make their peace with God, and obtain his favour and help, by their Vows, and Promiſes, and Prayers.

26 The ſword of him that layeth at him *f* cannot hold *g*: the ſpear, the dart, nor the || habergeon *h*.

||Or *Breaſt-plate.*

f That approacheth to him, and dare ſtrike at him. *g* Heb. *can not ſtand*, *i. e.* either, 1: Cannot endure the ſtroke, but will be broken by it. Or, rather 2: Cannot abide or take hold of him, or be fixed in him; but is inſtantly beaten back by the exceſſive hardneſs of the Skin, which cannot be pierced by it, as may be gathered from this and other paſſages before and after it. This alſo ſeems better to agree to the Crocodile, whoſe Skin no ſword, nor Dart, nor Muſquet Bullet (as others add) can pierce, than to the Whale, whoſe Skin is eaſily pierced, as experience ſheweth in our Whales; except the Whale here ſpoken of were of another kind; which is not impoſſible. *h* Or, Breaſt-plate. As offenſive Weapons cannot hurt him, ſo defenſive Weapons cannot ſecure a Man from him. But Men that go upon the deſign of taking either Whales or Crocodiles do not uſe to fortifie themſelves in that manner. Some therefore take this to be another offenſive Weapon, a kind of Dart, as this word ſignifies in the *Arabick* Language; which is but a Dialect of the Hebrew, and from which the true ſignification of many Hebrew words muſt be gathered.

27 He eſteemeth iron as ſtraw *i*, and braſs as rotten wood.

i He neither fears nor feels the blows of the one more than of the other.

28 The arrow *k* cannot make him flee: ſling-ſtones *l* are turned with him into ſtubble *m*.

k Heb. *the ſon of the bow*; as it is elſewhere called *the ſon of the quiver*, Lam: 3; 13: the Quiver being as it were the Mother or Womb that bears it, and the Bow as the Father that begets it, or ſendeth it forth. *l* Great Stones caſt out of Slings, which have a great force and efficacy: of which ſee on 2 *Chron*, 26: 14. *m* Hurt him no more than a blow with a little ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear *n*.

n So far is he from fearing it, and fleeing from it, that he ſcorns and defies it.

†Heb: *ſharp pieces of the potſheard.*

30 † Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire *o*.

o According to this Tranſlation the ſenſe is, His skin is ſo hard and impenetrable, that the ſharpeſt ſtones are as eaſie to him as the Mire, and make no more impreſſion upon him. But the words are and may be otherwiſe rendred as continuing the former ſenſe, They (to wit, the Arrows, Darts or Stones caſt at him) are, or fall *under him*, like (which Paticle is oft underſtood) *ſharp ſhreds*, or *fragments of ſtones, he ſpreadeth ſharp pointed things* (to wit, the pieces of Swords or Darts which were flung at him, and broken upon him) *upon the mire*. The fragments of broken Weapons lie as thick at the bottom of the Water in the place of the fight, as little ſtones do in the Mire, or as they do in a Field after ſome fierce and furious Battels or thus *with him* (or *for him*, *i, e.* for his defence) *are ſharp ſtones. he ſpreadeth himſelf* like *an arrow*, or *threſhing inſtrument* (which is filled and fortified with Iron) *in the mire* or *mud* in the bottom of the Water; So he doth not deſcribe his reſting place, but rather his Back, which he not unfitly compares to ſharp Stones or threſhing Inſtruments, becauſe the Darts or Stones caſt at him pierce no more into him than they would do into them if they were thrown at them.

31 He maketh the deep *p* to boil like a pot *q*: he maketh the ſea *r* like a pot of ointment *s*.

p The deep Waters, or the Sea, which is called *the deep*, Pſal. 107; 24: *Jonah* 2: 3: as it is explained in the next Clauſe. *q* To ſwell, and foam, and froth by his ſtrong and vehement motion, as any Liquor doth when it is boiled in a pot. *r* Either the great Sea, the proper place of the Whale, *Pſal:* 104: 25: or the great River *Nilus*, which is called *a Sea*, both in Scripture, as *Iſa*; 11: 15: and in other Authors (of which ſee my Latin *Synopſis*) as *Euphrates* i, called *the Sea of Babylon*, Iſa: 21: 1: Jer: 51· 36; or Lakes or Pools which are moſt frequently called *Seas* both in the Old and New Teſtament as every one knows. And in ſuch Lakes the Crocodiles are no leſs than in *Nilus*. as it is atteſted by *Herodotus*, and *Strabo*, and others. *s* This Clauſe ſeems to be added very emphatically to intimate that this Leviathan cauſeth not only a vehement commotion, but alſo a great fragrancy in the Sea or Waters where it is. Which though it was not obſerved by the Ancients, yet is unanimouſly affirmed by later Authors upon their own knowledge and experience, that it caſts a perfume like Musk; of which ſee the Names and Words of the Authors in my Latin *Synopſis*.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary *t*.

t When he raiſeth himſelf to the top of the Waters, he doth as it were plow it up and make large furrows, and cauſeth a white froth or foam upon the Waters.

‖ Or, *who behave themſelves without fear.*

33 Upon earth *u* there is not his like ‖ who is made without fear *x*.

u Either 1: ſtrictly ſo called, as it is diſtinguiſhed from the Sea or Rivers, There is no Land-creature comparable to him for ſtrength and courage. Or 2. largely taken. No Creature equals him in all points. Or, *upon the duſt*, as the word properly ſignifies, *i. e.* among all things that creep in the duſt, among which this may in ſome ſort be numbred for the ſhortneſs of its feet. but this were no great honour to it to be the chief of creeping things; and therefore the former Tranſlation ſeems more proper for the preſent deſign of magnifying this Creature above all others. *x* Fears no Enemy as being full of courage, and ſenſible of his own invincible ſtrength. Or, *ſo as he cannot be bruiſed* or *broken*, by reaſon of his prodigious hardneſs, of which I have ſpoken before

34 He beholdeth all high *things y*: he *is* a king over all the children of pride.

y He doth not turn his back upon, or hide his face from the higheſt and proudeſt Creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now ſaid. *z* He carries himſelf with Princely Majeſty and Courage towards the ſtouteſt and loftieſt Creatures; which, though of far higher ſtature than himſelf, he ſtriketh down with one ſtroke of his Tail as he commonly doth Cows, and Horſes, and ſometimes Elephants.

CHAP. XLII.

Job's humiliation and repentance, 1----6. God preferring Job's cauſe. repriveth his friends, for whom Job muſt intercede, and God will accept him, 7----9: God magnifieth and bleſſeth Job, 10----15 His age and death, 16,17.

THen Job anſwered the LORD, and ſaid,

‖ Or, *no thought of thine can be hindred.*

2 I know that thou canſt *do a* every *thing b*, and *that* ‖ no thought can be withholden thee *c*.

a Not only by powers (for that he always thought) but alſo by right; about which he had in ſome ſort doubted and diſputed It is a Maxim in Law, That a Man *can* only do that which he hath a right to do. *b* Whatſoever it pleaſeth thee to do with thy Creatures. *c* He ſpeaks either, 1. of *Job's* thoughts. Thou knoweſt me and all my ſinful and unworthy thoughts of thy Providential Dealings with me, though I was not able to ſee the evil of them. Or 2. of God's thoughts. Whatſoever thou thinkeſt or propoſeſt to do, thou canſt or maiſt do it; and neither I nor any of thy Creatures can either reſtrain thee from it, or condemn thee for it, as I have boldly and wickedly preſumed to do. So this laſt Clauſe of the verſe explains the former.

* Ch: 38: 2:

* Pſ: 40: 5: & 139: 6:

3 * Who *is* he *d* that hideth counſel without knowledge *e*? therefore *f* have I uttered that I underſtood not; * things too wonderful for me, which I knew not *g*.

d i. e. What am I that I ſhould dare to do ſo. Ah ſilly audacious Wretch that I am, that I ſhould be guilty of ſuch madneſs! *e* Which words are repeated out of *Chap*: 38: 2: where they are explained. *f* Becauſe my mind was without knowledge, therefore my ſpeech was ignorant and fooliſh. Or Being ſenſible of my ignorance and raſhneſs, I think fit to make this humble and ingenious confeſſion. *g* I have ſpoken fooliſhly and unadviſedly of things far above my reach, even of God's infinite and ſoveraign Majeſty, and of his deep and unſearchable Counſels and Providence.

4 Hear, I beſeech thee, and I will ſpeak *h*: I will demand of thee *i*, and declare thou unto me.

h Hear and accept my humble and penitent Confeſſion and Recantation. *i* Or, and *enquire*, to wit, Counſel or Inſtruction, *as* a Scholar doth of his Maſter, as the following words note. I will no more ſawcily diſpute the matter with thee, but beg information from thee. The words which God had uttered to *Job* by way of challenge, *Chap:* 38: 3: & 40: 7: *Job* returns to him again in way of ſubmiſſion.

5 I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee *k*.

k The knowledge which I had of thy Divine Nature, and Perfections and Counſels, was hitherto dark, and doubtful, and conjectural, being grounded chiefly, if not only, upon the Inſtructions and Reports of other Men; but now it is clear and certain, as being immediately inſpired into my Mind by this thy glorious Apparition and Revelation, and by the Operation of thy Holy Spirit; which makes theſe things as certain and evident to me, as if I ſaw them with my bodily Eyes.

6 Wherefore I abhor *l my ſelf m*, and repent in duſt and aſhes *n*.

l i. e. Diſlike, and deteſt, and loath: *m* Or, *my former words and carriage*, One of theſe, or ſome like Supplement is neceſſary to compleat the ſenſe, and is clearly gathered from the following words. *n* Sitting in Duſt and Aſhes; which hitherto I have done in token of my grief for my Affliction; but now I deſire and reſolve to do in teſtimony of my Penitence for my Sins.

7 And it was *ſo* that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite *o*, my wrath is kindled againſt thee, and againſt thy two friends *p*, for ye have not ſpoken of me *the thing that* is right, as thy ſervant Job *hath q*.

o As the eldeſt of the three, and becauſe he ſpoke firſt, and by his evil example led the reſt into the ſame miſtakes and miſcarriages. *p* To wit, *Bildad* and *Zophar*, who are not excuſed, but ſeverely reproved, although they were drawn into the ſin by *Eliphaz* his authority and influence. *Elihu* is not here reproved, becauſe he dealt more juſtly and mercifully with *Job*, and did not condemn his Perſon, but only rebuke his ſinful expreſſions. *q* Either, 1. as *Job* hath now ſpoken: you have not acknowledged your errours as he hath done. Or rather, 2. as *Job* did in his Diſcourſes with you. Which is not to be underſtood ſimply and abſolutely (as is manifeſt from God's cenſure upon *Job* for his hard and evil ſpeeches of him) but comparatively: becauſe *Job* was not ſo much to be blamed as they, partly becauſe his opinion concerning the methods of Gods Providence, and the indifferency, and promiſcuouſneſs of its diſpenſations towards good and bad men was truer than theirs, which was that God did generally reward good men and puniſh ſinners in this Life; partly becauſe their misbelief of God's counſels and dealings with men was attended with horrid uncharitableneſs and cruelty towards *Job*, whom they wounded with bitter and injurious Speeches, and condemned as an Hypocrite, not only without ſufficient evidence, as not being able to ſearch his Heart, but upon falſe and frivolous grounds, to wit, his ſore Afflictions, and againſt many Evidences of Piety which *Job* had given; and partly becauſe *Job's* heavy preſſures might eaſily cloud and darken his mind, and draw forth his impatience and paſſionate Speeches; which although it did not wholly excuſe *Job*, yet did certainly much extenuate his Offences; whereas they were under no ſuch Temptations or Provocations, either from God or from *Job*, but voluntarily broke forth unto their hard, and ſevere, and untrue Expreſſions concerning God's Counſels and *Job's* Conditions, thereby adding affliction to him whom God did ſorely afflict, which was moſt unfriendly and inhuman.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job *r*, and offer up *s* for your ſelves a burnt-offering, and my ſervant Job ſhal pray for you, for † him will I accept *t*: leaſt I deal with you *after your* folly *u*, in that ye have not ſpoken of me the *thing which is* right, like my ſervant Job

† Heb: *his face*, or, *perſon.*

r Whom though you have cenſured and condemned as an Hypocrite, I own for my faithful Servant, human infirmity excepted. *s* By the hand of *Job*, whom I do hereby conſtitute your Prieſt to Pray and Sacrifice for you. *t* To wit, on your behalf as well as on his own. *u* Leſt my wrath and juſt Judgment take hold of you for your falſe and fooliſh Speeches.

9 So Elephaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them *x*: the LORD alſo accepted * Job *y*.

† Heb: *the face of Job.*

x Shewing their repentance by their ſubmiſſion to God, and to *Job* for Gods ſake, and by taking ſhame to themſelves. *y* Both for his friends and for himſelf, as the next verſe explains it.

10 And the LORD turned the Captivity of Job *z* when he prayed for his friends *a*: alſo *b* the LORD † gave Job twice as much as he had before.

†Heb: *aded all that had been to Job* unto *the double.*

z i. e. Brought him out of that ſtate of Bondage in which he had been ſo long held by Satan and by his own Spirit, and out of all his Diſtreſſes and Miſeries. Or, *return* Job's *captivity*, *i. e.* the Perſons and Things which had been taken from him, not the ſame which he had loſt, but other equivalent to them, and that with advantage. *a* Whereby he manifeſteth his Obedience to God and his true Love and Charity to them, in being ſo ready to forgive them, and heartily to pray for them; for which God would not let him loſe his Reward. *b* An emphatical Particle. He not only gave him as much as he loſt, but double to it.

11 Then *c* came there unto him all his brethren, and all his ſiſters *d*, & all they that had been his acquaintance before, and did eat bread with him *e* in his houſe: and they bemoaned him *f*, and comforted him over all the evil *g* that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of Gold *h*.

c When *Job* had humbled himſelf,and God was reconciled to *Job*, he quickly turned the hearts of his Friends to favour him, according to *Prov.* 16. 7. as during his impenitency, and for his trial and humiliation he had alienated their Hearts from him, of which *Job* ſo ſadly complains. *d* Largely ſo called, according to the Scripture-uſe of theſe Titles,to wit,his Kindred diſtinguiſhed from his other *Acquaintance.* *e. i. e.* Feaſted with him,as that phraſe is commonly uſed in Scripture,to congratulate with him for Gods great and glorious favour already vouchſafed to him in ſo eminent a Viſion and Revelation. *f* They declared the ſenſe which they had of his Calamities whilſt they were upon him,although they had hitherto wanted opportunity to expreſs it. *g* Or, *concerning all the evil*; which though it was bitter to endure when it was preſent, yet the remembrance of it revived in him by the Diſcourſes of his Friends was very delightful as is uſual in ſuch caſes *h* Partly to make up his former loſſes, and partly as a teſtimony of their honourable reſpect to him.

12 So the LORD bleſſed *i* the latter end of Job more than his beginning: for he had fourteen thouſand ſheep and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

i Not only with Spiritual, but alſo with Temporal and Earthly Bleſſings.

13 He had alſo ſeven ſons and three daughters.

14 And he called *k* the name of the firſt, Jemima, and the name of the ſecond, Kezia, and the name of the third, Keren-happuch.

k Giving them ſuch Names as ſignifie their excellent beauty, of which ſee my Latine *Synopſis.*

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them *l* inheritance among their brethren.

l Gave his Daughters a ſhare, and poſſibly an equal ſhare with his Sons in his Inheritance: which in ſo plentiful an Eſtate he might eaſily do, eſpecially to ſuch amiable Siſters, without the envy of their Brethren: and which peradventure he did to oblige them to ſettle themſelves amongſt their Brethren, and to marry unto their own Religious Kindred, not to Strangers who in thoſe times were generally ſwallowed up in the gulph of Idolatry.

16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations.

17 So Job *m* died being old, and full of days *n*.

m After God had turned his Captivity as is ſaid *v.* 10. *n* By which length of his days it ſeems moſt probable that he lived before the times of *Moſes*, when the days of humane life were much ſhortned, as he complains.

PSALMS.

The ARGUMENT.

THE *divine Authority of this Book of* Pſalms *is ſo certain and evident, that it was never queſtioned in the Church: Which being fixed, it is of ſmall moment that the Penmen of ſome of them is not now known: Nor doth this any more leſſen its Authority, than it invalidates the Decree of a Prince, or an Act of Parliament, that it is not certain by whoſe Pen it was drawn up. Moſt of them were composed by* David, *as is evident both from the title of them, and from the expreſs Teſtimony of the New Teſtament concerning ſome of them, and that by the inſpiration of* Gods Spirit, *as appears both from the divine matter and frame of them, and from* 2 Sam. 23. 1. Mat. 22. 43, *&c.* Acts 1. 16. and 2. 25. *But ſome of them were composed by other Perſons; by* Moſes, *as* Pſal. 90. *by* Heman, *and* Ethan, *and* Aſaph, *as the title of the* Pſalms *ſhew; and by others after their times, whoſe names are not mentioned, as is manifeſt from* Pſal. 126. *and* 137. *It is apparent that the* Pſalms *were not written in the order in which they now lie; and they were put into this order either by* Ezra, *as the Hebrew* Doctors *affirm; or by ſome other holy* Prophet *or* Prophets. *It is ſufficient for us, that the whole Book is owned as Canonical by our bleſſed* Saviour, Luke 24. 44.//

PSAL. I.

The ARGUMENT.

THis Pſalm was put firſt as a *Preface* to all the reſt, as a powerful perſwaſive to the diligent reading, and ſerious ſtudy of the whole Book and of the reſt of the Holy Scripture, taken from that bleſſedneſs which attends upon the ſtudy and practice thereof.

The Godly bleſſed, 1. *Their delight in Gods Law,* 2. *Their fruitfulneſs,* 3. *The wretched courſe and condition of the ungodly,* 4—6.

*Prov. 4. 14, 15. ‖Or, *wicked.* *Jer. 15. 17. BLeſſed * *is* the man *a* that walketh not in the counſel of the ‖ ungodly *b*, nor ſtandeth *c* in the way *d* of ſinners *e*, * nor ſitteth in the ſeat *f* of the ſcornful *g*.

a The Hebrew words are very Emphatical: *Bleſſedneſs belongs to that man*; or *O the bleſſedneſs of that man!* Thrice bleſſed is that man; who is here deſcribed negatively, and in the next verſe poſitively. *b i. e.* That doth not lead his Life according to their counſel, or courſe, or manner of living: That doth not aſſociate himſelf with them, nor follow their evil inſtigations or examples. *Walking*, notes choice of it, and continuance or progreſs in it, otherwiſe good men do ſometimes ſtep aſide into an evil Action. For the explaining of the phraſe ſee *Gen.* 49. 6. 2 *Chron.* 22. 3, 4, 5. *Prov.* 1. 15. and 4. 14. *Mic.* 6. 16. *c* Which notes a more ſettled abode, hardneſs and obſtinacy in it. *d i. e.* In their courſe or manner of Converſation; in the practice of thoſe things which they chuſe and uſe to do; which is called a mans *way*, *Pſal.* 5. 8. and 25. 4. 2 *Pet.* 2. 2, 15. *e* Emphatically ſo called here, as alſo *Pſal.* 26. 9. *Eccleſ.* 9. 2. *Mat*: 26: 45. *Luke* 7: 37. *John* 9. 16, 31. who give up themſelves to the power and practice of ſin, making it their great buſineſs and their delight. *f* Which notes their aſſociation, or incorporation of themſelves with them; a conſtant and reſolved perſeverance in their wicked courſes, with great content and ſecurity; and a great proficiency and eminency in the ſchool of Wickedneſs, and an ability and readineſs to inſtruct others therein. *g* Of thoſe who are not only diſeaſed, but reject, deſpiſe, and ſcorn all Remedies; who make a mock of ſin, and of Gods threatnings and judgments againſt Sinners; who deride all wholeſome reproofs and counſels, and make it their trade to ſcoff at goodneſs and good men. Divers have obſerved a gradation in this verſe, the following clauſe ſtill exceeding the former, for *ſtanding* is more than *walking*, and *ſitting* more than *ſtanding*. And *the way* or courſe may ſeem to be worſe than the counſel or deſign, and the *ſeat* is worſe than the *way*: And *Sinners* in Scripture uſe, are worſe than the ungodly, and the ſcornful ar the worſt of *Sinners*: But I would not lay great ſtreſs upon ſuch Obſervations.

*Joſh. 1. 8. Pſa. 119. 1. 2 But his delight *is* in the law *h* of the LORD, * and in his law doth he meditate *i* day and night *k*.

h (*i. e.*) In the ſtudy and practice of it, as appears from the Context. The *law* of God may be here underſtood of the whole Doctrine delivered by God to the Church conſiſting of Doctrines, Precepts, Promiſes, and Threatnings, *&c.* as is taken *Pſalm* 37. 31. and 78. 1. *Iſa.* 51. 7. *John* 10. 34. or more particularly of the preceptive part of it, which is commonly ſo called: and ſo this is noted as the peculiar character of a good man, that he delighteth himſelf not only in the Promiſes, which a bad man may do, *Mat.* 13. 20. but even in the commands of God, *Pſal.* 112. 1. and 119. 47, 127, 143. 1 *John* 5. 3. which are unwelcome and burthenſome to a wicked man. *i* The word implies a deep, and ſerious, and affectionate thoughtfulneſs about it: ſee *Pſa.* 19. 14. and 49. 3. *Prov.* 24. 2. *Iſa.* 33. 18. *k* Not ſeldom and ſlightly, as Hypocrites do, but diligently, frequently, conſtantly, and upon all occaſions.

3 And *l* he ſhal be like a tree * planted by the rivers *m* of water, that bringeth forth his fruit in his ſeaſon *n*; his leaf alſo ſhal not † wither *o*, and whatſoever he doth ſhal proſper *p*. *Jer. 17. 8. Ezek. 47. 12. †Heb. *fade.*

l Or, *for*, as this particle is oft uſed, as *Pſa.* 60. 12. and 108. 13. *Prov.* 4. 17. This being the proof of that bleſſedneſs of a good man, which he had only aſſerted (*v.* 1.) *m* (*i. e.*) A river; the plural number being put for the ſingular, as it is *Judg.* 12. 7. *Jonah* 1. 5. and oft elſewhere. *n i. e.* In the time of fruit-bearing: Which being applied to the good man, notes either, 1. His active goodneſs, that he ſeeketh and improveth all opportunities for the doing of good, exerciſing godlineſs, juſtice, temperance, charity, patience, *&c.* according to the ſeveral occaſions offered to him; or rather, 2. His certain proſperity and happineſs, as may be gathered from the end of this Verſe, and the oppoſite ſtate of the ungodly, *v.* 4, 5. That he ſhal have the fruit or benefit of his godly life in due time, or when it is expedient for him; poſſibly in this life, but aſſuredly in the next life. *o* His happineſs is not ſhort and tranſitory, as all worldly felicity is, but fixed & everlaſting, like thoſe trees which are continually green and flouriſhing: Or: *and* (like a tree) *whoſe leaf never withers.* *p* All his actions ſhal be crowned with ſucceſs and a bleſſed end or effect: ſee *Rom.* 8. 28.

4 The ungodly are not ſo *q*: but *are* * like the chaff which the wind driveth away *r*. *Iſa. 35. 5. Pſal. 17. 13.

q Their condition is far differing from the former. *r* In regard either, 1. of their ſinful diſpoſition. They are vain and frothy, unprofitable and hurtful, without any root of true and ſolid goodneſs, without any certain end, or conſtant courſe, toſſed to and fro with every wind of their own luſts or temptations. Or rather, 2. of their wretched condition: They are reſtleſs and unquiet in their own minds and conſciences; their ſeeming felicity, in which they pleaſe and pride themſelves, hath no firm foundation, but quickly vaniſheth and fleeth away as chaff doth before the wind, and their end is to be burned, ſee *Job* 21. 18. *Pſal.* 35. 5. *Mat.* 3. 12.

5 Therefore *s* the ungodly ſhal not * ſtand *t* in the judgement *u*, nor ſinners in the congregation of the righteous *x*. *Pſ. 24. 3.

s To wit, becauſe they are ungodly: Or *becauſe*, as this particle is ſometimes uſed, as *Gen.* 38. 26. *Numb.* 10. 31. and 14. 43. *Pſal.* 42. 6. for this Verſe is added to enforce or prove what he ſaid in the former. *t* (*i. e.*) Not ſubſiſt or endure the trial; or not be juſtified or carry his cauſe: as this word is oft uſed, being oppoſed to *falling*, as *Pſal.* 18. 38. and 20. 8. *Mal.* 3. 2. *Luke* 21. 36. *Rom.* 14. 4. *Eph.* 6. 13. *u* Either 1. In the time of temporal calamities, when God ſhal ariſe to judge and puniſh them: for then the hearts of the wicked fail, and their conſciences are filled with horrour. Or 2. In that great and general judgment of the whole World, called here *the Judgment* emphatically: in that ſolemn and general Congregation of all Mankind, as the next words expreſs it. *x i. e.* In that ſociety which ſhall conſiſt of none but righteous Perſons, or amongſt the righteous ones on Chriſts right hand, *Mat.* 25. 32.

6 For *y* the LORD * knoweth *z* the way of the righteous: but the way of the ungodly ſhall periſh †. *Pſa. 31. 7. Pro. 21. 10.

y He now gives a reaſon of this great difference between the righteous and the ungodly, expreſſed in the foregoing Verſes. *z* Either 1. properly and ſpeculatively he ſearcheth and knoweth all their hearts and ways, or actions; and therefore will preſerve, proſper, and bleſs them; which may be gathered out of the following and oppoſite clauſe of this verſe, and out of v: 1, 2: Or 2: practically and affectionately, as words of knowledge in Scripture do very frequently imply affection, as *Exod*: 1: 8: *Pſal*: 31: 7; & 101 4: *Hoſ* 8: 4: *Amos* 3: 2: He approveth, loveth, and delighteth in them, and in the courſe of their lives, and therefore will recompenſe them: Or, he careth for & directeth their actions to a bleſſed iſſue. † All their wicked deſigns and courſes ſhall come to nothing, and they ſhall periſh with them.

Ps. 7: 17

PSAL. II.

The ARGUMENT.

THE Penman of this Pſalm was *David*, as is affirmed, *Acts* 4: 25. As far the matter or ſubject of it, it may ſeem to have ſome reſpect unto *David*, and to his advancement to, and ſettlement in the Throne of *Judah* and *Iſrael*; but the chief deſign and ſcope of it, and the primary intention of the Holy Ghoſt in it, was to deſcribe the Meſſiah and his Kingdom, as is manifeſt, 1: From expreſs teſtimonies of the New-Teſtament to that purpoſe, *as Acts* 4: 25: & 13; 33 *Heb* 1 5: & 5: 5: *and* 2: *From* the conſent of the Ancient *Hebrew* Writers who did unanimouſly expound it ſo, as is confeſſed by their own brethren, particularly by *Rabbi Solomon Jarchi* upon this place; who hath this memorable paſſage, *Our Doctors expounded this Pſalm of the King Meſſiah, but that we may anſwer the Hereticks* (by which he means the Chriſtians, as all know) *it is expedient to interpret it of* Davids *perſon, as the words ſound.* Which words, although they are left out of the latter Editions of that Book, either by the fraud of the *Jews* or careleſneſs, or miſtake of others, yet are extant in the ancient Editions of it, 3. From divers paſſages of the Pſalm which do not agree to *David* but to Chriſt only. as the title of *Son*, of which ſee *Heb*: 1: 4, 5. The extent of his Kingdom, *v*: 8: and divine Worſhip, *v*. 11, 12.

The Kingdom of Chriſt, and the oppoſition of the Heathen foretold, 1----5, 6, 7. *God giveth him the Earth for his poſſeſſion,* 8, 9. *He ſummons all the Kings and Judges of the Earth to ſubmit themſelves to him,* 10----12.

* Acts 4: 25

|| Or, *tumultuouſly aſſemble.*

† Heb. *meditate.*

WHY *a* * do the heathen *b* || rage, and the people *c* † imagine a vain thing *d*?

a Upon what provocation, or to what end or purpoſe? *b* Or, *Gentiles*; who did ſo againſt *David*, as we ſee 2 *Sam*: 5: 6, 17. 1 *Chron*: 14: 8: &c. and againſt Chriſt, *Luke* 18: 32: *Acts* 4: 25, &c. *c* This is either another expreſſion of the ſame thing, as is uſual in Scripture; or as the former word notes the *Gentiles*, ſo this may deſign the *Jews* or *Iſraelites*, who alſo combined againſt *David*, 2 *Sam*: 2: 8, &c. and againſt Chriſt, *Acts* 4: 27. though they were all of one nation, and deſcended from one and the ſame mother, as this word ſignifies, and it is uſed *Gen*: 25 23. *d* What they ſhall never be able to effect, and if they could, it would do them no good, as they fancy, but great hurt.

2 The kings *e* of the earth *f* ſet themſelves *g*, and the rulers take counſel together, againſt the LORD *h*, and *i* againſt his anointed *k*, *ſaying*,

e Either thoſe mentioned 2 *Sam*: 5: & 8. or rather *Herod* the Great, and the other *Herod*, and *Pilate* and others with or after them. *f* So called in way of contempt, and to ſhew their madneſs in oppoſing the God of Heaven. *g* The word notes their firm purpoſe and profeſſed hoſtility and the combination of their counſels and forces. *h* Either directly and profeſſedly; or indirectly and by conſequence, becauſe againſt his anointed, and againſt his counſel and command. *i* Or, *that is*, as this particle is oft uſed, and the latter clauſe explaining the former, and ſhewing in what ſenſe they fought againſt that God whom they pretended to own and worſhip. *k* Againſt ſuch a King whom God hath choſen and exalted, and wonderfully accompliſhed and ſet up for his work and ſervice, who therefore will certainly defend him againſt all his Enemies.

* Nah: 1: 13:

3 * Let us break their *l* bands *m* aſunder, and caſt away their cords from us *n*.

l (*i. e.*) The Lords and his anointeds, *m* Which they deſign to put upon our necks that they may bring us into ſubjection. They mean the laws of God, which the King would oblidge them to obſerve, which though eaſie and pleaſant in themſelves and to good men, *Mat*: 11. 29, 30: 1 *John* 5: 3. yet are very grievous and burthenſome to corrupt Nature, and to men of wicked lives. *n* The ſame thing expreſſed with a little more emphaſis. Let us not only break off their yoke and the cords by which it is faſtened upon us, but let us caſt them far away, that they may never be recovered, and we may never be brought into bondage again.

* Pſal: 37: 13; & 59: 8; Pro 1: 26:

4 * He that ſitteth *o* in the heavens *p* ſhall laugh *q*: the LORD ſhall have them in deriſion.

o As the Judge upon his Tribunal, and as the King of the whole World upon his Royal Throne; who without ſtirring from his place, can with one look or word deſtroy all his enemies. *p* This is oppoſed to their being, and reigning upon *earth*, *v*: 2. and is mentioned here, as it is in other places of Scripture, as an evidence both of Gods clear and certain knowledge of all things that are done below, as is noted *Pſal*: 11 4. and of his ſoveraign and irreſiſtible power, as is hence gathered, *Pſal*: 115: 3: See the Preface to the Lords Prayer. *q* (*i. e.*) Shall both deſpiſe and deride them and all their crafty devices, which he ſhall manifeſt to the World to be ridiculous, and contemptible follies. Compare 2 *Kings* 19: 21. *Pſal* 37: 13.

|| Or, *trouble.*

5 Then *r* ſhall he ſpeak to them in his wrath *s*, and || vex them in his ſore diſpleaſure.

r In the midſt of all their plots and confidences of ſucceſs. *s* He ſhall ſeverely rebuke them, not ſo much verbally as really, by dreadful Judgments. For Gods *ſpeaking* is oft put for his actions; and ſo here it is explained by *vexing* in the next branch. Or, he ſhall pronounce a terrible Sentence againſt them.

† Heb. *anointed*:

† Heb. upon Zion *the hill of my holineſs*

6 Yet *t* have I † ſet *u* my king *x* † upon my holy hill of Zion *y*.

t Notwithſtanding all their artifices and powerful combinations, *u* Heb. *I have anointed*, (*i. e.*) deſigned, appointed or conſtituted, as this word is commonly uſed in Scripture, as of Prieſts, 1 *Chron*: 29: 22: and of Prophets, 1 *Kings* 19: 16, 19, 20: So alſo of Kings, as *Judg*. 9: 8, 15: 2 *Sam*: 2: 4, 7: & 3: 39: *Ezek*: 28: 14. *x* In a ſingular manner, who hath not his Kingdom by ſucceſſion from former Kings, nor by election of the People, as other Kings have but by my ſpecial and extraordinary deſtination; and who ruleth in my ſtead, and according to my will, and for my ſervice and glory. *y* (*i. e.*) Over my Church and People. *Sion* properly and ſtrictly taken, was an Hill on the North part of *Jeruſalem*, *Pſalm* 48. 2. where there was a ſtrong Fort, which when *David* had taken he called it *the city of David*, 2 *Sam*: 5. 7, 9. and made it the head of his Kingdom. But in a more large and improper ſenſe it is frequently put for the City *Jeruſalem*, *Pſal* 48: 12 & 87: 2: & 110: 2: and for the Temple of *Jeruſalem*, *Pſal*: 137: 3: *Iſa*: 18: 7: *Jer*: 51: 10: which was built upon the Hill of *Moriah*, which was either a part of Mount *Sion*, or another Hill adjoyned to it; and for the Church of the *Jews*, *Pſalm*: 65: 1: & 69: 36: & 97. 8: and for the Chriſtian Church, *Heb*. 12. 22: *Rev*: 14: 1: And by theſe things it is plain why *Sion* is here called Gods *holy Hill*

|| Or, *for a decree.*

* Acts 13: 33: Heb. 1. 5:

7 I will declare *z* || the decree *a*: the LORD hath ſaid unto me, * Thou *art* my ſon *b*, this day have I begotten thee *c*.

z Or *publiſhed*, that all people concerned may take notice of it, and ſubmit to it upon their peril. Publication or promulgation is eſſential to all Laws or Statutes. *a* Or. *concerning the decree*, (*i. e.*) the will or pleaſure and appointment of God concerning my advancement into the Throne, and the ſubmiſſion and obedience which the People here following ſhall yield to me. *b* Which tho it may in ſome ſort be ſaid to, or of *David*, who was in ſome reſpects the Son of God, and begottten by him, as all Believers are, *John* 1. 12 1 *John* 3: 9. *Jam*. 1: 18. yet much more truly and properly belongs to Chriſt, who is commonly known by this Title both in the Old and New Teſtament, as *Prov*: 30. 4. *Hoſea* 11. 1. *Mat*. 2. 15. & 3. 17. & 4. 3, 6. and oft elſewhere: And to whom this Title is expreſly appropriated by the Holy Ghoſt, who is the beſt interpreter of his own words, *Acts* 13. 33. *Heb*. 1. 5. & 5. 5. and to whom alone the following Paſſages belong. *c* This is alſo applyed by ſome to *David*, and ſo *this day* is the day of his Inauguration, when he might be ſaid to be begotten by God, inaſmuch as he was then raiſed and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of Royal State and Dignity; and ſo this was the Birth-day tho' not of his Perſon, yet of his Kindom, as the Roman Emperors celebrated a double Birth-day; firſt the Emperor's, when he was born, and then the Empires, when he was advanced to the Empire. But this is but a lean and farfetched and doubtful Senſe; & therefore not to be allowed by the laws of Interpretation, when the words may be properly underſtood concerning Chriſt. And ſo this may be underſtood either, 1. of his eternal generation. *This day*, from all Eternity, which is well deſcribed by *this day*, becauſe in Eternity there is no ſucceſſion no [yeſterday,] no [to morrow,] but it is all as one continued day or moment without change or flux; upon which account *one day* is ſaid to be *with the Lord as* long as *a thouſand years, and a thouſand years as* ſhort as *one day*, 2 *Pet*. 3: 8. or rather, 2. Of the manifeſtation of Chriſts Eternal Sonſhip in time; which was done partly in his Birth and Life, when his being the Son of God was demonſtrated by the Teſtimony of the Angel, *Luke* 1. 32. and of God the Father, *Matth*: 3: 17: & 17: 5: and by his own words and works; but principally in his Reſurrection, which ſeems to be here mainly intended, of which day this very place is expounded, *Acts* 13: 33: Which Chriſt was in a moſt ſolemn manner *declared to be the Son of God with power*, *Rom*: 1: 4: And this day or time Chriſt might very well be ſaid to be begotten by God the Father, partly becauſe the Reſurrection from the dead is in Scripture called a *regeneration* or ſecond Birth, *Mat*: 19: 28: as well it may, being a reſtitution of that very Being which Man received by his firſt Birth, and that by the peculiar and mighty power of God: Partly becauſe in this reſpect Chriſt is called *the firſt begotten of the dead*, *Rev*. 1. 15. and partly becauſe of that common obſervation, That *things are oft ſaid to be done in Scripture when they are declared or manifeſted to be done*: of which ſee Inſtances, *Gen*. 41. 13. *Jer*. 1. 10. *Ezek*. 43. 2. and elſewhere.

* Pſ.

8 * Ask of me *d* and I ſhall give *thee* the heathen *for* thine inheritance *e*, and the uttermoſt parts of the earth *f* *for* thy poſſeſſion.

d Claim or demand it of me, as thy right by my promiſe, and thy birth and purchaſe. *e* To be poſſeſſed and enjoyed by thee in a manner of an Inheritance, to wit, conſtantly, ſurely, and perpetually. *f* Either 1. the whole land of *Canaan* from one end of it to the other, as this Phraſe is uſed, *Pſal*. 61. 2. & 72. 8. which is but a very narrow ſenſe, and that was but a very ſmall Kingdom, and no way agreeable to thoſe magnificent expreſſions here uſed. Or rather, the whole world, not only the Jewiſh Nation, but the Gentiles alſo, as this phraſe is almoſt univerſally uſed in the Old Teſtament, as *Pſal*. 19. 4. & 22. 28. & 46. 10. & 65. 5. *Iſa*. 40. 28. & 45. 22, &c. And ſo theſe words declare the great amplitude of the Kingdom of the Meſſiah.

* Rev. 2: 27: & 19: 15:

9 * Thou ſhalt break them *g* with a rod of iron *h*; thou ſhalt daſh them in pieces like a potters veſſel.

g (*i. e.*) Thoſe people that will not quietly ſubmit to thee, ſhall be cruſhed and deſtroyed by thee. *h* With thy mighty power, which they ſhall never be able to reſiſt.

10 Be wiſe *i* now *k* therefore, O ye kings *l*: be inſtructed, ye judges *m* of the earth.

i Underſtand your true intereſt. *k* Whileſt you have time and ſpace for repentance and ſubmiſſion. *l* You and your people. But he ſpeaks of, and to Kings only, partly, becauſe they moſt needed the admonition, as preſuming upon their own power and greatneſs; and thinking it below them to ſubmit to him; partly, becauſe their authority and example could do much with their people; and partly, to intimate the greatneſs of this Monarch, and that he was *King of Kings, and Lord of Lords*. *m* Or, *rulers*, or *governours*. The ſame called *Kings* in the former branch.

11 Serve the LORD with fear *n*, and rejoyce *o* with trembling *p*.

n i: e. With reverence and an awful ſenſe of his great and glorious Majeſty, as very careful and diligent to pleaſe him, and afraid to offend him. *o* Do not eſteem his yoke your diſhonour and grievance; but know that it is a greater glory and happineſs to be the Subjects of this King, than to be Emperors of the greateſt Empire; and accordingly rejoyce in it, and bleſs God for this ineſtimable grace and benefit. *p* This is added to expreſs the quality of this joy to which he calls them, and to diſtinguiſh it from that carnal and worldly rejoycing, which is uſually attended with ſecurity and preſumption and licentiouſneſs, and to warn them to take heed that they do not turn this grace of God into wantonneſs, nor ſlacken their dread of Gods tremendous Majeſty, and of his terrible Judgments, if they ſhould hereafter revolt from him, or rebel againſt him; but on the contrary *work out their ſalvation with fear and trembling*, as it is preſcribed *Phil.* 2, 12. compare *Matth*, 28. 8.

|| Or, *in the way.*
Pſal: 02: 23.
Prov: 6:20.
Iſa:30:18.
Jer:17:7:
Rom 9:33
& 10:11.
1 Pet:2:6.

12 Kiſs *q* the ſon *r* leſt he be angry, and ye periſh
||from the way *s*, when his wrath is kindled but a little *t*.
* bleſſed *are* they that put their truſt in him *u*.

q In token of your ſubjection and adoration; whereof this was a ſign among the Eaſtern Nations, as is manifeſt both from Scripture, as 1 *Sam:* 10: 1. 1 *Kings* 19: 18. *Hoſea* 13. 2. and from Heathen Authors. Submit to his Perſon and Government. *r* To wit, the Son of God, as appears from *v.* 7. called here *the Son*, by way of eminency and in a ſingular manner. Which agrees much better to Chriſt than to *David*; who is never particularly called by this name. *s i: e.* Be taken out of the way by death or deſtruction Or, periſh out of *the way, i; e.* by loſing the right way, by taking wrong and evil courſes, the end of which will be your certain and utter ruine. Or for *the way i. e.* for your evil way or manner of living, for your perverſe and fooliſh courſe of oppoſing my Son inſtead of ſubmitting to him. Or in (which particle is oft underſtood) *the way, i: e.* in your wicked way or courſe, in the midſt of your plots and rebellions againſt him; and ſo you will *die in your ſins*, as it is expreſſed *John* 8: 24. which is a ſad aggravation of their death, and therefore here fitly propoſed as a powerful Argument to diſſwade them from ſuch dangerous and deſtructive courſes. *t i: e.* The leaſt degree of his anger is very terrible, much more the heat and height of it, cauſed by ſuch a deſperate provocation as this is. Or, *for his wrath will be kindled ſhortly*, or *ſuddenly*, or *within a very little time*, as this word is uſed *Pſal*: 81: 14, *Cant*: 3: 4. *Iſa*: 26. 20. His patience will not laſt always, but will ſhortly be turned into fury; and therefore take heed that you neither deny nor delay ſubjection to him, but ſpeedily comply with his offers and commands before it be too late. *u* Who put themſelves under his power and protection believing in him, and expecting ſafety and happineſs from him. Which cannot with any colour be applied to *David*, who always diſſwades all men from putting their truſt in Princes, or in any men or thing beſides or below God, *Pſal*: 20. 7. and 44. 6. and 62. 6, 7, 8. and 118: 8. and 146. 3. and every where; and therefore it would very ill have become him to invite others to *put their truſt in him*. And he is pronounced *curſed that truſteth in man*, Jer: 17: 5. But Chriſt is every where propounded as an Object of truſt, not only in the New Teſtament, but alſo in the Old, as *Iſa*: 28; 16. And therefore they are moſt truly and fitly ſaid to be *bleſſed that put their truſt in him*. Under which ſentence the contrary is implied, that they are moſt curſed and miſerable creatures that provoke and oppoſe him; and ſo curſed and miſerable that *David* dreaded the very thoughts and mention of it, and therefore expreſſeth it by the contrary and bleſſed condition of his Friends and Subjects. And ſuch like ſignifications of the miſeries of ſinners by the bleſſedneſs of others oppoſed to them, we have *Mat*; 23; 39; *Rev*: 14: 13.

PSAL. III.

A Pſalm of David *a*, * when he fled *b* from Abſalom his ſon.

* 2 Sam. 15: 14.

a Compoſed by *David*, as this phraſe implies, *Pſalm* 110. 1. compared with *Mat*: 22. 43. and generally elſewhere. *b* Or, *after he had fled*. Either this Pſalm was compoſed in his flight, or the matter of it was then in his thoughts; which afterwards he digeſted into this form and order.

The Pſalmiſt complaineth of the multitude of his Enemies, 1, 2. But comforteth himſelf with his confidence in and reliance on God 3—6. And manifold experiences of his former aſſiſtance, 7. He prayeth for his own and the Churches Salvation 8.

LORD, how are the increaſed that trouble me many *are* they that riſe up againſt me *c*.

c He might well ſay ſo; for almoſt all his people joyned in that Conſpiracy.

2 Many *there be* which ſay of my ſoul *d*, *There is* no help for him in God *e*, Selah *f*.

d i. e. Of me: the *ſoul* being commonly put for the perſon, as *Iſa*: 46. 2. *Amos* 6. 8. compare with *Gen*: 22. 16. *e* God hath utterly forſaken him for his many crimes, and will never help him more. *f* This word is no where uſed but in this Poetical Book of the *Pſalms*, and in the ſong of *Habakkuk*, Chap. 3. 3 9, 13. Which makes that opinion probable that it was a Muſical Note, directing the Singer either to lift up his Voice, or to make a ſhort ſtop or pauſe, or to lengthen out the tune. But withal, it is generally placed at ſome remarkable paſſage; which gives occaſion to think that it ſerved alſo to quicken the attention or obſervation of the Singer and Hearer.

3 But thou, O LORD, *art* a ſhield || for me *g*: my glory *h*, and the lifter up of my head *i*.

|| Or, *about.*

g Or, *about me*, on every ſide, where alſo mine enemies are. *h* Either 1. The Author of my Princely Glory and Majeſty. Thou didſt firſt give it, and I doubt not, thou wiltſt defend and reſtore it. Or, 2. The matter of my glorying thou haſt formerly and frequently given, and wiltſt further give me occaſion of glorying or boaſting of thy power and favour to me. *i* Thou doſt and wiltſt enable me to look up to thee with comfort and chearfulneſs, and upon mine Enemies with confidence, and thou wiltſt lift me out of the mire in which I now lye, and reſtore me to my former power and dignity from which I am fallen. For the Phraſe ſee *Gen*; 4; 7: *Job* 11:15: *Luke* 18: 11.

4 I cried unto the LORD with my voice *k*, and he heard me out of his holy hill *l*. Selah.

k The witneſs of my Faith and fervency of affections. *l* Either out of Heaven, ſo called *Pſal*: 15. 1. compare *Iſa.* 66. 1. Or rather 2. Out of the hill of *Sion*, where God was eſpecially preſent, the Ark being there at this time: towards which the Saints then uſed to direct their Prayers, from thence God heard and anſwered and bleſſed them, *Pſal.* 128. 5. and 134. 3.

5 * I laid me down and ſlept *m*; I awaked *n*, for the LORD ſuſtained me *o*.

* Pſ 4.8. Prov:3:24

m To wit, ſecurely, caſting all my cares and fears upon God, and relying upon his help. *n* In due time and manner, after a ſweet and undiſturbed ſleep. *o* Or, *ſupported me*, as it were with his right hand, that I ſhould not fall under my burthen. He upheld my ſpirit, and perſon, and cauſe.

6 * I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about *p*.

* Pſ.27:3.

p So that I ſee no humane way to eſcape.

7 Ariſe *q*, O LORD, ſave me, O my God *r*, * for thou haſt ſmitten all mine enemies *s upon* the cheek-bone *t*: thou haſt broken the teeth *u* of the ungodly.

*Pſ:31:7,8

q Beſtir thy ſelf on my behalf, and be no longer as an idle ſpectator of my miſeries. *r* Who art mine by ſpecial relation and covenant, and I am thy ſon and thy ſervant: Lord ſave thine own. *s* Thou haſt hitherto helped me, do not now leave me. *t* Which implies either contempt & reproach, as this phraſe ſignifies, 1 *Kings* 22 24 *Mich.* 5. 1. *John* 18: 22. and 19 3. or the ſmartneſs and ſoreneſs of the blow, whereby, as the next clauſe explains it, their teeth were ſtruck out, and ſo they did not only receive hurt themſelves, but were diſenabled from doing that miſchief to others which they deſired and were accuſtomed to do. *u i. e.* Their ſtrength and the inſtruments of their cruelty. He compares them to wild Beaſts.

8 * Salvation *belongeth* unto the LORD *x*: thy bleſſing *is y* upon thy people *z*. Selah.

* Pſ:3;8. Jer.3:23. Hoſ:13.4. Jon:2;9:

x I expect not Salvation from my forces, but from thy power and favour alone. *y* Or rather, *let it be*. So he cloſeth with a Prayer. *z* Either upon my friends and followers, who alone are thy people, the reſt being Rebels to thee as well as to me. Or, upon all thy people *Iſrael*, to preſerve my Friends, to convince and convert mine Enemies, and to ſave the body of the Nation, which without thy Mercy are likely by this Civil War to be brought to utter ruine.

PSAL. IV.

To the || chief muſician *a* on Neginoth *b*, a pſalm of David.

|| Or, *over-ſeer.*

a The Maſter or Directour of the ſacred Muſicians and Muſick of the Temple: of whom ſee 1 *Chron*: 6: 31. and 15: 16, 17. and 25: 1, 2, 2 *Chron*: 20: 21. and 34. 12, 13; Heb. *To him that overcometh*, or *excelleth*, or *triumpheth*, to wit, in his profeſſion of Muſick. *b* Or, *on ſtringed Inſtruments*, as this word is tranſlated, *Hab*: 3: 19. for the Hebrew Verb *niggen* whence this is derived, ſignifies to *play with the hand* upon an Inſtrument, *Sam.* 16:23. and 18. 10. This Pſalm is for the matter or ſubſtance of it much like the former, and ſeems to have been made upon the ſame or ſome other like occaſion, when he was diſtreſſed either by *Abſalom* or by *Saul*, or by ſome other great and powerful Enemies.

David *prayeth for Audience*, 1. *He reproves the wicked*, 2. *The priviledge of the Godly and his Faith in God*, 3. *An exhortation to Duty*, 4, 5. *The ungodly ſatisfied with Earthly Bleſſings, but the godly cannot be at reſt without the favour of God*, 6, 7, 8.

HEar me when I call * O God of my righteouſneſs *c*: thou haſt enlarged me *d* when I was in diſtreſs; || have mercy upon me *e* and hear my prayer.

* Pſ:25.5. & 59.10. 17. and 119:1.
|| Or, *be gracious to me.*

c Either the witneſs and defender of my righteous cauſe: Or, from whom I expect that righteous judgment and deciſion of my cauſe, which I cannot obtain from mine Enemies, who load me and my cauſe with manifold Injuries and Calumnies. Or, O *my righteous God*. Or, O *God of my mercy*; which title is given to God elſewhere, as *Pſal*: 59. 10, 17. whereas this title, O *God of my righteouſneſs*, is not given to God in any other place of Scripture, *Pſal*: 59. 10, 17. O God, to whoſe mercy I owe all that I have or hope for; which was a very fit and powerful Argument in Prayer, and very agreeable to the following words, in which there is an acknowledgment of Gods former Mercies, and a petition for Mercy. And ſo this and other words in Hebrew and Greek which properly ſignifie *righteouſneſs*, are oft uſed for *mercy* or *kindneſs*, as *Iſa*: 58: 8 *Pſal.* 31. 1. and 36. 10. 2 *Cor.* 9. 9. and in many other places *d i: e.* Freed me from my former ſtraits and troubles. So he urgeth God and ſtrengtheneth his own Faith with his former Experiences. *e* Thou maiſt juſtly deſtroy me for my many and great ſins, and therefore I flee from thy Juſtice to thy Mercy, on which all my hopes are grounded.

2 * O ye ſons of men *f*, how long *will ye turn* my glory into ſhame *g*? *how long* will ye love vanity *h*, *and* ſeek after leaſing *i*? Selah.

* Pſ:62:4.

f i. e. Princes and Potentates, as this Hebrew Phraſe ſeems, and is thought to ſignifie, who are engaged with *Saul* or *Abſalom* againſt me. *g* Or, ſhall *my Glory* be *for a ſhame*, (*i: e.*) be made by you matter of reproach and ſcorn? By his *Glory* probably he means that high Honour and Royal Majeſty which God had either promiſed to him, or conferred upon him; wherewith, when he was in great ſtraits and dangers, they might poſſibly reproach him in ſome ſort as this, Is this the Man, whom God ſo highly loves and honours and will exalt who now flees from one Mountain or Cave to another, who runs away to the *Philiſtines* whom his own Son hath baniſhed out of the Land? Is this the effect of his glorying and boaſting of Gods favour and promiſes? *h i: e.* Affect and purſue theſe courſes and deſigns of oppoſing me and my Kingdom, which you will certainly find to be vain and to no purpoſe. *i* Or, *lying*, the ſame thing with *vanity*; theſe two words being promiſcuouſly uſed, as *Pſal.* 62. 9: Only this ſeems to add ſome Emphaſis, and to intimate the fair hopes and promiſing probabilities

ties of Succeſs which they had, and which aggravate their diſappointment. Or, *by lying*, he may deſign thoſe horrid Calumnies which the Partiſons either of *Saul* or *Abſalom* had raiſed againſt him, and which they joyned with their other indeavours to make him odious to all the people, and ſo the better to effect his Ruine.

3 But know that the LORD *k*, hath ſet apart *l* him that is godly *m* for himſelf *n*: the LORD will hear when I call unto him *o*.

k You fight not againſt me but againſt the Lord. *l* Or, *hath wonderfully ſeparated me*; hath rejected the other Royal Perſon and Family, and hath called me by Name, and choſen me out of all the Tribes and Families of *Iſrael*, and out of my Fathers Family, though I was the youngeſt of them, and thought by *Samuel* and by my Father to be moſt remote from this Honour. *m* (*i: e.*) Me, whom, though you traduce and cenſure, as if I were an egregious Hypocrite and Impoſtor, who only pretended Religion for my own ambitious ends, God hath pronounced to be *a man after his own heart*, 1 *Sam*: 13: 14. And that I am ſuch in ſome good meaſure, both my own Conſcience and the general courſe of my life bear me witneſs: Which teſtimony *David* gives to himſelf not out of a vain glorious humour, but meerly becauſe he was conſtrained to to it by the Calumnies of his Enemies; for his own juſt and neceſſary Vindication. Or, *his favourite*, as this word oft ſignifies: Him, whom he hath been pleaſed to chuſe and advance, not for any worth or merit of mine, but out of his free grace and kindneſs to me; who therefore will maintain the work of his own hands and grace, although I cannot deny that I have been guilty of diverſe frailties and miſcarriages, for which God might juſtly reject me, if he ſhould deal with me according to the rigours of his Juſtice. *n* Either 1. In his ſtead, or to be his Vicegerent, as all Kings are, and eſpecially the Kings of Gods own People. Or rather 2. For his own ſervice and glory, *to fulfill all his will*, as it is expreſſed *Acts* 13. 22. Which may be ſpoken by way of oppoſition to *Saul*, who had no regard to God, nor to his Will and Glory, but minded only his own honour and advantage. *o* Therefore I am aſſured that God will hear my Prayers and ſave me out of your hands.

4 Stand in aw *p*, and ſin not *q*: commune with your own heart upon your bed *r*, and be ſtill *s*. Selah.

p Tremble therefore and be afraid, if not of me, yet at leaſt of God, who hath engaged himſelf in my Cauſe or Quarrel, and will be an Adverſary to my Adverſaries, or, *be angry*, as this word is here rendred by all the antient and ſome modern Tranſlators, and as it is thought by the Apoſtle, *Eph.* 4. 26. Or, *Are you angry*. For it may be taken interrogatively; Admit you be angry or diſpleaſed that God hath preferred me an obſcure Perſon and of a mean Family, before ſo many noble and mighty men, *yet* or *but* (as it follows) *ſin not*; (*i. e.*) do not ſo far indulge your anger as to break forth into murmuring againſt God, or rebellion againſt me but ſeaſonably ſuppreſs and mortifie your unadviſed and ſinful Paſſion, leſt it break forth to your own Ruine. This Hebrew word ſignifies in general a vehement *commotion of the mind or heart*, whether through grief, as 2 *Sam*: 18. 33. or fear, as *Exod.* 15: 14. *Deut.* 2: 25. or anger, as *Gen.* 45, 24. 2 *Kings* 19. 27, 28. *Prov.* 29. 9. *Ezek.* 16. 43. *q* By cheriſhing and proſecuting your anger and malice againſt me, and your Rebellion againſt Gods Authority. *r* Calmly and deeply conſider theſe things in your own Breaſts in the ſilent night, when you are at leaſure from the croud of diſtracting buſineſs, and free from the company of crafty and dawbing Paraſites. *s* Either 1. As to your outward Actions; for this Verb oft ſignifies a ceſſation of Actions, as *Joſh.* 10: 13. *Job* 30: 27. Proceed no further in your wicked ſpeeches and contrivances againſt me. Or rather 2. As to your inward paſſions. Compoſe your tumultuous minds; as this Verb is uſed, *Pſal*: 37: 7: and 62: 2. and 137: 2. Suppreſs your anger and rage, which tho' directed againſt me only, yet is indeed againſt God and againſt his Counſel and Providence.

* Pſal. 51. 19. Prov. 15. 8 & 21. 27.

5 Offer *t* * the ſacrifices of righteouſneſs *u*: and put your truſt in the LORD *x*.

t To wit, unto God, that he may be reconciled to you, and may pardon all your Murmurings and Inſurrections againſt him and againſt me. For it ſeems plain that this, as well as the former Verſe, is ſpoken not to *Davids* Friends and Favourers, as ſome think, but to his Enemies, even to thoſe *ſons of men*, *v.* 2. to whom he directeth his ſpeech *v.* 3. *But know*, and *v.* 4. *Stand in awe*, and here *Offer*. *u* (*i: e.*) Righteous Sacrifices; which requires that the perſons offering them be righteous and do righteous things, and offer them with an honeſt mind, and with faith (as it follows) and true Repentance. Without which he intimates that all their Sacrifices were of no eſteem with God, and would be wholly unprofitable to them. And withal, it is probable that he reflects upon the followers of *Saul* or of *Abſalom*, who had the only place of Sacrifice in their poſſeſſion, whileſt *David* was debarred of the opportunity of ſacrificing, as he complains, 1 *Sam.* 26. 19. and accordingly they gloried in their Sacrifices, and upon that account promiſed themſelves ſucceſs againſt *David*, who was by Gods providence deprived of the opportunities of reconciling and engaging God by Sacrifices. *x* And then (*i: e.*) ſo doing, you may rely upon God, and confidently expect his aſſiſtance, which otherwiſe it is in vain for you to hope for. Withal he ſeems to reflect upon his Enemies who truſted to an arm of fleſh, to their own great numbers and power, and to intimate what his courſe was, to wit, to truſt in the Lord.

* Num. 6. 25, 26. Pſal. 21. 6. & 44. 3. & 67. 1.

6 There be many *y* that ſay, Who will ſhew us *z* any good *a*? LORD, * lift thou up the light of thy countenance upon us *b*.

y Either 1. Of my own followers, who are weary of waiting upon God and ready to deſpair. Or rather, 2 Of mine Enemies, and of the body of the people, who were either engaged againſt him, or at leaſt unconcerned for him, and ſought only their own eaſe and advantage. *z* Heb. *make* or *give us to ſee*, (*i. e.*) to enjoy, as this phraſe is frequently uſed, as *Pſal.* 27: 13. and 34. 12. *Eccleſ*: 2: 1. and 3: 13. *a* (*i: e.*) Worldly good, as appears by the oppoſition of *the light of Gods countenance* to it in the next words, and by the explication of it of *Corn and Wine* in the next Verſe. (*i. e.*) Who will put an end to our preſent Broils and Troubles, and give us that tranquility and outward happineſs which is the only thing that we deſire. Withal he may ſeem to intimate the reaſon and motive which induced ſo many perſons to take part againſt him, which was their eager deſire of Honour or Worldly Advantage, which they promiſed to themſelves by appearing againſt *David*. See 1 *Sam.* 22: 7. *b* (*i: e.*) Upon me and my Friends. Give us aſſurance of thy love and favour to us, and evidence it to us by thy powerful and gracious aſſiſtance.

7 Thou haſt put gladneſs in my heart *c* more than in the time *that* their corn and their wine increaſed *d*.

c Whatſoever thou ſhalt do with me for the future, as to my outward diſtreſſes and concernments, I have at preſent unſpeakable pleaſure and full ſatisfaction in the impreſſions and teſtimonies of thy love in and to my Soul; whereby alſo I am encouraged with confidence to expect good ſucceſs to my righteous Cauſe. *d* Than worldly perſons have in the time of a plentiful Harveſt, which is a time of great rejoycing, *Judg.* 9. 27. *Iſa.* 9: 3: *Jer*: 48: 33.

8 * I will both *e* lay me down in peace *f*, and ſleep: for thou LORD only makeſt me dwell in † ſafety *g*.

* Pſal. 3. 5.
† Heb. *confidence*, or *ſecurity*.

e This word relates to the two following Verbs; as ſoon as I am laid down I will quietly compoſe my ſelf to ſleep; whereas many ly down upon their Beds and cannot ſleep through diſtracting cares or troubles. Or, *in like manner*, (*i: e.*) as they do who have abundance of Corn and Wine, of whom he laſt ſpoke, *Luke* 12: 29. *f* Either 1: In outward peace or ſafety, as the next clauſe explains it. Or 2. In inward peace or tranquillity of mind, as *Luke* 2: 29. reſting ſecurely upon Gods promiſes, and the conduct of his wiſe and gracious providence. *g* I owe not my ſafety to my own valour or wiſdom, nor to the courage of my followers, but to thee only. Or, *thou Lord, makeſt me to dwell alone in ſafety*: Either 1. *Alone*, or apart from mine Enemies. Compare *Deut*: 33: 28. Or rather 2. Though I be in a manner *alone*, (*i: e.*) forſaken and deſtitute of Friends or Helpers, as that word is uſed, *Pſalm* 102: 7: *Lam*: 1: 1

PSAL. V.

To the chief muſician upon Nehiloth *a*, A pſalm of David *b*.

a This is no where elſe uſed in Scripture. It is generally and probably thought to be a term belonging to Muſick, and to ſignifie either ſome kind of tune: or rather an Inſtrument, and particularly a Wind-inſtrument, as Neginoth in the title of the laſt Pſalm ſignified *ſtringed Inſtruments*. *b* This Pſalm ſuppoſeth *David* to be in ſome great diſtreſs or trouble, either from *Saul* or from *Abſalom*, or ſome of their Courtiers.

David *earneſtly beſeecheth God to hear his Prayer*, 1——3. *And aſſureth himſelf of Gods juſtice againſt his Enemies*, 4——6. *Profeſſing his Faith in God*, 7. *He prayeth him to guide his goings*. 8. *He exclaims againſt his Enemies cruelty*, 9. *and prayeth God to deſtroy them*, 10. *but to preſerve the godly*, 11, 12.

GIve ear to my words, O LORD, conſider my meditation *c*.

c (*i: e.*) My prayer, as the words foregoing and following ſhew. Which he calls his *Meditation*, to note that it was not a lip-prayer only but that it proceeded from, and was accompanied with the deepeſt thoughts, and moſt fervent affections of his Soul.

2 Hearken unto the voice of my cry, my King *d*, and my God; for unto thee will I pray *e*.

d It is the part and duty of a King to anſwer the juſt and humble deſires of his Subjects. *e* To thee alone I will direct all my Prayers, and therefore from thee alone I expect ſuccour and relief.

3 * My voice ſhalt thou hear in the morning *f*, O LORD, in the morning will I direct *my prayer* *g*, unto thee, and will look up *h*.

* Pſ. 130. 6.

f Either 1. Metaphorically, (*i: e:*) early, ſeaſonably, in a time when thou wiltſt be found, and art ready to hear. Or 2. properly every morning. *As ſoon as I awake, I am ſtill with thee*, as he ſaith, *Pſal*: 139: 18. The firſt thing that I do is to pray to thee, I neither neglect nor delay that work. But this is not ſpoken excluſively as to his other times of Prayer, as appears from *Pſal*: 55: 17. but only eminently, to ſhew his conſtancy, diligence, and eagerneſs in the work. *g* Or, *mine Eyes*: Which may be well underſtood out of the following word; which is uſual in Scripture. Or, *it*, (ſo it is only a defect of the Pronoun, which is moſt frequent) to wit, my voice, laſt mentioned; or which is equivalent *my words*, which is alſo underſtood with this very Verb, *Job* 33: 5. and is expreſſed with it, *Job* 32: 14. And the Verb here and there uſed is very emphatical, and notes his great care and exactneſs ſo to *direct* or *order*, or *compoſe* himſelf and his Prayers in ſuch a manner as was moſt pleaſing to God. *h* To wit, unto thee (as he now ſaid) for help; The word implies a confident, and withal a patient expectation of Relief, as *Pſal*: 130: 6: *Mic*: 7: 7. *Hab*: 2: 1. See alſo *Pſal*: 145. 15: *Acts* 3. 4.

4 For *i* thou *art* not a God that hath pleaſure in wickedneſs *k*: neither ſhall ‖ evil dwell with thee *l*.

‖ Or, *the evil man*, ſo Gr.

i Or, *but*, or *ſurely*. *k* Or, *in wicked men*. Thou doſt not approve of, nor delight in them, or in their Prayers, but doſt *hate* and wiltſt *deſtroy* them, as it here follows, compare *Prov.* 17. 15. And this he ſaith partly for the conviction and diſcouragement of his Enemies, who were ſuch: and partly for his own vindication, to ſhew that he was not ſuch a wicked man, as they falſly and maliciouſly repreſented him. *l i. e.* Have any friendſhip or fellowſhip, or quiet abode with thee, as thoſe that dwell together uſually have one with another.

5 * The fooliſh *m* ſhall not ſtand † in thy ſight *n* thou hateſt all the workers of iniquity *o*.

* Hab. 1. 13.
† Heb. *before thine eyes*.

m Or, *the madmen*, as the word properly ſignifies, as *Eccleſ.* 2. 2, 12. and 7. 7. and 10. 13. *Iſa.* 44. 25. *i. e.* Wicked men, as the next words explain it: who are indeed morally and really mad men in fighting with the Lord God Almighty, and in expoſing themſelves to ſuch dreadful Hazards and Miſchiefs, for ſuch mean and momentary advantages. *n* Either in battel againſt thee, as this Phraſe is uſed, *Deut.* 7. 24. *Joſ.* 1. 5. and 7. 12. Or, in Judgment at thy Tribunal; of which ſee on *Pſal.* 1. 5. compare 1 *Sam.* 6. 20.

Job 41: 10. *o* (*i: e.*) Such as make Sin their choice, deſign and buſineſs, giving up themſelves to the conſtant or cuſtomary practice of it. Compare *Mat.* 7. 23. Otherwiſe; in a general ſenſe, there is no man that doth not ſin, or work iniquity, *Eccleſ.* 7. 20.

6 Thou ſhalt deſtroy them that ſpeak leaſing *p*: the LORD will abhor † the bloody and deceitful man *q*.

†Heb: *the man of blood and deceit.*

p Or, *lies*, that make it their buſineſs to raiſe and ſcatter Calumnies and Reproaches concerning me: as many did. *q* Thoſe who deſign miſchief againſt me or my Friends under a pretence of kindneſs: of whom he oft ſpeaks.

7 But *as for* me, I will come *r into* thy houſe *s* in the multitude of thy mercy *t*: *and* in thy fear *u* will I worſhip toward † thy holy temple *x*.

†Heb: *the temple of thy holineſs.*

r To wit, with holy boldneſs and confidence, as becomes thy Son and Servant: Whereas mine Enemies cannot appear in thy preſence with any comfort and ſafety, *v.* 5. *s* To wit, the Tabernacle: from which, though I be now excluded through the malice and power of mine Adverſaries, yet thou wiltſt, I doubt not, reſtore me to my former opportunities of coming thither to worſhip thee, which was my conſtant cuſtom and chief joy. *t* Or, *By thy great mercy*, (*i.e.*) truſting only to thy great Mercy for admittance thither, and acceptance there. Or, *for* or *becauſe of thy many Mercies* to me: for which I will come to pay my thanks and ſervice unto thee. *u* With an holy dread & reverence of thy Majeſty & of thy Houſe, and a due care to pleaſe thee in my Religious worſhip, and in the whole courſe of my Life. Which he oppoſeth to the careleſneſs of his Enemies who came thither ſo rudely and preſumptuouſly, and with the Conſcience of ſuch wicked Hearts and Lives. *x* Looking towards it, when I cannot come to it. Compare *Dan.* 6. 10. Or, *at thy holy Temple*, (*i. e.*) the Tabernacle, which is ſometimes called by that name.

8 Lead me *y* O LORD in thy righteouſneſs *z*, becauſe of † mine enemies *a*; * make the way *b* ſtraight *c* before my face *d*.

†Heb: *theſe which obſerve me.* *Pſ: 25: 4: & 86: 11.

y Direct my heart and counſels, and affairs, and all the courſe and actions of my life. *z* In thy righteous Laws; which ſometimes are called *righteouſneſs*, as *Pſal.* 119. 172. *Mat:* 3. 15. Or *for* or *becauſe of*, or *according to thy righteouſneſs*; which is a Phraſe and Argument frequently uſed in this Book of *Pſalms*. *a* Either 1. That I may give them no occaſion of ſlandering me or Religion for my ſake. Or rather 2. Becauſe they are moſt malicious and miſchievous, and withal cunning and treacherous, as he deſcribes them in the next Verſe (which he uſeth as an Argument to enforce this Petition) and they lay Snares for me; and if thou doſt not aſſiſt me, will be too hard for me, and will triumph over me; which will reflect diſhonour upon thee alſo. *b* (*i. e.*) The way wherein thou wouldeſt have me to walk, or the courſe which thou wouldeſt have me to take; for Gods Precepts or Counſels are moſt commonly called his *way*. *c* Or *plain* or *ſmooth* that I may clearly diſcern it, and readily walk in it without miſtake or lett, or ſtumbling, or offence. This was a needful requeſt, becauſe many good men are oft at a loſs what their Duty is in ſeveral Circumſtances. And God granted this requeſt to *David*, as in many other things, ſo in this, that he ſhould not cut off *Saul* when he had opportunity and inſtigation to do it, 1 *Sam.* 24. and 26. but that he ſhould wait till God took him away. *d* To my view and for my walk: For men walk forward, not backward.

9 For *there is* no || faithfulneſs † in their mouth, their inward part *is* † very wickedneſs *e*; * their throat *f is* an open ſepulchre, they flatter with their tongue *g*.

||Or, *ſtedfaſtneſs.* † Heb: *in his mouth, that is in the mouth of any of them.* † Heb: *wickedneſſes.* * Rom: 3: 13:

e They ſpeak one thing and mean another, and under a pretence of kindneſs they ſeek my deſtruction: which makes it difficult, for me to know how I ſhould carry my ſelf to them: wherein therefore I have begged thy direction. *f* Either 1. Metonymically; their ſpeech coming out of their Throat, though ſmooth and ſubtil, yet is moſt pernicious. Or 2. Properly; their Throat and Mouth are wide opened ready to devour all that come within their reach. A Metaphor from wild Beaſts gaping for the Prey. *g* They Make ſhew of piety and friendſhip, that they may more eaſily deceive and deſtroy me.

10 Deſtroy thou them *h*, O God; let them fall || by their own counſels *i*: caſt them out *k* in *l* the multitude of their tranſgreſſions, for they have rebelled againſt thee *m*.

|Or, *make them guilty* ||O: *from their counſels:*

h Heb. *Hold them guilty*, (*i: e.*) Condemn and puniſh them. Or, *make them to offend*, to wit, in their Counſels, as it follows: ſo as they may either be given up to bad and fooliſh Counſels: or fail in the execution of their wiſe or crafty Counſels. Or, *make them deſolate*, as the word is uſed, *Ezek.* 6. 6. *Joel* 1. 18. *i* (*i. e.*) Make their Counſels not only unſucceſsful againſt me, but alſo deſtructive to themſelves. Or, *from their*, &c. (*i: e.*) Let them fall ſhort of their aims and deſigns. Or, *becauſe of their Counſels*, which are ungodly and unjuſt, and ſo deſerve deſtruction. *k* Out of thy Land, and from among thy People, whom they either infect or moleſt by their wicked courſes. *l* Or, *for* or *becauſe of*, as before. *m* Againſt thy Authority and declared Will concerning my advancement to the Throne: which divers *Iſraelites* oppoſed againſt their own Conſciences See 2 *Sam.* 3. 8, 9, 10.

11 But let all thoſe that put their truſt in thee *n*, rejoyce *o*: let them ever ſhout for joy, becauſe † thou defendeſt them: let them alſo that love thy name *p* be joyful in thee.

†Heb: *thou covereſt over, or protecteſt them:*

n That dare rely upon thy word and promiſe when all humane hopes and refuges fail: which was oft the caſe of *David* and his followers. *o* Let them have cauſe of great joy from thy love and care of them, and *becauſe thou defendeſt them*, as it follows. *p* (*i: e.*) Thy Majeſty, thy Word and Worſhip, and Glory: all which is called Gods *name* in Scripture. *David* doth not confine his Prayer to his Party, but prays for all good men, though by their own miſtakes, or other mens artifices, ſome of them might now be in a ſtate of oppoſition againſt him.

12 For thou LORD, wilt bleſs *q* the righteous: *with* favour *r* wilt thou † compaſs him as with a ſhield *s*.

† Heb: *crown him.*

q (*i: e:*) Thou art reſolved, and haſt engaged thy ſelf by promiſe and covenant to bleſs them. And therefore my Prayer for them is agreeable to thy will. *r* With thy Love and gracious Providence. *s* (*i: e:*) Keep him ſafe on every ſide.

PSAL. VI.

To the chief muſician on Neginoth *a* || upon Sheminith *b*, a pſalm of David *c*.

||Or, *upon the eighth.*

a Of which ſee on *Pſal:* 4: 1. *b* Or, *upon the eighth.* It is thought to be the ſhrilleſt or loftieſt Note, as *Alomoth* is the loweſt; of which ſee 1 *Chron:* 15. 20, 21. and, as ſome add, *Muth-labben*, *Pſal.* 9. the mean. But all this is only conjecture; and the *Jews* themſelves have no certain knowledge of their own antient Muſick, and of the ſignifications of the Terms belonging to it. *c* The occaſion of the *Pſalm* ſeems plainly to have been ſome grievous Diſtreſs or Diſeaſe of the Body then upon him, accompanied alſo with great trouble of Conſcience for his Sins, whereby he had brought it upon himſelf.

David *being very weak and feeble, preſenteth his miſery before God*, 1—3. *prayeth for his Mercy and Recovery*, 4——8. *And being aſſured of a gracious hearing, triumphs over all his enemies*, 9, 10.

O * LORD, rebuke me not *d* in thine anger *e* neither chaſten me in thy hot diſpleaſure *f*.

*Pſal: 38: 1

d (*i. e.*) Do not chaſten or correct me, as the next Clauſe explains it, and as this word is frequently uſed, as *Job* 22: 4. *Pſal:* 50: 21: *Iſa.* 37: 4. *Rev:* 3; 19. *e* With rigour or ſeverity, as my ſins deſerve, but with gentleneſs and moderation, *Jer:* 10: 24. and 46. 28. or ſo as it may not be the effect of thy ſtrict juſtice or Anger, but of thy Mercy and Faithfulneſs. *f* the ſame thing repeated after the manner.

2 Have mercy upon me *g*, O LORD, for I *am* weak *h*: O LORD, heal me *i*, for my bones are vexed *k*.

g I plead not my merit, but thy free Mercy. *h* Or, *I languiſh*, my Body pines away, and my Spirit fails through my exceſſive pains or troubles. *i* (*i. e.*) The diſtempers of my Soul and Body, of both which this word is uſed, *Pſal;* 41: 4. and 107; 18, 20. *k* My torment is ſo deep and ſo general, that it reacheth, and is very grievous even to my Bones, though they are inward, and might ſeem to be out of the reach of it, and alſo ſtrong and ſenſeleſs, and therefore can beſt bear it. See the like expreſſions, *Job* 4: 14: and 33: 19: *Pſal:* 38; 3. and 51: 8.

3 My ſoul is alſo ſore vexed *l*: but thou, O LORD, how long *m*?

l Partly by ſympathy with my Body; and partly with the Burthen of my Sins, and the ſenſe of thine Anger, and my own danger and miſery. *m* Wiltſt thou ſuffer me to lye and languiſh in this condition? It is a Figure called Apoſiopeſis, very agreeable to men in pain or anguiſh, who uſe to cut their words ſhort.

4 Return *n*, O LORD, deliver my ſoul *o*: oh ſave me for thy mercies ſake.

n Unto me, from whom thou haſt withdrawn thy ſelf, and thy ſmiling Countenance, and thy helping Hand. *o i: e.* ſave me or my life, as the *Soul* oft ſignifies, as *Gen:* 9: 5: and 12: 5. *Job* 36: 14: *Pſal:* 33: 19. *David* and other good men in thoſe times were much afraid of death, partly becauſe the manifeſtations of Gods Grace to his people were then more dark and doubtful; and partly becauſe thereby they were deprived of all opportunities of advancing Gods Glory and Kingdom in the World. Compare *Iſa:* 38: 1, 2, 3.

5 * For in death *p there is* no remembrance of thee *q*; in the † grave who ſhall give thee thanks?

*Pſal: 30: 9: & 88. 11. & 115: 17: & 118 17. Iſa. 38. 18. †Heb. *hell*, ſo Gr.

p Amongſt the dead; or in the grave, as it follows. *q* To wit, by me *David*, conſiſting both of Soul and Body; and no ſuch remembrance, to wit, in way of thankfulneſs and praiſe, as the next Clauſe of the Verſe limits and explains it: which he might fear would be true, not only becauſe he ſhould not have occaſion to praiſe God for this deliverance, but alſo becauſe he was in grievous agonies of Conſcience, & under terrors of Gods wrath and his eternal damnation; which being oft incident to the ſaints of God under the New Teſtament, it is not ſtrange if it were ſo alſo under the Old Teſtament. Beſides he ſpeaks of the remembrance or celebration of Gods Name and Grace in the Land of the Living, to the enlargement and edification of Gods Church, and the propagation of true Religion among men; which is not done in the other life, and was juſtly prized at ſo high a Rate by *David* and other holy men, to whom therefore it muſt needs be a great grief to be for ever deprived of ſuch opportunities. For otherwiſe *David* very well knew, and firmly believed that Souls departed were not extinct, but did go to God, *Eccleſ.* 12. 7. and there remember and adore and enjoy God, though quite in another way than that of which he here ſpeaks.

6 I am weary with my groaning, || all the night *r* make I my bed to ſwim *s*; I water my couch *t* with my tears.

||Or, *every night.*

r He mentions this time, by way of aggravation of his miſery, becauſe that ſeaſon, which is to others by Gods appointment a time of reſt, was to him very ſad and doleful, whether from his Diſeaſe, which then came upon him more ſtrongly, as it is uſual; or from the opportunity which the ſolitude and ſilence of the Night gave him to think of his own ſins, or his Enemies' perfidiouſneſs and malice, or Gods diſpleaſure, or his future Eſtate. *s* To wit, with tears, See the like Hyperbole *Jer.* 9: 1. *Lam.* 3. 48, 49. *t* Or, *my bedſtead.*

7 * Mine eye is conſumed *u* becauſe of grief *x*; it waxeth old becauſe of all mine enemies.

*Job 17: 7. Pſ. 31. 9. & 38: 10. Lam. 5. 17

u Or, *grown dim* or *dull* through plenty of ſalt tears which I ſhed; Or, through the decay of my Spirits. *x* (*i. e.*) My grief ariſing from mine Enemies, as the next Clauſe interprets it, and from the conſideration of their multitude and rage, and falſeneſs.

8 * Depart from me *y*, all ye workers of iniquity *z*; for the LORD hath heard *a* the * voice of my weeping *b*.

* Mat. 7. 23 & 25. 41. Luke 13: 27: Pſal: 119: 115: * Pſal: 31: 22:

y I adviſe you for your own ſakes to ceaſe from oppoſing or moleſting me, or inſulting over me, or approaching to me, with deſign of deceiving and betraying me: for all your labour will be loſt. *z* All you wicked Enemies of mine. *a* (*i. e.*) He will hear, the paſt time being put for the future.as is uſual in prophetical Paſſages,ſuch as this was; *David* having received by the Spirit of God particular aſſurance that God would hear and deliver him. *b* (*i. e,*) Of my fervent Prayers joined with my Tears.

9 The LORD hath heard *c* my ſupplication; the LORD will receive my prayer.

c And,therefore will hear, as it follows. He draws an Argument from his former Experience.

10 Let all mine enemies be aſhamed *d* and ſore vexed let them return *e and* be aſhamed ſuddenly *f*.

d Of their vain hopes and confidence of conquering and deſtroying me. Or, *they ſhall be aſhamed,* becauſe of their great and unexpected diſappointment. *e* To wit,from their wicked ways, from their hoſtile and malicious practiſes againſt me and let them come and ſubmit to me from whom they have revolted. Or, *let them turn back*, as it is expreſſed *Pſal*: 56. 9. let them be put to flight. Or, *let them be converted.* (*i. e.*) Repent of their Sins and return to their Obedience to me. Although it ſeems more probable both from the foregoing and following words, that this *turning* or *returning* is rather penal than penitential. Or, *they ſhall turn* or *return*. Or this Verb may be taken adverbially and joyned to the following Verb, as it is frequently in other places, and both may be thus rendred, *Let them*, or *They ſhall be again aſhamed,* clothed, as it were, with double ſhame. *f* Sooner than I could hope, or they did expect or believe.

P S A L. VII.

Shiggaion *a* of David, which he ſang unto the LORD, concerning the || words *b* of Cuſh *c* the Benjamite.

|| Or, buſineſs.

a This ſeems to be the name of a certain kind either of Song or Tune, or Inſtrument,which then was very well known,but now is only matter of conjecture; wherewith I think it is not fit to trouble the unlearned Reader; And the learned may conſult my latin *Synopſis*. *b* The falſe and ſlanderous Reports raiſed or fomented by him. This was the occaſion of this *Pſalm.* *c* By which he deſigns either 1 *Saul*: whom he thought it indecent to expreſs by his proper Name, for which he might at this time have diverſe reaſons,and therefore he deciphers him enigmatically,which is not unuſual in holy Scripture; where *Babylon* is called *Sheſhach*, *Jer*: 25: 26.and 51. 41. and *Rome* is called *Egypt* and *Sodom*, and *Babylon* in the *Revelation*; and *John* the Baptiſt is called *Elias*. And he might call him *Cuſh*; partly,by a tacit Alluſion to his Fathers Name *Kiſh*; and partly, with reſpect to his black and wicked Diſpoſition planted and firmly rooted in him: Compare *Jer.* 13. 23. *Amos* 9: 7. Or 2. Some eminent and potent Commander or Courtier under *Saul* called *Cush*, though he be not elſewhere named; it being the lot of many other perſons to be named but once in Scripture. And he is called the *Benjamite*, becauſe he was one of that Tribe, in which *Saul* put moſt confidence: See 1 *Sam*: 22: 7.

The Pſalmiſt prayeth for deliverance from his perſecuting Enemies, 1,2. *and maketh a ſolemn profeſſion of his Innocency* 3 —— 7. *By Faith he ſeeth his* Defence, 8---11. *and the deſtruction of his Enemies,* 12---17.

O Lord my God,in thee do I put my truſt *d*: ſave me from all them that perſecute me, and deliver me.

d All my hope and confidence is in thy Favour and Faithfulneſs to make good thy Promiſe made to me.

2 Leſt he *e* tear my ſoul *f* like a lion *g*, renting *it* in pieces, while *there is* † none to deliver *h*.

† Heb. not a deliverer

e (*i: e.*) *Mine enemy*, as it is expreſſed v. 4. even *Saul*, or any of his followers. *f* Out of my Body. Or deſtroy me and my Life as *Pſal*: 6: 5. *g* To which he compares him both for Power and Cruelty, and withal intimates his own inability to oppoſe or eſcape his Rage without Gods Almighty help. *h* Whileſt I have no conſiderable Force to defend my ſelf, but am forced to flee to Mountains and Caves, and Woods for my Safety.

3 O LORD my God, if I have done this *i*; if there be iniquity in my hands *k*:

i (*i. e.*) That which *Cush* and others falſly lay to my Charge. If I deſign or have endeavoured to take away *Sauls* Crown and Life by Violence, as *Sauls* Courtiers maliciouſly reported, 1 *Sam*: 24: 9, 10. and 26: 19. *k* (*i e*) In my actions or carriage towards *Saul*. *The hand* is oft put for *actions*, whereof the hand is a great and common Inſtrument, as *Pſal*: 78. 42. and 109: 27. *Jonah* 3: 8. If I deſign,or have attempted to lay violent hands upon *Saul*.

4 If I have rewarded evil unto him that was at peace with me *l*: (yea *m*,I have delivered him *n* that without cauſe *o* is mine enemy.)

l (*i.e.* To *Saul*, when he was peaceable and friendly towards me: For *David* was charged with evil Deſigns againſt *Saul*, before *Saul* broke out into open Enmity againſt him. *m* This Particle is here uſed by way of correction or oppoſition, as it is alſo *Pſalm* 2: 6 *Prov*: 6 16. So far have I been from doing this, that I have done the contrary. *n* When it was in my power to deſtroy him, as 1 *Sam*: 24. and 26. *o* Without any Provocation on my part.

5 Let the enemy perſecute my ſoul, and take it *p*; yea let him tread down my life upon the earth,and lay mine honour *q* in the duſt. Selah.

p I am contented and wiſh that *Saul* may ſo perſecute my Life as to overtake it, and take it away. *q* Either 1. That honourable and royal Eſtate to which I am choſen and deſigned. Or 2. My Reputation and Memory. Or rather 3. The ſame thing which he called his *ſoul* and his *life* in the former branch of the verſe, and here his *honour*; it being very frequent to expreſs one thing in ſeveral words or phraſes in one verſe. And ſo here may be obſerved a gradation. Let him 1. Perſiſt to *perſecute* it; 2. *Take it*, 3. Tread it down, or deſtroy it, and 4. *Lay it in the duſt*,or bury it, to prevent all hopes of Reſtitution.

6 * Ariſe,O LORD in thine anger *r*,lift up thy ſelf *s*, becauſe of the rage of mine enemies;and * awake for me to the judgment *that* thou haſt commanded *t*.

* Iſa. 30: 18.
* Pſal: 35. 23.

r Oppoſe thy juſt Anger to their cauſeleſs and ſinful Rage againſt me. *s* That thou maiſt give them a deadly blow. A Metaphor from men who ariſe and lift up themſelves to do ſo. Heb; *Be thou exalted*: glorifie thy ſelf, and ſhew thy ſelf to be above them. *t* To execute that juſt and righteous Sentence of *Sauls* Depoſition, and my Advancement, which thou haſt *commanded*, *i: e.* appointed, (as that word is uſed *Pſal*: 148: 5: 1 *Kings* 17: 4. and in this very caſe, 1 *Sam*: 13: 14:) and declared by thy holy Prophet *Samuel*.

7 So ſhal the congregation of the people *u* compaſs thee about *x*:for their ſakes *y* therefore return thou on high *z*.

u Either 1. A great number of all ſorts of people, who ſhall obſerve thy Juſtice, and Holineſs, and Goodneſs in pleading my righteous Cauſe againſt my cruel and implacable Opreſſor. Or rather 2. The whole Body of thy people *Iſrael*,to whom both theſe Hebrew Words are commonly aſcribed in holy Scripture. *x* They will, and I as their King and Ruler in thy ſtead will take care that they ſhal come from all parts and meet together to worſhip thee, which in *Sauls* time they have groſly neglected, and been permitted to neglect,and to offer to thee Praiſes and Sacrifices for thy Favour to me,and for the manifold Benefits which they ſhal enjoy by my Means, and under my Government. *y* Or, *for its ſake* (*i. e.*) For the ſake of thy Congregation, which now is wofully diſſipated and oppreſſed,and have in a great meaſure loſt all adminiſtration of Juſtice, and exerciſe of Religion. *z* Or, *return to thy high place* (*i: e.*) To thy Tribunal to ſit there and judge my cauſe. An Alluſion to earthly Tribunals, which generally are ſet up on high above the people, 1 *Kings* 10: 19.

8 The LORD ſhal judge the people *a*: judge me O LORD,* according to my righteouſneſs,and according to mine integrity *that is* in me *b*.

* Pſal. 18. 20.

a It belongs to thee to judge all perſons and people, and to give Sentence between them, eſpecially when they appeal unto thee, which I now do. *b* If I be guilty of thoſe evil Deſigns,towards him, wherewith *Cush* and others charge me,do thou give Sentence againſt me: but if I be juſt and innocent towards him,as thou knoweſt I am and have been, do thou plead my right.

9 O let the wickedneſs of the wicked come to an end *c*, but eſtabliſh *d* the juſt *e*: * for the righteous God trieth the heart and reins *f*.

* 1 Sam. 16: 7. 1 Chr: 28. 9. Pſal. 139. 1. Jer. 11. 20. & 17. 10. & 20: 12. Rev. 2: 23.

c Let the Malice of mine Enemies ceaſe, put a ſtop to their wicked Practiſes,either by changing their Hearts or by tying their Hands or ſome other way: Say to it, as thou doſt to the Sea, Hitherto haſt thou gone,but thou ſhalt go no further,and here ſhal thy proud Waves be ſtayed. Or, *The wickedneſs of the Wicked shal have an end*, not an end of perfection,which is to be accompliſhed, but an end of termination, it ſhal ceaſe: and an end of deſtruction, it ſhal be rooted out. Or, *Let, I pray thee, wickedneſs conſume the wicked.* (*i: e.*) Thoſe that are maliciouſly and incorrigibly ſuch. And ſo this Prayer is oppoſed to that following Prayer for the Juſt. And ſuch prayers againſt ſome wicked Men we find uſed by prophetical perſons, which are not raſhly to be drawn into preſident by ordinary perſons. *d* Or, *and thou wilt eſtablish*, or *confirm*, or *uphold*: which is oppoſed to that *coming to an end*, or *conſuming* laſt mentioned. *e* All juſt perſons and cauſes, and mine in particular which is ſo. *f* And therefore he knows that I have not ſo much as a thought or a deſire of that miſchief which *Cush* and others report I am deſigning againſt *Saul*.

10 † My defence *is* of God *g*, which ſaveth the upright in heart *h*.

† Heb. *my buckler* is *upon God.*

g Heb. *My ſhield* is *upon God.* He doth as it were carry my Shield before me. See 1 *Sam*: 17: 7. He doth and will protect me againſt all mine Enemies. *h* And therefore me whom he knoweth to be ſincere and honeſt in my Carriage toward him and towards *Saul*.

11 || God judgeth *i* the righteous,and God is angry *with the wicked* *k* every day *l*.

|| Or, *God is a righteous judge.*

i (*i. e,*)) Defendeth,or avengeth, or delivereth, as this word is oft uſed, as *Deut*: 32. 36. *Pſal.* 9 4. and 10. 18. and 26. 1, *&c.* To *judge*, is properly to give Sentence: which becauſe it may be done either by abſolving & acquitting from puniſhment, or by condemning and giving up to puniſhment, therefore it is ſometimes uſed for the one, and ſometimes for the other,as the Circumſtances of the place determine it. *k* Which though it may ſeem a bold Supplement, yet is neceſſary;and eaſily fetched out of the next and following Verſes. *l* Even then,when his Providence ſeems to favour them, and they are moſt ſecure and confident.

12 If he *m* turn not *n*,he *o* will whet his ſword *p*,he hath bent his bow *q*, and made it ready.

m i. e. The wicked Man laſt mentioned,either *Cuſh*, or *Saul*. *n* From this wicked courſe of Calumniating or perſecuting me, *o i. e.* God who is often deſigned by this Pronoun, being eaſily to be underſtood from the nature of the thing. *p i: e.* Will prepare and haſten, and ſpeedily execute his Judgments upon him. *q* Did I ſay, *He will do it*, nay, *he hath* already done it, his Sword is drawn,his Bow is bent, and the Arrows are prepared and ready to be ſhot.

13 He hath alſo prepared for him *r* the inſtruments of death *s*; he † ordaineth *t* his arrows againſt the perſecutors *u*.

† Heb. *Maketh*, Pſal: 45. 5.

r Either 1. For or againſt the Perſecutor, as it follows. Or rather 2. For himſelf, for his own uſe,to wit,to ſhoot againſt his Enemies. *s* (*i. e.*) Arrows, or other deadly Weapons. *t* Heb. *Maketh* or *worketh*, deſigneth or fitteth for this very uſe. *u* Or, *againſt furious and fiery Perſecutors*,as the word ſignifies,and as it is uſed *Gen.* 31. 36. *Pſal.* 10. 2. *Lam.* 4. 19.

14 * Behold,he *x* travelleth with iniquity, and hath conceived miſchief and brought forth falſhood *y*.

* Job 15. 35. Pſal: 59. 3. Jam. 1: 15.

x (*i. e.* The Wicked, as is undeniably manifeſt from the matter and context. *y* This Metaphor noteth his deep deſign,and continued courſe, and vigorous indeavours for the doing of Miſchief, and his reſtleſsneſs and pain till he have accompliſhed it.

15 † He made a pit,and digged it, * and is fallen into the ditch *which* he made *z*.

† Heb: *he hath digged a pit.*

* Job 4. 8. Pſal: 9: 15. & 10. 2. & 35: 8: & 141: 10. Prov: 5: 22.

z Hath brought that Evil upon himſelf which he intended againſt me. Which may be underſtood either of *Saul*, who whileſt he plotted againſt *Davids* Life, ran into apparent hazard of loſing his own, 1 *Sam*: 24. and 26. Or of ſome Courtier or Courtiers of *Saul*, in whom this was evidently verified; although the Hiſtory and Memory of it be now loſt.

Pſal. 37. 14. 15.

16 * His miſchief ſhal return upon his own head, and his violent dealing ſhal come down || upon his own pate

|| Which phraſe may note whence this retribution ſhould come, even from Heaven or from the righteous and remarkable Judgement of God.

17 I will praiſe the LORD according to his righteouſneſs † : and will ſing *praiſe* to the name of the LORD moſt high.

† Declared and aſſerted by him in their exemplary Puniſhment, and my ſeaſonable and wonderful Deliverance.

PSAL. VIII.

To the chief muſician upon Gittith *a*, A pſalm of David *b*.

a The ſame title is prefixed to *Pſal*: 81, and 84. This alſo is ſuppoſed to be the Name of a Tune or Song, or Inſtrument ſo called becauſe it was either invented or much uſed in *Gath*. Some render it, *For the Winepreſſes*, and ſay it was to be ſung at the time of Vintage. *b* It is a great Queſtion among Interpreters, whether this *Pſalm* ſpeak of man in general, and of the Honour which God put upon him in his Creation; or only of the Man Chriſt Jeſus. Poſſibly both may be reconciled and put together, and the Controverſy, if rightly ſtated, may be ended. For the ſcope and buſineſs of this *Pſalm* ſeems plainly to be this, to diſplay and celebrate the great Love and Kindneſs of God to Man-kind not only in his Creation, but alſo, and eſpecially in his Redemption by Jeſus Chriſt; whom, as he was Man, he advanced to the Honour and Dominion here mentioned, that he might carry on that great and glorious Work. So Chriſt is the principal Subject of this *Pſalm*, of whom it is interpreted both by Chriſt himſelf, *Mat*; 21. 16. and by his holy Apoſtle, 1 *Cor*. 15: 27. *Heb*. 2. 6, 7,

David *extolleth the Majeſty, Power, and Providence of God in the World*, 1 — 3. *and his Love and Kindneſs to* Mankind, 4, 5 *in giving him Power over the* Earth, 7. *the Air, and the Sea*, 8, 9.

O LORD our Lord, how excellent *is* thy name *c* in all the Earth *d*! * who haſt ſet thy glory above the heavens *e*.

*Pſal. 113. 4. & 148. 13.

c i. e. Thy Fame or Glory, as it is explained in the next clauſe, and as *the Name* commonly ſignifies, as *Gen*: 6. 4: *Eccleſ*. 7: 1: *Phil*. 2; 9. And this Glory of God is moſt eminent in the Goſpel, and the work of Redemption. *d* Not only in *Iſrael*, to which the Name and Knowledge of God was confined, *Pſal*. 76: 2. and 147. 19 but among all Nations. Which ſhews that this *Pſalm* ſpeaks of the Meſſias, and the times of the New Teſtament. See *Iſa*. 40: 5. *Mal*: 1. 5. *&c.* *e* What do I ſpeak of *the Earth*? *thy Glory* or *Praiſe*, reacheth *to the Heavens*, and indeed above all the viſible Heavens, even to the Heaven of Heavens; where thy Throne of Glory is eſtabliſhed, where the bleſſed Angels celebrate thy Praiſes, where Chriſt ſitteth at thy right Hand in glorious Majeſty, from whence he poureth down excellent Gifts upon *Babes*, *&c.* as it followeth.

* Mat. 21. 16.
† Heb. *founded*.
† Heb. *cauſe to ceaſe*.

2 Out of the mouth of babes and ſucklings *f* haſt thou † ordained ſtrength *g*, becauſe of thine enemies, that thou mighteſt † ſtill *h* the enemy *i* and the avenger *k*.

f Either 1. Properly ſuch. For there is much of Gods Glory ſeen in Infants in their Conception and ſtrange Progreſs from ſmall and contemptible Beginnings, in their Preſervation and Nouriſhment in the dark Cell of the Womb, in their bringing forth, and bringing up, in providing Breaſts and Milk for them, and keeping them from innumerable Dangers, from which they are utterly unable to keep themſelves. But this though it ſets forth Gods Praiſe, yet how it ſtills the enemy and Avenger, ſeems not clear. Or rather, 2. Metaphorically ſo called, *babes* not ſo much in age & years, as in diſpoſition and condition; weak and fooliſh, and contemptible and harmleſs perſons, who are very frequently called *Babes* or *Children*, as 2 *Chron*; 13; 7. *Prov*: 1: 4. *Eccleſ*. 10: 16. *Iſa*. 3. 4. *Mat*. 18. 3. *Eph*. 4. 14, &c. For ſuch are very unfit to grapple with an Enemy: and therefore when ſuch perſons conquer the moſt powerful and malicious Enemies, it muſt needs exceedingly confound and ſilence them, and mightily advance the glory of God: as indeed it did, when ſuch mean and obſcure Perſons as the Apoſtles and Miniſters, and Diſciples of Chriſt were, did maintain and propagate the Goſpel in ſpight of all the Wit, and Power, and Rage of their Enemies. See 1 *Cor*: 1. 25. 27, 28, 29. And of ſuch *Babes* as theſe Chriſt himſelf expounds this place. *Mat*. 21: 16. Of which more God willing upon that place. *g* Or, *thou haſt founded* (or *confirmed*, or *eſtabliſhed*, or *firmly ſetled*, or *fitted*, or *perfected*, as it is rendred by the LXX and vulgar Latine here: and by St. *Matthew* Ch: 21:16. I (*i: e.*) perfectly and firmly-ſettled) *Strength*: By which he ſeems to underſtand either 1. The Celebration or Praiſe of his ſtrength or power, by comparing this with *Mat*: 21:16. where it is rendred *Praiſe*. So it is only a Metonymy of the Adjunct, which is moſt frequent in Scripture and all Authors. And ſo the word *Strength* ſeems to be taken *Pſal*. 29: 1. and 96. 7. Or 2. A ſtrong and mighty Kingdom, the Abſtract being put for the Concrete, than which nothing is more frequent, even the Kingdom of Chriſt, or his Goſpel, which is oft called the *Arm* or *Power of God*, as *Pſal*: 110. 2. *Iſa*. 53: 1. 1 *Cor*: 1: 18 24. And this Kingdom being an everlaſting, and invincible, and all-conquering Kingdom, *Dan*: 2: 44. it is no wonder it is here called *ſtrength*. And this Goſpel or Kingdom is here ſaid to be founded or eſtabliſhed, not by the Hands or valiant Actions of Men of Might, as other Kingdoms are, but meerly by *the Mouths of Babes*, &c. (*i. e.*) by the Words and Diſcourſes of Chriſt's Apoſtles and Diſciples. Which is juſtly obſerved and celebrated here as a wonderful work of God. *h* (*i. e.*) Silence, and Confound, and Conquer, either by Convincing and Converting them, or by deſtroying them. *i* The Enemies of God and of his people, the Devil, the head of them, whoſe Kingdom and Power is aboliſhed by this means. and all Men who fight under his Banner againſt God and Chriſt and his Members. *k* Which Title moſt truly and fitly agrees, firſt to the Devil, who being ſentenced by God to eternal Flames, and Conquered and Tormented by Chriſt, maketh it his great buſineſs to revenge himſelf, which becauſe he cannot do upon God and Chriſt, he indeavours to do it upon their Servants and Children; and next, to all theſe Men who are his Vaſſals and eſpouſe his Quarrel; who alſo are provoked and conceive, though falſly, that they are injured by the Goſpel, and by the Preachers, Profeſſors, and Practiſers of it, and therefore ſeek to revenge themſelves of them. Whereof we have an eminent Inſtance, *Rev*: 11. 10. Compare *Heb*. 11. 37.

3 When I conſider the heavens *l*, the work of thy fingers *m*, the moon and the ſtars *n* which thou haſt ordained *o*;

l Thine by Creation, as it follows. *m* (*i. e.*) *of thy hand*, as it is expreſſed *Pſalm* 102. 25. A part being here put for the whole: Gods *hand* and *finger* being indifferently uſed to note his Power, as *Exod*: 8: 19. *Luke* 11. 20, *&c.* Though ſome conceive that by this Phraſe he intended to ſignifie, both with what facility God made this glorious Work, even with a touch of his Finger: and with what curious and exquiſite Artifice he framed it: the Fingers being much uſed in ſuch Works. *n* Either the Sun is included under this general Title: or he omitted it, becauſe he made this *Pſalm* by Night, when the Sun did not fall within his Contemplation. *o* Or, *eſtabliſhed*, or *directed*, or *diſpoſed*, or *ordered*, (*i. e.*) placed in that excellent and unalterable order, and directed to all their ſeveral Courſes or Motions.

4 * What *p is* man *q* that thou art mindful of him *r*? and the ſon of man *s* that thou viſiteſt him *t*?

*Job 7. 17. Pſal. 144. 4 Heb: 2: 6.

p (*i. e.*) How mean and inconſiderable a thing is Man, if compared with thy glorious Majeſty, who art ſo infinite in Power and Wiſdom, as thou haſt ſhewed in the Frame of the Heavens, *&c.* *q* Heb. *infirm*, or *miſerable* Man. By which it is apparent that he ſpeaks of Man, not according to the ſtate of his Creation, but as fallen into a ſtate of Sin and Miſery, and Mortality. (*i: e:*) Careſt for him and conferreſt ſuch high Favours upon him: *s* Heb: *the ſon of Adam*, that great Apoſtate from, and Rebel againſt God, the ſinful Son of a ſinful Father, his Son by likeneſs of Diſpoſition and Manners no leſs than by Procreation. All which tends to magnifie the following Mercy. *t* Not in anger, as that Word is ſometimes uſed, but with thy Grace and Mercy, as it is taken *Gen*: 21; 1. *Exod*: 4: 31: *Pſal*: 65: 9' and 106: 4: and 144: 3.

5 For thou haſt made him a little lower than † the angels *u*, and haſt crowned him *x* with glory and honour.

† Heb. *the Gods*. Pſal. 82. 6. & 138. 1.

u Thou haſt in and through Chriſt mercifully and wonderfully reſtored Man to his primitive and happy Eſtate, in which he was but one remove below the Angels; from which he was fallen by Sin. *x i: e.* Man, fallen and loſt Man: who is indeed actually crowned and reſtored to the Glory and Dominion here following, not in his own perſon, but in Chriſt his Head and Repreſentative, who received this Crown and Dominion, not ſo much for himſelf who did not need it, as for Mans good and in his ſtead; which alſo he will in due time communicate unto all his Members. And ſo the two differing Expoſitions of this place concerning Mankind and concerning Chriſt, may be reconciled. For he ſpeaks of that happy & honourable Eſtate by Gods Favour conferred firſt upon Chriſt of whom therefore this place is rightly Expounded, *Heb*. 2: 6, 7, 8. and then by his hands upon Mankind, even upon all that believe in him. And ſo this whole place compared with that may be thus Paraphraſed. What is Man that thou ſhouldeſt mind or viſit him by thy Son whom thou haſt ſent into the World! Who, that he might reſtore Man to that happy and glorious Eſtate which was but a little below that of the Angels, was pleaſed to take upon him Mans miſerable and mortal Nature, and thereby to make himſelf (who was far above all Angels, even their Lord and God) lower than the Angels, mortal and miſerable for a little time: after which he was advanced to the higheſt Honour, and to an univerſal Dominion over all Gods Works, the Angels not accepted.

6 * Thou haſt made him to have dominion *y* over the works of thy hands: * thou haſt put all *things* *z* under his feet ||.

* Gen. 26, 28. * 1 Cor. 15. 25.

y Thou didſt give all power and all things into his hands, *Mat*: 28: 18. *John* 13: 3. *z* Both in Heaven, where are the Angels mentioned v; 5. and in the Earth, Air and Sea, as it follows. For nothing is excepted beſides God, 1 *Cor*: 15: 25, 27. *Heb*: 2: 8. || *i: e.* Made them ſubject to him, as this Phraſe oft ſignifies. See *Deut*, 33. 3. *Judges* 5. 27. *Pſalm* 18. 38. and 110. 1.

7 † All ſheep and oxen †, yea, and the beaſts of the field *.

† Heb. *Flocks of Oxen all of them*

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſea.

9 O LORD our Lord, how excellent *is* thy name in all the earth.

† Here is no perfect Enumeration, but under theſe are comprehended all other Beaſts, and much more Men and Angels. * *i: e.* The wild Beaſts: which together with diverſe Fowls and Fiſhes were ſubject to Chriſt and are governed and employed as it pleaſeth him; although many of them be without the reach, and are not brought under the power of any other Man.

PSAL. IX.

To the chief muſician upon Muth-labben *a*, a Pſalm of David.

a This alſo ſeems to be another Title of ſome Song or Tune, or Inſtrument: of which we muſt and may be content to be ignorant, as the Jewiſh Doctors alſo are. Some render it, *Upon the death of his Son*, to wit, *Abſalom*, or of one called *Labben*, or, *of the middle Man*, or *the Man* that ſtood *between* the two Armies, to wit, *Goliah* who is ſo called in the Hebrew Text, 1 *Sam*. 17. 4. But none of theſe ſuit with the deſign and matter of the *Pſalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciouſly given him out of them. And that of *Goliah* agrees not with v. 14. where there is mention of praiſing God in *Zion*, which then and long after was in the Hands of the *Jebuſites*.

David reſolveth to praiſe God, 1, 2. *for executing Judgment upon his Enemies,* 3, 8. *God is a Refuge to the Oppreſſed,* 9, 10. David *call the people of* Iſrael *to praiſe the Lord,* 11, 12. *He prayeth him to conſider his Trouble,* 13 *that he might have cauſe to praiſe him,* 14. *The Heathen by Gods Judgment fall into the ſnare they made for others,* 15, 16. *The portion of the wicked that forget God,* 17. *A Promiſe of Mercy to the Needy and Poor,* 18. *And a Prayer for Judgment on the Ungodly,* 19, 20.

|| Or, *I will praiſe the Lord.*

1 || I Will praiſe *thee,* O LORD, with my heart *b*; I will ſhew forth all thy marvellous works *c*.

b (*i. e.*) With a ſincere and affectionate, and united Heart. *c* I will diſcourſe in the general of thy manifold Wonders wrought for me, and for thy Church and People formerly. The particle *all* is here, as it is oft elſewhere taken in a reſtrained Senſe.

2 I will be glad and rejoyce in thee *d*: I will ſing praiſe to thy name, O thou moſt High.

d (*i. e.*) In thy favour and help vouchſafed to me.

3 When mine enemies are turned back *e*, they ſhal fall and periſh *f* at thy preſence *g*.

e (*i. e*) Diſcomfited and put to flight. *f* They ſhal not ſave themſelves by Flight, and reſerve themſelves to do further Miſchief, but ſhal ſtumble as it were at Gall-traps by thee laid in their way, and ſhal be purſued and overtaken, and cut off. *g* Upon thy appearance againſt them. One angry Look of thine is able to confound and deſtroy them. Heb. *from thy face,* becauſe thou didſt march in the head of our Armies, and againſt them. They could not ſtand before thee. So he aſcribes the honour of his Victories to God only and to his preſence and aſſiſtance.

† Heb. *thou haſt made my judgement.*
† Heb. *In righteouſneſs.*

4 For † thou haſt maintained my right and my cauſe *h*, thou ſateſt in the throne *i* judging † right *k*.

h (*i. e.*) My righteous Cauſe againſt thine and mine Enemies. *i* Thou didſt judge and give Sentence for me. *k* Or, O *righteous Judge,* or, as *a juſt Judge.*

5 Thou haſt rebuked *l* the Heathen *m*, thou haſt deſtroyed the wicked, thou haſt put out their name *n* for ever and ever.

l (*i. e.*) Puniſhed, as *Pſal.* 6. 1. or deſtroyed, as it is explained in the next Clauſe. *m* To wit, the *Philiſtines* and other Heathen Nations, who did from time to time moleſt *David,* or the People of *Iſrael.* *n* Either that Fame and Honour which they had gained by their former Exploits, but now utterly loſt by their ſhameful Defeats: or their very Memorial, as it fared with *Amalek.*

|| Or, *the deſtructions of the enemy are come to a perpetual end, and their cities haſt thou deſtroyed,* &c.

6 || O thou enemy *o*, deſtructions are come to a perpetual end *p*: and thou *q* haſt deſtroyed Cities, their memorial is periſhed with them *r*.

o This is a ſudden Apoſtrophe to the Enemies of Gods People *Philiſtines, Amorites,* or other Nations, who had formerly made great Havock and Waſte among them. *p* Thou haſt deſtroyed the *Iſraelitiſh* Nation utterly and irrecoverably, and as it follows, their defenced Cities, & their very Name & Memory, according to thy own deſire. So it is a Sarcaſme or Irony, an uſual Figure in Scripture and all Authors, whereby the quite contrary is ſignified; To wit, That they were not only fruſtrated of their Deſires and Hopes of deſtroying the *Iſraelites,* but were alſo ſubdued, and in a great part deſtroyed by them. Or this Verſe may be underſtood of the great Waſte and Ruine which Gods Enemies had brought upon *Iſrael* before this time: which is here remembred, to make the *Iſraelites* more thankful for their later or preſent Deliverances. Or it may be taken as a Prophecy of the future Calamities which the Enemies ſhould by Gods permiſſion bring upon *Iſrael,* of which he ſpeaks as of a thing paſt and done, after the manner of the Prophets. But this place is otherwiſe rendred in the Margent of our Bibles, and by diverſe others, *The Deſtructions of the Enemy* (which may be underſtood either 1. Actively, which they cauſed. Or 2. Paſſively, which they felt) *are come to a perpetual end,* or, *are fully and finally compleated.* *q* Either 1. Thou, O God, who is oft underſtood and couched in a Pronoun in this manner, Thou haſt deſtroyed their Cities. Or rather 2. Thou, O Enemy as may be gathered both from the foregoing Clauſe where it is ſo expreſſed; and from the next Verſe, where it follows by way of oppoſition to this, *But the Lord,* &c. *r* The places and people are utterly extinct.

7 But the LORD ſhal endure for ever *s*: he hath prepared *t* his throne for judgment.

s Though Cities and People may periſh for ever, yet the Lord abides for ever. Which is ſufficient for the Enemies Terror and for the comfort of his Church. *t* Or, *eſtabliſhed* by his immutable Purpoſe, and his irrevocable Promiſe.

* Pſal. 96. 13. & 98. 9.

8 And * he ſhal judge the world *u* in righteouſneſs; he ſhal miniſter judgment to the people in uprightneſs.

u Not you only, but all the Enemies of his People, and all the Men of the World.

* Pſal. 37. 39. & 46. 1. & 91. 2.
† Heb. *An high place.*
† Gr. *Seaſons.*
† Heb. *In trouble.* So Gr.

9 * The LORD alſo will be † a refuge for the oppreſſed *x*, a refuge in † times of † trouble.

x God will not only judge the World at the laſt day, and then give Sentence for his People againſt their Enemies, but even at preſent he will give them his Protection.

10 And they that know *y* thy name *z* will put their truſt in thee; for thou, LORD, haſt not forſaken *a* them that ſeek thee *b*.

y (*i. e.*) That throughly underſtand and duly conſider. *z* (*i. e.*) Thy Nature and Perfections, thy infinite Power and Wiſdom, and Faithfulneſs and Goodneſs: which make a perſon a moſt fit and proper Object for Truſt. *The name of God* is moſt frequently put for God, as he hath manifeſted himſelf in his Word and Works, as *Deut.* 28: 58. *Pſal,* 7: 17. and 20. 1. *Prov.* 18. 10, *&c.* *a* The experience of thy faithfulneſs to thy people in all Ages, is a juſt ground for their confidence. *b* *i. e.* That ſeek Help and Relief from thee by fervent Prayer, mixed with Faith, or truſt in God, as is expreſſed in the former Clauſe.

11 Sing *praiſes* to the LORD which dwelleth in Zion *c*: declare among the people *d* his doings.

c Whoſe ſpecial and gracious preſence is there; for there was the Ark at this time. *d* *i. e.* To the Heathen Nations, that they alſo may be brought to the Knowledge and Worſhip of the true God.

* Gen. 9. 5.
|| Or, *Afflicted.*

12 * When he maketh inquiſition for blood *e*, he remembreth them *f*: he forgetteth not the cry of the || humble *g*.

e Heb. *Bloods.* The bloodſhed or murder of his innocent and holy ones: which though he may connive at for a ſeaſon, yet he will certainly call the Authors of it to a very ſevere Account, and avenge it upon them. *f* Either 1. The Humble, as it follows, or the oppreſſed, v: 9. That truſt in him, and ſeek to him v. 10. Whom he ſeemed to have forgotten. Or 2, *The bloods* laſt mentioned, for that Noun and this Pronoun are both of the Maſculine Gender: and then *remembring* is put for revenging or puniſhing, as it is *Deut.* 25. 17, 19. *Neh.* 6. 14. *Jer.* 14. 10. and 44. 21. and oft elſewhere. *g* Or *meek,* as this word which is uſed alſo *Zech.* 9. 9. is Tranſlated *Mat.* 21. 5. who do not, and cannot and will not avenge themſelves, but commit their Cauſe to me, as the God to whom Vengeance belongeth. Or *afflicted,* or *oppreſſed ones.*

13 Have mercy upon me, O LORD, conſider my trouble *h which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death *i*:

h To wit, Compaſſionately and effectually, ſo as to bring me out of it. *i* From the Brink or Mouth of the Grave into which I was dropping, being as near Death as a Man is to the City, that is come to the very Gates of it. And ſo the Phraſe is uſed *Pſal.* 107. 18. *Iſa.* 38. 10. and in other Authors, [of whom ſee my Latin Synopſis.] *Gates* elſewhere ſignifie power and policy, becauſe the Gates of Cities were places both of Counſel and Strength; but *the Gates of Death* are never ſo taken in Scripture.

14 That I may ſhew forth thy praiſe in the gates *k* of the daughter of Zion *l*: I will rejoyce *m* in thy ſalvation.

k *i. e.* In the great Aſſemblies. which are uſually in the Gates. Compare *Prov.* 31. 31. *Iſa.* 3. 26. Theſe Gates he elegantly oppoſeth to the former and declareth that if he be brought off them he will go into theſe. *l* Either 1. Of *Jeruſalem* ſo called alſo *Iſa.* 1. 8. *Zech.* 9. 9. Becauſe at this time it was ſubject to *Zion*; which at this time was the ſeat of the Kings Palace, and of the Ark. For Cities or Towns belonging or ſubject to any Metropolis are commonly called its *Daughters,* as *Joſ.* 15. 45. 2 *Chron.* 13. 19. *Pſal.* 48. 11. As the chief Cities are called *Mothers,* as 2 *Sam.* 20. 19. *Gal.* 4. 26. Or 2. Of the people who live in or belong to, or meet together for civil and religious Matters in *Zion.* For Cities are as it were Mothers to their people, giving them Birth and Breeding, and therefore the people are commonly called their *Daughters.* So the Names of *the Daughters of Egypt,* Jer. 46. 11. and of *Edom, Lam.* 4. 21, 22. and *of Tyre, Pſal.* 45. 12. and *of Babel, Pſa.* 137. 8. and *of Jeruſalem, Lam.* 2. 13. 15. *Mich.* 4. 8. Are put for the people of thoſe places. *m* To wit, with ſpiritual Joy and Thankſgiving: elſe it were no fit Motive to be uſed to God in Prayer.

* Pſal. 7. 15. & 57. 6. Prov. 22. 8

15 * The Heathen are ſunk down in the pit *that* they made *n*: in the net which they hid is their own foot taken.

n Fallen into that Deſtruction which they deſigned to bring upon us.

* Pſ. 92. 3.

16 The LORD is known *o*, by the judgment which he executeth *p*: the wicked is ſnared in the work of his own hands, * Haggaion *q*, Selah.

o Or, *Hath made himſelf known,* or famous even among his Enemies, by his moſt wiſe Counſels and wonderful Works. *p* Upon the Wicked, as it followeth. *q* This is either a muſical Term, or a Note of Attention, a kind of *behold,* intimating that the matter deſerves deep and frequent *Meditation* or *Conſideration,* as the word ſignifies.

17 The wicked ſhal be turned into hell *r*, and all the nations *s* that forget God *t*.

r Either 1. Into the Grave, which is oft called *Scheol,* into which they are ſaid to *be turned,* or *to return,* becauſe they were made of, or taken out of the Duſt, *Eccleſ.* 12. 7. Or 2. Into the place of eternal Perdition; which alſo is ſometimes called *Scheol,* as *Prov.* 15. 24. and elſewhere. For he ſeems to ſpeak here of thoſe puniſhments which are peculiar to the Wicked, whereas the Grave is common to good and bad. And as v. 8. He ſeems to ſpeak of the laſt and general Judgment of all the World, ſo this Verſe may be underſtood of the general puniſhment of all Perſons and Nations conſequent upon it. And into this place wicked men may be ſaid to be turned back, or to return, either 1. Becauſe it is their own proper place, *Acts* 1: 25. to which they belong, and from which they have their original and their wicked qualities, as being of their Father the Devil, *John* 8. 44. In which reſpect the *Locuſts* (who are by all Interpreters underſtood to be living Men) are ſaid to *come out of the bottomleſs pit, Rev.* 9. 2, 3. Or 2. Becauſe they had ſet themſelves as it were in Battel-array againſt God, and were beaten back and driven from his Preſence into their Graves and into Hell it ſelf. Whom their great numbers and power cannot protect from Gods wrath. *t* That do not conſider nor regard God, nor his Precepts nor his Threatnings and Judgments, but go on ſecurely and preſumptuouſly in their oppreſſive and wicked Courſes.

* Pſ. 12. 5.

18 For the needy ſhal not alway be forgotten *u*: * the expectation of the poor ſhall *not x* periſh for ever.

19 Ariſe, O LORD, let not man prevail, let the heathen be judged in thy ſight.

u Though God for a time may ſeem to neglect or forget them, and ſuffer their Enemies to triumph over them. *x* Which negative particle is fitly underſtood out of the former Clauſe, as it is *Pſa.* 1. 5. and 44. 18. *Iſa.* 23. 4. and 28. 27, 28.

20 Put them in fear *y* O LORD, *that* the nations may know themſelves *to be but* men *z*. Selah.

y Subdue their proud and inſolent Spirits, and ſtrike them with Terror, or with ſome terrible Judgment. *z* Heb. *Weak, and miſerable, and mortal Men,* and therefore altogether unable to oppoſe the omnipotent and eternal God. This he ſaith, becauſe wicked Men when they are advanced to great Power and Majeſty are very prone to forget their own Frailty, and to carry themſelves as if they were Gods. See *Iſa.* 31. 3. *Ezek.* 30. 7, 8. *Dan.* 5. 21.

PSAL. X.

The ARGUMENT.

THis *Pſalm* contains *Davids* Complaint unto God againſt his malicious Enemies, eſpecially thoſe of his own People, whoſe wicked and deceitful Practices he here deſcribes, and then commits his cauſe to God, and begs his help againſt them.

The Pſalmiſt complaineth of Gods hiding himſelf, 1. *and of the outrage and pride of the wicked,* 2——5. *The language,* 6, 7. *and malicious practice of the wicked,* 8--10. *and their denying Gods omniſcience.* 11. David *prayeth for remedy againſt, and puniſhment upon the wicked,* 12--15. *and acknowledgeth Gods mercy in hearing the oppreſſed,* 16——18.

WHy ſtandeſt thou afar off *a*, O LORD? why hideſt thou *thy ſelf* *b* † in times of trouble *c*?

† Heb: *at ſeaſons in trouble.* So Gr.

a Like one that neither ſees nor hears, nor regards me, nor intendeſt any help for me. *b* Or, *thy face*, out of v. 11 which did ſometimes ſhine upon me: Or, *thine eyes*, by comparing this with *Prov.* 28: 27. *Iſa.* 1. 15. *c* When I moſt need thy Pity and Succour. Do not add Affliction to the Afflicted.

2 † The wicked in *his* pride *d* doth perſecute the poor *f*: * let them be taken in the devices that they have imagined.

† Heb: *in the pride of the wicked he doth perſecute.* * Pſ: 7:16. & 9: 15, 16. Pro: 5: 22.

d Through pride of Heart; which makes him forget God, v. 4. and deſpiſe the poor, and oppreſs others, either becauſe they oppoſe or diſlike his wicked Courſes, or that he may have more fewel for his Pride or Ambition. Or, *in his Exaltation.* This is the uſe that he makes of that power and authority to which thou haſt advanced him, to perſecute thoſe whom he ſhould protect and cheriſh. He ſeems to point at *Saul* or his Courtiers. *e* With great fervency and burning fury, as the word ſignifies. *f* To wit, me who am through their Tyranny poor and deſtitute, and miſerable, and therefore the more proper Object for thy Compaſſion, and others who favour my righteous Cauſe.

3 For the wicked boaſteth *g* of his † hearts deſire *h* and * ‖ bleſſeth the covetous *i*, *whom* the LORD abhorreth *k*.

† Heb: *Soul.* * Pr: 28:4: Rom: 1: 32: ‖ Or, *the covetous bleſſeth* himſelf, *he abhorreth the LORD*

g Or *glorieth*, or *praiſeth*, or *pleaſeth* himſelf. *h* Or, *in* or *concerning*, or *becauſe of the deſire*, or *concupiſcence*, or *luſt of his heart* or *ſoul*; which word is added to note the vehemency and fervency of it. He glorieth in his very Luſts, which are his ſhame, *Phil.* 3. 19. and eſpecially in the ſatisfaction of his deſires how wickedly ſoever he gets it. *Deſire* is oft put for the thing deſired, as *Pſalm* 21. 2. and 78: 29, 30. *i* And as he applaudeth himſelf, ſo he commends others that are greedy after, and get abundance of gain, though it be done by fraud and violence, accounting ſuch the only happy Men. Or, *the covetous*, (the ſame with *the wicked* enlarging his deſire, as was now ſaid) *bleſſeth*, or *applaudeth*, or *flattereth* himſelf in what he hath already gotten, and in the confident expectation of the continuance and increaſe of his Worldly Wealth and Glory. *k* So his judgment as well as practice is contrary to Gods. Or, rather without any Supplement, as it is in the Margent, *He abhorreth*, or *deſpiſeth*, or *provoketh the Lord.* He ſets himſelf not only againſt Men but againſt God himſelf, as he declareth more fully in the next Verſe.

4 The wicked, through the pride *l* of his countenance *m*, will not ſeek *after God* *n*: ‖ God *is* not in all his *thoughts *o*.

‖ Or, *all his thoughts* are, There *is no God.* * Pſ: 14: 1: & 53: 1.

l By which he ſcorns to ſtoop to God, or to own any Superiour, and makes himſelf and his own Luſts his only Rule, and his laſt end, and is full of ſelf-confidence, and a conceit of his own ſelf-ſufficiency and unchangeable felicity, as is noted v. 6. *m* So called, becauſe though Pride be properly ſeated in the Heart; whence it is called *Pride*, or *loftineſs of Heart*, or *Spirit*, as *Pſalm* 131. 1. *Prov:* 16: 18: *Eccleſ:* 7; 8, *&c.* Yet it is manifeſted in the Countenance, and therefore is oft deſcribed by lofty Looks, as *Pſa* 101. 5. and 131. 1. *Prov:* 6: 17: and 21. 4. and 30: 13, *&c.* Which poſſibly was done purpoſely to meet with the Excuſes of proud Perſons, who when they are charged with pride for their looks or geſtures, or apparel, or the like, uſe to make this Apology for themſelves; that pride lies in the Heart and not in theſe outward things. *n i. e.* Not ſeek, or enquire into the Mind and Will of God, to order his life by it ſo as to pleaſe God, not ſeeking to him by prayer for his Favour and Bleſſing. But the words *after God*, are not in the Hebrew, and it is thought by ſome too great boldneſs to add them here. And therefore others omit it and render the Hebrew words, *will not ſearch* or *conſider*, to wit his Actions, which ſeems to be a more natural and eaſie Supplement: he will not trouble himſelf to enquire whether his Actions be juſt or unjuſt, pleaſing or offenſive to God, but without any care or conſideration ruſheth into Sin, and whatſoever ſeemeth right in his own Eyes. But theſe and the former words are and may be, and that very agreeably to the Hebrew, thus rendred without any Supplement. *The wicked through his pride* (for ſo this Hebrew word by it ſelf ſignifies, *Iſa.* 5. 16. and 10. 33. *will not ſeek his* (*i. e.* Gods which is plain both from the foregoing and following words) *face*, which is an uſual phraſe in Scripture, as 2 *Chron.* 7. 14. *Pſalm* 24. 6. and 27. 8. and 105. 4, *&c.* *o* He hath no ſerious thoughts of, or regard unto God or his word, which ought to command him or his Threats and Judgments, which ſhould keep him in awe. Or, *all his thoughts are there is no God*, to wit no ſuch God as minds the Affairs of the World and the Actions of Men, and puniſheth Sinners. He was a Deiſt and owned a God, at leaſt in words but denied his Providence.

5 His ways are always grievous *p*: * thy judgments *q* *are* far above out of his ſight *r*: *as for* all his enemies, he puffeth at them *s*.

*Pſ: 24: 7.

p His whole courſe and carriage is vexatious to all that are within his reach, but eſpecially to the poor who cannot right themſelves, and to juſt and good Men, whom he hateth and perſecuteth. Or, *his ways*, *i. e.* his deſigns and enterprizes, *at all times are proſperous*, or *ſucceſsful*, or *do bring forth*: for this Verb ſignifies as the pains and trouble, ſo alſo the ſucceſs and comfort, of child bearing, or the bringing forth Children. *Pſa.* 29. 9. *Iſa.* 54. 1. *Jer.* 4. 31. And the accompliſhment or diſappointment of deſigns is frequently expreſſed by this Metaphor; of which ſee 2 *Kings* 19. 23. *Pſal.* 7. 14. *Iſa.* 59. 4, *&c.* And this ſenſe ſeems beſt to ſuit with the Context. *q* Either 1. Thy Laws, which are oft called *Judgment.* Or rather thy Treatnings denounced againſt, and puniſhments inflicted upon Sinners. *r* Either 1. He doth not feel them, thou removeſt them far from him: which indulgence of mine is the cauſe of his inſolency. Or rather 2. He doth not diſcern or regard nor fear them, nor think of them, but goes on ſecurely and reſolvedly in his wicked courſes. He hath not ſo much Faith nor Reaſon as to apprehend or conſider them, but like a Brute-Beaſt looks only downward to the Earth, and minds not things above him. And thus it ſeems beſt to agree with the foregoing and following Clauſes. His Devices ſucceed, and therefore he neither fears Gods Judgments nor the power of his Enemies, but fancies his Happineſs to be unchangeable, as it follows *v:* 6. *s i: e.* He deſpiſeth them, being confident that he can blow them away with a Breath. This is a Geſture of contempt or diſdain both in Scripture, as *Pſal:* 12: 5. *Mal:* 1: 3. and in other Authors, as in *Plautus*; where one ſpeaks thus to a proud and bragging Captain, *Thou haſt blown away whole Legions with thy Breath, as Leaves are blown away by a wind.*

6 He hath ſaid in his heart *t*, I ſhal not be moved *u*: for I *ſhall* † never *be* in adverſity *x*.

†Heb. *un: generation and generation.*

t He thinketh or perſwadeth himſelf. *u* Or, *removed*, to wit, from my place and happy ſtate. *x* Or, *becauſe I am not in adverſity*, therefore I never ſhall be in it. His preſent proſperity makes him ſecure for the future. Compare *Rev:* 18: 7. Or, *yea* (for this particle ſometimes hath no other ſignification or uſe, but only to amplifie or aggravate, as it is alſo taken 1 *Sam:* 15: 20. and 24: 11.) I ſhall *never be in evil.* So the ſenſe of the place is I ſhall not only be kept from total ruine or a removal from my place and eſtate, but I ſhall not meet with the leaſt croſs or trouble. For this evil is not the evil of Sin, as ſome here underſtand it, in which he knew that he was, and was reſolved ever to continue, but the evil of puniſhment, which was the only thing that he feared or regarded.

7 * His mouth is full of curſing *y*, and † deceit and fraud *z*: under his tongue *a is* miſchief and ‖ vanity *b*.

* Rom: 3. 14 † Heb: *deceits.* ‖ Or, *iniquity.*

y Either 1. Of Oaths and Blaſphemies againſt God. Or 2. Of reviling and execration of other men, eſpecially thoſe that are good; or thoſe that ſtand in his way and hinder his wicked deſigns. Or rather 3. Of Oaths and Imprecations againſt himſelf, of which this word is uſed *Numb.* 5: 21. *Deut:* 29: 12, 21. *Neh:* 10. 29. By which he endeavours to gain Credit, and to make his Neighbours ſecure, and ſo to make way for the deceit and fraud which here follows. For this wretched Man is repreſented both here, and in the ſucceeding Verſes, as one that doth not act with open Violence and Hoſtility, but with ſubtil and ſecret Artifices, uſing all cunning Inſinuations, and Flatteries, and Lies, and among others, Oaths, of which an Atheiſtical Politician ſaid, that Men were to be deceived with Oaths, and Children with Rattles or Toyes. *z* Two words ſignifying the ſame thing, to note the frequency of his Deceits. Or one word may ſignifie the deceit lurking in his heart, and the other the manifeſtation of it in external Frauds and Stratagems. *a* Either 1. In his Heart, which is under the Tongue. Or rather 2. Under his fair and plauſible Speeches, the *Miſchief* here following is hid and covered. Withal he ſeems to allude to Serpents whoſe poyſon lies hidden under the Tongue, or within their Teeth. *b* Or rather *iniquity*, as this word is oft rendred *Injury*, the vexation or oppreſſion of other men, which he covers with theſe fair pretences.

8 He ſitteth in the lurking places of the villages *c* * in the ſecret places *d* doth he murder the innocent: his eyes † are privily ſet *e* againſt the poor.

* Hab: 3: 14. †Heb: *hide themſelves.*

c Not within the Villages, which is not a fit place for lurking, but about them, in the ways bordering upon them or leading to them, as Robbers uſe to do. *d* That he may avoid the ſhame and puniſhment of Men; which is the only thing he fears. *e* Heb. *Are hid.* The ſenſe is either 1. He winketh as Men do when they ſhoot their Arrows at a Mark. Or rather 2. He watcheth and looketh out of his lurking-place, to ſpy what paſſengers come that way. He alludes ſtill to the practices of Robbers.

9 He lieth in wait † ſecretly as a lion in his den *f*: he lieth in wait to catch the poor: he doth catch *g* the poor when he draweth him *h* into his net.

† Heb: *in the ſecret places.*

f Where he lurks and waits for prey. *g* Or *ſnatch*, or *ſeize upon*, to wit, with violence, and to devour or deſtroy him: *h* Or, *by drawing him*; or *after he hath drawn him.* He layeth Snares for him, and when he takes him tears him in pieces.

10 † He croucheth, *and* humbleth himſelf *i*, that the poor may fall *k* ‖ by his ſtrong ones *l*.

† Heb: *he breaketh himſelf.* ‖ Or, *into his ſtrong parts.*

i Like a Lion (for he continues the ſame Metaphor) which gathereth himſelf together and lies cloſe upon the ground, partly that he may not be diſcovered, and partly that he may more ſuddenly, and ſurely, and fiercely lay hold upon his prey. But for this Tranſlation, becauſe this *and* is not in the Hebrew, and there is another *and* there prefixed to the firſt Verb; ſome joyn that firſt Verb to the end of the tenth Verſe, and render the place thus, *He catcheth the poor by drawing him into his net, and breaks* him *to pieces*, as that Verb properly ſignifies. So there is only a defect of the pronoun, which is moſt frequent. And this makes the ſenſe compleat, which otherwiſe would be imperfect in that Verſe, and ſheweth us what he doth with his prey when he hath taken it, And this 10*th* verſe begins very well with the next Verb, *He humbleth* himſelf: Or *He ſtoops*, or *bends* himſelf, *k* Or, *that he may fall* (for this Verb is ſometimes taken actively, as *Joſ.* 11: 7. *Job* 1: 15.) upon *the poor.* That having firſt couched and lay'n down, and then of a ſudden riſing, he may leap and fall upon his prey, like a Lion. *l i: e.* By his ſtrong members, his teeth or paws. So it is an Ellipſis of the Noun Subſtantive; whereof we have examples, as 2 *Sam:* 21: 16. *new* for *a new ſword*; and *Pſalm* 73: 10: *full* for *a full Cup*: and *Mat:* 10: 42: *cold* for *cold water.*

11 He hath ſaid in his heart, God hath forgotten *m*: * he hideth his face *n*, he will never ſee it *o*.

* Job 22: 13: Pſal. 94. 7. & 64. 5.

m To wit, *the poor*, *v*: 10: or *the humble*, which we are taught to ſupply out of *v*. 12: where he ſaith, *forget not the humble*. He forgets and neglects all their Oppreſſions and Prayers, and doth not avenge their cauſe, as he hath ſaid he would do, nor execut Judgments upon their Oppreſſors, as he hath ſometimes done or been thought to do. *n* Leſt he ſhould ſee, He takes no notice of their Sufferings leſt he ſhould be engaged to help them. He will not encumber himſelf with the care of things done upon Earth, but leaves it wholly to men to manage their Affairs as they think fit. *o* To wit, the oppreſſion of the poor, or the deſign of oppreſſors againſt them, which is the chief ſubject of the whole *Pſalm*, and is particularly expreſſed, *v*: 10.

12 Ariſe, O LORD, O God, lift up thine hand *p*: forget not *q* the || humble.

|| Or, *afflicted.*

p To reſcue the poor, and to ſmite their Oppreſſors with an hand ſtretched out and lifted up, that the blow may be the greater, Compare *Exod*. 7. 5: *Iſa*: 5: 25: and 9: 12. *&c.* Shew by thy appearance for their Vindication, that thou doſt remember and regard them.

13 Wherefore doth the wicked contemn God, *r*? he hath ſaid in his heart, thou wilt not require *it*,

r The ſenſe is either 1. What is the cauſe of his contempt of God? To which queſtion the next words give an anſwer, Thy connivance makes him ſecure. Therefore ſhew thy ſelf. Or 2. Why doſt thou by giving them impunity ſuffer, and occaſion them to deſpiſe thee? Do ſo no longer. Which tacit deſire he inforceth by repreſenting their atheiſtical denial of Gods providence.

14 Thou haſt ſeen it *s*, for *t* thou beholdeſt *u* miſchief and ſpite *x*, to requite *it* with thy hand *y*: the poor † committeth himſelf *z* unto thee; thou art the helper of the fatherleſs *a*.

† Heb. *leaveth.*

s Or, but *thou haſt ſeen it*, and therefore they are horribly miſtaken, as they will find to their coſt. *t* Or, *ſurely*, as this particle is oft uſed, as *Job* 8. 6: *Pſal*: 73: 11. *u* Not as an idle Spectator but with an eye of obſervation and vindication, as it follows. *x i. e.* All the injurious and ſpiteful, or malicious carriages of wicked men towards thoſe that are more righteous than they. *y* Heb *to give i. e.* to reſtore or pay, the ſimple Verb for the compound; which is uſual in the Hebrew tongue) *it* (to wit, the miſchief which they have done to others) *with thy hand, i. e.* by thy own immediate and extraordinary providence, becauſe the oppreſſed were deſtitute of all other ſuccours, Or, *to put* (*giving* being oft uſed for *putting*, as hath been obſerved before) it *in* or *into thy hand*, that thou mayeſt have it always in thine Eye, and under thy care and conſideration, as the like phraſe is evidently uſed, *Iſa*. 49: 16: Therefore thou doſt not, and canſt not forget it, but wiltſt certainly require it. Or, *his matters or cauſe, i. e.* The care of his perſon and righteous cauſe, Heb. *he leaveth*. Which word is uſed for committing to the truſt of another. *Gen*: 39: 6: *Job*: 39: 14. *Iſa*: 10: 3. *a i. e.* Of ſuch poor oppreſſed ones as have no friend nor helper, one kind of them being put for all the reſt.

15 Break thou *b* the arm *c* of the wicked, and the evil men: * ſeek out his wickedneſs *d* till thou find none *e*.

* Pſal. 7: 9: & 37: 17.

b Or *Thou wiltſt break*. For it may be either a prayer or a prophecy. *c i. e.* His ſtrength, the inſtrument of violence and miſchief. *d* Search for it ſo ſtrictly and puniſh theſe wicked Atheiſts ſo ſeverely. *e i. e.* No ſuch wickedneſs, to wit, undiſcovered and unpuniſhed, or indeed left in the World, or at leaſt, in the Church. Which might happen becauſe thoſe wicked men here ſpoken of ſhould be generally either convinced or rooted out, and the reſt ſhould be warned and reformed by their Example, and ſo this *lewdneſs* ſhould *ceaſe out of the land*, as the phraſe is *Ezek*: 23: 48. That is ſaid to *be ſought for and not found*, which is utterly loſt, as *Job* 20: 7, 8: *Pſal*: 37: 36: *Rev*: 16: 20: and 18: 21. And this phraſe is uſed both of good men, whoſe ſins are taken by Gods Grace and Mercy, pardoning and purging them away, and of wicked men in the ſenſe above-mentioned.

16 * The LORD is king *f* for ever and ever *g* the heathen *h* are periſhed out of his land *i*.

* Pſal: 29: 10: & 145: 13. & 146. 10: Jer. 10. 10. Lam: 5: 9. Dan 4. 34. & 6. 26. 1 Tim. 1. 17:

f To whom it belongs to protect his Subjects. Therefore thou wiltſt ſave the humble and puniſh the oppreſſors. *g* Therefore his peoples caſe is neither deſperate, ſeing he ever lives and reigns to help them, and therefore he will help them in his time ſooner or later. *h* Either 1. Thoſe impious *Iſraelites* who oppreſſed *David* and other good men, whom, although they were reputed *Iſraelites* by themſelves and others, yet he might call them *heathens* for their heatheniſh opinions of God and his providence, and for their ungodly and unrighteous lives. Compare *Iſa*: 1: 9; *Amos*. 9: 7. Or 2. The *Canaanites*, whom God as King of the World, did expel or deſtroy, and gave their land to his people. By which great example he confirms his faith and hope for the future. *i i. e.* Out of *Canaan*, which God calls *his land*, *Levit*: 25 23: becauſe he ſpied it out for them, *Ezek*: 20: 6: and gave it to them, and fixed his preſence and dwelling in it.

17 LORD, thou haſt heard the deſire of the humble *k*: thou wilt || prepare *l* their heart, thou wilt † cauſe thine ear to hear *m*:

|| Or, *eſtabliſheth.*
† Heb: *make thine ear attentive.*

k And therefore wilſt ſtill do it, being unchangeable and the ſame for ever, *l* Or, *direct* or *fit*, by thy Grace and good Spirit, either that they may ſo pray as thou wiltſt hear: or that they may be made fit to receive the mercies which they deſire: which when they are, they ſhall have their prayers heard. Or, *thou wiltſt confirm*, or *ſtabliſh* (as this Verb is oft uſed) *their heart*, to bear their preſent preſſures, and to wait upon, and hope, and truſt in thee for deliverance, untill thou ſeeſt fit to hear and help them. *m* In due time, though for a ſeaſon thou ſeemeſt to turn a deaf ear to them. But this and the foregoing Verb may be taken as a prayer, future Verbs being oft uſed imperatively. *Prepare* or *ſtabliſh their hearts* (by giving them ſupport and aſſurance of help in the time of need, and then) *cauſe thine ear to hear*.

18 To judge *n* the fatherleſs and the oppreſſed, that the men of the earth *o* may no more || oppreſs *p*.

|| Or, *terrifie.*

n i. e. To defend them, and give ſentence for them, and againſt their Enemies, as this word is uſed, *Deut* 32: 36: *Pſa*: 7: 8: and 135: 14. *o i. e.* Earthly and mortal men, who are made of the duſt and muſt return to it, ſuch as the oppreſſors of thy people are; who yet preſume moſt audaciouſly and madly to contend with thee their Maker and Judge. Therefore it is time for thee to repreſs ſuch inſolency, and to ſhew how unable they are to ſtand before thee. *p* To wit, the Fatherleſs laſt mentioned.

P S A L. XI.

To the chief muſician *a Pſalm* of David.

This *Pſalm* ſeems to have been Compoſed by *David* when he was perſecuted by *Saul*, and forced to flee from place to place for ſafety.

David *encourageth himſelf in God*, 1. *againſt the wicked deſigns of his Enemies*, 2, 3; *The Providence and Juſtice of God*, 4. *to the righteous and wicked*, 5.

IN the LORD *a* put I my truſt: how ſay ye *b* to my ſoul *c*, Flee *as* a bird *d* to your mountain *e*.

a i. e. In his faithfulneſs, who hath promiſed, and will, I boubt not, give me the Kingdom. *b* either 1. Ye my Friends: who through diffidence and diſpondency adviſed him to this courſe. Or 2. Ye my Enemies: who ſaid it ſcoffingly and inſultingly: *How ſay ye*, With what face or reaſon can you ſay thus to him who hath the Lord God Almighty for his refuge? *c i. e.* To me, as *Pſal*: 6: 4: and 7: 2. *d* Suddenly and ſwiftly, and to ſome remote place, where thou mayeſt be out of *Sauls* reach. Feed not thy ſelf with vain hopes of the Kingdom, but conſult for thy own ſafety, which thou canſt not do without taking *the wings of a Dove*, or ſome other Bird, that thou mayſt *flee away* out of the land, *and be at reſt*, as thou ſayeſt *Pſa*: 55: 6. Or, *flee away, O thou Bird*, thou little ſilly Bird; leſt the Royal Eagle ſeize upon thee *e i. e.* to ſome of your Mountains in *Juda*, and there hide thy ſelf. But this was *Davids* common practiſe; and therefore was no need that there any ſhould adviſe him to it, or that he ſhould reprove them for that advice. Or, from (which prefix is oft wanting and to be underſtood, as *Joſ*: 10: 13: 2 *Sam*: 23: 24:) *your Mountain, i. e.* from *the Mountain, or mountainous Country of* Judah, as it is called *Joſ*: 20: 7: *The Mountain* being frequently put for a Mountainous Country, as *Numb*: 13: 29: and 23: 7. *Joſ*: 9: 1. and 10: 6, 40: and oft elſewhere; or, from *your Mountains*, in which thou and thy Companions uſe to hide your ſelves, Flee into ſome Foreign Land where you may be ſafe. For this was the deſign of *Davids* Enemies, as he complains 1 *Sam*: 26: 19: and afterwards when *David* was under ſore Temptations, it was his practice once or twice.

2 For lo *f*, the wicked * bend *their* bow, they make ready their arrow upon the ſtring *g*, that they may privily *h* ſhoot at the upright in heart *i*.

* Pſal. 64. 3, 4.
† Heb. *in darkneſs.*

f Theſe are the words, either 1. Of *Davids* Friends or Enemies; confirming their former advice: which might ſuit with it, if that was the Counſel of his Friends; but not, if it was (as it ſeems to have been) the counſel of his Enemies; for theſe would never have called themſelves *wicked*, nor *David* and his men *upright in heart*. Or rather 2. Of *David* himſelf: who having directed his ſpeech to his enemies, *v*: 1: now turns it to God, and pours out before him his Complaints againſt his Enemies, as his uſual courſe is in this Book. They do not only ſpeak ſcornfully of me, as I have ſaid, but, O Lord, they act againſt me with all their might and malice. *g* They lay deſigns for my deſtruction and they make all things ready to execute them. *h* Out of their lurking holes, compare *Pſal*: 10: 8, 9: and 64: 5. For as ſome of his Enemies did openly oppoſe him, ſo others did ſecretly undermine him, and with pretences of Friendſhip ſeek to betray him. *i* At me and my followers, who have manifeſted our integrity both towards God, and towards *Saul*, whom I have faithfully ſerved and ſpared when I could have taken away his life.

3 If *k* * the foundations *l* deſtroyed, what * † can the righteous do *m*?

* Pſal: 60: 2: 8: & 75: 3: & 82: 5:
† Heb: *hath done*;

k Or, *for*, or *when*. *l i e.* Piety and Juſtice, and Fidelity and Mercy, which are the *Pillars* or *Foundations* of a State or Kingdom, as they are called, *Pſs*: 75 2, 3. and 82. 5. By which they are eſtabliſhed, *Prov*. 29: 14. and which *Saul* and his Courtiers had manifeſtly violated and overthrown in perſecuting *David* and his Friends. The ſenſe is, There is nothing in publick adminiſtrations, but diſorder and oppreſſion, and right can take no place. *m* The condition of all righteous men (whom thou haſt engaged thy ſelf to protect and deliver) will be deſperate; which will not be for thine honour. Heb. *What hath the Righteous done*. As for me and my Friends upon whom all the blame is laid, what have we poor, but righteous perſons (for which thou knoweſt us to be) alone? namely, to cauſe all theſe Calumnies and Perſecutions, or to occaſion all theſe Commotions and Diſturbances of publick Peace and Juſtice. It is eaſie to ſlander, but let them prove their Accuſations by any one of our Actions.

4 * The LORD *n is* in his holy temple *o*; the LORDS throne *p is* in heaven: his eyes behold, * his eye-lids try the children of men *q*.

* Hab: 2: 20.
* Pſal. 35: 13: & 34: 15, 16: & 66: 7:

n To whom I appeal to mens unjuſt Tribunals! *o* Either 1. In his Tabernacle, which is ſometimes called his *Temple*, as 1 *Sam*: 1. 9. and 3. 3. *Pſa*. 18: 6: and 38 2. and 68: 29. where he reſides to hear the Prayers and Appeals of all his People. Or 2. in Heaven, as it is explained in the next Clauſe; which is alſo called Gods *Temple*, *Mich*. 1: 2. *Rev*. 7. 15: and which ſeems to be moſt emphaticall here; for Gods being in Heaven is oft mentioned as an evidence of his glorious Majeſty, of his ſoveraign Power and Dominion over all men and things, and of his accurate Inſpection into all men and their actions here below, which from that high Tower he can eaſily behold, as it here follows. *p* Where he ſits to examine all Cauſes, and to judge all Men, and to give forth righteous Sentences according to every mans works; which is my great Comfort and Joy. *q* i. e. He doth exactly (and thoroughly diſcern all men, and all that is in men, their moſt inward and ſecret Actions, *Pſa*. 7: 9. And therefore he ſees and will reward my Innocency

cency notwithſtanding all the Reproaches and Calumnies of mine Enemies; and withal he ſees all their ſecret and ſubtil and malicious Deſigns againſt me through all their cunning Pretences, and will diſcover and defeat them.

5 The LORD trieth *r* the righteous: but the wicked and him that loveth violence *s*, his ſoul hateth *t*.

r Either 1. He examines them,and knows them to be righteous, and conſequently approveth and loveth, and will preſerve and bleſs them; which may be gathered from the contrary Condition of the Wicked, whom God is ſuppoſed to try, though that be not expreſſed, and upon Trial finds them to be wicked, and therefore hates and puniſheth them, as it follows. The like Elilpſis of an whole Sentence ſee on *Pſal.* 1. 6. Or, 2. He tryeth and exerciſeth them and their Graces by Afflictions, or he corrects them for their Sins; which is oft called *trying*, as *Pſal.* 66. 10. *Zech*: 13. 9. *Jam*: 1:12: 1: *Pet*, 4. 12. So this is ſpoken by way of conceſſion, and to remove the Offence which ſome men might take at *David*, whoſe perſon and cauſe they might be apt to condemn becauſe of his troubles. Therefore he ſaith, God *tries*, *i. e.* chaſtens, even righteous perſons, yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoyce in my Tryals, for far worſe things are appointed for them. God hates them, and will ſeverely puniſh them. *s* By which Character he deſcribes and brands his Enemies, and aggravates their Malice, becauſe they choſe and practiſed Violence againſt him, not for any need which theyhad of it(for *David* was a moſt peaceable and harmleſs man, and neither pretended nor indeavoured to do any more than to defend himſelf,and that, as far as was poſſible,without the Offence or Injury of any other man) but meerly from their love to Injuſtice and Violence and their implacable Hatred againſt goodneſs and good men. *t* He hateth with, or from his Soul, *i. e.* inwardly and ardently.

* Ezek; 38: 22:
|| Or, *a burning tempeſt.*
* Pſ:16: 5:

6 * Upon the wicked he ſhall rain *u* ſnares *x*, fire,and brimſtone, and||an horrible tempeſt ||: *this ſhall be* the portion of their * cup *y*.

u Which notes their original to be extraordinary,and from Gods hand, and withal that they ſhould come plentifully, ſwiftly, and ſuddenly, violently and unavoidably, as Rain commonly doth fall from Heaven. *x i. e.* Grievous Plagues or Judgments which are called *Snares* here, as alſo *Job* 18; 9, 10. and 22: 10: *Iſa.* 8. 14. and 24. 17, 18. Partly becauſe wicked men are oft times ſurprized with them when they leaſt expect them, *Luke* 21. 35. And partly becauſe they cannot eſcape them, nor get out of them,but are held faſt and deſtroyed by them. || *i. e.* Dreadful Judgments ſo called metaphorically, and by alluſion to the deſtruction of *Sodom* and other places by theſe means.But this he ſeems to ſpeak not ſo much of preſent and temporal Calamities, as of their future and eternal puniſhments; becauſe he manifeſtly ſpeaks of thoſe miſeries which are peculiar to wicked men; whereas *David* knew very well both by his own Experience, and by the Hiſtory of *Job*,. and of *Iſraels* Bondage in *Egypt*, that *all things* here *came alike to all men*, good or bad, *Eccleſ*: 9: 2. and that good men had many times a greater ſhare of worldly trobles than Gods own people; as *David* acknowledgeth and complaineth of it, *Pſal.* 73. *y* This is their portion, and as it were the meat and drink appointed to them by God. This ſhall certainly and unavoidably be their ſtate or condition; which is oft called a mans *part* or *portion*, as *Pſal.* 16. 5. and 63. 10. and 75: 8: *Mat*: 24: 51. He alludes to the antient cuſtom of Maſters of Families, or of Feaſts, who uſed to diſtribute the ſeveral portions of Meat to their Domeſticks or Gueſts.

† Heb. *the LORD is righteous, he loveth righteouſneſs.* So Gr.

7 For * the † righteous LORD loveth righteouſneſs: his countenance doth behold the upright *z*.

* So this is given as the reaſon why God hateth and puniſheth wicked men ſo dreadfully,becauſe he loves righteouſneſs, and therefore muſt needs hate wickedneſs and puniſh wicked men. Or,*But* as this Particle is oft rendred. For this ſeems to be added by way of oppoſition to what he now ſaid concerning the ſtate of wicked men. *z* To wit, with an eye of Approbation, and true and tender Affection, and watchful and gracious Providence; which is oft ſignified by Gods *beholding* or *looking* upon men, as *Exod*: 2. 25; *Ezra*: 5: 5: *Pſal*: 25:18: and 33: 18: and 34: 15, *&c.* As on the contrary God is oft ſaid to hide or turn away his Face, or Eyes from wicked men.

PSAL. XII.

|| Or, *upon the eight-*

To the chief muſician || upon Sheminith *a*, A Pſalm of David *b*.

a The ſame Title is prefixed to *Pſal*: 6. *b* This *Pſalm* was compoſed in the time, and upon the occaſion of *Sauls* ill Government and his Perſecution of *David*, and other good men who favoured him.

David *being deſtitute of humane Comfort, craveth help of God*, 1. *He exclaims againſt flattering and deceitful Tongues*, 2 *and comforteth himſelf with Gods Judgments on them*, 3. *and aſſureth himſelf of his tried Mercies to the needy*, 4 — 8.

|| Or, *ſave*:
* Iſa:57:1:

|| HElp *c* LORD, for * the godly *d* man ceaſeth: for the faithful fail *e* from among the children of men.

c Or, *ſave* me and other good men from the Subtilty and Rage of wicked men. *Saul* will not help us, and other men cannot help; therefore it is a fit ſeaſon for thee to help. *d* Or *kind*, or *merciful*, as this word is oft uſed, as *Pſa*: 30. 5: and 31: 24: and 86: 2. *q. d.* I and my Friends are ſorely and cauſeleſly perſecuted, baniſhed from our Homes and Friends, and which is worſt of all, from Gods Sanctuary, and yet few or none pity us; all Mercy and Humanity is loſt. *e* Men have loſt not only ſerious Piety, but even common Honeſty in their words and dealings with men.

* Pſ. 28:3.
† Heb: *an heart, and an heart*:

2 They ſpeak vanity *f* every one with his neighbour: * *with* flattering lips, *and* with † a double heart *g* do they ſpeak.

f Or, *falſhood*, which is a vain thing, and wants the ſolidity of truth. *g* Pretending one Heart. and that they ſpeak from a kind and upright Heart, when they really have another,even a cruel and deceitful Heart.

† Heb. *great things*

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things *g*.

g Or *great things*, or *great words*, either bragging or threatning what they will do, and what great things they will effect, to wit, by their Tongues, as they themſelves explain it in the next verſe, which they will uſe ſo cunningly and powerfully that they ſhall not need to uſe their Hands, or ſtrike a Stroke.

† Heb. *are with us.*

4 Who have ſaid, With our tongue will we prevail *h*, our lips † *are* our own *i*: who *is* Lord over us *k*?

h By raiſing and ſpreading Slanders and evil Reports concerning him, whereby both *Saul* will be highly and implacably inrag'd againſt *David*, and the hearts of the People alienated from him; which was indeed a very likely way to prevail againſt him and that by their Tongues only. *i i. e.* At our own diſpoſe to ſpeak what we pleaſe. *k* Who can controle or reſtrain us? This was not the Language of their Mouths, for they were *Iſraelites* that owned a God above them, and they were Subjects of *Saul*, but the Language of their Actions. Scripture oft tells us not only what men do actually ſay, but what they would ſay if they durſt, or what their actions mean, *Pſa*: 94. 7: *Mal*: 1. 12, 13: and 2: 17. They take as great a liberty in their Speeches as if they believed there was no God or Man ſuperiour to them; becauſe neither the fear of God, nor the reverence of Men, can keep them from ſpeaking whatſoever they pleaſe, or what they ſuppoſe makes for their Intereſt.

|| Or, *would enſnare him.*

5 For the oppreſſion of the poor *l*, for the ſighing of the needy, now *m* will I ariſe(ſaith LORD;) I will ſet *him* in ſafety *from him* that || puffeth at him *n*.

l Oppreſſed by *Saul* through the inſtigation and artifices of his fawning Courtiers. *m* Speedily, ſooner than they imagine or expect. *n i. e.* From him that deſpiſeth him, and hopeth to deſtroy him with a puff of Breath, or a parcel of Words. See this Phraſe *Pſa*: 10: 5. Only there it is conſtrued with *beth* and here with *lamed*; which may make ſome difference. And the Supplement in our Tranſlation may ſeem to be large, and not neceſſary. And the place is, and may be otherwiſe rendred according to the Hebrew, without any ſuch large Supplement, *I will ſet* him (to wit, the needy laſt mentioned, ſo it is an Ellipſis of the *Pronoun*, which is moſt frequent) *in ſafety*: *he* (to wit, the Lord mentioned before) *ſhall ſpeak* (as this Verb ſignifies, *Prov*, 6: 19: and 14: 5: and 19: 5, 9: *i. e.* ſhall ſpeak comfortably, by a Synecdoche; or *ſhall ſpeak plainly*, as this Verb is uſed, *Prov*: 12: 17. *Hab*: 2: 3.) *to him. i. e.* to the needy here mentioned. Or, *he i. e.* God, *ſhall ſpeak* (to wit, in his wrath, as it is expreſſed *Pſa*: 2: 5:) *to him*, who is the cauſe of his oppreſſion, of whom he ſpeaks *v.* 3, 4: Or, *ſhall puff at him*, as he uſed to do at his enemies, *Pſa.* 10: 5.

* 2 Sam: 22. 31. Pſ. 18. 30. & 119. 140: Prov: 30: 5

6 The words of the LORD *are* pure *o* words: * as ſilver tried in a furnace of earth *p*, purified ſeven times.

o Or, *ſincere*, without the leaſt mixture of Vanity or Falſhood; and therefore ſhall infallibly be fulfilled. This he ſeems to add to anſwer an Objection which might ariſe in ſome mens minds concerning what was laſt ſaid. You tell us, *The Lord ſaith, I will ſet him in ſafety. &c.* But ſaying and doing are two things. They are ſo indeed in men, who oft ſpeak raſhly what they cannot perform, and deceitfully what they never intend: But all Gods words are pure from all manner of droſs; from all folly or fraud, or uncertainty; he is holy and true in all his Doctrines, Threatnings, Predictions and Promiſes, *p i. e.* Made of ſuch Earth or Clay as was proper for, and then uſual in that work. See 1 *Kings* 7: 46.

† Heb: *him*, that is, *every one of them.*

7 Thou ſhalt keep them *q*, O LORD; thou ſhalt preſerve them † from this generation for ever.

q Either 1. The poor and needy, *v.* 5. from the Crafts and Malice of *this* crooked and perverſe *Generation* of men, and for ever. Or 2. thy words or promiſes laſt mentioned, *v.* 6. Theſe thou wiltſt *obſerve* and *keep* (as theſe two Verbs commonly ſignifie) both now, and *from this generation for ever. i. e.* Thou wiltſt not only keep thy Promiſe to me in preſerving me, and advancing me to the Throne, but alſo to my Poſterity from Generation to Generation.

† Heb: *the vileſt of the ſons of men are exalted*

8 The wicked walk one every ſide *r*, when † the vileſt men *s* are exalted.

r Which Phraſe may note 1. their great numbers, they fill all places. 2. their Freedem and Safety, they are not reſtrained nor puniſhed, but go about boldly and ſecurely whither they pleaſe. 3. Their proficiency and ſucceſs, which is ſometimes ſignified by this Verb, as *Gen*: 26: 31: 1 *Sam*: 2: 21: *Iſa.* 40: 13. They grow worſe and worſe, and proſper in and by their Wickedneſs. 4. Their unceſſant and unwearied Induſtry in doing Miſchief to good men. Compare 1 *Pet*: 5: 8. And this is very fitly here added as another Argument to prevail with God to ariſe to help his poor people who are oppreſſed by wicked men. *s* Heb. *Vileneſſes*, *i. e.* all manner of wickedneſs, lying and ſlandering, prophaneneſs, oppreſſion, cruelty and the like. Or, vile perſons, the abſtract being put for the concrete, which is frequent, as *pride Pſa*: 36. 11.. for a proud man, and many ſuch like; both comes to one, vile perſons and vile practices were both advanced and incouraged through *Sauls* Miſgovernment, whereby all the foundations were deſtroyed, as he complained, *Pſa.* 11: 3. The Hebrew word *zolel* (whence this *zuloth* comes) ſignifies firſt *a glutton*, or *drunkard*, as *Deut.* 21. 20: *Prov.* 23: 21: and thence any *vile perſon*, as *Jer*: 15: 19: *Lam*: 1: 11.

PSAL. XIII.

|| Or, *overſeer*:

To the || chief muſician, a pſalm of David

The occaſion of this *Pſalm* was *David's* deep and long continued Diſtreſſes, from which he prays for Deliverance.

David *complaineth to God of his delay to help*, 1. *and the Enemies triumph*, 2. *He praying for preventing Grace*, 3. *profeſſeth his truſt in God*, 4. *and boaſteth of divine mercy*, 5.

* Pſ: 69: 17:

HOW long wilt thou forget me, O LORD, for ever *a*? how long wilt thou * hide thy face *b* from me?

a How long wilt thou forget (*i. e.* neglect or diſregard) *me? For ever? b i. e.* Withdraw thy favour and aſſiſtance.

2 How long ſhall I take counſel in my ſoul *c*; *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

c How long ſhal I be in ſuch perplexities,and anxieties of Mind, not knowing what courſe to taken,nor how to get out of my Troubles.

*Pſ.38:10: 3 Conſider *and* hear me,O LORD my God : *lighten mine eyes *d*, leſt I ſleep *the ſleep* of death *e*;

d Either 1. Becauſe I find my Counſel inſufficient,*v*: 2: do thou enlighten my mind, and guide me by thy Counſel and Spirit into the right way of obtaining thy Mercy and Help. So this Phraſe is uſed *Pſal* 19: 8: *Eph*: 1: 18. Or, 2. Do thou revive and comfort, and deliver me from the darkneſs of Death, which is ready to come upon me & to cloſe mine Eyes. Nothing is more common than to expreſs great Dangers and Calamities by *Darkneſs*, and great Comforts and Deliverances by *Light*, as *Job* 15: 22. and 17: 13; and 30: 26: and by an *enlightning of the Eyes*, as *Ezra* 9: 8, Compare *Prov*: 15: 30: and 29: 13: *e* (*i. e*,) Leſt I ſink under my burthen and dye; for Death is oft called a *Sleep* in Scripture, as *Job* 3: 13: and 14: 12; *Pſal*: 76: 5: *John* 11: 11.

*Pſ. 25:2: 4 * Leſt mine enemie ſay, I have prevailed againſt him; *f and* thoſe that trouble me, rejoyce when I am moved *g*.

f To wit, by my art or ſtrength; which will reflect diſhonour upon thee,as if thou wert either unfaithful and unmindful of thy Promiſes; or unable to make them good. Therefore repreſs this their Arrogancy and Blaſphemy, and maintain thine own Honour. *g* Or, *ſtumble*, or *fall*, to wit, into Miſchief.

5 But I have truſted in thy mercy *h*; my heart ſhal rejoyce in thy ſalvation.

h Neither their Threats and Brags, nor my own Dangers ſhall ſhake my Confidence in thy Mercy promiſed to me.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me *i*.

i Either 1. In giving me that ſupport and aſſurance of his favour which for the preſent I enjoy. Or 2. In giving me that Mercy which he hath freely promiſed me: it being a common thing for *David* and other Prophets to ſpeak of future Deliverances as if they were already come, that ſo they may ſignifie both the infallible certainty of the thing,and their firm aſſurance thereof. But the words may be rendred, *When he ſhall have dealt bountifully with me*. This Verb properly ſignifies to *requite*, or *reward* (as it may be taken here, for there is *a reward of Grace*, as well as *of Debt*, *Rom.* 4: 4:) but here it ſignifies a *free and bountiful giving*, as it doth alſo *Pſal.* 119: 17: and 142. 7.

P S A L. XIV.

To the chief muſician, a Pſalm of David.

The deſign of this *Pſalm* is to deſcribe and bewail the horrible Wickedneſs and corruption of Mankind, and eſpecially of ungodly Men, and of his own Enemies.

David *ſheweth the Atheiſm and Corruption of men*, 1---3, *He convinceth the wicked by the light of Conſcience*, 4---6, *and longeth for the Salvation of God*, 7.

*Pſ: 10:4 & 53: 1: *Rom. 1. 21, &c. THE * fool *a* hath ſaid in heart *b*, *there is* no God *c*: they * are corrupt *d*, they have done abominable works, *there is* none *e* that doth good *f*.

a (*i. e.*) The wicked man: For ſuch are commonly and juſtly caled *Fools* every where in Scripture, and that purpoſely to meet with their falſe, yet common Conceit of themſelves,as if they were the only wiſe men, and all others were Fools. *b* (*i. e*) In his ſecret Thoughts, or within himſelf, being afraid and aſhamed to utter it with his mouth. Not that it was his fixed and conſtant Opinion & Judgment,but this he ſaith by Conſtruction,becauſe he heartily wiſheth there were no God, and lives as if there were none. So this Text may be explained by comparing it with *Pſal* 36: 1: and *Tit*: 1: 16. *c* He denies not Gods Being or Exiſtence,but only his Providence He ſaith not *there is no Jehovah*, which name of God notes his beeing, but *no Elohim*, which expreſſeth God as the Judge and Governour of the World, who obſerves and recompenſeth all the actions of all men according to their ſeveral qualities. *d* Heb. *They have corrupted*, to wit, themſelves, or their ways, as this word commonly ſignifies. Their great and wilful Wickedneſs is alledged as a ground of their Atheiſm or Infidelity. *e* To wit, of the Fools here deſcribed. *f* None of their Actions are really and thoroughly good or pleaſing to God; for if ſome of them be materially good, as when they do an act of Juſtice or Charity, yet they are poiſoned with bad Principles or Ends, not being performed by them out of a good Conſcience, and ſerious Care to pleaſe God, for then they would do one good Action as well as another. but in Hypocriſie, or with vain Glory, or ſome ſiniſter and unworthy deſign.

2 The LORD looked down from heaven *g*,upon the children of men *h*,to ſee if there were any that did underſtand, *and* ſeek God *i*.

g To ſearch out the Truth, God knoweth all things without any enquiry: But this is a Figure called Anthropopathia,whereby Scripture oft ſpeaks of God after the manner of Men. *h* Upon the whole Body of the Iſraelitiſh Nation, and upon the generality of Mankind under Heaven; for he ſpeaks of all except his *People*, and the *Righteous* ones, who are here oppoſed to theſe, *v*: 4: 5. *i* That did truly *know God*, to wit, ſo as to love, and fear, and truſt, and obey him, (for all theſe are frequently ſignified in Scripture by this Expreſſion of *knowing God*) and that did diligently *ſeek* him, (*i.e.*) Study his Mind and Will that they might do it, and ſeek his Grace and Favour.

3 They are all gone aſide *k*; they are altogether become†filthy *l*:* *there is* none that doth good,no not one. †Heb: ſtinking. *Rom. 3. 10:

k To wit, from God, whom they ſhould have ſought, *v* 2: and from the Rule which he hath given them and by which they ſometimes profeſſed, and ſeem'd to govern themſelves. Or, *are grown ſowre*, as this word ſignifies, *Hoſ* 4: 18. And ſo this is a Metaphor from corrupted Drinks, as the next is taken from rotten Meat. *l* Heb. *ſtinging*, (*i. e.*) loathſome and abominable to God, and to all wiſe and ſober Men.

4 Have all the workers of iniquity no knowledge *m*? † * who eat up *n* my people *o* as they eat bread *p*, and call not upon the LORD *q*. † Heb. eaters up of my People, eat Bread. * Mic: 3:

m Have they loſt their Wits? have they neither Religion nor common Diſcretion,either of which would teach them not to make themſelves ſo hateful to the all-ſeeing and almighty God,and to all Men? The words may be rendred thus, *Do not all the workers of Iniquity know it*? So it is only an Ellipſis of the Pronoun, which is frequent, as I have ſhewed before. are they not Conſcious to themſelves of the Truth of what I ſay? I dare appeal to their own Conſciences. But this I propound with ſubmiſſion. *n* Or, *they eat up*, (*i. e.*) devour and deſtroy, as this word ſignifies, *Deut.* 7: 16. *Prov*: 30: 14. *Jer.* 50: 17: *Nah.* 3: 15. *o i. e.* The poor and godly *Iſraelites*, of whom he principally ſpeaks: whom he calleth *my people*. Either 1. Gods people,as they were in many reſpects; Or rather, 2. *Davids* people. For *David* ſpeaks both theſe words, and all the reſt of this *Pſalm* in his own Name and Perſon. And *David* might well call them *his People* either becauſe they were his Friends and Favourers: Or becauſe he being anointed their King,they were conſequently his People Or becauſe he was now actually their King, and ſo they were actually his People: For ſome conceive that this *Pſalm* was made in the time, and upon the occaſion of *Abſaloms* Rebellion. *p i. e.* With as little regrate or remorſe, and with as much greedineſs, and delight, and Conſtancy too, as they uſe to eat their Meat. The Particle *as* is here underſtood, as it is *Pſal.* 125: 2; *Prov*: 26: 19: and in many other places. *q* They are guilty not only of groſs Injuſtice; and Oppreſſion towards men. but alſo of horrid Impiety and Contempt of God,whoſe Providence they deny, and whoſe Worſhip they wholly neglect and deſpiſe.

5 There *r* † were they in great fear *s*: for *t* God *is* in the generation of the righteous *u*. † Heb. they feared a fear.

r i. e. In the place, or upon the ſpot, where they practiſed theſe Inſolences, God ſtruck them with a panick fear. Or, *Then i. e.* In the height of their Tyranny and proſperous Impiety, when they ſeemed to have no cauſe for it. An Adverb of Place for an Adverb of Time, of which there want not Examples in Scripture and other Authors, as hath been noted before. Or, *thence*, as this Particle is rendred, *Gen*: 2:10: and 49: 24: *Iſa* 65. 20: *i. e.* From that time; or for that Cauſe, as ſome take it, and it may be taken, *Job* 25: 12: *Pſal*: 36: 12: *i. e.* For this their contempt of God and manifeſt injury to Men. *s* From their own guilty Conſciences, and the juſt Expectation of divine Vengeance, Heb. *They feared with fear*, *i. e.* Vehemently, *where there was no* cauſe of *fear*, as is here implied, (for they are now ſuppoſed to be in a State of Power and Tyranny) as is expreſſed in the Parallel place, *Pſal*: 53. 5: Or, *they ſhall be greatly afraid*, the paſt Tenſe being put for the future Prophetically. *t* For they remembred what a potent Adverſary they had, and therefore had cauſe enough to fear. Or, *But*, as this Particle is taken, *Gen* 45: 8: *Pſal*: 37: 20; *Eccleſ*: 2. 10: and 6: 2. So he deſcribes the contrary and ſafe Condition of the Righteous. Or, *when*, as it oft ſignifies, and ſo it Anſwers to the *then* in the beginning of the Verſe, when God ſhall once appear for his People, a dreadful Horrour ſhall ſeize upon their wicked Enemies. *u i. e.* Among them, with his gracious and Powerful Preſence to defend them, and to fight againſt their Enemies. Or, *God* is *for*, &c. as the Hebrew *beth* oft ſignifies, that is, God is one their ſide, and therefore there Enemies have great cauſe to tremble.

6 * Ye have ſhamed *x* the counſel of the poor *y*; becauſe *z* the LORD *is* his refuge. * Pſal: 22. 7, 8.

x i. e. Deſired and endeavoured to bring it to ſhame or diſappoint it. Compare *Pſal*: 6: 10: Or, *ye have reproached* or *derided* it, as a fooliſh thing. *y i. e.* The cauſe which he hath taken to defend himſelf, which is not by lying and flattery and violence, and all manner of wickedneſs, which is your Counſel and uſual Practice, but by truſting in God and keeping his way, and calling upon his Name *z* This was the ground of their Contempt and Scorn,that he lived by Faith in Gods promiſe and Providence. Or, *but*,as in the foregoing Verſe. So there ſeems to be an Elegant and fit Oppoſition. You reproach them, but God will own and protect them, and juſtifie their Counſel which you deride.

7 † O that the ſalvation of Iſrael *were come* out of Zion ||! when the LORD bringeth back the captivity of his people † Jacob * ſhall rejoyce *and* Iſrael ſhall be glad. † Heb who will give, &c. Pſa. 53:6:

|| Theſe words directly and immediately Concern the deliverance of the People of *Iſrael* out of that ſinful and deplorable Eſtate, in which they now were; which having deſcribed in the Body of the Pſalm, he concludes, after his manner, with a Prayer to God to hear and help them *out of Zion*, where the Ark then was, whence God uſed to hear and Anſwer his Peoples prayers. But ultimately and principally they Deſign a further, even the ſpiritual Redemption and Salvation of all Gods *Iſrael* by the *Meſſias*, as may appear by divers Conſiderations.; 1. That the Ancient Jews did thus underſtand it,and among others, *Jonathan*'s Targum or Paraphraſe on the Bible, expound it thus *I do not expect Gideon's Salvation, which was but Corporial, nor that of* Sampſon — *but the Salvation of the* Meſſias. With whom agrees the Targum of *Jeruſalem*. 2. That the Doctrine of *Iſrael*'s Redemption or Salvation by Chriſt was very well known as to other Ancient Patriarchs, *John* 8: 56: 1 *Pet*: 1: 10, 11, 12. ſo particularly to *David*, of whom it is expreſly ſaid, that he *knew* and *foreſaw* this Myſtery, *Acts* 2: 30, 31: in whoſe Book of Pſalms there are divers and very diſtinct and clear Prophecies of it, as we have in part ſeen upon *Pſal*: 2: and 8: and ſhall ſee more fully and & Evidently hereafter. 3 That *David* and other holy Prophets in the midſt of their ſad Thoughts, and Fears, and Troubles, did uſually Comfort themſelves with the Promiſe and Expectation of the Meſſias, by whom, and by whom alone they ſhould receive that plenary Salvation for which they groaned; of which it is thought we have one inſtance, *Gen*: 49: 18. but we have many unqueſtionable Inſtances in the Prophecy of *Iſaiah*, as *Ch*: 7: 14: and 9: 6. &c. And this Courſe might be the more ſeaſonable for *David*, becauſe he ſpeaks here of his Troubles after he was ſetled in his Kingdom, (as may be gathered from the mention of *Zion*, where the Ark was not till that time) and poſſibly of the ſad and ſinful State of his Kingdom during *Abſaloms* Rebellion; and therefore finding himſelf ſo ſtrangely diſappointed of that Peace and Happineſs, which he

he Confidently expected when once he came to the Kingdom, and wiſely and juſtly preſaging that his Children and the following Generations of *Iſraelites* for the ſame Cauſes were likely to meet with the ſame or greater Calamities than this, he wearieth himſelf with the Expreſſion of his Belief, and deſire of the coming of the Meſſias to ſave his People. 4. To this alſo ſuits the mention of *Zion* becauſe the Prophets knew and foretold that the Meſſias or Deliverer ſhould firſt come to *Zion*, and ſhould ſet up his Throne there, and from thence ſend forth his Laws and Edicts to the Gentile World; as is poſitively affirmed, *Pſal:* 2: 6; and 110: 2: *Iſa.* 2: 3; and 59: 20: Compared with *Rom:* 11: 26; and in many other places. 5. The following words agree only to this time, wherein he ſpeaks of bringing back the Captivity of his people with the univerſal joy of all *Jacob* and *Iſrael*; which cannot agree to *David*'s time, wherein there was no ſuch Captivity of the People, but only a Civil war and mutual ſlaughter, which is quite another thing; nor to the time of *Iſrael*'s return from *Babylon*, when there was no ſuch return of all *Iſrael*, but only of *Judah* and *Benjamin*, and ſome few of the other Tribes, and the joy which the returning *Iſraelites* then had, was but low and mixed with many Fears and Dangers, and Reproaches; as we ſee in the Books of *Ezra* and *Nehemiah*. And therefore they muſt belong to the times of the Meſſias, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that moſt real and dreadful, though ſpititual, Captivity of ſin and Satan, as is declared; *Luke* 4. 18. *Eph.* 4. 8. and ſhall be literally accompliſhed to the natural ſeed of *Jacob* or *Iſrael* according to the Expectation and belief of all the Jews in their ſeveral Ages, and of moſt Chriſtian Writers. † (*i. e.*) His Captive people, *Captivity*, being oft put for *Captives*, as *Deut.* 21. 10. & 30. 3. *Pſal.* 126. 1, 4. Or, his people from Captivity, of which ſee the former Note. * (*i. e.*) The ſeed or Children of *Jacob*, as *Aaron* is named for his Sons, 1 *Chron.* 12. 27. and 27. 17. and *David* for his Sons, and the like.

PSAL. XV.

The ARGUMENT.

THE occaſion and time of Compoſing this *Pſalm* is uncertain: but the ſcope of it is plain, which is to give the Character of an holy & happy Man, and to deſcribe the way to true Bleſſedneſs. Wherein this is obſervable, that he is wholly ſilent as to the Ceremonial or Ritual Obſervations of the Law; not that he doth diſown them, or allow the neglect of them, as is manifeſt from *David*'s conſtant Practice, and from many other paſſages, but that he might undeceive the Hypocritical *Iſraelites*, who laid too great a ſtreſs upon thoſe things, as if the diligent performance thereof would excuſe their wicked Lives, which Error almoſt all the Prophets do obſerve and Condemn in them; and that he might inform the Church of that, and all ſucceeding Ages, that the ſubſtance of Religion did conſiſt in the Practice of true Holineſs and Righteouſneſs.

A Pſalm of *David*.

David *deſcribeth a Citizen of Zion*, 1. i. e. *He is pure in Heart*, 2. *Governeth his Tongue*, 3. *Contemns a vile Perſon, but Honours him that fears God*, 4. *He is no Uſurer*, 5.

* Pſ. 24. 3, &c.
† Heb. *ſojourn.*

LORD *a*, * who ſhall † abide *b* in thy tabernacle? *c* who ſhall dwell in thy holy hill *d*?

a O thou who art the ſoveraign Lord of this holy Hill and Tabernacle, to whom it belongs to give Laws to it, and to admit or reject Perſons, as thou ſeeſt fit, I beg of thee the reſolution of this important queſtion. And he propoſeth this queſtion to God that the Anſwer coming from him, may have the greater Authority and influence upon mens Conſciences. *b* Heb. *ſojourn*, to wit, ſo as to dwell, as it is explained in the next clauſe. Unleſs this clauſe be meant of ſojourning in the Church here, and the next of dwelling in Heaven hereafter. Who ſhall enter thither and abide there, with thy good leave and liking. *c* (*i. e.*) In thy Church either 1. Militant. Who is a true and will be a perſevering Member of this Church? Or, 2. Triumphant, or in Heaven; which is called the *true Tabernacle not made with* mans *hands*, *Heb.* 8. 2. and 9. 11. *Revel.* 21. 3. *d* To wit, of *Zion*, ſo called *Pſal.* 2. 6. which is oft put for the Church and for Heaven. Who ſhall ſo dwell in thy Church here, as to dwell with thee for ever hereafter in Heaven?

* Iſa. 33. 15.
|| Or, *withi*

2 * He that walketh uprightly *e*, and worketh righteouſneſs *f*, and ſpeaketh the truth || in his heart *g*?

e Or, *perfectly*, or *ſincerely*, without guile or Hypocriſie, Loving, Worſhipping and ſerving God, and loving his Neighbour not in word and ſhew only, but in truth and reality; and this conſtantly, and in the whole courſe of his Life, as *walking* implies. *f* Maketh it his work and buſineſs to do juſtly, (*i. e.*) to give to every one his due, firſt to God, and then to Men; for the words are general, and not reſtrained to either. *g* His words and profeſſions to God and men, agree with and proceed from the thoughts and purpoſes of his Heart.

|| Or, *receiveth*, Or, *endureth*.
Exod: 23: 1:

3 *He that* backbites not with his tongue *h*, nor doeth evil *i* to his neighbour *k*, nor || taketh up *l* a reproach againſt his neighbour.

h He doth not take away or diminiſh his Neighbours good name, either by denying him his due praiſes, or by laying any thing to his Charge falſely or without ſufficient cauſe and Evidence. *i* (*i. e.*) Any hurt or injury. *k* (*i. e.*) To any man; as is evident, 1. from the Nature of this precept which reacheth to all, it being plain and certain, that both by Laws of Nature and of *Moſes*, it was not lawful to do evil to any man, except where God the Soveraign commanded it, as he did to the *Canaanites* and *Amalekites*. 2. From the Scripture uſage of this word *Neighbour*, which frequently ſignifies every man, though a ſtranger or an heathen, as appears from *Gen.* 29. 4. *Exod.* 20. 16, 17. *Levit.* 18. 20. and 19. 15, &c. *Prov.* 25. 8, 9. *Luke* 10. 29, &c. *Mat:* 5. 43: 44. And he uſeth this word, *Neighbour*, becauſe he who is ſtrictly ſo is moſt within our reach, and moſt liable to the injuries which one man doth to another. *l* To wit, *into his Lips* or *Mouth*, which is underſtood here, as alſo *Exod.* 20: 7: *Job*: 4: 2: and fully expreſſed: *Pſal*; 16; 4. and 50: 16; (*i. e.*) Doth not raiſe it, though that may ſeem to be included in the firſt Clauſe, *that Back-biteth not*: Or, doth not ſpread and propogate it; which men are too prone and ready to do: and which makes that a publick, which before was but a private injury and miſchief. Or, *nor taketh* or *receiveth*, (*i. e.*) Entertaineth it cheerfully & greedily, as men uſually do ſuch things, and eaſily believeth it without ſufficient reaſon. See *Exod.* 23. 1. *Levit.* 19. 16. Or, *nor beareth* or *endureth*, as this phraſe ſignifies, *Pſal.* 69. 7. *Ezek.* 36. 15. He doth not ſuffer another to defame him without ſome rebuke or ſignification of his diſlike, *Prov.* 25. 23.

4 In whoſe eyes *m* a vile perſon *n* is contemned *o*; but he honoureth *p* them that fear the LORD: *he that* ſweareth *q* to his *own* hurt *r*, and changeth not *s*?

m (*i. e.*) In whoſe Judgment and Eſtimation. *n* (*i. e.*) One that deſerves Contempt, an ungodly or wicked Man, as appears from the next clauſe: where *he that feareth God* is oppoſed to him. *o* Or, *deſpiſed*, notwithſtanding all his Wealth and Glory, and Greatneſs. He doth not admire his Perſon, nor envy his Condition, nor court him with flatteries, nor value his Company and Converſation, nor approve of or comply with his Courſes, but he thinks meanly of him, he judgeth him a moſt miſerable man, and a great object of Pity, he abhors his wicked practices, and labours to make ſuch ways Contemptible and hateful to all men, as far as it lyes in his power. But this contempt of wicked men muſt be ſo managed as not to cauſe a contempt of juſt Authority, which if it be lodged in a wicked hand, doth Challenge not only Obedience, but alſo Honour & Reverence; as is manifeſt from the Precepts and Examples of Chriſt & of his Apoſtles, who charge this upon the Chriſtians, every where although the Magiſtrates of thoſe times were unqueſtionably, vile and wicked men. See *Acts* 23: 5: *Rom*: 13: 1 *Pet*: 5. 13, &c. *p i. e.* He highly eſteemeth and heartily loveth them, and ſheweth great reſpect and kindneſs to them, though they be mean and obſcure as to their worldly Condition, and though they may differ from him in ſome Opinions or practices of leſſer moment. *q* To wit, a promiſſory Oath, engaging them by ſolemn Oath, to do ſomething which may be beneficial to his Neighbour. *r* (*i. e.*) To his own damage or prejudice. As if a man ſolemnly ſwear by the name of the great God, that he will ſell him ſuch an Eſtate at ſuch a price below the full worth; Or that, he will give a poor Man ſuch a Sum of Money, which when afterwards he comes to review and Conſider, he finds it very inconvenient and burdenſome to him, where he is tempted to break his Oath. *s* To wit, his purpoſe or Courſe, but continues firm and reſolved to perform his promiſe, and Sacrificeth his intereſt and profit to his Conſcience, and the Reverence of God and of an Oath. See *Ezek*: 17. 18, 19.

* Exod. 22. 25.
Lev. 25. 36
Deut. 23: 19.
Ezek. 18. 8: & 22. 12.
Deut. 16. 19.
* Exod. 23: 8:

5 * *He that* putteth not out his money to uſury *t*, * or taketh reward *u* againſt the innocent. He that doth theſe things *x*, ſhall never be moved *y*.

t In ſuch manner as is contrary to Gods law: Of which ſee in, *Exod*: 22: 25: *Levit*: 25: 36, 37. *u* Or, *a bribe* from him who hath a bad cauſe; that he may either condemn the innocent or acquit the guilty: Both which God abhorreth. *x* Here enumerated, and ſuch things as naturally and neceſſarily flow from them, or are a-kin to them, and joyned with them. *y* He ſhall conſtantly perſevere in God's Church here, and though he may be ſhaken, and ſtagger and fall, yet he ſhall never wholly and finally be removed or fall away from it, nor from that happineſs, which was propoſed and promiſed to him, but ſhall abide with God here, and go to him when he dies and be for ever with the Lord.

PSAL. XVI.

|| Michtam *a* of David.

|| Or, *a golden* Pſalm of David.

a Divers render this word, *a Golden Pſalm*, becauſe of the preciouſneſs and excellency of the matter of it; for it Treats of Chriſt's Death and Reſurrection. But becauſe this Title is prefixed to *Pſal*: 56, 57, 58, 59, 60: wherein there is no ſuch peculiar Excellency, it may ſeem rather to be a Title belonging to the Muſick or the Song, which, with the reſt, is now loſt and unknown. It is a great queſtion among Expoſitors, in whoſe Name and Perſon he ſpeaketh this *Pſalm*, whether his own or Chriſts. It ſeems hard to exclude *David*'s Perſon, to whom almoſt the whole *Pſalm* properly and literally belongs, and to whom ſome parts of it do more conveniently belong than to Chriſt; And ſome parts of it do peculiarly belong to Chriſt, of whom it is expounded by the two great Apoſtles, *Peter* and *Paul*, *Acts* 2. 25. and 13. 35. And yet it ſeems probable, by the contexture of the *Pſalm*, and the coherence of the ſeveral Verſes together, that the whole *Pſalm* ſpeaks of one and the ſame Perſon. But becauſe *David* was a mixt Perſon, being both a Member, and an eminent Type, of Chriſt, he may without any inconvenience be thought to ſpeak of himſelf ſometimes in the one and ſometimes in the other Capacity, to paſs from the one to the other. And therefore having ſpoken of himſelf as a Believer or Member of Chriſt, in the former part of the *Pſalm*, he proceeds to conſider himſelf as a Type of Chriſt, and having Chriſt in his Eye, and being inſpired by the Holy Ghoſt with the knowledge and Contemplation of Chriſt's Paſſion and Reſurrection, towards the cloſe of the *Pſalm* he ſpeaks ſuch things, as though they might be accommodated to himſelf in a very imperfect, obſcure, and improper Sence, yet could not truely, literally, and properly, fully and compleatly, belong to any but to Chriſt, to whom therefore they are juſtly appropriated in the New Teſtament.

David *diſtruſting his own Merit, and hating Idolatry, fleeth to God for Preſervation*, 1——4. *He ſheweth the Hope in Life and Death* 5——9. *Of the Reſurrection and Everlaſting Life*, 10----11.

PReſerve me *b* O God: for in thee do I put my truſt *c*.

b From all mine Enemies. *c* Therefore thou art in Honour and by promiſe oblidged not to deceive my Truſt.

* Pſal. 16. 2.
* Job 22. 2. & 35. 7:
Pſal: 50. 9.
Rom: 11: 35.

2 * O *my ſoul d*, thou haſt ſaid *e* unto the LORD, Thou *art* my Lord *f*: * my goodneſs *g extendeth* not to thee *h*;

d Which words are fitly underſtoood: For it is manifeſt he ſpeaks to one Perſon of another. And it is uſual with *David* to turn his Speech to his Soul, as *Pſal*: 42: 6: and 43: 5. *e* Thou haſt oft times avowed and profeſſed it, and doſt ſtill perſiſt to do ſo. *f* By Creation and preſervation and otherwiſe; to whom I owe all Service and Obedience upon that account. *g* Whatſoever Piety or Virtue, or Goodneſs is in me, or is done by me. *h* (*i. e.*) Doth not add any thing to thy Felicity. for thou doſt not need me nor my Service:

nor art capable of any advantage from it: Or, is *not for thee*, as this word is uſed, *Gen*: 16: 5: 2 *Sam*: 1. 26. *i. e.* For thy uſe or Benefit. Or, *is not upon thee*, *i. e.* It lays no Obligation upon thee, as this very word is taken, *Judg.* 19. 20. *Pſa*: 56: 12: *Ezek*: 45; 17. All comes to the ſame thing. The Sence is, God is al-ſufficient and infinitely happy, and the Author of all the good that is in, or is done by any of his Creatures; and therefore cannot prevent nor oblidge God any further, than he is graciouſly pleaſed to oblidge himſelf. Thus he renounceth all Opinion of merit, and though he urged his truſt in God, as a motive to perſwade God to preſerve him, v. 1: yet he here declares that he did not do it, as thinking that God was indebted to him for it.

3 *But i* to the Saints that *are* in the Earth *k*, and to the excellent *l* in whom *is* all my delight *m*.

i i. e. But my goodneſs extendeth, which is eaſiely underſtood out of the former Verſe: From which alſo there may be fetched another Supplement. *O my ſoul, thou haſt ſaid, to the Saints*, &c. *k* i. e. To thoſe holy and righteous Perſons that live upon Earth with me: To theſe only or principally my goodneſs is extended. Becauſe I cannot reach thee, I endeavour to pay a ſingular Reſpect and Love, and Kindneſs to all Saints, for thy ſake whoſe Friends and Servants they are, and whoſe image they bear. This may ſeem more properly to agree to *David*, than to Chriſt, whoſe goodneſs was principally deſigned for, and imparted to Sinners, and did not find men Saints, but make them ſo; nor was it confined to them, that lived with him upon the Earth, but extended to all the Believers of all Ages before and after him. *l* Or, *the magnificent*, or *mighty*, or *honourable*, to wit, the Saints, as he now called them whom, becauſe they were mean and deſpicable in the Eyes of the World, he honours with their juſt Titles, and by appropriating them to the Saints he ſufficiently intimates that all other men how great ſo ever, are but ignoble and *vile Perſons*, as he had called them, *Pſa*: 15: 4. *m* i. e. Whoſe Company and Converſation is moſt Pleaſant and deſirable to me. Compare *Pſa*: 119: 63.

|| Or, *give gifts to another.*

* Joſh. 23. 7.

4 Their ſorrows ſhall be multiplied that || haſten *after* another *God n*: their dring offerings *o* of blood *p* will I not offer, * nor take up their names *q* into my lips.

n Or, that *preſent*, or *endow* (as this Verb ſignifies, *Exod*: 22:16) *another God*, to wit, with Oblations, as it follows. God is not expreſſed in the Hebrew text, but ſeems fitly and neceſſarily to be underſtood, becauſe of the following *Offerings*, which are made to none that is not either really or by Reputation a God. The Senſe is, Idolaters, notwithſtanding all their zeal or coſt about their Idols, gain nothing to themſelves, but abundance of ſorrow and miſery. This he mentioneth partly as one Reaſon, why he would have no fellowſhip with them in their Idolatrous worſhip, which he adds in this Verſe: and partly that by this Compariſon he might illuſtrate and commend his own Happineſs, in having the Lord for his Portion, of which he ſpeaks, v. 5: 6. Or thus, *let their ſorrows be multiplyed*, &c. Having ſhewed his great Reſpect and Affection to the Saints, and excellent Servants of the true God, he now declares what an abhorrency he had for thoſe that forſake the true God, and worſhip Idols. To whom he wiſheth increaſe of their ſorrows, whereby they may either be awakened and converted to the Lord again. or may be cut off; if they be impenitent and incorrigible. *o* Under which he comprehends all their Offerings, the reaſon being for Subſtance the ſame in all: but he mentions theſe particularly, becauſe of a ſpecial Corruption in them above their other Sacrifices, to wit, that the very matter of them was unlawful, as we ſhall ſee: Which alſo might ſerve both to convince and deter thoſe *Iſraelites* which hearkened after Idolatry, and made no Conſcience of maintaining Communion with Idolaters, which was the Caſe of many of them in *Saul*'s time; and to juſtifie himſelf for his Deteſtation of them, and of all fellowſhip with them. *p* In which the *Gentiles* uſed (as divers learned men have obſerved) to Offer and ſometimes to drink part of the Blood of their Sacrifices, whether of Beaſts or of Men, as either of them were Sacrificed. Which muſt needs be very hateful to God, becauſe he had ſo ſeverely forbidden the drinking of Blood to his people either at their Sacrifices, or in their common Food. *q* i. e. Of thoſe other Gods mentioned before. I abhor the very name and memory of them. Not that he thought it unlawful to name theſe Idols, which is frequently done by holy Prophets, but to expreſs the odiouſneſs of the thing by his loathing of the very name and ſhadow of them. Compare *Exod*: 23: 13. *Deut*. 12: 3: *Hoſ*: 2: 16, 17: *Eph*: 5, 3. Or the Senſe is, I will not ſwear by them: For *taking* up ones name is uſed for ſwearing, *Exod*: 20: 7.

* Deut. 32. 9. Pſal. 73: 26: & 142. 5. Lam: 2: 24:

† Heb: *of my part.*

5 * The LORD *is* the portion † of mine inheritance *r*, and my cups *s*: thou maintaineſt my lot *t*.

r Or, *of my diviſion*, i. e. Of that inheritance which God hath mercifully divided, or diſtributed to me, and which I by his grace have choſen for my ſelf. I envy not the vaſt Riches and Glory of Idolaters, but do heartily rejoyce in God as my portion, and deſire no better nor no other Felicity. God who hath ſuffered other Nations to walk in their own Idolatrous ways, hath granted this favour to me, to know and worſhip him the only true God. And as other Nations have choſen, and do adhere to their falſe Gods, ſo have I choſen God and will cleave to him. *s* The ſame thing repeated in other words. *The portion of my Cup*, is the portion which is put into my Cup, as the ancient manner was in feaſts, where each had his portion of Meat, and of Wine allotted to him. See *Pſa*: 11: 6. The *Cup* oft denotes a Mans portion or Condition, as *Mat*: 20: 22. and 26: 39. *t* i. e. My inheritance divided to me by lot, as the Cuſtom then was, *Joſ*. 18: 11: *Jug*: 1. 3. *q. d.* As thou haſt given me an excellent lot, having planted me among thine own People, and in that place which thou haſt choſen for thy dwelling and worſhip, ſo, I doubt not, thou wilſt uphold and preſerve me there, in ſpight of all the malicious deſigns of mine enemies that ſeek to drive me hence.

* Joſh. 1, 5: Heb: Pſa: 78. 55. Mic. 2: 4, 5:

6 * The lines *u are* fallen unto me in pleaſant *places x*; yea, I have a goodly heritage.

u i. e. My portion, which was meaſured with lines. Compare *Joſ*: 17: 5: *Deut*: 32: 9. *x* In a ſweet land flowing with Milk and Honey, and above all bleſſed with the Preſence and Knowledge, and Service of the true God.

7 I will bleſs the LORD, who hath given me counſel *y*; my reins *z* alſo inſtruct me *a* in the night ſeaſon *b*

y Heb. *conſulted for me*, i. e. By his wiſe and gracious Counſel hath provided ſo good an heritage for me and withal inſpired that Counſel and Wiſdom into me, by which I have choſen the Lord for my portion, and am ſo fully ſatisfied with him. *z* i. e. My inward thoughts and affections (which are commonly ſignified by *the Rein* as *Pſa*: 7: 9: & 26: 2. & 73. 21: & 139: 13: *Jer*: 11: 20. and 12. 2: and 17: 10.) being inſpired and moved by the holy Spirit. *a* i. e. Direct me what courſe to take, how to pleaſe and ſerve God, and to put my whole Truſt and Confidence in him, as it follows. *b* Not only in the day time, but alſo in the night, when others are aſleep, but my mind is working upon God, and the things of God, and improving the ſilence and leaſure, and ſolitude of the night to holy Meditations, and the exciting of my affections towards God.

* Act. 12: * Pſal: 73 23: & 121. 5.

8 * I have ſet the LORD always before me *c*: becauſe * *he is* at my right hand *d*, I ſhall not be moved *e*.

c i. e. I have always preſented him to my mind, as my Rule and Scope, as my Witneſs and Judge, as my Patron and Protector in the diſcharge of my Office, and in all my Actions. Hitherto *David* ſeems to have ſpoken in his own Perſon, and with ſpecial reſpect to himſelf, but now he ſeems to have been tranſported by an higher Inſpiration of the Spirit of Prophecy, and to be carried above himſelf, and to have an Eye to the man Chriſt Jeſus, who is and was the end of the Law, and the great Scope of all the Prophets, and to ſpeak of himſelf only as a Type of Chriſt, and with more ſpecial reſpect unto Chriſt, in whom this and the following Verſes were much more truly and fully accompliſhed than in himſelf. Chriſt as man did always ſet his Fathers will and Glory before him, as he himſelf oft times declareth, eſpecially in St. *John*'s Goſpel. *d* To wit, to ſtrengthen me, (for the right hand is the chief ſeat of a Man's ſtrength, and Inſtrument of Action,) to Protect, aſſiſt and Comfort me, as this Phraſe ſignifies, *Pſa*: 109: 31. and 110: 5. And this aſſiſtance of God was neceſſary to Chriſt as man. *e* Or, *removed*, either from the diſcharge of my Duty, or from the attainment of that Glory and Happineſs which is prepared for me. Though the Archers ſhoot grievouſly at me, and both men and Devils ſeek my Deſtruction, and God ſets himſelf againſt me as an Enemy, withdrawing his favour from me and filling me with deadly ſorrows, through the Senſe of his anger; yet I do not deſpair but am aſſured that God will deliver me out of all my Diſtreſſes.

† Heb. *dwell confidently.*

9 Therefore *f* my heart *g* is glad, and my glory *h* rejoyceth *i*: my fleſh alſo ſhal † reſt *k* in hope *l*.

f Upon this ground und Confidence. *g* The proper ſeat of joy and of all the Affections. *h* either 1. my ſoul, which is indeed the Glory of a man. Or rather 2. my Tongue, which alſo is a mans Glory and Priviledge, above all other living Creatures, and the Inſtrument of glorifying both God and man; & whoch is oft called a mans *Glory*, as *Gen*: 49: 6. *Pſal*: 30: 12: and 57: 8: and 108. 1: and 149: 5. And ſo this very word is tranſlated, *Acts* 2: 26: And thus the diſtinction between *Heart* and *Glory*, and *Fleſh* is more certain and evident. *i* Or, *exulteth*, i. e. Declares or expreſſeth my inward joy. For this Verb ſignifies not ſo much internal joy, as the outward & viſible Demonſtrations of it, in Words or Geſtures and Carriages. *k i. e.* My body ſhall quietly and ſweetly reſt in the Grave, to which I am haſtening. *l* i. e. In confident aſſurance of its incorruption there, and of its Reſurrection to a bleſſed and immortal Life, as it is explained v. 10, 11. The fleſh or body is in it ſelf, but a dead and ſenſeleſs lump of clay, yet *Hope* is here aſcribed to it figuratively, as it is to the brute Creatures, *Rom*: 8: 19. becauſe there is Matter and Foundation for ſuch hope, if it were capable of it, the good promiſed and expected being certainly future.

* *Acts* 2. 31, & 13. 35.

10 * For thou wilt not leave my ſoul *m* in hell *n*; neither wilt thou ſuffer thine holy One *o* to ſee corruption *p*.

m i. e. My perſon, as this word is every where uſed, by a Synecdoche of the part, and then the Perſon by another Synecdoche of the whole is put for the Body. *The ſoul* is oft put for the Body, either for the living Body, as *Pſal*: 35: 13: and 105. 18: or for the Carkaſs or dead Body. as it is taken, *Levit*. 9: 28: and 21. 1: *Num*. 5: 2: and 6. 6, 9, 11. and 9, 10: and 19: 11, 13. And ſo it is interpreted in this very place, as it is produced, *Acts* 2: 29, *&c.* and 13: 36, 37. *n i. e.* In the Grave or ſtate of the Dead, as appears, 1. From the Hebrew word *Scheol*, which is very frequently ſo underſtood, as is undeniably evident from *Gen*: 42: 38: *Numb*. 16: 30: *Job*: 14. 13: Compare with 17: 13: *Pſa*. 18: 5. and 30. 3. and 141. 7: *Eccleſ*. 9. 10: *Ezek*. 32. 21, 27: *Jonah* 2. 2. and many other places. 2. From the following clauſe of this Verſe. 3 From *Acts* 2: and 13: where it is ſo expounded and applied. *o i. e.* Me thy holy Son, whom thou haſt ſanctified and ſent unto the World. It is peculiar to Chriſt, to be called *the holy one of God*, *Mark* 1. 24: *Luke* 4: 34. *p* Or *Rotteneſs*, *i. e.* To be corrupted or putrified in the Grave, as the Bodies of others are. *Seeing* is of put for perceiving by experience. In which Senſe men are ſaid *to ſee good*, *Pſal*: 34. 13: and *to ſee Death*, or *the Grave*, *Pſal*: 89: 48: *Luke* 2: 26: *John* 8. 51: and to *ſee ſleep*, *Eccleſ*. 8: 16: And the Hebrew word *Shochath*, though ſometimes by a Metonymy it ſignifies the Pit or *place of Corruption*, yet properly and generally it ſignifies *Corruption* or *Perdition*, as *Job* 17: 14. and 33: 18, 30: *Pſa*: 35: 7: and 55. 23. *Jonah* 2. 6. and is ſo rendred by the ſeventy Jewiſh Interpreters, *Pſa*. 107. 20. *Prov*. 28. 10. *Jer*. 13. 14. and 15. 3. *Lament*. 4. 20: *Ezek*. 19: 4: and 21: 31. And ſo it muſt be underſtood here, although ſome of the Jews do avoid the force of this Argument render it *the Pit*. But in that Senſe it is not true, for whether it be meant of *David*, as they ſay, or of Chriſt, it is confeſſed that both of them did ſee the Pit, *i. e.* Were laid in the Grave. And therefore it moſt neceſſarily be taken in the other Senſe now mentioned; and ſo it is properly and literally true in Chriſt alone, although it may in a lower and Metaphorical Senſe be applied to *David*, who had a juſt and well grounded Confidence, that although God might bring him into great Dangers and Diſtreſſes, which are called *the ſorrows of Death*, and *the pains of Hell*, *Pſa*. 116. 3 yet God would not leave him to Periſh in or by them.

* Pſal. 21

11 Thou wilt ſhew me *q* the path of life *r*: * in thy preſence *s* is fulneſs of joy *t*, at thy right hand *u there are* pleaſures for evermore.

q i. e. Give me an exact and experimental knowledge of it for my own Comfort, and the benefit of my People. *r* i. e. The way that leadeth to Life, not to a temporal and mortal Life here, for he is ſuppoſed to be dead and buried, v: 10: But to an endleſs and immortal, and bleſſed Life after death in the preſence of God, as it followeth; the way to which is by the Reſurrection of the Body. So the Senſe is, thou wiltſt raiſe me from the Grave, and Conduct me to the place and ſtate of everlaſting Felicity. *s* Heb. *With* or *before thy face.* *i. e.* In that heavenly Paradiſe, where thou art graciouſly and glorioußly preſent, where thou doſt clearly and fully diſcover thy Face, and the light of thy Countenance; whereas in this Life thou hideſt thy Face and ſheweſt us only thy Back-parts, and we are in a ſtate of abſence from thee, and ſee thee only through a Glaſs darkly, and enjoy thee but in part. *t* *i. e.* Full and perfect joy and Satisfaction, which it is in vain to expect in this Life, and is only to be found in the ſight of thee. See *Exod:* 33: 14: *Pſa:* 17: 15: *Mat:* 5: 8: 1 *John* 3: 2. *u* Which he mentions as a place of greateſt Honour, as this was *Gen:* 48: 13, &c. 1 *Kings* 2: 19: *Pſa.* 45: 9: and the place where the Elect and Saints are placed at the laſt day, *Mat:* 25: 33, &c. and laſtly, at the place where Chriſt himſelf is ſaid to ſit, *Pſa.* 110: 1. *Mat:* 26: 64: *Col:* 3: 1. *Heb:* 1. 3. *x* Everlaſting delights in the Contemplation and fruition of God.

P S A L. XVII.

A Payer of David. *a*

a David being now grievouſly perſecuted and diſtreſſed by *Saul* & other Enemies, and being alſo beſpattered with many Calumnies, he appeals to the heart-ſearching God, makes a ſolemn Proteſtation of his integrity, earneſtly begs of God protection and Deliverances, and being made weary of his Life, by his preſſing and manifold Calamities. he Comforts himſelf with the Contemplation and hope of an happier Life.

David *in confidence of his integrity,* 1—6. *prayeth to God for defence againſt his Enemies,* 7—9. *He ſheweth their Pride, Craft, and Eagerneſs to make a Prey of the innocent,* 10—12. *And prayeth againſt them in confidence of his hope,* 13—15.

HEar † the right *b*, O LORD, attend unto my cry *c*; give ear unto my prayer *that goeth* † not out of feigned lips *d*.

† Heb: *juſtice.*
† Heb: *without lips of deceit:*

b Heb. *righteouſneſs,* i. e. Me who, notwithſtanding all their Accuſations and ſlanders, am righteous; Or, my righteous cauſe; do thou take notice of it and give Sentence for me; or my righteous Prayer. I deſire nothing that is unreaſonable or unjuſt, but that thou wouldeſt judge righteouſly between me and mine Enemies, and vindicate thine own Honour, and faithfulneſs in making good thy Promiſe to me; which thy righteouſneſs oblidges thee to do. *c* *i. e.* My fervent prayer attended with ſtrong Cries. *d* Heb. *not with deceitful lips,* which ſpeak one thing when my Heart knoweth and deſigneth another. And this profeſſion of his ſincerity in his Words, doth fitly make way for his ſolemn appeal to God in the following Verſes.

2 Let my ſentence *e* come forth from thy preſence *f*: let thine eyes * behold the things that are equal *g*.

*Pſal: 11: 5.

e Heb: *my right* or *judgment,* i. e. Judgment in my cauſe, or on my behalf. *f* *i. e.* From thee, and from thy tribunal to which I bring my cauſe. Do not ſuſpend or delay it. but ſpeedily examine my cauſe and give Sentence in it. *g* Or, *Right.* For though I deſire and need thy Grace and Favour in many other Reſpects, yet I beg only thy juſtice in this cauſe between me and them.

3 Thou haſt proved *h* mine heart, thou haſt viſited me *i* in the night *k*, * thou haſt tried me *l*, *and* ſhalt find nothing *m*: I * am purpoſed *n* that my mouth ſhall not tranſgreſs *o*.

*Job 23: 10: Pſal: 26. 2: Mal: 3: 2, 3: 1 Pet; 1: 7.
*Pſal 39. 1.

h Or *ſearched* or *tried* it, by many and ſore Temptations and Afflictions, whereby the ſincerity or hypocriſie of mens hearts are eaſiely and commonly diſcovered, and eſpecially by thy al-ſeeing Eye. And that is my great Comfort, that thou art Witneſs of my innocency. *i* Thou haſt made an inſpection and enquiry into my Heart. *k* Either 1. Metaphorically, *i. e.* in the time of Trouble. Or, 2. properly; when mens minds being freed from the incumbrance and diſtraction of Buſineſs, and from the Preſence and Society of men (Which either lays a reſtraint upon them, or tempts them to uſe Diſſimulation,) do act moſt vigorouſly and freely, either upon Good or Evil, according to their ſeveral inclinations. *l* Accurately and ſeverely, as Gold-ſmiths do Metals. *m* *i. e.* Nothing of unrighteouſneſs, *in* Heb. *ſhalt not find,* To wit, that whereof mine Enemies accuſe me, namely Hypocriſie towards thee, and evil Deſign againſt *Saul,* covered under fair Pretences, as they alledge. So this general Phraſe is to be limited from the Context, as other generals moſt frequently are. For he was far from thinking himſelf Sinleſs, that he often acknowledgeth his many and great ſins, and particularly, that, *if God ſhould enter into judgment with him,* and be ſevere to *mark iniquities, no living man could be juſtified,* Or, *ſtand before him, Pſa:* 130: 3: and 143: 2. *n* Or, *I have reſolved* upon Deliberation, as the word implies *o* I am ſo far from practiſing againſt *Saul*'s Life, as they charge me, that I will not wrong him ſo much as in a Word. Some joyn theſe Words with the next foregoing, and render the place thus, That which *I have thought, my mouth ſhall not tranſgreſs,* or rather, *hath not tranſgreſſed*; i. e. My Thoughts and Words always agree together. I abhor falſhood and diſſimulation.

4 Concerning the works of men *p*, by the word of thy lips *q*, I have kept *me from r* the paths *s* of the deſtroyer *t*.

p Concerning my care and Caution about my Words, I have now ſpoken v: 3: now I may ſay the like concerning my works. As for the works which men generally Practiſe. Or, *Becauſe of* (as the prefix, *Lamed* is oft uſed, as *Gen:* 2: 23: *Numb:* 16: 34. *Jer:* 4: 31. and 22. 10: and 23: 9:) *The works of men:* So the Senſe may be this, Obſerving and conſidering the quality of the Works of the men of this Age, with whom I converſe, or of all mankind, ſome few excepted, conſidering, I ſay, how wicked and unreaſonable and pernicious they are, not only to others, but alſo to themſelves; I was reſolved to take more care in the ordering of my own Actions. *q* i. e. By the help of thy bleſſed Word and the excellent Rules, Promiſes and Threatnings thereof, which by deep and frequent Meditation I have hid and fixed in mine Heart, as the beſt Antidote againſt ſin and temptation, *Pſa:* 119: 9, 11. *r* So the ſame Verb is uſed with the like Supplement, *Joſ:* 6: 18: which alſo is in a manner included in the Verb. Or, *I have obſerved,* to wit, ſo as to avoid them. *s* Or, *ways,* i. e. The Cuſtoms and Practices, or the imitation of them; as may be gathered from the next Verſe, where he prays to be kept in Gods *paths,* which are oppoſed to theſe *paths.* *t* Or, of the *violent man*: Such as *Saul* and his Courtiers and Soldiers have ſhewed themſelves towards me. Although their rage and violence againſt me, might have tempted me to have repayed them in their own Coyn, yet I forbore it, and ſpared both others, and *Saul* himſelf when his Life was at my Mercy, 1 *Sam:* 24: and 26: and this I did in obedience to thy Word, which required me to Honour and preſerve the Lords Anointed.

5 Hold up my goings in thy paths *u that* my footſteps † ſlip not *x*.

† Heb. *be not moved.*

u As by thy Word and Grace thou haſt hitherto kept me from the paths of evil men, and led me into thy paths, ſo, I pray thee, enable me by the ſame means to perſevere in thy ways, and in mine abhorrency of wicked courſes. *x* That I may not fall into that ſin of revenging my ſelf upon *Saul,* to which I may be more and more tempted, nor into any other ſin, whereby thou mayſt be provoked, or men may be offended, and Religion diſgraced.

6 I have called upon thee *y*, for thou wilt hear me, O God *z*: incline thine ear unto me, *and* hear my ſpeech.

y It hath been and ſtill is, and ſhall be my conſtant courſe, to apply my ſelf to thee for aſſiſtance and for deliverance. *z* For though thou mayeſt delay for a ſeaſon, I am well aſſured that thou wiltſt hear and anſwer me.

7 * Shew thy marvellous loving kindneſs *a*, O thou ‖ that ſaveſt by thy right hand *b*, them which put their truſt *in thee c*, from thoſe that riſe up *againſt them d*.

*Pſ. 31. 21.
‖ Or, *that ſaveſt them which truſt in thee, from thoſe that riſe up againſt thy right hand.*

a To wit, in preſerving and delivering me: which, if thou doſt, I muſt ever acknowledge it to be an Act of *kindneſs,* or free Grace, or undeſerved bounty, yea and of *marvellous kindneſs,* becauſe of my extream and preſſing Dangers, out of which nothing but a wonder of Gods mercy and power can ſave me. *b* *i. e.* By thy great power. *c* Or, *in it,* i. e. In thy right Hand, as was now expreſſed. Or, *becauſe of* (as the Hebrew prefix *Mem* oft ſignifies, as *Pſal:* 12: 6: and elſewhere) *thoſe that exalt themſelves,* (as this word ſignifies, *Job* 20: 27: and 27: 7: *Pſa.* 59: 1:) not only againſt me, but againſt thee who haſt engaged and declared thy ſelf for me. So this Prayer is like that *Pſa:* 66: 7: *Let not the rebellious exalt themſelves.* But this place is otherwiſe tranſlated in the Margent of our Bibles, with which divers others, both Ancient and later Interpreters agree, and that more agreeably to the order of the words in the Hebrew Text, O *thou that ſaveſt* (or *uſeſt to ſave*) *them which truſt in thee* (or, as the Hebrew word may be rended without any Supplement, *believers*) *from thoſe that riſe up againſt thy right hand,* *i. e.* Either againſt thy mighty power, which thou haſt already ſhewed in my wonderful preſervation: Or, againſt thy Counſel (which is called Gods *hand, Acts* 4: 28:) and revealed Will concerning my advancement to the Kingdom, which divers of thoſe men did knowingly oppoſe, as may be gathered from 2 *Sam:* 3: 9, 10. Or, *againſt* the man (which word is oft underſtood, whereof examples have been given, and more we ſhall have in this Book) *of thy right hand,* as *David* is called *Pſal:* 80. 17. According to this Traſlation his Prayer is inforced with a double motive, to wit, his truſt in God, and his Enemies oppoſition againſt God.

8 * Keep me as the apple of the eye *e*: hide me under the ſhadow of thy wings *f*.

* Deut. 32 10: Zech: 2: 8:

e Which God hath marvellouſly fenced on every ſide and men uſe their utmoſt care and diligence to keep. *f* As an Hen doth her Chickens.

9 From the wicked *g* † that oppreſs me, *from* † my deadly enemies *h*, *who* compaſs me about *i*.

† Heb: *that waſte me:*
† Heb: *my enemies againſt the ſoul:*

g Or, *becauſe of the wicked.* *h* Heb from *thoſe who are mine Enemies* *n* or *for,* or *againſt* my (which Pronoun is eaſily ſupplied out of the foregoing Word, where it is expreſſed) *Soul* or *Life,* i. e. Whom nothing but my Blood and Life will ſatisfie. *i* Which ſhews both their extream Malice and his great Danger.

10 *They are incloſed in their own fat *k*: with their mouth they ſpeak proudly *l*.

*Pſ: 119: 70

k They live in great ſplendour and proſperity, whilſt I am exerciſed with many and ſore Troubles. The like Phraſe we have *Job* 15: 27: *Pſal:* 73: 3. *l* Not only againſt us whom they ſcorn, but even againſt God himſelf whom they deſpiſe, boaſting of their own power, and what great things they will certainly effect againſt me.

11 They have now campaſſed us in our ſteps *m*; they have ſet their eyes *n* bowing down to the earth *o*;

m (*i. e.* In all our ways. We go from place to place, to Rocks and Caves, and Woods; but wheresoever we go they are at hand and ready to ſurround us. Of which ſee an example, 1 *Sam:* 23: 26: *n* To wit, upon or againſt us, i. e. They have diſcovered us, and keep their eyes fixed upon us, that we may not eſcape, or as deſigning to ſhoot at us. *o* i. e. Couching and caſting themſelves down upon the Earth, that they may not be diſcovered, and ſo may watch the fitteſt opportunity to ſurprize us. Which Senſe is favoured by the next verſe, and by comparing, *Pſal:* 10: 10. Oth. *To caſt us down to the Earth.*

12 † Like a lyon *that* is greedy of his prey *p*, and as it were a young lyon † lurking in ſecret places *q*.

† Heb: *the likeneſs of him* (that is, *if every one of them*) is *as a lyon* that *deſireth to raven:*
† Heb: *ſitting:*

p When he is hungry and therefore cruel. *q* See *Pſal.* 7: 2. and 10: 8, 9, 10.

13 Ariſe, O LORD, † diſappoint him *r*, caſt him down: deliver my ſoul from the wicked, ‖ *which is* thy ſword *s*.

† Heb: *prevent his face*
‖ Or, by *thy ſword:*

r Heb: *prevent his face,* i. e. Go forth againſt him, and meet and face him in battel, as Enemies uſe to do. Or, Prevent the execution of his miſchievous deſigns againſt me; ſtop him in his attempt, and give him the firſt blow. *s* Or, thy hand, as it follows, *v:* 14: i: e: Thy inſtrument to execute vengeance upon thine

Enemies, or to chaſtiſe and exerciſe thy people: For which reaſon the *Aſſyrian* is called Gods *Rod*, *Iſa*: 10: 5: as being ordained for Correction, *Hab*: 1: 12. The Senſe is, do not puniſh me by this Rod: let me fall into thy hands, and not into the hands of wicked men, 2 *Sam*: 24: 14. Or, by (which Prepoſition is underſtood, *Pſal*: 2: 12: and oft elſewhere) *thy Sword*, i. e. by thy power.

‖Or, *from me by thine hand.*
*Luk.16: 25:
*Jer.41: 8:
‖Or, their *Children are full.*

14 ‖ From men *which are* thy hand *t*, O LORD from men of the world *u*, * *which have* their portion in *this* life, end whoſe belly *x* thou filleſt with thy * hid treaſure *y*: ‖ they are full of children *z*, and leave the reſt of their *ſubſtance* to their babes.

t Wherewith thou doſt Correct me. *u* i. e. Who proſper in and ſet their Hearts upon this vain and tranſitory World, and neither have, nor chuſe, or deſire any other Portion or Felicity, as it follows. *x* i. e. Mind or Appetite, as that word is uſed, *Job* 29: 20: 20. *Prov*: 20. 30. *y i. e.* Not only with common Mercies, as Food and Raiment, but with thy choiceſt and moſt precious good things, ſuch as men uſe to hide or keep in their treaſures, with extraordi- Wealth and Glory, and all the Delights and Comforts of the preſent Life. *z* When many of the faithful Servants are barren, theſe are bleſſed with a numerous Poſterity. Or, their *Children are filled* or *ſatisfied* as well as their Parents. There is abundantly enough both for them and for their Children, and to ſpare for their Childrens Children, as it follows.

15 As for me *a*, I will [*or ſhal*] behold thy face *b* in righteouſneſs *c*: I ſhall be ſatisfied *d* when I awake *e* with thy likeneſs *f*.

a I do not envy this their Felicity, but my Hopes and Happineſs are of another Nature. *b* I do not place my portion in earthly and temporal Treaſures, as they do, but in *beholding Gods face*, i. e. In the enjoyment of Gods preſence and favour; which is indeed enjoyed in part in this Life, but not fully and to Satisfaction, of which *David* here ſpeaks, as appears from the laſt Clauſe of this Verſe; *The ſight of God*, and *of his face*, being frequently ſpoken of both in the Old and New-Teſtament, as a priviledge denied even to the Saints in this Life and peculiar to the next Life, as is manifeſt from *Exod*. 33 20: *Judg*. 13: 22; *Mat* 5: 8. 1 *Cor*: 13: 12: 2 *Cor*. 3: 18 1 *John* 3: 2. *c* With the Comfort of a good Conſcience, bearing me Witneſs that, notwithſtanding all the Calumnies and Cenſures of mine Enemies, I have been, and am upright and righteous in the courſe of my Life, both towards thee and towards al men. Which Teſtimony will enable me to look God in the Face with boldneſs, when mine Enemies, being Conſcious to themſelves of groſs and manifold unrighteouſneſs towards thee and me, and others, will be afraid to appear in thy Preſence. *d* I am now greatly diſtreſſed and diſſatisfied, and mine Enemies are filled and ſatisfied with good things; but my turn will come, the time is coming wherein I ſhall be abundantly ſatisfied, to wit, with beholding thy Face, which is to me more comfortable and ſatisfactory than all the Poſſeſſions of this World. *e* Either 1. When I ſhall de delivered from my preſent Diſtreſſes and Calamities. But theſe never are in Scripture, nor indeed can fitly be called by the name of *Sleep*, which is every where ſpoken of as a ſtate of reſt, and quietneſs; as *Pſal*. 127: 2: *John* 11: 12, 13: and conſequently deliverance from them, cannot be compared to *awaking*. Or rather, 2. When I ſhall ariſe from the Dead: For *Death* is very frequently called *Sleep* both in Scripture, as 1 *Kings* 1. 21: *Iſa*. 26: 19: *Jer*. 51. 39, 57: *Dan*: 12: 2: *John* 11: 11, 13: and in other Authors; and conſequently Reſurrection from the Dead, is juſtly and fitly called an *awaking*, as it is *Job* 14: 12: *Dan*: 12: 2: *John* 11: 11: And ſince the Doctrine of the Reſurrection of the Juſt to a bleſſed and endleſs Life was not unknown to the Holy Men of God in the Old Teſtament, as it were very eaſie to prove, nor to *David* in particular, as appears from *Pſal*: 16: 10, 11. and from divers other paſſages, it cannot be imagined but *David* would Support and Comfort himſelf in his greateſt Agonies, with the Conſideration thereof, this being incomparably the moſt weighty and effectual Argument and ground of Comfort, which he could poſſibly uſe. And this alſo beſt ſuits with the Context; for *David* is here oppoſing his hopes and portion to that of his Enemies, and having noted, not without a ſecret reflection and reproach upon them for it, that their portion was in this life, *v*. 14: it was moſt Conſonant to the place and to the thing it ſelf, that he ſhould ſeek and have his Happineſs in the future Life. *f* Or, *Image*. By which may be underſtood either, 1. Chriſt, the Son of God, who was known to *David* and other Prophets, as is evident, and that under the name of *the Son of God*, *Pſal*: 2. 7, 12: *Prov* 30: 4: *Hoſ*. 11. 1: compare with *Mat*. 2: 15: who being exactly like to his Father, might moſt fitly be called his *likeneſs* or *image*, as he is, *Heb*. 1: 3. Or 2. the image of God ſtamped upon his glorified Soul; which muſt needs afford him infinite delight and ſatisfaction. Or 3; God himſelf, or the Face of God mentioned in the former Clauſe, and explained here by another Phraſe, as is very uſual in theſe Writings. And this Interpretation may receive ſtrength from *Num*. 12: 8: where *beholding the ſimilitude of the Lord* is evidently the ſame thing, which is elſewhere called *ſeeing his face*, and from *Heb*: 10: 1: where *the image* doth not note the likeneſs or repreſentation, but the truth and exiſtence of the thing.

P S A L. XVIII.

The ARGUMENT.

THis *Pſalm*, with ſome few and ſmall Variations is written, 2 *Sam* 22. It was compoſed by *David* towards the end of his Reign and Life upon the occaſion here mentioned.

*1 Sam: 22

To the chief muſician, *a Pſalm* of David, the ſervant of the LORD *a*, who ſpake unto the LORD the words of * this ſong, in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul *b*: And he ſaid:

a Who eſteemeth it a greater Honour to be thy Servant, than to be King of *Iſrael*, and who doth intirely devote himſelf to thy Service and Glory. *b* i. e. After the Death of *Saul*, and the Conqueſt of all his ſucceeding Enemies, and his own firm eſtabliſhment in his Kingdom.

David *profeſſeth his Love to God*, 1. *and his confidence in his Attributes* 2. *He praiſes God for deliverance out of Trouble*, 3 —— 5. *His experience of Gods hearing him in an awful manner*, 6 —— 31. *He acknowledgeth Gods help againſt his Enemies*, 32: —— 50.

*Pſ.114.1

* I Will love thee *c*, O L O R D my ſtrength *d*.

c Moſt affectionately and with my whole Soul; as the Hebrew word ſignifies. I can return thee no better thing for all thy Favours then my Love, and Heart which I pray thee to accept. By *loving* him he underſtands not only his inward affection, but alſo all the outward Expreſſions and Teſtimones of it, praiſing and glorifying, and ſerving him. *d* From whom alone I have received all my ſtrength and ſucceſs and ſettlement, and in whom alone I truſt, as it follows *v*. 2.

† Heb. *my Rock* or *Cliff.*
* Heb: 2: 13:

2 The LORD *is* my rock *e* and fortreſs, and my deliverer: my God, † my ſtrength * in whom I will truſt, my buckler, and the horn *f* of my ſalvation, *and* my high tower.

e To which I flee for refuge, as the *Iſraelites* did to their Rocks. See *Judg*. 6: 2: 1 *Sam*: 13: 6. *f* By which I have both defended my ſelf and ſubdued mine Enemies. It is a Metaphor from thoſe Beaſts whoſe ſtrength lyes in their Horns. The *Horn* is oft put for *power*, as *Pſa*: 92. 10: *Amos* 6. 13: and elſewhere.

3 I will call upon the LORD *who* is worthy to be praiſed, ſo ſhall I be ſaved *g* from mine enemies.

g Or, *I did call* ——— *and was ſaved.* For the Future Tence is commonly uſed for that which is Paſt. And this ſeems beſt to agree with the whole Context, which is to praiſe God for mercies already received.

* Pſ: 116: 3:
† Heb: *Belial.*

4 The ſorrows of death *h* compaſſed me, and the floods of † ungodly men *i* made me afraid:

h i e. Dangerous and deadly Troubles. Or, *the Bands* or *Cords of Death*, which had almoſt ſeized me, and was putting its Bands upon me. Compare *Pſal*: 73: 4. *i* Their great multitudes and ſtrength, and violent aſſaults, breaking in upon me like a Flood.

‖Or, *Cords*

5 The ‖ ſorrows of hell *k* compaſſed me about: the ſnares of death prevented me *l*.

k Or, *of the Grave*, which brought me to the brink of the Grave. *l* Had almoſt taken hold of me, ere I was aware of my danger.

* Pſ: 11: 4

6 In my diſtreſs I called upon the LORD, and cryed unto my God; he heard my voice out of his * temple *m*, and my cry came before him, *even* unto his ears.

m either 1. Out of his Sanctuary; whence he promiſed to hear and anſwer the prayers of his people, which are either made there or directed thither. Or 2. Out of his Heavenly Habitation, which is oft called his Temple; ſee on *Pſal*: 11 4.

7 Then the earth ſhook and trembled *n*, the foundation alſo of the hills were moved and ſhaken *o*, becauſe he was wroth.

n Then God appeared on my behalf in a miraculous and glorious manner, and with the great Terror and Confuſion of all mine Enemies, which is here compared to an Earthquake. *o* The Earthquake was ſo deep and violent, that it overthrew whole Mountains by the Roots. Whereby he deſigns his lofty and potent Enemies; ſuch being oft compared to Mountains, as *Pſal* 46 3, 4. and 144: 5. *Iſa*: 41: 15: &c.

† Heb, *by his.*
† Heb. *him*

8 There went up a ſmoke † out of his noſtrils *p*, and fire out of his mouth devoured: coals were kindled by † it *q*.

p As is uſual in perſons tanſported with great anger and rage. He manifeſted his great diſpleaſure againſt my Adverſaies. *q* Which notes the fervency, conſtancy and efficacy of his anger.

* Pſ.144.5

9 He bowed the heavens *r* alſo and came down *s*, and darkneſs *was* under his feet.

r By producing thick and dark Clouds, by which the Heavens ſeem to come down to the Earth. *s* Not by change of place, but by the manifeſtation of his perſence and power on my behalf.

* Pſ.104:3

10 And he rode upon a cherub *t*, and did fly: yea, * he did fly upon the wings of the wind.

t Or *upon the Cherubims*, by an Enallage of number; that is, upon the Angels, who are ſo called. *Gen*: 3: 24: *Heb* 9: 5: who are alſo called Gods *Chariots*, *Pſal*: 68: 17: upon which he is ſaid to ſit and ride. All which is not to be underſtood groſly, but only to note Gods uſing of the Miniſtry of Angels, in raiſing ſuch Storms and Tempeſts as are here deſcribed. *u* As ſwiftly as the Wind. He came to my reſcue with all ſpeed.

11 He made darkneſs his ſecret place *x*: his pavilion round about him *were* dark waters *y*, *and* thick clouds of the skies.

x Or, *his hiding place*, i. e. He covered himſelf with dark Clouds, from whence he ſecretly ſhot at his Enemies, as it follows. *y* i. e. Watry Vapours and thick Clouds, as the next Words expound theſe.

12 At the brightneſs *that was* before him *z* his thick clouds paſſed *a*, hail-ſtones and coals of fire.

z At his glorious and powerfull appearance. *a* Or, *paſſed away* i. e Vaniſhed, (as this Word is oft taken, as *Pſal*: 90: 5, 6. *Iſa*: 29: 3: *Hab*: 1: 10.) being diſſolved into ſhowers of Hail-ſtones, &c.

13 The LORD alſo thundered *b* in the heavens, and the Higheſt gave his voice *c*: hail-*ſtones* and coals of fire.

b To wit againſt my Adverſaries. *Thunder* is a ſign of Gods Anger, 1 *Sam*: 2: 10: and 7: 10. *c* i. e. Thunder oft ſo called. The ſame thing expreſſed in other words.

14 Yea he ſent out his arrows *d*, and ſcattered them *e*; and he ſhot out ligthnings, and diſcomfited them.

d To wit *Lightnings*, as it is explained in the next Clauſe: *e* To wit, mine Enemies: Which is ſufficiently underſtood from *v*. 3: and 17: and from the whole Context.

15 Then the channels of waters were ſeen, and the

foundations of the world were diſcovered *f*: at thy rebuke O LORD, at the blaſt of the breath of thy noſtrils.

f By mighty and terrible Earthquakes which overturned the Earth, and made its lower parts uppermoſt and viſible.

*Pſal:44.7 & 57: 3: || Or, *great waters.*

16 * He ſent *g* from above; he took me, he drew me out of || many waters.

g Angels, or aſſiſtance otherwiſe.

17 He delivered me from my ſtrong enemy, and from them which hated me *h*; for they were too ſtrong for me.

h From them that wanted neither Malice nor Power.

18 They prevented me *i* in the day of my calamity: but the LORD was my ſtay.

i They were too cunning for me, and had almoſt ſurprized me; but they could not prevent thee.

*Pſ: 118: 5.

19 * He brought me forth *k* alſo into a large place *l*: he delivered me, becauſe he delighted in me *m*.

k Out of my ſtraits and difficulties; out of the little Caves in which I was ſhut up and impriſoned. *l* Into a ſtate of Freedom and Plenty, and comfort. *m* Or, *loved me* or *had a good will to me*, as this phraſe commonly ſignifies. Whereby he aſcribes all his Mercies and Bleſſings to Gods good Pleaſure and free Grace, as the firſt ſpring of them. Which he thought fit to premiſe, leſt the following expreſſions ſhould ſeem to ſavour of boaſting of his own Merits, which he oft diſclaims.

20 The LORD rewarded me according to my righteouſneſs *n*; according to the cleanneſs of my hands *o* hath he recompenſed me.

n As I had a juſt Cauſe, and made it my care and buſineſs to deal righteouſly with God and with *Saul* and all others, ſo God (who hath engaged himſelf by his *Promiſe*, to ſuccour and reward them that are ſuch) was graciouſly pleaſed to own me, and to plead my Cauſe againſt my unrighteous Enemies. And becauſe I would not deliver my ſelf from ſtraits and miſeries, by unrighteous means, namely, by killing *Saul*, as I was adviſed to do, God was pleaſed to deliver me in a more honourable and effectual manner. *n* i. e. The innocency of my Actions, and carriage towards *Saul*, from whoſe Blood I kept my hands pure.

21 For I have kept the ways of the LORD *p*, and have not wickedly departed from my God *q*.

p I have obſerved and obeyed his Precepts, and made mine own Will, and Paſſions and Intereſt ſtoop to them. *q* i. e. I have not knowingly and wilfully forſaken God, and broken his Laws as wicked men do. Which he adds by way of Correction and Explication, leſt the former or following Clauſes ſhould be interpreted as a Profeſſion of ſuch a perfect and ſinleſs righteouſneſs, whereby he might in ſtrict Juſtice be juſtified by, and before God; which he elſewhere utterly diſowns, *Pſa.* 130: 3. and 143. 2. and which *David*, eſpecially towards the end of his days, (when this *Pſalm* was Compoſed, as the Title ſhews) could not pretend to without great Arrogancy and Falſhood, as having been guilty of thoſe great Sins of Murder and Adultery, and many other Errors, as he confeſſeth, *Pſa.* 19: 12: and oft elſewhere.

* Pſ: 10:5:

22 For all his * judgments *were* before me *r*, and I did not * put away his ſtatutes from me *s*.

r i. e. Before the Eyes of my Mind, I diligently ſtudied and conſidered them, that I might govern my whole Life by them. *s* i. e. Out of my view, as ungodly men do; who like not to retain God nor his Word in their Hearts or Thoughts.

|| Or, *perfect.* Job 11: 4: † Heb: *with.*

22 I was alſo || upright † before him *t*: and I kept my ſelf from mine iniquity *u*.

† Heb. *before his eyes.*

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands † in his eye-ſight.

t I did not pretend Religion before men for my own ends, but did approve my heart and ways to the all-ſeeing God. *u* i. e. From that ſin which I was moſt inclined or tempted to: Either, 1. From my Hereditary and Natural Corruption, ſo far that it ſhould not have dominion over me, nor break forth into any preſumtuous or ſcandalous ſins. Or rather 2. From the ſin of killing *Saul*, which might be called *his ſin*, becauſe this might ſeem moſt agreeable and deſireable to him both as a Man and as a Soldier, and as anointed to be King, as being a likely way, both to revenge and to preſerve and to advance himſelf; to which alſo he might ſeem to be both invited by the fair opportunity which Providence had put into his hand, 1 *Sam:* 24. 4. and 26: 8: and neceſſitated by *Sauls* implacable Malice, and his own perpetual and extream Dangers and Diſtreſſes; and to which he was ſo ſtrongly tempted by his own followers, in the place now quoted.

|| Or, *perfect,*

25 With the merciful man thou wilt ſhew thy ſelf merciful: with an || upright man thou wilt ſhew thy ſelf upright *x*.

x Or, *ſincere*, to wit, in performing what thou haſt Promiſed to ſuch Perſons, this being a great part or act of Sincerity, when ones Deeds and Words, or Profeſſions agree together; as one the contrary for thoſe that deal Hypocritically and wickedly with thee, thou wilſt make them to *know thy breach of Promiſe*, as it is expreſſed, *Num:* 14 34. The Senſe of the Verſe is, Thou meteſt to every one the ſame meaſure, which he meteth out to others, and giveſt to him the Fruit of his own doings, and therefore thou wilſt perform mercy and truth, to thoſe who are merciful and true to others, as through thy mercy I have been.

* Lev: 26: 23, 24, 27: 28. || Or, *wreſtle:*

16 With the pure thou wilt ſhew thy ſelf pure *y*; and with * the froward thou wilſt ſhew thy ſelf || froward *z*.

y Free from the leaſt mixture or appearance of unrighteouſneſs, or unfaithfulneſs, or unkindneſs: or ſimply and ſincerely ſuch as thou uſeſt, and haſt promiſed to be to them that are ſuch: for *Purity* is oft put for *Sincerity*. *z* Or, *perverſe*, i. e. Thou wilſt Croſs him and Walk contrary to him, as thou haſt threatned, *Levit:* 26. 23, 24. See alſo, *Prov:* 3: 24. Man's *perverſeneſs* here is moral and ſinful, but God's *perverſeneſs* is judicial and penal.

27 For thou wilt ſave the afflicted people *a*; but wilt bring down high-looks *b*.

a Such as I and my poor followers were. *b* i. e. Proud Perſons who diſcover the Pride of their Hearts, by their haughty looks and Carriages, *Pſa.* 101: 5. *Prov:* 6: 17: ſuch as mine Enemies were.

28 For thou wilt light my || candle *c*: the LORD my God will enlighten my darkneſs. || Or, *Lamp*

c Or, *thou doſt light*, or *haſt lighted my Candle*, (*i. e.*) given me Safety and Comfort, and Proſperity and Glory, and Poſterity alſo all which are oft ſignified by a *Candle* or a *Light*, as *Eſth:* 8. 16: *Job* 21: 17: and 29: 3: *Pſa:* 97: 11: and 132: 17: &c.

29 For by thee I have || run through a troop *d*; and by my God have I leaped over a wall *e*. || Or. *broke*

d i. e. Broken through the armed Troops of mine Enemies. *e* I have ſcaled the Walls of their ſtrongeſt Cities and Caſtles, and ſo taken them.

30 *As for* God his * way *is* perfect *f*: the word of the LORD is * || tryed *g*: he *is a* buckler to all thoſe that truſt in him.

*Deu: 32: 4 Dan: 4: 37 Rev: 15: 3 *Pſ: 12. 6 & 119. 140: Pro 30: 5: || Or, *refined.*

f His Counſel and Providence, though it may ſometimes be dark and hard to be underſtood, yet is always wiſe just, and every way perfect or unblameable. *g* The truth of Gods promiſes is certain, and approved by innumerable Experiences, and mine among the reſt.

* Deut. 32. 39: 1 Sam, 2: 2 Pſal: 86. 8 Iſa: 45. 5.

31 For who *is* God ſave the LORD *h*? or who is a Rock ſave our God?

h It muſt needs be as I have ſaid, becauſe our Lord is the only God, and therefore there is none, neither God nor Creature, that can hinder him from accompliſhing his own word and work, or from defending thoſe that truſt in him: He is unchangeable and invincible. Or this is an Amplification, as God is what I have now deſcribed him to be, ſo he only is ſuch, and there is no other God or Rock in which they may ſafely truſt.

32 *It is* God that girdeth me with ſtrength *i*, and maketh my way perfect *k*.

i That gives me ſtrength both of Mind and Body for Battel, it is a Metaphor taken either from a Military Girdle, or from a common Girdle, wherewith their looſe Garments were girt about them, whereby they were rendred fitter for any Action. *k* i. e. Perfectly plain and ſmooth, and clear from Impediments, as Pioneers uſe to prepare the way for the March of an Army. He guided me in all my Counſels and enterprizes, ſo that I neither miſs my way, nor ſtumble in it, nor come ſhort of my end.

33 He maketh my feet like hinds *feet l*, and * ſetteth me *m* upon my high places. *Deut. 32. 13. & 33. 29.

l i. e. Moſt ſwift and nimble. As he made me wiſe in Counſel and Contrivance, (which he elſewhere ſaith) ſo he made me ſpeedy and Expeditious in the Execution: Which are the two great Excellencies of a Captain. He gave me great Agility either to flee and eſcape from mine Enemies, when prudence required it, or to purſue them, when I ſaw occaſion. *m* Heb. *maketh me to ſtand*, i. e. Either he placeth me in ſafe and ſtrong places, out of the reach of mine Enemies: Or he confirms and eſtabliſheth me in that high and honourable eſtate into which he hath advanced me, and gives me Wiſdom to improve my Victories.

34 * He teacheth my hands to war *n*, ſo that a bow of ſteel is broken by mine arms *o*. *Pſ. 144. 1

n To him I owe all that Military skill, or ſtrength or Courage which I have. *o* My ſtrength is ſufficient not only to bend it, but to break it.

35 Thou haſt alſo given me the ſhield of thy ſalvation *p*, and thy right hand hath holden me up *q*, and || thy gentleneſs *r* hath made me great. || Or, *with thy meekneſs thou haſt multipled me.*

p Thy Safeguard and Protection, which hath been to me like a ſhield to defend me. *q* Kept me from falling into thoſe Snares and Miſchiefs, which mine Enemies deſigned and I feared. *r* Or, *meekneſs*, as this word ſignifies, *Numb.* 12: 3: *Pſa.* 10: 17. and 45: 4. *Zech* 2: 3: i. e. Thy Clemency, whereby thou haſt pardoned my ſins, which might otherwiſe have undone me, and mitigated thy Corrections which I have deſerved; thy Grace and Benignity, which thou haſt freely ſhewed to me and for me.

36 Thou haſt inlarged my ſteps *s* under me, that † my feet did not ſlip *t*. † Heb. *mine Ancles.*

s Which before were ſtraitned and confined to a little Compaſs and intangled with the narrowneſs and difficulty of the way. *Thou haſt ſet my feet in a large Room*, *Pſa:* 31: 8: and 118. 5. i. e. Thou haſt brought me out of all my ſtraits and Difficulties, into a ſtate of Freedom and Safety. *t* Or, *ſtumble*, as they are apt to do in narrow and uneven ways.

37 I have purſued mine enemies and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet *u*.

u i. e. Caſt down to the Ground, ſo as I may tread upon their Necks after the manner of Conquerors, *Deut:* 33: 29: *Joſ:* 10: 24:

39 For thou haſt girded me with ſtrength *x* unto the battel: thou haſt † ſubdued under me thoſe that roſe up againſt me. † Heb: *cauſed to bow*

x He repeats what he had ſaid v. 32: leſt he ſhould ſeem to arrogate to himſelf his great Atchievements and Victories mentioned, v. 37: 38: and that he might give God the whole Praiſe and Glory of them.

40 Thou haſt alſo given me the necks *y* of mine enemies, that I might deſtroy them *z* that hate me.

y Either, 1. That I might ſmite or behead them. Or 2. That I might put my yoke upon their Necks, or bring them into Subjection. Or rather thus, *Thou haſt made them turn their Backs to me*, i. e. Flee away from me: for ſo this very Phraſe is uſed and rendred, *Exod:* 23. 27. *Joſ:* 7. 8, 12: and elſewhere. So far are they miſtaken, that ſay this Hebrew word *Oreph* is only uſed for the *Neck*, and not for the *Back*. *z* That I might have Opportunity to deſtroy them.

41 They

*Job 27.9 & 35.12. Prov.1.28 Iſa.1.15. Jer.11.11. & 14.12. Ezek:8.18 Mich.3.4. Zech.7 13

41 They cryed, but *there was* none to ſave *them*: * *even* unto the LORD *a*, but he anſwered them not.

a He ſpeaks of his *Iſraelitiſh* Enemies, who in their Diſtreſſes prayed to God for help againſt him.

*Zech.10 5.

42 Then did I beat them ſmall as the duſt before the wind: I did * caſt them out *b* as dirt in the ſtreets.

b Or, *Rid them away*, as Dirt is uſually ſwept or carried out of Houſes or Streets. Or, *tread them down*; Or *bruiſe them*, as men do Dirt when they walk in the Streets.

43 Thou haſt delivered me from the ſtrivings of the people *c*: *and* thou haſt made me the head of the heathen *d*: a people whom I have not known *e* ſhal ſerve me.

c From Contentions, and Seditions, and Tumults of my own people under *Saul*, and *Iſhboſheth* and *Abſalom*. *d* Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians* and others. *e* Whom I had no acquaintance with, nor Relation to, no not by thy promiſe or grant; even barbarous and remote Nations.

† Heb. *at the hearing of the ear.* Heb. *the ſons of the ſtranger.* || Or, *yield feigned obedience.* † Heb. *lie.*

44 † Aſſoon as they hear of me *f*, they ſhal obey me: † the ſtrangers || † ſubmit themſelves unto me *g*.

f Either 1. At the fame of thy Name, and Victorious Arms. Or 2. At the firſt tidings of my coming towards them. Or rather 3. As ſoon as they underſtand my will and pleaſure, they ſhal inſtantly comply with it. *g* Heb. *Shal lye unto me*, i. e. ſhal ſubmit themſelves to me not willingly and cheerfully as they will pretend, but only out of fear, and by conſtraint. By which it appears that this is ſpoken with reference to *David* and not (as ſome would have it) to Chriſt, becauſe Chriſt's people are a willing people, *Pſal*: 110: 3. and thoſe whom he Conquers do freely obey him.

45 The ſtrangers ſhal fade away *h*, and be afraid *i* out of their cloſe places *k*.

h i. e. Shall wither and decay in their hopes and ſtrength. *i i: e.* Shal come trembling: one Verb being put for two, as *Pſal*: 22: 21. *thou haſt heard me*, i: e. Having delivered me, and 42: 1. *panteth*, i: e Panting haſtneth, and in many other places. *k* Out of their ſtrong holds, where they ſhal lurk and keep themſelves for fear of me, and whence they dare not ſtir without trembling. Or *for* (as the Particle *Mem* is oft uſed) *their cloſe places*, i: e. Leſt I ſhould aſſault and take them.

46 The LORD liveth *l*, and bleſſed *be* my rock *m*: and let the God of my ſalvation be exalted.

l He and he only is the true living God, and he hath manifeſted himſelf to be for my Comfort, and for the confuſion of mine Enemies, when other gods are dead and impotent Idols. Or, *Let the Lord live* So it is a joyful and thankful Acclamation, ſpoken after the manner of earthly Princes. *m* Let him have all bleſſing and praiſe for he is worthy of it.

† Heb. *giveth avengements for me.* || Or, *deſtroyeth.*

47 It is God that † avengeth me *n*, and || ſubdueth the people under me.

n That executed Vengeance both by me, againſt Malicious Enemies, and for me againſt *Saul*, of whom I would not avenge my ſelf.

*Pſ.59.1. † Heb. *man of violence.*

48 He delivereth me from mine enemies: yea, * thou liftest me up above thoſe that riſe up againſt me *o*: thou haſt delivered me from the † violent man *p*.

o Above their Malice and Power, *p* From *Saul*; whom for Honours ſake he forbears to mention.

*Ro.15 9. || Or, *confeſs.*

49 * Therefore will I || give thanks unto thee, O LORD, among the Heathen *q*: and ſing *praiſes* unto thy name.

q Or, *among the* Gentiles or *Nations*; i. e. Either, 1. In the great Congregations conſiſting of the *Iſraelites* of all Tribes; of whom this very word is uſed *Joſ.* 3. 17: and 4: 1. *Ezek*: 2: 3. and elſewhere as hath been noted before. Or 2. In the preſence of thoſe *Gentiles*, who reſorted to *Jeruſalem* in great numbers, or before others of them who are either ſubject to me, or Confederate with me, as I have occaſion of ſpeaking or writing to any of them. But this was but an uncertain and inconſiderable Buſineſs. And therefore *David* is here tranſported beyond himſelf even to his ſeed for ever, as it is expreſſed v. 50. and ſpeaks this in ſpecial Relation to Chriſt, who was to be his ſeed, and of whom he was an Eminent Type, and by whom alone this was done, to any purpoſe. And therefore this is juſtly applied to him, and to his Preaching to and calling of the *Gentiles*, Rom. 15. 9.

*2 Sam. 7. 13.

50 Great deliverance giveth he to his king *r*: and ſheweth mercy to his anointed, to David, and to his ſeed *s* * for evermore.

r To the King whom God himſelf choſe and anointed or conſtituted. *s* To all his Poſterity, and eſpecially to the Meſſias, who is called *Davids ſeed*, *Acts* 13. 23. *Rom.* 1. 3 and his *Son*, *Pſal.* 89: 27. and 110 Compare with *Mat*. 22 42 and the *Seed* by way of Eminency, *Gal*: 3: 16. and *Gods anointed* and *King*, *Pſal*: 2: 2.

P S A L. XIX.

The ARGUMENT.

THe deſign of this *Pſalm* is to adore and magnifie the name of God for the diſcovery of his Wiſdom and Power, and Goodneſs, both by his great and glorious Works of Creation and Providence; and eſpecially by his Word and the holy Scripture; which he prefers before the former.

To the chief muſician, a Pſalm of David.

The Heavens declare the glory of God, 1. *So do Night and Day,* 2, 3. *and the Sun,* 6. *The Perfection Purity, and Extent of Gods Law; its Effects,* —12. *He prayeth againſt Preſumptuous Sins,* 13.

*Gen.1,6

THe* heavens *a* declare *b* the glory of God *c*: and the firmament *d* ſheweth his handy-work *e*.

a Theſe viſible Heavens ſo vaſt and ſpacious, richly adorned with Stars, ſo various and admirable in their Courſe, or Station; ſo uſeful and powerful in their Influences. *b* Not properly, but Objectively, as *the Earth* and *Trees* and *Stars* are ſaid to ſpeak, *Job* 12: 8. and 38: 7. *Iſa*: 55: 12. they demonſtrate or make it evident and undeniable to all men, of Senſe or Reaſon: They are as a moſt legible Book wherein even he that runs may Read it. *c i. e.* His glorious Beeing or Exiſtence, *his eternal Power and God-head*, as it is particularly expreſſed, *Rom*: 1: 20. his infinite Wiſdom and Goodneſs. All which are ſo viſible to them, that it is Ridiculous to deny or doubt of them, as it is eſteemed Ridiculous to think of far meaner works of Art, as an Houſe or a Book, &c. that they were made without an Artiſt, or without an Hand. *d* Or *the Expanſion, i. e* All this vaſt ſpace extended from the Earth to the higheſt Heavens, with all its goodly Furniture, the ſame thing which he called *Heavens*. *e* The Excellency of the work diſcovers who was the Author of it, that it did not come by chance, nor ſpring of it ſelf, but was made by the Lord God Almighty.

2 Day unto day *f* uttereth *g* ſpeech *h*, and night unto night ſheweth knowledge *i*.

f Or rather, *after* (as the Hebrew *Lamed* oft ſignifies, as *Exod*: 16. 1. and 29. 38 2 *Chron*: 30. 21. Pſal: 96: 2.) *Day*; For the Day doth not utter this to the Day, but to us upon the Day. The Senſe is, Either, 1. That orderly, and conſtant, and uſeful Succeſſion of Days and Nights one after another, declare this. But of the Courſe of the Sun, the effect whereof this Succeſſion is, he ſpeaks, v. 5. Or rather 2. Every Day and Night renews or repeats theſe Documents and Demonſtrations of Gods glory: He that neglects them one day, may learn them the next day: *g* Or, *poureth forth*, to wit conſtantly and abundantly & forcibly, as a Fountain doth Water, as this Hebrew Verb ſignifies. *h* Or *the Word*, or *Diſcourſe*, To wit, Concerning God. It hath as it were a Tongue to ſpeak the Praiſes of its Maker; *i: e.* It gives men occaſion to Magnifie and adore him. *i i: e.* Gives us a clear and certain Knowledge or Diſcovery of their Author.

3 T*here is* no ſpeech nor language || † *where* their voice is not heard *k*.

|| Or, *without theſe their voice is heard.* † Heb. *without their voice heard.*

k Or *underſtood*, as the Verb oft ſignifies, as *Gen*: 11: 7. and 42: 23. 2 *Kings* 18. 26. 1 *Cor.* 14. 2. for the *hearing* of it, would have been inſignificant without the underſtanding of it, in which the force of the Argument lyes. The Senſe is, there are diverſe Nations in the World, which have ſeveral Languages, ſo that one cannot diſcourſe with, or be underſtood by another, but the Heavens are ſuch an univerſal and admirable Teacher, that they can ſpeak to all people under them, and be clearly underſtood by all. *No Nation or People*, ſaith that wiſe and learned Heathen, *Tully*, *Is ſo barbarous and ſottiſh, as, when they look up to the Heavens, not to perceive that there is a God, or to imagine that thoſe things are the Effect of blind Chance, which are made with ſuch wonderful Art and Wiſdom, that he requires extraordinary Art to underſtand their excellent Orders and Courſe*? But this Verſe is by diverſe Learned Men otherwiſe Tranſlated, not without an elegant Gradation, as ſome obſerve. *They have no Speech nor Word, nor* is any *Voyce* or *ſound heard*, in or from them. Then follows the next Verſe by way of Oppoſition, yet *their line*, &c. Or thus, *They have no Speech, nor Words*, (which is ſuppoſed to be here ſaid by way of Prelepſis, to ſoften and explain his former Expreſſions of the Heavens, *declaring* and *ſpeaking*) *yet* (or, but *without* them) *their Voyce is heard* or *underſtood*.

4 * || Their line *l* is gone out *m* through all the earth *n* and their works *o* to the end of the world: in them hath he ſet a tabernacle *p* for the ſun *q*.

*Rom: 10. 18. || Or, *their rule*, Or, *direction.*

l Either 1. Their admirable ſtructure made exactly, and as it were by line: ſee *Job* 38: 5. *Zech.* 1. 16. Or, 2. *Their lines*, the ſingular number being put for the plural, for the line anſwereth to the *Words* in the next Clauſe. And by *line* or *lines* he may underſtand their writing, as this very Word is taken, *Iſa*: 28: 10. which is made up of ſeveral lines. And this Expreſſion may ſeem to be very fit and proper, becauſe the Heavens do not teach men audibly, or by ſpeaking to their Ears, but viſibly by propounding things to their Eyes, which is done in lines or writings. *m i: e.* Is ſpread abroad or drawn forth, *n* So as to be ſeen and Read, by all the Inhabitants of the Earth. *o i: e.* Their magnificent Structure, and their exquiſite Order and moſt regular Courſe, by which they declare their Author, no leſs than if they uſed many Words, or long Diſcourſes to that purpoſe, or no leſs than men diſcover their Minds by their Words. See more concerning this Verſe, upon *Rom*: 10: 18. where it is applied to the preaching of the Goſpel by the Apoſtles, in the ſeveral parts of the World. *p* Which is a moveable Habitation, and therefore fitly applied to the Sun, which is here deſcribed, to be in conſtant and perpetual Motion. v: 5, 6. *q* Which being the moſt Illuſtrious and uſeful of all the Heavenly Bodies, is here particularly mentioned.

5 Which *is* as a bridegroom *r* coming out of his chamber *s*; *and* * rejoyceth as a ſtrong man *t* to run a race.

*Eccl.1.5

r Glorioully adorned with Light as with a beautiful Garment, and ſmiling upon the lower World with a pleaſant Countenance. *s* In which he is Poetically ſuppoſed to have reſted all Night, & thence to break forth as it were on a ſudden, as both Sacred and profane Poets repreſent the Matter. *t* Who being Conſcious and Confident of his own ſtrength, and promiſing to himſelf Victory and the Glory which attends it, ſets upon his Work with great Pleaſure.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it *u*: and there is nothing hid from the heat thereof *x*.

u His Courſe is conſtant from Eaſt to Weſt, and thence to the Eaſt again. *x* There is no part of the Earth which doth not one time or other feel the Comfort and Benefit of its Light and Heat.

7 The || law of the LORD *y is* perfect *z*, || converting *a* the ſoul: the teſtimony of the LORD *f is* * ſure *g*, making wiſe *h* the ſimple *i*.

|| Or, *Doctrine.* || Or, *reſtoring.* Ruth 4.5: Heb: *Pſ. 119:140.

y i. e. The Doctrine delivered by God to his Church, whether by *Moſes* or by other Prophets, and holy men of God after him: for the Title of *Law* is given not only to the Ten Commandments, for the Moral Law, as it is, *Rom.* 2: 23, 25, 27, 31, but alſo to the whole Word of God, as *Pſal*: 1: 2. and 119. 70, &c. *Jer.* 8: 8. *Mal.* 2. 6. to the Pſalms, as *John* 10: 34. and 15: 25. Compare with *Pſal*: 82: 6. and 35. 19. and to the Writings of the Prophets, 1 *Cor.* 14. 21. Compare with *Iſa.* 28. 11. yea even to the Goſpel it ſelf as *Iſa*: 2. 3. and 42. 4; and 51. 4, 7. *Rom*: 3: 27. *Gal.* 2. 21. And in this general Senſe it muſt be here underſtood, becauſe the Effects here following do not flow from one but from all the parts of it, Precepts and Counſels, and Threatnings, and Promiſes and Gods gracious Covenant made with man therein revealed. Having diſcourſed hitherto of the Glory of God ſhining forth in, and demonſtrated by, the viſible Heavens, and the Heavenly Bodies, he now proceeds to another Demonſtration of Gods Glory, which he Compares with and prefers before the former. Which he doth partly to prevent that Exceſſive Admiration of the ſplendour and beauty of the Sun and Stars by the Contemplation whereof the Heathens were brought to adore them, an Error which the *Iſraelites* were not free from the Danger of *Deut*: 4. 19. partly, to make the *Iſraelites* ſenſible of their ſingular Obligations to God, who beſides that common Light and Influence of the Heavenly Bodies, had given them a peculiar and a more neceſſary and beneficial Light; and partly, to awaken and provoke the *Gentiles* (into whoſe hands theſe Pſalms might come) to the ſtudy and love of Gods Law, by repreſenting thoſe excellent Advantages, which they no leſs than the *Jews* might obtain by it. *z* Without fault or defect, fully and compleatly diſcovering both the Nature and Will of God and the whole Duty and Buſineſs of Man, whom and how he is to Worſhip and Serve, what he is to believe and practiſe, and whatſoever is neceſſary to his preſent and eternal Happineſs. Wherein there ſeems to be a ſecret Reflection upon the former and natural diſcovery of God, by his works of Creation as that which is defective and infufficient for the great and glorious ends here following, which although it did declare ſo much of Gods Beeing and Nature as left all men without excuſe, *Rom* 1. 20. yet did not fully nor clearly manifeſt the Mind and Will of God, nor direct & bring Men to eternal Salvation. *a* To wit, from the Errors of Mind and Converſation, in which Men without this Light do generally wander and periſh, unto God, from whom all men are naturally revolted. Or. *Comforting*, or *Reviving* as this Word is uſed, *Ruth* 4: 15. *Pſal*; 23. 3. *Lam.* 1: 11, 16. Heb: *Reſtoring* or *bringing back the Soul*, which was drooping and even going out of the Body, through grievous Troubles of the outward Man, and Terrors of the Mind and Conſcience. *f* i. e. His law ſo called becauſe it is a Witneſs between God and Man, what God requires of Man, and what upon the performance of that Condition, he will do for Man. *g* Heb. *faithful* or *true*, which is moſt excellent and proper, and neceſſary in a Witneſs. It will not miſ-lead or deceive any man that truſteth to it or followeth it; But will certainly and infallibly bring him to Happineſs. *h* Unto Salvation as is expreſſed, 2 *Tim.* 3: 15. Which is the only true Wiſdom. *i* This is added Either 1. By way of Commendation, or as a qualification of the perſon whom Gods Word will make wiſe, he muſt be humble and fooliſh, and little in his own Eyes, and willing to be taught: See *Mat.* 11. 25. 1 *Cor.* 1: 25, *&c.* For God reſiſteth the proud and ſcornful, and will not give this Wiſdom to them; or rather 2. By way of Contempt, which ſeems moſt agreeable both to the uſe of the Words, *Prov*: 1. 4. and 9. 6. and 14. 15. and 22. 3. and to the Scope of the place, which is to ſet forth the Excellency and Efficacy of Gods Law in the general without any Reſtriction to this or that ſort of Men. So it may note the weak and fooliſh even perſons of the loweſt Capacities, and ſuch are apt to miſtake and are eaſily ſeduced, as the Word implies. And yet theſe, if they will hearken to the Inſtructions of Gods word, ſhal become Wiſe, when thoſe who *profeſs themſelves wiſe*, ſhal by leaning to their own underſtanding, and deſpiſing or neglecting the Directions of Gods word, *become and prove themſelves to be Fools* *Rom.* 1. 22. But this is not ſpoken excluſively, as if no Men of better Abilities were thus made Wiſe, but by way of Amplification. to ſhew the uſefulneſs of Gods Word to Men of all ſorts and ſizes.

8 The ſtatutes *k* of the LORD are right *l* rejoycing the heart *m*: the commandment of the LORD *n* is * pure *o*, enlightning the eyes *p*.

* Pſal: 119 140.

k Another word ſignifying the ſame thing with *Law* and *Teſtimonies.* *l* Both in themſelves; as being free from Crookedneſs or Error; and in their Effect, as guiding and directing Men in the right and ready way to eternal Happineſs. Which alſo reflects upon that knowledge of Divine things, which Men have by the light of Nature and works of God, or by the Doctrines of the Philoſophers or others that wanted or neglected the light of Gods word, wherein there is a great deal of darkneſs and uncertainty, and Error and Danger. *m* Partly by that clear and certain knowledge of Divine things which it gives; for *knowledge is pleaſant to the Soul*, *Pro.* 2: 20. and partly by the diſcoveries of Gods Love and Grace to ſinful Men in Offers and Promiſes of Mercy therein contained. *n* i. e. All his Commands. *o* Without the leaſt mixture of Error or Injuſtice or Deceit: Which cannot be ſaid of humane Laws. *p* To wit, of the Mind, with an evident and compleat manifeſtation of Gods Will and Mans Duty: both which the works of Nature, and all the Writings of Men diſcover but darkly and imperfectly.

9 The fear of the LORD *q is* clean *r*, enduring for ever *s*: the judgments of the LORD *t are* † true *and* righteous altogether *u*.

† Heb. *truth.*

q By which he underſtands not the Grace of Gods fear, as this Phraſe is commonly taken; nor the whole Worſhip of God; as it is taken, *Pſa.* 34. 9. 11. *Mat.* 15. 9. but the Law and Word of God, which is the only thing that is here commended, & which is meant by all the other parallel Titles of his *Teſtimony* and *Statutes*, and *Commandments* and *Judgments*; and conſequently by this of his *Fear*, which is as it were hemmed in within them. And this may well be ſo called by an uſual Metonymy, becauſe it is both the Object and the Rule and the Cauſe of this Grace of holy Fear; as God himſelf is called *Fear* for the like reaſon, *Gen.* 31. 53. and in the Hebrew, *Pſa.* 76. 11. *r* i. e. Sincere, not adulterated with any mixture of Vanity, or Falſhood, or Vice; not requiring nor allowing any uncleanneſs or wickedneſs; as the Religion of the *Gentiles* did. *s* Conſtant and unchangeable, the ſame for ſubſtance in all the Ages of the Church and the World. Which is moſt true, both of the Moral Law, and of the Doctrine of Gods Grace and Mercy to ſinful and miſerable Man; which two are the principal parts of that Law, of which he here ſpeaks, as is evident from the whole Context. For as the difference between the Old and the New Teſtament, that lyes only in Circumſtantial and Ceremonial, or Ritual things, which are not here intended; and that Alteration alſo was foretold in the Old Teſtament, and conſequently, the accompliſhment of it did not deſtroy, but confirm the certainty and conſtancy of Gods word. This alſo is oppoſed to humane Laws, wherein there are, and ought to be manifold Changes, according to the difference of Times and and People and Circumſtances *i. e.* Gods Laws frequently called his *Judgments*, becauſe they are the Declarations of his righteous Will and as it were his legal or judicial Sentence by which he expects that Men ſhould govern themſelves, and by which he will judge them at the laſt day.

10 More to be deſired *are they* than gold, * yea, than much fine gold *x*: * ſweeter alſo than honey *y*, and † the honey-comb *z*.

* Pſ: 119: 12, 127. Prov: 8. 11, 19. * Pſ: 119: 103. † Heb: *the dropping of Hony-combs*

r Than Gold of the beſt quality, and in the greateſt quantity. *y* Which was moſt ſweet in thoſe Eſtern Countries. *z* Than that Honey which the Bees have moſt diligently wrought in their Combs and which freely flows from them; which is ſweeter than the reſt.

11 Moreover, by them is thy ſervant *a* warned: *and* in keeping of them *b there is* great reward *c*.

a I thy ſervant, though a King and a Prophet, and of ſome Repute for Wiſdom and Knowledge, yet I am daily taught by them. Or, *enlightned*, as *Dan.* 12. 3. or *clearly admoniſhed*, as this word ſignifies, *Exod.* 18. 20. 2 *Kings* 6. 10. *Eccleſ.* 4. 13. *Ezek.* 3. 17, &c. and 33. 3, 9. It is a faithful and excellent Monitor to ſhew me my Duty in all Conditions, & to preſerve me from falling into ſin and danger and miſchief. *b* To thoſe that make it their great Deſign, and care to conform their whole Lives to them. For he ſpeaks not of a Legal and perfect keeping of them which no man attaineth to in this Life *Eccleſ.* 7. 20. *Gal.* 3. 10, 11, 12. 1 *John* 1. 8. but of doing it in an Evangelical Senſe, with the allowances which God through Chriſt makes for Humane infirmities. *c* In this Life, and eſpecially in the next.

12 * Who can underſtand *d his* Errors *e*? cleanſe thou me *f* from ſecret faults *g*.

* Pſ: 40; 12

d This may be here added Either, 1. As a further Proof of the Excellency and neceſſity of Gods Law, becauſe mens Errors are ſo many and hard to be diſcovered and prevented, that they indiſpenſibly need ſuch a Friend and Counſellor as the Law is, to give them the true knowledge of themſelves and of their ſins. Or 2. As a juſt and ſorrowful Cenſure of himſelf, upon the Conſideration of the exact Purity of Gods Law, and the Comparing of his Life with it. Thy Law, O Lord, is Holy and Juſt and Good. But I am a poor ſinful Wretch falling infinitely ſhort of it, and condemned by it. Or 3 As a ſignification of the inſufficiency of Gods Law, ſtrictly ſo called for the healing and ſaving of mens Souls, and of the neceſſity of further ſupplies of the Goſpel, and grace of God; whereby the eyes of their Minds may be enlightned to ſee that light which ſhines in Gods Law, and their Hearts may be renewed to yield univerſal Obedience to it, for which therefore he prays in the following words. And withal he implies, that he did not expect that *reward* which he laſt mentioned as a juſt Recompence to his Obedience, which he confeſſeth to need a Pardon more than to deſerve a Reward, but only as an effect of Gods grace and goodneſs. *e* Either 1. His ſins of Ignorance, of which this word is uſed, *Lev.* 4. 2, 22, 27. *Eccleſ.* 5. 6. Or rather 2. His ſins in general (which afterwards he divides into *ſecret* and *preſumptuous ſins*) Or all deviations from Gods Law, which are thus called, 1 *Sam*: 26: 1. *Pſa.* 119: 67. 118. *Heb*: 9: 7. *Jam*: 5: 20: The Senſe is, I cannot comprehend the numbers or the ſeveral kinds, or all the Hainous Aggravations of my ſins. *f* Both by Juſtification or the Pardon of my ſins, through the Blood of thy Son which is to be ſhed for me; and by Sanctification through thy holy Spirit, co-working in and with thy Word, to the further Renovation of my Heart and Life; for theſe are the two ways of *cleanſing* Sinners, moſt frequently mentioned both in the Old and New Teſtament. Though the firſt may ſeem to be principally, if not only Intended, becauſe he ſpeaks of his paſt ſins, which could be cleanſed no other way but by Remiſſion. *g i. e.* From the guilt of ſuch ſins as were ſecret Either 1. From others; ſuch as none knows but God and my own Conſcience: Or 2. From my ſelf; ſuch as I never obſerved, or did not diſcern the evil of. Pardon my unknown ſins, of which I never repented particularly, as I ſhould have done.

13 Keep back *h* thy ſervant alſo from preſumptuous ſins *h*, * let them not have dominion over me *i*: then ſhal I be upright *k*, and I ſhall be innocent *l* from ‖ the great tranſgreſſion *m*.

* Pſ: 119. 133. Rom: 6: 12: 14. ‖ Or, *much.*

h Or, *reſtrain*, or *withdraw*. Which word is emphatical, and ſignifies Mans Natural and great proneneſs even to the worſt of ſins, and the Neceſſity of Gods grace, as a Bridle to keep men from ruſhing upon them. Having begged Pardon for his former Errors he now begs grace to keep him from Relapſes for the time to come. *h* From known and evident Sins, ſuch as are committed againſt Knowledge and Deliberation, with Deſign and Reſolution, and Eagerneſs, with Reſiſtance againſt the Checks of Conſcience, and the Motions of Gods Spirit, and with contempt both of Gods Commands and Judgments, and ſo with *Pride and Inſolency*, which this word ſignifies. See *Exod.* 21: 14. And ſuch a Sin was that of *Davids* in the Matter of *Uriah*, to which he ſeems to have an Eye; and prayeth to be kept from ſuch Miſcarriages. *i* If I be at any time tempted to any ſuch Sins, Lord let them not prevail over me, and if I do fall into them, let me ſpeedily riſe again, and not willingly give up my ſelf to the Cuſtomary practice of them. *k* That will be an Evidence of my Sincerity, and I ſhall have this Comfort, that although I am not abſolutely Perfect, but incompaſſed with many Infirmities, yet I am an upright Perſon, and ſuch as thou wilſt accept. *l* Thou wilſt hold me for Innocent, Or, *I ſhall be cleanſed* or *kept pure*, as this Word primarily ſignifies. *m i: e.* From the guilt of ſuch preſumptuous ſins, which are indeed very great Tranſgreſſions, and ſuch as if accompanied with Obſtinacy and Impenitency, thou wilſt not pardon. But as for other ſins of Ignorance or Infirmity, thou wilſt graciouſly remit them for thy Covenants ſake, made with me in and through thy Chriſt, Oth. *From much Tranſgreſſion*, or from innumerable *Sins*, which uſually follow the Commiſſion of one preſumptuous Sin, as *David* found by his own ſad Experience.

14 Let the words of my mouth, and the meditation of my heart *n* be acceptable in thy ſight *o*, O LORD † my ſtrength *p* and my redeemer *q*.

n Having prayed that God would keep him from ſinful Actions, he now prays that God would govern, and ſanctifie his Words and Thoughts, wherein he had many ways offended, as he here implies, and oft in this Book confeſſeth and bewaileth. And this he the rather doth, becauſe this Caution was very neceſſary to preſerve him from preſumptuous ſins which have their firſt riſe in the Thoughts and thence proceed to Words and Expreſſions, before they break forth into Actions. *o i. e.* Be really good and holy, and ſo well-pleaſing to thee. *p* O thou who haſt hitherto ſtrengthned me both againſt my temporal and ſpiritual Enemies, and whoſe gracious and powerful Aſſiſtance, is abſolutely neceſſar to keep me from my own corrupt Inclinations, and from all Temptations, to ſinful Thoughts and Words and Actions. *q* This Expreſſion ſeems to be added emphatically, and with ſpecial reſpect to Chriſt, who was certainly much in *Davids* Eyes, to whom alone this word *Goel* can here properly belong, as may appear by my Notes, on *Job* 19. 25. to which I refer the Reader, and by whoſe Blood and Spirit alone, *David* could and did expect the Bleſſings and Graces, for which he here prayeth.

P S A L. XX.

The A R G U M E N T.

THis *Pſalm* contains a Prayer to be uſed by the People, both now on the behalf of King *David*, when he was undertaking ſome great Expedition, going forth. as is ſuppoſed, againſt the *Ammonites*, and *Syrians*, 2 *Sam.* 10. or ſome other potent Enemies, and hereafter in like Caſes.

The Church prayeth God to hear and defend the King, 1. *and for a Bleſſing on all his Deſigns,* 2 —— 6. *and ſheweth wherein the confidence of ſome is; but theirs is in God,* 7 —— 9.

¶ To the chief muſician, A *Pſalm* of David.

THe LORD hear thee in the day of trouble *a*, the name of the God of Jacob *b* † defend thee.

a In this time of War and Danger. *b* i. e. God himſelf; For *Names* are oft put for Perſons, as *Numb.* 26. 53. *Acts* 1. 15. and 4. 12. and *the Name of God*, for God, as *Deut.* 28. 58. *Neh.* 9. 5. *Pſal.* 44. 98. 20. *Prov.* 18. 10. and oft elſewhere. He calls him *the God of Jacob*, or *Iſrael*, partly to diſtinguiſh him from falſe Gods; and partly as an Argument to enforce the Prayer, becauſe God had made a League, or a Covenant with *Jacob* and his Poſterity, who are called by the Name of *Jacob*, *Pſal.* 147. 19, 20. *Iſa.* 44: 2. and whoſe Cauſe *David* was now pleading againſt their Enemies.

2 Send † thee help from the ſanctuary *c*: and † ſtrengthen thee out of Zion.

c Either 1. From Heaven, as it is expreſſed v. 6. Or rather 2. From the Tabernacle in *Sion*, as it is explained in the next Words, where the Ark then was; towards which the *Iſraelites* directed their Prayers, and from which God heard and anſwered them.

3 Remember *d* all thy offerings *e*, and † accept *f* thy burnt-ſacrifices. Selah.

d To wit, with acceptance, as it follows. *e* Offended either by thee, at thy Entrance upon this Expedition: Or by us thy People on thy behalf, or by thine appointment. *f* Heb. *turn to Aſhes*, fire ſent from Heaven, in token of his acceptance, as was uſual; of which ſee *Lev.* 9, 24. 1 *Kings* 18. 38.

4 Grant thee according to thine own heart *g*, and fulfill all thy counſels *h*.

g i. e. That good ſucceſs which thy Heart deſires. *h* Thy preſent deſign for God, and for his and thy People.

5 We will rejoice *i* in thy ſalvation, and * in the name of our God *k*, we will ſet up *our* banners *l*: the LORD fulfil all thy petitions.

i Hereby they ſhew their confidence in God, and their aſſurance of the Victory. *k* i. e. To the Honour of God, as the Conquerour. *l* In the way of Triumph; which among other ways was celebrated by the ſetting up of Banners or Trophies.

6 Now know I *m*, that the LORD ſaveth *n* his anointed *o*: he will hear him from his holy hill, † with the ſaving ſtrength of his right hand *p*.

m We are already ſure of Victory by the Conſideration of Gods power and faithfulneſs and Love to *David* and to his People. They ſpeak as one Perſon, becauſe they were united, and Unanimous in this Prayer. *n* i. e. Will certainly ſave. *o* Our Lord and King. *p* This ſhews how God will hear him, even by ſaving him with a ſtrong hand.

7 * Some *truſt q* in chariots, and ſome in horſes: but we will remember *r* the name of the Lord our God.

q Or *Remember*; which may better be ſupplied out of the next Clauſe. *r* Or *make mention of*, to wit, ſo as to boaſt of it, or truſt in it; for ſuch things men oft remember or mention.

8 They are brought down *s* and faln, but we are riſen and ſtand up right *t*.

s From their Horſes and Chariots, to which they truſted. Heb. *They bowed down*, as being unable to ſtand longer becauſe of their mortal Wounds. Compare *Judg.* 5. 27. *t* Stand firmly upon our Legs, and keep the field, as Conquerors uſe to do.

9 Save Lord, let the king *u* hear us when we call.

u Either 1. *David.* So the Senſe is, O Lord preſerve or aſſiſt the King, that when we are diſtreſſed and Cry to him for Help, he may be able and ready to Help us, Or 2. God the Supream Monarch the King of Kings, and in a peculiar manner the King of *Iſrael*, hear and anſwer us, when we pray for our King and People. And for the change of perſons in this Verſe, nothing is more common. Or 3. Chriſt called the King both in the Old and New Teſtament. But this Verſe is by diverſe learned men rendred thus, *Lord ſave the King He* (i. e. The Lord) *will hear us* (Or, *Let him hear us*; For the Future Tenſe is oft put Imperatively:) *when we cry*, or *call* upon him. And this verſion is very agreeable to the Hebrew Text. For whereas the only ground of the other Tranſlation is, that the Hebrew Accent called *Athnach* is put under the word *ſave*, which is ſuppoſed to ſtop the Senſe there, it is ſufficiently evident, that *Atnach* doth not always make ſuch a Diſtinction in theſe Poetical Books, as appears from *Pſal.* 11. 5. and 17. 10. and 19. 4. and 22. 31. and thereafter this may ſeem to be the better Verſion.

P S A L. XXI.

To the chief muſician, a pſalm of David.

a The ſubject of this *Pſalm* is the ſame with the former, both being made for the peoples uſe, concerning the King. Only the Prayers there uſed, are here turned into Praiſes, for the Bleſſings received in anſwer to their Prayers. And as *David* was an illuſtrious Type of Chriſt, ſo in many of theſe expreſſions he may ſeem to look beyond himſelf unto Chriſt, in whom they are more properly and more fully accompliſhed, and of whom diverſe of the Ancient Hebrew Doctors underſtand it.

David, *out of a ſenſe of Gods anſwering his Prayers, for all he asked, profeſſeth his joy and gladneſs in him,* 1 —— 6. *His Confidence for further Succeſs,* 7 *that God will find out and conſume his Enemies* 8 —— 12. *He prayeth that God would exalt his Strength, that he might praiſe his Power,* 13.

THe king ſhal joy in thy ſtrength *b*, O LORD, and in thy ſalvation how greatly ſhal he rejoyce.

2 Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah.

b Conferred upon him, and put forth by thee, on his behalf againſt his Enemies.

3 For thou preventeſt him *c* with the bleſſings of goodneſs *d*: thou ſetteſt a crown of pure *e* gold on his head.

c Or, *didſt prevent him*, Crowning him with manifold bleſſings, both more and ſooner, than he either deſired or expected, ſurprizing him with the Gift of the Kingdom, and with many happy Succeſſes. *d* i. e. With excellent Bleſſings. Or *with abundance* (as this Word both in Hebrew and Greek is ſometimes uſed, as *Pſal.* 84. 6. *Rom.* 15. 29. 2 *Cor.* 9. 5, 6.) *of Good.* *e* Either 1. in token of Victory. Or rather 2. As an Enſign of Royal Majeſty conferred upon him.

4 He asked life of thee *f*, *and* thou gaveſt *it* him, *even* * length of days for ever and ever *g*. * Pſ: 61: 6.

f He asked only the preſervation of that ſhort and mortal Life, which was oft expoſed to utmoſt Perils. *g* Either 1. in his Poſterity, in whom Parents are commonly ſaid to live. Thou gaveſt the Kingdom not only to himſelf for a ſeaſon, as thou didſt to *Saul*, but to him, and to his ſeed for ever. Or rather 2. in his Perſon; for this *giving* Anſwers to *Davids asking*. And the thing which *David* asked of God, was not the Kingdom (wherein God had prevented his Prayers, and granted what *David* durſt not have preſumed to ask) but only Life, or the ſaving and prolonging of his Life, which his Enemies deſigned to take away. Thou gaveſt him a long Life and Reign here, and after that thou didſt tranſlate him to thy Heavenly Kingdom, to live with thee for ever. But this was more eminently fulfilled in Chriſt, who asked of his Father Life or *to be ſaved from Death*, Heb. 5. 7. though with ſubmiſſion to his Will: But his Father, though he ſaw it fit and neceſſary to take away his Temporal Life, yet he inſtantly gave him another, and that far more noble inſtead of it, even the perfect poſſeſſion of an everlaſting and moſt glorious Life, both in his Soul and Body at his right hand.

5 His glory *h is* great in thy ſalvation *i*, Honour and Majeſty haſt thou laid upon him *k*.

h His Fame or Renown in the World. *i* By reaſon of thoſe great and glorious Deliverances, which thou haſt wrought both for him and by him. *k* Or *fitted to him*, or *upon him*, as the Hebrew Verb ſignifies, or *made it adequate to him.* Thou haſt given him a large and noble Soul, very capable of and fit for that high and Honourable eſtate to which thou haſt advanced him, and thou haſt given him Honour and Power, ſuitable to ſo excellent a Perſon, and to ſuch rich Endowments.

6 For thou haſt † made him moſt bleſſed *l* for ever *m*: thou haſt † made him exceeding glad with thy countenance *n*.

† Heb: *ſet him to be Bleſſings.*
† Heb: *gladded him with joys.*

l Heb. *thou haſt ſet*; (or *made*, as this Verb is uſed, *Pſal.* 40. 5. and 89. 42. and 91. 9. *Lam.* 3. 45.) *him Bleſſings*, i. e. Either 1. The Author or Inſtrument of manifold Bleſſings to the World, and eſpecially to thy People: which *David* was in a good meaſure, but Chriſt much more truly and eminently. Although this may not ſeem very ſuitable to the Context, which only ſpeaks of the Bleſſing conferred by God upon this King, and not at all of the Bleſſings flowing from him to others. Or 2. The great axample of all Bleſsings, whom the *Iſraelites* in all Ages ſhal propound to themſelves, in all their Forms and Pronunciations of Bleſsings, They ſhal ſay, *God make thee as bleſſed as this King*, Either David or the Meſsias. Compare *Gen:* 12: 2. and 48: 20. or rather *moſt Bleſſed*, as we tranſlate it, the abſtract Form and the plural Number being here uſed emphatically, as they commonly are, as *Ezek:* 24. 36. *Pſal:* 5. 10. and 19: 10 and 35. 6. to note a man in whom all ſorts of Bleſsings are united and met together, filled with Bleſsing and as it were a man of Bleſſings, made up altogether of Bleſſings, as Chriſt upon a like Reaſon was called *a Man of Sorrows*, *Iſa:* 53. 3. And poſſibly the Word *Man* may be underſtood here, as it is in many other places, as I have ſhewed before, and the place rendred thus, *Thou haſt made him* a Man *of Bleſſings*. *m* Of which ſee on v. 4. *n* To wit, ſmiling upon him, as it muſt neceſſarily be underſtood from the foregoing Words, i. e. By thy Grace and Favour manifeſted, and imparted to his Soul, and by the effects of it, in ſaving him from all his Enemies and Calamities.

7 For the king truſteth in the LORD, and through the mercy of the moſt High he ſhal not be moved *o*.

o Or *removed* from his Kingdom, as *Saul* was.

8 Thine hand ſhall find out all thine enemies *p*, thy right hand ſhal find out thoſe that hate thee.

p When they ſeek to hide themſelves or flee away from thee, ſhould diſcover and overtake and deſtroy them. Or, *ſhal be ſufficient* (as this Verb ſometims ſiguifies, as *Numb*:11: 22. *Judges* 21.14.) *for all thine Enemies*, To wit, to conquer them ; thou ſhalt need no forreign Succours to help thee.

9 Thou ſhalt make him as a fiery oven *q* in the time of thine † anger : the LORD ſhall ſwallow them up *r* in his wrath, and the fire ſhall devour them.

†Heb. *face*. Pſa. 34. 16

q Or, *Thou ſhalt put them*, (as the Hebrew word properly ſignifies) *as it were* into (So there is only an Ellipſis of the Prepoſition *Beth*, which is moſt frequent) *a fiery Oven*, (i. e.) Like Wood, which when it is caſt in there, is quickly conſumed. *r* (i. e.) Deſtroy them, as this phraſe is oft uſed, as 2 *Sam*. 20. 19, 20. *Pſal*. 56. 1, 2. *Prov*. 1. 12.

10 * Their fruit *s* ſhall thou deſtroy from the earth, and their ſeed from among the children of men.

* Job 18. 16, 19.

s Either 1. The fruit of their Labours. Or rather 2. Their ſeed or Children, as it is explained in the next Branch, oft called a Mans *Fruit*, as *Deut*. 28. 4. *Pſa* 127. 3. and 132. 11. *Lament*: 2: 20. God will take away both Root and Branch, the Parents and all that wicked race.

11 For they intended evil againſt thee *t* : they imagined a miſchievous device, *which* they are not able *to perform u*.

t (*i. e.* Againſt God, not directly but by Conſequence, becauſe it was againſt *David*, whom God had anointed, and againſt the Lords people, whoſe injuries God takes as done to himſelf, *Zech*. 2. 8: Such Supplements are uſual after this Verb, as *Exod*: 8: 18: *Pſalm* 101: 5. and 139: 6. *Iſa*. 1. 13. Or, for which *they were unable* or *inſufficient*. Or, but they did not prevail, as this Verb ſignifies, *Pſalm* 13: 4. and 129. 2. This Clauſe ſeems to be added to teach us this great and neceſſary Leſſon, that Men are juſtly puniſhed by God for their wicked Intentions, although they be hindred from the Execution of them, contrary to what ſome Jewiſh Doctors, and others have taught.

12 Therefore || ſhalt thou make them turn their † back *x*, *when* thou ſhalt * make ready *thine arrows* upon thy ſtrings, againſt the face of them *y* ?

|| Or, *thou ſhalt ſet them as a Butt*. † Heb. *ſhoulder*. * Pſ. 7. 13.

13 Be thou exalted, LORD, in thine own ſtrength *z*: *ſo* will we ſing and praiſe thy Power.

x i: e. Flee away at the firſt ſight of thee, whereby alſo they will be a fit mark for thine Arrows. Or, *Thou ſhalt ſet them*, as a *Butt* to ſhoot at, as the like phraſe is uſed, *Deut*: 7: 10. *Job* 7: 20. and 16. 12. *y* Or, *againſt them*, the word *Face* being oft redundant. *z* By thy own power, or by the manifeſtation thereof, whereby thou wiltſt have the whole glory of the work.

PSAL. XXII.

The ARGUMENT.

THat queſtion mentioned, *Acts* 8: 34. is very proper here, *Of whom ſpeaketh the Prophet this* (Pſalm ?) *of himſelf, or of ſome other Man* ? It is confeſſed that *David* was a Type of Chriſt and that many *Pſalms* or paſſages of the *Pſalms*, though properly and literally underſtood of *David*, yet had a further and Myſtical reference to Chriſt, in whom they were accompliſhed. But there are ſome other *Pſalms* or paſſages in the *Pſalms*, as alſo ſome Chapters or paſſages in other Prophets, eſpecially in *Iſaiah*, who lived not very long after *David*, which either by thoſe ſacred Pen-men, or at leaſt by the Holy Ghoſt inſpiring them, which is one and the ſame thing were directly, primarily and immediately intended for, and are properly and literally to be underſtood of the Meſſias ; though withal there may be ſome reſpect and alluſion to the ſtate of the Pen-man himſelf, who being a Type of Chriſt, it is not ſtrange if there be in many Reſemblances between them. And this ſeems to be the ſtate of this *Pſalm*, which is underſtood of the Meſſias, by the Hebrew Doctors themſelves, and by Chriſt himſelf, and by his Apoſtles, as we ſhal ſee. And there are many paſſages in it, which were moſt literally accompliſhed in him, and cannot in a tolerable Senſe be underſtood of any other, as we ſhall ſee in the particular Verſes And therefore, I doubt not, that *David*, though he had an Eye to his own Condition, in diverſe paſſages here uſed, yet was carried forth by the Spirit of Prophecy beyond himſelf and unto Chriſt, to whom alone it truly and fully agrees.

To the chief muſician upon || Aijeleth Shahar *a* a Pſalm of David.

|| Or, *the Hind of the Morning*.

a Or *the hind of the Morning*. To note that the perſon here deſigned was like an *Hind*, comely and meek and every way Lovely but withal Perſecuted by wicked men, and that oftentimes is in the Morning, when ſhe comes out of her lurking and Lodging place and when the Hunters uſe to go abroad to their Work. Or this was the Title of ſome Muſical Inſtrument, or Tune, or Song, which was uſually ſung in the Morning.

The Prophet as a Type of Chriſt, complaineth that God had forſaken him, 1 *and heard not his Prayers*, 2. *He ſheweth that he heard his Fathers and delivered them*, 3--5. *But owns himſelf a Worm*: 6. *And the Reproach of Men*, 7. *He ſheweth the Language of the Enemy againſt him, yet his truſt is in God*, 8-- 21. *He calleth all* Iſrael *to praiſe him*, 22--25. *He ſheweth the happineſs of the Meek*. 26. *And of all the Gentiles*, 27—31.

MY * God *b*, my * God *c*, why haſt thou forſaken me *d*? *Why art thou* ſo far † from helping me, *and from* the words of my roaring *e*.

* Mat. 27. 46. Mark 15. 34. * Pſal. 31. 14. † Heb. *from my Salvation*.

b Whom, notwithſtanding thy forſaking me. I heartily Love, and in whom I truſt ; who art my Friend and Father, though now thou frowneſt upon me. *c* The Repetition Notes, the depth of his diſtreſs which made him Cry ſo earneſtly, and the ſtrugglings of his Faith, with his Fears and Sorrows. *d* i: e. Left me in the hands of malicious Men, withdrawn the Light of thy Countenance, and the Supports and Comforts of thy Spirit from me, and filled me with the Terrors of thy wrath, ſo that I am ready to ſink under my Burden. This was in part verified in *David*, but much more fully in Chriſt, who applies theſe words to himſelf, *Mat*: 27: 46: *e* i; e. From Regarding, or Pitying, or Anſwering my ſtrong Prayers, and lamentable Out-cries forced from me, by my intollerable Diſtreſſes and Miſeries.

2 O my God, I cry in the day-time, but thou heareſt me not; and in the night-ſeaſon, and † am not ſilent *f*.

† Heb. there is *ſilence to*

f (i. e.) I continue praying Day and Night without Intermiſſion. Or thus, *I have no ſilence*, (i; e.) No quietneſs or Reſt, as this word ſignifies, Judges 18: 9. In which reſpect alſo the Sea and Waves thereof are ſaid to *be ſilent*, ſtill (i: e.) and quiet, *Pſa*: 107: 29. *Mark* 4: 39. And ſo this laſt Clauſe anſwers to and expounds the Former; *Thou heareſt me not*. which is moſt uſual in this Book.

3 But thou *art* holy *g*, O *thou* that inhabiteſt the praiſes of *Iſrael g*.

g i. e. Juſt and true in all thy ways, and therefore hearing Prayers, and keeping thy Covenant ; a true Lover of Holineſs, and of all holy Men. This he adds Either 1. To aggravate his Miſery, that ſuch a God ſhould neglect and forſake him. Or rather 2. To ſtrengthen his Faith, and to enforce his Prayers, and prevail with God for the Honour of his holy Name, to hear and help him. *g* Either, 1. That dwelleſt in thy Tabernacle and Ark, which is called *Iſraels glory*, 1 *Sam*. 4. 21. and the place *where God was praiſed*, *Iſa* 64. 11. Or 2. That receiveſt and rightly poſſeſſeth the praiſes of *Iſrael* ; whom thy people are perpetually praiſing for one Mercy or another; and therefore I truſt, I alſo ſhal have occaſion to praiſe thee. But becauſe this Hebrew Verb when it is uſed Tranſitively, and is taken for *inhabiting* is generally, as far as I have obſerved, Conſtrued with a Prepoſition, which here it is not, this Verſe may ſeem to be better rendred thus, as it is by diverſe learned Men, *But thou abideſt*, or *preſerveſt*, or *continueſt to be* (as this Verb is uſed, Pſal: 9: 7. and 55: 19: and 102. 12.) *Holy*, (notwithſtanding thy preſent neglect of my Prayers and Miſeries) *O the praiſes*, Or, O *thou who art the praiſes*, (Or, and *the praiſes*, i. e. the great Cauſe and Object of the *praiſes*) *of Iſrael*, i: e. whom *Iſrael* ſolemnly and uſually praiſed, *Deut*: 10: 21. *Jer*: 17: 14.

4 Our Fathers truſted in thee: they truſted, and thou didſt deliver them *h*.

h This he adds for the Reaſons mentioned in the firſt Note. *v*. 3.

5 They cryed unto thee, and were delivered: * they truſted in thee, and were not confounded *i*.

i i. e. Not diſappointed of that for which they prayed and hoped.

* Pſal. 25. 2, 3. & 31. 1. Iſa: 49: 23. Rom: 9: 33

6 But I am a worm *k* and no man ; a reproach of men, and deſpiſed of the people *l*.

k Our Fathers were Honoured by thee and by others, becauſe of thy appearance for their defence and deliverance, but I am treated like a Worm, i. e. Neglected and deſpiſed, both by thee who doſt not afford me Help, and by the men of my Age and Nation. as it follows. For the phraſe ſee *Job* 25. 6. *Iſa*. 41: 14. *l* Not only of the great Men, but alſo of the common People. Which doth not ſo truly agree to *David* (who, though he was hated and perſecuted by *Saul* and his Courtiers, was Honoured and Beloved by the Body of the people) as to Chriſt, Compare *Iſa*: 53: 2, 3.

7 * All they that ſee me, laugh me ſcorn *m*; they † ſhoot out the lip *n*, they ſhake the head *o ſaying p*,

* Mat. 27. 39. † Heb. *open*

m Inſtead of Pitying or Helping, deride me and inſult over me ; ſuch is their inhumanity. *n* They gape with their Mouths, and put forth their Tongues, in Mockery. See *Job* 16: 10. *Iſa*: 57: 4. *o* Another poſture of Scoffers. See *Job* 16: 4. *Pſal*: 44: 14. *Iſa*: 37: 22. This and the next Verſe are applied to Chriſt, *Mat*: 27: 39, 43. *p* This Supplement is very uſual, and here it is neceſſary, becauſe the next Words are the Expreſſions of his inſulting Enemies.

8 * † He truſted on the LORD *q*, *that* he would deliver him *r*; let him deliver him, || ſeing he delighted in him *s*.

* Mat. 27. 43. † Heb. *He rolled him ſelf on the* LORD. || Or, *if he delight in me*.

q He Rolled himſelf *upon the Lord*. Where they ſeem to Scoff not only at the thing, but at the Expreſſion. Their Senſe is, He pretended that he did wholly lean and reſt himſelf, and caſt his cares upon God, and quietly and confidently commit all his Affairs to his Providence, aſſuring himſelf of an happy Iſſue from him. *r* Or, without any Supplement, *let him deliver him*, as it follows, though the Hebrew words be differing. And ſo the ſame thing is twice repeated to ſhew both the Vehemency of their Hatred, and their Confidence of Succeſs againſt him. They thought his Caſe deſperate, and paſt all hope and Remedy. *y s* As he uſeth to alledge and boaſt but how vainly the event now ſheweth.

9 But thou *art* he that took me out of the Womb *t* ; thou || didſt make me hope *u when I was* upon my mothers breaſts *x*.

|| Or, *keepeſt me in ſafety*.

t This is noted as an Effect of Gods wonderful and gracious providence. And although this be a Mercy which God grants to all mankind, yet it may well be alledged here, partly in way of gratitude for this great, though common Mercy; nothing being more reaſonable and uſual than for *David* and other holy men to praiſe God for ſuch Bleſſings ; and partly as an Argument to encourage himſelf to expect and to prevail with God, to grant him the Deliverance which now he deſires, becauſe he had formerly delivered him. This being a very common Argument, See 1 *Sam*: 17: 37, 2 *Cor*: 1: 10. But this is applicable to Chriſt in a ſingular manner, not as a late learned Writer takes it, that God ſeparated him from the Womb, but that God did *bring him out* (as the word properly ſignifies) *of the Womb*, to wit, immediatly and by himſelf, and without the help of any Man, by the miraculous Operation of the Holy Ghoſt which made him there, or elſe he could never have been brought thence. *u* Or, *Truſt*: i: e. Thou didſt give me ſufficient ground for Hope and Truſt, if I had then been capable of acting that Grace, becauſe of thy wonderful and watchful Care over me, in that weak and helpleſs State. Which was eminently true of Chriſt, whom God ſo miraculouſly preſerved & provided for in his Infancy; the Hiſtory whereof we read *Mat*: 2. It is not ſtrange that *Hope* is figuratively aſcribed to Infants, ſeing even the Brute-Creatures are ſaid to *Hope*, *Rom*: 8: 20. and to *wait* and *Cry to God*, *Pſal*: 145: 15: and 137: 9. *x* i: e. When I was a ſucking Child. Which may be properly underſtood.

* Pſ. 71. 6

10 * I was caſt upon thee *y* from the womb: thou *art* my God from my mothers belly.

y I was like one forſaken by his Parent, and caſt wholly upon thy providence. I had no Father upon Earth; and my Mother was poor and helpleſs.

11 Be not far from me *z*, for trouble *is* near *a*; for *there is* † non to help *b*.

† Heb. *not a helper.*

z To wit, as to affection and ſuccour. *a* At hand, and ready to ſwallow me up. And therefore if thou doſt not ſpeedily deliver me it will be too late. Which is an Argument that *David* oft uſeth, as *Pſal.* 6. 5. and 88. 11. &c, *q* Thy help therefore will be the more ſeaſonable, becauſe it is moſt neceſſary, and thou wiltſt have the more of Glory by it, becauſe it will appear that it is thy work alone.

12 Many bulls *c* have compaſſed me: ſtrong *bulls* of Baſhan *d* have beſet me round.

c Wicked and violent, and potent Enemies; for ſuch are ſo called, *Ezek.* 39. 18. *Amos* 4. 1. *d i. e.* Fat and Luſty, as the Cattel there bred were, *Deut.* 3. 13. and 32. 14. and therefore fierce and furious.

13 They † gaped upon me *with* their mouths *e*, *as* a ravening and a roaring lyon.

†Heb. *opened their mouths againſt me.*

e Partly to affright me, and principally to tear and devour me, as the following Metaphor explains it. Otherwiſe it might be underſtood of their crying out with loud and earneſt Voices, that he might be condemned and put to death.

14 I am poured out like water *f*, and all my bones are ‖ out of joint *g*: my heart *h* is like wax *i*; it is melted in the midſt of my bowels.

‖ Or, *ſundred.*

f My Heart faileth, my Spirits are ſpent and gone like Water which once ſpilt, can never be recovered; my very fleſh is melted within me, and I am become as weak as Water. See the like phraſe *Joſ.* 7. 5. and compare 2 *Sam*, 14. 14. *Job.* 14. 11. *g* I am as weak and unable to move or help my ſelf, and withal as full of Torment, as if I were upon a Rack, and all my bones were diſjointed. Or, *all my bones are ſeparated*, one from another; as they were in ſome ſort in Chriſt, by the ſtretching of his Body upon the Croſs, *h* The ſeat of Life, and Fountain which ſupplies Spirits, and Vigour to the whole Body. *i* Melted, as it follows, through fear and overwhelming grief, compare *Pſal.* 68. 2. and 97. 5.

15 My ſtrength is dryed like a potſherd *k*, and my tongue cleaveth to my jaws *l*, and thou haſt brought me into the duſt of death *m*.

k I have in a manner no more Radical Moiſture left in me, than is in a dry Potſheard. *l* Trough that exceſſive thirſt and drought, See *John* 19. 20. *m* Partly by thy providence, delivering me into the power of mine enemies, and partly by thy Terrors in my mind and Soul.

16 For dogs *n* have compaſſed me; the aſſembly of the wicked *o* have incloſed me; they pierced my hands and my feet *p*.

n So he calls his Enemies for their vileneſs and filthineſs, for their inſatiable Greedineſs, and implacable fury and fierceneſs againſt him. *o* He explains what he means by *Dogs*, even wicked Men, who are oft ſo called, not ſome few of them ſingly, but the whole *Company* or *Congregation* of them; whereby may be noted, either their great Numbers, or their conſulting and conſpiring together, as it were in a lawful Aſſembly. Which was moſt literally and eminently fulfilled in Chriſt. *p* Theſe words cannot with any probability be applied to *David*, nor to the attempts of his Enemies upon him; for their deſign was not to torment his Hands or Feet, but to take away his Life. And if it be pretended that it is to be underſtood of him in a Metaphorical Senſe, it muſt be conſidered, that it is ſo uncouth and unuſual a Metaphor, that thoſe who are of this mind cannot produce any one example of this Metaphor, either in Scripture or in other Authors, nor are they able to make any tolerable ſenſe of it, but are forced to wreſt and ſtrain the Words. But what need is there of ſuch forced Metaphors, when this was moſt properly and literally verified in Chriſt, whoſe Hands and feet were really pierced and nailed to the Croſs, according to the manner of the Roman Crucifixions, to whom therefore this is applied in the New Teſtament. See *Mat.* 27. 35. *Mark* 15. 24. *Luke* 23. 33. *John* 19. 18, 23, 37.

*Mark 15. 29. John 19. 37.

17 I may tell all my bones *q*: * they look *and* ſtare upon me *r*.

q Partly through my Leanneſs cauſed by exceſſive grief, which is much more credible of Chriſt than of *David*; and partly by my being ſtretched out upon the Croſs. *r* To wit with Delight and Complacency in my calamities, as this phraſe is uſed, *Pſal.* 35. 21. and 37. 34. and 54. 7. and 59. 10. *Obad.* *v.* 12. Compare *Luke* 23. 35.

18 They part my garments among them, and caſt lots upon my veſture *s*.

s This alſo cannot be applyed to *David*, without an uncouth and ſtrained Metaphor, but was literally fulfilled in Chriſt, *Mat.* 27. 35. *John* 19. 24.

19 But be not thou far from me, O LORD; O my ſtrength haſte thee to help me.

†Heb. *my only one.*
* Pſal. 35. 17.
†Heb. *from the hand.*

20 Deliver my ſoul from the Sword *t*: † * my darling from the † power *x* of the dog.

t i. e. From the rage and violence of mine Enemies, as the next Clauſe explains it, and as *the Sword* is oft taken in Scripture. See *Jer.* 25. 6, 27, 29. *Ezek.* 38. 21. *u* Heb. *My one*, or *only One*; to wit, *his Soul*, as he now ſaid: which he ſo calls, either becauſe it was very dear to him: Or rather becauſe it was left alone and deſtitute of Friends and Helpers; for ſo this word is uſed, *Pſal.* 25. 6. and 35. 17. *x* Heb. *the hand*: Which is oft put for *Power*, and in that ſenſe is aſcribed to a *Flame*, *Iſa.* 47. 14. and to *Evil.* *Hab.* 2. 9.

21 Save me from the lions *y* mouth, for thou haſt heard me *z* from the horns of the unicorn *a*.

y Either the Devil, that raging and roaring Lion; who did many ways aſſault and annoy him: Or his Lyon-like Enemies. *z i. e.* Anſwered and delivered me. *a* A ſtrong and fierce and untameable Wild beaſt: though the learned are not agreed about the kind of it, See of it, *Deut.* 33. 17. *Job* 39. 9, 10. *Pſal.* 92. 10. *Iſa.* 34. 7. and my Latin *Synopſis* on *Numb.* 23. 22. For it is not worth while to trouble the unlearned Reader with ſuch Diſputes.

* He 12.

22 * I will declare *b* thy name *c* unto my brethren *d*: in the midſt of the congregations *e* will I praiſe thee.

b i. e. Publiſh or celebrate it; when thou haſt delivered me, thou ſhalt have the glory of it, as now thy honour is eclipſed by my Calamities. *c i. e.* That power and faithfulneſs and goodneſs, and thoſe perfections which thou haſt manifeſted on by behalf. *d* The ſame whom he calls *the Congregation* in the next Clauſe, and *the ſeed of Jacob* and *Iſrael* in the next Verſe. Which alſo doth not ſo fitly agree to *David*, who never to my remembrance gives this Title to any, but ſuch as were near a-kin to him, as it doth to Chriſt, who extendeth this name to all his Diſciples and Believers. *Mat.* 12, 48, 49. and 25. 40. and 28. 10. and to whom this very Text is applied. *Heb.* 2. 11, 12. *e* Not only privately, but even in the publick Congregation.

23 Ye that fear the LORD, praiſe him *f*; all ye the ſeed of Jacob glorify him; and fear him, all ye the ſeed of Iſrael *g*.

f Partly for my ſake, and chiefly for your own benefit received by my Deliverance. *g* The two univerſal Particles ſeem to intimate that he ſpeaks not only of the Carnal, but alſo of the Spiritual Seed: which alſo is more than probable, by comparing this with *v.* 27, 28.

*Heb.

24 For he hath not deſpiſed *h*, nor abhorred *i* the affliction of the afflicted: neither hath he hid his face from him *k*, but * when he cried unto him he heard.

h I was deſpiſed by the people, *v.* 6. but not by God *i i. e.* He did not turn away his Face from it, as men do from things which they abhor, but looked upon it with Compaſſion. *k* To wit, for ever: for he did ſo for a time; But now ſaith he, he hath lift up upon me the light of his Countenance.

* Pſal. 18.
* Pſal. 14.

25 * My praiſe *ſhall be* of thee in the great congregation *l*: * I will pay my vows *m* before them that fear him.

l Either in the general Aſſemblies of the *Iſraelites*, at their ſolemn Feaſts: Or in the univerſal Church, made up of *Jews* and *Gentiles*, as the following Verſes explain it *m i. e.* Thoſe praiſes and Services, which in my diſtreſs, I vowed to return unto thee, when thou didſt deliver me.

* Pſal. 32.

26 The meek *n* ſhall eat and be ſatisfied *o*: they ſhall praiſe the LORD that ſeek him *p*; * your *q* heart ſhall live *r* for ever *s*.

n i. e. Faithful or Godly perſons, who are frequently called *meek* ones, as *Pſal* 25. 9. and 76. 9. and 149. 4. *Iſa.* 11. 4. and 61. 1. *Zeph.* 2. 3. becauſe the Grace of God doth ſoften and ſweeten the Hearts of Sinners, and ſubdues their Pride and paſſion, and Rebellion againſt God, and their fierceneſs towards men. Or *the Poor*, as this word is oft rendred; which ſeems well to ſuit this place, partly, becauſe theſe are oppoſed to the *fat* ones *upon* Earth, *v.* 29. partly, becauſe the following *Eating* and *ſatisfaction* may ſeem moſt proper and acceptable to ſuch as were in want: partly, becauſe here is an alluſion to the legal Feaſts, made of the remainders of the Sacrifices, in which the poor had a ſhare: and partly, becauſe this well agrees to the time of Chriſt's coming, when the Body of the Jewiſh Nation were a poor and afflicted people, and *the Poor* eſpecially *did receive the Goſpel*, *Mat.* 11. 5. *o* Which is mentioned as a great Bleſſing, *Joel* 2. 26. as it is threatned as a grievous Curſe that men ſhould *Eat and not be ſatisfied. Levit.* 26. 26. *Mich.* 6. 14. But becauſe it was comparatively a poor and mean thing to have ones Belly filled and ſatisfied, with that food which periſheth and paſſeth away preſently after it is received, this magnificent promiſe is doubtleſs to be underſtood; ſpiritually of thoſe ſpiritual Bleſſings, that Grace and Peace, and Comfort and full Satisfaction, which all believing and pious Souls have in the Senſe of God's Love, and the pardon of their ſins, and in the influences of God's Spirit into their Souls. *p* That ſeek his Favour: Or that enquire after him, and labour to know and diſcern him. Wherein poſſibly the Spirit of God may intimat to us, the neceſſity of ſeeking, and the difficulty of finding or diſcovering God, when he ſhall appear in the fleſh, and in the form of a Servant; which was likely to hide him from the Eyes of the Carnal, and Careleſs Jews, and not to be diſcerned, but by thoſe that were ſtudious and inquiſitive concerning the mind of God revealed in the Scriptures, concerning that matter. *q i. e.* Their: For he ſpeaks of the ſame perſons ſtill, though there be a change from the third to the ſecond perſon, as is uſual in theſe poetical and prophetical Books of Scripture, *r i. e.* Shall be greatly Refreſhed and Comforted; *Life* being oft put for an Happy and Comfortable Life, as 1 *Kings* 1. 25. *Pſal.* 34. 12. in which Reſpect *Jacobs* Heart or *Spirit* is ſaid to have *revived*, *Gen.* 45. 27. as on the contrary *Nabals Heart* was ſaid to have *died within him*, 1 *Sam.* 25. 37. when it was oppreſſed with great ſadneſs. *s* Your Comfort ſhall not be ſhort and Tranſitory, as worldly Comforts are, but everlaſting.

*Pſal. 2. & 72. 11 & 86. 9

27 * All the ends of the world *t* ſhall remember *u* and turn unto the LORD *x*; and all the kindreds *y* of the nations ſhall worſhip before thee.

t i. e. All Nations from one end of the World to the other. So this is an evident Prophecy of the calling of the *Gentiles* to the knowledge of God and Chriſt by the Goſpel, and conſequently a clear proof, that this Pſalm doth directly and immediately ſpeak of Chriſt; to whom alone, and not to *David*, this and divers other paſſages of it, do manifeſtly belong. *u* It is not particularly expreſſed what they ſhould remember, becauſe there were ſeveral things, that ſhould and would be remembred by them; which were likely to occaſion their turning to the Lord. They ſhall remember thir former and manifold wickedneſs with grief and ſhame, and fear; and particularly their ſin and folly, in worſhiping dead and impotent Idols, that never did nor could do them, either good or hurt: They ſhall remember that God who did make lively Impreſſions upon their minds, which yet they had in great meaſure blotted out and forgotten, but now by the preaching of the Goſpel they ſhall be revived: They ſhall remember their great and manifold obligations to God, which they had quite forgotten, his patience and goodneſs in ſparing them ſo long, in the midſt of all their Impieties and in revealing his Goſpel to them, and giving his Son for them: They ſhall remember the gracious Words and glorious Works of Chriſt, and what he did and ſuffered for them; which poſſibly divers of them had been Eye and Ear-witneſſes of in *Judea* (although, with the unbelieving *Jews*, they diſpiſed and miſconſtrued them,) and others had heard the fame, and tidings of them. *x* Unto the only true God, and unto Jeſus Chriſt, to whom this Name of *Jehovah* is oft-times aſcribed in Scripture. *y* Heb. *all the Families.* Which is not to be underſtood ſtrictly, of every particular Perſon and family, but of all ſorts, and of great numbers of them; as ſuch univerſal phraſes are very frequently taken in Scripture.

28 For the kingdom *is* the LORDS, and he *is* the governour among the nations *z*.

z This is added as a Reaſon, why the *Gentiles* ſhould be converted, becauſe God is not only the God and Lord of the *Jews*, but alſo of the *Gentiles*, and of all Nations, *Rom.* 3. 29. 30. And therefore, though for a time he thought fit to confine his Kingdom to *Iſrael*, yet he had reſolved in due time to enlarge his Kingdom, and to ſet up his Throne and Government in the *Gentile* World, which were no leſs created and redeemed by him, than the *Jews*. Compare *Zech.* 13. 2. and 14. 9.

29 All *a they that be* fat upon the earth *b* ſhall eat *c* and worſhip *d*; all they that go down to the duſt *e* ſhall bow before him, and none can keep alive his own ſoul *f*.

a i. e. Many of them, as the word *all* is oft uſed, as *Pſal.* 72. 11. *Mat.* 3. 5. and 17. 11. *Luke* 6. 26. *John* 3. 26. 2 *Tim.* 3. 9. *b i. e.* Kings and princes, and the great Men of the World, who are oft deſcribed by this Metaphor, as *Pſal.* 78. 31. *Iſa.* 10. 16. Compare *Job* 15. 27. *Pſal.* 17. 10. and 73. 7. Whoſe Converſion to Chriſt, is alſo foretold in other places, as *Pſal.* 45. 12. and 72. 10, 11. *Iſa.* 60. 3, 5, 10. 1 *Tim.* 2. 1, 2. *Rev.* 21. 24. Theſe are oppoſed to the poor and miſerable part of the World, of whom he ſpeaks in the next words, as alſo *v.* 26. where ſee the firſt note. So the ſenſe of the place is, that both poor and rich ſhould embrace the Goſpel. But the *Syriack* Interpreter renders theſe words otherwiſe, *the hungry of the Earth*. And another, to the ſame purpoſe, *thoſe that are turned to Aſhes* (for which I ſhould rather ſay, *they that ly down in Aſhes*, which is an uſual deſcription of poor, afflicted, and humbled perſons) *on the ground*. For the firſt Hebrew word, rendred *fat*, with the change but of one point, ſignifies *Aſhes*. *c* And be ſatisfied, as it was more fully expreſſed, *v.* 26. ſhall feed upon the bread of Life, Chriſt and all his benefits. *d* This is added to explain the former word, and to ſhew what kind of eating he ſpoke of, not of a Carnal, but of a ſpiritual Feaſt. *e* They that languiſh and draw nigh to Death, through poverty or Miſery, or anguiſh of Mind and Conſcience: For ſuch are oft ſaid to *go down into*, or to *ſit in the Duſt*, as *Job* 30. 19. *Pſal.* 44. 25 and 113. 7. *Iſa.* 29. 4. and 47. 1. Theſe may be oppoſed to the *fat* ones mentioned in the firſt Clauſe of the Verſe. *f* This may ſeem to be a further deſcription of the ſame perſons, and an aggravation of their miſerable condition, from this circumſtance, that it was not in their power to help themſelves; their Soul was going down to the Duſt, as he ſaid in the laſt foregoing clauſe, and now he adds that none of them could ſtop it, or keep himſelf alive; ſo that their caſe was wholly deſperat as to themſelves; and this drove them out of themſelves, to ſeek relief from God, and to receive Jeſus Chriſt and the Goſpel of Salvation gladly. *Heb. and* he who (the pronoun Relative being here underſtood, as it is in very many places) *doth not*, or *cannot quicken*, or *enliven his own Soul*, *i. e.* himſelf, as the Soul is often taken; and *quickening* may be put either for *nouriſhing*, as *Iſa.* 7. 21. or for *comforting*, as here *v.* 26, or *preſerving Life*, whether Temporal or Spiritual, and Eternal, as *Gen.* 19. 19. *Ezek.* 13. 19. and 18. 27 But theſe words are and may be rendred otherwiſe, and that very agreeably to the Hebrew Text and the ſcope of the place. Having ſaid that all Nations ſhould *bow before him*, *i e* before Chriſt, and unto Chriſt, whom they ſhould own as their Lord and Saviour, he now adds theſe words, Either, 1. As a Reaſon why they did receive him, or believe in him, becauſe (for ſo the particle *Vau* is frequently rendred, as 1 *Kings* 1. 21. and 18. 3, 4. *Pſal.* 60. 12. *Iſa.* 16. 2. and 64. 5. and oft elſewhere) *he did not keep alive his own ſoul*, as he could eaſily have done, by his Divine Power in ſpight of all that his enemies could do, but freely gave himſelf to Death for them. Becauſe he laid down his life for ſinners, which the Father had commanded him, and he had promiſed to do, therefore God loved him, *John* 10. 17, 18. and glorified him, and performed his promiſe made to him upon that condition, that *if he did make his Soul an offering for ſin, he ſhould ſee his ſeed*, &c. *Iſa.* 53 10. Or, 2. As an amplification or commendation of the Faith of the *Gentiles*, in coming and bowing to Chriſt, *although* (for ſo alſo the Hebrew *Vau* is oft uſed, as *Pſal.* 99. 8. *Prov.* 26. 24. *Eccleſ.* 9. 16.) *he did not keep alive his own Soul*, but laid down his own Life, and ſuffered himſelf to be killed by wicked men: Which was one principal reaſon, why the *Jews* would not believe on him, as is noted, *Mat.* 27. 40, 42, 43. and therefore was a juſt commendation to the Gentiles, that notwithſtanding this great ſtumbling-Block, believed on him. But this I propoſe with ſubmiſſion. Only it may be obſerved, that this laſt clauſe of the Verſe in the Hebrew, is in the ſingular number, and therefore more likely to belong to *him*, immediately going before it, which is of the ſame number, than to the other preceeding clauſes, which are all expreſſed in the plural number. And though I know Enallage of numbers, be very uſual, yet they are not to be ſuppoſed without neceſſity.

30 A ſeed *g* ſhall ſerve him; it ſhall be accounted to the LORD for a generation *h*.

g Chriſt ſhall not want a ſeed or poſterity, *Heb.* 2. 13. For though the Jewiſh Nation ſhould generally reject and forſake him, which may ſeem to be here implyed, Chriſt ſhall have many diſciples or followers, and the *Gentiles* ſhall come in their ſtead, compare this promiſe with that, *he ſhall ſee his ſeed*, *Iſa.* 53. 10. Or, their *ſeed*, *i. e.* The ſeed of the *Gentile* Worſhippers laſt mentioned. Chriſtian Religion ſhall not be the buſineſs of one Age, but, as the *Gentiles* ſhall believe in Chriſt, ſo ſhall their poſterity in ſucceeding Generations: This being Gods uſual method, to take Children into covenant with their parents, of which ſe *Deut.* 10. 15. and 30. 19. *Pſal.* 69. 36. *Iſa.* 43. 5. and 44. 3. And as when the *Jews* refuſed Chriſt, their children were caſt out of Covenant with them; ſo when the *Gentiles* embraced the Goſpel-Covenant, their Children were admitted with them. *h* That believing ſeed ſhall be reputed both by God and men, *The Generation*, or *Children*, or *People of the Lord*, as the *Jews* formerly were, But upon the *Jews* contempt of Chriſt and the Goſpel, the *Gentiles* ſhall come in their ſtead, and enjoy their Titles and Priviledges. Compare this place with *Pſal.* 87. 5.

31 They *i* ſhall come *k*, and ſhall declare his righteouſneſs *l* unto a people that ſhall be born *m*, that he hath done *this n*.

i Either, the Converts and Worſhippers, *v.* 27. 29. Or their ſeed laſt mentioned, *v.* 30. Or this may be indefinitly ſpoken as ſuch Verbs are oft uſed, *they ſhall come*, *i. e.* Some or other ſhall come and do the work here mentioned, to wit, the Apoſtles and Miniſters of the Goſpel. *k* To wit, from *Judea* and *Jeruſalem* (from whence the Goſpel was firſt to go forth) to the *Gentile* World, to the ſeveral parts whereof the Apoſtles went upon this Errand. *l* Gods Righteouſneſs: Either, 1. His wonderful grace and mercy to mankind, in giving them Chriſt and the Goſpel; for *Righteouſneſs* is oft put for *Mercy* or *Kindneſs*, as hath been noted again and again. Or, 2. That Righteouſneſs which God hath appointed for the Juſtification of ſinners, called *the Righteouſneſs of faith*. *Rom.* 3. 21. 22. *Phil.* 3. 9. which the *Jews* were ignorant of and would not ſubmit to, *Rom.* 10. 3. but the *Gentiles* joyfully embraced; or 3 His Truth or Faithfulneſs, (which is very frequently, and fitly called *Righteouſneſs*) in the performance of thoſe exceeding great and precious promiſes made, and recorded in the Old Teſtament, and eſpecially thoſe two, concerning the ſending of the Meſſias, and concerning the calling of the *Gentiles*. *m* Either, 1. Spiritually, *i. e.* Born again; for Regeneration is oft called a *Birth*, as *Pſal.* 87. 4, 5. *John* 1. 13. 1 *Pet.* 1. 23. and a Creation, *Pſal.* 102. 18. Or rather, 2. Naturally, *i. e* Unto ſucceeding Generations. Whereby *David* gives us a Key to underſtand this *Pſalm*, and teacheth us that he ſpeaks not here of himſelf, or of the Occurrences of his times, but of things which were to be done in after Ages, even of the ſpreading of the Goſpel among the *Gentiles*, in the time of the New Teſtament. *n i. e.* They ſhall declare that this is the work of God, and not of Man, and carried on by his only power in the World, againſt all the Wit and force of Men. Or rather, *becauſe* (this being added as a proof or Demonſtration of that *Righteouſneſs* of God now mentioned) *He i. e.* the Lord plainly underſtood here, and expreſſed in the foregoing Verſe) *hath done or wrought it*, to wit, his Righteouſneſs. *i. e.* He hath executed with his hand, what he ſpake with his Mouth; he hath demonſtrated the Truth of his promiſes by his Actions, and by the Accompliſhment of them.

PSAL. XXIII.

The ARGUMENT.

THE matter of this *Pſalm*, gives us ſome general Diſcovery of the time of its writing; which was when *David* was delivered out of his Diſtreſſes, and quietly ſettled in his Kingdom.

David *deſcribeth his own Happineſs*, 1. *both in Temporal* 2 *and in Spiritual things* 3 —— 5. *His confidence in Gods Mercy, and vows to dwell in his houſe for ever*, 6.

A Pſalm of David.

THe LORD *is* * my ſhepherd *a*, I ſhall not want *b*.

* Iſa. 40. 11. Jer. 23. 4. Ez. 34. 23. John 10. 11. 1 Pet. 2. 25. Rev. 7. 17.

a He hath ſhewed himſelf to be ſo by his gracious Providences towards me, and for me; and he hath taken upon him, that Office and Relation to me, by his entring into Covenant with me, whereby he hath engaged himſelf to rule, and feed, and preſerve and heal me, and do all which Shepherds do, or are oblig'd to do to their Flocks: which *David* very well underſtood, and had doubtleſs carefully performed his Duty to his Sheep; and therefore he ſtrengthens his Faith by this conſideration, that God was his Shepherd; and as God was a much better Shepherd than he, or any Man could be; ſo he might confidently expect more than ordinary Benefits from his conduct. *b* To wit, any thing which is really neceſſary for me, either for this Life or for the next. But fooliſh man may think many things to be neceſſary for him, which the allwiſe God knoweth to be not only unneceſſary but hurtful, and therefore mercifully denies what men ignorantly deſire to their hurt.

2 He maketh me to ly down *c* in † green paſtures *d*: he leadeth me *e* beſide *f* the † ſtill waters *g*.

† Heb. *paſture of tender graſs.*
†Heb. *water of quietneſs.*

c To reſt and repoſe my ſelf at Noon, as the manner was in thoſe hot countries. See *Cant.* 1. 7. *Iſa.* 13. 20. *Ezek.* 34. 15. *d* Where there is both delight and plenty of Proviſions. *e* Leſt I ſhould wander and periſh. Heb. *He leadeth me ſweetly* and *gently*, accomodating himſelf to mine Infirmities, as Shepherds do to their Sheep, *Gen.* 33. 13. *Iſa.* 40. 11. and 49. 10. *f* Or, *to*, the particle *al* being of put for *el*, as *Gen.* 1. 30. and 16. 7. *g* Quiet and gentle Waters, either put into Watering-Troughs or running in ſmall and ſhallow Channels; which are oppoſed to great Rivers, which both affright the Sheep with their noiſe, and expoſe them to the danger of being carried away by their ſwift and violent Streams, whilſt they are drinking at them.

3 * He reſtoreth *h* my ſoul: he leadeth me in the paths of righteouſneſs *i* for his names ſake *k*.

†Pſal. 5. 8. & 19. 8. & 31. 3.

h He *bringeth it back*; Either, 1. From its Errors or wandring. Or, 2 Into the Body, out of which it was even departing and fainting away. He reviveth or comforteth me. Compare *Ruth.* 4. 15. 1. *Sam.* 30. 12. *Lament.* 1. 11. *i* In ſtreight and plain, and ſafe paths, where the Sheep is neither hurt, nor wearied, nor in danger of wandring. By his Word he directs me to the right ways of Truth, and Holineſs and Righteouſneſs, and by his Spirit he inclines and inables me to chuſe them, and to continue to walk in them. *k* Not for any worth in me, but meerly for the Demonſtration and Glory of his Juſtice, and Faithfulneſs and Goodneſs.

*Pſ: 3. 6: 118. 6. 4 Yea, though I walk through the valley of the ſhadow of death *l*, * I will fear no evil *m*: for thou *art* with me, thy rod and thy ſtaff *n*, they comfort me *o*.

l Through a dark and diſmal Valley, full of Terrors and Dangers, as this Phraſe ſignifies, *Job* 24. 17. *Pſal.* 44. 19. and 107. 10, 14. *Jer.* 2. 6. *m* I will not give way to my Fears, but confidently rely upon God. *n* Two words noting the ſame thing, and both deſigning Gods paſtoral care over him, expreſſed by the ſign and inſtrument of it. *o* The conſideration thereof ſupports me, under all my fears and Diſtreſſes.

† Heb: *maketh fat.* 5 Thou prepareſt a table *p* before me, in the preſence of mine enemies *p*: thou † anointeſt mine head with oyl *q*, my cup runneth over *r*.

p i. e. Thou furniſheſt me with plenty and variety of Proviſions and comforts. *p* They ſeeing and envying, and fretting at it, but not being able to hinder it. *q* Or *Ointment*, as the *Syriack* and *Arabick* Interpreters render it; with Aromatical Ointments, which were then uſed at great Feaſts, *Pſal*: 92. 10. *Amos* 6. 6. *Mat.* 6. 17. *Luke* 7. 38. The ſenſe is, thy comforts delight my Soul, compare 45. 7. *r* Thou haſt given me a very plentiful portion, ſignifyed by the Cup, given to the Gueſts by the Maſter of the Feaſt.

† Heb: *to length of days.* 6 Surely goodneſs and mercy *s* ſhall follow me *t* all the days of my Life *u*, and I will dwell in the houſe of the LORD † for ever *x*.

s i. e. Gods Favour, and the bleſſed and comfortable effects and benefits of it. *t* By which emphatical Expreſſion, he ſignifies Gods admirable freeneſs and readineſs to do good to his People, and his preventing them with Bleſſings. *u* Which he juſtly concludes, from the former inſtances of Gods Favour to him, becauſe of the unchangeableneſs of Gods Nature, and the ſtability of his Covenant and promiſes. *x* Whereas I have formerly been driven from Gods Houſe, I reſt aſſured that I ſhall now conſtantly enjoy that bleſſed priviledge of ſerving and enjoying God in his Sanctuary, which I prize more than all my Dominions.

P S A L. XXIV.

The ARGUMENT.

THis *Pſalm* is generally and probably thought to have been compoſed by *David* upon that ſolemn Occaſion, of bringing the Ark of God from the Houſe of *Obed-Edom*, into the Tabernacle which *David* had built for it, 2 *Sam.* 6. Wherein he hath a further proſpect even to the Temple which he earneſtly deſired, and intended to build, and which he knew would be built by his Son. And when this was done, and the Ark brought into it, this *Pſalm* was to be ſung, and indeed to this time it ſeems chiefly directed. *For Davids Pſalms* were not only uſed by himſelf upon the firſt Occaſions, for which he made them, but they were committed to the prefects of ſacred Muſick, for the uſe of the Church in all ſucceeding times. And being a Prophet, he ſpeaks as the Prophets uſed, of things to come, as if they were already preſent, and turns his Speech to the Temple, and its Gates as if they were now built. Moreover; becauſe the Tabernacle and Temple and Ark were manifeſt Types of Chriſt, and of his Church, and of the place and ſtate of Heavenly Glory, *David* extended his thoughts to them alſo, or at leaſt the Holy Ghoſt deſigned to comprehend them under theſe Typical Expreſſions.

A Pſalm of David.

David *acknowledgeth Gods Sovereignty over the World,* 1, 2. *A Deſcription of the perſons that ſhall be of his ſpiritual Kingdom,* 3, 4. *Their Bleſſing,* 5, 6. *An Exhortation to receive it,* 7, 8, 9. *Who the King of Glory is,* 10.

*Ex. 9: 29. & 19. 5. Deut. 10. 14. Job 41. 11. Pſ: 50. 12. 1 Cor. 10. 26, 28. THE * earth is the LORDS, and the fulneſs thereof *a*: the world, and they that dwell therein.

a All the creatures, and eſpecially the Inhabitants wherewith it is repleniſhed. Gods general dominion over, and intereſt in all perſons and places, ſeems to be here premiſed and aſſerted, Either, 1. To ſhew his Right to chuſe any Nation whom he pleaſed, to be his peculiar people: which priviledge being conferred upon the *Iſraelites*, was a great ſtumbling-Block to the Heathen Nations. Or 2. To ſet forth the ſingular kindneſs and mercy of God to *Iſrael*, who choſe them out of all the Nations of the World to be near to him, and to have ſpecial acquaintance with him, although otherwiſe he had no other Relation to them, than what he had to all mankind, to wit, that of a Creator and Governour. Or, 3. To demonſtrat the Excellency of the Jewiſh Worſhip, and Religion above all others, becauſe the God whom they ſerved, was the God and maker of the whole world, when the gods of the *Gentiles* were ſorry Idols, and eſteemed by themſelves to be but local and confined Deities.

*Job 38. 6. Pſ. 104. 5. & 136. 6. 2 * For he hath founded it *b* upon the ſeas *c*, and eſtabliſhed it upon the floods *c*.

b Juſtly have I ſaid, that *the Earth is the Lords*, for he made it, and laid the Foundation of it, and that in a wonderful manner. *c* By the *Seas* and *Floods*, he means the whole collection of Waters, as well the Sea and Rivers running into it, as that great Abyſs of Waters, which is contained in the Bowels of the Earth, of which ſee *Gen.* 7. 11. and 49. 25. 2 *Pet.* 3. 5. This is here mentioned as an evidence of Gods wiſe and powerful and gracious Providence, that he hath built ſo vaſt a Building upon ſo weak a foundation, as the waters are, *Mic.* 6. 2. and that although the Waters are lighter than the Earth, and therefore are naturally inclined to be above it, as they were at firſt, yet God hath ſo far over-ruled the inclinations of Nature, that the waters ſhall as it were deny themſelves and run down into Channels and Caverns of the Earth, that ſo the Earth may be a convenient habitation for men and beaſts. See *Gen.* 1. 9. *Exod.* 20. 4. *Pſal.* 104. 6.

*Pſ. 15. 1. 3 * Who ſhall aſcend into the hill of the LORD *d*? and who ſhall ſtand *e* in his holy place *f*?

d To wit, *Sion* or *Moriah*, the place of Gods Sanctuary and ſpecial preſence. This is here ſubjoined, either 1. By way of Oppoſition, though God is the God of the World, yet he is in a peculiar manner the God of *Iſrael*, and to be worſhiped no where but in their holy place. Or 2. As an Inference. Having aſſerted and proved Gods Authority and Dominion over all Mankind, and conſequently their Obligations to ſerve and worſhip him, he now propoſeth a moſt neceſſary and important Queſtion, eſpecially in thoſe times, when all Nations except *Iſrael*, were under deep Ignorance and Errors herein, namely, where and how, and by whom God will be ſerved, and his favour and bleſſing may be enjoyed. The place is here deſcribed, and the qualification of the perſons in the following Verſes. *e* To wit, to miniſter before him, as this word is commonly uſed with reſpect either to Men, as 1 *Kings* 1. 2. compared with 10. 8. *Dan.* 1. 5, 19. Or to God, as *Deut.* 10. 8. and 18. 7. *Dan.* 7. 10 *Zech.* 3. 4. *Standing* is the poſture of Miniſters or Servants. So the Senſe is, who ſhall ſerve God, to wit, with Gods acceptation, and to his own Advantage. *f* In the place which he hath ſanctified for his Service.

4 * † He that hath clean hands *g*, and a pure heart *h*; who hath not lift up his ſoul into vanity *i*, nor ſworn deceitfully *k*. * Iſa. 33. 15, 16. † Heb. *the clean of Hands.*

g Whoſe Actions and Converſations are holy and unblameable. It is here very obſervable, that the Character of a right and acceptable Worſhipper of God is not taken from his Nation and Relation to *Abraham*; nor from all thoſe coſtly and laborious Rites and Ceremonies of the Law, in which the generality of the *Iſraelites* pleaſed themſelves, but in Moral and Spiritual Duties, which moſt of them groſly neglected. *h* Purged from Hypocriſie, and inward Filthineſs, and careful to approve it ſelf to God, as well as to Men, ordering a Mans very thoughts and Affections according to Gods word. This is fitly added, becauſe a Man may keep his hands clean in good meaſure, upon meer worldly motives, or with an evil Deſign, or without any reſpect to God. *i* Either, 1. Who doth not worſhip Idols, which are oft called *Vanities* in Scripture. Or. 2. Who doth not ſwear vainly or falſely, the phraſe here being much the ſame with that in the third Commandment, of *taking Gods Name in vain.* But that ſeems to be a quite differing Phraſe, and the *Name of God* there mentioned, determines the Senſe of that general phraſe to Oaths, which, without that Addition, or ſomething equivalent, is never, to my knowledge, uſed in Scripture in that Senſe. Nor do all thoſe learned men, who ſo expound this place, give one inſtance of that ſignification of this phraſe. And for their other Argument for that Senſe, that this Clauſe is conjoined with the next, by the Conjunction *Vau*, and therefore is to be explained by it, it ſeems to have no weight, becauſe the ſame Conjunction joins the two firſt Characters together, and yet it is confeſſed that *clean Hands* and *a pure heart*, are two diſtinct and very differing things. Or rather, 3. Who doth not immoderately, value and affect, or ardently deſire (as this very phraſe of *lifting up the ſoul* doth oft ſignifie, as *Deut.* 24. 15. *Pſal* 25. 1. *Jer.* 22. 17. and 44. 14. *Ezek.* 24. 25. *Hoſ.* 4. 8.) the vain things of this preſent Life and World, ſuch as Honours, Riches, Pleaſures, and the like, which are oft called *vain things*, or *Vanities* in Scripture, as *Pſal.* 4. 2. and 119. 37. *Eccleſ.* 1. 2. and 12. 8. And this is very fitly mentioned as a Character of a truely good Man, becauſe hereby he is diſtinguiſhed from all ungodly Men whatſoever, whoſe inſeparable Property, this is both in the Old and New Teſtament noted to be, to *love Vanity*, and to ſet their Hearts chiefly upon the *Good* things of this Life, ſuch as *Corn and Wine*, *Pſal.* 4. 2, 6, 7. and to *have their Portion in this Life*, *Pſal.* 17. 14. and to *mind Earthly things*, *Phil.* 3. 19 and to be *Friends of the World*, *Jam.* 4. 4. and to *love the World, and the things of the World*, 1 *John* 2. 15. Whereas good men are every where deſcribed to be ſuch as make *God their portion*, *Pſal.* 16. 5. and prize and deſire his Favour and Service infinitly more than all the enjoyments of this Life, yea, even than Life it ſelf, *Job* 23. 12. *Pſal.* 4. 6, 7. and 63. 3. and 119. 72: and ſuch as are *weaned* from Earthly things, *Pſal* 131. 1, 2: and have *their affections ſet on things above, not on things of the Earth*, *Col.* 3. 2. and *lay not up their Treaſure in Earth, But in Heaven*, *Matth.* 6. 19, 20. all which is directly oppoſite to this *lifting up the Soul to vanity.* *k* Heb. *unto*, or *with deceit*, i. e. Falſly, or with a purpoſe of deceiving or injuring others thereby. Under this Negative the contrary Affirmative is included, that he is one, who, when he is called to ſwear, doth *ſwear in Truth, in Judgment, and in Righteouſneſs*, *Jer.* 4. 2.

5 He ſhall receive the bleſſing *l* from the LORD *m*, and * righteouſneſs *n* from the God of his ſalvation. * Iſa. 45. 8.

l i. e. The Bleſſing which God hath promiſed to his Church and People, to wit, *Grace and Glory, and all other good things*, as they are ſummed up, *Pſal*: 84. 11. He and he only ſhall be truely Bleſſed. *m* Which is added ſignificantly, by way of Oppoſition to the *Bleſſings*, which men received either from the Prieſts or from other men, which were oftentimes given unto unworthy perſons, and in that Caſe were without any effect or benefit, whereas God's Bleſſings are given only to good men, and are always effectual for their good. *n i. e.* The bleſſed Fruit or Reward of his Righteouſneſs, as the *Work* is oft put for the reward of it, as *Levit.* 19. 13. *Job.* 7. 2. *Pſal.* 109. 20. Or, kindneſs or mercy, and thoſe benefits which flow from it, which are oft called by the name of *Righteouſneſs*, as *Judg.* 5. 11. 1 *Sam.* 12. 7. *Pſal.* 48. 11. and 112. 9.

6 This *is* the generation *o* of them that ſeek him *p*, that ſeek thy face *q*, ‖ O Jacob *r*. Selah. ‖ Or, O *God of Jacob.*

o The true Progeny which God regards. Whereby he reflects upon them, who boaſted of, and truſted to their carnal Generation or Deſcent from *Jacob*. *p* To wit, God, mentioned in the end of *v.* 5. or his Face, as it is more fully expreſſed in the next Clauſe, *i. e.* That make it their Care and Study to know him and his Mind and Will, and to pleaſe and ſerve him, as this phraſe is uſually underſtood. *q i. e.* His Face, by a familiar change of the perſon; of which many Inſtances have been already noted, and *his Face*, *i. e.* His grace and Favour, which is oft called Gods *Face*, as *Gen.* 4. 14. *Exod.* 33. 14, 15. *Pſal.* 16. 11. and 17. 2. and 44: 3. And ſo this phraſe is uſed, 2 *Chron*: 7: 14: *Pſal*: 27: 8. *Hoſ*: 5: 15: *r* So the Senſe is, that ſeek the true Church, here called *Jacob*; that deſire the knowledge of it, and converſation with it, in which Senſe many are ſaid to *ſeek Solomons Face*, as the phraſe is in the Hebrew, 1 *Kings* 10: 24. 2 *Chron.* 9. 23. and the Harlot to *ſeek* her Lovers *Face*, *Prov*: 7: 15; And ſo this is by ſome expounded of the *Gentiles*, who enquired after the true Church, and finding it in *Jacob*, were deſireous to become Proſelytes, and to join themſelves to the Church of *Jacob* or *Iſrael*. But it muſt be remembred that the *Pſalmiſt* is not here ſpeaking of the calling of the *Gentiles*, but only of the Character or qualification of the true *Jacobites* or *Iſraelites*, who cannot conveniently be ſaid to *ſeek the Face of* Jacob, *i. e.* their own. And the phraſe of *ſeeking the Face of Jacob*, or *of the Church*, is no where uſed in Scripture. Or, as it is in the Margent, O *God of* Jacob. But that ſeems to be too large a ſupplement. Or, this is Jacob, the pronoun *this* being eaſily underſtood out of the beginning of the Verſe. Or, the Generation (which may in the ſame manner be ſupplied) of *Jacob*, *Jacob* being here put not for the perſon, but for the poſterity of *Jacob*, as it is *Gen.* 49. 7. *Numb.* 23. 7, 10, 23. *Deut.* 32. 9. *Pſa.* 14. 7. or for the Church or people of God, which is oft called *Jacob* or *Iſrael*, as *Iſa.* 14. 1. and 41. 8. and 44. 1, 5, 21. &c. So the ſenſe is, this and this only is the true *Jacob* or *Iſrael*, or Church of God, and all others are ſo only in Name and Title, although they be deſcended lineally from him: Or, in *Jacob*, the particle *in* being here underſtood, as it is in *Pſa.* 2. 12. and 17: 12. and in many other places. So the Senſe of the place is, this is the true Generation of them that ſeek Gods Face in *Jacob*. *i. e.* Either in *Jacobs* Land or Sanctuary, the only place where God was to be ſought: Or, among the *Jacobites*, or *Iſraelites*. By which he inſinuats, what is expreſſed, *Rom.* 9. 6. that, *all are not Iſrael, that are of Iſrael*, and that all were not *Iſraelites* indeed that were ſprung from *Jacob*, but only thoſe of them who were ſuch as he deſcribed, *v.* 4. Compare *John* 1. 47. *Rom.* 2. 28, 29.

Pſ.98.8. **7** * Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors *s*, and the King of glory *t* ſhall come in.

s The queſtion was put; who ſhall aſcend into Gods Hill and Holy place, *v.* 3. To which Anſwer hath been given, and the Perſons deſcribed. *v.* 4, 5, 6. But becauſe there ſtill were impediments in the way, and there were Gates and Doors to this Holy place, to ſhut out thoſe who would aſcend thither, therefore he poetically ſpeaks of thoſe Gates, to open and let in the King of Glory, who would make way for his Subjects and Followers. Here is a Repreſentation of a Triumphant Entrance of a King into his Royal City and Palace; for which the Gates uſe to be enlarged, or at leaſt wide opened. He ſpeaks here of the Gates and Doors, Either, 1. Of his Royal City of *Sion*, through which the Ark was at this time to be brought to the Tabernacle, which *David* had built for it, called *Everlaſting*; either from the ſolidity and dureableneſs of the matter, or from *David's* Deſires and Hopes, that God would make them ſuch in ſome ſort, becauſe he *loved the Gates of Sion*, *Pſa.* 87. 2. Or rather, 2. Of the Temple, which by Faith and the ſpirit of prophecy, he beheld as already built, and accordingly addreſſeth his Speech to it, whoſe Doors he calls *Everlaſting*, not ſo much becauſe they were made of ſtrong and durable Materials, as in oppoſition of thoſe of the Tabernacle, which were removed from place to place, whereas the Temple and its Doors were conſtantly fixed in one place; and if the Sins of *Iſrael* did not hinder, were to abide there for ever, *i. e.* as long as the Moſaical Diſpenſation was to laſt, or until the coming of the Meſſias, as that phraſe is very commonly taken in the Old Teſtament. Theſe Gates he bids *lift up their Heads*, or Tops, either by alluſion to thoſe Gates which have a Portcullis at the top of them, which may be let down or taken up, and accordingly makes the Entrance either higher and lower: Or, that by this figurative Addreſs to the Gates, he might ſignifie the Duty of the people, to make their Gates higher and wider, to give their King a more Magnificent Entrance. But though this be the literal Senſe of the place, yet there is alſo a myſtical ſenſe of it, and that too deſigned by the Holy Ghoſt. And as the Temple was undoubtedly a Type of Chriſt, and of his Church, and of Heaven it ſelf; ſo this place may alſo contain a Repreſentation, either of Chriſts entrance into his Church, or into the Hearts of his faithful people, who are here commanded to ſet open their Hearts and Souls, which are not unfitly called *Everlaſting Doors*, for his Reception: Or of his Aſcenſion into Heaven, where the Saints or Angels are poetically introduced as preparing the way, and opening the Heavenly Gates to receive their Lord and King, returning to his Royal Habitation, with Triumph and Glory. Compare *Pſa.* 47. 5. and 68. 25. *Acts* 2. 33. *Eph.* 4. 8. *t* The glorious King *Jehovah*, who dwelt in the Temple, and between the Cherubims: Or the Meſſias, the King of *Iſrael*, and of his Church, called *the King*, or *Lord of Glory*, 1 *Cor.* 2. 8. *Jam.* 2. 1. both for that Glory which is inherent in him, and that which is purchaſſed by him for his Members.

8 Who is the King of glory *u*? the LORD ſtrong and mighty, the LORD mighty in battel *x*.

u This ſeems to be a Prolepſis, or removal of an Objection: You will ſay, what is the cauſe of this Imperious Call? and why, or for whom muſt thoſe Gates be opened, in ſo ſolemn and extraordinary a manner? *x* This contains an anſwer to the Queſtion, He is no ordinary perſon, no meaner, and no other than *Jehovah*, who hath given ſo many proofs of his Almightineſs, who hath ſubdued all his Enemies, and is now returned in Triumph. Here is in this, and the foregoing Verſe, a ſacred Dialogue between ſeveral perſons. And ſome ſuppoſe that the ſacred Muſicians, which attended upon the ſervice of the Ark and Tabernacle, and were doubtleſs employed in this Solemnity, 2 *Sam.* 6. 5. were divided into two Quires, whereof one ſpake the former, and the other the latter Verſe.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doors, and the King of glory ſhall come in *y*.

y The ſame verſe is repeated again, partly to ſhame and awaken the dulneſs of Mankind, who are ſo hardly brought to a ſerious preparation for ſuch Solemnities; and partly to ſignifie the great worth and importance of the Matter contained under theſe expreſſions.

10 Who is *this* King of glory? the LORD of hoſts *z*, he is the King of glory, Selah.

z Under whoſe Command are all the Hoſts of Heaven and Earth, Angels and Men, and all other Creatures.

PSAL. XXV.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed, when *David* was under ſome ſtraits and preſſures, when his outward afflictions were accompanied with inward horrors of Conſcience for his ſins, by which he had forfeited Gods favour, and procured theſe Calamities to himſelf.

David *being diſtreſſed by his Enemies, taketh his refuge in God,* 1——6. *prayeth for the remiſſion of the Sins of his Youth,* 7. *He ſheweth the Goodneſs of the Lord to the meek, to ſuch as keep his Covenant, to ſuch as fear him,* 8———15. *He prayeth for help in affliction* 16——18. *and againſt his Enemies,* 19——21. *and to redeem his Church from trouble,* 22.

A Pſalm of David.

UNto thee, O LORD, do I * lift up my ſoul *a*. *Pſ.143.8.

a i. e. I direct my deſires and prayers, (which are expreſſed by this phraſe, *Pſa.* 24. 4. *Jer.* 22. 27. *Lament.* 3. 41.) with hope or expectation of a gracious Anſwer, which alſo it implies, *Deut.* 24. 15.

2 O my God, I * truſt in thee, let me not be aſhamed *b*: let not mine enemies triumph over me. *Pſ.22. 5. & 31. 1. & 34. 8. Pſ. 28. 7. Rom. 10. 11.

b i. e. Diſappointed of my Hope, which will be reproachful to me, not without Reflection upon thee, of whoſe power and Faithfulneſs I have made my boaſt.

3 Yea, let none that wait on thee be aſhamed *c*; let them be aſhamed *d* which tranſgreſs *e* * without a cauſe *f*. *Pſal.119. 78.

c With me and for me: For if I be fruſtrated all that truſt in thee will be diſcouraged, and upbraided with my Example. *d* Blaſt their wicked deſigns and hopes. *e* Or, *prevaricate*, or *deal perfidiouſly* with me, violating their Faith given to me. *f* without any provocation of mine, or without any ſufficient Reaſon.

4 * Shew me thy ways *g*, O LORD, teach me thy paths. *Pſal.58. & 27. 11. & 86. 11. & 119. 27. & 143. 8. 10.

g i. e. The way of thy Precepts, what I ought to do in my Circumſtances and difficulties; by what Methods I may obtain thy Favour and help. Whatſoever thou doſt with me as to other things, grant me this Favour, teach me my Duty, and cauſe me to keep cloſe to it, notwithſtanding all temptations to the contrary.

5 * Lead me in thy truth *h*, and teach me: for thou *art* the God of my ſalvation *i*, on thee do I wait all the day. *Pſ. 26.3.

h i. e. In the true and right way preſcribed in thy Word, which is oft called *Truth*, as *Pſa.* 119. 30. *John* 8. 45, 46. and 16. 13. &c. Or, *by* or *becauſe of thy Truth*, *i. e.* Becauſe thou art faithful, do thou lead or guide me as thou haſt promſed to do. *i i. e.* Who haſt ſaved me formerly, and haſt engaged to ſave me, and from whom alone I expect Salvation.

6 Remember, O LORD, * † thy tender mercies, and thy loving kindneſſes *k*, for they *have been ever* of old *l*. *Pſal.103. 17. & 106. 1. & 107. 1. Jer.33.11. †Heb. *thy bowels.*

k O conſider thy own merciful Nature, and thy former manifold Favours vouchſafed to me, and to other miſerable Sinners, and do like thy ſelf. *l* Thou haſt been gracious to ſuch as I am, from the beginning of the World to this day, and to me in particular from my very Infancy, as he oft acknowledgeth in this Book; yea, from all Eternity thou haſt had a good will to me, and therefore, do not now deſiſt and deſert me.

7 Remember not *m* * the ſins of my youth *n*, nor my tranſgreſſions *o*: according to thy mercy remember thou me, for thy goodneſs ſake *p*, O LORD. *Job. 20. 11.

m So as to lay them to my Charge. *n* The Sins committed in my young, and tender years, *Eccleſ.* 11. 9, 10. which God frequently puniſheth in riper Age, *Job.* 13. 26. *Jer.* 3. 25. and therefore he now prays that God would not deal ſo with him. *o* nor any of my ſucceeding or other ſins, which either have been acted by me, or may be imputed to me. *p* Being a ſinner I have nothing to plead for my ſelf, but thy free Mercy and Goodneſs, which I now implore.

8 Good *q* and upright *r is* the LORD: therefore will he teach ſinners in the way *s*.

q i. e. Bountiful and gracious to Sinners, ready to do good, and delighting in it. *r* Or, *Right*, *i. e.* Holy and true, ſincere in making promiſes, and in all his Declarations and Offers of Mercy to Sinners, and faithful in fulfilling them. *s* Being ſuch an one, he will not be wanting to ſuch poor Sinners as I am, but will guide them by his word and Spirit, and gracious providence, into the way of Life and peace. By Sinners he doth not underſtand all that are ſo; nor ſuch as are obſtinate and proud, and ſcornful, whom God hath declared, that he will not teach nor direct, but will leave them to the Errors and luſts of their own Hearts, and will blind and harden them to their Ruine, as is often expreſſed in Scripture; but only ſuch as being truely ſenſible of their Sins, do humbly and earneſtly ſeeek God for his Grace and Mercy, or ſuch as are *Meek*, as the next Verſe explains it; for theſe he will not fail to aſſiſt and relieve.

9 The meek *t* will he † guide in judgment *u*: and the meek will he teach his way *x*. †Heb. *cauſe to go.*

t i. e. The humble and lowly, ſuch as meekly ſubmit themſelves to Gods hand and word, and are willing and deſireous to be directed and governed by him. *u i, e.* In the paths of Judgment, or in the right way wherein they ſhould walk, as the next Clauſe explains this; or by the Rule of his word, which is oft called his *Judgment*, or *Judgements*. Or, *with Judgment*, *i. e* with a wiſe and provident care, and a due regard to all their circumſtances. See *Jer.* 10. 25. 1 *Cor.* 10. 13. *x* Either Gods way, which God preſcribes: Or his own way in which he ought to walk.

10 All the paths of the LORD *are* mercy and truth *y*, unto ſuch as keep his covenant *z*, and his teſtimonies.

y All the dealings of God with them, yea even thoſe that are afflictive, and grievous to the fleſh, are done in kindneſs and faithfulneſs to them, as being very neceſſary for them, and tending to their great advantage. *z i. e.* The Laws or Conditions required of them by his Covenant; or, as it follows, his Teſtimonies *i. e.* his Precepts, which are the Teſtimonies or Witneſſes of God's Will, and of mans Duty.

11 For thy names ſake *a*, O LORD, pardon mine iniquity: for it is great *b*.

a i. e. For the Honour of thy Goodneſs, and Truth, which is concerned herein. *b* And therefore none but ſuch a God can pardon it,& nothing but thy own name can move thee to do it and the pardoning of it, will well become ſo great and good a God, and will tend much to the Illuſtration of thy Glory, as the greatneſs and deſperatneſs of the Diſeaſe advanceth the Honour and Praiſe of the Phyſician. Or this may be urged, not as an Argument to move God, but as the reaſon that moved him to pray ſo earneſtly, and that for God's Name ſake. Or, *though* (as this Particle is oft rendred, as *Exod.* 34. 9. *Pſal.* 41. 4. and elſewhere) *it be great* Poſſibly he ſpeaks of his ſin againſt *Uriah* and *Bathſheba.* Or, *for* or *though it be much* or *Manifold*: For the Hebrew word ſignifies both *great* and *much.*

12 What man *is* he *c* that feareth the LORD? him ſhal he teach in the way *that* he ſhall chooſe *d*.

c i: e: Whoſoever he be, whether *Jew* or *Gentile*, whether more innocent, or a greater Sinner, which is my Caſe. *d i: e:* Which God appointeth, or approveth, Or, which he, *i. e.* ſuch Perſon, *ſhould* chuſe; for the future Tenſe is oft put Potentially, and ſo as to expreſs a Man's Duty, as *Gen.* 20. 9. *Mal.* 1: 6. and 2. 7.

†Heb. *ſhal lodge in goodneſs.*
*Pſal. 37. 11.22.29.

13 His ſoul † ſhall dwell *e* at eaſe *f*; and * his ſeed ſhall inherit the earth *g*.

e Heb. *ſhall Lodge, i. e.* Continue as this word ſignifies, *Job* 17. 2. *Prov.* 19. 23. It notes the conſtancy and Stability of his Happineſs, both whilſt he Lives and when he is Dead; which the next Clauſe ſeems to ſuppoſe. *f* Heb. *in Good, i. e.* In the poſſeſſion and enjoyment of the true Good. *g* Or, *the Land*, to wit, *Canaan*; which was promiſed and given, as an earneſt of the whole Covenant of Grace, and all its promiſes, and therefore is Synecdochically put for all of them. The Senſe is, his Seed ſhall be bleſſed.

*Prov. 3. 32. See Joh. 7.17.
‖Or, *and his covenant to make them know it.*

14 * The ſecret of the LORD *h is* with them that fear him; ‖ and he will ſhew them his covenant *i*.

h Either, 1. His Word and Counſel, to direct and guide them in the right way, which he oft mentions here as a ſingular Bleſſing, *v:* 8, 9, 12. to ſhew them their Duty in all Conditions, and the way to their eternal Salvation. And ſo this may ſeem to be explained by the following Words, *He will ſhew them his Covenant.* And this though it was revealed, yet might be called a *ſecret*, becauſe of the many and deep Myſteries in it, and becauſe it is ſaid to be hid from many of them, to whom it was revealed, *Mat:* 11. 25. 2 *Cor.* 3. 13, 14, 15. and 4, 3. and it is not to be underſtood to any purpoſe, without the Illumination of their Minds, by God's Spirit, as is manifeſt from *Pſal.* 119. 18, 19. and many other places of Scripture. Or rather, 2. His Love and Favour which is called his *ſecret, Job* 29: 4. *Prov* 3: 32. and that very fitly, becauſe it is known to none but him that enjoyeth it, *Prov.* 14. 10: *Rev:* 2. 17. Or his gracious and fatherly Providence which is here ſaid to be *with them*, Or, as it is in the Hebrew, *towards them*, taking Care of them, and working for them; even then when God ſeems to frown upon them. *i* Or, *and he will make them to know* (for the Infinitive is here thought to be put for the future Tenſe of the Indicative, as it is *Eccleſ.* 3: 14, 15, 18. *Hoſea* 9: 13: and 12: 3.) *his Covenant, i. e.* He will make them clearly to underſtand it, both its Duties or Conditions, and its Bleſſings or Priviledges; neither of which ungodly Men rightly underſtand: Or, he will make them to know it by Experience, Or, by God's making it good to them; as on the contrary God threatens to make ungodly Men to *know his Breach of Promiſe, Num.* 14. 34. Or, as it is in the margent of our Bibles, *and his Covenant*, (is *i: e:* He hath ingaged himſelf by his Promiſe or Covenant) *to make them to know it*, to wit, his ſecret, *i: e:* That he will manifeſt either his Word or his Favour to them.

†Heb. *bring forth.*

15 Mine eyes *are* ever towards the LORD *k*: for he ſhall † pluck my feet out of the net *l*.

k i: e: My truſt is in him, and my Expectation of Relief is from him only. *l.* He will deliver me out of all my Temptations and Tribulations.

16 Turn thee unto me *m*, and have mercy upon me for I *am* deſolate *n* and afflicted.

m Turn thy Face and Favour to me, O thou who now haſt turned thy Back upon me, and forſaken me. *n* Deſtitute of all other Hopes and Succours; perſecuted by mine Enemies, and forſaken by the moſt of my Friends, as he was in *Abſalom*'s Rebellion.

*Pſal. 68. 6.

17 The troubles of my heart *o* are enlarged: * O bring thou me out of my diſtreſſes.

o My outward Troubles are accompanied with grievous Torments of my Mind and Heart for my ſins, which have procured them, and thy great Diſpleaſure manifeſted in them.

18 Look upon *p* mine affliction, and my pain, and forgive all my ſins *q*.

p With Compaſſion. as *Exod:* 3. 7: 8. *Pſal.* 31: 7: and 106: 44. *q* The procuring and continuing Cauſes of my Trouble.

†Heb. *hatred of violence.*

19 Conſider *r* mine enemies, for they are many, and they hate me with † cruel *ſ* hatred.

r Heb. *Look upon*, as *v.* 18. to wit, with a Revengeful Eye, as *Exod.* 14. 24. 1 *Chron.* 12. 17. *Pſal.* 104. 32. For this general Expreſſion of *Looking upon*, is taken ſeveral ways in Scripture, and is to be determined by the Context. *ſ* Heb. *Violent* or *Injurious*, Either without any Cauſe given by me: Or without any bonds, or in an implacable manner.

20 O keep my ſoul *t* and deliver me: let me not be aſhamed, for I put my truſt in thee.

t i. e. My ſelf or my Life, as that word is commonly taken: For his ſoul was out of his Enemies reach, who could only kill his *Body, Luke* 12. 4.

21 Let integrity and uprightneſs preſerve me *u*: for I wait on thee.

u Though I have greatly offended thee, yet remember that I have dealt honeſtly and ſincerely with mine Enemies, whilſt they have dealt falſly and injuriouſly with me; and therefore judge between them and me, and deal with me according to the Righteouſneſs of my Cauſe, and Carriage towards them.

22 Redeem Iſrael *x*, O God, out of all his troubles.

x If thou wilſt not pity and help me, yet ſpare thy people who ſuffer for my ſake, and in my ſufferings.

P S A L. XXVI.

The ARGUMENT.

THis *Pſalm* was certainly made by *David*, when he was in Diſtreſs and particularly when he was falſly accuſed, and defamed by his Adverſaries, as he frequently was by *Saul*, and his Courtiers: and therefore for his Vindication, he makes a ſolemn appeal to God. and a Proteſtation of his own Innocency, to which he was forced by their Clamour and Reproaches.

A Pſalm of David.

David *declareth his Integrity and innocency*, 1, 2, 3. *His hatred to the Congregation of the Wicked*, 4, 5. *He publiſheth God's Works*, 7, *Loves to dwell in his houſe*, 8. *He prays for Deliverance from his Enemies*, 9. 10. *and promiſes Thankfulneſs to God*, 11, 12.

*Pſal. 7. 8.

JUdge * *a* me, O LORD, for I have walked in mine integrity *b*: I have truſted alſo in the LORD *c*: *therefore* I ſhall not ſlide *d*.

a i. e. Plead my cauſe, or give Sentence for me; as this Phraſe is commonly uſed, as *Pſal.* 10. 18: and 43: 1. and 72: 4. *Iſa:* 1: 17. I can obtain no right from Men. The Supream and ſubordinate Magiſtrates, are mine implacable and reſolved Enemies. Do thou therefore do me Juſtice againſt them. *b* For though they accuſe me of many Crimes, they can prove none of them and thou and mine own Conſcience, and theirs too are Witneſſes for me, that my Carriage towards them hath been innocent and unblameable. *c* I have committed my Cauſe and Affairs to thee, as to a juſt Judge and mercifull Father, and my hope and Truſt is fixed upon thee alone. *d* Therefore thou wiltſt not deceive my Truſt, but wiltſt uphold me againſt all mine Enemies. For thou haſt Promiſed to ſave thoſe that truſt in thee. Or, that *I ſhall not ſlide* or *fall* So this declares the matter of this Truſt.

*Pſal. 7. 8. & 17. 3. & 66. 10. & 139. 23. Zech. 13. 9.

2 * Examine me, O LORD, and prove me *e*; try my reins and my heart.

e Becauſe it is poſſible, that I may deceive my ſelf, and be partial in my Cauſe, or at leaſt mine Enemies will ſo judge of me, I appeal to thee, O thou Judge of Hearts, and beg that thou would ſearch and try me, by ſuch ways and means as thou ſeeſt fit, and make me known to my ſelf, and to the World, and convince mine Enemies of mine Integrity.

3 For thy loving kindneſs *is* before mine eyes *f*: and I have walked in thy truth *g*.

f I dare appeal to thee with this Confidence, becauſe thou knoweſt that I have a true and deep ſenſe of thy Loving kindneſs to me upon mine heart. by which I have been obliged, and in a manner conſtrained to love and Obey thee, and in all things to approve my Heart and ways to thee, and to abſtain from all ſuch evil Practices, as mine enemies charge me with, whereby I ſhould have forfeited thy Loving kindneſs, which I prize more than life, *Pſal.* 63. 3. and expoſed my ſelf to thy juſt Diſpleaſure. My Experience of, and Truſt in thy Goodneſs doth fully ſatisfie and ſupport me, that I neither do nor need to uſe any indirect or irregular Courſes for my Relief. *g i: e:* According to thy word which is oft called *Truth*, as *Pſal.* 119. 42. 151. *John* 17. 17, 19. believing its promiſes, and obſerving its Precepts and Directions; and not according to the Courſe of the World, as it follows.

*Pſal. 1. 1. Jer. 15. 17.
†Heb. *cloſe Perſons.*

4 * I have not ſat *h* with vain perſons *i*, neither will I go in *k* with † diſſemblers *l*.

h i. e. Choſen or uſed to converſe with them: for *ſitting* is a poſture of Eaſe and of Continuance. I have been ſo far from an Approbation, or Imitation of their wicked Courſes (wherewith mine Enemies reproach me) that I have avoided even their Company, and if accidentally I came into it, yet I would not abide in it. *i i. e.* With Lyars, or Falſe and deceitful Perſons, as the next Clauſe explains it. And *vanity* is very frequently put for falſhood or Lying. *k* Into their Company, or with deſign to joyn in their Counſels or Courſes, as the ſame word is uſed, *Job* 23. 7. And Converſation is oft Expreſſed by going out and coming in. *l.* Heb with ſuch as hide themſelves, covering their Crafty and wicked Deſigns with fair Pretences. I abhor ſuch perſons and practices; though I am accuſed to be ſuch an one.

5 I have hated the congregation of evil doers *m*; and will not ſit with the wicked.

m Either, 1. Their whole Rank or Society. I have an Antipathy againſt all ſuch Perſons, without any Exception. Or, 2. To meet and joyn with them. in their Aſſemblies and Conſultations, or *ſit* with them, as it follows.

*Exo. 30. 20. Pſ. 73. 53.

6 I will * waſh mine hands in innocency *n*; ſo will I compaſs thine altar *o*, O LORD.

n Or, *with Integrity*, or with a pure Heart and Conſcience. I will not do, as my Hypocritical Enemies do, who content themſelves with thoſe outward waſhings of their Hands, or Bodies preſcribed in the Law, *Exod.* 29. 4. &c. *Deut.* 2. 6. *Heb.* 9. 10. whilſt their Hearts and Lives are filthy and abominable: But *I will waſh* or *I have waſhed my Hands*, and withal purged my Heart and Conſcience from dead Works. Compare *Iſa:* 1. 15. 16. 1 *Tim.* 2. 8. *o i. e.* Approach to thine Altar with my Sacrifices: which I could not do with any comfort or confidence, if I were conſcious to my ſelf of thoſe crimes, whereof mine enemies accuſe me. For the phraſe of *Compaſſing the Altar*, Either 1. He alludes to ſome Levitical cuſtom of going about the Altar, as the Prieſts did in the Oblation of their Sacrifices, and the people, eſpecially thoſe of them who were moſt devout and Zealous, who poſſibly moved from place to place, but ſtill within their own court, that they might better diſcern what was done on the ſeveral ſides of the Altar, and ſo be the more affeſted with it. Or rather, 2. He implies that he would offer many Sacrifices together, which would imploy the Prieſts round about the Altar, and ſo he is ſaid to *Compaſs* it, becauſe the Prieſts did it in his Name, and upon his Account, as Perſons are very oft ſaid in Scripture to *Offer* thoſe Sacrifices, which the Prieſts offer for them.

7 That I may publiſh *p* with the voice of thankſgiving *q*, and tell of all thy wondrous works.

p Or, *Proclaim,* to wit, *thy wondrous works,* as it here follows. *q* Accompanying my Sacrifices, with my own Solemn Thankſgivings and Songs of Praiſe.

8 LORD, I have loved the habitation of thy houſe *r* and the place † where thine honour *ſ* dwelleth.

Heb. *of*
e Taber-
acle of thy
onour.

r i. e. Thy Sanctuary and Worſhip: which is an Evidence of my Piety to thee, as I have given many Proofs of my Juſtice and Integrity towards Men. Nothing is more grievous to me than to be hindred from ſeeing and ſerving thee there. *ſ* Or, *thy Glory*, Either, 1. The Ark ſo called, 1 *Sam.* 4. 22. *Pſal.* 78. 61. Or, 2. Thy glorious and gracious Preſence, Or the manifeſtation of thy Glory, or of thy glorious Power, and Faithfulneſs, and Goodneſs.

9 || Gather not my ſoul *t* with ſinners *u* nor my life with † bloody men.

Or, *Take*
ot away,
ſal. 28. 3.
Heb *men*
f Blood.

t i. e. My life, as it is explained in the next Clauſe. Do not bind me up in the ſame Bundle, nor put me into the ſame accurſed, and miſerable condition with them Seing I have had ſo great an Antipathy againſt them, in the whole courſe of my life, *v.* 4. 5. let me not die their Death; as *Balaam* on the contrary deſired to *dye the death of the Righteous*, *Num.* 23. 10. And ſeing I have loved thy Houſe and Worſhip, and endeavoured to ſerve thee acceptably: not only with Ceremonial cleanneſs, but with moral purity of Heart and Life, *v.* 6, 7, 8. do not deal with me as thou wilſt with thoſe that are filled with ungodlineſs and unrighteouſneſs: do not deſtroy me with them, *the Righteous with the Wicked*, *Gen.* 18. 23. but ſave me in the common Calamity, as thou haſt promiſed and uſed to do in like Caſes. The Hebrew word *Aſaph*, rendred, *gathering*, is oft put for *taking away*, as *Gen.* 30. 23. *Iſa.* 4. 1. *Jer.* 8. 13. & 16. 5. and that by Deſtruction and Death, as 1 *Sam.* 15. 6. *Iſa.* 57. 1. *Jer.* 8. 13. *Ezek.* 34. 29. *Hoſea* 4. 3. The ground of which Phraſe may be either, becauſe by death mens Souls or Spirits are gathered and returned to God, *Eccleſ.* 12. 7. who had diſperſed them all the World over: or becauſe the ſeveral ſorts of Men, good and bad, which live here together Promiſcuouſly, are there ſevered, and all of one ſort of them gathered together, *unto their Fathers* or *Peoples*, as it is expreſſed, *Gen*: 15: 15: *Num*: 20: 24. 2 *Kings* 22: 20: Compare *Heb*: 12: 23. *u* Profligate and Obſtinate ſinners, as the following Words deſcribe them, ſuch being oft called *ſinners* by way of Eminency, as 1 *Sam*: 15: 18: *Pſal*: 1: 1: and 104: 35. *Iſa.* 1. 28. and 33. 14.

10 In whoſe hand *is* miſchief *x*: and their right hand *y* is † full of bribes.

† Heb.
filled with

11 But *as for* me, I will walk in mine Integrity: redeem me, and be mercifull unto me.

x Who not only imagine Miſchief in their Hearts, but perſiſt in it, and execute it with their hands. *y* Which ſhould be ſtretched out to execute Juſtice, and puniſh offenders.

12 My foot ſtandeth in * an even place *z*: in the congregations will I bleſs the LORD ||.

* Pſ. 27. 11

z Heb. *in Rectitude*, or *in a right* or *Straight*, or *Plain*, or *even Place.* Which may be underſtood, Either, 1. Civilly, or in regard of his outward Condition. So this is oppoſed to the *ſlippery places*, in which wicked men are ſaid to be, *Pſal.* 35. 6. and 73. 18. *Jer.* 23. 12. and the Sence is, I ſtand upon a ſure and ſolid foundation, where I fear no fall, nor to be overthrown by the aſſaults of mine enemies, being under the Protection of God's promiſe, and his Almighty and watchful Providence. Or, 2. Morally, or in regard of his Converſation. So the Senſe is, I do and will perſiſt or continue (which is oft ſignified by *ſtanding*, as *Pſal.* 1. 1.) in my plain, and righteous, and ſtraight Courſe of Life, not uſing thoſe Frauds and wicked Arts, and perverſe and crooked Paths, which mine Enemies chuſe and walk in, or whereof they do falſly accuſe me. And ſo this is the ſame thing for Subſtance, with his *walking in his Integrity*, expreſſed in the foregoing Verſe, as alſo *v.* 1. || I will not only privately acknowledge but publickly, and in the Aſſemblies of thy People celebrate thy praiſes, both for thy Grace, inabling and inclining me to chuſe and Love, and perſevere in the ways of Holineſs and Righteouſneſs, and for thy protection hitherto afforded to me in the midſt of all my Dangers and Troubles, and for that well-grounded aſſurance which thou haſt given me, of thy Favour, and of my future Deliverance.

P S A L. XXVII.

The ARGUMENT.

IT is apparent from the Body of this *Pſalm*, that *David* was not yet fully delivered from the Trouble which his Enemies gave him, both by their Slanders and other ways. But whether it belong to that Hiſtory which is recorded, 2 *Sam*: 21. 15. 16. 17: as the *Jews* conceive, whom ſome others follow, is wholly uncertain and not neceſſary for us to know.

A Pſalm of David.

David *declareth that God is his only Comfort and Confidence in all dander* 1——3. *His hearty deſire to be in the Houſe of God*, 4. *The advantage of it*, 5, 6. *He prayeth for the Light of God's Face, and his Salvation*, 7——12. *and from Experience, exhorts others to wait upon him*, 13, 14.

* Mic. 7. 8.
* Pſ. 118. 6.

THe LORD *is* * my light *a*, and my ſalvation, whom ſhal I fear? * the LORD *is* the ſtrength of my life *b*, of whom ſhal I be afraid?

† Heb. *approached againſt me.*

2 When the wicked, even mine enemies, and my foes † came upon me to eat up my fleſh *c*, they ſtumbled & fell.

a i. e. My Counſellour in all my Difficulties, and my comforter and Deliverer in all my Diſtreſſes. *b* i. e. The ſupporter and preſerver of my Life. *c* Greedy to devour me at one Morſel. Compare *Job* 19. 22. and 31: 31.

3 * Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *d will* I *be* confident.

* Pſal. 3. 6.

d In that which I have now ſaid, that God *is my light*, &c. *v.* 1. and in the Experience of his Favour and Protection, *v.* 2.

4 One *thing* have I deſired of the LORD *e*, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my Life *f*, to behold || the beauty of the LORD *g*, and to enquire *h* in his temple *i*.

|| Or, *the delight.*
Pſal. 63. 2.
& 90. 17.

e Though I am exerciſed with many Troubles. there is but one thing that I am very ſolicitous for, or deſirous of, and that is not Victory, and Triumphs over all mine enemies, aſſured Peace and Settlement in my Throne, the Wealth and Pleaſure, and Glory of enlarging: or Ruling my Empire: Or, if I have any deſire to any of thoſe things, it is chiefly for the ſake of that which here follows. *f* That I may not be diſturbed in, or driven from the Sanctuary and worſhip of God as I have been, but may have Opportunity of conſtant Attendance upon God. *g* That there I may exerciſe and Delight my ſelf, in the Contemplation of thy amiable and glorious Majeſty, and of the infinite Wiſdom, Holineſs, Juſtice, Truth, Grace and Mercy, and other Perfections, which, though hid in a great meaſure from the World, are clearly manifeſted in thy Church, and Ordinances. *h* Or, *diligently to ſeek*, either God's Face and Favour: Or his Mind and Will, and my own Duty: Or, *the Lords beauty*, laſt mentioned, which is diſcovered more or leſs, as men are diligent, or negligent in ſeeking or enquiring into it. *i* i. e. In his Tabernacle; which he here and elſewhere calls his *Temple*, becauſe it was the ſame thing for Subſtance; and becauſe his Thoughts and Affections did conſtantly and eagerly run out upon the Temple, and ſince he was not permitted to build the Thing, he would at leaſt take occaſion to ſolace himſelf with the Name, and thereby to enter his Proteſt, of his earneſt deſire to build it, if God had ſeen it fit.

5 For † * in the time of trouble he ſhal hide me *k* in his pavilion: in the ſecret of his tabernacle *l* ſhal he hide me; he ſhal ſet me up upon a rock *m*.

† Heb. *in the day of evil.*
* Pſ. 31. 20.
& 91. 1.

k Or, *hath hid me*: Or, *uſeth to hide me.* Juſtly do I prize the Houſe and Service of God ſo highly, both becauſe I have ſuch vaſt Obligations to him for his former protection and Favours, and becauſe all my hope and confidence, and ſecurity depends upon him *l* In his Tabernacle, into which mine enemies cannot come, and in a ſecret place in it, where, if they come, they cannot find me. Or, as it were (for the note of ſimilitude is oft underſtood) *in the ſecret of his Tabernacle*, i. e. In as ſafe a place as the Holy of Holies, which is called Gods *ſecret*, *Ezek.* 7. 22. where none might come but the High-Prieſt, and he but one day in a year. He alludes to the antient Cuſtom of Offenders, who uſed to flee to the Tabernacle or Altar, where they eſteemed themſelves ſafe, 1 *Kings* 2. 28. *m* A place high and inacceſſable, ſtrong and impregnable.

6 And now ſhall mine head be lifted up above mine enemies *n* round about me: therefore will I offer in his tabernacle Sacrifices of joy † *o*; I will ſing, yea, I will ſing praiſes unto the LORD.

† Heb. *of ſhouting.*

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

n He will advance me above them, and give me a compleat victory over them. *o* Or, *of ſhouting or reſounding*; i. e. Of Thankſgiving; Which were accompanied with the ſound of Trumpets and other Inſtruments, *Num.* 10. 10. 1 *Chron.* 16. 41. 42. *Pſal.* 33: 3.

8 || *When thou ſaidſt p*, Seek ye my face *q*; my heart ſaid unto thee *r*, thy face, LORD, will I ſeek.

|| Or, *my Heart ſaid unto thee. Seek ye my Face, &c.*

p Either by thy Word, commanding and inviting me ſo to do; Or by thy Spirit, directing and inclining me to it. *q* i. e. Seek my Preſence and Favour and Help, by fervent and Faithful Prayer. *r* My heart readily and thankfully complied with the motion; and upon the incouragement of this Command, or invitation and promiſe couched in it, I reſolved I would do ſo, and do ſo at this time. But this Verſe is a little otherwiſe rendred by divers learned men. And the words lye in another Order, in the Hebrew Text; which runs thus; *To thee my Heart ſaid*, Thou haſt ſaid, (which Verb may well be underſtood here, as it is alſo, 1 *Kings* 20. 34. and as divers other Verbs are underſtood in the ſacred Text, as *Lev.* 24. 8. 2 *Sam.* 18. 22. and 23. 17. Compare with 1 *Chron*; 11. 19. and in many other places; which is not ſtrange in ſo conciſe and ſhort a Language, as the Hebrew is) *Seek ye my face*, (This is thy great Command, ſo oft and ſo vehemently urged, as containing the very Subſtance and Foundation of all true Piety) *Thy Face Lord I will ſeek*, I cheerfully do and will obey thy Command therein; Or the verſe may be thus tranſlated without any Supplement, which, where it can be done, is confeſſedly the beſt way of Tranſlation, *Concerning thee* (as the Particle *Lamed* is oft uſed: Or, *For*; or, *Inſtead of thee*, as it is unqueſtionably uſed, *Gen.* 11. 3. *Exod*; 13. 16. *Pro.* 21: 18. i. e. In thy name and Words and according to thy Mind) *My heart ſaid*, (To wit, to or within my ſelf, as the word ſaid is frequently taken, i. e. I ſeriouſly conſider within my ſelf, this following Command of thine oft-inculcated in thy word, and preſs it upon my own Conſcience) *Seek ye my Face*; *Thy face Lord will I ſeek.* Thou commandeſt it, and I will obey thee therein.

9 Hide not thy face *ſ far* from me, put not thy ſervant away *t* in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

ſ Which I in obedience to thy command am now ſeeking. *t* To wit, from thy face or Preſence, or from the place of thy Worſhip from which he either now was or formerly had been driven: Two ways God and he might be parted, either by Gods departure, or withdrawing from him, which he might do even in the place of his Worſhip; or by Gods putting him away from his preſence, Againſt the firſt he ſeems to direct his prayer in the firſt Clauſe, and againſt the latter in this.

|| Or, *for.*
|| Or, *but.*
* Iſa. 49. 15.
† Heb *will gather me.*

10 || * When my father and my mother forſake me *u*, || then *x* the LORD † will take me up *y*,

u Or, *left me*, as being unable to help me, and rather a burden than an help to me; for which reaſon, *David* deſired them to leave him, and diſpoſed of them in another place, 1 *Sam.* 22. Or, his Father and Mother were now Dead. Or, by his *Father and Mother* he may ſignifie his near Relations and Friends, which forſook him in the time of Trouble, as men uſually do. Or, the Words may be rendred, *Though my Father and Mother ſhould forſake me.* *x* Or, *yet*, as the Hebrew *Vau* frequently ſignifies. *y* Or, *will receive me*, to wit, to himſelf, as this Verb is uſed, *Joſ* 20: 4. *Judg.* 19. 15. *Mat.* 23. 37.

*Pſ. 25. 4. & 86. 11. & 119. 27. † Heb. *a way of plainneſs.* † Heb. *thoſe which obſerve me.*

11 * Teach me thy way *z*, O LORD, and lead me in † a plain path *a*, becauſe of † mine enemies *b*.

z i. e. What Courſe I ſhall take to pleaſe thee, and to diſcharge my Duty, and to ſave my ſelf from Ruine. *a* Of which ſee the Note on *Pſal*: 26: 2: where the Hebrew words are the ſame. *b* That I may neither open their mouths againſt me or Religion, by my Miſcarriages, nor fall into their Hands, by my folly, nor give them any occaſion of Triumphing over me.

*Pſ. 35. 11.

12 Deliver me not over unto the will *c* of mine enemies: for * falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty *d*.

c Or, *Luſt* or *Deſire*; Heb. *Soul*; which is ſo taken, *Pſal.* 41. 2. & 78. 18: *Ezek.* 16. 27. *d* He preſſeth his Requeſt from the quality of his Enemies, who were both falſe and cruel, and in both reſpects hateful to God and Men.

13 *I had fainted e*, unleſs I had believed to ſee the goodneſs of the LORD *f* in the land of the living *g*.

e Theſe words are added to compleat the Senſe; For the Speech is abrupt and imperfect, as is very uſual, not only in the Holy Scripture, but in many other Authors, in all vehement Paſſions or Commotions of Mind, ſuch as *David* was in at this time. Having declared what perfidious and cruel Enemies did now aſſault and encompaſs him, he now ſubjoyns what impreſſion the Thoughts thereof made upon him, and ſpeaks like one that wanted Words to expreſs how ſad and deſperate his Condition would have been if he had not been ſupported by Faith in Gods promiſes. *f* To enjoy (which is oft expreſſed by *ſeeing*) the Mercy which God hath promiſed me. *g i. e.* In this World, which is oft ſo called, as *Job* 28. 13. *Pſal.* 52. 5. and 116. 9. & 142. 5. *Iſa.* 38. 11. and 53. 8. *Jer.* 11. 19. *Ezek.* 32. 32. and is oppoſed to the Grave, which is the place of the Dead. And *David* was thus earneſtly deſirous of this Mercy in this Life, not becauſe he placed his Portion in theſe things, which he ſo ſolemnly diſclaims, *Pſal.* 17. 14 but becauſe the Truth and Glory of God, were highly concerned in making good the Promiſe of the Kingdom made to him.

*Pſ. 31. 24. & 130. 5. Iſa. 25. 9. Hab. 2. 3. ‖ Or, *let thine heart be ſtrong.* So Gr.

14 * Wait on the LORD *h*: be of good courage and ‖ he ſhall ſtrengthen thine heart *i*: Wait, I ſay, on the LORD.

h O my Soul: to which he now turneth his Speech; as he frequently doth in this Book. *i* He will uphold thee, and keep thee from fainting and ſinking under thy burdens.

PSAL. XXVIII.

The ARGUMENT.

THis *Pſalm* ſeems to be made upon the ſame Occaſion with the former, and is mixed, as many others of his *Pſalms* are, of Hopes and Fears, of Prayers and Praiſes.

David *prayeth earneſtly for himſelf*, 1, 2. *that he might not be led away with the wicked*, 3, 4. *The reaſon his Prayer*, 5. *He bleſſeth God for hearing him*, 6 —— 8. *and prayeth for the people*, 9.

A Pſalm of David.

† Heb. *from me.* *Pſ. 143. 7

UNto thee will I cry, O LORD my Rock, be not ſilent *a* † to me: * leſt *if* thou be ſilent to me, I become like them that go down into the pit *b*.

a Be not deaf to my prayers, nor dumb as to thy Anſwers to them. *b i. e.* Leſt I be in the like or ſame condition with them, *i. e.* a loſt Creature; as *I* ſhall certainly be, if thou doſt not ſuccour me.

‖ Or, *towards the Oracle of thy Sanctuary.*

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands ‖ towards thy holy oracle *c*.

c i. e. Towards the Holy of Holies, whith is ſo called, 1 *Kings* 6: 23. Compare with 2 *Chron.* 3. 10: Compare alſo 1 *Kings* 6: 5. and 8: 6. Becauſe there the Ark was; from whence God gave Oracular Anſwers to his People; and to which they accordingly directed their Prayers, not only when they drew near to it, but when they were at a diſtance from it, as *Dan.* 6. 10.

*Pſ. 12. 2. & 55. 21. & 62. 4. Jer. 9. 8.

3 Draw me not away with the wicked *d*, and with the workers of iniquity: * which ſpeak peace to their neighbours, but miſchief *is* in their heart *e*.

d The Senſe is, either 1. Do not ſuffer me to be drawn away by their Counſel or Example to imitate their evil Courſes. For God is oft ſaid to do that which he doth not effect, but only permit and order, as 2 *Sam.* 12: 12. Or, 2. Do not draw me into the ſame ſnares and miſchief with them; do not drag me, as thou doſt or wiltſt do all theſe Malefactors, to execution and deſtruction. Let me not dye the death of the wicked: Compare *Pſal*; 26: 9: Thus *drawing* is uſed for drawing to death, *Job* 21: 33: *Ezek*: 32: 20. This ſeems beſt to ſuit with the following Context, wherein he imprecateth and foretelleth that deſtruction upon his Enemies, which he deprecateth for himſelf. *e* Which are Hypocritical and perfidious Perſons, whilſt I through thy Grace am upright and ſincere. Seing then I am ſo unlike them in diſpoſition and practice, let me not be made like them in their Ruine.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours *f*: give them after the work of their hands, render to them their deſert.

f David uſeth theſe Imprecations partly to vindicate himſelf from the ſlanders of his Enemies, who reported him to be as wicked as they were, only more cloſe and cunning therein; which if he had been, he had bitterly curſed himſelf; which it could not reaſonably be preſumed that he would do: Partly, from his great and long Experience of their implacable and incorrigible Malignity, not only againſt him, but againſt God, and his declared Will, and againſt all truly good Men, and that covered with pretences of Piety to God, and of peaceableneſs towards their Neighbours, *v.* 3. which made their wickedneſs more inexcuſable and deteſtable: Partly by the inſtinct and direction of Gods Spirit, by whoſe inſpiration he uttered this, as well as the reſt of the Pſalm; and partly, that hereby he might provoke them to Repentance; for this Curſe belongs only to thoſe, who ſhall obſtinately perſiſt in their wicked Courſes. Add to all this, that as Verbs of the Imperative Mood, are oft uſed by the Hebrews for Futures, ſo theſe may not be proper Imprecations, but predictions of their Deſtruction.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands *g*, he ſhall deſtroy them, and not build them up *h*.

g i. e. The providential works of God, both for and towards his Church and People in general; the ſerious Obſervation whereof would have made them afraid of oppoſing them, and deſirous to joyn themſelves with them; and for and towards me in particular, concerning whoſe ſucceſſion to the Kingdom, God hath ſo expreſly declared his Mind and Will, and to whom he hath given ſo many, and ſuch wonderfull preſervations, that they who will not acknowledge it, but continue to oppoſe it, may well be preſumed to be guilty of Rebellion againſt Gods will, and of the Contempt of his Providence. *h i. e.* Deſtroy them utterly and irrecoverably; becauſe they wilfully ſhut their Eyes againſt the Light of Gods Word and Works.

6 Bleſſed *be* the LORD, becauſe he hath heard *i* the voice of my ſupplications.

7 The LORD is my ſtrenth and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

i He ſpeaks of it as paſt, either becauſe God had in part heard, and anſwered him already: Or, becauſe God aſſured him by his Spirit, that he had heard and accepted his Prayer, and would aſſuredly anſwer him in due time.

‖ Or, *his ſtrength.* † Heb. *ſtrength of Salvation.*

8 The LORD *is* ‖ their ſtrength *k*, and he *is* the † ſaving ſtrength *l* of his anointed *m*.

k i. e. The ſtrength of his people, mentioned in the next verſe: the Relative being put before the Antecedent, which is left to be gathered out of the following matter, as it is, *Num.* 24. 17. *Pſal*: 87: 1. Or, *his ſtrength*: for the Hebrew Affix *Mo*, which commonly is plural, is ſometimes taken ſingularly, of which ſee my Latine *Synopſis* here, and on *Iſa.* 53. 8: And *his*, *i. e.* Of his anointed, as the next Clauſe explains it. Or, the words may be thus rendred, *ſtrength is*, or *belongs to the Lord*: Heb. *The Lord, ſtrength is his*, or *to him.* It is an Hebrew Pleonaſme. *l* Heb. *The ſtrength of the Preſervation*, or *Deliverances*, or *Victories*, or *Salvations*, *i. e.* He by whoſe ſtrength alone he hath got theſe Victories, *&c.* *m i: e.* Of me whom he hath anointed to be King, whom therefore he will defend, he ſpeaks of himſelf in the third Perſon, which is uſual in the Hebrew Tongue.

‖ Or, *Rule*

9 Save thy people, and bleſs thine inheritance *n*: ‖ feed them alſo, and lift them up *o* for ever.

n Iſrael, for whom I pray; partly, becauſe thou haſt in ſome ſort committed them to my charge; and partly becauſe *Saul* did not take due care of them. *o* Raiſe them out of their low and afflicted condition, in which they are, by reaſon of *Sauls* weakneſs and neglect, and by the prevailing power of the Philiſtines, and advance them to a ſtate of ſafety and honour, and that not for a ſeaſon, but with Conſtancy and Perpetuity, as it follows.

PSAL. XXIX.

The ARGUMENT.

IT is ſuppoſed that this *Pſalm* was made upon the occaſion of ſome terrible Tempeſt of Thunder and Rain; which God might poſſibly ſend in the time of Battel to aſſiſt *David*, and diſcomfit his Enemies; as he had done formerly upon like Occaſions. It contains an Admonition to the Potentats of the Earth, and eſpecially to thoſe who bordered upon the Land of *Iſrael*, that they would own and Worſhip the true God; which he preſſeth from the great Majeſty and Power of *Iſrael*'s God above all other gods, and particularly, from that great and glorious inſtance thereof in Thunder; which hath ſtruck the proudeſt Monarchs with the dread of that God, whom at other times they deſpiſed.

A Pſalm of David.

David *exhorteth the Mighty of this World to give Glory to God*, 1. 2. *who manifeſteth his Power by Thunder, Lightning, and by other Creatures*, 3 —— 10. *He ſheweth Gods Protection and Bleſſing of his People*, 11.

*1 Chr. 16. 28, 29. Pſal. 96. 7, 8, 9. † Heb. *ye Sons of the mighty.* ‖ Or, *of God.*

GIve * unto the LORD, O † ‖ ye mighty *a*, give unto the LORD *b* glory and ſtrength *c*.

a Ye Potentats and Rulers of the earth. To thoſe he addreſſeth his Speech; partly, becauſe they are moſt apt to forget and contemn God, and inſolently to aſſume a kind of Deity to themſelves; and partly, becauſe their Conviction and Converſion was likely to have a great and powerful influence upon their people. *b* By an humble and thankful acknowledgment of it; for other ways we can give nothing to God. *c i: e: The glory of his ſtrength* or power which is the Attribute ſet forth in this Pſalm; Or, *his glorious ſtrength.*

† Heb. *the Honour of his Name.* ‖ Or, *in his glorious Sanctuary.*

2 Give unto the LORD † the glory due unto his name *d*: worſhip the LORD ‖ in the beautie of holineſs *e*.

d i. e: The honour which he deſerves; which is to prefer him before all other Gods, and to forſake all others, and to own him as the Almighty, and the only true God. *e* Or, *of the Sanctuary*, which is commonly called by this name; in his *Holy and beautiful Houſe*, as it is called, *Iſa.* 64. 11. the only place where he will receive worſhip. So he exhorts them to turn Proſelytes to the Jewiſh Religion; which was their Duty and Intereſt.

‖ Or *great Waters.*

3 The voice of the LORD *f is* upon the waters *g*: the God of glory thundreth, the LORD *is* upon ‖ many waters *h*.

f i. e. Thunder, as is manifeſt from the next Clauſe, and the following Effects: which is oft called *the Lords voice*, as *Exod.* 9.

23, 28, 29. *Job* 37: 21, 4, 8. *Pſal*: 18: 14. and 46. 6. *g* Either, 1. Upon the Seas; where its noiſe ſpreads far and wide, and is very terrible. But the following Verſes ſpeak of the Effects of it, upon the earth only. Or rather, 2. Above in the clouds, which are called *Waters*, *Gen*: 1: 7. *Pſal*. 18: 11. Becauſe they are of a watry Subſtance. And this Circumſtance is conſiderable here, to magnifie the Divine Power, which diſplayeth it ſelf in thoſe high places, which are far above the reach of all Earthly Potentates, and from whence he can eaſily and unavoidably ſmite all that dwell upon the Earth, and will not ſubmit to him. *h* (*i. e.*) Upon the Clouds, in which there are vaſt treaſures of Water, and upon which God is ſaid to ſit or ride, *Pſal*: 18: 10, 11. and 104. 3.

† Heb. *in Power*. † Heb. *in Majeſty*.

4 The voice of the LORD *is* † powerful: the voice of the LORD *is* † full of majeſty *i*.

i Is an evident Proof of Gods Glorious Majeſty.

5 The voice of the LORD breaketh the cedars *k*: yea, the Lord breaketh the cedars of Lebanon *l*.

k By Thunder-bolts; which have oft thrown down Trees and Towers. *l* A place famous for ſtrong and lofty Cedars. See 2 *Chr*. 2. 8. *Cant*. 3. 9. and 5. 15.

*Deut. 3. 9

6 He maketh them *m* alſo to skip like a calf; Lebanon and * Syrion *n* like a young unicorn *o*.

m The cedars laſt mentioned; which being broken by the Thunder, the parts of them are ſuddenly and violently hurled about hither and thither. *n* An high mountain beyond *Jordan* joyning to *Lebanon*: of which ſee *Deut*. 3. 9. and 4. 48. *Lebanon* and *Sirion* are here underſtood: Either, 1. Properly; and ſo they are ſaid to *skip* or *leap*, both here, and *Pſal*. 114. 4. by a poetical Hyperbole very uſual, both in Scripture and other Authors; which is ſo known that it is needleſs to give any Inſtances of it. Or, 2. Metonymically for the Trees or People of them, as *the Wilderneſs*, *v*. 8. may ſeem to be taken; and as *the Earth*, by the ſame Figure, is frequently put for the People, which dwell in it. *o* Heb. *Reem*: Of which ſee on *Numb*. 23. 22. *Pſal*. 22. 21.

† Heb. *cutteth out*.

7 The voice of the LORD † divideth *p* the flames of fire:

p Heb. *Heweth out*; (*i. e.*) It breaketh out of the Clouds, and thereby makes way for the Lightnings, which are ſuddenly diſperſed over the face of the Earth.

8 The voice of the LORD ſhaketh the wilderneſs *q*: the LORD ſhaketh the wilderneſs of Kadiſh *r*.

q (*i. e.*) Either the Trees, or rather the Beaſts of the Wilderneſs, by a Metonymy as before, *v*. 6. Compare this with the next Verſe. *r* Which he mentions as an eminent Wilderneſs, vaſt and terrible, and well known to the *Iſraelites*, *Num*. 20. 1, 16 and wherein poſſibly they had ſeen, and obſerved ſome ſuch effects of Thunder, as are here mentioned.

‖ Or, *to be in part*. ‖ Or, *every whit of it uttereth*, &c.

9 The voice of the LORD maketh the hinds ‖ to calve *ſ*, and diſcovereth *t* the foreſts: and *u* in his temple ‖ doth every one ſpeak of *his* glory.

ſ Though the Terrour which it cauſeth, which haſtens the Birth in theſe and other places: See 1 *Sam*. 4. 19. He nameth the *Hinds*, becauſe they bring forth their young with difficulty, *Job* 39. 1, 2. *t* Heb. *maketh bare*, either of its Trees, which it Either breaks or ſtrips off their Leaves: Or, of the Beaſts, which it forceth to run into their Dens. *u* Or, *but*. Having ſhewed the terrible effects of Gods power in other places, he now ſhews the bleſſed priviledge of Gods people, that are praiſing and glorifying God, and receiving the comfortable influences of his Grace in his Temple, when the reſt of the World are trembling under the tokens of his Diſpleaſure. By which he ſecretly invites and perſwades the *Gentiles*, for their own ſafety and comfort, to own the true God, and to Worſhip him in his Sanctuary, as he did exhort them, *v*. 2. Or, *therefore*, (*i. e.*) Becauſe of theſe and ſuch like diſcoveries of Gods excellent Majeſty and Power, his people fear and praiſe, and adore him in his Temple.

* Pſal. 10. 16.

10 The LORD ſitteth upon the flood *x*: yea, * the LORD ſitteth king for ever.

x He moderateth and ruleth (which is oft ſignified by *ſitting*, this being the poſture of a judge, or Ruler: of which ſee *Pſal*. 9. 7, 8, 9. & 47. 9. *Joel* 3. 12.) the moſt abundant and violent Inundations of Waters, which ſometimes fall from the Clouds upon the Earth; where they would do much miſchief if God did not prevent it. And theſe are here fitly mentioned, as being many times the Companions of great Thunders. And this may be alledged as another Reaſon, why Gods people did praiſe and Worſhip him in his Temple, becauſe as he ſendeth terrible Tempeſts and Thunders, and Flouds, ſo he alſo reſtrains and over-rules them. But moſt Interpreters refer this to *Noahs* Flood, to whom the word here uſed is elſewhere appropriated. And ſo the words may be rendred, *The Lord did ſit upon*, or *at the Flood*, in *Noahs* time when it is probable thoſe vehement Rains were accompanied with terrible Thunders. And ſo having ſpoken of the manifeſtation of Gods power, in Storms and Tempeſts in general, he takes an occaſion to run back to that ancient and moſt dreadfull Example of that kind, in which the Divine Power was moſt eminently ſeen. And having mentioned that inſtance, he adds, that as God ſhewed himſelf to be the King and the Judge of the World at that time, ſo he doth ſtill *ſit*, and will ſit as *King for ever*, ſending ſuch Tempeſts when it pleaſeth him. And therefore his people have great reaſon to worſhip and ſerve him,

11 The LORD will give ſtrength *y* unto the people; the LORD will bleſs his people with peace *z*.

y To ſupport and preſerve them in the moſt dreadful Tempeſts, and conſequently in all other dangers, and againſt all their enemies. *z* Though now he ſees fit to exerciſe them with ſome troubles.

P S A L. XXX.

A Pſalm *and* ſong *a*, *at* the dedication of the houſe of David *b*.

a Or, *a Pſalm or ſong*; (*i. e.*) Either, 1. A *Pſalm* to be ſung with the Voice to an Inſtrument. Or, 2. A *Pſalm* of joy and praiſe: for ſo this is. And this Hebrew word, *Schir*, may be here taken not ſimply for a *Song*, but for *a joyfull Song*, as it is, *Gen*. 31: 27. *Exod* 15: 1: *Pſal*: 33: 3. and 42: 8: *Pro*. 25. 20. *Iſa*. 30. 29. *Amos* 8. 3: 10: *b* Either, 1. At the dedication of the Temple, called *the Houſe*, or *that Houſe*, eminently and emphatically. So the *Chaldee* Paraphraſt and the Hebrew Doctors underſtand it. And then the laſt words, *of David*, are to be joyned with the firſt, *a Pſalm and Song*. But this ſeems not probable; becauſe the Temple was not built by *David*, nor in his days, although he might preſcribe a *Pſalm* to be uſed afterwards upon that occaſion. Or, 2. At the Dedication of *Davids* Houſe, which was built, 2 *Sam*. 5: 11. and doubtleſs was dedicated, as God had commanded: See *Deut*: 20. 5. *Nehem*. 12. 27. Or, 3. At the ſecond Dedication of *Davids* Houſe, after it had been polluted by *Abſalom* and his Concubines. But there is no Law of God for any Re Dedication of Houſes in ſuch Caſes; nor any Evidence that David did ſo And indeed it ſeems ſtrange, if this *Pſalm* was made upon this occaſion; or upon any of theſe Dedications here mentioned, that there ſhould not be one Line in it ſuitable to that occaſion Others therefore make theſe words, *the Dedication of the Houſe*, not to note the Matter of this *Pſalm* or *Song*; but either, 1. The name of the Tune to which this Song was ſung, which was the ſame that *David* uſed at the Dedication of his Houſe; and ſo this gives us a Reaſon, why the word *Song* is added to that of *Pſalm*, and why this *Pſalm* was called, *the Song of the Dedication*. Or, 2. The time when it was ſung; which was at the Dedication of *Davids* Houſe. For ſuch Dedications were performed in a very ſolemn manner, with divers Rites and Prayers, and Praiſes to God, as the Nature of that Buſineſs required. And it ſeems probable from the Matter of this *Pſalm*, Compared with the Title, that *David* had about this time been delivered from ſome eminent diſtreſſes, and particularly from ſome dangerous ſickneſs; For which he here gives thanks to God, taking advantage of this publick and ſolemn occaſion.

The Pſalmiſt praiſeth God for deliverance out of great danger, 1——3. *and exhorteth others to do the ſame*, 4, 5. *He acknowledgeth to God, that his prayer was heard, and himſelf girded with gladneſs*, 6——11. *He will give thanks to God for ever*

I will extoll thee, O LORD, for thou haſt lifted me up *c*, and haſt not made my foes to rejoice over me *d*.

c Or, *drawn up*, to wit, out of the deep Pit, or Waters; to which great Dangers Afflictons are frequently Compared. *d* Which they both deſired, and Confidently expected an occaſion to do.

2 O LORD my God, I cryed unto thee, and thou haſt healed me *e*,

e (*i. e.*) Delivered me from the Fears and Troubles of my mind, which are oft compared to diſeaſes, and from very dangerous Diſtempers of my Body:

* Pſal. 71. 20. & 80. 13. † Heb. *Hell*, ſo Gr.

3 O LORD, * thou haſt brought up my ſoul from † the grave *f*: thou haſt kept me alive *g*, that I ſhould not go down to the pit *h*.

f My deliverance is a kind of Reſurrection from the Grave upon the very brink whereof I was. *g* This he adds to explain the former Phraſe, which was Ambiguous: *h* (*i. e.*) into the Grave which is oft called, *the Pit*, as *Pſal*: 28: 1. and 69: 15: and 88: 4: *Iſa*: 38: 17.

* Pſal 97. 12. ‖ Or, *to the Memorial*.

4 Sing unto the LORD, O ye ſaints of his, and * give thanks ‖ at the remembrance of his holineſs *i*.

i Or, *at the mention*, &c. When you call to mind, or when others Celebrate, as I do this day, the Holineſs of God's Nature; which he Demonſtrates by his Works, by his Faithfulneſs, Care, and kindneſs towards his holy Ones.

† Heb. *there is but a moment in his anger*. * Iſa. 26. 20, & 45. 7, 8. 2 *Cor*. 4. 17. † Heb. *in the Evening*. † Heb. *ſinging*.

5 For † * his anger *endureth* but a moment *k*; in his favour *is* life *l*: weeping may endure † for a night, but † joy cometh in the morning *m*.

k Commonly the Afflictions which he ſends upon his People are ſhort; and laſt but for a few moments of their Lives. *l* Or, *Life* (*i. e.*) Our whole life, is *in his Favour*, (*i. e.*) He heapeth his Favours upon them, for the greateſt part of their preſent Lives, and in the next Life which endures for ever; of which the *Chaldee* Paraphraſt expounds this place. And indeed without the Conſidaration of eternal Life, the difference between the duration of the Afflictions, and of the Happineſs of God's people, were neither ſo Evident nor Conſiderable, as *David* here makes it. *Life* is oft put for a long and Happy time, as *Pſal*: 34. 12: and 133. 3. *Prov*. 3. 2. and for an Eternal and immortal Duration, 2 *Tim*. 1. 10. *Jam*. 1. 12. And in Civil Affairs, Eſtates for Life are oppoſed to thoſe that are but for a ſhort time. *m* (*i. e.*) It comes ſpeedily and in due ſeaſon.

*Job 29. 18.

6 And * in my proſperity I ſaid, I ſhall never be moved *n*.

n I thought my ſelf paſt all Danger of further Changes, forgetting my own Frailty, and the uncertainty of all Worldly things.

† Heb. *ſettled ſtrength for my mountain*. * Pſal. 46. 4, 5. & 48. 1, 2, 3. & 87. 5. * Pſal. 104. 29.

7 LORD, by thy favour thou haſt † made my * mountain to ſtand ſtrong *o*; thou * didſt hide thy face *p*, *and* I was troubled *q*.

8 I cried to thee, O LORD; and unto the LORD I made ſupplication.

o Thou haſt ſo firmly ſettled me in my Kingdom: which he calls his mountain. Partly becauſe Kingdoms are uſually called Mountains in Prophetical writings, as *Pſal*: 46. 3, 4. *Iſa*. 2. 2. *Jer*. 51: 25, *Dan*: 2: 34, 35, 44, 45. and partly with reſpect to Mount *Sion*: where he built his Royal Palace, the Dedication whereof is mentioned in the Title of the Pſalm. *p* (i. e.) Withdraw thy Favour and Help. *q* I was quickly brought into ſuch Diſtreſſes of Body, and Anxiety of Mind, that I ſaw the vanity of all my Carnal Confidences.

* Pſal. 6. 5. & 88. 11. & 115. 17.

9 What profit *is* there *r* in my blood *ſ*, when I go down to the pit *t*? * ſhall the duſt praiſe thee? ſhal it declare thy truth?

10 Hear O LORD, and have mercy upon me: Lord, be thou my helper.

r To wit, unto thee, as the latter part of the Verſe explains it. What wilt thou gain by it? *ſ* (*i. e.*) In my violent Death, as *blood* is frequently uſed, as *Gen.* 37. 26. *Numb.* 35. 33. *Joſ.* 20. 3. 1 *Sam.* 25. 26, 33. *Mat.* 27. 6. *t* When I die. See above on *v.* 3. ſhall they that are dead, or gone down into the duſt, Celebrate thy Faithfulneſs and goodneſs in the land of the living? Or, ſhall my Duſt or dead Corps praiſe thee? No Lord. ſhould thou cut me off in the beginning of my reign, thy Name would loſe the Praiſes, which many will return to thee for my life, and be expoſed to Reproaches, as if thou hadſt not kept thy word with me: and I ſhould loſe thoſe opportunities of praiſing thy Name, and ſerving my Generations, which I prize above my Life.

*Iſa. 61. 3.

11 * Thou haſt turned *u* for me my mourning into dancing: thou haſt put off my ſackcloth *x* and girded me with gladneſs *y*.

u Having related his Prayer, he now declares the gracious Anſwer which God gave him. *x i. e.* Given me occaſion to put off that Sackcloth, which they uſed to wear in times of Mourning. See *Eſth.* 4. 1. *Pſal.* 35. 13. *Iſa.* 32. 11. *Joel* 1. 13. *y* Either with Garments of Gladneſs, or Rejoicing: Or, with joy, as with a Garment ſurrounding me on every ſide; as he is for the like Reaſon, ſaid to be *girded with ſtrength*, *Pſal.* 18. 32.

‖ *That is, my Tongue,* Or, my *Soul.*

12 To the end that ‖ *my* glory *z* may ſing *praiſe* to thee. and not be ſilent; O LORD my God, I will give thanks unto thee for ever.

z My Soul: Or, rather my Tongue to which both *ſinging* and *ſilence* moſt properly belong, See on *Pſa.* 7. 5. and 16. 9.

P S A L. XXXI.

The ARGUMENT.

THis Pſalm was compoſed either, when *David* was in great Diſtreſs; Or afterwards in remembrance thereof, and of God's ſingular Goodneſs in delivering him out of it, whence it is mixed of Prayer and Praiſes, of Hopes and Fears. But what thoſe particular troubles were, which *David* here ſpeaks, is only matter of conjecture, and therefore I ſhall rather omit, than confidently determin.

To the chief muſician, *A Pſalm* of David.

David *prayeth for preſervation, according to his Confidence which he putteth in God,* 1 ——— 6. *that he might rejoice in his Mercy,* 7, 8. *He declareth what he ſuffered from his Enemies and Friends,* 9--13. *But Magnifieth the care and Tenderneſs of God,* 14--18. *and praiſeth him for his goodneſs to himſelf, and to the Faithful,* 19 ——— 24.

*Pſa. 22. 5. Iſa. 49. 23. * Pſal. 143. 1.

IN thee, * O LORD, do I put my truſt, let me never be aſhamed *a*: * deliver me in thy Righteouſneſs *b*.

a To wit, my Confidence in thy Promiſes. *b i. e.* By or For: Or, according to thy Faithfulneſs and goodneſs; both which come oft under the Name of *Righteouſneſs*.

†Heb. *to me for a Rock of ſtrength.* †Heb. *of Fortreſſes.* *Pſal. 23. 3.

2 Bow down thine ear to me, deliver me ſpeedily *c*: be thou † my ſtrong rock, for an houſe † of defence to ſave me.

c becauſe of the greatneſs and urgency of my Danger, which is even ready to ſwallow me up.

3 For thou *art* my rock and my fortreſs: therefore * for thy names ſake *d* lead me, and guide me *e*.

4 Pull me out of the net, that they have laid privily for me: for thou art my ſtrength.

d For the Glory of thy Name, *i. e.* Of thy Power and Truth, and Mercy to thy miſerable Servant *e* Two words expreſſing the ſame thing with more Emphaſis: Direct me clearly, and continually in a right and ſafe Path: For without thy conduct, I can neither diſcern the right way, or continue in it.

*Luk. 23. 46.

5 * Into thine hand *f* I commit my ſpirit *g*: thou haſt redeemed me *h*, O LORD God of truth *i*.

f i. e. To thy care and cuſtody. *g i. e.* My ſoul or Life, called a Man's *Spirit*, as *Eccleſ.* 3. 21. and 12. 7. *&c.* Either, 1. To receive it: for my caſe is almoſt deſperat, and I am ready to give up the Ghoſt. Or, 2. To preſerve it from the plots and Malice of mine Enemies. *h* Thou haſt delivered me formerly in great Dangers, and therefore I willingly and Cheerfully commit my ſelf to thee, for the Future. *i* Who haſt ſhewed thy ſelf to be ſo to me, in making good thy promiſes.

*Joh. 2. 8.

6 I have hated them *k* * that regard *l* lying vanities *m*: but I truſt in the LORD.

k their very Perſons, not ſimply, but for their wickedneſs. Compare *Pſa.* 139. 21. 22. *l* Heb. *that obſerve*, to wit, with Reſpect to them, dependence upon them, or expectation of any good from them. *m* Or, *moſt vain vanities*: ſuch as are fooliſh and deceitful and fruitleſs. By which he underſtands, Either, 1. All Human or Carnal helps, any Arm of Fleſh; for he that truſteth therein is pronounced *Curſed*, *Jer.* 17. 5. and therefore is hateful. Or, 2. Idols, which are oft called *Vanities*, as *Deut.* 32. 21. *Jer.* 2. 5. and 8. 19. *&c.* Or 3. Curious Arts, and all ſorts of Divinations by Stars, or the Motions, or Inwards of living Creatures, or by the dead: which practices were common and prevalent among thoſe Eaſtern people, and by their example, were too riſe among the *Iſraelites* alſo, *Iſa.* 2. 6. of whom he here ſpeaks; for the *Gentiles* that obſerved theſe Vanities, he rather pitied than hated; but the *Iſraelites* that did ſo were Apoſtates from God, and profeſſed Enemies to him and his Laws, and therefore were the proper Objects of juſt hatred.

7 I will be glad, and rejoice in thy Mercy: for thou haſt conſidered my troubles; thou haſt known *n* my ſoul in adverſities,

n i e. Loved me, and cared for me; for words of knowledge commonly imply Affection.

*Pſal. 4. 1. & 18. 19.

8 And haſt not ſhut me up into the hand of the enemy *o*: * thou haſt ſet my foot in a large room *p*.

o Whereof I was in great and imminent Danger, if thou hadſt not delivered me. See 1 *Sam* 23. 7. *p* Made way for me to eſcape, when I was encompaſſed by them, and ſet me at liberty.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief *q*, *yea*, my ſoul *r*, and my belly *s*.

q With continual weeping. See on *Pſal* 6. 8. *r* My ſorrows are not counterfeit or ſleight, but inward and hearty; my Mind is oppreſſed, my heart is ready to ſink under my Burden. *s i. e.* My Bowels contained in my Belly; which are the ſeat of the Affections and fountains of ſupport and Nouriſhment to the whole Body. Thus the whole Man both Soul and Body inſide and outſide, are conſumed

10 For my life *t* is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity *u*, and my bones *x* are conſumed *y*.

t i. e. The time of my Life, as the next Clauſe explains it. *u* Either through my deep and juſt Senſe of my Sins; which have provoked God to afflict me in this manner: Or, for the puniſhment of mine iniquity, as this word is frequently uſed. *x* in which my chief ſtrength lyes. *y* The Juice and Marrow of them, being almoſt dryed up with exceſſive Grief.

* Job. 1 13. Pſal 38 11. 88 8. 1

11 I was a reproach *z* among all mine enemies, but * eſpecially among my neighbours *a*, and a fear *b* to mine acquaintance: they that did ſee me without, fled from me *c*.

z i. e. The matter of their Reproaches and Scorns. This, ſaid they, is *David*, anointed to be King of *Iſrael*, a goodly Monarch indeed, forſaken by God and Men, and in a periſhing and deſperat Condition: He pretends great Piety to God, and Loyalty to *Saul*, but in truth he is a great Impoſtour, and a Traitor, and Rebel to his King. *a* Which aggravates their ſin, and his Miſery, partly becauſe they were obliged by the Laws of Neighbourhood, to perform all friendly Offices to him: and partly becauſe they were daily Witneſſes of his integrity, and therefore ſinned againſt their own Knowledge. *b* Or, *a Terror*. They were afraid to give me any Countenance or aſſiſtance, or to be ſeen in my company; being warned by *Abimelech's* puniſhment for it, 1 *Sam.* 22. *c* Either, loathing me as a Monſter of Men, and an unlucky ſpectacle, and ſuch a Villain as mine Enemies repreſented me, and they believed me to be: Or to prevent their own danger and Ruine, which might be occaſioned by it.

†Heb. *a Veſſel th periſheth.*

12 I am forgotten *d* as a dead man *e* out of mind: I am like a † broken Veſſel *f*.

d Whatſoever good Service I have done to the King or Kingdom, or to any particular perſons, Neighbours, Friends, or others, which ſometimes they have acknowledged and highly commended, is now quite forgotten by all of them; or, at leaſt, they carry themſelves to me, as if it were ſo. *e* Whoſe name and Memory is quite loſt, within a few days. See *Pſal.* 88. 12. *Eccleſ.* 9. 5. *f* Made of Earth; which is irreparable, and uſeleſs, and therefore deſpiſed by all.

* Jer. 6. 25. & 20. Lam. 2. 2

13 For I have heard *g* the ſlander of many *h*: * fear *i was* on every ſide, while they took counſel together a-me, they deviſed to take away *k* my life.

g Partly with my own Ears; and partly by the Information of others. *h* Who reproach and defame me, as a turbulent and ſeditious perſon, an Enemy to the publick Peace, a Conſpirator againſt the King's Life or Dignity. *i i. e.* Juſt cauſe of Fear, even of the loſs of my Life, as appears from the next Clauſe. *k* To wit, unjuſtly and violently; as this Word is uſed, *Gen* 34. 2. and 24. 11.

14 But I truſted in thee, O LORD: I ſaid, thou *art* my God *l*.

l Mine by paternal Relation and Care, and Affection, and by thy Promiſe or Covenant made with me.

15 My times *m are* in thy hand *n*: deliver me from the hand of mine enemies, and from them that perſecute me.

m Either, 1. The time of my Life, how long I ſhall live. Or, 2. My *Opportunities*, or *fit ſeaſons*, for working out my Deliverance, Or rather, 3. All the Affairs and Events of my Life: For *time* is oft put for things done, or Accidents happening in time, as 1 *Chron.* 29. 30. *Job* 11. 17. *Pſal.* 37 18. *Eccleſ.* 9. 11. *Dan.* 2. 21. *Acts* 17. 26. *n i. e.* Are wholly in thy Power, to diſpoſe and order as thou ſeeſt fit, and not at all in mine Enemies Power, who can do nothing againſt me, unleſs it be given them from above.

*Pſal 4. 6

16 * Make thy face to ſhine upon thy Servant *o*: ſave me for thy mercies ſake.

o Manifeſt thy Love and favour to me, by anſwering my Prayers, and ſaving me from all mine Enemies.

*Pſ. 25. 2 * 1 *Sam.* 2 9. ‖ Or, *let them be c off for th Grave.* †Heb. *hell.*

17 * Let me not be aſhamed, O LORD, for I have called upon thee *p*: let the wicked be aſhamed *q*, and ‖ let * them be ſilent in the † grave *r*.

p And therefore, thy Honour will be eclipſed in my diſappointment, as if thou didſt not hear Prayers, nor keep Promiſe, nor make any difference between good and bad Men. *q* fruſtrated in their wicked Deſigns, and Carnal confidences. *r* Seing they are implacable in their Malice and Rage againſt innocent and good Men, do thou cut them off by thy juſt Judgment; and ſince either the Righteous, or the wicked muſt be cut off, let Deſtruction fall upon them, who moſt deſerve it.

*Pſa. 12. 3. † Heb. *a hard thing.*

18 * Let the lying lips *s* be put to ſilence *t*, which ſpeak † grievous things *u*, proudly and contemptuouſly *x* againſt the righteous *y*.

s Slanderous Tongues. *t* Either. by thy Vindication and diſcovery of my Integrity: Or, by ſome Eminent Judgment, which may either Convince them, or cut them off. *u Heb. hard Words*, or *Things*, the ſingular number being put for the plural. Of this Expreſſion, See 1 *Sam.* 2. 3. *Pſa.* 60. 3. and 94. 4. *Jude v.* 15. He means ſuch as were grievous, and hard to be born, as bitter Calumnies, Cruel Mockings, Terrible Threatnings, and the like. *x* With great Arrogancy, and confidence of ſucceſs, and contempt of me and mine, whom they look upon as few in number, and impotent and Fugitives, and ſuch whom they can blow away with a Breath. *y* Againſt us, whom thou knoweſt to be Righteous, notwithſtanding all their falſe Accuſations: and therefore for thy Love to Righteouſneſs ſave us, and ſilence our unjuſt Enemies.

.64 4.
r.2.9.

19 * O how great *is* thy goodneſs *z*, which thou haſt laid up *a* for them that fear thee; *which* thou haſt wrought *b* for them that truſt in thee, before the ſons of men *c*.

z No words can expreſs the greatneſs of thy Love and Bleſſings. *a* Or, *hidden*, to wit, with thy ſelf, or in thy own Breaſt. The word is very Emphatical, and removes an Objection of ungodly Men, taken from the preſent calamities of Good Men. His Favour, it is true, is not always manifeſted, to or for them, but it is laid up for them in his Treaſure, whence it ſhall be drawn forth when they need it, and he ſees it fit. *b* Or, *haſt prepared*, as *Exod.* 15. 17. Or, *wilſt work*, the paſt time being put for the Future, to note the certainty of it, as is common in the prophetical Writings. *c* *i. e.* Publickly, and in the view of the World, their very Enemies ſeeing and admiring, and envying it, but not being able to hinder it.

r, *Per-*
ſities
Com-
tions.
. 27.5.

20 Thou ſhalt hide them in the ſecret of thy preſence *d* from the || pride of man *e*: thou * ſhalt keep them ſecretly in a pavilion *e* from the ſtrife of tongues *f*.

d Or, as *in the ſecret of thy Preſence*: Either, 1. As if they were in thy preſence Chamber, where thine own Eye and Hand guardeth them, from all the aſſaults of their Enemies; called his *ſecret*, partly, becauſe the greateſt part of the World are Strangers to God and his Preſence: And partly, becauſe it is a ſafe and ſecure place, ſuch as ſecret and unknown places are. Or, 2. As if they were *in the ſecret of* God's *Tabernacle*, as it is called, *Pſal.* 27. 5. the place of God's ſpecial preſence, where none might enter ſave the High-prieſt. Or, 3 with thy ſecret Favour and Providence, which works mightily, yet ſecretly for them, and ſaves them by hidden and unknown Methods. This is oppoſed to thoſe Caves, or other obſcure and unſafe places, where *David* was forced to hide himſelf. *e* From their vain-glorious Boaſts and Threats, and from their bold and inſolent Attempts. *e* Or, as *in* thy *Pavilion*, Or *Tabernacle*; and ſo this Clauſe explains the former, and the pronoun *thy*, is here eaſily, and aptly underſtood out of the foregoing Branch. *f* *i. e.* from the miſchief of contentious and ſlanderous Tongues.

Pſ. 17. 7.
r, *fenced*
ity.

21 Bleſſed *be* the LORD; for * he hath ſhewed me his marvellous kindneſs in a || ſtrong city *g*.

g to wit, in *Keilah*; where God wonderfully preſerved me: of which ſee 1 *Sam.* 23. 7. Others, as *in a ſtrong City*. He hath kept me as ſafe in Woods and Caves as if I had been in a fenced City.

Pſ. 116.
1. 1Sam.
3. 26. &
Kings 7.
5. Gr. *in*
y Amaze-
ent
Iſa. 38.
1,12. La.
54
ohn 2. 4.

22 For I ſaid * in my haſte *h*, I * am cut off from before thine eyes *i*: nevertheleſs thou heardeſt the voice of my ſupplications *k* when I cryed unto thee.

h *i. e.* In my haſty flight from *Saul*, when he and his Men had almoſt encompaſſed me, 1 *Sam.* 23. 26. which happened preſently after his Deliverance, in and from the ſtrong City of *Keilah*. Or, *in my fear* or *Trembling*, when my paſſion took away my conſideration, and weakened my Faith. *i* *i. e.* Caſt out of thy ſight, and out of the care of thy gracious providence; my caſe is deſperat. Or, cut off whilſt thou lookeſt on, and doſt not pity nor help me. *k* My Fears were quickly confuted by thy gracious Anſwer to my Prayers.

*Pſa.94.2.

23 O love the LORD, all ye his Saints: for the LORD preſerveth the faithful *l*, and * plentifully *m* rewardeth the proud doer *n*.

l Or, *keepeth Faithfulneſs* or *Faithfulneſſes*, *i. e.* Is faithful in fulfilling his promiſes: Or rather, *the Faithful*, who is oppoſed to the *proud doer* in the next clauſe of the Verſe. *m* Heb. *With*) for ſo the Hebrew *al* ſometimes ſignifies) *abundance*. *n* The Enemies and perſecutors of God's faithful ones before mentioned, whom he calls here *proud doers*, becauſe of their Rebellion againſt God's will, and their Contempt of his Threatnings and Judgments, and their moſt inſolent and contemptuous carriage towards his people: all which proceeds from the pride of their heart, *Pſa.* 10. 4

*Pſal. 27.
14.
|| Or, *Let*
your Heart
be ſtrong.

24 * Be of good courage *o*, and || he ſhall ſtrengthen your heart, all ye that hope in the LORD.

o Or, *Be ſtrong*, in the Lord, and by confidence in his promiſes which will not fail you; as I have found by Experience.

P S A L. XXXII.

|| *A Pſalm of* David, Maſchil *a*.

|| Or A
Pſalm *of*
David *gi-*
ving Inſtru-
ction.

a Or, *an Inſtructer*. This *Pſalm* is moſt fitly ſo called, becauſe it was Compoſed for the Information of the Church, in that moſt important Doctrine, concerning the way to the true Bleſſedneſs.

They are bleſſed whoſe ſins are forgiven, 1 —— 2. *Confeſſion of ſins giveth eaſe to the Conſcience*, 3 —— 7. *God's promiſe to them that truſt in him*, 8 —— 11.

* Rom.
4. 6, 7, 8.

BLeſſed *is he whoſe* * tranſgreſſion *is* forgiven, *whoſe* ſin is covered *a*.

a I did indeed ſay, that they and they only were Bleſſed, *that did not walk in the counſel of the ungodly*, &c But *did delight in, and meditate on Gods Law*, *Pſa.* 1. 1, 2. And it is true, this is the only way to Bleſſedneſs. But if enquiry be made into the cauſe of Mans Bleſſedneſs, we muſt ſeek that elſewhere. All Men having ſinned and made themſelves guilty before God, and fallen ſhort of the Glory of God, and of that happineſs which was conferred upon their firſt Parents, now there is no way to recover this loſt Felicity, but by ſeeking and obtaining the favour of God, and the pardon of our ſins. Which is the very Doctrine of the Goſpel: to the confirmation whereof this Text is juſtly alledged, *Rom.* 4 6, 7. Our Sins are Debts, and they need *forgiving*; they are filthy and and abominable in God's ſight, and need *covering*.

* John 1.
47.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity *b*, and * in whoſe ſpirit *there is* no guile *c*.

b Whom God doth not charge with the guilt of his Sins, as he might juſtly do, but graciouſly accepts and pardons him in Chriſt, and deals with him as if he had not ſinned. *c* Who freely confeſſeth all his Sins without diſſembling and concealing of them; which may ſeem to be the main thing here intended, by comparing this with the following Verſes: and who is ſincere in his Profeſſions of Repentance, turning from Sin to God with all his Heart, and not feignedly.

3 When I kept ſilence *d*, my bones waxed old *e* through my roaring all the day long *f*.

d To wit, from a full and open Confeſſion of my Sins, as appears from *v.* 5, and from pouring out my Soul to God in ſerious and fervent Prayers for pardon and peace. Whilſt I concealed my ſins: Or, ſmothered my Fears, and ſtifled the workings of my own Conſcience. *e* My Spirits failed, and the ſtrength of my Body decayed. *f* Becauſe of the continual horrours of my Conſcience, and ſenſe of Gods wrath, wherewith I was as yet rather oppreſſed and overwhelmed, than brought to through Repentance.

4 For day and night thy hand *g* was heavy upon me: my moiſture was turned into the drought of ſummer *h* Selah.

g Thy afflicting hand bringing my Sins to remembrance, and filling me with thy terrors for them. *h* My very radical moiſture was in a manner dryed up, and waſted through exceſſive Fears and Sorrows.

*Prov.28.
13.
Iſa 65.24.
1 John1,9.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: * I ſaid, I will confeſs my tranſgreſſions unto the LORD *i*; and thou forgaveſt the iniquity of my ſin *k*. Selah.

i At laſt I took up a full Reſolution, that I would no longer dally nor deal deceitfully with God, nor vainly ſeek to hide my Sins from the all-ſeeing God, but that I would openly and candidly confeſs and bewail all my Sins with all their Aggravations, and humbly implore the pardon of them. *k* *i e.* The guilt of my Sin. Or, *Thou didſt take away the puniſhment* (as this Hebrew word oft ſignifies) *of my ſin*: Or, *my exceeding ſinful ſin*, two words ſignifying the ſame thing, being here put together by way of aggravation according to the manner of the Hebrews.

†Heb. *in a*
time of fin-
ding.
Pſa.69.13.
Iſa. 55. 6.
* Pſal. 69.
1, 2.

6 For this *l* ſhall every one that is godly pray unto thee, † in a time when thou mayeſt be found *m* ſurely in the * floods of great waters *n*, they ſhall not come nigh unto him *o*.

l *i. e.* Upon the incouragement of my Example, and thy great mercy vouchſafed to me, in Anſwer to my humble Confeſſion and ſupplication. *m* Heb. *in the time of finding thee*; the Pronoun *thee* being eaſily and fitly repeated out of the next foregoing Clauſe, *i. e.* *While he may be found*, as it is expreſſed *Iſa.* 55. 6. or while he is near, *Pſal.* 69. 13 in an acceptable and ſeaſonable time, while God continues to offer Grace and Mercy to Sinners, *before the decree bring forth*, *Zeph.* 2. 2: and Sentence be paſſed or executed upon them. By which clauſe he ſeems to intimat the difference between the Godly, who pray and cry earneſtly to God for mercy in its ſeaſon; and the wicked, who will do ſo when it is too late, and the ſeaſon is loſt. *n* *i. e.* In the time of great calamities which are frequently compared *to great Waters*. *o* To wit, ſo as to overwhelm or hurt him. Or, God will ſet him in an high and ſafe place, out of the reach of them, as he proved an Ark for *Noah* when the Deluge came: to which peradventure he alludes in this place.

* Pſa.9.9.
& 27. 5.

7 * Thou *art* my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance *p*. Selah.

p *i. e.* With ſuch great deliverances on all ſides, as will give juſt occaſion to ſing forth thy praiſes.

† Heb. *I*
will counſel
thee: *mine*
eye ſhall be
upon thee.

8 I will inſtruct *q* thee *r*, and teach thee in the way which thou ſhalt go *s*: † I will guide thee with mine eye *t*.

q This and the next Verſe are the words, either, 1. Of God; whom *David* brings in as returning this Anſwer to his Prayers, and the profeſſion of his truſt in God. Or rather, 2 Of *David* himſelf: who having received ſingular favours from God, and having declared what the Godly would do upon that occaſion, *v.* 6. he now undertakes to inſtruct the wicked what they ſhould do. Which he doth, partly to expreſs his thankfulneſs to God, for delivering himſelf, and his Zeal to advance the Honour and ſervice of God in the World; partly as an act of Juſtice, that he might make ſome amends to thoſe whom he had injured, and provoke them to Repentance, whom by his ſins he had ſcandalized; and either drawn to ſin, or incouraged and hardened in ſin, which he was obliged and did promiſe to do, upon this, or the like occaſion, *Pſa.* 51. 13. and partly for the diſcharge of his Office and Duty as he was both a King and a Prophet, and a good Man; in all which capacities he was obliged no indeavour the Converſion and Salvation of Sinners. *r* Thee O Sinner, whoſoever thou art, who haſt no underſtanding, but art a wicked man, as the two following Verſes explain it. He ſpeaks this to the generality of impenitent Sinners, as the next Verſe ſhews, which begins in the plural number, *Be not ye*, &c. Only he expreſſeth it here ſingularly, as appealing and applying himſelf particularly to the Conſcience of every individual perſon, which he thought the moſt effectual way of proceeding, as he had found to himſelf, when *Nathan* applyed his indefinite Diſcourſe to him, ſaying *Thou art the Man.* *s* *i. e.* In which thou oughteſt to walk; the Future Tenſe oft noting a mans duty, as *Gen.* 20. 9. *Mal.* 1. 6. *t* I will lend thee the Eyes of my Mind: Or, I will be to thee in *ſtead of Eyes*, as the phraſe is, *Numb.* 10. 31. to adviſe and direct, and caution thee; which I am able to do, not only by thoſe Gifts and Graces which God hath given me, but alſo from my own experience. I will guide thee as the Rider doth his Horſe, to which the perſon to be guided is compared, *v.* 9. Or, as a Maſter doth his Schollar; or as a Guide doth him who knoweth not the right way. Or, the words may be thus rendred, *I will give* thee *Counſel*, *mine Eye* ſhall be *upon thee*, as it is more fully expreſſed, *Gen.* 44. 21. *Jer.* 24. 6. and 40. 4. I will watch over thee, and inſtruct or admoniſh thee, as I have occaſion.

* Pr.26.3.

9 Be ye not as the horſe, *Or* as the mule which have no underſtanding *u*: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee *x*.

u Be not ſuch brutiſh and ſottiſh Creatures as I have been, not having Reaſon or Grace to govern your ſelves, nor hearkening to the Counſels and Admonitions of others. *x* Leſt they ſhould come

to

r i. e. All the parts and members of their Bodies, which are Synecdochically expreſſed by the Bones, which are the ſtay and ſtrength of the reſt. *s* God will not ſuffer any miſchief to befal him: though he may be oft afflicted, yet he ſhal not be deſtroyed. But theſe words, though they are here ſpoken of the Righteous men in general, of whom they are true in a Metaphorical Senſe; yet they had a further meaning in them, being deſigned by the Spirit of God (which dictated to *David*, not only the matter, but the very words and expreſſions) to ſignifie a great Myſtery, that none of Chriſts Bones ſhould be broken; to which purpoſe they are alledged, *John* 19. 36.

*Pſ:94.23. ‖ Or, *ſhal be guilty.*

21 * Evil *t* ſhal ſlay the wicked, and they that hate the righteous *u*, ‖ ſhall be deſolate.

t Either, 1. The evil of ſin: his own wickedneſs, though deſigned againſt others, ſhall deſtroy himſelf. Or, 2. The evil of Miſery, When the afflictions of good men ſhall have an happy iſſue, theirs ſhall end in their total and final deſtruction. *u* That perſecute them, and plot their ruine; which is an evidence that they hate them, whatſoever they may pretend to the contrary.

*Pſ.97:10.

22 * The LORD redeemeth the ſoul of his ſervants *x*; and none of them that truſt in him ſhall be deſolate.

x i. e. Their Lives or their perſons, from the malicious Deſigns of all their Enemies, and from deſolation or utter ruine, as it follows.

P S A L. XXXV.

The ARGUMENT.

THis *Pſalm* was Penned by *David*, when he was ſlandered and perſecuted by *Saul* and his Servants, as is manifeſt from the whole body of it.

A Pſalm of David.

David *prayeth for his own ſafety*, 1, 2. *and his Enemies deſtruction*, 3 —— 10. *ſheweth their falſhood, and unthankfulneſs and malice*, 11 —— 21. *He prayeth for their confuſion*, 22 —— 26. *but for the preſervation and joy of the godly*, 27, 28.

*Pſ.43.1. & 119: 154. Lam.3:58. †Heb. *implead me.*

PLead * *my cauſe*, O LORD *a*, with them that † ſtrive with me: fight againſt them that fight againſt me.

a Seing I am unable to right my ſelf, and the Magiſtrates refuſe to do me juſtice, be thou my patron and protector.

2 Take hold of ſhield and buckler *b*, and ſtand up for mine help.

b Therewith to cover and defend me. Compare *Pſalm* 91. 4. *Prov.* 2; 7.

3 Draw out alſo the ſpear *c*, and ſtop *the way d* againſt them that perſecute me: ſay unto my ſoul *e*, I *am* thy ſalvation.

c Thy offenſive Weapons. He alludes to the practice of Soldiers in Battel. *d* In which they are marching directly and furiouſly againſt me. But divers Interpreters, both Hebrews and others, take this Hebrew word for a Noun, and render it *a Sword*; or as the word may ſignifie, *a cloſe Weapon*: For the pſalmiſt here repreſenting God as a Man of War, and accordingly furniſhing him with other Weapons, it ſeems not probable that he would omit this Weapon, which was moſt conſtantly and univerſally uſed. *e i: e*, Unto me; either, 1. By thy Spirit aſſuring me of it: Or 2. By thy providence effecting it; for Gods *ſaying* or *ſpeaking* is oft meant of his doing, becauſe his word is ſufficient for the doing of whatſoever he pleaſeth.

*Pſ:40:15: & 70: 3. *Jer:46:5.

4 * Let them be confounded *f* and put to ſhame, that ſeek after my ſoul; let them * be turned back *g*, and brought to confuſion, that deviſe my hurt.

f i. e. Fruſtrated in their wicked deſigns and hopes againſt me. Concerning this and the like, and following Imprecations, which may ſeem ſtrange and ſevere, it muſt be conſidered, 1. That they did not proceed from any paſſionate or revengeful Spirit in *David* towards his Enemies (from which how free he was appears not only from his own words here, *v.* 12: 13, 14. but from the whole courſe of his Life, and the frequent Inſtances mentioned in his Hiſtory, of his meek and merciful Carriage to his Enemies, when they were in his power) but from his Zeal for God, and for Piety and Juſtice, to which they ſhewed themſelves to be conſtant and implacable Adverſaries, and by the direction of the Prophetical Spirit of God wherewith he was indued, which Spirit did exactly know the condition of his Enemies, and that thoſe againſt whom they are levelled, were hardened and incurable. 2. That they contain nothing but a Prayer to God, that he would accompliſh his own Threatnings, and execute his own Law of Retaliation, of *Eye for Eye, and Tooth for Tooth*, and ſo bring upon them the Evils which they deſigned againſt him. Which alſo was of great and good uſe, both to glorifie Gods Juſtice, and to warn and reform other ſinners by the terror of their Example. 3 That they may be taken only for predictions, as hath been obſerved before upon the like occaſion. *g* Either, 1. Stopped or hindred in the execution of their wicked deſign. Or rather. 2. (which is more ſuitable to the Context) diſcomfited and put to flight, as this phraſe is frequently uſed, as *Pſal*: 9: 3. and 70. 2 and 78. 9. *Iſa*: 42. 17. *Jer*: 46: 5, 21.

*Job 21: 18: Pſal. 1: 4. Iſa 29: 5. Hoſ. 13. 3.

5 * Let them be as chaff before the wind *h*, and let the angel of the LORD *i* chaſe *them*.

h i: e: Diſperſed and chaſed from place to place, finding reſt and ſafety no where. *i* Whom God uſeth to defend his people and to deſtroy their Enemies.

†Heb. *darkneſs and ſlipperineſs.* *Pſal: 73. 18. Jer.23.12,

6 Let their way *k* be † * dark and ſlippery *l*, and let the angel of the LORD perſecute them.

k By which they flee, being chaſed, as was now ſaid. *l* So as they can neither diſcern the right path, nor be able to ſtand in it, and much leſs to run away, eſpecially from ſo ſwift a perſecutor as an Angel, whereby they muſt unavoidably fall into their Enemies hands, and be deſtroyed.

7 For without cauſe *m* have they hid for me their net, *in* a pit, *which* without cauſe they digged for my ſoul *n*.

m Out of meer malice, without any injury or provocation on my part, and without any neceſſity on their parts. They are no common, but the worſt of enemies; and therefore I may juſtly pray againſt them, as I do. *n* Theſe Expreſſions aggravate their ſins, and ſignifie that their perſecution of him was not the effect of a ſudden Paſſion, but of a deep and habitual Hatred and Malice, and of an evil deſign, carried on in a conſtant and continued courſe with deliberation, and cunning, and deceit, and that againſt his Soul or Life; for nothing leſs would ſatisfie them.

8 Let deſtruction come upon him *o* † at unawares, and * let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

† Heb. which *he knoweth not of.* * Pſal. 7. 15, 16. & 57. 6. Pro.5.22.

o i: e: Upon each of thine and mine implacable Enemies, of whom he hath hitherto ſpoken.

9 And my ſoul ſhall be joyful in the LORD *p*: it ſhal rejoyce in his ſalvation.

p In and for his Glory and Service, which ſhall be advanced by this means, and for his favour to me, otherwiſe I am far from rejoycing in their Calamities.

10 All my bones *q* ſhal ſay *r*, LORD, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him.

q i. e. My whole Body, by a Synecdoche, as *Pſal*: 34. 20. as well as my Soul, mentioned *verſe* 9. I will glorifie thee, both with my Soul and with my Body. *r* Speech is aſcribed to the Bones figuratively, as elſewhere they are ſaid to *fear* and to *rejoyce*, *Pſalms* 6. 2. and 51. 8. and as *the Loins* are ſaid to *bleſs*, *Job* 31. 20. If they could ſpeak they would expreſs thy Praiſes, becauſe having been dryed up with ſorrow, they are now refreſhed by thy mercy.

11 Falſe † witneſſes did riſe up; † they laid to my charge *things* that I knew not *ſ*.

†Heb. *witneſſes of wrong.* †Heb. *they asked me.*

ſ They accuſed me to Saul of Treachery and deſigns againſt his Crown and Life, and other Crimes whereof I was wholly innocent and ignorant.

*Pſ.38.20. & 109. 5. † Heb. *depriving.*

12 * They rewarded me evil for good *t*, to the † ſpoiling of my Soul *u*.

t For the good Offices which I did to divers of them when I had Favour and Power in *Sauls* Court and Camp. *u i. e.* To the ſtripping of my perſon of all my Comforts and Hopes, and of my Life it ſelf.

* Job 30. 25. ‖ Or, *afflicted.*

13 But *as for* me, * when they were ſick *x*, my clothing *was* ſackcloth *y*: I ‖ humbled my ſoul *z* with faſting and my prayer returned into mine own boſom *a*.

x Or in any other great miſery. *y* Which was the Habit of Mourners, *Gen.* 37. 34. *Mat.* 11. 21. *Rev.* 11. 3. *z* Heb. I afflicted my Soul (of which phraſe ſee *Lev.* 16. 29, 31. and 23. 27, 32, *&c.*) partly with faſting, and partly with Compaſſion and fervent Prayers for them. *a* According to this Tranſlation the Senſe may be this, *And*, or *But*; or, *Although my* Faſtings and *Prayers* did them no good, neither abated their malice, nor prevailed with God for them, ſo far as I deſired, but *returned* to me without ſucceſs, like a Gift ſent to an uncivil perſon, who diſdainfully rejects it, and returns it to the Giver. But, 1. This is not true, that his Prayers returned empty to him, and did them no good, for they prevailed with God for their recovery, as appears by the following Verſes. 2. This doth not ſeem to ſuit well with the Context; for both in the foregoing and following words, he is only deſcribing what he did for them, and not what the effects of it were, which he deſcribes in the ſucceeding Verſes. Others therefore render the words otherwiſe, either, 1. Thus, *And my prayer in my Boſom returned*, *i: e:* I did daily and frequently repeat my Prayers for them, and that not only in publick when I joyned with others, in a Faſtday appointed for them, which might be done in policy or for oſtentation, but alſo in ſecret; between God and my own Soul, and that with a ſincere and hearty Affection: For what is done ſecretly and affectionately, is ſaid to be done *in the Boſom*, *Numb*: 11: 12. *Pſal.* 89 50. *Prov.* 21. 14. although indeed there is in thoſe places another Propoſition; which may poſſibly alter the Caſe. Or, 2. (which ſeems the trueſt Senſe) *and as for my Prayer* (to wit, which I joyned with my Faſting on their behalf) *let it return* (nothing being more frequent than for Future Verbs to be put imperatively) *into my own Boſom*, i. e. If any ſhall think or ſay, that my Faſting for them was but counterfeit or politick and that I did not pray for them, but rather againſt them, as I do in this Pſalm, and that under all this ſhew I ſecretly wiſhed their Death or Deſtruction; my earneſt deſire is, that the All-ſeeing and Heart-ſearching God would grant unto me, when I come into their circumſtances, the ſame things which I begged for them, whether Good or Evil. And this ſenſe agrees with the common uſe of this phraſe in Scripture, where whatſoever is repay'd to any man, is ſaid to be *render'd into his Boſom*, as *Pſal*: 79. 12. *Iſa*: 65. 6, 7. *Jer*: 32. 18. *Luke* 6. 38, as elſewhere it is ſaid, to *return upon his Head*.

† Heb. *walked.* †Heb *as a Friend, as a Brother to me.*

14 I † behaved my ſelf *b* † as though *he had been* my friend, or brother: I bowed down *c* heavily, as one that mourneth *for his* mother *d*.

b Heb. I *walked*, either to him, to viſit and comfort him; Or, *about the Streets*, whether my Occaſions led me. Though *walking* is oft put for a Mans Carriage or Converſation. *c* Went hanging down my Head, as Mourners uſed to do, *Iſa*: 58. 5. *d* He mentions the *Mother* rather than the *Father*; either, becauſe her tender Affection and Care, and Kindneſs to him, had more wone upon his Heart, and made him more ſenſible of the loſs; Or, becauſe through the depravation of Mans Nature, Children are many times leſs ſenſible of their Fathers loſs or Death, becauſe it is compenſated with ſome advantage to themſelves; which doth not uſually happen upon the Mothers death. Some render it, *as a mourning Mother*, for the loſs of her Son. But this doth not ſeem to ſuit ſo well with the order of the Hebrew words.

† Heb. *Halting.* Pſ.38. 17. * Job 30. 1, 8, 12.

15 But in mine † adverſity *e* they rejoyced, and gathered themſelves together *f*: * *yea*, the abjects *g* gathered themſelves together againſt me, and I knew *it* not *h*; they did tear me *i*, and ceaſed not *k*.

e Heb. *in my halting, i. e.* When I was in great danger of falling into miſchief. When I had any Sickneſs, or ill ſucceſs in my Affairs, and was almoſt loſt; for ſuch are ſaid to *halt*, *Mich*. 4. 6, 7. *Zephon.* 4. 19 See alſo *Pſal*: 38: 17. *Jer*: 20: 10. *f* To wit, *againſt me*, as it is expreſſed in the next Clauſe; either becauſe they were ſo full of joy at the Tydings, that they could not contain it in their own Breaſts, but ſought to communicate it to others: Or, that they might inſult over me, and pleaſe and recreate themſelves, and one another with diſcourſes about it: Or that they might conſult how to improve the advantage which they now had againſt me, to my utter deſtruction. *g* Or, *vile Perſons*, either for the meanneſs of their condition, or for their wickedneſs, for which they were *worthy to be beaten*, as the phraſe is, *Deut*: 25: 2. Where the Hebrew word is of the ſame Root with this. Or, *the lame*, as this very word is rendred, 2 *Sam*:4:4 and 9:3. to wit, *of their Feet*, as it is there expreſſed. The Cripples that could not walk without trouble and pain, were as forward as any to go to theſe meetings upon this occaſion. *h* This may be added to expreſs either their hypocriſie and pretences of reſpect and affection to him, by reaſon whereof he had no ſuſpicion of them, nor of any ſuch practices of theirs; or his own danger, that he did not know, and therefore could not prevent their Plots and Conſpiracies againſt him. Heb. *and I knew not*. Which is by others, and well may be rendred thus, *Even* they whom *I knew not*, they whom I was ſo far from provoking by any injury, that I never ſaw their Faces, nor heard of their Names *i i. e.* My good name with Scoffs and Calumnies, and Reproaches and Curſes. *k* Heb. *were not ſilent, i. e.* did thus unweariedly and continually.

Heb. *ake.* 16 With Hypocritical *l* mockers *m* in † feaſts *n*: they gnaſhed upon me with their teeth *o*.

l Or *profane*, as this word ſignifies, *Job* 8. 13. and 13. 16 and 15: 34. and 17 8. and as ſome add, in all other places, *m* Whoſe common practice it is to ſcoff at and deride others, and me in particular. *n* Or, of or *for a Cake*: Or, *a Morſel of Bread*, as this word ſignifies, 1 *Kings* 17. 12, 13. and 19 6. By which he further ſhews what vile and worthleſs perſons theſe were, that would *tranſgreſs for a Morſel of Bread*. as it is ſaid *Prov*. 28. 21. They made themſelves Buffoons and Jeſters, and accuſtomed themſelves to mock and deride *David*, that thereby they might gain Admittance to the Acquaintance and Tables of great men, where they might fill their Bellies; which was all that they ſought for, or got by it. *o* They uſed all Expreſſions of Rage and Hatred againſt me, among which this was one, *Job* 16. 9. *Lam*: 2. 16. This they did to curry favour with my great and potent Adverſaries.

17 LORD, how long wilt thou look on *o*? reſcue my ſoul from their deſtructions, † my darling *p* from * the lions.

† Heb: *my* *nely One* * Pſ. 57. 4.

o Like an idle Spectator, without affording me any Pity or help? *p* To wit, *my Soul*, as it is in the former Clauſe. Heb. *My only one*; which is now left alone and forſaken by my Friends, and hath none to truſt to but God. See on *Pſal*; 22: 21.

18 * I will give thee thanks in the great congregation *q*: I will praiſe thee among † much people.

* Pſ. 22. 25 & 40. 9, 10. & 111. 1. † Heb. *rong.*

q When I ſhall be reſtored to the Liberty of the publick Aſſemblies and ſolemn Feaſts.

19 Let not them that are mine enemies † wrongfully rejoyce over me, *neither* let them wink with their eye *r*, * that hate me without a cauſe:

† Heb. *alſly.* * Pſ. 69. 4 & 109. 3. & 119. 161. Lam. 3. 52. John 15. 25.

r i. e. Mock me or inſult over me, as this phraſe ſignifies, *Prov.* 6: 13. and 10. 10.

20 For they ſpeak not peace *ſ*: but they deviſe deceitful matters *t* againſt *them that are* quiet in the land *u*.

ſ They are enemies to all peaceable Counſels; they breath out nothing but Threatnings and War. *t* They uſe not only open Violence but Deceit, and ſubtil Artifices. *u* Againſt me and my followers. who deſire nothing more than to live quietly and peaceably under *Sauls* Government.

21 Yea, they opened their mouth wide againſt me *x*, *and* ſaid * Aha, aha *y*, our eye hath ſeen *it z*.

* Pſ. 40. 15

x Either, 1: To devour me. It is a Metaphor taken from wild Beaſts, when they come within reach of their prey. Or 2. To pour forth whole Floods of Scoffs and Slanders, and Contumelies. *y* An expreſſion of Joy and Triumph. See on *Job* 39. 25. *Pſal.* 40. 15. *z* Heb. *hath ſeen*, to wit, what we have long deſired and hoped for. See the ſame or like Ellipſis. *Pſal.* 54. 7. and 59. 10: and 112. 8.

22 This thou haſt ſeen *a*, O LORD, keep not ſilence *b*: O LORD, be not far from me *c*.

a As they ſay they have ſeen, ſo my Comfort is, thou alſo haſt ſeen, and doſt obſerve all their Plots and Threats, and all my Diſtreſſes and Calamities, which I ſuffer for thy ſake. *b* Or, *be not deaf*, to wit, to my Prayers. The ſame word ſignifies, both *to be ſilent*, and *to be deaf*. See on *Pſal.* 28. 1. *c* Do not withdraw thy Favour and Help from me.

23 Stir up thy ſelf and awake to my judgement, *even* unto my cauſe *d*, my God and my LORD.

d At laſt undertake to plead my Cauſe againſt mine Adverſaries.

24 Judge me, O LORD my God, according to thy righteouſneſs *e*, and let them not rejoyce over me.

e Whereby thou uſeſt and loveſt to defend the Innocent, and to puniſh their Oppreſſors.

25 Let them not ſay in their hearts, † Ah, ſo would we have it *f*: let them not ſay, we have ſwallowed him up.

† Heb. *Ah, ah, our Soul.*

f Heb. *Aha, our ſoul, i. e.* Oh our Soul cryeth, *Aha*; an expreſſion of mirth as before *v.* 21. Or, *aha*, we have *our wiſh* or *Deſire*, as the *Soul* is taken, *Pſal.* 41. 2. *David* is now as low as we could wiſh him.

26 * Let them be aſhamed and brought to confuſion together *g*, that rejoyce at mine hurt: let them be clothed with ſhame and diſhonour, that magnifie *themſelves* *h* againſt me.

* Verſe 4. Pſ. 40. 14.

g As they gathered themſelves together to deride and oppoſe me, ſo do thou gather them together to deſtroy them. Or, *in like manner*, one as well as another: let the proud and great ones of them be diſappointed and aſhamed as well as the meaneſt among them. *h* The ſame Ellipſis we have, *Pſal*: 38: 16. and 55: 12. *Jer*. 48: 26. Or, *their mouth*, as it is expreſſed *Obad*: *v*. 12. So *Ezek*. 35. 13. That extol themſelves and their power, and look upon me with ſcorn and contempt.

27 Let them ſhout for joy, and be glad, that favour † my righteous cauſe *i*: yea, let them ſay continually, Let the Lord be magnified *k*, which hath pleaſure in the proſperity of his ſervant.

† Heb. *my righteouſneſs.*

i That wiſh well to it, although they want either Strength or Courage to plead it. *k i: e:* Exalted and praiſed for his Righteouſneſs and truth and goodneſs, manifeſted in my deliverance. Mine Enemies great deſign is *to magnifie themſelves*, *v*: 26. but my chief deſire is, that God may be magnified.

28 And my tongue ſhal ſpeak of thy righteouſneſs, *and* of thy praiſe, all the day long.

P S A L. XXXVI.

The ARGUMENT.

This *Pſalm* ſeems to have been compoſed by *David* when he was perſecuted by *Saul* and his Courtiers. Upon which occaſion he enlargeth his Thoughts further, and contemplates the ſad ſtate and condition of the World, and of the Church at that time, in which wickedneſs of all ſorts greatly abounded and ſeemed to proſper; and withal he declares the great Felicity and Safety of Gods people, and gives an account of their ſupports and comforts, under the ſenſe of theſe publick Diſorders and Miſchiefs.

To the chief muſician, *a Pſalm* of David the ſervant of the LORD *a*.

a i. e. One wholly and reſolvedly devoted to the Service of God, both in my private and publick Capacity. This Title is, as I remember, but twice uſed in this Book, *Pſal.* 18. (of which ſee there) and in this *Pſalm* where it ſeems to be prefixed as a publick proteſtation of his Reſolution, to cleave unto the Lord in this time of general Corruption, of which he is now going to ſpeak.

David *ſheweth the grievous ſtate of the wicked*, 1——4. *the excellency of Gods mercy*, 5——9. *and prayeth for favour to the children of God* 10 12.

The tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes *b*.

b When I conſider the great and manifold Tranſgreſſions of ungodly Men, I conclude with my ſelf, that they have caſt off all fear and ſenſe, and ſerious belief of the divine Majeſty.

2 For *c* * he flattereth himſelf in his own eyes *d*, † until his iniquity be found to be hateful *e*.

* Deut. 29. 19. Pſ. 10. 3. & 49. 18. † Heb. *to find his iniquity to hate.*

c So this is the Proof of that Aſſertion, *v*. 1. Or, *although*; and ſo it is an anticipation of an Objection againſt it. *d* He deceiveth himſelf with vain and falſe perſwaſions, either, 1. Concerning God, that he doth not ſee or mind his ſins, or that he will not puniſh them; Or, 2. Concerning himſelf and his ſins, either that they are not ſins; which a Mind bribed by Paſſion and Intereſt, can eaſily believe: Or that they are but ſmall and venial ſins: Or that they will be excuſed, if not juſtified by honeſt intentions, or by outward profeſſions and exerciſes of Religion, or by ſome good actions wherewith he thinks to make ſome compenſation for them, or ſome other way. Oth. thus, *He flattereth him* (*i: e:* God) *in his Eyes, i. e:* Openly and publickly makes a ſhew of Religion, as if he deſigned to deceive or mock God, whilſt inwardly and ſecretly he is projecting wickedneſs. But it ſeems better to underſtand the laſt word reciprocally of his own Eyes, as the ſame word is uſed in the end of the foregoing Verſe. *e i. e.* Until God by ſome dreadful Judgement undeceive him, and find, *i. e.* Diſcover or make him and others to find and feel by Experience, that it is a ſin and a very hateful one too. Or, *Until his abominable iniquity be found out, i. e.* puniſhed, as the ſame word and phraſe is uſed, *Numb.* 32. 23. *Your ſin ſhall find you out, i: e:* bring you to condign puniſhment. In the Hebrew it is, *to find out his iniquity to hate*. But Active Verbs are oft taken paſſively, of which there are plain Inſtances, *Joſ.* 2. 5. *Eſth.* 6. 6. *Pſal*: 32: 9. and 51: 6. comp: with *Rom:* 3: 4. and *Pſal:* 119: 4. and ſo here; *to find*, is put for *to be found*, and *to hate* for *to be hated*, or *to be hateful*.

3 The words of his mouth *are* iniquity and deceit *f*: he hath left off to be wiſe, *and* to do good *g*.

f i. e. Are wicked and deceitful. *g* Once he had ſome ſhadows or degrees of Wiſdom, and ſometimes did ſome things that were good in their kind, but now he hath not ſo much as the appearance of it, and is become an open Apoſtate from that which once he profeſſed.

4 * He deviſeth || miſchief upon his bed *h*; he ſetteth himſelf *i* in a way *that is* not good *k*; he abhorreth not evill.

* Mic. 2. 1. || Or, *Vanity.*

h Which notes that he doth it, 1: Conſtantly and unweariedly preferring it before his own reſt. 2. Earneſtly and ſeriouſly, when his mind is freed from all outward diſtractions, and wholly at leaſure to attend that buſineſs about which it is employed; compare *Pſal.* 4: 4. 3. Freely, from his own inclination, when none are preſent to provoke him to it. *i* He doth not repent of his wicked Devices, but reſolutely proceeds to excute them, and perſiſts therein. *k i. e.* Which is very bad, as this phraſe is uſed, 1 *Sam.* 2. 24. *Prov.* 20: 23. and 24. 23. and elſewhere. *l* Though he ſometimes pretends remorſe, and deſiſts from his violent practices againſt me, as *Saul* did, yet he doth not truly repent of nor abhor his ſin, and therefore is ready to return to it, when any occaſion offers it ſelf.

5 * Thy mercy *m*, O LORD, *is* in the Heavens *n*, *and* thy faithfulneſs *o reacheth* unto the clouds *p*.

* Pſ: 57 1. & 108. 4.

m Though this be the diſpoſition and carriage of mine enemies towards me, and therefore I can expect no good from them, yet thou O Lord, bleſſed be thy name, art of another temper, they

are

too near to thee, ſo as to bite or kick thee. But neither is this the common practice of Horſes or Mules, of which he ſeems to ſpeak; nor is this the proper uſe of a Bit or Bridle, to keep them from ſo doing, but rather to bring them nearer to the Rider for his uſe, and to keep them under his Conduct and power, from whom they are otherways apt to run away. The words therefore are, and may be otherways rendred, *becauſe they do not*, or *will not come near unto thee*: To wit, for thy ſervice, unleſs they be forced to it by a Bit or Bridle. And ſo all the Ancient Tranſlators underſtand it.

10 Many ſorrows *ſhall be* to the wicked *y*: but he that truſteth in the LORD *z*, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoice ye righteous: and ſhout for joy all *ye that are* upright in heart.

y This is an Argument to enforce the foregoing Admonition, if any man will be refractory and unruly, God hath many ways to to curb and chaſtiſe them, and bring them to his Will. *z* Who rely upon his providence and promiſe for his preſervation and deliverance, and commits himſelf to Gods care and conduct, waiting upon him in his way, and not turning aſide to crooked or ſinful paths, for ſafety or ſatisfaction.

P S A L. XXXIII.

The ARGUMENT.

THis *Pſalm* contains a Celebration of God for his great and glorious works both of Creation and Providence.

God is to be praiſed by reaſon of his Goodneſs, 1——5, of his Power, 6--11. and of his Providence, 12----15. And they that fear him ſhall find Mercy, and rejoice in him, 16——22.

*Pſ.147.1. REjoice in the LORD *a*, O ye righteous, *for* * praiſe is comely for the upright *b*.

a Let his excellency diſcovered in his works, be the matter of your joy and paiſe. *b* It well becomes them to exerciſe themſelves in this work of praiſing and bleſsing of God; partly, becauſe they have ſuch ſingular and abundant obligations and occaſions to do ſo; and partly, becauſe they will praiſe God worthily and heartily, and with due Reverence and thankfulneſs, as God requires, and deſerves to be praiſed; whereas ungodly men do indeed diſparage and pollute the holy name of God, while they pretend to praiſe it, and therefore God rejects their praiſes and prayers. See *Pſalm* 50. 16. and 109. 7. *Prov.* 28. 9.

*Pſ.92.3. 2 Praiſe the LORD with harp: ſing unto him with the pſaltery, and * an inſtrument of ten ſtrings *c*.

c He mentions theſe Inſtruments, becauſe they were uſed in the publick worſhip and Praiſes of God in the Tabernacle.

*Pſ.96.1. & 98. 1. 149. 1. Iſ.42. 10. 3 * Sing unto him a new ſong *d*; play skilfully with a loud noiſe.

d Either, 1. Newly compoſed. As God gives you freſh occaſions, ſo do not you content your ſelves with the Old Songs or Pſalms, made by the holy men of God, but make new ones ſuited to the occaſions. But neither had all the *Righteous*, to whom he ſpeaks, *v*, 1. the gift of compoſing Songs, nor was it of any neceſsity or importance, that they ſhould make new Songs to praiſe God, at leaſt for the works here mentioned, when there were ſo many made by *David*, and other holy Prophets, for the uſe of Gods Church and people, when they had any ſuch occaſion. Or, 2 Renewed or repeated, or ſung again; in which ſenſe *Job* ſaith, his *Glory* was *new*, or *freſh in him*, *Job* 29. 20. *i. e.* Renewed or continued from day to day, and the command of Love is called *new*, *John* 13. 34. becauſe it was renewed and reinforced by Chriſt. So this Song is here called *new*, not ſo much from the Matter, as from the ſinging of it; becauſe it was ſung afreſh, or again.

4 For the word of the LORD *is* right *e*; and all his works *are done* in truth *f*.

e All Gods counſels and Commands, either contained in the Scriptures, or given forth in his Providence, for the Government of the World, are wiſe and juſt and good, without deceit or defect. *f i. e.* All his works of Providence agree with his word, and are no other than the Accompliſhment of his promiſes or Threatnings; or other declarations of his mind, and will in his Word, although ſome times for a ſeaſon, they may ſeem contrary to it.

5 * He loveth righteouſneſs and judgment *g*: * the earth *is* full of the || goodneſs of the LORD *h*. *Pſ.45:7. *Pſ.119. 64. ||Or, mercy.

g i. e. Juſt judgement, by a Figure called *Hendyadis*, as *Jer.* 22. 3. Or, *Juſtice* relates to the ſentence, and *Judgment* to the Execution of it. He not only doth Juſtice to all Men, as was implyed. *v.* 6. but which is more, he loves it, and delights in it. *h* He not only doth no man wrong, but he is very kind and merciful to all men in the world, to whom he gives many Favours and Invitations to his Love and ſervice. See *Mat.* 5. 45. *Acts* 14. 17. *Rom* 1. 20, 21.

*Gen.1:6, 7. Heb.11:3. 2. Pet: 3: 4. *Job 26. 13. 6 * By the word of the LORD *i* were the heavens made; and all the hoſt of them *k*, * by the breath of his mouth *l*.

i Either, 1. By the Hypoſtatical word Chriſt, who is oft called Gods *Word*, even by the *Chaldee* Paraphraſt; as alſo *John* 1 *v.* 1. 2, 3 where he is ſaid to be that *Word*, by whom *all things were made*. So that which is here ſpoken more darkly and doubtedly, according to that ſtate of the Church, is more clearly declared in the New Teſtament. Or, 2. By his Will or Command as this very Phraſe is here uſed, *v.* 4. and it ſeems to be explained, *v.* 9. And ſo it hath a great Emphaſis in it, that God made this admirable ſtructure of the Heavens, and all its glorious Stars; not with great pains and time, and help of many Artiſts and Inſtruments, as men do far meaner works, but with one ſingle Word, which is much to the Glory of the Creator. *k* The Angels: or the Stars See on *Gen.* 2. 1. *l* Either 1. By the Holy Ghoſt, ſo called, *Job* 33. 4. And ſo here are all the perſons of the Trinity *Jehovah*, the Father, and the *Word*, and the *Spirit*; to each of which this work of Creation is elſewhere aſcribed, as was noted on *Gen.* 1. 26. Or, 2. By his word, as it was expreſſed in the laſt Clauſe, which is ſo called *Iſa.* 11. 4. 2 *Theſſ.* 2. 8.

7 * He gathereth *m* the waters of the ſea together, * as an heap *n*: he layeth up the Depths in ſtore-houſes *o*. *Gen.1 Job 26.1 & 38. 8. *Pſ.78 1

m Or, *gathered*; For he ſpeaks of the firſt Creation when this was done, *Gen.* 1. *n* By which Expreſſion he brings to our minds this great work of God, that the Sea which is lighter and higher than Earth, is yet confined within its bounds, that it might not overflow the Earth. *o* Either in the Clouds, or in the Bowels of the Earth; whence he can draw them forth when he ſees fit.

8 Let all the earth *p* fear the LORD: let all the inhabitants of the world ſtand in awe of him.

p All the people of the Earth, as the next Clauſe expounds this; not only *Jews*, but *Gentiles*, who equally enjoy the Benefit of this great and glorious work of God.

9 For * he ſpake, and it *q* was *done*; he commanded and it ſtood faſt *r*. *Pſ.148 5

q The work here mentioned, *v* 6. 7. *r* Or, *ſtood forth*, as a Servant at his Maſters Command, or *was*, or *did* exiſt.

10 * The LORD † bringeth the counſel of the heathen *s* to nought: he maketh the devices of the people of none effect. *Iſa.19. † Heb. *maketh fruſtrate.*

s Or. *of the Nations*; though Nations combine themſelves and their Counſels together, yet he defeats them when he pleaſeth. Thus he paſſeth from the work of Creation, to the works of providence, and from the Inſtances of his Power, in ſenſleſs and unreaſonable Creatures, to manifeſt his Power in over-ruling the Thoughts and Wills, and Actions of all Men, whether ſingle or united.

11 * The counſel of the LORD ſtandeth for ever *t*; the thoughts of his heart † to all generations. *Pro. 19. 21. Iſa.46.10. † Heb. to *Generation and Generation.*

t All his purpoſes and Deſigns, and eſpecially thoſe which concern his choſen People, of whom he ſpeaks in the next Verſe, are always ſucceſsful and irreſiſtable.

12 * Bleſſed *is* the Nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance *u*. *Pſ.65. 4. & 94. 14. & 144. 15

u Seing the Lord is ſo great and Glorious in Wiſdom and Power, and goodneſs, as hath been hitherto ſaid, as they muſt needs be very miſerable, who are Strangers or Enemies to him, ſo thrice happy is that people of *Iſrael*, who though they be deſpiſed by the *Gentiles*, are choſen by this Almighty God, to be his peculiar Portion, and Friends and Servants.

13 * The LORD looketh from heaven: he beholdeth all the ſons of men *x*. *2 Chro. 16: 9: Job 28:24. Pſal. 11. 4.

14 From the place of his habitation he looketh upon all the inhabitants of the Earth.

x Although he hath a ſpecial Relation to *Iſrael*, yet he hath a general Care and Inſpection over all Mankind, all whoſe Hearts and ways he deſcerns and and obſerves.

15 He faſhioneth *y* their hearts alike *z*: he conſidereth all their works *a*.

y Or *faſhioned*, or *made*, or *formeth*. For this may relate either, 1. To the work of Creation. So he proves what he ſaid, *v.* 13, 14. that God beheld all Men, becauſe he made them; yea even their Hearts, the moſt ſecret piece of them. Or, 2. To the works of his providence. Having ſaid that God ſees and obſerves all Men, he now adds that he rules and governs them; yea, even their Hearts, which are moſt Maſterleſs and unmanageable, and yet he frameth and diſpoſeth and inclineth them this way, or that according to the Counſel of his Will. See *Exod.* 34. 24. *Pſal.* 105. 25. *z* Or, *equally*, one as well as another: whether they be *Jews* or *Gentiles*, Bond or Free, Princes or Peaſants; all are alike ſubject to his Juriſdiction *a* Both outward and inward, all the workings of their Minds and Affections, and all their Indeavours and Actions.

16 There is no king *b* ſaved by the multitude of an hoſt *c*: a mighty man is not delivered by much ſtrength.

b He inſtanceth in theſe, as the moſt potent and uncontrolable perſons in the World, and moſt confident of themſelves, and leaſt ſenſible of their dependance upon God By which he ſtrongly proves his general Propoſition, of Gods powerful providence over all Men. *c* But only by Gods providence, who diſpoſeth of Victory and ſucceſs, as he pleaſeth, and that frequently to the weakeſt and moſt fooliſh ſide, *Eccl.* 9. 11.

17 * An horſe *d is* † a vain thing *e* for ſafety: neither ſhall he deliver *any* by his great ſtrength. *Pſal. 147. 10. Pr. 21. 31. † Heb. *a Lye.*

d Though he be ſtrong, *Job* 39. 19. &c. and *fit for Battel*, *Prov.* 21. 31, or for flight, if need requires. And ſo this is put for all Warlike proviſions; of which Horſes were and are a very conſiderable part. *e* Heb. *a Lye*; becauſe it promiſeth that help and ſafety which it cannot give.

18 * Behold the eye of the LORD *f* is upon them that fear him *g*: upon them that hope in his mercy *h*. *Job 36. 7. Pſ. 34. 15. 1Pet. 3. 12.

f Whoſoever therefore would have ſafety and deliverance, muſt ſeek and expect it only from the watchful Eye, and Almighty Hand and Mercy of God. *g* Theſe are the chief Objects of his Care and Favour. *h* That place their Hope and Truſt, and Happineſs not in any Creature, but only in God, and in his Mercy and Bleſſings. The Conjunction and Order of theſe two Qualifications of the perſon whom God careth for, is obſervable here, they muſt be ſuch as *fear God*, and ſo make Conſcience of keeping his Commands, *Eccl.* 12. 13. and then they may and muſt *hope in*, or rely upon his *Mercy*, for their ſafety and happineſs.

19 To deliver their ſoul *i* from death, and to keep them alive * in famine. *Job 5. 20. Pſ.37. 19.

i i: e. Their Life, when he ſees it to be expedient for them: ſometimes it is better for them to die than to live, as both good and bad Men have declared, and when it is ſo, it is known to God, but not to us. And therefore the conſtant Accompliſhment of this and the like promiſes in a literal ſenſe, is not to be expected, nor ſimply deſired, but with ſubmiſſion to Gods Wiſe and Gracious Will.

20 Our ſoul waiteth for the LORD: he *is* our help *k* and our ſhield.

k The help of us *Iſraelites*, to whom he hath made many Promiſes and glorious diſcoveries of his Goodneſs.

21 For *l* our heart ſhall rejoice in him: becauſe we have truſted in his holy Name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

l Or, *therefore*: For this ſeems to be an Inference, either from the foregoing, or from the following Sentence.

PSAL XXXIV.

A Pſalm of David, when he changed *a* his behaviour *b* before || Abimelech *c*: who drove him away, and he departed.

|| Or, Achiſh.

Sam. 21. 1, 13.

a A *Pſalm* made upon that occaſion, though not at that time. *b* Or, *his Habit* or *Poſture*, or *his Reaſon*, as this word is taken, 1 *Sam*. 25. 33. *Pſal*. 119. 66. *Prov*. 11. 22. When he counterfeited madneſs. Wherein whether he ſinned or not, is matter of Diſpute; but this is undoubted, that Gods Favour, and his Deliverance at that time was very remarkable, and deſerved this ſolemn acknowledgement. *c* Called *Achiſh*, 1 *Sam*. 21. 10. But *Abimelech* ſeems to have been the common Name of the Kings of the *Philiſtins*, *Gen*. 20. 2. and 26. 1. as *Pharaoh* was of the *Egyptians*, and *Cæſar* of the *Romans*.

David *praiſeth God*, 1, 2. *and exhorteth others thereto from his own experience of Gods kindneſs*, 3 —— 7. *He ſheweth that they are bleſſed who truſt in God*, 8 —— 10. *He exhorteth others to learn to fear him*, 11. *and ſheweth the way to Happineſs*, 12 —— 14. *The priviledges of the Righteous, and the puniſhment of the Wicked*, 15 —— 22.

I Will bleſs the LORD at all times *d*: his praiſe *ſhall* continually *be* in my mouth.

d I will never forget to bleſs God for this miraculous Deliverance.

2 My Soul ſhall make her boaſt in the LORD *e*: the humble *f* ſhall hear *thereof* and be glad *g*.

e Shall glory in this, that I have ſo powerful and ſo gracious a Lord and Maſter. *f* Or *the meek*, *i. e.* the Godly, oft called in Scripture by that Title; and particularly my Friends and Favourers in *Iſrael*. whom he thus calls in Oppoſition to his proud and furious Adverſaries in *Sauls* Court and Camp. *g* Both for their love to me, and to the publick good of *Iſrael*, which they know that I deſign and ſeek above all things; and for the comfort and benefit of my example to them, in like ſtraits and difficulties.

3 O magnifie the LORD with me *h*, and let us exalt his name together *i*.

4 I ſought the LORD, and he heard me, and delivered me from all my fears,

h Joyn your praiſes with mine, O all ye humble ones. *i* Not in place, for *David* was now baniſhed from the place of Gods publick Worſhip, but in affection and work: Let our Souls meet, and let our Praiſes meet in the Ears of the all-hearing God. Or *alike*, *i. e* with equal Zeal and Fervency; let none be willing to be outſtripped by another.

5 They *k* looked unto him *l*, and || were lightned *m*; and their faces were not aſhamed *n*.

|| Or, *they flowed* unto him.

Pſ. 31. 16.

k The humble, *v*. 2. or they that fear him. *v*. 7. when they were in diſtreſs. Or, it is an indefinit expreſſion. *l* Either, 1. Unto the Lord, expreſſed *v*. 4. *i. e.* They ſought and expected help from him. Or rather, 2. Unto *this poor man*, as it follows, *v*: 6. or unto *David*. So he ſpeaks of himſelf in the third Perſon, which is uſual. So the ſenſe is, when I was delivered, *v*. 4. men looked upon me with wonder and aſtoniſhment, as one ſaved in a prodigious manner. *m i. e.* Comforted and encouraged by my Example. But theſe and the foregoing Words are by the ancient Interpreters, read Imperatively, as an Exhortation to others, to whom he oft addreſſeth his ſpeech, as *v*: 3. 8, 9, 11. *Look unto him*, (with an Eye of Faith and Prayer) *and be ye inlightned*, *i. e* Take Comfort in the expectation of Mercy from him. And then the laſt words they render thus, *and your*, Heb, *their* (but the change of perſons is very frequent in this Book) *fear ſhall not be aſhamed*. *n* They were not diſappointed of their hope, but found relief, as I did.

6 This poor man *o* cryed, and the LORD heard *him*; and ſaved him out of all his troubles.

o i. e. David, of whom they that *looked*, &c. *v*. 5. ſpake theſe words.

*Zec 9. 8. See *Gen*. 32. 1, 2. 2 Kings 6. 17.

7 The angel *p* of the LORD * encampeth round about them *q* that fear him and delivereth them.

p i. e. The Angels, the ſingular number being put for the plural, as it is *Pſal*. 78. 45 and 105. 33, 40. for it is both improper and unuſual to aſcribe *encamping*, and that *round about* all good men, to one created Angel. And we find many Angels employed in this work, *Gen*. 32. 1, 2. 2 *Kings* 6. 17. *q* Guardeth them from dangers on every ſide; to which work they are appointed by God, *Heb*. 1. 14.

* 1 Pet. 2. 3.

*Pſ. 2. 12.

8 O * taſte *r* and ſee that the LORD *is* good *s*: * bleſſed *is* the man *that* truſteth in him.

r i: e. Conſider it ſeriouſly and throughly, and affectionatly; make tryal of it by your own and others Experiences. This is oppoſed to thoſe ſleight and vaniſhing Thoughts, which men have of it. *s i. e.* Merciful and Gracious, to wit, to all his people.

9 O fear the LORD *t*, ye his ſaints: for *there is* no want to them that fear him.

t i e. Reverence and ſerve him, and truſt in him: For *Fear* is commonly put for all the parts of Gods Worſhip.

*Job 4. 10. 11. Gr. *the rith.*

10 * The young lions *u* do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing x*.

u Either 1. Properly; ſee *Job* 4. 11. Or, 2. Metaphorically ſo called, the great Potentates of the Earth, who are oft ſo called, as *Jer*. 2. 15: *Ezek*. 38. 13. *Nah*. 2. 13. *x* Which is neceſſary and truely good for them, all circumſtances conſidered; of which God alone is a competent Judge. And therefore, although God doth uſually take a ſpecial care to ſupply the wants of good Men, and hath oft done it by extraordinary ways, when ordinary have failed, yet ſometimes he knows, and it is certainly true, that Wants and Croſſes are more needful, and uſeful to them than Bread, and in ſuch Caſes it is a greater mercy of God to deny them ſupplies than to grant them.

11 Come ye children *y*, hearken unto me: I will teach you the fear of the LORD *z*.

y Whom I love as mine own Children, and who own me as your Civil Father, your *Prince*; ſee 2 *Kings* 5 13. and as your Spiritual Father, a Prophet: For the Diſciples of the Prophets were called their *Sons*, 2 *Kings* 2. 3. *z i. e.* The true and principal way of Worſhipping and ſerving God with his acceptation, and to your own Salvation.

12 * What man *is he that* deſireth *a* life *b*, *and* loveth *many* days, that he may ſee good *c*?

* 1 Pet. 3. 10.

a To wit, ſeriouſly and in good earneſt, ſo as to be willing to uſe any indeavours which ſhall be preſcribed to him: For otherwiſe the queſtion were needleſs; for there is no man but deſires it, at leaſt coldly and faintly. *b* A long and happy life, begun in this World, and continued for ever in the next And thus *Life* is oft uſed, as *Pſal*. 16. 11. and 30. 5. *c* Heb. *Loveth days to ſee* (*i. e.* In which he may ſee, *i. e.* enjoy) *good*, to wit, proſperity or happineſs.

13 Keep thy tongue from evil *d*, and thy lips from ſpeaking guile *e*.

d From all manner of evil ſpeaking, from all opprobrious, injurious, falſe and deceitful Speeches: Which, though Men commonly uſe to eaſe and gratifie their own Minds, or to compaſs their deſigns, do frequently fall upon their own Heads, by provocking both God and Men againſt them. *e* Or guileful words contrary to thy intentions, and with a purpoſe of deceiving men by them.

14 * Depart from evil *f*, and do good *g* *: ſeek peace *h*, and purſue it *i*.

*Pſ. 37. 27

*Heb. 12. 14.

f i: e. From all ſin, and eſpecially from all wicked and injurious acts and practices againſt thy Neighbour. *g* Be ready to perform all good and friendly Offices to all men, as thou haſt opportunity. *h* ſtudy by all means poſſible to live peaceably and quietly with all men, avoiding Grudges, Debates, Diſſentions, Strifes and Enmities. *i* Do not only embrace it gladly when it is offered, but follow hard after it, when it ſeems to flee away from thee, and uſe all poſſible indeavours by fair words, by condeſcenſions, and by the mediation or aſſiſtance of others to recover it, and to compoſe all differences which may ariſe between thee and others. It is here obſervable, that whereas he ſaid he would *teach* them *the fear of the Lord*. *v*. 11. the Leſſons he teacheth them, *v*. 13. 14. are only ſuch as concern men. Not that he meant to exclude Duties of piety towards God, which he every where enjoineth and preſſeth as moſt neceſſary, but only to teach us what is oft inculcated, both in the Old and New Teſtament, that ſincere Religion towards God, is always accompanied with a conſciencious Diſcharge of our Duties to men; and to convince the Hypocritical *Iſraelites*, and particularly his Adverſaries, that ſo long as it was their daily courſe and practice to ſpeak and act all manner of Evil againſt him, and other good men, all their pretences to Religion were but vain.

* Job 36. 7. Pſ. 33. 18. 1 Pet. 3. 12.

*Neh. 8. 3.

15 * The eyes of the LORD are upon the righteous *k*, and his ears * *are open* unto their cry.

k This is added to prove his laſt aſſertion, to wit that the practice of thoſe Duties, *v*. 13. 14. is the true and beſt, and indeed the only way to *ſee* that *good* propoſed and promiſed, *v*. 21: both becauſe ſuch righteous perſons, howſoever they may meet with affronts and injuries from men, are under the ſpecial Care and Favour of God, in this Verſe; and thoſe who do the Evils there forbidden,, ſhall find to their coſt that God is their Enemy, v. 16.

16 * The face *l* of the LORD *is* againſt them that do evil *m*, to cut off the remembrance of them from the earth *n*.

* Jer. 44. 11. Amos 9. 4.

l i. e. His Anger, oft called his *Face*, as *Levit*. 17. 10. and 20 5. *Jer*. 44. 11. *Lam*. 4. 16. becauſe anger diſcovers it ſelf in the Face. *m i. e*: Whoſe common courſe and ſtudy and buſineſs it is to do evil: For elſe *there is not a juſt man upon Earth, that doth good and ſinneth not*, *Eccleſ*. 7. 20. *m* Utterly to deprive both them and their Children of that worldly Happineſs; which is the only thing that they deſire, and ſeek, by their wicked Courſes.

17 *The righteous* cry *o*, and the LORD heareth and delivereth them out of all their troubles.

o Heb: *They cry*, to wit, the Righteous, as is manifeſt both from the Nature of the thing, and from v. 15: where they are ſo called, and with which this Verſe is to be continued, the 16*th* Verſe coming in by way of Parentheſis, as is very uſual in many places of Scripture.

18 The LORD *is* nigh *p* † unto them that are of a broken heart: and ſaveth ſuch as be † of a contrite Spirit *q*.

† Heb. *to the broken of Heart.*

† Heb. *Contrite of Spirit.*

*2 Tim. 3. 11, 12.

19 * Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

p Ready to hear and ſuccour them; though by the ſevere courſe of his providence towards them, he ſeems to themſelves and others to ſtand afar off, as *David* complains, *Pſal*. 10. 1. *q* By which he underſtands, either 1. Thoſe whoſe Spirits are oppreſſed, and even broken with the greatneſs of their Calamities. But this may be, and frequently is the lot of wicked Men. And therefore in this Senſe, and to ſuch perſons, this propoſition and promiſe is not true: Or rather, 2. Thoſe whoſe Hearts or ſpirits are truely and deeply humbled under the hand of God and the ſenſe of their Sins and Gods diſpleaſure for them, which was *Davids* Caſe, *Pſal*. 6. 1. &c. and 32. 3, 4. whoſe proud and ſelf-willed Hearts are ſubdued, and made obedient to Gods will, and ſubmiſſive to his providence. For to all ſuch, and to ſuch only, this promiſe is verified.

20 He keepeth all his bones *r*; not one of them is broken *s*.

r i. e. All

are cruel and perfidious and unrighteous, but thou art infinite in *Mercy*, and *Faithfulneſs*, and *Righteouſneſs*, and *Loving-kindneſs*, as it here follows; and therefore though I deſpair of them, yet I truſt in thee, as other men do for theſe Reaſons, *v.* 7. *n* Or, is *unto* (as the perfix *Beth* oft ſignifies, as *Gen:* 11: 4. and elſewhere, and as it is explained in the following Clauſe) *the Heavens*. As it is on the Earth, of which there was no queſtion, ſo it reacheth thence to the heavens, *i: e:* it is infinite and incomprehenſible. *o* The truth both of thy Threatnings againſt thine and mine Enemies, and of thy promiſes made to me and other good men. *p i: e:* Is far above our reach greater and higher than we can apprehend it.

† Heb. *the Mountains of God.*
* Pſ. 71. 19.
* Job 11. 8. Rom. 11. 33.
* Job 7. 20. 1 Tim. 4. 10.

6 Thy righteouſneſs *q is* like † the great mountains *r*; thy * judgements *ſ are* a great deep *t*, O LORD, * thou preſerveſt man and beaſt *u*.

q In all thy counſels and ways in the Government of the world. *r* Either, 1. Stedfaſt and unmoveable. Or 2. Eminent and conſpicuous to all men: Or rather, 3. Very high and out of our reach: For it ſo agrees beſt with the foregoing and following expreſſions. *ſ i: e:* Thy executions of thy Counſels, or thy adminiſtrations of the Affairs of the World, and of thy Church. *t i: e:* Unſearchable, as the Ocean is in ſome parts. *u* The worſt of men; yea, and the Brute-beaſts have Experience of thy Care and Kindneſs, and therefore I have no Reaſon to doubt of it.

† Heb. *precious.*
* Pſal. 103. 4.

7 How † excellent is thy * loving Kindneſs *x*, O God! therefore the children of men put their truſt under the ſhadow of thy wings *y*.

x Or, *thy Mercy*: For it is the ſame word which is uſed and ſo rendred, *v:* 5. The ſenſe is, though all thine Attributes now reckoned, and the reſt of them be excellent and glorious, yet above all thy Mercy is moſt *excellent* or *precious* and amiable, as being moſt neceſſary and beneficial unto us, poor ſinful miſerable Men. *y i: e:* Cheerfully commit themſelves to thy Care and Kindneſs, notwithſtanding their own Sinfulneſs, and the Rage and Power of their Adverſaries, againſt all which thy Mercy is a ſufficient ſecurity.

* Pſ. 65. 4.
† Heb *watered.*
Prov. 5. 19.
Iſa. 43. 24.
Jer. 31: 14.

8 They *z* * ſhall be † abundantly ſatisfied *a* with the fatneſs of thy houſe *b*: and thou ſhalt make them drink *c* of the river *d* of thy pleaſures *e*.

z i. e. Thoſe children of Men who truſt in thee, as he now ſaid. *a* Though now they are ſtraitned, oppreſſed and perſecuted yet they ſhall not be only protected and ſupported for the preſent, but in due time ſhal have all their wants and deſires fully ſatisfied. Heb. *ſhall be made drunk*, *i. e.* Shall be as it were over-whelmed with the plenty of it, which they ſhall no more be able to comprehend, than a drunken man is able perfectly to underſtand and judge of things; and ſhall be free, as drunken men alſo are, from all Cares and Fears, either of not obtaining it, or of loſing it. *b* With thoſe rich and delightful proviſions, which thou haſt prepared for them in thy habitation, *i. e.* either in the Tabernacle where they uſed to feaſt upon the remainders of the Sacrifices; to which alſo he ſeems here to allude, Or rather, 2. In Heaven; which is called Gods *Houſe*, both in Scripture, as *John* 14 2. and in divers Antient Heathen Authors. For the Expreſſions here uſed are too magnificent to be beſtowed upon thoſe Feaſts, or indeed upon any of the enjoyments of this Life, and do ill become him, who profeſſedly diſowns the having of his *Portion in this Life*, and declares his expectation of Happineſs in the next Life, *Pſal.* 17. 14, 15. And ſeing it is apparent from *Heb.* 11. and from many other Scriptures both of the Old and New Teſtament, that both *David* and *Job*, and *Abraham*, and the reſt of the Holy Patriarchs and Prophets, had a firm belief and hope of the future Life, and their felicity therein; it ſeems moſt reaſonable to underſtand all thoſe paſſages of *David*, and the other Prophets of it, which naturally, and without any force may be ſo underſtood: Of which number certainly this Verſe and the following is one. *c* Before they had *Fatneſs*, *i: e:* Fat Meats; and now, *Drink*; to note the compleatneſs of their Feaſt. *d* Which notes both their plenty, and their conſtancy and perpetuity. *e* Which thou prepareſt, and which thou enjoyeſt; whence it is called *the joy of the Lord*, *Mat.* 25. 21. Or this notes their great eminency; for things moſt excellent in their kinds are entitled to God, as the goodlieſt Cedars, Mountains, *&c.* are called *Cedars of God*, *Mountains of God*, &c.

9 For with thee *f is* the fountain *g* of Life *h*: in thy light *i* ſhall we *k* ſee light *l*.

f i. e. In thy power to give it, and in thy preſence to be enjoyed. *g* Which notes, 1. Cauſality. It is in God as a Fountain, and from him is derived to us, 2. Abundance, 3. Excellency. Water is ſweeteſt in the Fountain; and Fountains were rare and highly prized in thoſe hot Countries. *h* Of that glorious and bleſſed, and endleſs Life, which alone is worthy of the Name of *Life*, this Life being only a paſſage to Death, and a theatre of great and manifold Calamities. Although it be true, that God is the fountain both of Natural and Spiritual Life. *i* In the light of thy Countenance or glorious preſence, which then ſhall be fully manifeſted unto us, when we ſhall ſee thee clearly, and Face to Face, and not through a Glaſs, and darkly, as we now ſee, 1 *Cor:* 13. 12. Comp. *Pſal:* 17: 15. *k i. e.* Enjoy, as *ſeeing* frequently ſignifies; of which ſee on *Pſal.* 34: 12. *l The light of Life*, as it is called, *John* 8. 12. Light in this Branch being the ſame thing with Life in the former, *i. e.* Joy and Comfort, and Happineſs, which is oft ſignified by Light, as the contrary is by Darkneſs. See *Job* 29. 3 *Pſal.* 27. 1. *Iſa* 9. 2. There we ſhall have pure Light without any mixture of Darkneſs. The word Light is elegantly repeated in another ſignification; in the former Clauſe it is Light diſcovering, in this Light diſcovered or enjoyed.

† Heb. *drawn out at length.*
* Pſ. 64. 10 & 125. 4.

10 O † continue *m* thy loving kindneſs unto them that know thee *n*; and thy righteouſneſs *o* to * the upright in heart.

m As this word ſignifies, *Pſal:* 85. 5. *Eccleſ.* 2: 3. *Jer.* 31. 3. As thou haſt begun, to continue the manifeſtation and exhibition of it, both in this Life, and to the next. Or, *extend*, or *Draw forth.* Let it not be like a Fountain ſealed, but let it be drawn forth for their Comfort. *n i: e:* Sincerely love thee, as it is explained in the next Clauſe: for *knowing* implies Affection, as *Pſal.* 9. 10. and oft elſewhere. *o* Which will appear in giving them that protection and aſſiſtance, which thou art by thy Nature inclined, and by thy promiſe engaged to give them.

11 Let not the foot of pride *p* come againſt me *q*, and let not the hand of the wicked remove me *r*.

p i: e: Of my proud and inſolent Enemies: the Abſtract being put for the Concrete, as *Jer.* 50. 31, 32. So alſo *Prov.* 12. 27. and 13. 6. *q* Or, *upon me*, to wit, ſo as to overthrow, or remove me, as it is in the next Clauſe. *r* Either, 1. From my truſt in thee, or obedience to thee. Or, 2. From my place and ſtation, from the Land of my Nativity, and the place of thy Worſhip. Or, *ſhake me*, or *caſt me down*, *i. e.* Subdue and deſtroy me.

12 There *ſ* are the workers of iniquity fallen *t*: they are caſt down and are not able to riſe.

ſ Where they come againſt me, and hope to ruine me. He ſeems as it were to point at the place with his Finger, as if it were already done, and he could tell all the circumſtances of it. Or, *then*, *i. e.* when they thought all ſure, and me irrecoverably loſt. *t i. e.* They ſhall certainly and ſuddenly fall; which the Prophets uſe to expreſs in the time paſt.

PSAL. XXXVII.

The ARGUMENT.

THe deſign of this *Pſalm* is to defend the Providence of God, and to ſatisfie the minds of men, in that great queſtion, concerning this ſeeming inequality of Gods diſpenſations, in afflicting good Men, and giving proſperity to the worſt of men, and to inſtruct Gods people how to demean themſelves in their preſent condition, and what ſupports and comforts they have in it.

A Pſalm of David.

The Pſalmiſt perſwadeth to Patience and Confidence in God, 1 —— 8. And ſheweth the different ſtate of the godly and wicked in all their dealings, 9 —— 40.

* Pſ. 73. 3. Prov. 23. 7. & 24. 1. 9. 19.

FRet * not thy ſelf *a* becauſe of evil doers *b*; neither be thou envious *c* againſt the workers of iniquity.

a Give not away to immoderate Grief or Anger, or Impatience. *b* Becauſe they Proſper in their wicked Enterprizes, whilſt thou art ſorely afflicted. *c* Eſteeming them happy, and ſecretly wiſhing that thou wert in their condition.

2 For they ſhal ſoon be cut down like the graſs, and wither as the green Herb *d*.

d For their Happineſs, the matter of thy Envy is but ſhort lived.

† Heb. *in truth*, or *ſtableneſs.*

3 Truſt in the LORD *e*, and do good *f*, ſo ſhalt thou dwell in the land *g*, and † verily thou ſhalt be fed *h*.

e Depend upon Gods providence and promiſe for thy protection and ſuſtentation for their Infidelity is the root of their wickedneſs. *f* Continue in the practice of that which is good and well-pleaſing to God. *g i. e.* Upon this condition ſhall dwell ſafely and quietly in *Canaan*; as God had oft promiſed. In the Hebrew it is, *dwell in the Land*, as it were a command to abide in *Canaan* when Troubles come, and not to flee to the *Philiſtines*, or other heathens for ſhelter, as he had fooliſhly done. But it is rather a promiſe, by comp. this with *v.* 27. 29. ſuch promiſes being oft expreſſed by Imperative Verbs put for Futures, as *Gen:* 12. 2. and 42. 18. *Pſal.* 128. 6. *Amos* 5. 4. *h* Heb. *Thou ſhalt be fed i: e:* every way provided for) *in Truth i. e.* truely or aſſuredly; or with, or by Faith, as this word ſignifies, *i. e:* by thy truſting in the Lord; thou ſhalt *live by thy Faith*, as is ſaid, *Habak.* 2. 4.

4 Delight thy ſelf in the LORD *i*, and he ſhall give thee the deſires of thine heart *k*.

i In his Favour and Service, and in the ſtudy of his Word and Promiſes. *k i. e.* Thy juſt deſires, or whatſoever is truly deſirable and good for thee. Which limitation is neceſſarily to be underſtood, both from divers places of Scripture, and from the Nature of the things; for it is unreaſonable to imagine that GOD would engage himſelf to grant their ſinful and inordinate deſires, and it would alſo be a Curſe to them to have them granted.

† Heb. *Roll thy way upon the LORD.*
* Pſ. 55. 22. Pro. 16. 3. Mat. 6. 25. Luk. 12. 22. 1 Pet. 5. 7.

5 † * Commit thy way *l* unto the LORD: truſt alſo in him, and he ſhall bring it to paſs *m*.

l i: e: All thy care and buſineſs, thy deſire and neceſſities. Commend them to God by fervent Prayer, referring them to his good Will, and expecting an happy iſſue of all from him. *m* Heb. *He ſhall do*, or *Work*, to wit, for thee, or what is fit to be done; or what thou deſireſt in the Senſe given on *v:* 4.

6 And he ſhall bring forth *n* thy righteouſneſs as the light *o*, and thy judgement *p* as the noon-day.

n To the veiw of the World; from which it hath hitherto ſeemed to be hid or eclipſed by Reproaches, and by grievous Calamities, which moſt men are apt to miſtake for Tokens and puniſhments of great Wickedneſs. *o* It ſhall be as viſible to men, as the Light of the Sun, and that at Noon-day, as it is in the next Branch. So effectually will he plead thy Cauſe. *p* The ſame thing with *Righteouſneſs*, as this Word is uſed here below, *v.* 28 and 99. 4. and oft elſewhere.

† Heb. *be ſilent to the LORD.*

7 † Reſt in the LORD *q*, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way *r*; becauſe of the man who bringeth wicked devices to paſs.

q Heb. *Be ſilent unto*, or *for*, or *becauſe of the Lord*; *i. e:* Do not murmure nor repine at his dealings, but ſilently and quietly ſubmit to his will, and adore his judgements, and as it follows, *Wait* for his Help. This Advice and Command is preſſed again and again to teach us how hard it is, to learn and practiſe this Leſſon. *r i. e.* In his evil way, as it is limited in the following words.

8 Ceaſe from anger *ſ*, and forſake wrath: fret not thy ſelf in any wiſe, to do evil *t*.

ſ Either againſt the ſinner for his ſucceſs; or againſt God, for ſo diſpoſeing of things, as *Jonah* was, *ch.* 4. 1. *t* Or, *at leaſt ſo far as to do evil.* If any ſuch anger, or Grief, do ſecretly ariſe in thee, take care that it do not tranſport thee, either to reproach or diſtruſt Gods providence, or to the diſlike of his ways, or to an approbation or imitation of the wicked practices of thoſe Men, in hopes of the ſame ſucceſs.

9 For evil doers ſhal be cut off *u*: but thoſe that wait upon the Lord, they ſhal inherit the earth *x*.

u To wit, from the earth, by comparing this with the next Clauſe, and with *Pſal.* 34: 16. Their end ſhall certainly be moſt miſerable. *x* According to Gods promiſe oft made to ſuch; which alſo for the moſt part was literally fulfilled in that ſtate of the Church; and if it was not, it was fulfilled with far greater advantage Spiritual and Eternal bleſſings.

10 For yet a little while *y* and the wicked *ſhall* not *be z*: yea, * thou ſhalt diligently conſider his place *a*, and it *ſhall* not *be b*.

*Job 7. o. 20.9.

y Their time and Proſperity is very ſhort, and therefore no matter of Envy. *z* To wit, in the land of the Living. He ſhall be dead and gone, as this phraſe is commonly taken. *a* Induſtriouſly ſeeking to find him. *b i: e:* His place and Eſtate, and Glory ſhall be gone. Or, *he ſhall not be*, as before.

11 * But the meek *c* ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace *d*.

*Pſ. 25.9. Mat. 5. 5.

c i; e: The Godly, who are frequently thus called, as *Pſal:* 22: 26: and 149: 4: thoſe who patiently bear Gods afflicting hand, and meekly paſs by injuries from ungodly men. *d* Partly of outward Peace and Proſperity, which God in his due time will give them: and principally of inward peace and ſatisfaction of mind, in the ſenſe of Gods Favour, and the aſſurance of his own endleſs Happineſs.

12 The wicked || plotteth againſt the juſt, and gnaſheth upon him with his teeth *e*.

|| Or, *Practiſeth.*

e Out of Malice and Rage. See on *Pſal:* 35; 16.

13 * The LORD ſhall laugh at him *f*, for he ſeeth that his day *g* is coming.

*Pſ. 2. 4.

f i: e: Shall deſpiſe and deride all their hopes and indeavours againſt the good, as moſt vain and fooliſh. *g* Either, 1. Gods day, which is an uſual phraſe, as *Iſa*: 2: 12. and 13: 9: Or, 2. His own day, as 1 *Sam.* 26. 10 *Exek.* 21. 25. 29. Both ſignifie the ſame thing, the day appointed by God for his puniſhment or deſtruction, as *Iſa* 9,4. *Jer.* 50.27.

14 The wicked have drawn out the ſword, and have bent their bow *h* to caſt down the poor and needy, *and* to ſlay † ſuch as be of upright converſation *i*.

† Heb. *the upright of way.*

h They are furniſhed with all ſorts of Arms, and are ready to give the deadly blow. *i* Such againſt whom they have no Quarrel for any injury they have done them, but only for their Integrity and Righteouſneſs, or becauſe they are better than themſelves, and will not comply with their wicked Counſels and Courſes.

15 Their ſword ſhal enter into their own heart *k*, and their bows ſhall be broken.

k God will not only defend the upright from their Miſchievous Deſigns, but will make them to fall upon their own heads.

16 A little that a righteous man hath, *is* better than the riches of many wicked *l*.

l Becauſe he hath it with many great and glorious Advantages, with God's Favour and Bleſſings, with great Setenity and Satisfaction of his own Mind, which is infinitely more Deſirable and comfortable than all Earthly Poſſeſſions, [with the Conſolations of God's Spirit, and the aſſurance of everlaſting Felicity :] whilſt wicked mens Riches are loaded with many incumbrances, with the wrath and curſe of God, the torment of their own Conſciences and Paſſions, and the dreadful Expectation of an after-reckoning, and of endleſs Miſeries.

17 For * the arms of the wicked shall be broken: but the LORD upholdeth the righteous *m*.

*Pſal. 10. 15.

m This is a proof of what he ſaid, v. 16. For what the wicked have, ſhall ſuddenly be loſt and gone, but God will maintain the righteous in their happy Eſtate.

18 The Lord * knoweth *n* the days of the upright *o*, and their inheritance ſhal be for ever *p*.

*Pſal. 1. 6. & 31. 7.

n Obſerveth with ſingular Care and affection, *o i. e.* Their condition, and all things which do or may befal them, their Dangers and Fears, and ſuffering from ungodly men; and therefore will watch over them, and preſerve them from all the Deſigns and Attempts of their Enemies. *Days* or *Years*, or *Times*, are oft put for things done, or Events happening in them, as *Deut.* 32. 7: *Pſal.* 31. 15. and 77. 5. and 143. 5. *Iſa:* 63. 11. *p* To them and their ſeed for ever: Comp. v. 29. and when they dye their inheritance is not loſt, but exchanged for one infinitely better.

19 They ſhall be aſhamed *q* in the evil time: and * in the days of Famine, they ſhall be ſatisfied.

*Pſ. 33. 19.

q For the diſapointment of their Hopes, but their Hopes and Deſires ſhall be ſatisfied, as it follows.

20 But the wicked ſhall periſh, and the Enemies of the LORD *ſhall be* † as the fat of lambs *r*; they ſhall conſume, into ſmoke *ſ* shall they conſume away.

† Heb. *The precionſneſs of Lambs.*

r Which in an inſtant melteth before the fire, *ſ i. e.* Utterly and irrecoverably.

21 The wicked borroweth, and payeth not again *t*: * but the righteous ſheweth mercy and giveth.

* Pſal. 112 9.

t Either through covetouſneſs and injuſtice; Or rather, becauſe of that great penury into which God ſhall bring him; whilſt the righteous is not onely provided ſufficiently for himſelf, but hath abundance and to ſpare for others. For he is here comparing the wicked and the righteous, not ſo much in their Vertues or moral Qualities, as in their outward Conditions, which alſo appears from the following Verſe, which gives the reaſon of this.

22 For *ſuch as be* bleſſed of him *u* ſhall inherit the earth; and *they that be* curſed of him ſhall be cut off.

u i. e. Of the Lord, as appears both from v. 20. where he is named, and from the nature of the thing, this being God's Prerogative to bleſs or to Curſe men. And this he mentions, both as the Foundation, and as the Proof of the Certainty of their future Happineſs.

23 The ſteps of a *good* man *x* are || ordered *y* by the LORD: and he delighteth in his way *z*.

|| Or, *eſtabliſhed.*

x Or, *of* that *Man*, to wit, the righteous or Bleſſed Man, expreſſed, v. 21. 22. *y* Or, *directed or diſpoſed, i. e.* So governed, as to attain the end and Happy iſſue at which he Aims. Or, *ſtrengthned* or *eſtabliſhed*, ſo as he ſhall not ſtumble nor fall into Miſchief. For ſtill he ſeems to be deſcribing, not their Vertue, but their Felicity. *z* Or, *and he favoureth his way, i. e.* Succeeds and proſpers his Counſels and Enterprizes.

24 * Though he fall *a*, he ſhal not be utterly caſt down *b*; for the LORD upholdeth him with his hand.

* Pro. 24. 16. 2 Cor. 4. 9.

a Either, 1. Into ſin, as this Word is uſed, *Jer.* 8. 4. 1. 1 *Cor.* 10. 12. Or rather, 2. Into Diſtreſs or Trouble, as *Mich.* 7. 8. *b i. e.* Not totally, nor irrecoverably Ruined.

25 I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread *c*.

c This aſſertion ſeems to be Contradicted by many Experiences; nor can it be denied, that both good Men and their Children, have ſometimes been reduced to great want. Queſt. How then is this true? Anſ. 1. Some render the laſt Clauſe thus, *nor* (did I ever ſee) *his ſeed* (to wit, *forſaken*, as was now ſaid) though *begging Bread.* So the Sence is, I have ſeen him brought to beggery, yet even then God did not forſake him. But this Sence agrees not with the Context, nor Scope which is to ſhew the Plenty and Proſperity, wherewith God bleſſeth him. 2. This is to be underſtood of the ſeed of the Righteous, treading in their Fathers ſteps from which if they degenerate, they loſe all their Priviledges, as many places of Scripture witneſs. 3. Some few Exceptions, do not deſtroy the truth of a general Propoſition. 4. Theſe temporal Promiſes were more expreſs, and particular to the *Jews* in the times of the Old Teſtament, than to Chriſtians in the New, and therefore were more litterally fulfilled. 5. He ſpeaks not of any kind of wanting or deſiring, or receiving Relief from others, for ſo *David* himſelf did, 1 *Sam.* 21. 3. and 25. 8. but of the Cuſtomary Practiſe and Trade of begging, which was threatned as a Curſe to the diſobedient, *Deut.* 28. *Pſal:* 109: 10: 6. *Not begging*, to wit, in vain, Or, ſo as to be *forſaken*, as now expreſſed, and may very well be here underſtood, Or, ſo as to be ſuſtained or relieved by others. 7. *David* ſpeaks only of his own Experience, which if ſince that time it be Contradicted by other mens Experiences, it is no more than what happens in all the Concernments of humane Life.

26 * He is † ever merciful, and lendeth *d*, and his ſeed is *bleſſed e*.

* Pſ. 112. 9. † Heb. *all the day.*

d He is ſo far from begging from others that he hath Ability as well as Inclination, to give or lend to others, as need requires. *e* Not onely with Spiritual, but with Temporal Bleſſings. So far ſhall he be from waſting his Eſtate, and undoing himſelf, and Family by his bounty and Charity, as Covetous Worldings objected or feared.

27 * Depart from evil, And do good *f*: and dwell *g* for evermore *h*.

* Pſ. 34. 14

f Having therefore theſe glorious Promiſes and Priviledges, let no man do any Evil or unjuſt thing, to enrich or ſecure himſelf, nor abſtaining from Pious and charitable Actions, for fear of undoing himſelf by them, but let every man live in the Conſcionable diſcharge of all his Duties to God and Men, committing himſelf and all his Affairs to God's fatherly Care and Providence, and Confidently expecting his Bleſſing thereupon. *g i: e.* Thou ſhalt dwell, as before, v. 3. to wit, in the Land, as is expreſſed, v. 3. and afterwards in Heaven. *h* Either Properly: Or for a long time; of which that word is oft uſed.

28 For the LORD loveth judgement *i*, and forſaketh not his Saints *k*; * they are preſerved for ever: but the ſeed of the wicked ſhal be cut off.

* Pſ. 102. 28.

i i. e. Juſt judgement, or Righteouſneſs, as that word is oft taken, as hath been ſhewed again and again; Either, 1. In himſelf, *i. e.* He loveth to execute judgement upon the wicked, and for the Righteous; which he doth in the manner expreſſed in this Pſalm. Or, 2, In the Righteous themſelves, whoſe Juſtice and Piety, and Charity he ſees and Loves, and will reward it. *k* Or, *his Favourites, or they to whom he hath a good will*: Or, *his bountifull Ones*, who exerciſe Benignity and Charity to others.

29 * The righteous ſhal inherit the land *l* and dwel therein for ever *m*.

* Pr. 2. 21

l See on v. 3. *m* See on v. 18.

30 * The mouth of the righteous ſpeaketh *n* wiſdom *o* and his tongue talketh of judgement *o*.

* Prov: 10: 31.

n And that Freely, and Cuſtomarily, and from his heart, as the next Verſe ſhews. Having ſhewed in divers Verſes, God's ſingular Care over, and Reſpect to the Righteous, he proceeds to give a Character of them, and withal to aſſign one Reaſon of the great Difference of God's dealings with them, and with other Men. *o* Either, 1. For the manner of it, with Wiſdom and judgement, Or rather, 2. For the matter of it, heavenly Wiſdom, & God's Judgement or Word or Law, as it follows, verſe 31. When the Diſcourſes of other Men, are either wicked or Vain, and uſeleſs, his are ſerious and Edifying, and Pious concerning the Word and ways of God.

31 * The law of his God *is* in his heart *p*; * none of his || ſteps ſhall ſlide *q*.

* Pſ. 40. 8. & 119. 98. Iſa. 51. 7. * Pſ. 18. 17. & 40: 2. || Or, *goings*

p According to God's Command, *Deut:* 6: 6: and Promiſe, *Heb:* 8: 10. His thoughts and Meditations, and Affections are fixed upon it. He doth not talk Religiouſly in Deſign, or with Oſtentation, but out of the abundance of his Heart *Mat:* 12: 35: *q* This paſſage deſcribes, Either, 1: His ſafety, Conſequent upon his Piety; God will uphold and preſerve him from falling into that Miſchief, which wicked men Plot againſt him. Or rather, 2, His Vertue or

Piety : Which is evidenced by his Words, v. 30. by his Heart, in the former part of this Verſe, and by his Actions in theſe Words. *His ſteps* or *goings* (*i, e.* his Actions) *ſhall not* ; (or rather, *do not* : For this Verb though Future, may and ſhould be rendred by the preſent, as Futures frequently are in the Hebrew Language, and as the two foregoing Future Verbs are rendred, *v* 30.) *ſlide* or *ſlip*, or *ſwerve*, to wit, from the Rule, or from God's Law. Which is to be underſtood as that Paſſage, *Pſal:* 119. 3. *They do no iniquity* ; and ſome ſuch Expreſſions, not ſimply and abſolutely, as if all good men were ſinleſs ; which is aboundantly Confuted, both by many Scriptures and by univerſal Experience ; but Comparatively, and in Reſpect of his Deſign and Courſe, or Cuſtome. His Converſation is ordinarily Regular and unbleamable. He not only begins well, but Conſtantly perſevers in God's ways, and will not be drawn to forſake God and Religion upon any Terms.

32 The wicked watcheth *r* the rightous, and ſeeketh to ſlay him.

r To find out a fit ſeaſon or occaſion to deſtroy him.

33 The LORD will not leave him in his hand *s* nor condemn him *t* when he is judged.

s (*i. e.*) Not give him up to his Power and Rage. *t* (*i, e.*) Not give his Conſent to the Sentence of Condemnation, which the wicked have pronounced againſt him, but will juſtifie him, and Vindicate his innocency and deliver him : For ſuch Negatives do oft imply the contrary Affirmatives ; as God's *not holding* a man *Guiltleſs*, commonly implies that he will ſeverely puniſh him.

* Pſ. 119. 27. 32, 33. 35.

* Pſ. 91. 8.

34 Wait on the LORD *u*, and keep his * way *x*, and he ſhalt exhalt thee to inherit the land : * when the wicked are cut off, thou ſhalt ſee *it y*.

u Seeking and truſting to him, and to him onely, for Help and Deliverance. *x* Continue in the Practiſe of thy Duty, or in thoſe ways, which God hath preſcribed to thee in his Word, and do not uſe indirected and irregular means to deliver thy ſelf. *y* Thou ſhalt not onely eſcape the Deſtruction which they Deſign for thee, but ſhalt Live to ſee their Ruine.

* Job 5. 3.

|| Or, *a green Tree that groweth in his own ſoil:*

35 * I have ſeen the wicked in great power *z*, and ſpreading himſelf *a* like a || green bay-tree *b* ;

z Or *Formidable* : Not only himſelf out of Danger, as it ſeemed, but terrible to others. *a* And therefore firmly and deeply rooted. *b* Which is continually green and flouriſhing, yea even in the Winter-ſeaſon. Or, *like a green* Tree *in its own Native ſoil* ; where Trees flouriſh much better than when they are tranſplanted into another Soil:

36 Yet he paſſed away *c*, and lo, he *was* not : yea, I ſought him, but he could not be found *d*.

c He was gone in an inſtant, like a Tree blaſted and blown down, or cut off and rooted out, and carried away in a moment. *d* There was no monument nor Remainder of him left.

37 Mark the perfect *man*, and behold the upright, for the end of *that* man *is* peace *e*.

e Though he may meet with Troubles in his way, yet all ſhall end well with him ; he ſhall be happy at laſt.

38 But the tranſgreſſours ſhall be deſtroyed together *f*, the end of the wicked ſhall be cut off *g*.

f Or, *alike*, one as well as another, all without any exception or reſpect of Perſons, *g* *i. e.*)He ſhall be cut off at laſt, or in the end. His Proſperity ſhall end in Deſtruction: Or, *the Poſterity* (as this word ſignifies, *Pſal*: 109: 13: *Jer.* 31: 17. *Ezek:* 23: 25: *Dan:* 11. 4:) *of the wciked*, &c.

39 But the ſalvation of the righteous *is* of the LORD *h*; *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them and deliver them he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

h And therefore it ſhall certainly come to them.

PSAL. XXXVIII.

The ARGUMENT.

THis is reckoned one of *Davids* Penitential *Pſalms*. It was Compoſed upon occaſion of ſome ſore Diſeaſe, or grievous Calamity; which he rightly judged to be inflicted upon him for his Sins.

* Pſal. 70. Tit.

A *Pſalm of* David to bring * to remembrance *a*.

a Either, 1. To God, that by this humble and mournfull Prayer, he might prevail with God, to remember and pity him ; for now he ſeemed quite to have forgotten him. Or 2. To himſelf, that by reviewing this Pſalm afterwards, he might call to mind his former danger and miſery, and Gods wonderfull mercy in delivering him from them ; which we are very apt to forget. And that others alſo might remember and conſider what God had done to him, firſt in chaſtening, and then in reſtoring him, and might make uſe of his Example for their benefit.

David *being viſited with ſickneſs, rehearſed his woſull condition*, 1----3. *by reaſon of his Sins*, 4--8. *Prayeth for forgiveneſs, help and favour*, 9. 10. *He layes before God the unfaithfulneſs of his Friends*, 11--18. *and the cruelty of his Enemies*, 19--22.

O LORD, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure *b*.

b I confeſs, I both deſerve Chaſtiſement and need it, and therefore I deſire not that thou wouldeſt remove it, but only moderate it. See the ſame expreſſion, *Pſal.* 6. 1.

* Job 6. 4.

2 For * thine arrows *c* ſtick faſt in me, and thy hand preſſeth me ſore *d*.

c (*i, e.*) Thy Judgments inflicted upon my outward and inward Man, oft compared to *Arrows*, as *Deut.* 32. 23. *Pſal:* 7. 13. and 45: 5. and 91: 5: *d* Or, *comes down upon me*, as when a ſtrong Man lifts up his Hand and Weapon, that it may fall down with greater violence, and make the deeper Wound.

* Pſal. 6: 2.

† Heb. *Peace*, or *Health*.

3 *There is* no ſoundneſs in my fleſh becauſe of thine anger : * neither *is there any* † reſt in my bones *e* becauſe of my ſin *f*.

e My diſeaſe or grief, hath ſeized upon all the parts of my Body, my very Bones not excepted, ſo that my bed can give me no reſt. *f* Which hath provocked thee to deal thus ſeverely with me.

* Ezra 9: 6.

4 For mine iniquities *g* * are gone over my head *h* : as an heavy burden they are too heavy for me.

g Or, *the puniſhment of mine iniquities*, as this word is frequently uſed : Which beſt agrees both with the foregoing and following Verſes, and with the Metaphor here uſed ; which in other places of Scripture is generally applyed to Afflictions, and not to Sins. *h* Like deep Waters wherewith I am overwhelmed and almoſt drowned, *Pſal.* 42. 7. and 69. 2. and 124. 4, 5.

5 My wounds ſtink, *and* are corrupt *i* : becauſe of my fooliſhneſs *k*.

i The Bruiſes and Sores cauſed by my Diſeaſe, are not only painful but loathſome, to my ſelf and to others: *k* (*i, e.*) Sin, which really is, and is commonly called *folly*, as *Pſal.* 69. 5: *Prov:* 13. 16: and 14: 17: and 15: 2: &c.

† Heb. *wryed.*

|| Or, *in black.* Mal. 3: 14

6 I am † troubled *l*, I am bowed down greatly ; I go || mourning *m* all the day long.

l Heb. *Diſtorted* or *depreſſed* ; Or, as it is expreſſed by another word, ſignifying the ſame thing, *bowed down*, to wit, in my Body, as diſeaſed perſons commonly are, and withal dejected in my Mind. *m* Heb: *In black*, the ſign of Mourning which may here ſignifie the thing, as ſigns oft do. When for my eaſe I riſe out of my Bed and walk, or rather creep about in my Chamber, I do it with a ſad Heart, and dejected Countenance. Or, if he did walk further, his Diſeaſe had ſome Intervals and Mitigations. Or *going*, may be here meant of his languiſhing, or going towards the Grave, as this ſame word is uſed, *Gen.* 15. 2. Compare with 25. 32. *Joſ.* 23. 14.

7 For my loins are filled with a loathſome *diſeaſe n*, and *there is* no ſoundneſs in my fleſh.

n Or, *with filthineſs* : Or, *with ſcoarching heat*. The Diſeaſe might be ſome burning Feaver, being alſo Malignant or Peſtilential, either burning inwardly, or breaking forth outwardly in Carbuncles, or Boyls. It is true, this and the other Expreſſions may be taken Figuratively, of ſome grievous Calamity. But we ſhould not forſake the proper and the literal ſenſe of the Words without neceſſity, which ſeems not to be in this place.

8 I am feeble and ſore broken : I have roared *o* by reaſon of the diſquietneſs of my heart *p*.

o Like a Bear or a Lyon, through extream Pain and Miſery. *p* For the great Anxiety and Torment of my Mind, cauſed by the deep ſenſe of my ſins, and of Gods wrath, and of the ſad iſſue of my Diſeaſe ; which being added to my bodily pains, makes them more intollerable.

9 Lord, all my deſire *is* before thee ; and my groaning is not hid from thee *q*.

q I do not utter all theſe Complaints, nor roar out that thou mayſt hear and know them, for thou heareſt and knoweſt, even my loweſt Groans ; yea, mine inward Deſires and all my Neceſſities. And therefore, I pray thee, pity and deliver me, as I truſt thou wiltſt do.

† Heb. is *not with me*

10 My heart panteth *r*, my ſtrength faileth me : as for the light of mine eyes, it alſo † is gone from me *s*

r Or, *goes round*, wanders hither and thither, as the word ſignifies : is perplexed and toſſed with many and various Thoughts, not knowing what to do, nor whether to go. *s* Mine Eyes are grown dim ; either through grief and tears, as *Pſal.* 6. 7. Or through weakneſs, as 1 *Sam.* 14: 28. 29

* Pſ. 31. 11 Mat. 27. 55.

† Heb. *ſtroke.*

|| Or, *my Neighbours*

11 * My lovers and my friends ſtand aloof *t* from my † ſore ; and || my kinſmen ſtand afar off.

t Either through Neglect and Contempt, or diſdain of me : Or through Delicacy and Abhorrency, from loathſome and ſadding Spectacles : Or through fear of Infection, or ſome other inconveniencies.

12 They alſo that ſeek after my life, lay ſnares *for me u* ; and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits *x* all the day long.

u That if my Diſeaſe do not kill me, they may deſtroy me ſome other way. *x* They deſign miſchief, but cover it with fair pretences.

13 But I, as a deaf *man*, heard not ; and I *was* as a dumb man, that openeth not his mouth *y*.

y I carried my ſelf towards them, as if I had no Ears to hear, what they ſaid either to me, or for me, nor a Tongue to Anſwer, or reprove them for their Reproaches and Calumnies. Which he did not for want of juſt Anſwers to them, but to teſtifie his Humiliation for his Sins, and his patient ſubmiſſion to, and acceptation of the puniſhment which he had brought upon himſelf. Of which ſee an inſtance, 2 *Sam.* 16. 10, 11. 12. Wherein alſo he was an eminent Type of Chriſt, who *when he was reviled, reviled not again*, 1 *Pet.* 2. 23:

14 Thus I was *as* a man that heareth not, and in whoſe mouth *are* no reproofs *z*.

z Or *Arguments*, to convince or confute them, or to defend my ſelf.

|| Or, *Thee do I wait for.*

|| Or, *Anſwer:*

15 For || in thee, O LORD, do I hope *a* : thou wilt || hear, O LORD my God.

a I bore their Carriage ſilently and patiently, becauſe I hoped and knew that thou wouldeſt Anſwer for me, and plead my Cauſe better than my ſelf ; which I would not prevent by my Impatience, and avenging my ſelf. Or, *But in the do I hope*, (*i. e.*) Though Friends forſake me, and mine Enemies plot and practiſe againſt me, yet I do not deſpair, becauſe I have thee on my ſide.

16 For I ſaid *b Hear me*, leſt *otherwiſe* they ſhould rejoyce over me *c* : when my foot ſlippeth *d*, they magnifie *themſelves* againſt me *e*.

b To wit, in my Heart and Prayers, I uſed this Argument which I knew was prevalent. *c* In my deſtruction, which alſo will reflect upon thee ; who haſt undertaken to defend and ſave me, and for whoſe ſake I ſuffer ſo much from theſe wicked men, *v.* 20. *d* When

I fall either into any groſs ſin, or into any miſery, or into both, as I have now done. *e* They triumph in the accompliſhment of their deſigns or deſires.

† Heb. *for Halting.* Pſ. 35. 15, Mic. 4. 7.

17 For I *am* ready † to halt *f*, and my ſorrow *is* continually before me *g*.

f Juſt falling into utter deſtruction; ſee *Jer*, 20. 10. and therefore if thou doſt not help me ſpeedily, it will be too late. *g* I am deeply and conſtantly ſenſible of thy juſt hand, and of my ſins the cauſe of it; wherewith I ſhall be overwhelmed, if thou doſt not prevent it.

18 For I will declare mine iniquity *h*; I will be ſorry *i* for my ſin *k*.

h Either to thee; or publickly to the World, becauſe my ſin hath been publick aud ſcandalous. *i* Heb. *I will be* (or, *I am*: Futures being oft ſo taken) *ſollicitous* or *anxious*, full of Grief for what is paſt, and of Cares and Fears for the Future; partly, leſt I ſhould relapſe into the ſame folly upon new Temptations; and partly, leſt thou ſhouldeſt cut me off for my ſins. Therefore pity and pardon, and ſave me. *k* Or, *by reaſon of my ſin*, or upon that occaſion.

† Heb: being *living are ſtrong.*

19 But mine enemies † *are* lively *l*, *and they* are ſtrong; and they that hate me wrongfully are multiplied.

l Heb. *Living*, (*i. e.*) Thriving or flouriſhing, or proſperous, as *Life* is uſed, *Pſal.* 22: 26: and 34: 12: and elſe where.

*Pſ. 35. 12

20 They alſo * that render evil for good *m*, are mine adverſaries: becauſe I follow *the thing that* good *is n*.

m They hate and perſecute me, not only without any injury or provocation on my part, but as it were in requittal of the good which I have done to them. *n* Becauſe I love and diligently practiſe Juſtice and Godlineſs, which they hate, and which they take to be a reproach to them, and which I did exerciſe, as I had opportunity in the puniſhment of ſuch as they are. Compare *John* 15: 19: 1 *John* 3: 12.

21 Forſake me not, O LORD: O my God, be not far from me.

† Heb. *for my help.*

22 Make haſte † to help me, O LORD, my ſalvation.

PSAL. XXXIX.

The ARGUMENT.

THis *Pſalm* was written by *David*, when his Mind was much diſcompoſed and diſquieted with the Contemplation of the proſperity of ſinners, and the afflictions of the Godly; which being exemplified in himſelf and in his Enemies, he ſpeaks of the Caſe not in general, but as in his own perſon.

* 1 Chro. 25. 1.

To the chief muſician, *even* to * Jeduthun *a*, *A Pſalm* of David.

a One of the three chief Maſters of the Sacred Muſick: Of whom ſee 1 *Chron.* 16: 41: 42, 2 *Chron*: 5: 12:

David *taketh care of his thoughts, words and works*, 1 —— 3: *He conſidereth the brevity and vanity of Mans Life*, 4 —— 6: *Puts his hope in God*, 7: *Prayeth for the forgiveneſs of his ſins*, 8 —— 11: *and for favour in his pilgrimage*, 12: 13.

† Heb. *a Bridle*, *or Muzzle for my Mouth.*

I Said *b*, I will take heed to my ways *c*, that I ſin not with my tongue *d*: I will keep † my mouth as with a bridle *e*, while the wicked is before me *f*.

b I fully reſolved. *c* (*i. e.*) To order all my Actions aright, and particularly to govern my Tongue, which is very hard to do, and eſpecially under theſe provocations. *d* That if any evil Thoughts or Paſſions do ariſe in me I will indeavour to ſuppreſs and mortifie them and not ſuffer them to boyl and break forth into ſinfull and ſcandalous Reflections upon God and his Providence, as they uſually do upon ſuch occaſions. *e* (*i. e.*) With all poſſible care and diligence The Phraſe implies the great difficulty of ruling the Tongue. *f* Either, 1. In my Preſence. Or rather, 2. In my Thoughts, as the ſame Phraſe is underſtood, *Pſal* 51. 3. (*i. e.*) whilſt I conſider the flouriſhing Eſtate of wicked Men.

† Heb. *Troubled.*

2 I was dumb with ſilence *g*; *I* held my peace, *even* from good *h*, and my ſorrow was † ſtirred *i*.

g I was ſo long, and ſo obſtinately ſilent, that I ſeemed to my ſelf and to others to be dumb. Two words put together, expreſſing the ſame thing, to aggravate or increaſe it. Or, *I was dumb with quietneſs*, (*i. e.*) Not out of ſullenneſs, but with ſubmiſſiveneſs to Gods Diſpenſations, which is oft noted by *ſilence*: *h* I forbare to ſpeak what I juſtly might upon that occaſion, leſt the Flood-gates of Speech being once opened, and Speech ſtirring up my Paſſions, I ſhould by degrees break forth into ſome indecent and ſinfull Expreſſions, to the diſhonour of God, the wounding of mine own Conſcience, and the offence of others: Or, this may be a Proverbial Speech ſignifying ſtrict ſilence; like that *Gen* 31: 29: *ſpeak to him neither good nor bad*, (*i. e.*) Nothing at all, to wit, about that matter to perſwade him to return. *i* My ſilence did not aſſwage my Grief but increaſe it, as it naturally and commonly doth.

3 My heart was hot within me; while I was muſing *k*, the fire burned *l*: then ſpake I with my tongue *m*.

k (*i. e.*) Conſidering in my own Thoughts, the great wickedneſs and ſucceſfulneſs of mine Enemies, and other wicked men; and withal mine own and other good Mens Integrity, attended with great troubles and miſeries in this Life. *l* My Thoughts kindled my Paſſions. *m* To wit, ſuch words as I had purpoſed not to ſpeak, *v.* 1. Raſh and impatient words: Either, 1. Some words not here expreſſed; which having uttered to men, he turneth his ſpeech to God, *v.* 4. Or, 2. Thoſe which here follow.

* Pſ 119. 84.
‖ Or, *what time I have here.*

4 LORD *n*, * make me to know *o* my end *p*, and the meaſure of my days, what it *is q*, *that I* may know † how frail I am *r*.

n This Verſe contains either, 1. A correction of himſelf for his impatient motions or ſpeeches, and his retirement to God for relief, under theſe perplexing and ſadding Thoughts. Or, 2. A declaration of the words which he ſpake. *o* Either, 1. Practically ſo as to prepare for it. Or, 2. Experimentally, as words of *Knowledge* are oft uſed. And ſo this is a ſecret deſire of Death, that he might be free from ſuch Torments, as made his Life a burden to him. Or, 3. By Revelation; that I may have ſome proſpect or fore-knowledge when my Calamities will be ended: which argued impatience, and an unwillingneſs to wait long for Deliverance. *p* (*i. e.*) The end of my Life, as is evident from the following words. *q* How long or ſhort it is, or the utmoſt extent or period of the days of my Life. Or, *How long* (Or *How little*, for the word may be, and is by divers Interpreters taken both ways:) *Time I have*, or *ſhall continue* here.

† Heb. *ſettled.*
* Pſ. 62. 9 & 144. 4.

5 Behold, thou haſt made my days as an handbreadth *s* and mine age *is* nothing *t* before thee *u*: verily every man *x* † at his beſt ſtate *y is* altogether * vanity *z*. Selah.

s Which is one of the leaſt meaſures, (*i. e.*) very ſhort. Theſe and the following words are either, 1. A continuance of his Complaint that although his days were of themſelves very ſhort, yet God ſeemed to grudge him their natural length, and threatned to make them ſhorter, and to cut him off before his time. Or rather, 2. A Conſolation and Correction of his laſt words, as if he ſaid; Why, am I ſo greedy to know the end of my Life, ſeing I do already know this that my Life cannot laſt very long, and therefore if my Troubles be ſharp, they will be but ſhort. *t* Next to nothing for ſubſtance and for continuance. *u* (*i. e.*) In thy Judgment, and therefore in Truth and Reality; Or, if compared with thee, and with thy everlaſting duration. Comp. *Pſal.* 90. 4. 2 *Pet.* 3: 8. *x* Prince or Peaſant, Wiſe or Fools, good or bad. *y* Heb. though *ſettled* or *eſtabliſhed*: When he ſtands faſteſt, and likely to continue longeſt, in regard of his Health and Strength, and all poſſible means whereby Life may be ſecured, ſupported or prolonged. *z* All that he is or hath is as light and vain, and unſtable as vanity it ſelf, there is nothing but vanity and uncertainty in all his outward enjoyments, in the Conſtitution of his Body; yea, in the very Temper and Endowments of his Mind. By which general condition of all mankind, he endeavours to quiet and compoſe his Mind to bear the common Lot.

† Heb. *an Image* Pſ. 73: 20
* Job 27. 17. Eccleſ. 2. 21. 26. & 5. 14.

6 Surely every man walketh *a* in † a vain ſhew *b* ſurely they are diſquieted *c* in vain *d*, * he heapeth up *e riches*, and knoweth not who ſhall gather them *f*.

a) *i. e.*) Paſſeth the courſe of his Life; or goeth about buſily and reſtleſly hither and thither, as this Verb in this Conjugation ſignifies, and as the next Verb more plainly expreſſeth. *b* Heb. *In a ſhadow* or *Image*, (*i. e.*) In an imaginary rather than a real Life: in the purſuit of vain Imaginations, in which there is nothing ſolid or ſatisfactory. Or, as ſome read it, *Like a ſhadow*, to which Mans Life is compared, *Job* 14. 2: Man and his Life, and all his Happineſs in this World, are rather Appearances and Repreſentations and Dreams than Truths and Realities: *c* Or, *troubled*: Heb: *They make a noiſe*, or *Buſtling*, or *Tumult*, with unwearied Iuduſtry ſeeking for Riches, as it follows, and troubling and vexing both themſelves and others in the purſuit of them, as this word implies. *d* To no purpoſe; or without any real or conſiderable benefit, to him or his. *e* For his own uſe, and for his Poſterity after him. *f* Whether his Children, or Strangers or Enemies, ſhall poſſeſs and enjoy them.

7 And now LORD, what wait I for? my hope is in thee *g*.

g Seing this Life and all its enjoyments are ſo vain and ſhort to all Men, and eſpecially to me, I will never expect nor ſeek for Happineſs here, from theſe Vanities, I will compoſe my ſelf patiently and contentedly to bear both my own Afflictions, and the proſperity and glory of ungodly men, for both are vaniſhing and tranſitory things, and I will ſeek for Happineſs no where but in the Love and favour of God, in ſerving and glorifieing him here, and in hope or confident expectation of enjoying him hereafter; and in the mean time, of receiving from him thoſe ſupplies and aſſiſtances, which my preſent condition calls for.

8 Deliver me from my tranſgreſſions *h*; make me not the reproach *i* of the fooliſh *k*.

h That I may not be diſappointed of my hopes of enjoying thee, and thy favour, which is the only thing that I deſire, pardon all my ſins, which ſtand like a thick Cloud between thee and me, and fill me with Fears about my Condition both here and hereafter. *i* Let not their Proſperity and my Miſery give them occaſion to deride and reproach me, for my ſerving of thee, and truſting in thee, to ſo little purpoſe or advantage. *k* (*i. e.*) Of wicked men, who though they profeſs and think themſelves to be Wiſe, yet indeed are Fools as is manifeſt from their eager purſuit of fruitleſs Vanities, *v.* 6. and from their groſs neglect of God, and of his Service, who only is able to make them happy.

* Job 40. 4, 5.

9 * I was dumb, I opened not my mouth *l*; becauſe thou didſt it *m*.

l To wit, in way of murmuring or repining againſt thee, or thy Providence, as I promiſe I would be, *v.* 1. For though when I looked only to Inſtruments; I was diſcompoſed, and did at laſt ſpeak a fooliſh word, yet when I did recollect my ſelf and looked up to thee, the firſt cauſe and ſoveraign diſpoſer of this, and all other things, I return to my former ſilence. *m* What? Either, 1. And particularly *Abſaloms* Rebellion; wherein I acknowledge thy juſt hand in puniſhing my ſins. Or, 2. And more generally, whatſoever is done in theſe matters; all the Events which befall all Men, whether good or bad: All which are the effects of thy Counſel and Providence, in which all Men ought to acquieſce.

* Job. 9. 34
† Heb. *Conflict.*

10 * Remove thy ſtroke away from me *n*: I am conſumed *o* by the † blow of thine hand.

n But although I may not, I will not, open my mouth to complain of thee, yet I may open it to complain and pray to thee, that thou wouldeſt take off the Judgment, which thou haſt inflicted upon me. *o* Help me therefore, before I be utterly and irrecoverably loſt.

† Heb. *that which is deſired in him to melt away.*

11 When thou with rebukes *p* doſt correct man for iniquity *q*, thou makeſt † his beauty *r* to conſume away like a moth *s*: * ſurely every man *is* vanity *t*. Selah.

p (*i. e.*) With Puniſhment, which are oft ſo called. See *Pſal.* 6. 1. and 76. 6 *q* (*i. e*) Doſt puniſh him as his iniquity deſerves *r* Heb. *his deſire*, (*i. e.*) his deſirable things, as this word ſignifies, *Lam.* 1. 11. *Dan.* 9. 23. and 10. 3. 11. 19. His Comelineſs, Strength, Wealth and Proſperity, and all his preſent Excellencies or Felicities. *s* Either 1. Paſſively, as a Moth is quickly and eaſily cruſhed to pieces with a touch ; as this Phraſe is uſed, *Job* 4. 19: Or 2. Actively, as a Moth conſumeth a Garment, as it is, *Job* 13. 28. *Iſa* 50. 9 to which God compareth himſelf and his Judgments ſecretly and inſenſibly conſuming a People. *Iſa.* 51. 8: *Hoſea*: 5. 12. *t* And this confirms what I ſaid, *v.* 5. *That every man is vanity*: Which though men in the height of their proſperity will not believe, yet when God contendeth with them, by his Judgments they are forced to acknowledge it:

12 Hear my Prayer, O LORD, and give ear unto my cry ; hold not thy peace at my tears *u*: * for I am a ſtranger *x* with thee *y*, *and* a ſojourner as all my fathers *were* *z*.

*Lev. 25. 23. 1 Chron. 29 15. Pſ. 119. 19 Heb. 11. 13 1 Pet. 2. 11.

u Joyned with my Prayers, Heb. 5: 7: *x* Though I be not only a Native, but either anointed, or actually King of this Land, yet in Truth I am but a Stranger, both in regard of my very uncertain and ſhort continuance here, where I am only in my Journey or Paſſage to my real and long Home, which is in the other World ; and in reſpect of the many wants, and hardſhips, and contempts, and injuries to which I am expoſed, as men uſually are in ſtrange Lands. And therefore I greatly need and deſire thy pity and help, Oh thou who art the Patron of Strangers whom thou haſt commended to our care and kindneſs, *Exod* 12: 48: *Lev*: 19. 33. and 25: 35, &c. *y* Either 1. In thy ſight or Judgment, and therefore truely. We are apt to flatter our ſelves, and can hardly believe that we are but Strangers here, where we ſeem to have ſettled Habitations and Poſſeſſions, but thou knoweſt the Truth of the Buſineſs, that we are really ſuch. Or 2. In thy Land or Territory, in which I ſojourn only by thy leave and favour, and during thy pleaſure, as this whole Phraſe is uſed. Levit 25: 23 whence theſe words are taken, as alſo *v*: 35. 36, 39, 40, 45 47: where that branch of it, *with thee*, is ſo meant. And withal this Phraſe both here and Levit: 25: 23: may have a further Emphaſis in it, implying that every *Iſraelite*, and particularly *David* himſelf, in reſpect of men, were the Proprietors or owners of their portions of which no other man might deprive or diſpoſſeſs them, and therefore *Davids* Enemies had done wrongfully in baniſhing him from his and from the Lords inheritance ; but yet in reſpect of God they were but ſtrangers, and God was the only Proprietor of it. *z* Both in thy Judgment expreſſed *Lev* 25: 33: and in their own Opinion, *Heb*: 11: 13. *&c.* Upon which account thou didſt take a ſpecial care of them and therefore do ſo to me alſo.

13 O ſpare me ‖ that I may recover ſtrength † before I go hence *, and be no more.

‖ Or, *Ceaſe from me*, (*i. e.*) From afflicting me, do not deſtroy me. My Life at beſt is but ſhort and miſerable, as I have ſaid, and thou knoweſt, ſufficient for it is the evil thereof : do not add Affliction to the Afflicted. † Both in my outward and inward man, both which are much weakned and oppreſſed. Or *that I may be refreſhed*, or *comforted*, eaſed of the burden of my ſins, and thy terrours conſequent upon them, and better prepared for a comfortable and happy diſſolution. * Heb. *Before I go*, to wit, unto the Grave, as this phraſe is uſed, *Gen.* 15: 2. and 25. 32. or *the way of all the Earth*, as the phraſe is compleated, *Joſ.* 23. 14. or *whence I ſhal not return*, as it is *Job* 10. 21. or which is all one, into that place and ſtate in which I ſhall *not be*, to wit, amongſt the Living, or in this World, as this Phraſe is frequently uſed. both in Scripture, as Gen 5: 24: and 37 30. and 42: 36: and in Heathen Authors : Of which ſee my Latin *Synopſis*

PSAL. XL.

The ARGUMENT.

THis *Pſalm* is a Celebration of Gods great Goodneſs and Mercy vouchſafed unto him, and all his People. It is certain and evident that *David* ſpeaks ſomethings in this Book of *Pſalms*, in his own Name and Perſon, and ſomethings in the Name and Perſon of Chriſt, of whom he was an eminent Type ; and that ſometimes he ſpeaks in both theſe Capacities in the ſame *Pſalm* ; as hath been noted before. And this ſeems to be the Condition of this *Pſalm* : wherein there are ſome Paſſages which cannot belong to Chriſt. as *v* 13 and ſome which do not properly belong to *David*, or to that time and ſtate of the Church, but only to Chriſt, and to the Times of the New Teſtament, as *v.* 6. 7

To the chief muſician, A *Pſalm* of David.

David *by his own experience ſheweth the benefit of truſting in God*, 1 — 5 *Chriſts obedience and Sacrifice* 6 — 10 *His ſufferings for Sin, his fervent Prayer*, 11 — 17.

I † Waited patiently *a* for the LORD, and he inclined *b* unto me, and heard my cry.

2 He brought me up alſo out of † an horrible pit *c*, * out of the miery clay *d*, and ſet my feet upon a rock *e*, *and* eſtabliſhed my goings *f*.

† Heb: *in waiting I waited.* † Heb *a Pit of noiſe* * Pſ. 69. 1, 2.

a Heb. *In waiting I waited* which doubling of the word, notes that he waited diligently and earneſtly patiently and perſeveringly, until God ſhould pleaſe to help him. *b* Or, *bowed*, to wit, *himſelf*, as this very word is rendred, *Judg* 16 30 or, *his Ears* as it is more fully expreſſed, *Pſal.* 17 6. and 31. 2. Such ellipſes or defects are frequent in Scripture as *Pſal.* 4. 6. and 10, 1. *Eccleſ* 6 3 and 7. 15: *c* Or, *out of a ſounding pit*, ſo called, either, from the Clamours of Men, or Beaſts falling into it : Or, from the many Waters which fall down into it, not without a great Noiſe I was not only upon the brink, but in the very bottom of the Pit. (*i. e*) In deſparate Dangers and Calamities as this Phraſe ſignifies, *Pſal.* 18 16 and 69. 1, 2. *d* In which my feet ſtuck faſt *e* A place of ſtrength and ſafety *f* Or, *my ſteps*, (*i. e.*) Kept me from ſtumbling or falling into Miſchief.

3 And he hath put a new ſong in my mouth *g*, *even* praiſe unto our God : many ſhall ſee *it* *h*, and fear *i*, and ſhall truſt in the LORD *k*.

g Partly, by giving me new matter or occaſion for a Song ; and partly, by inſpiring me with the very words of it. *h* (*i. e.*) Shall obſerve Gods wonderfull Mercies vouchſafed to me. *i* (*i. e.*) Shall ſtand in awe of that God, who by this inſtance they ſee to have ſo great Power, either to ſave or to deſtroy, and tremble at his Judgments, and give him that Reverence and Worſhip, and Obedience which he requires. *k* Yet their Fear ſhall not drive them from God or bring them into Deſpair, but ſhall draw them to God, and be attended with truſting in God.

4 Bleſſed *is* that man that maketh the LORD his truſt *l*, and reſpecteth not *m* the proud *n*, nor ſuch as turn aſide *o* to lyes *p*.

l (*i. e.*) His only truſt or refuge, as appears from the following words, *q. d.* I ſaid, many *ſhall truſt in the Lord*, and they ſhall not be loſers by it, nor diſappointed of their hope, but they are and ſhall be bleſſed. *m* Heb. *looketh not towards*, to wit with Love and Delight, and deſire to imitate them : Or. with confidence and expectation of relief from thence, as this Phraſe is oft uſed, as *Pſal.* 25. 15: and 69. 3: and 121. 1: and 141: 8. and as the oppoſition of this Clauſe to the foregoing ſeems to imply. *n* Or, *the mighty*. (*i e*) The great and proud Potentates of the World, to whom moſt men are apt to look and truſt, and in whom the Pſalmiſt forbids us to put our truſt *Pſal.* 146 3 *o* To wit from God, in whom alone they ought to truſt. *p* (*i. e*) To lying Vanities, ſuch as Worldly Power, and Wiſdom, and Riches and all other Earthly things, or perſons, in which men are prone to truſt : Which are called *Lyes* here, and *Pſal*: 4 2: and 62. 9. *Mich.* 1. 14. and elſewhere, becauſe they promiſe more than they can perform. See alſo *Pſal*, 7. 14. and 119. 118: *Hoſ*, 10. 13. and 12. 1.

5 * Many, O LORD my God, are thy wonderfull works *q* *which* thou haſt done, and * thy thoughts *r* *which are* to us-ward *s* : ‖ they cannot be reckoned up in order unto thee : *if* I would declare and ſpeak of them *t*, they are more than can be numbred *u*.

* Job 9. 9 & 9. 10. Pſ 71. 15. & 92. 15. * Pſ. 139: 17, 18. ‖ Or, *none can order them unto thee*.

q For which I and the reſt of thy people, included in the Pronoun Plural, *us*, have aboundant cauſe to praiſe thee, and to truſt in thee, as was ſaid *v.* 3 And by which it will appear, that he that truſteth in thee, is in a moſt bleſſed and ſafe condition as he ſaid *v.* 4. And this Verſe wherein he paſſeth from the ſingular Number to the plural, may ſeem to be interpoſed as a Wall of Partition, between that which *David* ſpeaks in his own Perſon, and that which he ſpeaks in the Perſon of the Meſſias, in the following Verſes. *r* (*i. e.*) Thy gracious Counſels or Contrivances. *s* (*i. e*) To me and to the reſt of thy People with whom *David* oft joyns himſelf in this Book. But theſe words may be, and are by ſome joyned to the following words, and the place thus rendred It is *not with us*, or, *in our Power* ; (*i. e*) It paſſeth our skill (and reach) *to order* or *to reckon them up in order unto thee*, becauſe indeed they are innumerable, and therefore cannot be digeſted into any order. *t* So the Particle *if* or *when* is wanting and to be ſupplied here, as it is *Pſal* 39. 11 and in many other places. Heb Yet, *I will declare and ſpeak* to wit, ſome part of them; which accordingly he doth in the following Verſes. *u* Although I am not able to expreſs or reckon them all.

6 * Sacrifice and offering thou didſt not deſire *x* ; * mine ears haſt thou † opened *y* : burnt offering and ſin-*offering* haſt thou not required.

* Pſ. 50. 8 & 51. 16. Iſa. 1: 11 & 66: 3 Hoſea 6:7 Mat: 12: 5 Heb. 10. 5 * Iſa. 50: † Heb: *digged*.

x Theſe and the following words, may in an improper Senſe belong to the Perſon and time of *David* ; when God might be ſaid, *not to deſire* or *require* Legal Sacrifices comparatively, as negative Expreſſions are frequently underſtood, as *Mat* 9. 13. 1 *Cor.* 1. 17 and in this very caſe of Sacrifices as *Iſa.* 51. 16. *Jer* 7. 22 23 *Hoſea* 6 6 So the Senſe is ; thou didſt deſire Obedience more, or rather than Sacrifices as was ſaid 1 *Sam.* 15. 22. But in a proper and literal and full ſenſe, they belong only to the perſon and times of the Meſſias in whoſe Name *David* uttereth theſe words. And ſo the ſenſe of the place is, God did *not deſire or require* them, for the ſatisfaction of his own juſtice, and the Expiation of Mens ſins, which could not poſſibly be done by the Blood of Bulls or Goats, as is ſaid *Heb.* 10. 4, 5, 6. But only by the Blood of Chriſt, which was Typified by them, and which Chriſt came into the World to ſhed, in purſuance of his Fathers Will, as it here follows, *v.* 7, 8. So here is a prediction concerning the Ceſſation and Abolition of the Legal Sacrifices, and the ſubſtitution of a better in ſtead of them. *y* Heb. *bored*. The ſenſe is, either, 1: Whereas many men have no Ears to hear, as is implyed, *Rev.* 2. 7, 11, 17. or ſtop their Ears as *Pſal*: 58: 4. *Zech.* 7. 11: thou haſt given me open Ears to hear and obey thy Precepts, as this Phraſe is uſed, *Iſa.* 50 5, although indeed there is another Verb in that Text; which much alters the Caſe. Or 2. I have wholly devoted my ſelf to thy perpetual Service, and thou haſt accepted of me as ſuch and ſignified ſo much by the *boring* of *mine Ears*, according to the Law and Cuſtom in that Caſe, *Exod.* 21. 5, 6. *Deut.* 15. 17. And whereas only one Ear was then bored, and here it is *Ears*, this may be either an Enallage of the Plural Number for the Singular ; whereof diverſe inſtances have been given; Or elſe it may be ſo expreſſed Emphatically, to intimate that Chriſt was more ſtrictly oblidged to a more univerſal Obedience, not only Active, to which the Legal Servants were bound, but Paſſive alſo, to be obedient even unto the Death, to which they were not oblidged. The LXX Jewiſh Interpreters, whom the Apoſtle follows *Heb.* 10. 5. tranſlate theſe words, *A Body haſt thou prepared me* ; Wherein though the Words differ, the Senſe is the ſame ; for the *Ears*, ſuppoſe a *Body* to whom they belong; and the *preparing* of a *Body*, implies the preparing or diſpoſing of the Ears, and the obligation of the Perſon, for whom a Body was prepared, to ſerve him who prepared it ; which the boring of the Ear ſignifies.

7 Then *z* ſaid I *a*, Lo, *I* come *b* : in the volume of the book, *it is* † written of me *c* ;

z When I underſtood and conſidered thy Mind and Will therein, expreſſed *v*: 6; *a* Either within my ſelf, by a firm purpoſe ; Or, unto thee by way of promiſe or engagement, *b* He may ſeem to ſpeak like a Servant, anſwering to the Call of his Maſter, and ſignifying his readineſs to obey him ; in which ſenſe it may be accommodated to *David*, But the Servants Anſwer is uſually expreſſed in Scripture by another Phraſe, *Here am I*, and never, to my remembrance, in theſe words. Beſides this Phraſe in that ſenſe, ſeems not to be proper in this place, but rather, *Lo I hear*, which beſt ſuits with the foregoing words, *mine Ears haſt thou opened*. But theſe words do moſt Literally and truly belong to Chriſt, and the Senſe is this: Seing thou requireſt a better Sacrifice than thoſe of the Law, Lo, I do offer my ſelf to *come*, and I will in due time *come*, to wit, *from Heaven* or *in the fleſh*, or *into the World*, as this Phraſe is more fully expreſſed, and explained in divers places of Scripture, and particularlie *Heb.* 10. 5. where this place is explained and applied to Chriſt. *e* Theſe two words, *Volume* and *Book* are indifferently uſed of any Writing and both words ſeem here to expreſs the ſame thing, as may appear by comparing Jer. 36. where we have the very ſame words, and what is called *the Roll* or *Volume of a Book* v. 2. 4. is called ſimply a *Roll* or *Volume*, v. 6, 20. 21. and *the Book* v. 10. 13. it being uſual with the Hebrews to joyn two words together in like manner; of which we have an inſtance here above, v. 2. *Miry Clay*, Heb. *Clay of Mire*. Now this *Volume of the Book* is meant, either, 1. Of the Book of Predeſtination, in which Chriſt was written, as being *fore-ordained before the Foundation of the World*, 1 *Pet.* 1. 20. But that is a ſecret Book not to be read by any man living, and therefore not fitly alledged as an evidence in this matter. Or, 2 Of a Legal Inſtrument, wherein the Contract was drawn between God and him, wherein he did oblidge himſelf to ſerve God, and to execute his Will in all things; it being the manner of the Hebrews to write their Contracts in a little *Volume* or *Book*. But 1. We read of no ſuch uſage among the Hebrews in the Contracts between Maſter and Servant, but only of the boring of the Servants Ear, *Ex* 21. 6. So the Foundation of this Alluſion is deſtroyed. 2. At leaſt there was no ſuch contract written between God and him. And if it be ſaid, that he only ſpeaks this by way of Alluſion, that is but a ſuppoſition without ground. And when the words may be properly underſtood as they ſound, of a thing really done, why ſhould we forſake the plain Senſe without neceſſity? 3. The Phraſe here uſed doth not agree to this Senſe; for then he ſhould have ſaid, *I am written in the Volume of the Book*, (i. e.) In the Catalogue of thy Servants; for in that caſe the Perſons or their Names are conſtantly ſaid to be *written*, as *Exodus* 32. 32, 33. *Pſalm* 69. 28. *Daniel* 12. 1. *Luke* 10. 20. *Hebrews* 12. 23. *Revelation* 13. 8.: and 20. 15. and 21. 27. and not any thing to be written of them as it is here. Or. 3. Of the Holy Scriptures. In which ſomething indeed was written concerning *David*: Namely, that he was *a man after Gods own Heart*, 1 *Samuel* 13. 14. But it muſt be remembred, that thoſe Books were not written till after *Davids* Death, in whoſe time there was no other Book of Scripture extant, but the five Books of *Moſes*, unleſs you will except the Book of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphaticaly called *the Book*, and was made up in the form of a Roll or Volume, as the Hebrew Books generally were. See *Ezekiel* 3. 1, 2, 3: *Zechariah* 5, 1, 2. *Luke* 4. 17, 20. And ſo this place manifeſtly points to Chriſt, and muſt neceſſarily be underſtood of him, and of him only, concerning whom much is ſaid in the Books of *Moſes*, as is evident from *Luke* 24. 27, 44. *John* 5. 46. *Acts* 3. 22. and 26. 22. and 28. 23. And this Senſe being plain and natural and unforced, and exactly agreeing both with the words, and with the truth of the thing, and with the belief of all Chriſtians, I ſee no reaſon why I may not acquieſce in it.

*Pſal. 119. 16 24, 47, 92. Rom. 7. 22. † Heb. *in the midſt of my bowels.* *Pſ. 37. 31. Jer. 31. 33.

8 * I delight to do thy will *d*, O my God: yea, thy law *is* † within * my heart *e*.

d This though in a general Senſe it may be true of *David* and of all Gods people; yet if it be compared with the foregoing Verſe, and with the explication thereof in the New Teſtament, (in which thoſe Myſteries which were darkly and doubtfully expreſſed in the Old Teſtament, are fully and clearly revealed) muſt be appropriated to Chriſt, of whom it is eminently true, and is here obſerved as an Act of Heroical Obedience, that he not only reſolved to do, but delighted in doing the Will of God, or what God had commanded him, and he had promiſed to do, which was to dye, and that a moſt ſhameful and painful and curſed Death See *Luke* 12. 50. *John* 10. 18. *Hebrews* 10. 9. 10. *e* (*i. e.*) I do not only hear and underſtand it, but *I* receive it with heartieſt Love and Affection, delighting both to meditate of it, and to yield Obedience to it.

*Pſ. 35. 18

9 * I have preached righteouſneſs *f*, in the great congregation *g*: lo I have not refrained my lips *h*, O LORD, thou knoweſt *i*.

f To wit, *thy Righteouſneſs*, as it is expreſſed in the next Verſe, (*i. e.*) thy faithfulneſs, as it is there explained: Or Righteouſneſs properly ſo called; for both were fully declared and demonſtrated in Chriſt, the former in ſending him into the World according to his Promiſe, *Acts* 13. 23, and the latter in inflicting Death upon him for Mans ſin, *Romans* 3. 25, 26. *g* In the moſt publick and ſolemn Aſſemblies: not only to the *Jews*, but alſo to all other Nations; to whom Chriſt preached by his Apoſtles, as is obſerved *Epheſians* 2. 17. *h* To wit, from preaching it, out of Sloth or Fear, or ſelf-love, but have preached it publicklie, and even to the Face of mine Enemies, though I knew my Preaching would coſt me my Life. *i* I call thee to witneſs the Truth of what I ſay.

10 I have not hid thy righteouſneſs within my heart *k*; I have declared thy faithfulneſs and thy ſalvation *l*: I have not concealed thy loving kindneſs, and thy truth from the great congregation.

k I had it there. *v.* 8. but I did not ſmother or ſhut it up there, but ſpread it abroad for thy Glory, and the good of the World. *l* Which thou haſt wrought both for me, and by me.

11 With-hold not thou thy tender mercies from me, O LORD *m*: let thy loving kindneſs and thy truth continually preſerve me.

m This Prayer is uttered by *David*, either, 1. In the Perſon of Chriſt; to whom it may agree. Or, 2. In his own Perſon. Having been tranſported and carried forth by the Spirit of God to the Contemplation and Commemoration of the great Myſtery of the Meſſias, of whom he was an illuſtrious Type, now he ſeems to be led back by the ſame Spirit, to the Conſideration of himſelf and his own particular Caſe.

12 For innumerable evils have compaſſed me about, mine iniquities *n* have taken hold upon me, *o* ſo that I am not able * to look up: they *q* are more than the hairs of mine head, therefore † my heart faileth me. *Pſal. 38. 4, 20. † Heb. *forſaketh.*

n Either, The puniſhment of mine iniquities, as *Gen.* 4. 13. 1 *Sam.* 28. 10. *Pſalm* 31. 10. Or, 2. The iniquities themſelves: This Phraſe cannot be underſtood of Chriſt. For although our ſins are ſaid to be *laid upon Chriſt*, *Iſa.* 53. and upon that account he is ſaid to be *made ſin for us*, 2 *Cor.* 5. 21. yet the Scripture every where repreſents him, as one that never *knew* nor *did* any ſin, as in that place, and 1 *Pet:* 2. 22. and elſewhere; and even when his puniſhment is deſcribed, yet it is expreſly noted, that he did not ſuffer for himſelf, or for his own ſins, but only for us, and for our ſins, as *Iſa.* 53. 4. 5. *Dan.* 9. 26. 1 *Pet.* 2. 24. And therefore it is not probable that the Holy Ghoſt would uſe ſuch an Expreſſion concerning the ſinleſſe Chriſt of God, as is never uſed in Scripture, but either of a Mans own ſins, or of the puniſhment deſerved by his own ſins. *o* Mens ſins are figuratively ſaid to *follow* them, 1 *Tim.* 5. 24. and to *find* them *out*, *Numb.* 32. 23. and here to *take hold* of them, as a Serjeant takes hold of a Man whom he Arreſts. *p* Unto God or Men, with any Comfort and Confidence. I am aſhamed and confounded, by reaſon of my numberleſſe ſins Or, *ſo that I was not able to ſee*, either, becauſe he was as it were drowned or overwhelmed with his ſins: Or becauſe his Eyes did fail, or were conſumed through Grief, as he complains *Pſal.* 6: 7. and 38 11. Or he means that he could not forſee them, the Simple Verb being put for the Compound, as it is frequently among the Hebrews. They came upon him unawares, and therefore were the more grievous to him. *q* To wit, *mine iniquities* here mentioned, properlie ſo called: For Gods people are more apt to aggravate their ſins, than the puniſhment of them. See *Ezra* 9. 13, 14.

13 * Be pleaſed, O LORD, to deliver me *r*: O LORD, make haſte to help me. *Pſ. 71. 1, &c.

r From my ſins, and the puniſhments due to them.

14 * Let them be aſhamed and confounded *s* together, that ſeek after my ſoul *t* to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil. *Pſ. 35. 4, 26 & 71. 13.

s For the diſapointment of their Hopes and Deſigns. *t* (*i. e.*) My Life, as *Exod.* 4: 19. 1 *Sam.* 20: 1.

15 Let them be deſolate *u* for a reward of their ſhame *x*, that ſay unto me, Aha, aha.

u Or *amazed* or *diſmaied*, or *overthrown*: Of ſuch Imprecations I have ſpoken before. *x* (*i. e.*) Their ſinful and ſhameful Actions, as *Shame* is put for a ſhameful Idol, *Hoſea* 9. 18. and as *Fear* is oft put for the Evil feared.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation *y* ſay continually, The LORD be magnified *z*.

y Either, 1. Such as deſire and rejoyce in the Salvation and Deliverance which thou giveſt to me and to others of thy people: which was a great Eye ſore and Grief to the wicked. Or 2. Such as expect and ſeek for their Salvation and Happineſſe not from Idols, nor from their wicked Courſes, nor from any Creatures, as other men do, but from thee only, and gladly accept and embrace that Salvation which thou haſt promiſed, together with the Conditions required to it, to wit, Faith and Repentance. Or 3. Such as love thy Meſſias, upon whom both *Davids* and other Holy Prophets and Saints, Thoughts and Affections were much fixed, as is evident from many places of Scripture, as *John* 8. 58. *Acts* 2: 30, 31. 1 *Peter* 1. 10, 11. who is called *the deſire of all Nations*, *Haggai* 2. 7. and *the Glory* and *Conſolation of Iſrael*, *Luke* 2. 25, 32. yea and, by the very Title here uſed, Gods *Salvation*, *Iſaiah* 62. 11. *Luke* 2. 30. whoſe appearance or coming the Godly of all Ages did love and long for; and of whom *David* had ſo lately and clearly ſpoken, *v.* 6, 7. &c. All which conſidered, this cannot ſeem a forced, or very far fetched Interpretation. *z* Let them have continual occaſion to magnifie God for his Mercies vouchſaved to them.

17 But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

PSAL. XLI.

The ARGUMENT.

THe Occaſion of this *Pſalm* was manifeſtly ſome ſore Diſeaſe or Affliction which God had inflicted upon *David*, and which gave his Enemies Opportunity to diſcover their Hatred and Malice againſt him.

To the chief muſician; *A Pſalm* of David.

David *ſheweth Gods care of the Poor*, 1——3. *He confeſſeth his Sins and complaineth of his Enemies treachery*, 4---9. *But fleeth to God for ſuccour* 10---13.

BLeſſed *is* he that conſidereth *a* || the poor *c*; the LORD will deliver him *c* † in time of trouble. || Or *the Weak or Sick.* † Heb. *in the day of Evil.*

a Or, *That carries himſelf wiſely and prudently*, *with* or *towards* him, not raſhly and fooliſhly Cenſures and Condemns him, as my pretended Friends dealt with me, *v.* 8. nor inſulteth over him, which is a fooliſh as well as wicked thing; but conſidereth that it may be in his own Caſe, and therefore pitieth and helpeth him; which is the likelieſt way to obtain the like pity for himſelf in his Trouble *b* Or rather, *The Weak* or *Sick*, or *languiſhing Perſon*, as may be gathered by comparing this with *v.* 3. where the Mercy which he is ſuppoſed to have afforded to him, is returned upon himſelf, and with *v.* 8. *c* Either, 1. The poor afflicted man. Though his Enemies conclude his Caſe to be deſperate, *v.* 8. God will confute them, and deliver him. Or, 2. The Conſiderer of the poor of whom alſo this ſame Pronoun, *him* is confeſſedly meant, *v:* 2, 3. And ſo it is a promiſe of Recompence, the wiſe and merciful Man ſhal find Mercy.

2 The LORD will preſerve and keep him alive *d*, *and* he ſhall be bleſſed upon the earth; and || thou wilt not deliver him into the † will of his enemies *e*. || Or, *do not thou deliver.* † Heb. *Soul*, Pſal. 35. 25.

d Heb. *quicken him*, (*i. e.*) revive and reſtore him. Either. he will *preſerve him*, from Trouble; or if God ſee Trouble neceſſary or fit for him, and therefore ſuffer him to fall into it, he will raiſe him out of it. *e* (*i. e,*) To deſtruction, which they earneſtly deſire and endeavour to procure.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt † make all his bed *f* in his ſickneſs

† Heb: turn.

f Either. 1. Change or overturn his bed of ſickneſs; which is done when a man is reſtored to health: Or rather, 2. Give him Eaſe and Comfort, which ſick men receive by the help of thoſe who turn and ſtir their whole Bed, to make it ſoft and eaſie for them. For the words foregoing and following theſe, ſuppoſe him to be and continue in a ſtate of ſickneſs. Thus the Lord elſewhere compares himſelf to a Servant waiting upon his people at Table, *Luke* 12: 37: as here, to one that makes their Bed; Metaphors implying ſtrange condeſcenſion.

4 I ſaid, LORD, be mercifull unto me; heal my ſoul *g*, for I have ſinned againſt thee *h*.

g (*i. e:*) Either, 1. My ſelf, to wit, my Body. So it is a double Synecdoche. And *the Soul* is ſo taken, *Pſal.* 16: 10. Or 2. My Soul properly ſo called; which is ſaid to be *healed*, when it is pardoned and purged, as 2 *Chron*: 30, 20. *Iſa.* 53. 5. compared with 1 *Pet*: 2. 24: *Mat.* 3 15. comp: with *Mark* 4: 12. *James* 5. 16. So he ſtrikes at the root of his miſery, and prays for the removeal of the ſin of his Soul as the Cauſe of the Diſeaſe of his Body, *h* This may be added either, 1. As a Reaſon or Motive to God, grant this Requeſt *for I have ſinned*, and therefore thy Grace in healing me will be more glorious and admireable: Or, for I acknowledge that I have ſinned; for the Act is oft put for the Declaration of it, as *Exodus* 33. 13. *Pſalm* 51. 5 Or 2 As a Reaſon moving him thus to pray, I *ſaid, Lord be mercifull unto me, heal my Soul*; and great Reaſon I had to ſay ſo, *for I have ſinned againſt thee.*

5 Mine enemies ſpeak evil of me *i*: When ſhall he die, and his name periſh?

i Vent their ill wiſhes againſt me, in the following words.

6 And if he come to ſee *me k*, he ſpeaketh vanity *l*: his heart gathereth iniquity to it ſelf *m*; *when* he goeth abroad he telleth *it n*.

k To viſit me in my ſickneſs according to the Cuſtom. *l* Or, *falſhood*, pretending ſympathy with me, and friendſhip to me, whilſt they plot miſchief in their Hearts againſt me *m* Even when he is with me, and pretends hearty affection to me, his Heart cannot forbear its cuſtomary practice of meditating and deviſing Miſchief againſt me; for which he watcheth and ſeeketh for all occaſions from my Speeches, or Carriage, or the Circumſtances of my Condition, which he obſerves. *n* Partly to delight his Companions and partly to encourage them to and direct them in, their malicious deſigns againſt me.

7 All that hate me whiſper together againſt me *o*: againſt me do they deviſe † my hurt.

† Heb. Evil to me:

o (*i. e.*) Secretly defame me, and cloſely plot againſt me.

8 † An evil diſeaſe *p*, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more *q*.

† Heb: a thing of Belial:

p Heb: *A word* or *thing of Belial*, (*i. e.*) Either 1. Some wicked Calumny which they had raiſed, and which ſtuck cloſe to him. Or, 2. His great wickedneſs whereof this is a ſign. Or rather 3. This ſore Diſeaſe or Miſchief, either ſent upon him in way of Vengeance for his horrid Crimes; or ſuch as God uſeth to inflict upon the Sons of *Belial*, to ſhew that he is in Truth ſuch an one, whatſoever he pretends to the contrary. *q* Seing God hath begun to puniſh him, he will make an end of him.

9 * Yea, † mine own familiar friend *r* in whom I truſted, which did eat of my bread, hath † lift up *his* heel *r* againſt me.

* Job 19. 19: Jer: 20. 10.
† Heb: the man of my Peace.
† Heb: magnified.

r He means either *Ahitophel*, or ſome other perfidious Counſellor or Courtier, who was a Type of *Judas*, to whom therefore it is applied *John* 13. 18: as *David* was a Type of Chriſt in being thus betrayed. So theſe words were literally fulfilled in *David*, and yet the Holy Ghoſt which dictated them, looked further in them, even to Chriſt and *Judas*, in whom they received a further and fuller accompliſhment. *r* A phraſe implying Injury, joyned with Inſolency and Contempt; taken from an unruly Horſe, which kicks at him that owns and feeds him.

10 But thou, O LORD, be merciful unto me *s*, and raiſe me up that I may requite them *t*.

s They cenſure me grievouſly, and conclude my Caſe to be deſperate but, Lord, do thou vindicate me, and confute them. *t* Or, *and I will requite them*, (*i e.*) puniſh them for their malicious and perfidious and wicked practices; which, being now a Magiſtrate, he was obliged to Revenge, *Rom*: 13: 4: although when he was a private perſon, he was ſo far from revenging evil, that he rendred good for it, as we ſee *Pſal*: 35: 12, 13. and elſewhere.

11 By this I know that thou favoureſt me *u*. becauſe mine enemy doth not triumph over me *x*.

u Beareſt a good Will to me, and art reſolved to make good thy promiſes to me, and wilt plead my righteous Cauſe againſt them. *x* Becauſe hitherto thou haſt helped and ſupported me, and prolonged my days to the diſappointment of their hopes, and deſigned triumphs. This Mercy I thankfully receive as a Token of further Mercy. Compare 1 *Sam*: 17: 37. 2 *Cor*: 1: 9, 10.

12 And *as* for me, thou upholdeſt me in mine integrity *y*: and ſetteſt me before thy face for ever *z*.

y As I have kept my Integrity ſo thou haſt kept me, in and with it. Or, *for mine integrity*, becauſe thou haſt ſeen my Innocency notwithſtanding all the Calumnies of mine Enemies; and thou haſt promiſed and uſeſt to afford thy protection to the innocent and upright. *z* Or, *haſt confirmed*, or *Eſtabliſhed me in thy Preſence* (*i, e.*) Either, under thine Eye and ſpecial Care: Or, to miniſter unto thee, not only in thy Temple, but as a King over thy People, or in that Land, where thou art peculiarly preſent) *for ever*, either 1, Properly: And ſo this was done to *David*, either in his own perſon, partly here, and partly in the next *Life*: Or in regard of his Poſterity, in whom the Kingdom was eſtabliſhed for ever. Or 2. For my whole Life, or for a long time, as that phraſe is commonly uſed,

13 Bleſſed *be* the LORD GOD of *Iſrael*, from everlaſting, and to everlaſting. || Amen and amen †.

|| Or *from Age to Age*, as long as the World laſts, and to all Eternity. † *Amen* ſignifies an hearty Aſſent, and Approbation, and withal an earneſt Deſire and Confidence of the thing, to which it is annexed. And as the Pſalms are divided into five Books, ſo each of them is cloſed with this Word; the firſt here; the ſecond *Pſal.* 72. the third *Pſal.* 89 the fourth, *Pſal.* 106. the laſt in the end of *Pſal.* 150. the doubling of the word ſhews the fervency of his Spirit, in this work of praiſing God.

PSAL. XLII.

The ARGUMENT.

THe Penman of this Pſalm is uncertain, as not being named in the Title. It was compoſed, either, 1. by *David*, when he was baniſhed from the houſe of God, either by *Sauls* Tyrrany, or by *Abſaloms* Rebellion: Or 2. by the Sons of *Korah*, in the time of the Captivity of *Babylon*. Whence ſome read the Words of the Title of this *Pſalm*, *Maſchil of the Sons of Korah*. But this is not uſual in this Book, to name the Author of a *Pſalm* ſo obſcurely and indefinitly: For the Sons of *Korah* were a numerous Company, and it is not likely, that either all, or diverſe of them did joyn in the Enditing of this and the following *Pſalms* ſo called. Nor is there any one *Pſalm* where the Author is named, but he is one certain and ſingle Perſon. And therefore it ſeems more probable that *David* penned this, as it is confeſſed he did ſome other *Pſalms* which have not his Name in the Title.

To the chief muſician, || Maſchil for the ſons of Korah *a*.

|| Or, *a Pſ. giving inſtruction of the Son* &c. See 1 Chr. 25.

a Who were an eminent Order of Singers in the houſe of God; Of whom ſee 1 *Chron.* 6, 33. and 9. 19. and 26. 1:

The Pſalmiſt being deprived of Gods ſervice, ardently deſires to be in his Houſe again, 1 —— 4. *Rouzeth up his Soul unto a firm hope and confidence in God,* 5 — 9: *His Enemies reproach him,* 10 *His Faith in God,* 11.

AS the hart † panteth after the water-brooks *b*, ſo panteth my ſoul after thee *c*, O God.

† Heb, *brayeth.*

b The Hart is naturally hot and thirſty. And this Thirſt is increaſed; partly, by its dwelling in deſert and dry places, to which it retireth for fear of Men and Wild Beaſts; and partly, by its long and violent running when it is purſued by the Hunters: And ſome add, by eating of Serpents. *c* After the enjoyment of thee in thy Sanctury, as it appears from *v.* 4.

2 * My ſoul thirſteth *d* for God, for the living God *e*: when ſhall I come and appear before God *f*.

* Pſ. 63. 1. 84, 2:

d Thirſt is more vehement than Hunger, and more impatient of diſſatisfaction. *e* This he mentions as a juſt Cauſe of his Thirſt. He did not Thirſt after vain uſeleſs Idols, but after the only true and living God, who was *his Life and the length of his days* as is ſaid *Deut* 30. 20. and without whoſe Preſence and Favour, *David* accounted himſelf for a dead and loſt man *Pſal.* 143: 7. *f* In the place of his ſpecial Preſence and publick Worſhip. See *Exod.* 23. 15. and 25. 30. What is called *before the Lord*, 1 *Chron.* 13. 10. is *before*, or *with the Ark*, 2 *Sam.* 6. 7

3 My tears have been my meat *g* day and night, while they * continually ſay unto me; Where is thy God *h*!

* Pſ 80: 5: & 102: 9:
* Pſ. 79: 10: & 115. 2

g Which notes both the great abundance and conſtant courſe of his Tears, and the ſecret ſatisfaction and eaſe which he found in giving vent to his Paſſion this way. Poſſibly his Tears and Grief took away his Appetite, and ſo were to him inſtead of Food. *h* Of whom thou haſt ſo often boaſted, as of one ſo able and ready to help all that truſt in him, and call upon him; and particularly, as one ingaged to thee by many great and ſpecial Promiſes. He is gone and departed from thee and no where to be found of thee. He is either unable or unwilling to help thee, or regardleſs of thee.

4 When I remember theſe *things i*, I pour out my ſoul *k* in me *l*; for I had gone *m* with the multitude *n*, I went with them *o* to the houſe of God; with the voice of joy and praiſe, *with* a multitude that kept holy-day *p*.

i Either, 1. Which follow, to wit, my former freedom. Or rather, 2. Laſt mentioned, my baniſhment from God's preſence, and mine Enemies ſcoffs and triumphs upon that occaſion. *k* This Phraſe notes either, 1. His fervent prayer, as it is taken. 1 *Sam*: 1: 15: *Pſal.* 62: 8. or. 2, His bitter Sorrows, whereby his very Heart was almoſt melted, or diſſolved, and his Spirits ſpent, and he was ready to faint away; as it is uſed *Job* 30. 16. *Lam* 2. 12. Comp. *Pſal.* 22. 14: Or rather, 3: Both together; that he breathed out his Sorrows and ſad Complaints unto God by fervent Prayers. *l* (*i: e:*) Within my own Breaſt; between God and my own Soul; not openly leſt mine Enemies ſhould turn it into matter of rejoycing and inſulting over me. *m* To wit, in the way to *Jeruſalem* And my ſorrow was increaſed by the remembrance of my former Enjoyments. Comp. *Lam*: 1: 7: *n* According to the Cuſtom, and in the company of *Iſraelites*, who went thither in great numbers. Comp *Pſal.* 84. 6: 7. *o* Or, *I led them*, encouraging them by my preſence and forwardneſs *p* Or, *That kept the Feaſt*, to wit, the three Solemn Feſtival Solemnities, which they kept holy unto the Lord,

5 * Why art thou † caſt down *q*, O my ſoul! and *why* art thou diſquieted within me? hope thou in God, for I ſhall || yet praiſe him || *for* the help of his countenance *r*.

* Pſ. 43. 5:
† Heb: *bowed down*
|| Or, *give thanks*:
|| Or, *his Preſence is Salvation*:

q With exceſſive Sorrow and Deſpair. *r* Heb. *for the Salvations of his Face*, (*i. e:*) For thoſe ſupports, Deliverances and Comforts which I doubt not I ſhall ere long enjoy, both in his Preſence, and Sanctuary, to which he will reſtore me, and from his Preſence, and the Light of his Countenance, which he will graciouſly afford to me.

6 O my God, my ſoul is caſt down within me: therefore *r* will I remember thee *s* from the land of Jordan, and of the Hermonites, from || the hill Mizar *t*.

|| Or *the little hill.*

r That I may revive my drooping Spirits. *s* I will conſider thy infinite Mercy and Power, and Faithfulneſs, and thy gracious Preſence in the Sanctuary, from whence thou doſt hear and anſwer all thoſe that call upon thee, in all the parts of the Land: *t* (*i. e.*)

from all the places and parts of the Land, to which I ſhall be driven; whether from the parts about, or beyond *Jordan* on the Eaſt: Or the *Hermonim*, (*i. e.*) either the People inhabiting *Hermon*; or the Mountain of *Hermon*, which was in the Northern parts, *Numbers* 34: 7: *Deut.* 3: 8: *Pſal.* 89: 12. here called *Hermonim* in the plural Number, becauſe of its great largeneſs, and many tops and parts of it, which are called by ſeveral Names: Or, *the Hill Miſſar*, an Hill ſo called though not mentioned elſewhere, which is ſuppoſed to have been in the Southern parts of the Land. But peradventure it was in the Eaſt and beyond *Jordan*: And *David* might mention theſe places, becauſe when he was baniſhed by *Abſalom*, he had been ſucceſſively at all of them, and in all of them had remembred God, and directed his Prayer to him.

er.4.20 zek. 7: Pſ. 88.7. on, 2, 3. 7 * Deep calleth unto deep *u* at the noiſe of thy water-ſpouts: all * thy waves and thy billows *x* are gone over me *y*.

u (*i. e.*) One Affliction comes immediately after another, as if it were called for, and invited by the former. Which he expreſſeth by a Metaphor taken, either, 1. From the old Flood, when *the upper deep*, or *abyſs of Waters* (in the Clouds) *called for the lower deep*, or Abyſs of Waters in the Sea and Rivers, that both might unite their Forces together to drown the World. And thus the *Chaldee* underſtands it. Or 2. from the Sea, when its Waves rage, and it is full of deep furrows, into which Ships and Paſſengers ſink down, and then riſe and ſink again, ſucceſſively and continuallie. But theſe Tempeſts are cauſed in the Sea by Gods mighty Winds, rather than by his Water-ſpouts. Or 3. From violent and ſucceſſive ſhowers of Rain; which frequentlie come down from Heaven, as it were *at the Noiſe*, or Call of Gods *Water-ſpouts*, to wit, the Clouds; which by their ratling Noiſes and terrible Thunders, do in a manner invite and call forth the Showers which are contained in their Bowels. *x* Thou haſt ſent one ſharp Tryal or Affliction upon me after another. *y* (*i. e.*) Are gone over my Head, as the ſame Verb is uſed, *Pſal.* 38: 4; They do not lightlie ſprinkle me, but almoſt overwhelm me.

* Job 35. 10. Pſal. 149: 5. 8 *Yet* the LORD will command *z* his loving kindneſs *a* in the day-time, and * in the night *b* his ſong *ſhal be* with me *c*, & my prayer ſhal be unto the God *d* of my life *e*.

z (*i. e.*) Will effectually procure or confer upon me, as this Verb is uſed, *Lev* 25: 21. *Pſal.* 7. 6, &c. The Verb is Future, but ſome render it by the time paſt: *The Lord hath commanded* making this Rehearſal of his former Experiences of Gods goodneſs, his Argument to ſupport himſelf, and to prevail with God in Prayer. Which may ſeem to ſuit beſt with the foregoing and following Verſes. But we muſt remember that *Davids* Hopes and Fears were ſtrangelie mixed, & his Expreſſions of them are commonly interwoven in the ſame Pſalm, and ſometimes in one and the ſame Verſe, as it is here *v*: 5, 11. And therefore there is no neceſſity of departing from the proper ſignification of the Verb. *a* (*i e.*) His Bleſſings, the effects of his Loving-kindneſs, which God is oft ſaid to *command*, as *Deut.* 28: 8: *Pſal.* 133. 3: *b* Both Day and Night (*i. e.*) Continuallie. *c* (*i e.*) I ſhal have conſtant matter of ſinging and praiſing God for his loving kindneſs. *d* And therefore I will boldly and believingly direct my Prayers to him, of whoſe readineſs to hear and help me, I have had ſuch ample Experience. *e* The giver and preſerver of my Life from time to time.

9 I will ſay unto God *f* my rock *g* Why haſt thou forgotten me *h*? Why go I mourning *i* becauſe of the oppreſſion of the enemy?

f I will expoſtulate the Caſe with him. *g* Who hath formerlie been a ſure Refuge to me. *h* Why doſt thou now ſeem quite to forget and neglect me? *i* Why doſt thou leave me in this mournful ſtate, and not ſuccour me ſpeedilie?

|| Or Killing. 10 As with a || ſword in my bones *k*, mine enemies reproach me: While they ſay daily unto me, Where *is* thy God *l*?

k Or, *in my Body*, the *Bones* being oft put for the *Body*, whereof they are a very conſiderable part. Or as a Sword, which pierceth and cutteth my Feſh even to the Bones, and cutteth or breaketh the very Bones alſo. So painful and vexatious are their Reproaches. *l* Of which ſee above on *v.* 3.

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhal yet praiſe him, *who is* the health of my countenance *m*, and my God *n*.

m Heb. *the ſalvations of my Face*, (*i e.*) Either, 1. Which are preſent and manifeſt, being before my Face Or 2. Which will make my Face to ſhine, and my Countenance cheerful, which ſuppoſeth the gladneſs of the Heart, and the bettering of his Condition. Or 3. Of his Perſon; as *the Face* ſometimes ſignifies, as 2 *Sam.* 17. 11. *Iſa.* 3. 15. As alſo the Greek word ſignifying *Face*, is very frequently put for the *Perſon* whereof the Face is an eminent part. *n* As he formerly was, ſo he ſtill is, and ever will be, and will ſuddenly ſhew himſelf to be my God, although for a ſeaſon he may hide his Face, or withdraw his help from me.

P S A L. XLIII.

The ARGUMENT.

THis *Pſalm* ſeems to have been Compoſed by the ſame Author, and upon the ſame Occaſion, with the former.

David *prayeth againſt his fierce and crafty Enemies*, 1. *and to be reſtored to his Temple*, 2, 3. *Promiſeth to ſerve him joyfully*, 4. *He encourageth his Soul to truſt in God*, 5.

|| Or, unmerciful. † Heb. *from a man of deceit and iniquity.* Pſ. 42,9. JUdge me *a*, O God, and plead my cauſe againſt an || ungodly *b* nation *c*: O deliver me † from the deceitful and unjuſt *d* man *e*.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? * Why go I mourning becauſe of the oppreſſion of the enemy?

a Or, *judge* or *give Sentence* for me, as this Phraſe is uſed *Pſalm* 26. 1. and elſwere. *b* Or *unmerciful*, (*i. e.*) Cruel or inhumane; for it is a *Meioſis*. *c* So he calls the company of his Enemies for their great numbers, and becauſe they were the far greateſt part, and almoſt the whole Body of the Nation. *d* Who covereth his wicked deſigns with fair and falſe pretences: Which ſort of men are hateful to thee, and to all good men. *e* Either *Saul* or rather *Achitophel* or *Abſalom*. For he he ſpeaks of *the holy Hill* of *Zion* *v.* 3 which was not ſo till after *Sauls* time. Or *Man* may be put collectively for the men of that time.

3 O ſend out *f* thy light and * thy truth *g*; let them lead me, let them bring me unto thy holy hill *h*, and to thy tabernacles *i*. *Pſ. 57.3.

f (*i. e.*) Actually impart and diſcover them; for at preſent thou ſeemeſt to conceal and with-hold them from me. *g* (*i. e.*) Thy Favour, or the Light of thy Countenance, and the Truth of thy Promiſes made to me; as Gods *Mercy* and *Truth* oft go together, as 2 *Sam.* 15. 20. *Pſal.* 61. 7. and 89. 14. &c. Or this may be a Figure called *Hendiadis*, whereby *Light and Truth* is put either for *the Light of Gods Truth*; or rather, for *true Light*, the Illumination of Gods Spirit, and the direction of his gracious providence, whereby he might be led (as it follows) in the right way, which would bring him to Gods holy Hill. *h* To wit of *Zion*, the place of Gods Preſence and Worſhip. *i* (*i. e.*) Tabernacle. Which he calls *Tabernacles*, either, 1. Becauſe there were now two Tabernacles, one at *Zion*, where the Ark was; and another at *Gibeon*. 1 *Chron.* 16. 37, 39. Although he here ſeems to ſpeak but of one of them, even of that which was upon Gods holy Hill. Or 2. Becauſe of the ſeveral parts of it, the moſt Holy, and the Holy place, and the Church. Theſe indeed were in that of *Gibeon*, but not in that of *Zion*. Or rather 3. By a meer Enallage of the number, the plural for the ſingular; which is frequent as in other words, ſo in thoſe which belong to this matter, as *Tabernacles*. *Pſal.* 46. 4. and *Sanctuaries*, *Levit.* 26. 31. *Pſal.* 73. 17: &c. and 74. 7. *Jer.* 51. 51. Nay the moſt Holy place, though but one ſimple part is by the Greeks called *Holies*. So in other Authors, we read *the Rivers of Nilus*, of that one River; and *Right hands*, for one Right hand; and many like Phraſes.

4 Then will I go unto the altar of God *k*, unto God † my exceeding joy *l*: yea, upon the harp will I praiſe thee, O God, my God. † Heb. *the gladneſs of my joy.*

5 * Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhal yet praiſe him, *who is* the health of my countenance, and my God. * Pſ. 42.5. 11.

k To offer Sacrifices of Thankſgiving for my Deliverance. *l* The principal Author and Matter of all my Joy and Comfort.

P S A L. XLIV.

The ARGUMENT.

THere is no certainty, either concerning the Author, or the particular occaſion of this *Pſalm*. This is evident that it was Compoſed with reſpect unto the Calamatious Condition of the Church and People of *Iſrael*, whom it ſuppoſeth to be in a ſtate of Captivity and Perſecution. But whether it was made by *David*, who foreſaw and foretold by the Spirit of God, their future Captivity, & framed for this their uſe in that Eſtate; or by ſome other holy man of God, when they were actually in this Condition, is not determined, nor neceſſarie to know for the underſtanding of it.

To the chief muſician for the ſons of Korah Maſchil.

The Church Commemorates paſt Mercies, 1, 2, *The Arm of God, not the Sword of Iſrael put them in poſſeſſion of the Land*; 3. *Their truſt is in God, not in their Bow* 4 — 8. *They complain of divers Troubles*, 9 — 16. *Their Sin the cauſe of their troubles*, 17, 18. *They profeſs their integrity*, 19 — 22. *A fervent Prayer for help*, 23 — 26.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days *a*, in the times of old.

a They alledge their former Experiences, as Encouragments to their Faith, and Motives to God, to continue to be gracious to them.

* Exod. 15: 17: Pſ. 78:55: & 80. 8: 2 *How* * thou didſt drive out the heathen *b* *with* thy hand, and plantedſt them *c*; *how* thou didſt afflict the people, and caſt them out *d*.

b The *Canaanites*. *c* To wit, our Fathers, eaſily underſtood both from the matter, and from *v.* 1. where they are expreſſed. The Pronoun being referred unto the remoter Antecedent, as it is *Gen.* 10. 12. and 19. 13. *Pſalm* 18. 15. and oft elſwhere. *d* So *them* muſt be *the People* or *Heathens*. But becauſe the comparing of this branch of the Verſe with the former, *Plantedſt them*, to which this anſwers, and with the following, *they*, makes it more than probable, that this *them*, belongs to the Fathers, this is to be otherwiſe rendred, either, 1. Thus *ſend them out*, to wit, free or manumitted out of *Egypt*, of which this ſame Verb is uſed, *Exodus* 5. 1. and 12. 33. And then the foregoing *People* are the *Egyptians* not the *Canaanites*. Which yet ſeems not to agree with the foregoing and following paſſages, both which ſpeak of the *Canaanites* only, nor with the order of the words in the Verſe, it being improper to mention their coming out of *Egypt*, after their being planted in *Canaan*. Or rather, 2. Thus *make them ſend or ſhoot forth*, to wit. *Branches*, as it is more fully expreſſed, *Pſalm* 80. 11. *Ezekiel* 17. 6. where this Verb is uſed. And this moſt Naturally and properly follows upon and after their *Planting* mentioned in the former Clauſe.

*Deut, 8: 17. Joſ. 24.12. 3 * For they got not the land in poſſeſſion by their own ſword *d*, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance *e*, becauſe thou hadſt a favour unto them.

d [*i. e.*] By their Arms of Valour. *e* (*i. e.*) Thy Favour, as the next words explain it; thy gracious and glorious preſence, which went along with us.

*Pſ. 74.12. 4 * Thou art my King *f*, O God, command *g* deliverances for Jacob.

f Jacobs or *Iſraels* King in a peculiar manner. The whole People ſpeak like one Man, as being united together in on Body. *g* (*i. e.*) Effectually procure by thy commanding word.

5 Through thee will we puſh down *b* our enemies; through thy name *i* will we tread them under that riſe up againſt us.

b Heb. *Smite with the* Horn, (*i. e.*) Subdue and deſtroy. The Phraſe is taken from *Deut.* 33. 17. & is borrowed from horned Beaſts. comp. 1 *Kings* 22: 11 (*i. e.*) By the help of thy power.

6 For I will not truſt in my bow *k*, neither ſhal my ſword ſave me.

k But in thee only, as the next verſe implies; and therefore do not fruſtrate my Hope and Confidence fixed upon thee.

7 *B*ut thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt *l* all the day long, and praiſe thy name for ever. Selah.

l As in a moſt ſure Rock, and our only Refuge.

* Pſal. 60. 1, 10: & 74. 1. & 89. 38. 9 But * thou haſt caſt us off *m*, and put us to ſhame *n*; and goeſt not forth with our armies *o*.

m But now thy Countenance and Courſe is quite changed to us. *n* Made us aſhamed of our boaſting, and truſt in thee, which we have oft profeſſed to the Face of our Enemies. *o* To lead them, and fight for them, as this Phraſe ſignifies, *Judg.* 4. 14. 1 *Sam.* 8. 20. He ſeems to allude to Gods marching with and before the *Iſraelites* in the Wilderneſs, and afterwards, as occaſion was offered. Comp, *Pſalm* 68. 7.

10 Thou makeſt us to turn back from the enemy *p*: and they which hate us ſpoil for themſelves *q*.

p By withdrawing thy Help and our Courage, according to thy Threatnings, *Levit.* 26. 36, *q* (*i. e.*) Take away our Eſtates to their own uſe, and for their only benefit, not in compliance with thy Will which was to puniſh us for our Sins, nor for thy Service and Glory. They minded nothing but their own advantage.

* Rom. 8. 36. † Heb. *as* ſheep of Meat. 11 * Thou haſt given us † like ſheep *appointed* for meat, and haſt ſcattered us among the heathen *r*.

r Thoſe of us who were not ſlain are carried into Captivity, and diſperſed in ſeveral places.

* Jer. 15. 13. † Heb. *without Riches*, 12 * Thou ſelleſt thy people † for nought *s*, and doſt not increaſe *thy wealth* by their price *t*.

s For a thing of nought. Or *without Money*, and without Price, as it is ſaid *Iſa.* 55. 1. For a very ſmal, or for no price; *for a pair of Shoes*, as we read *Amos* 2. 6. *t* Thou haſt not advanced thy Honour and Service thereby; for thy Enemies do not ſerve thee more and better than thy people, nor yet ſo much.

* Deut. 28. 37. Pſal. 79. 4. 13 * Thou makeſt us a reproach to our neighbours: a ſcorn and a deriſion *u* to them that are round about us.

u They contemn our perſons, and ſport themſelves in our Miſeries.

* Jer. 24 9, 14 * Thou makeſt us a byword *x* among the heathen: a ſhaking of the head *y* among the people.

x Or *a Proverb.* They uſed to ſay Proverbially, *More deſpicable, or miſerable than an Iſraelite.* *y* A geſture of ſcorn and inſultation. See on *Pſalm* 22. 7.

15 My confuſion *is* continually before me *z*, and the ſhame of my face hath covered me *a*.

a Before the Eyes of my Mind and Body too. They vilifie me, not only behind my Back, but even before my Face. *a* (*i. e.*) I am filled with ſhame of my Face on every ſide, being aſhamed to ſhew my Face in any place or Company.

16 For the voice of him that reproacheth and blaſphemeth *b*; by reaſon of the enemy and avenger *c*.

b That doth not only reproach me, which *I* could better bear, but blaſpheme God and our Religion for our ſakes; which is intolerable to me. *c* Who executeth both Gods and his own Vengeance upon me, perſecuting me with a deſpightful hatred and with great cruelty.

17 All this is come upon us *d*; yet have we not forgotten thee, neither have we dealt falſly in thy covenant *e*.

d All the Evils before-mentioned. *e* Although we cannot excuſe our ſelves from many other ſins for which thou haſt juſtly puniſhed us, yet this we muſt ſay for our ſelves, that through thy Grace we have kept our ſelves from Apoſtacy and Idolatrie, notwithſtanding all the Examples and Provocations, Rewards propoſed and promiſed, or Puniſhments threatned to induce us thereunto. Which we hope thou wilt graciouſly conſider and not ſuffer us to be tempted above what we are able to bear.

|| Or goings 18 Our heart is not turned back *f*, neither have our || ſteps declined from thy way *g*.

f To wit, from thee, or thy Worſhip and Service unto Idols, as it follows, *v.* 20. *g* Becauſe it is eaſie and ordinary falſly to pretend ſincerity of Heart, which men cannot diſcern nor confute; they prove it from the unblameableſs of their Lives and Actions.

19 Though thou haſt ſore broken us in *h* the place of dragons *i*, and covered us with the ſhadow of death *k*.

20 If we have forgotten the name of God *l*, or ſtretched out our hands *m* to a ſtrange God.

h Or rather *into* as others render it; which ſeems much more Emphatical. And ſo this Verb may be rendered, *thou haſt humbled or brought us down*, as all the Antients render it. Or this is a pregnant Verb, as they call them, or one Verb put for two; of which there are many inſtances, as hath been ſhewed. So it may be rendred, *thou haſt ſore broken us*, caſting us *into*: Or, *thou haſt by ſore breaking*, brought *us into*. By inflicting upon us one breach after another, thou haſt at laſt brought us to this paſſe. *i* Which ſignifies a place extreamlie deſolate, ſuch as Dragons love, *Iſaiah* 13. 21, 22: and 34: 13: and 35 7. and therefore full of horror, and danger, and miſchief. Thou haſt thrown us among People as fierce and cruel as Dragons. *k* (*i. e.*) With deadly Horrors and Miſeries. See on *Job* 3: 5. and *Pſalms* 23: 4: *l* (*i. e.*) Either God himſelf; Or his Worſhip and Service; which we have denied that we have done, v 17. *m* In way of Prayer or Adoration, whereof this is a Geſture, *Exod.* 9: 29: 1 *Kings* 8: 22: *Pſalms.* 143: 6.

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart *n*.

n We appeal to the Heart-ſearching God, concerning the ſincerity of this Profeſſion of ours.

22 * Yea *o*, for thy ſake *p* are we killed all the day long; we are counted as ſheep for the ſlaughter. * Rom. 8. 36.

o Or. *But:* We do not ſuffer for our Apoſtacy, but becauſe we will not Apoſtatize from thee. *p* Becauſe we are thy People, and continue conſtantlie and reſolutelie in the profeſſion and practice of thy Worſhip, which they abhor, and from which they ſeeek to draw or drive us.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face *q*? *and* forgetteſt our affliction and our oppreſſion *r*?

q (*i. e.*) Doſt not regard our Miſeries, nor affordeſt us any Pity or Help: *r* When we have not forgotten thee. This ſeems not well to become thy faithfulneſſe and goodneſs.

25 For * our ſoul *s* is bowed down to the duſt *t*: our belly cleaveth unto the earth *u*. *Pſal. 119. 25.

s (*i. e.*) Either our Lives, or Perſons; or rather Bodies, as it is explained in the next Clauſe, and as *the ſoul* is oft taken by a Synecdoche, as *Numbers* 11. 6: *Pſalms* 16: 10: and 106: 15, &c. *t* Either to the ground where we ly proſtrate at our enemies Feet: Or to the Grave. *u* We are not onlie thrown down to the Earth, but we lye there like dead Carcaſſes fixed to it, without any ability or hope of riſing again.

26 Ariſe † for our help, and redeem us for thy mercies ſake *x*. † Heb. A help for me.

x We mentioned our ſincerity and conſtancy in thy Worſhip, only as an Argument to move thee to pity, and not as a ground of our Truſt and Confidence, or as if we merited Deliverance by it; but that we expect and implore only upon the account of thine own free and rich Mercy.

PSAL. XLV.

The ARGUMENT.

THe ſubject matter of this *Pſalm* is by the Conſent both of Jewiſh and Chriſtian, Antient and Modern Interpreters agreed to be the Meſſias, and his Marriage with the Church of God. Of which it Treats, Either. 1. Remotely, under the Type of *Solomon* and his Marriage with *Pharaohs* Daughter, of which it is to be Primarely and Literaly underſtood, and then mediately and ultimatelie of Chriſt; Or rather, 2. Immediatelie and directlie; although the Words be ſo ordered, that they carry a manifeſt Alluſion either to that, or ſome other royal Marriage. Which ſeems more than probable from the following Arguments; 1. From the great Congruity of the matter and Style of this *Pſalm*, with that of the Book of Canticles; whereof this ſeems to be a kind of Abridgement. 2. From the Magnificent preface, v. 1. which ſeems too ſublime and ſpiritual, for ſuch Carnal and Earthly Matters. 3. And eſpecially from the Matter of the *Pſalm.* For here are many things which do not agree to *Solomon*; ſuch as the Warlike poſture and exploits, v. 3, 4, 5. and the Title of God, v. 6, which is appropriated to Chriſt, and affirmed to be incommunicable to any meer Creature, *Hebrews* 1. 8. Compare with verſe v. 5. and that numerous Poſterity, and the Amplitude of their Dominion, verſe 16. and divers other Paſſages, as we ſhal ſee in the Progreſs.

To the chief muſician upon Shoſhannim *a*, for the ſons of Korah, || Maſchil. *A* ſong of loves *b*, || Or, *Of Inſtruction.*

a Which Title is alſo prefixed to *Pſalm* 69. and with ſome ſmall Addition, *Pſalm* 8. and with a little Variation, *Pſal.* 60. It ſeems to be the Name of a Song or Tune, or Inſtrument of Muſick. It properly ſignifies *Lillies* or *Roſes*; which ſome apply to the ſubject of the *Pſalm*, becauſe thoſe Flowers were uſed in Garlands, or otherwiſe in nuptial Solemnities, and becauſe Chriſt calls himſelf the *Lilly* and *the Roſe*, *Cant* 2. 1. *b* To wit, of Chriſt and his Church. Or, *of the beloved Ones*, to wit, the Virgins, who waited upon the Bride, as ſome men did upon the Bridegroom, who thence were called his *Friends*, *Joh.* 3. 29. In whoſe Name and Perſon this *Pſalm* may be uttered.

The Pſalmiſt ſingeth of the beauty of Chriſt above that of the children of men, 1, 2. *of his terribleneſs and conqueſt over his Enemies,* 3 —— 5. *of his everlaſting Throne, & anction above his fellows,* 6, 7 *and* 9. *The Church is invited to forſake her fathers houſe, that Chriſt might delight in her,* 10---12. *her glory and excellency by his graces, which ſhal be remembred and praiſed for ever.* 13 —— 17.

MY heart *c* † is enditing *d* a good matter *e* I ſpeak of the things which I have made *f* touching the king *g*: my tongue *is* the pen *h* of a ready writer *i*. † Heb. *Boyleth, or Bubleth* || Or, *will ſpeak*

c I am about to utter not vain or raſh, or fooliſh or falſe Words, but ſuch as proceed from my very Heart, and moſt ſerious Thoughts and cordial Affections. *d Heb. Boyleth*, or *bubleth up* like water in a Pot over the Fire. This Phraſe notes that the workings of his Heart in this Matter, were frequent and abundant, Fervent and Vehement, free and Chearful, and withall kindled by Gods Grace, and by the Inſpiration of the Holy Ghoſt. *e* Either, 1. Pleaſant or Delightful, and fit for the Nuptial Solemnity here expreſſed; As a Feaſt-day is ſometimes called *a Good day.* Or, 2. Excellent, as this Word is oft uſed, as *Numb.* 24. 5. *Deut.* 8. 12. Or, Holy and Spiritual, as it is moſt commonly uſed. This is no vain or Carnal, or Wanton Love-Song, but Sublime and Heavenly, and full of Majeſty, as is manifeſt from the Body of this Pſalm. *f* Which I by Divine Inſpiration have Compoſed. *g* Or rather, *to the King*: for to him he addreſſeth his Speech in the following Verſes: and this Hebrew prefix, *Lamed*, generally ſignifies, *to* though ſometimes it be rendred, *of* or *concerning.* *h* Or, as *the Pen.* Whereby he intimates that he was onely the Pen or Inſtrument in uttering this Song, and that it had another and an higher original, to wit, the Spirit of God, by whoſe hand this Pen was guided and managed. *i* Whereby he underſtands Either, 1. Gods Spirit, who writ or ſpoke this by the Pen, or mouth of the Pſalmiſt; Or, 2, Himſelf: whom he ſo calls, not out of vain Oſtentation, or Self-Commendation' but to teach us, that this Song was not the effect of his own deep and ſerious ſtudy, but did freely flow into him by Divine Inſpiration, and did as freely and readilie flow from him.

2 Thou art fairer *k* than the children of men *l*: grace is poured into thy lips *m*: therefore *n* God hath bleſſed thee for ever.

k Or, *more Beautiful*, (*i. e.*) Lovely and amiable. He ſpeaks not here ſo much of his outward Beauty, which, though it be an Ornament both to a Bridegroom and to a King, yet is not very conſiderable in either, nor is much admired, or applauded by Wiſe men, as of the inward and glorious Endowments of his Mind or Soul, ſuch as Wiſdom, and Righteouſneſs and Meekneſs, *&c.* as the particulars of this Beauty are declared, *verſe* 4. 7. *l* Than all other men. Which is moſt true of Chriſt; but not of *Solomon*; whom many have excelled, if not in Wiſdom, yet in Holineſs and Righteouſneſs, which is the chief part of this Beauty, and moſt celebrated in this Pſalm. *m* God hath plentifully poured into thy mind and tongue, the gift of ſpeaking with admirable Grace, (*i. e.*) moſt Wiſely and Eloquently, and therefore moſt Acceptablie ſo as to find Grace with, and work Grace in thy Hearers. This was in the ſame ſort true of *Solomon* but far more Eminently and Effectually in Chriſt: of which ſee *Iſa*: 50 4. *Luke.* 4. 22. *John* 7. 46. The former Clauſe noted his inward perfections; and this ſignifies his Ability and Readineſs to Communicat them to others. *n* Which notes not the meritorious cauſe, for that Beauty and Grace now mentioned, are declared to be the free gifts of God, and were the Effects, and not the Cauſes, of Gods bleſſing him, but rather the final Cauſe, or the end for which God endowed him with thoſe excellent Qualifications; and ſo the Senſe of the place is, Becauſe God hath ſo eminently adorned and qualified thee for Rule, therefore he hath truſted and bleſſed thee with an everlaſting Kingdom. Or, *becauſe*, as this Particle is uſed, *Gen.* 38: 26. *Pſal*: 42. 6: and elſewhere. And ſo God's bleſſing him with ſuch ſolid and everlaſting Bleſſings, is noted as the Cauſe of this ſingular Beauty and Grace here expreſſed.

3 Gird thy ſword upon *thy* thigh *o*, O *moſt* mighty, with thy glory and thy majeſty *p*.

o Either, 1. As an Enſign of Royal Majeſty. But that is uſually and much better expreſſed in Scripture, by *putting a Crown upon his head*. Or rather, 2. As an Inſtrument for War and Battel, to ſmite his Enemies, as it is declared, *verſe* 4. 5. And *the Sword* is here put Synecdochically for all his Arms, as it is in many other places, as appears from *verſe* 5. where we read alſo of his *Arrows*. And this Sword of the Meſſias is nothing elſe but the Word of God coming out of his mouth; which is fitly compared to a Sword, as may appear from *Iſaiah* 49 2. *Epheſians* 6. 17. *Hebrews* 4. 12. *Revelations* 1 16. which is elſewhere called *the Rod of his Mouth*, *Iſa*: 11. 4. and *the Rod of his Power*. *Pſal.* 110. 2. *p* Or, which is *thy Glory and thy Majeſty*; Or *magnificence* or *Beauty*: For theſe Words are joyned with the *Sword*, by way of appoſition. Which Sword or Word is the great Inſtrument of maintaining and propagating thy Honour, and Glory, and Kingdom.

† Heb' *Proſper thou, Ride thou.* 4. And in thy majeſty *q* † ride proſperouſly *r*, becauſe of truth and meekneſs, *and* righteouſneſs *s*: and thy right hand ſhall teach thee terrible things *t*.

q Being thus gloriouſly, or magnificently Girt and Armed, *r* March on ſpeedily (which is ſignified by *Riding*) and ſucceſsfully againſt thine Enemies, (*i. e.*) Thou ſhalt do ſo, as it is in the laſt Clauſe *ſhall teach thee*. So Imperatives are oft put for Futures, and Predictions are expreſſed in the form of Commands or Exhortations. *s* Or, *becauſe of* thy *Truth*, &c. (*i. e.* Becauſe thou art worthy of this Dominion and Succeſs; for thou neither didſt obtain nor wilt manage thy Kingdom, by Deceit or Violence and unrighteouſneſs, as the Princes of the Earth frequently do, but with Truth and Faithfulneſs, with meekneſs and gentleneſs towards thy People, and to all that ſhal ſubmit to thee; with impartial Juſtice and Equity, whereby thy Throne will be eſtabliſhed, *Proverbs* 16. 12. and 20. 28. Or, as it is in the Hebrew, Word for Word, *upon the Word of Truth*, &c. which may ſeem beſt to ſuit with the foregoing Words, which according to the Hebrew are, *Proſper thou*, *Ride thou*, and then immediately follows; *upon the Word of Truth*, &c. To wit, the Goſpel; which is oft called *Truth*, as *John* 38. 2. *Coloſians* 1. 5. &c. and *The Word of Truth*, *Epheſians* 1. 13. and may no leſs truly be called *the Word of Meekneſs*, becauſe it is not delivered with Terror, as the Law was at *Sinai* but meekly and ſweetly by Chriſt, and by his Miniſters, *Matthew* 21. 5. 2 *Tim.* 2. 25. and *the word of Righteouſneſs*, becauſe it brings in everlaſting Righteouſneſs, *Daniel* 9. 24. and ſtrongly oblidgeth and exciteth all men, to the practice of Righteouſneſs and Holineſs. And ſo the Goſpel is Compared, to an Horſe or Chariot, upon which Chriſt is ſaid to ride, when the Goſpel is Preached, and carried about from place to place, *Revelation* 19. 11. And this may be here added, to ſhew the great difference between the Kingdoms of the World, that are managed with outward Pomp and Glory, and the Kingdom of Chriſt, which is a ſpritual Kingdom and like a Spouſe, *verſe* 13. *all Glorious within*, as Conſiſting in ſpiritual Virtues and Graces, *Truth*, *Meekneſs and Righteouſneſs*. *t* (*i. e.*) Thou ſhalt do great and glorious Exploits, which ſhal be Grievous and Terrible to thine Enemies, as the next Verſe explains it, and this not by great Forces, and the Aſſiſtance of others, but by thine own ſingle power. Compare *Iſaiah* 63. 3. Which doth by no means agree to *Solomon*, who was a man of Peace, and not ingaged in any martial Actions againſt his Enemies; and, if he had done any thing Conſiderable in that kind, he could not do it by his own Right hand, but by the help of his Souldiers. But this doth excellently agree to the *Meſſias*, and to him onely. *Obj.* The things which were done by the *Meſſias* at his firſt Coming, were rather Comfortable than Terrible. *Anſw.* They were indeed comfortable to all good Men, but withal they were Terrible to the ungodly, and particularly to the Body of the *Jewiſh* Nation, to whom Chriſt was a Stone of ſtumbling, and Rock of offence, and an occaſion of their utter Deſtruction. And upon that and other Accounts, not onely Chriſt's ſecond, but even his firſt Coming, is repreſented as dreadful, as *Joel* 2. 30 *Mal.* 3. 2. and elſewhere. For the Phraſe, *thy Right hand ſhall teach thee*, it is not to be taken Properly, for ſo he taught his Hand, and not his Hand him, but the meaning is, that his Hand ſhould *ſhow him*, (*i. e.*) Diſcover and work before him: for Verbal words are oft underſtood Really, as *Calling* is put for *Being*, *Iſa.* 1 26. and 9. 6. ſo *teaching* or *ſhewing*, is put for *doing*, as *Pſal.* 16. laſt and 60. 3.

5 Thine arrows *u are* ſharp in the heart of the kings enemies *x*, whereby the people fall under thee *y*.

u The ſame thing, for Subſtance with *the Sword*, v. 3. both noting the Inſtruments by which he Conquers his Enemies; which is no other than his Word, which is ſharp and powerful, and pierceth the Hearts of Men, *Heb* 4. 12. which alſo firſt wounds Sinners, and then heals them; and which is *for the Fall* as well as *for the Riſing of many*, *Luke* 2. 34. and *for judgment*, as well as for Mercy, *John* 9. 39. *to ſome a Savour of Death*, aud *to others a Savour of Life*, 2 *Cor.* 2. 16. and therefore is fitly Compared to *Arrows*; which Title is ſometimes given to words, as *Pſalm* 64. 4. and frequentlie to God's Plagues or Judgements, *Deut.* 32 23. *Pſalm* 18 14. and 64. 7. ſuch as the Word becomes to ungodlie Men by their own Fault. And theſe Metaphorical Weapons are oft aſcribed to Chriſt; who hath a *Bow*, *Revel.* 6. 2. and *Weapons of Warfare*, 2 *Cor.* 10. 4. and whoſe *Mouth* God is ſaid to *make a Sword*, and an Arrow, *Iſaiah* 49. 2. *x* (*i. e.*) Of thine Enemies: the third Perſon being put for the ſecond, as is uſual in Prophetical Writings; which here may ſeem to have ſome Emphaſis, as deſcribing the Perſons againſt whom he ſhot his Arrows, and the Reaſons why he did ſo, becauſe they were the Enemies of his Kingdom, and *would not have him to Reign over them*, *Luke* 19. 27. *y* Either, as ſlain by thine Arrows; Or, as proſtrate at thy Feet, after the manner of Conquered Perſons. *Pſalm* 18. 38. and 20. 8. According to this and many other Tranſlations, the Words are Tranſplaced, which in the Hebrew lye thus. *Thin Arrows are ſharp*, whereby *the people do fall under thee*, *in the Heart*, (*i. e.*) in the midſt, which is oft called *the Heart*, as *Exod* 15. 8. *Deut.* 4. 11. And ſo it may be here; for the Army, as ſuch, hath no Heart, Properly ſo called. And ſo this is fitly alledged, as a Proof of the ſharpneſs and force of his Arrows, that they not onely wound thoſe who march in the Front, but even thoſe who are in the midſt of the Army, where they may ſeem ſecure, and out of their Reach) *of the Kings Enemies*. But the midle Words may be, and are by many included within a Parentheſis, and ſo they may agree with our Tranſlation thus, *Thine Arrows are ſharp* (for *the People fall under thee*, which is an Evidence of their ſharpneſs) *in the Heart* (or *againſt the Heart*; Or, piercing *into the Heart*. Which is an eaſie and uſual Ellipſis) *of the Kings Enemies*.

6 * Thy throne, O God *z*, *is* for ever and ever *a*: the ſcepter of thy kingdom *is* a right ſcepter *b*. * Pſ. 93: 2: Heb. 1: 8.

z It is moſt Evident, that the Speech is ſtill continued to the ſame Perſon, whom he calls *King*, v. 1. 11. and here *God*, Which change of the Title was very expedient, and in ſome ſort neceſſary to give us a true underſtanding of this Pſalm, and to aſſure us that he doth not ſpeak of *Solomon* (to whom neither theſe nor the foregoing nor the following Words agree, becauſe his Reign was peaceable and ſhort, and ſtained with many and great iniquities) but a far greater King, even of the Meſſias, who is not onely a Man, but alſo *the mighty God*, as he is called, *Iſa.* 9. 6. and as the Apoſtle ſolidly proves from this place, *Heb.* 1. 8. For though the Name of *Elohim*, or *God*, be ſometimes given in Scripture to ſome Creatures, yet in thoſe Caſes it is always Clogged with ſome diminiſhing Expreſſion, ſignifying that they are onely made or called *Gods*, and that onely for a certain Time and Purpoſe, as is manifeſt from *Exod.* 4. 16. and 7. 1. *Pſal.* 82. 6. and it is no where put ſimplie aud abſolutelie for any Perſon, but him, who is *God bleſſed for ever*, *Rom.* 9. 5. *a* To wit, Properly and in thine own Perſon, in which as he Lives for ever, ſo he muſt neceſſarily Reign for ever: whereas *David*, whoſe *Throne* is ſaid to be *Eſtabliſhed for ever*: 2. *Sam.* 7. 16. was a Mortal man, and therefore that Promiſe was not intended of, nor could be fulfilled in, his Perſon, without including his Poſteritie. And as he here gives to the Meſſias, the Name of *God*, which was never given to *David* nor *Solomon*, ſo he aſcribes an everlaſting Kingdom to him, in ſuch a Sence as it was never given to them. So *Dan*: 2. 44. and 7. 14. *b* It is not ſtrange that thy Throne is not liable to the ſame uncertainties, and Caſualties with the Thrones of earthly Princes, becauſe their Scepters are commonly managed with great injuſtice and manifold iniquities, which lay the Foundation of their overthrow; whereas thou ruleſt with Exact Righteouſneſs and Equity, whereby thy Throne is Eſtabliſhed, *Prov.* 16. 12.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs *c*: therefore *d* God, thy God *e* hath anointed thee with the oyl of gladneſs *f* above thy fellews *g*.

c Thou doſt not onely do that which is good, and avoid that which is Evil; Which even bad Princes and Men may do, and ſometimes Actually do for Politick, or Prudential Reaſons, but thou doſt this ſincerely, and from an inward Principle, even from a true Love to God, and Goodneſs, and from an implacable Hatred againſt all Wickedneſs. *d* So this Particle is commonly uſed. And ſo it denoteth, Either, 1. The reward of Chriſt's righteous Adminiſtration of his Kingdom. So the Sence is: Becauſe thou haſt given ſo many and great Proofs of thy Love to Righteouſneſs, and of thy Hatred of ſin, and that not onely by the conſtant Courſe of thy Life, but alſo by thy Death and Paſſion, therefore God hath raiſed and exalted thee far above all Men and Angels, to a ſtate of Joy and endleſs Glory at his right Hand; which is fitly expreſſed by *the oyl of Gladneſs*. For *anointing* doth not always ſignifie the Conferring of inward Gifts or Endowments, but ſometimes onely notes the Deſignation or inauguration of a Perſon, to ſome high Dignity or Employment, as *Ezek.* 28. 14. and elſewhere: Or, 2. The final Cauſe, or end of Chriſts Unction. So the Sence is; To that end, (*i. e.*) That thou mighteſt love Righteouſneſs, and hate Wickedneſs and govern thy ſelf, and thy Kingdom accordingly, God *hath anointed thee*, &c. (*i. e.*) Hath endowed thee with all the Gifts, and Graces of thy Holy Spirit, *Acts* 10. 38. in an Eminent and peculiar manner, to the Comfort and Refreſhment of thine own, and all thy Peoples Hearts; and hath Solemnly called thee to be the Prieſt and Prophet and King of all his People. But the former Sence ſeems to be the trueſt, and is for Subſtance the ſame thing, which is ſaid in other Words, *Phil.* 2. 8, 9, 10. *e* According to thy humane Nature, *John* 20. 17. though in reſpect of thy divine Nature, thou art his *Fellow*, *Zech.* 13. 7. and his *Equal*, *Phil.* 2 6.

6 and one with him, *John* 10. 30. *f* So called here, as alſo *Iſa.* 61. 3. Partly, becauſe it not onely makes the Countenance freſh and pleaſant, *Pſal.* 104. 15 but alſo *rejoyceth the Heart*. *Prov.* 27. 9. and Partly, becauſe it was a Token of gladneſſe, and uſed in Feaſts, and other Solemn occaſions of Rejoycing: Of which ſee *Pſal.* 23. 5. *Dan.* 10. 3. *Amos* 6. 6. *g* (*i. e.*) Above all them who partake with thee in this Unction: Either, 1. Above all that ever were anointed for Prieſts or Prophets, or Kings. Or, 2. Above all Believers, who alſo have received this ſame Unction, 1 *John* 2. 20. 27. and are made *Prieſts and Kings unto God*, *Rev.* 1. 6.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia *h*: out of the ivory palaces *i*, whereby *k* they have made thee glad *l*.

h Wherewith they uſed to Perfume their Garments: See *Gen.* 27. 27. This may denote thoſe glorious and ſweet ſmelling Vertues, which as they were Treaſured up inwardly in Chriſts Heart, ſo did they manifeſt themſelves outwardlie and viſibly, and give forth a grateful Smell, in the whole courſe of his Life and Actions; his Doctrine alſo was a ſweet Savour unto God and Men, 2 *Cor.* 2. 14, 15. *i* Which may be referred: Either, 1. To the Garments, which were uſually kept in and now upon this extraordinarie Solemnity were brought out of, *Palaces*, or Houſes, or Wardrobes *of Ivory*, ſo called here, as alſo, *Amos* 3. 15. not becauſe they were wholly made of Ivory, but becauſe they were adorned, or covered here and there with it. Or rather, 2. To the King himſelf, who is here ſuppoſed to reſide in his Ivory Palaces, and his Garments are ſo fragrant, that they do not only Perfume the whole Palaces in which he is; but the ſweet Savour thereof is perceived by thoſe that paſs by them, or are at ſome diſtance from them. All which is poetically ſaid, and with a manifeſt Alluſion to *Solomon's* glorious Garments and Palaces. By theſe *ivory Palaces*, he may mean either, 1. His humane Nature, in which Chriſt *dwelt as in a Tabernacle*, as the Greek word ſignifies, *John* 1. 14. in which all theſe fragant Vertues were, and from whence they were diffuſed every where. Indeed the Body is called *a Temple*, *John* 2. 19. and *an Houſe* or *Tabernacle*, 2. *Cor.* 5. 1, 2. and ſo it might be called *a Palace*. But why it ſhould be called *Palaces*, and that of Ivory, ſeems not ſo plain. Or rather, 2. Thoſe glorious and heavenly Manſions, *John* 14. 2. which may not unfitly be called *ivory Palaces*, as elſewhere in the ſame figurative manner they are ſaid to be made of, or adorned with *Gold* and *Precious ſtones* *Revelations* 21. 18, 19. from which Manſions Chriſt came into the World, *John* 3. 13. and into which Chriſt went, and where he ſetled his abode after he went out of the World, *John* 13. 1. *Acts* 1. 11. and from whence Chriſt poured forth all the fragrant Gifts and Graces of his Spirit, into the world and Church, *Acts* 2. 33. Although there is no neceſſity to ſtrain every particular Circumſtance in ſuch poetical Deſcriptions, nor to find out ſome particular thing in Chriſt to which it agrees; for ſome Expreſſions may be uſed, onely as Ornaments in ſuch Caſes, as they are in Parables; and it may ſuffice to know and ſay, that the Glories and Excellencies of the King Chriſt are deſcribed by ſuch things in which earthly potentates do place their Glory. *k* Or *from which*: Either, 1. From which place or Palaces. Or rather, 2. From which thing, (*i. e.*) From the ſweet ſmell of thy Garments out of thoſe ivory Palaces, or from the Effuſion of the Gifts and Graces of thy *Spirit* from thy Fathers right hand, in Heaven; which as it is a great Bleſſing and Comfort to thoſe who receive them, ſo doth it rejoyce the Heart of Chriſt, both as it is a Demonſtration of his own Power and Glory, and as it is the happy Inſtrument of doing ſo much good in the World, and of bringing Souls to God, which is Chriſts great work and delight. *l* (*i. e.*) Thou art made glad; ſuch Phraſes being oft uſed indefinitely and imperſonally, as *Luke* 15. 32. and in many other places.

9 Kings daughters *were* among thy honourable women *m*: upon thy right hand *n* did ſtand *o* the queen in gold of Ophir *p*.

m (*i. e.*) Amongſt them that attend upon thy Spouſe, as the manner was in Nuptial Solemnities; as men attended upon the Bridegroom, whence they were called *Friends*, *John* 3. 29. In reference to Chriſt, as the Spouſe or Queen is the Church in general, ſo theſe honourable Women are particular Believers, who are daily added to the Church. *Acts* 2. 47. and ſubmit themſelves to it. And although the Church is made up of particular Believers, yet ſhe is diſtinguiſhed from them, for the Decency of the Parable as the whole is oft diſtinguiſhed by our Minds, from the parts of which it Conſiſts, and as the Daughters of *Jeruſalem* are diſtinguiſhed from the Spouſe in the Book of the Canticles, though the Spouſe be wholly made up of them. And theſe Believers may be ſaid to be *Kings Daughters*, Either, becauſe amongſt others many perſons of Royal or princelie Races did embrace the Faith, as was propheſied of them, *Iſaiah* 49. 7. and 60. 10, 11. &c. or becauſe they are in a ſpiritual Sence, *Kings unto God*, *Revelations* 1. 6. *n* The moſt honourable place next to the Kings. See 1 *Kings* 2. 19. *Matthew* 26. 64. *o* Which is the poſture of a ſervant: to ſhew that as ſhe is a Queen, ſhe is alſo his Subject to ſerve and obey him. Or, *is placed or ſeated*: Which ſeems more agreeable to the perſon of a Queen, 1 *Kings* 2. 19 and of a Spouſe at the Nuptial Solemnity. *p* Clothed in the richeſt Garments made of the choiceſt Gold. By which he deſigns the Graces wherewith the Church is accompliſhed.

10 Hearken *q*, O daughter *r*, and conſider, and incline thine ears *s*: forget alſo thine own people, and thy fathers houſe *t*.

q Theſe Words are ſpoken; Either, 1. In the perſon of the Attendants upon the Bride or Bridegroom. Or, 2. Of the Bridegroom Or rather, 3 By the Prophet himſelf: who having hitherto ſpoken to the Bridegroom, or King, now addreſſeth his Speech to the Bride or Queen. *r* So he calls her, partly, in token of his *Reſpect* and Affection to her, and partly, becauſe ſhe is ſuppoſed to be young and beautiful, and therefore the Prophet ſpeaks like an Elder and graver perſon, and as her ſpiritual Father and Counſellor. *s* He uſeth ſeveral Words, ſignifying the ſame thing, to ſhew his ſerious and Vehement deſire of her good, and the great importance and difficulty of practiſing the following Counſel. *t* Not ſimply, but Comparatively, ſo far as they oppoſe or hinder the diſcharge of thy Duty to thy Husband; or ſo far as they are Corrupted in Doctrine or Worſhip, or practice. He alludes to the Law of Matrimony, *Gen.* 2. 24. and to what *Solomon* did ſay, or ſhould have ſaid to Pharaohs Daughter, to wean her from the Idolatry and other Vices of her Fathers houſe. But this as well as the reſt of the Pſalm, reſpects Chriſt, and is a ſeaſonable and neceſſary Advice, and command to all perſons that deſire to come to Chriſt, whether *Jews* or *Gentiles*, that they would caſt off all their inveterate Errors and prejudices, all thoſe Superſtitious or Idolatrous or wicked Opinions or practiſes, which they had received by long and antient, and therefore venerable Tradition from their Fathers, and intirely give up themſelves to Chriſt to be inſtructed by him, and to receive his Doctrine, though it would ſeem new to them. And by theſe Words he ſeems to intimate and tacitly to fortel that not onely the Superſtitious inventions and Traditions of Men, but even the legal Worſhip appointed by *Moſes*, and delivered to them from their Parents, ſucceſſively for many Generations ſhould be relinquiſhed by the believing *Jews*, and aboliſhed by Chriſt's coming.

11 So ſhal the King greatly deſire thy beauty *u*: for he *is* thy Lord *x*, and worſhip thou him *y*.

u So doing thou ſhalt be amiable and acceptable to thy Husband; which will abundantly recompence thee, for the loſs of thy Fathers houſe. *x* As he is thy Husband, and alſo as he is thy King, and God, as he was called, v. 6. And this is added, as a Reaſon not of the laſt Words, why *the King* would *deſire her Beauty*; but of the Advice given to her, v. 10. *y* By which he implies that her Husband was no meer Man, but God alſo, and therefore might be adored without any Violation of that known and immutable Precept of worſhipping God only.

12 And the daughter of Tyre *z ſhal be there* with a gift *a*, *even* * the rich amongſt the people *b* ſhal intreat † thy favour. *Pſ. 72: 10. †Heb. *thy Face.*

z (*i. e.*) The people or Citizens of *Tyre*; as *the Daughter of Zion*, or *Jeruſalem*, or *Babel*, &c. are put for their Inhabitants. 2 *Kings* 19. 21. *Pſal.* 137. 8. *Zech.* 9. 9. He mentioneth the *Tyrians*; Partly, becauſe they did give Preſents to *Solomon*, 1 *Kings* 5. 1. &c. to whom here is a continued alluſion through the whole Pſalm; and partly, becauſe they among others, and before many others, were to be converted to Chriſt, as they were. See *Mat.* 11. 21, 22. *Mark* 3. 8. and 7. 24. *Acts* 21. 3, 4, 5. But they are here put Synecdochically for all the *Gentiles*, whom that City fitly repreſents, as being *the Mart of the Nations*, as ſhe is called. *Iſa.* 23. 3 And being a very rich and proud, and therefore a ſelf-conceited, and a ſtiff-necked people; their *Merchants being Princes*, *Iſa.* 23. 8. they may in a particular manner repreſent all thoſe great and proud Princes and ſtubborn people of the Gentile-World, which ſhould be ſubdued to Chriſt by the preaching of the goſpel. *a* Partly to teſtifie their Homage, which was done by Gifts or Preſents, as appears from 1 *Sam.* 10. 27. 2 *Sam.* 8. 2. &c: and partly to procure thine, and conſequently thy Husbands Favour, as it here follows. *b* Of other Nations.

13 The kings daughter *c is* all glorious within *d*; her clothing *is* of wrought gold *e*.

c (*i. e.*) The Spouſe; ſo called either, becauſe ſhe was the Daughter of one King, and the Wife of another: Or becauſe the Spouſe or Wife is ſometimes called the Husbands *Daughter*; partly, becauſe ſhe is ſuppoſed to be younger than he; partly, becauſe of that reſpect and ſubjection which ſhe oweth to him, and that Fatherly Care and Affection which he oweth to her. See 2 *Sam.* 12 3, *Jer.* 3. 4. So the Bridegroom calls his *Spouſe* his *Siſter*, *Cant* 4. 19 Thus *Livia*, the Wife of *Auguſtus* is called his *Siſter*, in antient Coins. *d* Either, 1. Even in her retiring Chambers in the Kings Palace, and not only when ſhe ſheweth her ſelf abroad. Or rather, 2 In her Mind and Soul, or in ſpiritual Endowments the excellent Vertues and Graces wherewith ſhe is accompliſhed. For 1. This is oppoſed to her outward Clothing. 2. This being ſo great and ſo neceſſary a qualification of a worthy Spouſe, it is not likely it ſhould be omitted in her deſcription & commendation, eſpecially when the Bridegroom is commended for his inward Accompliſhments, as well as for his outward Glory. *v.* 4; 7, 3. The Church is this Bride, as hath been ſaid and proved before, whoſe true and chief Beauty is inward and ſpiritual, and not conſiſting in outward pomp and glory. *e* Her inward Perfections do not reſt within her, but break forth into vertuous and honourable Actions, wherewith ſhe is adorned in the view of the World. This ſuits well with the ſtyle of the Holy Scriptures, wherein the Saints are oft ſaid to be cloathed with Vertues and Vertuous Actions. See *Pſalm* 132. 9. 1 *Peter* 5. 5.

14 She ſhal be brought unto the king, *f* in raiment of needle-work: the virgins her companions *g* that follow her ſhal be brought unto thee.

f He alludes to the Cuſtom of conducting the Bride to the Bridegrooms Houſe. *g* (*i. e.*) Her Bride-maidens attending upon her, called her *honourable Women*. v. 9. (where ſee the Notes) and here *Virgins*, becauſe of their Spiritual Purity and Chaſtity, 2 *Cor.* 11. 2.

15 With gladneſs and rejoycing *h ſhal* they *be* brought: they ſhal enter into the Kings palace.

h Full of Joy for the Glory and Felicity of the Bride and Bridegroom, and for the comfort and benefit which redoundeth to themſelves from it.

16 In ſtead of thy fathers ſhal be thy children, * whom thou mayeſt make princes in all the earth *i*. * 1 Pet. 2: 9. Rev 1. 6. & 5. 10. & 20. 6.

i Having directed his Speech to the Bride, he now returns to the Bridegroom, as may be gathered both from the Hebrew words, which are of the Maſculine Gender; and from the next Verſe, which unqueſtionably belongs unto him: Yet ſo that he ſuppoſeth the Bride to be concerned, and partakes with him in the priveledge here mentioned, and the Children to be common to them both. And therefore this Verſe and Pſalm cannot be underſtood of *Solomon*, and his Marriage with *Pharaohs* Daughter, becauſe he had no Children by her, and but very few by all his Wives and Concubines; and his Children were ſo far from exceeding their Parents in the largeneſs of their Dominions, or being made *Princes in all the Earth*, as is here ſaid, that they enjoyed but a ſmal part of their Fathers Dominions, and that with many Tribulations and but for a ſhort time, But this was moſt truly and fully accompliſhed in Chriſt: who inſtead of his Fathers of the Jewiſh Nation, from whom he deſcended, and by whom he was forſaken and rejected (which here ſeems to be implied, and elſewhere is expreſly affirmed) had a numerous Poſterity of Gentile Chriſtians of all the Nations of the Earth, which here and elſewhere are called *Princes* and *Kings*, becauſe of their great Power with God and with Men, becauſe they ſubdued a very great part of the World to the Obedience of Chriſt, and ruled them in his Name and ſtead.

17 I will make thy name to be remembred in all generations *k*: therefore ſhal the people praiſe thee for ever and ever.

k As he began the Pſalm with the Celebration of the Kings Praiſes, ſo now he endeth with it, and adds this important Circumſtance, that this Nuptial Song ſhould not only ſerve for the preſent Solemnity, as others of that kind do, but that it ſhould be remembred and ſung in all ſucceſſive Generations. Which plainly ſheweth that it was not Compoſed upon ſuch a ſlight and tranſitorie occaſion, as that of *Solomons* Marriage with *Pharaohs* Daughter, which was ſoon forgotten, and the *Iſraeliets* had little cauſe to remember it with any ſatisfaction; but upon that great and glorious and everlaſting Marriage between Chriſt and his Church; of which this is moſt properly and literally verified,

PSAL. XLVI.

The ARGUMENT.

THe occaſion of this *Pſalm* is thought to be that happy ſucceſs and ſettlement, and Peace which God granted to the People of *Iſrael* in *Davids* time, and by his means, 2 *Sam.* 8.

To the chief muſician ‖ for the ſons of Korah, a ſong upon Alamoth.

The confidence and ſafe condition of the Church under Gods care, 1——5.
manifeſted in his wonderful deliverance from her Enemies, 6——9.
He exhorteth all to conſider it, to the magnifying his name, 10, 11.

GOd *is a* our refuge and ſtrength, a very preſent *b* help in trouble.

a (i. e.) He hath now manifeſted himſelf to be ſo by the courſe of his Providence *b* Or, *a ſufficient*, as this word is ſometimes uſed, as *Joſ.* 17. 16. *Zech.* 10. 10.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea *c*.

† Heb. *the heart of the Seas.*

c Though there ſhould be nothing but ſhakings and Confuſions, and Deſolations in all the Nations round about us: which are oft expreſſed by ſuch Metaphors, as *Jeremiah* 51. 25. *Haggai* 2. 21. 22. *Rev.* 6. 14.

3 *Though* the waters thereof roar, *and* be troubled *d*: *though* the mountains ſhake with the ſwelling thereof *e*. Selah.

d Though the Sea be very tempeſtuous, and its Waters (by which a multitude of People is oft ſignified, as *Rev.* 17. 1, 15.) rage, to wit, againſt us, as appears from the following Verſes. *e* Though its raging Waves aſſault mighty Princes and Kingdoms, and make them ſhake and be ready to fall down.

4 *There is* a river, the ſtreams whereof *f* ſhal make glad *g* the city of God *h*: the holy *place* of the tabernacles *i* of the moſt High.

f He either ſpeaks of, or at leaſt alludes to, the River of *Kidron*, 2 *Sam.* 15. 23. *John* 18. 1. and its two ſtreams or Rivolets flowing from it, *Gihon* and *Siloah*, 2 *Chron.* 32. 30. *Iſa.* 8. 6. which being ſmall and contemptible, or ſtill or gentle Waters, are not unfitly oppoſed to the vaſt and unruly Waters of the Sea. He inſinuates the weak condition of Gods Church as to outward advantages, that they had not one Sea to oppoſe to another, but only a ſmall River; which though in it ſelf deſpicable, yet was ſufficient to refreſh and defend them in ſpight of all their Enemies. And as *the Sea* and *Waters* thereof, *v* 2. 3. are to be underſtood Metaphorically, as all agree, ſo alſo in all probability, are this River and Streams: Which therefore may deſign the gracious Preſence and Aſſiſtance, and Bleſſing of the Lord, (which is very frequently deſcribed under the Name of *Waters*, as *Iſa.* 11. 9. and 12. 3. *Zech.* 14: 8. *&c.*) or the Lord himſelf, who is expreſly ſaid to be unto the City of *Zion* for its defence, *a place of broad Rivers and Streams*, *Iſa.* 33. 20, 21. which probably alludes to this Text, or at leaſt explains it. *g* (*i. e.*) Shal not barely defend it from utter ruin, but preſerve it from danger, and give great occaſion for rejoycing and thankſgiving. *h* (i e.) *Zion* or *Jeruſalem* ſo called, alſo *Pſal.* 48. 1. *Iſa.* 60 14. *i* (*i. e.*) Of the Tabernacle, the plural Number for the ſingular, as *Pſal.* 43. 3. The place where Gods holy Tabernacle is ſettled.

5 God *is* in the midſt of her; ſhe ſhal not be moved: God ſhal help her, † *and that* right early *k*.

† Heb. *when the Morning appeareth.*

k Heb. *as ſoon as the morning appeareth*, (i. e.) Speedily, after a ſhort night of affliction; Comp. *Pſal.* 30. 5. and ſeaſonably, when the Danger is greateſt, and the Enemies prepare to make the aſſault; which is comonly done in the Morning.

6 The heathen raged *l*, the kingdoms were moved; he uttered his voice *l*, the earth melted *m*.

7 The LORD of hoſts *is* with us, the God of Jacob *is* † our refuge. Selah.

† Heb. *an high place for us.*

l To wit, againſt God, and againſt his People. *l* Either he thundred; or he ſpake to them in his Wrath, as is ſaid *Pſal.* 2. 5. *m* The Inhabitants of the Earth who were combined againſt *Zion*, were diſpirited and conſumed.

8 * Come, behold the works of the LORD, ‖ what deſolations he hath made in the earth *n*.

* Pſ. 66. 5.
‖ Or, *who hath made* Deſolations.

n (*i. e.*) Among thoſe people of the Earth who were neighbouring and vexatious to Gods people, and therefore were cut off by *David*, and their Lands and Cities in great part waſted.

9 He maketh wars to ceaſe *o* unto the end of the earth *p*: * he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire *q*.

* Pſ. 76. 3.

o He hath ended our Wars, and ſettled us in a firm and well-grounded peace *p* Or, *of this Land*, to wit of *Iſrael*: From one end of it to the other. *q* He ſpeaks of the *Bows*, and *Spears*, and *Chariots* of their Enemies; for he preſerved thoſe which belonged to his people.

10 Be ſtill *r*, and know that I *am* God *s*: I will be exalted *t* among the heathen, I will be exalted in the earth.

11 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

r He ſpeaks either, 1. To the *Iſraeliets*, *be ſtill* (*i. e.*) Do you henceforth ſilently and quietly wait upon me without Fear or Diffidence. Or rather 2. *To the Heathen*, who had *Raged*, *v.* 6. and therefore now he ſeaſonably admoniſheth them to *be ſtill*, and to ſtir no more againſt Gods people. *s* The only true and Almighty God; and your Gods are but dumb and impotent Idols. *t* (*i. e.*) I will make my ſelf glorious by my great and wonderful Works.

PSAL. XLVII.

The ARGUMENT.

THis *Pſalm* may ſeem to have been Compoſed upon the occaſion of that great Solemnity of carying the Ark from the Houſe of *Obed-Edom* into the City of *Zion*; of which ſee 2 *Sam.* 6. and 1 *Chro.* 13. and 16. But as *Zion* was a Type of the Church, and the Ark a Type of Chriſt, ſo this hath been a further reference, even to Chriſts Aſcenſion into Heaven, and as conſequent thereunto, to the ſpreading of his Kingdom in all the Parts and Nations of the World. Which is the chief Scope and Deſign of the Pſalmiſt, or that leaſt of the Holy Ghoſt in this *Pſalm*; as will plainly appear from the words and matter of it.

To the chief muſician, *a Pſalm* ‖ for the ſons of Korah.

‖ Or, of

The Church is exhorted to praiſe God, who ſubdueth her Enemies, 1——3.
and giveth her an excellent inheritance. 4——7 *A promiſe of calling and gathering the Gentiles,* 8——9.

O Clap your hands all ye people *a*; ſhout unto God *b* with the voice of triumph.

a Either, 1: All the Tribes *of Iſrael*: For the ſeveral Tribes are ſometimes called ſeveral *People*. See *Judg.* 5 14. *Ezek.* 2: 3. *Acts* 4. 27. Or 2. All Nations, not only *Jews*, but *Gentiles*; for all of them either had or might have benefit by the Ark, upon their Addreſſes to God there, and eſpecially by Chriſt and his Aſcenſion. *b* In the Worſhip, and unto the Glory of the God of *Iſrael*.

2 For the LORD moſt high *is* terrible *c*; *he is* a great King over all the earth *d*.

c Or, is *moſt high* (in himſelf, above all Gods) and (which Conjunction is oft underſtood) *terrible*, to all his Enemies *d* The univerſal Monarch of the whole World, and not of only *Iſrael*.

3 He ſhal ſubdue *e* the people under us *f*, and the nations under our feet.

e Or, *lead* like *Sheep*; or *bring into the Fold*; as divers render the word, by comparing *Iſa.* 5. 17. *Mich.* 2. 12. He ſeems to ſpeak of ſuch a ſubjugation of them, as was for the good of the people ſubdued, becauſe this is matter of rejoycing to them, *v.* 1. Which is true both of thoſe people whom *David* ſubdued, who thereby had Opportunities, Obligations and Encouragements, to own and worſhip the true God, which was the only way to their true and laſting Happineſs; and eſpecially of thoſe *Gentiles* who were ſubdued to Chriſt by the preaching of the Goſpel. *f* The Gentile-Converts were in ſome ſort brought under the *Jews*, becauſe they were ſubjected to Chriſt, and to his Apoſtles, and to the primitive Church, which were *Jews*. Or the Pſalmiſt may ſpeak this in the Name of the whole Church, which then were *Iſraelites* only, but afterwards were made up of *Jews* and *Gentiles*, unto which all particular Believers were to ſubmit themſelves in and for the Lord.

4 He ſhal chooſe *g* our inheritance *h* for us, the excellency *i* of Jacob *k* whom he loved *l* Selah.

g (*i. e.*) He will appoint and beſtow upon us. This Verb of the Future Tenſe may ſeem to agree well with the *Gentiles*, becauſe this Bleſſing was not now preſent but future, and ſo the Senſe deſigned by the Holy Ghoſt may be this: Though at preſent we are wicked and wretched Creatures, and Strangers to the Common-wealth of *Iſrael*, yet there is a time coming wherein God will chuſe or take us into the number of his Childrn by gracious Adoption. But Futures are variouſly rendred; and accordingly the Vulgar *Latin Syriack* and *Arabick* render this word, He *hath choſen*. The *Chaldee* renders this and the following words *He will take Pleaſure in us, ſo as to give us our Inheritance*. *h* Either the Land of *Canaan*: Or Heaven; which was typified by that Land: Or rather, God himſelf who is called his peoples *Portion* or *inheritance*, as *Pſal*, 16. 5. and 73. 26. and elſewhere, or the Preſence and Worſhip, and Bleſſing of God. This God had choſen for the *Iſralites*, and reſolved to chuſe or ſet apart for the *Gentiles*. *i* Or *Glory*; wherein *Jacob* gloryed and excelled all other people. See *Ezek.* 24. 21. *Amos* 6. 8. and 8. 7. *k* Either 1. Of the perſon of *Jacob*; who, though he never had the poſſeſſion of the Land of *Canaan*, yet had the Lord and his Preſence, and Bleſſing for his Inheritance. Or rather, 2. Of the people of *Jacob*, or *Iſrael*, who are frequently called *Jacob*, as *Numbers* 23. 7, 10, 23. *Pſal.* 14. 7. and 44. 4. &c. for theſe did actually enjoy the promiſed Inheritance of *Canaan*, and the preſence of God in his Sanctuarie. *l* This he adds; partly as the reaſon why he choſe ſuch a noble Inheritance for them, not for any peculiar worth in them more than in other people, but only for his free love to them, as he declareth. *Deut.* 7. 7, 8. and 9. 5. and partly, as an evidence of the excellency of this Inheritance, becauſe it was choſen for his beloved people.

5 * God is gone up *m* with a ſhout; the LORD with the ſound of a trumpet.

* Pſal. 68. 24, 25.

m This is meant literally of the Ark; wherein God was preſent, which went or was carried up to the Hill of *Zion*, where the Tabernacle was erected for it, and afterwards to the Hill of *Moriah* into the Temple; which Solemnity was accompanied with the ſhouts and acclamations of the People, and with the ſound of Trumpets: but Myſtically it reſpects Chriſts Aſcenſion into Heaven, as may be gathered by comparing this with *Eph.* 4. 8. where the like words uttered concerning the Ark upon the ſame occaſion, *Pſal.* 68. 18. are directlie applied to Chriſts Aſcenſion.

6 Sing *praiſes n* to God, ſing *praiſes*: ſing praiſes unto our King *o*, ſing praiſes.

n Theſe words are repeated four times in this Verſe, to ſhew how vehementlie deſireous the Pſalmiſt was, that God might have his due Praiſe and Glory; and of how great neceſſity and importance it was to men to perform this great, though much neglected, Duty. *o* For ſo he is in a ſpecial manner.

7 For God *is* the King of all the earth *p*, ſing ye *praiſes* || with underſtanding *q*.

|| Or, *every one that hath underſtanding*, or *ſing* Maſchil. Pſal. 45.

p Not only ours, as I now ſaid, but alſo of all the Nations of the World; and therefore he may well require, and doth highlie deſerve all our praiſes. *q* Not raſhly, or formally and careleſly, but ſeriouſly, conſidering the greatneſſe of this King whom you praiſe, and what abundant cauſe you have to praiſe and admire him, Which is an intimation that the matter of this Pſalm is more ſublime and important than ordinary.

8 God reigneth over the heathen *r*: God ſitteth upon the throne *s* of his holineſs.

r i. e. Over all heathen Nations, as being *the King of all the Earth*, *v.* 7. Which was not true in *Davids* time, but was fulfilled by Chriſt. *s* To wit, as Judge and King, excercifing Dominion, or *Reigning*, as he now ſaid; this being only another expreſſion of the ſame thing. And this *Holy Throne* is either, 1. The Ark, upon which God was ſaid to ſit to govern the *Iſraelites*. Or rather, 2. Heaven; which is oft called Gods *Throne*, *Pſal.* 11. 4. *Iſa.* 66. 1. whence God is ſaid to behold and to rule all Nations; of which general Dominion of God he here ſpeaks. And here Chriſt ſits at his Fathers Right-hand, for that purpoſe.

9 || The princes of the people *t* are gathered together, *even* the people of the God of Abraham *u*: for the ſhields of the earth *x* belong unto God: he is greatly exalted *y*.

|| Or, *the voluntary of the People are gathered unto the people of the God of* Abraham.

t Either, 1. The heads of the Tribes of *Iſrael* who were gathered together to the Tabernacle, or Temple upon ſolemn Feaſts. Or rather 2. *The Princes* (or *the voluntary* or *willing* ones, as this word is rendred, *Pſal.* 110. 3.) of the *Gentiles*, who are here known by the Name of the People *v.* 1. 3. who were divided in their Principles, and Intereſts, and Religions, but are now united and gathered together unto Chriſt, laying their Scepters at his Feet, and joyntly owning and promoting his Worſhip and Service. So he ſpeaks of the Converſion of the *Gentiles*; although he mentions only their Princes, becauſe their Converſion might ſeem to be moſt difficult in ſundry reſpects, and therefore that being affirmed, the converſion of their people, with or after them, might very reaſonablie be ſuppoſed. *u* So he explains the former Clauſe, and ſhews what people he ſpake of; and it is obſerveable, he doth not ſay *the People of Abraham* leſt this ſhould be appropriated to the *Iſraelites*; but *the People of the God of Abraham*; *i. e.* which Worſhip the God of *Abraham*, whether they be *Jews* or *Gentiles*. So this is a Prophecie of the Converſion of the *Gentiles*; which alſo is intimated by the Name here uſed, which is not his Old and firſt Name, *Abram*, but his new Name, *Abraham*, given to him to ſignifie, that he ſhould be *the Father of many Nations*, *Gen.* 17. 5. Or theſe words with the former may be, and are by divers learned Interpreters rendred thus: *The Princes of the People. i. e.* Of the *Gentiles*) *are* (*i. e.* Shal be, as is uſual in Prophetick ſtyle) *gathered* unto (which Particle is ſometimes underſtood, as *Pſal.* 5. 8. *Jer.* 26. 10. *Hoſea* 2. 14.) *the people of the God of Abraham*, *i. e.* Unto the *Jews*, and ſo both *Jews* and *Gentiles* ſhal be united in one Religion; and ſo God *ſhal reign over the Heathen* and *be King of all the Earth*, as is here ſaid *v.* 7, 8. and *all people* ſhal *clap* their *hands* for joy, as it is *v.* 1. *x* Either 1. The protection of the people of all the Earth. Or rather 2. Their Princes or Rulers, who are fitly called *Shields*, *Hoſea* 4. 18. becauſe by their Office they are or ſhould be the common Parents and Protectors of all their people, to defend them from all Oppreſſions and Injuries. Theſe, ſaith he, are *the Lords*, *i. e.* At his diſpoſal, or ſubject to his dominion, both as to their Hearts and Kingdoms. And ſo this is convenientlie added, as the Reaſon of that great and improbable Event, foretold in the foregoing words, that the Princes of the People (which of all others were moſt lofty and wilful, and incorrigible) ſhould joyn and ſubject themſelves to the Lord, and to his Church. *y* By this means God ſhal be greatlie Glorified, and appear to be far above all the Princes of the World, and above all other Gods.

PSAL. XLVIII.

The ARGUMENT.

THis Pſalm was Compoſed upon the Occaſion of ſome eminent Deliverance vouchſaved by God to the City of *Jeruſalem*, from ſome potent Enemy, and dreadful Danger; either that in *Jehoſaphats* time, 2 *Chron.* 20. or that under *Hezekiah*, 2 *Kings* 18. and 19. In both which times there were Holy Prophets, by ſome of whom this *Pſalm* might be made.

A ſong *and* pſalm *a* || for the ſons of Korah.

|| Or, of

a Of which ſee on *Pſal.* 30. which hath the ſame Title.

The Prophet deſcribeth the glory and excellency of the Church, 1——3. *preſerved from her potent Enemies,* 4---8. *For which God is glorified,* 9, 10. *and the faithful invited to take notice of its beauty and firmneſs, to tranſmit it to following generations,* 11---13.

GReat *is* the LORD, and greatly to be praiſed in the city of our God *b*, *in* the mountain of his holineſs *c*.

b In *Jeruſalem*, which he hath choſen for his dwelling place. *c i. e.* In his holie Mountain either *Zion* where the Ark and Tabernacle was: Or rather *Moriah*; where the Temple now was. Although both of them are ſuppoſed by ſome to be but one Mountain, having two tops; and it is certain that both are frequentlie called by one Name, to wit, *Zion*.

2 * Beautiful for ſituation, the joy of the whole earth *d is* mount Zion, *on* the ſides of the north *e*, * the city of the great king *f*.

* Pſ. 50. 2.

Ezek. 10. Dan. 8. & 11. * Mat. 5. 35.

d Jeruſalem may be ſo called here, as it is alſo *Lament.* 2. 15. not actually, as if all people did rejoyce in it, or for it; but Fundamentally or Cauſally, becauſe here was verie great cauſe or ground of rejoycing for the Gentile World, if they had underſtood themſelves, or their true Intereſt; becauſe here God was graciouſly preſent and readie to hear and anſwer the juſt Deſires and Prayers, not only of the *Iſraelites*, but of any ſtranger of what Nation ſoever, according to *Solomons* Prayer, 1 *Kings* 8. 41. &c. and here the *Gentiles* might find That God, whom like blind Men they gropped for, as the Greek Phraſe implies, *Acts* 17. 27. and here they might be informed of the Nature and Properties, as alſo of the Mind and Will of the Almighty and Everlaſting God, of which they were ſo groſly ignorant, and of that Meſſias who was *the deſire* of (and conſequently matter of great Joy unto) *all Nations*, *Hagg.* 2. 7. And 2. Prophetically, becauſe the joyful Doctrine of the Goſpel was to go from thence unto all Nations: of which ſee *Iſa.* 2. 2, 3. *Mich.* 4. 1. 2. Yet theſe words may be and are by others rendred and underſtood thus *the Joy of the* or *this* (for here is an Emphatical Article) *whole Land*. *e i. e.* Which is on the Northern part of *Jeruſalem*. But becauſe *Joſephus* and ſome others affirm, that Mount *Zion* ſtood Southward from *Jeruſalem*, this Clauſe poſſibly may be added to ſignifie that *Zion* is not here to be underſtood ſtrictly and properly for that Mountain, or part of the Mountain ſo called, but for that other Mountain, or part of the ſame Mountain upon which the Temple was built, which was ſtrictly called *Moriah*, but is here called *Zion*, becauſe that Name was far better known in Scripture, as being oft put for the Temple, as *Pſal.* 137. 3. *Iſaiah* 18. 7. *Jeremiah* 51. 10. *Lamentations* 5. 18. and for the whole Citie, and for the Church of God, in a multitude of places of Scripture. *f i. e.* The Citie of God, as it was now called, *v.* 1. who juſtly calls himſelf *a great King*, *Mal.* 1. 14. as being *King of Kings, and Lord of Lords*, *Rev.* 19. 16.

3 God is known *g* in her palaces *h* for a refuge *i*.

g To his people by ſenſible and long Experience, and to all neighbouring Nations, by their own obſervation. *h i. e.* In the Habitations, or to the Inhabitants of that Citie. Poſſiblie he may here point at the Kings Palace and the Temple, which was the Palace of the King of Heaven; which two Palaces God did in a ſingular manner protect, and by protecting them, he protected the whole Citie and People. *i* Under whoſe ſhaddow we are more ſafe and ſecure, than other Cities are with their great Rivers and impregnable Fortifications.

4 For lo, the kings *i* were aſſembled, they paſſed by *k* together.

i Either thoſe Kings Confederate againſt *Jehoſhaphat*, 2 *Chron.* 20. or the *Aſſyrian* Princes; whom they vain-glorioully called *Kings*, *Iſa.* 10. 8. *k* In their march towards *Jeruſalem*. Or, *they paſſed away*, *i. e.* Departed without the Succeſs, which they deſired and confidently expected.

5 They ſaw *it l*, *and* ſo they marvelled *m*; they were troubled *and* haſted away *n*.

l They did onely look upon it, but *not come into it, nor ſhoot an Arrow there.---nor caſt a Bank againſt it*, as is ſaid upon this or the like occaſion, 2 *Kings* 19. 32. *m* Not ſo much at the ſtructure or ſtrength of the Citie, as at the wonderful Works wrought by God on their behalf. *n* See 2 *Kings* 19. 35.

6 Fear took hold upon them there, *and* pain *o*, as of a woman in travail.

o Partlie, at the Tidings of *Tirhakahs* coming againſt them, 2 *Kings* 19. 9. and partlie for that terrible ſlaughter of their Army, there *v.* 35.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind *p*.

p This is not reported as a matter of Fact, for we read of no Ships in thoſe Expeditions to which this Pſalm relates, nor did any Ships come near *Jeruſalem*, becauſe that was at a great diſtance from the Sea, and from any Navigable River running into the Sea; but only added by way of illuſtration, or alluſion. The Senſe is, Thou didſt no leſs violentlie and ſuddenlie deſtroy theſe proud and raging Enemies of *Jeruſalem*, than ſometimes thou deſtroyeſt the Ships at Sea with a fierce and vehement Wind, ſuch as the Eaſtern Winds were in thoſe parts, *Exod.* 14. 21. *Job* 27. 21. *Jer.* 18. 17. *Ezek.* 27. 26. The Words are and may be rendred thus: *Thou didſt break* them as (ſuch Ellipſis of the Pronoun, and of the note of ſimilitude being very frequent; as I have again and again ſhewed) *the Ships of the Sea* (for *Tarſhiſh*, though properly the Name of a Maritime place in *Cilicia*, *Ezek.* 27. 25. *Jonah* 1. 3. is uſually put for the *Sea*, as 1 *Kings* 10. 22. 2 *Chron.* 9. 21. *Pſal.* 72. 10. *Iſa.* 2. 16. *Jer.* 10. 9. are broken *with an Eaſt wind*. Albeit the Enemies of *Jeruſalem*, which are compared to the raging Waters of the Sea, in *Pſal.* 46. 2, 3. may as fitly be compared to Ships upon the Sea.

8 As we have heard, ſo have we ſeen *q* in the city of the LORD of hoſts, in the city of our God: God will eſtabliſh it for ever *r*. Selah.

q The predictions of the Prophets, either 2 *Chron.* 20. 14. or 2 *Kings* 19. 20, &c. have been verified by the Events. Or we have had late and freſh experiences of ſuch wonderful works of God as before we only heard of by the Report of our Fathers. *r* From this miraculous deliverance we plainly ſee that God hath a ſingular love to it, and care of it, and therefore will defend her in all ſucceeding Ages againſt all her Enemies. And ſo God would have done, if *Jeruſalem* had not forſaken God, and forfeited his favour and protection.

9 We have thought of *s* thy loving kindneſs, O God, in the midſt of thy temple.

s It hath been the matter of our ſerious and deep Meditation, when we have been Worſhipping there in thy Temple. For when the Prieſts were offering Incenſe or Sacrifice, the Religious People excercifed themſelves in holy Meditation, or ſecret Prayer to God, as may be gathered from *Luke* 1. 10. and many other Places of Scripture, and from the Nature of the thing. Or, *We have ſilently* or *patiently waited for*, as ſome Antient and other Interpreters render it.

10 According to thy name, O God, ſo *is* thy praiſe *t* unto the ends of the earth : thy right hand is full of righteouſneſs *u*.

t For this and ſuch like glorious Actions, thou art praiſed and acknowledged, and evidently proved to be ſuch an one as thou haſt affirmed thy ſelf to be in thy Word, *God Almighty* or *All-ſufficient*, *the Lord of Hoſts*, *the King of thy Church and People*, and *a ſtrong Tower to all that truſt in thee*, and all other things which thou art called in Scripture. Thy Name is not an empty Title, but is filled up with honourable and praiſe worthy Works anſwerable to it. *u* *i. e.* Of righteous Actions; by which thou diſcovereſt thy Juſtice and Holineſs in deſtroying the Wicked, and incorrigible Enemies of thy People, and in fulfilling thy promiſes made to thy Church.

11 Let mount *x* Zion rejoyce, let the dauhters of Judah *y* be glad, becauſe of thy judgments *z*.

x Synecdochically put for *Jeruſalem*. *y* *i. e.* The other and leſſer Cities, and Towns or Villages *i. e.* all the People) of *Judah*: for ſuch are commonly called *Daughters* in reſpect of the Mother Citie, to which they are Subjects: See *Joſ.* 15. 45. and 17. 16. *Pſal.* 45. 12. and 137. 8. He mentions *Judah* only, and not all *Iſrael*; partly becauſe they were more immediatly and eminently concerned in *Jeruſalems* deliverance; and principally becauſe ten of the Tribes of *Iſrael* were now cut off from *Jeruſalem*, and from the Kingdom of *Davids* Houſe, and poſſibly carried away captive, 2 *Kings* 18. 9, 10, 11. *z* Upon thine and their Enemies. At which they were glad not ſimply, but becauſe it was highly conducible to Gods Honour, and to the preſervation and enlargement of Gods Church in the World.

12 Walk about Zion, and go round about her *a*: tell the towers thereof *b*.

a He ſpeaketh, either, 1. To the Enemies, as triumphing over them. Or rather 2. To the People of that Citie and Kingdom, who had been Eye-Witneſſes of this glorious work of God, as appears from the following Verſes. *b* He bids them *mark well* her *Towers*, *Bulwarks* and *Palaces*, here and *v.* 13. not with vain oſtentation, or carnal confidence, for he had ſaid that *God* only was their *Refuge*, *v.* 3. but with thankfulneſs to God, when they ſhould find upon enquiry, that not one of them was demoliſhed, or any way defaced by ſo potent an Enemy.

† Heb. *ſet your heart to her Bulwarks.* || Or, *riſe up.* 13 † Mark ye well her bulwarks, || conſider *c* her palaces : that ye may tell it to the generation following *d*.

c Or *Exalt* or *admire*. *d* That they may be excited to continue their Praiſes to God for this Mercy, by which they hold and enjoy all their Bleſſings, and to truſt in God in the like difficulties for the future.

14 For this God *e is* our God for ever and ever ; he will be our guide *even* unto death *f*.

e Who hath done this great Work. *f* *i. e.* Whilſt we have a Being. Birth and Life, and the ſeveral Ages of Life and Death, are oft aſcribed to Churches and Common-wealths, both in Scripture and in other Authors. This Promiſe was made to the Old and Earthly *Jeruſalem*, upon condition of their Obedience, wherein they failing ſo groſly, loſt the benefit of it, but it is abſolutely made good to the New and Heavenly *Jeruſalem*, the Church of Chriſt.

P *S* A L. XLIX.

The A R G *U* M E N T.

THis *Pſalm* is penned upon the ſame occaſion with *Pſal* 39. and 73. to wit, upon the Contemplation of the Afflictions of Gods people, and of the proſperity and glory of ungodly men. The deſign is to juſtifie Gods Providence in this dark Diſpenſation, and to ſhew that all things being conſidered, good men have no cauſe for immoderate dejection of Spirit, nor wicked men for glorying in their preſent Felicities.

|| Or, *of* To the chief muſician ; *a Pſalm* || for the ſons of Korah.

The Pſalmiſt having ſtirred up all Men to attention, 1 —— 5. ſheweth their vain truſt in Riches, 6 —— 14. and the contrary truſt of the faithful in God, 15. Exhorteth them not to fear the proſperity of the wicked, for it cannot deliver him from the Grave, 16 —— 20.

HEar this, all *ye* people *a*, give ear all *ye* inhabitants of the world.

* Pſ. 62. 9. 2 Both * low and high, rich and poor together.

a Heb *All People*; Jews or *Gentiles*: For all are concerned in this matter, as being apt to ſtumble and murmer at it.

3 My mouth ſhal ſpeak of wiſdom, and the meditation of my heart *ſhal be* of underſtanding *b*.

b It concerns you diligently to attend to me, for I am about to ſpeak not of vulgar and trivial things, or ſuch as come ſuddenly into my Mind, and ruſh as haſtily out of my Mouth, but of ſuch things as are the reſult of my moſt ſerious and conſiderate thoughts, and ſuch as, if you obſerve them and lay them to Heart, will make you truly wiſe, and keep you from thoſe Errors and Follies and Miſchiefs, which the generality of Mankind for want of a right underſtanding do run into.

*Pſ. 78. 2. Mat. 13. 35. 4 * I will incline mine ear *c* to a parable *d*; I will open *e* my dark ſaying *f* upon the harp,

c This is a nother Argument to perſwade them to hearken to him: I will hearken what God by his Spirit ſpeaks to me, and that and nothing elſe will I now ſpeak to you: and therefore it is well worth your hearing. I alſo ſhal joyn with you in attending to it, that whilſt I teach you, I my ſelf may learn the ſame Leſſon. For as Miniſters now teach themſelves whilſt they teach others, ſo the Holy Prophets did oft times ſearch into, and ſtudy to find out the meaning of their own Prophecies, as appears plainly from 1 *Pet.* 1. 10, 11. The Phraſe is thought to be taken from the Muſicians, who lay their Ear cloſe to the Inſtrument when they tune it, and by their Ear try how the Voice and Inſtrument agree. *d* Which properly is a Figurative and Allegorical Speech, but is oft more largely taken for any excellent and important, and withal dark or difficult Doctrine or Sentence, ſee *Numb.* 23. 7. and 24. 3, 15. *Pſal.* 78. 2. comp. with *Mat.* 13. 35. *e* *i. e.* I will not ſmother it in my own Breaſt, but publiſh it to the World. *f* So he juſtly calls the following Diſcourſe, becauſe the thing in queſtion is and ever hath been thought difficult, and hard to be underſtood.

5 Wherefore ſhould I fear *g* in the days of evil *h*, *when* the iniquity of my heels *i* ſhall * compaſs me about ? *Hoſ. 7. 2.

g He ſpeaks in his own perſon, becauſe he had now ſaid that he would *incline* his *Ear*, *v.* 4. *i. e.* Learn and practiſe what he was teaching others; but his meaning is more general, that there is no ſufficient cauſe, why he or any good man ſhould *fear*. Which is to be underſtood of exceſſive or immoderate and prevailing Fear, cauſing dejection or deſpondency, or diſtruſt of Gods Providence and Goodneſs, or diſcontent with his Condition. In which *Senſe* men are bid *not* to *fear*, *Gen.* 50. 19. *Mat.* 28. 5. comp. with *Mark* 16. 6. Thus *Gen.* 45. 5. *Be not grieved*, to wit, inordinately: for otherwiſe they ought, and he would have had them to grieve for their ſin. Thus *to lead a man into temptation*, *Mat.* 6. 13. is *to ſuffer* him *to be overcome* by it. by comparing 1 *Cor.* 10. 13. And the object or cauſe of this forbidden Fear is double, the one, the afflictions of good men, here following; the other the proſperity of the ungodly, as it is declared *v.* 16. and of which he begins to treat in the very next Verſe, and continues the Diſcourſe of it to the end of the Pſalm. *h* Either, 1. Of ſin: when iniquitie of all ſorts abounds; which is many ways grievous and vexatious to every good man. Or 2. Of miſery; in times of great Diſtreſs and Calamity, either publick or private, when wicked men flouriſh, (of which he ſpeaks in all the reſt of the Pſalm) and good men are oppreſſed and perſecuted. *i* By which he underſtands either, 1. His afflictions: which he might juſtly call the puniſhment of his ſinful actions: for *iniquity* is commonly put for the puniſhment of it, and *the Heels* are put for a Mans Foot-ſteps, and Metaphorically, for ones wayes or actions, as *Pſal.* 56. 6. and 89. 51. Or 2. *The iniquity*, *i. e.* The violent and injurious deſigns and practices of his ungodly and malicious Enemies, who as he here ſaith, *did compaſs him about*. Whereby he notes their proſperous ſucceſs againſt him, and his being indangered and vexed by them, as this Phraſe implies, *Job* 16. 13. *Pſal.* 17. 9, 11. and 22. 12. and 140. 9. *Habak.* 1. 4. and withal their intention and endeavour to vex and perſecute and deſtroy him, as this Phraſe is uſed, *Pſal.* 17. 9. and 22, 12, 16. and in many other places. This *Senſe* is favoured both by the *Syriack* and *Arabick* Interpreters: whereof the former renders the words thus, *the iniquity of mine Enemies hath compaſſed me*, and the latter thus, *When mine Enemies ſhal* compaſs me about: And by the main ſcope of the Pſalm which is to comfort himſelf and other good men, againſt that great ſcandal of the proſperity of the Wicked, and the oppreſſions and miſeries of the Righteous. But all the difficulty is, why or how he calls this, *the iniquity of his Heels*. For the clearing whereof, it is humbly propoſed to Conſideration, that this Genitive Caſe, *of my Heels*, ſeems to note not the efficient or meritorious cauſe of this *iniquity*, or puniſhment of it, but the Object about which this iniquity is exerciſed; as Nouns in the Genitive Caſe are frequently taken. Thus *the ſpoil of the Poor*, *Iſaiah* 3. 14. is not that ſpoil which was made by them, but upon them: and *the violence of the Children of Judah*, as it is in the Hebrew Text; *Joel* 3. 19. is that which was done againſt them, as we truly Tranſlate it. See alſo *Dan.* 4. 27. *Matthew* 10. 1. *Acts* 4. 9. In like manner here, *the iniquity of my Heels*, is the iniquity wherewith they compaſs and ſeek to trip up my Heels; for we ſhal find *David* oft ſpeaking of the malicious practices of his Enemies, with reſpect to his *Heels* or *Feet* or *Steps*. So he tells us they *pierced his Hands and Feet*, *Pſal.* 22. 16. they *compaſſed* and *marked* and *prepared a Net for his Steps*, *Pſal.* 17. 11. and 56. 6. and 57. 6. as *Jeremy* alſo complains of his Enemies, that they hid *Snares for his Feet* ch. 18. 22. And therefore it is not ſtrange that the iniquitie of his Enemies is here noted to be exerciſed about his *Heels* or *Footſteps*, as this word ſignifies, either becauſe they did malignantly obſerve all his ſteps or ways, that they might find occaſion to load him with reproaches in order to his Ruin; or becauſe they *purpoſed* to trip up his Heels, or to *overthrow his goings*, as he complains *Pſal* 140. 4. Beſides the words may be rendred, *the iniquity of my Supplanters*; for the Hebrew word rendred *Heels*, may be, and is by ſome learned Interpreters, taken for a Particle of that Verb, which ſignifies to *ſupplant* or trip up the Heels or circumvent, from whence *Jacob* had his Name. And this Character fitly agrees to *Davids* Enemies, who were not only moſt malicious, but alſo very deceitful and treacherous, as he every where complains,

6 They that * truſt in their wealth *k*, and boaſt themſelves in the multitude of their riches, *Job 31. 24. Pſ. 62. 10. Mark 10. 24. 1 Tim. 6. 17.

k As that which can and will ſecure them, from Gods Judgments and from the Calamities of humane Life. The Pſalmiſt having ſaid that he and other good men, had no ſufficient cauſe of Fear, from their preſent ſufferings from ungodly men, now he proceeds on the contrary to ſhew, that his ungodly Enemies had no reaſon to be ſecure and confident, becauſe of their preſent Riches and proſperous ſucceſs

7 None *of them* can by any means redeem *l his* brother *m*, nor give to God *n* a ranſom for him.

l To wit, from Death, as appears from *v.* 9, 10. &c. neither from the firſt Death, nor from the ſecond, which he points at *ver.* 14. 19. *m* Whom he would do his utmoſt to preſerve in Life: and conſequently not himſelf. But he ſeems to mention *his Brother* rather than himſelf, becauſe when his Brother is ſick, he being in Health hath the full command and free uſe of all his Wealth, and Strength, and Wit, and all other means of redeeming his Brother; which he hath not, when he himſelf is dangerouſly or deſperately ſick. *n* The only Lord of Life, and the Judge who hath paſſed upon him the Sentence of Death.

8 (For * the redemption of the ſoul *o* is precious *p*, and it ceaſeth for ever *q*.) * Job 36. 18, 19.

o *i. e.* Of their Life, as Soul is commoly uſed. *p* (*i. e.*) Rare, as the word is uſed, 1 *Samuel* 3. 1. *Daniel* 2. 11. hard to be obtained. But he doth not call it ſimply impoſſible, becauſe Chriſt hath purchaſed this priviledge for his true Diſciples, that in ſome ſenſe they ſhal not ſee Death, *John* 8. 51. *q i. e.* It is never to be accompliſhed, to wit, by any meer man, for himſelf or for his Brother.

*Pſ.89.48.

9 That he ſhould ſtill live for ever, *and* * not ſee corruption *r*.

r Or *the Pit*, or *the Grave, i. e.* Not dye, as that Phraſe is oft uſed, as hath been noted before.

*Eccl. 2. 16.

10 For he ſeeth *s that* * wiſe men die, likewiſe the fool and the brutiſh perſon periſh *t*, and leave their wealth to others *u*.

s An imperſonal expreſſion: Every man ſees and knows it; it is viſible and evident, both from Reaſon and from univerſal Experience. *t* All men die without any difference between wiſe and fools, good and bad. *u* He ſaith not, to Sons or Kindred; but indefinitely, *to others*, becauſe he is wholly uncertain to whom he ſhall leave them, to Friends, or Strangers, or Enemies; which he mentions as a great Vanity in Riches. They neither can ſave them from Death, nor will accompany him in and after Death, and after his Death will be diſpoſed, he knows not how nor to whom.

† Heb: *to* Generation and Generation.

11 Their inward thought *is x*, that their houſes *y ſhal continue* for ever *z*, *and* their dwelling places † to all generations; they call *their* lands after their own names *a*.

x Though they are aſhamed to expreſs it, yet it is their ſecret opinion and hope, and wiſh. *y* Either, 1. Their poſterity, oft called mens *Houſes*, as 2 *Sam*. 7. 11, &c. *Pſal*. 113. 9. and 115. 12. Or 2. Their Manſion-Houſes, as it is explained in the next Clauſe, which alſo ſerve for this purpoſe, to preſerve a mans name for ever. *z* Not to them in their own perſons but to them and theirs in ſucceeding Generations, as it follows. *a* Fondly dreaming by this means to immortalize their Names and Memories.

*Pſ.82. 7.

12 Nevertheleſs *b* * man *being* in honour *c* abideth not *d*: he is like the beaſts *that* periſh *e*.

b Notwithſtanding all theſe fine fancies and devices. *c* Living in all the ſplendour and glory above mentioned. *d* The Hebrew word properly ſignifies *to lodge for a Night*, as *Gen*. 32. 21. *Judges* 19. 10. and thence to *abide for a long* or *conſiderable time*, as *Pſal*. 25. 13. and 55. 7. *Prov*. 15. 31. All his Dreams of perpetuating his Name and Eſtate, ſhal vaniſh and be confuted by Experience. *e* (*i. e.*) That are utterly loſt and extinct. So he is in reference to all his Wealth and Honour, of which he here ſpeaks.

†Heb. *de*light in their mouth.

13 This their way *f is* their folly *g*; yet their poſterity † approve their ſayings *h*. Selah.

f i. e. Their Counſel and Contrivance to immortalize themſelves. *g* Though to themſelves and ſome others it ſeem to be wiſdom, yet in truth it is apparent folly and madneſs. For they neither obtain that immortal Name which they ſeek and hope for: Nor if they do doth it yield them any comfort or benefit. *h* Heb *their Mouth*, (*i. e.*) their Counſels and Suggeſtions which they gave them concerning theſe matters. The *Mouth* is oft put for the words which come out of it, as *Numb*. 35. 30. *Job*. 7. 11.

†Heb. *Hell*.
*Dan. 7. 22. Mal. 4. 3. Luke 22. 30. 1 Cor. 6. 2. Rev. 2. 26. & 20. 4.
‖Or, *Strength*.
‖Or, *the Grave being an habitation to every one of them*.

14 Like ſheep *i* they are laid in † the grave *k*; death ſhal feed on them *l*, and the * upright *m* ſhal have dominion over them in the morning *n*, and their ‖ beauty *o* ſhal conſume *p* ‖ in the grave, from their dwelling *q*.

i Which for a ſeaſon are fed in large and ſweet Paſtures, but at the Owners pleaſure are put together in cloſe and comfortleſs Folds, and led away to the Slaughters, not knowing nor conſidering whither they are going. *k* Or *in Hell*: For the Hebrew word ſignifies both. *l* The firſt Death ſhal conſume their Bodies in the Grave, and the ſecond Death ſhal devour their Souls. *m* Good men whom here they oppreſſed and abuſed at their pleaſure. *n* Either 1. Suddenly, or within a very little time, as this Phraſe is oft uſed, as *Pſal*. 30. 5. and 46. 5. and 101. 8. and 143. 8. &c. Or 2. In the day of general Judgment, and the Reſurrection of the Dead. For Death being called *the night*, John 9. 4. and *ſleep* in many places, that day is fitly compared to the morning, when men awake out of ſleep, and enter upon that everlaſting day. But whether this or the former be the true meaning of the Phraſe, it is ſufficiently evident the thing here ſpoken of is not done in this Life, but in the next, For 1. This propoſition and priviledge being general, and common to all upright perſons is not verified here, it being the lot of many good men to be oppreſſed and killed by the wicked, as is manifeſt both from Scripture, as *Pſal*. 44. 22. *Eccleſ*. 8. 14. and 9. 2. and from the Experience of all Ages of the Church. 2. This dominion of the juſt over the wicked happens after the wicked are *laid in their Grave*, as is here expreſſed, and conſequently ſuppoſeth their future Life and Reſurrection: For when one perſon rules over another, both are ſuppoſed to exiſt or have a beeing. Nor is their any Argument againſt this Senſe, but from a vain and abſurd conceit which ſome men have entertained, that the Saints in the Old Teſtament had no firm belief nor expectation of the recompences of the Life to come. Which is againſt evident Reaſon; & againſt many clear places of the Old Teſtament, that cannot without force be wreſted to any other Senſe; & againſt the expreſs teſtimony of the New Teſtament concerning them, *Heb*. 11. & in many other places. *o* Or *their*, *Form* or *Figure*, or *Image*, all which come to one, and ſeems to intimate that all their Glory and Felicity which they had in this Life, was rather imaginary than real, and indeed but a *ſhadow*, as it is called *Eccleſ*. 6. 12. and 8. 13. *p* Heb. *is to conſume*, or *to be conſumed*, *i. e.* ſhal be conſumed: the Infinitive Verb being here put for the Future, as it is *Pſal*. 32. 8 *Zech*. 3. 4. and 12. 10. *q i. e.* They ſhal be hurried from their large and ſtately and pleaſant Manſions, into a cloſe and dark Grave. But thoſe words are by divers Interpreters rendred otherwiſe, and that peradventure more truly and fitly, to this purpoſe, word for word, *the Grave* (or rather *Hell*, as before, and as this word *Sheol* is confeſſedly oft uſed in the Old Teſtament, but no where more conveniently than here) ſhal be *a dwelling* or *for a dwelling unto him*, or *them*, or *every one of them*. Which in the Prophets phraſe is called *dwelling with everlaſting burnings*, *Iſa*. 33. 14. and in the Phraſe of the New Teſtament, to *be caſt into* and abide in *the lake of Fire and brimſtone*, Rev. 20. 10.

†Heb. *from the hand of the Grave*
‖Or, *Hell*

15 But God will redeem *r* my ſoul *s* † from the power of the ‖ grave *t*; for he ſhal receive me *u* Selah.

r Though no man can find out a Ranſome to redeem himſelf or his Brother, yet God can and will redeem me. *s* Either properly; Or my ſelf or Life; for all comes to one. *t* Or *of Hell*: for he ſpeaks of that *Sheol* in which the wicked are left. The Grave ſhal not have power to retain me, but ſhal be forced to give me up into my Fathers hands; and Hell ſhal have no power to ſeize upon me. *u* Or *take me*, out of this vain, mortal and miſerable Life, unto himſelf, or into Heaven, as this Phraſe is uſed, Gen. 5. 24. *Pſal*. 73. 24. *Acts* 7. 59.

16 Be not thou afraid *x* when one is made rich, when the glory of his houſe is increaſed;

x i. e. Diſcouraged or dejected. The proſperity of the Sinners is oft matter of fear and dread to good men; partly, becauſe it enables them to do more miſchief: and partly, becauſe it ſhakes their Faith in Gods Providence and Promiſes, and is apt to engender ſuſpicions in Mens minds, as if God did not regard the actions and affairs of men, and made no difference between the good and the bad, and conſequently all Religion were vain and unprofitable. See *Pſal*. 73. 12, 13.

* Job 27. 19.

17 * For when he dieth, he ſhall carry nothing away *y*: his glory ſhal not deſcend after him.

y For as he will ſhortly die, ſo all his Wealth and Power, and Glory will die with him, and thou wilt not have no cauſe either to envy or fear him.

† Heb. *in his Life*.

18 Though † whiles he lived, he bleſſed his ſoul *z*: and *men* will praiſe thee *a*, when thou doſt well to thy ſelf *b*.

z i. e. He applauded himſelf as a wiſe and happy Man, comp. *Luke* 12. 19. *a* And as he pleaſeth and flattereth himſelf, ſo he meets with Paraſites that applaud and flatter him for their own advantage. For he ſtill ſpeaks of the ſame man, as is manifeſt from the foregoing and following words, though there be a ſudden change of the third into the ſecond Perſon; which is moſt frequent in theſe Books. *b* When thou doſt indulge & pleaſe thy ſelf, and advance thy own Wordly Intereſt. For the Name of *good* in Scripture is oft aſcribed unto the pleaſures and profits of this Life, as *Job* 21. 13. *Pſalm* 4. 6. *Eccleſ*. 2. 24. and 4. 8. and 11. 9.

† Heb. the Soul *ſhal go*.

19 † He ſhal go *c* to the generation of his fathers *d*; they ſhal never ſee *e* light *f*.

c Now he returns again to the third Perſon. Such ſudden and repeated Changes are frequent in this Book. *d i. e.* To the Grave and Hell, where he ſhal meet with his wicked Parents, who by their Counſel and Example, led him into his evil Courſes; as the Godly alſo are ſaid to be *gathered to their Fathers*, Gen. 15. 15. *Deut*. 32. 50. *Judg*. 2. 10. *e i. e.* Never enjoy, as *ſeeing* is oft taken. *f* Neither *the Light of the Living*, as it is called *Job* 33. 30. *Pſal*. 56. 13. or of this Life, to which they ſhal never return. Nor of the next Life, to which they ſhall never be admitted, but they ſhal be caſt *into utter darkneſs*, *Mat*. 8. 12.

*Ver. 12
* Eccl. 3 19.

20 * Man *that is* in honour and underſtandeth not *g*, is * like the beaſts that periſh *h*.

g i. e. Hath not true wiſdom, to know and conſider what he is, and what his true buſineſs and intereſt in this World is, and what uſe he ſhould make of his Life, and of all his Riches and Honour, and Power, and whether he is going, and what courſe to take for the attainment of true and laſting Happineſs. *h* Though he hath the outward ſhape of a Man, yet in truth he is a Beaſt, or a brutiſh, ſtupid, and unreaſonable Creature, and he ſhal periſh like a *brute Beaſt made to be deſtroyed*, 2 *Peter* 2. 12.

P S A L. L.

The ARGUMENT.

THE deſign of this *Pſalm* is partly to reprove and proteſt againſt the common Miſcarriages of many Profeſſors of Religion, who ſatisfied their own Conſciences, and fancied that they pleaſed God with their External and Ceremonial Performances, notwithſtanding their groſs neglect of thoſe more neceſſary and Fundamental Duties of Piety, and Juſtice, and Charity: Partly to inſtruct Men concerning the Nature of the true and acceptable Worſhip of God; and partly to prepare the *Iſraelites* for, and tacitly warn them of, that Change which would be made in the outward form and way of Gods Worſhip, under and by the Meſſias, and of the abolition of the Legal Sacrifices, which God did not appoint for his own need, nor for his Peoples perpetual uſe.

A pſalm ‖ of Aſaph *a*.

a Who was not only the chief of the ſacred Singers, 1 *Chron*. 15. and 16. and 25. 2. but alſo a Prophet, 1 *Chronicles* 25. 1. and a Compoſer of ſome *Pſalms*, as it is apparent from 2 *Chron*. 29. 30. and therefore, as is moſt probable, of thoſe that go under his Name.

God cometh with great Majeſty into his Church, 1———4. *and gathereth together his Saints*, 5, 6. *Teſtifieth he has no pleaſure in Ceremonies*, 7----13. *but in ſincerity of Obedience*, 14---15. *Threatneth the wicked for contemning his Word*, 16----22. *and ſheweth who it is that glorifieth him*, 23.

‖ Or, *for* Aſaph.
†Heb. *God of Gods*. So Gr.

THe † mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof *b*.

b i. e. All the Inhabitants of the Earth, from one end to the other. Whom he here ſummons to be Witneſſes of his proceedings in this ſolemn Judgment, between him and his people, which is here poetically repreſented. For here is a Tribunal erected, the Judge coming to it, the Witneſſes and Delinquents ſummoned, and at laſt the Sentence given, and Cauſe determined.

2 Out of Zion *c* the perfection of beauty *d*, God hath ſhined *e*.

c The place where he was ſuppoſed to reſide, and where he would now ſit in judgment. Or from whence he would come to a more publick & conſpicuous place, where all the World might ſee and here the Tranſactions. *d* The moſt beautiful & amiable place of the whole World, becauſe of the Preſence & Worſhip, & Bleſſing of God, which was there and there only. *e i. e.* Hath appeared or manifeſted himſelf in a glorious manner, as Judges do when they come to the Judgment-ſeat.

ſ.97. 3. 3 Our God *f* ſhal come *g*, and ſhal not keep ſilence *h*: * a fire ſhal devour before him, and it ſhal be very tempeſtuous round about him *i*.

f Theſe words are uſed here, as they are alſo *Heb.* 12. 29. emphatically. The Prophet ſpeaks this in the perſon of the *Iſraelites* and Worſhippers of God, whereof he was one, and thereby takes off their fond pretence, as if becauſe God was *their* God, in covenant with them, and nearly related to them by *Abraham* his Friend for ever, he would bear with their Miſcariages, and would not deal ſo ſeverely with them, as ſome fancied: which alſo was their conceit, *Jer.* 7. 4. &c. *Mat* 3. 9, 10. No, ſaith he, though he be our God, yet he will come to execute Judgment upon us. *g* Either 1. From Heaven, his dwelling place, to *Zion*, to ſit in Judgment there, Or 2. Out of *Zion* to ſome other place, as was ſaid on *v.*2. *h* So the Senſe is, he will no longer forbear to connive at the hypocriſie and prophaneneſs of the Profeſſors of the true Religion, but will now ſpeak to them in his Wrath and will effectually reprove and chaſtiſe them. But becauſe the Pſalmiſt is not now deſcribing what God did, or would ſay againſt them, which he doth below, *v.*7. &c. but as yet continues in his deſcription of the preparation or coming of the Judge to his Throne, it ſeems more proper to tranſlate the Words, as ſome do, *he will not ceaſe* (for this Verb ſignifies no only a ceſſation from Speech, but from Motion or Action, as it doth 2 *Sam.* 19. 11. *Pſal.* 83. 1. *Iſaiah* 42. 14, 15.) (*i. e.*) Not neglect or delay to come. So here is the ſame thing expreſſed, both affirmatively and negativelie (as is frequent in Scripture, whereof divers inſtances have been formerlie given) for the greater aſſurance of the truth of the thing. *i* This is a farther deſcription of that terrible Majeſtie wherewith God clothed himſelf when he came to his Tribunal, in token of that juſt ſeverity which he would uſe in his proceedings with them. He alludes to the manner of Gods appearance at *Sinai, Exod.* 19. and intimates to them, that although *Zion* was a place of Grace and Bleſſing to all true *Iſraelites*, yet God would be as dreadful there, to the Hypocrites among them, as ever he was at *Sinai*. See *Iſaiah* 33. 14.

4 He ſhal call to the heavens from above, and to the earth *k*, that he may judge his people *l*.

k Either to the places themſelves, and ſo it is a Figure called *Proſopopœia*: Or to the inhabitants of them, all Angels and Men, whom he calls in for Witneſſes and Judges of the Equity of his preſent proceedings. Comp. *Deut.* 4. 26. and 31. 28. and 32. 1. *l* To wit, in their preſence and hearing.

5 Gather *m* my ſaints *n* together unto me: thoſe that have made a covenant with me by ſacrifice *o*.

m O ye Angels, ſummon and fetch them to my Tribunal. Which is poetically ſpoken; not as if they were actually to do ſo; but only to continue the Metaphor, and repreſentation of the Judgment here mentioned. *n* The Delinquents, the *Iſraelites*, whom he calls *Saints*; partly becauſe they were all by profeſſion *an holy People*, as they are called *Deut* 14. 2. partly by an Irony, intimating how unworthy they were of that Name: and partly as an Argument or Evidence againſt them, becauſe God had choſen & ſeparated them from all the Nations of the Earth to be an holy & peculiar people to himſelf, and they alſo had ſolemnly and frequently conſecrated and devoted themſelves to God, and to his faithful Service; all which did greatly aggravate their preſent Apoſtacy. *o i. e.* Which have entred into Covenant with me, and have ratified that Covenant with me by Sacrifice, not only in their Parents, *Exod.* 24. 4, &c. but alſo in their own perſons from time to time, even as oft as they offer Sacrifices to me. This Clauſe ſeems to be added here, to acquaint them with the proper Nature, uſe and end of Sacrifices, which were principallie appointed to be Signs and Seals of the Covenant made between God and his people; & conſequently to convince them of their great miſtake & wickedneſs in truſting to their outward Sacrifices, when they neglect the very Life and Soul of them which was the keeping of their Covenant with God; and withall to diminiſh that overweening Conceit which they had of Sacrifices and to prepare the way for the abolition of them, as being only neceſſary to confirm the Covenant; which being once for all confirmed by the Blood of Chriſt, they might without any inconvenience be laid aſide and abrogated.

*Pſ. 97. 6. 6 And * the heavens ſhal declare his righteouſneſs *p*: for God *is* judge himſelf. Selah *q*.

p Which they were called to witneſs, *v.* 4. So was the Earth alſo. But here he mentions the Heavens only, as I humbly conceive, becauſe they were the moſt impartial and conſiderable Witneſs in the caſe; for men upon Earth might be falſe Witneſſes, either through Ignorance and Miſtake, or through Prejudice and Partiality, and Paſſion: But the Angels underſtand things more throughly and certainly, and are ſo exactly pure and ſinleſs, that they neither can nor will tell a lye for God; and therefore their teſtimony is more valuable. Or the meaning is, that God would convince the people of his Righteouſneſs, and of their own Wickedneſs, by terrible Thunders and Lightnings, and Storms or other dreadful Signs wrought by him in the Heaven or the Air: by which he did convince his people in two like Caſes, *Deut.* 5. 22, 2., &c. 1 *Sam.* 12. 17, 18, 19. *q.* In his own perſon, or immediately. God will not now reprove them, or contend with them by his Prieſts or Prophets, with whom they may eaſily ſtrive, as they uſed to do, but he will do it in an immediate and extraordinarie manner from Heaven; and therefore they ſhal be forced to acknowledge his Righteouſneſs; and their own unrighteouſneſs; as they muſt needs do, when the Conteſt is between them and that God who is the great Judge of the World, and cannot poſſibly do any unrighteous thing, *Job.* 34. 13. *Rom.* 3. 6. who exactly knows all their Hearts, and Works, and cannot be deceived nor contradicted.

*Pſ. 81. 8. 7 * Hear, O my people, and I will ſpeak *r*; O Iſrael, and I will teſtifie againſt thee *s*: I *am* God, *even* thy God *t*.

r Having brought in God, as coming to Judgment with them, he now gives an account of the proceſs and of the ſentence of the Judge, whoſe words are contained in this and the following Verſes. *s* I will plead with thee, and declare my Charge or Inditement againſt thee. *t* Not only in general, as thou art my Creature, but in a ſpecial manner, by many ſingular Favours and Obligations, and by that ſolemn Covenant made at *Sinai*; whereby I avouched thee to be my peculiar people, and thou didſt avouch me to be thy God, *Deut.* 26. 17, 18.

*Hoſ. 6. 6. 8 I will not reprove the * for thy ſacrifices, or thy burnt-offerings *u*, *to have been* *x* continually before me.

u I do not charge thee, or at leaſt this is not the principal matter of my Charge, that thou haſt neglected Sacrifices which thou ſhouldeſt have offered; for although thou haſt many times omitted thy Duty in that kind, yet I have greater things than theſe to charge thee with. *x* Or *they have been*, I confeſs thou haſt been frequent in that work, and haſt laid too great a ſtreſs upon it, and ſatisfied thy Conſcience with it, as if thereby thou hadſt made me amends for the Errors of thy Life.

*Mic. 6. 6. Acts 17. 15. 9 * I will take no bullock out of thy houſe, *nor* he-goats out of thy folds *y*.

y But be not ſo vain and fooliſh, as to imagine that thou doſt lay any obligations upon me by thy Sacrifices; or that I required them, becauſe I had need of them, or took any pleaſure in them for themſelves, or for my own ſatisfaction by them.

10 For every beaſt of the forreſt *is* mine *z* *and* the cattle upon a thouſand hills *a*.

z I would command or diſpoſe them at my pleaſure, without thy leave or aſſiſtance. *a* Which feed upon innumerable Hills, or in Valleys and Fields.

11 I know *b* all the fowls of the mountains *c*: and the wild beaſts of the field *are* † mine.

† Heb. *with me.*

b Where they are, and whence I can eaſily fetch them when I think good. *c* Not only tame and domeſtick Fowls, but even ſuch as are wild and fly up and down upon Mountains; which though out of mans reach, are at Gods command.

*Exod. 19. 5. Deut. 10. 14. Job 41. 11. Pſ. 24. 1. 1 Cor. 10. 26. 28. 12 If I were hungry *d*, I would not tell thee *e*, * for the world *is* mine, and the fulneſs thereof *f*.

d If I wanted or deſired any thing, as I do not, being the Allſufficient God. *e* That thou mighteſt ſupply my wants. *f i. e.* All thoſe Creatures wherewith it is repleniſhed.

13 Will I eat the fleſh of bulls, or drink the blood of goats *g*?

g If I did want any thing, haſt thou ſuch carnal and groſs conceptions of me, that I need or delight in the Blood of Brute-Creatures.

*Hoſ. 14. 2. Heb. 13. 15. 14 * Offer unto God thanksgiving *h*, and pay thy vows *i* unto the moſt High.

h If thou wouldeſt know what Sacrifices I moſt prize, and indiſpenſably require, in the firſt place, it is that of Thankfulneſs and Praiſe proportionable to my great and glorious and numberleſs Favours; which doth not conſiſt barely in Verbal acknowledgements, but proceeds from an Heart truly and deeply affected with Gods mercies, and is accompanied with ſuch a Courſe of Life, as is grateful or well-pleaſing to God; all which is plainly comprehended in *Thanksgiving*, as that Duty is explained in other Scriptures. *i* Either 1. Ceremonial Vows, the Sacrifices which thou haſt vowed to God. Or rather, 2. Moral Vows: for the things here mentioned are directlie oppoſed unto Sacrifices, and preferred before them: for having diſparaged, and in ſome ſort rejected *their Sacrifices and Burnt-Offerings*, *v* 8. it is not likely that he ſhould have a better opinion of, or value for their vowed Sacrifices; which were of an inferiour ſort. He ſeems therefore to underſtand thoſe ſubſtantial Vows and Promiſes, and Covenants, which were the very Soul of their Sacrifices, and to which their Sacrifices were but Appurtenaces and Seals, as was noted above, on *ver.* 5. whereby they did *avouch the Lord to be their God, and to walk in his ways*, &c. as it is expreſſed *Deut.* 26. 17. and engaged themſelves to love, and ſerve and obey the Lord according to that ſolemn Vow and Covenant which they entred into at *Sinai Exod.* 24. 3 7, 8. which they oft renewed, and indeed did implicitly repeat in all their Sacrifices, which were appointed for this very end to confirm this Covenant.

*Job 22. 27. 15 And * call upon me *k* in the day of trouble *l*; I will deliver thee, and thou ſhalt glorifie me *m*.

k And make Conſcience of that great Duty of conſtant and fervent Prayer to me; which is an acknowledgement of thy ſubjection to me, and of thy truſt and dependance upon me, and therefore is pleaſing to me. *l* When trouble comes. do not avoid it by ſinful ſhifts, nor truſt to Creatures for relief, as Hypocrites generally do, but give Glory to me, by relying upon my Promiſes, and expect help from me by hearty and unfeigned Prayer. *m* This is mentioned; either, 1. As a priviledge; thou ſhalt have occaſion to praiſe and glorifie me for thy Deliverance. Or 2. As a further Duty; thou ſhalt give me the Glory of thy Deliverance, by praiſing me for it, and improving it to my Service and Glory.

16 But unto the wicked *n* God ſaith *o*, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth *p*?

n i. e. The ſame ungodly and hypocritical Profeſſors, whom he calleth *Saints*, *v.* 5. in regard of their profeſſion, and here *wicked* in reſpect of their practice, and the truth of the thing. *o* He told them what he would not reprove them for, *v.* 8, and why, *v.* 9. 10. &c. now he tells them for what he did reprove and condemn them, even for a vain and falſe profeſſion of Religion. *p* With what confidence dareſt thou make mention of, or boaſt of Gods Grace and Favour vouchſaved unto thee, in giving thee ſuch a Covenant and Statutes, pretending to embrace them, and to give up thy ſelf to the obſervation of them? This concerns not only the Teachers (Of whom ſome underſtand theſe words) but all the *Iſraelites* in general: Of whom he rather ſeems to ſpeak.

*Rom. 2. 21. 22. 17 * Seing thou hateſt inſtruction *q*, and caſteſt my words behind thee *r*.

q Seing thy practice contradicts thy profeſſion, and makes thee a notorious and impudent Lyar. Though *with thy mouth thou ſheweſt much love* (as is ſaid of them, *Ezek.* 33. 31.) to my Statutes and Counſels, yet in Truth thou hateſt them, as they are Curbs to thy beloved Luſts, and Inſtruments of thy juſt Condemnation and a manifeſt reproach to thy Converſation. Or *ſeing thou hateſt Reproof*, as this word is oft rendred. And this above all other parts of Gods Word, is moſt hateful to ungodly men, *Prov.* 9. 8. and 12. and 15. 10, 12. *Amos* 5. 10. And therefore this is fitly aledged as an evidence of their wickedneſs. *r* As men do things which they abhor deſpiſe.

† Heb. *thy portion was with Adulterers.*

18 When thou ſaweſt *s* a thief, then thou conſentedeſt with him *t*, and † haſt been partaker with adulterers *u*.

s Or, *didſt obſerve*, or *conſider :* When he came into thy Preſence and company, and thou didſt underſtand and conſider his ways and his ſucceſs and impunity, and he invited thee to a participation of his profit. *t* Or, as many render it *then thou didſt run with him*, thou didſt readily and greedily aſſociate thy ſelf with him, in his unrighteous Courſes. Thou didſt yield to his motions, and that with great complacency and diligence. *u* By joyning with them, in their lewd and filthy practices.

† Heb. *ſendeſt.*

19 Thou † giveſt *x* thy mouth to evil *y*, and thy tongue frameth deceit *z*.

x Heb. *thou ſendeſt forth*, to wit, free; for the word is uſed of Mens diſmiſſing their Wives, or their *S*ervants; whom they left to their Freedom. Thou haſt an unbridled Tongue, and caſteſt off all reſtraints of Gods Law, and of thy own Conſcience, and giveſt thy Tongue libertie to ſpeak what thou pleaſeſt, though it be offenſive and diſhonourable to God, and injurious to thy Neighbour, or to thy own Soul. Which is juſtly produced as an evidence of their Hypocriſie. *y* Either to ſinful or miſchievous Speeches. *z* (*i. e*) Uttereth Lyes or fair Words, wherewith to circumvent thoſe who deal with them.

20 Thou ſitteſt *and* ſpeakeſt *a* againſt thy brother *b*; thou ſlandereſt *c* thine own mothers ſon.

a Thou doſt not only ſpeak evil in a ſudden Paſſion, or upon ſome great provocation, but this is thy conſtant and deliberate practice and buſineſs, which thou doſt purſue with great facility and complacency all which this phraſe implies. *b* Strictly ſo called, as the next Clauſe explains it. Which is a great aggravation of the ſin, and a proof of his inveterate and obſtinate wickedneſſe. *c* Takeſt away his good Name, which is better than all Riches; yea than Life it ſelf. Which is contrary to my expreſs and oft repeated commands.

21 Theſe *things* haſt thou done, and I kept ſilence *d*: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf †: but I will reprove thee *e*, and ſet *them* in order before thine eyes *f*.

d I did not expreſs my diſpleaſure againſt thee in ſuch grievous Judgments as thou didſt deſerve. Or, *I was deaf :* I carried my ſelf like one that did not hear thy ſinful Speeches, nor ſee or take any notice of thy wicked Actions. † Thou didſt miſconſtrue and abuſe this my patience and long-ſuffering, as if it had proceeded from my Ignorance, or regardleſneſſe, or approbation of thy evil Courſes, which I ſeemed by my connivance to juſtifie or allow; and thereupon didſt grow more audacious and impudent in ſin. See *Eccleſ.* 11. 9. *Iſa.* 26. 10. *Rom.* 2. 4, 5 *e* Not with verbal, but real Reproofs, (*i. e.*) By ſevere puniſhments, as this word is uſed *Job* 33. 10. *Pſal* 6. 1. and 38. 1. and 39. 71. and oft elſewhere. I will quickly undeceive and convince thee of the contrarie to thy coſt. *f* I will bring to thy remembrance, and lay upon thy Conſcience all thy ſins, in full number and in their order, with all their circumſtances; and thou ſhalt then ſee and know that I diligently obſerved and hated them all, and that none of them ſhal go unpuniſhed.

22 Now conſider this, ye that forget God *g*, leſt I tear *you* in pieces *h*, and *there be* none to deliver *i*.

g Ye hypocritical and ungodlie *Iſraeliets*, who have *forgotten* (as *Moſes* fortold you would do, *Deut.* 32. 18.) *the God that formed you*, and made you his People, and forgotten his Mercies and Judgments, by which you ſhould have been inſtructed, and the Covenant which you made with him, and by which you ſtand obliged to him. *h* Leſt my patience be turned into fury, and I proceed to take Vengeance on you. *i* Or, *for* (as the Hebrew Particle is oft rendred) *there is none that can*, or *will deliver* you. None can reſcue you from the power of mine Anger.

* Pſal. 69. 30. 31

† Heb. *that diſpoſeth his way.*

23 Whoſo * offereth praiſe *k*, glorifieth me *l*: and to him † that ordereth *his* converſation *aright m*, will I ſhew *n* the ſalvation of God *o*.

k Or, *Thankſgiving*, as this word is rendred, *v.* 14. See the note there. *l* He and he onely gives me the Honour that I require and prize, and not he who loads my Altar with a multitude of *S*acrifices; whereby you vainly and faiſly Conceit that you pleaſe and glorifie me, although in the mean time you live in the groſs neglect of the more important Duties of Piety and Juſtice and Charity: whereas in truth you greatly diſhonour me, and my Worſhip and Service by your infamous Lives. *m* Heb. *that Compoſeth* or *diſpoſeth* the *Way*, or manner of *his* [which Pronoun is frequently underſtood] Life, (*i. e.*) That lives orderly and according to Rule: for Sinners are ſaid to walk *diſorderly*. 2 *Theſ.* 3. 6. 7, 11. and *by Chance*, as it is in the Hebrew Text, *Levit.* 26. 21, 23. which is oppoſed to Order: and the Scripture owns no *Order*, but what God preſcribes or approves; and therefore this Word, *aright*, is juſtly added in our Tranſlation. *n* Heb. *I will make him to ſee*, (*i. e.*) To enjoy, as that Verb is oft uſed, as we have ſhewed again and again. *o* (*i. e.*) My Salvation; that true and everlaſting Happineſſe, which I have prepared for all my faithful Friends and Servants, and for them onely, So falſe is that poſition of ſome of the Jewiſh *Rabbies*, that *every Iſraelite hath a Portion in the World to come.*

PSAL. LI.

* 2 Sam. 12. 1.
* 11. 2

To the chief muſician *a*, *a Pſalm* of David, * when Nathan the prophet came unto him *b*, after he * had gone in to Bathſheba.

a To be ſung by him, and other ſacred Muſicians publickly in the Temple through all Ages; that his Repentance might be as manifeſt and publick as his Crime and Scandal was. *b* After his Conſcience was awakened by *Nathan's* Words, 2 *Sam.* 12. and *Nathan* was gone, *David* falls very ſeriouſly upon the Practice of ſincere Repentance, and digeſted his Meditations into this *Pſalm.*

David *prayeth to God for the remiſſion of his Original and Actual Sins*, 1, 2. *whereof he maketh a deep Confeſſion*, 3——5. *and for the renovation of his Holy Spirit, to ſupport himſelf, and inſtruct others*, 6——14. *promiſing him alſo unfeigned, and ſincere Thankfulneſs*, 15——17. *with a Prayer for the good of the whole Church*, 18, 19.

HAve mercy upon me *c*, O God, according to thy loving kindneſs *d*: according unto the multitude of thy tender mercies *e*, blot out *f* my tranſgreſſions.

c Pity and Help and Anſwer me, in the Deſires I am now ſpreading before thee. *d* I pretend to no merit, but humbly implore thy free Grace and Mercy. *e* Thy mercies are infinite, and therefore ſufficient for my Relief, and ſuch indeed do I need. *f* Either, 1. Out of my Conſcience and Soul, where it hath left a ſtain and filthy Character. Or, Out of thy Book of Remembrance and Accounts, in which all mens ſins are written, and out of which all men ſhall be judged hereafter, *Revelations* 20. 12. Which is ſpoken of God after the manner of men. *S*ee of this Phraſe *Iſaiah* 43. 25. and 44. 22.

2 Waſh me throughly *g* from mine iniquity, and cleanſe me from my ſin.

g Heb. *Multiply to waſh me.* By which Phraſe he implies the greatneſſe of his guilt; and the inſufficiency of all legal Waſhings, and the abſolute neceſſity of ſome other and better thing to waſh him, even of Gods Grace and the Bloud of Chriſt; which as *Abraham ſaw* by Faith, *John* 8. 56. ſo did *David*, as is ſufficiently evident (allowing for the darkneſs of the Diſpenſation and Expreſſions of the Old Teſtament) from divers paſſages of the Pſalms; of which I have ſpoken in their proper places; and his earneſt and paſſionate deſire of Pardon; which he deſires above all other things. Wherein he ſheweth himſelf to be a true Penitent, becauſe his chief Care and deſire was to obtain God's Favour, and the forgiveneſs of his ſins, and not the Prevention of theſe external ſore Judgments, which God by *Nathan* threatned to bring upon him and his Houſe, 2 *Samuel* 7. 10, 11. about which here is not one Word in this Pſalm; whereas the Cares and Deſires of Hypocrites, chieflie are bent towards Wordly things as we ſee in *Cain*, *Geneſis* 4. 13, 16, 17. and *Saul*, 1 *Sam.* 15. 30. and others, *Hoſ.* 7. 14.

3 For I acknowledge *h* my traſgreſſions *i*: and my ſin *is* ever before me *k*.

h With Grief and Shame, and abhorrency of my ſelf and of my ſins; which hitherto I have diſſembled and covered. And being thus truly penitent, I hope and beg that I may find Mercy with thee. *i* For it was not a ſingle, but a Complicated Wickedneſſe, Adultery, Murder, Injuſtice, Perfidiouſneſs; and frequent Repetition of, and long & ſtupid Continuance in abominable filthineſs, and that with publick Scandal. *k* That which I had caſt behind my Back, is now Conſtantly in my view, and fixed in my Thoughts and Memory.

*Rom. 3. 4.

4 Againſt thee, thee onely *l* have I ſinned, and done *this* evil in thy ſight *m*: * that thou mighteſt be juſtified *n* when thou ſpeakeſt *o*; *and* be clear when thou judgeſt *p*.

l Which is not to be underſtood ſimpy and abſolutely, becauſe he had unqueſtionably ſinned againſt *Bathſheba* and *Uriah*, and many others who were either injured by it, or ſcandalized at it, but Comparatively. *S*o the Sence is this, though I have ſinned againſt my own Body and Conſcience, and againſt others; yet nothing is more grievous and Terrible to me, than to conſider that I have ſinned againſt thee; partly, upon a general Account, becauſe this is the chief Malignity, and ſinfulneſs of ſin, that it offends and injures the Glorious and Bleſſed God; and partly, upon particular Reaſons; Becauſe I ſet thee at Defiance, and having uſed all wicked Arts to conceal my ſins from Men, and being free from Fear of puniſhment from them, I went one boldly in ſin, caſting off all Reverence to thy Holy and Omniſcient Majeſtie, and all dread of thy Judgments, and becauſe I ſinned againſt thee, to whom I had ſuch numerous and peculiar and eminent Obligations, as thy Prophet *Nathan* truly ſuggeſted to me, 2 *Sam.* 12. 7. 8. *m* With groſs Contempt of God, whom I well knew to be a Spectator of my moſt ſecret Actions. *n* The Particle, *that*, is not taken Cauſally, or Intentionally, as if this was *Davids* Deſign, but Eventually, as it is *Exod.* 11. 9. *Pſal.* 30. 12. *Hoſ.* 8. 4. This will be the Fruit or Conſequent of my ſin, that whatſoever ſeverities thou ſhalt uſe towards me and mine, it will be no blemiſh to thy Benignity, or Righteouſneſs, or Fidelity, but the blame of all will reſt upon my Head, as I deſire it may, and thy juſtice will be Glorified by all Men. *o* Heb. *In thy Words*, (*i. e.*) In all thy Threatnings denounced againſt me by *Nathan*; and in any further Sentence which thou ſhalt ſee fit to paſs upon me. *p* When thou doſt plead or contend with me, or execute thy Sentence or Judgment upon me. Or, *when thou art judged*, as it is rendred, *Romans* 3. 4. for the Word may be taken Paſſivelie, as well as Activelie. When any man ſhal preſume to Cenſure thee, as not keeping thy Covenant and Mercie promiſed to *David*.

† Heb. *Warm me.*

5 Behold, I was ſhapen in iniquity *q*; and in ſin did my mother † conceive me *r*.

q This Verſe is both by *Jewiſh* and *Chriſtian*, by Antient and Later Interpreters generally and moſt truly underſtood of Original ſin: Which he here mentions, as an Aggravation of his Crime: and the Sence of the place is this, Nor is this the onely ſin which I have Reaſon to acknowledge and bewail before thee; for this filthie ſtream leads me to a corrupt Fountain: and upon a ſerious Review of my Heart, and Life I find, that I am guilty of innumerable other ſins, and that this Hanious Crime, though drawn forth by external Temptations, yet was indeed the proper Fruit of my own filthie and vile Nature, which without the reſtraints of thy Providence or Grace, ever was, and ſtill is like to be, inclinable and ready to commit theſe and ten Thouſand other ſins, as occaſion offers it ſelf. For which contrariety of my very Nature to thine, thou mayſt juſtly loath and Condemn me; and for which *I* humbly beg thy Pardon and Grace. *r* Heb. *Warm*, or *Cheriſh me*, in the Womb, before I was *ſhappen* or *formed* there.

6 Behold, thou deſireſt *s* truth *t* in † the inward parts: and in the hidden *part* *u* thou ſhalt make me to know *x* wiſdom *y*.

s Or, *delighteſt in*: Or, *requireſt*. Heb. *willeſt*. *t* Either, 1. Sincerity in Confeſſing my ſins; which therefore I have now acknowledged though hitherto I have practiſed much Falſhood and Diſſimulation in indeavouring to conceal them from Men. Or rather, 2 Integrity or uprightneſs of Heart; which ſeems to be here oppoſed to that *Iniquity* mentioned in the laſt Verſe, in which he was, and all Men are, framed and Born. And this may ſeem to be added; partly, as a Proof or Aggravation, of the ſinfulneſs of Original Corruption, becauſe it is contrary to the holy Nature and Will of God, which requireth not onely unblameableneſs in mens Actions, but alſo Univerſal innocency, and Rectitude of their Minds and Hearts: and partly, as an Aggravation of his actual ſin, wherein he had uſed ſuch groſs Deceit and Treachery. *u* (*i. e.*) In the Heart, called *the hidden Man of the Heart*, 1 *Peter* 3 4. and *the ſecret* Part, *Romans* 2. 16, which in the former Branch he called *the Reins*, or *inward Parts*. *x* So declares his Hope that God would Pardon and cure his Folly, which he had diſcovered, and make him Wiſer for the Future. But this ſeems not to ſuit well with the Context, which runs wholly in another ſtrain: The word therefore is, and may be rendred otherwiſe; *Thou haſt made me to know*. So this is another Aggravation of his ſin, that it was Committed againſt that Wiſdom and Knowledge, which God had not onely revealed to him outwardly in his Word, but alſo inwardly by his Spirit, writing it in his Heart according to his Promiſe. *Jeremiah* 31. 33. Or thus, *do thou make me to know*, the future Verb being here taken Imperatively, and as a Prayer; as the following Futures are here Tranſlated, *ver.* 7, 8. Having now ſaid, for the Aggravation of his ſin, that God did *deſire* or *require Truth in the inward Parts*: He takes that Occaſion to break forth into Prayer, which alſo he continues in the following Verſes. Onely as he prays there for juſtification or pardon of ſin, ſo here he prays for Renovation or Sanctification. So his meaning is this *Therefore* (as the Particle, *and*, is oft uſed, as hath been ſhewed) *in the hidden Part, do thou make me to know Wiſdom*. Or thus, *thou wouldeſt have me know*: for Futures are oft taken Potentially, as *Pſalms* 118. 6. and *Matthew* 12. 25. Compared with *Mark* 3 24. and elſewhere. And Verbs which ſignifie, *making* or *cauſing* are ſometimes underſtood onely of the Will or Command; as *Jeroboam* is ſaid to *make Iſrael to ſin*, 1 Kings 14. 16. becauſe he Commanded them to do ſo, *Hoſea* 5. 11 This I propoſe with ſubmiſſion, but if this Sence be admitted, the laſt clauſe of the Verſe anſwers very well to the former, as it doth in the foregoing and following Verſes, and every where in theſe Books: For this, *thou wouldeſt have me know*, Anſwers to that, *thou willeſt* or *deſireſt*; and *in the hidden* part Anſwers to that, *in the inward Parts*; and *Wiſdom*, is the ſame thing for ſubſtance with *Truth*, onely called by another Name. *y* (*i. e*) True Piety and Integrity, which is called Wiſdom, *Job* 28. 28. *Pſalm* 111 10, and in many other Texts, as ſin on the contrary is commonly called, as it really is, *Folly*. And to *know Wiſdom*, is here meant of *knowing* it practically and Experimentally, ſo as to approve and love & practiſe it; as Words of knowledge are moſt frequently taken in Scripture, and in other Authors.

*Lev. 14. 6. *Numb. 19. 8 *Iſa. 1. 18.

7 * Purge me with hyſſop *z*, and I ſhal be clean: waſh me, and I ſhall be * whiter than ſnow.

z Or, as *with Hyſſop*: the note of ſimilitude being frequently underſtood. As Lepers and other unclean perſons, are by thy appointment purified by the uſe of Hyſſop and other things, *Lev.* 14. 6. *Numb* 19 6. ſo do thou cleanſe me, a moſt Leprous and polluted Creature, by thy Grace, and by the Vertue of that Blood of Chriſt, which is ſignified by thoſe Ceremonial uſages.

8 Make me to hear joy and gladneſs *a*, *that* the bones *which* thou haſt broken, may rejoyce *b*.

a Send me glad Tidings of thy Reconciliation to me, and by thy Spirit ſeal the pardon of my ſins to my Conſcience, which will fill me with joy. *b* That mine Heart which hath been ſorelie wounded, and Terrified by thy dreadful Meſſage ſent by *Nathan*, and by the diſmal Sentence of thy Law, denounced againſt ſuch Sinners as I am, now by this Occaſion brought home to my Conſcience, may be revived and Comforted by the Manifeſtation of thy Favour to my Soul.

9 Hide thy face from my ſins *c*, and blot out *d* all mine iniquities.

c Do not look upon them with an Eye of indignation and Revenge, but forget and forgive them. *d* See *verſe* 1.

|| Or, *a conſtant Spirit*:

10 Create in me a clean heart *e*, O God; and renew *f* || a right *g* ſpirit *h* within me *i*.

e Seing I have not onely defiled my ſelf by theſe actual ſins, but alſo have a moſt filthy Heart, corrupted even from my Birth, *verſe* 5. which nothing but God's Almighty and Creating power can purifie, do thou Effectuallie work in me an Holie frame of Heart, whereby both my inward filth may be purged away; & I may be prevented, from falling into ſuch actual and ſcandalous ſins. *f* That good Temper which before this Apoſtacy I had in ſome meaſure, be pleaſed graciouſlie to reſtore it to me with Advantage. *g* Heb. *Firm* or *Conſtant*, or *ſtedfaſt*, that *I* may not be ſo eaſily ſhaken and caſt down by Temptation, as I have been, but that my Reſolution may be more fixed and unmoveable. *h* Temper or Diſpoſition of Soul or Spirit; as the Word *Spirit* is very frequentlie uſed in Scripture. *i* Heb. *In my inward Parts*. He wiſelie ſtrikes at the Root and Cauſe of all ſinful Actions:

11 Caſt me not away from thy preſence *k*, and take not thy holy ſpirit *l* from me.

k (*i. e.*) From thy Favour and Care, and gracious Communion with thee. *l* Thy ſanctifying Spirit, by which alone I can have Acquaintance and fellowſhip with thee.

Or, *let thy free*, Or; *princely Spirit uphold me*.

12 Reſtore unto me the joy of thy ſalvation *m*, and uphold me *n* *with thy* free *o* ſpirit.

m The Comfortable Sence of thy ſaving Grace and Help, promiſed and vouchſafed to me, both for my preſent and everlaſting Salvation. *n* A weak and frail Creature, never able to ſtand againſt Corruption, and Temptation without thy powerful and gracious Succours, *o* Or, *ingenuous*, or *Liberal*, or *Princely*. Which he ſeems to oppoſe to his own baſe and Illiberal and Diſ-ingenuous and ſervile Spirit, which he had diſcovered in his wicked and unworthie practices; and Deſires a better Spirit of God, which may free him from the Bondage of ſin, and inable and incline him freelie and cheerfullie, and conſtantlie to run the way of Gods precepts. See *Exod.* 35. 21. *Pſal.* 110. 3. *Rom.* 8. 15, 16. 2 *Cor.* 3. 17.

13 *Then* will I teach tranſgreſſors thy ways *p*, and ſinners ſhal be converted unto thee *q*.

p Either, 1. Thy Will and their Dutie, and the way to their eternal Happineſs: Or rather, 2. The manner of thy dealing with Sinners; whom thou doſt ſo ſeverely Chaſtiſe for their ſins, and yet ſo graciouſly receive to mercie upon their Repentance. Both which I will ſhew them in my own Example, which I will declare unto them, although I ſhal therewith publiſh my own ſhame; which I ſhal moſt willinglie bear, that I may in ſome meaſure repair the Injurie which I have done to thee and others by my publick and ſcandalous Crimes. *q* And I perſwade my ſelf that my Indeavours ſhal not want Succeſs; and that either thy Juſtice or ſeverity, or thy Goodneſs and Clemency, will bring them to Repentance.

† Heb. *Bloods*.

14 Deliver me from † blood-guiltineſs *r*, O God, thou God of my ſalvation: *and* my tongue ſhal ſing aloud of thy righteouſneſs *s*.

r Heb. *from Bloods*, becauſe he had been the Cauſe of the Death, not onely of *Uriah* but of others of the Lords people with him, 2 *Sam.* 11. 17. *s* Either, 1. Thy Faithfulneſs in making good thy Promiſes: Or rather, 2. Thy Clemency and Goodneſs, as that Word is frequently uſed.

15 O LORD, open thou my lips *t*, and my mouth ſhal ſhew forth thy praiſe.

t Which are ſhut with ſhame and Grief and Horror. Reſtore unto me the opportunity and Ability, and Liberty which formerly I had of ſpeaking to thee with Freedom and Boldneſs, and Familiarity, as this Phraſe ſignifies, *Ezekiel* 3. 27. and 24. 27. *Epheſians* 6. 19, 20:

*Pſ. 50. 8. Iſa. 1. 11, Jer. 7. 22. Hoſ. 6. 6. || Or, *that I ſhould give it*.

16 For * thou deſireſt not ſacrifice *u*, || elſe would I give it *x*: thou delighteſt not in burnt-offering.

u Which is not to be underſtood abſolutely, and Univerſally, as appears from *verſe* 16. but comparativelie, of which ſee on *Pſalms* 40. 6. and with particular reſpect to *David*'s Crimes of Murder and Adultery, which were not to be expiated by any Sacrifice, but by the Law of God were to be puniſhed with Death. Thou requireſt more and better Sacrifices, which here follow. *x* Elſe I ſhould have ſpared no coſt in that kind.

*Iſa. 57. 15. & 66. 2.

17 * The ſacrifices *y* of God *z* *are* a broken ſpirit: a broken and a contrite heart *a*, O God, thou wilt not deſpiſe *b*.

y This is inſtead of, or of more Value than many Sacrifices. *z* Which God in ſuch Caſes as mine requires, and will accept: in which Sence we Read of *the Work of God*, *Joh.* 6: 28. *a* (*i. e.*) An Heart deeply afflicted and grieved for ſin, humbled under the Sence of God's diſpleaſure, and earneſtly ſeeking and willing to accept of Reconcilation with God, upon any Terms. See *Iſa.* 57. 15 and 61. 1. and 66. 2. *Mat.* 11. 28: This is oppoſed to that *hard* or *ſtony Heart*, of which we Read ſo oft, which ſignifies an Heart inſenſible of the Burden of ſin, ſtubborn and Rebellious againſt God, impenitent and incorrigible. *b* (*i. e.*) Thou doſt highly approve; as ſuch Negative Phraſes oft ſignifie as hath been formerly proved.

18 Do good in thy good pleaſure *c* unto Sion *d*: build thou the walls of Jeruſalem *e*.

c Or, *For*, or *according to* (for the Hebrew prefix *Beth* is frequently uſed both thoſe ways) *thy good Grace*, or *Favour* or *Pleaſure*, (*i. e.*) Thy free and rich Mercy, and thy gracious Purpoſe and Promiſe, made to and concerning *Zion*: Of which ſee *Pſal.* 132. 14. and do not repent of it, nor retract it, as I have given thee cauſe to do. *d* Synecdochially put for *Jeruſalem*, as the next Clauſe explains it, and both put for the whole People of *Iſrael* and Church of God: whom I have highly ſcandalized and injured already, and expoſed to the Danger of utter Deſtruction, which thou mighteſt inflict upon them, for the ſins of their King, as thou uſeſt to do in like Caſes. *e* Perfect the Walls and Buildings of that City, and eſpecially let the Temple be built and eſtabliſhed in this City, notwithſtanding its Pollution by my ſins, which I pray thee to Purge away.

*Mal. 3. 3. *1 Sam. 7. 9.

19 Then *f* ſhalt thou be pleaſed with * the ſacrifices *g* of righteouſneſs *h*; with burnt-offering, and * whole burnt-offering: then ſhal they *i* offer bullocks *k* upon thine altar.

f When thou haſt granted my humble Requeſts expreſſed in the former Verſes, when thou haſt renewed and Pardoned, and Comforted me, and reſtored thy Favour unto thy People, and this City. *g* Which now for our ſins thou mayeſt juſtly reject and abhor *h* Which I and my People being juſtified and reconciled to thee, ſhal offer with ſincere and penitent Hearts. Theſe are oppoſed to *the Sacrifices of the Wicked*, which God abhors, *Prov.* 15. 8. *Iſa.* 1. 11. &c. *i* (*i. e.*) They who by thy appointment are to do that Work, the Prieſts in the Name and on the behalf of thy People: *k* The beſt and coſtlieſt Sacrifices, and that in great Numbers in Teſtimony of their gratitude to God, for thy great Favour in pardoning mine and their ſins, and preventing that Total Ruin, which we had reaſon to expect and Fear upon that Account.

PSAL. LII.

*1 Sam. 22. 9.

To the chief muſician Maſchil, *a Pſalm* of David, * when Doeg the Edomite *a* came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

a So called; Either, 1. Becauſe he was born or bred in Edom Or, 2. From his Treacherous and Bloody diſpoſition; for which the *Edomites* are infamous in Scripture; as the *Iraelites* are called *Sodom* and *Gomorrah*, *Iſa:* 1. 10.

David *reproveth the Inſolency of* Doeg, 1—4. *Propheſieth his Deſtruction,* 5. *The Righteous rejoyce at it,* 6. *He ſheweth the ſtrength and hope of this wicked Man,* 7. *But placeth his own Confidence and Truſt in God, and praiſeth him,* 8, 9.

WHY boaſteſt thou thy ſelf [b] in miſchief, O mighty man [c]? the goodneſs of God *endureth* † continually [d].

† Heb. all the day.

b As if thou hadſt done a great Exploit, which none elſe durſt undertake; and thereby eſtabliſhed the Crown upon *Saul*'s head, and thy ſelf in his Favour; and broken all *David*'s Deſigns, by ſtriking a Terror into all his Favourers by this ſad Example. *c* He ſpeaks Ironically. O valiant Captain! O glorious Action! To kill a few weak and unarmed Perſons in the King's preſence, and under the Protection of his Guards. Surely thy Name will be Famous to all Ages, for ſuch Heroical Courage. *d* God's Love and Favour to his People, and in particular to me, is not fading and inconſtant, but everlaſting and unchangeable, and therefore not to be hindred or defeated by any wicked deſign or practices. And therefore though he hath permitted thee, and may do others to Rage for a ſeaſon, yet he will defend, and in due time deliver his People.

2 Thy tongue deviſeth [e] miſchiefs: * like a ſharp raſor, working deceitfully [f].

* Pſ. 57. 4. and 59. 7. and 64. 3.

e (i. e.) Expreſſeth what thy wicked mind had deviſed. Thus *Skilfulneſs* is aſcribed to thoſe *Hands*, which are governed by a skilful or prudent Man, *Pſalm* 78. laſt. This word implies that *Doeg*'s Words were not uttered raſhly and unadviſedly, but with premeditated malice, and a miſchievous deſign, which he waited for an opportunity to execute; And therefore he readily took the firſt occaſion which offered it ſelf. *f* Wherewith a man pretending only to ſhave off the Hair, doth ſuddenly and unexpectedly cut the Throat. So *Doeg* pretended only to Vindicate himſelf from the Imputation of Diſloyalty, 1 *Sam* 22. 8. but really intended to expoſe the Prieſts, who were Friends to *David*, to the King's fury and cruelty.

3 Thou loveſt evil more than good [g]; *and* lying [h] rather than to ſpeak righteouſneſs [i], Selah.

g Evil and *Good* may be here taken; Either 1. Morally. Thou loveſt Wickedneſs and not Goodneſs; for ſo comparatively paſſages are oft meant, as *Pſal.* 118. 8. *It is better to truſt in the Lord, than to put confidence in man:* (i. e.) It is good to truſt God, but it is not good to truſt man; for this is abſolutely forbidden, *Pſalm* 149. 3. *Jer.* 17. 5. Or, 2. Phyſically. Thou loveſt to ſpeak or act to the hurt and ruine of others, rather than to their Benefit. Thou mighteſt, without any danger to thy ſelf, have been ſilent concerning *Abimelech*'s Fact, or have put a favourable conſtruction upon it; but thou haſt choſen rather to miſ-repreſent and aggravate it. He ſaith, *Thou loveſt*, to imply that he did this not by any conſtraint or neceſſity, but by choice, and with complacency and out of a love to miſchief. *h* Whereof *Doeg* was guilty; Partly, in reporting that *he* (i. e. *Abimelech*) *enquired of the Lord for him* (*David*) 1 *Sam.* 22. 10. which he did not, *Chap.* 21. Where all that Hiſtory is recorded; And partly, in putting a falſe Interpretation upon what he did, in *giving him Victuals, and a Sword*, as if he had done it knowingly, and in conſpiracy with *David*, and againſt *Saul*, as appears by comparing *Doeg*'s anſwer with *Saul*'s enquiry, 1 *Sam.* 22. 7, 8. *i* i. e. The whole and naked Truth, without any ſuch lying, or malicious Comment upon it, which was but an Act of Juſtice, due from thee to any Man, and much more on the behalf of ſo Innocent and Sacred a Perſon.

4 Thou loveſt all devouring words [k], || O *thou* deceitful tongue.

|| Or, the deceitful Tongue.

k Such as might ſwallow up and deſtroy a whole Family at once.

5 God ſhall likewiſe [l] † deſtroy thee for ever; he ſhall take thee away, and pluck thee [m] out of *thy* dwelling place [n], and root thee out [o] of the land of the living [p] Selah.

† Heb. beat thee down.

l (i. e.) Totally and unavoidably, as thou didſt deſtroy the Prieſts. *m* (i. e.) Violently and Irreſiſtibly and ſuddenly remove thee, as the Hebrew word ſignifies. *n* From thy Houſe and Lands, and all the Wages of thy unrighteouſneſs. Or, *out of* his (i. e. the Lord's) *Tabernacle*; In which thou didſt ſeek and take the matter of thy Slaunders, and from which thou didſt cut off the Lord's Prieſts. Therefore God ſhall Excommunicate thee from his Preſence, and from the Society of the Faithful. *o* Though thou ſeemeſt to have taken very deep Rooting, and to be the more firmly ſettled for this barbarous Cruelty, yet God ſhall pluck thee up by the very Roots, and deſtroy thee both Root and Branch. *p* Out of this World, as the Phraſe is taken, *Iſa.* 53. 8. *Ezek.* 32. 32. and elſe-where. Which was very terrible to him who had all his Portion in this World.

6 The righteous alſo ſhall ſee [q], and fear [r], and ſhall laugh at him [s].

q To wit, thy remarkable downfal, and conſequently ſhall ſurvive thee in ſpight of all thy power and malice againſt them. *r* Both reverence God's juſt Judgment upon thee, and be afraid of provoking God to ſend like Judgement upon them. *s* Not taking pleaſure in his Ruin as ſuch, but only in the Glory of God's Juſtice vindicated thereby, *Rev.* 18. 20. and deriding their vain and carnal confidence in their wicked courſes.

7 Lo, *this is* the man [t] *that* made not God his ſtrength [u]: but truſted in the abundance of his riches [x], *and* ſtrengthned himſelf in his || wickedneſs.

|| Or, Subſtance.

t Theſe are the Triumphant Words of the Righteous. This is the great and famous Man, take ſpecial Notice of him, and of his doleful end. *u* That truſted and feared *Saul* more than God, and was willing to purchaſe *Saul*'s Favour with God's Diſpleaſure. *x* Thought himſelf ſecure in his great and growing Wealth, without God's Protection or Bleſſing.

8 But I || *am* like * a green olive-tree [y] in the houſe of God [z]: I truſt in the mercy of God for ever and ever.

|| Or, rather, ſhall be.
* Pſal 92. 13, 14. Hoſ. 14. 6.

y When *Doeg* and his Brethren ſhall wither and periſh, I, who have made God my Refuge, I whom he deſpiſed and perſecuted, and thought to be in a deſperate condition, ſhall be eſtabliſhed and flouriſh. *z* Either, 1. In God's Church, or among his People. Or, 2. In God's Tabernacle, from which *Doeg* ſhall be plucked away, verſe 5. and from which I am now baniſhed by the Tyranny and Malice of this Man and his Confederates; But, I doubt not, I ſhall be reſtored to it, and *dwell in it all the days of my Life*, which is the *one thing* that *I deſire*, Pſalm 27. 4.

9 I will praiſe thee for ever, becauſe thou haſt done *it* *: and I will wait on thy name ||, for *it is* good before thy ſaints †.

* i. e. Deſtroyed *Doeg*, and all mine and thine implacable Enemies, and eſtabliſhed me in the Throne, and in thy Houſe; Of which I am no leſs aſſured, than if it were already done. || I will continue in thy way, placeing my whole Truſt and Confidence in thy Power and Goodneſs, and Faithfulneſs, all which are called God's *Name*, and not turn aſide to any crooked paths for my Deliverance, as others do, *Pſalm* 125. 5. † i. e. In the Eyes of thy Saints. They, whoſe Judgments only are to be valued, approve of this Practice, of truſting God, and keeping his way as the wiſeſt and ſafeſt Courſe, and have ever found it ſo to be by their own Experience; However *Doeg* and his Complices account it meer folly, and the ready way to Ruin. But the laſt Words of this Clauſe may very conveniently be joyned with the former Clauſe, thus, *I will wait upon thy Name before thy Saints*; Which ſeems beſt to ſuit with the firſt Clauſe, *I will praiſe thee*; Which ſurely was meant of Praiſing God publickly, or before the Saints; And then it follows conveniently. And in the mean time, *I will wait on thy Name, in the preſence of thy Saints*, who ſhall plainly ſee that I do ſo by the whole Courſe of my Life. And thoſe words, *for it is good*, may be incloſed within a Parentheſis, as is very uſual in Scripture, and may be referred; Either to God's Name, *for thy Name is good*; Or to *wait on it, for it is good to wait upon it.*

PSAL. LIII.

The ARGUMENT.

THis *Pſalm*, ſome few Words excepted, is wholly the ſame with *Pſalm* 14. and therefore the Reader muſt reſort thither for the Interpretation of it. And it is repeated; Partly, becauſe the matter of it is ſo important and neceſſary to be known and conſidered; And partly, becauſe there aroſe ſome new and ſuitable occaſion, which made *David* ſing it a ſecond time, and that with ſome ſmall Alterations. And the Compiler or Compilers of *David's Pſalms*, had ſo great a Reverence for their Compoſer, whom they knew to be guided by Divine Inſpiration, that they would not loſe any of his Fragments, and therefore repeated this *Pſalm* with the Variations which he had made.

To the chief muſician upon Mahalath [a], Maſchil, *a Pſalm* of David.

a This alſo ſeems to be the Name of a Muſical Inſtrument, or Tune; Wherein, as in the reſt of them, it is better to confeſs our Ignorance, as the Hebrew Doctors themſelves do, than to give way to vain and groundleſs conjectures about them.

David *deſcribeth the Atheiſm and Corruption of Men,* &c. See *Pſalm* 10. and 14.

THe fool hath ſaid in his heart, *There is* no God: corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

* Pſ. 10. 4. and 14. 1, &c.
* Ro. 3. 10.

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* no fear was [b]: For God hath ſcattered the bones [c] of him that encampeth *againſt* thee [d]: thou [e] haſt put *them* to ſhame [f], becauſe God hath deſpiſed them [g].

† Heb. they feared a Fear.

b i. e. Where there was no great nor ſufficient Cauſe of Fear, See *Lev.* 26. 36. *Deutero.* 28. 65. *Job* 15. 21. *Prov.* 28. 1. They who deſigned to ſecure themſelves from all Fear and Danger, by their contempt of God, and by the Perſecution of good men, and by other wicked courſes, were by thoſe means filled with the Terrors which they ſought to avoid. *c* Hath not only broken their *bones*, i. e. Their ſtrength and force, which is oft noted by Bones, as *Pſalm* 6. 2. and 31. 10. and 51. 8. but alſo diſperſed them hither and thither, ſo as there is no Hopes of a Re-union and Reſtauration. *d* i. e. Againſt *my People*, expreſſed verſe 4. or *Iſrael*, or *Sion*, as it is in the next verſe. *e Thou*, O *Zion* or *Jeruſalem*, which they beſiege. *f* For the great and ſtrange diſappointment of their Hopes and Confidence. It was a great Reproach to them, for ſuch numerous and mighty Forces, to be baffled and conquered by thoſe whom they thought to ſwallow up at a Morſel. *g* Or *Rejected them*, curſed them. Therefore it is no wonder if they could not ſtand before thee.

6 † O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

† Heb. who will give Salvation, &c.

PSAL. LIV.

To the chief muſician on Neginoth, Maſchil *a Pſalm* of David, * when the Ziphims came and ſaid to *Saul*, Doth not David hide himſelf with us? [a].

* 1 Sam. 23. and 26. 1.

a Of which he ſpeaks, 1 *Sam.* 23. when they did ſeek to betray him a ſecond time.

The Pſalmiſt complaining of his Oppreſſors, prayeth for God's Protection; and for the righteous puniſhment of his Enemies, 1—3. *Placeing his Hope in God's Help,* 4, 5. *He promiſeth a free Sacrifice of Thanksgiving to him,* 6.

SAve me, O God, by thy Name *b*, and judge me *c* by thy ſtrength.

b i. e. By thy own ſtrength, as the next Words explain it, becauſe I have no other Refuge. Or, *for thy Name*, i. e. For thy own Glory, which is concerned in my Deliverance. *c* i. e. Judge or give Sentence for me, or plead my Cauſe, as this Phraſe is oft taken, as we have ſeen.

2 Hear my prayer, O God; give ear to the words of my mouth.

*Pſ.86.14. 3 For * ſtrangers *d* are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them *e*. Selah.

d The *Ziphites*, whom, though *Iſraelites*, he calls *Strangers* in regard of their Barbarous and perfidious Diſpoſition, and Carriage towards him, by which they ſhewed themſelves to be *eſtranged from God*, as the wicked are ſaid to be, *Pſalm* 58. 3. and from the Common-wealth of *Iſrael*, and from all the Laws of Piety and Humanity. For which Cauſes he calls ſuch perſons *Heathens*, *Pſalm* 59. 5. and elſe-where. *e* They caſt off all regard to thy Preſence and Authority, and all fear of thy Judgments.

*Pſ.118.7. 4 Behold *f*, God *is* mine helper: * the LORD *is* with them that uphold my ſoul *g*.

f Conſider it, and ſee the vanity of all your wicked practices againſt me. *g* He fights for them, and on my behalf, and therefore againſt all mine Enemies.

5 He ſhall reward evil unto † mine Enemies; cut them off in thy truth *h*.

†Heb *thoſe that obſerve me.*

h Or, *for* or *according to thy Truth*; Whereby thou art engaged to fulfil thy Promiſes made to me, and thy Threatnings denounced againſt thine and mine implacable Enemies.

6 I will freely *i* ſacrifice unto thee; I will praiſe thy name, O LORD, for it *k* is good *l*.

i Not by Conſtraint, as many do, becauſe they are obliged to it, and cannot neglect it without Shame and Inconvenience to themſelves, but with a willing and chearful Mind; Which thou loveſt in and above all Sacrifice. *k* Either thy Name: Or rather, to Praiſe thy Name. *l* i. e. An Act of Juſtice, and Piety, and Gratitude.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *m his deſire n* upon mine enemies.

m He ſpeaks of it as a thing already done; Either, to expreſs his Aſſurance of it: Or, becauſe this Pſalm was made after it was done. *n* Or, *thy Vengeance*: Which may be underſtood out of verſe 5 But there is no neceſſity of any Supplement; the Words in the Hebrew run thus, *Mine eye hath looked upon mine Enemies*: Either with delight, as this Phraſe ſignifies, *Pſalm* 22. 17. and 27. 4. and elſe-where: Or without fear or ſhame. I ſhall not be afraid to look them in the Face, having God on my ſide.

PSAL. LV.

The ARGUMENT.

THis *Pſalm* was certainly compoſed by *David*, when he was greatly diſtreſſed and perſecuted; Either by *Saul*, or rather, by *Abſalom*, and betrayed by ſome pretended or former Friend.

To the chief muſician on Neginoth, Maſchil, *A Pſalm* of David.

David *being ſurrounded and ſurprized with danger and diſtreſs, complaineth to God*, 1 —— 8. *Prayeth for the fruſtrating the practice of his cruel and falſe Enemies*, 9 —— 15. *And ſtrengtheneth himſelf with God's protection*, 16 — 18. *and his Enemies utter deſtruction*, 19 — 23.

GIve ear to my prayer, O God: and hide not thy ſelf *a* from my ſupplication.

a Turn not away thy Face and Ear, as one reſolved not to hear nor help.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe *b*.

b For my Miſery is very great, and forceth Tears and bitter Cries from me.

3 Becauſe of the voice *c* of the enemy, becauſe of the oppreſſion of the wicked: For they caſt iniquity upon me *d*, and in wrath they hate me *e*.

c i. e. Their Clamours and Threats, and Slanders and inſolent Boaſtings; All which are hateful to thee, as well as injurious to me. *d* The ſenſe is; either 1. They make me the great object of their wicked and injurious, and miſchievous practices. Or, 2. They lay many Crimes to my charge falſly, as if by my wickedneſs I was the cauſe of all my Calamities. *e* Their anger and rage againſt me, is no ſudden and tranſitory Paſſion, but is boyled up into malice and hatred.

4 My heart is ſore pained *f* within me: and the terrors of death *g*, are fallen upon me.

f With pains, like thoſe of a travelling Woman, as the word ſignifies. My heart, which hath commonly ſupported me in my diſtreſſes, is now ready to ſink within me: Therefore Lord pity and help me. *g* Either deadly terrors; ſuch as ſeize upon Men in the agonies of Death: Or fear of Death; which is the more grievous to me, becauſe my Death will reflect diſhonour upon thee, and bring many miſeries upon the People.

5 Fearfulneſs and trembling are come upon me, and horror hath † overwhelmed me.

†Heb. *covered me.*

6 And I ſaid, O that I had wings like a dove *h*; *for then* would I fly away and be at reſt *i*.

7 Lo *then* would I wander far off, *and* remain in the wilderneſs *k*. Selah.

h Which being fearful, and purſued by birds of prey, flyes away, and that very ſwiftly and far, and into ſolitary places, where it hides and ſecures it ſelf in the holes of the Rocks, or in ſome other ſecret and ſafe place. All which fitly repreſents *David*'s preſent diſpoſition and deſire. *i* Or, *that I might*, or *where I might be at reſt*, or *dwell*, in ſome ſettled and ſafe place, and be delivered from thoſe uncertainties and wanderings to which I am now expoſed. *k* Where I might be free from the company and rage, and treachery of my wicked Enemies; who are worſe than the wild Beaſts of the Wilderneſs.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt *l*.

l From the force and fury of mine Enemies, which now highly threatens me.

9 Deſtroy, O LORD, *and* * divide *m* their tongues *n*: For I have ſeen *o* violence and ſtrife *p* in the city *q*. *John 7. 40,41,&c. John 10. 19,20,&c. Acts 23. 7, 8, &c.

m i. e. Deſtroy them by dividing. *n* i. e. Their Speech, as thou didſt at *Babel*, *Gen.* 11. their Votes and Opinions, and Counſels. Which was eminently done among *Abſalom*'s followers, 2 *Sam.* 17. *o* Or, *I do ſee*, or *perceive*, by certain and general report. *p* That Injuſtice and Fraud, and Oppreſſion and Contention bear rule there, inſtead of that publick Juſtice and Peace which I eſtabliſhed and maintained in it. *q* Either 1. In *Keilah*, where *David* thought to abide, 1 *Sam.* 23 Or 2. In *Gibeah*, where *Saul* had his abode. Or rather, 3. In *Jeruſalem*, which is called *the City* by way of Eminency; and which in *Abſalom*'s time was the chief Seat of Rebellion, and a meer ſink of all ſins. And this Circumſtance is noted as an aggravation of their wickedneſs, that it was committed in that City, where the Throne and Seat of publick Juſtice was ſettled; and where God was in a ſpecial manner preſent and worſhipped; and where they had great opportunities, both for the knowledge and practice of their ſeveral Duties.

10 Day and night they *r* go about it *s* upon the walls thereof *t*: miſchief alſo and ſorrow *are* in the midſt of it.

r i. e. The violence and ſtrife laſt mentioned, verſe 10. *s* Do encompaſs it, and are as it were the Garriſon, by which they deſign to defend it. *t* In the more outward parts, as alſo *in the very midſt of it*, as it follows. So that all parts were horribly corrupted.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

u The places of buying and ſelling, and of publick and common Converſation. So their ſins were both univerſal and impudent.

12 For *it was* not an enemy *x that* reproached me, then could I have born *it y*; neither *was it* he that hated me *z*, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him *a*.

x Either 1. Not an open and profeſſed Enemy: Or rather, 2. Not an old and inveterate Enemy, as may be gathered from the following deſcription. *y* With more patience, becauſe I could expect nothing elſe from ſuch perſons. *z* With a manifeſt or old hatred. *a* I could and ſhould eaſily have prevented or avoided the effects of his hatred.

13 But *it was* thou, † a man, mine equal *b*, * my guide *c*, and mine acquaintance. †Heb. *a Man according to my rank.* *Pſ. 41. 9.

b Not in Power and Dignity, which could not be, but in reputation for his deep Wiſdom and excellent Conduct, and the great influence which he had upon me, and upon all my People. *c* Whoſe Counſel I highly prized, and conſtantly ſought and followed. All which agrees very well to *Achitophel*. See 2 *Sam.* 15. 12, 31. and 16. 23.

14 † We took ſweet counſel together *d*, *and* we walked unto the houſe of God *e* in company *f*. †Heb. *who ſweetned Counſel.*

d I imparted my ſecret Thoughts and Deſigns to thee with great delight and ſatisfaction. *e* We agreed no leſs in exerciſes of Piety, than in Acts of State and Policy. *f* Or, *in conſort*, or *with conſent*, as all the Antients render it. He ſeemed as forward in Religion as I.

15 Let death ſeize upon them *g*, *and* let them go down quick into * || hell *h*: For wickedneſs *is* in their dwellings *i*, *and* among them *k*. *Num.16 30, 33. || Or, *the Grave.*

g i. e. Him and all ſuch falſe-hearted Wretches, that pretended Religion with wicked deſign, and now have manifeſtly Apoſtatized both from the profeſſion and practice of it, and fallen into all manner of wickedneſs. For ſuch are the vileſt of men, and moſt obnoxious to the curſe of God *h* Or, *into the Grave*, cut them off by a ſudden and violent death, as thou didſt thoſe *Numb.* 16. 32. But theſe Imprecations uſed by inſpired Perſons in extraordinary Caſes, is no precedent for our imitation. *i* Or, *where they ſojourn.* They carry their wickedneſs along with them from place to place, and leave the impreſſions and effects of it whereſoever they come. *k* Heb. *In their Inwards.* Wickedneſs is deeply rooted in their Hearts, and it breaks forth in all their Houſes and Actions.

16 As for me, I will call upon God: and the LORD ſhall ſave me *l*.

l Whilſt he deſtroys them. As they and I differ in the courſes of our Lives, ſo ſhall we in our Ends.

17 Evening and morning, and at noon *m* will I pray and cry aloud; and he ſhall hear my voice.

m The three ſtated times of Prayer amongſt the *Jews*. See *Dan.* 6. 10. *Acts* 3. 1. and 10. 3, 9, 30.

18 He hath delivered *n* my ſoul in peace *o*, from the battel *that was* againſt me: For there were many with me *p*.

n Either this is an Argument whereby he encourageth himſelf now to truſt God, becauſe of former deliverances: Or he ſpeaks of a future deliverance; as a thing done, becauſe of the certainty of it. *o* Or, *Into Peace.* He hath reſtored me from the ſtate of War, to my former Peace and Tranquility. *p* For there were more with me than againſt me; even the holy Angels whom God imployed to defend and deliver me. See 2 *Kings* 6. 16. *Pſalm* 34. 7. and 57. 3. Or, *for*, (or rather, *though*, as this Particle is oft rendred) *there were many with me*, or *about me*, or *againſt me*, as this Particle is rendred, *Pſalm* 85. 3. and 94. 16. and in other places. So he ſpeaks here of his Enemies; which ſeems beſt to ſuit with the Context; for of them he ſpeaks implicitly in the foregoing words, and expreſly in the following.

19 God ſhall hear *q* and afflict them *r*, even he that abideth of old *s*, Selah: || becauſe they have no changes *t*, therefore they fear not God *u*.

|| Or, *with whom alſo there be no changes, yet they fear not God.*

q Either 1. My Prayers againſt them, mentioned verſe 1. 5. Or 2. Their reproaches, *v.* 12. their deceitful and treacherous ſpeeches, *v.* 21. He ſaid God would *hear his voice*, *v.* 17 now he adds that God will hear his Enemies voice alſo, of which he ſpake *v.* 3. *r* Or, *teſtifie againſt them*, or *give an anſwer to them*; not in words, but really, and by dreadful puniſhments, as this word ſignifies, *Ezek.* 14. 4. which ſeems beſt to agree with the next foregoing word, *God will hear and anſwer them.* *s* Heb. *he that inhabiteth Antiquity* or *Eternity*; who is Eternal, and therefore unchangeable, and Almighty; and conſequently as he ever was, ſo he ſtill is and will be ready to defend his People, and to deſtroy their Enemies; and none can prevent nor hinder him, in either of theſe deſigns. *t* Either 1. For the better: Becauſe they do not repent nor turn from their ſins. But then the next Clauſe muſt be rendred, as it is in the Herew, *and not fear God.* Or rather, 2. For the worſe; for of ſuch deſtructive Changes, this word when applyed to perſons, is generally uſed in Scripture, as *Job* 10. 17. and 14. 14. *&c.* Becauſe they meet with no croſſes nor diſappointments, and hitherto all their Counſels ſucceed well, and the People flow in to them unanimouſly; as it was in the beginning and progreſs of *Abſalom*'s Rebellion. *u* Their proſperous ſucceſs makes them go on ſecurely and obſtinately in their wicked courſes, without any regard to God, or dread of his Judgments: There being nothing which more hardens men's hearts, and makes them preſumptuous and incorrigible, than uninterrupted proſperity. See *Pſalm* 30. 6. *Prov.* 1. 32. *Jer.* 22. 21.

20 He *x* hath put forth his hands *y* againſt ſuch as be at peace with him *z*: † he hath broken his covenant *a*.

† Heb. *he hath profaned.*

x i. e. They, the perſons laſt mentioned. Before the ſingular number, *v.* 13, 14. was ſuddenly changed into the plural, *v.* 15. that the puniſhment might reach not him only, but his Partners, in thoſe treacherous and treaſonable Actions. And here is as ſudden a change, from the plural into the ſingular, and he returns to that perſon, who was the chief contriver and promotter of this Rebellion under *Abſalom*, even to *Achitophel*, of whom he ſpoke, verſe 13. and though he doth not excuſe the reſt, as we have ſeen, yet he lays the chief blame upon him, and here he adds new aggravations of his Treaſon. *y* In way of force or violence, as this Phraſe is uſed, *Gen.* 37. 22. 1 *Sam.* 26. 9. *Neh.* 13. 21. *Acts* 12. 1. *z* Againſt me, who gave him no provocation nor diſturbance, but lived in great peace, and ſecurity and friendſhip with him. *a* All thoſe ſolemn obligations, by which he was tyed to me, both as his King and as his Friend.

21 * *The words* of his mouth were ſmoother than butter, but war *was* in his heart *b*: his words were ſofter than oyl, yet *were* they drawn ſwords *c*.

* Pſ. 28. 3. and 57. 4. and 64. 3.

b He covered his treaſonable and bloody Deſign, with fair and flattering Speeches. *c* Pernicious in their Deſign and Conſequences.

22 * Caſt thy || burden *d* upon the LORD, and he ſhall ſuſtain thee: he * ſhall never ſuffer the righteous to be moved *e*.

* Pſ. 37: 5. Mat 6. 25. Lu. 12. 22. 1 Pet. 5. 7.
|| Or, *Gift.*
* Pſ. 37. 24.

d Or *Portion*, Heb. *Gift*; Whatſoever affliction God giveth, or ſendeth to thee; for even the ſufferings of good men are called God's *Gifts* in Scripture, *Phil.* 1. 29. *John* 18. 11. So it is a Synecdochical Expreſſion. Or whatſoever Gift thou deſireſt from him. Although the following words of the Verſe ſeem to reſtrain it to Afflictions. The Senſe is: All thy Affairs and Croſſes, and Cares and Fears, lay them upon the Shoulders of the Almighty, by Faith and Prayer, with a confident expectation of a good iſſue. He directeth this Speech to himſelf, or his own Soul, as he oft doth in this Book, and withal to all good Men in like circumſtances. *e* i. e. To be removed, to wit, from his ſure and happy eſtate. Or, which agrees as well with the Hebrew, *He ſhall not ſuffer the Righteous to be moved*, or *fall for ever*, as he doth wicked men. Though he may for a ſeaſon ſuffer them to be ſhaken, yet he will not ſuffer them to be utterly overwhelmed.

23 But thou, O God ſhalt bring them *f* down into the pit of deſtruction: † * bloody and deceitful men *g* † ſhall not live out half their days *h*; but I will truſt in thee *i*.

† Heb: *men of bloods and deceit.*
* Pſal. 5. 6.
† Heb. *ſhall not half their days* See Prov. 10. 27.

f My wicked Enemies of whom I have hitherto ſpoken. *g* That colour their cruel intentions with ſpecious and deceitful pretences; which are moſt hateful to God, and all Men. *h* Not half of what others live, and they by the courſe of nature might live; but ſhall be cut of by God's juſt Judgment, by an untimely and violent Death. *i* And in this confidence I will quietly and patiently wait upon thee, for their downfal and for my deliverance.

PSAL. LVI.

To the chief muſician upon Jonath-elem-rechokim *a*, || Michtam of David, when the * Philiſtines took him in Gath *b*.

|| Or, *a golden* Pſalm *of* David.
* 1 Sam: 21 1.

a Which is ſuppoſed to be the Name of a Song. But many render it, as the words ſignifie, *Concerning the dumb Dove a far off.* All which agrees very well to *David* in his preſent circumſtances. He calls himſelf a *Dove* for his Innocency; and folly (which is aſcribed to the Dove, *Hoſea* 7. 11.) in caſting himſelf into this ſnare; and for his vexation and perſecution by his Enemies, thoſe birds of prey; and for his ſad and mournful poſture. *Silent* he was, and it was his prudence ſo to be in this place and condition; and he was in a place remote enough from his Fathers Houſe, and from God's Sanctuary where his Heart was. *b* When being chaſed by *Saul*'s reſtleſs Malice, he had put himſelf into the hands and power of the *Philiſtines* at *Gath.* Where when he was, the following Meditations came into his mind, which after his eſcape he digeſted into this Order and *Pſalm.*

David *praying to God, complaineth of his ſufferings, and magnifieth his Word,* 1——10. *Is confident of God's fulfilling it, and promiſeth to praiſe him for it,* 11, 12.

BE merciful unto me, O God, for man *c* would ſwallow me up *d*: he fighting daily oppreſſeth me.

c i. e. Men, weak and miſerable Men, as the word ſignifies, whom thou canſt cruſh in an inſtant; *Saul* and his Courtiers, who have driven me hither; and now *Achiſh* and the *Philiſtines*, who have oft ſought my ruine, which now they have opportunity to effect. *d* Like wild and ravenous Beaſts, rather than Men. Heb *hath ſwallowed me up.* The thing is begun, and in a manner done, if thou doeſt not miraculouſly prevent it.

2 † Mine enemies *e* would daily ſwallow *me* up: For *they be* many that fight againſt me *f*, O thou moſt High *g*.

† Heb: *mine obſervers.*

e Heb. *my Obſervers*, that narrowly look to all my paths, and watch for my Haltings, and for an Opportunity to deſtroy me. *f* They truſt to their great numbers; wherein they know themſelves to be much ſuperiour to me. *g* Who from the high place beholdeſt all their plots, and canſt moſt eaſily diſturb and blaſt them.

3 What time I am afraid I will truſt in thee *h*.

h When I have the greateſt cauſe of Fear, I will rely upon thy Providence and Promiſe for my Deliverance.

4 * In God will I praiſe his word *i*; in God I have put my truſt, I * will not fear * what fleſh *k* can do unto me.

* Ver: 10 11.
* Pſ: 118. 6.
* Heb. 13. 6

i The Senſe is, either 1. I will praiſe or boaſt in the Lords Word, or the Lord for his Word. Or, 2. *With or by the Lord* (i. e. by his favour or help) *I will praiſe his Word.* Or rather, 3. This, as I humbly conceive: There are many things to be praiſed and celebrated in God, his Power, and Wiſdom, &c. but amongſt all and above all, I ſhall at this time praiſe him for his *Word*, which he *hath magnified above all his Name*, as is ſaid *Pſalm* 138. 2. even for his Promiſes of Protection and Deliverance made to his People in all their Exigencies, and particularly and eſpecially for that promiſe of the Kingdom made to me; for which I will now praiſe him, becauſe I am as ſure of its accompliſhment, as if I had it already in mine hand. *k* Infirm and mortal men, altogether unable to oppoſe thy infinite Majeſty; called *Fleſh* by way of contempt, as *Pſalm* 78. 39. *Iſa.* 31. 3. *Jer.* 17. 5.

5 Every day || they wreſt my words *l*: all their thoughts *are* againſt me for evil *m*.

|| Or, *my words bring ſorrow.*

l They miſconſtrue and pervert my moſt innocent Expreſſions, and turn them into matter of Calumny, wherewith they may incenſe *Saul* againſt me. Or *They perplex my Affairs.* *m* It is their whole ſtudy to do me miſchief.

6 They gather themſelves together *n*, they hide themſelves *o*, they mark my ſteps *p* when they wait for my ſoul *q*.

n After they have ſeverally imployed their thoughts againſt me, they meet together to compare their thoughts, and to put them in execution. *o* They lurk ſecretly; either that they may pry into all my moſt private actions; or that they may ſurprize me with miſchief unawares. Compare *Pſalm* 10. 8. *Prov.* 1. 11. *p* i. e. All my goings and doings, that they may find ſome occaſion to reproach, or entangle and ſo deſtroy me. *q* Or *Life*, to wit, to take it away from me.

7 Shall they eſcape by iniquity *r*? in *thine* anger caſt down *s* the people *t*, O God.

r Shall they ſecure themſelves by ſuch injurious and malicious practices, whereby they do not only vex me, but provoke and deſpiſe thee? Shall they have ſucceſs inſtead of the puniſhments which thou haſt threatned, and they have deſerved? God forbid. But the words may be read without an Interrogation, *By their iniquity they* hope to *eſcape*; or, *they do eſcape*, at preſent: But Lord do not ſuffer them thus to eſcape. *s* This is oppoſed to their preſent exaltation and triumphs over poor *David*, and to their hopes and confidence of ſafety and ſucceſs. *t* i. e. Theſe People, of whom I am ſpeaking, to wit, my malicious and wicked Enemies, as well thoſe followers of *Saul*, as theſe *Philiſtines* amongſt whom I now am.

8 Thou telleſt my wandrings *u*, put thou my tears into thy bottle *x*: * *are they* not in thy book *y*?

* Mal: 3: 16.

u Here I have been hunted from place to place, and am now driven hither. *x* Regard and remember, and pity them. *y* But why do I pray to God to do that which I am well aſſured he is of himſelf inclined to do, and hath already done?

9 When I cry *unto thee*, then ſhall mine enemies turn back *z*: this I know, for God *is* for me.

z When I have no other Arms or Force, which is my preſent caſe, my Prayers ſhall be ſufficient to overthrow mine Enemies.

10 * In God will I praiſe *his* word: in the LORD will I praiſe *his* word *a*.

* Ver: 4.

a What I have already engaged to do, *v.* 4. that I do again and again promiſe to do, and I cannot ſufficiently praiſe thy Goodneſs in making Promiſes, and thy Faithfulneſs in keeping them.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 * Thy vows *are* upon me *b*, O God: I will render praiſes unto thee.

* Pſ: 61. 8

b As I have prayed to thee, and am aſſured that thou wiltſt deliver me, ſo in confidence thereof I have made Vows to expreſs my gratitude to thee, and I acknowledge my ſelf obliged, and do reſolve to perform them.

13 For * thou haſt delivered my ſoul from death *c*: *wilt* not *thou deliver* my feet from falling *d*, that I may walk before God *e* in * the light of the living *f*.

* Pſ: 116: 8, 9:
* Job 33: 30:

c Which my Enemies deſigned, and my extream dangers threatned. *d* I am confident that thou wilt deliver, becauſe of thy promiſes, and my former experience. *e* i. e. That I may pleaſe, and ſerve, and glorifie thee, as this Phraſe implies, *Gen.* 5. 24. compared with *Heb.* 11. 5. as alſo, *Gen* 6. 9. and 17. 1. 1 *Sam.* 2. 30. which is the great end for which I deſire Life. *f* Either 1. In Heaven. Or rather, 2. In this Life, which is here oppoſed to the *Death* laſt mentioned, as it is *Job* 33. 30. which is called *Light*, *Job* 3. 20 as Death is called *Darkneſs*, *Job* 10 21, 22. and oft elſe-where, and which is expreſſed, by *beholding the Light*, and *the Sun*, *Eccleſ.* 11. 7.

PSAL. LVII.

To the chief muſician ‖ Al-taſchith *a*, Michtam of David, * when he fled from Saul in the cave *b*.

r, *deſtroy* a Gol- nPſalm. 1 Sam. .and 24.

a The word ſignifies, *deſtroy not* Which ſome think to be a Preface containing the ſum of the *Pſalm*, and reminding *David* of his great diſtreſs, in which he then was; which obliged him to make fervent Prayers to God, that he would not deſtroy him, nor give him up into the hands of his Enemies, who always deſigned and deſired to deſtroy him, and now ſeemed to have a fair opportunity to do it. *b* Either 1. That of *Adullam*, 1 *Sam.* 22. 1. or that of *En-gedi*, 1 *Sam.* 24. 1.

The Pſalmiſt, in Prayer, fleeth to God for protection and favour in his dangerous condition, 1——5. *Deſcribeth the wicked projects of his Enemies*, 6. *And encourageth himſelf from God's mercy to praiſe him*, 7——11.

Pſ 61. 4. 73. 28. BE merciful unto me, O God, be merciful unto me *c*, for my ſoul truſteth in thee: Yea, in * the ſhadow of thy wings *d* will I make my refuge, until *theſe* calamities *e* be over-paſt.

c The repetition implies both the greatneſs of his danger, and the fervency of his Spirit in this requeſt, and withal that his whole truſt and hope was in God's mercy. *d* i. e. Of thy protection; to which alone I truſt, and not to the ſhadow of this dark Cave, in which I now hide my ſelf. *e* Or the time *of theſe Calamities*, which, I know, will ſhortly have an end.

Pſ. 138. 8. 2 I will cry unto God moſt high: uuto God that * performeth *all things* for me *f*.

f Heb. *that performeth* (or *perfecteth* or *finiſheth*, as this word is rendred, *Pſalm* 138. 8. i. e. will certainly perform or finiſh) *for* or *towards*, or *concerning me*. He doth not expreſs what he performeth, or perfecteth, or fulfilleth, but leaveth it to be underſtood, as being eaſie to be underſtood: *He performeth*, or *perfecteth*, to wit, all that he hath promiſed, engageth himſelf to perform, what he hath begun to do, or what is yet to be performed; It being uſual in the Hebrew Language to underſtand a Verbal Noun after the Verb. He implies that God is not like men, who make large promiſes, but either through inability, or careleſneſs, or unfaithfulneſs, do not perform them, but will certainly be as good as his Word.

‖ Or, *hereproacheth him that would ſwallow me up*. *Pſ. 40. 11. and 40 3. and 61. 7.

3 He ſhall ſend *g* from heaven, and ſave me ‖ from the reproach of him that would ſwallow me up *h*: Selah. * God ſhall ſend forth his mercy and his truth *i*.

g Either 1. His Angels, as *Dan.* 3. 28. Or, 2. His help. Or, 3. His hand; which is underſtood after this Verb, 2 *Sam.* 6. 6. by comp. 1 *Chron.* 13. 9. where it is expreſſed. Or rather, 4. *His Mercy and his Truth*, as it here follows, where alſo this Verb is repeated, before thoſe words. *h* i. e. From that ſhameful deſtruction which they deſign to bring upon me. Or rather, as it is rendred in the Margent of our Bible, and by many others, and as it is in the Hebrew, *He hath reproached*, (i. e. He will certainly put to ſhame or reproach) *him that would ſwallow me up*, by diſappointing his expectation, and delivering me from his rage. *i* i. e. Shall diſcover them by their proper fruits, to wit, by affording his gracious help in purſuance of his Promiſes.

*Pſ. 35. 17. and 58 6. *Pſ. 55. 21. 4 My ſoul *is* among * lions *k*; I lye *l even among m* them that are ſet on fire *n*, *even* the ſons of men *o*, whoſe teeth *p are* ſpears and arrows *q*, and their * tongue a ſharp ſword.

k I live in the midſt of a generation of fierce and bloody men; which both in Scripture and other Authors, are oft called *Lyons*. *l* I have my abode and converſation. *m* Which Particle is eaſily borrowed out of the foregoing Clauſe. *n* To wit, *Of* or *from Hell*, as is fully expreſſed *James* 3. 6. who are meer Fire-brands and Incendiaries, that are continually breathing out their wrath and threatnings, and incenſing *Saul* againſt me. *o* Whereby he explains what he meant by *Lyons*, and tells us, they were Beaſts in the ſhape of Men. *p* Which may be conſidered; Either, 1. As Inſtruments of Deſtruction, as they are in Lyons. Or rather, 2. As Inſtruments of Speech, as they are in Men; for it here follows by way of explication, as the manner is, *and their Tongue*. And both ſeem to ſignifie their wicked and pernicious Calumnies, of which he every where complains, and particularly in the Hiſtory, to which this Pſalm ſeems to relate, 1 *Sam.* 24. 10. and by which they deſigned to promote his deſtruction. *q* i. e. They grievouſly wound my name, and are deviſed to do me miſchief.

*Pſ. 7. 6. & 148. 13. 5 * Be thou exalted *r*, O God above the heavens *s*: *let* thy glory *be* above all the earth *t*.

r Glorifie thy Power, and Goodneſs, and Juſtice, and Faithfulneſs by my Deliverance, all which are expoſed to cenſure and reproach, whileſt thou ſuffereſt ungodly wretches to oppreſs and triumph over the Innocent and Righteous, that put their truſt in thee. *s* i. e. Higher than the Heavens, or to the higheſt degree poſſible; or above all the falſe gods which are ſuppoſed to reſide in Heaven. *t* i. e. Above all Men upon Earth, ſome whereof do now audaciouſly lift up themſelves againſt thee, and above thee. Or, *through* (as the Hebrew Particle is commonly rendred, and it is no new thing to have the ſame Word or Particle diverſly taken in the ſame Verſe, as hath been formerly ſhewed) *the whole Earth*; not only amongſt thine own people, but ſo that even the Heathens ſhall be forced to acknowledge and admire thy Glorious Deeds.

*Pſ. 7. 16. and 9: 15. 6 * They have prepared a net for my ſteps, my ſoul is bowed down *u*: they have digged a pit before me *x*, into the midſt whereof they are fallen *themſelves y*. Selah.

u Or, *was bowed down*: I was even ready to fall and periſh. Or, mine Heart was oppreſſed and almoſt overwhelmed. *x* Heb. *Before my Face*: Not in my ſight, for that would have been in vain, *Prov.* 1. 17. but in my way, where they thought I would go. *y* This was fulfilled in *Saul*, who by purſuing fell into his hands, 1 *Sam.* 24. 3.

*Pſal. 108. 1, &c. ‖ Or, *Prepared*. 7 * My heart is ‖ fixed *z*, O God my heart is fixed: I will ſing and give praiſe.

z Or, *Eſtabliſhed*, in a full aſſurance of thy merciful help. It was ready to ſink with fear, or *bowed down* verſe 6. but now I have through thy Grace conquered my Fears, and am fixed in a ſtedfaſt belief of thy Promiſes. Or, *is prepared*, to wit, to ſing and give praiſe, as it follows.

8 Awake up my glory *a*, awake pſaltery and harp: *I my ſelf* will awake early *b*.

a Either 1. My Soul: Or rather, 2. My Tongue, the Inſtrument of *Singing*, which he was now about to do, veſes 7, 9. *b* I will rouſe up and imploy all the Powers of my Soul and Body, to ſet forth God's Praiſes.

9 I will praiſe thee, O LORD, among the people *c*: I will ſing unto thee among the nations.

c In the great Congregations, amongſt the *Iſraelites* of all Tribes, who are called by this Name, *Deut.* 33. 19. and amongſt Heathens, as I ſhall have occaſion, as he often had.

10 * For thy mercy *is* great unto the heavens *d*, and thy truth unto the cluds. *Pſ. 36. 5. and 71. 19. and 89. 2. and 108. 4.

d i. e. Is moſt evident, and greatly exalted.

11 Be * thou exalted, O God above the heavens: let thy glory *be* above all the earth *e*. *Verſ. 5.

e See the Note *t* on verſe 5.

PSAL. LVIII.

The ARGUMENT.

THis *Pſalm* was compoſed as very many others were, upon the occaſion of thoſe wicked Calumnies, and unjuſt cenſures, and ſentences, which were paſſed upon him by *Saul* and his Courtiers.

To the chief muſician, ‖ * Al-taſchith, Michtam of David.

‖ Or, *deſtroy not a* Golden Pſalm of David. * Pſal. 57. Tit.

David *reproving wicked Judges, deſcribeth their Nature*, 1——5. *And prayeth God to puniſh and deſtroy them*, 6——9. *For his own Glory, and the joy of the Righteous*, 10, 11.

DO ye indeed ſpeak righteouſneſs *a*, O congregation *b*? do ye judge uprightly, O ye ſons of men *c*?

a The queſtion implies a denyal: You cenſure me freely without any regard to Truth or Juſtice. *b* The word ſignifies a Band or Company of Men; and ſeems to point at *Saul*'s Judges and Counſellors; who met together to conſult what they ſhould do againſt *David*; and probably paſſed a Sentence upon him, as guilty of Treaſon and Rebellion. *c* So he calls them; Either, 1. In contempt and oppoſition to the ſons of God, or good Men. Or 2. By way of admonition to mind them that they alſo were Men, and muſt give an account to God for all their hard ſpeeches, and unrighteous decrees againſt him.

2 Yea, in heart *d* ye work wickedneſs; ye * weigh the violence of your hands *e* in the earth *f*. *Pſ. 78. 57

d Or, *with* your *Heart*, with free choice and conſent, and not only by conſtraint, and out of compliance with *Saul*. *e* Or, *you weigh violence*, or *injuſtice with your hands*. The Phraſe of *weighing* hath reſpect to their Office, which was to adminiſter Juſtice, which is uſually expreſſed by a pair of Ballances. So he intimates that they did great wrong under the pretence, and with the formalities of Juſtice, and whilſt they ſeemed exactly to weigh and conſider the true and fit proportion between the Actions and the Recompences allotted to them, they turned the Scale; and partly to curry Favour with *Saul*; and partly from their own malice againſt *David*; pronounced an unjuſt Sentence againſt him. *f* Or, *in this Land*, where God is preſent, and where you have Righteous Laws to govern you, and you profeſs better things.

3 The wicked are eſtranged *g* from the womb; they go aſtray ‖, * as ſoon as they be born *i*, ſpeaking lyes. * *From the Belly*.

g To wit, from God *Eph.* 4. 18. and from all Goodneſs. *h* Either, 1. Hyperbollically; even from their tender years. Or 2. Strictly and properly. So the ſenſe is: No wonder they act ſo unrighteouſly, for their very Natures and Principles are corrupt, even from their Birth: They are the wicked off-ſpring of ſinful Parents. And this hereditary and native corruption, though too common to all Men, he particularly aſcribes to theſe men; Either becauſe their immediate Parents were ſuch as did not only convey a corrupt nature to them, but greatly improved it by wicked Counſel and Example: Or becauſe they themſelves had improved that ſtock of Original Corruption, and in ſtead of mortifying it, had made it their great deſign, and conſtant buſineſs to gratifie and obey it. ‖ By actual ſins, the fruit of their original ſin *i* From their Childhood, as ſoon as ever they were capable of the exerciſe of Reaſon, and the practice of ſinning,

4 * Their poiſon *k is* † like the poiſon of a ſerpent *l*; *they are* like the deaf ‖ adder *that* ſtopeth her ear: *Pſ. 140. 3. Eccleſ. 10. 11. † Heb. *according to the likeneſs*. ‖ Or, *Aſp*.

k Their virulent and malicious diſpoſition. *l* Partly in it ſelf, being natural and inveterate, and incurable; and partly in its moſt pernicious effects.

5 Which will not hearken to * the voice of charmers, ‖ charming never ſo wiſely *m*. *Jer 8. 17. ‖ Or, *be the Charmer never ſo cunning*.

m This ſimilitude doth neither juſtifie the practice of Charming, which in the very word here uſed, is condemned, *Deut.* 18. 11. no more than thoſe which are drawn from the unjuſt Steward, *Luke* 16. 1, &c. and 18. 2, &c. and from *a Thief*, Rev. 16. 15. nor yet affirm the truth of what is reported, concerning the Aſps or Adders, which are ſaid to lay one Ear cloſs to the ground, and to cover the other with their Tail, that ſo they may avoid the danger of Enchantment; but only was taken from the common Opinion, which he poetically mentions to this purpoſe: As they commonly ſay of the Aſps or Adders, &c. ſuch really are theſe Men: Deaf to all my Counſels, and to the Dictates of their own Conſciences, and to the Voice of God's Law. And yet of the *charming* or *inchanting* of Serpents, mention is made both in other places of Scripture, as *Eccleſ.* 10. 11. *Jer.* 8. 17. and in all ſorts of Authors, Antient and Modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*, (Of which ſee my Latin *Synopſis*.) And particularly the *Ara-*

bick Writers to whom theſe Creatures were beſt known) name ſome ſorts of Serpents; among which the Adder is one, which they call *deaf*, not becauſe they are dull of Hearing, but, as one of them expreſly ſaith, becauſe they will not be Charmed.

*Job. 4. 10.

6 * Break their teeth *n*, O God, in their mouth: break out the great teeth *o* of the young lions, O LORD.

n Their Power and Inſtruments of doing Miſchief. He mentions *Teeth*; partly, becauſe the Adders poiſon lyes in its Teeth; and partly, to make way for the following Metaphor. *o* Called *the Grinders*; which are more ſharp and ſtrong than the reſt, and more uſed in breaking and tearing what they are about to eat.

*Pſ. 64. 3.

7 Let them melt away as waters, *which* run continually *p*: * *when* he *q* bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces *r*.

p As waters ariſing from melted Snow, or great Showers, or ſome other extraordinary cauſe, which at firſt run with great force and noiſe, and throw down all that ſtands in their way, but are ſuddenly gone, and run away and vaniſh, and return no more. *q* To wit, any or every one of mine Enemies, as appears from the foregoing and following words. *r i. e.* Like Arrows broken aſunder, whilſt a Man ſhoots, which can do no hurt.

*Job. 3. 16.

8 As a ſnail *which* melteth *s*, let *every one of them* paſs away *: like the untimely birth of a woman, *that* they may not ſee the ſun *t*.

s Which thruſts forth; and ſeems to threaten with its Horns, but is quickly diſſolved. For when it goes out of its ſhell, it ſpends its vital Moiſture, until by degree it waſte away and periſh. *t* Which indeavouring violently and unſeaſonably to break forth from the Womb is choaked in the attempt, and doth not live to ſee the Light of the Sun.

† Heb. *as Living as Wrath.*

9 Before your pots can feel the thorns *u*, he ſhall take them *x* away as with a whirlwind *y*, † both living, and in *his* wrath *z*.

u i. e. The heat of the Fire kindled by the Thorns put under them for that purpoſe: Before your Pots can be thoroughly heated. *x* To wit, mine Enemies; whoſe ſudden deſtruction he deſcribes under this ſimilitude. *y i. e.* Violently and irreſiſtibly. *z* Heb. *as living* (*i. e.* Alive, as he did *Korah*, *Numb.* 16. the Particle, *as* being here not a Note of Similitude, but of Truth or Aſſeveration, as it is *John* 1. 14. and oft elſewhere, as hath been noted:) *as* in (which propoſition is frequently underſtood) *wrath*, *i. e.* As a Man moved with great Wrath deſtroys his Enemy without Mercy, and is ready to devour him alive, if it were poſſible: Or, *both that which is raw* (as the Hebrew word *Chai* ſignifies, *Lev.* 13. 16. 1 *Sam.* 2. 15. to wit, the raw Fleſh, which is ſuppoſed to be put into the pot, that it may be boyled) *and the burning Fire*. There is indeed great variety of conſtruction and interpretation of theſe Hebrew words; which is not ſtrange, eſpecially conſidering the conciſeneſs of the Hebrew Language, and that this is a Proverbial Speech; nor is it of any great importance, becauſe it is not in any great point of Faith, and becauſe the Senſe of it is agreed, the only difference being about the manner and ground of the Phraſe. The learned Reader may ſee more upon this place in my Latin *Synopſis*.

10 The righteous ſhall rejoyce when he ſeeth the vengeance: * he ſhall waſh his feet in the blood of the wicked ‖.

* *i. e.* The Vengeance of God upon his implacable Enemies: not ſimply for himſelf, but for the bleſſed effects of it; the vindication of Gods Honour, and the deliverance of himſelf and of all good Men. ‖ *i. e.* There ſhall be ſo great a ſlaughter of his Enemies that he might, if he ſo pleaſed, waſh his Feet in their blood. See the ſame or like Expreſſions, *Pſal.* 68. 23. *Iſa.* 63. 3. *Revel.* 14. 20.

† Heb. *Fruit of the, &c.*

11 So that a man ſhall ſay, Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth †.

† And theſe Adminiſtrations of Gods Providence ſhall be ſo evident and convincing, that not only good Men ſhall be ſenſible thereof, but any man that ſees them, yea, even ſuch as were apt to diſpute or doubt of Gods Providence, ſhall upon this eminent occaſion, break forth into ſuch Exclamations as this, Now I ſee that Religion is not a vain and uprofitable thing, and that there is a God who doth now obſerve and govern, and when he ſees fit, judgeth the Inhabitants of the Earth, and will hereafter judge the whole World in Righteouſneſs, and recompence every man according to his works.

PSAL. LIX.

The ARGUMENT.

THe matter and deſign of this *Pſalm* is the ſame in general, and for ſubſtance with the former, to wit, a declaration of the Cruelty and Treachery of his Enemies; and a Prayer to God to deliver him out of their hands.

‖ Or, *deſtroy not*, a Golden Pſalm of David.

To the chief muſician, ‖ Al-taſchith, Michtam of David: * when Saul ſent & they watched the houſe to kill him.

David, *in danger, prayeth unto God for deliverance from his Enemies*, 1, 2. *relating his own Innocency and their Cruelty. He truſteth in God, and pray against them*, 3—15. *Promiſeth thankfulneſs to God for being his defence and refuge*, 16, 17.

* 1 Sam. 19. 11. Pſal. 57. Tit.

*Pſ. 18. 48.

† Heb. *ſet me on high.*

* DEliver me from mine enemies *a*, O my God: † defend me from them that riſe up againſt me.

a He chiefly underſtands *Saul*, but ſpeaks in the Plural Number, out of Reverence to his King, and that he might, as far as he could in Truth, derive the Envy and Hatred of theſe odious practices, upon thoſe that were about him; as he doth 1 *Sam.* 26. 19. and elſewhere.

2 Deliver me from all the workers of iniquity, and ſave me from bloody men.

3 For lo, they lye in wait for my ſoul; the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD *b*.

b Without any provocation, or cauſe given them by me, I am a ſinner before thee O Lord, but I have done them no injury.

† Heb. *meet me*

4 They run *c* and prepare themſelves *d* without *my* fault: awake † to help me *e*, and behold.

c To and fro, firſt to receive *Sauls* Commands, and then to execute them with all ſpeed and diligence. *d* Or, *diſpoſe themſelves*, here and there round about my Houſe, that they may catch me when I go out of it. *e* Heb. *to meet me*, as I come abroad, and to conduct me away with Safety.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael *f*, awake to viſit all the heathen *g*: be not merciful *h* to any wicked tranſgreſſors *i*. Selah.

f A God in Covenant with all true *Iſraelites*, whom thou haſt promiſed to protect and bleſs. *g* Or, *theſe heathens*, or *Gentiles*: Who though they are called and accounted *Iſraelites* by their Birth; yet in Truth, and in their Diſpoſitions and Manners, are meer Heathens and *Barbarians*: In which reſpect ſuch men are elſewhere called *Strangers*, *Pſal.* 54. 3. Men *of Sodom and Gomorrah*, *Iſa.* 1. 10. and *as Ethiopians*, *Amos* 9. 7. As among us ungodly Chriſtians, are oft called *Jews*, or *Turks*, or *Heathens*. *h* For indeed thou canſt not with thine Honour, nor according to thy Word be merciful to any ſuch incorrigible offenders. *i* Or, *perfidious Tranſgreſſors*, ſuch as perſecute me, and other good men, out of malice, and againſt their own Conſciences, which tell them that I am innocent, and with pretences of Friendſhip. He might well pray ſo vehemently againſt ſuch not only for his own preſervation, but for the juſt and neceſſary vindication of Gods Honour, and for the publick good of Mankind; whoſe common intereſt it was, that ſuch vile Miſcreants ſhould be taken out of the way.

6 They return at evening *k*: they make a noiſe like a dog *l*, and go round about the city *m*.

k After they have been buſie all day; either in plotting againſt me, or in hunting after me. In the Evening, when they ſhould compoſe themſelves to reſt, they return to their old trade of watching for me: Which they did at this time all the Night long, 1 *Sam.* 19. 11. *l* Either when he is hungry and purſuing his prey, and howls for meat; or when he is enraged, and grins and ſnarles where he cannot, or dare not bite. *m* When they did not find him in his own Houſe, they ſought for him in other Houſes, and parts of the City; where they ſuppoſed him to lurk.

*Pſ. 10. 1 & 73. 11. & 94. 7.

7 Behold, they belch out *n* with their mouth: ſwords *o are* in their lips; for * who, *ſay they*; doth hear *p*?

n Or, *they pour forth* (to wit, words, for what elſe ſhould come out of the mouth? Even ſharp and bitter words, as the next Clauſe explaines it) abundantly and vehemently, as a Fountain doth Waters, as this word ſignifies, ſee *Prov.* 15. 28. *Jer* 6. 7. *o i. e.* Words as keen and miſchievous as Swords, as *Pſal.* 55. 21. and 57. 4. *p David* doth not hear us, either to diſcover, and ſo to prevent our plots, or to puniſh us for them: and God either doth not hear, or not regard what we ſay and do againſt *David*: And therefore we may ſpeak and act what we think fit.

* Pſ. 2. 4 37. 13.

8 But thou, O LORD, * ſhalt laugh at them *q*; thou ſhalt have all the heathen in deriſion.

q Diſappoint their high confidences, and hopeful deſigns, and then deride them, and make them ridiculous and contemptible to others.

† Heb *my high place.*

9 *Becauſe of* his ſtrength *r* will I wait upon thee: for God *is* † my defence.

r i. e. Sauls ſtrength: Becauſe he is too ſtrong for me. Or rather, O *my ſtrength*, as it is *v.* 17. And all thoſe antient and venerable Tranſlators, the LXX, and *Chaldee*, and vulgar *Latin*, render it, *my ſtrength*. In the Hebrew it is, *his ſtrength*, *i. e. Davids*. For *David* ſpeaks of himſelf in the third perſon, as he oft doth. And ſuch ſudden changes of perſons are uſual, both in theſe Poetical Books (as hath been noted before) and elſewhere, as *Dan.* 9. 4. *Mich.* 1. 2.

*Pſ. 92. 11

† Heb. *mine Obſervers.*

10 The God of my mercy *s* ſhall prevent me *t*: God ſhall let * me ſee my deſire *u* upon † mine enemies.

s i. e.) The giver of all that Mercy and Comfort which I either have or hope for. Heb. *of his Mercy*. But here alſo there is (as appears by comparing this with *v.* 17.) a change of the perſon, as there was in the foregoing Verſe. *t* To wit, *with the Bleſſings of Goodneſs*, as it is more fully expreſſed, *Pſal.* 21. 3. Thou ſhalt help me, and that ſeaſonably, before it be too late, and ſooner than I expect. *u* In their diſappointment and overthrow, as it follows: Which was very deſirable to *David*, no leſs for the publick good, than for his own ſafety and happineſs.

* See *Gen.* 4. 14, 15.

11 * Slay them not *x*, leſt my people *y* forget *z*: ſcatter them *a* by thy power; and bring them down *b*, O LORD our ſhield.

x To wit, ſuddenly, or at once. *y* My Countrey-men; or thoſe over whom thou haſt appointed me to be Governour in due time. *z* Their former Danger, and thy Glorious Mercy in delivering them, and their own Duty to thee for it. Hereby it moſt plainly appears, that *David* in thoſe and the like Imprecations againſt his Enemies, was not moved thereunto by his private Malice, or deſire of Revenge, but by the reſpect which he had to Gods Honour, and the general good of his people. *a* Heb. *make them to wander*. As they wandred about the City and Country to do me miſchief, *v.* 6. ſo let their puniſhment be agreeable to their ſin; let them wander from place to place, to wit, for Meat, as it is expreſſed *v.* 15. that they may carry the Tokens of thy Juſtice, and their own ſhame to all places where they come. *b* From that Power and Dignity in which thou haſt ſet them, which they do ſo wickedly abuſe; and from the height of their carnal hopes and confidences of ſucceſs againſt me.

12 *For* the ſin of their mouth, *and* the words of their lips *c*, let them even be taken *d* in their pride *e*; and for curſing and lying *f which* they ſpeak *g*.

c For their ungodly and injurious, and pernicious Speeches, of which he ſpeaks *v.* 7. and in many other places *d* As in a ſnare in order to their ruine. Let thy Judgments overtake them. *e* For their proud and inſolent Speeches againſt thee, *v.* 7. *f* For their

Execrations and lying Reports, which they have raiſed or ſpread abroad concerning me. *g* Which they are ready to utter upon all occaſions.

13 Conſume *them* *h* in wrath, conſume *them*, that they *may* not *be* *i*: and let them know *k* that God ruleth *l* in Jacob *m*, unto *n* the ends of the earth *o*. Selah.

h By degrees; and after thou haſt made them to wander about, *v.* 11. *i* To wit, in the Land of the Living any more: As this Phraſe is frequently underſtood: whereof divers inſtances have been given. *k* Experimentally, and to their coſt, *l* Over and above them; That though *Saul* be King, yet God is his ſuperiour in Power and Authority, and all things among us ſhall be diſpoſed not as it pleaſeth *Saul*, which his Paraſites are always ſuggeſting to him, but as God will; and therefore I ſhall be preſerved, and in fit time Crowned, in ſpight of all that *Saul* or his Forces can do againſt me. *m* In the Land, and over the people of *Iſrael*, whoſe King and Governour he is in a peculiar manner. *n* Or, and *unto*: The Conjunction, *and*, being oft underſtood, as hath been noted before. Theſe words may be referred; either 1. To Gods Ruling, let them know *that God ruleth*, not only in *Jacob*; but alſo *to the ends of the earth*. Or 2. To mens knowing, *let them*, or *let men know even to the Ends of the Earth, that God ruleth in Jacob*: Let thy Judgments be ſo manifeſt and dreadful in the deſtruction of thy wicked Enemies, that not only *Iſraelites*, but even the remote Nations of the World may ſee it, and acknowledge thy Power and Providence in it. *o* Either of this Land; or rather, of the World. The Senſe is, That by thoſe eminent and extraordinary diſcoveries of thy Power and Wiſdom, and Juſtice, it may be evident both to them, and to all that hear of it, that thou art no Puny or Inferiour, or Topical God, like the gods of Heathens, whoſe Government is confined to a narrow compaſs but the high and mighty God, and the great Ruler of the whole World.

14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city *p*.

p What was their ſin, and their choice to do with evil deſign, let it be their puniſhment to do it by conſtraint, and for Meat, as it follows *v.* 15.

15 Let them wander up and down † for meat *q*; || and grudge if they be not ſatisfied *r*. Heb. eat. Or, *if ey be not isfied, en they ll ſtay all ight.*

q To get a Livelyhood. *r* When their Bodies are hungry, let their Minds be diſcontented. Or as others render the words, *And lodge*, or *be forced to lodge all Night, when they are not ſatisfied.* Let them go to their reſt with an empty Stomach.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee *s*, O my ſtrength, will I ſing: for God is my defence, *and* the God of my mercy.

s i. e, To thy Honour: Or rather, *of* or *concerning thee*: as that Particle is ſometimes uſed.

PSAL. LX.

To the chief muſician upon Shuſhan-eduth *a*, || Michtam of David, to teach *b*; * when he ſtrove with Aram-naharaim *c*, and with Aram-Zobah *d*, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand *e*. Or, *a olden* ſalm. 2 Sam. 3.13. Chr. 18. 12.

a This, like the reſt, ſeems to be the Name of an Inſtrument, or Song, or Tune, then well known, but now quite unknown and forgotten; it may be, and is by ſome rendred, *The Lilly*, or *Roſe of the Teſtimony*, or *Oracle*: But why it was ſo called, is a matter of meer conjecture, and of ſmall importance to us to know. *b* To wit, in an eminent manner: Or for the ſpecial inſtruction of Gods Church and People in ſome points of great moment; as, concerning the grievous Calamities, to which Gods Church and People were obnoxious, *v.* 1. 2, 3. and concerning the certainty of Gods promiſes, and of their deliverance out of them, upon Condition of their Faith and Obedience. which Doctrines were of great moment, eſpecially to the *Iſraelites*, who were and were likely to be exerciſed in the ſame manner, and with the ſame variety and viciſſitudes of Condition, under which their Anceſtors had been. Or, whereas other Songs were to be learned only by the *Levites*, or by ſome of them, this poſſibly was one of them, which the people alſo were to be taught, and were to ſing upon occaſion, becauſe of the publick and general Concernment which they all had in the matter herein contained. *c* Or, *the Syrians* (ſo called from *Aram*, the Son of *Sem*, *Gen.* 10. 22.) *of the two Rivers*, or *of Meſopotamia*, the Country between thoſe two great and famous Rivers, *Tygris*, and *Euphrates*. *d* Or, *the Syrians of Zobah*, part of *Syria* ſo called, 2 *Sam.* 6. 5, 12. *e* This Report ſeems not to agree with the Hiſtories to which this *Pſalm* is ſuppoſed to relate, 2 *Sam.* 8. 13. and 1 *Chron.* 18. 12. neither in the perſons ſlain, who are *Edomites*, 1 *Chron.* 18. 12. but *Syrians* here, and 2 *Sam.* 8. 13. nor in their numbers, which are here only twelve thouſand, and there eighteen thouſand; nor in the perſons to whom this Victory is aſcribed, who is *Joab* here, *David*, 2 *Sam.* 8. 13. and *Abiſhai*, 1 *Chron.* 18. 12. But theſe Difficulties may eaſily be reſolved by theſe Conſiderations: 1. That *David* being King, and *Joab* Lord-General of all his Forces, and *Abiſhai* his Lieutenant-General, as to a conſiderable part of his Army, the ſame Victory may well be aſcribed to any, or every one of them; as it is uſually done in like Caſes in the *Roman* and *Grecian* Hiſtories. 2. That the *Edomites* and *Syrians* were united in this War. 3. That twelve thouſand might be ſlain in the pitcht battel, and the reſt by the purſuers in their flight. 4. That theſe ſeveral places may ſpeak of ſeveral Fights. See more of this buſineſs in the Notes, on 2 *Sam.* 8. 13.

The Pſalmiſt complaining of former ſad Judgments, 1—3. *acknowledgeth Gods preſent Mercy*, 4. *Comforting himſelf in the promiſes, he prayeth for help, and therein truſteth*, 5—12.

O God, * thou haſt caſt us off *f*, thou haſt † ſcattered us *g*, thou haſt been diſpleaſed; O turn thy ſelf to us again. * Pſ.44.9. † Heb. *broken.*

f Or *rejected*, or *forſaken us*, as to thy gracious and powerful preſence, not only in the time of the Judges, but alſo during *Sauls* Reign. *g* Heb. *broken us*; partly by that dreadful overthrow by the *Philiſtins*, 1 *Sam.* 31. and partly by the Civil War in our own Bowels, between me and *Iſhboſheth*.

2 Thou haſt made the earth to tremble *h*; thou haſt broken it: heal * the breaches thereof *i*, for it ſhaketh. * Pſ. 75.3.

h A Poetical and Hyperbolical Expreſſion, ſignifying great and dreadful changes among the people, as *Hagg.* 2. 7. comp. with *Heb.* 12. 26, 27. See alſo 1 *Sam.* 14. 15. *i* Reconcile all thoſe differences which our Civil Wars have made among us.

3 Thou haſt ſhewed *k* thy people hard things: thou haſt made us to drink the wine of aſtoniſhment *l*.

k Heb. *Made* them *to ſee*, *i. e.* to experience or feel, as *ſeeing* is oft put, as *Pſalm* 49. 10. and oft elſewhere. *l* Thou haſt filled us with no leſs horrour and trembling, than men intoxicated with ſtrong and ſtupifying Drink, which they are forced to drink. Compare *Iſa.* 51. 17, 21.

4 Thou haſt given *m* a banner *n* to them that fear thee *o*: that it may be diſplayed becauſe of the truth *p*. Selah.

m Either, 1. Formerly. As thou haſt ſometimes afflicted thy people, ſo at other times thou haſt delivered them. Or rather, 2. Now lately by and under me. *n* Which is a Sign and Inſtrument. 1. Of union. This people who were lately divided and under ſeveral Banners, thou haſt now gathered together and united under one Banner, to wit, under my Government. 2. Of Battel. Thou haſt given us an Army, and power to oppoſe our Enemies. We had our Banner to ſet againſt theirs. 3. Of Triumph. We have not loſt our Banner, but gained theirs, and brought it away in Triumph: Compare *Pſal.* 20. 5. *o* Or *for*, or *on the behalf of them that fear thee.* An emphatical paſſage implying, that God gave ſo great a Bleſſing to the people of *Iſrael*, for the ſake of thoſe few ſincere *Iſraelites* which were among them. *p* Not for any merit of ours, but to ſhew thy faithfulneſs in making good thy promiſes which thou haſt made, both to me, concerning the eſtabliſhing of this Kingdom to me, and to my ſeed for ever, and to thy people in general; whom thou haſt frequently promiſed to hear and help when they call upon thee in times of trouble.

5 * That thy beloved *q* may be delivered, ſave *with* thy right hand, and hear me. * Pſ.108.6, &c.

q Thy beloved people laſt mentioned.

6 God hath ſpoken *r* in his holineſs: I will rejoyce *t*; I will divide *u* Shechem *x*, and mete out the Valley of Succoth *y*.

r Having prayed that God would ſave and hear him, he now intimates that God had done it already, and had prevented his prayers, and *had ſpoken* to him and of him, about the ſtabliſhing of his Throne. *s* Or, *in the Sanctuary*, or *Holy place*, to which *David* uſed to reſort to ask Counſel, and from whence God uſually gave out his Oracles. Or rather, *by his Holineſs*, as this very Word is rendred, *Pſal.* 89. 35. which carries the form of an Oath, and implies that God did not ſimply ſpeak, but *ſwore by his Holineſs*, as it is there expreſſed. *t* Therefore I will turn my prayers into praiſes, and Rejoycings for what God had already done, and as I am aſſured, will further do on my behalf. *u* Or, *Diſtribute*; which ſuppoſeth poſſeſſion and dominion. *x* A place within *Jordan*, in Mount *Ephraim*. See *Gen.* 33. 18. *Joſ.* 20. 7. *y* A place without *Jordan*. See *Gen.* 33. 17. *Joſ.* 13. 27 He mentions *Shechem*, and *Succoth*; either, Synecdochically for all the Land of *Canaan*, within and without *Jordan*; which having been formerly divided between him and *Iſhboſheth*, was now intirely in his poſſeſſion: Or becauſe theſe two places had been in *Iſhboſheths* hands, and poſſibly were extraordinarily devoted to *Sauls* Houſe, and utterly averſe from *David*; or for ſome other Reaſon now unknown.

7 Gilead *z* *is* mine, and Manaſſeh *a* *is* mine; Ephraim alſo *is* the ſtrength of mine head *b*; * Judah *is* my lawgiver *c*. * Gen. 49. 10.

z All their Land beyond *Jordan*, which was poſſeſſed by *Reuben* and *Gad*, and half of the Tribe of *Manaſſeh*, *Numb.* 32. 29, 39, 40. *Deut.* 3. 10. &c. *Joſ.* 13. 25, &c. *a* The other half of that Tribe within *Jordan*. *b* Either, 1. Mine Horns wherewith I ſhall puſh mine Enemies, according to *Moſes* his prophecy of that Tribe, *Deut.* 33. 17. Or, 2. *The keeper of mine Head*, as *Achiſh* ſpake, 1 *Sam.* 28. 2. A chief part of my ſtrength, either to offend mine Enemies, or to defend my ſelf. For this Tribe was very numerous, and valiant and rich. See *Gen.* 48. 19. *Deut.* 32. 11. *Pſal.* 78. 9. *c* The chief Seat of my Throne and Kingdom, and of the inferiour *Thrones of Judgment*, *Pſalm* 122. 5. the Tribe to which the Royal Scepter and Law-giver, are appropriated by Gods appointment, *Gen.* 49. 10.

8 Moab *is* my waſh-pot *d*; over Edom *e* will I caſt out my ſhoe *f*: Philiſtia, || triumph thou becauſe of me *g*. || Or, *triumph thou over me*, (*by an Irony.*)

d In which I ſhall waſh my Feet. I ſhall bring them into the loweſt degree of Servitude, and make them contemptible and miſerable. See 2 *Sam.* 8. 2. *e* An old and proud, and inſolent and cruel Enemy of *Iſrael*. *f* *i. e.* I will uſe them like Slaves; either, holding forth my Shoes, that they may pluck them off, or throwing my Shoes at them; either in anger or contempt, as the manner of many Maſters was, and is in ſuch Caſes. Or, *I will take poſſeſſion of them*; which was done by treading upon their Land. Or, *I will tread upon their Necks*; as they did in like Caſe, *Joſ.* 10. 24. But theſe Notions ſuit not with this phraſe, of *caſting* or *throwing the Shoe*. *g* Or, *over me*, as thou didſt in former years uſe to triumph and inſult over the poor *Iſraelites*. It is an Ironical expreſſion, ſignifying that her Triumphs were come to an end.

9 Who will bring me *h* *into* the † ſtrong city *i*? * who will lead me into Edom *k*? * Pſal.108. 10. † Heb. *City of ſtrengths*

h None can do it but God, as he declareth in the following Verſes. *i* *i. e.* The Cities; the ſingular number for the plural, which is uſual. Having beaten his Enemies out of the Field, and into their ſtrong Cities; from whence they hoped to renew the

War, he deſires Gods Aſſiſtance whereby he may take their ſtrong Holds, and ſo ſecure himſelf from further Attempts againſt him. *k* Which was an high and rocky Country, *Obad. v.* 3. fortified by Nature, as well as by Art, and therefore not to be invaded, and ſubdued without a Divine Hand.

* Pſ 44. 9. & 108. 11

10 Wilt not thou O God, *which* *hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies *l*?

l To wit, in former times; but now haſt graciouſly returned to us. He brings to his own and peoples minds, their former Calamities, that they may be more thankful for preſent Mercies and Deliverances.

† Heb. *Salvation.*

11 Give us help from trouble: for vain *is* the † help of man *m*.

m Though I have ſome Reputation for Volour and Conduct, and though my People are very numerous, and now united under me, yet all this will avail little or nothing without thy Almighty help.

* 1 Chr. 19. 13.

12 Through God * we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. LXI.

The ARGUMENT.

THe occaſion of this *Pſalm*, was ſome great diſtreſs of *Davids*; either by *Saul*, or by *Abſalom*; though it might be Compoſed ſome time after it was paſt.

To the chief muſician upon Neginah, *a Pſalm* of David.

David, *in great danger, flee th to God for deliverance, upon experience of his former Love,* 1—3. *promiſing him perpetual Service for hearing his Prayers,* 4, 5. *And aſſuring himſelf a long Life, he voweth thankfulneſs,* 6—8.

HEar my cry, O God, attend unto my prayer.

2 From the end of the earth *a* will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I *b*.

a Or rather, *of the Land*: To which *David* was driven by the Tyranny of his Enemies. *b* Convey me into ſome high and ſecure Fortreſs, which I could not reach without thy ſuccour, and where mine Enemies cannot come at me. He alludes to their cuſtom of ſecuring themſelves in Rocks, 1 *Sam.* 13. 6. *&c.*

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

|| Or, *make my Refuge.*

4 I will abide in thy tabernacle for ever *c*: I will || truſt in the covert of thy wings *d*. Selah.

c I ſhall, I doubt not, be reſtored to the Tabernacle from which I am now baniſhed, and, according to the deſire of my Heart, worſhip and enjoy thee there all my dayes. *d* In the mean time whilſt I am in danger and trouble, I will caſt my ſelf upon thy protection with full confidence.

5 For thou, O God, haſt heard my vows *e*: thou haſt given *me* the heritage of thoſe that fear thy name *f*.

e My fervent Prayers, attended with many Vows and Promiſes, as was uſual, eſpecially in caſes of great danger or difficulty, *Gen.* 28. 20. *Jud.* 11. 30, 31. *f* Thou haſt alloted me my portion, with and amongſt them that fear and worſhip thee, who are the *excellent* ones, *in whom is all my delight*: And upon that account I muſt acknowledge it to thy praiſe, that *the Lines are fallen to me in pleaſant places: Yea, I have a goodly Heritage*, *Pſal.* 16. 3, 6. Thou haſt granted me this ſingular Mercy, to live in Gods Land, and to enjoy his Preſence and Favour, and to worſhip in his Tabernacle; which is the Heritage that I and all that fear thee, prize and deſire above all things in the World.

† Heb. *thou ſhalt add days to the days of the King.* † Heb. *as Generation and Generation.*

6 † Thou wilt prolong the kings life *g*, *and* his years *h*, † as many generations *i*.

g i. e. My Life. He calls himſelf *King*; either, 1. Becauſe he was actually *King*, though *Abſalom* Uſurped the Throne: Or 2. Becauſe he was deſigned and anointed to be King; and by calling himſelf *King*, he ſupports himſelf under his preſent ſtraits, and declares his confidence in Gods promiſe of the Kingdom to him. Yet we muſt not think that *David* did commonly and publickly call, or own himſelf to be *King*, which had neither been true nor convenient for his Affairs: But this Pſalm, either was not Compoſed whilſt *Saul* lived, or at leaſt was penned only for his private uſe and Comfort, and not *committed to the chief Muſician*; which indeed it could not be till *David* had the Kingdom, and the inſpection of the ſacred Muſick and Service of the Tabernacle. *h i. e.* The years of my Life and Reign. *i* As long as if I had a Leaſe of it for many Ages. Thus he ſpeaks; partly, becauſe his Kingdom was not like *Sauls*, a matter of one Age, expiring with his Life, but eſtabliſhed to him and his Heirs for ever; and partly, becauſe Chriſt, his Son and Heir, ſhould actually, and in his own perſon poſſeſs the Kingdom for ever.

* Prov. 20. 28.

7 He ſhall abide *k* before God *l* for ever: O prepare *m* * mercy and truth *n which* may preſerve him.

k Or *ſit*, to wit, in the Throne, *Jer.* 13. 13. *l* Living and ruling as in Gods preſence, and ſerving God with his Royal Power, and Worſhiping him in his Tabernacle. *m* Or, *order* or *appoint*, as this word ſignifies, *Jonah* 1. 17. and 4. 6. *n* Either, 1. The Graces of *Mercy* or *Compaſſion*, and *Truth* or *Faithfulneſs*; which are the great ſupporters of Thrones, *Prov.* 20. 28. and 29. 14. Or rather, 2. Thy Mercy and Truth, *i. e.* The effects of them. Thy *Truth* in giving me thoſe Mercies which thou haſt promiſed to me; and thy *Mercy* in giving me ſuch further Bleſſings, as I need, and thou ſeeſt fit to give me.

8 So will I ſing *praiſe* unto thy name for ever, that I may daily perform my vows *o*.

o That ſo I may pay unto thee thoſe Services and Sacrifices, which I vowed to thee when I was in trouble.

PSAL. LXII.

The ARGUMENT.

THis *Pſalm* was made in a time of great Danger and Diſtreſs, or at leaſt with reſpect to it, as is manifeſt from *v.* 3, 4.

† Heb.

To the chief muſician, † to Jeduthun *a*, *A Pſalm* of David.

a A famous Muſician; of whom ſee 1 *Chron.* 9. 16. and 16. 42. Heb. *Upon Jeduthun.* Which might be the Name of a Muſical Inſtrument, or Tune invented by that *Jeduthun*, and therefore called by his Name.

David *teſtifieth his ſafety and quietneſs in God, to the diſcouragement of his Enemies,* 1——7. *but to the encouragement of the Godly,* 8. *No truſt to be put in Man, or Worldly things, but in God,* 9, 10. *to whom Power, Mercy and Juſtice belong,* 11, 12.

† Heb. O *onely.* † Heb. *ſilent.*

† TRuely *b* my ſoul † waiteth *c* upon God: from him *cometh* my ſalvation *d*.

b Or, *Surely.* This is my certain and fixed reſolution. Or, *Nevertheleſs*, as this Particle is oft rendred. So the beginning of this Pſalm is abrupt, as it is in ſome other Pſalms. This ſeems to be the Concluſion of a long and hard Conflict, which *David* had within himſelf, as he often had, what courſe he ſhould take to get out of his trouble. *c* Heb. *is ſilent*, as it is alſo *Pſal.* 37. 7. *i. e.* ſilently, quietly and patiently looks up to God for deliverance, and that in his time and way, without murmuring or deſpair, or uſing indirect and ſinful practices. *d* I have no hope of deliverance, but from and by him.

† Heb. *hi place.*

2 He only *is* my rock, and my ſalvation: *he is* my † defence; I ſhall not be greatly moved *e*.

e Though I may be ſhaken, yet I ſhall not be overthrown. Compare *Pſal.* 37. 24. 2 *Cor.* 4. 9.

* Iſa. 3 13.

3 How long will ye *f* imagine miſchief againſt a man *g*? ye ſhall be ſlain all of you *h*: * as a bowing wall *ſhall ye be, and as* a tottering fence *i*:

f Mine Enemies; to whom now he turneth his Speech. *g i. e.* Againſt me, *a Man* like your ſelves, whom common Humanity obligeth you to pity; a ſingle Man, who is no fit match for you; a poor, contemptible, miſerable and impotent Creature; as the word *Man* is oft uſed, as *Pſal.* 9. 20. and 82. 7. &c. *a dead Dog*, or *a Flea*, or *a Partridge*, as upon the ſame account he calleth himſelf, 1 *Sam.* 24. 14. and 26. 20. whom you cannot thus purſue, without reflecting diſparagement upon your ſelves, as he there ſaith. *h* The miſchief which you deſign for me ſhall fall upon your own heads. And accordingly *Saul* and the generality of theſe Men were ſlain, 1 *Sam.* 31. *i i. e.* As ſuddenly and eaſily overthrown as theſe are.

* Pſ 28. † Heb. *i their inward parts*

4 They only conſult to caſt *him k* down from his excellency *l*; they delight in lies *m*; * they bleſs with their mouth, but they curſe † inwardly. Selah.

k To wit, the man mentioned *v.* 3. *i. e.* himſelf; Of whom he continues to ſpeak in the third Perſon. *l* From the hopes and attainment of that Royal Dignity, to which God hath deſigned and anointed me. *m* In ſecret Slanders and Execrations covered with Flatteries and fair Speeches, as it here follows.

5 My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be moved.

7 In God *n is* my ſalvation and my glory *o*: the rock of my ſtrength, *and* my refuge *is* in God.

n Heb. *upon* or *with God.* It depends upon him, and his Favour and Help. *o* Either, 1. The matter of my Glorying. Or 2. That Honour which I either have or hope for.

8 Truſt in him at all times, ye people *p*; pour out your heart *q* before him: God *is* a refuge for us. Selah.

p By my Example be encouraged, and learn to truſt God. *q i. e.* Make known all the deſires, and cares, and griefs, of your Hearts to him, freely and frequently, with confident expectation of obtaining what you want or deſire from him.

* Pſ. 39. 5, 11. Rom. 3. 4. || Or, *alike.*

9 * Surely men of low degree *are* vanity *r*, *and* men of high degree *are* a lye *s*: to be laid in the ballance, they *are* || altogether lighter than vanity.

r i. e. Moſt vain, impotent and helpleſs Creatures in themſelves. This he delivers as a Reaſon or Argument, to enforce his foregoing Exhortation, *Truſt in God*, becauſe there is no other perſon or thing to which you can ſafely truſt. *s* Becauſe they promiſe much, and raiſe Mens expectations, upon conſideration of their great Power and Dignity, but are not able to perform, and generally deceive thoſe who truſt in them. In which reſpect *Lying* is aſcribed to *a Fountain*, *Jer.* 15. 18. to *Wine*, *Hoſea* 9. 2. to *the Olive*, *Habak.* 3. 17. when they do not give what they promiſe.

* Job 31. 25. Luk. 12. 15. 1 Tim. 6. 17.

10 Truſt not in oppreſſion *t*, and become not vain *u* in robbery: * if riches increaſe, ſet not your heart *upon them x*.

t As you may not truſt any other Men, ſo neither muſt you truſt to your ſelves, nor to your own Wit or Induſtry, or Courage by which you may oppreſs others, and ſo think to ſecure and enrich your ſelves. *u* Lifting up, and feeding your ſelves with vain Hopes, and Expectations of ſafety and felicity, from thoſe Riches which you take from others by Robbery or Violence. *x* So as to pleaſe your ſelves immoderately in them, to place your Hope and Truſt, and chief Joy in them, or to grow proud and inſolent becauſe of them.

|| Or, *Strength.*

11 God hath ſpoken once: twice *y* have I heard this, that || power *belongeth* unto God *z*.

y i. e. Frequently, as *Job* 33. 14. both immediately as at *Sinai*, and by his holy Prophets, from time to time. *z* That Power is God's Prerogative; and Conſequently all Creatures, either againſt or without him, are poor Impotent things, to which no Man can truſt without certain Diſappointment, and God alone is fit to be truſted.

* Job. 34. 11. Pr. 24. 12. Jer. 32. 19. Eze. 7. 27. & 33. 20. Mat. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Eph. 6. 8. Col 3. 25. 1 Pet 1. 17. Re. 22

12 Alſo unto thee, O LORD, belongeth mercy *a*; for || * thou rendreſt to every man according to his work †.

a Or, *Benignity*, or Readineſs to do good. Thou art no leſs willing than able, to defend and preſerve all that put their Truſt in thee. || Or, *therefore.* For the following Words ſeem to be either a Reaſon, or Proof of, or an inference from, the two foregoing

Properties of God, *Power* and *Mercy*. God is Almighty, therefore he can eaſily ſubdue and deſtroy all his and mine ungodly Enemies, & Recompence unto them all their Malicious and wicked Practiſes. He is alſo mild and merciful, and therefore will pardon good Mens failings, and graciouſly reward me and others of his people according to our Integrity. † According to the Nature and quality, though not according to the proportion, of their Works, whether they be good or bad. And this as he is obliged to do by his holy Nature, and by that Reſpect which he oweth to his own Glory, ſo he is able to do it, being Omnipotent, and willing to do it to the godly (which was the only thing that might he doubted, becauſe of their manifold and great Corruptions, and Imperfections, and Miſcarriages) becauſe he is merciful and gracious.

PSAL. LXIII.

A Pſalm of David when he was in the wilderneſs of Judah *a*.

a Where he hid himſelf from *Saul*, 1 *Sam.* 22. 5. and 23. 14, 15. and 26. 1, 2.

David *in the Wilderneſs complaining bitterly of his Baniſhment from Gods Houſe, thirſteth and longeth for it,* 1——3. *His manner of bleſſing God. His Experience, Hope and Delight in God,* 4——8. *comforteth himſelf, that his Enemies ſhall be deſtroyed, and that he ſhall be in Safety,* 9——11.

Pſ. 42.2. 143: 6.
Heb.
ary.
Heb.
thout
ter.

O God, thou *art* my God *b*, early *c* will I ſeek thee: * my ſoul thirſteth for thee *d*; my fleſh longeth *e* for thee in a dry and † thirſty land, † where no water is *f*.

b In Covenant with me. *c* Heb. *in the Morning*. Which implies the doing it with greateſt Diligence and Speed, taking the firſt, and the beſt time for it, as *Job* 8. 5. *Pſal.* 78. 34. *Prov.* 1. 28. *d* (*i. e.*) For the Preſence and Enjoyment of thee in thine Houſe and Ordinances, as the next Verſe declareth it. *e* Or, *languiſheth*, or *Pineth away*. The deſire of my Soul after thee, is ſo Vehement and inſatiable, that my very Body feels the Effects of it, as it commonly doth of all great Paſſions. *f* So called; Either, 1. Metaphorically; In a Land where I want the refreſhing Waters of the Sanctuary. Or, 2. Properly: I thirſt not ſo much for Water (which yet I greatly want) as for thee.

2 To ſee *g* thy power and thy glory *h*, ſo as I have ſeen thee *i* in the ſanctuary.

g (*i. e.*) To enjoy, as *ſeeing* is oft taken. *h* Either, 1. The Ark, which is called God's *Strength* and *Glory*, 1 *Sam.* 4. 21. 1 *Chr.* 16. 11. *Pſal.* 78. 61. Or rather, 2. The powerful and glorious Effects, and Evidences of thy gracious preſence there. *i* Whereof I have formerly had great and comfortable Experience; which makes me more ſenſible of my preſent loſs, and more Thirſty after thoſe enjoyments.

3 Becauſe *k* thy loving kindneſs *l is* better than life *m*, my lips ſhall praiſe thee *n*.

k This is the Reaſon of the foregoing thirſt after God. *l* (*i. e.*) The Diſcoveries and Influences of thy Grace and Favour, which thou uſually imparteſt to thy people in the Sanctuary. *m* Is more durable and comfortable, and ſatisfactory than the preſent Life, with all imaginable Advantages belonging to it. *n* Both for my former Taſtes and Experiences of this Truth: and for the Aſſurance of my Reſtitution to the ſame bleſſed Enjoyments.

4 Thus *o* will I bleſs thee while I live: I will lift up my hands *p* in thy name *q*.

o (*i. e.*) So as I have done and now do. Or, upon that occaſion, when I ſhall be reſtored. Or, for this Reaſon, being ſo ſenſible of the ſweetneſs of thy Favour. Or, *certainly*: For this Particle is ſometimes uſed as a note of Aſſeveration, as it is, *Pſalm* 127. 2. *Iſaiah* 16. 6. *p* Towards thee in Heaven, in Prayers and Praiſes. *q* According to thy Command. Or, with Confidence in thy Name.

*Pſ. 103.5.
† Heb. *Fatneſs.*

5 * My ſoul ſhall be ſaisfied *r* as *with* † marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips.

r When thou ſhalt fulfil my earneſt Deſire of enjoying thee in the Sanctuary: though now in my exile I Groan and Pine away for want of that Mercy.

*Pſ. 42 8. & 119 55.

6 When * I remember thee *s* upon my bed *t*, *and* meditate on thee in the *night*-watches *u*.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce *x*.

s In the mean time, whilſt I cannot enjoy thee, I will Quiet and Comfort my ſelf with the Thoughts, and Remembrance of thy Kindneſs to me. *t* Heb. *Upon my beds*, implying that he was frequently forced to change his Bed and Lodging, being driven from place to place. *u* In the ſeveral ſeaſons of the Night, which was divided into three or four Watches; of which ſee *Exod.* 14. 24. *Judg.* 7. 19. *Mark* 13. 35. When others ſleep ſecurely, my ſleep is interrupted by my Perplexity and Grief for my abſence from thy Houſe, and when I awake, my Thoughts are fixed upon thee, *&c.* *x* I will reſt ſecurely and joyfully in thy Protection.

8 My ſoul followeth hard after thee *y*: thy right hand upholdeth me *z*.

y (*i. e.*) Purſueth thee Eagerly and Diligently, and Reſolvedly; and as it were ſtep by ſtep, when thou ſeemeſt to run away from me; Which is the Emphaſis of this Hebrew word. My Soul and Spirit cleaveth to thee, as this Verb ſignifies, *Gen.* 2. 24. *Jer.* 13. 11. when my Body is abſent from thy Sanctuary. *z* I do not loſe my Labour in following hard after thee; for though I am not yet reſtored to the Enjoyment of thy Preſence in thy Houſe, yet I have preſent ſupports from thee, whereby my Spirit is kept from fainting under my manifold Preſſures, and is enabled with Faith and Patience to wait upon thee, till thou ſeeſt fit to deliver me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it a*, ſhall go into the lower parts of the earth *b*.

a i. e. To take away my Life. *b* Either. 1. Into Hell. Or rather, 2. Into their Grave, as this Phraſe is uſed, *Ezek.* 31. 14. 18. But how is this true, when they are ſuppoſed to be devoured by Foxes, *v.* 10. Anſw. This may be underſtood; Either, 1. Of divers Perſons. Some of their ſlain might be Buried, and others lye unburied. Or, 2. Of the ſame Perſons; they did go into the Earth, but not immediately, but were firſt devoured of Foxes, and the remainders of them were buried, as is frequently done in ſuch Caſes. Or, this Phraſe may note not ſo much the Place, as the State, of the Dead; this being univerſally ſaid of thoſe that dye, whether they are buried or unburied, that they *return to the Earth* or *Duſt*, *Job* 1. 21. *Eccleſ.* 12. 7.

10 † They ſhall fall by the ſword *c*, they ſhall be a portion for foxes *d*.

†Heb. *they ſhall make him run out* like water *by the Hands of the Sword*.

c i. e. Dye in battel, as *David* foretold, 1 *Sam.* 26. 10. and as was accompliſhed in *Saul*, and his followers, who were *David*'s greateſt Enemies, 1 *Sam.* 31. *d* Their Carkaſſes ſhall be unburied upon the Earth, and thereby become a prey to Wild and Ravenous Creatures, and eſpecially to Foxes, which were in thoſe Parts in great abundance; and which did and do feed not only upon Fruits, *Cant.* 2. 15. but alſo upon Fleſh, as Experience ſheweth. Beſides ſome very Learned men think that the Word rendred, *Foxes*, is more general, and comprehends, beſides Foxes, another ſort of Creatures. like unto them called *Thoes*, which were very numerous in this Country: Of which ſee on *Jud.* 15 4.

11 But the king *e* ſhall rejoyce in God, every one that ſweareth by him *f* ſhall glory *g*: but the mouth of them that ſpeak lyes *h*, ſhall be ſtopped *i*.

e I who am already anointed King, and who ſhall be actually King, when theſe mine Enemies are fallen by the Sword. He ſpeaks of himſelf in the third Perſon, either out of Modeſty; or out of Prudence, becauſe it was Ambiguous, and might be underſtood; Either of himſelf, or of *Saul*, whereby he might avoid the Envy of the Expreſſion; if this Pſalm was Compoſed before he was King. *f* Either, 1. By the King; by whom they ſometimes did ſwear, as *Gen.* 42. 15. 2 *Sam.* 15. 21. But they did alſo ſwear by ſome other Perſons, of Eminent Place and Authority, though under the King, as 1 *Sam.* 1. 26. and 20. 3. Nor is it likely, that the Pſalmiſt would juſtifie thoſe kinds of Oaths, this Practice of ſwearing by ones Name, being Accounted a part of that Worſhip which is proper to God, both in the Old and New Teſtament. If this were meant of the King, it might better be rendred, *that ſweareth to* (for ſo the Particle *Beth* is ſometimes uſed) *him*, as Subjects uſed to ſwear Homage to their Prince. So the Senſe is: All thoſe that ſhall own me for their King. Or, 2, By God, who was laſt mentioned, that ſweareth by the Name of God, to wit, *in Truth, and Judgment, and Righteouſneſs*, as it is expreſſed, *Jer.* 4. 2. *i. e.* Every ſincere Servant and Worſhipper of God; *Swearing*, being oft put for the whole Worſhip of God, whereof it is a Conſiderable part, and *Swearers* by God for Worſhippers of him, as *Iſa.* 19. 18. and 45. 23. Compared with *Rom.* 14. 11. and *Iſa.* 65. 16. *g* Shall rejoyce in my Deliverance and Exaltation, both for their Reſpect to the Honour and Service of God, which I ſhall advance, and for the Benefits which all good Men, and the whole Kingdom ſhall feel by my Government; whereas in *Sauls* time the vileſt Men were exalted, and good Men oppreſſed and perſecuted, and the whole Kingdom Groaned under his Tyranny. *h* That now make it their Buſineſs to invent or ſpread lying and ſlanderous Reports concerning me and others of God's People. *i* I ſhall ſeverely reſtrain and puniſh ſuch wicked Practices.

PSAL. LXIV.

The ARGUMENT.

THe Matter of this *Pſalm* plainly declares that it was made in a time when *David* was greatly Diſtreſſed and Reproached: Which he was both under *Saul*, and in the time of *Abſalom's* Rebellion.

To the chief muſician, *a Pſalm* of David.

The Pſalmiſt complaining of his Enemies, and deſcribing their crafty and wicked Practices, prayeth unto God for guard and deliverance, 1——6. *fortelleth alſo their utter ruine, to the Honour of God, and Joy of the Righteous,* 7——10.

HEar my voyce, O God, in my prayer; preſerve my Life from fear *a* of the enemy.

a i. e. From Danger: The Act or Paſſion of *Fear*, being oft put for its Object, *Danger*, as *Pſal*, 14. 5. 1 *Pet.* 3. 14. and oft elſewhere.

2 Hide me from the ſecret counſel *b* of the wicked; from the inſurrection of the workers of iniquity.

b i. e. From the ill Effects of their Plots againſt me.

3 * Who whet their tongue like a ſword, and * bend their *bows to ſhoot* their arrows *c even* bitter words *d*.

* Pſ. 11.2.
* Pſ. 57.4.

c Of which Phraſe ſee the notes on *Pſal.* 58. 7. *d* Slanderous and pernicious Speeches againſt me.

4 That they may ſhoot in ſecret *e* at the perfect *f*: ſuddenly *g* do they ſhoot at him, and fear not *h*.

e Lying in Ambuſh, or hiding themſelves in ſecret places, as Fowlers commonly do. *f* Or, *upright Man*; *i. e.* At me, who in ſpight of all their Calumnies, dare avow that my Heart is perfect with God, and that I am blameleſs as to them, having given them no juſt Provocation. *g* At the very firſt Opportunity. *h* Neither men, becauſe they conceal it from them, as appears from the foregoing and following Words; nor God, whoſe Judgments they deſpiſe.

5 They encourage themſelves *i in* an evil || matter, they commune † of laying ſnares privily: they ſay, who ſhall ſee them *k*?

|| Or, *Speech*
† Heb. *to hide ſnares.*

i Heb. They *ſtrengthen*, or *fortifie themſelves*, by firm Reſolutions, by aſſured Confidence of Succeſs, by uniting their Counſels and Forces together, and by mutual Encouragements and Exhortations. *k* Their ſnares are ſo ſecretly laid that David cannot diſcern, and therefore not avoid them.

|| Or, *we are Conſumed by that which they have throughly ſearched.*
† Heb. *a part ſearched.*

6 They ſearch out iniquities *l*; || they accompliſh † a diligent ſearch *m*; both the inward *thought* of every one *of them*, and the heart *is* deep *n*.

l They ſtudy Diligently and Conſtantly, to find out either Matter, which they may lay to my Charge, or new Ways and means of doing me Miſchief. *m* They have long and accurately ſearched, till at laſt they have Ripened and perfected their Thoughts, and found out a very cunning and deep Plot. Or, they ſay, *We have accompliſhed* our *accurate ſearch.* By long ſearching we have at laſt found what we deſired. *n* Mine Enemies are not only Cruel and Malicious, but alſo very Cunning, both to contrive and conceal, and to execute their Plots.

7 But God ſhall ſhoot at them *o with* an arrow, ſuddenly *p* † ſhall they be wounded.

† Heb. *their Wound ſhall be.*

o Though I can neither ſearch out, or prevent their ſubtil Devices, yet God can and will certainly do it. *p* Shortly and unexpectedly.

8 So they ſhall make their own tongue to fall upon themſelves *q* ; all that ſee them, ſhall flee away *r*.

q The Miſchief of their hard Speeches and Threats, and Crafty Counſels againſt me, ſhall be turned againſt themſelves. *r* Partly, through Abhorrency of them ; and Partly, through Fear of being involved in their Deſtruction.

9 And all men *s* ſhall fear, and ſhall declare the work of God *t* ; for they ſhall wiſely conſider of his doing *u*.

s i. e. A greater number of thoſe who ſhall ſee theſe Events. *t i. e.* This admirable work of Divine Power and Wiſdom, and Faithfulneſs. *u* Learning Wiſdom by their Folly and Miſery, and avoiding thoſe Evil Courſes, which brought them to Ruin.

10 The righteous ſhall be glad in the LORD *x*, and ſhall truſt in him; and all the upright in heart ſhall glory *y*.

x Or, *for the Lord, i. e.* Not out of Malice or ill Will to the Perſons of their Enemies, but for the Honour of God, which by this means is fully Vindicated, and greatly advanced. *y* To wit, in God, as their ſure Rock and all-ſufficient Portion.

PSAL. LXV.

The ARGUMENT.

THe Deſign of this *Pſalm*, ſeems to be to declare the Great and Glorious work of Divine Providence, both towards his Church, and the Land of his People, and towards the reſt of Mankind.

To the chief muſician, *a Pſalm and* ſong of David.

David *praiſeth God for ſpiritual Bleſſings, as hearing Prayer, and purging away ſin,* 1—3. *and for the bleſſedneſs of thoſe that dwell in his Courts,* 4. *and alſo for temporal Bleſſings, as govering the World, and the abundance of all worldly Enjoyments,* 5——15.

† Heb. *is ſilent.*

PRaiſe † waiteth *a* for thee, O God, in Zion *b* and unto thee ſhall the vow be performed *c*.

a Heb. *is ſilent* or *ſilence, i. e.* Quietly waits, as this Phraſe is uſed, alſo *Pſal.* 62. 1. And *praiſe* may be here put for the Perſon or Perſons, who uſe to praiſe God upon all occaſions, and who are now prepared and ready to do ſo : as *Deceit* is put for *a deceitful Man,* as *Prov.* 12. 24. and *ſin* for *the Sinner, Prov.* 13. 6. and *Dreams* for *Dreamers, Jer.* 27. 9. So the meaning may ſeem to be this, God's people Patiently and believingly wait for an Opportunity, to offer their Praiſes to God : For at preſent they ſeem to be in ſome ſtraits, as divers Paſſages of this Pſalm do intimate. *b* Tho all the People of the World have great cauſe to Praiſe thee, yet none pay thee this Tribute, but thy People in *Sion* ; and they indeed have many peculiar and Eminent Obligations, and Occaſions to perform this Duty. *c* All the thank-offerings which thy People vowed unto thee in the time of their Danger, ſhall be faithfully paid, to wit, *in Zion*: Which is to be repeated out of the firſt Clauſe of the Verſe.

2 O thou that heareſt prayer *d*, unto thee ſhall all fleſh *e* come.

d That uſeſt and delighteſt to hear and Anſwer the Prayers of thy People in *Zion.* Which he juſtly mentions, as one of the chiefeſt of God's Favours, and Priviledges vouchſafed to his Church, *e i. e.* Men of all ſorts and Nations, who were allured by this and other ſingular Benefits, to joyn themſelves to the Jewiſh Church, according to *Solomon's* Prediction, 1 *Kings* 8. 41, 42, 43. Withal this may be a Tacit Prophecy of the Converſion of the *Gentiles*.

† Heb. *Words and Matters of iniquities.*
† Heb. *attone, Or, expiate.*

3 † Iniquities prevail againſt me *f*: *as for* our tranſgreſſions, thou ſhalt † purge them away *g*.

f They are a burden too heavy for me, as he Complains, *Pſ* 38. 4. They are ſo many and great, that for them thou mighteſt juſtly reject my Prayers, and deſtroy my Perſon. *g* But this is another glorious Priviledge granted to thy people, and that, in Anſwer to their prayers, thou doſt graciouſly pardon and purge away their ſins.

* Pſ. 36. 8.

4 Bleſſed *is the man whom* thou chooſeſt *h*, and cauſeſt *i* to approach *unto thee k, that* he may dwell in thy courts *l*: * we ſhall be ſatiſfied *m* with the goodneſs of thy houſe *n*, *even* of thy holy temple.

h Out of the Lump of Mankind, to be one of thy peculiar people. *i i. e.* Permitteſt and Commandeſt, and by the diſpoſal of thy Providence, and the Influences of thy Grace, procureſt and ordereſt. *k* To draw near to God in his Houſe and Ordinances, by prayer and praiſes, and other Acts of Acquaintance and Communion with him. *l* In the Courts of thy Houſe. He mentioneth *Courts*, becauſe the people were permitted to go no further into God's Houſe. *m* For they only get that ſolid Satisfaction which all Men deſire, but no other perſons or people can find elſewhere. *n* With the ſpiritual and everlaſting Bleſſings there conferred upon thy people, the Grace and Favour and fellowſhip of God, Remiſſion of ſins, Renovation of Heart and Life, the knowledge of God, and of our ſelves, and of our Duty, and true Inteteſt, Joy and peace, and well-grounded Hopes or aſſurance of eternal Life : In Compariſon whereof all the Enjoyments of this World, are but Droſs and Dung.

5 *By* terrible things *o* in righteouſneſs *p* wilt thou anſwer us *q*, O God of our ſalvation : *who art* the confidence *r* of all the ends of the earth *s*, and of them that are afar off *upon* the ſea *t*.

o Or, *In a Terrible manner* ; *i. e.* So as to ſtrike thy people with an holy Awe and Reverence of thee and of thy Judgments, and thine Enemies with Dread and Horror. Or, *In a wonderful manner*, as this Word is rendred in the *Chaldee, Deut.* 10. 21. *things wonderful* and *Terrible*, being put together, as expreſſing the ſame thing, *Pſal* 106. 22. *p i. e.* By vertue of thy Juſtice, or Faithfulneſs, or Goodneſs; whereby thou art inclined, and engaged to help thy people when they are in Diſtreſs, and reſort unto thee by prayer. *q* Thou wilt graciouſly Anſwer and grant our prayers and Deſires. *r i. e.* The only Object of a ſafe and undeceiving Confidence ; for there is no other perſon, or thing in the World, that any man Living can truſt to without Fear and certainty of Diſappointment. Or, Thou art the ſtay and ſupport of all Mankind, by thy powerful and gracious Providence, *Pſal.* 104. 27. *Acts* 17. 18. *Heb.* 1. 3. Others refer this to the Calling of the *Gentiles.* But that ſeems not to ſuit with the following Verſes, which manifeſtly ſpeak of God's general Providence. *s* Not only of thy people *Iſrael*, but of all perſons and Nations, even as far as to the End of the Earth, or of this vaſt Continent in which we Live. *t* Or, in *the Sea, i. e.* In the Iſlands of the Sea, which are here diſtinguiſhed from the Continent ; and under thoſe two Heads, are Comprehended all the Inhabitants of the World.

6 Which by his ſtrength ſetteth faſt the mountains *u*; *being* girded with power *x*.

u That they are not overthrown by Floods or Winds, or Earthquakes, or other natural or violent Cauſes : Which ſtability they have only from God's Providence, which ſuſtains all perſons, and all things. *x* This our God being able to do it, and that with one ſingle Word.

* Pſ. 89. 9.

7 * Which ſtilleth the noiſe of the ſeas, the noiſe of their waves *y*, and the tumult of the People *z*.

y When the Sea is Tempeſtuous, and Threatens to ſwallow up Ships and Men that are in it, or to overflow the Earth. *z* And as he ſtills the Natural, ſo alſo he quiets the Metaphorical Seas, Tumultuous and unruly people, for multitudes of people are oft called *Seas*, in prophetical Writings, as *Iſa.* 17. 12, 13. *Jer.* 51. 42 *Rev.* 17. 15.

|| Or, *to ſing.*

8 They alſo that dwell in the uttermoſt parts *a* are afraid at thy tokens *b*: thou makeſt the out-goings of the morning and evening *c* || to rejoyce.

a To wit, *of the Earth*, which is added to this Word, *v.* 5. *b* Or *Signs* : Either, 1. At the Sun and Moon and Stars, which are called *Signs, Gen:* 1. 14. But theſe are not Matter of Terror, but of delight to Men; and the Commonneſs and Conſtancy of their Courſes, makes moſt Men neither fear nor much regard them. Or, 2. At the great and terrible Judgments, which God inflicts upon wicked Men, and particularly upon the Enemies of his people. Or rather, 3. At thoſe terrible Thunders and Lightning, and Earthquakes, and Comets, or other ſtrange Meteors, or Works of God in the Air: For he is here ſpeaking of the natural Works of God. *c* By which he underſtands ; Either, 1. The Eaſt, from whence the Morning or the Sun, the cauſe of it, goeth forth, as it is expreſſed, *Pſ.* 19. 6. and the Weſt, from whence the Evening or Night, is Poetically ſuppoſed to come forth. So the meaning is, That God gives all the People of the World from Eaſt to Weſt, occaſion to rejoyce in the Effects of his Bounty and Goodneſs to them. But if the Pſalmiſt had meant this, it is not probable that he would have expreſſed it in ſuch a dark and doubtful Phraſe, which is never uſed in that Sence, but rather by thoſe known and uſual Expreſſions, *from Eaſt to Weſt*, or, *from the riſing of the Sun, to the going down thereof*, which Phraſe he uſeth, *Pſal.* 50. 1. and 113. 3. Or rather, 2. The ſucceſſive Courſes of the Morning and Evening ; Or of the Sun and Moon which go forth at thoſe times, thereby making the Morning and Evening ; both which are ſaid to *Rejoyce* poetically, becauſe they give Men occaſion of Rejoycing, which the Sun or the Morning doth, becauſe it gives them Opportunity for the diſpatch of Buſineſs, and for the Enjoyment of manifold Recreations and Delights; and the Moon or Evening doth ſo, becauſe it invites men to that reſt and ſleep, which is both refreſhing and neceſſary for them. Thus this whole Verſe ſpeaks of the natural Works of God, the former Clauſe of ſuch as are extraordinary and Terrible, the latter of ſuch as are ordinary and delightful.

|| Or, *after thou hadſt made it to deſire* Rain. *or thou deſireſt it.*
* Pſ. 68. 9, 10.

9 Thou viſiteſt *d* the earth *e* and || * watereſt it *f* thou greatly enricheſt it with the river of God *g which is* full of water : thou prepareſt *h* them *i* corn, when thou haſt ſo provided for it *k*.

d To wit, in mercy or with thy Favour, as this Word is oft uſed. *e* The whole Earth, which is full of thy Bounty. So he continues to declare the general Providence of God, to all men and people. Or rather *the Land*, or *this Land*, for here is an Emphatical Article. And ſo he comes from God's general Providence over all places and Nations, to his particular and ſpecial Providence over his people in the Land of *Canaan*, whereof he gives one Eminent and Conſiderable inſtance, to wit, his giving them Rain and fruitful Seaſons, and that after a time of drought and ſcarcity, to which it is not improbably ſuppoſed that this Pſalm relates. And this may be the particular occaſion, for which the Pſalmiſt ſaid, that *Praiſe waited for God in Zion*, v. 1. *f* This is added to determine and explain the former general Word, or to ſhew how or wherein God viſited it. *g* Either, 1. With the Rivers which God hath made in the ſeveral parts of the Earth, to make it moiſt and fruitful. Although the fertility of the greateſt part of the Earth, doth not depend ſo much upon the Rivers below, as upon the Rains from above. Or, 2. With the River *Jordan*, which ſometimes overflowed its Banks. But that overflow reached only to a ſmall part of the Land. Or rather, 3. With ſhowers of Rain, which he very ſignificantly calls a *River* for their plenty, and *the River of God*, *i. e.* Of God's immediate making and providing when he ſees fit ; which is oppoſed both to thoſe little Rivolets or Channels, which Husbandmen or Gardiners cut for the watering of their Grounds ; and to thoſe greater Rivers, which run with a conſtant Courſe, and by their little Channels derived from them, or by their overflows do Water and inrich the Earth, as *Nilus* did *Egypt* ; to which theſe Words may ſeem to have a ſpecial Reference, eſpecially if they be Compared with *Deut.* 11. 10, 11, 12, &c. *h* By this means thou prepareſt the Earth, for bringing forth Corn, and Ripeneſt the Corn in the Earth. *i* For them; To wit, the Inhabitants of the Earth, or Land here mentioned, for their uſe and Benefit. *k* Or, *diſpoſed* or *ordered*, or *prepared it*, to wit, the Earth, which without this would be hard and Barren.

|| Or, *thou auſeſt* Rain *to de- end* into *he furrows hereof.* †Heb. *thou iſſolveſt it.*

10 Thou watereſt the ridges thereof abundantly || thou ſettleſt *l* the furrows thereof: † thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof *m*.

l To wit, in that Condition which is fit for Fruit. Or, *thou bringeſt down*: for the Rain diſſolves the high and hard Clods of Earth. *m* When all is done, the Fruitfulneſs of the Earth muſt not be aſcribed to the Rain or Sun, or any ſecond Cauſes, but to thy Bleſſing alone.

† Heb. *the year of thy Goodneſs.*

11 Thou crowneſt † the year with thy goodneſs *n*, and thy paths *o* drop fatneſs *p*.

n Thou by thy powerful Goodneſs, doſt inrich and adorn all the Seaſons of the Year, with their proper Fruits and Bleſſings. *o* The Clouds, upon which God is frequently ſaid to Walk or Ride, as *Job* 36. 28. and 38. 26, 27. *Pſal.* 104. 3. *Nah.* 1. 3. Which Sence is favoured by the next Verſe, where theſe Paths are ſaid to *drop*, &c. *p* Make the Earth Fat and Fruitful

† Heb. *are girded with Joy.*

12 They *q* drop *upon* the paſtures of the wilderneſs *r*; and the little hills *s* † rejoyce on every ſide *t*.

q God's paths. *r* Which though neglected by Men, are furniſhed by God with Food for wild Beaſts, which being his Creatures, he careth for by this means. *s* The Hills of *Canaan*, which for the generality of them, were but ſmall, if Compared with the great and high Mountains in divers parts of the World. He mentions *the Hills*, becauſe theſe being moſt dry and parched with the Sun, moſt need and are moſt refreſhed with the Rain. *t* As being moiſtened and ſatisfied with Rain, in all parts and ſides of them.

13 The paſtures are clothed with flocks, the valleys alſo are covered over with corn *u*, they ſhout for joy, they alſo ſing *x*.

u This is added as the Effect of theſe Comfortable Rains, that they fill the Paſtures with Graſs for Cattel, and the Valleys (which he mentions as the moſt Fruitful places, though he doth not exclude the reſt) with Corn for the uſe of Man. *x i. e.* They are abundantly ſatisfied with thy Goodneſs, and in their manner ſing forth the Praiſes, and declare the Goodneſs of their Creator and Benefactor. Compare *Pſal.* 147. 8. ſuch Paſſions or Actions, as theſe are oft figuratively aſcribed to Life-leſs Creatures, both in Sacred and profane Poetical Writings; which are ſaid to *Rejoyce* or *Mourn*, &c. when their Condition is ſuch as calls for Rejoycing or Mourning, and would cauſe them to do ſo, if they were Capable of ſuch Actions.

PSAL. LXVI.

The ARGUMENT.

THe Author and time of the Compoſing of this *Pſalm* are uncertain. This is manifeſt and ſufficient for our underſtanding of it, that it was made upon the occaſion of ſome great and glorious Deliverance afforded to the *Iſraelites*, after and out of ſome grievous and general Calamity, and, as ſome not improbaly conceive, that out of *Babylon*.

To the chief muſician, a Song *or* Pſalm.

The Prophet exhorteth all to praiſe God, for his wonderful Works, 1-----8 *eſpecially for delivering his Church out of all trouble,* 9 —— 12. *He promiſeth unto God Thankſgiving, and to pay the Vows he made in Trouble,* 13 —— 15. *calling to others to ſee God's Goodneſs to his Soul, bleſſeth him for it,* 16 —— 20.

† Heb. *all the Earth.*

MAke a joyful noiſe unto God, † all ye lands *a*.

a Ye people of all Nations, who have ſeen the wonderful Power and Wiſdom, and fidelity, and goodneſs of God in our Deliverance; it becomes you to acknowledge it with Admiration and Rejoycing. Or, *all the Land*, or *this Land*. But the former Sence is more probable from v. 4. where this Word is ſo uſed. And it is very proper in this place, and uſual in other places of Scriptures, to invite the *Gentile* World, to the Contemplation and Celebration of God's Works, to and for his people. See *Deuteronomy* 32. 43. 1 *Chron.* 16. 23, 24.

2 Sing forth the honour of his name; make his praiſe glorious *b*.

b (*i. e.*) Praiſe him in an extraordinary and Eminent degree, ſo as he may have much Glory from you.

|| Or, *yeild feigned Obedience.* †Heb. *Lye.*

3 Say unto God, How terrible *art thou* in thy works *c*! through the greatneſs of thy power ſhall thine enemies || † ſubmit themſelves unto thee *d*.

c To wit, to thine Enemies, as it follows, *d* Heb. *Lye unto thee*, (*i. e.*) Profeſs ſubjection to thee, not ſincerely and freely, but by conſtraint and out of a ſervile Fear.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee *e*; they ſhall ſing *to* thy Name, Selah.

e Many people of divers Nations ſhall be ſo affected with thy ſtupendious Works, that they ſhall worſhip and praiſe thee for them, and all people ſhal do ſo and ſhal have juſt cauſe to do ſo; and the time will come when all Nations will actually do ſo, to wit, in the days of the Meſſias.

* Pſ. 46. 8.

5 * Come and ſee *f* the works of God; *he is* terrible *in his* doing toward the children of men *g*.

f Conſider them wiſely and ſeriouſly, for God's Glory, and for your own good. *g* To all his Enemies; whom he calls *the Children of Men*; partly, in way of Contempt, to ſhew how unable they are; Either, to avoid or reſiſt the great God; and partly, in oppoſition to his own people, who are frequently called *the Children of God*.

*Ex. 14. 21 *Joſh. 3 17

6 * He turned the ſea into dry land; * they went through the flood *h* on foot; there did we *i* rejoyce in him.

h Or *River*, to wit, *Jordan*. *i i. e.* Our Nation, or our Anceſtors, in whoſe Loyns we then were, and the Benefit of which Antient Deliverance we at this day enjoy. See the like Expreſſions, *Pſal.* 81. 5. *Hoſea* 12. 4. The whole people of *Iſrael* are oft Conſidered as one Body, continued through all ſucceeding Generations, United in the Bond of the ſame Covenant and Worſhip, and in the poſſeſſion of the ſame Promiſes, and Priviledges, and Bleſſings, and Acted by one and the ſame Spirit; and therefore ſeveral and contrary things may reaſonably be aſcribed to them, in regard of their ſeveral Parts and Ages, and what was done in one Age, may be imputed to another by Vertue of their ſtrict Conjunction with the ſame Body.

* Pſ. 11. 4.

7 He ruleth by his power for ever *i*; * his eyes behold the nations *k*: let not the rebellious exalt themſelves *l*. Selah.

i The ſame Power which God had and put forth for his people in Antient time, he ſtill hath in as great Vigour as ever, and is not at all weakened by Age, and is as able and ready to Act for them now, as ever he was: which he hath ſhewed by this Late and Glorious inſtance. *k* He ſees all their ſecret and ſubtil Devices, and can and will defeat them, when he ſees fit. *l* Lift up their Hands againſt God, or againſt his people. Or, *the Rebellious* (*i. e.* Thoſe people which rebel againſt this Almighty God and his Laws) *ſhall not exalt themſelves*, as they Vainly hope and Deſign to do, but ſhall be brought down and deſtroyed, as is hereby implyed.

8 O bleſs our God, ye people *m*, and make the voyce of his praiſe to be heard.

m Of other Nations, that have ſerved, or yet do ſerve other Gods.

† Heb. *putteth.*

9 Which † holdeth our ſoul in life *n*, and ſuffereth not our feet to be moved *o*.

n Who by a Succeſſion of Miracles of Mercy, hath kept us alive in the midſt of a thouſand Deaths, to which we were expoſed, and hath reſtored us to Life, when we were like Dead men and dry Bones ſcattered at the Mouth of the Grave. *o* To wit, ſo as to fall into Miſchief and utter Ruin, as our Enemies deſigned.

* Pſ. 17. 3.

10 For *p* * thou, O God, haſt proved us; thou haſt tryed us, as ſilver is tryed *q*.

p Or, *Yet* or *Nevertheleſs*. Though thou haſt hitherto helped us, and now delivered us, yet for a ſeaſon thou haſt ſorely afflicted us. *q i. e.* Severely, as as if it were in a burning Furnace; and with a Deſign to try our ſincerity, and to purge out the Droſs, or the wicked from among us.

11 Thou broughteſt us into the net *r*; thou laidſt affliction upon our loyns.

r Which our Enemies laid for us, and which could never have taken or held us, but by the Permiſſion and Diſpoſal of thy Providence, which gave us into their hands.

† Heb. *Moiſt.* Pſ 68. 6.

12 Thou haſt cauſed men *s* to ride over our heads *t*; we went through fire, and through water *u*; but thou broughteſt us out into a † wealthy *place x*.

s Weak and Mortal, and miſerable Men, as the Word ſignifies, no better nor ſtronger than we, if thou hadſt not given them Power over us. *t* To Ride upon our Shoulders. By thy Permiſſion they have uſed us like Slaves, yea like Beaſts, to carry their Perſons or Burdens. Compare *Iſa.* 51 23. *u i. e.* Through various and dangerous Tryals, and Calamities. See *Pſal.* 32. 6. and 69. 2. *Ezek.* 15. 7. and 30. 8. *x* Heb. *Into a moiſt* or *Well-watered place*, ſuch as *Canaan* was, both in a Proper Sence and figuratively, as being repleniſhed with Divine Graces and Bleſſings.

13 I will go *y* into thy houſe with burnt-offerings: I will pay thee my vows,

† Heb. *opened.*

14 Which my lips have † uttered, and my mouth hath ſpoken when I was in trouble.

† Heb. *make.* † Heb. *marrow.*

15 I will † offer unto thee burnt-ſacrifices of † fatlings, with the incenſe of rams *z*: I will offer bullocks with goats, Selah.

y Hitherto he ſpoke in the plural Number, but now he begins to ſpeak in the ſingular Number, but ſtill the Speech is continued of the ſame Perſon or Perſons: only ſometimes the whole Body ſpeaks; and ſometimes one Man ſpeaks in the Name of all the reſt. *z* with the fat of Rams, which in theſe Peace-offerings was burnt upon the Altar, and ſo vaniſhed into Smoke like Incenſe, and which is no leſs pleaſing to God than Incenſe.

16 Come *and* hear, all ye that fear God *a*, and I will declare what he hath done for my ſoul *b*.

a Whether *Iſraelites* or *Gentiles* proſelyted to them. Let every *Iſraelite* take notice of what God hath done for the Nation in general, and let the *Gentiles* obſerve God's goodneſs to the Children of *Iſrael*. *b* Which he hath held in Life, as he ſaid v. 9. in the greateſt dangers of Death.

17 I cryed unto him with my mouth *c*, and he was extolled *d* with my tongue.

c With a loud Voyce and great Fervency: Or it is a Pleonaſme, as *Pſal.* 44. 1. *We have heard with our Ears.* *d i. e.* Praiſed by me; To wit, for Anſwering my Prayers.

* Pr. 28. 9. Iſa. 1. 15. Joh. 9. 31. Jam. 4. 3. † Heb. *ſee.*

18 If * I † regard *e* iniquity *f* in my heart *g*, the LORD will not hear *me h*.

e Heb. *If I have or had ſeen*, or *looked upon*, to wit, with approbation and affection, as *Job* 31. 26. *Hab.* 1. 13. Men look upon what they like, and turn away their Face from what they loath or hate. *f* Any ſin whatſoever, and eſpecially *Idolatry*, which is oft expreſſed by this Word, to which the *Iſraelites* were very prone, and to which they had moſt powerful Temptations from the Examples, and Counſels, and Promiſes, and Threats of the Idolaters, in whoſe Land and Power, they had been. And ſo this is a Purgation of themſelves from that Crime, ſomewhat like that *Pſal.* 44. 20, 21. and in general, from thoſe groſs and Reigning ſins, whereof they had been guilty formerly. *g* If my Heart was falſe to God, and did cleave to Idols, or to any Wickedneſs, although I might for ſome prudential Reaſons forbear the groſs and outward Acts. Compare *Pſal.* 44. 17, 18. If I had been guilty of that Hypocriſie, wherewith mine Enemies charged me, and had been a ſecret Favourer of Wickedneſs when I pretended great Piety. Or, If I did not Cry unto God with my Heart, but only howled for Corn and Wine, &c. and whilſt I cryed to God with my Tongue, my Heart was ſet upon

pon ſin, or I deſired only that which I reſolved in my Heart to ſpend upon my Luſts. *h* Or, *Would not have heard me*; as divers learned Interpreters tranſlate it, the Future being put Potentially, as is uſual among the Hebrews. For God heareth not ſinners, *John* 2. 31. nor Hypocrites, *Job* 27. 8, 9 *Prov.* 15. 29.

19 But verily God hath heard me *i*; he hath attended to the voyce of my prayer.

i Which is a publick Vindication, and a divine Teſtimony of my Integrity, againſt all my falſe Accuſers.

20 Bleſſed *be* God, which hath not turned away *k* my prayer, nor his *mercy* *l* from me.

k Or, *rejected* or *removed*, to wit, from his ſight and Audience, but hath received and granted *it*. *l* Though he had now aſſerted his own Innocency, and ſincere Piety, yet he imputeth not God's hearing of his Prayers to that, but ſolely unto God's Grace and Mercy.

PSAL. LXVII.

The ARGUMENT.

THis *Pſalm* contains a Prayer for the Church of *Iſrael*, as alſo for the Gentile-World, whoſe Converſion he Prophetically deſcribes.

To the chief muſician on Neginoth, a Pſalm *or* Song.

The Church prayeth for the Enlargement of the Kingdom of God, 1. 2. *to the Joy of the Nations,* 3—5. *and for the increaſe of Spiritual and Temporal Bleſſings,* 6, 7.

*Pſ. 4. 6. † Heb. *with us.*

GOD be merciful unto us *a*, and bleſs us, *and* * cauſe his face to ſhine † upon us *b*. Selah.

a Thy People of *Iſrael*. *b* As thou haſt hid thy Face and Favour from us, ſo now do thou manifeſt it to us. For the Phraſe ſee *Num.* 6. 25, 26. *Pſal.* 31. 16.

2 That thy way may be known upon earth *c*, thy ſaving health among all nations.

c Nor do we deſire this Mercy only for our Comfort, but alſo for the Advancement of thy Glory, and the Propagation of the true Religion among all Nations, who by the Contemplation of thy Gracious and wonderful Works, to and for us, will be induced to Love and ſerve thee, and to liſt themſelves among thy People. By God's *way* he underſtands; Either, 1. That way wherein God Walks; or the manner of his dealing with his people, how Gracious and bountiful a Maſter thou art to all thy Servants. Or rather, 2. That way wherein God requires Men to walk, the way of God's Precepts, the way of Truth, or the true Religion; as *the way* or *ways of the Lord*, are frequently taken, *Gen.* 18. 19. *Judg.* 2. 22. *Pſal.* 18. 21. and 119. 1. *Acts* 18. 25. 26, &c. the ſame which in the next Clauſe is called his *Saving Health*, Heb *Salvation*, and both together ſignifie the way of Salvation, which the Pſalmiſt deſires may be known among all Nations; which was expected by the Antient and godly *Jews*, at the coming of the Meſſias, who is called *the way*, *John* 14. 6. and God's *Salvation*, *Luke* 2. 30. And ſo the Sence of the place is this, Deal ſo graciouſly with thy People *Iſrael*, that thereby the Gentile-World may at laſt be allured to joyn themſelves with them, and to embrace their Religion and Meſſias; according to that famous Prophecy, *Zech.* 8. 23. *In thoſe days ten Men —— out of all ——— Nations---ſhall take hold of the skirt of — a Jew*; ſaying, *We will go with you, for we have heard* that *God is with you.*

3 Let the people praiſe thee, O God; let all the people praiſe thee *d*.

d O haſten that time, when all the *Gentiles* ſhall forſake their dumb Idols, and ſerve and Praiſe thee the Living God, as they will have abundant cauſe to do.

† Heb. *lead.*

4 O let the nations be glad and ſing for joy *e*; for thou ſhalt judge *f* the people righteouſly *g*, and † govern *h* the nations upon earth, Selah.

5 Let the people praiſe thee, O God, let all the people praiſe thee.

e For thy Tranſcendent Mercy to them, in reſcuing them from the Vanities and damnable Errors of their Fathers, and in bringing them to the knowledge of the true God, and of eternal Life. *f* *i. e.* Rule and govern them, as it is explained in the next Clauſe, and as this Phraſe is uſed. *g* Which is the great Commendation of any Government, and the greateſt Argument and Encouragement to the *Gentiles* to put themſelves under it; the rather Becauſe they had found the Miſery of Living under the unrighteous and Tyrannical Government of the Devil, and of their Idolatrous and heatheniſh Rulers. *h* Heb. *lead*; To wit, gently, as a Shepherd doth his Sheep; and not rule them with Rigour, as other Lords had done.

*Pſ. 85. 12.

6 * *Then* ſhall the earth yeild her increaſe *i*, *and* God, *even* our own God *k* ſhall bleſs us.

i When the people of the Earth ſhall be Converted to the Worſhip and Service of the true God, God will take away his Curſe from the Earth, and cauſe it to yield them abundance of all ſorts of Fruits. Under which one Bleſſing, promiſed under the Law to them that obey God, all other Bleſſings both Temporal and Spiritual are Comprehended, as is very uſual in the Old Teſtament. *k* He who is *Iſrael*'s God in a peculiar manner, by that everlaſting Covenant which he hath made with us.

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

The ARGUMENT.

THe occaſion of this *Pſalm* ſeems to have been *Davids* Tranſlation of the Ark to *Zion*, which was managed with great Solemnity and Devotion, and Celebrated with ſome *Pſalms*, and this among the reſt. For the firſt Words are the very ſame which *Moſes* appointed for ſuch occaſions, *Num.* 10. 35. and the following Verſes purſue the ſame Matter with the firſt. Thence he falls into a Deſcription of ſome of the excellent Properties and glorious Works of the God to whom this Ark belonged. But becauſe *David* very well knew that both himſelf and the Ark were Types of Chriſt, and that the Church and people of *Iſrael* were a Type of the Catholick Church, conſiſting of *Jews* and *Gentiles*, and that the legal Adminiſtrations and Actions were Types of thoſe of the Goſpel, he therefore by the Spirit of prophecy, looked thorough and beyond the preſent Actions and Types, unto the great Myſteries of Chriſt's Reſurrection and Aſcenſion into Heaven, and of the ſpecial priviledges of the Chriſtian Church, and of the Converſion of the *Gentiles* unto God, and therefore intermixeth ſome paſſages, which directly and immediatly belong to theſe things, although the Words be ſo ordered, that they carry a manifeſt Alluſion to the preſent Actions, and may in ſome ſort be applied to them, though in a more obſcure and improper and ſecondary Sence. Nor is it at all ſtrange, that in the ſame *Pſalm* there is ſuch a mixture of things, whereof ſome belong only to the Actions or Events of that time, and ſome only to Chriſt, and the Goſpel times; if it be conſidered, that the Pſalmiſt in himſelf doth frequently expreſs divers, and thoſe contrary Paſſions and Diſpoſitions, as Hope and Fear, &c. in the ſame *Pſalm*, and ſometimes in the ſame Verſe, and eſpecially that the ſacred Pen-Men in the Compoſition of theſe Writings were Men wholly inſpired and governed, and moved by the Holy Ghoſt, 2 *Pet.* 1. 21. by whom they were Variouſly tranſported, as he ſaw fit, and ſometimes carried away to ſpeak of the higheſt Myſteries of the Goſpel, even ſuch things as they themſelves did not fully underſtand, as appears from 1 *Pet.* 1. 10, 11.

To the chief muſician, a Pſalm *or* Song of David.

At the removing of the Ark, David *exhorteth to praiſe the Lord,* 1—5, *for his wonderful Power and Love in delivering his people out of* Egypt, 6. *leading 'em through the Wilderneſs,* 7—11. *ſubduing their Enemies,* 12. *and chooſing Zion for his Habitation,* 13——18. *He bleſſeth God for his Judgments on the Churches Enemies,* 19. 20. *for his promiſes to his people,* 21——29. *and for his Threats to the Cruel,* 30, 31. *The Kingdoms of the Earth are called to ſing to the Lord, whoſe Power and Majeſty is heard in the Heavens, and whoſe Strength and Excellency is over* Iſrael, 32——35.

*Num. 10. 35. †Heb. *fr. his face.*

LEt * God ariſe *a*, let his enemies be ſcattered: let them alſo that hate him *b*, flee † before him.

a O that God would ariſe from his Seat, and beſtir himſelf and go forth to fight with his Enemies, who, if he do ſo, will eaſily and ſuddenly be ſcattered. Or, *God will ariſe.* And ſo the other Verbs following may be rendred, as being of the Future Tenſe: *Shall be ſcattered, ſhall flee,* &c. Although the Futures are frequently rendred Imperatively; and ſo they are truly rendred, *Num.* 10. 35. whence this Verſe is taken. *b* All Gods Enemies are here ſaid to *hate* God, not directly and formally, for there are few ſuch perſons, but becauſe they hate his Laws and Government, and his people and Image, and becauſe they fight againſt him and his, which is juſtly taken for an Evidence of Hatred.

2 As ſmoke is driven away *c*, *ſo* drive *them* away; as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

c As ſmoke at firſt mounts high and fills a great ſpace of Air, but ſpeedily Vaniſheth into Air, or is diſperſed with the Wind.

† Heb *rejoyce with Gladneſs.* || Or, *prepare the way for him.* So Gr.

3 But let the righteous be glad, let them rejoyce before God; yea, let them † exceedingly rejoyce *d*.

4 Sing unto God; ſing *praiſes* to his name: || extol him *e* that rideth upon the heavens *f* by his name IAH *g*, and rejoyce before him *h*.

d For God's gracious appearance on their behalf, and for his ſetled preſence with them *e* By praiſing him, of which this Verb is uſed, *Prov.* 4. 8 Or rather, *raiſe up* or *prepare* the way *for him*; For ſo this Word is commonly uſed, as *Iſa.* 57. 14. and 62. 10. and elſewhere. And this doubtleſs they did for this Solemnity of bringing the Ark to *Zion*. Compare *Iſa.* 40. 3. *f* Which phraſe is uſed, below *v.* 33. though in differing Words. Or, *that did Ride in the Deſert*, where the Ark was carried, and God marched along with it in the Cloudy Pillar. Or, *that* now *Rideth* as (which particle is frequently underſtood) *in the Deſert*, *i. e.* That is now carried from place to place as it was in the Deſert. The word here rendred *Heavens*, doth generally ſignifie *the Deſert* or *plain Fields*, as *Num.* 33. 48. 50. and 36. 13. *Joſ.* 5. 10. 2. *Sam.* 4. 7. *Iſa.* 40. 3. Compared with *Luke* 3. 4. *g* Whereby he is known and diſtinguiſhed from all falſe Gods. For *Jah* is generally conceived to be an abbreviature of the Name *Jehovah*, which the Heathens pronounced *Jao*. *h* Before the Ark where he is preſent, as *David* himſelf is ſaid to *Dance before the Lord*, upon this Occaſion, 2 *Sam.* 6. 14.

*Pſ. 146. 9. Jer. 49. 11.

5 * A father of the fatherleſs, and a judge of the widows *i*, *is* God in his holy habitation *i*.

i He now enters upon ſome of the Matters or Reaſons, for which God is to be extolled: Whereof this is one, that he is the Patron of ſuch as are injured and oppreſſed, and have not power to help themſelves. *i* Either in his Tabernacle: Or in Heaven. Though he dwells there, yet the Eyes of his Fatherly Providence and Care run to and fro to help his people when they are diſtreſſed.

*Pſ. 113. 9. † Heb. *in a Houſe.* * Pſal. 107. 10 & 146. 7. * Pſal. 107. 34.

6 *God ſetteth the ſolitary † in families *k*: he * bringeth out thoſe which are bound with chains *l* but * the rebellious *m* dwell in a dry *land* *n*.

k Such as were ſingle and Solitary, he bleſſeth with a Wife and Children, as he did *Abraham*. *Houſes* are oft put for Poſterity, as *Exod.* 1. 21. *Ruth* 4. 11. 2 *Sam.* 7. 11. *l* He ſetteth Captives and priſoners at Liberty, as he did the *Iſraelites*, &c. *m* Thoſe who Rebel againſt God, as the *Egyptians* did. *n* Are deprived of all true Comfort, and plagued with manifold Calamities.

7 O God, when thou wenteſt forth before thy people *o*, when thou didſt march through the wilderneſs, Selah,

o In the Cloudy Pillar, as their Captain leading them out of *Egypt*.

*Ex 19. 18 Judg. 5. 4 Iſa. 64. 1. 3

8 *The earth *p* ſhook, the heavens alſo dropped *q* at the preſence of God; *even* Sinai it ſelf *was moved* *r* at the preſence of God, the God of Iſrael.

p Either, 1. Metonymically, the Inhabitants of thoſe parts of the Earth, by Comparing *Exod.* 15. 14. Or, 2. properly, by Comparing *Pſal.* 114. 5, 6, 7. There was a great Earthquake, as a token of God's dreadful preſence. *q* *i. e.* Poured down great Showers, which accompanied thoſe mighty Thunders, as uſually it doth.

doth: *r* Or, *dropped*; which may be repeated out of the former Clauſe; was even melted or diſſolved with Fear. It is a poetical Repreſentation of the Terribleneſs of God's appearance.

Heb. ake out.
Heb. nfirm it.

9 Thou, O God, didſt † ſend a plentiful rain *s*, whereby thou didſt † confirm *t* thine inheritance *u* when it was weary *x*.

s Either, 1. In the Wilderneſs; where they oft wanted Water, and were by God's extraordinary Care ſupplied with it. Or rather 2. In the Land of *Canaan*, which he calls God's *Inheritance* in the next Words; as alſo *Exod.* 15. 17. and in many other places of Scripture, *in* which God's people are ſaid to *dwell* in the next Verſe of which, and the things done in it, he ſpeaks in the following Verſes, and which, being deſtitute of thoſe Conſtant ſupplies, from the overflowings of a great River, which *Egypt* enjoyed, God took a ſpecial care to ſupply with Rain as occaſion required; of which ſee *Deut.* 11. 10, 11. *t* Or, *ſtabliſh*, or *ſupport*, or *ſuſtain*. *a* Either thy people: Or rather thy Land, as was now ſaid. *x* Dry and Thirſty, and parched with exceſſive Heat, and ready to Faint for want of Rain; Compare *Pſal.* 63. 1.

10 Thy congregation *y* hath dwelt therein: thou, O God, haſt prepared *z* of thy goodneſs *a* for the poor *b*.

y Thy people of *Iſrael*, who are all united in one Body, under thee their Head and Governour. For though this Word commonly ſignifies *Living Creatures*, yet ſometimes it ſignifies a *Company* of Men, as here below, v. 31. and 2 *Sam.* 23. 13. Compared with 1. *Chron.* 11. 15. and *Pſal.* 74. 19. Or, the proper ſignification of the Word may be retained, and it may be rendred, *thy Flock*: For God oft compares himſelf to a *Shepherd*, and his people to *Sheep*, and particularly, he is ſaid *to have ledd his people like a Flock, by the hand of Moſes and Aaron*, *Pſal.* 77. 20. To wit, in the Wilderneſs: and Conſequently he may be here ſaid to have brought his Sheep into, and made them to dwell in *Canaan*, as in a *Green* and good *Paſture*, as God ſpeaks of his people under this very Metaphor, *Pſal.* 23. 2. *z* Or, *prepared* it, which pronoun is oft underſtood, and here moſt eaſily out of the foregoing Clauſe of this Verſe, where it is expreſſed: *Prepared* it, to wit, this Land for the uſe of thy people: which God did many ways; partly, by deſigning it for them, and expelling the old Inhabitants to make way for them; and partly, by furniſhing it with all ſorts of proviſions, both for neceſſity and delight and making it fruitful by his ſpecial Bleſſing, in giving Rain in its proper Seaſons. *a* By thy free and ſingular Goodneſs, Which may be referred both to the Cauſe of this preparation, God did it not for their Righteouſnes or Worthineſs, but out of his meer Mercy as God oft telleth them; and to the manner and Meaſure of it, God did wonderfully increaſe the Fruits of it, that it might ſuffice for the ſupply of ſuch a numerous people; which without his extraordinary Bleſſing it would not do, as appears by the ſtate of that Land at this day, as it is Reported by Travellers and Eye-witneſſes of it. *b* To wit, for thy people of *Iſrael*, whom he here calls *poor*, partly, to repreſs that pride and Arrogance, to which they are exceeding prone; and to mind them of the Dependence upon God for all that they have and Hope for: and partly, becauſe they really were, when God undertook the Conduct of them into *Canaan*, a very poor and beggerly people, and ſo they would have ſtill been, if God had not provided for them in a ſingular manner.

† Heb. *Army.*

11 The Lord gave the word *c*; great *was* the † company of thoſe that publiſhed *it d*.

c i. e. The Matter of the Word or Diſcourſe here following. He put this Triumphant Song into their Mouths; he gave his people all thoſe Succeſſes and Victories, which are here Celebrated. Or, *gave the matter* or *thing*, which was publiſhed. *d* The works of God on the behalf of his people were ſo glorious and wonderful that all ſorts of perſons, both men and women, that heard of them, broke forth into Songs of praiſe to God for them. The Hebrew word is of the Feminine Gender, becauſe it was the manner of the Hebrews, that when the Men returned Victorious from the Battel, the Women went out to meet them with Songs of Triumph v. 25. *Exod.* 15. 20. *Judg.* 11. 34. 1 *Sam.* 18. 6.

† Heb. *did flee, did flee.*

12 Kings of armies *e* † did flee apace: and he that tarried at home divided the ſpoil *f*.

e The Kings of *Canaan*, and other Nations which came forth againſt the *Iſraelites*, accompanied with great and numerous Armies. *f* The ſpoil was ſo much, that there was enough, not only for the proper uſe of thoſe who took it, but alſo to be divided to their Wives and Children, when they came home. This Verſe, and that which follows may be taken; Either, 1. For the Triumphant Song ſung by thoſe Publiſhers mentioned, v. 11. Or, 2. For the Words of *David*, continuing the Relation of the Victories granted by God to *Iſrael* over their Enemies.

|| Or, *Ranges.*

13 Though ye *g* have lien among || the pots *h yet ſhall ye be i as* the wings of a dove covered with ſilver, and her feathers with yellow gold *k*.

g Ye *Iſraelites*: to whom he now turneth his Speech. *h* Like Scullions that commonly lye down in the Kitchin among the Pots or Hearth-ſtones, whereby they are very much diſcoloured and deformed: Which is fitly oppoſed to the following Beauty. Though you have been filled with Affliction, and Contempt. *i* Or, *ye have been.* Which may ſeem more ſuitable to the Context both foregoing and following, wherein he doth not ſpeak prophetically of things to come, but Hiſtorically of things paſt. So the Sence of the Verſe *is*; Though you have formerly been expoſed to great Servitude and Reproach, and Miſery, to wit, in *Egypt*, yet ſince that time God hath changed your Condition greatly for the better. *k* Beautiful and Glorious, like the Feathers of a Dove, which according to the Variety of its poſtures, and of the light ſhining upon it, look like Silver or Gold.

|| Or, *for her ſhe was, &c.*
|| Or, *thou madeſt it to Snow.*

14 When the Almighty ſcattered kings || in it *l*, || it was *white* as ſnow in Salmon *m*.

l In *Canaan*, at the coming of the *Iſraelites* thither. The Land was as white as Mount *Salmon* is with the Snow, which falls and lies for a long time upon it; which is oppoſed to the Native obſcurity of that Mountain by the many ſhady Trees which were there, *Judg.* 9. 48. But becauſe there is nothing certain; Either, concerning the great height of this Mountain, or, concerning its Snow, as we do read of *Snow of Lebanon*, *Jer.* 18. 14. other Interpreters, both Hebrew and Chriſtian, and the *Chaldee* among the reſt, take this Word *Salmon* for a Common, and not a Proper Name, ſignifying *Darkneſs* or *a Shadow*, as the Root from whence it comes, unqueſtionably ſignifies, Nor is it ſtrange, if this Word be no where elſe taken in that Senſe, but here, becauſe that is the Lot of many Hebrew Words, or of ſome ſignifications of them, that they are to be found but in one Text of Scripture. This being granted, the Words are or may be rendred thus, *it was Snow-white*, or *thou madeſt it Snow-white in Darkneſs*, or as the *Chaldee* renders this Word, *in the ſhadow of Death*; (*i. e.*) Thou didſt cauſe Light to ſhine out of Darkneſs; When the ſtate of thy people; and of the Land of *Canaan* which thou hadſt given to them, was Dark and Diſmal or Bloody, by reaſon of the Wars raiſed againſt them by the *Canaanitiſh* Kings, thou didſt quickly change it, and whereas it was Red like Scarlet or Crimſon, thou madeſt it whiter than Snow.

15 The hill of God *n is as* the hill of Baſhan *o*; an high hill *as* the hill of Baſhan.

n (*i. e.*) of *Zion*, the ſeat of Gods Ark. *o* Equal to it, to wit, in height, as the next Clauſe explains it, which yet is not to be underſtood of an external and viſible height, for *Zion* was a low and little Hill, and *Baſhan* a very high Hill; but of its ſpiritual height, or exaltation in regard of the glorious priviledges of Gods Preſence, and Worſhip, and Bleſſing conferred upon it; in which reſpect *the Mountain of the Lords Houſe*; is ſaid to be *eſtabliſhed on the top of the Mountains, and exalted above the Hills*, *Iſa.* 2. 2.

*Pſal. 87. 1. & 132. 13.

16 Why leap ye *p*, ye high hills? † *this is* the hill *which* God deſireth to dwell in; yea, the LORD will dwell in it for ever *q*.

p Why do you triumph and boaſt of your height, and look upon poor *Zion* with ſcorn and contempt, as an obſcure and inconſiderable Hill, if compared with you? He ſpeaks to the Hills by an uſual Figure called *Proſopopæia*. *q* This Hill, though deſpicable in your Eyes, is precious and honourable in Gods Eyes, and choſen by him for his ſettled and perpetual reſidence. For though the Ark was removed from this particular place, in which it was now to be placed, to the Hill of *Moriah*, upon which the Temple was built, yet it muſt be remembred, that *Zion* and *Moriah* ſtood one near to the other, being both in *Jeruſalem*, and are by ſome ſaid to have been but two tops of one and the ſame Hill.

* Deut. 33. 2. Dan. 7. 10. Heb. 12. 22. Rev. 9. 16.
|| Or, *even many thouſands.*
† Heb. *Thouſands of doubling, or double ones.*

17 * The chariots of *r* God *are* twenty thouſand *s*, || † *even* thouſands of angels: the Lord *is* among them *t as* in Sinai, in the holy *place t*.

r i. e. The hoſts or Armies (whereof Chariots were a great and eminent part in thoſe times and places) which attend upon God to do his pleaſure, and to fight for him and for his people. *s i. e.* An inumerable company, a certain number being put for an uncertain, as *Pſal.* 3. 6. and 91. 7. and in many other places. *t* Here is not only the preſence of the Angels, but of the great and bleſſed God himſelf. And here the Pſalmiſt ſeems to be tranſported by the Prophetical Spirit, from the Narration of thoſe external Succeſſes, and Victories of which he had been ſpeaking in the former part of the Pſalm, unto the prediction of higher and more glorious things, even of the coming of the Meſſiah; and of the happy and tranſcendent Priviledges and Bleſſings accruing to Mankind by it, deſcribed in the next Verſe. And the connexion of this new matter with the former, is ſufficiently evident. For having preferred *Zion* before other Hills, *v.* 15, 16. he now proves its excellency by an invincible Argument, becauſe this is the place to which the Lord of Hoſts himſelf, the Meſſiah, God manifeſted in the Fleſh, was to come, as is manifeſt from *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 3. and 28. 16. compared with 1 *Pet.* 2. 6. *Iſa.* 59. 20. compared with *Rom.* 11. 26. and many other places of Scripture. And when he did come into the World, he was attended with a multitude of holy Angels, which celebrated his Birth, *Luke* 2. 14. *t* God is no leſs glorioſly, though leſs terribly, preſent here than he was in *Sinai*, when the great God attended with Thouſands of his Angels, ſolemnly appeared there to deliver the Law. Heb. *Sinai* is *in the Sanctuary*, or *holy place.* Which is a Poetical and a very Emphatical Expreſſion, and very pertinent to this place. For having advanced *Zion* above all other Hills, he now equals it to that venerable Hill of *Sinai*, which the Divine Majeſty honoured with his glorious Preſence. Here, ſaith he, you have in ſome ſort Mount *Sinai* it ſelf, to wit, all the Glories and Priviledges of it, the preſence of *Jehovah* attended with his Angels, and the ſame Law and Covenant, yea, and a greater Priviledge than *Sinai* had, to wit, the Lord *Jehovah* deſcending from Heaven into an Human Body, as appears by his aſcending thither again, which the next Verſe deſcribes, and viſibly coming into his own Temple, as it was propheſied concerning him, *Mal.* 3. 1.

* Eph. 4. 8.
† Heb. *the Man.*

18 * Thou haſt aſcended on high *u*; thou haſt led captivity *x* captive; thou haſt received gifts *y* † for men *z*, yea, *for* the rebellious alſo *a*, that the LORD God might dwell *among them b*.

u Having ſpoken of the Lord, and of his preſence upon Earth, he now turneth his Speech to him, as is moſt uſual in this Book. And the Contents of this Verſe do not agree to the preſent occaſion of carrying the Ark to *Zion*, but have a manifeſt reference to Chriſt, and to his Aſcenſion into Heaven, in whom, and in whom alone they are literally and fully accompliſhed, and to whom therefore they are aſcribed, *Eph.* 4. 8. Although the Expreſſions here uſed, are borrowed from the Antient Cuſtom of Princes, or Generals of Armies, who, after ſome glorious Atchievments and Victories, uſed to go up into their Royal Cities in triumphant Chariots, being attended by their captive Enemies, and afterward to diſtribute divers gifts to their Soldiers and Subjects, and ſometimes do ſome Acts of Grace and Clemency even to their Rebels and Enemies, and to receive them into the number of his own people. *x* Either 1. Thoſe who did formerly take thy people Captives. Or rather 2. Thoſe whom thou haſt taken captive, as this word is moſt commonly uſed, as *Numb.* 21. 1. *Deut.* 21. 10. *Judg.* 5. 12, *&c.* So *poverty* is put for the poor, 2 *Kings* 24. 14. This is meant of Death and Sin, and the Devil, and all the Enemies of Chriſt, and of his People, whom Chriſt led in triumph, having *ſpoiled them*, and *making a ſhew of them openly*, as it is expreſſed *Col.* 2. 15. *y* Though as thou art God thou art uncapable of receiving any thing more than thou haſt, yet according to thy Manhood thou haſt received from God all the Treaſures of Wiſdom and Knowledge, and all thoſe Gifts and Graces of the Holy Spirit, which are neceſſary either to the perfection of thy Nature, or to the diſcharge of thine Office, or to the ſervice and good of thy Church and People. *z* Not for thy ſelf, for thou didſt not need them, having *the fulneſs of the God-head dwelling in thee bodily*, *Col.* 2. 9. but for the ſons of Men, or which thou mighteſt give unto Men; whence for *receiving for men*, the Apoſtle juſtly ſaith, *gave unto men*, *Eph.* 4. 8. becauſe he received them for no other end but to give them, and in ſuch caſes *receiving* or *taking* is oft put for *giving*, or for *taking and giving*, as *Exod.* 25. 2. *Judg.* 14. 2. 1. *Kings* 3. 24. and 17. 10. *&c.* *a* Nor didſt thou only receive Gifts for, and gave them to thy Friends and People, as the manner of other Conquerors is, but alſo to thy moſt ſtubborn and rebellious Enemies, whether Jews or Gentiles, who reſolved to *break thy bands aſunder, and to caſt away thy cords from them*; as is ſaid *Pſal.* 2. 3. And *would not have thee to reign over them*, *Luke* 19. 14. Who crucified him, and put him to open ſhame; and yet to theſe, as well as others, thou didſt give thoſe ſaving Gifts and Graces, as we read *Acts* 2. and elſewhere. *b* That having received ſuch Gifts, and thereby being made fit habitations for God, he who as man is aſcended into the higheſt Heavens might, as God, come down to them, and dwell with them, not only in and by his Ordinances in which he is preſent, but alſo by his Spirit dwelling in their Hearts by Faith. Or, *that they might dwell* with *the Lord God*; the Particle *with* being either underſtood, as it is in many places, or being contained in the Hebrew Verb *Shacan*, which, as ſome Hebrew Criticks obſerve, ſignifies not only to *dwell*, but *to dwell with* another; of which the Learned may ſee many inſtances in *Forſterus* his Hebrew Lexicon. So the ſenſe is, that they who were eſtranged, and at a diſtance from God, and Enemies to him, might draw near to him, and dwell with him both here and in Heaven.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits*, *c even* the God of our ſalvation *d*. Selah.

c And beſides that great and glorious Bleſſing of his Aſcenſion which once he wrought for us, he is daily conferring new favours upon us. Heb. *Who layeth hold upon us.* Which may be underſtood either, 1. Of the burden of Afflictions, for which Gods people have cauſe to bleſs God upon many accounts. Or rather 2. Of Mercies and Favours, which is more agreeable to the Context; wherewith in common ſpeech men are ſaid to be loaded by another when they receive them from him in great abundance. *d* The only Author and Finiſher both of our preſent and of our Eternal Salvation.

* Rev. 1. 18. || Or, of death. So Gr.

20 He that is our God, *is* the God of ſalvation, and * unto God the Lord *belong e* the *f* iſſues || from death *g*.

e (*i. e.*) They are only in his hand and power to diſpoſe them as he pleaſeth. *f* Heb *The out-goings*, or *evaſions*, eſcapes or deliverances, as a Greek word of the ſame ſignification is uſed, 1 *Cor.* 10. 13. *g* Or, *in* (as the Hebrew *Lamed* is uſed *Pſal.* 16. 10. and 31. 17,) *death*, (*i. e.*) the moſt deadly dangers, yea, even death it ſelf, in and from which God through Chriſt delivers his people.

21 But God ſhall wound the head *h* of his enemies, *and* the hairy ſcalp *i* of ſuch a one as goeth on ſtill in his treſpaſſes *k*.

h Either 1. The political Head, their Ruler or Rulers, the Devil or other wicked Chriſtians: Or rather 2. The Natural Head, as appears from the following expreſſion added to explain this and *the hairy Scalp*: And he ſpeaks of the Heads or hairy Scalps not of one, but of all his Enemies, the ſingular number being put for the plural, than which nothing is more frequent. *i* (*i e.*) His moſt fierce and terrible Enemies. For in antient times many people uſed to wear long and ſhaggy Hair, that their looks might be more terrible to their Enemies. *k* Of thoſe who perſiſt in their enmity and rebellion againſt him. Whereby he opens a door of hope and mercy to his very Enemies, if they return and ſubmit themſelves to him.

* Numb. 21. 33. * Exod. 14. 22.

22 The LORD ſaid *l*, I will bring again from * Baſhan *m*, I will bring *my people* again * from the depths of the ſea *n*.

l Either within himſelf, he purpoſed or he promiſed; for ſo he had done by divers of his Prophets, though not in the ſame words which are here uſed, yet to the ſame purpoſe. *m* I will repeat my ancient favours, and give my people as great deliverances as I formerly did, when I ſaved them from that great Giant Og King of *Baſhan*, who came out againſt them with all his Forces, *Deut.* 3. 1. whom I delivered into their hand, as it there follows. Which deliverance is oft mentioned in ſucceeding Scriptures, as one of the moſt eminent. *n* From the *Egyptians* at the *Red Sea*, and from the *Red Sea* it ſelf, through which I brought them with honour and ſafety, when it overwhelmed their Enemies.

* Pſ. 58. 10. || Or, red.

23 That thy foot may be || dipped in the blood of *thine* enemies, and the tongue of thy dogs in the ſame *o*.

o And as it was at the *Red Sea*, and at *Baſhan* before, ſo yet again thine Enemies ſhall be ſlain in ſuch great numbers, that thou mayſt wade in their blood, and thy Dogs lick it up in the field.

24 They have ſeen *p* thy goings *q*, O God, even the goings of my God, my King, in the ſanctuary *r*.

p It is an indefinite expreſſion, Men ſaw and obſerved it, thy people to their comfort, and thine enemies with terror and aſtoniſhment. *q* Either 1. How thou didſt march before them through the *Red Sea* and the Wilderneſs, even untill thou didſt bring them into *Canaan*, and afterward as occaſion was, and how thou didſt ſubdue their Enemies before them. Or rather 2. The proceſſion of the Ark to *Sion*, the ſolemnity whereof is particularly deſcribed in the following Verſes. *r* Or, *in holineſs*; for it was not a light and carnal, but an holy pomp: Or, *in the holy place*; as the Ark, in and with which God is ſuppoſed to go, might very fitly and truly be called. Or, *into the Sanctuary*, or holy Tabernacle prepared for it; whither the Ark was now going.

* 1 Chr. 15, 16. Pſ. 47. 5.

25 * The ſingers went before, the players on inſtruments *followed* after *s*, amongſt *them were* the damſels playing with timbrels *t*.

s Of which ſee 2 *Sam.* 6. 15. 1 *Chron* 13. 8. *t* According to the uſage of thoſe times. See *Exod.* 15, *&c.*

|| Or, ye that are of the fountain of Iſrael.

26 Bleſs ye God in the congregations; *even* the Lord, || from the fountain of *Iſrael u*.

u Or, as it is rendred in our Margent, and by many others, ye that are *of* or *from the fountain of Iſrael*, or *Jacob*, (*i. e.*) All ye people of *Iſrael*, who are called *the fountain of Jacob*, *Deut.* 33. 28. and ſaid to *come forth out of the Waters of Judah*, *Iſa.* 48. 1. and conſequently *of Jacob*, or *Iſrael*. See alſo *Prov.* 5. 18. *Iſa.* 51. 1. And this ſenſe ſeems to be confirmed by the following Verſe, wherein this fountain is diſtributed into its ſeveral ſtreams, the Tribes of *Iſrael*. But theſe words may be, and are by ſome joyned with the former, either thus, *Bleſs* —— *the Lord for the fountain of Iſrael*, (*i.e.*) for that *fountain* which God hath *opened to Iſrael for* the purging away of ſin and *uncleanneſs*, as it is expreſſed *Zech.* 13. 1. even the Blood and Spirit of Chriſt and all thoſe Spiritual Bleſſings which God confers upon his people in his Sanctuary, and by his Ordinances; which are oft compared to *Waters*, as *Iſa.* 12. 3. *Ezek.* 47. 1. and to a *Fountain* or *Well*, as *Joel* 3. 18. *John* 4. 14, See alſo *Prov.* 14. 27. *Jer.* 2. 13. Or thus, *Bleſs* —— *the Lord* who is *of the fountain of Iſrael* (*i. e*) who though he be the moſt high God, yet according to the Fleſh is deſcended from *Iſrael*, as is noted *Rom.* 9. 5. But the firſt ſenſe ſeems moſt natural and eaſie.

|| Or with their company.

27 There *is x* little *y* Benjamin *z with* their ruler *a*: the princes of Judah || *and* their council *b*, the princes of Zebulun, *and* the princes of Naphtali *c*.

x Preſent in this ſolemn pomp of carrying the Ark to *Zion* under the conduct of *David* their King. *y* That Tribe is called *little* partly becauſe it was the youngeſt, as being deſcended from *Jacobs* youngeſt Son *Benjamin*; and principally becauſe it was exceedingly diminiſhed and almoſt extinguiſhed under the Judges, *Judg.* 20, and 21. He mentions this Tribe, partly becauſe they were neareſt unto *Judah*, and to the place whither the Ark was going; and partly to note their reconciliation and ſubmiſſion to *David*, againſt whom they had ſtood out with more obſtinacy than any other Tribe as having been ſo long uſed to govern, and loth to part with the Regal Dignity which was by Gods appointment firſt ſeated among them. *a* With the Prince of their Tribe, who marched in the head of them, Heb. *the ruler.* (*i. e.*) the Tribe which had lately ſwayed the Scepter, but now ſubmitted themſelves to *David*, and waited upon him in this Expedition But the firſt ſenſe ſeems the trueſt, becauſe the Princes of the following Tribes are here mentioned. *b* Their Councellors; or rather, *their Company*, as it is in the Margent, the people of that Tribe who waited upon them in that action. Which may ſeem to be here noted to intimate, that though the Princes only of the following Tribes be named, yet the people are comprehended under them, and were preſent with them in that ſolemnity. *c* He mentions theſe Tribes, either 1. Becauſe they excelled in Learning and Knowledge, as is gathered from *Gen.* 49. 21. *Deut*, 33. 19. *Judg.* 5. 14. Or 2. Becauſe they were more hearty and forward in complying with *David*, and in his ſervice than the reſt, as may ſeem from the great number of them which came from the ends of the Land to *David* in *Hebron* 1 *Chron.* 12. 33, 34. Or 3. Becauſe they lived in the remoteſt parts of the Land of *Canaan*. And ſo by naming two of the neareſt Tribes, and two of the furtheſt, he leaves it to be underſtood that the other Tribes alſo did come upon this occaſion, as is manifeſt from 2 *Sam.* 6. 15, 19. and 1 *Chron.* 13. 2, 5, 6, 8. and 15. 3, 28.

* Pſ. 57. 2.

28 Thy God *d* hath commanded *e* thy ſtrength *f*: ſtrengthen, O God, that *which* thou * haſt wrought for us *g*

d Having ſpoken of *Iſrael*, and of their ſeveral Tribes, *v.* 26, 27. he now directeth his ſpeech to them. *e* (*i.e.*) Hath ordained or effectually procured as this word is oft uſed, as *Levit.* 25. 21. *Deut.* 28. 8. *Pſal.* 42. 8. and 44. 4. *f* All that ſtrength and power which thou haſt put forth at any time in fighting with thine Enemies, and which is now greatly increaſed by the recollection and union of all the Tribes under one head, which is the work of God himſelf, without whom all the differences and animoſities which had for many years been among them could never have been compoſed and quieted. *g* Seing therefore all our ſtrength is in thee and from thee alone, we pray unto thee for the continuance and increaſe of our ſtrength, and that thou wouldeſt proceed to finiſh that good work which thou haſt begun among us, by preſerving and confirming and perpetuating this bleſſed union, and by giving us a more full and univerſal deliverance from our Enemies.

* Pſ. 72, 10.

29 Becauſe of thy temple *h* at Jeruſalem, * ſhall kings *i* bring preſents unto thee.

h Either 1. The old Tabernacle which then was; which is oft called by this name. But that was now at *Gibeon*, not at *Jeruſalem*. Or rather 2. The Temple which *Solomon* ſhould build, which *David* knew ſhould be *very magnifical, of fame and of glory throughout all Countries* as he ſaith, 1 *Chron.* 22. 5. and ſuch as would command eſteem and reverence even from Heathniſh Princes and People, and that not only for its moſt ſplendid and glorious Structure, but eſpecially for the wonderful works of the God of that Temple wrought by him on the behalf of his people, and in anſwer to the Prayers made in the Temple, of which ſee 1 *Kings* 8. 41, 42, 43. *i* Kings of the Gentiles: which was done in part in the times of *Solomon* and *Hezekiah*, 1 *Kin.* 10. 11, 24, 25, 2 *Chron.* 32. 23. and afterwards by others; but more fully when the Lord Chriſt was come unto his Temple, according to that Prophecy *Mal.* 3. 1. and had built a better Temple inſtead of it, even the Chriſtian Church, to which the Kings and Nations of the Earth were to flow in great abundance, according to the tenor of many Prophecies in the Old Teſtament.

|| Or, the beaſt of the Reeds. || Or, he ſcattereth.

30 Rebuke *k* || the company *l* of ſpear-men *m*, the multitude of the bulls *n*, with the calves of the people, till *every one* ſubmit himſelf with pieces of ſilver *o*: || ſcatter thou *p* the people *that* delight in war *q*.

k To wit, really, humble and chaſtize thoſe that will not bring preſents to thee, as the Kings did, *v.* 29. till they ſee their error and ſubmit themſelves, as it here follows. *l* So this word ſignifies here above, verſe 11. and 2 *Sam.* 23. 11. *Pſalm* 74. 19. Or, *the beaſt*, or *wild beaſt*, as this word is elſe-where uſed, i. e. The Beaſts; the ſingular being put for the plural; So the ſenſe is the ſame. *m* Heb. *Of the reed*, i. e. That uſe Spears or Arrows; which may be called *reeds*, either becauſe in length and form they reſemble *reeds*; Or becauſe antiently they were made of *reeds*. And this ſenſe ſeems favoured by the laſt words of this Verſe, in which he explains this and the other Metaphors of Warriors. Or the *reed* may be taken properly; and by *the beaſt of the reed* he may underſtand the King of *Egypt*, who then was a very potent and a moſt Idolatrous King, and a great and old enemy to the true Religion, and to the People of *Iſrael*, whom therefore he deſires God to rebuke and humble, that he may acknowledge the true God, which is foretold that he ſhall do, verſe 31. As for this enigmatical deſignation of this King, that is agreeable enough both to the uſage of the Prophets in ſuch caſes, and to the Rules of Prudence; and upon the ſame account the Prophet *Jeremy* threatning deſtruction againſt *Babylon*, calls it enigmatically *Sheſhack*, *Jer.* 25. 26. and 51. 41. and S. *Paul* calls *Nero*, *the Lyon*, 2 *Tim.* 4. 17. But then this one King, being eminent in his kind, is by an uſual Synecdoche put for all of them which were enemies to Gods people. *n* By which he doubtleſs underſtands Men of War, as the following words expound it; the great and potent and fierce and furious Adverſaries of God, and of his Church, as this word is uſed *Pſal.* 22. 12. *Iſa.* 34. 7. And conſequently *the calves* muſt be their People or ſouldiers depending upon them, and joyning with them in theſe acts of hoſtility againſt thine *Iſrael*. *o* This he adds as a limitation of his requeſt, Rebuke them, O Lord, not to utter deſtruction, but only till they be humbled and ſubmit themſelves, and in token thereof bring pieces of ſilver for preſents, as was fortold. *v.* 29, For *ſubmit himſelf*, it is in the Hebrew *caſt himſelf down*, or *offers himſelf to be trod upon*. But becauſe this ſupplement may ſeem too large, and not neceſſary, the words are and may be rendred otherwiſe, *that tread upon*, or *walk proudly in*, or *with fragments* or *pieces of ſilver*, wherewith eminent Captains uſed to adorn themſelves and their very Horſes. And ſo this belongs to the *bulls* and *calves*, whoſe pride and wealth and power is deſcribed in this manner. *p* Heb. *He hath ſcattered*, (*i. e.*) He will certainly ſcatter, according to the Prophetical Style. So this may contain an anſwer, or his aſſurance of an anſwer to his prayer: I prayed, *Rebuke* the *company*, *&c.* and God hath heard my prayer, and I doubt not, will rebuke or ſcatter them. *q* That without any neceſſity or provocation, and meerly out of a love to miſchief and ſpoil make war upon others, and upon us particularly. Now that thou haſt given thy people reſt, and ſettled the Ark in its place, O Lord rebuke all our malicious and bloody Enemies, and give us aſſured peace that we may worſhip the Lord without diſturbance. And withal *David* may ſeem to utter this for his own vindication. It is true, O Lord, I have been a Man of War, and therefore have loſt the honour of building the Temple, and am now forced to lodge the Ark in a mean Tabernacle, which I have erected for it, but this thou knoweſt, that I have not undertaken any of my Wars out of wantonneſs, or ambition, or love to War and Miſchief, but only by conſtraint and neceſſity for the juſt defence of my ſelf and of thy people; and therefore do not lay my Wars to my charge.

31 Princes ſhall come out of Ægypt; Ethiopia *r* ſhall ſoon ſtretch out her hands unto God *s*.

r He names only theſe, as the great and Antient Enemies of God, and of his People, and as a moſt wicked and idolatrous and incorrigible ſort of men, ſee *Jer.* 13. 23. *Amos* 9. 7. but by them he Synecdochically underſtands all other Nations, and people of the like Character. *s* Either in way of humble ſupplication and ſubmiſſion, begging Mercy of him. Or to offer up the preſents expreſſed *v.* 29. But this Prophecy, as alſo the next Verſe, evidently belongs to the times of the Meſſiah; when the *Gentiles* were to be brought in to the knowledge and worſhip of the true God: with the thoughts and hopes whereof *David* oft comforteth himſelf in that confined and afflicted ſtate of the Church in his time.

32 Sing unto God, ye kingdoms of the earth *t*: O ſing *praiſes unto* the LORD. Selah.

t Not only *Egypt* and *Ethiopia*, but other Kingdoms and Nations alſo, who ſhall partake of the ſame Grace with them.

*Pſ. 18. 10. & 104. 3. †Heb. *give*

33 To him * that rideth upon the heavens *u which* were of old *x*; lo, he doth † ſend out his voice, *and that* a mighty voice *y*.

u Upon the higheſt Heavens, as *Deut.* 10. 14. his trueſt and beſt Sanctuary. By which Expreſſions, he prevents all mean and carnal conceptions of God, as if he were confined to the Ark or Tabernacle, and lifteth up the Minds, both of *Jews* and *Gentiles* to Heaven, and repreſenteth God as dwelling there in infinite Glory and Majeſty, and from thence looking down upon all the Inhabitants of the Earth, and ruling them by his Almighty Power, and therefore moſt fit to be owned and received by all Kings and Kingdoms, as their Lord and Governour. *x* i. e. From the very beginning of the World; Whereas the Ark was only ſome hundred years old. Or, *which are everlaſting*; for this Hebrew word anſwers to *Olam*, which looks not only backward to time paſt, but foreward to the future of which this word is by divers underſtood, *Deut.* 33. 15. This is alſo oppoſed to the condition of the Ark and Tabernacle, and Temple; All which, as *David* by the Spirit of Prophecy well knew, would be aboliſhed and diſſolved. *y* By which he underſtands; Either, 1. The Thunder called God's *Voice*, *Pſalm* 29. 3. and elſe-where. Or rather, 2. His Word, to wit, the Goſpel, publiſhed by Chriſt and by his Apoſtles, aſſiſted by the Holy Spirit ſent from Heaven; which might well be called God's *Voice*, and that *a mighty Voice*, becauſe it produced ſuch great and wonderful *Effects*, as are here above-mentioned, in converting all the Kings and Kingdoms of the Earth.

|| Or, *Heavens.*

34 Aſcribe ye ſtrength unto God *z*: his excellency *a is* over Iſrael *b*, and his ſtrength is in the || clouds *c*.

z Acknowledge that he is mighty and able to do whatſoever he pleaſeth for his people, or againſt his and their Enemies. *a* His excellent Power and Goodneſs. *b* Dwells among them, and is employed for them, as occaſion requires. He is indeed the univerſal Lord of the whole Heaven and Earth, but in a ſpecial and excellent manner, he is the God of *Iſrael*. *c* Or, *In the Heavens*. He hath two Dwellings and Thrones, the one in his Church and People, and the other in Heaven. See *Iſa.* 57. 15.

35 O God, *thou art* terrible *d* out of thy holy places *e*; the God of Iſrael *is* he that giveth ſtrength and power unto *his* people *f*: bleſſed *be* God.

d Or, *Venerable*, deſervedly to be both reverenced and feared. *e* Or, *Sanctuaries*. He uſeth the plural number; Either, 1. Of the Sanctuary in *Zion*, becauſe the Tabernacle and Temple conſiſted of three parts, the Court, the Holy Place, and the Holy of Holies. Or rather, 2. With reſpect to that twofold Sanctuary here mentioned, one in *Zion*, and the other in Heaven. And out of both theſe Holy Places God appeared, and put forth ſuch Acts of his Power, as might juſtly terrifie his Enemies. *f* The Strength which the Kingdom of *Iſrael* now hath, is not to be aſcribed to my Valour or Conduct, nor to the Courage or numbers of the people, nor to that happy Union now made, and eſtabliſhed among all the Tribes, but only to the might and grace of God.

PSAL. LXIX.

The ARGUMENT.

THis *Pſalm* of *David* conſiſts of his Complaints and fervent Prayers, and comfortable predictions of his Deliverance, and of the ruine of his Enemies. But the condition of this *Pſalm* is like that of divers others, wherein although the matter or ſubſtance of it agree in ſome ſort to *David*, yet there are ſome ſingular paſſages, which he delivers with a particular reſpect unto Chriſt, of whom he was an eminent Type, and upon whom his thoughts were much and often fixed, and of whom they are more fitly and fully underſtood: And therefore they are juſtly applied to him in the New Teſtament, as we ſhall ſee.

To the chief muſician upon Shoſhannim, *a Pſalm* of David.

David (*as a Type of Chriſt*) *complaineth of his heavy and manifold Afflictions*, 1——12. *Fervently prayeth for help and deliverance* 13——21. *Giveth over his Enemies to deſtruction*, 22——29. *And praiſeth God in confidence of being accepted*, 30——43. *And Sion ſaved*, 35, 36.

*Jon· 2, 5

SAve me, O God, for * the waters *a* are come in unto *my* ſoul *b*.

a i. e. Tribulations, which are oft expreſſed by *Waters*; as hath been obſerved. *b* i. e. To my Vital parts; ſo that I am ready to be choaked with them. My Soul is exceeding ſorrowful even unto Death.

* Ver. 14. † Heb. *the Mire of depth.* † Heb. *depth of Waters.*

2 * I ſink in † deep mire *c*, where *there* is no ſtanding *d*: I am come into † deep waters, where * the floods overflow me.

c Heb. *In the Mire of the deep* Waters. I am not in the Shallows, or nigh the Bank but in the middle, and deepeſt parts, and in the very Mire, which is at the bottom of the Waters. *d* No firm and ſure footing, but I ſink in deeper and deeper, and, without thy ſpeedy and almighty Help, ſhall be overwhelmed and deſtroyed.

*Pſ. 18. 4

3 I am weary of my crying *e*, my throat is dried *f*: mine eyes fail *g* while I wait for my God.

e I have prayed and cryed to God, long and fervently, and yet God ſeems to neglect and forſake me. *f* With loud and frequent cryes. *g* With looking to God for that aſſiſtance which he hath promiſed, and I confidently expected, but in vain.

*John 15. 25.

4 They that * hate me without a cauſe *g*, are more than the hairs of mine head: they that would deſtroy me *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away *h*.

g Without any injury or occaſion given them by me. *h* Either, becauſe they unjuſtly and violently forced me to it: Or, becauſe I was willing to do it to my own wrong for peace ſake. By this one kind of wrong, he underſtands all thoſe injuries and violences, which they practiſed againſt him.

† Heb. *Guiltineſs.*

5 O God, thou knoweſt my fooliſhneſs, and my † ſins are not hid from thee *i*.

i This is added; Either, 1. As a proof of his Innocency which he had now aſſerted by way of appeal to God; Do thou, O Lord, judge between me and them, whether I be guilty of thoſe Follies and Sins, which they lay to my Charge. And ſuch Appeals indeed *David* uſeth, *Pſalm* 7. 3, 4. and elſe-where: But then they are delivered in form of a Suppoſition, and not a poſitive aſſertion, as this is. Or rather, 2. As an exception to what he laſt ſaid. But, O Lord, although I have been innocent to mine Enemies, and have given them no cauſe to hate or perſecute me, as they do, yet I muſt confeſs, I am guilty of many Sins and Follies againſt thee, and have given thee juſt cauſe to puniſh me, and to give me up into their hands, and to deny or delay thine help unto me. By Fooliſhneſs he means *Sin*, as he explains it, which is commonly ſo called in Scripture; Or by his *Fooliſhneſs*, he means leſſer ſins committed through Ignorance or Inconſiderateneſs, and by *Sins*, thoſe of a groſſer nature.

6 Let not them that wait on thee *f*, O LORD GOD of hoſts, be aſhamed *g* for my ſake *h*: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

f (i. e.) Thy godly people, who relye upon thy promiſes, which thou haſt made to all thine in general, and to me in a ſpecial manner, wherein they alſo are concerned. *g* (i. e) Fruſtrated of their juſt hopes; Which will make them aſhamed, either to look upon God, or to look upon their Enemies, when they ſhall reproach them for their Confidence in God. *h* Either, 1. For the ſake of my ſins laſt mentioned; Let not all good Men ſuffer for my ſins. Or 2. Becauſe of my ſad diſappointments. For if they ſee me rejected and forſaken of God, whom they have eſteemed a great example of Faith, and Prayer, and all Vertue and Piety, they will be exceedingly diſcouraged by this Example; Which will tend much to thy diſhonour and diſſervice.

7 Becauſe for thy ſake *i* I have born reproach: ſhame hath covered my face *k*.

i For my truſt in thy Promiſe, and obedience to thy Commands, and zeal for thy Glory, and againſt all wickedneſs: All which they turn into matter of deriſion and reproach. *k* In which Man's Majeſty and Glory is moſt evident, which I am in a manner aſhamed to ſhew amongſt men.

*Pſ.31.11. 8 I * am become a ſtranger unto my brethren, and an alien unto my mothers children *l*.

l My neareſt Kinſmen eſtranged themſelves from me; partly, out of fear, leſt they ſhould be involved in my ſufferings; and chiefly out of diſlike of his Piety and exceſſive Zeal in Religion, as it here follows.

*Pſal.119. 139. John 2.17. *Ro.15 3. 9 * For *m* the zeal of thine houſe *n* hath eaten me up *o*, * and the reproaches of them that reproached thee *p*, are fallen upon me *q*.

m This is the Reaſon of that alienation of my Brethren and others from me, becauſe there is a vaſt difference and contrariety in our Tempers. They mind not the concerns of God and of Religion, but are wholly intent upon Wealth and Honour, and Worldly greatneſs. *n* That fervent Paſſion which I have for thy Houſe and Service, and Glory and People, *o* Exhauſted and waſted my Natural Moiſture, and Vital Spirits, which is oft effected by grief and anger, and fervent Love and Deſire; Of which Paſſions Zeal is compoſed. *p* That ſpeak contemptuouſly or wickedly of thy Name or Providence, or Truth, or Worſhip and Service. *q* Either, 1. By Imputation: They reflect upon me becauſe I am engaged in the defence of thy Cauſe and Glory, which wicked men oppoſe and deſpiſe, and therefore muſt needs ſuffer in it, and with it. Or, 2. By Choice and Affection. I have been as deeply affected with thy reproaches, as with mine own. This whole verſe, tho truly belonging to *David*, yet was alſo directed by him, or at leaſt by the Spirit of God in him, to an higher uſe, to repreſent the diſpoſition and condition of Chriſt, in whom this was more truly and fully accompliſhed than in *David*, to whom therefore it is applied in the New Teſtament, the firſt part of it, *John* 2. 17. and the latter, *Rom.* 15. 3.

†Heb. *and I wept in the faſt of my Soul, and that, &c.* 10 † When I wept *r*, *and chaſtened s* my ſoul *t* with faſting, that was to my reproach *u*.

r For their impiety and reproaches, which they caſt upon God and Godlineſs. *s* Which word is here underſtood, out of *Pſalm* 35. 13. as it is alſo in 2 *Chron.* 10. 11, 14. out of 1 *Kings* 12. 11. where it is expreſſed. *t* Either my Body; or my ſelf, *the Soul* being oft uſed both ways. *u* They derided me for my Piety and Devotion, and for my Faith in God's Promiſes, and hopes of aſſiſtance from him:

11 I made ſackcloth alſo my garment *x*, and I became a proverb to them *y*.

x Wearing it next to my Skin, in token of my Humiliation and hearty Sorrow, as the manner then was in days of Faſting. *y* They uſed my Name proverbially of any perſon, whom they thought vainly and fooliſhly Religious.

*Pſal. 35. 15, 16. †Heb. *drinkers of ſtrong drink* 12 They that ſit in the gate *z*, ſpeak againſt me, and * I *was* the ſong of the † drunkards *a*.

z Either, 1. Vain and idle perſons, that ſpend their time in the Gates and Markets, in which there uſed to be a confluence of people. Or rather 2. The Judges and Magiſtrates, who uſed to *ſit* (which was their poſture, *Exod.* 18. 14. *Prov.* 20. 8, &c.) *in the Gates* of Cities, the uſual places of Judicature, For *David* oft complains of his hard uſage from theſe men, as *Pſalm* 58. 1, 2. and 119. 23 and elſe-where; which was the more grievous, becauſe theſe who were obliged by their Office to protect and right him, did joyn with others in reproaching and oppreſſing him. *a* Of the ſcum of the people; of all lewd and debauched perſons. Thus both high and low conſpired againſt him.

*Iſa. 49.8. 2Cor. 6. 2. 13 But *as for* me, my prayer is unto thee *b*, O LORD, * *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation *c*.

b But whilſt they ſcoff I will pray, and not be driven from God, and from my Prayers and other Duties, by all their Reproaches or other diſcouragements. *c* Heb. *In a time of Acceptation*, or *Grace*; or *thy good Will*, or *good Pleaſure*. Theſe words may be joyned; Either 1. With the following words, by way of limitation: *Hear me in thy accepted time*, i. e. I do not limit thee to a day or time, but when thou ſeeſt fit, hear and help me. Or rather 2. With the foregoing, as an Argument to enforce his Prayer, *I pray in a time of Grace or Acceptation*, I ſeek thee, when *thou mayeſt be found*, as *Pſalm* 32. 6. *Iſa.* 55. 6. *In a good Day*, as they ſaid, 1 *Sam.* 25. 8. in the Day of Grace and Mercy, in a time of great trouble, which is the proper ſeaſon for Prayer, *Pſalm* 50. 15. and whilſt I have thee engaged to me by Promiſes, which thy Honour and Truth oblige thee to perform, I come not too late, and therefore do thou hear me. *c* Or *for*, or *according to thy ſaving Truth*, or *Faithfulneſs*; whereby thou art obliged to grant unto me that Salvation which thou haſt graciouſly promiſed.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me *d*, and out of the deep waters.

d Whereby he explains his meaning in theſe Metaphors of *Mire*, and *Waters*, and *Deep*, and *Pit*.

15 Let not the water-flood overflow me, neither let
*Pſ.55.23. the deep ſwallow me up, and let not * the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good *e*, turn unto me according to the multitude of thy tender mercies.

e i. e. Is eminently and unſpeakably good: The poſitive degree being put for the ſuperlative, as it is *Luke* 1. 28. 1 *Cor.* 12. 23, &c. It is moſt ready to communicate it ſelf to indigent and miſerable Creatures.

17 And hide not thy face from thy ſervant, for I am in trouble: † hear me ſpeedily. †Heb. *make haſt to hear me*

18 Draw nigh unto my ſoul *f*, *and* redeem it: deliver me becauſe of mine enemies *g*.

f To ſupport and relieve it, O thou who ſeemeſt to be departed far away from me. *g* Partly, becauſe they perſecute it, and greedily ſeek to deſtroy it; And partly, becauſe they are thine as well as mine Enemies, and if they ſucceed, will triumph not only over me, but in ſome ſort over thee, and over Religion.

19 Thou haſt known * my reproach, and my ſhame, and my diſhonour *h*: mine adverſaries are all before thee *i*. *Pſal. 2 6, 7. Iſa. 53. 3 Heb. 12.

h Thou ſeeſt how much of it I ſuffer, and that for thy ſake; as he ſaid verſe 7. *i* Thou knoweſt them thoroughly, and all their injurious and wicked devices, and implacable malice againſt me, and all their impiety and contempt of thee; For which they deſerve to be utterly and ſpeedily deſtroyed.

20 Reproach hath broken my heart *k*, and I am full of heavineſs: and I looked *for ſome* † to take pity, but *there was* none *l*, and for comforters, but I found none. †Heb. *lament* with me

k For reproach is moſt grievous to the moſt generous and noble Souls; And beſides, this was the higheſt degree, and the worſt kind of Reproach, being caſt upon him for God's ſake, and upon God alſo for his ſake. *l* i. e. Few or none, as that word is frequently uſed, both in Sacred and profane Writers. For whether you underſtand it of *David*, or of Chriſt, there were ſome who pitied both of them.

21 They gave me alſo gall *m* for my meat, * and in my thirſt they gave me vinegar to drink *n*. *Mat. 34, 48. *Mar.* 15 3 Joh.19.2

m Or, *Poiſon*; or, *bitter Herbs*, Hoſea 10. 4. See *Deut.* 29. 18. *Jerem.* 9. 15. *Lament.* 3. 19. In ſtead of giving me that pity and comfort which my condition required, they barbarouſly added to my Afflictions. *n* Theſe things were Metaphorically fulfilled in *David*, but Properly and Literally in Chriſt, the deſcription of whoſe Sufferings was principally intended here by the Holy Ghoſt, who therefore directed *David*'s pen to theſe words, and poſſibly informed him, that this ſhould be accompliſhed in Chriſt. Which may not ſeem improbable to him that conſiders the following Imprecations, which are ſo many and ſo ſevere, that they may ſeem to exceed the bounds of Juſtice and Charity, if they be applyed to *David*'s Enemies, as a recompence for their Injuries done to him; whereas they moſt deſervedly and fitly belong to the enemies, and murderers of Chriſt.

22 * Let *o* their table *p* become a ſnare before them *q*: and *that which ſhould have been* for *their* welfare, *let it become* a trap *r*. *Rom 1 9, 10.

o Theſe and the following Words, which are expreſſed in the form of Imprecations, are thought by divers to be the only Predictions, and that the Imperatives are put for the Futures, as ſometimes they are. And accordingly they tranſlate the words thus; *Their table ſhall become a ſnare*, &c. But if they be Imprecations, here was ſufficient Cauſe for them. And beſides, it is apparent, that they were not the Dictates of Humane Paſſion, but of Divine Inſpiration, and proceeded from a juſt Zeal for God's Glory, as hath been obſerved before. *p* i. e. Their Food and all their Proviſions for Neceſſity or Delight; either for Body or Soul; for the Curſes here following are Spiritual and Eternal, as well as Temporal. And ſo this may comprehend their Sacrifices and other Legal Ordinances, and the Word of God: All which became to the *Jews* through their own default, a great occaſion of ſtumbling at Chriſt. And this puniſhment in their *Table*, exactly anſwers to their ſin, in giving Chriſt *Gall for his Meat*, verſe 21. *q* Heb. *Before them*, i. e. Their Table or Meat, which is ſet *before them*, which is the uſual expreſſion in this caſe, as *Gen.* 18. 8. 2 *Kings* 6. 22.) *become a ſnare*, i. e. The occaſion or inſtrument of their deſtruction. It is a Metaphor taken from Birds, or Fiſhes, that are commonly enſnared and taken with their Baits. *r* Heb. *And as for their great Peace* (which the Plural Number ſeems to import, all that Tranquility and Proſperity which they do, or may enjoy) let it be *a Trap*. Or, *And their Peace-offerings* (which Sacrifices may be here mentioned, becauſe the offerers did partake of them, and feaſt upon them; and ſo this agrees with the *Table* exppreſſed in the former Clauſe) *a Trap*. And ſo they were to the unbelieving *Jews*, whoſe falſe conceit of the everlaſtingneſs of the Moſaical Diſpenſation, was one cauſe of their Rejection of Chriſt. Or thus, *And for Recompences*, (i. e. An abundant compenſation of all their Injuries) and *for a Trap*. For thus it is rendred by divers, both Antient and Modern Interpreters, and which is more conſiderable, by the Apoſtle, *Rom.* 11. 9.

23 Let their eyes *s* be darkned that they ſee not: and make their loins continually to ſhake *t*.

s Not the Eyes of their Bodies (for ſo this was not accompliſhed in *David*'s, nor in Chriſt's enemies) but of their Minds, that they may not diſcern God's Truth, nor their own Duty, nor the way of Peace and Salvatian. Puniſh them in their own kind: As they that ſhut their Eyes and would not ſee, ſo do thou judicially blind them. This was threatned and inflicted upon the *Jews*, *Iſa.* 6. 10. *John* 12. 39, 40. *t* This alſo belongs to the Loyns of their *Minds* or Souls; Of which we read *Luke* 12. 35. 1 *Pet.* 1. 13. The Loyns of the Body are the ſeat of Strength, and the great Inſtrument of Bodily *Motions* and Actions. Which being applyed to the *Mind*, the Senſe may be; Either, 1. Take away their Courage and Alacrity; and give them up to Puſillanimity, and Terror, and Deſpair. Or rather, 2. Take away their Strength and Ability for Spiritual Actions. In the former branch, he wiſheth that they may not be able to ſee, or chuſe their way; And here, that they may not be able to walk in it, nor to execute the good Counſels which others may give them. As on the other ſide, when God gives men ſtrength, they are able not only to walk, but to *Run* in the ways of God, *Pſalm* 119. 32. *Cant.* 1. 4. *Iſa.* 40. 31.

24 Pour out thine indignation upon them *u*, and let thy wrathful anger take hold of them.

u In ſuch other ways and judgments, as thou ſhalt think fit.

25 * Let † their habitation *x* be deſolate, *and* † let none *y* dwel in their tents.

cts 1.
Heb.
eir Pa-
ce.
Heb. *let*
ere not be
dweller.

x Heb *their Palace,* as this word ſignifies, *Gen.* 25. 16. *Numb.* 31. 10. *Cant.* 8. 9. Either their Temple in which they place their Glory and Safety. Or rather, 2. And more generally, their ſtrongeſt and moſt magnificent Buildings, and Houſes, in which they dwelt, as it follows in the next Clauſe, which explains this. *y* Either, 1. None of their Poſterity. Deſtroy them both Root and Branch. Or 2. None at all. Let the places be accounted execrable and dreadful.

26 For they perſecute * him whom thou haſt ſmitten *z*, and they talk *a* to the grief of † thoſe whom thou haſt wounded.

ſa: 53. 4.
Heb: *thy*
unded.

z Which is an act of barbarous Cruelty, and inhumane Malice. *a* Reproaching them with, and inſulting and triumphing in their Calamities.

27 Add ‖ iniquity to their iniquity *b*; and let them not come into thy righteouſneſs *c*.

Or, *Pu-*
ſhment of
iquity.

b Give them up to their own vain minds and vile luſts, and to a reprobate ſenſe, and take off all the reſtraints of thy Grace and Providence, and expoſe them to the Temptations of the World, and of the devil, that ſo they may grow worſe and worſe, and at laſt may fill up the meaſure of their ſins; as is ſaid *Matth.* 12. 32. compare *Rom.* 1. 28, 29. Or, *Add Puniſhment to their Puniſhment*; as this Word is oft taken: Send one Judgment upon them after another, without ceaſing. *c* Let them never partake of thy Righteouſneſs, i.e. Either, 1. Of thy Faithfulneſs, in making good thy Promiſes to them. Or, 2. Of thy Mercy and Goodneſs. Or rather, 3. Of thy Righteouſneſs; properly ſo called, of that *everlaſting Righteouſneſs*, which the Meſſiah ſhall bring into the World, *Dan.* 9. 24. which is called the *Righteouſneſs of God*, Rom. 1. 17. *Phil.* 3. 9, &c. which is ſaid to be *Witneſſed by the Law, and the Prophets*, Rom. 3. 21. by, and for, which God doth juſtifie or pardon ſinners, and accept them in Chriſt as righteous Perſons. For this was the Righteouſneſs which the *Jews* rejected to their own ruine, *Rom.* 10. 3. according to this prediction. Thus as the firſt branch of the Verſe maketh, or ſuppoſeth them guilty of many Sins, ſo this excludes them from the only remedy, the remiſſion of their Sins. And that juſtifying rather than ſanctifying Righteouſneſs is here meant, ſeems moſt probable from the Phraſe, which ſeems to be a judicial phraſe, as we read of *Coming*, or *entring into Judgment*, Job 22. 4. and 34. 23. and *into Condemnation*, Joh. 5. 24. oppoſite unto which is this phraſe, of *coming into Juſtification*; or which is all one, *into thy Righteouſneſs*.

28 Let them be blotted out of the book of the living *d*, and not be written with the righteous *e*.

d Or, *of Life*. Either, 1. Of this Life: Out of the number of living Men; which anciently uſed to be written in Catalogues, out of which the Names of thoſe who died were blotted: Or rather, 2. Of Eternal Life, as both *Jewiſh* and *Chriſtian* Interpreters commonly underſtand it. Which agrees beſt, 1. To the uſe of this phraſe in Scripture: For in this ſenſe Men are ſaid to be *written in the Book*, Dan. 12. 1. or *in God's Book*, Exod. 32. 32. or *in the Book of Life*, Phil. 4. 3. Rev. 3. 5. and 13. 8. and 17. 8. and 20. 12. and 21. laſt. 2. To the laſt Clauſe of the Verſe, which explains it, of that Book, wherein none but the Righteous are written; Whereas this Life, and that attended with health and proſperity, is promiſcuouſly given to and taken from good and bad men. 3. To the quality of the perſons of whom this is ſaid; Which are the malicious enemies of God, and of his people, and the murderers of the Lord of Glory; Who ſhall be puniſhed with eternal Death. In this Book Men may be ſaid to be written; Either 1. In reality, by God's Election or Predeſtination. Or 2. In appearance, when a Man is called by God to the profeſſion and practice of the true Religion, and into Covenant with himſelf, and profeſſeth to comply with it; and ſo is *written, in the writing of the Houſe of Iſrael*, which is ſaid of all that are *in the Aſſembly of God's People*, Ezek. 13. 9. and ſo ſeems to others, and it may be to himſelf; To be really written in the Book of Life. And when a man renounceth this Profeſſion and Religion, he may be ſaid to be *blotted out of* that *Book*, Becauſe his Apoſtacy makes it evident, that he was not written in it, as he ſeemed to be. For this is a known and approved Rule for the underſtanding of many Texts of Scripture, that things are oft ſaid to be done, when they only ſeem to be done, and are not really done; as he is ſaid to *find his Life*, Mat. 10. 39. who falſly imagined that he did find it, when in truth he loſt it; And to *have*, Mat. 13, 12. who only *ſeemed to have*, as it is explained in the parallel place, *Luke* 8. 18 and to *live*, Rom. 7. 9. when he vainly conceited himſelf to be alive. And in like manner Men may be ſaid to be *written in*, or *blotted out of this Book*, when they ſeem to be ſo, by the courſe of their Lives and Actions. But that this *blotting out* is not meant, properly and poſitively, is clear from the laſt branch of this Verſe; which, after the manner of theſe Books, expounds the former, wherein this doubtful phraſe is explained, by one which is evident and unqueſtionable, even by his *not* being *written* in it. For it is impoſſible that a Man's name ſhould be properly blotted out of that Book in which it was never written. The Senſe of the Verſe ſeems to be this: Let their wickedneſs be ſo notorious, and the tokens of God's wrath upon them ſo manifeſt, that all men may diſcern that they are blotted out; That is, that they never were written in the Book of Life, in which the Righteous are written. *e* i. e. In the Book of Life, in which all Righteous or holy Perſons, and only they are written, whereby it may appear that whatſoever ſhew or profeſſion they once made, yet they neither are nor were truely Righteous perſons.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high *f*.

f Out of the reach of mine Enemies: Or, lift me out of the deep Waters, and the Mire, in which I was ſinking, verſe 14.

30 I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving.

31 * *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock *g* that hath horns and hoofs *h*.

ſ: 50. 13,
, 23.

g This ſincere and hearty Sacrifice of Praiſe, is and ſhall be more grateful to God, than the moſt Glorious Legal Sacrifices; For ſo ſuch Moral Services ever were, 1 *Sam* 15. 22. *Hoſea* 6. 6. and ſuch Sacrifices ſhall be accepted when thoſe legal ones ſhall be aboliſhed. *h* This is added as a deſcription and commendation of the Sacrifice, or Bullock, which he ſuppoſeth to be of the beſt ſort, both tender and mature, as it is when the Horns bud forth, and the Hoofs grow hard.

32 * The ‖ humble ſhall ſee *this*, and be glad *i*, and your heart ſhall live *k* that ſeek God.

*Pſ: 34. 2.
‖ Or, *meek.*

i Thoſe pious perſons who are grieved for my Calamities, ſhall have occaſion to rejoyce, and they will heartily rejoyce in my deliverance and exaltation. *k* Or, *be revived*, to wit, with Joy, which were dejected, and in a manner dead with ſorrow. Compare *Gen.* 45. 27. *Pſalm* 22. 26. and 109. 21.

33 For the LORD heareth the poor, and deſpiſeth not his priſoners *l*.

l Thoſe who are in priſon, or any ſtraits and afflictions for his ſake; which is my caſe verſe 7.

34 Let the heaven and earth *m* praiſe him, the ſeas and every thing that † moveth therein.

† Heb: *ſwimmeth,*
creepeth.

m Either, 1. Angels and Men. Or rather, 2. The Heaven and Earth themſelves, as in the next branch, *the Seas, and every thing that moveth therein*. All which by an uſual Figure, he invites to praiſe God, as he doth elſe-where, becauſe they all give Men occaſion to praiſe God.

35 For God will ſave Sion *n*, and build the cities of Judah: that they *o* may dwell there *p*, and have it in poſſeſſion.

n The City of *Sion* or *Jeruſalem*; and his Church and People, which are frequently expreſſed under that Title. *o* *The humble* and *poor*, verſes 32, 33. or *his Servants*, as is explained in the following Verſe. *p* In the literal *Canaan* for a long time, and in the Heavenly *Canaan* for ever.

36 * The ſeed alſo of his ſervants ſhall inherit it *q*, and they that love his name ſhall dwell therein.

*Pſ: 102. 28.

q Their poſterity ſhall flouriſh after them, and partake of the ſame Happineſs with them.

P S A L. LXX.

The ARGUMENT.

THe Contents of this *Pſalm* are almoſt all to be found *Pſalm* 40: 13. &c. Nor is it ſtrange that they are here repeated, becauſe the ſame or like Occaſions were oft repeated; and *David's* returning Diſtreſſes might well make him ſometimes repeat the ſame Words. And as theſe things were joyned with many other paſſages in *Pſalm* 40. ſo they are diſtinctly repeated, as a Form of Prayer, which himſelf or others might uſe in ſuch a Condition. What is neceſſary for the underſtanding of this *Pſalm*, the Reader may find in the Notes on *Pſalm* 40.

To the chief muſician, *a Pſalm* of David, to bring to remembrance.

David *prayeth to God for ſpeedy help, to the ſhame of his Enemies,* 1--3. *The joy of the Godly, and the magnifying of his Name,* 4. 5.

M*Ake haſte,* * O God, to deliver me; make haſte † to help me, O LORD.

*Pſal: 40. 13, &c. and 71. 12.
† Heb: *to my help.*

2 * Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

*Pſ: 35. 4. and 71. 13.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, Aha.

4 Let thoſe that ſeek thee rejoyce, and be glad in thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.

5 But * I *am* poor and needy, make haſte unto me, O God: thou art my help and my deliverer, O LORD, make no tarrying.

*Pſ: 69. 29.

P S A L. LXXI.

The ARGUMENT.

THe matter of this *Pſalm* plainly ſheweth that it was written in a time of *David's* great diſtreſs, and his *Old Age*, mentioned verſe 9 and 18. which proves that it belongs not to *Saul's* time; But rather to the time of *Abſalom's* Rebellion, which happened in his *Old Age*.

The Pſalmiſt in confidence of his Faith, and in experience of paſt favours, prayeth unto God to deliver him, but conſume his Enemies, 1 —— 13. *Promiſing conſtancy of hope in him,* 14 —— 16. *Praying for his perſevering Strength and Power,* 17, 18. *Acknowledgeth his Troubles to be from God,* 19 —— 21. *Promiſeth thankfulneſs to him for his deliverance,* 22 —— 24.

IN * thee, O LORD, do I put my truſt, let me never be put to confuſion *a*.

*Pſal: 25. 2, 3. and 31. 1.

a This Verſe and the next are taken out of *Pſalm* 31. 1, 2.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 † Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment *b* to ſave me, for thou art my rock and my fortreſs.

† Heb. *be thou to me for a Rock of Habitation.*

b By which he underſtands God's purpoſe and promiſe; and his Providence, watching to execute them; All which are as certain and powerful as a Command.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God, *thou art* my truſt from my youth.

6 * By thee have I been holden up from the womb *c*;

*Pſal: 22. 9, 10. Iſa; 46. 3

thou art he that took me out of my mothers bowels *d*, my praiſe *ſhall be* continually of thee.

c i. e. From the time when I came out of the womb. *d* i. e. Out of her Womb. Which he juſtly mentions as a great and wonderful, though a common and neglected work of Gods Power and Goodneſs.

*Zech. 3. 8. 7 * I am as a wonder *e* unto many, but thou *art* my ſtrong refuge *f*.

e Or *Prodigy*; either. 1. Of Mercy, for the wonderfull protections and deliverances which God hath given me. Or rather, 2. Of Judgment, for my many and ſore Calamities, as appears from the next words. They wondred both at the Calamities themſelves which befel me; which were great and various, and ſtrange; and that they ſhould befal me, one who have made it the chief care and buſineſs of my Life to pleaſe and ſerve and glorifie God; and one whom God hath owned in ſo eminent a degree, and crowned with ſuch a conſtant ſucceſſion of Bleſſings and deliverances from time to time That ſuch a Man ſhould be forſaken by ſo gracious a God; and perſecuted even to Death by his own Son whom he had ſo tenderly loved; and deſerted by the Body of his own people, who had generally expreſſed ſo great an opinion of him, and affection to him, and had ſo many obligations to him, and ſuch ſingular benefits, by his wiſe and juſt, and pious Government; this was indeed cauſe of wonder *f* But although men deſert me, and look askew at me, God is a ſure refuge to me.

8 Let my mouth be filled *with* thy praiſe *g*, *and with* thy honour all the day.

g Give me occaſion to multiply my Praiſes to thee, for delivering me out of my preſent diſtreſs.

9 Caſt me not off in the time of old age *h*; forſake me not when my ſtrength faileth.

h When I am moſt feeble, and moſt need thy help, and one who is grown Old in thy ſervice.

10 For mine enemies ſpeak againſt me, and they

† Heb. *Watch or obſerve.* that † lay wait *i* for my ſoul, take counſel together.

i Or, *Watch* it, that they may find occaſion to deſtroy it, and that it may not eſcape their Hands.

11 Saying, God hath forſaken him *k*: perſecute and take him, for *there* is none to deliver *him*.

k For his Adultery and Murder, and other Wickedneſſes, and therefore we ſhall certainly prevail againſt him.

*Pſ. 70. 1. 12 *O God, be not far from me: O my God, make haſt for my help.

*Pſal. 35. 4, 26. 13 * Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more *l*.

l For which I know thou wilt yet give me aboundant occaſion.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and*

*Pſ. 40. 5. thy ſalvation all the day: for * I know not the numbers *thereof* *m*.

m i. e. Of thy Salvations and Mercies vouchſafed to me, which being innumerable, oblige me the more to celebrate thy Praiſes.

16 I will go *n* in the ſtrength of the Lord GOD *o*: I will mke mention *p* * of thy righteouſneſs *q*, *even* of thine only *r*.

*Verſe 2. 15, 24.

n I will not ſit down in deſpair, but *I will go on* or proceed in my buſineſs couragiouſly and cheerfully, in making neceſſary proviſions for my own defence. *o* Relying only upon thy ſtrength, and not upon my own military preparations. *p* Partly to praiſe and celebrate it; and partly to ſupport and comfort my ſelf with the remembrance of it. *q* Either, 1. Of thy Mercy and Goodneſs Or rather, 2. Of thy Faithfulneſs in making good all thy promiſes to me, as this Word is moſt commonly uſed in this Book. *r* Nor of my Subjects and Friends, who are falſe and perfidious to thee, and to me: Nor of my own; for I have been moſt unfaithful to thee, and have broken my Covenant with thee.

17 O God, thou haſt taught me *s* from my youth, and hitherto have I declared thy wondrous works.

s Partly by thy Word and Spirit, convincing and aſſuring me; and partly, by my own Experience. *of thy Righteouſneſs* laſt mentioned, the wondrous Effects whereof I have received and declared from time to time, as it here follows.

† Heb. *unto old Age, and gray Hairs.* † Heb. *thine Arm.* 18 Now alſo † when I am old and gray-headed, O God forſake me not: until I have ſhewed thy ſtrength *t* unto *this* generation, *and* thy power to every one *that* is to come *u*.

t Either, 1. This further Act, or inſtance of thy ſtrength. Or rather, Thy great Power, which will more Eminently appear in this, than it hath done in former Deliverances, as my Danger is now greater, becauſe this is a Civil War, and the Generality of mine own people are ingaged againſt me, and my Forces are very inconſiderable to theirs, and without thy Help, my caſe is deſperate *u* i. e. To all ſucceeding Generations, to whom I will leave a laſting Monument of this glorious Example of al-ſufficiency, ſuch as this Pſalm is.

19 Thy righteouſneſs alſo, O God, is very high *x*, who haſt done great things: O God, who *is* like unto thee?

x i. e. Moſt Eminent and Evident, as high things are.

20 *Thou* which haſt ſhewed me great and ſore trouble

*Pſ. 63. 9. & 88. 6. ſhalt quicken me again, and ſhalt bring me up again from the * depths of the earth *y*.

y i. e. From the Grave; for I was like one Dead and buried, and paſt all hope of Deliverance, without thy Almighty aſſiſtance.

21 Thou ſhalt encreaſe my greatneſs *z*, and comfort me on every ſide.

z I am aſſured that thou wilt not only reſtore to me that Royal Majeſty, which my Son hath invaded, but alſo increaſe my Honour and power.

22 I will alſo praiſe † thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael. † Heb *with the Inſtrument of Pſaltery*,

23 My lips ſhall greatly rejoyce when I ſing unto thee: and my ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto Shame that ſeek my hurt.

P S A L. LXXII.

The ARGUMENT.

THat this *Pſalm* was made by *David* is Evident, from v. 20. and that it was made with reſpect to *Solomon*, is no leſs certain from the very Title of it. And that *David*, or at leaſt the Holy Ghoſt which dictated this *Pſalm*, did look beyond *Solomon*, and unto the Meſſiah, of whom *Solomon* was an Illuſtrious and unqueſtionable Type, ſeems as manifeſt from divers Paſſages of this *Pſalm*, which do not agree to *Solomon*, nor to any other King but the Meſſiah, and from the Confeſſion of the Jewiſh Doctors themſelves, who ſo underſtood it. It muſt therefore be acknowledged, that, as many others are, ſo this *Pſalm* is alſo a mixt *Pſalm* belonging to *Solomon* in part, and obſcurely and imperfectly, but unto Chriſt, more clearly and fully; divers Expreſſions being deſignedly ſo ordered, that the Reader might be led by them to the Contemplation of Chriſt, and of his Kingdom upon this occaſion Which was the more neceſſary for the ſupport and comfort of God's true *Iſrael*, becauſe the Spirit of God foreſaw *Solomon*'s dreadful Apoſtacy, and the great miſcarriages and calamities of his Succeſſors, and of the Kingdom under their hands, and therefore was pleaſed to fortifie their Hearts with that glorious Condition which they ſhould certainly enjoy under the Meſſiah, who ſhould certainly come.

A Pſalm || for Solomon.

|| Or, *of*

David *praying for* Solomon, *ſheweth the bleſſed and glorious State of his Kingdom* (*as Typifying Chriſt's*) *in its duration*, 1 —— 7. *Largeneſs*, 8 —— 11. *And graciouſneſs*, 12 —— 17. *And concludeth all with a hearty Thanksgiving*, 18 —— 20.

GIve the king *a* thy judgments *b*, O God, and thy righteouſneſs *c* unto the kings ſon.

a *Solomon*, who was now anointed King, his Father yet living, 1 *Kings* 1. 39. And this Pſalm may ſeem to be made for that great and ſolemn Occaſion *b* i. e Either, 1. Thy Statutes and Precepts, which are oft called God's *Judgments*; which as thou haſt given already in thy Book, ſo give them to him a ſecond, and a better way, by writing them upon his Heart, or by giving him a ſolid knowledge of them, and an hearty Love and Obedience to them. Or rather, 2. Thy manner of Government or Adminiſtration, which is oft called *Judgment*, as *Pſalm* 94. 15. *Iſa.* 28. 6, &c. that he may follow thy Example in governing thy people, as thou governeſt them, to wit, in *Righteouſneſs*, as it follows: He ſaith *Judgments* in the plural Number, becauſe though the Office of Judging and Ruling was but one, yet there were divers parts and Branches, and Acts of it; As to acquite the Innocent, to condemn the Guilty, &c. In all which he begs that *Solomon* may be directed to do as God doth, or would have him to do in ſuch Caſes. *c* That Grace of *Righteouſneſs*, which is a part of thine Image, and is abſolutely neceſſary for good Government.

2 He ſhall judge *d* thy people *e* with righteouſneſs, and thy poor *f* with judgment.

d To wit, if thou giveſt him what I have deſired. And by this prediction he doth tacitly admoniſh him of, and oblige him to the performance of his Duty herein. Or, *Let him Judge*, the Future being put for the Imperative, as hath been oft obſerved. So it is a Prayer. *e* For they are thine more than his; and therefore he muſt not govern them according to his own Will and Pleaſure, but according to the Rules of thy Word, and for thy Service and Glory. *f* Or. *thy afflicted*, or *oppreſſed ones* for ſuch are *thine* in a ſpecial manner, thou art their Judge and Patron, *Pſalm* 68. 5. and haſt commanded all thy People, and eſpecially Kings and Magiſtrates, to take a ſingular care of them, becauſe they have few or no Friends.

3 * The mountains *g* ſhall bring peace *h* to the people and the little hills by righteouſneſs. *See v. 16. Jer. 3. 23.

g He mentioneth the *Mountains* and *Hills*, as bringing forth this bleſſed Fruit: Either, becauſe ſuch places are uſually Barren, and therefore this was an Evidence of extraordinary Fruitfulneſs, and a ſpecial bleſſing of God; Or, becauſe they are dangerous to paſſengers, in Regard of the Robbers and wild Beaſts, which commonly abide there. Whereby it is implyed, that other places ſhould do ſo too, and that it ſhould be common and univerſal. *h* All manner of Proſperity and Felicity, which the Hebrews frequently expreſs by that word.

4 He ſhall judge *i* the poor of the people; he ſhall ſave the children of the needy *k*, and ſhall break in pieces the oppreſſour.

i i. e. Vindicate them for their potent oppreſſours, as *Judging* is uſed, *Pſalm* 43. 1. and oft elſe-where. *k* Whom the Rich peradventure did ſeize upon for Bond-men, upon ſome pretence or other.

5 They ſhall fear *l* thee *m* as long as the ſun and moon endure, * throughout all generations. * Pſal. 89. 36, 37.

l Or, *Reverence*, or *Worſhip*, as this Word is uſed, *Iſa.* 29. 13. Compared with *Matth.* 15 9 and elſe-where *m* Either, 1. Thee, O King, to whom he ſuddenly turneth his Speech. And ſo this is Hyperbolically true of *Solomon*, but truly and literally of Chriſt. Or rather, 2. Thee, O God, of whom he had ſpoken before, and that in the ſecond Perſon, verſes 1, 2. as it is here; whereas he never ſpeaks of the King in the whole Pſalm, in the ſecond Perſon, but conſtantly in the third. And ſo the Senſe is, This ſhall be another bleſſed Fruit of this Righteous Government, that together with

Peace true Religion ſhall be eſtabliſhed, and that *throughout all Generations*, as it here follows. Which was begun in *Solomon*'s days and continued, though not without Interruption, in the time of his Succeſſors, the Kings of *Judah*, and afterwards until Chriſt in and by whom this prediction and promiſe was moſt fully accompliſhed. *m* Heb *With the Sun and before the Moon*, i. e. Whilſt they continue in the Heavens· Others expound it thus, both Day and Night, as the *twelve Tribes* are ſaid to *ſerve God*, Acts 26. 7. But the former Interpretation ſeems more probable, by comparing this Verſe with verſe 17.

*Hoſ. 6.3.

6 * He ſhall come down *n* like rain upon the mown graſs *o*: as ſhowers that water the earth

n To wit, by the influences of his Government upon his people under him. But this phraſe doth much better agree to Chriſt, who was yet to come, and who did come down from Heaven, and brought or ſent down from Heaven his Doctrine, which is oft compared to Rain, and the ſweet and powerful Influences of his Spirit. *o* Which it both refreſheth and improveth, or cauſeth to grow and flouriſh, and therefore was very acceptable, eſpecially in *Canaan*, where Rain was more ſcarce, and more neceſſary than in many other places, becauſe of the ſcorching Heat, and the natural dryneſs of the Soyl, and the want of Rivers to overflow, or water the Land.

† Heb. *till* there be *no Moon*.

7 In his days ſhall the righteous flouriſh *p*, and abundance of peace † ſo long as the moon endureth.

p As the wicked ſhall be diſcountenanced and puniſhed, ſo good Men ſhall be encouraged and advanced, and multiplyed. *q* i. e. As long as time and the World ſhall laſt. Which neither was nor could be true of *Solomon*, who lived not long, and the Peace of whoſe Kingdom was ſadly diſturbed, and in a manner wholly loſt preſently after his Death, but was undoubtedly and eminently accompliſhed in Chriſt, who brought *peace upon Earth*, Luke 2. 14. and left it as his Legacy to his Diſciples, *John* 14. 27.

8 He ſhall have dominion alſo from ſea to ſea *r*, and from the river *s* unto the ends of the earth *t*.

r Either, 1. From the Dead Sea, or the Lake of *Sodom*, or from the Red Sea, to the Midland Sea. For ſo far did *Solomon*'s Dominion extend: But ſo did *Davids* alſo; and therefore in that Reſpect *Solomon* hath not that Pre-eminence, which this Promiſe plainly ſeems to give him above his Predeceſſours. Or 2. More generally from one Sea to another, or in all the parts of the habitable World. So it was truly and fully accompliſhed in Chriſt, and in him only. *s* To wit, *Euphrates*: Which was the Eaſtern border of the Kingdom of *Canaan* allotted by God, *Exod.* 23. 31. *Numb.* 34. 3. but enjoyed only by *David* and *Solomon*, and afterwards by Chriſt. Of whoſe Kingdom this may be here mentioned, as one of the Borders; Partly, becauſe the Kingdom of Chriſt is here deſcribed under the Type and ſhadow of *Solomon*'s Kingdom, whoſe bounds this was: And partly, becauſe though Chriſt's Kingdom did for a time extend it ſelf beyond *Euphrates*, yet the chief part, and almoſt the whole Body of it, both did and doth ly on this ſide of it; And things do generally receive their Denomination from the greateſt part. *t* Either, 1. Of the Land of *Canaan*. Or, 2. Of the World.

9 They that dwell in the wilderneſs *u* ſhall bow before him: and his enemies ſhall lick the duſt *x*.

u In ſolitary places: Even rude and barbarous people, who lived without Order and Government among themſelves: Of which ſort great numbers ſubmitted to Chriſt, and received the Goſpel. *x* i. e. Shall proſtrate themſelves to the ground, in token of Reverence and Subjection, as the Cuſtome of the Eaſtern people was. See *Iſa* 49. 23. *Mich.* 7. 17.

*Pſ. 45.12. and 68.29.

10 * The Kings of Tarſhiſh and of the iſles *y* ſhall bring preſents: the Kings of Sheba and Seba *z* ſhall offer gifts.

y Or, *Of the Sea* (as *Tarſhiſh* is underſtood, 1 *Kings* 22. 48. *Pſalm* 48. 7.) *and*, (Or, that is: For that Conjunction is oft uſed Exegetically) *of the Iſles*. i. e. Of remote Countries, to which they uſed to go from *Canaan* by Sea; All which are frequently called *Iſles* in Scripture, as hath been noted before. The Kings that Rule by Sea (where *Solomon* had no great Power) or by Land. *z* Two *Arabian* Countries: Unleſs the one be *Arabia*, and the other *Ethiopia* beyond *Egypt*.

11 Yea, all Kings ſhall fall down before him: all Nations ſhall ſerve him *a*.

a Which cannot be ſaid of *Solomon* with any Truth or Colour, but was unqueſtionably verified in Chriſt; Of whom therefore this muſt be underſtood. For what is ſaid, 1 *Kings* 4. 21. that *Solomon Reigned over all Kingdoms*, is there limited to them that Reigned *from the River unto* —— *Egypt*: Whereas the Expreſſions here are unlimited and univerſal.

*Job 29. 12.

12 For he *ſhall deliver the needy when he cryeth: the poor alſo, *and him* that hath no helper *b*.

b The Fame of his juſt and merciful Government ſhall induce multitudes either to put themſelves under him, or to ſhew great Reſpect and Reverence to him.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls *c* of the needy.

c Properly ſo called; this being Chriſt's proper Work to ſave Souls: Or, *the Lives*, which Oppreſſours ſhall endeavour to take away.

*Pſal. 116. 15.

14 He ſhall redeem their ſoul from deceit and violence *d*: and * precious ſhall their blood be in his ſight *e*.

d The two ways whereby the Souls or Lives of Men are uſually deſtroyed. *e* He will not be prodigal of the Lives of his Subjects, caſting them away meerly to gratifie his own Revenge, or Covetouſneſs, or inſatiable Deſire of enlarging his Empire, as earthly Kings commonly do, but like a true Father of his People, will tenderly preſerve them, and ſeverely avenge their Blood upon thoſe who ſhall ſhed it.

†Heb. one *ſhall give*.

15 And he ſhall live *f*, and to him † ſhall be given of the gold of Sheba *g*; prayer alſo ſhall be made for him *h* continually, *and* daily ſhall he be praiſed.

f To wit, long and proſperouſly, as *Solomon* did; yea Eternally, as Chriſt did Other Kings muſt loſe both their Lives and Kingdoms: But this King, whom *Solomon* typified, ſhall Live for ever, and his Kingdom ſhall have no end. *g* As a Preſent, or Tribute: This was done to *Solomon*, 1 *Kings* 10. 15. and to Chriſt, *Matth.* 2. 11. and afterwards as need required. Although ſuch Expreſſions as theſe being uſed of Chriſt and his Kingdom, are commonly underſtood in a Spiritual Senſe. *h* His Subjects ſhall be obliged and excited by his righteous and happy Government, to pray heartily and frequently for him; Either, 1. For *Solomon*. Or, 2. For Chriſt; not ſo much for his perſon, which needed not their prayers, as for the protection and propagation of his Kingdom and Goſpel, and Intereſt in the World.

16 There ſhall be an handful of corn *i* in the earth *k* upon the top of the mountains *l*; the fruit thereof ſhall ſhake like Lebanon *m*, and they of the city *n* ſhall flouriſh like graſs of the earth *o*.

i Which intimates the ſmall beginnings of this Kingdom; and therefore doth not agree to *Solomon*, whoſe Kingdom was in a manner as large at the beginning of his Reign, as at the End; But it exactly agrees to Chriſt and his Kingdom, *Matth.* 13. 31, 32. *k* Sown in the Earth. *l* In the moſt Barren grounds; and therefore this was an Evidence of extraordinary and prodigious Fertility. *m* It ſhall yield ſuch abundance of Corn, that the Ears being thick and high, and full of Corn, ſhall, when they are ſhaken with the Wind, make a noiſe not unlike that which the tops of the Trees of *Lebanon*, ſometimes make upon the like occaſion. Which Expreſſions, as well as many others of the like Nature in the Prophets, being applyed to Chriſt, are to be underſtood in a Spiritual Senſe, of the great and happy Succeſs of the preaching of the Goſpel. *n* The Citizens of *Jeruſalem*, which are here Synecdochically put for the Subjects of this Kingdom. *o* Shall both increaſe in number, that there may be mouths to receive the Meat provided, and enjoy great Proſperity and Happineſs.

† Heb. *ſhall be.*

†Heb. *ſhall be as a Son to continue his Fathers name.*

*Gen. 12.3 and 22.18.

17 His name *p* † ſhall endure for ever: † his name ſhall be continued *q* as long as the ſun *r*, and **men* ſhall be bleſſed in him *s*; all nations ſhall call him bleſſed.

p The Honour and Renown of his eminent Wiſdom, and Juſtice, and Goodneſs. Which agrees but very obſcurely, and imperfectly to *Solomon*, who ſtained the Glory of his Reign, by his prodigious Luxury and Oppreſſion, and Apoſtacy from God, into which he fell in the latter part of his Days. *q* Or, *ſhall be Propagated*, or *Tranſmitted to his Children*, which ſuits much better to Chriſt, from whom we are called Chriſtians, than to *Solomon*. *r* Heb. *Before the Sun*; Either, 1. Publickly, and in the Face of the Sun. Or, 2. Perpetually, as a conſtant and inſeparable Companion of the Sun; as long as the Sun it ſelf ſhall continue. See before on verſe 5. *s* Either, 1. As a Patern of Bleſſedneſs. When any Man ſhall wiſh well to a King, he ſhall ſay: The Lord make thee like *Solomon*. See on *Gen.* 22. 18. Or rather, 2. As the Cauſe of it, by and through his Merits and Mediation.

18 Bleſſed *be* the LORD God, the God of Iſrael, who only doth wondrous things *t*.

t Who hath given to his people ſuch a Glorious and excellent King and Governour, and ſuch wonderful Bleſſings as they do, and ſhall enjoy under his Government.

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory *u*, Amen and amen.

u Heb. *The whole Earth ſhall be filled with his Glory.* For this may be either a Prayer for, or a Prophecy of the ſpreading of the true Religion in the Gentile-World. Which evidently relates to Chriſt and his Kingdom.

20 The prayers of David the ſon of Jeſſe are ended *x*.

x This Pſalm is called the laſt of *David*'s Pſalms (which are called Prayers, becauſe they conſiſt very much of Prayers) Either, 1. The laſt of that Part, or Book of the Pſalms, which reached from the beginning of the Pſalms hitherto, whereof the far greateſt number were compoſed by *David*, and all of them digeſted into this Order; The reſt of which follow, being Collected by ſome other holy Man, or Men of God after *David*'s Death, and Compoſed part by *David*, and part by other Prophets. Or rather, 2. The laſt Pſalm which *David* Compoſed: For this was done but a little before his Death, of which ſee the firſt Note on this Pſalm.

PSAL. LXXIII.

The ARGUMENT.

THe Subject of this *Pſalm* is the ſame with *Pſalm* 37. concerning the promiſcuous Carriage of God's Providence towards good and bad Men.

|| Or, a Pſalm for Aſaph.

|| *A Pſalm* of Aſaph *a*.

a Or, *For Aſaph*, the famous Muſician, to whom divers of *David*'s Pſalms were committed, as *Pſalm* 50. 1, &c. But becauſe *Aſaph* was not only a skilful Muſician, but alſo was Divinely inſpired, and the Author of ſome Pſalms, as is manifeſt from 2 *Chron.* 29. 30 and the Style of this Pſalm may ſeem to be ſomething differing from that of *David*, it may be thought not improbable that *Aſaph* was the Author or Pen-man of it.

The Prophet under Temptation by reaſon of wicked Mens proſperity, 1——12. *His diffidence thereupon,* 13——16. *His way to overcome ſuch Temptations,* i. e. *The knowledge of God's Purpoſe in deſtroying the Wicked,* 17——20. *And that the Faithful might be contented alone with God, and communion with him.* 21——28.

||Or, *yet.*

†Heb. *clean of Heart.*

||TRuly *b* God *is* good to Iſrael *c*, *even* to ſuch as are † of a clean heart *d*.

b Or, *Nevertheleſs*. The beginning is abrupt, and ſufficiently intimates that he had a great Conflict within himſelf about this Matter, and that many Doubts and Objections were raiſed in his mind concerning it. But at laſt he breaks forth like the Sun out of a Cloud, and having by God's Grace ſilenced and conquered his ſcruples, he lays down this following Concluſion. *c* Though he may ſometimes ſeem negligent of, and harſh and ſevere to his people, yet if all things be conſidered it is moſt certain, and another day will be-made manifeſt, that God is Really and Superlatively *good*, i. e. Moſt kind and bountiful, and a true Friend to them, and that they are moſt happy in him, and have no reaſon to envy ſinners, their preſent and ſeeming Felicity. *d* To all true *Iſraelites*, who love God with their whole Heart, and ſerve him in Spirit and Truth, and Uprightneſs. See *John* 4. 43. *Rom.* 2. 28, 29. So this Clauſe limits the former, and takes off a great part of the force of the Objection, even all that concerns the Calamities which befel the profane or falſe-hearted *Iſraelites*, which were vaſtly the greateſt number of that people.

2 But *as for me e*, my feet were almoſt gone *f*: my ſteps had well nigh ſlipt *g*.

e Yet I muſt acknowledge this with grief and ſhame concerning my ſelf, notwithſtanding all my Knowledge of this Truth, and my own Experience and Obſervation of God's gracious Dealings with me, and other good Men. *f* My Faith in God's Promiſes and Providence, was almoſt overthrown by the force of this Temptation; and I was almoſt ready to repent of my Piety, v. 13. and to follow the Example of ungodly Men. *g* Heb. *Were almoſt poured forth*, like Water upon the ground which is unſtable, and runs hither and thither, with great diſorder and uncertainty, till it be irrecoverably loſt. So was I almoſt Tranſported by my own unruly Paſſions, into unworthy thoughts of God, and a ſinful courſe of life.

* Job. 21. 7 Pſal. 37. 1. Jer. 12. 1.

3 * For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked *h*.

h I grudged and murmured at it, and had a ſecret Deſire to partake of their Delicates.

4 For *there are* no bands in their death *i*, but their ſtrength is † firm *k*.

† Heb. *Fat.*

i They are not dragged to Death, neither by the Hand and Sentence of the Magiſtrate, which yet they deſerve; nor by any lingring and grievous torments of Mind or Body, which is the Caſe of many good Men; but they enjoy a ſweet and quiet Death, dropping into the Grave, like ripe Fruit from the Tree, without any violence uſed to them. Compare *Job* 5. 26. and 21. 13. *k* Heb. *And their Strength is Fat*, i. e. Sound and good: The beſt of any thing being called *Fat* in Scripture, as *Gen.* 41. 2. *Dan.* 1. 15. And in their Lifetime they have great Eaſe and Health, and Content, till they expire like a Lamp, meerly for want of Moyſture.

† Heb. *in the Trouble of* other *Men.* † Heb. *with*

5 They *are* not † in trouble *as other* men *l*: neither are they plagued † like *other* men.

l Either, 1. As good Men frequently are. Or, 2. As Men generally are. They do by a ſecret and favourable Providence of God, eſcape even common Calamities.

6 Therefore pride compaſſeth them about as a chain *m*; violence covereth them *as* a garment.

m This Phraſe notes both the extent of their pride, which appears on every ſide of them, in their Countenances, Diſcourſes, Geſtures, *&c.* and their glorying in it. The like may be ſaid of the next phraſe.

* Pſ. 119. 70. † Heb. *they paſs the Thoughts of the Heart.*

7 * Their eyes ſtand out with fatneſs *n*; they have more than heart could wiſh.

n As they do in ſome fat perſons, though not in others. The meaning is: They live in great plenty and proſperity, as the next Clauſe explains it.

8 They are corrupt *o*, and ſpeak wickedly *concerning* oppreſſion *p*: They ſpeak loftily *q*.

o Or, *diſſolved* in pleaſure. Or, *they corrupt* themſelves. *p* Wickedly boaſting of their Oppreſſions; Either, of what they have done; Or of what they intend to do, in that kind. *q* Arrogantly preſuming upon their own ſtrength, and deſpiſing both God and Men.

9 They ſet their mouth againſt the heavens *r*, and their tongue walketh through the earth *s*.

r i. e. Againſt God, blaſpheming his Name, denying or deriding his Providence, reviling his Saints and Servants. *s* Uſing all manner of Liberty, introducing and reproaching all ſorts of perſons, not caring whom they diſpleaſe, or hurt by it.

10 Therefore his people *t* return hither *u*: and waters of a full *cup* are wrung out to them *x*.

t Either, 1. The people of thoſe wicked Blaſphemers; all their Children and Servants, and Friends, encouraged by their Example. Or rather, 2. The people of God, who is oft underſtood under the pronoun Relative, *he* or *his*, though he be not expreſſed, as *Pſalm* 105. 19. *Iſa.* 30. 23. See the like, *Pſalm* 87. 1. *Cant.* 1. 2. But then as God's *people are of two ſorts*, ſome that are ſo really and ſincerely, and others that are ſo only in Profeſſion and ſhew, in which Senſe the whole Body of the *Iſraelitiſh* Nation, yea even the wicked among them, are called his *People*, as *Pſalm* 81. 11. *Iſa.* 1. 3. *Jer.* 2. 11. &c. ſo this may be underſtood; Either, 1. Of thoſe true *Iſraelites*, verſe 1. Even the Godly were ſtartled and ſtumbled at this, as *David* was, *Pſalm* 37. and *Jeremy chap* 12. But although they might have ſome murmuring thoughts about this Matter, it ſeems not probable that they would either give way to ſuch thoughts, or break forth into ſuch expreſſions as are here aſcribed to them, verſe 11. nor are ſuch things to be imputed to them without neceſſity; Nor did either *David* or *Jeremy* in their Conflicts, utter any thing of this Nature. Or rather, 2. Of the Carnal Hypocritical *Iſraelites*, who perceiving the impunity and proſperity of theſe ungodly wretches, were eaſily drawn to the approbation and imitation of their courſes. And this may ſeem moſt ſuitable to the context; For the Deſcription of the Condition, and Carriage, and words of theſe ungodly men, which begins verſe 4. ſeems to be continued to verſe 13. then follows the Pſalmiſt's reflection and Conſideration upon the whole Matter, from verſe 13. to the end. *u* Or, *turn hither*, i. e. To this wicked Company, or to their courſe. *x Waters* in Scripture, do oft-times ſignifie Afflictions, and as oft Comforts and Mercies. So the Senſe may be; Either, 1. And whilſt the wicked proſper, God doth wring out Waters out of the Cup of Tribulation, and cauſeth his holy Ones to drink them up: Compare *Pſalm* 75. 8. and 80. 5. *Iſa.* 51. 17. *Jer.* 25. 15, &c. Or rather, 2. And thoſe Hypocritical *Iſraelites* find themſelves gainers by their Apoſtacy, and they partake of the ſame proſperity with their Leaders, and God ſeems to give them a full Cup of Conſolation, and to pour forth his Mercies upon them in ſuch abundance, as if he would wring or ſqueeze out all his Bleſſings, out of his Stores, to beſtow upon them. And meeting with ſuch ſucceſs to their wickedneſs, it is not ſtrange if they put that queſtion verſe 11.

11 And they *y* ſay, How doth God know? and is there knowledge in the moſt High *z*!

y Either, 1. The Godly. Or rather, 2. Thoſe wicked ones, whoſe words and actions he hath been hitherto deſcribing, or the *People* Confederate with them. For theſe and ſuch like opinions are oft aſcribed to the wicked in Scripture, but never, as far as I know, to any good Man. And *Job*, though he uſed many intemperate Speeches, and though ſome ſuch Expreſſions as this were charged upon him by his Friends, as *Job* 22. 13. yet he utterly diſowned them. *z* Seing theſe curſed and impudent Blaſphemers of God, and enemies of all Goodneſs are crowned with ſo many Bleſſings, how is it credible, that there is a God who ſees and orders the Affairs of this lower World? For if God did know theſe things, certainly he neither could nor would ſuffer them to be thus managed.

12 Behold theſe *are* the ungodly *a*, who proſper in the world, they encreaſe *in* riches.

a This is their Condition and Carriage in it. Theſe ſeem to be the Words of the Pſalmiſt, ſumming up the Matter, and preparing his paſſage to the other part of the Pſalm.

* Job 21. 1 & 34. 9 & 35. 3. * Pſ. 26.

13 * Verily I have cleanſed my heart in vain *b*, and * waſhed my hands in innocency *c*.

b Hence I was ſometimes tempted, to think that Religion was a vain and unprofitable thing, at leaſt as to the happineſs of this Life, which yet God had promiſed as a reward to Piety. True Religion is here fitly and fully deſcribed by its two principal parts and works the cleanſing of the Heart from ſinful Luſts and Paſſions, and of the hands, or outward Man from a Courſe of ſinful Actions. And although it be God's work to cleanſe the Heart, yet he ſaith; *I have cleanſed it*, becauſe every good Man doth Co-operate with God's Grace in cleanſing it. Compare 2 *Cor.* 6. 1. and 7. 1: *c i. e.* Kept my hands (the great Inſtruments of Action, and conſequently the reſt of the Members of my Body) innocent and pure from evil Practiſes. I have waſhed my Hands, not only Ceremonially with water, wherewith Hypocrites ſatisfie themſelves, but alſo Morally, or with the Waters of God's Grace and Spirit, Innocency or Purity.

† Heb. *w* *Chaſtiſement* was

14 For all the day long have I been plagued, and † chaſtened every morning *d*.

d Whilſt their ungodlineſs hath been attended with conſtant proſperity, my piety hath been exerciſed with continual Afflictions.

15 If I ſay, I will ſpeak thus *e*, behold, I ſhould offend *againſt* the generation of thy children *f*.

e I will give Sentence for the ungodly in this manner. *f* By grieving and diſcouraging and Condemning them, and by tempting them to revolt from God, and Godlineſs. But becauſe the Hebrew Verb, *Bagad*, in this Sence is always, ſo far as I have obſerved, conſtrued with the Prepoſition, *Beth*, which is not here; and, is conſtantly put before that Prepoſition and Word which it governs, and not after, as here it is, I rather joyn with them, who render the place thus; which is more agreeable to the Words and Order of the Text, *Behold the Generation of thy Children*, (or, *Behold* theſe are *the Generation of thy Children*, as appears by thy fatherly Care of, and indulgence and kindneſs to them, whilſt thou doſt at preſent ſeem to treat them like Baſtards who are more truly called thy Children, dealing roughly and ſeverely with them.) *I ſhall* (or rather, *ſhould* to wit, in ſpeaking ſo) *Tranſgreſs* or *Prevaricate*, ſpeak againſt the Truth, and againſt my own Conſcience, which aſſureth me that theſe are the haters of God, and hated and Curſed by him.

† Heb. *it* was *labour in mine Eye*

16 When I thought to know this *g*, † it *was* too painful for me *h*.

g To find out the Reaſon of this Myſterious Courſe of thy Providence. *g* I was gravel'd with the Difficulty.

17 Until I went into the ſanctuary of God *i*, *then* underſtood I their end *k*.

i Till I conſulted with the Oracle, or Word of God, He alludes to the Practiſe of thoſe times, which was, in dark and difficult Caſes to reſort to God's Sanctuary, and the Oracle in it for ſatisfaction. *k* There I learned that their proſperity was ſhort, and would quickly have an End, and that a moſt diſmal and terrible one; that their fair Morn would be followed with a black and dreadful Evening, and an everlaſting Night.

Pſ. 35. 6.

18 Surely * thou didſt ſet them in ſlippery places *l*; thou caſteſt them down into deſtruction *m*.

l Their Happineſs hath no firm Foundation; it was very unſtable, like a mans ſtanding in very ſlippery ground. *m* The ſame hand which raiſed them, will caſt them down into the Pit of utter Deſtruction,

19 How are they *brought* into deſolation, as in a moment *n*? they are utterly conſumed with terrors *o*.

n Their fall is wonderful both for its ſoreneſs, and for its ſuddenneſs. *o* Either, with the Horrors of their own Minds: Or rather, with God's dreadful Judgments unexpectedly ſeizing upon them.

* Job 20. 8. * Pſ. 7. 6.

20 * As a dream when *one* awaketh *p*, *ſo*, O LORD, when thou * awakeſt *q* thou ſhalt deſpiſe *r* their image *s*.

p Their Happineſs is like that in a Dream, wherein a man ſeems to be highly pleaſed and Tranſported with Raviſhing Delights, but when he awakes he finds himſelf deceived and unſatisfied. *q i. e.* Stirreſt up thy ſelf to puniſh them. Or rather, *when they ſhall awake* out of the pleaſant Dream of this vain ſinful Life, by Death, and the Torments following it. For this ſeems to agree beſt with the Metaphor here before mentioned. And the Hebrew words being only theſe, *in awaking*, may be applied; Either to God, or to them, as the Context directs. *r* Not ſo much Really, for ſo God ever did deſpiſe it, in the height of all their Glory, but declaratively, things being oft ſaid to be done in Scripture when they appear, or are manifeſted; as hath been more than once noted. Thou ſhalt pour Contempt upon them; make them deſpicable both to themſelves and to all others; and raiſe them *to Shame, and everlaſting Contempt*, as is ſaid, *Dan.* 12. 2. *s i. e.* All their Felicity and Glory, which as indeed it ever was, ſo now it ſhall be Evidently diſcerned to be, no Real or Subſtantial and ſolid thing, but a meer image or ſhadow, or vain ſhew, which can neither abide with them, nor yeild ſatisfaction to them. See *Pſal.* 39. 6. *Acts* 25. 23, where what is rendred, *Pomp* in the Greek ſignifies a meer *Fancy* or *Imagination*. 1. *Cor.* 7. 31.

21 Thus *t* my heart was grieved, and I was pricked in my reins *u*.

t So as I have above expreſſed: for this particle ſo taken, doth not belong to what he had now wiſely and piouſly ſaid in the next foregoing Verſes, but to what he had unadviſedly ſpoken in the former Verſes, as is Evident from the following Verſe. Or, *Nevertheleſs*, as this particle is oft uſed. Although I knew very well that the proſperity of ſinners would have a ſudden and Diſmal end. yet I was ſo fooliſh as to be grieved at it. *u* I was heartily and deeply wounded with diſquieting Thoughts, and tormenting Paſſions, Envy and Sorrow, and Anger.

Pſal. 92.6. 22 * So fooliſh *was* I, and † ignorant: I was *as* a
* Heb. *I* | *new not* beaſt *x* † before thee *y*.
†Heb. *with* | *hee.*

x Heb. *Beaſts*, which may ſignify a great Beaſt; a moſt ſtupid and ſottiſh Creature, like one not only void of grace, but of Reaſon too: For Reaſon it ſelf, eſpecially aſſiſted by the Holy Scriptures, did ſufficiently diſcover, that all things conſidered, I had no ſufficient cauſe to envy the Proſperity of wicked Men. I minded only preſent things, as the Brutes do, and did not conſider things to come, as reaſonable Creatures do, and ought to do. *y* In thy ſight or Judgments, and therefore in Truth, *Rom.* 2. 2. howſoever I ſeemed to my ſelf or others, to have ſome degree of Reaſon and Diſcretion.

* Or, *was.* 23 Neverthleſs *z* I * *am* continually with thee *a*, thou haſt holden *me* by my right hand *b*.

z Notwithſtanding all my Temptations, and my groſs folly in yeilding to them. *a* Either, 1. In a way of Duty (Yet I did not depart from thee, nor from thy ways, but did at laſt Conquer them and firmly cleave unto thee by Faith. Or rather, 2. In a way of Mercy and Favour, of which he ſpeaks in the next Clauſe of this, and in the following Verſe. Although I gave thee juſt cauſe to caſt me off, yet thou didſt continue thy gracious Preſence with me, and thy care and kindneſs to me. And this phraſe, *with thee* ſeems to have ſome Emphaſis in it, as being oppoſed to the other *with thee*, *v.* 22. I was a Beaſt with thee, ſuch was my folly and Wickedneſs: and yet, I was in Favour with thee, ſuch was thy goodneſs: thou didſt pardon and Cure it. *b* That my Faith might not fail, and I might not be overthrown by this, or any other Temptations.

24 Thou ſhalt guide me *c* with thy counſel *d*, and
‖ Or, *with glory.* So Gr. afterward receive me ‖ to glory *e*.

c As thou haſt kept me hitherto in all my Tryals, ſo I am aſſured thou wiltſt lead me ſtill into right paths, and keep me from wandring or ſtraying from thee, or falling into Miſchief. *d* Partly, by thy gracious Providence, executing thy purpoſe of Mercy to me, and watching over me: Partly, by thy word which thou wilſt open mine Eyes to underſtand, as *Pſal.* 119. 18. and principally by thy holy Spirit, ſanctifying and directing me in the whole Courſe of my Life. *e* Either, 1. Advance me to honour here. Or rather, 2. Tranſlate me to everlaſting Glory in Heaven. For 1. Thus God doth for his people moſt conſtantly and certainly, whilſt all the Occurrences of the preſent Life, do happen indifferently to good and bad; which was the common Obſervation of *Job*, and *David*, and *Solomon*, and other Holy men of God in Scripture. 2. This is far more Conſiderable than the former, and the more Satisfactory Relief againſt the preſent proſperity of the wicked, and the Afflictons of good men. 3. This future Glory is that Myſtery which was to be learned only in Gods Sanctuary, *v*, 17. 4. As the deſtruction of the wicked mentioned, *v.* 18, 19, 20. looks beyond this Life, ſo doth the Glory of God's people.

25 Whom have I in heaven *f but thee g*? and *there* is none upon earth *that* I deſire beſides thee.

f Or, *in earth*, as it follows. There is no other perſon nor thing in the World, from which I can ſeek or hope for Happineſs, or which I am willing to accept as my Portion. Let ſinners have an earthly proſperity, I am ſatisfyed with thee, and with thy Favour. Since thou giveſt me ſupport and Conduct here, and carrieſt me ſafe from hence to eternal Glory, what do I need more? Or what can I deſire more? *g* Which words muſt neceſſarily be underſtood here from the next Clauſe, where they are expreſſed.

26 My fleſh and my heart faileth *h*, *but* God is the
† Heb. *Rock.* † ſtrength of my heart; and my portion for ever *i*.

h In my ſelf, I confeſs I am a poor weak Creature, and my Body and Spirit may fail, and be ready to faint under ſuch Temptations and Tribulations as theſe, and I know I ſhall ſhortly return to the Duſt, out of which I was taken. *i* But though I have no ſtrength in my ſelf, I have it in God, my never-failing Refuge, to whom I will truſt whilſt I live, and who will be my Portion to Eternity.

27 For lo, they that are far from thee *k* ſhall periſh: thou haſt deſtroyed *l* all them that go a whoring from thee *m*.

k They that forſake thee, and thy ways, preferring the proſperity of this preſent evil World before thy Love and Favour, and Service, they who eſtrange themſelves from the Love and Life, and Acquaintance of God, that *ſay to God, depart from us, we deſire not the Knowledge of thy ways*, as they did, *Job.* 21. 14. *l.* Thou wilſt certainly and dreadfully deſtroy them. *m* Thoſe who having profeſſed Subjection to thee, ſhall afterwards revolt from thee and ſell themſelves to work Wickedneſs; which is called *Whoredom* in Scripture. For none are more hatefull to God, than wilful and wicked Apoſtates from the Principles and Practiſe of the true Religion, which once they owned.

28 But it is good for me to draw near to God *n*; I have put my truſt in the LORD GOD *o*, that I may declare all thy works *p*.

n But whatſoever they do, I am abundantly ſatisfied, that it is as my Duty, ſo my Intereſt and Happineſs to cleave unto thee, by Faith and Love, and Obedience, and diligent Attendance upon all thine Ordinances. *o* I depend upon him alone for all my Comfort and Felicity. *p* From which I know I ſhall have this benefit, that I ſhall have many and great occaſions, to declare Gods Acts of Mercy and Kindneſs to me.

PSAL. LXXIV.

‖ Maſchil of Aſaph *a*.

‖ Or, A Pſalm *for* Aſaph *to give inſtruction.*

a i. e. Compoſed by *Aſaph*; Either, 1. By that famous *Aſaph*, who flouriſhed in *David*'s time, and by the Spirit of God foreſaw and foretold the things here mentioned. But the clear and exact, and particular, and moſt pathetical Deſcription of the things here expreſſed, looks more like a Narrative of what is paſt, than a Prophecy of what is to come; which uſually is delivered more darkly. Beſides ſuch a Prophecy of the Deſtruction of the Temple before it was built, would have been a great diſcouragement to the building of it, and would probably have been taken notice of by *Solomon* in his Prayer for it, when it was newly built. Or, 2. By ſome of his Poſterity, who is called by their Fathers name, *Aſaph*, as the Children of *Iſrael* are frequently called, *Jacob* or *Iſrael*, and *Davids* Succeſſours, *David*; as hath been noted. Or, 3. By ſome other perſon of that name, though of another Family: who then was a man of Renown, though now his Memory be loſt. Or this may be rendred *for Aſaph*, *i. e.* For his Poſterity; and it might be ſaid by ſome other Holy man of God. But the former ſeems more probable. This is Evident, that this *Pſalm* ſpeaks of the Deſtruction of the Temple and of *Jeruſalem* and of Gods people by the *Chaldæans*; though ſome thinks it looks further; even to the pollution of the Temple by *Antiochus*. Although the things ſaid to be done, *v.* 6, 7. 8. agree much better to the former, and were not done by *Anciochus*.

The Church complaineth of the deſolation, which the Enemies had made, in the Temple and Synagogue, 1 ——— 9. *prayeth God to help, by his great Power,* 10 ——— 17. *againſt the Reproach and Blaſphemy of the Enemies,* 18. *He prayeth for God's beloved and covenanted Ones,* 19 ——— 23.

O God, why haſt thou caſt us off for ever *b*? *why* doth thine anger *c* ſmoke againſt * the ſheep of thy paſture *d*. *Pſ. 95. 7.

b So as to leave us no viſible Hopes of Reſtitution. *c* Or *thy Noſe*. A Metaphor from a man who in a great Rage ſends forth Fumes out of his Noſtrils. *d* Againſt thy choſen and peculiar people.

2 Remember *e* thy congregation *f*, *which* thou haſt purchaſed *g* of old *h*: the ‖ rod of thine Inheritance *i* ‖ Or, *Tribe.*
which thou haſt redeemed, this mount Zion *k* wherein thou haſt dwelt:

e Shew by thine Actions, that thou haſt not utterly forgotten and forſaken them. *f* Thy Church or people. *g*. Or, *Redeemed* as it follows; Or *bought*, as it is *Deut.* 32. 6. or *procured*, though without price, as this Word is uſed, *Ruth* 4. 9, 10. *h* When thou broughteſt them out of *Egypt*, and formedſt them into a Commonwealth, and gaveſt them Laws, and didſt enter into Covenant with them at *Sinai*. *i* That people which thou haſt meaſured out, as it were by Rod, to be thy Portion or Inheritance, as they are called alſo, *Deut.* 32. 9. See alſo, *Pſal.* 16, 5, 6. *Jer.* 10. 16. Or, *the Tribe* (as this word commonly ſignifies) *of thine inheritance*, *i. e.* The Tribe of *Judah*, which thou haſt in a ſpecial manner choſen for thine Inheritance, and for the ſeat of the Kingdom, and for the Birth of the Meſſiah. And thus here is an Elegant Gradation from the general to particulars, Firſt the *Congregation* conſiſting of all the Tribes; then the *Tribe* of *Judah*; and Laſtly, *Mount Zion*. Nor is it ſtrange, that he mentions this particularly, becauſe the Calamity and Captivity here remembred, did principally befal this Tribe, and *Benjamin*, which was united with it, and ſubject to it, and the moſt that returned were of this Tribe. For the generality of the other Tribes, were long before diſperſed into other Lands, and continue in their Captivity to this day. *k* Which is oft put for the Temple, or the Hill of *Moriah*, on which it was built.

3 Lift up thy feet *l* unto the perpetual deſolations *m even* all that the enemy hath done wickedly in the ſanctuary *n*.

l i. e. Come ſpeedily for our reſcue, and do not ſit or ſtand ſtill as hitherto thou ſeemeſt to do. *m* Or rather, *Becauſe of* (as this prefix oft ſignifies) *the perpetual Deſolations.* So it is a powerfull Motive to God, to come to their Help, becauſe otherwiſe our Deſtruction is everlaſting and irrecoverable. *n* Or, *againſt thy Sanctuary*; Of which ſee *v.* 7.

4 Thine enemies roar *o* in the midſt of thy congregations *p*; they ſet up their enſigns *for* ſigns *q*.

o i. e. Make loud Out-cries; Either, from their Rage and Fury, againſt the Conquered and captivated *Iſraelites* now in their power Or rather, in way of Triumph for their Succeſs and Victory. *p* In the places where thy people uſed to aſſemble together for thy Worſhip, whereby they deſigned to inſult not only over us, but over thee alſo, as if their Gods had been too ſtrong for thee. *q* Or, *Trophees*, or Monuments of their Victories obtained over God, and over his People, as Conquerors uſed to do in like Caſes.

5 *A man* was famous according as he had lifted up axes upon the thick trees *r*.

r So the meaning is this, The Temple was ſo noble a ſtructure that it was a great Honour to any man to be imployed in the meaneſt part of the work, though it were but in cutting down the Trees of *Lebanon*. And this Tranſlation may ſeem to be favoured by the, oppoſition in the next Verſe. *But now, &c.* But others underſtand the Words thus tranſlated in another Sence: That every one of the Enemies got Renown, accordingly as they ſhewed moſt barbarous Rage in deſtroying *the thick Wood-work* (which in the next Verſe is called *the Carved Work*) of the Temple. But this ſeems not to ſuit well with the oppoſition between this work and that of the next Verſe, which is uſhered in by, *But now*. The words therefore may be (and in part are by ſome) rendred thus; *It is known* (or *manifeſt*, Heb. *It will be known* ; It will be publiſhed to all Poſterity, as matter of aſtoniſhment and admiration.) That, *as one lifteth up his Axe* (Heb. *Axes*, the plural Number for the ſingular, as it is elſewhere) *upon thick Trees*, to cut them down. This is the firſt part of the ſimilitude, called the Protaſis; Then follows the latter part of it, called the Apodoſis, in the next verſe ; *So* (Heb. *And*. Which is ſometimes put for a Note of ſimilitude, as in that paſſage of the Lords Prayer, *Mat.* 6. 10. *as it is in Heaven* ; and oft in the Book of the *Proverbs*) *now* (For though this Pſalm was Compoſed after the thing was done, yet he ſpeaks of it, as if it were now in doing, as the manner of the ſacred Writers frequently is, that it may be more Lively repreſented to mens Minds) *They break down the Carved Works*, &c. The meaning is, they neither regard the Sacredneſs of the place, nor the exquiſite Curioſity and Art of the work, but cut it down as indifferently, and raſhly, as men cut down the thick and intangled boughs of the Trees of the Forreſt.

6 But now they break down the carved work thereof at once *s*, with axes and hammers *t*.

s See the Note on the former Verſe. *t* It hath been ingeniouſly obſerved, that theſe two Words are not Hebrew, but *Chaldee* or *Syriack* Words, to point out the time when this was done, even when the *Chaldæans* brought in their Language together with their Arms among the *Iſraelites*.

* 2 Kings 25. 9. † Heb. *they have ſent thy Sanctuary into the fire.* † Heb. *Break.*

7 * † They have caſt fire into thy ſanctuary ; they have defiled by *caſting down* the dwelling place of thy name to the ground *u*.

u Firſt they polluted it, and then they burnt it, and broke it in pieces.

8 They ſaid in their heart, Let † us deſtroy them together *x* ; they have burnt up all the ſynagogues of God in the land *y*.

x Root and Branch, one as well as another, or all at once. So they deſired, and many of them intended, although afterwards, it ſeems, they changed their Counſel, and carried ſome away Captives, and left others to manage the Land. *y i. e.* All the publick places wherein the *Jews* uſed to meet together to worſhip God, *every Sabbath day*, as is noted *Acts* 13. 27. and upon other occaſions. That the *Jews* had ſuch Synagogues, is manifeſt both from theſe and other places of Scripture; and from the teſtimony of the Hebrew Doctors, and other Antient and Learned Writers, who affirm it and particularly of *Jeruſalem*, in which they ſay there were above four hundred Synagogues ; and from the nature and neceſſity of the thing : For ſeing it is undeniable that they did worſhip God publickly, in every Sabbath, and other holy times, even then when they neither did, nor could go up to *Jeruſalem*, both Conſcience and Prudence muſt needs direct them to appoint convenient places for that purpoſe.

* 1 Sam. 3. 1. Amos 8. 11.

9 We ſee not our ſigns *z* ; * *there is* no more any prophet *a*, neither *is there* among us any that knoweth how long *b*.

z i. e. Thoſe Tokens of Gods gracious preſence, which we and our Anceſtors formerly uſed to enjoy ; either, 1. Miracles wrought for us. which are called *Signs*, *Pſal.* 78. 43. and 135. 9. Or, 2. The Ordinances of God, the Temple and Ark, and Sacrifices, and ſolemn Feaſts, all which were ſigns between God and his people. *a* Either, 1. Any Teacher. We have few or no Teachers left to us. Or, 2. Any extraordinary Prophet, who can foretel things to come, as the next words explain it. For as for *Ezekiel* and *Jeremiah*, they might be dead when this Pſalm was Compoſed ; and *Daniel* was involved in Civil Affairs, and did not teach the people as a Prophet, and the Prophetical Spirit, which ſometimes came upon him, and made thoſe great diſcoveries to him, which we read in his Book, might poſſibly at this time ſuſpend his influences. Beſides it is not unuſual in Scripture, to ſay that there is none of a ſort of perſons or things, when there is a very great ſcarcity of them. But others make this their great Argument, that this Pſalm ſpeaks of that Perſecution in the time of *Antiochus*, when indeed there was no Prophet at all. *b* Either, 1. How long their Captivity ſhould continue : For though ſeventy years were determined, yet there might ariſe doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or, 2. How long they ſhould lye under reproach, as it follows *v.* 10. which they really did, and might foreſee that they ſhould, even after the expiration of their Captivity, *Nehem.* 1. 3.

10 O God, how long ſhall the adverſary reproach *c*? ſhall the enemy blaſpheme thy Name for ever ?

c Underſtand here *thy Name*, which is expreſſed in the next Clauſe of the Verſe, by ſaying that thou art either unkind to thy People, or unfaithful in thy Covenant, or unable to deliver thine out of their Miſeries.

11 Why withdraweſt thou thy hand, even thy right hand *d* ? pluck *it* out of thy boſom *e*.

d Why doſt thou ſuſpend or forbear the exerciſe of that Power, which thou haſt ſo oft put forth on the behalf of thy people? *e* In which thou now ſeemeſt to hide it, as idle perſons uſe to do, *Prov.* 19. 24. and 26. 16.——— Beſtir thy ſelf on the behalf of thy people.

* Pſ. 44. 4.

12 For * God *is* my king *f* of old, working ſalvation in the midſt of the earth *g*.

f In a ſingular manner : It belongs therefore to thine Office to protect and ſave me. *g* In the view of the World : So ſaving thy people, ſo eminently and glorioutly, that all people round about them obſerved and admired it.

* Exod. 14. 21. † Heb. *Break.* || Or, *Whales.*

13 * Thou didſt † divide the ſea by thy ſtrength : thou brakeſt the heads of the || dragons *h* in the waters *i*.

h Or, *the Crocodiles*. He means *Pharaoh* and all his mighty Men, who were like theſe Beaſts in ſtrength and Cruelty. *i* To wit, of the Sea, where they were drowned.

14 Thou brakeſt the heads *k* of leviathan *l* in pieces, [illegible] gaveſt him *to be* meat to the people inhabiting the wilderneſs *m*.

k i. e. The Head ; called *Heads* ; partly for the greatneſs of this Beaſt, as that great Monſter is called *Beaſts*, *Job* 40. 20. for the ſame reaſon ; and partly for the ſeveral Heads or Princes, who were and acted under his influence. *l Pharaoh.* *m* Heb. *To the People in*, or *of the deſert* ; either 1. To the *Iſraelites*, then in the Wilderneſs, to whom the deſtruction of *Pharaoh* and his Hoſt, was *Meat*, *i. e.* matter of great ſupport and refreſhment. Or 2. To thoſe ſavage people to whom they were *Meat* ; becauſe they lived upon Fiſhes, and might eat thoſe very Fiſhes which had devoured *Pharaohs* Hoſt in the bottom of the Sea. Or rather, 3. To thoſe ravenous Birds and Beaſts of the Deſert, which after their manner fed and feaſted themſelves upon the Carcaſſes of the *Egyptians*, who were caſt upon the Sea-ſhore, *Exod.* 14. 30. which were properly and immediatly *Meat* unto them. And when words can be taken properly, we ought to prefer that before the Metaphorical Senſe, as is agreed by Interpreters. And this was a very ſuitable puniſhment for this proud and inſolent people, that they who were ſo haughty, that they would not own nor ſubmit to the Lord himſelf, *Exod* 5. 2. ſhould be devoured by theſe contemptible Creatures, which was a great reproach, 1 *Sam.* 17. 44, 46. and oft threatned by God as a grievous Curſe, as *Deut.* 28. 26. *Jer.* 7. 33. and 16. 4. &c. Neither let any think it ſtrange, that the Name of *People* is given to theſe Creatures, for it is given to Connies, Graſhoppers, Piſmires, &c. both in Scripture, as *Prov.* 30. 25, 26. *Joel* 6. and in *Homer*, and other Antient profane Writers, Nay, here is an elegancy in the Expreſſion ; for theſe Creatures are ſignificantly called *the People of the Wilderneſs*, becauſe they are the only People that inhabited it, this being *a Wilderneſs wherein* was *no Man*, as is ſaid *Job* 38. 26.

* Ex 17 Numb. 20. 11. Pſ. 105 Iſ. 48. * Joſh. 3. 13. † Heb *vers of ſtrength.*

15 * Thou didſt cleave the fountain and the flood *n* ; * thou driedſt up † mighty rivers *o*.

n i. e. Thou didſt by cleaving the Rock, make a Fountain in it, and a flood or ſtream to flow from it, for the refreſhment of thy People in thoſe dry Deſerts. The Phraſe is like that *Iſa.* 47. 2. *Grind meal*, *i. e.* By grinding the Corn, make Meal. *o* Either, 1. *Jordan*, which was then more mighty than ordinarily, as having overflowed all his Banks, and therefore may be called *Rivers*, becauſe it was now equivalent to two or three ſuch Rivers ; or it is only an Enallage of the Plural Number for the Singular, whereof I have given many inſtances formerly. Or rather, 2. Both *Jordan* and the *Red Sea*, for the Sea it ſelf; yea, a greater Sea than that, is called *a River*, Jonah 2. 3. for the Hebrew word is the ſame which is here uſed, though there it be rendred *Floods*. And the ſame Title is expreſly given to the Sea, by *Homer* and other antient Writers. To theſe the Antient *Chaldee* Interpreter addeth the Rivers of *Arnon* and *Jabbok*, in or about which ſome extraordinary work was wrought, yea ſomething which was like Gods work at the *Red Sea*, as may ſeem by the conjunction of theſe together, *Num.* 21. 24.

† Heb *Luminary and the Sun.*

16 The day *is* thine, the night alſo *is* thine *p* : thou haſt prepared *q* † the light *r* and the ſun.

p It is not ſtrange nor incredible that thou haſt done theſe great and wonderful Works, for thou haſt made the Heavenly Bodies and the viciſſitudes of day and night, depending upon them, which is a far greater work. *q* Or rather, *Eſtabliſhed*, as this word oft ſignifies; not only Created but ſettled in a conſtant and orderly courſe. *r* Either, 1. That primitive light, *Gen.* 1. 3. which afterwards was condenſed and gathered into the Sun. Or rather, 2 The Moon, as divers, both Antient and Modern Interpreters underſtand it, called here *the Light*, to wit, the leſſer Luminary or Light , wherein there is either a Synecdoche of the general for the particular, or an Ellipſis of the Adjective, both which Figures are very uſual. And that *the* leſſer *Light* is here meant, may ſeem probable, both becauſe it is oppoſed to the greater Light, the Sun here following ; and becauſe this is to rule the Night, as the Sun is to rule the Day, *Gen.* 1. 16. and ſo this Clauſe anſwereth to, and explaineth the former, wherein both *Day* and *Night* are mentioned.

† Heb. *made them.*

17 Thou haſt ſet all the borders of the earth *s* : thou haſt † made ſummer and winter.

s Thou haſt fixed the bounds, both of the habitable World in general, ſo as the Seas, though they do encompaſs and aſſault them, yet they ſhall never be able to remove them, and of all the Countries and People upon Earth, whom thou haſt confined to ſuch bounds as thou ſeeſt fit. And as this Clauſe of the Verſe ſheweth Gods Power and Government over all places, ſo the next Clauſe diſplays his dominion over all times and ſeaſons. And both together are fitly alleadged as a motive to God, that he would at this time take care of his poor people, and reſtore them to their antient Land and Borders, in which he had been pleaſed to ſet them.

* Ver. 22.

18 * Remember this, *that* the enemy hath reproached thee, O LORD *t*, and *that the* fooliſh people *u* have blaſphemed thy name.

t Though we deſerve to be forgotten and deſtroyed, yet remember thy ſelf, and do not ſuffer thine and our Enemies to reproach and blaſpheme the Name of that great and glorious God, the Creator and Soveraign Lord of the whole World, whom they ought always to reverence and adore. *u* Who, though they think themſelves, and are thought by others to be wiſe, yet in truth are fools, and herein ſhew their ſtupendious folly, that they vilifie and provoke that God, whoſe powerful anger they can neither reſiſt, nor eſcape, nor endure.

|| Or, *unto the wild Beaſts.* So Gr.

19 O deliver not the ſoul *x* of thy turtle-dove *y* unto || the multitude *of the wicked z* ; forget not the congregation of thy poor for ever.

x i. e. The Life : Thou haſt delivered thy people into Captivity ; do not deliver them to Death, nor ſuffer their Enemies utterly to deſtroy them. *y i. e.* Of thy Church, which is fitly compared to a Turtle-Dove, becauſe of the great reſemblance of their Diſpoſitions and Conditions, being ſimple and harmleſs, and meek, and faithful, and mournful, and expoſed to manifold Injuries, and unable to defend its ſelf from them. *z* Or, *to the wild Beaſt*, as this word oft ſignifies. Or, *to the Troop*, to wit, of her Enemies, 20 Have reſpect unto the covenant *a*; for the dark places of the earth *b* are full of the habitations of cruelty *c*.

a Made with *Abraham*, whereby thou didſt give the Land of *Canaan* to him, and to his ſeed for ever, and thou didſt further promiſe, that if thy people were carried captive into ſtrange Lands, and did there humble themſelves, and pray and turn unto thee, thou wouldſt mercifully reſtore them, 1 *Kings* 8 46, 47, 48, 49, 50. Do thou therefore now reſtore us to that pleaſant and lightſome Land, which thou haſt given to us. *b i. e.* This dark and diſmal Land in which we live, wherein there is nothing but Ignorance and Confuſion, and all the works of darkneſs. Of which the Pſalmiſt ſpeaks in general Terms, out of a Principle of Prudence; becauſe the particular deſignation of the place was unneceſſary, and might have been of ill conſequence. *c* Here is nothing but Injuſtice and Oppreſſion, and Tyranny, under which we groan in all the parts of this great Empire, where we have our abode.

21 O let not the oppreſſed return *d* aſhamed; let the poor and needy praiſe thy name.

d From thee, and from the Throne of thy Grace, to which they make their reſort in this their diſtreſſed Condition.

Ver. 18. 22 Ariſe, O God, plead thine own cauſe *e*; * remember how the fooliſh man reproacheth thee daily.

e Maintain thy Honour and Worſhip, and Service againſt thoſe that reproach thee, as it here follows, and was noted before, *v.* 10. 18. As we are reviled and perſecuted for thy ſake; ſo thou art injured in all our wrongs.

† Heb. *aſcendeth.*
Sam. 5. 2.

23 Forget not the voyce *f* of thine enemies; the tumult *g* of thoſe that riſe up againſt thee † encreaſeth *h* continually.

f Their inſulting and reproachful Expreſſions againſt thee, as well as againſt us. *g i. e.* The tumultuous noiſe of the loud Clamours. *h* Heb. *aſcendeth*, to wit, into Heaven, being either directed thither by them; *their Mouths* being ſet *againſt Heaven*, as theirs was, *Pſal.* 73 9. or at leaſt being perceived there by God, whoſe Ears were pierced with the loud cry of their ſins. See *Gen.* 4. 10. and 18. 20. Or *aſcending*, may be here put for *increaſing*, as it is, *Iſa.* 55. 13. *Jer.* 46. 7. So the Senſe is; They grow worſe and worſe, encouraging and hardening themſelves in their wicked Courſes, by their continual ſucceſs and proſperity, and by thy Patience extended to them.

P S A L. L X X V.

|| Or, *deſtroy not.*
|| Or, *for* Aſaph.

To the chief muſician, || Al-taſchith, a Pſalm *or* Song || of Aſaph *a*.

a As the Author. Or, *to* or *for Aſaph*; which may be put by way of oppoſition, to the foregoing and general Expreſſion; *to the chief Muſician*, which is here limited to and explained of *Aſaph*. As *Pſal.* 62. having ſaid: *To the chief Muſician*, he adds to *Jeduthun*; and then follows the Author, *David*. This *Pſalm* was either Compoſed by *David*, or by *Aſaph* in *Davids* Name and Perſon, as it is not unuſual for Poets to bring in Princes, ſpeaking in their Poems. It ſeems to relate to the time when *David* had entred upon, but not got full poſſeſſion of the Kingdom.

The Pſalmiſt praiſing God for his wondrous works, promiſeth to judge uprightly, 1—3. Rebuking the proud and fooliſh with Gods Providence, 4—8. Pulleth them down, but exalteth the righteous, 9, 10.

UNto thee, O God, do we *b* give thanks, *unto thee*, do we give thanks; for that thy name *c is* near *d*, thy wondrous works *e* declare.

b I in my own, and in my peoples name. *c i. e.* Thy ſelf; or thy power. *d* Is preſent with us, and moſt ready to help us, when we cry unto thee, as this Phraſe is taken, *Pſal.* 34. 19. and 145. 18. Thou art not departed from us; thou doſt not now *ſtand afar off*, as once thou didſt, *Pſal.* 10. 1. *e* Wrought on my behalf, and for the good of thy people.

|| Or, *When I ſhall take a ſet time.* So Gr.

2 || When I ſhall receive the congregation *f* I will judge uprightly *g*.

f To wit, the whole Congregation, or Body of thy People, to wit, all the Tribes; which are now diſtracted and diſordered by a Civil War, which is a great hinderance to the Adminiſtration of Juſtice. Or, *when I ſhall receive* or *obtain the appointment*, *i. e.* What God hath appointed and promiſed to me, to wit, the full and firm poſſeſſion of the Kingdom: Or, *the time*, or *place appointed* by God for that work. Some make theſe and the following paſſages, the Words of God concerning his Church or People, which ſeems not probable; partly becauſe he ſpeaks of God in the third Perſon, as one diſtinct from him that ſpeaks theſe words, *v.* 7, 8. and partly becauſe it is evident, that one and the ſame perſon ſpeaks from hence to the end of the Pſalm, & the ninth Verſe cannot be ſpoken by God. *g* I will not uſe my Power tyrannically and wickedly, as *Saul* did, and as moſt other Princes do; but holily and righteouſly for the good of my people.

* Pſal. 60. 2, 3. & 82. 5.

3 * The earth and all the inhabitants thereof are diſſolved *h*; I bear up the pillars of it *i*. Selah.

h Or *melted*, conſumed or deſtroyed; partly by the ill Government of *Saul* and *Iſhboſheth*, and the great Officers of State and War under them; and partly by inteſtine Diviſions and Wars. *i* Howſoever I am traduced by mine Enemies, as the great diſturber of the Land, I muſt do my ſelf this right to affirm, that under God, I do ſupport and eſtabliſh it, by maintaining Religion and Juſtice, and by ſetting up good Magiſtrates, and encouraging good Miniſters. and good Men, which are indeed the Pillars of a Nation.

4 I ſaid *k* unto the fools *l*, Deal not fooliſhly *m*; and to the wicked, Lift not up the horn *n*.

k With Authority and Command; I charged them. *l i. e. The wicked*, as that is explained in the next Clauſe. *m* Deſiſt from your impious and injurious practices, which ſhall not now go unpuniſhed, as they have done. *n* Do not carry your ſelves either arrogantly boaſting of your own ſtrength, or ſcornfully and maliciouſly towards me, or others of Gods people.

5 Lift not up your horn on high *o*; ſpeak not *p* with a ſtiff neck *q*.

o A Metaphor from untamed and ſtiff-necked Oxen, which will not bow their Heads to receive the yoke, but lift up their Heads and Horns to avoid it. or, *againſt the High*, *i. e.* againſt God, who is mentioned under this ſame Title, *Pſal.* 56. 2. though there it be rendred, *moſt High*. *p* To wit, againſt me and my Government. *q* With Pride and Contempt of my Perſon, and with Rebellion againſt Gods Will declared concerning my advancement, of which you are not ignorant. See 2 *Sam.* 3. 17, 18.

6 For promotion *cometh*, neither from the eaſt, nor from the weſt, nor from the † ſouth *r*. † Heb. *Deſart.*

r For though you envy and oppoſe my advancement, becauſe I was but a poor Shepherd, and of a mean Family, yet you ought to know and conſider what is notorious and viſible in the World, that the Dignities and Scepters of the World are not always diſpoſed according to humane expectations and probabilities; but by Gods Soveraign Will and Providence, as it follows. It is true, men that expect Preferment, have their Eyes fixed upon the great Perſons of the World, who are thought to have the diſpoſition of them in their Hands, and according to their ſeveral inclinations or intereſts; ſome look Eaſt-ward, others Weſt-ward, and others Southward, expecting aſſiſtance from ſome of theſe Quarters; but all in vain.

7 But God *is* the Judge *s*; * he putteth down one, and ſetteth up another *t*. * 1 Sam. 2. 7.

s To wit, the righteous Judge, and ſupreme Lord and Governour of all the Kingdoms of the World, giving them to whomſoever he pleaſeth. *t* It is he who hath rejected *Saul* and his Family, and put me in his ſtead? And who art thou that diſputeſt with God, and reſiſteſt his declared Will?

8 For *u* in the hand of the LORD *x there is* a cup *y*, and the wine is red *z*, it is full of mixture *a*, and he poureth out of the ſame *b*: but the dregs thereof *c* all the wicked of the earth *d*, ſhall wring *them* out *e*, *and* drink *them*.

u This Verſe is added; either, 1. As a Reaſon or Confirmation of the Aſſertion, *v.* 7. and to ſhew that God in removing one King to make way for another, did not proceed in a way of abſolute Soveraignty, which yet he might have done, but in a way of Juſtice and Equity. Or, 2. As another Argument to inforce his Advice given, *v.* 4, 5. which he had now preſſed by one Argument, *v.* 6, 7. *x* God is here compared to the Maſter of a Feaſt, who then uſed to diſtribute portions of Meats or Drinks, to the ſeveral Gueſts as he thought fit. *y* A *Cup* in Scripture, is ſometimes taken in a good ſenſe, for Gods Bleſſings, as *Pſal.* 16. 5. and 23. 5. and ſometimes, and more frequently in a bad ſenſe, for Gods Vengeance and Judgments, as *Pſal.* 11. 6. *Iſa.* 51. 22. *Jer.* 49. 12. *Mat.* 20. 23, *&c.* And ſo it is here underſtood, as the following words ſhew. *z* Such as the beſt Wine of *Judea* was, *Deut.* 32. 14. *Prov.* 23. 31. and ſo ſtrong and heady, and intoxicating. Or, *is Troubled*; as the word more properly ſignifies, and is rendred by divers. Which may note its newneſs, when it is in fermentation, not yet cleared nor ſettled, and ſo more intoxicating. So he expreſſeth the power and fierceneſs of Gods Wrath and Judgments. *a* The Wine is mingled not with Water, as was uſual in thoſe hot Countries. *Prov.* 9. 5. but with Spices, as *Can.* 8. 2. Or rather, ſtrengthning and intoxicating Ingredients, which Drunkards uſed, *Iſa* 5. 22. *b* To wit, to the Children of Men; promiſcuouſly to good and bad. Whereby he removes the ſcandal which his Enemies might take from thoſe Troubles which God ſaw fit to inflict upon *David* and his followers. *c* The worſt and moſt dreadful part of thoſe Tribulations. *d* Or. *of the Land*, to wit, of *Canaan*, of which he ſpake *v.* 3. *e* Which Expreſſion may imply either, that they ſhall be forced to ſqueeze out the worſt for their own drinking; or that this dreadful draught was prepared for them, and brought upon them by their own choice and wickedneſs.

9 But I will declare *f* for ever; I will ſing *praiſes* to the God of Jacob.

f To wit, this great and glorious work of God, or the Praiſes due unto God for it, as the next words imply.

10 * All the horns of the wicked *g* alſo will I cut off *h*; *but* the horns of the righteous ſhall be exalted *i*. * Zech. 1. 20, 21.

g Their Honour and Power, which they made an Inſtrument of miſchief to oppreſs good men. A Metaphor from horned and miſchievous Beaſts. *h* When I ſhall be advanced to the Throne, and have Power and Authority to do what now I can only deſire and pray for. *i* Good men ſhall be encouraged and promoted, and intruſted with the management of all publick Affairs, which will be a great Bleſſing to all my People.

P S A L. LXXVI.

To the chief muſician on Neginoth, a Pſalm *or* Song || of Aſaph *a*. || Or, *for* Aſaph.

a Or, *for Aſaph.* Either it was Compoſed by the Prophet *Aſaph*; or Compoſed by *David*, or ſome other Holy Prophet of God, and commited to *Aſaph*, or to his Poſterity; it being uſual to put the Parents Name for his Children, of which I have formerly given divers Inſtances. The ſpecial and immediate occaſion of this *Pſalm* was unqueſtionably ſome eminent deliverance vouchſafed by God to his people of *Iſrael*, and eſpecially to *Jeruſalem*, which the Pſalmiſt thought fit to celebrate: But which and when it was, is both needleſs to enquire, and hard to determine.

A declaration of Gods Majeſty and Gracious Preſence in his Church, 1—5. At his rebuke the Enemy ſpoils, and by his Arm the meek are ſaved, 6—10. An exhortation to ſerve him with reverence, 11, 12.

* IN Judah *is* God known *b*: his name *is* great *c* in Iſrael. * Pſ. 48. 1, &c.

b Gods People do not worſhip an unknown God, as the *Athenians* did, *Acts* 17. 23. but one who hath made himſelf known, not only by his Word and Ordinances, but alſo by the glorious effects of his Wiſdom and Power on their behalf, and againſt their potent and malicious Enemies. *c i. e.* Famous and renowned, and greatly to be praiſed and admired.

2 In Salem *d* alſo is his tabernacle, and his dwelling place in Zion *e*.

d In *Jeruſalem*, which was antiently called *Salem*, *Gen.* 14. 18. *Heb.* 7. 1. *e* Largely ſo called, as it includes *Moriah* an adjoyning Hill, or another Branch of the ſame Hill.

3 There *f* brake he the arrows *g* of the bow, the ſhield, and the ſword *h*, and the battel *i*. Selah.

f i. e. In *Judah*; or at, or near *Jeruſalem*. *g* Heb. *the Sparks*, the ſparkling Arrows, bright and ſhining, ſwift and piercing, like ſparks of Fire. *h* Both offenſive and defenſive Weapons, ſo as they could neither hurt Gods people, nor ſave themſelves from ruine. *i* The force and fury of the Battle, and all the power of the Army which was put in Battle-array.

4 Thou *k art* more glorious *and* excellent than the mountains of prey *l*.

k O God: To whom he directeth his Speech here, as alſo *v.* 6. 7, 8. *l* Either, 1. Than the greateſt Kings and Empires of the Earth, which in Prophetical Writings are oft compared to Mountains, as *Pſal.* 46 2, 3. *Iſa.* 41. 15. *Jer.* 51. 25. *Hab.* 3. 6. And they are called Mountains *of prey*; becauſe then they generally were eſtabliſhed by Tyranny, and maintained by preying upon their own Subjects, or other inferiour Kingdoms. Or, 2. (Which amounts to the ſame thing) than the moſt powerful Enemies of thy People, upon whom they uſed, and now deſired and expected to prey; Such perſons being oft expreſſed by the name of Mountains, as *Pſal.* 144. 5. *Zech.* 4. 7, *&c.*

5 The ſtout-hearted are ſpoiled *m*; they have ſlept their ſleep *n*: and none of the men of might have found their hands *o*.

m Of all that Glory and Advantage which they either had already gotten, or further expected from the ſucceſs of their preſent expedition which they promiſed to themſelves. They became a prey to thoſe upon whom they hoped to prey. *n* Even a perpetual *ſleep*, as *Jer.* 51. 39, 57. or *the ſleep of Death*, *Pſal.* 13. 3. called *their ſleep* emphatically, as being peculiar to them, and ſuch like men, and not that ſleep which is common to the good and bad. Their Death he ſeems to call *Sleep*, becauſe they were ſlain in the Night, when they had compoſed themſelves to reſt and ſleep, and ſo paſſed inſenſibly from one ſleep to another. For it is thought by many that this Pſalm was compoſed upon the occaſion of that prodigious ſlaughter of the *Aſſyrians* in *Judah*, 2 *Kings* 19. 35. *o* They had no more ſtrength in, or uſe of their hands, againſt the deſtroying Angel, than they who have no hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe *p* are caſt into a dead ſleep.

p The men who rode upon, and fought from Chariots and Horſes, who fight with moſt advantage, and uſually have moſt Courage; and much more unable were their Footmen to reſiſt or avoid the ſtroke.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight *q* when once thou art angry?

q To wit, to contend with thee. *Standing* is here oppoſed to flight or falling before the Enemy. See *Joſh.* 7. 12. *Dan.* 8. 4.

8 * Thou didſt cauſe judgment to be heard from heaven *r*; the earth feared, and was ſtill *s*. *Pſ. 46. 6.

r Thou didſt execute Judgment upon thine Enemies, by an Angel ſent from Heaven: which is ſaid *to be heard*, either becauſe that was accompanied with terrible Thunders and Earthquakes, which was not unuſual in the deſcent of an Angel, as *Matth.* 28. 2. and elſewhere; Or becauſe the fame of it was quickly ſpread abroad in the Land, and in the World. *s* The effect of this terrible Judgment, was that the reſt of the World were afraid to invade or diſturb the Land and People of *Iſrael*, and choſe rather to ſit ſtill in their own Territories.

9 When God aroſe to judgment *t* to ſave all the meek of the earth *u*. Selah.

t When God, who for a ſeaſon had ſat ſtill, began to beſtir and ſhew himſelf againſt his Enemies. Or, *After God had riſen, &c.* Or, *Becauſe God did ariſe, &c.* *u* To ſave all the godly perſons (who are oft called *meek* ones, as hath been noted again and again) in *Iſrael*, for whoſe ſakes God wrought this great Deliverance, which reached to all the people of the Land.

10 Surely the wrath of man ſhall praiſe thee *x*; the remainder of wrath ſhalt thou reſtrain *y*.

x The blaſphemous Speeches, and furious attempts of thine Enemies, ſhall ſerve thy Glory, and cauſe thy people and others to praiſe and magnifie thee for that admirable Wiſdom and Power, and Faithfulneſs and Goodneſs, which thou ſhalt diſcover upon that occaſion. *y* Thou ſhalt prevent and diſappoint the ſucceeding malicious deſigns of thine Enemies, who will meditate Revenge for thoſe ſhameful and terrible overthrows. Or, *the remainder of wrath, thou ſhalt gird thy ſelf with*, *i. e.* Put it on as an Ornament, which the Girdle was; thou ſhalt adorn thy ſelf with it, as a Conqueror doth with the ſpoils of his Enemies.

11 Vow *z*, and pay *a* unto the LORD your God; let all that be round about him *b* bring preſents † unto him that ought to be feared *c*. †Heb. *to the fear.* Gen. 31. 42. 53.

z Vow a Sacrifice of Thankſgiving; either at this time, for this wonderfull deliverance: Or hereafter in all your future ſtraits and troubles: Let this Experience encourage you to make ſuch Vows to God, with confidence of ſucceſs. *a* But when God hath accepted your Vows, and given you the deſired deliverance, forget not to pay your Vows. *b* Either, 1. All the Tribes of *Iſrael*, who have the benefit of this Mercy. Or rather, 2. All the neighbouring Nations on every ſide, to whom the fame of this mighty work of God ſhall come, I adviſe them for the future, if they love themſelves, to ceaſe from all Hoſtilities againſt God, or his People, and to ſubmit themſelves to the God of *Iſrael*. *c* Whom though they do not love, yet they ſee and feel that they have great reaſon to fear and to ſeek his favour.

12 He ſhall cut off *d* the ſpirit *e* of princes; *he is* terrible to the kings of the earth.

d As Men do their Grapes in time of Vintage, as the Hebrew Verb implies; to wit, ſuddenly, violently and irreſiſtibly. This is all which they ſhall get by oppoſing him; and therefore it is their Wiſdom to bring Preſents to him. *e* Either 1. Their Courage, Or rather; 2. Their Breath and Life, as he did in the *Aſſyrian* Army.

P S A L. LXXVII.

The ARGUMENT.

THis *Pſalm* was Compoſed upon the occaſion of ſome ſore and long Calamity of Gods People: Either the Babyloniſh Captivity or ſome other.

To the chief muſician, † to Jeduthun, *a Pſalm* || of Aſaph *a*. †Heb. Pſal. 6 || Or fo Aſaph

a Either that *Aſaph* who lived and prophecied in *Davids* time; or one of his Succeſſors long after him, called, as was uſual, by his Progenitors name.

The Prophet ſheweth what great ſtriving and combate (though by Prayer and Watching) he had with diffidence, 1—9. *By the conſideration of Gods wonderfull works and former Mercies, he is raiſed and ſtrengthned,* 10——20.

I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me *b*.

b This Verſe ſeems to contain the ſum of the whole Pſalm, conſiſting of two parts, to wit, his earneſt Cry to God in his Deep diſtreſs; and Gods gracious return to his Prayers, by ſupporting him under them, and giving him aſſurance of a good iſſue out of them: of both which he ſpeaks more diſtinctly and particularly, of the firſt from *v.* 2. to *v.* 10. of the latter thence to the end.

2 In the day of my trouble I ſought the LORD; † my ſore ran *c* in the night *d*, and ceaſed not: my ſoul refuſed to be comforted *e*. † Heb. *hand.*

c The hand in the Hebrew Tongue, and Scripture uſe is oft put for a blow or ſtroke given by the hand. Heb. *My hand* or *hands* (the ſingular number being frequently put for the plural) *flowed* or *powred forth*, *i. e.* ſpread abroad to God in Prayer. This Phraſe he uſeth rather, than *were ſtretched out*, which is frequent in like Caſes, to imply that his Caſe was low and almoſt deſperate, his Spirits and Strength quite gone, ſo that he was not able to ſtretch them out, as he had done. *d* Which to others was a time of reſt and quietneſs, but to me of torment. *e* I rejected all thoſe Conſolations, which either my Friends, or my own Mind ſuggeſted to me

3 I remembred God, and was troubled *e*: I complained *f*, and my ſpirit was overwhelmed *g*. Selah.

e Yea the thoughts of God, and of his infinite Power and Truth and Goodneſs, which uſed to be very ſweet and comfortable to me, were now matter of terror and trouble, becauſe they were all ingaged againſt me, and God himſelf my only Friend, was now very angry with me, and become mine Enemey. *f* Unto God in Prayer. *g* So far was I from finding relief by my Complaints that they increaſed my Miſery.

4 Thou holdeſt mine eyes waking *h*: I am ſo troubled that I cannot ſpeak *i*.

h By thoſe ſharp and continual Griefs, and thoſe perplexing and tormenting Thoughts and Cares, which from time to time thou ſtirreſt up in me. *i* The greatneſs of my ſorrows ſtupifie my mind and make me both lifeleſs and unable to ſpeak; nor can any words ſufficiently expreſs the extremity of my miſery.

5 * I have conſidered *k* the days of old *l*, † the years of ancient times: *Pſ. 143. 5 †Heb. *years of Ages*, Gr. *eternal years.*

k If by that means I could get any comfort. *l. i. e.* The mighty works of God done for his people in former times. *Days* are put for Events done in them, as *Pſal.* 37. 13. and 137. 7. *Obad.* *v.* 12. *Mich.* 7. 4.

6 I call to remembrance my ſong in the night *m*: I commune with mine own heart, and my ſpirit made diligent ſearch *n*.

m The many and great Mercies and Favours of God vouchſafed by him to me, and to his people, which have obliged me to adore him, and ſing his Praiſes not only in the day, the time appointed for that work, but alſo by night, as oft as they come into my mind. *n* What ſhould be the cauſe of this ſtrange and vaſt Alteration, and how theſe ſore Calamities could come from the hand of ſo gracious and merciful a God, as ours is, and what might be expected as to their continuance or removal.

7 Will the Lord caſt off *o* for ever? and will he be favourable no more?

o His peculiar and choſen people? This doth not ſeem to agree either with Gods Nature, or with that everlaſting Covenant which he hath made with them.

8 Is his mercy clean gone for ever *p*? doth his promiſe fail † for evermore *q*? †Heb. *to Generation and Generation.*

p Are all the ſtores of his Mercy quite ſpent? Doth he now ceaſe to be what he hath ſtyled himſelf, The Lord gracious and merciful, long-ſuffering, and aboundant in goodneſs? *q* Will he never more make good thoſe gracious Promiſes upon which he hath commanded us to hope.

9 Hath God forgotten to be gracious *r*! hath he in anger ſhut up his tender mercies *s*? Selah.

r Becauſe he hath ſo long diſuſed it. *s* So as they can never flow forth, no not to his own people.

10 And I ſaid *t*, This *is* my infirmity *u*: *but I will remember* *x* * the years of the right hand of the moſt High *y*. * Pſ. 102 24: 25.

t I thus anſwered theſe Objections. *u* Theſe ſuſpicions of Gods Faithfulneſs and Goodneſs, proceed from the weakneſs of my Faith, and from the miſtake of a diſeaſed Mind. *x* Which words may be underſtood out of the following Verſe, as other words frequently are in like Caſes. *y* The years wherein God hath done great and glorious Works, which are oft aſcribed to Gods Right hand, as *Pſal.* 17. 7. and 20. 6. and 45. 4. and 118. 15. But the word rendred *years* doth alſo ſignifie *changing*, and accordingly this Verſe is by other Learned Interpreters, and may well be rendred otherwiſe without any ſuch Supplement as is in our Tranſlation, thus, _And I ſaid, This is my Affliction_ or _Grievance_, (the ſum of all, and the chief cauſe of my Trouble and Anxiety is this) _the change of the right hand of the moſt High_, that that right hand which formerly hath done ſuch great and wonderful things for his people is at this time not only hid in Gods Boſom, and not drawn forth for their defence, but is alſo ſtretched forth againſt them, and is the principal cauſe of all our preſent miſeries. I could bear the malice and rage of our Enemies, from whom we could not expect better things, but that our gracious and Covenanted God ſhould forſake and perſecute his own people, this is that which makes it intolerable.

11 I will remember the works of the LORD, ſurely I will remember thy wonders of old _z_.

_z_ And yet upon ſecond and ſerious thoughts of what God had formerly done for his people, many times far above their expectations, I will take comfort in remembrance of them, becauſe God is ſtill the ſame that he was in Power and Goodneſs, and love to his people, and therefore will pity and help us in this preſent Calamity, as he hath oft done in others of the ſame Nature.

12 I will meditate alſo of thy work, and talk of thy doings.

Pſal. 68. &c.

13 * Thy way _a_, O God, _is_ in the ſanctuary _b_: who is _ſo_ great a God as _our_ God _c_?

_a i. e._ Thy doings, or the courſe of thy Providence, which is oft called Gods _way_; the various methods and cauſes of thy dealings with thy people. _b_ Is there contained and declared As the proſperity of wicked men, ſo alſo the grievous calamities of Gods people, are great riddles and ſtumbling blocks to the ignorant and ungodly World, but a full and ſatisfactory reſolution of them may be had from Gods Sanctuary, as is obſerved in the former caſe by this ſame _Aſaph_, _Pſal._ 73. 16, 17. and here in the latter. Or, is in _Holineſs._ So the Senſe is, God is holy and juſt, and true in all his Works; yea even in his Judgments upon his own people, as will evidently appear from the iſſue of them. _c_ And although our God at preſent ſuſpends his Power. and doth not put it forth to deliver his people out of the hands of their Idolatrous Enemies, who thence take occaſion to blaſpheme his Name, and to exalt their Idol-gods above him, yet he is ſtill infinitely Superiour in Power, both to them and to their Gods, and can, and will in his due time, reſcue his people from them.

14 Thou _art_ the God that doeſt wonders; thou haſt declared thy ſtrength among the people _d_.

_d_ By the mighty effects of it here following.

Ex. 6. 6.

15 * Thou haſt with _thine_ arm redeemed thy people _e_, the ſons of Jacob and Joſeph _f_. Selah.

_e_ To wit, out of _Egypt_, after a long and hard Bondage. Which he here mentions to ſtrengthen his Faith in their preſent Captivity. _f_ Whom he mentions; partly as a moſt eminent portion of the Sons of _Jacob_, branched forth into two numerous Tribes; partly becauſe the Sons of _Joſeph_ were born in _Egypt_, which _Jacobs_ other Sons were not; and partly, becauſe he laid the foundation of that Redemption by bringing them into _Egypt_, and preſerving and _nouriſhing Jacob_ and his Sons there, _as a little Child is nouriſhed_, as it is expreſſed in the Hebrew Text, _Gen._ 47. 12. in which reſpect he was a ſecond Father to them, and they might well be called his _Sons_; without whoſe Care (to ſpeak humanely) there had been no ſuch Redemption, nor people to be redeemed.

* Exod. 14. 21. Pſ. 114 3. Hab. 3. 8. &c.

† Heb. _The Clouds were poured forth with Waters._

16 * The waters ſaw thee _g_, O God, the waters ſaw thee: they were afraid _h_; the depths alſo were troubled.

_g_ They felt the viſible effects of thy powerful Preſence. _h_ And ſtood ſtill as Men, or Beaſts aſtoniſhed commonly do.

17 † The clouds poured out water _i_, the skies ſent out a ſound: thine arrows _k_ alſo went abroad.

_i_ When the _Iſraelites_ paſſed over the Sea: In reſpect whereof the _Iſraelites_ are ſaid to have been _baptized in the Cloud_ (_i. e._ ſprinkled with Water, poured forth from the Clouds) _and in the Sea_, 1 _Cor._ 10. 2. _k_ Either Hail-ſtones, or rather Lightnings or Thunder-bolts, which are called Gods _Arrows_, _Pſal._ 18. 14. & 144. 6.

† Heb. _In the Wheel._ So Gr.

* Pſ. 97. 4.

18 The voice of thy thunder _was_ † in the heaven; * the lightnings lightned the world, the earth trembled and ſhook _l_.

_l_ This Tempeſt is not particularly recorded in its proper place, yet it may well be gathered from what is ſaid, _Exod._ 14. 24, 25. and is in effect acknowledged by _Joſephus_ in his Hiſtory, And this is no new thing in Scripture, for ſome Circumſtances of Hiſtory omitted in the firſt and propereſt places to be ſupplied in following paſſages; whereof inſtances have been already given.

19 Thy way _is m_ in the ſea, and thy path in the great waters, and thy footſteps are not known _n_.

_m_ Or rather; _was_ at that time: Thou didſt walk and lead thy People in untrodden paths. _n_ Becauſe the waters ſuddenly returned and covered them.

* Exod. 14. 19. Pſ. 78. 52. Hoſ. 12. 13

20 * Thou leddeſt thy people _o_ like a flock _p_, by the hand of Moſes and Aaron.

_o_ Firſt through the Sea, and afterwards through the vaſt howling Wilderneſs to _Canaan._ _p_ With ſingular Care and Tenderneſs, as a Shepherd doth his Sheep. And therefore I hope thou wiltſt take care of thy poor diſperſed and diſtreſſed Flock, and bring them once again into their own Land.

P S A L. LXXVIII.

The ARGUMENT.

THe Scope of this _Pſalm_ is plainly expreſſed, _v._ 6, 7, 8. and is this, that the _Iſraelites_ might learn to hope and truſt in God, and ſtedfaſtly to keep his Laws and Covenant Which great Leſſon he preſſeth upon them, from the ſad effects of the contrary practices in their Fore-fathers, of which he gives a brief, yet full account in a recapitulation of the moſt remarkable paſſages in the Hiſtory of their Church and Nation.

|| Or, a Pſalm _for_ Aſaph _to give Inſtruction._

* Pſ. 74. Tit.

|| * Maſchil of Aſaph.

An Exhortation to attend to, and inſtruct others in the word and works of the, Lord, 1—8. _A rehearſal of Gods love and long-ſuffering to the unbelieving and obſtinate_ Iſraelites 9—11. _in their journey out of_ Egypt _to the Land of_ Canaan, 12—66. _Rejecting the reſt of the Tribes, he chuſeth_ Zion _for a place of Worſhip, and_ David, _to the Kingdom_ 67—72.

GIve ear, O my people _a_, to my law _b_: incline your ears to the words of my mouth.

_a_ If _Aſaph_ was the Compoſer of this _Pſalm_, he might well call the _Iſraelites his People_, not only as he was their Prophet and Teacher, but alſo becauſe they were of the ſame Country and Parentage with him, upon which account this very Phraſe of _my People_ is uſed of them, not only by Queen _Eſther_, _Eſth._ 7. 3, 4. but alſo by the _Shunamitiſh_ Woman, 2 _Kings_ 4. 13. _b i. e._ The Doctrine which I am about to deliver to you, concerning your Duty, and the danger of neglecting it.

* Pſ. 49. 4. Mat. 13. 35.

2 * I will open my mouth _c_ in a parable _d_: I will utter dark ſayings _e_ of old _f_.

_c_ Speak to you with all freedom and plainneſs. _d_ Uttering divers grave and weighty Sentences (for ſuch are oft called _Parables_ in Scripture) or paſſages of great moment for your inſtruction and advantage. _e_ So he calls the following paſſages, not becauſe the Words and Sentences are in themſelves hard to be underſtood, for they are generally Hiſtorical and eaſie, but becauſe the things contained in them, concerning Gods tranſcendant Goodneſs to an unworthy People, and their unparallel'd ingratitude for, and abuſe of, ſuch eminent Favours; and their ſtupid ignorance and inſenſibleneſs, under ſuch excellent and conſtant teachings of Gods Word and Works, are indeed prodigious and hard to be believed. _f_ Of things done in antient times, and in a great meaſure worn out of mens minds.

* Pſ. 44. 1.

3 * Which we have heard and known, and our fathers have told us.

4 We will not hide _them_ from their children ſhewing to the generation to come, the praiſes _g_ of the LORD; and his ſtrength, and his wonderful works that he hath done.

_g i. e._ His glorious and praiſe-worthy Actions, as the following words explain it.

* Deut. 4. 9. & 6. 7. & 11. 19.

5 For he eſtabliſhed _h_ a teſtimony _i_ in Jacob _k_, and appointed a law in _Iſrael_; which he commanded our fathers * that they ſhould make them known to their children _l_.

_h_ This is juſtly put in the firſt place, as the chief of all the following Mercies, and the foundation both of their temporal, and of their eternal Felicity. _i i. e._ His _Law_, as it is called in the Next Clauſe; which is very oft called a _Teſtimony_, becauſe it is a witneſs between God and Men, declaring both the Duties which God expects from Man, and the Promiſes and Bleſſings which Man in the performance of his Duty may expect from God. _k_ Peculiarly; for no other Nation enjoyed this priviledge, as is more fully expreſſed, _Pſal._ 147. 19, 20. _l_ Which Teſtimony or Law God revealed to them, not for their own private uſe, but for the benefit of all their Poſterity, whom their Parents were obliged to teach, _Deut._ 6. 7. and all their Children to hear and read, and ſtudy. By which we may ſee how contrary to the mind of God that fooliſh and wicked aſſertion is, that Ignorance is the Mother of Devotion.

6 That the generation to come might know _them_, _even_ the children _which_ ſhould be born: _who_ ſhould ariſe and declare _them_ to their children.

7 That they might ſet their hope in God _m_, and not forget the works of God, but keep his commandments.

_m_ That by the conſideration of Gods gracious Promiſes, and wonderful Works wrought by God for his People, they might be incouraged to truſt in him.

* Ex. 32. 9. & 33. 3. & 34. 9. Deut. 9. 6, 13. & 31. 27.

† Heb. That _prepared not their heart._

8 And might not be as their fathers, * a ſtubborn and rebellious generation; a generation † _that_ ſet not their heart aright _n_, and whoſe ſpirit was not ſtedfaſt with God _o_.

_n_ Who though they outwardly and ſeemingly complyed with the forms of Worſhip which God had preſcribed, yet _did not direct_, or _prepare their Hearts_, to the Obedience and Service of God. _o_ Who quickly diſcovered their Hypocriſie by their Apoſtacy from God, and from the Religion which they had profeſſed.

* Amos 2. 15.

† Heb. _Throwing forth._

6 * The children of Ephraim _p being_ armed _and_ † carrying bows _q_, turned back in the day of battel.

_p_ This paſſage concerns; either, 1. The Tribe of _Ephraim_, and ſome exploit of theirs, wherein they met with this diſaſter; whether it were that mentioned 1 _Chron._ 7. 21. or ſome other not particularly related in any other place of Scripture. For we muſt not think that all the Actions and Events of the ſeveral Tribes are recorded in Scripture, but only ſome of the moſt memorable ones. Or, 2. The ten Tribes, who are very frequently called _Ephraim_, becauſe that Tribe was the chief of them, and the ſeat of the Kingdom. And ſo this is referred by ſome to the Captivity of the ten Tribes, 2 _Kings_ 17. Although the Hiſtorical references of this Pſalm, ſeem not to go beyond _Davids_ time. Or rather, 3. All the Tribes and People of _Iſrael_, who are ſometimes deſigned by the Name of _Ephraim_, as _Jer._ 31. 9, 18, 20. _Zech._ 10. 7. as well they might be, becauſe of the eminency of this Tribe, out of which came _Joſhua_ their firſt Governour in _Canaan_, and in which the Ark of God continued for a long time, and whoſe people were both moſt numerous, and moſt valiant, and therefore they are fitly named for all, to ſhew that this ſlaughter was not made amongſt them for any defect of power or courage in them, but merely from Gods juſt judgment upon them for their ſins here following. And that _Ephraim_ is here put for all _Iſrael_ ſeems to be evident from the following Verſes, wherein the ſins, upon which this overthrow is charged, are manifeſtly the ſins of all the children of _Iſrael_, and they who are here called _Ephraim_ are called _Jacob_ and _Iſrael_, _v._ 21. And ſo this paſſage is by divers Learned Interpreters referred unto that dreadful overthrow related 1 _Sam._ 4. Wherein they did not ſtand to fight, but turned their backs and fled, as is there expreſſed, which though it reached all *Iſrael*, yet *Ephraim* is particularly named, becauſe as the Ark ſo the Fight was in that Tribe; and therefore it may be preſumed that the *Ephraimites* were a very conſiderable part of that *Iſraelitiſh* Army. And the Pſalmiſt having related this amazing Providence and Judgment of God upon his own People, he falls into a large Diſcourſe of the cauſes of it, to wit, the great and manifold and continual ſins of that and the former Generations, which having proſecuted from hence to *ver.* 60. he there returns to this Hiſtory, and relates the ſad conſequences of that diſaſter, to wit, the Captivity of the Ark, and Gods forſaking of *Shiloh* and *Ephraim*, and removing thence to the Tribe of *Judah* and Mount *Zion*, the reaſon of which change of place he deſigned to give in the relation of this paſſage. *q* Which includes Arrows, and theſe being then the chiefeſt and moſt common Weapons are put for all other Arms.

10 They kept not the covenant of God, and refuſed to walk in his law *r*.

r Their diſobedience was accompanied with obſtinacy and contempt of Gods Laws.

11 And forgate *s* his works, and his wonders that he had ſhewed them.

s Not hiſtorically, but practically. They did not ſo remember them, as to love and ſerve, and truſt that God of whoſe infinite power and goodneſs they had ſuch ample experience. Words of knowledge, ſuch as knowing, remembring, *&c.* in Scripture uſe, frequently comprehend affection and practice, as hath been oft obſerved.

12 Marvellous things did he in the ſight of their fathers in the land of Egypt; in the field *t* of Zoan *u*.

t i.e. In the territory or juriſdiction, not excluding the City it ſelf. In the like ſenſe we read of the *field of Edom*, and *of Moab*, *Gen.* 3 . 3. and 36. 34. *Numb.* 21, 20. *u* An ancient and eminent and the Royal City of *Egypt*. See *Numb.* 13. 22. *Iſa.* 19. 11. and 30. 2, 3, 4.

13 *He divided the ſea, and cauſed them to paſs through, and * he made the waters to ſtand as an heap.

* Exod. 14. 21.
* Exod. 15 8.

14 * In the day time alſo he led them with a cloud *x*, and all the night with a light of fire.

* Exod. 13. 21. & 14. 24. Pſ. 105. 39

x Which was very comfortable both for a ſhadow from the ſcorching heat of the Climate and Seaſon, and for a companion and director in their Journey.

15 * He clave the rocks *y* in the wilderneſs, and gave *them* drink as out of the great depths *z*.

* Exod, 17 6. Numb. 20. 11. Pſal. 105. 41. 1 Cor. 10. 4

y He uſeth the plural number becauſe it was twice done, once in *Rephidim*, *Exod.* 17. 6. and again in *Kadeſh*, *Numb.* 20. 1, 11. *z* In great abundance.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers *a*.

a Which did miraculouſly follow them in all their travels, even to the borders of *Canaan*. See *Deut*, 9. 21. *Pſal.* 105. 41. 1 *Cor.* 10. 4.

17 And they ſinned yet more againſt him, by provocking the moſt High in the wilderneſs *b*?

b Where they had ſuch ſtrong and ſingular obligations to obedience both from the great things which God had then and there done for them, and from their dependance upon Gods favour and help for their ſafety and ſubſiſtence. This was a great aggravation of their ſin and folly.

18 And * they tempted *c* God in their heart, by aſking meat for their luſt *d*.

* Exod. 16. 2.

c Deſired a tryal and proof of Gods power, as the next Verſe plainly ſheweth. See *Numb.* 11. 4. *d* Not for their neceſſary ſubſiſtence for which they had *Manna*, but out of an inordinate and luxurious appetite.

19 * Yea, they ſpake againſt God: they ſaid, Can God † furniſh a table in the wilderneſs.

* Numb. 11 4.
† Heb. *Order.*

20 * Behold, he ſmote the rock, that the waters guſhed out, *e* and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people.

* Exod. 17. 6. Numb. 20. 11.

e Which, all things conſidered, ſeems not ſo wonderful, ſince Fountains of Water ſometimes break forth unexpectedly from or through Rocks. But it is far more difficult to give us bread and fleſh, which we know not whether he can do. Or at leaſt we have juſt cauſe to doubt of his good will to us who hath made ſuch a penurious proviſion for us, and denies us theſe common bleſſings of bread and fleſh, which he gives to the worſt of men.

21 Therefore the LORD heard *this*, and was wroth; ſo a fire was *f* kindled againſt Jacob, and anger alſo againſt Iſrael.

f Either properly, as it was *Num.* 11. 1. or figuratively, the fire of Gods anger, as it follows.

22 Becauſe they believed not in God, and truſted not in his ſalvation *g*.

g That he both could and would ſave them from the famine and deſtruction which they feared.

23 Though he commanded † the clouds from above and opened the doors of heaven *h*.

† Heb. *The Skies.*

h Which he compares to a Granary or Store-houſe, whereof God keeps the Key and either ſhuts or opens the doors of it, either gives or with-holds proviſions, as he ſees fit.

24 * And had rained down manna upon them to eat and had given them of the corn of heaven *i*.

* Exod. 16. 4, 14. Pſ. 105. 40. Joh. 6. 31. 1 Cor 10. 3.

i Which was made in Heaven, or the Air, and ſent down thence to the Earth.

25 || Man did eat angels food *k*: he ſent them meat to the full.

|| Or, *every one did eat the bread of the mighty.*

k Manna, ſo called, either, 1. Becauſe it was made by the Miniſtry of Angels. Or rather, 2. Becauſe of its excellency, ſuch Food as might beſit the Angels, if they could eat Food, and ſuch as hath ſome reſemblance with the bleſſed Angels in regard of its Heavenly Originals, its pure and ſpirituous ſubſtance, its vigour and efficacy in preſerving and nouriſhing thoſe who uſed it according to Gods appointment. Or this place may be tranſlated as it is in the Margent, *Every one did eat the bread of the mighty, i. e.* Even the common *Iſraelites* fed upon as delicious food as the greateſt Nobles and Princes uſed to do. *l* Which may belong, either, 1. To the Fleſh mentioned in the following Verſes which God gave them even to ſatiety or glutting, which he threatned to do, *Numb.* 11. 18, 19, 20. Or rather, 2. To the Manna of which he is here ſpeaking, which he gave them in ſuch plenty, that their deſire of other Food could not proceed from their neceſſity, but merely from wantonneſs and luſt.

26 * He cauſed an eaſt-wind † to blow in the heaven: and by his power he brought in the ſouth-wind *m*.

* Numb. 11. 31.
† Heb. *To go.*

m Either he brought in firſt an Eaſtern, and afterwards a Southern Wind; or the Wind was South-eaſt; from which Quarter theſe Quails might come as well as from the Weſt, where their more common abode is; this work being confeſſedly miraculous.

27 He rained fleſh alſo upon them as duſt, and † feathered fowls *n* like as the ſand of the ſea.

† Heb. *Fowl of wings.*

n Heb. *Winged Fowl,* which is noted to ſhew that it was a ſupernatural work, whereby God took away from them the uſe of their Wings, and made them to fall into the hands of the *Iſraelites*.

28 And he let *it* fall in the midſt of their camp *o* round about their habitations.

o Heb. *Of his camp*; either *Iſrael*'s Camp, or Gods Camp; for ſeing *Iſrael* was Gods people, and he dwelt among them, their Camp was his Camp.

29 So they did eat, and were well filled: for he gave them their own deſire *p*.

p What they deſired both for quality and quantity.

30 They were not eſtranged from their luſt *q*; but * while their meat *was* yet in their mouths,

* Numb. 11. 33.

q The ſenſe is either, 1. Whilſt their greedy appetite yet continued, and was not fully ſatisfied, before they began to loath it, as they did afterwards, *Numb.* 11. 20. Or 2. Before they were deprived or deſtitute of their deſired food, whilſt they enjoyed it, and were ſtill feeding upon it, as the next Clauſe explains this. Gods patience did not wait upon them till that food was ſpent, but fell upon them inſtantly.

31 The wrath of God came upon them, and ſlew the fatteſt of them *r*, and † ſmote down the || choſen *men* of Iſrael.

† Heb. *Made to bow.*
|| Or, *young men.*

r The moſt healthy and ſtrong, who probably were moſt deſirous of this food, and fed moſt eagerly upon it, and grew fatter by it, and leaſt ſuſpected their own danger.

32 For all this * they ſinned ſtill: and believed not for his wondrous works.

* Numb. 14. & 16. & 17.

33 Therefore their days did he conſume in vanity *ſ*, and their years in trouble *t*.

ſ In tedious and fruitleſs marches hither and thither, ſometimes forward, and ſometimes backward, which they knew would never bring them in their own perſons to their promiſed and much deſired Land. *t* In manifold diſeaſes, dangers, perplexities and horrors of their own Minds and Conſciences.

34 When he ſlew them, then they ſought him *u*: and they returned *x* and enquired early after God *y*.

u They prayed to him to deliver them from their deadly dangers; which even *Pharaoh* frequently did, *x* To wit, from their Idols unto the outward worſhip of God: or being moved with fear they ceaſed for the preſent from their groſly wicked courſes, which they might eaſily do without a dram of true Repentance, or hearty converſion to God. *y* Speedily and earneſtly ſought to God for eaſe and ſafety and comfort, as wicked men in ſuch caſes frequently do.

35 And they remembred that * God *was* their rock, and the high God their redeemer *z*.

* Deut. 32. 4.

z They conſidered that God and God alone had preſerved them in all their former exigencies, and that he only could now help them, and not thoſe Idols or Creatures which they had preferred before him. and therefore being driven by abſolute neceſſity they fled to him for relief.

36 Nevertheleſs, they did flatter him with their mouth, and they * lied unto him with their tongues *a*.

* Hoſ. 11. 12.

a They made glorious but falſe profeſſions and proteſtations of their ſincere reſolutions of future obedience, if God would ſpare them.

37 For their heart was not right with him *b*, neither were they ſtedfaſt in his covenant *c*.

b All their confeſſions and petitions were but hypocritical and forced, and did not proceed from an upright heart truly grieved for their former offences, and firmly reſolved to turn unto the Lord. *c* They diſcovered their hypocriſie by their Apoſtacy from God as ſoon as their danger was paſt.

38 But he *being* full of compaſſion † forgave *their* iniquity *d*, and deſtroyed *them* not; yea many a time, turned he his anger away, & did not ſtir up all his wrath *e*.

* Heb. *Atoned.* or, *expiated.* Pſal. 65. 3.

d Not ſimply and abſolutely, for ſo it is undeniably certain from the Holy Scriptures that God pardons none but true penitents, ſuch as theſe were not, but reſpectively, and ſo far as not to deſtroy them at that time which he threatened, and was about to do, as the next words limit and explain it. He remitted their puniſhment, for *iniquity* is oft put for *the puniſhment* of it. Heb *He expiated their Iniquity* He accepted of their attonement, or of their profeſſed repentance ſo far as to compenſate it with a removal of this outward and preſent affliction; as he did alſo to wicked *Ahab* upon his hypocritical humiliation, 1 *Kings* 21. 29. And this God doth for the encouragement of all true penitents, who may hence learn how much greater and better recompences they may expect and ſhall receive from God. *e* But ſet bounds to it, and though he chaſtened them, yet he would not utterly deſtroy them, as they deſerved.

*Pſ.103.14 39 For * he remembred that they *were but* fleſh *f*; a wind that paſſeth away and cometh not again *g*.

f Which here notes either 1. The corruption of their natures, which was perpetually inclining them to ſin and conſequently expoſing them to God's wrath, which muſt needs have conſumed them utterly and ſpeedily, if God had let looſe his anger upon them. See the ſame argument uſed to a like purpoſe, *Gen.* 8. 21. Or rather, 2. The frailty or infirmity of their natures, as the next clauſe interprets this; which is ſuch, that if I ſhould not reſtrain my wrath, I ſhould quickly cut off the body of this wicked people, and their children with them, whom I have promiſed to carry into *Canaan*, Numb. 14. 31. *g* That are quickly cut off, and when once they are dead they never return to this life.

|| Or, *rebel againſt him* 40 How oft did they || provoke him in the wilderneſs, *and* grieve him in the deſert?

*Nu.14.22 41 Yea, * they turned back and tempted God, and limited the holy one of Iſrael *h*.

h They limited either 1. God's power, as above, *Verſe* 19, 20. Or, 2. God's will, directing and preſcribing to him what to do, and when, and in what manner, and murmuring at him if he did not always grant their particular and various deſires.

|| Or, *from affliction.* 42 They remembred not his hand *i*, *nor* the day *k* when he delivered them || from the enemy.

i The great and glorious works of his hand on their behalf. *k* Nor that remarkable and never to be forgotten day, that *ſelfſame day*, as it is called *Exod.* 12. 41. which God had fixed four hundred years before, *Gen.* 15. 13. in which God delivered them from their greateſt enemy, the tyrant *Pharaoh*.

† Heb. *ſet.* 43 How he had † wrought his ſigns in Egypt, and his wonders in the field of Zoan.

* Ex.7.20. 44 * And had turned their rivers *l* into blood; and their floods that they could not drink.

l The ſeveral branches and ſtreams of the river *Nilus*, and thoſe many rivulets which they brought from it.

* Ex.8.24. * Ex.8. 6. 45 * He ſent divers ſorts of flies among them, which devoured them *m*; and * frogs, which deſtroyed them.

m Or, *deſtroyed them*; which they might do by their cruel and numerous ſtings, for theſe flies were doubtleſs extraordinary in their nature and quantity, and poyſonous and hurtful qualities. And the like is to be thought concerning the frogs here following, who alſo might deſtroy the people by infecting the air with their ſtink, and corrupting their meats and drinks.

*Ex.10.13. 46 He gave alſo their increaſe unto the caterpillar, and their labour *n* * unto the locuſt.

n The herbs and grains which were come up by their care and diligent labour.

* Ex. 9.23. † Heb. *killed.* || Or, *great hail-ſtones,* 47 * He † deſtroyed their vines with hail, and their ſycomore-trees *o* with || froſt.

o Or, *wild Fig-trees*, which were there in great plenty. Under theſe and the vines all other trees are comprehended. And this hail and froſt did deſtroy the fruits of the trees, and ſometimes the trees themſelves.

† Heb *He ſhut up* || Or, *lightnings.* 48 † He gave up *p* alſo their cattel to the hail, and their flocks to || hot thunder-bolts.

p Heb. *He ſhut up* as in a priſon that they could not eſcape them.

† Heb. *Angels of evils.* 49 He caſt upon them the fierceneſs of his anger, wrath, and indignation *q* and trouble, by ſending † evil angels *among them r*.

q Other moſt grievous plagues which were mixed with, and were the effects of his anger and wrath; whereby their miſeries were greatly aggravated and diſtinguiſhed from the afflictions which God ſent upon the *Iſraelites* in *Egypt*, which were only fatherly chaſtiſements and the effects of God's love and occaſions of their deliverance. *r* Heb. *the ſending* (or the operation or effects) *of evil Angels*, or *of the Angels* or *meſſengers of evil things*, either of the Angels whom God imployed in producing theſe plagues; or of *Moſes* and *Aaron*: who were to the Egyptians meſſengers of evil, and by whom theſe judgments were ſent to and inflicted upon them.

† Heb. *He weighed a path.* || Or, *their beaſts to the Murrain,* &c. 50 † He made a way *ſ* to his anger, he ſpared not their ſoul from death *t* but gave || their life *u* over to the peſtilence.

ſ Heb. *He weighed a path* or *cauſe-way*, *i. e.* He made a moſt ſmooth and even and exact path as if he had done it by weight and meaſure, that ſo his anger might paſs ſwiftly & freely without interruption. The phraſe alſo ſeems to note the wiſdom and juſtice of God in weighing out their plagues proportionably to their ſins, and exerciſing great ſeverity towards them anſwerably to their great and barbarous cruelty towards his people. *t i. e.* He puniſheth them with death or killing plagues, as the next words explain it. *u* Or *their beaſts.* So he ſpeaks of the murrain among their cattel. But our Tranſlation ſeems better to agree with the next foregoing and following paſſages which plainly ſpeak of the death of perſons.

*Ex.12.29. 51 * And ſmote all the firſt-born in Egypt, the chief of their ſtrength *x* in the tabernacles of Ham *y*.

x Another expreſſion noting the firſt-born, who are ſo called, *Gen.* 42. 3. *y* Of the *Egyptians*, the poſterity of *Ham*, *Gen.* 10. 9. which title he there gives them to intimate that they were the curſed children of a curſed parent, *Ham*, *Gen.* 9. 25. and therefore were proper objects for divine wrath and vengeance.

*Pſ.77.20. 52 But * made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

* Ex. 14. 27. & 15. 10. † Heb. *covered.* 53 And he led them on ſafely, ſo that they feared not: *z* but the ſea * † overwhelmed their Enemies.

z But it is ſaid that *they were ſore afraid*, Exod. 14. 10. *Anſ.* 1. They were afraid at firſt, but after *Moſes* had encouraged them they grew bold and ſecure, one evidence whereof was, that they confidently went into the middle of the Sea, and paſſed between the vaſt heaps of water which were on both ſides of them. 2. The meaning may be that they had no juſt cauſe to fear: for men are oft ſaid to do not only what they actually do, but alſo what they ought to do, as *Mal.* 1. 6. and 2. 7. *&c.*

*Pſ.44. 54 And he brought them to the border of his ſanctuary *a*, *even* to this mountain *a*, * which his right hand had purchaſed.

a Or, *of his holineſs*, or *his holy place*; *i. e.* the Land of *Canaan*, which is ſo called, *Ezra* 9. 8. *Zach.* 2. 8. *&c.* as being ſeparated by God from all other Lands, for his people and ſervice, and ſanctified by his preſence and dwelling in it. *a* Either 1. The Mountain upon which the Tabernacle or Temple ſtood. Or rather 2. The mountainous Country of *Canaan*, which is called *a Land of hills and valleys*, Deut. 11. 11. And the word *mountain* is oft uſed in Scripture for a mountainous Country, as *Gen.* 36. 8. *Deut.* 1. 7. *Joſ.* 11. 21.

* Joſ.13.7. Pſ.136.21, 22. 55 He caſt out the heathen alſo before them, and * divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tent.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

*Hoſ.7.16 57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide * like a deceitful bow *b*.

b Which either breaketh when it is drawn, or ſhooteth awry, and fruſtrateth the Archers deſign and expectation. So when they pretended, and both God and men expected obedience and gratitude to their great benefactor, they behaved themſelves undutifully and unfaithfully towards him.

*Deut.32. 16, 21, 58 * For they provoked him to anger with their high places, and moved him to jealouſie with their graven images.

59 When God heard *c this*, he was wroth, and greatly abhorred Iſrael.

c i. e. Perceived or underſtood, (as *hearing* is oft uſed) as *Gen.* 11. 7. and 41. 15, *&c.* It is ſpoken of God after the manner of men.

* 1 Sam. 4. 11. Jer. 7. 12. 14. *and* 26. 6, 9. 60 * So that he forſook the tabernacle of Shiloch, *d* the tent *which* he placed among men *e*.

d Which then was placed in *Shiloh*, from whence as the *Iſraelites* fetched the Ark, ſo God withdrew himſelf. *e* Whereby he inſinuates both God's wonderful condeſcenſion and favour to ſuch worthleſs and wretched creatures, and their ſtupendious folly and wickedneſs in deſpiſing and ſinning away ſo glorious a priviledge.

61 And delivered his ſtrength *f* into captivity, and his glory *g* into the enemies *h* hand.

f To wit, the Ark, called God's *ſtrength*, 1 *Chron.* 16. 11. *and the ark of his ſtrength*, Pſal. 132. 8. becauſe it was the ſign and pledge of his ſtrength or power put forth on his peoples behalf. *g* So the Ark is called, as being the Monument and ſeat of God's glorious preſence, and an inſtrument of his glorious works. *h* Namely, the Philiſtins: Of which ſee 1 *Sam.* 4.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

* Ju. 15.6. Dan.11.33 † Heb. *praiſed,* 63 * The fire conſumed their young men; and their maidens were not † given to marriage *i*.

i Becauſe the young men who ſhould have married them were ſlain. Heb *were not praiſed*, to wit, with Marriage-ſongs, which was uſual at Marriage-Solemnities among the Jews, as appears from *Jer.* 7. 34. and 16. 9. and 25. 10.

64 Their preiſts *k* fell by the ſword, aud their widows made no lamentation *l*.

k Hophni and *Phinehas* and others. *l* No Funeral Solemnities; either becauſe they were prevented by their own death, as the wife of *Phinehas* was, or diſturbed by the invaſion of the enemy, or ſo overwhelmed with the ſence of the publick calamity that the reſentment of their private loſſes was ſwallowed up by it. See *Job* 27. 15. *Ezek.* 24. 23.

65 Then the LORD awaked as one out of ſleep *m*, *and* like a mighty man that ſhouteth by reaſon of wine *m*.

m For God by giving up not only his people but his Ark to the contempt and inſolency of the Philiſtins might ſeem to be aſleep and inſenſible of his own honour and intereſt, till by a ſudden and unexpected blow he convinced his enemies of the contrary. *m* Whoſe ſpirit and courage is revived and inflamed by a liberal draught of generous wine. Which compariſon is no more injurious to the Divine Majeſty than that of a *thiefs coming in the night*, to which Chriſt's ſecond coming is compared, 1 *Theſſ.* 5. 2.

* 1 Sa.5.6. & 6. 4. 66 * And he ſmote his enemies in the hinder parts *n*: he put them to a perpetual reproach *o*.

n With the Diſeaſe of the Emerods which was both painful and ſhameful. *o* He cauſed them to perpetuate their own reproach by ſending back the Ark of God with their golden Emerods, the laſting monuments of their ſhame.

67 Moreover, *p* he refuſed the tabernacle of Joſeph *q*: and choſe not the tribe of Ephraim *r*:

p And as he ſmote his enemies for their ſins; ſo he puniſhed his own people for the ſame cauſe. *q* Either, He rejected the Kingdom of the ten tribes, whereof *Ephraim* was the Head. But this Pſalm reacheth not ſo far as the erection of that Kingdom. Or rather, 2. He would not have his Ark to abide longer in the Tabernacle of *Shiloh*, which was in the Tribe of *Joſeph* or *Ephraim*. See 1 *Sam.* 6. 12. and 7. 1, 2. *Jer.* 7. 12, 14. and 26. 6, 9. *r* The ſame thing repeated in other words after the manner.

68 But choſe the tribe of Judah *ſ*, the mount Zion which he loved,

ſ Either, 1. For the ſeat of the Kingdom. Or rather, 2. For the ſeat of the Ark and of God's Worſhip. *Obj. Jeruſalem* was in the Tribe of *Benjamin*, Joſ. 18. 27. *Anſ.* 1. It was ſo in part and part of it was in *Judah*, as appears from *Joſ.* 15. 63. To which Tribe *Zion* belonged by ſpecial reaſon, becauſe *David* the Head of that Tribe conquered and took it. 2. *Benjamin* after the diviſion of the two Kingdoms was incorporated with *Judah*, and is oft comprehended under the name of *Judah*.

† Heb. *founded.*

69 And he built his ſanctuary *t* like high *places u*, like the earth which he hath † aſtabliſhed for ever *x*.

t The temple of *Solomon*. *u* Magnificent and glorioſly. *x* Not now to be removed from place to place, as the Tabernacle was, but as a fixed place for the Arks perpetual reſidence, unleſs the people by their Apoſtacy ſhould cauſe its removeal.

* 1 Sa. 16. 11. 2 Sa. 7. 8.

70 * He choſe David alſo his ſervant, and took him from the ſheep-fold.

† Heb. *from after.* * 2 Sa. 5. 2. 1 Chr. 11. 2

71 † From following the ewes great with young *y*, he brought him * to feed Jacob his people, and Iſrael his inheritance.

y By which employment he was inured to that care and diligence and ſelf denial which is neceſſary in a King or Governour; and inſtructed to rule his people with all gentleneſs and tenderneſs.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulneſs of his hands *z*.

z He commends *David* for the two neceſſary ingredients of a good Prince. 1. *Integrity*, whereby he ſincerely ſought the good and welfare of his people, avoiding and abhorring thoſe counſels and courſes which were contrary thereunto. 2. *Skilfulneſs*; whereby he managed all the publick affairs with ſingular *prudence*; which is here aſcribed to *his hands*, not becauſe it was ſeated in them, but becauſe it was acted and diſcovered by them, and appeared in all his actions or adminiſtrations.

PSAL. LXXIX.

The ARGUMENT.

THis *Pſalm* was doubtleſs compoſed upon the ſad occaſion of the deſtruction of *Judea* and *Jeruſalem*, either by *Antiochus*, or rather by the *Chaldeans*; as may be gathered from 1 *Mac.* 7. 16, 17. where in the relation of the perſecution of *Antiochus* the ſecond and third Verſes of this Pſalm are cited.

A Pſalm ‖ of Aſaph *a*.

‖ Or, *for* Aſaph.

The Pſalmiſt complaining of the deſolation and ruine of Jeruſalem, 1——4. *expoſtulateth with God about his long anger and jealouſie,* 5—7. *entreateth for the forgiveneſs of their ſins, and ſpeedy help and mercy,* 8——12. *to the everlaſting praiſe of his Name,* 13.

* Pſ. 74. 7.

O God, the heathen are come *a* into thine inheritance *b*; * thy holy temple have they defiled *c*; they have laid Jeruſalem on heaps *d*.

a As Invaders and Conquerors. *b* Into *Canaan* and *Judea*, which thou didſt chuſe for thine inheritance. *c* By entring into it, and touching and carrying away its holy Veſſels, and ſhedding blood in it, and burning of it. *d* Made of the ruines of thoſe goodly houſes which they burned, or threw down.

2 The dead bodies of thy ſervants *e* have they given *to be* meat unto the fowls of heaven *f*; the fleſh of thy ſaints unto the beaſts of the earth.

e Either, 1. Of thy faithful and holy ſervants, who they uſed as cruelly as the worſt of the people. Or, 2 Of the Jews, whom, though the generality of them were very wicked, he calleth God's *Servants* and *Saints*, becauſe they were all ſuch by profeſſion; and ſome of them were really ſuch; and the *Chaldæans* did never know nor regard thoſe that were ſo, but promiſcuouſly deſtroyed all that came in their way. *f* By caſting them out like dung upon the face of the earth, and not ſuffering any to bury them.

* Pſ. 141. 7. Jer. 14. 16. & 16. 4.

3 Their blood they ſhed like water *g* round about Jeruſalem, * and *there was* none to bury *them h*.

g Plentifully and contemptuouſly, valuing it no more than common water. *h* Becauſe their friends who ſhould have done it, were either ſlain or fled, or were not permitted, or durſt not undertake to perform that Office to them.

* Pſ. 44. 13.

4 * We are become a reproach to our neighbours; a ſcorn and deriſion to them that are round about us *i*.

i We who were their terrour and ſcourge are now neither feared nor pitied, but become the matter of their ſcoffs and reproaches. See *Pſal.* 80. 6. and 137. 7. *Ezek.* 35. 2, 12, &c.

* Pſ. 89. 46.

5 * How long, LORD, will thou be angry for ever? ſhall thy jealouſie burn like fire?

* Je. 10. 25.

6 * Pour out thy wrath upon the heathen *k* that have not known thee, and upon the kingdoms that have not called upon thy name.

k Though we confeſs that we have deſerved thy wrath, yet the Heathen, by whom thou haſt ſcoured us, deſerve it much more, as being guilty of far greater impieties than we, living in groſs ignorance and contempt of God and of his worſhip. And therefore we pray transfer thy wrath from us to them.

7 For they have devoured Jacob *l*, and laid waſte his dwelling place.

l The poſterity of *Jacob*, whom thou didſt love, and with whom and his Seed thou madeſt a ſure and everlaſting Covenant; whereby thou didſt ingage thy ſelf to be *an enemy to their enemies*, *Exod.* 23. 22. Beſides thou hateſt cruelty, eſpecially when the wicked devour thoſe who are more righteous than themſelves. *Habak.* 1. 13.

* Iſ. 64. 9. ‖ Or, *the iniquities of them that were before us.*

8 * O remember not againſt us ‖ former iniquities *m*: let thy tender mercies *n* ſpeedily prevent us *o*, for we are brought very low *p*.

m The ſins committed by our Forefathers, and by us who have filled up the meaſure of their ſins, for which, we confeſs, thou haſt moſt righteouſly brought this deſolating judgment upon us. *n* Upon which all our confidence is fixed; for merit and righteouſneſs we have none. See *Dan.* 9. 7, 9. *o* Prevent our utter extirpation which we have deſerved, and have great reaſon to expect. *p* Paſt the hopes of all humane help, and therefore the glory of our deliverance will be wholly thine.

† Heb. *atone*, or, *expiate.*

9 Help us, O God, of our ſalvation *q*, for the glory of thy name *r*, and deliver us, and † purge away our ſins for thy names ſake.

q From whom we have oft received, and from whom alone we now expect, ſalvation. *r* Which is now obſcured by the inſolency and blaſphemy of thine enemies, who aſcribe this Conqueſt to their Idols, and triumph over thee no leſs than over thy people, as one unable to deliver them out of their hands. See *Dan.* 3. 15.

* Pſ. 44. 12 & 115. 2. † Heb. *vengeance.*

10 * Wherefore ſhould the heathen ſay, Where *is* their God *s*! Let him be known among the heathen, *t* in our ſight, *u* by the † revenging of the blood of thy ſervants *which* is ſhed.

s He whom they ſerved, and of whom they boaſted. He is loſt and gone, or grown impotent or idle. *t* by the execution of his judgments upon them according to *Pſal.* 9. 16. *u* That we may live to ſee it and praiſe thy name for it.

* Pſ. 102. 20. † Heb. *thine arm.* † Heb. *reſerve the children of death.*

11 Let * the ſighing of the priſoner *u* come before thee, according to the greatneſs of † thy power: † preſerve thou thoſe that are appointed to die *x*.

u Of thy poor people now in priſon, or at leaſt, in captivity. *x* Heb. *the children of death*, *i. e.* Which were either deſigned to death, or in manifeſt danger of it, as being wholly in the power of their cruel and barbarous enemies.

12 And render unto our neighbours ſevenfold into their boſom *y*; the reproach wherewith they have reproached thee *z*, O Lord.

y i. e. Either, 1. Abundantly, as this Phraſe notes, *Iſa.* 65. 6, 7. *Jer*, 32. 18. *Luke* 6. 38. Or, 2. Senſibly, ſo as it may come home to them, and fall heavily upon them in their own perſons. *z* As impotent or unfaithful or unmerciful to his own people. So they intimate that this deſire did not proceed from a revengeful mind, but from a due ſence of God's favour.

* Pſ. 95. 7. † Heb. *to generation and generation.*

13 * So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe † to all generations.

PSAL. LXXX.

The ARGUMENT.

THis *Pſalm* was Compoſed either 1 Upon the ſame occaſion with the former, to wit, the deſtruction of *Jeruſalem* by the *Chaldæans*, as moſt conceive, Which yet ſeems not probable, becauſe here is no mention of the Temple, nor of *Jeruſalem*, as there is in the foregoing *Pſalm*; nor of the Tribe of *Judah*, which was moſt concerned in that deſolation, but of *Joſeph, Verſe* 1. and of the Tribes of *Ephraim* and *Manaſſeh*, which were carried captive long before that time; nor do the expreſſion of this *Pſalm* import ſuch a deſolating judgment as thoſe of the foremer do. Or, 2. Upon occaſion of captivity of the ten Tribes, as ſome others think. But why then is *Benjamin* named, which is none of that number, nor went into captivity with them, but was joyned with *Judah*? Or, 3. Upon occaſion of ſome other calamity, or calamities which befel the Tribes of *Iſrael* after their diviſion into two Kingdoms, and before the captivity and deſtruction of either of them. In which time all the evils mentioned in this *Pſalm* did befal them, ſometimes in one Tribe or part, and ſometimes in another, as is manifeſt from their Hiſtory.

To the chief muſician upon Shoſhannim Eduth *a*, *a Pſalm* ‖ of Aſaph.

‖ Or, *for* Aſaph.

a It ſeems to be the name of a Muſical Inſtrument: though many ſeparate the latter part of the word from the former, and expound *Eduth*, *a teſtimony*, or witneſs between God and his people, of his relation to them, and of their dependence upon him.

The Pſalmiſt bemoaneth the miſeries and ſad Condition of the Church, 1——7. *That God's paſt manifold Mercies are changed into deſolating Judgments,* 8——13. *He prayeth for deliverance out of them; with a promiſe of Thankfulneſs,* 14——19.

GIve ear, O ſhepherd of Iſrael *b*, thou that leadeſt *c* Joſeph *d* like a flock; thou that dwelleſt *between* the cherubims *e*, ſhine forth *f*.

b Thou who haſt undertaken to feed and govern thy people of *Iſrael*, as a ſhepherd doth his flock, now perform thine office, and reſcue thy flock from thoſe grievous Wolves which devour and deſtroy them. *c* Or, *didſt lead* formerly, though now thou haſt forſaken them. *d i. e.* The Children of *Joſeph*, or of *Iſrael*, as he now ſaid, this Clauſe being but a repetition of the former in other words. Compare *Pſal.* 77. 15. And the name of *Joſeph*, the moſt eminent of the Patriarchs both for his dignity and piety and the right of primogeniture transferred upon him from *Reuben*, 1 *Chron.* 5. 1 is elſewhere put for all the ten Tribes, as *Ezek.* 37. 16, 19. *Amos* 5. 6, 15. and 6. 6. *Zech.* 10. 6. And for all the Tribes, as *Pſal.* 81. 5. *Obad. v.* 18 *e* Which were the Mercy ſeat above the Ark. By which title he prudently and piouſly minds the ten Tribes of their revolt from God, and of the vanity of their ſuperſtitious Addreſſes to their Calves at *Dan* and *Bethel*, and of the neceſſity of their returning to the true worſhip of God before the Ark at *Jeruſalem*, if they deſired or expected any relief from him. And by this title it ſeems more than probable that this *Pſalm* was not made upon occaſion of the Babyloniſh Captivity, in and after which time there was no Ark nor Cherubims, nor do I remember that *Daniel* or any Prophets did then apply themſelves to God by that Title. See *Dan.* 9. *f* Out of the clouds wherin thou ſeemeſt to hide thy ſelf. Shew forth thy power and goodneſs to and for thy poor oppreſſed people in the face of thine and their Enemies.

† Heb. *Come for ſalvation to us.*

2 Before Ephraim, and Benjamin, and Manaſſeh, *g* ſtir up thy ſtrength *r*, and † come *and* ſave us.

g i. e. Before all the Tribes of *Iſrael*; for whom he mentions only theſe three Tribes, either 1. Becauſe of their ſpecial relation to *Joſeph* here named, *Verſe* 1. *Ephraim* and *Manaſſeh* being his Sons, and *Benjamin* his Brother, both by his Father and Mother: Or 2. Becauſe theſe were eminent Tribes, *Ephraim* the Head of the Kingdom of the ten Tribes; *Manaſſeh* was planted and powerful on both ſides of *Jordan*; and *Benjamin*, becauſe the greateſt part of *Jeruſalem* and the Temple was in its lot. Or 3. With reſpect and alluſion to the ancient ſituation of the Tabernacle in the wilderneſs, where theſe Tribes were placed on the Weſt-ſide of the Tabernacle, *Numb.* 2. 18, &c. in which the Ark was, which conſequently was before them. So the ſence is, O thou who didſt of old go forth before theſe Tribes, *&c.* do ſo again at this time. Or, 4. Becauſe theſe Tribes had a greater ſhare of the Calamities here deſigned than others; which might be very true, though it be not expreſſed in the ſacred Hiſtory, in which we have only the ſubſtance of things, and ſuch circumſtances are commonly omitted. *r* Which ſeems now to be aſleep, or idle and uſeleſs.

Pſal. 4. 6. 3 Turn us again, *ſ* O God, and * cauſe thy face to ſhine, and we ſhall be ſaved.

ſ Either, 1. To our former quiet and flouriſhing eſtate: Or, 2. To thy ſelf; from whom *Ephraim* and *Manaſſeh* with the reſt of the ten tribes have apoſtatized. See the like prayer of *Elijah* for them 1 *Kings* 18. 37.

Heb. *Wilt ou ſmoke.* Or, *in the e prayer.* 4 O LORD God of hoſts, how long † wilt thou be angry || againſt the prayer of thy people *t*?

t Thou art ſo far from anſwering our prayers whereby we ſeek to appeaſe thee, that by thy continuance and increaſe of our miſeries thou ſeemeſt to be the more incenſed againſt us by them.

5 Thou feedeſt them with the bread of tears *u*, and Pſ. 102. 9. giveſt them * tears to drink in great meaſure.

u Either with tears inſtead of bread, which they either want, or cannot eat becauſe their grief hath taken away their appetites: or with tears as frequent and conſtant as their eating it. See the like Phraſe, *Pſal.* 42. 3.

Pſ. 44. 14. 6 * Thou makeſt us a ſtrife *x* unto our neighbours *y*, and our enemies laugh among themſelves *z*.

x i. e. The object or matter of their ſtrife or contention: either 1. They ſtrive one with another who ſhall do us moſt miſchief, or take our ſpoils to themſelves. Or, 2. They are perpetually quarrelling with us, and ſeeking occaſions againſt us. *y* Who uſed and ought to live peaceably and kindly with us. *z* Inſult over us, and take pleaſure in our miſeries.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a vine *a* out of Egypt *b*: *thou *Pſ. 44. 2. haſt caſt out the heathen *c*, and planted it.

a To which the Iſrael or Church of God is oft compared; as *Iſa.* 5. 2. *Jer.* 2. 21. *Ezek.* 17. 6. *Mat.* 21. 33. *b* He alludes to the cuſtom of tranſplanting trees for their more advantageous growth. *c* The Nations of *Canaan.*

9 Thou preparedeſt *room d* before it, and didſt cauſe it to take deep root *e*, and it filled the land.

d Or, *didſt purge* or *cleanſe* the Soil, taking out ſtones or ſticks, or other roots or plants which might hinder its growth or fruitfulfulneſs. Thou didſt root out thoſe idolatrous and wicked Nations which might either corrupt or deſtroy them. *e* Thou gaveſt them a firm ſettlement in that Land.

10 The hills were covered with the ſhadow of it *f*:
† Heb. *the cedars of God.* Pſ. 104. 16. and the boughs thereof *were like* † the goodly cedars *g*.

f They grew ſo numerous, that they filled not only the fruitful Valleys, but even the barren mountains. *g* Far differing from ordinary Vines whoſe Boughs are weak and ſmall, and creep upon the walls or ground.

11 She ſent out her boughs unto the ſea, and her branches unto the river *h*.

h They poſſeſſed or ſubdued the whole Land from the Mild-land Sea to the River *Euphrates*; which were the bounds alloted to them by God, *Gen.* 15. 18.

*Pſ. 89. 40. Iſa. 5. 5. 12 Why haſt thou *then* * broken down her hedges *i*, ſo that all they which paſs by the way do pluck her *k*?

i Taken away thy protection, which was to them for walls and bulwarks. *k* Pluck up her grapes and boughs, and ſtrike at her very root.

13 The boar out of the wood *l* doth waſte it, and the wild beaſt of the field doth devour it.

l Where Boars uſe to lodge, as it is noted by many Authors. By which he underſtands their fierce and furious enemies.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine;

15 And the vineyard *m* which thy right hand hath
† Heb. *ſon.* planted *n*, and the † branch *o that* thou madeſt ſtrong *p* for thy ſelf *q*.

m Or, *the root*, or *ſtock* or *plant*, as others render it. *n* Which thou haſt planted or fixed with thy might and power; whereof the right hand is both a ſign or ſymbol and an inſtrument. *o* Heb. the ſon *i. e.* either 1. The ſon of man, as it is more fully expreſſed, *Verſ.* 17. Or rather, 2. The branch; for as yet he continues the metaphor; which is called *the ſon*, to wit, of the root or ſtock mentioned in the former clauſe, as the Branches are called *Daughters* in the Hebrew Text, *Gen.* 49. 22. *p* Either, 1. By ſupporting it with ſtakes or walls upon which the vine groweth up: Or rather, 2. By cauſing it to grow in bulk and thickneſs, and conſequently in ſtrength. *q* For thy own ſpecial delight and ſervice and honour.

16 *It o is* burnt with fire, *it is* cut down: they *r* periſh at the rebuke of thy countenance *ſ*.

o To wit, thy vineyard or branch. *r* Thy people of *Iſrael* ſignified by the vine. So now he paſſeth from the Metaphor to the thing deſigned by it. *ſ* Through the effects of thine anger, without which their enemies could do them no hurt.

17 * Let thy hand be upon *t* the man of thy right
*Pſ. 89. 21. hand *u*; upon the ſon of man *x whom* thou madeſt ſtrong for thy ſelf.

t To protect and ſtrengthen him. *u* Whom thy right hand planted, *Verſ.* 15. whom thou haſt loved and reſpected even as thy right hand, which is very dear to us, *Mat.* 5. 30. and 18. 8. Compare *Zech.* 13. 7. thy *Benjamin* whom he mentioned, *Verſe* 2. to whoſe name he ſeems to allude, which ſignifies *the ſon of the right hand i. e.* a dearly beloved ſon, as *Benjamin* was to *Jacob.* *x* By *man* or *ſon of Man* he underſtands either 1. The Meſſias, oft called in Scripture *the ſon of Man*; let him come, and let his Kingdom be eſtabliſhed, and ſo thine *Iſrael* ſhall be ſaved and delivered out of all its troubles. Or, 2. The Royal Family, the Houſe of *David*, in whoſe ſafety and welfare the happineſs of the whole nation was wrapt up. Or rather, 3. The people of *Iſrael* who are oft ſpoken of as one perſon, as God's *ſon* and *firſt-born*, *Exod.* 4. 22. and here as one vine. And ſeing all the foregoing complaints have been concerning the calamities of the people of *Iſrael*, it ſeems moſt reaſonable to underſtand this prayer to be made for them; the rather becauſe the following clauſe here applyed to the man and ſon of man, *whom thou* [illegible] *ſtrong for thy ſelf*, is uſed of the root or branch of the [illegible], *Verſ.* 15.

18 So will not we go back from thee *y*: quicken us *z*, and we will call upon thy name.

y This glorious favour of thine ſhall oblige us to love and ſerve thee, and truſt in thee ſo long as we have a beeing, and no more to revolt from thee to Idolatry or wickedneſs, as we have too oft done. *z* Revive and reſtore us to our former tranquillity and happineſs.

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

The ARGUMENT.

THis *Pſalm* ſeems to have been made for the uſe of the Church in ſolemn Feaſts; particularly either upon every firſt day of the Month, or upon the firſt day of the ſeventh month which was celebrated with a more ſolemn blaſt of Trumpets, *Levit.* 23. 24. *Numb.* 29. 1. Becauſe that Month was more ſacred than others by reaſon of the concurrence of divers Religious Solemnities in it.

To the chief muſician upon Gittith *a*, *a Pſalm* || of Aſaph. || Or, *for* Aſaph.

a Of which Title ſee the Note on *Pſal.* 8. 1.

An Exhortation to a ſolemn praiſing of God, 1——3. *which he requireth for his manifold Mercies, and deliverances,* 4——7. *and exhorting to Obedience, and the worſhipping of him the true God,* 8——10. *complaineth of their diſobedience, which tendeth to their own hurt and affliction,* 11——16.

SIng aloud unto God our ſtrength *b*: make a joyful noiſe unto the God of Jacob.

b Who is all our refuge and ſafeguard againſt all our Enemies.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery *c*.

c All which Inſtruments were then preſcribed and uſed in their ſolemn meetings.

3 Blow up the trumpet in the new moon *d*, in the time appointed, on our ſolemn feaſt-day *e*.

d Which was a ſacred and feſtival time, as appears from *Num.* 10. 10. and 28. 11, 14. 2 *Kings* 4. 23. *Iſa.* 66. 23. But this may be underſtood either 1. Generally of every New Moon. Or rather, 2. Specially of *that New Moon*, as the word may be rendred, which begun the ſeventh month; as may be gathered both from the following words, and by comparing this place with *Levit.* 23. 24. and *Numb.* 29. 1. Where this very day is called *a day of blowing of Trumpets.* *e* Or, *for the day*, or *time of our ſolemn feſtivity*; whereby may be underſtood either 1. the day of the New Moon, on which the Trumpets were blown for the celebration of that ſolemn time. Or, 2. The ſeventh Month, which that New Moon did introduce or begin, and in which, beſides other Solemnities, they kept the Feaſt of Tabernacles, which the Hebrew Doctors call *the Feaſt* by way of eminency, and *Joſephus* affirms to have been the moſt ſacred and the chief of all the Jewiſh Feaſts.

4 For * this *was* a ſtatute for Iſrael, and a law of the *Le. 23. 24. Nu. 10. 10.
God of Jacob *f*.

f For this is no humane device but an appointment and command of the great God and your Lord.

5 This *g* he ordained in Joſeph *h for* a teſtimony *i*, when he *k* went out *l* || through the land of Egypt *m*: || Or, *againſt.*
where I *n* heard a language *that* I † underſtood not *o*. † Heb. *knew not.*

g To wit, the blowing of Trumpets. *h* Among the poſterity of *Joſeph*, to wit, the people of *Iſrael*, as is evident both from the foregoing Verſe where they are called *Iſrael*, and from the following words in this Verſe, where they are deſcribed by their coming out of *Egypt*, which was common to all the Tribes of *Iſrael*, who are ſometimes called by the name of *Joſeph*; of which ſee on *Pſal.* 80. 1. *i* Either, 1. For a Law, which is oft called a *teſtimony*. Or rather, 2. For a witneſs and memorial of that glorious deliverance mentioned in the following words. For, 1. That this was a *ſtatute* and *law* he had expreſſed, *Verſ.* 4. which it is not not likely that he would here repeat, eſpecially in a more dark and doubtful phraſe. 2. He ſeems to declare the end of that Law, which was to be a *teſtimony.* *k* To wit, God, *he* who *ordained*, as was now ſaid. *l* As a Captain in the head, or on the behalf of his people. *m* To execute his judgments upon that Land or People. Or, *againſt*, *&c.* to deſtroy it. Or, *out of* it, as both antient and other Interpreters render this Particle *all*, which is elſewhere put for *meal*, and *meal* is put for *min*, *from* or *out of*, as is manifeſt by comparing 2 *Kings* 21. 8. with 2 *Chron.* 33. 8. So this Text notes the time when this and the other Feaſts were inſtituted; which was at, or preſently after their coming out of *Egypt*, even at *Sinai.* *n i. e.* My progenitors, for all the ſucceſſive Generations of *Iſrael* make one body, and are ſometimes ſpoken of as one perſon. *o* Either, 1. The Language of God himſelf ſpeaking from Heaven at *Sinai*, which was ſtrange and terrible to me. Or rather, 2. The Egyptian Language, which at firſt was very ungrateful and unknown to the *Iſraelites*, *Gen.* 42. 23. and probably continued ſo for ſome conſiderable time, becauſe they were much ſeparated both in place and converſation from the Egyptians through *Joſeph's* pious and prudent deſign. This Expoſition is confirmed from *Pſal.* 114. 1. where this very thing is mentioned as an aggravation of their miſery; and from other places of Scripture where this is ſpoken of as a curſe and plague to be with a people of ſtrange Language, as *Deut.* 28. 49. *Jer.* 5. 15.

6 I removed his ſhoulder from the burden *p*: his hands † were delivered from the pots *q*. † Heb. *paſſed away.*

p I delivered him from burdenſome ſlavery. *q* As this word is taken, 1 *Sam.* 2. 14. 2 *Chron.* 35. 13. Or, *Baskets*, as it ſignifies, 2 *Kings* 10. 7. *Jer.* 24. 2. In the general it ſeems to note all thoſe Veſſels wherein they carried water, ſtraw, lime, bricks, *&c.*

*Ex. 2.23. *Exod.17. 6, 7. Nu.20.13. ||Or, *ſtrife*.

7 * Thou calledſt in trouble *r*, and I delivered thee; I anſwered thee in the ſecret place of thunder *s*: I * proved thee at the waters of || Meribah. Selah.

r At the Red Sea, *Exod.* 14. 10, 11, 12. *s* From the dark and cloudy pillar, whence I thundred and fought againſt the *Egyptians.* See *Exod.* 13. 21. and 14. 19, 24. Others refer this to the thunder at *Sinai.* But at that time they were not *in trouble*, but in a ſafe and glorious Condition.

*Pſ. 50. 7.

8 * Hear, O my people, and I will teſtifie unto thee *t*: O Iſrael, if thou wilt heaken unto me;

t Concerning my will and thy duty. I will give thee Statutes and Judgments, in the execution of which thou mayeſt live and be happy for ever. This God did preſently after he brought them from *Meribah*, even at *Sinai.*

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange God *u*.

u Thou ſhalt renounce all falſe gods and worſhips, and worſhip me only.

10 I *am* the LORD thy God which brought thee out of the land of Ægypt: open thy mouth wide *x*, and I will fill it *y*.

x Either, 1. To pray for mercies. Ask freely and abundantly and boldly (as this phraſe oft ſignifies) whatſoever you need, or in reaſon can deſire. Or, 2. To receive the Mercies which I am ready to give you. *y* I will give or grant them all, upon condition of your obedience.

11 But my people would not hearken to my voice; and Iſrael would none of me *z*.

z Or, *did not aſſent to me*, or *acquieſce in me*, or *obey me*, or my commands.

*Acts 7.42 and 14.16. ||Or, *to the hardneſs of their hearts or imaginations.*

12 * So I gave them up || unto their own hearts luſt *a*, *and* they walked in their own counſels *b*.

a Upon their obſtinate and oft-repeated Rebellions and Rejections of my Grace and Mercy offered to them, I withdrew all the reſtraints of my Providence, and my holy Spirit and Grace from them, and wholly left them to follow their own vain and fooliſh imaginations and wicked luſts. *b* They practiſed thoſe things both in common converſation, and in religious Worſhip, which were moſt agreeable, not to my commands or counſels, but to their own fancies and inclinations, as appeared in the Golden Calf, and many other things.

*Deut.32. 29. Iſa.48.18.

13 * O that my people had hearkned unto me, *and* Iſrael had walked in my ways!

14 I would ſoon have ſubdued their enemies *c*, and turned my hand againſt their adverſaries.

c Thoſe Remainders of the *Canaanites* whom now for their unbelief and apoſtacy, I have left in the Land to be ſnares and plagues to them.

||Or, *yielded feigned obedience.* †Heb. *lied.*

15 The haters of the LORD *d* ſhould || † have ſubmitted themſelves unto him *e*: but their time *f* ſhould have endured for ever *g*.

d All the haters and enemies of God's People, as the neighbouring Nations were; whom he calls *haters of God*, partly becauſe they hated the *Iſraelites* for God's ſake, and for the ſingularity of their Religious Worſhip, as the Heathen oft declared: And partly to ſhew the ſtrict League and Union which was betwixt God and them, by vertue whereof God had declared all their Friends and Enemies to be his own, which was a great aggravation of their wickedneſs. *e* Should have profeſſed and owned their ſubjection to them. For the phraſe ſee on *Pſalm* 18. 44. *f* i. e. *Iſrael*'s time; the Relative belonging to the remoter Antecedent; as it is in many other places of Scripture, whereof I have formerly given Inſtances. By *their time*, he means either, 1. Their happy time, as *Life* is oft put for an happy Life or State, as *Pſalm* 34. 12. and 49. 18. *Deut.* 4. 1. and 5. 33, &c. Or, 2. The duration of their Common-wealth. *g* i. e. Laſted for a very long time; whereas now their latter and doleful end is haſtening towards them.

†Heb. *with the fat of wheat.*

16 He ſhould have fed them alſo † with the fineſt of the wheat; and with honey *h* out of the rock ſhould I have ſatisfied thee.

h Either, 1. Metaphorically, with all pleaſant and precious fruits and with all delights, as all neceſſaries may be expreſſed under the name of *Wheat.* Or rather, 2. Properly: This Land of *Canaan* being commended for its excellent and plentiful honey; And the Bees there did oft-times harbour and make their honey in the holes of Rocks and ſuch like places, from which it flowed down upon the ground. See *Deut.* 32. 13. 1 *Sam.* 14. 25, 26.

PSAL. LXXXII.

The ARGUMENT.

THis Pſalm contains an Admonition either 1. To the chief Rulers of *Iſrael*, whether Judges or Kings, or their great Council called the *Sanhedrim.* Or rather, 2. To all the Rulers of the ſeveral Nations of the World, to whom this word might come; as may be gathered partly from the expreſſions here uſed, which are general and not peculiar to the Governours of *Iſrael*, and therefore not raſhly and unneceſſarly to be reſtrained: and partly from the laſt verſe, where he mentions *the* whole *earth* and *all nations*, as concerned in the Contents of this Pſalm.

||Or, *for* Aſaph.

A Pſalm || of Aſaph.

The Pſalmiſt exhorting and expoſtulating with the Judges, 1——4. *Reproveth their want of Judgment and Negligence,* 5——7. *And prayeth the Lord to Judge,* 8.

†Heb. *God.* Pſ. 89. 7. and 95. 3.

GOd ſtandeth *a* in the congregation of † the mighty *b*: he judgeth *c* among the gods *d*.

a As a Judge diligently to obſerve all that is ſaid or done there; and to give ſentence accordingly. The Judge ſits when he heareth Cauſes, but ſtandeth up when he giveth ſentence. Or *ſtanding* doth not note the poſture; but only the being or preſence of a perſon, as *Iſa.* 11. 10. *Dan.* 11. 20. *John* 3. 29. Whence this Hebrew Word is by ſome learned Interpreters rendred *is preſent*, and by others *preſideth*, as this word is uſed, 1 *Sam.* 19. 20. and 22. 9. *b* Or, *of the gods*, as it is explained and expreſſed in the next Clauſe; The ſingular number being here, as it is frequently elſewhere, put for the plural By *gods*, or the *Mighty*, he underſtands Kings, or other chief Rulers, who are ſo called becauſe they have their power and commiſſion from God, and act as his Deputies in his name and ſtead, and muſt give an account to him of all their Actions. And by their *Congregation* he underſtands not a convention or aſſembly of ſuch perſons which ſeldom meet together, but either 1. All Congregations or Aſſemblies of People in which Magiſtrates ſit to execute Juſtice. Or, 2. All perſons whatſoever of this high and ſacred Order or Number: For the Hebrew word here rendred *Congregation*, doth not always ſignifie an Aſſembly of Perſons met together in one place, but ſometimes notes all the particular Perſons of or belonging to ſuch a ſort and body of Men, though diſperſed in divers places, as *Pſalm* 26. 5. *I have hated the congregation of evil doers*, i. e. all evil doers, *Prov.* 21. 16. he *ſhall remain in the congregation of the dead*, i. e. ſhall be one of that number and ſtate. See alſo *Joſ* 22. 20. *Pſalm* 74. 19. Some render it as it is in the Hebrew, *In the Congregation of God*, in his own Congregation, the Noun being put for the Pronoun, as is uſual in the Hebrew Text, i. e. In the Conventions or Tribunals of Princes or Rulers, which he rightly calls *his*, becauſe their authority is wholly derived from him. But the former Expoſition ſeems more agreeable both to the following words, and to the ſcope and whole Body of the Pſalm. *c* Accurately obſerveth all their carriages, and paſſeth ſentence upon them accordingly. *d* i. e. Judges and Magiſtrates, who are called *gods* below, verſe 6. and *Exod.* 12. 12. and 22. 28. compared with *Acts* 23. 5. *Pſalm* 138. 1. and of whom this is expounded, *John* 10. 34, 35.

* Deut. 1 17. 2 Chron. 19. 7.

2 How long will ye judge unjuſtly *e*, and * accept the perſons *f* of the wicked! Selah.

e The Pſalmiſt ſpeaketh to them in God's Name, and reproves them for their continued and reſolved unrighteouſneſs in their publick adminiſtrations. *f* By over-looking the Merits of the Cauſe, and giving ſentence according to your reſpect or affection to the Perſon.

† Heb. *Judge.*

3 † Defend the poor and fatherleſs *g*: do juſtice to *h* the afflicted and needy.

g So far as juſtly you may; as this Clauſe muſt be limited by comparing this with *Levit.* 19. 15. *h* Heb. *Juſtifie*, to wit, when his Cauſe is juſt, and he is oppreſſed by a potent Adverſary.

*Pr.24.11

4 * Deliver the poor and needy *i*: rid *them* out of the hand of the wicked.

i Theſe he recommends to the ſpecial care and protection of Magiſtrates, becauſe ſuch are commonly neglected and cruſhed by men in higher place and power, and they are unable to right themſelves.

† Heb. *moved.*

5 They *k* know not *l*, neither will they underſtand *m*; they walk on *n* in darkneſs *o*: all the foundations of the earth are † out of courſe *p*.

k The Magiſtrates of whom this Pſalm treats. *l* To wit, the Truth and Right of the Cauſe, nor the duty of their place. Men are oft ſaid in Scripture *not to know* what they do not love and practiſe. *m* This their ignorance is wilful and affected: They will not ſearch out the Truth, and they ſhut their eyes leſt they ſhould ſee what they would not. *n* They perſiſt and proceed: It is not one raſh and tranſient action, but their conſtant courſe. *o* Either, 1. In ignorance: Or, 2. In their ſinful and unrighteous courſes, as *darkneſs* is taken *Eph.* 4. 17, 18. and 5. 8. 1 *John* 1 6. Being blinded by their corrupt affections and Intereſts, *Exod.* 23 8. *p* This corruption of the ſupreme Rulers doth flow from them to their inferiour Officers and Members, and manifeſtly tends to the diſſolution of all Civil Societies, partly by ſubverting that order and honeſty by which they are ſupported; and partly by provoking God the Governour of the World to deſtroy them for their wickedneſs.

*John 10. 34.

6 * I have ſaid, Ye *are* gods *q*, and all of you *r are* children of the moſt High *s*.

q I have given you my Name and Power to rule your People in my ſtead. *r* Not only the Rulers of *Iſrael*, but of all other Nations; *For all powers are ordained by God*, Rom. 13. 1. *s* Repreſenting my Perſon, and bearing both my Name and lively Characters of my Majeſty and Authority, as *Children* bear the Name and Image of their Parents.

7 But ye ſhall die *t* like men *u*, and fall like one of the princes *x*.

t But let not this make you inſolent and ſecure; For though you are *goods* by name and office, yet ſtill you are mortal men, you muſt die and give up your account to me your ſuperiour Lord and Governour; And you ſhall die and fall by the hands of my Juſtice, if you perſiſt in your unjuſt and ungodly courſes. *u* Or, *like ordinary men*, as the Hebrew word *Adam* ſometimes ſignifies, as it doth *Pſalm* 49. 2. If it be objected, that there *Adam* is oppoſed to *Iſh*, which notes perſons of an higher Rank; In like manner it is here oppoſed to the ſame ſort of men. who are here called *gods*. *x* So the ſenſe is, *You* (who are eſteemed by your ſelves and others, gods upon earth) *ſhall fall* (or *dye*, as he ſaid in the former branch: *Falling* being oft put for dying, with this addition, that it notes not an ordinary, but a violent and judicial death, as *Exod.* 19. 21. *Jer.* 39. 18. *Hoſea* 5. 5.) *like one* (or *like other*, or *others*, as this very word is rendred, *Judges* 16. 7, 11. which alſo is expounded there, verſe 17. *like every* or *any*) *of the princes*, i. e. as other unrighteous or tyrannical Rulers have done in all foregoing Ages, and ſtill do, your eyes ſeeing it; Even in like manner ſhall you, to whom now I ſpeak, fall and periſh, if you do not learn by their Examples. But theſe words are by ſome late Learned Interpreters tranſlated otherwiſe, and that very agreeably to the Hebrew words and accents, *And* you, *O ye princes.* (or you *that are princes*, before called *gods*) *ſhall fall like one* or *like every* or *any* of them, i. e. of the ordinary men laſt mentioned. So there is only an *Ellipſis* of the Pronoun, which is frequent in the Hebrew Language. Or, *ſhall fall together*, as the word is tranſlated, *Ezra* 2. 64. and 3. 9. or *alike*, as it is rendred, *Eccleſ.* 11. 6. *in like manner*, to wit, as ordinary men do. Your God-head ſhall be taken away from you, and your death ſhall ſhew you to be but mortal men as others are.

8 Ariſe, O God, judge the earth *y*, for thou ſhalt inherit all nations *z*.

y Seing the ſtate of the World is ſo univerſally corrupt and deſperate, and thy Vicegerents betray their truſt, and oppreſs and ruine the Nations of the Earth, whom they were appointed to preſerve, do thou therefore, O God, take the Sword of Juſtice into thine own hand, and maintain the Cauſe and Rights of the Oppreſſed againſt their potent oppreſſors, and let Truth and Juſtice be eſtabliſhed in all the parts of the Earth. *z* For as thou waſt the Creator, ſo thou ſtill art the Supreme and unqueſtionable Lord and Poſſeſſor and Ruler of all Nations, and therefore do thou protect and reſcue them from all thoſe who invade thine and their Rights. And although at preſent thou ſeemeſt in ſome ſort to confine thy care to *Iſrael*, and to neglect other Nations, yet there is a time coming when thou wilt bring all Nations to the knowledge of thy ſelf, and the obedience of thy Laws, and govern them by thy Son and Spirit which thou wilt ſend into the Word for that purpoſe. Do thou therefore preſerve them in the mean time till that bleſſed day cometh, and haſten the coming of it.

PSAL. LXXXIII.

The ARGUMENT.

THe occaſion of the *Pſalm* is manifeſt from the body of it; and it ſeems to have been a dangerous attempt, and conſpiracy of divers neighbouring Nations againſt *Iſrael* or *Judah*. Probably it was that which is mentioned 2 *Chron.* 20. wherein all the people here mentioned might be ingaged, though all of them be not there expreſſed; this being uſual in the ſacred Hiſtorians for the latter to record ſome paſſages which the former omitted. Or it may belong to ſome other Hiſtory. Or it may have a more general reſpect unto the ſeveral Enterprizes and Combinations of all theſe people againſt them, ſome, at one time, and ſome at another.

A Song or *Pſalm* || of Aſaph. || Or, *for* Aſaph.

The Churches complaint to God of her Enemies conſpiracies, 1——8. *Her Prayer againſt Oppreſſours*, 9——15. *That God would fill them with ſhame, and make them know that he alone is* Jehovah, 16—18.

1 KEep not thou ſilence *a*, O God: hold not thy peace *b*, and be not ſtill *c*, O God.

a Plead for us, not by words, but by thine Actions. *b* Or, *be not deaf*, to our Prayers, and to the blaſphemies of thine and our Enemies. *c* i. e. Unactive and unconcerned for us.

2 For lo, thine enemies *d* make a tumult *e*; and they that hate thee, have lift up the head *f*.

d They are not only enemies to us thy people, but alſo to thy Will, and Name, and Glory. *e* Or, *make a tumultuous noiſe* both with their Tongues reproaching thee, and threatning us, and with their Arms. *f* Are grown potent, and inſolent and ſcornful.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones *g*.

g i. e. Thy people of *Iſrael*, as it is explained in the foregoing words, and in the next Verſe; who are called God's *hidden* or *ſecret ones*, to intimate the ſingular care and reſpect which God hath to them, as to his *peculiar treaſure*, as they are called, *Exodus* 19. 5. *Pſalm* 135. 4. whom he will hide and preſerve in the ſecret of his preſence, and under the ſhaddow of his wings; and withal to note their folly in ſeeking the deſtruction of thoſe whom God was ingaged and reſolved to protect.

4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance *h*.

h Whereby they ſhewed both their implacable rage and malice, and their great aſſurance of ſucceſs.

5 For they have conſulted together with one † conſent: they are confederate againſt thee *i*. † Heb. *heart.*

i They have laid aſide all their private quarrels and animoſities, and agreed together againſt thee.

6 The tabernacles *k* of Edom *l*, and the Iſhmaelites *m*, of Moab, and the Hagarenes.

k Put for the people dwelling in them, as *Job* 12, 6. *Prov.* 14. 11. *Hab.* 3. 7. *l* Called *the Children of Seir*, 2 *Chron.* 20. *m* Some of the poſterity of *Iſhmael*, called by their Father's Name, as others of them are ſuppoſed by divers to be called *Hagarens* from their Grand-mother *Hagar*. See 1 *Chron.* 5. 10. 20.

*Joſ. 13. 5. 7 * Gebal *n*, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

n Either, 1. The *Giblites*, or *Gebalites* dwelling near *Zidon*, of whom 1 *Kings* 5. 18. *Ezek.* 27. 9. Or, 2. An *Arabian* people ſo called by ancient Writers dwelling in the Southern Border of *Canaan*, where moſt of the people here mentioned had their abode. Yet ſome of theſe were in the Northern parts, and not far from the other *Gebal*, as ſome of the *Philiſtins* and the *Tyrians*.

8 Aſſur alſo is joyned with them *o*: † they have holpen the children of Lot *p*. Selah. * Heb. *They have been an arm to the children of* Lot.

o In their Counſels, and poſſibly with ſome of their Forces, tho not ſo openly and powerfully as afterwards. *p* *Moab* and *Ammon*, who were the principal parties in that War, 2 *Chron.* 20. called here the Children of *Lot*, to intimate their horrible degeneration from their pious Progenitors.

* Judg. 7. 22. * Judg. 4. 15, 24. and 5. 21.

9 Do unto them as *unto* the * Midianites: as *to* * Siſera, as *to* Jabin, at the brook of Kiſon.

10 *Which q* periſhed at En-dor: they became *as* dung for the earth *r*.

q Either, 1. The *Midianites*. Or rather, 2. *Jabin* and *Siſera*, who were overthrown near *Taanach* and *Megiddo*, *Judges* 5. 19. nigh unto which places was this *Endor*, as appears from *Joſ.* 17. 11. *r* They were trodden under foot, and their Carkaſſes left unburied. Compare 2 *Kings* 9. 37. *Jer.* 8. 2. and 16. 4.

* Judg. 7. 25. * Judg. 8. 12, 21.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and as Zalmunna.

12 Who ſaid, let us take to our ſelves the houſes of God *s* in poſſeſſion:

s The Houſes and Lands of the *Iſraelites*, which their God, as they pretend, gave them in *Canaan*, to which they have no rightful Title. For that we ſee was formerly objected by the *Ammonites*, *Judges* 11. 13. who were a chief party in this War. So they ſeem to call them *houſes of God*, by way of irony and deriſion.

13 O my God, make them like a wheel *t*: as the ſtuble before the wind.

t Whereas they promiſe to themſelves a ſure and firm poſſeſſion in our Land, let them be like *a wheel*, or *a round ball*, which being once tumbled down from the top of an hill, runs down with great force and ſwiftneſs, and ſtays not till it comes to the bottom, and and there alſo is very unſtable, and ſoon removed.

14 As the fire burneth the wood, and as the flame ſetteth the mountains *u* on fire;

u Underſtand by a Metonymy the Woods or Foreſts upon the Mountains, which in thoſe hot Countries, when they had once taken fire, either by Lightning, or by the deſign of Men, or by any accident, did burn with great ſpeed and irreſiſtible violence.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may ſeek thy name *x*, O LORD.

x That being diſappointed of their hopes, and diſcerning the impotency of their Idols, they may own and worſhip thee as the only true God.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh *y*.

y But thoſe of them that will not humble themſelves before thee, let them be utterly deſtroyed.

18 That *men* may know *z*, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high || over all the earth.

z Or, *That they may know*, to wit, by coſtly experience, even by their own ruine, what they would not know by information for their own good. || The moſt high God, and the God not only of his People *Iſrael*, as the heathen fancied, and as their gods were confined to their particular and ſeveral territories, but the God and Governour of all the Nations and parts of the Earth.

PSAL. LXXXIV.

The ARGUMENT.

THe Author of this *Pſalm* ſeems to have been *David*; Partly becauſe it is aſcribed to no other; and partly becauſe it is moſt agreeable to his Style and Condition, and the occaſion of it, his baniſhment or abſence from the place of God's Worſhip: Either, 1. In *Saul*'s time, which ſuits not with *v.* 7. for then the Tabernacle was not in *Zion*. Or rather, 2. During *Abſalom*'s Rebellion.

To the chief muſician upon Gittith, *a Pſalm* || for the ſons of Korah. || Or, *of*.

The Prophet commending the Sanctuary, 1. *Longeth for Communion with it*, 2, 3. *Sheweth the bleſſed State and Condition of ſuch as dwell therein*, 4——7. *Prayeth to be reſtored unto it*, 8, 9. *Preferreth one day therein before a thouſand elſe-where*, 10. *What the Lord is to them that truſt in him*, 11, 12.

1 HOw amiable *are* thy tabernacles *a*, O LORD of hoſts.

a Thy Tabernacle, called *Tabernacles*; Either, 1. Becauſe it conſiſted of ſeveral parts: Or rather, 2. To note its excellency; as *Behemoth* or *Beaſts* is put for one eminent Beaſt, *Job* 40. 15. and *Wiſdoms* for excellent Wiſdom, *Prov.* 1. 20.

2 * My ſoul longeth, yea, even fainteth *b* for the courts *c* of the LORD: my heart and my fleſh crieth out *d* for the living God. * Pſal. 42. 1, 2. and 63. 1.

b Or, *Is conſumed*, with grief for want of them, and with vehement deſire to enjoy them, and with the deferring and diſappointment of his Hopes. See *Prov.* 13. 12. *c* To enter into the outward Court with the People, and to ſee what is done by the Prieſts in the inner Court, and to joyn with them in their Religious Exerciſes. *d* With a doleful cry, of which this word is uſed alſo, *Lam.* 2. 19. which elſe-where and commonly ſignifies a joyful ſhout. The ſenſe is, my Soul and Body are pained; or the paſſion of my Heart maketh my Tongue cry out.

3 Yea, the ſparrow hath found an houſe *e*, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine altar *f*, O LORD of hoſts, my King, and my God.

e i. e. An habitation, to wit, a neſt, as it here followeth. *f* Or *nigh* (as this Hebrew Particle *eth* is elſe-where uſed, and as it is rendred by the *Septuagint* and the *Chaldee*, *Judges* 4. 11.) *thine Altar*, Heb. *Altars*, that of Burnt-offerings, and the other of Incenſe. At, or near which theſe Birds might well and truly be ſaid to have their Neſts, becauſe they were either in ſome part of the Tabernacle or Temple in which the Altars were; or in ſome buildings belonging, or near at leaſt to it.

4 Bleſſed *are* they that dwell in thy houſe *g*: they will be ſtill praiſing thee *h*. Selah.

g That conſtantly or frequently reſort to and abide in thy houſe; Either the Prieſts and Levites, who kept continual watch there; Or other devout *Jews* who were there perpetually, as *Anna*, *Luke* 2. 37. *h* For they are continually employed in that bleſſed and glorious work of praiſing and ſerving thee in the place which thou haſt appointed for that end.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee *i*: in whoſe heart *are* the ways *of them k*,

i Who truſteth in thee as his only ſtrength and refuge and portion. Or, *Who hath ſtrength in* (or rather *for*, as the Hebrew prefix *Beth* is frequently uſed, as hath been noted again and again) *thee*, i. e. who hath (or who uſeth: For *having* is ſometimes put for *uſing* ; of which ſee *Matth.* 13. 11. 1 *Cor.* 7. 2.) ability of Body and Mind for thee, and for thy ſervice; or for that Journey which here he ſeems to inſinuate, and in the following Words and Verſes he particularly deſcribes. For it muſt be conſidered that all the Males of *Iſrael* were obliged to come to the Tabernacle or Temple thrice in a year, *Exod.* 34. 23, 24. and that ſome of them lived at a great diſtance, and conſequently were to take a long and troubleſome Journey, which alſo might at ſome times and places be accompanied with hazards and other inconveniences; and therefore ſuch as wanted either courage or bodily ſtrength might be diſcouraged or hindred from undertaking it, and from the enjoyment of God in his ſolemn and publick Worſhip. Which though in ſome caſes it might not be their ſin, yet ſurely it was a great affliction and infelicity; and conſequently it was a bleſſed thing to be freed from thoſe Impediments, as the Pſalmiſt here obſerves. *k* i. e. Of thoſe men; for though *Man* be the ſingular number, it is underſtood collectively of all that ſort or company of Men. But theſe words *of them*, are not in the Hebrew, and as ſome Learned Men have obſerved, ſeem to diſturb or darken the ſenſe. Others therefore ſeem to render the words better and more agreeably to the Hebrew Text, *In whoſe heart are* thy (which Pronoun is oft underſtood) *ways*, to wit, thoſe ways which lead to thy houſe; Or, *the ways*, ſo called emphatically, or by way of eminency, *the ways of* (or, *to*) *Zion*, as they are called, *Lament.* 1. 4.) as is evident from the ſeventh Verſe of this Pſalm. So the meaning is, Bleſſed are they whoſe thoughts and affections are much and ſtrongly fixed upon the high ways, and their Journeys to *Zion*; who have both ſtrength of Body, as is ſaid in the former branche, and readineſs of Heart, as is here added, to go to *Zion*; which are the two qualifications requiſite for that Journey. Bleſſed are they whoſe Hearts are ſet upon *Zion*, and their Journeys thither; that are continually, or from time to time ſtirring up, and beſpeaking themſelves and others as they did, *Jer.* 31. 6. *Ariſe ye, let us go up to Zion unto the Lord our God.* As when a Man's Heart is knit in true Friendſhip to one that lives at ſome diſtance from him, he is oft thinking with great deſire and delight of the place where he dwelleth, and of the way leading to it.

|| Or, *of Mulberry trees make him a well*, &c,
† Heb. *covereth.*

6 Who paſſing *l* through the valley || of Baca *m*, make it a well *n*: the rain alſo † filleth the pools *o*.

l Or, *being uſed to paſs*; for he ſeems not to ſpeak of one particular act, but of a common courſe or cuſtom. *m* A place ſo called, which ſome Jewiſh and other Writers affirm to have been a very dry place, and therefore incommodious for Travellers in thoſe hot Countries, and in hot Seaſons. Which place may be here mentioned not excluſively to other ways and paſſages, for this high way being but one, and on one ſide of *Jeruſalem*, could not be a general way for all the *Iſraelites* thither, but Synecdochically for all places of like nature, which made their Journey to *Jeruſalem* unpleaſant or inconvenient. But their Zeal for God's ſervice did eaſily overcome this and other difficulties. Or, *The valley of tears*, as this valley might be called for the trouble or vexation which Travellers found there by reaſon of drought, or otherwiſe. *n* Or, *wells*, i. e. They dig divers little pits or wells in it for their relief. This trouble they willingly undertook rather than to neglect the opportunity of going up to *Jeruſalem* at their ſolemn times. And poſſibly they did this, not only for themſelves, but for the benefit of other Travellers who came after them; whereby they ſhewed both their Piety and Charity. *o* God recompenſeth their diligence in making pits, or little pools, or ciſterns, with his Bleſſing, ſending Rain wherewith they may be filled, and the thirſty Travellers refreſhed. Poſſibly the words may be thus rendred, which is more agreeable to the order of the Hebrew Text, *yea*, or *alſo* (and ſo the Hebrew particle *Gam*, hath that emphaſis, which, as ſome Learned Interpreters obſerve, is not given to it in other Tranſlations. They do not only make little pits or wells, as it was now ſaid, but alſo) *pools* or *ciſterns* (for this Hebrew word is by the Learned rendred both ways) *which*, ſo the Relative Particle is to be underſtood, as it is very frequently in many Texts of Scripture) *the rain filleth*, or *may fill*, (i. e.) Which may receive and keep the Rain which God ſendeth for the refreſhment of theſe Travellers, whoſe great numbers made the proviſion of water more neceſſary. But it is not neceſſary to underſtand this and the foregoing Clauſe of what theſe Paſſengers did for their own uſe, as they travelled through this or ſuch like places, but it may be meant of what pious perſons did before that time, who, having their Hearts ſet upon God's Houſe, and the path-ways leading to it, as was ſaid verſe 5. and being deſirous to advance the Worſhip of God, and to encourage the people to come to *Jeruſalem*, endeavoured to make thoſe ways (ſome parts whereof were very incommodious) eaſie and convenient; and particularly, becauſe thoſe Eaſtern Countries were hot and dry, and ſprings of water were ſcarce there; as we may learn from *Gen.* 26. 15. and *Judg.* 1. 15. and many other paſſages of Sacred Scripture and other Authors, which was a great annoyance to Travellers, they made theſe pits and pools or ciſterns in ſuch places where they were moſt neceſſary, and through which great numbers of people paſſed in their journey to the Houſe of God.

|| Or, *from company to company.*
† Heb. *the God of gods. ſhall be in* Zion. *So* Gr.

7 They go || from ſtrength to ſtrength *p*; † *every one of them* in Zion appeareth before God *q*.

p The further they travel onward in that way, in ſtead of being faint and weary as Travellers in ſuch caſes uſe to be, they grow ſtronger and ſtronger, being greatly refreſhed with the comfortable end of their Journey expreſſed in the following words. Or, *They go from company to company.* For they uſed to travel in Troops or Companies for many reaſons, and ſome Companies were before others, accordingly as they were nearer to the place of Worſhip, or more diligent or expeditious in their travel. And ſuch as were moſt Zealous would uſe their utmoſt endeavours to out-ſtrip others, and to overtake one company of Travellers after another, that ſo they might come with the firſt unto God in *Zion*. *q* This is here added as the bleſſed Deſign and Fruit of their long and tedious Journey, as that which put Life into them, and made them bear all inconveniences with great chearfulneſs, they are all graciouſly admitted into the preſence of God in *Zion*. But the words are and may be otherwiſe rendred, until every one of them *appear before the God of gods in Zion.* Or, *The God of gods ſhall be ſeen* (or, *uſeth to appear*, or, *manifeſt himſelf*: For the Future Tenſe oft notes the continuance of the Action) *in Zion.* Which is mentioned in the cloſe as the reaſon of that affection and induſtry, which is deſcribed in the foregoing paſſages.

8 O LORD God of hoſts *r* hear my prayer *s*: give ear, O God of Jacob. Selah.

r Who can'ſt eaſily remove and ſubdue thoſe enemies of mine, who baniſh and keep me from the place of thy Worſhip. *s* In reſtoring me to thy Houſe and Service; which is my chief deſire, verſes 2, 3.

9 Behold, O God our ſhield, and look upon the face *t* of thine anointed *u*.

t Do not turn away thine eyes from him as men do from thoſe whom they hate or deſpiſe, but caſt a favourable eye towards him. By *Face* he means either his perſon, the word *Face* being oft redundant, as it is *Gen.* 43. 3. or his ſtate and condition. *u* Either, 1. Of Chriſt, whoſe proper Name is the *Meſſiah*, or *the anointed*. So the meaning may be, Lord, I deſerve not one good look from thee, becauſe by my great wickedneſs I have procured thy juſt diſpleaſure, and this baniſhment; but look upon thy Chriſt, whoſe coming and meritorious paſſion, though future to us, is preſent to thee, and for his ſake look upon me. Or, 2. Of me, who, though a vile Sinner, am thine anointed King, 2 *Sam.* 12. 7. and 23. 1.

† Heb. *chooſe r ther to ſ at the th ſhold.*

10 For a day in thy courts is better than a thouſand *x*: † I had rather be a door-keeper *y* in the houſe of my God, than to dwell in the tents of wickedneſs *z*.

x Underſtand *elſe-where*; which is neceſſary to compleat the ſenſe: Or, *In the tents of wickedneſs*; which may be ſupplied out of the next Clauſe. Such Ellipſes are uſual in Scripture, as *Pſalm* 91. 7. *at thy ſide*, (i. e.) Left ſide, *Prov.* 19. 1, &c. *y* Which was generally held a mean and contemptible Office, and belonged to the common Levites, 1 *Chron.* 9. 19. and 26. 1. and therefore might ſeem very diſhonourable for *David*. *z* Than to live in the greateſt glory and plenty and pleaſure; which is ordinarily the lot of wicked men, as *David* obſerved before, *Pſalm* 17. 14. and 73. 6, 7. and elſe-where.

*Gen. 1
Pſal. 1
1'4.
*Pſal.
9, 10.

11 For the LORD God *is* a ſun *a* and * ſhield *b*: the LORD will give grace *c* and glory *d*: * no good *thing* *e* will he withhold from them that walk uprightly *f*.

a To enlighten and quicken and direct and comfort all his people; whereas they that live without God in the World, *Walk in darkneſs, and know not whither they go*, as is ſaid, *John* 12. 35. *b* To ſave his People from all their Enemies, and from thoſe dreadful and deadly miſeries which attend all other men. *c* His favour and friendſhip, which is better than Life, *Pſalm* 63. 3. and all the bleſſed fruits of it. *d* Not the vain-glory and ſplendour of this World, of which *David* would not have ſpoken ſo magnificently, becauſe upon all occaſions he expreſſeth a great contempt of thoſe things, but the Honour which comes from God here, and that eternal and ineffable Glory laid up for God's People in the future world. *e* Nothing that is truly good in it ſelf, and which is good for them; for ſometimes afflictions, which are evil in themſelves, are good and neceſſary, and highly advantagious to good Men; and the good things of this World would do them much hurt; which is verified by frequent Experiments. *f* That worſhip God ſincerely, and order their Converſations aright. Which Clauſe *David* ſeems, to me, to add deſignedly to prevent or remove an Objection againſt what he had now ſaid, which might be taken from his own Caſe, whereby it appeared that God was no ſuch ſun or ſhield to him, but expoſed him to great and ſore calamities. Which being certain and evident, *David* here aſſigns the true reaſon of it, which was not from any defect in God's goodneſs and ſufficiency, but only from his own groſs miſcarriages, whereby he had clouded this ſun, and caſt away this ſhield, and forfeited theſe priviledges by departing from his integrity.

*Pſ. 2. 1

12 O LORD of hoſts, * bleſſed *is* the man that truſteth in thee *g*.

g Who, though he be deprived of the opportunity of paying that outward Worſhip to thee which is appropriated to thy Houſe, yet giveth thee that inward Worſhip which is more valuable in thy account, and placeth his chief Truſt and Hope and Hapineſs in thee alone.

PSAL. LXXXV.

The ARGUMENT.

THis *Pſalm* is thought to have been made after the Peoples return from the *Babyloniſh* Captivity; wherein he partly gives God thanks for that glorious deliverance; and partly implores God's Mercy in compleating that work, and reſcuing his People from the relicks of their Bondage, and from the vexation which they had by their Neighbours after they were returned to *Canaan*.

|| Or, *of*

To the chief muſician. *A Pſalm* || for the ſons of Korah.

The Pſalmiſt out of the experience of former Mercies, prayeth for the continuance of them, 1 ——— 7. *Reſolveth to wait on the Lord, and hear what he will ſpeak,* 8. *His Confidence in his Goodneſs, Mercy and Truth,* 9 —— 13.

|| Or, *well-pleaſed.*

LORD, thou haſt been || favourable unto thy land *a*: thou haſt brought back the captivity *b* of Jacob.

a i. e. Unto thy People, in removing the ſad effects of thy diſpleaſure. *b* The Captives, as that word is uſed, *Pſalm* 14. 7. and 68. 18. and elſe-where.

*Pſ. 32. 1.

2 * Thou haſt forgiven the iniquity of thy people; thou haſt covered all their ſin *c*. Selah.

c So as not to impute it to them, or to continue the puniſhment which thou didſt inflict upon them for it.

|| Or, *thou haſt turned thine anger from waxing hot.*

3 Thou haſt taken away all thy wrath *d*: || thou haſt turned *thy ſelf* from the fierceneſs of thine anger.

d Thoſe Calamities which were the effects of thy juſt wrath conceived againſt us.

4 Turn us *e*, O God of our ſalvation, and cauſe thine anger towards us to ceaſe *f*.

e Either, 1. Convert us. As thou haſt brought back our Bodies to thy Land, ſo bring back our Hearts to thy ſelf, from whom many of them to this day are alienated. Or rather, 2. Reſtore us to our former tranquility,and free us from the troubles which we yet groan under from our malicious Neighbours and Enemies. For this beſt ſuits with the following Clauſe of the Verſe, which commonly explains the former. *f* He prudently endeavours to take away the root and cauſe of their continued miſeries, to wit, God's anger procured by their ſins.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again *g*, that thy people may rejoyce in thee?

g Thou haſt once revived us in bringing us out of Captivity, give us a ſecond reviving in bringing home the reſt of our Brethren, and in rebuking and reſtraining the remainder of our Enemies wrath.

7 Shew us *h* thy mercy, O LORD, and grant us thy ſalvation.

h i. e. Grant it to us, as the next words explain it, and as *ſhewing* ſignifies, *Pſalm* 4. 6. ſo alſo *Pſalm* 60. 3. and 71. 20. Or, manifeſt thy ſecret purpoſe of mercy to us by thy Providential Diſpenſations.

8 I will hear *i* what God the LORD will ſpeake *k*: for * he will ſpeak peace *l* unto his people, and to his ſaints *m*: but let them not turn again to folly *n*.

*Zech. 9.

i i. e. Diligently obſerve: And the Pſalmiſt by declaring what he would do, teacheth all the *Iſraelites* what they ought to do. Or he ſpeaks in the name of all the People of God. *k* Either by his Prophets or Meſſengers, or by the works of his Providence; for that alſo hath a voice. What anſwer God will give to theſe my Prayers. *l* For I am aſſured from Gods gracious nature and declared will and promiſe, that he will give an anſwer of peace. *m* Which Clauſe ſeems to be added by way of explication and reſtriction, to ſhew that this glorious priviledge did not belong to all that were called Gods *people*, but only to thoſe that were truly and really ſuch, even *to his ſaints* or *holy ones*. *n* *i. e.* To ſin, which in Scripture is commonly called *folly*. This is added as a neceſſary caution: but when God ſhall ſpeak peace to his people, let them not grow wanton and ſecure, nor return to their former wicked courſes; which if they do, they will provoke God to repent of his kindneſs to them, and to inflict further and ſorer Judgments upon them. Others render the place, *And they will not*, or *that they may not return to folly*. But the Particle *al* being prohibitive, our Tranſlation ſeems to be better.

9 Surely his ſalvation *o is* nigh them that fear him *p*: that * glory may dwell in our land *q*.

*Zec. 2.8.

o That compleat ſalvation and deliverance for which all the *Iſrael* of God do pray and wait; even the Redemption of *Iſrael* by the *Meſſiah*; of which not only Chriſtian, but even Jewiſh Writers underſtand this place; and to which the following paſſages do moſt properly and perfectly belong. And the Pſalmiſt might well ſay of this Salvation that it was *nigh*, becauſe the ſeventy weeks determined by *Daniel* for this work, *chap.* 9. 24. were now begun, this Pſalm being written after *Daniel*'s time. *p* The true *Iſrael* of God, even all thoſe that love and fear him. By which words he both excludes all hypocritical *Iſraelites* from this Salvation, and tacitly aſſigns it to all that fear God, whether Jews or Gentiles. *q* And when that Salvation ſhall come we ſhall be freed from all that ſcorn and contempt under which we now groan, and ſhall recover our ancient Glory; and the glorious preſence of God, the moſt eminent tokens whereof we have now utterly loſt; and the God of Glory himſelf, even Chriſt, who is called *the brightneſs of his* Father's *glory*, Heb. 1. 3. compare *John* 1. 14. and *the glory of Iſrael*, *Luke* 2. 32. ſhall come and viſibly dwell in this now deſpiſed Land.

10 Mercy and truth are met together: righteouſneſs and peace *r* have kiſſed *each other s*.

r This is to be underſtood; Either, 1. Of theſe Graces or Vertues in Men. So the Senſe is, when that bleſſed time ſhall come, thoſe Vertues which now ſeem to be baniſhed from Humane Societies, ſhall be reſtored, and there ſhall be an happy conjunction of *Mercy* or Benignity; *Truth* or Veracity; *Righteouſneſs* or Faithfulneſs; and *Peace* or Peaceableneſs and Concord. Or rather, 2. Of the Bleſſings of God, of which the whole Context ſpeaks. And the Senſe is, That great Work of Redemption by Chriſt ſhall clearly manifeſt and demonſtrate God's *Mercy* in redeeming his People of *Iſrael*, and in the calling and converſion of the Gentiles; his *Truth* in fulfilling that great Promiſe of the ſending of his Son, which is the foundation of all the reſt; his *Righteouſneſs* in puniſhing ſin, or unrighteouſneſs in his Son, and in conferring Righteouſneſs upon guilty and loſt Creatures; and his *Peace* or Reconciliation to ſinners, and that peace of Conſcience which attends upon it. *s* As Friends uſe to do when they meet. See *Exod.* 4. 27. and 18. 7. So this is another expreſſion of the ſame thing.

11 Truth ſhall ſpring out of the earth *t*: and righteouſneſs ſhall look down from heaven *u*.

t Either, 1. Truth among Men, which ſhall be ſo common amongſt all Men, as if it grew out of the earth. Or rather, 2. The Truth or Faithfulneſs of God; which is moſt truly and fitly ſaid to *ſpring out of the earth*, partly becauſe it had long been hid and buried like a *root in a dry ground*, without any hopes of a reviving; from whence yet God made it to grow, as is noted, *Iſa.* 53. 2. and partly becauſe Chriſt, who is *the Truth*, John 14. 6. and *a Miniſter of the Circumciſion*, (i. e. of the Circumciſed, or of the Jews) *for the Truth of God to confirm the Promiſes made unto the Fathers*, was born upon the earth of a Virgin's Womb. *u* Even God's Juſtice, which was offended with Men, ſhall then be ſatiſfied, and ſhall through Chriſt look down upon ſinful men with a reconciled and ſmiling Countenance.

*Pſ. 67. 6.

12 Yea, the LORD ſhall give *that which is* good *x*; and * our land ſhall yield her increaſe.

*Pſ. 89. 14.

† Heb. *her ſteps in the way*, or *his ſteps in the way*. So Gr.

x i. e. All that is good in it ſelf and for us, all Spiritual and Temporal Bleſſings.

13 * Righteouſneſs ſhall go before him *y*, and ſhall ſet † *us* in the way of his ſteps *z*.

y As his Harbenger or Attendant. He ſhall work and fulfil all Righteouſneſs, he ſhall glorifie and ſatisfie the Righteouſneſs of God, and ſhall advance the practice of Righteouſneſs and Holineſs among Men. *z* i. e. Shall cauſe us to walk in thoſe righteous Ways wherein he walketh, and which he hath preſcribed to us. But this *us* is not in the Hebrew, and may ſeem too liberal a ſupplement. And the words may be, & are by almoſt all other Interpreters rendred otherwiſe, *He* (i. e. God) *ſhall ſet* (which may note his ſtability and conſtancy in ſo doing) *it* (to wit, *Righteouſneſs* laſt mentioned) *in the way of his ſteps*, i. e. in the way wherein he walketh. So the Senſe of this laſt Clauſe is the ſame for ſubſtance with the former, as is very uſual in this Book; Righteouſneſs in that Clauſe goes before him, and in this it goes along with him.

PSAL. LXXXVI.

|| *A Prayer* of David *a*.

|| Or, *A prayer*, being a Pſalm of David.

a Wherein he was in ſome deep diſtreſs, either from *Saul*, or by *Abſalom*, or upon ſome other occaſion.

David *ſtrengthened himſelf in Prayer by the Truth of his Religion*, 1—4. *And by God's goodneſs and his readineſs to hear*, 5—10. *Deſireth the continuance of his Grace*, 11—13. *Complaining of his proud Enemies, he entreateth for ſome token of his Love, to their ſhame and confuſion*, 14—17.

BOw down thine ear, O LORD; hear me, for I *am* poor and needy *b*.

b Forſaken and perſecuted by men, and utterly unable to ſave my ſelf, and therefore a very proper object for thy power and goodneſs to work upon.

2 Preſerve my ſoul, for I *am* || holy *c*: O thou my God *d*, ſave thy ſervant that truſteth in thee *e*.

|| Or, *one whom thou favoureſt*.

c Sanctified in ſome meaſure by thy Grace, and ſincerely devoted to thy ſervice. This *David* ſpeaks, not in a way of vain oſtentation, but partly as a powerful Argument to move God to hear his Prayers, becauſe he was one of that ſort of men to whom God had engaged himſelf by his Promiſe and Covenant; and partly by way of juſt and neceſſary Vindication of himſelf from the cenſures of his Enemies who repreſented him to the World, as a groſs diſſembler, and ſecretly a very wicked man; concerning which he here makes a ſolemn appeal to God, deſiring audience and help from God, upon no other terms, than upon this ſuppoſition, that he was an holy Man. Which, by the way, ſavoureth of no more arrogancy than when he elſe-where profeſſeth his great Love to and longing after God, his ſincere Obedience to all God's Commands, and his hatred of every falſe way, and the like. *d* By thy Covenant, and my own choice. *e* Whereby thou ſeemeſt obliged in Honour, and by Promiſe to help me.

3 Be merciful unto me, O LORD: for I cry unto thee || daily.

|| Or, *all the day*.

4 Rejoyce the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul *f*.

f The Expreſſion notes fervent Deſire joyned with hope or expectation as appears by comparing *Deut.* 24. 13. *Jer.* 22. 27.

5 * For thou, O LORD, *art* good and ready to forgive *g*, and plenteous in mercy unto all them that call upon thee *h*.

*Ver. 15. Joel 2. 13.

g Herewith he relieveth himſelf under the ſenſe of his guilt, whereby he had brought his preſent calamities upon himſelf. *h* To wit, *in truth*, as it is explained *Pſalm* 145. 18. or with an upright Heart: For *if* a Man *regard iniquity in* his *heart*, *God will not hear* him, *Pſalm* 66. 18.

6 Give ear, O LORD, unto my prayer, and attend to the voice of my ſupplications *i*.

i He repeats and multiplies his requeſts both to eaſe his own troubled mind, and to prevail with God, who is well pleaſed with his Peoples importunity in Prayer. See *Luke* 18. 1, &c.

7 * In the day of my trouble I will call upon thee: for thou wilt anſwer me *k*.

*Pſ. 50. 15.

k Whereof I have aſſurance both from the Benignity of thy Nature, and from the truth and certainty of thy Promiſes, and from my own and others experiences in former times.

8 Among the gods there is none like unto thee *l*, O LORD; * neither *are there any works* like unto thy works.

*Exod. 15. 11. Deut. 3. 24. Pſal. 89. 6.

l Either for power or readineſs to hear and anſwer Prayers. I am not now calling upon a deaf and impotent Idol, for then I might cry my heart out, and all in vain, as they did, 1 *Kings* 18. 26, &c. but upon the Almighty and moſt gracious God.

9 All nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, & ſhal glorifie thy name *m*.

m So true is that which I have now ſaid of thee, verſe 8. that the time is coming when all the Nations of the Earth ſhall acknowledge it, and, forſaking their impotent Idols, ſhall worſhip thee alone. Which being a Work of thy Power and Grace clearly proves that no God is like to thee, and no works like thine. And thoſe words, *whom thou haſt made*, are added to prevent or remove Objections concerning the inſuperable difficulty & incredibility of this Work. The God, ſaith he, that made them can eaſily convince and convert them to himſelf.

10 For thou art great, and * doſt wondrous things *n*: * thou *art* God alone *o*.

*Pſ. 72. 18. and 77. 14.

*Deut. 6. 4. and 32. 39. Iſa. 37. 16. and 44. 6. Mar. 12. 29. 1 Cor. 8. 4. Eph. 4. 6.

n This is added as a reaſon either why the Nations ſhould own the true God, becauſe they ſhould ſee his wonderful Works; Or why that great Work, verſe 9. was not incredible, but ſhould certainly be accompliſhed. *o* And all the Idols of the Heathen are no gods, but vanities; As the Gentiles themſelves ſhall ſee and acknowledge.

11 * Teach me thy way *p*, O LORD, I will walk in thy truth *q*: unite my heart *r* to fear thy name.

*Pſ. 25. 4. & 119. 33. and 143. 8.

p Wherein thou wouldſt have me to walk. As thou haſt taught me by thy Word, ſo alſo by thy Spirit enlighten my mind that I may clearly diſcern thy Will and my Duty in all Conditions end Circumſtances. *q* In the way of thy Precepts which are true and *right in all things*, as he ſaith *Pſalm* 119. 128. and the only true Rule of thy Worſhip, and the only true Way to Man's Happineſs. *r* Ingage and knit my whole heart to thy ſelf and ſervice, and deliver

liver me from inconſtancy and wavering, that I may not at any time, nor in the leaſt degree be withdrawn from thee either to any corrupt worſhip, or to the love and purſuit of the luſts or vanities of this preſent evil world.

12 I will praiſe thee, O LORD my God, with all my heart: and I will glorifie thy name for evermore *s*.

s Either, 1. If thou granteſt my requeſt, verſe 11. Or, 2. Becauſe thou haſt done what is expreſſed verſe 13.

†Heb. *Hell beneath.* Pſ. 16. 10.

13 For great *is* thy mercy toward me, and thou haſt delivered my ſoul *t* from † the loweſt hell *u*.

t My perſon or life, as in the next Verſe. *u* Either, 1. From Hell properly ſo called. Or rather, 2. From extreme and deſperate dangers and miſeries; by comparing this with *Deut.* 32. 22. and with *Pſalm* 88. 6. *Thou haſt laid me in the loweſt* (the ſame word in the Hebrew which is here) *pit*. Where by the *pit* he means, as is evident and confeſſed, *the grave*, which is commonly called *Scheol*, the word here uſed.

*Pſ. 54. 3. †Heb. *terrible.*

14 O God, * the proud are riſen againſt me, and the aſſemblies of † violent *men* have ſought after my ſoul, and have not ſet thee before them *x*.

x They have no reverence nor regard for thee, neither for thy Word which hath conferred the Kingdom upon me; nor for thine All-ſeeing Eye, which beholds all their wicked devices and practices againſt me; nor for thy Juſtice which will undoubtedly bring their miſchief upon their own heads.

*Exod. 34. 6. Nu. 14. 18. Neh 9. 17. Pſ. 103. 8. & 145. 8 Joel 2. 13. Verſe 5.

15 * But thou, O LORD, art a God full of compaſſion, and gracious: long-ſuffering and plenteous in mercy *y* and truth.

y To wit, to thy people, and to me in particular; and therefore thou wiltſt forget and forgive my manifold ſins for which thou mighteſt juſtly reject me, and make me to know thy breach of Promiſe; and therefore thou wiltſt ſave me from my cruel enemies.

*Pſal. 116. 16.

16 O turn unto me, and have mercy upon me: give thy ſtrength *z* unto thy ſervant, and ſave * the ſon of thine hand-maid ‖.

z To aſſiſt, ſupport and ſave me. ‖ Me, who by thy gracious Providence was born not of Heathen, but of *Iſraelitiſh* Parents, and therefore was in Covenant with thee from my Birth, and whoſe Mother was thy faithful Servant, and did intirely devote me to thy Service.

17 Shew me a token for good, † that they which hate me may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

† Vouchſafe unto me ſome evident and eminent token of thy good will to me, for the conviction of mine Enemies, and mine own Comfort.

PSAL. LXXXVII.

The ARGUMENT.

THis Pſalm was doubtleſs compoſed after the building of the Temple; and as Learned Men think, and it ſeems probable, when the people were newly returned out of *Babylon*, and laboured under many Diſcouragements, about the return of moſt of their Brethren and the Difficulties which they met with in the rebuilding of their Temple and City.

‖Or, of

A Pſalm *or* Song ‖ for the Sons of Korah.

The Prophet ſpeaketh of the Nature and Glory of the Church, and God's love to it, 1——3. *Of the Increaſe, Honour and Comfort of the Members thereof,* 4——7.

*Pſ. 48. 1.

HIS foundation *a is* * in the holy mountains *b*.

a Whoſe Foundation? Either, 1. The Foundation, i. e. the argument or matter of this Pſalm or Song. So theſe words are thought to be a part of the Title, the words lying thus in the Hebrew Text, *For the Sons of Korah a Pſalm* or *Song, whoſe foundation is in the holy Mountains.* But 1. The Hebrew word rendred *foundation*, is no where uſed in that ſenſe. 2. There is no example of any ſuch like Title in the Book of the Pſalms. Or rather, 2. Of the City or Temple of God, of which he ſpeaks in the following Verſes. And whereas the beginning is ſome-what abrupt, which ſeems to be the only ground of the foregoing Expoſition, that is no unuſual thing in Scripture, and the Pronoun Relative, ſuch as this is, is oft put without any foregoing Antecedent, and the Antecedent is to be fetched out of the following words or verſes: As *Num.* 24. 17. *I ſhall ſee him*, or *it*, to wit, the Star, which follows afterward; *Pſalm* 105. 19. *his word*, i. e. the Lords, *Prov.* 7. 8. *to her houſe*, i. e. the Harlots mentioned verſe 10. And eſpecially *Cant.* 1. 2. *Let him kiſs*, to wit, my beloved, who is there underſtood, but not expreſſed till verſe 14. And the ground of that abrupt and imperfect ſpeech there, ſeems to be the ſame with this here: For as the Church was there in deep meditation, and a great paſſion about her beloved, which cauſed that abruptneſs of ſpeech, which is uſual in ſuch caſes, ſo the Pſalmiſt's thoughts were ſtrongly fixed upon the Temple and City of God; and therefore this Relative *his* had a certain Antecedent in his thoughts, though not in his words. The word *foundations* may poſſibly be emphatical, becauſe this Pſalm might probably be compoſed when the foundations of the ſecond Temple were newly laid, and the old Men who had ſeen the Glory of the former Houſe were dejected at the ſight of this, of which ſee *Ezra* 3. 11, 12. And ſo the meaning of this paſſage may be this, Be not diſcouraged; O ye *Jews*, that your Temple is not yet erected and built, but only the foundations of it laid, and thoſe too are mean and obſcure in compariſon of the Magnificence of your former Temple, but take comfort in this, that your Temple hath its foundations laid, and thoſe ſure and firm, ſure in themſelves, becauſe they are not laid in the ſand, nor in boggy or fenny grounds, but in the mountains; and ſure by divine Eſtabliſhment, becauſe thoſe Mountains are holy, conſecrated to God, and therefore maintained and eſtabliſhed by him. Or, he may uſe this word *Foundations* in oppoſition to the Tabernacle, which was moveable, and without foundations, to note the ſtability & perpetuity of this Building. *b* Or, *Among*, or *within the holy Mountains*, to wit, in *Jeruſalem*, which was encompaſſed with mountains, *Pſalm* 125. 2. and in which were two famous Mountains, to wit, *Zion* and *Moriah*. Or the plural Number is here put for the ſingular, whereof we have ſeen examples formerly, and *Mountains* are put for the *Mountain*; Either for Mount *Moriah*, upon which the Temple ſtood: Or for Mount *Zion*, which is mentioned in the next verſe; which is often taken in a large and comprehenſive ſenſe, ſo as to include *Moriah*; in which ſenſe the Temple is ſaid to be in *Zion*, *Pſalm* 74. 2. and 76. 2. *Iſa.* 8. 18.

2 The LORD loveth the gates *c* of Zion *d* more than all the dwellings of Jacob. *e*.

c i. e. The City *gates* being oft put for *cities*, as *Deut.* 15. 7. and 16. 5. *Pſalm* 9. 14. *d* Largely ſo called, as was now ſaid, to wit, of *Jeruſalem*, which was built upon and near Mount *Zion*. He ſaith *Zion* rather than *Jeruſalem*, to intimate that he loved *Jeruſalem* for *Zion*'s ſake, or for the Temple which is oft ſaid to be in *Zion*; which place he loved and choſe for his peculiar dwelling place. *e* More than all other places of the Land of *Canaan* in which the *Iſraelites* dwelt. For although the Tabernacle was for a ſeaſon in ſome other parts of the Land, yet the Temple, the place of God's fixed Reſidence, was no where but in this City.

3 Glorious things are ſpoken of thee, O city of God *f*. Selah.

f O *Jeruſalem*, though thou and thy Temple are yet in ſome ſort in your ruines, and deſolate and contemptible, not only to thine enemies, but alſo in the eyes of thine own People, yet comfort thy ſelf with theſe great and glorious things foretold concerning thee in the Holy Prophets, as *Iſaiah* 62. 1, 7. and 65. 18, &c. and 66. 10, &c. *Zech* 1. 14, &c. and 2. 4, 12. and 8. 3, &c. and 12. 2, &c. Among other things, it was foretold that *the glory of the latter houſe ſhould be greater than of the former*, Hagg. 2. 9. All which Propheſies are to be underſtood, as this place alſo is, of a Spiritual and Evangelical Glory accruing to *Jeruſalem*; as by the birth and preſence of Chriſt in it, ſo alſo by the acceſſion of all People and Nations to it, of which he ſpeaks in the next Verſe.

*Pſ. 89. 10. Iſa. 51. 9.

4 I will make mention *g* of * Rahab *h*, and Babylon *i*, to them *k* that know me *l*: behold *m*, Philiſtia and Tyre, with Ethiopia *n*: this *man* was born there *o*.

g (i. e.) I will reckon or account them in the number of my Children and Subjects. *h* (i. e.) *Egypt*, ſo called *Pſalm* 89. 10. *Iſaiah* 51. 9 but whether from its pride or natural ſtrength, or figure or ſhape, is not material. *i* Under theſe two and *Philiſtia*, the old and conſtant enemies of *Iſrael*, he ſeems to underſtand all the keeneſt enemies of the *Iſrael* or Church of God, who ſhall now be not only reconciled but united to them; which alſo was foretold under the ſimilitude of *the woolfs dwelling with the Lamb*, &c. *Iſaiah* 11. 6. *k* Or, *with* or *among* them, as the prefix *Lamed* is frequently uſed. *l* To wit, truly, clearly, affectionately and practically, ſo as to love, ſerve and obey me, as this Phraſe is very frequently uſed in Scripture. And upon this account, not only Heathens, but wicked *Iſraelites* are ſaid *not to know God*, as 1 *Sam.* 2. 12. and oft elſe-where. *m* Take notice of it as a thing new and ſtrange and comfortable. *n* The Nations on every ſide of them, for *Tyrus* was on the North, *Ethiopia* or *Arabia* (for that ſeems rather to be meant by *Cuſh*, as hath been before obſerved) on the South, thoſe neareſt to them, and thoſe more remote from them, that lived in the *uttermoſt parts of the Earth*, as this very Land is called, *Matth.* 12. 42. *o* Or, ſaying *this* man, *&c.* for this cohereth with the firſt words thus, *I will make mention of Rahab, &c.* ſaying, *this* man, (i. e. theſe Men or People now mentioned, the ſingular number put collectively for the plural; and the Scripture oft ſpeaks of a Nation as of one Man, as *Pſalm* 25. 22. and 130. 8.) *was born there*, or, *in her*, as it is expreſſed, verſe 5. to wit, in *Zion*; *born* by Adoption and Regeneration. See *John* 1. 12. and 3. 3, 7. *Gal.* 3. 26. and 4. 26. 1 *Pet.* 1. 23. The Gentiles ſhall be ingraffed into the Jewiſh Church, and into all their Priviledges.

5 And of Zion *p* it ſhall be ſaid *q*, This and that man *r* was born in her: and the Higheſt himſelf ſhall eſtabliſh her *ſ*.

p (i. e.) Of *Jeruſalem*, or the Church of God. *q* It ſhall be mentioned by God, as was ſaid, verſe 4. and it ſhall be obſerved and acknowledged by Men as a great and wonderful work of God. *r* (i. e.) Men of this and that Nation, (i. e.) of every Nation, indifferently, Jews or Gentiles, according to that prediction that *Egypt* and *Aſſyria* and *Iſrael* ſhould be all joyned together, and bleſſed and owned by God for his People, *Iſaiah* 19. 24, 25. Heb. *Man and man*, (i. e.) every Man, or all ſorts of Men without difference of Nations; As this very Phraſe, *Man and man*, Lev. 17. 10, 13. is rendred *every*, or *whatſoever man*; And as by *day and day* is meant every day, or from day to day, *Eſt.* 3. 4. *Pſalm* 61. 8. *ſ* And this ſhall not be a ſudden and tranſient, but a laſting work; *Zion* ſhall continue in its ſtrength and fertility becauſe the Almighty God is her Founder and Protector, and will finiſh the work which he hath begun.

6 The LORD ſhall count when he writeth up the people *t*, *that* this man was born there. Selah.

t Or his *People*. So it is only a defect of the Pronoun *his*, which is very frequent and eaſily underſtood out of the foregoing word, *the Lord* The ſenſe is, when God the Maker and Governour of this City ſhall take a ſurvey of all his Citizens and Subjects. It is an alluſion to Princes or Governours of Cities that uſe to write and keep a Regiſter of all their people. Hence holy Men and true *Iſraelites* are ſaid to be written *among the living in Jeruſalem*, Iſa. 4. 3. Or, *in the writing of the houſe of Iſrael*, Ezek. 13. 9.

7 As well the ſingers as the players on inſtruments *u* *ſhall be there*; all my ſprings *are* in thee *x*.

u There ſhall be great rejoycing and praiſing God both with vocal and inſtrumental Muſick, for this glorious and ſtupendious work of the Converſion of the Gentiles. He deſcribes Evangelical Worſhip by Legal Phraſes and Cuſtoms, as the Prophets frequently do. *x* (i. e.) In *Zion* or the Church These words may be here added as the burden or matter of the Song, which theſe ſingers are ſuppoſed to have ſung; and that either 1. In their own names, and in the name of all the *Zionites* or people of God. So the ſenſe is, all our deſires and delights are in thee, all the ſprings of Mercy, Grace and Glory flow to us only in and thorow thee: For *Springs* or *fountains* are oft put for all precious or deſirable things, as *Pſalm* 36. 9. *Iſaiah* 12. 3. *Hoſ.* 13. 15. Or, 2. In God's name, whoſe words were frequently ſung by the ſingers in the Old Teſtament. And ſo the ſenſe is, all the Springs or Fountains of good things, or of my Bleſſing are in *Zion*, or in the Church, out of which no true Bleſſings are to be expected or found. And this ſeems beſt to ſuit with the phraſe, *my Springs*; Partly, becauſe it ſeems more proper to call them God's Springs, who is the Author and Giver of them, than men's ſprings, who are only the receivers of them; And partly, becauſe this is more agreeable to the phraſe and uſage of Scripture, which every where aſcribes and appropriates them to God.

PSAL. LXXXVIII.

The ARGUMENT.

THis Pſalm was compoſed upon a particular Occaſion, to wit, *Heman*'s deep diſtreſs and dejection of mind almoſt to deſpair. But though this was the occaſion of it, it is of more general uſe for the inſtruction and conſolation of all good Men when they come into ſuch Deſpondencies, and therefore was by the direction of God's Spirit made publick, and committed to the Sons of *Korah*.

‖ Or, *of.*
‖ Or, a Pſalm *of Heman the* Ezrahite *giving inſtruction.*
1 Chr. 2. 6.

A Song *or* Pſalm ‖ for the ſons of *Korah*, to the chief muſician upon Mahalath *a*, Leannoth *b*, ‖ Maſchil of * Heman *c* the Ezrahite.

a Which ſeems to be the name of the tune or inſtrument, as *Pſalm* 53. *b* This may be either the latter part of the proper name of the tune or inſtrument: Or an appellative name, and ſo divers take it and render it, *to ſing*, or *to be ſung*, to wit, alternatively, or by turns. *c* Probably the ſame perſon who was famous in *David*'s time, both for his skill in Muſick, and for general Wiſdom: Of whom ſee 1 *Kings* 4. 31. 1 *Chron.* 6. 33. *d* As *Ethan* alſo is called, 1 *Kings* 4. 31.

The Pſalmiſt declares his former practice of prayer to God, 1. *Beggeth preſent audience,* 2. *Acquainteth the Lord with his miſery and frailty,* 3, 4. *Which he ſuffereth by God's wrath, and his friends forſaking him,* 5 —— 8. *His Mourning and Expoſtulation,* 9 —— 18.

O LORD God of my ſalvation *e*, I have cryed day *and* night before thee.

e Who haſt ſo often ſaved me from former diſtreſſes, and, I hope, wiltſt do ſo at this time.

2 Let my prayer come before thee; incline thine ear unto my cry.

† Heb. *glutted with.*

3 For my ſoul *f* is † full of troubles, and my life draweth nigh unto the grave.

f Properly ſo called; for that he was under great troubles of mind from a ſenſe of God's wrath and departure from him is evident from verſe 14, 15, 16.

4 I am counted with them that go down into the pit *g*: I am as a man *that hath* no ſtrength.

g I am given up by my Friends and acquaintance for a loſt man.

‖ Or, *by thy hand.*

5 Free among the dead *h*, like the ſlain that lie in the grave, whom thou remembreſt no more *i*; and they are cut off ‖ from thy hand *k*.

h Well nigh diſcharged from the warfare of the preſent life, and entred as a member into the ſociety of the dead; as Iſraelitiſh ſervants when they were made free were thereby made Deniſons of the Common-wealth of *Iſrael*. I expect no other freedom from my miſeries, but that which death gives, as *Job* 3. 17, 18. *i* Whom thou ſeemeſt wholly to neglect and to bury in oblivion: For he ſpeaks of theſe matters not as they are in truth, for he knew very well that foregetfulneſs was not incident to God, and that God did remember all the dead, and would call them to an account, but only as to ſenſe and appearance, and the opinion of the World, and the ſtate and things of this life. *k* From the care and conduct of thy providence. Which is to be underſtood as the former clauſe. Or *by thy hand*. But our tranſlation ſeems better to agree both with the foregoing branch which it explains and improves, and with the order of the words; for it ſeems improper after he had repreſented the perſons as dead, and in their graves, to add that they *are cut off*, to wit, by death.

† Heb. *the pit of the places below.*
* Pſ. 143. 3.

6 Thou haſt laid me in † the loweſt pit, * in darkneſs, in the deeps *l*.

l Either firſt in the grave; the ſame thing being expreſſed in divers words: Or ſecondly, in hopeleſs and remedileſs calamities.

* Pſ. 42. 7.

7 Thy wrath *m* lieth hard upon me, and * thou haſt afflicted *me* with all thy waves *n*. Selah.

m Either firſt the ſenſe of thy wrath; Or rather ſecondly the effects of it; as the next clauſe explains this. *n* With thy judgements, breaking in furiouſly upon me like the waves of the Sea.

* Job 19. 13.
* Pſ. 142. 4.

8 * Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them *o*: I *am* ſhut up *p*, and I cannot come forth.

o I am ſo ſad a ſpectacle of thy vengeance, that my friends avoid and deteſt me, leſt by converſing with me, they ſhould either be filled with terrors, which men naturally abhor; or be made partakers of my guilt or plagues. *p* Either in the pit or deep mentioned, verſe 6. or in my own Houſe or Chamber, being afraid or aſhamed to go abroad.

9 Mine eye mourneth by reaſon of affliction; LORD I have called daily upon thee, I have ſtretched out my hands unto thee *q*.

q Underſtand, *without effect*: For thou doeſt not hear nor anſwer me.

* Pſ. 6. 5.

10 * Wilt thou ſhew wonders to the dead *r*? ſhall the dead ariſe *and* praiſe thee *s*! Selah.

r To wit, in raiſing them to live again in this world, as it is in the next clauſe. I know that thou wilt not. And therefore now hear and help me, or it will be too late. *s* To wit, amongſt mortal men in this world.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction *t*.

t I am not without hopes that thou haſt a true kindneſs for me, and wilt faithfully perform thy gracious Promiſes made to me, and to all that love thee and call upon thee in Truth. But then this muſt be done ſpeedily, or I ſhall be utterly uncapable of ſuch a Mercy.

12 Shall thy wonders be known in the dark *u*? and thy righteouſneſs in the land of forgetfulneſs *x*?

u In the grave, which is called *the land of darkneſs*, Job 10. 21, 22. *x* In the grave, ſo called, either firſt actively becauſe there Men foreget and neglect all the concerns of this life, being indeed but dead carkaſſes without any ſenſe or remembrances. Or rather ſecondly paſſively, becauſe there men are foregotten, not only by men, as is noted, *Job* 24. 20. *Pſalm* 31. 12. but by God himſelf, as he complained, verſe 5.

* Pſ. 89. 14. Heb. & Pſ. 95. 2.

13 But unto thee have I cryed, O LORD, and in the morning ſhall my prayer prevent * thee *y*.

y (i. e.) Early come to thee before the ordinary time of Morning Prayer, or before the dawning of the Day, or the riſing of the Sun. The ſenſe is, Though I have hitherto got no anſwer to my Prayers, yet I will not give over praying nor hoping for an anſwer.

14 LORD, why caſteſt thou off my Soul? *why* hideſt thou thy face from me *z*!

z This proceeding ſeems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people.

* Job 6. 4.

15 I *am* afflicted and ready to die, from *my* youth up *a*: *while* * I ſuffer thy terrors *b*, I am diſtracted.

a My whole life hath been filled with a ſucceſſion of deadly calamities. O Lord, take ſome pity upon me, and let me have a little breathing ſpace before I die. *b* Upon my mind and conſcience, which do accompany and aggravate my outward miſeries.

‖ *almoſt cut.*
‖ Or, *all the day.*

16 Thy fierce wrath goeth over me, thy terrors have ‖ cut me off.

17 They came round about me ‖ daily like water *c*, they compaſſed me about together.

c As the Waters of the Sea encompaſs him which is in the midſt and bottom of it.

18 Lover and friend haſt thou put far from me *d*, *and* mine acquaintance into darkneſs.

d Of which ſee the note on verſe 8.

PSAL. LXXXIX.

The ARGUMENT.

THis Pſalm manifeſtly treats of the declining and calamitous time and ſtate of the Houſe and Kingdom of *David*, either firſt in *Rehoboam*'s Reign, as a late judicious Interpreter conceives. To which thoſe expreſſions *v.* 40, 41, 42. do not agree; Or rather ſecondly, in or about the time of the Babyloniſh Captivity.

‖ Or, *a pſalm for* Ethan *the* Ezrahite *to give inſtruction.*
* 1 Ch. 2. 6.

‖ Maſchil of * Ethan the Ezrahite *a*.

a Either firſt, He who is mentioned 1 *Kings* 4. 31. And then the Pſalm is prophetical of things to come; which yet, after the manner of the Prophets, he repreſents as preſent. And this Prophetical Pſalm might be left upon record as a Cordial for *David*'s Family in their future diſtereſſes, which *Ethan* by the ſpirit of Prophecy foreſaw. Or ſecondly, Some other perſon of the ſame name, and inſpired by the ſame ſpirit, who had lived in the times of which the Pſalmiſt here ſpeaketh.

The Pſalmiſt praiſeth God for making and keeping Covenant with David *and his Seed,* 1 —— 4. *For his great Power and Care over his Church,* 5 —— 18. *For his Favours to the Kingdom of* David, 19 —— 22. *The deſtruction of his enemies,* 23. *The Faithfulneſs of God to them in Covenant with him,* 24 —— 37. *Complaining of contrary Events,* 38 —— 45. *He expoſtulateth with, prayeth unto, and bleſſeth the Lord,* 46 —— 52.

I Will ſing of the mercies of the LORD for ever *b*, with my mouth will I make known thy faithfulneſs *c*, † to all generations.

† Heb. *to generation and generation.*

b Intending to diſcourſe of the doleful eſtate of *David*'s Family, and of the Kingdom, he prefaceth this, partly leſt the following complaints of preſent miſeries ſhould argue ingratitude for former Mercies: And partly to move God to pity from the remembrance of his former Mercies. *c* Whatſoever hath befallen or ſhall befal *David*'s Houſe, or any other, it proceeded not from thy unfaithfulneſs, but from ſome other cauſes.

* Pſ. 119. 87.

2 For I have ſaid *d*, Mercy ſhall be built up for ever *e*: * thy faithfulneſs ſhalt thou eſtabliſh in the very heavens *f*.

d Within my ſelf. I have been aſſured in my own mind. *e* As thou haſt laid a ſure foundation of Mercy to *David*'s Family by that everlaſting Covenant which thou haſt made and eſtabliſhed with it; ſo I concluded, That thou wouldſt carry on the ſame project of Mercy towards it; that thou wouldſt build it up and not deſtroy it. *f* So the ſenſe may be this, Thou ſitteſt in the Heavens, and there thou didſt make this everlaſting and unchangeable Decree and Covenant concerning *David* and his Houſe, and from thence thou beholdeſt and ordereſt all the affairs of this lower world, and therefore, I doubt not, thou wilt ſo order theſe matters, as to accompliſh thine own counſel and word. But the Hebrew words are by ſome others, and may very well be tranſlated thus, *With* (as the Hebrew prefix *Beth* is oft rendred) *the very Heavens*, (i. e.) as firmly and durably as the Heavens themſelves, as *with the ſun* in the Hebrew Text, *Pſalm.* 72. 5. is by moſt Interpreters rendred, *as long as the ſun endureth*, as our tranſlation hath it. And ſo this phraſe in this laſt branch of this Verſe anſwers to *for ever* in the former; as it is alſo in the foregoing Verſe, and ſo in verſe 4. in both which Verſes *for ever* in the firſt clauſe is explained thus in the latter, *to all generations*.

* 2 Sam. 7. 11, &c.

3 I have made a covenant with my choſen *g*; I have * ſworn unto David my ſervant.

g With *David*; whom I have choſen to the Kingdom.

† Heb. *to generation and generation.*

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne † to all generations *h*. Selah.

h I will perpetuate the Kingdom to thy Poſterity, which was promiſed upon condition, and was literally and fully acompliſhed in Chriſt who was of the ſeed of *David*.

*Pſ.19.1.

5 And * the heavens *i* ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo *k*, in the congregation of the ſaints *l*.

i (i. e.) The Inhabitants of Heaven, the Holy Angels, as *Job* 15. 15. who clearly diſcern and conſtantly adore thy mercy and faithfulneſs; when men upon earth are filled with doubts and perplexities about it. *k* Underſtand, *ſhall be praiſed*, out of the foregoing clauſe; which ſupplements are moſt uſual in Scripture, as hath been already ſhewed by divers inſtances. *l* Either firſt of thy Saints upon Earth in their publick Aſſemblies; who always acknowledge and celebrate thy Truth, although they cannot always diſcern the footſteps of it. Or rather ſecondly, Of the Angels of Heaven, of whom he ſpeaks in the foregoing clauſe; who are oft called *Saints* or *Holy Ones*, as *Deut*. 33. 2. *Job* 15. 15. *Dan*. 4. 13, 17. and 8. 13.

*Pſ. 86. 8.
† Heb. *of God*. So Gr.
Pſal. 29. 2.

6 For * who in the heaven can be compared unto the LORD? *who* among the ſons † of the mighty *m*, can be likened unto the LORD?

m Either, firſt among the Potentates of the Earth: Or rather ſecondly, among the higheſt Angels; who well may and needs muſt admire and adore thee, becauſe thou art incomparably and infinitely more excellent than they.

|| Or, *terrible above all* that are *about him*. So Gr.

7 God is greatly to be feared *n* in the aſſembly of the ſaints *o*; and || to be had in reverence of all *them that are* about him *p*.

n With a fear of reverence: For dread and terrour have no place in thoſe bleſſed Manſions and holy Spirits. *o* To the whole Society of Angels, called *Saints*, as verſe 5. *p* The Angels which are always in his preſence and encompaſs his Throne.

†Heb. *who is ſtrong unto thee O LORD*,
Pſ. 130. 5.
Ezr. 9. 6.

8 O LORD God of hoſts, † who *is* a ſtrong LORD like unto thee *q*? or to thy faithfulneſs round about thee *r*?

q Who is equal to thee in Power, or, as it follows in faithfulneſs. *r* Heb. *And thy faithfulneſs* is *round about thee*, like a girdle, adorning and encompaſſing thee. It appeareth in all thy paths and actions, in thy words and works.

*Pſ. 65. 7.

9 * Thou ruleſt the raging of the ſea *s*: when the waves thereof ariſe, thou ſtilleſt them.

s Giving commands and ſetting bounds to its waves when they are moſt impetuous and unruly.

*Ex. 14. 26.
|| Or, *Egypt*.
† Heb. *with the arm of thy ſtrength*.

10 * Thou haſt broken || Rahab *t* in pieces, as one that is ſlain *u*; thou haſt ſcattered thine enemies † with thy ſtrong arm.

t Egypt, as *Pſalm* 87. 4. *u* Thou didſt wound them not ſlightly but unto death. See *Exod*. 14. 15.

*Gen. 1. 1.
Pſal. 24. 1. & 50. 12.

11 * The heavens *are thine*, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof *x*, thou haſt founded them *y*.

x All the Creatures wherewith it is repleniſhed, as *Pſalm* 24. 1. and 50. 12. *y* They are all thy Creatures, and therefore wholly ſubject to thy power and pleaſure: And therefore all the Monarchs and Kingdoms of the Earth cannot hinder thee from making good thy Promiſe to the Houſe and Kingdom of *David*.

† Heb. *the right hand*.

12 The north and † the ſouth *z* thou haſt created them: Tabor and Hermon *a* ſhall rejoyce *b* in thy name *c*.

z The northern and ſouthern parts of the World, yea even the remoteſt ends thereof, though not yet known to us, were made and are ruled by thee. Or poſſibly he may underſtand the northern and ſouthern Empires and People of the World, who have from time to time annoyed and diſturbed the Kingdom of *David* and of *Iſrael*, of which this Pſalm principally treats, ſuch as *Syria*, *Chaldea*, and *Aſſyria*; Which in Scripture phraſe are called *the North*, in reference to that Kingdom; And *Egypt*, and *Ethiopia*, and *Arabia*, which are ſouthward from it. Theſe, ſaith he, are all thy Creatures, and none of them can withſtand thee, if thou wilt undertake to deliver thy People. But this I only propoſe with ſubmiſſion. *a* Two eminent Mountains in the Land of *Canaan*, *Tabor* in the Weſt, and within *Jordan*, *Hermon* on the Eaſt, and without *Jordan*. By which he may underſtand either firſt the Weſtern and Eaſtern parts of the World: And ſo all the four parts of the World are contained in this Verſe. But this may ſeem an uncouth and incongruous deſcription of the Eaſt and weſt, partly, becauſe the North and the South here mentioned are not thoſe parts of the Land of *Canaan*, but of the World with reſpect to it; And therefore the Eaſt and Weſt ſhould in reaſon have been ſo too; And partly, becauſe theſe places were not ſo ſituated in *Canaan*, for *Tabor* was not in the Weſt part of *Canaan*, but rather in the middle ſpace between the Sea and *Jordan*: And *Hermon* was not ſo much on the Eaſt as on the North, being indeed the Northern border of the Land without *Jordan*. Or ſecondly, The ſeveral parts of the Land of *Canaan*, both within *Jordan*, where Mount *Tabor* is; and without it, where *Hermon* lyes. And the Mountains may be named rather than the Valleys, becauſe when their fertility is expreſſed, the fertility of the Valleys is more ſtrongly ſuppoſed. *b* (i. e.) Shall be fruitful and proſperous, and ſo give their Inhabitants cauſe to rejoyce. Joy and ſinging are oft aſcribed to Mountains and Fields, &c. in a poetical Strain. *c* In or by thy favour and the Fruits thereof.

† Heb. *an arm with might*.

13 Thou haſt † a mighty arm: ſtrong is thy hand *d*, and high *is e* thy right hand.

d Either thy left hand, becauſe thy right had ſeems to be oppoſed to it, or thy right hand, as it is limited and explained in the next clauſe. *e* Or, *is* or *ſhall be exalted*, or *lifted up*. That ſtrength of thy hand hath been, or ſhall be, put forth for thy people as occaſion requireth.

|| Or, *eſtabliſhment*, or *place*.
*Pſ. 85. 13.

14 Juſtice and judgment *f* are the || habitation *g* of thy throne: * mercy and truth ſhall go before thy face *h*.

f (i. e.) Juſt judgment or juſtice in judging, as *Jer*. 9. 24. and 22. 3. A common figure called *Hendiadis*. *g* Or, *the baſis* or *foundation*, as this word is uſed, *Ezra* 2. 68. and 3, 3. *Pſalm* 97. 2. and 104. 5. the Ground-work of all his proceedings and the ſtability of his Throne and Government. For God could not be the Judge and Ruler of the World if he did not right, *Gen*. 18. 25. Compare *Prov*. 16. 12. The ſenſe and ſcope of this Verſe may be this, Though thy preſent diſpenſations in breaking thy Covenant with *David*, and in ſuffering his Poſterity and thine own People to be devoured by ſuch as are much more wicked than they, be a great deep and ſecret, yet I reſt ſatisfyed that they are Juſt. In like manner the Prophet fortifies himſelf under the like thoughts, *Jerem*. 12. 1. *h* As thy harbengers and Companions whereſoever thou goeſt. Thou art neither unmerciful nor unfaithful in any of thy dealings.

*Nu. 10. 6.
Pſ. 33. 10.
Pſal. 27. 6.

15 Bleſſed *is* the people *i* that know the * joyful ſound *k*: they ſhall walk, O LORD, in the light of thy countenance *l*.

i The Pſalmiſt intending to deſcribe the doleful eſtate of the Royal Family and Kingdom of *Iſrael*, aggravates it by the conſideration of their former felicity. *k* (i. e.) Who enjoy the preſence of God and his Ordinances, and the tokens of his Grace and Mercy to them, to which they were called and invited by the ſound of Trumpets, which upon that only reaſon was very pleaſant and grateful to the *Iſraelites*. See *Numb*. 10. 9, 10. So the ſign is put for the thing ſignified, as is manifeſt both from the following clauſe of the Verſe, and becauſe otherwiſe the hearing of the outward ſound of Trumpets could never make them bleſſed. *l* They live under the comfortable Influences of thy Grace and Favour; whereof at preſent we are bereaved.

16 In thy name *m* ſhall they rejoyce all the day: and in thy righteouſneſs *n* ſhall they be exalted.

m In the knowledge and remembrance of thy name, (i. e.) Of thy infinite power and goodneſs, revealed and imparted to them, *n* Whereby thou art both inclined, and in ſome ſort, engaged to hear the Prayers of thy people, and to ſave them from all their Enemies.

17 For thou *art* the glory of their ſtrength *o*: and in thy favour our horn ſhall be exalted *p*.

o All that ſtrength in which they do or may glory is not their own, but is a meer vouchſafement of thy Grace, and to thee alone belongs the Glory of all their valiant Atchievements. *p* i. e. Our Power and Honour, which now lies in the duſt, ſhall be raiſed and recovered.

|| Or, *Our ſhield is of the LORD, and our King is of the holy One of Iſrael*.

18 For *q* || the LORD *is* our defence: and the holy one of Iſrael *is* our King *r*.

q This verſe give a reaſon of the Pſalmiſts confidence that their horn would be exalted. *r* Having therefore ſo potent a friend, we have no reaſon to deſpair of our reſtitution to our former felicity. Or, as the words may well be, and are by divers, rendred, *Of* or *From the Lord* is or was *our ſhield*, (to wit, our King, as it is explained in the next branch of the verſe, compared with *Pſalm* 47. 10.) *and of* or *from the holy One of Iſrael*, (i. e. the Lord, who is oft ſo called) is or was *our King*. He gave us our King and Royal Family at firſt, and therefore he can eaſily reſtore it when he ſees it fit.

19 Then *s* thou ſpakeſt in viſion *t* to thy holy one *u*, and ſaidſt, I have laid help *x* upon *one that is* mighty *y*; I have exalted *one* choſen out of the people *z*.

s (i. e.) Of old: For this Particle is ſometimes put indefinitely. Or, Then when thou didſt ſet *David* in the Throne. *t* Which then was the uſual way by which God ſpake to the *Prophets*, *Numb*. 12. 6. *u* To thy holy Prophets; the ſingular number being put for the plural; Eſpecially to *Samuel* and *Nathan*; for part of the following meſſage was delivered to the former, and part to the latter. *x* I have provided help and relief for my peole which I have put into ſafe hands. *y* Upon a perſon of ſingular courage and wiſdom, and every way fit for ſo great a charge. *z* One whom I have pickt and choſen out of all the people, as the fitteſt for the Kingly Office, one enriched with eminent Gifts and Graces, *&c.*

* 1 Sam. 16. 12.

20 * I have found *a* David my ſervant: with my oyl *b* have I anointed him.

a This is ſpoken of God figuratively after the manner of men, to imply the great ſcarcity of ſuch Perſons, and the difficulty of finding them out. *b* Both with material oyl, 1 *Sam*. 16. 13. 2 *Sam*. 5. 3. and with the Gifts and Graces of my holy Spirit, which are oft ſignified by oyl or unction, as *Pſalm* 45. 8. compared with *Heb*. 1. 9. *Iſa*. 61. 3. 1 *John* 2. 20, 27.

*Pſ. 80. 17.

21 * With whom my hand ſhall be eſtabliſhed *c*: mine arm alſo ſhall ſtrengthen him.

c i. e. Conſtantly abide to protect and aſſiſt him.

* 2 Sam. 7. 10.

22 * The enemy ſhall not exact upon him *d*: nor the ſon of wickedneſs afflict him *e*.

d Not conquer him or make him tributary. Or, *ſhall not deceive* or *circumvent him*, as this word is uſed *Gen*. 3. 13. 2 *Kings* 18. 29. *e* To wit, ſo as to overthrow or deſtroy him.

23 And I will beat down his foes before his face, and plague them that hate him.

*Pſ. 61. 7.

24 But my * faithfulneſs and my mercy *ſhall be* with him *f*: and in my name *g* ſhall his horn be exalted.

f Faithfulneſs in making good all my promiſes to him; and *mercy* either in doing more for him than I have promiſed, or in pardoning his ſins, for which I might juſtly make him to know my breach of promiſe. *g* By my favour and help.

25 I will ſet his hand *h* alſo in the ſea *i*, and his right hand in the rivers *k*.

h (i. e) Eſtabliſh his power and dominion. *i* The mid-land Sea. *k* To wit, *Euphrates*, called *Rivers* in the plural number, as *Nilus* alſo is. *Iſa*. 18. 1. *Ezek* 29. 3, 4. in regard of divers branches of it, and rivers which flow into it. So here is a deſcription of the uttermoſt bounds of the promiſed Land, *Exod*. 23. 31. *Numb*. 34. 3. to which the *Iſraelitiſh* power was extended by *David* and *Solomon*.

26 He ſhall cry unto me, Thou *art* my father *l*, my God, and the rock of my ſalvation.

l He ſhall find me to be a true and a kind Father to him, and ſhall familiarly and confidently make his addreſſes to me as ſuch, for all neceſſary ſupplies and aſſiſtances, which Parents willingly affoord to their children. as need requires.

27 And I will make him *my* firſt-born *m*, higher than the kings of the earth *n*.

m As he calls me Father, verſe 26. ſo I will make him my ſon, yea my firſt-born; who had divers priviledges above other ſons. This and the following paſſage in ſome ſort agree to *David*, who may well be called God's *firſt-born*, as all the people of *Iſrael* are, *Exod.* 4. 22. and ſo is *Ephraim*, *Jer.* 31. 9. Nor can I ſee fit wholly to exclude *David* here, of whom all the foregoing and following Verſes may, and ſome of them muſt be, underſtood. But this is more fully and properly accompliſhed in Chriſt, and ſeems to be aſcribed to *David* here as a Type of Chriſt, and that our minds might be led through *David* to him whom *David* repreſented, even to the Meſſias, to whom alone this doth ſtriſtly and literally belong. *n* This alſo was in ſome ſort accompliſhed in *David*, partly becauſe he had a greater power and dominion than any of the Neighbouring Kings, yea than any other Kings of his age and in thoſe parts of the world, except the *Aſſyrian* Monarch; Nor is the expreſſion here univerſal, but indefinite, and if it had been ſaid, *higher than all the Kings*, yet even ſuch univerſal Expreſſions admit of ſome limitation or exception, as is manifeſt and confeſſed: And partly, becauſe *David* had many priviledges wherein he did excel all other Kings of the Earth of his age without exception; which probably he did in the honour and renown which he got by his military Atchievements; and by that Wiſdom and Juſtice wherewith he managed all his Dominions, but certainly he did in this, that he was a King choſen and advanced by the immediate order and appointment of God himſelf; That he was ſet over Gods own peculiar and beloved people; that he was intruſted with the care and Patronage of the true Religion and the Worſhip of God in the World; and eſpecially that he was not only an eminent Type, but alſo the Progenitor, of the Meſſias, who is King of kings and Lord of lords, and God bleſſed for ever.

*Iſa. 55.3.

28 * My mercy *o* will I keep with him for evermore, and my covenant *p* ſhall ſtand faſt with him.

o Declared and promiſed to him and his Seed, as it here follows. *p* Of which ſee 2 *Sam.* 7. 12, 13, &c.

29 His ſeed alſo will I make *to endure* for ever *q*, and his throne as the days of heaven *r*.

q i. e. To ſit upon the Throne for ever, as the next words explain it. This was accompliſhed only in Chriſt, the eternal King of the Church, and of the World, who was of *David*'s Seed according to the fleſh. *r* i. e. For ever, as he now ſaid; as long as the World ſhall have a Beeing. It ſhall be as unchangeable and durable as the Heavens themſelves, which are of an incorruptible Nature. See the like expreſſion, *Deut.* 11. 21. *Jer.* 31. 35, 36.

30 If his children forſake my laws *s*, and walk not in my judgnents:

s Of this and the two next Verſes, ſee the Notes on 2 *Sam.* 7. 14, 15.

†Heb *profane my ſtatutes.*

31 If they † break my ſtatutes, and keep not my commandments *t*.

t By this variety of expreſſions he implies, that God will pardon not only their leſſer but even their greater ſins.

*2Sa.7.14.

32 Then * will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

*Heb. *I will not make void from him.*
†Heb. *to lie*

33 Nevertheleſs my loving kindneſs *u* * will I not utterly take from him, nor ſuffer my faithfulneſs † to fail.

u My Mercy promiſed to *David*.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

*Heb. *If I lie.*

35 Once have I ſworn by my holineſs *x*, * that I will no lie unto David.

x Here he gives ſome reaſons why he would not break his Covenant with *David*, though he ſhould have juſt cauſe to do ſo, and though he had upon ſuch juſt cauſe broke his Covenant made with others; Firſt, becauſe this Covenant was confirmed by his Oath, which adds not only more ſolemnity, but more ſtability and certainty to it, as is evident from *Heb.* 6. 17. wherein he ſheweth that God addeth an Oath to his Promiſe or Covenant to make and prove it to be immutable; and from *Heb.* 7. 20, &c. where he proveth the Prieſthood of *Melchiſedeck* to be unchangeable, becauſe it was confirmed by an Oath. And though judgements ſimply threatned have not always been executed, but ſometimes were prevented, yet thoſe Comminations which were confirmed by Oath were thereby rendred and declared to be irrevocable, as we ſee *Numb.* 14. 28, 29, 30. *Jer.* 44. 26. Secondly, becauſe this is ſaid to be ſworn *once*, which word and phraſe ſometies implies the compleatneſs, certainty and irrevocableneſs of the thing ſaid or done, as *Prov.* 28. 18. *ſhall fall at once.* Thus Chriſt is ſaid to have *died* or *ſuffered once*, Rom. 6. 10. *Heb.* 9. 26, 28. Thirdly, becauſe God ſware by his *Holineſs*; in or by which God is but ſeldom read to ſpeak or ſwear, and when he is, it conſtantly adds more weight and confirmation to the ſpeech, as *Pſalm* 60. 6. and 108. 7. *Amos* 4. 2.

*2Sa. 7.16. Luke 1.33. Joh 12.34.
*Pſ. 72.5, 17.

36 * His ſeed ſhall endure for ever, and his throne * as the ſun *y* before me.

y In reſpect of perpetual duration, as appears both from the foregoing words, and from the following verſe.

37 It ſhall be eſtabliſhed *for* ever as the moon, and as a faithful witneſs in heaven *z*. Selah.

z Whereby he underſtands, either, firſt the moon laſt mentioned, to which this clauſe may be added rather than to the Sun, to imply that as the Moon, though ſubject to Eclipſes and frequent and manifold changes, yet doth conſtantly and perpetually remain in Heaven; as a witneſs of my *covenant of the night*, as it is called *Jer.* 33. 20. ſo ſhall the Houſe and Kingdom of *David* continue for ever notwithſtanding all the changes and calamities which it may undergo. Or ſecondly the Rainbow, which though in it ſelf it be unſtable and tranſient, and doth but ſeldom appear, which learned Men object againſt this opinion, yet in Scripture is mentioned as God's faithful and perpetual witneſs, being called *a token of God's everlaſting covenant between God and every living creature for perpetual generations*, Gen. 9. 12, 16. And although it do not always appear to us, neither do the Sun or Moon do ſo, yet its appearances are doubtleſs very frequent in one or other part of the World, and will be repeated from time to time to the end of the World. Add to this, that the word here rendred *Heaven*, may as well be rendred *the Cloud*, or *Clouds*, as it is uſed *Deuteron.* 33. 26. *Job* 35. 5. and 36. 28. *Pſalm.* 18. 12. and 77. 17. and 78. 23. *Prov.* 3. 20. *Iſaiah* 45. 8. And ſo the place being thus tranſlated, *and* as *the faithful witneſs in the Cloud* or *Clouds*, doth plainly point us to the Rainbow.

38 But *a* thou haſt caſt off and abhored, thou haſt been wroth with thine anointed *b*.

a Having hitherto declared the certainty of God's promiſes, he now proceeds to ſhew the unſuitableneſs of the preſent diſpenſations of God's Providence thereunto; and humbly expoſtulates with God about it. *b* That Perſon and Family which thou haſt inveſted with the Kingdom.

39 Thou haſt made void *c* the covenant of thy ſervant *d*: thou haſt prophaned his crown *e*, *by caſting it* to the ground.

c Which ſeems contrary to thy word given, verſe 34. *d* (i. e.) Made with him. *e* By expoſing that ſacred Perſon and Family and Kingdom to contempt, and giving his Scepter and Power into the hands of the Uncircumciſed.

40 * Thou haſt broken down all his hedges *f*; thou haſt brought his ſtrong-holds to ruine. *Pſ. 80. 12.

f All the means of his protection and ſafety.

41 All that paſs by the way ſpoil him: he is a reproach *g* to his neighbours.

g An object of their ſcorn and reproach. Is this the anointed of the Lord? Is this the everlaſting Family and Kingdom?

42 Thou haſt ſet up the right hand of his adverſaries *h*: thou haſt made all his enemies to rejoyce.

h Thou haſt given them Courage, and Power and Succeſs.

43 Thou haſt alſo turned the edge of his ſword *i*, and haſt not made him to ſtand *k* in the battel.

i So that he can neither offend his Enemies, nor defend himſelf. *k* But to flee and fall before his Enemies: For more is underſtood than what is expreſſed.

44 Thou haſt made his † glory to ceaſe, and caſt his throne down to the ground. † Heb. *brightneſs.*

45 The days of his youth haſt thou ſhortned *l*: thou haſt covered him with ſhame. Selah.

l The youthful and flouriſhing eſtate of *David*'s Kingdom was very ſhort, and reached not beyond his next ſucceſſor, and it hath been languiſhing by degrees till this time when it ſeems to be dead and buried.

46 * How long, LORD, wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire? *Pſ. 79. 5. Job 23.8,9. Cant. 3.1,2 and 5. 6. Iſa. 45.15.

47 Remember how ſhort my time *m* is: wherefore haſt thou made all men in vain *n*!

m (i. e.) Our time, the time of our King and Kingdom, in whoſe name the Pſalmiſt puts up this petition, and about whom he was much more ſolicitous than about himſelf, as is evident both from the following verſes and from the whole body of the Pſalm. The ſenſe ſeems to be this, Our King and all his People, and I among the reſt, are ſhort lived and periſhing creatures, that of themſelves and according to the courſe of nature muſt ſhortly die. And therefore there is no need that thou ſhouldſt add further afflictions to ſweep them away before their time. *n* Wherefore haſt thou made us and our King (and conſequently all other men whoſe condition is in nothing better than ours, and in reſpect of thy Grace and Mercy is much worſe than ours) in vain or to ſo little purpoſe? Didſt thou raiſe us and him, eſtabliſh us for thy people, ſettle the crown upon *David* and his ſeed for ever by a ſolemn and unchangeable Covenant, erect a magnificent and glorious Temple, and vouchſafe ſo many and great promiſes and priviledges, and all this but for a few years, that our Crown and Glory ſhould be taken from us within a little time after it was put upon our heads; that our Kingdom ſhould be broken almoſt as ſoon as it was firmly eſtabliſhed, that thy Worſhip ſhould be ſo ſoon corrupted, and thy Temple quickly robbed, and not long after frequently abuſed, and polluted and waſted, and now at laſt utterly demoliſhed? It is not ſtrange that ſuch conſiderations as theſe did fill the Pſalmiſt's mind with amuſement and ſad and perplexing thoughts. Nor doth the Pſalmiſt accuſe or upbraid God herewith, but only uſeth it as an argument to move God to repair and reſtore their decayed ſtate, that they might live to praiſe and ſerve and glorifie him, and not be ſuch uſeleſs and inſignificant Creatures as now they were in this forlorn eſtate of things, and as they ſhould be if they ſhould go into the place and ſtate of the dead before the reſtitution of their broken State and Kingdom.

48 * What man *is he that* liveth, and ſhall not ſee death *o*? ſhall he deliver his ſoul from the hand of † the grave! Selah. *Pſ. 49.9. *2Sa.7.15.

o All Men at their beſt Eſtate are mortal and miſerable, Kings and People muſt unavoidably die by the Condition of their natures; and therefore, Lord, do not increaſe our affliction which of it ſelf is more than enough; Neither proceed in theſe violent courſes upon us, who, without ſuch ſeverity, muſt periſh of and from our ſelves.

49 LORD, where *are* thy former loving kindneſſes, *which* thou * ſwareſt unto David in thy truth, *p*? *Iſa. 55. 3.

p Haſt thou forgotten or repented of all that Mercy and Kindneſs which thou haſt promiſed and ſworn, and ſometimes performed unto *David* and his Family and Kingdom?

50 Remember, LORD, the reproach of thy ſervants;

how

* Num. 11. 12. *how* I *q* * do bear in my boſom *r the reproach of* all the mighty people *s*.

q i. e. We thy ſervants, as he now ſaid; our King and his people; of whom he ſpeaks as of one perſon, as is very uſual in holy Scripture. Or, the Pſalmiſt ſheweth how particularly and paſſionatly he reſented thoſe reproaches which were caſt upon their King and Kingdom, as if they were caſt upon himſelf. *r* This phraſe may denote either firſt the multitude of theſe reproaches, things being ſaid to be given or received into a mans boſom, which are given or received in great plenty, as *Iſa.* 65. 6. *Luke* 6. 38. Or ſecondly their grievouſneſs, that they pierced him to the very heart, which is ſometimes called *the boſom*, as *Eccl.* 7. 9. *s* Of the great Potentates and Princes of the World who now reproached the Houſe of *David* with their vain and confident boaſting of the everlaſtingneſs of their Kingdom, which was now in a deſperate and loſt condition. Or, *all* the reproaches *of many people.*

51 Wherewith thine enemies have reproached, O LORD, wherewith they have reproached, the footſteps of thine anointed *t*.

t Or, *of thy Meſſiah.* By whom he ſeems to underſtand either firſt the Kings of *Judah*, the ſingular number being put for the plural; and by their *footſteps* may be meant either their ways or actions, and the ſad conſequences thereof; or the traces or memorials of their antient ſplendor and dominion, wherewith they now upbraid them; Or rather ſecondly the Meſſiah moſt properly and eminently ſo called; of whom not only many Chriſtians, but the Chaldee Paraphraſt and the Hebrew Doctors, underſtand this place. And this ſuits very well both with the ſingular number here uſed which points at on particular and eminent perſon anointed by God to be the King of his People, and with the matter and occaſion of this Pſalm. For it was univerſally believed by the Jews, that the Meſſiah ſhould come of the Seed of *David*, and that by him the antient glory and power of *Davids* Houſe ſhould be revived and vaſtly increaſed. And this coming of the Meſſiah the Jews did continually expect for a long time together before he did come, and ſupported themſelves therewith under all their Calamities. All which being well known to many of the Heathens, they reproached the Jews with the vanity of this belief and expectation. And by *the footſteps* of the Meſſiah he may underſtand his coming, as by the *feet* or *footſteps* of Miniſters, *Iſa.* 52. 7. their coming and bringing the Goſpel with them is underſtood.

52 Bleſſed *be* the LORD *u* for evermore. Amen and Amen.

u Let thine Enemies reproach thee and thy promiſes concerning the ſending of the Meſſiah, and the deliverance of thy pople by his hand, I do and will heartily bleſs and praiſe thee for them, and encourage my ſelf with them, not doubting but thou wilt conſider and take away all our reproaches, and in thine own due time (which is the beſt) ſend him who is the conſolation and expectation of *Iſrael*, and the deſire of all Nations.

P S A L. XC.

|| Or, a Prayer, *being a Pſalm of Moſes.*

|| A Prayer of Moſes the man of God *a*.

a Who conſidering that terrible but righteous ſentence of God concerning the cutting off all that ſinful Generation in the Wilderneſs, of which ſee *Numb.* 14. takes that occaſion to publiſh theſe Meditations concerning Mans Mortality and Miſery in this Life, which might be uſeful both to that and to all ſucceeding Generations.

Moſes *ſetting forth the Eternity and Providence of God,* 1, 2. *deſcribeth the miſery and ſhortneſs of Mans Life,* 3——11. *Prayeth for Wiſdom to to number his days,* 12. *And for the knowledge and ſenſible Experience of Gods good Providence,* 13——17.

† Heb. *in generation and generation.*

LORD, thou haſt been our dwelling-place † in all generations *b*.

b Although we and our Fathers, for ſome Generations, have had no certain and fixed Habitation, but have been *ſtrangers in a land that* was *not ours*, and *afflicted* for *four hundred years*, according to thy prediction, *Gen.* 15. 13. And although we now are, and have been for ſome time, and ſtill are like to continue in a vaſt howling Wilderneſs, having no Houſes, but dwelling in Tents, and wandring from place to place, we know not whither; yet thou, O Lord, haſt fully ſupplyed this want, and haſt been in ſtead of, and better than, a dwelling place to us, by thy watchful and gracious Providence over us in all places and exigences. And this is a very proper Preface to this Pſalm, to intimate that all the following miſeries were not to be imputed to God but unto themſelves who by their own ſins had brought theſe miſchiefs upon themſelves.

2 Before the mountains *c* were brought forth, or ever thou hadſt formed the earth, and the world *d*, even from everlaſting to everlaſting, thou *art* God *e*.

c Which he mentions as the moſt fixed and ſtable part of the Earth. *d i. e.* From Eternity; which is frequently deſcribed in this manner, as *Prov.* 8. 25, 26. *Joh.* 17. 24 *Eph.* 1. 4. becauſe there was nothing before the Creation of the World but Eternity. And thus the words here following do explain it. And this Eternity of God is here mentioned, partly that Men by the contemplation thereof might be wrought to a deeper ſenſe of their own frailty and nothingneſs, which is the foundation of humility and of all true piety; and to a greater reverence and admiration of the Divine Majeſty; and partly for the comfort of Gods people, who notwithſtanding all their preſent miſeries have a ſure and everlaſting refuge and portion. *e* Or, *thou* art *the ſtrong God.* Thou hadſt thy power and all thy perfections, not by degrees, as men have theirs, but from all Eternity. Or, *thou* art or waſt, O *God*.

3 Thou turneſt man to deſtruction *f*, and ſayeſt *g*, Return ye children of men.

f But as for man, his caſe is far otherwiſe, his time is ſhort, and though he was made by thee an happy Creature, and ſhould have been immortal, yet upon and for his ſin thou didſt make him mortal and miſerable. *g* Or, *didſt ſay*, *i. e.* pronounce that ſad ſentence here following, *Return*, O men, to the duſt out of which you were taken; *Gen.* 3. 19. *Pſal.* 146. 4. *Eccl.* 12. 7.

4 * For a thouſand years *h* in thy ſight *i* are but as yeſterday || when it is paſt *k*, and as a watch *l* in the night *m*. * 2 Pet. 3. 8. || Or, *when he hath paſſed them.*

h If we ſhould now live ſo long as ſome of our Progenitors wellnigh did. As he compared Mans duration with Gods in reſpect of its beginning, *v.* 2. ſo here he compareth them in reſpect of the end, or continuance. *i* In thy account, and therefore in truth; which is oppoſed to the partial and falſe judgment of men, who think time long becauſe they do not underſtand Eternity: Or in compariſon of thy endleſs duration. *k* Which is emphatically added; becauſe time ſeems long when it is to come, but when it is paſt, and men look backward upon it, it ſeems very ſhort and contemptible, and men value one hour to come more than a thouſand years which are paſt. *l* Which laſted but for three or four hours; for the night was antiently divided into three or four Watches. See *Judg.* 7. 19. *Mark* 6. 48. and 13. 35. *Luke* 12. 38. *m* Which alſo hath its weight; for the ſilence and ſlumbers of the night makes time ſeem ſhorter than it doth in the day.

5 Thou carrieſt them *n* away as with a floud *o*; * they are *as* a ſleep *p*: in the morning * *they are* like graſs which || groweth up *q*. * Pſ. 73. 2 * Pſ. 103 15. || Or, *is changed.*

n i. e. Mankind, of whom he ſpake, *v.* 3. *o* Unexpectedly, violently and irreſiſtibly, univerſally, without exception or diſtinction *p* Short and vain, as ſleep is, and not minded till it be paſt. Or like a Dream, when a Man ſleepeth, wherein there may be ſome real pleaſure, but never any ſatisfaction, or ſome real trouble, but very inconſiderable, and ſeldom or never pernicious. Even ſuch an idle and inſignificant thing is humane life conſidered in it ſelf without reſpect to a future ſtate, in which there is but a meer ſhadow or dream of felicity, only the calamities attending upon it are more real and weighty. *q which is changed*, either firſt for the worſe, *which paſſeth away*, as ſome render the word. Which having generally affirmed here, he may ſeem more particularly to explain in the next Verſe. Or rather ſecondly for the better, as this word is ſometimes uſed, as *Job* 14. 7. *Iſa.* 40. 31. which ſprouteth out of the Earth, and groweth more apparent and green and flouriſhing. And this interpretation is confirmed from the next Verſe, where this ſame word is uſed in this ſenſe; where alſo *the morning* is again mentioned, and that as the time not of its decay, but of its flouriſhing.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth *r*.

r The whole ſpace of Mans Life is compared to one day, and his proſperity is confined to a part of that day, and ended in the cloſe of it.

7 For we *s* are conſumed *t* by thine anger *u*, and by thy wrath are we troubled.

s Either, 1. We Men: Or rather, 2. We *Iſraelites* in this Wilderneſs. *t* Either naturally by the frame of our bodies, or violently by extraordinary judgments. Thou doſt not ſuffer us to live ſo long as we might by the courſe of Nature. *u* Cauſed by our ſinful ſtate and lives.

8 Thou haſt ſet our iniquities before thee *x*; our ſecret *ſins y* † in the light of thy countenance. † Heb. as *the luminary of thy countenance*

x Thou doſt not now cover or blot out or paſs by our ſins, as thou haſt uſually done to thy people; but thou doſt diligently ſearch them out, and accurately obſerve them, as a ſevere, but righteous Judge, and art now calling us to an account for them. *y* Thou doſt not only puniſh us for our notorious and ſcandalous ſins, which thine honour may ſeem to oblige thee to do, but even for our ſecret Luſts, the murmuring and unbelief, and apoſtaſie, and idolatry of our hearts; which though hid from the eyes of men, thou haſt ſet before thine eyes, and brought them to light by thy Judgments.

9 For all our days are † paſſed away *z* in thy wrath we ſpend our years || as a tale *that is* told *a*. † Heb. *turned away.* || Or, *as a meditation.*

z Or, *turn away themſelves* or *their face* from us. They do not continue with us, but quickly turn their backs upon us, and leave us. *a* Which may a little affect us for the preſent, but is quickly ended and gone out of mind. Or, *as a word*, as *Job* 37. 2. which in an inſtant is gone, and that irrevocably. Or, *as a thought*, or *a ſigh*, or *a breath.* All which come to one ſenſe.

10 † The days of our years *b are* threeſcore years and ten *c*; and if by reaſon of ſtrength *d they be* fourſcore years, yet is their ſtrength *e* labour and ſorrow *f*: for it *g* is ſoon cut off *h*, and we flee away *i*. † Heb. as for *the days of our years in them* are *ſeventy years.*

b Either, 1. Of the *Iſraelites* in the Deſart, who being twenty years old, and ſome thirty, ſome forty, ſome fifty years old when they came out of *Egypt*, and dying in the Wilderneſs, as all of that age did, *Numb.* 14. 29. a great number of them doubtleſs dyed in their ſeventieth or eightieth year, as is here implyed. Or rather, 2. Of the generality of mankind, and the *Iſraelites* no leſs than others, in that and all following Ages, ſome few perſons excepted, amongſt whom were *Moſes*, and *Caleb*, and *Joſhua*, who lived an hundred and twenty years; which is therefore noted of them as a thing ſingular and extraordinary. This ſenſe ſuits beſt with the following words, and with the ſcope of *Moſes*; which was to repreſent the vain and tranſitory condition of men in this life, and how much mankind was now ſunk below their Anceſtors, who commonly lived many hundreds of years, and that the *Iſraelites*, though Gods peculiar people, and endowed with many priviledges, yet in this were no better than other men. All which may be conſidered, either as an argument to move God to pity and ſpare them, or as a motive to awaken and quicken the *Iſraelites* to ſerious preparations for death, by comparing this with *v.* 12. *c* Which time the antient Heathen Writers alſo fixed as the uſual ſpace of mens lives. *d i. e.* By the ſtrength of their Natural Conſtitution; which is the true and common cauſe of longer life. *e* Their ſtrongeſt and moſt vigorous old Age. Or, *their excellency*, or *pride*; that old age which is their glory, and in which men do commonly glory. *f* Filled with troubles and griefs from the infirmities of Age, the approach of Death, and the contingencies of Humane Life. *g* Either our Age, or our Strength. *h* It doth not now decline by many degrees and ſlow ſteps, as it doth in our young and flouriſhing age, but decayeth apace, and ſuddenly fleeth away. *i* We do not now go to Death, as we do from our very Birth, nor run, but flee ſwiftly away like a Bird, as this word ſignifies.

11 Who knoweth *k* the power of thine anger *l*? even according to thy fear *m*, *ſo is* thy wrath *n*.

k Few or none ſufficiently apprehend it, or ſtedfaſtly believe it, or duly conſider it, or are rightly affected with it For all theſe things are comprehended under this word *knoweth*. *l* The greatneſs and force and dreadful effects of thine anger conceived againſt the ſons of men, and in particular againſt thine own people for their miſcarriages. *m i. e.* According to the fear of thee; as *my fear* is put for *the fear of me*, *Mal.* 1 6. and *his knowledge* for *the knowledge of him*, *Iſa.* 53. 11. According to that fear or dread which ſinful men have of a juſt and holy God. Theſe fears of the Deity are not vain Bugbears, and the effects of ignorance and folly or ſuperſtition, as Heathens and Atheiſts have ſometimes ſaid, but are juſt and built upon ſolid grounds, and juſtified by the terrible effects of thy Wrath upon Mankind. *n* It bears full proportion to it, nay indeed doth far exceed it. It cannot be ſaid of Gods Wrath, which is ſaid of Death, that the fear of it is worſe than the thing it ſelf. But this Verſe is by many both antient and later Interpreters rendred otherwiſe, and that very agreeably to the Hebrew Text, *Who knoweth the power of thine anger, and thy wrath according to thy fear? i. e.* Either, 1. According to the fear of thee, or ſo as thou art to be feared, or anſwerably to thy terrible diſpleaſure againſt ſin and ſinners. Or. 2. So as to fear and dread thee in ſuch manner and meaſure as ſinful Creatures ought to fear the infinite and offended Majeſty of God their Creator and Judge, and Soveraign, and thereby to be moved to humble himſelf before thee, and fervently to ſeek thy face and favour; which is the only true wiſdom, for which he prayeth in the next Verſe.

Pſ.39. 4. † Heb. *auſe to me.* 12 * So teach us *o* to number our days *p*, that we may † apply *our* hearts unto wiſdom *q*.

o By thy Spirit and Grace, as thou haſt already taught us by thy Word. Or, *Teach us rightly* (as this word is uſed *Numb.* 27. 7. and 2 *Kings* 7. 9.) *to number*, &c. as it follows. *p* To conſider the ſhortneſs and miſeries of this Life, and the certainty and ſpeedineſs of Death, and the cauſes and conſequences thereof. *q* That we may heartily devote our ſelves to the ſtudy and practice of true wiſdom, which is nothing elſe but piety, or the fear of God. And why ſo? Not that the *Iſraelites* might thereby procure a revocation of that peremptory ſentence of Death paſſed upon all that Generation; nor that other men might hereby prevent their Death, both which he very well knew to be impoſſible, but that men might arm and prepare themſelves for Death, and for their great account after Death, and might make ſure of the happineſs of the future Life. Of which this Text is a plain and pregnant proof.

13 Return, O LORD *r*, how long *s*! and let it repent thee concerning thy ſervants *t*.

r To us in Mercy; for thou ſeemeſt to have forſaken us and caſt us off. *s* Underſtand, *wilt thou be angry*; or, *will it be ere thou return to us.* *t i e.* Of thy ſevere proceedings againſt us, and change thy courſe and carriage to us.

14 O ſatisfie us early *u* with thy mercy, that we may rejoyce, and be glad all our days.

u Speedily or ſeaſonably, before we be utterly conſumed.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil *x*.

x Our Afflictions have been ſharp and long, let not our Proſperity be ſmall and ſhort.

16 Let thy work appear unto thy ſervants, and thy glory unto their children *y*.

y Let that great and glorious work of giving thy people a compleat deliverance, which thou haſt long ſince deſigned and promiſed, be at laſt accompliſhed and manifeſted unto us, and in the ſight of the World.

17 And let the beauty of the LORD *z* our God be upon us, and eſtabliſh thou the work of our hands upon us *a*; yea the work of our hands eſtabliſh thou it.

z i. e. His favourable countenance, and gracious influence, and glorious preſence. *a* Or, *in us.* Do not only work for us, but in us. And becauſe the glorious work of thy hands is hindred by the evil works of our hands, be thou pleaſed by thy Holy Spirit to *direct* or *eſtabliſh* (for this Hebrew word ſignifies both) *the works of our hands*, that we may ceaſe to do evil and learn to do well, and turn and conſtantly cleave unto thee, and not revolt and draw back from thee, as we have frequently done to our own undoing.

PSAL. XCI.

The ARGUMENT.

THe Penman of this Pſalm is uncertain. The occaſion of it ſeems to have been that great Peſtilence recorded, 2 *Sam.* 24.

The Pſalmiſt repreſenteth the ſtate of the Godly, 1, 2. *Their ſafety, and place of habitation,* 3——10. *Comfortable promiſes of God's preſerving them,* 11. *Of his ſupport and ſalvation,* 12——16.

* Pſal. 27. 4, 5. & 31. 20. † Heb. *lodge.* HE that * dwelleth in the ſecret place *a* of the moſt High ſhall † abide under the ſhadow of the Almighty *b*.

a Or, *hiding place* He that makes God his habitation and refuge, as he is called below, *v* 9. reſorting to him, and relying upon him in his dangers and difficulties. *b* He ſhall not be diappointed of his hope, but ſhall find a quiet and ſafe repoſe under the Divine Protection A *ſhadow* in Scripture phraſe commonly ſignifies protection, See *Gen.* 19. 8. *Judg.* 9. 15. *Pſal.* 17. 8, *&c.*

2 I will ſay of the LORD, *He is* my refuge *c*, and my fortreſs: my God, in him will I truſt.

c Upon that ground I will confidently commit my ſelf and all my affairs to God.

*Pſ. 124.7. 3 Surely * he ſhall deliver thee *d* from the ſnare of the fowler, and from the noiſom peſtilence *e*.

d O thou believing pious Soul, who after my example ſhalt make God thy refuge, thou ſhalt partake of the ſame priviledge which I enjoy. *e* From the Peſtilence, which like a Fowlers ſnare taketh men ſuddenly and unexpectedly, and holdeth them faſt, and commonly delivers them up to Death.

4 * He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *f ſhall be* thy ſhield and buckler. *Pſ. 57.1.

f Whereby he is obliged to fulfil all his gracious promiſes, and amongſt the reſt, that of protection in dangers.

5 * Thou ſhalt not be afraid for the terror by night *g*; *nor* for the arrow *h* that fleeth by day *i*: * Job. 5. 19, &c. Pro, 3. 23. Iſa. 43. 2.

g When evil accidents are moſt terrible and leaſt avoidable. *h* The Peſtilence, or any ſuch common and deſtructive Calamity; for ſuch are frequently called *Gods arrows*, as *Deut.* 32. 23, 42. *Lam.* 3. 12, 13, *&c.* *i* Which is the time for ſhooting of Arrows. The ſenſe of the Verſe is, He ſhall be kept from ſecret and open miſchiefs at all times.

6 N*or* for the peſtilence *k that* walketh *l* in darkneſs *m*: *nor* for the deſtruction *that* waſteth at noon day *n*.

k This Verſe explains the former, and ſheweth what that *terror* and *arrow* ſignifies. *l* That ſpreadeth or maketh progreſs. *m* Either inviſibly, ſo as we can neither foreſee nor prevent it. Or rather, by night; as *v.* 5. *n* That like a bold Enemy aſſaults us openly, and though diſcovered cannot be reſiſted.

7 A thouſand ſhall fall at thy ſide *o*, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee *p*.

o At thy left *ſide*, becauſe this is oppoſed to the *right ſide* here following. See the like *Ellipſis*, *Numb.* 9. 16. *Pſal.* 84. 11 *p* This and ſuch like promiſes are not to be underſtood abſolutely and univerſally, as if no truly good man could be cut off by the Plague or other common Calamities, which is confuted both by other plain Texts of Scripture, and by unqueſtionable experience, but with due limitations and conditions, either on mans part, as if there be a defect in his Faith or Obedience; or on Gods part, when God ſees that Death is more for his good than Life, as it apparently is when righteous men are taken away from the evil to come, as is ſaid *Iſa.* 57. 1. In which caſe though God doth not give the thing promiſed, yet he giveth a far greater Mercy inſtead of it, and ſo fulfills his promiſe in the beſt ſenſe, and with moſt advantage. As if one man ſhould ſolemnly promiſe to another to give him his daily food every day, he not only might but ought, notwithſtanding this promiſe, to deny and withdraw this Food when his Body is ſo diſtempered, that in the Judgment of the wiſeſt Phyſicians the taking of his Food would evidently endanger his Life.

8 Only * with thine eyes ſhalt thou behold *q*, and ſee the reward of the wicked *r*. *Pſ.47.34

q Without any terrour or danger to thy ſelf, and with a delightful and thankful reflection upon Gods goodneſs to thee. *r* The juſt recompence of their ſins, or the vengeance of God upon them.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt High thy habitation *s*,

s Or, as the words lye in the Hebrew, and others render them, *Becauſe thou, O Lord, art my refuge, thou* O my ſoul (which is eaſily underſtood out of the foregoing words, and to which *David* oft ſuddenly turneth his ſpeech) *haſt made the moſt High thine habitation.* Which is the only ground and reaſon of that ſafety laſt mentioned. As for the variation of perſons, that he ſometimes ſpeaketh to and of others, and ſometimes to and of himſelf, nothing is more frequent in this Book; nor doth it make any alteration in the ſenſe.

10 There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling *t*.

t To wit, ſo as to deſtroy thee, as the next Verſe limits and expounds it. For ſurely this promiſe is not made to all that dwell nigh to his Children and Servants, who may poſſibly be wicked men, and ſo ſtrangers from Gods Covenant and Promiſes. How far this ſecures his own perſon, ſee on *v.* 7.

11 * For he ſhall give his angels *u* charge over thee, to keep thee in all thy ways *x*. * Pſ. 34.7. Mat. 4. 6. Luk. 4. 10.

u Thoſe bleſſed and powerful and watchful ſpirits, whom God hath appointed to mind the affairs of this lower World, and to take care of the Heirs of Salvation, *Heb.* 1. 14. *x* In the whole courſe of thy life, and in all thy lawful undertakings.

12 They ſhall bear thee up ‖ in *their* hands *y*, leſt thou daſh thy foot againſt a ſtone *z*. ‖ Or, with

y Suſtain or uphold thee in thy goings, as we do a Child or a weakly Man, eſpecially in uneven or dangerous paths. Or ſhall carry thee aloft as upon Eagles Wings, when it ſhall be needful for thee. *z* So as to hurt thy foot, or to cauſe thee to fall.

13 Thou ſhalt tread upon the lion *a*, and ‖ adder: the young lion & the dragon *b* ſhalt thou trample under feet. ‖ Or, aſ

a The Lyon ſhall lie proſtrate at thy feet, and thou ſhalt ſecurely put thy Feet upon his Neck, as the *Iſraelites* did upon the Necks of the *Canaanitiſh* Kings, *Joſ.* 10. 24. *b* By which he ſynecdochically underſtands all pernicious Creatures, though never ſo ſtrong and fierce and ſubtil, and all ſorts of Enemies.

14 Becauſe he hath ſet his love upon me *c*, therefore will I deliver him *d*: I will ſet him on high *e*, becauſe he hath known my name *f*.

c This and the two following Verſes are the words of God, whom the Pſalmiſt here, as oft elſewhere, introduceth as giving an account of the reaſons of Gods ſingular care of all believing or pious perſons. *d* I will abundantly recompence his love with my favour and bleſſing. *e* In an high and ſafe place, where no evil can reach him. *f* With a true and ſaving knowledge, ſo as to love me and put his truſt in me. Gods *name* is here put for God himſelf, as it is alſo *Deut.* 28. 58. *Pſal.* 20. 2 and 115. 1.

15 * He ſhall call upon me *g*, and I will anſwer him: *Pſ. 50.15.

I *will be* with him in trouble [h]; I will deliver him, and honour him.

[g] To wit, in trouble, which is expreſſed in the following clauſe. As he knoweth and loveth me, ſo he will offer up ſincere and fervent Prayers to me upon all occaſions. [h] To keep him from ſinking under his burden.

† Heb. *length of days.* 16 With † long life [i] will I ſatisfie him, and ſhew him my ſalvation [k].

[i] Either in this World, when it is expedient for my ſervice and for his benefit; or, at leaſt, in the next World, where he ſhall live to Eternity in the bliſful ſight and enjoyment of God in glory. [k] Either here or hereafter.

PSAL. XCII.

A pſalm *or* ſong for the ſabbath-day [a].

[a] To be ſung upon the Weekly Sabbath. To which the matter of this Pſalm very well agrees For it celebrates the works of God, both that firſt and great work of Creation, and that ſucceding and no leſs wonderful work of his Providence, by which he upholds and governs all his Creatures, and eſpecially that by which he ruleth all ſorts of men, both good and bad, and that by which he preſerveth and manageth his Church and People.

The Prophet exhorteth to praiſe God, 1——3. *for his great works,* 4, 5. *His Judgments on the wicked.* 6——9. *Gracious Promiſes to the righteous,* 10——12. *They ſhall be fruitful,* 13——15.

* Pſ. 147. 1. IT *is a* * good *thing* [b] to give thanks unto the LORD, and to ſing *praiſes* unto thy name, O moſt High.

[b] It is a good work and a juſt debt to God.

2 To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs † every night [c]. † Heb. *in the nights.*

[c] To adore and celebrate thy goodneſs and truth continually, and eſpecially at thoſe two ſolemn times of Morning and Evening, which on every day, and eſpecially upon the Sabbath day, were devoted to the worſhip and ſervice of God.

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; || upon the harp † with a ſolemn ſound. || Or, *upon the ſolemn ſound with the harp.* † Heb. *Higgaion.*

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands [d].

[d] Which thou didſt create by thine Almighty Power, and doſt ſtill govern with Infinite Wiſdom; one inſtance whereof we have in the following Verſes.

* Pſ. 40. 5. * Rom. 11. 34. 5 * O LORD, how great are thy works! and * thy thoughts [e] *are* very deep.

[e] Thy Counſels and Methods in the Government of the World and of thy Church.

* Pſ. 94. 8. 6 * A brutiſh man [f] knoweth not: neither doth a fool underſtand this [g].

[f] Who cannot or doth not ſeriouſly conſider things, whoſe mind is corrupted by his ſenſual and brutiſh appetites; who is led by Senſe, and not by Reaſon and Faith. [g] The depth of Gods Counſels and Works mentioned, *v.* 5. or that particular work of God deſcribed, *v.* 7.

* Job 12. 6. * Jer. 12. 1, 2. Mal. 3. 15. † Heb. *herbs.* Pſ. 104. 14. 7 * When the wicked ſpring as † the graſs, and when all the workers of Iniquity do flouriſh, *it is* that they ſhall be deſtroyed for ever [h].

[h] Their preſent worldly proſperity is a preſage and occaſion of their utter and eternal ruine.

8 But thou, LORD, *art* moſt High for evermore [i].

[i] So this Verſe is added by way of oppoſition to the former, *They ſhall periſh, but thou ſhalt endure,* as is ſaid in a like compariſon *Pſalm* 102. 26 they flouriſh for a ſeaſon, but thou ruleſt for ever to judge and puniſh them. Or, *for* (as this Hebrew Particle is not ſeldom uſed, whereof inſtances have been formerly given) *thou, Lord, art,* &c. So this Verſe gives a reaſon of the former, as well as the firſt branch of it, why God ſuffers the wicked to flouriſh ſo long, becauſe he is not like Man, of ſhort and uncertain continuance here, to whom a little time is long and tedious, who therefore impatiently expects the time of vengeance, and fears leſt the offender ſhould eſcape it; whereas God is unchangeable and everlaſting, and therefore long-ſuffering without any inconvenience, and the longeſt time of the proſperity of the wicked is but ſhort and inconſiderable in his Eyes, *a thouſand years* being *in his ſight but as yeſterday, when it is paſt, Pſal.* 90. 4. and they can never eſcape out of his hands: as alſo of the latter branch of the Verſe, why the wicked ſhall be deſtroyed for ever, becauſe God lives and reigns for ever to execute that juſt ſentence of everlaſting puniſhment which he hath pronounced againſt them.

9 For lo [k], thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

[k] He repreſents their deſtruction as preſent, and as certain which the repetition of the words implies.

10 But my horn ſhalt thou exalt [l] like *the horn* of an unicorn [m]: I ſhall be anointed [n] with freſh oil [o].

[l] But as for me, and other righteous perſons (of whom he ſaith. the ſame thing, *v.* 12.) we ſhall be advanced to the height of honour, and true and laſting felicity. [m] Of which ſee on *Deut.* 33. 17. [n] I ſhall have great cauſe of rejoycing and teſtifying my joy by anointing my ſelf, as the manner was in Feaſts and all joyful Solemnities. [o] Sweet and uncorrupted.

11 Mine eye alſo ſhall ſee *my deſire* [p] on mine enemies; *and* mine ears ſhall hear [q] *my deſire* of the wicked that riſe up againſt me.

[p] To wit, in the ruine of thine and mine incorrigible Enemies. [q] What I do not ſee my ſelf, I ſhall underſtand by the certain reports of others

* Hoſ. 14. 12 * The righteous ſhall flouriſh like the palm-tree [r]: he ſhall grow like a cedar [s] in Lebanon.

[r] Which is conſtantly green and flouriſhing, and fruitful, *Cant.* 7. 8. and growing even when it is preſſed down; and ſo is a fit emblem of a juſt mans perſon and condition. See *Revel.* 7. 9. [s] Which ſpreads it ſelf wide, and grows very high and ſtrong, and is very durable, and in ſome ſort incorruptible.

13 Thoſe that be planted [t] in the houſe of the LORD [u] ſhall flouriſh in the courts [x] of our God.

[t] Whom God by his Gracious Providence and Holy Spirit hath planted or fixed there. [u] *i. e.* In its Courts, which are a part of the Houſe, and oft come under that name in Scripture. And by this *Houſe* he means the Church of God, whereof all juſt perſons are real and living members. [x] Which he mentions rather than the Houſe, becauſe he ſpeaks not here of the Prieſts, but of all juſt men, who were permitted to come no further than into the Courts.

14 They ſhall ſtill bring forth fruit in old age [y]: they ſhall be fat, and † flouriſhing: † Heb. *green.*

[y] When their natural ſtrength decayeth, it ſhall be renewed; their laſt days ſhall be their beſt days, wherein as they ſhall grow in grace, ſo they ſhall increaſe in comfort and bleſſedneſs.

15 To ſhew that the LORD *is* upright [z]: *he is* my rock, and *there is* no unrighteouſneſs in him.

[z] This glorious work of God in compenſating the ſhort proſperity of the wicked with everlaſting puniſhments, and of exchanging the momentany Afflictons of the Juſt with Eternal Glory and Happineſs, doth clearly demonſtrate that God is juſt and blameleſs in all the diſpenſations of his Providence in the World.

PSAL. XCIII.

The ARGUMENT.

THis Pſalm contains an aſſertion or declaration of Gods ſoveraign and univerſal dominion in and over the whole World. Which is here ſet forth, partly for the comfort of Gods Church and People againſt all the aſſaults of their numerous and potent Adverſaries; and partly to give an intimation and aſſurance of the accompliſhment of that great Promiſe of the Kingdom of the Meſſias, which was not to be confined to the *Iſraelites,* but to be extended to all the Nations of the Earth; which, though wonderful in our Eyes, the Supream and Almighty Ruler of the World could eaſily effect. This and the ſix following Pſalms, according to the opinion of the Hebrew Doctors, belong to the times of the Meſſias.

A deſcription of the Majeſty, 1. *and Power of God,* 2——4. *The certainty of Gods Word, and neceſſity of Holineſs in Gods Houſe,* 5.

* THe LORD reigneth [a], * he is clothed with majeſty; the LORD is cloathed with ſtrength [b] *wherewith* he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved [c]. * Pſ. 96. & 97. & 99. * Pſ. 104

[a] He is the King and Governour, not only of *Iſrael,* but of the whole World, as the laſt clauſe of the Verſe expounds it: and accordingly he will in his due time ſet up his Empire over all Nations, in the hands of his Son the Meſſias [b] That Majeſty and Strengh which he always had in himſelf, he now hath and will ſhortly much more ſhew it forth in the Eyes of all people. [c] The effect of Gods Government of the World ſhall be this, that he will order and over-rule all the Confuſions, and Diviſions, and Hoſtilities in the World, ſo as they ſhall end in an orderly, peaceable and happy ſettlement, and in the erection of that Kingdom of the Meſſias, which can never be moved.

2 * Thy throne is eſtabliſhed † of old: thou *art* from everlaſting [d]. * Pſ. 45. † Heb. *from the*

[d] And this Kingdom of thine is no new or up-ſtart Kingdom, as it may ſeem to the ignorant World, but the moſt antient of all Kingdoms, being from Everlaſting to Everlaſting, although it was not always equally manifeſted in the World.

3 The floods [e] have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves [f].

[e] The Enemies of thy Kingdom, who are oft compared to floods for their numbers, force, rage, *&c.* See *Iſa.* 8. 7, 8. and 17. 12, 13. *Jer.* 46. 7, 8. [f] Have both by their words and actions made oppoſition againſt it.

4 The LORD on high *is* mightier than the noiſe of many waters; *yea, than* the mighty waves of the ſea [g].

[g] The King of Heaven is too ſtrong for all Earthly Potentates, and will ſubdue them under his feet.

5 Thy teſtimonies [h] are very ſure: holineſs becometh thine houſe [i], O LORD, † for ever. † Heb. *length of days.*

[h] *i. e.* Thy words; either, 1. Thy Precepts, which are commonly called Gods *teſtimonies.* And ſo having ſpoken of Gods Kingdom, he now ſheweth that the Laws of that Kingdom are juſt, and true, and holy; which is a ſingular commendation of it. Or, 2. Thy Promiſes, as may be gathered from the following words, *are ſure,* or *true,* or *faithful;* which Attribute properly belongs, and every where in Scripture is aſcribed to Promiſes rather than to Precepts. And the Promſes no leſs than the Precepts are Gods *Teſtimonies,* or the witneſſes or declarations of his mind and Will to Mankind. And he ſeems here to ſpeak of thoſe great and precious promiſes concerning the erection and eſtabliſhment of his kingdom in the World by the Meſſias. Which ſaith he, are infallibly true, and ſhall certainly be accompliſhed in thy time. [i] This is to be underſtood, either. 1. Of Gods Church or People, who are ſometimes called Gods *Houſe,* and whoſe buſineſs and delight is in God Houſe and Service there performed. So the ſenſe is, It becometh thy people to be holy in all their approaches to thee, and worſhippings of thee. Or rather, 2. Of God himſelf, who dwelt in his Houſe, from whence he gave forth his Oracles, and where all his teſtimonies were kept upon record. This ſeems better to ſuit with the Context, the buſineſs of this Pſalm being rather to deſcribe the dominion of God than the duty of his People. And ſo the ſenſe ſeems to be this, Holineſs is the conſtant Ornament and Glory of thy Houſe. Or it becometh thee who dwelleſt in thy Houſe to be holy in all thy words and actions; and therefore thy teſtimonies are very ſure, and thou wilt undoubtedly fulfil all thy Promiſes. For *holineſs* ſeems to be here taken for Gods faithfulneſs, as it is *Pſal.* 60. 6. and 89. 35. or which comes to

the ſame thing, for his Juſtice or Righteouſneſs, whereby he is obliged to make good all his promiſes,as that word is very commonly uſed.

PSAL. XCIV.

The ARGUMENT.

THe matter of this Pſalm plainly declares the occaſion of it to be the oppreſſions and perſecutions of Gods people by wicked and cruel Tyrants and Enemies againſt whom he prays for the divine aid.

The Pſalmiſt calling to God for Juſtice, 1——4. *complaineth of Tyranny and impiety,* 5——7. *Teacheth Fools Gods Providence,* 8——11. *Sheweth the bleſſed effects of Affliction,* 12, 13. *and a promiſe of his preſence with the afflicted,* 14, 15. *He is their ſupport,* 16——23.

b.God enges. b.ſhine O LORD † God to whom vengeance belongeth *a*: O God, to whom vengeance belongeth † ſhew thy ſelf.

a As thou art the ſupreme Judge of the World, the Patron and protector of the Righteous, and the declared Enemy of all wickedneſs and wicked men.

o. 1. al.7.6. n. 18. 2 * Lift up thy ſelf *b*, thou * judge of the earth: render a reward to the proud.

b Either, 1. Aſcend thy Tribunal to pronounce the Sentence. Or 2. Ariſe from thy ſeat, and beſtir thy ſelf to puniſh thy proud Enemies, at it here follows.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph!

4 *How long* ſhall they utter *c*, and ſpeak hard things *d*! *and* all the workers of iniquity boaſt themſelves *e*.

c Or *pour forth* freely, conſtantly, abundantly, as a Fountain doth waters, as this Hebrew word ſignifies. *d* Grievous, and inſolent, and intolerable words againſt thee and thy people; blaſphemous, malicious, contemptuous and minatory words. *e* Boaſt of their invincible power, and proſperous ſucceſs in their wicked deſigns.

5 They break in pieces thy people, O LORD, and afflict thine heritage *f*.

f Thoſe righteous perſons whom thou haſt choſen for thy portion or inheritance.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs *g*.

g Whom common humanity oblidged them to ſpare, and pity and relieve.

Pſal. 10. , 12. 59. 7. 7 * Yet they ſay, The LORD ſhall not ſee *h*: neither ſhall the God of Jacob *i* regard *it*.

h Their impunity and proſperity in their impious and barbarous practices makes them ready to doubt of, or to deny the Providence of God in the government of his Church and of the World. *i* So they call him ſarcaſtically, He who taketh that name to himſelf, but hath no regard to his people, but gives up his *Jacob* to the ſpoil, and to the rage of their Enemies.

Pſ.92.6. 8 * Underſtand, ye brutiſh among the people *k*: and *ye* fools, when will ye be wiſe!

k You who though you think your ſelves the wiſeſt of men, yet in truth are the moſt brutiſh of all people; for the Hebrews oft expreſs their ſuperlatives in this manner, as *Prov.* 30. 30. *Cant.* 1. 8. *&c.* You that have only the ſhape, but not the underſtanding, of a man in you.

Exod. . 11. rov. o. 12. 9 * He that planted *l* the ear, ſhall he not hear *m*! he that formed *n* the eye ſhall he not ſee!

l The word is very emphatical, ſignifying the excellent ſtructure of the Ear, or the ſeveral Organs or Inſtruments belonging to the ſenſe of Hearing, and the exact poſition and firm ſettlement of all thoſe parts in their proper places; which is juſtly admired by all that underſtand it. *m* He muſt neceſſarly hear. The truth of the inference depends upon that evident and undeniable principle in reaſon, that nothing can give to another that which it hath not either formally or more eminently in it ſelf, and that no effect can exceed the vertue of its cauſe. *n* By which word he ſeems to intimate the accurate and moſt curious workmanſhip of the Eye which is obſerved by all that write upon that ſubject.

10 He that chaſtiſeth the heathen, ſhall not he correct *m*! he that teacheth man knowledge *n*, *ſhall not he know o*!

m He who, when he pleaſeth, can and doth puniſh the Gentiles or Nations of the World, is he not able to puniſh you for your wicked ſpeeches and actions? Or, *He that inſtructeth*, or *teacheth* (as this word ſignifies, *Prov.* 9. 7. *Iſa.* 8. 11, *&c.*) *the nations* (not only the Jews but all other people, all mankind, as this clauſe is explained by the next, *he that teacheth man knowledge*) *ſhall not he correct* or *reprove*? and therefore muſt not he diſcern and know all your hard ſpeeches and wicked actions? Thus the conſequent ſeems to be put for the antecedent, as is frequent in Scripture, and that not without emphaſis, to imply that God does not know their ſins with a ſimple or ſpeculative knowledge, but ſo as to proceed upon that knowledge to judge aud puniſh them. *n* By giving him underſtanding, and the knowledge of many excellent things by the Light of Nature. *o* To wit, mens thoughts, of which ſee *v.* 11. and their words and actions, of which he ſpoke, *v.* 6, 7. Theſe words are not in the Hebrew Text, but are eaſily underſtood out of the foregoing clauſe. And the like defects we find elſewhere, as 2 *Sam.* 5. 8. comp. with 1 *Chron.* 11. 6. eſpecially in vehement commotions of the mind, when a mans paſſion ſtops his ſpeech, as it is here, and *Pſal.* 6 3. and in other Authors.

* 1 Cor. 3. 20. 11 * The LORD knoweth the thoughts of man *p*, that they are vanity.

p This is an Anſwer to the foregoing Queſtion, *ſhall not he know*? Yes, he *knoweth* all things, yea even the moſt ſecret things, as *the thoughts of men*; and in particular your atheiſtical thoughts, and much more doth he know your wicked practices, which you ſaid he did not ſee, *v.* 6, 7. And he knows that they are generally vain and fooliſh, and that whilſt you mock God and applaud your ſelves in ſuch thoughts, you do not relieve, but only delude your ſelves with them.

12 * Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law *q*. * Heb. 12. 11.

q And whereas theſe ungodly perſons eſteem themſelves the only happy men, and conclude thy people to be of all men the moſt miſerable, becauſe of the manifold perſecutions and afflictions which they commonly ſuffer, and upon this account diſpute againſt thy Providence, ſo far is their opinion from the truth, that the contrary is moſt certain, that as their proſperity is a real miſchief to them, ſo thoſe afflictions of good men which are accompanied with divine inſtructions are great and true Bleſſings to them, themſelves being judges.

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked *r*.

r For their preſent and ſhort troubles prepare them for, and lead them to true reſt and bleſſedneſs, whilſt the ſeeming felicities of the wicked make way for thoſe tremendous Judgments which God hath prepared for them.

14 * For the LORD will not caſt off his people *s*, neither will he forſake his inheritance. * 1 Sam. 12. 22. Rom. 11. 1, 2.

s Though God may for a time correct his people, yet he will not utterly deſtroy them. as he will their Enemies, but will in his time put an end to all their Calamities.

15 But judgment ſhall return unto righteouſneſs *t*: and all the upright in heart † ſhall follow it *u*. † Heb. *ſhall be after it.*

t But although the World is now full of unrighteous Judgments, and even God himſelf ſeems not to judge and adminiſter things juſtly, becauſe he ſuffers his people to be oppreſſed, and the wicked to triumph over them, yet the ſtate of things ſhall be otherwiſe ordered, God will declare himſelf to be a righteous Judge, and will advance and eſtabliſh Juſtice in the Earth, and eſpecially among his People. *u* To wit, juſt Judgment reſtored; they will all approve of it, and imitate this Juſtice of God in all their actions, whereas *the wicked will* ſtill *do wickedly*, as is ſaid *Dan.* 12. 10. and *in a land* and ſtate *of uprightneſs will deal unjuſtly, and will not behold the majeſty of the Lord*, as it is *Iſa.* 26. 10. Oth. *ſhall follow him*, to wit, the Lord, expreſſed *v.* 14. whoſe act it is to bring Judgment to Juſtice. Whilſt the wicked forſake God, theſe will cleave to him, as being confident that, howſoever he may ſuffer them to be oppreſſed for a ſeaſon, yet he will in due time plead their cauſe, and bring forth their Righteouſneſs.

16 Who will riſe up for me *x* againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

x To defend and help me. I looked hither and thither, and called to my Friends for their help, ſaying, *who will*, &c. But none of them appeared, but God alone helped me, as he ſaith in the next Verſe.

17 Unleſs the LORD *had been* my help, my ſoul had ‖ almoſt dwelt * in ſilence *y*.

y In the place of ſilence, to wit, the Grave. Compare *Job* 3. 17, 18. *Pſal.* 88. 13. and 115. 17. ‖ Or, *quickly.* *Pſ.115.17.

18 When I ſaid, My foot ſlippeth *z*, thy mercy, O LORD, held me up.

z I am now upon the point of falling into miſchief and utter deſtruction.

19 In the multitude of my thoughts *a* within me, thy comforts *b* delight my ſoul.

a Wilſt my Heart was filled with *various and perplexing thoughts*, as this Hebrew word ſignifies, and tormented with cares and fears about my future ſtate. *b* Thy promiſes contained in thy word, and ſet home by thy Spirit upon my Soul, and the remembrance of my former experiences of thy care and kindneſs to me. Comp. *Pſal.* 119. 50, 76.

20 Shall the throne of iniquity have fellowſhip with thee *c*, which * frameth miſchief *d* by a law *e*! * Iſa.10.1.

c Wilt thou take part with the unrighteous powers of the World who oppreſs thy people? It is true they partake of thy Name, being called *goas*, *Pſal.* 82. 1. but, I know, thou wilt not afford them thy Protection and Patronage, but wilt manifeſt thy juſtice and diſpleaſure againſt them. This ſeems to have been one of thoſe comfortable thoughts wherewith the Pſalmiſt delighted his Soul, as he now ſaid. *d* Who deviſe wicked devices, and lay heavy burdens upon men that are more righteous than themſelves. *e* Either by vertue of thoſe unrighteous decrees which they have made in form of Laws: Or by falſe pretences of law. Or, *againſt law*, againſt all right and the laws both of God and Men.

21 They gather themſelves together againſt the ſoul *f* of the righteous, and condemn the innocent blood *g*.

f Againſt the Life, as *the Soul* commonly ſignifies, and as the next clauſe explains it. They are not ſatisfied with the ſpoil of their Eſtates, but do alſo thirſt after their Lives. *g* They ſhed the blood of thoſe innocent perſons whom they have wickedly condemned. *Innocent blood* is here put for the Blood or Life of an innocent perſon, as it is alſo 1 *Sam.* 19. 5. *Mat.* 27. 4.

22 But the LORD is my defence: and my God is the rock of my refuge.

23 And * he ſhall bring upon them their own iniquity *h*, and ſhall cut them off in their own wickedneſs *i*: *yea*, the LORD our God *k* ſhall cut them off. * Pſ. 7. 16.

h i. e. The fruit and puniſhment of their Sins. *i.* Either in the midſt of their Sins: Or, by their own wicked Devices, the miſchief whereof he will cauſe to fall upon their own Heads. *k* The God of *Jacob*, of whom they ſaid that he did *not ſee nor regard* them, but now they find the contrary proved to their coſt.

PSAL. XCV.

The ARGUMENT.

THe Author of this *Pſalm* was *David*, as is affirmed *Heb.* 4. 7. and although this *Pſalm* be delivered in general terms as an invitation to mankind to yield unto the true God that praiſe, and worſhip, and obedience, which he requireth and deſerveth, yet it hath a ſpecial reference to the Days of the Meſſiah; of which Chriſtians have no great reaſon to doubt, ſeing it is ſo underſtood by the Hebrew Doctors themſelves; as alſo by the Apoſtle, *Heb.* 3.7, &c. and eſpecially *Heb.* 4. 3, 4, 5, 6, 7, 8, 9. where he not only expounds it of thoſe times, but proves that it cannot be meant of the former times and State of the Church.

An Exhortation to praiſe God, 1, 2. *for his great Power, Goodneſs, and tenderneſs to his people,* 3———7. *A caution againſt hardneſs of heart,* 8. *it grieves the Lord,* 9, 10. *God's threatning againſt it confirmed with an Oath,* 11.

O Come, let us *a* ſing unto the LORD; let us make a joyful noiſe to the rock of our ſalvation.

a He ſpeaks to the *Iſraelites,* whoſe backwardneſs to this work in the times of the Goſpel, was foreſeen by the Spirit of God. which dictated this *Pſalm.*

† Heb. *prevent his face.*
Iſa. 37. 33.

2 Let us † come before his preſence *b* with thankſgiving, and make a joyful noiſe unto him with pſalms.

b which he will then afford us in a ſingular manner in his Son the Meſſiah, in and by whom he will be viſibly preſent with the Sons of men.

* Pſ. 96. 4. & 135. 5.
* Pſ. 86. 8.

3 For * the LORD *is* a great God, and a great king above * all gods *c.*

c Above all that are accounted and called *gods,* Angels, and Earthly Potentats, and eſpecially the falſe gods of the Heathens, which upon Chriſts coming into the World were ſtruck dumb, and could no more deliver their Oracles, as *Plutarch* and other Heathens obſerved with admiration, nor deceive the World, but were forced to give place to the true God, and to the knowledge and worſhip of him alone, which was propagated among all Nations by the Goſpel.

† Heb. *in whoſe.*
‖ Or, *the heights of the hills are his.*

4 † In his hand *d* are the deep places *e* of the earth: ‖ the ſtrength of the hills *f is* his alſo.

d Under his Government. *e* Thoſe parts which are far out of mens ſight and reach, and much more thoſe that are at Mens diſpoſal. *f* The ſtrongeſt or higheſt Mountains are under his feet and at his diſpoſal. The ſenſe of the Verſe is, All the parts of the Earth, whether high or low, are ſubject to his power and providence, and therefore it is not ſtrange if all the Nations of the Earth be brought to the Acknowledgement of him, and if the Gentiles receive his Goſpel.

† Heb. *whoſe the ſea is.*

5 † The Sea *is* his, and he made it: and his hands formed the dry lands.

6 O come, let us worſhip, and bow down: let us kneel *g* before the LORD our maker.

g By which expreſſions he teacheth, that even in Goſpel-times God is to be glorified and worſhiped as well with the Members of our Bodies as with the faculties of our Souls.

* Pſ. 79. 13. & 80. 1. & 100. 3.
* Heb. 3. 7. & 4. 7.

7 For he *is* our God *h,* and * we *are* the people of his paſture *i,* and the ſheep of his hand *k:* * to day *l* if ye will hear his Voice *m.*

h In a peculiar manner; and therefore it will be moſt unreaſonable and abominable for us to forſake him when the Gentiles ſubmit to his Law. *i* Whom he feedeth and keepeth in his own proper Paſture, or in the Land which he hath appropriated to himſelf. *k* Which are under his ſpecial Care and Conduct or Government, which is oft expreſſed by *the hand,* as *Numb.* 4. 28. and 31. 49. *Judg.* 9. 29. *l i. e* Forthwith or preſently, as this word is uſed *Deut.* 4. 4, 8. and 27. 9. *Joſ.* 22. 16, 18, &c, Or *this day,* in this ſolemn day of Grace or of the Goſpel, which the Pſalmiſt ſpeaks of as preſent, according to the manner of the Prophets, And this word, though belonging to the following Clauſe, as appears from *Heb.* 3. 7. may ſeem to be thus placed, to ſhew that it had ſome reſpect to the foregoing words alſo. For the Senſe of the place may be this, *We* (Jews) are or ſhall be *the people of his Paſture and the ſheep of his hand.* God will ſtill own us for his people *this day, i. e.* In the days of the Meſſiah, if *this day,* or in that time, we ſhall *hear his voice,* Otherways God will reject us and receive the Gentiles in our ſtead. *m* If you will hearken to his call and obey his further Commands. Which may be added as a neceſſary caution and admonition to the Iſraelites, that they might underſtand and conſider that Gods preſence and Favour was not abſolutely, neceſſarily, and everlaſtingly fixed to them, as they were very apt to believe, but was ſuſpended upon the condition of their continued obedience, which if they violated, they ſhould be rejected, and the Gentiles performing it, ſhould be received to his mercy. And this Clauſe may be connected either, 1. with the former words, as the condition of their intereſt in God as their God, as was now ſaid. Or 2. with the following Verſe, if you are willing to hearken to Gods call delivered by his Son, take the following counſel.

* Exo. 17. 2, 7.
Nu. 14. 22. & 20. 13.
Deu. 6. 16.
† Heb. *contention.*

8 Harden not your hearts *n,* * as *in* the † provocation *o, and* as *in* the day of temptation *p* in the wilderneſs:

n By wilful diſobedience and obſtinat unbelief rebelling againſt the light, and reſiſting the Holy Ghoſt and his clear diſcoveries of the truth of the Goſpel. *o* As you did in that bold and wicked conteſt with God in the Wilderneſs. Or, *As* in *Meribah,* which was the proper name of the place where that happened and which alſo was called *Maſſah,* as is evident from *Exod.* 17. 7. and *Deut.* 33. 8. *p* In the day in which you tempted me. Or, *as* in *the day of Maſſah, i. e.* when you were at *Maſſah.*

9 When *q* your fathers tempted me, proved me, and ſaw *r* my works *s.*

q Or, In *which place.* Which may belong either to *Meribah* and *Maſſah;* Or to the Wilderneſs laſt mentioned. Or, *Surely,* as this word is oft uſed in Scripture, as hath been obſerved once and again. *r* Or, *Although,* or *after that they ſaw* or *had ſeen.* Which is added as a juſt and great aggravation of their unbelief after ſuch a ſenſible and evident experience of Gods power and goodneſs to them. *s* Both my works of mercy which gave them abundant cauſe to truſt me; and my works of Juſtice, for which they had reaſon to fear and pleaſe me. Heb: *my work,* to wit, that great and ſtupendous work of bringing my people out of *Egypt* with a ſtrong hand, and of conducting them ſafely through the Red Sea into the Wilderneſs, and of deſtroying the Egyptians. For not many more of Gods great works were done before they came to *Meribah.*

10 Forty years long was I grieved with *this* generation *s,* and ſaid, *It is* a people that do err in their hearts *t:* and they have not known *u* my ways *x*

s Or rather, *with* that *Generation* which then lived, who were your Anceſtors. *t* They do not only ſin through infirmity and the violence and ſurprizal of Temptations. but their hearts are unſincere and inconſtant, and given to backſliding, and therefore there is no hopes of their amendment. Compare *Pſal.* 78. 8. *u* Or, *they do not know,* to wit, with a practical and uſeful Knowledge, as that word commonly notes in Scripture. They did not rightly underſtand, nor duly conſider, nor ſeriouſly lay to heart. They remain ignorant after all my teachings and diſcoveries of my ſelf to them. *x* Either, 1. my Laws or Statutes, which are frequently called Gods *ways.* Or rather, 2. my works, as it is expreſſed *v.* 9. which alſo are commonly ſo called. They did not know, nor conſider and remember thoſe great things which I had wrought for them and among them.

† Heb. *they enter into my reſt.*

11 Unto whom I ſware in my wrath *y,* † that they ſhould not enter into my reſt *z.*

y Being full of juſt wrath againſt them, I paſſed an irreverſible Sentence, and confirmed it by an Oath; of which we read *Num.* 14. *z* Into the promiſed Land, which is called *the reſt, Deut.* 12. 9. See alſo 1 *Chron.* 23. 25. *Pſal.* 132. 14. And this Hiſtory the Pſalmiſt propounds to the Men of his Age, not as a matter of meer ſpeculation, but as an Inſtruction for all after Ages, and particularly for thoſe Iſraelites who ſhould live in the times of the Meſſias, that they ſhould *take heed of falling after the ſame example of unbelief,* as the Apoſtle infers from this place, *Heb.* 4. 11.

PSAL. XCVI.

The ARGUMENT.

THis *Pſalm* was compoſed by *David* upon occaſion, or at the time of the bringing of the Ark of God into the Tabernacle which *David* had prepared for it in *Zion,* as may be gathered by comparing it with 1 *Chron.* 16. 7, 23, 24, &c. where almoſt the whole Pſalm is to be found. But as the Ark was an evident Type of the Meſſiah, which *David* very well knew, as hath been oft noted before; ſo *David*'s thoughts, or at leaſt the deſign of God's Spirit, which indited this *Pſalm,* was extended beyond and above it, even to the times of the Meſſiah, and to his glorious and univerſal Kingdom, in which not the Jews only but the heathen Nations alſo ſhould worſhip the true God, and kiſs his Son the Meſſiah.

All the Inhabitants of the Earth and Sea are called to praiſe the Lord, for his great Honour and Majeſty, 1———7. *for his wiſe governing the World,* 8—10. *Heaven and Earth are called to rejoice before him, for his righteous Judgment,* 11---13.

* 1 Chr. 16. 23.
Pſ. 33. 3.

O * Sing unto the LORD a new ſong *a:* ſing unto the LORD all the earth *b.*

a Upon this new and great occaſion, not the removal of the Ark, wherein there was nothing new but an inconſiderable circumſtance of place, and that not yet fixed; but the coming of the Meſſiah, and the confirming of the New Covenant by his blood, and the calling of the Gentiles. *b* All the Nations of the Earth, who ſhall then partake of thoſe great Bleſſings and priviledges which are now peculiar to *Iſrael.*

2 Sing unto the LORD, bleſs his name: ſhew forth his ſalvation *c* from day to day.

c That great work of the Redemption and ſalvation of the World by the Meſſias.

3 Declare his glory among the heathen, his wonders among all people *d.*

d You who ſhall be called out of all the Heathen Nations to the knowledge of God and Chriſt, publiſh this glorious and wonderful work among all the Heathen Nations to whom you belong or may come.

* Pſ. 95. 3.

4 For the LORD *is* great, and greatly to be praiſed: * he is to be feared above all gods *e.*

e The Gods of the nations, as the next verſe expounds it.

5 For all the gods of the nations *are* idols *f;* but the LORD made the heavens.

f Or, *nothings,* as they are called, 1 *Cor.* 8. 4. and 10. 19. or *vain things,* as the word ſignifies, and is tranſlated by others. The ſenſe is, Though they have uſurped the name and place of the Divine Majeſty, yet they have nothing of his nature or Power in them.

6 Honour and majeſty *are* before him *g:* ſtrength and beauty *are* in his ſanctuary *h.*

g i. e. In his preſence, like Beams ſhot out from his Face, who is the Son of Righteouſneſs. There is an unconceivable glory and majeſty in his countenance and in the place of his preſence *h* Or, *in his holy place,* where he records his name, and affords his preſence. There are the manifeſtations of Gods Power and grace, or goodneſs, and all his perfections.

7 Give unto the LORD, O ye kindreds of the people *i,* give unto the LORD *k* glory and ſtrength.

i Or, O *ye families of the people* of the World. And the word *families* may be underſtood either 1. ſtrictly and properly; and ſo it may be intimated that this great Bleſſing of Salvation by Chriſt ſhould not be imparted to whole Nations, but only to ſome perſons taken *out of every people and Nation,* as it is expreſſed, *Revel.* 5. 9. or 2. more largely for nations, as it is taken *Gen.* 12. 3. *Jer.* 25. 9. *Zech.* 14. 18, and ſo it may be implyed, that not only ſome few of the Heathen people ſhould be brought to the acknowledgement and worſhip of the true God, as was uſual in the times of the Old Teſtament, but that whole Nations ſhould come in to the Church of God together. *k* Aſcribed to him, or acknowledged to be in him.

* Pſ. 29. 1, 2.
† Heb: *of his name.*

8 * Give unto the LORD the glory † *due unto* his name: bring an offering and come into his courts *l.*

l Into the Courts of his houſe. But under this one part of worſhip he comprehends the whole worſhip of God; and he ſpeaks of the worſhip of the New Teſtament under the expreſſions of legal worſhip, as the prophets elſewhere do, as *Mal.* 1. 11. and elſewhere.

ſ.110.3. r, *in the* *rious* *ctuary.*

9 O worſhip the LORD * || in the beauty of holineſs *m*: fear before him all the earth.

m Either in the holy place which he ſhall appoint to that end: or, clothed with all thoſe holy Ornaments, thoſe gifts and graces, which are neceſſary and required in Gods worſhip.

Pſ.93.1. 97. 1.

10 Say among the heathen *n*, *that* * the LORD reigneth *o*: the world alſo ſhall be eſtabliſhed that it ſhall not be moved *p*: he ſhall judge the people righteouſly *q*.

n You converted Gentiles, declare this to thoſe who yet remain in the darkneſs of Heatheniſm. *o* That God hath now ſet up his Throne and Kingdom in the World. *p* And as that *Kingdom ſhall never be deſtroyed* but *ſhall ſtand for ever*, as is ſaid *Dan* 2. 44, ſo the Nations of the World ſhall by the means of it enjoy an eſtabliſhed and laſting peace; which is every where mentioned as one of the Bleſſings which the Meſſias ſhall give to the World, as *Pſal.* 72. 3, 7. *Iſa.* 9. 6, 7. and 66. 12. *Mic.* 5. 5. *Zech.* 9. 10. *q* He ſhall not abuſe his invincible power and eſtabliſhed Dominion to the oppreſſion of his people, as other Princes frequently do, but ſhall govern them by the Rules of Juſtice and Equity, which is the only foundation of a true and ſolid Peace. See *Iſa.* 32. 17.

11 Let the heavens rejoice, and let the earth be glad *r*; * let the ſea roar, and the fulneſs thereof.

Pſ.98.7.

r It is a figure called *Proſopopœia*, whereby he ſignifies the great felicity of thoſe times, which ſhall be ſuch, that even thoſe liveleſs Creatures would teſtifie their Joy and thankfulneſs for it, if they were in a capacity ſo to do.

12 Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoice,

13 Before the LORD *s*; for he cometh, for he cometh; to judge the earth *t*: he * ſhall judge the world with righteouſneſs, and the people with his truth *u*.

Rev. 19. 1.

s At the preſence and approach of their Lord and Maker. *t* To take to himſelf that power and authority which belongs to him, to ſet up his Throne and Dominion among all the Nations of the Earth. *u* Or, *in his faithfulneſs*, *i. e.* ſo as he hath promiſed to do. He will certainly and abundantly fulfil all Gods promiſes made to his people.

PSAL. XCVII.

The ARGUMENT.

THis *Pſalm* ſeems to have both the ſame Author and the ſame ſcope with the former. And although the Pſalmiſt might take occaſion to pen it from thoſe ſignal manifeſtations of God's power and Righteouſneſs on his behalf and againſt his Enemies, yet he had a further aim in it, even at the coming of the Meſſias, which he here deſcribes. And whereas there are two comings of Chriſt plainly diſtinguiſhed in the New Teſtament, theſe are but confuſedly mentioned in the Old Teſtament: and the Prophets ſometimes ſpeak of his firſt coming in words and Phraſes, which ſeem more properly to agree to the ſecond, as *Mal.* 3. 1, 2. and 4. 1, 2. But whatſoever the Pſalmiſt deſigned or underſtood, this is certain, That the Holy Ghoſt meant the laſt Clauſe of *v.* 7. of Chriſt, as is affirmed *Heb* 1. 6. and therefore it is more than probable, that all the reſt of the Pſalm is to be underſtood of him and of his coming and Kingdom.

A deſcription of the Majeſty of Gods Kingdom, 1 —— 6. *The Church rejoiceth at his Juſtice and Judgment upon* Idolaters, 7 —— 9. *with an Exhortation to Godlineſs and ſpiritual rejoicing,* 10 —— 12.

THE LORD reigneth *a*, let the earth rejoice: let the † multitude of iſles *b* be glad *thereof*.

†Heb. *many or great Iſles.*

a See on *Pſal.* 96. 10. *b* The Gentile Nations, as this word being uſed, *Iſa.* 42. 4. is expounded, *Mat.* 12. 21 even thoſe which are moſt remote from *Judæa*, (then the only ſeat of God's people and worſhip) from which they were divided by the Sea, or to which they uſually went by Sea: ſuch places being commonly called *Iſles* in Scripture, as *Gen.* 10. 5. *Iſa.* 11. 11. and 66. 19. Which being mentioned, becauſe there might be ſome doubt about them, it is ſufficiently implyed, that thoſe Countries which were nearer to them ſhould unqueſtionably partake of the ſame priviledge.

2 Clouds and darkneſs are round about him *c*: * righteouſneſs & judgment *d are* the || habitation *e* of his throne.

*Pſ.89.14 ||Or, *Eſtabliſhment*, or, *place.*

c A dark Cloud doth encompaſs him. Wherein he ſeems to allude to that dark Cloud in which God did Anciently ſo often manifeſt his preſence for the comfort of his Saints, and for the terror and puniſhment of evil-doers. the deſign of theſe words is to deſcribe either 1. the depth and unſearchableneſs of Gods Judgments. Or, 2. the obſcurity of Chriſts coming, that the Divine Majeſty did vail himſelf with Fleſh, and came not with that outward ſplendour which the Jews expected. Or rather 3. the terror of his preſence and coming to his Enemies, of which he manifeſtly ſpeaks in the following Verſes; and of which the Prophets frequently ſpeak when they make mention of his coming, as *Joel* 2. 31, 32. *Mal.* 4. 1. *d i. e.* Righteous Judgment, or Righteouſneſs in Judgment. *e* Or, *the foundation* or *eſtabliſhment*; for *the throne is eſtabliſhed* (and the Hebrew Verb there is the ſame from whence this word here comes) *by righteouſneſs*, *Prov.* 16. 12. All his decrees and Adminiſtrations are grounded upon and managed with Righteouſneſs.

3 A fire goeth before him, and burned up his enemies round about *f*.

f This fire, and Lightning and Earthquake, and the ſad effects of them mentioned here, and *v* 4, 5. ſignifie thoſe dreadful Judgments of God, which ſhould be inflicted upon the Jews and others for their refuſal and contempt of the Meſſias; which was foretold in the Old Teſtament, and accompliſhed in the New Teſtament.

4 * His lightnings enlightned the world *g*: the earth ſaw and trembled.

*Pſ.77.48.

g This Phraſe ſignifies not ſo much illumination as Terror and Judgments, as appears both from the following words, and from the conſtant uſe of the phraſe in that ſenſe, as *Pſal*: 18. 14. and 144. 6, *&c.*

5 * The hills *h* melted like wax at the preſence of the LORD: at the preſence of the LORD of the whole earth *i*.

*Mic. 1. 4. Nah. 1. 5.

h The ſtrongeſt and loftieſt parts of the Earth. Whereby he may underſtand the great Potentats of the World, who ſet themſelves againſt the Meſſias. *i* Whoſe Dominion ſhall not then be confined in *Canaan*, as now in a manner it is, but ſhall be enlarged over the whole Earth.

6 * The heavens *k* declare his righteouſneſs: and all the people ſee his glory *l*.

*Pſ.19. 1. & 50. 6.

k Either 1. the Thunders and Lightnings and Tempeſts ſent from Heaven to plead his righteous cauſe againſt his enemies. Or 2. the Angels, yea God himſelf from Heaven, who gave manifeſt Teſtimony to the Righteouſneſs of the Meſſias. *l* Both Jews and Gentiles ſhall ſee and feel the glorious effects of his coming.

7 * Confounded be *m* all they that ſerve graven images; that boaſt themſelves of idols: * worſhip him all ye gods *n*.

*Ex.20.4. Lev.26. 1. Deut.5.8. *Heb.1.6.

m Let them be aſhamed of their former folly herein, and be thereby brought to deteſt and forſake them, and thoſe who will obſtinatly perſiſt in thir impiety and Idolatry, let them be brought to confuſion. Or, *They ſhall be confounded*: for this may be a prediction, and not an Imprecation. *n* All you whom the Gentiles have made the Objects of their Worſhip, and who are capable of giving him Worſhip; which two Qualifications agree principally, if not ſolely, to the Angels of God, whom the Heathens manifeſtly worſhiped in their images as an inferiour ſort of gods, of whom therefore this Text is expounded, *Heb.* 1. 6.

8 Zion *o* heard *p*, and was glad, and the daughters of Judah *q* rejoiced; becauſe of thy judgments, O LORD.

o Thy people dwelling in *Zion*, or *Jeruſalem* and *Judah*, to whom Chriſt came, and among whom the Goſpel was firſt preached. Or, thy Church and people who both in the prophetical Writings are oft called *Zion*. *p* The fame of thy Judgments, as the following words declare; the ruin of Idolatry, and the ſetting up the Kingdom of the Meſſias in the World. *q* Particular Churches, or rather perſons members of *Zion*. *r* Not that they took pleaſure in the ruin of others, but becauſe that made way for the Advancement of Gods glory and Chriſts Kingdom in the World.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods *s*.

s As thou always wert ſo in truth, ſo thou haſt now proved and declared thy ſelf to be ſuch in the Eyes of the whole World, by ſubduing them under thy feet.

10 Ye that love the LORD *t*, * hate evil *u*: he preſerveth the ſouls of his ſaints, he delivered them out of the hands of the wicked *x*.

Pſ.34.14. Am.5.15. Rom.12.9

t O all you who love and worſhip the true God and his anointed, and rejoice in the eſtabliſhment of his Kingdom. *u* Shew your Love to him by your abhorrency of all Idolatry, which is ſometimes called *evil* or *ſin* by way of Eminency, and of all other wickedneſs. *x* And although you that love the Lord Chriſt and his Kingdom will meet with many troubles and perſecutions, yet be not diſcouraged, for he will preſerve you in troubles, and in his time deliver you out of them all.

11 * Light *y is* ſown *z* for the righteous, and gladneſs for the upright in heart.

*Pſ.112.4.

y i. e. Joy and felicity, as this word is uſed *Eſth.* 8. 16. *Pſal.* 112. 4. and oft elſewhere. *z* Is prepared or laid up for them, and ſhall in due time be reaped by them, poſſibly in this life, but undoubtedly in the next. And therefore bear you afflictions for Chriſt with patience and cheerfulneſs.

12 Rejoice in the LORD, ye righteous: and give thanks || at the remembrance of his holineſs *a*.

||Or, *to the memorial.*

a In conſideration of his holy and righteous nature and government, or of his faithfulneſs in making good that great promiſe of ſending the Meſſias into the Wold: for *holineſs* is ſometimes taken for *faithfulneſs*, which is one part or Branch of it.

PSAL. XCVIII.

The ARGUMENT.

THe matter and ſcop of this *Pſalm* is the ſame with the former, and is an evident prediction of the coming of the Meſſias, and of the bleſſed effects thereof.

A Pſalm.

The Prophet exhorteth Jews, Gentiles, *and all the Creatures, to praiſe God for his Truth and Salvation,* 1 —— 9.

O * Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand and his holy arm * hath gotten him the victory *a*.

* Pſ.33.3. & 96. 1. * 1 Sa. 25. 26. *Heb.*

a God by his own only power hath overcome all difficulties and Enemies, and hath in ſpight of all ſet Chriſt upon his Throne and propagated his Kingdom in the World.

2 * The LORD hath made known his ſalvalvation *b*: his righteouſneſs *c* hath he || openly ſhewed in the ſight of the heathen.

*Iſa.52.10 || Or, *revealed.*

b The redemption or ſalvation of the World by the Meſſias: which was hitherto reſerved as a ſecret among the Jews, yea was not throughly known and believed by the moſt of the Jews themſelves. *c* Either his faithfulneſs in accompliſhing this great promiſe of ſending the Meſſias: or his goodneſs and mercy oft called by this Hebrew word: or the righteouſneſs of God or of Chriſt revealed in the Goſpel.

3 He hath remembred his mercy and his truth *c* toward the houſe of Iſrael: all the ends of the earth *d* have ſeen *e* the ſalvation of our God.

c He hath now actually given that mercy which he had promiſed to the Iſraelites. *d* All the Inhabitants of the Earth from one end to another: *e i. e.* Enjoyed it, as this word is oft uſed, as hath been proved again and again.

4 Make a joyful noiſe unto the LORD all the earth *f*:

make a loud noiſe, and rejoice, and ſing *praiſe*.

f Becauſe you all do now partake of the ſame priviledges with the Jews, join with them in worſhipping and praiſing of God.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm *g*.

g The worſhip of the New Teſtament is here deſcribed, in phraſes taken from the rites of the old, as *Pſal.* 92. 3. and oft elſewhere.

6 With trumpets, and ſound of cornet: make a joyful noiſe before the LORD, the king.

7 Let the ſea roar, and the fulneſs thereof *h*: the world, and they that dwell therein.

h All thoſe Creatures wherewith it is repleniſhed, which by a poetical ſtrain are invited to praiſe God.. See of this and the next Verſes the notes on *Pſal.* 96. 11, 12, 13.

8 Let the floods clap *their* hands: let the hills be joyful together.

*Pſ.96.13. 9 Before the LORD; * for he cometh to judge the earth: with Righteouſneſs ſhall he judge the world, and and the people with equity.

PSAL. XCIX.

The ARGUMENT.

THis *Pſalm* is ſuppoſed to be *David*'s, and the matter of it ſeems to ſuit to his time, and the ſtate of affairs which then was: although as *David* was a Type of Chriſt, ſo this Pſalm may look beyond *David* unto the Meſſias. But it doth not ſpeak ſo fully nor clearly of the Meſſias, as the foregoing *Pſalms* do.

The Pſalmiſt ſetteth forth the weighty power of God in Zion, 1, 2. *God's Holineſs a reaſon for our praiſing him,* 3. *Equity and Righteouſneſs executed in* Jacob, 4. *The Church exhorted by the Example of their Forefathers,* 5—8, *to praiſe and magnifie him in his holy hill,* 9.

*Pſ.93.1 *Pſ. 80.1. † Heb. *ſtagger.* * THE LORD reigneth, let the people *a* tremble: * he ſitteth *between* the cherubims *b*, let the earth *c* be † moved *d*.

a To wit, ſuch as are enemies to God and to his people. *b* Upon the Ark. See 1 *Sam.* 4. 4 he is preſent with his people to protect them, and to puniſh their Enemies. *c* The people of the Earth, by comparing this Clauſe with the former. *d* to wit, with fear and trembling, as in the former clauſe.

2 The LORD *is* great in Zion *e*, and he *is* high above all people *f*.

e In the Hebrew Text the words ly in this order, *The Lord in Zion* (*i. e.* which dwelleth in *Zion*, as is ſaid *Pſal.* 9. 11. *Iſa.* 8 18. *Joel.* 3. 21.) *is great*. *f* above all the people of the Earth, of whom he ſpake *v.* 1. who ſhall exalt themſelves againſt him.

3 Let them *g* praiſe thy great and terrible name: *for* it *is* holy.

g To wit, *all people* laſt mentioned. *h* For it is not only great but holy, and therefore moſt praiſe-worthy.

*Pſ.98.6. 4 * The kings ſtrength alſo loveth judgment *n*: thou doſt eſtabliſh equity *o*; thou executeſt judgment and righteouſneſs in Jacob *p*.

n Though his Dominion be abſolute and uncontroulable, and his power irreſiſtable,, yet he doth not abuſe it to tyranny and oppreſſion, as the princes of the World commonly do, but tempers and manageth it with righteouſneſs, and not only doth judge juſtly, but, which is more, loves to do ſo. *The Kings ſtrength* is by a known Hebraiſm put for *the ſtrong*, or *powerful King*. *o* To wit, in all thy proceedings. Equity is thy conſtant and ſtable courſe. *p* Amongſt thine own people; whom, when they do amiſs, he puniſheth no leſs than other people, as he notes below *v.* 8. whereby he ſheweth that he is no reſpecter of perſons, but a righteous and impartial Judge to all ſorts of men.

5 Exalt ye the LORD our God, and worſhip at his foot-ſtool *q*: *for* || he *is* holy *r*.

|| Or, *it is holy.*

q Before the Ark, which is ſo called, 1 *Chron.* 28. 2. *Pſal.* 132. 7. *r* Or, rather, for *it*, (to wit, the Ark) *is holy*: it is conſecrated to be a pledge of Gods preſence, and the only place of Gods publick worſhip.

6 Moſes and Aaron among his prieſts, and Samuel *s* among them that call upon his name *t*: they called upon the LORD, and he anſwered them *u*.

s He preſſeth them to perform the duty of praiſing and worſhipping God by the example of three eminent perſons who practiſed this duty, and that with happy ſucceſs. He reckoneth *Moſes* among the prieſts not without Cauſe, partly becauſe before the inſtitution of the Prieſthood he executed that office, *Exod.* 24. 6. *Num.* 7. and partly becauſe he oft interceded to God for the people; which was a very conſiderable part of the prieſts work. See *Num.* 6. 23, *&c.* *Joel* 2. 17. *t* Who uſed frequently and ſolemnly to intercede with God on the behalf of the people. So the general expreſſion is here uſed ſynecdochically for this particular kind of prayer: ſuch Synecdoche's being very frequent in Scripture. *u* *Moſes*, *Exod.* 32 and elſewhere; *Aaron*, *Numb.* 16. *Samuel*, 1 *Sam.* 7. 9. and 12. 19. Compare *Jer.* 15. 1.

7 He ſpake unto them *x* in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them *y*.

x i. e. To ſome of them; for the expreſſion is only indefinite, and therefore doth not neceſſarily reach to all of them: to *Moſes* frequently; to *Aaron*, *Exod* 19. 24. and 33. 9, 10, 11. *Numb.* 12. 5. And for *Samuel*, he anſwered him if not by words yet really and by his Actions, thundering againſt the Philiſtins, 1 *Sam.* 7. 9, *&c.* which ſuppoſeth a Cloud, if not a Cloudy pillar. *y* This is added, not only for their commendation, but for the Inſtruction of the Iſraelites; to teach them that God will not hear the Prayers of them who do not keep his Commandments.

8 Thou anſweredſt them *z*, O LORD our God: thou waſt a God that forgaveſt them *a*, though thou tookeſt vengeance of their inventions *b*.

z The Interceſſours before mentioned. *a* Either 1. *Moſes* and *Aaron*, who did ſin, and whoſe Sins God did pardon, yet ſo that he did puniſh them with excluſion from the land of *Canaan*; of which ſee *Numb* 20, 12. *Deut* 32. 50, 51. Or rather, 2. the people for whom they prayed; which though not expreſſed, may be eaſily underſtood from the following words, and from the Hiſtories to which theſe words relate. for this *forgiving* was evidently the effect of Gods *anſwering* the Prayers of the perſons above mentioned. And therefore as their Prayers recorded in Scripture were not for the pardon of their own ſins, but for the pardon of the peoples ſins, ſo this forgiveneſs granted, was for the ſins of the people. And whereas the people are not here mentioned; it muſt be remembred, that in Scripture the Relative is frequently put without the Antecedent, as it is *Numb.* 7. 89. and 114. 2. *Prov.* 14. 26. *b* This clauſe limits and explains the former. Thou didſt forgive the ſins of the people not abſolutely and univerſally, for thou didſt puniſh them ſeverely, but ſo far as not to inflict that total and final deſtruction upon them which they deſerved, and thou hadſt threatned. See *Exod.* 32. 10, 14, 34.

9 Exalt the LORD our God, and worſhip at his holy hill *c*: for the LORD our God is holy.

c Either in *Zion*; or in his Church typified by it, and oft called *Zion*.

PSAL. C.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed for the uſe of the *Iſraelites* in their thank-offerings, or upon other ſolemn occaſions of praiſing God, as the title ſpeaks; but withal it hath a further proſpect even to the days of the Meſſiah, as ſome of the Hebrew Doctors acknowledge, and to the calling of the Gentiles whom he invites to join with them in the praiſes of God their Lord and maker.

A Pſalm of || praiſe.

|| Or, *thankſgiving.*

An Exhortation to praiſe God joyfully, 1, 2. *for his greatneſs, power,* 3, 4. *goodneſs, and faithfulneſs to his Church,* 5.

MAke a joyful noiſe *a* unto the LORD † all ye lands *b*.

† Heb. *a[ll] the earth.*

a Partly with Voices and Songs of rejoicing and thankſgiving; and partly with Muſical Inſtruments as the manner then was. *b* All the Inhabitants of the Earth. Or, *all the land, i. e.* all the people of *Iſrael* dwelling in this Land. Although his invitation ſeems to be more general, extending alſo to the Gentiles, of whom many, even in thoſe days joined themſelves to the Church of God.

2 Serve the LORD with gladneſs: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God; *it is* he *that* hath made us *c*, || and not we our ſelves *d*; * we are his people, and the ſheep of his paſture.

|| Or, *an[d] his we ar[e]* * Pſ.95.7. Ezek. 34. 30, 31.

c Both by Creation, and by Adoption and Regeneration, whereby he made us his People, which alſo is called a *creation* or *making*, as *Deut.* 32. 6. *Iſa.* 29. 23. and 43. 7. *Eph.* 2. 10. *d* Therefore we owe him homage and ſervice, and him only and not other gods who made us not.

4 Enter into his gates *d* with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

d The Gates of his Courts; for the people might enter no further, and the Courts had walls and Gates as well as the Houſe.

5 For the LORD *is* good; his mercy *is* everlaſting: and his truth *endureth* † to all generations.

† Heb. *generation and generation.*

PSAL. CI.

The ARGUMENT.

THis *Pſalm* was compoſed by *David* between times of God's promiſing the Kingdom to him and his actual and plenary poſſeſſion of it, as appe[illegible] both from *v.* 2. and from the contexture of the *Pſalm*, wherein he ſpeaks not of his preſent practice, but of his purpoſe for the future, and ſolemnly declares his Reſolution, and obligeth himſelf to theſe things, when he ſhall be in a capacity to put them in Execution.

A Pſalm of David.

David *maketh a vow to praiſe the Lord,* 1. *to walk perfectly for an Example,* 2. *to deſtroy all the wicked,* 3—5, *and to delight in the faithful of the Land,* 6—8.

I Will ſing of Mercy and judgment *a*: unto thee, O LORD, will I ſing.

a Either, 1. of God towards me; of Gods mercy towards me, and of his juſt judgments upon mine Enemies. Or 2 of mine towards my people, I will in my Song declare my obligation and full purpoſe to execute mercy and judgment in my Dominion; which are the two Pillars of Government: of which he ſpeaks in the following Verſes. Interpreters are much divided which to chuſe. Poſſibly both may be joined together: and the Senſe may be this, I will praiſe thee O Lord, as for all thy other excellencies, ſo particularly for thoſe two Royal Perfections of *Mercy* and *Juſtice* or *Judgment*, which thou haſt ſo eminently diſcovered in the Government of the World, and of thy people *Iſrael*; and I will make it my care and buſineſs to imitate and follow thee as in other things, ſo eſpecially in thoſe vertues which are ſo neceſſary for the diſcharge of my truſt, and the good Government of thy and my people.

2 I will behave my ſelf wiſely in a perfect way *b*; O when wilt thou come unto me *c*! I will walk within my houſe *d* with a perfect heart *e*.

b I will manage all my Affairs with Wiſdom and Integrity; which are the two chief Qualifications requiſite for all men. *Mat.* 10. 16. and moſt neceſſary in Princes. *c* O when wilt thou give me the Kingdom which thou haſt promiſed me, that ſo I may be capable of executing theſe good purpoſes, both for my own comfort, and for the benefit of thy people? Or, without an Interrogation, as this particle is uſed, *Exod.* 20. 24. *when thou ſhalt come to me*, to wit, in the performance of that promiſe to me. He ſpeaks not excluſively, as if he would not walk wiſely and righteouſly in the mean time, but emphatically, that he would continue to do ſo when he was advanced to the Kingdom, and that he would not ſuffer himſelf to be corrupted by his Royal Power and Dignity, as the Princes of the World commonly were, Withal he may intimat, that now he could not do as he deſired, and that by the neceſſity of his affairs, he was forced to make uſe of ſuch men as he did not like, and to wink at thoſe miſcarriages, which it was not now in his power to reform: God is oft ſaid in Scripture to *come* to men when he fulfils a promiſe to them, or confers a favour or Bleſſing upon them, as *Gen.* 18. 10. *Exod.* 20. 24. *Pſal.* 80. 2. *Iſa.* 35. 4. *&c.* *d* In my own Court and Family, as well as in my publick Adminiſtrations; knowing how great an influence the example of my privat Converſation will have upon my people, either to reform or corrupt them. *e* This Clauſe adds weight to the former, I will not only walk in a perfect or right way (which a man may do for politick Reaſons, or with evil deſign, but I will do ſo) with an upright and honeſt Heart, which is moſt acceptable to God.

Heb. ng of Be- 3 I will ſet no † wicked thing before mine eyes *f*: I hate the work of them that turn aſide *g*; *it h* ſhall not cleave to me.

f To wit, to look upon it with deliberation and deſign, or with deſire and delight, as this phraſe here and elſewhere implies. If any ungodly or unjuſt thing ſhall be ſuggeſted to me, whatſoever ſpecious pretences it may be covered with, as Reaſon of State, or worldly Advantage, I will caſt it out of my mind and thoughts with abhorrency, ſo far will I be from putting it in Execution. *g* From God and from his Laws. *h* to wit, ſuch work: Or, the Contagion of ſuch Examples. I will neither imitate nor indure ſuch works, nor ſuch workers.

4 A froward heart *i* ſhall depart from me *k*: I will not know *l* a wicked *perſon*.

i A man of a corrupt mind and wicked life, ſuch as other Princes chuſe and prefer as being ſuitable to themſelves, and to their wicked deſigns. *k* Shall be turned out of my Court, leſt they ſhould tempt me, or infect the reſt of my Family, or be injurious or ſcandalous to my people, *l i. e.* Not own nor countenance.

5 Whoſo privily ſlandereth his neighbour *m*, him will I cut off: him that hath an high look, and a proud heart *n*, will not I ſuffer.

m ſuch as by ſecret and falſe Informations and Accuſations of others ſeek to gain my Favour, and advance themſelves by the ruine of others; which are the common peſts of Courts and Kingdoms. *n* Theſe he mentions, becauſe pride is the common plague of Courts, and the Fountain of many enormities in Courtiers; it makes them imperious and inſolent towards the poor oppreſſed Subjects that reſort to them for relief; it inclines them to thoſe counſels and courſes not which are beſt for the publick good, but which are moſt for their own honour and advantage, it makes them oppreſſive and injurious to others, that they may have wherewith to ſatisfie their own luſts.

6 Mine eyes *ſhall be* upon *o* the faithful *p* of the land, that they may dwell with me *q*: he that walketh || in a perfect way *r*, he ſhall ſerve me *s*. || Or, *perfect in the way.*

o Either 1. to find them out. Or 2. to favour or encourage them, as this phraſe is oft uſed, as *Pſal.* 34. 15. *Jer.* 39. 12. and 40. 4. *p* Men of truth, juſtice and integrity, who will be faithful firſt to God, and then to me and to my people. *q* Or, *to ſit* or *abide* or *converſe with me*, in mine Houſe and Counſels and publick Adminiſtrations. *r* In the way of Gods precepts which are pure and perfect. *s* In domeſtick and publick Employments.

7 He that worketh deceit *t* ſhall not dwell within my houſe: he that telleth lies *u* ſhall † not tarry in my ſight *x*. † Heb. *ſhall not be eſtabliſhed.*

t He who ſhall uſe any frauds or cheats, or ſubtile artifices to abuſe or wrong any of my people. Which *David*'s Courtiers were more likely to indeavour, becauſe he would not permit any open violence. *u* He that ſhall abuſe me with lies, as Courtiers uſually do their Princes, either to defend and excuſe the guilty, or to betray the Innocent. *x* I will certainly and immediatly baniſh him from my preſence.

8 I will * early *y* deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD *z*. * Jer. 21. 12.

y Speedily and without delay, as ſoon as I ariſe in the Morning, or, as ſoon as I am ſeated in the Throne, that ſo I may both prevent all that miſchief which otherwiſe they might do; and hinder the infection of others by their evil example; and diſcourage and deter all my Subjects from the like practices. Heb. *In the mornings*, i. e. every Morning, as the ſame phraſe is uſed alſo, *Job* 7. 18. *Pſal.* 73. 14. *Iſa.* 33. 2. The Morning was the time allotted for the exerciſe of Judgment, See *Jer.* 21. 12. *z* Either 1. from *Jeruſalem*, which, though now in the hands of the Jebuſites, he looks upon by an Eye of Faith, as if he had it in poſſeſſion; which he deſigned for the chief and Royal City of his Kingdom, and for the ſeat of the Ark and Worſhip of God. And therefore this place above all other. was to be purged and preſerved from wickedneſs and wicked men. Or 2. from the whole Nation or Common-wealth of *Iſrael*: for *David* did intend, and was obliged to reform not only that one City, but his whole Kingdom, which alſo may come under the name of a *City*, as being combined and united under one Government: for which reaſon the name of *City* is given both to the whole Church of Chriſt, as *Iſa.* 26. 1. *Heb.* 12. 22. *Revel.* 20. 9. and to the great Antichurch, the Kingdom of myſtical *Babylon*, *Rev.* 11. 8, 13. and 17. 18, *&c.*

P S A L. CII.

A Prayer || of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD *a*. || Or, *for.*

a This Pſalm contains a form of Prayer and expoſtulation with God, compoſed for the uſe of all true Iſraelites, in the name and behalf of their Mother the Church of *Iſrael*. It ſeems to have been compoſed in the time of their Captivity, and near the end of it, *v.* 13, 14. But as the literal *Jeruſalem* was a Type of the ſpiritual, or of the Church of God and of Chriſt, and the rebuilding of the former, a Type of the reviving and edification of the latter, ſo the Pſalmiſt looks through that mercy of the rebuilding of the City of *Jeruſalem* and the Temple, to the further progreſs, and to the end and perfection of that work, which was in the coming of the Meſsiah, by whom it was to be compleated, and by whom the Gentiles were to be brought to the knowledge and worſhip of the true God.

The Church prayeth for audience, 1, 2. *and maketh a grievous complaint of her heavy afflictions,* 3 —— 11. *comforteth her ſelf in the Eternal Mercy of God,* 12 —— 17. *which is to be recorded for future generations,* 18. *Deliverance from the* Babylonian *Captivity, and the reſtauration of* Jeruſalem *predicted,* 19 —— 28.

HEar my prayer O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, inclining thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed || like ſmoke *b*, and my bones *c* are burnt as an hearth *d*. || Or, (as ſome read) *into ſmoke.* Pſ. 37. 20.

b Which paſſeth away in obſcurity and ſwiftly and irrecoverably. Or, *into ſmoke*, as Wood or any combuſtible matter put into the fire, waſteth away in ſmoak and aſhes. *c* The moſt ſtrong and ſolid parts of my body which ſeemed ſafeſt from the fire. *d* Either as an Hearth is heated or burnt up by the Coals which are laid upon it: or as the Hearth being ſo heated, burns up that which is put upon it.

4 My heart is ſmitten; and withered like graſs *e*; ſo that I forgot to eat my bread *f*.

e Which is ſmitten and withered by the heat of the Sun, either whilſt it ſtands, or after it is cut down. *f* Becauſe my mind is wholly ſwallowed up with the contemplation of my own miſeries.

5 By reaſon of the voice of my groaning, * my bones cleave to my || skin *g*. * Job 19. 20. Lam. 4. 8. || Or, *fleſh.*

g My fleſh being quite conſumed with exceſsive ſorrows.

6 * I am like a pelican *h* in the wilderneſs: I am like an owl of the deſert. * Job, 30. 29.

h Or, *bittern*, as the ſame word is tranſlated, *Iſa.* 34. 11. *Zeph.* 2. 14. It is a ſolitary and mournful Bird, as alſo the *owl* here following is.

7 I watch, and am as a ſparrow *i* alone upon the houſe-top.

i Which hath loſt its Mate, and then is very ſad and ſolitary, as ſome report, although that be uncertain and improbable. But this Hebrew word doth not only ſignifie a *Sparrow*, but in general any *Bird*, as *Livit.* 14. 4. *Deut.* 14. 11. *Dan.* 4. 9, 11, 30. And ſo it may here deſign any one or more ſort of Birds, which uſed to ſit alone watching and mourning upon houſe-tops.

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me *k*.

k Or, and *being mad* or *enraged at* or *againſt me, they ſwear againſt me*, they ſwear they will do me yet more miſchief: Or, *they ſwear by me*, they make uſe of my name and miſery in their forms of ſwearing and imprecation; as when they would expreſs their malicious and miſchievous intentions againſt another, they ſwear that they will uſe him or make him as miſerable as a *Jew*. See the like expreſsions *Numb.* 5. 21: *Iſa*: 61: 15: *Jer*: 29: 22.

9 For *l* I have eaten aſhes like bread *m*, and * mingled my drink with weeping *n*. * Pſ. 42. 3. & 80. 5.

l So this Verſe gives a reaſon either of his great ſadneſs, expreſſed *v.* 6, 7. or why they ſwore by him in the ſenſe laſt given. Or, *Surely*, as this particle is oft uſed. Or, *Therefore*, becauſe of thoſe bitter reproaches laſt mentioned. *m* the ſenſe is, duſt and Aſhes are as conſtant and familiar to me as the eating of my Bread; I cover my head with them; I ſit, yea ly down and roll my ſelf in them, as Mourners oft did, 2 *Sam.* 13. 19. *Job* 2: 8, 12. and 16. 15. *Iſa.* 47. 1. *Mic*: 1, 10. by which means the Aſhes might eaſily be mingled with their meat, as Tears were with their Drink in the next clauſe. *n* He alludes to the cuſtom of mingling their wine with water.

10 Becauſe of thine indignation and thy wrath *o*; for thou haſt lifted me up, and caſt me down *p*.

o Becauſe I do not only conflict with men, but with the Almighty God, and with his anger. *p* As a man lifts up a perſon or thing as high as he can, that he may caſt it down to the ground with greater force. Or, he aggravates his preſent reproach and miſery by the conſideration of that great Honour and Happineſs to which God had formerly advanced him, as *Job* did, *ch.* 29, and 30. and the Church, *Lam.* 1. 7.

11 * My days *q are* like a ſhadow that declineth *r*: and I am * withered like graſs. * Pſ. 109. 23. & 144 4. Eccl. 6. 12. * Iſa 40. 6. Jam. 1. 10. Pſ. 109: 13.

q Our Hopes and Comforts and Happineſs; *days* being oft put for Happy Days, or an Happy State, as *Pſal.* 37. 18. *Lam*, 5. 21. as elſewhere they are put more generally for the events which happen in thoſe days: in both which caſes it is a Metonymy of the Adjunct. *r* Or, *that is extended* or *ſtretched out* to its outmoſt length, as it is when the Sun is ſetting, when it ſpeedily and totally vaniſheth. And juſt ſo the hopes of our reſtriction, which ſometimes we have, are quickly cut off and diſappointed.

12 But * thou, O LORD, ſhalt endure for ever *s*, and * thy remembrance *t* unto all generations. * Lam. 5. 19. * Pſ. 135. 13.

s But this is my comfort, although we dye, and our hopes vaniſh, yet our God is everlaſting and unchangeable, and therefore invincible by all his and our Enemies, conſtant in his Counſels and purpoſes of Mercy to his Church, ſtedfaſt and faithful in the performance of all his promiſes; and therefore he both can and will deliver his people. *t* Either, 1. the Fame and Memory of thy wonderful works. Or rather, 2. Thy Name, *Jehovah*, mentioned in the former Clauſe, which is called by this very word, Gods *remembrance* or *memorial*, and that *unto all generations*, *Exod.* 3. 15.

Thus this clauſe exactly anſwers to the former ; and both of them deſcribe the eternity of Gods exiſtence, whereby the Pſalmiſt relieves and ſupports himſelf under the conſideration of his own and and his peoples frailty and vanity.

13 Thou ſhalt ariſe, and have mercy upon Zion *u* : for the time to favour her, yea the ſet time *x* is come.

u Upon *Jeruſalem*, or thy Church and people. *x* The end of thoſe ſeventy years which thou haſt fixed ; of which ſee *Jer*: 25. 12. and 29. 10. *Dan*. 9. 2.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof *y*.

y Thy people value the duſt and rubbiſh of the holy City more than all the Palaces of the Earth, and paſſionately deſire that it may be rebuilt.

15 So the Heathen ſhall fear the name of the LORD and all the kings of the earth thy glory *z*.

z Which was in ſome ſort fulfilled when the rebuilding of the Temple and City of God was carried on and finiſhed through ſo many and great difficulties and oppoſitions, to the admiration envy and terrour of their Enemies, as we read *Nehem*. 6. 16 Compare *Pſal*. 126. 2. but much more truely and fully in building of the Spiritual *Jeruſalem* by Chriſt, unto whom the Gentiles were gathered, and the Princes of the World paid their acknowledgements.

16 When the LORD ſhall build up Zion, he ſhal appear in his glory *a*.

a His glorious power and wiſdom and goodneſs ſhall be manifeſted to all the World.

17 He will regard the prayer of the deſtitute *b*, and not deſpiſe *c* their prayer.

b i: e: Of his poor forſaken deſpiſed people in *Babylon*. *c i: e*: Will accept and anſwer.

*Pſ. 22: 31.

18 This ſhal be written *d* for the generation to come *e* and * the people which ſhall be created *f* ſhall praiſe the LORD.

d This wonderful deliverance ſhall not be loſt nor forgotten, but carefully recorded by thy people. *e* For the inſtruction and incouragement of all ſucceeding Generations. The ſingular number put for the plural, as is ordinary. *f* Which may be underſtood, either, 1. Of the Jews which ſhould be reſtored, who were in a manner dead and buried in the grave, and meer dry bones, *Iſa*. 26. 19. *Ezek*. 37. and therefore their reſtauration might well be called a Creation ; or as it is elſewhere, a Reſurrection. Or 2. Of the Gentiles who ſhould be converted whoſe Converſion is frequently, and might very juſtly be called a ſecond *Creation*. See *Iſa*. 27. 11. and 43: 1. 7, 15, and 65. 18. *Eph*. 2: 10. 15.

19 For he hath looked down *g* from the height of his ſanctuary *h* : from Heaven did the LORD behold the earth.

g To wit, upon us not like an idle ſpectator, but with an eye of pity and relief, as the next Verſe declares. *h* From his higher or upper Sanctuary, to wit, Heaven, as the next Clauſe explains it, which is called Gods *high and holy place*, *Iſa*. 57. 15.

*Pſ. 79. 11.
† Heb. *the children of death*.

20 * To hear the groaning of the priſoner ; to looſe † thoſe that are appointed to death *i*.

i To releaſe his poor Captives out of Babylon, and, which is more, from the Chains and Fetters of Sin and Satan, and from eternal deſtruction.

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem *k*.

k That they being delivered might publiſh and celebrate the name and praiſes of God in his Church.

22 When the people are gathered together, and the kingdoms to praiſe the LORD *l*.

l When the Gentiles ſhall gather themſelves to the Jews, and joyn with them in the praiſe and worſhip of the true God, and of the Meſſias. This Verſe ſeems to be added to intimate, that although the Pſalmiſt in this Pſalm reſpects the deliverance of the Jews out of *Babylon*, yet he had a further deſign and a principal reſpect unto that greater and more general deliverance of his Church and People by the Meſſias.

† Heb. *afflicted*.

23 He *m* † weakned my ſtrength in the way *m* : he ſhortned my days *n*.

m To wit, God, to whom he aſcribes theſe Calamities, *v*: 10. to whom therefore he addreſſeth himſelf for relief. *m* Either, 1. In the midſt of our expectations, Whilſt we are expecting the accompliſhment of thy promiſe, either of bringing us out of *Babylon*, or of ſending the Meſſias, we faint and one of us periſh after another and our hope is like the giving up of the Ghoſt. Or rather, 2. In the midſt of the courſe of our lives. Which ſenſe is confirmed, 1. From the following clauſe. Which after the manner explains the former, *he ſhortned my days* ; as alſo from the next Verſe where he begs relief from God againſt this miſery in theſe words, *take me not away in the midſt of my days*: 2. From the uſe of this word *way*, which is uſed for the courſe of a Mans Life, *Pſal*. 2. 12. and (which comes to the ſame thing) for the courſe of a journey as it is oppoſed to the end of the Journey, *Gen*: 24. 27. *Exod*. 23: 20. and elſewhere ; the life of man being oft compared to a journeying or travelling and death to his journeys end And the Pſalmiſt here ſpeaks (as other ſacred Writers do elſewhere, and as all ſorts of Writers frequently do) of the whole Common-wealth as of one man, and of its continuance as of the life of one man. And ſo this ſeems to be the matter of his complaint and humble expoſtulation with God ; O Lord, thou didſt chuſe us out of all the world to be thy peculiar people, and didſt plant us in *Canaan*, and cauſe a glorious Temple to be built to thy Name to be the only place of thy publick and ſolemn worſhip in the World, and didſt make great and glorious promiſes, that thine *eyes and heart* ſhould be *upon it Perpetually*, 1 *Kings* 9. 3. and that thy people ſhould be planted in thy land ſo as not to be moved any more or afflicted as they had been in the days of the Judges, 2 *Sam*. 7: 10, 11. From whence we promiſed to our ſelves a long and ſettled proſperity But alas, how ſoon were our hopes blaſted, not long after the beginning of our ſettlement, is *Rehoboams* time, and ſo ſucceſſively in the courſe of our affairs under the following Kings, till at laſt thou didſt give us up to ruine and deſolation, as at this day. And this he doth not alledge to accuſe God, or excuſe himſelf or his people, but only that he might move the Divine Majeſty to ſhew them ſome pity conſidering the ſhortneſs of their days, and his own Eternity, as he purſues the Argument in the following Verſes. *n* The days of my life, or of my proſperous ſtate, as above *verſe* 11. for adverſity is a kind of death, and is frequently ſo called.

* Job
20.
Heb.

24 I ſaid, O my God ; * take me not away *o* in the midſt of my days *p* : thy years are throughout all generations *q*

o Do not wholly cut off and deſtroy thy people of *Iſrael*. *p* Before they come to a full age and ſtature, and to the plenary poſſeſſion of thy promiſes, and eſpecially of that great and fundamental promiſe of the Meſſias, in and by whom alone their happineſs is to be compleated, and until whoſe coming thy Church is in its nonage ; of which ſee *Gal*: 4. 1, 2, 3, 4. Poſſibly the Pſalmiſt (whom ſome learned Interpreters ſuppoſe to be *Daniel*) may have reſpect to that Prophecy, *Dan*: 9. 24, 25. which probably was publiſhed before this time ; for this time was almoſt preciſely the midſt of the days between the building of the material Temple by *Solomon*, and the building of the Spiritual Temple or the Church by the Meſſias ; there being about a thouſand years diſtance between thoſe two periods, whereof ſeventy Prophetical weeks, or four hundred and ninety years were yet to come. And ſo he prays that God would not root them out in this Babyloniſh Captivity, but would graciouſly reſtore them to their own Land, and preſerve them as a Church and Nation there until the coming of the Meſſias. *q* Though we ſucceſſively die and periſh, yet thou art the everlaſting and unchangeable God, and therefore art and wilt ever be able to deliver thy people, and faithful in performing all thy promiſes ; and therefore we beſeech thee to pity our frail and languiſhing ſtate, and give us a more ſettled and laſting felicity than yet we have enjoyed ; and therefore we truſt that thy people ſhall *continue and be eſtabliſhed before*, as he ſaith *v*. 28. becauſe as thou art the everlaſting God, ſo thou haſt made an everlaſting Covenant with them, *Pſal*. 105. 10. *Iſa*. 55: 3. *Jer*: 32. 40. To be their God for ever ; and therefore thou wilt not now forſake or reject us.

* Heb:
10.

25 * Of old haſt thou laid the foundation of the earth, and the Heavens *are* the works of thy hands *r*.

r The Eternity of God looks both backward and forward, it is both without beginning and without end. The former is affirmed and illuſtrated *v*. 24. 26, 27. the latter is clearly implyed in this Verſe. Thou hadſt a being before the Creation of the World when there was nothing but Eternity, but the Earth and Heaven had a beginning given them by thy Almighty Power.

*Iſa: 15. 6.
† Heb: *ſtand*.

26 * They ſhall periſh *ſ*, but thou ſhalt endure : yea, all of them ſhall wax old *t* like a garment *u* ; as a veſture ſhalt thou change them, and they ſhal be changed:

ſ Either 1. As to the ſubſtance of them, which ſhall be annihilated. Or 2. As to their preſent nature and uſe. See *Iſa*: 65. 17. and 66 22. 2 *Pet*. 3. 7, 10, 11. The Heavens and the Earth, although they be the moſt permanent of all viſible beings, and their continuance is oft mentioned to ſignifie the ſtability and immutability of things, yet if compared with thee are as nothing, they had a begining and ſhal have an end. *t i. e*: Decay and periſh. *u* Which is worn out and laid aſide, and exchanged for another. And ſo ſhall this preſent frame of Heaven and Earth be.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue *x*, and their ſeed ſhall be eſtabliſhed before thee *y*.

x Though the Heavens and the earth periſh, and though we thy ſervants *pine away in our iniquities*, according to thy righteous ſentence and threatning, *Lev*. 26. 39. and dye in Captivity, yet by vertue of thy eternal and unchangeable Nature and Covenant, we reſt aſſured that our Children, and their Children after them ſhall enjoy the promiſed Mercies, an happy reſtitution to, and ſettlement in their own Land, and the preſence of our and their Meſſias, whom, being not to come till after 490 years, we ſhall not live to ſee. The expreſſion here uſed is general, not without deſign, partly to ſhew that this promiſed bleſſing belongs to the Jews not upon the account of any carnal relation to *Abraham*, but as they are and continue to be Gods ſervants, from whom if they revolt, they loſe this and all their other priviledges ; and partly to imply that it belongs to all Gods faithful Servants, and to their Children, whether they be Jews, or Gentiles, of whoſe coverſion he ſpoke *v*. 22. *y* In the place of thy gracious preſence either here in thy Church, or hereafter in Heaven, from which we are now baniſhed. And this phraſe further intimates that their happineſs did not conſiſt in the enjoyment of the outward Bleſſings of the Land of *Canaan*, but in the preſence and fruition of God there, which he mentions as the top and upſhot of all his deſires and their felicities.

PSAL. CIII.

The ARGUMENT.

THis *Pſalm* contains a thankful Commemoration and celebration of Gods Mercies to the Pſalmiſt himſelf, and to the people of *Iſrael*, and to all good men.

A Pſalm of David.

David *ſtirreth up himſelf to bleſs God*, 1, 2. *who forgiveth his Sins*, 3. *Redeemeth and ſatisfieth his* Soul, 4, 5. *For other manifold Mercies to himſelf and the Church*, 6 —— 14. *He conſidereth the frailty of Man*, 15. *and ſheweth Gods Everlaſting Mercy to his Covenanted ones*, 17 — 19. *He exhorteth all Creatures to praiſe him*, 20 —— 22.

*Pſ: 104: 1. & 146: 1.

* BLeſs the LORD, O my ſoul : and all that is within me, *bleſs* his holy name.

a Let all my thoughts and affections be engaged, and united and ſtirred up to the higheſt pitch in and for this work, 2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

Iat 9. 2. 3 * Who forgiveth all thine iniquities: who healeth all thy diſeaſes *b*.

ar. 2. 11. k. 7. 47. *b* Either, 1. Spiritual Diſeaſes, Luſts or Corruptions which he ſubdues and purgeth out by his Grace; as the phraſe is uſed *Pſal.* 41. 4. *Iſa*: 6. 10. and 53. 5. Or 2. Corporal Diſeaſes or Miſeries, of which this word is uſed, 2 *Chron.* 21. 18: 19. *Jer.* 14. 18. and 16. 4.

4 Who redeemeth thy life from deſtruction *c*; who crowneth thee *d* with loving kindneſs & tender mercies.

c Both temporal and eternal, from deadlie dangers and miſeries. *d* *i. e.* Encompaſſeth and adorneth thee, as a Crown doth.

5 Who ſatisfieth thy mouth with good *things e*, *ſo that* * thy youth is renewed like the eagles *f*.

ſa. 40. 31 *e* Who ſatisfieth all thy juſt deſires and neceſſities. *f* Either. 1. As the Eagle reneweth her youth by caſting all her old Feathers and getting new ones, whereby it ſeems to grow young again, But this being common to all Birds would not have been appropriated to the Eagle. Or rather, 2. Like the youth of an Eagle. As the Eagle lives long in great ſtrength and vigour, ſo that the *old age of an Eagle* is uſed proverbially for a lively and vigorous old age. So this is a promiſe of a long and comfortable life.

Pſ. 146. 7. 6 The LORD * executeth righteouſneſs and Judgement for all *that are* oppreſſed *g*.

g Which being a ſingular perfection, and that wherein moſt of the princes of the World were and are defective, is juſtly celebrated in God.

7 He made known his ways *h* unto Moſes; his acts *i* unto the children of Iſrael.

h Either 1. His Laws, which are oft called Gods *ways*. Or 2. The manner and methods of his dealings with men, and eſpecially with his people, called in the next clauſe his *Acts*; his merciful and gracious Nature and Providence, which is particularly called Gods *way*, *Exod.* 33. 13. compared with *v*: 18, 19. and with *Exod.* 34. 6. 7. and which is here deſcribed in the following Verſes. *i* His marvellous and gracious works.

Exo. 34. , 7. Nu. 14. 8. Deut. 5. 10 Neh. 9. 17. ſ. 86, 15. er. 32. 18. † Heb *reat of Mercy.* * Iſa. 57. 6. Mic: 7: 18. 8 * The LORD *is* merciful and gracious, ſlow to anger *k*, and † plenteous in mercy.

k Not ſpeedily puniſhing ſinners, but patiently waiting for their Repentance.

9 * He will not always chide *l*; neither will he keep *his anger m* for ever.

l Or, *contend*, by his Judgements with Sinners. but is ready to be reconciled to them, to wit, upon their true Repentance, as is manifeſt from innumerable Texts, and from the whole ſcope and deſign of Scripture. *m* Which word is underſtood here, as alſo *Levit.* 19. 18. *Jer*, 3. 5 *Nah*: 1: 2. as is evident from the thing it ſelf and from the former clauſe. The Hebrew is a conciſe Language, and there are many ſuch Ellipſes in it, as 2 *Sam*: 6: 6. compared with *Exod.* 9: 9. and 1 *Chron.* 18. 6. comp. with 2 *Sam.* 8: 6. *Pſal.* 3. 7. *Eccleſ.* 7. 15.

10 He hath not dealt with us after our ſins *n*; nor rewarded us according to our iniquities.

n He hath puniſhed us leſs than our iniquities have deſerved, as was confeſſed *Ezra* 9. 13.

†Heb. *according to the height of the Heaven.* 11 For † as the Heaven is high above the earth, *ſo* great *o* is his mercy toward them that fear him *p*.

o So much above their deſerts and expectations, and above the mercy which one man ſheweth to another. *p* Which clauſe he adds here, as alſo *ver.* 17. 18. to prevent mens miſtakes and abuſes of Gods mercy, and to daſh the vain hopes of impenitent ſinners in Gods mercy.

12 As far as the eaſt is from the weſt; *ſo* far hath he removed our tranſgreſſions from us *q*.

q The guilt of our ſins from our perſons and Conſciences. The ſenſe is, He hath fully pardoned them, ſo as never to remember them more, as he promiſeth *Jer.* 31. 34: *Heb.* 10. 17.

13 Like as a Father pitieth *his* children, *ſo* the Lord pitieth them that fear him.

*Pſ. 78. 39. 14 For he knoweth our frame *r*; * he remembreth that we *are* duſt.

r Either, 1. The corruption of our natures; which God is pleaſed ſometimes to make an argument to pity and ſpare men; as *Gen.* 8: 21. So the ſenſe is, He conſidereth that great and conſtant propenſion to evil, which is naturally in all mankind, and that therefore if he ſhould deal ſeverely with us, he ſhould immediately deſtroy us all. So this clauſe contains one motive of Gods pity, and the next another. Or rather, 2. The weakneſs and mortality of our Natures, and the frailty and miſery of our condition, as it ſeems to be explained in the following clauſe, *that we are but duſt.* So the ſenſe is, He conſidereth that if he ſhould let looſe his hand upon us, and pour forth all his wrath, we ſhould be ſuddenly and irrecoverably deſtroyed, and therefore he ſpareth us.

* Pſ. 90: 5. *Job 14. 1, 2: James 1: 10, 11. 15 *As for* man *, his days *are* as graſs: * as a flower of the field *ſ*, ſo he flouriſheth.

ſ Which is more expoſed to Winds, and other violences, than the Flowers of the Garden, which are ſecured by the art and care of the Gardiner,

*Iſa: 40: 7: †Heb: *it is not.* *Job 7. 10. & 20: 9. 16 For * the wind paſſeth over it *t*, and † it is gone: and the * place thereof ſhall know it no more *u*.

t A blaſting or ſtormy wind bloweth upon it. *u* There is no more any appearance nor remembrance of it in the place where it ſtood and flouriſhed.

17 But the mercy of the Lord *is* from everlaſting to everlaſting *x* upon them that fear him *y*: and his righteouſneſs *z* unto childrens children:

x But though we quickly decay and periſh, yet Gods mercy to us doth not die with us, but as it was from eternity exerciſed in gracious purpoſes, ſo it will be continued unto eternity in that future and endleſs life. *y* See before on *v.* 11. *z* Either his faithfulneſs; or (that this branch may anſwer to the former his mercy or benignity; this word being frequently uſed in both theſe ſenſes. as hath been proved before. But it is here called *righteouſneſs*, to intimate that Gods kindneſs to the poſterity of his people is not only an act of his goodneſs, but alſo a diſcharge of his obligation under which he put himſelf to them, as elſewhere, ſo *Exod* 20: 6. to which this place ſeems to relate. Hence it it is called *mercy to Abraham*, and *truth to Jacob*, *Mic*: 7: 20.

*Deut: 7. 9. 18 * To ſuch as keep his covenant *a*, and to thoſe that remember his commandments to do them *b*.

a To them that perform the condition of Gods Covenant; that ſincerely love and obey him. Such reſtrictions are oft added, as in the general to overthrow the preſumptuous hopes of ungodly men, ſo particularly to admoniſh the *Iſraelites* not to reſt too much upon the priviledges of their parents, or the Covenant made with them, nor to expect any benefit by it, but upon condition of their continuance in Gods Covenant. *b* That have them much in their thoughts and practiſe them in the courſe of their lives.

19 The Lord hath prepared *c* his throne in the Heavens *d*; and his kingdom ruleth over all *e*.

c Or rather, *eſtabliſhed.* Having celebrated Gods mercy to his people, he now praiſeth him for his excellent Majeſty and univerſal Dominion. *d* Which notes the eminency, glory, power, ſtability and unchangeableneſs of Gods Kingdom. *e* Over all Creatures both in heaven and in earth.

† Heb. *mighty in ſtrength.* 20 Bleſs the LORD ye his Angels *f* † that excel in ſtrength *g*, that do his commandments *h*, hearkening unto the voice of his word *i*.

f Which, though glorious Creatures, are but his Miniſters and Meſſengers, as the word ſignifies. And by inviting the Angels to bleſs God, he quickens men to the ſame Duty as having more dependance upon God, and obligation to him. *g* Of which ſee one evidence 2 *Kings* 19. 35. You are freed from the impotencies and infirmities of mankind. *h* That live in an univerſal, conſtant and perfect obedience to all Gods Commands, which the beſt of men through the infirmity of the fleſh do frequently violate. *i* That diligently wait for Gods Commands or Errands, and execute them with all chearfulneſs and readineſs.

‖ *I ſay.* 21 Bleſs ye the LORD, ‖ all *ye* his Hoſts *k*, *ye* miniſters *l* of his that do his pleaſure *m*.

k Ye Angels; to whom he ſtill continues his addreſs, and whom he more particularly deſcribes by the name of *Hoſts*, a title oft given to the Angels, as *Gen*: 32. 2. 1 *Kings* 22: 19: 2 *Chron*: 18: 18. *Luke* 2: 13. *Revel*: 19: 14. in regard of their vaſt numbers, mighty power, unanimous concurrence, and exquiſite order. In the former Verſe the expreſſion was indefinite and general, *ye his Angels*, here it is univerſal and yet particular *all ye his hoſts.* He ſeems to apply himſelf to the ſeveral Orders of Angels, of whom ſee *Eph*: 3: 10. *Col.* 1. 16. and to each individual Angel. *l* This Hebrew word is commonly uſed of the higheſt and moſt honourable ſort of Servants. *m* Whoſe conſtant buſineſs and delight it is to execute the will and commands of God.

22 Bleſs the LORD all his works in all places of his dominion *n*: bleſs the LORD, O my ſoul *o*.

n All Creatures both in Heaven and Earth, according to your ſeveral capacities. *o* Which thou haſt ſpecial and abundant reaſon to do. Thus he ends the Pſalm with the ſame words wherewith he began it.

PSAL. CIV.

The ARGUMENT.

AS the next foregoing Pſalm treats of the ſpecial favours of God to his Church and People, ſo this declares and celebrates the wonderful and gracious works of God to all Mankind in the Creation of this viſible World, and in the wiſe and powerful diſpoſition of all things therein to mans uſe and comfort.

The Prophet ſtirring up himſelf to praiſe God for his Power manifeſted in the Creation, 1 —— 6. *His wonderful Wiſdom and Power in governing of all things,* 7 —— 33. *Voweth perpetuall to praiſe him,* 34. *And curſeth the unthankfulneſs of the Wicked,* 35.

*Pſ: 93: 1. BLeſs the LORD, O my ſoul: O LORD my God, thou art very great *a*; * thou art clothed *b* with honour and majeſty *c*.

a As in thy own nature and perfection, ſo alſo in the glory of thy works. *b* Surrounded and adorned. *c* with honourable Majeſty.

2 Who covereſt *d thy ſelf* with light *e*, as *with* a garment: who ſtretcheſt out the Heavens like a courtain *f*.

d Or *adorneſt* or *clotheſt.* *e* Either, 1. With that *light which no man can approach unto*, as it is called 1 *Tim.* 6. 16. wherewith therefore he may well be ſaid to be covered or hid from the eyes of mortal men. Or rather, 2. With that firſt created light, *Gen.* 1. 3. which the Pſalmiſt fitly puts in the firſt place, as being the firſt of Gods viſible works: *f* The uſe whereof it hath, partly in referrence to that glorious Manſion of the bleſſed God and his holy Angels, which theſe viſible Heavens (far above which it is, *Eph*: 4. 10.) do veil and cover; and partly in reference to the Earth which they encloſe and protect.

*Amos 9: 6. *Pſ: 18: 10. 3 * Who layeth the beams of his chambers in the waters *g*; who maketh the clouds his chariots, * who walketh upon the wings of the wind *h*.

g *In the waters above the heavens*, as they are called *Gen.* 1. 7. Or, in the Clouds, as it is explained in the next Clauſe. In which he many times reſides and rides, and manifeſts his preſence. *h* Who manageth and employeth the clouds and winds in his ſervice.

*Heb: 1: 7: 4 * Who maketh his Angels ſpirits *i*; his miniſters a flaming fire *k*.

i *i. e*: Of a Spiritual or incorporeal nature, that they might be fitter for their employments. Or, *who maketh his Angels winds*, as this laſt word moſt commonly ſignifies, *i. e.* Who made them like the Winds, powerful and active and nimble in executing Gods pleaſure. Or, who uſeth and governeth thoſe glorious Creatures at his pleaſure, even as he commands the ſenſleſs Winds. *k* Or, like a *flaming fire*, the note of ſimilitude being here underſtood, as it is *Gen*: 49: 9. *Deut*: 32: 22. *Pſal*: 11. 1. and oft elſewhere: to which he compares the Angels for their irreſiſtible force, & great agility and fervency in the execution of Gods Commands. Or the ſenſe is, who ſometimes clotheth his Angels with ſubtil Bodies of Wind or Air, or of Fire, as he ſees fit. And the Angels may not unfitly be mentioned in this place amongſt and in the cloſe of thoſe works of God which were done in the Heavens, of which he hath hitherto ſpoken, *v.* 2. 3. becauſe they were made at the ſame time when the Heavens were made, and for the ſame uſes and purpoſes, and becauſe they are commonly employed by God in managing the clouds and Winds and Meteors to accompliſh Gods deſign by them. But this Verſe is otherwiſe rendred both by Jewiſh and ſome Chriſtian Interpreters, and that very agreeably to the Hebrew Text, *He maketh the Winds his Angels*, and *the flame* or *flames of fire* (*i. e.* the Lightning and Thunder, and other Fiery Meteors in the Air) *his miniſters*, He maketh uſe of them no leſs than of the Holy Angels; and oft-times for the ſame purpoſes, and they do as certainly and readily obey all his Commands as the bleſſed Angels themſelves do. This interpretation may ſeem moſt aggreeable to the ſcope of the Pſalm. and to the Context, wherein he is ſpeaking of the viſible works of God. The only difficulty is, that this ſeems to invalidate the Allegation and Argument of the Apoſtle, who expounds it of the Angels, *Heb*: 1. 7. But indeed it doth not: for (to ſay nothing of other ſolutions given by other men) when the Pſalmiſt ſaith that God *maketh* or uſeth *the winds* as *his Angels*, *&c.* he plainly ſignifies that the Angels are Gods miniſters or Servants, no leſs than the winds. And that is ſufficient to juſtifie the Apoſtles Argument, and to prove the preeminency of Chriſt above the Angels; which is the Apoſtles deſign in that place.

5 † * *Who* laid the foundations of the earth *l*, *that* it ſhould not be removed *m* for ever *n*.

†Heb. *he hath founded the earth upon her baſes*
*Job 26. 7. & 38. 4. Pſ. 24. 2 & 136. 6,

l He hath founded or eſtabliſhed the Earth upon its own baſis or foundations, i. e. upon it ſelf or its own weight, whereby it ſtands as faſt and unmoveable, as if it were built upon the ſtrongeſt foundations imaginable. Which is a ſtupendious work of divine Power and wiſdom. *m* Out of its proper place, which is the loweſt part of the world. *n* As long as the World continues.

6 Thou coveredſt it *with* the deep *o* as *with* a garment: the waters ſtood above the mountains *p*.

o Either, 1 In the general Deluge. Or rather, 2. In the firſt Creation, as we read *Gen.* 1. 2, 9. of which the Pſalmiſt is here ſpeaking. *p* The mountains were not made by the Deluge, as ſome have thought, who for that reaſon underſtand this Verſe of the ſaid Deluge; for it is apparent they were before it, *Gen.* 7. 19 and moſt probably were in the firſt Creation, becauſe this variety of Mountains and Valleys is both ornamental and uſeful to the world.

7 * At thy rebuke *q*; they fled *r*: at the voice of thy thunder *ſ* they haſted away.

*Gen. 8. 1.

q Upon thy ſevere Command, *Gen*: 1: 9. which he calls a *rebuke* to imply that there was ſomething in that ſtate of things which might ſeem to need reproof and correction, even that confuſion of Earth and water together, which therefore God amended in his ſecond days work. *r* They immediately went to the place which God had allotted to them. *ſ* Of thy Soveraign Command, which as they could not but hear, ſo they durſt not diſobey. He aſcribes Senſe and Reaſon to inanimate Creatures by a Figure called *Proſopopœia*

8 || They go up by the mountains; they go down by the valleys *t* unto the place which thou haſt founded for them *u*.

||Or, *the mountains aſcend, the velleys deſcend.*

t In that firſt diviſion of the Waters from the Earth, ſome part of them by Gods Command, contrary to their own Nature, went upwards, and became Springs in the Mountains, and the greateſt part went downwards to the Chanels made for them. Others, both antient and later Interpreters, read the words thus, *The Mountains aſcend, the Valleys deſcend.* When the Waters were ſeparated, part of the Earth went upward and made the Mountains, and part went downward and made the Valleys or low Grounds. But our Tranſlation ſeems the beſt, as being moſt aggreable to the Context, becauſe he ſpeaks of the Waters both in the foregoing and following Verſes. *u* Unto their proper Chanels and Receptacles which God provided for them.

9 * Thou haſt ſet a bound *x*, *that they may not paſs over: that they turn not again to cover the earth *y*.

*Pſ. 33. 7.
*Gen. 9. 11, 15.

x Even the ſand of the Sea-ſhore, as it is expreſſed *Jer*: 5. 22. which, though in it ſelf contemptible, and a very poor defence to the Earth againſt that ſwelling and raging Element, yet by Gods Almighty power and gracious providence is made ſufficient for that purpoſe, Which is noted as a wonderful work of God, *Job* 38. 8, *&c.* *y* To wit, the whole Earth, as it did in the beginning of the Creation. This was Gods appointment, and the courſe of Nature ſettled by him. But when men tranſgreſſed their bounds, all the Laws of God and Men, it is not ſtrange if the Waters alſo tranſgreſſed their bounds, and once again overwhelmed the Earth in the general Deluge.

10 † He ſendeth the ſprings *z* into the valleys, *which* † run among the Hills *a*.

†Heb. *who ſendeth.*
†Heb. *walk.*

z And the Rivers which come from them: *a* Wherewith God hath ſhut in the Rivers where he ſaw fit that they might not overflow the Land.

11 They give drink to every beaſt of the field: the wild aſſes *b* † quench their thirſt.

† Heb. *break*,

b Which he mentions partly becauſe they are dry and thirſty Creatures; and partly becauſe they live in dry and deſolate Wilderneſſes, and are neither ruled nor regarded by men, and are moſt ſtupid Creatures, and yet are plentifully provided for by the care and bounty of Divine Providence.

12 By them *c* ſhal the fowls of the Heaven have their habitation, *which* † ſing among the branches *d*.

†Heb. *give a voice.*

c Either upon the Waters, where many Fowls have their common abode; or in the ground nigh unto them; or in the Trees, which commonly grow by the Banks of Rivers. *d* Which being delighted and refreſhed by the Waters ſend forth their pleaſant Notes.

13 * He watereth the hills *d* from his chambers *e*; * the earth is ſatisfied *f* with the fruit of thy works *g*.

*Pſ. 147. 8.
*Pſ. 65: 9.

d Which moſt need moiſture and have leaſt of it in them. *e* From the clouds, as above *verſe* 3. *f* By this means all the parts of the Earth, the mountains as well as the Valleys, are made fruitful. *g* With the effects of thoſe ſweet ſhowers, which he calls Gods *works*, becauſe he alone can and doth give them, as is noted *Jer.* 10. 13. and 14. 22.

14 * He cauſeth the graſs to grow for the cattel, and Herb for the Service of man *h*: that he may bring forth food out of the earth *i*.

* Gen. 1: 29, 30. & 3. 18.]

h Both for delight and for neceſſity either as Food or Phyſick. *i* And this God doth, he watereth the Earth that thereby it may be prepared or diſpoſed for the production of neceſſary proviſions for Beaſts and for men, *that ſo he* (to wit, God) *may bring forth food out of the Earth*, which without this bleſſing of God the Earth would never yield.

15 And * wine *k that* maketh glad the heart of man *and* † oyl to make *his* face to ſhine *l*, and bread *m which* ſtrengthneth mans heart *n*.

* Judg. 9. 3.
† Heb. *to make his face ſhine with oil*, or, *more than oil.*

k He alſo bringeth out of the Earth the Vines which yield Wine. *l* He alludes to the cuſtom of thoſe times and places which was upon ſolemn and feſtival occaſions to anoint their Faces with Oyl. See *Pſal*, 23. 5. But theſe words with the former are by divers Learned Interpreters rendred otherwiſe, which ſeems more agreeable to the order and contexture of Hebrew Text, *And* (he giveth *wine that maketh glad the heart of man, to make* (or, *that he may make*, i: e: that thereby he may alſo make) *his face to ſhine more than oyl*, i: e: more than it ſhineth when it is anointed with Oyl: Or, as *with oyl* So he ſpeaks only of the wine which he commends from two qualities, that it makes the Heart chearful, and the Countenance pleaſant *m i: e:* Bread Corn, by a Metonymy *n* Which hath a ſingular faculty to preſerve or renew our ſtrength and vigour: whence it is called *the ſtaff of Life.*

16 The trees of the LORD *o* are † full *of ſap p*: the cedars of Lebanon *q* * which he hath planted.

† Heb. *ſhal be ſatisfied.* So Gr.
*Nu: 24. 6.

o i: e: Which the Lord hath planted, as the next Clauſe expounds this; which came up and grew, and thrive not by Mans Art and Induſtry, but meerly by the care of Gods Providence. *p* Heb, *Are or ſhall be ſatisfied*, to wit with the Rain, of whoſe good effects he is yet ſpeaking. *q* Yea even the talleſt and largeſt Cedars, ſuch as theſe were, are ſupported and nouriſhed by it.

17 Where the birds make their neſts: *as for* the Stork *r*, the fir-trees *ſ are* her houſe.

r Which makes their Neſts not only in the tops of Houſes, but alſo in the Field and in high Trees, as *Varro* and others have noted. *ſ* Which alſo are Trees of great height and bigneſs; and which being here ſaid to afford the Storks an Houſe, are thereby ſuppoſed to be preſerved and nouriſhed by the Rain water.

18 The High Hills *are* a refuge for wild goats, *and* the rocks for the conies *t*.

t So he paſſeth from the Rain to other works of Gods Providence, as that God hath made ſuiteable and ſufficient proviſion for the ſecurity of theſe Creatures againſt their Perſecutors. Although this Verſe alſo may have a reference to the former work, and the barren and rocky Hills may be mentioned as receiving benefit by the Rain, and it may be thus rendered, And *the high hills* (underſtand *are ſatisfied*, which is expreſſed *verſe* 16. and may very well be carried hither) which (that Particle being frequently underſtood) are *a refuge for wild goats*, and *the rocks* (underſtand out of the former branch, according to the uſual manner, *which are a refuge*) for *the conies*; or, as others tranſlate this word, for the *mountain-mice.*

19 He appointeth the moon for ſeaſons u; the ſun knoweth his going down *x*.

u To meaſure and diſtinguiſh the times, both months, and, amongſt many Nations, years alſo; as alſo the Seaſons of divers Natural Events, as of the ebbing and flowing of the Waters, and of the humours in Mans Body; and other Seaſons for ſacred and civil affairs, which were commonly regulated by the Moon, not only amongſt the Jews, but among Heathens alſo. See on *Gen.* 1. 14. *x* To wit, the time and place in which he is to ſet every day of the Year which, though varied from day to day, yet he ſo regularly and exactly obſerves, as if he had the underſtanding of a Man or Angel to guide him in obeying the Laws of his Creator. See *Job* 38. 12. What is here expreſſed concerning his ſetting, is neceſſarily ſuppoſed concerning his riſing alſo; but he mentions only his ſetting, as moſt agreeable to the Context, becauſe that did uſher in the riſing of the Moon, of which he now ſpeaks, and the entrance of the Night, of which he ſpeaks in the next words,

20 Thou makeſt darkneſs *y*, and it is night: wherein † all the beaſts of the foreſt do creep forth *z*.

† Heb. *all the beaſts thereof do trample on the foreſt.*

y Which ſucceeds the Light by vertue of thy decree and eſtabliſhed Order. *z* To look out for prey, which in the day time they dare not do for fear of men. So by this viciſſitude of day and night God hath wiſely and mercifully provided both for men that they may follow their day-labours without danger from wild beaſts, and for the beaſts that they may procure a ſubſiſtence.

21 * The young lions *a* roar after their prey *b*, and ſeek their meat from God *c*.

*Job 38. 39.

a Which can no more ſubſiſt without Divine Providence than thoſe which are moſt old and decrepit. *b* They roar when they come within ſight and reach of their prey, as Naturaliſts obſerve; whereby this place may be reconciled with *Amos* 3. 4 *c* This is a Figurative and Poetical Expreſſion: their roaring is a kind of Natural Prayer to God for relief, as the cryes of Infants are a kind of Prayers to their Mothers for the Breaſt. And this is juſtly noted as an act of Gods ſpecial Providence, becauſe the Lions are very ravenous and need much prey, and alſo are dull in their ſcent and ſo difficultly find it, and ſlow in their motion, and unable to reach it : and therefore God hath provided another Creature, of quicker ſenſe and motion, which is uſually confederate with them, and procures prey for them, partaking of it with or after them·

22 The ſun ariſeth, they gather themſelves together *d*, and lay them down in their dens.

d Or rather, *they retire* or *betake themſelves* ; for the Lions do not commonly go in companies to one place, but ſeverally, each to his own Den.

23 Man goeth forth *e* to his work, and to his labour until the evening.

e With ſecurity and confidence, knowing the Nature and Cuſtom of wild Beaſts, that they hide themſelves by day.

24 O LORD, how manifold *are* thy works! in wiſdom haſt thou made them all : the earth is full of thy riches *f*.

f Of excellent and comfortable things, which are the effects of thy bounty and power:

Heb. *wide* / *f hands*, / *r ſpaces.* / Or, *living* / *reatures.* / o Gr. / Heb. / *ormed*;

25 *So is* this great † and wide ſea, wherein *are* things creeping *g* innumerable, both ſmall and great || beaſts.

g This word is common to all Creatures that move without feet, touching with their Belly the Element in which they move, whether they creep upon the earth or ſwim in the Sea.

26 There go the ſhips ; *there* is that Leviathan *h*, *whom* thou haſt † made to play therein.

h Either the Whale, or the Crocodile. Of which ſee the notes on *Job* 40: and 41. *i* Who being of ſuch vaſt ſtrength and abſolute Dominion in the Sea, tumbles in it with great ſecurity, and ſports himſelf with other Creatures, which he taketh and devoureth at his pleaſure.

* Pſ. 136. 25. & 145. 15. 19.

27 * Theſe all *k* wait upon thee *l*, that thou mayeſt give *them* their meat in due ſeaſon *m*.

k Both Beaſts, and Fiſhes. *l* Expect ſupplies only from thy providence. Which is ſaid of them figuratively, and with an alluſion to the manner of tame Beaſts and Fowls which commonly look after and wait upon thoſe Perſons who bring their food to them. *m* When it is neceſſary or convenient for them· By which expreſſion he intimates the moderation of the Beaſts in their deſires of food, and tacitly reproves the intemperance of men who feed themſelves in ſeaſon and out of ſeaſon.

28 *That* thou giveſt them, they gather *n*: thou openeſt thine hand *o*, they are filled with good.

n Whatſoever they receive is from thy bounty and gift. *o* Thou provideſt plentifully for them ; as this phraſe implies, *Deut*; 15: 1. comp. *Prov.* 31: 20.

* Pſ. 146. 4. Eccl. 12. 7.

29 Thou hideſt thy face *p*, they are troubled *q* ; * thou takeſt away *r* their breath, they dye, and return to their duſt *ſ*.

p When thou withdraweſt or ſuſpendeſt the favour and care of thy providence. *q* Dejected and diſtreſſed. *r* So this Word is uſed, *Hoſea* 4: 3. *Zeph* 1: 2. and elſewhere. *ſ* To the Earth from whence they had their firſt original.

30 Thou ſendeſt forth thy Spirit *t*, they are created *u*: and thou reneweſt the face of the earth *x*.

t Either, 1. That Spirit by which they live, which is called *the ſpirit of a Beaſt*, *Ecclеſ*: 3: 11. which is called *their breath* or *ſpirit* (for the word is the ſame there and here) *v* 29. and here may be called Gods *ſpirit*, becauſe it was given and preſerved by him. Or rather, 2. Thy quickning Spirit ; for here ſeems to be an oppoſition between *the r Spirit*, *v*: 29. and *thy ſpirit* here, and this latter is mentioned as the creating or productive cauſe of the former. And this may be underſtood either, 1. Of the Holy Ghoſt ; to whom no leſs than to the Father and the Son, the work of Creation is aſcribed, *Job* 33: 4. *Pſal.* 33: 6 Or rather, 2. That quickning power of God by which he produceth Life in the Creatures. from time to time. For he ſpeaks not here of the firſt Creation, but of the continued and repeated production of Living Creatures. *u* Either, 1. The ſame living Creatures which were languiſhing and dying are ſtrangely revived and reſtored ; which may not unfitly be called a *Creation*, at that word is ſometimes uſed, becauſe it is in a manner the giving of a new Life and being to a Creature. Or 2. Other living Creatures are produced or generated ; the Word *created* being taken in its largeſt ſenſe for the production of things out of indiſpoſed matter by ſecond Cauſes, as it is uſed, *Iſa*. 41. 20. and 54: 16: *&c.* *x* And thus by thy wiſe and wonderful Providence thou preſerveſt the ſucceſſion of living Creatures upon the Earth, which otherwiſe would be deſolate or without Inhabitants.

† Heb. *ſhall be.*

31 The glory of the LORD † ſhall endure for ever: the LORD ſhall rejoyce in his works *y*.

y So the ſenſe is, Thus God doth and will advance the glory of his wiſdom and power and goodneſs in upholding and continuing the works of his hands from generation to generation, and he doth and will take pleaſure both in the preſervation and bleſſing of his works, as alſo in his reflection upon theſe works of his providence, as he did reſt and delight himſelf in the contemplation of his works of Creation, as is noted *Gen*: 1: 31. and 2: 2, 3. But the words are by divers, as it may ſeem, more agreeably to the Hebrew Text, rendred thus, *Let* (for the firſt word is of the Imperative Mood) *the Glory of the Lord endure for ever, and let the Lord have joy* (or, *then ſhall the Lord rejoyce*) *in his works.* So this is added as a convenient Doxology or Thankſgiving after the commemoration of his great and gracious works : and the ſenſe may be this, Seing therefore God hath enriched the earth and us with ſo many fruits of his bounty, let it be our conſtant deſire and endeavour, that God may be prepetually ſerved and glorified in and by them, and that God may be no more grieved at the Remembrance of his kindneſs to us, as he was *Gen*: 6: 5, 6. and thereby be again provoked to deſtroy us, but may take pleaſure in beholding and cheriſhing of his own workmanſhip.

*Pſ 144. 5.

32 He looketh on the earth, and it trembleth ; * he toucheth the hills, and they ſmoke *z*.

z This is a further Illuſtration of Gods powerful providence over all the Creatures, and their dependance upon him : As when he affords his Favour to Creatures, they live and thrive, ſo on the contrary one angry look or touch of his upon the Hills or Earth, makes them tremble and ſmoke, as once *Sinai* did when God appeared in it. And this conſideration he may poſſibly ſuggeſt to inforce the foregoing exhortation of glorifying God, becauſe if we do not give him the glory due to his name, he can quickly right himſelf, and deſtroy us and all his works.

* Pſ. 146. 2.

33 * I will ſing unto the LORD *a* as long as I live ; I will ſing *praiſe* unto my God, while I have my being.

a But whatſoever others do, I will not fail to give God his glory and due praiſes:

34 My meditation *b* of him *c* ſhall be ſweet *d*: I will be glad in the LORD *e*.

b Or, *my ſpeech* or *diſcourſe*, my praiſing of God mentioned *verſe* 33. *c* Concerning the glory of his works. *d* Either, 1. To God, he will graciouſly accept it ; praiſe being his moſt acceptable Sacrifice, as is affirmed *Pſal*: 69: 30, 31. Or rather, 2. To my ſelf, as may be gathered from the next Clauſe. He implies that he ſhal not only do this work, which a man may do unwillingly or by conſtraint, but that he will do it chearfully and with delight ; which is moſt pleaſing to God. *e* I will rejoyce in the contemplation of Gods works, and in praiſing him for them.

25 Let the ſinners be conſumed out of the earth, and let the wicked be no more *f*: bleſs thou the LORD, O my ſoul *g*: Praiſe ye the LORD.

f But as for thoſe ungodly Creatures who do not regard the works of the Lord, which is noted as a moſt grievous ſin, and puniſhed with a grievous imprecation, like this *Pſal*: 28: 4, 5. nor give him the glory due to his name but diſhonour God and abuſe his Creatures, and thereby provoke God to deſtroy the earth, and the men and things which are upon it. it is my Prayer for thine honour and for the ſafeguard of all mankind, that thoſe Sinners who obſtinately and reſolutely continue in this practice of diſhonouring and diſobeying their Creatour may be taken out of this World, that they may no longer infect it nor procure its total deſtruction. Or it may be a prediction delivered in the form of an imprecation, as hath been noted before in like Caſes. *g* But thou, O my Soul, come not into this wretched ſociety, but employ thy ſelf in this great work of bleſſing and praiſing God , and it is my deſire and hope that others will follow my Example.

PSAL. CV.

The ARGUMENT.

THe Penman of this Pſalm was *David*, as is manifeſt from 1 *Chron*: 16: 7, *&c.* It is a thankſgiving to God for his Mercies to his People of *Iſrael*.

An exhortation to Praiſe God, and to remember his works and wonders, 1 —— 6. *The ſtory of Gods Promiſes to, and Providences over* Abraham, 7----15. Joſeph, 16 —— 22. *and* Jacob *in* Egypt, 23---25. *over* Moſes *delivering the* Iſraelites, 26--36. *and over them whom he fed in the wilderneſs, and planted in* Canaan. 37 —— 55.

* 1 Chro. 17. 8. Iſa. 12. 4.

O * Give thanks unto the Lord, call upon his name *a* ; make known his deeds among his people *b*.

a Or, *proclaim his name*, *i*: *e*: the fame and glory of his Works, as it follows. *b* Each of you amongſt his and your people, or even among the Heathens, as you have opportunity.

2 Sing unto him, ſing pſalms unto him : talk ye of all his wondrous works.

3 Glory ye in his holy name *b*: let the heart of them rejoyce that ſeek the LORD *c*.

b Glory in the God whom you ſerve, as the only true God, and one of infinite power and goodneſs. *c* That ſeek his face or preſence, as it follows, his acquaintance and favour, above all the World.

4 Seek the LORD, and his ſtrength *d*: ſeek his face *e* evermore.

d i. e: By a Figure called *Hendiadis*, *the Lord in his ſtrength*, to wit in his Sanctuary, or before the Ark, which is called GODS *Strength*, *Pſal*: 63: 3. and 78: 61. and *the Ark of his Strength*, *Pſal.* 132. 8. *e i: e:* His gracious preſence in his Sanctuary and the bleſſed fruits of it. See on *Pſal*: 27: 8.

5 Remember his marvellous works that he hath done; his wonders and the judgements of his mouth *f*.

f Either, 1. The Laws delivered from his mouth. Or rather, 2. The plagues or puniſhments (as this ſame word is uſed here *v*. 7. and every where) which he brought upon *Egypt* by his meer word or command, as is oft noted in the Hiſtory of them in *Exodus*.

† Heb. *choſen Ones.*

6 O ye ſeed of Abraham his ſervant, ye children of Jacob *g* his † choſen.

g To whom he reſtrains the former more general expreſſion, becauſe theſe were the only branch of *Abrahams* ſeed to whom the following covenant and Bleſſings belong.

7 He is the LORD our God ; his judgements *are* in all the earth *h*.

h Either, 1. The fame of his Judgements upon the Egyptians is ſpread over the face of the Earth. Or, 2. God executes his Judgements upon all Nations and people. Which may be here noted as a foil to magniſie Gods grace to them who were the Monuments of his mercy, when all the World beſides them fell under his juſt ſeverity.

8 He hath remembred *i* his covenant for ever ; the word *k which* he commanded *l* to a thouſand generations *m*.

i Practically, ſo as to perform it ; as that Word is frequently uſed in Scripture. *k* The word of promiſe or the Covenant, as is explained both in the foregoing and followings words. And ſo the *word* is taken, *Judges* 13: 12. *Luke* 1: 38. *l i: e*: Eſtabliſhed or ordained or appointed. as this word is oft taken, as *Pſal.* 68: 28. and 71. 3. and 133. 3. *Iſa*. 13. 3. and 23. 11. *m* To all generations ; a certain number being put for an uncertain. He ſeems to allude to that paſſage *Exod*. 20. 6.

9 * Which

* Gen. 17. 2. & 22: 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17.

9 * Which *covenant* he made with Abraham, and his oath *n* unto Iſaac.

n Wherewith he ratified the Covenant with *Iſaac, Gen.* 26. 3.

† Heb. *a ſtatute.*

10 And confirmed the ſame unto Jacob for † a Law *o*, *and* to Iſrael *for* an everlaſting covenant.

o Either that it might be as firm and irrevocable as a Law; or that it might have the uſe and force of a Law towards God, becauſe God did hereby put himſelf under an obligation of making it good, in regard of his own Truth and Righteouſneſs.

* Gen. 13. 15. & 15. 18.
† Heb. *The cord.*

11 Saying, * Unto thee will I give the land of Canaan † the lot *p* of your inheritance:

p The portion aſſigned to you by lot, and the Deſignation of Divine providence. See on *Deut.* 32. 9. *Pſal.* 16. 6.

* Gen. 34. 30. Deut. 26. 5.
† Heb *men of number.*

12 * When they were † *but* a few men in number *q*: yea, very few, and ſtrangers in it.

q Heb. *Men of number, i. e.* few, who could eaſily be numbred, *very few*, as the next words explain it.

13 When they went from one Nation to another *r*, from *one* kingdom to another people:

r Both in *Canaan*, where there were ſeven Nations, *Deut.* 7. 1. and in *Egypt*, &c.

14 He ſuffered no man to do them wrong: yea, he reproved *s* kings for their ſakes.

s Both verbally and really, by his Judgments. See *Gen.* 12. 17. and 20. 3.

15 *Saying*, touch not *t* mine anointed *u*, and do my prophets no harm.

t Hurt not, as this word is uſed of theſe very perſons, *Gen.* 26. 11, 29. and elſewhere. *u* My Prophets, as the next words explain it, to wit, *Abraham* and *Iſaac* aud *Jacob*, as is evident; who are called Gods *anointed*, becauſe they were eminently bleſſed of God, and conſecrated to be his peculiar people, and to be Kings and Prieſts in their Families, and repleniſhed with the Gifts and Graces of the Holy Ghoſt, in reſpect whereof many perſons are ſaid to be anointed in Scripture, who never had any material Oyl applyed to to them, as *Pſal.* 45. 8. *Iſa.* 61. 1. 2 *Cor.* 1. 21. And they are called *Prophets*, becauſe God did familiarly converſe with them, and revealed his mind and will to them, and by them to others; and becauſe they were inſtructers or teachers of others in the true Religion. See *Gen.* 18. 19. and 20. 7.

† Gen 41. 54.
|| Iſa 3. 1.

16 Moreover, † he called for *x* a famin upon the land: he brake the whole || ſtaff of bread *y*.

x i. e. He effectually procured, as this word is uſed, 2 *Kings* 8. 1. *Iſa.* 47. 1, 5. and 56. 7. *Rom.* 4. 17. *y i. e.* Bread which is the ſtaff or ſupport of our Animal lives. See *Lev.* 26. 26. *Pſal*: 104: 15. *Ezek*: 4: 16.

* Gen. 45. 5. & 50. 20.
† Gen. 37. 28.

17 * He ſent *z* a man before them, † *even* Joſeph *who* was ſold for a ſervant.

z By the direction of his ſecret providence.

|| Gen. 39. 20.
† Heb: *his ſoul came into iron.*

18 || Whoſe feet they hurt with fetters: † he was laid in iron *a*.

a Heb. *his ſoul came into iron.* Which ſeems to be added emphatically to aggravat his impriſonment, and to ſhew how grievous it was to his very ſoul, which muſt needs ſympathize with his body, and moreover was greatly vexed to conſider both the great injury which was done to him, and yet the foul and publick ſcandal which lay upon him.

19 Until the time *b* that his word *c* came: the word of the LORD tried him *d*.

b Till which time, his eminent Prudence, and Innocency, and and Piety gave him no relief. *c* Either, 1 *Joſephs* word or his Prophecy concerning the chief Butler and Baker; which is ſaid to *come* when it was fulfilled, as that word is uſed, *Judg*: 13: 12, 17. *Ezek*: 24: 24. and elſewhere. But the event confutes this; for *Joſeph* was not delivered at that time, but *two years after* it, *Gen*: 41: 1. Or rather, 2. *The word of the Lord*, as it follows; the pronoun Relative being here put before the Subſtantive to which it belongs, as it is alſo, *Exod*: 2: 6. *Job* 33: 20: *Prov*: 5: 22: and 14: 13. He ſeems to ſpeak of that word or Revelation which *came* firſt to *Pharaoh* in a Dream, *Gen*: 41, 2, &c. and then to *Joſeph* concerning the interpretation of it, *v.* 15, 16. For the word of the Lord is ſaid to *come*, not only when it comes to paſs, but alſo and moſt commonly when it is firſt revealed, as *Jer*: 7: 1. and 11: 1. and 18: 1. and God is ſaid to *come* when he doth reveal it, as *Gen*: 20: 3. and 31: 24. *d* Either, 1. Tryed his ſincerity and conſtancy. But that was not done by Gods Word, but by his Rod. Or rather, 2. Diſcovered him, to wit, unto *Pharaoh* and his Courtiers, how innocent, and holy, and knowing a perſon he was; or *purged* him from thoſe calumnies which are caſt upon him, and ſo prepared the way for his releaſe, which here follows *v*: 20: This Verſe may well be rendered thus, *Until the time that his word came*, even *the word of the Lord*, which *tried him*; ſuch Ellipſes being moſt uſual in the Hebrew Text.

* Gen: 41. 14.

20 * The king ſent and looſed him: *even* the ruler of the people, and let him go free.

|| Gen: 41: 40.
† Heb: *poſſeſſion.*

21 || He made him Lord of his houſe, and ruler of all his † ſubſtance *d*.

d Heb: *of all his poſſeſſion, i. e.* of his whole Kingdom.

22 To bind his princes *e* at his pleaſure, and teach his ſenators *f* wiſdom.

e By his Commands, and if they were refractory, to puniſh them. *f* his wiſeſt Counſellors, whom he commande to receive inſtructions from *Joſeph* upon all occaſions.

* Gen: 46: 6.

23 * Iſrael *g* alſo came into Egypt: and Jacob ſojourned in the land of Ham *h*.

g Jacob in his Perſon and with his Children. *h i. e. Egypt*, ſo called here, alſo *Pſal.* 78. 51. and 106. 22 from that curſed *Ham, Gen.* 9. 22. Who was the father of *Mizraim*, or the *Egyptians, Gen* 10. 6. And the Pſalmiſt ſeems to call it by this name, to intimat that they were the people of Gods Curſe, and thereby to caution the *Iſraelites* againſt returning to that Land, which they were particularly forbidden to do, *Deut.* 17. 16.

† Ex: 1:

24 And † he increaſed his people greatly: and made them ſtronger *i* than their enemies.

i Not really, but according to their Enemies Apprehenſions and expreſſions, *Exod.* 1. 9. Or, *more numerous*, as this word is elſewhere uſed. So this latter branch anſwers to the former, And this was true; for though they were not ſimply more in number than the Egyptians, yet they multiplied much faſter.

|| Ex: 1:

25 || He turned their heart to hate his people *k*, to deal ſubtilly with his ſervants *l*.

k Not by putting this wicked hatred into them, which is not conſiſtent either with the holineſs of Gods nature, or with the truth of his word, and which was altogether unneceſſary, becauſe they had that and all other wickedneſs in them by Nature; but partly by withdrawing the common Gifts and Operations of his Spirit, and all other reſtraints and hindrances to it, and wholly leaving them to their own miſtakes and Paſſions, and corrupt affections, which of their own accord were ready to take that courſe; partly by ordering the affairs of his people in ſuch manner, as might give them occaſion of hatred; and partly by directing and governing that hatred, which was wholly in and from themſelves, ſo as it ſhould fall upon the Iſraelites rather than upon other people. *l* To deſtroy them by crafty devices: of which ſee *Exod.* 1. 11, &c

* Ex: 3: 10

26 * He ſent Moſes his ſervant, *and* Aaron whom he had choſen *m*.

m To be the companion and interpreter of *Moſes* in this expedition, of which ſee *Exod.* 3. 10. and 14. 12, &c. This clauſe he adds, to ſhew that *Aaron* was no leſs called and choſen by God to this work than *Moſes*, which otherways was not ſo evident from the Hiſtory: Or, this clauſe may belong to both *Moſes* and *Aaron*.

|| Exo. 7: 9.
† Heb: *words of his ſigns.*

27 || They ſhewed † his ſigns *n* among them, and wonders in the land of Ham.

n Heb. *The words of his ſigns*, an emphatical expreſſion. Firſt, they boldly declared the word and will of God concerning the ſeveral Plagues, and then they actually inflicted them.

* Ex: 10: 22.

28 * He ſent darkneſs and made it dark: and they rebelled not againſt his word *o*.

o Either, 1. the darkneſs and other Plagues; which obeyed Gods word, and inſtantly came at Gods call. So this may be a reflection upon the Egyptians, that thoſe brutiſh or unreaſonable Creatures were more obedient to the will and command of God than they were. Thus diſeaſes are ſaid to *come* or *go* at Gods command, *Matth.* 8. 8, Or rather, 2. *Moſes* and *Aaron*, mentioned *v.* 26. and called *they, v.* 27. whoſe obedience in denuncing and inflicting theſe Plagues, and eſpecially that Plague of darkneſs, is noted and commended here as an act of great Faith and fortitude, becauſe they inflicted that plague after *Pharaoh* had threatned them, *Exod.* 10. 10. as the obedience of their Parents is commended as a great act of Faith, becauſe they preſerved and hid their Son contrary to the expreſs command of the King of *Egypt*.

† Ex: 7: 20

29 † He turned their waters into blood, and ſlew their Fiſh.

|| Ex: 8. 6

30 || Their land *p* brought forth frogs in abundance, in the chambers *q* of their kings *r*.

p Their Country: for otherwiſe they were produced by their Rivers, *Exod.* 8. 3. *q* Which entred *into the Chambers. r* Of *Pharaoh* and his Sons, and his chief Nobles and Governours of Provinces under him; for ſuch perſons are oft called *Kings* in Scripture, *Judg.* 1. 7. 1 *Kings* 20. 1. 12. *Iſa.* 19. 2.

* Exo. 8. 17. 24.

31 * He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts *s*.

s Or, Borders, *i. e.* in all their Land, even to the utmoſt ends or Borders of it.

|| Ex. 9. 23
† Heb. *he gave their rain haill.*

32 || † He gave them hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo, and their fig-trees, and brake the trees of their coaſts.

* Ex. 10. 4; 13.

34 * He ſpake, and the locuſts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

† Ex. 12. 29.

36 † He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength *t*.

t To wit, their firſt-born, as it is in the firſt clauſe, who are ſo called *Gen.* 49. 3. *Pſal.* 78. 51. and *the beginning of* their *ſtrength*, Deut. 21. 17.

|| Ex: 12. 35.

37 || He brought them forth alſo with ſilver and gold: and *there* was not one feeble *perſon u* among their tribes.

u Diſeaſed or unable for his journey: which in ſo vaſt a Body, and in a time of ſuch Mortality as it had been in *Egypt*, and in a People which had been ſo long and ſo dreadfully oppreſſed as the Iſraelites were, was wonderful; but they all journeyed on foot, *Exod.* 12. 37.

* Ex. 12. 33.

38 * Egypt was glad when they departed: for the fear of them *x* fell upon them.

x i. e. Of the Iſraelites, leſt God for their ſakes ſhould deſtroy them.

† Ex: 13. 21.

39 † He ſpread a cloud for a covering *y*, and fire to give light in the night.

y To protect them from the heat of the Sun, which in that hot and open Country, had otherwiſe been intolerable to them, eſpecially in ſo long a Journey.

* Ex: 16. 12, &c.
† Pſal. 78. 24, 25.

40 * The *people* asked, and he brought quails *z*: and † ſatisfied them with the bread of heaven *a*.

z He ſpeaks of the firſt giving of Quails, *Exod* 16. 12. which God gave them as a Refreſhment, notwithſtanding their Sin in deſiring them, which he graciouſly pardoned; and not of that ſecond giving of Quails, which God gave them in Judgment, *Numb*. 11. and therefore would not have been numbred here amongſt Gods Favours vouchſafed to them. *a* with Manna which came out of the Air, which is commonly called *Heaven*.

.17.6. 20.11. r.10.4 41 * He opened the rock, and the waters guſhed out: they ran in the dry places like a river *b*.

b They flowed in Channels which God provided for them, and followed the Iſraelites in their March, as is noted 1 *Cor*. 10. 4. Hence they complained no more of want of Water till they came to *Kadeſh*, *Numb*. 20. which was many years after this time.

n, 15. 42 For he remembred *his holy promiſe, *and* Abraham *c* his ſervant.

c Or, rather, *with* (as this particle is oft uſed) *Abraham*; made with or to *Abraham*.

Heb. ing. 43 And he brought forth his people with joy, and *his* choſen with † gladneſs:

Deut:6: , 11. h.3.17. 44 * And gave them the land of the heathen: and they inherited the labour of the people *d*:

d The Fruits of their Labour, their Cities, Vineyeards, Olive-yards, *&c.*

Deut. 4. 40. & 6. , 25. 45 ‖ That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

PSAL. CVI.

The ARGUMENT.

THis *Pſalm* was unqueſtionably compoſed in the time of the *Iſraelites* Captivity and Diſperſion, as is manifeſt from *v*.47. but whether it was that of *Babylon*, or ſome other of a later date, is neither eaſie nor neceſſary to determin.

The Pſalmiſt exhorteth to praiſe God, 1----3. *prayeth for the remiſſion of his ſin,* 4, 5, *The Story of the* Iſraelites *rebellion, and of God's Mercy, in their Journey from* Egypt *to* Canaan *rehearſed,* 7——46. *concluding with prayer and praiſe unto the Lord.* 47, 48.

†Heb. Hal. elujah. *1Chr. 16. 34. Pſ.107. 1. & 118. 1. & 136. 1. † PRaiſe ye the LORD; O * give thanks unto the LORD, for he *is* good, for his mercy *endurteh* for ever *a*.

a He deſerves our praiſes, notwithſtanding all our ſufferings which are not to be imputed to him, for he is Gracious and Merciful, but only to our own Sins.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe *b*?

b i. e. His praiſe-worthy Actions, by an uſual Metonymy.

3 Bleſſed *are* they that keep judgment *c*, *and* he that doth rigteouſneſs at all times *d*.

c That obſerve and practiſe what is juſt and right towards God and Men; which in the next clauſe he calls *doing righteouſneſs*. *d* In Adverſity as well as in proſperity. And this clauſe may belong either, 1. to the laſt foregoing Words, *that doth righteouſneſs at all* times, conſtantly and perpetually: Or rather 2. to the firſt words, *they are bleſſed at all times*, even in the day of their calamity, which therefore ought not to hinder us from this great and juſt duty of praiſing God. And ſo this verſe coheres with the former.

† Heb. *of thy People.* 4 Remember me *e*, O LORD, with the favour †*that thou beareſt unto* thy people *f*: O viſit me with thy ſalvation *g*.

e Or, *us*: for he ſpeaks here in the name, and on the behalf of the whole Nation, as is evident from *v* 6, 7, 47. of which he oft ſpeaks as of one perſon. *f* With thoſe Favours and Bleſſings which thou doſt uſually and peculiarly give to thy people; ſuch as the pardon of all our ſins, by which we have procured our preſent miſeries, and a compleat deliverance, and that improved to thy praiſe and Glory, as well as to our own comfort, as is clearly implyed *v*. 47. *g* Give me that ſalvation or deliverance which thou haſt promiſed, and which none but thou canſt give.

5 That I may ſee *h* the good of thy choſen *i*, that I may rejoice in the gladneſs of thy nation *k*: that I may glory *l* with thine inheritance *m*.

h i. e. Enjoy, as the next clauſe explains it, and as this word is frequently uſed. *i* Of thy choſen people; which thou uſeſt to give to thine Elect, or to ſuch as are Iſraelites indeed. *k* With ſuch joy as thou haſt formerly afforded unto thy beloved Nation or people. *l* That we may have occaſion to glory in Gods Goodneſs towards us. *m* Either in the Congregation of thy people: that we thy people may jointly and ſolemnly praiſe thy Name: Or, as thy people, who are commonly called Gods *inheritance*, in former Ages have frequently done, for the particle, *with*, is ſometimes uſed as a note of compariſon, as it is in the very next Verſe, and *Job* 9. 26. and 7. 11.

*Dan.9.5. 6 * We have ſinned with our fathers *n*: we have committed iniquity, we have done wickedly.

n As our Fathers did, and have not been made wiſer or better by their examples, as we ſhould have been.

†Ex.14.11. 12. 7 Our fathers underſtood not *o* thy wonders in Egypt; they remembred not the multitude of thy mercies,† but provoked him at the ſea, *even* at the red ſea *p*.

o Or, *conſidered not*, to wit, ſo as to be rightly affected with them, to give thee that Love and praiſe, and truſt and Obedience, which they deſerved and required. *p* When thoſe wonders of thy power and Goodneſs in *Egypt* were but newly done, and freſh in memory.

‖Ex. 9.16. 8 Nevertheleſs; he ſaved them for his names ſake *q*; ‖ that he might make his power to be known.

q That he might glorifie his Name, and vindicat it from the Blaſphemous reproaches, which the Egyptians and others would have caſt upon it, if they had been deſtroyed. This Argument was urged by *Moſes* Numb. 14. 13, *&c.*

*Ex.14.21. † Pſ. 136. 13. Iſa.63. 11,12,13. 9 * He rebuked the red ſea alſo, and it was dried up: ſo he led them through the † depths as through the wilderneſs *r*.

r As ſecurely as if they had walked upon the dry Land.

10 And he ſaved them from the hand of him that hated *them ſ*, and redeemed them from the hand of the enemy:

ſ Of *Pharaoh* who purſued them with cruel Rage and Hatred.

11 * And the waters covered their enemies: there was not one of them left. *Ex.14.27. & 15. 5.

12 ‖Then believed they his words; they ſang his praiſe. ‖Ex.14. 31. & 15. 1.

13 * † They ſoon *t* forgat his works; they waited not for his counſel *u*. *Ex.15.24. & 17. 2. †Heb. *they made haſte they forgat.*

t Even within three days, *Exod*. 15. 22, 23. *u* They did not wait patiently and believingly upon God for ſupplies from his hand in ſuch manner and time as he in his own counſel had appointed and thought fit.

14 * But † luſted exceedingly *x* in the wilderneſs, and tempted God in the deſart. *Num.11. 4. 33. 1Cor.10.6. † Heb. *luſted in luſt.*

x To wit, for Fleſh, as the next Verſe ſheweth.

15 ‖ And he gave them their requeſt, but ſent leanneſs into their Souls *y*. ‖Num. 11. 31.

y Either into their perſons: Or rather their Bodies, which are oft underſtood by this word; of which ſee the Notes upon *Pſal*. 16. 10. So their inordinate deſire of pleaſing and pampering their Bodies, was the occaſion of deſtroying them; whilſt God denied his Bleſſing, which alone makes Food able to nouriſh us, and inflicted his curſe, which made their Food as deſtructive as poiſon to them.

16 *They envied Moſes alſo in the camp, *and* Aaron the Saint of the Lord *z*. *Num.16. 1, *&c.*

z So called here not ſo much for his inherent Holineſs, whereof *Moſes* had a greater ſhare, but becauſe he was conſecrated or ſet apart by God for that ſacred Office of the Prieſt-hood, in which reſpect all the Prieſts are ſaid to be *holy*, *Levit*. 21. 6, 7, 8. Hereby he intimats, that their envy and Rebellion was not only againſt *Aaron*, but againſt God himſelf.

17 † The earth opened, and ſwallowed up Dathan *a*, and covered the company of Abiram. †Num.16. 31. Deu. 11. 16.

a With his company, which is ſufficiently underſtood out of the following clauſe, and out of the Hiſtory, *Numb*. 16.

18 ‖ And a fire was kindled in their company *b*, the flame burnt up the wicked. ‖Num.16. 35, 46.

b In their Aſſociats or Confedrates, thoſe *wicked* men, as he calls them in the next clauſe, to wit *Korah* and his company, who were *conſumed by a fire from the Lord*, *Numb*. 16. 35. compared with *v*. 1, 2, 16, 17, 18, 19.

19 * They made a calf in horeb *c*, and worſhiped the molten image. *Ex.32.4.

c When they were but very lately brought out of *Egypt* by ſuch wonderful power and goodneſs of God, and had ſeen the dreadful plagues of God upon the Egyptian Idolaters, and upon their Idols too, as is noted *Numb*. 33. 4. and when the Law of God was but newly delivered to them in ſuch a ſolemn and tremendous manner and the moſt high God was yet preſent, and delivering further precepts to *Moſes* for their *benefit* upon the top of that very Mount. This greatly aggravated their ſin.

20 Thus * they changed *d* their glory *e* into the ſimilitude of an *f* ox that eateth graſs *g*. *Jer.2.11. Rom.1.23.

d As far as in them lay, and in reſpect of their Worſhip. *e* Their God, who was indeed their glory; for they had this juſt occaſion of triumphing and glorying over all the Nations of the World; that whereas all other Nations worſhipped ſtocks and ſtones, or the heavenly Bodies, or dead Men, they only worſhipped the living and true God, who was preſent and in Covenant with them, and with them only. *f* Into the Golden Image of an Ox or Calf. *g* Which is ſo far from feeding his people, as the true God did the Iſraelites, that he muſt be fed by them. And yet the Image of ſuch a creature was preferred by them, before the all-ſufficient and ever-bleſſed God, which was an evidence of their horrid contempt of God; and alſo of their prodigious folly and ſtupidity.

21 They forgat God their Saviour, which had done great things in Egypt.

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 † Therefore he ſaid *h* that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach *i*: to turn away his wrath, leſt he ſhould deſtroy *them*. † Ex. 32. 10, 11, 32.

h He declared his intention in expreſs words, as *Exod*. 32. 10. and elſewhere. *i* God had made an hedge or wall about them; but they had made a gap or breach in it by their ſins, at which the Lord, who was now juſtly become their Enemy, might enter to deſtroy them; which he had certainly done, if *Moſes* by his prevailing interceſſion had not hindred him. See *Deut*. 9. 12. and 10. 10. It is a Metaphor from a Beſieged City, where the Enemy indeavours to make a breach in the Walls, and thereby to enter into the City; which he wil do, unleſs ſome valiant Champion ſtand in the gap to oppoſe him.

24 Yea, they deſpiſed *k* ‖ the pleaſant land *l*: they believed not his word *m*: ‖ Heb. *a land of deſire.*

k Preferring *Egypt* and their former Bondage before it *Numb*. 14. 3, 4. and not thinking it worthy of a little hazard and difficulty in taking the poſſeſſion of it. *l Canaan*, which was ſo not only in truth, *Deut*: 11. 11, 12. *Jer*. 3. 19: *Ezek*: 20. 6. but even by the Relation of thoſe ſpies, who diſcouraged them from entring into it. *m i. e.* His promiſe of giving them the land, and ſubduing all their Enemies before them; which they knew by late and manifold experience, that God was both able and willing to do.

25 * But murmured in their tents, *and* hearkned not unto the voice of the Lord *n*. *Nu. 14

n To Gods command, which was, that they ſhould boldly and confidently enter into it.

26 † There-

† Nu: 14: 28. 26 † Therefore he lifted up his hand [o] againſt them, to overthrow them in the wilderneſs:

[o] He ſwore, as this Phraſe is commonly uſed, as *Gen.* 14. 22. *Deut.* 22. 40. *Nehem.* 9. 15. *Revel:* 10. 5, 6. of this dreadful and irrevocable Sentence and Oath of God, ſee *Numb.* 14.

‖ Heb: *to make them fall.* 27 ‖ * To overthrow their ſeed [p] alſo among the Nations, and to ſcatter them in the lands.

* Pſ:44:11: Ezek: 20: 23. [p] He ſware alſo (though not at the ſame time) that he would puniſh their Sins, not only in their perſons, but alſo in their Poſterity. See *Exod.* 20. 5. and 32, 34. *Levit.* 26. 33. others refer this to the ſame Oath and Hiſtory, *Numb.* 14. becauſe God intended at firſt to deſtroy both Parents and Children, even the whole Nation, *v.* 12. 15. though afterwards upon *Moſes* his Interceſſion, he limited the Judgment to that Generation. But that Deſtruction threatned, was by the *Peſtilence*, *v.* 12. not, as here, by Captivity and baniſhment. Beſides; God *ſaid* that *v.* 11. but he did not ſwear it, but the Oath came afterward, *v.* 21,

* Nu: 25; 2, 3: & 31. 16. Rev:2:14. 28 * They joined themſelves [q] alſo unto Baal-peor, and ate the ſacrifices of the dead [r].

[q] To wit, in Worſhip, whereby they had an Union and Communion with him, as Gods people have with God in acts of his Worſhip. And this phraſe ſeems alſo to note their carnal Copulation with *the Daughters of Moab* in the Temple, or to the Honour of *Baal peor.* [r] Which were offered to Idols, which he calls *dead*, in oppoſition to the true and living God, and by way of contempt, and to note the ſottiſhneſs of Idolaters who worſhipped lifeleſs things, as ſtocks and ſtones, or dead Men. And ſome learned Men conceive that this is ſpoken with particular regard to *Baal-Peor*, or *the Lord of Peor*, a place ſo called, who had been a perſon of great eminency in thoſe parts, and therefore was worſhipped according to the cuſtom of the Heathens, after his Death, by Sacrifices and feaſts appointed for his Honour and Memory.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

† Nu:25:7. 30 † Then ſtood up Phinehas and executed judgment, and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs [s], unto all generations for evermore.

[s] And although that action of his might ſeem harſh, and raſh, and irregular, as being done by a private perſon and a Prieſt, and as allowing the Delinquents no ſpace for Repentance, it was accepted and rewarded by God as an Act of Juſtice and Piety agreeable to his mind, and proceeding from a ſincere zeal for Gods honour, and for the good of Gods people; and God gave him a publick teſtimony of his approbation to be recorded to all Generations and the prieſthood to be continued to him and his in all ſucceeding Generations. of all which ſee *Numb.* 25.

* Num; 20 3, 12, 13. 32 * They angered *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes [t].

[t] Or, *becauſe of them*, upon occaſion of their unbelief and murmouring, whereby he was provoked to ſpeak unadviſedly, as it here follows.

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly [u] with his lips.

[u] So this word is thought to ſignifie, *Lev.* 5. 4. *Prov.* 12 18. Or, *he ſpake*, as the word commonly ſignifies. Not that it was in it ſelf a Sin to ſpeak, but becauſe *he ſpake* when he ſhould have been ſilent; or *he ſpake* to the people, when God commanded him only to ſpeak to the Rock, *Numb.* 20 8, 9, 10. or, *he ſpake*, to wit, the provocation of his Spirit, or ſuch words as were agreeable to it, and might be expected from it. He mentions not here what *Moſes* ſpake, becauſe that was fully known from the Hiſtory, and becauſe he would throw a Vail over *Moſes* his infirmity, and rather imply than expreſs his fault.

34 † They did not deſtroy the nations, ‖ concerning

† Judg. 1. 21, 27. whom [x] the Lord commanded them.

‖ Deu:7:2: [x] *i. e.* Concerning whoſe deſtruction: or rather, *which* thing to wit, to deſtroy thoſe Canaanitiſh Nations for in the Hebrew there is nothing but *Aſher*, which ſignifies only, either *whom* or *which*.

* Jud:1:21: & 2: 2: & 3: 5, 6. 35 * But were mingled [y] among the heathen, and learned their works.

[y] In their Habitations and Negotiations, as alſo in Marriages.

36 And they ſerved their idols which were a ſnare unto them [z].

[z] Which Idols were an occaſion of their falling both into further and greater Sins, as it follows *v.* 37, 38. and into utter ruine, as this phraſe alſo notes, *Exod.* 23. 33. *Judg.* 2. 12, &c.

† 2 Kings 16; 3 Iſa: 57: 5. Ezek. 16. 20. & 20: 26. 37 Yea, † they ſacrificed their ſons and their daughters [a] unto devils [b]:

[a] Of which Heatheniſh practice, ſee the notes on *Levit.* 18. 21. [b] By which expreſſion he informeth them that they did not worſhip God, as they pretended, and ſometimes deſigned, but Devils in their Idols; and that thoſe ſpirits, which were ſuppoſed by the Heathen Idolaters to inhabit in their Images, and which they worſhipped in them, were not Gods or good Spirits, as they imagined, but evil ſpirits or Devils. See *Levit.* 17. 7. *Deut.* 32. 17. 1 *Cor.* 10. 20. *Revel.* 9. 20.

38 And ſhed innocent blood [c], *even* the blood of their ſons & of their daughters, whom they ſacrificed unto the

‖ Nu: 35: 33: idols of Canaan: and ‖ the land was polluted with blood.

[c] the blood of their Children, who, though Sinners before God, yet were innocent as to them, from any crime deſerving ſuch barbarous uſage from them.

39 Thus were they defiled with their own works, and went a whoring with their own inventions [d].

[d] Committed ſpiritual Whoredom by worſhipping thoſe Idols which were but humane inventions, and that in ſuch an unnatural and bloody manner, as they had deviſed.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen, and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 * Many times did he deliver them, but they provoked *him* with their counſel [e], and were † brought low for their iniquity. * Jud:2 † Or, *poveriſh* or, *weaned.*

[e] By forſaking Gods counſel and the way which he had appointed, and following after their own inventions and evil inclinations, as he charged them *v.* 39. See the like *Numb.* 15. 39.

44 Neverthele ſs, he regarded their affliction, when ‖ he heard their cry. ‖ Jud: 3: &4: 3: 6: 7: & 10: 10

45 * And he remembred for them his covenant [f] and repented [g] according to the multitude of his mercies. * Deut: 3 3.

[f] The Covenant made with their Fathers, which notwithſtanding their horrible violation of it, he made good unto them, and in conſideration thereof delivered them. [g] Changed his courſe and dealing with them, as penitent perſons uſually do. See the Note on *Gen.* 6. 6.

46 † He made them alſo to be pitied of all thoſe that carried them captives [h]. † 1 Kin 8: 50. Jer:42:1

[h] By changing their Opinions of them, and inclining their hearts towards them, which he had alienated from them. See on *Pſ.* 105. 25.

47 Save us, O LORD our GOD [i], and gather us from among the Heathen, to give thanks unto thy Holy Name, *and* to triumph in thy praiſe [k].

[i] O thou who haſt ſo often pardoned and ſaved us, notwithſtanding our former and manifold provocations, be thou pleaſed once more to deliver us. [k] In thy Praiſe-worthy work wrought for us; *Praiſe* being put for actions worthy of Praiſe, as it is here above *v.* 2, 1 *Chron.* 16. 35. *Pſal.* 9. 14. *Phil.* 4. 8. and oft elſewhere.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen, praiſe ye the LORD.

P S A L. CVII.

The ARGUMENT.

THe moſt of the *Pſalms* have a peculiar Reſpect unto the Church or People of God, or to ſome eminent Members thereof; but there are ſome few *Pſalms* which have a more general reſpect to all Nations, of which Number this is one. Wherein the Pſalmiſt diſcourſeth of the merciful Providence of God towards all mankind, and of his readineſs to help them in all their diſtreſſes, ſome few particular inſtances whereof, he mentioneth, and leaveth the reſt to be underſtood, there being the ſame reaſon of all. But withal he takes notice alſo of Gods Judgments upon wicked perſons and people; and by this Repreſentation of Gods Mercies and judgments, he invites all Nations to an acknowledgment of the true God, to praiſe him for his favours, and to tremble at his judgments, which is their juſt duty and reaſonable ſervice.

An Exhortation to the redeemed to praiſe and celebrate the Lord, and to obſerve his manifold Providences, 1 — 3. *to ſtrangers and captives,* 4 ——— 16. *to ſick, and ſea-men,* 17 ——— 32. *and to all others, commending them that carefully obſerve this,* 33, 43.

O * Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever [a]. * Pſ:106:1 & 118: 1: & 136: 1.

[a] This whole verſe occurs alſo *Pſal;* 106. 1. Only there the addreſs is made to the Iſraelites, and here to all mankind.

2 Let the redeemed of the LORD [b] ſay *ſo* [c], whom he hath redeemed from the hand of the enemy [d].

[b] All they whom God hath redeemed, as it is expreſſed in the next clauſe, or delivered from all the following Calamities. [c] To wit, that *the Lord is good*, &c. as it is *v.* 1. [d] Of ſuch as had taken them Captives, either in Battel, or in their Travels, to which they were led by their own Inclinations, or by their neceſſary occaſions.

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north [e], and † from the ſouth [f]. † Heb: *from the Sea.*

[e] Bringing them into their own land, out of the ſeveral quarters of the World into which they had been carried. [f] Heb. *from the ſea.* Which in Scripture commonly notes the Weſt, becauſe the great mid land Sea was on the weſt of *Canaan*; but here, as it appears from the oppoſition of this to the North, it notes the South, ſo called from the Red-ſea, which was on the South, and which is ſometimes called *the ſea*, ſimply, and without addition, as *Pſal.* 72. 8. and 114. 3.

4 They wandred in the wilderneſs [g] in a ſolitary way they found no city to dwell in [h].

[g] Miſtaking their way, which they might eaſily do in the vaſt and ſandy Deſarts of *Arabia.* [h] Or rather, *no City*, or *Town inhabited*, where they might refreſh themſelves, as Travellers uſed to do; for they did not go into the Wilderneſs to ſeek for a City or Habitation there but only intended to paſs through it, as appears by the context, and by the nature of the thing.

5 Hungry and thirſty, their ſoul fainted in them [i].

[i] Partly for want of neceſſary proviſions, and partly through anguiſh of Spirit.

6 Then they cryed unto the LORD [k] in their trouble, *and* he delivered them out of their diſtreſses [l].

[k] Heb. *Unto Jehovah*, to the true God. For the Heathens, of whom he ſpeaks, had many of them ſome knowledge of the true God, and did in their manner worſhip him with and in their Idols; and eſpecially in their diſtreſſes, when they diſcovered the impotency of their Idols, they did direct their prayer immediatly to the true God, of which there are many Inſtances of Heathen Writers. [l] In anſwer to their Prayers, which he did not, becauſe

their prayers were acceptable to him, but partly out of the benignity and compaſſionateneſs of his nature to all his creatures; partly to encourage and preſerve the uſe of Prayer and Religion among the Gentiles, and to oblidge them to a more diligent ſearch after the knowledge of the true God, and of his worſhip; and partly to give his own people aſſurance of his great readineſs to hear and anſwer all thoſe prayers, which with upright hearts they offered to him according to his word.

7 And he led them forth *m* by the right way, that they might go to a city of habitation *n*.

m Out of the wilderneſs where they had loſt their way, *verſe* 4: *n* See before on *v.* 4.

Heb. *let*
em confeſs
the Lord
goodneſs.
Gr.

8 † Oh that *men* would praiſe *o* the LORD *for* his goodneſs, and for his wonderful works to the children of men *p*.

o Heb. *Let them praiſe.* Or, *They ſhall praiſe*, *i. e.* They are highly obliged to praiſe. *p* Not only to his peculiar people, but to all Mankind, to whom he is very kind and bountiful,

9 For he ſatisfieth the longing *q* ſoul, and filleth the hungry ſoul with goodneſs *r*.

q Fither the thirſty, oppoſed to the hugry here following: or the hungry, as this general phraſe is limited and expounded in the next Clauſe. *r* With the fruits of his goodneſs, *with good things*, Pſal. 103. 5. *with food and gladneſs*, *Acts* 14. 17. with that good which they wanted and deſired.

10 Such as ſit in darkneſs and in the ſhadow of death *ſ*, *being* bound in affliction and iron *t*.

ſ In a diſconſolate and forlorn condition, in dark priſons or dungeons. *t* With afflicting or grievous irons. Or, *in the cords of affliction*, as they are called *Job* 36; 8. and particularly *in Iron* fetters.

11 Becauſe they rebelled againſt the words of God *u*, and contemned the counſel of the moſt High.

u Againſt Gods commands made known either 1. by his written Word delivered to the Jews, of which the Gentiles were not ignorant, which therefore they ſhould have diligently enquired after and ſearched into, as the Queen of *Sheba* came from the ends of the earth to hear the wiſdom of *Solomon*, and as divers of the Heathens travelled into very remote parts to gain a more perfect knowledge of the Arts and Sciences which will juſtly be laid to their charge, and condemn them for their neglect of that Divine wiſdom, which was treaſured up in the holy Scriptures. Or, 2. By the Prophets, who ſome times were ſent to the Gentiles. Or, 3. by the Law and Light of Nature, and by its Interpreters, their wiſe and learned Philoſophers, who delivered many excellent rules and precepts of piety and vertue which were ſufficient, though not for their ſalvation without Chriſt yet for the conduct of their lives in a great meaſure, and to leave them without excuſe for their groſs diſobedience thereunto.

12 Therefore he brought down their heart *x* with labour *y*; they fell down, and there was none to help *z*.

x The pride and rebellion and obſtinacy of their hearts. *y* Or, *with trouble* or *troubles*. *z* They fell into their Enemies hands, and into hopeleſs and remedileſs miſeries.

13 Then they cryed unto the LORD in their trouble, *and* he ſaved them out of their diſtreſses.

* Pſ:68:6.
& 146: 7.

14 * He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh that men would praiſe the LORD *for his* goodneſs, and *for his* wonderful works to the children of men.

16 For he hath broken the gates of braſs, and cut the bars of Iron in ſunder *a*.

a He reſtored them to liberty in ſpight of all impediments and oppoſitions.

‖Pſ: 38:5.
†Heb *from*
the way of.

17 ‖ Fools *b*, † becauſe of their tranſgreſſions *c*, and becauſe of their iniquities, are afflicted *d*.

b i. e. Wicked men, whom he calls *fools*, becauſe of the miſchiefs which through their own folly they bring upon themſelves. *c* Heb. *becauſe of the way of their tranſgreſſion*, i: e: their cuſtom and courſe of ſinning, as the word, *way*, is uſed *Pſalm* 1. 1. *Prov*: 2: 12. They did not fall into ſin once or twice, as good men may do, but it was their uſual practice, and therefore they are juſtly puniſhed. *d* With waſting ſickneſs, as appears from *v.* 18. 20. compare *Job* 33. 19, &c. *Pſal*: 39. 12, &c.

* Job 33:
20.
‖Pſ. 9: 13.
& 88: 3.

18 * Their ſoul *e* abhorreth all manner of meat *f*, and they draw ‖ near unto the gates of death.

e Either themſelves with all their ſoul: or their appetite, as *the ſoul* is taken, *Job* 33: 20. *Iſa.* 29. 8. *f* Which is an uſual effect of great ſickneſs. *g* They are ſick well nigh unto death.

19 Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſses.

20 He ſent his word *h*, and healed them, and delivered *them* from their deſtructions.

h His command, or his bleſſing, which came with power.

21 Oh that *men* would praiſe the LORD *for his* goodneſs, and *for his* wonderful works to the children of men.

*Lev:7:27.
Pſ: 50:14.
† Heb.
ſinging.

22 And * let them ſacrifice the ſacrifices of thankſgiving *i*, and declare his works with † rejoycing.

i Either properly ſo called; or, praiſes and thankſgivings to God, which in Scripture are called *Sacrifices*, becauſe they are no leſs acceptable to God than coſtly Sacrifices.

23 They that go down to the ſea *k* in ſhips; that do buſineſs *l* in great waters:

k He ſaith, *go down*, either becauſe the Sea or the ſhore of it is commonly lower than their habitations from whence they come, or than the natural or artificial banks which are raiſed to prevent the inundation of the waters: or becauſe the Sea is lower than the Earth, as may be gathered from the Rivers which run down into it. *l* Whoſe occupation lyes there, either as Merchants, or as Marriners.

24 Theſe ſee the works of the LORD, and his wonders *m* in the deep.

m His wonderful works, either, 1. of Creation, fiſhes of various kinds and ſhapes, and ſome of prodigious greatneſs, which are unknown to other men. Or, 2. of Providence, in raiſing and laying ſtorms, of which he ſpeaks in the following verſes.

†Heb. *maketh to*
ſtand.

25 For he commandeth, and † raiſeth the ſtormy wind *n* which lifteth up the waves thereof.

n The winds and ſtorms come not by chance, but by the diſpoſition of divine providence.

26 They mount up to the heaven, they go down again to the depths *o*, their ſoul is melted, becauſe of trouble *p*.

o Towards the bottom of the Sea. *p* Through the perplexity of their minds, and fear of ſudden and violent death.

† Heb. *all*
their Wiſ-
dom is
ſwallowed
up.

27 They reel to and fro, and ſtagger like a drunken man *q*, and † are at their wits end.

q Not ſo much from the giddineſs of their heads; which is not uſual in perſons accuſtomed to the Sea, as through the violent and various motions of the Sea and the Ship.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.

31 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men.

32 Let them exalt him alſo in the congregation of the people *r*, and praiſe him in the aſſembly of the elders *s*.

r Not only in their own hearts and families, but even in publick Aſſemblies, and before all perſons, as they have opportunity. *s* The Magiſtrates or Rulers; who are here oppoſed to the people. The ſenſe is, let them not be aſhamed nor afraid to ſpeak of Gods wonderful works and praiſes before the greateſt of men, as mean perſons commonly are Compare *Pſal.* 119. 46. Or he mentions the Elders particularly, becauſe they were moſt apt to neglect and forget God, and to exalt themſelves above and againſt him; and therefore it was meet and neceſſary that they ſhould be acquainted with the almighty power and univerſal providence and dominion of God, that they themſelves might learn ſubjection and reverence of God, and might promote it among their people.

33 He turneth rivers *t* into a wilderneſs *u*, and the water-ſprings into dry ground.

t Either 1. properly ſo called; which he can divert or dry up when he pleaſeth, as ſometimes he hath done. Or rather, 2. thoſe grounds which are well watered, and therefore very fruitful, as the next verſe explains this. And ſo the *water-ſprings* here and *v.* 35. and *the ſtanding water v.* 35. are taken. *u* Into a dry ground, as it follows, which is like a parched and barren Wilderneſs.

†Heb. *ſalt-*
neſs.

34 A fruitful land into † barrenneſs *x*, for the wickedneſs of them that dwell therein *y*.

x Heb. *Into ſaltneſs*, which procures barrenneſs. See *Deut.* 22; 23. *Judg.* 9. 42. *y* He doth not inflict theſe judgments by choice or without cauſe, but for the puniſhment of ſin in ſome, and the prevention of it in others.

*Iſa:41:18.

35 * He turneth the wilderneſs into a ſtanding water *z*, and dry ground into water-ſprings.

z Into a well-watered and fruitful land.

36 And there he maketh the hungry *a* to dwell, that they may prepare a city for habitation;

a Poor people who could not provide for themſelves, or were baniſhed from their own land by potent oppreſſors, and were driven into wilderneſſes, like them *Job* 30. 3. which God in pity to them made fruitful.

37 And ſow the fields, and plant vineyards, which may yield *b* fruits of increaſe *c*.

b Heb. *and they ſhall make* or *procure* from their fields and vineyards. *c* Such fruits as they uſe to produce.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe *d*.

d Preſerves them from abortion and deadly diſeaſes, and on the contrary cauſeth them to increaſe, as he ſaid in the former branch, which is here repeated in other words after the ſame manner.

39 Again they *e* are miniſhed and brought low *f*, through oppreſſion, affliction and ſorrow *g*.

e Theſe poor men, who when they are exalted and bleſſed by God, kick at him, and grow inſolent and ſecure, as the manner of men is. *f* Are by Gods juſt judgment diminiſhed in their numbers and in their Bleſsings. *g* Or, *through wicked oppreſſion* (by the tyranny of others, whom God ſends to ſpoil them of their abuſed riches) *and by* other *griefs* or grievous calamities which God inflicts.

* Job 12.
21, 24.
‖ Or, *void*
place.

40 * He poureth contempt upon princes *h*, and cauſeth them to wander in the ‖ wilderneſs where there is no way *i*.

h Thoſe who were honourable and adored like Gods by their people, and terrible to all their enemies, he renders them deſpicable to their own Subjects, and to other Nations; and this he doth ſuddenly, abundantly, and unavoidably, as this phraſe of *pouring it out upon* them ſeems to imply. *i* Either, 1. He giveth them up to fooliſh and pernicious counſels, by which they are expoſed to contempt, and brought to their wits end, not knowing what courſe to take. Or, 2. he baniſhed them from their own Courts and Kingdoms, and forced them to flee into deſolate Wilderneſſes for ſhelter and ſubſiſtance.

* 1Sa: 2:8:
Pſ. 113:7,
8.
‖Or, *after.*

41 * Yet ſetteth he the poor on high *k* ‖ from affliction and maketh him families like a flock *l*.

k And whilſt he bringeth down great potentates, at the ſame time he advanceth thoſe who were obſcure and contemptible. *l* Which increaſe very much in a little time.

42 † The righteous ſhall ſee *it m*, and rejoyce *n*, and all * iniquity *o* ſhall ſtop her mouth *p*.

† Job 22. 19. *Job 5. 16.

m Or rather, *theſe things*, as it is expreſſed in the next verſe. They ſhall diligently obſerve theſe wonderful works of Gods mercy and juſtice: *n* Not only in the mercies of God vouchſafed to them and to other perſons in want and miſery, but alſo in Gods judgements upon his implacable enemies, which afford matter of rejoicing to good men, as hath been once and again declared in this book, both for the honour which God hath by them, and for the ſins and Calamities of others, which by this means are prevented. *o i: e:* Unrighteous or ungodly men, the abſtract being put for the concrete, as *faithfulneſſes* for *the faithful*, *Pſal.* 12. 2. and *pride* for *the proud*, *Pſal.* 36. 12. *p* Shall be put to ſilence. So this or the like phraſe is uſed *Judg.* 18. 19. *Job* 5. 16. and 21. 5. and 29. 9. They who uſed to *ſpeak loftily* and *wickedly*, and to *ſet their mouth againſt the heavens*, as they did *Pſal:* 73. 8, 2. to reproach God and his providence as either negligent or unrighteous in the management of the World, ſhal now be forced to acknowledge his power and juſtice in thoſe judgements which he hath brought upon them.

*Hoſ. 14. 9

43 * Whoſo is wiſe, and will obſerve thoſe things *q*, even they *r* ſhall underſtand the loving kindneſs of the LORD *s*.

q Or, *Who* (for the Hebrew particle, *mi*, is interrogative) *is wiſe! for* (as the conjunctive particle is frequently uſed) *he will obſerve theſe* things. All who are truely wiſe will conſider all theſe events and lay them to heart, as being very uſeful for their own inſtruction *r* Or, *each of them*, all ſuch wiſe and conſidering perſons. *s* Will ſee and acknowledge that God is kind or *good to all, and* that *his tender mercies are over all his works*, as it is ſaid, *Pſal.* 145. 9. and ſingularly kind and gracious to all wiſe and godly men.

P S A L. CVIII.

The ARGUMENT.

THis *Pſalm* is almoſt word for word taken out of two foregoing *Pſalms*, the firſt five verſes out of *Pſal:* 57. 7, 8, 9, 10, 11. and the reſt out of *Pſal:* 60. 5, *&c.* to which the Reader muſt reſort for the explication of it. This only is obſervable that the Pſalmiſt deſigning to take the body of this *Pſalm* out of *Pſalm* 60. doth induſtriouſly lay aſide that mournful Preface *v.* 1. 2, 3, 4, and borrows one more pleaſant out of *Pſalm* 57. The reaſon of which change is ſuppoſed to be this, that *Pſal* 60. was compoſed in the time of his danger and diſtreſs, and the latter after his deliverance.

A Song, *or* Pſalm of David.

David *rouſeth up himſelf to praiſe the Lord*, 1 ——— 4. *praying alſo for his aſſiſtance, being fully aſſured of it, againſt his Enemies*, 5 ——— 13.

*Pſ. 57. 7. 8, &c.

O God, my Heart * is fixed, I will ſing and give praiſe even with my glory *a*.

a Either, 1. with my heart or ſoul, which is fixed for that work, as he ſaid in the former branch. Or rather, 2. with my tongue, which is called a mans *glory*, *Pſal.* 16. 9. compared with *Acts* 2. 26. So the firſt branch deſcribes the fixedneſs of his heart, to which this adds the expreſſions of his mouth.

2 Awake Pſaltery and Harp: I *my ſelf* will awake early.

3 I will praiſe thee, O LORD, among the people: and I will ſing *praiſes* unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth reacheth unto the || clouds.

|| Or, *skies.*

5 *Be* thou exalted, O God, above the Heavens: and thy glory above all the earth;

6 * That thy beloved may be delivered: ſave *with* thy right hand and anſwer me.

* Pſ. 60. 5, &c.

7 God hath ſpoken in his Holineſs, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab is my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom *b*?

b This he repeats in this place, either becauſe, though the enemies were defeated and ſubdued, yet there was ſome ſtrong City or Cities which were not yet taken; or in way of thankful commemoration of Gods goodneſs in anſwering his former requeſts, as if he had ſaid, I remember this day to thy glory and my own comfort, my former ſtraits and dangers, which made me cry out, *Who will bring me*, &c.

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

P S A L. CIX.

The ARGUMENT.

IT is ſufficiently evident from the body of this Pſalm, that it was Compoſed by *David* when he was in a ſtate of perſecution either by *Saul* or by *Abſalom*; and that amongſt and above all the reſt of his enemies he takes very particular notice of and breaks forth into vehement expreſſions of anger againſt one particular perſon, which whether it were *Doeg* or *Achitophel* is not certain, nor at all neceſſary to know. But as *David* was, and very well knew himſelf to be a Type of Chriſt, and conſequently his enemies did typifie or repreſent the enemies of Chriſt, and this particular adverſary of his did repreſent ſome ſingular and eminent enemy of Chriſt, which though *David* might not, yet the Spirit of God which indited this Pſalm, did know to be *Judas*, and accordingly directed all theſe bitter invectives and imprecations againſt him, who deſerved and received far worſe puniſhments for his monſtrous wickedneſs, than all which are here mentioned. And that he was the perſon principally aimed at in this Pſalm, will ſeem very probable to him who conſiders *Davids* mild and merciful temper even towards his enemies, which he both profeſſed in words in this very book, as *Pſal.* 35. 12, 13, 14. and practiſed in deeds, as 2 *Sam.* 16. 10, 11. and 19. 22, 23. and withal the ſeverity of theſe imprecations, reaching not only to the perſons of his enemies, but to their children, who yet by the Law of God were not to ſuffer for their Parents ſins, *Deut.* 24. 16.

To the chief muſician, a Pſalm of David.

David *complaning of his falſe accuſers, who requited him evil for good, devoteth them and their Children to all miſery and oblivion*, 1 ——— 15. *becauſe of their unmercifulneſs and cruelty*, 16 ——— 20. *Sheweth his grat affliction, prayeth for deliverance, and promiſeth thankfulneſs*, 21 ——— 31.

HOLD not thy peace *a*, O GOD of my praiſe *b*.

a Do not neglect me, but take notice of my extreme danger and miſery, and deliver me, which thou canſt do by the ſpeaking of one word. *b* The Author and matter of all my praiſes; who haſt given me continual occaſion to praiſe thee, whom I have uſed to praiſe and will praiſe whilſt I live; do not therefore now give me occaſion to turn my praiſes into lamentations.

2 For the mouth of the wicked, and the † mouth of the deceitful *c* † are opened *d* againſt me: they have ſpoken againſt me *e* with a lying tongue *f*.

† Heb. *mouth of deceit.*
† Heb. *hav opened themſelves.*

c Of thoſe who add hypocriſie and perfidiouſneſs to their malice. *d* They ſpeak freely, boldly and publickly, without any fear or ſhame *e* Or, *to* or *with me*, as this Particle commonly ſignifies. *f* Either, 1. With Calumnies, or falſe and malicious Reports. Or, 2. With deep diſſimulation and profeſſions of friendſhip and kindneſs.

3 They compaſſed me about alſo with words of hatred *g*: and fought againſt me * without a cauſe *h*.

* Pſ. 69. 4.

g Which though covered with ſpecious pretences, proceeded from deep malice and hatred, and were deſigned to work my deſtruction. *h* Without any juſt provocation given them by me.

4 For my love they are my adverſaries *i*: but I *give my ſelf unto* prayer *k*.

i They requite my love and good will with enmity and miſchief, as it is explained *v:* 5. *k* Heb: *but* I *prayer*. *i. e.* I am a man of Prayer, or I betake my ſelf to prayer. Thus *I peace* is put for *I am for peace*, as we render it *Pſal:* 120. 7. and *thy bread* for *the men of thy bread*, or, *that eat thy bread*, *Obad. ver.* 7. The ſenſe is, whilſt they reproach and curſe me, I pray either, 1. for them, as he did *Pſal:* 35. 13. Or, 2. for my ſelf: I did not render unto them evil for evil, but quietly committed my ſelf and my cauſe to God by prayer deſiring him to plead my cauſe againſt them; and I had no other refuge.

5 And * they have rewarded me evil for good, and hatred for my love.

*Pſ. 35. 12. & 38. 20.

6 Set thou a wicked man *l* over him *m*, and let * || Satan ſtand at his right hand *n*.

*Zech. 3. 1
|| Or, *an adverſary.*

l Heb. *the wicked*. Which may be underſtood either, 1. Of ſome wicked Tyrant, which may rule him with rigour and cruelty. Or, 2 Of Satan, who is mentioned in the next clauſe. Let him be delivered over to Satan, to be acted and ruled by him at his pleaſure. *m* Either, 1. All mine enemies; for the ſingular number is ſometimes uſed in like manner. Or rather, 2. One particular enemy, who was worſe than any of the reſt, more implacable and inexcuſable, whom he thought not fit to expreſs by name, nor was it in the leaſt neceſſary to do ſo, becauſe he was ſpeaking to God, who knew his thoughts, and whom he meant. *n* Either, 1. To moleſt and vex him, and hinder him in all his affairs; for the right hand is the great inſtrument of action. Or rather, 2. To accuſe him; for this was the place and poſture of accuſers in the Jewiſh Courts. And as for his condemnation, which is the conſequence of this accuſation, that follows in the next verſe.

7 When he ſhal be judged *o*, let him † be condemned, and * let his prayer become ſin *p*.

† Heb. *go out guilty*, or *wicked.*
*Pro; 28. 9

o When he ſhall be called to an account, and his cauſe examined before thy Tribunal. *p i: e:* Be turned into ſin or be imputed to him as his ſin, or be as unavailable with God for his relief as his ſins. When de makes ſupplication to his Judge, as *Job* ſpeaks *Job* 9. 15. for pity and pardon, let him be the more provoked and enraged by it.

8 Let his days *q* be few, and * let another take his || office *r*.

*Acts 1. 20.
|| Or, *charge*

q The days of his life. Let him die an untimely death. *r* Made void by his death. He alſo implies that his enemy was a man of power and reputation.

9 Let his children be fatherleſs *s*, and his wife a widow *t*.

s Whilſt they are but children, and ſo unable to provide for themſelves. *t* Either made a Widow by his death; or conſtantly a Widow; all perſons abhorring her who was related to ſo vile a miſcreant.

10 Let his children be continually vagabonds *u*, and beg *x*: let them ſeek *their bread* alſo out of their deſolate places *y*.

u Having no certain place of abode. Which is a grievous Curſe in it ſelf, *Gen.* 4. 12, 14. *Iſa.* 16. 2. *x* This increaſſeth their miſery. *y* Into which they are fled for fear and ſhame, as not daring to ſhew their faces amongſt men.

11 Let the extortioner *z* catch *a* all that he hath; and let the ſtranger *b* ſpoil his labour *c*.

z Or, *uſurer*, or *creditor*. *a* Heb. *Enſnare*, which is an emphatical expreſſion, *i. e.* take away not only by oppreſſion and violence, but alſo by cheats and cunning artifices, whereby ſuch perſons entangle, and ſo ruine their debtors. *b* Who hath no right to his goods, and will uſe no pity nor meaſure in ſpoiling him. *c* All the fruits of his labours.

ſ.34.10. 12 Let there be none to * extend mercy unto him: neither let there be any to favour his fatherleſs children *d*.

d Let him and his be unpitied and hated as the publick enemies of mankind.

Job 18.
9. 13 * Let his poſterity be cut off, *and* in the generation following *e* let their name be blotted out.

e Heb. *in another generation*, either in the third generation, or in the ſecond, or that which next followed the Generation of his Fathers. So in this clauſe he limits the time of that deſtruction which he imprecates or foretells in the former.

14 Let the iniquity of his Fathers be remembred *f* with the LORD, and let not the ſin of his Mother be blotted out.

f Againſt him, or puniſhed in him, as God hath threatned to deal with great delinquents, *Exod.* 20. 5.

15 Let them *g* be before the Lord *h* continually, that he may * cut off the memory of them from the earth.

Job 18.
7.
ſ.34.16. *g* The ſins of his Parents laſt mentioned. *h* In Gods ſight and memory to provoke God to puniſh them: let them not be covered or pardoned.

16 Becauſe that he remembred not *i* to ſhew mercy; but perſecuteth the poor and needy man *k*, that he might even ſlay the broken in heart *l*.

i His duty to God, and his obligation to me for my former kindneſs expreſſed *v*: 4: 5. *k* My ſelf. who was deſolate and miſerable, whoſe condition required pity and not additions of cruelty. *l* Whoſe ſpirit was grieved, and even broken with the burden of his calamity.

17 * As he loved curſing *m*, ſo let it come unto him:
Ezek. as he delighted not in bleſſing *n*, ſo let it be far from him.

5. 6. *m* Either. 1. Curſed or ſinful courſes. Or rather 2. To curſe others, as appears from the bleſſing here oppoſed to it, and from the next verſe; to wiſh and to procure miſchief to others, and eſpecially to me. *n* In deſiring and promoting the welfare of others, which indeed was an eye-ſore and torment to him.

18 As he clothed himſelf with curſing like as with a
Heb. garment *o*, ſo let it come † into his bowels like water *p*,
ithin him and like oyl, *q* into his bones.

o Which a man wears conſtantly, and that as an Ornament. *p* Which when a man drinks, goes into his bowels, and ſearcheth all the inwards of his belly, *q* Which is more piercing than water, and being applied to outward parts, reacheth even to the bones and marrow.

19 Let it be unto him as the garment *which* covereth him, and for a girdle *r* wherewith he is girded continually.

r Which cleaves cloſer and faſter to a man than a Garment eſpecially than the Eaſtern Garments did, which were large and looſe.

20 Let this *be* the † reward of mine adverſaries *s*
Heb. from the LORD, and of them that ſpeak evil againſt
ork. my ſoul *t*.

ſa.40.10. *s* Of thoſe who were confederate with that arch-enemy in his wicked enterpriſe. *t* With deſign to take away my life.

21 But do thou for me *u*, O GOD the LORD, for thy names ſake *x*: becauſe thy mercy is good *y*, deliver thou me.

u To wit, what I deſire, which he expreſſeth in the next clauſe. Or, *do thou act for me*; be not ſilent or ſtill, but ſtir up thy ſelf to work on my behalf. *x* For the glory of thy faithfulneſs, which is highly concerned in giving me the deliverance which thou haſt promiſed to me. *y i: e:* Gracious, and ready to do good to all, but eſpecially to thoſe that love and fear thee. As *ſin* is ſaid to be *ſinful*, *Rom*: 7:13. ſo Gods mercy may be ſaid to be merciful, to wit, in an eminent degree, and above the mercy of all the creatures.

22 For I *am* poor and needy *z*, and my heart is wounded within me *a*.

z And therefore a very proper object for thy pity and help. *a* I am wounded not ſlightly, but even to the very heart with ſoul-piercing ſorrows.

23 I am gone *b* * like the ſhadow, when it declineth *c*: I am toſſed up and down as the locuſt *d*.

*Pſal.102.
11. *b* Heb: *I am made to go*, either, 1. from place to place; which was *Davids* caſe when he was perſecuted by *Saul* and by *Abſalom*; and Chriſts caſe upon earth. where he had no certain place *where to lay his head*, *Matth.* 8: 20. Or, 2. into the grave, as this phraſe is uſed 1 *Chron*: 17: 11. *Pſal*: 58: 9. and oft elſewhere. *c* Towards the evening, when, the Sun ſetting, it vaniſheth inſtantly, and irrecoverably until the Sun riſe again, which it never will do to me in this World, when once I am gone out of it. *d* Which of it ſelf is unſtable, continually skipping from place to place, and is eaſily driven away with every wind, So am I expoſed to perpetual and ſucceſſive changes within my ſelf, and to a thouſand violences and miſchiefs from other perſons and things.

24 My knees are weak through faſting *e*, and my fleſh faileth of fatneſs.

e Either with voluntary Faſts, to which the frequency and long continuance of my calamities obliged me; or with forced Faſts, ſometimes through want of neceſſary proviſions, but moſt commonly from that loathing of meat, which was occaſioned by his exceſſive ſorrows and terrors. See on *Pſal*: 107: 18. *f* Or, *for want of fatneſs*. See the like Hebrew phraſes *Gen*: 18: 26. *Jer* 48:45. *Lam*: 4:9.

25 I became alſo a reproach unto them *g*: when they looked upon me, they ſhaked their heads *h*.

g Inſtead of that pity, which either Religion or Humanity ſhould have taught them to a man in extreme miſery, they loaded me with reproaches and ſcorns. *h* A geſture of contempt and deriſion, of which ſee *Job* 16. 4. *Pſal.* 22. 8.

26 Help me, O LORD my God: O ſave me according to thy mercy:

27 That they may know *i* that this *is* thy hand: *that* thou, LORD, haſt done it.

i Being convinced of the eminency and ſingularity and ſtrangeneſs of the work.

28 Let them curſe *k*, but bleſs thou: when they ariſe *l* let them be aſhamed, but let thy ſervant rejoyce.

k I can patiently bear their Curſes, as being cauſleſs, and fully compenſated by thy Bleſſing, Or, *they do and will curſe*, I expect nothing elſe from them. *l* (*i. e.*) Beſtir themſelves againſt me. Both God and Men are oft ſaid to ariſe when they enter upon any undertaking, as *Joſ*: 24: 9. *Judg.* 8: 21. 2 *Chron*: 13. 6. and 21. 4, *&c.*

29 Let mine adverſaries be clothed with ſhame *m*: and let them cover themſelves with their own confuſion, as with a mantle.

m For the diſappointment of their wicked hopes and deſigns, and for that unexpected deſtruction which they have brought upon themſelves.

30 I will greatly praiſe the LORD *n* with my mouth: yea, I will praiſe him among the multitude *o*.

n For that deliverance which I confidently expect, *o* Or, *among the mighty* or *great men*, as this word ſometimes ſignifies. Comp. *Pſal.* 119: 46.

31 For he ſhall ſtand at the right hand of the poor *p*,
to ſave *him* † from thoſe that condemn his ſoul *q*. † Heb. *from the judges of his ſoul*,

p To defend him from his adverſary, who ſtood in that place to accuſe him, and to procure his condemnation and deſtruction, See above on *v.* 6. *q* That paſs a ſentence of death upon him.

PSAL. CX.

The ARGUMENT.

THat the Pen-man of this Pſalm was not *Eliezer*, *Abrahams* ſervant, who writ it upon the occaſion of *Abrahams* victory over thoſe Kings, *Gen.* 14. (as ſome of the later Jews have deviſed out of oppoſition to Chriſtianity) nor any other perſon but *David*, is manifeſt from the Title of the Pſalm, which is a part of the ſacred Text, That this Pſalm belongs to the Meſſiah, is abundantly evident both from the expreſs teſtimony of the new Teſtament, *Acts* 2. 34. 1 *Cor*: 15. 25. *Heb.* 1. 13. and 10. 13. and from the conſent of the antient Hebrew Doctors manifeſted implicitly in *Matth.* 22. 44. and expreſly from their own mouths. Of which ſee my Latine Synopſis upon this place; and from the matter of the Pſalm, which can by no means or arts be made to agree to *David*, who was not *Davids Lord*, nor a *Prieſt*, much leſs *a Prieſt for ever*, or *after the order of Melchiſedeck*, the Prieſthood of *Aaron* being in *Davids* time in uſe and force, and in the hands of another perſon and family. And whereas divers other Pſalms, though principally directed to, and to be underſtood of the Meſſiah, yet in ſome ſort may be underſtood concerning *David* alſo, or at leaſt took their riſe and occaſion from *David* or from ſomething relating to him, this Pſalm is directly and immediatly and ſolely to be underſtood concerning the Meſſiah; the Spirit of God wiſely ſo ordering this matter, that it might be a moſt expreſs and convincing teſtimony againſt the unbelieving Jews concerning the true Meſſiah, and concerning the nature and quality of his Kingdom.

A Pſalm of David *a*.

a Written by *David*, as is manifeſt both from this Title, which being given to this, as well as to many other Pſalms, whereof *David* is confeſſed to be the Author, either proves this to be *Davids*, or proves none of them to be ſo, and from *Matth.* 22. 43, 44. and *Mark* 12. 36. where alſo *David* is ſaid to have ſpoken this Pſalm *in or by the Spirit* of God, or by Divine Inſpiration.

An account of the calling the Kingdom of Chriſt, 1 —— 3 *Of his everlaſting Prieſthood*, 4. *Of his mighty Conqueſt over his Enemies*, 5, 6. *And of his Sufferings and Triumph*, 7.

THE * LORD *b* ſaid *c* unto my LORD *d*, Sit thou at my right hand *e*, until *f* I make *g* thine enemies *h* thy footſtool *i*. * Mat. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2 34. 1 Cor. 15. 25. Heb. 1. 13.

b God the Father the firſt Perſon in the Trinity, to whom accordingly the original of all things, and eſpecially of the work of Mans Redemption by Chriſt is aſcribed. *c* Decreed or appointed it from eternity, and in due time publiſhed this Decree, as is noted *Pſal*: 2. 7. and actually executed it; which he did when he raiſed up Chriſt from the dead, and brought him into his heavenly manſion. *d* Unto his Son the Meſſias, whom *David* deſignedly calls *his Lord*, to admoniſh the Jews and the whole Church, that although he was his Son according to the fleſh or his humane nature, *Acts* 2 30. *Rom.* 1. 3. yet he had an higher Nature and Original, and was alſo his *Lord*, as being by Nature God bleſſed for ever, and conſequently *Lord of all* things, as he is called *Acts* 10.36. and by Office as he was God-man, the Lord and King of the whole Church, and of all the world for the Churches ſake And this was a neceſſary proviſion to prevent that ſcandal which the Holy Ghoſt foreſaw the Jews and others would be apt to take at the meanneſs of Chriſts appearance in the Fleſh. The Hebrew word *Adon* is one of Gods Titles, ſignifying his *Power* and Authority or Lordſhip over all things, and therefore is moſt fitly given to the Meſſias, to whom God hath delegated all his power in the World, *Matth.* 28. 18. *e* Thou who haſt for many years been veiled with infirm and mortal fleſh, deſpiſed and rejected and trampled upon by men, and perſecuted unto the death, do thou now take to thy ſelf thy great and juſt Power; thou haſt done thy work upon Earth, now take thy reſt and the poſſeſſion of that Soveraign Kingdom and Glory, which by right belongeth to thee; do thou rule with me with equal Power and Majeſty, as thou art God; and with an Authority and Honour far above all Creatures, ſuch as is next to mine, as thou art Man; as this phraſe is expounded in other places. See *Mark* 16: 19. *Luke* 22. 69. 1 *Cor.* 15. 25. *Hebrews* 1. 3. 13. and 8. 1. and 10. 12, 13. *Eph.* 1. 20, &c, It is a Metaphor from the cuſtom of Earthly Princes, who place thoſe perſons whom they honour moſt at their right hand: of which ſee 1 *Kings* 2.19. *Pſal.* 45. 10. *Matth.* 20. 21. *Sitting* is put for *reigning*, 1 *Kings* 3. 6. comp. with 2 *Chron.* 1. 8. and withal notes the continuance of the Reign, 1 *Cor.* 15: 25. *f* Which word doth not neceſſarily note the end or expiration of his Kingdom at that time; for in other places it notes only the continuance of things till ſuch time, without excluding the time following, as is evident from *Gen*: 25: 15. *Pſal*: 112: 8: *Mat.* 1. *ult.* So here it may ſignifie that his Kingdom ſhould continue ſo long, even in the midſt of his Enemies, and in ſpight of all their power and malice, which was the only thing which was liable to any doubt; for that he ſhould continue to reign after the conqueſt and utter ruine of all his enemies, was out of all queſtion. And yet this is a word of limitation, in regard of the Mediatorial Kingdom of Chriſt, in reſpect of which Chriſt rules with a delegated Power, as his Fathers Vice-Roy, and with the uſe of outward means and inſtruments and ordinances, *&c.* for that manner of adminiſtration ſhall ceaſe: which alſo ſeems to be intimated by this word, as it is expounded 1 *Cor.* 15. 25. *g* By my Almighty Power communicated to thee as God by eternal generation, and vouchſafed to thee as Mediator, to enable thee to the full diſcharge of thine Office. *h* Which alſo are the enemies of thy Church; all perſecutors and ungodly men, who *will not have* Chriſt to *rule over them*, *Luke* 19: 14. Sin and death and the Devil; 1 *Cor.* 15. 26. *i* Thy ſlaves and vaſſals to be put to the meaneſt and baſeſt ſervices, as this phraſe implies, 1 *Kings* 5. 3. *Pſal.* 18: 39. and 91. 13. being taken from the manner of Eaſtern Princes; who uſed to tread upon the Necks of their conquered Enemies, as we read *Joſ.* 10 24. *Judges* 1. 7. And long after thoſe times *Sapores* the Perſian Emperor trod upon *Valerian* Emperor of the Romans. and *Tamerlan* uſed to tread upon *Bajazet* the Turkiſh Emperor, whom he kept in an Iron Cage for that purpoſe.

2 The Lord ſhal ſend *k* the rod of thy ſtrength *l* out of Zion *l*: rule thou *m* in the midſt of thine enemies *n*.

k Or, *ſend forth*, into the World. *l* Thy ſtrong or powerful Rod, by an uſual Hebraiſm. And the *Rod* is put for his Scepter, or Kingly Power, as it is *Iſa.* 10. 24. *Jer.* 48. 17. *Ezek.* 7: 10, 11. and 19: 11, 12. But as the Kingdom of Chriſt is not carnal or of this World, *John* 18: 36. but ſpiritual, ſo this Rod or Scepter is nothing elſe but his Word publiſhed by himſelf, or by his Apoſtles and Miniſters, and accompanied with his Spirit, by which the Meſſias did his great exploits, and ſet up and eſtabliſhed his Kingdom, converting ſome of his enemies, and confounding and deſtroying others of them by that ſame inſtrument, as is manifeſt by comparing *Iſa*: 2. 3: and 11; 4. *Mich*: 4: 2. 2 *Cor.* 10. 4. 2 *Theſſ.* 2. 8. Hence this word is called *the word of the kingdom*, *Matth.* 13. 19. and *the Power of God*, *Rom.* 1. 16. *David* having ſpoken of the Meſſias *v.* 1. now turneth his ſpeech to him. *l* From *Jeruſalem*, which is frequently underſtood by the name of Zion, which was an eminent and venerable part of it, as *Pſal.* 48. 13. and 87. 2. and 102. 14, 17, &c. Where the Scepter of the Meſſias was firſt to be eſtabliſhed according to the predictions of the Prophets, *Pſal*: 2 6, 8. and 48. 3. *Iſa.* 2. 3, &c. to which the event exactly anſwered, *Luke* 24. 47: *Acts* 1. 4. and 2. 1, 2, *&c.* and from whence it was to be ſent forth into all the parts and Kingdoms of the World, to bring in the Gentiles, which alſo the Prophets had foretold, as *Iſa*: 2. 3. and in divers of the foregoing Pſalms, as hath been already frequently obſerved and proved. *m* Thou ſhalt rule, the Imperative being here put for the Future as it is *Gen.* 12. 12. *Pſal.* 37. 27. and oft elſewhere. For this is not a command, but a prediction or a promiſe that he ſhall rule. Which he doth partly by his Grace converting ſome, and ſo ruling their Hearts by his Word and Spirit, and ſubduing their luſts in them, and their external enemies for them; and partly by his powerful providence, whereby he defends his Church and people and ſubdues and puniſheth all their adverſaries. *n* Who ſhall ſee it, and do what they can to oppoſe thy dominion, but ſhall never be able to hinder it, but ſhall ſplit themſelves againſt it.

3 Thy people *o* ‖ ſhall be willing *p* in the day of thy power *q*, in the beauties of holineſs *r* * from the womb of the morning: thou haſt the dew of thy youth *s*.

‖ Or, *give free-will-offerings.*
* Or, *more than the womb of the morning: thou ſhalt have*, &c.

o Thy ſubjects. *p* Heb. *willingneſſes*, *i. e.* moſt willing, as ſuch plural words are frequently uſed, as *Pſal.* 5. 10 and 21. 7. Or, *freewill-offerings*, as the word properly ſignifies. Whereby he may intimate the difference between the Worſhip of the Old Teſtament and that of the new. They ſhall offer and preſent unto thee as their King and Lord, not Oxen or Sheep or Goats, as they did under the Law, but themſelves, their ſouls and bodies, as living ſacrifices, as they are called *Rom*: 12: 1. and as freewill-offerings, *giving up themſelves to the Lord*, 2 *Cor*: 8: 5. to live to him, and to die and be offered for him. The ſenſe is, Thou ſhalt have friends and ſubjects as well as enemies, and thy ſubjects ſhall not yield thee a forced and feigned obedience, as thoſe who are ſubject to, or conquered by, Earthly Princes frequently do, of which ſee on *Pſal.* 17: 44, 45. but ſhall moſt willingly and readily and chearfully obey all thy commands without any deſpute or delay or reſervation, and they ſhall not need to be preſſed to thy ſervice, but ſhall voluntarily liſt themſelves, and fight under thy banner againſt all thy enemies. *q* When thou ſhalt take into thy hands *the rod of thy ſtrength*, as it is called *v*: 2. and ſet up thy Kingdom in the World, and put forth thy mighty Power in the preaching of thy Word, and winning Souls to thy ſelf by it. Or, *in the day of thine army, or forces*, when thou ſhalt raiſe thine Army, conſiſting of Apoſtles, and other Preachers and Profeſſors of the Goſpel, and ſhalt ſend them forth to conquer the World unto thy ſelf. *r* Adorned with the beautiful and glorious Robes of Righteouſneſs and true Holineſs, wherewith all new Men or true Chriſtians are cloathed, *Eph*: 4: 24. compare *Revel*: 19: 8, 14. with various gifts and graces of Gods Spirit, which are beautiful in the eyes of God and of all good men. The laſt clauſe noted the inward diſpoſition, the willingneſs, of Chriſts Subjects, and this notes their outward habit and deportment. Wherein there ſeems to be an alluſion either, 1. to the beautiful and glorious garments of the Levitical Prieſts, all Chriſtians being *Prieſts unto God*, *Rev*: 1: 6. 1 *Pet*: 2: 5, 9. Or, 2. to the military robes wherewith Souldiers are furniſhed and adorned, all Chriſtians being Souldiers in the Chriſtian warfare. But the words are and may well be rendred thus, *in the beauties* or *glories of the Sanctuary*, (*i: e:*) by an uſual Hebraiſm, in the beautiful and glorious Sanctuary, which is called the *Holy and beautiful houſe*, *Iſa*: 64: 11. either in the temple at *Jeruſalem*, which was honoured with Chriſts preſence, whereby it excelled the glory of the firſt houſe, according to *Hagg*: 2: 9. in which both Chriſt and the Apoſtles preached, and by their preaching made many of theſe willing people: or in *Jeruſalem*, which is oft called the *Holy* place or city, by the ſame word which is here rendred *Sanctuary*: or in the Church of God and of Chriſt, which was the Antitype of the old Sanctuary or Temple, as is evident from 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. *Heb*: 3. 6. 1 *Pet.* 2. 5. And this place may be mentioned as the place either where Chriſts people are made willing, and ſhew their willingneſs, or where Chriſt exerciſeth and manifeſteth that power laſt mentioned. *s* This place is judged the moſt difficult and obſcure of any in this whole Book. The words are diverſly rendred and underſtood. They are to be underſtood either, 1. of Chriſt himſelf, and that in reſpect either, 1. of his divine and eternal generation, which may be called *the dew of his youth or birth*, and which he may be ſaid to have had *from the womb of the morning*, before the firſt morning or light was created or brought out of its Womb; that is, before the world was, which is a common deſcription of Eternity in Scripture. Or, 2. of his Humane Nature and Birth, and ſo the words may be thus rendred *From the womb of the morning.* (Or, as it is rendred by divers others, *From the womb, from the morning* (*i. e.*) from thy very firſt birth) *thou haſt or hadſt the dew of thy youth*, (*i. e.*) thoſe eminent Bleſſings and graces wherewith thou was enriched, or *thy youth* or *childhood was* like *the dew*, precious and acceptable. Or rather, 2. of Chriſts ſubjects or people, of whom he evidently ſpoke in the former part of the Verſe, wherewith theſe words are joyned. And it ſeems not probable, that the Pſalmiſt after he had diſcourſed of Chriſts advancement to his Kingdom, and his adminiſtration of it, and ſucceſs in it, both as to his enemies and friends, would run back to his birth, either Divine or Humane, both which were evidently and neceſſarily ſuppoſed in what he had already ſaid of him. But then theſe words may be read either, 1. ſeparately, as two diſtinct clauſes, as they ſeem to be taken by our Engliſh Tranſlators, and by the Colon which they placed in the middle. And ſo the firſt clauſe belongs to the foregoing words, as noting the time when *the people ſhall be willing*, which having declared more generally in thoſe words, *in the day of thy power*, he now deſcribes, more particularly and exactly, that they ſhould be ſo even *from the morning*, or in a Poetical ſtrain, which is very ſuitable to this Book, *from the womb of the morning*, to wit, of that day of his power, (*i. e.*) from the very beginning of Chriſts entrance upon his Kingdom, which was after his Reſurrection and Aſcenſion into Heaven, and from the very firſt preaching of the Goſpel after that time, when multitudes were made Chriſts willing people by the Preaching of the Apoſtles, as we read *Acts* 2. and 3. and 4. and 5, *&c.* And for the ſecond clauſe, it is to be underſtood thus, *thou haſt*, or as it is in the Hebrew, *to thee* is, *the dew of thy youth*, or *of thy childhood*, for the word *jeled*, from which this is derived, ſignifies ſometimes a *young man*, and ſometimes a *child* or *Infant*. By *youth* or *childhood* he here ſeems to underſtand thoſe young men or children which ſhall be born to the Meſſias, who are called his *children*, *Heb.* 2. 13. and his ſeed, *Iſa*, 53. 10. wherein poſſibly there might be an alluſion to this dew. Thus the abſtract is here put for the concrete, which is very frequent in the Hebrew Tongue, as *Circumciſion* and *Uncircumciſion* are put for the Circumciſed and the Uncircumciſed, *&c.* And even in the Latine Tongue this very word youth is oft uſed for a young man or for a company of young men. *By the dew of youth* he means *youth* or young men like *dew*, the note of ſimilitude being oft underſtood. And this progeny of Chriſt is compared to the dew, partly becauſe of their great multitude, being like drops of dew innumerable, and covering the whole face of the earth; ſee 2 *Sam.* 17. 12. and partly becauſe of the ſtrange manner of their generation: which like that of the dew, is done ſuddenly and ſecretly, and not perceived till it be accompliſhed, and to the admiration of thoſe that behold it; of which ſee *Iſa*: 49. 21. Or, 2. joyntly, as one entire ſentence, *The dew of thy youth.* (*i. e.*) Thy poſterity, which is like the dew, as was noted and explained before) is as the dew (which may very well be underſtood out of the foregoing clauſe, as the word *feet* is underſtood in like manner, *Pſal*: 18. 33. *He maketh my feet like hinds* feet) *of* or *from the womb of the morning*, it is like the *morning dew*, as it is called both in Scripture, as *Hoſea* 6. 4. and in other Authors. Nor is it ſtrange that a *womb* is aſcribed to the morning, ſeing we read of *the womb of the Sea*, and of *the womb of the ice and froſt*, *Job* 38. 8, 28, 29.

4 The LORD hath ſworn *t*, and will not repent, * Thou art *u* a prieſt *x* for ever *y* after the order of Melchizedek *z*.

*Heb. 5. 6 & 7. 17. 2

t Which he did not in the Aaronical Prieſthood, *Heb*: 7. 21. but did it here, partly becauſe the thing was new and ſtrange, and might ſeem incredible, becauſe God had already erected another, and that an *everlaſting Prieſthood*, *Num.* 25. 13. and given it to *Aaron* and his Poſterity for ever, and therefore this needed all poſſible aſſurance: and partly that this Prieſthood might be *eſtabliſhed upon better promiſes*, as is ſaid *Heb*: 8. 6. and made ſure and irrevocable, and ſuch that God neither could nor would repent of it, as it follows. *u* To wit, by my order and conſtitution: thou ſhalt be ſo, and I do hereby make thee ſo. *x* As well as a King. Thoſe Offices which were divided before between two Families, are both united and inveſted in thee, both being abſolutely neceſſary for the diſcharge of thine Office, and for the eſtabliſhment of thy Kingdom, which is of another kind than the Kingdoms of the World, ſpiritual and heavenly. and therefore needs ſuch a King as is alſo a Miniſter of holy things. This word plainly diſcovers that this Pſalm cannot be underſtood of *David*, as ſome of the Jews would have it, but only of the Meſſias. And although this word *Cohen* be ſometimes uſed of a Prince or great Perſon in the State, as the Jews object, yet it cannot be ſo underſtood here, partly becauſe it ſignifies a *Prieſt in Gen*: 14. 18. from whence this expreſſion is borrowed; partly becauſe that word is never uſed of a Soveraign Prince or King (ſuch as the Jews confeſs the Meſſias to be) but only of inferiour Princes or Miniſters of State, as *Gen.* 41. 45.

never have been uſhered in by ſo ſolemn an Oath, eſpecially after far greater things had been ſaid of him in the ſame kind, *ver*. 1. 2, 3. and partly becauſe the Meſſias is called a *Prieſt*, *Zach*. 6. 13: compare *Jer*, 20: 21. and 35.15, 18. *y* Not to be interrupted or tranſlated to another perſon, as the Prieſthood of *Aaron* was upon the death of the Prieſt, but to be continued to thee for ever. *z* Or, *after the manner*, &c. ſo as he was a Prieſt and alſo a King, and both without any ſucceſſor and without end, in the ſenſe intended *Heb*. 7. 3.

5 The LORD *a* at thy right hand ſhal ſtrike thorow kings *b* in the day of his wrath *c*.

a Either, 1. God the Father, whoſe words and oath he laſt mentioned, verſe 4. So this is an Apoſtrophe of the Pſalmiſt to Chriſt, Thy God and Father is at thy right hand,to wit,to defend and aſſiſt thee, as that Phraſe is uſed *Pſal*. 16. 8. and 109. 31. and elſewhere. See the Notes on verſe 1. And he, to wit, God the Father, *ſhall ſtrike*, &c as it follows. Although this latter clauſe may belong to the Meſſias; and as in the former he ſpake to him, ſo in this he ſpeaketh of him; ſuch changes of perſons being very frequent in this Book. Or, 2. God the Son, or *the Lord*, who is *at thy right hand*, as was ſaid before *v*. 1. *ſhall ſtrike*, &c. So this is an Apoſtrophe to God the Father concerning his Son. This ſeems beſt to agree with the following verſes; for it is evident that it is the ſame perſon who *ſtrikes thorow Kings* and *Judgeth among the Heathen*, and *filleth*, &c. And ſo this whole verſe, and thoſe which follow, ſpeak of one perſon, which ſeems moſt probable. *b* Shall mortally wound and deſtroy all thoſe Kings and Potentates who are obſtinate enemies to him and to his Church. *c* In the day of battel, when he ſhal contend with them, and pour forth the floods of his wrath upon them.

6 He ſhal judge *d* among the heathen; he ſhall fill *the places d* with the dead bodies *e*: he ſhall wound the heads *f* over ‖ many countries.

r,great

d Either, 1. conquer and govern them: or rather, 2. condemn and puniſh them, as it is explained in the following clauſes, and as this word is uſed *Gen*. 15. 14. *Rom*. 2. 1, 2. 1 *Pet*: 4. 6. and elſewhere. *d* Or. *the place* of battel, which is neceſſarily ſuppoſſed in the fight,and therefore may very well be underſtood. *e* Of his enemies ſlain by his hand, and lying in the field in great numbers and heaps, and that unburied to their greater infamy. *f* Heb. *the head*. Which may be underſtood either, 1. of ſome one perſon and eminent adverſary of Chriſt and of his Kingdom, either the Devil by comparing this with *Gen*. 3. 3. 15. *Heb*: 2: 24. who was indeed the Head or Ruler of many Countries, and indeed of all Nations, except that of *Iſrael*: or the *Roman* Empire, which was the great enemy and obſtructer of Chriſts Kingdom, and therefore was to be deſtroyed by him, as is declared *Dan*: 2: 44. 45. and 7. 7. *&c*. or the great Antichriſt, or the Beaſt after which the whole World wondered, *Revel*: 13: 3. Which Chriſt will deſtroy, as we read 2 *Theſſ*: 2: 8. and in divers places of St. *John*'s Revelation. Or, 2. Of all thoſe Heads or princes which oppoſe him; the Singular number *Head* being here put collectively for *Heads*, as is very uſual in the Hebrew Tongue and Text. And ſo the meaning is, that none of Chriſts enemies, though never ſo many or great, and their Empire be never ſo large and potent, ſhall be able to withſtand his force, or eſcape out of his hand; and that he ſhall not only deſtroy the common Souldiers, but alſo their greateſt Commanders and Princes, who in ſuch caſes do frequently make their eſcape. But this and the other like paſſages both here and in the Prophets, are not to be underſtood groſly and carnally,but ſpiritually, according to the nature of Chriſts Kingdom, the weapons of Chriſts warfare,by which he accompliſhed his great works, being ſpiritual; and therefore ſuch muſt be his battels and judgements, as is evident from many other Scriptures, although theſe alſo are followed many times with temporal plagues.

7 He ſhall drink of the brook in the way *g*: therefore *h* ſhal he lift up the head *i*.

g This may be underſtood either, 1. properly, to expreſs the fervency and diligence of the Meſſias in the proſecution of his buſineſs, who having rooted and deſtroyed the main body of his enemies forces, purſues thoſe that fled with ſuch eagerneſs,that he will not loſe any time in refreſhing himſelf, as might ſeem neceſſary after ſuch hot and hard ſervice, but will content himſelf with drinking a little water out of the brook which he finds in his way, that being a little refreſhed therewith, he may proceed with more vigour and efficacy in his work. And ſo this place alludes to the Hiſtory of *Gideons* 300 men, who only leaped a little of the water; of whom ſee *Jud*. 7. Or, 2. metaphorically, to expreſs the humiliation and Paſſion of the Meſſias, and thereby to prevent a great miſtake which might ariſe in mens minds concerning him from the great ſucceſſes and victories here aſcribed to him, which might induce them to think that the Meſſias ſhould be exempted from all ſufferings, and be crowned with conſtant and perpetual Triumphs. To confute this conceit, he intimates here, that the Meſſias, before he ſhould obtain that power and glory mentioned in the foregoing verſes, ſhould have a large portion of afflictions in the way to it, or whilſt he was in the way or courſe of his life, before he came to his end or reſt, and to that honour of ſitting at his Fathers right hand. *Waters* in Scripture do very frequently ſignifie afflictions or ſufferings, as *Pſal*: 42, 7, &c: To *drink* of them ſignifies to feel or bear them, as *Iſa*. 51: 17. *Jer*. 25. 15. and 49. 12. *Mat*: 20. 22. and in this caſe it may note Chriſts willing ſubmiſſion to them. A *brook* or *river* of water is oft uſed in Scripture to expreſs a great abundance either of comforts, as *Pſal*: 36.8. or of tribulations, as *Pſal*: 18: 4. and 124. 4. and therefore may be more fitly uſed in this place than a *cup*, by which the afflictions of other men are commonly expreſſed, to intimate that the ſufferings of the Meſſiah were unſpeakably more and heavier than the ſufferings of other men, and that he ſhould drink up not a ſmall cup, but the whole river or Sea of his Fathers wrath due to our ſins *h* Which word may note either the effect or the conſequent of his ſufferings. *i* *i. e.* Shall be delivered from all his Sorrows and ſufferings, and exalted to great glory and joy and felicity, as this phraſe uſually ſignifies, as *Pſal*. 3. 4. and 27. 6. *Jer*. 52. 31. and oft elſewhere; as on the contrary, to *hang down the Head* is a ſignification of great grief and ſhame, as *Lament*. 2. 20.

PSAL. CXI.

The ARGUMENT.

THe excellency of this *Pſalm* appears, as from other things, ſo from the Pſalmiſts care to digeſt the ſeveral parcels of it into an exact order according to the order of the letters of the Hebrew Alphabet, that it might be better fixed in the memories of thoſe who read it, It is a ſhort yet full commemoration of Gods works: *The Pſalmiſt by his own Example exhorteth all men to Praiſe God*, 1. *rehearſeth his glorious and wonderful works*, 2 —— 4. *his keeping Covenant with them that fear him*, 5 ——— 9. *whoſe fear is the beginning of wiſdom*, 10.

* PRaiſe ye the LORD. I will praiſe the LORD with my whole heart, in the aſſembly of the upright *a*, and *in* the congregation. *Heb. Hallelujah.

a Of the ſincere worſhippers of God, of the *Iſrael* of God, as this very word is explained, *Num*. 23: 10. where they who are called *Iſrael* in one clauſe, are called *righteous* or *upright* in the next. And this title he gives to the Aſſembly or Congregation of *Iſraelites*, partly becauſe many of them were ſuch,and he was obliged in charity to judge all of them to be ſo, of whom he had no evidence to the contrary; partly becauſe upright perſons do moſt exerciſe and delight themſelves in this duty of praiſing God; and hypocrites, though ſometimes they gave themſelves to prayer, yet are very apt to neglect the duty of thankſgiving; partly becauſe this duty of *praiſe is* moſt *comely for the upright*, *Pſal*. 33. 1. and partly becauſe *Davids* heart was moſt united to the ſincere *Iſraelites*, and his deſire was, as far as he could, to aſſociate himſelf with ſuch in the worſhip and ſervice of God.

2 The works of the LORD *b are* great *c*, ſought out *d* of all them that have pleaſure therein *e*.

b Either, 1. The works of Creation: or rather, 2. The works of his Providence in the World,and eſpecially in and for his Church and people; of which he ſpeaks in the reſt of the Pſalm. *c* For the infinite power and wiſdom and goodneſs manifeſted in them. *d* Highly valued and regarded, as this very word and phraſe is uſed *Deut*: 11: 12. *Iſa*: 62: 12. Or frequently called to mind, and diligently meditated upon, when others either never regarded them, or inſtantly forget them: or *found out*, as this word is taken, *Iſa*: 65. 1. the antecedent being put for the conſequent, which is frequent in Scripture, as *Rom*: 12: 2. where *proving or trying* (for ſo the Greek word there ſignifies) is put for *approving*, which follows after it. And, *found out*, (*i. e.*) truly and throughly underſtood, both as to the nature of them,and Gods counſels and ends in them; whereas the works of God are oft-times not apprehended or minded, or are miſtaken and miſconſtrued, by ungodly men. *e* Of all them who take delight in obſerving and conſidering the works of God.

3 His work *f is* * honourable and glorious *g*: and his righteouſneſs *h* endureth for ever *i*. * Heb. honour and glory.

f Either all his works, of which ſee the Note on *v*. 2. or that eminent branch of thoſe works, his providence towards his people, as it is expreſſed afterwards. *g* Becoming the Divine Majeſty,and bringing glory to him from all that obſerve and conſider it. *h* His Juſtice or faithfulneſs in performing his word. *i* Hath always been and will ſtill be evident to his people in all generations and in all conditions, even when he afflicts them, and ſeems to deal moſt ſeverely, and to break his promiſe with them.

4 He hath made his wonderful works to be remembred *k*: the LORD *is* gracious and full of compaſſion *l*.

k Either, 1. by thoſe memorials which he hath left of them in his word: Or rather, 2. by their own wonderful nature, and the laſting effects and benefits flowing from them,which are ſuch as cannot eaſily be forgotten. *l* Towards his people, as appears from his works and carriage towards us, in ſparing and pardoning and reſtoring and preſerving us when we have deſerved to be utterly deſtroyed.

5 He hath given * meat *m* unto them that fear him *n*: he will ever be *n* mindful of his covenant *o*. *Heb. prey.

m Which includes all neceſſary proviſions for their being and well-being. The word ſignifies *ſpoil*, and ſo may relate to the ſpoil of the *Ægyptians*, granted by God to the *Iſraelites*; but it is ſome times uſed for *food*, as *Prov*: 31. 15. *Mal*: 3: 10. *n* To the *Iſraelites*, the only people in the world which feared and worſhipped the true God according to his will; and eſpecially to thoſe among them that truely feared God, and, for their ſakes, to the body of that Nation, as well in the Wilderneſs, as in their following ſtraits and miſeries. *n* Or, *he hath ever been*; for both in the firſt branch of this verſe, and in the foregoing and following verſes he is ſpeaking of the former works of God. So the future tenſe is put for the paſt, as it is frequently, and as on the contrary the paſt tenſe is put for the Future. *o* Which he made with *Abraham* and with his ſeed for ever; whereby he obliged himſelf to be their God, and to provide all neceſſaries for them.

6 He hath ſhewed *p* his people the power of his works *q*, that he may give them the Heritage of the Heathen *r*.

p Note onely by words, but by his actions. *q* His mighty power in his works, and eſpecially in that which here follows. *r* The land of *Canaan*, which had been poſſeſſed and inherited by the Heathens.

7 The works of his hands *s are* Verity and Judgment *t*; * all his commandments *u are* ſure *x*. * Pſ. 19. 7.

s All that he doth either on the behalf of his people, or againſt his or their enemies; of both which ſorts of works he ſpoke in the foregoing verſe, *t* Are exactly agreeable to his word or promiſes and to the rules of Juſtice. *u* Either, 1. his Laws given to the *Iſraelites*, eſpecially the Moral Law conſidered with its ſanction, the promiſes made to the obſervers of it, and the threatnings denounced againſt tranſgreſſors. Or, 2. his works,as it is in the firſt clauſe, called his *Commands*, becauſe they were done by virtue of his decree, and by his power and Authority; as in like manner God is ſaid to command thoſe bleſſings which he purpoſeth to give, and doth effectually procure, as *Deut.* 28. 8. *Pſal.* 42. 9. and 68. 28. and 133. 3. and to *command* thoſe creatures which he moveth and acteth as he pleaſeth, as 1 *Kings* 17: 4. *Mat*: 8. 27. *x* Or *faithful* or *certain*, conſtant and unchangeable, as his Laws are, being grounded upon the immutable rules of juſtice or equity; infallible and irreſiſtible, as his Counſels and ways are.

*Iſa: 40. 8. Mat: 5: 18. †Heb are *eſtabliſhed*.

8 * They † ſtand faſt *y* for ever and ever, *and are* done *z* in truth and uprightneſs.

y Heb. *They are eſtabliſhed* upon the ſure foundations of truth and uprightneſs, as it folows. *z* Conſtituted or ordered.

9 He ſent redemption *a* unto his people; he hath commanded *b* his covenant for ever *c*: holy and reverend *d is* his name.

a That deliverance out of *Egypt*, which was a type and pledge of that greater and higher Redemption by Chriſt. *b i. e.* Appointed or eſtabliſhed firmly by his power and authority. And ſo this word is oft uſed, as *Pſal.* 33. 9. and 42. 8. and 105. 31, 34. See alſo before on *v*. 7. the ground of which ſignification may be taken from hence, that the command of a ſufficient authority concerning any thing, doth commonly eſtabliſh and effect it. *c* Through all ſucceſſive generations of his people to the end of the world; for the Covenant is the ſame for ſubſtance in all, and differed only in circumſtances. *d* Terrible to his enemies, and venerable in his peoples eyes, and holy in all his dealings with all men.

*Deut. 4. 6. Job 28. 28. Prov: 1: 7: & 9: 10. Eccl: 12: 13. ‖ Or, *good ſucceſs*. † Heb. *that do them*. Pſ: 19: 9.

10 * The fear of the LORD *e is* the beginning of wiſdom *f*: ‖ a good underſtanding have all they † that do his *commandments g*: his praiſe endureth for ever.

e Piety or true Religion, which conſiſts in the fear or worſhip and ſervice of God. *f* Is the only foundation of, and introduction to all true wiſdom: Or, is the chief part of Wiſdom; thoſe things which are moſt excellent in their kinds being oft ſaid to be *firſt*, to wit, in dignity, as *Num* 24. 20. *Deut.* 18. 4, *&c.* and in other Authors. And *the firſt command, Mark* 12. 28. is called *the greateſt command, Mat.* 22. 36. *g* Heb *that do them*, to wit, Gods commands, or the things which the fear of God requireth.

P S A L. CXII.

The ARGUMENT.

THis *Pſalm* containeth a deſcription of a good mans gracious diſpoſition and carriage; as alſo of his bleſſed condition, even in this life as well as in the next.

The bleſſedneſs of them that fear the Lord in this Life, and in that to come, 1——9. *For which the wicked envy them, and are grieved.* 10.

*Heb: *Hallelujah.*

* PRaiſe ye the LORD. Bleſſed is the man *that* feareth the LORD *a*, *that* delighteth greatly *b* in his commandments *c*.

a The fear of God, as it is mans only wiſdom, *Pſal.* 111. 10, ſo it is his only way to true happineſs. *b* Who makes it his chief delight, care and buſineſs to ſtudy and obey Gods commandments. *c* He intimates that zeal and fervency in Gods ſervice, is eſſential to true piety.

2 His ſeed ſhall be mighty upon earth: the generation *d* of the upright ſhall be bleſſed.

d i. e. The poſterity, as this word is oft uſed, as *Lev.* 23. 43. *Numb.* 9. 10, *&c.* called *his ſeed* in the former branch.

3 Wealth and riches ſhall be in his houſe *e*; and his righteouſneſs *f* endureth for ever.

e Poſſeſſed by him whilſt he lives and continued in his family after his death. *f i. e.* The fruit or reward of his righteouſneſs, which is Gods bleſſing upon his Eſtate: for the work is oft put for the Reward of it, as in the Hebrew, *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 20. And *Righteouſneſs* may be here taken for his bounty or charity, as it is below *v.* 9. and as this Hebrew word is frequently taken.

*Pſ. 97: 11.

4 Unto the upright there ariſeth * light in the darkneſs *g*: *he h is* gracious, and full of compaſſion, and righteous.

g And although he is ſubject to the troubles and calamities of this life, as others are, yet God will give him ſupport and comfort in them, and an happy iſſue out of them, whereas the wicked ſink under their Burdens, and their preſent miſeries uſher in their eternal deſtruction. *h* Either, 1. God. And ſo this is added as a Reaſon why God cauſeth light to ſhine to the upright out of darkneſs, becauſe the Lord is *gracious*, *&c.* Or rather, 2. the good or upright man, of whom he ſpeaks both in the foregoing and following words. So this is either, 1. a reaſon why God dealeth thus with good men; it is not from a partial and fond affection to them, but becauſe they are ſuch perſons to whom God hath ingaged himſelf by promiſe and Covenant to bleſs them, they are *gracious*, &c. Or, 2. as an effect of their affliction and deliverance out of it; thereby they learn to be more *merciful* and *compaſſionat* and *juſt* or bountiful to others in want and miſery.

*Heb: *words*. † Heb: *judgment*.

5 A good man ſheweth favour and lendeth *i*; he will guide his * affairs *k* with † diſcretion *l*.

i Giveth freely to ſome, and kindly lendeth to others according to the variety of their conditions. *k* Maintain and manage his Eſtate or domeſtick affairs. *l* Heb. *with Judgment*, ſo as is fit and meet, and as God requires, not getting his Eſtate unjuſtly, nor caſting it away prodigally or wickedly, nor yet withholding it uncharitably from ſuch as need it.

6 Surely he ſhall not be moved for ever *m*: the righteous ſhall be in everlaſting remembrance *n*.

m Though he may for a ſeaſon be afflicted, yet he ſhall not be utterly and eternally deſtroyed, as wicked men ſhall. *n* Though whilſt he lives, he may be expoſed to the cenſures and ſlanders and contradictions of ſinners, yet after death his memory will be precious and honourable both with God and with all men, his very enemies not excepted.

7 He ſhall not be afraid of evil tidings *o*: his heart is fixed, truſting in the LORD *p*.

o At the report of approaching calamities and judgments of God, at which the wicked are ſo diſmayed and affrighted. *p* Caſting all his care upon God, and ſecurely relying upon his providence and promiſe.

*Pſ: 1.

8 His heart *is* eſtabliſhed; * he ſhall not be afraid, until he ſee *his deſire* upon his enemies *q*.

q And although his enemies be many and mighty and terrible, yet he ſhall confidently and cheerfully wait upon God, until he ſee their Ruine and his own deliverance and ſafety.

* 2 Cor 9: 9. † Pſ: 75:

9 * He hath diſperſed *r*, he hath given to the poor; his righteouſneſs *s* endureth for ever *t*; † his horn ſhall be exalted with honour *u*.

r To wit, his goods, and that freely and liberally, to ſeveral perſons, as occaſion is offered, as this word implies. *s i: e.* His liberality, as this word is uſed, *Prov.* 10. 2, and 11. 4. *Dan.* 4. 27. 2 *Cor.* 9. 9, 10, *&c.* or the reward of it, as before, *v.* 3. *t* Either, 1. his charity is not a tranſient or occaſional act, but his conſtant courſe, of which he is not weary, but perſeveres in it to the end of his life. Or, 2. what he gives is not loſt nor caſt away, as covetous or ungodly men judge of alms, but indeed is the only part of his Eſtate, which will abide with him unto all eternity. *u* Though he may be reproached by ungodly men, yet his innocency ſhall be cleared, and his name and honour gloriouſly exalted.

10 The wicked ſhall ſee *it*, and be grieved *x*; he ſhall gnaſh with his teeth, and melt away; the deſire *y* of the wicked ſhall periſh.

x At the felicity of good men, partly from envy at the happineſs of others: partly from his peculiar hatred of all godly men: and partly becauſe it is a plain teſtimony of Gods juſtice and providence, and therefore a certain preſage of his own ruine. *y* His deſire either of the miſery of good men; or of his own conſtant proſperity and happineſs in the world.

P S A L CXIII.

The ARGUMENT

THis *Pſalm* is a declaration of Gods powerful and univerſal providence towards all men, and eſpecially towards his afflicted people.

An exhortation for all men to praiſe the Lord, for his Excellency and Greatneſs 1——5. *for his condeſcention to the poor and humbleminded,* 6——9.

† Heb: *Hallelujah.*

* PRaiſe ye the LORD. Praiſe, O ye ſervants of the LORD *a*: praiſe the name of the LORD.

a Ye Levites, who are peculiarly devoted to this ſolemn work, who ſometimes are called Gods *ſervants* in a ſpecial ſenſe, and all you faithful ſouls.

2 * Bleſſed be the name of the LORD, from this time forth and for evermore.

* Dan: 2, 20. *Mal: 1: 11.

3 * From the riſing of the ſun unto the going down of the ſame *b*; the LORD's name is to be praiſed.

b From one end of the world to the other; from Eaſt to Weſt, which he mentions rather than from North to South, becauſe thoſe parts of the world were at this time much uninhabited and unknown. *c* For his glorious works of Creation and Providence, the benefit of which all Nations enjoy; and for his gracious purpoſe and promiſe of bringing in all Nations to the knowledge of his truth by the Meſſias.

*Pſa: 8: 1.

4 The LORD *is* high above all nations *d*, *and* * his glory above the heavens *e*.

d Superior to all Princes and bodies of people in the world. *e* Whereas the glory of earthly Monarchs is confined to this lower world, and to ſmall pittances of it, the glory of God doth not only fill the earth, but heaven too, where it is celebrated by thouſands and myriads of bleſſed Angels, yea it is far higher than heaven, being infinit and incomprehenſible.

* Heb: *exalteth* himſelf *to dwell*.

5 who *is* like unto the LORD our God, who * dwelleth on high *f*?

f to wit, far above all Heavens, as was now ſaid, being exalted as in place, ſo in power and dignity, above all perſons and things viſible and inviſible.

‖ Or, *beholdeth* the things *below*. So Gr.

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth *g*?

g Who is ſo high, that it is a wonderful vouchſafement and condeſcenſion in him to take any notice or care of his Holy and Heavenly hoſt, and much more of ſinful and miſerable men upon earth, which yet he is pleaſed to do.

*Pſ: 138: 6. Iſa: 57: 15. * 1 Sa. 2: 8. Pſ: 107: 41.

7 * He raiſeth up the poor *h* out of the duſt *i*, *and* lifteth the needy out of the dunghil:

h Yea he ſtoops ſo low as to regard and advance thoſe whom all men, and even their own brethren ſlight and deſpiſe. *i* From a moſt contemptible and miſerable condition. Beggars and mourners uſed to ly in the duſt, or, as it follows, upon the *Dunghil*, 1 *Sam.* 2. 8. *Lament.* 4. 5.

*Job 36: 7.

8 That he may * ſet *him* with princes *k*; *even* with the princes of his people *l*.

k In equal honour and power with them, as he did *Joſeph*, *David*, and others. *l* Which in Gods account, and in truth are far more honourable and happy than the Princes of Heathen and barbarous Nations, becauſe their Subjects are more noble, and they have Gods ſpecial preſence and providence among them.

*1 Sa: 2: 5. † Heb: *to dwell in an houſe*. Pſa. 68. 6.

9 * He maketh the barren woman † to keep houſe *m*, *and to be* a joyful mother of children. Praiſe ye the LORD.

m Heb. *to dwell in an houſe* or *Family*, or amongſt *children*, to wit, coming out of her own womb, as is clearly implyed by the oppoſition of this to her barrenneſs. And the word *houſe* is oft put for Children, as *Exod.* 1. 21. *Ruth* 4. 11. *Pſal.* 115. 10, 12. And ſo it is explained in the next clauſe.

P S A L. CXIV.

The ARGUMENT.

THis *Pſalm* is a ſolmn commemoration of *Iſraels* deliverance out of *Egypt*; and probably it was to be ſung amongſt others at the celebration of the Paſſover.

The Pſalmiſt rehearſing God's delivering the Iſraelites *out of* Egypt *exhorteth all Creatures to praiſe him,* 1 —— 8.

Ex: 13.3. WHen * Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language *a*;

a Which was a great aggravation of their captivity and miſery. Compare *Jer.* 5. 15.

2 Judah *b* was his *c* ſanctuary *d*, *and* Iſrael his dominion *e*.

b Or, *Iſrael*, as it is explained in the next clauſe; one Tribe being put for all; which is a common Synecdoche. *Judah* he mentions as the chief of all the Tribes, not only in number and power, but alſo in dignity, in which the Kingdom was to be ſeated, *Gen.* 49: 10, *&c.* as at this time it actually was, and from which the Meſſias was to ſpring. *c i. e.* Gods, which is eaſily underſtood from the whole context, and from the nature of the thing. *d* Or, *holineſs, the people of* God's *Holineſs*, as they are called, *Iſa.* 63. 18. or, *his holy people*, as *Deut*: 26: 29. *Dan*: 8: 24. ſanctified or ſet apart from all the Nations of the World to be his peculiar people and poſſeſſion. *e* In a peculiar manner to be governed by his laws, and honoured with his ſpecial preſence and favour.

* Ex. 14. 21. Pſ: 77. 16. † Joſh. 3. 13. 16. 3 *The ſea ſaw *it f*, and fled; † Jordan was driven back.

f To wit, this glorious work of God in bringing his people out of *Egypt*.

4 The mountains *g* skipped like rams, *and* the little hils like lambs.

g Horeb and *Sinai*, two tops of one mountain, and other neighbouring Hills or Mountains. Compare *Exod*: 19: 18. *Pſal*: 68: 8. *Habak*: 3: 6, 10.

*Hab.3.8. 5 * What *ailed* thee, O thou ſea, that thou fleddeſt *h*? thou Jordan, that thou waſt driven back?

h What was the cauſe of this unuſual motion? Such ſpeeches directed to ſenſeleſs creatures, are very frequent both in Scripture and in other Authors, and eſpecially in Poetical writings, ſuch as this is.

6 Ye mountains, *that* ye skipped like rams, and ye little hils like lambs?

7 Tremble thou earth at the preſence of the LORD *i*; at the preſence of the God of Jacob.

i But why do I ask theſe Queſtions? Ye mountains did no more than what was juſt and fit at the approach and appearance of the great God: yea the whole earth hath reaſon to tremble and quake upon ſuch occaſions.

*Ex. 17.6. Nu. 20: 21: 8 * Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

The ARGUMENT.

THe occaſion of this *Pſalm* was to manifeſt ſome eminent danger or diſtreſs of the people of *Iſrael* from ſome idolatrous Nations. But whether it was that mentioned 2 *Chron.* 20. or what other, is but matter of conjecture, and not worth our inquiry.

The Church prayeth to God to keep them for his glorious Name, 1 —— 3. *from the vanity of Idol-worſhip,* 4 —— 8. *exhorteth to confidence in him, being aſſured of his bleſſing,* 9 —— 17. *they reſolve for ever to praiſe the Lord,* 18.

NOt unto us, O LORD, not unto us, but unto thy Name give glory *a*, for thy mercy, *and* for thy truths ſake.

a As we intreat thy favour and aid, and that thou wouldſt work glorioully on our behalf to bring us out of our preſent ſtraits and extreamities, ſo we do not deſire this out of a vain glorious humour, as uſually men do in ſuch caſes, that we may get Renown by the conqueſt of our proud and mighty Enemies, but that thy honour may be vindicated from all their contempts and blaſpemies; and if thou wilt deliver us, we will not arrogat the praiſe and glory of it to our own worth or valour, but only to thy *mercy* and *truth*, as it follows.

*Pſ:42: 10. & 79. 10. Joel. 2. 17. 2 Wherefore ſhould the heathen ſay *b*, * Where is now *c* their God *d*?

b Why doſt thou ſuffer them, or give them any colour or occaſion to ſay or think ſo, by conniving at their wickedneſs, and by giving thy people into their hands? *c* He is nowhere, he is loſt or at a loſs, either unable or unwilling, or not at leiſure to ſave them. *d* Who hath undertaken to be their God and Saviour, and and whom they only worſhip, and of whom they uſe to boaſt and inſult over us and over our gods.

*Pſ. 135.6. 3 * But our God *e is* in the heavens *f*; he hath done whatſoever he pleaſed *g*.

e Whom, notwithſtanding your reproaches, we are not aſhamed to own for our God. *f* Although he have no viſible ſhape nor bodily preſence with us here upon earth, as your Idols have, which is a certain proof of their baſeneſs and weakneſs, yet he hath a certain and glorious place where he reſideth, even the higheſt heavens, where he is clothed with infinit power and Majeſty, and and from whence he beholdeth and governeth this lower world, and all that is in it *g* Or, *he doth*, &c. By his only will and pleaſure all things were at firſt made, and are ſtill diſpoſed, and without this nothing cometh to paſs. And therefore all your inſolencies and injuries and ſucceſſes againſt us do not come from an invincible power in you or in your Idols, nor from any deffect of ſtrength or goodneſs in our God, but only from hence, that it pleaſed him for many wiſe and good Reaſons to afflict us, and to give you proſperity for a time.

* Deut. 4. 28. Pſ: 135. 15. Jer: 10. 3, &c. 4 * Their idols are ſilver and gold *h*, the work of mens hands *i*.

h Thus glorious and powerful is our God, O ye Heathens, of whom you ſo boldly ask, who and where he is; but as for your gods or idols, they have no power nor worth in them, but what is taken from their materials. *i* As their matter is wholly from the earth, ſo their form or figure they have from the art of Man; and therefore they ſhould rather, if it were poſſible, worſhip man; as their Creator and Lord then be worſhipped by him.

5 They have mouths but they ſpeak not; eyes have have they, but they ſee not.

k For although the blind Heathen are by their idolatrous Prieſts made to believe otherwiſe concerning their idols, in regard of the Spirits which they pretend to dwell in them, yet this is the truth of the matter, and confirmed by long and conſtant experience, that they are but vain and ſenſeleſs things, they can neither *ſpeak* in anſwer to your prayers or inquiries, nor *ſee* what you do or what you want; nor *hear* your petitions; nor *ſmell* your Incenſes and ſacrifices; nor *handle* or uſe their hands either to take any thing from you, or to give any thing to you; nor ſo much as *mutter*, or give the leaſt ſignification of their apprehenſion of your condition and concerns.

6 They have ears, but they hear not; noſes have they but they ſmell not.

7 They have hands but they handle not: feet have they but they walk not; neither ſpeak they through their throat.

l Or, *mutter*, or *make a noiſe*, as this word ſignifies *Iſa.* 13: 14. They are ſo far from ſpeaking with their throat and other Inſtruments of ſpeech, as men do, that they cannot make ſuch an inarticulat and ſenſeleſs ſound with them, as the beaſts do.

8 They that make them *m* * are like unto them *n*; *ſo is* every one that truſteth in them. * Heb. let them be like unto them. So Gr.

m Or, *they that obſerve* or *worſhip them*. For the Pſalmiſts quarrel was not ſo much with thoſe few Artiſts who formed the Images, as with all the adorers of them. And the word here rendered *make* doth ſometimes ſignifie to *worſhip*, as ſome underſtand it, not without probability, *Exod*: 32: 35. *becauſe they made* (*i: e:* worſhipped) *the calf which Aaron made*, and as in other Languages words anſwering to this do ſignifie, as hath been oft obſerved by learned men; and it oft ſignifies to *obſerve*; as when men are ſaid *to make* (as it is in the Hebrew) *the Sabbath*, *Deut*: 5. 15. and *the releaſe*, and the *Paſſover*, and *the feaſt of weeks*, as *Deut*: 15: 1. and 16: 1, 10. *n* This is a ſharp Reflection, either 1. upon the Idols, whoſe higheſt preferment is to be made like unto Man, a mortal, weak and miſerable creature, infinitly inferior to the true God. Or, 2. to the makers or worſhippers of them, who by this abſurd and fooliſh action, ſhew that they are as ignorant and ſtupid and void of all ſenſe and Reaſon as their Images.

9 O Iſrael *o* truſt thou in the LORD: he *is* their help *o* and their ſhield.

o Do not thou follow the example of theſe brutiſh Idolaters, but ſerve the Lord only. *o* Who truſt in God, as he now required. Or, *their* is put for *your* by a change of perſons, which is moſt frequent in Scripture, and eſpecially in theſe Books.

10 O houſe of Aaron *p*, truſt in the LORD: he *is* their help and their ſhield.

p You Prieſts and Levites proceeding from *Aaron*, or related to him, who have ſpecial Reaſon and many Obligations to do it, who have a more diſtinct knowledge of God, which is the foundation of truſt, *Pſal*, 9: 10. and who are to be both Inſtructers of, and examples to the people in this as well as in other duties.

11 Ye that fear the LORD *q*, truſt in the LORD: he *is* their help and their ſhield.

q All and every one of you who worſhip the true God, not only Aaronites and Iſraelites, but even Gentile-proſelites, who are ſaid to *come to truſt under the wings of the God of Iſrael, Ruth* 2: 12. And ſuch there were many at this time in the Church of *Iſrael*, whom therefore he fitly invites to truſt God, becauſe he is no leſs their, than the Iſraelites help and ſhield, as it follows.

12 The LORD hath been mindful of us *r*; he will bleſs *us*, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

r In our former ſtraits and calamities, and therefore we truſt he *will* ſtill *bleſs us*, &c. as it it follows. Or, *is* or *will be mindful of us*. Though he hath chaſtned us ſore, yet he hath not yet caſt us out of the care of his providence.

13 He will bleſs them that fear the LORD, *both* ſmall || and great *s*. || Heb. with

s Either in age or condition, of whatſoever quality, high and low, rich and poor; for he is no reſpecter of perſons.

14 The LORD ſhall encreaſe you *t* more and more, you and your children.

t In number notwithſtanding all the attempts of your enemies to diminiſh and deſtroy you. Or, *ſhall add to you*, to wit, further and greater bleſſings.

15 Ye are bleſsed of the LORD, which made heaven and earth *u*.

u Who therefore can bleſs you indeed in ſpight of all your enemies curſes and oppoſitions; and not of an impotent Idol that can do you neither good nor hurt.

16 The Heaven, *even* the heavens *are* the LORD's *x*: but the earth hath he given to the children of men *y*.

x To wit, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and diſpoſeth all perſons and things upon earth. *y* For their habitation, poſſeſſion and uſe. But theſe words may be and are thus rendred by others, *and the earth* which (which particle is very oft underſtood) *he hath given*, &c. And then as the foregoing verſe declared that God was the Creator of Heaven and Earth, *v* 15. ſo this aſſerts that he is alſo their Lord and Governour to diſpoſe of all men and things as he pleaſeth.

17 * The dead *z* praiſe not the LORD, neither any that go down into † ſilence *a*. *Pſ: 11, 12. Iſa. 38: †Pſ: 94

z Such as we ſhall ſuddenly be, if thou doſt not ſuccour us. *a* Into the place of ſilence, the grave.

18 * But

* Dan. 2. 20. 18 * But we will bleſs the LORD *b*, from this time forth and for ever more. Praiſe the LORD.

b But we hope for better things, that notwithſtanding our preſent and urgent danger, yet thou wilt deliver us, and ſo give us occaſion to bleſs thy Name: whereby thou wilt have the praiſe and glory of our deliverance.

P S A L CXVI.

The ARGUMENT.

THis *Pſalm* contains a ſolemn thankſgiving to God for a glorious deliverance from grievous and dangerous calamities; as alſo from great perplexities and terrors of mind ariſing from the ſenſe of Gods diſpleaſure.

The Pſalmiſt profeſſeth his love to God for his manifold mercies in delivering him out of great ſtraits and dangers, 1 —— 8. *promiſing to walk holily, prayeth for his future protection, ſtudieth and promiſeth to be thankful,* 9 —— 19.

I Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* || as long as I live *a*.

a Heb, *in my days*: as long as I have a day to live, as this phraſe is uſed 2 *Kings* 20. 19. *Iſa.* 39. 8. Compare *Job* 27. 6.

|| Heb: *in my days.* *Pſ. 18. 56. || Heb: *found me.* 3 * The ſorrows of death *b* compaſſed me, and the pains of hell *c* || gat hold upon me *d*: I found trouble and ſorrow.

b Dangerous and deadly calamities, as bitter as death. Or, *the cords of death.* *c* Or, *of the grave*, or *of death*, either killing pains, or ſuch agonies and horrors as dying perſons uſe to feel within themſelves. *d* Heb. *found me*, i. e. ſurprized me. Having been long purſuing me, at laſt they overtook me and ſeized upon me, and I gave up my ſelf for loſt.

4 Then called I upon the Name of the LORD: O LORD, I beſeech thee, deliver my ſoul.

5 Gracious is the LORD *e*, and righteous *f*: yea, our God *is* merciful.

e This he mentions either, 1. as that which he found by experience in anſwer to his prayers: Or, 2. as the argument by which he encouraged himſelf to pray. *f* Therefore he will maintain me and my juſt cauſe againſt my unrighteous oppreſſors, and perform his promiſes, and ſave thoſe who faithfully ſerve him and put their truſt in him.

6 The LORD preſerveth the ſimple *g*: I was brought low, and he helped me.

g Sincere and plain-hearted perſons, who dare not uſe thoſe frauds and crafty and wicked artifices in ſaving themſelves or deſtroying their enemies, but wait upon God with honeſt hearts in his way and for his time of deliverance. Which was the caſe of *David*, who, though he had the proſpect and the promiſe of the Kingdom, yet would not make haſte to it by indirect courſes, as by cutting off *Saul*, when he had great provocation and fair opportunity to do it: of which ſee 1 *Sam.* 24. and 26. Such perſons he calls *ſimple* or *fooliſh*, as this word is commonly rendred, not becauſe they are really ſo, but becauſe the world eſteems them ſo.

*Pſ. 13. 6. 7 Return unto thy reſt *h*, O my ſoul, for * the LORD hath dealt bountifully with thee.

h Unto that tranquility of mind and cheerful confidence in Gods promiſes and providence, which thou didſt once enjoy.

*Pſ. 56 13 8 * For thou haſt delivered my ſoul *i* from death, mine eyes from tears, *and* my feet from falling *k*.

i My ſelf. *k* To wit, into miſchief and the pit of deſtruction.

9 I will walk before the LORD *l* in the land of the living *m*.

l Or, *I ſhall walk*, &c. This is either 1. the Pſalmiſts promiſe to God in requital of the favour laſt mentioned, I will therefore pleaſe God, as this phraſe is uſed, *Gen.* 5. 24. compared with *Heb.* 11. 5. *Gen.* 17. 1. I will devote my ſelf to the worſhip and ſervice of God. Or, 2. his thankful acknowledgement of Gods further favour. Though I be now baniſhed from the place of thy preſence and worſhip, yet I aſſure my ſelf that I ſhall be reſtored to it, and ſhall ſpend my days in thy houſe and ſervice, which is the one thing that I deſired above all other things, *Pſa.* 27: 4. *m* Amongſt living men of this world. See on *Pſal.* 27. 13.

* 2 Cor. 4. 13. 10 * I believed *n*, therefore have I ſpoken *o*: I was greatly afflicted *p*.

n To wit, Gods promiſe of deliverance, and of the Kingdom made to me by *Samuel*, which I was confident he would perform in ſpight of diſcouragements and difficulties. *o* So theſe words are tranſlated, as by others, ſo by the Apoſtle, 2 *Cor.* 4. 13. *I have ſpoken*, either 1. what I have now ſaid, *v.* 9. or 2. what I have uttered to others concerning Gods promiſes made to me. Which I was not aſhamed nor afraid to publiſh when I had occaſion, becauſe I was fully perſwaded that God would make them good. *p* Or, when *I was*, &c. or, although *I was*, &c. ſuch particles being very frequently underſtood. The ſenſe is, and this I did even in the midſt of many and ſore afflictions.

*Rom. 3. 4. 11 I ſaid *q* in my haſte *r*, * All men *are* liars *s*.

q Yet once I confeſs I ſpake very unadviſedly. *r* Through haſtineſs and precipitation of my mind, for want of due conſideration, as the ſame phraſe is uſed, *Pſal.* 31. 22. Or, *in my terror* or *amazement*, when I was diſcompoſed and diſtracted with the greatneſs of my troubles. *s* The ſenſe is either, 1: All men, yea even my former friends and Companions, prove deceitful and perfidious, all human help faileth me; ſo that my caſe is deſperate, if God do not help me. Or, 2. All men, Gods own Prophets not excepted, are liable to the miſtakes by the condition of their nature, as they are men, therefore may eaſily deceive others; as this might be the caſe of *Samuel* in his promiſe of the Kingdom to me. Thus he queſtions the truth of Gods promiſes, yet ſo as he doth not ſtrike directly at God, but only reflects upon the Inſtrument.

12 What ſhall I render unto the LORD for all h benefits towards me *t* ?

t Yet notwithſtanding all my dangers and my diſtruſt of God too, God hath conferred ſo many and great bleſſings upon me, that I can never make ſufficient returns to him for them.

13 I will take the cup of ſalvation *u*, and call upon the Name of the LORD *x*.

u I will offer the ſacrifice of thankſgiving to God, as this phraſe ſeems to be explained below, *v.* 17. where the latter clauſe of the verſe is the ſame with that which here follows. The phraſe is taken from the common practice of the Jews in their Thank-offerings, in which a Feaſt was made of the Remainders of the Sacrifices, and the Offerers, together with the Prieſts, did eat and drink before the Lord; and amongſt other Rites, the Maſter of the Feaſt took a cup of Wine into his hand, and ſolemnly bleſſed God for it and for the mercy which was then acknowledged, and then gave it to all the gueſts, who drunk ſucceſſively of it. See 1 *Chron.* 16. 2, 3. To which cuſtom it is ſuppoſed that our bleſſed Saviour alludes in the inſtitution of the cup, which alſo is called *the cup of bleſſing*, 1 *Cor.* 10. 16. which is in effect the ſame with *the Cup of ſalvation.* This Metaphor of a *Cup* is uſed both of afflictions, as *Pſa.* 11. 6. and 75. 9. and of comforts, as *Pſa.* 23: 5. *Jer:* 16: 8. *x* Or. *publiſh* or *preach in* or *of the name of the Lord*, *i. e.* his gracious nature and the great things which he hath done for me. For he ſpeaks of praiſe rather than of prayer, as appears both from the former clauſe, and by comparing *v.* 17.

14 I will pay my vows *y* unto the LORD, now in the preſence of all his people *z*.

y The praiſe and ſacrifices which I vowed to God in the time of my diſtreſs. *z* That they who heard my vows, or underſtood them by the Report of others, might be witneſſes of my payment of them, and not be ſcandalized by my unfaithfulneſs in that matter.

15 Precious in the ſight of the LORD *is* the death *a* of his ſaints.

a He ſets an high price upon it; he will not readily grant it to thoſe that greedily ſeek it; and if any ſon of violence procure it, he will make him pay very dearly for it, and when the Saints ſuffer it for Gods ſake, as they frequently do, it is a moſt acceptable Sacrifice to God, and highly eſteemed by him. Thus, *the blood* of Gods people is ſaid to be *precious in his ſight*, *Pſa:* 72: 14. And, in the ſame ſenſe, the *Life* of a man is ſaid to be *precious in* his *eyes* who ſpareth and preſerveth it, as 1 *Sam:* 16: 21. 2 *Kings* 1: 13. Gods people are precious in his eyes, both living and dying; for *whether they live, they live unto the Lord, or whether they die, they die unto the Lord*, Rom. 14. 8.

16 O LORD, truely I *am* thy ſervant *b*, I *am* thy ſervant, and * the ſon of thy handmaid *c*: thou haſt loosed my bonds *d*. *Pſ. 86. 16.

b This is either, 1. an Argument uſed in prayer, it becometh thee to protect and ſave thy own ſervants, as every good maſter doth: or rather, 2. a thankful acknowledgment of his great obligations to God, whereby he was in duty bound to be the Lords faithful and perpetual ſervant. For this ſuits beſt with the context. *c* Either, 1. the Son of a Mother who was devoted and did devote me to thy ſervice. Or, 2. like one born in thy houſe of one of thy ſervants, and ſo thine by a moſt ſtrict and double obligation. *d* Thou haſt reſcued me from mine enemies, whoſe captive and Vaſſal I was, and therefore haſt a juſt Right and Title to me and to my ſervice.

17 I will offer to thee * the ſacrifice of thankſgiving, and will call upon the name of the LORD. *Lev: 7: 12

18 I will pay my vows unto the LORD, now in the preſence of all his people *e*;

e And as I ſaid before, ſo I now repeat my promiſe, for the greater aſſurance, and to lay the ſtricter obligation upon my ſelf.

19 In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

P S A L. CXVII.

The ARGUMENT.

THis *Pſalm* contains a Prophecy of the Calling of the Gentiles, as appears both from the matter of it, and from *Rom.* 15. 11. where it is quoted to that purpoſe.

An Exhortation to all Nations to praiſe God for his mercy and truth's ſake. 1, 2.

O * Praiſe the LORD *a* all ye nations: praiſe him all ye people. * Rom. 15. 11.

a Acknowledge the true God, and ſerve him only, and caſt away all your Idols.

2 For his merciful kindneſs is great towards *us b*; and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

b Either, 1. towards us Jews, to whom he hath given thoſe peculiar priviledges which he hath denied to all other Nations. But this may ſeem an improper argument to move the Gentiles to praiſe God for his mercies to others from which they were excluded. Or, 2. towards all of us, all the Children of *Abraham* whether carnal or ſpiritual, who are to be incorporated together, and made one body and one fold by and under the Meſſias, *John* 10: 16. *Eph.* 2. 14. which myſtery ſeems to be inſinuated by this manner of expreſſion.

P S A L. CXVIII.

The ARGUMENT.

THis *Pſalm* moſt probably was compoſed by *David*, when the Civil wars between the Houſes of *Saul* and *David* were ended, and *David* was newly ſetled in the Kingdom of all *Iſrael*, and had newly brought up the Ark of God to his Royal City. But though this was the occaſion, yet *David*, or at leaſt the Spirit of God, which indited this Pſalm, had a further reach and higher deſign in it, and eſpecially in the latter part of it, which was to carry the Readers thoughts beyond the Type to the Antitype, the

Meſſias and his Kingdom, who was chiefly intended in it. Which is apparent both from the Teſtimonies produced out of it to that purpoſe in the New Teſtament, as *Mat* 21. 9, 42. *Mark* 12: 10, 11: *Act.* 4. 11, &c. and from the conſent of the Hebrew Doctors both Ancient and Modern; one evidence whereof is that in their Prayers for their Meſſiah, they uſe ſome part of this Pſalm: and from the matter it ſelf, as we ſhall ſee hereafter. The form of this Pſalm may ſeem to be dramatical, and ſeveral parts of it are ſpoken in the name of ſeveral perſons, yet ſo, that the diſtinction of the perſons and their ſeveral paſſages is not expreſſed, but left to the obſervation of the intelligent and diligent Reader, as it is in the book of the Song of *Solomon*, and in ſome part of *Eccleſiaſtes*; and in many profane Writers. *David* ſpeaks in his own name from the beginning to *v.* 22. and from thence to *v.* 25. in the name of the people; and thence to *v:* 28. in the name of the Prieſts; and then concludes in his own name.

The Pſalmiſt exhorteth all the Godly to praiſe the Lord, who had been merciful to them, 1 — 4. *By his own Experience ſheweth how good it is to truſt in the Lord, who had delivered him from his Enemies,* 5 — 18. *Under the Type of the Pſalmiſt, the coming of Chriſt whom the chief of the people refuſe, is expreſſed and bleſſed,* 19 — 29:

Chron, . 8.
. 106. 1.
107. 1.
136. 1.

O * Give thanks *a* unto the LORD. for *he is* good: becauſe his mercy *endureth* for ever.

a All ſorts of perſons, which are particularly expreſſed in the three next verſes, as they are mentioned in like manner and order, *Pſal*, 115. 9. 10, 11. where ſee the Notes.

2 Let Iſrael *b* now ſay, that his mercy *endureth* for ever.

b After the fleſh, all the Tribes and people of *Iſrael*, except the Levites.

3 Let the houſe of Aaron *c* now ſay, that his mercy *endureth* for ever.

c The Prieſts and Levites, who were greatly diſcouraged and oppreſſed in *Sauls* time, and ſhall receive great benefits by my government.

4 Let them now that fear the LORD *d* ſay, that his mercy *endureth* for ever.

d The Gentile Proſelytes, whereof there were in *Davids* time, and were likely to be, greater numbers than formerly had been.

Heb. *out f diſtreſs.*
Pſ. 18. 19.
Or, *with nlargement.*

5 I called upon the LORD † in diſtreſs: the LORD anſwered me, *and * ſet me e* || in a large place.

e Which verb is tacitly included in the former, and is eaſily underſtood out of *Pſal.* 31. 8. where the full phraſe is expreſſed, and from the following word. See the like examples in the Hebrew Text, *Gen.* 12. 15. *Pſal.* 22. 21, &c.

*Pſ.56. 4, 11.
Heb. 13.6,
Heb. *for me.*

6 * The LORD is || on my ſide, I will not fear: what can man *f* do unto me?

f A frail and impotent creature in himſelf, and much more when he is oppoſed to the Almighty God.

*Pſ. 54. 4.

7 * The LORD taketh my part with them that help me *g*: therefore ſhall I ſee *my deſire* upon them that hate me.

g He is one of the number of my helpers, and enables them to defend me.

*Pſ. 40.4.
& 62. 8,9.
Jer.17.5,7.

8 * *It is* better to truſt in the LORD, than to put confidence in man *h*.

h As mine Adverſaries do in their own numbers, and in their great confederates.

*Pſ.146. 3.

9 * *It is* better to truſt in the LORD, than to put confidence in princes.

10 All nations compaſſed me about *i*: but in the Name of the LORD † will I deſtroy them.

† Or. *I did deſtroy them.*

i The Nighbouring and Heathen Nations, *Philiſtins*, *Syrians*, *Ammonites*, *Moabites*, &c. who were ſtirred up, partly by the overthrows which *David* had given ſome of them, partly by their jealouſie at *Davids* growing greatneſs and fear for themſelves, and partly by their hatred againſt the true Religion.

11 They compaſſed me about, yea, they compaſſed me about *k*: but in the name of the LORD I will † deſtroy them.

† Heb. *cut them off.*

k The Repetition implies their frequency and fervency in this action, and their confidence of ſucceſs.

* Deut. 1. 44.
† Heb. *cut down.*

12 They compaſſed me about * like bees *l*; they are quenched *m* as the fire of thorns *n*: for *o* in the Name of the LORD I will † deſtroy them.

l In great numbers, and with great and potent fury, and to their own ruine, as Bees do when they fly about a Man, and leave their Stings in him. *m* So this word is uſed *Job.* 6. 17. and 18. 5, 6. and 21. 17. Or, as the LXX. and Chaldee render it, *they burnt* or *flamed*, *i. e.* raged againſt me like fire, as it follows. And this is ſuppoſed to be one of thoſe Hebrew Verbs, which have not only divers, but contrary ſignifications. *n* Which flameth out terribly, and makes a crackling noiſe, and burneth fiercely, but quickly ſpends it ſelf without any conſiderable or laſting effect. *o* Or, *but*, as this very particle is frequently uſed, and here twice in this very phraſe, *v.* 10, 11. So as the former part of the verſe notes their hoſtile attempt, this notes their ill ſucceſs and utter Ruine. Here is an inverſion of words in this laſt Clauſe, which is not unuſual in the Hebrew Text. Although theſe words may be, and are by a learned man of our own, rendred as they ly in the Hebrew, I truſt (which word may eaſily be underſtood out of *v* 8. and 9.) *in the name of the Lord, therefore* (for ſo the Hebrew *chi* is oft rendred, and is ſo taken by the Chaldee in this place) *I ſhall deſtroy them*, or *cut them off.*

13 Thou *p* haſt thruſt ſore at me that I might fall: but the LORD helped me.

p O mine enemy and the head of all mine enemies. poſſibly he underſtandeth *Saul*; whom for honours ſake he forbears to name: or ſome other chief Commanders of his Enemies. Or the ſingular word is here put collectively for all his Enemies.

14 * The LORD is my ſtrength and ſong *q*, and is become my ſalvation *r*.

* Ex.15.2.
Pſ.12.2.

q The Author of my ſtrength, and therefore the juſt object of my Song and praiſe. *r i. e.* My Saviour.

15 The voice of rejoicing and ſalvation *s is* in the tabernacles of the righteous *t*: the right hand of the LORD doth valiantly *u*.

s Of Rejoicing and Thankſgiving for the ſalvation and deliverance which God hath wrought for me. *t* Partly becauſe they clearly ſaw Gods hand in the work, and therefore took pleaſure in it: and partly becauſe all good men ſuffered great inconveniences under *Sauls* Government, as *David* complains in divers of the foregoing Pſalms, and expected and received ſingular Benefits by *Davids* advancement both in their Civil and Religious Concernments. *u* Theſe are the words of that Song of joy and praiſe now mentioned.

16 The right hand of the LORD is exalted *x*; the right hand of the LORD doth valiantly.

x Hath appeared evidently, and wrought powerfully and gloriouſly on my behalf.

17 I ſhall not die *y*, but live, and declare the works of the LORD *z*.

y To wit, ſo ſoon as mine Enemies deſire, nor by their Sword, as they hope and endeavour. *z* One Branch whereof is the Total Deſtruction of mine Enemies. He implies that he did not deſire life, nor ſhould employ it, as his Enemies did theirs, but for the ſervice and glory of God.

18 The LORD hath chaſtened me ſore *a*, but he hath not given me over unto death,

a By the hands of mine Enemies, whom God uſed to that very purpoſe for my greater good, and their own greater and ſurer Ruine and Confuſion.

19 Open to me *b* the gates of righteouſneſs *c*: I will go in to them, *and* I will praiſe the LORD.

b O ye Porters, appointed by God for this work. Or it is a figurative and poetical manner of expreſſion, whereby he ſpeaks to the Gates themſelves, as if they had Senſe and underſtanding. Or by ſaying, *open*, he implies that they had been long ſhut againſt him in *Saul*'s time. *c* To wit, the Gates of the Lords Tabernacle; the proper and uſual place for the ſolemn performance of the Duty here following, which he calleth *the Gates of Righteouſneſs*; partly in oppoſition to *the Gates of death*, of which he ſpeaks implicitly, *v.* 18. and expreſly, *Pſal.* 9. 14. and 107. 18. which may be called the Gates of ſin or unrighteouſneſs, becauſe Death is the wages of ſin; partly becauſe there the Rule of Righteouſneſs was kept and taught, and the Sacrifices of Righteouſneſs (as they are called *Pſal.* 4. 5.) were offered, and divers other exerciſes of Righteouſneſs or of Gods ſervice were performed: and partly becauſe thoſe Gates were to be opened to all Righteous perſons (ſuch as *David* had oft profeſſed and proved himſelf to be, upon which account he claims this as his juſt priviledge) and only to ſuch, for the unclean and unrighteous were to be ſhut and kept out by the Porters, 2 *Chron.* 23. 19. compare *Iſa.* 26. 2.

20 This is the gate of the LORD into which the righteous ſhall enter *d*.

d Theſe may be the words, either, 1. of the Levites, the Porters returning this anſwer to the foregoing queſtion; This is the Gate of the Lord which thou ſeekeſt, and which ſhall be opened to thee according to thy deſire, and thy juſt priviledge; for thou art one of thoſe Righteous ones to whom this of Right belongs: Or, 2. Of *David* himſelf, who ſtands as it were pauſing and contemplating, before he makes his entrance, This, this is that Holy and Bleſſed Gate, which I ſo long and earneſtly thirſted for in my baniſhment, and which is now very beautiful in my ſight, into which I will enter, and all other Righteous perſons by my example and encouragement. But as *David* was a type of Chriſt and the Temple of Heaven, ſo this place hath a further proſpect than *David*, and relates to Chriſts aſcending into Heaven, and opening the Gates of that bleſſed Temple both for himſelf and for all Righteous men or Believers.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22 * The ſtone *which* the builders refuſed *e*, is become the head *ſtone* of the corner *f*.

* Mat. 21. 42.
Mark 12. 10.
Luke. 20. 17.
Acts.4.11.
1 Pet.2. 4, 7.

e The Commonwealth of *Iſrael* and the Church of God are here and elſewhere in Scripture compared to a building, wherein, as the people are the Stones and the Matter, ſo the Princes and Rulers are the Builders, whoſe office it was to erect and ſupport and improve the Building, and to uſe their wiſdom and power in chuſing fit materials for the ſeveral parts and purpoſes of the Building, and in the Rejection of what was unprofitable and inconvenient. And theſe Maſter-builders rejected *David* as an obſcure and treacherous and rebellious perſon, fit to be not only laid aſide and thrown away, but alſo to be cruſhed to pieces. And ſo their ſucceſſors rejected Chriſt, as an Enemy to *Moſes*, a friend to ſinners, and a blaſphemer againſt God, and therefore deſerving death and damnation. *f* The chief Stone in the whole Building, by which the ſeveral parts of the building are upheld and firmly united and kept together. Thus *David* united all the Tribes and Families of *Iſrael*, who had been miſerably diſtracted and divided by the Civil Wars between the Houſes of *Saul* and *David*. And thus Chriſt united Jews and Gentiles together, as is obſerved, *Eph.* 2. 14, &c. And although *David* alludeth to himſelf and his own condition, yet it is not to be doubted, but, that having the Prophetical Spirit, by which he foreſaw the coming of Chriſt, and his ill uſage from the Jews, of which he ſpeaks very particularly *Pſal.* 22. and elſewhere; and having his thoughts much taken up with Chriſt and the events of his Kingdom, of which he ſpeaks in divers of his Pſalms, he had his eye principally fixed upon him in theſe and the following expreſſions. And therefore this place is juſtly expounded of Chriſt in the New Teſtament, as *Mark* 12. 10. *Acts* 4. 11. *Rom.* 9. 32. *Eph.* 2. 20. 1 *Pet.* 4. 6. compared with *Iſa.* 28. 16. And to him indeed the words agree much more properly and fully than to *David*.

† 23 This

†Heb *this is from the LORD.*

23 † This *g* is the LORD's doing *h*; it *is* marvellous in our eyes.

g This ſtrange event: the Feminine gender being put for the Neuter, as it is in other places of Scripture. *h* Peculiarly, an effect of his Omnipotent Wiſdom; done not only without the help of man, but againſt all the artifices and forces of men.

24 This *is* the day *which* the LORD hath made *i*; we will rejoyce and be glad in it.

i Either created; or exalted and glorified, as this word is uſed 1 *Sam*: 12. 6. or ſanctified by his glorious preſence and work and by his appointment, as a time or ſeaſon never to be forgotten, but to be obſerved with great thankfulneſs and rejoycing, as it follows.

25 Save now, I beſeech thee *k*, O LORD: O LORD, I beſeech thee, ſend now proſperity.

k Or, *we beſeech thee*; for the Hebrew words may be rendred either way. Theſe ſeem to be the words of the Levites, to whom he ſpake *v*. 19. or of the people, uſing theſe joyful acclamations or prayers to God for the preſervation of their king and kingdom. This alſo is interpreted of and was applied to Chriſt, even by the Jews themſelves, *Mark*. 11. 9. *John* 12. 13.

*Mat. 21. 9. & 23. 39. Mark 11 9 Luk. 19 38. See Zech: 4. 7.

26 * Bleſſed *be* he *l* that cometh *m* in the Name of the LORD *n*: we have bleſſed you out of the houſe of the LORD *o*.

l We earneſtly pray that God would bleſs his perſon and government and all his enterprizes. *m* To wit, unto us, from whom he was long baniſhed; or unto the Throne; or from his father into the world: the Meſſias, who is known by the name of him *that cometh* or *was to come*, as *Matth*. 11. 3. and 21. 9. *Luke* 7. 20. and 13. 35. *John* 12. 13. and of whom this very word is uſed *Gen*: 49. 10. *Iſa*. 35. 4. He who is about to come, or will certainly come. *n* By command and commiſſion from him, and for his ſervice and glory. *o* We who are the Lords miniſters attending upon him in his houſe, and appointed to bleſs in his Name, *Numb*: 6. 23. *Deut*. 10. 8. do pray for, and in Gods Name pronounce his bleſſing upon thee. So theſe are the words of the Prieſts.

†Heb. *The LORD is God, and hath ſhewed*, &c. Pſ: 18. 31.

27 † God *is* the LORD *p* which hath ſhewed us light *q*; bind the ſacrifice with cords, *even* unto the horns of the altar *r*.

p God hath proved himſelf to be the Lord Jehovah by the accompliſhment of his promiſes. See the Notes on *Exod*. 6. 3. Or as it is in the margent, *the Lord or Jehovah is God*, as it was ſaid upon another ſolemn occaſion and appearance of God, 1 *Kings* 18. 39. or, *is the mighty God*, as this Name of God ſignifies, and as he ſhewed himſelf to be by this his mighty and wonderful work. *q* Who hath cauſed light to ſhine out of darkneſs; who hath ſcattered our thick and dark clouds, and put us into a ſtate of peace and comfort and ſafety and happineſs; all which are frequently ſignified by *light* in the holy Scripture. Or, who hath diſcovered and will in due time ſend the Meſſias, who is called *the light of the Gentiles, or of the world, or of men*, *Iſa* 42. 6. *John* 1: 4. and 8. 12. and 12. 35, 46. and by whom he will more clearly and fully reveal his whole mind and will to us, and *tell us all things*, as the Jews expected, *John* 4. 25. who alſo will enlighten our dark minds by his Spirit. *r* Theſe words, as well as thoſe which go before them in this verſe, and thoſe which follow after them, *v*. 28. may be the words of *David* unto the Prieſts, who had now bleſſed him in Gods Name, *v*: 26. And this bleſſing of God which you wiſh me, God hath already given me; and therefore in way of gratitude I will offer Sacrifices to him, which do you, O ye Prieſts, according to your Office, *bind to the horns of the Altar*: of which ſee *Exod*. 27. 2. which horns are ſuppoſed by divers learned men to be made for this very uſe, that the beaſts ſhould be bound and killed there. And this may ſeem probable from *Exodus* 29. 11, 12. and *Levit*. 4. 7, &c. where we read that the beaſts were to be killed *by the door of the Tabernacle*, which was very near the Altar of burnt-offerings, and then immediately part of their *blood* was to be *put upon the horns of the Altar*, and the reſt *poured out at the bottom of it*. Although theſe words may be thus rendred, *Bind* and bring (one pregnant word being put for two, as above *v*. 5. and in many other places of Scripture) *the Sacrifice with cords unto the horns of the Altar*, that it may be killed beſide it, and its blood put upon the horns after the manner. So they may be *Davids* words to his ſervants to go and bring one of his beaſts to be offered to God in his Name.

28 Thou art my God, and I will praiſe thee; *thou art* my God, and I will exalt thee.

29 O Give thanks unto the LORD, for *he is* good: for his mercy endureth for ever.

P S A L. CXIX.

The ARGUMENT.

THe Author of this *Pſalm* was *David*; which I know none that deny; and of which there is no juſt reaſon to doubt. The ſcope and deſign of it is manifeſt, to commend the ſerious and diligent ſtudy and the ſtedfaſt belief and the conſtant practice of Gods Word, as incomparably the beſt counſellor and comforter in the World, and as the only way to true bleſſedneſs. And this he confirmeth by his own example, which he propoſeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable ſweetneſs and manifold benefits in all conditions, and eſpecially in the times of his diſtreſſes. And becauſe it was an hard thing rightly to underſtand this Word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the ſame courſe. And becauſe this Pſalm was very large, and the matter of it of greateſt importance, the Pſalmiſt thought fit to divide it into two and twenty ſeveral parts, according to the number of the Hebrew Letters, that ſo he might both prevent tediouſneſs, and fix it in the memory. It is further obſervable, that the Word of God is here diverſly called by the names of *Law*, *Statutes*, *Precepts or Commandments*, *Judgments*, *Ordinances*, *Righteouſneſs*, *Teſtimonies*, *Way* and *Word*. By which variety he deſigned to expreſs the nature and the great perfection and manifold parts and uſes of Gods Word. Which is called his *Word*, as proceeding from his mouth, and revealed by him to us; his *Way*, as preſcribed by him for us to walk in; his *Law*, as binding us to obedience; his *Satutes*, as declaring his Authority and Power of giving us Laws; his *Precepts*, as declaring and directing our Duty; his *Ordinances*, as ordained and appointed by him; his *Righteouſneſs*, as exactly agreeable to Gods righteous Nature and Will; his *Judgments*, as proceeding from the great Judge of the World, and being his Judicial Sentence to which all men muſt ſubmit; and his Teſtimonies, as it contains the witneſſes of Gods mind and will, and of mans duty. And there are very few of theſe 176 verſes contained in this Pſalm, in which one or other of thoſe Titles is not found.

This Pſalm contains the commendation of Gods Word: Davids *love to it*: *A Prayer for grace to carry himſelf according to it*: *With an account of Gods Law, Inſtitutions, Commandments, Teſtimonies, Precepts, Word, Promiſes, Ways, Judgments, Name, Righteouſneſs, Truth*, &c. *With a Prayer for help and aſſiſtance.*

A L E P H.

BLeſſed *are* the ‖ undefiled *a* in the way *b*, who walk in the way of the LORD *c*.

‖ Or, *perfect*, or, *ſincere.*

a Or, *the perfect or ſincere*, as this word properly and moſt frequently ſignifies; ſuch whoſe hearts and courſe of life agrees with their profeſſion. *b* Either, 1. in their way or courſe of life, which in Scripture is oft called a mans *way*: Or, 2. in the way of the Lord as it ſeems to be explained by the next clauſe. *c* Who order their lives according to the rule of Gods Law or Word.

2 Bleſſed *are* they that keep *d* his teſtimonies *e*, *and that* † ſeek him *f* with the whole Heart *g*.

†Heb. *that will ſeek him*. So Gr.

d In mind and heart, that carefully and diligently obſerve. *e* His Precepts. For the reaſon of this and the other Titles of Gods Word, ſee the Argument or Preface to this Pſalm. *f* To wit, the Lord, expreſſed *ver*. 1. that ſeek his preſence and favour and acquaintance. *g* Sincerely, induſtriouſly and fervently, above all other things. This is oppoſed to hypocriſie and ſloth and lukewarmneſs in Religion.

3 They alſo do no iniquity *r*; they walk *s* in his ways *t*.

r Or, *are not workers of iniquity*, *i. e.* do not knowingly and reſolvedly and induſtriouſly and cuſtumarily continue in ſinful courſes. So this phraſe is underſtood *Job* 31. 3. and 34. 8. *Pſal*: 5. 5. and 6. 8. and 125. 5. *Prov*: 10. 29. *Luke* 13: 27. otherwiſe *there is not a Juſt Man upon the Earth that ſinneth not*, *Eccl*: 7. 20. *s* This is their conſtant practice, and the general courſe of their lives, which is commonly ſignified by *walking*, as *Pſal*: 1: 1: and every where. *t* In the Paths which God hath preſcribed to them.

4 Thou haſt commanded *us* to keep thy precepts diligently *u*.

u Nor is it ſtrange that thy people do ſo exactly and diligently obſerve and practiſe thy precepts, becauſe they are commanded ſo to do by thee their Soveraign Lord.

5 O that *x* my ways were directed *y* to keep thy ſtatutes!

x My deſires anſwer thy commands. *y* Or, *eſtabliſhed*, to wit, by thy Grace and Holy Spirit; for the direction of Gods word he had already.

6 Then ſhall I not be * aſhamed *z*, when I have reſpect *a* unto all thy commandments *b*.

* Ver. 80.

z Either of my actions; or of my profeſſion of Religion; or of my hope and confidence in thy favour. When ſinners ſhall be aſhamed both here, *Rom*. 6. 21. and hereafter, *Dan*. 12: 2. I having the conſcience of mine own integrity ſhall lift up my head with courage and boldneſs both before men, when they either accuſe or perſecute me; and before God *in the day of Judgment*, as it is ſaid 1 *John* 4. 17. *a* A due and true reſpect, which implies high valuation, hearty affection, diligent ſtudy, and common practice. *b* So as not to be partial in my obedience, not to allow my ſelf in the practice of any known ſin, or in the neglect of any known duty.

7 I will * praiſe thee *c* with uprightneſs of Heart *d*, when I ſhall have learned † thy righteous judgments *e*.

* ver. 171. † Heb. *judgments of thy righteouſneſs.*

c i: e: Worſhip thee, one eminent duty of Gods worſhip being put for all, as is frequent in Scripture. *d* Or, *with a right mind or heart*, in a right manner, ſo as may be acceptable to thee, and beneficial to my ſelf. *e* When by thy good Spirit I ſhall be more fully inſtructed in the meaning of thy Word, which is the only rule of thy Worſhip; for want of a ſound knowledge whereof, many perſons run into ſuperſtitious or erroneous practices.

8 I will keep thy ſtatutes *f*: O forſake me not utterly *g*.

f It is my full purpoſe to do ſo, whatſoever it coſt me. *g* Not totally and finally; for then I ſhall fall into the fouleſt ſins and greateſt miſchief. Not that he was contented to be forſaken in the leaſt degree, but this he more eſpecially deprecates, as he had great reaſon to do.

9 Wherewithal ſhal a young man *h* cleanſe his way *i*: by taking heed *thereto* according to thy word *k*.

h Or, any man. But he names the *young man*, becauſe ſuch are commonly void of Wiſdom and experience, heady and wilful and impatient of admonition, full of violent paſſions and ſtrong luſts, and expoſed to many and great temptations. *i* Reform his life, or purge himſelf from all filthineſs of fleſh and Spirit. *k* By a diligent and circumſpect watch over himſelf, and the examination and regulation of all his actions by the rules of thy Word.

10 With my whole heart have I ſought thee *l*: O let me not wander *m* from thy commandments.

l Deny me not thy grace and aſſiſtance, which I have ſo ſincerely and earneſtly deſired, and laboured to obtain. *m* Heb. *do not make me to wander*, to wit, by leading me into temptation, by withdrawing thy grace which is neceſſary to keep me from wandring.

11 * Thy word have I hid in my heart *n*, that I might not ſin againſt thee *o*.

* Pſ. 37. 31.

n I have not contented my ſelf with bare hearing or reading thy Word, but have received it in the love of it, have diligently pondered it, and laid it up in my mind and memory like a choice treaſure, to be ready upon all occaſion to counſel or comfort or quicken or caution me, as need requires. *o* That by a diligent and affectionate conſideration of thy precepts and promiſes and threatnings, I might be kept from ſinful courſes, againſt which theſe are the beſt Antidote.

* ver: 26. ,64,68, 8, 124, 5.

12 Bleſſed art thou *p*, O LORD: * teach me thy ſtatutes *q*.

p Thou art infinitely bleſſed, and moſt worthy of all bleſſing and praiſe, and therefore do thou bleſs me in teaching me, as it follows. Or, *Bleſſed* be *thou*. I bleſs and praiſe thee for that great bleſſing of thy word, *ver.* 11. *q* Both to know and to practice them better,

13 With my lips have I declared *r* all the judgments of thy mouth.

r If thou wilt teach me, I will teach others, as I have already done; and ſo thou ſhalt have glory, and others benefit by it.

14 I have rejoiced in the way of thy teſtimonies *s*, as *much as* * in all riches.

s In the ſtudy and practice of them.

* ver. 72. d 162. * ver. 23.

15 I will * meditate in thy precepts *t*, and have reſpect unto *u* thy ways.

t I will diligently and ſeriouſly conſider the nature and deſign and extent of thy precepts, and eſpecially ſo far as they concern my own duty *u* Or, *look unto* them, as workmen conſtantly and carefully look to their rule to guide themſelves by it.

16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

G I M E L.

17 Deal bountifully *y* with thy ſervant, *that* I may live *z*, and keep thy word *a*.

y I plead no merit, but only thy free Grace and rich Mercy. *z* Safely and comfortably, in ſpight of all the attempts of mine enemies to take away my life *a* I do not deſire life that I may ſatisfie my own luſts, but that I may ſpend it in thy Service.

† Heb. *uncover.* * ver. 129.

18 † Open thou mine eyes *b*, that I may behold * wondrous things out of thy law *c*.

b Inlighten my mind by the light of thy Holy Spirit, and diſpel all Ignorance and errour. *c* Thoſe great and marvellous depths of Divine Wiſdom and Goodneſs, and thoſe profound Myſteries of Chriſt and of Gods Grace to mankind, and of that future and everlaſting ſtate, which are contained in Gods Law, and which were not to be known but by divine illumination, *Matth*: 16 17. 1 *Cor*: 2. 11, 14. 2 *Cor*: 3. 14. and 4. 4, 6. *Eph*: 1. 17. eſpecially in the times of the Old Teſtament.

* Gen. 47. 9. 1 Chro. 29. 15. Pſ. 39. 12. 2 Cor. 5. 6. Heb. 11. 13.

19 * I *am* a ſtranger *d* in the earth, hide not thy commandments *e* from me.

d Or, *ſojourner*. I am not here as in my home, but as a pilgrim travelling homeward in a ſtrange land: which calls for thy pity and help. That Law of Nature, which thou haſt planted in all mens minds, teacheth them to ſhew humanity to ſtrangers, and to direct travellours. Much more may this be expected from thee. *e* Which are my chief ſupport and guide in my pilgrimage.

* ver. 40, and 131.

20 * My ſoul breaketh *f* for the longing *that it hath* unto thy judgments *g* at all times.

f Fainteth, as it frequently doth, when a thing vehemently deſired is denyed or delayed. Compare *Prov*: 13. 12. *g* To a more ſound knowledge and ſerious practice of them.

|| Or, *curſed are they that do err.* So Gr.

21 Thou haſt rebuked *h* the proud *i that are* || curſed *k*, which do erre *l* from thy commandments.

h Or, *doſt rebuke*, *i*: *e*: ſeverely puniſh and deſtroy. And therefore I juſtly long for thy Judgements, as for the love which I have to them, ſo for fear of thoſe terrible judgments which thou ſendeſt upon the deſpiſers of them. *i* Obſtinate and preſumptuous ſinners, who ſin with an high hand, and with contempt of God and of his Laws, and of his Judgements; all which is the effect of pride *k* That have the curſe of God upon them, and upon all which they have or do: which is the depth of miſery. *l* Or *wander*, knowingly and wilfully and maliciouſly, as proud ſinners uſe to do.

22 Remove from me reproach *m* and contempt, for I have kept thy teſtimonies *n*.

m Which I ſuffer unjuſtly and for thy ſake; as he elſewhere complains. *n* And therefore I am innocent from thoſe crimes for which they cenſure and reproach me. Or, and therefore thou wilt maintain mine honour and intereſt according to thy promiſe made to ſuch as keep thy teſtimonies, and I beg with ſome confidence that thou wilt do it.

23 Princes alſo did ſit *and* ſpeak *o* againſt me: *but* thy ſervant did meditate in thy ſtatutes *p*.

o Did ſpeak againſt me continually (for *ſitting* notes continuance) and when they ſate upon their ſeats of Judicature, and when they ſate together in companies, entertaining one another with Diſcourſes. *p* All their Contumelies and Reproaches did not diſcourage nor divert me from the ſtudy, belief and practice of thy Word.

† Heb. *men of my counſel.*

24 Thy teſtimonies alſo *are* my delight *q*, and † my counſellours *r*.

q My chief comfort under all their cenſures and perſecutions. *r* To teach me how to carry my ſelf under them.

D A L E T H.

* Pſ. 71. 20.

25 My ſoul cleaveth unto the duſt *s*: quicken thou me *t* according to thy word *u*.

s I am in evident danger of preſent death, through the rage and power of mine enemies: I am like one laid in the grave without all hopes of recovery. So this phraſe is uſed *Pſal*: 22. 15. *t* Preſerve my life, or revive me and raiſe me out of the duſt by thy Almighty Power. *u* According to thy promiſe.

* Pſ. 25. 4. & 27: 11. & 86. 11.

26 I have declared my ways *x*, and thou heardeſt me: * teach me thy ſtatutes.

x My ſins, in way of confeſſion; and all my cares and fears and troubles and concerns, in way of humble petition to thee, as appears from Gods anſwer.

27 Make me to underſtand *y* the way of thy precepts *z*: ſo ſhall I talk of thy wondrous works *a*.

y More thorowly and more practically. Either, 1. The full mind and meaning of thy Precepts, which are exceeding broad, as he ſaith afterwards: Or, 2. The way wherein I may walk according to thy Precepts. *z* How to demean my ſelf in all the varieties of my condition, and in all my affairs and actions. ſo as is moſt agreeable to thy precepts. *a* Even the wonders of the Law mentioned before, *v*: 18.

† Heb. *droppeth.*

28 My ſoul † melteth *b* for heavineſs *c*: ſtrengthen thou me *d* according to thy word.

b Like wax before the fire; it hath no ſtrength nor conſiſtency left in it, but conſumeth or pineth away. *c* Through grief, partly for my extream danger and miſery; and principally for my ſins, and thy wrath and terrors following upon them. *d* That ſo I may bear my burdens patiently and chearfully, and vanquiſh all my temptations.

29 Remove from me the way of lying *e*; and grant me thy law graciouſly *f*.

e Or, *of falſhood*: Either, 1. The practice of lying and diſſembling and cheating, which is ſo rife in *Sauls* Court, and in the Courts of moſt princes; but, Lord, let it not be ſo in my Courts: Or rather, 2. Every falſe way of Doctrine or Worſhip; for to this way he oppoſeth Gods *Law* in the next clauſe. And he juſtly prayeth to God to keep him from Apoſtaſie, Hereſie, Idolatry and Superſtition, becauſe his own corrupt Nature of it ſelf and without Gods Grace, was prone to theſe errors, and not only Heathens, but many Iſraelites did frequently fall into them. *f* Vouchſafe unto me an accurate knowledge and firm belief of thy Word, and that I may conſtantly attend and adhere to it, and govern my ſelf by it in all things.

30 I have choſen the way of truth *g*: thy judgments have I laid *before me h*.

g To wit, thy Word or Law, for my portion and the rule of my worſhip and whole life. *h* Or, *ſet* before me, as the Phraſe is fully expreſſed, *Pſal*: 16. 8. as a delightful object; or as a mark to aim at; or as a rule to direct me.

31 I have ſtuck unto thy teſtimonies *i*: O LORD, put me not to ſhame *k*.

i I have reſolutely perſiſted in the practice of thy precepts in ſpight of all temptations, reproaches perſecutions and diſcouragements, to which I was expoſed in and for ſo doing. *k* Either, 1. By giving me over to Apoſtaſie or Tranſgreſſion, which will bring ſhame. Or rather, 2. By the diſappointment of my hopes and confidence in thoſe promiſes of the bleſſings of this life, as well as of the next which thou haſt made to the obedient, of which I have made my boaſt.

32 I will run the way of thy commandments *l*, when thou ſhalt enlarge my heart *m*.

l I will obey thy Precepts with all readineſs, fervency and diligence. *m* Either, 1. When thou ſhalt bring me out of my preſent ſtraits or diſtreſſes. This indeed is called *enlarging*, as *Pſal*. 4: 2. and 18. 36. but never to my remembrance, *the enlarging of the heart*, Or, rather, 2. When thou ſhalt repleniſh my heart with more wiſdom, and love to, and delight in thee and thy Law; for this *enlarging of the heart* in Scripture is aſcribed to wiſdom, 1 *Kin*: 4 29. and love, 2 *Cor*: 11: 6. and joy, *Iſa* 60: 5: When thou ſhalt knock off thoſe fetters of remaining corruption, and give me a more noble and generous diſpoſition towards thee, and ſtabliſh me *with thy free ſpirit*, as it is expreſſed *Pſal*: 51: 12: Thus *David* both owns his duty, and aſſerts the abſolute neceſſity of Gods Grace to the performance of it.

H E.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end *n*.

n Or, *that* I *may keep it*, &c. That I may perſevere; for Apoſtaſie proceeds from the want of a good underſtanding.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.

35 Make me to go *o* in the path of thy commandments; for therein do I delight *p*.

o By directing my mind into the right way, by inclining my will, and ſtrengthening my reſolution. *p* Forſake not him who delighteth in thee and in thy ſervice; and as thou haſt wrought in me to will, work in me alſo to do.

* Pſ. 141. 4.

36 * Incline my heart unto thy teſtimonies *q*, and not to covetouſneſs *r*.

q To the love and practice of them. *r* Not to the inordinate love and deſire of riches. Which particular luſt he mentions, partly becauſe this luſt is moſt ſpreading and univerſal, and there is ſcarce any man who doth not deſire riches either for the love of riches, or upon pretence of neceſſity, or for the ſervice of pride or luxury, or ſome other luſt: partly becauſe this luſt is moſt oppoſite to Gods teſtimonies, and doth moſt commonly hinder men from receiving Gods Word, and from profiting by it. See *Mat*: 13. 22. *Luke* 16: 14. and partly becauſe this luſt is moſt pernicious, as being the root of all evil, 1 *Tim*: 6. 20: and is moſt miſchievous in Princes and Governours, ſuch as *David* was, and therefore in a ſpecial manner forbidden to them, *Exod*: 18. 21.

† Heb. *make to paſs.* * Ver. 27.

37 † Turn away mine eyes from beholding vanity *s*: *and* quicken thou me in thy * way *t*.

s The vain things and luſts of this preſent evil world, ſuch as riches, honours, pleaſures: *from beholding* them, to wit, with admiration and inordinate affection: for ſuch a ſight of the eyes doth uſually affect the Heart, and ſtir up mens luſts and Paſſions. Of which ſee *Numb*. 15. 39. *Job* 31. 1. *Prov*. 4. 25. and 23. 5, 6. *Matth*. 5. 28. *t* As I deſire that I may be dull and dead in affections to worldly vanities; ſo, Lord, make me lively and vigorous and fervent in thy work and ſervice.

38 Stabliſh thy word *u* unto thy ſervant, who *is devoted to thy* fear.

u Confirm and perform thy promiſes as concerning the kingdom, ſo alſo for the giving of gracious aſſiſtance, directions and comforts to thoſe that fear thee, of which number I am one.

39 Turn away my reproach *x* which I fear: for thy judgments *are* good *y*.

x Either, 1. for the ſhameful diſappointment of my hopes and confident boaſtings concerning the truth and certainty of thy promiſes: Or, 2 for my manifold failings, and particulary for that ſhameful matter about *Uriah* and *Bathſheba*. Or, 3. for my inſtability in or apoſtacy from thy ways; which in reſpect of mine own weakneſs and folly, I have great cauſe to fear. *y* This may be a reaſon either, 1. why he prayed and hoped that God would turn away reproach from him, becauſe Gods word and Statutes were good, and therefore it was not fit for any to ſuffer reproach in and for his diligent obſervation of them: Or, 2. why he feared reproach, becauſe he had, and feared he might hereafter, tranſgreſs thoſe Judgements or ſtatutes of God which were and he very well knew to be *good, i. e.* juſt and holy and excellent, and therefore it was a ſhameful thing to violate them.

40 Behold, I have longed after thy precepts *z*: quicken me *p* in thy righteouſneſs *q*.

z After a more ſolid knowledge and conſtant performance of thy precepts. *p* Do thou preſerve and maintain both my natural and ſpiritual life. *q* According to thy juſtice or faithfulneſs, which obligeth thee to make good thy promiſes.

V A U.

41 Let thy mercies come alſo unto me *r*, O LORD *even* thy ſalvation according to thy * word. * ver. 49.

r Let promiſed mercies be performed to me.

42 || So ſhall I have wherewithal to anſwer him that reproacheth me *s*: for I truſt in thy word *t*. || Or, *ſo ſhall I anſwer him that reproveth me in a thing.*

s That chargeth me with folly for my piety and truſt in thy promiſes. *t* Or, *becauſe I truſt*, &c. This was the matter of their reproach.

43 And take not the word of truth utterly out of my mouth *t*; for I have hoped in thy judgments *u*.

t Do not deal ſo with me, that I ſhall be altogether aſhamed to mention thy word, which I have ſo often affirmed to be a word of truth and infallible certainty of which I have often made my boaſt. *u* Either in thy word and promiſes, or in thy judicial adminiſtrations and goverment of the world, which as it is matter of terrour to the wicked, ſo it is matter of comfort and hope to me.

44 So ſhall I keep thy law continually *x* for ever and ever.

x So ſhall I be obliged and encouraged to the conſtant and perpetual ſtudy and obſervation of thy Laws.

45 And I will walk † at liberty *y*: for I ſeek thy precepts. † Heb. *at large.*

y Or, *I ſhall walk at large*, as it is in the margent; I ſhall be delivered from all my preſent ſtraits both of the outward and inward man, and enjoy great freedom and comfort in thy ways.

46 I will ſpeak of thy teſtimonies alſo before kings *z*, and will not be aſhamed:

z Who commonly entertain all godly diſcourſes with ſcorn and contempt.

47 And I will delight my ſelf in thy commandments *a* which I have loved.

a Whereas other Princes place their delight in the glories and vanities of this World, and the ſtudy and practice of Religion is generaly irkſome and loathſome to them, thy law ſhall be my chief delight and recreation.

48 * My hands alſo will I lift up *b* unto thy commandments which I have loved: and I will meditate in thy ſtatutes *c*. * Gen. 14. 22, 23. Exod. 6. 8.

b To lay hold upon them, to receive and embrace thy precepts and promiſes by faith and love, and chearfully and vigorouſly to put them in practice: for as the *hanging down of the hands* is a geſture of ſloth and liſtleſneſs, as 2 *Chron:* 15. 7. and elſewhere; ſo *the lifting up of the hands* is the poſture of a man entring upon action, as *Gen:* 41: 44. 2 *Sam:* 20. 21. *c* My deepeſt thoughts, as well as my hands, ſhall be exerciſed in them.

Z A I N.

49 Remember the word *d* unto thy ſervant, upon which thou haſt cauſed me to hope *e*.

d Thy promiſes: *e* By thy command requiring it of me, and by thy grace working it in me.

50 This *f is* my comfort in my affliction: for thy word hath quickned me *g*.

f To wit, thy word, as is evident both from the foregoing and following words. *g* Hath preſerved my life in manifold dangers, and hath revived and cheared my ſpirit.

51 The proud have had me greatly in deriſion *h*: *yet* have I not declined from thy law.

h For my godlineſs and truſt in thy word, as the following words imply.

52 I remembred thy Judgments of old *i*, O LORD, and have comforted my ſelf.

i Thy former and antient diſpenſations to the children of men in puniſhing the ungodly, and protecting and delivering thy faithful ſervants, whoſe experience is my encouragement.

53 Horrour *k* hath taken hold upon me, becauſe of the wicked that forſake thy law *l*.

k A mixed paſſion made up of indignation at their perſons as ſinful, and abhorrency of their ſins, and dread and ſorrow at the conſideration of the Judgments of God coming upon them. *l* For the diſhonour which they bring to God, the ſcandal and miſchief to others, and their own certain ruine.

54 Thy ſtatutes have been my ſongs *m* in the houſe of my pilgrimage *n*.

m The matter of my ſongs, my delight and recreation. *n* Either, 1. in this preſent world, which I do not own for my home, wherein I am a ſtranger and pilgrim, as all my fathers were. *Pſal.* 39 13. comp. *Gen.* 47, 9 Or, 2. in mine exile and in the wilderneſſes and other places where I have been oft forced to wander, when I was baniſhed from all my friends, and from the place of thy Worſhip, and had no other ſupport or comfort but the remembrance of thy ſtatutes.

55 I have remembred thy name *o*, O LORD, in the night *p*, and have kept thy law *q*.

o Thy holy Nature and Attributes, thy bleſſed Word, and thy wonderful Works: all which come under the title of Gods *Name*. *p* When darkneſs cauſeth fear in others, I took pleaſure in remembring thee; and when others abandon all buſineſs, and wholly give themſelves up to reſt and ſleep, my thoughts and affection were working towards thee. *q* This was the fruit of my ſerious remembrance of thee.

56 This *r* I had, becauſe I kept thy precepts *s*.

r This comfortable and profitable remembrance and contemplation of thy name and ſtatutes, of which he ſpoke *ver.* 54, 55. *s* Which if I had wilfully and wickedly broken, the remembrance of theſe things would have been ſad and frightful to me, as now it is comfortable, becauſe I kept them.

C H E T H.

57 * *Thou art* my portion *t*, O LORD; I have ſaid *u*, that I would keep thy words. * Pſ. 142

t Whereas other men place their portion and happineſs in worldly things, I have choſen the for my portion and chief treaſure, as he ſaid *Pſal:* 16. 5. and 73. 26. and thou haſt an all-ſufficient and an excellent portion for me. *u* I have not only purpoſed it in my own heart, but have profeſſed and owned it before others, and I do not repent of it.

58 I intreated thy † favour *x* with *my* whole Heart: be merciful unto me according to thy word. † Heb. *fa*

x Thy gracious preſence and merciful aſſiſtance, as it follows.

59 I thought on my ways *y*, and turned my feet unto thy teſtimonies *z*.

y I ſeriouſly conſidered both my former counſels and courſes, that I might be humbled for my paſt errours, and might now amend them, and my duty in all my future actions. *z* And finding that my feet had too often ſwerved from thy rule, I turned them to it. And although the ways of ſinful pleaſure and advantage were preſented to my mind, yet I rejected them, and turned my ſelf wholly to thy ways.

60 I made haſte, and delayed not *a* to keep thy commandments.

a Being fully convinced of the neceſſity and excellency of obedience, I preſently reſolved upon it, and immediatly put it in execution.

61 The || bands of the wicked have robbed me *b*: *but* I have not forgotten thy law. || Or, *co panies.*

b Or, *made a prey of me*, done me many injuries, for my reſpect to thy Law.

62 At midnight I will riſe *c* to give * thanks unto thee: becauſe of thy righteous judgements *d*. * ver. 16

c Out of my bed to praiſe thee in a ſolemn manner; not being contented with thoſe ſhort ejaculations which he might have uſed lying in his bed. *d* i: e: Laws, which are ſo uſeful to direct and comfort me.

63 I *am* * a companion of all them that fear the *e*, and of them that keep thy precepts. * ver. 7

e Not excepting the pooreſt and meaneſt, whoſe ſociety other Princes diſdain.

64 The earth, O LORD, is full of thy mercy *f*: teach me thy ſtatutes *g*.

f Thou doſt ſatisfie the juſt deſires and neceſſities of all men and all Creatures with the fruits of thy goodneſs. *g* The generality of other men chiefly deſire the bleſſings of this life; but, Lord, give me thy ſpiritual bleſſings, the ſaving knowledge, love and practice of thy Law.

T E T H.

65 Thou haſt dealt well with thy ſervant, O LORD, according to thy word.

66 Teach me || good judgement *h* and knowledge *i*: for I have believed thy commandments *k*. || Or, *go neſs, diſc tion, an knowled* So Gr.

h Whereby I may rightly diſcern between truth and falſhood, good or evil, between the mind of God, and my own or others inventions; that ſo I may be kept from thoſe miſtakes and errours in which many are involved, that I may truly judge what thy Law requires or permits, and what it forbids: Heb. *the goodneſs of taſte*, an experimental ſenſe and reliſh of divine things. Compare *Pſal.* 34. 8. *i* A ſpiritual and experimental knowledge. And *judgment* or *taſte* and *knowledge* may, by an uſeful Figure called Hendiadis, be put for *judicious* or *ſolid* or *practical knowledge*. *k* I have believed the divine authority of them, and the truth and certainty of thoſe promiſes and threatnings which thou haſt annexed to them.

67 * Before I was afflicted I went aſtray *l*: but now have I keep *m* thy word. * ver. and 75.

l As men generally do in their proſperity. See *Deut:* 32. 15. *Pſal.* 73. 4, 5, 6, &c. *Prov.* 1. 32. *Jer.* 22. 21.

68 Thou *art* good *m*, and doſt good *n*: teach me thy ſtatutes *o*.

m Gracious and bountiful in thy nature. *n* To all men, both good and bad, *Mat.* 5: 45. and in all things, yea even when thou afflicteſt. *o* Which is the good that I deſire above all things.

69 The proud have † forged a lie *p* againſt me. but I will keep thy precepts *q* with *my* whole Heart. † Heb. *ſewed a upon me.*

p A ſlander, charging me with hypocriſie towards God, and rebellion againſt my Prince. *q* My practice ſhall confute their calumnies.

70 Their Heart is as fat as greaſe *r*: *but* I delight in thy laws.

r The ſenſe is, either 1. They are ſtupid and inſenſible and paſt feeling, not affected either with the terrours or comforts of Gods word. So the like phraſe is uſed *Iſa*: 6: 10. comp. with *John* 12. 40. or 2. they proſper exceedingly and are even glutted with the wealth and comforts of this life. *s* But I do not envy them their jollity, and I have as much delight in Gods Law, as they have in worldly things.

71 *It is* good *t* for me that I have been afflicted, that I might learn thy ſtatutes *t*.

t Neceſſary and greatly beneficial. *t* He repeats what in effect he ſaid before, *v*: 67. partly to intimate the certainty and Importance of this truth, and partly becauſe it is a great Paradox to worldly men, who generally eſteem afflictions to be evil, yea the worſt of evils.

72 * The law of thy mouth *is* better unto me *u*, than thouſands of gold and ſilver.

Pſ.19'10. rov:8:11. *u* Not only thy promiſes, but even thy precepts, which are ſo unpleaſant and hard to ungodly men, to me they are more deſirable and more needful and profitable, becauſe they do not only give me abundant ſatisfaction and comfort in this life, but alſo they conduct me with ſafety and delight unto that eternal and moſt bleſſed life, where gold and ſilver bear no price.

JOD.

Job 10. 73 * Thy hands have made me and faſhioned me: give me underſtanding that I may learn thy commandments *x*.

x I am thy Creature, and therefore obliged to ſerve and obey thee with all my might; which that I may do aright I beg thy inſtruction or aſſiſtance. Or, thou haſt made me once, make me a ſecond time, and renew thy decayed image in me, that I may know and ſerve thee better, and that as I was made by thee, ſo I may be guided by thy Grace to ſerve and glorifie my Creator.

ver. 79. 74 * They that fear thee, will be glad *y* when they ſee me *z*: becauſe I have hoped in thy word *a*.

y Partly for my ſake, of whoſe innocency and piety they are convinced, and therefore ſympathize with me: and partly for their own ſakes, both for the encouragement they have by my example to truſt in God, and for the manifold benefits, both ſpiritual and temporal, which they expect from my government. *z* To wit, alive and in ſafety, notwithſtanding all the force and malice of mine enemies, and advanced to the Kingdom. *a* In thy promiſe and have not been diſappointed of my hope, which is a great confirmation of their faith and hope in God, that they ſhall obtain all the good things which God hath promiſed them.

Heb. *hteouſ-ſs.* 75 I know *b*, O LORD, that thy judgments *c are* †right, and *that* thou in faithfulneſs *d* haſt afflicted me.

al 19.8. *b* By the convictions of my own Conſcience, and by experience. *c i. e.* Thy corrections, as the next clauſe explains this. *d* In purſuance of thy promiſes, and in order to my good, that by my afflictions thou mighteſt purge me from thoſe ſins which might provoke thy wrath againſt me, and prepare me for a better adminiſtration, and more laſting and comfortable enjoyment of my kingdom.

Heb. *to fort me.* 76 Let, I pray thee, thy merciful kindneſs be † for my comfort, according to thy word *e* unto thy ſervant.

e Yet in Judgement remember mercy, and give me that comfort and aſſiſtance in, and that deliverance out of my troubles, which thou haſt promiſed me.

77 Let thy tender mercies come unto me, that I may live *f*: for thy law is my delight *g*.

f That I may be preſerved from that violent and untimely death which mine enemies deſign to bring upon me. *g* I humbly beg and expect thy protection, becauſe I am thy faithful ſervant.

78 Let the proud be aſhamed, for they dealt perverſly with me *h* without a cauſe; *but* I will meditate in thy precepts *i*.

h Heb. *they have preverted me*, either by their Calumnies, whereby they have put falſe and perverſe conſtructions upon all my word and actions; or by endeavouring to overthrow and deſtory me, or to turn me out of the way of thy precepts. *i* All their wicked attempts againſt me ſhall never drive me from the ſtudy and love and practice of thy precepts:

79 Let thoſe that fear thee, turn unto me *k*, and thoſe that have known *l* thy teſtimonies.

k Either, 1. turn their eyes to me as a ſpectacle of Gods wonderful mercy: Or rather, 2. turn their hearts and affections to me, which have been alienated from me, either by the artifices and calumnies of my adverſaries, or by my ſore and long diſtreſſes, which made them prone to think that either I had deceived them with falſe pretences, or that God for my ſins had utterly forſaken me. Which doubtleſs was a very grievous burden to *David*, who had a greater eſteem and affection for ſuch perſons, than for all other men, and deſired above all things to ſtand right in their opinions. *l i: e* Loved and practiſed them; as words of knowledge are oft uſed.

eb. *per-* 80 Let my heart be † ſound *m* in thy ſtatutes; that I be not aſhamed *n*.

m Heb. *perfect* or *entire*, that I may love and obey them ſincerly conſtantly and univerſally. *n* To wit, for my ſins, which are the only juſt cauſes of ſhame, and for the diſappointment of my hopes following upon them.

CAPH.

81 * My ſoul fainteth *o* for thy ſalvation: *but* I hope in thy word.

84. 2. *o* With longing deſire and earneſt expectation and hope deferred and hitherto diſappointed.

82 * Mine eyes fail *p* for thy word ſaying, When wilt thou comfort me! *ver. 123.

p With looking hither and thither, and to thee for help.

83 For I am become like a bottle in the ſmoke *q*: *yet* do I not forget thy ſtatutes.

q Hung up in a ſmoaking Chimney. My natural moiſture is dryed and burnt up, I am withered and deformed and deſpiſed, and my caſe grows worſe and worſe every day.

84 How many *are* the days *r* of thy ſervant? when wilt thou execute judgement on them that perſecute me?

r Either, 1. the days of my life, as the word days is commonly uſed *Gen*: 6. 3: *Job* 7. 1, 6. *Pſal*: 39. 5, 6. I have but a little while to live in the world; give me ſome reſpite before I die, and help me ſpeedily, otherwiſe it will be too late. Or rather, 2. the days of my miſery, as the next clauſe implies, and as days are taken *Pſal*: 37: 13. and 116: 2. and elſewhere. How long, Lord, ſhall my miſeries laſt? for ever.

85 * The proud have digged pits for me *s*, which *t are* not after thy law. * Pſ:35.7.

s Have ſought to deſtroy me by deceit and treachery, as well as by violence. *t* Either, 1. which men have no reſpect to thy Law which forbids ſuch things. Or rather, 2. which thing, to wit, to dig pits for me, an innocent and juſt man, is not aggreeable to thy Law, but directly contrary to it.

86 All thy commandments *are* † faithful *u*: they perſecute me wrongfully; help thou me. † Heb: *faithfulneſs:*

u They are in themſelves moſt juſt and true, and they require juſtice and faithfulneſs from men, promiſing many bleſſings to thoſe that perform it, and ſeverely forbid all fraud and falſeneſs, threatning grievous puniſhments to thoſe that uſe it; and ſuch promiſes and threatnings are true, and ſhall certainly be executed.

87 * They had almoſt conſumed me upon earth *x*: but I forſook not thy precepts. *ver. 109. and 143.

x As to my preſent life and all my happineſs upon earth; whereby he implies that his immortal Soul and eternal happineſs in heaven, of which he ſpeaks, *Pſal*: 16: 11. and 17. 15. and elſewhere, was ſafe and out of their reach.

88 Quicken me after thy loving kindneſs; ſo ſhall I keep *y* the teſtimony of thy mouth.

y Heb. *and I will keep* I will teſtifie my gratitude to thee by my obedience.

LAMED.

89 * For ever, O LORD, * thy word is ſetled in heaven *z*. * Pſ:89.2. * ver.152. & 160.

z Although many things happen upon earth which ſeem contrary to thy word, and at which men take occaſion to queſtion the truth of thy word, yet in Heaven it is ſure and certainly true. *In heaven*, either, 1. with thee in thy Heavenly habitation, or in thy breaſt: as thy nature is unchangeable, ſo thy Word is infallible. Or rather, 2. in the heavenly bodies, which are not ſubject to thoſe changes and decays which are in this lower world, but conſtantly continue the ſame in their ſubſtance and order and courſes, and this by vertue of that Word of God by which they were made and eſtabliſhed in this manner; and therefore Gods Word delivered to his people upon earth, which is of the ſame nature, muſt needs be of equal certainty and ſtability. This ſenſe beſt ſuits with the following verſes, and with other Scriptures wherein the certainty of Gods word is ſet forth by comparing it with the ſtability of the Heaven and the Earth, as *Mat*: 5: 18. and elſewhere.

90 Thy faithfulneſs *is* † unto all generations *a*: thou haſt eſtabliſhed the earth, and it ‖abideth *b*. † Heb. *to generation and generation.*

a Every age gives freſh proofs of the truth of thy Word. *b* In that place and ſtate in which thou didſt eſtabliſh it. See *Eccleſ*: 1: 4. ‖ Heb. *ſtandeth.*

91 They *c* † continue this day according to thine ordinances *d*: for all *are* thy ſervants *e*. † Heb. *ſtand.*

c The Heaven and the Earth laſt mentioned. *d* As thou haſt appointed, and by virtue of thine appointment. *e* All things are ſubject to thy power and pleaſure, and none can reſiſt thy will, or word.

92 Unleſs thy law *had been* my delights, I ſhould then *f* have periſhed in mine affliction.

f At the very inſtant; I could not have out-lived one ſtroke of thine afflicting hand.

93 I will never forget thy precepts: for with them thou haſt quickned me *g*.

g Revived and cheared me, when my heart was ready to ſink and die within me.

94 I *am* thine *h*, ſave me: for I have ſought thy precepts.

h By Creation and Redemption, and manifold obligations, as alſo by my own choice and deſignation, I have devoted my ſelf to thy ſervice, and committed my ſelf to thy care.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies *i*.

i As my beſt comforters and counſellours and defenders againſt all the aſſaults and deſigns of mine enemies.

96 I have ſeen an end of all perfection *k*; *but* thy commandment *l is* exceeding broad *m*.

k I have obſerved by my Experience, that the greateſt and moſt perfect accompliſhments and enjoyments in this world, the greateſt glory and riches and power and wiſdom are too narrow and ſhort-lived to make men happy. *l* Thy word; one part of it being Synecdochically put for the whole. *m* Or, *large*, both for extent, and for continuance: it is uſeful to all perſons in all times and conditions and for all purpoſes, to inform, direct, quicken, comfort ſanctifie and ſave men: it is of everlaſting truth and efficacy; it will never deceive nor forſake thoſe who truſt to it, as all worldly things will, but will make men happy both here and for ever!

97 O how love I thy law *n*! it *is* my meditation all the day.

n O Lord, thou knoweſt it, and to thee I appeal herein againſt all the cenſures and calumnies of mine enemies to the contrary.

†Heb: *it is mine for ever.* So Gr. 98 Thou, through thy commandments, haſt made me wiſer than mine enemies *o*: for † they *are* ever with me *p*.

o Becauſe by that means I have thy Wiſdom to guide me, and thy power engaged to protect and ſave me; which is a more certain and effectual way to obtain my deſires and ends, than all the policy and craft of mine enemies is to hinder them, as I have found by experience. *p* They are continually before mine eyes, as a Rule by which to govern all my actions, whereby I am kept from ſplitting upon thoſe Rocks, whereby others are ruined.

99 I have more underſtanding *q* than all my teachers *r*: for thy teſtimonies *are* my meditations *s*.

q He ſpeaks not here of notional, but of ſpiritual and practical and experimental knowledge. *r* Than all or moſt (for that general word is oft ſo underſtood) of thoſe who taught me formerly, or of the publick teachers in *Saul*'s time; which probably w[illegible] for the generality of them, neither ſo knowing, nor ſo good, [illegible]ey ſhould have been. *s* The matter of my conſtant and moſt diligent ſtudy.

100 I underſtand more *than* the ancients, becauſe I keep thy precepts *t*.

t By which Reaſon he intimates, that the practice of Religion is the beſt way to underſtand it, and that mens vicious hearts and lives are the greateſt hindrances of all true and ſolid knowledge of it.

101 I have refrained my feet from every evil way *u*, that I might keep thy word *x*.

u Or, *way of evil*, which either is evil or leads to it; ſin and the temptations or occaſions of ſin. *x* I did this not for any carnal Reaſons, as ſome men abſtain from divers ſins for their credit or advantage, but out of pure Reſpect to thy word.

102 I have not departed from thy judgments: for thou

*Job 26.2: * haſt taught me *y*.

y To wit, by thy bleſſed Spirit, illuminating my mind, and working upon my heart, which other teachers cannot do.

*Pſ: 19: 10 Pr: 8: 11. †Heb: *palate.* 103 How ſweet are thy words unto my † taſte! *yea, ſweeter* than Honey to my mouth *z*.

z The ſtudy and obedience of thy words yields me more ſatisfaction and delight than any worldly men find in their ſenſual pleaſures.

104 Through thy precepts I get underſtanding *a*:

*Ver: 128. therefore *b* * I hate every falſe way *c*.

a True and uſeful and powerful knowledge. *b* Becauſe that diſcovers to me, as the wickedneſs, ſo the folly and miſchief of ſuch practices. *c* Every thing which is contrary to that Rule of truth and Right, all falſe doctrine and worſhip, and all ſinful or vicious courſes.

NUN

||Or, *candle.* 105 Thy words is || a lamp unto my feet *d*, and a light unto my path.

d To direct me in all my doubts and difficulties, to preſerve me from ſin and miſery, both which oft come under the name of *darkneſs*, and to comfort me in all my fears and diſtreſſes.

106 I have ſworn *e*, and I will perform *it f*, that I will keep * thy righteous judgments.

*Ver: 144. *e* Obliged my ſelf by ſerious purpoſe and ſolemn vow, or by a formal oath, which was not unuſual amongſt Gods people, as 2 *Chron.* 15. 15. *Nehem.* 10. 29. *f* I do not repent of it, but by Gods Grace I will fulfil it.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth *g*, O LORD, and teach me thy judgments.

g Either, 1. thoſe which I have promiſed with my mouth, though I am not now in a capacity of performing my promiſes, as being baniſhed from thy houſe. Or, rather, 2. the Sacrifices of Prayer and Praiſes, which I do freely and frequently offer unto thee; which are called *Sacrifices*, as *Pſal.* 50. 15. and *calves of* our *lips*, *Hoſ.* 14. 2.

109 My ſoul is continually in my hand *h*: yet do I not forget thy law.

h Expoſed to perpetual and extream danger, as any precious and frail thing is which a man carrieth openly in his hand, whence it may eaſily fall or be ſnatched away by a violent hand See the ſame or like phraſe, *Judg.* 12. 3. 1 *Sam.* 19. 5. *Job* 13. 14.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

*Deut: 33: 4. 111 Thy teſtimonies have I taken as an * heritage for ever *i*: for they *are* the rejoicing of my heart.

i I have choſen them for my chief portion, from which I will never part.

†Heb: *to do.* ||Gr: *for the recompence of reward.* 112 I have inclined my heart *k* † to perform thy ſtatutes alway, *even* || *unto* the end.

k As I prayed to thee to incline mine heart to them, above *v.* 36. ſo I did not neglect my duty, but cheerfully complied with the motions of thy Spirit, and yielded up my mind and heart to the ſtudy and practice of them.

SAMECH.

113 I hate vain thoughts *l*: but thy Law do I love.

l This word ſignifies *thoughts*, *Job.* 4. 13. and 20. 2. or *opinions*, 1 *Kings* 18. 21. Which being indifferent to good and evil, is here taken in an evil Senſe, for vain *thoughts*, as we render it, or for thoughts or opinions or divices of men differing from or oppoſite to Gods Law, as may be gathered from the next clauſe, where Gods *Law* is oppoſed to theſe, and as ſome both Jewiſh and Chriſtian Expoſitors underſtand it. Nor is it unuſual in the Hebrew Text for one and the ſame word to be taken both in a good and an ill ſenſe in ſeveral places: whereof we have one inſtance in a word of the ſame ſignification with this, *mezimmah*, which ſignifies a *thought*, and is ſometimes taken in a good ſenſe, as *Prov.* 1. 4. and 3. 8. and 8. 12. and 13. 16. *Jer.* 51. 11. but elſewhere in a bad ſenſe, as *Job* 21. 27. *Pſal.* 10. 2, 4. *Prov.* 12. 2. and 14. 17. The like hath been obſerved concerning another Hebrew word of the ſame or near ſignification, *hormah*, which is taken in a good ſenſe, *Prov.* 1. 4. and 13. 16, &c. and in an ill ſenſe, as *Exod.* 21. 14. *Joſh.* 9. 4. *Job* 5. 13. And the like may be ſaid concerning this word alſo. But the Ancient Interpreters underſtand this word not of things, but of perſons, and ſo it may be underſtood of men *that think evil*, that deviſe wicked devices, or that have falſe and evil opinions, oppoſite to Gods Law, or tending to ſeduce men from it.

114 * Thou *art* my hiding place, and my ſhield: I hope in thy word. *Pſ: 91:1

115 * Depart from me, ye evil doers; for I will keep the commandments of my God *m*. *Mat: 7 23.

m And therefore will avoid your ſociety and converſation, leſt I ſhould be hindred from that which is good, and drawn to ſin by your evil counſel or example.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope *n*.

n Or, *becauſe of my hope* or *confidence* in thy promiſes, of the certainty whereof I have oft made my boaſt before others.

117 Hold thou me up, and I ſhall be ſafe; and I will have reſpect unto thy ſtatutes continually *o*.

o And being freed from thoſe diſtractions and diverſions which my preſſing dangers occaſion, I will wholly devote my ſelf to the ſtudy and practice of thy bleſſed word.

118 Thou haſt troden down all them that err from thy ſtatutes: for their deceit *is* falſhood *p*.

p All their crafty and deceitful devices, by which they deſign to enſnare and ruine me and other good men, ſhall deceive them and their own expectations, and bring that deſtruction upon themſelves which they deſign for others.

119 Thou † putteſt away *q* all the wicked of the earth *like* droſs *r*; therefore I love thy teſtimonies *s*. †Heb: *cauſeſt to ceaſe.*

q Thou removeſt them from thy preſence and from the Society of thy people and from the land of the living. *r* Which though for a ſeaſon it be mixed with Gold or Silver, is not only ſeparated from it as an uſeleſs and contemptible thing, but alſo is utterly conſumed by fire. *s* Becauſe they are the beſt preſervatives againſt wickedneſs, and againſt thoſe dreadful puniſhments attending upon it, of which he profeſſeth his fear in the next verſe.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments *t*.

t The obſervation of thy terrible judgments againſt ungodly men, and the conſcience of my own infirmity and manifold ſins, makes me fear leſt thou ſhouldſt puniſh me alſo, as thou mighteſt juſtly do, if thou ſhouldſt be ſtrict to mark what is amiſs in me, or leſt I ſhould partake with them in their ſins, and conſequently in their plagues.

AIN.

121 I have done judgment and juſtice *u*: leave me not to mine oppreſſors.

u i. e. Juſt judgment, as *Eccleſ:* 5: 7. to wit, towards mine oppreſſors, whom I have no way injured.

122 Be ſurety for thy ſervant *x* for good *y*: let not the proud oppreſs me.

x Do thou undertake and plead my cauſe againſt all mine enemies, as a ſurety reſcues the poor perſecuted debitor from the hands of a ſevere creditor. *y* For my ſafety and comfort.

123 * Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs *z*. *Ver: 81. Pſ: 123: 1, 2.

z For the performance of thy Righteous or Faithful or Merciful word or promiſe.

124 Deal with thy ſervant according unto thy mercy *a*, and teach me thy Statutes.

a Not according to ſtrict juſtice, nor according to my ſins.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 *It is* time *b* for thee, LORD, to work *b*: for they *c* have made void thy Law *d*.

b It is high time or a fit ſeaſon. *b* To put forth thy power for the vindication of thy own name and cauſe, and for the Reſtraint and puniſhment of evil-doers. *c* To wit, mine opreſſors, or the wicked; whom it was needleſs to expreſs, both becauſe they had been lately and frequently mentioned before, and partly becauſe it was evident from the following words. *d* Or, *abrogated thy law*, have profeſſedly and openly caſt off its authority, reſolvedly preferring their own wills and luſts before it, trampled upon thy plain Commands, and deſpiſed both thy promiſes and thy threatnings. They have not only ſinned through ignorance and infirmity, but preſumptuouſly and maliciouſly.

127 * Therefore I love thy commandments *e* above gold, yea, above fine gold. *Pſ: 19: 10. Ver: 72: Pr: 8: 11.

e Partly becauſe it is one evidence of their excellency that they are diſliked by the vileſt of men; partly out of a juſt indignation and oppoſition againſt my ſworn enemies; and partly becauſe the great and general Apoſtaſie of others makes this duty more neceſſary to prevent their own and other mens relapſes.

128 Therefore *f* I eſteem all *thy* precepts *concerning* all *things to be* right *g*; *and* I hate every falſe way.

f For the Reaſons now mentioned. *g* I do not make void all thy precepts, as they did *v:* 126. nor yet am I partial in my approbation of them, as others are, who reject all ſuch as are oppoſite to their luſts and intereſts; but I approve all of them without any exception, and that not only in my judgment but in my heart and life, as appears by that hatred of ſin which is oppoſed to it in the next clauſe.

P E

er. 18. 129 Thy teſtimonies *are* * wonderful *h*: therefore doth my ſoul keep them.

h In regard of the deep and wonderful myſteries, and moſt excellent counſels and directions, far exceeding all the Rules of the greateſt Philoſophers, and the exceeding great and precious promiſes of God contained in them. This is the Reaſon of his high eſtimation of them expreſſed in the laſt verſe.

ſ. 19. 7. 130 The entrance of thy words *i* giveth light: * it giveth underſtanding unto the ſimple *k*.

i The very beginnings and Rudiments of it; the firſt diſcoveries of thoſe ſacred Myſteries; and much more the depths of them, in which their chief excellency conſiſts. Or, as others, both ancient and later Interpreters render the place, *the opening of thy words*, by which may be underſtood, either, 1. the opening of mens minds by the word of God; but that ſeems to be the ſame thing with *giving light*, which here follows: or, 2. the opening or declaration of Gods mind made in and by his word. *k* To the moſt ignorant and unlearned perſons, who are but willing to learn.

131 I opened my mouth, and panted *l*: for I longed for thy commandments.

l I thirſt after thy precepts, and purſue them eagerly, as it were with open mouth, ready and greedy to receive them. It is a Metaphor from one that makes great haſte after another, whereby he is forced to pant and open his mouth for Air to refreſh himſelf.

Heb. *according to the judgment towards thoſe, &c.* 132 Look thou upon me *m*, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy Name *n*.

m To wit, favourably, as the next clauſe explains it, and as this phraſe is commonly uſed: whereby alſo he implies that God at preſent did hide his face and favour from him. *n* As thou haſt done in all former ages. Do not deny me the common priviledge of all the faithful.

*Pſ. 19. 13. 133 Order my ſteps *o* in thy word *p*; and * let not any iniquity have dominion over me *q*.

o By thy Grace direct and govern all my Motions and Actions. *p* In the way preſcribed in thy Word: Or, *by thy word*. Let thy Spirit accompany thy Word, and ingraft it within me, ſo that I may be guided and ruled by it. *q* And although I have evil inclinations and affections within me, let them not bear ſway in me, nor withdraw me from the courſe of obedience.

134 Deliver me from the oppreſſion of man *r*: ſo will I keep thy precepts.

r As he prayed againſt the inward impediment of his obedience, *v.* 133. ſo here he prayeth againſt an external impediment of it, and a common temptation to ſin.

135 Make thy face to ſhine upon thy ſervant *s*, and teach me thy ſtatutes.

s Look upon me with a pleaſed and favourable countenance. Compare *Numb.* 6. 25. *Prov.* 16. 15.

* Ver. 53. & 158. Jer. 9. 1. & 14. 17. See Ezek. 9. 4. 136 * Rivers of waters *t* run down mine eyes, becauſe they *u* keep not thy law.

t Plentiful and perpetual tears, witneſſes of my deep ſorrow for Gods diſhonour and diſpleaſure, and for the miſeries which ſinners bring upon themſelves and others. *u* To wit, the wicked, as before, *v.* 126. who were not worthy to be mentioned: for this pronoun is oft uſed in way of contempt, as *Luke* 14. 24. and 19. 27. *John* 7. 11. and 8. 10. *Acts* 16. 36.

T S A D D I.

137 Righteous *art* thou *x*, O LORD, and upright *are* thy judgments.

x By thine eſſence and Nature, and therefore it is impoſſible that thou ſhouldeſt be unjuſt in any of thy Laws or Providences.

†Heb. *righteouſneſs.* ||Heb. *faithfulneſs.* 138 Thy teſtimonies *that* thou haſt commanded *are* † righteous, and very ||faithful *y*.

y But this verſe is otherwiſe rendred by all the ancient Interpreters, and by divers others, and that more agreeably to the order of the words in the Hebrew Text. *Thou haſt commanded righteouſneſs* even *thy Teſtimonies* (or *the Righteouſneſs of thy Teſtimonies*, or *thy righteous Teſtimonies*, by a common Hebraiſm, or rather, *righteouſneſs* in or by *thy teſtimonies*, nothing being more frequent than the Ellipſis of the prefix *beth* which ſignifies *in* or *by*:) *and truth* (or, *and true*, thy Righteous and true Teſtimonies: although the other ſeems to be the better Tranſlation) *earneſtly*. So the Senſe is, thou haſt ſtrictly and ſeverely, under the higheſt obligations and penalties, commanded in thy word, that men ſhould be juſt and true in all their Actions. And this agrees very well with the next foregoing verſe, wherein he affirmed that God is Righteous, and doth Righteous things; and then here he adds that he requires Righteouſneſs and truth from all men.

*Pſ. 69:9. John 2:17. †Heb: *cut me off.* 139 * My zeal hath † conſumed me *z*, becauſe mine enemies have forgotten thy words *a*.

z I am tormented and cut to the heart with grief and anger at it. *a* *i. e.* Deſpiſe and diſobey them; which in Scripture uſe, is oft called a forgetting of them, as the remembring of them is oft put for loving and practiſing them.

*Pſ: 12:6. & 18. 30. Pr: 30: 5. †Heb. *tried* or *refined.* 140 * Thy word *is* very † pure *b*: therefore *c* thy ſervant loveth it.

b Without the leaſt mixture of any falſhood or ſin, both which are frequent in the words or precepts of Men. *c* Becauſe of that exact purity and holineſs of it, for which very Reaſon ungodly men either deſpiſe or hate it.

141 I *am* ſmall *d* and deſpiſed: yet do not I forget thy precepts.

d Or, *a little one*, not for age, but in reſpect of my condition in the world; mean and obſcure.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs *e*, and thy law *is* the truth *f*.

e Conſtant and unchangeable, the ſame in all ages and places and to all perſons, of eternal Truth and Juſtice, never to be diſpenced with, nor to be made void. *f* Nothing but truth; or as true as truth it ſelf.

143 Trouble and anguiſh *g* have † taken hold on me: *yet* thy commandments *are* my delights. † Heb. *found me.*

g Outward troubles and anguiſh of Spirit: or, great anguiſh or diſtreſs.

144 * The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live *h*. *Ver: 106. & 160.

h I ſhall be kept from thoſe ſins which deſerve and bring death.

K O P H.

145 I cried with *my* whole heart, hear me, O LORD: I will keep thy ſtatutes.

146 I cryed unto thee, ſave me, || and I ſhall keep thy teſtimonies. || Or, *that may keep.*

147 * I prevented the dawning of the morning *i*, and cried: I hope in thy word. * Pſ. 5: 3. & 130: 6.

i Heb. *the twilight*, to wit, of the morning, by comparing *Pſal.* 88. 13. And ſo this word is uſed 1 *Sam.* 30. 17.

148 * Mine eyes prevent the *night* watches *k*, that I might meditat in thy word. *Pſ: 63: 6.

k Heb. *the watches*; which were kept only by night. And theſe watches were then three, as hath been more than once obſerved. And this is not to be underſtood of the firſt watch, which was at the beginning of the night, for the prevention thereof was very eaſy and frequent and inconſiderable, but of the *middle watch*, as it is called *Judg.* 7. 19. which was ſet in the middle of the night; and eſpecially of the *morning watch*, as it is called *Exod.* 14. 24. which was ſet ſome hours before the dawning of the day: and ſo this is an aggravation and addition to what he ſaid *v.* 147.

149 Hear my voice according unto thy loving kindneſs: O LORD, quicken me according to thy judgment *l*.

l According to thy word, which is oft called God's *Judgment*: or according to thy cuſtom or manner of dealing with me and with others of thy people; as this word is taken above *v.* 132.

150 They draw nigh *m* that follow after miſchief: they are far from thy law *n*.

m To wit, to me, or againſt me, as *Pſal.* 27: 2. They are at hand, and ready to ſeize upon me. *n* They caſt away far from them all thoughts of, and reſpect to thy Law, which forbids ſuch wicked practices.

151 Thou *art* near *o*, O LORD: and all thy commandments *p* *are* truth.

o To me. Thou art as ready and preſent to ſuccour me, as they are to moleſt me. *p* Conſidered with the promiſes and threatnings which are frequently anexed to them. Or, the promiſes, as this word ſeems to be uſed, *Pſal.* 111. 7, and elſewhere in this *Pſalm*. And God is ſaid to *command* not only his precepts, or the obſervation thereof, but alſo his *Covenant*, *Pſal.* 105. 8. and 111. 9. which is a collection or body of the promiſes; and his *loving kindneſs*, *Pſal.* 42. 8. which is the Fountain of the promiſes; and his *Bleſſing*, *Pſal.* 133. 3. which is the fruit of his promiſes; and *deliverances*, 44. 4. which are the things promiſed. And therefore it is not ſtrange if the promiſes be ſometimes called *Commandments*.

152 † Concerning thy teſtimonies, I have known of old *q*, that thou haſt founded them for ever *r*. † Heb: I *knew of old from thy precepts.* So Gr: Ver. 89. Pſ: 111: 7. 8.

q By my own long experience, ever ſince I arrived at any knowledge in thoſe matters. *r* That thou haſt eſtabliſhed them upon ſure and everlaſting foundations.

R E S H.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 * Plead my cauſe, and deliver me: quicken me according to thy word. *Pſ: 35: 1. Mich: 7: 9.

155 Salvation is far from the wicked: for they ſeek not thy ſtatutes *s*.

s And therefore on the contrary, I truſt that thou wilt ſave me becauſe I do ſeek them. My wicked enemies ſhall certainly be deſtroyed, by which means I ſhall be delivered.

156 || Great *are* thy tender mercies, O LORD: quicken me acccording to thy judgments *t*. ||Or, *many.*

t According to the manner of thy Adminiſtrations towards thy people, as *v.* 149.

157 Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies *u*.

u Though they tempt me to do ſo, and perſecute me becauſe I will not do it.

158 I beheld the tranſgreſſors *x*, and was grieved, becauſe they kept not thy word.

x I obſerved and conſidered their ungodly courſes.

159 Conſider how * I love thy precepts *y*: quicken me, O LORD, according to thy loving kindneſs. *Ver: 13

y Which was the cauſe of my grief for their violation of them.

160 † Thy word *is* true *from* the beginning *z*: and * every one of thy righteous judgments endureth for ever. †Heb. *The beginning of thy word is true.* * Ver: 89.

z Either from the beginning of the world: or ever ſince thou haſt revealed thy mind by thy word to the ſons of men; all thy words have been found to be true and certain, and ſo they will be to the end of the world, as is implyed in the next clauſe. Or, as it is in the margent, *the beginning* (or, as others render it, *the ſumm*, as this very word is uſed. *Exod.* 30. 12. *Numb.* 26. 2. and 31. 26. to wit, the whole of it, there is not the leaſt part of it, which is not ſo) *of thy word is true.*

SCHIN.

161 Princes *a* have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word *b*.

a Who had power to do it, and who ought to have uſed their authority to protect me whom they knew to be innocent and injured. *b* But I feared thine offence and diſpleaſure more than their wrath.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying *c*: *but* thy law do I love.

c Or, *falſhood*, either 1. in my ſpeech and actions; all hypocriſie and deceit, which is the common practice of mine enemies, and of all godleſs politicians: or, 2. in doctrine and worſhip, as this word ſeems to be uſed *v.* 29. becauſe both there and here it is oppoſed to Gods *Law*.

† Ver. 62. 164 * Seven times *d* a day do I praiſe thee: becauſe of thy righteous judgments.

d Many times; that definit number being oft taken indefinitely, as *Levit*: 26: 28. and elſewhere.

† Heb. *they ſhall have no ſtumbling-block.* Pr. 22. 5. 165 Great peace *e* have they *f* which love thy law, and † nothing ſhall offend them *g*.

e Either outward proſperity and happineſs, which God in his Law hath expreſly promiſed to good men; or at leaſt inward peace ſatisfaction and tranquillity of mind, ariſing from the ſenſe of Gods love to them, and watchful care over them in all the concerns of this life and of the next. *f* Heb. is *to them*, or, ſhall be *to them*; for the Verb being not expreſſed, it may be underſtood either way. Although they may meet with ſome diſturbance, yet *their end ſhall be peace*, as is ſaid, *Pſal.* 37: 37. *g* Heb. *they have no ſtumbling block*, to wit, ſuch at which they ſhall ſtumble and fall into miſchief and utter Ruine, as ungodly men have, before whom God doth oft lay ſtumbling blocks, or occaſions of ſin and deſtruction, as it is affirmed by God himſelf, *Jer*: 6: 21. *Ezek.* 3: 20. *Rom*: 9: 33. out of *Iſa*: 8: 14.

*Gen. 49. 18. 166 * LORD, I have hoped for thy ſalvation, and done thy commandments *h*.

h Thus performing the condition which thou haſt required, I juſtly and confidently hope for thy mercy promiſed.

167 My ſoul hath kept thy teſtimonies, and I love them exceedingly *i*.

i I have not only obeyed thy commands, which an hypocrite may ſometimes and in part do for worldly ends, but I have done it with my very ſoul, and from an hearty love to them.

168 I have kept thy precepts and thy teſtimonies: *Or, *were.* for *k* all my ways * are before thee.

k Or, *becauſe.* This is added either, 1. as the Reaſon or motive of his obedience, which was the conſideration of Gods Omniſcience, and his deſire to approve himſelf and his ways to God: or, 2. as a proof and evidence of it. Whereas this and all his former profeſſions of his piety were charged by his enemies with deep hypocriſie, and might ſeem to ſavour of pride and vain-glory: Here in the cloſe of them he makes a ſolemn appeal to that God, who knew his heart and all his ways, and whether theſe things were not true and real; which if they were not, he tacitly imprecates Gods judgment upon himſelf.

TAU.

169 Let my cry come near before thee *l*, O LORD: give me underſtanding *m* according to thy word.

l Which at preſent thou ſeemeſt to *ſhut out*, as the Church complained, *Lam.* 3. 8. *m* Whereby I may both know and perform my duty in all particulars.

170 Let my ſupplication come before thee: deliver me according to thy word.

*Ver. 7. 171 * My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak *n* of thy word *o*, for all thy commandments *p are* righteouſneſs.

n Heb. *ſhall pour forth* freely and abundantly like a Fountain. *o* In praiſe of it, for its Righteouſneſs; as it here follows, its truth and purity and other excellencies. *p* Even thoſe which to men of corrupted minds ſeem harſh and unjuſt.

*Joſ. 24. 22. Pro. 1. 29. 173 Let thine hand help me: for * I have choſen thy precepts *q*.

q For my guide and companion and chief Joy and Treaſure.

174 I have longed for thy ſalvation *r*, O LORD: and thy law *is* my delight.

r Either, 1. for deliverance from my preſent ſtraits and calamities, that I may ſerve thee with more freedom, and may glorifie thy Name in a more ſolemn and publick manner: Or, 2. that thou wouldſt compleatly ſave me, not only from my outward preſſures, but alſo from my ſins, from my dulneſs and deadneſs in thy ſervice, from all inclinations and temptations to Apoſtaſie and impiety and from my other indiſpoſitions and corruptions, againſt which he prayeth in divers parts of this Pſalm; and that at laſt thou wouldeſt crown me with eternal Salvation in thy Kingdom, which it is apparent that *David* did believe and expect, and hath been already proved from divers paſſages of this Book.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments *s* help me.

s Either, 1. thy providential diſpenſation, whereby thou judgeſt and ruleſt the world, puniſhing the wicked, and protecting and delivering the Godly. Or, 2. thy word or Teſtimonies, as this word moſt commonly ſignifies in this Pſalm, which are the only ground of my hope in thy help.

*Iſ. 53. 4. Luke 15. 4. 176 I * have gone aſtray like a loſt ſheep *t*, ſeek thy ſervant *u*: for I do not forget thy commandments.

t This is meant either, 1. of ſinful errors I have too often ſwerved from the path of thy precepts through mine own infirmity, or the power of temptation: Or, 2 of penal errors. I have been baniſhed by the power and tyranny of mine enemies from all my Friends and Relations, and, which is far worſe, from the place of thy worſhip and preſence, and forced to wander hither and thither hiding my ſelf in mountains and caves and woods, expoſed to a thouſand ſnares and dangers. *u* As the ſhepherd doth his wandring ſheep, and bring me back into thy fold:

P S A L. CXX.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed, either, 1. by *David* in the time of his perſecution by *Saul*, when he expoſed both to the ſwords and to the calumnies of his enemies; of which two evils he complains in this *Pſalm*: Or, 2. by ſome other holy Prophet in a time of the Churches perſecution.

A ſon * of degrees *a*. *Neh.

a Or, *of aſcents*, as others render it, and as the word properly ſignifies. This title is given to this and to the fourteen following Pſalms; concerning the reaſon whereof, there are divers conjectures, the chief of which are theſe; either, 1. becauſe of the excellent matter of them, as eminent perſons are called *men of high degree*, 1 *Chron.* 17. 17. For in them are contained, as learned men have obſerved, many doctrines or inſtructions of great uſe and importance, and thoſe delivered with extraordinary brevity and elegancy: Or, 2. becauſe they were ſung upon the fifteen degrees of ſtairs of the Temple, which the Jewiſh Writers mention, or, at leaſt, upon ſome high place: or, 3. becauſe they were ſung with a very loud voice: Or, 4. becauſe they were ſung by the Jews when they returned from *Babylon* and went up to *Jeruſalem.* Which ſome judge the more probable, becauſe it ſuits with the order of theſe Pſalms; whereof the firſt was to be uſed by them when they were preparing for their departure, and ſuffered delays in it from the calumnies of their enemies; the ſecond, in their Journey; the third, upon their arrival at *Jeruſalem*; the fourth, after the building of the City and Temple, &c. And although one of theſe Pſalms is aſcribed to *David*, and another to *Solomon*, yet they alſo, as well as the reſt, might be applyed to this uſe; and ſo might this Pſalm alſo, though *David* firſt compoſed it upon another occaſion Or, 5. from ſomething which was peculiar in them, either in the Poetry, or in the manner of ſinging them. But theſe things being now loſt and unknown, not only to Chriſtians, but even to the Jews themſelves, we muſt be contentedly ignorant of this as well as of moſt other titles of the Pſalms; and the rather, becauſe they do not at all concern the matter, nor are they neceſſary to the underſtanding of them.

David *prayeth againſt lying lips and deceitful tongues,* 1——4, *and complaineth that his habitation was unavoidably among wicked and unpeaceable men,* 5——7.

IN * my diſtreſs I cried unto the LORD, and he heard me. *Jon. 2

2 Deliver my ſoul, O LORD, from lying lips *b*, *and* from a deceitful tongue *c*.

b From the unjuſt cenſures and malicious ſlanders of mine enemies, who traduce me as an egregious hypocrite, as a Rebel and Traitor. *c* Which covereth miſchievous deſigns with pretence of kindneſs,

3 ‖ What ſhall be given unto thee *d*? or what ſhall † be done unto thee, thou falſe tongue? ‖ Or, *Wh ſhall the deceitful tongue gi unto the* or, *wha ſhall it p fit thee?* † Heb. *added.*

d Whoſoever thou art who are guilty of theſe practices. He applies himſelf ſeverally to the conſciences of every one of them. Or, he deſigns *Doeg*, or ſome other perſon in *Sauls* Court eminent for this wickedneſs. The ſenſe may be this, It is true, thou doſt me ſome miſchief. But what benefit doſt thou get by it, if all thy accounts be caſt up? For although thou mayeſt thereby obtain ſome favour and advantage from *Saul*, yet thou wilt aſſuredly bring upon thy ſelf the curſe and vengeance of God; and then thou wilt be no gainer by the bargain. And to do miſchief to another without benefit to thy ſelf, is an inhumane and diabolical wickedneſs.

4 ‖ Sharp arrows of the mighty, with coals of juniper *e*. ‖ Or, It *as the ſha arrows of the migh man wi coals of juniper!*

e So this verſe contains an anſwer to the queſtion, *v.* 3. and declares the ſlanderers Recompence: which is the wrath and vengeance of the mighty God, which in Scripture, and particularly in this Book, is oft compared to *Arrows*, as *Pſal*, 7. 13, 14, &c. and here to *Arrows of the mighty*, *i. e.* ſhot by the hands of a ſtrong man; and to *coals*, *Pſal.* 40. 10. and here to *coals of juniper*, which being kindled burn very fiercely: and retain their heat for a long time. And the Pſalmiſt may poſſibly expreſs it in theſe words, to ſhew the ſuitableneſs of the puniſhment to the ſin; as thy tongue ſhoots Arrows, (for ſo calumnies are called, *Pſal.* 57. 4. and 64. 3.) and kindles Coals, ſo thou ſhall bring Gods Arrows and Coals kindled by the fire of his wrath upon thy ſelf. But according to the other Tranſlation, which is in the margent, this is a further declaration of the ſin of calumny. Though (all things conſidered) it doth thee no good, yet it doth others much hurt, to whom it is like *ſharp Arrows*, &c.

5 Wo is me, that I ſojourn in Meſech; *that* I dwell in the tents of Kedar *f*.

f Meſech and *Kedar* are two ſorts of people oft mentioned in Scripture, and reckoned amongſt the heathen and barbarous Nations. But their names are not here to be underſtood properly, (for we do not read that either *David*, or the Iſraelites in the Babyloniſh Captivity dwelt in their Lands) but only Metaphorically, as the ungodly Iſraelites are called *Sodom* and *Gomorrah*, *Iſa.* 1. 10. and *Amorites* and *Hittites*, *Ezek.* 16. 3, 45. and as in common ſpeech among us, men of an evil character are called *Turks* or *Jews.* And ſo he explains himſelf in the next verſe by this deſcription of them, *him* or them *that hated peace*, although *David* ſought peace with them, *v.* 7. And ſo he ſpeaks either, 1. of the Philiſtins, among whom he ſojourned for a time. But he did not ſeek peace with them, but ſought their Ruine, as the event ſhewed; nor did they wage war againſt him, whilſt he lived peaceably among them. Or, rather, 2. The Courtiers and Souldiers of *Saul*, and the generality of the Iſraelites, who to curry favour with *Saul*, ſought *Davids* Ruine, and that many times by treachery and pretences of friendſhip; of which he oft complains in this Book; whom as he elſewhere calls *Heathen*, as *Pſal.* 9. 5. and 59. 5. it is not ſtrange if he compares them here to the ſavage *Arabians*. And amongſt ſuch perſons *David* was oft forced to ſojourn in *Saul*'s time; and with them he ſought peace by all ways poſſible, but they hated peace, and the more he purſued peace, the more eagerly did they proſecute the war, as it here follows.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am* || *for* peace: but when I ſpeak, they *are* for war.

|| Or, *a* *an of* *ace.*

P S A L. CXXI.

The ARGUMENT.

THe matter of this *Pſalm* ſufficiently ſheweth, that the Pſalmiſt was conflicting with great difficulties and oppoſitions, and looking hither and thither for help, as men in ſuch caſes uſe to do, and then turning his eyes to God and his Providence, and encouraging himſelf by Gods promiſes made to his people.

A ſong of degrees.

The Pſalmiſt ſheweth that the great ſafety of the godly is from the Lord, 1——5. *who keepeth them, in their out-goings and in-comings from all evil,* 6——8.

|| I Will lift up mine eyes unto the * hills *a* from whence cometh *b* my help.

|| Or, *ſhall I* *ift up mine* *yes to the* *ills?* *whence* *hould my* *help come?*

*Pſ. 87. 1. & 133. 3.

a Either to *Sion* and *Moriah*, which are called *the holy mountains*, *Pſal.* 87. 1. or rather, 2. to the hills in general, whereof there were many in the land of *Canaan*, and upon which the Forces, which he hoped would come to his aid, might be ſeen at a great diſtance. *b* Or, *may come*, Heb. *will come*.

2 * My help *cometh* from the LORD *c* which made heaven and earth.

*Pſ. 124. 8

c From God alone, and therefore to him alone will I turn mine eyes.

3 He will not ſuffer thy foot *d* to be moved *e*: he that keepeth thee will not ſlumber *f*.

d He ſpeaketh as it were from God to himſelf, but withal to the encouragement of his followers, and of all good men. *e* To wit, ſo as to fall into miſchief. *f* Will not overlook, nor neglect any thing which is neceſſary for thy preſervation.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade *g* upon thy right hand *h*.

g Both to refreſh thee and keep thee from the burning heat of the Sun, as it is expreſſed in the next verſe, and to protect thee by his power from all thine enemies; for which reaſon God is oft called a *ſhadow* in Scripture. *h* Partly to uphold thy right hand, which is the chief inſtrument of Action; and partly to defend thee in that place where thine enemies oppoſe thee: of which ſee on *Pſa.* 109. 6. And compare *Pſal.* 16. 8. 109. 31.

6 The ſun ſhall not ſmite thee *i* by day, nor the moon *k* by night.

i With exceſſive heat. *k* With that cold and moiſture which comes into the Air by it and with it. Intemperat heats and colds are the two Springs of many diſeaſes. He alludes both to the conditions of Soldiers or Travellers, who are expoſed to the open air by day and by night, and alſo to the cloudy Pillar which defended the Iſraelites both by day and by night. The ſenſe is, He ſhall protect thee from all evils both by day and night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out, and thy coming in *l*, from this time forth, and even for evermore.

l Shall guard and aſſiſt thee in all thy expeditions and affairs and actions either at home or abroad. So this phraſe is uſed *Num.* 27. 17. *Deut.* 28. 6.

P S A L. CXXII.

The ARGUMENT.

THis *Pſalm* ſeems to have been written by *David* for the uſe of the people when they came up to *Jeruſalem* to the ſolemn Feaſts.

A ſong of degrees of David.

David *profeſſeth his joy, when he went into the Houſe of the Lord,* 1, 2. *prayeth for the welfare, proſperity and peace of it,* 3——9.

I Was glad when they ſaid unto me, Let us go *a* into the houſe of the LORD.

a Exhorting one another to it. as *Deut.* 33. 19. Or, *we will go* The ſenſe is, It delighteth me much to hear that the people, who had ſo long lived in the neglect and contempt of Gods worſhip, were now ready and forward in it.

2 Our feet † ſhall ſtand *b* within thy gates, O Jeruſalem *c*.

†Heb. *were ſtanding.* So Gr.

b Thither we ſhall come, and there we ſhall make our abode during the times of ſolemn worſhip. *c* In that City, where the Ark is now fixed. We ſhall wander no more from place to place, as the Ark was removed.

3 Jeruſalem is built as a city that is * compact together *d*.

*See 2 Sa. 5. 9.

d Partly in its Buildings, which are not diſperſed, as they are in Villages, nor divided into two Cities, as it was before, but united and enlarged, 1 *Chron.* 11. 7, 8. and principally in its Government and Religion, which was diſtinct and oppoſite, before *David* took the Fort of *Zion* from the *Jebuſites*.

4 * Whither the tribes *e* go up, the tribes of the LORD *e*, *unto* the teſtimony of Iſrael *f*, to give thanks unto the name of the LORD *g*.

* Exod. 23. 17. Deut. 16. 16.

e Not ſome few pious people of each Tribe, as in *Saul*'s time and under the Judges, but whole Tribes; not only one or two of the Tribes, as it was during the late civil Wars, but all the twelve Tribes. *e* whom God hath choſen to be his people, and whom he hath invited and required to reſort thither. *f* Unto the Ark, which is oft called *the Teſtimony*, as *Exod.* 16. 34. *Levit.* 16. 13. and and 24. 3. *Num.* 17. 4. and more fully *the Ark of the Teſtimony*, as *Exod.* 26. 33, 34. and elſewhere; becauſe of the Tables of the Covenant laid up in it, which are called Gods *Teſtimony*, and *the Tables of the Teſtimony*, as *Exod.* 15. 16. and 31. 18, *&c.* And this may well be called *the Teſtimony of* or *to Iſrael*, becauſe it was given by God to them and for their good. Or, by or according *to the Teſtimony of Iſrael*, *i. e.* Gods command given to *Iſrael*, which may be alledged here as the Reaſon which moved them to this journey. *g* To worſhip God; this one eminent part and action thereof being put for all the reſt.

5 For *h* there † are ſet thrones of judgment *i*: the thrones of the houſe of David *k*.

†Heb. *doſi*

h This is added as another Reaſon inviting and obliging them to go up to *Jeruſalem*, and as another commendation of this City. *i* The ſupream Courts of Juſtice for Eccleſiaſtical, and eſpecially for Civil affairs, as the next clauſe explains it. *k* The Royal throne allotted by God to *David* and to his poſterity for ever, and the inferior Seats of Juſtice eſtabliſhed by and under his Authority. See 2 *Chron.* 19. 8, 9, 10.

6 Pray for the peace of Jeruſalem *l*: they ſhall proſper *m* that love it.

l In whoſe proſperity both your civil and your Religious Priviledges are deeply concerned. *m* Or, *let them proſper*, the future being taken imperatively, as is very frequent. The Lord grant them proſperity and all happineſs.

7 Peace be within thy walls *n*, *and* proſperity within thy palaces *o*.

n In all thy dwellings. *o* Eſpecially in the Court and the dwellings of the Princes and Rulers, whoſe welfare is a publick bleſſing to all the people.

8 For my brethren and companions ſakes *p*, I will now ſay, Peace *be* within thee.

p And this I deſire not only nor chiefly for my own ſecurity, and for the glory of mine Empire, but for the ſake of all my fellow-citizens, and of all the Iſraelites, whom, though my Subjects, I muſt own for my brethren and companions in the chief priviledges and bleſſings enjoyed at *Jeruſalem*.

9 Becauſe of the houſe of the LORD our God *q*, I will * ſeek thy good.

* Neh. 2 10.

q Which is now fixed in this City.

P S A L. CXXIII.

The ARGUMENT.

THis *Pſalm* contains a deſcription of the great agony and diſtreſs of Gods people, and of their carriage under it.

A ſong of degrees

The Godly profeſs their patient truſting and confidence in God, 1, 2. *And withal earneſtly pray to be delivered from the contempt of the proud,* 3, 4.

UNto thee *a* lift I up mine eyes, O thou * that dwelleſt in the heavens.

*Pſ. 115. 3.

a Unto thee only, becauſe all other perſons either cannot, or will not help me.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters *b*, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us *c*.

b Either, 1. for ſupply of their wants, which comes from their maſters hand: Or, 2. for pity, the hand being the inſtrument whereby maſters commonly correct their Servants, and looking to the hand, may expreſs the poſture of one ſupplicating for Mercy: Or rather, 3. for help and defence againſt their oppreſſors. For Servants were unable to defend themſelves, and were not allowed to wear defenſive weapons, but expected and had protection from their Maſters in caſe of injury. For this phraſe of *having ones eyes towards another* both in this and other ſacred Books, conſtantly notes expectation and deſire of help from them, as *Pſal.* 25. 15. and 69. 4. *Iſa.* 17. 7. *Ezek.* 23. 27. and oft elſwhere. And the phraſe of Gods *having mercy* upon another, doth moſt commonly ſignifie that act or effect of his mercy in helping and delivering him. *c* Until he graciouſly help and ſave us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt *d*,

4 Our ſoul is exceedingly filled with the ſcorning of || thoſe that are at eaſe, *and* with the contempt of the proud *e*.

|| Or, *the inſolent,* 2 Kings 9. 28.

d With opprobrious words and injuries. *e* With the ſcornful and contemptuous carriage of thine and our enemies, who live in great eaſe and glory, whilſt we, thy people, are overwhelmed with manifold calamities.

P S A L. CXXIV.

The ARGUMENT.

THis *Pſalm* was compoſed by *David* in the name, and for the uſe of all the Church and People of *Iſrael*, as a thankſgiving for their deliverance from ſome eminent danger or dangers from proud and potent enemies. Many ſuch they had in *Davids* time: but which of them is here intended, is hard to determine, and not worth the inquiry.

A ſong of degrees of David.

The Church ſetteth forth Gods Mercy for a miraculous deliverance out of the apparent danger of powerful Enemies, 1——5. *and bleſſeth him for it,* 6——8.

IF *it had not been* the LORD who was on our ſide, * now may Iſrael ſay:

*Pſ. 129. 1.

2 If it had not been the LORD who was on our ſide, when men roſe up againſt us;

3 Then they had ſwallowed us up quick *a*, when their wrath was kindled againſt us.

a They had ſpeedily and utterly deſtroyed us, as *Korah*, &c. were, *Numb.* 16.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters [b] had gone over our ſoul.

[b] Our enemies compared to *proud waters*, for their great multitude and ſwelling rage and mighty force.

6 Bleſſed be the LORD, who hath not given us *as* a prey to their teeth [c].

[c] A Metaphor from wild beaſts which tear and devour their prey with their teeth.

*Pro. 6. 5.
7 Our ſoul is eſcaped * as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.

*Pſ. 121. 2.
8 * Our help is in the name of the LORD, who made heaven and earth.

P S A L. CXXV.

The ARGUMENT.

THis *Pſalm* was deſigned for the conſolation and encouragement of Gods Church and people in all ages, againſt all the plots and malice of their enemies.

A ſong of degrees.

The ſtedfaſtneſs of ſuch as truſt in God, 1——3. *A Prayer for the Godly to do them good, and againſt the ungodly to deſtroy them,* 4. 5.

THey that truſt in the LORD *ſhall be* as mout Zion, which cannot be removed [a], *but* abideth for ever.

[a] Or, *overthrown* by any winds or ſtorms, partly becauſe of its own greatneſs and ſtrength; and partly becauſe of the divine protection afforded to it.

2 *As* the mountains *are* round about Jeruſalem [b], ſo the LORD *is* round about his people, from henceforth even for ever.

[b] By which it was defended both from ſtormy winds and from the aſſaults of its enemies.

†Heb. *wickedneſs.*
3 For the rod of † the wicked [c] ſhal not reſt [d] upon the lot of the righteous [e]: leſt the righteous put forth their hands unto iniquity [f].

[c] The power and authority of cruel Tyrants. [d] Not continue for ever, nor too long. [e] Upon the habitations and perſons of good men. [f] Leſt though humane frailty and the great weight or long continuance of their troubles: they ſhould be driven to impatience, or to deſpair, or to uſe indirect and ſinful courſes to relieve themſelves.

4 Do good, O LORD, unto *thoſe that be* good [g], and to *them that* are upright in their hearts.

[g] As thou haſt promiſed to keep thy people from evil, *v:* 3. be pleaſed alſo to vouchſafe unto them thoſe bleſſings which are good for them. Or thus, Having declared Gods tender care of his people, and his promiſe made to them, he now prayeth for the execution of the ſaid promiſes.

*Pſ. 128. 6
Gal: 6. 16
5 As for ſuch as turn aſide unto their crooked ways [h], the LORD ſhall lead them forth [i] with the workers of iniquity [k]: *but* * peace *ſhall be* upon Iſrael [l].

[h] But thoſe hypocrites, who either through fear of the Rod mentioned *v.* 3. or for other conſiderations, ſhall turn aſide from the ways of God, which for a time they profeſſed and ſeemed to own unto ſinful courſes, whom he oppoſeth to the *upright*, *v:* 4. [i] To wit, unto puniſhment, as malefactors are commonly led to the place of execution. [k] With the moſt obſtinate and profligate ſinners, of whoſe plagues they ſhall certainly partake as they did of their ſins. [l] Upon the true *Iſrael* of God.

P S A L. CXXVI.

The ARGUMENT.

THis Pſalm was compoſed by *Ezra*, or ſome other man of God at the return of *Iſrael* from Babylon.

A ſong of degrees.

The Church celebrating and praiſing God for her return out of the Babylonian *Captivity,* 1——3. *Prayeth to perfect his work, and foretelleth the good ſucceſs thereof.* 4——6.

†Heb. *returns the returning of Zion.*
WHen the LORD † turned again the captivity of Zion [a], we were like them that dream [b].

[a] *i. e.* Brought the Captive Iſraelites out of *Babylon* into their own land [b] We were ſo ſurpriſed and aſtoniſhed with the report of ſuch a favour, that we could not believe our own eyes and ears, but thought it to be put a dream or deluſion of our own fancies: as is uſual in matters of great joy, as *Gen,* 45. 26. *Luke* 24. 11. *Acts* 12: 9.

*Job 8: 21.
†Heb. *hath magnified to do with them.*
2 Then * was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD † hath done great things for them [c].

[c] They did and well might wonder at it, that an Heathen Emperor ſhould of his own meer motion ſhew ſo much kindneſs to ſo hateful and deſpicable a people as the Jews were.

3 The LORD hath done great things for us, *whereof* we are glad.

Pſal. 33. 3. & 113. 5.
4 Turn again our captivity [d], O LORD, as the ſtreams of the ſouth [e].

[d] As thou haſt brought us home, bring home alſo the reſt of our brethren wo are diſperſed and yet remain captives in *Babylon*, or in any other parts of the world. [e] As thou art pleaſed ſometimes to ſend floods of water into dry and barren grounds, ſuch as the Sothern parts of *Canaan* and the parts adjacent were; which is an act of thy great power and goodneſs; and no leſs will this reduction of thy people be, and no leſs ſhall we rejoyce in it, and bleſs God for it.

* See Jer. 31. 9, &c.
||Or, *ſinging.*
5 * They that ſow in tears ſhall reap in || joy [f].

[f] This is an Argument wherewith he preſſeth the foregoing prayer, *v.* 4: taken from the common courſe of Gods Providence, towards men of all Nations, to whom he affords viciſſitudes of ſorrow and comfort, and particularly towards husbandmen, who though oft-times they ſow their ſeed corn with care and fear and ſorrow, yet afterwards for the moſt part meet with a joyful harveſt. And therefore we hope thou wilt not deny this favour to thine own people. And as thou haſt in ſome good meaſure granted it to us, ſo we pray thee grant it to our brethren, who are yet exerciſed with hard labours and griefs, that they and we together may at laſt obtain that bleſſed and full harveſt which we ſtill pray and hope for.

|| Or, *ſeed basket.*
6 He that goeth forth [g] and weepeth [h], bearing || precious ſeed [i], ſhall doubtleſs come [k] again with rejoycing, bringing his ſheaves *with him.*

[g] The Husband man that goeth out into his Field, and walketh hither and thither to ſcatter his Seed, as the manner is. [h] For fear of the loſs of his ſeed, and of a bad harveſt. [i] Seed Corn when it is ſcarce and dear. Or, *the basket of ſeed*, as it is rendred in our Margent, as alſo by the Chaldee Paraphraſt, and ſome others. [k] Heb. *coming ſhall come.* Which manner of expreſſion may not either the certainty of the thing, or the fervency and cuſtomarineſs of it. This verſe is only an amplification of the former.

P S A L. CXXVII.

A ſong of degrees of || Solomon [a].

||Or, *of Solomon.*

[a] Or rather, *of Solomon*, as this Particle is generally uſed in this Book. Nor is there any thing in this Pſalm which gives us juſt ground to queſtion whether *Solomon* was the Author of it or no.

No ſucceſs in City or Family, without Gods Bleſſing and Protection, 1, 2. *Good Children are his Gifts,* 3, 4. *Their happineſs that have them,* 5.

†Heb. *that are builders of it in it.*
EXcept the LORD build the houſe [b], they labour in vain † that build it [c]: except the LORD keep the city, the watchman waketh *but* in vain.

[b] *i: e:* Aſſiſt and bleſs thoſe that build the houſe, either an artificial houſe, the Temple, or the Royal Palace, or any of thoſe numerous ſtructures which *Solomon* raiſed; or a natural or civil Houſe, a Family or a State or Kingdom. [c] They will never bring it to perfection, nor have any comfort in it.

|| Or, *certainly.*
Zec. 11. 1
2 *It is* in vain for you [d] to riſe up early, to ſit up late [e], to eat the bread of ſorrows [f]: *for* || ſo [g] he [h] giveth [i] his beloved [k] ſleep [l].

[d] He directs his ſpeech to the perſons forementioned, *the builders*, or *watchmen*, of both which ſorts there are many that uſe the following courſe. [e] To uſe conſtant and unwearied diligence from the very dawning of the day unto the dark night, that ſo you may accompliſh your deſigns. [f] To eat the bread which you get by exceſſive and grievous pains. [g] To wit, by his bleſſing, which though not expreſſed, is ſufficiently underſtood out of the former verſe, where it is twice expreſſed. As therefore he ſaith it is in vain for them to build or watch, if God do not give his bleſſing and aſſiſtance, *v:* 1. ſo here he adds, that it is in vain to be diligent in their labours and callings, underſtand, without Gods bleſſing; for ſo, *i: e:* not ſingly by their induſtry, but by his bleſſing upon their labours. But the Hebrew word rendred *ſo* may be and it is by others rendred *when* or *whereas* or *ſince*; by others *rightly* or *well*, when it is convenient and needful for them; by others as it is in our margent, *certainly*, the ſleep which they have is undoubtedly from Gods bleſſing, without which all poſſible endeavours would never procure it. [h] The Lord, expreſſed in the former and in the following verſes. [i] To wit, freely, without that immoderate toiling and drugery wherewith others purſue it: [k] His people who though hated and maligned by men, are beloved of God, over whom his providence watcheth in a ſpecial manner. In this expreſſion he ſeems to allude to the name of *Jedidiah*, which was given to *Solomon*, and ſignifies *the beloved of the Lord*, 2 *Sam:* 12. 35. [l] A quiet reſt both of body and mind which many of thoſe greedy worldings cannot enjoy, as is obſerved *Eccleſ:* 5: 11.

*Deu: 28. 4.
3 Loe, children, [m] *are* an Heritage of the LORD [n]: *and* * the fruit of the womb *is his* reward.

[m] Which he mentions here, partly becauſe they are the chief of all theſe bleſſings; and partly becauſe all the fore-mentioned toil and labour is in a great meaſure and moſt commonly undertaken for their ſakes. [n] They come not from the power of Nature. and from a mans converſation with his wife, or with a multitude of Wives or Concubines, which *Solomon* had, but only from Gods bleſſing. even as an inheritance is not the fruit of a Mans own labour, but the gift of his Father, or rather the gift of God, both enabling and inclining his Father to give it to him. [o] Not a reward of debt merited by good men, but *a reward of grace*, of which we read *Rom:* 4. 4. which God *gives them graciouſly*, as *Jacob* acknowledgeth of his Children, *Gen:* 35. 5. And although God give Children and other outward Comforts to ungodly men in the way of common providence, yet he gives them only to his people as favours, and in the way of promiſe and covenant.

4 As arrows *are* in the hand of a mighty man [p]; ſo *are* children of the youth [q].

[p] When they are ſhot out of a bow by a man of great ſtrength againſt his enemy, which are of great uſe and power both to offend the enemy, and to defend himſelf. [q] Children begotten in youth as an Husband or Wife married in their youth are called an *husband* or *wife of youth*, *Prov.* 5. 18. *Iſa.* 43. 6. *Joel* 1. 8. and as a ſon begotten in old age is called *a ſon of old age*, *Gen.* 37. 3. And theſe he prefers before other Children in this point, partly becauſe ſuch are commonly more ſtrong and vigorous than others: and partly becauſe they live longeſt with their parents, and to their comfort and ſupport, whereas Children born in old age ſeldom come to any maturity of years before their parents death.

†Heb. *hath filled his quiver with them.*
|| Or, *ſhall ſubdue, as* Pſ. 18. 47. or *deſtroy.*
5 Happy *is* the man that † hath his quiver full of them [r]: they ſhal not be aſhamed [s], but they || ſhall ſpeak with the enemies in the gate [t].

[r] Who hath a numerous iſſue; which as it is a great bleſſing in it ſelf, ſo *Solomons* want of it made it more valuable in his eyes. [s] Such Parents fear not the reproach of barrenneſs, which was grievous; eſpecially among the Jews; of which ſee *Luke* 1. 25. nor any other ſhame from their enemies. [t] They ſhall couragiouſly plead their cauſe in courts of Judicature, which were in the

gates, *Deut.* 21. 19. and 25. 7. not fearing to be cruſhed by the might of their adverſaries, as weak and helpleſs perſons frequently are.

PSAL. CXXVIII.

The ARGUMENT.

THis Pſalm contains a deſcription of the bleſſedneſs of good men.

A Song of degrees.

The Pſalmiſt ſheweth the happy ſtate of ſuch as fear God ; in his Labour, 1. 2. *Wife and Children,* 3. *He ſhall alſo ſee the good of* Jeruſalem, *and peace upon* Iſrael, 4——6.

BLeſſed is every one that feareth the LORD ; that walketh in his ways.

ſa.3.10. 2 * For thou ſhalt eat the labours of thine hands *a* : happy *ſhalt* thou be, and *it ſhall be* well with thee *b*.

a Thy labour ſhall not be vain and fruitleſs, and the fruit of thy labours ſhal not be taken away from thee, and poſſeſſed by others, as God threatned to the diſobedient, *Deut*: 28. but enjoyed by thy ſelf with comfort and ſatisfaction. *b* Both in this world and in the World to come, as even the Chaldee Paraphraſt explains theſe Words.

3 Thy wife *ſhall be* as a fruitful vine *c* by the ſides of thine houſe *d*; thy children like olive plants *e* round about thy table *f*.

c Like the Vine for fruitfulneſs : Or, like that ſort of Vines known by this name for its eminent fruitfulneſs, as ſome Trees amongſt us are for the ſame reaſon called *the great bearers*. *d* Where the Vines are commonly planted for ſupport and other advantages. Which being applied to the wife, may ſignifie either, 1. the Wives duty to abide at home, *Tit*: 2. 5. as the Harlot is deciphered by her gadding abroad, *Prov*: 7. 11, 12. Or rather, 2. the legitimateneſs of the children, which are begotten at home by the Husband, and not abroad by ſtrangers. *e* Numerous, growing and flouriſhing, good both for ornament and manifold uſes, as Olive trees are. *f* Where they ſhall ſit at meat with thee, for thy comfort and ſafety.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhal bleſs thee out of Zion *g* : and thou ſhalt ſee the good of Jeruſalem *h* all the days of thy life.

g From the Ark in *Zion*, and with thoſe Spiritual and everlaſting Bleſſings which are to be had no where but in Zion, and from the God who dwelleth in *Zion*, and with all other mercies which thou ſhalt ask of God in *Zion*. *h* The proſperity of that City to which thou belongeſt, and which is the only ſeat of Gods ſpecial preſence and of his Worſhip, whoſe felicity therefore is very delightful to every good man, and upon whoſe peace the peace and ſafety of every member of it depends, as every Seaman is concerned in the ſafety of the Ship, in which he is.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael *i*. *Pſ.125.5

i Not only upon *Jeruſalem* and the parts adjacent, but upon all the Tribes and people of *Iſrael*.

PSAL. CXXIX.

The ARGUMENT

THis Pſalm contains a joyful and thankful remembrance of the Curches former and manifold calamities from barbarous enemies, and of Gods wonderful mercy in delivering them out of their hands.

A ſong of degrees.

The various and manifold afflictions of the Church deſcribed, but delivered out of all, 1——4: *The haters thereof curſed and devoted to Judgment,* 5——8.

‖Or, *much.* *Pſ.124.5. ‖ MAny a time have they *a* afflicted me from my youth *b*, may * Iſrael now ſay.

a Mine enemies or oppreſſors; which is eaſily underſtood both from the nature of the thing, and from *v.* 3. where they are expreſſed under the name of *plowers*. *b* From the time that I was a people, when I was in *Egypt* and came out of it, which is called the time of *Iſraels youth, Jer.* 2. 2. *Ezek.* 23. 3.

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back *c* : they made long their furrows *d*.

c They have not only thrown me down and trod me under foot, but have cruelly tormented me, wounded and mangled me, and had no more pity upon me than the plowman hath upon the earth which he cuts up at his pleaſure. He ſaith, *upon my back*, either becauſe they did literally ſcourge the Captives upon their backs with ſuch *cords* as are mentioned *v.* 4. although we do not read that the Iſraelitiſh Captives were thus uſed by any of their enemies; or by way of alluſion to that uſage, which made a ſort of furrows in their backs upon which they uſed to lay on their ſtrokes. *d* They oft repeated their injuries and prolonged my torments.

4 The LORD *is* righteons *e* : he hath cut aſunder the * cords *f* of the wicked.

*Pſ.140.5 *e* Faithful or merciful, as that word is frequently uſed. *f* Wherewith the plow was drawn; by which means they were ſtopped in their courſe. So he perſiſts in the ſame Metaphor of a plough. By theſe *cords* he underſtands all their plots and endeavours.

5 Let them all be confounded and turned back *g* that hate Zion.

g Forced to retreat with ſhame and diſappointment.

6 Let them be as the graſs upon the houſe-tops *h*. which withereth afore it groweth up *i*.

h Which there were flat, and therefore more capable of Graſs or green Corn growing between the ſtones, than ours are. *i* Which having no deep root, never comes to maturity And ſo all their deſigns ſhall be abortive, and never come to perfection.

7 Wherewith the mower filleth not his hand ; nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by ſay, The bleſſing of the LORD be upon you *k* : we bleſs you in the name of the LORD.

k Which was an uſual ſalutation given by paſſengers to reapers, as *Ruth* 2. 4. So the meaning is, It never continues till the harveſt comes.

PSAL. CXXX.

The ARGUMENT.

THis Pſalm was compoſed by the Prophet when he was conflicting with horrors of his Conſcience for the guilt of his Sins, and imploring Gods mercy and Pardon.

A ſong of degrees.

The Pſalmiſt being troubled for, and acknowledging his Sins profeſſeth his hope in God, 1——6. *and exhorteth* Iſrael *to hope alſo in him,* 7, 8.

OUt * of the depths *a* have I cried unto thee, O LORD. *Lam. 3. 55. Jon. 2. 2.

a Being overwhelmed with deep diſtreſſes and terrors, and ready to deſpair.

2 Lord, hear my voice : let thine ears be attentive to the voice of my ſupplications.

3 * If thou, LORD, ſhouldeſt mark iniquities *b*, O LORD, who ſhall ſtand *c* ? *Pſ.143.2

b Obſerve them accurately, and puniſh them ſeverly, as they deſerve. *c* In thy preſence, or at thy Tribunal. No man can acquit himſelf or eſcape the ſentence of condemnation, becauſe all men are ſinners, *Eccleſ.* 7. 20. *Jam*: 3. 2. *To ſtand* is a judicial phraſe, and notes a mans being abſolved or juſtified upon an equal tryal, as *Pſal*: 1. 5. *Rom*: 14. 4. where it is oppoſed to *falling*.

4 But *there is* forgiveneſs with thee *d*, that thou mayeſt be feared *e*.

d Thou art able and ready to forgive repenting ſinners. *e* Not with a ſlaviſh, but with a Child-like fear and reverence. This Grace and Mercy of thine is the foundation of all Religion and Worſhip of thee in the World, without which men would deſperately proceed on in their impious courſes without any thought of Repentance.

5 I * wait for the LORD *f* ; my ſoul doth wait, and in his word *g* do I hope. *Pſ.27.14 & 40. 1.

f That he would manifeſt his favour to me in the pardon of my ſins. *g* Wherein he hath declared his merciful nature, *Exod* 34. 6, 7 and his gracious purpoſe and promiſes for the pardoning of ſinners.

6 My ſoul *waiteth* for the LORD, more than they that wait for the morning *h*: ‖ I *ſay more than* they that watch for the morning. ‖Or, *which watch unto the morning.*

h Whether Souldiers that keep the night-watches in an Army or City, or the Prieſts or Levites who did ſo in the Temple; who being wearied with hard ſervice and want of convenient reſt, diligently look for and fervently deſire the morning when they may be diſcharged. Compare *Pſal.* 119. 148.

7 Let Iſrael *i* hope in the LORD : for with the LORD *there is* mercy, and with him *is* plenteous redemption *k*.

i Every true Iſraelite by the encouragement of mine example: *k* Abundantly ſufficient for all perſons who ſhall accept it upon Gods terms, and for the remiſſion of all his ſins ; and therefore here is good ground of hope for all contrite and returning ſinners.

8 And he ſhall redeem *l* Iſrael *m* from all his iniquities *n*.

l The Lord either God the Father by his Son, or God the Son by his own blood. *m* All true Iſraelites, whether of the carnal or ſpiritual ſeed. *n* From the guilt and puniſhment of all their ſins.

PSAL. CXXXI.

The ARGUMENT.

THis Pſalm ſeems to have been compoſed by *David* during *Sauls* perſecution When he was charged with boundleſs ambition, and a greedy affectation of the Royal Throne, and that he ſought it by wicked practices againſt *Sauls* life and dignity. And for his own juſt vindication he is forced to publiſh his own integrity, and to declare that as the right of the kingdom was not ſought or coveted by him, but freely conferred upon him by the unexpected and undeſired favour of God, ſo that he had no thought or deſign to invade the Throne before his time, but was willing to ſtay Gods leiſure for it, and in the mean time was reſolved to behave himſelf towards *Saul* as became a faithful Subject, ſeeking nothing but to preſerve his own Life from the rage of unrighteous and bloody Men.

A ſong of degrees of David.

David *teſtifieth his humility,* 1, 2. *and exhorteth* Iſrael *to truſt in the Lord,* 3.

LORD, my heart is not haughty *a*, nor mine eyes lofty *b* : neither do I † exerciſe my ſelf in great * matters, or in things too † high for me *c*. † Heb. *walk.* *Pſ.139.6 †Heb. *wonderful.*

a Or, *Lifted up*, with that pride whereof I am accuſed, as thou the ſearcher of all hearts knoweſt. *b* Which is a ſign and effect of pride, *Prov*: 6. 17. and 21. 4. *c* Heb. *neither have I walked in great matters*, &c. It neither is nor hath been my courſe to attempt or arrogate any thing to my ſelf above my degree and private capacity, or to affect worldly glory or domination.

2 Surely I have behaved and quieted † my ſelf *d* * as a child that is weaned of his mother *e* ; my ſoul is even as a weaned child. † Heb. *my ſoul.* *Mat. 18. 3. 1 Cor. 14. 20.

d When my mind was provoked to irregular practices either by my own corrupt heart, or by *Sauls* implacable rage and tyranny, or by the ſolicitation of any of my followers, as 1 *Sam.* 24: & 26. I reſtrained and ſubdued all ſuch evil motions. *e* Either, 1. as void of all that ambition and malice wherewith I am charged as a

Child newly weaned: Or rather, 2. as wholly depending upon Gods Providence for the way and time of bringing me to the Kingdom, as the poor helpleſs Infant, when it is deprived of its natural and accuſtomed food, the Mothers Milk, takes no care to provide for it ſelf, but wholly relies upon its Mothers care and Providence for its ſupport.

3 Let Iſrael hope in the LORD *f*, † from henceforth and for ever.

† Heb. *from now.*

f Let all Iſraelites learn by my example to commit themſelves to God in well-doing, and to fix all their hope and truſt upon him alone.

P S A L. CXXXII.

The ARGUMENT.

THe Penman of this Pſalm was either, 1. *David*, when God had graciouſly declared his acceptance of *Davids* deſire to build an Houſe for God, and his purpoſe of eſtabliſhing the Kingdom to *David* and his ſeed for ever: Or, 2. *Solomon*, as may be gathered from the whole matter of the Pſalm, which ſeems better to aggree to him than to *David*, and particularly from *v.* 8. 9, 10. compared with 2 *Chron.* 6. 41, 42. where we have the ſame words with no great alteration.

A ſong of degrees.

David *in Prayer commendeth unto God the care he had for the Ark,* 1——7. *With his Prayer over it,* 8——10. *A rehearſal of Gods Oath and Promiſes of the everlaſting Kingdom of Chriſt,* 11——18.

LORD, remember David *a*, and all his afflictions *b*.

a Either, 1. thy Covenant made with *David*, Or rather, 2. *Davids* eminent piety and zeal for thy ſervice, amplified by the following clauſe. *b* All his ſufferings for thy ſake, all the ſolicitude of his mind, all his hard and wearisome labours for thy ſervice and glory, and for proviſions towards the building of thy Temple, and for the eſtabliſhment of thy people in peace and tranquility, that ſo way might be made for that great work.

2 How he ſware unto the LORD, *and* vowed *c* unto the mighty *God* of Jacob *d*;

c He made a ſolemn Vow, and confirmed it with an Oath: Which he undoubtedly did, although no mention be made of it, 2 *Sam:* 7. Thus many hiſtorical paſſages which were omitted in their proper places, are afterwards recorded upon other occaſions; of which examples have been formerly noted. *d* Of *Iſrael*; *Jacob* and *Iſrael* are frequently put for their poſterity, as hath been frequently obſerved.

3 Surely I will not come into the Tabernacle of my Houſe, nor go up to my bed *e*;

e This and the following clauſes are not to be underſtood ſtrictly and properly, as if he would never come into his Houſe or Bed till this was done, which is confuted by the Hiſtory, 2 *Sam:* 11. 2. but figuratively, as an hyperbolical expreſſion, ſuch as are uſual both in Scripture and in all other Authors, to ſignifie his paſſionate deſire of doing this work, which was ſo earneſt, that neither his Houſe nor Bed nor Sleep could give him any content till this work was done, or in ſome forwardneſs.

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids:

5 Until I find out a place for the LORD *f*, † an habitation for the mighty *God* of Jacob.

† Heb: *habitations.*

f Either, 1. until I can underſtand from God what place he hath choſen for his houſe to be built in. Or rather, 2. until I have fitted or raiſed an houſe in which the Ark may be put; *an habitation*, as this is explained both in the next clauſe, and in *ver.* 7. and *Acts* 7. 46. For this and not the former was the matter both of *Davids* deſire, and of Gods anſwer delivered by *Nathan*, 2 *Sam:* 7.

6 Loe, we have heard of it *g* at Ephratah *h*: we found it *i* in the fields of the wood *k*.

g Of the place or habitation for the Lord laſt mentioned. *h* Either, 1. in *Bethlehem*, which is called *Ephratah*, *Gen:* 35. 19. and 48. 7. *Mich:* 5. 2. So the ſenſe is Either this, We heard a rumour at *Bethlehem* among *Davids* Relations, that the Ark ſhould be removed to a new place, and that *David* had pitched upon it: Or this, We heard that *Bethlehem*, would be the place for it, becauſe it was the City of *David*. Or rather, 2. in the Tribe of *Ephraim*, which was called alſo *Ephratah* or *Ephrathah*, as is manifeſt, becauſe the men of *Ephraim* were called *Ephrathites*, as *Judges* 12. 5. in the Hebrew Text, though in the Engliſh it be *Ephraimite*. So *Jeroboam* is called an *Ephrathite*, 1 *Kings* 11. 26. So the ſenſe is, We heard it from our Fathers, that the antient place of it was *Shiloh*, which was in the land of *Ephraim*. Whereby he covertly intimates that God rejected and forſook that place, and *choſe not the tribe of Ephraim*, as it is ſaid *Pſal.* 78. 67. that ſo he might make way for *Zion*, which was the place choſen by God for it, as it follows here *ver.* 13. *i* Afterwards we found it elſewhere. *k i. e.* In a field, or in one of the fields of the Wood; for that little ſpot of ground in which the Tabernacle or Temple was built, was not likely to be in ſeveral fields. Thus *Jepthah* was buried *in the cities of Gilead*, *Judg.* 12. 7. *i: e:* in one of them. This is meant either, 1. of the Mount *Moriah*, which might poſſibly be called *the field of the wood*, as being antiently a place full of wood, *Gen:* 22. 13. or of *the threſhing-floor of Araunah*, of which ſee 2 *Sam:* 24. 28. which before the building of the Temple is ſaid to have been a woody place. Or rather, 2. of *Kiriath-jerarim*, which ſignifies *a city of woods*, in the field or territory whereof the Ark was ſeated for twenty years, as we read 1 *Sam:* 7. 1, 2. And from this place it was removed to *Zion*, 2 *Sam:* 6. 1, &c.

7 We will go *l* into his tabernacle *m*: * we will worſhip at his footſtool *n*.

* Pſ: 99: 5.

l Seing the Ark is now fixed in a certain place, we will go to it more generally and conſtantly than formerly we did. *m* Into his Tabernacle or Temple, the Plural number put for the Singular, as *Pſal:* 43. 3. and 46: 4, &c. *n* Either the Temple: or rather the Ark, ſo called 1 *Chron.* 28. 2. *Lam:* 2. 1. becauſe God is oft ſaid to *ſit between the Cherubims*, which were above the Ark.

8 * Ariſe *o*, O LORD, into thy reſt *p*: thou and the ark of thy ſtrength *q*.

* Num: 10. 35. 2 Chr. 6. 41, 42.

o i: e: Ariſe and come. One word put for two, as *Gen:* 43 33. *marvelled* (*i: e:* marvelled looking) *one at another*; and *v.* 34. *he took meſſes*, i. e. *he took and ſent meſſes*, as our Tranſlation renders it. And this word is very proper in this place. becauſe it was to be uſed by Gods appointment when the Ark was to be removed from one place to another, *Numb:* 10. 35. as now it was from the Tabernacle in *Zion* to the Temple in *Moriah*, upon which occaſion this and the two following verſes were uſed by *Solomon*, 2 *Chron:* 6: 41. 42. *p* Into thy reſting place, the Temple ſo called *Iſa:* 66. 1. where thou haſt now a fixed habitation. *q* The ſeat of thy powerful and glorious preſence, from whence thou doſt put forth and manifeſt thy ſtrength on the behalf of thy people when they deſire and need it.

9 Let thy Prieſts be clothed with * righteouſneſs *r*; and let thy ſaints ſhout for joy *ſ*.

* Ver. 16.

r Not only with thoſe outward Sacerdotal garments of glory and beauty which thou haſt appointed for them, but eſpecially with thoſe inward ornaments of righteouſneſs and true holineſs that ſo their perſons and ſervices may be accepted by thee both for themſelves and for all thy people, and they may be *cloathed with ſalvation*, as it is expreſſed here below *v:* 16. and 2 *Chron:* 6. 41. which is the effect or conſequent of the former clothing. *ſ* Let all thy people have cauſe of rejoycing in the tokens of thy goodneſs: which they eminently had at the dedication of the Temple, as is noted 1 *Kin:* 8. 66.

10 For thy ſervant Davids ſake *t*, turn not away the face *u* of thine anointed *x*.

t In regard of thy ſingular kindneſs and promiſes vouchſafed to *David*, as this is explained in the following verſes. And this verſe makes it more than probable, that *David* was not the Penman of this *Pſalm*, who never uſed to beg mercies from God for his own ſake, but conſtantly for *his names ſake, and for the ſake of his truth, mercy, goodneſs or righteouſneſs*, as will be evident to any one that reads this Book. *u* Caſt me not out of thy preſence, do not reject or deny my requeſt, as this phraſe is expounded, 1 *Kings* 2. 16. *x* Of me whom thou anointed to be king over thy people. He ſpeaks of himſelf in the third perſon, as is uſual.

11 * The LORD hath ſworn *in* truth *y* unto David, he will not turn from it, * Of the fruit of † thy body *z* will I ſet upon thy Throne.

* Pſ. 89. 3, 4, 33. &c. 2 Sa. 7. 1. 2. 1 Kin. 8. 25. 2 Chr: 6: 16. Luk: 1: 69. Act. 3: 30

† Heb. *thy belly.*

y Not falſly or deceitfully, as men ſometimes do, but ſincerely, and faithfully, what he will inviolably obſerve and fulfil, as the next clauſe expounds this. *z* Some of thy poſterity.

12 If thy children will keep my covenant and my teſtimonies that I ſhall teach them; their children alſo ſhall ſit upon my throne for evermore.

13 For the LORD hath choſen Zion *a*: he hath deſired *it* for his Habitation.

a Not ſtrictly, but largely taken, either for the whole mountain, whereof *Zion* and *Moriah* were two parts or tops; or for *Jeruſalem*, which was in a great part built upon Mount *Zion*, whence it is oft called *Zion*, as hath been noted again and again. For he ſpeaks here of that place which he choſe to be his *reſt for ever*, as it follows *v:* 14. which unqueſtionably was the Temple: whence alſo it appears that this *Pſalm* was not written by *David*, nor before the building of the Temple.

14 * This *is* my reſt for ever: here will I dwell *b*, for I have deſired it.

* Pſ. 68. 16.

b I will no more wander to ſeveral places as I have done, but here I have fixed my abode.

15 * I will ‖ abundantly bleſs her proviſion *c*: I will ſatisfie her poor with bread.

* Pſ. 147. 14.

‖ Or, *ſurely.*

16 I * will alſo cloath her prieſts with ſalvation *d*; and her ſaints ſhall ſhout aloud for joy.

* 2 Ch. 6. 41.

c I will plentifully provide for *Jeruſalem* and all that live in her or reſort to her for worſhip: nor ſhall they ſeek my face in vain. *d* With my ſaving graces and bleſſings, *with righteouſneſs*, as thou didſt deſire *v:* 9. and moreover with that protection and benediction which by my promiſe belongs to righteous perſons.

17 * There *e* will I make the horn of David to bud *f*: I have ordained a ‖ lamp *g* for mine anointed.

* Ezek. 29. 21. Luk: 1. 69

‖ Or, *candle* See 1 Kin: 11. 36.

e In *Jeruſalem*, the ſeat of the Kingdom, and which is no ſmall advantage to that family, the onely place of my preſence and worſhip in the World. *f* His power and glory to flowriſh and increaſe and to be propagated to his poſterity. *g* A ſucceſſor or ſucceſſion to continue for ever in his family, as this phraſe is expounded 1 *Kings* 11. 36. and 15. 4. and particularly one eminent and glorious light, to wit the Meſſias, who ſhall come out of his loyns, and revive and vaſtly enlarge his Kingdom.

18 His enemies will I cloath with ſhame *h*: but upon himſelf *i* ſhall his crown flouriſh.

h For the ſhameful and unexpected diſappointment of all their vain hopes and wicked deſigns. *i* Upon him and his poſterity, which are nothing elſe but a mans ſelf multiplied.

P S A L. CXXXIII.

The ARGUMENT.

THis *Pſalm* was compoſed by *David* upon the happy occaſion of the ending of the Civil War between the two houſes of *Saul* and *David*. In which having felt the ſad effects of diſcord and diviſion, both the King and People were more ſenſible of the great bleſſing of reconciliation and unity.

A ſong of degrees of David.

David *extolleth the benefit and excellency of the unity and brotherly communion of the faithful,* 1——3.

BEhold, how good and how pleaſant *it is a*, for brethren *b* to dwell † together in unity.

† Heb. *even together.*

a You have been haraſſed by a Civil War, take notice of this bleſſed change with thankfulneſs to God for it. *b* For us who are brethren not only by nature and blood, but alſo by combination in one and the ſame Common-wealth, and by the profeſſion of the ſame Religion.

xo. 30. 30. r, *collar.* 2 *It is* like the * precious ointment upon the head, that ran down upon the beard, *even* Aarons beard *c*, that went down to the || ſkirts *d* of his garment.

c It is no leſs grateful and refreſhing than that oyl which was plentifully poured forth upon *Aarons* head at the time of his Conſecration to the Prieſtly office, which was exceeding pleaſant, not only for the extraordinary fragrancy of it, but becauſe by this, together with the other Rites preſcribed, he was initiated into that ſacred Office, which was ſo acceptable to God, and ſo comfortable and beneficial to the people as being the happy inſtrument of making attonement to God for them, and of procuring and maintaining their peace with God, upon which all their happineſs of this life and of the next depends. *d* Or, *ſkirt*, for the Hebrew word is oft of the ſingular number. Not to the lower ſkirt or bottom of his Sacerdotal garment, for that the ſacred oyl was poured forth in ſo great plenty is not probable, nor was it neceſſary or convenient; but to the upper ſkirt of it, or the mouth of it, as this Hebrew word properly ſignifies; or to the collar of his upper Prieſtly garment, which the oyntment falling upon his beard, might eaſily reach.

eut. 4. Or *deſcendeth.* Levit. 25 eu. 28. 8. 3 As the dew of * Hermon *e*, *and as the dew* that || deſcended upon the mountains of Zion *f*; for *g* * there *h* the LORD commandeth bleſſing *i*, *even* life *k* for evermore.

e It is no leſs greateful than the dew is which falls upon that great and godly hill of *Hermon*, whereby it is both refreſhed and made fruitful: *f* And as the dew which falleth *upon the mountains of Sion*, *i. e.* either upon the ſeveral parts and ridges or tops of that mountain, whereof one was peculiarly called *Sion*, and another *Moriah*, or upon the mountains which are round about *Jeruſalem*. *Pſal.* 125. 2. which is oft called *Zion*, as *Pſal.* 132. 13. And theſe may be oppoſed to *Hermon*, which was remote and beyond *Jordan*. But peradventure (which yet I propoſe with all ſubmiſſion (this *dew* is not to be taken literally. for the falling of the dew availed very little to the refreſhment or improvement of the hills of *Sion* and *Moriah*, eſpecially as now they were filled with buildings, but Allegorically, for the favour or bleſſing of God, which is frequently called and compared to the *dew*, as *Prov:* 19 12. *Iſa:* 18: 4. *Hoſ.* 14 5. *Mich.* 5. 7. And thus it may ſeem to be explained in the following clauſe: and ſo the ſenſe of the place is this, it is as deſireable as the natural dew which falls upon mount *Hermon*, nay which is more, as that bleſſed and heavenly dew of Gods ordinances and graces which he hath commanded to fall upon the mountains of *Sion*, *i, e.* either upon mount *Sion*, the Plural number being put for the Singular, as it is *Pſal.* 132. 7. and oft elſewhere, as I have obſerved in ſeveral places; or upon the mountains of *Zion* and *Moriah* and others which are round about *Jeruſalem* as was now ſaid. As if it ſeem ſtrange, that the *dew* ſhould be taken literally in the firſt clauſe, and myſtically in the next, we have a like inſtance *Matth.* 8. 22. *Let the dead* (ſpiritually) *bury the dead* (naturally) *g* He now gives the reaſon either why this unity is ſo good a thing; or why the dew deſcending upon *Zion* to which that is compared, is ſo deſireable. And ſo upon this occaſion he ſlides into the commendation of *Zions* felicity, as the ſacred Writers frequently do upon other like occaſions. *h* Either, 1. where brethren live in peace and unity: or rather, 2. in *Zion* laſt mentioned. *i* Ordained, promiſed, conferred and eſtabliſhed his bleſſing to wit, all manner of bleſſedneſs for his people that ſincerely worſhip him in that place. *k* To wit, an happy and pleaſant life; for to live in miſery is accounted and oft called *death* both in Scirpture and in other Authors.

PSAL. CXXXIV.

The ARGUMENT.

THe form of this *Pſalm* ſeems to be dramatical. In the two firſt verſes the Pſalmiſt ſpeaks in the name of ſome eminent perſon, either the King or chief Prieſt, exhorting and requiring all the Prieſts and Levites to perform the duties of their place and calling; and in the laſt verſe in the name of the Prieſts and Levites returning him thanks for his good advice.

A Song of Degrees.

The Prieſt and Levites are exhorted to bleſs the Lord in his Sanctuary 1———3.

BEhold, bleſs ye the LORD *a* all *ye* ſervants of the LORD *b*, * which by night *c* ſtand *d* in the houſe *e* of the LORD. 1 Chr. 9. 3.

a Do not ſtand there like ſtatues, dumb and idle, but employ your hearts and tongues in ſinging forth the praiſes of the Lord. *b* Peculiarly ſo called, Prieſts and Levites, who are ſet apart to the ſervice of God and of the Sanctuary, as the next clauſe reſtrains this general expreſſion. *c* Not onely by day, but alſo and eſpecially by night, when their watch was more neceſſary. See *Exodus* 27 21. *Levit.* 8. 39. 1 *Sam.* 3. 3. As you watch by night when others ſleep, ſo do you utter the praiſes of God when others are ſilent. *d i. e.* Serve or miniſter, as this word is uſed *Deut:* 10. 8. and 18. 7. and oft elſewhere. *e* Which word includes both the Temple and Courts belonging to it, as hath been noted before.

Or, in *holineſs.* 2 Lift up your hands *f* || *in* the ſanctuary *g*: and bleſs the LORD.

f Unto God in prayer and praiſes, thus expreſſing and exciting your inward devotion. *g* In that holy houſe of God where you ſtand, *v.* 1. Or, in or with *holineſs*: *Lift up your hands*, as it is preſcribed, 1 *Tim.* 2. 8. Do not content your ſelves with lifting up your hands, but ſee that this be done with Pure and Holy hearts.

3 The LORD that made Heaven and Earth, bleſs thee *h* out of Zion *i*.

h Either, 1. thee whoſoever thou art who doſt faithfully perform the duty here commanded. Or, 2. thee, O King, or Prieſt, who doſt engage and encourage us in this bleſſed work. *i* Where God dwells, and from whence he heareth the prayers of his people, and giveth them the bleſſings which they deſire and need.

PSAL. CXXXV.

The ARGUMENT.

THis *Pſalm* contains an exhortation to all the Iſraelites, and eſpecially to the Prieſts and Levites, to praiſe God for his great and wonderful works; ſome particulars whereof are here recorded.

The ſervants of the Lord are exhorted to praiſe him for his Mercy to Iſrael, by his Might and Power, 1 ——— 7. *for his Judgments on Egypt and other Nations,* 8 ——— 14. *The vanity of Idols, and thoſe that truſt in them,* 15 ——— 18. *The Houſe of* Aaron *and* Levi *are exhorted to bleſs God,* 19 ——— 21.

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe him, O ye ſervants of the LORD *a*.

2 Ye that ſtand in the houſe of the LORD, in the courts *b* of the houſe of our God.

a Ye Prieſts and Levites, as *Pſal.* 134. 1. *b* Either in the Temple or the inner Court, which were appropriated to the Prieſts and Levites; or in the outward Court, which was for the people. See 2 *Chron.* 4. 9.

3 Praiſe ye the LORD, for the LORD *is* good *c*; ſing *praiſes* unto his name, for *it is* pleaſant *d*.

c Bountiful and gracious, eſpecially to you, and therefore he juſtly expects and deſerves your praiſes. *d* The work it ſelf of praiſes to God is pleaſant, as it is more fully expreſſed, *Pſal.* 147. 1.

4 For * the LORD hath choſen Jacob for himſelf, *and* Iſrael for his peculiar treaſure. * Ex. 19. 5. Deut. 7. 6.

5 For I know that * the LORD *is* great, and *that* our LORD is above all gods *e*. * Pſ. 95. 3.

e Above all that are called *Gods*, or worſhipped as Gods by the heathen people. And therefore ſeing they commonly praiſe and extol their Idols, it becometh you not to be ſilent as to the praiſes of your God.

6 * Whatſoever the LORD pleaſed *f*, *that* did he in heaven and in earth *g*, in the ſeas, and all † deep places *h*. *Pſ. 115. 3. † Heb. *depths.*

f Either in the creation or government of them. *g* His power and juriſdiction is univerſal, and not like that of the heathen gods, which is confined to their ſeveral Countries. *h* In the viſible Seas, and in thoſe inviſible depths both of earth and of the waters which are contained in the bowels of the earth.

7 * He cauſeth the † vapours *i* to aſcend from the ends of the earth *k*; * he maketh lightnings for the rain *l*: he bringeth the wind out of his treaſuries *m*. * Jer. 10. 13. & 51. 16. † Gr. *clouds* So Prov. 25. 14. * Job 38. 24, &c. Zech. 10. 1.

i Which are the matter of clouds and rain. *k* Either, 1. from the Sea, the common ſource of vapours, 1 *Kings* 18. 44. *Amos* 5. 8. wherewith both the earth in general, and ſeveral particular countries, are terminated or bounded: or rather, 2. from all parts of the earth from one end to another; as *the borders* of a Land are commonly put for the whole Land from one border to another, as *Pſal:* 105. 31, 33: and 147. 14. and oft elſewhere. For in this ſence this phraſe is generally uſed in Scripture, as *Job* 28. 24. and 38. 13. *Pſal:* 19. 4, 6. and 48. 10. and every where. *l* He bringeth water even out of the fire: he maketh thick clouds, which being broken, produce lightnings, and ſo are diſſolved into ſhowers of rain. So the lightnings are both a ſign and in ſome ſort the cauſe of rain. Or, *he maketh lightnings with* (as this Particle is uſed *Gen:* 46. 26. *Pſal:* 89. 4. and 119 56. 98.) *rain*, *i: e;* he cauſeth both of them to come out of the ſame cloud. *m* Out of thoſe ſecret places where he reſerves them, and whence he bringeth them, as he ſees fit. Thus we read of *treaſures of ſnow and hail*, *Job* 38. 22. not that they are formally laid up in any certain places, but to ſignifie that God hath them as much at his diſpoſal, as any man hath that which he hath laid up in his ſtores.

8 * Who ſmote the firſt-born *n* of Egypt, † both of man and beaſt. *Exod. 12. 12, 29. † Heb. *from man unto beaſt.*

n From the general works of Nature he comes to Gods ſpecial works of Providence towards his people.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharoah, and upon all his ſervants.

10 * Who ſmote great nations, and ſlew mighty kings. * Num. 21. 24, 25, 26, 34, 35.

11 Sihon king of the Amorite, and Og king of Baſhan, and * all the kingdoms of Canaan. *Joſ. 12. 7.

12 * And gave their land *for* an heritage; an heritage unto Iſrael his people. *Joſ. 12. 7. Pſ. 78. 55.

13 Thy * name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations *o*. *Pſ. 102. 12. † Heb. *to generation and generation.*

o Theſe wonderful works of thine ſhall never be forgotten, The land which thou gaveſt us, *v.* 12. and which we yet enjoy, is an everlaſting monument of thy power and goodneſs, and an obligation and encouragement to truſt in thee in all our preſent or future difficulties.

14 For the LORD will judge his people *p*, and he will repent himſelf concerning his ſervants *q*.

p Will in due time plead the cauſe of his people, or give judgment for them, as this phraſe is uſed *Deut:* 32. 36. *Jer.* 5. 28. and 22. 16. *q* He will recal that ſevere ſentence which for their ſins he had paſſed upon them, and be reconciled to them.

15 * The idols of the Heathen *are* ſilver and gold *r*, the works of mens hands. *Pſ. 115. 4, 5, 6, 7, 8, 9. 10, 11.

r Of this and the following verſes ſee the Notes on *Pſal:* 115. 4 5, &c.

16 They have mouths, but they ſpeak not: eyes have they, but they ſee not.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 They that make them † are like unto them: *ſo is* every one that truſteth in them. † Heb. *let them be.* So Gr.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD; O houſe of Levi: ye that fear the LORD; bleſs the LORD.

21 Bleſſed be the LORD out of Zion *s*, which dwelleth at Jeruſalem *t*. Praiſe ye the LORD.

s By the Aſſemblies of his people in *Zion* or *Jeruſalem*. *t* This clauſe may be added either to diſtinguiſh the true God from the gods which were worſhipped in other places and countries; or as a Reaſon why they ſhould bleſs God, becauſe he had bleſſed and honoured that place with his gracious and glorious preſence.

P S A L. CXXXVI.

The ARGUMENT.

THe matter of this Pſalm is the ſame with the former, only it is a little more fitted to the uſe and ſervice of the Temple, by the continued Repetition of that ſolemn clauſe, *for thy mercy endures for ever*, which was much uſed by the ſacred ſingers. See 2 *Chron.* 7. 3. and 20. 21.

The Pſalmiſt exhorteth all to praiſe God, for his power and wiſdom in creating and governing the World, 1 ——— 9. *for delivering the* Iſraelites *out of* Egypt, *and bringing them to the promiſed land,* 10 ——— 26.

*Pſ: 106: 1. & 107. 1. & 118. 1. *1Chr: 16. 41. *Deut: 10: 17.

O * Give thanks unto the LORD, for he is good: * for his mercy *endureth* for ever.

2 O give thanks unto * the God of gods *a*: for his mercy *endureth* for ever.

a Who is infinitly ſuperior to all that are called *gods*, whether Angels, or Princes, or Idols.

3 O give thanks unto the LORD of Lords: for his mercy *endureth* for ever.

4 To him who alone *b* doth great wonders: for his mercy *endureth* for ever.

b He and none elſe. Or, he without the help of any other perſon or thing; whereas no other beeing can do any thing alone or without his help.

*Gen. 1: 1.

5 * To him that by wiſdom *c* made the heavens: for his mercy *endureth* for ever.

c To wit, by eminent and admirable wiſdom, far exceeding the capacity of all humane or Angelical creatures.

*Gen: 1: 9. Jer: 10: 12.

6 * To him that ſtretched out the earth above the waters *d*: for his mecy *endureth* for ever.

d Of which ſee on *Gen.* 1. 9. *Pſal.* 24. 2.

*Gen: 1: 14

7 * To him that made great lights: for his mercy *endureth* for ever.

†Heb: *for the rulings by day.*

8 The ſun † to rule by day *e*: for his mercy *endureth* for ever.

e Of which phraſe and the like in the next verſe, ſee my Notes on *Gen* 1. 16.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

*Ex: 12: 2.

10 * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

*Exo. 12. 51. & 13. 17.

11 * And brought out Iſrael from among them: for his mercy *endureth* for ever.

*Ex: 6: 6:

12 * With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.

*Ex: 14: 21, 22. Pſ: 74: 13. & 78: 13.

13 * To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it *f*: for his mercy *endureth* for ever.

f To wit, without fear or danger, by comparing this with the next verſe.

*Ex: 14: 28. †Heb: *ſhaked off*

15 * But † overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy *endureth* for ever.

*Ex. 15: 22.

16 * To him which led his people through the wilderneſs *g*: for his mercy *endureth* for ever.

g Through that vaſt howling Wilderneſs, where there was neither way nor proviſion; through which none but the Almighty God could have ſafely conducted them.

*Pſ: 135: 10, 11.

17 * To him which ſmote great kings: for his mercy *endureth* for ever.

*Deut: 29. 7. *Pſ: 135: 10 11.

18 * And ſlew famous kings: for his mercy *endureth* for ever.

*Num. 21. 23.

19 * Sihon king of the Amorite: for his mercy *endureth* for ever.

*Num. 21. 33.

20 * And Og the king of Baſhan: for his mercy *endureth* for ever.

*Joſ: 12; 7.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant *h*: for his mercy *endureth* for ever.

h He ſpeaks of all that people as of one man, becauſe they were united together in one body in the worſhip of one and the ſame God. Thus God calleth them all *his firſt-born*, *Exod.* 4. 22.

23 Who remembred us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

*Pſ: 104: 27. & 147: 9.

25 * Who giveth food to all fleſh *i*: for his mercy *endureth* for ever.

i Either to all mankind, or to all living creatures. For which God deſerves great praiſes, which the Pſalmiſt by his example teacheth us to render to God for them, becauſe thoſe who are moſt concerned, either cannot or do not perform this duty.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

P S A L. CXXXVII.

The ARGUMENT.

THe Penman of this *Pſalm* is uncertain: the occaſion of it was unqueſtionably the conſideration of the Babyloniſh Captivity: and it ſeems to have been compoſed either during the time of that Captivity, or preſently after their deliverance out of it.

The ſad complaint of the Jews *in captivity,* 1 ——— 3. *Of the ſcoffing of their enemies, yet their conſtancy to remember* Jeruſalem, 4, 5. *Judgments imprecated upon* Edom *and* Babylon, 6 ——— 9.

BY the rivers of babylon *a*, there we ſat down *b*; yea, we wept when we remembred Zion *c*.

a Either, 1. of the City of *Babylon*, and then the River is *Euphrates*, here called *rivers* for its greatneſs, and by a common Enallage of the plural for the ſingular, as *Tigris* alſo is, *Nah.* 2. 6. yea and *Jordan*, *Pſal.* 74. 15. Or, 2. of the Territory of *Babylon*, in which there were many Rivers, as *Euphrates*, which alſo was divided into ſeveral Streams or Rivulets; and *Tigris* and others. Here they were either by the appointment of their Lords for the making or repairing of the works beſide the River: or by choice, retiring themſelves thither from the noiſe and obſervation of their enemies, as they had opportunity, that they might diſburden their oppreſſed minds before the Lord *b* The uſual poſture of mourners, *Ezra* 9. 4, &c. *Job* 2. 12. *Iſa.* 47. 1, 5. *c* Either, 1. our former enjoyments in *Zion*, which greatly aggravated their preſent miſery, *Lament.* 1. 7. Or, 2. *Zions* preſent deſolations and pollutions.

2 We hanged our harps *d* upon the willows *e*, in the midſt thereof.

d Theſe are not without great probability ſuppoſed to be the words of ſome holy Levites, who had been accuſtomed to muſick, both vocal and inſtrumental, in the ſervice of the Temple. *Harps* are here put by a Synecdoche for all Inſtruments of Muſick. It is further to be obſerved, That although the harp was uſed by the Grecians in mourning, yet it was uſed by the Hebrews in rejoicing, as is manifeſt from *Gen.* 31. 27. 2 *Chron.* 20. 27, 28 *Pſal.* 43. 4, &c. This paſſage is to be underſtood either, 1. figuratively, ſignifying only that they abandoned all ſigns and means of comfort: or rather, 2. properly, as the following Songs are, which the Babylonians required them to ſing to their Harps And theſe Harps they might either, 1. bring from *Jeruſalem*, which they might deſire to do to preſerve thoſe ſacred utenſils, and their enemies might either permit or command them to do for their own delight: Or, 2. procure in *Babylon*, that they might ſometimes ſolace themſelves with the practice of ſome of the Temple-muſick, which they deſired and intended to do; but when they came to the tryal, they were not able to do it, and therefore laid them by. *e* which commonly grow upon the Banks of Rivers as they did by *Euphrates* in ſuch plenty, that from thence it is called *the Brook of willows*, Iſa. 15. 7.

† Heb: *the word of a ſong.* †Heb: *laid us on heaps.* *Pſ: 79. 1. †Heb: *land of a ſtranger.*

3 For there they that carried us away captive, required of us † a ſong; and they that † * waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion *f*.

f Such Songs as you uſed to ſing in the Temple at *Sion*. Which they required either out of curioſity, to delight their ears, or rather by way of ſcoffing and inſultation over them and their Temple and Religion.

4 How ſhall we ſing the LORD's ſong *g* in a † ſtrange land *h*?

g Thoſe Songs which were appointed by God, and to be ſung only to his honour and in his ſervice. *h* When we are baniſhed from our own Temple and Land, and amongſt thoſe who are ſtrangers and enemies to God and to his Worſhip? So we ſhould proſtitute and profane Gods Ordinances. And this Anſwer they either expreſſed to their enemies, or kept in their own breaſts when they refuſed to comply with their deſire.

5 If I forget thee *i*, O Jeruſalem, let my right hand *k* forget *her cunning l*.

i If I do not retain a deep and ſorrowful ſenſe of thy Ruine and miſery, or if I indulge my ſelf in mirth and jollity, as if I had forgotten thee. *k* The chief Inſtrument of playing upon muſical Inſtruments and of other actions. *l i. e.* Loſe its Skill of playing. In the hebrew it is only, *forget*, without expreſſing what, to intimat the extent and generality of this wiſh, Let it forget or be be diſenabled not only for playing, but for every action in which it was formerly uſed.

† Heb: *the head of my joy.*

6 If I do not remember thee *m*, let my tongue cleave to the roof of my mouth *n*; if I prefer not Jeruſalem above † my chief joy *o*.

m With afection and ſympathy, ſo as to damp my joys. *n* Be made uncapable of ſinging or ſpeaking or moving, as it is in ſome diſeaſes. Compare *Job* 29. 10. *Pſal.* 22. 16. *o* If I do not value and deſire *Jeruſalems* proſperity more than all other delights, and conſequently if *Jeruſalems* miſery doth not ſo deeply affect me as to hinder my delight in all other things.

*Jer: 49: 7. Ezek: 25: 12. Obad: 10, &c. † Heb: *make bare.* †Heb: *waſted.* ||Heb: *that recompenſeth unto thee thy deed which thou didſt to us.* * Jer: 50: 15: 29. Rev: 18: 6

7 Remember, O LORD, *p* * the children of Edom *q*, in the day *r* of Jeruſalem; who ſaid *s*, † Raſe *it*, raſe *it*, *even* to the foundation thereof.

p So as to puniſh them. *q* Our conſtant and inveterate enemies, who had no regard either to conſanguinity or humanity *r* In the time of its calamity or deſtruction, which is oft called a *day*, as *Job.* 18. 20. *Pſal.* 37. 13. *Ezek.* 30 9. *Hoſ.* 11. 11. *Obad. v.* 12. *s* To the Babylonians, whom they aſſiſted and provoked againſt *Jeruſalem*: of which ſee *Lam.* 4 11. *Ezek.* 25. 12. *Obad. v*: 11, 12, 13, 14.

8 O daughter of babylon *t* who art to be † deſtroyed *u*: happy *ſhall he be x* || that * rewardeth thee, as thou haſt ſerved us *y*.

t By which he underſtands the City and Empire of *Babylon*, and the people thereof. *u* Who art by Gods Righteous and irrevocable Sentence devoted to certain deſtruction. *x* As being Gods inſtrument to vindicat his honour, and execute his juſt judgments, and fulfil his counſel and word, which *Cyrus* was to his own great glory and advantage, as appears both from ſacred and profane Hiſtory. *y* That ſhall uſe thee with equal cruelty.

9 Happy *ſhall he be* that taketh and * daſheth thy little ones againſt † the ſtones *z*.

* Iſa: 13: 16.
† Heb: *the* *ock.*

z As thou didſt uſe our little ones. So this was but a juſt retaliation foretold here, as alſo *Iſa* 13. 6.

PSAL. CXXXVIII.

The ARGUMENT.

THis is a *Pſalm* of thankſgiving to God for thoſe great deliverances which he had granted to *David* from *Saul* and other enemies. By the remembrance whereof *David* encourageth himſelf to truſt in God in all his future difficulties.

A Pſalm of David.

David *praiſeth God for his Goodneſs, and truth ſhewed to him, and foretelleth, that the Kings of the Earth ſhall alſo praiſe him,* 1——6. *and profeſſeth the fruit of his truſting in God in the midſt of troubles,* 7, 8.

I Will praiſe thee with my whole heart: * before the gods *a* will I ſing praiſe unto thee.

* Pſ: 119. 46.
Gr, *before Angels.*

a Either, 1. before the Angels, who were repreſented by the Cherubims upon the Ark, who are called *Gods*, *Pſal.* 8. 6. and 97 7. Compare with *Heb.* 1. 6. and 2. 7. who alſo are preſent in the congregations of Gods people, 1 *Cor.* 11. 10. Or rather, 2. before Kings and Princes, by comparing this with *v.* 4. *All Kings* (provoked by my example) *ſhall praiſe thee*; and with *Pſal.* 119. 46. I *will ſpeak of thy teſtimonies before kings.* And theſe are moſt commonly called *Gods* in Scripture, as *Exod.* 21. 6. and 22; 9, 28. compare with *Deut*: 19. 17. Beſides, *David* mentions this as ſomething ſingular and extraordinary, and deſigned by him, whereas the doing of this before the Angels, is common to all, and is unavoidably neceſſary.

2 I will worſhip towards thy holy temple *b*, and praiſe thy Name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy Name *c*.

b Where the Ark was. He ſaith *towards* it, becauſe he was not permitted to enter into it. *c* For thou haſt glorified thy word or promiſe or thy faithfulneſs in fulfilling thy promiſes unto me more than any other of thy glorious perfections by which thou art known. Not that one of Gods Attributes is really and in it ſelf more great or glorious than another, or can be made ſo, but becauſe one may be more celebrated and admired by men than another, as here Gods gracious promiſe made to *David*, and the wonderful accompliſhment thereof in ſpight of all thoſe difficulties which ſtood in the way, and which ſeemed to men to be inſuperable, was at this time more obſerved and admired than any other of his Attributes or actions. But here we muſt remember, that amongſt the reſt of the promiſes made to *David*, one was, that the Meſſias ſhould come out of his loyns, and that thoſe parts of the promiſed mercies which *David* had actually received, were pledges to aſſure him that he ſhould receive the reſt in due time, and eſpecially that great and eminent word of promiſe concerning the Meſſias, which might well be ſaid to be magnified above all Gods name.

3 In the day when I cried, thou anſweredſt me: *and* ſtrenthenedſt me *with* ſtrength in my ſoul *d*.

d This laſt clauſe limits and explains the former, how God anſwered him ſo ſpeedily, not by giving him the thing which he deſired in that very inſtant, but by giving him inward ſupport and patience, to wait Gods time, and to bear all his troubles cheerfully in the mean time, which was a ſingular mercy, and indeed greater than the actual donation of any temporal bleſſing.

4 All the kings of the earth *e* ſhall praiſe thee, O LORD, when they hear the words of my mouth *f*.

e Either, 1. All neighbouring Kings: or, 2. the generality of Kings and Princes upon earth. And ſo this is a Prophecy of the calling of the Gentiles. Which ſeems to be confirmed by the next verſe, which expreſſeth their extraordinary joy, and an eminent advancement of Gods glory, which agrees much better to this great occaſion, than to that of *Davids* exaltation to the Throne, wherein the other Kings of the earth were not much concerned. *f* Either, 1. thy promiſes declared unto them by me: or, 2. the Goſpel preached among them.

5 Yea, they ſhall ſing in the ways of the LORD *g*; for great *is h* the glory of the LORD.

g Or, *of*, or *for*, or *becauſe of the ways of the Lord*, *i. e.* his wonderful counſel and gracious providences towards themſelves and others. *h* Or, *great* ſhall be. At that time the worſhip and glory of God ſhall not be confined to one ſmall land as now it is, but ſhall be extended to all the parts of the world.

6 * Though the LORD *be* high, yet † hath he * reſpect unto the lowly *i*; ‖ but the proud he knoweth afar off *k*.

* Pſ: 113. 5, 6.
Iſa. 57. 15,
† Heb: *he ſeeth.*
* Jam. 4. 6.
1 Pet: 5: 5.
‖ Or, *and.*

i Unto ſuch as are mean and obſcure in the world; to me a poor contemptible ſhepherd, whom he hath preferred before great Princes, and to ſuch as are little in their own eyes. *k* But as for the great men of the world, who are lifted up in pride, he looks upon them as they do upon others, with ſcorn and contempt, and at a great diſtance, as diſdaining to admit them into his preſence. But the words may be, and by divers interpreters are rendred otherwiſe, *And he who is high* or *the lofty one from afar*, *i. e.* from his high and holy place, even the higheſt Heavens where he dwells, notwithſtanding that diſtance) *doth know* them, or *will owne* them. So this is the repetition of the former Sentence, as is very uſual in this Book. And this ſeems beſt to ſuit as with the foregoing, ſo alſo with the following words, and thus all will be underſtood of one and the ſame ſort of perſons.

7 ThougI walk in the midſt of trouble *l*, thou wilt revive me *m*: thou ſhalt ſtretch forth thine hand *n* againſt the wrath of mine enemies *o*, and thy right hand ſhall ſave me.

l i. e. Be encompaſſed with dangers. *m* Thou wilt chear my Spirit and preſerve my life, *n* Put forth thy Almighty power, *o* To oppoſe and reſtrain their rage, and to ſave me from them as it follows.

8 * The LORD will perfect *that which* ‖ concerneth me *p*: thy mercy, O LORD *endureth* for ever *q*: forſake not *r* the works of thine own hands *s*.

* Pſ: 57: 2.
Phil. 1. 6.
‖ Or, *for me.*

p Will finiſh that great work of my deliverance and advancement, which he hath undertaken and carried on hitherto. *q* It is not inconſtant and changeable, as mens affections are, but everlaſting. And this may be either a proof of the foregoing aſſertion, *the Lord will perfect*, &c. or an argument to enforce the following petition, therefore *forſake not*, &c. *r* Or *leave not*, or *do not deſiſt from*, or *give over*. *s* The work of my ſalvation which is thus far advanced, not by any humane help, but by thine own extraordinary power and providence, and therefore it is not for thine honour to deſert it at laſt. This he calls *works* in regard of the many and various parts and actions which concurred to this work.

PSAL. CXXXIX.

The ARGUMENT.

THis *Pſalm* is eſteemed by the Hebrews the moſt excellent in the whole Book. The matter of it is noble and ſublime, and ſo is the ſtyle. The occaſion of it ſeems to have been thoſe heavy cenſures and reproaches wherewith *David* was loaded by his Enemies, who branded him for a notorious hypocrite and impoſtor, that pretended Religion only for the covering and promoting his own ambitious and wicked deſigns againſt his lawful King, whoſe life and Crown he ſought to take away. Againſt theſe he comforteth himſelf with the conſideration of Gods Omniſcience, to whom he appeals as the only proper Judge of the integrity of his heart.

To the chief Muſician, A Pſalm of David.

David *magnifieth the All ſeeing Providence of God,* 1——16. *His great and tender Mercies to him before he had a being in the world,* 17, 18. *abhorreth all converſe with wicked men,* 19——22. *prayeth for, and teſtifieth his ſincerity,* 23, 24.

O LORD, thou haſt ſearched me, and known me *a*.

2 Thou knoweſt my down-ſitting, and mine upriſing *b*; thou underſtandeſt my thought *c* afar off *d*.

a i. e Known me exactly, as men do thoſe things which they diligently ſearch out. *b* All my poſtures and motions, my Actions and my ceſſations from action. *c* All my ſecret Counſels and Deſigns. *d* Before they are perfectly formed in my mind. Thou knoweſt what my thoughts will be in ſuch and ſuch circumſtances, long before I know it, yea from all eternity.

3 Thou ‖ compaſſeſt my path *e*, and my lying down *f*, and *art* acquainted *with* all my ways.

‖ Or, *winnoweſt.*

e Thou watcheſt me on every ſide, and therefore diſcerneſt every ſtep which I take. It is a Metapor either from Huntſ-men watching all the motions and lurking places of wild beaſts, that they may catch them; or from Soldiers beſieging their enemies in a City, and ſetting watches round about them. *f* Me when I ly down in my bed, where men oft contrive what they execute in the day time.

4 For *there is* not a word in my tongue, *but* lo, O LORD thou knoweſt it altogether *g*.

g Thou knoweſt what I ſpeak, and with what deſign and diſpoſition of mind. Or rather, as others render it, and which is more admirable, *When* there is *not a word*, &c. Thou knoweſt what I intend to ſpeak either in prayer to thee, or in converſation with men, when I have not yet uttered one word of it.

5 Thou haſt beſet me behind and before *h*, and laid thine hand upon me *i*.

h With thine all-ſeeing and all-diſpoſing Providence, *i* Thou keepeſt me, as it were with a ſtrong hand, in thy ſight and under thy power.

6 * *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it *k*.

* Pſ. 131. 1.

k I am ſo far from equalling thy knowledge, that I cannot apprehend it, in what manner thou doſt ſo perfectly know all things, even ſuch as are moſt ſecret and have yet no Beeing, and ſeem to depend upon many caſualities and uncertainties.

7 * Whither ſhall I go from thy ſpirit *l*? or whither ſhall I flee from † thy preſence *m*.

* Jer. 23. 24.
† Heb, *thy face.*
So Gr.

l Either, 1. from the holy Ghoſt, the third Perſon in the Trinity: Or, 2. from thee who art a Spirit, and therefore canſt penetrat into the moſt ſecret parts: or, 3. from thy mind or underſtanding, of which he is here ſpeaking, as this word ſeems to be taken, *Iſa.* 40. 13. compared with *Rom.* 11. 34. for what there is called *the Spirit of the Lord*, is here called *the mind of the Lord.* And as the *Spirit of God* is oft uſed in Scripture for its gifts and graces, ſo the *Spirit* of God in this place may be put for that knowledge which is an attribute or action of God. *m* A man can go to no place which is out of thy ſight.

8 * If I aſcend up into heaven, thou *art* there: if * I make my bed in hell *n*, behold thou *art there.*

* Amos 9. 2, 3, 4.
* Pr. 15. 11.

n If I ſhould or could repoſe and hide my ſelf in the grave, or in the loweſt parts of the earth, which are at the fartheſt diſtance from Heaven.

9 If I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea *o*:

o If I ſhould flee as ſwiftly from thy preſence as the Morning light doth, which in an inſtant ſcattereth it ſelf from Eaſt to Weſt: for the *Sea* being the Weſtern border of *Canaan*, is oft put for the Weſt in Scripture. And *wings* are poetically aſcribed to the Morning or morning light here, as they are elſewhere to the Sun, as *Mal.* 4. 2. and to the winds, as *Pſal.* 18. 11. and 104. 3. and to other things of eminent ſwiftneſs.

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me *p*.

p I could neither go thither without thy conduct, nor ſubſiſt there without thy powerful ſupport, and much leſs could I go out of thy ſight; for a man may ſee many things which are out of his power.

11 If I ſay, ſurely the darkneſs ſhall cover me; even the night ſhall be light [q] about me.

[q] Shall be as clear and manifeſt to God as the light it ſelf.

*Job 26.6. & 34. 22. Heb.4:13. †Heb *darkneth not.* †Heb. *as is the darkneſs, ſo is the light.*

12 Yea, * the darkneſs † hideth not from thee; but the night ſhineth [r] as the day: † the darkneſs and the light are both alike to thee [s].

[r] Or, *enlightneth*, as this word is uſed, *Pſal.* 19. 9. *Prov.* 29. 13, &c. diſcovereth me and all mine actions. [s] This is repeated ſo oft to reprove and confute the ridiculous conceits of many ungodly men, who flatter themſelves with hopes of ſecrecy and impunity for thoſe ſins which they commit in the dark. See *Iſa.* 23. 15.

13 For thou haſt poſſeſſed [t] my reins [u]: thou haſt covered me [x] in my mothers womb.

[t] Or, *thou doſt poſſeſs*, thou dwelleſt in them, thou art the owner and governour of them, and therefore muſt needs know them. Or, *thou haſt formed*, as ſome of the Ancients and others render it. [u] The moſt inward and hidden part of the body, ſuppoſed alſo to be the ſeat of mens luſts and paſſions. [x] Either, 1. with that covering called the *after-birth*, wherein the infant is wrapped and preſerved in the womb by the wonderful care of Divine Providence. Or, 2. *with skin and fleſh*, as it is expreſſed, *Job* 10. 11.

†Heb. by *dreadful things I am become wonderful,* †Heb. *greatly.*

14 I will praiſe thee, for † I am fearfully and wonderfully made [y]; marvellous *are* thy works [z], and *that* my ſoul knoweth † right well [a].

[y] Thy infinite power and wiſdom manifeſted in the rare and curious ſtructure of mans body, doth fill me with wonder and aſtoniſhment, and with the dread of thy Majeſty. [z] Both in the leſſer world, man, and in the greater. [a] I am well aſſured both by thy word, and by the contemplation and ſtudy of thy works, to which I have much addicted my ſelf, that they are wonderful, although I do not ſo accuratly underſtand all the particulars of them as I would do.

*Job 10. 8, 10. Eccl.11.5. ‖Or, *ſtrength*, or *body*.

15 * My ‖ ſubſtance [b] was not hid from thee, when I was made in ſecret [c]; *and* curiouſly wrought [d] in the loweſt parts of the earth [e].

[b] Or, *My bone*, as the LXX and others render the word. And *bone* may be here taken collectively for *bones*, as is uſual in ſuch words, or for the whole Fabrick of the Bones. And the *bones* may be very fitly mentioned here, becauſe they are inward and inviſible, as being covered with skin and fleſh and ſinews. Or, the *bones* may be put ſynecdochically for the whole body, as being the moſt ſubſtantial part of it, as they are *Pſal.* 35. 10. [c] In the dark vault of my mothers womb. [d] Heb. *embroidered*, exquiſitly compoſed of Bones and Muſcles and Sinews and Veins and Arteries and other parts, all framed with ſuch wonderful Skill, that even the Heathens upon the contemplation of all the parts of mans body, and how excellently they were framed both for beauty and uſe, have broken forth into pangs of admiration and adoration of the Creator of man, as *Galen* particularly did. [e] Or, as it were *in the loweſt part of the earth.* So there is only an Ellipſis of the note of ſimilitude, which is very frequent in Scripture, as hath been often ſaid and proved. In a place, as ſecret and remote from humane eyes, as the loweſt parts of the earth are, to wit, in my mothers womb. And ſo what was ſaid in the former clauſe, is repeated in this in other words.

†Heb: *all of them.* ‖Or, what *days they ſhould be faſhioned.*

16 Thine eyes did ſee my ſubſtance yet being unperfect [f], and in thy book [g] † all *my members* [h] were written ‖ *which* in continuance were faſhioned [i], when *as yet there was* none of them [k].

[f] When I was a meer Embryo, a rude and ſhapeleſs lump, when I was firſt conceived. [g] in thy counſel and providence, by which thou didſt contrive and effect this great work and all the parts of it, according to that model which thou hadſt appointed. This is a Metaphor taken from workmen; who when they are to make ſome curious ſtructure, they firſt draw a rude draught or delineation of it, by which they govern themſelves in the building of it. [h] All the ſeveral parts of my ſubſtance. [i] Which in due time, and by degrees, were formed into Bones, fleſhy Sinews, &c. Or, as it is in the margent, what *days* and *the days* in which *they were* or *ſhould be faſhioned*, by what ſteps, in what order and time each part of the body ſhould receive its proper form. This alſo was written or appointed by God. [k] Heb. *and not one of them*, underſtand either *yet was*, as it is in our Tranſlation; or, *was lacking*, to wit, in thy book. All my parts without exception were written by thee. But then theſe words are not to be joined with thoſe immediatly foregoing, but with the former, and the words are to be read thus, *in thy book all* my members *were written* (which *in continuance were faſhioned*) *when* as yet, &c.

*Pſ.40. 5.

17 * How precious alſo are thy thoughts [l] unto me, O God! how great is the ſumm of them [m]!

[l] *Thy* is taken either, 1. paſſively, my thoughts of thee: or rather 2. actively, , *thy thoughts*, counſels or contriveances on my behalf, which are admirable and amiable in mine eyes. Thou didſt not only form me at firſt, but ever ſince my conception and birth thy thoughts have been employed for me in preſerving and providing for me and bleſſing of me. [m] Thy gracious deſigns and providences towards me are numberleſs, as it follows.

18 *If* I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee [n].

[n] To wit, by my thoughts and meditations. Thy wonderful counſels and works on my behalf come conſtantly into my mind, not only in the day time, but even in the night ſeaſon, which is commonly devoted to reſt and ſleep, whenſoever I awake either in the night or in the morning: Theſe are my laſt thoughts when I ly down, and my firſt when I riſe.

19 Surely thou wilt ſlay the wicked [o]. O God: depart from me therefore [p], ye bloody men [q].

[o] And as thou haſt precious and gracious thoughts towards me and all that love and fear thee, ſo thou haſt other kinds of thoughts and purpoſes towards wicked men, ſuch as thou knoweſt mine enemies to be, even to deſtroy them utterly. [p] I renounce your friendſhip and ſociety. I will not partake with you in your ſins, leſt I ſhould alſo partake of your plagues. [q] Heb. *ye men of blood*, either, 1. paſſively, deſerving death, or *guilty of blood* or *of death*, as the phraſe is, *Numb.* 35. 27, 31. *Mat.* 26. 66. Or rather, 2. Actively, bloodthirſty, or ſhedders of blood, as this phraſe is generally taken, as 2 *Sam.* 16. 8. *Pſal.* 26. 9. & 55. 24. & 59. 3. Having called them *wicked* men in general, he now gives a particular account of their wickedneſs, they were unjuſt and cruel towards men, and withal profane and impious towards God, as he tells us in the next verſe.

†Heb: *ſpeak of thee in wickedneſs*, or, *unto wickedneſs.*

20 For they † ſpeak againſt thee wickedly [r], *and* thine enemies take *thy Name* in vain [s].

[r] By profane ſcoffs, and profeſſed denial or contempt of thine Omniſcience and Providence. Or, *they ſpeak of thee in* or *unto wickedneſs*, they make uſe of Religion to cover or further their wicked deſigns. But our tranſlation is more favoured by the Context, which ſpeaks of Gods open and profeſſed enemies. [s] Or, according to the order of the Hebrew words, and *take* thy Name *in vain*, and are *thine enemies*, or haters of thee, as it follows, *v.* 20. Theſe words, *thy Name*, are underſtood here, as alſo, *Iſa.* 3. 7. out of *Exod.* 20. 7 where they are expreſſed. They abuſe thy bleſſed Name with helliſh oaths and perjuries and blaſphemies.

21 Do not I hate them, O LORD, that hate thee [t]? and am I not grieved with thoſe that riſe up againſt thee [u].

[t] I appeal to thee the omnipreſent and omniſcient God, whether I do not perfectly hate them ſo far as they are enemies to God and goodneſs. [u] In open Hoſtility and Rebellion againſt thine Authority.

22 I hate them with perfect hatred: I count them mine enemies [x].

[x] I am no leſs grieved with their enmity againſt thee than if they directed it againſt my ſelf.

*Job 31:6. Pſal:26: 2.

23 * Search me, O God, and know my heart: try me, and know my thoughts [y].

[y] And whether I do not ſpeak this from my very heart, do thou judge who art the ſearcher of hearts, and deal with me accordingly.

†Heb: *way of pain*, or, *grief.* * Pſ: 5: 8 & 143: 10.

24 And ſee if *there be any* † wicked way in me [z], and * lead me in the way everlaſting [a].

[z] Heb. *Way of trouble* or *grief*, any courſe of life which is grievous either, 1. to my ſelf, as all ſin is to the ſinner ſooner or later: or, 2. to others; as I am accuſed of cauſing much trouble and deſigning miſchief to the King and Kingdom. [a] In the right and good way, which is laſting, and leads to everlaſting life, whereas the *way of wickedneſs* to which this is oppoſed, will *periſh*, as is ſaid *Pſal.* 1. 6. and bring men into utter deſtruction. Or, as others render it, *in the old way*, which is *the good way*, as it is called *Jer.* 6. 16. in the way of Righteouſneſs and Holineſs, which may well be called *the old way*, becauſe it was from the beginning of the world written in mans heart, whereas wickedneſs is of a later date. Poſſibly it may be rendred, *in* thy *way* (the ellipſis of the pronoun being very frequent, as hath been noted and proved before: or, *in the way*, to wit, the way of God, which is oft called emphatically *the way*, as *Pſal.* 25. 8. & 119. 1. *Prov.* 23. 19. & 29. 27. and which is ſufficiently underſtood from its oppoſition to *the wicked way* in the former clauſe) *for ever*, or, as long as I live, as this Hebrew word *Olam* without any prefix to it is uſed, 2 *Sam.* 27. 12. *Job* 41. 4. *Pſal.* 21. 4, & 45. 7. and elſewhere. But this with ſubmiſſion.

PSAL. CXL.

The ARGUMENT.

THis Pſalm was compoſed by *David* upon occaſion of thoſe ſlanderous and reproachful ſpeeches and treacherous dealings which *David* had from his enemies in *Sauls* time, of which we have an account in the Hiſtory.

to the chief Muſician, a Pſalm of David.

The Pſalmiſt prayeth for deliverance and ſafety from wicked men, 1——7. *for judgment upon them.* 8——11. *and comforteth himſelf with an aſſurance of God's righteouſneſs.* 12. 13.

†Heb: *man of violences.*

DEliver me, O LORD, from the evil man [a]: preſerve me from the † violent man.

[a] Either *Saul* or *Doeg* or ſome other malicious enemy, or rather enemies: the word *man* being taken collectively for *men*, as appears from the next verſe, where he ſpeaks of this man in the plural number.

2 Which imagines miſchiefs in *their* heart: continually are they gathered together for war [b].

[b] To execute thoſe bloody enterpriſes which they had deviſed in the firſt clauſe of this verſe.

*Pſ: 58: 4. Rom:3:13

3 They have ſharpened their tongues [c] like a ſerpent [d]; * adders poiſon is under their lips.

[c] Their malicious hearts ſtirred up their tongues to utter vile ſlanders againſt me. [d] Either whetting their Tongues as Serpents are ſaid to whet theirs when they are about to bite: or rather, uſing words as ſharp and piercing as the ſting of a Serpent.

4 Keep me, O LORD from the hands of the wicked; preſerve me from the violent man, who have purpoſed [e] to overthrow my goings [f].

[e] Whoſe deſign and full Reſolution it is, if thou doſt not prevent it. [f] Or, *my feet* or *footſteps*, *i. e.* to throw me down to the gronnd, to defeat all my hopes and counſels, and bring me to ruine.

*Pſ: 35:7. & 57: 6. & 141: 9. Jer:18: 23. †Heb: *hand.*

5 * The proud [g] have hid a ſnare for me, and cords; they have ſpread a net by the way † ſide [h]: they have ſet grins for me. Selah.

[g] My inſolent enemies who deſpiſe me for my meanneſs, and exalt themſelves againſt thee. [h] In which I uſed to walk.

6 I ſaid unto the LORD, thou *art* my God: hear the voice of my Supplications, O LORD.

7 O God the LORD, the ſtrength of my ſalvation; thou haſt covered my head [i] in the day of battel.

[i] With thy powerful protection as with a helmet or ſhield.

|| Or, *let them not be exalted.*
*Deut: 32: 27.

8 Grant not, O LORD, the deſires of the wicked; further not his wicked device *k*, || * leſt they exalt themſelves *l*. Selah.

k Which is to deſtroy me. *l* Not only againſt me, but againſt thee alſo, as if by their power and policy they had fruſtrated thy deſign and promiſe made to me.

*Pſ: 7: 16. & 94. 23. Prov: 12. 3. & 18: 7.

9 *As for the* head *m* of thoſe that compaſs me about, * let the miſchief of their own lips cover them *n*.

m Or, *heads*, the ſingular number put for the plural, as is frequent. By which he underſtands either, 1. their politick heads, their chiefs or ring-leaders, who were moſt malicious, and by whom all the reſt were ſupported and ſtirred up: Or, 2. their proper and natural heads, as this word is uſed *v.* 7. and this covering of their heads here is oppoſed to that covering of *Davids* head there. *n* Let the miſchief which by their Calumnies they deſign againſt me, fall upon themſelves.

*Pſ: 11: 6.

10 * Let burning coals *o* fall upon them, let them be caſt into the fire: into deep pits, that they riſe not up again *p*.

o Divine vengeance, which is compared to coals of fire, as *Pſal.* 18. 12. and elſewhere. *p* Either to my danger, or their own comfort.

† Heb: *a man of tongue.*
|| Or, *an evil ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to his overthrow.*

11 Let not † || an evil ſpeaker *q* be eſtabliſhed in the earth: evil *r* ſhall hunt the violent man to overthrow him.

q Such as ſlander me and other innocent perſons, to exaſperate Princes againſt us. *r* Either the evil of puniſhment, or, which comes to the ſame thing, the evil of ſin, their own wickedneſs, which ſhall recoil upon themſelves.

12 I know *s* that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

s Both by Gods word which hath promiſed it, and by my own experience of it in the courſe of Gods providence.

13 Surely the righteous ſhall give thanks unto thy Name *t*, the upright ſhall dwell in thy preſence *u*.

t Shall have occaſion to praiſe thee for their deliverance. *u* ſhall conſtantly enjoy thy gracious and powerful preſence and aſſiſtance.

P S A L. CXLI.

The ARGUMENT.

THis Pſalm alſo muſt be referred to the time of *Davids* perſecution by *Saul*. It is an humble prayer that God would deliver him from the rage and malice of his enemies, and from thoſe ſins to which he might be inclined or provoked upon that occaſion.

A Pſalm of David.

David *prayeth that he might be heard and comforted,* 1——2. *that his ſervice might be ſincere,* 3——6. *and his life ſafe from the ſnares of his Adverſaries,* 7——10.

†Heb: *directed.*

LORD, I cry unto thee, make haſte unto me, give ear unto my voice, when I cry unto thee.

2 Let my prayer be † ſet forth before thee *a as* incenſe *b*; *and* the lifting up of my hands *c as* the evening ſacrifice *d*.

a Heb. *Be directed to thy face.* Let it not be loſt, but let it come unto thee and find audience. *b* Owned and accepted by thee no leſs then the Incenſe, which by thy command, *Exod.* 30. 7, &c. is offered upon thine Altar, from which I am now baniſhed, and ſo diſenabled to offer it there, and therefore I truſt thou will accept my prayer in ſtead of it. *c* My prayer made with hands lifted up, which was the uſual geſture. See *Job* 11. 13. *Pſal.* 63: 5. & 88. 10, &c. *d* Which was offered every evening, *Exod.* 29. 39, &c. Which he mentions either, 1. by way of oppoſition to the Incenſe which was offered in the morning: or, 2. Synecdochically, ſo as to include the morning-ſacrifice and all the Sacrifices of the day, of which this was the cloſe; ſuch Synecdoches being moſt frequent, as hath been already obſerved: Or, 3. becauſe the evening ſacrifice was more ſolemn than the morning, and was attended with more company and more prayers, whence the *ninth hour*, which was the time of this Sacrifice, is called the *hour of Prayer*, *Acts* 3. 1.

3 Set a watch, O LORD, before my mouth *e*; keep the door of my lips *f*.

e That I may not through mine own infirmity, and the great provocations of mine enemies, break forth into any unadviſed ſpeeches, or any expreſſions of impatience or diſtruſt or envy or malice, &c. *f* My lips which are the door of my mouth whence words come forth,

4 Incline not *g* my heart *h* to *any* evil thing, to practiſe wicked works with men that work iniquity *i*: and let me not eat of their dainties *k*.

g Suffer it not to be inclined or laid aſide, either by my own errors or luſts, or by the temptations of the World or of the Devil. Thus God is frequently ſaid *to harden* mens *hearts*, not poſitively, for he can do no evil, nor tempt any man to it, *Jam.* 1. 13. but privatively, by denying ſoftning Grace. *h* Keep me not only from wicked Speeches, *v.* 3. but from all evil motions of my heart, which otherwiſe will draw me to many evil ſpeeches and actions. *i* Either, 1 to joyn with them in their ſinful courſes: Or, 2. to do wickedly as they do. *k* Let me never enjoy or deſire worldly comforts upon ſuch terms as they do, to wit, with Gods wrath and curſe, as inſtruments of wickedneſs, and of my own eternal deſtruction. My afflictions are more deſireable than ſuch proſperity. Let none of their ſweet morſels, the pleaſures or advantages which they gain by their wickedneſs, tempt me to approve of, or imitate their ways.

*Pro: 9: 8.
|| Or, *let the righteous ſmite me kindly, and reprove me; let not their precious oil break my head*, &c.

5 * || Let the righteous ſmite me *l*, *it ſhall be* a kindneſs *m*; and let him reprove me *it ſhall be* an excellent oil *n*, *which* ſhall not break my head *o*: for yet my prayer alſo *ſhall be* in their calamities *p*.

l To wit, with his Tongue by Reproofs, as the next clauſe explains it, which are called *wounds*, *Prov.* 27. 6. As I pray unto thee that thou wouldſt keep me from ſinful practices, ſo I beg it of all juſt men, that if I do tranſgreſs, or if by the Arts and Slanders of mine enemies, any of them are made to believe that I am guilty of evil deſigns againſt *Saul*, or of any other wickedneſs, that they would freely admoniſh and reprove me for it. And their Reproofs ſhall pleaſe me better than the dainties of the wicked laſt mentioned, *v.* 4. *m* I ſhall be ſo far from being offended with it as an act of enmity or ill will, as they may ſuſpect, that I ſhall eſteem it an act and ſign of true friendſhip. *n* Or, it ſhall be as *the oil of the head*, as it is in the Hebrew, *i. e.* which is poured upon the head, as the manner was in great Feaſts and Solemnities. *o* not hurt or diſturb it, but on the contrary, ſhall heal and greatly refreſh and delight it, which is here underſtood by a known figure called *Meioſis*, whereby more is intended than is expreſſed, as *Prov.* 17. 21. and oft elſewhere. *p* Either, 1. in the calamities of thoſe Righteous perſons who reproved and cenſured him. So this is an evidence of what he laſt ſaid, that he ſhould take their reproofs for a kindneſs, becauſe when they came into ſuch calamities as thoſe wherein he was involved, as all Righteous men muſt expect ſufferings at one time or other, he would not inſult over them nor cenſure them, but pity them and pray for them: Or, 2. in the calamities of his enemies, of which he ſpeaks in the next words. And ſo this may be added as a Reaſon why he did ſo freely offer himſelf to the Righteous to be reproved by them, if he or his cauſe were ſo bad as his Enemies made them, becauſe he was well aſſured that he was ſincere and his cauſe good, and that God would bring him out of all his Calamities and bring his Enemies into ſuch Calamities, that they ſhould need, and deſire his prayers, which alſo he would willingly grant to them; and then all good men would be fully ſatisfied of the juſtice of his perſon and cauſe.

6 When their judges *q* are overthrown *r* in ſtony places *s*, they ſhall hear my words, for they are ſweet *t*.

q The Chief of mine Enemies, their Governours Civil and Military. *r* Or, *ſhall be overthrown*, or caſt down headlong by thine exemplary vengeance. Or, as others, *were left free*, unhurt by me, when it was in my power to deſtroy them: of which ſee 1 *Sam.* 24. & 26. to which Hiſtories this place is by divers learned Interpreters thought to allude. And then by *their Judges* he means *Saul*, although he thought not fit diſtinctly to mention him, but only to intimat him in an obſcure and general way. *s* Heb: *in the hands* or *by the ſides of the Rock.* Which may relate either, 1. to the rocky nature of thoſe places in which *Saul* fell into *David's* hands. See 1 *Sam.* 24. 2. or, 2. to the ancient manner of puniſhing Malefactors, which was by throwing them down from the tops of Rocks: of which ſee 2 *Chron.* 25. 12. or, 3. to agravate their overthrow; for falls in ſtony places are as moſt eaſie and frequent, ſo alſo moſt miſchievous. *t* Then *they*, either the Judges, who will be wiſe too late; or the people ſpared by my favour, when others were overthrown and warned by that fearful example, *will hear my words*, *i. e* hearken to my Counſels and Offers which now they deſpiſe, and then *they*, my words, *will be ſweet* and acceptable to them, which now they reject. Others, thus, *then they did hear my words, that they were ſweet.* Then they acknowledged that my words and carriage towards *Saul* were full of meekneſs and gentleneſs, and that I was not ſo falſe and malicious, as they had repreſented me to be

7 Our bones *u* are ſcattered at the graves mouth *x*, as when one cutteth and cleaveth *wood* upon the earth *y*.

u My bones and the bones of my Friends and Followers. Our Skin and Fleſh is in a manner conſumed, and there is nothing left of us but a company of dead and dry bones. Whereby he intimats that their condition was deſperate. Compare *Ezek.* 37. 11. *x* Either, 1. literally and properly. So barbarouſly cruel were our enemies, that they not only killed us, but left our Carkaſſes unburied, by which means our Feſh and Sinews, &c. were conſumed or torn in pieces by wild beaſts, and our bones diſperſed upon the face of the Earth our common grave: or, if any of my followers were dead and buried, they pulled their bones out of the grave, and ſcattered them about: or rather, 2. Metaphorically. So the ſenſe is, our caſe is almoſt as hopeleſs, as of thoſe who are dead, and whoſe bones are ſcattered in ſeveral places. *y* As much neglected and deſpiſed by them as the chips which a Carpenter makes when he is cutting wood, which he will not ſtoop to take up. Or rather, as the LXX. and Chaldee and Syriack underſtand it, and as it is in the Hebrew, *as when one* (to wit, the Husband-man) *cutteth and cleaveth the earth* or *in the earth*; which he teareth without any mercy.

† Heb: *make not my ſoul bare, or, naked.*

8 But mine eyes *are* unto thee, O God the LORD: in thee is my truſt, † leave not my ſoul deſtitute *z*.

z Or, *naked*, as this word ſignifies, *Pſal*: 137: 7. and as *Aaron* is ſaid to have *made the people naked*, *Exod*: 32: 25. *i. e.* deprived of thy favour and protection. Or, *do not pour out my ſoul*, to wit, unto death, as this word is uſed, *Iſa*: 53: 12.

2 Cor: 5: 2, 3.
*Pſ: 140: 5 & 142: 3.
†Heb: *paſs over.*

9 Keep me from * the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

10 Let the wicked fall into their own nets *a*, whilſt that I withal *b* † eſcape.

a Heb: *Into his nets*, either into Gods nets, the Relative benig put without the Antecedent, as is uſual in ſuch caſes, where it is eaſily underſtood. Or, each *into his own nets*, to wit, the miſchiefs which he deſigns againſt me. *b* Or, *together*, to wit with my followers: or, *in like manner*, as I have done formerly. But this word may ſeem to be more fitly joined to the foregoing clauſe, to which it is next placed in the Hebrew, and the verſe may be and is by divers both ancient and later Tranſlators, thus rendred, *let the wicked fall.* (Or, *The wicked ſhall fall*) *into their own nets together*, altogether, or *alike*, one as well as another, *Saul* himſelf not excepted, whom though I dare not deſtroy, God will judge) *whilſt that* I *eſcape*, am preſerved from that common calamity in which mine enemies ſhall periſh, Which was verified by the event. For *David* was ſtrangely kept out of harms way when *Saul* and others of *Davids* enemies were cut off by the Philiſtins, 1 *Sam.* 31.

P S A L. CXLII.

|| Or, *A Pſalm of David giving inſtruction.*

|| Maſchil of David; a prayer when he was in the cave *a*.

a Either that of *Adullam*, 1 *Sam*: 22. or that of *Engedi*, 1 *Sam*: 14. There he meditated this Pſalm, which afterwards he more accurately compoſed and committed to writing.

David, *finding help no where in his ſtraits and afflictions,* 1——4 *crieth and comforteth himſelf in prayer to God.* 11. 12.

I Cried unto the LORD with my voice *b*: with my voice unto the LORD did I make my ſupplication.

b Either, 1. with the voice of my ſoul. But ſo this addition would be ſuperfluous, and much more the repetition of it, becauſe that is neceſſarily implied in the former word, *I cried*, and in the following, *I make my ſupplication.* Or rather, 2. with my corporeal voice, which the fervor of my ſoul forced me to uſe, when I could not do it without ſome danger, the enemy being at the mouth of the cave. And ſo this addition is emphatical, and therefore is repeated. But it is probable that *David* ſpoke with a low voice, and that he might do ſo without very great danger, is manifeſt from that diſcourſe which paſſed between *David* and his men, even when *Saul* was entred into the cave, 1 *Sam*: 24. 4, 5, 6, 7.

2 I * poured out *c* my complaint before him: I ſhewed before him my trouble.

c I did it fully and fervently and confidently.

3 When my ſpirit was overwhelmed within me, then thou kneweſt *d* my path *e*: * in the way wherein I walked *f* have they privily laid a ſnare for me.

*Pſ. 102. tit.
*Pſ. 140. 5.

d To wit practically, ſo as to direct me to it. *e* What paths I ſhould chuſe whereby I might eſcape *Saul*, when I fled hither and thither in deſarts and mountains and woods; and which way I ſhould get out of his hands when he and all his men were at the caves mouth, which paſſed my skill. *f* Wherein I uſed to walk, or they ſuppoſed that I would walk.

4 ‖ I looked on my right hand *g*, and beheld, but * *there was* no man *h* that would know me *i*; refuge † failed me: ‖ no man cared for my ſoul *k*.

g The place where the Patron or Aſſiſtant uſed to ſtand. See *Pſal.* 16. 8. & 109. 31. & 121. 5. *h* To wit, in *Sauls* Court or Camp: none of my former acquaintance and friends and relations. *i* Own me, or ſhew any reſpect or kindneſs to me. *k* Or, *for my life*, to wit, to preſerve it; but they all conſpired to take it away; which is here implied.

‖ Or, *look on the right hand and ſee*
*Pſ 88. 8.
† Heb. *periſhed from me.*
‖ Heb. *no man ſought after my ſoul.*

5 I cried unto thee: O LORD, I ſaid, thou art my refuge, and * my portion *l* in the land of the living *m*.

l Thou onely art both *my refuge* to defend me from all evil, and *my portion* to ſupply me with all the good which I need and deſire. *m* Even in this life, wherein I doubt not to ſee Gods goodneſs, as he ſaid *Pſal*: 27: 13.

*Pſ. 16. 5. & 73. 26.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon *n*, that I may praiſe thy Name: the righteous ſhal campaſs me about *o*: for thou ſhalt deal bountifully with me.

n Bring me ſafe out of this cave wherein I am impriſoned, and ſet me at perfect liberty. *o* Shall flock to me from all parts, partly out of curioſity to ſee ſuch a ſpectacle and miracle of Gods power and mercy; and partly to rejoyce and bleſs God with me and for me, and for all the benefits which they expect from my government.

P S A L. CXLIII.

The ARGUMENT.

THis Pſalm is much of the ſame nature with the former, and ſeems to have been compoſed much about the ſame time & upon the like occaſion. This is the laſt of thoſe which are called Penitential Pſalms, the former being *Pſal*: 6. & 32. & 38. & 51. & 102. & 130.

A Pſalm of David,

The Pſalmiſt prayeth that God in faithfulneſs would hear him, and not enter into Judgment with him, 1, 2. *Complaineth of his perſecuting enemies,* 3, 4 *praying alſo for ſpeedy deliverance: Inſtructions in Gods wayes, and the deſtruction of his Enemies,* 5 —— 12.

HHear my prayer, O LORD, give ear to my ſupplications; in thy faithfulneſs anſwer me, *and* in thy righteouſneſs *a*.

a Whereby thou art inclined and engaged to favour righteous perſons and juſt cauſes.

2 ‖ And enter not into judgment with thy ſervant *b*: for * in thy ſight ſhall no man living be juſtified *c*.

‖ Or, *but.*
*Exod. 34. 7. Job 4. 17. Rom. 3. 20. Gal. 2. 16.

b But when I appeal to thy righteouſneſs, I do it onely with reſpect to mine enemies, whoſe cauſe as well as their perſons is worſe than mine, but not in reference to thee, as if I could abſolutely juſtifie my ſelf upon a ſevere tryal at the Tribunal of thy Juſtice; for if thou ſhouldeſt rigorouſly examine all the paſſages of mine heart and life, I dread the thoughts and conſequences of it. *c* To wit, upon terms of ſtrict juſtice without thy indulgence and infinite mercy.

3 For *d* the enemy hath perſecuted my ſoul *e*; he hath ſmitten my life down to the ground *f*: he hath made me to dwell in darkneſs *g*, as thoſe that have been long dead *h*.

d This is not a reaſon of what he laſt ſaid, *v.* 2. but an argument to enforce his petition delivered *v*: 1. and repeated *v*: 7, &c. For though I am not faultleſs, if thou ſhouldeſt make an exact ſearch into me, yet mine enemies are more culpable and highly unjuſt, and therefore I hope for thy help againſt them, from thy juſtice as well as mercy. *e i: e:* My life; for nothing leſs will ſatiſie him. *f* He hath beaten me down to the ground where I lie ſtrugling for life. *g* He hath forced me to have mine abode in dark vaults and caves. *h* Where I am out of ſight and memory, and in as forlorn and hopeleſs a condition in the eye of man, as thoſe that have lain long rotting in the grave.

5 Therefore is my ſpirit overwhelmed within me *i*: my heart within me is deſolate *k*.

i See on *Pſal*: 61. 2 & 142. 3. *k* Deprived of all hope and comfort. *k* Or, *is aſtoniſhed.*

5 I * remember the days of old *l*, I meditate on all thy works; I muſe on the works of thy hands,

*Pſal. 77. 5, 11.

l i: e: What thou haſt done for thy ſervants in former times, Which he mentions either, 1. as matter of terror to conſider how unlike God now was unto himſelf and to his former dealings: or, 2. as matter of ſupport from former experience, becauſe God was ſtill the ſame. Either way it drives him to his prayers, which here follow.

6 I ſtretch forth my hands unto thee *m*: * my ſoul *thirſteth* after thee *n*, as a thirſty land *o*. Selah.

*Pſ:63.1

m I pray to thee fervently. See on *Pſal.* 141. 2. *n* After thy favour and help. *o* To wit, thirſteth for rain.

7 Hear me ſpeedily, O LORD, my ſpirit faileth: hide not thy face from me *, ‖ leſt I be like unto them that go down into the pit *p*.

*Pſ. 28: 1.
‖ Or. *for* *am becom* *like,* &c.

p That are dead and buried, of whom there is no hope.

8 Cauſe me to hear thy loving kindneſs in the morning *q*, for in thee do I truſt: cauſe me to know the way wherin I ſhould walk *r*, for * I lift up my ſoul unto thee.

*Pſ. 25. 1

q i: e: Early as this phraſe is taken, *Pſal*: 90. 14. and elſewhere; ſeaſonably and ſpeedily. *r* So as to pleaſe thee, and to ſecure my ſelf.

9 Deliver me O LORD, from mine enemies: I † flee unto thee to hide me *s*.

† Heb. *hide me with thee*

s Without whoſe care theſe caves and rocks can give me no protection.

10 * Teach me to do thy will *t*, for thou art my God: thy Spirit is good, lead me *u* into the land of uprightneſs *x*.

*Pſ. 25. 4, 5. & 139. 24.

t To continue in faithful obedience to thee, notwithſtanding all temptations to the contrary. *u* Or rather, as it is exactly in the Hebrew, and as many both antient and modern Tranſlators render it, *Let thy good Spirit lead me*, Leave me not to my own blind and vain mind or corrupt affections, neither give me up to the evil Spirit as thou didſt *Saul*, but conduct me in all my ways by thy *good, i. e.* gracious and holy Spirit, *x* Or, *in plain* or *even land* or *ground*, in a ſtraight and ſmooth path, that I may not ſtumble nor fall either into ſin or miſchief. This is oppoſed to the crooked and ragged ways in which ſinners are ſaid to walk. See *Pſal*: 125: 5. *Prov.* 2. 15. *Iſa.* 40. 4.

11 Quicken me, O LORD, for thy names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy *y* cut of mine enemies, and deſtroy all them that afflict my ſoul: for * I *am* thy ſervant.

*Pſal. 116. 16.

y Out of thy mercy to me, whoſe life they ſeek.

P S A L. CXLIV.

The ARGUMENT.

THe matter of this Pſalm is partly gratulatory for mercies received, and partly petitionary for further bleſſings. It ſeems to have been compoſed after *Sauls* death, and in the beginning of *Davids* reign, when he was expoſed to many perils both from his own rebellious Subjects, and from the Philiſtines and other foreign enemies, yet ſo that he had a good proſpect and aſſurance of a more compleat and eſtabliſhed felicity.

A pſalm of David.

David *bleſſing God for his mercy to him in his ways, and Government, Confeſſeth his own, and mans nothingneſs,* 1——4. *prayeth that he would deliver him from his powerful enemies,* 5——8 *and promiſeth to praiſe him,* 9——11. *The happineſs of that Kingdom, whoſe God is the Lord,* 12——15.

BLeſſed *be* the LORD † my ſtrength, * which teacheth my hands † to war, *and* my fingers to fight.

† Heb. *my rock.*
*2 Sam. 22. 35.
† Heb. *to the war,* &c.

a Who haſt given me that skill in military conduct and that dexterity in the management of my weapons, which was wholly unſuitable to and much above my education and former courſe of life.

2 * ‖ My goodneſs *b* and my fortreſs, my high tower and my deliverer, my ſhield, and he in whom I truſt: who ſubdueth my people under me *c*.

*2 Sam. 22. 2, 3, 40. 48.
‖ Or, *my mercy.*

b Or, *my mercy*: or, the God *of my mercy*, as God is called *Pſal*: 59. 10, 17. The name of God being eaſily underſtood from the foregoing verſe. Or, he who is exceeding good or merciful to me, as good as goodneſs it ſelf: the abſtract being put for the concrete, as it is frequently in ſpeeches of God, who is called *Wiſdom, Truth, Goodneſs*, &c. and ſometimes of men, as *Pſal*: 12. 2. *Prov.* 10. 29. where *faithfulneſs* and *uprightneſs* are put for *faithful* and *upright men.* *c* Who haſt diſpoſed my peoples hearts to receive and obey me as their King.

3 * LORD, what is man *d*, that thou takeſt knowledge of him *e*! *or* the ſon of man, that thou makeſt account of him *f*?

*Job 7. 17. Pſal. 8. 4. Heb. 2. 6.

d He aggravates Gods goodneſs to him expreſſed *v*: 2. by the conſideration of his own meanneſs. Though I am King over my people, yet alas I am but a man, a baſe, ſinful, mortal and miſerable creature, if compared with thee, leſs than nothing and vanity. *e i. e.* Haſt any care and kindneſs for him, as words of knowledge commonly imply in Scripture. *f* The ſame thing repeated in other words.

4 * Man is like *g* to vanity *h*: his days are as a ſhadow that paſſeth away *i*.

*Job 14. 2. Pſ. 39. 5. & 62. 9.

g In his nature and continuance in the world: *h* Or, *to a vapor* or *a breath*, as *Iſa*: 57. 13. which is gone in an inſtant. *i* Or, that declineth, as *Pſal*: 102. 11. & 109. 23. that groweth leſs and leſs till it be quite out of ſight and loſt.

5 * Bow thy heavens, O LORD, and come down *k*: * touch the mountains, and they ſhall ſmoke *l*.

*Pſ 18. 9.
*Pſ. 104. 32.

k To help me, before it be too late, remembring what a frail and periſhing creature I am. *l* Or, *that they may ſmoke*: or, *and let them ſmoke*, as *Sinai* did at thy glorious appearance, *Exod*: 19. 18. This is a figurative and Poetical deſcription of Gods coming to take vengeance upon his enemies, which is continued in the next verſe.

Pſal: 18: , 14.

6 * Caſt forth lightning, and ſcatter them: ſhoot out thine arrows *m*, and deſtroy them.

m Thy thunderbolts which oft accompany the lightnings and thunder.

Pſal. 18: 6.
Heb. nds.

7 * Send thine † hand from above, rid me, and deliver me out of great waters from the hand of ſtrange children *n*

n Either of the Heathen nations which envy and hate me: or of the rebellious Iſraelites, who, though they profeſs themſelves to be the Lords people, yet in truth and for their carriage to me are like the barbarous Heathens.

8 Whoſe mouth ſpeaketh vanity *o*: and their right hand *p is* a right hand of falſhood *q*.

o Either, 1. vain brags and threatnings which ſhall come to nothing: Or, 2. vain and deceitful promiſes or profeſſions of friendſhip. *p* Here mentioned either, 1. as it is uſed in ſwearing, to note their perjury: or rather, 2. as an inſtrument of action. *q* Deceiving either, 1. themſelves, by being unable to do what they deſigned: or, 2. others, by not giving them that help which they promiſed to them.

Pſal: 33. , 3.

9 I will * ſing a new ſong uto thee *r*, O God: upon a pſaltery, and an inſtrument of ten ſtrings will I ſing *praiſes* unto thee.

r When thou haſt granted this requeſt of mine, *v*: 7, 8. which I know aſſuredly thou wilt do.

Or, ictory.

10 *It is he* that giveth || ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

s Who are not preſerved by their own power or prudence, but by Gods ſpecial providence, which for the publick good of the world watcheth over them.

11 Rid me, and deliver me from the hand of ſtrange children *t*, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſhood.

t And upon theſe accounts grant me the mercy which I deſired before, and now again do repeat.

Heb. cut.

12 That our ſons may be as plants grown up in their youth *u*; *that* our daughters *x* may be as corner-ſtones † poliſhed *after* the ſimilitude of a palace *y*.

u This mercy I beg not onely for my own ſake, but for the ſake of thy people, that thine and our enemies being ſubdued, and peace eſtabliſhed in the land, thy people may enjoy thoſe bleſſings which thou haſt promiſed to them; and particularly, *that our ſons*, which are the ſtrength and ſafety and hopes of a nation, may be *like plants*, flouriſhing and thriving and growing in height and ſtrength, as plants do *in their youth*, and they onely; for when they grow old, they wither and decay. *x* Upon whom the hope of poſterity depends. *y* Strong and beautiful, and adorned with all the ornaments belonging to their ſex.

Heb. on kind kind.

13 *That* our garners may be full affording † all manner of ſtore: *that* our ſheep may bring forth thouſands and ten thouſands in our ſtreets *z*.

z So as they may fill our ſtreets, being brought in hither for food to the Towns and cities. Or *in our folds or ſtables*, as the Chaldee and others render it; or, as the LXX and others, *in their* (or rather. *in our*, as it is in the Hebrew) *outlets* or *outgoings*, *i*: *e*: in the fields where they abide.

Heb. ble to earburdens r, *loaden ith fleſh*.

14 *That* our oxen may be † ſtrong to labour *a*: *that there be* no breaking in *b*, nor going out *c*: that *there be* no complaining *d* in our ſtreets.

a Heb. *laden*, either with fleſh and fat, as many underſtand it: or, as others, with young: but then the foregoing word is not to be rendred *oxen*, but *cows*, as the ſame word and in the ſame Maſculine gender is uſed *Deut*: 7. 13. and ſo this agrees beſt with the former prayer for the ſheep *v*: 13. and he wiſheth the ſame bleſſing of fruitfulneſs both for greater and ſmaller cattel. *b* To wit, of enemies invading the Land, or aſſaulting our Cities, and making breaches in their walls. *c* To wit, of our people, either out of the Towns and Cities to fight with an invading enemy: or out of the Land into captivity. *d* Or, *no outcry*, or *howling* for any ſad tidings, or publick grievances or calamities.

Pſal. 33 2. & 65.

15 * Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people, whoſe God is the LORD *e*.

e This is a correction of the laſt ſentence. This is a very deſireable eſtate, but the true and chief happineſs of our *Iſrael* doth not conſiſt in theſe things, which are common to others with us, but in this peculiar priviledge that the true and bleſſed God is our God by covenant and ſpecial relation.

P S A L. CXLV.

The ARGUMENT.

THis Pſalm & the reſt which follows to the end are wholly laudatory, ſetting forth the praiſes of God. The excellency of this Pſalm appears not onely from the opinion of the Hebrew Writters, but alſo from the care which the Pſalmiſt took to digeſt it into ſuch accurate and Alphabetical order, that it might be more eaſily fixed in the mind and memory of the reader.

Davids *Pſalm* of praiſe.

David *Magnifieth God for his greatneſs, and terrible Acts,* 1 ——— 7. *for his goodneſs and everlaſting Kingdom,* 8 ——— 13. *for his care and providence over all,* 14. ——— 16. *and for his ſaving mercies to them that fear him.* 17. ——— 21.

Or, *the* ng.
ompare r. . 9.

I Will extol thee my God || O King *a*, and I will bleſs thy name for ever and ever.

a Or, *the King*, by way of eminency; the King of kings, the God by whom kings reign, and to whom I and all other kings owe ſubjection and obedience.

Heb. *and his atneſs ere is no rch.*

2 Every day will I bleſs thee, and I will praiſe thy Name for ever and ever.

ob. 5. 9. 9. 10.

3 Great is the LORD, and greatly to be praiſed; † and * his greatneſs *b* is unſearchable.

b In his Beeing Majeſty and Glory, and all Perfections.

† Heb: *things*, or, *words*.

4 One generation ſhall praiſe thy works to another *c*, and ſhal declare thy mighty acts.

c The people that live in one age ſhal relate them to their poſterity, and ſo ſucceſſively in all ages.

5 I will ſpeak of the glorious honour of thy majeſty *d*, and of thy wondrous † works.

d Here are divers words heaped together to intimate that no words were ſufficient to expreſs it.

† Heb. *declare it.*
|| Heb. *pour out.*

6 And men ſhal ſpeak of the might of thy terrible acts: and I will † declare thy greateeſs.

7 They ſhal || abundantly utter the memory of thy great goodneſs *e*, and ſhal ſing ef thy righteouſneſs.

e The memorials of thy kindneſs to thy people, thy never to be forgotten bleſſings.

* Exod. 34. 6, 7. Num. 14. 18. Pſal. 86. 5, 15 & 103. 8.

8 The LORD is gracious and full of compaſſion; ſlow to anger, and † of great mercy.

† Heb: *great in mercy.*

9 The LORD is good to all *f*, and his tender mercies are over all his works.

f Not to *Iſrael* onely, but to all mankind, *whoſe hearts he fills with food and gladneſs*, as it is ſaid *Act*: 14. 17. yea to all his creatures, as it is in the next clauſe, to beaſts, as well as men. See *Pſal*: 39. 6. and 147. 9.

10 All thy works ſhal praiſe the *g*, O LORD, and thy ſaints ſhal bleſs thee.

g Objectively, they give men and Angels juſt occaſion to praiſe thee.

11 They ſhal ſpeak of the glory of thy Kingdom, and talk of thy power.

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

† Heb. *a kingdom of all ages*

13 Thy kingdom *is* † an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

* Pſ: 146. 8:

14 The LORD upholdeth all *h* that fall, and * raiſeth up all *thoſe that be* bowed down.

h Either, 1. all that look up to him for help: or, 2. all that are upheld: whoſe ſupport is not from themſelves, nor from other men, but onely from Gods powerful and good providence.

|| Or, *look unto thee*
* Pſ: 136. 25.

15 The eyes of all *i* || wait upon thee *k*, and * thou giveſt them their meat in due ſeaſon *l*.

i Of all living creatures. *k* Expect and receive their ſupplies wholly from thy bounty. Expectation is here figuratively aſcribed to brute creatures, as *Pſal*: 104. 27. *Rom*. 8. 22. *l* When they need it.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing *m*.

m Or, as divers render it, and which is moſt agreeable to the order of the words in the Hebrew Text, *thou ſatisfieſt every living thing* with thy *favour or good-will*, *i*: *e*: with the fruits of thy bounty: the Pronoun *thy* being eaſily and fitly underſtood out of the foregoing clauſe.

|| Or, *merciful*, or, *bountiful*.

17 The LORD is righteous in all his ways, and holy *n* in all his works.

n Or rather merciful, as this word moſt commonly ſignifies. There is a mixture of mercy in the moſt ſevere and terrible works of God in this life, *Judgment without mercy* being reſerved for the next life, *Jam*: 2. 13, *Rev*. 14. 10.

*Deut. 4. 7

18 * The LORD is nigh unto all them *o* that call upon him in truth *p*.

o To anſwer their prayers for relief. *p* Sincerely or with an upright heart, truſting to him, and waiting upon him in his way.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

q So far as it is agreeable to his own will, and convenient for their good; not inordinate deſires, which God commonly denies to his people in mercy, and granteth to his enemies in anger.

20 The LORD preſerveth all them that love him: but all the wicked will he deſtroy *r*.

r Frequently in this world, but infallibly in the next.

21 My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy Name for ever and ever.

P S A L. CXLVI.

The ARGUMENT.

THe deſign of this Pſalm is to perſwade men to truſt in God, and in him alone.

The Pſalmiſt voweth perpetual praiſes to God, 1 ——— 2. *and exhorteth, that none put their truſt in man, but in God,* 3 ——— 4. *in regard of his power, faithfulneſs and everlaſting Government,* 5 ——— 10.

† Heb: *Hallelujah.*
* Pſ. 104: 33.

† PRaiſe ye the LORD. Praiſe the LORD, O my ſoul.

* Pſ. 118. 8, 9.
|| Or, *ſalvation.*

2 * While I live will I praiſe the LORD: I will ſing *praiſes* unto my God, while I have any beeing.

3 * Put not your truſt in princes *a*, *nor* in the ſon of man, in whom *there is* no || help.

a In men of greateſt wealth and power, in whoſe favour men are very prone to truſt. *b* Who are utterly unable frequently to give you that help which they promiſe, and you expect.

* Pſ. 104. 29. Eccl 12: 7.
† Heb: *ſpirit.* So Gr.

4 * His † breath goeth forth, he returneth *c* to his earth *d*: in that very day *e* his thoughts *f* periſh:

c In his body, *Eccl*: 12. 7. *d* To that earth from which all mankind, Princes not excepted, had their original. *e* As ſoon as ever he is dead. *f* All his deſigns and endeavours either for himſelf or for others.

5 Happy *is he* that hath the God of Jacob for his help; whoſe hope is the LORD his God:

*Gen. 1. 1. 6 * Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever [g].

[g] Both becauſe he liveth for ever to fulfil his Promiſes, and becauſe he is eternally and unchangeably faithful.

*Pſ. 103. 6. 7 * Which executeth judgment for the oppreſſed which giveth food to the hungry: *the LORD looſeth the priſoners.

*Pſ. 68. 6. *Mat. 9. 30 John 9. 7, 32. *Pſ. 145. 14. Luk. 13. 13. 8 * The LORD openeth *the eyes of* the blind [h]; * the LORD raiſeth *them that are* bowed down; the LORD loveth the righteous [i].

[h] Either, 1. the eyes of their mind, which he enlightens and directs in doubtful and difficult cauſes: or 2. their bodily eyes which he did abundantly by his Son Jeſus Chriſt. [i] Even when he doth afflict them, which alſo he doth out of love, *Heb.* 12. 6.

*Deu. 10. 18. Pſ. 68. 5. 9 * The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down [k].

[k] He *overthroweth their goings,* as the phraſe is *Pſal:* 140. 4. He maketh them to loſe their way; he not onely fruſtrateth their plots and enterpriſes, but turneth them againſt themſelves. This and all the foregoing ſentences are ſo many arguments to encourage all good men to truſt in God in all their ſtraits and afflictions.

*Ex. 15. 18. Pſ. 10. 16. & 145. 13. 10 * The LORD ſhall reign for ever, *even* thy God O Zion, unto all generations. Praiſe ye the LORD.

P S A L. CXLVII.

The ARGUMENT.

THis *Pſalm* may ſeem from *v.* 2. and 13. to have been compoſed by ſome holy Prophet after the return of *Iſrael* from the Babyloniſh captivity. It containeth an ample celebration of GODS praiſes both for common mercies, and for ſpecial favours.

The Prophet exhorteth the People to praiſe God for his care over his Church, 1——14. *His Wiſdom and Government over all,* 15——18. *And for his Salvation to the faithful,* 19, 20.

*Pſ. 92. 1 *Pſ. 33. 1. PRaiſe ye the LORD: for *it* * *is* good [a] to ſing *praiſes, unto* our God: for *it is* pleaſant, *and* * praiſe is comely.

[a] It is acceptable to God, and greatly comfortable and beneficial to our ſelves.

*Deu. 30. 3. 2 The LORD doth build up Jeruſalem [b]: * he gathereth together the out-caſts [c] of Iſrael.

[b] It is the Lords own doing, and not mans. [c] Or, *the baniſhed,* who were carried captives out of their own land, and diſperſed in divers ſtrange countries.

† Heb. *griefs.* 3 He healeth the broken in heart [d], and bindeth up their † wounds.

[d] Either with the ſenſe of their ſins: or with their ſorrows and grievous calamities. He ſeems to ſpeak peculiarly of the captive Iſraelites now returned.

* Iſa. 40. 26. 4 * He telleth the number of the ſtars [e]: he calleth them all by *their* names [f].

[e] Which no man can do, *Gen;* 22. 17. For thoſe thouſand and twenty five which Aſtronomers number: are onely ſuch as are moſt diſtinctly viſible to the eye, and moſt conſiderable for their influences. [f] This ſignifies 1. that he exactly knows them as we do thoſe whom we can call by name; he is able to give diſtinct names to each of them, becauſe he accurately underſtands their ſeveral natures and operations: 2. That he hath a Sovaraign Power over them, as men have over their children or ſervants or ſouldiers whom they can call by name; that he appointeth and governeth all their motions and influences to the fulfilling of his own pleaſures and purpoſes,

† Heb. *of his underſtanding* there is *no number,* 5 Great is our LORD, and of great power; † his underſtanding is infinite.

*Pſ. 146. 9 6 * The LORD lifteth up the meek; he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving: ſing *praiſes* upon the Harp unto our God.

*Pſ. 104. 13, 14. 8 * Who covereth the heaven with clouds, who prepaireth rain for the earth, who maketh graſs to grow upon the mountains.

*Job 38. 41. Pſ. 104, 27. 28. & 136 25. & 145 15. ‖Or, *even.* *Job 38. 41. 9 * He giveth to the beaſt his food, ‖ *and* to the * young ravens [g] which cry.

[g] Which he mentions partly becauſe they were moſt contemptible, eſpecially to the Jews, to whom they were unclean and forbidden for food: partly becauſe they are greedy and voracious: and partly becauſe they are not onely neglected by men, but alſo forſaken by their dams as ſoon as ever they can flie, and ſo are wholly left to the care and keeping of Divine providence.

*Pſ. 33. 16. Hoſ. 1. 7. 10 * He delighteth not in the ſtrength of the horſe; he taketh not pleaſure in the legs of a man [h].

[h] As if he needed either the one or the other for the accompliſhment of his deſigns.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy [i].

[i] That believingly and patiently expect and ſeek relief & happineſs from God alone, and from his meer grace and mercy; and not from any creature, nor from their own merits.

12 Praiſe the LORD, O Jeruſalem: praiſe thy God, O Zion.

†Heb. *who maketh thy borders peace.* * Pſ. 132. 15. 13 For he hath ſtrengthned the bars of thy gates [k]; he hath bleſſed thy children within thee.

[k] Thy ſtrength conſiſts not in thy walls and gates and bars, but in his protection.

†Heb. *fat of wheat.* Pſ. 81. 16. 14 † He maketh peace in thy borders [l], *and* * filleth thee with the † fineſt of the wheat.

[l] In all thy land, even to its utmoſt borders, which are moſt liable to the incurſion of enemies,

15 He ſendeth forth his commandment [m] *upon* earth: his word runneth very ſwiftly [n].

[m] Which is ſufficient without any inſtruments to execute whatſoever pleaſeth him, either in works of nature or of providence. [n] The thing is done without delay or difficulty.

16 He giveth ſnow like wool [o]: he ſcattereth the hoar froſt like aſhes [p].

[o] Not onely in colour and ſhape and ſoftneſs, but alſo in uſe, keeping the fruits of the earth warm. [p] In colour and ſmalneſs of parts, as alſo in its burning quality.

17 He caſteth forth his ice [q] like morſels: who can ſtand before his cold [r]?

[q] Either, 1. pieces of ice, which God may be ſaid to *caſt forth* or *to caſt down,* becauſe he ſendeth it, and oft-times ſuddenly: or 2. great hail-ſtones, which are of an icy nature aud ſubſtance, and which are very properly *caſt forth or caſt down* out of the clouds, and that like morſels or fragments, the particles being congealed in them. [r] The cold which he ſometimes ſends into the air is ſo ſharp, that it would be intolerable, if men did not defend themſelves from it by houſes, cloaths, fire, *&c.*

18 He ſendeth out his word, and melteth them: he cauſeth his † winds [s] to blow, and the waters flow [t]. †Heb: *ſpirit.* Iſa. 40: 7

[s] The Southern or ſome other warm wind ſent with commiſſion to diſſolve the ice. [t] The rivers return to their courſe which before were bound up by, or turned into, ice.

19 He ſheweth † his word [u] unto Jacob [x]; his ſtatutes and his judgments unto Iſrael. † Heb: *his words.*

[u] He fully declared his mind and will by revelation and in his word. [x] To the children or *Jacob* or *Iſrael,* and to them alone, as it follows.

20 * He hath not dealt ſo with any nation [y]: and *as for* his judgments, they have not known them, Praiſe ye the LORD. †See *Rom.* 3: 1, 2.

[y] He left all others to their own native darkneſs and blindneſs, and to thoſe dim diſcoveries of God and of themſelves which they had from the light of Nature.

P S A L. CXLVIII.

The ARGUMENT.

THe nature of this *Pſalm* is for ſubſtance the ſame with the former containing an invitation to all the creatures to praiſe God for his manifold bleſſings.

The Pſalmiſt exhorted all celeſtial and terreſtrial creatures, eſpecially man, to praiſe God for his Favour and Mercy to his Church 1——14.

† PRaiſe ye the LORD. Praiſe ye the LORD from the heavens [a]; praiſe him in the heights [b]. †Heb: *Hallelujah.*

[a] All the hoſt of Heaven, which he particularly expreſſeth in the following verſes. [b] In thoſe high and heavenly places.

2 * Praiſe ye him all his Angels [c]: praiſe ye him all his hoſts [d]. * Pſ: 103. 20, 21:

[c] He inviteth the Angels here, and the ſenſleſs creatures afterward, to praiſe God, not as if the former needed, or the latter were capable of his exhortation, but onely by a Poetical rapture, the deſign whereof is, that men by this means might be more provoked to this duty. [d] The Angels, called *hoſts,* here and 1 *Kings* 22. 19. for their vaſt numbers, exquiſite order, and perfect ſubjection to their General, the Lord of hoſts.

3 Praiſe ye him ſun and moon [e]: praiſe him all ye ſtars of light.

[e] You which are adored by the blind Heathens for gods, you are but his creatures, and therefore were obliged, if you were capable to worſhip and praiſe him for your glorious light and powerful influences.

4 Praiſe him ye heavens of heavens [f], and ye waters that be above the heavens [g].

[f] Ye higheſt and moſt gracious Heavens, the place of GODS Throne and glorious preſence, as this phraſe is uſed, *Deut:* 10. 14. 1 *Kings* 8. 27. *Neh.* 9. 6. *Pſal:* 115. 16. Or ye ſtarry heavens, which alſo may well be ſo called, becauſe they are above the air, which is oft called *Heaven* in Scripture. [g] Ye clouds which are above a part of the Heavens. Of which ſee on *Gen:* 1. 7.

5 Let them praiſe the Name of the LORD: for * he commanded, and they were created [h]. *Gen. 1. 1, 6. Pſ. 33. 9.

[h] They owe their beeing wholly to Gods good will.

6 * He hath alſo eſtabliſhed them for ever and ever [i]: he hath made a decree [k] which ſhall not paſs [l]. *Pſ. 89. 37 & 119. 90: 91. Jer. 31. 35. 36.

[i] Either abſolutely as to the ſubſtance of them, or at leaſt to the end of the world. He hath made them conſtant and incorruptible not changeable and periſhing, as the things of the lower world are. [k] Either concerning their ſeveral courſes and influences: or rather for their continuance for ever; which beſt agrees with the foregoing and following words. [l] Which decree ſhall never be made void.

7 Praiſe the LORD from the earth, ye dragons [m] and all deeps.

[m] Either, 1. dragons and ſerpents, which abide in the deep caverns and holes of the earth; or, 2. whales or other Sea-monſters, which dwell in the depths of the Sea, which are oft called by this name, as *Job* 7. 12. *Ezek.* 29. 3. and elſewhere as the word here rendred *deeps* is moſt commonly uſed concerning the Sea.

8 Fire [n] and hail, ſnow and vapour [o], ſtormy wind fulfilling his word [p].

[n] Lightnings and other fire-works of the air. [o] Or, *fumes* hot exhalations, as the word properly ſignifies, as cold exhalations are comprehended under the title of *ſnow.* And both of them ariſing from the earth, are here fitly mentioned as belonging to it. [p] Executing his commands either for the comfort and refreſhment, or for the puniſhment, of the inhabitants of the erath.

9 Mountains and all hills, fruitful Trees and all cedars [q].

q Admirable for your height and ſtrength and uſe, though not for your fruit.

Heb. *irds of* *ing.* 10 Beaſts and all cattel, creeping thing, and † flying fowl.

11 Kings of the earth *r*, and all people: princes, and all judges of the earth.

r Who, though you are called *gods*, and adored like Gods by your ſubjects, yet are but men, and the creatures and ſubjects of the Soveraign Lord, to whom you owe both your beeing, and all your power and dignity.

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for * his Name alone is † excellent; his glory is above the earth and heaven *s*.

*Pſ. 8: 1. ſa. 12. 4. †Heb. *ex-lted.*

s Not ſo much in place as in excellency, above all the glories which are in earth and in Heaven.

14 He alſo exhalteth the Horn of his People, *t*, the praiſe *u* of his ſaints, even of the children of Iſrael, a people near unto him *x*, Praiſe ye the LORD.

t To wit, above the horns of all the people in the world, in reſpect of their ſpiritual and eternal priviledges, as it here follows. *The horn* in Scripture doth commonly note ſtrength, victory, glory and felicity. as *Deut*: 33. 17. and every where. *u* Either, 1. He is *the praiſe*, as God is called *Deut*: 10. 21. to wit, *the God of* their praiſe, as 109. 1. the chiefeſt object and matter of it: or, 2. which is *the praiſe*. Which work of God in exalting their horn is their glory, and maketh them praiſe-worthy, or obligeth and provoketh them in a ſingular manner to perform this great duty of praiſing God, which is ſo generally neglected by others. *x* By ſpecial relation and friendſhip and covenant, and by familiar intercourſes, God manifeſting his face and favour to them, and they frequently and ſolemnly approaching into his preſence, and worſhipping him at his footſtool.

P S A L. CXLIX.

The ARGUMENT.

THe ſcope and deſign of this *Pſalm* is to ſtir up and encourage Gods people to praiſe him, either, 1. for their deliverance out of *Babylon*, and the promiſes which God had given them of the perfection of that work and of the enlargement of their power and dominion in the world, or rather, 2. for the eſtabliſhment of the Kingdom of *Iſrael* in *Davids* hands, and for that ſafety and glory and victory over their enemies which they expected by that means. But withal, the Pſalmiſt, or the Spirit of God which dictated this Pſalm to him had a further proſpect, even to the Meſſiah, of whom *David* was a Type, and who was to ſucceed *David* in the Throne, and to bring that Kingdom to its higheſt perfection. And ſo divers of the Jewiſh Doctors underſtand this Pſalm

An exhortation to praiſe God for his love to his people, 1 —— 5. *and for enabling them by his power to overcome their enemies* 6 —— 9.

†Heb. *Hallelujah.* *Pſ. 33. 3. † PRaiſe ye the LORD. * Sing unto the LORD a new ſong *a*: *and* his praiſe in the congregation of Saints.

a For theſe new mercies conferred upon us, denied to former times.

*Pſ. 100. 3. 2 Let Iſrael rejoyce in * him that made him *b*: let the children of Zion be joyful in their king *c*.

b That made them not only his creatures, but, which is unſpeakably greater his people: or, that advanced and adorned them with ſingular priviledges, as this word is uſed, 1 *Sam.* 12. 6. and elſewhere. *c David* and his poſterity, and eſpecially the chief of all of them, the Meſſiah. Let them rejoyce and bleſs God that they have ſo potent, ſo wiſe, and ſo juſt a King.

*Pſ. 81. 2. ||Or, *with the pipe.* 3 * Let them praiſe his Name || in the dance: let them ſing *praiſes* unto him with the timbrel and harp *d*.

d According to the uſage of that time and diſpenſation.

4 For the LORD taketh pleaſure in his people *e*: he will beautifie *f* the meek *g* with ſalvation *h*.

e He loveth them above all people, and rejoyceth over them to do them good. *f* Heb. *adorn or glorifie*, make them amiable and honourable in the eyes of the world, who now hate and deſpiſe them. *g* Or, *humble*, to wit, his people, as he now ſaid, who are oft in Scripture deſcribed by that Character, becauſe all true Iſraelites are ſuch, and all Iſraelites profeſs and ought to be ſuch Or, *the afflicted*, as that word is oft uſed in Scripture, which hath been obſerved before; his poor afflicted and oppreſſed people, to whom the following ſalvation is moſt needful and acceptable. *h* Both temporal in the delivering them from, and ſetting them above, all their enemies, and afterwards, with everlaſting ſalvation and glory.

5 Let the ſaints be joyful in glory *i*: let them ſing aloud upon their beds *k*.

i For the honour which God puteth upon them. *k* Either, 1. for their ſafe and ſweet repoſe and peace, which is ſignified by *reſting in beds*, *Iſa*: 57. 2. Or, 2. by night as well as by day, even in the time devoted to reſt and ſleep, which they ſhall borrow to praiſe God for his eminent and extraordinary bleſſings, as *David* frequently did upon ſuch occaſions.

6 *Let* † the high praiſes of God be || in their mouth *l*, and a * two-edged ſword in their hand *m*: †Heb. *the exaltations* || Heb. *in their throat* *Heb. 4. 12 Rev. 1. 16.

l Heb. *in their throat*. Which ſignifies vocal praiſe, and that with a loud voice. *m* Not only to defend themſelves from their enemies, but, as it follows, to revenge themſelves upon them.

7 To execute vengeance upon the heathen *n*, *and* puniſhment upon the people.

n For all their cruelties and injuries towards Gods people. This was literally accompliſhed by *David* upon the Philiſtines, Ammonites, Syrians, and other neighbouring Nations and Princes, which were bitter enemies to Gods people. And the ſame thing was done afterwards in the Chriſtian world, when God raiſed up Chriſtian Princes, who did by the help of the Chriſtians fighting with and under them, ſeverely revenge the blood of the martyred Chriſtians upon their cruel Perſecutors and Tyrants in divers ages. It may alſo be underſtood of the ſpiritual plagues which Chriſt by the hand or miniſtry of his Apoſtles and Miniſters did inflict upon the hearts and conſciences of his incorrigigible enemies, who by Gods word and ordinances were either tormented or hardned to their deſtruction, Yea it may have a reſpect unto the laſt day of judgment, in which the Saints ſhall judge the world, 1 *Cor.* 6. 2. which will be a moſt dreadful execution of this vengeance, *&c.*

8 To bind their kings with chains, and their nobles with fetters of iron *o*.

o Of which ſee the Note on the foregoing verſe.

9 * To execute upon them the judgment written *p*: this honour have all his ſaints *q*. Praiſe ye the LORD. * Deu. 7. 1, 2.

p Appointed and declared in the holy Scripture, as *Deut*; 12. 32, and 29. 19. and 32. 41, 42, 43. and elſewhere This is added to ſhew that they do not this work to ſatisfie their own malicious or revengeful inclinations, but in obedience to Gods command, and onely in ſuch manner as God hath allowed in his word. *q* The honour of theſe actions belongs to all the Saints, for whoſe ſakes God appointed this in his word, and afterwards executed it by his providence.

P S A L. CL.

The ARGUMENT.

THis *Pſalm* agrees much with the former; and is an invitation to all men to praiſe God, and eſpecially to the Levites, or thoſe of them who were appointed to this work, as may be gathered both from the place in which they are to praiſe him, which is, according to our Tranſlation, *in his Sanctuary*, *v*: 1. and from that great variety of inſtruments here mentioned, all which were frequently uſed in their Temple-ſervice, and ſeldom elſewhere.

An exhortation to praiſe the Holineſs, Power, and Kindneſs of God, with all ſort of muſical Inſtruments, 1 —— 6.

† PRaiſe ye the LORD. Praiſe God in his ſanctuary *a*: praiſe him in the firmament of his power *b*. †Heb. *Hallelujah.*

a In his Temple where this work was to be performed conſtantly and ſolemnly. Or, who dwelleth *in his Sanctuary*. So it deſcribeth and limiteth the object of their praiſes. Or, *for* (as this particle is uſed in the next verſe) *his Sanctary*, for this great favour of placing his Sanctuary and dwelling place amongſt men. *b* In his heavenly manſion, there let the bleſſed Angels praiſe him. Or, who dwelleth *in the firmament*, or *ſpreading forth of his power*, to wit, in the Heavens which were ſtretched out by his great power, and in which are the moſt glorious teſtimonies of his infinite power. Or, *for the firmament*, &c. for that glorious and aſtoniſhing piece of his workmanſhip.

2 * Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs *c*. * Pſ. 145. 5, 6.

c As his infinite Majeſty deſerves to be praiſed.

3 Praiſe him with the ſound of the || trumpet; * praiſe him with the pſaltery and harp. ||Or, *cornet.* * Pſ. 81. 2. & 149. 3.

4 Praiſe him with the timbrel and || dance; praiſe him with ſtringed inſtruments and organs. || Or, *pipe.*

5 Praiſe him upon the loud cymbals; praiſe him upon the high ſounding cymbals.

6 Let every thing that hath breath *d*, praiſe the LORD. Praiſe ye the LORD.

d Every living creature in heaven and in Earth, *Apoc.* 5. 13. according to their ſeveral capacities, ſome objectively, others actively, as was noted before.

P R O V E R B S.

THE Penman of this Book is expreſſed in the Title, Solomon, *who was famous for his Proverbs, of which* he ſpake Three Thouſand, *as it is recorded,* 1 Kings 4. 32. *the moſt eminent and uſeful of them being doubtleſs collected in this Book. And that the greateſt part of this Book was compoſed by* Solomon *doth ſufficiently appear becauſe that part of it which was collected and compoſed by other hands is ſo plainly diſtinguiſhed from the foregoing part,* Chap. 25. 1. *The Nine firſt Chapters contain a Preface or Introduction to the Book, or an Exhortation to true Wiſdom, and all the following Chapters contain the Precepts of Wiſdom called Proverbs. Wherein we are not to expect that order and coherence which is in many other books of Scripture.*

CHAP. I.

CHAP. I.

The uſe of the Proverbs, 1——6. An exhortation to fear God, and believe his Word, 7. The glory of thoſe Children that obey the Inſtruction of their Parents, 8, 9. A caution againſt yielding to enticing ſinners, 10. The contrivance, 11, 10. Arguments and Invitation of theſe Sinners, 13, 14. Reaſons againſt a complying with them. 15——19. Wiſdoms call to repentance, 20——22. Her promiſe, 23. Her complaints and threatnings, 24——30. The fruit of ſin, 31——32. Peace to the Penitent, 33.

* 1 Kings 4. 32. Chap. 10. 1. & 25. 1.

THE * proverbs *a* of Solomon *b*, the ſon of David, King of Iſrael.

a Proverbs are ancient and wiſe, and ſhort Sayings in common uſe: whereof ſome are plain and eaſie, others are intricate and obſcure. *b* Proceeding from *Solomon*, and moſt of them digeſted by him into this Book. See the Preface.

2 To know *c* wiſdom *d* and inſtruction *e*, to perceive the words of underſtanding *f*.

c Written to help men to know throughly and practically. *d* Both humane Wiſdom to conduct our Affairs in this life, which divers of the following proverbs do, and eſpecially Divine Wiſdom which *Solomon* chiefly deſigned; or to make men wiſe to know their duty, and to ſave their Souls. *e* The Counſels and Inſtructions delivered either by God, or by men, in order to the attainment of Wiſdom. *f* Either, 1. Which are the Effects of a good Underſtanding: Or, 2. Which teach a man true Underſtanding, whereby to diſcern between truth and Error, between good and evil, to chuſe the former, and to refuſe the latter.

†Heb: *prudence.* † Heb: *equities.*

3 To receive the inſtruction *g* of † wiſdom *h*, juſtice, and judgment, and † equity *i*.

g Willingly to receive the Counſels of others, which is a good ſtep to Wiſdom, and a part of it. *h* Such as is wiſe, and tends to make men wiſe and prudent. This is oppoſed to *the Inſtruction of Fools* and *folly*, of which Prov. 16: 22. and 19: 27. For folly or wickedneſs hath its School, and multitudes of Scholars, that are very apt to learn its Leſſons. *i* Which teach men juſt judgment or equity, to wit, their whole duty, both to God and to others, and to themſelves. Theſe three words ſeem to ſignifie the ſame thing, and are heaped together to note either the neceſſity of the Precept, or the exactneſs and diligence which is required in the practice of it.

|| Or, *adviſement.*

4 To give ſubtilty *k* to the ſimple *l*, to the young man *m* knowledge and || diſcretion.

k Or rather, *Prudence*, as this word is uſed, Prov. 3. 21. & 5. 2 & 8. 5, 12. which elſe where is taken in an evil ſenſe for *craft* or *ſubtilty*. *l* Such as want Wiſdom, and are eaſily deceived by others, and therefore moſt need this bleſſing. *m* Which wants both experience and Self-government.

* Cha. 9. 9.

5 * A wiſe *man* will hear *n*, and will increaſe learning *o*; and a man of underſtanding ſhall attain unto wiſe counſels *p*.

n Is not ſelf conceited, as Fools are, but willing to learn from others; and therefore will attend to the following Inſtructions. *o* And thereby will gain this great benefit to grow in knowledge and wiſdom. This he adds to ſhew that this Book is uſeful and neceſſary, not only to the ſimple, but alſo to the moſt wiſe and knowing Perſons. *p* Not to deep ſpeculations, but practical conſideration; to the art of governing himſelf or others well and prudently.

|| Or, *an eloquent ſpeech*

6 To underſtand a proverb and || the interpretation *q*; the words of the wiſe, and their dark ſayings *r*.

q *i. e.* The Interpretation of a Proverb, by a Figure called *Hendiadis*, or the meaning and uſe of the wiſe ſayings of God, or of men; to know this practically, and for his direction and benefit; for practice is the great deſign of this Book *r* Such as are hard to be underſtood by inconſiderate and ungodly men, but to be found out by diligent, and humble inquiry.

* Job 28. 28. Pſal: 111. 10. Chap 9. 10. Eccl. 12. 13. || Or, *the principal part.*

7 * The fear of the LORD *s is* || the beginning *t* of knowledge: *but* fools *u* deſpiſe wiſdom and inſtruction *x*.

s Reverence and obedience to God, or his Worſhip and Service, as this word is commonly uſed: *t* Either the Foundation, or the Top, and perfection, or chief point, without which all other knowledge is vain and uſeleſs *u* Wicked men, called *Fools* through this whole Book; ſuch as do not fear God. *x* Are ſo far from attaining true wiſdom, that they deſpiſe it, and all the means of getting it Which fully proves what he now ſaid, that *the fear of the Lord is the beginning of Wiſdom.*

* Chap. 6. 20.

8 My ſon *y*, * hear the inſtruction of thy father *z*, and forſake not the law of thy mother *a*.

y He ſpeaks to his Scholars with paternal Authority and Affection to make them more attentive and obedient Teachers among the Hebrews and others, were commonly called *Fathers*, and their Scholars their *Sons*. *z* His good and wholſome Counſels, but not ſuch as are contrary to Gods Law, Prov 19. 27. *a* Thoſe pious inſtructions which thy Mother inſtilled into thee in thy tender years. See Prov. 31. 1. 2 Tim: 1: 5. & 3: 14, 15. This he adds, becauſe Children when grown up, are very prone to ſlight their Mothers advice, becauſe of the infirmity of their Sex, and becauſe they have not that dependance upon, and expectation from their Mothers, which they have from their Fathers.

† Heb: *an adding.*

9 For they *ſhall be* † an ornament of grace unto thy head, and chains about thy neck *b*.

b This will make thee amiable and honourable in the ſight of God and of men; whereas the forſaking of thoſe good Counſels will make thee contemptible.

10 My ſon, if ſinners *c* entice thee, conſent thou not.

c Eminently ſo called, as Gen. 13 13. Pſal. 1. 1. and 26. 9. ſuch as ſell themſelves to work all manner of wickedneſs: particularly Thieves, and Robbers, and Murtherers, as appears from the next verſe, as alſo oppreſſors and cheaters, by comparing this with v. 19.

11 If they ſay, Come with us *d*, let us lay wait for blood *e*; let us lurk privily *f* for the innocent *g* without cauſe *h*

d We are numerous and ſtrong, and ſociable. *e* To ſhed Blood. He expreſſeth not their words, which would rather affright than inveigle a young novice, but the true nature and conſequence of the Action, and what lyes at the bottom of their ſpecious pretences. *f* So we ſhall neither be prevented before, nor diſcovered and puniſhed afterward. *g* Harmleſs Travellors, who are more careleſs and ſecure and unprovided for oppoſition, than ſuch Villains as themſelves. *h* Though they have not provoked us, nor deſerved this uſage from us. This *Solomon* adds to diſcover their malignity and baſeneſs, and ſo deter the young Man from aſſociation with them.

† Heb. Num. 33.

12 Let us ſwallow them up alive as † the grave *i*, and whole, as thoſe that go down into the pit *k*.

i Which ſpeedily covers and conſumes dead bodies. See Pſal. 55. 15. & 124. 3. We ſhall do our work quickly, eaſily, and without fear of diſcovery. *k* Into ſome deep pit, into which a Traveller falls unawares, and is utterly loſt and never diſcovered.

13 We ſhall find all precious ſubſtance; we ſhall fill our houſes with ſpoil *l*.

l As our danger is little, ſo our profit will be great.

14 Caſt in thy lot among us *m*; let us all have one purſe *n*:

m *i. e.* Put in thy Money into our Stock. Or rather, *thou ſhalt caſt thy lot amongſt us*, i. e. Thou ſhalt have a ſhare with us, and that equally and by lot, although thou art but a Novice and we Veteranes. This agrees beſt with their deſign, which was to allure him by the promiſe of advantage. *n* Or, *we will have*, &c. One Purſe ſhall receive all our profits, and furniſh us with all expences. So we ſhall live with great facility and true friendſhip.

* Ch. 4.

15 My ſon *, walk not thou in the way with them *o*; refrain thy foot from their path *p*.

o Avoid their courſes, and their converſation, and company. *p* When thou haſt any thought, or inclination, or temptation to follow their counſels or examples, ſurppreſs it, and reſtrain thy ſelf as it were by force and violence, as the word implies.

* Iſa. 59. Rom: 3:

16 * For their feet run *q* to evil *r*, and make haſte to ſhed blood *s*.

q They make haſte, as it follows without conſidering what they are doing. *r* To do evil to others as was expreſſed, v. 11, 12. which alſo will bring evil upon themſelves. *s* To ſhed innocent blood: which is an inhumane and dangerous practice.

† Heb: *the eyes every thi… that hath wing.*

17 Surely in vain the net is ſpread † in the ſight of any bird *t*.

t The deſign of theſe words is to ſet forth the folly of theſe men by the ſimilitude of a Bird, which yet is very variouſly applied and underſtood by divers Interpreters. But I ſhall not confound the Reader with the rehearſal of them. This Clauſe, *in vain*, upon the underſtanding whereof the whole depends, may be underſtood, either 1. in reſpect of the Fowler, So the ſenſe is, the Fowler who ſpreads his Net in the ſight of the Bird loſeth his labour, becauſe the Bird perceiving the danger, will not be tempted to come to the Bait, but flees away from it. *But*, or *yet*, *theſe* (as the firſt words of the next Verſe may well be, and by the Chaldee Tranſlator are rendred) are more fooliſh than the ſilly Birds, and tho they are not ignorant of the danger and miſchief which theſe evil courſes will bring upon themſelves, which I have here repreſented, yet they will not take warning, but madly ruſh upon their own ruine. Or. 2. in reſpect of the Bird. So the Senſe is, The ſilly Bird, although it ſee the ſpreading of the Net, yet is not at all inſtructed and cautioned by it, but through the greedineſs of the bait, ruſheth upon it, and is taken by it. And theſe men are not one jot wiſer, but albeit they know and find that by theſe practices they expoſe themſelves to the juſtice of the Magiſtrat, and to the vengeance of God, the ſad effects whereof they daily ſee in the deſtruction of their Brethren in iniquity, yet they will boldly and madly run themſelves into the ſame miſeries. Both ways the ſenſe comes to the ſame.

18 And *u* they lay wait for their *own* blood *x*; they lurk privily for their lives.

u Or, *But*, or *Yet*, or *So*, for all theſe ways this Particle is uſed. Which is more fully expreſſed in the next verſe. *x* The deſtruction which they deſign to others, falls upon themſelves. *Their blood* anſwers to *their feet*, v. 16. and belongs to the ſame Perſons.

19 So *y* are the ways *z* of every one that is greedy of gain *a*: *which b* taketh away the lives of the owners thereof *c*.

y As is expreſſed both in the foregoing and following words. *z* The actions and courſes, which are *ſo* in the tendency and event of them. *a* That ſeeks gain by unrighteous and wicked practices. *b* Either *which greedineſs*, or rather, *which gain*, by comparing the laſt words. *c* Brings ſudden and violent death upon thoſe who had made themſelves Maſters and Poſſeſſors of ſuch gain.

† Heb: *Wiſdoms*, that is, *excellent Wiſdom*. * Ch. 8.

20 † * Wiſdom crieth *d* without *e*; ſhe uttereth her voice in the ſtreets;

d Having expreſſed the counſels and invitations of folly and of wicked men, he now declareth the voice of Wiſdom. By the name of Wiſdom or *Wiſdoms*, he ſeems to underſtand the Wiſdom or counſel of God revealed to the Sons of Men by his Word. Which he calls *Wiſdoms* here, as alſo Prov. 9. 1. either to note the excellency of this Wiſdom beyond all other, as the greateſt and chief of Beaſts is called *Behemoth* or *Beaſts*, Job 40. 15. or becauſe it conſiſteth of a multitude of wiſe Precepts; or becauſe it hath been delivered to Mankind at ſundry times, and in divers manners, and by many perſons, Prophets and Apoſtles, and eſpecially by the Son of God, who is called *the Wiſdom of God*, Luke 11. 49. And this wiſdom is ſaid to *cry* waith a loud voice, to intimat both God's earneſtneſs in inviting ſinners to Repentance, and their inexcuſableneſs if they do not hear ſuch loud cries. *e* Or, *abroad*, or *in the ſtreets* or *open places*, as many others render it, and as it is in the next Clauſe. Not in corners and privily, as ſeducers perſwade men to error or wickedneſs, being afraid of the light, but openly and publickly before all the World.

21 She crieth in the chief place of concourſe *f*, in the opening of the gates *g*: in the city *h* ſhe uttereth her words, *ſaying*,

f Where there is probability of moſt ſucceſs *g* Where Magiſtrats ſit in Judgment, and people are aſſembled. So it crieth both to the wiſe and to the unwiſe, as *Paul* preached, *Rom.* 1: 14. *h* Not only in the gate, but in every part of the City. Or, *in the Cities*, the ſingular number being put for the Plural.

22 How long ye ſimple ones *i* will ye love ſimplicity *k*? and the ſcorners *l* delight in their ſcorning, and fools *m* hate knowledge?

i Ye ignorant, and eaſie, and credulous Perſons, who are ſo ſoon cheated by the World and the Devil, and do not underſtand your own Intereſt. *k* Being unwilling to part with it, or to be made wiſer. *l* That ſcoff at all Religion, & contemn the Word and faithful Miniſters of God. *m* Willful and wicked fools, as *Prov.* 17: 10: & 26: 4.

23 Turn ye *n* at my reproof *o*: behold, I will pour out *p* my * Spirit *q* unto you; I will make known my
44:3. words unto you *r*.

n From your evil courſes unto me. *o* Upon this admonition here given to you. *p* If you will do ſo, I will freely and abundantly impart unto you. *q* Either my mind, as *Spirit* is taken, *Pſal*: 77: 6: *Prov*: 29: 11: or the gifts and Graces of my Spirit, which he hath promiſed to ſuch Perſons, *Luke* 11: 13: *John* 4: 14: & 7: 39. *r* By my Spirit I will cauſe you truely and ſavingly to underſtand my
65.2. word which is hid from others, 2 *Cor*: 4: 3.

24 * Becauſe I have called *s*, and ye refuſed; I have
13. ſtretched out my hand *t*, and no man regarded *u*;

8:18. *s* By my Miniſters, & by my Judgments upon you or others, and by the motions of my Spirit and your own Conſciences. *t* Offering Grace and Mercy to you and earneſtly inviting you to accept of it. Leſt through your deafneſs or diſtance from me you ſhould not hear, I have beckned to you with my hand, which this Phraſe ſignifies, *Iſa*: 13: 2: & 65: 2. *u* Few or none complied with it.

107. 25 But ye * have ſet at naught *x* all my counſel *y*, and would none of my reproof:

7:30 *x* Or *deſpiſed*, or *made void*, reſiſted its power and authority. *y* Either, 1. my deſign of doing Sinners good, which you have made of none effect to your ſelves. Or, 2. my commands and counſels which ſuits better with the next Clauſe.

26 I alſo *z* will laugh at your calamity *a*: I will mock when your fear *b* cometh;

z As you have ſcoffed at me and my ways. *a* *i. e.* deſtroy you without pity, and take pleaſure therein, Comp. *Revel.* 18: 20. *b* The miſery which you do or ſhould fear. The act for the object, as *Iſa*; 8: 12, and elſewhere.

27 When your fear commeth as deſolation *c*, and your deſtruction cometh as a whirlwind *d*; when diſtreſs and anguiſh cometh upon you.

c As ſome deſolating ſword or Judgment, which quickly over-runs a whole Countrey. *d* Which inſtantly ſpreadeth it ſelf from place to place with great and irreſiſtible violence and doing much miſchief.

27:9. 28 * Then ſhall they call upon me, but I will not an-
1: 15. ſwer; they ſhall ſeek me early *e*, but they ſhall not find
11: 11. me *f*.

4: 12. *e* Or, *in the morning*, as the word properly ſignifies, and is here
3: 4. rendred by others, as ſoon as their calamity comes; or rather, with
7:13. great diligence and fervency, as this phraſe commonly ſignifies, *f* Becauſe they do not ſeek me by choice and with ſincerity, but only by conſtraint, and that they may be freed from their miſeries.

29 For that they hated knowledge *f*, and did not chuſe *g* the fear of the LORD.

f To wit, the practical knnwledge of God, and of their duty to him, as it is explained in the following clauſe. *g* Not heartily approve of it and love it, but only made ſome ſhew of it

30 They would none of my counſel *h*: they deſpiſed all my reproof.

h They refuſed to be guided by my Counſels or Precepts.

31 Therefore ſhall they eat of the fruit of their own way *i*, and be filled with their own devices *k*.

i They ſhall receive puniſhments anſwerable to their ſins. *k* With the fruits or effects of their wicked devices. What was ſweet in their Mouths ſhall be bitter in their Bellies, and that deſtruction which they have plotted againſt others, ſhall fall upon themſelves.

32 For the turning away *l* of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them *m*.

l To wit, from God and from his Counſels and reproofs; ſo this is oppoſed to *hearkening unto* God, *v.* 33. Or, as it is rendred in the Margent, and by divers others, *the eaſe* or *reſt*, the peace or tranquility, as it ſeems to be explained in the next Clauſe *m* It commonly proves the occaſion of their Ruine, by making them preſumptuous, and ſecure, and worldly, and proud, and forgetful of God and of their own Eternal happineſs, whereby they provoke God's wrath, and bring upon themſelves ſwift and certain deſtruction. Thus he meets with the common objection againſt the fear of God, taken from the preſent impunity and proſperity of ungodly men.

33 But whoſo hearkneth unto me, ſhall dwell ſafely *n*, and ſhall be quiet from fear of evil *o*.

n Or, *ſecurely*, or *confidently*, reſting himſelf upon the conſcience of his own integrity, and upon the promiſes and favour of God. *o* From ſinful and tormenting cares and fears. And as a wicked Man's mind is oft full of anxiety in the midſt of all his outward proſperity and glory, ſo the mind of a good man is filled with peace and joy even when his outward man is expoſed to many troubles.

CHAP. II.

Solomon *exhorteth his ſon to get Wiſdom,* 1——4. *Telleth him the benefit, he ſhall receive thereby,* 5——10: *And the evils which he ſhould avoid,* 11, 12. *The wicked mans ways are deſcribed,* 13——20. *An habitation promiſed the righteous,* 21. *The end of the wicked miſerable,* 22.

hap:7:1. MY ſon *a*, if thou wilt receive my words, and * hide my commandments with thee *b*;

a Theſe words are ſpoken by *Solomon*, either, 1. in the name of Wiſdom, as before: or rather. 2. in his own name. *b* Lay them. up in thy mind and heart with care, as men do their choiceſt Treaſures.

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding *c*:

c Give thy ſelf to the ſtudy of it with affection and diligence.

3 Yea, if thou cryeſt *d* after knowledge, and † lifteſt up thy voice for underſtanding:

† Heb: giveſt thy voice.

d To wit, unto God, the only giver of it, *v.* 6. Heb. *if thou calleſt*, inviteſt it to come unto thee; earneſtly deſireſt its conduct.

4 * If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hid treaſures *e*:

* Mat: 13: 44.

e With the ſame unwearied diligence and earneſt deſire and patient expectation under all delays, diſappointments and difficulties, which worldlings uſe in the purchaſe of Riches, or in digging in Mines of Silver.

5 Then ſhalt thou underſtand *f* the fear of the LORD *g*, and find the knowledge of God.

f More perfectly and profitably; for that very *ſeeking* and *ſearching after it*, v. 4. ſuppoſed ſome underſtanding. *g* Which is *the beginning of* this *Wiſdom*, Chap. 1. 7.

6 * For the LORD † giveth *h* wiſdom: out of his mouth *i cometh* knowledge and underſtanding.

* 1 Kings 3. 9, 12. Jam. 1. 5.
† Heb: will give

h Heb. *will give*, hath promiſed to give it, to wit, to thoſe that ſo ſeek it. Whereby he alſo teacheth them not to aſcribe any Wiſdom which they may obtain, unto their own Wit and Induſtry, but only unto God's favour and bleſſing. *i* From his Word, or appointment and good will; as *the word of God* is taken, *Deut*: 8: 3.

7 He layeth up ſound wiſdom *k* for the righteous: * *he is* a buckler to them *l* that walk uprightly.

* Cha: 30. 5.

k Heb. *Eſſence* or *Subſtance*, either, 1. Solid and true Felicity, oppoſed to the vain Enjoyments of this World, which are ſaid to have no Subſtance or Beeing, *Prov.* 23. 5. Or, 2. true and ſubſtantial Wiſdom, which is ſatisfactory and everlaſting, oppoſed to worldly Wiſdom, which is but an empty ſhadow of Wiſdom, and periſheth with us. *l* To protect and ſave them from that miſchief and ruine which ſhall befall all wicked men.

8 † He keepeth * the paths of judgment *m*, and preſerveth the way of his Saints *n*.

† Heb. to keep. So Gr:
* Pſ: 146: 9.

m He guardeth and guideth the paths or ways, *i. e.* the counſels and actions of good men, as the next clauſe explains this, which are called *Paths of Judgment*, or, righteous Paths, *Judgment* being here put for *Righteouſneſs*, as it is in *Pſal.* 99. 4. and oft elſewhere. And *keeping* of *Paths* may be put for keeping them in their Paths, ſo as they ſhall neither ſwerve from them, nor ſtumble and fall in them. *n* The ſame thing repeated in other words.

9 Then *o* ſhalt thou underſtand righteouſneſs, and judgment, and equity *p*; *yea*, every good path *q*

o When thou haſt done thy part expreſſed, *v.* 1, 2, 3, &c. and God in anſwer to thy deſires hath given thee Wiſdom, *v.* 6. or when it is with thee, as it follows, *v* 10. *p* All the parts of thy duty to Man, as well as *the fear of God*, *v.* 5. which contains all duties to God. Theſe three words are uſed here, as alſo Chap. 1; 3. to ſignifie the ſame thing. *q* The practice of all vertues and Graces.

10 When wiſdom entreth into thine heart *r*, and knowledge is pleaſant unto thy ſoul;

r When thou doſt truely love it, and paſſionatly deſire it, and hide its precepts in thy Heart, according to *Pſal*, 119 11.

11 Diſcretion ſhall preſerve thee *s*, underſtanding ſhal keep thee

s From wicked courſes and the miſchiefs which attend upon them: as is particularly expreſſed in the following Verſes.

12 To deliver thee from the way of the evil *man t*; from the man that ſpeaketh froward things *u*.

t From following his counſel or example, which others for want of Wiſdom comonly do. *u* With deſign to corrupt thy mind and entice thee to evil Principles or Practices.

13 Who leave the paths of uprightneſs *x*, to walk in the ways of darkneſs *y*:

x The way of God's Precepts. *y i. e.* Of ſin, which is oft called *darkneſs*, as *Rom.* 13. 12, *&c. Epheſ.* 5. 11. becauſe it comes from darkneſs, ignorance and error, and loves darkneſs and hates light, and leads to utter darkneſs.

14 Who rejoice to do evil *z*, *and* delight in the frowardneſs of the wicked *a*.

z Seeking and embracing occaſions of ſin with diligence and greedineſs, and pleaſing themſelves both in the practice and remembrance of ſin, whereas upright men abhor and watch againſt all occaſions of ſin beforehand, and mourn bitterly for it afterwards. *a* Not only in their own ſins, but in the ſins of other wicked men, which ſhews a greater malignity of mind and love to ſin. See *Rom.* 1. 32.

15 † Whoſe ways *are* crooked *b*, and *they* froward in their paths.

† Heb: who are crooked in their ways.

b Or, *Who make their ways crooked*, i. e. whoſe courſe of Life ſwerves from the right and ſtraight way of God's Law.

16 To deliver thee from the ſtrange woman *c*; * *even* from the ſtranger which flattereth with her words *d*.

* Ch: 5: 3. & 6: 24. & 7: 5.

c From the Adultereſs or Whore; called *ſtrange*, partly becauſe ſuch Perſons were commonly Heathens, or are ſuppoſed to be ſuch by reaſon of that ſevere Law againſt theſe practices in Iſraelitiſh women, *Deut.* 23. 17 or are juſtly reputed Heathens, as being degenerate *Iſraelites*, which are oft called *ſtrangers*, as hath been noted in the book of the *Pſalms*; and partly becauſe converſation with ſuch Perſons is forbidden to men, as thoſe *Iſraelites* which were not Levites are called *Strangers*, *Numb.* 1. 51. in reſpect of the holy things which they were prohibited to touch; and forbidden Fire is called *ſtrange fire*, Numb. 3. 4. *d* Which uſeth all arts and ways to allure men to unchaſt actions: one kind being put for all the reſt.

17 Which

* Jer: 3: 4. 17 Which forſaketh * the guide of her youth *e*, and forgetteth *f* the covenant of her God *g*.

e To wit, her Husband whom ſhe took to be her guide and governour, and that in her youth; which circumſtance is added to aggravate her ſin and ſhame, becauſe love is commonly moſt ſincere and fervent between *an Husband* and *Wife of youth*, as they are for that Reaſon emphatically called, *Prov.* 5: 18. *Iſa*: 54: 6. *Joel*: 1. 8. *Mal*: 2: 14, 15. *f i. e.* Violateth or breaketh, as that word is commonly uſed in a practical ſenſe. *g* The Marriage Covenant; ſo called, partly, becauſe God is the Author and inſtitutor of that ſociety and mutual Obligation: and partly becauſe God is called to be the witneſs and judge of that ſolemn Promiſe and Covenant, and the avenger of the tranſgreſſion of it.

18 For her houſe inclineth unto death *h*, and her paths unto the dead *i*.

h Converſation with her (which was moſt free and uſual in her own houſe) is the ready and certain way to death, which it brings many ways, by waſting a mans vital Spirits, and ſhortning his life, by expoſing him to many and dangerous Diſeaſes, which Phyſicians have declared and proved to be the effects of inordinat Luſt, as alſo to the fury of jealous Husbands or Friends, and ſometimes to the Sword of civil Juſtice, and undoubtedly, without Repentance, to God's wrath and the ſecond death. This is here mentioned as one great priviledge and bleſſed fruit of Wiſdom, to be delivered from this evil. *i* Or, as the Chaldee and ſome others render it, *unto the Giants*, to wit, thoſe rebellious Giants, *Gen.* 6. 4 or, as others, *unto the damned*, or, *unto hell*. See for this word, *Job* 7. 9. *Pſal.* 88. 11. *Pro.* 9. 18. & 21. 16.

19 None *k* that go unto her *l*, return again *m*; neither take thy hold of the paths of life *n*.

k Few or none. An hyperbolical expreſſion uſed, *Iſa.* 64. 7. *l* That go to her Houſe, or that lie with her, as this phraſe is uſed, *Gen*: 16: 4 & 30: 4 *Joſ.* 2: 3. *m* From her, and from this wickedneſs, unto God. Adulterers and Whoremongers are very rarely brought to repentance, but are generally hardned by the power and deceitfulneſs of that Luſt, and by God's juſt judgment, peculiarly inflicted upon ſuch perſons, *Heb.* 13: 4. He alludes to the nature of corporal death, from which no man can without a Miracle return to this life. *n* Of thoſe courſes which lead to true and eternal life.

20 That thou mayeſt *o* walk in the way of good *men p*, and keep the path of the righteous.

o This depends upon *v*: 11. and is mentioned as onother happy fruit of Wiſdom, the former being declared from *v* 12. to this verſe. *p* Follow the Counſels and Examples of the godly. Whereby he intimats, that it is not ſufficient to abſtain from evil company and practices, but that we muſt chooſe the converſation of good men.

* Pſal: 37: 29. 21 * For the upright ſhall dwell in the land *q*, and the perfect ſhall remain in it.

q Shall have a peaceable and comfortable abode in the Land of *Canaan*, which alſo is a Type of their everlaſting felicity, See *Pſal.* 37. 3, 9, 18, 29.

* Job 18. 17. Pſal: 104. 35. || Or, *pluckt up*. 22 * But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be || rooted out of it.

CHAP. III.

Solomon *exhorteth his Son to Obedience*, 1——4. *To faith*, 5, 6. *and truſt in God, the Benefits that they ſhall receive thereby*, 7, 8. *To honour God with our Eſtates*, 9. *The advantage in ſo doing*, 10. *To patience under Gods chaſtiſements*, 11. *A reaſon for it*, 12. *The happineſs of him that findeth Wiſdom*, 13. *Wiſdom ſet out with the benefits that attend her*, 14——18. *The effects*, 19, 20. *Another exhortation to perform our duty.* 21——26, 27. *To charitableneſs*, 28. *To avoid ſtrife*, 29. 30. *Againſt envy*, 31. *The miſery of the wicked and the bleſſings of the Juſt*, 32——35.

* Deut 8. 1. & 30: 16. 20. MY ſon, forget not my law *a*; * but let thine heart keep my commandments *b*:

a My doctrine or counſel; or the Law of God, which might be called *his Law*, as the Goſpel is called *Pauls Goſpel.* 2 Tim: 2: 8. becauſe delivered by him. *b* By diligent meditation and hearty affection.

* Chap. 4. 10, 22. † Heb. *years of life*. 2 For * length of days, and † long life, and peace ſhall they add to thee *c*.

c God will add theſe Bleſſings which he hath promiſed to the obedient, *Deut*: 8: 18. & 30: 20. 1 *Tim*: 4: 8.

* Ex 13. 9. Deut: 6: 8. Cha: 6: 21. & 7: 3. 3 Let not mercy and truth *d* forſake thee: * bind them about thy neck *e*; write them upon the table of thine heart *f*.

d Either, 1. Gods Mercy and Truth. So it is a promiſe, God's Mercy and Truth ſhall not forſake thee. Or rather, 2. That Mercy and Truth which is Man's duty. So it is a Precept, which ſeems moſt probable both from the form of the Hebrew Phraſe, and from the following words of this Verſe, which are plainly preceptive, and from the promiſe annex'd to the performance of this precept in the next verſe. *Mercy* and *Truth* are frequently joined together as they are in God, as *Pſal.* 25: 10. & 57: 3, *&c.* or in men, as *Prov.* 16. 6. and 20: 28. *Hoſ.* 4: 1. and here, *Mercy* notes all that benignity, clemency, charity, and readineſs to do good freely to others; *Truth* or *Faithfulneſs* reſpects all thoſe Duties which we owe to God or man. to which we have ſpecial Obligation from the Rules of Juſtice. *e* like a Chain, wherewith perſons adorn their necks, as it is expreſſed, Chap: 1: 9. which is faſtned there and not eaſily loſt, which alſo is continually in ones view. *f* Either, 1. upon thoſe tablets which the *Jews* are ſaid to have worn upon their Breaſts, which are always in ſight. So he alludes to *Deut*: 6: 8. Or, 2. in thy mind and heart, in which all Gods Commands are to be received and ingraven, as is oft required in this Book, and every where. So *the Table of the heart* ſeems to be oppoſed to *the Tables of Stone* in which God's Law was written, as it is *Jer*: 31: 33. 2 *Cor*: 3. 3.

* Pſal: 111: 10. || Or, *good ſucceſs*. 4 * So ſhalt thou find favour *g*, and || good underſtanding *h* in the ſight of God *i* and man.

g i. e. Obtain acceptance, or be gracious and amiable to them. *h* Whereby to know thy duty, and to diſcern between good and evil. The ſerious practice of Religion is an excellent mean to get a ſolid underſtanding of it: as on the contrary a vitious life doth exceedingly debaſe and darken the mind, and keep men from the knowledge of Truth, which not only Scripture, but even Heathen Philoſophers have oft obſerved. Others render it *good ſucceſs*. Which ſeems not to ſuit well with the following words, *i Grace* or *favour* with God, and that *underſtanding* which is *good in God's ſight*, i. e. truely and really; as a truely good Man is called *good before God*, in the Hebrew, *Ecleſ.* 7. 26.

5 Truſt in the LORD *k* with all thine heart, and lean not unto thine own underſtanding *l*.

k Wholly and ſecurely rely upon God's promiſes and providence for help and relief in all thine affairs and dangers. *l* Think not to accompliſh thy deſigns by the ſtrength of thine own Wit without God's Bleſſing. Under this one kind of carnal confidence, which is moſt frequent and moſt plauſible, he underſtands, and forbids all other confidences in bodily ſtrength, wealth, friends, *&c.*

* 1 Chr: 28. 9. 6 * In all thy ways *m* acknowledge him *n*, and he ſhall direct thy paths *o*.

m Deſigns and undertakings for the things of this life or of the next. *n* Heb. *know him*, to wit, practically; or, *own him*, his Wiſdom in following his counſels, his power and goodneſs, in expecting ſucceſs from him, his Soveraignity in managing all thy Affairs ſo as to pleaſe and glorifie him. *o* Aſſiſt and bleſs all thine endeavours, and keep thee from the paths of ſin and deſtruction.

* Rom: 12. 16. 7 * Be not wiſe in thine own eyes *p*: fear the LORD *q*, and depart from evil.

p Be not puffed up with vain conceit of thine own Wiſdom, as if that were ſufficient for the conduct of all thine affairs without direction or aſſiſtance from God, or without the advice of others. *q* This he adds becauſe the reverence and dread of the Divine Majeſty will make a man, when he compareth himſelf with God, little and vile in his own eyes. Reverence Gods Wiſdom, and thou wilt deſpiſe thine own.

† Heb: *medicine*. † Heb: *watering*, *or moiſtning*. 8 It ſhall be † health to thy navel *r*, and † marrow *s* to thy bones.

r i. e. To thy Body, which is ſignified by the *Navel*, which is a noble and uſeful part of the Body by which the Infant receives nouriſhment in the Womb, and which is the ligament or Bond by which the Bowels, a principal part of the Body, are united together and preſerved. *s* Which is the nouriſhment and ſtrength of the bones, and a great preſerver and prolonger of life, as the decay of it is a chief cauſe of the weakneſs and dryneſs and decay of the Body. The ſenſe of the verſe is, This Wiſdom or fear of God is not only uſeful to the Salvation of the Soul, but alſo to the health and welfare of the Body, both as it prevents thoſe Diſeaſes and Diſtempers which are oft procured by ſinful luſts and Paſſions, and as it giveth us an Intereſt in all Gods promiſes, and putteth us under the care of his ſpecial Providence.

* Exo. 23: 19; & 34 26. Deut. 26 2, *&c.* Mal: 3: 10 *&c.* Luk: 14: 13. 9 * Honour the LORD with thy ſubſtance *t*, and with the firſt fruits *u* of all thine increaſe.

t Or, *With thy Riches.* Lay out thy Eſtate not only to pleaſe and advance thy ſelf or Family, but alſo to glorifie God; which is done by the payment of all thoſe offerings and dues which God hath required; by giving according to thy Abilities, whatſoever is neceſſary for the ſupport and advancement of God's Worſhip and ſervice in the World; by free and liberal Contributions to thoſe whom God hath made his Deputies, and, as I may ſay, the Receivers of his Rents, to wit, faithful Miniſters and good Chriſtians, and all others who need and require thy help. The performance of theſe Duties is here called an *honouring of God*, partly becauſe that word is ſometimes uſed for *giving of Gifts*, as 1 *Tim.* 5. 17. and elſewhere; and partly becauſe it is a Teſtimony of our reſpects to God, of our obedience to him as our Sovereign Lord, and that in hard and coſtly Duties, of our thankfulneſs to him as our chief Benefactor and Donor of all that we have, and of our belief of his promiſes made to the faithful Practiſers of this duty; which if they were believed, the moſt covetous Perſons would be the moſt charitable. *u* Or, *with the chief* or *beſt*, or *firſt*, which anſwers to the firſt-fruits under the Law.

* Deu: 28. 8. 10 * So ſhall thy barns be filled with plenty *x*, and thy preſſes ſhall burſt out *y* with new wine.

x This is not the way to diminiſh thy Eſtate, as covetous and profane perſons alledge, but rather to increaſe it. *y* Shall be ſo filled, that they would burſt out if not carefully prevented.

* Job 5. 17. Pſa. 94. 12, 13. Heb: 12. 5. Rev. 3. 19. 11 * My ſon, deſpiſe not *z* the chaſtning of the LORD: neither be weary of his correction *a*.

z Either, 1. by making light of it, or not being duly affected with it; and ſo this is one extream oppoſed to the other in the next clauſe. Or rather, 2. by accounting it an unneceſſary, and uſeleſs and troubleſome thing, but rather eſteem it as a priviledge and favour from God, and a benefit to thy ſelf; for ſuch negatives do oft imply the contrary affirmative by a common figure called *Meioſis*, as *Prov*: 17: 21. and oft elſewhere. And this ſenſe ſeems to agree better both with the following Clauſe, which repeats the ſame thing with ſome aggravation, after the manner; and with the reaſon uſed to enforce this and the following command, *v.* 12. which concerns not ſuch as are inſenſible, but rather ſuch as had too deep a ſenſe of the evil of affliction. *a* Neither eſteem it tedious and intolerable, but endure it with patience and chearfulneſs.

* Deu. 8. 5. 12 For whom the LORD loveth, he correcteth *b*, * even as a Father the ſon, *in whom* he delighteth.

b Afflictions are not Infelicities, but Benefits & Comforts, becauſe they are Teſtimonies of God's love, which is infinitly more deſireable than any evil can be terrible. They ſhew God's purpoſe, and deſire, and care to purge us from our ſins, and to make us fit for his Preſence and Kingdom. This and the former verſe ſeem to be here inſerted in the midſt of his Commendations of Wiſdom to remove an objection againſt the excellency and happineſs of wiſe or pious men, taken from thoſe many Calamities to which ſuch perſons are frequently expoſed, the reaſon of which providence he here giveth.

† Heb. *the man that draweth out underſtanding*. 13 Happy *is* the man *c that* findeth *d* wiſdom, and † the man *that* getteth *e* underſtanding.

c Notwithſtanding all his afflictions. *d* Which ſuppoſeth his diligent ſearching for it, expreſſed, Chap. 2. 4. *e* Heb: *that draweth out.* Which expreſſion implies two things, 1. that man hath it not naturally in himſelf, but muſt have it from another, even from God and his word. 2. That men ſhould labour for it, as thoſe do that dig and draw forth Mettals out of the Earth.

Job 28. , *&c.* al:19:10 ap.8 11, :&16:16 Heb: *re- nue.* h 8: 19.

14 * For the merchandiſe of *it* is better than the merchandiſe of ſilver, and the † gain thereof than fine gold *b*.

b It is more neceſſary and advantagious, becauſe it is ſo, not only for this ſhort life, but alſo to the future and everlaſting life, in which Gold and Silver bear no price.

15 She is more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her *c*.

c For true worth and uſefulneſs.

16 Length of days *is* in her right hand: and in her left hand riches and honour *d*.

d Wiſdom is here repreſented as a great and generous Princeſs diſtributing gifts to her ſubjects. She giveth them *long life*, &c. unleſs when ſhe foreſees that theſe things would prove ſnares and miſchiefs to them, as they very frequently do to others.

17 Her ways *are* ways of pleaſantneſs *e*, and all her paths *are* peace *f*.

e Are exceeding delightful, to wit, to thoſe who know them and walk in them. Whoſe judgment is certainly to be preferred before the contrary opinion of ungodly men who are groſly ignorant of them, and profeſſed enemies to them. *f* Procure a bleſſed tranquillity in a Man's mind and conſcience, proſperity in his undertakings; and eternal reſt with God in glory.

Chap:11.

18 She *is* * a tree of life *g* to them that lay hold upon her *h*; and happy *is every one* that retaineth her *i*.

g She is a certain pledge and mean of everlaſting life and happineſs. He alludes to that *Tree of life*, Gen: 2. 9. & 3. 22. Which if eaten by Man in Paradiſe before his Fall, ſhould have perpetually preſerved him in life and health and vigour; and intimats, that this is the only reſtorer of that life which we have loſt by ſin. *h* That eagerly purſue after her, and when they overtake her, do greedily and gladly apprehend and embrace her, as the Hebrew word ſignifies. *i* That holdeth her faſt, and is conſtantly reſolved not to forſake her.

Pſal. 136. Cha.8.22, 7. Or. *prepa- d.*

19 * The LORD by wiſdom *k* hath founded the earth *l*; by underſtanding hath he || eſtabliſhed *m* the heavens.

k Either, 1. by Chriſt, the co-eſſential and co-eternal Wiſdom of God the Father. Or, 2. by that Divine perfection of Wiſdom, which is the fountain of that Wiſdom that is in Man, which *Solomon* hath hitherto commended; and therefore the commendation of that Wiſdom tends to the commendation of this which is a ſtream flowing from it. *l* Hath fixed it in the loweſt part of the World. *m* Or, *fitted* or *ordered them*, framed them in that exquiſite order which now they have.

Heb. *Skies*

20 By his knowledge the depths are broken up *n*, and the † clouds drop down the dew *o*.

n That great Abyſs or Depth of waters which was mixed with, and contained in the Bowels of the Earth did break forth into Fountains and Rivers for the uſe of men and beaſts. Which is juſtly remembred here as an illuſtrious effect of Gods Wiſdom, by which the Earth was made habitable, and the waters ſerviceable. *o* Under which the Rain is comprehended as being of the ſame nature and uſe.

21 My ſon, let them *p* not depart from thine eyes *q*: keep ſound wiſdom and diſcretion.

p To wit, *wiſdom and diſcretion*, of which he hath hitherto diſcourſed, and which are expreſſed in the end of this verſe, and may be referred hither by a Figure called Trajection; and the words may be put into this order, *Let not ſound Wiſdom and Diſcretion depart from thine Eyes*, but *keep* them *diligently*. The like Trajections are found in other Texts of Scripture. *q i. e.* From the Eyes of thy Mind. Conſtantly and ſeriouſly meditate upon them, and upon thoſe excellent Precepts and Rules which proceed from them.

Verſ.2.

22 So ſhall they be * life unto thy ſoul *r*, and grace to thy neck *s*.

r Either, 1. to thee or thy perſon. They ſhall prolong and perpetuat thy life, and make it life indeed, to wit, pleaſant and happy; whereas a miſerable life is reputed a kind of death, and is oft ſo called. Or, to thy Soul, properly ſo called. They ſhall quicken and delight and ſave thy Soul. *s* Like a beautiful Chain or Ornament about thy neck, as above *v.* 3. and Chap. 1. 9.

Pſal: 37. 4. & 91. 1, 12. Heb: *con- dently*, or, *ecurely.* o verſ.29

23 * Then ſhalt thou walk in thy way *t* † ſafely *u*, and thy foot ſhall not ſtumble *x*.

t Manage all thy employments and concerns. *u* Or, *ſecurely* or *confidently*, without danger or fear; caſting thy care upon God in the diſcharge of thy duty. *x* At thoſe ſtumbling-blocks and temptations at which heedleſs Sinners commonly ſtumble and fall. Thou ſhalt thereby be kept from falling into ſin, and that miſchief which generally attends upon it.

Chap. 6. 22. Pſal. 3. 5. & 4.8.

24 * When thou lyeſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet *y*.

y Free from diſtracting cares and terrors, which oft times haunt Sinners even in their ſleep, becauſe thy mind ſhall be compoſed and ſerene through the ſenſe of Gods favour and providence, and the Conſcience of thine own integrity.

Pſal 91.5.

25 * Be not afraid *z* of ſudden fear *a*, neither of the deſolation of the wicked *b* when it cometh.

z i. e. Thou ſhalt not be afraid. For that it is a promiſe, ſeems moſt probable from the context: only it is for greater emphaſis delivered in the form of a Precept; I allow thee and require thee not to be affraid, which is both thy duty and priviledge. *a* For ſudden and unexpected evils are moſt frightful and grievous. And *fear* is here put for the evils feared, as *Prov*: 1: 26, 27. and oft elſewhere. *b* Either, 1. actively, which they bring upon thee. Or rather, 2. paſſively, which befals them, when *the Lord cometh out of his place to puniſh the Inhabitants of the earth for their Iniquity*, as it is expreſſed, *Iſa*: 26: 21. and thou mayeſt be apt to fear leſt thou ſhouldſt be involved in the common calamity; but fear not, for God will then hide thee in his Chambers, as he promiſed, *Iſa.* 26. 20.

26 For the LORD ſhall be thy confidence *c*, and ſhall keep thy foot from being taken *d*.

c A ſufficient and ſure ground of confidence to thee. *d* In the ſnares either of ſin, or of miſchief,

† Heb: *the* owners *thereof.*

27 With-hold not *e* good *f* from † them to whom it is due *g*, when it is in the power of thine hand to do *it h*.

e Do not deny it, but readily and chearfully impart it, which is implied in the contrary, as above, *v.* 11. and oft in this Book, as we ſhall ſee. *f* Any thing which is good, either Spiritually, as counſel, comfort, reproof, *&c.* or civilly, the good things of the preſent life, as *good* is taken, *Pſal*: 4: 6. called *this Worlds good*, 1 John 3: 17. *g* Heb: *from the Lords or owners of it*; from thoſe who have any kind of right to it, either, 1. by the Law of Juſtice and Equity, preſcribed both by the natural and written Laws of God, and by the civil Laws of men. So this place commands the payment of juſt debts, and the reſtitution of things either found or committed to our truſt, or taken from others by fraud or violence. Or, 2. (which ſeems to be chiefly intended by comparing this with the next verſe, though the former is not to be excluded) by that great and Soveraign Law of Love or Charity, which God hath written in the Hearts of men by nature, and frequently and ſeverely injoined in his word, whereby every man is obliged according to his ability and opportunity, to pity and relieve ſuch as are in real want or miſery: who in that caſe are here called *the owners* of our goods, not in reſpect of men, as if men in want might ſeize upon the Riches of others, but in reſpect of God who is the Sovereign Lord, and only true Proprietary of all mens Eſtates, who giveth them when and to whom he pleaſeth, and who doth not give away his Right, nor make men abſolute Lords of them, to diſpoſe them as they will, but only allows them the uſe & comfort of them upon ſuch conditions & with ſuch Reſervations and Rent-charges, as I may call them, as he hath appointed, whereof this is one, that men ſhould readily and freely communicat them to other men who need and require their help. And ſuch actions, though they be acts of Charity and bounty to men, yet, as to God, they are acts of *Righteouſneſs*, as they are called, *Prov.* 11. 18. 2 *Cor.* 9: 9. and in many other places. *h* Either 1. to withold it. Or, 2. to do good. And this clauſe may be added, either, 1. as a limitation, to intimat that God expects from men *according to what they have, and not according to what they have not*, as is ſaid, 2 *Cor.* 8. 12. Or, 2. as an argument to perſwade them to take the preſent ſeaſon, to perform this duty when they are capable of ſo doing, becauſe by the changes of this world, and the courſe of Divine providence, they may be diſenabled from the performance of this great and neceſſary duty, and then they will be without excuſe.

* Lev: 19: 13. Deut: 24: 15.

28 * Say not *i* unto thy neighbour *k*, Go, and come again, and to morrow I will give *l*: when thou haſt it by thee.

i The former verſe forbad the denial, and this forbids the delay of this duty. *k* Unto any man, as the word *Neighbour* is commonly uſed in Scripture, as hath been oft proved, *l* To wit, what is thy due in manner before expreſſed, or what thou needſt: for this word is generally uſed concerning free or charitable Gifts, and not concerning due debts.

|| Or, *practiſe no evil*

29 || Deviſe not evil *m* againſt thy neighbour, ſeing he dwelleth ſecurely by thee *n*.

m Any thing injurious or hurtful. Having commanded doing of good, *v*: 27, 28. he here forbids doing or deſigning any evil. *n* Relying upon thine integrity: do not therefore betray thy truſt, which is hateful even to Heathens.

30 Strive not *o* with a man without cauſe *p*, if he have done thee no harm *q*.

o Either by words before the Magiſtrate; or otherwiſe by thine actions. *p* Without juſt and neceſſary cauſe. *q* Whereby he clearly implies, that in caſe of injury, a man may, by all lawful means, defend himſelf.

* Pſ: 37: 1. † Heb: *a man of violence.*

31 * Envy thou not † the oppreſſor *r*, and chooſe none of his ways *s*.

r For his impunity and ſucceſs in his wicked deſigns, and the Wealth which he gains by his unrighteous practices. *s* For what men envy in others, they ſeek to obtain for themſelves.

* Pſ: 25. 14

32 For the froward *t is* abomination to the LORD *u*: * but his ſecret is with the righteous *x*.

t Or, *perverſe*, who walketh in crooked or ſinful Paths, as the Opreſſor laſt mentioned; oppoſed to the upright Man, who is called *right* or *ſtraight*, as *Deut*: 32: 4. *Prov*: 29: 27. *u* God hates him, and therefore ſooner or later he muſt needs be extremely and eternally miſerable. *x* They are God's Friends and Favourites, to whom he familiarly imparts, as men uſe to do to their Friends, his mind and counſels, or his ſecret favours and comforts to which other men are ſtrangers. Compare *Pſal*: 25: 14. *John* 15: 15. *Revel*: 2: 17.

* Levit. 26. 14, *&c.* Mal: 2. 2.

33 The curſe of the LORD *is* in the houſe of the wicked *y*: but he bleſſeth the habitation of the juſt.

y Not only upon his own perſon, but alſo upon his Poſterity and upon all his domeſtical concerns.

* Jam: 4. 6. 1 Pet: 5: 5.

34 * Surely he ſcorneth *z* the ſcorners *a*: but he giveth grace *b* unto the lowly.

z He will expoſe them to ſcorn and contempt. *a* Proud and inſolent Sinners, who *make a mock at ſin*, Prov. 14. 9 and at God and Religion alſo, and deſpiſe all Counſels and means of amendment. Compare *Pſal*: 1: 1. & *Prov*: 1: 22. *b* To wit, favour, both with himſelf and with men, as this word and Phraſe is uſed, *Exod*, 3. 21. & 11 3. & 12: 36. *Eccleſ*: 9: 11. *Luke* 2: 52, *&c.*

† Heb: *exalteth the fools.*

35 The wiſe ſhall inherit glory *c*; but ſhame † ſhall be the promotion of fools *d*.

c Shall enjoy it not only for a ſeaſon, as wicked men oft times do, but as an Inheritance conſtantly and to perpetuity. *d* In ſtead of that glory which they greedily ſeek, they ſhall meet with nothing but ignominy. Or, as it is in the Margent, *ſhame exalteth* or *lifteth up fools*, *i. e.* It makes them manifeſt and notorious, as this very word is uſed, *Prov*: 14: 29. Or, as the words lie in the Hebrew Text, *fools take* or *carry away* (as this word is here rendred by divers both Ancient and modern Tranſlators, and as it is uſed, *Levit*: 6: 10, 15: and oft elſewhere) *ſhame*, to wit, as his proper Portion or Inheritance; which is here very fitly oppoſed to the Portion or Inheritance of the Juſt. And although the Verb be ſingular, yet it agrees well enough with the Noun plural, becauſe this is taken diſtributively, ſuch conſtructions being very uſual in the Hebrew Text.

CHAP. IV.

Solomon ſheweth the excellency of his Doctrine, 1——4. *His counſel to get Wiſdom,* 5, 6. *And Underſtanding,* 7. *The Honour which cometh thereby,* 8, 9. *The good effects of it,* 10——12. *he dehorts from the paths of the Wicked, by the evil conſequences thereof,* 13——19. *And exhorteth to keep ſeveral precepts for the better government of himſelf,* 20. *Concerning Eyes,* 21, 22. *His Heart,* 23. *His Mouth,* 24. *And his feet,* 25——27.

HEar, ye children, the inſtruction of a father *a*, and attend to know underſtanding.

a Of me your Teacher, who have paternal authority over you and affection to you.

2 For I give you good doctrine *b*; forſake ye not my Law *c*.

b Not vain or fooliſh or falſe or pernicious counſels, but ſuch as are true and profitable. *c* Gods Law or Commands delivered to you by my mouth. See on Chap. 3: 1.

† Heb. *a Son to my Father.*
* 1Ch. 29. 1

3 For I was † my fathers ſon *d*, * tender *e* and only *beloved f* in the ſight of my mother,

d In a ſpecial manner, his beſt-beloved Son and deſigned to be his Succeſſor in the Throne. *e* Young and tender in years and capable of any impreſſions, and tenderly educated. *f* Heb. *only*, or *the only Son*: Or rather, becauſe *Bathſheba* ſeems to have had other Sons, 1 *Chr*. 5. 1. *as an only Son*, as dearly beloved as an only Son: in which ſenſe this Title is given to *Iſaac*, *Gen*: 22: 2, 12, 16. though he had another Son, and to others. And all theſe circumſtances are mentioned to ſhew the neceſſity and great benefit of wholeſome inſtruction, which his Royal Parents would not neglect, no not in his tender years, and thereby to prepare & excite them by his example to receive inſtruction.

* 1Chr. 28. 9
* Ch. 7: 2:

4 * He taught me alſo, and ſaid unto me *g*, Let thine heart retain my words; * keep my commandments and live *h*.

g The following Verſes, at leaſt as far as the Tenth Verſe, are propounded as the words of *David*, that the Name of ſo great a King and Holy a Prophet, might add the more Authority and Efficacy to his Counſels. *h i. e.* Thou ſhalt live. It is a promiſe in the form of a command, as Chap. 3. 25.

5 Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth *i*.

i From the belief and practice of my Word.

6 Forſake her not, and ſhe ſhall preſerve thee: love her *k*, and ſhe ſhall keep thee.

k He intimates, that it is not enough to do what is good, which may ſometimes proceed from worldly or ſinful Motives, but that we muſt have a ſincere and fervent love to it.

|| Or, *ſubſtance.*
Ch: 23: 23:

7 Wiſdom *is* the principal thing *l*; *therefore* get wiſdom: and with all *m* thy || getting get underſtanding.

l The moſt excellent of all poſſeſſions. *m* Even with the price of all, though it coſt thee the loſs of all which thou haſt. Or, *in or among all*. Whilſt you labour for other things, do not neglect this.

8 Exalt her *n*, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour *o*, when thou doſt embrace her.

n Let her have thine higheſt eſteem and affection. *o* Both with God and men: which *Solomon* knew by experience.

* Ch: 1. 9.
|| Or, *ſhe ſhall compaſs thee with a Crown of Glory.*

9 She ſhall give to thine head * an ornament of grace *p*: || a crown of glory ſhall ſhe deliver to thee.

p i. e. An acceptable or beautiful ornament, ſuch as they uſed to put upon their heads.

10 Hear, O my ſon, and receive my ſayings: and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom *q*: I have led thee in right paths.

q Either, 1. which procureth Wiſdom. Or 2. which Wiſdom directeth thee to walk in.

* Pſal. 91: 11, 12.
Ch: 3: 23:

12 When thou goeſt, thy ſteps ſhall not be ſtraitned *r*, * and when thou runneſt, thou ſhalt not ſtumble *s*.

r Thou ſhalt manage thine affairs with great facility ſafety and ſucceſs. It is a Metaphor from thoſe who walk in a ſtrait and uneven path, where they are apt to ſtumbe and fall. *s* Not miſcarry.

* Ch: 3: 18:

13 * Take faſt hold of inſtruction, let *her* not go; keep her, for ſhe *is* thy life *t*.

t The conducter, and preſerver, and comfort of thy life.

* Pſal. 1: 1:
Ch: 1: 10, 15.

14 * Enter not into the path of the wicked *u*, and go not *x* in the way of evil *men*.

u Avoid their courſes and company. *x* Do not proceed further If thou haſt unadviſedly entred unto it, do not perſiſt in it, but get the ſpeedily out of it.

15 Avoid it, paſs not by it *y*, turn from it *z*, and paſs away.

y Keep at a great diſtance from it. Compare *Job* 22: 23: *Prov*: 5. 8. *z* Shun all occaſions of ſin.

16 For they ſleep not *a* except they have done miſchief: and their ſleep is taken away unleſs they cauſe ſome to fall *b*.

a They cannot compoſe themſelves to ſleep with quietneſs and ſatisfaction to their own minds. *b* Into their own Snares, either into ſin, or into miſchief.

17 For they eat the bread of wickedneſs *c*, and drink the wine of violence *d*.

c The ſenſe is either, 1. Wickedneſs is as neceſſary and as pleaſant to them as their Bread. Which ſuits well with the former Verſe. Or, 2. They live whally upon what they get by wicked courſes. Which gives the reaſon of what he laſt ſaid, why they could not ſleep without prey. *d i. e.* Gotten by violence. See on the former Clauſe.

18 But the path of the juſt *is* as the ſhining light *e*, that ſhineth more and more unto the perfect day *f*.

e The common courſe of their lives or actions is pure and ſpotleſs, clear and certain, ſafe and comfortable, as light is. *f* Juſt men do daily more and more grow in knowledge, and grace and conſolation, until all be perfected and ſwallowed up in glory.

19 The way of the wicked *is* as darkneſs *g*: they know not at what they ſtumble *h*.

g Ful of groſs ignorance and errour, of uncertainty and confuſion, of wickedneſs, of danger and miſery: all which come under the name of *darkneſs* in Scripture uſe, and ſuit well with the context. *h* Heb. *ſhall ſtumble.* Though they are always in danger, yet they are always ſecure, and do not diſcern their danger, nor the cauſe, or manner, or time of their ruine, till they be ſurprized with it.

20 My Son, attend to my words: incline thine ear unto my ſayings.

* Ch: 3: 21.

21 * Let them not depart from thine eyes: keep them in the midſt of thine heart *i*.

i Heartily love them and ſtedfaſtly retain them.

* Ch. 3: 8
† Heb. *Medicine.*

22 For they *are* life unto thoſe that find them, and * † health to all their fleſh.

† Heb. *above all keeping.*

23 Keep thy heart *k* † with all diligence: for out of it *are* the iſſues of life *l*.

k Thy mind and thoughts, and eſpecially the will and affections, which are the more immediate and effectual cauſe of all mens actions. *l* From thence proceed all the actions, as of the natural, ſo of the Spiritual life, which lead to Eternal life and happineſs; as on the contrary all evil actions tending to Death ſpring from thence which is here implied.

† Heb. *frowardneſs of mouth and perverſeneſs of Lips.*

24 Put away from thee † a froward mouth *m*, and perverſe lips put far from thee.

m All ſorts of ſinful words, which proceed from and diſcover an evil Heart.

25 Let thine Eyes look right on *n*, and let thine eyelids look ſtraight before thee.

n Direct all thine actions by a good intention to a right end, and keep thy mind fixed upon that way which leads to it, and neither look nor turn aſide to the right hand nor to the left, as it follows *v* 27.

|| Or, *all thy ways ſhall be ordered aright.*

26 Ponder the path of thy feet *o*, and || let all thy ways be eſtabliſhed *p*.

o Conſider thine actions before thou doeſt them, and ſee that they agree with the Rule. *p* Let thine Actions be uniformly and conſtantly good in ſpight of all temptations to the contrary. Or, *Let thy ways be directed or diſpoſed aright*, as this Hebrew word ſignifies. Or, *thy ways ſhall be eſtabliſhed.* So this is a promiſe to confirm the foregoing Precept. If thou doeſt ponder them, thou mayeſt expect Gods bleſſing and good ſucceſs in them.

* Deut: 5. 32: & 28: 14.

27 * Turn not to the right hand, nor to the left *q*: remove thy foot from evil.

q Fly all extreams, and neither add to Gods commands nor take from them.

CHAP. V.

An exhortation to the ſtudy of Wiſdom, 1, 2. *To ſhun the company of ſtrange Women,* 3, 4, 5. *The miſchief of Whoredom and Riots,* 14. *In a married eſtate exhorted to Chaſtity in that ſtate, and rejoice with the wife of his youth* 15. 19. *Gods pondering our ways, an Argument to cloſe with the Exhortation,* 20, 21: *The miſerable end of the Wicked,* 23.

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding.

2 That thou maiſt regard *a* diſcretion *b*, and *that* thy lips may keep knowledge *c*.

a Or, *keep*, *i. e.* hold faſt, as it is in the next clauſe. *b* Spiritual Wiſdom or the conduct of thy Life, as this word is uſed, *Prov*. 1: 4: and elſewhere in this Book. *c* That by wiſe and pious diſcourſes thou maiſt preſerve and improve thy Wiſdom for thine own and others good.

* Ch: 2. 16 & 6: 24:
† Heb. *palate.*

3 * For *d* the lips of a ſtrange woman drop *as* an honycomb *e*, and her † mouth *is* ſmoother than oil.

d It concerns thee to get, and to uſe diſcretion, that thou maiſt be able to reſiſt and repel thoſe manifold Temptations to which thou art expoſed. *e* Her words and diſcourſes are ſweet, and charming and prevalent.

4 But her end is bitter as wormwood *f*; ſharp as a two-edged Sword.

f Her deſign, and the effect of that lewdneſs to which ſhe enticeth men, is the ſiners deſtruction.

* Chap: 7: 27:

5 * Her feet *g* go down to death: her ſteps take hold on hell.

g Her courſe or manner of Life.

6 Leſt thou ſhouldſt ponder the path of life *h*, her ways are moveable *i*, *that* thou canſt not know *them k*.

h To prevent thy ſerious conſideration of the way & manner of reſcuing thy ſelf from this deadly courſe of Life. *i* Various and changeable. She transforms her ſelf into ſeveral ſhapes to accommodate her ſelf to the humours of her Lovers, and hath a Thouſand Arts and Deceits to enſnare them, and hold them faſt. *k* Thou canſt not diſcover all her ſubtil practices, and much leſs deliver thy ſelf from them.

7 Hear me now therefore, O ye Children, and depart not from the words of my mouth.

p. 7: &c. 8 *Remove thy way far from her, and come not nigh the door of her houſe *l*.

l Leſt thine eyes affect thine Heart, and her allurments prevail over thee.

9 Leſt thou give thine honour *m* unto others *n*, and thy years *o* unto the cruel *p*.

m Thy Dignity and Reputation the ſtrength and vigour of thy Body and Mind, which is an honour to a man, and which are commonly waſted by Adulterous practices. *n* Unto Whores and their Husbands and Children and Friends. *o* The flour of thine age, thy youthful years. *p* To the Harlot, who though ſhe pretends ardent Love and kindneſs to thee, yet in truth is one of the moſt cruel Creatures in the World, waſting thy Eſtate and Body without the leaſt pity, and then caſting thee off with ſcorn and contempt, and when her Intereſt requires it, taking away thy very life, of which there are innumerable examples, and damning thy Soul for ever.

eb: *thy* gth. 10 Leſt ſtrangers *q* be filled with † thy wealth, and thy labours *r be* in the houſe of a ſtranger,

q Not only the ſtrange women themſelves, but Bawds, Panders, and other Adulterers, who are in league with them. *r* Wealth gotten by thy labours.

11 And thou mourn at the laſt *s*, when thy fleſh, and body *t* are conſumed *u*.

s Bitterly bewail thy own madneſs and miſery when it is too late. *t* Thy Fleſh, even thy Body; the particle, *and*, being put expoſitively, *u* By thoſe manifold diſeaſes which filthy and inordinate Luſts bring upon the Body, of which Phyſicians give a very large and ſad Catalogue, and the Bodies of many Adulterers give full proof.

12 And ſay, How have I hated inſtruction *x*, and my heart deſpiſed reproof *y*?

x Oh what a mad beaſt have I been to hate and ſleight the fair warnings which were given me, and againſt mine own knowledge, to run headlong into this pit of deſtruction! Which are not the words of a true penitent mourning for, and turning from his ſin, but only of a man who is grived for the ſad effects of his delightful Luſts, and tormented with the horour of his own guilty Conſcience. *y* I did with my whole heart abhor all admonitions.

13 And have not obeyed the voice of my Teachers *z*, nor enclined mine ear to them that inſtructed me.

z Of my Parents and Friends, and Miniſters, who faithfully and ſeaſonably informed me of thoſe miſchiefs and miſeries which now I feel.

14 I was almoſt in all evil *a*, in the midſt of the congregation and Aſſembly *b*.

a Oh what a miſerable man am I! There is ſcarce any miſery in reſpect of Eſtate, or Body, or Soul, into which I am not already plunged. The words alſo are and may well be rendred thus. *In a moment I am come into all evil.* In how little a time, and for what ſhort and momentany pleaſures am I now come into extream and remedileſs miſery! *b* I who deſigned and expected to enjoy my Luſts with ſecrecy, and impunity, am now made a publick example and ſhameful ſpectacle to all men, and that in the Congregation of *Iſrael*, where I was taught better things, and where ſuch Actions are moſt infamous and hateful.

15 Drink waters out of thine own ciſtern; and running waters out of thine own well *c*.

c This Metaphor contained here, and *v.* 16, 17, 18. is to be underſtood, either, 1. of the free and lawful uſe of a mans eſtate, both for his own comfort, and for the good of others. Or rather 2. of the honeſt uſe of Matrimony, as the proper Remedy againſt theſe filthy practices. This beſt ſuits with the whole context both foregoing and following: and thus it is explained in the end of *v.* 18. So the ſenſe is, Content thy ſelf with thoſe delights which God alloweth thee, with the ſober uſe of the Marriage Bed. Why ſhouldſt thou ramble hither and thither, treſpaſſing againſt God and men, to ſteal their Waters which thou mighteſt freely take out of thine own Ciſtern or Well. The ground of the Metaphor is this, that waters were ſcarce and precious in thoſe Countries, and therefore men uſed to make Ciſterns and Wells for their own private uſe. And the ſame Metaphor of *Waters*, and of a *Pit*, or *Well* is applied to things of this nature elſewhere, as *Prov:* 23: 27: *Iſa:* 48: 1, & 51: 1.

16 Let thy fountains *d* be diſperſed abroad *e*, *and* rivers of Waters in the ſtreets.

d Thy Children proceeding from thy Wife, called *thy fountain*, *v.* 18. and from thy ſelf, as the Iſraelites are ſaid to come from the *Fountain of* Iſrael, *Deut:* 33: 28. *Pſal:* 68: 26. Compare *Iſa:* 51: 1. And *Fountains* are here put for *Rivers* flowing from them, as it is explained in the next clauſe, and as it is *Pſal:* 104. 10. by a Metonymy of the Cauſe for the Effect. And this title may be the more fitly given to Children, becauſe as they are Rivers in reſpect of their Parents, ſo when they grow up, they alſo become Fountains to their Children. *e* They ſhall be multiplied, and in due time appear abroad in the World to thy Comfort and Honour, and for the good of others: whereas Whores are commonly barren, and men are aſhamed to own the Children of Whoredom.

17 Let them be only thine own, and not ſtrangers with thee *f*.

f Hereby thou mayeſt be ſecured, that thou doſt not father and leave thine Eſtate to other mens Children; whereas the Parents of Harlots Children are common or uncertain.

18 Let thy fountain *g* be bleſſed *h*, and rejoyce with the wife *i* of thy youth *k*.

g Thy Wife, as the next clauſe explains it. *h* She ſhall be bleſſed with Children; for Barrenneſs was eſteemed a curſe and reproach, eſpecially among the Iſraelites. Or, rather, ſhe ſhall be a Bleſſing and a Comfort to thee, as it follows, and not a Curſe and a Snare, as an Harlot will be. *i* Seek not to Harlots for that delight which God alloweth thee to take with thy Wife. So here he explains the foregoing Metaphor, and applies it to his preſent deſign. *k* Which thou didſt marry in her and thine own youthful days, with whom therefore in all reaſon and juſtice thou art ſtill to ſatisfy thy ſelf, even when ſhe is old. Or he mentions *Youth*, becauſe that is the ſeaſon in which men are moſt prone to unclean practices, againſt which men are commonly fortified by the infirmities of Old Age.

19 *Let her be as* the loving hind *l*, and pleaſant roe; let her breaſts *m* † ſatisfie thee at all times *n*; and † be thou raviſht *o* always with her love.

†Heb. *wa- ter thee.*
†Heb. *err thou alway in her love.*

l Or, *as the beloved* Hind, Heb. *the Hind of Loves*; as amiable and delightful as the Hinds are, either 1. to their Males, the Harts; or 2. to Princes and great men, who uſed to make them, tame and familiar, and to take great delight in them. as hath been noted by many Writers; of which ſee my Latine *Synopſis*. *m* *i. e.* Her Loves and Embraces, expreſſed by *lying between the Breaſts*, Cant. 1. 13: Compare *Ezek:* 23: 3, 8. 21. *n* At all convenient times: For that there may be exceſs in the uſe of the Marriage-Bed is manifeſt, not only from many Scriptures, but from the light of Nature, and the conſent of wiſe and ſober Heathens, who have laid reſtraints upon men in this peculiar. A man may be drunk with his own Wine and intemperate with his own Wife. Or, in all ages and conditions. Do not only love her when ſhe is young and beautiful, but alſo when ſhe is old and deformed. *o* Love her fervently. It is an Hyperbolical Expreſſion.

20 And why wilt thou, my ſon, be raviſht with a ſtrange Woman *p*, and embrace the boſom of a ſtranger?

p Why wilt thou deſtroy and damn thy ſelf for thoſe delights which thou maiſt enjoy without ſin or danger?

21 * For the ways of man *are* before the eyes of the LORD *q*, and he pondereth all his goings *r*.

*2Chr. 16. 9 Job 31: 4 & 34: 21: Chap 15. 3. Jer: 16. 17: & 32. 19.

q God ſees all thy filthy actions, though done with all poſſible cunning and ſecrecy. *r* He taketh an exact account of all their doings, that he may recompence them according to the kinds, degrees, numbers, and aggravations of all their unchaſt actions.

22 His own iniquities *ſhall take the wicked himſelf, and he ſhall be holden with the cords of his † ſins *s*.

* Chap. 11. 3, 5, 6.
† Heb:

s In vain doth he think to diſentangle himſelf from his luſts by repenting when he grows in years, and to eſcape puniſhment; for he is in perfect bondage to his Luſts, and is neither able nor willing to ſet himſelf at Liberty: and if he do eſcape the rage of a jealous Husband, and the ſentence of the Magiſtrate, yet he ſhall be infallibly overtaken by the righteous Judgment of God.

23 * He ſhall die without inſtruction *t*, and in the greatneſs of his folly *u* he ſhall go aſtray *x*.

* Job 4. 21 & 36: 12

t Becauſe he neglected Inſtruction. Or, *without Correction* or *Amendment*. He ſhall die in his ſins, and not repent of them, as he deſigned and hoped to do before his death. *u* Through his ſtupendious Folly, whereby he cheated himſelf with hopes of Repentance or Impunity, and expoſed himſelf to endleſs torments for the momentany pleaſures of ſinful Luſts. *x* From God and from the way of Life, and from eternal Salvation.

CHAP, VI.

A Dehortation againſt ſuretyſhip, 1. *The danger of it,* 2. *And the way of delivery,* 3——5. *Sluggards reproved by a Similitude of the Ant,* 6——11. *The carriage of the wicked deſcribed,* 12——14. *And his ſudden ruin,* 15. *Of ſeven things which are diſpleaſing to God,* 16——19. *The benefits of keeping the Commandments,* 20——24. *The Miſchief of Adultery,* 25. *It's evil conſequences,* 26——35.

MY ſon, if thou be * ſurety *a* for thy friend; if thou haſt ſtricken thy hand *b* with a ſtranger *c*:

*Chap. 22. 26.

a To wit, raſhly, without conſidering for whom, or how far thou doſt oblidge thy ſelf, or how thou ſhalt diſcharge the Debt, if occaſion repuire it. Otherwiſe ſuretyſhip in ſome caſes may be not only lawful, but an Act of Juſtice, and Prudence, and Charity, See *Gen:* 42: 37: & 43: 8. *Philem: v.* 19. Or, *to* (as this prefix moſt commonly ſignifies) *a friend*. *b* Obliged thy ſelf by giving thine Hand, or joining thine Hands with another mans, as the cuſtom then was in ſuch caſes, Of which ſee *Job* 17: 3: *Prov:* 17: 8: and 22: 26. *c* With the Creditor, whom he calls a *Stranger*, becauſe the Uſurers in *Iſrael*, who lent Money to others for their neceſſary occaſions upon condition of paying uſe for it, were either Heathens, or were reputed as bad as Heathens, becauſe this practice was forbidden by Gods Law, *Deut:* 23: 19. Or, *to* or *for a Stranger*; for here is the ſame prefix which is rendred *for* in the former clauſe. And ſo he may imply, that whether a man be ſurety to, or for, a friend, or to, or for, a ſtranger, the caſe and courſe to be uſed is much of the ſame kind.

2 Thou art ſnared *d* with the words of thy mouth; thou art taken with the words of thy mouth.

d Thy Freedom is loſt, and thou art now in Bondage to another.

3 Do this now, my ſon, and deliver thy ſelf, when thou art come into the hand *e* of thy friend *f*, go humble thy ſelf *g*, || and make ſure thy friend *h*.

|| Or, *ſo ſhalt thou prevail with thy friend.*

e Into the Power. *f* Either 1. of the Creditor, who poſſibly may be alſo thy Friend; yet take the following courſe with him, and much more if he be a Stranger. Or 2. Of the Debtor, for whom, as being thy Friend, thou didſt become Surety; whereby thou art not only in the Creditors Power, to exact payment, but alſo in the Debtors Power, by his neglect or unfaithfulneſs, to expoſe thee to the payment of the Debt. And this may ſeem beſt to agree both with v. 1. where Friend is taken in that ſenſe, and is diſtinguiſhed from the Creditor who is called a *ſtranger*, and with the words here following; for this *humbling of himſelf* was not likely to have much power with a Stranger, and a griping Uſerer; but it might probably prevail with his Friend, either to take effectual care to pay the Debt, or at leaſt to diſcharge him from the Obligation, or to ſecure him againſt it ſome other way. *g* Heb: *Offer thy ſelf to be trodden upon*, or *Throw thy ſelf down* at his feet. As thou haſt made thy Self his Servant, bear the fruits of thine own Folly, and humbly and earneſtly implore his Patience and Clemency. *h* Or, *and prevail with thy Friend*, ſtrive to win him by thine inceſſant and earneſt ſolicitations. Or, *honour* or *magnifie thy Friend*, which is fitly and properly oppoſed to, and indeed is in ſome good meaſure done by the humbling a mans ſelf before him.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids *h*.

h To wit, untill thou haſt taken care for the diſcharge of this obligation. Be not ſecure, nor negligent, nor dilatory in this matter.

5 Deliver thy ſelf as a roe from the hand of *the Hunter k*, and as a bird from the hand of the fowler.

k With all poſſible expedition, as the Roe runs ſwiftly away.

6 Go to the ant *l*, thou ſluggard; conſider her ways *m*, and be wiſe:

l This is another diſtinct precept; and it is for the moſt part as needleſs to ſeek, as hard to find, Coherence in the Proverbs and Counſels of this Book. *m* Her actions and manner of living, eſpecially her Diligence & Providence, which are the things commended in her, *v*.7,8. of which Naturaliſts give many inſtances, as that the Ants watch the fitteſt ſeaſons for all things, that they provide moſt plentifully againſt the time of Famine, that they never hinder, but always aſſiſt one another in their work, and unite their force together to carry away ſuch things as are too large or heavy for one of them, that they prepare fit cells or repoſitories for their Corn in the ground, and ſuch as the Rain cannot eaſily reach; and if through exceive rain their Corn be wet, they bring it forth to be dried, that they bite off the ends of the Grains of Corn that they may not grow, *&c*.

7 Which having no guide, overſeer, or ruler *n*.

n Which might direct them in, or quicken them to the work, as the Bees have their Kings, and many other Creatures have their Leaders. This heightens their commendation.

8 Provideth her meat in the ſummer, and gathereth her food in the harveſt *o*.

o When they come forth in great numbers, as in Winter they ſtir not out of their holes.

* Ch. 24. 33.

9 * How long wilt thou ſleep *p*, O ſluggard? when wilt thou ariſe out of thy ſleep?

p When the Ants are watchful and labour not only in the day-time, but even by night, when the Moon ſhineth.

10 Yet a little ſleep, a little ſlumber *r*, a little folding of the hands *s* to ſleep.

r This he ſpeaks in the perſon of the ſluggard, refuſing to ariſe, and requiring more ſleep, that ſo he might expreſs the diſpoſition and common practiſe of ſuch perſons. *s* Which is the geſture of men compoſing themſelves to ſleep.

*Ch.13. 4. & 20. 4.

11 * So ſhall thy poverty come as one that travelleth *t*, and thy want as an armed man *u*.

t Swiftly and unexpectedly. *u* Irreſiſtably or unavoidably.

†Heb *man of Belial*.

12 A † naughty perſon, a wicked man walketh with a forward mouth *x*.

x He ſheweth the naughtineſs of his Heart by the wickedneſs of his Talk and Diſcourſes, to which he doth accuſtom himſelf, as *walking* implies.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers *y*.

y He vents his wickedneſs, as by his ſpeech, ſo alſo by his geſtures, whereby he ſecretly ſignifies what he is afraid or aſhamed to expreſs openly to his complices, his intentions or deſires of ſome evil towards another perſon: which having in the general declared by the motion of his Eyes or Feet, he points out the particular perſon by his fingers.

14 Forwardneſs *z is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord *a*.

†Heb. *caſteth forth*.

z Perverſe or wicked thoughts and deſires. *a* Either out of malice againſt others: or out of a baſe deſign of improving it to his own advantage.

15 Therefore ſhall his calamity come ſuddenly: ſuddenly ſhall he be broken without remedy *b*.

b Heb. *and there* ſhall be *no healing*: no prevention of it beforehand, nor recovery afterward.

16 Theſe ſix things doth the LORD hate *c*; yea, ſeven are an abomination † unto him:

† Heb. *of his ſoul*.

c To wit, above many other ſins, which have a worſe name in the World.

*Pſal. 18, 27.
† Heb. *haughty eyes*.

17 * † A proud look *d*, a lying tongue *e*, and hands that ſhed innocent blood.

d Pride of heart, which commonly diſcovers it ſelf by a mans looks and geſtures. See *Pſal*: 101: 5: & 131. 1: *Prov*: 30: 13. *e* He that accuſtometh himſelf to lying and deceit in his common converſation.

*Rom. 3. 15.

18 An heart that deviſeth wicked imaginations *f* * feet that be ſwift in running to miſchief *g*.

f He whoſe practiſe it is to deſign and contrive Wickedneſs. *g* Such as greedily and readily execute their wicked deſigns, without any reſtraint or delay.

19 A falſe witneſs that ſpeaketh lies *h*, and him that ſoweth Diſcord among brethren *i*.

h To wit, in judgment: whereby this differs from the former lying. *v*. 17. *i* Dear Relations or Friends.

*Cha. 1. 8.

20 * My ſon, keep thy fathers commandment *k*, and forſake not the law of thy mother *l*.

k So far as it is not contrary to Gods command. *l* Whom Children are too apt to deſpiſe. See *Prov*: 1: 8.

*Cha. 7. 3.

21 * Bind them continually upon thine heart *m*; *and* tie them about thy neck *n*.

m Conſtantly remember, and duly conſider them. *n* See on *Prov*, 1: 9: & 3: 3.

22 When thou goeſt, it *o* ſhall lead thee *p*; when thou ſleepeſt, it ſhall keep thee: and *when* thou awakeſt, it ſhall talk with thee *q*.

o The law of God which thy Parents have taught thee, and preſſed upon thee. *p* Direct thee how to order all thy ſteps and actions *q* It ſhall give thee Counſel and Comfort.

* Pſ. 19. 8. & 119. 105.
‖Or, *candle*.

23 * For the commandment *is* a ‖ lamp *r*, and the law *is* light, and reproofs of inſtruction *s are* the way to life *t*:

r It enlightens thy dark mind, and clearly diſcovers to thee the plain and right way. *s* Wiſe and inſtructive Reproofs or Admonitions. *t* Both to preſerve and prolong this Life, and to procure eternal Life to thoſe that obey them.

* Chap. 2: 16. & 5. 3. & 7: 5:
‖Or, *of the ſtrange tongue*.

24 * To keep thee from the evil woman *u*; from the flattery ‖ of the tongue of a ſtrange woman.

u Which is mentioned as a great commendation of Gods word, becauſe neither Worldly Diſcretion, nor civil Education, nor moral Precepts, nor any other conſiderations, are ſufficient Preſervatives againſt this laſt, as is manifeſt from daily experience,

*Ma. 5. 28.

25 * Luſt not after her beauty in thine heart *x*; neither let her take thee with her eye lids *y*.

x Do not give way to, nor delight thy ſelf with unchaſt thoughts or affections. Compare *Mat*: 5: 28. *y* Either with her Beauty, which conſiſts much in the Eyes; or rather with her amours and wanton glances.

*Ch. 29. 3.
†Heb. *the woman of a man, or a mans wife*.

26 For * by means of a whoriſh woman *a man is brought* to a piece of bread *z*: and † the adultereſs will hunt for the precious life *a*.

z To extream Poverty, ſo as to want and be forced to beg his bread. *a* To take away a mans life; either by conſuming his body and ſpirits, and ſo ſhortning his days; or more directly and ſtrictly, when ſhe hath any great provocation to it, or any proſpect of conſiderable advantage by it. Or, *for the precious Soul*, which ſhe corrupteth and deſtoyeth. But I prefer the former ſenſe.

27 Can a man take fire in his boſom, and his clothes not be burnt *b*?

b The queſtion implies a denial: he cannot eſcape burning. No more can he who burns in Luſt avoid Deſtruction.

28 Can one go upon hot coals, and his feet not be burnt?

‖Or, *not be accquitted*.

29 So he that goeth in to his neighbours wife *c*: whoſoever toucheth her *d*, ſhall ‖ not be innocent *e*.

c That lieth with her, as the Phraſe ſignifies, *Gen*: 19: 31. and 29: 21, 23, &c. *d i. e.* Hath carnal knowledge of her, as this word is uſed, *Gen*: 20. 6: 1 *Cor*: 7: 1, and in *Terence*, and other Writers. *e* Shall be puniſhed as a Malefactor either by God or Man.

‖Or, *ſlight*.

30 *Men* do not ‖ deſpiſe *f* a thief, if he ſteal to ſatisfie his Soul when he is hungry:

f i. e. Abhor or reproach him, but rather pity and pardon him, who is urged by meer neceſſity to theſe practices.

31 *But if* he be found, he ſhall reſtore ſeven-fold *g*, he ſhall give all the ſubſtance of his houſe.

g Queſt. How doth this agree with Gods Law, which required only that he ſhould reſtore double, or, at moſt, four-fold, or five-fold? *Exod*: 22, 1, 4. *Anſw*. 1. The number of *Seven* may be here put indefinitely for many times, as it is *Gen*: 4. 24. *Levit*: 26. 28: and in many other places. 2. Some think that as Thefts were multiplied, ſo the puniſhment of it was increaſed in *Solomon*'s time, or at leaſt, that it was the Practice of ſome Nations to require this ſeven-fold reſtitution. 3. He ſpeaks not of that reſtitution which the Law required, but of that which either the wronged Perſon being potent might force the Thief to make, or which the Thief would willingly give rather than be expoſed to publick ſhame; as appears by the following Clauſe, wherein he adds to this ſeven-fold reſtitution *all his ſubſtance*, which no Law of God or Man required. See on *Exod*: 22: 4.

† Heb. *heart*.

32 *But* whoſo committeth adultery with a woman lacketh † underſtanding *h*: he *that* doth it, deſtroyeth his own ſoul *i*.

h Is a burtiſh and ſilly Man, who madly ruſheth upon theſe filthy courſes without any ſenſe or conſideration of the horrid ſhame, and certain deſtruction which attends upon them. *i* Or, *life*: is guilty of ſelf-murder, and of Soul-murder.

33 A wound *k* and diſhonour ſhall he get, and his reproach ſhall not be wiped away *l*.

k Civil or Corporal puniſhment from the Magiſtrate, or rather from the Womans Husband, as it follows. *l* Although it be forgiven by God, yet the reproach and ſcandal of it remains.

35 For jealouſie *is* the rage of a man *m*; therefore he will not ſpare in the day of vengeance *n*.

m It enflames a Man with rage and fury againſt the Adulterer, *n* When he hath an opportunity to avenge himſelf upon the delinquent.

† Heb. *he will not accept the face of any ranſom*.

34 † He will not regard any ranſom, neither will he reſt content, though thou giveſt many gifts *o*.

o He will accept of no other recompence for the injury beneath thy life.

CHAP. VII.

Solomon again perſwadeth to keep his Laws, and delight in Wiſdom, 1—5. *A young man void of Underſtanding is inſnared by an Harlot*, 6—9. *A deſcription of an Harlot*, 10, 11. *From her Practice*, 12, 13. *Of her Subtilty*, 14—20. *By which ſhe gain'd compliance to her deſire*, 21, 22. *The danger of it, ſet forth under the ſimilitude of a Bird*, 23. *He craveth their attention*, 24. *And dehorteth from uncleanneſs*, 25—27.

*Cha. 2. 1

MY Son, keep my words, and * lay up my commandments with thee.

*Lev. 18. 5. Chap. 4. 4.

2 * Keep my commandments, and live *a*: and my law as the apple of thine eye *b*.

a i. e. Thou ſhalt live. A promiſe in the form of a command as *Prov* 3: 25. *b* With all poſſible care and diligence, as men guard that part from all dangers, yea even from the leaſt mote. The Eye is a moſt noble and neceſſary, and therefore highly eſteemed and beloved part of the Body, and the Apple thereof is the moſt honourable and beautiful and uſeful part of that part, and it is a moſt tender part, eaſily hurt or deſtroyed, and therefore needs to be diligently watched.

eu: 6:8. 11. 18. h: 3: 3: 6: 21. 3 * Bind them upon thy fingers *c*; write them upon the table of thine heart *d*.

c As a ring which is put upon them, and is continually in a Man's Eye, Conſtantly remember them, and meditate upon them. *d* Fix them in thy mind and affection. See on *Prov.* 3. 3.

4 Say unto wiſdom, Thou art my ſiſter; and call underſtanding *thy* kinſwoman *e*:

e When other fooliſh young men ſeek wanton Miſtreſſes, whom they frequently call *Siſters or Kinſwomen*, let wiſdom be thy Miſtreſs: acquaint and delight thy ſelf with her, and let her have the command of thy heart, and the conduct of thy life.

Ch: 2: 16. 5: 3. || Or, mak-th ſmooth er words. 5 * That they may keep thee from the ſtrange woman *f*; from the ſtranger *which* || flattereth with her words.

f This priviledge *Solomon* doth ſo oft inculcate, either becauſe he found in himſelf the great power and beſotting nature of luſtful inclinations; or becauſe he obſerved theſe Vices to abound more in his time, in which Peace and Proſperity made way for Luxury and Uncleanneſs.

6 For at the window of my houſe I looked through my caſement *g*.

g This is either an hiſtorical relation, or rather a parabolical repreſentation of that which frequently happened.

† Heb. *the ſons*. 7 And beheld among the ſimple ones, I diſcerned among † the youths, a young man *h* void of underſtanding,

h Whoſe ſtrength and heat made him moſt ſubject to luſtful impreſſions, and who wanted judgment and experience as well as grace to keep him from ſuch courſes.

8 Paſſing through the ſtreet *i* near her corner *k*, and he went the way to her houſe *l*;

i Idle and careleſs. *k* Near the corner of the Street in which her Houſe ſtood, ſuch places being moſt convenient for that wicked purpoſe, as giving opportunity either for the diſcovery of Paſſengers in ſeveral Streets, or for the eſcape of ſuch as might be in danger of being taken in her Houſe. Comp *v.* 12. *l* Not with intention to act groſs filthineſs with her, as may be gathered from the following paſſages, but to gratifie his curioſity, and to underſtand the manner of ſuch Perſons, and to pleaſe himſelf with the ſight of her, or diſcourſe of her.

† Heb *in the evening of the day*. 9 In the twilight † in the evening *m*, in the black, and dark night *n*.

m When the day labour being ended he was at leiſure for any thing; and when ſuch Strumpets uſed to walk abroad for prey. *n* When it begun to be black and dark.

† Heb: *reſerved*. 10 And behold, there met him a woman *with* the attire of an harlot *o*, and † ſubtil *p* of heart.

o With an habit and carriage agreeable to her quality and deſign. *p* Or, *wary or reſerved*, as ſhe ſhewed in her following diſcourſe, wherein ſhe propoſeth all things which might invite him, and conceals whatſoever might diſcourage him.

* Ch: 9: 13. * 1 Tim. 5. 13. Tit: 2: 5. 11 * She is loud *q* and ſtubborn *r*, * her feet abide not in her houſe *s*.

q Or, *clamorous*, or *full of talk*, which ſerved her deſign. *r* Rebellious againſt God, and againſt her Husband, and incorrigible by all admonitions of Miniſters or Friends. *s* She minds not her buſineſs, which lies at home, but gives up her ſelf wholly to idleneſs, and pleaſure, which ſhe ſeeks abroad with other men.

12 Now *is ſhe* without *t*, now in the ſtreets *u*, and lieth in wait at every corner *x*.

t Standing or waiting without or nigh the Door of her houſe. *u* In places of reſort. *x* At the corners of the Streets, where ſhe might either conceal or diſcover her ſelf, as ſhe ſaw fit.

† Heb: *ſhe ſtrengthened her face and ſaid*. 13 So ſhe caught him and kiſſed him, and † with an impudent face ſaid unto him.

† Heb: *Peace offerings are upon me*; 14 * *I have* peace-offerings with me; this day have I payed my vows *y*.

y I have paid my Peace-offerings which I had vowed. Whereby ſhe ſignifies either, 1. that ſhe was no common Harlot, but one of good repute for Religion. Or rather, 2. that ſhe had plentiful and excellent Proviſions at her Houſe for his entertainment. For the Peace-offerings were to be of the beſt Fleſh, *Lev*: 22: 21. and a conſiderable part of theſe offerings fell to the Offerers ſhare, wherewith they uſed to feaſt themſelves and their friends. See *Lev*: 2. 3, *&c.* and 7. 31, *&c.* and 19. 6, *&c.* and 22. 30, *&c.* whereas the Burnt-offerings were wholly conſumed, and the Fleſh of the Sin-offerings, and Treſpaſs-offerings belonged to the Prieſt.

15 Therefore came I forth to meet thee; diligently to ſeek thy face *z*, and I have found thee *a*.

z As not being able to take any pleaſure in my Feaſt without thy company. *a* By an happy providence of God complying with my deſires.

16 I have deckt my bed with coverings of tapeſtry, with carved works, with fine linnen of Egypt *b*.

b She deſigns to inflame his luſt by the mention of the Bed, and by its Ornaments and perfumes.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let us take our fill of loves until the morning, let us ſolace our ſelves with loves.

19 For the good-man *c is* not at home; he is gone a long journey;

c Whom ſhe doth not call her Husband, leſt the mention of that name ſhould awaken his Conſcience or Diſcretion.

† Heb: *in his hand*. || Or, *the new Moon*. 20 He hath taken a bag of money † with him *d*, and will come home at the || day appointed *e*.

d Which is an evidence that he deſigns to go far, and to ſtay a conſiderable time. *e* So that we need not fear any ſurpriſal.

21 With much fair ſpeech *f* ſhe cauſed him to yield *g*; with the flattering of her lips ſhe forced him *h*.

f Which implies that her alluring words were more effectual with him than her impudent kiſſes, which poſſibly had a little alienated his mind from her. *g* Whereby he ſignifies that no provocation to ſin is a ſufficient excuſe for ſin. *h* She prevailed over him. Which argues that there was ſome reluctancy in his judgment or conſcience againſt it.

† Heb *ſuddenly*. † Heb. *of a bond or tie*. 22 He goeth after her † ſtraightway *i*, as an ox to the ſlaughter *k*, or as a fool to the correction † of the ſtocks *l*.

i Without delay or conſideration. *k* Either being drawn and driven to it. Or going to it ſecurely, as if it were going to a good Paſture. *l* Or, which is more agreeable to the order of the words in the Hebrew Text, *as* one in *Fetters*, or, bound with Fetters, *to the correction of a Fool*, *i: e:* to receive ſuch correction or puniſhment, as belongs to fools Which may imply, either, 1. that he hath no more ſenſe of the ſhame and miſchief which he is bringing upon himſelf than a Fool Or, 2. that he can no more reſiſt the temptation, nor avoid the danger than a man faſt tied with Chains or fetters can free himſelf, although his be a moral and voluntary and not a natural impotency.

23 Till a dart ſtrike through his liver *m*, as a bird haſteth to the ſnare, and knoweth not *n* that it is for his life.

m i. e. His vital parts, whereof the Liver is one. Till his Life be loſt, as it is explained in the next Clauſe, *n* Which may be referred either to a fooliſh and inconſiderate young man; or to the ſilly Bird to which he is compared, which comes to the ſame thing.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways *o*; go not aſtray in her paths.

o Either to the Paths which lead to her houſe: or to her manner of living.

26 For ſhe hath caſt down many wounded; yea many ſtrong *men p* have been ſlain by her.

p Men that excel others, either 1. in bodily ſtrength, upon which they preſume, which yet is waſted, and by degrees ruined by theſe courſes. Or, 2. in wiſdom and fortitude and reſolution. Whereby he implies how much more neceſſary it is for a weak and fooliſh young Man to uſe all poſſible care and diligence to avoid this miſchief.

*Ch. 2: 18. & 5. 5. & 9: 18. 27 * Her houſe is the way to hell *q*, going down to the chambers of death.

q Or, *to the Grave*; for the word is uſed in both ſenſes: and this ſenſe ſeems better to agree both with the foregoing and following words. Although, without repentance, Hell will certainly be their portion, and their firſt death will be followed by the ſecond.

CHAP. VIII.

Wiſdom's Fame, Call, and Exhortation, 1——9. *Her excellency, Nature, and Hatred of evil,* 10——13. *Her power,* 14——16. *and Love to the Godly,* 17, *Her Riches,* 18, 19. *Her Eternity,* 20——30. *Her Delight in the Children of men,* 31. *an Exhortation to true Wiſdom,* 32. 33. *And the bleſſedneſs of them that are truly Wiſe,* 34, 35. *The fruits of Sin.* 36.

*Ch: 1: 20. DOth not * wiſdom *a* cry? and underſtanding put put forth her voice *b*!

a It is a great Queſtion what this *Wiſdom* is, of which *Solomon* diſcourſeth ſo largely and profoundly in this Chapter. Some underſtand it of that attribute or perfection of the Divine nature which is called Wiſdom, whereby God perfectly knoweth all things, and maketh known to man what he judgeth neceſſary, or expedient for them to know. Others underſtand it of the ſecond Perſon in the God-head, the Son of God, who is called *the Wiſdom of God*, *Luke* 11: 49. And it cannot fairly be denied that ſome Paſſages do beſt agree to the former, and others to the latter Opinion. Poſſibly both may be joined together, and the Chapter may be underſtood of Chriſt conſidered partly in his Perſonal Capacity and partly in regard of his Office which was to impart the mind and will of God to mankind, which he did, 1. by revealing it to, and writing it upon the mind of man, at his firſt creation: for it was Chriſt who then gave beeing, and life, and light to mankind, as is undeniably evident from *John* 1. 1, 2, 3, 4, *&c.* 2 By publiſhing it unto the Holy Patriarchs and Prophets in the time of the Old Teſtament; for it was Chriſt who ſpake and diſcovered things to them from time to time, as is manifeſt from 1 *Pet*: 1: 11. & 3. 18, 19, 20. and from many other Scriptures both of the Old Teſtament, as I have formerly noted in their proper places, and in the New Teſtament, as we ſhall ſee hereafter. 3. By declaring it from his own mouth and by his Apoſtles and Miniſters under the Goſpel. *b* Clearly and audibly inſtruct men how to avoid thoſe fleſhly luſts? He oppoſeth the inviting words of Wiſdom to the ſeducing ſpeeches of the Harlot.

2 She ſtandeth in the top of high places *c*: by the way in the places of the paths *d*.

c Where ſhe may be beſt ſeen and heard, not in corners and in the dark, as the Harlot did. *d* Where many paths meet, where there is a great concourſe, and where Travellers may need direction.

3 She crieth at the gates *e*, at the entry of the City *f*, at the coming in at the doors *g*.

e The places of judgment and of the confluence of People. *f* To invite Paſſengers at their firſt coming and to conduct them to her Houſe. *g* To wit, of her houſe, as the Harlot ſtood at her Door to invite Lovers.

|| Or, O great men Pſal: 62: 9. || Or, to mean men. 4 Unto you, || O men I call, and my voice *is* || to the ſons of men *h*.

h To

b To all men without exception, even to the meaneſt, who are thus called, *Pſal.* 49. 2.

† Heb *ſubtilty.* 5 O ye ſimple *i*, underſtand † Wiſdom; and ye fools *k*, be ye of an underſtanding heart.

i Who want knowledge and experience, and are eaſily deceived. *k* wilful and obſtinat ſinners.

† Heb. *princely.* things. 6 Hear, for I will ſpeak of † excellent *things l*; and the opening of my lips *ſhall* be right things.

l Heb. *of Princely things*: worthy of Princes to learn and practiſe them. Or, ſuch as excel common things as much as Princes do ordinary Perſons.

† Heb. *the abomination of my lips.* 7 For my mouth ſhall ſpeak *m* truth, and wickedneſs *is* † an abomination to my lips *n*.

m Heb: *ſhall meditate*, *i. e.* ſhall ſpeak not raſhly, and haſtily, but what I have well conſidered and digeſted. *n* I hate to ſpeak it; therefore you may be aſſured that I ſhall not deceive you.

† Heb. *wreathed.* 8 All the words of my mouth *o are* in righteouſneſs; *there is* nothing † froward or perverſe in them *p*.

o All my Precepts, Promiſes, Threatnings, *&c.* *p* Not the leaſt mixture of vanity, or error, or folly in them, as there is in the words of the wiſeſt Philoſophers, *&c.*

9 They *are* all plain *q* to him that underſtandeth *r*, and right to them that find knowledge *s*.

q Evident and clear to their minds: or, *right*, juſt and good. *r* Either to him who with an honeſt mind applies himſelf to the ſtudy of them in the diligent uſe of all the means appointed by God to that end: or to him whoſe mind God hath enlightned by his Spirit, though they ſeem otherways to ignorant and carnal-minded men. *s* That are truely wiſe and diſcerning Perſons, and taught of God.

10 Receive my inſtruction, and not ſilver *s*; and knowledge rather than choice gold.

s i. e. Rather than Silver, as ſuch negative expreſſions are underſtood, *Gen.* 45. 8. *Exod.* 16. 8. *Jer.* 7: 22. and 16. 14, 15. and in many other places. Though withal he ſeems to intimat the inconſiſtency of thoſe two ſtudies and deſigns, and the great hindrance which the love of Riches give to the ſtudy of Wiſdom.

* Job 28: 15: Pſal:19. 10. & 119: 127: Ch: 3: 14, 15; & 16: 16: 11 * For Wiſdom is better than rubies; and all the things that may be deſired, are not to be compared to it.

|| Or, *ſubtilty.* 12 I wiſdom dwell with || prudence *t*, and find out knowledge *u* of witty inventions *x*.

t I do not content my ſelf with high Speculations, but my unſeperable companion is Prudence to govern all my own Actions, and to direct the actions of others, by good counſels. This he ſaith, becauſe ſome perſons have much wit and knowledge, and nothing of diſcretion. *u i. e* I know them as clearly and certainly as if I had found them out by diligent ſearching. Or, *I find out*, is put for, I help men to find out, as the Spirit is ſaid to *intercede*, Rom. 8. 26. when it helpeth us to do ſo. *x* Of all ingenious deſigns and contrivances for the ſervice and glory of God, and for the good of our ſelves and others. But why may it not be rendred *of wicked devices*, as this very word is tranſlated, *Prov.* 12. 2. & 14: 17. & 24. 8. For ſurely this is one great work of Prudence to diſcover and ſo avoid all evil counſels or devices, and the effects of them. But this I propoſe with ſubmiſſion, becauſe I have not the concurrence of any Interpreter in this Expoſition,

13 The fear of the LORD *y is* to hate evil *z*; pride *a* and arrogancy, and the evil way *b*, and the froward mouth *c* do I hate.

y Which he had before noted to be *the beginning of Wiſdom*, Chap. 1. 7. *z* It conſiſts in a careful abſtinence from all ſin, and that not from carnal or prudential motives, but from a true diſlike and hatred of it. *a* Which he mentions firſt as that which is moſt hateful to God, and moſt oppoſite to true Wiſdom, and to the fear of God, which conſtantly produce humility. *b* All wicked Actions, eſpecially ſinful cuſtoms and courſes. *c* Falſe Doctrines, and bad Counſels and deceits.

† Heb: *ſtrength is mine.* 14 Counſel *is* mine, and ſound wiſdom *d*: I *am* underſtanding *e*, † I have ſtrength *f*.

d All ſolid and ſubſtantial and uſeful, yea eſſential Wiſdom is natural and eſſential to me, for the word properly ſignifies *eſſence*. *e* By my nature and eſſence, as was now ſaid, Or, I am the Author of Underſtanding; as *Job*; 17. 3. *This is life eternal, i. e.* this is the cauſe or means of it. *f* Courage and reſolution to execute all my Counſels. and to conquer all difficulties.

* Dan: 2; 21. Rom: 13. 1. 15 * By me kings reign *g*, and princes decree juſtice *h*.

g Either, 1. They get their Kingdoms by mine appointment and providence. Or rather, 2. They rule their Kingdoms wiſely, and juſtly, and happily by my counſel and aſſiſtance. For this beſt ſuits with the next Clauſe. *h* Their unjuſtice or wickedneſs is from themſelves, but all the juſt and good things which they do, they owe to my conduct.

16 *By* me princes rule, and nobles, *even* all the judges of the earth.

* Jam: 1. 5. 17 I love them that love me *i*, and * thoſe that ſeek me early *k* ſhall find me.

i I do not deſpiſe their love, though it be but a ſmall and inconſiderable thing to me, but I kindly accept it, and will recompence it with my love and favour. *k i. e.* With ſincere affection, and great diligence, and above all other perſons or things in the world. Which he mentions as the effect and evidence of their love: for otherwiſe all men pretend to love God.

* Ch: 3: 16. 18 * Riches and honour *are* with me: *yea*, durable riches and righteouſneſs *l*.

l Which he mentions here, either, 1. as the beſt and ſureſt way to get and to keep Riches, for Eſtates unjuſtly gotten quickly vaniſh, as is manifeſt both from Scripture and from common obſervation. Or, 2. To ſignifie that this Wiſdom gives both worldly, and ſpiritual or Heavenly bleſſings together to its followers, whereas God gives Riches alone to ungodly men, and they are to expect no other Portion.

19 * My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver. * Ch

20 I || lead in the way of righteouſneſs, in the midſt of the paths of judgment *m*. || Or

m Keeping at an equal diſtance from both extreams, and from the very borders of them: which is called a *putting away iniquity far from us*, Job 22: 23.

21 That I may cauſe thoſe that love me, to inherit ſubſtance *n*, and I will fill their treaſures.

n Subſtantial, and true, and ſatisfying happineſs: which is here oppoſed to all worldly enjoyments, which are ſaid *not to be*, Prov. 23. 5. which are but meer ſhadows and dreams of felicity.

22 The LORD poſſeſſed me *o* in the beginning *p* of his way *q*, before his works of old.

o As his Son by Eternal Generarion, who was from eternity *with him*, as is ſaid, *Joh.* 1. 1. and *in him* as *he* alſo was *in me*, Joh, 14: 10. *p* Yea, and before the beginning, as it is largely expreſſed in the following Verſes. *q* Either, 1. of his Counſels or decrees. Or rather, 2. of his works of Creation, as it follows.

23 I was ſet up *r* from everlaſting, from the beginning *s*, or ever the earth *t* was.

r Heb: *anointed*, ordained or conſtituted to be the Perſon by whom the Father reſolved to do all his works, firſt to creat, and then to uphold and govern and judge, and afterwards to redeem and ſave the World; all which works are particularly aſcribed to the Son of God, as is manifeſt from, *Joh*: 1. 1, *&c.* *Col.* 1. 16, 17. *Heb.* 1. 3. and many other places, as we may ſee hereafter in their ſeveral places. *s* Before which there was nothing but a vaſt Eternity. *t* Which he mentions, becauſe this together with the Heaven, was the firſt of God's viſible works.

24 When *there were* no depths *u*, I was brought forth *x*: when *there were* no fountains abounding with water.

u No abyſs or deep waters either mixed with the Earth, as they were at firſt, or ſeparated from it. *x* Begotten of my Fathers eſſence.

25 Before the Mountains were † ſettled *y*; before the hills, was I brought forth. † Heb: *ſu*

y Or, *fixed* by their Roots in the Earth.

26 While as yet he had not made the earth *z*, nor the || fields *a*, nor || the higheſt part *b* of the duſt of the world *c*. || Or, *op place.* || Or, *the chief part* Heb, *hea*

z i. e. The dry land called earth after it was ſeparated from the Waters, *Gen.* 1. 10. *a* The plain and open parts of the Earth diſtinguiſhed from the *Mountains* and *Hills*, and the Valleys incloſed between them. *b* Or, *the firſt part*, or *beginning*: or, *the beſt part*, Heb *the Head*: that which exceeds other parts in riches or fruitfulneſs: which he ſeems to diſtinguiſh from the common Fields. *c* Of this Lower part of the World which conſiſteth of duſt.

27 When he prepared the heavens, I *was* there *d*: when he ſet || a compaſs upon the face of the depth *e*. || Or, *a circle.*

d Not as an idle Spectator, but as a co-worker with my Father, *e i. e.* Of that great and deep abyſs of water and Earth mixed together, which is called both *Earth* and *Water* and *the deep*, Gen. 1, 2. When he made this lower world round, or in the form of a Globe agreeable to the form of the upper world.

28 When he eſtabliſhed *f* † the clouds above; when he ſtrengthned the fountains *g* of the deep *h*. † Heb *the skies.*

f Heb *ſtrengthned*, by his word and decree, which alone upholds the Clouds in the Air, which of themſelves are thin and weak Bodies, and would quickly be diſſolved or diſperſed. *g* When he ſhut up the ſeveral Fountains in the Cavities of the Earth, and kept them there as it were by a ſtrong hand for the uſe of Mankind *h* Which have their Original from the deep, either from the Sea, or from the Abyſs of Waters in the Bowels of the Earth.

29 * When he gave to the ſea his decree *i*, that the waters ſhould not paſs his commandment *k*: when he appointed *l* the foundations of the earth *m*. * Gen. 1: 9, 10. Job 38 10, 11. Pſal: 104. 9 Jer: 5. 22.

i Or, *his bound* or *limits*, to wit, thoſe parts of the earth which border upon it, *k i. e.* Not overflow the Earth. Or, *laid*, *m* Either, 1 The Center of the Earth: Or, 2. the earth it ſelf which is the foundation of the World: Or rather, 3. The firm ſtanding of the Earth upon its Foundations, notwithſtanding all the Aſſaults which the waters of the Sea, or within the Earth, make againſt it: which is a ſingular work of God's providence.

30 * Then I was by him *n*, *as* || one brought up *with him o*: and I was daily his delight, † rejoicing always before him *p*: * Joh. 1. 1. || Or, *a foſter Child* † Heb. *ſporting.*

n Converſant with him, and united to him, as was ſaid before. *o* As one tenderly and dearly beloved by him. *p* He and I had conſtant and intimat and ſweet converſe together.

31 † Rejoicing in the habitable part of his earth *q*, and and my delights *were* with the ſons of men *r*. † Heb. *ſporting.*

q In contemplating the wonderful Wiſdom and goodneſs of God in the making and ordering of all his creatures, and of Man eſpecially. *r* To uphold them by my Power and Providence, to reveal my ſelf and my Fathers mind and will to them from Age to Age, to aſſume their Nature, and to redeem and ſave them, which I would not do for the fallen Angels.

32 Now therefore *s* hearken unto me, O ye children: for * bleſſed *are they that* keep my ways. * Pſ. 119. 1, 2. & 128 1. Luk. 11. 28

t Seing I have ſuch a true love to you, and ſeing I am ſo thorowly acquainted with my Fathers mind, and ſo excellently qualified to be your Counſeller and Ruler.

33 Hear inſtruction, and be wiſe, and refuſe it not *t*.

t Or, *do not make it void*, or unprofitable to you by your own ſloth or willfulneſs.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors *u*.

u As Servants and Clients, and others waits at the doors of Princes or Perſons of eminency for place or power, or Wiſdom, that they may be admitted to ſpeak or converſe with them.

35 For whoſo findeth me, findeth life, and ſhall * † obtain favour of the LORD. 9:11: 2:

36 But he that ſinneth againſt me *x*, wrongeth his own ſoul *y*: all they that hate me *z*, love death *a*. b. *forth*.

x By the neglect or contempt of, or Rebellion againſt my Commands. *y* Is guilty of ſelf murder and of Soul-murder. *z i. e.* Who reject and diſobey my Counſels, and live wickedly, which in God's account is an hating of him, as is here implyed, and elſewhere, as *Exod*; 20; 5. *Deut*. 7 10. & 32. 41. *a* Not directly or intentionally, but by conſequence, becauſe they love thoſe practices which they know will bring certain deſtruction upon them.

CHAP. IX.

Wiſdom's call to her people unto bleſſed communion and fellowſhip with her ſelf, ſet out under a ſimilitude of making a Feaſt, 1. *Her preparation,* 2. *and invitation,* 3——5. *She dehorteth from evil company,* 6. *Her Counſels concerning reproof and Inſtruction,* 7——9. *A deſcription of the Fear of God,* 10. *with the Benefits thereof,* 11: 12. *The Nature of a fooliſh Woman,* 13——15. *Her invitation,* 16. *and Arguments to enſnare the ſimple,* 17. *The miſerable ſtate of them that are deceived by her,* 18

WIſdom hath built her houſe *a* : ſhe hath hewn out her ſeven *b* pillars *c*.

a For the Reception and entertainment of her Gueſts, as appears from the following paſſages. This Houſe is oppoſed to the Harlots Houſe mentioned, *Prov*: 7. 8. and it is to be underſtood, either 1. of the Heavenly Houſe, or the Palace of Glory: Or rather, 2. of the Church which Chriſt, the wiſdom of the Father, hath erected, and eſtabliſhed in the World, in which this following Feaſt is made which is called God's *Houſe*, 1 *Tim*: 3. 15. *Heb*; 3, 3. 4. *b i. e.* Many Pillars; whereby is intimated both the beauty and the ſtability of the Church. *c* Prophets and Apoſtles, and Miniſters of Holy things, which in Scripture are called *Pillars*, as *Gal*. 2. 9. and elſewhere.

Mat: 22: , &c. Heb. *her* *illing*. 2 * She hath killed † her beaſts *d*; ſhe hath mingled her wine *e*; ſhe hath alſo furniſhed her table *f*.

d i. e. Made proviſion for the Gueſts: which is meant of the Ordinances, Gifts, Graces, Comforts and eternal Felicities which God doth offer and give to men in and by the Church. *e* Either, 1. with Spices, to make it ſtrong and delightful, this mixed Wine being mentioned as the beſt, *Prov*: 23 29, 30. Or, 2. with Water, as they uſed to do in thoſe hot Countries, partly for refreſhment, and partly for wholſomneſs. Whereby alſo may be intimated that Wiſdom teacheth us temperance in the uſe of our comforts. *f* With all neceſſaries, and now waits for the Gueſts.

* Ch: 8: 2: †Heb. *the wings of the high places.* 3 She hath ſent forth her Maidens *g*; * ſhe crieth upon † the higheſt places *h* of the city:

g Her ſervants to invite the Gueſts, Miniſters of the word whom he calls *Maidens*, partly for the decency of the Parable; for Wiſdom being compared to a great Princeſs, was fit to be attended upon by Maidens; and partly to ſhew that God by his Word did work ſweetly, though ſtrongly, and did allure and draw, rather than drive ſinners to repentance. *h* Either upon the tops of the Houſes which were flat: Or rather from ſuch high ſeats as thoſe from which Judges delivered their Sentences, and Officers made Proclamations, for the conveniency of the peoples better hearing.

4 Who ſo *is* ſimple *i*, let him turn in thither: as for him that wanteth underſtanding *k*, ſhe ſaith to him,

i Ignorant, and weak, and ſubject to deluſion, and willing to learn: to ſhew that Wiſdom rejects thoſe Scholars, who are proud and ſelf-conceited. *k* Heb; *heart*, which ſignifies *underſtanding*, *Jer*: 5: 21: *Hoſ*: 7: 11.

*Cant. 5. 1. Iſa: 55: 1: 5 * Come, eat of my bread, and drink of the wine, *which* I have mingled.

6 Forſake the fooliſh *l*, and live: and go in the way of underſtanding *m*.

l i. e. The wicked, and their courſes and ſociety: you muſt either forſake them or me, for we are irreconcilable enemies. *m* Which leads to it, and is preſcribed by it.

7 He that reproveth a ſcorner *n*, getteth to himſelf ſhame *o*: and he that rebuketh a wicked man, *getteth* himſelf a blot *p*.

n The connexion may be conceived thus, Having invited the ſimple, he forbids the invitation of ſcorners: Or thus, He ſheweth who he meant by the *fooliſh*, *v* 6. even *ſcorners* and *wicked men*, as they are here called, and he preſſeth his laſt advice of *forſaking* them, becauſe there was no good, but hurt to be got by converſation with them. *o* Partly from the ſcorner who will revile and deride him; and partly from others because he is fruſtrated in his deſign and hope, and by his imprudence hath brought an inconvenience upon himſelf. *p* A cenſure or Reproach.

* Mat: 7: 6: 8 * Reprove not a ſcorner *q*, leſt he hate thee *r*: rebuke a wiſe man *s*, and he will love thee *t*.

q An obſtinat and incorrigible ſinner who ſcornfully rejects and deſpiſeth the means of amendment. Thus Phyſicians deny Phyſick to perſons in deſperat condition. *r* Whereby thou wilt not only expoſe thy ſelf without neceſſity to his Malice and Rage, but alſo make thy ſelf utterly uncapable of doing him that good which poſſibly thou mighteſt do by other more prudent and proper means. *s* Who is oppoſed to the *Scorner*, to intimat that *Scorners*, howſoever they are thought by themſelves or others to be witty or wiſe, yet in God's account, and in truth are fools. *t* Both for that faithfulneſs and charity which he perceiveth in thee, and for that benefit which he receiveth from thee.

*Chap: 1: 5. 9 * Give *inſtruction u* to a wiſe man, and he will be yet wiſer; teach a juſt man *x*, and he will increaſe in learning.

u In the Hebrew it is only *give*: for as *receiving* is put for learning, *Prov*: 1: 3. ſo *giving* is put for teaching both in Scripture and in other Authors: of which ſee my Latin *Synopſis*. *x* Called *a wiſe Man* in the former Branch; to intimat good men are the only wiſe men.

10 * The fear of the LORD *is* the beginnig of wiſdom: and the knowledge of the holy *y is* underſtanding *z*. * Job 28: 28: Pſ: 111: 10: Chap: 1: 7:

y Either, 1. of holy men, whether ſuch as all Saints learn, or rather ſuch as the holy men of God, the Servants of this Wiſdom, teach from God's word: Or rather, 2. of holy things, the Hebrew word being here taken in the Neuter Gender, as it is *Numb*. 5. 17. and elſewhere: for this ſeems beſt to anſwer to *the fear of the Lord* in the other Branch. *z* Is the only true and neceſſary and uſeful knowledge.

11 * For by me thy days ſhall be multiplied: and the years of thy life ſhall be increaſed. *Ch: 10: 27

12 If thou be wiſe, thou ſhalt be wiſe for thy ſelf *a*: † but *if* thou ſcorneſt, thou alone ſhalt bear it *b*. †Heb. *and*

a Thou doſt not profit me, but thy ſelf by it: I adviſe thee for thy own good. *b* The blame and miſchief of it falls wholly upon thee, not upon me or my Word or Miniſters who have warned thee.

13 * A fooliſh woman *c is* clamorous *d*; ſhe is ſimple and knoweth nothing *e*. *Ch. 7: 11

c By which he underſtands, either, 1. folly, which is oppoſite to that Wiſdom of which he hath been ſo long diſcourſing, and ſo it may include all wickedneſs, either in principle, as Idolatry, Hereſie, *&c.* or in practice. Or, 2. The Harlot: which with ſubmiſſion, ſeems moſt probable to me, partly becauſe all the following deſcription exactly agrees to her, eſpecially what is ſaid, *v.* 17. as alſo *v.* 18. which in effect was ſaid of the Harlot before, Ch. 2. 18. and 5. 5. and partly becauſe ſuch tranſitions from diſcourſing of Wiſdom, to a diſcourſe of Harlots are frequent in *Solomon*, as we have ſeen Chap. 2. 16. & 5. 3. & 7: 5. *d* Speaks loudly that ſhe may be heard, and vehemently, that Perſons might be moved by her perſwaſions. *e* To wit, aright, nothing that is good, nothing for her good, though ſhe be ſubtil in little artifices for her own wicked ends.

14 For ſhe ſitteth at the door of her houſe *f* on a ſeat, in the high places of the city.

f Which notes her idleneſs and impudence and diligence in watching for occaſions of ſin.

15 To call paſſengers, who go right on their ways *g*:

g Who were going innocently and directly about their buſineſs, without any unchaſt deſign; for others needed none of thoſe invitations or offers, but went to her of their own accord. And beſides, ſuch leud perſons take a great pleaſure in corrupting the innocent.

16 Whoſo is ſimple let him turn in hither; and as for him that wanteth umderſtanding, ſhe ſaith to him.

h Which title is not given to them by her; for ſuch a Reproach would not have allured them, but driven them away; but by *Solomon* who repreſents the matter of her invitation in his own words that he might diſcover the truth of the buſineſs, and thereby diſſwade and deter thoſe whom ſhe invited.

17 * Stolen waters *i* are ſweet *k*, and bread † *eaten* in ſecret is pleaſant. *Ch. 20. 17. † Heb. *of ſecrecies*.

i By which he underſtandeth, either 1. Idolatry or other wickedneſſes, which in *Solomon*'s time, before his fall, were publickly forbidden and puniſhed, but privatly practiſed. Or rather, 2, Adultery. *k* Partly from the difficulty of obtaining them; partly from the art which men uſe in contriving ſuch ſecret ſins; and partly becauſe the very prohibition renders it more grateful to corrupt nature.

18 But he knoweth not *l* that the dead *are* there, *and that* her gueſts *are* in the depths of hell.

l i. e. He doth not conſider it ſeriouſly, whereby he proveth his folly.

CHAP. X.

From this chapter to the Five and Twentieth, are ſundry obſervations of Moral Virtues, and their contrary Vices, with excellent Rules for the Government of our Converſation.

THe proverbs of Solomon *a*. * A wiſe *b* ſon maketh a glad father *c*: but a fooliſh ſon *is* the heavineſs of his mother *d*. *Ch. 15. 20.

a Properly ſo called; for the foregoing Chapters, though they had this title in the beginning of them, yet in truth were only a Preface or preparation to them, containing a general exhortation to the ſtudy and exerciſe of Wiſdom, to ſtir up the minds of men to the greater attention and regard to all its Precepts, whereof ſome here follow. Of which in general theſe things are fit to be obſerved, to help us in the underſtanding of them: 1. That theſe ſentences are generally diſtinct and independent, having no coherence one with another, as many other parts of Scripture have: 2. That ſuch ſentences being very ſhort, as their nature requires, more is underſtood in them than is expreſſed, and the cauſes are commonly to be gathered from the Effects, and the Effects from the Cauſes, and one oppoſite from another, as we ſhall ſee. 3. That they are delivered by way of compariſon and oppoſition, which for the moſt part is between Virtue and Vice, but ſometimes is between two Virtues, or two Vices. *b i. e.* Prudent, and eſpecially virtuous and godly, as this word is commonly meant in this Book, and in many other Scriptures. *c* And a glad Mother too; for both Parents are to be underſtood in both Branches, as is evident from the nature of the thing which affects both of them, and from parallel places, as *Ch*. 17. 25. & 30. 17. although one only be expreſſed in each Branch, for the greater Elegancy. *d* The occaſion of her great ſorrow, which is decently aſcribed to the Mothers, rather than to the Fathers, becauſe their paſſions are moſt vehement, and make deepeſt impreſſion in them.

2 * Treaſures of wickedneſs *e* profit nothing *f*: but righteouſneſs *g* delivereth from death *h*. *Ch. 11. 4.

e Either, 1. All worldly Treaſures and Riches, which are called the *Mammon of unrighteouſneſs*, Luke 16. 9. of which ſee the Reaſons there, to which righteouſneſs or Holineſs, which are ſpiritual and heavenly Riches, may be fitly oppoſed. Or, 2. Such Treaſures as are got by any ſort of unjuſt or wicked practices *f* They do the poſſeſſor no good, but, which is implied from the oppſite member, much hurt; they do not only not deliver him from death, but oft expoſe him to it, either from men, who take away his Life that they may enjoy his Wealth, or from God, who ſhortens his days. and makes his death more terrible, as being attended with guilt, and with the ſecond death. *g* Either 1. True Holineſs of Heart and Life. Or 2. Juſtice and Equity in the getting of Riches, or an Eſtate honeſtly obtained, which may be fitly oppoſed to *Treaſures of Wickedneſs*. Or 3. A liberal and charitable uſe of Riches, which is oft called Righteouſneſs, as *Pſa.*. 112. 9. *Dan*: 4. 27. 2 *Cor*. 9. 10. &c. and is indeed but an act of Juſtice, of which ſee on *Pro*. 3.27. which alſo is conveniently oppoſed to an unjuſt getting of Riches; and ſo this contains a great paradox, yet a certain truth, that the charitable laying out of Money is more profitable to men, than an unjuſt and covetous laying it up. *h* Oft times from temporal death, becauſe men generally love, and honour, and will aſſiſt ſuch perſons in caſes of danger, and God gives them the bleſſing of a long Life; and always from eternal death, when ſuch Charity proceeds from a ſincere and honeſt mind, and a good Conſcience.

*Pſ.33.19. & 37:19, 25. || Or, *the wicked for their wickedneſs*.

3 * The LORD will not ſuffer the ſoul of the righteous to famiſh *i*: but he caſteth away || the ſubſtance *k* of the wicked *l*.

i Will preſerve them from Famine, according to his Promiſes, *Pſal*. 34. 10. and elſewhere, which, as other temporal Promiſes, is not to be underſtood ſimply and univerſally, but with this limitation, except this be neceſſary for Gods Glory, which in all reaſon ſhould over-rule the Creatures good, and for their own greater benefit. For to ſay nothing of eternal Felicities which follow every good mans death, it is certainly in ſome times and caſes, a leſs evil for men to be killed with Famine, than to ſurvive to ſee and feel thoſe miſeries which are coming upon them, and upon the Land where they live. *k* As this word is uſed, *Pſal*. 52. 7. or *the Wickedneſs*, *i. e.* the wealth gotten by wickedneſs, as *Righteouſneſs*, *v*. 2. is by divers underſtood of an Eſtate got with Righteouſneſs. *l* Who by that means ſhal be expoſed to want and Famine,

*Ch.12.24. & 19. 15. *Ch.13. 4. & 21. 5.

4 * He becometh poor, that dealeth *with* a ſlack hand *m*: but * the hand of the diligent maketh rich *n*.

m Negligently and ſlothfully, as appears from the *diligence* oppoſed to it in the next branch, and from the uſe of this word in this ſenſe, *Prov*. 12. 24, 27, & 9. 15. *Jer*. 48. 10. Heb. with *a deceitful hand*, ſo called, partly becauſe it ſeems and pretends to do ſomthing, when in truth it doth nothing; and partly becauſe ſuch perſons uſually endeavour to maintain themſelves by deceit and wickedneſs, which they cannot or will not do by honeſt labour and diligence. *n* Not by it ſelf, nor neceſſarily, as is manifeſt from Experience, and is noted, *Eccleſ*. 9. 11. but through God's bleſſing, which commonly is given to ſuch, by comparing this verſe with *v*. 22. here following.

5 He that gathereth *o* in ſummer *p*, *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame *q*.

o The fruits of his field. *p* In harveſt, as it follows, which is a part of Summer. He that watcheth for and improveth the proper ſeaſons and opportunities of doing good to himſelf, and to others. *q* Both to himſelf for his folly, and that Poverty and Miſery cauſed by it, and to his Parents, to whoſe negligent or evil Education ſuch things are oft, and ſometimes juſtly imputed.

*Ver. 11.

6 Bleſſings *are* upon the head of the juſt *r*: but * violence covereth the mouth of the wicked *s*.

r All ſorts of bleſſings are wiſhed to them by Men, and conferred upon them by God. He ſaith, *upon* their *head*, either to ſhew that theſe Bleſſings come from above: and that openly in the ſight of the World, ſo that he can confidently ſpeak of them to God's Praiſe, and to his own comfort and honour; or becauſe Bleſſings were commonly pronounced by Men with this Ceremony, by laying their hands upon the head of the party bleſſed. *s Violence* (either. 1. Their own Violence or unjuſtice, which may be here put for the fruit or puniſhment of it, as *Iniquity* is oft put for the puniſhment of Iniquity. Or 2. Violence, or the violent and injurious, and miſchievous practices of others againſt them, deſerved by their own Violence committed againſt others, and inflicted upon them by the curſe and Righteous Judgment of God) *ſhall cover the mouth of the wicked*, *i. e.* ſhall fall upon them. This Phraſe of covering their Mouth, is uſed either, 1. With alluſion to the ancient cuſtom of covering the Mouths and Faces of condemned Malefactors; of which ſee *Eſth*. 7. 8. *Job* 9. 24. Or, 2. To ſignifie that the curſe and Judgment of God upon them ſhould be ſo manifeſtly juſt, that their Mouths ſhould be ſtopped, and they not be able to ſpeak a word againſt God, or for themſelves. Or, 3. To intimate that Gods judgment upon them ſhould be publick and evident to all that behold them, as any covering put upon a mans Mouth or Face is, as for the ſame Reaſon the Bleſſings of the Juſt were ſaid to be upon their Heads. And the *Mouth* may be put for the *Face*, or *Countenance*, by a Synecdoche: But this Clauſe is otherways rendred by divers learned Interpreters, *the mouth of the wicked covereth* (*i. e.* concealeth or ſmothereth within it ſelf. and doth not utter that) *violence* or *injury*, which he meditateth in his Heart, and deſigneth to do to others, and therefore ſhall be accurſed and miſerable. But this ſuits not ſo well with the former Clauſe, wherein the *Bleſſings of the juſt* are not meant actively of thoſe Bleſſings which they wiſh or give to others, but paſſively of thoſe Bleſſings which others wiſh or give to them, and conſequently this *violence* is not underſtood of that which they do to others, but of that which is done to them by others.

*Pſ.112.6.

7 *The memory of the juſt *is* bleſſed *t*: but the name of the wicked ſhall rot *u*.

t i. e. Honourable and acceptable to thoſe who mention them. Compare *Job* 3 . 20. *Pſal* 62: 5. *u* Shall periſh, and be curſed and deteſtable amongſt men, ſhall ſtink above ground.

† Heb: *a fool of lips*. || Or, *ſhall be beaten*.

8 The wiſe in heart will receive commandments *x* but † a prating fool *y* || ſhall fall *z*.

x Is ready to hear and obey the Counſels and Precepts of God and of Men, by which means he ſhall ſtand faſt and live. *y* One who is ſlow to hear, and ſwift to ſpeak, who in ſtead of receiving good Admonitions, cavils and diſputes againſt them. In the Hebrew he is called *a fool of Lips*, either becauſe he diſcovers the folly of his Heart by his Lips, and thereby expoſeth himſelf to the miſchief here following, or becauſe he is *without heart*, as is ſaid of *Ephraim*, Hoſ. 7. 11. or, his *Heart is little worth*, as is ſaid here, *v* 20. or becauſe he ſpeaks raſhly without any conſideration. Or, it may be rendred, *a fool by his lips*, *i. e.* By his fooliſh and wicked ſpeeches, contrary to the Commands of God, by talking much and ill, when it is more comely and neceſſary for him to hear and receive Inſtruction from others. *z* To wit, into miſchief: or, *be puniſhed*, as the word is uſed, *Hoſ*: 4: 14. or, *be beaten*, as below *v*. 10.

*Pſ: 23

9 * He that walketh uprightly *a* walketh ſurely *b*: but he that perverteth his ways *c* ſhall be known *d*.

a Who is ſincere, and juſt, and faithful in his dealings with God and with men. *b* Or, *ſecurely*, or *confidenlty*, as the word properly ſignifies, and is here rendred by all the ancient Interpreters, and by moſt of the others, quietly reſting upon God's favour and gracious Providence for his protection, and being ſupportted by the Teſtimony of a good Conſcience, and therefore not fearing nor caring who knows or obſerves his Actions, which he endeavours to approve both to God and to men. *c* That walks perverſely, or frowardly, or in crooked and ſinful paths; that dealeth hypocritically and deceitfully with God, or with men, uſing all poſſible crafts to conceal his wickedneſs. *d* His wickedneſs ſhall be publickly diſcovered, and ſo he ſhall be expoſed to all that ſhame and puniſhment which his ſins deſerve, and which he thought by his cunning practices to avoid.

*Ch 6. * Verſ. || Or, *ſhal beaten*.

10 * He that winketh with the eye *e* cauſeth ſorrow *f*: but *g* * a prating fool *h* || ſhall fall.

e That ſecretly and cunningly deſigns miſchiefs againſt others, as this phraſe is uſed, *Pſal*: 35. 19. *Prov*. 6. 13. *f* To others, and afterwards to himſelf. *g* Or, *and*, as it is in the Hebrew: for vice is not here oppoſed to vertue, as it is in many other Proverbs, but one vice is compared with another. *h* Who is ſo far from ſuch deceits, that he runs into the other extream, and *uttereth all his mind*, as is ſaid of the Fool, *Prov*. 29. 11. and thereby ſpeaks many things offenſive to others, and miſchievous to himſelf.

*Pſ.37.3 31. Ch. 14:1 * Verſ:

11 * The mouth of the righteous man *is* a well of life *i*: but * violence covereth the mouth of the wicked *k*.

i Continually ſending furth waters of Life, or ſuch good and wholſom words, as are very refreſhing and uſeful both to themſelves and others, for the preſerving of their natural Life, and for the promoting of their ſpiritual and eternal Life. We have the ſame Phraſe, *Pſal*: 6: 9. *k* The ſame words were uſed before, *v*. 6. where ſee the Notes; and they may be underſtood in the ſame ſenſe here, and the oppoſition of this clauſe to the former, may be conceived thus: As the mouth of a good man ſpeaketh thoſe things which are good & beneficial to himſelf and others, ſo the Mouth of the wicked uttereth violence, or injury, or things injurious to others, which at laſt fall upon himſelf. But it is no new thing for the ſame words and Phraſes to be taken in different ſenſes in the ſame Chapter, and ſometimes in the ſame verſe, as *Matth*. 8 . 22. and elſewhere; and therefore theſe words may here be, and are, by many tranſlated and interpreted thus, *the mouth of the wicked covereth*, (*i. e.* concealeth) *violence* or *miſchief* which he plotteth againſt others. And ſo here is a double oppoſition between the Righteous and the wicked; firſt in the contrary effects, the former cauſeth life, the latter miſchief and death; and ſecondly in the manner of producing them, the Righteous doth it by uttering his words, and the wicked doth it by concealing his mind.

*1Cor: 13 4. 1Pet 4. 8

12 Hatred ſtirreth up ſtrifes *l*: but * love covereth all ſins *m*.

l Upon every ſlight occaſion, by filling men with ſuſpicions and ſurmiſes, whereby they imagine faults where there are none, and aggravate every ſmall offence. *m* Either doth not ſeverely obſerve, or doth willingly forget and forgive the Offences or Injuries of others, and ſo preventeth contention and miſchief.

*Ch. 26.3 † Heb: *heart*.

13 In the lips of him that hath underſtanding wiſdom is found *n*: but * a rod *is* for the back of him *o* that is void of † underſtanding *p*.

n His Wiſdom ſheweth it ſelf in his prudent ſpeeches, by which he eſcapeth that Rod which fools meet with, and gaineth that Reputation and Advantage to himſelf which Fools loſe. *o* He may expect Rebukes and Puniſhments from God and men. *p* Which he ſheweth by his fooliſh words.

*Ch: 13.3

14 Wiſe men lay up *q* knowledge *r*: but the * mouth of the fooliſh *is* near deſtruction *s*.

q To wit, in their minds and memories, to be brought forth thence upon fit occaſions. *r* Whereby they may be enabled to ſpeak both what, and when it is ſeaſonable, for their own or others good. *s* Fools are more froward to lay out than to lay up, and for want of knowledge ſpeak much and Fooliſhly, whereby they frequently bring deſtruction upon themſelves.

*Ch.18. 11.

15 * The rich mans wealth *is* his ſtrong city *t*: the deſtruction *u* of the poor *is* their poverty.

t Either, 1. really, as *money is* called *a defence*, Eccl. 7. 12. becauſe it oft-times redeems a man from dangers and calamities. Or, 2. *in his own conceit*, as tis explained and fully expreſſed, *Ch*. 18. 11. It makes him ſecure and confident. *u* It is the cauſe of their ruine. Or, *the contrition*, or *the terror*, or *conſternation*, as others, both ancient and modern, render it. Their Poverty takes away their Spirit and Courage, and fills them with fear and deſpair.

*Ch.11. 30

16 * The labour of the righteous *tendeth* to life *x*: the fruit *y* of the wicked to ſin *z*.

x Either, 1. the deſign of his labour is only this, that he may have wherewith to live honeſtly, without ſinful ſhifts. Or 2. The fruit or effect of his labour or induſtry (as this word *labour* is moſt commonly underſtood, and this beſt anſwers to the following clauſe, where *fruit* is put in ſtead of this *labour*) is the preſervation, and prolongation of his life, and the obtaining of eternal life, to which an honeſt and conſciencious Diligence in mens Worldly

Callings doth in ſome manner contribute. *y* The Fruit of all their Labours and Endeavours. *z* Tendeth to ſin, ſerves only for Fuel to mens pride and Luxury, and worldlineſs, and by that means oft cauſeth Temporal, and always, without Repentance, Eternal Death.

17 He *is in* * the way of life *a* that keepeth inſtruction *b*: but he that refuſeth reproof, || erreth *c*. 6.23. , *cauſ-* *o err.*

a Which leadeth to life and Bleſſedneſs. *b* That obſerveth and obeyeth the wholſom Counſels of God, and of good men. *c* To wit, from the way of life, or into the way of ſin, and ſo of Death. Heb: *leadeth into error*, or *ſeduceth*, to wit, himſelf, as appears by the oppoſition of this to the former Clauſe; he wittingly and willingly expoſeth himſelf to Temptation and Wickedneſs, becauſe he rejecteth that Admonition which is a proper Preſervative from it.

18 He that hideth hatred *with* lying lips *d*, and he *e* that uttereth a ſlander, is a fool *f*.

d With flattering words and falſe pretences of Friendſhip. *e* Heb: *he*, *i. e.* both of them, one no leſs than the other. So he condemneth two oppoſite vices, ſecret hatred, and manifeſt ſlander. *f* Becauſe a ſinner; and becauſe the miſchief of theſe things will fall upon himſelf.

19 In the multitude of words there wanteth not ſin *g*: but he that refraineth his lips *h* is wiſe.

g Men that love and commonly uſe much talking, do frequently run in many miſcarriages, becauſe ſuch perſons, for the moſt part want Wiſdom to order their words aright, *Eccleſ.* 5. 3. and ſpeak haſtily without Care and Conſideration *h* That forbeareth to utter what cometh into his mind, before he hath weighed whether it be true, and fit to be ſpoken or not.

20 The tongue of the juſt *is as* choice ſilver *i*: the heart *k* of the wicked is little worth.

i Of great worth and uſe, bringing credit to himſelf, and much benefit to others. *k* And conſequently the Tongue, which ſpeaketh *out of the abundance of the Heart*, Mat. 12. 34.

21 The lips of the righteous feed many *l*: but fools die for want † of Wiſdom *m*. Heb. *of* *rt.*

l By their wiſe and pious Diſcourſes, Counſels and Comforts, which are ſo many evidences of their Wiſdom. *m* They have not Wiſdom to feed or preſerve themſelves, much leſs to feed others.

22 The bleſſing of the LORD, it maketh rich *n*, and he addeth no ſorrow with it *o*.

n Riches are not got by Wiſdom or diligence, but only by God's Favour and Bleſſing. *o i. e.* With that Bleſſing which gives Riches, but gives them content and comfort in their Riches, which is a ſingular Gift and Bleſſing of God, of which ſee *Eccleſ.* 2. 24, 26. & 3. 13. & 5. 17, 18. whereas the Riches which wicked men get, are attended with God's Curſe, with many diſcontents, with tormenting cares and fears, with horrours of Conſcience, and with the juſt dread of a ſad account to God for them.

23 * *It is* as a ſport *p* to a fool to do miſchief *q*: but a man of underſtanding *hath* wiſdom *r*. h. 14. 9. 15. 21.

p He doth it with eaſe and delight, and without any ſhame or remorſe, or fear. *q* Or, as others, *to work Wickedneſs*; yea, great and premeditated wickedneſs, as the Hebrew word properly ſignifies. *r* Whereby he is kept from committing Wickedneſs, and eſpecially from ſporting himſelf with it. But this Clauſe is by divers learned Interpreters render thus, *and* or *ſo is Wiſdom to a man of Underſtanding*, it is a ſport or pleaſure to him to practiſe Wiſdom or Piety. Which Tranſlation makes the Oppoſition more evident.

24 The fear *s* of the wicked it ſhall come upon him: but the deſire of the righteous ſhall be granted *t*.

s The evils which he feareth, or hath cauſe to fear, as *fear* is oft taken. *t* God will not only prevent the miſchiefs which they fear, but grant them the good things which they deſire.

25 As the whirl-wind paſſeth *u*, ſo *is* the wicked no more *x*: but * the righteous *is* an everlaſting foundation *y*. Ch. 12. 7. Mat. 7. 24, 5 & 16. 18.

u Which is ſuddenly gone, though with great noiſe and violence. *x* His Power and Felicity is loſt in an inſtant. *y* Or, hath *an everlaſting*, &c. His hope and happineſs is built upon a ſure and unmovable Foundation.

26 As vinegar to the teeth *z*, and a ſmoak to the eyes, ſo *is* the ſluggard *a* to them that ſend him.

z Which by its cold and ſharpneſs it offends. *a* Unſerviceable and vexatious.

27 * The fear of the LORD † prolongeth days *b*; but * the years of the wicked ſhall be ſhortned. Ch. 9. 11. Heb. *ad-* *eth.* Job. 15. 32 & 22: 16. Pſ. 55. 23.

b Partly becauſe it gives them a title to the Promiſe of long life, as well as to other Promiſes; partly becauſe it gladdeth the heart, which doth good like a Medicine, *Pro.* 17. 22. and preſerves a man from thoſe wicked practices which tends to the ſhortning of the days.

28 The hope of the righteous *ſhall be* gladneſs *c*: but the * expectation of the wicked ſhall periſh *d*. Job 8. 13. & 11. 20. Pſ. 112. 10.

c Though at preſent it be mixed with doubts and fears, and diſappointments, yet at laſt it ſhall be accompliſhed, and turned into enjoyment. *d* Shall be utterly fruſtrated, and ſo end in ſorrow.

29 The way of the LORD *e is* ſtrength *f* to the upright; but deſtruction *g ſhall be* to the workers of iniquity.

e Either, 1. The way or courſe of Gods Providence in the Government of the World. Or rather, 2. The way of Gods Precepts, as God's *way* or *ways* are moſt commonly underſtood in Scripture, or walking in God's ways; for this is oppoſed to *working iniquity* in the next Clauſe. *f* Gives ſtrength, *i. e* either courage and confidence: or ſupport and protection from that *deſtruction* here following. *g* Or, *terror* or *conſternation*, as the word properly ſignifies, and many render it. The deſign of this verſe is to ſhew that Piety is the only true Policy.

30 * The righteous ſhall never be removed *h*: but the wicked ſhall not inhabit the earth *i*. *Pſ 37. 22. & 125. 1.

h They ſhall live long and happily here, when this is moſt expedient for them, and eternally in heaven. *i* They ſhall not have ſo much as a long and quiet abode upon Earth, unleſs where this is a Curſe and Miſchief to them, and much leſs ſhall they have any poſſeſſion in Heaven.

31 * The mouth of the juſt bringeth forth *k* wiſdom *l*: but the froward tongue ſhall be cut out *m*. *Pſ. 37. 30.

k Freely and abundantly, and conſtantly, as the Earth or a Tree bring forth their proper Fruit, as the word properly ſignifies. *l* Wiſe Counſels, by which he directeth and ſecureth himſelf and others. *m* Becauſe it bringeth forth not Wiſdom, but folly and wickedneſs.

32 The lips of the righteous know *n* what is acceptable *o*: but the mouth of the wicked *ſpeaketh* † frowardneſs. †Heb. *frowardneſſes.*

n To wit, practically, ſo as to conſider and ſpeak. Knowledge is here aſcribed to the *lips*, as it is to the *Hands*, Pſal. 78. 72. becauſe they are conducted by Knowledge and wiſdom. *o* To God and good men, or what is truely worthy of acceptation; for this is oppoſed to what is *froward* or wicked in the next clauſe.

CHAP. XI.

A * † Falſe balance *a is* abomination *b* to the LORD *c*: but † a juſt weight *is* his delight. *Lev. 19. 35, 36. Deut. 25. 13, 15, 16. Ch. 16. 11. & 20: 10, 23. †Heb. *balances of deceit.* †Heb. *perfect ſtone.*

a The uſe of all falſe weights and meaſures in comerce. *b i. e.* Highly abominable, as the abſtract ſignifies; which is oppoſed to the falſe opinion of men who account it a fineneſs of wit, or, at worſt but a trivial fault. *c* Partly becauſe this wickedneſs is acted under a colour of Juſtice; and partly becauſe it is deſtructive to humane ſociety, and eſpecially to the poor, whoſe Patron the Lord owneth himſelf to be.

2 * When pride cometh then cometh ſhame *d*: but with the lowly *is* wiſdom *e*. *Ch. 15: 33 & 16: 18. & 18: 12.

d Pride, as it is the effect of Folly, ſo it bringeth a man to contempt and deſtruction, ſuch perſons being commonly hated both by God and by all men. *e* Whereby they are kept from thoſe fooliſh and wicked actions which expoſe men to ſhame.

3 * The integrity of the upright *f* ſhall guide them *g*: but the perverſeneſs of tranſgreſſors ſhall deſtroy them *h* *Ch. 13: 6.

f Their ſincere obedience to Gods Laws. *g* Shall keep them from crooked and dangerous courſes, and lead them in a right and ſafe way. *h* Thoſe wicked devices by which they deſign and expect to ſecure themſelves, ſhall be the inſtrument of their deſtruction.

4 * Riches profit not in the day of Wrath *i*: but righteouſneſs *k* delivereth from death *l*. *Ch. 10. 2. Ezek. 7. 19. Zeph. 1. 18.

i In the time of God's Judgments, when he is executing Wrath and Vengeance upon ſinners. *k* Or, *mercy*, as this word is oft rendred, or Charity to the poor, which is fitly oppoſed to Riches laid up in ſtore. *l* It moveth God to deliver them oft times from temporal Calamities, and always from eternal death, where ſuch actions are done from a Right Principle.

5 The righteouſneſs of the perfect ſhall † direct his way *m*: but the wicked ſhall fall by his own wickedneſs. †Heb. *rectifie.*

m Shall bring all his deſigns and endeavours to an happy iſſue by comparing this clauſe with the next.

6 The righteouſneſs of the upright ſhall deliver them *n*: but * tranſgreſſors ſhall be taken in *their own* naughtineſs. *Ch. 5. 22.

n From many ſnares and dangers.

7 When a wicked man dieth, *his* expectation ſhall periſh *o*; and the hope of unjuſt *men p* periſheth.

o all his hope and felicity, which he placed wholly in earthly things, is loſt and gone with him. *p* So it is a Repetition of the ſame thing in other words: Or, as divers render it, *the hope* of their *ſtrengths*, *i. e* which they place in their carnal ſtrengths, their Riches, Children, Friends, *&c.* So this is added by way of aggravation.

8 * The righteous is delivered out of trouble, and the wicked cometh in his ſtead *q*. *Ch. 21. 18.

q Is by God's providence brought into the ſame miſeries which either he deſigned againſt the Righteous, or had formerly inflicted upon the Righteous, and now lately removed from them.

9 An hypocrite with *his* mouth *r* deſtroyeth his neighbour: but through knowledge *s* ſhall the juſt be delivered *t*.

r By his corrupt Communication, whereby he endeavours to draw him to error or wickedneſs. *s* To wit of God, and of his word, which makes men wiſe, and diſcovers, and ſo prevents the frauds of Deceivers. *t* From the infection of the Hypocrites evil and crafty Counſel.

10 When it goeth well with the righteous *u*, The city rejoiceth *x*: and when the wicked periſh, *there is* ſhouting *y*.

u When ſuch men are encouraged and advanced into places of Power and truſt. *x* The Citizens or ſubjects of that Government rejoice, becauſe they confidently expect Juſtice, and Tranquillity, and many other benefits, by their adminiſtration of publick affairs. *y* A common rejoicing, partly for the juſt vengeance of God upon them who have been the inſtruments of ſo much miſchief; and partly for their deliverance from ſuch publick grievances and burdens of the Land.

11 By the bleſſing of the upright *z* the city is exalted: but it is overthrown by the mouth of the wicked *a*.

z Wherewith they bleſs the City, to wit, by their ſincere Prayers, and wiſe and wholſom Counſels. *a* By their Curſes, and Oaths, and Blaſphemies, and wicked and pernicious Counſels, whereby they both provoke God, and miſlead men to their own ruine.]

† Heb. *deſtitute of heart.*

12 He that is † void of wiſdom deſpiſeth his neighbour *b* : but a man of underſtanding holdeth his peace *c*.

b Which contempt he ſheweth, either 1. by contemptuous or reproachful expreſſions of him ; or 2. by not asking, or not regarding his advice, but truſting wholly to his own underſtanding *c* Either 1. He forbeareth all ſuch expreſſions againſt his neighbour. Or 2. He ſilently and patiently bears theſe Reproaches from his neighbour, and doth not render one Reproach for another ; wherein he ſheweth true Wiſdom. Or 3. He deſireth and hearkeneth to the Counſels of others. Any of theſe ways the oppoſition is ſufficiently evident.

† Heb. *he that walketh, being a tale-bearer.*

13 † A tale-bearer *d* revealeth ſecrets *e* : but he that is of a faithful Spirit *f* concealeth the matter *g*.

d Or, *He that gooth about* (from one place or perſon to another, as the manner of ſuch is) *telling tales*, making it his buſineſs to ſcatter Reports. *e* This tatling humour is ſo prevalent with him, that he cannot forbear to publiſh, either his neighbours ſecret faults, or ſuch things as were committed to his truſt with a charge of ſecrecy. *f* That hath a ſincere, and conſtant, and faithful mind, which both can and will govern his Tongue. *g* So far as he can lawfully do.

* 1 Kin.12: 1, &c. Pro:15: 22:

14 * Where no counſel *h* is, the people fall ; but in the multitude of counſellors *i there is* ſafety.

h Or, *No wiſe counſel*, as the word properly ſignifies, as *Job*: 37:12: *Prov*: 1: 5. *i* To wit, of wiſe and good Counſellors, for ſuch will employ and unite their Counſels together for the publick good.

† Heb. *ſhall be ſore broken.*
† Heb. *thoſe that ſtrike hands.*

15 He that is ſurety for a ſtranger *k* † ſhall ſmart *for it* : and he that hateth † ſuretiſhip *l*, is ſure.

k Whoſe condition he doth not throughly underſtand, and therefore knows not his own danger. *l* Of which ſee on *Prov*: 6: 1.

16 A gracious woman *m* retaineth honour *n* : and *o* ſtrong *men* retain riches.

m Heb. *a Woman of grace and favour*, *i. e.* one who by her meekneſs, and modeſty, and prudence, and other Virtues renders her ſelf acceptable and amiable to God and to men. *n* Or, *holdeth faſt her honour*, or good reputation, with no leſs care and reſolution, than ſtrong men do Riches, as it here follows, *o* Or, *as* ; for ſo this conjunction is oft uſed in this Book, of which we have ſeen ſome, and may afterwards ſee more inſtances.

1 The merciful man doth good to his own ſoul *p* : but *he that is* cruel *q*, troubleth his own fleſh *r*.

p i. e. To himſelf, becauſe his liberality ſhall turn to his own infinite advantage both in this life, and in the next. *q* Hard hearted and uncharitable to others. *r* Either 1. his own Children or Kindred, who are commonly expreſſed by this very word, for whoſe ſakes he is thus covetous and uncharitable, that he may hoard it up for them : but they, ſaith the wiſe Man, ſhall have nothing but trouble and vexation, and Gods curſe with it. Or 2. himſelf denominated here from his *fleſh* or Body as in the former Branch from *his* Soul. But he may ſeem to mention his *fleſh* rather than his *Soul*, to intimate that the miſchiefs of his covetouſneſs ſhall not only fall upon his Soul, which he diſpiſeth, but upon his Fleſh or outward Man, which is the only thing that he feareth

18 The wicked worketh a deceitful work *s* : but to him that ſoweth *t* righteouſneſs *u*, *ſhall be* a ſure reward.

s A work which will deceive his expectation of that good for which he worketh. *t* That worketh it with conſtancy, and diligence, and hope of recompenſe, as they do who ſow in Seed-time. *u* Good works, acts of Piety towards God, and Charity to men.

19 As righteouſneſs *tendeth* to life, ſo he that purſueth evil *x*, *purſueth it* to his own death.

x Who are not overtaken by ſin, as a good Man may be, *Gal* 6:1: but ſtudiouſly deſign it, and follow after the occaſions of it earneſtly, and greedily and induſtriouſly.

20 They that are of a froward heart *y*, are abomination to the LORD *z* ; but *ſuch as are* upright in *their* way *a*, *are* his delight.

y Hypocrites, as appears from the oppoſition of theſe to the *upright* in the next Clauſe : whoſe Hearts are falſe to God, and contrary to their own profeſſions. *z* Though by their cunning Artifices they may deceive men, and gain their good oppinion and favour, yet God ſees their naughty Hearts and hateth them. *a* In the courſe of their lives and actions. By which changing of the Phraſe, from *Heart* in the firſt Clauſe, to *way* here he intimates that the ſincerity and hypocriſie of mens hearts are diſcovered, and to be judged by their converſations.

* Ch:16: 5:

21 *Though* hand *join* in hand *b*, the wicked ſhall not be unpuniſhed *c* : but the ſeed of the righteous *d* ſhall be delivered *e*.

b Though they are fortified againſt Gods judgments by a numerous Iſſue and Kindred, and Friends, and by mutual ſtrong combinations or confederacies. *c* They ſhall be puniſhed even in their own Perſons as well as in their poſterity. They ſhall not be able either totally to prevent Gods judgment, or to delay it from coming in their days. *d* Not only their Perſons, but their Children. *e* Without any ſuch Auxiliaries, by Gods ſpecial Providence.

† Heb: *departeth from.*

22 As a jewel of gold in a ſwines ſnout *f*, *ſo is* a fair woman which † is without deſcretion *g*.

f Which would not adorn the Swine, but only be diſparaged it ſelf. It was the cuſtom of ſome of the *Jews* to wear Jewels upon their Noſes and ſome of their Neighbours wore them in their Noſes. *g* Which diſgraceth the beauty of her Body by a fooliſh and filthy Soul.

23 The deſire *h* of the righteous *is* only good : *but* the expectation of the wicked is wrath.

h Either 1. properly ſo called. So the ſenſe is, His deſires are generally and conſtantly to do good to men, as wicked mens deſigns are to do hurt, and to execute wrath and hatred againſt them Or rather 2. the object, or event, or effect of their deſire, as appears from the next Clauſe, where *expectation* is clearly put for the object or event of it : And the ſenſe of the Proverb ſeems to be this, The deſires and expectations of the Righteous ſhall end in their good and happineſs, but the deſires and expectations of wicked men ſhall be ſadly diſappointed, and end in the wrath of God, and their utter ruine.

24 There is that ſcattereth *i*, and yet increaſeth *k* ; and *there is* that withholdeth more than is meet *l*, but *it tendeth* to poverty *m*.

i That giveth liberally of his Goods to the Poor : for ſo this Hebrew word is uſed, *Pſal*: 112: 9. *He hath diſperſed*, which is explained in the following words, *he hath given to the Poor*. *k* Through Gods ſecret Bleſſing upon his Eſtate. *l* Heb. *from what is right* or *juſt*, *i. e.* what by the Law of God, and the Rules of general Juſtice, he is obliged to give : of which ſee *Prov* 3: 27. *m* By Gods Providence ſecretly blaſting his Eſtate, either in his own or his Childrens hands, as it very frequently befals covetous Wretches.

* 2 Cor: 8, 9, 10.
† Heb. *ſoul of bleſſing.*

25 * † The liberal ſoul *n* ſhall be made fat *o* : and he that watereth ſhall be watered alſo himſelf *p*.

n Heb. *the Soul of Bleſſing*, that man who is a Bleſſing to others, who bleſſeth them, *i. e.* doth good to them, as *Bleſſing* is oft uſed for a gift, as *Gen*: 33: 11: 1 *Sam*: 25: 27: 2 *Cor*: 9: 5. *o* Shall be greatly enriched both with Temporal and Spiritual Bleſſings. *p* Poſſibly it is a Metaphor from a Fountain, which when it poureth forth its waters is inſtantly filled again, whereas if it be ſtopped it groweth empty, and the Water ſeeketh another courſe. Others render it, *he ſhall be a Rain*, *i. e.* he ſhall receive ſuch liberal ſupplies from God that he ſhall be able to pour forth ſhowers of good things upon others.

* Amos 5, 6:

26 * He that withholdeth corn *q*, the people ſhall curſe him : but bleſſing *r ſhall* be upon the head of him that ſelleth it *s*.

q In a time of ſcarcity, when others need and deſire it. *r* The bleſſing of God which the people ſhall heartily beg for him. *s* Upon reaſonable terms.

* Ch:14:22
* Pſ:7:15, 16 & 9:15, 16 & 10: 2: & 57: 6.

27 He that diligently ſeeketh *t* * good *u*, procureth favour *x* : * but he that ſeeketh miſchief *y* it ſhall come unto him *z*.

t Which is oppoſed to thoſe who content themſelves with lazy deſires or cold and careleſs endeavours. *u* To do good to all men, as he hath opportunity. *x* With God and Men. *y* To do any miſchief or injury to others. *z* It ſhall be requited either by mens malice and revenge, or by Gods juſt judgment.

* Job: 31: 24: Pſal: 1: 3: & 92:12, &c. Jer:17: 8.

28 * He that truſteth in his riches *a* ſhall fall *b* : but * the righteous *c* ſhall flouriſh as a branch *d*.

a As his chief portion, and felicity, and ground of ſafety. *b* As a withered Leaf by comparing this clauſe with the latter. *c* Who maketh God alone, and not riches, his truſt. *d* To wit, a green and flouriſhing branch.

* Ch: 17: 2

29 He that troubleth his own houſe *e*, ſhall inherit the wind *f* : and * the fool ſhall be ſervant to the wiſe of heart *g*.

e He who bringeth trouble and miſery upon himſelf and Children, either 1. by careleſneſs, ſlothfulneſs, improvidence, prodigality, or any wickedneſs, whereby he conſumeth his Eſtate. So this *troubling* of *his Houſe* may be oppoſed to a Mans *building* of *his Houſe*, Jer. 29. 28 Or 2. by covetous deſires and reſtleſs endeavours to heap up Riches, whereby he greatly tires and troubles both himſelf and all his Family, with exceſſive cares and labours, which is called *coveting an evil covetouſneſs to his Houſe*, Habak 2. 9. *f* Shall be as unable to keep and enjoy what he gets as a Man is to hold the Wind in his Fiſt, or to feed and ſatisfie himſelf with it, he ſhall be brought to poverty. *g* By which means ſuch a troubleſome fool ſhall through his extreme neceſſity be forced even to ſell himſelf to ſuch as are wiſer.

* Ch:13:12:
† Heb: *taketh.*
* Dan:12:3:

30 The fruit of the righteous *h is* * a tree of life *i*, and he that † * wineth ſouls *k is* wiſe *l*.

h i. e. Which he produceth ; his diſcourſes and his whole converſation. *i* Is like the fruit of the Tree of Life ; is a great preſerver of his life, and a procurer of Eternal Life, not only to himſelf, but to others alſo *k* Heb. *that catcheth Souls*, as a Fowler doth Birds ; that maketh it his deſign and buſineſs, and uſeth all his skill and diligence to gain Souls to God, & to pluck them out of the ſnare of the Devil. *l* Sheweth himſelf to be a truely wiſe and good Man. But this Clauſe is and may be rendred thus, *and he that is wiſe* (the ſame with the *Righteous* in the former Clauſe) *winneth Souls*, or brings them to life. So this Clauſe agrees very well with the former.

31 Behold the righteous ſhall be recompenſed *m* in the Earth *n* : much more *o* the wicked and the ſinner *p*.

m i e. Puniſhed for his ſins, as appears from the next Clauſe, the general word being here uſed of this one particular, by a Synecdoche. *n* Whereby he intimates, that all his ſufferings are confined to this World, which is an unſpeakable felicity. *o* They ſhall be puniſhed more certainly and more ſeverely, either in this life, or in the next. *p* Thoſe who make ſin their great ſtudy, and daily and moſt delightful excerciſe. Compare this Verſe with 1 *Pet*: 4: 18: which is a good Comment upon it.

CHAP. XII.

* Ch.15:5:

WHoſo loveth inſtruction *a*, loveth knowledge *b* : * but he that hateth reproof, *is* brutiſh *c*.

a Admonition or reproof, as appears from the next Clauſe, which is a ſingular means of getting true and ſound knowledge. *b* Sheweth that he is a true lover of knowledge, becauſe he is willing to purchaſe it upon ſuch unwelcome terms, as reproofs are generally eſteemed. *c* Diſcovereth himſelf to be a moſt fooliſh and ſtupid Creature, becauſe he is an enemy to himſelf and to his own happineſs.

† Heb. *draweth out.*

2 A good *man* † obtaineth favour *d* of the LORD : but a man of wicked devices *e* will he condemn *f*.

d Whereby he is and ſhall be acquited and juſtified. *e* Who deſigneth and induſtriouſly committeth wickedneſs *f* When he ſtandeth in judgment; howſoever he may for the preſent juſtifie himſelf and decive others into a good opinion of him.

3 A man ſhall not be eſtabliſhed by wickedneſs *g*: h:10:25: but the * root of the righteous ſhall not be moved *h*.

g By any ſinful courſes by which he uſeth to ſecure or ſtabliſh himſelf; whereby he implies that he ſhall be rooted up. *h* To wit, out of its place. He ſhall ſtand faſt & flouriſh like a wel-rooted Tree.

Cor:11:7 4 * A virtuos woman *is* a crown *i* to her husband: but ſhe that maketh aſhamed *k*, *is* as rottenneſs in his bones *l*.

i A ſingular ornament and matter of his glorying and joy. *k* That by her folly or wickedneſs bringeth ſhame to her ſelf and to her Husband. *l* Loathſome and vexatious, and pernicious.

Heb. *dgment.* 5 The thoughts of the righteous *are* † right *m*: *but* h:11:18: the counſels of the wicked *are* * deceit *n*.

m His conſtant purpoſe is to deal juſtly and truely with God and with men. *n* His great care and contrivance is to wrong and deceive others by fair pretences and cunning Artifices.

Chap: 1: 18: 6 * The words of the wicked *are* to lie in wait for blood *o*: but the mouth of the upright ſhall deliver them *p*.

o Are deſigned and ordered to intrap or deceive others, and to deſtroy them. *p* To wit, from thoſe that lie in wait for them: which it doth, either 1. by prayer to God for their deliverance: Or 2. by pacifying the wicked with ſoft and gentle anſwers, or by deverting them from their evil courſe by their good counſels and admonitions: Or 3. by pleading their righteous cauſe in a judicial or other way.

Pſ:37:37: h: 11. 21: 14: 11: 7 * The wicked are overthrown, and *are* not *q*: but the houſe *r* of the righteous ſhall ſtand.

q Both they and their Families ſhall ſuddenly periſh. *r* The Family or Poſterity.

Heb: *per erſe of eart.* 8 A man ſhall be commended *s* according to his wiſdom *t*: but he that is † of a perverſe heart *u* ſhall be diſpiſed *x*.

s To wit, by wiſe and good men. *t* More or leſs according to the degree of Wiſdom which his diſcourſes and actions diſcover to be in him. *u* Which he ſheweth by his wicked words and converſation. *x* By God and all wiſe men.

Or, *is ſer- ant to imſ.lf. So r.* 9 *He that is* deſpiſed *y* and || hath a ſervant *z*, *is* better *a* than he that honoureth himſelf *b*, and lacketh bread *c*.

y That liveth in a mean and obſcure condition in the World, for ſuch are commonly deſpiſed by men of an higher rank. *z* Hath but one Servant. Or rather, as it is in the Margent, *is Servant to himſelf*, hath none to wait upon him or work for him but himſelf, that getteth Bread by his own labours. *a* Is happier. *b* That glorieth in his high Birth or gay attire. *c* Wants neceſſaries for his own ſuſtenance.

Deut.25: Heb. *noweth.* Pſal: 1: 6: Or, *bowels* 10 * A righteous *man* † regardeth the life of his beaſt *d*: but the || tender mercies of the wicked *are* cruel *e*.

d Which is employed in his Service; he will not deſtroy it either by labours beyond its ſtrength, or by denying to it neceſſary food or reſt, or by any other way: and much more will he be pitiful to his own Servants, and to poor men. *e* There is much cruelty mixed even with their moſt merciful actions, when they pretend or intend to ſhew mercy. Heb. *the Bowels of the*, &c. thoſe very Bowels which in others are the ſeat of pity, in him are hardned and ſhut up, and only ſtir him up to cruelty. In ſtead of that Mercy which is natural to other men, he hath nothing but cruelty. Their *Mercies* are here ſaid to be *cruel*, as *the fooliſhneſs*, and *weakneſs of God*, are ſaid to be *wiſe* and *ſtrong*, 1 Cor: 1. 25.

Ch:28:19: 11 He that tilleth his land *f* ſhall be ſatisfied with bread: but he that followeth vain *perſons g is* void of underſtanding *h*.

f That employeth his time and ſtrength in an honeſt calling. *g* That uſeth their ſociety and idle courſe of living. *h* Shall through his own folly want Bread.

Or, *the ortreſs.* 12 The wicked deſireth || the net of evil *men i*: but the root of the righteous yieldeth *fruit k*.

i He approveth and uſeth thoſe cunning and deceitful arts, which wicked men uſe, like Nets to enſnare other men, and to take their goods to themſelves. Or, *he deſireth the Fortreſs of wicked* men, or, *of wickedneſs, i. e.* he ſeeks to fortifie and ſtabliſh himſelf by wicked practices. *k* That Juſtice and Piety, in which he is rooted and which is the root of his actions, doth of it ſelf, without the aid of any indirect and ſinful courſes, yield him ſufficient fruit both for his own need, and to do good to others. But, becauſe the word *fruit* is not in the Hebrew, and may ſeem to be too great a ſupplement, it is, and may be rendred thus, *the root of the Righteous giveth* it, to wit, that Fortreſs or ſecurity which others ſeek in wickedneſs.

† Heb. *the ſnare of the wicked* is *in the tranſ greſſion of Lips.* *Ch:18:7: 13 † * The wicked *is* ſnared *l* by the tranſgreſſion of *his* lips *m*: but the juſt ſhall come out of trouble *n*.

l *i. e.* Brought into trouble. *m* By his wicked ſpeeches againſt God and men. *n* To wit, by his wiſe and holy, and inoffenſive ſpeeches, whereby he pacifieth men and gaineth Gods favour and protection.

*Ch: 13: 2: 14 * A man ſhall be ſatisfied with good by the fruit of his mouth *o*, and the recompenſe of a mans hands *p* ſhall be rendred unto him *q*.

o By his pious and profitable Diſcourſes. *p i. e.* Of his works and actions, of which the hand is the great inſtrument. Whereby alſo may be implied that God will not regard nor recompenſe good words, unleſs they be accompanied with a good converſation. *q* To wit, by God to whom the work of retribution belongs.

15 * The way of a fool *r* is right in his own eyes *s*: but he that hearkeneth unto counſel *t is* wiſe. *Ch. 3. 7.

r The counſel and courſe which his own mind ſuggeſts to him in ordering of his affairs. *s* Highly pleaſeth him, ſo that he neglects and deſpiſeth the opinions and advices of others. *t* That diſtruſteth his own judgment, and ſeeketh counſel from others.

16 A fools wrath is † preſently known *u*: but a prudent *man* covereth ſhame *x*. † Heb. *in that day.*

u By his raſh words and indecent actions, whereby he expoſeth himſelf to ſhame. *x* Either 1. the ſhame, or reproach, or injury done to him by others, which he concealeth and beareth with patience & paſſeth by, as his duty and intereſt obligeth him to do. Or 2. his own ſhame, to which the folly of raſh anger would have betrayed him.

17 * *He that* ſpeaketh truth *y*, ſheweth forth righteonſneſs *z*; but a falſe witneſs deceit *a*. *Ch: 13.5. & 14.5.

y Heb. He that *will ſpeak truth*, *i. e.* he who accuſtometh himſelf to ſpeak truth in common converſation; for the future Tenſe in the Hebrew tongue oft notes a continued act or habit. *z* To wit, as a witneſs in publick judgment, he will ſpeak nothing but what is true and juſt; you may depend upon his Teſtimony. *a* He who uſeth himſelf to lying in his common talk, will uſe falſehood and deceit in judgment.

18 * There is that ſpeaketh like the piercings of a ſword *b*: but the tongue of the wiſe *is* || health *c*. *Pſ.57. 4. & 59. 7. ||Or, *healing. So Gr.*

b Hurtful and pernicious words, whereby they either corrupt mens minds and manners, or ſcandalize them, or injure them in their Reputation, Eſtate, or Life, or otherwiſe. *c* His ſpeech both in judgment, and in common diſcourſe, is ſound and wholſome in it ſelf, and tending to the comfort and benefit of others.

16 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue is but for a moment *d*.

d The ſpeaker of truth is conſtant, and always agreeable to himſelf, and his words the more and longer they are tried, the more doth the truth of them appear; whereas Liars, though they may make a fair ſhew for a ſeaſon, yet are eaſily and quickly convicted of falſhood.

20 Deceit *e is* in the heart of them that imagine evil: but to the counſellors of peace *is* joy.

e Either 1. towards others, whom they deſign to deceive, and then to deſtroy, whilſt good Counſellers bring ſafety and joy to others. Or rather 2. to themſelves. So the ſenſe of the Verſe is, They whoſe hearts deviſe miſchief againſt others, ſhall be deceived in their hopes, and bring that trouble upon themſelves which they deſign againſt others; but they who by good counſels labour to promote the Peace and Happineſs of others, ſhall reap the comfort and benefit of it to themſelves.

21 There ſhall no evil *f* happen to the juſt: but the wicked ſhall be filled with miſchief.

f Either 1. of ſin, or rather 2. of ſuffering or miſchief, as the next clauſe explains this: No ſuch evil ſhall befall them, as doth commonly befall the wicked, who are filled, or overwhelmed, and utterly deſtroyed by it; whereas good men are ſupported under their troubles, and ſhall be delivered out of them, and receive much benefit by them.

22 * Lying lips *are* an abomination to the LORD; but they that † deal truely *g are* his delight. *Ch. 6.17 † Heb. *do truth*, Joh: 3. 21.

g That ſpeak and act ſincerely and truely. He implies that although lying lips alone are ſufficient to purchaſe Gods hatred, yet truth in a mans ſpeech is not ſufficient to procure Gods favour, unleſs there be alſo Truth and Juſtice in his actions.

23 * A prudent man concealeth knowledge *h*: but the heart of Fools proclaimeth fooliſhneſs *i*. *Ch. 13.16 & 15: 2.

h He doth not vain-gloriouſly, and unſeaſonably utter what he knows, but keeps it in his breaſt till he hath a fit occaſion to bring it forth for Gods Glory and the good of others. *i* Whilſt he makes oſtentation of his knowledge, he betrays his Ignorance and Folly. Compare *Eccleſ*: 10: 3.

24 * The hand of the diligent ſhall bear rule *k*: but the || ſlothful *l* ſhall be under tribute. *Ch. 10.4. ||Or, *deceitful.*

k Shall procure Wealth and Power. *l* Heb. *the deceitful.* So he calls the ſlothful, becauſe Deceit and Idleneſs are commonly companions, and ſuch men ſeek to gain by Fraud what they either cannot or will not get by honeſt Labour. Compare *Prov*: 10: 4.

25 * Heavineſs in the heart of man maketh it ſtoop; but * a good word *l* maketh it glad. *Ch. 15. 13. *Iſa. 50. 4.

l A comapſſionate or encouraging word from a Friend or Miniſter.

26 The righteous *is* more || excellent *m* than his neighbour *n*: but the way of the wicked *o* ſeduceth them *p*. || Or, *abundant.*

m Either 1. In his temper and diſpoſition, more juſt, and generous, and publick ſpirited, and merciful, &c. Or 2. In his condition, more happy, notwithſtanding all his ſufferings and the contrary opinion of the world concerning them. *n* Than any other men. *p* Heb. *maketh them to err* or *wander*, to loſe that excellency or happineſs which they had promiſed to themſelves, in and by their wicked practices.

27 The ſlothful *man q* roſteth nor that which he took in hunting *r*: but the ſubſtance of a diligent man *is* precious *s*.

q Or, *The deceitful man*, as v. 24. who ſeeks to enrich himſelf by fraudulent and unjuſt practices. *r* Doth not enjoy the fruit of his Labours or devices, either becauſe he doth not labour, and ſo hath nothing to waſte or enjoy; or becauſe God oft-times deprives him either of ſuch ill-gotten goods, or at leaſt of a quiet and comfortable fruition of them. *s* Yields him great comfort and ſatisfaction, partly becauſe it abides with him, and partly becauſe he hath Gods Favour and bleſſing with it.

28 In the way of righteouſneſs *is* life, and in the path-way thereof there is || no death *t*. || Or, *immortality.*

t The practice of Juſtice and Godlineſs, though it expoſe a man to ſome dangers and inconveniences in the world, yet it will certainly lead him to Life and Happineſs, whereas the end of all wicked courſes is death and deſtruction.

CHAP. XIII.

A Wiſe ſon *heareth* *a* his fathers inſtruction *b*: but a ſcorner heareth not rebuke *c*.

a Which word is underſtood out of the next clauſe, as is frequent in the Hebrew text. *b* Or, *Rebuke* or *Reproof*. *c* He hateth reproof either from his Father or from any other man.

*Ch:12.14: 2 * A man ſhall eat good *d* by the fruit of *his* mouth *e*: but the ſoul *f* of the tranſgreſſors *g* *ſhall eat* violence *h*.

d Shall receive much comfort, and credit, and benefit to himſelf. *e* By his ways and profitable diſcourſes. *f* *i. e.* The perſon, as *the ſoul* is oft uſed. Who tranſgreſs with their Lips, as this general Phraſe may be reſtrained from the former clauſe. *h* Shall have that violence and injury returned upon themſelves which they have offered to others in word or deed.

*Ch:18:21: & 21:23: 3 * He that keepeth his mouth *i*, keepeth his life *k*: *but* he that openeth wide his lips *l* ſhall have deſtruction *m*.

i To wit, ſhut, for this is oppoſed to the opening of it: who ſpeaks ſparingly, & with due care and caution. *k* Prevents many ſins and miſchiefs which others run into. *l* That takes liberty to ſpeak every thing which pleaſeth him, or cometh into his mind. *m* From God or men.

*Ch:10:4: 4 * The ſoul of the ſluggard deſireth, and *hath* nothing *n*: but the ſoul of the diligent ſhall be made fat *o*.

n Becauſe he contenteth himſelf with lazy deſire without diligent endeavours. *o* He ſhall be enriched with the fruit of his own Labours.

5 A righteous *man* hateth lying *p*: but a wicked *man* *q* || is loathſom, and cometh to ſhame *r*. || Or, *cauſeth ſtench & ſhame.*

p Both in himſelf and in other men, whereby he getteth that good name which is like a precious Ointment. *q* Who accuſtometh himſelf to lying, as may be gathered from the foregoing words. *r* Makes himſelf contemptible and hateful to all that know him; there being ſcarce any reproach which men more impatiently endure, and ſeverely revenge, than that of being called or accounted a Lyar.

*Ch:11:3, 5, 6: 6 * Righteouſneſs keepeth *him* *s* *that is* upright in the way: but wickedneſs overthoweth † the ſinner *t*. † Heb: *ſin.*

s Either from ſin: or from that overthrow, which befals ſinners in the next clauſe. *t* Heb. the man *of ſin*, who giveth up himſelf to wicked courſes.

*Ch: 12:9: 7 * There is that maketh himſelf rich, yet *hath* nothing *u*; *there is* that maketh himſelf poor, yet *hath* great Riches *x*.

u Some men who have little or nothing, pretend to have great Riches, and carry themſelves accordingly; either out of Pride and Vanity, or with a deſign to gain Reputation with others whom they intend to defraud. *x* Some rich men ſeem and profeſs themſelves to be very poor that they may preſerve and increaſe their eſtates by concealing them from thoſe who would either deſire a ſhare in them, or take them away by deceit or violence.

8 The ranſom of a mans life *are* his Riches; but the poor heareth not rebuke *y*.

y This Verſe ſets forth, Either 1. The ſeveral advantages of Riches and Poverty. Riches enable a man to redeem his life when it is in greateſt danger, and Poverty preſerves a man from thoſe Rebukes and Injuries which endanger and oft deſtroy the Rich. Or 2. The convenience of Poverty above Riches. Riches frequently expoſe men to the peril of loſing their Lives by falſe Accuſers, or Thieves, or Tyrants, which they are forced to redeem with the loſs of their Riches; whereas Poverty commonly ſecures men not only from ſuch kinds of death, but even from Rebukes and Injuries; partly becauſe ſuch perſons are cautious, that they may not offend or provoke others; and partly becauſe their perſons and actions are neglected and ſlighted, and they are eſteemed Objects of pity.

*Job22:28: *Job18:6: &21:27: 9 * The light *z* of the righteous rejoiceth *a*; * but the || lamp of the wicked ſhall be put out *b*. || Or, *candle.*

z The Proſperity or Happines, which is oft called a *Light* or *Lamp* in Scripture, and other Authors. *a* Shineth with a pleaſant and conſtant Brightneſs and Glory; for this is oppoſed to the *putting out* in the next clauſe. *Rejoycing* is here aſcribed to the lght as it is to the Sun, *Pſal*: 19: 5: both Metaphorically, becauſe they would rejoyce in it, if they were capable of any ſuch paſſions, and Metonymically, becauſe they refreſh and chear mens Spirits. So Mountains and Trees are ſaid to rejoyce, *Pſal*: 65: 1: & 96: 12. *b* Their felicity ſhall have a ſudden and a diſmal end.

10 Only by pride cometh contention *c*; but with the well-adviſed *d* *is* wiſdom *e*.

c Which is not to be underſtood excluſively as to all other cauſes; for contentions oft ſpring from Ignorance, or Miſtake, or Covetouſneſs, or other Paſſions, but eminently, becauſe as Pride bloweth up thoſe coals of Contention which other Luſts kindle, ſo ofttimes Pride alone, without any other cauſe, ſtirreth up ſtrife; which it doth by making a man ſelf-conceited in his opinions, and obſtinate in his Reſolutions, and impatient of any oppoſition, and many other ways. *d* Who are not governed by their own paſſions, but by prudent conſideration, and the good Counſel of others. *e* Which teacheth them to avoid and abhor all contention.

*Ch: 10: 2: & 20: 21: 11 * Wealth *gotten* by vanity *f*, ſhall be diminiſhed *g*; but he that gathereth † by labour *h* ſhall increaſe. †Heb. *with the hand.*

f By vain, or deceitful, or wicked practices. *g* Becauſe the Curſe of God attends upon it. *h* By diligence in an honeſt Calling

*Ver: 19: 12 Hope deferred *i* maketh the heart ſick; but *when* the deſire *k* cometh, * *it* is a tree of life *l*.

i Delays in obtaining that good which a man paſſionately deſireth and hopeth for. *k* The good deſired and expected; Acts being oft put for the Objects. *l* It is moſt ſweet, and ſatisfactory, and reviving.

13 Whoſo deſpiſeth *m* the word *n*, ſhall be deſtroyed *o*; but he that feareth the commandment *p*, || ſhall be rewarded. || Or, ſ *be in pe*

m Diſobeyeth it wilfully and preſumptuouſly. *n* The word of God, which is called *the word* by way of eminency, *Deut*: 30: 14. Compare with *Rom*: 10: 18: 1 *Tim*: 5: 17. and elſewhere. *o* Except he repent, and return to his Obedience. *p* That hath a Reverence to its authority, and is afraid to violate it.

14 * The law *q* of the wiſe *r* *is* a fountain of life, to depart from the ſnares of death. *Ch:14:

q The Doctrine, Inſtruction, or Counſel; as the word, *Law*, is frequently underſtood in Scripture. *r* Of holy men, who are commonly called *wiſe*, as ſinners are called *Fools*, in this Book.

15 Good underſtanding *t* giveth favour *u*; but the way *x* of tranſgreſſors *is* hard *y*

t Diſcovering it ſelf by a mans holy and righteous practices and ways, as appears from the oppoſition of *the way of tranſgreſſors* to it; and as words of *Underſtanding* in this and other Books of Scripture commonly include practice. *u* Maketh a man acceptable both to God and Men. *x* The carriage or manner of Converſation. *y* Or, *rough*, as this very word is uſed, *Deut*: 21: 4. offenſive and hateful to God and Men, as rough ways are to a Traveller; fierce, and intractable, and incorrigible.

16 * Every prudent *man* dealeth *z* with knowledge *a*; but a fool † layeth open *his* folly *b*. *Ch:12. & 15: 2: † Heb. *ſpreadeth*

z Heb. *Acteth*, or *doth*, managed all his affairs. *a* Conſiderately and diſcreetly. *b* By his heady and fooliſh Actions.

17 A wicked meſſenger *c* falleth into miſchief *d*; but a faithful ambaſſador *is* health *e*.

c Who is unfaithful in the execution of that which is committed to his charge, as appears by the oppoſite clauſe. *d* Shall not eſcape puniſhment from God, or from them who ſent him. *e* Or, *wholſom*, procureth ſafety and benefit, as to his Maſter, ſo alſo to himſelf.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction *f*; but he that regardeth reproof *g* ſhall be honoured *h*.

f Whereby he might have been kept from deſtructive and diſhonourable courſes. *g* That conſiders it ſeriouſly, receiveth kindly, and reformeth himſelf by it. *h* And enriched. which is implied from the former branch. Not that it is ſo always, but commonly, & when God ſees it good for a Man. Or, if he do not always gain Riches, he ſhall certainly have honour both from God and Men.

19 * The deſire accompliſhed is ſweet to the ſoul *i*; but *k* *it is* an abomination to fools, to depart from evil. *Ver: 12

i The ſatisfaction of a mans deſires by the enjoyment of the things deſired is very acceptable to him. Which may be taken either 1. Of the deſire of Fools, which may be underſtood out of the next clauſe. So the ſenſe of the Verſe is, It is ſweet to ſinners to indulge and ſatisfie their deſires, which are wholly carnal and ſinful, and for that reaſon they love ſin, and hate the thoughts of leaving it, becauſe their deſires are wholly and fully ſet upon it. Or 2. Of good deſires, or of the deſires of wiſe and good men, as the LXX, and Chaldee, and Syriack, and Arabick Interpreters underſtand it, by the oppoſition of *Fools* in the next clauſe. So the ſenſe may be this, The deſires of good men are ſet upon what is good, and they rejoice when they attain to it, and are grieved when they fall ſhort of it; but the deſires of the wicked are ſet upon ſin, and it is a pleaſure to them to commit it, and an abomination to them to be hindred from it. Or rather 3. Of deſires in general. Whatſoever men do eareſtly deſire, the enjoyment of it is very ſweet and grateful to them; and therefore ſinners rejoice in the purſuit and ſatisfaction of their ſinful Luſts, and abhor all Reſtraint and Mortification of them; For this is certain and confeſſed, that many things are underſtood in theſe ſhort proverbial Speeches which are not expreſſed. *k* Or, *and*, as this particle properly ſignifies; or, *therefore*, as it is frequently uſed.

20 He that walketh *l* with wiſe *men*, ſhall be wiſe *m*; but a companion of fools † ſhall be deſtroyed. †Heb. ſh *be broken.*

l *i. e.* Commonly converſeth and aſſociateth himſelf. *m* Shall learn Wiſdom and Goodneſs both from Counſels and Examples. the deſign of this Proverb is to ſhew the wonderful influence which a mans ſociety hath upon him, either to ſave, or corrupt and deſtroy him.

21 Evil *n* purſueth *o* ſinners *p*: but to the righteous good *q* ſhall be repayed.

n Evil of puniſhment and proportionable to their evil of ſin, as appears from the next clauſe. *o* And ſooner or later ſhall certainly overtake them, albeit they pleaſe themſelves with hopes of impunity. *p* Obſtinate and incorrigible ſinners. *q* Gods bleſſings and true happineſs.

22 A good *man* leaveth an inheritance to his childrens children, and the * wealth of the ſinner *is* laid up for the juſt *r*. *Job21:1 & 27.17. Ch. 28. Eccl.2.2

r Is by Gods powerful Providence oft-times tranſlated to good men of another Family, who will be more faithful Stewards of it.

23 * Much food *is in* * the tillage of the poor *s*; but there is *that is* deſtroyed *t* for want of judgement *u*. *Ch.12 *Ch:21.

s Poor and mean perſons by their diligent labours in tillage or other employments, and Gods Bleſſing upon them oft-times grow rich. *t* Or, *conſumed*, to wit, in his eſtate, brought to poverty. *u* Either 1. For want of diſcretion and convenient care and diligence in tilling his Land, and managing his Affairs which he neglects himſelf, and leaves to the care of others; whereas poor men are forced by their neceſſities to look to their own concerns, and to uſe their utmoſt diligence in them. Or rather 2. By Injuſtice, as this Phraſe is uſed, *Prov*: 16: 8: *Jer*: 17: 11: & 22: 13: *Ezek*: 22: 29. Nor do I find it in any other Scripture. By his Frauds, Rapines, and Oppreſſions, and other unjuſt and wicked practices, whereby he ſeeks to enrich himſelf, as refuſing and ſcorning to get an Eſtate by honeſt labours. So this agrees with what is ſaid *v*: 11.

h:19:18: 22:15: 23:13: 9:15,17: 24 * He that ſpareth *x* his rod *y*, hateth his ſon *z*: but he that loveth him, chaſteneth him betimes ‖.

x Heb. *with holdeth* it from his Son when it is due to him. *y* That correction which his Sons fault requires, and he as a Father is required to give him. *z* Not directly and properly in regard of his Affection, but conſequently, and in reſpect of the event. His fond Affection is as pernicious to him as his or another mans hatred could be ‖ Either 1. In his tender years, as ſoon as he is capable of it. Or 2. Speedily before he be hardened and inveterate in ſin.

ſ:34. 10 37. 3: 25 * The righteous eateth to the ſatisfying of his ſoul †; but the belly of the wicked ſhall want.

† Gods Favour and Bleſſing gives him a competent Eſtate, and an Heart to uſe it, and Comfort and Satisfaction in it; whereas wicked men commonly want either all theſe Bleſſings, or ſome of them.

CHAP. XIV.

Every wiſe woman *a* buildeth her houſe *b*; but the fooliſh plucketh it down with her hands *c*.

a He ſpeaks of the *Woman* not to exclude the Man, of whom this is no leſs true, but becauſe the Women, eſpecially in thoſe times, were very induſtrious in managing their Husbands Eſtates; of which ſee *Prov* 31. *b* Maintaineth and improveth her Family and Eſtate, as this Phraſe is uſed, *Exod*: 1: 21. 2 *Sam*: 7: 11: *Pſal* 127: 1. *c* Either by her idleneſs and not uſing her hands, or by her fooliſh and ſinful courſes.

2 He that walketh in his uprightneſs *d*, feareth the
Job 12. 4. LORD *; but *he that is* perverſe in his ways, deſpiſeth him *e*.

d Whoſe converſation is ſincerely pious and righteous. The deſign of this Proverb and Verſe is to ſhew, that God doth, and men may judge of mens outward profeſſions and inward diſpoſitions by the common courſe of their lives. *e* Plainly declares that he doth not fear God, but deſpiſe him, and his commands, and threatnings.

3 In the mouth of the fooliſh *is* a rod of pride *f*; but the lips of the wiſe ſhall preſerve them *g*.

f His proud and inſolent ſpeeches as they are like a Rod, offenſive and injurious to others, ſo they make a Rod for their own Backs, by provoking God and men againſt them. Which ſenſe ſeems moſt probable both from the oppoſite Clauſe, and by comparing this place with *Prov*: 10: 13. & 26: 3: For this Phraſe, *The Rod of Pride*, it may be compared with other like Phraſes, as *the foot of Pride*, Pſal: 36: 11. *The ſcourge of the Tongue*, Job 5: 21: and *the Rod of the Mouth*, Iſa: 11. 4. *g* From that Rod.

4 Where no Oxen *are*, the crib *is* clean *h*: but much increaſe *is* by the ſtrength of the oxe *i*.

h The Barn or Stable is empty of food for Cattel, and much more for Man, whoſe food is more ſcarce and dear. In the ſame ſenſe *cleanneſs of Teeth* is put for Famine, *Amos* 4: 6. *i* By their labours, or by diligence in Husbandry, which then was principally managed by Oxen.

Ver. 25. xod. 20. 6. & 23. 1. hap. 6. 19. 12. 17: 5 * A faithful witneſs will not lie *k*; but a falſe witneſs will utter lies *l*.

k To wit, in common diſcourſe and converſation, whereby he ſheweth his love to truth, and giveth aſſurance that when he is called to be a Witneſs, he will be true and faithful. *l* Or, as the words lie in the Hebrew, *And*, or *But* he that *will utter lies* (that accuſtometh himſelf to lying) is or will be *a falſe Witneſs*, when occaſion requires it. Having debauched his Conſcience by daily lying, he is thereby prepared and diſpoſed to falſe-witneſs-bearing. Compare *Prov*: 12: 17.

6 A ſcorner *m* ſeeketh wiſdom and *findeth it* not *n*;
Chap. 8. 9. but * knowledge *is* eaſie unto him *o* that underſtandeth *p*.

m A proud, ſelf-conceited, and profane Perſon, *n* Becauſe he doth not ſeek it aright, to wit, ſincerely, and earneſtly, and ſeaſonably, and in a conſtant and diligent uſe of all the means which God hath appointed to that end, and with an honeſt intention of employing his knowledge to the ſervice of God, and the furtherance of his practice of Religion. *o* Is plain and eaſily attained by him. *p* That knoweth and is deeply ſenſible of his own want of knowledge, and of the great worth and neceſſity of knowledge, which will make him uſe all poſible means to it, and among other ways, pray earneſtly to God for it. Or, that is honeſt and pious: for words of knowledge are oft underſtood practically, eſpecially in this Book.

7 Go from the preſence of a fooliſh man *q*, when thou perceiveſt not *in him* the lips of knowledge *r*.

q Avoid the company and converſation of ungodly men. *r* When they break forth into fooliſh or wicked diſcourſes, leſt thou either be infected by them, or ſeem to approve them.

8 The wiſdom of the prudent *is* to underſtand his way *s*; but the folly of fools *is* deceit *t*.

s It conſiſts not in vain Speculations, nor in a curious prying into other mens matters, nor in cunning arts of deceiving others, but in a diligent ſtudy of his own duty, and of the way to true and eternal happineſs, *t* The wit of ungodly men, which, though they account their Wiſdom, is really their folly, is employed only in finding out ways of over-reaching and deceiving others, and themſelves too.

Ch. 10. 23. 9 * Fools *u* make a mock at ſin *x*; but among the
Ch. 21: 10: * righteous *y there is* favour *z*.

u Wicked men, as appears from their oppoſition to the *righteous* in the next Clauſe. *x* Pleaſe and ſupport themſelves with their own and other mens ſins, which is an high offence and provocation to God and Men. Or, as others render it, *excuſe* or *cover ſin*; ſin againſt God or men, and then juſtifie or extenuate their ſins, which is to double the injury. Poſſibly this Clauſe may be thus rendred, *Sin deludes or makes a mock of Fools*, or ſinners, *i. e.* expoſeth them to ſhame and contempt, which is fitly oppoſed to *favour* in the next Clauſe. And thus two Ancient and Learned Interpreters, *Aquila* and *Theodotion*, render it. And this ſuits exactly with the Hebrew words, wheras in the other Tranſlation the Noun and Verb governed by it are of divers Numbers, which though ſomtimes it be allowed, yet is not to be ſuppoſed without neceſſity. But this I ſubmit to the Learned and judicious. *y* Who are ſo far from making a mock of ſin, or excuſing it, that they do not allow themſelves to commit it. *z* They find favour both with God and men, as this very word thus generally expreſſed is uſed, *Prov*: 11: 27: becauſe they make conſcience of ordering their lives ſo that they offend neither God nor men; or if they offend either, they heartily repent of it, ſo far are they from excuſing it or pleaſing themſelves with it. Or, there is *good will*, as the word properly and uſually is taken: they have a real love, and are ready to do all offices of kindneſs one to another, and therefore neither ſin againſt others, nor rejoyce in the ſins of others.

10 The heart knoweth † his own bitterneſs *a*, and † Heb. *the*
a ſtranger *b* doth not intermeddle with his joy *c*. *bitterneſs of his Soul.*

a The ſenſe of the Verſe is this, The inward griefs and joys of mens Hearts, though ſometimes they may be gueſſed at by outward ſigns, yet are not certainly known to any but a mans ſelf. Compare 1 *Cor*: 2: 11. The ſcope of the Parable may be to heep men from murmuring under their own troubles or envying other mens happineſs. *b* Any other Perſon without or beſides a Mans ſelf. *c* Doth not partake of it, nor underſtand it.

11 The houſe *d* of the wicked ſhall be overthrown; but the tabernacle *e* of the upright ſhall proſper.

d Their dwelling and family. *e* Which is a weak, and poor, and unſtable thing, ſoon reared up, and ſoon taken down, and is here oppoſed to the large, and ſtrong, and magnificent Houſe of wicked men.

12 * There is a way which ſeemeth right unto a * Ch. 16. 25.
man *f*, but the end thereof *is* the ways of death *g*.

f There are ſome evil actions or courſes which men may think to be lawful and good, either through groſs and affected ignorance; or through partiality, or ſelf-flattery; or through want of neceſſary diligence in examining them by the rule of Gods will or word: all which are culpable cauſes of the miſtake, and therefore do not excuſe the error. *g* The event ſheweth that they were ſinful and deſtructive.

13 Even in laughter the heart is ſorrowful, and * the * Ch: 5. 4.
end of that mirth *is* heavineſs *h*.

h The outward ſigns of joy are commonly mixed with or end in real and hearty ſorrow. The deſign of the Proverb is to declare the vanity of all worldly joys and comforts, and to teach men moderation in them, and to perſwade us to ſeek for more ſolid and duable joys.

14 * the backſlider in heart *i* ſhall be * filled with * Pſ: 44. 18.
his own ways *k*; and a good man *ſhall be ſatisfied* from * Ch: 1: 31.
himſelf *l*. & 12: 14.

i He who departeth from God and from the way of his Precepts with all his Heart, which implies the doing it upon deliberation, with free choice, and full purpoſe, and cuſtomary practice, as ungodly men commonly do, and is oppoſed to the ſlips of humane frailty; for otherwiſe every ſin is a revolt from God. *k* With the fruit of his ways or doings, the puniſhment of his ſins. *l i. e.* From his ways, as appears by the oppoſition: from the pious temper of his own own Heart which cleaveth to the Lord, when the hearts of ſinners forſake him, and from the holy and righteous courſe of his life, from which he ſhall receive unſpeakable comfort and ſatisfaction, both here and hereafter to all Eternity.

15 The ſimple *m* believeth every word *n*; but the prudent *man* looketh well to his going *o*.

m Either the harmleſs Man: or rather a fooliſh Man, becauſe he is oppoſed to the prudent. *n* Is eaſily deceived with the ſmooth words and fair pretences of falſe and deceitful men. *o* Either 1. to his own going, as this is generally underſtood; he ordereth his converſation and dealings in the World with due circumſpection, not conſidering ſo much what other men ſay as what he ought to do. Or, 2. to the going of the deceiver, whoſe the word in the former clauſe is ſuppoſed to be. So the ſenſe is, he judgeth of mens words and profeſſions by their converſations; which is a * Ch: 22. 3.
good rule.

16 * A wiſe *man* feareth *p*, and departeth from evil *q*; but the fool rageth *r* and is confident *s*.

p Trembleth at Gods judgments when they are either inflicted or threatned. *q* From ſin, which is the procuring cauſe of all calamities, *r* Freteth againſt God; or is enraged againſt his Meſſengers who bring the threatning; or diſquieteth himſelf in vain. Or *tranſgreſſeth*, as this Verb in its ſimple form and firſt Conjugation commonly ſignifies; or, *goeth on in ſin conſtantly and reſolutely*, according to the *Emphaſis* which this Conjugation commonly adds to the ſimple Verb. And this is moſt fitly oppoſed to *departing from evil*; as being *confident* is oppoſed to *fearing*. *s* Secure and inſenſible of his danger till Gods judgments overtake him.

17 *He that is* ſoon angry dealeth fooliſhly *t*, and a man of wicked devices *u* is hated *x*.

t His paſſion hurries him into many raſh and fooliſh ſpeeches and actions. *u* One who ſuppreſſeth his paſſion, but deſigneth and meditateth revenge, watching for the fiteſt methods and oportunities of executing it. *x* Both by God and men, as being moſt deeply malicious and like the Devil, and moſt dangerous and pernicious to humane Society; whereas men that are ſoon angry give a Man warning and are quickly pacified, and therefore pitied and pardoned.

18 The ſimple inherit folly *y*; but the prudent are crowned with knowledge *z*.

y They poſſeſs it as their Inheritance or portion, holding it faſt, improving it, delighting and glorying in it. In like manner *David* took God's *Teſtimonies* for his *Heritage*, Pſal. 119. 111. where the word is the ſame: withall he may imply that folly is Natural and Hereditary to them. z They place their houour and happineſs in a ſound and practical, and ſaving knowledge of God and of their own duty, and therefore earneſtly purſue after it, and Heartily embrace it.

19 The evil bow before the good *a*, and the wicked at the gates *b* of the righteous.

a Giving Honour to them, and ſupplicating their favour and help, either for ſupply of their wants, as being brought low for their ſins, or for Counſel or comfort, or for their Prayers to God for them. *b* As Clients, and Petitioners, and Beggars uſe to wait at the Doors and Houſes of great and potent Men. The ſenſe is, Good Men ſhall have the Pre-eminency over the wicked oft times in this Life, when God ſees it expedient, but aſſuredly in the next life.

*Ch.19:7.
†Heb, many are *the lovers of the Rich.*

20 * The poor is hated *c* even of his own neighbour *d*; but † the rich *hath* many friends.

c i. e. Deſpiſed and abandoned, as hateful Perſons and Things are. *d* Strictly ſo called, who is neareſt to him, either by habitation or by Relation, and therefore moſt obliged to love and help him.

*Pſ.112:9.

21 He that deſpiſeth his neighbour *c*, ſinneth *d*: * but he that hath mercy *e* on the poor, happy *is* he *f*.

e That doth not pity and relieve the Poor, as this is explained in the next Clauſe: the word *Neighbour* being here generally taken for any Man, as it is moſt commonly uſed in Scripture; which not relieving him, proceeds from a contempt of his Perſon. *d* And therefore ſhall be puniſhed for his inhumanity, which is oppoſed to his being *happy* in the next Clauſe. *e* That ſheweth his compaſſion by his bounty and relief. *f* He doth a worthy Action, and ſhall be bleſſed in his deed.

22 Do they not err *g* that deviſe *h* evil *i*? but mercy and truth *k ſhal be to* them that deviſe good *l*.

g They do certainly err from the right way, and miſtake their mark, and ſhall miſs of that advantage and Felicity which they promiſe to themſelves by ſuch practices, *h* That do not only commit it, but make it their deſign and ſtudy, and buſineſs; that are Artiſts or Maſters in it, as the word ſignifies. *i* Either, 1. miſchief to men. Or 2. any kind of wickedneſs againſt God or Men; for the expreſſion is general: and this ſeems beſt to agree to the following Clauſe. *k* Either, 1. from Men; Men ſhall deal truely and kindly with them, partly becauſe ſuch Men by their carriage oblige them to do ſo, and partly becauſe God inclineth their hearts to it, Or 2. from God, to whom theſe two properties are jointly aſcribed in divers places of Scripture. *l* That deſignedly and induſtriouſly apply themſelves to the doing of all good Offices to God and men.

23 In all labour there is profit; but the talk of the lips *tendeth* onely to penury *m*.

m Diligent labour is the ready way to Riches, but idle talking, wherein too many ſpend moſt of their pretious time, will bring a Man to poverty.

24 The crown of the wiſe *is* their riches *n*: *but* the fooliſhneſs of fools *is* folly *o*.

n They are a ſingular advantage and ornament to them, partly as they make their Wiſdom more regarded, when *the poor Mans Wiſdom is deſpiſed*, Eccleſ. 9. 16. and partly as they give a Man great opportunity to diſcover and exerciſe his Wiſdom or Vertue by laying out his Riches to the honour and ſervice of God, and to the great and manifold good of the World; which alſo highly tends to his own Glory and Happineſs. *o* But as for rich Fools, for to them the general word is to be reſtrained from the oppoſite Clauſe, their Folly is not cured, but made worſe and more manifeſt by their Riches. Their Riches find them Fools, and leave them Fools; they are not a Crown, but a Reproach to them, and an occaſion of their greater contempt. For the Phraſe, we have the like in the Hebrew Text, 1 *Sam.* 1. 24. *The Child* Samuel was *a Child*. It is an elegant Figure called *antanaclaſis* uſed in all Authors.

erſ. 5.

25 * A true witneſs delivereth Souls *p*; but a deceitful *witneſs* ſpeaketh lies *q*.

p i: e. Perſons, to wit, ſuch as are innocent from the miſchief of falſe Accuſations, by declaring the truth, which is ſufficient for their vindication. *q* To the injury and deſtruction of the Innocent; which is eaſily underſtood out of the former Clauſe, and from the practice of falſe Witneſſes.

26 In the fear of the LORD *is* ſtrong confidence *r*; and his children *s* ſhal have a place of refuge.

r A ſure ground of confidence; or a ſtrong refuge, as the next Clauſe explains it. *s* Either, 1. God's Children. Or, 2. the Children of them that fear God, who are ſufficiently underſtood out of the former Clauſe.

*Ch.13.12.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death *t*.

t To preſerve Men from deadly and deſtructive courſes.

28 In the multitude of people *is* the kings honour *u*; but in the want of people *is* the deſtruction of the prince.

u Becauſe it is an evidence of his wiſe and good Government. Under *honour* he here comprehends alſo ſtrength and ſafety, (as appears from the oppoſite Clauſe) which depends much upon a Princes Reputation. And *honour* may be here put for ſtrength, as *ſtrength* is put for Honour or Glory, *Pſal*: 8: 2: and 29. 1. and 96. 7.

†Heb: *ſhort of Spirit.*

29 *He that is* ſlow to wrath is of great underſtanding *x*: but *he* that *is* † haſty of ſpirit, exalteth *y* folly.

x Sheweth great and true Wiſdom in conquering his ſinful and ſhameful paſſions. *y* Heb: *lifteth up*, like a Banner, makes it known and viſible to all men.

30 A ſound heart *z* is the life of the fleſh *a*; but envy the rottenneſs of the bones *b*.

z Free from envy and ſuch like inordinat Paſſions, which are commonly called *the diſeaſes of the Soul*, not only in ſacred, but even in Heathen Writers. Or, as others render it, *An healing Heart*, mild, and merciful, and kind to others, which is oppoſed to envy. *a* Procureth and maintaineth the health and vigor of the whole Body. *b* It waſteth the Spirits, and conſumeth even the ſtrongeſt and moſt inward parts of the Body.

31 * He that oppreſſeth the poor *c*, reproacheth his maker *d*: but he that honoureth him *e*, hath mercy on the poor *f*.

*Ch:1
Mat:
40, 45.

c That uſeth him hardly, as the Syriack renders it; that withholdeth from him that which is his due, either by the Rules of ſtrict juſtice, or by the great Law of Charity, of which ſee *Prov.* 3. 27. and ſo it is oppoſed to *having mercy* in the next Clauſe. *d* Whoſe Image the poor Man bears, which might challenge Reſpect; *Job*: 31. 15. by whoſe Counſel and Providence he is made poor; 1 *Sam*: 2. 7. *Prov*: 22. 2, and who hath declared himſelf to be their Protector and Avenger. *e* His Image and works, and Laws. *f* Doth not only forbear oppreſſing or injuring of him, but affoords him his pity and help.

32 The wicked is driven away *g* in his wickedneſs *h*: * but the righteous hath hope *i* in his death *k*.

*Job 1
& 19:
Pſal 23.
1Cor:15
2Cor:1.

g To wit, in his Death, as is gathered from the oppoſite Clauſe; *driven away* from God's favour and preſence, and from the Society of the Juſt, and from all his hopes of happineſs both in this Life and in the next. This expreſſion notes that this is done ſuddenly, violently, and irreſiſtibly, as the ſmoke or chaff are driven away by a ſtrong Wind. *h* Or, *For his wickedneſs*, Heb: *in his evil*, which may be underſtood of the evil of puniſhment; in the day of his calamity, when he ſhall flee to God for help. *i* Of deliverance from it, or of great and everlaſting advantage by it. *k* In his greateſt dangers and diſtreſſes, yea even in death it ſelf, which therefore he can receive with comfort and confidence.

33 * Wiſdom reſteth *l* in the heart of him that hath underſtanding; but *that which is* in the midſt *m* of fools is made known *n*.

*Ch:12.

l Is laid up and hid there, and not vainly nor raſhly uttered by him, but only upon neceſſary or fit occaſions. *m i. e.* In the heart, which is expreſſed by this very word, *Pſal.* 64. 6. and elſewhere. That Folly which is there inſtead of Wiſdom: or, that ſmall degree of Wiſdom or Knowledge which they have. *r* They will publiſh it in all times and companies, without any conſideration or diſcretion.

34 Righteouſneſs exalteth a nation *o*; but ſin *is* a reproach † to any people *p*.

† Heb: *nations.*

o Maketh it honourable in the eyes of God, and of all other Nations, as it did the ancient Romans. *p* Brings contempt and ruine upon them by provoking both God and men againſt them.

35 The kings favour *is* toward a wiſe ſervant; but his wrath is *againſt* him * that cauſeth ſhame *q*.

*Ch: 17:

q Both to himſelf, by his Fooliſh management of the Kings Affairs committed to him, and to the King who made ſo fooliſh a choice of a Servant.

CHAP. XV.

A * ſoft *a* anſwer *b* turneth away *c* wrath; but grievous words *d* ſtir up anger *e*.

*Ch:25:1

a Mild or gentle. *b* Which may imply a foregoing charge or accuſation, although the word is and may be rendred, *ſpeech* or *diſcourſe*. *c* From the ſpeaker. *d* Fierce and vexatious Replies or Speeches. *e* Kindle it, and cauſe it to flame forth.

2 The tongue of the wiſe uſeth knowledge aright *f*; * but the mouth of fools † poureth out *g* fooliſhneſs.

*Verſ: 2
& Ch: 1
23.&13:1
†Heb: *b cheth* or *bubleth.*

f Expreſſing what he knows prudently and gracefully; taking due care both what, and when, and to whom, and in what manner he ſpeaks. *g* Plentifully, continually, promiſcuouſly, and vehemently, as a Fountain doth Waters, as this word ſignifies.

3 * The eyes of the LORD *h are* in every place, beholding the evil *i* and the good.

* Job 34
21.
Ch: 5: 21
Jer:16: 17
& 32: 19
Heb: 4:13

h His knowledge and providence. *i* Who are firſt mentioned, becauſe they either doubt of, or deny God's Providence.

4 † A wholſom tongue *k is* a tree of life *l*; but perverſeneſs therein *m is* a breach in the Spirit *n*.

† Heb: *the healing of the Tongue*

k Which uttereth ſound and comfortable and uſeful Counſels. *l* Is greatly uſeful to preſerve the preſent Life, and to promote the ſpiritual and eternal life, both of the ſpeaker and hearers. *m* All ſorts of falſe or corrupt Speeches. *n* Diſturbs and wounds, and oft-times corrupts and deſtroys the ſpirits or Souls both of the Speaker and Hearers.

5 * A fool deſpiſeth *o* his fathers *p* inſtruction; but he that regardeth reproof *q is* prudent.

*Ch:10: 1
& 13:18 &
Ver:21:32.

o Doth not regard nor obey it, which is an evidence of contempt. *p* Who hath both love to him, and Authority over him; which greatly aggravats his Folly. *q* The reproof of any perſon whatſoever, and much more of a Father.

6 In the houſe *r* of the righteous *is* much treaſure; but in the revenues of the wicked is trouble *s*.

r Or, *Family*. Whereby he implies that it is not only enjoyed by him, but alſo left to his poſterity. *s* Though he may obtain great Revenues, yet they are attended with much trouble and vexation; either becauſe they are ſtrangely blaſted and taken from them, or becauſe they are imbittered to them by their own inſatiable deſires, or tormenting cares and fears, or the horrours of their guilty Conſciences, or by divers other ways.

7 The Lips of the wiſe diſperſe knowledge *t*; but the heart of the fooliſh *doth* not ſo *u*.

t Freely communicat to others what they know, as they have opportunity. *u* Either becauſe he hath no knowledge to diſperſe, or becauſe he hath not an heart to perform his duty, or to do good to others. Or, as others render it, and as the laſt Hebrew word is rendred, *Gen.* 42: 34. and elſewhere, is *not right*; or, the place may be rendred, *the heart of fooliſh* (underſtand out of the former clauſe, as is very uſual, *diſperſeth by his Lips*) *that which* is *not right*, fooliſh and corrupt diſcourſe, which is fitly oppoſed to *knowledge*.

: 21:27 1: 11. 6. 8. 6: 3. 6: 20. : 22 055:22

8 * The ſacrifice *x* of the wicked *is* an abomination to the LORD; but the prayer *y* of the upright *is* his delight.

x All the Religious ſervices; yea, the beſt and moſt coſtly of them; one kind being put for all the reſt. *y* The cheapeſt and meaneſt ſervices.

9 The way *z* of the wicked *is* an abomination unto the LORD; but he loveth him that followeth after righteouſneſs *a*.

z The converſation or courſe of Life. This verſe ſeems to contain a Reaſon of the foregoing. God hates wicked mens Religious Performances, becauſe they are accompanied with ungodly Lives and they pull down with one hand what they build with another. *a* That earneſtly deſires, and conſtantly and diligently endeavours to be holy and righteous in the courſe of his Life, although he doth not attain to that perfect Righteouſneſs which he thirſts after.

Or, *in-* *ction.*

10 || Correction *is* grievous *b* unto him that forſaketh the way *c*, and he that hateth reproof ſhall die *d*.

b He hateth reproof, becauſe it is a Reproach to him, and becauſe it ſtrikes at that ſin which he loveth. *c* God's way, emphatically called *the way* here, as alſo *Pſal*: 119: 1: & 139: 24. *Prov*: 2: 13. *d i. e.* Be deſtroyed, both here and for ever: which is a more grievous thing than an harſh reproof.

b:26:6. Chr: 6: l: 7: 9, 44: 21. hn 2:24, & 21: 1: 24.

11 * Hell and deſtruction are before the LORD; how much more then * the hearts *f* of the children of men?

e Put for the place of deſtruction, by an uſual Metynomy; the place and ſtate of the damned, of which men know nothing but by divine Revelation. *f* Whoſe thoughts and affections, though they lie deep, diſcover themſelves by outward ſigns and actions.

12 A ſcorner loveth not *g* one that reproveth him, neither will he go unto *h* the wiſe *i*.

g i: e: Hateth and avoideth it; for more is here underſtood than is expreſſed, as it is *Prov*: 11: 21. & 12: 3. and elſewhere. *h* Seek their company and converſation, as his Duty and Intereſt obligeth him. *i i: e:* The Godly, becauſe he knows they who are ſo indeed, will make conſcience of reproving him.

Ch:17:22

13 * A merry heart maketh a chearful countenance; but by ſorrow of the heart the ſpirit *k is* broken.

k Either, 1. His vital Spirits. Or rather, 2. His Courage and Vigor the decay whereof ſheweth it ſelf in his Countenance, as is implyed from the former clauſe.

14 The heart of him that hath underſtanding ſeeketh knowledge; but the mouth of fools feedeth on fooliſhneſs *l*.

l Their Hearts are ſet upon wickedneſs, which is meat and drink to them.

15 All the days of the afflicted *m are* evil *n*; but he that is of a merry heart *o* hath a continual feaſt *p*.

m Of the troubled in mind or Heart, as this general Expreſſion may very fitly be reſtrained from the following Clauſe. *n* Tedious and uncomfortable; he takes no content in any time or thing. *o* Heb: *of a good heart*, *i: e.* compoſed and quiet, and contented. *p* Hath conſtant ſatisfaction and delight in all Conditions, yea, even in Affliction.

Pſ: 37:16. hap:16:8. Tim.6: 6.

16 * Better *is* little with the fear of the LORD *q*, than great treaſure, and trouble *r* therewith.

q Which gives a Man Tranquillity and Comfort in what he hath. *r* Tumultuous Luſts and Paſſions, vexatious Cares, and Fears, Horrours of Conſcience, and expectation of Gods Curſe and Judgment, which Riches gotten without Gods fear, do commonly produce.

Ch: 17: 6.

17 * Better *is* a dinner of herbs where love *s* is, than a ſtalled Ox, and hatred therewith.

s True Friendſhip and Kindneſs between thoſe that eat together.

Ch:26:21. 29: 22.

18 * A wrathful man ſtirreth up ſtrife *t*; but he *that is* ſlow to anger appeaſeth ſtrife.

t Becauſe he is very apt both to give, and to take all occaſion of contention.

19 The way of the ſlothful *man u is* as an hedge of thorns *x*: but the way of the righteous *y* † *is* made plain *z*.

Heb: *is* *iſed up as* *cauſey.*

u The way in which he doth or ought to walk; any good work which he pretends or deſires to undertake. *x* As a way hedged up with Thorns, as it is expreſſed, *Hoſ*: 2. 6. troubleſom, and perplexed, and full of ſuch difficulties as he deſpaireth, and therefore never ſtriveth to overcome. *y* Who is always diligent in his Calling, which is one branch of Righteouſneſs, and therefore is fitly oppoſed to *the ſlothful*, who is joined with *the wicked*, Mat: 25: 26. and cenſured as ſuch both in Scripture and Heathen Authors, becauſe idleneſs is both in it ſelf a ſin, and it leads the way to many other wickedneſſes. *z* Is eaſie and pleaſant to him, notwithſtanding all his diſcouragements and difficulties.

20 A wiſe ſon maketh a glad father *a*; but a fooliſh man deſpiſeth his mother *b*.

a By giving him that Honour and Obedience which he oweth to him. *b* Whereby he maketh her ſad. See the notes on *Prov*. 10. 1. where we have the ſame Proverb.

Ch:10:23. Heb: *void* *heart.* Ch:11: 14. 20: 18.

21 * Folly *is* joy *c* to *him that is* † deſtitute of wiſdom; but a man of underſtanding walketh uprightly *d*.

c He doth not only work wickedneſs, but taketh pleaſure in it. *d* Heb, *directeth*, or *make ſtraight his going*, *i. e.* ordereth all his actions by the Rule of Gods word, and delighteth in ſo doing, which is underſtood from the oppoſite Clauſe.

22 * Without counſel *e* purpoſes are diſſappointed *f*; but in the multitude of counſellors *g* they are eſtabliſhed *h*.

e When men do not ſeek, or will not receive advice from others in weighty affairs. *f* Their deſigns are ill managed, and ſucceed accordingly. *g i. e.* Of wiſe and good Counſellors, for ſuch only deſerve that name. *h i. e.* Accompliſhed and brought to a good iſſue.

23 A man hath joy by the anſwer *i* of his mouth; and a word *ſpoken* † in due ſeaſon *k*, how good *is it l*?

† Heb: *in his ſeaſon.*

i i.e. By a wiſe, or good and ſeaſonable Anſwer or Advice, as is manifeſt both from the oppoſite clauſe, and from the nature of the the thing, becauſe it is manifeſt and undenyable, that a fooliſh Anſwer can be no credit nor comfort to the Anſwerer. Thus above *v*. 10. *the way*, is put for Gods way; and ſuch Synecdoches are frequent in Scripture. *k* Counſel or comfort given [illegible] other in fit time and manner. *l* It is highly acceptable and uſeful.

24 * The way of life *is* above to the wiſe *m*, that he may depart from hell beneath *n*.

*Phil:3:20 Col:3:1, 2.

m The way and courſe which a wiſe Man taketh to preſerve and obtain Life, is to place his Heart, and Treaſure, and Converſation in things above, and to manage all his Affairs in this World with due Reſpect and ſubſerviency to the happineſs of a better life. *n* Or, *from lowermoſt hell*; not *from the Grave*, as this word is elſewhere uſed, for no Wiſdom can prevent that, but from hell properly ſo called, as this word is elſewhere uſed, as hath been formerly obſerved.

25 * The LORD will deſtroy the houſe of the proud *o*; but * he will eſtabliſh the border *p* of the widow.

*Ch: 12: 7 & 14: 11. * Pſal: 68, 5, 6.

o Of the moſt mighty oppreſſors, who conceit to themſelves to be unmoveably fixed. *p* Either, 1. The Eſtate, *the Boder* being oft uſed, for the Land within the Borders, as *Pſal*: 105. 31, 33. and elſewhere. Or, 2. The Border by which Lands were then bounded and diſtinguiſhed, which thoſe proud perſons endeavoured to remove contrary to God's Law, *Deut*: 19: 14. & 27: 17.

26 * The thoughts of the wicked *q are* abomination to the LORD, but *the words* of the pure *r are* † pleaſant *s* words.

*Ch: 6:18 † Heb: *words of pleaſantneſs.*

q And much more their words which expreſs their thoughts; for *thoughts are* ſaid to be *free*, and wicked Men are ſeldom, and but little concerned for the ſins of their Thoughts. *r* Which diſcover and preceed from their Thoughts, *Mat:* 15: 19. *s* Acceptable to God, which is oppoſed to *abomination* to him.

*Ch: 1: 19.

27 * He that is greedy of gain *t* troubleth his own houſe *u*; but he that hateth *x* gifts *y* ſhall live *z*.

t That ſeeketh wealth by unjuſt courſes, as appears from the oppoſite Clauſe. *u* Bringeth God's Curſe and deſtruction upon himſelf and his Family, whom he deſigned to enrich and eſtabliſh. *x* Who refuſeth them not with diſſimulation, nor only from prudential Reaſons, but from an hearty abhorrency of all unrighteouſneſs. *y i. e.* Bribes given to corrupt Judgement. See *Exod*: 18: 21. & 23: 8. *Deut*: 16: 19. *z* Shall preſerve himſelf and (which is underſtood out of the former clauſe) his Family from Ruine.

*Ch: 16:23

28 * The heart of the righteous ſtudieth to anſwer *a*: but the mouth *b* of the wicked poureth out evil things *c*.

a He anſwers and ſpeaks conſideratly and conſcientiouſly, and therefore profitably, or to the uſe and Edification of the Hearers *b* Not the Heart, for he is without heart in Scripture account, and he raſhly ſpeaks what comes into his mouth, without the direction of his Heart or Conſcience. *c* Fooliſh, and unprofitable and hurtful Speeches.

29 * The LORD *is* far from the wicked *d*, but * he heareth the prayer of the righteous.

*Pſ:34:16. * Pſ: 145, 18, 19.

d To wit, when they pray to him, as the next Clauſe explains, and therefore doth not hear nor regard them, as he is ſaid to be *nigh to the Righteous*, Pſal. 34: 18. & 145: 18. but this farneſs or nearneſs reſpecteth not God's Eſſence, which is every where, but his gracious and helpful preſence.

30 The light of the eyes rejoiceth the heart *e*: *and* || a good report *f* maketh the bones fat *g*.

|| Or, *goodneſs.*

e The light which we ſee with our Eyes, and by the help of which, we ſee many other pleaſant Objects, is a great comfort and Refreſhment. Compare *Eccleſ*. 11. 7. *Truly the light is ſweet, and a pleaſant* thing it is *for the Eyes to behold the Sun*: which is a good Comment upon this place. *f* Either, 1. Glad Tidings. Or rather, 2. A Good-name, which Is a more laſting thing, and makes deeper impreſſion. *g* Not only cheareth a Man for the preſent, but gives him ſuch ſolid and ſtable comfort as doth revive the Soul, and give Health and Vigor to his Body. So he compares two Senſes together, Seeing and hearing, with Reſpect to their ſeveral Objects, and prefers the latter before the former.

as Ch: 25: 25.

31 The ear that heareth *h* the reproof of life *i*, abideth * among the wiſe *k*.

*Ver: 5 & Ch: 12: 1.

h The Man that hearkeneth to it, and delights in it. *i* That Reproof and good Counſel which leads to Life. *k* Heb: *ſhall* or *will abide*, &c. Either, 1. He will thereby be made wiſe, and be eſteemed one of that number. Or rather 2. He ſeeketh and delighteth in the company and Converſation of the wiſe, by whom he may be admoniſhed; as on the contrary, Fools, who hate Reproof, do avoid and abhor the Society of Wiſe Men and Reprovers, *Amos* 5. 10.

32 He that refuſeth || inſtruction, deſpiſeth his own ſoul *l*; but he that || heareth reproof, † getteth underſtanding *m*.

|| Or *correction.* || Or; *obeyeth* † Heb: *poſſeſſeth an heart.*

l Which hereby he expoſeth to the danger of utter Deſtruction, whereby he ſhews his Folly. *m* Whereby he ſaveth his Soul. Heb. *Poſſeſſeth an heart*, which the Hebrews make the ſeat of Wiſdom.

33 The fear of the LORD *is* the inſtruction of wiſdom *n*, and * before honour *is o* humility *p*.

*Ch:18:12

q Doth

n Doth inſtruct men in, or lead them to true Wiſdom; whence it is ſaid to be *the beginning of Wiſdom*, Prov: 1: 7. & 9. 10. *o i. e.* It is the ready way to honour, both from God and from Men. *p* Whereby Men ſubmit to God, and yield to Men, which gains them Love and Reſpect; whereas Pride procures them hatred and contempt from God and Men.

CHAP. XVI.

*Ver. 9. & Ch: 19, 21. & 20. 24. Jer. 10. 23.
|| Or, *diſpoſings.*

THe * || preparations of the heart in man, and the anſwer of the tongue is from the LORD *a*.

a Men can neither think nor ſpeak wiſely and well of themſelves, or without divine aſſiſtance. Or, as many others, both ancient and modern Interpreters render the Verſe, *The preparations*, or *diſpoſitions*, or *orderings of the heart* are *in* or *from a man*, (*i: e:* a man may conſider and contrive in his own thoughts what he wills or deſigns to ſpeak. Which is ſpoken by way of conceſſion, yet not excluding mans dependance upon God therein, which is evident both from many plain Texts of Scripture, and from undenyable Reaſon.) But *the anſwer* or *ſpeech* (as this word is oft uſed) *of the Tongue is from the Lord*. Men cannot expreſs their own thoughts without God's leave and help, and their Tongues are oft over-ruled by God to ſpeak what was beſides and above their own thoughts, as he did *Balaam*, *Numb*: 23: and *Cajaphas*, *John* 11: 49, 50, 51.

*Ch. 21. 2.

2 * All the ways of man *are* clean in his own eyes *b*, but the LORD weigheth *c* the ſpirits *d*.

b Many Men can eaſily flatter and deceive themſelves into a good opinion of themſelves, and of their own Actions, though they be ſinful. See below, *v.* 25. and compare 1 *Cor*: 4: 4. *c i: e:* Exactly knoweth, as men do the things which they weigh and examin. *d* The Hearts of Men, from which both Mens actions, and the goodneſs and badneſs of them in a great meaſure, proceeds; their ends and intentions, their diſpoſitions and affections, which are hid not only from others, but oft-times from a Mans ſelf; whereby he is unfit to judge in his own cauſe, and eaſily miſtaken, if he do not uſe great diligence and Fidelity. In this laſt clauſe he intimats the reaſon why men deceive themſelves, in judging of their ſtate and Actions, becauſe they do not ſearch their own hearts.

*Pſal. 37. 5 & 55. 22. Mat. 6. 25. Luke 12. 22 1 Pet. 5. 7.
†Heb: *roll*.

3 * † Commit thy works unto the LORD *e*; and thy thoughts ſhall be eſtabliſhed *f*.

e Heb: *roll*, &c. as a Man rolls a burden to another, which is too heavy for himſelf, imploring his help. Refer all thy Actions and Concerns to God, and to his Glory, as the end of them, and in the diſcharge of thy own duty depend upon God's Providence for aſſiſtance and ſucceſs. *f* Thy honeſt deſires and deſigns ſhall be brought to an happy iſſue one way or other.

*Job 21. 30. Rom. 9. 22

4 The LORD hath made *g* all *things h* for himſelf *i*; * yea, even the wicked *k* for the day of evil *l*.

g Or, *hath wrought*, or *doth work*; for the Hebrews expreſs the preſent as well as the paſt time by this tenſe: he ordereth or diſpoſeth: for this may be underſtood either of the works of Creation, or of Providence. *h* And eſpecially all men. *i* For his own ſervice and Glory; for the diſcovery and illuſtration of his own Wiſdom, Power, Goodneſs, Truth, Juſtice, and his other moſt glorious Perfections. *k* Wilful and impenitent ſinners. *l* For the time of puniſhment, as this Phraſe is uſed, *Pſal.* 49: 5: *Jer*: 17: 18. and elſewhere: of which the Scripture frequently ſpeaks, both to warn ſinners of their danger, and to ſatisfie the minds of them which are amazed and diſquieted with the conſideration of the preſent impunity and felicity of wicked Men, Men make themſelves wicked, and God therefore makes them miſerable.

*Ch. 6. 17. & 8. 13.
†Heb. *held innocent.*

5 * Every one *that is* proud in heart *m*, *is* an abomination to the LORD; *though* hand *join* in hand *n*, he ſhall not be † unpuniſhed.

m Though he diſſemble it in his outward Carriage and Countenance, as *Pſal*: 10. 4. In whoſe heart Pride rules. *n* Though they have many Friends and Aſſiſtants. See the ſame Phraſe, *Prov*: 11: 21.

†Heb. *atoned* or *expiated.*

6 By mercy and truth *o* iniquity is † purged *p*; and by the fear of the LORD *q men* depart from evil *r*.

o Either, 1. By God's Mercy or Grace, and by his Truth in performing his promiſes made to ſinners in Chriſt. Or, 2. By Mens Mercy and Truth, as thoſe very words are jointly uſed, *Prov:* 3. 3. & 20: 28. and elſewhere; and as in the following Clauſe, *the fear of the Lord* is a Grace or Diſpoſition in Men: by a merciful and juſt and faithful frame of Heart, and courſe of Life: which are here oppoſed to Sacrifices, as *mercy* is, *Hoſ*: 6: 6. by which the hypocritical Jews expected to obtain the expiation of their Sins. *p* Not meritoriouſly but inſtrumentally, as they qualifie a man to offer up acceptable prayers to God for the Pardon of his ſins, and to receive and apply to himſelf that pardon which Chriſt by his Blood hath purchaſed for all ſincere Believers, who are filled with Mercy and Truth, and other Graces. *q* By a filial Reverence or reſpect unto God, and by an holy fear of offending God, and by a dread of God's Judgments. *r* They are kept from abuſing pardoning Mercy, and from returning to folly or wickedneſs. So he ſheweth, that Juſtification and Sanctification are conſtant and inſeparable Companions.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him *s*.

s By diſpoſing their hearts to kindneſs towards him.

*Pſ. 37. 16.

8 * Better *is* a little with righteouſneſs, than great revenues without right *t*.

t This was in effect ſaid before, *Prov*: 15: 16. and is here repeated, partly becauſe of the great importance and uſefulneſs of this truth, and partly becauſe men are very hardly brought to a ſerious belief of it.

9 * A mans heart deviſeth his way *u*, but the LORD directeth his ſteps *x*.

u Conſiders and propoſes to himſelf what he will do. *x* Overruleth and diſpoſeth all their deſigns and actions as he pleaſeth, and and not as they liſt.

† Heb. *divination.*

*Ch. 2

10 † A divine ſentence *y is z* in the lips of the king *a*; * his mouth tranſgreſſeth not *b* in judgment.

y Heb *Divination*, which is ſometimes taken in a good ſenſe for *Prudence*, as it is *Iſa*: 3: 2. A great ſagacity and piercing Judgment to diſcern dubious and difficult Caſes. *z* Or, *ſhould be*, for the verb is wanting in the Hebrew, and this may be ſupplyed as well as *is*. And he ſeems not ſo much to ſpeak of the Matter of Fact, as if it were thus in all Kings, which is notoriouſly and confeſſedly untrue, as of the duty of Kings, in whom Wiſdom is a neceſſary Qualification. For thus the two following Proverbs concerning Kings, *v.* 12: 13. muſt be underſtood, otherways they are repugnant to common Experience. *a* Either, 1. Of wiſe Kings; who only are worthy of that Name and Office; *King* being here put for a wiſe King, as a *Name* is put for a *good Name*, and a *Woman* for a *good Woman*, Eccleſ: 7: 28. and then this is true in fact, as it was in *David*, 2 *Sam*: 14: 17. and in *Solomon*, 1 *Kings* 3: 28. Or, 2. Of Kings in general, in the ſenſe before given: for ſeing the word is generally expreſſed without any limitation both here and *v*: 12, 13. it may ſeem preſumption to confine it to thoſe few Kings which are or were wiſe and good. *b* Or, *Shall*, or *ſhould not tranſgreſs*, or go beyond the bounds of Religion and Juſtice.

Lev. 19. Ch. 11.
† Heb: *the ſtone*

11 * A juſt weight and ballance *are* the LORD's *c*; † all the weights *d* of the bag *are* his work.

c Are God's work, as it follows; made by his direction & appointment ſo as no man can corrupt or alter them without violating God's Rights and Authority, and incurring his diſpleaſure. *d* Heb: *the ſtones*, which they then uſed as weights. See on *Prov*: 11. 1.

* Ch. 2 28. & 25. & 29. 1

12 *It is* an abomination to kings to commit wickedneſs *e*; for * the throne is eſtabliſhed by righteouſneſs *f*.

e They ſhould not only abſtain from all wicked practices, but abhor them both in their own perſons, and in all their ſervants and ſubjects. It is too plain, that he ſpeaks not of the common practice, but of the duty of Kings, as on *v.* 10 And ſuch affirmative expreſſions are oft uſed in Scripture to expreſs mens duty only, as 1 *Cor*: 6: 19. *your body is* (*i: e:* ſhould be) *the temple*, &c. and 7. 32. *careth*, &c *i: e:* ought to care. *f* And (which is implied) weakned, and ſometimes overthrown by unrighteouſneſs; and therefore this is neceſſary for their own ſecurity and happineſs.

13 Righteous lips *are* the delight of kings *g*, and they love him that ſpeaketh right.

g All wiſe and good Kings do, and all Kings ſhould delight in employing ſuch Counſellors, Judges, and Officers under them, as are juſt and faithful in their Counſels and Sentences, and Actions becauſe ſuch bring great Honour and advantage to them.

*Ch 19. 1

14 * The wrath of a king is as Meſſengers of death *h*; but a wiſe man will pacifie it *i*,

h Is as terrible as if many Meſſengers were ſent to denunce the ſentence of death, and to execute it. *i* Will uſe all prudent and lawful means to pacifie it.

*Ch, 19: 1

15 In the light of the kings countenance *is* life *k*, and and * his favour is as a cloud of the latter rain *l*.

k His favour and ſmiling Countenance is moſt ſweet and refreſhing, eſpecially to him that was under a ſentence of death, *v.* 14 *l* As acceptable as thoſe Clouds which bring the latter Rain, whereby the Fruits are filled and ripened a little before the Harveſt: of which ſee *Deut*: 11: 14. *Job* 29: 23. *Jam*: 5: 7.

*Chap. 8 11, 19.

16 * How much better *m is it* to get Wiſdom than gold *n*? and to get unberſtanding, rather to be choſen than ſilver?

m It is inexpreſſibly and unconceivably better, as this Phraſe implies, *Pſal*: 31: 19. & 36: 7. & 92: 5, &c. *n* Becauſe it brings a man more certain, and compleat, and laſting comfort and advantage.

17 The high-way of the upright *o* is to depart from evil *p*: he that keepeth his way *q* preſerveth his ſoul *r*.

o Their common Road, in which they conſtantly purpoſe and deſire, and cuſtomarily uſe to walk, although ſometimes through frailty or temptation they ſlip into the by-paths of ſin. *p* From the evil of ſin, and conſequently from the evil of puniſhment. *q* That takes heed to walk in that high-way. *r* From that miſchief which befalls thoſe that walk in the crooked paths of wickedneſs.

*Ch. 11. 2 & 18. 12

18 * Pride *goeth* before deſtruction *s*, and an haughty ſpirit before a fall.

s It is commonly a Forerunner and cauſe of mens Ruine, becauſe it highly provokes both God and men.

19 Better *it is to* be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud *t*.

t Who will ſpoil and rob others to maintain their own pomp and Luxury.

|| Or, *he that underſtandeth a matter.*
*Pſal. 2. 12 & 34. 8. & 125. 1. Iſa 30. 18. Jer. 17. 7

20 || He that handleth a matter wiſely *u*, ſhall find good *x*; and whoſo * truſteth in the LORD *y* happy *is* he *z*.

u He who orders his affairs with diſcretion. Or, as others, both ancient and later Interpreters take it, *He that underſtandeth*, or *attendeth to the Word*, to wit, the word of God, which is called abſolutely *the Word*, Prov: 13: 13: and elſewhere, making that the Rule of his Actions. *x* Shall obtain happy ſucceſs. *y* Who doth not truſt to his own prudence or diligence, but to God's providence and bleſſings. Or, who mixeth God's Word with Faith, as the phraſe is, *Heb*: 4: 2. *z* He ſhall not only find ſome good, but ſhall certainly attain to true happineſs.

21 The wiſe in heart ſhall be called prudent *a*, and the ſweetneſs of the lips *b* increaſeth learning *c*.

a The ſenſe is either, 1. He who hath Wiſdom or ſound knowlege in his Heart, will ſhew it by his prudence in ordering his Actions. Or rather, 2. He who is truely wiſe, or prudent, or intelligent (all which words moſt commonly ſignifie one and the ſame thing, both in this and in other Books of Scripture) ſhall be ſo called or accounted by others. *b* Eloquence added to Wiſdom; the faculty of expreſſing a Man's mind fitly, and freely, and acceptably. *c* Both in himſelf; For whilſt a Man teacheth others, he improveth himſelf; and eſpecially in others, who by this means are induced to hear and receive his good inſtructions. Wiſdom gets a Man repute with others, but this faculty of right ſpeaking, makes a wiſe Man more inſtrumental to do good to others.

*Ch:13:14: & 14:27.

22 * Underſtanding *is* a well-ſpring of life *d* to him that hath it *e*; but the inſtruction of fools *is* folly *f*.

d Is continually ſuggeſting wholeſome and ſaving inſtructions. *e* And to others alſo, as is underſtood from the following clauſe. *f* Their moſt grave and ſerious counſels are fooliſh.

†Heb: *maketh wiſe.*

23 The heart of the wiſe † teacheth his mouth *g*, and addeth learning to his lips *h*.

g Directeth him what, and when, and how to ſpeak, and keepeth him from ſpeaking raſhly and fooliſhly. *h i. e.* Inableth him to ſpeak learnedly and wiſely. Or, *increaſeth Learning* (in himſelf and others) *by* (as this Hebrew Particle oft ſignifies, and is by ſome rendred here) *his lips, i. e.* by his wiſe ſpeeches; that this may agree with the latter clauſe of *v*: 21. where this ſame Phraſe is uſed.

*Ch:15:26:

24 * Pleaſant words *i are as* an honey-comb, ſweet to the ſoul, and health to the bones *k*.

i The Diſcourſes of the wiſe, laſt mentioned. *v*: 23. which yield both profit and delight; their wholeſome counſels and refreſhing comforts. *k* To the body, Synecdochically expreſſed by the Bones the ſtrongeſt and greateſt parts of it, and the ſupporters of the reſt.

*Ch:14:12

25 * There is a way that ſeemeth right unto a man, but the end thereof *is* the ways of death *l*.

l This whole Verſe was delivered from Ch. 14. 12. and is here repeated partly for its great importance and uſefulneſs to prevent that ſelf deceit, which is ſo common and dangerous; and partly to keep men from leaning too much to their own underſtanding, and to oblige them to ſeek and receive the good counſels of wiſe and holy men.

*Eccl:6:7. †Heb. *the Soul of him that laboureth.* †Heb. *boweth unto him.*

26 * † He that laboureth, laboureth for himſelf *m*, for his mouth † craveth it of him *n*.

m For his own uſe and benefit. The ſcope of the Proverb is to commend and preſs diligence in a Man's calling, and to condemn idleneſs. *n* Heb. *boweth to him*, as a ſuppliant; beggeth him to labour that it may have ſomething to put into it for its own comfort and for the nouriſhment of the whole Body.

† Heb: *a man of Belial.*

27 † An ungodly man diggeth up evil *o*, and in his lips *there is* as a burning fire *p*.

o Inventeth or deſigneth miſchief to others, and proſecuteth his evil deſigns with great and conſtant induſtry. *p*. As his thoughts ſo alſo his words are very vexatious and pernicious; his Tongue is ſet on fire of Hell, and ſets himſelf and others on fire by lyes and ſlanders, and other provoking ſpeeches.

*Ch:6:14, 19: & 15: 18. & 26: 21: & 29: 22. *Ch: 17 9.

28 * A froward *q* man † ſoweth ſtrife *r*, and * a whiſperer *s* ſeparateth chief friends *t*.

q Or, *perverſe*, who perverteth his words and ways; who pleaſeth not God, and is contrary to men, as was ſaid of the Jews, 1 *Theſſ*; 2: 15. *r* By whiſpering ſuch things as may provoke one againſt another. *s* Who ſecretly carry Tales from one to another, publiſhing thoſe evil words and actions which they ſhould conceal, and detracting from their good actions, and perverting ſuch as are innocent with their falſe conſtructions. *t* Heb. *a chief Friend*, the Singular number put for the Plural, as is frequent in the Hebrew Text.

29 A violent man *u* enticeth his neighbour *x*, and leadeth him into the way *that is* not good *y*.

u Heb. *A Man of violence, i: e.* devoted to violent and injurious courſes. *x* Into confederacy with him in his wicked practices, as it follows. *y i. e.* That is very ſinful, as this Phraſe is uſed, *Prov*:17. 26. and 18. 5. and oft elſewhere.

†Heb: *ſendeth forth.*

30 He † ſhutteth his eyes *z* to deviſe froward things; moving his lips *a* he bringeth evil to paſs.

z That his Thoughts may be more free and intent to contrive miſchief. *a* Which is the geſture, either 1. of one whoſe Thoughts are deeply engaged. Or 2: of one that ſpeaketh or maketh ſigns to others to aſſiſt him in executing that wickedneſs which he hath contrived.

*Ch:20:29 †Heb: *it ſhall*, or, *muſt be found.*

31 * The hoary head *is* a crown of glory *b*, *if* † it be found in the way of righteouſneſs *c*.

b A great Honour and Ornament as it is a ſingular Bleſſing of God, a token of great experience and prudence, as it comes neareſt to God, who is called *The ancient of days*, Dan: 7:9. *c* If it be accompanied with true Piety, otherwiſe *an old Sinner is accurſed*, Iſa:65:20. Heb: *it ſhal be found*, &c. This is a priviledge promiſed to righteous Perſons, *Exod*: 20 12: *Prov*: 3: 16 and 4: 22. whereas ungodly men *ſhal not live out half their days*, Pſal: 55: 23.

32 *He that is* ſlow to anger *d*, *is* better *e* than the mighty; and he that ruleth his ſpirit *f*, than he that taketh a city.

d Not apt to revenge, but ready to forgive injuries. *e* Becauſe he is more like to God, more wiſe to foreſee and prevent miſchief both to himſelf and others, which oft cometh from raſh anger, of a more gallant and generous ſpirit, and more valiant and victorious, as it follows. This is oppoſed to the perverſe judgment of the World, who eſteem ſuch Perſons puſillanimous and cowardly. *f* That ſubdueth his paſſions; for his victory is the more glorious, becauſe he fights with the ſtronger enemy, he conquers by his own, and not by other mens hands, and he gets a greater glory and advantage to himſelf, and that without the injury and ruine of others, wherewith the Conqueſts of Cities are commonly attended.

*Ch:18:18 † Heb: *judgment.*

33 The lot is caſt into the lap *g*, but the whole † diſpoſing thereof *is* of the LORD *h*.

g As the ancient practice was in dividing Inheritances, and deciding doubtful things, of which ſee *Num*; 26: 55. *Joſ*: 7:16. 1 *Sam*: 10: 20, 21: & 14: 41, 42. *Prov*: 1: 14. *Acts* 1: 26. *h* The event though caſual to men, is directed and determined by Gods counſel and providence.

CHAP. XVII.

*Ch:15:17. ‖ Or, *good chear.*

BEtter *is* * a dry morſel, and quietneſs therewith, than a houſe full of ‖ ſacrifices *a* with ſtrife.

a Of the remainders of Sacrifices, of which they uſed to make Feaſts: of which ſee on *Prov*: 7: 14. Or, *of ſlain* Beaſts, as that word is uſed, *Gen*: 31: 54. and elſewhere.

2 A wiſe ſervant ſhal have rule over a ſon that cauſeth ſhame *b*, and ſhal have part of the inheritance among the brethren *c*.

b Either as being by his Father appointed Tutor or Guardian to his Son; or being by his Wiſdom advanced to that Eſtate and Dignity, which the other poſſibly hath loſt by his folly. *c* Partly as a juſt recompence for his faithful Service as *Gen*: 15: 2, 3, &c. and partly as an Obligation to him, to take care of his Children.

*Pſ:26:2. Ch:27:21. Jer:17:10; Mal:3:3. † *The trial of.* ‖ *The trial of.*

3 * The fining-pot *is* for † ſilver, and the furnace for ‖ gold, but the LORD trieth the hearts *d*.

d The Hearts of men cannot be ſearched and known by any humane art, but by God only.

† Heb: *lips of iniquity.*

4 A wicked doer *e* giveth heed to † falſe lips *f*: *and* a liar giveth ear to a naughty tongue *g*.

e Or, *a malicious* or *miſchievous* Man, whoſe practice and delight it is to bring trouble to others. Heb. *to Lips of Iniquity*, to any wicked counſels or ſpeeches, to falſe Accuſations and Calumnies, which give him occaſion and encouragement to do miſchief. *g* He who accuſtometh himſelf to falſe and wicked ſpeaking delighteth in the like ſpeeches of other men. This Proverb contains a compariſon between an evil-doer, and an evil-ſpeaker, and ſheweth their agreement in the ſame ſinful practice of being greedy to hear falſe and wicked ſpeeches.

*Ch:14:31. †Heb: *held innocent.*

5 * Whoſo mocketh the poor *h*, reproacheth his Maker *i*; *and* he that is glad at calamities *k*, ſhal not be † unpuniſhed.

h Derideth or reproacheth him with or for his poverty. *i* God who by his Providence made him poor. See the ſame aſſertion, *Prov*: 14: 31. *k* At the miſeries of other men.

*Pſ.127. 3. & 128. 3.

6 * Childrens children *are* the crown of old men *l*, and the glory of children *are* their fathers *m*.

l Their honour and happineſs, becauſe they are in themſelves Bleſſings of God and Teſtimonies of God's favour, although ſometimes they may become the ſhame of their Fathers Houſe. *m* Namely ſuch Fathers as are wiſe and godly, as is evident from the nature of the thing, for wicked Parents bring infamy upon their Children.

†Heb: *a lip of excellency.* †Heb: *a lip of lying.*

7 † Excellent ſpeech *n* becometh not a fool *o*; much leſs do † lying lips a prince.

n Either 1. diſcourſe of high and excellent things far above his capacity. Or, 2. lofty or eloquent ſpeech, which fools oft affect. Or, 3. vertuous & godly Diſcourſe. *o* Either properly ſo called: Or, as this word is moſt commonly uſed in this Book, a wicked man, whoſe actions give the lye to his Expreſſions.

*Ch:18:16. † Heb: *a ſtone of grace.*

8 * A gift *is as* † a precious ſtone *p* in the eyes of him that hath *it q*; whitherſoever it turneth *r*, it proſpereth.

p Pleaſant and acceptable; and withal dazleth his eyes. *q* Heb. *of the Lord* or *owner of it*, either 1. of the giver: Or, rather 2. of the Receiver of it, who by the giver is made Lord of it; for to his eyes it was expoſed, that he might diſcern the beauty and worth of it, and thereby be allured to do what was deſired, which accordingly he did, as it here follows. *r* To whomſoever it is preſented. But this, as alſo many other Proverbs are to be underſtood of the common courſe or effect with moſt men, but not univerſally of all men.

*Ch:10:12 ‖ Or, *procureth.*

9 * He that covereth a tranſgreſſion *s*, ‖ ſeeketh *t* love *u*: but he that repeateth *x* a matter *y*, ſeparateth very friends *z*.

s That concealeth, as far as he may, other mens faults againſt himſelf or againſt their friends. *t i. e.* Findeth or obtaineth, as this word is uſed here below, *ver*: 19: and *Pro*: 11: 27. *u* Either 1. to himſelf. Or rather 2. to the tranſgreſſor or offending Friend; he maintains love among Friends, as it may be explained from the oppoſite clauſe. *x* That publiſheth and ſpreadeth it abroad; that recals it to mind after it was paſt and forgotten *y* Or, *the matter* laſt mentioned. to wit, the tranſgreſſion. *z* Either 1. he alienateth his Friend from himſelf. Or rather 2. he raiſeth jealouſies and diſſenſions among Friends. This Phraſe we had before, Chap: 16: 28.

‖ Or, *a reproof aweth more a wiſe man, than to ſtrike a fool an hundred times.*

10 ‖ A reproof entreth more into a wiſe man *a*, than an hundred ſtripes into a fool.

a Is more effectual for his reformation.

11 An evil *man* ſeeketh only rebellion *b*; therefore a cruel meſſenger *c* ſhal be ſent againſt him.

b It is the conſtant ſtudy and buſineſs of wicked men to rebel, either 1. againſt men in Authority. But this is not univerſally true, for many moſt wicked Perſons are not guilty of that ſin. Or rather 2: againſt God: For 1. thus it is true of all wicked men. 2. This word is uſed of rebellion againſt God, *Deut*: 31: 27: *Ezek*: 2: 5, 6. and 3: 9, &c. 3. This word being put alone without any addition of the object ſeems moſt probably to be meant of the higheſt and worſt kind of Rebellion, according to the common rule of Interpretation in ſuch caſes. *c* Or, *a cruel Angel*, the Angel of Death the Devil, or ſome bloody men employed by God to avenge his quarrel; or ſome dreadful puniſhment; it being very uſual in Scripture to repreſent things under the notion of Perſons, as *Rom*: 7: and elſewhere.

*Hoſ:13:8

12 Let * a bear robbed of her whelps *d* meet a man, rather than a fool in his folly *e*.

d When ſhe is moſt cruel and fierce. *e* In the heat of his Luſt or Paſſion, becauſe the danger is greater, all things conſidered, and more unavoidable.

* Rom:12 17. 1 Theſſ:5: 15. 1 Pet:3. 9.

13 Whoſo * rewardeth evil for good, evil ſhal not depart from his houſe *f*.

f From his Perſon and Family; becauſe ſuch a man is moſt hateful to God and to all mankind: God will puniſh him, and men will not pity nor relieve him.

14 The beginning of ſtrife *is as* when one lettethout water *g*; therefore * leave off contention before it be meddled with *h*.

* Ch:20:3.

g By cutting the Bank of a River, in which caſe the Water quickly widens the breach and breaks in with irreſiſtible violence and fury, and cauſeth great miſchief and deſtruction. *h* Avoid the occaſions, and prevent the beginnings of contention.

15 * He that juſtifyeth *i* the wicked, and he that condemneth the juſt, even they both are abomination to the LORD.

* Ex:23:7. Ch:24:24. Iſa:5.23.

i That acquitteth him as innocent by a judicial Sentence, or otherwiſe approveth or commendeth his evil practices. By which we may eaſily underſtand what it is to *condemn the juſt*.

16 Wherefore *k is there* a price *l* in the hand of a fool to get wiſdom *m*, ſeing *he hath* no heart to it *n*?

k The Queſtion implies that it is unworthily placed, and that it is to no purpoſe or benefit of the Poſſeſſor. *l* Poſſeſſions or riches as all the ancient Tranſlators render it, of which this word is uſed, *Iſa*: 55.1. and elſewhere, under which all opportunities and abilities of getting it are comprehended. *m* For the obtaining whereof, rich Men have many and great advantages above others. *n* Neither common diſcretion to diſcern the worth of Wiſdom, and his advantage to get it; nor any ſincere deſire to get it; for *the heart* is commonly uſed in Scripture both for the underſtanding, and for the will and affections.

17 * A friend *o* loveth at all times *p*, and a brother *q* is born for adverſity *r*.

* Ch:18.24

o A ſincere and hearty Friend. *p* Not only in proſperity, but alſo in adverſity, when falſe Friends forſake us: *q* Who is ſo not only by name and Blood, but by brotherly affection. *r* Was ſent into the World for this among other ends, that he might comfort and relieve his Brother in his adverſity. So this Proverb compareth a Friend with a brother, and ſheweth that a Friend doth that freely, and by a choice, which a brother doth by the force and obligations of Nature. But this laſt clauſe may be, and is by divers otherwiſe rendred, and he (to wit, the Friend *is Born a Brother* (or, *becomes, or is made a* Brother, *i: e:* puts on brotherly affection, as if he had received a ſecond Birth and was born his Brother, ſuch expreſſions being not unuſual both in Scripture, and in other Authors) in or againſt the time of adverſity. So the ſenſe is, He is a Friend at all times, but in adverſity he is more than an ordinary Friend, even a Brother.

18 * A man void of † underſtanding ſtriketh hands *s*, *and* becometh ſurety in the preſence of his friend *t*.

* Ch:6:1. & 11:15. † Heb. *heart.*

s In token of his becoming Surety: Of which Phraſe, and of the thing it ſelf: ſee on *Prov*: 6:1. & 11. 15. *t* The *Friend* here is either 1. before, and to the Creditor. Or rather 2. before, and with and for the debtor, for whom, as being his Friend, he becomes Surety, as the manner of Friends is, See on *Prov*: 6: 3. And this Proverb is fitly placed after that *v*: 17. to intimate, that although the laws of Friendſhip oblige us to love and help our friends in trouble, as far as we are able, yet they do not oblige us to become Surety for them raſhly, and above what we are able to pay, for by that means we make our ſelves unable to do good either to them, or to others, or to our ſelves.

19 He loveth tranſgreſſion, that loveth ſtrife *u*; *and* he that exalteth his † gate *x*, ſeeketh deſtruction *y*.

† Or *houſe.* Gen:28:17

u Becauſe contention is in itſelf a ſin, and is commonly accompanied or followed with many ſins, as detraction, malice, hatred, pride, *&c.* *x* Either 1. his mouth, *i. e.* who ſpeaketh loftily: for we read of *the gate* or *doors of* ones *Mouth* in *Mich.* 7: 5. and elſewhere: but then the word *Mouth* or *Tongue* is added to determine the ſenſe: but the mouth is no where called *the gate*, ſimply or abſolutely. Or 2. the Gate of his Houſe, that maketh it, and conſequently his Houſe, lofty and Magnificent, beyond what befits his quality, which being an evidence and effect of pride and haughtineſs of Spirit is here mentioned for all the reſt. So the ſenſe is, He who carries himſelf loftily and ſcornfully. *y* He ſeeks thoſe things which will expoſe him to deſtruction, becauſe he maketh himſelf odious both to God and Men. Or *findeth deſtruction*; *ſeeking* being put for finding or procuring, as above *v*: 9.

20 † He that hath a froward heart *z*, findeth no good *a*; and he that hath a perverſe tongue *b*, falleth into miſchief.

† Heb: *the froward of heart.*

z Whoſe heart is not plain and upright, but falſe towards God or men. *a* Shall not get that advantage by his diſſimulation which he intends and expects, but ſhall fall into miſchief, as is implied from the oppoſite Clauſe. *b* That ſpeaks deceitfully or wickedly. So here is a compariſon between an evil heart and an evil Tongue, and the ill effects of both of them.

21 * He that begetteth a fool *c*, *doth it* to his ſorrow; and the father *d* of a fool hath no joy *e*.

* Ch:10:1.

c Not a Natural, but a wilful fool, or a wicked Son. *d* And conſequently the Mother alſo. *e* Which Parents uſually have in the Birth of a Child, and eſpecially of a Son, but have great cauſe of Sorrow, the contrary being implied in this and ſuch like expreſſions, as in Scripture, as *Prov*: 10: 2. *&c.* ſo alſo in Profane Authors, whoſe words ſee in my Latin *Synopſis*.

22 * A merry heart *f* doth good *g* || *like* a medicine; but a broken *h* ſpirit drieth the bones *i*.

* Ch:15:13. & 12: 25. || Or, *to a medicine.*

f Chearfulneſs of Soul, eſpecially that which is ſolid, and ariſeth from the witneſs of a good Conſcience. *g* Even to the Body; it contributes very much to the reſtauration or preſervation of bodily Health and vigor, as Phyſicians obſerve, and Experience ſheweth. *h* Sad and dejected. *i* Waſteth the marrow of the Bones, and the moiſture and ſtrength of the Body.

23 A wicked *man k* taketh a gift out of the boſom *l* to pervert the ways of judgment *m*.

k Whether Judge or Witneſs. *l* In ſecret, as this Phraſe is expounded, *Prov*: 21. 14. being Privily conveyed from the boſom of the giver into his own boſom. *m* To give or procure an unjuſt ſentence.

24 * Wiſdom *is* before him *n* that hath underſtanding; but the eyes of a fool *are* in the ends of the earth *o*.

* Eccl: 2. 14. & 8: 1

n Or, *in* (as the particle *beth* is uſed, *Deut*: 2. 7, and is here rendred by divers Interpreters) *the face* or *countenance*. The ſenſe is either 1. His Wiſdom appears even in his geſtures and looks, which are modeſt, and compoſed, and grave. Or 2. Wiſdom is before him, or in his ſight, as the mark at which he aims, or as the rule by which he conſtantly walketh, and ordereth all his ſteps from time to time minding his preſent duty and buſineſs. *o* The ſenſe of this clauſe alſo is either 1. His folly appears in his light, and unſteddy, and diſorderly carriage and looks. Or 2. His mind is wavering and unſettled; he neither propoſeth a right and certain end to himſelf, nor is he conſtant in the uſe of fit means to attain it; he neglects his preſent buſineſs, and true intereſt, and wanders hither and thither in the purſuit of earthly vanities, minding moſt thoſe things which are remoteſt from him, and leaſt concern him.

25 * A fooliſh ſon is a grief to his father, and bitterneſs to her that bare him *p*.

* Ch:10, 1 & 15. 20. & 19: 13.

p This he ſaid before, *Prov*: 15: 20: and elſewhere, but he here repeats it as a point of great moment and conſtant uſe, and as a powerful motive to oblige both Children to carry themſelves wiſely and dutifully to their Parents, as they would not be thought to be unnatural or inhumane, and Parents to educate their Children prudently and religiouſly, at leaſt their own comfort, if not for the publick good.

26 Alſo *q* † to puniſh the juſt *r* is not good *s*; nor to ſtrike princes for equity *t*.

† Heb: *to mulct* or *fine.*

q This particle ſeems to have a relation to the next foregoing Proverb to imply that it is a very evil thing for Children to cauſe grief to their Parents, as it is alſo to do what here follows. *r* For Parents, or Princes, or rulers, to whom alone this Power belongs to puniſh innocent and good men. *s* Is highly evil and abominable, as is implied. See above, *ver*: 20: and *Prov*, 16: 29. and 17: 10. &c. *t* Not to ſmite Magiſtrats, either with the Hand or Tongue, for the execution of Juſtice, as condemned perſons are apt to do. Or, as ſome learned interpreters render it, *Nor for Princes to ſtrike* any man *for equity*, or for doing his duty, or what is juſt. So this clauſe beſt agrees with the former. Beſides it belongs to Princes or Magiſtrates to puniſh or ſtrike.

27 * He that hath knowledge ſpareth *u* his words; and a man of underſtanding is of || an excellent ſpirit *x*.

* Jam:1:19 || Or, *a cool ſpirit.*

u Heb: *reſtraineth*, as at other times, ſo eſpecially when he is provoked to paſſion, in which caſe fools utter all their mind. *x* Which he ſheweth by commanding his paſſions, and bridling himſelf from haſty and unadviſed ſpeeches. Or, as others render it, is of a *cool Spirit*, calm and moderate, not eaſily provoked, *humble* as the Chaldee renders it, *patient* or *long-ſuffering*, as the LXX. and Arabick Interpreters render the words. Or, as others, *ſparing* (Heb. *precious*, which is put for *rare or ſcarce*, 1 *Sam*: 3. 1. *Prov*: 25. 17. *Iſa*: 13: 12.) *of his breath*, *i: e:* of his ſpeech, as this very word is uſed, *Prov*: 29. 11. *Iſa*: 11: 4. compared with 2 *Theſſ*: 2: 8.

28 * Even a fool when he holdeth his peace, is counted wiſe *y*: *and* he that ſhutteth his lips is eſteemed a man of underſtanding.

* Job, 13: 5

y Becauſe he is ſenſible of his own folly, and therefore forbears to ſpeak leſt he ſhould diſcover it; which is a great point of true Wiſdom.

CHAP. XVIII.

|| THrough deſire a man having ſeparated himſelf ſeeketh *and* intermeddleth with all wiſdom *a*.

|| Or, *He that ſeparateth himſelf ſeeketh according to* his *deſire, and intermeddleth in every buſineſs.*

a According to this interpretation the ſenſe is, *through deſire* (of it, to wit, of Wiſdom which is eaſily underſtood out of the end of the Verſe; ſuch Ellipſes being frequent in Scripture) *a man having ſeparated himſelf* (being ſequeſtred from the company, and noiſe, and buſineſs of the World, betaking himſelf to retirement and ſolitude, as men do that apply themſelves to any ſerious ſtudy) *ſeeketh* and *intermeddleth with all Wiſdom*, *i: e:* uſeth all diligence, that he may ſearch and find out all ſolid knowledge and true Wiſdom. And this earneſt deſire and endeavour to get true Wiſdom within a mans ſelf is fitly oppoſed to the fools contempt of Wiſdom, or to his deſire of it, not for uſe and benefit, but only for vain oſtentation, which is expreſſed in the next Verſe, although coherence is little regarded by interpreters in the ſeveral Verſes and Proverbs of this Book. But this verſe is otherwiſe rendred in the margin of our Engliſh Bible, and by divers others, *He that ſeparateth himſelf* (either 1. From his friend. Or rather 2. From other men; who affects ſingularity is wedded to his own Opinion and through ſelf-conceit deſpiſeth the opinions and converſation of others *ſeeketh according to his deſire* (ſeeketh to gratifie his own Inclinations and Affections, and chuſeth thoſe opinions which moſt comply with them) and *intermedleth* (for this word is uſed in a bad ſenſe, *Prov*: 17: 14. & 20: 3. and it is not found elſewhere, ſave in this place) *in every buſineſs*, as proud and ſingular perſons are commonly pragmatical, delighting to find faults in others, that they may get ſome Reputation to themſelves by it. Heb. *in every thing that is*, thruſting themſelves into the Actions and affairs of other men. Or, as this laſt clauſe is and may be rendred, and *contendeth* (Heb: *mingleth himſelf*; for words of that ſignification are commonly uſed for *contending or fighting*, as *Deut*: 2: 5, 9, 19. *Iſa*: 36. 8. *Dan*: 11: 10.) *with* or *againſt*) for the Hebrew prefix, *beth* oft ſignifies *againſt*) *all reaſon* or *Wiſdom*: whatſoever any man ſpeaketh againſt his opinion and deſire, though it be never ſo reaſonable and evident, he rejecteth it, and obſtinately maintains his own opinion

2 A fool hath no delight in underſtanding *b*, but that his heart may diſcover it ſelf.

b In getting ſound and ſaving knowledge, either by his own ſtudy, or by the inſtructions of wiſe and good men. *c* Heb. *but* (his delight is) *in the diſcovery of his own heart*, *i: e:* in uttering that folly and wickedneſs which is in his heart: being more forward to ſpeak than to hear, which is one badge of a fool.

3 When the wicked cometh *d*, *then* cometh alſo contempt *e*; and with ignominy reproach *f*.

d Into any place or company. *e* Either 1. Paſſively; he is juſtly contemned and reproached by thoſe who converſe with him Or rather. 2. Actively; he deſpiſeth and ſcorneth all Inſtruction and Reproof, neither fearing God, nor reverencing Man: For he ſeems here to note his ſin, rather than his puniſhment. *f* And he doth not only contemn others in his heart, but ſheweth his contempt of them by ignominious and reproachful expreſſions and carriages.

Ch.20.5. 4 * The words of a mans *g* mouth *are as* deep waters *h*, *and* the well-ſpring of wiſdom *as* a flowing brook *i*.

g *i. e.* A wiſe mans, as the next clauſe explains this; who is worthy of the name, and hath the underſtanding of a man in him. This Hebrew word oft-times notes an eminent or excellent perſon, and therefore is oppoſed to *Adam*, which deſigns any ordinarie man. *h* Full of deep Wiſdom. *i* That Wiſdom which is in his heart is continually pouring forth wiſe and good counſels.

ev.19.15. eut.1.17. 16. 19. h. 24.23. 5 * It is not good *k* to accept the perſon *l* of the wicked, to overthrow the righteous in judgment

k *i. e.* It is a moſt wicked and hateful thing. See on *Prov.* 17. 15, 26. *l* To favour his unrighteous cauſe.

6 A fools lips enter into contention *m*, and his mouth calleth for ſtrokes *n*.

m A fool by his raſh and wicked ſpeeches provoketh others to quarrel with him, and, as it follows, to ſtrike him. *n* Procureth ſtrokes to himſelf.

Ch.10.14. 12. 13. 13. 3. ccl.10.12. 7 * A fools mouth *is* his deſtruction, and his lips *are* the ſnare of his Soul.

Ch.12.18. 26. 22. || Or, *whiſperer.* || Or, *like as* || Or, *but.* *hen men re wounded* † Heb. *hambers.* 8 * The words of a || tale-bearer *o are* || as wounds *p*, || and they go down into the † innermoſt parts of the belly *q*.

o Who privily ſlandereth his Neighbour. *p* Deeply wound the Reputation, and afterwards the Heart of the ſlandered perſon. Compare *Prov.* 12, 18. Or, as others render the word are *as ſmooth* or *flattering*, *i. e.* they really are ſo; the particle *as*, being oft uſed to expreſs the truth of the thing, as hath been noted before. See alſo *Job.* 1. 14. They are ſofter than Oil, as is ſaid *Pſal.* 55. 21. For ſlanderers uſe to cover and uſher in their calumnies with pretences of kindneſs and compaſſion to them whom they traduce. *q* They wound mortally, piercing to the heart, which is oft meant by *the belly*, as *Job* 15. 35. & 32. 19, &c.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter *r*.

r They are like, though they take ſeveral paths, yet both come to one end, even to Extream want and poverty.

2Sam. 22. 1. Pſ.18. 2. & 27.1. & 61. 3. & 91. 2. & 44 2. † Heb. *is et aloft.* 10 * The name of the LORD *s is* a ſtrong tower *t*; the righteous *u* runneth into it, and † is ſafe.

s *i. e.* The Lord as he hath revealed himſelf in his works, and eſpecially in his word by his Promiſes, and the Declarations of his infinite perfections, and of his good will to his People. *t* Is ſufficient for our Protection in caſe of the greateſt dangers. *u* Which limitation he adds to beat down the vain confidences of thoſe men, who though they live in a groſs neglect and contempt of God, will expect Salvation from him.

*Ch.10 15. 11 * The rich mans wealth *is* his ſtrong city, and as an high wall in his own conceit *u*.

u He truſts to his Wealth, as that which will either enable him to reſiſt his enemy, or at leaſt purchaſe his favour.

*Ch 11! 2. 12 * Before deſtruction the heart of man is haughty *x*, and before honour *is y* humility.

x Pride is a cauſe and preſage of ruine, as is noted *Prov.* 16. 18. *y* Or, *goeth*. This Clauſe we had, *Prov.* 15. 33.

† Heb. *returneth a word.* 13 He that † anſwereth a matter before he heareth *it z*, it *is* folly and ſhame *a* unto him.

z Before he hath fully heard and conſidered what another is ſpeaking about it. *a* It is a ſhameful folly, though he ſeek the reputation of a wiſe man by it, as if he could readily and throughly underſtand all that another can ſay before he hath uttered it.

14 The ſpirit *b* of a man will ſuſtain his infirmity *c*; but a wounded *d* ſpirit who can bear *e*?

b *i. e.* The ſoul, to wit, which is unwounded, as appears by the oppoſite branch of the verſe; which is vigorous and chearful, ſupported by the ſenſe of God's Love, and the Conſcience of its own Integrity, and the proſpect of its preſent Peace, and future Happineſs. *c* Will eaſily ſupport him under any bodily or outward troubles, as God's people have oft found by experience *d* Dejected with the ſenſe of its own guilt and miſery. *e* It is moſt grievous and intollerable without divine aſſiſtance.

15 The heart of the prudent getteth knowledge *f*, and the ear of the wiſe getteth knowledge *g*.

f By employing his thoughts and ſtudies upon it. *g* By a greedy and diligent attention to thoſe from whom he may learn it.

*Ch. 17. 8. & 21. 14. 16 * A mans gift maketh room for him *h*, and bringeth him before great men *i*.

h Procures him free acceſs to great men. Heb. *enlargeth him*, as this very Phraſe is rendred, *Pſal.* 4. 1. and elſewhere; freeth him from ſtraits and oppreſſions. *i* Gets him favour and free converſation with them.

17 *He that is* firſt in his own cauſe *k ſeemeth* juſt *l*; but his neighbour cometh *m* and ſearcheth him *n*.

k He that firſt pleadeth his cauſe. *l* Both to himſelf & to the Judge or Court, by his fair pretences. *m* To contend with him in judgment, and to plead his cauſe. *n* Examineth the truth and weight of his Allegations, and diſproveth them, and detecteth his weakneſs. Or, *diſcovers him*: for *ſeeking* or *ſearching* are oft put for *finding*, as *Prov.* 17. 9, 19. and elſewhere.

18 The lot cauſeth contentions to ceaſe *o*, and parteth *p* between the mighty *q*.

o By determining the matters in difference. *p* Maketh a partition, giveth to every one what is right or meet, by the diſpoſition of divine Providence. *q* So it doth alſo between mean perſons, but he mentions *the mighty* becauſe they are moſt prone to contention, and moſt fierce and intractible in it, and moſt capable of doing great miſchief to themſelves and others by it, and therefore they moſt need this remedy.

19 A brother offended *r is harder to be won s* than a ſtrong city *t*, and *their* contentions *are* like the bars of a caſtle *u*.

r To wit, by his Brothers unkindneſs or injury. *s* Or, *is ſtronger*, which is ſufficiently underſtood by the mention of a *ſtrong City*, to which he is compared. ſuch Elipſes being frequent in the Hebrew, as hath been noted before. *t* Which is hardly to be conquered. *u* Which are very ſtrong, and not to be broken, and make the caſtle ſtrong, and hardly to be won. The truth of this aſſertion is confirmed by the teſtimony of *Ariſtotle* and other learned Authors, who affirm the ſame thing; and the reaſon of it is evident, becauſe the nearneſs of the Relation greatly heightens the provocation, & Love abuſed frequently turns to extream hatred.

20 * A mans belly ſhall be ſatisfied by the fruit of his mouth *x*, *and* with the encreaſe of his lips ſhall he be filled. *Ch.12.14. & 13. 2.

x Wiſe and edifying diſcourſes tend to the comfort and ſatisfaction of the Speaker, as well as to the good of the Hearers.

21 Death and life *are* in the power of the tongue *y*, and they that love it *z* ſhall eat the fruit thereof *a*.

y Are brought upon men by the good or bad uſe of their tongues. *z* Either 1. The Tongue; that love and uſe much talking, which is oft cenſured as a ſin, and a cauſe of miſchief. See *Prov.* 10. 19. *Jam.* 1. 19. Or, 2. The uſe of their tongue in either of thoſe ways which are plainly ſuppoſed in the former clauſe of the verſe: they who do not only ſpeak well, which a wicked man may ſometimes do; or ſpeak ill, which a good man may poſſiby do, but do love, and therefore accuſtom themſelves to ſpeak well or ill. *a* Shall receive either good or evil according to the quality of their Speeches.

22 * *Whoſo* findeth a Wife *b*, findeth a good *thing c*, and obtaineth favour of the LORD *d*, *Ch.19.14.

b Either 1. Simply a Wife; for a Wife, though ſhe be not the beſt of her kind, is to be eſteemed a bleſſing, being uſeful both for ſociety of life, *Gen.* 2. 18. and for the mitigation of a mans cares and troubles, and for the prevention of ſins. Or, 2. Good Wife; one that deſerves the Name, and performs the duty of that relation; a wiſe and worthy Wife, as this word may ſeem to imply, being deduced from the Hebrew word, *iſch*, which ſometimes notes a man of Eminency. And this limitation and explication of the word may be gathered both from the following commendations, which would hardly be given to a bad Wife, and from the uſage of Scripture in which this Ellipſis is frequent, as a *path* or *way* is put for a *good path* or *way*, Pſal. 119. 1. Prov. 15. 10. *an anſwer* for *a good anſwer*, Prov. 15. 23. *a King* for *a good King*, Prov. 16. 10. & 29. 4. *a name* for *a good name*, Prov. 22. 1. Eccleſ. 7. 1. *&c.* *c* A ſingular Bleſſing. *d* Obtaineth her not by his own Wit, or Art, or Diligence, but by God's good Providence towards him, which ordereth that and all other events as it pleaſeth him.

23 The poor uſeth intreaties *e*, but the rich anſwereth * roughly *f*. *Jam. 2. 3.

e Humbly begs the favour of rich men, as his neceſſities and occaſions require it. *f* Speaketh proudly and ſcornfully either to the poor or to others that converſe with him, being puffed up with a conceit of his Riches, and of his ſelf-ſufficiency.

24 A man *that hath* Friends *g* muſt ſhew himſelf friendly; * and there is a friend *that* ſticketh cloſer *h* than a brother. *Ch.17.17.

g Heb. *A man of Friends*; either 1. Who deſires the friendſhip of others. Or 2. Who profeſſeth friendſhip to others. *h* To him that deſires and needs his help: Who is more hearty in the performance of all friendly Offices.

CHAP. XIX.

*Ch 28. 6.

BEtter is the poor that walketh in his integrity *a*, than *he that is* perverſe in his lips *b*, and is a fool *c*.

a Who is upright in his words and actions. *b* That uſeth to ſpeak wickedly, which proceeds from a wicked heart, and is uſually attended with an evil Life. *c* is an Hypocrite, or a wicked man, for this is oppoſed to the upright man in the former clauſe, yea, though he be rich, which is implied from the ſame clauſe.

2 Alſo *that* the ſoul *d be* without knowledge *e*, *it is* not good *f*: and he that haſteth with *his* feet *g*, ſinneth.

d Which is the principal cauſe and director of all mens actions. *e* Without Wiſdom or prudence to diſcern his way, and what, and how, he ought to act in his ſeveral caſes and concernments. *f* It is very evil and pernicious. *g* That raſhly and headily ruſheth into actions without ſerious conſideration. So two vices are here cenſured, the want of knowledge, and neglect or diſuſe of knowledge in a mans actions.

3 The fooliſhneſs of man perverteth his way *h*, and his heart fretteth againſt the LORD *i*.

h Either 1. enticeth him to ſin. Or, rather 2. Croſſeth and blaſteth his deſigns and enterpriſes, and brings loſſes and miſeries upon him. *i* He aſcribes his unhappineſs not to his own ſin and folly, which is the true cauſe of it, but to God and his providence, againſt which he unjuſtly murmures.

4 * Wealth maketh many friends; but the poor is ſeparated from his neighbour *k*. *Ch.14.20

k Is diſowned and forſaken by thoſe who are moſt obliged to help him.

5 * A falſe witneſs ſhall not be † unpuniſhed *l*, and *he that* ſpeaketh lies *m* ſhall not eſcape. * Ver. 9. Ex. 23. 1. Deu. 19:16, 19. Ch. 6. 19. & 21. 28 † Heb *hold innocent.*

l Though he eſcape the obſervation and puniſhment of men yet he ſhal not avoid the judgment of God. *m* That accuſtometh himſelf to lying, either in judgment, or in common converſation.

†Heb. *face.* † Heb. *a man of gifts.*

6 Many will entreat the † favour of the prince *n*, and every man *is* a friend *o* to † him that giveth gifts.

n Or, as others, *of the liberal and bountiful man.* which comes to the ſame thing: for *Kings* were antiently called *Benefactors*, Luke 22. 25. *o* Not ſincerely, as daily experience ſhews, but in ſhew or profeſſion, or in the outward expreſſions of it, whereby they may oblige him.

*Ch. 14. 20

7 * All the brethren *p* of the poor do hate him *q*, how much more do his friends *r* go far from him? he purſueth *them with* words *s*, *yet* they are wanting to him *t*.

p His neareſt and deareſt Relations, who are oft called *Brethren* in Scripture, by a common Synecdoche. *q i. e.* Deſpiſe and ſhun him, as men do any thing which they hate, and as the following words explain it. *r* His former companions, who in his proſperity profeſſed friendſhip to him. *s* Earneſtly imploring their pity, Or, *he urgeth* (Heb. *purſueth*) their *words*, *i. e.* alledgeth their former promiſes, and profeſſions of Friendſhip. Or without any ſupplement, *he ſeeketh words*, as the Preacher *ſought to find out acceptable words*, Eccleſ, 12. 10. wherewith he might prevail or move them to pity. *t* Heb. *they are not*, either 1. His friends are not, to wit, what they pretended to be, friends to him. Or, 2. Their words are vain, and without effect; there is no reality in them.

†Heb. *an heart.*

8 He that getteth † wiſdom, loveth his own ſoul *u*; he that keepeth underſtanding *x* ſhal find good *y*.

u Or *loveth himſelf*, becauſe he procures great good to his Soul, or to himſelf, as it follows, as ſinners on the contrary are ſaid to *hate their Souls*, *Prov.* 29. 24. becauſe they bring miſchief upon them. *x* That obſerveth and carefully practiſeth its precepts, as that Phraſe is commonly uſed. *y* Shal have great benefit by it, both for his conduct in this Life, and for his happineſs in the next.

9 A falſe witneſs ſhal not be unpuniſhed, and *he that* ſpeaketh lies ſhal periſh *z*.

z This was ſaid before, *v.* 5. and ſeems to be here repeated, either for its great uſe and weight in humane ſociety, and to ſhew how much God abhors ſuch practices; or to ſhew the pernicious effects of this ſin, and conſequently of all other ſins, one eminent kind being put for all the reſt, and this in oppoſition to the good effects of Wiſdom or Piety, which he declared in the foregoing verſe

*Ecl. 10. 6. *Ch. 30. 22 Eccl. 10. 7.

10 * Delight *a is* not ſeemly for a fool *b*; much leſs * for a ſervant *c* to have rule over princes *d*.

a To live in Pleaſure, and Plenty, and outward Glory. *b* It doth not become him, nor ſuit with him; partly becauſe Proſperity corrupts even wiſe men, and makes fools mad; and partly becauſe it gives him more opportuninty to diſcover his folly, and to do miſchief both to himſelf and others. He implies that a rod or puniſhment is fitter for him than pleaſure, as is noted, *Prov.* 10. 13. & 26. 3. *c* Who is of a ſervile condition and diſpoſition, not much differing from a *Fool*; who is a ſervant to his Luſts, and wholly unfit to rule other men. *d i. e.* Over men of better quality than himſelf: for ſervants are commonly ignorant, and when they are advanced they grow inſolent, and preſumptuous, and intolerable:

*Ch. 14. 29, ‖Or, *prudence.*

11 * The ‖ diſcretion of a man deferreth his anger, and *it is* his glory to paſs over a tranſgreſſion *e*.

e This is oppoſed to the perverſe judgment of wordly men who account it folly and ſtupidity, not quickly to reſent a provocation, and a diſhonour and reproach not to revenge it.

*Ch. 16. 14 15. & 20. 2. & 28. 15. †*Terrible as.* † *Acceptable & comfortable as,*

12 * The King's wrath *is* as † the roaring of a lion, but his favour *is* as † dew upon the graſs.

*Ch. 10. 1. & 15. 20. & 17. 21, 25.

13 A fooliſh ſon is the calamity of his father, * and the contentions of a wife *are* a continual dropping *f*.

f Are like rain continually dropping upon an houſe which by degrees marreth the Houſe and Huſhold ſtuff, and driveth the inhabitants out of it. He compareth her to a *continual dropping*, becauſe of that inſeparable Union and neceſſary cohabitation of Husband and Wife together, notwithſtanding ſuch contentions.

*Ch. 21. 9, 19. & 27. 15. *Ch. 18. 22

14 Houſe and riches *are* the inheritance of fathers, and * *a* prudent wife is from the LORD *g*.

g Is vouchſaved to a man by the ſingular providence of God, who is the only Searcher and Ruler of hearts, exactly diſcerning who are prudent or pious, in which even wiſe mens judgments are commonly miſtaken, and inclining the minds and hearts of perſons one towards another.

*Ch. 10. 4. & 20. 13.

15 Slothfulneſs caſteth into a deep ſleep *h*, and an idle ſoul ſhal ſuffer * hunger.

h Maketh a man careleſs and negligent, and like one aſleep in his buſineſs, whereby he cometh to want, as it follows.

*Lu. 11. 28.

16 * He that keepeth the commandment *i*, keepeth his own ſoul; *but* he that diſpiſeth his ways *k*, ſhal die.

i The commands of God, called by way of eminence *the commandment*, as *the Word* is oft uſed Emphatically for the word of God, as hath been noted before. *k* Either 1. His own ways, by not taking heed to his ways, ſo as to order his Converſation aright. Or 2. The ways of God, who is underſtood in the former clauſe.

*Mat. 10. 42. & 25: 40 2 Cor. 9. 6, 7 ‖Or, *his deed.*

17 * He that hath pity on the poor, lendeth unto the LORD *l*, and ‖ that which he hath given will he pay him again.

l Who takes what is done to them as done to himſelf, becauſe it is done to them whom God, as to this particular, hath put in his own ſtead, to be his receivers, and whom God hath in a peculiar manner commended to the care and charity of all other men.

*Ch. 13. 24 & 23. 13. ‖Or, *to his deſtruction*, or, *to cauſe him to die*

18 * Chaſten thy ſon while there is hope *m*, and let not thy ſoul ſpare *n* ‖ for his crying *o*.

m Before cuſtom in ſin, and thy indulgence hath made him hard-hearted and incorrigible. *n* Forbear not to give him due & neceſſary correction. *o* Which oft ſtirs up a fooliſh and pernicious pity in Parents towards them. This word, with ſome ſmall difference in the points, is uſed in this ſenſe, *Iſa.* 14. 11. Or, as it is in the margent, *to his deſtruction*, intimating that this is a cruel pity, and a likely way to expoſe him to that death threatned to ſtubborn Sons, *Deut.* 21. 18, 21. But this clauſe is, and may be; rendred otherwiſe, *yet* or *but do not lift up thy ſoul* (which ſignifies a vehement deſire, *Deut.* 24. 15. *Pſal.* 25. 1. *Jer.* 44. 14 let not thy paſſion, or eager deſire of chaſtening him, tranſport thee ſo far) *to cauſe him to die*, *i. e.* uſe moderation in this work.

†Heb.

19 A man of great wrath *p* ſhal ſuffer puniſhment; for if thou deliver *him q*, yet thou muſt † do it again *r*.

p Or, *he who is of great wrath*, of ſtrong paſſions Which may be underſtood either. 1. More particularly, of a Son of ſuch a temper, who is very impatient of correction, and breaks forth into violent paſſions upon that occaſion; and then the following words contain the Parents duty, which is to take care to puniſh him becauſe if he ſpare him that time for his paſſion, he muſt do ſo again and again, the ſame cauſe returning upon him, and ſo muſt wholly forbear to chaſten him. Or 2. More generally, of any man of fierce and furious temper and carriage, and then the next words declare only the event, by his great & repeated provocations he will bring puniſhment upon himſelf either from God or Men. *q* If either a Parent, or another perſon provoked by him, forbear to puniſh him. He turneth his ſpech to the party, as is uſual in Scripture, and in other Authors. *r* Heb. *thou muſt add.* to wit, to deliver him again and again, as oft as he ſhal offend: or, *thou wilt add or encreaſe*, to wit, his wrath, which thou ſhouldſt ſubdue.

*Pſ. 55

20 Hear counſel, receive inſtruction, that thou mayeſt be wiſe in * thy latter end *s*.

s Before thy Death come. Which he adds not excluſively, as if he ought not to be wiſe before, but Emphatically to ſhew, that how fooliſhly ſoever he had ſpent his former and younger years, it highly concerned him to be wiſe before it was to late, or before Death came

*Job 23 Pſ. 33: 11. Ch. 1. 9. Iſa. 46. Heb. 6.

21 * *There* are many devices in a mans heart *t*, nevertheleſs the counſel of the LORD *u* that ſhal ſtand *x*.

t Underſtand out of the oppoſite Clauſe, which ſhal not ſtand, but be diſappointed. *u* His eternal and unchangeable and moſt wiſe Decree, which oft-times contradicts, and always overules the deſigns and purpoſes of men. *x i. e.* Be certainly fulfilled, as this Phraſe is uſed, *Jer.* 44. 28, 29. and elſewhere.

22 The deſire of a man *y is* his kindneſs, and a poor man *z is* better than a liar *a*.

y Either 1. of any or every man. All men deſire, and it is deſireable to be in a capacity of being kind and bountiful to others, whereby they gain love and honour, and many other great advantages. Or 2. of the poor man, expreſſed in the next Clauſe. The hearty will or deſire of being kind or liberal to others in neceſſity is all the kindneſſe which a poor Man can ſhew, and is accepted by God, and ſhould be owned by men as a real kindneſs. Compare 2. *Cor.* 8. 12. Or 3. of the rich Man, as may be gathered from the oppoſition of this Man to the poor Man in the following Clauſe; ſuch Elipſes being very common in this Book, as hath been noted again and again. So the ſenſe may be this, There be a ſort of rich men all whoſe kindneſs & charity conſiſts in good deſires & well-wiſhes to Perſons in miſery, *ſaying to them depart in peace, be ye warmed and filled, but not giving them thoſe things which are needful*, as it is expreſſed, *Jam.* 2. 16. And this ſenſe ſeems to agree very well with the following Clauſe. But being ſingular in this expoſition, I ſubmit it to the judicious Reader. *z* Who is not able to give what he deſires to do. *a* Than a rich Man who feeds the poor with good words and fair promiſes, but doth not perform what he pretends, and is able to do.

23 The fear of the LORD *tendeth* to life, & *he that hath it* ſhal abide ſatisfied *b*; he ſhal not be viſited with evil *c*.

b Shal want nothing, and ſhal be fully contented with God's favour and bleſſing. *c* With any deſtructive affliction.

*Ch. 15. & 26. 15.

24 * A ſlothful *man* hideth his hand in *his* boſom *d*, and will not ſo much as bring it to his mouth again *e*.

d Either to keep it warm in cold Weather: Or, to give it reſt, being loth to oppreſs it with the labour of any action. It is a ſarcaſtial Hyperbole. *e* To wit, to feed himſelf; he expects that the Meat ſhould drop into his Mouth.

*Ch. 21. † Heb. *be cunnin*

25 * Smite a ſcorner *f*, and the ſimple *g* † will beware; and reprove on that hath underſtanding, *and* he will underſtand knowledge *h*.

f An obſtinate and impudent Tranſgreſſor, who rejects and ſcorns all admonitions, and therefore is to be taught with blows. *g* Who ſin through ignorance, and imprudence, and infirmity, being poſſibly drawn to ſin by the ſcorners evil counſel or example. *h* A verbal reproof will be more effectual for his reformation than the ſevereſt puniſhments will be to a ſcorner.

26 He that waſteth *his* father *i*, *and* chaſeth away *his* mother *k*, *is* a ſon that cauſeth ſhame, and bringeth reproach *l*.

i i. e. His Fathers eſtate by unjuſt or riotous courſes. *k* Cauſeth her to avoid and abhor his preſence and ſociety, and to go from the Houſe where he is. *l* Both to himſelf and to his Parents and Family. But this Verſe may very well be rendred otherwiſe, the laſt words being made the ſubject of the Propoſition, as is uſual in Scripture. *A Son that cauſeth ſhame and bringeth reproach* (upon himſelf and his friends by wicked ways) *waſteth his Fathers* (eſtate and health and comfort) *and chaſeth* or *driveth away his Mother.* Theſe are the effects of his wickedneſs.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge *m*.

m If thou haſt formerly, yet do not now any longer hearken to thoſe falſe Doctrines or evil counſels which tend to withdraw thee from the belief or practice of Gods holy Word.

† Heb. *witneſs of Belial.*

28 † An ungodly witneſs ſcorneth judgment *n*, and the mouth of the wicked devoureth iniquity *o*.

n Hath no reverence to the place of Juſtice, nor to the preſence of God there, nor to that Sacred and Solemn Work of executing Judgment, but in ſpight of all gives in a falſe Teſtimony. *o* Uttereth with as great greedineſs, and delight and eaſe. as they ſwallow down delicious Meats and Drinks. Compare *Job* 15. 16.

29 Judgments are prepared *p* for ſcorners, and ſtripes for the back of fools.

p Either by men, or at leaſt by God; although they be deferred for a time, yet they are treaſured up for them, and ſhal infalibly be inflicted upon them.

CHAP. XX.

WIne *is* a mocker *a*, ſtrong drink *is* raging *b*, and whoſoever is deceived thereby is not wiſe *c*.

a Wine immoderately drunk makes men mockers or ſcoffers at God and men. Compare *Hoſ.* 7. 5. *b* Makes men full of rage and paſſion. *c* Is a Fool, or a mad Man, becauſe he depriveth himſelf of the uſe of his reaſon,

2 * The fear of a King *d is* as the roaring of a lion, *whoſo* provoketh him to anger, ſinneth *againſt* his own ſoul *e*

d Paſſively taken, the terror which the wrath of a King cauſeth, by comparing this with Ch. 19, 12. *e* Expoſeth himſelf to manifeſt danger of Death.

3 * *It is* an honour to a man to ceaſe from ſtrife *f*; but every fool will be medling *g*.

f Either to prevent it, or, if it be begun, to put an end to it: which, although proud and prophane Perſons eſteem diſhonourable to them, is indeed their glory, becauſe it is an evidence of their great wiſdom and power over their paſſions, and of their reſpect & obedience to their Soveraign Lord, in which their Honour and Happineſs conſiſts. *g* To wit, with matters of ſtrife; he is always ready to begin ſtrife, and obſtinate in the continuance of it.

4 * The ſluggard will not plow by reaſon of the || cold *h*; *therefore* ſhal he beg in harveſt, and *have* nothing *i*.

h Of the Plowing ſeaſon, which is in *Autumn* and towards Winter, He hates and avoids all laborious and difficult work, although his own neceſſity and intereſt oblidge him to it. *i* And not obtain an Alms; not in that time of Plenty and bounty, becauſe mens Hearts are juſtly hardened againſt that Man who by his own ſloth and wilfulneſs hath brought himſelf to want.

5 * Counſel *k* in the heart of man *is like* deep Water *l*; but a man of underſtanding will draw it out *m*.

k Either 1. Wiſdom or ability to give good Counſel. Or 2. Deſigns or purpoſes of doing ſomething of moment: for this word is frequently uſed in both ſenſes, but the laſt ſeems fitteſt here. *l* Either 1. is there in great abundance. Or 2. is ſecret and hard to be diſcovered. *m* By prudent Queſtions and Diſcourſes, and a diligent Obſervation of his words and actions.

6 Moſt men will proclaim every one his own || goodneſs *n*; but a faithful man *o* who can find *p*?

n Moſt men are forward to profeſs Religion, and to ſpeak of their own good deeds. *o* One who is indeed what he ſeemeth and profeſſeth himſelf to be. *p* There are but few ſuch to be found.

7 The juſt *man* walketh in his integrity *q*; * his children *are* bleſſed after him *r*.

q He proveth himſelf to be ſo not only by his profeſſion, of which he ſpoke in the former Verſe, but by his ſincere and unblameable converſation. *r* By virtue of that Covenant which God hath made with ſuch men, which is not confined to their Perſons, but entaileth Bleſſings upon their Poſterity.

8 A King that ſitteth in the throne of judgement *s*, ſcattereth away all evil *t* with his eyes *u*.

s That makes it his great care and buſineſs to execute Judgement & Juſtice among his People, eſpecially if he do this in his own Perſon, as was uſual in ancient Times, and ſees things with his own Eyes. As for the Phraſe, the ſign or geſture is here put for the thing ſignified by it. *t* Effectually puniſheth and ſuppreſſeth all wickedneſs. *u* With his very looks, or by his diligent inſpection into affairs.

9 * Who can ſay *x*, I have made my heart clean, I am pure from my ſin *y*?

x No Man living upon Earth can ſay this truly and ſincerely. Compare 1 Kings 8. 46. & *Job* 14. 4. & 15. 14. *Eccleſ.* 7. 20. 1 *Joh.* 1. 8. *y* I am perfectly free from all guilt and filth of ſin in my heart and Life.

10 * † Divers weights, *and* † divers meaſures *z*, both of them *are* alike abomination to the LORD.

z One greater and true for publick ſhew, and one leſſer and falſe for Private uſe, when they had an opportunity of deceiving.

11 Even a child is known by his doings *a*, whether his work *b* be pure, and whether *it be* right.

a Young Children diſcover their inclinations or diſpoſitions even by their childiſh ſpeeches and carriages, as not having yet learnt the art of diſſembling. *b* Or rather *will be*: for it is not expreſſed in the Hebrew, and therefore may be either way ſupplied. The ſenſe is, The future diſpoſition and converſation of a Man may very probably be conjectured from his childiſh manners.

12 * The hearing ear, and the ſeeing eye, the LORD hath made even both of them *c*.

c It is God alone who gives us our Senſes, and Natural Faculties, and the uſe and exerciſe of them, and eſpecially a power of employing them aright to ſee and obſerve the works of God, & to hear & receive his Word and all whoſome inſtructions. Whence he leaves it to us to gather, that God doth exactly ſee and hear all mens words, and actions though never ſo ſecret. He names *the Eye*, and *Ear*, becauſe theſe are the two Senſes by which inſtructions are conveyed to the mind: but under them he ſeems to comprehend all other ſenſes and powers of Soul or Body, by a Synecdoche.

13 * Love not ſleep *d*, leſt thou come to poverty: open thine eyes *e*; and thou ſhalt be ſatisfied with bread.

d i. e. Immoderate ſleep, or ſloth or idleneſs. Take ſleep becauſe neceſſity requires it, not from any love to it. *e* Awake out of ſleep, ſhake off ſloth and betake thy ſelf to thy employment with diligence and vigor.

14 *It is* naught *f*, it is naught ſaith the buyer *g*, but when he is gone his way *h*. then he boaſteth *i*.

f The commodity is but of little worth. *g* To wit to the Seller: he diſcomends it that he may bring down the price of it. *h* With the commodity purchaſed. *i* That by his wit he hath over-reached the Seller, and got a great advantage to himſelf, This he notes as a common but reproveable practice.

15 There is gold *k*, and a multitude of rubies, but * the lips of knowledge *are* a precious jewel *l*.

*Ch. 3.15, & 8 11.

k To wit in the World, in divers mens hands, by whom it is highly prized. *l* But wiſe ſpeeches proceeding from an underſtanding or honeſt Heart are of far greater worth and uſe, both to him that uttereth them, and to thoſe that receive and improve them to their own benefit.

16 * Take his garment *m* that is ſurety *for* a ſtranger *n*; and take a pledge of him *o* for a ſtrange woman *p*.

*Ch.22.27 & 27. 13.

m To wit, as a pledge, without which he ought not to be truſted becauſe by this action he ſheweth himſelf to be a Fool, and he taketh the ready way to beggery. *Obj.* This precept contradicts that Law which forbad the taking of a Garment for a Pledge, *Exod.* 22. 26: *Anſw.* It doth not contradict it, for the caſes vaſtly differ; for that Law concerned only the poor, who were forced to borrow for their own neceſſity, and therefore deſerve pity; whereas this reacheth only thoſe who are or would be thought rich and ſufficient Security for others, and who borrow not for their own need, but for a meer Stranger: for which folly they deſerve to be ſeverely puniſhed. Beſides, this may be only a Prediction, though it be delivered in the form of a Precept, as many predictions are; and ſo ſhews what may be expected by him that is guilty of ſuch folly, even that he ſhal be ſtripped of his Garments and other neceſſaries. *n* For a Forreigner or a Perſon unknown to him. *o* That is ſurety: which words are to be underſtood out of the foregoing Clauſe. *p* For an Harlot, who is ſo called, *Prov.* 2. 16. and elſewhere.

17 * † Bread of deceit *q is* ſweet to a man, but afterwards his mouth ſhal be filled with gravel *r*.

*Ch.9.17, † Heb. *bread of lying.* [or, *falſhood.*]

q Gain or pleaſure procured by unrighteous courſes. *r* It ſhall be bitter and pernicious at laſt, like gritty Bread which offends the Teeth & Stomach: It will certainly bring upon him the horrors of a guilty Conſcience, & the wrath and judgments of the Almighty God

18 * Every purpoſe is eſtabliſhed by counſel *s*, and *t* * with good advice make war.

*Ch.15.22 *Ch.24.6.

s The way to bring our purpoſes and deſires to a good effect, is to manage them with ſerious conſideration and good advice. *t* Or, *therefore.* This is neceſſary in every common undertaking, and much more in a thing of ſuch high importance as War is.

19 * He that goeth about *as* a tale-bearer, revealeth ſecrets *u*; therefore *x* meddle not with him *y* that || flattereth with his lips *z*.

*Ch. 11.13 ||Or, *inticeth.*

u He that delighteth in and accuſtometh himſelf to the practice of ſpreading Tales or evil Reports, will not forbear to publiſh the greateſt ſecrets which are committed to his truſt. Or, as others render it, and as the words lie in the Hebrew Text, *He that revealeth ſecrets* (contrary to his promiſe or the truſt repoſed in him, you may by that token be aſſured that) *he doth and will go about as a Tale-bearer*, He who divulgeth ſecrets cannot or will not forbear to publiſh other things, and ſo is not fit to be truſted with any thing. *x* To prevent that miſchief. Heb. *and* So the following Sentence is not inferred from the former, but only added to it. *y* Avoid frequent and familiar ſociety and converſation with him. *z* By which artifice he ſeeks to gain thy affections, and ſo to fiſh out all thy ſecrets, which he may impart to others whom he may oblidge hereby, and ſo render his company more acceptable.

20 * Whoſo curſeth his father or *a* his mother, his || lamp *b* ſhal be put out in obſcure darkneſs *c*.

*Ex.21.17. Lev.20:9. Mat.15.4. ||Or, *Candle.*

a Heb. *and*; which is uſed for *or*, *Exod.* 12; 5. *Levit.* 6. 3. and elſewhere. *b* His comfort and happineſs, his Name and Memory which are oft compared in Scripture to a *Lamp* or *Light* *c* Shall utterly periſh; he ſhal die childleſs, and with Ignominy.

21 * An inheritance may be gotten haſtily at the beginning *d*; but the end thereof ſhal not be bleſſed *e*.

*Ch.28.20

d An Eſtate ſometimes is got ſuddenly in the very beginning of a Man's labours for it, in which caſe it may be preſumed that ſome undirect and unrighteous courſes were uſed, for the getting of it, becauſe Riches are very ſeldom given by God, or gotten by men, without mens diligence. But this, as well as many other Proverbs, are to be underſtood of the common courſe, although it admit of ſome exceptions, For ſometimes Merchants or others get great Eſtates ſpeedily by one happy Voyage, or by ſome other proſperous event. This Tranſlation follows the Hebrew Marginal reading, but according to the Textual reading, it may be thus rendred and underſtood. *An Inheritance gotten in the beginning* (to wit, of a mans endeavours) *is abominable*, to wit, unto God, being ſuppoſed to be unjuſtly gotten, as was now ſaid. *c* At laſt it ſhal be curſed and wither by God's juſt judgment.

22 * Say not thou *f*, I will recompenſe evil; *but* wait on the LORD, and he ſhal ſave thee.

*Deut.32. 35. Ch.17. 13. & 24. 29. Ro.12.17. 1Theſ. 5. 15. 1Pet.3. 9.

f In thy Heart: give not way to any ſuch evil Thoughts or Purpoſes. *g* To whom it belongs to execute vengeance, and to deliver his People from all their Enemies.

23 * Divers weights *are* an abomination unto the LORD *h*, and † a falſe ballance *is* not good *i*.

*Ver. 10. †Heb. *ballances of deceit.*

h Of which ſee above on *v.* 10. *i.* Is very wicked and hateful to God and men.

24 * Man's goings *k are* of the LORD *l*; how can a man then underſtand his own way *m*?

*Pſ.37.23. Chap.16.9 Jer.10.23.

k All mens purpoſes and actions. *l* Are ordered and over-ruled by God's wiſe & powerful Providence to accompliſh his own counſel and good pleaſure, and not what men liſt or intend. *m* Either 1. what courſe he ought to take; which he cannot know without God's direction and aſſiſtance, Compare *Pro.* 16. 9. *Jer.* 10. 23. Or 2. what the iſſue of his deſigns will be, whether they ſhal ſucceed or be diſappointed; *the way* being taken for the end or event to which it leads, as it is in many other places, The ſcope of the Proverb is to ſhew, that all the events of humane life are neither ordered nor foreſeen by Man's, but only by God's Providence, and therefore men ſhould only mind the doing of their duty, and then quietly depend upon God for a good Iſſue to their endeavours.

25 *It is* a ſnare n to the man *who* devoureth *that which is* holy o and after vows to make enquiry p.

n It brings guilt and God's curſe and vengeance upon him. o *i: e:* Thoſe Meats or drinks which were devoted or conſecrated to God. Under which one kind he comprehends and forbids all alienation of Sacred or dedicated things from God to a Man's private uſe or benefit: Of which ſee *Lev*: 27. 9. *Deut*: 23: 21. *Mal*: 3: 8, 9. *Acts* 5: 1. *&c.* p After man hath made Vows to conſider whether he can poſſibly, or may lawfully keep them and to invent or enquire of others all ways poſſible to break his Vow, and to ſatisfie or deceive his Conſcience in ſo doing. Which enquiry is juſtly cenſured as a ſin and ſnare, becauſe it is an evidence of a covetous or irreligious Mind, & is the ready way and firſt ſtep towards the open violation of it.

*Pſal: 101: 5, &c. Ver. 3.

26 * A wiſe King q ſcattereth r the wicked, and bringeth the wheel over them s.

q Who ſeriouſly minds his Duty and his true intereſt. r Breaks their Companies and Confederacies, and forceth them to flee ſeveral ways for their own ſafety; driveth them from his preſence, and from the Society of honeſt men, as the Chaff is by the Husbandman ſeparated from the Corn, and driven away by the wind, of which this Hebrew word is commonly uſed; and to which the next Clauſe hath ſome reference. s As the Cart-wheel was anciently turned over the Sheaves to beat the Corn out of them, *Iſa*: 28: 27, 28. He puniſheth them ſeverely, as their offences deſerve. This or ſuch like puniſhments were not unuſual among the Eaſtern Nations, as we may gather from, 2 *Sam*: 8: 2. & 12: 31. *Amos* 1. 3.

|| Or, *lamp.*

27 The ſpirit t of a man *is* the || candle u of the LORD x, ſearching all the inward parts of the belly y.

t *i: e:* The reaſonable Soul. u Is a clear and glorious light ſet up in Man for his information and direction. x So called partly becauſe it comes from God in a more immediate and peculiar manner than the Body doth, *Eccleſ.* 12: 7. and partly becauſe it is in God's ſtead to obſerve and judge all a mans actions y Diſcerning not only his outward actions, which are viſible to others, but his moſt inward and ſecret thoughts and affections, which no other man can ſee, 1 *Cor*: 2. 11. *The belly* is here put for the Heart as it is frequently. The Soul can reflect upon and judge of its own diſpoſitions and actions. Which plainly ſheweth that the Heart is not ſo deceitful, but that a Man by diligent ſtudy of it, and the uſe of the means appointed by God, may arrive at a certain knowledge of its ſtate and condition, in reference to God, and to Salvation.

*Pſ: 101: 1. Ch: 29: 14.

28 * Mercy z and truth a preſerve the king b, and his throne is upheld by mercy c.

z Clemency to Offenders, and bounty to worthy, and to indigent Perſons. a Faithfulneſs in keeping his Word and Promiſes inviolably. b Becauſe they engage God to guard him, and gain him the reverence and affections of his People, which is a King's greateſt ſafety and happineſs. c Which is again mentioned, to ſhew that although it be an act of Grace, and therefore in ſome ſort free, yet Princes are obliged to it both by their duty, and by their intereſt, becauſe it is a ſingular means of their preſervation.

*Ch: 16: 31.

29 The glory of young men d *is* their ſtrength; and * the beauty of old men *is* the gray head e.

d That wherein they glory as their Priviledge above old men. e *i: e:* Their old Age expreſſed by the outward ſign of it, wherein they glory as their peculiar Priviledge, as a Teſtimony of their Piety and Gods Bleſſing and as a token of their great experience and wiſdom. The deſign of this Proverb is to declare the ſeveral advantages of ſeveral Ages and the mutual need they have one of another, and thereby to engage them to mutual love and aſſiſtance, & to friendly converſe, and to make every one contented with his own Age and Condition, and not to envy nor yet deſpiſe his Brother, or the difference of their Ages, as is very uſual among men.

† Heb: *is a purging Medicine against evil.*

30 The blueneſs of a wound f † cleanſeth away evil g; ſo *do* ſtripes h the inward parts of the belly i.

f Grievous wounds which make men black & blew, or ſevere puniſhments. g Are the moſt effectual means to reclaim a wicked Man, and to purge out his corruption. h Heb. *and ſtripes*, which anſwer to the *wounds* in the former Clauſe. i Either 1. Which pierce even to the inward parts of the Belly, and ſo we are to underſtand out of the former Branch, *cleanſe away evil.* Or 2. They cleanſe the inward parts of the Belly, *i: e:* of the Heart So this is an addition to the former Clauſe, and the ſenſe of the whole is, Grievous wounds or ſtripes do cleanſe not only the outward Man by keeping it from all evil actions, but even the inward Man, by expelling or ſubduing vile affections. Which is mentioned as a great and bleſſed benefit of afflictions.

CHAP. XXI.

THe kings heart a *is* in the hand of the LORD, *as* the rivers of water b; he turneth it c whitherſoever he will d.

a His very inward purpoſes and inclinations, which ſeem to be moſt in a Man's own power, and out of the reach of all others, and much more his Tongue and Hand, and all his outward actions. He names *kings* not to exclude other men, but becauſe they are more arbitrary and uncontrollable than other men. b Which Husbandmen or Gardiners can draw by little Channels into the adjacent grounds as they pleaſe,, and as their occaſions require. c Directeth and boweth, partly by ſuggeſting thoſe things to their Minds which have a commanding influence upon their wills, and partly by a direct and immediate motion of their wills and affections, which being Gods Creatures muſt needs be as ſubject to his power and pleaſure as either mens Minds or Bodies are, and which he moves ſweetly and ſuitably to their own Nature, though ſtrongly and effectually. d So as they ſhall fulfill his counſels and deſigns, either of Mercy or of Correction to themſelves, or to their People.

2 Every way of a man is right in his own eyes; but the LORD pondereth the hearts e.

e This was ſaid, *Chap*, 16. 2. where it is here explained, and is here repeated, either for the great importance and uſefulneſs of it, or becauſe he perceived that the *Iſraelites* were very prone to ſelf-deceit.

*1 Sam 15 22. Chap. 15 8 Iſa: 1: 11, &c. Hoſ: 6 6 Mic: 6. 7, 8

3 * To do juſtice and judgment f, *is* more acceptable to the LORD than ſacrifice g.

f The conſcientious performance of all our duties to men g Than the moſt coſtly outward ſervices offered to God, joyned with the neglect of our Moral duties to God or men. The ſame thing is affirmed, 1 *Sam.* 15: 22: *Hoſ.* 6. 6. *Mic*: 6. 7, 8, *&c.*

*Ch: 6: 17 † Heb. *haughtineſs of eyes.* || Or *the light of the wicked.*

4 * † An high look h, and a proud heart i, *and* || the plowing k of the wicked, *is* ſin l.

h One geſture or ſign of Pride put for all the reſt: *Prov.* 6. 17: i Pride lurking and reigning in the Heart. though it do not diſcover it ſelf to men by outward actions, but be diſguiſed with a ſhew of humility, as it is frequently. k Either 1. ſtrictly and properly ſo called: even their civil or natural Actions, which in themſelves are lawful and good, are made ſinful as they are managed by ungodly men, without any regard to the ſervice and glory of God, which ought to be the great end of all our actions, 1 *Cor.* 10. 31. and with a deſign of ſerving their own wicked luſts by it. Or 2. Metaphorically, their deſigns and endeavours which are ſaid to be *ſin*, becauſe they are wholly and fully ſet upon ſin, and they make ſin their trade or buſineſs, which is called *Plowing wickedneſs*, Job 4. 8. But all the antient Interpreters, and divers other render the word *the Lamp or Light*, as this Hebrew word, even thus pointed, is rendred, 1 *Kings* 11. 36. & 15. 4. 2 *Kings* 8: 19: 2 *Chron*: 21. 7. and the *Lamp of the wicked* is a phraſe uſed in this Book, Chap. 13. 9. & 24. 20. as alſo *Job* 21: 17. whereas *the Plowing of the wicked* is a Phraſe not elſewhere uſed. And this ſeems beſt to agree with the Context, for by their Lamp he ſeems to underſtand all their pomp and glory that worldly Greatneſs and Proſperity, which is the Fewel of their Pride. and therefore is moſt fitly joyned with it. l It is by them turned into ſin, and made the occaſion of much wickedneſs. The whole Verſe may be thus rendred, *An high look, and a proud Heart*, which is *the Light or Glory of the wicked*, *i: e:* wherein they glory, eſteeming it magnanimity or gallantry of Spirit) is *ſin* *i: e:* is a great and grievous ſin. And in this manner the learned *Mercer* renders the Verſe, ſave only that he tranſlates the Hebrew word. *Nir, the Plowing.*

*Ch. 10: 4

5 * The thoughts of the diligent m *tend* only to plenteouſneſs; but of every one *that* is haſty n, only to want o.

m Who carefully and induſtriouſly proſecutes what he hath wiſely contrived and reſolved. n Who manageth his affairs raſhly without due conſideration. o Is likely to bring himſelf to poverty.

*Ch: 10: 2 & 13: 11:

6 * The getting of treaſures by a lying tongue p is a vanity toſſed too and fro q of them that ſeek death r.

p By falſe-witneſs-bearing. or by any other falſe or deceitful words or actions, whereby many men get riches. q Is like the Chaff or Smoke, driven away by the Wind; it is neither ſatisfactory nor durable, but quickly vaniſheth away, as hath been frequently obſerved of Eſtates ill gotten. r Not deſignedly but eventually, that take thoſe courſes which will bring Death or Deſtruction upon them or theirs.

† Heb. *ſaw them*, or, *dwell with them.*

7 The robbery of the wicked ſhall † deſtroy them s, becauſe they refuſe to do judgment t.

s The injury which they do to others ſhal either by God or men be returned upon their own heads. t They wilfully and obſtinatly give up themſelves to unrighteous practices.

8 The way u of man x is froward and ſtrange y; but *as for* the pure, his work *is* right z.

u The courſe of his Life: x Of every Man; of Man by Nature and in his corrupt eſtate; of a wicked or impure man, to whom *the pure* is oppoſed in the next clauſe. y Eſtranged from God and from Man's primitive Integrity, and from the rule of his actions, Reaſon and Scripture; in which reſpects wicked men are called *ſtrangers*, *Pſal*: 54. 3. *Ezek*: 44. 7. and elſewhere. z But he whoſe Heart is pure and upright, his converſation is agreeable to it.

* Verſ: 19: Ch: 19. 13. & 25: 24. & 27. 15: † Heb. *a woman of contentions.* † Heb *an houſe of Society.*

9 * It is better to dwell a in a corner of the houſe, top b, than with † a brawling woman in a † wide houſe c.

a To wit, alone in quietneſs, as appears from the oppoſite Clauſe. b Of the roof of the Houſe, which in thoſe Countries was flat and plain and habitable, but was expoſed to all the injuries of the Weather. c Or, *in a common Houſe*, or, *an Houſe of Society*, where husband and Wife live together, or which is capable of many Friends or Companies.

*Jam. 4. 5. † Heb. *is not favoured.*

10 The ſoul of the wicked deſireth evil d: his neighbour † findeth no favour in his eyes e.

d *His Heart is fully* and earneſtly *ſet in him*, as it is expreſſed *Eccleſ*: 8. 11: *to do evil*, to work wickedneſs, to do miſchief to others, to ſatisfie his own luſts, though it be with injury of others. e If he either diſſuade him from his wickedneſs, or ſtand in the way of his Luſts. He ſpares neither friend nor foe.

*Ch. 19. 25

11 * When the ſcorner is puniſhed, the ſimple f is made wiſe: and when the wiſe is inſtructed g, he receiveth knowledge.

f The honeſt or plainhearted man, as *chap* 19: 25. where this whole verſe for the ſubſtance of it is contained and explained. g Or, *proſper*, as this word is uſed, *Prov*: 17. 8. and elſewhere. So the ſenſe of the verſe is, the ſimple learn Wiſdom, both from the puniſhment of wicked men, and from the proſperity of good men.

12 The righteous *man* wiſely conſidereth the houſe of the wicked h; *but* i God overthroweth k the wicked for *their* wickedneſs.

h He looketh through its preſent Power and Glory (which dazleth the eyes of others) unto that ruine to which it is deſigned. i Or, *now*, or *that*, this being the thing which he wiſely conſidereth: k Or, *will overthrow* in his due time, though for a ſeaſon he bear with them.

* Mat: 18 30, &c.

13 * Whoſo ſtoppeth his ears at the cry of the poor l, he alſo ſhal cry himſelf m, but ſhall not be heard.

l When they cry out by reaſon of Oppreſſion or want, and beg relief from him. m Unto God or Men, in his ſtraits which God will bring upon him.

*Ch:17 8. & 18: 16.

14 * A gift *n* in ſecret *o* pacifieth anger, and a reward in the boſom *p*, ſtrong wrath.

n To a perſon offended and angry with us, as the following words ſhew. *o* Which makes it more acceptable; for gifts openly given favour of oſtentation in the giver, and cauſe ſome ſhame or contempt to the receiver. *p* Secretly conveyed into his boſom. See on *Prov.* 17: 8: & 18: 16.

15 *It is* joy to the juſt *q* to do judgment *r*; but deſtruction *s ſhall be* to the workers of iniquity.

q The ſenſe is either 1. He is highly pleaſed and delighted with it. Or 2 He reapeth much comfort and benefit by it, which is oppoſed to the following *deſtruction*: *joy* is put for matter or cauſe of joy *r* To do what is juſt or good, for this is oppoſed to *working of iniquity*. *s* Or, as others render it. *terror or horror*, oppoſite to joy.

16 The man that wandereth out of the way of underſtanding *t* ſhall † remain in the congregation of the dead *u*.

†Heb: *reſt*.

t That forſaketh the rule of Gods word, and walketh after his own Luſts, *u* Shall, without Repentance, be condemned to eternal Death or Damnation.

17 He that loveth ‖ pleaſure *x ſhall be* a poor man *y*; he that loveth wine and oil *z* ſhall not be rich.

‖Or, *ſport*.

x That gives up himſelf to the purſuit and enjoyment of ſenſual and immoderate pleaſures. *y* Takes the ready courſe to Poverty. *z* Which are put for all delicious fare and luxurious feaſting; for Wine and Oil were much uſed in Feaſts in thoſe parts.

18 * The wicked ſhall be a ranſom for the righteous *a*, and the tranſgreſſor for the upright.

*Ch:11:8.

a The wicked ſhall be brought into thoſe troubles which were either threatned by God, or deſigned by wicked men againſt the righteous, and by that means, as by a ranſom, the righteous ſhall be delivered, Thus *Achan* was a ranſom for *Iſrael*, *Joſ.* 7. 26. and *Haman* for *Mordecai*.

19 * It is better to dwell † in the wilderneſs, than *b* with a contentious and angry woman.

*Verſ: 9.
† Heb: *in the land of the deſart*.

b Underſtand, *in a wide houſe*, as it is expreſſed above, *v*: 9. and as the oppoſition here requires.

20 * *There* is a treaſure to be deſired, and oil in the dwelling of the wiſe *c*: but a fooliſh man ſpendeth it up.

*Pſ:112:3.

c Wiſe men lay up all neceſſary and deſirable treaſures for their own uſe, and for their Children, and Families. *Oil* is particularly mentioned, partly becauſe that was a conſiderable part of their wealth and Treaſures in thoſe Countries, of which ſee *Deut*: 7 13. & 28:40, 51. *Judg*: 9: 9: *Mich*: 7. 15. &c. and partly to ſhew that his providence reached not only to neceſſaries, but even to matters of juſt and lawful delight.

21 He that followeth after *d* righteouſneſs and mercy *e*, findeth *f* life, righteouſneſs, and honour.

d That fervently deſires, and diligently and conſtantly endeavours to attain to them, for ſuch ſhall and will certainly obtain them. *e* Living in the conſtant exerciſe of theſe virtues. *f* Shal obtain from God, what is right and due to him, either from God by virtue of his gracious promiſe, or from men, whoſe hearts God will diſpoſe to deal juſtly and kindly with him.

22 * A wiſe *man* ſcaleth the city of the mighty *g*, and caſteth down the ſtrength of the confidence thereof *h*.

*Ec:9:14. &c.

g Wiſdom and policy is oft-times more conſiderable and powerful than ſtrength. *h* The ſtrongeſt forts to which the Citizens truſt moſt for their defence.

23 * Whoſo keepeth his mouth and his tongue *i* keepeth his ſoul *k* from troubles *l*.

*Ch.12:13. & 18. 21.

i From offenſive and provoking ſpeeches. *k* His Perſon. *l* Which a licentious and abuſive Tongue frequently brings upon a man.

24 Proud and haughty ſcorner is his name *m*, who dealeth † in proud wrath *n*.

† Heb. *in the wrath of Pride*.

m In ſtead of that reſpect and glory which he ſeeks by ſuch courſes, he ſhall be branded with the Title and Imputation of an arrogant and ſcornful perſon, which is moſt contemptible and hateful to Mankind. *n* Who in the conduct of his Affairs and dealings in the world, is not governed by reaſon and Juſtice, but by his own Pride and Paſſions.

25 * The deſire of the ſlothful killeth him *o*: for his hands refuſe to labour.

*Ch: 13:4.

o Either 1. Tormenteth him almoſt to death, whilſt he paſſionately deſires that which he ſees he ſhall not enjoy, and will not take pains to procure. Or 2 Expoſeth him to extream want, and ſo to death, or to ſuch wicked courſes for the ſupply of his wants, as bring him to an untimely death.

26 He *p* coveteth greedily all the day long *q*: but the * righteous giveth and ſpareth not *r*.

*Pſ:112: 9.

p The ſlothful man mentioned in the laſt verſe. But becauſe the Verſes in this Book are for the moſt part independent one upon another, this clauſe is and may be otherwiſe rendred, There is that *coveteth*, &c. Or, the wicked (which may be underſtood from the oppoſition of the *righteous* in the next clauſe) *coveteth*, &c. *q* Spends his whole time in vain and lazy deſires, but will not labour to get any thing, either to uſe himſelf, or to give to others. *r* By Gods Bleſſing upon his induſtry he procures enough, not only for his own ſupport, but alſo for the liberal relief of others.

27 * The ſacrifice *s* of the wicked *is* abomination *t*: how much more *when u* he bringeth it † with a wicked mind *x*!

*Pſ:50: 9.
Chap:15.8.
Iſa: 66. 3.
Jer: 6: 20.
Amos 5. 22.
† Heb: *in wickedneſs*.

s All the moſt glorious and coſtly ſervices which they offer to God *t* God rejects and abhors them, becauſe they are offered by ſuch men, and in ſuch manner as God juſtly abhors. *u* Or, *becauſe* as all the antient Tranſlaters render it, the Hebrew particle, *aph*, being expletive: Or, *even becauſe*; ſo the following clauſe gives the reaſon of the former Propoſition. *x* With an hypocritical and impenitent Heart, or with a bad deſign, not in obedience to Gods Command, and with reſpect to his honour and ſervice, but either to cover, or countenance, or promote ſome wicked intention or courſe, which notwithſtanding all his profeſſions of Religion, he is reſolved to proſecute.

28 *† A falſe witneſs *y* ſhall periſh *z*: but the man that heareth *a*, ſpeaketh conſtantly *b*.

*Ch: 19:5, 9.
†Heb: *witneſs of lies*.

y Heb. *A witneſs of lies*. one who is forward to ſwear or ſpeak falſe things, or ſuch things as he hath not heard nor learned from others nor ſeen, but deviſed in his own heart. *z* Shall be ſeverely puniſhed either by God or Man, and ſhall be confounded and ſilenced, becauſe none will for the future regard or credit his teſtimony. *a* He who hears before he ſpeaks, and witneſſeth nothing but what he hath heard or ſeen, and knows to be true. *b* Doth not contradict himſelf, but always affirmeth the ſame thing. Or, as moſt other Interpreters render the words, *ſpeaketh* (or, *may ſpeak*, dare ſpeak freely and boldly) *for ever*; when lyars are cut off, he lives, and is in a capacity of ſpeaking and bearing witneſs again and again, as occaſion requires, as long as he lives, and his Teſtimony will be received.

29 A wicked man hardeneth his face *c*: but *as for* the upright, he ‖ directeth his way *d*.

‖ Or, *conſidereth*.

c Continueth in evil courſes with obſtinacy and impudence, in ſpight of all the Commands of God, or Counſels of Men. *d* He ordereth his ſteps aright, and if at any time he goeth awry, he doth not add Rebellion to his ſin, nor perſiſt in his errour, but conſidereth his ways, and turneth his feet to Gods teſtimonies, as *David* did *Pſal*: 119. 59. Or, *conſidereth his way*, remembring with grief and ſhame what he hath done, and taking better heed to himſelf for the future.

30 * *There is* no wiſdom, nor underſtanding nor counſel againſt the LORD *e*.

*Jer.9:23.

e Which can prevail againſt the Counſel and will of God!

31 * The horſe *f* is prepared againſt the day of battle: but * ‖ ſafety *is* of the LORD *g*.

*Pſal:20:7 & 33:17.
* Pſ: 3: 8.
‖Or, *victory*.

f Under which particular all warlike proviſions are comprehended. *g* The ſucceſs of the battle depends not upon any humane ſtrength or art, but meerly upon Gods Providence, who gives the victory when and to whom he pleaſeth, and oft times to thoſe that have leaſt reaſon to expect it. Compare *Ecclef*: 9: 11.

CHAP. XXII.

A * *good* name *a is* rather to be choſen than great riches *b*, and ‖ loving favour *c* rather than ſilver and gold.

*Ecc:7: 1.
‖Or, *favour is better than*, &c.

a Heb. *name* put for *good name*, as *Ecclef*: 7: 1. the word *good* being eaſily underſtood out of the next clauſe, in which it is expreſſed in the Hebrew text. A good reputation amongſt wiſe and good men. *b* Partly becauſe it is a moſt ſpecial bleſſing from God being appropriated to worthy Perſons, whereas God commonly throws away Riches upon the baſeſt of men; partly becauſe it gives a man that tranquility and ſatisfaction of mind, and that content and comfort in his condition, which no Riches can purchaſe: and partly becauſe as it is commonly an evidence of a mans Virtue and Piety, ſo it is accompanied with Gods love and favour, whereas Riches are oft given by God in wrath, and to the hurt of the owner. *c* Or, *good Grace or Favour*, a good Report among men, eſpecially among good men, and that hearty love and Kindneſs which attends upon it.

2 * The rich and poor meet together *d*: the LORD *is* the maker of them all *e*.

*Ch:29:13.

d Either 1. In a way of hoſtility or oppoſition, as this word is ſometimes uſed, the rich contemning and oppreſſing the poor, and the poor envying and purloining from the rich, and ſo the following words are a reaſon why that hoſtility ſhould ceaſe. Or 2 In the way of mutual converſe, they live together, and need one another. *e* Not only as they are men, but alſo as they are poor or rich, which difference comes wholly from Gods Providence. They have one Common Creator, and Lord, and Judge, and the one cannot deſpiſe nor grudge at the other without a reflection upon God.

3 * A prudent man forſeeth the evil *f*, and hideth himſelf *g*: but the ſimple paſs on *h*, and are puniſheth.

*Ch:14:16. & 27: 12.

f The Calamity or Judgement of God threatned, and approaching. *g* Retireth to his ſtrong Tower, mentioned *Prov*: 18. 10. by prayer and Repentance, putteth himſelf under the Protection of the Almighty. Compare *Iſa*: 26: 20. *h* In their former road and courſe of ſin, careleſly and ſecurely, as Travellers do in a road where they apprehend no danger.

4 * ‖ By humility *i*, and the fear of the LORD *k*, *are* riches, and honour, and life *l*.

* Pſ: 112:3.
‖Or, *the reward of humility*, &c.

i Or, *becauſe of humility*: or, as many others render it, *the reward of humility*, that reward which God hath graciouſly promiſed, and will give to Humility; which is a grace of great price in God's Eyes. See *Iſa*: 57: 15. *Jam*: 4: 6. *k* By which he diſtinguiſheth true and Chriſtian Humility from counterfeit and moral humility, becauſe that ariſeth from a deep ſenſe of Gods greatneſs, and purity, and perfection, compared with our meanneſs and filthineſs, and manifold imperfections, whereas this is quite of another nature, and from other grounds. *l* The comforts of this life, and the happineſs of the next, both which are promiſed to Godlineſs, 1 *Tim*: 4: 8.

5 Thorns *and* ſnares *are* in the way of the froward *m*: he that doth keep his ſoul *n* ſhall be far from them.

m The wicked by their evil courſes expoſe themſelves to many dangers and occaſions both of ſin and miſchief. *n* That taketh heed to himſelf, and to his actions, and to the ſaving of his Life and Soul. *o* Either 1. Will avoid the ſociety of ſuch froward perſons. Or 2. Shal by that circumſpection preſerve himſelf from thoſe *thorns*, &c. with which the pronoun, *them*, agrees in number.

6 ‖ Train up *p* a child † in the way he ſhould go *q*, and when he is old, he will not depart from it *r*.

‖Or, *catechiſe*.
† Heb: *in his way*.

p Or, *initiate or inſtruct*. *q* Heb. *in*, *or according to his way*, *i*: *e*: either, 1. According to his capacity. Or rather 2. In that courſe or manner of life which thou wouldeſt have him chuſe and follow. Or, as one learned man renders it, *in the beginning of his way*, *i*: *e*: in his tender years, as ſoon as he is capable of inſtruction. Heb. *in the mouth*, &c. *The mouth* is oft put for the beginning or entrance of any place, as *Gen*: 29. 2: *Joſ*: 10: 18. *Prov*: 8: 3. *Dan*: 6: 17. *r* To wit, not eaſily and ordinarily. The impreſſions made in childiſh years will remain, as hath been obſerved by all ſorts of learned Writers. But this, as many Proverbs of like nature, are not to be underſtood as if this were univerſally and neceſſarily true, which Experience confutes, but becauſe it is ſo for the moſt part, except ſome extraordinary cauſe hinder it.

7 * The rich ruleth over the poor *s*, and the borrower is ſervant † to the lender *t*.

*Jam. 2: 6. † Heb. *to the man that lendeth.*

s To wit, with rigor and Tyranny, taking advantage of his neceſſities. *t* Is at his mercy, and therefore forced to comply with his pleaſure. The deſign of the Proverb is partly to correct his miſcariage of the rich, and partly to oblige all men to diligence, whereby they may deliver themſelves from this ſervitude.

8 * He that ſoweth iniquity *u* ſhall reap vanity *x*: ‖ and the rod of his anger ſhall fail *y*.

*Job 4: 8: Hoſ: 10: 13. ‖ Or, *and with the rod of his anger he ſhall be conſumed.*

u Or *unrighteouſneſs* whoſe common Practice it is to wrong or oppreſs others. *x* Or *trouble or miſery*, as this word is commonly uſed, and as divers here render it. The Miſchief which he hath done to others, ſhal be returned to him by God's righteous ſentence. *y* That power which he uſed with fury and cruelty ſhall be taken away from him.

9 * † He that hath a bountiful eye *z*, ſhall be bleſſed *a*: for he giveth of his bread to the poor.

*2 Cor: 9. 6. † Heb. *good of eye.*

z Heb. *A good eye.* He who looks upon the wants and miſeries of others with compaſſion and kindneſs, as this Phraſe is uſed, *Matth.* 20: 15. as *an evil eye*, is put for one that beholds others with envy and unmercifulneſs, *Deut*: 15: 9. *Prov*: 23: 6. & 28. 22. *a* Both by God and Men.

10 * Caſt out *b* the ſcorner *c*, and contention ſhal go out; yea, ſtrife add reproach *d* ſhall ceaſe.

*Pſ. 101. 5.

b Out of your Society, avoid converſation with him. *c* Who neither fears God, nor reverences Man, but ſcorns all admonitions, and minds only the pleaſing of himſelf, and the gratifying of his own Luſts, which is the chief cauſe of moſt contentions. *d* Wherewith he loads thoſe that either oppoſe or admoniſh him.

11 * He that loveth pureneſs of heart *e*, ‖ *for* the grace of his lips *f*, the king *ſhall be* his friend *g*.

*Ch. 16. 13. ‖ Or, *and hath grace in his lips.*

e Who is plain hearted or ſincere, and abhors diſſimulation. *f* For thoſe gracious ſpeeches which naturally and commonly flow from a pure heart. Or, and (underſtand, *loveth*, out of the former clauſe) *grace of his lips.* Whoſe diſcourſe is gracious and ſincere. *g* The greateſt men will, or ſhould deſire, and highly prize the acquaintance and advice of ſuch perſons, rather than of Diſſemblers and Flatterers, wherewith they are moſt commonly peſtered.

12 The eyes of the LORD preſerve *h* knowledge *i* and he overtrhoweth ‖ the words *k* of the tranſgreſſor.

‖ Or, *the matters.*

h God by the watchful Eye of his Providence maintains and defends. *i* To wit, men of knowledge; the abſtract being put for the concrete, as Pride is put for a proud man, *Pſal*: 36: 11. *Deceit for the deceitful*, as *Prov*: 12 17. So here *Knowledge* for knowing and good men, ſuch as the laſt verſe ſpoke of, whoſe hearts are pure, and ſpeeches gracious, not only the King ſhal be their friend, as he ſaid there, but God alſo, which he adds here. *k* Their falſe and flattering ſpeeches, whereby they deſigned and expected to gain the favour and friendſhip of great men, which are oppoſed to the ſincere and gracious ſpeeches of good men, implied in the firſt clauſe of this verſe, and expreſſed in the foregoing verſe, or, as others render it, and the word is very commonly uſed, *the matters*, all his Counſels, Hopes, Enterprizes, and Concerns.

13 * The ſlothful *man* ſaith *l*, *there is* a lion without *m*: I ſhall be ſlain in the ſtreets *o*.

*Ch: 26: 13.

l Alledgeth as his excuſe to them who upbraid him with idleneſs, or perſwade him to diligence. *m* There are extream dangers and invincible difficulties in my way. *n* By that lion, or ſome other way. *o* Which is added to ſhew the ridiculouſneſs of his excuſe; for Lions abide in the woods or fields, not in the ſtreets of Towns or Cities.

14 * The mouth *p* of ſtrange women *is* a deep pit *q*: he that is abhorred of the LORD *r* ſhall fall therein.

*Ch: 2: 16. & 5: 3 & 7. 5. & 23. 27.

p Her fair and flattering ſpeeches wherewith ſhe enticeth him to groſs filthineſs as it is noted *Prov*: 7. 21. *q* Into which it is eaſie to fall, but hard, if not impoſſible, to get out of it. It is a rare thing for any perſon, once entred into the courſe of Whoredom, ſincerely to repent of it, and turn from it. See *Prov*: 2: 19. *r* To wit, in an high and ſingular manner; who by his former impieties, and contempt of God and of his Grace, hath provoked God to leave and loath him, and to puniſh one ſin with another: for otherwiſe all ſinners, as ſuch, are abhorred by God.

15 Fooliſhneſs *is* bound *s* in the heart of a child; *but* * the rod of correction ſhal drive it far from him *t*.

*Ch: 13: 24 & 19. 18. & 23: 13. & 29. 15, 17.

s Is fixed and ſetled there, as being born with him, and rooted in his very nature, and not plucked up without great difficulty and diligence. *t* The ſmart of puniſhment makes him weary of his ſin, and watchful againſt it.

16 He that oppreſſeth the poor to encreaſe his *riches*, *and* he that giveth to the rich *u*, *ſhall* ſurely *come* to want.

u That vainly and prodigally caſts away his eſtate upon thoſe who do not need it, or gives it to them with evil deſign, as that they may aſſiſt him in oppreſſing the poor, or at leaſt hinder him in it.

17 Bow down thine ear, and hear the words of the wiſe *x*, and apply thine heart *y* unto my knowledge *z*.

x Of wiſe and holy men of God. *y* Thirſt after it, and give up thy ſelf to the diligent ſtudy of it. *z* The knowledge of God, and of thy ſeveral duties, which I am here delivering to thee.

18 For *it is* a pleaſant thing if thou keep them *a* † within thee *b*; they ſhal withal be fitted *c* in thy lips.

† Heb. *in thy belly.* Job 15. 35. & 32: 18.

a The words of the wiſe. *b* Heb. *in thy belly, i. e.* in thine heart, which implies receiving them in love, and retaining them in mind and memory. *c* Be fitly expreſſed: or, *be diſpoſed or ordered:* The ſenſe is, when thou haſt got them into thine heart, thou wilt be able and ready to diſcourſe pertinently and profitably of them.

19 That thy truſt may be in the LORD *d*, I have made † known to thee this day, ‖ even to thee.

† *Them.* ‖ Or, *truſt thou alſo.*

d That knowing God, and his word, and Promiſes, thou maiſt chearfully and confidently truſt in him, which is the only way to thy ſafety and happineſs.

20 Have not I written unto thee † excellent things *e* in counſels and knowledge *f*:

† Heb. *things of command or authority.*

e Or *princely things*, as they are called, *Prov*: 8. 6. *the great things of Gods Law*, as *Hoſ*: 8; 12. *f* Conſiſting of *Counſels* to direct thy practice, and *Knowledge* to inform and enrich thy mind. Or by that known Figure *Hendiadis, in counſels of knowledge, i: e:* in good counſels which proceed from ſound knowledge, and make a man knowing and wiſe, which are oppoſed to *the counſels of the wicked*, *Prov*: 12. 5. which are without knowledge.

21 That I may make thee know the certainty of the words of truth *g*; that thou mighteſt anſwer the words of truth *h* ‖ to them that ſend unto thee *i*?

‖ Or, *to thoſe that ſend thee.*

g That I may teach thee, not falſe, or vain, or uncertain things, as the Teachers of the Heathen nations do, but the true and infallible Oracles of God. *h* That being inſtructed by me, thou maiſt be able to give true, and ſolid, and ſatisfactory anſwers. *i* To wit, for thine advice in great and difficult matters. Or, *to thoſe that ſend thee, i. e.* that employ thee in any buſineſs of moment, whereof they expect an account from thee.

22 Rob not the poor, becauſe he *is* poor *k*: * neither oppreſs the afflicted in the gate *l*.

*Zec: 7: 10

k This may be mentioned, either 1. As a motive to this Robbery, becauſe he was unable to reſiſt him, or to revenge himſelf upon him: Do not take advantage of his Poverty. Or, 2. As an Argument againſt it, becauſe he is a fitter object for thy pity and Charity, than for thy Injuſtice or Cruelty. It is baſe and inhumane to cruſh ſuch a Perſon. *l* In the place of Judgment, or under pretence of Juſtice, and much leſs in other ways where there is no colour of Juſtice.

23 * For the LORD will plead their cauſe *m*, and ſpoil the ſoul *n* of thoſe that ſpoiled them.

*Ch: 23: 11.

m Which he hath in a peculiar manner undertaken to do. *n* Take away not only their goods but their lives too. So fully will he recompence their wickedneſs to them.

24 Make no friendſhip with an angry man, and with a furious man thou ſhall not go *o*:

o Into his company: not converſe frequently and familiarly with him, as friends uſe to do.

25 Leſt thou learn his ways *p*, and get a ſnare *q* to thy ſoul.

p Leſt thou be infected by his example, or provoked by his paſſion to return the like to him. *q* Either 1. A miſchief, which is oft the effect of unbridled rage. Or 2. An occaſion of ſin, either by drawing thee to an imitation or requital of his rage; or by tempting thee to unfaithfulneſs in performing the great office of a Friend, to wit, Admonition or reproof, which, by reaſon of his furious temper, thou either canſt not, or wilt not do.

26 * Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts *r*.

*Ch: 6. 1. & 11. 15.

r To wit, raſhly, or unneceſſarily.

27 If thou haſt nothing to pay, why ſhould he * take away thy bed from under thee *s*.

*Ch: 20: 16

s Why wilt thou put thy ſelf into the hands of ſuch a man, who will exact the debt from thee without any compaſſion? For though God did not allow this practice, covetous Creditors would frequently do it.

28 * Remove not the antient ‖ land-mark *t* which thy fathers have ſet.

* Deu: 19. 14: & 27: 17. Ch: 23: 10: ‖ Or, *bound.*

t Whereby the Lands of ſeveral poſſeſſors were diſtinguiſhed and divided. Do not enrich thy ſelf with the injury of other men; Do not invade the rights of others.

29 Seeſt thou a man diligent *u* in his buſineſs? he ſhal ſtand before kings *x*, he ſhall not ſtand before † mean *men*.

† Heb: *obſcure men.*

u Or, *expeditious*, as the word properly ſignifies, one of quick diſpatch, vigorous and ſpeedy in executing what hath been well and wiſely contrived. *x* He is fit to be employed in the affairs of the greateſt princes.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler *a*, conſider diligently what *is* before thee *b*.

a When thou art invited to a Feaſt with a great man. *b* Either 1. What perſon or Perſons. Or rather 2. What things, what plenty and variety of Meats and Drinks, by which thou maiſt eaſily be tempted to exceſs, and by that means induced to uſe ſuch ſpeeches or carriages, as may be unfit for thee, or many ways hurtful to thee.

2 And put a knife to thy throat *c*, if thou *be* a man given to appetite *d*.

c Reſtrain and moderate thine appetite, as if a knife, or ſome other thing ſtuck in thy Throat, and hindered thee from ſwallowing what thou diſt deſire; or, as if a man ſtood with a knife at thy Throat ready to kill thee, if thou didſt tranſgreſs; or, though it be as irkſome to thee to do ſo, as if thou hadſt a knif put to thy Throat. So this is to be underſtood metaphorically, as that Phraſe of *cutting off the right hand*, &c. Matth. 5: 29, 30. Or, *For thou doſt* (or, *leſt thou ſhouldſt*, as the Syriack Interpreter renders it; or *otherwiſe thou wiltſt* or *ſhouldſt*) *put a knife to thy throat.* So the ſenſe is, when thou goeſt to their Feaſts, thou doſt expoſe thy ſelf to great and manifeſt hazards, to thy own intemperance, and to all its dangerous conſequences, and to the ill effects of other mens intemperance. *d* Prone to exceſs in eating and drinking.

3 Be not deſirous of his dainties: for they *are* deceitful meat *e*.

e Either becauſe they do not yield thee that ſatisfaction which thou didſt expect from them, but rather load thee with ill humors and the ſeeds of divers diſeaſes: or becauſe they are not provided for thee with ſincerity and good Will, but with ſome evil deſign upon thee, either to diſcover and betray thee, or to enſlave thee. See below *v*: 6, 7.

4 * Labour not *f* to be rich: ceaſe from thine own wiſdom *g*:

Ch:28:20
Tim:6:9,
0.

f Heb. Do not weary thy ſelf with immoderate cares and labours, as many covetous men do. *g* From that carnal Wiſdom which is natural to man in his corrupt eſtate, which perſwades men to believe that it is their intereſt to uſe all poſſible means to get Riches, and that the happineſs of their Lives conſiſts in the abundance of their Poſſeſſions, directly contrary to the aſſertion of our bleſſed Lord; *Luke* 12: 15.

5 † Wilt thou ſet thine eyes upon that *h* which is not *i*? for *riches* certainly make themſelves wings, they fly away as an eagle *k* towards heaven.

† Heb. *Wilt thou cauſe thine eyes to fly upon.*

h i: e: Look upon it with earneſtneſs and greedy deſire, employing the eyes of thy mind and Body about it. *i* Which hath no ſolid and ſetled beeing; which is ours *to have*, but not to *hold*; which is always upon the wing, and oft times gone in the twinkling of an Eye, ſo that the owner is frequently at a loſs, and cannot tell whether he hath his Eſtate, or whether he hath loſt it. *k* Swiftly, ſtrongly, and irrevocably. We quickly loſe the ſight and poſſeſſion of them. Their flying away from us is elegantly oppoſed to our Eyes being ſet, or, as it is in the Hebrew, flying upon them in the beginning of the verſe.

6 Eat thou not the bread of *him that hath* an evil eye *l*, neither deſire thou his dainty meats.

l Of the envious or covetous man, who ſecretly grudgeth thee the meat which he ſets before thee, as this Phraſe is uſed, *Prov*: 28: 22: *Matth*: 20: 15. as on the contrary a liberal man is ſaid to have a *good Eye*, Prov: 22: 9.

7 For as he thinketh in his heart, ſo *is* he *m*: Eat and drink, ſaith he to thee, but his heart *is* not with thee *n*.

m You are not to judge of him by his words, for ſo he profeſſeth kindneſs, as it follows, but by the conſtant temper of his mind, which he hath fully diſcovered to all that know him by the courſe of his Life. *n* He hath no ſincere kindneſs to thee, but inwardly grudgeth thee that which he outwardly offers to thee.

8 The morſel *which* thou haſt eaten, ſhalt thou vomit up *o*, and loſe thy ſweet words *p*.

o When thou perceiveſt his churliſh diſpoſition and carriage, his meat will be loathſom to thee and thou wiltſt wiſh either that thou hadſt never eaten it, or that thou couldeſt vomit it up again, *p* Thy pleaſant diſcourſe wherewith thou didſt adorn his Table, and deſign both to delight and profit him, is loſt, and of no effect to him, and thou wiltſt be ready to repent of it.

9 * Speak not in the ears of a fool *q*: for he will deſpiſe the wiſdom of thy words *r*.

*Ch: 9: 8:

q Caſt not away good counſels upon obſtinate and incorrigible ſinners. We have the ſame advice given, *Matth*: 7: 6. *r* He will ſcornfully reject thy wiſe and good admonitions.

10 * Remove not the old || land-mark; and enter not into the fields of the fatherleſs *s*:

*Deut: 19: 14: & 27. 17. Ch: 22. 28
|| Or, *bound*.

s Either to take away their goods; or rather to poſſeſs their Lands, as this Phraſe is uſed, 2 *Sam*: 5. 6

11 * For their redeemer *t* is mighty; he ſhall plead their cauſe with thee.

*Job 31:21: Ch: 22:23.

t Heb: *their near kinſman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights, of which ſee *Lev*: 25. 25. *Numb*: 35: 12. Thus God is pleaſed to call himſelf, to ſhew how much he concerns himſelf for the relief of oppreſſed and helpleſs Perſons.

12 Apply thine heart unto inſtruction *u*, and thine ears unto the words of knowledge.

u Content not thy ſelf with outward hearing or reading of it, but affectionately receive it into thine heart, and lay it up there as choice Treaſure:

13 * With-hold not correction from the Child: for *if* thou beateſt him with a rod, he ſhall not die *x*.

*Ch: 13: 24 & 19: 18: & 22: 15. & 29: 15, 17.

x It is a likely mean to prevent their corruption, and the deſtruction which commonly follows it, as the next verſe explains this.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhal rejoyce *y*, || even mine.

|| Or, *even I will rejoyce.*

y In the good ſucceſs of my counſels, and in thy Piety and Happineſs, which is as truly deſirable and pleaſant to me, as my own.

16 Yea, my reins ſhall rejoyce *z*, when thy lips ſpeak right things.

z I ſhall rejoyce not only in ſhew and profeſſion, but inwardly, and with all my ſoul.

17 * Let not thine heart envy ſinners *a*: but be thou in the fear of the LORD *b* all the day long *c*.

*Pſ: 37: 1: & 73. 3. Chap: 3: 31 & 24. 1.

a Let not the conſideration of their preſent impunity and proſperity ſtir thee up, either to envy them, or to approve and imitate their evil courſes. *b* Reverence the preſence of the Divine Majeſty, and dread his power and juſtice, and thoſe judgments which he hath prepared for ſinners, and thou whilſt ſee no cauſe to envy, but rather to pity them. *c* Not only when thou art in trouble, but in all times and conditions.

18 * For ſurely there is an || end *d*, and thine expectation ſhall not be cut off *e*.

*Ch: 24: 14
|| Or, *reward*.

d An expected and happy end for ſuch as fear God, which was required *v*: 17. Or, *a reward*, as this Hebrew word is rendred, *Prov*: 24: 20. *e* Thou ſhalt certainly enjoy that good which thou expecteſt, as the wicked ſhall loſe that Happineſs which they enjoy.

19 Hear thou, my ſon, and be wiſe *f*, and guide thine heart *g* in the way *h*.

f Reſt not in hearing, but ſee that thou groweſt wiſer and better by it. *g* Order the whole courſe of thine affections and actions. *h* In Gods way, oft called *the way*, as hath been obſerved before.

20 * Be not amongſt wine-bibbers *i*; amongſt riotous eaters † of fleſh.

*Iſa: 5: 22. Luk: 21: 34 Rom: 13: 13 Eph: 5: 18:
† Heb: *of their fleſh.*

i Avoid their converſation and company, leſt thou be either infected or injured by them.

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs *k* ſhall cloth a man with rags.

k Immoderate ſleep, and idleneſs, which is as ready a way to Poverty, as Gluttony or Drunkenneſs is.

22 * Hearken unto thy father that begat thee *l*, and deſpiſe not thy mother when ſhe is old *m*.

* Ch: 18.

l And therefore deſires and ſeeks thy good in all his counſels. *m* When the infirmity of age is added to that of her ſex, which is apt to breed contempt.

23 * Buy *n* the truth *o*, and ſell *it* not *p*; *alſo* wiſdom, and inſtruction, and underſtanding *q*.

*Ch: 4: 5, 7.

n Purchaſe it upon any terms, ſpare no pains nor coſt to get it. *o* The True and ſaving knowledge of Gods mind and will concerning your Salvation, and the way that leads to it. *p* Do not forget it, nor forſake it for any worldly advantages, as ungodly men frequently do. *q* Whereby you may love and practiſe the truth known and received.

24 * The father of the righteous ſhall greatly rejoyce, and he that begetteth a wiſe *child*, ſhall have joy of him.

*Ch: 10: 1 & 15. 20.

25 Thy Father and thy Mother ſhall be glad *r*, and ſhe that bare thee *s* ſhall rejoyce.

r He repeateth this again as a Powerful Argument to prevail with all Children, that are not void of natural affection to labour to be wiſe and good, that ſo they may glad the hearts of their Parents to whom they have ſuch high and indelible obligations. *s* With ſo great pain and hazard, and brought thee up with ſuch tender care, whom thou canſt not better requite.

26 My ſon, give me thine heart *t*, and let thine eyes obſerve *u* my ways *x*.

t Receive my Counſels with thy whole heart. *Solomon* ſpeaking in Gods Name, and cauſe, requires the heart to be given to him. *u* Let thy mind ſeriouſly and practically conſider. *x* Either 1. The ways in which I have walked, my evil practices: take warning by my ſad example. Or 2. The ways which I preſcribe, to you; as the Apoſtles called the Goſpel which they preached, *their Goſpel* 1 Theſſ: 1: 5. 2 Tim: 2: 8.

27 * For a whore is a deep ditch *y*; and a ſtrange woman is a narrow pit.

*Ch: 22: 14

y In which a man is in evident danger of Perdition, and out of which it is exceeding difficult to eſcape.

28 * She alſo lieth in wait || as *for* a prey *z*, and increaſeth the tranſgreſſors among men *a*.

*Ch: 7: 12.
|| Or, *as a robber*.

z Watching all opportunities of enſnaring young men to their deſtruction. *a* She is the cauſe of innumerable ſins againſt God, and againſt the Marriage-Bed, againſt the Soul and Body too, and by her wicked Example and Arts, involveth many perſons in the guilt of her ſins.

29 * Who hath woe *b*? who hath ſorrow? who hath contentions? who hath babling *c*? who hath wounds without cauſe *d*? who hath redneſs of eyes?

*Iſa: 5: 11. 22.

b From the ſin of luſt he proceeds to that of drunkenneſs, which doth frequently accompany it. *c* The ſin of much and impertinent talking: or, *tumultuous noiſe* or *clamour*, which is uſual among Drunkards. See *Prov*: 21. 1. *d* Upon every ſlight occaſion, which men enflamed with Wine are very apt to take.

* 30 They that tarry long at the wine; they that go to ſeek mixt wine *e*.

e Either mixed with Water, or with other ingredients to make it ſtrong and delicious. Heb. *mixture*, mixed drinks of ſeveral ſorts ſuited to their Palats.

31 Look not thou upon the wine *f* when it is red *g*, when it giveth his colour in the cup; *when* * it moveth it ſelf aright *h*.

*Can: 7: 9.

f Earneſtly, ſo as to enflame thine Appetite towards it; in which ſenſe men are forbidden *to look upon a Woman*, Job 31. 1. Mat: 5: 28: *g* Which was the colour of the beſt Wines in that Country, which therefore are called *Blood*, Gen: 49: 11. Deut: 32: 14. and ſuch were uſed by them in the Paſſover. *h* When it ſparkleth and frisketh, and ſeems to ſmile upon a Man.

32 At the laſt it bitteth like a ſerpent, and ſtingeth like || an adder *i*.

|| Or, *a Cockatrice*.

i It hurts the Body in many reſpects, impairs the vigor of the Mind, waſtes the eſtate and Reputation, wounds the Conſcience, and without Repentance, will deſtroy the Soul.

33 Thine eyes ſhall behold *k* ſtrange women, and thine heart ſhall utter perverſe things *l*.

k With evil intent, or luſtfully, which is the effect of drinking much Wine, as is noted in Scripture, *Gen*: 19. 31, 35. *Hoſ*: 4: 18. and other Authors. *l* Thine Heart, which when thou hadſt the uſe of thy wit, concealed, will then diſcover its wickedneſs, by filthy and perverſe ſpeeches.

34 Yea, thou ſhalt be as he that lieth down *m* † in the midſt of the Sea *n*, or as he that lieth upon the top of a maſt *o*.

† Heb: *in the heart of the Sea.*

m To ſleep, of which that word is frequently uſed. *n* In a Ship in the midſt of the Sea. This Phraſe notes the temper and condition of the Drunkard, the giddineſs of his Brain, the unquietneſs of his Mind, and eſpecially his extream danger joyned with great ſecurity. *o* The worſt part of the Ship, both for its perpetual toſſings, and for the hazard of him that ſleeps in it.

35 They have ſtricken me *p*, *ſhalt thou ſay*; *and* I was not ſick *q*; they have beaten me, *and* † I felt *it* not: when I ſhal awake, I will ſeek it yet again *r*.

† Heb. *I knew it not*

p I cannot deny that I expoſed my ſelf by my Drunkenneſs to manifold abuſes and injuries. *q* I was not then ſenſible of it, neither do I now find any great hurt by it, it was but the effect of a preſent frolick, at which I have no cauſe to be much troubled *r* At preſent I find ſome inconvenience, and my condition requires ſleep to ſettle my ſelf; and when I am compoſed and refreſhed, I purpoſe to return to my former courſe. But that which *Solomon* here expreſſeth ſeems rather to be the Language of their Hearts or Lives, than of their Tongues. Compare *Prov*: 1: 11.

CHAP. XXIV.

* Pſ: 37: 1 &c. & 73: 3: Ch: 3: 31. & 23: 17: Verſe 19:
* Pſ: 10: 7.

BE not thou * envious againſt evil men, neither deſire to be with them *a*.

a Their Company or manner of Life.

2 * For their heart ſtudieth deſtruction *b*, and their lips talk of miſchief.

b How they may oppreſs and deſtroy others, which yet at laſt falls upon their own Heads.

3 Through wiſdom is an houſe built, and by underſtanding it is eſtabliſhed *c*.

c There is no need that thou ſhouldſt raiſe thy ſelf and Family by ruining others, as the manner of wicked men is, which thou maiſt more eaſily and effectually do by Wiſdom, and the fear of God.

4 And by knowledge *d* ſhal the chambers be filled with all precious and pleaſant riches.

d Which in Scripture Phraſe includes the love and practice of that which we know,

5 * A wiſe man † *is* ſtrong *e*; yea, a man of knowledge † encreaſeth ſtrength.

* Ch: 21: 22 Eccl: 9: 16
† Heb *is in ſtrength*.
† Heb. *ſtrengthneth might*.

e Is courageous and reſolute, and able by Wiſdom to do greater things than others can accompliſh by their own ſtrength.

6 * For by wiſe counſel thou ſhalt make thy war *f*; and in multitude of counſellors *there is* ſafety.

* Ch: 11: 14 & 15: 22. & 20: 18.

f War is better managed by Wiſdom than by ſtrength. So this proves what he ſaid in the laſt Verſe.

7 Wiſdom *is* too high *g* for a fool *h*; he openeth not his mouth in the gate *i*.

g Either 1. really, it is above his reach or capacity. Or, 2. in his opinion; he judgeth it too hard for him, he deſpairs of attaining it, he pretends the impoſſibility of it, becauſe he will not put himſelf to the charge or trouble of getting it; as on the contrary *Wiſdom is* ſaid to be eaſie *to him that underſtandeth*, Prov: 14. 6. becauſe he ſeriouſly giveth his mind to it, and therefore eaſily and certainly attains to it *h* For a wilful Fool; or a wicked Man, whoſe luſts enfeeble and darken his Mind, and make it uncapable of Wiſdom. *i* Either 1. he can ſay nothing for himſelf when he is accuſed before the Magiſtrate, for which he gives frequent occaſion. Or 2. he knows not how to ſpeak acceptably, and profitably in the publick Aſſembly among wiſe men.

8 He that deviſeth to do evil, ſhal be called a miſchievous perſon *k*.

k Heb. *a Maſter of miſchief*. The ſenſe is, Though he cover his wicked devices with fair pretences & would be better eſteemed, yet he ſhal be noted & branded with that infamy which is due to him.

9 The thought of fooliſhneſs is *ſin l*: † and the ſcorner *m is* an abomination to men *n*.

† Or, *but*.

l The very inward thought or contrivance of evil, of which he ſpake, *v*: 8. even before it break forth into action, it is a ſin in Gods ſight, and it is hateful to God, Or *fooliſhneſs* is put for fooliſh or wicked men, by comparing this with the next clauſe where *the ſcorner* is oppoſed to it. So the ſenſe is, All the Thoughts of wicked men are only evil and that continually, as is ſaid of man in his corrupt eſtate *Gen.* 6; 5. and therefore abomniable to God. *m* He who not only deviſeth and practiſeth wickedneſs, but obſtinately perſiſts in it, and rejects all admonitions againſt it. *n* Is abominable not only to God, as all ſinners are, but to all ſober men.

10 If thou faint *o* in the day of adverſity, thy ſtrength *is* † ſmall *p*.

† Heb. *narrow*.

o If thou art impatient and unable to bear ſufferings; if thy reſolutions flag, & thou giveſt way to deſpondency or dejection of Mind *p* Heb. *is narrow*, it lives in a little compaſs; it is as ſtrait as thy condition is; for there is an elegant alluſion in the Hebrew words. The ſenſe is, This is a ſign that thou haſt but little Chriſtian ſtrength or courage, for that is beſt known by adverſity.

11 * If thou forbear to deliver *them q that are* drawn unto death *r* and *thoſe that are* ready to be ſlain *s*:

* Pſ: 82: 4.

q When it is in thy power to do it lawfully. *r* To wit, unjuſtly, or by the violence of lawleſs men. *s* That are in preſent danger of Death or Deſtruction.

12 If thou ſayeſt, Behold, we knew || it not *t*, doth not he that pondereth the heart conſider *it u*? and he that keepeth thy ſoul *x*, doth *not* he know it? and ſhall *not* he render to *every* man * according to his works *y*?

|| Or, *him*.
* Job 34: 11 Pſ: 62: 12. Jer: 32. 19. Rom: 2. 6. Rev. 22. 12.

t I was ignorant either of his innocency, or of his extream danger or of my power to relieve him. *u* That this is only a frivolous excuſe & that the true reaſon of thy neglect was thy want of true love to thy Brother, whoſe life thou waſt by the Law of God, and of Nature obliged to preſerve, and thy ſinful ſelf-love, and a carnal fear of ſome miſchief or trouble which might befal thee in the diſcharge of thy duty. *x* God who is *the preſerver of men*, Job 7: 20. who daily doth and who only can keep thee both in and from the greateſt dangers. And this favour of God may be here mentioned partly as a ſtrong obligation upon him to preſerve him who is made after Gods Image, & whom God hath commanded him to love & preſerve; partly as an encouragement to the performance of his duty herein from the conſideration of Gods ſpecial care and watchfulneſs over thoſe that do their duty; and partly to intimate to them the danger of the neglect of this duty whereby they will forfeit Gods protection over themſelves, and expoſe themſelves to manifold dangers and calamities. Or, as others render it, and as the Hebrew Verb is frequently uſed, *he that obſerveth thy Soul*, that ſeeth all the ſecret Thoughts and inward motions of the Heart. Which expoſition is favoured both by the following words, *Doth not he know it?* Which agrees better to God's *obſerving* than to his *preſerving* a mans *Soul*, and by the former clauſe, to which this Tranſlation doth more exactly anſwer, the ſame thing being here repeated in other words, after the manner of theſe Sacred Writers. *y* God will certainly deal with thee as thou haſt dealt with him, either rewarding thy performance of this duty, or puniſhing thy neglect of it.

13 My ſon, eat thou honey *z*, becauſe *it is* good; and the honey-comb which is ſweet † to thy taſte.

† Heb: *upon thy palate*.

z This is not a command but a conceſſion, and is here expreſſed only to illuſtrate the following Verſe. Honey in thoſe parts was excellent, and an uſual and an acceptable food. See *Deut*: 8: 8: *Judges* 14: 18. 1 *Sam*: 14: 25.

14 * So *ſhal* the knowledge of wiſdom *be* unto thy ſoul, when thou haſt found *it a*; * then there ſhal be a reward *b*, and thy expectation ſhal not be cut off.

* Pſ: 19. 10 & 119. 103.
* Ch. 23. 18

a Whereby he implyes, that there is indeed ſome difficulty and trouble in the purſuit of Wiſdom, but that it is abundantly compenſated with the ſweetneſs and advantage of it when a Man arrives at it. Heb. *and*, or, *alſo there is a reward*. It is not only as good as honey, ſweet for the preſent, but it is infinitely better, bringing a ſure and everlaſting reward with it.

15 Lay not wait *c*, O wicked *man*, againſt the dwelling of the righteous *d*, ſpoil not his reſting place.

c Do him no injury either by ſubtile and ſecret devices, or, as it follows by manifeſt violence. *d* Againſt his Perſon or Family or Poſſeſſion

16 * For a juſt *man* falleth *e* ſeven times *f*, and riſeth up *again*: but * the wicked ſhal fall into miſchief *g*.

* Job 5. 19. Pſ. 34. 19. & 37: 24.
* Amos 5. 2.

e Either 1. Into ſin. Or, rather 2. into calamities, of which he evidently ſpeaks both in the foregoing Verſe, and in the oppoſite and following branch of this Verſe, and ſo this word is uſed in the next Verſe, and *Pſal*: 37: 24. *Iſa.* 24: 20. *Jer.* 25: 27. *Amos* 8: 14. *Mic*: 7: 8, *&c.* And ſo this is fitly alledged as a juſt reaſon to diſſwade wicked Men from their unjuſt attempts againſt righteous Men, becauſe they ſhould not ſucceed in them; and although they might by Gods permiſſion bring them into ſome diſtreſs for a time, yet God would deliver them out of their hands, and they ſhould be diſappointed of their hopes. *f i. e.* Frequently. *g* Into unavoidable and irrecoverable deſtruction, oft-times in this life, and infallibly in the next.

17 * Rejoyce not when thine enemy falleth *h*, and let not thine heart be glad when he ſtumbleth:

* Job 31. 29 Pſal: 35: 15 Chap: 17: 5.

g To wit, into miſchief, as in the former Verſe. Pleaſe not thy ſelf in his deſtruction. Which plainly ſhews that the love of our enemies is a Precept of the Old Law as well as of the Goſpel. See Exod: 23: 4, 5.

18 Leſt the LORD ſee *it*, * and † it diſpleaſe him and and he turn away his wrath from him.

* Iſa: 58: 2.
† *It be evil in his eyes*.

i Underſtand, *upon thee*, which is implyed in the Hebrew Phraſe, ſuch defects being uſual in that conciſe Language, *Pſal*: 84: 11. *Prov.* 19: 1. and oft elſewhere. This conſideration ſtrikes at the root of that ſinful and inhumane diſpoſition, which is an expectation of ſafety or advantage to himſelf by his enemies downfal, which, ſaith he, by this very mean thou ſhalt loſe, for thine enemy ſhal be raiſed, and thy danger greatly increaſed by thy provoking both God and him againſt thee.

19 * || Fret not thy ſelf *k* becauſe of evil *men l*, neither be thou envious at the wicked.

* Iſa: 37. 1. Ch: 23. 17. Verſe 1.
|| Or *keep not company with the wicked*.

k Which Tranſlation of the word is confirmed by the Parallel word in the following clauſe. *l* For their preſent impunity and good ſucceſs.

20 For there ſhal be no reward to the evil *man m*, * the || candle of the wicked ſhal be put out *n*.

* Job 18. 5, 6. & 21. 17. Ch. 13: 9. & 20: 20.
|| Or, *lamp*.

m All his hopes and happineſs ſhal quickly and eternally periſh, and he ſhal have no ſhare in thoſe ſolid Felicities and bleſſed recompences of a better life which thou ſhalt enjoy. Therefore thou haſt no reaſon to envy him. *n* All their comfort and glory ſhall ceaſe.

21 My ſon, fear thou the LORD, and the king *o, and* meddle not with † them *p* that are given to change *q*.

† Heb: *changers*.

o Honour and obey both God and the King, and all in Authority. He puts God before the King, becauſe God is to be ſerved in the firſt place, and our obedience is to be given to Kings only in ſub-ordination to God, and not in thoſe things which are contrary to the will and command of God, as is manifeſt both from plain Scripture, as *Acts* 5. 29. and from the judgment and practice of wiſe and ſober Heathens. *p* Heb. *Mix not thy ſelf with them*, either in their counſels and practices, or in familiar converſation. *q* That love or uſe changes; that are unſtable in their Obedience to God or to the King, and are prone to Rebellion againſt either of them. Thoſe men that wickedly forſake God, and break his Laws are ſaid to change *their God*, Jer. 2. 11. and to *change* God's *Judgments* and *Ordinances*, Iſa: 24: 5. *Ezek*: 5: 6.

22 For their calamity ſhal riſe ſuddenly; and who knoweth *r* the ruine of them both *s*?

r Who can conceive how ſore and ſudden it will be! *s* Of them that fear not God, and of them that fear not the King, for they have two potent and terrible enemies; & therefore if they will not obey them out of Conſcience, as their duty binds them, yet they ſhould do it at leaſt for their own ſakes, & for fear of thoſe ſevere puniſhments which they will certainly inflict upon Rebels.

23 Theſe *things* alſo *t belong* to the wiſe *u*, * *It is* not good † to have reſpect of perſons in judgment *x*.

* Lev. 19. 15 Deut. 1. 17 & 16: 19.
* Ch. 18. 5. & 28: 21. John 7. 24
† Heb. *to acknowledge*.

t Theſe Proverbs or Counſels here following to the end of the Chapter no leſs than thoſe hitherto mentioned. *u* Are worthy of the conſideration, and fit for the uſe of them who are or would be wiſe; for only ſuch are capable of underſtanding and improving theſe Proverbs, as was noted, Chap. 1: 5, 6, 7. and elſewhere. *x* For Judges to determine Controverſies partially, according to the quality of the Perſons, and not according to the merits of the Cauſe.

24 * He that ſaith *y* unto the wicked, Thou *art* righteous *z*; him ſhall the people curſe; nations ſhal abhor him *a*.

*Ch:17:15 ſa: 5.23.

y To wit, publickly and in judgment, as he now ſaid, and as appears by the publickneſs of the Curſe following upon it, for *People* or *Nations* do neither obſerve nor hate every Man who ſaith thus privately. *z* That juſtifie wicked Men in their unrighteous courſes. *a* Partly for the groſſneſs and odiouſneſs of the Crime; and partly for the great and general miſchief which ſuch practices bring to civil Societies.

25 But to them that rebuke *him b* ſhal be delight *c*, and † a good bleſſing *d* ſhal come upon them.

†Heb: *a leſſing of ood.*

b That publickly and judicially rebuke and condemn the wicked. *c* The peace of a good Conſcience, and the Comfort of a good Name. *d* Which the People ſhal wiſh, and by their Prayers obtain from God for them; which is fitly oppoſed to *the Peoples curſe* in the laſt Verſe.

26 *Every man* ſhal kiſs *his* lips *e* † that giveth a right anſwer *f*.

†Heb. *that nſwereth ight words or, plain words, as* Chap:9: 9.

e Shal highly reſpect and love him, of which kiſſing was a ſign. *f* Who being called to ſpeak either as a Judge, or Witneſs, or otherwiſe, in weighty matters, ſpeaks pertinently, and plainly, and truly, to the conviction and ſatisfaction of the hearers.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and afterwards build thine houſe *g*.

g This is a Domeſtical Precept requiring both Induſtry and Prudence in the management of a Man's concerns, that he take care in the firſt place to furniſh himſelf with Cattel and the Fruits of the Field which are neceſſary for his ſubſiſtence, and after that he may procure ſuch things as are for Ornament and Comfort, ſuch as the building of a convenient Houſe is.

28 Be not witneſs againſt thy neighbour *h* without cauſe *i*: and † deceive *not k* with thy lips.

†Gr: *be not wide in thy lips.*

h Either in judgment or in private converſation. *i* Raſhly or falſly, without juſt and ſufficient cauſe. *k* Neither thy Neighbour, to whom thou haſt made a ſhew of friendſhip, nor the Judge, nor any other hearers with falſe information. Or, this clauſe forbids flattering him to his face, as the former forbids ſlandering him behind his back.

29 * Say not *l*, I will do ſo to him as he hath done to me: I will render to the man according to his work *m*.

*Ch.20:22 Rom:12: 17,19.

l Within thy ſelf: give not way to any ſuch Thoughts or Paſſions. *m* I will repay him all his calumnies and injuries.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone wall thereof was broken down.

32 Then I ſaw, *and* † conſidered *it* well: I looked upon *it*, *and* received inſtruction *n*.

† Heb *Set my heart.*

n I learned Wiſdom by his folly, and by his groſs idleneſs was provoked to greater care and diligence.

33 * Yet a little ſleep *o*, a little ſlumber, a little folding of the hands to ſleep:

* Ch:6:9. &c.

o See this, and the following Verſe in *Prov*: 6: 10, 11.

34 So ſhal thy poverty come, as one that travelleth; and thy want as † an armed man.

†Heb *a man of Shield.*

CHAP. XXV.

obſervations about Kings, 1—7. *A caution againſt Contentions*, 8. *againſt revealing of Secrets*, 9. *The reaſon of this Caution*, 10. *With divers other Rules*, 11 —— 28.

THeſe *a are* alſo proverbs of Solomon, which the men of *b* Hezekiah king of Judah copied out *c*.

a Which are contain'd in this and the following Chapters. *b* Certain perſons appointed by *Hezekiah* for that work, whether Prophets as *Iſaiah*, *Hoſea*, or *Micah*, who lived in his days, or ſome others, it is neither evident nor material. Moſt of them are political Precepts, and ſuch as in a ſpecial manner concerned *Hezekiah*, and other Princes to know, for the conduct of their Houſe and Kingdom. *c* Either out of other Books or Writings of *Solomon*, concerning natural or civil things, of which we read, 1 *Kings* 4: 32. Or out of the hiſtorical Records which were then extant concerning *Solomon's* ſpeeches and actions in the Hiſtory of the Kings of *Judah*, which is oft mentioned in holy Scripture.

2 * *It is* the glory of God *d* to conceal a thing *e*: but the honour of kings *is f* to ſearch out a matter *g*.

*Deu. 29: 29. Rom:11:33

d It is agreeable to the Nature, and highly conducing to the Honour of God, becauſe it is a Teſtimony of his infinite Wiſdom and Knowledge, of his abſolute Power and Soveraignty, and of his other incomprehenſible Perfections. *e* To keep his counſels, and the reaſons of his actions in his own Breaſt, that he needs not to impart them to any other for their advice and aſſiſtance, as being ſelf-ſufficient both for the contrivance and execution of whatſoever pleaſeth him, and accountable to none for any of his matters. *f* But Kings muſt not affect to be like God in this reſpect, becauſe they are Creatures, and therefore ignorant and inſufficient, and accountable to an higher Authority. *g* In the conduct of their great affairs, not to lean to their own underſtandings, nor to be wedded to their own wills, but to communicate their counſels to others, that ſo they may ſearch and find out the true and right way, and to be ready to give a ſatisfactory account of the Juſtice and reaſonableneſs of them as occaſion ſhall require.

3 The heaven for height, and the earth for depth *h*, and the heart of kings † *is* unſearchable *i*.

† Heb. there is *no ſearching.*

h As no Man upon Earth can exactly diſcover the height of Heaven or the depth of Earth, or diſcern what is contained in them. *i* Though wiſe Kings will ſearch out other men and things, yet their inward thoughts & purpoſes are hardly diſcoverable; partly becauſe every Mans Heart lies out of the ſight of others; and partly becauſe it is the practice of Kings induſtriouſly to conceal their intentions.

4 Take away the droſs from the ſilver, and there ſhal come forth a veſſel for the finer *k*.

k Then, and not till then it is fit for that uſe.

5 * Take away the wicked *from* before the king *l*, and his throne ſhal be eſtabliſhed *m* in righteouſneſs *n*.

* Ch;20:8

l From his Court and Counſels. *m* By removing them who by their wicked counſels & practices provoked Gods diſpleaſure againſt the King and blaſted his Reputation, and alienated the hearts of his People from him. *n* By ſuch impartial execution of Juſtice

6 † Put not forth thy ſelf *o* in the preſence of the king, and ſtand not in the place of great *men p*.

† Heb: *ſet not out thy glory.*

o Heb. *Do not magnifie, or glorifie thy ſelf*, by vaunting ſpeech or carriage, but, which is implied, carry thy ſelf humbly and modeſtly, which is moſt pleaſing to Kings, and moſt becoming & ſafe for thee. *p* Do not affect nor uſe frequent and familiar Society with greater Perſons than thy ſelf, whereby thou maiſt eaſily involve thy ſelf in much guilt, and expoſe thy ſelf to envy or contempt, and to many other inconveniencies.

7 * For better *it is q* that it be ſaid unto thee *r*, Come up hither: than that thou ſhouldſt be put lower in the preſence of the prince whom thine eyes have ſeen *s*.

*Lu:14:10

q It is more for thy credit and comfort. *r* By ſome publick Officer, or by the King himſelf. *s* Into whoſe preſence & acquaintance thou haſt ſo boldly intruded thy ſelf, who as before he obſerved thy impudence, ſo now he ſees and ſuffers this publick diſgrace to be caſt upon thee.

8 Go not forth haſtily *t* to ſtrive *u*; leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame *x*.

t Without neceſſary cauſe and due conſideration. *u* Either judicially or otherwiſe. *x* For thy folly in undertaking what thou waſt not able to accompliſh, and for thy injuſtice in charging him wrongfully.

9 Debate thy cauſe with thy neighbour *himſelf y*; and || diſcover not a ſecret *z* to another.

|| Or, *diſcover not the ſecret of another.*

y If thou haſt any quarrel with him, firſt try to compoſe it by private diſcourſe with him. Compare *Mat*. 5: 25. & 18. 15. *Luke* 12. 58. *z* Any ſecret. Let no heat of contention provoke thee to divulge any of his ſecret counſels committed to thy truſt, or to reproach him with any of his ſecret faults, as is uſual in Law ſuits, and other contentions. Or, *the ſecret*, any ſecret difference between thee and him, which therefore is fitteſt to be ended ſecretly between you, and not to be imparted to any other.

10 Leſt he that heareth *it*, put thee to ſhame *a*, and thine infamy turn not away *b*.

a Reproach thee for thy groſs violation of the Laws of Prudence, and Juſtice, and Charity, and friendſhip therein. *b* And that diſgrace which thou didſt deſign againſt another fall, and be faſtened upon thy ſelf.

11 A word † fitly ſpoken *c is like* apples of gold in pictures of ſilver *d*.

† Heb: *ſpoken upon his Wheels.*

c For the matter, and ſeaſon, and other circumſtances of it. *d* Which it ſeems was uſual in thoſe times, and was grateful to the Eye for the beauty and variety both of the Colours and Figures, the golden Apples appearing through Net-work of Silver, or being engraven or pourtrayed upon Tablets of Silver.

12 *As* an ear-ring of gold, and ornament of fine gold *e*, *ſo is* a wiſe reprover *f* upon an obedient ear *g*.

e Highly acceptable and a great Ornament, and not an offence, and diſhonour, as fools eſteem it. *f* That reproves an offender faithfully. Yet prudently in the fitteſt manner and ſeaſon. *g* To a Man that hearkens to it, and is inſtructed and reformed by it.

13 *As the cold of ſnow *h* in the † time of harveſt, *ſo* is a faithful meſſenger to them that ſend him: for he † refreſheth the ſoul of his maſters *i*.

*Ch:13:17. † Heb. *day* Gen:2:4. † Heb. *bringeth, or reſtoreth.*

h Either 1. as drink cooled with Ice or Snow, as was, and is uſual in hot Countries. Or, 2. as a cool Air ſuch as is in Snowy ſeaſons. Or, 3. as drink which is as cold as Snow. *i* With a true account and ſpeedy diſpatch of thoſe important affairs which were committed to him.

14 Whoſo boaſteth himſelf † of a falſe gift *k*, *is like* * clouds and wind without rain *l*.

† Heb: *in a gift of falſhood.* * Jude 12.

k Pretending that he hath given, or promiſing that he will give a Man thoſe gifts, which he neither hath given, nor intendeth to give him. *l* Like empty Clouds carried about with wind, and not affording that Rain which by their appearance they promiſe.

15 * By long forbearing *m* is a prince perſwaded *n*, and a ſoft tongue *o* breaketh the bone *p*.

* Gen:32 4 & 1 Sam: 25:24. and Ch:15.1. & 16:14.

m By patient ſubmiſſion and expectation. *n* Or, *pacified*, whereas his rage is increaſed by oppoſition. Compare *Eccleſ*: 10: 4. *o* A mild and humble anſwer. *p* Softneth an heart which is as hard as Bone or Stone. He alludes to thoſe Oyls which ſink through the Fleſh to the very Bone. See *Pſal*. 109: 18.

16 * Haſt thou found honey *q*, † eat ſo much as is ſufficient for thee, leſt thou be filled therewith, & vomit it *r*.

*Verſe 27 † *Only.*

q Which in thoſe parts was oft found in Woods or Fields, as *Judges* 14: 8, &c. 1 *Sam*: 14: 25. By *Honey* he underſtands, not only all delicious Meats, but all preſent and worldly delights, which we are here taught to uſe with moderation. *r* Honey exceſſively taken diſpoſeth a Man to vomiting.

17 || Withdraw thy foot from thy neighbours houſe *s*, leſt he be † weary of thee, and *ſo* hate thee *t*.

|| Or, *let thy foot be ſeldom in thy neighbours houſe.*

s Viſit him not too frequently nor unſeaſonably. *t* As men are apt to loath thoſe Meats of which they ſurfeit, as was now obſerved *v*. 6.

*Pſal:120. 3. 4. Ch:12:18. 18 * A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow *u*.

u Is as cruel and pernicious to him as an inſtrument of Death. The deſign of the Proverb is to ſhew the wickedneſs of ſlander, and that a falſe witneſs is in ſome reſpect as bad as a Murderer.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint *x*.

x It is not only deceitful, but hurtful, as a broken Tooth though it may make ſhew of helping, yet is not only unhelpful to Man for chewing his Meat, but alſo troubleſome and painful; and as a Foot out of Joynt, doth not help but hinder, and pain him that attempts to walk upon it.

20 *As* he that taketh away a garment in cold weather *y*, *and as* vinegar upon nitre *z*; ſo is he *a* that ſingeth ſongs to an heavy heart *b*.

y When it is moſt ſeaſonable and neceſſary. *z* Which diſſolves the Nitre, and makes it uſeleſs and ineffectual. *a* He is no leſs abſurd and impertinent. *b* Whoſe grief is not relieved, but increaſed by it, as common experience ſheweth, and divers learned Authors have obſerved.

*Ex:23:4. Mat.5:44. Rom:12. 20. 21 * If thine enemy be hungry, give him bread *c* to eat: and if he be thirſty, give him water to drink.

c By *Bread* and *Water* he underſtands all things neceſſary for his ſubſiſtence.

*Pſa:11:6. & 140: 10. 22 For *d* thou ſhalt heap * coals of fire upon his head *e*, and the LORD ſhal reward thee *f*.

d Underſtand, *in ſo doing*, which words are expreſſed *Rom*: 12: 20. where this Text is quoted. *e* Either 1. in a bad ſenſe, Thou ſhalt hereby aggravate his Sin, and occaſion a more ſpeedy and grievous Vengeance from God, which, like fire from Heaven, ſhal fall upon his head and conſume him. Not that he perſwades him to do a kindneſs with an evil intent, with an expectation or deſire, or deſign of bringing Gods wrath upon him, but only he foretel's what would happen, and diſwades him from taking Vengeance, and provokes him to Kindneſs inſtead of it, becauſe Vengeance is Gods peculiar Work which he will certainly inflict upon ſuch perſons; which Argument is uſed to that very purpoſe by St. *Paul*, *Rom*: 12: 19. Or, 2. in a good ſenſe, Thou ſhalt melt him into Repentance, and inflame him with Love and Kindneſs to thee for ſo unexpected and undeſerved a Favour; he ſhal be as heartily grieved and tormented with the Thoughts of his vile and wicked Carriage to thee, as a man would be that had burning Coals of Fire heaped upon his head. But if theſe Coals of Fire do not melt him, but ſtill he hardens his heart againſt thee, they will conſume him. Thus either by the one or by the other way thou ſhalt be ſecured and delivered from him. The Metaphor may ſeem to be taken from Founders, who melt the hardeſt Metals by heaping Coals of Fire upon them. And *the Head* may be here mentioned rather than any other part, becauſe in Scripture-phraſe both Bleſſings and Curſes are ſaid to fall upon mens *Heads*, *i:e.* upon them, *Heads* being frequently put for Perſons *f* Thy Charity to him ſhal be fully recompenſed to thee, if not by him, yet by God, which is far better.

*Job 37: 12. ‖Or, *the North wind bringeth forth Rain: ſo doth a backbiting Tongue an angry Countenance.* 23 * ‖ The North-wind driveth away rain: ſo *doth* an angry countenance *g* a backbiting tongue *h*.

g In the Hearer, who by his Countenance ſheweth his Diſlike of ſuch Perſons and Practices. *h* Heb. *a ſecret Tongue*, which *privily ſlandereth his Neighbour*, as it is expreſſed *Pſal.* 101: 5. and as the manner of Backbiters is. But this Verſe is otherwiſe rendred in the Margent, and by diverſe others, *The North wind bringeth forth* (as this Verb properly and moſt frequently ſignifies, and as it is rendred by all the Ancient Interpreters, and by many others) *Rain*: which it doth in *Judea*, becauſe the Sea lies Northward as well as Weſtward from it, as alſo in *Africa*, as *Ariſtotle* obſerves, though it drive away Rain in Countries of another ſituation) *ſo doth a backbiting Tongue* (cauſe) *an angry Countenance* it cauſeth much Anger and Miſchief, both to the Perſon ſlandered, and to the Slanderer, and to other Perſons who may be concerned with or for either of them, as is manifeſt from common Experience.

*Ch:19:13. and 21. 9, 19. 24 * It is better to dwell in a corner of the houſetop, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul, *ſo is* good news from a far country *i*.

i Becauſe it comes thither more rarely and difficultly, after it hath been long expected and earneſtly deſired; all which Circumſtances make it more acceptable.

26 A righteous man falling down *k* before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

k Either 1. into Sin. So the Senſe is When a juſt Man is either allured or terrified into any ſinful Practice before wicked men, or into any baſe and ſervile Compliance with their Luſts, he who by his excellent Counſels was like a Fountain or *Well of Life*, as his Mouth is called *Prov*: 10: 11. ſending forth refreſhing Streams for the Benefit of many, is now corrupted and and rendred unſerviceable. Or rather, 2. into Miſery, of which kind of falling this Word is conſtantly uſed, and never to my remembrance of falling into Sin And ſo the Senſe is this, when righteous Men are oppreſſed and devoured by the Wicked, the ſtate of that Commonwealth is as deplorable, as if the publick Fountains, from whence all the People fetch their Water, were corrupted, and it is a ſign that the Fountains of Juſtice are poiſoned.

*Ver:16. 27 * *It is* not good *l* to eat much honey; ſo *for men m* to ſearch their own glory *n*, *is not* glory *o*.

l To wit, for the health of the Body. *m* Which words are eaſily underſtood both out of the foregoing Clauſe, where the Honey is ſuppoſed to be eaten by Men, and out of the following words which are evidently meant of them. *n* Induſtriouſly to ſeek for Honour and Applauſe from Men. *o* Is not only ſinful, but ſhameful alſo and a ſign of a vain and mean Spirit. The Negative Particle *Not*, is here underſtood out of the former part of the Verſe, as it is *Pſal*: 1. 5. and 9 18.

*Ch:16:32 28 * He that *hath* no rule over his own ſpirit *p*, *is like* a city *that is* broken down *and* without walls *q*.

p Over his Paſſions, and eſpecially his Anger, which is ſignified by this Word, *Prov.* 16: 2. *Ecclеſ*: 10: 4. *q* Expoſeth himſelf to manifold Dangers and Miſchiefs.

CHAP. XXVI.

Rules how to carry towards Fools, 1 ——— 12. The Slothful Man deſcribed, 13 ——— 16. The Character of a Contentious Man, and of a Buſie-body, and Tale-bearer, 17 —— 23. The Evil of hypocriſie and Lying, 24 —— 28.

AS ſnow in ſummer, and as rain in harveſt *a*, ſo honour is not ſeemly for a fool *b*.

a Unbecoming and unſeaſonable. *b* Becauſe he neither deſerves it, nor knows how to uſe it, but his Folly is both increaſed and publickly manifeſted by it.

2 As the bird by wandring *c*, as the ſwallow by flying, ſo the curſe cauſleſs ſhal not come *d*.

c From place to place, by its perpetual Reſtleſſneſs it ſecures it ſelf from the Fowler, that he cannot ſhoot at it, nor ſpread his Net over it. *f* To wit, upon the innocent Perſon, but he ſhal eſcape from it like a Bird, *&c.*

*Pſ:32:9. Ch:10: 13. 3 * A whip for the horſe, a bridle *e* for the aſs, and a rod *f* for the fools back.

e Which was very proper and uſual for an Aſs, when they rode upon it, (as the *Jews* moſt commonly did) though not to reſtrain him from running away, which is the principal uſe of it in Horſes, yet that the rider might rule and guide him, which was very neceſſary for that ſtupid Creature. Although the ancient Interpreters render it *a Goad*, or *Spur*, or ſomething of the like Nature and Uſe. *f* Which is moſt proper and neceſſary for him. Not Words, but Blows, muſt make him better.

4 Anſwer not a fool *g* according to his folly *h*, leſt thou alſo be like unto him *i*.

g How can theſe contrary Rules be reconciled *anſwer* him *not*, and *anſwer* him? *Anſ.* Eaſily, by conſidering the difference of Perſons, and Times, and Places, and other Circumſtances and of the manner of anſwering. And ſuch ſeemingly contradictory Precepts are not only uſed by, but are eſteemed elegant in other Authors *Anſwer* him *not*, when he is incorrigible, or when he is enflamed with Paſſion or Wine, *&c.* or when it is not neceſſary, or likely to do him good. *Anſwer* him, when he is capable of receiving good by it, or when it is neceſſary for the Glory of God, or for the Diſcharge of a Mans Duty, or for the good of others. *h* So as to imitate his Folly, by ſuch paſſionate, or reproachful, or fooliſh Speeches as he uſeth to thee. *i* Shew thy ſelf to be as great a Fool as he.

† Heb: *his own eyes.* 5 Anſwer a fool according to his folly *k*, leſt he be wiſe in † his own conceit *l*.

k So as his Folly needs and requires, convincing him ſtrongly, reproving him ſharply, expoſing him to juſt Shame, and correcting him with a Rod, when he deſerves it, and thou haſt a juſt power to uſe it. *l* Leſt thy ſilence make him arrogant and preſumptuous, as if his Words were unanſwerable.

‖Or, *Violence.* 6 He that ſendeth a meſſage by the hand of a fool *m*, cutteth off the feet *n*, *and* drinketh ‖ damage *o*.

m He that employeth a Fool upon any important Errand or Buſineſs, which is too hard for him. *n* To wit, of his Meſſenger; he bids one go that wants Legs; he ſends one who wants that Diſcretion, which is as neceſſary for that Employment as Legs are for going. *o* He bringeth upon himſelf abundance of Loſs and Miſchief, not only ſpoiling that buſineſs about which he ſends him, but making himſelf contemptible to the Perſon to whom he ſends him, & to others with him, as if he had not common Prudence to chuſe a fit Meſſenger, and giving occaſion, by the Folly of his Meſſenger, to farther Miſunderſtandings, and Jealouſies, and Inconveniencies. For the Phraſe, we may obſerve that *Drinking* in Scripture frequently notes the plentiful doing or receiving of any thing, as they who multiply Sins are ſaid to *drink Iniquity like water*, Job 15: 16. and 34: 7. and they who are greatly afflicted are commonly ſaid to *drink the Cup*.

† Heb: *are lifted up.* 7 The legs of the lame † are not equal *p*, ſo *is* a parable in the mouth of fools *q*.

p Heb. As (which note of Similitude is plainly underſtood from the Particle *ſo* in the following Clauſe.) *the legs of the lame are lifted up*, to wit, in going, or rather in dancing, which is done with great Inequality and Uncomelineſs. *q* No leſs abſurd and indecent are wiſe and pious Speeches from a fooliſh and ungodly man, whoſe Actions groſly contradict them, whereby he makes them contemptible, and himſelf ridiculous.

‖Or, *As he that putteth a* precious *ſtone in an heap of ſtones.* 8 ‖ As he that bindeth a ſtone in a ſling *r*, ſo *is* he that giveth honour to a fool *s*.

r Whereby he hinders his own Deſign of throwing the Stone out of it. Or, who faſtens it there only for a ſeaſon, that he may ſpeedily and violently throw it away. Or, as it is rendred in our Margent, and by many others, *As he putteth* a precious *ſtone* (Heb *a ſtone* which is oft emphatically uſed for a precious Stone, both in Scripture, as *Exod.* 39: 10. 1 *Chron.* 29. 8. and elſewhere, and alſo in other Authors) *in an heap of Stones*, where it is obſcured and loſt. *s* No leſs abſurd is he that giveth to a Fool that Honour and Praiſe which he is not capable either of receiving, or retaining, or uſing aright, but is quite waſted upon him and doth him more hurt than good.

9 *As* a thorn goeth up into the hand of a drunkard *t*, ſo *u* *is* a parable in the mouth of fools.

t As as Thorn is in a Drunkards hand, which he cannot hold and manage cautiouſly, but employeth to his own and others hurt. *u* As improper and unprofitable, and, by accident hurtful to himſelf and others. See on *Verſe* 7.

‖Or, *a great* man *grieveth all he hireth the fool, he hireth alſo Tranſgreſſors.* 10 ‖ The great *God* that formed all *things*, bot hrewardeth the fool, and rewardeth tranſgreſſors *x*.

x God, who is oft called *great*, as *Pſal*: 86: 10: and 135: 5, &c and is deſcribed by the name of *the moſt high*, as *Pſal*: 9: 2. & 21: 7, &c. who created all things, and therefore obſerveth and governeth all Men and Things, will certainly give that Recompenſe which is meet for and deſerved by *Fools and Tranſgreſſours*, *i: e.* by ſuch as Sin either through Ignorance and Heedleſsneſs, or wilfully and wickedly. Or, as it is in the Margent, *A great* man (a Prince or Potentate, who are called by this Title, *Eſth.* 1. 8. *Dan*: 1: 3, &c.) *grieveth*) as this

Word is uſed, *Iſa*: 51. 9. and 53: 5. and elſewhere) *all* (to wit, all, that are ſubject to him, or all that ſtand in his way) *he hireth* (as this Word moſt commonly ſignifies) *the fools, he hireth alſo Tranſgreſſors.* So the Senſe is, It is the manner of many Princes to vex and oppreſs their Subjects, which becauſe they cannot do by themſelves alone, they hire others, both *Fools*, who do not know or conſider what they do, and *Tranſgreſſors*, who are ready to execute all their Commands right or wrong, that they may be their Inſtruments in that Work.

* 2 Pet: 2. 22.
† Heb: *iterateth his Folly.*

11 * As a dog returneth to his vomit *y*, *ſo* a fool † returneth to his folly *z*.

y To lick up that which he had lately vomited, forgetting how burdenſome and vexatious it was to him. *z* Such like is the Impudence and Madneſs of Sinners, who having ſmarted for their Sins, and been forced to forſake them for a time, do afterwards return to the Commiſſion of them.

*Ch: 29: 20

12 * Seeſt thou a man wiſe in his own conceit *a*? *there is* more hope of a fool *b* than of him.

a Who, being a Fool, thinks himſelf wiſe, and therefore ſcorneth the Counſels of others. *b* Of doing good to one who is a Fool, and ſenſible of his Folly; and ready to receive Inſtruction.

13 The ſlothful *man* ſaith *b*, *There is* a lion in the way, a lion *is* in the ſtreets.

b To excuſe his Idleneſs, and keeping himſelf at home. See on *Chap*: 22. 13.

14 *As* the door turneth upon his hinges *c*, ſo *doth* the ſlothful upon his bed.

c Moving hither and thither upon it, but not removing one jot from its place.

*Ch: 19. 24.
‖ Or, *he is weary.*

15 * The ſlothful hideth his hand in *his* boſom, ‖ it grieveth him to bring it again to his mouth *d*.

d He will not take the leaſt pains for the moſt neceſſary things.

16 The ſluggard *is* wiſer in his own conceit *e*, than ſeven men that can render a reaſon *f*.

e Becauſe by his Idleneſs he avoids thoſe Troubles and Dangers to which other Men by their Activity expoſe themſelves, forgetting in the mean time what Reproach and Loſs, and how much greater Miſchiefs, both here and hereafter, are brought upon him by his ſlothfulneſs *f* To wit, a ſatisfactory Reaſon of all their Actions, *i:e.* who are truly wiſe Men.

Or, *is enraged.*

17 He that paſſeth *by g, and* ‖ meddleth with ſtrife *belonging* not to him *h*, *is like* one that taketh a Dog by the ears *i*.

g Who is going upon the way, and about his buſineſs: But this Word is by ſome referred to the laſt clauſe is like *one that taketh a dog by the ears as he is paſſing by* him, without any thought of doing him harm; which agrees very well both with the order of the Words in the Hebrew Text, and with the Matter of the other Clauſe to which this Similitude is referred. *h* In which he is not concerned nor any way obliged to meddle. *i* Expoſeth himſelf to great and needleſs Hazards, as a Man that cauſleſly provoketh a Maſtiff dog againſt himſelf.

† Heb. *one that maketh himſelf mad.*
† Heb: *flames* or *ſparks.*

18 As † a mad *man k* who caſteth † fire-brands *l*, arrows, and death *m*:

k As one feigneth himſelf mad, that under that pretence he may do Miſchief with Impunity. *l* To hurt his Neighbour's Perſon, or to conſume his Houſe or Goods. *m* Any Inſtruments of Death.

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport *n*?

n That wrongs him under a falſe pretence of Kindneſs and Familiarity.

† Heb: *without wood.*
*Ch: 22: 10
‖ Or, *whiſperer.*
† Heb: *is ſilent.*

20 † Where no wood is, *there* the fire goeth out, ſo * where *there is* no ‖ tale-bearer *o*, the † ſtrife ceaſeth.

o To carry ſuch Reports from one to another, as may provoke them to mutual Rage and Strife.

*Ch: 15. 18 & 29. 22.

21 * *As* coals *are* to burning coals, and wood to fire, ſo *is* a contentious man *p* to kindle ſtrife.

p Heb. *a man of Contentions*, that loveth and giveth himſelf up to Contentions.

† Heb: *chambers.*

22 The words of a tale-bearer *are* as wounds, and they go down into the † innermoſt parts of the belly *q*.

q This was delivered before, *Chap*: 18: 8. and is here repeated as being a Point of great Concernment to the Peace and Welfare of all Societies, & fit to be oft and earneſtly preſſed upon the Conſciences of Men, becauſe of their great and general proneneſs to this Sin.

23 Burning *r* lips, and a wicked heart, *are like* a potſheard covered with ſilver droſs *s*.

r Either 1. With Love. Words delivered with ſhew of true and fervent Affection. Or rather 2. With Malice or Hatred. A ſlanderous or evil Tongue: For this Word is conſtantly uſed in a bad Senſe, and notes the heat of Rage and Perſecution. *s* Such a Tongue and Heart are of no real worth, although ſometimes they make a ſhew of it, as Droſs doth of Silver.

‖ Or, *is known.*

24 He that hateth ‖ diſſembleth *t* with his lips, and layeth up deceit within him.

t Or, *carrieth himſelf like another man*, pretends Love and Kindneſs: which Senſe ſeems to agree beſt both with the next Clauſe of this Verſe, and with the two following Verſes.

†Heb: *maketh his voice gracious.*
‖ Or, *hatred is covered in ſecret.*

25 When he † ſpeaketh fair, believe him not, for *there are* ſeven abominations in his heart.

26 ‖ *Whoſe* hatred is covered by deceit *u*, his wickedneſs ſhal be ſhewed before the *whole* congregation *x*.

u With falſe Profeſſions of Love. *x* Inſtead of that Secrecy and Impunity which by this Art he deſigned and promiſed to himſelf, he ſhal be brought to publick Shame and Puniſhment.

*Pſ: 7: 15, 16 & 9: 15 & 57: 6. Eccles: 10: 8.

27 * Whoſo diggeth a pit *y* ſhal fall therein, and he that rolleth a ſtone *z* it will return upon him.

y That another may fall into it. It is a Metaphor from Hunters who uſed to dig deep Pits, and then to cover them ſlightly with Earth, that wild Beaſts paſſing that way, might fall into them, and ſometimes in the heat of purſuit fell into them themſelves. *z* To wit, up the Hill with deſign to do miſchief to ſome Perſon or Thing with it.

28 A lying tongue hateth *thoſe that are* afflicted by it ‖, and a flattering mouth † worketh ruine.

‖ Becauſe by his Calumnies he hath made them his Enemies. † Which though it be more ſmooth and plauſible than a ſlandering Mouth, yet is in truth no leſs pernicious, betraying others either to Sin, or to Danger and Miſchief.

CHAP. XXVII.

Counſel againſt Self-conceitedneſs, 1, 2: *The evil Effects of Envy*, 4. *The Praiſes of a Faithful Friend*, 5——10. *The different Fruits of Prudence and Folly*, 11, 12. *Sundry Rules and Cautions*, 13——27.

*Jam: 4: 13. &c.
† Heb: *to morrow day*

*BOaſt not thy ſelf of † to morrow *a*, for thou knoweſt not what a day may bring forth *b*.

a Of any good thing which thou purpoſeſt to do, or hopeſt to receive to morrow, or hereafter: the time being here put Metonymically for things done or had in the time, as *Deut*: 4: 32. *Eccleſ*: 2. 23. The ſame caution is given, *Jam*: 4: 13, &c. *b* What may happen in the ſpace of one day, which may hinder thy deſigns or expectations. *The day* is ſaid to *bring forth* what God by his Almighty Power and Providence doth either cauſe or ſuffer to be brought forth or done in it.

2 Let another man praiſe thee, and not thine own mouth *c*: a ſtranger, and not thine own lips.

c Except it be really neceſſary, either for thy own juſt vindication or for the honour of God, or for the edification of others, in which caſes this hath been allowed & practiſed by wiſe and virtuous men, as particularly by St. *Paul*, 2 Cor: 11: 12.

†Heb: *heavineſs.*

3 A ſtone *is* † heavy, and the ſand weighty; but a fools wrath *is* heavier *d* than them both.

d More grievous and intollerable, as being without cauſe, without meaſure, and without end.

† Heb: *Wrath is cruelty, and Anger an overflowing*
‖ Or, *Jealouſie.*

4 † Wrath *is* cruel, and anger *is* outragious, but who is able to ſtand before ‖ envy *e*?

e Envy is worſe than both of them, partly becauſe it is more unjuſt and unreaſonable, as not cauſed by any provocation, as wrath & anger are, but only proceeding from a malignity of mind, whereby a Man is grieved for another Mans happineſs, in which he ſhould rejoyce; partly becauſe it is more deeply rooted and implacable, whereas the other paſſions are commonly allayed; and partly becauſe it is more ſecret and undiſcernible and therefore the miſchievous effects of it are hardly avoidable; whereas wrath and anger diſcover themſelves, and ſo forewarn and forearm a man againſt the danger.

5 Open *f* rebuke is better *g* than ſecret *h* love.

f Heb, *which is manifeſted* or *diſcovered*, either, 1. Publickly and before others, when it is needful, in which caſe though it put a man to ſome ſhame, yet it doth him good. Or, 2. Privately, and to the offenders face. a plain and down-right Reproof. *g* More deſirable and beneficial. *h* Which lies hid in the heart, and doth not ſhew it ſelf by friendly Actions, and particularly by free and faithful Reproof, which is a principal End and Benefit of Friendſhip.

*Pſ: 141: 5
‖ Or, *earneſt*, or *frequent*, or *deprecable.*

6 * Faithful *are i* the wounds *k* of a friend; but the kiſſes *l* of an enemy *are* ‖ deceitful *m*.

i They proceed from an upright, and truly loving, and faithful Soul, and really promote the good of the perſon reproved. *k* The ſharpeſt Reproofs which for the preſent wound his Spirit and Reputation. *l* All the fair Speeches and outward Profeſſions of Friendſhip. *m* Or, *are to be deprecated*, are perfidious and pernicious, and ſuch things as one may pray to God to be delivered from them. Or, are *forced*, like things which are procured with great difficulty, and many intreaties.

† Heb: *treadeth under foot.*
* Job 6: 7.

7 The full ſoul *n* † loatheth an honey-comb *o*; but * to the hungry ſoul every bitter thing is ſweet.

n A man whoſe appetite or deſire (which is oft expreſſed in Scripture by the name of *Soul*) is fully ſatisfied. *o* The moſt delicious meats. The deſign of this Proverb is to ſhew the inconvenience that oft times attends upon plenty, and the advantage of Poverty, that the Rich might learn moderation, and the Poor content.

8 As a bird that wandereth from her neſt *p*, ſo *is* a man that wandereth from his place *q*.

p That flies very much abroad from place to place, whereby ſhe is expoſed to all the arts of Fowlers, and to Birds of Prey, from which ſhe is ſafe whileſt ſhe keeps her Neſt. *q* That through vanity or lightneſs changeth the place of his abode, or, his Calling & courſe of Life, the ill effects whereof have been frequently obſerved and noted, even in vulgar Proverbs, as when we ſay, *A rolling ſtone gathers no Moſs.*

† Heb: *from the counſel of the ſoul.*

9 Ointment and perfume rejoyce the heart *r*; ſo *doth* the ſweetneſs of a mans friend † by hearty counſel *s*.

r By increaſing and comforting the ſpirits. *s* No leſs grateful and pleaſant is the company and converſation of a true friend, in reſpect of his good and faithful counſel which comes from his very Heart and Soul, and contains his moſt inward and ſerious Thoughts, whereas deceitful perſons give ſuch counſels, not as they think to be beſt, but as moſt ſerve their Luſts or Deſigns.

*Ch: 17: 17 & 18: 24.

10 Thine own friend and thy fathers friend *t* forſake not; neither go into thy brothers houſe *u* in the day of thy calamity; *for* * better *is* a neighbour *x that is* near *y*, than a brother far off.

t Of whoſe friendſhip thou haſt had long experience. *u* To wit, for comfort and relief, and ſo as to forſake or neglect thy friend for him. *x* The friend mentioned in the beginning of the Verſe, who hath ſhewed himſelf to be a true and good neighbour, *y* Either 1. In place by cohabitation. Or rather 2. In affection, in which reſpect God is oft ſaid to be *near* to the righteous, and *far* from the wicked.

* Ch: 10: 1: & 23: 24.

11 * My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me *z*.

z For being the father of a wicked ſon, as if I had either deſerved him as a curſe from God, or made him ſo by my example, or by the neglect of his education. See *Ezek:* 16; 44: 1 *Tim.* 3:4.

12 A prudent *man* forſeeth the evil, *and* hideth himſelf, *but* the ſimple paſs on, *and* are puniſhed *a*.

a This was delivered *Chap.* 22.3. and is here repeated to enforce the foregoing Exhortation, by repreſenting the great advantage of Wiſdom.

*Chap 20:16. 13 * Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman *b*.

b Poſſibly this is here repeated as a part of the Fathers counſel to his Son begun v. 11. to avoid raſh Suretyſhip to which young Men are moſt prone, and by which they are expoſed in the beginning of their days to many ſins and miſeries, which they carry with them to their graves.

14 He that bleſſeth his friend *c* with a loud voice *d*, riſing early in the morning *e*, it ſhal be counted a curſe to him *f*.

c That ſaluteth or praiſeth, and applaudeth him to his face, as the manner of flatterers is. *d* That both he, and others may be ſure to take notice of it. *e* To perform this Office, to ſhew his great forwardneſs, and diligence, and zeal in his Service, which was the cuſtom of the *Romans* afterward, and poſſibly of ſome of the Jews at this time. *f* His friend will value this kind of bleſſing no more than a curſe, becauſe it plainly diſcovers a baſe deſign, and is an high reflection upon him, as if he either did not underſtand ſuch groſs and palpable flattery, or were ſo ridiculouſly vainglorious as to be pleaſed with it.

*Chap. 19.13. 15 * A continual dropping in a very rainy day, and a contentious woman are alike *g*.

g Are equally troubleſome, the firſt not ſuffering a man to go abroad with comfort, the latter not permitting him not to ſtay at home with quietneſs.

16 Whoſoever hideth her *h*, hideth the wind *i*, and the ointment of his right hand *k which* bewrayeth *it ſelf*.

h i: e. Attempts to ſmother or bridle her paſſion, that it may not break forth to her ſhame, and to his own diſcomfort and reproach. *i* Undertakes that which is impoſſible. *k* Which being the great inſtrument of action by its much ſtirring diffuſeth the ſavour of it.

17 Iron ſharpeneth iron *l*, ſo a man ſharpeneth the countenance of his friend *m*.

l Iron Cutting-tools are made bright, and ſharp, and fit for uſe by rubbing them againſt the File, or ſome other Iron. *m* So a Man who being alone is ſad, and dull, and unactive, by the Company and Converſation of his Friend is greatly refreſhed, his very wits are ſharpened, and his Spirit revived, and he is both fitted for and provoked to Action. *The Countenance* is here put for the Mind or Spirit, whoſe Temper or Diſpoſition is commonly viſible in Mens Countenances.

18 Whoſo keepeth the fig-tree *n*, ſhal eat the fruit thereof; ſo he that waiteth on his maſter *o* ſhal be honoured *p*.

n Which he mentions becauſe they abounded in *Canaan*, and were more valued and regarded than other Trees. *o* That ſerves him faithfully, prudently, and diligently. *p* Shal receive that reſpect and Recompenſe which he deſerves.

19 As in water face *anſwereth* to face, ſo the heart of man to man *q*.

q The ſenſe is either 1. As the image of a Mans Face in the water anſwers to his natural Face who looks into it; or, as in water one Mans Face is like anothers, the Difference of Mens Faces being not there viſible ſo one Man reſembles another, either in the Temper of his Mind or Body, in which many Men are alike one to another; or in the Corruption of his Nature, in which all are alike. Or 2. As a Man may ſee his own Face if he look into the Water, which is Natures Looking glaſs, or into any other Looking-glaſs, ſo a Man may diſcern his own Heart, if he look into thoſe Glaſſes whereby it diſcovers it ſelf; if he examine his Thoughts and Inclinations, together with the general courſe of his Actions. Or, 3. As the Face of a Man ſtanding by the Waters, is viſible not only to himſelf, but to others, by the *Shadow* or Image of it in the Waters, ſo the Heart of a Man is in ſome meaſure diſcernible, not only to himſelf, but to others alſo, who obſerve his Diſpoſition and Carriage.

*Chap. 30 16. Hab: 2: 5. †Heb. *not*. *Eccl: 1; 8. & 6 7. 20 * Hell and deſtruction are † never full *r*, ſo * the eyes *s* of man are never ſatisfied.

r The Grave devours all the Bodies which are put into it, and is always ready to receive and devour more and more without end. *s i: e.* The Deſires which work and diſcover themſelves by the Eyes 1 *John* 2. 16. and other Senſes: for otherwiſe *the Eyes* in themſelves are neither capable of Satisfaction nor of Diſſatisfaction.

*Chap. 17: 3. 21 * As the fining-pot for ſilver *t*, and the furnace for gold, ſo *is* a man to his praiſe *u*.

t Is appointed and uſed for the trial of Silver, and the Detection and ſeparation of the Droſs from it. *u* Or, *according to his Praiſe.* The ſenſe is, So a Man is known by his Praiſes, either 1. By the quality of thoſe who praiſe and applaud him; and as they are good or bad ſo is he thought to be. Or 2. By his Carriage under Praiſes; as he carries himſelf either humbly and modeſtly with Thankfulneſs to God, and a due ſenſe of his own Infirmities, which is the Caſe and and Temper of a good Man; or ambitiouſly and vaingloriouſly taking to himſelf the Honour which he ſhould give to God, as ungodly Men generally do in that Caſe.

22 Though thou ſhouldeſt bray a fool *x* in a mortar, among wheat with a peſtil, *yet* will not his fooliſhneſs depart from him.

x Not a natural but a moral and wilful Fool, who by long continuance in Sin is hardened and ſtupified, and ſo incorrigible under all the means of Amendment.

23 Be thou diligent to know the ſtate of thy flock *y and* † look well *z* to thy herds. †Heb. *ſet thy heart*.

y That thou mayſt preſerve and improve what thou haſt, and take care that thine Expenſes may not exceed thine Incomes. *Flocks* and *Herds* are here put for all Riches and Poſſeſſions, becauſe anciently they were the chief part of a Mans Riches. *z* Heb. *ſet thine heart.* Truſt not wholly to thy Servants, as many do, that they may give up themſelves wholly to Eaſe and Pleaſure, but make uſe of thine own Eyes and Reaſon for the Conduct of thine Affairs, leſt thou come to ruine, as many have done by this very means.

24 For † riches *a are* for ever, and doth the crown *b endure* † to every generation? † Heb. *ſtrength.* † Heb. *to generation and generation.*

a Or, *Treaſure.* The Senſe is, What thou doſt now poſſeſs, or haſt laid up, will not laſt always, but will ſoon be ſpent, if thou doſt not take care to preſerve and improve it. *b* By which he underſtands a condition of the greateſt Honour and Plenty. If a man had the Wealth of a Kingdom without provident Care and due Diligence, it would quickly be brought to nothing. Hence the greateſt Kings have minded Husbandry, as *Solomon, Uzziah,* and others.

25 The hay appeareth, and the tender graſs ſheweth it ſelf *c*, and herbs of the mountains *d* are gathered *e*.

c In their proper Seaſons. Theſe things may be here mentioned, either 1. As the matter of his Diligence. Take care that thy Hay and Graſs may be well managed, and ſeaſonably gathered for the uſe of thy Cattel. Or rather 2. As another Argument and Encouragement to Diligence, becauſe God invites thee to it by the plentiful proviſions wherewith he hath enriched the Earth for thy ſake. Thou needeſt not compaſs Sea and Land for them, for God puts them into thy hand if thou will'ſt but receive them. *d* Even the moſt barren parts afford thee their help. *e* Or, *are to be gathered,* as ſuch Paſſive Verbs are oft uſed; they are Ripe and ready for the gathering. So this Clauſe ſuits beſt with the former.

26 The lambs *are* for thy cloathing *f*, and the goats *are* the price of the field *g*.

f By their Wool and Skins, either uſed to cloath thy ſelf with, or ſold to purchaſe all manner of Cloathing for thy ſelf and Family. *g* By the Sale whereof thou may'ſt either pay the Rent of the Field which thou hireſt, or purchaſe Fields or Lands for thy ſelf. Either *Goats* are put for all Cattel, or he mentions *Goats*, becauſe theſe might better be ſpared and ſold than *Sheep*, which brought a more certain and coſtant profit to the Owner.

27 And *thou ſhalt have* goats milk enough for thy food *h*, for the food of thy houſhold, and *for* † maintenance for thy maidens *i*. †Heb. *life.*

h Or, If thou chuſeſt rather to keep than to ſell thy Goats, the Milk of them will ſerve thee for Food to thy ſelf, and to thy Family. In ancient times men uſed a plain and ſimple Diet, and neither knew nor uſed that Curioſity and Luxury in it which After-Ages invented. *i* Who are named, becauſe this Nouriſhment was more proper for the weaker Sex, whereas men required a ſtronger Diet.

CHAP. XXVIII.

The Character of the Righteous and of the Wicked, with the bleſſed Fruits of Integrity, and evil Effects of Sin, 1 —— 12. *The evil of Concealing, and bleſſedneſs of confeſſing Sin,* 13. *The evil of Oppreſſion and Violence, the Benefit of Induſtry and Faithfulneſs, with ſundry other Obſervations,* 15 —— 28.

THe * wicked flee when no man purſueth *a*: but the righteous are bold *b* as a lion. * Lev: 26. 17, 36.

a Becauſe the Conſcience of their own Guilt puts them into a continual Expectation and Dread of Gods Judgments. *b* Are couragious and reſolute, having the Witneſs of a good Conſcience, and the Aſſurance of Divine Favour and Protection, and the Supports and Conſolations of the Holy Ghoſt.

2 For the tranſgreſſion of a land, many *c are* the princes thereof: but ‖ by a man of underſtanding *and* knowledge *d* the ſtate thereof ſhal be prolonged *e*. ‖ Or, *by men of underſtanding and wiſdom ſhal they likewiſe be prolonged.*

c Either 1. Together, contending for Supremacy. Or rather 2. Succeſſively, as appears from the following Clauſe. Their Princes are ſoon cut off, and other perſons, and oft times perſons of other Families, come in their ſtead, which is juſtly threatned as a Curſe, becauſe ſuch frequent Changes are ſoldom for the better, and commonly for the worſe, and are frequently attended with Blood and Slaughter, with the Change and Subverſion of Laws, with heavy Taxes and Charges, with the Ruine of many Families, and with many other Miſchiefs. *d* By a wiſe and good Man, which may be underſtood either 1. Collectively, for *Men of Underſtanding,* &c. as it is rendred in the Margent; *i. e.* when the Men or People of a Land are wiſe and good. Or rather 2. Singularly, and that either 1. Of a Wiſe and Righteous Prince, who by the good Government of himſelf and his Family, and Kingdom, by puniſhing and preventing the Tranſgreſſions of the People, turns away Gods Wrath, and ſaves himſelf and People. Or 2. Of any other man of eminent Wiſdom or Piety, who prevents this Judgment, either by his good Counſels given to the Prince and People, and entertained by them, or by his Interceſſion to God; for God hath ſometimes ſpared a People for the ſake of one Man, as he did *Zoar* for *Lot, Gen.* 19. 20, 21. and the *Iſraelites* for *Moſes, Pſal.* 106. 23. *e* The Land ſhal enjoy its former State and Tranquility, and the Life of their good Prince ſhall be prolonged.

3 A poor man that oppreſſeth the poor *f*, *is like* a ſweeping rain † which leaveth no food *g*. † Heb. *without food.*

f When a poor Man being advanced into a place of Authority abuſeth it to oppreſs thoſe that are poor and unable to reſiſt him. *g* Is like a violent Rain or Flood which waſheth away the very Seeds which are in the Earth, and ſpoileth the Corn and Fruits which are upon it. He is the worſt of all Oppreſſors, becauſe as he is of a baſe Mind, which alſo is made much worſe by a ſudden Change and Elevation into an high Condition, ſo his own Neceſſities inflame his Deſires, and make him greedy to take all, yea, even the ſmall Advantages of enriching himſelf. Which the Ancients expreſſed by the Similitude of an empty Horſeleach, which ſucketh much more ſtrongly than that which is already filled; and of a dry Sponge, which licks up far more water than that which was wet before.

4 * They that forſake the law *h* praiſe the wicked *i*: but ſuch as keep the law contend with them *k*. * Pſ: 10. 3. Rom. 1. 32.

h That live in the Contempt of, and Diſobedience to Gods Law. *i* Honour their Perſons, contrary to *Pſal:* 15. 4. freely and familiarly aſſociate themſelves with them,and approve of their ſinful Courſes; all which proceeds from their great Likeneſs to them. *k* Are ſo far from praiſing or applauding them,that they ſeverely rebuke them, and to the utmoſt of their power oppoſe them in their wicked Enterprizes.

1 Cor. :15: John 2: :0: 27: 5 Evil men underſtand not *l* judgment *m*:but* they that ſeek the LORD *n* underſtand all *things o*.

l Becauſe their Minds are naturally blind, and are farther blinded by their own Prejudices and Paſſions,and by the God of this World who rules in and over them. *m i. e.* What is juſt and right; what is their Duty in all Caſes and Conditions, as *Judgment* is frequently underſtood. *n* By diligent ſtudy of his Word, and by fervent Prayers to him for Advice. *o* Which are neceſſary to be known by them, either for the diſcharge of all their preſent Duties to God and Men, or for their everlaſting Happineſs.

Ch:19:1 Heb: *two ways.* 6 * Better *p is* the poor that walketh in his uprightneſs, than *he that is* perverſe † *in his* ways *q*, though he be rich.

p In a much ſafer and happier Condition. *q* Heb. *in two ways*, halting between two ways, pretending to Virtue,but practiſing Vice; or, covering his wicked Deſigns with good Pretences;or ſometimes erring on one hand, and ſometimes on the other, as wicked Men commonly do.

Ch:29:3 Or *feedeth gluttons* 7 * Whoſo keepeth the law, *is* a wiſe ſon *r*: but he that ‖ is a companion of riotous *men s*, ſhameth his father *t*.

r And conſequently a Credit and Comfort to his Father, as hath been oft noted before. *s* Which is both a manifeſt Violation of Gods Law, which forbids this Society,and is the ready way to a total and final Apoſtacy from God, and from his Law. *t* Becauſe he is a fooliſh Son.

* Chap. 13:22. Eccleſ:2. 26. † Heb: *by increaſe.* 8 * He that by uſury and † unjuſt gain *u* increaſeth his ſubſtance,he ſhal gather it for him that will pity the poor *x*.

u Heb. *By uſury and* (or, *or*) *encreaſe, i. e.* by any kind of Uſury, whereby the Poor are oppreſſed,as is implied from the oppoſite Clauſe;or by any unrighteous Practices. See more of theſe Words, and of this thing on *Exod*:22: 25. *Lev* 35: 36. *Pſal*: 15: 5 *Ezek*: 18. 8. *x* It ſhall not long continue with him or his, but ſhal by Gods righteous and powerful Providence be diſpoſed into more juſt and merciful hands.

*Pſ:66:18 9 * He that turneth away his ear from hearing the law *y*, even his prayer *ſhal be* abomination *z*.

y That obſtinately refuſeth to yield Audience or Obedience to Gods Commands. *z* To God, whoſe Law he deſpiſed. God will abhor and reject his Perſon, and all his Services.

* Ch:26: 27. 10 * Whoſo cauſeth the righteous to go aſtray in an evil way *a*, he ſhal fall himſelf into his own pit ; but the upright ſhal have good *things* in poſſeſſion *b*.

a That by evil Counſel, or Example, or Artifice, draws them into ſuch Practices as expoſe them to great Danger and Miſchief *b* Shall by Gods good providence towards him, both keep the Good of which the Wicked ſeeks to deprive him,and eſcape that Miſchief which he plotteth againſt him.

† Heb: *in his eyes.* 11 The rich man *is* wiſe † in his own conceit *c*: but the poor that hath underſtanding ſearcheth him out *d*.

c Thinks himſelf to be wiſe when he is not,being puffed up with the opinion of his Riches, which alſo he imputes to his own Wiſdom, and with the Admirations and Applauſes of Flatterers,which commonly attend upon them. *d* Knoweth him better than he knoweth himſelf, and, looking through all his pomp and vain ſhew, he ſees him to be what indeed he is, a fooliſh and miſerable Man, notwithſtanding of all his Riches, and diſcovers the Folly of his Words and Actions.

*Ver,28. Chap.11: 10. Eccl:10:6. ‖ Or, *ſought for.* 12 * When righteous *men* do rejoyce *e there is* great glory *f*; but when the wicked riſe *g*, a man is ‖ hidden *h*.

e Are encouraged and promoted to places of Truſt and Power. *f* In that Common-wealth. The ſtate of that Kingdom is honourable and comfortable,and ſafe, ſo as good Men can ſhew their Faces with Courage and Confidence. *g* Are advanced to Honour and Authority. *h* The ſtate of that Nation is ſo ſhameful and dangerous, that wiſe and good Men,who only are worthy of the Name of *Men*,withdraw themſelves, or run into Corners and obſure Places; partly out of Grief and Shame to behold the Wickedneſs which he publickly and impatiently committed; and partly to avoid the Rage and Injuries of wicked Oppreſſors,and the Judgments of God, which commonly follow ſuch perſons and their Confederates in Sin. Or, as others, both ancient and later Interpreters render it, *a man is ſought out.* Sober and good Men who had retired themſelves, are ſearched for, and brought forth like ſheep to the ſlaughter,as being moſt ſuſpected, and hated, and feared by bloody Tyrants.

Pſ:32.3, 5. 1 John 1: 9, 10. 13 * He that covereth his ſins *i* ſhal not proſper *k*: but whoſo confeſſeth and forſaketh *them l* ſhal have mercy *m*.

i That doth not confeſs them (as appears by the oppoſite clauſe) to God, and to Men too, when occaſion requires it. That being convinced or admoniſhed of his Sins, either juſtifieth,or denieth, or excuſeth them. *k* Shal not ſucceed in his Deſign of avoiding Puniſhment by the Concealment of his Sins;ſhal not find mercy, as is implied from the next Clauſe. *l* By hearty Diſlike and Hatred of all his Sins and by a reſolved Ceſſation from a ſinful Courſe of Life. This is added, to ſhew, that although the diſſembling or hiding ones Sins is ſufficient for his Damnation,yet meer confeſſion without forſaking of Sin is not ſufficient for Salvation. *m* Both from God who hath promiſed, and from Men who are ready to grant Pardon and Favour to ſuch perſons.

* Rom.11 20. 14 Happy is the man *n* that feareth *o* alway *p*: * but he that hardneth his heart *q* ſhal fall into miſchief.

n Becauſe he ſhal thereby avoid that Miſchief which befals fearleſs Sinners,which is expreſſed in the next Clauſe,and procure that eternal Salvation which they loſe. *o* To wit,the Offence and Judgements of God. Who having confeſſed and forſaken his Sins, as was now ſaid, is afraid to return to them again, and careful to avoid them,and all occaſions of them. *p* In all Times, Companies, and Conditions ; not only in the time of great trouble, when even Hypocrites will in ſome ſort be afraid of ſinning,but in times of outward Peace and Proſperity. *q* That goeth on obſtinately and ſecurely in ſinful Courſes, caſting off due Reverence to God, and juſt Fear of his Threatnings and Judgments.

15 As a roaring lion,and a ranging bear *r*,*ſo is* a wicked ruler *s* over the poor people.

r *The Lyon* and *Bear* are always cruel and greedy in their natures, and eſpecially when they are hungry and want Prey, in which caſe the Lions roar *Pſal.* 104. 21. *Iſa.* 31. 4.and Bears range about for it. *s* Inſtead of being a nurſing Father, and faithful and tender Shepherd,as he ought to be,he is a cruel and inſatiable Oppreſſor & Devourer of them. *t* Whom he particularly mentions, either to note his policy in oppreſſing them only who were unable to withſtand him, or to revenge themſelves of him ; or to aggravate his Sin in devouring them,whom the Laws of God, and common Humanity bound him to relieve and protect; or to expreſs the effect of his ill government,in making his people poor by his frauds and rapines.

16 The prince that wanteth underſtanding, *is* alſo a great oppreſſor *u* ; *but* he that hateth covetouſneſs *x*, ſhal prolong *his* days *y*.

u The Tyranny or Oppreſſion of a Prince,though by ſome accounted Wiſdom, is in truth a manifeſt act and ſign of great folly,becauſe it alienateth from him the Hearts of his People,in which his Honour, and Safety,and Riches conſiſt,and oft times cauſeth the ſhortning of his days, either from God,who cuts him off by ſome ſudden judgement, or from men who are injured by him and exaſperated againſt him. *x* Which is the chief cauſe of all Oppreſſions and unjuſt practices. *y* By Gods favour, and the peace and ſatisfaction of his own mind and the hearty love of his people which makes them careful to preſerve his life by their fervent Prayers to God for him, by willingly hazarding their own Eſtates and Lives for him, when occaſion requires it, and by all other poſſible means.

17 A man that doth violence to the blood of *any* perſon *z*,ſhal flee to the pit *a* ; let no man ſtay him *b*.

z That ſheddeth any mans Blood,or taketh away his Life unjuſtly. *a* Shal ſpeedily be deſtroyed being purſued by Divine Vengeance,and the Horrours of a guilty Conſcience, and the Avengers of Blood *b* So it is a prohibition that no man ſhould endeavour to ſave the Life of a wilful Murderer, either by interceſſion or by offering ſatisfaction,or any other way. Of which ſee *Gen*: 9. 6. *Exod*:21; 14. *Numb.* 35.31 Or as the ancient and many other Interpereters render it, *no man ſhal ſtay him* : none ſhal deſire or endeavour to ſave him from his deſerved puniſhment : He ſhal die without pity, being an object of publick hatred.

18 * Whoſo walketh uprightly, ſhal be ſaved *c* : but *he that* is perverſe *in his* ways *d*, ſhal fall at once *e*. *Ch.10:25

c To wit,from deſtruction, becauſe God hath undertaken and promiſed to protect him. *d* Heb. in *two ways*, of which phraſe ſee above on v, 6. *e* Once for all, ſo as he ſhal not need a ſecond thruſt, 1 *Sam*: 26. 8. and ſo as he ſhal never riſe more. Or *one*, to wit, of his ways. Though he hath various ways and arts to ſecure himſelf yet none of them ſhall ſave him, but he ſhal periſh in one or other of them,and ſhal be given up by God to the miſtake of his way that he ſhal chuſe that courſe which will be moſt pernicious to him.

19 * He that tilleth his land ſhal have plenty of bread : but he that followeth after vain *perſons f*, ſhal have poverty enough. *Ch.12:11

f Chuſing their Company, and imitating their Example; who gives up himſelf to vanity and idleneſs, and ſo is fitly oppoſed to the diligent man in the former clauſe.

20 * A faithful man *g* ſhal abound with bleſſings; but he that maketh haſte *h* to be rich, ſhal not be ‖ innocent *i*. * Ch.13. 11.& 20: 21.& 23. 4. 1 Tim. 6. 9. ‖ Or *unpuniſhed.*

g Heb. *A man of truth*, or *truths*, who deals truly and juſtly in all his bargains and tranſactions with men. *h* More than God alloweth him ; that taketh the neareſt and readieſt way to Riches.whether it be right or wrong ; that is unfaithful and unjuſt in his dealings. *i* Shall not obtain the bleſſings which he ſeeks,but ſhall bring curſes and miſeries upon him inſtead of them.

21 * To have reſpect of perſons, *is* not good: for, for a piece of bread that man will tranſgreſs *k*. *Ch.18.5 24.23.

k When a Man hath once vitiated his Conſcience and accuſtomed himſelf to take Bribes a very ſmall advantage will make him ſell Juſtice, and his own Soul into the Bargain.The deſign of the Proverb is to warn men to take heed of the beginnings of that ſin, and conſequently of other ſins.

22 He that haſteth to be rich,*hath* an evil eye *l*, ‖ and conſidereth not that poverty ſhal come upon him *m*. ‖ Or, *he that hath an evil eye haſteth to be rich.* Verſe 20. Ch.28.20:

l Is uncharitable to perſons in want,envious towards thoſe who get any thing beſides him,and covetous or greedy of getting Riches by all ways poſſible,whether juſt or unjuſt. Thus *an evil Eye* is Taken *Prov.* 23. 6. *Mat.* 20. 15. as a *good Eye* notes the contrary diſpoſition, *Prov*; 22. 9. *m* And conſequently that he ſhal need the pity and help of others,which he cannot expect either from God or men who hath ſo hardened himſelf againſt others in miſery.

23 * He that rebuketh a man, afterwards *n* ſhall find more favour than he that flattereth with the tongue. *Ch.27:6:

n When he comes calmly to conſider the fidelity of the Reprover and the benefit coming to himſelf by the Reproof, and withal the baſeneſs and miſchief of flattery.

24 Whoſo robbeth his father or his mother, and ſaith *n*, It *is* no tranſgreſſion ; the ſame *is* the companion of † a deſtroyer *o*. † Heb. *Man deſtroying.*

n In his Heart,ſuppoſing that he hath a right to his Fathers goods *o* Either 1. he hereby ſheweth that he is fallen into ſuch wicked Society, from whom he had ſuch counſel or example. Or 2. he is no leſs guilty than a Thief who robs and deſtroys men upon the High-way: he is a Thief and Robber, becauſe he hath no right to the actual poſſeſſion of his Fathers goods before his Death or without his conſent.

* Ch. 13. 10.

25 * He that is of a proud heart *p* ſtirreth up ſtrife *q*: but he that putteth his truſt in the LORD *r*, ſhall be made fat *s*.

p Whoſe property it is to overvalue himſelf, and to truſt to himſelf and his own Wit, or Wealth, or Strength. *q* Becauſe he makes it his great buſineſs to advance and pleaſe himſelf, and hateth and oppoſeth all that ſtand in his way, and deſpiſeth other men, and is very jealous of his honour and impatient of the leaſt ſlighting, or affront, or injury, and indulgeth his own paſſions; and therefore ſhal not be fat, but lean and miſerable, as is implyed from the oppoſite clauſe. *r* Which is mentioned as a plain and certain evidence of an humble Man, who is mean and vile in his own Eyes, and therefore truſts not to himſelf, but to God only, making Gods will, and not his own will and paſſion, and Intereſt, the Rule of all his Actions, and can eaſily deny himſelf, and yield to others, all which are excellent preventives of ſtrife. *s* Shall live happily and comfortably, becauſe he avoids that ſtrife which makes mens lives miſerable.

26 He that truſteth in his own heart *t* is a fool *u*: but whoſo walketh wiſely *x*, he ſhal be delivered *y*.

t Who truſts to his own wit, neglecting or ſlighting the advice of others, and the counſel of God himſelf. *u* And ſhal receive the fruit of his folly, to wit, deſtruction. *x* Diſtruſting his own judgment, and ſeeking the advice of others, and eſpecially of God, as all truly wiſe men do. *y* from thoſe dangers and miſchiefs which fools bring upon themſelves; whereby he ſheweth himſelf to be a wiſe Man.

* Deut. 15. 8. Ch. 22. 9.

27 * He that giveth unto the poor ſhal not lack *z*: but he that hideth his eyes ||, ſhal have many a curſe †.

z Shall not impoveriſh himſelf by it, as covetous men imagine or pretend, but ſhall be inriched, which is implied. || Leſt he ſhould ſee poor and miſerable men, and thereby be moved to pity or obliged to relieve them. So he cunningly avoids the beginnings and occaſions, and provocations to Charity, teaching us to uſe the ſame caution againſt ſin. † Partly from the Poor, whoſe Curſes being not cauſleſs ſhal come upon him, and partly from God, who will curſe his very Bleſſings, and bring him to extream want and miſery.

* Ver. 12. Ch. 29. 2.

28 * When the wicked riſe, men hide themſelves †: but when they periſh, the righteous increaſe ||.

† *Men. i: e.* righteous men, as appears from the following clauſe, are aſhamed and afraid to appear publickly; of which ſee on *v.* 12: || They who were righteous do now again appear in publick, and being advanced to that power which the wicked Rulers have loſt, they uſe their Authority to encourage and promote Righteouſneſs, and to puniſh Unrighteouſneſs, whereby the number of wicked men is diminiſhed, and the righteous are multiplied.

CHAP. XXIX.

The Excellency of Wiſdom, with Rules for Government, 1——14. *The Parents Duty to correct their Children,* 15——17. *The miſery of them that know not Gods Law,* 18. *Of Anger, Pride, Thieving, Cowardiſe and Corruption,* 19——26. *The godly and wicked an abomination to each other,* 27.

† Heb. *a Man of reproofs.*

HE that being often reproved, hardneth *his* neck *a*, ſhal ſuddenly be deſtroyed, and that without remedy *b*.

a Is incorrigible and obſtinately perſiſts in thoſe ſins for which he is reproved. *b* Utterly and irrecoverably.

* Ch. 11. 10 & 28. 12, 28. Eccl. 10. 5. || Or, *increaſed.*

2 * When the righteous are || in authority *c*, the people rejoyce *d*: but when the wicked beareth rule the people mourn *e*.

c Which interpretation is confirmed from the oppoſite clauſe. The Hebrew word ſignifies to increaſe either in number, or in dignity and power. *d* For the bleſſed effects of their good government. *e* Both for the oppreſſions and miſchiefs which they feel, and for the dreadful Judgments of God which they juſtly fear.

* Ch. 10. 1 & 15. 20. & 27. 11. * Ch. 5. 9. & 28. 7. Luk. 15. 13.

3 * Whoſo loveth wiſdom *f*, rejoyceth his father: * but he that keepeth company with harlots *g*, ſpendeth *his* ſubſtance *h*.

f And therefore hateth and eſcheweth all folly and wickedneſs. *g* Whereby he plainly diſcovers himſelf to want Wiſdom; of which ſee *Prov.* 7. 7, &c. *h* Whereby he not only ruineth himſelf; but alſo grieveth his Father, as is implied from the oppoſite Clauſe.

† Heb. *a Man of oblations.*

4 The king by judgment *i* ſtabliſheth the land: but † he that receiveth gifts *k*, overthroweth it.

i By the free and impartial exerciſe of Juſtice. *k* Heb. *a Man* (for he would not vouchſafe to call him a King, as being unworthy of that Name and Office) of *Oblations*, or *Gifts, i. e.* whoſe delight and common practice it is to take Bribes, and ſell Juſtice.

5 A man that flattereth his neighbour *k*, ſpreadeth a net for his feet *l*.

k That praiſeth or applaudeth another in a ſinful ſtate or courſe. *l* Kills him under a pretence of kindneſs: is an occaſion of his ſin, and conſequently of deſtruction, which poſſibly he may deſign to accompliſh by that means.

6 In the tranſgreſſion of an evil man *there is* a ſnare *m*: but the righteous doth ſing and rejoyce *n*.

m His ſin will bring him to dreadful horrors and certain ruine. *n* Becauſe he hath ſweet peace in his own Conſcience, and aſſurance of preſent ſafety and eternal happineſs.

* Job 29. 16.

7 * The righteous *o* conſidereth the cauſe of the poor *p*: *but* the wicked regardeth not to know *it q*.

o Whether Magiſtrate or any private Perſon concerned to know it, and capable of helping him in it. *p* His poverty neither hinders him from taking pains to examine it, nor from a righteous Determination of it. *q* Will not put himſelf to the trouble of ſearching it out, either becauſe it yields him no profit, or becauſe he reſolves to give away his right.

|| Or, *ſet a City on fire.*

8 Scornful men || bring a city into a ſnare *r*: but wiſe *men s* turn away wrath *t*.

r Expoſe it to Gods wrath and to deſtruction by their ſelf conceit and wilfulneſs, by their wicked counſels and courſes whereby they ſeduce and infect the generality of the people, by their contempt of God, of his juſt Laws and righteous Judgments, and of the Opinions and Advices of wiſe men. *s* Who do not ſcorn, but hearken to the Counſels of God and of prudent men. *t* The wrath of God or of men who were enraged againſt it.

9 *If* a wiſe man contendeth with a fooliſh man *u*, whether he rage or laugh, *there is* no reſt.

u Either judicially, or otherwiſe debating any matter with him, endeavouring to convince him of any error. *x Whether he,* the wiſe man, *rageth* (or *is angry*) or *laugheth, i. e.* whether he deal ſharply and ſeverely with him, rebuking him for his Folly, or mildly and pleaſantly ſmiling at it, *there is no reſt*, no end or fruit of the Debate, the Fool will not be ſatisfied nor convinced. Or as it is in the Hebrew, *He* (to wit, the Fool laſt named, to whom the following Carriages may ſeem more fitly to agree) *both rageth and laugheth,* (He will not yield nor be convinced but perſiſts in his folly, which he diſcovers ſometimes by his furious & unbridled Paſſions, and ſometimes by fooliſh Laughter and Scorning) *and* there is *no reſt*, he will never be quieted.

† Heb. *men of blood.*

10 † The blood-thirſty hate the upright *y*: but the juſt ſeek his ſoul *z*.

y And conſequently ſeek their ruine, as is implyed from the following Clauſe. *z* Either 1. to require his Soul or Life at the hands of thoſe who have taken it away. Or 2. to preſerve it from thoſe who attempt to take it away, as this phraſe is taken, *Pſal*; 142: 4. though commonly it ſignifie to ſeek to deſtroy it.

* Ch. 14. 33. Heb. *all his ſpirit.*

11 * A fool uttereth † all his mind *a*: but a wiſe *man* keepeth it in till afterwards *b*.

a All at once, unneceſſarily, and unſeaſonably, without reſervation or caution. *b* Till he have fit occaſion to expreſs it.

12 If a ruler hearken to lies *c*, all his ſervants are wicked *d*.

c Delight in Flatteries or Calumnies, or any lying words or deceitful and wicked practices. *d* Partly becauſe he chuſeth only ſuch for his Service; and partly, becauſe they are either corrupted by his Example, or engaged by their place and Intereſt to pleaſe him, and comply with his baſe Luſts.

|| Or, *the Uſurer.*

13 The poor and || the deceitful *e* man meet together *f*: the LORD lightneth both their eyes *g*.

e Heb. *The Man of Deceits,* or *of Uſuries, i. e.* who hath enriched himſelf by ſuch practices. *f* Converſe together, and one needeth the other, as *Chap*: 22: 2. *g* Either their bodily eyes with the Light of the Sun, which promiſcuouſly ſhines upon both; or the Eyes of their Minds with the light of Reaſon and Grace, which he indifferently gives to them; and therefore the one ſhould not envy nor deſpiſe the other, but be ready to do good one to another, as God doth good to both.

* Ch. 20. 28.

14 * The king that faithfully judgeth the poor *h*, his throne ſhal be eſtabliſhed for ever.

h And the rich too: but he names *the poor*, becauſe theſe are moſt oppreſſed and injured by others, and leaſt regarded by Princes, and yet committed to their more ſpecial care by the King of Kings.

* Ver: 17. * Ch: 10. 1. & 17: 21, 25.

15 * The rod and reproof *i* give wiſdom: but a * child left *to himſelf k* bringeth his mother *l* to ſhame.

i Correction and Inſtruction going together. *k* Suffered to follow his own Will or Luſts without reſtraint and chaſtening. *l* And Father too; but he names only *the Mother*, either becauſe her Indulgence oft ſpoils the Child, or becauſe Children commonly ſtand in leaſt awe of their Mothers, and abuſe the weakneſs of their Sex, and tenderneſs of their Natures.

|| Or, *in Authority*: * Pſ: 37: 36 & 58: 10: & 91. 8.

16 When the wicked are || multiplied *m*, tranſgreſſion increaſeth *n*: but * the righteous ſhal ſee their fall *o*.

m Or rather, *are advanced*, becauſe this is oppoſed to their *falling* in the next Clauſe; and ſo this Hebrew word is taken above, *verſe* 2. *n* Sin and Sinners abound and grow impudent by Impunity, and the Example and Encouragement of ſuch Rulers. *o* The Deſtruction of ſuch Tranſgreſſors, in due time.

* Ch: 13: 24 & 22. 15: & 23: 13, 14.

17 * Correct thy ſon, and he ſhal give thee reſt *p*; yea, he ſhal give delight unto thy ſoul.

p Satisfaction to thy Mind, and Comfort in his Amendment.

|| Or, *is made naked.*

18 Where *there is* no viſion *q*, the people || periſh *r*, but he that keepeth the law *s*, happy *is* he.

q i: e. No Prophecy, for *the Prophets* were anciently *called Seers*, 1 *Sam.* 9. 9. *i. e.* no publick Preaching of Gods Law or Word (as appears by the oppoſite Clauſe) which is called *Prophecy*, Rom: 12. 6. 1 *Cor.* 14. 1, &c. Where the people are deſtitute of the means of Inſtruction. *r* Becauſe they want the only means of Salvation. Or, *is made naked*, ſtripped of their beſt Ornaments, Gods Favour and Protection, as this Word is taken, *Exod*: 32. 25. *s* This he ſaith rather than, *he that hath viſion*, which the Laws of Oppoſition might ſeem to require, to teach us, that although the want of Gods Word be ſufficient for Mens Deſtruction, yet the having, and hearing, or reading of it, is not ſufficient for their Salvation, except they alſo keep or obey it.

19 A ſervant *t* will not be corrected by words *u*: for though he underſtand *x* he will not anſwer *y*.

t Who is ſo not only in Condition, but alſo in the temper of his Mind, diſingenuous, perverſe, and ſtubborn. *u* By meer Words without Blows. Compare *Prov*: 19: 29. *x* Though he know thy Mind, and Words, and his own Duty. *y* Either by Words, expreſſing his Readineſs; or by Deeds, ſpeedily and chearfully performing thy Commands; but will neglect his Duty, pretending that he did not hear or underſtand thee.

|| Or, *in his matters*

20 Seeſt thou a man *that is* haſty || in his words *z*? *there is* more hope of a fool *a*, than of him *b*.

z Or rather, *in his Buſineſs*; who is raſh and heady in the management of his Affairs. *a* Who is ſenſible of his Folly, and willing to hearken to the Advice of others, as this Word is uſed *Chap.* 26. 12. though commonly it be meant of a wilful and wicked Fool. *b* Becauſe he is ſelf-confident,and neither conſiders things ſeriouſly within himſelf, nor ſeeks Counſel from the wiſe.

21 He that delicately bringeth up his ſervant *c* from a child,ſhal have him become *his* ſon *d* at the length.

c Allowing him too much Freedom, and Familiarity, and delicious Fare. *d* Will find him at laſt grow inſolent and preſumptuous and forgetful of his ſervile Condition.

* Ch: 15. 18: & 26. 21.

22 * An angry man ſtirreth up ſtrife : and a furious man aboundeth in tranſgreſſion *e*.

e Is by his Paſſion eaſily tranſported into grievous and manifold Sins againſt God, and others, and himſelf, as Swearing,and Curſing, and Violence, yea ſometimes even to Murder.

* Job 22: 29. Ch:15:33. & 18:12. Mat: 23. 12. Luke 14: 11.&18.14. Jam; 4: 6, 10. 1 Pet:5:5.

23 * A mans pride ſhal bring him low *f*: but honour ſhal uphold the humble in ſpirit *g*.

f Becauſe both God and Man conſpire againſt him and abhor him. *g* Or, as others render it, without any difference in the Senſe. *the humble in ſpirit ſhal hold their honour*, ſhal be honoured by God and Men. Thus Honour, like a ſhadow, flees from them that purſue it, and follows them who flee from it.

24 Whoſo is partner with a thief *h*, hateth his own ſoul *i*: he heareth curſing *k*, and bewrayeth *it* not *l*.

h By receiving a ſhare of the ſtollen Goods upon condition of his concealment of the Theft. *i* He carrieth himſelf towards it as if he hated it; he woundeth and deſtroyeth it. *k* He *heareth the voice of ſwearing*, as is ſaid, *Levit.* 5: 1. the Oath given to him by a Judge adjuring him and other ſuſpected Perſons to give Information concerning it. *l* Which he is bound to do both by virtue of his Oath, and for the publick Good, which ought to be preferred before all private Contracts or Friendſhips.

† Heb. *ſhal be ſet on high.*

25 The fear of man *m* bringeth a ſnare *n*: but whoſo putteth his truſt in the LORD *o*, † ſhal be ſafe.

m Inordinate fear of harm or Miſchief from Men, which is fitly oppoſed to truſt in God, becauſe it comes from a diſtruſt of Gods Promiſe and Providence. *n* Is an occaſion of many Sins, and of great danger, both of Injuries from Men, and of ſore Puniſhments from God. *o* Keeping Gods way,and ſecurely relying upon God to protect him from the Deſigns and Rage of wicked Men.

*Ch:19 6. † Heb *the face of a Ruler.*

26 * Many ſeek † the rulers favour *p*; but every mans judgment *q cometh* from the LORD *r*.

p Men ſtudy to pleaſe and engage their Rulers by their obliging Carriage, and humble Petitions, and all other means, ſuppoſing that to be the only way to procure either Right or Favour from them,as they need or deſire it. *q* The Deciſion of his Cauſe, and the Succeſs of all his Endeavours. *r* Dependeth wholly upon God who ruleth and inclineth their Minds & Hearts as it pleaſeth him, *Prov*:21.1.

27 An unjuſt man *is* an abomination to the juſt *s*: and *he that is* upright in the way,*is* abomination to the wicked *t*.

s Becauſe ſuch Men, as ſuch,are hated by God,and Haters of, and Enemies unto God and all Goodneſs, and publick plagues to the Church and State in which they live; and therefore he who loves theſe muſt needs hate them, as true Friends hate thoſe who are Enemies to their Friends. *t* Of which ſee above on *Ver*: 10.

CHAP. XXX.

Agurs Prophecy, 1. *Wherein he acknowledgeth his own Ignorance*, 2, 3. *The Purity of Gods Word, with the happineſs of them that truſt in him* 5. *He dehorts from adding to the Scriptures, by the danger of it*, 6. *The two points of his Prayer, with their reaſon*, 7 —— 9. *Four wicked Generations*, 10 —— 14. *Four things inſatiable*, 15. *Parents not to be deſpiſed*, 17. *Four things hard to be known*, 18, 19. *The way of an adulterous Woman*, 20. *Four things intollerable*, 21--23. *Four things little,but wiſe*, 24--28. *Four things ſtately*, 29 —— 31.

THe words of Agur the ſon of Jakeh *a*, *even* the prophecy *b*: the man ſpake unto Ithiel,even unto Ithiel and Ucal *c*.

a A Perſon ſo called, as appears from the Deſignation of his own and his Fathers Name, who lived either in *Solomon's* time,or rather afterwards,and was famous in his Generation for Wiſdom, and Piety, and Prophecy,and therefore his Proverbs were thought fit to be added to thoſe of *Solomon* either by thoſe men of *Hezekiah* mentioned *Chap.* 25: 1. or by ſome other. But that this ſhould be meant of *Solomon*, may eaſily be ſuppoſed, but cannot be proved; nor is it probable, as being contrary both to the Style of the whole Chapter and to the Matter of ſome part of it, as *Ver.* 7,8,9. which agrees not to *Solomon*; and to the Laws of good Interpretation, one of which is, that all Words ſhould be taken in their moſt natural and proper Senſe,when there is no evidence nor neceſſity of underſtanding them improperly and figuratively, which is the preſent caſe. *b* The prophetical Inſtruction; for as the Prophets were publick preachers as well as Foretellers of things to come,ſo their Sermons, no leſs than their Predictions, are commonly called their *Prophecies*. *c* Two Friends or Diſciples, and Contemporaries of *Agur*, called by thoſe Names,who having a great and juſt Opinion of his Wiſdom,deſired his Inſtructions. Others, *concerning Ithiel* and *Ucal*, which they underſtand of Chriſt called *Ithiel*, which ſignifies *God with me*, and anſwers to *Immanuel*, which is *God with us*; and *Ucal*, which ſignifies *Power* or *Prevalency*. But if he had meant this of Chriſt, why ſhould he deſign him by ſuch obſcure & ambiguous Names, as if he would not be underſtood? Why did he not call him by the Name of *Shilo* or *Meſſiah*,or ſome other Scripture-Title belonging and aſcribed to him? Beſides, this Interpretation agrees not with the Contents of this Chapter, wherein there is only a ſhort and occaſional mention of Chriſt, but the Chapter conſiſts in a manner wholly of Counſels and Sentences of a quite other kind.

‖Or, *a great Man.* Ch: 8: 4. ‖Or, *a mean Man.*

2 Surely I *am* more brutiſh than ‖ *any* man,and have not the underſtanding of ‖ a man *d*.

d You come to me with a great opinion of my Wiſdom,and you expect that I ſhould inform and inſtruct you in all things,yea, even in the greateſt Myſteries; but you are much miſtaken in me; I am as ignorant and fooliſh as other men generally are, yea more than many others. Which he utters either 1. from a deep ſenſe of the common Corruption of Humane Nature,and of the blindneſs of mens minds in things concerning God and their own Duty, and of the neceſſity of Inſtruction from Gods Word, and of Illumination from his Spirit,without which they can never underſtand theſe matters. Or 2. from a modeſt & humble apprehenſion of his own Ignorance, which hath extorted ſuch like Expreſſions even from Heathen Philoſophers: whence *Pythagoras* rejected the Title of a *Wiſe Man* when it was aſcribed to him;and *Socrates*,though reputed the wiſeſt Man of his Age, profeſſed that he *knew nothing but this, that he knew nothing.*

† Heb. *know.*

3 I neither learned wiſdom *e*,nor † have the knowledge of the holy *f*.

e I have not been taught in the Schools of Wiſdom, as the Sons of Prophets were,but muſt own my ſelf to be an unlearned Man, as the Prophet *Amos* was, *Amos* 7: 14, 15. Or, I have not learned it, neither by my own Underſtanding and Study, nor by the help of other Men. *f* Either 1. of the Holy Angels, who are called *Holy* by way of Eminency, as *Deut.* 33: 2. *Job* 15: 15. *Dan*: 4: 13, 17,23. and 8: 13. But it was vain to deny that Angelical Knowledge to be in him, which no man imagined to be in him, and which was not in *Adam* in the ſtate of Innocency.Or 2. Of the Holy Prophets. So the Senſe is, I have not ſuch Divine Inſpirations as Prophets ſtrictly ſo called have received,whereby I ſhould be enabled to know or explain thoſe great Myſteries wherein you deſire Information from me. Or 3. Of holy things, of the Mind and Will of God concerning Mans Salvation, and the way which leads to it. Not that he denyeth that he had any knowledge of theſe things, but only a full and comprehenſive and perfect Knowlege, which they falſly ſuppoſed to be in him.

*Joh:3:13 †Heb: *and deſcended.* *Job 38; 4, &c. Pſ:104:3, &c. Iſa: 40. 12, &c.

4 * Who *g* hath aſcended up into Heaven *h*, †, or deſcended *i*? * who hath gathered the wind in his fiſts *k*? who hath bound the waters *l* in a garment? who hath eſtabliſhed all the ends of the earth *m*? what is his name,and what *is* his ſons name, if thou canſt tell *n*?

g What meer Man? None at all; and therefore I may truly ſay, that I have not that which no mortal Man ever yet had. *h* There to learn the Mind of God who dwells there and that Wiſdom which is from above. *i* Or rather, *and deſcended*,to teach Men below what he had learned above. The meaning of the place is,No Man can fully know and teach us theſe things unleſs he hath been in Heaven, & ſent down from thence to the Earth to that end. Whence our Saviour Chriſt juſtly applies theſe Words to himſelf, *John* 3: 13. and appropriates this work of declaring Gods Nature and Will,to Men, to himſelf,upon this account,that he alone was in his Fathers boſom *John* 1: 18. *k* To hold them in or let them out,and rule them at his pleaſure? Where is there a Man that can do this? And none but he who made and governs all the Creatures, can know and teach theſe things *l* Thoſe above in the Clouds, and thoſe below,the Sea which God keeps as it were *within Doors*, and in a *Garment*, and *Swadling-band*, as it is expreſſed *Job* 38: 8, 9. and the Waters which he ſhuts up in the Bowels of the Earth. *m* The whole Earth from one end to another,which God upholdeth in the Air by the Word of his Power, and ſecureth from the Rage of the Sea,by the Banks and Shores wherewith he hath begirt it for that purpoſe. *n* The Senſe is, Either 1. ſeing it is apparent that no Man hath this Power,and conſequently this Knowledge, but that this is the Prerogative of the great God, declare, if thou art able, his Name, *i. e.* his Nature and Perfections, and the eternal Generation, and the Perfections of his Son. Or rather 2. If thou thinkeſt there be any ſuch Man who can do theſe things, I challenge thee to produce his Name;or, if he be long ſince dead,and gone out of the World, the Name of any of his Poſterity that can aſſure us that their Progenitor was ſuch a Perſon. Which becauſe thou canſt not do, I muſt conclude that none can throughly underſtand this matter but the bleſſed God and his Son Chriſt, and they to whom God ſhal reveal them by Chriſt.

*Pſ:12:6. & 18:30. & 19: 8. &119.140. † Heb: *purified.*

5 * Every word of God *is* † pure *o*: he is a ſhield unto them that put their truſt in him *p*.

o And therefore you, *Ithiel* and *Ucal*, muſt not expect the full knowledge of Divine Myſteries from me,nor from any Man, but from the Word of God,which is a certain Rule both of your Belief and Practice, becauſe every part and parcel of it is Holy,and True, and Good, and there is not the leaſt mixture of Falſhood and Folly in it, as there is in all the Words and Writings of Men. *p* Which ſuppoſeth their knowledge of him by his Word, *Pſal.* 9. 10. and contains their reliance upon his Promiſes, joyned with Obedience to his Commands.

*Rev:22. 18:19.

6 * Add thou not unto his words *q*, leſt he reprove thee *r*, and thou be found a liar.

q And as the Word of God is pure,do not thou corrupt or abuſe it,by adding to it thine own or other Mens Inventions and Opinions and delivering or receiving of them in the Name and as the Words of God. He here forbids only adding to it,not diminiſhing from it, which yet is equally forbidden, *Deut*: 4: 2. and 12: 32. becauſe the *Iſraelites* then and always were, and others are more prone to add than to diminiſh, becauſe it is more eaſie to add under colour of interpreting,and becauſe it is more agreeable to the humour of Mankind, which is much delighted with its own Inventions,as the experience of all Ages ſheweth. *r* By words or deeds;by diſcovering thy folly and bringing thee to deſerved ſhame and puniſhment.

† Heb. *withhold not from me.*

7 Two *things* have I required *s* of thee, † deny me them not before I die *t*.

s I do earneſtly and eſpecially deſire. *t* Heb. *Withhold them not from me before I die*,i. e. whilſt I live,as things of great and continual neceſſity for thy honour and ſervice, and my own good.

* Mat: 6. 11. † Heb. *of my allowance.*

8 Remove far from me *u* vanity *x* and lies *y*: give me *z* neither poverty nor riches, * feed me with food convenient for me *a*:

u From my Heart, and from the courſe of my Life. This is the firſt of *Agurs* Petitions. *x* Either 1. all vain and falſe Opinions concerning God or the things of God; all Unbelief, Idolatry, or Miſbelief. Or 2. all vanity of Heart and Life: a vain Converſation,an Affectation of the vain things of this World as Riches,Pleaſures, or Honours,the bewitching power and ſad effects whereof he had obſerved in others, and feared in himſelf, as the following Requeſt implies. *y* All Falſhood and Deceit in my Words and Carriage towards God or Men. *z* This is his ſecond Requeſt,which may ſeem to have ſome reference to the former, *Poverty* being commonly the Occaſion and Temptation to the Sin of *Lying*, and *Riches* being the great Occaſions and Enticements to *Vanity*. Thus as his firſt Petition was againſt the Sins themſelves, ſo this latter is againſt the Occaſions of them. *a* Moderate and ſuitable both to my natural Neceſſities, and to that eſtate and condition of Life in which thou haſt put me, and to that work and ſervice which thou haſt for me to do. And this Mediocrity of Eſtate is ſo amiable, that it hath been oft deſired by wiſe Heathens as more eligible than a ſtate of the greateſt plenty and glory.

*Deut: 8: 12: & 32. 15. Hoſ: 13:6: †Heb. *belye thee.*

9 * Leſt I be full, and †deny *thee b*, and ſay, Who *is* the LORD *c*? or leſt I be poor, and ſteal, and take the name of my God *in vain d*.

b By truſting to Riches, which is a Denial of God, *Job* 31:24, 28: by unthankfulneſs for, and abuſe of his Mercies, and by Rebellion againſt him, and divers other Courſes and common Practiſes of rich Men, whereby God is denied in truth, and in Works, even when he is owned in words and in ſhew. *c* That I ſhould obey or ſerve him. I do not need him. I can live of my own without him. Leſt by degrees I ſhould arrive at downright Atheiſm or Infidelity, which is moſt incident to rich and great men, as is manifeſt from Experience. *d* Uſe falſe Oaths either to vindicate my ſelf when I am, ſuſpected or accuſed of Theſt, and my Oath is required according to the Law. *Exod*: 22; 8, 11: or to gratifie others for filthy lucre as poor men frequently do.

†Heb: *hurt not with thy tongue.*

10 † Accuſe not *e* a ſervant *f* unto his *M*aſter, leſt he curſe thee *g*, and thou be found guilty *h*.

e To wit, maliciouſly, raſhly, or without juſt and ſufficient Cauſe: for otherwiſe, in ſome caſes this may be not only lawful, but a Duty as when a Servant lives wickedly, or robs his Maſter, or the like. *f* Whoſe condition is in it ſelf mean and miſerable, and therefore thou ſhould'ſt not make it worſe without great and apparent neceſſity. *g* Deſire God to curſe and puniſh thee, which, though it may be ſinful in him, yet being deſerved by thee, thou haſt reaſon to fear and expect. *h* By God, who is ready to plead the Cauſe of the Afflicted, and upon ſtrict ſearch ſhall find thee guilty, and puniſh thee accordingly.

11 *There is* a generation *i that* curſeth their father *k*, and doth not bleſs their mother.

i A ſort of Men, abominable both to God and Men; which is implied concerning theſe and the following kinds of Sinners, *v*. 12: 13, 14. *k* And Mother too, as it follows; ungrateful and unnatural Monſters.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs *l*.

l Who not only pretend to others, but conceit within themſelves that they are truely Religious Perſons, when they live in a courſe of Wickedneſs.

*Ch:6; 17.

13 *There is* a generation, O how * lofty are their eyes! and their eyelids are lifted up *k*.

k Who are proud and inſolent, advancing themſelves, and deſpiſing all others in compariſon of themſelves, and ſhewing the pride of their Hearts in their Countenances and Carriages.

*Job 29. 17: Pſ. 52: 2: & 57: 4: Ch: 12: 18:

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor *l* from off the earth, and the needy from *among* men.

l Extortioners, and cruel Oppreſſors, who grind the Faces of the Poor.

†Heb: *wealth.*

15 The horſe-leach *m* hath two daughters *n*, *cying*, Give, give *o*: There are three *things p that* are never ſatisfied *q*, *yea*, four *things* ſay not *r*, † *It is* enough.

m An inſatiable Creature, ſucking blood till it be ready to burſt. Which are either 1. The two Forks into which her Tongue is divided, and wherewith ſhe ſucks. But thoſe who have more accurately obſerved and deſcribed the frame of that Creature, tell us that they have no Tongue, and that they ſuck either by three little teeth, or ſeveral parts of the Mouth gathered and compreſſed together. Or rather 2. The following things, which reſemble the Horſe-leach in its unſatiableneſs; nothing being more ordinary than to call thoſe Perſons or Things *the Sons* or *Daughters* of thoſe whoſe Examples they intimate. And whereas it is objected, that they are not only two, but *three*, yea, *four*, as is ſaid in the next Clauſe, the Anſwer is eaſie, That though he begin with two, yet he proceeds from thence to three, and four, all which are ſaid to be the Daughters of the Horſe-leach, if the words be rendred commodiouſly, and as they are in the Hebrew, as we ſhall preſently ſee. *o* Never filled, and always craving, and ready to receive more and more. *p* Or, yea, (which may be underſtood in this, as it is in our Tranſlation of the next Clauſe) *they* (to wit, the Daughters of the Horſe-leach) are *three*. *q* Which is added partly to explain the former Clauſe, *give*, *give* and to ſhew the cauſe of that exceſſive Deſire of more, becauſe they were not contented with what they had, and partly to give the reaſon why he calls them *the Daughters of the Horſe leach*. *r* Or, yea, *they* (the Daughters forementioned) are *four*, which *ſay not*.

†Heb: *hell* Ch:27: 20: Hab: 2:5:

16 † The grave, and the barren womb *s*, the earth *t that* is not filled with water; and the fire *u* that ſaith not, It is enough.

s For as the Iſraelitiſh Women did generally and vehemently deſire many Children, for divers Reaſons elſewhere mentioned ſo thoſe who were barren amongſt them, were moſt eager in thoſe Deſires, as we ſee in *Rachel*, *Gen*: 30: 1. and as in all other caſes, Perſons moſt prize and thirſt after thoſe good things which they want. *t* Which when it is dry thirſts for Rain, and in a little time ſucks up great quantities of Water, and gapes for more. *u* Which continually burns as long as there is any combuſtible matter left for it.

‖Or, *the brook*.

17 The eye *that* mocketh at *his* father *u* and deſpiſeth to obey *his* mother, the ravens of ‖ the valley ſhall pick it out *x*, and the young eagle *y* ſhall eat it.

u He that ſcorneth or derideth his Parents, though it be but with a Look or Geſture, and much more when he breaks out into opprobrious Words and Actions. *x* He ſhall die an unnatural, and untimely, & ignominious Death, and after Death ſhall lie unburied, & ſo be expoſed to the Birds and Beaſts of Prey, and amongſt others, to the Crows, or Ravens, who uſe to feed upon dead Carcaſes, and particularly to pick out their eyes, as is noted by all ſorts of Writers; of which ſee my Latin Synopſis. He ſaith, *the ravens of the valley*, either becauſe they moſt delight in Valleys, or with a particular reſpect unto that Valley near *Jeruſalem*; which was called *the valley of dead bodies*, Jer: 31: 40. from the Carcaſes caſt out there, to which therefore the Ravens reſorted in great numbers according to their manner: Or, as others render, *the ravens of the brooks*, becauſe, they are of an hot and dry temper, and therefore delight in places adjacent to the brooks of Water. *y* Which alſo preyeth upon dead Carcaſes, and eſpecially upon their eyes, as the Ravens do, the reaſon being the ſame in both, whether it be the ſoftneſs of that part which makes it more eaſie to them to take, or from the pleaſant taſte of it.

18 There be three *things which* are too wonderful for me *y*, yea, four which I know not:

y The way whereof I cannot trace or find out.

†Heb: *heart*.

19 The way *z* of an eagle in the air, the way of a ſerpent upon a rock *a*, the way of a ſhip in the † midſt of the ſea *b*, and the way of a man with a maid *c*.

z Either 1. The manner of her Flight, which is exceeding high, and ſwift, and ſtrong. Or rather 2. The way or part of the Air through which ſhe paſſeth, without leaving any print or ſign in it, which though it be true of all Birds, yet is here attributed to the Eagle, of whom this is more true, becauſe ſhe flies out of ſight, where neither her Body, nor any ſign of it, can be diſcerned. *a* Where ſhe leaves no impreſſion, nor Slime, nor Token where ſhe was, as ſhe doth in ſofter Bodies, and as Birds leave their Feathers there. *b* Which though at preſent it make a Furrow, yet is ſpeedily cloſed again. *c* Either 1. The various methods and Artifices which Young men uſe to intice or perſwade young Virgins, either to honeſt Love and Marriage, or to unlawful Luſt and Uncleanneſs. Or rather, 2. The impure Converſation of a Man with one who goeth under the name of a Maid, but is not ſo in truth, which is managed with ſo much Secrecy and Cunning, that it can very hardly be diſcovered. Which Expoſition agrees beſt with the foregoing Similitudes referred to it, and with the following Verſe.

20 Such *d is* the way of an adulterous woman *e*; ſhe eateth *f*, and wipeth her mouth *g*, and ſaith, I have done no wickedneſs *h*.

d So ſecret and undiſcernible. *e* Of her who though ſhe be called and accounted a *Maid*, yet in truth is an Adultereſs, not a common Strumpet; for of ſuch the following words are not true, but one that ſecretly lives in the Sin of Adultery or Fornication. *f* To wit, *the bread of deceit in ſecret*, by which is underſtood the act of Filthineſs, *Prov*. 9: 17: and 20: 17. which ſuch perſons do as greedily deſire, and as delightfully feed upon as hungry perſons do upon Bread. Thus chaſtly doth the Holy Ghoſt expreſs the moſt filthy actions, to teach us to avoid all immodeſt and obſcene Speeches as well as Actions. As a Child doth when it hath eaten ſome forbidden food, and would not be diſcovered. *h* Denies the Fact, and avoweth her Innocency.

21 For three *things* the Earth *i* is diſquieted, and for four *which* it cannot bear *k*.

i Either 1. The earth it ſelf trembleth and is moved, ſo it is an Hyperbole. Or rather 2. The Inhabitants of the Earth. They do by their inſolence and impudence cauſe great and dreadful diſturbances in the places where they live. *k* Which are intolerable in humane ſocieties.

* Ch: 19 10. Eccl. 10: 7:

22 * For a ſervant when he reigneth *l*, and a fool *m* when he is filled with meat *n*;

l When he is advanced to great Power and Dignity; for ſuch an one is ignorant and unfit for his place, and therefore commits many errours; he is poor, and therfore an inſatiable oppreſſor, according to *Prov*: 28. 3. he is proud and imperious, and being maligned and hated by others he is provoked to hate them, and to be injurious and cruel to them. *m* A conceited and wilful fool, or an obſtinately wicked man. *n* Either 1. When he is glutted with meat or drink, which dulls mens Reaſon, and heats their Blood, and ſtirs them up to many inſolencies. Or rather 2. When he abounds in Wealth, which in that caſe is like a Sword in a mad mans hand, being an inſtrument and occaſion of innumerable wickedneſſes and miſchiefs as appears from common experience.

23 For an odious *o woman* when ſhe is married *p*, and an handmaid that is heir to her miſtreſs *q*.

o Proud, and perverſe; and full of hateful and offenſive qualities *p* For then ſhe diſplayeth, and exerciſeth all thoſe ill Humours which before for her own ends ſhe concealed; then ſhe is puffed up, and imperious, and becomes intolerable to her own Family and to her Relations and Neighbours. *q* That poſſeſſeth her Eſtate, either by the gift of her Miſtreſs, into whoſe Favour ſhe had inſinuated her ſelf by her cunning and officious Carriage: or rather by the Marriage of her Maſter, which great and ſudden change tranſports her beſide her ſelf, and makes her inſufferably proud, and ſcornful, and injurious to all that converſe with her.

†Heb: *wiſe, made wiſe*.

24 There be four *things which are* little upon the earth, but they *are* † exceeding wiſe *r*.

r Comparatively to other brute Creatures. They act very wiſely and providently, not from any reaſon which they have, but by the direction of Divine Providence, which ſecretly guides them to do thoſe things for their own Preſervation which are moſt agreeable to the Rules of Wiſdom. The Deſign of this Obſervation is either 1. To commend Wiſdom to us, and to teach us to imitate the Providence of theſe Creatures, as we are provoked to imitate their diligence, *Prov*; 6. 6. Or 2. to keep us from being proudly conceited of our own Wiſdom, becauſe we are either equalled or exceeded therein by the unreaſonable Creatures in the wiſe Conduct of their Affairs. Or 3. To direct us to whom to reſort for Wiſdom when we want and deſire it, even to God who is able to inſpire Wiſdom even into the brute Creatures.

* Ch: 6: 6, &c.

25 * The ants *are* a people *s* not ſtrong, yet they prepare their meat in the ſummer *t*.

s Which Title is oft given to the unreaſonable Creatures both in

Scripture, as *Joel* 1: 6: and 2: 2: and in *Homer*, and *Virgil*, and divers other Authors. *t* Of which ſee on *Prov*: 6: 6, 7, 8.

* Pſ. 104: 18: 26 * The conies *are* but a feeble folk, yet make they their houſes in the rocks *u*.

u In rocky ground, or in the holes of Rocks for their ſafety, againſt their too potent Enemies.

† Heb: *gathered together.* 27 The locuſts have no king *x*, yet go they forth all of them † by bands *y*.

x To rule and order them. *y* In great numbers, and in ſeveral Companies, and in exact order, as is obſerved in Scripture, as *Judg.* 6. 5. and 7. 12. *Joel*: 1: 7: and 2: 7. and by other Writers.

28 The ſpider taketh hold *z* with her hands *a*, and is in kings palaces *b*.

z Of the thread which ſhe ſpins out of her own bowels. *a* With her Legs which he calls *Hands*, becauſe they ſerve her for the ſame purpoſe, to do her work, to weave her web, and to catch Gnats or Flies, *&c.* *b* Is not only in poor Cottages, but many times in Palaces alſo, where ſhe makes a ſhift to keep her abode, notwithſtanding all the care and pains which is taken to ſweep and cleanſe it.

29 There be three *things* which go well, yea, four are comely in going *c*:

c That walk decently, and with great Alacrity and Courage; which are here commended to us to imitate in the management of our affairs.

30 A lion *which* is ſtrongeſt among beaſts, and turneth not away for any *d*.

d He doth not flee from his Purſuers, whether Men or Beaſts, but walketh away with a ſlow and majeſtick pace, as is obſerved by *Ariſtotle*, and many others.

|| Or, *Horſe*. † Heb. *girt in the loins.* 31 A || † gray-hound *e*, an he-goat *f* alſo, and a king, againſt whom *there is* no riſing up *g*.

e Called in Hebrew, *girt in the loins*, either becauſe its loins are ſlender, and as it were girt up into a little compaſs, and tight or well truſſed up: or becauſe of its great agility and ſwiftneſs; for the girding of the loins was uſed for expedition in going or working. Or as it is rendred by others, *an Horſe*, to wit, a War-horſe, having his Armour girt about him, and marching to the Battel, which he doth with great Majeſty and Courage, as God himſelf obſerves at large. *Job* 39. 19, &c. *f* Which marcheth in the head of the Flock in grave and ſtately manner, conducting them with great Majeſty and Courage and Reſolution, and being ready to fight for them, either with Beaſts or Men that oppoſe him. Whence great Captains are oft Compared to *he-goats*, as *Iſa.* 14: 9: *Jer*: 50: 8: *Dan*: 8: 5, 21. *Zech*: 10: 3. *g* A mighty and victorious King, whoſe power none can withſtand, who therefore goeth hither and thither and proceedeth in his affairs with invincible Courage and Majeſty. But this place, with the variation of one Hebrew Point, reading *ammo* for *immo*, may be rendred, as a very learned Man obſerves, *a King and his People with him*, a King when he hath the Hearts and Hands of his People going along him in His Undertakings.

* Job: 21: 5: & 40: 4. 32 If thou haſt done fooliſhly in lifting up thy ſelf *h*, or if thou haſt thought evil *i*, * *lay* thine hand upon thy mouth *k*.

h Either 1. By Rebellion or Sedition againſt the King laſt mentioned. Or 2. By Anger or Wrath, of which he ſpeaks in the next Verſe. But this Verſe hath no neceſſary dependance either upon the foregoing or following Verſe. Or 3. Through thy Pride, which makes men carry themſelves very fooliſhly, and ſcornfully, and injuriouſly, and is the root of Contention, as was obſerved, *Prov*: 13: 10. *i i. e.* Deſigned any Miſchief or injury againſt thy Neighbour. *k* To wit, to ſhut it. Be ſilent, as this Phraſe is uſed, *Job* 21. 5. and 29: 9. Reſtrain thy ſelf, do not ſpeak one word, much leſs do any thing tending to the accompliſhment of it: Do not open thy mouth to juſtifie or excuſe it, but ſilently and ſeriouſly conſider the evil of it, and repent of it, and do ſo no more.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath *l* bringeth forth ſtrife *m*.

l The ſtirring up of Wrath, either 1. In a mans ſelf towards others, by giving way to Paſſion, or by fixing his Thoughts upon thoſe things which may enflame it. Or 2: In others by Reproaches, Injuries, or any other Provocations. *m* Is the cauſe of many Quarrels, and much miſchief among men.

CHAP. XXXI.

Lemuels Leſſon concerning Chaſtity and Temperance, 1—5. *The proper uſe of Wine,* 6, 7. *An exhortation to righteous judgment,* 8, 9. *A Deſcription of a virtuous Wife.* 10. *With her Husbands Confidence in her,* 11. *Her work and careful proviſion for her Houſhold,* 12—20 *Their Furniture and Cloathing,* 21, 22. *The Properties and Praiſe of a good Wife,* 23, 29. *The Vanity of Beauty, the good are to be praiſed* 30, 31.

THe words of king Lemuel *a*, the prophecy *b* that his mother *c* taught him.

a i. e. Of *Solomon*, by the general Conſent both of Jewiſh and Chriſtian Writers; to whom this Name doth very fitly agree, for it ſignifies one *of* or *from God*, or *belonging to God*, and ſuch an one was *Solomon* eminently being given by God to *David* and *Bathſheba*, as a Pledge of his Reconciliation to them after their Repentance, of whom it is expreſly ſaid, that *the Lord loved him*, 2 Sam: 12: 24: and who was by God himſelf appointed to ſucceed *David* in the Kingdom. Poſſibly his Mother gave this name to mind him of his great Obligations to God, and of the Juſtice and Neceſſity of his devoting himſelf unto Gods Service and Glory. *b* So called, either 1. More ſpecially, becauſe ſhe did either by natural Sagacity, or by divine Inſpiration, foreſee *Solomon*'s Danger, and what ſins he was moſt likely to be either inclined or tempted to commit; and therefore thought fit to give him theſe Precautions. Or 2. More generally, as all godly Diſcourſes or Counſels are called *Prophecies*; of which ſee on *Prov* 30: 1: and elſewhere. *c Bathſheba*, who having truly repented of her Adultery, did not only avoid it in her ſelf for the future, but ſeriouſly endeavoured to prevent that and ſuch like ſins in others, and eſpecially in *Solomon* whom the remembrance of her ſin might poſſibly provoke to an imitation of her example. But when ſhe gave him theſe Inſtructions, is but matter of conjecture. Probably it was, either 1. When ſhe firſt diſcerned his inclinations to thoſe ſins of which ſhe here warns him, to which ſhe ſaw he was like to have many and ſtrong Provocations. Or 2. After he was made King, and had more plainly diſcovered his proneneſs to theſe exceſſes, although he had not yet broken forth into thoſe ſcandalous Enormities into which he afterwards fell.

2 What *d*, my ſon! and what, the ſon of my womb *e*! and what the ſon of my vows *f*!

d A ſhort Speech, arguing her great paſſion for him; What doſt thou do? or, What words ſhall I take? What Counſel ſhall I give thee; My heart is full, I muſt give it vent: but where ſhall I begin? *e* My Son, not by Adoption, but whom I bare in my Womb, and brought forth with great pain, and brought up with tender care; and therefore it is my Duty to give thee Admonitions, and thine to receive them; and what I ſpeak is from ſincere and fervent affection to thee, which I truſt thou wilt not deſpiſe. *f* On whoſe behalf I have made many Prayers and Sacrifices, and ſolemn Vows to God; whom I have, as far as in me lay, devoted to the Work, and Service, and Glory of God.

3 * Give not thy || ſtrength *g* unto women, nor thy ways *h* to that * which deſtroyeth kings *i*. * Ch: 5: 9. || Or, *ſubſtance.* So Gr. * Deut. 17: 17:

g The vigour of thy Mind and Body, which is greatly impaired by inordinate Luſts, as all Phyſicians agree, and frequent Experience ſheweth. *h* Thy Converſation or Courſe of Life. *i* The ſame thing repeated in other words, as is very uſual in theſe Books: To the immoderate Love of Women, which is moſt deſtructive to Kings and Kingdoms, as was well known to *Solomon* by the Example of his Father *David*, and by many other ſad Inſtances left upon record in all Hiſtories.

4 * *It is* not for kings, O Lemuel, *it is* not for kings to drink wine *i*, nor for princes ſtrong drink. * Eccl. 10: 17:

i To wit, to Drunkenneſs or Exceſs, as the next Verſe explains it.

5 Leſt they drink and forget the law *k*, and † pervert the judgment † of any of the afflicted *l*.

k The Laws of God, by which they are to govern themſelves and their Kingdoms. *l* Which may eaſily be done by a drunken Judge, becauſe Drunkenneſs deprives a man of the uſe of Reaſon; by which alone men can diſtinguiſh between right and wrong, and withall ſtirs up thoſe Paſſions which incline him both to Precipitation and Partiality. † Heb: *alter.* † Heb. *of all the ſons of affliction*

6 * Give ſtrong drink unto him *m* that is ready to periſh *n*, and wine to thoſe that be † of heavy hearts. * Pſ: 104: 15: † Heb. *bitter of ſoul.*

m Which is to be underſtood comparatively, to him rather than to Kings, partly becauſe he needs a liberal draught of it more than Kings do; and principally, becauſe if it proceed to Exceſs, in him it is only a private Inconvenience, but in Kings it is a publick Miſchief and Grievance. *n* Sorely afflicted & overwhelmed with Sorrow, as it is explained in the following words; for ſuch need a Cordial.

7 Let him drink, and forget his poverty *o*, and remember his miſery no more.

o For Wine, moderately uſed, allayeth mens Cares and Fears, and cheareth their Spirits, *Pſal*: 104: 15.

8 Open thy mouth *p* for the dumb *q* in the cauſe of all † ſuch as are appointed to deſtruction *r*.

p Speak freely and impartially, as becomes a King and Judge to do. *q* For ſuch as cannot ſpeak in their own Cauſe, either through Ignorance and Infirmity; or becauſe of the dread of their more potent Adverſaries, or of the Majeſty of the King ſitting in judgment. *r* Who without ſuch ſuccour from the Judge, are like to be utterly ruined, whom therefore both Juſtice and Charity oblidge thee to preſerve. † Heb: *the ſons of deſtruction.*

9 Open thy mouth, * judge righteouſly, and plead the cauſe of the poor and needy. * Lev: 19: 15: Deut: 1: 16:

10 * Who can find † a virtuous woman *s*? for her price *is* far above rubies. * Chap: 12: 4: and 18: 22: and 19: 14: † Heb: *a woman of ſtrength.* or *of activity*, Gen. 47: 6. and 1 Kings 1: 42.

s Whom he may take to wife. Such a perſon is hardly to be found. Compare *Eccleſ.* 7: 28. And here he lays down ſeveral Characters or Qualifications of an excellent wife, which are here delivered in Alphabetical Order, each Verſe beginning with a ſeveral and the ſucceeding Letter of the Hebrew Alphabet: which method is uſed in ſome, and but in a few places of Scripture, to oblidge us to the more diligent conſideration and careful remembrance of them, as things of more than ordinary importance. And ſuch this matter is, partly becauſe the good or bad Education even of private Families, which depends much upon the Mothers Qualifications, hath a mighty influence upon the welfare or miſery of Commonwealths; and partly becauſe the right Education of Royal Families is in it ſelf a very publick Bleſſing, & therefore it is the intereſt and happineſs of whole Kingdoms, that their Kings ſhould have virtuous and pious wives.

11 The heart of her husband doth ſafely truſt in her *t*, ſo that he ſhall have no need of ſpoil *u*.

t For the prudent and faithful management of all his domeſtick Affairs, which are committed to her care. *u* The ſenſe is either, 1. He ſhall want no neceſſary Proviſions for his Family, which are ſometimes called *ſpoil*, or *prey*, as below, *ver*: 15; *Pſal* 111: 5. *Luke* 11: 22. Or 2. He ſhall not need to uſe indirect and unlawful courſes to get Wealth, by cheating or oppreſſing his Subjects or others, as Princes have oft done to maintain the Luxury of their Wives, and as *Solomon* himſelf afterwards did; of which ſee on 1 *King*, 12: 4, 10, 11: becauſe all ſhall be abundantly ſupplied to him by her Providence.

12 She will do him good and not evil *x* all the days of her life.

x She will improve, and not waſte his Eſtate.

13 She ſeeketh wool, and flax *y*, and worketh willingly with her hands *z*.

y That ſhe may find Employment for her Servants, and not ſuffer them to ſpend all their time unprofitably in eaſe and idleneſs. *z* She encourageth them to work by her Example; which was a common practice among Princeſſes in thoſe firſt and pureſt Ages of the world. Not that it is the Duty of Kings and Queens to uſe manual or mechanical Operations, but that it is the duty of all Perſons, the greateſt not excepted, to improve all their Talents, and particularly their

Time, which is one of the nobleſt of them, one way or other to the Service of that God to whom they muſt give an account, and to the good of that Community to which they are related and oblidged.

14 She is like the merchants ſhips, ſhe bringeth her food from afar *a*.

a By the ſale of her home-ſpun Commodities ſhe purchaſeth the choiceſt Goods which come from far Countries,

15 She riſeth alſo while it is yet night *b*, and giveth meat *c* to her houſhold, and a portion *d* to her maidens.

b Early in the morning, to redeem time. *c* Diſtributeth all her neceſſary Proviſions. *d* Either 1. Of Work, which ſhe allots to them. Or rather 2. Of Proviſions for them; for ſo this word is uſed *Gen*: 47; 22, *Lev*: 10: 13, 14. *Prov*: 30. 8. and no where, to my remembrance, of an Allotment of Work And ſo this Clauſe agrees beſt with the former, expreſſing the ſame thing in other words, according to the manner.

†Heb. *taketh it.*

16 She conſidereth *e* a field, and † buyeth it: with the fruit of her hands *f* ſhe planteth a vineyard *g*.

e Whether it be fit for her uſe, and of a reaſonable price, and how ſhe may purchaſe it. This excludes the Raſhneſs, as her proceeding to *buy* it excludes the Inconſtancy, which is oft incident to that Sex. *f* With the effects of her Diligence. *g* She improveth the Land to the beſt Advantage.

17 She girdeth her loins with ſtrength *h*, and ſtrengtheneth her arms *i*.

h She uſeth great Diligence and Expedition in her Employment; for which end, Men in thoſe times uſ'd to gird up their long and looſe Garments about their Loins. *i* Putteth forth her utmoſt ſtrentgh in her buſineſs,

†Heb. *ſhe taſteth.*

18 She perceiveth that her merchandiſe *is* good *k*: her candle goeth not out by night *l*.

k She finds great Comfort and good Succeſs in her Labours. *l* Which is not to be taken ſtrictly, but only ſignfies her unwearied Care & Induſtry, which is oft expreſſed by labouring *day and night*, or *continually*.

19 She layeth her hands to the ſpindle *m*, and her hands hold the diſtaff.

m By her own Example ſhe provoketh her Servants to Labour. And although in theſe later and more delicate and luxurious times, ſuch mean Employments are grown out of faſhion among great Perſons, yet they were not ſo in former Ages, neither in other Countries nor in this Land; whence all Women unmarried are to this day called in the Language of our Law, *Spinſters*.

Heb. *ſhe ſpreadeth.*

20 † She ſtretcheth out her hand to the poor *n*; yea, ſhe reacheth forth her hands to the needy.

n To relieve their Necſſities. Her Deſigns are generous and noble; for ſhe labours not only to ſupply her own and her Houſhold Neceſſities, or ſupport her own ſtate, much leſs to feed her Pride and Luxury, but that ſhe may have wherewith to ſupply the wants of others who crave or need her Aſſiſtance. Which alſo procures Gods bleſſing upon her Husband, and Children, and whole Family, to whom, by this means, ſhe brings both Honour and Advantage

‖Or, *double garments.*

21 She is not afraid of the ſnow *o* for her houſhold: for all her houſhold are cloathed with ‖ ſcarlet *p*.

o Or of any Injuries of the weather. *p* She hath provided enough, not only for their neceſſity and defence againſt Cold and other inconveniences, which is here ſuppoſed, but alſo for their Delight and Ornament; ſo that not only her ſelf and Husband, and Children, but ſome of the better rank of her Servants, wear Scarlet; which was more cheap and familiar in thoſe Times and Countries than now it is with us. Or, as it is rendred in our Margent, and by divers others, *are cloathed with double Garments*, which is neceſſary and cuſtomary in cold Seaſons.

22 She maketh her ſelf coverings of tapeſtry *q*, her cloathing *is* ſilk and purple *r*.

q For the Furniture of her houſe. *r* Which was very agreeable to her high Quality; though it doth not juſtifie the Luxury in Attire which is now uſual among perſons of far lower ranks both for Wealth and Dignity.

23 Her husband is known *s* in the gates, when he ſitteth among the elders of the land *t*.

s Obſerved and reſpected, not only for his own worth, but for his wif's ſake; not only for thoſe rich Ornaments which by her care and diligence ſhe provides for him, which others of his Brethren, by reaſon of their wives Sloth or Luxury, are not able to procure, but alſo for his wiſdom in chuſing, and his Happineſs in enjoying ſo excellent a wife, by whoſe prudent care, in the management of his domeſtick concerns, he hath perfect freedome wholly to attend upon publick affairs. *t* In Counſel or Judgment.

24 She maketh ſine linnen, and ſelleth *it*, and delivereth girdles *u* unto the merchants.

u Curiouſly wrought of Linnen and Gold, or other precious Materials. *Jer* 30: 1: *Dan*: 10: 5: which in thoſe parts were uſed both by men, 2 *Sam*: 20: 8: and by women, *Iſa*. 3: 24. *Cant*: 7: 1:

25 Strength *x* and honour *y are* her cloathing *z*, and ſhe ſhal rejoyce † in time to come *a*.

† Heb. *in the latter day.* Gr. *in the laſt days.* 2 Tim. 3.

x Not ſtrength of Body, which is no ornament of that Sex, ſave only as ſhe preſerves her Health and Strength by Sobriety and Exerciſe, which other women waſte by Intemperance and Idleneſs; but ſtrength of Mind, Magnanimity, Courage, Reſolution, Activity. *y* Either 1. Her prudent, and pious. and amiable behaviour, in which true Honour principally conſiſts. Or 2. That good Name and honourable Eſteem which ſhe hath gained amongſt all that know her by her virtuous Diſpoſition and Carriage. *z* Theſe, and not her rich Garments mentioned before, are her great Ornament and Glory. *a* The ſenſe is, either 1. In her old Age ſhe reaps the Comfort and Benefit of her youthfull Labours. Or rather 2 She lives in conſtant tranquility of mind and a confident and chearful expectation of all future events, how calamitous ſoever; partly becauſe ſhe had laid in proviſions for a rainy day, and chiefly, becauſe ſhe hath the comfortable remembrance of a wellſpent Life, and which follows thereupon, a juſt confidence in Gods gracious Providence and promiſes made to ſuch perſons.

26 She openeth her mouth with wiſdom *b*, and in her tongue *is* the law of kindneſs *c*.

b She is neither ſullenly ſilent, nor full of vain and impertinent talk, as many Women are, but ſpeaks diſcreetly and piouſly as occaſion offereth it ſelf. *c* Her ſpeeches are not froward and provoking, as thoſe of fooliſh Women frequently are, but moſt oblidging and amiable, as being guided by Wiſdom and Grace, and not by inordinate Luſts and Paſſions. And this practiſe is called *a law in her tongue*, becauſe it is conſtant and cuſtomary, and proceeds from an inward and powerful Principal of true Wiſdom, which in a manner neceſſitates and conſtrains her to diſcourſe like her ſelf, ſo that in a moral ſenſe ſhe cannot ſpeak otherwiſe, unleſs ſhe offer violence to her ſelf, or the nature of the thing require ſharp and ſevere Expreſſions.

27 She looketh well to the ways of her houſhold *d*, and eateth not the bread of idleneſs *e*.

d She diligently obſerveth the management and progreſs of her domeſtick buſineſs, and the whole Carriages and Converſations of her Children and Servants. Whereby alſo he intimates that ſhe ſpends not her time in gadding abroad to other Houſes, and idle Diſcourſes about the Concerns of other Perſons, as the manner of many women is, but is wholly intent upon her own houſe and proper buſineſs. *e* That which is got by Idleneſs, or without Labour.

28 Her children *f* ariſe up *g*, and call her bleſſed *h*; her husband *alſo*, and he praiſeth her *i*.

f Whoſe teſtimony is the more conſiderable, becauſe they have been conſtant eye-witneſſes of her whole Carriage, and therefore muſt have ſeen her miſdemeannours, if there had been any, as well as her Virtues. *g* Either 1. In token of Reverence to her, which agrees not to the following Clauſe, wherein the ſame Phraſe is underſtood concerning her Husband. Or rather 2. That they may ſeriouſly and induſtriouſly apply themſelves to the work of ſetting forth her Praiſes, as this Phraſe is uſed, *Gen* 37: 25: *Exod*. 2: 17. and oft elſewhere. For Sitting being commonly the poſture of idleneſs, men that ſet about any work, are ſaid to riſe in order thereunto. *h* Both for her own Excellency, and for many happy fruits which they have gathered from her wiſe and godly Education. *i* In the following words.

‖ Or. *have gotten riches.*

29 Many daughters *k* ‖ have done virtuouſly, but thou excelleſt them all *l*.

k Daughters of Men, *i. e.* Women, ſo called alſo, *Gen*: 34: 1: *Ezek*: 30: 18. *l* He eſteems it but juſt, that his Praiſes ſhould bear proportion to her real manifold perfections.

30 Favour *m is* deceitful *n* and beauty *is* vain: *but* a woman *that* feareth the LORD *o*, ſhe ſhall be praiſed.

m Comlineſs, or, as the next Clauſe explains it, Beauty: which commonly gives Women favour or acceptation with thoſe who behold them. Theſe are the words either 1. Of her Husband continuing to praiſe her. Or 2. Of *Bathſheba*, giving the ſumm of what ſhe had ſaid in few words. *n* Partly becauſe it gives a falſe repreſentation of the perſon, being oft times a cover to a moſt deformed ſoul, and to many evil and hateful qualities; partly becauſe it doth not give a man that content and ſatisfaction, which at firſt view he promiſed to himſelf from it; and partly becauſe it is ſoon loſt, not only by death, but by many Diſeaſes and contingencies. *o* Which character is here mentioned either as the Crown of all her perfections. O 2. As a key to underſtand the foregoing paſſage of that Wiſdom, and Fidelity, and Diligence, which proceeded from, or is accompanied with the fear of God.

31 Give her of the fruit of her hands *p*, and let her own works praiſe her *q*, in the gates *r*.

p It is but juſt and fit that ſhe ſhould enjoy thoſe Benefits and Praiſes which her excellent Labours deſerve. *q* Give her the Praiſes which her own works may challenge. If men be ſilent, the laſting Effects of her prudence and Diligences will loudly trumpet forth her Praiſes. *r* In the moſt publick and ſolemn Aſſemblies.

ECCLESIASTES.

THree things in general are to be noted concerning this Book. 1. *The Author of it; who was* Solomon, *as is manifeſt both from the common Conſent of Jewiſh and Chriſtian Writers, and from the expreſs words of the firſt Verſe. Nor can any thing be oppoſed to it, but bold and groundleſs Conjectures. That he wrote it in his Old Age, it is more than probable from divers Paſſages in it, as, that he did it after his Buildings,* chap 2. 4. *which yet took up Twenty Years of his life,* 1 Kings 9. 10. *and after ſome conſiderable enjoyment of them, and planting of Gardens, and Orchards, and reaping the fruit of them,* chap. 2. *v.* 5. 6. *and after long and much conſideration and experience of all thoſe Methods in which Men expected to find Happpineſs, and after he had been deeply plunged in impure and inordinate Loves,* chap. 7. 27, &c. *and from many other places, which may be obſerved by any diligent Reader. And ſo this Book was written by him as a publick Teſtimony of his Repentance, and Deteſtation of all theſe vain and wicked Courſes to which he had* *addicted himſelf: wherein he followed the example of his Father* David, *who, after his ſad Fall, penned the Fifty Firſt Pſalm. And the truth of this Opinion may be confirmed by that Expreſſion,* 2 Chron. 11. 17. they walked in the way of David and *Solomon,* i. e. *wherein they walked both before their Falls, and after their Repentance.* 2. *The form or method of it. For whereas there are ſome Paſſages in it which may ſeem offenſive and impious, for which ſome few perſons have ſuſpected its Authority, it muſt be conſidered, that it is in part dramatical, as was ſaid before of the Book of* Proverbs, *and that* Solomon *ſpeaks ſome and moſt things in his own Name, but ſome other things in the Names, and according to the Opinions of thoſe worldly and ungodly Men, as is undeniably manifeſt both from the Scope and Deſign of the Book, as it is expreſſed both in the Beginning and in the Concluſion of it, and from his ſerious and large Diſputation againſt thoſe wicked Principles and Courſes. Aud this way of writing is not unnſual amongſt both Sacred and Prophane Writers.* 3. *The Deſign and Buſineſs of it; which is, to deſcribe* Mans *true Happineſs, and the way leading to it. Which he doth Negatively, aſſerting and proving, that it is not to be found either in ſecular Wiſdom, or in ſenſual Pleaſures, or in worldly Greatneſs and Glory, or in abundance of Riches, or in a vain profeſſion of Religion; and poſitively, ſhewing that it is to be had only by the Fear of God and Obedience to his Laws, which alove can give a* Man *a contented and chearful enjoyment of his preſent Comforts, aad aſſurance of his future and everlaſting Happineſs.*

CHAP. I.

All is Vanity; our Labour great and unprofitable, 1——3. *The whole courſe of things is always going and returning,* 4——7. *Nothing in Nature is ſatisfied,* 8. *Nothing new: old things are forgot,* 9—11. *The ſearch after Wiſdom is it ſelf a vain Labour; cannot ſupply our natural Wants; nor ſatisfie our Deſires; but encreaſeth Sorrow: all this the Preacher found out by Experience,* 12-----18.

THE words of the preaher *a*, The ſon of David, king in Jeruſalem *b*.

a Who was not only a King, but alſo a Teacher of Gods People which he did both by Words, upon ſome ſolemn occaſions, and by Writings. Who having ſinned grievouſly and ſcandalouſly in the Eyes of all the World juſtly thought himſelf obliged to Preach or Publiſh his true Repentance for all his folly and wickedneſs, and to give Publick warning and wholſom counſels to all Perſons to avoid thoſe Rocks upon which he had ſplit. The Hebrew properly ſignifies either *gathering* or *gathered*, and ſo it ſignifies, either 1. a Preacher, as it is commonly rendred, whoſe Office it is to gather in Souls unto God or his Church, Or 2. A Penitent or Convert, or, one *gathered*, or brought back by true Repentance to God, and to his Church, from which he had ſo wickedly revolted. *b* This is added partly as a deſcription of the Perſon or Author of this Book, *Solomon*, who was the only Man that was both *Son of David*, properly ſo called, and *King in Jeruſalem*: and partly as an aggravation of his ſin, becauſe he was *the Son of David*, a wiſe and godly Father; who had given him both excellent Counſel, and for his general courſe, a good Example; and for the evil Example which he gave him in the matter of *Uriah*, that alſo, conſidered with his hearty and effectual Repentance for it, & the dreadful puniſhments of it upon his Perſon and Family, was a fair warning and powerful inſtruction to him to learn by his Fathers Examaple, and becauſe he was a *King*, not by Birth, for he was not *David*'s eldeſt Son, but by the ſpecial favour & deſignation of that God whom he had now ſo ill requited, & that in *Jeruſalem*, an Holy City, the place of Gods ſpecial Preſence and of his Worſhip, where he had daily Opportunities to know, and Obligations to practiſe better things, which place he had defiled by his horrid ſins, and thereby made it, and all Gods People, and the true Religion, and the Name of the bleſſed God, odious and contemptible amongſt all the Nations round about him.

* Pſ: 39: 5; 6.& 62: 9;& 144:4: Ch:12: 8; †Heb. *this all.* * Rom: 8:

2 * Vanity of vanities *c*, ſaith the preacher *d*, vanity of vanities, † * all *e is* vanity *f*.

c Not only *vain*, but *vanity* in Abſtract, which notes extream Vanity, eſpecially where the word is thus doubled, as *a King of Kings* is the chief of Kings, and *a Servant of Servants* is the vileſt of Servants, and *a Song of Songs* is a moſt excelent Song. *d* Upon deep conſideration and long Experience and by divine Inſpiration. This Verſe contains the general Propoſition, which he intends particularly to demonſtrate in the whole following Book. *e* All worldly things, and all mens Deſigns, and Studies, and Works about them. *f* Not in themſelves for ſo they are Gods Creatures and therefore good and really uſeful in their kinds, but in reference to men, and to that happineſs, which men ſeek and confidently expect to find in them. So they are unqueſtionably *vain*, becauſe they are not what they ſeem to be, and perform not what they promiſe, content and ſatisfaction, but inſtead of that are commonly the cauſes or occaſions of inumerable cares, and fears, and ſorrows, and miſchiefs, and becauſe they are altogether unſuitable to the noble Mind or Soul of Man, both in nature or quality, and in duration, as being unſtable and periſhing things. And this vanity of them is here repeated again and again, partly becauſe it was moſt deeply fixed, and perpetually preſent in *Solomon*'s Thoughts; partly to ſhew the unqueſtionable certainty and vaſt importance of this truth, & partly that he might more throughly awaken the dull and ſtupid minds of men to the conſideration of it, and might wean mens Hearts from thoſe things upon which he knew they exceſſively doted.

* Ch: 2: 22:& 3 9:

3 * What profit *g* hath a man of all his labour *h* which he taketh under the Sun *i*?

g Or, as others render it, *What remainder*? What real and abiding benefit hath a Man by it? None at all. All is unprofitable as to the attainment of that happineſs which *Solomon* here is, and all men in the World are enquiring after. *h* Heb. *his toilſom labour*, both of Body and Mind in the purſuit of Riches, or Pleaſures, or other earthly things *i* In all ſublunary or worldly matters, which are uſually tranſacted in the day-time, or by the light of the Sun. By this Reſtriction he implies that that profit and happineſs which in vain is ſought for in this lower World is really and only to be found in Heavenly places and things,

* Pſ: 104: 5: & 119: 9: † Heb. *ſtandeth.*

4 *One* generation paſſeth away, and *another* generation cometh *k* * but the earth † abideth for ever *l*.

k Men continue but for one, and that a ſhort Age, and then they leave all their poſſeſſions to the ſucceeding Age, and therefore they cannot be happy here, becauſe happineſs muſt needs be unchangeable and eternal; or elſe the perpetual fear and certain knowledge of the approaching loſs of all theſe things will rob a Man of all ſolid contentment in them. *l i. e.* Through all ſucceſſive Generations of men: and therfore Man in this reſpect is more mutable & miſerable than the very Earth upon which he ſtands. And which, together with all the glories and comforts which he enjoyed in it he leaveth behind him to be poſſeſſed by others.

5 The ſun alſo ariſeth, and the ſun goeth down, and † haſteth to his place where he aroſe *m*. † Heb! *panteth.*

m The Sun is in perpetual motion, ſometimes ariſing, and ſometimes ſetting and then ariſing again, and ſo conſtantly repeating its courſes in all ſucceeding Days, and Years, and Ages; and the like he obſerves concerning the Winds and Rivers, *v.* 6, 7. And the deſign of theſe ſimilitudes ſeems to be, either 1. that by repreſenting the conſtant changes and reſtleſs motions of theſe particular things he might intimate that it is ſo with all other earthly things; and therefore no Man can expect ſatisfaction from them. Or 2. that by comparing the Sun and Wind, and Rivers, as *v.* 4. he compared the Earth with Man, he might ſhew that Man, conſidered as mortal, is in a more unhappy condition than theſe things, becauſe when the Earth abides, Man goes; and when the Sun ſets, he riſeth again, and ſo the Wind and Rivers return to their former place and ſtate, but Man when once he dies, he never returns again, to this life; of which compariſon ſee *Job* 14; 7, 12. Or, 3. to ſhew the vanity of all worldly things, and that Man's mind can never be ſatisfied with them, becauſe there is nothing in the World but a conſtant repetition of the ſame things, which is ſo irkſom a thing, that the conſideration thereof hath made ſome Perſons weary of their lives; and there is *no new thing under the Sun*, as is added in the foot of the account, *v.* 9. which ſeems to me to be given us as a Key to underſtand the meaning of the foregoing paſſages. And this is manifeſt and certain from experience that the things of this World are ſo narrow, and the mind of Man ſo vaſt, that there muſt be ſomething new to ſatisfie the Mind, and even delightful things by too frequent repetition or long continnance, are ſo far from yielding ſatisfaction, that they grow tedious and troubleſome.

6 The wind goeth toward the ſouth, and turneth about unto the north *n*; it whirleth about continually, and the wind returneth again according to his circuits *o*.

n The Wind alſo ſometimes blows from the one Quarter of the World and ſometimes from another; all of them being Synecdochically comprehended under theſe two eminent quarters. But becauſe this Word, the *Wind*, is not expreſſed in the Hebrew, but is only borrowed or underſtood from the latter Clauſe of the Verſe, this firſt Clauſe is by other judicious Interpreters underſtood of the Sun, of whom he laſt ſpake; the words being thus rendred according to the Hebrew, *He* (the Sun) *goeth towards the South* (which he doth one half of the Year) *and turneth about unto the North*, which he doth the other half. And ſo here is the whole motion of the Sun towards the four quarters of the World particularly deſcribed; his daily motion from Eaſt to Weſt, and back again, *v.* 5. and his yearly motion from North to South, between the Signs of *Cancer* and *Capricorn*. *o* This Clauſe is by all underſtood of the Wind, which fitly mentioned immediately after the Sun, becauſe it hath its riſe from the Sun who is therefore called *the Father of Winds*, and the Winds do uſually riſe with the Sun, and are laid when he ſets. But then it is rendred thus, and that very agreeable to the Hebrew, *the Wind goeth continually whirling* or *compaſſing about, and he returneth again to his circuits*. being ſometimes in one, and ſometimes in another quarter, and ſuceſſively returning to the ſame quarters in which he had formerly been.

7 * All the rivers run into the ſea, yet the ſea *is* not full *p*: † unto the place from whence the rivers come *q*, thither they return again.

* Job 38: 10, Pſ: 104: 8, 9. † Heb. *unto the place that the Rivers go, thither they return to go.*

p To wit, to the brink, or ſo as to overflow the Earth, which might be expected from ſuch vaſt Acceſſions to it. Whereby alſo he intimates the emptineſs and diſſatisfaction of mens minds, notwithſtanding all the abundance of Creature Comforts. *q* Either 1. unto the Sea: from whence they are ſuppoſed to return into their proper Channels, and then, as it is expreſſed, *thither* (*i. e.* into the Sea) *they return again*. Or 2. unto their Springs or Fountains, to which the Waters return by ſecret Paſſages of the Earth, as is manifeſt from the *Caſpian* Sea, and reaſonably ſuppoſed in other places. Or rather, 3. unto the Earth in general, from whence they come or flow into the Sea, and to which they return again by the Reflux of the Sea. For he ſeems to ſpeak of the viſible and conſtant motion of the Waters, both to the Sea and from it, and then to it again in a perpetual Reciprocation: which agrees beſt with the former Similitudes, *ver.* 5: 6.

8 All things *r are* full of labours; man cannot utter it *t*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing *u*.

r Not only the Sun, and Winds, and Rivers, which I have mentioned, but all other Creatures. *s* Both ſubjectively, as they are in continual Reſtleſneſs and Change, never abiding in the ſame ſtate or place; and efficiently, as they cauſe great and ſore Labour to men, in getting, and keeping, and enjoying of them, yea even in the ſtudy of them, as is noted hereafter. *t* The Labour is inexpreſſibly and unconceivably great. *u* As there are many things in the World troubleſome and vexatious to Mens Senſes and Minds, ſo even thoſe things which are comfortable and acceptable to them are not ſatisfactory, but Men are conſtantly deſiring ſome longer

Continuance or fuller Enjoyment of them, or variety in them, and they never ſay, It is enough, I deſire no more. *The Eye* and *Ear* are here ſynecdochically put for all the Senſes, becauſe theſe are moſt ſpiritual and refined, moſt curious and inquiſitive, moſt capable of receiving Satisfaction, becauſe they are exerciſed with more Eaſe and Pleaſure than the other Senſes, whoſe Satisfactions are oft attended with greater Wearineſs, and manifold Dangers and Inconveniencies.

* Ch:3.15; † Heb: *what is it that hath been? the ſame that ſhall be.* So Gr.

9 * † The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhal be done: and *x there is* no new *thing y* under the ſun.

x There is nothing in the World but a continued and tireſome Repetition of the ſame things. The Nature and Courſe of the Beings and affairs of the World, and the Tempers of Mens Minds, are generally the ſame that they ever were and ſhall ever be; and therefore becauſe no Man ever yet received ſatisfaction from any worldly things, it is a vain and fooliſh thing for any Perſon hereafter to expect it. *y* To wit, in the nature of things, which might give us hopes of attaining that ſatisfaction which things have not hitherto afforded. For otherwiſe this doth not reſtrain the God of Nature who hath frequently done and ſtill can do, new and miraculous works, and who can and doth diſcover to particular Perſons new inventions, when it pleaſeth him.

10 Is there *any* thing whereof it may be ſaid See, this *is* new *z*? it hath been already of old time *a*, which was before us.

z For the proof hereof I appeal to the Conſciences and Experiences of all men. *a* The ſame things have been ſaid and done before, though poſſibly we did not know it.

11 *There is* no remembrance of former *things b*; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after *c*.

b This ſeems to be added to prevent this Objection, There are many new Inventions and Enjoyments unknown to former Ages. To this he anſwers, This Objection is grounded only upon our ignorance of ancient times and things, which is very great, and which if we did exactly know or remember, we ſhould eaſily find Parallels to all preſent Occurrences in former Ages. *c* This Clauſe tends both to illuſtrate and confirm the former. The Senſe is, There are many thouſands of remarkable Speeches and Actions done in this and the following Ages which neither are, nor ever will be, put into the publick Records or Hiſtories, and conſequently they muſt unavoidably be forgotten and loſt unto ſucceeding Ages; and therefore it is juſt and reaſonable to believe the ſame concerning former Ages; ſeing the ſame Cauſes are moſt likely to produce the ſame effects.

12 I the preacher was king over Iſrael in Jeruſalem *d*.

d This Verſe is a *Preface* to the following Diſcourſe, that by the conſideration of the quality of the Speaker they might be induced to give more Attention and reſpect to his words. Having aſſerted the Vanity of all things in the general, he now comes to prove his Aſſertion in all thoſe Particulars wherein Men commonly ſeek and with greateſt probability expect to find true Happineſs. He begins with ſecular Wiſdom. And to ſhew how competent a Judge he was of this matter, he lays down his Character, that he was *the Preacher*, which implies eminent Knowledge and Ability to teach others, or, *the Convert*, who had learnt by dear bought experience what he now taught them; and a *King*, who therefore had all imaginable Opportunities and Advantages for the Attainment of Happineſs, and particularly for the getting of Wiſdom, by conſulting all ſorts of Books and Men, by trying all manner of Experiments, and many other ways; and no ordinary King, but *King over Iſrael*, God's own and only beloved People, a wiſe and an happy People, *Deut.* 4;6, 7: and 33; 29. whoſe King he was by God's ſpecial and gracious Appointment, and furniſhed by God with ſingular Wiſdom for the diſcharge of that great truſt; and whoſe Royal Palace and abode was *in Jeruſalem*, where were the Houſe of God and the moſt wiſe and learned of the Prieſts attending upon it, and the Seats of Juſtice, and Colledges or Aſſemblies of the wiſeſt Men of their Nation; of which ſee 2 *Kings* 22: 14: 1 *Chron*: 25: 8. &c. *Pſa*: 122: 5. All which helps concurring together in him, which very rarely do in any other Men, makes the Argument drawn from his Experience more convincing and undeniable.

|| Or, *to afflict them.*

13 And I gave my heart *e* to ſeek and ſearch out *f* by wiſdom *g* concerning all *things* that are done under heaven *h*: this ſore travel *i* hath God given to the ſons of man *k*, || to be exerciſed therewith *l*.

e Which *Phraſe* notes his ſerious and fixed purpoſe, his great Induſtry and Alacrity in it. *f* To ſeek diligently and accurately. *g* Wiſely, or by the help of that Wiſdom wherewith God had endowed me. *h* Concerning all the works of God and Men in this lower World; the works of Nature, and their Cauſes, Effects, Properties, and Operations; the works of Divine Providence, and God's Counſels and Ends in them; the work and depths of humane Policy in the conduct of Perſonal, and Domeſtical, and Publick affairs. *i* This difficult and toilſome work of ſearching out theſe things. *k* God hath inflicted this as a juſt puniſhment upon Man for his eating of the Tree of Knowledge, that inſtead of that ſweet and Perfect Knowledge which God had freely infuſed into Man at his firſt Creation, he ſhould now grope after ſome ſmall Parcels or Fragments of it, and thoſe too not to be gotten without the Sweat of his Brows and Brains. *l* To employ themſelves in the painful ſtudie of thoſe things, which now is both their Duty and their Puniſhment. Or, as it is rendred in the Margin, and by many others, *to afflict* them *in* or *by it*, to Chaſtiſe their former Curioſity, and to give them matter of continual Humiliation and Vexation. And therefore Knowledge is ſo far from making Men happy, that it expoſeth them to Trouble and Infelicity.

14 I have ſeen *m* all the works that are done under the ſun, and behold *n*, all is vanity and vexation of ſpirit *o*.

m i. e. Diligently obſerved, and in great meaſure underſtood. *n* For it was a great ſurpriſe to me, and therefore may ſeem ſtrange to you. *o* And not only unſatisfying, but alſo troubleſom, and an affliction or breaking to a mans ſpirit or mind. Or, as others, both ancient and modern Tranſlators, render it, *a feeding upon wind*, as theſe very words, (ſave only that there is the verb from which this noun ſeems moſt probably deduced,) are rendred, *Hoſ*: 12: 1: where alſo it ſignifies a fruitleſs or loſt labour, and a diſappointment of their hopes and deſires of ſatisfaction. And ſo this is a repetition of the ſame thing in other words, according to the manner of theſe Books.

* Ch.7:13: † Heb. defect.

15 * *That which is* crooked cannot be made ſtreight *p*: and † that which is wanting *q* cannot be numbred *r*.

p All our knowledge ſerves only to diſcover our diſeaſes and miſeries, but is oft it ſelf utterly inſufficient to heal or remove them; it cannot rectifie thoſe confuſions and diſorders which are either in our own Hearts and Lives, or in the men and things in the world. *q* To wit, in our knowledge, and in order to mans compleat ſatisfaction and felicity. *r* We know little of what we ſhould or might know, or did know in the ſtate of Innocency, or ſhall know in the future Life.

* 1 King 4 30: & 10: 7, 23. † Heb: *had ſeen much.*

16 I communed with mine own heart *s*, ſaying, Lo, I am come to great eſtate *t*, and have gotten *u* * more wiſdom than all *they* that hath been before me *x* in Jeruſalem *y*: yea, my heart † had great experience *z* of wiſdom and knowledge *a*.

s I conſider within my ſelf in what condition I was, and what degrees of knowledge I had gained, and whether it was not my Ignorance that made me unable to rectifie thoſe errours, and ſupply thoſe wants, and wiſer Men could do it though I could not. *t* Heb *I am grown great*, to wit, in Wiſdom: Or, *I have magnified*, or *greatly enlarged*. *u* Heb. *have added*. As I have a large ſtock of Wiſdom infuſed into me by God, 1 *King*: 3: 12: & 4: 29. ſo I have greatly improved it by Converſation, and Studie, and Experience. *x* Whether Governours, or Prieſts, or private Perſons. Which was no vain boaſt. but a known and confeſſed truth, and profeſſion hereof was neceſſary to demonſtate his aſſertion. *y* Which was then the moſt eminent place in the World for Wiſdom and Knowledge. *z* Heb. *had ſeen much*; which intimates that his Knowledge was clear, and certain, and experimental, as that is which we have from our own eye-ſight. *a* Two words ſignifying the ſame thing, as may be gathered from *v.* 18. and from the promiſcuous uſe of them in this Book, and in the Proverbs, and elſewhere, and implying all manner of knowledge, divine or humane, ſpeculative or practical, political or philoſophical.

* Ch:2: 12: &7:23,25:

17 * And I gave my heart to know wiſdom, and to know madneſs and folly *b*: I perceived that this alſo is vexation of ſpirit *c*.

b That I might throughly underſtand the nature and difference of Truth and Errour, of Virtue and Vice, all things being beſt underſtood by Contraries, and might decern if there were any Opinion or Practice amongſt Men which would give him full ſatisfaction. *c* Or, *feeding upon wind*, as *v.* 14.

|| Or, *indignation.*

18 For in much wiſdom *is* much || grief *d*: and he that encreaſeth knowledge encreaſeth ſorrow *e*.

d Or, *indignation*, or diſpleaſure within himſelf, and againſt his preſent condition. *e* Which he doth many ways, partly becauſe he gets his Knowledge with hard and weariſome Labour, both of Mind and Body, with the Conſumption of his Spirits, and ſhortning and imbitterment of his Life; partly becauſe he is oft deceived with Knowledge falſly ſo called, and oft miſtakes Errors for Truths and is perplexed with manifold Doubts, from which ignorant men are wholly free; partly becauſe he foreſees, and conſequently feels the terror of many Miſeries which are, or are like to come to paſs, which are unobſerved by leſs knowing perſons, and which poſſibly never happen; partly becauſe he hath the clearer proſpect into, and quicker ſenſe of his own Ignorance, and Infirmities, and Diſorders, and withal how vain & ineffectual all his Knowledge is for the prevention or removal of them; and partly becauſe his Knowledge is very imperfect and unſatisfying, yet increaſing his thirſt after more Knowledge, and conſequently after more Diſſatisfaction, becauſe inſtead of that juſt Honour, and Delight, and Advantage which he expects from it, he meets with nothing but Envy, and Oppoſition, and Contempt, becauſe his Knowledge quickly fades and dies with him, and then leaves him in no better, and poſſibly in a much worſe Condition than the meaneſt and moſt unlearned Man in the World.

CHAP. II.

Pleaſure and Mirth alſo Vanity, 1, 2. *Whether in Wine, or Buildings, and Gardens, or Servants, or Cattel, or Silver and Gold, or Muſick,* 3 —— 8. *This the preacher ſearched out and found, and none need try after him,* 9 —— 12. *Wiſdom excelleth Folly,* 13, 14. *but the like Event is to both, and both are forgotten; therefore is Wiſdom alſo Vanity, and Life hateful,* 15 —— 17. *Men labour they know not for whom, but the Fool enjoyeth the Wiſeman's pains: this rendred his Toil irkſome; that he reaped no fruit, and yet his days were travel and Grief,* 18 —— 23. *There is nothing better than to enjoy contentedly what God giveth us; and this alſo is of God, who giveth travel to the Sinner* 24 —— 26.

I Said in mine heart *a*, Go to now, I will prove thee *b* with mirth *c*, therefore enjoy pleaſure *d*: and behold this alſo *is* vanity *e*.

a Being diſapppointed of my hopes from Knowledge, I reſolved in my own Mind to try another courſe. *b* O my Soul I will try whether I cannot make thee happy. *c* By allowing to my ſelf the free enjoyment of the preſent and ſenſible Delights of human Life. *d* Taks thy fill of pleaſure: and expect ſatisfaction thence. *e* Is vain and unable to make men happy, becauſe ſenſible pleaſures are mean and unſuitable to the noble and heaven-born Soul of Man, and if exceſſively uſed, apter to cloy and glut men, than to ſatisfie them, and are frequently mixed with, and moſt commonly end in bitterneſs, as being the great inſtruments and occaſions of ſin, and of all its fatal conſequences.

2 I ſaid of laughter *f*, *It is* mad *g*: and of mirth, What doth it *h*?

f Of exceſſive Mirth, which diſcovers it ſelf by immoderate Laughter, and other outward geſtures. *g* this is an act and ſign of madneſs, more fit for fools who know nothing, than for wiſe men at leaſt in this ſinful,and dangerous,and deplorable ſtate of mankind, which calls for ſeriouſneſs and ſorrow from all conſiderate perſons, in which caſe it is like the laughter of one in a phrenzy. And none but a Fool, or mad Man, can take ſatisfaction in ſuch light and frothy *Pleaſures*, or expect happineſs from them. *h* What good doth it? Or how can it make men happy? I challenge all the Epicures in the World to give me a ſolid and ſatisfactory Anſwer.

Ch: 1: 17: Heb: *to aw my ſh with ine.* Heb: *e number the days their fe.*

3 * I ſought in mine heart † to give my ſelf unto wine *i*, (yet acquainting my heart with wiſdom *k*) and to lay hold on folly *l*, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven † all the days of their life *m*.

i To relax and gratifie my fleſh with delicious meats and drinks, Synecdochically expreſſed by *Wine* here, as alſo *Prov*: 9: 2: *Cant*. 2: 4; &c, as neceſſary food is by *Bread*, *Amos* 7: 12: compared with 8: 11. *k* Yet reſolving to uſe my Wiſdom,either 1. To ſet bounds to my pleaſures. Or rather 2. That I might try whether I could not arrive at Satisfaction, by mixing Wine and Wiſdom together, by uſeing Wine to ſweeten and allay the Toils of Wiſdom,&Wiſdom to prevent that Deſtruction which many bring upon themſelves by intemperate Pleaſures whilſt they ſeek for Satisfaction, that ſo I might have the comfort,without the danger and miſchief of Pleaſures. *l* To purſue and addict my ſelf to carnal Pleaſures, which was my Folly. *m* Till by trying ſeveral methods I might find out the true way to Contentment and Satisfaction,during this mortal Life.

4 I made me great works *n*, I built me houſes *o*, I planted me vineyards *p*.

n Magnificent works for my honour and delight. *o* Of which ſee 1 *King*: 6: 1, &c. & 9: 15, &c. *p* See *Cant* 8: 11.

5 I made me gardens *q* and orchards,and I planted trees in them of all *kind of* fruit *r*.

q Heb. *Paradiſes*,or Gardens of Pleaſure. *r* Mixing *P*leaſure and *P*rofit together.

6 I made me pools of water *s*, to water therewith the wood that bringeth forth trees *t*.

s Becauſe the Rain there fell but ſeldom. *t* The nurſeries of young Trees newly planted in the Orchards, which for the multitude of them were like a Wood or Forreſt.

†Heb: *ſons of my houſe.*

7 I got *me* ſervants and maidens, and had † ſervants born in my houſe *u*; alſo I had great poſſeſſions of great and ſmall cattel, above all that were in Jeruſalem before me.

u Of my Bond-ſervants, which therefore were a part of my poſſeſſions, See 1 *King*: 10: 1: *Ezra*: 2: 55.

* 1 Kin: 9: 28: & 10: 10, 14, 21, &c.
† Heb: *muſical inſtruments, or a choice woman and choice women.* Gr. *men and women cupbearers.*

8 * I gathered me alſo ſilver and gold, and the peculiar treaſure of kings *x*, and of the provinces *y*: I gat me men-ſingers and women-ſingers *z*, and the delights of the ſons of men *a*, as † muſical inſtruments and that of all ſorts.

x Either 1. Vaſt Riches, anſwerable to the State of a King. Or 2. The greateſt Jewels and rarities of other Kings,which they gave to me either as a Tribute,or by way of Preſent; of which ſee 1 *King*: 4: 21: & 9: 11: & 10: 2, 10. *y* Which were impoſed upon or preſented by all the *P*rovinces of my Dominions. *z* Whoſe voices were more ſweet than Mens. *a* Either 1. All other delightful things. Or 2. That in which men generally delight, to wit, *muſical inſtruments*, as it follows.

9 So I was great *b*, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me *c*.

b In Riches, and *P*ower, and Glory. *c* As yet I was not wholly beſotted and ſeduced from God by theſe things, as I was afterwards I ſtill had the uſe of my Reaſon, whereby I was capable of ſearching after and finding ſatisfaction, if it was to be had in thoſe things.

* Ch: 3: 22 & 5: 18. & : 9:

10 And whatſover mine eyes deſired *d*, I kept not from them *e*; I with-held not my heart from any joy *f*: for my heart rejoyced in all my labour *g*, and * this was my portion of my labour *h*.

d Whatſoever was grateful to my Senſes, or my Heart deſired. He aſcribes Deſire to the *Eyes*, becauſe the Sight of the Eyes is the uſual and powerful Incentive of Deſires; of which ſee *Jo*: 7: 21: *Job* 31: 1: *Mat*: 5: 28. *e* I denied my ſelf nothing, at leaſt of lawful Delights, but went to the very utmoſt bounds of them: which was the occaſion of his falling afterwards into ſinful *P*leaſures. *f* As my Heart was vehemently ſet upon Pleaſure, ſo I did not reſiſt or curb it therein, but made all poſſible Proviſions to gratifie it. *g* I had the Comfort of all my Labours, and was not hindred from the free and full Enjoyment of them by Sickneſs or War, or any other calamitous occurent. *h* This preſent and Temporary Enjoyment of them, was all the Benefit which I could expect or receive from all my Labours. So that I made the beſt of them, I had an heart to uſe them, which many men through Covetouſneſs have not, and I taſted the ſweetneſs of them, which many others cannot do; and therefore if any man could arrive at Happineſs by this means, I had done it.

* Ch. 1: 3, 14:
|| Or, *excellency.*

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do *i*: and behold, all *was* * vanity and vexation of ſpirit *k*, and *there was* no || profit *l* under the ſun.

i I made a ſerious Review of my former Works and Labours,and conſidered whether I had obtained that Satisfaction in them which I deſigned and expected. *k* I found my ſelf ſuddenly diſappointed and wholly diſſatisfied in this courſe. *l* The *P*leaſure was paſt and gone, and I was never the better for it, but as empty as before, and had nothing left but ſorrowful Reflections upon it.

* Ch: 1: 13: & 7: 25:
|| Or, *in thoſe things which have been already done.*

12 And I turned my ſelf to behold wiſdom, * and madneſs, and folly *m*: for what *can* the man *do n* that cometh after the king *o*? || *even* that which hath been already done *p*.

m Of which ſee *Chap*: 1: 17. Being fruſtrated of my hopes in pleaſure, I returned to a ſecond and more ſerious Conſideration of my firſt choice,to ſee whether there was not more Satisfaction to be gotten from Wiſdom, than what I diſcovered at my firſt view. *n* To find out the truth in this matter,to diſcover the utmoſt Satisfaction which was poſſibly to be found in *P*leaſures. So this is added as a Reaſon why he gave over the Thoughts of *P*leaſures, and directed them to another object, and why he ſo confidently aſſerted their Vanity from his own particular Experience, becauſe he had made the beſt of them, and it was a vain thing for any private *man* to expect that from them which could not be found by a *King*, and ſuch a King, who had ſo much Wiſdom to invent, and ſuch vaſt Riches to purſue and enjoy all imaginable Delights, and who had made it his Deſign and Buſineſs to ſearch this to the bottom. *o* That ſucceeds me in this Enquiry. *p* As by others in former times, ſo eſpecially by my ſelf. They can make no new Diſcoveries as to this point.

† Heb. *That there is an excellency in wiſdom more than in folly*,&c.

13 Then I ſaw *q* † that wiſdom excelleth folly *r*, as far as light excelleth darkneſs *s*.

q Or, *yet I ſaw*. For this is added to prevent an Objection or Miſtake. *r* Although Wiſdom is not ſufficient to make men truly and perfectly happy, yet it is of a far greater Uſe and Excellency than vain *P*leaſures, or any other Follies. *s i. e.* Vaſtly and unſpeakably. Light is very pleaſant and comfortable, and withal of great neceſſity and ſingular uſe to diſcover the Differences of *P*erſons and Things, to prevent Miſtakes and Dangers, and to direct all a man's paths in the right way, whereas Darkneſs is in it ſelf doleful, and leads men into innumerable Confuſions, and Errors, and Miſeries.

* Prov: 17. 24: Ch. 8: 1.
* Pſ. 49: 10: Ch: 9: 2, 3

14 * The wiſe mans eyes *are* in his head *t*, but the fool walketh in darkneſs *u*: and *x* I my ſelf perceived alſo, that * one event happeneth unto them all *y*.

t In their proper place, and therefore they can ſee, which they could not do if they were out of his head. He hath the uſe of his Eyes and Reaſon, and ſees his way, and orders all his affairs with Diſcretion, and foreſees,and ſo avoids many Dangers and Miſchiefs. *u* Manageth his Affairs ignorantly, raſhly,and fooliſhly,whereby he ſheweth that his Eyes are not in his head, but in his heels,or as it is expreſſed *Prov*: 17: 24: *in the ends of the earth*. *x* Or, *Yet*, notwithſtanding this excellency of Wiſdom above Folly,for our Conduct in the matters of this Life, yet at laſt they both come to one end. *y* Both are ſubject to the ſame Calamities,and to Death it ſelf,which utterly takes away all difference between them.

† Heb: *happeneth to me, even to me.*

15 Then ſaid I in my heart, As it happeneth to the fool,ſo it † happeneth even to me;and why was I then *more* wiſe *z*? Then I ſaid in my heart, That this alſo *is* vanity.

z What Benefit have I by Wiſdom? Or, To what purpoſe did I deſire and take ſo much pains for Wiſdom?

16 For *there is* no remembrance of the wiſe more than of the fool for ever *a*; ſeing that which now *is*, in the days to come ſhall all be forgotten: and how dieeth the wiſe *man*? as the fool *b*.

a Their Name and Memory, though it may flouriſh for a ſeaſon among ſome men,yet it will not laſt for ever,but will in a little time be worn out; as we ſee in moſt of the wiſe men in former ages, whoſe very Names, together with all their Monuments, are utterly loſt, as hath been oft obſerved and bewailed by learned Writers in ſeveral Ages. *b* He muſt die as uncertainly as the fool, and after death be as little remembred and honoured.

17 Therefore I hated life *c*, becauſe the work that is wrought under the ſun *is* grievous unto me *d*: for all *is* vanity and vexation of ſpirit.

c My Life, though accompanied with ſo much Honour,and *P*leaſure, and Wiſdom, was a burden to me,and I was apt to wiſh either that I had never been born, or that I might ſpeedily die. *d* All humane deſigns and works are ſo far from yielding me that ſatisfaction which I expected, that the conſideration of them encreaſed my Diſcontent.

† Heb: *laboured.*
*Pſ 49: 10:

18 Yea, I hated all my labour, which I had † taken under the ſun *e*: becauſe * I ſhould leave it unto the man that ſhall be after me *f*.

e All theſe Riches and Buildings, and other fruits of my Labour were the matter of my Repentance,and Aggravations of my Miſery. *f* Becauſe I muſt,and that everlaſtingly, part with them, and leave them all behind me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool *g*? yet he ſhall have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſun. This is alſo vanity.

g Who will undo all that I have done,and turn the effects of my Wiſdom into Inſtruments of his Folly,and Occaſions of ruine. Some think he had ſuch an Opinion of *Rehoboam*.

20 Therefore I went about to cauſe my heart to deſpair *h* of all the labour which I took under the ſun.

h I gave my ſelf up to Deſpondency, and deſpair of ever reaping that Satisfaction which I promiſed to my ſelf.

*Heb: *giv*

21 For there is a man whoſe labour *is* in wiſdom, and in knowledge,and in equity *i*: yet to a man that hath not laboured therein *k*, ſhall he † leave it *for* his portion. This alſo *is* vanity, and a great evil *l*.

i Who uſeth great Induſtry, and *P*rudence, and Juſtice too in the management of his Affairs, and therefore might as confidently expect Gods bleſſing, and the comfort of his Labour, as any other Man. *k* So as I have done: who hath ſpent his days in ſloth and folly. *l* A great diſorder in it ſelf, and a great diſgrace to this World, and a great torment to a conſidering mind.

* Ch: 1: 3 & 3: 9:

22 * For what hath a man *m* of all his labour,and of the vexation of heart wherein he hath laboured under the ſun?

m What Comfort or Benefit remains to any Man after this ſhort and frail Life is once ended? Or, what Advantage hath he by all his Labours above him who never laboured, and yet enjoyeth all the fruits of his Labours?

*Job:14:1: 23 For all his days *are* * ſorrows *n*, and his travel grief *o*; yea, his heart taketh not reſt in the night *p*. This is alſo vanity.

n Or, *Though all his days* were *ſorrows*, *i.e.* full of ſorrows. For this ſeems added to aggravate the Evil mentioned in the foregoing Verſe. Though he took great and unwearied pains all his days, yet after death he hath no more benefit by it than another man hath. *o* The toils of his Body are, or were, accompanied with the Vexations of his Mind. *p* Either becauſe his Mind is diſtracted, or his Sleep broken, with perplexing Cares and Fears.

*Ch: 3: 12: 13,22: & 5.18: & 8.15: ‖ Or, *delight his* ſenſes. 24 * *There is* nothing better for a man *q*, *than* that he ſhould eat and drink, and *that* he ‖ ſhould make his ſoul enjoy good *r* in all his labour. This alſo I ſaw that it *was* from the hand of God *s*.

q Or, Is there *any thing better for a man*? Which implies that there is nothing better, to wit, for mans preſent comfort and ſatisfaction; this is the chief, and indeed the only conſiderable benefit of his labours. *r* That he ſhould thankfully take, and freely and chearfully enjoy the comforts which God gives him: *s* That this alſo is a ſingular gift of God, and not to be procured by a mans own Wiſdom or Diligence.

25 For who can eat *t*, or who elſe can haſten *hereunto* *u* more than I?

t Who can more freely and fully enjoy the Comforts of this Life than I did? This Verſe is added to confirm what he ſaid in the foregoing Verſe from his own Experience, which was the more conſiderable, becauſe no Man ever was a more capable Judge of theſe matters, none could either have more Creature-comforts, or more addict himſelf to the enjoyment of them, or improve them to better advantage than he did, and therefore he could beſt tell what was the greateſt good to be found in them, and whether they were able of themſelves, without Gods ſpecial gift, to yield a man ſatiſfaction. *u* To wit, to the procuring and enjoying of them. Who can purſue them with more diligence, or obtain them with more ſpeed and readineſs, or embrace them with more greedineſs and alacrity?

† Heb: *before him.* *Job 27: 16, 17: Prov: 28.8: 26 For *God* giveth to a man that *is* good † in his ſight *x*, wiſdom and knowledge *y*, and joy *z*: but to the ſinner he giveth travel, to gather and to heap up ‖, that * he may give to *him that is* good before God †. This alſo *is* vanity, and vexation of ſpirit.

x Who not only ſeems to be good to Men, as many bad Men do, but is really and ſincerely good. Or, *who pleaſeth him*, as this Phraſe is rendred, *Eccleſ*: 7: 26: and oft elſewhere. Whereby he ſeems to intimate the Reaſon why he found no more comfort in his Labours, becauſe his ways had been very diſpleaſing to God, and therefore God juſtly denied him that gift. *y* To direct him how to uſe his comforts aright, that ſo they may be bleſſings, and not ſnares and curſes to him. *z* A thankful and contented Mind with his portion. ‖ He giveth him up to inſatiable deſires, and weariſom labours, to little or no purpoſe † That he may have no comfort in them, but leave them to others, yea to ſuch as he leaſt expected or deſired, to good and virtuous men, into whoſe hands his Eſtate falls by the wiſe and all-diſpoſing Providence of God.

CHAP. III.

Every thing hath its time: in which to enjoy it, and therewith do good to others, is our good, 1——13. *God doth all according to his Decree that we ſhould fear him, and there is nothing new.* 14, 15. *The Vanity of unjuſt Judgment; God is the great Judge of all,* 16, 17. *And he will make men know, that they are here but as brute Beaſts,* 18——22.

TO every *thing there is* a ſeaſon *a*, and a time to every purpoſe *b* under heaven.

a A certain time appointed by God for its being and continuance, which no humane Wit or Providence can prevent or alter. And by virtue of this Appointment or Decree of God, all the viciſſitudes and changes which happen in the world, whether comforts or calamities, do come to paſs. Which is here added partly to prove what he laſt ſaid, *Chap.* 2: 24,26: that both the free and comfortable Enjoyment of the Creatures which ſome have, and the Croſſes and Vexations which others have with them, are from the Hand and Counſel of God: partly to prove the principal Propoſition of the Book, that all things below are vain, and Happineſs is not to be found in them, becauſe of their great uncertainty, and mutability, and tranſitorineſs, and becauſe they are ſo much out of the reach and power of Men, and wholly in the diſpoſal of another, to wit God, who doth either give or take them away, either ſweeten or imbitter them, as it pleaſeth him: and partly to bring the minds of men into a quiet and chearful dependance upon Gods Providence and ſubmiſſion to his Will, and a ſtate of preparation for all events. *b* Or, *will* or *deſire*, to wit, of man. To all mens deſigns, attempts and buſineſſes. Not only natural, but even the free and voluntary actions of men, are ordered and diſpoſed by God to accompliſh his own purpoſe. But it muſt be conſidered, that he doth not here ſpeak of a time allowed by God wherein all the following things may lawfully be done, which is wholly beſides his Scope and Buſineſs, but only a time fixed by God, in which they would or ſhould be done.

† Heb: *to bear.* 2 A time † to be born, and a time to die *c*: a time to plant *d*, and a time to pluck up *that which is* planted:

c A certain period unknown to Man, but fixed by God, in which a man muſt unavoidably die; of which ſee *Job* 14: 5: *Joh*: 13: 1. *d* Wherein God enclines a mans heart to planting.

3 A time to kill *e*, and a time to heal *f*: a time to break down *g*, and a time to build up:

e When a man ſhall die a violent death, either by chance, as *Exod*: 21: 13: or by the ſentence of the Magiſtrate, or by the hands of Murderers. *f* When he who ſeemed to be mortally wounded ſhall be healed and reſtored. *g* When houſes ſhall be demoliſhed either by the fancy of the owner, or by the rage of other men, or otherwiſe.

4 A time to weep *h*, and a time to laugh: a time to mourn, and a time to dance:

h When men ſhall have juſt occaſion for weeping and mournings.

5 A time to caſt away ſtones *i*, and a time to gather ſtones together: a time to embrace *k*, and a time † to refrain from embracing *l*: † Heb. *to be far from*

i Which were brought together in order to the building of a Wall or Houſe, but are now caſt away, either becauſe the man who gathered them hath changed his mind, and deſiſts from his project, or by other cauſes or accidents. *k* When perſons ſhall enter into Friendſhip, and perform all friendly offices one to another. *l* Either through alienation of affections, or grievous calamities. See *Joel* 2: 16: 1 *Cor*: 7: 5.

6 A time ‖ to get, and a time to loſe *m*: a time to keep, and a time to caſt away *n*. ‖ Or, *ſeek*

m When Men ſhall loſe their Eſtates, either by Gods Providence, or by their own choice. *n* When a man ſhall caſt away his Goods voluntarily, as in a ſtorm to ſave his Life, as *Jonah* 1: 5: *Acts* 27: 18, 19. or out of Love and Obedience to God, as *Mat*: 10. 37, 39: *Heb*: 10: 34.

7 A time to rent *o*, and a time to ſew: a time to keep ſilence *p*, and a time to ſpeak:

o When men ſhall rend their Garments, as they did in great and ſudden griefs, as *Gen*: 37: 29: *Joel* 2: 13. *p* Wherein men will or ſhall be ſilent, either through grief as *Job* 2; 12, 13: or by ſickneſs or weakneſs, or becauſe God denies a man ability to utter his mind.

8 A time to love *q*, and a time to hate: a time of war, and a time of peace.

q When God ſhall ſtir up the affection of Love, or give occaſion for the exerciſe or diſcovery of it to others.

9 * What profit hath he that worketh, in that wherein he laboureth *r*? * Ch: 1: 3

r Seing then all actions and events in the world are out of mans power, and no man can at any time do or enjoy any thing at his pleaſure, but only what and when God pleaſeth, as hath been now ſhewed in many particulars, & it is as true and certain in all others, hence it follows, that all mens labours, of themſelves, and without Gods help and bleſſing, are unprofitable, and utterly inſufficient to make them happy.

10 I have ſeen *s* the travel *t* which God hath given to the ſons of men *u*, to be exerciſed in it *x*:

s I have diligently obſerved and conſidered upon this occaſion. *t* Or, *the occupation* or *buſineſs*, mens various employments, and the differing ſucceſſes of them. *u* Either 1. Which God hath impoſed upon Men as their duty: and therefore Men muſt labour, although it brings them no profit, as was now ſaid. Or 2. Which God hath inflicted upon Mankind as a juſt puniſhment for their ſins; to which therefore Men ought quietly to ſubmit. *x* That hereby they might have conſtant matter of exerciſe for their diligence, and patience, and ſubmiſſion to Gods Will and Providence, and for all other Graces. Or, *that they might be afflicted* or *humbled therewith*; as the ſame Phraſe is rendred by diverſe, *Eccl*: 1: 13.

11 He hath made every thing beautiful in his time *y*: alſo he hath ſet the world in their heart *z*, ſo that * no man can find out the work that God maketh from the beginning to the end *a*. * Ch: 8: 17:

y This ſeems to be added as an Apology for Gods Providence, notwithſtanding all the contrary events and confuſions which are in the world. *He* (i. e. God, expreſſed in the laſt Clauſe of the verſe) *hath made* (or *doth make* or *do*, by his Providence in the government of the world) *every thing* (which he doth either immediately, or by the miniſtry of Men, or other Creatures, for God worketh in and with all his Creatures in all their actions, as is agreed by Divines and Philoſophers) *beautiful* (decently and conveniently, ſo that, all things conſidered, it could not have been done better) *in his time*, in the time which he had appointed, or which he ſaw moſt proper and fit for it; or *in its time* or *ſeaſon*, when it was moſt fit to be done. Many events ſeem to mens ſhallow and perverſe judgments, at leaſt for a time, to be very irregular and unbecoming as when wicked men proſper in their impious and unrighteous Enterprizes, and good men are ſorely oppreſſed and afflicted, and that for righteouſneſs ſake; but when men ſhall come throughly to underſtand Gods works, and the whole frame and contexture of them, and to ſee the end of them, they will then ſay, that all things were done moſt wiſely and moſt ſeaſonably; whereof we have eminent inſtances in *Joſeph*, and *David*, and *Mordecai*, and the *Jews* of his time. *z* i. e. In the Hearts of men, as the following words ſhew, where *Man* is expreſſed. The ſenſe is either 1. Although all Gods works are beautiful, yet men do not diſcern the beauty of them, becauſe the World is in their Hearts; their minds are ſo buſied and diſtracted with the thoughts, and cares, and love, and buſineſs of this World, that they have neither leiſure, nor heart, ſeriouſly to ſtudy Gods works. But this inordinate Love of the preſent World comes from Mans own Corruption, and not from God, and therefore it ſeems harſh to impute it to God, and improbable that *Solomon* would have phraſed it thus, that *God hath ſet* or *put the World*, i. e. worldly Luſts *in* mens *Hearts*. Or 2. As Gods Works are beautiful in themſelves, ſo Men are capable of diſcerning the Beauty of them, becauſe *God hath ſet the World in mens Hearts*, he hath expoſed the World, and all his Diſpenſations in the World, unto the view of mens minds; both becauſe he hath wrought his Works ſo evidently, and publickly, that Men might eaſily obſerve them; and becauſe he hath given Men Reaſon whereby they may diſcover the Wiſdom and Beauty of all Gods works, if they diligently apply themſelves to the ſtudy of them. *a* So this is another Reaſon why Men do not diſcern the Beauty of Gods works, becauſe they do not ſee the whole Frame or Courſe of them from the Beginning to the End, but only ſome ſmall Parcels or Fragments of them, the eminent works of God being oft begun in one Age, and finiſhed in another. Or yet *ſo that*, &c. Or *except that* (as this Phraſe properly ſignifies, and is elſewhere uſed) *no Man can find out*, &c. Thus it is an Exception to the next foregoing Clauſe,and the Senſe is,It is true God hath put the World into Mens Hearts,or made them capable of obſerving all Events and Diſpenſations of God in the World;but this is to be underſtood with a Limitation becauſe there are ſome more myſterious works of God, which no man can fully underſtand, becauſe he cannot ſearch them out through or from the Beginning to the End.

12 I know *b* that *there is* no good *c* in them *d*, but for *a man* to rejoyce, and to do good *e* in his life.

b By clear Reaſon, and my own long and certain Experience. *c* No other Satisfaction or Felicity which a Man can enjoy. *d* In Creatures or worldly Enjoyments. *e* Eeither 1. to himſelf, as it is fully expreſſed, *Pſa:* 49: 18. Or 2; to others ; to employ them in Acts of Charity and Liberality towards others. Or 3. towards God, to uſe them, and to live in the fear of God, which is neceſſary to the Happineſs of this as well as of the other Life.

13 And alſo that every man ſhould eat and drink *f*, and †enjoy the good of all his labour, it *is* the gift of God *g*.

† Heb: *ſee*, Job 7: 7: Pſ 34: 12:

f i. e. Hath power or an Heart to uſe what God hath given him, as it is expreſſed *Ch:* 6: 2. *g* Of which ſee the Notes on *Ch:* 2:24:

14 I know that whatſoever God doth, it ſhall be for ever *h*: nothing can be put to it, nor any thing taken from it *i* : and God doth it, that *men* ſhould fear before him *k*.

h All Gods Counſels or Decrees are eternal or unchangeable,and his Providence works effectually,ſo as Men cannot reſiſt or hinder it. *i* Men can neither do any thing beſides or againſt Gods Counſel and Providence, nor hinder any work or act of it. *k* Not that men ſhould make this an occaſion of deſpair or idleneſs,or diſſoluteneſs, as ſome abuſe this Doctrine,but that by the conſideration of his Soveraign and irreſiſtable Power in the diſpoſal of all Perſons and things as pleaſeth him, men ſhould learn to truſt in him, to ſubmit to him, to fear to offend or rebel againſt him, and more carefully and induſtriouſly to ſtudy to pleaſe him.

15 That which hath been, is now ; and that which is to be, hath already been *l*, and God requireth *m* † that which is paſt *n*.

† Heb: *that which is driven away.*

l Things paſt, preſent, and to come, are all of the ſame nature, and all ordered in the ſame manner by one conſtant counſel, and ſettled courſe in all Parts and Ages in the World. There is a continual return of the ſame motions and influences of the Heavenly Bodies, of the ſame ſeaſons of the Year ; and a conſtant ſucceſſion of new Generations of Men and Beaſts,but all of the ſame quality. The ſame thing in ſubſtance was ſaid before, Chap: 1: 9. *m* i. e. Reneweth, as this word is uſed, *Job* 3: 4. *n* That time and thoſe things which are irrecoverably gone in themſelves, but are as it were recalled, becauſe others of the ſame kind ariſe and come in their ſtead. Heb. *that which is driven away*, with a mighty force,as time preſent is violently thruſt away by that which comes after it.

16 And moreover *o*, I ſaw *p* under the ſun the place of judgment *q*, *that* wickedneſs *was* there *r* ; and the place of righteouſneſs *s*, *that* iniquity *was* there.

o This is mentioned,either 1. as another Vanity,to wit,the Vanity of Honour and Power, which is ſo oft an Inſtrument of Injuſtice and Oppreſſion. Or rather 2. as another Argument of the Vanity of worldly things,or an hindrance of that Comfort which men expect in this Life,becauſe they are oppreſſed by their Rulers. *p* I perceive it by Information from others,and by my own Obſervation. *q* In the Thrones of Princes and Tribunals of Magiſtrates, where Judgment ſhould be duly executed. *r* Judgment was perverted,the guilty acquited, and the innocent condemned. *s* In which Righteouſneſs ſhould be found and ſhould dwell,if it were baniſhed from all other places.

17 I ſaid in mine heart *t*,God ſhall judge the righteous and the wicked *u* : for *there is* * a time *x* there *y*, for every purpoſe, and for every work *z*.

* Ver: 1;

t Mine heart was ſorely grieved at this Diſorder, but I quieted it with this Conſideration. *u* Abſolving and ſaving the Juſt,and condemning the Wicked. *x* Fixed by Gods unalterable Decree. He implies,that as this life is the Sinners time in which he doth whatſoever ſeemeth good in his own eyes,ſo God will have his time to reckon with them, and rectifie all theſe Diſorders. *y* In the Preſence or at the Judgment-ſeat of God ; which is eaſily underſtood out of the foregoing words, the Relative being put for the Antecedent, as it is *Numb*:7:89: *Eſth*: 9:25. *Job*:1: 21: *Pſa*: 14: 5: and 114: 2. Or it may be rendred *then*, as this Particle is uſed *Pſa*: 14: 5: *Hoſ*: 2: 15: and as it is uſual in other Authors for Adverbs of Place to be put for Adverbs of Time. *z* For the examining and judging not only all mens Practiſes or open Actions, but alſo all their ſecret Thoughts and Purpoſes ; al the evil which they either did,or deſigned, or deſired, or endeavoured to do. The deſign of this Verſe is partly to ſtrike a Terror into oppreſſing Potentates, and partly to ſatisfie the Doubts, and ſupport the Spirits of good men who are oppreſſed in this life.

18 I ſaid in my heart *a* concerning the eſtate of the ſons of men *b*, ‖ that God might manifeſt them *c*, and that they might ſee that they themſelves are beaſts *d*.

‖ Or, *that they might clear God and ſee*,&c.

a And farther I conſidered with my ſelf. *b* Concerning their condition and deportment in this preſent World. *c* God ſuffers theſe horrible Diſorders among Men,expreſſed *v*: 10: *that* he *might diſcover* men to themſelves, and by permitting theſe Actions, ſhew what ſtrange Creatures they are, and what vile hearts they have which Men would not otherwiſe underſtand or believe. See 2 *Kin*:8: 13, 14. *d* Heb: *that they are Beaſts to themſelves*, either 1: one to another, devouring and deſtroying one another. Or 2, in their own Judgment, or themſelves being Judges ; that although God made them Men or reaſonable Creatures, yet they have made themſelves Beaſts by their brutiſh practices,and that Men conſidered only with reſpect unto the preſent Life,which is the only thing valued and regarded by moſt Men,and the vanity whereof is the principal Subject of this Book, are as vain and miſerable Creatures as the Beaſts themſelves, the great Differences between Men and Beaſts being ſuch as reſpect the other life. For Men ſeem here to be called Beaſts in both theſe reſpects, and the latter he proſecuts more largely in the followings Verſes.

19 * For that which befalleth the ſons of men, befalleth beaſts *e*, even one thing befalleth them : as the one dieth, ſo dieth the other *f*; yea, they have all one † breath *g*, ſo that a man hath no preeminence above a beaſt *h*: for all *is* vanity.

* Pſ: 49:12 20: Ch: 2: 16; † Heb: *Spirit.*

e They are ſubject to the ſame Diſeaſes, Pains, and Caſualities. *f* As certainly, and no leſs painfully. *g* One breath of Life,which is in their Noſtrils ; one and the ſame living Soul, by which the Beaſts perform the ſame vital and animal Operations. For he ſpeaks not here of Mans rational and immortal Spirit, nor of the future Life. *h* In reſpect of the preſent Life and ſenſible things. Nay the Beaſts have quicker Senſes than Men, and therefore enjoy more pleaſure in thoſe things, and that with leſs Dangers and Miſchief than Men do.

20 All go unto one place *i* ; * all are of the duſt, and all turn to duſt again *k*.

* Gen: 3: 19:

i To the Earth,as it is expreſſed. *ver*: 21: out of which they were both taken. *k* Which is meant only of their Bodies,as it is explained, *Ecclеſ*: 12: 7:

21 Who knoweth *l* the ſpirit † of man that † goeth upward, and the ſpirit of the beaſt that goeth downward to the earth.

† Heb: *of the Sons of Man.* † Heb: *is aſcending.*

l It might be objected, that the Condition of Men and Beaſts are vaſtly differing, becauſe Mans Spirit goeth upward to God, *Chap*: 12: 7: but the Spirit of a Beaſt goeth downward together with its body, and periſheth with it. To this he anſwers, *Who knoweth this*? Which is not to be underſtood as if no Man did know it, o as if the thing were utterly uncertain and unknown, for he knew it,and poſitively affirms it, *Chap*: 12; 7: but that few know it ; as the ſame manner of Expreſſion is underſtood, *Prov*: 31: 10: *Who can find?* Iſa: 53. 1. *Who hath believed*? &c. Which note the Scarcity or Difficulty, but not the Nullity or Impoſſibility of the thing. Beſides, he ſeems here to ſpeak not ſo much of a ſpeculative, as of a practical Knowledge, as ſuch words are moſt commonly uſed. Who conſiders or regards this, or layeth it to heart? True it is, there is ſuch a difference, which alſo is known and believed by wiſe and good men · but the generality of Mankind never mind it ; their Hearts are wholly ſet upon this life, and upon preſent and ſenſible things, and they place all their hopes and happineſs in them, and take no thought nor care for the things of the future and inviſible World. And as to them,with whom *Solomon* hath to do in this matter,the Argument is ſtrong and good,being,as Logicians call it, *an Argument to the Man* ; and there is no conſiderable difference between ſenſual men and beaſts,becauſe their affections are ſet upon the ſame Objects, and both of them are partakers of the ſame ſenſual ſatisfactions, and ſubject to the ſame ſenſual pains and miſeries,and their hopes & felicity periſh together, to wit, at death, and therefore ſuch men are no more happy than the beaſts that periſh. Others underſtand it thus. *Who knoweth this* ? to wit, by ſenſe or experience ; or meerly by his own reaſon, or without the help of Divine revelation. But, with the leave of ſo many worthy Interpreters,and with ſubmiſſion to better Judgments, the former ſeems to be the truer ſenſe.

22 * Wherefore I perceive that *there* is nothing better *m*,than that a man ſhould rejoyce in his own works *n* ; for that *is* his portion *o* : for who ſhall bring him to ſee what ſhall be after him *p* ?

* Ver: 12;

m To wit, for a Mans preſent ſatisfaction, and the happineſs of this life. *n* That he comfortably enjoy what God hath given him, and not diſquiet himſelf with cares about future Events. He ſeems to ſpeak this, not in the Perſon of an Epicure,but as his own judgment, which alſo he declareth, Ch: 2. 24: & 5: 18, 19: & 8: 15: *o* This is the benefit of his labours : he hath no more than he uſeth, for what he leaveth behind him is not his, but another Mans. *p* When once he is dead he ſhall never return into this life to ſee into whoſe hands his Eſtate falls,and how it is either uſed or abuſed ; nor is he at all concerned in thoſe matters.

CHAP. IV.

The Vanity of Oppreſſion, by reaſon of which the Dead and the Unborn are better than the Living, 1 ——— 3. *Of Envy, Sloth,Quarrel,* 4--6: *Of Covetouſneſs and Selfiſhneſs* 7, 8. *The Advantage of Society and Friendſhip,* 9 —— 12 *The Poor better than fooliſh Kings,* 13. *He is advanced whilſt one born King is made poor,* 14. *The People never contented but rejoicing in Changes,* 15, 16.

SO I returned, and conſidered *a* all the * oppreſſions that are done under the ſun *b* ; and behold the tears of *ſuch as* were oppreſſed,and they had no comforter *c* : and on the † ſide of their oppreſſors *there was* power *d*, but they had no comforter *e*.

* Ch. 5: 8, &c. † Heb. *hand* * Pſ. 140: 4.

a I conſidered again more ſeriouſly. *b* Whether by Supreme Magiſtrates or Judges, of which he ſpake, Ch 3: 16: or by any other potent Perſons. *c* None afforded them either pity or ſuccour,either out of a ſelfiſh and barbarous diſpoſition, or for fear of expoſing themſelves thereby to the ſame injuries. *d* Both in themſelves, and becauſe moſt men were ready to joyn with the ſtrongeſt and ſafeſt ſide. So they were utterly unable to deliver themſelves,and as it follows, none elſe could or would do it. *e* Which is repeated as an Argument both of the great Inhumanity of Men towards others in Calamity, and of the extream miſery of oppreſſed Perſons.

2 * Wherefore I praiſed *f* the dead which are already dead *g*, more than the living which are yet alive *h*.

* Job 3: 17, &c. Ch. 6. 3.

f I judged them more happy,or leſs miſerable. Which he ſeems to deliver not only as the Judgment of the Fleſh,or of the Senſe or of Men in Miſery,as this is commonly underſtood,but as his own Judgment. For this is moſt true and certain,that ſetting aſide the advantage which this Life gives him for the Concerns of the future Life which *Solomon* doth not meddle with in the preſent Debate;and conſidering the Uncertainty, and Vanity, and manifold Vexations of Mind,and outward Calamities of the preſent Life, a wiſe Man would not account it worth his while to live, and would chooſe Death rather than Life. *g* Thoſe which are quite dead; who poſſibly are here oppoſed to them that in reſpect of their deplorable and deſperate Condition, are even whilſt they live, called *dead* men, *Iſa:* 26: 19. and ſaid *to die daily*, 1 *Cor.* 15. 31. *h* Which languiſh under their Preſſures, of whom we can only ſay, as we uſe to ſpeak of dying men, they are alive, and that is all.

* Job 3. 11, 16, 21.

3 * Yea, better is *he* than both they, which hath not yet been *i*, who hath not ſeen *k* the evil work that is done under the ſun.

i Who was never born. How this is true, ſee on the foregoing Verſe. *k i: e.* Not felt; for as *ſeeing good* is put for enjoying it, *Chap.* 2: 24. ſo *ſeeing evil* is put for ſuffering it, as hath been more than once obſerved.

† Heb: *all the rightneſs of work.* † Heb. *this is the envy of a man from his Neighbour.*

4 Again I conſidered all travel, and † every right work *l*, that † for this a man *is* envied of his neighbour *m*. This *is* alſo vanity and vexation of ſpirit.

l All the worthy Deſigns and compleat works of wiſe and virtuous Men. *m* Inſtead of that Honour and Recompenſe which he deſerves, he meets with nothing but Envy and Obloquy, and many evil fruits thereof.

* Prov: 6: 10: and 24: 33.

5 * The fool foldeth his hands together *n*, and eateth his own fleſh *o*.

n Is careleſs and Idle, which is the ſignification of this Geſture, *Prov*: 6: 10: and 19: 24; and 26: 13. Perceiving that Diligence is attended with Envy, *v.* 4. he, like a Fool, runs into the other Extream. *o* Waſteth his Subſtance, and bringeth himſelf to Poverty, whereby his very Fleſh pineth away for want of Bread, and he is reduced to Skin and Bone; and if he have any Fleſh left, he is ready to eat it through extremity of Hunger.

* Prov: 15. 16. 17. and 16: 8.

6 * Better *is* an handful *with* quietneſs, than both the hands full *with* travel and vexation of ſpirit *p*.

p Theſe are the words, either 1. of the Sluggard making this Apology for his Idleneſs, That this Little with eaſe, is better than great Riches got with much trouble. Or 2. of *Solomon*, who elſewhere ſpeaks to the ſame purpoſe, as *Prov*: 15: 16, 17. and 17. 1. and here propoſeth it as a good Antidote againſt the Vanity of immoderate Cares and Labours for worldly Goods, againſt which he induſtriouſly directs his Speeches in divers places of this Book, and particularly as a ſeaſonable precaution againſt the Sin of Covetouſneſs, of which he ſpeaks in the following paſſage.

7 Then I returned and ſaw vanity under the ſun.

* Pſ: 39. 6.

8 There is one *alone q*, and *there is* not a ſecond; yea, he hath neither child nor brother *r*, yet *is there* no end of all his labour *s*; neither is his eye *t* ſatisfied with riches; * neither *ſaith he u*, For whom do I labour *x*, and bereave my ſoul of good *y*? This *is* alſo vanity; yea it *is* a ſore travel *z*.

q Either 1. who lives by himſelf, as grudging that any other ſhould partake of his Proviſions. Or rather 2. who hath none but himſelf to care and labour for, as the next words explain it. *r* To whom he may leave his vaſt Eſtate. *s* He lives in perpetual Reſtleſſneſs and exceſſive Toils. *t i. e.* His covetous Mind or Deſire, fitly expreſſed by *the Eye*, partly becauſe that is the Incentive of this Sin, *Joſ.* 7. 21. and partly becauſe he hath *no good* by his Riches, *ſaving the beholding of them with his eyes*, as it is affirmed *Eccl.* 5. 11. compared with 2. 10. 1 *John* 2. 16. *u* Within himſelf; he conſiders nothing but how he may get more and more. *x* Having no Poſterity nor Kindred to enjoy it, as was now ſaid. Shall I take all this pains for a Stranger, poſſibly for an Enemy, who will reap the fruit of all my labours? *y* Deny my ſelf thoſe Comforts and Conveniencies which God hath allowed unto me? *z* A dreadful Judgment and Miſery as well as a great Sin.

9 Two *a are* better than one, becauſe they have a good reward for their labour *b*.

a Who live together in any kind of Society, and joyn their powers together in any Enterprizes. Which he oppoſeth to that Humour of the covetous Man who deſired to live alone, as was now ſaid. *b* Both have great benefit by ſuch combinations and conjunctions of their Counſels and Abilities, whereby they do exceeedingly ſupport and encourage, and ſtrengthen one another, and effect many things which neither of them alone could do.

10 For if they *c* fall *d*, the one will lift up his *e* fellow: but wo to him *that is* alone when he falleth; for he hath not another to help him up.

c One of them, the Plural being put for the Singular, as *Jonah* 1. 5. *Mat.* 21: 7. 1 *Tim*: 2. 15. Or both of them ſucceſſively. *d* In any kind, into any Miſtakes and Errors, or Sins, or Dangers and Diſtreſſes, *e* Hold him up if he be falling, or raiſe him up if he be fallen.

11 Again, if two lie together, then they have heat *f*; but how can one be warm *alone g*?

f They will be ſooner warm in a cold Bed, and cold Seaſon. *g* Not ſo ſoon nor ſo throughly.

12 And if one prevail againſt him *h*, two ſhal withſtand him; and a threefold cord is not quickly broken *i*.

h Againſt either of them. *i* If a Man have not only one, but two or more Friends, he is ſo much the ſafer and the happier.

† Heb. *who knoweth not to be admoniſhed.*

13 Better *k is* a poor and wiſe child *l*, than an old and fooliſh king *m*, † who will no more be admoniſhed *n*.

k More happy. Now he proceeds to another vanity, even that of Honour and Power, and of the higheſt places. *l* Who is doubly contemptible, both for his Age, and for his Poverty. *m* Venerable both for his Age and Gravity, and for his Royal Dignity. So that the Compariſon is made with the greateſt Diſadvantage that may be. *n* Who hath neither Wiſdom to govern himſelf, nor to receive the Counſels or Admonitions of wiſer men, but is fooliſh, and wilful and incorrigible.

14 For out of priſon *o* he *p* cometh to reign *q*; whereas alſo *he that is* born in his kingdom *r* becometh poor *s*.

o Into which he was caſt for his Poverty and Debt. *p* The poor and wiſe Child. *q* Is oft-times advanced by his wiſdom to the higheſt Power and Dignity: which was the caſe of *Joſeph* and *Mordecai* and many others. *r* That old King who was born of the Royal Race and had poſſeſſed his Kingdom for a long time. *s* Is deprived of his Kingdom, either by the Rebellion of his Subjects provoked by his Folly, or by the Power of ſome other and wiſer Prince.

15 I conſidered all the living *t* which walk under the ſun *u*, with the ſecond child *x* that ſhal ſtand up *y* in his ſtead.

t The general Diſpoſition or Humour of common People in all Kingdoms, that they are fickle and unconſtant, weary of their old Governours, and deſirous of Changes. *u* This is a *Periphraſis*, or Deſcription of living and mortal men, like that *Ecclеſ*: 7. 11: *that ſee the Sun*. *x* Theſe words may be joyned, either 1. with thoſe *which walk*, or *that they walk under the Sun* (i: e: upon the Earth) *with the ſecond Child*, i: e: follow, and favour, and worſhip him as the riſing Sun, upon whom the eyes and hopes of moſt People are fixed. Or, 2. with the firſt words, *I conſidered all the living which walk under the Sun*, i: e the temper of all Subjects or People, together *with* the condition of *the ſecond Child*. Which may be underſtood, either 1: in general, of a Kings *Child*, or Son and Heir, who is called *Second*, in reſpect of his Father, whoſe Succeſſor he is to be. Or 2. that wiſe and poor Child mentioned *ver*: 13. who is ſaid to *come to Reign ver*: 14: and may well be called *the Second* to the old and fooliſh King who *became poor*, *ver*. 15. being depoſed from his Kingdom, whom he ſucceeds, being put in his place either by the Humour of the People, or by ſome higher Power. *y i: e.* Ariſe to Reign, as that Phraſe ſignifies, *Dan*: 8; 22, 23. and 11. 2, 3, 7, 20, 21.

* Ch: 2. 16

16 *There is* no end of all the people *z*, *even* of all that have been before them ||; they alſo that come after ſhal not * rejoyce in him †: Surely, this alſo *is* vanity and vexation of ſpirit.

z The ſenſe is either 1. The people which have this Humour are without end, or innumerable, as this Phraſe ſignifies, *Job* 22. 5. *Iſa.* 2, 7. and 9. 6. Or 2. This Humour of the Common People hath no end, but paſſeth from one Generation to another; they ever were and are, and will be unſtable and reſtleſs, and given to change: which Senſe the following words ſeem to favour. || Either 1. before the two Kings abovementioned, the Father and the Son or the Predeceſſor and Succeſſor. All thoſe who ſtood or deſired to ſtand in their Preſence, and waited upon them, as this Phraſe is uſed, 2 *Sam.* 16. 19. 1 *Kings* 10. 8. Or rather 2. before the preſent Generation of Subjects, who earneſtly deſired and promoted the change of Government here expreſſed: for theſe are evidently oppoſed to *them that come after*, which all Interpreters underſtand of the People, not of the Kings. And ſo here are three Generations of People noted, the Authors of the preſent Change, and their Parents, and their Children, & all are obſerved to have the ſame Inclinations in theſe matters. † They ſhall be as weary of the Succeſſor, though a wiſe and worthy Prince, as their Parents were of his fooliſh Predeceſſor. The reaſon whereof is partly from that itch of Novelty and Curioſity which is natural and common to Mankind; and partly from their vain and fooliſh hopes of Advantage from ſuch Changes.

CHAP. V.

Vanities, in divine matters, 1--7. *In murmuring and repining*, 8. *In Riches and Covetouſneſs*, 9. *For Riches rob Men of Eaſe*, 10, 11. *Procure their Death*, 13. *Fly away*, 14. *Cannot be carried with them into the Grave*, 15. 17. *A Contented Life beſt*; *This is the Gift of God*, 18——20.

The ſeven firſt Verſes of this Chapter are inſerted partly as the only effectual Remedy againſt all the foregoing Vanities, and partly as a Caution to take heed of bringing Vanity into the Service of God, or of worſhipping God vainly and fooliſhly.

|| Or, *than fools to give Sacrifice.* * 1 Sam: 15. 22. Pſal: 50: 8. Prov: 15. 8 & 21. 27.

KEep thy foot *a* when thou goeſt to the houſe of God *b*, and be more ready *c* to hear *d*, || * than to give the ſacrifice of fools *e*: for they conſider not that they do evil *f*.

a The feet of thy Soul, which are the Thoughts and Affections, by which men go to God and walk or converſe with him. Make ſtraight ſteps. See that your Hearts be purged from ſin, and prepared and furniſhed with all Graces or neceſſary qualifications, as good intention, reverence, humility, *&c.* It is a Metaphor from one that walketh in a very ſlippery Path, in which there needs more than ordinary care to keep him from falling. *b* The place of Gods ſolemn & publick worſhip, whether the Temple or Synagogue. *c* Heb: *more near*, more forward and inclinable. Prefer this duty before the following. *d* To hearken to and obey Gods Word, there Read and preached by the Prieſts or Prophets: for *hearing* is very frequently put in Scriptures for obeying. *e* Such as fooliſh and wicked men uſe to offer, who vainly think to pleaſe God with the multitude and coſtlineſs of their Sacrifices without true Piety or Obedience. *f* They are not ſenſible of the great ſinfulneſs of ſuch Thoughts and Practices, but like Fools, think they do good ſervice; which is implyed as is uſual in ſuch expreſſions.

|| Or, *Word.* * Prov: 10. 19.

2 Be not raſh with thy mouth *g*, and let not thine heart be haſty *h* to utter *any* || thing before God *i*: for God *is* in heaven *k*, and thou upon earth *l*: therefore let thy words *m* * be few.

g Speak not without good underſtanding and due conſideration: *h* Do not give way to every ſudden motion of thine Heart, nor ſuffer it to break out of thy Lips till thou haſt well weighed it. *i* Either 1. in Prayers directed to him. Or 2. in ſolemn Vows and Promiſes made in Gods preſence; which were very much in uſe in thoſe times, and of which he ſpeaks in the following Verſes, where he preſſeth us to pay our Vows when we have made them, as here he ſeems to caution us in making them. *k* Is a God of infinite Majeſty, not to be deſpiſed or abuſed; of infinite Holineſs, not to be polluted or offended; of infinite Knowledge, obſerving all our words and carriages, not to be deceived. *l* Thou art a poor Earth-worm, infinitely below him, and therefore ſhouldeſt ſtand in awe of him, and fear to offend him. *m* Either 1. in Prayer. Uſe not vain repetitions, nor multitude of words in Prayer, as if they were neceſſary to inform God of thy ſtate, or to prevail with God to grant thy requeſts, or as if thou ſhouldeſt certainly be heard upon that very account, as Chriſt alſo cautions us *Mat.* 6. 7. For otherwiſe it is not unlawful, nay ſometimes it is a duty, to uſe long Prayers and conſequently many words, and to repeat the ſame words in Prayer, as is manifeſt from *Nehem.* 9. 3. *Dan*: 9. 18, 19. *Mat.* 26: 44: *Luke* 6. 12. and many other places. Or 2. in vowing. Be not too prodigal in making more Vows and Promiſes than thou art either able or willing and reſolved to perform, remembring that God looks down from Heaven, and heareth all thy Vows, and expects a punctual accompliſhment of them. Compare the Notes on *v.* 3.

* Prov; 10. 19.

3 For a dream cometh through the multitude of buſineſs *n*, and a * fools voice *is known* *o* by multitude of words *p*.

n When Mens minds are diſtracted and oppreſſed with too much buſineſs in the Day, they dream of it in the Night. *o* It diſcovers the Man to be a fooliſh and raſh, and inconſiderate Man. *p* Either 1. in Prayer. Or, 2. in Vowing, *i. e.* by making many raſh Vows, of which he ſpeaks in *v.* 4, 5, 6. and then returns to the mention of *multitude of dreams and many words*, v. 7. which Verſe may be a Comment upon this, and which makes it probable that both that and this Verſe are to be underſtood of Vows rather than of Prayers.

* Deut: 23:21 22. Pſ:50:14. * Pſ.66. 13, 14.

4 * When thou voweſt a vow *q* unto God, defer not to pay it *r*: for *he hath* no pleaſure in fools *s*; * pay that which thou haſt vowed.

q Which is a ſolemn Promiſe whereby a Man binds himſelf to do ſomething which is in his power to do. *r* Perform it whilſt the ſenſe of thine Obligation is freſh and ſtrong upon thee, leſt either thou ſeem to repent of thy Promiſes, or leſt delays end in denials and reſolutions of Non-performance. See *Numb.* 30. 2. *Deut*: 23. 21. *Pſal.* 66. 13, 14. & 76. 21. *s* In hypocritical and perfidious Perſons, who when they are in diſtreſs, make liberal Vows, and when the danger is paſt, neglect and break them: whom he calls *fools*, partly becauſe it is the higheſt folly to deſpiſe and provoke, to think to mock and deceive the All-ſeeing and Almighty God; and partly in oppoſition to the contrary Opinion of ſuch Perſons, who think they deal wiſely and cunningly in ſerving themſelves of God, by getting the advantage or deliverance which they deſire by making ſuch Vows and yet avoiding the inconvenience and charge of payment, when once the work is done, whereas nothing is more impious or ridiculous than ſuch an imagination.

5 Better is it that thou ſhouldſt not vow *s*, than that thou ſhouldſt vow and not pay.

s For this was no ſin; becauſe men are free to make ſuch Vows, or not to make them, as they think fit. See *Numb.* 30. 3, *&c.* *Deut.* 23: 22. *Acts* 5: 4. But having vowed we cannot forbear payment of them without ſin.

6 Suffer not thy mouth *t* to cauſe thy fleſh *u* to ſin; neither ſay thou before the angel *x*, that it *was* an error *y*: wherefore ſhould God be angry *z* at thy voice *a*, and deſtroy the work of thine hands *b*?

t By uttering any raſh or fooliſh Vow. *u i. e.* Thy ſelf, the word *Fleſh* being oft put for the whole Man, as *Gen.* 6: 12. *Iſa:* 40: 5. *Rom.* 3: 20, *&c.* And it ſeems to have ſome *Emphaſis* here, and to intimate either 1: that ſuch Vows were made upon fleſhly or carnal, and not upon ſpiritual and religious Motives. Or rather 2. that *the Fleſh* or corrupt Nature of Man, which is oft called *Fleſh*, was exceeding prone to ſet it ſelf at eaſe & liberty from ſuch Bonds, and to neglect the chargeable Duties of Religion. *x* Either 1. The bleſſed Angels, the Singular Number being put for the Plural, who are preſent in the publick Aſſemblies, in which theſe Vows were generally paid, *Pſal.* 66. 13. where they obſerve both the matter & manner of mens religious pereformances, as appears from 1 *Cor*: 11: 10. who as they rejoyce in the converſion of a ſinner, *Luke* 15: 10. So are diſpleaſed with the ſins of men, and eſpecially ſuch as are committed in or againſt the Worſhip of God. Or 2. Chriſt, who in the Old Teſtament is frequently called an *Angel*, as hath been oft noted before, and *the Angel of the Covenant*, Mal: 3. 1. becauſe even then he acted as Gods Meſſenger appearing & ſpeaking to the Patriarchs and Prophets in his Fathers Name, as a preſignification of his future Incarnation; and who is, and was in a ſpecial manner preſent in all Religious Aſſemblies, and being Omniſcient and Omnipreſent, exactly knew and obſerved all the Vows which men made, and whether they did perform or violate them. Or rather 3. the Prieſt or Miniſter of holy things, who was to require of the People the payment of their Vows, to whom all Sacrifices for ſins of Ignorance or errors about Vows or other things were to be brought *Lev*: 5: 4, 5. For ſuch Perſons are oft called *Angels*, or as this *Hebrew* word is commonly rendred, *Meſſengers*, as *Job* 33. 23. *Mal*: 2: 7. *Revel*: 1: 20. And this Title ſeems to be given to the Prieſt here, not without ſome *Emphaſis* becauſe the Vow made to God was paid to the Prieſt as one ſtanding and acting in Gods Name and Stead, and it belonged to the Prieſt as Gods Angel or Ambaſſador, to diſcharge perſons from their Vows when there was juſt occaſion ſo to do. *y* I did fooliſhly and unadviſedly in making ſuch a Vow, and therefore I hope God will excuſe me, and inſtead of that which I had vowed, accept of a ſacrifice for my ignorance, according to his Law for ſins of ignorance, *Levit.* 4: 2. & 5. 15. *Numb.* 15:26. *z* Why wilt thou provoke God to anger? *a* Either 1. at the Vows which thou haſt haſtily uttered with thy Mouth, as he ſaid above. Or rather 2. at theſe frivolous excuſes, wherewith thou deludeſt thy own Conſcience, and vainly imagineſt that thou canſt deceive God himſelf. *b* Blaſt all thy contrivances, and Labours, and Eſtate gotten by thy Labours, and particularly that work or enterprize for the ſucceſs whereof thou didſt make theſe Vows. which being, as thou thinkeſt, finiſhed, thou refuſeſt to pay thy Vows; but know that God can quickly undo that which thou haſt done, and plentifully repay thine indignities and injuries offered to him into thine own Boſom.

7 For in the multitude of dreams and many words, *there are* alſo *diverſe vanities* *c*: but fear thou God *d*.

c There is a great deal of vanity and folly, as *in multitude of dreams* which for the moſt part are vain and inſignificant, ſo alſo *in many words*, *i. e.* in making many Vows whereby a Man is expoſed to many ſnares and temptations. *d* Fear the offence and wrath of God, and therefore be ſparing in making Vows, and juſt in performing them. Whereby he implyes that this raſhneſs in vowing, and ſlackneſs in performing Vows proceeds from the want of a juſt reverence and dread of the Divine Majeſty, who is immediatly concerned in theſe matters.

8 If thou ſeeſt the oppreſſion of the poor *e*, and violent perverting of judgment and juſtice in a province, marvel not *f* † at the matter: for *he that is* higher than the higheſt *g* regardeth *h*, and *there be* higher than they *i*.

† Heb. *at the will*, or, *purpoſe*.

e Here is an account of another vanity, and a ſovereign Antidote againſt it. *f* As if it were inconſiſtent with Gods Wiſdom and Juſtice, and Truth, to ſuffer ſuch diſorders, or a juſt cauſe for any Man to throw off that fear and ſervice of God, which I have now commended to thee. *g* The moſt High God who is infinitely above the greateſt of men, and therefore if he ſaw meet, could cruſh them in an inſtant. *h* Not like an idle ſpectator, but like a Judge, who diligently obſerves and records all theſe miſcarriages, & will ſo effectually puniſh them, that neither they ſhal have any cauſe of triumph in their former ſucceſſes, nor good men to be grieved at the remembrance of them. *i* Either 1. the high and holy Angels, who are employed by God in the Government of Kings and Kingdoms, as we read in the Book of *Daniel*, and elſewhere, and for the defence of Gods People, *Pſal.* 34. 7. & 91. 11. *Heb.* 1: 14. Or 2. God: and ſo it is an Emphatical repetition of the ſame thing which is frequent in Scripture, there is *an higher than they*. Or, as the words are by others fitly rendred, *the moſt High* (for Plural words are oft underſtood of God ſingularly) *is above them*, and therefore can controul them, and will certainly call them to an account.

9 Moreover, the profit of the earth *k* is for all *l*: the king himſelf is ſerved by the field *m*.

k The fruits procured from the Earth by the skil and labour of the Husbandman. *l* Are neceſſary and beneficial to all men whatſoever. The wiſe man after ſome Interruption, returns to his former ſubject to diſcourſe of the vanity of great Riches, one argument or evidence whereof he ſeems to mention in this Verſe, to wit, that the poor Labourer enjoyeth the fruits of the Earth as well as the greateſt Monarch, and that the richeſt Man in the World depends as much upon them as the pooreſt. *m* Is ſupported by the Fruits of the Field. Or as many others render it, *ſerves* or *is a ſervant to the Field*, depends upon it, is obliged to ſee that his Fields be tilled and dreſſed that he may have ſubſiſtance for himſelf, and for his Servants and Subjects.

10 He that loveth ſilver, ſhal not be ſatisfied with ſilver *n*; nor he that loveth abundance *o* with increaſe: this *is* alſo vanity.

n The greateſt Treaſures of ſilver do not ſatisfie the covetous poſſeſſor of it, partly becauſe his mind is inſatiable and his deſires are increaſed by and with gains; partly becauſe ſilver of it ſelf cannot ſatisfie his Natural deſires and neceſſities as the Fruits of the Field can do, and the miſerable Wretch grudgeth to part with his Silver though it be to purchaſe things needful & convenient for him. *o* Or, *that loveth* it (to wit, Silver) *in abundance*, that deſires and lays up great Treaſures.

11 When goods increaſe, they are increaſed that eat them *p*: and what good *is there* to the owners thereof *q*, ſaving the beholding *of them* with their eyes *r*?

p They require and are more commonly attended with a numerous company of Servants, and Friends, and Retinues to conſume them; which is a great torment to a covetous Man, of whom he here ſpeaks. *q* What benefit hath he above others who feed upon his Proviſions, and enjoy the ſame comforts which he doth without his fears and cares, and troubles about them? *r* Either 1. with a reflection upon his Propriety in them. Or 2. with unlimited freedom. He can go and look upon his Bags or Cheſts of Silver as long and as oft as he pleaſeth, whereas other men are ſeldom admitted to that proſpect, and ſee only ſome few of the fruits or purchaſſes of it.

12 The ſleep of a labouring man *is* ſweet *s*, whether he eat little *t*, or much *u*: but the † abundance *x* of the rich will not ſuffer him to ſleep.

† Heb. *ſaturity*, or, *fulneſs*.

s Becauſe he is free from thoſe cares and fears, wherewith the minds of rich men are oft diſtracted, and their ſleep diſturbed. *t* Then his wearineſs diſpoſeth him to ſleep. *u* In which caſe his healthful Conſtitution and laborious courſe of life prevents thoſe crudities and indigeſtions which oft-times break the ſleep of rich men. *x* Heb. *the fulneſs* either 1. of his Diet, which commonly diſcompoſeth their ſtomachs and hinders their reſt: Or 2. of Wealth; which is commonly attended with many perplexing cares which diſquiet men both by Day and Night. The Hebrew word is uſed in Scripture both ways, and poſſibly it is thus generally expreſſed to include both ſignifications.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt *y*.

y Becauſe they frequently are the inſtruments & occaſions both of their preſent and eternal deſtruction, as they feed their Pride or Luxury, or other hurtful Luſts which waſte the Body, and ſhorten the Life, and damn the Soul; and as they are great temptations to Tyrants or Thieves, yea ſometimes to Relations or Servants, or others, to take away their lives that they may get their Riches.

14 But *z* thoſe riches periſh *a* by evil travel *b*, and he begetteth a ſon, and *there is* nothing in his hand *c*.

z Or, *For*; or, *Or*; or, *Moreover*; For this Particle is ſo rendred by divers others both here and in other places of Scripture. *a* If they be kept, it is to the owners hurt, & if not, they are loſt to his grief. *b* By ſome wicked practices either his own, or of other men; or by ſome ſecret hand of God curſing all his Enterprizes. *c* Either 1. In the Fathers power to leave to his Son, for whoſe ſake he underwent all thoſe hard labours; which is a great aggravation of his grief and miſery. Or, 2. In the Sons poſſeſſion after his Fathers death.

15 * As he came forth of his mothers womb, naked ſhal he return to go *d* as he came, and ſhal take nothing of his labour, which he may carry away in his hand *e*.

* Job 1:21 Pſa 1.49:17 1 Tim:6.7

d Into the womb or belly of the Earth, the common Mother of all Mankind. See the Notes on *Job* 1. 21. *Eccleſ.* 12. 7. And *return to go,* is put for *return and go*; and *going* is here put for *dying*, as *Job* 16. 22. *Pſal.* 39. 13. *e* This is another vanity. If his Eſtate be neither loſt, nor kept to his hurt, but enjoyed by him with ſafety and comfort all his days, yet when he dies he muſt leave it behind him, and cannot carry one handful of it with him into another World.

16 And this alſo *f is* a ſore evil, *that* in all points as he came, ſo ſhal he go: and * what profit hath he that hath laboured for the wind *b*?

* Ch. 1. 3.

f Which I have laſt mentioned and ſhal now repeat. *g* For Riches, which are empty and unſatisfying, uncertain and tranſitory, fleeing away ſwiftly and ſtrongly, *Prov.* 23. 5. which no man can hold or ſtay in its courſe, all which are the properties of the Wind. Compare *Prov.* 11. 29. *Hoſ.* 12. 1.

17 All his days *h* alſo he eateth in darkneſs *i*, and *he hath* much ſorrow, and wrath with his ſickneſs *k*.

h To wit of his life. *i* He hath no comfort in his eſtate, but even when he Eats, when other men relax their Minds, and uſe freedom and chearfulneſs, he doth it with anxiety and diſcontent, as grudging even at his own neceſſary expenſes, and tormenting himſelf with cares about getting, and diſpoſing, and keeping his Eſtate. *k* When he falls ſick and preſageth or feareth his Death, he is filled with rage, becauſe he is cut off before he hath accompliſhed his deſigns, and becauſe he muſt leave that Wealth and World in which all his hopes and happineſs lies, and muſt go to give up a doleful account to his Judge of all his actions and acquiſitions.

18 Behold *that* which I have ſeen *l*:* † *it is* good and comely *m* for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, † all the days of his life which God giveth him *: for it *is* his portion *n*.

* Ch: 2:24. & 3:12, 13 22. & 9. 7. & 11. 9. 1 Tim. 6. 17.

† Heb. *there is a good which is comely,* &c.

† Heb. *the number of the days.*

l i. e. Learned by ſtudy and experience. *m Good* or comfortable to Mans ſelf, and *Comely* or Amiable in the Eyes of other men, as penuriousneſs is baſe and diſhonourable. *n* To wit, of worldly goods. for he hath another and a better portion in Heaven. This liberty is given to him by God, and this is the beſt advantage, as to this life, which he can make of them.

19 * Every man alſo to whom God hath given riches and wealth, and hath given him power *o* to eat thereof and to take his portion *p*, and to rejoyce in his labour, this *is* the gift of God.

* Ch: 2: 10. & 3: 22. * Ch. 6. 2.

o Heb. *hath given him the dominion*; who is the Lord and Maſter of his Eſtate, not a Slave to it. Of this and the former Verſe ſee the Notes on *Eccleſ.* 2 24. and 3. 12. 13. *p* To his own uſe, to uſe what God hath given him.

20 || For he ſhal not much remember *q* the days *r* of his life: becauſe God anſwereth him *s* in the joy of his heart *t*.

|| Or, *though he give not much, yet he remembreth,* &c.

q So as to diſquiet or vex himſelf therewith. *r* Either 1. the troubles; *days* being here put for evil or ſad days, by an uſual Synecdoche, as *Job* 18. 20. *Pſal.* 137. 7. *Obad.* v. 12. *Mic*: 7: 4. Or 2. the time in general; which is irkſom and tedious to men oppreſſed with diſcontent or miſery, who uſually reckon every Hour or Minute that paſſeth, and have their Minds & Thoughts conſtantly fixed upon the vanity and uncertainty of this life, upon the afflictions which they have already endured, and may further expect; whereas to men of contented, and chearful minds the time is ſhort and ſweet, and paſſeth over them before they are aware of it. and they enjoy their preſent comforts without perplexing themſelves about former or future events. *s* Anſwereth, either 1. his labours with ſucceſs as *Money* is ſaid to *anſwer all things*, Eccleſ. 10: 19. becauſe it is equivalent to all, and able to purchaſe all things. Or, 2. his deſires. *t* In giving him that ſolid joy and comfort of his labours which his Heart expected and deſired.

CHAP. VI.

The vanity of Riches *without uſe,* 1, 2. *Of Children and Old age without competent wealth: their obſcurity is worſe than not to have been,* 3--6. *All labour is for neceſſaries of Life, which one getteth as well as another,* 7, 8. *It is good for us to enjoy what we have, and not to deſire what we have not: for our portion is appointed us, and we our ſelves are vain: and other things do but increaſe our vanity,* 9——12.

THere is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth *a*, and honour *, ſo that he wanteth nothing for his ſoul of all that he deſireth *b*, yet God giveth him not power to eat *c* thereof *d*, but a ſtranger eateth it: this *is* vanity and it *is* an evil diſeaſe.

* Job 21: 10. Pſa. 17: 14 & 73: 7.

a All ſorts of Riches, as Gold and Silver, Cattel and Lands, *&c.* *b* Which he doth, or can reaſonably deſire. *c* Either becauſe they are ſuddenly taken away from him by the Hand & Curſe of God, and given to others: or becauſe God gives him up to a baſe & covetous mind which is both a ſin and a plague. *d i. e.* Any conſiderable part of it; whereas the *Stranger eateth* not thereof, but *it*, *i. e.* all of it; devoureth it all in an inſtant.

3 If a man beget an hundred *children e*, and live many years *f*, ſo that the days *g* of his years be many, and his ſoul be not filled with good *h*, and * alſo *that* he have no burial *i*, I ſay, that an * untimely birth *k is* better than he.

* Iſa: 14: 19 20. Jer: 22: 19. * Job 3: 16. Pſal: 58. 8.

e i: e. Very many Children, to whom he intends to leave his Eſtate. *f* Which is the chief thing that he deſires, and which giveth him opportunity of increaſing his Eſtate vaſtly. *g* He ſaith *days* becauſe the Years of mens life are but few, *h* Hath not a contented mind and comfortable enjoyment of his Eſtate whilſt he lives. *i* And if after his Death he hath either none, or a mean and diſhonourable Burial, becauſe his ſordid and covetous carriage made him hateful and contemptible to all Perſons, his Children and Heirs not excepted and he was by all ſorts of men thought unworthy of any teſtimonies of Honour, either in his Life or after his Death. Thus he deſcribes a Man who lives miſerably, and dies ignominiouſly. *k* Which as it never enjoyed the comforts, ſo it never felt the calamities of this life, which are far more conſiderable than its comforts, at leaſt to Man that denyed himſelf the comforts, and plunged himſelf into the toils and vexations of this life.

4 For *l* he *m* cometh in *n* with vanity *o*, and departeth in darkneſs *p*, and his name ſhall be covered with darkneſs *q*.

l Or rather, *Although*, as this Particle is frequently rendred. For this Verſe ſeems to contain not ſo much a reaſon of what he laſt ſaid that *an untimely Birth is better than he* as an anſwer to an exception which might be made againſt it. Although all that is here ſaid be true of the Abortive, yet it is better than he. *m* Either 1. the covetous Man. Or rather 2. the abortive; of whom alone, and not of the former, that paſſage is true, *He hath not ſeen the Sun*, v. 5. *n* Into the World, this word being oft put for a Mans being Born, as *Job* 1. 21. *Eccleſ.* 5: 15. *o* Or, *in vain*, to no purpoſe; without any comfort or benefit by it, which alſo is in a great meaſure the caſe of the covetous wretch. *p* Dieth obſcurely without any obſervation or regard of men. *q* Shall be ſpeedily and utterly forgotten, whereas the Name of ſuch wicked men ſhall rot, and be remembred to their ſhame.

5 Moreover, he hath not ſeen the ſun *r*, nor known *any thing s*: this *hath* more reſt *t* than the other.

r He never beheld the light, and therefore it is not grievous to him to want it, whereas the covetous man ſaw that light was very pleaſant, and therefore the loſs of it was irkſom to him. *s* Hath had no knowledge, ſenſe or experience of any thing whether good or evil: *t* Becauſe he is perfectly free from all thoſe incumbrances and vexations to which the covetous Man is long expoſed.

6 Yea, though he live a thouſand years twice *told u*; yet hath he ſeen no good *x*: do not all *y* go to one place *z*?

u Wherein he ſeems to have a priviledge above an untimely birth. *x* He hath enjoyed little or no comfort in it, and therefore long life is rather a curſe and miſchief, than a bleſſing or advantage to him. *y* Whether Born out of and before their time, or in due time, whether their lives be long or ſhort. *z* To the Grave. And ſo after a little time all are alike as to this life, of which he here ſpeaks, and as to the other life his condition is infinitely worſe than that of an untimely birth.

7 * All the labour of man *is* for his mouth *a*, and yet the † appetite is not filled *b*.

* Prov. 16. 26.

† Heb. *Soul.*

a For Meat to put into his Mouth, that he may get food; and as Bread is oft put for all food, ſo food is put for all neceſſary Proviſions for this life, as *Prov.* 30. 8. and elſewhere, whereof this is the chief, for which a Man will ſell his Houſe and Lands, yea the very Garments upon his back. *b* Although all that a Man can get by his labours is but neceſſary food, which the meaneſt ſort of men commonly enjoy, as is obſerved in the next Verſe, yet ſuch is the vanity of this World and the folly of Mankind, that men are inſatiable in their deſires, and reſtleſs in their endeavours, after more and more, and never ſay, they have enough.

8 For what hath the wiſe more than the fool *c*? what hath the poor, that knoweth to walk before the living *d*?

c To wit, in theſe matters. Both are equally ſubject to the ſame calamities, and partakers of the ſame comforts of this Life. *d* To wit, before the poor that doth not know this? Which words are eaſily underſtood by comparing this clauſe with the former. And ſuch defects are uſual both in Scripture and other Authors, as hath been formerly noted, by a Figure which the Learned call *Anantapodoton.* And by this Phraſe, *that knoweth*, &c. he means ſuch a poor Man who is ingenious and induſtrious; who is fit for ſervice and buſineſs, and knows how to carry himſelf towards rich men, ſo as to deſerve and gain their favour, and to procure a livlihood.

9 Better *is* the ſight of the eyes *e* † than the wandring of the deſire *f*: This *g is* alſo vanity, and vexation of Spirit *h*.

† Heb. *than the walking of the ſoul.*

e i. e. The comfortable enjoyment of what a Man hath; for *ſeeing* is oft put for enjoying, as *Pſal*: 34: 12: *Eccleſ*: 2: 1: and 3: 13, &c. *f* Reſtleſs and inſatiable deſires of what a man hath not, wherewith covetous rich men are perpetually haunted and tormented. *g* This wandring of the deſire wherein moſt men indulge themſelves. *h* Is not the way to ſatisfaction, as they imagine but to vexation.

10 That which hath been is named already *h*, and it *is* known that it is man *i*: neither may he contend with him that is mightier than he *k*.

h This verſe is added either as a proof of what he laſt ſaid concerning the vanity and wandring of inſatiable deſires; or as a further inſtance of the vanity of all things in this Life. *That which hath been* (or, *is*, for the Hebrew verb may be rendred either way, to wit, Man conſidered with all his endowments and enjoyments, whether he be wiſe or fooliſh rich or poor, Man, who is the chief of all viſible and ſublunary beeings, for whom they all were made) *is named already*, to wit, by God, who, preſently after his Creation, gave him the following name, to ſignifie what his nature & condition was or would be. Heb. *What is that which hath been* or *is* it *is*, or *hath been named already.* Others underſtand it thus. All the ſeveral conditions which men have had or ſhal have in the World, Riches or Poverty, *&c.* are already named, *i: e.* appointed or determined by Gods unchangeable Counſel, and invincible Providence; But though this be true, it ſeems not to ſuit ſo well with the following clauſe, as the other Interpretation doth. *i* This is certain and manifeſt, that that beeing, which makes all this noiſe and ſtir in the world, howſoever magnified by themſelves, and ſometimes adored by Flatterers, and howſoever differenced from, or advanced above others, by Wiſdom or Riches, or the like, is but a *Man*, *i. e.* a mean, earthly mortal and miſerable Creature, as his very name ſignifies, which God gave him for this very end, that he might be always ſenſible of his vain, and baſe, and miſerable eſtate in this world, & therefore never expect ſatisfaction or happineſs in it, *k i. e.* With Almighty God, with whom Men are very apt to contend upon every ſlight occaſion, and againſt whom they are ready to murmure for this Vanity, and Mortality, and Miſery of Mankind, although they brought it upon themſelves by their own ſins. So this is ſeaſonably added to prevent the abuſe of the foregoing paſſage.

11 Seing there be many things that increaſe vanity *l* what *is* man the better *m*?

l This ſeems to be added as a concluſion of the Diſputation managed in all the foregoing Chapters, *ſeing* not only Man is a vain Creature in himſelf, as hath been now ſaid, but *there are* alſo *many* other *things* in the world, *which* inſtead of removing or diminiſhing, as might be expected, do but *increaſe* this *vanity*, as Wiſdom, Pleaſure, Power, Wealth, and the like, the vanity of all which hath been fully and particularly declared. Seing even the good things of this Life bring ſo much Toil, and Cares, and Fears. *&c.* with them. *m* To wit, by all that he can either deſire or enjoy here. Hence it is evident, that all theſe things cannot make him happy, but that he muſt ſeek for happineſs elſewhere.

† Heb: *the number of the days of the life of his vanity.*
*Pſ:102 11 & 109:23: & 144:4: Ch:8:13: Jam:4:14.

12 For who knoweth what is good for man *n* in *this* life, † all the days of his vain life *o* which he ſpendeth as * a ſhadow *p*? for who can tell a man what ſhal be after him under the ſun *q*?

n No man certainly knows what is beſt for him here, whether to be high or low, rich or poor, becauſe thoſe great things which men generally deſire & purſue, are very frequently the occaſions of Mens utter Ruine, as hath been noted again and again in this Book. *o* Life it ſelf which is the foundation of all mens Comforts and Enjoyments here, is a vain, and uncertain, and tranſitory thing, and therefore all things which depend upon it muſt needs be ſo too. *p* Which whilſt it abides, hath nothing real, and ſolid, or ſubſtantial in it, and doth ſpeedily paſs away, and leaves no ſign behind it. *q* And as no man can be happy with theſe things whileſt he liveth and enjoyeth them, ſo he can have no content in leaving them to others, becauſe he knoweth not either who ſhal poſſeſs them, or how the future owners wil uſe or abuſe them or what miſchief they may do by them either to others, or even to themſelves.

CHAP. VII.

A good name deſirable: and the houſe of Mourning and Rebuke better than Songs and Laughter, 1---6. *Exhortations to Patience and Perſeverance,* 7---10. *Wiſdom and Money a Defence,* 11, 12. *Gods Providence ſhould render us contented; our duty both in Proſperity and Adverſity,* 13, 14. *Prudence and the fear of God neceſſary in this World,* 15---18. *The praiſe of Wiſdom,* 19. *All men are ſinners,* 20. *Other mens Opinions of thee not too much to be minded; The motive thereto,* 21, 22. *The Preachers experience thereof,* 23---25. *An evil Woman more bitter than Death,* 26---28. *God created man good,* 29.

Having largely diſcourſed of the vanity of all worldly things, and having now ſaid in the foregoing verſe, that no man knew what was beſt for him, he now proceeds to preſcribe ſome Remedies againſt theſe Vanities, and to direct men to the right method of obtaining that felicity which is not to be expected or found in this World.

*Prov 15: 30:& 22:1

A * Good name *a is* better than precious ointment *b*: and the day of death *c*, than the day of ones birth.

a A good and well grounded report from wiſe and worthy perſons. Heb. *A name* which is put for a good name by a Synecdoche, that only being worthy to be called a name, becauſe evil and worthleſs men quickly loſe their Name and Memory. Thus *a Wife* is put for a *good Wife.* Prov. 18. 22. and *a day* for *a good day.* Luke 19. 41, 44. *b* Which was very fragrant, and acceptable, and uſeful, and of great price, eſpecially in thoſe Countries. See *Deut.* 33. 24. *Pſal:* 92. 10. and 133. 2. *Iſa.* 39; 2. *c* To wit, of a good man, or one who hath left a good Name behind him, which is eaſily underſtood both from the former clauſe, and from the nature of the thing; for to a wicked man this day is far worſe, and moſt terrible. Yet if this paſſage be delivered with reſpect only to this Life and abſtracting from the future Life, as many other paſſages in this Book are to be underſtood, then this may be true in general of all men. and is the conſequent of all the former diſcourſe. Seing this Life is ſo full of Vanity, and Vexation, and Miſery, it is a more deſirable thing for a man to go out of it, than to come into it. Which is the more conſiderable note, becauſe it is contrary to the Opinion and Practice of almoſt all Mankind, to celebrate their own or Childrens Birth-days with ſolemn Feaſts and Rejoycings, and their deaths with all expreſſions of ſorrow.

2 It *is* better to go to the houſe of mourning *d*, than to go to the houſe of feaſting: for that *e is* the end of all men *f*, and the living will lay *it* to his heart *g*.

d Where Mourners meet together to celebrate the Funerals of a deceaſed Friend. *e* To wit, death, the cauſe of that mourning. *f* It brings men to the ſerious conſideration of their laſt end which is their greateſt Wiſdom and Intereſt. *g* Will be ſeriouſly affected with it, and awakened to prepare for it; whereas feaſting is commonly attended with Mirth, and Levity, and manifold Temptations and indiſpoſeth mens minds to Spiritual and Heavenly Thoughts. Hence it is evident that thoſe paſſages of this Book which may ſeem to favour a ſenſual and voluptuous Life, are not ſpoken by *Solomon* in his own Name, or as his Opinion, but in the perſon of an Epicure.

‖ Or, *Anger*

3 ‖ Sorrow *h is* better than laughter: for by the ſadneſs of the countenance *i* the heart is made better *k*.

h Either for ſin, or any outward troubles. *i* Which is ſeated in the Heart, but manifeſted in the Countenance. *k* More weaned from the Luſts and Vanities of this World, by which moſt men are enſnared and deſtroyed, and more quickned to ſeek after, and embrace that true and everlaſting Happineſs which God offers to them in his Word.

4 The heart of the wiſe *is* in the houſe of mourning *l* but the heart of fools *is* in the houſe of mirth *m*.

l Even when their bodies are abſent. They are conſtantly, or very frequently meditating upon ſad & ſerious things, ſuch as Death and Judgment, the Vanity of this Life, and the reality and eternity of the next; becauſe they know that theſe thoughts, though they be not grateful to the ſenſual part, yet they are abſolutely neceſſary, and highly profitable, and moſt comfortable to the end, which every wiſe man moſt regards. *m* Their minds and affections are wholly ſet upon feaſting and jollity, becauſe, like Fools and brutiſh Creatures, they regard only their preſent delight, and mind not how dearly they muſt pay for them.

* Prov:13 18: & 15. 31, 32. See Pſ:141:5.

5 * It *is* better to hear the rebuke of the wiſe *n*, than for a man to hear the ſong *o* of fools.

n Which though it cauſeth ſome grief, yet frequently brings great benefit, even Reformation and Salvation, both from temporal and from eternal Deſtruction, both which are the portion of impenitent ſinners. *o* The flatteries, or other merry diſcourſes, which are as pleaſant to corrupt Nature, as Songs or Muſick.

† Heb: *ſound.*

6 For as the † crackling of thorns *p* under a pot, ſo *q is* the laughter of the fool: this alſo *is* vanity.

p Which for a time make a great noiſe and blaze, but preſently waſte themſelves, and go out without any conſiderable effect upon the meat in the pot. *q* So vaniſhing and fruitleſs.

* Deut:16 19.

7 Surely oppreſſion *r* maketh a wiſe man mad, * and a gift *s* deſtroyeth the heart *t*.

r Either 1. Active. When a wiſe man falls into the practice of this ſin of oppreſſing others, he is beſotted by it, and by the vaſt Riches which he by his great wit gets by it. Or rather 2 Paſſive, when a wiſe man is oppreſſed by fooliſh and wicked men, it makes him fret and rage, and ſpeak or act like a mad man; for the wiſeſt men are moſt ſenſible of Indignities and Injuries, whereas fools are ſtupid, and do not much lay them to heart. *s* A bribe given to a wiſe man. *t* Deprives him of the uſe of his underſtanding, which is oft called *the heart*, as Exod. 23. 8. *Deut.* 16: 19. *Hoſ.* 4. 18. or makes him mad, as was ſaid in the former clauſe. So this Verſe diſcovers two ways whereby a wiſe man may be made mad, by ſuffering oppreſſion from others, by receiving bribes to oppreſs others. And this alſo is an argument of the vanity of worldly Wiſdom, that it is ſo eaſily corrupted and loſt, and ſo it ſerves the main deſign of this Book.

* Pro:14:29

8 Better *is* the end of a thing, than the beginning thereof *u*: *and* * the patient in ſpirit *x* is better than the proud *y* in ſpirit.

u If this verſe relates to that next foregoing, it is an Argument to keep mens minds from being diſordered, either by oppreſſion or bribery, becauſe the end of thoſe practices will ſhew, that he who oppreſſeth another doth himſelf moſt hurt by it, & that he who taketh Bribes is no gainer by them. But if this be independent upon the former; as divers other verſes here are, it is a general and uſeful obſervation, that the good or evil of things is better known by their end, than by their beginning; which is true both in evil Counſels and Courſes, which are pleaſant at firſt, but at laſt bring deſtruction; and in all noble Enterprizes, in the ſtudies of Learning, and in the practice of Virtue and Godlineſs, where the beginnings are difficult and troubleſome, but in the progreſs and concluſion they are moſt eaſie and comfortable; and it is not ſufficient to begin well, unleſs we perſevere to the end, which crowns all. *x* Who quietly waits for the end and iſſue of things, and is willing to bear hardſhips and inconveniencies in the mean time. *y* Which he puts inſtead of *haſty* or *impatient*, which the oppoſition might ſeem to require, partly becauſe Pride is the chief cauſe of impatience, *Prov.* 13. 10. and makes men unable to bear any thing, either from God or from Men, whereas Humilty makes Men ſenſible of their own unworthineſs, and that they deſerve, at leaſt from God, all the indignities and injuries which they ſuffer from Men by Gods permiſſion, and therefore patient under them; and partly to correct the vulgar error of proud Men, who think highly of themſelves, and trample all other, eſpecially ſuch as are meek and patient, under their feet.

* Prov:14. 17: & 16: 32.

9 * Be not haſty in thy ſpirit to be angry *z*: for anger reſteth *a* in the boſom *b* of fools.

z Be not angry with any man without due conſideration, and juſt and neceſſary cauſe; for otherways anger is ſometimes lawful, and ſometimes a duty. *a* Hath its ſettled and quiet abode, is their conſtant companion, ever at hand upon all occaſions, whereas wiſe men reſiſt, and mortifie, and baniſh it. *b* In the Heart, the proper ſeat of the paſſions.

† Heb *out of Wiſdom*

10 Say not thou *c*, What is *the cauſe* that the former days were better *d* than theſe? for thou doſt not enquire † wiſely concerning this *e*.

c To wit, by way of impatient Expoſtulation and Complaint againſt God, either for permitting ſuch diſorders in the World, or for bringing thee into the world in ſuch an evil time and ſtate of things. Otherwiſe, a man may ſay this by way of prudent and pious enquiry, that by ſearching out the cauſe, he may, as far as it is in his power, apply Remedies to make them better. *d* Either 1. Leſs ſinful. Or rather 2. More quiet and comfortable. For this and not the former, is the cauſe of moſt Mens murmurings againſt Gods Providence. And this is an Argument of a mind diſcontented and unthankful for the many Mercies, which Men commonly enjoy even in evil times, and impatient under Gods hand. *e* This Queſtion ſheweth thy great folly in contending with thy Creator, and the Sovereign Lord and Governour of all things, in oppoſing thy ſhallow wit to his unſearchable Wiſdom, and thy will to his Will.

‖ Or, *As good as an Inheritance, yea, better too.*

11 Wiſdom ‖ *is* good *f*, with an inheritance: and *by it there is* profit *g* to them that ſee the ſun *h*.

f i. e. Very good; the Poſitive being put for the Superlative, as it is frequently in the Hebrew Text. When Wiſdom and Riches meet in one man, it is an happy conjunction; for Wiſdom without Riches is commonly contemned, *Eccleſ.* 9. 16. and wants opportunities and inſtruments of diſcovering it ſelf, and of doing that good in the World which it is both able & willing to do; and Riches without Wiſdom are like a Sword in a mad Mans Hand, an occaſion of much ſin and miſchief, both to himſelf and others. *g* By Wiſdom joyned with Riches, there comes great benefit. Heb. *and* it is *an excellency*, or *priviledge*, or *advantage.* *h* i. e. To mortal men, not only to a Mans ſelf, but many others who live with him in this World. Whereby alſo he intimates that Riches bear no price, and have no uſe in the other VVorld.

† Heb. *ſhadow.* 12 For wiſdom *is* a † defence *i*, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it *k*.

i Heb. *is a ſhadow*; which in Scripture uſe notes both Protection and Refreſhment: And thus far Wiſdom and Money agree. *k* But herein Knowledge or Wiſdom (which commonly ſignifie the ſame thing) excels Riches, that whereas Riches frequently expoſe Men to death or deſtruction, true Wiſdom doth oft-times preſerve a man from temporal, and always from eternal Ruine.

* Ch:1.15. See Job 14: 4. ‖ Or, *him*, ſo Gr. 13 Conſider the work *l* of God; for * who can make ‖ that ſtraight which he hath made crooked *m*?

l Not of Creation, but of Providence; his wiſe, and juſt, and powerful Government of all Events in the World, which is propoſed as the laſt and beſt Remedy againſt all murmurings and ſinful diſquietments of mind, under the ſenſe of the great and many diſorders which happen in the World, as is implyed, *v.* 10. againſt which Wiſdom is preſcribed as one Remedy, *v.* 11, 12. and now here is another. *m* No Man can withſtand, or correct, or alter any of Gods works; and therefore all ſelf-tormenting frettings and diſcontents at the injuries of men, or calamities of times, are not only ſinful, but alſo vain and fruitleſs. This reaſon implyes that there is an Hand or Work of God in all mens actions, either effecting them, if they be good, or permitting them if they be bad, and ordering and over-ruling them, whether they be good or bad. And God is here ſaid to make things *crooked*, as he is ſaid to *make the hearts* of ſinners *fat* or *hard*, *Iſa.* 6. 10. and elſewhere, not poſitively, but privatively, becauſe he denies or withdraws from men that Wiſdom or Grace which ſhould make them ſtraight.

† Heb. *made.* 14 In the day of proſperity be joyful *n*, but in the day of adverſity conſider *o*: God alſo hath † ſet the one over againſt the other *p*, to the end that man ſhould find nothing after him *q*.

n Enjoy Gods favours with chearfulneſs and thankfulneſs. *o* To wit, Gods work, which is eaſily underſtood out of the foregoing verſe. Conſider that it is Gods hand, and therefore ſubmit to it; humble thy ſelf under his hand, be ſenſible of it, and duly affected with it: conſider alſo why God ſends it, for what ſins, and with what deſign. This is a proper ſeaſon for ſerious conſideration, wheras Proſperity relaxeth the mind, and calls it forth to outward things. But this clauſe may be, and is by ſome rendred thus, *and look for a day of adverſity.* In Proſperity rejoyce with trembling, and ſo as to expect a change. *p* God hath wiſely ordained theſe viciſſitudes, that Proſperity and Adverſity ſhould ſucceed one another in the courſe of mens Lives. *q* Either 1. After man himſelf, or, as it may be rendred, *after it*, *i: e.* after his preſent condition, whether it be proſperous or afflictive. So the ſenſe is, That no man might be able to foreſee, or find out what ſhal certainly befall him afterwards, and therefore might live in a conſtant dependance upon God and might neither deſpair in trouble, nor be ſecure or preſumptuous in proſperity, becauſe of the frequent and ſudden changes from one to the other. Or 2. After God, That no man might come after God and review his works, and find any fault in them or pretend that he could have managed things better, becauſe this mixture of Proſperity and Adverſity is moſt convenient both for the Glory of Gods Wiſdom, and Juſtice, and Goodneſs, and for the benefit of Mankind, who have an abſolute need of this viciſſitude, leſt they ſhould be either corrupted and ruined by perpetual Proſperity, as many have been, or overwhelmed with uninterrupted Adverſity.

* Ch.8:14. 15 All *things* *r* have I ſeen in the days of my vanity *s*: * there is a juſt *man* that periſheth in his righteouſneſs *t*; and there is a wicked *man* that prolongeth *his life* in his wickedneſs *u*.

r All ſorts of events, both ſuch as have been already mentioned, and ſuch as I am about to declare. *s* Since I have come into this vain and tranſitory Life. *t* Either 1. Notwithſtanding his Righteouſneſs; whom his Righteouſneſs doth not deliver in common calamities, *Ezek*: 21. 3, 4. and 33: 12. Or 2. For his Righteouſneſs, which expoſeth him to the Envy and Hatred, and Rage of Perſecutors or wicked men. *In* is ſometimes uſed for *for*; but it is not ſo taken in the next clauſe which anſwers to this, and therefore the former ſeems to be the truer Interpretation. *u* Notwithſtanding all his wickedneſs, whereby he provokes and deſerves the juſtice both of God and Men, who yet, for many wiſe and juſt reaſons, is permitted to live long unpuniſhed and ſecure.

† Heb. *be deſolate.* 16 Be not righteous overmuch *x*, neither make thy ſelf over-wiſe *y*: why ſhouldeſt thou † deſtroy thy ſelf *z*?

x This Verſe and the next have a manifeſt reference to *v.* 15. being two inferences drawn from the two clauſes of the obſervation there recorded. And this Verſe was delivered by *Solomon*, either 1. In the name and perſon of an ungodly man, who taketh occaſion to diſſwade men from the practice of Righteouſneſs and true Wiſdom, becauſe of the danger which attends it, and is expreſſed in the middle of the former, and the end of this Verſe. Therefore, ſaith he, it is not good to be more nice than wiſe, take heed of Strictneſs, Zeal, and forwardneſs in Religion. And then the next verſe contains an Antidote to this poiſonous ſuggeſtion; yea rather, ſaith he, be not wicked or fooliſh overmuch; for that will not preſerve thee, as thou maiſt imagine, from the laſt clauſe of *v.* 15. but will occaſion and haſten thy ruine. But ſeing theſe words are very capable of another ſenſe, and there is no proof or evidence of this ſenſe in them, as there is in all other places where *Solomon* ſpeaks in the perſon of an Epicure, this Interpretation may ſeem to be dangerous, and liable to miſconſtruction. Or 2. In his own Perſon. And ſo theſe words are a caution to prevent, as far as may be, that deſtruction which oft attends upon righteous Men, as was obſerved *v.* 15. *Be not righteous overmuch*, either 1. By being too ſevere in obſerving, cenſuring, and puniſhing the faults of others beyond the rules of equity, without giving any allowance for humane infirmity, extraordinary temptations, the ſtate of times, and other circumſtances. Or 2. By being more juſt than God requires, either laying thoſe yokes and burdens upon a mans ſelf, or others, which God hath not impoſed upon him, and which are too heavy for him of which ſee on *Mat.* 23. 4. or condemning or avoiding thoſe things as ſinful, which God hath not forbidden, which really is Superſtition, but is here called *Righteouſneſs* abuſively, becauſe it is ſo in appearance, and in the opinion of ſuch perſons. So he gives them the name, but by adding *overmuch* denies the thing, becauſe Righteouſneſs, as well as other virtues, avoids both the extreams, the exceſs as well as the defect. Or 3. By an imprudent and unſeaſonable oſtentation, or exerciſe of Righteouſneſs where it is not neceſſary, as if a Proteſtant travelling in a Popiſh Country ſhould publickly profeſs his Religion to all whom he meets with, or when a man caſts the pearl of reproof before Swine, againſt that caution *Matth.* 7. 6. So this is a precept that men ſhould manage their zeal with godly Wiſdom, and with condeſcenſien to others, as far as may be. But this is not to be underſtood, either 1. Of ſuch prudence as keeps a man from the practice of his duty, but only of that Prudence which directs him in ordering the time, manner, and other circumſtances of it: Or 2. As if men could be too good, or too holy, ſince the ſtricteſt holineſs which any man in this life can arrive at falls ſhort both of the rule of Gods Word, and of thoſe examples of God and Chriſt, and the Holy Angels, which are propounded in Scripture for our imitation, *y* Be not wiſe in thine own conceit, nor *above what is written*, 1 *Cor.* 4. 6. nor above what is meet. Which he here implyeth to be the cauſe of being *righteous overmuch.* *z* For thereby thou wilt ſt unneceſſarily expoſe thy ſelf to danger and miſchief.

17 Be not overmuch wicked *a*, neither be thou fooliſh *b*: Why ſhouldſt thou die † before thy time *c*? † Heb: *in thy ti*

a Do not take occaſion either from the impunity of ſinners *v.* 15. or from the prohibition of exceſſive Righteouſneſs, to run into the contrary extream, the defect of Righteouſneſs, or to give up thy ſelf to the practice of all manner of wickedneſs, as the manner of many men is, *Ch.* 8. 11. But this is not to be underſtood as if he allowed a lower degree of wickedneſs, no more than that prohibition of not *letting the Sun go down upon* a mans *wrath*, Eph. 4. 26. permits him to keep his wrath all the day long; and no more than the condemnation *of exceſs of riot*, and of *abominable Idolatries*, 1 Pet. 4. 3, 4. doth juſtifie any kind of rioting or Idolatry. *b* Which he adds to ſhew that ſuch ſinners, howſoever they eſteem themſelves wiſe, yet in truth are egregious fools, as the following words prove. *c* Either by the juſtice of the Magiſtrate, or by the vengeance of God. For though I ſaid that ſometimes a wicked man prolongeth his days, &c. *v*: 15. yet commonly ſuch perſons are cut off, and thou haſt ſufficient reaſon to expect and fear it.

18 It is good that thou ſhouldſt take hold of *d* this *e*; yea alſo from this *f* withdraw not thine hand *g*: for he that feareth God *h*, ſhall come forth of them all *i*.

d Embrace and practiſe. *e* This Counſel laſt given *v.* 17. *f* From that foregoing advice. *v.* 16. It is good to avoid both thoſe extreams *g* From the practice of it. *h* Who ordereth his actions ſo as to pleaſe God, and keep his Commands, and walk by the rule of his Word. *i* Shall be delivered from both theſe and from all other extreams, and from all the evil conſequences of them. The word *all* is ſometimes put for both, as being uſed of two only, as *Eccleſ*: 2: 14.

19 * Wiſdom *k* ſtrengtheneth *l* the wiſe, more than ten *m* mighty *men* which are in the city. * Prov:2 22. & 24: Ch: 9:16, 18.

k True Wiſdom which is always joyned with the Fear of God, and which teacheth a man to keep cloſe to the rule of his duty, without turning either to the Right Hand or to the Left. *l* Supporteth him in, and ſecureth him againſt troubles and dangers. *m* *i. e.* Many, uniting the forces together.

20 * For *n there is* not a juſt man upon earth *o* that doeth good, and ſinneth not *p*. * 1 Kin. 8 46. 2 Chr 6:3 Prov:20 1 Joh. 1:8

n So this is a reaſon either 1. Of the foregoing Counſels *v*: 16, 17, 19, the 19th verſe being interpoſed only as a proof of the laſt clauſe of *v*: 18. Or 2: To ſhew the neceſſity and advantage of that Wiſdom commended *v*: 19. becauſe all men are very prone to folly and ſin, and therefore need that Wiſdom which is from above to direct and keep them from it. But this particle may be, and elſewhere is commonly rendred, *Yet*, and ſo the ſenſe is, although Wiſdom doth exceedingly ſtrengthen a man, yet it doth not ſo ſtrengthen him as if it would keep him from falling into all ſin; or, *becauſe*, or, *ſeing that*, and ſo this relates to the following verſe, ſeing all men ſin, we ſhould be ready to pardon the offences of others againſt us, either by word or deed; or *ſurely*, and ſo it is an intire ſentence, ſuch as there are many in this book. *o* Whereby he manifeſtly implyes that the juſt in Heaven are perfect and ſinleſs. *p* Who is univerſally and perfectly good, and free from all ſin.

21 Alſo † take no heed *q* unto all words that are ſpoken *r*; leſt thou hear thy ſervant curſe thee *s*. † Heb: *give not thine heart.*

q Do not ſeverely obſerve, nor ſtrictly ſearch into them, nor liſten to hear them, as many perſons out of curioſity uſe to do. *r* To wit concerning thee, or againſt thee. Under this one kind of Offences of the Tongue, which are moſt frequent, he ſeems to underſtand all injuries which we ſuffer from others, and adviſeth us that we do not too rigidly examine them, nor too deeply reſent them, but rather neglect and forget them. *s* Which will vex and grieve thee, and may provoke thee to vengeance and cruelty againſt him.

22 For oftentimes alſo thine own heart *t* knoweth, that thou thy ſelf likewiſe haſt curſed others *u*.

t Mind or Conſcience, as that word is frequently uſed. *u* Either upon ſome great provocation, and ſudden paſſion, or poſſibly upon a meer miſtake, or falſe report. In which caſe thou haſt both needed and deſired the forbearance and forgiveneſs of others, and therefore by the Rules of Juſtice, as well as of Piety and Charity, thou art obliged to deal likewiſe with others.

23 All this *x* have I proved *y* by wiſdom *z*: I ſaid, I will be wiſe *a* but it *was* far from me *b*.

x Or, *All theſe things*; of which I have here diſcourſed. *y* I have diligently examined and found all this to be true. *z* By the help of that ſingular Wiſdom which God had given me. *a* I determined within my ſelf that I would by all poſſible means ſeek to attain perfection of wiſdom, and I perſwaded my ſelf that I ſhould attain to it. *b* I found my ſelf greatly diſappointed, and the more I knew, the more I ſaw mine own folly and miſery.

28.
20.

24 *That which is far off, and exceeding deep, who can find it out *c*?

c No humane Wit can attain to perfect Wiſdom, or to the exact knowledge of Gods Counſels and Works, and the reaſons of them, becauſe they are unſearchably deep, and far above our ſight, ſome of them being long ſince paſt, and therefore utterly unknown to us and others yet to come which we cannot foreknow.

eb.
d my
t com-
d.
11:17.
12.
r, *the*
nt, ſo

25 † * I applied mine heart *d* to know, and to ſearch, and to ſeek out *e* wiſdom, and ‖ the reaſon *of things f*, and to know the wickedneſs of folly *g*, even of fooliſhneſs *and* madneſs.

d I was not diſcouraged, but provoked by the difficulty of the work to undertake it: which is an argument of a great and generous Soul. *e* He uſeth three words ſignifying the ſame thing, to intimate his vehement deſire, and vigorous, and unwearied endeavour after it. *f* Both of Gods various Providences, & of the differing and contrary counſels and courſes of men. *g* That I might clearly and fully underſtand the great evil of ſin, and all that wickedneſs, and folly or madneſs which is bound up in the hearts of all men by Nature, and which diſcovers it ſelf in the courſe of their Lives.

rov:22
eb. he
t is good
re God.

26 * And I find *h* more bitter *i* than death, the woman *k* whoſe heart *is* ſnares and nets *l*, *and* her hands *m* as bands *n*. † Whoſo pleaſeth God *o* ſhal eſcape from her *p*; but the ſinner *q* ſhal be taken *r* by her *s*.

h By my own ſad experience. Which *Solomon* here records partly as an inſtance of that folly and madneſs which he expreſſed in general *v*: 25. and partly as a teſtimony of his true Repentance, for his foul miſcarriages, for which he was willing to take ſhame to himſelf, not only from the preſent, but from all ſucceeding generations. *i* More vexatious & pernicious as producing thoſe horrors of Conſcience, thoſe reproaches, and diſeaſes, and other plagues, both temporal and ſpiritual, from God, which are far worſe than ſimple death and, after all theſe, everlaſting deſtruction. *k* The ſtrange woman, of whom he ſpeaks ſo much in the Proverbs. *l* Who being *ſubtile of heart*, Prov. 7. 10. is full of crafty devices to inſnare men. *m* Either by Gifts, or rather by laſcivious Actions. *n* Wherewith ſhe holds them faſt in cruel bondage, ſo that they have neither Power nor Will to forſake her, notwithſtanding all the dangers & miſchiefs which they know do attend upon ſuch practices. *o* Heb. he that is *good before God*, either 1. whom God loves and favours. Or rather 2. Who is good ſincerely, or in the judgment of God who cannot be deceived; whereas Hypocrites are frequently good in the eyes or opinions of men. Which ſenſe ſeems to be confirmed from the oppoſition of *the ſinner* to him, both here, and *Eccleſ*: 2. 26. Hereby he intimates that neither a good temper of mind, nor great diſcretion, nor good Education and Inſtruction, nor any other thing, except Gods Grace, is a ſufficient preſervative from the dominion of this Luſt. *p* Shal be prevented from falling into that ſin, or, if by ſurpriſal or ſtrong temptation he be drawn to it, he ſhal be recovered out of it by true Repentance. *q* The wilful and obſtinate ſinner, who gives himſelf up to the common practice of this or other ſins; he who is *a ſinner before the Lord*, as the *Sodomites* are called, *Gen*: 13: 13. who is fitly oppoſed to him that is *good before God*; he in whom there is not a dram of true goodneſs: for otherwiſe all men are ſinners, as was ſaid *v*: 20. *r* Shall be intangled and kept faſt in her chains, as is implyed, becauſe this is oppoſed to *eſcaping from her*.

‖Or, weighing *one* ...*hing after* ...*nother to* ...*ind out the* *reaſon.*

27 Behold *s*, this have I found (ſaith the Preacher *t*) ‖ *counting* one by one *u*, to find out the account *x*.

s It is a ſtrange thing, and worthy of your ſerious obſervation. *t* Or, *the penitent*, who ſpeaks what he hath learned, both by deep Study, and coſtly Experience. *u* Conſidering things or perſons very exactly and diſtinctly, one after another; and not only in general and confuſedly, in which caſe a man may very eaſily be miſtaken and comparing them together, whereby I was inabled to make the truer judgment of them. *x* That I might make a true and juſt eſtimate in this matter. Or, as it is in the Margent, and was rendred *v*: 25: *the reaſon*, to wit, of that which I am about to ſay. I conſidered the perſons ſeverally and critically, that from thence I might underſtand the reaſon of the thing.

28 Which yet my ſoul ſeeketh *y*, but I find not *z*: one man *a* among a thouſand *b* have I found, but a woman *c* among all thoſe *d* have I not found.

y It ſeemed ſo wonderful to me that I ſuſpected I had not made a ſufficient enquiry, and therefore I returned to ſearch again with more earneſtneſs and accurateneſs. *z* That it was ſo he *found out*, as he now ſaid, *v*: 27. but the whole truth and reaſon of the thing he could not find out. *a* One worthy of the Name of a Man; a wiſe and virtuous Man. *Man* is put for a worthy or good Man, as *Name* is put for *a good name*, above *v*. 1. and *Wife* for *a good Wife*, as was noted before. *b* With whom I have converſed. He is ſuppoſed to mention this Number in alluſion to his Thouſand Wives and Concubines, as they are numbred by parcels; 1 *Kings* 11. 3. *c* One worthy of that Name; one who is not a diſhonour to her kind and Sex who is not brutiſh in her diſpoſition and converſation. *d* In that Thouſand whom I have taken into intimate ſociety with my ſelf. Whereby he alſo paſſeth a ſevere cenſure upon himſelf that he had ſociated himſelf with ſuch Perſons, and not with the virtuous Women; which doubtleſs there were in his time, as appears from *Prov*. 31. It is not *Solomons* deſign to diſparage this Sex, nor to make a general compariſon between men and women in all Places, and Ages, but only to ſuggeſt his own experience concerning it.

Gen:1;27

29 Lo, this only have I found *e*, * that God hath made man *f* upright *g*; but they *h* have ſought out many inventions *i*.

e Though I could not find out all the ſtreams of wickedneſs and their infinite windings and turnings in the World, yet I have diſcovered the fountain of it, to wit, Original ſin, and the corruption of Nature which is both in Men and Women. *f* God made our firſt Parents, *Adam* and *Eve*. *g* Heb. *right*, without any imperfection or corruption, conformable to his Nature and Will, which is the rule of right, after his own likeneſs underſtanding, and holy, and every way good. *h* Our firſt Parents, and after them their Poſterity treading in their ſteps. *i* Were not contented with their preſent ſtate, but aimed at higher things, and ſtudied new ways of making themſelves more wiſe and happy, than God had made them, and readily hearkened to the ſuggeſtions of the Devil to that end. And we their ſinful and wretched Children after their example are ſtill prone to forſake the certain rule of Gods Word, and the true way to happineſs, and to ſeek new Methods and Inventions of attaining to it, even ſuch as *Solomon* hath diſcourſed of in this Book.

CHAP. VIII.

Kings to be greatly reſpected, 1——5. *Our times uncertain; Death not to be reſiſted*, 6——8. *An evil Magiſtrate buried and forgot*, 9, 10. *Men harden in ſin, becauſe not preſently puniſhed: but they ſhal not eſcape, but it ſhall go ill with them*, 11——13. *as it doth alſo ſometimes with the righteous whilſt the wicked proſper*, 14. *Mirth therefore, and a contented Enjoyment of Gods gifts preferable to immoderate care and ſearch*, 15, 16. *Gods work herein paſt finding out*, 17.

WHo *is* as the wiſe *man a*? who knoweth the interpretation of a thing *b*? * a mans wiſdom maketh his face to ſhine *c*, and † the boldneſs of his face *d* ſhall be ‖ changed *e*.

*Pro:4.8, 9.&17:24. See Acts 6:15.
†Heb: *the ſtrength.*
‖ Or, *doubled.*

a Who is to be compared with a wiſe Man? He is incomparably the moſt excellent Man in the World. Or rather, who is truly wiſe? The Particle, *as* being here not a Note of ſimilitude, but of reality, as it is *John* 1.14. and in many other places as hath been noted. There are very few or no truly wiſe men in this World. This ſeems beſt to agree with the next clauſe, which is not, *Who is as he that knoweth*, but *who knoweth*, &c. *b* How few are there who underſtand the reaſons of things and can rightly expound the word and works of God, and inſtruct and ſatisfie himſelf and others in all the doubtful and and difficult caſes of humane actions? *c* Maketh a Man illuſtrious and venerable, chearful, and mild, and amiable in his carriage to others. *The face* is put for the mind or inward frame, becauſe the mind diſcovers it ſelf in the Countenance. *d* The roughneſs or fierceneſs, the pride or impudence of his diſpoſition as this Phraſe is uſed, *Deut*. 28: 50. *Prov*: 7; 13, and 21: 29. *Dan*: 8: 23. *e* Into gentleneſs and humility.

2 I *counſel thee f* to keep the king's commandment *g*, and *that* in regard of the oath of God *h*.

f Which Verb is neceſſarily underſtood to make the ſenſe full and compleat. See the like defects of ſpeech, *Pſ*: 120. 7. *Iſa*: 5. 9, &c. *g* Obſerve and obey all his commands. Which is not to be underſtood univerſally, as if the King ſhould have commanded them to deny or blaſpheme God, or to worſhip Idols, in which caſe every Chriſtian Man, who reads and believes the Bible, muſt needs confeſs that the *Iſraelites* eſpecially were obliged to obey God rather than Man, but only of ſuch commands as are not contrary to the will of God. *h* Either 1. Becauſe of that Oath which thou haſt taken to keep all Gods Laws, whereof this of Obedience to Superiors is one. Or 2. becauſe of that Covenant or Oath of Fealty and Allegiance whereby thou haſt engaged thy ſelf to him of which ſee 1 *Chron*. 11: 3. and 29: 24. *Ezek*: 17 16, 18. Though this may alſo be underſtood, and is by ſome learned Interpreters taken as a limitation of their Obedience to Kings, the words being thus rendred, as the Hebrew will very well bear, *but according to the word of the Oath of God*, Obey the Kings commands, with this caution that they be agreeable and not contrary to the Laws of God which thou art obliged by thy own and by thy Parents Oaths oft renewed, to obſerve in the firſt place.

3 * Be not haſty to go out of his ſight *i*: ſtand not in an evil thing *k*, for he doth whatſoever pleaſeth him *l*.

*Ch:10:4.

i Heb. *To go from his face, or preſence*, to wit, in diſlike or in diſcontent, withdrawing thy ſelf from thy King's ſervice or obedience, as malecontents uſe to do; for this will both provoke him, and lead thee by degrees into Sedition or Rebellion. *k* If thou haſt offended him, perſiſt not in it, but humbly acknowledge thine offence, and beg his pardon and favour. *l* His power is uncontrolable in his Dominions, and therefore thou canſt neither reſiſt nor avoid his fury.

4 Where the word of a king *is*, *there is* power *m*: and who may ſay *n* unto him, What doeſt thou?

m Whatſoever he commandeth he wants not power nor inſtruments to execute it, and therefore can eaſily puniſh thee as he pleaſeth. *n* Heb. *Who ſhal ſay*? Who will preſume or dare to ſay ſo? He doth not affirm that it is unlawful to ſay ſo, for *Samuel* ſaid ſo to *Saul*, 1 *Sam*; 15. and *Nathan* to *David*, 2 *Sam*: 12. and ſeveral other Prophets to the Kings of *Judah* and *Iſrael*, but only that it is difficult and dangerous.

5 Whoſo keepeth the commandment *o* † ſhall feel no evil thing *p*: and a wiſe man's heart diſcerneth both time and Judgement *q*.

† Heb: *ſhal know.*

o Either 1. of the King, of which he hath hitherto ſpoken. Or 2. of God, for *the Word*, or *Commandments*, or *Law* are oft uſed emphatically for the *Word*, *Law*, or *Command of God*, as hath been formerly and frequently obſerved; and the *Commandment* is put for the *Commandments*, as is very uſual. And ſo *Solomon* paſſeth from his former to a new ſubject. *p* Shal be delivered from thoſe miſchiefs which befal the diſobedient. *q* Both when, and how far, and in what manner he may or muſt keep the commands of the king or God. For the word here rendred *judgment* doth oft ſignifie *right*, as *Deut*: 21: 17. as alſo a *cauſe* or *controverſie*, as *Numb*: 27: 5. and the *manner* or *rule* of actions as *Judg*. 13: 12. The ſenſe is, A wiſe Man knows both what he ought to do, and what are the fitteſt ſeaſons for doing it, which he ſeeketh and embraceth.

6 Becauſe to every purpoſe there is time and Judgement *r*, therefore *s* the miſery of man is great upon him.

r There is a fit way and ſeaſon for the happy accompliſhment of every buſineſs which a man deſigneth or undertaketh to do, which is known to God, but for the moſt part hidden from man, as is implyed and may be gathered from the following words. See the Notes on *Ch*: 3. 1. *s* Becauſe there are very few who have that Wiſdom which is neceſſary to diſcern this, as was now ſaid, *v*. 5. and moſt men do by their ignorance & loſs of opportunities deprive themſelves of many advantages, and expoſe themſelves to manifold miſeries.

7 For

*Prov.24: 22. Ch.6:12. ||Or, *how it ſhal be.*

7 For * he knoweth not that which ſhal be *t*: for who can tell him *u* || when it ſhal be?

t Men are generally ignorant of all future events, and of the ſucceſs of their endeavours, and therefore their minds are greatly diſquieted, and their expectations frequently diſappointed, and they fall into many miſtakes and miſcarriages, which they could and would prevent if they did foreſee the iſſues of things. *u* No wiſe Man, no Aſtrologer or other Artiſt can diſcover this.

*Job 14:5. ||Or, *caſting off* weapons.

8 *There is* no man that hath power * over the ſpirit *x* to retain the ſpirit *y*; neither *hath he* power in the day *z* of death: and *there is* no || diſcharge *a* in *that* war *b*, neither ſhal wickedneſs deliver thoſe that are given to it *c*.

x i: e. The Soul of Man, which is oft called a *Spirit*, as *Job* 7: 7. & 10: 12. *Pſal*: 78: 39. & 140: 29, *&c.* *y* To keep it in the Body beyond the time which God hath allotted to it. This is added as another evidence of Mans miſery. *z* Or, *againſt the day*, *i. e.* to avoid or delay that day. *a* As there is in other Wars, when Soldiers either are diſmiſſed from the ſervice, or eſcape by flight or otherwiſe. *b* In that fatal conflict between Life and Death, between Nature and the Diſeaſe, when a Man is ſtruggling with Death, though to no purpoſe, for Death ſhall always be Conqueror. *c* And although wicked men, who moſt fear Death, uſe all poſſible means, whether good or bad, to free themſelves from this deadly blow, yet they ſhall not eſcape it.

9 All this *d* I have ſeen, and applied my heart unto every work *e* that is done under the ſun: *there is* a time wherein one man ruleth over another *e* to his own hurt.

d All theſe things before mentioned. *e* I have been a diligent obſerver of all actions and events. There are ſome Kings who uſe their power tyrannically and wickedly, whereby they do not only oppreſs their People, but hurt themſelves, by bringing the vengeance of God and men upon their own heads. Which is here noted partly for the terrour of Tyrants, and partly for the caution and comfort of Subjects groaning under thoſe heavy preſſures which they are not able to remove, that they may forbear unlawful or rebellious courſes and quietly commit themſelves and their cauſe to God, who judgeth righteouſly, and who both can and will call the greateſt Monarchs to a ſad account for all their impious and unrighteous courſes.

† To.

10 And ſo *f* I ſaw the wicked *g* buried *h*, who had come † and gone *i* from the place of the holy *k*, and they were forgotten *l* in the city where they had ſo done *m*: this *is* alſo vanity *n*.

f In like manner, or ſuch another vanity or diſorder. *g* Wicked Princes or Rulers as the next clauſe limits this. *h* Die quietly in their Beds and afterward be buried with ſtate and pomp whereas in truth they deſerved an untimely end, & no other than the burial of an Aſs. *i* Who had adminiſtred publick Juſtice and Government, which is frequently ſignified by the Phraſe of *coming in* and *going out before the People*, as *Numb.* 27: 17. *Deut*: 31: 2. The LXX Jewiſh Interpreters, whom ſome others follow, render the word, *they were praiſed*, applauded and adored by the variation of one Letter in the Hebrew word, which alſo is very like that Letter which is in the Text. *k* By which he underſtands either 1. the Holy City *Jeruſalem*, or the Holy Land where *Iſrael* dwelt; which may be added to aggravate the wickedneſs of ſuch Perſons from the Obligations, and Counſels, and Examples which they had to do better things. Or, 2. the ſeat of Majeſty, and Judgment, which may well be called *the place*, or *ſeat of the Holy*, *i; e.* of God, who is called *the Holy one*, Habak. 3: 3. and oft elſewhere, who is in a ſpecial manner preſent in, and preſident over thoſe places, whoſe work, and for whom, and in whoſe Name and Stead Magiſtrates act, who therefore are called *gods*; of all which ſee *Exod*: 22: 28. *Deut*. 1. 17. 1 *Chron*: 29: 23. *Pſal*: 82: 1, *&c.* And the Throne or Tribunal ſeems to be ſo called here, to aggravate their wickedneſs, who being Sacred Perſons and advanced by God into ſo High and Sacred a place, betrayed ſo great a truſt, and both practiſed and encouraged that wickedneſs which by their Office they were obliged to ſuppreſs and puniſh. *l* Whereas they deſigned to ſpread and perpetuate their Names and Memories to ſucceeding Ages, *Pſal*; 49: 11. *m i: e.* Come to and go from the place of the Holy; where they lived in great ſplendor, and were buried with great magnificence: which might have kept up their remembrance at leaſt in that place. *n* That men ſhould ſo earneſtly thirſt after & pleaſe themſelves with worldly greatneſs and glory, which is ſo ſoon extinct, and the very memory of it quickly worn out of the minds of men.

*Pſ:50:21. Iſa:26:10.

11 * Becauſe ſentence *againſt* an evil work *o* is not executed ſpeedily, therefore *p* the heart of the ſons of men is fully ſet *q* in them to do evil.

o Or, *the Decree*, &c. Gods determinate counſel or ſentence for the puniſhment of Tyrants and all evil doers. *p* Becauſe Gods forbearance makes them preſumptuous and ſecure, and confident of impunity. *q* Heb. *is filled*, is carried on with full ſail, as the *Seventy* underſtand it, like a Ship with a ſtrong and violent wind · or, is bold or preſumptuous, as the ſame Phraſe is underſtood, *Eſther* 7: 5. *Acts* 5. 3.

*Pſ:37:11 18,19. Prov;1:32 33. Iſa:3:10,11.

12 Though a ſinner do evil an hundred times *r*, and his *days s* be prolonged, yet ſurely I know that * it ſhall be well with them that fear God *t*, which fear before him *u*.

r Frequently and innumerably. *s* The time of his Life and Proſperity. *t* Whereby he implyes, both that good men might for a time ſuffer grievous things from ſuch wicked Tyrants, and that it ſhould be very ill with the wicked, which is manifeſt from the contrary courſe and condition of good and bad men, and which is expreſſed in the following words. Compare *Pſal*: 2: 12. *u* Or, at *his preſence* who ſtand in awe of God, and forbear and fear to ſin out of a ſincere reſpect and reverence to God.

13 But it ſhal not be well *x* with the wicked, neither ſhal he prolong *his* days *y*, which are as a ſhadow *z*; becauſe he feareth not before God *a*.

x i. e. It ſhall go very ill with him; great miſeries are prepared for him: which is a Figure oft uſed in Scripture, as hath been formerly and frequently obſerved. *y* To wit, very long, or for ever, as he deſireth. *z* His life though it may be or ſeem to be long, yet in truth is but a meer ſhadow, which will quickly vaniſh and diſappear, and be as if it never had been, and many times like a ſhadow, when it is longeſt it is neareſt to abolition. *a* This is the puniſhment of his wickedneſs and his caſting off the fear and ſervice of God. For although the Lives of good men upon Earth are ſhort, as well as the lives of the wicked, yet their days are not like a ſhadow, becauſe they are prolonged far beyond this mortal ſtate, even to all Eternity, and Death it ſelf doth but open the way for them to an endleſs life.

*Pſ:73:1 Ch:7:15

14 There is a vanity which is done *b* upon the earth, that there be juſt *men* unto whom it * hapneth according to the work *c* of the wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous *d*: I ſaid, that this alſo *is* vanity *e*.

b Either by wicked Potentates who do commonly advance unworthy men, and oppreſs Perſons of greateſt virtue and merit: Or, by Gods Providence, who ſees it fit for many weighty Reaſons ſo to manage the affairs of the preſent World. *c i. e.* The merit of their work. *the work* being oft put for *the recompenſe* given or belonging to it, as *Levit*. 19. 13 *Job* 7: 2. *Pſal*: 109. 2. The ſenſe is, Who meets with ſuch hard uſage as the worſt of men deſerve. *d* Who inſtead of thoſe juſt and dreadful puniſhments which they deſerve by the Laws of God and men, receive thoſe encouragements and rewards which are due to virtuous and worthy men. *e* This is a very unreaſonable and fooliſh thing, if it be conſidered without reſpect unto another life as it is here, where *Solomon* is diſcourſing of the vanity of the preſent life, and of the impoſſibility of finding ſatisfaction and happineſs in it.

*Ch:3:2 & 5:18. 9. 7.

15 * Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry *f*: for that ſhall abide with him of his labour *g* the days of his life, which God giveth him under the ſun.

f This he ſpeaks, either 1. in the perſon of a ſenſual Man. Things being ſo, as was related, *v.* 14. it is beſt to give a Mans ſelf up to eating and drinking, and all manner of carnal delights. Or, 2. in his own Name and Perſon. Upon theſe conſiderations I concluded that it was moſt adviſable for a Man not to perplex & torment himſelf with the Thoughts of the ſeeming inequality of Divine Providence and of the great diſorders which are in the World, or with cares and fears about future events, or with infinite and inſatiable deſires of Worldly things, but quietly and chearfully and thankfully to enjoy the comforts which God gives him. See on *Eccleſ.* 2. 24 & 3: 12, 13. *g* This is the beſt advantage which he can make of this Worlds goods as to the preſent life.

16 When I applied mine heart to know wiſdom *h*, and to ſee the buſineſs *i* that is done upon the Earth (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes *k*.)

h This he ſeems to add as the reaſon of that judgment which he had now paſſed, *v.* 15. becauſe he had diligently ſtudied wherein Mans Wiſdom did conſiſt, and had obſerved the reſtleſſneſs of mens minds and bodies in other courſes. *i* Either 1. To find out the work of God, as the next verſe may ſeem to explain it, and all the Myſteries of Gods Providence in the Government of this preſent and lower World. Or 2. To obſerve mens various deſigns and employments, and their toilſome and unwearied buſineſſes or labours about worldly things. Which ſenſe ſeems beſt to agree, both with the uſe of this Hebrew word which is conſtantly uſed in this ſenſe, in all the places of Scripture where it is, which are *Eccleſ.* 1. 13. and 2. 23, 26. & 3. 10. & 4. 8. & 5: 2, 13 & 8. 16. and never concerning the works of God; and with the foregoing and following words as we ſhall ſee. *k* The ſenſe of the words thus tranſlated and pointed ſeems to be this, There is a certain Man whom it is needleſs to name (which is a modeſt deſignation of himſelf, like that of St. *Paul*, 2 *Cor.* 12, 2. *I knew a man in Chriſt*, &c.) who ſtudied thoſe matters Day and Night, and therefore is very capable of paſſing a judgment about them. But, with ſubmiſſion, there ſeems to be no need of a *Parentheſis* to cut off theſe words from the former, with whom they have a fit connexion. For having now mentioned the *buſineſs which is done*, or which Man doeth, *upon Earth*, he farther adds, as an evidence of Mans eagerneſs in purſuing his buſineſs, *for even by Day and by Night he* (to wit, the buſie Man, which is eaſily underſtood from the foregoing clauſe) *ſeeth not ſleep with his eyes*, *i. e.* He grudgeth himſelf even neceſſary refreſhments, and diſquiets himſelf with endleſs cares and labours, the fruit whereof he doth but little enjoy; and therefore it is better *to eat and drink*, &c. as I now ſaid, *v.* 15. As for the Phraſe of *ſeeing* ſleep it is a figurative expreſſion uſed in other Authors, and is like that of *ſeeing death*, Pſal. 89. 48.

*Job 5:9. Ch:3. 11. & 11.5. Rom:11. 33.

17 Then *l* I beheld all the work of God *m*, that a man * cannot find out *n* the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhal not find *it*; yea, further, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

l Heb. *and*, or *moreover*. *m* I conſidered the counſels and ways of God, and the various methods of his Providence towards good & bad men, and the reaſons of them. *n* No Man, though never ſo wiſe, and inquiſitive, and ſtudious, as it follows, is able fully and perfectly to underſtand theſe things. And therefore it is beſt for Man not to perplex himſelf with endleſs and fruitleſs enquiries about theſe matters but quietly to ſubmit to Gods Will and Providence, and to live in the fear of God, and the comfortable enjoyment of his bleſſings.

CHAP. IX.

All things in the hand of God; his Love or Hatred not viſible in them; but the like happeneth to good and bad in this Life, and in death they know nothing hereof, and are themſelves forgotten, 1 — 6. *It is beſt therefore for a Man to enjoy the Gifts of God with chearfulneſs* 7 —— 9. *To be diligent in his Calling,* 10. *and leave the Iſſue to God,* 11, 12. *The praiſe of Wiſdom,* 13 —— 18.

† Heb. *I gave*, or, *ſet to my Heart.*

FOr *a* all this *b* † I conſidered in my heart, even to declare all this *c*, that the righteous and the wiſe *d*,and their works *e* are in the hand of God *f*: no man knoweth either love, or hatred, *by* all that *is* before them *g*.

a Or, *Therefore*, as the *Seventy* Interpreters render it. *b* All that I have ſaid concerning the Methods of Divine Providence towards good and bad men. *c* To make this evident firſt to my ſelf and then to others,as occaſion required. *d* Whom he mentions not excluſively, as if wicked men were not in Gods hand,for the next clauſe relates both to good and bad men,but eminently, becauſe by the courſe of Gods providence towards them,they might ſeem to be quite neglected and forſaken by God. *e* Either efficiently, all their actions and employments ; or objectively, all things done to them, all events which befal them. *f* Are ſubject to his Power and governed by his Providence,as this Phraſe is uſed,*Prov*: 21. 1. *John* 3: 35. compared with *Mat*. 28: 11. And therefore although we cannot fully underſtand the reaſons of all Gods Works,as he now ſaid,*Ch*:8.17. yet becauſe they are done by his unerring Hand, we may be aſſured that they are done both righteouſly and juſtly, and that no Man hath cauſe to murmure at the Proſperity of the wicked, or at the calamities of good men. *g* No Man can judge by their preſent and outward conditions or diſpenſations of Gods Providence, whether God loves or hates them,for whom he loves he chaſtens, and permitteth thoſe whom he hates to proſper in the World.And this Tranſlation & Interpretation agreeth well with the following Verſe.But I muſt confeſs it differs from almoſt all other both ancient&modern Tranſlations. And theſe words with the foregoing clauſe are tranſlated otherwiſe,&that word for word according to the Hebrew, *The righteous and the wiſe,and their works are in the hand of God, alſo love and hatred*:(underſtand out of the foregoing clauſe,*are in Gods hand*. And this may be meant,Either 1.Of Gods love and hatred,which he diſpoſeth when and to whom,and in what manner he pleaſeth. Or,2. Of mens love and hatred,*alſo* their *love* and their *hatred*,the Pronoun *their* being repeated out of the former clauſe as is frequent in Scripture. And ſo the ſenſe is,That not only mens works,as he now ſaid,but even their inward paſſions or affections which ſeem to be moſt in their own power, are as much in Gods diſpoſal as their outward actions. Then follows the laſt clauſe in the ſame order in which the words lie in the Hebrew-Text) *No Man knoweth all*,or *any thing which is before him*. Which I thus underſtand, Whereas all men and all their affections, and actions,and the events of them are perfectly known to God and diſpoſed by him,men know nothing, no not ſuch things as are moſt plain and eaſie and familiar to them, and can neither foreſee the plaineſt things,nor diſpoſe of the ſmalleſt things as they pleaſe, but all things are wholly ordered and over-ruled by Gods Providence, not as men imagine or deſire, but as he ſees fit.

*Pſ:73: 3, 12,13. Mal:3.15. 2 * All *things come* alike to all *h*:*there is* one event to the righteous and the wicked,to the good and to the clean *i*,and to the unclean ; to him that ſacrificeth *k*, and to him that ſacrificeth not;as *is* the good,ſo *is* the ſinner *l*, *and* he that ſweareth *m* as he that feareth an oath *n*.

h The good and evil things of this World do equally happen to good and bad men. *i* Either 1. morally clean or holy men. Or, 2. legally, who made Conſcience of keeping himſelf pure from all legal defilements,according to the Law then in force, and conſequently from all other ſins upon the ſame ground. *k* That worſhippeth God ſincerely,though it be to his coſt. *l* As to all outward things. *m* To wit, cuſtomarily, unneceſſarily, raſhly, without due conſideration and reverence, or falſly and wickedly. For otherwiſe that ſome ſwearing was then allowed,and in ſome caſes required none do or can deny. *n* Who is afraid of offending God,or abuſing his Name by vain, or raſh, or falſe Oaths.

*Ch:2 14, 15,16. 3 This *is* an evil *o* among all *things* that are done under the ſun,that *there is* * one event unto all: yea, alſo the heart of the ſons of men *p* is full of evil *q*, and madneſs *is* in their heart *r* while they live, and after that *they go* to the dead *s*.

o A great trouble and temptation to a conſiderate and good Man. *p* Of wicked men, ſuch as the generality of Mankind are. *q* Either 1. of grief, upon this occaſion. Or, rather 2. of wickedneſs, as appears from the next clauſe, and by comparing this place with *Eccleſ*. 8. 11. *r* Upon this account they go on madly and deſperately in evil courſes without any fear of an after-reckoning *s* After all their mad and wicked pranks in the whole courſe of their life, they die in the ſame manner as the beſt men do. So hitherto there is no difference. For *Solomon* here forbears the conſideration of the future life. Only he ſeems to intimate that as the madneſs,ſo the happineſs of the wicked is ended by Death, which is more fully expreſſed in the following words.

4 For to him that is joyned to all the living *t*, there is hope *u* : for a living dog is better *x* than a dead lion.

t That continueth in the Land and Society of living Men. Or, according to the reading of the Hebrew Text, *That is choſen or allotted to Life*, whom God hath appointed yet to live in the World, when he hath appointed that many others ſhal die;or who are *written among the Living*, as the Phraſe is, *Iſa*: 4: 3. which is borrowed from the cuſtom of Cities, where men are firſt choſen and then inrolled Citizens. *u* He hath not only ſome comfort for the preſent, but alſo hopes of further & greater happineſs in this World,which men are very prone to entertain and cheriſh in themſelves.Yea,they may have the hopes of a better life,if they improve their opportunities. But he ſeems to confine himſelf here to the preſent life. *x* *i:e*. Much happier,as to the comforts and priviledges of this World, though in other reſpects Death be better than Life,as was ſaid, *Eccl*. 7. 1.

5 For the living know that they ſhal die *y*: but the dead know not any thing *z*,neither have they anymore a reward *a*,for the memory of them is forgotten *b*.

y Whereby they are taught to improve Life, whilſt they have it, to their greateſt comfort and advantage. *z* To wit of the actions and events in this World,as this is limited in the end of the next Verſe. Compare *Job* 14: 21. *Iſa*. 63. 16. *a* The reward or fruit of their labours in this World, which is utterly loſt as to them, and enjoyed by others. See *Eccleſ*: 2; 21. For otherwiſe, that there are future rewards after death, is aſſerted by *Solomon* elſewhere, as we have ſeen and ſhal hereafter ſee. *b* To wit, amongſt living men, and even in thoſe places where they had lived in great power and glory; as was noted, *Ch*: 8; 10.

6 Alſo their love,and their hatred, and their envy is now periſhed *b* ; neither have they any more a portion for ever in any *thing* that is done under the ſun *c*.

b They neither love, nor hate, nor envy any Perſon, or thing in this World but are now altogether unconcerned in all things done under the Sun. *c* In any worldly thing.By which limitation he ſufficiently inſinuates his belief of their portion in the other World.

7 Go thy way *d* * eat thy *e* bread *f* with joy,and drink thy wine with a merry heart *g*; for God now accepteth thy works *h*. *Ch:8.15.

d Make this uſe of what I have ſaid. *e* Thine own, the fruit of thy own labours, not what thou takeſt unjuſtly from others. *f* Neceſſary and convenient food By which he excludes exceſs. *g* Chearfully and thankfully enjoy thy comforts,avoiding all diſtracting care and grief for the occurrences of this World. *h* Is gracious to thee, hath bleſſed thy labours with ſucceſs,and alloweth thee a comfortable enjoyment of his bleſſings.

8 Let thy garments be always *i* white *k*; and let thy head lack no ointment *l*.

i In all convenient times and circumſtances; for there are times of mourning, *Eccleſ*: 3:4 : and 7: 2. Compare *Prov*: 5:19. *k* Decent and ſplendid, as far as is ſuitable to thy condition. The Eaſtern People of the beſt ſort uſed white Garments, eſpecially in times of rejoycing, as *Eſther* 8: 15: Compare *Revel*: 3: 4, 5: & 6: 11. But by this whiteneſs of Garments,he underſtands a pleaſant and chearful converſation. *l* Which upon joyful occaſions was poured upon mens Heads, *Amos* 6: 6. *Luke* 7: 46. *John* 12: 3.

9 † Live joyfully with the wife whom thou loveſt *m*, all the days of the life of thy vanity *n*, which he hath given thee under the ſun,all the days of thy vanity: * for that *is* thy portion *o* in *this* life *p*, and in thy labour which thou takeſt under the ſun. †Heb: ſee, or, *enjoy life*. *Ch:2:10, 24:& 3:13, & 5:18.

m So he limits him to lawful delights. Whereby it is evident that *Solomon* doth not ſpeak this in the Perſon of an Epicure, as ſome underſtand it. *n* Of this vain and frail life. Which expreſſion he induſtriouſly uſeth to moderate mens affections even towards lawful pleaſures,and to mind them of their duty and intereſt in making ſure of a better life and more ſolid comforts. *o* Allowed to thee by God, and the beſt part of worldly enjoyments. *p* By which addition he is again admoniſhing him of ſeeking another portion in the future life.

10 Whatſoever thy hand findeth to do *q*,do *it* with all thy might *r*; for *there is* no work,nor device, nor knowledge, nor wiſdom in the † grave *s* whither thou goeſt. †Heb: *hell*. So Gr.

q What thou haſt opportunity and ability to do in the duties of thy calling and in order to thy comfort and benefit. *r* With unwearied diligence,and vigour and expedition. Whereby he again diſcovers that he doth not perſwade men to an idle and ſenſual life, but only to a ſober enjoyment of his comforts in Gods fear & with an induſtrious proſecution of his vocation. *s* Thou canſt neither deſign nor act any thing there tending to thy own comfort or advantage. Therefore ſlip not thine only ſeaſon.

11 I returned,and ſaw *t* under the ſun, that the race *u is* not to the ſwift,nor the battel *x* to the ſtrong; neither yet bread to the wiſe,nor yet riches to men of underſtanding *y*,nor yet favour *z* to men of skill *a*,but time and chance hapneth to them all *b*.

t This may have ſome reſpect to the foregoing Verſe. For having preſſed men to labour with all their might, he now adds by way of caution, that yet they muſt not be confident of their own ſtrength, as if they were ſure of ſucceſs by it, but in all, above all to look up to God for his bleſſing without which all their endeavours will be in vain. But it ſeems chiefly to be added,either 1. as another inſtance of the liberty and power of Gods Providence in the diſpoſal of humane affairs,of which he ſpake above, *v*: 1, 2, 3. Or, 2. as another of the vanities of this preſent life. *u* Either ability to run, or ſucceſs and victory in running. *x* The victory in Battel. *y* Who yet are moſt likely to get and to keep riches. *z* Good acceptance and love from men. *a* Who know how to manage themſelves and all affairs, whereby they are neceſſary and ſerviceable to others, and therefore moſt likely to find favour in their eyes. *b* There are ſome times or ſeaſons,unknown and caſual to men, but certain and determined by God in which alone he will give men ſucceſs.

12 For man alſo knoweth not his time *c*;as the fiſhes that are taken in an evil net *d*,and as the birds *that are* caught in the ſnare ; ſo *are* the ſons of men * ſnared in an evil time,when it falleth ſuddenly upon them *e*. *Pro:29.6 Luk.12.20

c To wit, the time of his death, or of ſome other ſore diſtreſs which God is bringing upon him. Which is oppoſed to the time of ſucceſs mentioned in the foregoing Verſe, and man is ſaid to be ignorant both of the one and of the other. *d* That whilſt they are ſporting and feeding themſelves, are ſuddenly and unexpectedly enſnared to their ruine. *e* When they are moſt careleſs and ſecure.

13 This wiſdom have I ſeen *f* alſo under the ſun,and it *ſeemed* great unto me *g*.

f I have obſerved this among many other inſtances and effects of Wiſdom. Which he ſeems to add for the commendation of Wiſdom,notwithſtanding its inſufficiency for Mans ſafety and happineſs without Gods bleſſing. *g* I judged it very praiſe-worthy, though others deſpiſed it, as it follows.

14 *There was* a little city *h*,and few men within it;and there came a great king againſt it,and beſieged it, and built great bulwarks againſt it :

h It matters not whether it was a real Hiſtory,or only a parable to repreſent the common practices of men in ſuch caſes.

15 Now there was found in it a poor wiſe man,and

he by his wiſdom delivered the city; yet no man remembred that ſame poor man *i*.

i He was ſoon neglected and his great ſervice ſo far from being recompenſed according to its merit, that both it and he were quite forgotten. Which may be noted as another great vanity.

*Prov.21: 22 &24:5: Ca: 7: 19.

16 * Then ſaid I, wiſdom *is* better than ſtrength *k*: nevertheleſs the poor man's wiſdom *is* deſpiſed *l*, and his words are not heard.

k As was manifeſt in the foregoing inſtance. *l* Becauſe men are generally vain and fooliſh, and have a greater value for outward Ornaments than for true worth.

17 The words of wiſe *men m are* heard *n* in quiet *o*, more than the cry *p* of him that ruleth among fools *q*.

m Though poor, as may be gathered both from the foregoing relation, and becauſe he is oppoſed to the *ruling fool* in the next clauſe. *n* To wit, by wiſe men: or ſhould be *heard*, as ſuch words are oft known as *Mal.* 1: 6: and elſewhere. For that they were not always actually heard he declared in the laſt words of the foregoing Verſe. *o* Uttered with a modeſt and low voice, to which the following *cry* is oppoſed. *p* The clamorous and ſenſleſs diſcourſes. *q* Of a rich and potent, but foliſh Man, who hath ſome influence upon fools, like himſelf, but is juſtly neglected and his words diſregarded by wiſe men.

18 Wiſdom *is* beter than weapons of war *r*: but one ſinner *s* deſtroyeth much good *t*.

r Than armed power. *s* A wicked fool. By which expreſſion and oppoſition of a *Sinner* to a *Wiſe Man* he gives us a Key to underſtand his meaning in divers places of his Books, that by *Wiſdom* he means true Piety, and by *folly*, wickedneſs: and withal ſheweth that ſin as it is the greateſt folly, ſo it is more pernicious to men than meer folly properly ſo called. *t* By his wicked counſels and courſes brings much damage and miſchief both to himſelf and others.

CHAP. X.

Obſervations on Wiſdom and Folly, 1——3. Of Rulers, 4——7. Of Wrong and Injuſtice, 8.——10. Of Talkativeneſs; Imprudence, and its Miſchiefs, 11——15: Kings, hurtful, and deſirable, 16, 17. Of Sloth, 18. Feaſts 19. The King muſt not be Curſed, 20.

† Heb: *flies of death.*

† DEad flies *a* cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom and honour *b*.

a Falling into it and abiding and being putrified in it, eſpecially in thoſe Countries, where there were more filthy and venemous Flies and where the Oyntments were more pure, and where the Air was more hot than in theſe parts. *b* Which comes to paſs, partly becauſe all the Actions, and conſequently the Follies, of ſuch men are moſt diligently obſerved and ſooneſt diſcerned and toſſed about in the mouths of men, whereas Fools & all their carriages are generally diſregarded; and partly becauſe of that envious and malicious diſpoſition of mens minds which makes them quick ſighted to diſcover, and glad to hear and forward to declare the faults of ſuch as by their greater eminency did out-ſhine and obſcure them.

2 A wiſe man's heart *c is* at his right hand *d*; but a fools heart *is* at his left *e*.

c i. e. His underſtanding or wiſdom. *d* Is always preſent with him and ready to direct him in all his actions. He manageth all his affairs prudently and piouſly. He mentions *the right hand* becauſe that is the chief and moſt common inſtrument of actions, which by moſt men are done with more ſtrength and expedition and orderlineſs and comelineſs by their right hand than by their left. *e* His underſtanding and knowledge ſerves him only for idle ſpeculation and vain Oſtentation, but is not at all uſeful or effectual to govern his affections and actions. He acts prepoſterouſly and fooliſhly, like one without heart, as it follows.

† Heb: *his heart.*

3 Yea alſo when he that is a fool walketh by the way *f*, † his wiſdom faileth *him g*, and he ſaith to every one *that* he *is* a fool *h*.

f Not only in great undertakings, but in his daily converſation with men, in his looks and geſtures, and common talk. *g* Or, *he wants an Heart*, as if he had ſaid, did I ſay, his Heart is at his left hand? I muſt recal it, for in truth he hath no heart in him. *h* He publickly diſcovers his folly to all that meet him or converſe with him.

4 If the ſpirit *i* of a ruler riſe up againſt thee, leave not thy place *i*; for * yielding *k* pacifieth *l* great offences *m*.

*Pro:25:15

i The paſſion or wrath, as it is manifeſt from the following words, which is oft called *Spirit*, as *Judg:* 8: 3: 2 *Chron:* 21: 16. *Prov.* 25: 28: *Eccleſ:* 7: 9. *i* To wit, in anger or diſcontent. Withdraw not thy ſelf raſhly and haſtily from his preſence and ſervice, according to the advice, *Chap:* 8: 3. Continue in a diligent and faithful diſcharge of thy duty, as becomes a Subject; do not return anger for anger, but modeſtly and humbly ſubmit thy ſelf to him. *k* Heb. *healing*, a gentle and ſubmiſſive carriage, which is of an healing nature; whereas pride and paſſion do exaſperate and widen the breach already made. *l* Heb. *maketh* them *to reſt* or *ceaſe*, preventeth or removeth them. *m* Heb. *great ſins*, either 1. ſuch ſins as the offended Ruler might commit in the proſecution of his wrath againſt thee. Or rather 2. ſuch as poſſibly thou haſt committed againſt him for which he is incenſed againſt thee; or the greateſt offences or injuries that one Man commits againſt another, and much more thoſe ſlight miſcarriages of thine towards the Ruler. Let not therefore a falſe opinion concerning his unreconcilableneſs to thee, make thee deſperate and draw thee unto Rebellion.

† Heb: *from before.*

5 There is an evil *which* I have ſeen under the ſun *n*, as an error *which* proceedeth † from the ruler *o*.

n I have obſerved another great vanity and miſdemeanour amongſt men. *o* So the ſenſe is like thoſe errours which Rulers commonly commit. Or rather, which is *indeed an errour proceeding from the Ruler*. For the following miſcarriage muſt needs come from thoſe who have Power of conferring Honour and Power, *&c.* So the Hebrew, *Caph*, is not a Note of likeneſs, but of reality, as it is, *Judg:* 13: 23: *Neh:* 7: 2: *Hoſ:* 4: 4. & 5: 10. and oft elſewhere.

† Heb: *in great heights.*

6 Folly is ſet † in great dignity *p*, and the rich *q* ſit in low place *r*.

p Fooliſh and unworthy Perſons are frequently advanced by the favour or humour of Princes into places of Higheſt Truſt and Dignity which is a great reproach and miſchief to the Prince, and a ſore calamity to all People. *q* Wiſe and worthy men, as is evident, becauſe theſe are oppoſed to fools in the former clauſe: ſuch as are rich in endowments of miend. The ground of the expreſſion may be this, that rich men are capable of all the advantages of men or Books for the attainment of Wiſdom, and therefore are ſuppoſed to be wiſe in ſome meaſure. *r* Neglected and diſpiſed, or removed from thoſe High places to which their merits had raiſed them.

*Pro:19:1 & 30:22.

7 I have ſeen ſervants *s* * upon horſes *t*, and princes walking as ſervants upon Earth *u*.

s Men of a ſervile condition and diſpoſition, who are altogether unfit for places of Dignity. *t* Riding upon Horſes, as a Badge of their Dignity, as *Eſth:* 6: 8, 9. *Jer.* 17: 25. *Ezek:* 23: 23. *u* Which was the caſe of his own Father, 2 *Sam:* 15: 30.

*Pſa: 7:1 Pro:26:27

8 * He that diggeth a pit *x* ſhall fall into it *y*; and whoſo breaketh an hedge *z* a ſerpent *a* ſhall bite him.

x With this deſign that another may unwares fall into it. *y* Shall through Gods juſt Judgment be deſtroyed by his own wicked devices. *z* Whereby another mans Fields, or Vineyards, or Orchards, are diſtinguiſhed and fenced, that he may either enter upon them and take away their fruits or by that means enlarge his own adjoyning Fields. Poſſibly he may have a particular reſpect unto Magiſtrates or Rulers, whom God hath hedged or fenced in, both with his own Inſtitution of Magiſtracy, and with his Laws, ſtrictly requiring Obedience from their Subjects; and ſo he notes the danger of riſing and rebelling againſt them. *a* Which oft lurks in hedges, and bites thoſe who come within its reach.

9 Whoſo removeth ſtones *b* ſhall be hurt therewith *c*: *and* he that cleaveth wood *d* ſhall be endangered thereby *e*.

b Either 1. The ſtones which belong to others, and limit or diſtinguiſh their Grounds, of which ſee *Deut:* 27; 17. Or, 2. Great ſtones too heavy for them. Which raſhly attempt things too high and hard for them. Which ſeems better to agree with the following clauſe than the former Interpretation doth. *c* May eaſily receive hurt by the ſtones falling unexpectedly and violently upon him. *d* With the iron inſtrument, as the manner is, he being unskilful in that art. *Poſſibly* he deſigns a man who cauſeth diſorder and miſchief among Friends, or in a Family, or Kingdom. *e* May peradventure cut himſelf.

10 If the Iron *e* be blunt, and he do not whet the edge, then muſt he put to more ſtrength *f*; but Wiſdom *is* profitable to direct *g*.

e To wit, the Ax whereby he cut the wood in the former Verſe, which by the danger there mentioned may be ſuppoſed to be ſharp, but now ſaith he, if it happen to be blunt. *f* Which is neceſſary to make it cut. *g* Heb. *and wiſdom*, &c. And as Wiſdom inſtructs a man in the ſmalleſt matters, as in this very matter of cutting of Wood, where it teaches him in this caſe to uſe his utmoſt ſtrength, ſo it is uſeful for a mans direction in all his great and weighty affairs. And ſo he inſenſibly ſlides into the commendation of Wiſdom, and the cenſure of folly, which is the principal deſign and buſineſs of this Chapter.

* Jer: 8:17

† Heb. *the maſter of tongue.*

11 Surely the ſerpent will bite * without inchantment *h*, and † a babler *i* is no better.

h If not ſeaſonably prevented by the Art and care of the Charmer; which practice he doth not juſtifie, but only mention by way of reſemblance. See on *Pſa:* 58; 5. *i* Heb. *a maſter of the tongue*: which may be underſtood, either 1. Of the Detractor or Slanderer, who like a Serpent bites ſecretly; who may be ſo called, becauſe he takes liberty to uſe his Tongue as he liſts, without any regard either to the offence of God, or to the injury of others; like them who ſaid, *Our Lips are our own; Who is Lord over us?* But I do not ſee either why this Phraſe ſhould be limited to the Detractor, which equally belongs to all abuſers of the Tongue in any other way, or how this particular Vice of Detraction comes to be inſerted here among things of a quite differing nature: Or, 2. Of an Eloquent Perſon, who may well be called *a Maſter of the Tongue*, or, *of Speech*, nothing being more uſual in the Hebrew, than to call a Man *Maſter* of that which he excels in, or hath a full and free power to uſe. And this clauſe is and may be rendred thus, *And* there is *no excellency* or *profit to the Maſter of the Tongue*, i. e. The moſt Eloquent perſon, who doth not underſtand, and in due time uſe the Charmers Art, cannot by all his eloquence afterward hinder the biting of the Serpent, or miſchievous effects of it. And ſo this agrees with the principal ſcope of the Chapter, which is to ſhew the neceſſity and uſefulneſs of Wiſdom, and the miſchief of Folly.

*Pro:10:32 & 12: 13:

† Heb. *grace*

*Pro.10:14 & 18. 7:

12 * The words of a wiſe mans mouth are † gracious *k*: but the lips * of a fool will ſwallow up himſelf *l*.

k Heb. *Grace*; as profitable, ſo alſo acceptable to others, procuring him favour with thoſe who hear him. *l* His diſcourſes are ungracious and offenſive to others, and therefore pernicious to himſelf.

† Heb: *his mouth.*

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs *m*.

m All his talk from the beginning to the end is fooliſh and miſchievour, and the more he talks, the more doth his folly appear; he proceeds from evil to worſe, and adds wilfulneſs to this weakneſs, and never deſiſts till he hath done miſchief to himſelf or to others.

*Pro: 15: 2

† Heb: *multiplieth words.*

* Ch:3:22: & 6: 12. & 8: 7.

14 * A fool alſo † is full of words *n*: a man cannot tell what ſhall be; and * what ſhall be after him, who can tell him *o*?

n Either 1. Talkative. Or 2. Froward to promiſe and brag what he will do, which is the common practice of fooliſh men: he is a man of words, as we uſe to ſay. *o* Theſe words contain either 1. A Mimical Repreſentation of his folly in uſing vain Repetitions of the ſame words, ſuch as thoſe, *a man cannot tell*, &c. and *who can tell*, &c Or 2. A confutation of folly in promiſing or boaſting of things which are wholly out of his power: For what ſhall be, no man can either himſelf foreknow, or learn it from others.

15 The labour of the fooliſh wearieth every one of them *p*, becauſe he knoweth not how to go to the city *q*.

p Fools diſcover their folly, as by their words, of which he hath hitherto ſpoken, ſo alſo by their actions, and by their endleſs and fruitleſs endeavours after things which are too high and hard for them. *q* For he is ignorant of thoſe things which are moſt eaſie and moſt neceſſary for him, as of the way to the great City whither he is going, or obliged by his buſineſs to go, which being a great and beaten road, is known even to Children and natural fools,

Iſa:3:3,4, 12:& 5: 11: 16 * Wo to thee, O land, when thy king *is* a child *r*: and thy princes eat *s* in the morning *t*.

r Either 1. In Age. Or, 2. (Which is more agreeable to the following clauſe) in Childiſh Qualities, as Ignorance, Inexperience, Injudiciouſneſs, Raſhneſs, Frowardneſs, Fickleneſs, or Wilfulneſs, and the like: in which ſenſe this word is uſed, 2 *Chr*:13: 7: compared with 1 *Kin*: 14: 21. *Iſa*: 3. 4, 12. 1 *Cor*. 14. 20. *Eph*: 4: 14. *s* Give up themſelves to eating and drinking exceſſively and intemperately as it is explained in the next Verſe. *t* The fitteſt time for Gods ſervice, and for the diſpatch of weighty affairs, and for ſitting in judgment, *Pſa*. 101: 8: *Jer* 21: 12. Which circumſtance is added as a plain evidence of men that wholly devote themſelves to vanity and Luxury; which muſt needs occaſion groſs neglect of the great concerns of the Kingdom, the oppreſſion of the people to ſupport ſuch extravagancies, and a woful and general corruption of the people by their example, and otherwiſe; which makes him ſay, *Wo* to that people.

17 Bleſſed *art* thou, O land, when thy king is the ſon of nobles *u*, and * thy princes eat in due ſeaſon *x*, for ſtrength *y*, and not for drunkenneſs *z*. *Prov: 13: 4:

u Not ſo much by Birth, as even the worſt of Kings commonly are, and have been, as by their noble and worthy diſpoſitions, and endowments, and carriages; for ſuch an one is oppoſed to the *Child* in the former Verſe. *Sons of nobles* are put for *noble perſons*, as *the ſons of men* for men, and *the ſons of Phyſicians* for *Phyſicians*. *x* So as may further and not hinder their main buſineſs. *y* To refreſh and ſtrengthen their Natures, that they may be fit for action and buſineſs. *z* Not only nor chiefly to pleaſe their palates, and indulge themſelves in ſenſuality.

18 By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through *a*.

a That Houſe which is neglected by its owner, and not repaired, muſt needs come to ruine. Whereby he intimates, that the ſloth and careleſneſs of Princes in the management of publick affairs, which is an uſual attendant upon that Luxury, of which he hath now diſcourſed, is moſt deſtructive both to themſelves, and to their people.

*Pſ:104:15 †Heb: *maketh glad the life*. 19 A feaſt is made for laughter, and * Wine † maketh merry *b*: but money anſwereth all *things c*.

b The deſign and effect of feaſting and drinking Wine, is, that Men may exhilerate their Minds with the ſociety of their Friends, and with the uſe of the Creatures. *c* It procures not only Meat and Drink for Feaſting, but for all other things; as *the Heavens* are ſaid to *anſwer the Earth*, when they give it thoſe ſhowers which it deſires and needs to make it fruitful, *Hoſ*: 2: 21. And this clauſe ſeems to be added as an aggravation of the ſin and folly of Luxury, becauſe Princes do thereby waſte that Money and Treaſure which is ſo highly neceſſary for the ſupport and preſervation of themſelves, and of their Kingdoms, and are forced to ſqueeze Money out of their People by oppreſſive and diſhonourable and dangerous practices, that they may have more to ſpend in riotous courſes.

*Ex:22:28 ||Or, *conſcience*. 20 * Curſe not the king *d*, no not in thy || thought *e*; and curſe not the rich *f* in thy bed-chamber *g*, for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter *h*.

d Having ſpoken of the miſcarriages of Kings, he now gives a caution to their Subjects, that they ſhould not thence take occaſion to ſpeak irreverently or contemptuouſly of them, or wiſh or deſign any evil againſt their Perſons or Government: For though vices may be condemned, whereſoever they are, yet both Reverence and Obedience are due to Magiſtrates, as they are Gods Vicegerents and Ordinances, notwithſtanding their vices, as is manifeſt from *Rom*: 13. 1, &c. 1 *Pet*. 2. 13, &c. *e* In the moſt ſecret manner, by giving way to ſuch thoughts or affections; for theſe will very probably break forth into ſuch words and practices. *f* The Princes or Governours under the King, who are commonly rich: Or any other rich men, who can oppreſs or puniſh thee by their Wealth, as well as Kings can do it by their Power. *g* Where thy Wife or Servant may hear thee, and afterwards through folly or paſſion diſcover it to thy ruine. *h* The King will hear of it by unknown and unſuſpected hands, as if a Bird had chanced to be at the window when thou didſt ſpeak the words, and did hear them, and carry the report of it unto the King. It is a Proverbial expreſſion, as when we ſay, *Hedges have Ears*, and *the Walls will ſpeak*. Hence Kings are ſaid to have long Ears.

CHAP. XI.

Liberality to the poor commanded. We know not what we may come to: God giveth Rain plentifully; and our time of doing good is ſhort: Not too much regarding Difficulties: The Providence of God is full of Myſterious Events; which muſt quicken us to Duty and Diligence, 1——16. *Life ſweet; but the days of Death ſhall be many*, 7, 8. *Young Men are Exhorted in the midſt of their delights to think of the day of Judgment*, 9, 10.

†Heb: *upon the face of the waters*. *Deut. 15: 10: Pro: 19:17: Mat:10:42: CAſt thy bread † upon the waters *a*; for thou ſhalt find it *b* after * many days *c*.

a Solomon having diſcovered diverſe vanities, and amongſt others the vanity of heaping up Riches, he now teacheth us that it is our Intereſt as well as Duty, not ſo much to lay them up, as to lay them out in pious and charitable uſes; and having taught us the true and beſt uſe of worldly things, for our preſent comfort and benefit, which is to enjoy them with a chearful and contented Mind, he now directs us to the beſt improvement of them, for our future, and greater advantage: and having acquainted us with our duty towards our Superiors, he now directs us in our carriage towards our Inferiors, and eſpecially to ſuch of them as are poor. The ſenſe of theſe words is either, 1. *Caſt thy ſeed* (which is here called *bread*, as it is alſo *Job* 28. 5: *Iſa*. 28. 28. and elſewhere) *beſide* (for ſo the Hebrew particle, *al*, is oft uſed) *the waters*, i. e. either by the Rivers ſide, or in moiſt ond wateriſh grounds, which uſually are very fruitful. Or 2. *Caſt* (freely and liberally beſtow) *thy bread* (i. e. thy Money or Proviſions, which are oft ſignified by the name of *bread*. By ſaying *thy bread*, he cautions us that we give away only that which is our own, and not that which is anothers; as they do who give either what they get from others by fraud or power, or what they owe to others, and are unable to pay, and ſo exerciſe Charity to the hindrance of Juſtice, or of the payment of their juſt debts.) *upon the waters*, *i. e.* upon thoſe poor Creatures upon whom, by reaſon of their unthankfulneſs or inhability to make any returns to thee, it may ſeem to be as utterly loſt as the ſeed which a man caſts into the Sea or River. This ſenſe agrees much better, 1. With the words; for he doth not barely mention *the waters*, (for then the particle, *al*, might have been tranſlated *beſide*) but *the face*, *i. e.* the ſurface or top, *of the waters*, in which, and ſuch like caſes, *al*, conſtantly ſignifies *upon*. 2. With the deſign and ſcope of the place, which is to perſwade men to be liberal and charitable, notwithſtanding the diſcouragements which they meet withlin ſo doing, of which ſee the next clauſe, and the next Verſe. *b* It ſhall not be loſt, as covetous men, or thine own corrupt heart, may ſuggeſt, but it ſhall certainly be reſtored unto thee, either by God or by Men, and that with great Honour and Advantage. This is added to prevent an objection, and to quicken us to the duty enjoyned. *c* Not immediately, but in due time, and when you leaſt expect it. So you muſt be content to wait for it with Patience, as the Husbandman doth for the fruits of the Earth.

2 * Give a portion *f* to ſeven, and alſo to eight *g*, for thou knoweſt not what evil ſhall be upon the earth *h*. *Pſ: 112:9 Luk:6:30

f A part of thy Eſtate or Proviſions. He alludes to the ancient cuſtom, whereby the Maſter of the Feaſt did diſtribute ſeveral parts to each Gueſt, and withall ſent portions to the poor: of which cuſtom ſee 2 *Sam*. 6. 19. *Neh*: 8. 10, 12. *Eſt*; 9. 22: *g* To as many as thou art able; a certain number for an uncertain, as *Mic*. 5. 5. and oft elſewhere. *h* Great calamities may come, whereby thou maiſt be brought to poverty, and ſo both utterly loſe that bleſſed opportunity of doing good, which now thou haſt in thine hands, whereby thou maiſt gain unſpeakable Honour, and Comfort, and Advantage to thy ſelf, and moreover need the Charity of others, which thou maiſt comfortably expect, either from Men, or at leaſt from the powerful Providence of God, diſpoſing the hearts of men to pity and help thee, if thou haſt been kind and merciful to others; as on the contrary they can expect no Mercy from God or Men, who have ſhewed no Mercy to others. Thus he not only anſwers but retorts the Argument by which the covetous man excuſeth his uncharitableneſs, becauſe he muſt lay up againſt a rainy day.

3 If the clouds be full of rain, they empty *themſelves* upon the earth *i*: and if the tree fall toward the ſouth, or toward the north, in the place where the tree falleth there it ſhall be *k*.

i Learn, O man, the practice of liberality from the very lifeleſs Creatures, from the Clouds; which when they are filled with water, do not hoard it up, or keep it to themſelves, but plentifully pour it forth for the refreſhment both of the fruitful field and of the barren wilderneſs. *k* Theſe words contain either 1. An Argument to perſwade Men to Charity, becauſe they muſt ſhortly fall or die, and then all opportunity of being charitable will be loſt, and they muſt expect certainly and eternally to reap whatſoever they have ſown, whether it hath been Mercy or Unmercifulneſs. Or rather 2. An Anſwer to a common Objection againſt it, becauſe we are not certain whether the perſon who deſires our Charity doth really need it, or be worthy of it. To this he anſwers, As a tree when it falls, either by the violence of the wind, or being cut down by its owners order, it is not conſiderable whether it falls Southward or Northward, for there it lies ready for the Maſters uſe; ſo thy Charity, though it may poſſibly be miſapplied by thee, or abuſed by the Receiver, yet being conſcientiouſly given by thee, it ſhall aſſuredly return to thee, and thou ſhalt reap the fruit of it.

4 He that obſerveth the wind, ſhall not ſow, and he that regardeth the clouds, ſhall not reap *l*.

l He who neglects or delays the neceſſary works of ſowing and reaping, becauſe the weather is not exactly ſuitable to his deſires, may poſſibly loſe his Harveſt. Whereby he intimates what is eaſiely underſtood out of the foregoing verſes, that Men will never do good here, which is expreſſed by *ſowing*, *Pſa*: 112. 9: 2 *Cor*. 9: 6: and conſequently not receive good hereafter, which is called *reaping*, Gal: 6: 7, 8. if they be diſcouraged and hindered from it by every doubt or difficulty, ſuch as covetous worldlings object to themſelves, that others either do not want their Charity, or will abuſe it, that they may poſſibly need it hereafter.

5 As thou knoweſt not what *is* the way || of the ſpirit *m*, *nor* * how the bones *n do grow* in the womb *o* of her that is with child; even ſo thou knoweſt not the works of God *p* who maketh all. || Or, *of the wind*. John 3: 8. *Pſal. 139. 14, 15.

m Of the Spirit or Soul of Man, how it firſt comes into the body of the child in the Womb, whether from God by Creation, or from the Parents by Propagation; nor how it is united with, and ſo fixed in the Body that it cannot get out of it when it would, nor how and whether it goes out of the Body; all which things are great Myſteries. Others tranſlate it, *of the wind, whence it cometh, and whether it goeth*, as is obſerved *Joh*: 3: 8: or how violently it will blow, or how long it will laſt. But the former Tranſlation ſeems to agree better with the following clauſe, *n* i. e. The whole Body, which is elſewhere ſignified by the Bones, as *Pſa*: 34: 20: & 35: 10:

becauſe they are a principal part, and the very foundation and ſupport of the Body. *o* How it comes to paſs that one and the ſame ſmall quantity of ſeed ſhould diverſifie it ſelf into skin, and fleſh, and ſinews, and veins, and bones, and intrals, or how it receiveth nouriſhment and growth. *p* What God is doing and will do with thee or others; the Counſels and Methods of Gods Providence in the future time of thy Life, what evil God will ſend upon the Earth, *v.* 2. or what weather he will ſend, of which *v.* 4. how long or how litle a while God will continue thy Life or Eſtate, and how ſoon God will call thee to an account: Theſe and many other future events thou canſt not foreſee, and therefore thy Wiſdom and Duty is to caſt off all diſtracting cares, and diſtruſtful fears about them, and chearfully to commit thy ſelf, and all thy affairs, into the Hand of God in well doing.

6 In the morning *q* ſow thy ſeed *r*, and in the evening *q* with-hold not thine hand *s*: for thou knoweſt not whether † ſhall proſper *t*, either this or that, or whether they both *ſhall be* alike good *u*.

†Heb: *ſhall be right.*

q Early and late, in all ſeaſons and occaſions: do it ſpeedily and continually, be not weary of it. *r* Do all good works, and eſpecially that of Alms-giving, as *ſowing* is underſtood, 2 *Cor:* 9: 6: *Gal:* 6: 7: *s* From working or giving. *t* Which ſhall proſper moſt, as the next clauſe explains it; the poſitive Degree being put for the comparative, or the Superlative, which is not unuſual in the Hebrew Text. Which ſhall beſt anſwer thine end, or do moſt good to others, or which ſhall tend moſt to the comfort of thy great and laſt account: for thy Morning-Alms may poſſibly be given to an unworthy perſon, or to one who did not need it, and will abuſe it, and thy Evening-Alms may fall upon a perſon of eminent worth, yea, upon an Angel in humane ſhape, which is remembred as a motive to Hoſpitality, *Heb:* 13: 2: or upon one in extream neceſſity, who might poſſibly have periſhed both in Soul and Body, if thou hadſt not comforted and relieved him; Or, one time thou maiſt give with more ſincere Intention, and with more tender compaſſion than another time, and ſo one will be more right and more acceptable to God than the other. *u* Equally ſucceſsful to the receiver, or to the giver.

7 Truly the light is ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun *x*.

x It cannot be denied that this preſent Life (which is called *light*, *Job* 3: 20. & 33: 30: *Pſa:* 56: 13: & which is expreſſed Synecdochically, by *ſeeing the Sun*, *Eccl:* 6: 5: & 7: 11:) is in it ſelf a great bleſſing, and very deſireable; but it is not perpetual nor ſatisfactory; which is here implied and expreſſed in the next verſe.

8 But if a man live many years *y*, *and* rejoyce in them all *z*; yet let him remember *a* the days of darkneſs *b*, for they ſhall be many *c*. All that cometh *d is* vanity.

y Which is a priviledge granted but to few perſons comparatively *z* And ſuppoſe he enjoy all the comforts, and eſcape all the imbitterments of humane Life, all his days: which alſo is a great rarity. *a* It is his Duty and Intereſt ſeriouſly to conſider. *b* Of death, or of the ſtate of the dead which is oft expreſſed by *darkneſs*, as *Job* 10: 21: *Pſal.* 88: 12, &c. and here is oppoſed to the foregoing *Light*. *c* i. e. Far more than the days of this ſhort Life, eſpecially if to the time of lying in the Grave be added that greater and utter darkneſs which is reſerved for impenitent ſinners, and which is everlaſting, *Mat:* 22: 13: & 25: 30. 2 *Pet:* 2: 17: *Jud:* *v:* 13. And this is added for the caution of Mankind, that they may not rejoyce exceſſively in, nor content themſelves with the happineſs of the preſent Life, but may ſeek for ſomthing more durable, and more ſatisfactory: *d* All things which befall any man belonging only to this Life, whether they be comfortable or vexatious, they are but vain and inconſiderable, becauſe they are ſhort and tranſitory.

9 Rejoyce *e*, O young men *f*, in thy youth, and let thy heart chear thee *g* in the days of thy youth, and walk in the way of thy heart, and in the ſight of thine eyes *h*: but know thou *i*, that for all theſe *things k* God will bring thee into judgment *l*.

e This verſe is to be underſtood either 1. As a ſerious Advice to this purpoſe, ſeing Life is ſhort and tranſitory, improve it to the beſt advantage, take comfort in it whilſt you may, onely do it with moderation, and the fear of God. Or rather 2. As an Ironical conceſſion, ſuch as are uſual both in Scripture, as 1 *Kings* 18: 27: & 22: 15: *Ezek:* 28: 3, 4: *Mat:* 26: 45: and in other Authors. For this agrees much better with the context, and with the Expreſſions here uſed And ſo the ſenſe is, I forſee what evil uſe ſome men will make of what I have now ſaid: Things being thus, *Let us eat and drink, for to morrow we ſhall die*; as they alſo reaſoned, 1 *Cor:* 15: 2. *f* He ſpeaks to young men particularly, becauſe they have both the greateſt ability, and the ſtrongeſt Inclinations to purſue ſenſual pleaſures, and are moſt impatient either of Reſtraint or Admonition. *g* Indulge thy frolick and jolly humour, and take thy fill of delights. *h* Whatſoever thine Eye or Heart luſteth after, deny it not to them; as this Phraſe is taken, *Num.* 15: 39: nor is it ever uſed in a good ſenſe. Compare *Job* 31: 7: *Pſal.* 81: 12: *Jer:* 18 12: 2 *Pet:* 2: 14: 1 *Joh:* 2: 16. *i* But in the midſt of thy feaſtings and jollity it will become thee, if thou art a reaſonable Creature, to conſider thy reckoning, and whether thou doſt not purchaſe thy Gold too dear. *k* For all thy follies and ſinful Luſts, which thou ſleighteſt as tricks of youth. *l* Will force thee to appear before his Judgment-ſeat, to give a ſerious account of all thy youthful and exhorbitant courſes, and to receive that ſentence which thy own Conſcience will then ſay thou doſt juſtly deſerve. And if thou likeſt thy ſenſuality upon theſe terms, much good may it do thee, I do not envy thee, nor deſire to partake of thy delicates.

10 Therefore remove ‖ ſorrow *m* from thy heart, and put away evil *n* from thy fleſh *o*; for childhood and youth *are* vanity *p*.

‖Or, *anger.*

m i. e. Senſual and diſorderly Luſts, which he elegantly and emphatically calls *ſorrow*, with reſpect to the foregoing words, to intimate, that although ſuch practices do at preſent gratifie and delight mens Senſes and vain Minds, yet they will ſhortly and certainly bring a man to intolerable and eternal ſorrows, which it is thy Wiſdom to prevent. *m* Or as it is rendred in the margent, and by divers others, *anger*; a paſſion to which men are moſt prone in the heat of youth. Whereby he may underſtand either anger againſt him for this ſharp admonition; or rather againſt God, who hath laid ſuch ſevere reſtraints upon them, and threatens ſuch puniſhments to them for following their own natural Inclinations. So the ſenſe is, do not quarrel with thy Judge, but ſubmit and make thy Peace with him by declaring War againſt all thy Sins. *n* All evil Concupiſcences or Luſts, which though now they ſeem good to thee, will another day appear to be very evil and bitter things. *o* From thy bodily members. Which he mentions not excluſively, as if he would allow them their ſpiritual evils, but Emphatically, becauſe young men, to whom he is here ſpeaking, are moſt given to fleſhly or bodily Luſts. *p* i. e. Moſt vain, either 1. in their temper and diſpoſitions. Young men are frothy, and fooliſh, and inconſiderate, whereby they run into manifold dangers, and therefore they ſhall d t wel to hearken to the Counſels of thoſe who by their greater Wiſdom & Experience, are more capable Judges of theſe matters. Or 2. In their condition. The time of Youth is vaniſhing and tranſitory, and Old-age and Death will ſpeedily come, againſt which every man in his wits will take care to lay in ſolid proviſions and comforts.

CHAP. XII.

Early Piety recommended before old age come one, and death be near: Old age deſcribed; and Death, 1 —— 7. The Concluſion; all is Vanity, 8. The Preachers end in this Book, 9 —— 12: The ſum of all Learning, Experience, and Happineſs is to fear God, and keek his Commandments becauſe God will bring all to Judgment, 13, 14.

* REmember *a* now thy Creator *b* in the days of thy youth *c*, while the evil days *d* come not, nor the years draw nigh * when thou ſhalt ſay, I have no pleaſure in them *e*;

*Pro: 22: 6

* See 2 *Sam:* 19: 35:

a To wit, practically, or ſo as to fear, and love, and faithfully ſerve and worſhip him, which when men do not, they are ſaid to forget God, *Pſa:* 9: 17: & 106: 21; and in many other places. *b* The firſt Author, and continual Preſerver of thy Life and Being, and of all the perfections and enjoyments which accompany it, to whom thou haſt the higheſt and ſtrongeſt obligations to do ſo, and upon whom thou haſt a conſtant and neceſſary dependance, and therefore to forget him is moſt unnatural, and inhumane, and diſingenuous. *c* For then thou art moſt able to do it, and thou oweſt the beſt of thy Time and Strength to God; then thou haſt opportunity to do it; and thou maiſt not live to Old-age: then it will be moſt acceptable to God, and moſt comfortable to thy ſelf, as the beſt evidence of thy ſincerity, and the beſt proviſion for Old age and Death; and then it is moſt neceſſary for the conquering thoſe impetuous Luſts and Paſſions which drown ſo many Thouſands of young Men in perdition, both in this Life, and in that to come, *d* The time of Old-age, which is evil, *i. e.* burdenſome and calamitous in it ſelf, and far more grievous and terrible when it is loaded with the ſad remembrance of a mans youthful Follies and Luſts, and with the dreadful proſpect of approaching Death and Judgment, which makes him ſee that he cannot live, and yet dare not die, and with the conſideration and experience of the hardneſs of his heart, which in that age is rarely brought to true Repentance, and ſo generally expires either in vain preſumption, or in helliſh deſperation. *e* My Life is now bitter and burdenſome to me, and worſe than death: which is frequently the condition of Old age.

2 While the ſun, or the light, or the moon, or the ſtars be not darkned *f*, nor the clouds return after the rain *g*:

f Heb. *While the ſun, and the light, and the moon*, &c. That clauſe *and the light*, ſeems to be added to ſignifie that he ſpeaks of the darkning of the Sun, and Moon, and Stars, not in themſelves, or in their own Bodies, but only in reſpect of that light which they afford to men. And therefore the ſame clauſe which is expreſſed after the Sun, is to be underſtood after the Moon and Stars, as is very uſual in Scripture in like caſes. And thoſe Expreſſions are to be underſtood either 1. Literally, of the dimſightedneſs of old men, by reaſon whereof the light of the Sun, *&c.* ſeems dark to them. Which ſeems not to agree with the Context, partly becauſe the dimneſs of their ſight is expreſſed in the next verſe, and partly becauſe both this and the following verſes are wholly Allegorical. Or rather 2. Figuratively, and that either 1. Of the outward parts of the Body, and eſpecially of the Face, the Beauty of the Countenance, the lightſome and pleaſant complexion of the Cheeks, the livelineſs of the Eyes, which are compared to the Sun, and Moon, and Stares, and which are obſcured in Old age, as the Chaldee Paraphraſt underſtands it. Or 2. Of the inward parts of the Mind, the Underſtanding, Fancy, Memory, which may not unfitly be reſembled to the Sun & Moon, and Stars, and all which are ſenſibly decayed in moſt old men. For it may ſeem improbable, that *Solomon* in his deſcription of the infirmities of Old-age ſhould omit the decays of the moſt noble part of Man, which are comonly incident to Old age. And yet, with ſubmiſſion to thoſe worthy perſons who think otherwiſe, it ſeems not neceſſary that he ſhould here ſpeak of thoſe inward decays, partly becauſe they are not ſo general in old Men as the decays of the Body are; partly becauſe he here directeth his Speech to ſenſual men who are more affected with corporal than with intellectual maladies; and partly becauſe both the foregoing and following paſſages concern the ſtate of Mens Bodies and their outward condition. Or rather 3. Of external things, and the great change of their joy and proſperity, which they had in their youthful time, into ſorrow, and manifold calamities, which are uſually the companions of Old age: For this interpretation ſeems beſt to agree both with the foregoing verſe, in which he deſcribes the miſeries of Old-age, and with the following clauſe, which is added to explain and determine thoſe otherwiſe ambiguous Expreſſions; and with the Scripture uſe of this Phraſe, which is the beſt key for the underſtanding of Scripture; for a ſtate of comfort and happineſs is oft deſcribed by the Light of the Sun, *&c.* *Judg.* 5: 31: 2 *Sam:* 23: 4: *Iſa.* 30: 26: & 60: 20. and a time and ſtate of great trouble is ſet forth by the darkning of the Light of the Sun, *&c.* as *Iſa:* 13: 9: &c. & 24: 23. *Joel* 2: 10: & 3: 15: *Mat:* 24. 29: and oft elſewhere. *g* This Phraſe notes a perpetual Succeſſion, and Reciprocation of Rain, and Clouds bringing Rain, and then Rain and Clouds again, and ſo without end. Whereby he expreſſeth either 1. The Rheums or Defluctions which do abundantly and inceſſantly flow in and from old Men,for want of natural heat and ſtrength to prevent or remove them. Or rather 2. The continual viciſſitude of Infirmities, Diſeaſes and griefs, in old Men, one Deep calling upon another, and one Affliction beginning at the end of another; whereas in young Men after Rain the Clouds are diſperſed,and fair weather ſucceeds.

3 In the day when the keepers of the houſe *b* ſhall tremble, and the ſtrong men *i* ſhal bow themſelves and ‖ the grinders *k* ceaſe *l* becauſe they are few *m*, and thoſe that look out of the windows *n* be darkned.

‖ Or, *the grinders fail becauſe they* grind *little.*

b i. e. Of the Body,which is oft and fitly compared to an houſe as *Job* 4: 19: *Pſa*: 119: 54: 2 *Cor*: 5: 1: Whoſe *keepers* here are either 1. The Ribs and Bones into which they are faſtened, which are, the Guardians of the inward and vital parts, which alſo are much weakned and ſhaken by Old-age. Or rather 2. The Hands and Arms, which are mans beſt inſtruments to defend his Body from the Aſſaults of Men or Beaſts,and which in a ſpecial manner are ſubject to this *trembling*, by paralitical or other like diſtempers, that are moſt incident to old Men. *i* Either the Back, or the Thighs and Legs, in which the main ſtrength of the Body doth conſiſt, which in old Men are very feeble, and unable both for the ſupport of the Body, and for motion. *k* The Teeth, thoſe eſpecially which are commonly ſo called becauſe they grind the Meat which we eat. *l* To wit, to perform their Office. *m* Heb *becauſe they are diminiſhed*, either 1. In ſtrength. Or 2. In number; being here one, and there another, and not united together,and one directly againſt another,and conſequently unfit for their work. *n* The Eyes. By *windows* he underſtands either 1. The holes in which the Eyes are fixed, *Zech.* 14: 12. Or 2. The Eyelids,which like windows, are either opened or ſhut. Or 3. Thoſe Humours and Coats of the Eyes, noted by Anatomiſts which are the chief Inſtruments by which the Eye ſees.

4 And the doors be ſhut in the ſtreets *o*, when the ſound of the grinding is low *p*, and he ſhall riſe up *q* at the voice of the bird *r*, and all the daughters of muſick *s* ſhall be brought low *t*.

o Or, *towards the ſtreets*: which lead into the ſtreets. This is underſtood either 1. Literally; becauſe men, when they are very old keep much at home,and have neither ſtrength nor inclination to go abroad. Or rather 2. Allegorically, as all the other Clauſes are underſtood. And ſo *the doors* are either 1. The outward Senſes, which, as doors, let in outward Objects to the Soul. Or rather 2. The Mouth, or the two Lips, here expreſſed by a word of the dual number, which are oft called a *door*, both in Scripture, as *Pſa*: 141: 3. *Mich*: 7: 5: and in other Authors, which like a door, open or ſhut the way which leads unto the ſtreets or common paſſages of the Body, ſuch as the Gullet, and Stomach, and all the Bowels, as alſo the Wind-pipe, and Lungs; which alſo are principal inſtruments both of ſpeaking and eating. And theſe are ſaid to be *ſhut*,not ſimply and abſolutely, as if they did never eat, or drink, or ſpeak, but comparatively,becauſe Men in extream Old-age grow dull and liſtleſs, having little or no appetite to eat, and are very much indiſpoſed for diſcourſe, and ſpeak but ſeldom. *p* Or, *becauſe the ſound*, &c.So this may be added, not as a new Symptom of Old-age. but only as the reaſon of the foregoing Symtom, The Senſe is, When, or becauſe the Teeth, called *the grinders*, *v.* 3: are looſe and few, whereby both his ſpeech is low and the noiſe which he makes in eating is but ſmall, And this is one great cauſe of his indiſpoſedneſs both to eating and to ſpeaking. Some underſtand this of Concoction, which after a ſort doth grind the Meat in the ſtomach, and in the other parts appointed by God for that work. But that is tranſacted inwardly,and Without all noiſe or ſound. *q* To wit, from his Bed, being weary with Lying, and unable to get ſleep. *r* Either 1. Upon the ſmalleſt noiſe. Which doth not conſiſt with that deafneſs incident to old Men, and deſcribed in the next words. Or rather 2. As ſoon as the Birds begin to chirp, which is early in the morning, whereas Children and Young Men, can lie and ſleep long in the morning. *s* All thoſe Senſes or parts of the Body which are employed in Muſick and Song, as well thoſe which make it, as the parts of and within the Mouth,as thoſe which receive it, to wit, the Ears. *t* ſhall be caſt down from their former excellency; they are become incapable either of making muſick, or of delighting in it.

5 Alſo *when* they ſhall be afraid *u* of *that which is* high *x*, and fears *ſhall be* in the way *y*, and the almond-tree ſhall flouriſh *z*, and the graſhopper ſhall be a burden *a*, and deſire *b* ſhall fail: becauſe man goeth *c* to his long home *d*,and the mourners *e* go about the ſtreets:

u The paſſion of Fear is obſerved to be moſt incident to old Men, of which divers Reaſons may be given. *x* Either 1. Of high things, leſt they ſhould fall upon them. Or rather 2. Of high places, of going up hills or ſtairs, which is very irkſome to them, becauſe of their weakneſs, and wearineſs, and giddineſs, and danger, or dread of falling. And this clauſe,together with the next may be rendred thus, and that agreeably to the Hebrew Text, *Alſo they ſhall be afraid and terrified*, (Two words expreſſing the ſame thing, which is very frequent in the Hebrew,) *of* that which is *high in the way*. When they walk abroad they will dread to go up any high or ſteep places. *y* Leſt as they are walking, they ſhould ſtumble, or fall, or be thruſt down, or ſome infirmity or miſchief ſhould befal them. *z* Their heads ſhall be as full of gray Hairs, as the Almond-tree is of white Flowers. Such Metaphors are not unuſual in other Authors. Hence *Sophocles* calls a gray or hoary Head *flowry*, and again, *covered with white flowers*. *a* If it doth accidentally hop up and reſt upon them, They cannot endure the leaſt burden,being indeed a burden to themſelves. But the words may be, and are by others rendred, *the locuſt* (as the ancient Interpreters, and many others render it; or, as ours, and ſome others, *the graſhopper*,which comes to the ſame thing; for theſe two ſorts of inſects are much of the ſame nature and ſhape,) *ſhall be a burden to it ſelf*. And by the *locuſt* or *graſhopper* may be underſtood either 1. The old Man himſelf, who bears ſome reſemblance to it, in ſhape, by reaſon of the bones ſticking out, in the conſtitution of the Body, which is dry and withering, and in the Legs and Arms which are ſlender, the fleſh being conſumed. Or 2. The Back,which fitly follows after the Head upon which the Almond-tree flouriſhed, in which the ſtrength of the Body lay and which formerly was able to bear great burdens,but now through its weakneſs and crookedneſs, is a burden too heavy for it ſelf. And ſome of the Jewiſh and other Interpreters underſtand this word, which others render *locuſt* or *graſhopper*,to be ſome part of the Body, either the *Back-bone*,or the *head of the Thigh-bone*, or the *Ankle-bone*, any of which may well be ſaid to *be heavy or burdenſome to it ſelf*,when it moves ſlowly and liſtleſly, and not without difficulty and trouble. *b* To wit, of Meats, and Drinks, and Muſick, and other carnal Delights, which are vehemently deſired by men in the heat of their Youth,but are unſavory to old men; of which ſee an inſtance, 2*Sam*: 19: 35. It is true, the former Expreſſions are Metaphorical,but the two next following are proper, and to be underſtood literally,and ſo may this clauſe alſo. *c* Is travelling towards it,and every day nearer to it than other. *d* From this place of his pilgrimage into the Grave, from whence he muſt never return into this world,and into the ſtate and place of the future Life,which is unchangeable and everlaſting.: *e* Either ſuch as were hired to that end,of whom ſee on *Jer*: 9: 17: *Mat*. 9: 23: & 11: 17: or true Mourners, near Relations, and dear Friends, accompanie the dead Corps through the ſtreets to the Grave.

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern *f*.

f This Verſe is to be underſtood either 1. Literally, of the ornaments of Life, ſuch as Chains, and Jewels, and Veſſels of Gold and Silver,and of the inſtruments by which the neceſſary Proviſions and ſupports of Life are conveyed to us,ſuch as Fountains of Water,and *Pitchers,&c.* which may be ſaid to be looſed or broken becauſe they are neglected as uſeleſs things to the dead man. Or rather 2. Allegorically,of thoſe inward parts of Mans Body which are the chief Inſtruments of Life, or Senſe and Motion, and of the vital or animal operations,whether ſuch from which they firſt proceed, or in which they are firſt elaborated & contained,which may fitly be compared to a *bowl*, and *fountain*, or *ciſtern*; or ſuch by which they are derived or conveyed to the ſeveral parts of the Body, which are very conveniently deſigned by the *cord*, and *pitcher* and *wheel*; all which are truly ſaid to be *looſed* or *broken*, i. e. diſſolved, or become uſeleſs and inſufficient for the performance of their ſeveral functions. This in the general. But it ſeems moſt probable that *Solomon*,:who was ſo profound a Philoſopher,and doubtleſs had an accurate knowledge of all the parts of mans Body, and their ſeveral offices and operations,doth by theſe ſeveral Expreſſions deſcribe ſo many, particular parts and offices. By *the ſilver cord* it is generally and moſt probably conceived, that he underſtands the pith or marrow of the back-bone,which comes from the brain,and thence goeth down to the very loweſt end of the Back-bone, together with the Nerves and Sinews, which, as Anatomiſts obſerve,are nothing elſe but the production and continuation of the Marrow. And this is moſt aptly compared to a *cord*, both for its figure, which is very long and round,and for its uſe,which is to draw and move the parts of the Body,and to *ſilver*,both for its excellency and colour: which is white and bright, even in a dead, and much more in a living Body. And this may properly be ſaid to be *looſed*,or *diſſolved*, or *broken*, or *removed*,as others render the word,the ſenſe of all theſe Tranſlations being the ſame,becauſe it is relaxed,or obſtructed,or otherwiſe diſenabled for its proper ſervice. And anſwerably hereunto by *the golden bowl* he underſtands the Membranes of the Brain, and eſpecially that innermoſt Membrane which is called by Anatomiſts, *the pious mother*, becauſe it doth with a motherly care defend the Brain, and aſſiſt and govern its actions, which inſinuates it ſelf into all the parts of the Brain,following it in its various windings and turnings,keeping each parcel of it in its proper place, and diſtinguiſhing and dividing one part from another,to prevent diſorder and miſchief. This is not unfitly called a *bowl*,partly becauſe it is round,and partly becauſe it receives and contains in it all the ſubſtance of the Brain: and a *golden* bowl, partly for its great preciouſneſs and uſefulneſs; partly for its ductility, being drawn out into a great thinneſs or fineneſs,as Gold is capable of being drawn forth into thinner plates than other metals can bear; and partly for its colour, which is ſomewhat yellow, and comes nearer to that of Gold than any other part of the Body doth. And this is well ſaid to be *broken*,as for the reaſon above noted ſo becauſe upon the approach of Death it is commonly ſhrivel'd up,and many times broken. And as theſe two former clauſes concern the Brain, and the animal Powers,ſo the two following clauſes of this verſe reſpect the Spring and ſeat of the vital Powers and Operations, and of the Blood,the great inſtrument thereof, which hath been commonly conceived,and conſequently is here underſtood,to be the Liver,but more truly and certainly is the Heart, which is now known and confeſſed to be the ſource of the blood. And ſo *Solomon* here deſcribes the chief Organs or Veſſels appointed for the Production, and Diſtribution and Circulation of the Blood in Man's Body. For although the Doctrine of the Circulation of the Blood hath lien hid and unknown for very many Generations together, and therefore the honour of Invention of it is juſtly aſcribed to a famous Phyſician of our Country,yet it is not improbably ſuppoſed by ſome, that it was well known to *Solomon*, although after his times it was loſt, as doubtleſs many other thing were, which he wrote concerning *Plants*,and other things. According to this notion *the fountain* here is the right Ventricle of the heart which is now acknowledged to be the ſpring of Life,and of the vital Spirits,and the *pitcher* is the veins which convey the Blood from it to other parts, & eſpecially that arterious Vein, as Anatomiſts call it, by which it is tranſmitted to the Lungs, and thence to the left Ventricle of the Heart, where it is better elaborated,and then by the Pulſe thruſt out into the great Artery, called *Arteria aorta*, and by its branches diſperſed into all the parts of the Body, to give them Life and Vigour, which being done the reſidue of the Blood is carried back by the Veins into the right Ventricle of the Heart, whence it is diſpoſed,as hath been now mentioned, and ſo runs in a perpetual round,unleſs it be obſtructed by ſome diſorder in the Body. And the *ciſtern* is the left Ventricle of the Heart, and the *wheel* ſeems to be the great Artery which is joyned to it,which is very fitly ſo called,becauſe it is the firſt and great inſtrument of this Rotation or Circulation of the Blood, which by its Pulſe is forcibly thruſt out into all the parts of the Body,whence,by various windings and turnings,it returns thither again, and ſo is ſent again upon the ſame journey,which in like manner it performs again and again,as long as Life and Health continue; and when any of theſe parts are diſenabled for the diſcharge of their Offices,then are they fitly ſaid to be broken. The *pitcher* may be ſaid to *be broken at the fountain*,when the Veins do not return the Blood to the Heart, but ſuffer it to ſtand ſtill and cool within them, whence comes that coldneſs of the outward parts, which is a near forerunner of Death. And the *wheel* may be ſaid to *be broken at the ciſtern*, when the great Arteries do not perform their Office of conveying the Blood into the left Ventricle of the Heart, and of thruſting it out thence into the leſſer Arteries, whence comes that ceaſing of the pulſe which is a certain ſign of approaching Death.

*Gen: 3: 19: *Num: 16: 22: & 27: 16 Job 34: 14: Iſa: 57: 16: Zech: 12: 1:

7 * Then ſhall the duſt *g* return to the Earth as it was *h*: and the ſpirit *i* ſhall return unto God *k* * who gave it *l*.

g The Body called *duſt*, both for its original which was from the duſt, and to ſignifie its vile and corruptible Nature, *Job* 4: 19: & 30: 19: *Pſal*: 103: 14. *h* whence it was firſt taken. He alludes to that paſſage, *Gen*: 3: 19. *i* The Soul of man frequently ſo called, as *Gen*: 2: 7 *Pſa*: 31: 5: &c. becauſe it is of a ſpiritual or immaterial Nature. *k* Into his preſence, and before his Tribunal, that there it may be ſentenced to its everlaſting habitations, either to abide with God for ever, if it be approved by him, or otherwiſe to be eternally ſhut out from his preſence and favour. *l* To wit, in a peculiar manner, by his creating Power; for in a general ſenſe *God giveth to every ſeed his own Body*, 1 *Cor*: 15: 38. Hence he is called *the Father of Spirits*, Heb. 12: 9.

*Ch: 1; 2.

8 * Vanity of vanities, ſaith the preacher, all *is* vanity *m*.

m This ſentence wherewith he began this Book he here repeateth in the end of it, partly as that which he had proved in all the foregoing diſcourſe, and partly as that which naturally and neceſſarily followed from both the branches of the aſſertion now laid down *ver*. 7.

‖ Or, *the more wiſe the preacher was* &c. *1 Kin: 4: 32.

9 And ‖ moreover, becauſe the preacher was wiſe *n*, he ſtill taught the people knowledge *o*, yea, he gave good heed *p*, and ſought out *q*, *and* * ſet in order *r* many proverbs *s*.

n Which he affirmeth not out of vain oſtentation; but partly to procure the more credit and acceptance to his Doctrine and Counſel here delivered; and partly to declare his Repentance for his former follies, and Gods great Mercy in reſtoring his Wiſdom to him. *o* As God gave him this Wiſdom, that he might be a teacher of others, ſo he uſed it to that end. Therefore deſpiſe not his Counſel. *p* He did not raſhly and fooliſhly utter whatſoever came into his mind, or mouth, but ſeriouſly pondered both his matter and words. *q* Both by the exerciſe of his own mind, and by reading and learning from others. *r* Or, *directed* or *fitted*. He ſelected ſuch as were moſt uſeful. *s* Excellent and wiſe ſayings, which are oft called *Proverbs*, as was noted before upon the Book of *Proverbs*.

† Heb. *words of delight*.

10 The preacher ſought to find out † acceptable words *t*, and *that which was* written *u was* upright *x*, *even* words of truth *y*.

t Heb. *deſireable* or *delightful*, worthy of all acceptation, ſuch as would miniſter comfort and profit to the Hearers or Readers. *u* By the Preacher in this and his other Books. *x* Heb. *right* or *ſtreight*, agreeable to the Mind or Will of God, which is the rule of right, not crooked or perverſe. *y* Not fables cunningly deviſed to deceive the ſimple, but true and certain Doctrines which commend themſelves to mens own Conſciences or Reaſons; wholſom and edifying Counſels.

11 The words of the wiſe *z are* as goads, and as nails *a* faſtened *b* by the maſters of aſſemblies *c*, *which* are given from one ſhepherd *d*.

z Not of ſecularly or politickly wiſe men, but of the ſpiritually wiſe and holy men of God; of which, and not of the former, this whole context treats. *a* Piercing into mens dull Minds, and hard Hearts, and quickning and provoking them to the practice of all their duties. *b* Which do not only amuſe and ſtartle men for the preſent as the wiſe and grave Counſels of moral Philoſophers frequently do, but make powerful and abiding impreſſions in them; which is the peculiar effect of Gods Word. *c* By the teachers of Gods Church and People, whether Prophets or others, appointed by God for that work. *d* From God, or from Jeſus Chriſt, the great Shepherd and Teacher of the Church in all Ages, by whoſe Spirit the ancient Prophets, as well as other ſucceeding Teachers were inſpired and taught, *Jer*. 3: 15: 1 *Pet*: 1: 11: & 2 *Pet*: 1: 21. And this clauſe ſeems to be added partly as the reaſon of that admirable Harmony and Agreement which is amongſt all the men of God in all ages and places, becauſe they are all taught by one Maſter, and guided by the ſame Hand and partly to oblidge us to the greater Attention and Reverence to all their Doctrines and Counſels, which we are to receive as the word of God, and not of men only, as it is ſaid, 1 *Theſ*. 2. 13.

‖ Or, *reading*.

12 And further, by theſe *e*, my ſon, be admoniſhed *f*: of making many books *there is* no end *g*, and much ‖ ſtudy *h is* a wearineſs to the fleſh *i*.

e By theſe Wiſe Men and their Words or Writings, of which he ſpake in the foregoing verſe. *f* Take your Inſtructions from them for their words are right and true, as he ſaid *v*. 10. whereas the words of other men are falſe, or at beſt doubtful. *g* I could eaſily write many Books and large Volumes upon theſe matters, but that were an endleſs and needleſs work; ſeing things neceſſary to be known & done, lie in a little compaſs, as he informs us in the next verſe. *h* The reading of many Books written by learned Philoſophers about theſe things; which it is more than probable were then extant, though ſince loſt, which alſo *Solomon*, being ſo curious and inquiſitive a perſon, would in all likelihood procure and peruſe as far as he had opportunity. *i* It waſteth a mans ſtrength and Spirits, and yet (which is implied) doth not ſatisfie the Mind, nor ſufficiently recompenſe the trouble and inconvenience to which man is expoſed by it.

‖ Or, *the end of the matter, even all that hath been heard*. *Deut: 6: 2 & 10, 12:

13 ‖ Let us hear the concluſion of the whole matter *k*, * Fear God *l*, and keep his commandments *m*: for this is the whole *duty n* of man.

k The ſum and ſubſtance of all that hath been ſaid or written by wiſe men, ſo far as it is neceſſary for us to know. *l* Which is Synecdochically put here, at it is very frequently in Scripture, for all the inward Worſhip of God, Reverence, and Love, and Truſt, and a Devotedneſs of Heart to ſerve and pleaſe God, and a Lothneſs to offend him, and an Aptneſs to tremble at his Word and Judgements. *m* This is fitly added as a neceſſary effect and certain Evidence of the Fear of God. Make Conſcience of practiſing whatſoever God requires, how coſtly, or troubleſome, or dangerous, ſoever it be. *n* In the Hebrew it is only, *the whole*: it is his whole work and buſineſs, his whole perfection and Happineſs, it is the ſum of what he need either know, or do, or enjoy.

*Rom: 2: 16: & 14: 10: 1 Cor: 4: 5: 2 Cor: 5: 10:

14 For * God ſhall bring every work into judgment *o*, with every every ſecret thing *p*, whether *it be* good, or whether *it be* evil.

o This is added either 1. As a reaſon of what he laſt ſaid, *this is the whole of man*, becauſe all men muſt give an account to God of all their works, and this alone will enable them to do that with joy, and not with grief. Or 2. As another Argument to preſs the foregoing Exhortation, *Fear God, and keep his commandments*, for you muſt be called to judgment about it, *&c.* *p* Not only outward and viſible actions, but even inward and ſecret thoughts.

CANTICLES.

BEfore I come to the Explication of this Book, ſome things muſt be premiſed concerning it. 1. That it was of Divine Inſpiration is ſo clear and certain, that as the Jewiſh Writers note, none ever queſtioned it, although ſome doubted of ſome other of Solomon's *Writings. And the ſame Arguments which prove the Divinity of other Books, are found here, ſuch as the quality of the Pen-man, who was confeſſedly a man inſpired by God; the Excellency and Uſefulneſs of the Matter; the ſacred and ſublime Majeſty of the ſtile; and the ſingular efficacy of it upon the Hearts of ſober and ſerious Perſons, who read it with due preparation; and thoſe other Characters which are commonly known, and therefore it is needleſs here to enumerate. 2. The form of this Book is dramatical wherein ſeveral parts or parcels of it are uttered by, or in the Name of ſeveral Perſons, which are chiefly Four, the Bridegroom and the Bride, and the Friends or Companions of the one, and of the other. Nor is it declared what or when each of them ſpeak, but that is ſecretly couched, and is left to the obſervation of the prudent Reader, as is uſual in Writings of this Nature. 3. The deſign of the Book in general is to deſcribe the paſſionate Loves and happy Marriage of two Perſons, and their mutual Satisfaction therein, and the bleſſed Fruits and Effects thereof. But then it is not to be underſtood carnally concerning* Solomon *and* Pharaoh's *Daughter, as ſome have fancied, although the occaſion of this Love and Marriage may be taken from that, or rather he makes an alluſion to that, but ſpiritually concerning God, or Chriſt, and his Church and People. This is ſufficiently evident from the deſcriptions of this Bridegroom and Bride, which are ſuch as could not with any decency be uſed or meant concerning* Solomon *and* Pharaoh's *Daughter, as when he is brought in like a Country Shepherd,* Chap 1. 7. *and is called his Brides* Brother, Chap. 5. 2. *and when he gives ſuch high and exceſſive Commendations to himſelf, as we ſhall ſee, and when ſhe is made the* keeper of Vineyards *and of* Sheep, *Chap.* 1. 6, 8. *and is ſaid to be ſmitten and abuſed by the Watchmen,* Chap. 5. 7. *and to be* terrible as an Army, *Chap.* 6. 4. *and to be like* Pharaohs Horſes, *and to have* an Head like Carmel, a Noſe like a Tower, Eyes like Fiſhpools, Teeth like a flock of ſheep, *&c. Chap.* 7. 4, 5. *And there are many ſuch like Expreſſions and Deſcriptions, which being applied to them, are abſurd and monſtrous. Hence it follows, that this Book is to be underſtood Myſtically or Alegorically concerning that ſpiritual Love and Marriage which is between God or Chriſt, and his Church, or every believing Soul. And this will be more than probable to any man who ſhall conſider, the following particulars. 1. That the Scriptures both of the Old and New Teſtament are full of* Myſtical *and Allegorical paſſages; which being known and confeſſed, it is needleſs to prove. 2. That the Doctrine of Chriſt, or the Meſſias, and of his being the Head, and Husband, and Saviour of Gods Church or People, was well known, at leaſt to the Prophets, and the wiſe and pious Iſraelites, in the time of the Old Teſtament; whereof we have many manifeſt and unqueſtionable evidences, not only in the New Teſtament. but in the Writings of* Moſes, *in the Books of* Pſalms *and* Proverbs, *and in the Prophets, as hath been noted in part, and will, God aſſiſting be further obſerved in the proper places. 3. That God compares himſelf to a Bridegroom, and his Church to a Bride,* Iſa. 62. 5. *and calls,* *and owns himſelf the* Husband *of his People*, Iſa. 54 5. Hoſ. 2. 16, 19, 20. *In which places, by comparing theſe with many other Texts of Scripture, by* God, *or the* Lord *is meant Chriſt, the Second Perſon in the God-head, who then was to come down, and ſince did come from Heaven to Earth, for the conſummation of that eternal project of Marriage between God and his People. which alſo is fully confirmed by writings of the New Teſtament which were deſigned for the Explication of the Old, in which Chriſt is Expreſly declared to be the Bridegroom or Husband of his Church, as* Mat. 9. 15. & 22. 2. John 3. 29. 2 Cor. 11. 2. Eph. 5. 23. Rev. 19. 7. & 21. 2. & 22. 17. 4. *That the 54th* Pſalm, *which is a kind of abridgment of this Book, although it had its riſe from, or alludes to the* Marriage *between* Solomon *and* Pharaoah's *Daughter, was written concerning the Meſſias, as all Interpreters, both Chriſtian and Jewiſh agree, and concerning the myſtical Marriage between Chriſt and his Church; of which ſee my notes upon that* Pſalm. *From theſe conſiderations, and many others which might be ſuggeſted, and which will offer themſelves to our thoughts from ſeveral paſſages of it, it is ſufficiently manifeſt, that the main ſcope and buſineſs of this Book is to deſcribe the mutual Love, Union and Communion which is between Chriſt and his Church in the various conditions to which it is liable in this World as in the ſtate of Weakneſs, and Deſertion, and Perſecution from fooliſh Shepherds, and the like,* Chap. 1. 6, 7. & 3. 1, 2, 3, 4. & 5. 2, 7, &c. *Moreover it is to be conſidered, that* Solomon *doth here vary his Speech, ſometimes ſpeaking of the Church in general, as on Perſon or Body; and ſomtimes of the particular Members of it, or of ſeveral Believers, both of ſuch as really and ſincerely are ſo, or ſuch as profeſs to be ſo, and of their various diſpoſitions and conditions. And hence comes the difference of Perſons here mentioned, the Mother, or Spouſe, and the Children, or Daughters of* Jeruſalem, *Sixty Queens, and Eighty Concubines, ſome that are Strangers to the Bridegroom, and ſome that are well acquainted with him,* &c. *Theſe things being premiſed will give great light to the ſeveral paſſages of this Book.*

CHAP. I.

A deſcription of the earneſt longing of the Church after Chriſt, 1—4. *A confeſſion of her deformity; Prayeth for direction,* 5——7. *Chriſts direction and command,* 8. *He ſheweth his love to Her both for her ſtrength and comelineſs,* 9, 10. *and giveth her gracious promiſes,* 11. *The Churches commendation of Chriſt both for the ſweetneſs of Fellowſhip with him, and the excellency of Ordinances,* 12——17.

THe ſong of ſongs *a*, which is Solomons *b*.

a The moſt excellent of all Songs, whether compoſed by prophane or Sacred Authors, by *Solomon*, or by any other. So this Hebrew Phraſe is underſtood in other caſes, as the *holy of holies* ſignifies the moſt holy; and the higheſt King is called *King of Kings*; and there are multitudes of ſuch inſtances, as hath been oft obſerved. And ſo this might well be called, whether you conſider the Author of it, who was a great Prince, and the wiſeſt of all mortal Men, the two *Adams* only excepted; or the Subject of it, which is not *Solomon*, but *a greater than* Solomon, even Chriſt, and his Marriage with the Church, as hath been noted; or the Matter of it, which is moſt lofty and myſterious, containing in it the greateſt and nobleſt of all the myſteries contained either in the Old or the New Teſtament; moſt pious and pathetical, breathing forth the hotteſt flames of Love between Chriſt and his People, moſt ſweet and comfortable, and uſeful to all that read it with ſerious and Chriſtian Eyes. Nor is it the worſe becauſe prophane and wanton Wits abuſe it, and endavour to faſten their abſurd and filthy ſenſes upon ſome paſſages in it. The truth is, this Book requires a ſober and pious, not a laſcivious and fooliſh Reader: for which reaſon ſome of the ancient Hebrews adviſed young men to forbear the reading of it, till they were Thirty years old. *b* Which was compoſed by *Solomon*: but whether before his Fall, or after his Repentance, is not eaſie to determine, nor neceſſary to be known.

*Ch. 4. 10.
† Heb. *thy loves.*

2 Let him kiſs me with the kiſſes of his mouth *c*: * for † thy love *d is* better than wine *e*.

c The beginning of this Book is abrupt, and may ſeem diſorderly; but is very ſuitable to, and uſual in Writings of this nature, wherein things are not related in an hiſtorical and exquiſite order, but that which was firſt done is brought in as it were accidentally after many other paſſages; as we ſee in *Homer*, and *Virgil*, and in the Greek and Latine Comedians. Theſe are the words of the Spouſe, as all acknowledge, wherein ſhe breatheth forth her paſſionate Love to the Bridegroom, whom ſhe doth not name but only intimate by the Pronoun Relative, *him*, which is here put without and for the antecedent, as *Pſa.* 87 1. & 114. 2. *John* 20. 15. Which manner of Expreſſion ſhe uſeth becauſe it was needleſs to name him, as being ſo well known to the perſon, or perſons, to whom ſhe ſpeaks and being the only perſon who was continually in her thoughts and ſpeeches. By *kiſſes*, which were the uſual tokens of Love and good-will, ſhe means nothing elſe but the communications and manifeſtations of his Love and Favour to her, as the following clauſe explains this; his Graces and Comforts breathed into her from the mouth and Spirit of Chriſt. *d* This ſudden change of the perſon is frequent, eſpecially in ſuch pathetical diſcourſes. Firſt ſhe ſpeaks of him as abſent, and at a diſtance, but ſpeedily grows into more acquaintance with him, and by ardent deſire and faith, embraceth him as preſent. *e* Than the moſt delicious meats or drinks, or than all ſenſual delights, this one kind being Synecdochically put for all the reſt, as it is *Eſt.* 5. 6. *Job* 1. 13. *Prov.* 9. 2. *Eccl.* 2. 3.

3 Becauſe of the ſavour of thy good ointments *f*, thy name *g is* as ointment poured forth *h*, therefore do the virgins *i* love thee.

f Becauſe of thoſe excellent Gifts and Graces of Gods Spirit wherewith thou art repleniſhed, and which flow from thee upon thy Members. *g* Either 1. Thou thy ſelf, *Names* being oft put for Perſons, as *Acts* 1. 15. *Rev.* 3. 4. Or rather 2. Thy fame or report, the very mention of thee, and all thoſe things by which thou makeſt thy ſelf known to men, thy Word, and particularly thine offers and promiſes of Pardon and Salvation made to ſinners, and all thy works, both ordinary and miraculous, eſpecially that great work of Redemption. *h* Moſt lovely and acceptable, and refreſhing. *i* Called *the companions* of the Bride, *Pſa.* 45. 14. particular believers, who are called *Virgins*, 2 *Cor.* 11. 2. *Rev.* 14. 4. who have their ſenſes exerciſed to perceive this ſweetneſs and fulneſs of Chriſt.

*Joh. 6. 44.
*Pſ. 45. 14, 15.
|| Or, *they love thee uprightly.*

4 * Draw me *k*, we *l* will run after thee *m*: the king *n* * hath brought me *o* into his chambers *p*: we will be glad and rejoice in thee *q*; we will remember *r* thy love more than wine: || the upright *s* love thee.

k By thy Grace and holy Spirit effectually enclining my Heart to come unto thee, as this Phraſe implies, *Jer*: 31: 3: *Hoſ*: 11: 4: *Joh*: 6: 44: 45. As thou haſt outwardly called and invited me, ſo do thou inwardly move me, who am naturally averſe and backward to follow thee. *l* Both I thy Spouſe, and the Virgins my Companions. And this change of number teaches us that the Spouſe in this Book is one great Body, conſiſting of many Members, of whom therefore he ſpeaks ſometimes in the ſingular, & ſometimes in the plural number. *m* Will follow thee readyly, and chearfully, and ſwiftly; which is oppoſed to her former ſluggiſhneſs and liſtleſneſs. We will not receive thy Grace in vain, but will improve it, and co-operate with it, and ſtir up all our ſtrength to ſerve and obey thee. *n* Chriſt, my Husband and Lord, the King of his Church, as he is oft called, the King of Kings &c. *o* Heb. *hath cauſed me to come*, by drawing me as I deſired. He hath anſwered my prayer. *p* Where I may moſt freely and familiarly converſe with him, and enjoy him. He hath taken me into intimate communion with himſelf. Theſe *Chambers* ſeem to note either 1. Thoſe heavenly Manſions into which Believers are ſometimes ſaid to be brought, even in this Life, as *Eph.* 2. 6. becauſe they have a lively Faith, and a well grounded Hope and Aſſurance, and ſome comfortable foretaſtes of that bleſſed State. Or rather 2. Thoſe places and conditions upon Earth, in which they enjoy the ſpecial favour and fellowſhip of God in Chriſt, as the publick Aſſemblies in which Chriſt is in a peculiar manner preſent, *Mat.* 18. 20. where his Word and Ordinances are diſpenſed, and where he poureth forth his Spirit and Bleſſings, and ſpeaks great Peace, and gives forth his Loves unto his People. Yea even the private Cloſets, wherein Believers enjoy much of Chriſt by Prayer, and Praiſe, and Reading, and Meditation, are ſuch Chambers alſo: For it is not the Place, but the State, or Priviledge, which is here ſignified, and which is conſiderable. *q* Or, *For thee*, in, or for, thy Love and Favour to us, which is the principal cauſe of our Joy. *r* Or, *commemorate* or *celebrate*. This ſhall be the matter of our Thoughts and Diſcourſes. *s* Thoſe chaſte and ſincere Virgins mentioned *v.* 3. who are here oppoſed to hypocritical Profeſſors.

5 I *am* black *t*, but comely *u*, O ye daughters of Jeruſalem *x*, as the tents of Kedar *y*, as the courtains of Somon *z*.

t It might be objected who art thou, that thou ſhouldeſt have or pretend to ſuch a Royal Bridegroom, and ſuch Honours and Favours? To this the Church anſwers, I confeſs, as to my ſelf, and outward appearance in the Eyes of the World, I have not that Pomp and Beauty which Men admire, but *am black*, contemptible and deformed, both for my own Infirmities and Diſorders, and for the ſcandals of ſome of my own Members, and for the Reproaches and Perſecutions of worldly men. She aludes to the complexion of *Pharaoh*'s Daughter, who was black. *u* Yet I am *glorious within*, *Pſa.* 45: 13: and comly through the Beauty which my Husband hath put upon me, by his Graces and Bleſſings conferred upon me, ſuch as Juſtification and Sanctification, &c. *x* By which ſhe underſtands particular Believers, whoſe *Mother* Jeruſalem is called, *Gal*: 4: 26: who had joyned themſelves to her, eſpecially young Converts and weak Chriſtians, who were ſtartled and offended at the contemplation of her blackneſs. *y i. e.* Of the wild *Arabians*, the Poſterity of *Kedar*, Gen: 25: 13. who dwelt in Tents, which were black and uncomely, both in themſelves, and by the injuries of the weather, to which they were conſtantly expoſed. *z* As the Hangings wherewith *Solomon*'s Houſe, was furniſhed, which none can doubt that they were moſt beautiful and glorious. So theſe two laſt clauſes anſwer to the two firſt, and that in the ſame order in which they lie.

6 Look not upon me *a* becauſe I *am* black, becauſe the ſun hath looked upon me *b*, my mothers children *c* were angry with me *d*; they made me the keeper of the vineyards *e*, *but* mine own vineyard have I not kept *f*.

a With wonder and diſdain, becauſe of my blackneſs, as it follows. *b* My blackneſs is not eſſential, and inſeparable, but chiefly cauſed by the ſcorching beams of the Sun, *i. e.* of ſore Perſecutions and Tribulations, which by Gods permiſſion have befaln me, which are repreſented by the Sun, *Mat*: 13: 6, 21. *c* Falſe Brethren, who pretend that the Church is their Mother, when their Actions demonſtrate, that God, the Husband of the Church, is not their Father; hypocritical Profeſſors, who are, and ever were, the keeneſt Enemies to the true Church and People of God, *Iſa*: 66: 5: *Gal*: 4: 29: falſe Teachers, and their followers, who by their corrupt Doctrines, and Diviſions, and Contentions, which they raiſe, bring great miſchief to the Church. See 2 *Cor*. 11: 26: *Gal*: 2: 4. *d* Or, *fought againſt me*, as the ancients render it, and ſo marred my Beauty. *e i. e.* Of their vineyards, for to theſe ſhe oppoſeth her own, in the next clauſe. Having prevailed againſt me, they uſed me like a ſlave, putting me upon the moſt diſhonourable and troubleſom ſervices, ſuch as the keeping of the Vineyards was eſteemed, 2 *King*. 25: 12: *Iſa*: 61: 5: *Mat*: 20: 17. *f* They gave me ſuch a full and conſtant employment in their drudging work about their Vineyards, that they left me no time to mind my own; they hindred me from doing my own duty, and from minding my own concerns. And therefore it is no wonder; if in this poſture and condition I be uncomely and ſcorched by the Sun. But becauſe Churches or Societies of Profeſſors of Religion, whether good or bad, are oft called *Vineyards*, as *Deut.* 32. 32. *Pſal.* 80. 8. *Iſa.* 5. 1, 2, 7. this and the foregoing clauſe may be thus underſtood, that they endeavour to ſeduce and corrupt the Church with falſe Doctrines, and Superſtitious, or Idolatrous Worſhip, & to oblige her to countenance and maintain them, and thereby diſturbed and hindred her from her proper work, which was the propagation and advancement of the true Doctrine & Worſhip in particular Aſſemblies and Perſons, belonging, or to be brought in to her.

7 Tell me, O thou whom my ſoul loveth *g*, where thou feedeſt *h*, where thou makeſt *thy flock* to reſt at noon *i*: for why ſhould I be || as one *k* that turneth aſide *l* by *m* the flocks of thy companions *n*.

|| Or, *as one that is vailed.* 2 Sam. 15: 30.

g Notwithſtanding all theſe Diſcouragements and Afflictions which I ſuffer for thy ſake, and for my Love to thee. Being reproached and perſecuted by others, I flee to thee, O my only Refuge and Joy, and I beg direction and help from thee. *h* Underſtand *thy flock*, as *Gen.* 29. 7. & 37. 16. Seing falſe Teachers and Churches bear thy Name, *Mark* 13. 21, 22. and thy true Church ſometimes lies hid, *Rev.* 12. 14. diſcover to me which is thy true Church, and which are thoſe Aſſemblies and People where thou art preſent, and where thine Ordinances are diſpenſed in purity and power, and where thou doſt and wiltſt *command the bleſſing, even Life for evermore*, as it is expreſſed, *Pſa.* 133. 3. that I may joyn my ſelf to them. This is the requeſt of particular Believers. For it muſt be minded, as that which will be uſeful to explain many difficulties in this Book, that the Church in this Book is ſometimes conſidered, and ſpeaketh, or is ſpoken of as one entire Body, and ſometimes with reſpect unto and in the name of her particular Members, and that promiſcuouſly; and, in which of theſe capacities each place is to be undetſtood, is left to the prudent and diligent Reader to gather out of the words and Context. *i* In the heat of the day, when the Shepherds in thoſe hot Countries uſed to carry their flocks into ſhadowy places. Whereby he means the time of hot perſecution, when it is hard to find and diſcover the true Church, partly becauſe ſhe is deformed by it, and partly becauſe ſhe is obſcured and driven into the Wilderneſs, as is ſaid, *Rev.* 12. 14. *k i. e* Be really one, the particle, *as* being here a note of truth, as it is in many other places. Why wilſt thou by withdrawing thy ſelf from me, and denying thy direction to me, ſuffer me, or give occaſion to me to be ſuch a one? *l* Or, *a wanderer*, or *vagabond*, like a neglected and forelorn Creature expoſed both to cenſure and danger from both which it belongs to thee, my Husband, to protect and ſave me. *m* Or, *about*, or *towards*, as this particle is elſewhere uſed. *n* The aſſemblies of corrupt and falſe Teachers and Worſhippers, by which I am like to be enſnared, if thou doſt foreſake me. Theſe he calls Chriſts *Campanions*, partly becauſe they profeſs the name of Chriſt, and their conjunction with him in Gods Worſhip; and partly becauſe they ſet themſelves up in Chriſts ſtead, and uſurp his Power in delivering and impoſing their own Laws and Doctrines upon mens Conſciences, and behave themſelves like his equals or companions, not as becometh his Subjects.

8 If thou know not *n*, * O thou faireſt among women *o*, go thy way forth by the footſteps of the flock *p*, and feed thy kids *q* beſide the ſhepherds tents *r*.

*Ch: 5: 9: & 6: 1:

n To wit, where I feed my Sheep. For this is Chriſts anſwer to his Spouſe or People. *o* Though thou art black in thine own and others Eyes, yet thou art very beautiful and amiable to me, as being waſhed white in my Blood, and beautified with my Gifts and Graces. *p* Obſerve and follow the paths which my Sheep had trodden before thee, of my faithful Servants, *Abraham*, and others, whoſe Examples are propounded for our Imitation, *Rom.* 4. 12. *Heb.* 6. 12. For the Church in all Ages is one and the ſame, and there is but one way for the ſubſtance, in which all the Saints from the beginning to the end of the World do walk, *Chriſt* being *yeſterday and to day, and the ſame for ever*, Heb. 13. 8. and *the Lamb ſlain from the foundation of the World*, Rev. 13. 8. *q* Take care for the feeding or teaching of all, and eſpecially of young and weak Chriſtians, who do and ſhall aſſociate themſelves to thee, whom the Holy Ghoſt calls *Lambs*, *John* 21. 15, 16. as here *Kids*. For although grown and wanton *Goats* are commonly uſed in Scripture in a bad ſenſe, yet the *Kids* of the *Goats* do ſometimes note Believers, as *Iſa.* 11. 6. and *Kids* were among thoſe Sacrifices which repreſented Chriſt, *Heb.* 9. 12, 13, 14. *r* Under the Conduct, and according to the inſtruction of my Faithful Shepherds, or Paſtors, firſt and chiefly thoſe who have gone before thee, the Prophets and Apoſtles, and after, and in ſubordination to them, and to their Writings, others whom I ſhall raiſe from time to time to feed my People with Wiſdom and Underſtanding.

9 I have compared thee *s*, * O my love, to a campany of Horſes in Pharaohs chariots *t*.

*Ch: 2: 2, 10, 13: & 4: 1, 7: & 5: 2: & 6: 4: Joh: 14: 15:

s Heb. *I have made thee like*; which may be underſtood either 1. Verbally, by comparing. Or 2. Really, by making a real reſemblance in Quality or Condition. *t* Either 1. For comlineſs; for an Horſe is a very ſtately and beautiful Creature, and the Egyptian Horſes were preferred before others, 1 *King* 10. 28. *Iſa.* 31. 1. and *Pharaohs* own Chariot-Horſes were doubtleſs the beſt of their kind. Or 2. For excellent order and uſefulneſs as thoſe Horſes did equally and orderly draw the Chariot, and carry *Pharaoh* with eaſe and ſpeed whether he deſigned to go. Or rather 3. For ſtrength and courage, to overcome all thine Enemies. For Horſes are famous for that property, *Job* 39. 21, &c. And the ſtrength of the Battel was then thought to conſiſt very much in Horſes, *Prov.* 21. 31. and Chariots, and eſpecially in a Company or Multitude of them. And the Church in this Book is repreſented not only as fair and beautiful, but alſo as *terrible* to her enemies, *Cant.* 6. 10. Compare *Rev.* 19. 11, 14.

10 * Thy cheeks are comely with rows *of jewels u*, thy neck *x*, with chains of gold *y*.

*Ezek: 16: 11, 12, 13.

u Which being faſtened to the Heads of Brides, uſed to hang down upon, and to adorn their Cheeks, according to the manner in thoſe times. He mentions the *Cheeks* as the chief ſeat of Beauty: and he intimates that the Churches Beauty is not natural, nor from her ſelf, but from the jewels wherewith Chriſt adorns her. *x* Which is mentioned as another viſible part and ſeat of Beauty, *Hoſ.* 10. 11. But to accommodate every part and ornament named in this Book, to ſome particular thing in the Church, ſeems to have more of Curioſity and Artifice than of ſolidity and uſe. *y* Whereby, as well as by *the rows of jewels*, he may ſeem to deſign all thoſe perſons and things wherewith the Church is made beautiful in the Eyes of God, and of men, ſuch as excellent Miniſters, and Saints, righteous Laws, holy Ordinances, and the Gifts and Graces of Gods Spirit all which are given by God to the Church, and are her beſt ornaments.

11 We *z* will make thee borders of gold, with ſtuds of ſilver *a*.

z I thy Bridegroom, with the co-operation of my Father, and of the holy Spirit. Such plural Expreſſions are ſometimes uſed in Scripture concerning one God to note the plurality of Perſons in one Divine Eſſence, as hath been noted upon *Gen.* 1. 26. and elſewhere. *a* Beautiful and honourable Ornaments, ſuch as thoſe *v.* 10. Variety of Expreſſions are uſed to ſignifie the various kinds and Improvements of the Gifts & Graces which are beſtowed by Chriſt upon the Church. The Phraſe here uſed may be compared with that of *Apples of gold in pictures of ſilver*, Prov. 25. 11.

12 While the king *b ſitteth* at his table, *c* my ſpikenard *d* ſendeth forth the ſmell thereof *e*.

b My Royal Husband. *c* Either 1. With the ſpirits of juſt men and bleſſed Angels in heavenly Glory, to which Chriſt was advanced after his ſufferings, and from which he poureth down his Spirit upon his People. Or rather 2. With me in his Goſpel and Ordinances, in which Chriſt entertaineth his People, and is in a ſpecial, and gracious, and glorious manner preſent with them, *Mat.* 18. 20. & 28. 20. which alſo is oft repreſented in Scripture under the notion of a Feaſt or Banquet, of which ſee *Prov.* 9. 1, 2, 3, 5. *Iſa.* 25: 6. *Mat:* 8: 11: & 22: 12: 1 *Cor:* 10: 21. *d* The Graces of his Spirit conferred upon me, and drawn forth by his powerful preſence, which is here compared to thoſe ſweet Ointments which the Maſter of the Feaſt cauſed to be poured out upon the Heads of the Gueſts, of which ſee *Mark* 14: 3. *Luke* 7: 38: in which Ointments Spikenard was a chief ingredient. *Joh:* 12: 2, 3. *e* Which notes the exerciſe and manifeſtation of her Graces, which is a ſweet ſmelling ſavour in the noſtrils of her Husband, and of her Companions.

13 A bundle of mirrhe *f is* my beloved unto me *g*; he ſhall lie all night betwixt my breaſts *h*.

f Or, *a bag of myrrhe*, in which there was a conſiderable quantity of the Gum which droppeth from the Myrrh-Tree. Myrrhe is bitter to the taſte, but ſweet to the ſmell, and therefore was ever reckoned amongſt the beſt perfumes. See *Exod.* 30: 23: *Pſa:* 45: 8 *Joh.* 19: 39: *g* He is moſt precious and comfortable to me, and the Author of my ſweet ſmell laſt mentioned. *h* In the place where bundles or bags of Myrrhe, or other perfumes hang down, being faſtened about their Necks, which yet were taken away, and laid aſide by night. But the Church intimates that ſhe will not part with Chriſt, neither day nor night. Or this Phraſe may note the Churches intimate Union with, and hearty Affection unto Chriſt.

14 My beloved *is* unto me, *as* a cluſter of || camphire *i* in the vineyards of Engedi *k*.

|| Or, *cypreſs*.

i Or, *Cypreſs*, as others render it. It was an odoriferous plant growing in Vineyards, and ſome think that it was a moſt pleaſant kind of Vine, like that which bears Muſcatella Grapes; yea ſome very learned men underſtand it of that Plant which dropped balm, which grew in, or near, the place here ſpecified, as is affirmed not only by the Jews, but alſo by Pagan Writers; as *Diodorus* and *Trogus*. Nor are we concerned to know which or what it was; it being confeſſed and evident, that it was ſome pleaſant and grateful Plant, and that it ſets forth that great delight which the Church hath in the enjoyment of Chriſt. *k* A pleaſant and well watered place in the Tribe of *Judah*, *Joſ:* 15. 62. *Ezek:* 47: 10: where there were many pleaſant Plants, whence it was called *Hazazon Tamar*, 2 *Chron:* 20: 2.

15 * Behold, thou art fair, || my love, behold, thou *art* fair *l*, thou *haſt* doves eyes *m*.

*Ch. 4: 1: & 5: 12: || Or, *my companion.*

l This is the Speech of Chriſt. The words are doubled, partly to note the certainty of the thing, notwithſtanding her mean and modeſt opinion of her ſelf, and partly to manifeſt his high eſteem and fervent affection for her, and to aſſure her, that notwithſtanding all her infirmities, he was very well pleaſed with her. *m* Which are 1. Comely and pleaſant. 2. Modeſt and humble, not lofty, as the looks of ſome other Creatures are. 3. Mild and harmleſs, not fierce and fiery, not looking and watching for prey, as the Eyes of ravenous Birds are, 4. Chaſt and faithful looking only to their Mates: ſo that *if any of them caſt a luſtful eye upon another, her companions are enraged againſt her, and quickly tear her in pieces*; as ſome natural Hiſtorians write. And ſuch are the Churches Eyes ſaid to be. And by *the Eyes* he ſeems to deſign partly her Looks, and outward behaviour or Converſation, and partly and chiefly the inward diſpoſition of her Mind, which is commonly diſcovered, and in Scripture is oft ſignified by the Eye, in which ſenſe we read of *an evil Eye*, Prov: 23: 6: Mat. 6: 23: of *a bountiful Eye*, Prov: 22: 9: of *a ſingle Eye*, Luk 11: 34: of *a proud* or *lofty Look*, all which ſignifie ſuch tempers of Mens Minds.

16 Behold, thou *art* fair, my beloved *n*, yea pleaſant *o*: alſo our bed *p is* green *q*.

n The Church here again ſpeaks, and retorts Chriſts words upon himſelf, if I am fair, it is only by thy Grace, and favourable acceptation; thou, and thou only art fair indeed, thy beauty is exquiſite and perfect. *o* As thou art beautiful in thy ſelf, ſo thou art amiable and pleaſant in thy condeſcenſion to me, and converſe with me, in communicating thy bleſſed Counſels, and Graces, and Comforts to me. *p* Either 1. upon which we ſit at meat, as the manner then was, *Eſt.* 1. 5, 6. *Ezek:* 23: 41. Or rather 2. Upon which we lie, our nuptial Bed: for the Union and communion between Chriſt and his Church is here repreſented under the notion of Marriage. And accordingly the Bed ſeems to denote the place or places where the Church enjoyeth ſweet fellowſhip with Chriſt, by his Spirit accompanying his Ordinances, and imparting his Merits and Graces, and Comforts to her. *q* Is pleaſant, as that colour is to the Eye; is prepared for us, being adorned with green Garlands, or Boughs, and Herbs, as the manner ſeems to have been with Country Brides, ſuch as the Spouſe in this Book is repreſented to be. Or, as others, both ancient and later Interpreters, render it, is *flouriſhing*, *i. e.* fruitful. So it is an happy preſage, that the Church ſhould not be barren, but bring forth many Children to Chriſt; of which ſee *Iſa*: 54: 1: &c. By theſe and the following words, the Church invites Chriſt to her Bed and Houſe, where ſhe may freely and fully enjoy ſpiritual Communion with him.

|| Or, *galleries*.

17 The beams of our houſe *are* cedar *r*, *and* our || rafters *s* of firre *t*.

r Not only ſtrong and incorruptible, but alſo fragrant and delightful. Though I am in my ſelf but a mean and ruſtick perſon, yet the Houſe to which I invite thee, and where thou and I ſhall dwell together, is, by thy favour, built with Cedar. Whereby is here ſignified the ſtability of Gods Church upon Earth, which is called *God's Houſe*, 1 Tim. 3: 15: and the firmneſs and ſureneſs of Gods Word and Promiſes. *s* The leſſer Beams. Or, as it is rendred in our Margent, and by others, *Galleries*, wherein we may walk. *t* Or, as the ancients and others render it, *of Cypreſs*, which was uſed in buildings, which alſo was ſtrong and fragrant, and therefore ſuits well with Cedars.

CHAP. II.

The excellency of the Majeſty of Chriſt, 1, *and of his Church*, 2. *The benefits which the Church receives from him*, 3. *Chriſt's love to his Church*, 4. *The Church ſick of love; her Prayer for help*, 5. *His care for her in this condition* 6. *The Hope and Calling of the Church*, 10——13. *Chriſt's care of the Church*, 14, 15. *The Profeſſion of the Church, her Faith and Hope*, 16, 17.

I *Am* the roſe of Sharon; *and* the lilly of the valleys *a*.

a Theſe are the words either 1. Of the Spouſe, continuing her diſcourſe. Or rather 2. Of the Bridegroom, drawing forth the Churches Affections to him. He compares himſelf to the *Roſe* and *Lilly*, for fragrancy and beauty. Nor is it in the leaſt degree indecent, that Chriſt ſhould thus commend himſelf, partly becauſe his excellency is ſo tranſcendently great, that he is free from all ſuſpicion of Vanity and Self-flattery; and partly becauſe it is ſuitable to the ſtile of ſuch Writings, and to the preſent deſign of recommending himſelf to the affection of his Spouſe. He mentions *the Roſe of Sharon*, which was a very fruitful Place, as is evident from 1 *Chron*. 27: 29: *Iſa*; 33: 9: & 65: 10. and famous for Roſes, as may ſeem probable from *Iſa*: 35: 1, 2. Or, as others tranſlate it, *the Roſe of the field*, which may note that Chriſt is not only pleaſant and beautiful, but free and communicative, offering himſelf to all that come to him. The *Lilly* is a beautiful and glorious Creature, *Mat*: 6: 29: eſpecially to one who beholds it through a magnifying Glaſs. He ſaith, *The Lilly of the valleys*, becauſe they grew and flouriſhed beſt in ſuch low and wateriſh grounds.

2 As the lilly among the thorns *b*, ſo *is* my love among the daughters *c*.

b Compared with Thorns, which it unſpeakably exceeds in Glory and Beauty. *c* So far, and much more, doth my Church or People excel all other Aſſemblies or People. The title of *Daughter*, is oft given to whole Nations; whence we read of the *Daughter of Babylon*, and of *Egypt*, and of *Edom*, &c. *Iſa*. 47: 1. *Jer*: 46: 11: *Lam*. 4: 21: Theſe are Chriſt's words, to which the Spouſe makes the following Reply. And it is obſervable here, that as Chriſt is here repreſented as a Shepherd, and the Spouſe as a Country Virgin, ſo the ſimilitudes here uſed are agreeable to that eſtate.

3 As the apple-tree *d* among the trees of the wood *e*, ſo *is* my beloved among the ſons. † I ſat down under his ſhadow *f* with great delight, and his fruit *g was* ſweet to my † taſte.

† Heb. *I delighted and ſat. down*, &c.
† Heb. *palate*.

d Whoſe fruit is very pleaſant and wholſome. *e* Which are either barren, or bear ungrateful and worthleſs fruit. *f* Being weary and heavy laden with manifold ſins and troubles, inward and outward, I confidently repoſed my ſelf under his Protection (which is commonly ſignified by a *ſhadow*, as *Iſa*: 4: 6. & 25: 4, &c.) and by him was defended from the ſcorching heat of Gods Wrath, and from the Curſe of his fiery Law, and from the miſchief or hurt of all ſorts of diſtreſſes. *g* The benefits which I received by him, the clear, and full, and certain knowledge of Gods Will, and the way of Salvation, Adoption, and Remiſſion of Sins, Faith and Repentance, and all manner of Grace, and Aſſurance of Glory. Thus he was to me both a *Sun, and a ſhield*, as is ſaid, *Pſal*: 84: 11.

4 He brought me to the † banqueting houſe *h*, and his banner over me *i* was love *k*.

† Heb. *houſe of wine*.

h Heb. *Houſe of wine*, or, by a common Synecdoche, of feaſting. By which he underſtands the places in which, or the means and inſtruments by which Believers receive the Graces and Bleſſings of Chriſt, to wit, the Holy Scriptures, Miniſters, and Publick Aſſemblies, and all Chriſts Inſtitutions. *i* Or, *to*, or *towards me*, by the lifting up or diſplaying whereof I was invited and encouraged to come in to him, and to liſt my ſelf under him, as Soldiers are by the lifting up of a Banner or Enſign, of which ſee *Iſa*: 11: 10: and 49: 22. *k* The Love of Chriſt crucified, which, like a Banner, is diſplaid in the Goſpel, whereby Sinners are drawn and engaged to come to Chriſt, ſee *Joh*. 3: 14: and 12: 32: 2 *Cor*: 5: 14: The Motto or Device of Chriſts Bannner was not like thoſe of other great Generals, a Lion, or Leopard or Eagle, but *Love*, by which alone Chriſt made all his Conqueſts.

5 Stay me *l* with flagons *m*, † comfort me with apples *n*; for I *am* ſick of love *o*.

† Heb. *ſtrew me with apples*.

l Or, *Support me*, keep me from ſinking or fainting. The Spouſe ſpeaks this to her Bride-maids, *the daughters of Jeruſalem*, as it is expreſſed *v*. 7. or to the ſervants or Friends of the Bridegroom there waiting, and to the Bridegroom himſelf; as a perſon ready to faint cries to any or all that are near to him, or her, for help. *m* With Wine, which is a good cordial, *Pſal*: 104: 15: *Prov*: 31: 6, 7: and which was there preſent, *v*. 4. *Flagons* are here, and 1 *Chr*: 16: 3: put for *Flagons of Wine*, as it is fully expreſſed, *Hoſ*: 3: 1. or for the Wine contained in them, as the *Cup* is put for Wine, *Luke* 22 20: by a common Metonymy. *n* With oderiferous Apples, ſuch as Pomgranates, or the like, the ſmell whereof was grateful and uſeful to perſons ready to faint. By theſe Metaphors underſtand the application of the Promiſes, & the comfortable and quickning influences of the Spirit. *o* Either 1. With tranſports of joy, which ſomtimes cauſes a fainting of the Spirits as *Gen*: 45. 26. 1 *Kin*: 10: 5. Or 2. With grief for his departure from her, of which we read, *Ch*: 3: 1, 2: or for fear of it. Or rather 3. With ardent deſire of a ſtricter Union, and clearer diſcoveries of his Love, and perfect and uninterrupted communion with him in Glory. That ſickneſs is ſometimes the effect of Love hath been oft obſerved by Phyſicians.

6 * His left hand || *is* under my head *p*, and his right hand || doth embrace me.

* Cha. 8: 3.
|| Or, *was*.
|| Or, *did*.

p As a pillow for me to reſt upon. No ſooner did I cry out for help, but he was at hand to ſuccour me, and did manifeſt his tender Care and dear Love to me.

7 † * I charge you *q*, O ye daughters of Jeruſalem *r*, by the roes, and by the hinds *s* of the field *t*, that ye ſtir not up, nor awake *u my* love *x*, till he pleaſe *y*.

† Heb. *I adjure you*.
* Ch. 3. 5. & 8: 4.

q This verſe is ſpoken either 1. By the Bridegroom, who having repoſed the ſick Church in his Arms, chargeth them not to diſturb her, *till ſhe pleaſe*, as the laſt clauſe in this caſe muſt be rendred. Or rather 2. By the Bride, as may be gathered, 1. From the connexion becauſe both the foregoing and following words are hers. 2. Becauſe it was more decent for the Bride than for the Bridegroom to give this charge to the Bride-maids, *the daughters of Jeruſalem*; and therefore in all places in this Book, where they are mentioned, the perſon ſpeaking to them is the Bride, and not the Bridegroom, and particularly *Ch*: 3: 5: & 8: 4: where this verſe is repeated, and is confeſſedly and evidently ſpoken by the Spouſe. *r* My Bride-maids, Friends, and Members, over whom I have Authority. *s* Either 1. By the kindneſs you have to thoſe pretty and amiable Creatures, as you would not injure nor diſturb them, nor drive them away, but pleaſe your ſelves with the ſight of them, as Shepherds and Country-Damaſels commonly do. Or 2. By the Example of thoſe Creatures, which are pleaſant, and loving in their carriage towards one another. *t* Which have their uſual abode in the fields. *u* That you do not diſturb nor offend him by your miſcarriages, but permit him and me to enjoy a quiet repoſe. Do nothing to grieve him, or moleſt me. *x* My dearly beloved, called *Love* Emphatically, to expreſs her great paſſion for him. So *Love* is uſed, *Cant*: 7: 6: and in other Authors. *y i.e.* Never, as this word, *until*, in ſuch like Phraſes, is commonly uſed, as *Gen*: 28: 15: 2 *Sam*: 6: 23: *Iſa*: 22: 14. For neither can ſin ever pleaſe him, nor can the Church bear it, that Chriſt ſhould ever be offended, or that her ſweet Fellowſhip with him ſhould be interrupted.

8 The voice of my beloved *z*! behold, he cometh *a* leaping upon the mountains, skipping upon the hills *b*.

z Methinks I hear his voice. The Spouſe being now refreſhed and revived with Chriſts preſence, awakes out of ſleep, and breaks forth into this joyful Exclamation. Chriſts voice is nothing elſe but the word of Grace revealed outwardly in the Goſpel, or the Evangelical paſſages of the old Teſtament, and inwardly to the heart of the Spouſe by the Spirit of God. *a* Either 1. He is coming, or will ſhortly come into the World; which *Solomon* and the reſt of the Old-Teſtament Prophets, and Saints, did earneſtly deſire and confidently expect. Or 2. He is coming to me for my ſupport and comfort. *b* He ſaith, *leaping and skipping*, to note that Chriſt came readily, and ſwiftly, with great deſire and pleaſure; and he adds, *upon the Mountains and Hills*, either with reſpect to *Mount Zion* or *Jeruſalem*, in and from which Chriſt firſt diſcovered himſelf; or to ſignifie Chriſts fixed reſolution to come in ſpight of all diſcouragements and difficulties which ſtood in his way: or to ſhew that his coming was manifeſt and viſible to the Eye of her Faith. Or, in his Phraſe he may have a reſpect to the *Roes* and *Harts* here following.

9 * My beloved *is* like a roe, or a || young hart *c*: behold he ſtandeth behind our wall *d*, he looketh forth *e* at the window *f*, † ſhewing himſelf through the latteſs.

* Verſ. 7.
|| Or, *fawn*.
† Heb. *flouriſhing*.

c Either 1. In lovelineſs. Or rather 2. In ſwiftneſs, by comparing this Verſe with the former. The ſwiftneſs of roes is noted 2 *Sam*: 2: 18. 1 *Chr*: 12: 8. He is coming to me with all ſpeed and will not tarry a moment beyond the appointed and proper ſeaſon. *d* And whilſt he doth for wiſe and juſt reaſons forbear to come; he is not far from us. Though he be not yet come into the door of our Houſe, yet he ſtands behind the wall of our Houſe, and is always at hand, to give me that ſuccour and comfort which I do or may need and deſire. Both this and the following Phraſes ſeem to note the obſcure and imperfect manner and degree of Chriſts manifeſting himſelf to his People, either 1. Under the Law, in compariſon of his diſcoveries in the Goſpel. Or 2. In this Life, in compariſon of what he will do in the future Life. *e* From his high and heavenly Palace towards me, to watch over me and refreſh me with the proſpect of his favour. *f* This Phraſe and that, *through the latteſs*, intimate that the Church doth indeed ſee Chriſt, but, as *through a glaſs, darkly*, as it is ſaid even of Goſpel-Revelations, 1 *Cor*: 13: 12: and was much more true of legal Adminiſtrations.

10 My beloved ſpake *g*, and ſaid unto me, Riſe up *h* my love, my fair one, and come away *i*.

g Invited and called me outwardly by his Word, and inwardly by his Spirit. *h* Shake off ſloth and ſecurity, and diſentangle thy ſelf more fully from all the ſnares of this World, and of thy own Luſts, that thou maiſt be more ready to come to me, and more fit for my embraces. *i* Unto me, and with me; follow me fully, ſerve me more perfectly, labour for a nearer Union, and more ſatisfying communion with me.

11 For lo, the winter *k* is paſt, the rain is over, *and* gone.

k Which made the ways in ſome ſort unpaſſible, and ſo might ſeem to hinder or affright thee from coming to me. This *winter*, and the following *rain*, may be underſtood either 1. Of worldly Tribulations, which he intimates to be paſt and gone, to wit, ſo far that they ſhall not deſtroy nor hurt the Church, but on the contrary do her much good, both by multiplying her Members, and increaſing her Graces, and promoting her Eternal Happineſs. Or rather 2. Of ſpiritual Troubles ariſing in the Minds and Conſciences of Sinners, from a deep ſenſe of the guilt of Sin, the Juſtice and Wrath of God, the Sentence and Curſe of the Law; all which made them afraid to come unto God,and deſirous,if poſſible, to run away from him. But, ſaith Chriſt, I have removed this great impediment, God is ready to be reconciled, and therefore caſt off all diſcouragements and excuſes, and come unto me.

12 The flowers appear on the earth *l*, the time of the ſinging *of birds m* is come,and the voice of the turtle *n* is heard in our land *o*.

l This and the following clauſes are here alledged as evidences of the Spring-time, which, in the myſtical and principal ſenſe, ſeems to ſignifie the day of Grace,or the glad tidings of Salvation propoſed to Sinners in the time of the Law, by Types, and Shadows,and Promiſes, but much more clearly and fully in the Goſpel, and all the diſcoveries and communications of Gods Grace to Mankind in Holy Ordinances, in the Gifts, and Graces, and Comforts of the Holy Spirit, vouchſafed unto, and appearing in Believers, as Buds and Bloſſoms do in the Spring time. *m* When Birds ſing moſt freely and ſweetly,as they do in the Spring. Or, as the ancient Tranſlators render it, *of cutting* or *cropping*, not Trees, which agrees not with that ſeaſon, but the flowers laſt mentioned; for Noſegays, or other uſes. *n* Which changeth its place according to the ſeaſon,as is obſerved, *Jer.* 8. 7. and by all other Writers, who affirm that it diſappears in Winter,and appears in the Spring,as ſome other Birds alſo do; but this ſeems particularly to be mentioned,becauſe it doth not only give notice of the Spring,but alſo doth aptly repreſent the Spirit of God, which even the Chaldee Paraphraſt underſtands by this *Turtle*, which appeared in the ſhape of a Dove, and which worketh a Dove-like Meekneſs, and Chaſtity, and Faithfulneſs in Believers. *o* In *Immanuels Land*, as *Canaan* is called, *Iſa.* 8. 8. in the Church.

13 The fig-tree putteth forth her green figs *p*, and the vines, *with* the tender grape, give a *good* ſmell *q*. Ariſe my love, my fair one, and come away *r*.

p Which it ſhooteth forth as ſoon as it doth Leaves, in the Spring-time, *Matth.* 24. 32. *q* Which, though not ſtrong,is pleaſant and grateful, and given by it in the progreſs of the Spring. *r* Theſe words are here repeated, to ſhew both the Churches infirmity, and indiſpoſition,which needs ſo many Calls and Arguments to preſs ſo neceſſary and advantagious a Duty; and Chriſts tender compaſſion, to her weakneſs,and fervent deſire of converſe with her.

14 O my dove *s*, *that art* in the clefts of the rock
*Ezek.38. 20. *t*,in the ſecret *places* of the * ſtairs *u*, let me ſee thy
countenance *x*, * let me hear thy voice *y*;for ſweet *is*
*Ch.8.13. thy voice,and thy countenance *is* comely *z*.

s So the Church is called, partly for her Dove-like Temper and Diſpoſition, becauſe ſhe is chaſte, and mild, and harmleſs,*&c.* and partly for her Dove-like Condition, becauſe ſhe is weak, and expoſed to Perſecution, and given to Mourning, as Doves are, *Iſa.* 38. 14, and 59. 11. *Ezek:* 7. 16. and ſubject to many Fears, and therefore forced to hide her ſelf in Rocks, as it follows. *t* Where ſhe hid her ſelf, either 1. For fear of her Enemies, whom to avoid ſhe puts her ſelf into the Protection of the Almighty. Or 2. Out of Modeſty, and an humble ſenſe of her own Deformities, and Infirmities, which makes her endeavour to hide her ſelf even from her Beloved, as aſhamed to appear in his preſence, which is frequently the caſe of Gods People,eſpecially after falls into ſin.And this ſenſe ſeems to be favoured by the following words,in which Chriſt relieveth her againſt ſuch diſcouraging thoughts. *u* In the holes of craggy and broken Rocks which reſemble ſtairs. So the ſame thing is here repeated in other words.*x* Be not afraid nor aſhamed to appear before me,come boldly into my preſence,and acquaint thy ſelf with me. *y* Thy Prayers and Praiſes. *z* Thy Perſon and Services are accepted by me, and are amiable in my ſight.

*Ezek.13 4. 15 Take *a* us *b* * the foxes *c*, the little foxes *d*, that
Luke 13. 32. ſpoil the vines *e*: for our vines *have* tender grapes *f*.

a The Bridegroom gives this charge to his Briedemen or Friends whoſe Office it is to attend upon him,and to obſerve his Commands. By whom he underſtands thoſe Magiſtrates and Miniſters to whom, under Chriſt, the cuſtody of the Vineyards, to wit, the Churches principally belong. Theſe he commands to *take* the Foxes, *i. e* to reſtrain them from doing this miſchief. *b* Heb. *for us*, *i. e* at our inſtance,and for our common good,as this ſpoiling of the Vines was injurious and grievous to them both. *c* The diſturbers of the Vineyard, or the Church, Seducers or falſe Teachers,who are fitly compared to *Foxes* here, and *Ezek.* 13. 4. partly to diſtinguiſh them from great Tyrants and Perſecutors,who are compared to *wild Boars*,or other *wild Beaſts*, Pſal. 80. 13. as to *Lions*, 2 Tim.4. 17. and partly for their fox-like qualities and actions,becauſe they are very crafty and deceitful, 2 *Cor.* 11. 13, 14. *Eph.* 4. 14. and very miſchievous alſo, *Ezek* 34. 2, 3. 2 *Tim.* 2. 17. *Tit.* 1. 10. 11. 2 *Pet.* 2. 2. He mentions *Foxes*, becauſe theſe abounded in that Country,as is manifeſt from *Judges* 15. 4. *Pſal.* 63. 10, *Lam*: 5. 18, &c. but under them he comprehends all noxious Creatures, upon the ſame reaſon. *d* This he adds, not as if the great Foxes were excuſed or exempted but for more abundant caution, to teach the Church to prevent Errors and Hereſies in the beginnings of them before they ſpread,and grow ſtrong and incurable. *e* Which Foxes do many ways, as thoſe who write of them have obſerved, by gnawing and breaking the little Branches and Leaves,and the Bark,by digging holes in the Vineyards,and ſo ſpoiling the Roots, by eating the Grapes, and other ways. *f* Which gives us hopes of a good Vintage and which are eaſily ſpoiled, if great care be not uſed to prevent it.

*Ch.6.3. 16 * My beloved *is* mine,and I *am* his *g*: he feedeth
& 7.10. among the lilies *h*.

g Theſe are the words of the Bride, who having come to him upon his gracious Invitation, now maketh her boaſt of him, and of that intimate Union and Communion which was between them. *h* Either 1. He feedeth his flock in ſweet and lovely Paſtures,where there is not only Herbage to feed them, but Lilies to delight them. Or rather 2. He feedeth himſelf, *i. e.* he abideth and refreſheth himſelf amongſt his faithful People, which are compared to *Lilies*,above *v.* 2. and *Hoſ.* 14. 5. as Chriſt alſo is here, *v.* 1.

*Ch.4.6. † Heb. *breathe.* Ch.4.6. 17 * Until the day † break, and the ſhadows flee
*Ch.8.14. away *i*: turn *k* my beloved, and be thou * like a roe
|| Or, *of diviſion.* or a young hart *l* upon the mountains || of Bether *m*.

i Until the morning of that great and bleſſed day of the general Reſurrection and Judgment, when all the ſhadows, not only of Ignorance, and Sin, and Calamity, but even of all Ordinances, and outward Adminiſtrations, ſhal ceaſe, and make way for the immediate enjoyment of my Beloved. And this clauſe may be joined either 1. With the foregoing words,and ſo the ſenſe is,Chriſt doth and will abide with his Church as long as this Life and World laſts ; which agrees with Chriſts Promiſes of being with his Church to the end of the World, *Mat.* 28. 20. But neither that nor this place imply that Chriſt will then forſake his People; but only ſecures Gods People againſt that which was the chief, if not only matter of their fear, to wit, leſt Chriſt ſhould leave them,and caſt them off in this Life, which if he did not, they were aſſured that hereafter, they ſhould *be ever with the Lord*, 1 Theſ. 4. 17. For it is well known and hath been oft obſerved already, that the word, *until*, doth not always exclude the time to come Or 2. With the following words. *Turn thou my Beloved until the day break*, &c. *k* Return to me. For although Chriſt had come to her, and ſhe had gladly received and embraced him, yet he was gone again, as is here implyed, and evidently appears from the next following verſe. Which ſudden change is very agreeable both to the nature and method of ſuch dramatical Writings, and amatorious Tranſactions, and to the ſtate of Gods People in this World, where they are ſubject to frequent changes and viciſſitudes of Chriſts withdrawing from them,and returning to to them again. *l* In ſwiftneſs;make haſte to help me, for I am ready to faint. *m* A place in the Land of Promiſe,poſſibly the ſame called *Bithron*, 2 *Sam.* 2. 29. where it ſeems thoſe Creatures were in great abundance, or where they were commonly hunted, and ſo being purſued, they made all poſſible haſte to eſcape.

CHAP. III.

The Church ſeeking Chriſt, 1——3. *Her great joy ſhe findeth him* 4. *Her charge to the Daughters of Jeruſalem not to awake her Beloved*, 5. *The manner of Chriſts coming out of the Wilderneſs*, 6. *His Bed, Guard and Chariot*, 7——9. *Its Maker, Matter, and Furniture*, 10. *An invitation of the Faithful to the Kingdom of Glory*, 11.

BY night on my bed *a* I ſought him *b* whom my ſoul loveth,I ſought him *c*,but I found him not *d*.

a Either 1. In a time of Tribulation, which is commonly ſignified by the *Night*,and ſometimes by a *Bed*,as *Revel.* 2. 22. Or 2. When I expected to find him;for the Husband who by his occaſions is oft forced to be abſent from his Wife in the day time, but at night returns to her,and beds with her. Or 3. When others compoſe themſelves to reſt and ſleep, my Thoughts were troubled, and my Affections were working towards him, and I was very deſirous to enjoy him. *b* I ſought for Chriſts gracious and powerful Preſence, in, and by the Word and Prayer, and Meditation. *c* This Repetition denotes her perſeverance,and unweariedneſs in ſeeking him. *d* For he had withdrawn himſelf, and the manifeſtations of his Love from me, either becauſe I had not ſought him diligently,or becauſe I had abuſed his favour, or to try and exerciſe my Faith and Patience,and Love, and other Graces.

2 Now I will riſe *e* and go about the city *f* in the ſtreets and in the broad ways *g*,I will ſeek him whom my ſoul loveth : I ſought him, but I found him not *h*

e I will immediately apply my ſelf to ſeek him, without whom my bed can give me no reſt nor comfort: *f* The City of God, the Church in which Chriſt reſides.*g* Not finding him in private Prayer and Meditation,I ſought him in the places of publick Aſſemblies, & Ordinances;for the People frequently met together in the ſtreets, not only for civil,but for religious ends, 2 *Chron:* 32: 6: *Neh:* 8: 1,3, 16. *Prov:* 1: 20, 21: *Luke* 13: 26. *h* He ſaw fit ſtill to delay the diſcoveries of his Grace, partly to chaſtiſe my former folly, partly to try my ſincerity and conſtancy,and partly that he might be more welcome when he came to me.

3 * The watch-men *i* that go about the city *k*, found me *l* : *to whom* I *ſaid m*, Saw *ye him* whom my ſoul loveth *n*?

i The Miniſters of Chriſt, and Rulers of the Church,who are oft called *Watch-men*,as *Iſa*: 62: 6. *Ezek:* 3: 17. and elſewhere. *k* To prevent diſorders & dangers by night.*l* Whilſt they walked round about the City, according to their duty. *m* Without either fear or ſhame as being tranſported and wholly ſwallowed up with Love. *n* She doth not name him,becauſe ſhe thought it needleſs, as ſuppoſing that a Perſon of ſuch tranſcendant excellency could not be unknown to men in that publick capacity. Their anſwer is not mentioned either becauſe they gave her no anſwer,at leaſt no ſatisfactory anſwer or becauſe by their ſilence ſhe gathered that they were unable or unwilling to inform her;and being eager in the purſuit of her beloved, ſhe would not loſe time in impertinent diſcourſes with them.

4 It *was* but a little that I paſſed from them, but I * Ch. 5.7.
found him *o* whom my ſoul loveth : I held him, and would not let him go *p*, until I had brought him into my mothers houſe *q*, and into the chamber of her that conceived me *r*.

o Chriſt met me, and manifeſted his Love to me,according to his Promiſe made to thoſe that ſeek him conſtantly and diligently, *Prov*: 8. 17: *Mat*: 7: 7, &c. *p* Being taught by my late experience how doleful a thing it was to loſe him, and how hard it was to find and recover him when he was loſt. *q* That there I might entertain and embrace him, and gain my Mothers conſent,and ſo proceed to the conſummation of the Marriage.She ſaith her *Mothers*,rather than her *Fathers* Houſe,becauſe the Men and the Women had ſeveral and ſeparated apartments in the Houſe. For the myſtical meaning which is the principal ſenſe intended in this Book,as the Spouſe here,and in many other places of this Book,ſignifies particular Believers, ſo her Mother is the univerſal Church, or the true *Jeruſalem*, which hath its riſe from *above, which is the Mother of us all*, Gal. 4. 26. in which Chriſt and Believers are united, and have ſweet communion together in holy Ordinances, into which Believers are ſaid to bring Chriſt by Faith, and Prayer, and the preparation of their Hearts for him,whereby they invite & in ſome ſort ingage Chriſt to go with them into the publick Aſſemblies,and there to give them his Loves, although otherwiſe it is Chriſt who properly brings Believers into the Church. But all particulars in Allegorical Scriptures, are not to be ſtrictly urged, as all learned Interpreters agree, many being added only for the decency of the Allegory. *r* Chriſt is as it were the Father that begets, and the Church the Mother that conceiveth and bringeth forth Believers.

Ch.2.7. & 8.4. 5 * I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that you ſtir not up, nor awake *my* love till he pleaſe *s*.

s This verſe is repeated from *Ch.* 2. 7. where it is explained. The Spouſe exhorts her ſelf, and all her Fellow-Members to be very circumſpect, leſt by any unkind or provoking carriage, they ſhould give Chriſt any cauſe to depart from them. He is ſuppoſed to allude to the cuſtom of awakening the Bridegroom and Bride by Songs and muſical Inſtruments.

Ch.8.5. 6 * Who is this *t* that cometh out of the wilderneſs *u* like pillars of ſmoak *x*, perfumed *y* with myrrhe and frankincenſe, with all powders of the merchant *z*?

t The perſons ſpeaking ſeem to be the Daughters of *Jeruſalem*, who upon occaſion of the *B*rides Speech to them, make this reply, or the Friends of the *B*ridegroom: The perſon ſpoken of is the Spouſe or *B*ride. *u* From the Country, which in compariſon of Cities, is oft called a *Wilderneſs*, as *Iſa.* 42. 11. *Luke* 1. 80. & 3. 2. and elſewhere, from whence we little expected to ſee ſo beautiful and glorious a *B*ride to come, ſuch Perſons being uſually bred in Courts or noble Cities. This Phraſe implies that *B*elievers were, and were to be called out of the World, which for its barrenneſs, and diſorder, and repleniſhment with wild Beaſts, may fitly be compared to a Wilderneſs, and not only out of the Holy Land, which was as the Garden of God, but alſo out of the Gentile-World, which in Prophetical Writings is frequently deſcribed under the notion of a *Wilderneſs* as *Iſa.* 35. 1. & 43. 19, 20. Withal he ſeems to allude to the People of *Iſrael*, which to the wonder and aſtoniſhment of all thoſe parts came up out of the Wilderneſs into *Canaan*. *x* To which the Church may not unfitly be compared, partly for its excellent order and comely proportions, partly for its direct & conſtant motion towards Heaven, and partly to imply that though ſhe was really and inwardly glorious, yet ſhe was outwardly obſcure and deſpicable in the eyes of the World. Poſſibly the words may be rendred thus, *as* with (which particle is very frequently underſtood, as hath been ſhewed in divers foregoing Texts) *Pillars* or *a Pillar* (for the plural number is oft put for the ſingular) *of ſmoak*. And ſo the ſenſe may be either 1. Being conducted out of the Wilderneſs as by a Pillar of ſmoak going before them, as the Iſraelites were led through the Wilderneſs to *Canaan*, by *a Pillar of Cloud and Fire*, Exod. 13. 21, 22. Or rather 2. Attended with many Prayers and Praiſes, and other holy performances, which are perpetually aſcending from her, and offered by her unto God. So he alludes to thoſe Pillars of ſmoak which all the day long aſcended from thoſe numerous Sacrifices which were offered in the Temple, which alſo was a Type of the Prayers of the Saints offered by Chriſt unto his Father, as may be gathered from *Rev.* 8. 3, 4, 5. But this I only propoſe. *y* This doth not belong to the *Pillars*, as appears by the difference of the numbers in the Hebrew words *the Pillars* being plural, and this word ſingular, but to the Perſon, to wit, the Spouſe, who is ſaid to be thus perfumed, partly for her good Name or Renown, which is compared to perfumes, *Eccl.* 7. 1. partly for her excellent Virtues and religious Services which are pleaſant and acceptable to God, and to Angels, and Men; and partly for the Merits and Graces of Chriſt, which are a *ſweet ſavour* to God, *Eph.* 5. 2. and wherewith ſhe is enriched and beautified. *z* Which are fetched by the Merchants from *Arabia*, or other remote parts of the World for the uſe of perfuming.

7 Behold, his bed *a*, which is Solomons *b*, threeſcore *c* valiant men *are* about it, of the valiant of Iſrael *d*.

a Theſe are the words either 1. Of the Bride-men, who ſpake *v.* 6. & here continue their ſpeech, and from the admiration of the Bride proceed to the admiration of the Bridegroom. Or 2. Of the Spouſe, who being admired by the Bridemen, turns their Eyes and Thoughts to the Bridegroom, and directs them to the ſtudy of his excellencies, & intimates that all her comfort and ſafety is from him. The *Bed*, the place of reſt and conjugal converſe, ſeems to denote the Church, which is comely through Chriſt's Beauty, and ſafe by his Protection, in which Chriſt is glorified, & Believers enjoy ſweet fellowſhip with him, both here in the Church militant, & eſpecially hereafter in the Church triumphant. *b* Which is the Bed, not of an ordinary Man, but of a great King, whom *Solomon* repreſents or typifies, and who is greater than *Solomon*. Nor is it hard to underſtand the *Meſſias* under the name of *Solomon*, his Type and Progenitor, ſeeing he is upon the ſame reaſon called *David*, *Jer.* 30. 9. *Ezek.* 34. 23. and elſewhere, eſpecially conſidering that this whole Book is by the confeſſion both of Jewiſh and Chriſtian Interpreters to be myſtically underſtood. *c i. e.* Very many, the certain number being put for an uncertain, as is frequent. *d* He alludes to *Solomon*'s Guard or Watchmen, whereby he deſigns all thoſe Creatures, whether Angels Princes, Miniſters, or others; whoſe Miniſtry God uſeth for the Protection of his Church.

8 They all hold ſwords, being expert in war: every man *hath* his ſword upon his thigh *e*, becauſe of fear in the night *f*.

e Is prepared and ready to fight, as this Phraſe notes, *Exo.* 32. 27. *Pſal.* 45. 3. *f* To prevent thoſe dangers and miſchiefs which are moſt frequent and moſt dreadful in the night ſeaſon. *The night* may note either 1. The time of Tribulation, Temptation, or Deſertion; Or, 2. The whole time of this Life, which may well be called *night* in reſpect of that Ignorance and Error, and other kinds of Darkneſs wherewith it is attended, as the future Life is compared to a *day*, this Life being the only time wherein ſuch a Guard is neceſſary.

|| Or, *bed.* 9 King Solomon made himſelf a ||chariot *g* of the wood of Lebanon *h*.

g In which the Royal Bridegroom and *B*ride might ride together in ſtate, as the manner was in the nuptial ſolemnities of ſuch Perſons. *By* this *Chariot* he ſeems to underſtand the Word of Chriſt diſpenſed by his Miniſters in the Church, whereby both Chriſt is exalted and rides triumphantly in the World, conquering his Enemies, and ſubduing the World to the Obedience of the Goſpel, and all Believers are carried with ſafety and comfort through this preſent evil World into thoſe bleſſed Manſions of heavenly Glory. *h i. e.* Of Cedars, for which *Lebanon* was famous; which wood being incorruptible doth fitly ſignifie *the Word of the Goſpel, which endureth for ever.* 1 Pet. 1. 25. and is called *the everlaſting Goſpel*, Rev. 14. 6. in oppoſition to the Legal inſtitutions, which were to continue only *until the time of Reformation*, as we read *Heb.* 9. 10.

|| Or, *bedſtead.* †Heb. *from the daughters.* 10 He made the pillars thereof *i of* ſilver, the ||bottom *k* thereof *of* gold, the covering *l* of it *of* purple *m*; the midſt *n* thereof being paved *o with* love *p*, † for the daughters of Jeruſalem *q*.

i Whereby the Chariot is either ſupported or adorned. Which may ſignifie either 1. Miniſters, who are called *Pillars*, Gal. 2. 9 and that of ſilver, becauſe they are, or ſhould be, pure and precious like ſilver. Or, 2. The firmneſs and certainty of Chriſts Word, both of his Doctrines and Promiſes, which alſo are *pure as ſilver*, Pſal. 12. 6. Although there is no neceſſity that either this or the following particulars ſhould be diſtinctly applied to ſeveral things in or about the Goſpel; but this in the general may ſuffice, that as all theſe particulars are added to ſhew the perfection & beauty of the Chariot, ſo they do imply that Chriſts Word is every way amiable, and perfect, and able to make the man of God perfect. *k* Either 1. The couch or ſeat which was made of, or covered with cloath of Gold. Or 2. The under & lower part, which was at leaſt covered with pure Gold. Whereby he may ſeem to underſtand the foundation of the Word & Promiſes, which is either Gods Covenant, or Chriſts Mediation, in whom all the Promiſes are Yea and Amen. *l* Either 1. The curtains whereby Perſons in the Chariot are covered or hid from the ſight of the People. Or rather 2 The uppermoſt part of it, either in the outſide or the inſide of it. Some render the word, *the ſeat or ſeats*. *m* Which repreſents Chriſts Blood, which is our Propitiatory or covering to ſhelter us from Gods Wrath. *n* The inward parts, eſpecially thoſe between the upper and lower parts, which have been already mentioned. *o* Covered and adorned. *p* With beautiful and lovely Ornaments ſuch as curious Embroidery, enriched with Gold and precious ſtones. *Love* being here put for lovely Objects as *Fear* is oft put for terrible things, as hath been oft noted. Whereby we may underſtand the Love of Chriſt to the Sons of Men, or his lovely Life, and Death, and Reſurrection, *&c.* which is the moſt amiable part and matter of the Word or Goſpel. *q* For their delight and comfort, who are all concerned, and bear a part in this Marriage.

11 Go forth *r*, O ye daughters of Zion *s*, and behold king Solomon *t* with the crown wherewith his mother crowned him *u* in the day of his eſpouſals *x*, and in the day of the gladneſs of his heart *y*.

r The Bride, to wit, the Church, bids particular Believers *go forth* to ſee this ſight. Whereby is implied, that Chriſtians muſt go out of the World, to wit, in affection, and out of themſelves, by denying themſelves, and putting off the old man, their corrupt Nature, if they deſire to ſee and enjoy Chriſt. *s* The ſame with *daughters of Jeruſalem*; for *Zion* and *Jeruſalem* are oft times promiſcuouſly uſed in Scripture. *t* Looking in and through him upon the *Meſſias*, who is *the King of Peace*, and of whom *Solomon* was an illuſtrious Type. *u* Which being applied to *Solomon*, may deſign either 1. The Crown Royal, wherewith *his Mother*, *Bathſheba*, is ſaid to have *crowned him*, becauſe *Solomon* was crowned by *Davids* Order upon her ſuggeſtion, and by virtue of his Promiſe confirmed by an Oath to her, 1 *Kin.* 1. 16, &c. Or 2. That Garland or Crown which was uſually worn in nuptial Solemnities, as may be gathered from *Ezek.* 16. 12. and is expreſly affirmed by divers ancient Writers. But being applied to Chriſt it notes that Honour and Glory, which was given to him, which though principally done by his Father, yet is here aſcribed to his *Mother*, *i. e.* to the univerſal Church, or Congregation of Believers, which in reſpect of his Humanity may be called his *Mother*, partly becauſe he was born in, and of her, and one of her Members, and therefore was ſubject to her Inſtitutions, whence ſhe is repreſented as a Woman in travail, bringing forth a Man child, to wit, Chriſt, *Rev.* 12. 1——5 and partly becauſe in a Spiritual ſenſe ſhe is ſaid to conceive and bring forth Chriſt in particular Believers, *Gal.* 4. 19. And this Mother may be ſaid to *crown* Chriſt, both becauſe it is the great deſign and buſineſs of the Church to advance Chriſts honour in the World, and becauſe ſhe brings forth Believers, whom Chriſt eſteems as *his Crown and Glory*, as God calls them, *Iſa.* 62. 3. *x* When the Church is betrothed or married to him, *Jer.* 2. 2. *Hoſ.* 2. 19. 2 *Cor.* 11. 2. which is done when the Covenant is made or confirmed between them, or when faithful perſons are converted and united to Chriſt, and more compleatly when they are received by Chriſt into his more full and immediate fellowſhip in the Kingdom of Glory. *y* When he *rejoiceth over his Bride*, as the Phraſe is uſed, *Iſa.* 62. 5. So this is the ſame thing expreſſed in other words. The Converſion and Salvation of ſinners is the joy of Chriſt, as appears from *Iſa.* 53. 11. *Luke* 15. 32. and many other places of Scripture.

CHAP. IV.

Chriſt commendeth his Church for her beauty, 1——7. *He calleth her to go with him*, 8. *Manifeſting his Love and Affection for her*, 9. *A further commendation of her*, 10——15. *She prayeth for the effectual operation of his holy Spirit on her to make her fruitful*, 16.

*Ch. 1. 15. & 5. 12. *Ch. 6: 5, 6. || Or, *that eat of*, &c. *BEhold *a*; thou *art* fair *b*, my love, behold, thou *art* fair *c*, thou *haſt* doves eyes *d* within thy locks *e*: thy hair *f is* as a * flock of goats *g*, || that appeareth from *h* mount Gilead *i*.

a Theſe and the following words are evidently ſpoken by the Bridegroom to, and concerning his Spouſe. *b* Not in thy ſelf, but by my beauty, being cloathed with my Righteouſneſs, and adorned with all the Graces of my Spirit, which I acknowledge to be in thee. *c* He repeats it both to confirm the truth of his Aſſertion, and to ſhew the ſincerity and fervency of his Affection to her. *d* Thou art harmleſs, chaſte, *&c.* as appears by thine Eyes, which commonly diſcover the temper of the mind or Perſon. See more of this Phraſe *Ch.* 1. 15. And whereas the beauty of the Spouſe is here deſcribed in her ſeveral parts, we need not labour much about the Application of each particular to ſome diſtinct Member or Grace of the Church, this being the chief deſign of this deſcription of a Bride which is beautiful in all points, to ſhew that compleatneſs and abſolute perfection which the Church hath in part received, and ſhal more fully receive from Chriſt in the future Life. Yet becauſe the Church is a Body, conſiſting of divers Members, and enriched with variety of Gifts and

Graces, I know no reaſon, but the ſeveral parts of this deſcription may have a more ſpecial regard to one or other of them. And ſo her *Eyes* may here note either 1. Her Teachers, who are *inſtead of Eyes to her*, as the Phraſe is, *Numb*: 10: 31. whence they are called *Seers* & *Guides*, &c. Or 2. The diſpoſition of her Mind or Heart, which is compared to the *Eye*, Mat. 6: 22,23. and is oft diſcerned in the Eye. *e* Which being decently compoſed make the Eyes appear more amiable; withal this intimates the modeſty of her Looks; her Eyes are not wanton, and wandring, or lofty, but ſober, and humble, and confined within their proper bounds, looking directly upon her Husband, not looking aſquint upon other Lovers, nor minding other Gods or Chriſts. If the *Eyes* ſignifie Teachers, the *Looks* may note the People aſſembled together to hear their Teachers, to whom they are a great Ornament when they thrive by his Teaching. *f* The Hair of thine Head, which is a great Ornament to the Female Sex, 1 *Cor*. 11. 15. This *Hair* may ſignifie either 1. The inward Thoughts and Meditations: Or rather 2. The outward Converſation, and viſible fruits of Holineſs, which do greatly adorn the Profeſſors and profeſſion of Religion, as Hair doth the Head, as is implied 1 *Tim*. 2: 9,10. 1 *Pet*. 3: 3,4,5. *g* Which are comely & orderly in going, *Prov*: 30:29,31. and afford a goodly proſpect. Or rather, *as* the hair (which word is here to be underſtood, as appears both from the compariſon it ſelf, and from divers places where *Goats* are put for *Goats-hair*, as it is in the Hebrew Text, *Exod*: 25: 4. & 26; 7. & 35: 26.) of *a flock of Goats*, which in theſe parts was of extraordinary length, and thickneſs, and ſoftneſs, and comelineſs, and much more like to the Hair of a Man or Woman than the Hair of our Goats is, as is evident both from Scripture, as *Gen*: 27; 16: 1 *Sam*: 19: 13. and from the Teſtimony of other ancient Writers, as *Apuleius*, *Martial*, &c. *h* That feeding there, or coming down thence, or going up thither, ſhew themſelves evidently to thoſe who ſtand below it, or near them. Or, as it is rendred in our margent, and by others, *that eat*, or *gaze of*, or *upon*. *i* Which he mentions as a very fruitful place, and fit for the breeding of all ſorts of cattel, as is manifeſt from *Num*. 32. 1, *Jer*. 50. 19. *Mich*. 7. 14. and eſpecially of Goats, partly because it was an hilly and woody Country, and partly becauſe it abounded with roſinous, and oily, and gummy Trees, as appears from *Gen*. 37. 25. *Jer*. 8. 22. & 46. 11. wherewith the Goats are much delighted, as *Dioſcorides* obſerves. And ſome affirm that the Hair of theſe Goats was commonly of a yellow colour, as may ſeem probable from 1 *Sam*: 19. 13,16. compared with 1 *Sam*. 16. 12. and from *Cant*. 7. 5. which alſo was in ancient times eſteemed a beauty in Men or Women, as the Learned know.

2 Thy teeth *are* like a flock *k* of *ſheep l that are* even ſhorn *m*, which came up from the waſhing: whereof every one bear twins *n*, and none *is* barren among them *o*.

k Numerous and placed in due order. *l* Which is here fitly ſupplied out of *Cant*. 6. 6. where it is expreſſed. *m* Smooth and even, as alſo clean & white, whereas unſhorn ſheep retain much filth in their wool, even after their waſhing. *n* Which ſeems to note the two rows of Teeth, like Twins, one directly anſwering to the other; which is a great part of the Beauty or comelineſs belonging to the Teeth. Nor let any wonder to hear of *ſheep bearing Twins*; for that there were many ſuch in the Eaſtern Countries is apparent, not only from holy Scripture but alſo from the expreſs Teſtimony of *Ariſtotle*, and other ancient Writers. *o* Not one Tooth is lacking. By the *Teeth* ſome underſtand the Teachers, which may be compared to Teeth, becauſe they prepare, and as it were chew ſpiritual Food for the People, and to ſuch Teeth as are here deſcribed for their great number and excellent order, and for that purity and fruitfulneſs which is required of them, others underſtand ſome gracious qualification or action of the faithful, either their Faith, which is compared to eating, *John* 6 41, &c. and elſewhere, which alſo purifies the Heart & Life, and produceth good works in abundance: or their Meditation or Study of God, and of his Word, whereby like the clean Beaſts under the Law, they chew the cud; which alſo much promotes their purity and fertility. But, as I ſaid on the firſt verſe, there is no need of a diſtinct Application of every particular, as it is in Parables, where many things are added for decency, which belong not to the main ſcope, & therefore are neglected in the interpretation of them. The ſcope of this place is only to ſet forth the Churches Perfection and beauty by the reſemblance of a beautiful Woman, and one part of beauty conſiſts in the colour and order of the Teeth.

3 Thy lips *are* like a threed of ſcarlet *p*, and thy ſpeech *is* comely *q*:* thy temples *r are* like a piece of a pomegranate *s* within thy locks *t*. * Ch. 6. 7.

p Fine, and ſmooth, and ſoft, and round, and red, in which the beauty of the Lips conſiſteth. *q* Which is added partly as another ingredient of an amiable perſon; and partly to explain the foregoing Metaphor. The Communication or Diſcourſe of Believers is edifying and comfortable, and acceptable to God, and to ſerious Men. Compare *Pſal*: 45: 2. *Col*: 4: 6. *r* Under which doubtleſs he comprehends the cheeks, which are joyned to them, and in which a great part of beauty lies, which therefore would not have been omitted in this deſcription. *s* In which there is a lovely mixture of red and white. This may note both the Churches beauty and her modeſty, which ſheweth it ſelf by bluſhes in thoſe parts when ſhe hath fallen into any ſin, as the higheſt Believers in this World ſometimes do. *t* a further evidence both of beauty and modeſty. See on *v*. 1.

4 Thy neck *s* is like the tower of David *t* built for an armory, whereon there hang a thouſand bucklers all ſhields of mighty men *u*.

s This may ſeem to repreſent the Grace of Faith, by which we are united to Chriſt, as the Body is to the Head by the Neck, & through which Chriſtians receive their ſpiritual Food, and conſequently their ſtrength and ability for action. *t* Round, and ſmooth, and white, long and ſtraight, and upright, firm, and ſtrong; and moreover adorned with chains of Gold or Pearl, or the like Ornaments. All which things as they ſet forth the beauty of the Neck, ſo they may ſignifie the various excellencies and uſes of Faith. By this *Tower* he underſtands either 1. The ſtrong hold of *Sion*, of which ſee 2 *Sam*. 5: 9. Or rather 2. Some other Tower built by *David*, when he repaired, and enlarged, and fortified his Royal City, 1 *Chr*. 11. 8. and uſed by him as an Armory. See *Neh*: 3: 19, 25, 26, 27. *u* Either 1. Such as are fit and reſerved for the uſe of mighty Men. Or 2. Such as had been uſed either by themſelves, or by their Enemies, from whom they took them by force, & were hung up there as Trophies or Monuments of Victory. Which is added to ſhew that the Church is not only beautiful and glorious, but alſo ſtrong and victorious over all her Enemies, and to intimate the great power & exploits of Faith, of which read *Heb*: 11. and which is compared to a *ſhield*, Eph: 6. 16. A *thouſand* is here put indefinitely for a great number.

5 * Thy two breaſts *x are* like two young roes that are twins, which feed among the lilies *y*. * Ch. 7. 3

x Another part in which beauty conſiſts, *Ezek*: 16: 7. By which ſome underſtand the two Teſtaments, or the two Sacraments; but theſe are rather Chriſts than the Churches Breaſts. Others, the Churches fervent Love to Chriſt, and to all the Saints, for the Breaſts ſignifie Love, *Prov*: 5; 19. *Cant*: 1: 13. Others her fruitfulneſs, both in good works, and in bringing up Children unto Chriſt, like a Nurſe with her Breaſts. But the following ſimilitude ſeemeth not to reſpect the uſe of the Breaſts, or the Love which is ſignified or manifeſted by them, but their comelineſs. And therefore this is generally to be underſtood of the Churches Beauty in all parts, as hath been ſaid. *y i: e.* In the fields where Lilies grew, as is evident both from *Mat*. 6. 28. where they are called *the Lilies of the field*, and from other Scriptures, and from the Teſtimony of other Writers. The *Lilies* being white and ſwelling, and the *Roes* of a reddiſh colour, and their Bodies being hid from ſight by the Lilies, their Heads only appearing above them, bear ſome reſemblance to the red nipples appearing in the top of the Lilie white Breaſts. But we muſt remember that this Book is a ſacred Paſtoral, & the Bridegroom is repreſented as a Shepherd, and the Bride as a Country-Maid, and therefore ſuch ſimilitudes are uſed as are agreeable to Perſons of that Quality, and ſuch are uſual in prophane Writers of this kind, as the learned have obſerved. They are compared to *Roes* for their lovelineſs, of which ſee *Prov*. 5. 19. to *young* ones for their ſmalneſs, which in Breaſts is a beauty; to *Twins* for their exact likeneſs.

6 * Until the day † break, and the ſhadows flee away *z*, I will get me to the mountain of myrrhe, and to the hill of frankincenſe *a*. * Ch. 2. 17. † Heb. *breathe*.

z Theſe words are uttered by the Bride, *Ch*. 2. *v*. 17. and here returned by the Bridegroom as an Anſwer to that Requeſt. And this place may be underſtood either 1. Of the day of the Goſpel, when all legal ſhadows ſhal vaniſh: Or 2. Of the day of Glory, or of the general Reſurrection, when all manner of ſhadows and Ordinances ſhal ceaſe. Till which time either the Spouſe *feeds among Lilies*, as was now ſaid, *v*. 5. or the Bridegroom *gets* him to *the Mountains*, &c. as it follows. For the words are by moſt joined with the foregoing, and by ſome with the following clauſe. *a* Either 1. To the Temple at *Jeruſalem*, which is oft and fitly expreſſed by the name of a *mountain* or *hill*, becauſe it was built upon a Mountain, and which may be called *a Mountain of Myrrhe* & *Frankincenſe*, becauſe of the abundance of Myrrhe and Frankincenſe which was there uſed & offered; in which place the Church was to feed, and Chriſt would continue his preſence until the dawning of the Goſpel-day. Or 2. To my Church upon Earth, which was typified by the Mountain of *Moriah*, and the Temple upon it, and which in prophetical Writings is called a *Mountain*, as *Iſa*. 2. 2, 3. *Mich*. 4. 1, 2. and elſewhere, and which may well be called a *a Mountain of* Myrrhe *and Frankincenſe*, both for the acceptable ſervices which are there offered to God, and for the precious Gifts and Graces, and Comforts of the Holy Spirit, which are of a ſweet ſmelling ſavour to God and Men, and which there, and there only, are poured forth. Thus Chriſt directs his Bride, to wit, particular Believers, where they may find and enjoy him, namely in his Church and Ordinances.

7 * Thou *art* all fair *b*, my love, *there is* no ſpot in thee *c*. * Eph. 5. 27

b It is needleſs to mention the ſeveral beauties of all thy parts, for in one word thou art wholly beautiful, and it may be ſaid more truly of thee than it was of *Abſalom*, 2 Sam. 14. 25. that from the ſole of thy Foot to the crown of thy Head there is no blemiſh in thee. *c* Which is not to be underſtood ſimply and abſolutely, as if the People of God were really perfect, and free from all ſin, but either 1. Comparatively, no ſuch ſpot or blemiſh as is in wicked Men, or, as is inconſiſtent with true Grace, of which *Moſes* ſpeaks, *Deut*. 32. 5. Or 2. In regard of Gods gracious acceptation, in which reſpect he is ſaid, not to *behold iniquity in* Jacob, *Numb*. 23. 21. God doth not look upon them with a ſevere Eye, as they are in themſelves, but in & through Chriſt in whom he accepts them, as if they were perfect, partly, becauſe it is their chief deſign, deſire, and endeavour to be ſo, and partly becauſe Chriſt hath undertaken to make them ſo, *Eph*. 5. 25, 27. and they ſhal one day be ſuch.

8 Come with me *d* from Lebanon *e*, *my* ſpouſe *f*, with me from Lebanon: look *g* from the top of Amana *h*, from the top of Shenir * and Hermon *i*, from the lions dens, from the mountains of the leopards *k*. * Deu. 3. 9.

d Unto the Mountains of Myrrhe, *&c*. mentioned *v*. 6. *e* A known Mountain in the North of *Canaan*, which is ſometimes mentioned as a pleaſant and glorious place, as *Cant*. 5. 15. *Iſa*. 35. 2. *Hoſ*. 14. 6, &c in regard of its goodly Cedars; and ſometimes as a barren Wilderneſs, as *Iſa*. 29. 17. and ſeat of Wild Beaſts, as 2 *Kin*. 14. 9, &c. Which latter ſenſe ſeems more agreeable, both to the oppoſition which is here tacitly made between this Mountain and the *mountain of Myrrhe*, and to the quality of the other mountains here joyned with *Lebanon*, and to the laſt clauſe of the verſe. *f* This is the firſt time that Chriſt gives her this name, which he now doth both to encourage and oblige her to go with him. *g* To the place to which I invite thee to go, which from thoſe high Mountains thou maiſt eaſily behold, the ſight of which will certainly enflame thee with deſire to go thither. He alludes to *Moſes* his beholding the promiſed Land from mount *Piſgah*. *h* Not that *Amana* which divided *Syria* from *Cilicia*, which was too remote from theſe parts, but another of that name not far from *Lebanon*. *i* Which may be the names of two tops of the ſame Mountain, as *Horeb* and *Sinai* ſeem to have been Or, *Shenir*, or (the copulative, *and*, being put disjunctively for *or* as it is in many places, which have been obſerved before) *Hermon*, for this Mountain is called both *Shenir* and *Hermon*, Deut. 3. 9. and the later name, *Hermon*, may be added to the former, as being better known to the Iſraelites. *k* From theſe or other ſuch like Mountains, which are inhabited by Lions and Leopards, Which ſeems to be added as an Argument to move the Spouſe to go with him, becauſe the places where now ſhe was, were not only barren, but alſo dangerous, as being the Habitations of Tyrants and Perſecutors, and wild or ſavage People, who are oft deſcribed by the names of wild Beaſts, whoſe natures they have and whoſe practices they imitate.

|| Or, *taken away my heart.*

9 Thou haſt || raviſhed my heart *l*, my ſiſter *m*, *my* ſpouſe; thou haſt raviſhed my heart with one of thy eyes *n*, with one chain of thy neck *o*.

l I am overcome with thy beauty, and therefore am ſo deſirous of thy company. *m* So he calls her, partly becauſe both he and ſhe had one and the ſame Father, to wit, God, yea, and Mother too, being both at this time born in and of the Common-wealth and Church of *Iſrael*; and partly to ſhew the greatneſs of his Love to her, which is ſuch as cannot be ſufficiently expreſſed by any one Relation, but muſt borrow the Perfections and Affections of all to deſcribe it. *n* With one glance of one of thine Eyes. By which phraſe he intimates the Modeſty and Humility of the Church, which was aſhamed or afraid to look fully and directly upon the Bridegroom with both her Eyes, and withal alludes to the ancient cuſtom of Virgins, who uſed to cover their Faces with a vail, & to look out only with one of their Eyes for the direction of their ſteps. By this *one Eye* he ſeems to mean that fundamental Grace of Faith, by which Chriſtians look upon Chriſt, and diſcern his beauty, and which is precious in the ſight of God and of Chriſt. *o* With one of thoſe other Graces and Perfections wherewith thou art adorned. How then ſhould I be raviſhed if thou didſt diſcover both thine Eyes, and thy whole Countenance, and all thy excellent Gifts and Graces.

10 How fair *p is* thy love *q*, my ſiſter, my ſpouſe! * how much better *is* thy love than wine *r*! and the ſmell of thine ointments *s* than all ſpices!

Ch: 1: 2.

p How amiable and acceptable to me. *q* I do not diſdain thy love, as I might do, but take it kindly, and priſe it highly. *r* Of which ſee on *Ch.* 1. 2, 4. *s* Of the Gifts and Graces of Gods Spirit, wherewith thou art anointed. Compare *Iſa.* 61. 1. 1 *John* 2. 20, 27.

11 Thy lips, O *my* ſpouſe, drop *as* the honey-comb *t*: honey and milk *u are* under thy tongue *x*, and the ſmell of thy garments *y is* like the ſmell of Lebanon *z*.

t Thy Speeches both to me in Prayer and Praiſes, and to men for their Edification, are highly acceptable to me. *u* Words more ſweet and comfortable than Honey or Milk. *x* By which Phraſe he may poſſibly intimate, that her words were not uttered in Hypocriſie, or with evil deſign, as many fair and ſmooth Speeches are, but proceed from her very heart which is under her Tongue, as *miſchief* is ſaid to be *under his Tongue*, Pſal. 10. 7. who deviſed it in his Heart. *y* Of that Righteouſneſs wherewith I have cloathed and adorned thee. Chriſt and the Graces of the Spirit are oft compared to Garments, as *Rom.* 13. 14. *Eph.* 4. 24. 1 *Pet.* 5. 5. *z* Which is alſo mentioned and commended. *Hoſ.* 14. 6. which muſt needs be very ſweet and grateful in regard of the great numbers of ſweet-ſmelling Spices and Trees which grew in that Mountain.

† Heb. *barred.*

12 A garden *a* † incloſed *b is* my ſiſter, *my* ſpouſe: a ſpring *c* ſhut up *d*, a fountain ſealed *e*.

a For order and Beauty, for pleaſant Walks, and Flowers, and Fruits. *b* Either 1. Defended by the care of my Providence: Or, 2. Reſerved for my proper uſe. She will not admit of other Lovers, either falſe Teachers, or worldly Luſts, but keeps her ſelf cloſe for me. She is chaſt, and pure, and modeſt, as Virgins are or ſhould be. *c* Either 1. For others, ſending forth the wholſome ſtreams of ſaving Doctrine, for the refreſhing, and healing, and cleanſing of thoſe who receive it. Or 2. within her ſelf, being well watered, *i. e.* repleniſhed with ſpiritual Graces and Bleſſings, which are frequently compared to Waters, both in the Old and New Teſtament, as *Iſa*: 44: 3 *John* 4. 10. & 7: 38. for which the Church is compared to a *watered Garden*, or *ſpring of water*, Iſa. 58. 11. *d* Either 1. To preſerve it from all pollution, or injury: Or 2. To reſerve it for the uſe and ſervice of its owner, for which reaſon Springs were ſhut up in thoſe Countries where water was ſcarce and precious, as *Gen.* 29. 3. *e* The ſame thing is here repeated in other words.

|| Or, *cypreſs.*

13 Thy plants *f are* an orchard *g* of pomegranates, with other pleaſant fruits, || camphire with ſpikenard *h*.

f The plants of thy Garden, Belivers which are planted in thee. *g* Are like the plants or fruits of an Orchard, which are pleaſant to the Eye and delicious to the taſte or ſmell, ſuch as are here mentioned in the following words. Whereby he ſignifies the variety and excellency of Gifts and Graces in the ſeveral members of the Church. *h* Which he mentions both here with *camphire* or *cypreſs*, and in the next verſe with *ſaffron*, becauſe it is mixed with both theſe, and being ſo mixed, yieldeth the more grateful ſmell.

14 Spikenard and ſaffron, calamus and cinnamon, with all trees of frankincenſe *i*, myrrhe and aloes, with all the chief ſpices.

i Such Trees as produce Frankincenſe? Or as others, both ancient and modern, render it, *Trees of Lebanon*, ſuch ſweet ſmelling Trees and plants as grew in *Lebanon*, of which ſee above on *v*: 11.

15 A fountain of gardens, a well of living waters *k*, and ſtreams from Lebanon *l*.

k Theſe are the words either 1. Of the Bride, who returns this Anſwer to the Bridegroom. Thou calleſt me a Fountain, but in truth thou only art that Fountain from whence I derive all my ſtreams of comfort: Or rather, 2. Of the Bridegroom, who hath hitherto been ſpeaking to and of the Church, and ſtill continues his Speech. He ſeems to add this by way of correction to, or expoſition of what he ſaid, v. 12. Though my Spouſe be in ſome ſort a Fountain ſhut up or ſealed, yet that is not ſo to be underſtood as if ſhe kept her Waters to her ſelf, for ſhe is like a Fountain or Well of living or running water, which floweth into Gardens, and maketh its Flowers and Plants to grow and flouriſh. The Church conveyeth thoſe Waters of Life which he receiveth from Chriſt unto particular Believers & Congregations. *l* Like thoſe ſweet and refreſhing Rivers which flow down from Mount *Lebanon*, of which *Jordan* is one.

16 Awake *m*, O north-wind, and come thou ſouth, blow upon my garden *n*, *that* the ſpices thereof may flow out *o*: let my beloved come into his garden *p*, and eat his pleaſant fruit *q*.

m Or, *Ariſe*, either 1. To be gone, as being commonly hurtful to Plants and Gardens: Or rather 2. To come, as the next clauſe explains it: For both the North-wind and the South-wind have their ſeveral uſes in Gardens, the former to purge and cool the Air, and to bring fair weather, the latter to warm and moiſten the Earth, and cheriſh the Plants. And theſe Winds may ſignifie the ſeveral Diſpenſations either of Gods Providence, or rather of his Spirit, which is compared to the wind, *John* 3. 8. whereby the following effects are produced. *n* This Verſe is ſpoken by the Spouſe, as appears from the laſt clauſe of it. And ſhe calls the Garden both *hers* and *his*, becauſe of that oneneſs which is between them, *Ch*: 2: 17. whereby they have a common Intereſt one in anothers perſon and concerns. *o* That my Graces may be exerciſed to thy Glory, the Edification of others, and my own comfort. *p* Let Chriſt afford his gracious preſence more and more to his Church. *q* And let him delight himſelf in that Service and Glory which is given to him, both by the religious Worſhip, and by the holy converſations of his People.

CHAP. V.

Chriſt anſwereth the Church's invitation, and ſheweth her the delight he took in her fruit, 1. *She acknowledges her negligence to Chriſt, in not opening the door,* 2 —— 6. *Of the harſh uſage ſhe met with,* 7. *She tells the Daughters of Jeruſalem ſhe is ſick of Love to Chriſt,* 8 *Their queſtion concerning him,* 9. *A deſcription of Chriſt by his Graces,* 10 —15. *In whom ſhe boaſteth,* 16.

I Am come into my garden *a*, my ſiſter, *my* ſpouſe, I have gathered my myrrhe with my ſpice, I have eaten my honey-comb with my honey, *I* have drunk my wine with my milk *b*: eat, O friends *c*, drink, || yea, drink abundantly, O beloved.

|| Or, *and be drunken with loves*

a This is the Bridegrooms Anſwer to her Requeſt, delivered in the next foregoing words. *b* I have eaten my pleaſant fruits, as thou didſt deſire. I have taken notice of, and delight in the ſervice and obedience of my People. *c* The friends of the Bridegroom. Whereby he underſtands either 1. The holy Angels and glorified Saints, who in a ſublime and ſpiritual ſenſe may be ſaid to eat and drink in Heaven, the happineſs whereof is frequently repreſented under the name and notion of a Feaſt: Or rather 2. Believers or Members of the Church militant upon Earth, who by the Argument of Chriſts gracious preſence with them, and acceptation of their works ſignified in the laſt words, are here invited and encouraged with great freedom and chearfulneſs to eat and drink their ſpiritual Food, to feed upon Gods Holy Word and Sacraments, to eat the Fleſh and drink the Blood of the Son of God, who here gives them an hearty welcome to this Feaſt.

2 I ſleep *d*, but my heart waketh *e*: *it is* the voice of my beloved *f* that knocketh *g*, *ſaying*, open to me *h*; my ſiſter, my love, my dove my undefiled *i*: for my head is filled with dew *k*, *and* my locks with the drops of the night *l*.

d Heb. *I was aſleep*, *i. e.* I was dull, and ſluggiſh, and inſenſible of his kind Expreſſions, and offers of Grace. *e* Yet in my very ſleep my thoughts were running upon my Beloved, as is not unuſual in ſuch caſes, which at laſt awakened me. Thus ſhe implyes the conflict which was between the Fleſh and the Spirit, and the Spirits Victory in the Combate. *f* Between ſleeping and waking I fancied that I heard his voice. *g* By his Word, and Providence, and Spirit, at the door of mine Heart, deſirous that I would receive him by Faith and Love. Compare *Revel.* 3. 20. *h* Inviting me to accept of his gracious Offers, aud to let him into my Soul. *i* This heap of kind compellations ſignifies Chriſts ſincere & fervent Affection to his People, notwithſtanding her manifold imperfections and infirmities. The title of *Dove* ſignifies her Chaſtity and conſtant Faithfulneſs to her Husband, for which Doves are famous. How ſhe is undefiled ſee on *Ch.* 4: 7. *k* Whilſt I wait without thy door. He alludes to the cuſtom of Lovers, which oft and willingly ſuffer ſuch inconveniencies for their hopes and deſires of enjoying their Beloved and ſignifies his ſufferings for the Churches good. *l* The dew which falls in the end of the night, or towards the morning, whence it is called *morning dew*, Hoſ: 6: 4.

3 I have put off my coat *m*, how ſhal I put it on *n*? I have waſhed my feet *o* how ſhal I defile them?

m My day-cloths as perſons uſe to do when they go to reſt. *n* It is inconvenient and troubleſome to do it at this time. Thus ſhe tacitly reflects upon the Bridegroom for coming to her ſo unſeaſonably, and giving her ſuch diſturbance, and puts him off to another time, and excuſeth her non-admiſſion of him by her preſent indiſpoſition, and the difficulty of the thing required of her. *o* Which the Eaſtern people commonly did when they went to Bed, partly to cool their Feet, and partly to cleanſe them from that duſt and ſweat which they had contracted in the day-time by Labour and Travel, as being uſed to go barefoot.

4 My beloved put in his hand by the hole *of the door p*, and my bowels were moved || for him *q*.

|| Or, (as ſome read) *in me.*

p He aſſayed to open the door. When his Word would not prevail, his Spirit which is called *the finger of God*, Luke 11. 20. compared with *Mat.* 12. 28. wrought inwardly upon my Conſcience, & affected mine heart. *q* With compaſſion for him and his ſufferings, and with affection to him; for both theſe ways is this phraſe oft uſed, as *Job* 37. 1. *Phil.* 2. 1, 2, &c.

5 I roſe up to open to my beloved *r*, and my hands dropped with myrrhe *s*, and my fingers *with* † ſweet ſmelling myrrhe, upon the handles of the lock *t*.

† Heb: *paſſing, or running about.* Nah: 1: 8. *Heb.*

r I repented of my former drowſineſs and neglect, and went forth to receive him. *s i. e.* With Oil or Ointment made of Myrrhe, which either 1. She had taken out of her own ſtock to prepare her ſelf for the entertainment of the Bridegroom: Or rather 2. Dropped from the Bridegrooms hand upon the door in great abundance, when he *put it into the hole of the door*, v. 4. and conſequently upon her hands and fingers when ſhe touched the door to open it. By which ſhe ſignifies that Chriſt though he withdrew himſelf from her, yet left a ſweet ſavour behind him, infuſing into her, and ſtirring up in her the Graces of the Spirit, ſuch as Repentance, which is bitter as Myrrhe, earneſt deſire after Chriſt, *&c.* *t* Heb. *with Myrrhe paſſing* or *flowing upon the handles of the lock*, which place the Bridegroom had touched when he attempted to open it.

6 I opened to my beloved, but my beloved had withdrawn himſelf *u*; *and* was gone *x*: my ſoul failed *y* when he ſpake *z*: I * ſought him *a*, but I could not find him; I called him, but he gave me no anſwer *b*.

* Ch. 3. 1.

u Denied me his gracious and comfortable preſence, as a juſt puniſhment for my former neglect and folly. *x* Either ſhe repeats the ſame thing to ſhew how deeply ſhe was affected with it: Or this is added to imply that he had not only ſtepped aſide, but was quite gone away. *y* Heb. *went out* of me. I fainted and was ready to die away through exceſſive paſſion, as this phraſe is uſed, *Gen.* 35. 18. & 42. 28. and elſewhere. *z* Or, *for what he ſpoke*, for thoſe endearing Expreſſions related, *v.* 2. which then I did not heed, but this ſad occaſion brings them to my remembrance; as oft-times that word which is ineffectual when it is preached, is afterwards brought to a mans Mind and produceth bleſſed effects. *a* By diligent enquiry and importunate Prayer. *b* That ſo he might both chaſtiſe her folly, and quicken her deſires, and prepare the way for a more hearty welcome and his longer abode with her.

7 The watch-men that went about the city *c*, found me, they ſmote me, they wounded me *d*; the keepers of the walls *e* took away my vail *f* from me.

c The Governours of the Church, as *Chap.* 3. 3. who, though by their place and office they be obliged to comfort and protect the faithful, do frequently diſcourage and oppreſs them, as they manifeſtly did both in the days of *Iſaiah*, and *Jeremiah*, and the other holy Prophets, and in the time of Chriſt, and his Apoſtles, and in divers other Ages. *d* With bitter Calumnies and Perſecutions. *e* The ſame with the Watch-men, whoſe Office is to keep the Gates and Walls of the City. *f* Which was an ornament of her Sex, *Iſa* 3. 23. and a badge of her Modeſty, *Gen.* 24. 65. or an enſign of her Relation and Subjection to Chriſt. *Gen.* 20. 16. 1 *Cor.* 11. 5. And ſo the taking of this Vail away, ſignifies their contemptuous and injurious uſage of her, their endeavours to blaſt her Reputation, and to repreſent and treat her as a common and impudent proſtitute, and as one that had no Relation to Chriſt.

† Heb. *what.*

8 I charge you, O daughters of Jeruſalem *g*, if ye find my beloved † that ye tell him, that I *am* ſick of love *h*.

g Of whom ſee on *ch.* 1. 5. & 2. 7. The Church having paſſed the Watch-men, and patiently born, and in a manner forgotten their injuries, proceeds in the purſuit of her beloved, & enquires of every particular Believer or Profeſſor whom ſhe meets concerning him. *h* That I am ready to faint for want of his preſence, and the tokens of his Favour. Uſe all your intereſt and importunity with him on my behalf.

* Ch. 1. 8.

9 What *is* thy beloved more than *another* beloved *i*. * O thou faireſt among women *k*? What is thy beloved more than *another* beloved, that thou doſt ſo charge us?

i Wherein doth he excel them? Which Profeſſors of Religion might ask, becauſe they were ignorant of Chriſts Excellency, and true Believers might ask it, that they might be more fully informed of it, and might give the Spouſe occaſion to diſcourſe of that ſubject which was very grateful to them. *k* Whoſe Beauty may command the Reſpects and Affections of the moſt worthy perſons; and therefore we conclude it muſt be ſome perſon of tranſcendant excellency with whom thou art ſo highly enamoured.

† Heb. *a ſtandard-bearer*, Or, *taller than ten thouſand.*

10 My beloved *is* white and ruddy *l*, † the chiefeſt *m* among ten thouſand *n*.

l Which two colours rightly mixed together, make a Face beautiful. Or the *white* may note his pure and ſpotleſs Innocency, and the brightneſs of his Glory and Majeſty, and the *ruddy* colour may intimate his Bloody paſſion, which made him amiable both to God and Men. *m* Heb. *the ſtandard bearer*: for ſuch are uſually perſons of great Eminency, both for Stature, and Courage, and Dignity. *n* Among all perſons, Angels or Men. A certain number is put for an uncertain There are other Kings, and Prieſts and Prophets; but none to be compared with him.

|| Or, *curled.*

11 His head *is as* the moſt fine gold *o*, his locks *p are* || buſhy, *and* black as a raven *q*.

o It ſhines like Gold, not in reſpect of the Hair which is black, as it followeth, but by reaſon of his Crown of pure Gold upon his Head. *Rev.* 14. 14. Whereby ſhe implyes that her Bridegroom was a King, which ſhe declared above, *ch.* 3. 11. *p* In which a part of Mans Beauty conſiſts. I ſhal not trouble my Reader with a diſtinct application of this and the following particulars, unto ſome ſpecial part or excellency of Chriſt, becauſe ſuch things are meer conjectures without any ſolid grounds, and the only deſign of this deſcription ſeems to be this, to ſet forth the Beauty of Chriſt under the notion of a moſt compleat and amiable perſon, in whom there is no defect nor blemiſh, from the crown of his Head to the ſole of his Feet. *q* Which is mentioned, partly becauſe this was eſteemed a beauty, and partly becauſe it was an evidence of his Youth and vigor, as gray hairs are characters of age and infirmity, *Hoſ.* 7. 9.

* Ch. 1. 15. & 4. 1.

† Heb. *ſitting in fulneſs*, that is *fitly placed and ſet as a precious ſtone in the foil of a Ring.*

12 * His eyes *are* as *the eyes* of doves *r* by the rivers of waters *s*, waſhed with milk *t*, *and* † fitly ſet *u*.

r Lovely and pleaſant, chaſte and innocent. *s* Where they delight to abide, and wherewith they bath themſelves, and waſh their Eyes; where alſo their Eyes are moſt lively and beautiful, both by the reflection of the waters, & from that pleaſure which they take in ſuch places. *t* Which may belong either 1. To the Eyes, which are ſuppoſed to be waſhed with water, as white and pure as Milk. Or 2. To the Doves; which are intimated to be of a milk white colour, which in thoſe parts was moſt eſteemed. which colour alſo made the Eyes appear more lovely. *u* Neither ſinking into the Head, nor ſtanding out too much, but in a moderate and comely ſituation. Heb. *ſitting in fulneſs*: which may note a full and competently large Eye, which is eſteemed one beauty of the Eye.

|| Or, *tow of perfum*

13 His cheeks *x are* as a bed *y* of ſpices *z*, as || ſweet flowers *a*: his lips *like* lilies *b*, dropping ſweet ſmelling myrrhe *c*.

x His Face or Countenance, an eminent part whereof is the Cheeks, in which the Beauty or Deformity of a Face doth much conſiſt. *y* Which being higher than other parts of the Garden fitly repreſents the Cheeks, which are higher than other parts of the Face. *z* Not of dry ſpices, for they are not in Beds, but of Aromatical Flowers which delight both the Eye with a pleaſant proſpect, & the ſmell with their fragrancy. This may alſo ſignifie the down or hair upon the Bridegrooms cheeks, which is the evidence of his mature and vigorous Age, and may denote that Chriſts ſweetneſs and gentleneſs is accompanied with Majeſty, and Gravity, and juſt ſeverity. *a* This may be added to explain the former Phraſe. Or, *towers of perfumes*, *i. e.* Boxes in which perfumes were put, which by their height or form, had ſome reſemblance to a Turret. *b* Beautiful and pleaſant. Or this is meant of that ſort of Lilies which were of a red or purple colour, as ancient Writers affirm, and ſo ſignifie the grateful colour of the Lips. This may note that Grace which was poured into Chriſts Lips, & which flowed from them in ſweet and excellent diſcourſes. *c* Not only graceful to the Eye, as Lilies are, but alſo fragrant to the ſmell.

14 His hands *d are as* gold-rings ſet with the beryll *e*: his belly *f is as* bright Ivory overlaid *with* Saphires *g*.

d The inſtruments of Action and of Diſtribution, which may deſign the actions of Chriſt, and particularly his diſtributing Gifts and Graces to his Members. *e* Beautiful, and precious, and richly adorned as it were with Gold Rings ſet with precious ſtones. *f* Which ſeems to be here uſed, either 1. Metonimically, for the Bowels which are contained in the Belly: Or rather 2. Synecdochically, for the whole Body, reaching from the neck to the bottom of the Belly, which is diſtinguiſhed from the Face, and the joints, which are deſcribed in the other clauſes. For he ſpeaks here of thoſe parts which are viſible to the Eye. And thus here is a compleat deſcription of Chriſts beauty in all parts from his Head to his Feet. *g* Of a pure and bright white colour, intermixt with blue veins; for ſome Saphires are of a bright blue colour.

15 His legs *h are as* pillars of marble *i*, ſet upon ſockets of fine gold *k*: his countenance *l is as* Lebanon *m*, excellent as the cedars.

h The inſtruments of local motion, & the ſupporters of the body. *i* White, and ſtraight, and well ſhaped, and ſtrong. Which may note the firmneſs and ſtability of Chriſts Kingdom in ſpight of all oppoſition. *k* Which add both beauty and ſtrength to them. Theſe may note his Feet compared to Gold, either for their great price and worth, or for their ſingular brightneſs, for which they are compared to *fine-braſs*, *Rev.* 1. 15. or, as others for his golden ſhoes wherewith they were covered or adorned, as the Spouſe is commended from her ſhoes, *Cant.* 7. 1. *l* Heb. *his aſpect or appearance*, his form or Perſon, as this Hebrew word is elſewhere uſed. *m* In reſpect of its Cedars, as the next words explain it, to wit, tall, and upright, and ſtately, and withal pleaſant to the Eye.

† Heb. *his palate.*
† Heb. *ſweetneſs.*
† Heb. *deſires.*

16 † His mouth *is* † moſt ſweet *n*, yea, he is altogether † lovely *o*. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem *p*.

n Which was ſaid before in other words, *v.* 13. and is here juſtly repeated, becauſe it was a principal part of Chriſts beauty, & the chief inſtrument of the Spouſes Comfort and Happineſs, which wholly depends upon his ſweet and excellent Speeches, his holy Precepts, and gracious Offers and Promiſes contained in the Goſpel. *o* Not to run out into more particulars, in one word there is no part of him which is not exquiſitely beautiful. *p* And therefore you have no cauſe to wonder or to blame me if I am tranſported with Love to ſo excellent a perſonage.

CHAP. VI.

An Enquiry after Chriſt, 1. *The Churches Anſwer,* 2. *The Church confeſſeth her Faith in Chriſt,* 3. *Chriſt ſheweth the Graces of his Church,* 4. *and the Beauty of ſeveral parts,* 5——10. *He acquaints her where he had been, and what he had been a doing,* 11. *and diſcovers his affection to her,* 12. *with an invitation of her to return to him again,* 13.

* Ch. 1. 8.

WHither is thy beloved gone *a* * O thou faireſt among women? whither is my beloved turned aſide *b*? that we may ſeek him with thee *c*.

a Theſe are the words of the daughters of *Jeruſalem* laſt mentioned, whom this full and pathetical deſcription of the Bridegrooms Excellency had inflamed with Love to him. *b* To wit, from thee, as thy words imply, *v.* 6. 8. where doſt thou uſe to look for him, and to find him when thou haſt loſt him? *c* O thou who art well acquainted with all the places both of his uſual abode, and of his diverſion, inform us who are ignorant of them. *d* We ask not with any evil deſign, but only becauſe we deſire an intereſt in him.

2 My beloved is gone down into his garden *d*, to the beds of ſpices *e*, to feed *f* in the gardens, and to gather lilies *g*.

d The Spouſe had hitherto been at a loſs for her beloved, but having diligently ſought him, & enflamed both her own & others Affections with Love to him by her juſt commendations, now at laſt ſhe meets with a gracious Anſwer from God, directing her where to find him, which alſo comes very ſeaſonably, not only for her own relief & comfort but alſo for the benefit of others, who enquired after him The *garden* ſeems to ſignifie the Church Catholick, and *the gardens* as it follows here, as alſo *the beds*, may note the particular Aſſemblies of the faithful, in which Chriſt affordeth his Preſence, & his bleſſing. *e* In which the Gifts and Graces of Gods Spirit, which are fitly compared to Spices or aromatical Flowers, do appear and grow. *f* To refreſh & delight himſelf, or to gather the flowers and fruits of it, as men uſe to do in their gardens. *g* Which may note either, 1. Particular Believers, whom Chriſt gathereth to himſelf in his Church, who are compared to Lilies, *Cant.* 2. 2. Or 2. The Prayers and Praiſes tendered to him by his People in the publick Congregations, and all their gracious diſpoſitions and actions.

h:2:16 7: 10.

3 * I am my beloveds, and my beloved *is* mine: he feedeth among the lilies.

4 Thou art beautiful, O my love *h*, as Tirzah *i*, comely as Jeruſalem *k*, terrible *l* as *an army* with banners.

h Theſe are the words of Chriſt, who had now again manifeſted himſelf to his Church, whereby he declares, that though he had for a ſeaſon hid his Face from her, yet ſtill he retained a ſincere & fervent affection to her, and that notwithſtanding her manifold infirmities ſhe was yet beautiful in his Eyes. *i* A very pleaſant City, as its very name ſignifies, and therefore made the Royal Seat of the Kings of *Iſrael*; of which ſee 1 *Kings* 14. 17. & 15. 21,33. & 16.6, &c. *k* Which was beautiful both for its ſituation, *Pſal.* 48. 2. and for its goodly buildings, eſpecially the Temple. See *Lam.* 2. 15. *l* Either 1. To ſtrangers, whom by her grave and Majeſtick looks and carriage ſhe affrights from rude or bold attempts, whereas ſome Women invite others to familiarity with them by their looſe and wanton carriage. Or 2. To her Enemies, whom God will certainly deſtroy.

|| Or, *they ave puf- d me up.*

5 Turn away thine eyes from me *m*, for || they have overcome me: thy hair *is* as a flock of goats that appear from Gilead *n*.

m For I can ſcarce bear the Luſtre of them. It is a poetical and amatorious Expreſſion, ſignifying how beautiful the Church was in Chriſts Eyes, and how paſſionately he loved her. *n* This clauſe and the whole following verſe are repeated from *Ch.*4. 1, 2. And this repetition is not vain nor abſurd, but very agreeable to the nature of a Paſtoral and Song of Love, as being an effect and teſtimony of vehement Affection, and beſides it confirms what was ſaid before & ſheweth that the Churches miſcarriage & Chriſt's deſertion of her upon it had not made him change his Opinion of her, or Affection to her.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks *o*:

o This is alſo repeated from *Ch.*4.3.

8 There are threeſcore queens, and fourſcore concubines *p*, and virgins *q* without number.

p A certain number for an uncertain. The ſenſe ſeems to this. There are many beautiful Queens and Concubines in the World, in the Courts of Princes, & particularly in *Solomons* Court, but none of them is to be compared with my Spouſe, and my heart is ſet upon none of them, but only upon my Spouſe, as the following verſe declareth. Or, *the Queens* and *Concubines* may note the particular Congregations which are called by Chriſt's name, and *the Virgins* may ſignifie the particular Believers or Profeſſors; all which do make up one Catholick Church, as it follows. Compare the notes on *Pſal.* 45:10, 14, 15. *q* Either 1. Which wait upon the Queens and Concubines. Or 2. Which were reſerved as a Nurſery, out of which Queens and Concubines were to be taken.

9 My dove, my undefiled is *but* one *r*; ſhe is the *only* one of her mother *s*; ſhe *is* the choice one of her that bare her: the daughters *t* ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her *u*.

r The only beloved of my Soul, my only Spouſe, in compariſon of whom I deſpiſe all others. *s* Of *Jeruſalem* above, *which is the Mother of us all*, Gal: 4: 26. Or, if this ſeem to confound the Mother and Daughter, the words may be thus rendred, *ſhe is the only one of her Mother*, i. e. ſhe is as dear and as precious to me as only Children uſe to be to their Parents, and eſpecially to their Mothers. So there is only a defect of the note of ſimilitude, which is frequenty underſtood, as hath been formerly noted and proved by undenyable inſtances. *t* Called *Virgins*, *v.* 8. *u* As more beautiful and worthy than themſelves, which was ſo evident that they were forced to confeſs it.

10 Who is ſhe *x* *that* looketh forth as the morning *y*, fair as the noon *z*, clear as the ſun *a*, *and* terrible *as an army* with banners *b*.

x Theſe are the words either 1. Of the Bridegroom: Or 2. Of the Queens and Concubines laſt mentioned, as praiſing of her. And they are either words of enquiry, or rather of Admiration and commendation: *Who*, i. e. what manner of perſon is this, how excellent and glorious! and ſo this pronoun, *who*, is underſtood, *Pſal.* 24.8. *Mar*: 4; 41. compared with *Mat*; 8. 27, *y* As the morning light, which coming after the darkneſs, of the night is very pleaſant and amiable, which alſo ſuddenly ſpreadeth it ſelf from the Eaſt to the Weſt: *z* To wit, when it is full and *walking in brightneſs*, as the Phraſe is, *Job* 31. 26. But withal he ſeems to intimate that the Church, like the Moon, may have her Eclipſes, and be in darkneſs for a time. *a* Without any ſuch ſpots or dark ſpecks as are in the Moon. Which is to be underſtood in the ſame ſenſe, that ſhe is ſaid to be *without ſpot*, or *wrinkle*, or *blemiſh*, Eph. 5: 27. which ſhe is partly by Gods gracious acceptation of her as ſuch in Chriſt, and through his Righteouſneſs; and partly becauſe ſhe ſhal be ſuch in the future Life. *b* See above, *v*: 4.

|| Or, *almonds.*
*Ch.7.12.

11 I went down *c* into the garden of || nuts *d*, to ſee the fruits of the valley *e*, *and* * to ſee whether the vine flouriſhed, *and* the pomegranates budded *f*.

c To wit, when I went away from thee. So this is an account of the reaſon of his former departure from her. Or, *I am come down* to viſit thee, *my garden*, Cant. 4. 12. Either way theſe are the words of the Bridegroom. *d* In which Nuts and other fruits are planted. By *Nuts* may be meant either 1. Ordinary Nuts, and ſo this is ſuppoſed to intimate the mean & contemptible condition of the Church in her outward Eſtate, and that her ſweetneſs is all inward & ſpiritual. Or 2. Aromatical Nuts, to wit, Nutmegs, and ſo this notes how acceptable the Church and her productions are to Chriſt. *e* Which being low, and well watered, is moſt fruitful. *f* What beginnings or appearances there were of good fruits or works among Believers; whether their Practices anſwered their Profeſſions.

† Heb. *I knew not.*
|| Or, *ſet me on the chariots of willing people.*

12 † Or ever I was aware *g*, my ſoul || made me *h* like the chariots of Ammi-nadib *i*.

g I was ſurprized with a ſudden and vehement deſire of enjoying my Spouſe, which is to be underſtood figuratively, and ſo as to agree with the Majeſty and Omniſciency of Chriſt. *h* I made my ſelf; which may ſignifie Chriſts activity in ſtirring up his Affections to the Church; or I was made; for the active Phraſe is oft underſtood paſſively; and the *Soul* is commonly put for the Perſon. *i* Eager in my deſire, and ſwift in my motion towards the Church, *Amminadib* is ſuppoſed to be ſome eminent Charioteer then well known and famous for his ſpeed in driving Chariots. But this clauſe with the former is otherwiſe rendred, both in the margent and by others, and that very agreeable to the Hebrew words, *my ſoul ſet me on the chariots of my willing* (or as others, *noble* or *princely*) *people*, i. e. which mine and the Brides friends had prepared to bring me to the Bride with more expedition, into which I aſcended with all my Soul, as longing to come to my Bride.

13 Return *k*, return *l*, O Shulamite *m*, return, return, that we may look upon thee *n*: what will you ſee *o* in the Shulamite? as it were the company *p* || of two armies *q*.

|| Or, *of Ma hanaim.*

k Chriſt recalls his Spouſe, who as when Chriſt was gone ſhe purſued after him, ſo now when Chriſt was coming or come to her, ſhe was ready to wander and go aſtray from him, according to the common and corrupt diſpoſition and cuſtom of Mankind, and therefore he ſeeks to ſtop or to reclaim her, and to oblige her to return to her firſt Love and to repent more throughly than ſhe had yet done. *l* This word is here repeated four times to ſignifie both Chriſts paſſionate Love to her, and earneſt deſire of her return, and her backwardneſs to it, which made ſo many calls neceſſary. *m* This title ſignifies either 1. One born in, or belonging to *Jeruſalem*, called alſo *Salem*, *Pſ.* 76. 2. Or 2. The Wife of *Solomon*, thus called after her Husbands name, ſee *Iſa.* 4: 1. And as Chriſt is called by the name of *Solomon*, *Ch*: 3: 7, 9, 11. ſo the Church is fitly deſcribed by the title of *Solomon's* Wife. *n* That I and my companions, and friends may contemplate thy Beauty *o* But what do you my friends expect to diſcover in her? Chriſt propoſeth the queſtion, that he may give the following anſwer; and that they ſhould take ſpecial notice of this as a very remarkable thing, in her. *p* Whereby he intimates that this one & only Spouſe was made up of the whole multitude of Believers. *q* Either 1. Oppoſite one againſt the other; and ſo this may note the conflict between the Fleſh and Spirit, which is in all the faithful in this Life. Or 2. Confederate together, and ſo this may ſignifie either 1. The recollection and Union of Jews and Gentiles which ſhal one day be under Chriſt as their common head, *Eph*: 2: 15. Or 2. The ſafety and ſtrength of the Church, which is compared to an *army with banners*, above *v*: 4, 10. and here to a numerous Hoſt diſtributed into *two Armies*. Wherein alſo there may be an alluſion to that ſtory, *Gen*: 32: 1: where this very word, here rendred, *two armies*, is uſed.

CHAP. VII.

A further deſcription of the Churches Graces, 1——7. *His deſign to viſit the Church, with the Bleſſed effect thereof*, 8, 9. *She profeſſeth her Faith, and deſire*, 10. *She inviteth him to communion with her*, 11. *The end thereof*, 12, 13.

The Bridegroom who ſpake the laſt words, here continueth his ſpeech, and breaks forth into an elegant and particular deſcription & commendation of the Spouſe, partly from the parts of her Body, and partly from her Ornaments. In which the ſame thing is to be obſerved which was noted concerning her deſcription of the Bridegroom that there is no neceſſity of a diſtinct application of every parcel of it, the deſign being only this, to deſcribe the Beauty and Glory of the Church under the repreſentation of a beautiful & noble Woman This alſo is obſervable, that in the deſcription of Chriſt ſhe begins at the Head, and ſo goeth downward, *Ch*: 5: 11, *&c.* but Chriſt in the deſcription of the Spouſe proceedeth from the Feet upwards.

HOw beautiful are thy feet *a* with ſhoes *b*, O princes daughter *c*! the joints of thy thighs *d* *are* like jewels, the work of the hands of a cunning workman *e*.

a Which being the chief inſtrument of our motion from place to place, is oft uſed metonimically for the motion it ſelf, & ſo may here ſignifie either the inward motions, the workings of the affections, or the outward motions, the ſteps or actions of the Life, both which are right and amiable in Believers. *b* Which were anciently evidences of a free and comfortable ſtate, whereas ſlaves and mourners uſe to go barefoot; 2 *Sam*: 15:30. *Iſa*: 20: 4. which alſo in Women of high quality were adorned with Gold & other Ornaments, of which ſee *Iſa*; 3; 18. Theſe may alſo ſignifie that the Feet of Believers ſhould be *ſhod with the preparations of the Goſpel of Peace*, Eph: 6: 15. *c* Both by Birth, being born of God, & by diſpoſition and deportment agreeable to that quality. *d* Either 1. The hollow place in which the Hip or Thigh-bone moveth and turneth it ſelf: Or rather 2. The Hip or Thigh-bone which moveth there for this is more fitly compared to a jewel well ſet. Some underſtand this of ſome Ornaments worn by Women upon thoſe parts: for the word rendred *joints* may ſignifie *girdles*, or any Ornament which encompaſſeth any part of the *Body*, & the ſame words which ſignifie *thighs* are both in Hebrew, and other Languages, ſometimes uſed concerning the *legs*. Which being admitted, this might ſeem to be underſtood of the Brides Garters about her Legs, which not unfitly follows the Shoes upon her Feet laſt mentioned. But this ſenſe ſeems not to ſuit ſo well with the following compariſon as the former doth. *e* Like jewels orderly and excellently ſet by a skilful Artiſt. So this ſignifies the uprightneſs and decency of her going, which depends very much upon the right ſituation of the Hip or Thigh-bone, which when it is diſlocated or diſordered cauſeth a lameneſs or uncomelineſs in going; whereby he underſtands the orderlineſs and amiableneſs of her converſation.

2 Thy navel *is like* a round goblet *f* *which* wanteth not † liquor *g*: thy belly *h* *is like* an heap of wheat *i*, ſet about with lilies *k*.

† Hebl *mixture.*

f To which it is not unfitly compared becauſe it is of a round form, and hollow, and hath windings and circlings in it. *g* Thy Navel is not only comely but fruitful. For the Navel is the proper inſtrument of nouriſhing the Child or Children which are in the Womb. And ſo this ſeems to ſignifie the Churches fruitfulneſs partly in her ſelf, in cheriſhing & improving all the Graces and good motions of Gods Spirit within her; and principally in reference to thoſe many Children which ſhe bears and feeds in her Womb with the wholſom liquor of Gods Ordinances. *h* In which thy Children are for a time contained and fed. *i i. e.* Of wheat corn,round and ſwelling, as it is in Women with Child,and full of nouriſhment, not only of Liquor,as was laſt ſaid,but alſo of Meat,which may note the various proviſions which Chriſt hath laid up in his Church according to the ſeveral capacities of her Children Milk for Babes,and ſtronger Meat for thoſe who are grown up. *k* Not for defence, which the Church doth not need, having the ſtrong God for her Protector, but for Ornament and Beauty. Whereby is implyed,that ſhe is not only fruitful but beautiful,and that her Children are not only numerous and well fed,but alſo comely and delightful to the Eye,as Lilies are,and withal pure and innocent,in which reſpect both Chriſt and the Church are compared to Lilies, *Cant.* 1. 1, 2.

* Ch:4:5.

3 * Thy two breaſt *are* like two young roes *that are* twins *l*.

l Which is repeated from *Ch.* 4. 5. where it is explained.

4 Thy neck *m is* as a tower of ivory *n*, thine eyes *o like* the fiſhpools *p* in Heſhbon *q*, by the gate of Bathrabbim: thy noſe *r is* as the tower of Lebanon *s* which looketh towards Damaſcus *t*.

m Of which ſee on *Ch.* 4. 4. *n.* Clear, and ſmooth,and long, and ſtraight, and erected. *o* Of which ſee on *Ch:* 1: 15.& 4. 1. *p* Full, and clear, and quiet,and pleaſant. Poſſibly here were two fiſhpools, which being conveniently ſeated in a large field might bear ſome reſemblance to the Eyes placed in the Head. *q* A pleaſant and well watered City, beyond *Jordan*,as we may gueſs from *Numb.* 32.where doubtleſs there were ſome eminent and well known fiſh-pools,as further appears by the exact deſcription of the particular place here following, in which they were. *r* The inſtrument of ſmelling and diſcerning between pleaſant and loathſome things; which may ſignifie the Churches ſagacity in diſcerning between good and evil. *s* Which though it be not elſewhere mentioned,was in all probability built by *Solomon* in the Mountain of *Lebanon* which was the Northern Border of the Land of *Iſrael* towards *Damaſcus*, and therefore a very fit place for a watch Tower. To this Tower her Noſe is compared, not for its greatneſs,but for its comely and convenient proportions,and beautiful aſpect,which doubtleſs were in this aswell as in the reſt of *Solomons* Buildings. *t* Which words ſeem to be added to diſtinguiſh this from another Tower or Building, in, or near to *Jeruſalem*, which was called *the houſe of the forreſt of Lebanon*, 1 Kings 7. 2.

‖ Or, *crimſon.*
† Heb. *bound.*

5 Thine head *u* upon thee *x is* like ‖Carmel *y*,and the hair of thine head like purple *z*; the king *is* † held in the galleries *a*.

u Which may ſignifie the Churches Mind or Underſtanding which is ſeated in the head. *x* which is upon thee,or above the reſt of thy Body. *y* Eminent and pleaſant to the Eye and fruitful as Mount *Carmel* was,as hath been formerly noted.Which may note that her Mind was adorned & repleniſhed with knowledge and other excellent Gifts of the Holy Ghoſt. Or, as others render it, *like crimſon* or *purple*, which is called *Carmel*, 2 *Chron.* 2. 7. & 3. 14.becauſe thoſe fiſhes out of which they had their purple,were taken in the Sea bordering upon Mount *Carmel*:And ſo the ſame thing is repeated in the next clauſe in other words. *z* Which colour was anciently much eſteemed,and commended as by ſacred,ſo alſo by prophane Writers. *a* In which he walketh,and having once eſpied thee, is captivated by thee,and unable or unwilling either to depart,or to take off his Eyes from thee as if he were faſt bound and chained to thee. The *galleries* may note either the Ordinances,or rather the Churches,in which Chriſt walketh, *Rev:* 2. 1. in which Chriſt and Believers converſe together.

6 How fair and how pleaſant art thou *b*, O love, for delights *c*!

b It were infinite to reckon up all the particulars of thy Beauty, in one word,thou art univerſally amiable beyond Expreſſion. *c* For thoſe various lovely features which are in thee ,and for the great and manifold delights which are or may be enjoyed in converſing with thee.

7 This thy ſtature is like a palm-tree *d*, and thy breaſts to cluſters *e of grapes f*.

d Tall and ſtraight, or upright, as a Tree. And he ſeems to mention the Palm-tree,rather than any other,partly becauſe it grows more directly upward than other Trees;and partly becauſe it is conſtantly green and flouriſhing,and groweth upward in ſpight of all preſſures,and therefore was uſed in feſtival ſolemnities,*Lev.* 23: 40. *John* 12. 13. and was a ſymbol of Victory, *Rev:* 7: 9. In all which reſpects it fitly repreſents the ſtate of Believers. *e* Large,and round and full of juice. See on *v.*3.This particular is added as an evidence of her maturity and married eſtate,and of her fruitfulneſs. *f* Which word may eaſily be ſupplied out of the next Verſe. Although the fruit of the Palm-tree alſo is ſaid to grow in cluſters.

8 I ſaid *g*, I will go up to the palm-tree *h*,I will take hold of the boughs thereof *i*: now alſo thy breaſts ſhall be as cluſters of the vine,and the ſmell of thy noſe *k* like apples *l*.

g Within my ſelf, I reſolved. *h* I will climb up, that ſo I may *take hold*, as it follows *of the boughs*, which do not grow out of the ſides, as in other Trees, but only at the top of it. *i* Partly to prune and dreſs them,and partly to gather the fruit. Whereby is ſignified Chriſts care of his Church,and his delight in her. *k* Of thy breath, which is oft called *the breath of*, or *in*, a mans *noſtrils*, *Gen.* 7. 22. *Iſa.* 2. 22. *Lam.* 4. 20. *l* Either 1. Common Apples, which ſometimes yield a very pleaſant ſmell : Or 2. Odiferous Apples. See on *Chap.* 2. 5.

* Prov: 23 31.
† Heb: *ſtraightly.*
‖ Or, *of the ancient.*

9 And the roof of thy mouth *m* like the beſt wine *n* for my beloved *o*,* that goeth *down* † ſweetly *p* cauſing the lips ‖ of thoſe that are aſleep, to ſpeak *q*.

m Either 1. Thy ſpeech, the palate being one of the principal inſtruments of Speech : Or rather 2. Thy taſte, whereof the Palate or Roof of the Mouth is the moſt proper and principal inſtrument, *Job* 34: 3. But then this is not to be underſtood actively of her taſte but paſſively of the taſte or reliſh, which her beloved had of her ; as in the foregoing clauſe,*the ſmell of her noſe* was not meant ſubjectively or actively of that ſenſe of ſmelling which was ſeated in her Noſe,but objectively or paſſively of the breath of her Noſtrils which was ſweet to the ſmell of her beloved. *n* Grateful and refreſhing. *o* Either 1. For thee my beloved, who reapeſt the comfort and benefit of that pleaſure which I take in thee: Or 2. For me thy beloved, or according to thy uſual expreſſion,*for my beloved.* Which words Chriſt takes as it were out of her Mouth, and repeats them emphatically. Which agrees very well to the ſtile and uſage of theſe dramatical and amatorious Writings. And this clauſe further intimates the Churches Loyalty or Faithfulneſs to Chriſt, that ſhe reſerves her ſelf,& all her Loves for Chriſt alone. *p* Whereas bad Wine either goeth down ſlowly and tediouſly,or is not permitted to go down at all ; Heb. *that walketh directly*, or, *that moveth it ſelf aright*, which is given as the Character of good Wine, *Prov:* 23; 31. *q* Cauſing the moſt dull and ſtupid, and ſleepy-headed perſons to ſpeak, and that fluently and eloquently, which is a commen effect of good Wine.

* Ch:2:16 & 6:3.

10 * I *am* my beloveds *r*,and his deſire *is* towards me *s*.

r This and the following verſes contain the words of the Bride, in anſwer to the Bridegrooms moſt indearing Expreſſions delivered in the foregoing verſes. *s* I perceive, and am fully ſatisfied, that he heartily loves me. It is my duty to have my deſire towards him as my Husband,according to Gods Sentence, *Gen.* 3. 16. but it is a wonderful condeſceſion in him, that his deſire is towards me.

11 Come,my beloved,let us go forth into the field *t*: let us lodge in the villages *u*:

t That being retired from the crowd, we may more freely and ſweetly converſe together, and may obſerve the ſtate of the fruits of the Earth. *u* In one of the villages, as *Cities* is put for *one of the Cities*, Judg. 12. 7.

† Heb: *open*

12 Let us get up early *x* to the vineyards *y*, let us ſee if the vines flouriſh, *whether* the tender grapes † appear *and* the pomegrantes bud forth *z*, there will I give thee my loves *a*.

x The Church having offended and loſt her beloved by her former lazineſs,now doubles her diligence,and diſcovers how earneſtly ſhe was ſet upon the following work. *y* To particular congregations. See *Cant.* 6: 1. *Iſa.* 5. 1. *z* Let us inquire into the ſucceſs of our Labours, what Souls are brought in and built up,how they proſper and grow in Grace,whether they abound in good Works,*&c.* *a* There I will diſcover the ſincerity and fervency of my affections to thee, and maintain communion with thee in thy holy Ordinances.

13 The mandrakes *b* give a ſmell,and at our gates *c are* all manner of pleaſant *fruits*, new and old *d*, *which* I have laid up for thee *e*, O my beloved.

b This Hebrew word is uſed, *Gen:* 30: 14, 15. and the ſignification of it is very much doubted&diſputed by Interpreters;of which ſee my Latin *Synopſis* on that place. But this is certain that the word ſignifies ſweet and pleaſant flowers and therefore if it be underſtood of Mandrakes, they were of another ſort than ours, as it is no unuſual thing for flowers of the ſame kind in ſeveral Climates to have very differing Natures and Qualities. *c* Either 1. Growing there upon the Walls, or in Gardens,or Orchards, near the door of our dwelling-houſe : Or rather 2. Brought thither by diverſe perſons to congratulate and adorn our Nuptials,or laid up for our entertainment, as may be gathered from the nature of the fruits, which were not only *new*,and growing, but alſo *old*, and *laid up*, as it here follows. *d* Fruits of this year, and of the former,that the variety might delight. Which ſeems to be ſpiritually meant of the various fruits and operations of the Spirit, and degrees of Grace in ſeveral Believers. *e* Which have been produced by my Miniſtry for thy Service and Glory.

CHAP. VIII.

The Church expreſſeth her deſire of familiarity with Chriſt, 1. *by the entertainment ſhe'd make him.*2,3. *She charges the Daughters of Jeruſalem not to diſturb her beloved,* 4. *A commendation of the Church for her Faith in Chriſt,* 5. *She prayeth for full aſſurance of his Love, her invincible deſire,* 6. *Which is inſatiable,* 7. *The calling of the Gentiles with their intent and her condition,*8——13. *Chriſts coming prayed for,* 14.

† Heb: *they ſhould not deſpiſe me.*

O That thou *wert* as my brother *a* that ſucked the breaſts of my mother *b*; *when* I ſhould find thee without *c*, I would kiſs thee *d*, yet † I ſhould not be deſpiſed *e*.

a Moſt intimate, and free, and familiar with me, as Brethren and Siſters commonly are. *b* That came out of the ſame womb,and ſucked the ſame breaſts,and conſequently were Brother & Siſter by Father and Mother too;for ſuch are moſt dear to one another. See *Gen:* 53: 29. *Deut.* 13: 6. Heb. *Sucking the Breaſts*, &c. So ſhe wiſheth that he were as a little ſucking Brother, with whom ſhe might innocently & inoffenſively delight her ſelf,as Siſters do with ſuch a Brother. The Church here expreſſeth her paſſionate deſire of a ſtricter Union,and cloſer Communion with Chriſt than yet ſhe had attained. And in particular,theſe may be the breathings of the ancient Jewiſh Church after Chriſts Incarnation,whereby he was to be their Brother, *Rom:* 8: 29. *Heb:* 2: 11, 12. and a ſucking infant. *c* In the open ſtreets; I might then expreſs my Affections, to thee, and kiſs thee openly without any ſcandal or contempt. Or, *without*, *i.e.* come forth from the Fathers boſom into the World, *Joh.* 16. 28. *d* I would demonſtrate my Reverence, and Subjection, and Affection to thee, of all which kiſſing was a token in thoſe times and places, as hath been oft obſerved in diverſe foregoing Texts. *e* Then ſhould I not be aſhamed or cenſured, as if I had done an indecent or immodeſt action,becauſe ſuch Expreſſions of Love are uſual amongſt Perſons ſo nearly and dearly related.

‖ Or, *thou ſhouldeſt.*
* Pro 9: 2.

2 I would lead thee, *and* bring thee *f* into my mothers houſe *g*, ‖ *who* would inſtruct me *h*:I would cauſe thee to drink of * ſpiced wine,of the juice of my pomegranate *i*.

f With joy and triumph, as the Bridegroom was uſually brought to the Brides houſe. See *Pſal:* 45: 15, 16. *g* Either 1. My Mothers in Law, my Husbands Mother, as the cuſtom was, *Gen:* 24: 56. *Judg.* 12: 9. Or 2. My own Mothers; to ſhew her extraordinary Reſpect and Affection to him. In the myſtical ſenſe both come to one;for the univerſal Church was in ſome ſort both his and her Mother.

ther. h To wit, how I ſhould behave my ſelf towards thee. Or, where *ſhe did inſtruct* or *educate me.* i I would give thee the beſt entertainment which the Houſe affords. My Gifts and Graces ſhould all be employed to ſerve and glorifie thee.

Ch.2:6. 3 * His left hand *should be* under my head, and his right hand ſhould embrace me k.

k The ſame expreſſions are uſed, *ch.* 2. 6. The ſenſe is, He would not deſpiſe me for my forwardneſs in ſhewing my affections to him, as men commonly do in like caſes, but would kindly accept of my Love, and return Love for it.

Ch:2:7: & 3.5. 4 * I charge you, O daughters of Jeruſalem, † that ye ſtir not up, nor awake *my* love until he pleaſe l.

† Heb. *why ſhould ye ſtir up*, or *why*, &c.

l This verſe is here repeated again from *ch.* 2. 7. & 3. 5. where ſee the Explication of it.

Ch:3.6. 5 (* Who *is* this that cometh up from the wilderneſs m, leaning upon her beloved n?) I raiſed thee up o under the apple-tree p; there thy mother brought thee forth q; there ſhe brought thee forth *that* bare thee.

m Theſe words are repeated from *ch.* 3. 6. of which ſee the notes there. This and the next clauſe are the words either. 1. Of the Daughters of *Jeruſalem*, or the Friends of the Bride and Bridegroom admiring and congratulating this happy conjunction: Or 2. Of the Bridegroom, who propoſeth the Queſtion, that he may give the Anſwer here following. n Which implyes both great freedom & familiarity, and fervent affection, and dependance upon him. If theſe be the Bridegrooms words, he ſpeaketh of himſelf in the third Perſon, which is uſual in the Hebrew Language. o When thou waſt fallen and laid low, and wert dead in treſpaſſes, and in the depth of miſery, I revived thee. p Under my own ſhadow; for ſhe had compared him to an apple-tree, and declared, that under the ſhadow of the Tree ſhe had both delight and fruit, *Cant:* 2. 3. which is the ſame thing with this *raiſing up.* q Under that Tree, either the Univerſal or the Primitive Church did conceive and bring thee forth.

6 Set me as a ſeal upon thine heart, as a ſeal upon thine arm r: for love s is ſtrong as death t, jealouſie u *is* † cruel x as the grave: the coals thereof *are* coals of fire y, *which hath* a † moſt vehement flame.

† Heb. *hard.*
† Heb. *flame of the Lord.*

r Theſe are undoubtedly the words of the Bride. The ſenſe is, Let thy Mind and thy Heart be conſtantly ſet upon me, let me be engraven upon the Tables of thine Heart. He ſeems to allude to the engraven Tablets which are frequently worn upon the Breaſt, and to the ſignet on a mans arm or hand, which men prize at a more than ordinary rate, as appears from *Jer.* 22: 24. *Hag* 2:23. and which are continually in their ſight. s My Love to thee, from whence this deſire proceeds. t Which conquers every living thing, and cannot be reſiſted nor vanquiſhed. u Or, *zeal*; my ardent Love to thee, which alſo fils me with Fears and Jealouſies, leſt thou ſhouldſt beſtow thine affections upon others, and cool in thy love to me, or withdraw thy Love from me: for true Believers ar ſubject to theſe paſſions. x Heb. *hard*, grievous and terrible and ſometimes ready to overwhelm me, and ſwallow me up; and therefore have pity upon me, and do not leave me. y It burns and melts my heart like fire.

7 Many waters cannot quench love, neither can the floods drown it: * if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned z.

*Pro.6:35

z It is the nature of Love in general; and of my Love to thee, that it cannot be taken off, neither by Terrors and afflictions, which are commonly ſignified in Scripture by *waters* and *floods*, Pſal: 32: 6: and 42: 7. and elſewhere; nor by temptations and allurements. Nothing but the preſence and favour of the beloved perſon can quiet and ſatisfie it. And therefore do not put me off with other things, but give me thy ſelf, without whom, and in compariſon of whom, I deſpiſe all other perſons and things.

8 We a have a little ſiſter b, and ſhe hath no breaſts c: what ſhal we do for our ſiſter d in the day when ſhe ſhal be ſpoken for e?

a Theſe are manifeſtly the words of the Bride, ſtill continuing her ſpeech. The preſent Church, which was that of the Jews, ſpeaks of another future Church, which was to conſiſt of the Gentiles, which ſhe calls *little*, becauſe ſhe was the younger Siſter, and then ſcarce had a beeing; and ſhe calls her her *Siſter*, partly becauſe ſhe was ſo in the purpoſe of God, their common Father, though at preſent ſhe was a ſtranger to him; and partly to intimate that the Gentile-Church ſhould be admitted to the participation of the ſame priviledges with that of the Jews. c No grown and full Breaſts, as Virgins have when they are ripe for Marriage, *Ezek.* 16: 7. This ſignifies the preſent doleful eſtate of the Gentiles, which as yet were not grown up into a Church Eſtate, and wanted the milk or food of Life, as for it ſelf, ſo alſo for its Members. d Teach us to know and perform our duty to them, which is to embrace them with ſincere and fervent affections, to promote their coming in to Chriſt, and to rejoyce in it, and not to envy it, and murmure at it, as the Jews did in the days of Chriſt, and of his Apoſtles. e To wit, for bringing her into the ſtate of Matrimony: when Chriſt and his Apoſtles, and others the firſt Miniſters of the Goſpel, who were Members of the Jewiſh Church, did ſpeak and act for the converſion of the Gentiles.

9 If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will incloſe her with boards of cedar f.

f This ſeems to be Chriſt's Anſwer to the foregoing queſtion of the Jewiſh Church concerning their Siſter Church of the Gentiles, for which they were very ſolicitous. Chriſt therefore engageth himſelf to take care of her, & to provide for her, as the matter doth require and as ſuits beſt with her condition. If the Gentiles when they are converted ſhal be like a *Wall*, ſtrong and firm in Faith, ſtedfaſt againſt all Aſſaults and Temptations, for a *Wall* in Scripture-uſe ſignifies ſtrength, *Iſa*: 26: 1. *Jer.* 15: 20 and elſewhere; *We*, my Father, and I, and the Holy Ghoſt, as the principal Builders, and my Miniſters as workers with, and under us, *will build upon her a palace of ſilver*, will add more ſtrength and beauty to her, will enlarge & adorn her, make her more amiable in mine Eyes, and more viſible and glorious in the Eyes of the World: *And if ſhe be* as *a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her; if ſhe be weak in Faith, and ſometimes overcome by the tempter, yet we will not therefore reject and forſake her, but *we will incloſe*, or (as many others render the word) *ſtrengthen* or *fortifie her with Boards of Cedar*, which are not only beautiful, but alſo ſtrong and durable. If ſhe be ſincere, and open the door of her Heart to me, though ſhe be weak I will come in to her, and make her ſtronger.

10 I *am* a wall g, and my breaſts like towers h: then was I in his eyes, as one that found † favour i.

† Heb. *peace.*

g Theſe ſeem to be the words of the Jewiſh Church to Chriſt, O Lord, by thy Grace I am what thou wouldſt have my Siſter to be, *a Wall*, and therefore do humbly beg and hope, that according to thy promiſe to her in that caſe, thou wiltſt build upon me a Palace of Silver. h Which ſtand out from and above the Wall, and are an ornament and defence to it. Of the Churches Breaſts, ſee before *Ch:* 4: 5. & 7. 3, 7. i When by his Grace I was made a wall, he was well pleaſed with me, and with his own workmanſhip in me.

11 Solomon had a vine-yard at Baal-hamon k; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver l.

k A place not far from *Jeruſalem*; where *Solomon* had, as it ſeems, a noble vineyard. l Whereby he ſignifies both the vaſt extent of the Vineyard which required ſo many keepers, and its ſingular fertility, which afforded ſo great a Rent.

12 My vineyard m which *is* mine n, *is* before me o: thou O Solomon, *muſt have* a thouſand p, and thoſe that keep the fruit thereof, two hundred q.

m My Church, which is oft compared to a Vineyard, and is here oppoſed to *Solomon*'s Vineyard. It is much doubted and diſputed whether this verſe be ſpoken by Chriſt or by the Spouſe; the firſt clauſe ſeems to agree beſt to the former, and the following clauſe to the latter. Poſſibly the difficulty may be reconciled by aſcribing the firſt clauſe to Chriſt, and the latter to the Spouſe: ſuch interlocutions being familiar in this Book, and in other Writings of this kind. n This Repetition is not idle, but very emphatical to ſhew that Chriſt had a more eminent and ſpecial title to his Vineyard, the Church, than *Solomon* had to his Vineyard, becauſe it was purchaſed not by his Money, but by his Blood, and becauſe it was his, not only for the ſhort time of this preſent Life, as *Solomon*'s was, but to all Eternity. o Is under my own Eye and Care, and is not wholly committed to the Care and Management of others, as *Solomon's* was; *I the Lord do keep it night and day*, as we read, *Iſa.* 27: 3. *I am with* it *to the end of the world*, Mat. 28. 20. p Theſe are the Churches return to Chriſt, who is here called *Solomon*, as he was *ch:* 3: 9, 11. as elſewhere he is called *David*. Doſt thou, O Chriſt, keep thine own Vineyard, which *Solomon* did not? Then ſurely it is meet that thou ſhouldſt receive, & thou ſhalt receive as large a Revenue from thy Vineyard, as he did from his. q Though the chief Revenue belongeth, and is juſtly given to thee, yet thy Miniſters, who ſerve thee in thy Vineyard, ſhal have, and are allowed by thee to receive ſome encouragement for their ſervice. See 1 *Cor.* 9. 7.

13 Thou that dwelleſt r in the gardens s, the companions t hearken to thy voice u: * cauſe me to hear *it* x.

*Ch. 2. 14.

r The Hebrew word is of the feminine gender, which plainly ſheweth that Chriſt ſpeaks here to his Spouſe, being about to depart from her for a ſeaſon, as the next verſe ſheweth. s Not in the Wilderneſs of the World, for Believers are *choſen* or *called out of the World*, John 15: 19. but in the Church, the Garden of God, which God hath fenced and appropriated to himſelf. He ſaith, *Gardens*, becauſe of the many particular Congregations, into which the Church is divided. t The friends of the Bride and Bridegroom. u Diligently obſerve all thy words and carriages towards me, and all the tranſactions between thee and me. x When I am gone from thee, let me hear thy Prayers, and Praiſes, and the Preaching of my Goſpel in the World.

14 † * Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices y.

† Heb. *flee away.*
*Rev. 22. 17, 20.

y Seing we muſt part for a time, make haſte, O my beloved Bridegroom, and ſpeedily finiſh the work which thou haſt to do in the World, that ſo thou maiſt take me to thy ſelf, that I may live in thine everlaſting embraces. The words of this verſe are borrowed from *Ch.* 2. 17. where they are explained.

ISAIAH.

The ARGUMENT.

THE Teachers of the ancient Church were of two ſorts, 1. *Ordinary, the Prieſts and Levites:* 2. *Extraordinary, the Prophets. Theſe were immediately called by God, and inſpired, as with other ſingular Gifts and Graces, ſo particularly with a ſupernatural knowledge of Divine Myſteries, and of future things, and inveſted by God with an Authority Superiour not only to the ordinary Teachers of the Church, but in ſome ſort, even to the Civil Powers of the Nation. Theſe Holy Prophets, whoſe Writings are contained in the Sacred Scripture, are ſixteen. Of theſe* Iſaiah, *is firſt in place, and, as may ſeem probable, in time alſo. But undoubtedly he was contemporary with* Hoſea, *whom others ſuppoſe to have been before him. Compare* Iſa. 1. 1. *with* Hoſea 1. 1. *The Jews tell us that he was of the Blood Royal of* Judah, *which is uncertain. But undoubtedly was the Prince of all the Prophets, whether we conſider the great extent and variety of his Prophecies, the excellency and ſublimity of thoſe* Myſteries *which were revealed to him and by him, the Majeſty and Elegancy of his Style, or the incomparable livelineſs and power of his Sermons. He doth ſo evidently and fully deſcribe the Perſon, and Offices, and Sufferings, and Kingdom of Chriſt, that ſome of the Ancients called him* the fifth Evangiliſt. *And it is obſerved that there are more Teſtimonies and Quotations in the* New Teſtament *taken out of* Iſaiah, *than out of all the other Prophets.*

CHAP. I,

Judah's *Sins.* 1, 4. *her Judgments* : 5. 9. *her Worſhip is rejected.* 10, 15. *Exhortations to Repentance* : *Promiſes of Grace and Mercy* : *threatnings of ſore Judgments* : *and complaints by reaſon of their Backſlidings* 16. 31.

THE Viſion *a* of Iſaiah the Son of Amoz *b*, which he ſaw *c* concerning Judah and Jeruſalem *d*, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah *e*, Kings of Judah.

a Or, *The Viſions*; the word being here collectively uſed, as it is *ch.* 22. 1. 1 *Sam.* 3. 1. The ſenſe is, This is the Book of the Viſions or Prophecies. As Prophets were Called *Seers*, 1 *Sam.* 9. 9. ſo Prophecies are called *Viſions* becauſe they were as clearly and certainly repreſented to the Prophets minds, as bodily Objects are to mens eyes. *b* Either the Brother of *Amaziah* King of *Judah*, as the Hebrew Writers fancy: Or, rather ſome other perſon then well known. *c i. e.* Foreſaw and foretold. But he ſpeaks, after the manner of the Prophets, of things to come, as if they were either paſt or preſent *d* Principally but not excluſively. For he Propheſieth alſo concerning *Egypt* and *Babylon*, and divers other Countries; which yet he doth with reſpect to *Judah*. *e* In the time of their Reign. Whence it may be gathered, that *Iſaiah* exerciſed his Prophetical Office above fifty years together, See 2 *Kings* 15. and 16.

*Deu: 32: 1: Jer: 2: 12: & 22: 29: Ezek: 36: 4:

2 * Hear, O Heavens and give ear O Earth *f*; for the Lord hath ſpoken *g*, I have nouriſhed and broght up Children *h*, and they have rebelled againſt me.

f He directeth his ſpeech to theſe ſenſeleſs Creatures, that thereby he might more awaken and affect the *Iſraelites*, whom he hereby proclaimeth to be ſo dull and ſtupid that they were paſt hearing, and therefore he gives them over as deſperate, and calleth in the whole Creation of God to bear witneſs againſt them. *g* This is his Plea againſt them, of the equity whereof he is willing that all the Creatures ſhould be Judges. *h* I firſt made them a People, and until this time I have ſuſtained and bleſſed them above all other Nations.

*Jer: 8: 7:

3 * The Ox knoweth his Owner, and the Aſs his Maſters Crib *i*: but Iſrael doth not know *k*, my People doth not conſider.

i The moſt ſtupid brute beaſts acknowledge and obey their Lord and Benefactor, as experience ſheweth. *k* To wit, me their Owner and Maſter, which is eaſily and neceſſarily underſtood out of the former Clauſe. *Knowing* is here taken practically, as it is uſually in Scripture, and includes reverence and obedience.

† Heb: *of heavineſs*

† Heb. *alienated*; Or, *ſeparated.* Pſal. 58: 3

4 Ah *l* ſinful Nation, a People † laden with iniquity *m*, a ſeed of evil-doers *n*, children that are corrupters *o*, they have forſaken the LORD *p*, they have provoked the holy One of Iſrael unto anger *q*, they are † gone away backward *r*.

l This Particle implies both his wonder, and anger, and grief, and ſhame that they were ſuch. *m* Heb. *Of heavineſs of Iniquity*, *i. e.* of heavy or great ſins, for *heavy* is commonly put for *great* or *grievous*, as *Iſa*: 21: 15. and 30: 27. Laden not with the ſenſe of ſin, as *Mat*: 11: 28: but with the guilt and bondage of ſin *n* The Children of wicked Parents, whoſe guilt they inherit, and whoſe evil Example they follow. *o Heb. that corrupt*, to wit, themſelves or their ways, or others by their counſel and example. Or, *that deſtroy* themſelves and their land by their wickedneſs, *p* Not in profeſſion, but in practice and reality, neglecting or corrupting his Worſhip, refuſing his yoke and conduct. *q* They have lived as if it were their great deſign and buſineſs to provoke him. *r* Inſtead of proceeding forward and growing in grace, which was their duty, they are all faln from their former profeſſions, and grown worſe aad worſe, and have impudently turned their backs upon me.

† Heb. *increaſe revolt.*

5 Why ſhould ye be ſtricken any more *s*, ye will † revolt more and more *t*: the whole head is ſick, and the whole heart faint *u*.

s It is to no purpoſe to ſeek to reclaim you by one Chaſtiſement after another; and therefore I will utterly forſake and deſtroy you at once. *t* I ſee you are incorrigible, and turn even your afflictions into ſin. *u* Your diſeaſe is mortal, as being in the moſt noble and vital parts, the very head and heart of the body politick, from whence the plague is derived to all the other Members, as it follows. And this is to be underſtood either, 1. Of their ſins; or rather, 2. Of their miſeries. Which beſt ſuits. 1. with the foregoing words, this being added as a reaſon why it was in vain to ſtrike them any more, or to expect any amendment that way, becauſe he had ſtricken them already, and that very terribly, even in their head and heart, whoſe wounds are moſt dangerous, and yet they were not at all better for it. 2. With *verſe* 7, 8: where this Metaphor is ſo explained.

‖ Or, *Oyle.*

6 From the ſole of the foot even unto the head, *there is* no ſoundneſs in it *x*; *but*, wounds and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ‖ ointment *y*.

x You have been all of you puniſhed, from the higheſt to the loweſt, from the worſt to the beſt. *y* I have ſuffered you to lie under your maladies for a time, without applying any remedies, to try whether the length and continuance of your affliction might not work that Cure which the ſtrength of it could not do, but all in vain.

*Deut: 28: 51, 52: Ch: 5: 5:

† Heb. *as the overthrow of ſtrangers.*

7 * Your countrey *is* deſolate, your cities *are* burnt with fire: your land, ſtrangers devour it *z* in your preſence *a*, and *it is* deſolate, † as overthrown by ſtrangers *b*.

z All this and what follows was verified in the days of King *Ahaz*, 2 *Chron*: 28: in whoſe time, and upon which occaſion, this Prophecie ſeems to have been delivered, as more exactly agreeing with that time than with any other. If any object. That this being the firſt of his Prophecies, muſt rather belong to the days of *Uzziah*, they muſt take notice, and it is agreed by Interpreters, and it is undeniably true, that the Prophecies of *Iſaiah*, as alſo of the other Prophets, are not ſet down in the ſame order in which they were delivered but oftentimes the latter are put before the former. *a* Which your eyes ſhall ſee to torment you when there is no power in your hands to deliver you. *b* Heb. *As the overthrow of ſtrangers*, i. e. which ſtrangers bring upon a land which is not theirs, nor likely to continue in their hands, and therefore they ſpare no perſons that come in their way, and they ſpoil and deſtroy all things, which is not uſually done in wars between Perſons of the ſame, or of a neighbour Nation.

8 And the daughter of Zion *c* is left as a cottage in a vineyard, as a lodge in a garden of cucumbers *d*, as a beſieged city.

c i. e. Zion, or *Jeruſalem*; for theſe two names are promiſcuouſly uſed of the ſame place. The name of *daughter* being frequently given to cities or countries. Thus *the daughter of Babylon* is put for *Babylon* it ſelf, *Pſal*: 137: 8: *Iſa*: 47: 1: In the ſame ſenſe we read of *the daughter of Tyre*, *Pſal*: 45: 12: and *of Zidon*, *Iſa*: 23: 12: and *of Egypt*, *Jer*: 46: 11: 24: and *of Edom*, *Lam*: 4: 21. *d* Is left ſolitary, all the neighbouring villages & country round about it being laid waſte.

* Lament. 3. 22: Rom: 9: 29: Gen: 19. 24:

9 * Except the LORD of hoſts had left unto us a very ſmall remnant *e*, we ſhould have been as * Sodom, *and* we ſhould have been like unto Gomorrah *f*.

e If God: by his Infinite Power and Goodneſs, had not reſtrained our enemies, and reſerved ſome of us. *f* The whole nation and race of us had been utterly cut off, as the people of *Sodom* and *Gomorrah* were. So great was the rage and power of our enemies, and ſo utterly unable we were to deliver our ſelves.

10 Hear the word of the LORD *g*, ye rulers of Sodom *h*; give ear unto the law *i* of our God, ye people of Gomorrah.

g I ſpeak not my own fancies or paſſions, but the meſſage of your Lord and governour, to whom you owe all reverence and obedience. *h* So called for their reſemblance of them in wickedneſs, Comp: *Deut*. 32: 32: *Ezek* 16: 46, 48. *i* Or, *Doctrine*, as this word is commonly uſed: the meſſage which I am now to deliver to you from God, your great Lawgiver, which ought to have the force of a Law with you.

*Pſal: 50: 8, 9. & 51: 16: Prov. 15: 8. & 21: 27. Chap. 66. 3: Jer. 6. 20: *Amos.* 5. 21, 22. Mic. 6. 7.

† Heb. *great he-goats.*

11 To what purpoſe *k* is the multitude of your * ſacrifices unto me *l*? ſaith the LORD: I am full of the burnt-offerings *m* of rams, and the fat of fed beaſts, and I delight not in the blood *n* of bullocks, or of lambs, or of † he-goats.

k They are vain and uſeleſs, being neither accepted by me, nor beneficial to you. *l* Who am a Spirit, and therefore cannot be ſatisfied with ſuch carnal Oblations, but expect to be worſhipped in ſpirit and truth, and to have your Hearts and Lives, as well as your Bodies and Sacrifices, preſented unto me. *m* I am glutted with them, and therefore loath them. *n* He mentions *the fat* and *blood*, becauſe theſe were in a peculiar manner reſerved for God, *Levit*. 3: 15, 16, & 17: 11: to intimate: that even the beſt of their Sacrifices were rejected by him.

† Heb. *to be ſeen.*

12 When ye come † to appear before me *o*, who hath required this at your hands *p*, to tread my courts *q*?

o Upon the three Solemn Feaſts, *Exod*: 23: 17: & 34. 23: or upon other occaſions. *p* To wit, in this manner, and upon theſe terms. The thing that I commanded, was not only, nor chiefly, that you ſhould offer external Sacrifices to me, but that you ſhould do it with true repentance for all your ſins, with Faith in my Promiſes, with hearty Love to me, and ſincere Reſolutions of devoting your ſelves to my Service, without which you offer me a dead carcaſs inſtead of a living Sacrifice. *q* The Courts of my Temple, which were two, that of the Prieſts, and that where the People aſſembled, 2 *Chron*: 4: 9. So this Reproof ſeems to be directed againſt both Prieſts and People, as unworthy to enjoy this Priviledge.

‖ Or, *grief.*

13 Bring no more *r* vain oblations *s*, incenſe is an abomination unto me *t*, the newmoons *u* and ſabbaths, the calling of aſſemblies *x*, I cannot away with *y*, *it is* alſo ‖ iniquity *z*, even the ſolemn meeting *a*.

r I neither deſire nor will accept of any upon theſe terms. *s* Heb. *Meat-offerings*; of which ſee *Levit*: 2: 1: *Numb*: 15: 4. *t* So far is it from being a ſweet ſavour to me, as you fooliſhly imagine. *u* Which were holy to God, and obſerved with great ſolemnity. See *Numb*: 28: 11, 14: *Pſal*: 81: 3. *x* All other Solemn times wherein the People were oblidged to meet together, as the three great yearly Feaſts and other extraordinary Seaſons. *y* Heb. *I cannot* bear: It is burdenſome and grievous to me. *z* So far is it from pleaſing me, that it is an offence to me, and inſtead of reconciling me to you, which is your deſign, it provoketh me more againſt you. *a* The moſt ſolemn Day of each of the three Feaſts, which was the laſt day, which is called by this very name, *Levit*: 23: 36: *Numb*: 29. 35: and elſewhere; although the word be ſometimes more generally uſed of any other Solemn Feſtival-day.

14 Your new-moons and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear them.

Pro:1:28: er;14:12: Mic:3:4: Heb. *multiply.* rayer. Cap:59:3: Heb. *loods.*

15 And * when ye ſpread forth your hands *b*, I will hide mine eyes from ye *c*: yea, when ye † make many prayers, I will not hear: your hands are full of * † blood *d*.

b When you pray with hands ſpread abroad, as the manner was; of which ſee *Exod: 9: 29: 33: Job* 11:13, *&c.* *c* Which is a geſture of contempt and loathing. I will take no notice of your Perſons or Requeſts. *d* You are guilty of Murder, and Oppreſſion, and other crying Sins, which I abhor, and have forbidden, under pain of my higheſt diſpleaſure.

Pſ.34.14. 37:27: Am:5:15: Romi2: 9: Pet:3:11:

16 Waſh ye, make you clean *e*, put away the evil of your doings from before mine eyes *f*; * ceaſe to do evil,

e Cleanſe your Hearts and Hands from all filthineſs of Fleſh and Spirit, and do no not content your ſelves with your Ceremonial Waſhings. *f* Reform your ſelves ſo throughly, that you may not only approve your ſelves to men, but to me, who ſearch your Hearts, and try all your Actions.

|| Or, *right.*

17 Learn to do well *g*, ſeek judgment *h*, || relieve the oppreſſed *i*, judge *k* the fatherleſs, plead for the widow *l*.

g Begin and inure your ſelves to live ſoberly, righteouſly, and godlily. *h* Shew your Religion to God, by ſtudying and practiſing Juſtice to Men. and neither give nor procure any unrighteous Judgment. *i* Be not only juſt, but merciful. *k* Defend and deliver them, as this Word is uſed, *Pſal*: 7: 8, 11: *&* 9: 4. and oft elſe where. *l* Maintain the righteous Cauſe of poor and helpleſs Perſons, againſt their unjuſt and potent Adverſaries; whereby you will ſhew your love to Juſtice and Mercy, and that you fear God more than Men.

* Pſ. 51:7; Rev:7:14.

18 Come now and let us reaſon together *m*, ſaith the LORD: though your ſins be as ſcarlet *n*, * they ſhall be as white as ſnow *o*; though they be red like crimſon they ſhall be as wool *p*.

m I am willing to lay aſide my Prerogative, and to ſubmit the Matter to a fair and equal Trial, whether I do not deal juſtly in rejecting all your Services, which are accompanied with ſuch groſs Hypocriſie and Wickedneſs, and whether I do not deal very graciouſly in offering Mercy and Pardon to you upon theſe Conditions. *n* Red and bloody, as theirs were, *v.* 15. great and hainous. *o* They ſhall be waſhed and purged by the Blood of the Meſias. whereby you ſhall be made white pure and in Gods ſight. It is a Metonymical Expreſſion, as *ſins* are ſaid to *be purged*, *Heb.* 1: 3: when Men are *purged from their ſins*, *Heb.* 9: 14. *p* Which for the moſt part is white, and is compared to Snow for Whiteneſs, *Revel*: 1: 14.

19 If ye be willing and obedient *q*, ye ſhall eat the good of the land *r*.

q If you are heartily willing and fully reſolved to obey all my Commands. *r* Together with the Pardon of your Sins, you ſhall receive many Temporal and Worldly Bleſſings.

20 But if ye refuſe and rebell *s*, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it t*.

s If you obſtinately perſiſt in your diſobedience to me, as hither to you have done. *t* He hath ſaid it, who can as eaſily do it as ſpeak the Words, and who cannot lie, and there fore will do it.

* Jer:2: 21:

21 * How *u* is the faithful City *x* become an harlot *y*! it was full of judgment *z*, righteouſneſs lodged in it *a*; but now murderers *b*.

u A Note of Admiration at ſo ſtrange, and ſad, and ſudden a Change. *x Jeruſalem*, which in the Reign of former Kings was faithful to God. *y* Is filled with Idolatry, which is commonly called *Whoredom.* *z* Judgment was duly and truely executed in all its Courts. *a* It was famous for being the Seat of Juſtice, which did not only paſs through it, like a wayfaring Man, but had its ſettled abode in it. *b* Under that one groſs kind, he comprehends all ſorts of unrighteous Men and Practices as may be gathered by the oppoſition. Only their Connivance at that horrid Crime of Murder is noted, to aſſure us, that other Crimes of lower nature were not only unpuniſhed, but even encouraged.

22 Thy ſilver is become droſs *c*, thy wine mixt with water *d*.

c Thou art wofully degenerated from thy former purity. *d* If there be any remainders of Religion and Juſtice in thee, they are mixed with many and great Corruptions.

* Pro:29:24 * Ez:22;12: Hoſ. 4. 18: Mic: 3:11: * Jer:5:28: Zech:7:10:

23 Thy Princes *are* rebellious *e*, and * companions of thieves *f*: * every one loveth gifts *g*, and followeth after rewards *h*: they * judge not the fatherleſs, neither doth the cauſe of the widow come unto them *i*.

e Againſt me their Soveraign Lord; they caſt off my yoke, and make their own Wills and Luſts the Rule of their Life and Government. *f* Partly by giving them connivence and countenance, and receiving a recompenſe from them for it; and partly by practiſing the ſame Violence, and Cruelty, and Injuſtice that Thieves uſe. *g i.e.* Bribes given to pervert Juſtice, which are ſeverely forbidden, *Deut*: 10: 17 *&* 27: 25. *h* Purſuing them with all eagerneſs, and by all means poſſible. *i* They are ſo far from doing them Juſtice, that they will not ſo much as give them a fair Hearing of their Cauſe, becauſe they cannot make their way to them by Gifts.

* Deut: 28: 63:

24 Therefore ſaith the Lord, the LORD of hoſts, the mighty One of Iſrael, Ah, * I will eaſe me *k* of mine adverſaries *l*, and avenge me of mine enemies.

k Heb. *I will comfort my ſelf*, eaſe my Mind, and ſatisfie my Juſtice, by taking vengeance, as the next Clauſe explains this. The ſame Expreſſion is uſed in the ſame ſenſe, *Ezek.* 5: 13. *l* Of the Iſraelites, who, though they have called themſelves my Children and Friends, yet by their Temper and Cariage towards me have ſhewed themſelves to be mine Enemies.

25 And I will turn my hand upon thee *m*, and † * purely purge away thy droſs, and take away all thy tin *n*.

† Heb. *according to pureneſs.* * Jer. 6:29. & 9. 7. Mal. 3: 3.

m To chaſtiſe thee again. which God threatned that he would not do, *v*, 5. but now promiſeth that he will do it, not in fury, or ſo as utterly to deſtroy them, but in mercy, and with moderation, ſo as to purge them, as it here follows. *n* I will purge out of thee and deſtroy thoſe wicked men that are incorrigible, and infectious to others; and for thoſe of you that are curable, I will by my Word, and by the Furnace of Affliction, purge out all that Hypocriſie and Corruption that yet remains in you, and requires ſo ſharp a Cure.

* Zech. 8. 3.

26 And I will reſtore thy judges *o* as at the firſt *p*, and thy counſellers *q* as at the beginning: afterward * thou ſhalt be called *q*, The city of righteouſneſs, the faithful city.

o I will give the ſuch Princes and Magiſtrates. *p* Heb. *As* thou hadſt *in the beginning*, either, 1. of thy Common-wealth; ſuch as *Moſes* and *Joſhua*: or, 2. of thy Kingdom, ſuch as *David.* *q* Thy Princes ſhall have and hearken to wiſe and faithful Counſellors, which is a ſingular bleſſing to Prince and People. *q* To wit, juſtly and truly; thou ſhalt be ſuch: for, *to be called* is oft put for *to be*, as *Iſa*: 4: 3: *&* 61: 6: *Mat*: 5: 9.

|| Or, *they that return of her.*

27 Zion *r* ſhall be redeemed *s* with judgment *t*, and || her converts *u* with righteouſneſs *x*.

r The *Jews* that live in or near Zion, and worſhip God in Zion. *s* Shall be delivered from all their Enemies & Calamities. *t* Or, *by judgment*, *i.e.* by Gods righteous Judgment, purging out thoſe wicked and incorrigible *Jews*, who by their ſins hindred the Deliverance of the People, and puniſhing and deſtroying their unmerciful Enemies, who kept them in cruel Bondage, as he did to the *Babylonians*, whereby he made the way open for their deliverance. *u* Heb. *her returners*, thoſe of them who ſhall come out of Captivity into their own Land, *x* Or, *by righteouſneſs*, *i. e.* either by my Faithfulneſs, in keeping my promiſe of delivering them after ſeventy Years; or by my Gooodneſs; for both theſe come under the name of *Righteouſneſs* in Scripture-uſe.

* Job 31. 3. Pſal. 1. 6. & 5. 6. & 73. 27. & 92. 9. & 104: 35. † Heb. *breaking.*

28 And *y* the * † deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together *z*, and they that forſake the LORD ſhall be conſumed.

y Or rather, *But*, as that Particle is oft uſed; for here is a manifeſt oppoſition. *z* Though I will deliver my People from the *Babyloniſh* Captivity, yet thoſe of them who ſhall ſtill go on in their wickedneſs, ſhall not have the benefit of that Mercy, but are reſerved for a more dreadful and total deſtruction.

|| Or, *gods* Chap. 57. 5. Gr. *idols.*

29 For they ſhall be aſhamed *a* of the oaks || which ye have deſired *b*, and ye ſhall be confounded for the gardens *c* that ye have choſen *d*.

a Not with an ingenuous and penitential ſhame for the Sin, but with an involuntary and penal ſhame for the diſappointment of their hopes which they had in their Idols. *b* Which, after the manner of the Heathen, you have conſecrated to Idolatrous Uſes, that under them you might worſhip your Idols, as they did *Ezek*: 6: 13: *Hoſ*: 4: 13: See *Iſa*: 57: 5: *Jer*, 2: 20. and 3: 6. *c* In which, as well as in the Groves, they committed Idolatry; of which we read *Iſa*: 65: 3: and 66: 17. *d* To wit, for the Place of your Worſhip, which is oppoſed to the Place which God had choſen and appointed for his Worſhip.

30 For ye ſhall be as an oak whoſe leaf fadeth; and as a garden that hath no water *e*.

e As you have ſinned under the Oaks and in Gardens, ſo you ſhall be made like unto Oaks and Gardens, not when they are green and flouriſhing, but when they wither and decay.

|| Or, *and his work.*

31 And the ſtrong *f* ſhall be as tow *g* || and the maker of it *h* as a ſpark; and they ſhall both burn together, and none ſhall quench *them*.

f Either 1. your Idols, which you think to be ſtrong, and able to defend you, as appears by your Confidence in them; or 2. the ſtrongeſt Perſons among you, who think to ſecure themſelves againſt the threatned danger by their Wealth, or Power. or Wiſdom; and much more they that are weak and helpleſs. *g* Shall be as ſuddenly and eaſily conſumed by my Judgments, as Tow is by Fire *h* The Maker of the Idol, who can neither ſave himſelf nor his Workmanſhip. Or, *his Work*; either all that he doth or can do, or that which he hath done, his wicked courſe of Life, ſhall bring him to ruine.

CHAP. II.

A Prophecy of Chriſts Kingdom, and the Calling of the Gentiles, 1, 5. *And Rejection of the* Jews *for their Idolatry and Pride*, 6, 9. *The great Majeſty and Power of God: and his Terrours on the Wicked: With an Exhortation to fear God, and not to truſt in Man*, 10, 22.

THe word *a* that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

a Or, the *matter* or *thing*, as this Hebrew word commonly ſignifies; the Prophecy or Viſion.

* Mic. 4. 1. &c. || Or, *prepared*,

2 And *b* * it ſhall come to paſs in the laſt days *c*, *that* the mountain of the LORDS houſe *d* ſhall be || eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills *e*: and all nations *f* ſhall flow *g* unto it.

b Or, *Now*, as this Particle is renderd 1 *Sam*: 9: 1. *Ezra*: 1: 1, *&c.* *c* In the times of the *Meſſias* or the Goſpel, as the generality both of Jewiſh and Chriſtian Writers underſtand it, and as may further appear both from the uſe of this Phraſe in this ſenſe, *Jer*: 48: 47: and 49: 39: *Ezek*: 38; 8, 16: *Dan*: 10: 14: *Hoſ*: 3: 5: *Acts* 2. 17: *Heb*: 1: 2. 1 *John* 2: 18: and from the Converſion of the Gentiles here promiſed, which was not to be till that time; and from the Nature of the Thing, for this really was the laſt Time and State of the Church in the World; the Jewiſh Pedagogy was to be aboliſhed, but Chriſt's Inſtitutions were to continue to the end of the World. *d* The Temple of the Lord which is upon Mount *Moriah*; which yet is not to be underſtood literally of that Material Temple but myſtically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the flowing of all Nations to it, which was not that Temple, nor indeed was fulfilled till that Temple was deſtroyed; and from the frequent uſe of this Metaphor, *the Temple*, or *the Houſe of the Lord*, concerning the Chriſtian Church both in the Old and the New Teſtament. *e* Shall be placed and ſettled in a moſt conſpicuous and glorious manner, being advanced above all other Churches and Kingdoms in the World. *f* Thoſe Gentiles, whom you now deſpiſe, and judge to be abhorred and quite forſaken by God. *g* Shall come in great abundance, and with great eagerneſs, like a River, as the Word ſignifies.

*Jer: 31: 6: & 50: 5: Zech: 8:21

3 And many People ſhall go *h* and ſay *i*, * Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths *k*; for *l* out of Zion ſhall go forth the Law *m*, and the Word of the LORD from Jeruſalem *n*.

h Shall not only have ſome weak deſires of going, but ſhall be ready to take pains, and ſhall actually go. *i* Such ſhall be their Zeal, that they ſhall not only go themſelves, but ſhall perſwade and preſs others to go with them. *k* They ſhew the Truth of their Converſion, by their hearty deſire to be inſtucted in the way or method of worſhipping and ſerving God acceptably, and by their firm purpoſe of practiſing the Inſtructions given to them. *l* This laſt Clauſe contains the Reaſon why the People ſhould be ſo forward to go, and to invite others to go with them; and they may be the Words either of the People, continuing their Speech; or of the Prophet; now returning to ſpeak in his own Name. *m* The New Law, the Doctrine of the Goſpel, which is frequently called a *Law*, becauſe it hath the Nature and Power of a Law, obliging us no leſs to the Belief and Practice of it, than the Old Law did. *n* For the accompliſhment of this Promiſe, ſee *Luke* 24. 47: *Acts* 1: 8: *Rom*: 10: 18.

4 And he ſhall judge among the Nations *o*, and ſhall rebuke *p* many people: and * they ſhall beat their ſwords
*Pſa: 46: 9: into plow-ſhares, and their ſpeares into || pruning-hooks
Hoſ: 2: 18: nation ſhall not lift up ſword againſt nation, neither
Zech: 9: 10: ſhall they learn war any more *q*.
|| Or, *Sithes*.

o Chriſt ſhall ſet up and uſe his Authority among and over all Nations, not only giving Laws to them, as other Rulers do, but doing that which no other Powers can do, convincing their Minds and Conſciences, conquering and changing their Hearts, and ordering their Lives. *p* Either verbally, by his Word and Spirit reproving or convincing the World of Sin; or really, by his Judgments upon his implacable Enemies, which obſtruct the Propagation of the Goſpel. *q* He ſhall root out thoſe great Animoſities and Hoſtilities which were between the Jews and Gentiles, *Eph*: 2: 13, &c. and between ſeveral Nations, ſubduing Mens Pride, and Paſſions, and Luſts, which are the Cauſes of all Wars and Contentions; and working Humility, and Meekneſs, and Self-denial, and true and fervent Love to all Men, from whence Peace neceſſarily follows. This was the Deſign of the Goſpel in all, and the Effect of it in thoſe that rightly received it. And that War and Diſſenſion which was occaſioned by the Preaching of the Goſpel, as was foretold *Mat*: 10: 21, 22: it was wholly accidental, by reaſon of Mens corrupt Intereſts and Luſts, which the Goſpel oppoſed; and it was not amongſt thoſe who received the Goſpel in the love of it, but between them and thoſe who were either open Enemies or falſe Friends to them and to the Goſpel. But if this Place be underſtood of an external and general Peace which was to be in the World in the Days of the *Meſias*, this alſo may in due time be verified, when all *Iſrael* ſhall be ſaved, and the fulneſs of the Gentiles ſhall be brought in, and both Jews and Gentiles ſhall be united together into one Fold, under Chriſt their great Shepherd; all which is propheſied and promiſed *John* 10: 16: *Rom*: 11: and elſewhere. For it is not neceſſary that all the Propheſies concerning the Kingdom of the *Meſſias* ſhould be accompliſhed in an inſtant or at the beginning of it; but it is ſufficient if they be fulfilled before the end of it. And ſome of them do manifeſtly belong to the laſt days of that Kingdom. And therefore there is no truth nor weight in that Argument which the Jews bring from this Place, againſt our *Meſſias*, becauſe of thoſe Wars that have hitherto been and ſtill are amongſt Chriſtians; for this doth not prove that theſe Wars ſhall never ceaſe, or that there ſhall not be ſuch a Peace in the World as they underſtand, before the end of Chriſts Kingdom.

Ch: 10: 17: 5 O houſe of Jacob, come ye *r*, and let us walk in the light of the LORD *s*.

r Seing the Gentiles are thus ready and reſolved to go to the Lords Houſe, let this oblidge and provoke you, O ye *Iſraelites*, to go with them, or before them. Whereby he ſecretly intimates their backwardneſs, and that when the Gentiles did come into the Church they would apoſtatize from it. *s* Take heed that you do not reject that Light which is ſo clear that even the blind Gentiles will diſcern it.

|| Or, *more than the eaſt*.
*Deut: 18: 14:
|| Or, *abound with their Children, &c.*

6 Therefore *t* thou haſt foreſaken *u* thy people the houſe of Jacob *x*, becauſe they be repleniſhed || from the eaſt *y*, and * *are* ſoothſayers *z*, like the Philiſtines *a*, and they || pleaſe themſelves *b* in the children of ſtrangers *c*.

t For the following Reaſons. Or, *But*, as this Particle is oft uſed. But why do I perſwade the *Iſraelites* to receive the Light of the Goſpel? My labour is in vain; I foreſee they will refuſe it? and God, for their many and great Sins, will give them up to Apoſtaſy and Infidelity. *u* Wilt certainly forſake and reject. *x* The Body of that Nation. *y* Their Land is full of the impious, and ſuperſtitious, and idolatrous Manners of the Eaſtern Nations, the *Syrians* and *Chaldeans*. *z* Theſe undertook to diſcover ſecret things, and to foretel future contingent things, by the ſuperſtitious Obſervation of the Stars, or Clouds, or Birds, or other ways of Divination, which God had ſeverely forbidden. See *Levit*: 19: 26. *a* Who were infamous for thoſe Practices; of which ſee one Inſtance, 1 *Sam*: 6: 2. *b* They delight in their Manners, and Company, and Converſation, making Leagues, and Friendſhips, and Marriages with them. *c* Either, 1. in the Children begotten by them upon ſtrange Women; or rather 2. in ſtrangers; as this Phraſe is uſed, *Neh*: 9: 2. *Iſa*: 60: 10: and elſewhere.

7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures *d*: their land alſo is full of horſes *e*, neither *is there* any end of their chariots.

d They have heaped up Riches immoderately, (which was forbidden even to their King, *Deut*: 17: 17:) and by wicked Practices; they are never ſatisfied, but ſtill greedily purſuing after more and more Wealth, making this their chief Buſineſs and Joy. *e* Which even their King was forbidden to multiply, *Deut*: 17: 16. much more his Subjects.

8 Their land alſo is full of idols: they worſhip the work of their own hands *f*, that which their own fingers have made.

f They give that worſhip to their own Creatures which they deny to me their Creator, than which nothing can be more impious and abſurd.

9 And the mean man boweth down, and the great man humbleth himſelf *g*: therefore forgive them not *h*.

g Men of all Ranks fall down and worſhip idols. *h* Cut off theſe incorrigible Idolaters. Such an imprecation is not ſtrange, conſidering the hainouſnes and inexcuſableneſs of the Crime, the ſingular Condition of the Prophets, who ſpake ſuch things not from any diſorderly Paſſion, but by Divine Inſpiration, and from a fervent Zeal for Gods Glory, which ever was and ought to be dearer to them than all the Intereſts of Men; and from a pious Care & Fear leſt others ſhould be infected by their Counſel or Example. Yet the words may be taken as a Prediction, *Thou wilt not forgive them*: By this I know thou haſt determined utterly to deſtroy them; for the Hebrew Particle *al* is ſometimes taken only for a ſimple denial, as *Pſalm* 121: 3: *Prov*: 12: 28.

10 Enter into the rock, and hide thee in the duſt *i*, for fear of the LORD, and for the glory of his majeſty *k*.

i This is ſpoken ironically, & with deriſion. The ſenſe is, Such dreadful Calamities are coming upon you, that ye will be ready to hide your ſelves in Rocks and Caves of the Earth, but all to no purpoſe. *k* For fear of the glorious and terrible Judgments of God.

11 The * lofty looks of a man ſhall be humbled, and the haughtineſs of men ſhall be bowed down *l*, and the LORD alone ſhall be exalted in that day *m*. *Ch: 5: 15.

l Judicially, as they bowed down voluntarily before their Idols, So the Puniſhment is very ſuitable to the Sin. *m* His Juſtice and Power ſhall be magnified, and the Vanity and Impotency of all other gods ſhall be detected.

12 For the day of the LORD *n* of hoſts *ſhall be* upon every *one that is* proud and lofty, and opon every *one that is* lifted up, and he ſhall be brought low;

n The time of Gods taking vengeance upon Sinners, which is called *Gods day*, Iſa: 13: 6, 9: *Ezek*: 13: 5: and 30: 3: and oft elſewhere.

13 And upon all * the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan *o*. * Zech: 11: 1, 2.

o Either. 1. Metaphorically, upon the higheſt and proudeſt Sinners; or, 2. Literally, as may ſeem probable from the following Verſes, where there is diſtinct mention made of *mountains and hills*, v. 14. of *towers and walls*, v. 15. of *ſhips and pictures*, v. 16. Whereby he intimates, that the Judgment ſhould be ſo univerſal and terrible, that it ſhould not only reach to Men, but to things alſo, whether Natural or Artificial, in all which there ſhould be manifeſt Tokens of Gods Diſpleaſure againſt the Land. *The cedars and oaks* ſtanding in the Mountains ſhall be either thrown down by furious Winds or Earthquakes, or torn in pieces by Thunder and Lightning; and the ſtately Houſes built with Cedars and Oaks ſhall be deſtroyed.

14 And upon all the high mountains, and upon all the hills that are lifted up *p*.

p To which Men uſed to betake themſelves in times of War and Danger. It is uſual with the Prophets to deſcribe Gods Judgments upon Men by the ſhaking and ſmoaking of the Mountains, the trembling of the Earth, and the like.

15 And upon every high tower and upon every fenced wall *q*.

q To which you reſorted and truſted for your defence.

16 And upon all the ſhips of Tarſhiſh *r*, and upon all † pleaſant Pictures. † Heb: *Pictures of deſire.*

r The Ships of the Sea, as that Word is uſed, *Pſalm* 48: 7. whereby you fetched Riches and Precious things from the remote Parts of the World.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low *s*: and the LORD alone ſhall be exalted in that day.

s This he repeats again, partly to aſſure us of the certainty of it and partly to fix it deeper in mens Minds, becauſe they are very backward to believe and conſider things of this Nature.

18 And || the idols he ſhall utterly aboliſh *t*. || Or, *the Idols ſhall utterly paſs away.*

t God will diſcover the Impotency of Idols to ſuccour their Worſhippers, and thereby deſtroy their Worſhip in the World.

19 And they *u* ſhall go into the * holes of the rocks, and into the caves of † the earth *x*, for fear of the LORD, *and* for the glory of his majeſty, when he ariſeth to ſhake terribly the earth *y*.
*Hoſ. 10: 8: Luk: 23: 30 Rev: 6: 16: & 9: 6:
† Heb: *the duſt.*

u The idolatrous *Iſraelites*. *x* Their uſual places of retreat in caſes of Danger; of which ſee *Joſ*: 10: 15: *Judg*: 6: 2: 1 *Sam*: 13: 6. *y* Either properly, or rather figuratively, to ſend dreadful Judgments upon the Inhabitants of the Land.

Chap:30: 2: & 31: :

Heb.the i-lols of his ilver, *&c.* Or,which hey made for him.

20 * In that day a man ſhall caſt † his idols of ſilver and his idols of gold, ‖ which they made *each one* for himſelf to worſhip, to the moles and to the bats z.

z Into the meaneſt and darkeſt Places, in which Moles and Bats have their abode; whereas before they ſet them up in high and honourable Places, where they might be ſeen and worſhipped. This great and ſudden Change proceeded either from true Repentance, which filled them with ſhame, and grief, and indignation againſt themſelves, and all the inſtruments of their Wickedneſs; or from a Conviction of the Vanity of their Idols, which afforded them no help in the time of their need; or from a juſt Fear leſt Gods Judgment ſhould have fallen more heavily upon them, if it had found them in the Practice of Idolatry; and that by his Profeſſion of Repentance, they might, if it were poſſible, either prevent or mitigate their Calamity.

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man a whoſe breath *is* in his noſtrils b: for wherein is he to be accounted of c?

a Seing God will undoubtedly bring down the higheſt and proudeſt of the Sons of Men into ſo much Contempt and Miſery, from henceforth never admire nor place your truſt in Man. b Whoſe Breath, upon which his Life and Strength depends, is in his Noſtrils, and therefore is quickly ſtop'd and taken away. c What one real and valuable Excellency is there in him, to wit, conſidered in himſelf, and without dependence upon God?

CHAP. III.

Great confuſion on both People and Rulers for their Sin and Impudence in it, 1——9. *Peace to the Righteous, and Miſery to the Wicked,* 10, 11. *The Oppreſſion and Covetouſneſs of the Rulers,* 12——15. *The Pride of Women, and its Judgments,* 16——26.

FOr behold a, the Lord, the LORD of hoſts, doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff b, the whole ſtay of bread c, and the whole ſtay of water.

a Look upon it as a thing as certain as if it were already done. b All the Supports of their State and Church. c Called elſewhere the *ſtaff of Bread*; whereby is underſtood, either, 1. the Nouriſhing power of Bread, which wholly depends upon Gods Bleſſing; or rather, 2. Bread it ſelf, as this Phraſe is underſtood *Levit*: 26: 26. *Pſal.* 105: 16: *Ezek*: 4: 16: and directly explained *Ezek*: 5: 16: Bread which is the ſtaff of Life.

† *Heb*: diviner or gueſſer.

2 The mighty man d and the man of war, the judge e, and the prophet f, and the † prudent g, and the ancient h.

d Strong and valiant Men. e The Civil Magiſtrates. f Either ſtrictly ſo called, the want of whom is matter of grief, ſee *Pſalm* 74: 9. or largely, ſo as to include all skilful and faithful Teachers. g Whoſe Wiſdom and Conduct was neceſſary to preſerve them from ruine. h Whoſe Wiſdom was increaſed by long Experience.

† *Heb*: a man eminent in countenance.

† *Heb*: skilful of charm.

3 The captain of fifty i, and the † honourable man k, and the counſellor l, and the cunning artificer m, and the † eloquent orator n.

i There ſhall not be a Man left able to command and manage fifty Soldiers, and much leſs ſuch as could command Hundreds or Thouſands, which yet were neceſſary. k Men of high Birth, and Place, and Power, and Reputation. l Wiſe and Learned Stateſmen. m Who could make either Ornaments for Times of Peace, or Inſtruments for War; which therefore Conquerors took away from thoſe Nations whom they ſubdued, 1 *Sam*: 13: 19, 20: 2 *Kin.* 24: 14. n Heb. *The skilful of charm.* Whereby he underſtands either 1. Charmers, whom he threatens to take away, not as if ſuch Perſons were Bleſſings to a People, or the removing of ſuch were a Curſe, but only becauſe they made great uſe of them, and truſted to them. And ſo he ſignifies that God would remove all the Grounds of their Confidence, both right and wrong, and make their Caſe deſperate. As in like manner, and for the ſame reaſon, God threatens the *Iſraelites* that they ſhould be as *without a ſacrifice*, ſo *without Teraphim*, Hoſ: 3: 4: or 2. as moſt underſtand it, ſuch as could powerfully perſwade, and, as it were, charm that ungovernable Beaſt the Multitude of common People, by their Eloquence, to do thoſe things which were neceſſary for their Peace and Safety: For this word may be taken in a good ſenſe, as *Divination* is, *Prov.* 16: 10.

* Eccl. 10. 16.

4 And I will give * Children o to be their Princes, and babes ſhall rule over them.

o Either 1. in Age. whoſe Minority corrupt Miniſters of State commonly abuſe to great Miſchiefs; or, 2. in Underſtanding, Experience, and Manners; fooliſh, froward, unteachable, *&c.*

5 And the People ſhall be oppreſſed p, every one by by another, and every one by his neighbour: The child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable q.

p By the command or connivance of ſuch Childiſh Rulers. q Fooliſh and unworthy Men ſhall by wicked Arts gain the Favour and abuſe the Power of the Prince, and thereby behave themſelves inſolently towards their Betters.

6 When a man ſhall take hold of his brother, of the houſe of his father r, *ſaying*, Thou haſt cloathing ſ, be thou our ruler t, and let this ruine *be* under thine hand u.

r Whereas Envy ordinarily reigns in near Relations, when one Brother is advanced far above all the reſt. ſ We are utterly undone, and have neither Food nor Raiment; but thou haſt ſomething yet left to ſupport the Dignity which we offer to thee, and to enable thee to execute thine Office. t He ſheweth, that Miſgovernment ſhould cauſe the Diſſolution of the Government, and that the former Governours ſhould be removed either by Foreign Force, or by Domeſtick Inſurrection. u To wit, to heal it, as it is explained in the next Verſe. Undertake the Charge of this tottering State.

† *Heb*: lift up the hand.

† *Heb*: binder up.

7 In that day ſhall he † ſwear x, ſaying, I will not be an † healer y: for in my houſe is neither bread nor cloathing z: make me not a ruler of the People.

x Heb. *he ſhall lift up*; underſtand either 1. his Voice; he ſhall cry aloud, to ſhew his earneſtneſs in refuſing the Offer; or 2. his Hand, which was the uſual geſture in Swearing, *Gen*: 14: 22: *Deut*: 32: 40, *&c.* to ſhew his reſolvedneſs. y A repairer of the Ruines of the State. z I have not ſufficient Proviſions either of Food or Raiment for my own Family; much leſs, as you falſly ſuppoſe, for the Diſcharge of ſo high a Truſt.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their Tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory a.

a Of his glorious Majeſty, whom they ought to reverence and adore.

‖ *Or*, hardning.

* Gen: 13: 13: & 18: 21: & 19: 5.

9 ¶ The ‖ ſhew of their countenance doth witneſs againſt them b, and they declare their ſin c as * Sodom, they hid *it* not d: wo unto their ſoul, for they have rewarded e evil unto themſelves.

b Their Pride, and Wantonneſs, and Impiety manifeſtly ſhews it ſelf in their very Looks and Carriages, and Will be a ſwift Witneſs againſt them both before God and Men. c They act it publickly, caſting off all Fear of God, and Reverence to Men, and they glory in it. d As men do who have any remainders of Modeſty or Ingenuity. e i. e. Procured a fit Recompence for their Wickedneſs, even utter Ruine. Or, *they have done*: for this Word is oft ſo uſed, without any ſignification of a Recompence, as *Pſalm*: 7: 4: They cannot blame me, but themſelves: Their Deſtruction is wholly from themſelves. Compare *Hoſ*: 13: 9.

10 Say ye f to the righteous, That it ſhall be well *with him*: for they ſhall eat of the fruit of their doings g.

f God hath ſaid it, and doth now by me ſay it; and you, O ye Prieſts and Levites, ſay it in your Sermons to the People. g Let not them fear, for God will be their Safeguard and Portion in the common Calamity.

11 Wo unto the Wicked h, *it ſhall be* ill *with him*: for the reward of his hand ſhall be † given him.

† *Heb*: done to him.

h Theſe heavy Judgments are deſigned againſt them, and ſhall certainly find them out, though here they be mixed with the Righteous.

* Ver: 4.

* Chap: 9: 16:

‖ *Or*, they which call thee bleſſed.

† *Heb*: ſwallow up.

12 ¶ As for my people, * children *are* their oppreſſours, and women i rule over them: O my people, * ‖ they which lead thee k cauſe thee to erre, and † deſtroy the way of thy paths l.

i Either 1. properly ſo called, by their Favour and Power with the Rulers; or, 2. weak and effeminate Rulers, ſuch being called *Women* both in Sacred and Profane Writings. k Thy Rulers Civil and Eccleſiaſtical, whoſe Duty it is to ſhew thee the right way. Or, as others, *They that bleſs thee*, i. e. thy falſe Prophets, which flatter thee, and ſpeak Peace to thee. l Keep thee from the Knowledge or Practice of that Way which leads to thy Salvation, and miſlead thee into evil Courſes, by their wicked Counſels or Examples.

13 The LORD ſtandeth up m to plead, and ſtandeth to judge the People n.

m He will ſhortly and certainly ſtand up as a Judge, to enquire into the Cauſe, and to give Sentence. n *i. e.* To defend and deliver them, or to judge for them, as this Phraſe is oft uſed.

‖ *Or*, burnt up.

14 The LORD will enter into judgment with the ancients o of his People, and the Princes thereof: for ye have ‖ eaten up p the vineyard q; the ſpoil of the poor r is in your houſes.

o The Princes or Rulers, as it is explained in the next Clauſe, who are oft called *Elders*, becauſe ſuch were commonly and fitly choſen out of thoſe who were ripe in years. p Deſtroyed in ſtead of preſerving and dreſſing it, as you ſhould have done. q The Church and Commonwealth of *Iſrael*, which is oft called God's Vineyard, as *Pſalm* 80: 8, 14, 15: *Iſa*: 5: 1: *Jer*: 2: 21, &c. and here the *Vineyard*, by way of eminency: Or, the *Vineyard* which was commited to your care to keep. r The Goods which you have violently taken away from the Poor.

15 What mean ye s that ye beat my people to pieces, and grind t the faces of the poor? ſaith the Lord GOD of hoſts.

s What Warant have ye for it? How durſt you preſume to do it? t Or, *batter*, as the word is uſed *Exod*: 32; 20: Smite them cruely, See *Chap*: 58: 4.

† *Heb* deceiving with their eyes.

‖ *Or*, tripping nicely.

16 ¶ Moreover, the LORD ſaith, Becauſe the daughters of Zion u are haughty, and walk with ſtretched-forth neks x, and † wanton eyes y, walking and ‖ mincing as they go z, and making a tinkling with their feet a:

u The Women; as hitherto he reproved the Men. x Affecting Statlineſs, *Pſalm* 75: 5: and to ſeem tall. y Or, as others, *twinkling with their Eyes* in a laſcivious manner. z After the manner of looſe and wanton Perſons. a By ſome Ornaments which they wore upon their ſhoes.

† *Heb*. make naked.

17 Therefore the Lord will ſmite with a ſcab the crown of the head b of the daughters of Zion, and the LORD will † diſcover their ſecret parts c.

b Will by ſending Scabs, or by other ways, take off the Hair of their Head, which is a Womans Glory, 1 *Cor*: 11: 15. and which doubtleſs miniſtred to their Pride and Wantonneſs. Others render it, *He will make bald*, &c. c By giving her unto the Power of thoſe Enemies that ſhall either ſtrip her of all her Raiments, not leaving her ſufficient to cover her Nakedneſs; or otherwiſe abuſe her, by ſuch immodeſt and contemptuous Actions, Compare *Iſa*. 47: 3: *Ezek*. 16: 37: and 23: 10, 26.

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their ‖ cauls *d*, and their round tires like the moon *e*.

‖Or, net-works.

d As for this and the other *Hebrew* words here following, I judge it unneceſſary and improper to trouble the *Engliſh* Reader with the differing Interpretations given of them by Learned Men, which the Curious may find in my *Latin Synopſis*. It is agreed by all that they were Ornaments uſed by that People in thoſe Times, and made Fewel to their Luſts. And it is of no concernment to the Direction either of our Faith or Manners, exactly to underſtand the Nature and Differences of them. And therefore I ſhall take them as they are in our Tranſlation. *e* There were in ancient Time, and at this day there are ſome Jewels or other Ornaments worn, which carry a manifeſt reſemblance to the Moon or Half-moon. Compare *Judg*: 8: 21, 26.

19 The ‖ chains, and the bracelets, and the ‖ muflers.

‖Or, ſweet balls.

‖Or, ſpangled Ornaments.

20 The bonnets *f*, and the ornaments of the legs, and the head-bands, and the † tablets *g*, and the ear-rings.

†Or, houſes of the ſoul.

f Theſe were Ornaments to cover the Head, common both to Men, as *Exod*: 39: 28: and to Women, as here. *g* Heb. *the houſes of the Soul*, or, *of Life*, or, *of Breath*. Whereby he ſeems to mean Boxes of excellent Perfumes, which are of great efficacy to revive our drooping Spirits, and to that end are oft applied to ſuch as are ready to faint away.

21 The rings, and the noſe-jewels *h*.

h Which were faſtned to the Head, and hang down upon the Forehead to the beginning of the Noſe. Of which ſee *Gen*: 24: 22 47: *Judg*. 8. 24, &c.

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins *i*.

i Of Silver or Gold, either uſed to curle the Hair, or rather faſtned and worn in the Hair; which Cuſtom is not altogether diſuſed at this day.

23 The glaſſes *k*, and the fine linen, and the hoods, and the vails.

k The Looking-glaſſes, as we call them, though in Truth they were not made of Glaſs, but of bright and burniſhed Braſs.

24 And it ſhall come to paſs, that inſtead of ſweet ſmell *l*, there ſhall be ſtink *m*; and in ſtead of a girdle *n*, a rent *o*; and in ſtead of well-ſet hair, baldneſs; and in ſtead of a ſtomacher, a girding of ſackcloth; and burning *p*, in ſtead of beauty.

l Thoſe Perfumes mentioned *v*. 20. *m* From their Scabs mentioned *v*. 17: or from other ill uſages of their Enemies. *n* Which were fine and coſtly, and uſeful to gird their Garments about them. *o* Either the rending of their Garments for grief; or torn and tatered Garments, not ſufficient to cover their Bodies. *p* By the heat of the Sun, to which they are now commonly expoſed, from which they uſed formerly to guard themſelves with great care.

25 Thy men ſhall fall by the ſword, and thy † mighty men in the war.

†Heb. might.

26 And her gates *q* ſhall lament and mourn, and ſhe being ‖ † deſolate, ſhall ſit upon the ground *r*.

‖Or, emptied.

†Heb. cleanſed.

q The gates of *Zion* or *Jeruſalem*, which, by a Figure very uſual in Sacred Scripture, and all Authors, are ſaid to lament, to imply the great Deſolation of the Place; that there ſhould be no People to go out and come in by the Gates, or to meet together in the Gates, as they uſed to do. *r* Like a mournful Woman bewailing the loſs of her Husband and Children.

CHAP. IV.

In the Extremity of Evils, Chriſts Glorious Kingdom ſhould appear to thoſe who are left alive, 1, 2. *They ſhall be Holy*, 3 *Purged*, 4. *A Glory and a Defence upon them*, 5. *A Sanctuary from Evils*, 6.

AND in that day *a* ſeven *b* women ſhall take hold *c* of one man *d*, ſaying, We will eat our own bread, and wear our own apparel *e*: only † let us be called by thy name *f*, ‖ to take away our * reproach *g*.

†Heb. *Let thy name be called upon us*

‖Or, *take thou away*.

*Luk: 1: 25.

a Of which he hath hitherto been ſpeaking, *Chap*: 2: and 3: and ſtill continueth to ſpeak. In that calamitous Time. *b* Many. A certain number for an uncertain. *c* Shall ſue to him, and even lay hands upon him, contrary to their Cuſtom, and their natural Modeſty. *d* Becauſe few Men ſhall ſurvive that dreadful Stroke. They who before were not contented with their own Husbands, are now glad of a ſeventh part of a Husband. *e* We will eaſe thee of that Charge, which otherwiſe would fall upon thee by Gods Law, *Exod*: 21: 10. *f* Own us for thy Wives. *g* Virginity was eſteemed a Reproach, eſpecially among that People, becauſe it was a Token of Contempt from Men, and of the Curſe of God; Children, the uſual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Bleſſing of God, eſpecially to that People, from ſome of whoſe Loins the *Meſſiah* was to ſpring.

2 In that day *h* ſhall the Branch of the LORD *i* be † beautiful and glorious, and the fruit of the earth *ſhal be* excellent *k* and comely † for them that are eſcaped *l* of Iſrael.

†Heb: *beauty and glory*.

†Heb *for the eſcaping of Iſrael*.

h About and after that time: *when the Lord ſhall have waſhed away* (as this time is particularly expreſſed, *v*. 4.) *the filth of Zion*, by thoſe dreadful Judgments now deſcribed. *i* Either, 1. the Church and People of *Iſrael*, oft called Gods *vine* or *vineyard*, as we ſaw before, and *the Branch of Gods planting*, Iſa: 60: 21: or, 2. the *Meſſiah*, who is commonly defined in Scripture by this Title, *the Branch*, Iſa: 11: 1: Jer. 23: 5: and 33: 15: *Zech*: 3: 1: *whoſe Name is* expreſly ſaid to be *the Branch*, Zech: 6: 12: of whom not only Chriſtians, but even the Hebrew Doctors underſtand it. For after the foregoing Miſeries were brought upon the *Jews*, by the Remainders of the *Grecian* Empire, of which *Daniel* Propheſies exactly and particularly, and afterwards by the *Roman* Empire, the *Meſſiah* was born; and after that utter Deſtruction brought upon the Jewiſh City, and Temple, and Nation, by *Titus*, the Kingdom of the *Meſſiah* became *beautiful and glorious*, as it here follows. *k* The Land which for the Sins of the People was made barren, upon their Repentance and return to Chriſt ſhall recover its former Fertility. Under this one Mercy he ſeems to underſtand all Temporal Bleſſings, which, together with ſpiritual and eternal, God ſhall confer upon them; and withal to intimate the Fruitfulneſs of the People (the *Earth* or *Land* being oft put for its Inhabitants) in Knowledge, and Grace, and all good works. *l* That ſhall ſurvive all the forementioned Calamities.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy *m*, *even* every one *that is* written ‖ among the living *n* in Jeruſalem *o*:

‖Or, *to life*. So Gr.

m *i. e.* Shall be really holy, as is ſaid *Chap*: 60: 21: *To be called* is oft put for *to be*, as *Gen*: 21: 12. *Iſa*: 1: 26: and 44: 5. *n* So this is a Reſtriction of the foregoing indefinite Propoſition. Not all that are left, but a great number of them, ſhall be holy, even *all that are written*, &c. *i. e.* all the Elect, who are frequently deſcribed by this Character, that they are *written in Gods* or the *Lambs Book*, or *in the Book of Life*, or *of the Living*, Pſalm 69: 28: *Dan*: 12: 1. *Phil*. 4: 3: *Rev*: 3: 5: and 13: 8: and 17: 8, *&c.* But this laſt Clauſe of the Verſe is by ſome Learned Interpreters rendred thus, *all that are in* Jeruſalem (*i. e.* a very great number of them, as ſuch general Expreſſions are frequently uſed, or the generality of them) *ſhall be written unto Life*, *i. e.* ſhall be ſuch as are elected unto Salvation through Sanctification: Which may deſerve conſideration. So he notes the ſingular Priviledge of this People at this time, above the former Ages, in which many were called, but few were choſen. *o* Of the People living in or belonging to *Jeruſalem*.

4 When the Lord ſhall have waſhed away the filth of the daughter of Zion *p*, and ſhall have purged the blood *q* of Jeruſalem from the midſt thereof, by * the ſpirit of judgment, and by the ſpirit of burning *r*.

*Chap: 3: 15, 16.

p This ſhall be accompliſhed when God hath thorowly cleanſed the *Jewiſh* Nation from their Sins. *q* The Blood-guiltineſs, and eſpecially that of killing the Lord of Life, their own *Meſſiah*. *r* This is oppoſed to the former Legal way of Purification, which was by Water. By *the ſpirit* he ſeems to underſtand the Holy Spirit of God, to which this waſhing and purging Work is commonly aſcribed, as 1 *Cor*: 6: 11: and elſewhere; which Spirit did accompany the Preaching of the Goſpel, and did this Work in part in ſome of the *Jews*, and will do it more fully in the Body of the Nation. And this Spirit may well be called *a ſpirit of Judgment*, becauſe it executes Judgment in the Church, and in the Conſciences of Men, ſeparating the precious from the vile, convincing men of Sin, and Righteouſneſs, and Judgment, *John* 16: 8, 9. manifeſting the Secrets of mens Hearts, in the Preaching of the Word, 1 *Cor*: 14: 25: accuſing and terrifying and puniſhing ſome, witneſſing for and with others, and filling them with Peace & Joy in believing; hardning ſome, and ſoftning and ſubduing others to God, as this Spirit is particularly promiſed to do to the *Jews*, *Zech*: 12: 10: And the ſame Spirit may be fitly caled *the ſpirit of burning*, as he is compared to *Fire*, Mat: 3: 11: becauſe he doth burn up and conſume the Droſs which is in the Church, and in the Minds and Hearts of men, and enflames the Souls of Believers with Love to God, and Zeal for his Glory.

5 And the LORD will create *s* upon every dwelling place of mount Zion, and upon her aſſemblies, a * cloud, and ſmoak by day, and the ſhining of a flaming fire by night *t*: for ‖ upon all the glory *u ſhall be* † a defence.

*Exod: 13. 21:

‖Or, *above*.

†Heb: *a covering*.

s Will in a marvellous manner produce, as it were by a new Work of Creation. *t* A Pillar of Cloud and Fire, like that wherewith the Lord directed and protected and honoured the *Iſraelites*, when they came out of *Egypt*: Whereby he implies, That God would be their Protector, and their Glory. *u* Upon all that Church and People, which God will make ſo glorious, not only in his own Eyes, but even in the Eyes of the World; upon all holy Aſſemblies of ſincere Chriſtians.

6 And there ſhall be a Tabernacle *x* for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

x Or, *He i. e.* the Lord, *ſhall be a Tabernacle*, or *a tent*, to defend them from the violent Heat of the Sun, and other Injuries of the Weather, which was the Uſe and Benefit of Tents.

CHAP. V.

Iſrael *Gods Vineyard, his Mercies, and their unfruitfulneſs, ſhould be laid waſte*, 1——7. *Judgments upon Covetouſneſs*, 8——10. *Upon Drunkards, and the Laſcivious*, 11, 12. *The great Miſery of the* Jews, 13——17. *Judgments on Impiety, Scoffers at Gods threatnings, thoſe who corrupt the Notions of good and ill, Strong-Drinkers, and Unjuſt Judges*, 18——23. *Gods Anger, and the* Chaldeans *Army againſt them*, 24——30.

NOw I will ſing *a* to my well beloved *b*, a ſong of my beloved *c* touching his vineyard *d*: My well-beloved hath * a vineyard in † a very fruitful hill *e*.

*Pſal: 80: 8. Cant: 8: 12: Jer: 2: 21: Mat: 21: 33: Mar: 12: 1. Luk. 20. 9

† Heb. *the horn of the ſon of oyl*.

a I will record it to be Witneſs for God, and againſt you, as *Moſes* did his Song, *Deut*: 31: 19: and 32: 1. *b* To the LORD of the Vineyard, as appears by the laſt Clauſe of the Verſe, to God or Chriſt, whom I love and ſerve, and for whoſe Glory, eclipſed by you, I am greatly concerned. *c* Not deviſed by me, not the Effect of my Envy or Paſſion; but inſpired by God, which therefore it behoveth you to lay to heart. *d* His Church, oft and very fitly called a *Vineyard*, becauſe of Gods ſingular Reſpect to it, and Care of it, and his Delight in it, and expectation of good Fruit from it, *&c.* *e* Hills being Places moſt commodious for Vines; ſee *Pſalm* 80: 10. Heb. *in an horn* (which may ſignifie either, 1. The Figure or ſhape of the Land of *Canaan*, which reſembles an Horn; or, 2. the Heighth and Hillineſs of that Land, as Horns are the higheſt parts of Beaſts; or, 3. The Goodlineſs and Excellency of it, as an *Horn*, when it is aſcribed to a Man, ſignifies his Glory and Dignity, as *Job* 16: 15: *Pſalm* 89: 17, 24, &c.) *the Son of Oil*, which, by a vulgar Hebraiſm, notes an oily or a fat Soil.

r, *made* *allabout*
Heb. *hew-*

2 And he || fenced *f* it, and gathered out the ſtones thereof *g*, and planted it with the choiceſt vine, and built a tower *h* in the midſt of it; and alſo † made a wine-preſs therein: &he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

f That neither Men nor Beaſts might ſpoil it. *g* which otherwiſe would have marred the Land; of which ſee 2 *Kings* 3: 19. The ſenſe is, He removed all Hinderances, and gave them all the Means of Fruitfulneſs. *h* For the Reſidence of the Keepers, that they might be obliged and encouraged to watch over it with more diligence.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge I pray you, betwixt me and my vineyard *i*.

i I dare make you Judges in your own Cauſe, it is ſo plain and reaſonable.

Heb. *was* *ere to do.*

4 What † could have been done more to my vineyard, that I have not done in it *k*? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes *l*?

k What work is there belonging to the Office of a Maſter or Keeper of the Vineyard, which I have neglected? *l* How unworthy and inexcuſable a Crime is it, that you have not onely been unfruitful in good Works, but alſo filled with all the Fruits of Wickedneſs.

*Pſ:80:12:
Heb *for* *treading.*

5 And now go to; I will tell you what I will do to my vineyard *m*; * I will take away the hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be † trodden down *n*.

m He graciouſly warns them before-hand, that they may have ſpace and invitation to repent, and ſo to prevent the threatned Miſeries. *n* I will withdraw my *Preſence* and *Protection* from them, and give them up into the Hands of their Enemies.

6 And I will lay it waſte: it ſhall not be pruned, nor digged *o*, but there ſhall come up briers, and thorns *p*: I will alſo command the clouds, that they rain no rain upon it *q*.

o Vine-dreſſers uſe to dig up and open the Earth about the Roots of the Vines, for divers good purpoſes. The meaning is, I will remove my Miniſters, who uſed great care and diligence to make you fruitful. *p* I will give you up to your own wicked Luſts. *q* I will deprive you of all my Bleſſings, which are oft compared to rain, &c.

†Heb. *plant of his pleaſures.*
† Heb. *a ſcabe.*

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah † his pleaſant plant *r*: and he looked for judgment, but behold † oppreſſion; for righteouſneſs, but behold a cry *s*.

r In whom God formerly delighted to dwell and converſe. Compare *Prov.* 8: 31: *Jer:* 31: 30. *s* From the Oppreſſed crying to Men for Help, and to God for Vengeance.

*Mic:3: 2:

8 Wo unto them that join * houſe to houſe, *that* lay field to field *t*, till *there be* no place, that they may be placed alone *u* in the midſt of the earth.

t That add new Purchaſes of Houſes and Lands to their former Poſſeſſions. Not that this was in it ſelf unlawful, but becauſe they did this from an inordinate and inſatiable deſire of Riches, and with the Injury of their Brethren, as is manifeſt from the foregoing and following Words. *u* That they alone may be the Lords & Owners, and all others only their Tenants and Servants.

||Or, *this is in mine ear* ſaith the Lord, &c.
†Heb. *If not* &c.

9 || In mine ears, *ſaid* the LORD *x* of hoſts, † Of a truth many houſes ſhall be deſolate *y*, *even* great and fair, without inhabitant.

x I heard God ſpeak what I am now about to utter. Heb. *In the ears of the Lord.* Which may relate either, 1. to the foregoing words; The cry of your ſins, and of the oppreſſed, is come into Gods Ears; he hears and ſees it; and will certainly puniſh it: Or, 2. to the following clauſe, which, being of great importance, he uſhers in with an Oath; I ſpeak it in Gods Ears, as well as in yours; I call God to witneſs the truth of what I ſay. *y* The houſes which you have ſo greedily coveted, ſhall caſt you out, and become deſolate.

10 Yea, ten acres of Vineyard ſhall yield one bath *z*, and the ſeed of an homer ſhall yield an ephah *a*.

z To wit, of Wine. The Bath contained about eight Gallons. Thus an Acre did not yield one Gallon. *a* Which was of the ſame quantity with the Bath, only the Bath was the meaſure of liquid things, the Ephah of dry things; and an Ephah was the tenth part of an Homer, *Ezek:* 45: 11. So in ſtead of that great increaſe which that fruitful Land commonly yielded, they ſhould loſe nine parts of their Seed. Thus a fruitful Land was made barren for their wickedneſs, according to Gods threatning, *Pſal:* 107: 34. and they had as little comfort in their Lands, as in their Houſes; which were the two kinds of their Purchaſes. *v.* 8.

*Prov: 23: 29 30.
||Or, *purſue them.*

11 * Wo unto them that riſe up early in the morning *b*, *that* they may follow ſtrong drink, that continue until night, *c*, *till* wine || inflame them *d*.

b Which was unuſual, and ſcandalous in that caſe, *Eccleſ.* 10: 16: *Acts* 2: 15. They made Drinking their daily Trade and Buſineſs. *c* Thereby waſting both precious time, and Gods good Creatures, and the health of their Bodies, as well as of their Souls. *d* He uſeth this word partly to ſhew their folly and miſery, becauſe the Wine was ſo far from quenching and ſatisfying their appetites, that it did indeed inflame and increaſe them; and partly to prevent the vain excuſe of them who thought themſelves innocent, becauſe they did not drink to Drunkenneſs, although they caſt themſelves into an intemperate heat through their exceſs.

*Amos 6: 5,6:
*Job34:27
Pſal: 28: 5:

12 And * the harp and the viol, the tabret and the pipe, and wine are in their feaſts *e*: but * they regard not the work of the LORD *f*, neither conſider the operation of his hands.

e They give up themſelves wholly to Luxury, and that in a very unſeaſonable time, as it follows. *f* What God hath lately done and is yet doing, and about to do among them; his grievous Judgments, partly inflicted, and partly threatned, which required another courſe of life, even to give themſelves to Faſting and Prayer, and Reformation, that ſo they might remove the incumbent, and prevent the approaching calamities.

* Hoſ:4: 6:
† Heb: *their glory are men of famine.*

13 * Therefore my people are gone into captivity *g*, becauſe they have no knowledge *h*: and † their honourable men *i* are famiſhed, and their multitude dried up with thirſt.

g Either, 1. Are actually gone, which was true of the Ten Tribes in *Hezekiah's* Reign, 2 *Kings* 18: 9: under whom this Prophecy might be uttered; or 2. Shall certainly and ſhortly go, as the Two Tribes afterward did. *h* No ſerious Conſideration of Gods Works, and of their own Duty and Danger. *i* Who thought themſelves quite out of reach of Famine.

† Heb: *her ſoul.*

14 Therefore hell *k* hath enlarged † here ſelf, and opened her mouth without meaſure *l*: and their glory *m*, and their multitude, and their pomp *n*, and he that rejoyceth *o*, ſhall deſcend into it.

k Or, *the grave*, as this Word moſt commonly ſignifies. *l* To receive thoſe vaſt Numbers which ſhall die by this Famine or otherwiſe, as is here implied. *m* Their Honourable men, as they were called. *v.* 13. being diſtinguiſhed both here and there from *the multitude.* *n* All their Glory ſhall die with them. *o* That ſpendeth all his days in Mirth and Jollity, and caſteth away all Cares and Fears.

*Cha: 2:9, 11, 17:

15 And * the mean man ſhall be brought down, and the mighty man ſhall be humbled *p*, and the eyes of the lofty ſhall be humbled.

p All of them, both high and low, ſhall be brought to deſtruction.

||Or, *the holy God.*
† Heb: *the God the holy.*

16 But the LORD of hoſts ſhall be exalted in judgment *q*, and || † God that is holy ſhall be ſanctified *r* in Righteouſneſs *s*.

q By the execution of this juſt Judgment upon his incorrigible Enemies. *r* Shall appear to be an holy God. *s* By his righteous Judgments.

17 Then *t* ſhall the lambs *u* feed after their manner *x*, and the waſte places *y* of the fat ones *z* ſhall ſtrangers *a* eat.

t When God ſhall have finiſhed that Work of Judgment upon the Ungodly, he will extend Mercy to a Remainder. This is very uſual in this Prophet, in the midſt of his Threatnings, to inſert ſomething for the ſupport of Believers. *u* The poor and harmleſs People, who ſhall be left in the Land when the Rich are carried into Captivity, as it fell out 2 *Kings* 25: 12. *x* Or, *by their Fold*, as this Word is manifeſtly uſed *Mic:* 2: 12: the only place of Scripture, except this, in which this Word is found. *y* The Lands left by their Owners, who were either ſlain, or carried into Captivity. *z* Of the Rich and Great men, ſo called *Pſa* 22: 29: and 78: 31: *Iſa:* 10: 16. *a* The poor *Iſraelites*, who were left *to be vine-dreſſers and husbandmen*, 2 Kings 25: 12. who are called *ſtrangers*, becauſe they were ſo in reference to that Land, not being the proper Owners of it, nor related to them; as the *Iſraelites* of other Tribes are called *ſtrangers*, in oppoſition to the *Levites*, as *Numb:* 1: 51; and elſewhere; yea, and the *Levites* are ſo called, in oppoſition to the Seed of *Aaron*, Numb: 16: 40.

18 Wo unto them that draw Iniquity *b* with cords of vanity *c*, and ſin as it were with a cart-rope *d*.

b That are not only drawn to ſin by the Allurements of the World or by the Perſwaſions of wicked men, being ſurpriſed and overtaken by Sin, as ſometimes good men are, *Gal:* 6. 1. but are active and induſtrious in drawing Sin to themſelves, or themſelves to Sin; that greedily and ſteadily purſue Sin, and the Occaſions of it, and are not at reſt till they have overtaken it; that ſin wilfully, and reſolvedly, and induſtriouſly. *c* Or, *with cords of lying*, as the laſt Word frequently ſignifies, *i. e.* with vain and deceitful Arguments and Pretences, whereby Sinners generally draw themſelves to Sin, among which, one follows in the next Verſe, to wit, the Impunity which they promiſe to themſelves. Or theſe Cords may note the Means which they uſe to accompliſh that Iniquity which they have deviſed. *d* With all their might, as Beaſts commonly do that draw Carts with Ropes.

*Jer:17:15:
Amos5:18:
2Pet:3:3,4:

19 * That ſay, Let him *e* make ſpeed, and haſten his work, that we may ſee it *f*: and let the Counſel of the holy One of Iſrael *g* draw nigh and come, that we may know it.

e To Wit, God, in whoſe Name thou and other Prophets are always reproving and threatning us. *f* He only thinks to affright us with Bugbears; but he either cannot, or will not do us any harm; we do not fear him, let him do his worſt; let him begin as ſoon as ſoon as he pleaſeth. Not that any of the *Iſraelites* were ſo impudent as to uſe theſe Expreſſions; but this was the plain Language of their Actions; they lived as if they were of this Opinion; their Preſumption and Security ſhewed their deſperate Contempt of God, and of all his Judgments. *g* Who by his Holineſs is engaged to puniſh us. They ſcornfully repeated the Title uſually given by the Prophets unto God.

† Heb: *that ſay concerning evil, it is good,* &c.

20 Wo unto them † that call evil good, and good evil *h*; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

h That take away the difference between Good and Evil; that juſtifie and approve wicked Men and Things, and condemn Piety, or Vertue, or righteous Perſons. Compare *Prov:* 17: 15. Thus many call Serious Godlineſs, Humourous Singularity; and Juſtice, Moroſity; and Meekneſs, Stupidity, &c. as on the contrary, they call Pride, Magnanimity; and Covetouſneſs, Good-husbandry. And men are very apt to follow the Courſe of the World in their falſe Judgments of things: which therefore the Prophet ſo ſeverely forbids.

*Prov. 3:7: Rom. 12: 16:
† Heb. *before their face.*

21 Wo unto *them that are* * wiſe in their own eyes, and prudent † in their own ſight *i*.

i That being puffed up with an Opinion of their own Wiſdom deſpiſe the Counſels and Inſtructions of God by his Prophets, and prefer their own vain Fancies before the Judgment of the All-wiſe God, as appears by the Errour beforementioned *v.* 20. that they affirmed that to be Evil, which God had declared to be Good.

22 Wo unto *them that are* mighty to drink wine *k*, and men of ſtrength to mingle *l* ſtrong drink.

k That can drink much without Intoxication, in which they gloried, as too many do at this day. *l i. e.* To drink: the Antecedent being put for the Conſequent; which is uſual: for they mingled it in order to drinking.

*Pro: 17:15 & 24: 24.

23 Which * juſtifie the wicked for reward *m*, and take away the *righteouſneſs* of the righteous from him *n*.

m Not by miſtake or incogitancy, but wilfully for Bribes. *n* To wit juridically; they pronounce Sentence againſt him, as if he and his Cauſe were unjuſt.

†Heb. *the tongue of Fire.*

24 Therefore as † the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs *o*, and their bloſſom ſhall go up as duſt *p*: becauſe they have caſt away *q* the law of the LORD of hoſts, and deſpiſed the word of the holy one of Iſrael.

o They ſhall be like a Tree which not only withers in its Branches, but dies and rots at the Roots & therefore is paſt all hopes of recovery. The ſenſe is, they ſhall be deſtroyed both Root and Branch. *p* Shall vaniſh for ſo the Word *aſcend* or *go up* is oft uſed, as *Exod*: 16:14 *Job* 5: 26: *Jer*: 48. 15: *Ezek*: 11: 23, 24:) as the Duſt, which is blown away with every Wind; or, ſhall be reſolved into Duſt, and yield no Fruit. *q* Which implies Diſobedience joyned with Contempt.

‖Or, *as dung.*
* Ch: 9: 12. 17, 21. & 10: 4:

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble *r*, and their carcaſes were ‖ torn in the midſt of the ſtreets. *For all this his anger is not turned away, but his hand is ſtretched out ſtill *s*.

r A Metaphorical and Hyperbolical Deſcription of a grievous Calamity, familiar in the Prophets, as *Iſa*: 64: 1, 2: *Jer*: 4: 24: and in other Authors. *s* Ready to give you another and a ſorer Blow. This is not the end, as you vainly imagine; but, if you repent not, the beginning of your Sorrows, and an Earneſt of further Calamities.

* Ch: 7: 18

26 And he will lift up an enſign *t* to the nations from far *u*, and will * hiſs unto them *x* from the ends of the earth *y*: and behold, they ſhall come with ſpeed ſwiftly.

t To call them together for his Service, as Generals uſe to do for the raiſing of Armies. *u* Either 1. To the *Aſſyrians*, of whom he ſpeaks more particularly, *ch.* 10. and that under this ſame Character of a People that *come from far*, v. 3. and who did not long after this Prophecy invade *Judea*, and did much miſchief in it. Although that part of the Prediction, *v* 29. *They ſhall lay hold of the prey, and ſhall carry it away ſafe, and none ſhall deliver it* do not ſeem to agree to them nor that Invaſion; for the *Aſſyrians* were forced to retreat with great ſhame and loſs, and the *Jews* were delivered from them. Or, 2. To the *Chaldeans*; for even *Babylon* is called a *far Countrey*, Iſa: 39: 3: And he ſaith *Nations*, becauſe the *Chaldean* Army was made up of ſeveral Nations. *x* Or, *will whiſtle unto* or *for them*: Will gather them together by his Word, as Shepherds gather their Sheep, He intimates how eaſily and ſpeedily God can do this Work. *y* Which is not to be underſtood ſtrictly but popularly, and with a latitude, from very remote Places; although part of the *Chaldean* Army did come from Places not very far diſtant from the end of that part of the World, ſo far as it was then known.

27 None ſhall be weary *z*, nor ſtumble amongſt them: none ſhall ſlumber nor ſleep *a*: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken *b*.

z Though their March be long and tedious. As I have called them to this Work, ſo I will ſtrengthen and aſſiſt them in it *a* They ſhall all be watchful & diligent to take all Opportunitys and Advantages of executing my Judgments upon my People. *b* Which otherwiſe would hinder, or at leaſt ſlacken them in their March. I will take all Impediments out of their way.

28 Whoſe arrows are ſharp, and all their bows bent *c*: their horſes hoofs ſhall be counted like flint *d*, and their wheels like a whirlwind *e*.

c Who are every way furniſhed and ready for my Work, waiting only for my Command. *d* Becauſe they ſhall not be broken or battered by the length or ſtonineſs and ruggedneſs of the Way. *e* Partly for the ſwiftneſs of their March, and partly for the force and violence of their Chariots in Battel.

29 Their roaring ſhall be like a lion, they ſhall roar like young lions *f*; yea, they ſhall roar and lay hold of the prey, and ſhall carry it away ſafe, and none *g* ſhall deliver it.

f Which ſignifies both their Cruelty, and their greedineſs and eagerneſs to catch and devour the Prey. *g* Neither the *Jews* themſelves, nor the *Egyptians*, to whoſe help they will truſt, nor any of their Confederates.

* Chap: 8: 22:
‖ Or, *diſtreſs.*
‖ Or, *when it is light, it ſhall be dark in the deſtruction thereof.*

30 And in that day they ſhall roar againſt them, like the roaring of the ſea *h*: and if one * look unto the land, behold, darkneſs and ‖ ſorrow *i*, ‖ and the light is darkened in the heavens thereof *k*.

h Which is violent and frightful. *i* Darkneſs, to wit, Sorrow; the latter Word explains the former, and the Particle *and* is put expoſitively, as it is frequently. *k* When they look up to the Heavens, as men in diſtreſs uſually do they ſee no Light there; their Comforts are wholly eclipſed, and their Hopes are like the giving up of the Ghoſt.

CHAP. VI.

The Glory of the Lord 1 —— 4. *Iſaiah is terrified.* 5. *Is Confirmed for his Meſſage.* 6 —— 8. *The Peoples obſtinacy unto deſolation.* 9 — 12. *A Remnant ſhall be ſaved*, 13

* 2 King 15: 7:
* Joh: 12: 4
‖ Or, *the skirts thereof.*

IN the year that * king Uzziah died, I * ſaw *a* alſo the LORD *b* ſitting upon a throne *c* high and lifted up *d*, and ‖ his train *e* filled the temple *f*.

a In a Viſion or Extaſie. *b* Either, 1. God the Son, who frequently appeared to the Patriarchs and Prophets, and that ſometimes in the form of a Man: Or rather, 2. the Divine Majeſty as he ſubſiſteth in Three Perſons, as may be gathered both from the Plural Number *us*, uſed of this Lord, *v.* 8. and comparing other Scriptures; for God the Father is deſcribed as ſitting upon a Throne, *Dan*: 7: 9: 13: and elſewhere; and the Glory of God here manifeſted is ſaid to be Chriſts Glory, *Joh*: 12: 41: and the Words of the Lord here following, are ſaid to be ſpoken by the Holy Ghoſt, *Acts* 28: 25. *c* In the poſture of a Judge, to hear Cauſes, and give Sentence. *d* Towards the Roof of the Temple. *e* Or, as the Word properly ſignifies, and is here rendred by divers, *the skirts* or *borders of him*, or *of it*, to wit, his Royal and Judicial Rob; for he is repreſented as a Judge, *f* His glorious Robes reached down to the bottom of the Temple, and were ſpread abroad in the Temple which was an Evidence of a more than ordinary Majeſty. *The Temple* may be here taken either, 1. largely, and ſo it includes the Courts as well as the Houſe, as that Word is oft uſed; or, 2. ſtrictly, for the Houſe it ſelf, or for that part of the Temple in which this Viſion was exhibited, which may ſeem to have been the Porch for that was much higher than the other Parts.

* Eze. 1:

2 Above it ſtood *g* the Seraphims *h*: each one had ſix wings; * with twain he covered his face *i* and with twain he covered his feet *k*, and with twain he did flie *l*.

g As Miniſters attending upon their Lord, and waiting to receive and execute his Commands. *h* Certain holy and bleſſed Angels, thus called from *fire* and *burning*, which this word properly ſignifies: to repreſent either, 1. their Nature, which is bright and glorious, ſubtil, and pure, and ſpiritual, like Fire; or, 2. their Property, of fervent Zeal for Gods Service and Glory; or, 3. their Office and preſent Employment which was to execute Gods Vengeance upon the *Jews*, and to burn them up like Droſs. *i* Out of profound Reverence, as being ſo ſenſible of the infinite diſtance between God and him, that he durſt not preſume to look directly upon him, and judg'd himſelf neither able nor worthy to behold the Brightneſs of his Glory. *k* Either, 1. his ſecret Parts, which ſometimes come under that name, as *Deut*: 28: 57: *Iſa.* 7: 20: & 36: 12: of which ſee more in my *Latin Synopſis* upon *Exod*: 4: 25. And ſo this is done for our Inſtruction, to teach us Modeſty and Chaſtity: Or, 2. their Feet properly ſo called as that Word is generally uſed; from which uſe we ſhould not depart without neceſſity, which, with ſubmiſſion ſeems not to be in this place. And ſo this may ſignifie a ſenſe of their own natural, though not moral Infirmity, and a deſire that God would not too ſeverely examine all their Ways and Actions, which *the feet* commonly ſignifie, becauſe though they did not ſwerve from Gods Commands, yet they were not worthy of the acceptation, nor ſuitable to the Dignity of ſo glorious a Majeſty. *l* Which ſignifies their great forwardneſs and expedition in executing Gods Commands. Compare *Dan*: 9: 21.

† Heb. *this cried to this*
* Rev: 4 3
† Heb. *his glory is the fulneſs of the whole earth.*

3 And † one cried unto another *m*, and ſaid * Holy, holy, holy *n is* the LORD of hoſts, † the whole earth *o is* full of his glory *p*.

m Singing in Conſort the Praiſes of their Lord. *n* This is repeated thrice, either, 1. to intimate the Trinity of Perſons united in the Divine Eſſence; or. 2. that he was moſt eminently and unqueſtionably holy in his preſent Work of Judgment, and in all his Ways; ſuch Repetitions being very frequent in Scripture, for the greater aſſurance of the thing, as *Jer*: 7: 4: *Ezek*: 21: 9. *o* Not only *Canaan*, to which the *Jews* did vainly and arrogantly confine the preſence of God, but all the World: Which ſeems to have a reſpect to the Converſion of the Gentiles, which did accompany the plenary and laſt Execution of his Judgment here threatned againſt the Jewiſh Nation, *v.* 10. as is evident by comparing this with *Mat*: 13: 14, 15. & *Acts* 28: 19. and other places of the New Teſtament. *p* Of the Effects and Demonſtrations of his glorious Holineſs, as well as of his Power, and Wiſdom, and Goodneſs.

† Heb: *threſhhold.*

4 And the poſts of the † door *q* moved at the voice of him that cried *r*, and the houſe was filled with ſmoak *s*.

q Together with the Door it ſelf, as if the Door was to be removed, and the Temple thereby to be expoſed to the view and rapine of Profane Perſons. Such violent Motions were commonly Tokens of Gods Anger. *r* To wit, the Angel, which cried, *v.* 3. *s* Which elſewhere is a Token of Gods Preſence and Acceptance, as *Exod*: 40: 34: 1 *Kings* 8: 10: but here of his Anger, as *Pſal*: 18: 8: and elſewhere.

† Heb: *cut off.*

5 Then ſaid I, Wo *is* me, for I am † undone, becauſe I *am* a man of unclean lips *t*, and I dwell in the midſt of a people of unclean lips *u*: for mine eyes have ſeen the king, the LORD of hoſts *x*.

t I am a great Sinner, as many other ways, ſo particularly by my Lips, which being in a ſpecial manner conſecrated to God by my Prophetical Office, ſhould have been intirely devoted to him: But, alas! my Speeches, either to God in prayer, or from God in Preaching and Propheſying to the people, have been mixed and defiled with ſo much irreverence, dulneſs, diſtraction of Thoughts and Affections, carnal Fear, and many other Infirmities, that I dread the thoughts of appearing before thy Judgment-ſeat, which I ſee erected in this place. For *Iſaiah* had been a Prophet before this time, *chap*: 1: 1: and was now called, not in general to his Prophetical Office, but to the delivery of this ſpecial Meſſage. *u* I am an unclean Branch of an unclean Tree; and beſides my own Uncleanneſs, I have both by my Omiſſions and Commiſſions involved my ſelf in the guilt of their Sins, and therefore may juſtly fear to partake with them in their Plagues. *x* The ſight of this glorious and holy God gives me cauſe to fear that he is come to Judgment againſt me, together with others. Whilſt Sinners are ſecure and preſumptuous. the holieſt perſons have ever been filled with great

Reverence, and oft times with Doubts and Fears, at any extraordinary Manifeſtation of Gods preſence. See *Gen*: 16: 13: & 17: 3. *Judg*. 13: 23.

Heb. *and his hand live coal.*

6 Then flew one of the Seraphims unto me *y*, † having a live coal *z* in his hand, *which* he had taken with the tongs from off the altar *a*,

y By Gods Command. *z* Both a Token and an Inſtrument of purification, as the next Verſe explains it. *a* Of Burnt-offering, which ſtood in the Court of the prieſts near the porch, and which had always Coals of Fire upon it, *Levit*: 6: 12, 13. Hence he took it, to ſhew that Men are to expect purification and expiation of ſin only by ſuch means as God hath appointed, and particularly by Chriſt, whom that Altar did manifeſtly repreſent, *Heb*. 13: 10.

Heb. *cau-*d it *to* uch.

Heb. *at-*ned, or, *piated.*

7 And he † laid *it* upon my mouth *b*, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin † purged *c*.

b Slightly, ſo as only to touch my Lips, and not to burn them; which God could eaſily effect. *c* This is a Sign that I have pardoned and purged the Uncleanneſs of thy Lips, and do own and accept thee as a fit Miniſter for my Service.

Gen: 1: 26:

Heb *be-*ld me.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for * us? Then ſaid I, † here *am* I, ſend me *e*.

d To deliver the following Meſſage. The change of the Number, *I* and *us*, is very remarkable; and both being meant of one and the ſame Lord, do ſufficiently intimate a plurality of Perſons in the Godhead. *e* Gods laſt and great Favour to him did both encourage and oblidge him to be forward in Gods Service.

Mat: 13: 14 Mar. 4: 12: Luk: 8: 10: oh: 12: 40: Act: 28: 26: Rom: 11: 8:

Or, *with-*ut ceaſ-ng, &c.

Heb. *Hear ye in* *earing*, &c.

Heb. *in* *eing.*

9 And he ſaid, Go and tell this people *f*, * Hear ‖ † ye indeed, but underſtand not; and † ſee ye indeed, but perceive not *g*.

f Not *my people*, for I diſown them, as they have rejected me. *g* The *Hebrew* Words are Imperative; yet they are not to be taken as a Command what the people ought to do but only as a Signification and Prediction what by their own Wickedneſs, and by Gods juſt Judgment, they did and would do, as is manfeſt by *Mat*: 13: 14: *Acts* 28: 26: where they are ſo rendred. And Imperative Words among the *Hebrews* are frequently put for the future, as is well known to the Learned. The ſenſe is, becauſe you have ſo long heard my Words, and ſeen my Works, to no purpoſe, and have hardned your Hearts, and will not learn nor reform, I will puniſh you in your own kind, your Sin ſhall be your Puniſhment. I will ſtill continue my Word and Works to you, not in Mercy, and for your Good, but to aggravate your Sin and Condemnation; for I will blind your Minds, and withdraw my Spirit, ſo that you ſhall be as unable, as now you are unwilling, to underſtand or percive any thing that may do you good.

Jer: 5: 21:

10 Make the heart of this people fat *h*, and make their ears heavy *i*, and ſhut their eyes *k*: * leſt they ſee *l* with their eyes, and hear with their ears, and underſtand with their heart: and convert *m* and be healed *n*.

h i. e. Stupid and ſenſeleſs. For the Fat which is in the Body is without ſenſe; and Fatneſs in the Heart, makes it dull and heavy. Thus this Phraſe is uſed, *Pſal*: 119: 70. And this ſeems beſt to agree with the following Words: This making of their Hearts fat, is here aſcribed to the Prophet, as it is aſcribed to God in the repetition of this Prophecy, *Joh*: 12: 40: becauſe God inflicted this Judgment upon them by the Miniſtry of the Prophet, partly by way of Prediction, foretelling that this would be the effect of his Preaching; and partly by way of Judicial Operation, withdrawing the Light and Help of his Spirit, and giving them up to the Power and Arts of Satan, and to their own Miſtakes and Luſts, whereby they are eaſily and commonly led to turn Gods Word, as they do other things, into Occaſions of Sin. *i* Make them dull of hearing, as *Iſa*: 59: 1. *Zech*. 7: 11: as ſometimes the Ears are made by an exceſſive Noiſe. *k* Heb. *dawb their eyes*, as the Word is uſed alſo, *Iſa*: 44: 18. *l* That they may not be able, as before they were not willing, to ſee. *m* Turn from their ſinful Practices unto God. *n* Of Sin, which is the Diſeaſe of the Soul, by Remiſſion and Sanctification, and of all the deadly Effects of Sin.

† Heb: *de-*olate *with* *eſolation.*

11 Then ſaid I, Lord how long *o*? And he anſwered, Until the cities be waſted without Inhabitant, and the houſes without man, and the land be † utterly deſolate *p*,

o An abrupt Speech, ariſing from the Prophets great Paſſion and Aſtoniſhment: How ſhall this dreadful Judgment laſt? *p* Until this land be totally deſtroyed, firſt by the *Babylonians*, and afterward by the *Romans*.

12 And the LORD have removed men far away *q*, and *there* be a great forſaking in the midſt of the land *r*.

q Hath cauſed his People to be carried away Captive into far Countries. *r* Till Houſes and Lands be generally forſaken of their Owners, either becauſe fled away from the Sword into ſtrange Lands, or becauſe they went into Captivity.

‖ Or, *when* *is return-* *and hath* *n bruiſed.*

‖ Or, ſtock *d ſtem.*

13 But yet in it ſhall be a tenth *s*, ‖ and it ſhall return *t*, and ſhall be eaten *u*: as a teil-tree, and as an oak *x* whoſe ‖ ſubſtance is in them, when they caſt their leaves *y*: ſo the holy ſeed ſhall be the ſubſtance thereof *z*.

s A ſmall remnant reſerved, that Number being put indefinitely, as is very uſual. *t* To wit, out of the *Babyloniſh* Captivity, into their own Land. *u* That remnant ſhall be devoured and deſtroyed a ſecond time, by the Kings of *Syria*, and afterwards more effectually by the *Romans*. *x* Or, Yet, *as*, &c. Or, nevertheleſs *as*, &c. ſuch Particles being frequently underſtood in the *Hebrew*, as hath been noted again and again. So the Senſe of the following Words of the Verſe ſeems to be this, although the *Jewiſh* Nation ſhal undergo a ſecond and greater Deſolation by the *Romans*, yet there ſhall be another Remnant, not ſuch an one as that which came out of *Babylon*, which for the moſt part, were corrupt and degenerate, as appears by the Sacred Hiſtories and Prophecies relating to that time; but an holy Seed, a number of Elect and Godly *Iſraelites*, who ſhall afterwards look upon him whom they pierced, and mourn over him, as is ſaid *Zech*: 12: 10: and by me be received to Mercy. *y* Who when their Leaves are withered and caſt, as it is in Winter, have a Subſtance, or Subſiſtence, or ſupport within themſelves, to wit, a Vital Principal, which preſerves Life in the Root and Body of the Tree, and in due time ſends it forth into all the Branches. But others take the *Hebrew* Word, *Shallecheth*, for the proper name of a place. to wit, a Cauſeway which led from the Palace to the Temple, 1 *Chron*: 26: 16: and ſo the place is and may be rendred thus, *As a teil-tree*, (or, *an elm*) *and as an oak* (the Singular Number for the Plural, as is very frequent) *As the elms and oaks which* are *at* or *by Shallecheth* (on both ſides of which Way ſuch Trees were planted, to beautifie and to ſupport that Cauſeway, as ſome have obſerved) *have ſubſiſtence* or *ſupport in them*, either, 1. for themſelves; they ſtand faſt and firm, when other Trees are blown down: or, for the way which they uphold. *z* Or rather, *the ſupport* (as the ſame Word ſeems to be taken in the next foregoing Clauſe) *thereof*, to wit, of the Land or People, which, were it not for the ſake of thoſe Elect Perſons, ſhould be totally and finally rooted out; or, of that Tenth part, which ſhall be delievered and preſerved for the ſake of that holy Seed, thoſe true-hearted *Iſraelites* which are among them.

CHAP. VII.

Ahaz afraid of Rezin and Pekah is comforted by Iſaiah. 1——9. *refuſing to chuſe a ſign, Chriſt is promiſed for one.* 10——16. *his judgment ſhould come by Aſſyria.* 17——25.

AND it came to paſs in the days of * Ahaz *a* the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up towards Jeruſalem to war againſt it *b*, but could not † prevail againſt it.

* 2 Kings 16: 5: 2 Chron: 28: 5:

† Heb: *fight*

a A moſt wicked King: Yet no Prophecies are more comfortable than thoſe which were delivered in his time; God ſo ordering it, partly for the encouragement of the Faithful that lived under his tyrannical and impious Reign; and partly to manifeſt the Riches and Freeneſs of his Grace, in conferring ſuch Favours upon a moſt worthleſs Generation. *b* Which they attempted before in *Jotham*'s Reign, 2 *Kings* 15: 37: but now more ſeriouſly undertook, though without ſucceſs, as is noted here, and 2 *Kings* 16: 5.

2 And it was told the houſe of David *c*, ſaying, Syria † is confederate with Ephraim *d*. And his heart was moved *e*, and the heart of the people, as the trees of the wood ſhaken with the wind.

† Heb: *reſteth on Ephraim.*

c *Ahaz*, and his Royal Relations and Courtiers. He calls them *the houſe of David*, to intimate that the following comfortable Meſſage was ſent to *Ahaz*, not for his own ſake, but only for the ſake of his worthy Progenitor, *David*. to whom God had promiſed an everlaſting Kingdom. *d* The Kingdom of the Ten Tribes, commonly called *Ephraim*, as *Iſa*: 28: 1: *Hoſ*; 12: 1. becauſe that was far the moſt numerous and potent of all of them. *e* With exceſſive fear ariſing partly from the conſcience of their own guilt, whereby they, had put themſelves out of Gods Protection; and partly from the conſideration of the great Strength and power of his Enemies, who having prevailed againſt him ſeverally, 2 *Chron*: 28: 5, 8: and having now united their Forces, he, having no Faith in God, nor Confidence to deſire or expect his help, concluded his Caſe deſperate and deplorable.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz *f*, thou, and ‖ Shear-jaſhub *g* thy ſon, at the end of the * conduit of the upper pool in the ‖ highway of the fullers field *h*:

‖ *That is, The remnant ſhall return.* See Cha: 6: 13: & 10: 21:

* 2 King: 18: 17: Chap; 36: 2:

‖ Or, *cauſey.*

f Though he do not ſeek nor ſend to thee. as he ought. This is an eminent inſtance of preventing Mercy. *g* Whoſe very Name carried in it a Sign and Pledge of the Promiſed Deliverance. *h* Whither he probably went to take care about the Waters which thence were brought into the City, either to ſecure them to himſelf or to keep them from the Enemy, as *Hezekiah* afterward did, 2 *Chron*: 32: 3, 4.

4 And ſay unto him, take head, and be quiet *i*, fear not, † neither be faint-hearted for the two tails of theſe ſmoakiog fire-brands *k*, for the fierce anger of Rezin with Syria, and the ſon of Remaliah *l*.

† Heb. *let not thy heart be tender.*

i See that thou be quiet, abandon thy Fears, and ſettle thy Mind by the belief of that joyful Meſſage and Promiſe which I am now to deliver thee from the Lord. *k* they are not whole Fire-brands burning in the Fire, in which there is more Smoke than Fire, and the Fire will be ſpeedily extinguiſhed. They have more of Shew and Terrour, than of Strength. *Pekah* King of *Iſrael*, *v*. 1. whom here, and in the next Verſe, he calls only *the ſon of Remaliah*, to intimate, that he was unworthy of the Name of King, as having got that Title and Power by Uſurpation, and the Murder of his Maſter and King *Pekahiah*, 2 *Kings* 15: 25.

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying.

6 Let us go up againſt Judah, and ‖ vex it, and let us make a breach therein *m* for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal *n*.

‖ Or, *wake*

m Either, 1. break and divide that Country into two parts, one for thee, and another for me; or rather, 2. break their Power and Kingdom, and ſubdue it to our ſelves: For, 1. the ſame Word and Phraſe is ſo uſed, 2 *Chron* 32: 1: where there was no ſuch Diviſion intended. 2. Becauſe the next Clauſe intimates, that the Kingdom of *Judah* was ſtill to be united under another King, who ſhould pay Tribute to them ſeverally, as they ſhould agree. *n* Some conſiderable Captain, in whoſe Fidelity both of them had good confidence; but whether he was an *Iſraelite* or *Syrian*. is uncertain, and not material.

7 Thus ſaith the LORD God, It *o* ſhal not ſtand, neither ſhal it come to paſs.

o Their evil Counſel, as it is called, *v.* 5.

8 For the head of Syria *is p* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years *q* ſhal Ephraim be broken, † that it be not a People.

† Heb *from a people.*

p Or, rather *ſhal be*; for the Verb is not expreſſed in the *Hebrew* Text, and therefore may be either way ſupplied. The ſenſe is, *Damaſcus* ſhal ſtill continue to be the Capital and Chief City of the Kingdom of *Syria*; and therefore *Jeruſalem* ſhal not be taken, nor become a part of *Rezin*'s Dominion; but he ſhal be kept within his own Bounds, and be King of *Damaſcus* only, and not as he hopes, of *Jeruſalem*. *q* To be computed either, 1. from the Prophecy of *Amos*, who propheſied *in the days of Uzziah, two years before the earthquake*, *Amos* 1. 1. which the *Jews* affirm to have hapned about the time of his Uſurpation of the Prieſt's Office. and being ſmitten with Leproſie, 2 *Chron*, 26. 16, *&c.* which though it be not proved yet it may be admitted, becauſe it cannot be diſproved. And it is more than probable, that that Action and Accident was divers years before his death, during which time *Jotham* acted as his Viceroy, 2 *Chron.* 26. 21. And the Prophecy of *Amos* being expreſs and full concerning the Deſtruction of the People and Commonwealth of *Iſrael*, being alſo freſh in the memory of many now living, the Prophet *Iſaiah* might well have reſpect to it. So the ſenſe is as if he had ſaid, There ſhal be but 65 years between the Delivery and the Execution of that Prophecy. And ſo the number of years may be thus made up. Fix the beginning of them ten years before *Uzziah*'s death, add the Sixteen years of *Jothams* Reign, and then the Sixteen years of *Ahaz* his Reign, and then Six of *Hezekiahs* Reign, in which *Iſrael* was carried Captive, 2 *Kings* 18. 10. theſe make up 48 years: and for the 17 years, which yet remain of the 65 they may be taken out of the reſt of *Hezekiahs* Reign. For Although the Tranſportation of that People began in the Sixth year of *Hezekiah*, yet it might be continued or repeated divers years after, and compleated 17 years after, *Jer.* 52. 28, 29, 30. Or rather 2, theſe years may be computed from the time of this Prophecy of *Iſaiah*. And whereas it may be objected againſt this Opinion, That the Judgment here threatned was executed in the Sixth year of *Hezekiah*, as was before noted, and therefore within 18 or 19 years of this Prophecy, which was delivered in the third or fourth year of *Ahaz*, Two things may be anſwered, 1. That the *Iſraelites* were not tranſported in the Sixth year of *Hezekiah*: For although *Samaria* be ſaid to be taken in the Sixth year of *Hezekiah*, 2 *Kings* 18. 10. and the Tranſportation of the *Iſraelietes* be mentioned immediately after it, *v.* 11. yet it doth not thence follow, that it was done immediately, and at that one time; becauſe this is not unuſual in Scripture, in Hiſtorical Relations to mention thoſe things together which were done at a conſiderable diſtance of time one from another; as is recorded, *Acts* 7. 15, 16. *Jacob——died, he and our fathers, and were carried over into Sychem, and laid in the Sepulchre of Abraham*, &c. although it was above 200 years e'er all which is ſaid in thoſe few words was done. And other inſtances of like nature might eaſily be produced. 2. That this work of Tranſportation was not done at once, but ſucceſſively, and by degrees. Thus it certainly was in the Tranſportation of *Judah*, which was begun in *Nebuchadnezzar*'s Seventh year, continued in his Eighteenth year, and perfected in his Three and Twentieth year, *Jer*, 52. 28, 29, 30. And thus it might be, and probably was, in this Tranſportation. It might be begun preſently after the taking of *Samaria*, & afterwards continued, until at laſt the whole Body of the People was removed. And as ſoon as that was done, and not before, the King of *Aſſyria* brought into their place thoſe new Colonies mentioned 2 *King* 1. 24. Which that it was not done at the time of the taking of *Samaria*, but many years after it, ſeems to me evident, becauſe thoſe Colonies were not brought thither by *Shalmanezer*, who took *Samaria*, 2 Kings 18. 10. no nor by *Sennacherib*, his next Succeſſour; but by *Eſarhaddon*, as is affirmed *Ezra* 4. 2. who was the Son and Succeſſour of *Sennacherib*, 2 Kings 19. 37. and reigned above Fifty years; for he ſeems to have begun his Reign about the Fourteenth year of *Hezekiah*'s Reign, by comparing 2 *Kings* 18. 13. and 19. 35, 36, 37. and ſo he reigned with *Hezekiah* about Fifteen years, and with *Manaſſeh* above forty years, as the Learned Sir *John Marſham* affirms in his *Chronicus Canon*, &c. page 495. And this Work of Tranſporting the Remainders of the *Iſraelites*, and bringing the new Colonies, might not be done till afterwards in the end of his Reign: Which delay might be occaſioned by his Wars, or other great Affairs. And leſt this ſhould ſeem to be only my own private Conjecture, if the Reader conſult Sir *John Marſham*'s fourth and laſt Chronological Table, inſerted after *page* 589. of his Work, he will find that Learned Chronologer to be of the ſame mind and to make above Fifty years diſtance between the taking of *Samaria*, and the Tranſlatio of the new Colonies into thoſe Parts. And thus theſe Sixty five years might well be accompliſhed in his time. And ſo this Place agrees with other Scriptures, and the Difficulties objected againſt other Interpretations, ſeem to be avoided.

9 And the head of Ephraim *is r* Samaria, and the head of Samaria is Remaliah's ſon *: ‖ If ye will not believe, ſurely ye ſhal not be eſtabliſhed.

*See 2 Chr. 20. 20.

‖ Or, *Do ye not believe? it is becauſe ye are not ſtable, or ſhal not be eſtabliſhed.*

r Or either, *ſhal be*; and the ſenſe is the ſame as in the foregoing Verſe, *Samaria* ſhal continue to be the Chief City of the Kingdom of Iſrael, and Pekah ſhal not conquer Jeruſalem, as he hoped and deſigned to do. *ſ* If you do not believe this and the other Promiſes of God, but, in diſtruſt of God, ſhal ſeek to the Aſſyrians for Succour, to which I perceive you are inclined, inſtead of that Deliverance and Settlement which you expect, you ſhal be diſtreſſed and conſumed thereby; the accompliſhment of which Threatning is recorded 2 *Chron* 28: 20. And by this Threatning he implies, That if they did rely upon Gods Word and Help, they ſhould be eſtabliſhed. Only he delivereth it in the form of a Threatning, rather than of a Promiſe, partly becauſe he foreſaw that they would chuſe the worſe part, and bring the Judgment threatned upon themſelves; and partly becauſe this was moſt neceſſary for them, to affright them out of their preſent Security and Infidelity.

10 † Moreover, the LORD ſpake again unto Ahaz, ſaying,

† Heb. *And the LORD added to ſpeak.*

11 Aſk thee a ſign of the LORD *t* thy God *u*, ‖ aſk it either in the depth, or in the height above *x*.

‖ Or, *make thy petition deep.*

t I perceive thou doſt not believe Gods Word and Meſſage now delivered by me; yet God is ſo patient and merciful to thee, that he gives thee liberty to demand of him any Signal or miraculous Work, whereby thou mayſt be aſſured of the Truth and Certainty of this Promiſe. *u* Both by right of Dominion, and by vertue of his gracious Covenant made with all *Iſrael*, of whom thou art a Member, and King; and by thy own Profeſſion, for he ſtill worſhipped God together with his Idols; and by the continuance of his Care and Kindneſs to thee, and to thy People, notwithſtanding all your Wickedneſs; whereof this Promiſe and Offer is a clear Demonſtration. *x* Demand ſome Prodigy to be wrought, either in Earth or in Heaven, at thy pleaſure.

12 But Ahaz ſaid, I will not aſk *y*, neither will I tempt the LORD *z*.

y This Refuſal proceeded not from the ſtrength of his Faith, but from his Contempt of God, and total diſtruſt and diſregard of his Word, and inward Reſolution to take another Courſe; as is manifeſt both from the following words, and from the Hiſtory of *Ahaz*, 2 *Chron.* 28. *z* Either, 1. By asking a Sign, as if he queſtioned the Truth of his Word: So this was deep Hypocriſie: Or, 2. By neglecting any means neceſſary for my preſervation, which were indeed a tempting of God. And therefore I ſhal not ſit ſtill and rely upon God till I be deſtroyed, which will be the effect of thy Counſel; but I ſhal do as becometh a wiſe King, ſeek for Succour from Potent Allies, ſuch as the *Aſſyrian* is. So this is flat Rebellion againſt God.

13 And he ſaid, Hear ye now, O houſe of David *a* Is it a ſmall thing for you *b* to weary men *c*, but will ye weary my God alſo *d*?

a Of which, ſee above, *v.* 2. He reproveth them all, becauſe they were the King's Counſellours, and promoted the Deſign of ſending for the *Aſſyrian* Succours. *b* Is not that Wickedneſs more than enough? Muſt you add more to it? *c* To vex Gods Prophets and People, and the generality of your Subjects, with your Oppreſſions and horrid Impieties. *d* By your curſed Ingratitude and Unbelief, and Diſobedience to his Commands. He ſaith, *my God, i. e.* the God whoſe Servant and Prophet or Meſſenger I am; to intimate, that this heinous Offence was not committed againſt a weak and fooliſh Man, ſuch as they might think the Prophet to be, but againſt God himſelf, who ſent the Meſſage. Compare *Exod.* 16. 8.

14 Therefore *e* the LORD himſelf ſhal give you a ſign *f*; Behold *g*, a virgin *h* ſhal conceive, and bear *i* a ſon, and ‖ ſhal call *k* his name Immanuel *l*.

* Mat. 1. 23. Luke 1. 31

‖ Or, *thou*, O Virgin *ſhalt call.*

e Becauſe you deſpiſe me, and the Sign which I now offer to you, God of his own free Grace will ſend you a more honourable Meſſenger, and give you a nobler Sign, to try whether that will cure you of your Infidelity. Or, *Nevertheleſs*, as this Particle ſeems to be underſtood, *Iſa.* 30. 18. *Jer.* 16. 14. and 30. 16. Although you deſerve no Sign nor Favour, yet for the comfort of thoſe few Believers which are among you, and to leave you without excuſe, I ſhall mind you of another and a greater Sign, which God hath promiſed and will in his due time perform; which alſo is a pledge of the certain Accompliſhment of all Gods Promiſes. Or, *Surely*, as this Particle is ſometimes uſed, as *Gen* 4. 15. *Jer*: 2. 33. and 5 2. *Zech.* 11. 7 *f* To wit, of your Deliverance. *Queſt* How was this Birth of a Virgin, which was not to come till many Ages after, a Sign of their Deliverance from the preſent Danger? *Anſw.* 1. Becauſe this was a clear Demonſtration of Gods infinite Power and Goodneſs, and Faithfulneſs, and conſequently of the certain Truth of all Gods promiſes from time to time, which can never fail ſo long as thoſe Attributes of God ſtand: And mens Faith is either ſtrong or weak, as they believe them or doubt of them. Of which ſee *Pſalm* 77. 8. and 78. 19, 20. *Rom*: 4: 20, 21. And ſo this was a proper Remedy for *Ahaz* his Diſeaſe, which was a ſecret Suſpicion that God either could not, or would not deliver them. 2. Becauſe that Promiſe. I ſay not only the actual Giving, which was long after, but even the promiſe of the *Meſſiah*, which had been made long ſince, and oft renewed and was univerſally believed by all the People, was the Foundation of all Gods Mercies and Promiſes unto them, 2 *Cor.* 1. 20. and a pledge of the Accompliſhment of them. 3. Becauſe this promiſed Birth did ſuppoſe and require the Preſervation of that City, and Nation, and Tribe, in and of which the *Meſſiah* was to be born; and therefore there was no cauſe to fear that utter Ruine which their Enemies now threatned to bring upon them. 4. This is one, but not the only Sign here given, as we ſhall ſee at *v.* 16. *g* You who will not believe that God alone is able to deliver you from the united Force of *Syria* and *Iſrael*, take notice, for your full ſatisfaction, that God is not only able to do this Work, but to do far greater and harder things, which he hath promiſed, and therefore both can and will accompliſh. *h* Strictly and properly ſo called. The *Jews*, that they may obſcure this plain Text, and weaken this Proof of the Truth of Chriſtian Religion, pretend that this *Hebrew* Word ſignifies a *young Woman*, and not a *Virgin*. But this corrupt Tranſlation is eaſily confuted, 1. Becauſe this Word conſtantly ſignifies a *Virgin* in all other places of Scripture where it is uſed, which are *Gen*: 24: 23. compared with *v*: 15 *Exod*: 2: 8. *Pſalm*: 68: 25. *Cant.* 1. 3. and 6. 8. To which may be added *Prov*: 30: 19. *The way of a Man with a Maid*, or *a Virgin*: For, though it be ſuppoſed that he did deſign and deſire to corrupt her, and afterwards did ſo; yet ſhe may well be called a *Virgin*, partly becauſe he found her a Virgin, and partly becauſe ſhe ſeemed and pretended to others to be ſuch, which made her more careful to uſe all poſſible Arts to preſerve her Reputation, and ſo made the diſcovery of her impure Converſation with the Man more difficult whereas the filthy practices of Common Harlots are eaſily and vulgarly known. 2. From the ſcope of this Place, which is to confirm their Faith by a ſtrange and prodigious Sign, which ſurely could not be, that a young Woman ſhould conceive a Child, but that a Virgin ſhould conceive *&c.* *i* Or rather, *bring forth*, as it is rendred *Mat.* 1. 23. and as this *Hebrew* Word is uſed *Gen.* 16.11. and 17. 19. *Judges* 13: 5. *k* The Virgin, laſt mentioned, *ſhal call*: Which is added as a further Evidence of her Virginity, and that this Son had no Humane Father, becauſe the Right of Naming the Child (which being a Sign of Dominion, is primarily in the Huſband, and in the Wife only by his conſent or permiſſion, as is evident from *Gen*: 5: 29. and 35: 18. *Luke* 1. 60, 63. and many other places of Scripture) is wholly appropriated to her. *l* Which ſignifies, *God with us*, God dwelling among us in our Nature, *John* 1. 14. God and Man meeting in one Perſon, and being a Mediator between God and Men. For the deſign of theſe Words is not ſo much to relate the Name by which Chriſt ſhould commonly be called, as to deſcribe his Nature and Office: As we read that *his Name ſhal be called Wonderful*, *Counſellour*, &c. *Iſa.* 9: 6. and that *this is* ſaid to be *his* (the *Meſſia's*) *Name whereby he ſhal be called, The Lord our Righteouſneſs*, Jer. 23. 6. although he be never called by theſe Names in any other place of the Old or New Teſtament; but the meaning of theſe Places is, He ſhal be Wonderful, and our Counſellor, *&c.* and our Righteouſneſs: For, *to be called* is oft put for *to be*, as *Iſa.* 1: 26: and 4. 3, *&c.*

15 Butter and honey *m* ſhal he *n* eat, that he may know *o* to refuſe the evil, and chuſe the good *p*.

m The common Food of Children in that Country, where they were in great abundance, and of the beſt ſort. *n* The Virgins Son laſt mentioned, who, though he be God bleſſed for ever, yet ſhal become Man, and, to ſhew the Truth of his Humanity, ſhall not only be conceived and brought forth, but alſo ſhal be nouriſhed and brought up by the ſame means and ſteps as other Children; which is juſtly mentioned here as a ſtupendious and miraculous Work of God. *o* That by this Food he may grow up, and ſo may know, *&c.* Or, *until he know*, as it is rendred by divers Learned Men, and among others, by the *Chaldee* Interpreter, who beſt knew the uſe of this Particle among the *Hebrews*. *p* To diſcern between things morally good and evil; which Children are capable of doing in ſome meaſure, when they are five or ſix years old. Compare *Deut.* 1. 39. where young Children are deſcribed by this Character, that they *had no Knowledge between good and evil.*

*See Ch. 8. 4.

16 * For *q* before the child *r* ſhal know to refuſe the evil, and chuſe the good, the land *s* that thou abhorreſt *t* ſhal be forſaken of both her Kings *u*.

q Or, *Yea*; for ſo this Particle is uſed by way of amplification or Addition, *Iſa.* 32. 13. *Jer.* 14. 5, 18. So the ſenſe is, Not only this Land of thine ſhal be preſerved until the Virgins Son be born, but thine Enemies Land ſhal be ſorely ſcourged, and theſe two Kings deſtroyed, within a very little time. *r* Heb. *this Child*; not the Virgins Son, but the Prophets Child, *Shear-jaſhub*, whom in all probability the Prophet, to prevent miſtakes, pointed at, and who was brought hither by Gods ſpecial command, *v*: 3. and that for this very uſe; for otherwiſe his Preſence was wholly inſignificant. *s* The Lands, to wit, of *Syria* and *Iſrael*, as is evident from the next Words. It is an Enallage of the Singular for the Plural. *t* For its cruel Deſigns and Practices againſt. Or, *which vexeth* or *moleſteth thee*, as this Word is uſed *Exod*: 1: 12. *Num*: 22. 3, &c. *u* So far ſhal *Pekah* and *Rezin* be from conquering thy Land, that they ſhal loſe their own Lands and their Lives too; which they did within two Years after this Time being both ſlain by the King of *Aſſyria*, 2 Kings 15. 29, 30. and 16. 9.

* 1 Kings 12. 16.

17 The LORD ſhal bring *x* upon thee *y* and upon thy People, and upon thy Fathers houſe *z*, days *a* that have not come, from the day that * Ephraim departed from Judah *b*, even the king of Aſſyria *c*.

x But although God will deliver you at this Time for his own Names ſake, yet he will remember and requite all your preſent and following Wickedneſs, and hath a dreadful Judgment in ſtore for you. *y* For part of this *Aſſyrian* Storm fell in *Ahaz* his Reign, 2 *Chron*: 28: 20. *z* Upon thy Sons and Succeſſours, the Kings of *Judah* the accompliſhment whereof is recorded in their Hiſtory. *a* To wit, evil days, by a *Synechdoche*; or Calamities: For *days* are oft put for the Events which happen in them, and eſpecially for Judgments or Tribulations, as *Job* 18: 20. *Pſalm* 137. 7. *Iſa*: 9. 4. *Obab*: v: 12. *b* When ten Tribes revolted from thy Father's Houſe, and ſet up another oppoſite Kingdom. *c* Who may well be called their Plague or Calamity, as he is called *the Rod of* God's *Anger*, Iſa: 10: 5. Or, *with* (as this *Hebrew* Particle oft ſignifies) *the King*, &c. or by *the King*, &c. And *King* is here put for *Kings*. as *Dan.* 2. 37. and 8: 21.

18 And it ſhal come to paſs in that day *d*, that the LORD ſhal hiſs *e* for the flie *f*, that is in the uttermoſt part *g* of the Rivers *h* of Egypt, and for the Bee *i* that is in the land of Aſſyria *k*.

d Known to God, and appointed by him for the Execution of theſe Judgments. *e* See on *Iſa*: 5: 26. *f* The Flies. So he calls theſe Enemies, to imply either their great Numbers, or their ſpeedy March, or their unavoidable Aſſault. *g* In, or near, or towards their Extremity or End, where they go out into the Sea. *h* Of the River *Nilus*, which may be called *Rivers*, either for its greatneſs, for which cauſe the Title of *Rivers* is given alſo to *Euphrates*, Pſalm 137: 1: and to *Tigris*, Nah: 2: 6. or becauſe, towards the end of it, it is divided into ſeven famous Streams, by which it emptieth it ſelf into the Midland Sea, *Iſa*: 11: 15. He ſeems plainly to deſign and deſcribe the *Egyptians*, who were always dangerous Neighbours to *Judah*, and did probably animate and aſſiſt the *Philiſtines*, and *Edomites*, and others againſt them, and at laſt made a formal Invaſion and Conqueſt of their Land, 2 *Kings* 23: 33, &c. Beſides, when the *Chaldeans* had in good meaſure ſubdued the *Egyptians*, it is very probable that great numbers of the *Egyptian* Soldiers did liſt themſelves in the *Chaldean* Army, and with them invade the Land of *Judah*. *i* The Bees, the *Aſſyrian* Army, who are compared to Bees as for their numerous Forces and orderly March, ſo for their fierce Attempts and miſchievous Effects *k* In the Empire of *Aſſyria*, or *Babylon*, for theſe two were united into one Empire, and therefore in Scripture are promiſcuouſly called ſometimes by one Title, and ſometimes by the other.

19 And they *l* ſhal come, and ſhal reſt all of them *m* in the deſolate valleys *n*, and in the holes of the rocks *o*, and upon all thorns, and upon all || buſhes *p*.

|| Or, commendable Trees.

l The Flies, and eſpecially the Bees. *m* They ſhal have an eaſie Victory; few or none of them ſhal be ſlain in the attempt. *n* Either 1. Such as were and had long been deſolate. So it ſignifies the vaſt Numbers of their Enemies, which filled all places, both ſuch as are well inhabited, and ſuch as were in a great meaſure deſolate: Or, 2. Such as they found very fruitful, but made them deſolate. *o* To which poſſibly the *Iſraelites* fled for Refuge. *p* Which he mentions partly becauſe Flies and Bees uſe frequently to reſt there; and partly to intimate, that no place ſhould eſcape the fury of this Enemy.

20 In the ſame day ſhal the LORD ſhave with a * raſour *q* that is hired *r*, namely by them beyond the River *s*, by the King of Aſſyria *t*, the head and the hair of the feet *u*: and it ſhal alſo conſume the beard *x*.

* 2 Kings 19. 35.

q i: e. Utterly ſpoil and deſtroy, as *ſhaving* takes away all the Hair, and leaves not any thing of it viſible, as there is when the Hair is only cut or polled. *r* Either, 1. By *Ahaz*, who did hire them, 2 *Kings* 16: 7, 8. And ſo the Prophet notes the juſt Judgment of God, in ſcourging them with a Rod of their own making; and by this Threatning he endeavours to prevent that wicked Deſign which then was on foot, of hiring *Aſſyrian* Succours: Or, 2. By God, who did ſtir them up, and ſend them upon his Errand againſt *Judah*, as he threatens *Iſa.* 10. 6. and paid them liberally for that Service, as he did *Nebuchadnezzar*, of which ſee *Jer.* 25: 9. and 27: 6, 7. *Dan*: 2: 37, 38. *s* *Euphrates*, called *the River* by way of eminency, *Pſalm*: 72: 8. Jer: 2: 18. beyond which *Aſſyria* lay. *t* By the Succeſſive Kings of the *Aſſyrian* Empire, *Sennacherib*, 2 Kings 18. 13, *&c.* *Eſarhaddon*, 2 Chron. 33. 11. and eſpecially by *Nebuchadnezzar*, who having ſubdued the *Aſſyrian* Monarchy, from thenceforth was King of *Aſſyria* as well as of *Chaldea*. And the Prophet rather mentions *Aſſyria* than *Chaldea*, or *Babylon*, partly becauſe the *Aſſyrian* began and continued to execute this Judgement, although the *Babylonian* compleated it; and partly to inform them, that they laid the foundation of their own Ruine, by opening the Door to the *Aſſyrian*, who afterwards entred at his Pleaſure, and left it open for *Nebuchadnezzar*. *u* Of the lower or ſecret Parts, which come under that Name, *Ezek.* 16. 7, 25. and elſewhere, as it hath been noted again and again; and which the *Jewiſh* Writers affirm to have been ſhaved in the Purification of Lepers and *Levites*, Levit. 14: 8, 9. *Numb.* 8: 7. *x* Which they highly eſteemed, as a great Ornament. By theſe Metaphorical Expreſſions he ſignifies the total Deſtruction of their State, from head to foot, from the higheſt to the loweſt.

21 And it ſhal come to paſs in that day, that a man ſhal nouriſh a young cow, and two ſheep *y*.

y This and the following Verſe contain either, 1. A Mitigation of the foregoing Calamity, or ſome Comfort for the Remainders of the People, after the publick Devaſtation; or rather, 2. A further Declaration of the threatned Deſolation; which beſt agrees not only with the foregoing, but alſo with the following Verſes. So the ſenſe of this Verſe is this, They who formerly uſed to keep great Herds of Cattel, and many Flocks of Sheep, ſhal eſteem it a great happineſs if they can keep but one Cow and two Sheep, to keep themſelves from Extremity of Famine.

22 And it ſhal come to paſs for the abundance of milk that they ſhal give *z*, he ſhal eat butter: for butter and honey *a* ſhal every one eat that is left † in the Land.

† Heb: *in the midſt of the Land.*

z Becauſe they ſhal have excellent and large Paſtures, by reaſon of the great ſcarcity of Cattel; whereas formerly their Lands were oft times over-ſtocked with Cattel. *a* Which may be here mentioned, either, 1. As mean and vulgar Food, being very common in thoſe parts; which are oppoſed to that Fleſh and Corn, and other excellent Fruits of the Earth, wherewith their Land formerly abounded; or 2. As very good and pleaſant Food, which the poorer ſort had formerly uſed to ſell, to procure more neceſſary and cheaper Food for themſelves: But now the Land ſhould be ſo deſtitute of People, that there were none to whom they could ſell them, and thoſe few who did ſurvive might freely eat all ſorts of Proviſions.

23 And it ſhal come to paſs in that day, that every place ſhal be, where there were a thouſand vines at a thouſand ſilverlings *b*, it ſhal even be for briars and thorns *c*.

b Or, *pieces of ſilver*, as the ſame Word is commonly rendred: Whereby we may underſtand either, 1. So many Pounds; a Pound for each Vineyard, to wit, for the Annual Rent: Or, 2. So many Shekels, which Word is moſt commonly underſtood, when no particular kind of Coin is expreſſed, as 2 *Sam.* 18. 11, 12. *Mat*: 26. 15. and then the meaning is, not that the thouſand Vineyards were lett for a thouſand Shekels, a Vineyard for a Shekel, which is a contemptible price; but that each of the thouſand Vineyards might have been ſold or let for a thouſand Shekels, which was the yearly Rent of ſome excellent Vineyards, as may be gathered from *Cant.* 8. 11. Except we underſtand this not of ſo many Vineyards, as other Interpreters do, but of ſo many ſingle Vines, as the Word properly and generally ſignifies, planted together in one large Vineyard, which may be here meant by *the place* of the River; and then each Vine may be valued at a Shekel. But this place may poſſibly be otherwiſe rendred, and that exactly according to the *Hebrew* Text, *Every place where there are a thouſand Vines, ſhal be for a thouſand pieces of Silver*. *i. e.* It ſhal be valued, or offered, either to be let, or rather to be ſold, at that Price; which was a very low Price, and therefore fitly ſignifies the greatneſs of the Deſolation. *c* Becauſe it ſhal be utterly neglected, and therefore overſpread with them. Or, yea *it* *ſhal be for Briars and Thorns.* No man will either buy or hire it upon any terms.

24 With arrows and with bows *d* ſhal men come thither: becauſe all the land ſhal become briars and thorns.

d Either to hunt, or to defend themſelves from Wild Beaſts, which commonly abide in ſuch deſolate and overgrown Grounds.

25 And on all hills that ſhal be digged *e* with the mattock, there ſhal not come thither the fear of briars and thorns *f*: * but it ſhal *g* be for the ſending forth of oxen, and for the treading of leſſer cattel *h*.

*Chap: 32. 20.

e Or, *that were digged*, to wit, formerly; that uſed to be digged and dreſſed for the planting of Vines, or other choice Fruit-trees. *f* The Words thus rendred, ſound like a Promiſe: But that doth no way agree with the ſcope of the place. And they may be, and are by ſome, underſtood not of Briars and Thorns growing in thoſe Grounds, which would hinder the feeding of Cattel there, but of ſuch wherewith they were fenced, and by which the Cattel were affrighted or hindred from breaking into them, which cauſe of their Fear being now removed by the general Devaſtation, they might now enter there, and feed at pleaſure, as the next Words imply. Or they may be rendred thus, as they are by a late Learned Interpreter, That *there might not come thither*, &c. which is mentioned as the Reaſon why they were digged and dreſſed, that they might be freed from Briars and Thorns. So there is only a defect of the *Hebrew* particle *aſher*, which is frequent & not only as it ſignifies *which* but as it is taken finally for *that*, as *Iſa*: 5: 11. and 10. 2. and elſewhere. *g* Or *even* (as this Particle is oft rendred) *there ſhal be*, to wit, a place; which Word is underſtood, 2 *Sam*: 7. 1. 1 *Kings* 18. 12. Or the Words may be thus rendred, *And all hills that ſhal be digged——and thorns, even they* or *each of them ſhal be*, the Singular being taken collectively, as is very uſual. *h* All ſorts of Cattel may fairly enter, and feed there, the Fences being broken down, and the Owners generally ſlain, or carried into Captivity.

CHAP. VIII.

Syria *and* Iſrael *ſhould be ſubdued by* Aſſyria, 1——4. Judah *alſo ſhould be afflicted*, 5——8. *Gods* Judgments *irreſiſtible and to be feared*, 9——13. *The Lord is a Sanctuary to the Godly, a Stone of ſtumbling to the Wicked*, 14, 15. *The Prophecy ſure, God to be waited on, Necromancers not to be conſulted, but the Prophecy, their Miſery*, 16——22.

MOreover the LORD ſaid unto me, Take thee a great roll *a*, and write in it with a mans pen *b*, concerning † Maher-ſhalal-haz-baz.

†Heb. *in making ſpeed to the ſpoil he haſteneth the prey*, or, *make ſpeed* &c.

a Or, *A great Volume*, becauſe the Prophecy to be written in it was large, and God would have it written in very large and legible Characters. *b* With ſuch a Pen as Writers uſe, *Pſalm* 41. 6. *Jer*: 8. 6. that ſo all may read and underſtand it. *c* Concerning that thing which is ſignified by the Name of thy Child, which is here mentioned by way of Anticipation, as not being given him till *v*. 3. *i. e.* concerning that which God is making haſte to do, the giving up the Kingdoms of *Syria* and *Iſrael* for a Prey to the *Aſſyrian*, as this Name is explained, *v*. 4.

2 And I took unto me faithful witneſſes, to record *d*, * Uriah the Prieſt, and Zechariah the ſon of Jeberechiah.

* 2 Kings 16. 10.

d Perſons of unqueſtionable Reputation, who ſhould bear witneſs that the following Name and Prophecy was written and publiſhed by me according to Gods Command.

3 And I † went unto *e* the Propheteſs *f*, and ſhe conceived and bare a ſon: then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

†Heb: *approached unto.*

e Heb. *I came near* to her. A modeſt Expreſſion of the Conjugal Act. *f* So called, partly as ſhe was the Prophet's Wife, Wives being frequently denominated from their Husbands Titles, as the Wives of *Mayor*, or *Doctor*, *&c.* are commonly called *Mayoreſs*, *Doctoreſs*, &c. and partly becauſe ſhe did concur with the Prophet to the procreation of this Prophetical Child.

4 For before the child ſhal have knowledge to cry, My father, and my mother *g*, || * the riches of Damaſcus and the ſpoil of Samaria ſhal be taken away *h* before the king of Aſſyria *i*.

||Or, *he that is before the King of Aſſyria ſhal take away the riches*, &c.

* 2 Kings 16. 9.

g To ſpeak, and to know his Parents; which is within the ſpace of two years And this agrees with the other Prophecy, *Iſa*: 7. 16. *Before the child ſhal know to refuſe the evil and chuſe the good*, which requires a longer time than to diſtinguiſh his Parents from Strangers; which ſuits well to *Shear-jaſhub*, who, being born ſome years before this, was capable of that further degree of Knowledge, as ſoon as this was capable of the lower degree. *h* The Kingdoms of *Syria* and *Iſrael*, here ſignified by their two capital Cities, ſhal be ſtripped of their Wealth and Power, as they were by *Tiglath-Pileſer*, within the time here limited, 2 *Kings* 15: 29. *i* In his preſence, and by himſelf and his Forces: For in Scripture-uſe that is ſaid to be before a Man, which is in; or is put into a mans power, as *Gen*: 13. 9. and 20: 15, *&c.* and men are ſaid to be ſmitten *before* their *enemies*, when they are ſmitten by them, as *Numb*. 14. 42. *Deut*. 1. 42. *Judges* 20. 39. and oft elſewhere. Others refer this Phraſe to the ancient Cuſtom of Conquerors, of ſending or carrying their Spoils before them into their own Country.

5 The LORD ſpake alſo unto me again, ſaying,

6 For as much as this people *k* || refuſeth *l* the waters of Shiloah *m* that go ſoftly *n*, and rejoyce in Rezin and Remaliah's ſon:

||Or. *deſpiſeth.*

k Either, 1. The People of *Judah*, which are ſuppoſed to have grown weary of their preſent Government, and out of diſtruſt of God's protection, deſigned to revolt from God, and from the Houſe of *David*, and to put themſelves under the power and protection of the Kings of *Syria* and *Iſrael*. But there are no Foot-ſteps of any ſuch Deſign or Practice of that People. And the following Clauſe of *rejoycing in Rezin*, *&c.* cannot with any colour be aſcribed to the *Jews*, whom at this time they ſought to deſtroy: or, rather 2. the People of *Iſrael*, of whom he laſt ſpake, *v*. 4. and who are the chief ſubject of this whole Prophecy, contained in this and the foregoing Chapter; and who did rejoyce not only in their own King *Pekah*, but alſo in the Aſſiſtance of ſo powerful an Allie as *Rezin* was. *l* Or rather *deſpiſeth*, as the Word properly & moſt frequently ſignifies. *m* That ſmall & contemptible River or Brook which ran by that City, which is here ſecretly oppoſed to the great Rivers of *Tigris* and *Euphrates*, by which the *Aſſyrian* Empire was fortified. Hereby he underſtands the munitions and ſtrength of the *Jews*, which their Enemies derided and contemned. *n* Gently, as little Rivers do.

7 Now therefore *o* behold, the LORD bringeth up upon them *p* the waters of the river *q* ſtrong and many, *even* the king of Aſſyria, and all his glory: *r* and he ſhal come up over all his channels *s*, and go over all his banks.

o Becauſe they deſpiſe the Oppoſition which they have from *Shiloah* and *Jeruſalem*, they ſhal have a more potent Enemy. *p* Upon *Iſrael*. See on the foregoing Verſe. *q* Of *Euphrates*, oft called *the River*, for its eminent greatneſs: Whereby he underſtands the *Aſſyrian* Forces, as the next Words explain the Metaphor. *r* His numerous and puiſſant Army, in which he gloried. See *Iſa*. 10: 8. *s* This great River ſhal overthrow its own proper Channels. The meaning is, This great Monarch ſhal enlarge his Dominions, and add the Lands of *Syria* and *Iſrael* to them. Some render the Words, *he ſhal come up with all his channels* or *ſtreams*: for the *Hebrew* Particle *all* ſometimes ſignifies *with*, as Job 38: 32. But it ſeems hard to underſtand the ſame Particle one way in this Clauſe, and another in the laſt Clauſe. Beſides, the laſt Clauſe favours the former Interpretation, the ſame thing being repeated in it as is uſual in the Sacred Writings. Or, this may be underſtood of the Channels & Banks of the People or Land of *Iſrael*. The Enemy being repreſented under the Metaphor of a River breaking in upon their Land, may fitly be ſaid to overflow all their Channels and Banks, to wit, all places both low and high, ſo that nothing ſhal be able to withſtand his Fury.

8 And he *t* ſhal paſs through Judah *u*; he ſhal overflow and go over; he ſhal reach even to the neck *x*, and † the ſtretching out of his wings *y* ſhal fill the breadth of thy land, O * Immanuel *z*.

†Heb. *the fulneſs of the breadth of thy land ſhal be the ſtretchings out of his wings.*

*Ch. 7. 14.

t Or, *it*, to wit, the River. *v*: 7. which yet deſigns the ſame Perſon and Thing, to wit, the Invaſion of the King of *Aſſyria*. *u* And when he ſhal have finiſhed his Work againſt you, he ſhal invade the Land of *Judah*, as *Sennacherib* did ſome few years after his Conqueſt of *Samaria*, 2 *Kings* 18. 9, 13. *x* So as they ſhal be in great danger of being drowned or deſtroyed. He perſiſts in the Metaphor of a River ſwelling ſo high as to reach to a man's Neck, and be ready to overwhelm him. Such was the danger of *Judahs* Land, *when Sennacherib took all the fenced Cities of* Judah 2 *Kings* 18. 13. and ſent his Army againſt *Jeruſalem*. *y* Of his Forces, or of the Wings of his Army, as they anciently were and ſtill are called. *z* Of the Land of *Judah*, ſo called becauſe the *Meſſiah*, who is called by God himſelf *Immanuel*, *ch*. 7. 14. ſhould certainly be born and live and die there. And this is added emphatically for the Conſolation of Gods People, to aſſure them, that notwithſtanding this dreadful Scourge, yet God would make a difference between *Iſrael* and *Judah*, and whereas *Iſrael* ſhould be *ſo broken* by the *Aſſyrian that they ſhould not be a People*, as was threatned, *ch*: 7: 8. *Judah* ſhould be reſtored and preſerved, for the ſake of the *Meſſiah*, to be the place of his Birth and Miniſtry, according to that famous Prophecy, *Gen*: 49: 10.

9 Aſſociate your ſelves, O ye people *a*, || and ye ſhal be broken in pieces; and give ear all ye of far countries *b*: gird your ſelves, and ye ſhal be broken in pieces; gird your ſelves *c*, and ye ſhal be broken in pieces *d*.

|| Or, *yet*.

a *Syrians* and *Iſraelites*. *Immanuel*'s Name inſpireth the Prophet with new Courage, and makes him ſend a Challenge to all Gods Enemies, and foretell their certain downfall. *b* Whoſoever you be, whether far or near, who do or ſhal conſpire againſt *Immanuel's* Land. *c* With Sword and Belt. Prepare your ſelves for War. *d* This is repeated for the greater Aſſurance of the thing, and the Comfort of Gods People, who are apt to deſpond upon ſuch occaſions.

10 Take counſel together, and it ſhal come to nought: ſpeak the word *e*, and it ſhal not ſtand: for God *is* with us *f*.

e Declare and fix your purpoſe, and make your boaſt of it. *f* The Almighty and only true God fighteth for us, and againſt you. He gives the Interpretation of the Name *Immanuel* expreſſed before, *v*: 8. for though the Word in the *Hebrew* be the ſame here and there, yet there it ſeems to be taken properly, and here appellatively.

11 For the LORD ſpake thus to me † with a ſtrong hand *g*, and inſtructed me, that I ſhould not walk in the way of this people *h*, ſaying,

† Heb. *in ſtrength of hand.*

g With a vehement and more than ordinary Inſpiration, ſtrongly imprinting it in my Mind. *h* Of the generality of the People of *Judah*; whoſe eminent Danger and Calamity he foretells, *v*: 8. but withal gives them full aſſurance that God would deliver them out of it, *v*; 9, 10. Which he doth to aggravate the preſent Sin of *Ahaz* and his People, in forſaking God, and ſeeking to the King of *Aſſyria* for help, as they did 2 *Kings* 16: 6, 7, 8.

12 Say ye *i* not, A confederacy *k*, to all *them* to whom this people ſhal ſay, A confederacy: neither fear ye their fear *l*, nor be afraid.

i Thou *Iſaiah*, and thine and my Children. *k* Do not approve of or conſent to this wicked Deſign of making a Confederacy with the King of *Aſſyria*. *l* That thing which they fear, that, if they do not call in the *Aſſyrian* Succours, they ſhal certainly be deſtroyed by thoſe two Potent Kings united againſt them, or that God either cannot or will not deliver them.

13 Sanctiſie the LORD of hoſts *m* himſelf, and *let* him *be* your fear *n*, and *let* him *be* your dread.

m Give him the Glory of his Power, and Goodneſs, and faithfulneſs, by truſting to his Promiſes for your Deliverance. *n* Let God, and not the Kings of *Syria* and *Iſrael*, be the chief object of your Fear.

* Chap. 28 16. *Luke* 2:34. *Rom*:9:33. 1 *Pet*: 2.8.

14 And he ſhal be your ſanctuary *o*: but for * a ſtone of ſtumbling, and for a rock of offence *p* to both the houſes of Iſrael *q*, for a gin, and for a ſnare to the inhabitants of Jeruſalem *r*.

o A ſure refuge to all that truly fear him, and relie upon him. *p* An occaſion of Sin and Ruine, at whom they will take offence and ſtumble, ſo as to fall and be broken, as it is expreſſed, *v.* 15. *q* To the two Royal Families of *Iſrael*, largely ſo called; that of *Judah*, to wit, the Houſe of *David*; and that of *Ephraim*: or, to the two Kingdoms, that of the Ten Tribes, and that of the Two Tribes. *r* Which are diſtinctly mentioned, as a very obſervable and wonderful thing, becauſe *Jeruſalem* was the Seat of the Temple, and of Gods ſolemn Worſhip, where all the Means of Knowledge and Grace were in greateſt Power and Plenty, where the Thrones of Civil & Eccleſiaſtical Judicature were eſtabliſhed, where the moſt Wiſe and Learned Doctors had their conſtant or frequent abode. And that ſuch a Place and People ſhould reject *Immanuel*, or their *Meſſiah*, when he ſhould appear, was ſo great and ſtrange an Occurrent, that the Prediction of it was highly neceſſary, leſt otherwiſe when it came to paſs, it ſhould ſhake the Faith of all who did believe on him; whereas now the Accompliſhment hereof was a notable Confirmation of their Eaith, and an Evidence that Chriſt was the true *Meſſiah*.

*Mat: 21. 44. Luke 20. 18.

15 And many among them *s* ſhall * ſtumble *t*, and fall, and be broken, and be ſnared, and be taken.

s Not all; for there ſhal be a Remnant, as was foretold, *Iſa.* 4.2. and 6. 13. *t* At that Stone or Rock, mentioned *v.* 14. This was accompliſhed at the coming of the *Meſſias*, whom the *Jews* rejected to their own deſtruction.

† Heb. *learned ones* Chap. 50. 4.

16 Bind up the teſtimony, ſeal the law among my † diſciples *u*.

u Theſe are by the conſent of all Gods Words to the Prophet. By *the teſtimony* and *the law* or *doctrine* (for ſo this Word is frequently taken) he underſtands one and the ſame thing, as he doth alſo, *v.* 26. to wit, the Word of God, and eſpecially that which is the main Scope and Subſtance thereof the Doctrine of the *Meſſias*, which though now profeſſed by all the *Iſraelites*, ſhal be diſowned by the generality of them. when the *Meſſiah* ſhal come. *Bind up* and *ſeal* are to be underſtood Prophetically, Declare & propheſie that it ſhal be bound up and ſealed; as *Iſaiah* is ſaid to *make fat* and to *blind*, *&c.* *Iſa.* 6. 10. and *Jeremy* to *root out* and *pull down*, *&c.* *Jer.* 1. 10. when they foretell theſe Events. Moreover, *bind up* and *ſeal* deſign the ſame thing, and that is, either 1. Security and certainty, as things are bound up or ſealed that they may not be loſt. So he ſignifies, That although this Doctrine would be loſt among the Body of the *Iſraelites*, yet it ſhould be preſerved among his Diſciples. Or, 2. Secreſie, as many things are bound up or ſealed that they may be hid from the Eyes of others. And ſo he informeth them, that this Doctrine now was and ſhould be hid in a great meaſure among all Gods People, even till the accompliſhment of it; and that even when it was accompliſhed, it ſhould ſtill continue to be as a Secret and Myſtery, known indeed to his true Diſciples, but hid from the Body of the Nation, who would not ſee it, and therefore ſhould be blinded by Gods juſt Judgment, that they ſhould not ſee it, as was propheſied, *Iſa* 6. 9, 10. Or, 3. both Security and Secreſie, ſignifying, That it ſhould certainly be fulfilled, yet withal kept ſecret from the unbelieving *Jews*. For why may not theſe two be joyned in the Expoſition of this Text, as they were in the Event? By Gods *Diſciples* he means thoſe who were *taught of God*, as it is expreſſed. *Iſa*: 54. 13. where this very word is uſed; or, *every one that hath heard and learned of the Father*, and therefore *cometh unto Chriſt*, as is explained, *John* 6: 45.

17 And *x* I will wait upon the LORD *y* that hideth his Face *z* from the houſe of Jacob *a*, and I will look for him *b*.

x Or, as this Particle is rendred, *Jer*: 2. 32, 35. and elſewhere, *Yet* notwithſtanding this dreadful Prophecy concerning the Unbelief and Rejection of *Iſrael*. *y* I will refer my ſelf and this Matter unto God, caſting my Care upon him, and expecting the Accompliſhment of his Promiſe, in ſending the *Meſſiah*, and in conferring upon me and all believing *Iſraelites* all his Mercies and Bleſſings, to be procured by and through his Blood and Merits. *z* That now doth and threatneth that he will hereafter withdraw his Favour and Bleſſing, as this Phraſe ſignifies, *Pſal.* 10.1. and 27. 9. and oft elſewhere. *a* From the Family or People of *Iſrael*. *b* With an Eye of Faith and Expectation, till his time cometh.

*Heb. 2.13 *Pſ: 71. 7. Zech. 3. 8.

18 * Behold *c*, I and the children *d* whom the Lord hath given me, are * for ſigns, and for wonders *e* in Iſrael *f*, from the LORD of hoſts *g*, which dwelleth in mount Zion *h*.

c It is worthy of your obſervation and admiration. Theſe Words are literally ſpoken by *Iſaiah* concerning himſelf, but withal myſtically concerning Chriſt, of whom he ſpeaks more frequently and fully than any other Prophet, and of whom he was an evident Type; and therefore they are fitly applyed to Chriſt, *Heb.* 2. 13. *d* Either 1. his natural Children, whoſe very Names were Prophetical, and Signs of future Events, *ch.* 7. 3. & 8. 3, 4. Or, 2. his ſpiritual Children, whom he had either begotten or brought up by his Miniſtry. For the Prophets were called *Fathers* not only with reſpect to the young Prophets, who were commonly called *the Sons of the Prophets* but alſo in relation to others, as 2 *Kings* 2. 12. & 13. 14. And this ſenſe ſeems more probable than the former, becauſe it agrees beſt, 1. with the following Words, which ſeem to be too lofty and emphatical to be uſed concerning his natural Children; for their Prophetical Names, which, if they were *Signs*, could not properly be called *Wonders*: 2. with the Context, and ſcope of the Place, which is to ſet forth the Incredulity of the *Iſraelites*, and their Contempt and Rejection of Chriſt, and of all his faithful Meſſengers, both the Prophets, who were ſent as Harbingers before his coming, and the Apoſtles, who were Witneſſes of his coming. 3. with *Heb.* 2. 13. where they are expounded of ſpiritual Children. *e* Are a Gazing-ſtock to, and admired by them, for our folly in believing Gods Promiſes; for ſo the believing *Jews* now were, to *Ahaz* and the generality of the People, who thought it their Wiſdom and Intereſt to procure Aid from *Aſſyria*, and eſteemed thoſe Fools who, upon pretence of relying upon God, would neglect ſo great an advantage. And ſo the Prophet foretells that they ſhould be when the *Meſſiah* did come; which is the myſtical, as the other is the literal ſenſe; and ſo both of them may be meant in this place. *f* Even amongſt the *Iſraelites*, who have been taught and do profeſs better things. *g* Which come to paſs by the wiſe Counſel and Providence of God, in which I willingly acquieſce. *h* Where the Temple now was, and where the *Meſſiah* was to ſet up his Kingdom.

*Ch: 29. 4.

19 And when they *i* ſhal ſay unto you *k*, Seek unto them *l* that have familiar ſpirits, and unto wizards *m* that * peep, and that mutter *n*: ſhould not a people ſeek unto their God *o*? for the living to the dead *p*?

i The *Iſraelites*, to whom I and my Children are Signs and Wonders, who are fallen from God, and his true Religion and Worſhip, into Superſtition and Idolatry, and will endeavour to ſeduce you into the ſame impiety. *k* My Children, whom the Prophet here arms againſt the common Temptation. *l* For Advice and Help, and ſeek no more to the Prophets who have hitherto deluded you with vain Words. This was the Counſel of the ungodly and unbelieving *Jews*. *m* Of whom ſee *Levit.* 19. 31. and 20. 27. & *Deut.* 18: 11. *n* That ſpeak with a puling and low voice, as theſe Words ſignifie; which they affected to do, ſpeaking rather inwardly in their Bellies, than outwardly and audibly with their Mouths and Voice, as the Title of *Ventriloquie*, commonly given to them, ſignifies. *o* This Anſwer the Prophet puts into their Mouths, to the foregoing Counſel: Doth not every Nation, in Caſes of Difficulty or Diſtreſs, ſeek to their own gods for relief? Much more ſhould we do ſo that have the only true God for our God. *p* Shal they ſeek (which words are eaſily underſtood out of the foregoing Clauſe) *for the living*, *&c.* That Living Men ſhould enquire of the Living God, is proper and reaſonable; but it is highly abſurd for them to forſake him, and to ſeek to dead Idols, either to the Images or to the Spirits of dead Men, which are ſuppoſed to dwell and ſpeak in them.

* Luke 16 29. † Heb. no morning.

20 * To the law and to the teſtimony *q*: if they *r* ſpeak not according to this word, *it is* becauſe *there is* † no light in them *ſ*.

q Let this Diſpute between you and them be determined by God's Word, which is here and in many other places called *the law*, to ſignifie their Obligation to believe and obey it; and *the teſtimony* becauſe it is a Witneſs between God and Man, of God's Mind and Will, and of Man's Duty; and ſo theſe two Titles contain two Arguments againſt theſe Idolatrous Practices. *r* Your Antagoniſts that ſeek to pervert you, *v.* 19. *ſ* This proceeds from the darkneſs of their Minds, becauſe they are blind, and will not ſee, and God hath ſhut their Eyes that they cannot ſee. But theſe Words are by diverſe Learned Interpreters underſtood not as a Declaration of their Ignorance, but a Commination and Prediction of their Miſery, *light* being moſt commonly uſed in Scripture for Comfort and Happineſs, and *darkneſs* for Sorrows and Calamities. And this ſenſe ſeems to be much favoured by the following paſſages. And then the Words may be thus rendred, *Aſſuredly* (for the *Hebrew* Particle *aſher* is frequently uſed as a Note of Aſſeveration, as 1 *Sam.* 15. 20. *Pſa.* 10.6. & 95.11, *&c.* as hath been more than once obſerved before) *no light* or *morning-light* ſhal be (for that may as well be underſtood as *is*) *to them*, a Night of Miſery ſhal come upon them, and they ſhal never have a Morning of Deliverance from it; they ſhal be ſwallowed up in endleſs Calamities.

21 And they *t* ſhal paſs through it *u* hardly beſtead *x* and hungry *y*: and it ſhal come to paſs, that when they ſhal be hungry, they ſhal fret themſelves, and curſe their king *z*, and their God *a*, and look upward *b*.

t The Idolatrous and Apoſtatical *Iſraelites*. *u* Or, *in it*, to wit, their own Land, which is eaſily underſtood out of the Context, and from the Phraſe it ſelf, the Pronoun Relative being put without an Antecedent, as it is in other places which have been formerly noted. They ſhal either paſs through it into Captivity, or wander hither and thither in it like diſtracted men, not knowing whither to go, nor what to do; whereas if they had not forſaken God, they might have had a quiet and ſettled abode in it. *x* Sorely diſtreſſed, as this Word is uſed, *Gen*: 35: 16. & *Job* 30: 25. *y* Deſtitute of Food, and of all Neceſſaries, which are oft ſignified by Food. *z* Either becauſe he doth not relieve them; or becauſe by his fooliſh Counſels and Courſes, he brought them into theſe Miſeries. *a* Either, 1. the True God; or rather 2. their Idols, to whom they truſted, and whom they now find too late unable to help them. *b* To Heaven for help, as Men of all Nations and Religions in great Calamities uſe to do.

*Ch. 5: 30.

22 And * they ſhall look unto the earth *c*: and behold, trouble and darkneſs, dimneſs of anguiſh; and they *ſhall be* driven to darkneſs *d*.

c Finding no help from Heaven, they turn their Eyes downward looking hither and thither for Comfort. *d* Many Words expreſſing the ſame thing are put together, to ſignifie the variety and extremity and continuance of their Miſeries.

CHAP. IX.

Joy in the midſt of affliction, 1——5. *The Birth: Perſon: Office, and Kingdom of Chriſt,* 6, 7. *Judgements for their Pride,* 8——12. *for their Impenitency and Hyocriſie,* 13——21.

NEvertheleſs, the dimneſs *ſhal* not *be* ſuch as *was* in her vexation *a*, when at the firſt *b* he *c* lightly afflicted *d* the land of Zebulun, and the land of Naphtali *e*, and afterward did more grievouſly af-

‖Or, on this ſide. ‖ Or, populous.

fliƈt her *f* by the way of the ſea *g*, ‖ beyond Jordan *h* in Galilee ‖ of the nations *i*.

a The Words thus rendred contain a Mitigation of the foregoing Threatning: And ſo the ſenſe of the Verſe may be this, The Calamity of this Land and its Inhabitants ſhal be great, yet not ſuch as that which was brought upon the Kingdom of the Ten Tribes by the King of *Aſſyria*, who at firſt indeed dealt more gently with them, but afterwards quite rooted them out, and carried them away into a dreadful Captivity, from whence they were not to return, no not when the *Meſſiah* came into the World; for, after this Darkneſs, of which I have now ſpoken, there ſhal come a glorious Light, as it follows in the next Verſe. The *Dutch* Interpreters take it in the ſame ſenſe, and render the Words thus, *But the* Land *that was diſtreſſed ſhal not be* utterly *darkned*. To the ſame purpoſe they may be thus rendred, according to the *Hebrew*, *But darkneſs ſhal not be* (*i. e*, ſhal not abide or continue; for to *be* is ſometimes put for to *abide* or *continue to be*, as 1 *Sam*: 12. 14. *Prov*. 23. 5. *Mat*. 17 4. *Heb*. 8. 4.) *unto her* (to wit, the Land, which by the the conſent of Interpreters is underſtood here, as it was *ch*. 8. 21.) *to whom* this *diſtreſs* is or ſhal be. She ſhal be diſtreſſed and darkned, as I ſaid before, *ch*: 8: 22. but not irrecoverably, nor for ever. Some underſtand the Words to be an aggravation of the Darkneſs or Miſery threatned, *ch*: 8; 22. rendring the Words thus, *for the dimneſs ſhall not be*, &c. And ſo the ſenſe is, This ſhal not be ſo ſlight an Affliction as that which befel them by *Pul*, 2 *Kings* 15. 19. nor as that which ſucceeded it by *Tiglath-Pileſer*, who at the deſire of *Ahaz*, did about this time make another Invaſion into the Land of *Iſrael*, 2 *Kings* 15. 29. and was an heavier Stroke than the former; but this ſhal be far heavier than either of them. But the former ſenſe ſeems better to agree both with the following Verſes and with *Mat*. 4: 13, 14, 15. where theſe Words are expounded as a Promiſe, and ſaid to be fulfilled by Chriſts preaching the Goſpel in theſe parts. *b* In the firſt Ivaſion which the King of *Aſſyria* made upon *Iſrael*. *c* To wit, God who is oft underſtood in ſuch caſes, and who is here ſuppoſed to be the Author or Inflicter of this Judgment. Or, it is an imperſonal Speech, *he afflicted* for *was afflicted*, than which nothing is more common in the *Hebrew* Language. *d* Either, 1. By *Pul*; or rather 2 By *Tiglath-Pileſer*, who at this time invaded and ſubdued theſe parts, as is expreſſed, 2 *Kings* 15: 29. *e* Theſe parts are particularly mentioned, becauſe this Storm fell moſt heavily upon them; but under them the other parts of the Land are underſtood by a common Figure called *Synecdoche*. *f* Either 1. By *Tiglath-Pileſer*, or rather 2. By *Shalmaneſer*, who took *Samaria*, & carried *Iſrael* into Captivity, 2 *Kings* 17: 5, 6. Of which Calamity, though yet to come, the Prophet ſpeaks as if it were paſt, as the manner of the Prophet is. *g* In that part of the Land which bordereth upon the Sea, to wit, the Lake of *Geneſareth*, which is very commonly called *a Sea*, as *Mat*: 4. 18 *John* 21: 1, &c. and upon which the Portions of *Zebulun* and *Naphtali* bordered. *h* Or, *on this ſide* Jordan; for this Prepoſition is uſed both ways, and this Land might be ſaid to be either *beyond* or *on this ſide* Jordan, in divers reſpects. *i* Or, *Galilee of the Gentiles*, to wit, the *Upper Galilee*, ſo called, becauſe it bordered upon the *Gentiles*. But this laſt Clauſe, and the two foregoing Clauſes, are otherwiſe rendred and interpreted by divers Learned Men, as a Prophecy concerning the Light of the Goſpel that ſhould ſhine in thoſe parts. *As at the firſt time* (to wit, in the former Ages of the *Iſraelitiſh* Church and Commonwealth) *he made the Land of* Zebulun *and the Land of* Naphtali *vile* or *contemptible* (as he might be ſaid to have done, partly by putting thoſe People at ſo great a diſtance from his Sanctuary, partly by expoſing them to ſome Calamities which other Tribes eſcaped, and partly by denying them thoſe Honours & Priviledges which he afforded to other Tribes, of which ſee *John* 7. 52. *Out of Galilee ariſeth no Prophet*; and *John* 1: 46. *Can any good thing come out of Nazareth?* which was an eminent City of *Galilee*;) ſo in the *latter* or *laſt* time (to wit, in the days of the *Meſſiah*, or of the Goſpel, which are frequently ſo called in the Scriptures both of the Old and New Teſtament) *he made it*, (*i: e*. he will make it, for the Prophet ſpeaks of things to come as paſt, as he doth moſt commonly in this Prophecy) *glorious* (to wit, by Chriſt's firſt preaching the Goſpel in thoſe parts) *in* or *towards the way of the Sea* (to wit, of *Galilee* or *Geneſareth*) *beyond* or *on this ſide* Jordan, *in* Galilee *of the* Gentiles. Which Interpretation I thought fit to propoſe, as deſerving farther Conſideration.

*Mat. 4. 16 Eph: 5. 14.

2 * The people that walked *l* in darkneſs *m*, have ſeen *n* a great light: they that dwell in the land of the ſhadow of death *o*, upon them hath the light ſhined.

k The People of God, *Iſrael* and *Judah*, and eſpecially thoſe of them mentioned in the foregoing Verſe. *l* In *Mat*. 4. 16. it is *ſate*. It notes not their geſture, but their State or Condition, they lived or abode. Only *walking in darkneſs* is more perillous than ſitting. *m* The Expreſſion is general, and ſo may well comprehend both the Darkneſs of Calamity, and the Darkneſs of Ignorance, and Idolatry, and Prophaneneſs; in which thoſe Parts were eminently involved, by reaſon of their great diſtance from Gods Sanctuary, and by their frequent Converſe with the Gentiles, who bordered upon them, and of which this place is expounded, *Mat*. 4. *n i. e*. Shall ſee at the coming of the *Meſſiah*. *o* Which notes both extream, and dangerous, or deadly Darkneſs.

‖ Or, to him.

3 Thou haſt multiplied the nation *p*, and ‖ not increaſed the joy *q*: they joy before thee *r*, according to the joy in harveſt *s*, and as men rejoyce when they divide the ſpoil *t*.

p Thou haſt made good thy Promiſe to *Abraham* concerning the Multiplication of his Seed, *Gen*: 15. 5. and 22: 17. by adding his Spiritul Seed unto the Carnal, by gathering in the Gentiles to the Jews, and making them both one People in Chriſt, *John* 10. 16. *Eph*; 2: 14, &c. For in Scripture-account the Believing Gentiles are the Seed of *Abraham*, as well as the Jews; of which ſee *Gal*: 3: 7, 8, 9. Or, *thou haſt magnified the Nation*, honoured them with peculiar Priviledges above all other Nations, and eſpecially with this tranſcendent Priviledge, that the *Meſſiah* and Saviour of the World ſhould be born of them, and live among them; of which he ſpeaks more fully, *v*. 6, 7. *q* Or, yet *not encreaſed their joy*. Which might very truly and fitly be ſaid of the Jewiſh Nation, upon this occaſion partly becauſe they did not rejoyce in the Converſion of the Gentiles, as they ſhould have done, but murmured, and grieved, and ſtumbled at it; and partly, becauſe through their perverſeneſs and unbelief, that would be unto them an occaſion of their utter Ruine, the Converſion of the Gentiles being attended with the Rejection of the Jews. But becauſe this Tranſlation ſeems not to agree with the following Words which aſcribe great joy to them, ſome render the Words otherwiſe; either thus, and *wilt thou not encreaſe their joy*? To which Queſtion, the next words give an affirmative Anſwer. So the *Hebrew* Particle *lo* is put interrogatively for *halo*, as it is in many other places which I have formerly obſerved. Or thus, and *haſt increaſed to it*, or *him*, or *them* (to that Nation) their *joy*. For though the *Hebrew lo* be written like an Adverb, yet it may be read like a Pronoun, as it is both by Jewiſh and Chriſtian Interpreters acknowledged to be in many places; of which ſee more in my *Latin Synopſis*. *r* In thy Preſence, and in the Place of thy Worſhip; not with a Carnal and Worldly, but with a Spiritual and Religious Joy, giving thee the Praiſe and Glory of all thy Favours afforded to them. *s* When Men receive with great Joy, that for which they have laboured much, and long waited. See *Pſalm* 125. 5, 6. *t* When, after a bloody Fight, and a glorious Victory, they come to take the Spoil.

‖ Or, wh thou brea eſt. *Judges 2. Ch: 10: 26

4 ‖ For thou haſt broken *u* the yoke of his burden *x*, and the ſtaff of his ſhoulder *y*, the rod *z* of his oppreſſour *a*, as in the day of * Midian *b*.

u This Notes the Matter and Occaſion of the foregoing Joy. *x* His burdenſome and heavy yoke, as *the Throne of Holineſs* is put for *the Holy Throne*, Pſalm 47. 8. *y* Either the Staff wherewith his Shoulders were ſmitten, or the Staff or Staves by which he was forced to carry Burdens upon his Shoulders. *z* Wherewith he beat him. Or, *the Scepter*, the Power and Tyranny which he exerciſed over him. *a* Of all his Oppreſſors, but eſpecially of Sin and of the Devil. *b* When God deſtroyed the *Midianites* in ſo admirable a manner, and by ſuch unlikely and contemptible means, by three hundred Men, and they not fighting, but only holding Lamps in their Hands, and ſounding their Trumpets. Which was an eminent Type of Chriſts conquering the Devil and all his Enemies, by dying upon the Croſs, and by the Preaching of a few unlearned and deſpicable Perſons, &c.

‖ Or, wh the whol battel of warriour was, &c. ‖ Or, an it was, & † Heb. meat.

5 ‖ For every battel of the warriour is with confuſed noice *c*, and garments rolled in blood *d*; ‖ but this ſhall be with burning and † fewel of fire.

c With the triumphant Exclamations of the Conqueror, and the bitter Lamentations of the Conquered, and the differing Cries of the ſame Perſons, ſometimes conquering, and ſometimes conquered. *d* With great difficulty and ſlaughter. *e* But this Victory which Gods People ſhal have over all their Enemies, ſhal be more eaſie to them, and more terrible to their Adverſaries, whom God will ſuddenly and utterly conſume, as it were by Fire.

*Joh. 3.

6 For *f* unto us *g* a child *h* is born *i*, unto us a * ſon *k* is given *l*, and the government *m* ſhal be upon his ſhoulder *n*: and his name ſhal be called *o*, Wonderful, Counſellor *p*, The mighty God *q*, The everlaſting Father *r*, The prince of peace *s*.

f Having ſpoken of the glorious Light, and Joy, and Victory of Gods People: he now proceeds to ſhew the Ground of it, and by what Perſon theſe things are procured. *g* Unto us *Jews*, of whom Chriſt was born, and to whom he was primarily ſent, *Mat*. 15. 24. for our Uſe and Benefit. *h* The *Meſſiah* by the conſent of Interpreters, not only Chriſtian, but Jewiſh: For ſo the ancient *Hebrew* Doctors underſtood the Place, and particularly the *Chaldee* Paraphraſt; although the later *Jews*, out of oppoſition to Chriſt, wreſt it to *Hezekiah*. Which extravagant Conceit, as it hath no Foundation at all in this or any other Text of Scripture, and thefore may be rejected without any further reaſon ſo it is fully confuted be the following Titles, which are ſuch as cannot without Blaſphemy and Nonſence be aſcribed to *Hezekiah*, nor indeed to any meer mortal Man, as we ſhall ſee. But all the following Particulars do ſo truly and exactly agree to Chriſt, that they cannot without great violence be alienated from him, or aſcribed to any other. *i* For, *ſhall be born* as the Prophets generally ſpeak. *k* So he determines the Sex of the Child. Or, *the Son*, to wit, of the Virgin, of whom I ſpake before, *Ch*. 7. 14. *l* Is freely and graciouſly given to us by God. Other Children alſo are ſaid to be given by God, *Gen*. 30. 6. and 48. 9. but this in a peculiar manner, and therefore he is called *the Gift of God*, *John* 4. 10. *m* To wit, of *Iſrael*, or of Gods people, to whom he is given. *n i. e*. Upon him, or in his hands. He mentions *Shoulders*, becauſe great burdens are commonly laid upon mens Shoulders, and as all Government, if it be rightly managed, ſo this eſpecially, is a very heavy burden, requiring extraordinary Care and Diligence and Self-denial. Poſſibly here may be alſo an Alluſion to the ancient Cuſtom of carrying the Enſigns of Government before the Magiſtrate, upon the Shoulders of their Officers; or to the Croſs of Chriſt, which was laid upon his Shoulders, *John* 19: 17. which alſo was the way to his Kingdom or Government, *Luke* 24: 26. *o* Either, 1. He ſhal be called; for *Names* are oft put for Perſons, as *Acts* 1. 15. *Rev*: 3: 4. and 11: 13. or, 2. His Name ſhal be; for, *to be called* in Scripture is oft put for *to be*, as I have noted before on *ch*. 1: 26. and oft elſewhere. But this is not to be taken for a Deſcription of his Proper Name, by which he ſhould be commonly called, but of his glorious Nature and Qualities. See my Notes on *Iſa*; 7: 14. *p* Theſe Words may be taken either, 1. Severally, as they are in our Tranſlation, and by many others. This the *Jews* apply to *Hezekiah*, who, as they ſay, is called *Wonderful*, becauſe of the Miracle which God wrought for him, 2 *Kings* 20: 2, &c. and *Counſellour* becauſe he took Counſel with his Princes about God's Worſhip, and the Defence of the City, 2 *Chron*: 29. 4, &c. and gave good Counſel to others. Which ridiculous Account is ſufficient to overthrow that Expoſition. But they agree moſt eminently to the Lord Chriſt, who is truly *Wonderful*, in his Perſon, and Natures, and Words;

and Works, being made up of Wonders, in whom there was nothing which was not Wonderful; who alſo may well be called *Counſellor*, becauſe he knew the whole Counſel of God, and (ſo far as it was neceſſary) revealed it to us, and is the Great Counſellor of his Church and People in all their Doubts and Difficulties. Or, 2. Joyntly, *Wonderful Counſellor*: Which may ſeem beſt to agree both with the following Titles, each of which is made up of two Words, and with *Iſa.* 28. 29. where God is called *Wonderful in Counſel*, and makes the Title more full and emphatical. To call Chriſt ſimply a *Counſellor*, may ſeem too mean a Character, being common to many others with him; But to ſay he is a *Wonderful Counſellor*, is a ſingular Commendation. And ſo Chriſt is, becauſe he hath been the Counſellor of his Church in all Ages, and the Author and Giver of all thoſe excellent Counſels delivered not only by the Apoſtles, but alſo by the Prophets, as is evident from 1 *Pet.* 1. 10, 11. and hath gathered, and enlarged, and preſerved his Church, by admirable Counſels and Methods of his Providence, and, in a word, hath in him *all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. *q* This Title can agree to no man but Chriſt, who was God as well as Man, to whom the Title of *God* or *Jehovah* is given both in the Old and New Teſtament, as *Jer*: 23: 6. *John* 1. 1. *Rom*: 9. 5. and in many other Places. And it is a moſt true Obſervation, That this *Hebrew* Word *El* is never uſed in the Singular Number, of any Creature, but only of the Almighty God, as is evident by peruſing all the Texts where this Word is uſed. And although the Title of *Elohim*, which is of the plural Number, be twice or thrice given to ſome Men, yet there is conſtantly added ſome diminiſhing Expreſſion to it, as when they are ſaid to *be afraid*, Job 41. 25. and to *die*, Pſalm 49: 10. whereas here he adds the Epithet of *Mighty*, which is aſcribed to the Great God. *Deut*: 10: 17. and elſewhere. *r* Heb. *The Father of Eternity*. Having called him a *Child*, and a *Son*, in reſpect of his Humane Nature, leſt this ſhould be miſinterpreteted to his diſparagement, he adds that he is *a Father alſo*, even *the God and Father of all things*, the Work of Creation being common and commonly aſcribed to each of the Perſons of the Bleſſed Trinity, the Maker and Upholder of all Creatures, as he is ſaid to be *John* 1, 3. *Heb*: 1: 3. and *the Father of* all Believers, who are called his *Children*, Heb. 2: 13. and *the Father of Eternity*; Either, 1. The firſt *Author* (ſuch Perſons being called *Fathers*, as *Gen*: 4: 20. and elſewhere) *of eternal Salvation*, as he is called *Heb*: 5: 9. Or 2. As we render it, *the Everlaſting Father*, who, though as Man he was then unborn, yet was and is from everlaſting to Everlaſting. They who apply this to *Hezekiah* render it, *the Father of an Age*, and expound this of his long Life and numerous Poſterity: Which I the rather mention, to ſhew what abſurd Shifts they are forced to uſe, who interpret this Text of any other but Chriſt. For, he did not live very long, nor had he, that we read of, more than one Son, *Manaſſeh*. And if both theſe things had been true of him, they were more eminently true of many other Men. Beſides, this *Hebrew* Word being uſed of God, as here it is of him who was now called *the mighty* God, conſtantly ſignifies *Eternity*, as *Iſa*: 26: 4. and 57: 15. *&c.* *s* This Title doth not fully agree to *Hezekiah*, whoſe Reign was not free from Wars, as we ſee 2 *Kings* 18. but it agrees exactly to Chriſt, who is called *our Peace*, Mic. 5: 5: and Eph: 2: 14. and is the only Purchaſer and Procurer of Peace between God and Men, *Iſa*: 53: 5. and of Peace between Men and Men, Jews and Gentiles, *Eph*: 2: 15. and of the Peace of our own Conſciences; and leaves Peace as his Legacy to his Diſciples, *John* 14: 27. and 16: 33.

Luke i.
, 33.

Kings
: 31.
hap. 37:

7 Of the increaſe of his Government and Peace, * there ſhal be no end *t*, upon the Throne of David *u* and upon his kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice *x*, from henceforth even for ever *y*: the * zeal of the LORD of hoſts will perform this *z*.

t His peaceable and happy Government ſhal be enlarged without end; Either, without end of Duration, *for ever*; but that is expreſſed in a following Clauſe of this Verſe: Or, without end of Limitation, or without Bounds. It ſhal not be confined to a narrow ſpot of Ground, the Land of *Canaan*, but ſhal be extended far and wide to all the ends of the Earth. *u* Which was promiſed to *David*, and to his Seed for ever. *x* Not with Oppreſſion and Tyranny, by which other Kingdoms are commonly managed, but by the Adminiſtration of Juſtice. *y* From the beginning of it, unto all Eternity. *z* This great Work, which ſurpaſſeth all the Power and Skill of Men, ſhall be brought to paſs by Almighty God, out of that fervent Affection which he hath to his own Name and Glory, and to the Honour of his dearly beloved Son, and unto his Church and People.

8 The LORD ſent a word *a* into Jacob, and it lighted *b* upon Iſrael *c*.

a A Prophetical and threatning Meſſage by me: For now the Prophet, having inſerted ſome Conſolatory Paſſages for the ſupport of Gods faithful People, returns to his former Commination againſt the rebellious *Iſraelites*. *b* Heb. *it fell*, i.e. it ſhal fall, in the Prophetical Stile. It ſhal certainly be accompliſhed. *c* The ſame with *Jacob* in the former Clauſe, the Poſterity of *Jacob* or *Iſrael*.

9 And all the people ſhal know *d*, *even* Ephraim *e* and the inhabitant of Samaria *f*, that ſay *g* in the pride, and ſtoutneſs of heart,

d To wit, by Experience: They ſhal know whether my Word be true or falſe; they ſhall feel the effects of it. *e* The People of the Ten Tribes, and particularly *Ephraim*, the ſtrongeſt and proudeſt of them all. *f* The ſtrongeſt Place, and the Seat of the King and Court, who were moſt ſecure and preſumptuous. *g* Within themſelves, and one to another. They purpoſe and boaſt of it.

10 The bricks are fallen down, but we will build with hewn ſtrones *h*: The Sycomores *i* are cut down, but we will change them into Cedars *k*.

h It is true, we have received ſome Damages from our Enemies; but *Rezin* and the *Syrians* being now our Friends and Confederates, we doubt not we ſhal quickly repair them with great Glory and Advantage. *i* Wild Fig-trees; a contemptible ſort of Trees, if compared with Cedars, 1 *Kings* 10: 27. *k* Putting Cedars into our Buildings inſtead of Sycomores. See *Jer.* 22. 13, 15.

11 Therefore *l* the LORD ſhal ſet up *m* the Adverſaries of Rezin *n* againſt him *o*, and † joyn *p* his *q* enemies together.

† Heb. *mingle.*

l To chaſtiſe your Pride, and defeat your Hopes and Reſolutions. *m* Heb. *exalt*, advance their Power, and give them Succeſs againſt him. *n* The *Aſſyrians*, who, preſently after this Prophecy, fought and prevailed againſt him, 2 *Kings* 16. 7. He mentions *Rezin* partly becauſe he was confederate with *Ephraim*, and ſo his Enemies were their Enemies alſo, and partly becauſe the *Iſraelites* truſted to his powerful Aſſiſtance. *o* Either 1. Againſt *Rezin* laſt mentioned; or rather 2. Againſt *Ephraim* or *Iſrael*, who may eaſily be underſtood either from the foregoing or following Verſe: for againſt them this Prophecy is directed, and of them he ſpeaks both in the next Clauſe of this Verſe, and in the next Verſe; and it ſeems reaſonable, that *him* in this Clauſe, and *his* in the next Clauſe, ſhould be underſtood of the ſame Perſons. *p* Heb. *mingle*, i. e. unite them ſo that they ſhal agree together to fight againſt *Iſrael*, and ſhall invade him from ſeveral Quarters. *q* Not *Rezin*'s, but *Ephraim*'s, as appears from the next Verſe, which is added to explain this Clauſe.

12 The Syrians *r* before *s*, and the Philiſtines behind *t*, and they ſhal devour Iſrael † with open mouth *u*: * For all this his anger is not turned away, but his hand is ſtretched out ſtill *x*.

† Heb: *with whole mouth.*
* Ch: 5. 25. and 10: 4.

r For although *Rezin* King of *Syria* was deſtroyed, yet the Body of the Nation ſurvived, and ſubmitted themſelves to the King of *Aſſyria*, and ſerved under him in his Wars, and upon his Command invaded *Iſrael* afterwards. *s* Heb. *on the Eaſt*: For *Syria* ſtood Eaſtward from *Iſrael*. *t* On the Weſtern ſide of the Land of *Iſrael*. *u* Like wild and furious Beaſts, with great greedineſs and cruelty. *x* His Juſtice is not fully ſatisfied, but he will yet take further vengeance upon them.

13 For the people turneth not *y* unto him that ſmiteth them, neither do they ſeek the LORD of hoſts *z*.

y From their wicked Courſes unto God, by true Repentance. *z* They do not ſtudy and endeavour to procure his Favour, by ſincere and fervent Supplication, and by removing the Cauſes of his juſt Diſpleaſure.

14 Therefore the LORD will cut off from Iſrael, head and tail *a*, branch *b* and ruſh *c* in one day *d*.

a High and low, honourable and contemptible, as the next Verſe explains it. *b* The goodly Branches of tall and ſtrong Trees, the Mighty and Noble. *c* The Bulruſh, the weakeſt and meaneſt Perſons. *d* All together, one as well as another, without any diſtinction.

15 The ancient and honourable, he is *e* the head: and the prophet that teacheth lies *f*, he is the tail *g*.

e i: e. Signifies, as that Word is commonly uſed in the *Hebrew* Tongue, as *Gen.* 41. 26, 27. and every where. *f* Whoſe Deſtruction he mentions, not as if it were a Puniſhment to them to be deprived of ſuch Perſons, but partly to ſhew the Extent of the Calamity, that it ſhould reach all ſorts of Perſons; and partly to beat down their vain Preſumptions of Peace and Proſperity, by ſhewing that thoſe falſe Prophets, which had fed their vain Hopes, ſhould periſh, and all their falſe Prophecies of Peace with them. *g* Theſe I mean by the Tail, as being in Truth the baſeſt part of the whole Body of the People.

16 * For ‖ the leaders *h* of this people cauſe them to erre *i*, and ‖ they that are led of them are † deſtroyed *k*.

* Chap. 3. 12.
‖ Or, *they that call them bleſſed.*
‖ Or, *they that are called bleſſed of them.*
† Heb. *ſwallowed up.*

h Their Governours both Civil and Eccleſiaſtical, and eſpecially the latter, their Teachers, even the falſe Prophets laſt mentioned. Or, *they that bleſs* or *praiſe them*, to wit, the falſe Prophets, that flatter them in their wicked Ways, with Hopes and Promiſes of Peace, as their manner was, *Jer.* 6. 14. and 28: 9. Both ways the ſenſe is the ſame. *i* Either compelling them by Power, or deceiving them by falſe Doctrines and evil counſels and Perſwaſions. *k* Shal certainly periſh; nor will it excuſe them that they followed the Counſel and Conduct of their Leaders.

17 Therefore the LORD ſhal have no Joy in their young men *l*, neither ſhal have mercy on their fatherleſs and widows *m*: For every one *n* is an Hypocrite *o* and an evil doer *p*, and every mouth ſpeaketh ‖ folly *q*: For all this his anger is not turned away, but his hand is ſtretched out ſtill.

‖ Or, *villany.*

l Shal not rejoyce over them to do them good, as he doth to his People. *Iſa*: 62. 5. *Zeph*: 3: 17. will not have mercy or pity on them, as the next Clauſe explains it, but will abhor and utterly deſtroy them; for more is here intended than is expreſſed, as *Pro*: 17: 21. *m* Who are the ſpecial Objects of his Care and Pity, *Deut.* 16: 11, 14. and 24. 19, 20. and much leſs upon others. *n* Not preciſely; for there were ſeven thouſand Elect Perſons among them, when they ſeemed to *Elijah* to be univerſally corrupt, 1 *Kings* 19: 18. but the Body or generality of the People. *o* For though they profeſſed to worſhip and ſerve the true God, yet indeed they had forſaken him. Or, *a profane Perſon*, as this Word is rendred, *Jer.* 23: 15. as alſo *Iſa*: 32: 6. *p* Elſewhere called, *a worker of iniquity*, as *Job* 31: 3. *Pſa*: 5: 5. *Mat*: 7: 23. one that gives up himſelf to a conſtant courſe and cuſtom of Sinning. *q* i: e. Wickedneſs, which is commonly called *folly*. They are not aſhamed to proclaim their own Wickedneſs, and the Corruption of their Hearts breaketh forth into ungodly Speeches.

18 For wickedneſs burneth *r* as the fire, * it ſhal devour the briars and thorns *s*, and ſhal kindle in the thickets of the forreſt *t*, and they ſhal mount up like the lifting up of ſmoak *u*.

* Chap. 10: 17.

r i: e. Shall burn you, as it follows, *ſhal devour*. Your *Iniquity ſhal be your Ruine*, as God threatens, Ezek: 18: 30. *s* Either 1. The Wicked, who are oft compared to *Briars* and *Thorns*, as 2 *Sam*: 23: 6. *Iſa*: 27: 4. or rather, 2. The low and mean Perſons;

ſons; for theſe are oppoſed to *the thickets of the Forreſt*, in the next Clauſe. *t* In the Wood, where the Trees are tall, and ſtand thick, having their Boughs entangled together, which makes them more ready both to catch and to ſpread the Fire. *u* Sending up Smoak like a vaſt Furnace. Heb. with *heighth* or *pride of Smoak*, i. e. with aſpiring Smoak which in that caſe riſeth high, and ſpreadeth far and filleth all the neighbouring Air.

*Chap: 8. 22.
†Heb: *meat*

19 Through the wrath of the LORD of hoſts is * the land darkned *x*, and the people ſhal be as the † fewel of the fire: no man ſhal ſpare his brother *y*.

x Either with the Smoak laſt mentioned, or with Miſery. Or, *burnt up*, as the *LXX*. *Chaldee* and *Arabick* Interpreters render it. *y* They ſhal deſtroy one another, as they did in their Civil Wars, which were frequent among them. The Name *Brother* is oft largely uſed among the *Hebrews*, even of the remoter Kindred, yea of the Fellow-members of one City, or Tribe, or Nation.

† Heb: *cut*.
*Ch: 49: 26.

20 And he ſhal † ſnatch *z* on the right hand, and be hungry, and he ſhal eat on the left hand, and they ſhal not be ſatisfied: * they ſhal eat every man the fleſh of his own arm *a*.

z Every one ſhal greedily and violently ſeiſe upon any Proviſions that come in his way. Which implies, either great Scarcity, or inſatiable Covetouſneſs, as is manifeſt from the next Clauſe. *a* Either, 1. properly; ſo it notes extream Famine in which caſe men are apt to eat their own Fleſh. Compare *Jer.* 19: 9. Or, 2. Metaphorically, which ſeems beſt to ſuit with the following Verſe the Fleſh of his Brethren by Nation and Religion, which are as it were our own Fleſh, and are ſo called, *Iſa.* 58: 7. *Zech*: 11: 9. and conſequently, the Fleſh of their Arm, is in a manner the Fleſh of our own Arm. And one Tribe was to another as an Arm. *i. e.* A Support or Strength, which is called *an arm*, 2 *Chron*; 32: 8. *Jer*. 17. 5. and elſewhere.

* Chap. 11: 13.
ſhal eat.

21 * Manaſſeh, Ephraim *b*, and Ephraim, Manaſſeh: and they together *shal be* againſt Judah *c*. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

b Though more near and dear to one another, than any other Tribe, being both Sons of *Joſeph*. *c* Which might be accompliſhed either before *Shalmaneſer* took *Samaria*, or afterwards. For though the *Iſraelites* were miſerably deſtroyed at that time, yet they were not utterly rooted out. Of which, ſee my Notes on *Iſa*: 7. 8.

CHAP. X.

The woe of unjuſt oppreſſors, 1——4. *Of Aſſyria for their Pride and Ambition: His folly in it.* 5——19. *A remnant of Iſrael ſhal be ſaved and that ſpeedily,* 20——27. *Sennacherib marching toward* Jeruſalem, 28——31. *His judgment,* 32——34.

*Pſ: 58: 1. & 94: 20.
‖ Or, *to the writers that write grievouſneſs*.

WO unto them that * decree unrighteous decrees *a*, and ‖ that write *b* grievouſneſs *c*, which they have preſcribed:

a Unto thoſe Magiſtrates who make unjuſt Laws, and give unjuſt Sentences. *b* Either 1. the Scribes, who were aſſiſtant to the Magiſtrates, and oft-times did promote or execute ſuch Decrees; or, 2. the unjuſt Magiſtrates, whoſe Decrees were uſually written. So the ſame thing is repeated in other Words. Only this *writing* may note their Obſtinacy or Perſeverance in their unjuſt Decrees, and their proceeding to the Execution of them. *c* Grievous things, ſuch unjuſt Decrees as cauſe Grief and Vexation to their Subjects.

2 To turn aſide the needy from Judgment *d*, and to take away the right from the poor *e* of my people *f*, that widows may be their prey, and *that* they may rob the fatherleſs.

d Or, *from* their *right*, as it is in the next Clauſe: or, from obtaining a juſt Sentence, becauſe they either denied or delayed to hear their Cauſes, or gave a wrong Sentence. *e* Whom I have in a ſpecial manner committed to your care. *f* Of *Iſraelites* who profeſs themſelves to be my People, and whom I did take into Covenant with my ſelf; and therefore this is an injury not only to them but to me alſo.

*Job 31: 14.

3 And * what will ye do *g* in the day of viſitation *h*, and in the deſolation *which* ſhal come from far *i*: to whom will ye flee for help *k*? and where will you leave *l* your glory *m*?

g To ſave your ſelves. *h* When I ſhal come to viſit you in wrath, as the next Words limit it, and as this Phraſe is oft uſed although ſometimes it ſignifies a Viſitation in mercy, as *Luke* 19: 44. and elſewhere. *i* From the *Aſſyrians*. This he adds, becauſe the *Iſraelites*, having weakned the *Jews*, and being in Amity with the *Syrians* their next Neighbours, were ſecure. *k* To the *Syrians*, as now you do? But they ſhal be deſtroyed together with you, as they were 2 *Kings* 16. *l* To be kept ſafe for your uſe, and to be reſtored to you when you call for it. *m* Either 1. your Power and Authority which now you ſo wickedly abuſe; or, 2. your Wealth, got by Injuſtice, as *glory* is taken, *Gen*: 31. 1, *Pſalm* 49. 16, 17. &c.

*Ch: 5: 25. & 9. 12.

4 Without me they ſhal bow down *n* under *o* the priſoners, and they ſhal fall under the ſlain: * For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

n The Words thus tranſlated ſeem to contain an Anſwer to the foregoing Queſtions; In vain do you ſeek for a Refuge and Help from others; for *without me*, without my Favour and Help which you have forfeited, and do not ſeek to recover, and which I ſhal withdraw from you; or, becauſe you are without me, or forſaken by me, *you ſhal bow down*, notwithſtanding all your Succours. In the *Hebrew* here is a change of the Perſon and Number, which is very uſual in Prophetical Writings. The *Seventy*, and ſome others, joyn theſe Words to the foregoing Verſe, and tranſlate them thus *that you may not bow down*: So the ſenſe of the place is, What will you do to prevent your Captivity or Slaughter? And it is true, that the firſt Word is elſewhere taken for a Negative Particle. But the former Tranſlation ſeems more genuine. *o* Or rather, *in the place* (as this Particle ſignifies, and is rendred by Interpreters, *Gen*: 30: 2. and 50. 19. *Exod*: 16: 29. *Joſ*: 5: 8. and elſewhere) *of the priſoners*, or *among the priſoners*: And ſo in the next Clauſe, *among* or *in the place of the ſlain*.

‖Or, *Wo to the Aſſyrian*.
† Heb: *Aſſur*.
* Jer: 51: 20.
‖or, *though*

5 ‖ O † Aſſyrian *p*, * the rod of mine anger *q*, ‖ and the ſtaff in their hand is mine indignation *r*.

p So it is Gods Call or Invitation to him to take the Charge, and ſet upon the Work. Or, *Wo to the Aſſyrian*, becauſe though he do my Work, yet he doth it in a wicked manner, and for wicked Ends, as we ſhal ſee. *q* The Inſtrument of mine Anger, wherewith I ſhal chaſtiſe my People. *r* Mine Anger againſt my People puts the Weapons of War into their hand, and gives them Strength and Succeſs in this Expedition.

† Heb *to lay them a treading*.

6 I will ſend him *s* againſt an hypocritical *t* nation, and againſt the people of my wrath *u* will I give him a charge *x* to take the ſpoil, and to take the prey, and † to tread them down like the mire of the ſtreets *y*.

s Not by expreſs Commiſſion, but by the ſecret yet powerful Conduct of my Providence, giving him both occaſion and inclination to this Expedition. *t* See on *ch*: 9: 17. *u* The Objects of my juſt Wrath devoted to Deſtruction. *x* By putting this Inſtinct into his mind. *y* Which ſignifies that he ſhould eaſily conquer them, and utterly deſtroy them, as he did after this time.

*Mic: 4. 12.
†Heb: *will not mean ſo nor will his heart think ſo*.

7 * Howbeit, he † meaneth not ſo *z*, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few *a*.

z He doth not at all deſign the Execution of my Will, and the Glory of my Juſtice, in puniſhing mine Enemies; but only to enlarge his own Empire, and ſatisfie his own Luſts. Which is ſeaſonably added, to juſtifie God in his Judgments threatned to the *Aſſyrian*, notwithſtanding this Service. *a* To ſacrifiſe multitudes of People to his own Ambition and Covetouſneſs; which is abominable Impiety.

* 2 Kings 18: 24. 33. & 19: 10, &c.
† Heb: *will ſay*.

8 * For he † ſaith, *Are* not my princes altogether kings *b*?

b Equal for Power, and Wealth, and Glory, to the Kings of other Nations, though my Subjects and Servants. See the like Vaunts 2 *Kings* 20. 10, &c.

9 *Is* not Calno, as Carchemiſh *c*? *is* not Hamath as Arpad *d*? *is* not Samaria as Damaſcus *e*?

c Have not I conquered one place as well as another, the ſtronger as well as the weaker? Have I not from time to time added new Conqueſts to the old? *Calno* ſeems to be the ſame with *Calneh*, *Gen*. 10. 10. *Amos* 6. 2. a great and ſtrong City. *Carchemiſh* was a City upon *Euphrates*, of which 2 *Chron*; 35: 20. *Jer*. 46. 2. *d Hamath* was an eminent City of *Syria*, not far from *Euphrates*, called *Hemath*, or *Hamath the Great*, *Amos* 6. 2. of which ſee 2 *Kings* 14. 28 and 17. 24 *Jer*: 49: 23, 27. *Arpad* ſeems to have been an obſcure Place, not being elſewhere named. Is not that as ſoon conquered as this? *e* Or, Shal *not Samaria* be as *Damaſcus*? Shal I not take that, as I have done this City? For although *Damaſcus* poſſibly was not yet taken by the *Aſſyrian*, yet the Prophet ſpeaks of it as actually taken, becauſe theſe Words are Prophetically delivered, and ſuppoſed to be uttered by the King of *Aſſyria*, at or about the Siege of *Samaria*, when *Damaſcus* was taken.

10 As my hand hath found *f* the kingdoms of the idols *g*, and whoſe graven images did excel them *h* of Jeruſalem; and of Samaria.

f i. e. Hath taken, as this Word is uſed, *Prov*: 1: 13. and oft elſewhere, the Antecedent being put for the Conſequent, becauſe what men find they commonly take to themſelves. *g* Which worſhipped their own proper Idols, & vainly imagined that they could protect them from my Power. He call the gods of the ſeveral Nations, not excepting *Jeruſalem*, *Idols* by way of contempt, becauſe none of them could deliver their People out of his hands, as he brags, *Iſa*: 37: 11, 12. and becauſe he judged them to be but Petty-gods, far inferiour to the Sun, which was the great god of the *Aſſyrians*. *h* To wit, in Reputation and Strength. Which Blaſphemy of his proceeded from his deep ignorance of the True God.

11 Shal I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols *i*?

i I ſhal certainly do it, and neither God nor Man can hinder me.

* 2 Kings 19: 31.
†Heb. *viſit upon*.
† Heb: *of the greatneſs of heart*.

12 Wherefore *k* it ſhal come to paſs, *that* when the LORD hath performed his whole work *l* * upon mount Zion, and on Jeruſalem, I will † puniſh *m* the fruit † of the ſtout heart of the king of Aſſyria, and the glory of his high looks *n*.

k Becauſe of this impudent Blaſphemy. *l* Of chaſtiſing his People ſo long and ſo much as he ſees fit and neceſſary for them. *m* Heb. *viſit*, to wit, in wrath as before on *v*. 3. *n* His inſolent Words and Carriages, proceeding from intolerable Pride of heart.

‖ Or, *like many people*.

13 For he ſaith *o*, By the ſtrength of my hand I have done *it*, and by my wiſdom *p*; for I am prudent: and I have removed the bounds *q* of the people, and have robbed their treaſures *r*, and I have put down *s* the inhabitants ‖ like a valiant *man*.

o Not only within himſelf, but before his Courtiers and others. *p* I owe all my Succeſſes to my own Power, and Valour, and wiſe Conduct, and to no other God or Man. *q* I have invaded their Lands, and added them to my own Dominions, as this Phraſe is uſed, *Pro*. 22. 28. *Hoſ*: 5: 10. Heb: *their prepared* things, their Gold, and Silver, and other precious things, which they had long been preparing and laying in ſtore. *s* Deprived of their former Glory and Power.

14 And my hand hath found as a Neſt *t* the riches of the people: and as one gathereth eggs that are left *u*, have I gathered all the earth *x*, and there was none that moved the wing, or opened the mouth or peeped *y*.

t As one findeth young Birds in a Neſt, the *Neſt* being put for the Birds in it, as *Deut.* 32: 11. No leſs eaſily do I both find & take them. *u* Which the Dam hath left in her Neſt. This is more eaſie than the former; for the young Birds might poſſibly make ſome faint reſiſtance, or flutter away; but the Eggs could do neither. *x* All the Riches of the Earth or World. An Hyperbole not unuſual in the Mouths of ſuch perſons, upon ſuch occaſions. *y* As Birds do, which when they ſee and cannot hinder the robbing of their Neſts, expreſs their Grief and Anger, by hovering about them, and by mournful Cries.

|| Or, *as if a rod ſhould ſhake them that lift it up.*
|| Or, that which is *not wood.*

15 Shal the ax boaſt it ſelf againſt him that heweth therewith *z*? or ſhal the ſaw magnifie it ſelf againſt him that ſhaketh it? || as if the rod ſhould ſhake it ſelf againſt them that lift it up *a*, or as if the ſtaff ſhould lift up || it ſelf, as if it were no Wood *b*.

z How abſurd and unreaſonable a thing is it, for thee, who art but an Inſtrument in Gods hand, and canſt do nothing without his leave and help, to blaſpheme thy Lord and Maſter, who hath as great a power over thee, to manage thee as he pleaſeth, as a Man hath over the Ax wherewith he heweth? *a* Or, as it is rendred in the Margin, and by other Interpreters, *as if a rod ſhould ſhake* (*i. e.* ſhal pretend to ſhake, or, ſhould boaſt that it would or could ſhake; which may eaſily be underſtood out of the foregoing words) *them that lift it up.* *b* As if a Staff ſhould forget that it was Wood, & ſhould pretend or attempt to lift up it ſelf either without or againſt the man that moveth it. Which is abſurd in the very ſuppoſition of it, & were much more unreaſonable in the practice. Nor are thy Boaſts leſs ridiculous.

† Heb: *fatneſſes.*

16 Therefore ſhal the Lord, the Lord of hoſts *c*, ſend among his † fat ones leanneſs *d*, and under his glory he ſhal kindle a burning like the burning of a fire *e*.

c The Soveraign Lord and General of thine and all other Armies. *d* Strip him, and all his great Princes and Commanders, of all their Wealth, and Might, and Glory. *e* He will deſtry his numerous and victorious Army, and that ſuddenly and irrecoverably as the Fire doth thoſe combuſtible things which are caſt into it. Which was fulfilled 2 *Kings* 19: 25.

17 And the light of Iſrael *f* ſhal be for a fire *g*, and his Holy One for a flame: and it ſhal burn and devour his thorns and briars *h* in one day.

f That God who is and will be a comfortable Light to his People. *g* To the *Aſſyrians*, who ſhal have Heat without Light, as it is in Hell. *h* His vaſt Army, which is no more able to reſiſt God, than dry Thorns and Briars are to oppoſe the Fire that is kindled among them.

† Heb. *from the ſoul & even to the fleſh.*
Job 14:22

18 And ſhal conſume the glory of his forreſt *i*, and of his fruitful field *k*, † both ſoul and body *l*: and they ſhal be *m* as when a ſtandard-bearer fainteth *n*.

i Of his great Army, which may not unfitly be compared to a Forreſt, either, for the multitude of their Spears, which, when lifted up together, reſemble the Trees of a Wood or Forreſt; or for the numbers of Men, which ſtood as thick as Trees do in a Forreſt. *k* Of his Soldiers, which ſtood as thick as Ears of Corn do in a fruitful Field. Heb. *of his* Carmel. Wherein it is not improbably conjectured by our late moſt Learned Mr. *Gataker*, that there is an Alluſion to that Brag of the *Aſſyrian*, who threatens that he would *go up to the ſides of* (Iſrael's) *Lebanon*, and to *the Forreſt of his* Carmel, and there *cut down the Tall Cedars thereof.* Which though it was not uttered by the *Aſſyrian* till ſome years after this Time, yet was exactly foreknown to God, who *underſtandeth* mens *Thoughts* and much more their Words, *afar off*, Pſalm 139: 2, 3, 4. and therefore might direct the Prophet to uſe the ſame Words, and to turn them againſt himſelf. Whereas thou threatneſt to deſtroy *Iſraels Carmel*, I will deſtroy thy *Carmel* *l* *i. e.* Totally, both inwardly and outwardly, both Strength and Life. Heb. *from the Soul to the Fleſh.* Which may poſſibly ſignifie the manner of their Death, which ſhould be by a ſudden Stroke of the deſtroying Angel upon their inward and vital Parts, which was ſpeedily followed by the Conſumption of their Fleſh. See *Iſa.* 37: 35, 36. *m* The State of that King, and of his great and valiant Army, ſhal be. *n* Like that of an Army when their Standard-bearer either is ſlain, or rather flees away, which ſtrikes a Panick Terrour into the whole Army, and puts them to flight.

† Heb: *number.*
Job 16:22.

19 And the reſt of the trees of his forreſt *o*, ſhal be † few, that a child may write them *p*.

o The Remainders of that mighty hoſt. *p* That they may be eaſily numbred by the meaneſt Accomptant. A Child may be their Muſter-maſter.

20 And it ſhal come to paſs in that day, that the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob *q*, ſhal no more again ſtay upon him that ſmote them *r*: but ſhal ſtay upon the LORD, the holy One of Iſrael in truth *s*.

q Such *Jews* as ſhal be preſerved from that ſweeping *Aſſyrian* Scourge, by which great numbers both of *Iſrael* and *Judah* were deſtroyed and from their ſucceeding Calamites. For that this Place looks beyond the Deliverance from the *Aſſyrian* Army, and unto the Times of the New Teſtament, ſeems probable, 1. From the following Verſes, which belong to that Time, as we ſhal ſee: 2. From the State of the *Jewiſh* Nation, which, after that Deliverance, continued to be very ſad and corrupt, and averſe from that Reformation which *Hezekiah* and *Joſiah* proſecuted with all their might; and therefore the Body of that People had not yet learned this Leſſon of ſincere Truſting in God alone. 3. From St. *Pauls* Explication and Application of theſe Words, *Rom:* 9. 27. of which more may be ſaid when I come thither. And for the Words *in that Day*, which may ſeem to reſtrain this to the time of the *Aſſyrian* Invaſion, they are frequently uſed in the Prophets of the times of the Goſpel, as *Iſa.* 2: 11. and 4. 2. and 11. 10, &c. *r* Shal learn by this Judgment and Experience, never to truſt to the *Aſſyrians* for Help, as *Ahaz* and his People now did. *ſ* Not only by profeſſion, but ſincerely.

21 The remnant *t* ſhal return, even the remnant of * Jacob, unto the mighty God *u*.

* Ch 7: 3.

t Or, *a remnant*, or, but *a remnant*, or, *a remnant* only. Which Particles are oft underſtood, as hath been formerly and frequently obſerved, and may be here ſupplied from the following Verſes. *u* Unto the *Meſſiah*, expreſly called *the mighty God*, Iſa: 9. 6.

* Rom: 9: 27.
† Heb: *in*, or, *amongſt*.
* Ch: 28. 22
|| Or, *in.*

22 * For though thy people Iſrael *x* be as the ſand of the Sea, yet a remnant *y* † of them ſhal return: * The Conſumption decreed ſhal overflow *z* || with Righteouſneſs *a*.

x Or, O *Iſrael*: to whom by an Apoſtrophe he directeth his Speech. *y* Or, *a remnant* only, as before: For that this is a Threatning in reſpect of ſome, as well as a Promiſe in reſpect of others, is evident from the reſt of this, and from the following Verſe. *z* The Deſtruction of the People of *Iſrael* was already decreed or determined (as it is in the next Verſe) by the fixed Counſel of God, and therefore muſt needs be executed, and like a Deluge overflow them. *a* As this Word is rendred *Rom:* 9: 28. the Prepoſition *in* or *with* being here underſtood, as it is every where. And this is added to ſhew, that although this Judgment of God may ſeem very ſevere, yet it is moſt juſt, not only by the Laws of ſtrict and rigid Juſtice, but even by the Rules of Equity and Clemency, as this Word oft ſignifies, inaſmuch as he hath ſpared a conſiderable Remnant of them, when he might have deſtroyed them utterly. And ſo this Word is added as a Reaſon why a Remnant, and why but a Remnant, ſhould return; becauſe God would both glorifie his Juſtice, and manifeſt his Mercy. And in this mixed ſenſe the Apoſtle ſeems to expound this Place, *Rom.* 9: 27, 28.

23 For the Lord GOD of hoſts ſhal make a Conſumption, even determined *b* in the midſt of all the Land *c*.

b The ſame thing is repeated in other Words, with ſome addition: God will execute his own Decree concerning the Deſtruction of *Iſrael*, which he is well able to do, becauſe he is the Lord of Hoſts. *c* In all the Parts of the Land, not excepting *Jeruſalem*, which was to be preſerved in the *Aſſyrian* Invaſion, when almoſt all the other fenced Cities of *Judah* ſhould be taken; but ſhould afterwards be taken and deſtroyed, as it was, firſt by the *Babylonians*, and then by the *Romans*.

|| Or, *but he ſhall lift up his ſtaff for thee.*
* Exod: 14.

24 Therefore *d* thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion *e*, be not afraid of the Aſſyrian: he ſhal ſmite thee with a rod *f*, || and ſhal lift up his ſtaff againſt thee, after the manner of * Egypt *g*.

d This is an inference, not from the words immediately foregoing, but from the whole Prophecy. Seing the *Aſſyrian* ſhal be deſtroyed, and a remnant of my people preſerved and reſtored. *e* In *Jeruſalem*, which is frequently called *Sion*, as *Pſalm* 48: 12. and 87. 2. *Iſa*: 1. 8, 27. and 33: 20, &c. Which he mentions, becauſe this was the principal object of the *Aſſyrians* deſign and rage, and there were the Temple, and Thrones of Juſtice, and the King and his Princes; and the multitudes had fled thither from the *Aſſyrian*. *f* He ſhal afflict thee, but not deſtroy thee. Compare 1 *Kings* 12: 11. *g* As the *Egyptians* formerly did, and with the ſame ill ſucceſs to themſelves, and comfortable iſſue to you.

25 For yet a very little while, and the indignation *h* ſhal ceaſe *i*, and mine anger in their deſtruction.

h Mine anger, as it is explained in the next clauſe; either, 1, towards my People; which ſhal weaken the *Aſſyrian*, whoſe great ſtrength lay there; of which ſee above *v*: 5. or, 2. towards the *Aſſyrian*, with whom God was very angry, *v*: 12, &c. yea. ſo angry, as not to be ſatisfied without their deſtruction, as it follows. *i* As anger commonly doth, when vengeance is fully executed.

26 And the LORD of hoſts ſhal ſtir up a ſcourge *k* for him, according the ſlaughter of * Midian *l* at the rock of Oreb *m*: and as his rod was upon the ſea *n*, ſo ſhal he lift it up after the manner of Egypt *o*.

* Judges 7. 25.
Ch: 9. 4.

k Shal ſend a deſtroying Angel, *Iſa*: 37: 36. *l* Whom God ſlew ſuddenly, and unexpectedly, and in the night, as he did the *Aſſyrians*. *m* Upon which one of their Chief Princes was ſlain, and nigh unto which the *Midianites* were deſtroyed. *n* To ſmite and divide it, and ſo to make way both for thy deliverance, and for the deſtruction of the *Egyptians*. *o* As he did in *Egypt*, to bring his Plagues upon that Land and People.

* Ch. 14: 25.
† Heb: *ſhal remove.*

27 And it ſhal come to paſs in that day, that * his burden *p* † ſhal be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhal be deſtroyed becauſe of the anointing *q*.

p The burden of the *Aſſyrian*; for ſo it was actively, becauſe impoſed by him; though paſſively it was *Iſraels* burden, as being laid upon him. *q* Out of the reſpect which I bear to that Holy Unction, which I have eſtabliſhed amongſt you. And ſo this may relate either 1. to the Body of the People, who were in ſome ſort anointed, being made by God *a kingdom of prieſts, and an holy Nation*, Exod: 19. 6. or, 2. to that ſacred Kingdom which God had, by his poſitive Precept, and ſolemn Covenant, eſtabliſhed in *David* and his Poſterity for ever. The *Jews* therefore, and ſome others, underſtand this of *Hezekiah*, to whom God had a ſingular reſpect, and upon whoſe Prayers God gave this Deliverance, as we read, *Iſa*: 37. 15, &c. Poſſibly it might be better underſtood of *David*, who is oft mentioned in Scripture by the name of God's *anointed*, as *Pſalm* 20: 6 & 89: 20. and 132: 17. and elſewhere; and for whoſe ſake God gave many Deliverances to the ſucceeding Kings and Ages, as is expreſly affirmed 1 *Kings* 11: 32, 34. 2 *Kings* 8. 19. And, which is more conſiderable. God declareth that he would give this very Deliverance from the *Aſſyrian for David's ſake*, 2 Kings 19. 34: and 20. 6. But the *Meſſiah*, I doubt not, is here principally intended, of whom *David* was but a Type; and who was in a peculiar manner *anointed* above all *his fellows*, as is ſaid *Pſal* 45. 7. For he is the Foundation of all the Promiſes, 2 *Cor*: 1. 20. and of all the Deliverances and Mercies granted to Gods People in all Ages; whence this very

Prophet makes uſe of this great promiſe of the *Meſſiah*, as an Aſſurance that God would make good his promiſes of peculiar Deliverances from their preſent or approaching Calamities, as *Iſa*: 7. 14, *&c.* and 9. 4, *&c.* And therefore the Prophet might well ſay, that God would grant this Deliverance for Chriſt's ſake: Eſpecially if it be conſidered, that this was the very Reaſon why God had promiſed, and did ſo conſtantly perform his Mercy promiſed unto the Tribe of *Judah*, and unto the houſe of *David*, until the coming of the *Meſſiah*, becauſe the *Meſſiah* was to come of the Tribe of *Judah*, and of the Poſterity of *David*, and was to ſucceed *David* in his Throne and Kingdom; and he was to be known by this Character: and therefore this Tribe and Houſe and Kingdom were to continue, and that in a viſible manner, *till* Chriſt came.

28 He is come to Ajath *r*, he is paſſed to Migron: at Michmaſh he hath laid up his carriages *ſ*.

r Here the Prophet returns to his former Diſcourſe concerning the *Aſſyrian* Invaſion into *Judah*; which he decribes, after the manner of the Prophets, as a thing preſent, and ſets down the ſeveral Stages by which he marched towards *Jeruſalem*. The Places here named are moſt of them Towns of *Benjamin* and ſome of *Judah*, as appears from other Scriptures; of which it is needleſs to ſay more in this place. *He*, to wit, *Sennacherib* King of *Aſſyria*, is come in his way to *Jeruſalem*. *ſ* Leaving ſuch things there as were leſs neceſſary, that ſo he might march with more expedition. Heb. *he viſiteth his veſſels* or *inſtruments*: which may be meant of his taking a Survey of his Army and Artillery, to ſee that all things were ready for his Enterpriſe.

29 They are gone over the Paſſage *t*: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled *u*.

t Some conſiderable Paſſage then well known; Poſſibly that 1 *Sam.* 14. 5. The People fled to *Jeruſalem* for fear of the *Aſſrian*.

30 † Lift up thy voice, O daughter of Gallim *x*; cauſe it to be heard unto Laiſh, O poor Anathoth.

†Heb: *Cry ſhrill with thy voice.*

x *Jeruſalem* was the Mother City, and leſſer Towns are commonly called *her daughters*, as hath been oft noted.

31 Madmenah is removed, the inhabitants of Gebin gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *y against* the mount of the daughter of Zion, the hill of Jeruſalem.

y By way of Commination, But withal he intimates that he ſhould be able to do no more againſt it, and that there his proud Waves ſhould be ſtayed, as it is declared in the following Verſes, and in the Hiſtory.

33 Behold the Lord, the LORD of Hoſts ſhall lop the bough *z* with terrour *a*: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhal be humbled.

z The top-bough, *Sennacherib*; or, *the boughs*, his valiant Souldiers or Commanders of his Army, which he compareth to a Forreſt *ver*: 18. & 34. *a* With a moſt terrible and amazing ſtroke by an Angel.

34 And he ſhall cut down the thickets of the forreſt with iron *b*, and Lebanon *c* ſhall fall ‖ by a mighty one *d*.

‖Or, *mightily.*

b Or, as *with iron*, as the Trees of the Forreſts are cut down by Inſtruments of Iron. *c* Or, his *Lebanon*, the Pronoun being oft underſtood in the *Hebrew* Text: the *Aſſyrian* Army, which being before compared to a Forreſt or Wood, and being called his *Carmel* in the Hebrew Text, *v*: 18. may very fitly, upon the ſame ground be called his *Lebanon* here; eſpecially conſidering that the King of *Aſſyria* is called *a Cedar of Lebanon, Ezek*: 31. 3. *d* By a mighty Angel, *Iſa.* 37: 36.

CHAP. XI.

Chriſt, a Branch out of the Root of Jeſſe, endued with the Spirit of the Lord, ſhould ſet up a Kingdom by the Preaching of his word, 1——5. *The Members of his Church ſhould live in Peace and Unity.* 6——9 *and be Victorious over their enemies: and to him ſhould the Gentiles ſeek.* 10——16.

AND * there ſhal come forth *a* a rod *b* out of the ſtemm *c* of * Jeſſe *d*, and * a branch ſhall grow *e* out of his Roots *f*.

*Zech: 6. 12. Rev: 5: 5. *Acts 13. 23 *Ch: 4: 2. Jer: 23: 5.

a The Prophet having diſpatched the *Aſſyrian*, and comforted Gods People with the Promiſe of their Deliverance from that formidable Enemy, now he proceeds further, and declares, That God will do greater things than that for them, that he will give them their long-expected and much-deſired *Meſſiah*, and by him will work Wonders of Mercy for them. For this is the manner of the Prophets, to take the occaſion of particular Deliverances, to fix the Peoples Minds upon their great and everlaſting Deliverance from all their enemies by the *Meſſiah*. And having ſaid that the *Aſſyrian yoke ſhoul be deſtroyed becauſe of the anointing, chap*: 10: 27. he now more particularly explains who that anointed Perſon was. *b* Or, *Twig*, called a *branch* in the next clauſe. Parents are oft compared to Roots or Trees, and their Children to Branches. He ſpeaks of the moſt eminent Branch, of that famous Son of a Virgin, *Iſa*: 7: 14. of that Wonderful Child, *Iſa*: 9; 6. not of *Hezekiah*, as ſome of the *Jews* and Judaizing Chriſtians conceit; but of the *Meſſiah*, as will evidently appear from the following Deſcription. *c* Or, *trunk*; or rather. *ſtump*: for the Word properly ſignifies a Trunk cut off from the the Root: Or, *root*, as the *LXX* here render the Word. and as it is explained in the next Clauſe. By which he clearly implies, that the *Meſſiah* ſhould be born of the Royal Houſe of *David*, at that time when it was in a moſt forlorn and contemptible condition, like a Tree cut down, and whereof noting is left but a Stump or Root under Ground. Which really was the State of *David*'s Family when Chriſt was born, as is notoriouſly known; but was in a far better condition when *Hezekiah* was born. *d* He doth not ſay of *David*, but of *Jeſſe*, who was a private and mean Perſon, 1 *Sam*: 18: 18, 23. & 20. 30. to intimate, that at the time of Chririſts Birth the Royal Family ſhould be reduced to its Primitive Obſcurity. *e* He ſpeaks of one not yet born, and therefore not of *Hezekiah*, who was born divers year before his Father *Ahaz* (in whoſe time this Prophecy was delivered) was King, by comparing 2 *Kings* 16. 2. & 18. 2. but of the *Meſſiah*. *f* Out of one of his Roots, *i: e:* Branches, as this Word *root* is ſometimes uſed, by a very uſual Figure called a *Metonymy*, as it is here below, *v.* 10. *Iſaiah* 53. 2. *Hoſea* 14. 5.

2 And the ſpirit of the LORD *g* ſhall reſt upon him *h*, the ſpirit of Wiſdom and underſtanding *i*, the ſpirit of counſel and might *k* the ſpirit of knowledge *l* and of the fear of the LORD *m*:

g The Holy Ghoſt, wherewith he was anointed, *Acts* 10. 38. and by whom his Mother was overſhadowed, *Luke* 1. 35. *h* Not only come upon him at certain times, as he did upon the Prophets now and then at his pleaſure, but ſhall have its conſtant and ſetled abode in him; although the ſame Phraſe be ſometimes uſed of other Prophets in an inferiour ſenſe, as *Numb*: 11: 17. 2 *Kings* 2. 15. *i* Which hath theſe Perfections in it ſelf, and confers them upon him. It is neither eaſie, nor at all neceſſary, exactly to diſtinguiſh theſe two Gifts; it is ſufficient that they are neceſſary Qualifications for a Governour, and for a Teacher, both which Offices were to meet in the *Meſſiah*; and as is evident that they ſignifie a practical and perfect knowledge of all things neceſſary for the diſcharge of his Truſt, and for his own and Peoples good, and a ſound Judgment, to diſtinguiſh between things that differ. *k* Of prudence, to give good Counſel; and of might and Courage, to execute it; which are two neceſſary Qualifications of a Ruler. *l* Of the perfect Knowledge of the whole Will and Counſel of God, eſpecially that which Concerns the Salvation of Men, the proſecution whereof was his great Work, as alſo of all ſecret and hidden things, yea of the Hearts of men, the Knowledge whereof is aſcribed to Chriſt, *Matth.* 9. 4. *Revel.* 2. 23. *m* Not a fear of Diffidence or Horrour, but of Reverence, a Care to pleaſe him, and lothneſs to offend him; which well became the *Meſſiah* towards his God and Father.

3 And ſhal make him of † quick underſtanding *n* in the fear of the LORD *o*, and he ſhall not judge *p* after the ſight of his eyes *q*, neither reprove *r* after the hearing of his ears *ſ*.

†Heb: *ſcent or ſmell.*

n Heb. *he ſhall make him ſmell*, *i. e.* perceive, as that Word is uſed, *Jud.* 16. 9. *Job* 39. 25. underſtand or judge, as it is explained in the next Clauſe. Or, *his ſmelling ſhall be. Smelling* is put for Judging, becauſe the ſenſe of Smelling, where it is quick and good, is more exact and ſure in the judging of its proper Objects, than the ſenſes of Seeing and Hearing are. *o* Which is added, either, 1. as the Object of his Judging: He is moſt perſpicacious and judicious in the things which concern the *fear*, *i. e.* the Worſhip and Service of God, which he was to order and eſtabliſh in his Church: Or rather 2. as the Rule and Manner of his Judging, as may be gathered from the oppoſite and following Clauſe. So the ſence is. He ſhal not Judge raſhly and partially, but conſiderately and juſtly, as the Fear of God obligeth all judges to do. *p* Of Perſons or Cauſes. And *Judging* ſeems to be here Synecdochially put for abſolving or giving Sentence for a Perſon, as it is uſed, *Pſal.* 7. 9, 11. and in many other places, becauſe this is oppoſed to *reproving* in the next Clauſe. *q* According to outward appearance, as men muſt do, becauſe they cannot ſearch mens hearts, 1 *Sam*: 16: 7. or with reſpect of Perſons, but with *righteous Judgment*, which is oppoſed to *judging by appearance, Joh*: 7. 24: *r i. e.* Condemn or pa ſs Sentence againſt a Perſon: for Chriſt is here ſuppoſed to be a Judge, and ſo he ſpeaks of a Judicial Reproof. *ſ* By falſe or uncertain Rumours or Suggeſtions, but ſhall thoroughly examine all cauſes, and ſearch out the Truth of things, and the very hearts of men.

4 But * with righteouſneſs ſhall he judge the poor *t*, and ‖ reprove *u* with equity for the meek *x* of the earth: and he ſhall * ſmite *y* the earth *z* with the rod † of his mouth *a*, and with the breath of his lips *b* ſhall he ſlay the wicked *c*.

*Pſal: 72. 2, 4. Rev: 19. 11: ‖Or, argue *Job 4: 9. 2 Theſ. 2. 8 Rev. 1: 16. & 2: 16. & 19: 15. †Or, *word of his mouth*

t Defend and deliver them, as *judging* is oft uſed, as *Deut.* 32. 36. *Jer*: 5. 28, & 22: 13, *&c.* Or, *judge for the poor*, the Prefix, *lamed*, bing underſtood out of the next clauſe, as is uſual in the *Hebrew* Language. He mentions *the poor*, partly to ſignifie the Juſtice of this judge, becauſe Humane judges commonly neglect and oppreſs the Poor; and partly to declare the Nature of Chriſts Kingdom, and the Quality of his Subjects, who ſhould, for the generality of them, be the poor and contemptible ſort of men *Matth*: 11. 5. *Jam.* 2. 5. *u* Or, as this word ſeems to be taken, *ver*: 3. condemn, to wit, their malicious and furious Enemies. *x* On their behalf, or giving Sentence for them. He calls them *meek* whom before he called *poor*, partly to ſhew his juſtice in defending them who are moſt expoſed to the Contempt and Injuries of Men; and partly to ſignifie that his Subjects ſhould be poor in Spirit as well as in the World, and not poor and proud, as many worldly men are. *y i: e:* Slay, as this Word is uſed, *Iſa*: 37. 36. and very commonly, and as it is expounded in the next Clauſe. *z* The men of the Earth, *the wicked*, as it is in the next Branch of the Verſe: fitly called *earth*, either becauſe of their Earthly minds and Converſations, as they are called *the Men of this World, that have their portion here* upon the Earth, *Pſal*: 17: 14. or becauſe the far greateſt part of the Inhabitants of the Earth is wicked: *the whole World lies in wickedneſs*, 1 *John* 5. 19. for which reaſon they are oft called *the World*, as *John* 16: 20. & 17. 9. 25, *&c*, *a* With his Word, which is his Scepter, and *the rod of his Power, Pſal*: 110: 2: which is *ſharper than a ſword, Heb*: 4: 12 by the preaching whereof he ſubdued the world to himſelf, and will deſtroy his Enemies, 2 *Theſſ.* 2. 8. This he adds, further to declare the Nature of Chriſts Kingdom, that it is not of this World, and that his Scepter and Arms are not Carnal but Spiritual, as it is ſaid, 2 *Cor*: 10: 4. *b* With his Word breathed out of his Lips; whereby he explains what he meant by the foregoing *rod*. *c* Either ſpiritually, by inflicting deadly Plagues upon their Souls; or properly, which he doth very frequently by his Terrible Judgments executed upon many of them, and will certainly do, and that fully and univerſally, at his coming to Judgment.

5 And righteouſneſs ſhal be the girdle of his Loins *d*, and faithfulneſs the girdle of his reins *e*,

d It ſhall adorn him, and be the Glory of his Government,as a Girdle was uſed for Ornament, *Iſa.* 3. 24. and as an Enſign of Power, *Job* 12: 18: and it ſhall conſtantly cleave to him, in all his Adminiſtrations, *as a Girdle cleaveth to a mans Loins*, which is the Prophets Similitude, *Jeremiah* 13. 11. *e* The ſame thing in other Words.

* Chap: 65: 25. Ezek. 34. 25. Hoſ: 2:18.

6 * The Wolf alſo ſhal dwell with the Lamb, and the Leopard ſhall lie down with the kid *f*: and the Calf and the young Lion, and the fatling together,and a little child ſhal lead them *g*.

f The Creatures ſhal be reſtored to that State of Innocency in which they were before the Fall of Man. But this is not to be underſtood literally, which is a groſs and vain Conceit of ſome *Jews*; but ſpiritually and metaphorically as is evident: And the ſence of the Metaphor is this; Men of fierce, and cruel, and ungovernable Diſpoſitions,ſhal be ſo transformed by the Preaching of the Goſpel, and by the grace of Chriſt, that they ſhall become moſt humble, and gentle, and tractable, and ſhall no more vex and perſecute thoſe *meek* and *poor* ones mentioned *v*: 4. but ſhall become ſuch as they: of which we have inſtances in *Saul* being made a *Paul*, and in the rugged Jaylour, *Acts* 16: and in innumerable others. But how can this be applied to *Hezekiah* with any colour? *g* They will ſubmite their proud and Rebelious Wills to the Conduct and Command of the meaneſt Perſons that ſpeak to them in Chriſts Name.

7 And the cow and the bear ſhall feed *h*, their young ones ſhal lie down together: and the Lion ſhal eat ſtraw *i* like the ox.

h Together, as it follows, without any danger or Fear: *i* The Graſs and fruits of the Earth, as they did at firſt, *Gen.* 1:49: 30. and ſhall not devour other Living Creatures, as now they do:

8 And the ſucking child ſhall play on the hole of the aſp *k*, and the weaned child ſhal put his hand on the ‖ cockatrice *l* den.

‖ Or, *adders.*

k A moſt fierce and poiſonous Serpent, *Deut*: 32: 33: *Job* 20: 14, 16. which alſo will not be charmed by any Art of Man. *Pſal*: 58. 5. *l* A Serpent of more than ordinary Cunning and Cruelty, *Prov*: 23. 32. The meaning is, They ſhall not fear to be either deceived or deſtroyed by thoſe who formerly watched all Opportunities to do it.

*Job 5:23. Iſa. 35. 9. *Hab:2:14

9 * They ſhal not hurt nor deſtroy in all my Holy mountain *m*: for the earth *n* ſhal be full of the knowledge of the LORD *o*, as the Waters cover the Sea *p*,

m In *Zion*, in my Church. Where-ever the Goſpel comes and prevails, it will have this effect. *n* Metonymically put for the Inhabitants of the Earth; and as before it was uſed for the greater part, *v*: 4. ſo here it is uſed for the better part of the world. *o* Of ſaving and practical Knowledge. Whereby he intimates, That all the Savageneſs and Malignity which is in wicked men towards true Chriſtians, proceeded from their deep Ignorance, and particularly from Ignorance of God; and withal,that a right Knowledge of God will make a marvellous and thorrow Change in the Diſpoſitions and Converſations of men. *p* The Channel of the Sea, the thing contained being put for the thing containing, by a *Metonymy* common in Scripture, and all Authors.

*Rom:15: 10. 12.

† Heb. *glory,*

10 ¶ And in that day there ſhal be a root *q* of Jeſſe, which ſhall ſtand for an enſign *r* of the people *ſ*: to it ſhall the * Gentiles ſeek *t*, and his reſt *u* ſhal be † glorious *x*.

q A Branch growing upon the Root: of which ſee on *ver*: 1. *r* Shall grow up into a great and high Tree, ſhall become a viſible and eminent Enſign. *ſ* Which not only the Jews, but all nations, may diſcern and to which they may, and ſhall reſort. *t* As the Goſpel ſhall be preached to the Gentiles, ſo they ſhall receive it, and believe in the *Meſſiah*. *u* His reſting-place, as this Word frequently ſignifies, as *Gen:* 8: 9: & 49: 5. *Pſal:* 132; 8, 14: *Iſa*: 34: 14: *Mich*: 2: 10. his Temple or Church, the Place of his Preſence and Abode. *x* Shall be filled with greater Glory than the Jewiſh Tabernacle and Temple were; of which ſee on *Hag:* 2: 9. only this Glory ſhall be Spiritual, conſiſting in Glorious Ordinances, in the plentiful Effuſions of the excellent Gifts, and Graces, and Comforts of the Holy Spirit,

11 And it ſhall come to paſs in that day, *that* the LORD ſhal ſet his hand again the ſecond time *y*, to recover the remnant of his people which ſhal be left, * from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea *z*.

*Zech: 10: 10, 11.

y The firſt time, to which this Word *ſecond* releats, ſeems to be either, 1. the Deliverance out of *Egypt*, as moſt both Jewiſh and Chriſtian Interpreters underſtand it: And then this ſecond Deliverance muſt be that out of *Babylon*: Or, 2. the deliverance out of *Babylon*: And then this ſecond Deliverance muſt be in the days of the *Meſſiah*, Which, with ſubmiſſion to better Judgments, ſeems to me more probable; 1. becauſe that firſt deliverance is ſuppoſed to be, like the ſecond, a Deliverance of the Remnant of this People from ſeveral Countries, into which they were diſperſed: whereas that out of Egypt was a Deliverance not of a Remnant, but of the whole Nation, and that out of *Egypt* onely: 2. becauſe this ſecond Deliverance was univerſal, extending to the generality of the Outcaſts and Diſperſed ones, both of *Iſrael*, or the Ten Tribes, and of *Judah* or the two Tribes, as is evident from *v*: 12: 13. whereas that out of *Babylon* reached only to the Two Tribes, and to ſome few of the Ten Tribes which were mixed with them, as is acknowledged both by Jews and Chriſtians: 3 becauſe this ſecond Deliverance was given them in the days of the *Meſſiah*, and did accompany or follow the Converſion of the Gentiles, as is evident from *v*: 9: 10. whereas that out of *Babylon* was long before the coming of the *Meſſiah*, and the calling of the Gentiles. *z* From all Places both far and near, into which either the Ten Tribes or the Two Tribes were carried Captives; for the Places of both their Captivities are here named, of which it is needleſs to diſcourſe Particularly, becauſe they are well known, and have been conſidered in former Texts. Only *Pathros* was not named before; and that was a Province in *Egypt*, which yet is ſometimes diſtinguiſhed from *Egypt* ſtrictly ſo called. See on *Jer*: 44: 1, 15. *Ezek*: 29: 14: & 30: 14.

12 And he ſhall ſet up an enſign for the nations *a*, and ſhal aſſemble the out caſts *b* of Iſrael *c*, and gather together the diſperſed of Judah from the four † corners of the earth.

† Heb: *wings.*

a All Nations, Jews and Gentiles, who ſhall then embrace the true Faith and the *Meſſiah*, as was ſaid *v*: 10. *b* That were driven and baniſhed out of their own Land, into Foreign Parts, as the Word implies. *c* Strictly ſo called, or of the Ten Tribes, as is manifeſt both from their oppoſition to *Judah* in this Verſe and from the mention of *Ephraim* in the next verſe.

13 * The envy alſo of Ephraim *d* ſhall depart, *e* and the adverſaries of Judah *f* ſhal be cut off: * Ephraim ſhal not envy Judah, and Judah ſhall not vex Ephraim *g*.

* Jer:3:18. Ezek: 37: 16, 22. Hoſ: 1: 11: *Ch:9:21:

d i: e: Of the Ten Tribes, frequently called by the name of *Ephraim*, as hath been already and frequently obſerved, between whom and Judah there were great Emulations and Contentions. *e* Of Enemies they ſhall be made Friends, and of Wolves, Lambs: as was ſaid before on *v. 6.* they ſhall be united together in one Church under the *Meſſiah*, keeping the unity of the Spirit in the Bond of Peace. *f* Not the Body of *Ephraim*, for they are ſuppoſed to be reconciled, and they ſhall not be cut off, but live in love with *Judah*, as we ſee by the next Clauſe; but thoſe few of them which poſſibly may continue in their Enmity againſt them, together with all the reſt of their Adverſaries. *g* Not only all outward Hoſtilities ſhall ceaſe, but alſo their inward Animoſities.

14 But they ſhall flie upon the ſhoulders *h* of the Philiſtines toward the Weſt, they ſhall ſpoil † them *i* of the Eaſt together: † they ſhall lay their hand upon Edom and Moab,† and the children of Ammon ſhal obey them.

† Heb; *the children of the Eaſt:*

† Heb: *Edom and Moab ſhall be the laying on of their hand.*

† Heb: *the children of Ammon their obedience.*

h Either it is a Metaphor from Birds and Beaſts of Prey which commonly faſten upon the ſhoulders of Cattel; or from Wreſtlers, who endeavoured to catch hold of their Adverſaries ſhoulders, that they may throw them down Or, *ſhoulder* is put for *a ſide*, as *Num:* 34:11. *Joſ*: 15: 8, 10. Or, for Part or Quarter of a Country, as *Deu:* 33. 12. *i* They ſhall ſubdue them. Which is to be underſtood of the Spiritual Victory which the Jewiſh *Meſſiah* ſhall obtain by his Apoſtles and Miniſters over all Nations, in bringing them to the Obedience of his Goſpel. For it is the manner of the Prophets to ſpeak of the Spiritual things of the Goſpel under ſuch Corporeal Repreſentations.

15 And the LORD ſhall utterly deſtroy *k* the tongue of the Egyptian ſea *l*, and with his mighty wind ſhall he ſhake his hand *m* over the River *n*, and ſhal ſmite it in the ſeven ſtreams *o*, and make *men* go over † dry-ſhod.

† Heb: *in ſhows.*

k Shall not only divide it,as of old,but will quite dry it up,that it may be an High-way,as it is explained in the next Verſe. *l* The Red Sea,which may well be called *the Egyptian Sea*,both becauſe it borders upon,*Egypt*,& becauſe the *Egyptians* were drowned in it,which is called *a Tongue* in the *Hebrew* Text, *Joſ*: 15:2,5. as having ſome reſemblance with a Tongue: For which reaſon the name of *tongue* hath been given by Geographers to Promontories of Land which ſhoot forth into the Sea,as this Sea did ſhoot out of the Main Ocean into the Land. *m* He alludes to *Moſes* his ſhaking of his Hand with the Rod of God in it over the Sea; *n* To wit, of *Egypt*, *Nilus*, as appears both from the foregoing and from the following words. *o* For which *Nilus* is Famous in all Authors,and by which it emptieth it ſelf into the Sea.

16 And * there ſhal be an High-way for the remnant of his people, which ſhal be left from Aſſyria *p* * like as it was to Iſrael in the day that he came up out of the Land of Egypt.

* Chap:19 23. *Exod:14: 26, 19.

p As there was another High-way from *Egypt*,in the former Verſe. So the ſence is, That all Impediments ſhall be removed, and a way made for the Return of God's *Iſrael* from all parts of the World! He mentions *Aſſyria*, becauſe thither the Ten Tribes were carried, 2 *Kings* 17: 23. Whoſe Caſe ſeemed to be moſt deſperate.

CHAP. XII.

A thanksgiving of the Faithfull for their Redemption. 1,——6.

AND in that day *a* thou ſhalt ſay, O LORD I will Praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.

a When this great Work of the Reduction of God's *Iſrael*, and of the Converſion of the Gentiles, promiſed in the foregoing Chapter, ſhall be fulfilled.

2 Behold, God is my ſalvation *b*: I will truſt, and not be afraid; for the LORD JEHOVAH *is* my * ſtrength and my ſong, he alſo is become my ſalvation.

* Exod:15 2. Pſ:118:14

b My ſalvation hath not been brought to paſs by Man, but by the Almighty Power of God.

3 Therefore with joy ſhall ye draw * water out of the wells of Salvation *c*.

* Joh: 4: 14: & 7: 37: 38.

c Your thirſty and fainting Souls ſhal be filled with Divine Graces and Comforts, which you may plentifully draw from God, in the uſe of Goſpel-Ordinances, which was oft ſignified by *water*, both in the Old and in the New Teſtament. He ſeems to allude to the State of *Iſrael* in the Wilderneſs,where when they had been tormented with Thirſt,they were greatly refreſhed and delighted with thoſe Waters which God ſo graciouſly and wonderfully afforded them in that dry and barren Land, *Num*: 20: 11: & 21. 16, 17, 18.

4 And

* 1Chr. 16. 8. Pſa. 105. 1. || Or, proclaim his name.

4 And in that day ſhal ye ſay, * Praiſe the LORD ||, call upon his name, declare his doings among the people *d*, make mention that his name is exalted.

d In all the earth, as it follows *v:* 5. unto the Gentile-world who ſhal partake in the Bleſſing, and will joyn with you in the praiſing of God for it.

† Heb. excellency.

5 Sing unto the LORD, for he hath done † excellent things: this is known in all the earth *e*.

e The Knowledge of this glorious Work of our Redemption by the *Meſſiah* ſhal no longer be confined to *Iſrael*'s Land, as it hitherto hath been; but ſhall reach to all Nations.

* Chap. 54. 1. Zep. 3. 14. † Heb inhabitreſs.

6 * Cry out and ſhout, thou † inhabitant of Zion: for great is the Holy One of Iſrael in the midſt of thee.

CHAP. XIII.

Gods Armies, 1——5. *The deſtruction of* Babylon *by the* Perſians *and* Medes: *Their great diſtreſs and Anguiſh and their utter Deſolation.* 6——22.

* Chap. 21. 1. & 47. 1. Jer. 50. & 51.

THE * burden *a* of Babylon *b* which Iſaiah the ſon of Amos did ſee.

a This Title is commonly given to ſad Prophecies, which indeed are grievous Burdens to them upon whom they are laid. See 2 *Kings* 9: 25. *Jer*, 23. 33, 36. *b* Of the City and Empire of *Babylon* by *Cyrus*, for their manifold and great Sins, and in order to the deliverance of his People.

* Chap. 18: 3.

2 * Lift ye up a banner *c* upon the high mountains *d*, exalt the voice unto them *e*, ſhake the hand *f*, that they may go into the gates of the nobles *g*.

c To gather Soldiers together for this Expedition. *d* Whence it may be diſcerned at a conſiderable diſtance. Withal he ſems to intimate, that their Enemies ſhould come from the Mountainous Country of *Media*. *e* To the *Medes*, who are named below, *ver:* 17 *f* Becken to them with your Hand, that they may come to this Service. *g* That they may go and fight againſt *Babylon*, and take it, and ſo enter into the Palaces of the King, and of his Princes, and ſpoil them at their pleaſure; which the *Medes* and *Perſians* did. The manner of Expreſſion implies how eaſily and expeditiouſly they did their work, that, like *Cæſar*, they might ſay, they only came, and ſaw, and overcame.

|| Or, prepared ones. Jer. 6. 4.

3 I have commanded my || ſanctified ones *h*, I have alſo called my mighty ones *i* for mine anger, *even* them that rejoyce in my highneſs *k*.

h The *Medes* and *Perſians*, fitly ſo called, becauſe they were ſolemnly deſigned and ſet apart by God for his own Service, and for this holy Work of executing his juſt Vengeance upon them. *i* Thoſe whom I have made mighty for this Work. *k* Or, as others render it *in my glory*, materially conſidered, to wit, in the doing of that Work which tends much to the Advancement of my Glory, in deſtroying of the *Babylonian* Empire. For otherwiſe the *Medes* had no regard to God nor to his Glory, but only to their own carnal Ends.

† Heb. *the likeneſs of*

4 The noiſe of a multitude in the mountains, † like as of a great people: a tumultuous noiſe of the kingdoms of nations *l* gathered together: the LORD of hoſts muſtereth the hoſt of the battel.

l The *Medes* and *Perſians*, and other Nations which ſerved under them in this War: of which ſee *Jer.* 25. 14. and 27. 7. and 50. 41.

5 They come from a far Country, from the end of heaven *m*, *even* the LORD, and the weapons of his indignation *n*, to deſtroy the whole land *o*.

m From the ends of the earth under Heaven, as *Mat:* 24. 30. which is not to be underſtood ſtrictly and properly, but popularly and hyperbolically, as ſuch Expreſſions are commonly uſed in Sacred and Profane Authors. And yet in ſome reſpects this might be truly ſaid of *Perſia*, which on the South-ſide was bounded by the Main Ocean; as for the ſame reaſon *Sheba*, a Part of *Arabia*, is called *the utmoſt parts of the earth*, *Mat.* 12. 42. *n* The *Medes* and *Perſians*, who were but a Rod in God's Hand, and the Inſtruments of his Anger, as was ſaid of the *Aſſyrian*, *Iſa.* 10. 5. *o* To wit of *Babylon*, of which he is now ſpeaking.

* Job 31. 23. Joel 1. 15.

6 Howl ye, for the day of the LORD *is* at hand; * it ſhall come as a deſtruction *p* from the Almighty *q*.

p Or rather, *a deſtruction*, or *devaſtation ſhall come*, as the LXX and *Vulgar Latin* render it. For this was not *as a deſtruction*, but was a Deſtruction indeed. And the Particle as is ſeldom uſed to expreſs not the likeneſs, but the reality of the thing, as *John* 1. 14. *q* Who fighteth for your Adverſaries, and againſt you, and therefore your Deſtruction is unavoidable.

|| Or, *fall down.*

7 Therefore ſhall all hands || be faint, and every mans heart ſhall melt.

† Heb. *wonder.* † Heb. *every man at his neighbour.* † Heb. *faces of the flames.*

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travelleth: they ſhal † be amazed † one at another *r*; their faces *ſhall be* as † flames *ſ*.

r To ſee ſo pupulous and impregnable a city as *Babylon* was, ſo eaſily and unexpectedly taken: *ſ* Heb. *faces of flame*, either pale with Fear, or inflamed with Rage and Torment, as men in miſery frequently are. Some render it *the faces of Lehabim*, a People deſcending from *Mizraim*, *Gen.* 10, 13. 1 *Chron*, 1. 11. *i: e:* black with pain as men uſe to be: of which ſee *Joel* 2. 6. *Nah.* 2. 10.

* Ezek. 32. 7. Joel 2. 31 & 3 15. Matth: 24. 29. Mar. 13 24. Luke 21. 25.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger *t*, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof *u* out of it.

t Divers Words are heaped together, to ſignifie the extremity of his Anger. *u* The Inhabitants of that City, who were guilty of ſo much Idolatay and Cruelty, and all ſorts of Luxury.

10 For the ſtars of heaven, and the conſtellations *x* thereof ſhalt not give their light: the ſun ſhal be * darkned *y* in his going forth *z*, and the moon ſhall not cauſe her light to ſhine.

x Which conſiſt of many Stars, and therefore give a greater light. *y* Either, 1. properly and really, by an Eclipſe; for Prodigies in Heaven do ſometimes go before or accompany great and publick Calamities upon earth: Or, 2. figuratively, and in appearance: All things ſhall look darkly and diſmally: men ſhall have no comfort nor hope. See the like Deſcriptions of a moſt calamitous State, *Iſa*; 5. 30. and 34. 4. *Joel* 2. 10 31, *&c.* *z* As ſoon as he riſeth, when he is moſt welcome to men, and giveth them hopes of a pleaſant day. As ſoon as they have any appearance or hope of amendment, they ſhall be inſtantly diſappointed.

† Heb. *viſit evil upon the world & upon the wicked their iniquity.*

11 And I will † puniſh the world *a* for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible *b*.

a The *Babyloniſh* Empire, which is called *the world*, as the *Roman* Empire afterward was. *Luke* 2. 1. becauſe it was extended to a great part of the World, and becauſe it was vaſtly populous, and *Babylon* it ſelf looked more like a World than one City. *b* Of them who formerly were very terrible for their great Power and Cruelty.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir *c*.

c The City and Nation ſhal be ſo depopulated, that few men ſhal be left in it.

|| Or, *though.*

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place *d* in || the wrath of the LORD of hoſts, and in the day of his fierce anger.

d A Poetical and Prophetical Deſcription of great Horrours and Confuſions, as if Heaven and Earth were about to meet together.

14 And it *e* ſhall be as the chaſed roe *f*, and as a ſheep that no man taketh up *g*: they ſhall every man *h* turn to his own people, and flee every one into his own land.

e To wit, *Babylon* *f* Fearful in it ſelf, eſpecially when it is purſued by the Hunter. *g* In a moſt forlorn and neglected condition. *h* Thoſe Souldiers of other and more warlike Nations whom ſhe had hired to aſſiſt her; which ſhe uſed to do at other times, but eſpecially upon this great occaſion: of which ſee on *Jer.* 50. 16. & 51. 9.

15 Every one *that is* found *i* ſhal be thruſt through: and every one *that is* joyned *unto them*, ſhall fall by the ſword.

i In *Babylon*, at the taking of it. The Expectation whereof made them flee away with all ſpeed.

* Pſ. 137 9: Nah: 3: 10.

16 Their children alſo ſhal be * daſhed to pieces before their eyes *k*; their houſes ſhall be ſpoiled, and their wives raviſhed.

k As a Juſt Recompence for the like Cruelty acted by them upon the Jews, 2 *Chron:* 36. 17. which alſo was foretold *Pſal.* 138. 9.

* Jer: 51. 11.

17 Behold, * I will ſtir up the Medes *l* againſt them, which ſhall not regard ſilver, and *as for* gold, they ſhal not delight in it *m*.

l Under whom he comprehended the *Perſians* who were their Neighbours, and Confederates in this Expedition. *m* Which is to be underſtood comparatively. They ſhall more eagerly purſue the Deſtruction of the People, than the getting of Spoil; whereby it ſhall appear, that they are only the Executioners of my vengeance againſt them; they will accept no Ranſom to ſave their Lives.

18 *Their* bows *n* alſo ſhall daſh the young men to pieces *o*, & they ſhal have no pity on the fruit of the womb: their eye ſhall not ſpare children.

n Under which are comprehended their Arrows, and Poſſibly other Weapons of War; for ſo generally ſometimes is *the bow* uſed in Scripture, as 2 *Sam:* 1. 18. *Pſal:* 78. 9. *Iſa:* 41. 2. *o* Or, *ſhal pierce the young men through*: as the *Chaldee* renders it.

† Heb. *as the overthrowing.* * Gen: 19. 24: Deut: 29: 23. Jer: 49. 18: & 50: 40.

19 And Babylon the glory of Kingdoms *p*, the beauty of the Chaldees excellency *q*, ſhal be † as when God overthrew * Sodom and Gomorrah *r*.

p Which once was the moſt noble and excellent of all the Kingdoms then in beeing, and was more glorious than the ſucceeding Empires, whence it was repreſented by the *head of Gold*, *Dan:* 2. 37. *q* The famous and beautiful Seat of the *Chaldæan* Monarcy. *r* Shall be totally and irrecoverably deſtroyed, as is more fully expreſſed in the following Verſes. Which yet was not done immediatly upon the taking of the City by *Darius* and *Cyrus*, but was fulfilled by degrees, as is confeſſed by Hiſtorians, and appears this day.

20 It ſhal never be inhabitated *ſ*, neither ſhal it be dwelt in from generation to generation: neither ſhal the Arabian *t* pitch tent there, neither ſhall the ſhepherds make their fold there.

ſ After the Deſtruction threatned ſhall be fully accompliſhed. *t* Who dwelt in Tents, and wandred from place to place, where they could find Paſture; but ſhal avoid this place, either becauſe the Land once noted for great fruitfulneſs, is now become barren; or becauſe the Land is accurſed by God, and abhorred by all men; or for fear of the Wild Beaſts, as it follows.

† Heb. *Ziim* † Heb. *Ochim.* || Or, *Oſtriches.* † Heb. *daughters of the owl.*

21 But † wild beaſts of the deſart ſhal lie there *u*, and their houſes ſhal be full of † doleful creatures, and || † owls ſhal dwell there, and ſatyrs ſhal dance there *x*.

u The Land being forſaken by Men, ſhall be poſſeſſed by Wild Beaſts, which love ſolitary places. *x* What the *Hebrew* Words uſed here, and in the next Verſe, ſignifie, the Learned may ſee in my *Latine Synopſis*; and for others, it may ſuffice to know that in which all the Learned agree, that theſe are frightful and ſolitary Creatures: Of which if I ſhould particularly diſcourſe, I ſhould rather perplex than edifie the Vulgar Reader.

†Heb:*Ziim*
||Or,*palaces*

22 And † the wild beaſts of the iſlands ſhall cry in their || deſolate houſes, and dragons in *their* pleaſant places: and her time is near to come *y*, and her days ſhall not be prolonged *z*.

y So it was, though not according to mans raſh Judgment, and impatient Expectation, yet according to Gods Eſtimation, and to the Eye of Faith, whereby *Abraham* ſaw Chriſts Day as preſent, many Ages before it came: *Joh*: 8: 56: and comparatively; for it hapned within Two hundred years: which is but a ſmall proportion of Time, if it be compared either with the foregoing or following Ages of the World, or with the immenſe duration of Eternity, from whence it was decreed by God, and therefore might well be ſaid now be near the Accompliſhment of it. In like manner the Apoſtles ſpeak of the Day of Judgment as near in their time, though it was at many Ages diſtance. *z* Beyond the time prefixed and appointed by God. Compare *Habak*. 2: 3.

CHAP. XIV.

Iſrael ſhould be delivered from the Babyloniſh Captivity: Their Triumphant Inſultation over Babel 1 —— 13. *Gods purpoſe againſt Aſſyria* 24 —— 27. *Paleſtina is threatned.* 28 —— 32.

*Zech:1: 17: &2:12:

FOR the LORD will have mercy on Jacob *a*, and * will yet chuſe *b* Iſrael, and ſet them in their own land: and the ſtranger ſhall be joyned with them, and they ſhall cleave to the houſe of Jacob.

a God will pity and deliver his People; and therefore will deſtroy *Babylon*, which hinders it, and ſet up *Cyrus*, who ſhall promote it. *b* Will renew his choice of them; for he had refuſed and rejected them. *c* So they did in part at their coming from *Babylon*, being thereunto moved either by the favour which the Jews had in the *Perſian* Court, or by the conſideration of their wonderful Deliverance, and that exactly in the time deſigned by their holy Prophets. But what was then begun, was more fully accompliſhed at the coming of the *Meſſiah*.

†Heb. *that had taken them captives.*

2 And the people ſhall take them, and bring them, to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD, for ſervants and hand-maids and they ſhall take them captives, † whoſe captives they were, and they ſhall rule over their oppreſſors *d*.

d Which they might do literally, and ſometimes did, after their Return into their own land, either by their power with the *Perſian* Monarchs, as in the days of *Cyrus* and *Darius*, and eſpecially of *Ahaſhuerus*; or by their own prowеſs, as in the time of the *Maccabees*. But this was more evidently and eminently verified in a Spiritual Senſe, in the days of the Goſpel, when the Apoſtles and other Miniſters, who were of the Jewiſh Nation, conquered a great part of the Gentile-world to the Worſhip and Obedience of their *Meſſiah*.

3 And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear *e*, and from the hard bondage wherein thou waſt made to ſerve:

e For beſides their preſent hard Service, they were in perpetual fear of further Severities and Sufferings, at the pleaſure of their cruel Lords and Maſters.

*Hab:2: 6:
|| Or, *taunting ſpeech*
|| Or, *exactneſs of gold.*

4 That thou * ſhalt take up *f* this || proverb againſt the King of Babylon, and ſay, How hath the oppreſſour ceaſed *g*? the || golden city *h* ceaſed.

f Into thy Mouth as it is fully expreſſed *Pſal*. 50. 16. *g* This is ſpoken by way of Aſtoniſhment and triumph, who would have thought this poſſible? *h* As they uſed to call themſelves; which therefore he expreſſeth here in a word of their own Language.

*Pſa.125:3;

5 The LORD hath broken * the ſtaff of the Wicked and the ſcepter of the rulers *i*.

i This is an anſwer to the foregoing Queſtion. It is God's own Work, and not mans; and therefore it is not ſtrange that it is accompliſhed.

† Heb. *a ſtroke without removing.*

6 He who ſmote the people in wrath with † a continual ſtroke; he that ruled the nations in anger *k*, is perſecuted, *and* none hindreth *l*.

k With Rigor and not with Clemency, as many conquerers have done. *l* Neither the *Babylonians* themſelves, nor their Confederates, could withſtand the Power of the *Medes* and *Perſians*.

7 The whole earth *m* is at reſt *and* is quiet: they break forth into ſinging.

m The inhabitants and Subjects of that vaſt Empire, who groaned under their cruel bondage.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon *n*, *ſaying*, Since thou art laid down, no feller is come up againſt us.

n Which were felled down for the ſervice of her Pride and Luxury, but now are ſuffered to ſtand and flowriſh. It is a Figure uſual in Sacred and profane Writers, called *Proſopopœia*.

||Or, *the grave.*
† Heb. *leaders.*
|| Or, *great goats.*

9 || Hell *o* from beneath is moved for thee, to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the † ||chief ones *p* of the earth; it hath raiſed up from their thrones *q* all the kings of the nations.

o Or, *the grave*, as the ſame word is rendred *v*: 11. and in innumerable other places; to which he elegantly aſcribeth Senſe and Speech, as Poets and Oratours frequently do. *p* Heb. *the he-goats*, which lead and govern the Flock. *q* From their ſeveral Graves; which he ſeems to call their *thrones* by way of Irony or Deriſion, the onely thrones now left to them. Thrones both paved and covered with worms, as is noted *ver*: 11. inſtead of their former Thrones made of Ivory or Silver, and adorned with Gold and Precious Stones.

10 All they ſhal ſpeak and ſay unto thee, Art thou *r* become alſo weak as we? art thou become like unto us?

r Who waſt King of Kings, and far ſuperiour to us in Power and Authority, that didſt neither fear God nor reverence Man, that *didſt ſlay whom thou wouldeſt, and keep alive whom thou wouldeſt*, Dan. 5. 19.

†Heb.

11 Thy pomp is brought down to † the grave *ſ*, *and* the noiſe of thy Viols *t*: the worm is ſpread under thee *u*, and the worms cover thee.

ſ All thy Glory is loſt and buried with thee. *t* All thy muſical and melodious Inſtruments, which were much uſed in *Babylon*, *Dan*: 3. 5, 7, 10. and were doubtleſs uſed in *Belſhazzar*'s Solemn Feaſt, *Dan*: 5. 1. at which time the city was taken; to which Poſſibly the Prophet here alludes. *u* In ſtead of thoſe rich and ſtately Carpets upon which thou didſt frequently tread.

|Or, O day ſtar.

12 How art thou fallen from heaven *x* || O Lucifer *y*, ſon of the morning *z*? *how* art thou cut down to the ground, which didſt weaken the nations?

x From the height of thy Glory and Royal Majeſty. As Kings are ſometimes called *gods* in Scripture ſo their Palaces and Thrones may be fitly called their *heavens*. *y* Which properly is a bright and eminent Star, which uſhers in the Sun and the Morning; but is here metaphorically taken for the high and mighty King of *Babylon*: And it is a very uſual thing, both in Prophetical and in Profane Writers, to deſcribe the Princes and Potentates of the World under the Title of the Sun or ſtars of Heaven. Some underſtand this Place of the Devil; to whom indeed it may be myſtically applied: But as he is never called by this Name in Scripture, ſo it cannot be literally meant of him, but of the King of *Babylon*, as is undeniably evident from the whole Context, which certainly ſpeaks of one and the ſame Perſon, and deſcribes him as plainly as words can do it. *z* The Title of *ſon* is given in Scripture not only to a Perſon or Thing begotten or produced by another, but alſo in general to any thing which is any way related to another; in which ſenſe we read of *a ſon of Stripes*, *Deut*. 25. 2. *the ſon of a night*, *Jonah* 4. 10. *a ſon of Perdition*, *Joh*. 17. 12. and, which is more agreeable to the preſent Caſe, *the ſons of Arcturus*, Job 38. 32.

13 For thou haſt ſaid in thy heart, I will aſcend into heaven *a*, I will exalt my throne above the ſtars of God *b*: I will ſit alſo upon the mount of the congregation *c*, in the ſides of the North *d*.

a I will advance my ſelf above the State of a weak and mortal Man. Great Monarchs are eaſily induced, by their own vain Imaginations, and the Flattery of their courtiers, to entertain an Opinion of their own Divinity: ſo far, that many of them have received and required divine Worſhip to be paid to them. *b* Either, 1. above all other Kings and Potentates whom he hath ſet up; or 2. above the moſt eminent Perſons of Gods Church and People, who are frequently called *ſtars*, as *Dan*. 8. 10. *Rev*: 1. 16, 20. and 12. 1. which ſenſe the next words favour. *c* I will eſtabliſh my Royal Throne upon Mount *Sion*, where the Jews meet together to worſhip God. *d* This is added as a more exact Deſcription of the Place of the Temple, which ſtood upon mount *Moriah*, which was northward from the Hill of Zion ſtrictly ſo called, and was a part of the Hill of *Zion* largely ſo called. See on *Pſal*: 48. 2.

*Ch
Zep

14 I will aſcend above the heights of the clouds *e*; I will be like the moſt high *f*.

e To wit, into Heaven, as he ſaid *ver*. 13. *f* In the uncontrollableneſs of my Power, and the univerſal Extent of my Dominion over all the earth.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall narrowly look upon thee *g*, and conſider thee, ſaying, is this the man that made the earth *h* to tremble; that did ſhake kingdoms?

g As hardly believing their own Eyes, becauſe this Change ſeemed impoſſible to them. *h* All the Nations of the Earth.

|| Or, *did not let his priſoners looſe homeward.*

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof; *that* || opened not the houſe of his priſoners * ?

* Whereby he ſignifies both his irreſiſtible power, and his continued Cruelty. He neither was willing to give them any Liberty or eaſe, nor could any force him to do it.

18 All the kings of the nations, *even* all of them *i* lie in glory, every one in his own houſe *k*.

i Other Kings moſt commonly do, as the Word *all* is frequently uſed. *k* Are buried in their own Sepulchres, having ſtately Monuments erected to their Honour and Memory.

*Nah: 3,13,

19 But thou art caſt out of thy grave *l*, like an abominable branch *m*: and as the raiment *n* of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit *o*, as a carcaſe trodden under feet *p*.

l Or, *caſt from thy grave* or *burying-place*. Which very probably hapned to *Belſhazzar*, who was ſlain in the Night, *Daniel* 5. 30. When his People had neither opportunity nor heart to beſtow an honourable Interment upon him, and the Conquerours would not ſuffer them to do it. *m* Like an uſeleſs and rotten Twig of a Tree, which he that pruneth the Trees cutteth off, and caſteth away with abhorrency, and ſuffers to lie rotting more and more upon the Ground: Or, like a degenerate Plant of a noble Vine, which is abominable. *n* Which, being cut and mangled, and beſmeared with mire, and defiled with Blood, was caſt away with contempt, and abominated as an unclean thing, as it was in divers reſpects, in that Age and State of the Church. *o* Which Perſons being ſlain, they, together with their Garments, are caſt into ſome Pit. He ſaith, *to the Stones of the Pit*, either becauſe ſuch Bodies are commonly thrown into the next pits, and pits were frequently made by digging Stones out of their Quarries; or becauſe there uſually are a great number of Stones in the bottoms of Pits, either naturally, or being caſt in thither upon divers occaſions; and when dead Bodies are caſt in thither, men uſe to throw an heap of Stones upon them. *p* Neglected like ſuch a Carcaſs. Or, this might literally happen to *Belſhazzars* dead Body, through Military Fury and Contempt, or from other Cauſes.

20 Thou ſhalt not be joyned with them *q* in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people *r*: * the ſeed of evil doers *s* ſhal never be renowned *t*.

* Job 18. 19. Pſal: 21: 10. & 37. 28. & 109. 13.

q Not in place: for ſo the Kings of ſeveral Nations did not uſe to be joyned in the ſame Sepulchre; but in Condition, not be buried as they are. *r* Thou haſt exerciſed great Tyranny and Cruelty, not only to thine Enemies, but even to thine own Subjects. Which it is more than probable *Belſhazzar* did, and it is certain that his Parents and Predeceſſors had done, whoſe Sins contributed, together with his, to bring down Gods Judgment upon that Empire. *s* Such as *Belſhazzar* was, being deſcended from that *Nebuchadnezzar* who had made ſuch horrid Slaughters and Devaſtations in the World, meerly to gratifie his own unſatiable Luſts, and who had been ſo impious towards God and his Temple, and ſo bloody towards his Church and People. *t* Or, *ſhall not be renowned for ever.* Although I have long born with thee and thy Family, and ſuffered them to get a great Name in the World, yet I will now put a period to the Renown of thy Family and Empire.

21 Prepare ſlaughter for his children *u* * for the iniquity of their fathers *x*; that they do not riſe *y*, nor poſſeſs the land, nor fill the face of the world with cities *z*.

*Ex:20:5. Mat:23:35

u O ye *Medes* and *Perſians*, cut off all the Branches of the Royal Family of *Babylon*. *x* In the Guilt whereof the Children are juſtly involved, partly becauſe of that Community of Nature and Intereſt which is between Parents and Children, which makes them for the moſt part bear a ſhare with them, as in their Rewards and Advantages, ſo alſo in their Puniſhments and Miſeries; and partly, becauſe they juſtified their Sins by their Impenitency, and Imitation of their wicked Example. *y* *i. e.* Not recover their former Splendour and Power. *z* Erected by them, either as Inſtruments of Tyranny, to keep the Countrey round about them in Slavery, or as Monuments of their Power and Riches, as *Babylon* was, *Dan*: 4: 30.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name and remnant *a*, and ſon, and nephew, ſaith the LORD.

a The Remembrance of thoſe that are dead, and the Perſons of thoſe who yet ſurvive.

23 * I will alſo make it a poſſeſſion for the bittern *b*, and pools of water *c*: and I will ſweep it with the beſome of deſtruction, ſaith the LORD of hoſts.

*Ch:34:11 Zeph:2.14

b A great Water-Fowl, which thruſting its Bill into ſome broken Reed, or hollow thing, makes a great noiſe; which alſo delights in ſolitary places, as alſo in Wateriſh Grounds, ſuch as thoſe were about *Babylon*. Others render the Word *Hedge-hog*, or *Porcupine*: But this being not conſiderable in it ſelf, nor at all neceſſary for the clearing of the Text. I ſhal not trouble the *Engliſh* Reader with any Diſcourſe about it: And the Learned may conſult my *Latin Synopſis*. *c* The Ground about *Babylon* was of it ſelf very moiſt and wateriſh, becauſe of the great River *Euphrates* running by it, which was kept from overflowing the Country with Charge and Labour; which being neglected, as it muſt needs be when the City was deſtroyed and diſpeopled, it was eaſily turned into Pools of Water.

24 The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhal it come to paſs; and as I have purpoſed, ſo ſhal it ſtand *d*.

d I will not repent of this Threatning, as I did of that againſt *Nineveh*, *Jonah* 3. 4, 10. And this ſolemn Oath is added to confirm the Faith of Gods People, becauſe otherwiſe the Deſtruction of this vaſt and mighty Empire might ſeem incredible. But it is to be diligently obſerved, that this Verſe doth not only concern this preſent Prophecy of *Babylons* Deſtruction by the *Medes* and *Perſians*, but is alſo to be extended unto the foregoing Prophecy concerning the overthrow of *Sennacherib* and the *Aſſyrian* Hoſt, *ch.* 10. as appears by the next Verſe, where the ſum of that Prophecy is repeated. Nor is this any Digreſſion, but very pertinent to the main Deſign and Buſineſs of this Chapter; inaſmuch as the Overthrow of that great *Aſſyrian* Hoſt, and of the Deliverance of Gods People at that time, was a Pledge of the certain Accompliſhment of that future Deſtruction of the City and Empire of *Babylon*, and of their Deliverance out of that Captivity.

25 * That I will break the Aſſyrian *e* in my land *f*, and upon my mountains *g* tread him under feet: then ſhal his yoke depart from off them, and his burden depart from off their ſhoulders *h*.

*Nah:1.12. 12,13.

e *Sennacherib*, and his *Aſſyrian* Army. *f* In *Judæa*, which is my Land in a peculiar manner, being choſen by me, and conſecrated to my Uſe and Service, and inhabited by my People. *g* In my Mountainous Country, for ſuch *Judea* was, *Deut*: 8: 9. *Pſal.* 133. 10. *Ezek*: 6: 2, 3. and 39. 2, 4, 17. eſpecially about *Jeruſalem*, *Pſal*: 125: 2. upon ſome of which probably his Army was lodged. *h* Which Words are repeated from *Iſa.* 10. 27. where they are explained.

26 This *is* the purpoſe *that is* purpoſed, upon the whole earth *i*. and this *is* the hand *k* *that is* ſtretched out upon all the nations.

i Upon this vaſt Empire, now in the hands of the *Aſſyrians*, and ſhortly to come into the hands of the *Babylonians*. *The whole earth* is put Synecdochically for a great part of it. *k* The Providence of God executing his purpoſe.

27 For the LORD of hoſts hath * purpoſed, and who ſhal diſanul *it?* and his hand is ſtretched out, and who ſhal turn it back?

* 2 Chr. 20:6. Job 9: 12 & 23:13. Pſ. 33:11. Prov: 19. 21 & 21. 30. Ch: 43. 13. Dan: 4: 31, 32, 35.

28 In the year that * king Ahaz died, was this burden *l*.

* 2 Kings 16:20.

l This following burdenſome Prophecy concerning the *Philiſtines*, who, in *Ahaz* his time, made an Inroad into *Judah*, and took divers of their Cities and Villages, 2 *Chron.* 28. 18.

29 Rejoyce not thou whole Paleſtina, becauſe the rod of *m* him that ſmote thee is broken: for out of the ſerpents root ſhal come forth a || cockatrice, and his fruit ſhal be a fiery flying ſerpent *n*.

|| Or, *adder.*

m Moſt underſtand this of *Uzziah*, who did then much miſchief 2 *Chron* 26. 6. But he was dead Thirty two years before this time, and therefore their Joy for his Death was long ſince paſt. Others underſtand it of *Ahaz*: But he was ſo far from ſmiting them, that he was ſmitten by them, as was noted on *v.* 27. It ſeems better to underſtand it more generally, of the Royal Race, or foregoing Kings of *Judah*, who had been a terrible Scourge to them, whoſe Rod might be ſaid to be broken, becauſe that Scepter was come into the hands of ſlothful and degenerate Princes, ſuch as *Ahaz* was, who had been lately broken by the *Philiſtines*, and who probably was alive when this Prophecy was delivered, becauſe he here ſpeaks of *Hezekiah* not as a preſent but as a future king. It is ſaid indeed, that *this burden was in the year that Ahaz* died. But ſo it might be, though it was before his Death. *n* From the Root and Race of *David* ſhall come *Hezekiah*, who, like a Serpent ſhal ſting thee to death, as he did, 2 *Kings* 18. 8.

30 And the firſt born of the poor *o* ſhal feed *p*, and the needy ſhal lie down in ſafety: and I will kill thy root *q* with famine, and he ſhal ſlay thy remnant.

o The People of the Jews, who are brought to extreme poverty by the Cruelty, and the Malice of other Enemies. The Firſt-born were the chief of all the Children. Hence the Title of *firſt-born* is given to Perſons or Things which are moſt eminent in their kinds, as to the People of *Iſrael*, *Exod*: 4: 22. to *David*, *Pſal*: 89. 27. to a grievous Death, *Job* 18. 13. and here to perſons eminently poor. *p* Shal have plenty of Proviſions, in ſpight of all thine Attempts againſt them. *q* I will utterly deſtroy thee both Root and Branch, ſo that there ſhal not be a Remnant of thy People reſerved, as it follows. It is a Metaphor from a Tree, which for want of Nouriſhment is dried up by the Roots.

31 Howl, O gate *r*, cry, O city *s*, thou whole Paleſtina *art* diſſolved *t*: for there ſhal come from the north *u* a ſmoke *x*, and || none *ſhal* be alone in his || appointed times *y*.

|| Or, *he ſhal not be alone.* Or, *aſſemblies.*

r *The gate* is put either, 1. Metaphorically, for the People paſſing through the Gates, or for the Magiſtrates and others who uſed to meet in the Gate for Judgment, or upon other Occaſions, or, 2. Synecdochically, for the City, as *gates* are commonly put, as *Jer*: 22. 19. and as it is explained in the next Words. *s* *City* is here put collectively for their Cities, of which ſee 1 *Sam.* 6. 17. *t* Heb. *melted.* Which may be underſtood either, 1. of the fainting of their Spirits and Courage, as *Exod.* 15. 15. *Joſh.* 2. 9, 24, *&c.* or, 2. of the Diſſolution of their State. *u* Either, 1. from *Judea*; which lay Northward from ſome part of the *Philiſtines* Land. But in truth *Judea* lay more Eaſt than North from *Paleſtine*, and therefore the *Philiſtines* are ſaid to be on *the weſt*, *Iſa*: 11: 14. and never, ſo far as I remember, on the North: Or, 2. from *Chaldea*, as may be gathered, 1. from the Scripture uſe of this Phraſe, which generally deſigns that Countrey, as *Jer.* 1. 14, 15. and 6. 1, 22, *&c.* 2. from *Jer.* 47. where Deſtruction is threatned to the *Philiſtines from the North*, *v*: 2. which all underſtand of the *Chaldeans* under *Nebuchadnezzar*. And whereas it is ſpeciouſly objected, That this ſuits not with the next Verſe, which ſpeaks of *Zions* ſafety at the time of this Deſtruction of the *Philiſtines*, whereas *Zion* and the Land and People of *Judah* were deſtroyed together with the *Philiſtines* by *Nebuchadnezzar*; I humbly conceive it may be anſwered, That that Verſe is added to expreſs the far differing Condition of Gods People, and of the *Philiſtines* in the Events of that *Babylonian* War; and that whereas the *Philiſtines* ſhould be irrecoverably and eternally deſtroyed thereby, and no remnant of them ſhould be left, as was ſaid *v.* 30. Gods People, though they ſhould be ſorely ſcourged, and carried into Captivity, yet they ſhould be ſtrangely preſerved, and after ſome years delivered, and reſtored to their own Land & Temple; whereby it would appear, that *Zion* ſtood upon a ſure Foundation, and, albeit it was grievouſly ſhaken, yet it could not be utterly and finally overthrown. *x* A grievous Judgment & Calamity, which is oft ſignified by *ſmoak*, as *Gen*: 15. 17. *Deu.* 29. 20. *Joel.* 2. 30. either becauſe ſmoke is generally accompanied with Fire, or becauſe it cauſeth a great Darkneſs in the Air; for Afflictions are frequently deſcribed under the names of *fire* and *darkneſs*. *y* When Gods appointed time ſhall come for the execution of this Judgment, not one perſon of all that numerous Army, which is ſignified by the *ſmoke* laſt mentioned, ſhal retire and deſert his Colours, or lag behind the reſt; But they ſhall march with great unanimity and alacrity, and none of them ſhal withdraw his hand till the Work be finiſhed, till the *Philiſtines* be utterly deſtroyed.

32 What ſhall *one* then anſwer the meſſengers of the nation *z*? That * the LORD hath founded Zion, and * the poor of his people ſhall || truſt in it *a*.

*Pſal: 87. 1, 5. and 102:16. *Zeph: 3: 12. Zech: 11. 11. || Or, *betake themſelves unto it.*

z What ſhal a Jew ſay to the people of other Nations, who ſhal either be ſent or come to enquire concerning the State of *Zion* in that day, when not only the *Philiſtines*, but even the *Jews* themſelves, ſhall fall by the hands of one and the ſame Enemy? *Nation* is put collectively for *Nations*, as *gate* and *city* for *gates* and *cities* in the foregoing Verſe. *a* They ſhal give them this anſwer, That although *Zion* at preſent be in a very diſtreſſed and deplorable condition, and ſeems to be forſaken by her God, yet ſhe ſtands upon a firm Foundation, and God who firſt founded her, will again reſtore and eſtabliſh her, and his poor deſpiſed People ſhal reſort to her, as to a ſtrong and ſure Refuge.

CHAP. XV.

The Deſtruction of Moab, 1——9.

* Ezek: 25: 8. Amos 2: 1.
|| Or, *cut off.*

*THe burden of Moab *a*: Becauſe in the night *b* Ar *c* of Moab is laid waſte, *and* || brought to ſilence *d*; becauſe in the night Kir *e* of Moab is laid waſte, and brought to ſilence:

a A Prophecy of the Deſtruction of the *Moabites*, the inveterate and implacable Enemies of the *Jews*, begun by the *Aſſyrian*, and finiſhed by the *Babylonian* Emperours. *b* Or, *in a night*, ſuddenly and unexpectedly; for Men ſleep ſecurely in the Night, and therefore the Evils which then overtake them, are moſt terrible to them. *c* The Chief City of *Moab*, *Numb*: 21. 28. *Deut*. 2. 9. *d* Or rather *is cut off*, as the word oft ſignifies, as *Jer*. 47. 5. *Hoſ*. 10: 9, 15. and elſewhere. *e* Another eminent City of *Moab*, called more largely and fully *Kir-heres*, and *Kir-hareſheth*, *Iſa*. 16: 7, 11. *Jer*. 48. 31, 36.

* Jer: 47. 5. & 48. 37, 38. Ezek: 7: 18.

2 He is gone up to Bajith *f*, and to Dibon *g*, the high places, to weep *h*: Moab ſhal howl over Nebo, and over Medeba *i*, on all their heads *ſhal be* baldneſs, *and* every beard cut off *k*.

f Which ſignifies *an houſe*. It is ſuppoſed to be the Name of a Place ſo called from ſome eminent Houſe or Temple of their Idols which was in it. It is called more fully *Beth-baal-meon*, that is, *The Houſe of Baal's habitation*, *Joſ*. 13. 17. *g* Another City of *Moab*, as is manifeſt from *Jer*. 48: 18, 22. where alſo was their other eminent High-places. To theſe two places they uſed to reſort in caſe of great Difficulties and Troubles. *h* To offer their Supplications with Tears to their Idols for help. *i* Two conſiderable Cities, anciently belonging to the *Moabites*, from whom they were taken by the *Amorites*, and from them by the *Iſraelites*, and poſſeſſed by the *Reubenites*; *Numb*. 21: 30. and 32: 2, 38. but were, as it ſeems, recovered by the *Moabites*, in whoſe hands they now were, as is evident, for *Nebo*, *Jer*. 48: 1, 22. and for *Medeba*, from this Text. *k* The Hair of their Heads and Beards (which was their Ornament) was ſhaved, as was uſual in great Mournings, as hath been oft obſerved upon divers preceding Texts. See on *Levit*: 19. 27, 28. and 21. 5.

† Heb: *aſcending into weeping or coming down with weeping.*

3 In their ſtreets they ſhal gird themſelves with ſackcloth *l*: on the tops of their houſes *m*, and in their ſtreets *n*, every one ſhal howl † weeping abundantly.

l This was another practice of Mourners. *m* Which were made flat, *Deut*: 22: 8. to which Men uſed to go up, either to walk, or to cry to God in Heaven or to Men for Help. *n* Publickly, without ſhame; whereas in ordinary Sorrows men are wont to ſeek ſecret Places for their Mourning.

4 And Heſhbon ſhal cry, and Elealeh *o*: their voice ſhal be heard *even* unto Jahaz *p*: therefore the armed ſouldiers *q* of Moab ſhal cry out, his life ſhal be grievous unto him *r*.

o Two other *Moabitiſh* Cities; of which ſee *Numb*: 21; 25, 26. and 32. 3, 37. *p* Another City in the utmoſt borders of *Moab*, *Numb*: 21: 23. called alſo *Jahazah*, *Joſ*: 21. 36. *q* Who ſhould be and uſe to be the moſt couragious. *r* The *Moabites* ſhal generally long for death, to free themſelves from thoſe dreadful Calamities which they perceive unavoidably coming upon them.

|| Or, *to the borders thereof, even to Zoar, as an heifer.*
† Jer: 48. 5, 34.
† Heb. *breaking.*

5 My heart ſhal cry out for Moab *s*, || his fugitives *t ſhal flee* unto Zoar *u*, an * heifer of three years old *x*: for by the mounting up of Luhith with weeping ſhal they go it up: for in the way of Horonaim, they ſhal raiſe up a cry *y* of † deſtruction *z*.

s Their Deſtruction approaching is ſo dreadful, that although they are a moſt vile Nation, and by their implacable Enmity againſt God and his People do abundantly deſerve it, yet the reſpect which I have to Humane Nature fills me with Horrour at the very thoughts of it. Compare *Iſa*. 86. 11. *t* Or, *his bars*, as others render it, and as this Word is frequently taken, as *Exod*: 26. 26, 27. *Pſal*: 107. 16, *&c.* whereby we may underſtand their valiant Men or their Princes and Rulers, who as they are called *the ſhields of the earth*, *Pſal*: 47: 9. becauſe, like Shields, they do, or ſhould defend their People; ſo for the ſame reaſon they may be called *Bars*, becauſe Bars are the ſtrength of the Gates of Cities or Caſtles, and therefore are mentioned as ſuch, *Pſal*. 147: 13. *Prov*. 18. 19. *Jer*. 51. 30. *u* Or, ſhal cry *unto Zoar*; either ſhal cry as they go along the way, even till they come to *Zoar*; or ſhal cry, ſo as they may be heard to *Zoar*: which may eaſily be underſtood out of the foregoing Verſe. *Zoar* was a Town bordering upon *Moab*, of which ſee *Gen*: 19. 20, 21, 22. and *Deut*. 34. 3. *x* Which ſome underſtand of the City of *Zoar*, ſo called for her Strength and Wantonneſs. But ſuch a Deſcription of *Zoar* ſeems very improper and impertinent in this place. The words therefore are to be tranſlated here, as they are by our Tranſlators, *Jer*. 48. 34. as *an heifer of three years old*; and ſo thy belong to their Cry, and ſignifie that it is ſtrong and loud, like that of ſuch an Heifer. *y* He ſignifies, that the Cry ſhould be univerſal, in all places where they come, and reaching from one ſide of the Country to another. Of *Luhith*, ſee *Jer*. 48. 4, 5. *z* Such a Cry as Men ſend forth when they are juſt falling into the Pit of Deſtruction.

† Heb. *deſolations.*

6 For the waters *a* of Nimrim ſhal be † deſolate; for the hay is withered away, the graſs faileth, there is no green thing *b*.

a Either, 1. properly, they ſhal be dried up; or, 2. figuratively, the Wateriſh Grounds, as *waters* ſeem to be taken, *Eccleſ*. 11: 1. *Iſa*. 32. 20. Theſe being very fruitful, are commonly moſt inhabited and cultivated; but now they alſo, and much more the dry and barren Grounds, ſhal be deſolate, and without Inhabitant. *b* By the juſt and ſpecial Judgment of God, Thus God and Man conſpire together to deſtroy them.

|| Or, *valley of the Arabians.*

7 Therefore the abundance they have gotten, and that which they have laid up, ſhal they *c* carry to the || brook of the willows *d*.

c To wit, their Enemies: which is plainly implied. *d* Unto ſome Brook or River having great numbers of Willows growing by it, by which they might convey them to ſome eminent and ſtrong City built upon the ſame River. Poſſibly he means ſome ſuch River which ran into *Euphrates*, and ſo gave them opportunity of carrying their Spoils by Water into *Babylon*. Though the Words may be rendred, *into the valley of the Arabians*; whither the Spoils might be firſt carried, in order to their Tranſportation into *Aſſyria* or *Chaldea*: for part of *Arabia* lay between *Moab* and thoſe Countries. But the former Tranſlation ſeems better, becauſe theſe very Words are ſo rendred, *Levit*. 23: 40.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

e Their Cry fills all the parts of the Country.

† Heb: *additions.*

9 For the waters of Dimon *f* ſhal be full of blood: for I will bring † more *g* upon Dimon, lions upon him that eſcapeth of Moab *h*, and upon the remnant of the land.

f This ſeems to be the ſame place with *Dibon* mentioned *v*. 2. here called *Dimon* for the great bloodſhed in it, as it here follows: ſuch changes of a Letter being not unuſual in proper Names, as in *Merodach* for *Berodach*, *Iſa*. 39. 1. *g* Either, 1. more than upon other parts of the Country, that being one of their High-places, *v*. 2. or rather, 2. more than hath been already mentioned. *h* God ſhal ſend Lions to find out thoſe that eſcape the Fury of Men.

CHAP. XVI.

The Moabites exhorted to entertain kindly the baniſhed Jews: 1——5. *They are threatned for their pride and arrogance,* 6——8. *the Prophet bewaileth them,* 9——11. *their judgment,* 12——14.

|| Or, *of the ruler.*
|| Or, *Petra.*
† Heb. *a rock.*

SEnd ye the lamb || to the ruler of the land *a*, from || † Sela *b* to the wilderneſs *c*, unto the mount of the daughter of Zion *d*:

a The Prophet continues his Prophecy againſt *Moab*, in this Chapter, and here turneth his Speech to them, and gives them Counſel what to do, to prevent, if poſſible, the threatned Deſolation. In theſe firſt Words he adviſeth them to the Practice either, 1. of Juſtice: Pay that Tribute of Lambs and Goats which you obliged your ſelves to pay unto *David*, and to his Poſterity, 2 *Sam*: 8: 2. and pay it not unto *Iſrael*, as you have done, 2 *Kings* 3: 4. but unto the King of *Judah*, who is the rightful Heir of *David*, and King of the Land: Or, 2: of Piety: *Send a Lamb*, for a Sacrifice unto God, who is *the Ruler of the Land*; to wit, of your Land no leſs than of ours or *of the earth*, as the Word is commonly rendred, who is *the God of the whole earth*, and he is called *Iſa*: 54: 5. *the God of all the kingdoms of the earth*, *Iſa*: 37: 16. Make your Peace with God, by Sacrifice, for all your Injuries done to him, and to his People. Theſe Words may be underſtood Ironically, and the Deſign of them may be to repreſent their miſerable and deſperate Condition; as if he had ſaid, You have tried all other ways, and ſought to your Idols, *ch*: 15: 2. and all in vain; now ſeek to the God of *Iſrael*, who alone can help you. But alas! he is highly incenſed againſt you, and coming to deſtroy you. But this ſeems rather to be a ſerious Advice, by comparing theſe Words with v: 3, 4. *b* An eminent City of *Moab*, ſeated upon a Rock, which is here named, either becauſe the King and his Court at this time reſided there, or for ſome other Reaſon then evident, though now unknown. *c* To the Wilderneſs of *Moab*, of which we read *Numb*. 21. 11. *Deut*: 2: 8. and ſo onward to *Zion*, as it follows. Or, this may be added as a Deſcription of the place called *Sela*. Hence ſome render the Words, *Sela of the wilderneſs*; and others, *Sela* which lieth or looketh *towards the wilderneſs*. And this Limitation might be the more neceſſary, to diſtinguiſh this from other Places of *Moab* called by the ſame name, which, ſignifying *a rock*, might be common to ſeveral places in that Rocky Country. *d* Unto the Temple upon Mount *Zion*.

|| Or, *a neſt forſaken.*

2 For *e* it ſhal be *that* as a wandring bird || caſt out of the neſt *f*, ſo the daughters of Moab ſhal be at the fords of Arnon *g*.

e Or, *otherwiſe*, as this Particle is ſometimes uſed; if you do not follow my advice. *f* Which knows not whither to go, nor what to do. *g* Which was the Border of the Land of Moab, where they were, either being carried that way into Captivity, or rather with deſign to flee out of their own Land, although they knew not whither, as the foregoing Metaphor ſheweth.

† Heb: *bring.*

3 † Take counſel *h*, execute judgment *i*, make thy ſhadow as the night *k* in the midſt of noonday, hide the out-caſts *l*, bewray not him that wandreth *m*.

h Conſider ſeriouſly among your ſelves what courſe to take to prevent your utter Ruine. *i* Do thoſe things which are juſt and right, as to all men, ſo particularly to my People, to whom you have been moſt unrighteous and unmerciful. [k] Or, *as* the ſhadow *of the night*, large and dark, as the Shadow of the Earth is in the Night-ſeaſon, The meaning is, Conceal and protect my People in the time of their Diſtreſs and Danger, as this Metaphor is explained in the reſt of this, and in the following Verſe. [l] *Mine out-caſts*, as it follows v. 4. thoſe of my People which are driven out of their Land. [m] Unto their Enemies, as thou haſt treacherouſly done in former times.

† Heb: *wringer*. † Heb. *the treaders down.*

4 Let mine out-caſts [n] dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the † executioner is at an end [o], the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

[n] Whom though I have forſaken, and ſorely chaſtened, yet I do, and ſtill will, own for my People; and I do obſerve, and will requite, both the Kindneſſes and the Injuries done to them. [o] Shal ſhortly be deſtroyed, and my people ſhal e're long be reſtored, and then thou wilt not loſe the Fruit of thy Kindneſs. The preſent Tenſe is put for the Future, as it is uſually in Prophecies.

* Dan 7. 14, 27. Mic:4.7. Luk 1.33. || Or, *prepared.*

5 And in mercy [p] * ſhal the throne [q] be || eſtabliſhed, and he [r] ſhal ſit upon it in truth [s], in the tabernacle [t] of David, judging and ſeeking judgment [u], and haſting righteouſneſs [x].

[p] By my mercy. Though they have ſinned, and I am now puniſhing their Sins, yet I will deliver them for my own Mercies ſake. [q] The Kingdom of *Judah*. Therefore for thine own ſake ſhew them Kindneſs in this day of their diſtreſs; for they will be capable of requiting thee. [r] Their King, which is eaſily and neceſſarily underſtood. [s] Which may reſpect either 1. the Manner of his Government, exerciſing Truth and Juſtice: But that is more plainly and fully expreſſed in the laſt part of the Verſe. Or, 2. the Continuance of it, *in truth, i. e.* firmly and conſtantly; for *truth* is oft put for the ſtability and certainty of a thing, as 2 *Chron:* 32. 1. *Prov:* 11. 18. *Iſa:* 61. 8. And this makes the Argument more conſiderable to the preſent purpoſe. The Kingdom ſhal not only be reſtored, but firmly ſettled: Therefore it is your Intereſt, O *Moabites* to be kind to my People. [t] In the Houſe, or Palace, which is called *a tent*, or *tabernacle*, either becauſe Houſes are frequently ſo called in Scripture, as 2 *Sam:* 20. 1. 1 *Kings* 8: 66. and 12: 16. or with reſpect unto the unſettledneſs of *Davids* Houſe, which now indeed was more like a Tabernacle than a ſtrong Palace; and yet notwithſtanding its preſent Imbecillity ſhould be firmly eſtabliſhed. [u] Searching out the Truth of Cauſes and Things with care and diligence, which is the Duty of a Judge. [x] Neither denying, nor yet delaying Juſtice. And theſe good Qualifications ſeem to be here mentioned, partly to teach the Rulers of *Moab* their Duty towards their own People, and the *Iſraelites* which were among them; and partly as a Reaſon and Evidence of that Stability which he had promiſed to the Houſe of *David*.

* Jer:48.29 Zeph.2.10

6 We have heard of the * pride of Moab [y], (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: but his lies *ſhal* not *be* ſo [z].

[y] The Prophet, having ſpoken to the *Moabites*, and acquainted them with their Duty and Intereſt, now he turneth his Speech to God's People, whom he armeth and comforteth againſt their approaching Miſery. The ſcope and ſenſe of the Prophet in this Verſe is this, I do not expect that my Counſels will have any good effect upon *Moab*, they will ſtill carry themſelves inſolently and outragiouſly towards you and they promiſe themſelves that they ſhal now effect what they have long deſired, even ſatisfie their Malice in your total and final Deſtruction; but they ſhal be diſappointed of their Hopes. It is well known to me, and you, and all their Neighbours, that they are a haughty and furious People, and therefore they will ſcorn my Advice, and doubt not to ſtand upon their own Legs. [z] His vain Imaginations, and falſe and crafty Counſels ſhal not take effect. But the Words are and may be otherwiſe rendred. But *his ſtrength* (as this Word is rendred *Job* 8. 13. Heb. *bars*, which are the ſtrength of Gates or Doors) is *not ſo*, not equal to his Pride or Fury. Or thus exactly according to the Words and Order of the *Hebrew* Text, *not ſo lies*. A conciſe Speech, ſuch as are very common in this and other Prophets. And theſe Words may poſſibly be brought in as the Words of the *Moabites*, making this ſhort Reply to the Prophets Counſels and Threatnings, directed to them in the foregoing Verſes of this Chapter: It is not or ſhal not be ſo as thou ſayſt; thy Words are but Lies, we fear not thy Threats againſt us. But this I propoſe with ſubmiſſion.

* Jer:48. 20. || Or, *mutter.*

7 Therefore ſhal Moab * howl for Moab [a], every one ſhal howl: for the foundations of Kirhareſeth [b] ſhal ye || mourn [c], ſurely *they are* ſtricken [d].

[a] For it ſelf; the Noun put for the Pronoun, as is uſual in the *Hebrew* Text. Or, *to Moab*. One *Moabite* ſhal howl or lament to or for another. [b] An ancient and eminent City of *Moab*, called *Kir*, *chap.* 13: 1. and *Kir-hareſh*, *v.* 11. which ſignifies, *The city of the ſun*; probably becauſe there was the Temple of the Sun: which City was preſerved when their other Cities were ruined, 2 *Kings* 3: 25. and therefore the Deſtruction of it was more lamented. [c] Or, *ye ſhal meditate* or *talk*, as this Word commonly ſignifies. Your Thoughts and Diſcourſes will run much upon the Ruine of ſuch a City. [d] Or, *broken*, overthrown or deſtroyed.

8 For the fields of Heſhbon languiſh [e], *and* the vine of Sibmah, the lords of the heathen [f] have broken down the principal plants [g] thereof, they are come *even* unto Jazer [h], they wandred *through* the wilderneſs [i], her branches [k] are || ſtretched out [l], they are gone over the ſea [m].

|| Or, *plucked up.*

[e] Either for want of Rain, as *chap.* 15: 6. or becauſe there are no men left to till and manure them. [f] The *Aſſyrians* or *Chaldeans*, the great Rulers of the Eaſtern Nations. [g] The choiceſt Vines. Under which one Particular he ſeems to underſtand not only all other Fruits and Goods, but even their Perſons and choiceſt People. [h] Either, 1. the Lords of the Heathen are come as far as *Jazer*, which is the utmoſt Border of *Moab*; or 2. the People of *Moab* are going into Captivity, and part of them are already gone as far as *Jazer*. Some underſtand this and the following Clauſes of the Vines, which are here commended, to aggravate the Loſs and Ruine of them, and render the Words, which *reached even unto* Jazer, which Vineyards were planted for many miles together, even as far as *Jazer*. [i] Others of the *Moabites* fled away for their Lives, & wandred hither and thither in the Wilderneſs of *Moab*; of which ſee *Numb:* 21: 11. *Deut:* 2: 8. [k] *i. e.* Her People, called *plants* before. [l] Or, *are ſpread abroad*, as this word ſignifies *Numb:* 11: 32. *Judges* 15: 9. 1 *Sam* 30. 16. are driven from their own Homes, and diſperſed into ſeveral Countries. [m] Over the *Dead Sea*, which was the Border of *Moab*, They were forced to flee out of their own Country to ſave their Lives.

9 Therefore I will bewail with the weeping of Jazer, the vine of Sibmah [n]: I will water thee with my tears, O Heſhbon, and Elealeh: for || the ſhouting for thy ſummer fruits, and for thy harveſt is fallen [o].

|| Or, *the alarm is fallen upon*, &c.

[n] So the ſenſe is, I will bewail *Sibmah* as I did bewail *Jazer*, which they ſay, was deſtroyed before *Sibmah*; Or, *the weeping of Jazer* might be a Proverbial Expreſſion; for it is uſed alſo *Jer.* 48: 32: like that of *the mourning of Hadadrimmon*, *Zech:* 12: 11. though the Reaſon of it be now unknown, as it is in many other Proverbs. The Words are by others rendred, and that more agreeable to the *Hebrew* Text, *I will bewail with weeping* (which is an uſual *Hebraiſm* for I will bitterly bewail) *Jazer*, and (which Particle is oft underſtood) *the vine of Sibmah*. But our Tranſlation ſeems to be juſtified by the parallel place, *Jer.* 48. 32. where it is, *O vine of Sibmah, I will weep for thee with the weeping of Jazer*. [o] Thoſe joyful Shouts and Acclamations which were cuſtomary in the time of Harveſt and Vintage, *Iſa:* 9: 3. *Jer* 25: 30. ſhal ceaſe, becauſe thy Land ſhal be waſted, and thy People deſtroyed. Or, as it is in the Margin, *the ſhout or alarm is fallen upon thy ſummer-fruits and thy Harveſt*, inſtead of the joyful ſhout which was then uſed, to which he here alludes. Which ſeems to be the truer Tranſlation, not only becauſe this *Hebrew* Word is elſewhere uſed concerning *the ſhout* of an Enemy falling upon a People, as *Jer:* 25: 30. and 51. 14. but eſpecially by conſidering the parallel Place, *Jer.* 48: 32. where, for *the ſhout is fallen*, it is, *the ſpoiler is fallen upon*, &c. If it be objected, That the next Verſe ſpeaks of the ceaſing of their joyful Shouts, and that this *Hebrew* Word is there uſed for *vintage-ſhouting*, Which at firſt made me incline to the former Interpretation; that ſeems to be fully anſwered from *Jer:* 48: 33. which ſpeaks likewiſe of the ceaſing of their Joy and joyful Shouts, but withal adds, in the cloſe of the Verſe, what may end this Controverſie, *their ſhouting ſhal be no* ſhouting; they ſhal indeed have a Shouting, but not ſuch an one as they uſed to have, a joyful Shouting of their own People, but an inſulting Shout of their Enemies.

10 And * gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhal be no ſinging, neither ſhal there be ſhouting: the treaders [p] ſhal tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

* Jer:48. 33.

[p] In thoſe times they uſed to ſqueeze out the Juyce of their Grapes by treading them with their Feet, in Veſſels appointed for that uſe, *Judges* 9: 27. *Neh:* 13: 15.

11 Wherefore my bowels ſhal ſound [q] like an harp for Moab, and mine inward parts for Kirhareſh.

[q] Through compaſſion to them: of which ſee on *Iſa:* 15: 5. In exceſſive Griefs the Bowels are ſometimes rolled and tumbled together, ſo as to make an audible noiſe. Hereby he ſignifies the greatneſs of their approaching Calamitie, which being ſo grievous to him, muſt needs be intolerable to them.

12 And it ſhal come to paſs, when it is ſeen that Moab is weary * on the high place [r], that he ſhal come to his Sanctuary [ſ] to pray, but he ſhal not prevail [t].

* Ch 15.2

[r] When it ſhal appear to them and others, that all their other Devotions are vain and ineffectual. [ſ] To the Temple of his great god *Chemoſh*, *Numb:* 21: 29. 1 *Kings* 11. 7. *Jer.* 48. 46. from whom he ſhal ſeek and expect Succour. [t] His god can neither hear nor help him.

13 This *is* the word that the LORD hath ſpoken concerning Moab † ſince that time [u].

† Heb *from then*, that is, *heretofore.*

[u] Since the beginning of God's Revelation to me concerning *Moab*, and hitherto. Which Expoſition ſeems to be confirmed by the following Words, *But now.*

14 But now the LORD hath ſpoken *x*, ſaying, Within three years *y*, * as the years of an hireling *z*, and the glory of Moab *a* ſhal be contemned *b*, with all that great multitude *c*; and the remnant *ſhal be* very ſmall *and* || feeble *d*.

*Ch:21:16

|| Or, *not many*.

x Hath made this further diſcovery of his Mind to me. *y* To be computed either, 1. from the time of *Jeruſalems* Deſtruction by *Nebuchadnezzar*, who did, as is confeſſed by all, invade the *Moabites* at or about that time, and execute the Judgment firſt foretold by this Prophet, and afterwards by *Jeremy, ch.* 48. or rather, 2. from the time of the Delivery of this Prophecy. Which being uncertain, leaves us the greater Latitude for the determination of the preciſe time when this was fulfilled. But this is certain, from *Iſa.*1.1. that this Prophecy muſt be delivered, at fartheſt, before the end of *Hezekiahs* Reign. And then there ariſeth this great Difficulty How this can conſiſt with the Prophecy of *Jeremiah*, who above or about an hundred years after this time ſpeaketh of *Moab* as a People that had *been at eaſe from their youth,* and *had not gone into captivity*, *Jer.* 48. 11. and propheſieth againſt them in the very ſame words which *Iſaiah* uſeth in this Prophecy? The Anſwer is, That they do not ſpeak of the ſame time, nor of the ſame Calamity; but *Iſaiah* of a former Tribulation, and *Jeremiah* of their latter Devaſtation. It is true, *Jeremiah* uſeth the ſame words which *Iſaiah* doth, and ſo do the later Prophets ſometimes uſe the words of the former, to other purpoſes than they were firſt delivered, as we ſhal ſee hereafter and as is moſt evident from the *Revelation of St. John*, in which the ſame words are uſed concerning Myſtical *Babylon*, which were uſed by the foregoing Prophets concerning the firſt and literal *Babylon*. And although the foregoing Prophecy of *Iſaiah* ſeems to ſpeak of the ſame Deſtruction threatned by *Jeremiah*, and inflicted by *Nebuchadnezzar*; yet this Prophecy contained in this Verſe, and uſhered in with another Preface, ſeems to be of a differing nature, and to ſpeak of a more ſpeedy and leſs grievous Affliction that ſhould befall them which ſhould be as a Pledge to aſſure them of the certain Accompliſhment of the other Prophecy, and of their utter Deſtruction. And therefore it is obſervable, that the Prophet doth not here ſay, *Within three years* all that I have foretold and threatned ſhal be fulfilled; but only, *the glory of Moab ſhal be contemned*, &c. which is quite another thing; and as the Terms here uſed are much milder, ſo the Judgment here denounced ſeems much leſs, than in the foregoing Prophecy. And therefore this Verſe may very well be underſtood of ſome great Blow given to the *Moabites*, either by *Sennacherib*, or by his Son *Eſarhaddon*, from which notwithſtanding they in a little time recovered themſelves, and flouriſhed again, and continued ſo to do, till *Nebuchadnezzar* compleated their Deſtruction. And this may well enough conſiſt with what is ſaid of *Moabs being at eaſe from his youth*, *Jer.* 48 11. which is not to be underſtood ſimply as if they had been wholly free from War and other Calamities; for the contrary is evident both from Scripture, as 2 *Sam.* 8. 2. 2 *Kings* 3. 24, 25. and from other Hiſtories: but comparatively, that they had not been brought to Deſolation, nor carried away into Captivity, as it is explained in the following Words, and as *Iſrael* had been at that time, and *Judah* was threatned to be. *z* *i. e.* Within three years preciſely accounted; for Hirelings are very punctual in obſerving the time for which they are hired; and their Thoughts and Deſires run much upon it, becauſe then they are to receive their Wages: of which ſee *Job* 7. 1, 2. and 14. 6. And this Expoſition is confirmed by comparing this Place with *Iſa* 21.16. where the ſame Phraſe is uſed in one year. So groundleſs is that Opinion which the Jewiſh Writers gather from this Place, compared with *Deut.* 15. 18. That three years was the uſual and appointed time for the generality of hired Servants. *a* Their Strength and Wealth, and other things in which they glory. *b* Shal be made contemptible to thoſe who formerly admired them, *c* With the great numbers of their People of which they boaſted. *d* Comparatively to what they were before. Which might be very true, and yet afterwards, in an hundred years ſpace, they might be ſufficiently recruited.

CHAP. XVII.

Damaſcus, Samaria, Iſrael and their Cities *to be ruined by the Aſſyrians,* 1——5.. *a Remnant ſhal conſider and Repent,* 6——8. *the Reſt plagued for their impiety,* 9——11. *the Woe of Iſrael's Enemies,* 12——14.

* Jer:49. 22. Amos 1.3 Zech:9:1

THe burden of Damaſcus *a*: Behold Damaſcus is taken away from *being* a City, and it ſhal be a ruinous heap *b*.

a Both of that City and Kingdom, as appears from *v.* 2, 3. *b* This was fulfilled by *Tiglath-Pileſer*, 2 *Kings* 16: 9. although afterwards it was re-edified and poſſeſſed by another ſort of Inhabitants.

2 The cities of Aroer *c* áre forſaken: they ſhall be for flocks which ſhal lie down, and none ſhal make them afraid *d*.

c Of that part of *Syria* called *Aroer*, from a great City of that name; of which ſee *Deut.* 2. 36. and 3: 12. Theſe Cities were poſſeſſed by the *Reubenites* and *Gadites*, whom *Tiglath-Pileſer* carried into Captivity, 1 *Chron:* 5: 26. Theſe he mentions here, as he doth *Ephraim* in the next Verſe, becauſe they were Confederate with *Syria* againſt *Judah*. *d* Becauſe the Land ſhal be deſolate, and deſtitute of Men who might diſturb them.

3 The fortreſs alſo *e* ſhal ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria *f*: they ſhal be as the glory * of the children of Iſrael, ſaith the LORD of hoſts.

e Either *Samaria*, their chief Fortreſs; or all their Fortreſſes or ſtrong Holds, the Singular Number being put for the *Plural*; or all their Strength and Glory; which anſwers to the *Kingdom* in the next Clauſe. *f* Or, *and* from (which Particle is eaſily underſtood from the former Clauſe) *the remnant of Syria*. So the Senſe is, The Remainders of *Damaſcus* and *Syria* ſhal be an Headleſs Body, a People without a King. * An Ironical Speech, implying their contemptible Condition; for their Glory is ſuppoſed to be departed from them, by what he had already ſaid of them. The ſenſe is, *Syria* ſhal have as much Glory as *Iſrael*, *i. e.* neither of them ſhal have any at all.

4 And in that day it ſhal come to paſs, *that* the glory of Jacob ſhal be made thin *g*, and the fatneſs of his fleſh ſhal wax lean.

g Or, *ſhall be emptied*, as this Word is rendred, *Iſa.* 19. 6.

5 And it ſhal be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm *h*; and it ſhal be as he that gathereth ears in the Valley of Rephaim *i*.

h Taking care, as far as may be, that all may be gathered in and nothing left. So ſhall the whole Body of the Ten Tribes be carried away Captive, ſome few Gleanings only being left of them, as it is in the Harveſt. *i* A very fruitful Place near *Jeruſalem*, *Joſ:* 15. 8, and 18. 16.

6 * Yet gleaning-grapes ſhal be left in it *k*, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

* Chap. 24. 13.

k Some few *Iſraelites* were left after their Captivity, who joyned themſelves to the Kingdom of *Judah*, and were carried Captive to *Babylon* with them, from whence alſo they returned with them, as we find in the Hiſtory of their Return in *Ezra* and *Nehemiah*.

7 At that day ſhal a man *l* look to his maker *m*, and his eyes ſhal have reſpect to the Holy One [illegible] Iſrael.

l Thoſe few Men that are left. *m* They ſhal ſincerely reſpect and truſt, and worſhip (all which are underſtood by *looking to*) God, and God only, as the next Verſe explains it. Their Afflictions ſhal at laſt bring them to Repentance.

8 And he ſhal not look to the altars *n*, the work of his hands *o*, neither ſhall reſpect *that* which his fingers have made, either the groves *p*, or the || images *q*.

|| Or, *Sun images*.

n Not reſort or truſt to them, or to the worſhip offered to Idols upon them. *o* Their own Inventions; for otherwiſe the Altars made by Gods Command were the Work of Mens Hands. *p* Which were deviſed and planted by Men, as fit Places for the Worſhip of their Gods; and therefore were forbidden, *Deut:* 16: 21. 1 *Kings* 14: 15. *q* Worſhipped in their Groves. The word properly ſignifies *images of the Sun*, either having the Form and Shape of the Sun, or at leaſt erected to his Honour and Worſhip; of which ſee *Deut:* 4. 19. and 17. 3. 2 *Kings* 23. 5, 11. *Jer.* 8. 2. and 7: 18 and 44. 17, 18.

9 In that day *r* ſhal his ſtrong cities be as a forſaken bough, and an uppermoſt branch *ſ*, which they left, becauſe of the children of Iſrael *t*; and there ſhal be deſolation.

r In the day of *Jacob's* Trouble, of which he ſpake *v.* 4. and continueth his Speech unto theſe Words, and afterwards. *ſ* Which he that pruneth the Tree neglecteth, either becauſe he eſteems it uſeleſs and inconſiderable, or becauſe he cannot reach it. *t* The ſenſe is, either, 1. *Which they,* to wit, the Enemies, *left*, or *which ſhal be left* (the Active Verb being put Impersonally, as it frequently is in the *Hebrew* Text) *becauſe of* or *for the children of Iſrael*; which God inclined their Hearts to leave or ſpare out of his Love to his *Iſrael*. Thus this is mentioned as a Mercy, or Mitigation of the Calamity. But this ſeems not to agree either, with the foregoing or following Words, both which manifeſtly ſpeak of the greatneſs of the Judgment. And that their ſtrong Cities were not left for them, but taken from them, ſeems evident from *v.* 3, 4. Or, 2. As the Cities (which Words are eaſily underſtood out of the former part of the Verſe, where they are expreſſed) *which they* (to wit, the *Canaanites*, as the Seventy Interpreters expreſs it; and it was needleſs to name them, becauſe the Hiſtory was ſo well known to them to whom the Prophet writes) *left* or *forſook*) which they did either by departing from them, or being deſtroyed out of them) *becauſe of* (or *before* or *for fear of* (*the children of Iſrael*. And this was a very fit Example, to awaken the *Iſraelites* to a ſerious belief of this Threatning, becauſe God had inflicted the ſame Judgment upon the *Canaanites*, and that for the ſame Sins of which they were guilty.

10 Becauſe thou *u* haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength *x*: therefore ſhalt thou plant || pleaſant plants *y*, and ſhalt ſet it with ſtrange *z* ſlips:

|| Or, *plants of pleaſant fruits*.

u O *Iſrael*. *x* That God who was thy only ſure Defence. *y* Excellent Flowers and Fruit-trees. *z* Fetched from far countries, and therefore highly eſteemed. The ſenſe is, thou ſhalt uſe much Induſtry and coſt, but to no purpoſe, as it follows.

11 In the day ſhalt thou make thy plant to grow; and in the morning ſhalt thou make thy ſeed to flouriſh *a*: but the harveſt *ſhall be* || a heap in the day of grief, and of deſperate ſorrow *b*.

|| Or, *removed in the day of Inheritance, and there ſhall be deadly ſorrow.*

a Thou ſhalt from day to day, beginning early in the Morning, uſe all Care and Diligence that what thou haſt planted and ſown may thrive; and thou ſhall ſee ſome Effects of thy Labours, and ſome hopes of Succeſs. *b* This ſenſe of the Word thus rendred is this; But in the time of your grief, *&c.* or when this grievous Calamity ſhall come, all your Harveſt ſhall be but one heap, which in it ſelf is very inconſiderable, and is eaſily carried away by your Enemies. But the Place is and may be otherwiſe rendred, and that very agreeably both to the Words and Order of the *Hebrew* Text; But *the heap* (or, *heaps*, the Singular number being moſt commonly put for the Plural) *of the harveſt* (i: e: in ſtead of thoſe Heaps of Corn which thou didſt expect, and which men uſually reap in Harveſt) *in the day* or *time* (to wit, of the Harveſt; or *in the day* of Calamity, of which I have ſpoken, *v*: 4: 9: or, *in a day*, i: e: ſpeedily or ſuddenly) ſhall be (or, thou ſhalt have) *grief and deſperate ſorrow*. They ſhal be all thy Harveſt, and the Event of thy Labours.

12 Wo *c* to the || multitude of many people *d*, *which* make a noiſe like the noiſe of the ſea *e*; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of || mighty waters.

|| Or, *many*, or, *noiſe*.

|| Or, *many*.

c This is a new Prophecy, added for the preſent ſupport and comfort of Gods People. *d* Combined together againſt *Judah*. It matters not whether you underſtand this of the *Syrians* and *Iſraelites* who were united againſt Judah, or of the *Aſſyrians*, whoſe Army conſiſted of vaſt numbers, and of men of ſeveral Nations. The following Words agree to either of them. *e* Which invade my Land and People with great force and fury, as the Sea doth, either in its own Channel, or when it enters into the Land by a Breach.

13 The Nations ſhall ruſh like the ruſhing of many waters: but God ſhall rebuke them *f*, ad they ſhall flee far off, and ſhal be chaſed as the chaff of the mountains before the wind, and like || a rolling thing *g* before the whirlwind.

|| Or, *thiſtle down.*

f Not in Words, but deeds; ſhall diſcomfit and overthrow them. *g* Which is eaſily moved by every ſlight touch, and much more by a violent Wind. Or, *like a wiſp*, to wit, of ſtraw, which is ſometimes rolled together.

14 And behold at evening-tide trouble, *and* before the morning he *is* not *h*: this *is* the portion of them that ſpoil us, and the lot of them that rob us *i*.

h At Even there is a great Terrour and Conſternation among God's People, for fear of their Enemies; and e're the morning cometh, their Enemies are cut off by the hand of God. This was literally and eminently fulfilled in the Deſtruction of *Sennacherib*'s Army before *Jeruſalem*. Although the Words may be more generally underſtood of any great and ſudden Change, and unexpected Deliverance, granted to Gods People, when their enemies were ready to devour them. And this Place may be compared with that in *Pſal*; 30: 5 —— *weeping may endure for a night, but joy cometh in the morning*. *i* This is a triumphant Concluſion, uttered by the Prophet in the name of God's People.

CHAP. XVIII.

God in defence of his Church and puniſhing her Enemies, will deſtroy the Ethiopians. 1 —— 6. *an acceſs thereby ſhall be to the Church.* 7.

WO to the Land *a* ſhadowing with wings *b*, which is * beyond *c* the rivers *d* of Æthiopia *e*:

*Ch: 20: 4: Ezek: 30: 9 Zeph: 2: 12 & 3: 10.

a Either, 1. of *Arabia*; or, 2. of *Ethiopia* beyond *Egypt*; or, 3. of *Egygt*, as ſome both ancient and latter Interpreters judge; of whom he ſpeaks more darkly in this Chapter, and then explains himſelf more clearly in the next Chapter. But this Controverſie will be beſt determined by examining the following Deſcription. *b* The Title of *wings* is oft given, both in Scripture, and in other Authors, unto divers things which have ſome general kind of reſemblance to Wings, as to the Battlements of an Houſe or Temple, as *Mat*. 5. 5. to the Skirts of a Garment, as *Ruth* 3. 9. and oft elſewhere; to an Army, as *Iſa* 8: 8. *Jer*. 48. 40: & 49. 22. and to the Sails of a Ship, as this Word is here commonly underſtood, and as it is unqueſtionably uſed in other Authors. And *ſhadowing with wings* is nothing els but overſpread or filled with them. Which Title may be given either, to *Ethiopia* or *Egypt*, in regard of the great numbers either, 1. of their Armies; or rather, 2. of their Ships or Veſſels ſailing upon the Sea or Rivers: For, 1. in theſe they exceeded moſt of thoſe Nations who had Dealings with the Jews, whereas other Nations equalled or exceeded them in numerous Armies: But they had an innumerable Company of Ships or Boats, not only becauſe the commodiouſneſs of the River *Nilus*, and its many Branches, and the *Red Sea*, and the *Midland Sea*, for Navigation; but alſo becauſe of the frequent Overflowings of the River *Nilus* over their Land, which made them abſolutely neceſſary. 2 This beſt ſuits with the next Verſe. 3. Thoſe ancient and venerable Interpreters, the *Seventy*, and the Chaldee, who beſt underſtood the *Hebrew* words and phraſes, expound it ſo. *c* Or, *on this ſide*, as this Particle is rendred *Num*: 21: 13. and 22. 1. and in many other places. Or, as others tranſlate it, *beſides*, which many comprehend both ſides; and ſo the Land of which he ſpeaks is ſuppoſed to be ſcituated on both ſides of this River or Rivers; which is moſt true both of *Egypt* and of *Ethiopia*. *d* A late Learned Writer underſtands this of three or four Rivers of *Arabia Chuſæa*, whereof one flows into the *Red-Sea*, another into the *Midland-Sea*, and a third into a great Lake. Which being obſcure and very inconſiderable Rivers, and running in ſo diſtant Channels, it is not probable that this Land ſhould receive its Denomination from them. And therefore it ſeems more reaſonable to underſtand this of the great River *Nilus*, which comes from *Ethiopia*, and runs through the length of that Land, and through *Egypt*, into the *Midland Sea*; and which is here called *rivers*, in the Plural Number, as it is alſo *Exod*: 7: 19: *Iſa*: 7: 18. *Ezek*: 29: 3, 4. and, unqueſtionably, *Nahum* 3: 8. And ſo it might well be called either for its Greatneſs, or for the many Rivulets that run into it, or for the various ſtreams or Channels into which it is divided: as *Tigris*, upon the ſame Reaſons, hath the ſame Title of *Rivers* aſcribed to it, *Nahum* 2: 6. *e* Heb: *of Cuſh*. By which he ſeems to underſtand either, 1. *Arabia*, which in many places of Scripture comes under that name, though not in all places, as ſome Learned Men contend. Nor doth this Place ſeem to be underſtood here, becauſe theſe Rivers were not interpoſed between *Judea*, in which *Iſaiah* wrote this Prophecy, and *Arabia*; nor were the Rivers of *Arabia*, mentioned before, interpoſed between *Judea* and *Egypt* or *Ethiopia*: and beſides, thoſe Rivers were but ſmall and inconſiderable, and therefore, as was noted before, this Land, whatſoever it is, would not have been denominated from them, eſpecially when it is not properly ſituated either beyond them, or on this ſide of them. But if this *Cuſh* be *Arabia*, peradventure it were better to underſtand *the Rivers*, or *the River*, as it was explained before, of the *Red Sea*, beyond which indeed both Egypt and *Ethiopia* were, in reference to *Arabia*. And whereas it may be objected, That the Title of *river* or *rivers* is very improperly given to the Sea, it may be fairly anſwered, That as Rivers are ſometimes called by the name of *the Sea*, as *Eupherates* is. *Iſa*: 21. 1. *Jer*: 51. 36. ſo this very Word here rendred *river*, is uſed concerning the Sea in the *Hebrew* Text, *Jonah* 2: 3. and indeed may not unfitly be given to the *Red-Sea*, which both for its Length and Breadth hath a manifeſt reſemblance unto ſome large Rivers which are in the World. And ſo the Words may be very truely underſtood either of *Egypt*, or of *Ethiopia*, both which Countries in this ſenſe are beyond *the rivers* or *river of Arabia*. But this I only propoſe, and ſubmit to the Readers Judgment. Or, 2. *Ethiopia*, properly ſo called: for the *Cuſhites* or *Ethiopians* are diſtinguiſhed by *Herodotus*, and divers other both ancient and latter Writers, into the Eaſtern, which ſeems to be the *Arabians*, and the Weſtern, which ſeem to be the *Ethiopians* under *Egypt*. And it is probably thought, that theſe *Cuſhites* were firſt planted in *Arabia*, and, upon their increaſe, part of them paſſed over into *Africa* by croſſing the *Red-Sea*. which was a very ſhort and an eaſie Paſſage, and ſetled there. And according to this Interpretation of the Word, the Diſcription of the Land given in the laſt Clauſe of this verſe agrees either to *Æthiopia*, or to *Egypt*, as is evident from what hath been already ſaid for the clearing of this dark and difficult verſe.

2 That ſendeth ambaſſadours *f* by the Sea *g*, even in Veſſels of bulruſhes *h* upon the waters †, *ſaying* *, Go ye ſwift Meſſenger *i* to a nation || ſcattered *k* and peeled *l*, to a people terrible from their beginning hitherto *m*; || † a nation metted out *n* and trodden down *o*, whoſe land the rivers have ſpoiled *p*.

|| Or, *outſpread and poliſhed*

|| Or, *a nation that needeth out and tradeth down.*

† Heb: *a nation of line, line, and treading under foot.*

Or, *whoſe land the rivers deſpiſe*

f That at this time are ſending Ambaſſadours after their manner, to ſtrengthen themſelves with Leagues and Alliances, whereby they think to prevent thoſe Judgments and Calamities, which, notwithſtanding all their endeavours, I will bring upon them. The firſt part of this Verſe ſeems to contain a further Deſcription of the People of the Land, mentioned in the foregoing Verſe. *g* either by the *Midland-Sea*, or by the *Red-Sea*, or by great Lakes which were both in and near the Land of *Ægypt*; it being uſual among the *Hebrews* to give the Title of *Seas* to Lakes, or any great Collections of Waters, as hath been oft obſerved before. *h* For both the *Ægyptians* and *Æthiopians*, as *Diodorus Siculus*, and *Strabo*, and *Pliny* relate, did commonly uſe Boats of Ruſhes or Reeds, which were more convenient for them than thoſe of Wood, becauſe they were both cheaper and ſwifter, and lighter for carriage from place to Place; for which they had frequent occaſion in thoſe Parts: and ſafer, becauſe of the many Rocks, and Shelves, and Water-falls of *Nilus*. † Heb. *upon the face* or *ſurface of the waters*. Which is properly expreſſed, becauſe ſuch Veſſels being very light, did not ſink ſo deep into the Waters as thoſe of Wood do. * This Word is ſupplied here, as it is in many other Places. And the Words here following are ſuppoſed to contain the Commiſſion and Direction given by the People hitherto deſcribed, unto their Meſſengers, to go to the People deſcribed in the following Words. But this Word, *ſaying*, is not in the *Hebrew* Text, nor is it ſupplied either by the *Seventy*, or by the *Chaldee*; nor doth it ſeem neceſſary to be underſtood. And it ſeems very improbable, that the People to whom the Meſſengers were ſent, ſhould be deſcribed in ſuch general and ambiguous Terms, and in ſo large a manner, and not a Word ſaid concerning their Meſſage. And therefore, with ſubmiſſion, I humbly conceive theſe to be the Words of the Prophet, who having in God's Name pronounced a Wo againſt the Land hitherto deſcribed, here continues his Speech, and gives a Commiſſion from God to theſe *meſſengers* following, to go to this *nation ſcattered*, *&c.*

Then he calls to all Nations to be Witneſſes of the Meſſage ſent by theſe Meſſengers, *v*: 3. And then the Meſſage follows in the ſuceeeding Verſes. And ſo the Coherence ſeems to be clear. *i* O you my Angels, or Men, whom I have appointed for this Work, go ſpeedily to them, and tell them what I am about to do with them, or inflict the following Judgment upon them. *k* not by Baniſhment, but in their Habitations. Which agrees well to the *Cuſhites* or *Ethiopians*, both for the vaſtneſs of the Land inhabited by them, to wit, *Ethiopia* and *Arabia*, and for the manner of their Habitation, which is more ſcattered than that of other People. Or, theſe People may be called *ſcattered* Prophetically, not that they were, ſo, but that they ſhould be ſo: Or, this Word may be rendred, as it is in the Margin, and by ſome others, *outſpread*, or *drawn out at length*; which exactly ſuits to *Egypt*, which is much more extended in length than in breadth. *l* Either, 1. without Hair; for ſo were the *Ethiopians* in a great meaſure, through the great Heat of their Country: Or, 2. having their hair ſhaven or plucked off; for the Word doth not ſignifie a natural want of Hair, but a violent taking away of Hair, as appears from *Ezra*: 9. 3 *Nehem*: 13, 25 *Iſa*: 50: 6 And this plucking or ſhaving of the Hair is Metaphorically uſed in Scripture, to ſignifie ſome great Calamity, whereby Men are ſtripped of all their Comforts, as *Iſa*: 7: 20. and elſewhere. And this Title may be given to them Prophetically, to ſignifie their future and approaching Deſtruction. *m* Such were the *Egyptians*, and *Ethiopians* or *Cuſhites*, as appears both from Sacred and Profane Hiſtories. And this may be here added as an Aggravation of their impending Miſeries, that they who had been for a long time terrible to others, ſhould now become a contemptible and wretched People. *n* Heb: *of line line*, *i. e.* metted out as it were with Lines to Deſtruction; of which Phraſe and Cuſtom ſee 2 *Sam.* 8. 2. 2 *Kings* 21. 13 *Pſal.* 60: 6. *Iſa.* 34. 11. *o* By Divine Sentence, and to be trodden down by their Enemies. *p* Which may be taken, either, 1. literally, becauſe *Egypt* and *Ethiopia* were frequently overflowed by thoſe two great Rivers *Niger* and *Nilus*; although that overflow was rather an Advantage to the Land, by making it fruitful, than a Miſchief: Or, 2. metaphorically and prophetically, of the *Aſſyrians* or *Babylonians* breaking in upon them like a River, and deſtroying their Land and People; of which ſee more on *Ezek*: 30. For Powerful Enemies invading a Country, are oft compared to a River, as *Iſa*: 8: 7, 8. & 59. 19: *Jer.* 46. 7, 8.

3 All ye Inhabitants of the World, and dwellers on the earth, ſee ye *q* when he lifteth up an eſingn on the mountains, and when he bloweth a trumpet *r*, hear ye *ſ*.

q Take notice of what I ſay, and God will do: Or, *Ye ſhall ſee it*; you ſhall be Eye-witneſſes of this dreadful Wo or Judgment which I am bringing upon the People of whom I have ſpoken. The Prophet doth in a manner ſummon all Nations to bear witneſs of his Prophecy, and of the accompliſhment thereof. *r* When God ſhall gather together the Nations, as it were by the lifting up of an Enſign, or by the ſound of a Trumpet, to execute his Judgments upon this People. Heb: *as when* a man *lifts up an enſign upon the mountains*, which men can eaſily ſee; and *as when a* man *ſounds a Trumpet*, they can hear: no leſs viſible and manifeſt ſhall this Judgment of God be. *ſ Ye ſhall hear it*, as in the other Branch.

4 For ſo the LORD ſaid unto me, I will take my reſt *t*, and I will || conſider *u* in my dwelling place *x*, like a clear heat || upon herbs, *and* like a cloud of dew in the heat of harveſt *y*.

|| Or *regard my ſet dwelling*.
|| Or, *after rain*.

t I will ſit ſtill, and not beſtir my ſelf, either to help this People, or to hinder their Enemies. God is ſaid in Scripture *to reſt* or *ſit ſtill*, when he doth not work on the behalf of a Perſon or People; as, on the contrary, he is ſaid *to beſtir* himſelf, when he acts for them. *u* Or, *I will contemplate*, or *look upon* them, to wit, the People of whom I am here ſpeaking. So it is only an Ellipſis of the Pronoun. Now God's looking in Scripture is variouſly uſed; ſometimes in way of Favour and Mercy, as *Pſal*: 25: 18. *Iſa*: 66. 2, &c. and ſometime in a way of Anger and Judgment, as *Exod*: 14. 24. *Pſal*: 25. 19. and, as I humbly conceive, in this Place. I know ſome learned men render this and the next word, *I will look upon my dwelling place*, and interpret the Place of Gods gracious Reſpect to his Church or People, to preſerve and deliver it in the midſt of all the Confuſions and Cumbuſtions that happen in the World. Which interpretation ſeems altogether unſuitable to the ſcope and buſineſs of the Chapter, which in all the foregoing and following Verſes ſpeaks of another ſort of People, even of the *Egyptians* or *Ethiopians*, of whom therefore this Verſe alſo muſt be underſtood or otherwiſe we make a breach in the Context. *x* In heaven, the Place where God dwells, and where he is ſaid to *hear* Prayers, 1 *Kings* 8: 30, 32. as here to conſider Men and Things, as elſewhere he is ſaid to *hear* and to *look from Heaven*, as 2 *Chron*: 6: 21. *Iſa*: 63: 15. the *Hebrew* Particles *beth, in* and *mem, from*, being put promiſcuouſly one for another, as hath been noted before. *y* The ſenſe is, That God would look upon them, as the Sun with clear Heat looks upon Herbs, &c. But this may be underſtood either, 1. in way of Mercy, as moſt take it: And ſo the ſenſe is, That God would look out and ſhine forth upon his Church and People, and be as comfortable and refreſhing to them, as *the clear heat* which ſhines *upon the Herbs*; or, as others render it, *after the rain*, or, *as a cloud of dew is in the heat of harveſt*: Or, 2. in way of Judgment; And ſo the ſenſe is, That God would look upon them with as uncomfortable an Influence *as* the Sun with *a clear heat upon the Herbs*, which are ſcorched and killed by it; and *as a cloud of the dew*, which brings Dew or Rain, *in the heat of Harveſt*, when it is unwelcome and hurtful. And this ſenſe ſeems beſt to agree with the following Verſe, which continueth the Metaphor of an Harveſt, and manifeſtly ſpeaks not of refreſhing, but of the deſtruction of the Fruits thereof.

5 For afore the harveſt *z*, when the bud is perfect, and the ſowre grape is ripening in the flower *a*, he *b* ſhall both cut off the ſprigs with pruning-hooks, and take away *and* cut down the branches *c*.

z Before they receive the end of their hopes, and finiſh the Work which they have deſigned and begun. *a* When the Bud or Flower is turned into a perfect but unripe Grape, which gives hopes of a good Vintage. The Body of this People are compared to a Vine-tree. *b* The Lord, who is eaſily underſtood from the foregoing Verſe, and who is here repreſented under the Notion of an Husband-man or Vine-dreſſer. *c* In ſtead of the gathering of the Grapes, he ſhall cut down the Body and Branches of the Tree, and and throw it into the Fire.

6 They *d* ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them *e*.

d The Sprigs and Branches being cut down and thrown upon the Ground, with the unripe Grapes upon them. *e* They ſhall lie upon the Earth neglected by Men, as being unripe, and unfit for their uſe, ſo that either Birds or Beaſts may ſhelter themſelves with them, or feed on them, both Summer and Winter. You are not to underſtand that the Summer is appropriated to the Fowls, and the Winter to the Beaſts; but this is only an Elegancy of the *Hebrew* Language, to uſe ſuch Diſtributions, of which we have many Inſtances in Prophetical Writings.

7 In that day *f* * ſhall there a preſent be brought unto the LORD of hoſts, of a people *g* || ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the Name of the LORD of hoſts, the mount Zion.

*Zep: 3: 10
|| Or. *outſpread and poliſhed*.

f Which is to be taken largely and indefinitely, as it is frequently in the Prophets, as we have already ſeen, and ſhall more fully ſee hereafter. At or after that time, when the Judgment threatned in the foregoing verſes ſhall be fully and compleatly executed, whereby that People will be awakened to Repentance. *g* The People of whom I am ſpeaking ſhall preſent and offer themſelves, and their Sacrifices, unto the True God. He ſpeaks of their Converſion to God and Chriſt, by the Preaching of the Goſpel; the Accompliſhment of which Promiſe is recorded in the Hiſtories of the Church.

CHAP. XIX.

The confuſion of Egypt: their Inteſtine Diſſention: their Idols deceive them: Cruel Lords over them: Waters fail them: their tread dead: their Princes and Counſellours made fooliſh: their terrour before the Lord, 1, 17. *the calling of Egypt to the Church*, 18 —— 22, *the Covenant of Egypt, Aſſyria and Iſrael*, 23 —— 25.

* THE burden of Egypt *a*: Behold the LORD rideth *b* upon a ſwift cloud *c*, and ſhall come into Egypt, and the idols of Egypt ſhall be moved *d* at his preſence, and the heart of Egypt ſhall melt in the midſt of it *e*.

* Jer: 46 13. Ezek 29: & 30.

a Some Learned men conceive, that what was ſaid more generally and darkly in the foregoing Chapter, is here more particularly and clearly explained to be meant of *Egypt*; it being uſual for the Prophets to mix obſcure and plain Paſſages together, and to clear the one by the other. Others underſtand that Chapter of *Ethiopia*, and this of *Egypt*. But this Controverſie muſt be decided by an exact conſideration of all the Paſſages of the former Chapter. *b* As a General in the Head of his Army; or, as a Judge riding the Circuit to execute Judgment. *c* Which Phraſe ſheweth, that the Judgment ſhall come ſpeedily, unexpectedly, and unavoidably. And clouds being very unuſual in *Egypt*, the Appearance of a Cloud was a kind of Prodigy, and a Prognoſtick of ſome grievous Calamity. *d* From their Seats, and from their former Reputation. Or, *ſhall ſhake* or *tremble*. So far ſhall they be from helping the *Egyptians*, as they expect, that they ſhall tremble for themſelves; which divers of the *Egyptian* Gods, being living Creatures, might properly do. *e* They ſhall loſe all their ancient Strength and Courage, for which they had been famous formerly.

2 And I will † ſet the Egyptians againſt the Egyptians *f*; and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, and kingdom againſt kingdom *g*.

† Heb: *mingle*;

f I will raiſe Civil Wars among them. *g* For although all *Egypt* was now one kingdom, and under one King, yet not many years after this time it was divided into twelve ſeveral Kingdoms, between whom there were many and cruel Wars, as is related by the Hiſtorians of thoſe Times, and particularly by *Herodotus* and *Diodorus*.

3 And the ſpirit *h* of Egypt † ſhall fail in the midſt thereof: and I will † deſtroy the counſel thereof: and they ſhall ſeek to the Idols *i*, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

† Heb: *ſhall be emptied*.
† Heb: *ſwallow up*.

h Either, 1. their Courage: But of that he ſpake *ver*: 1. Or, 2. their underſtanding, as it is explained in the next Clauſe: for the Word *ſpirit* is oft put for the Reaſonable Soul, as *Eccleſ*: 3: 21. & 12: 7. and for the Thoughts of the Mind, as *Proverbs* 29: 11: *Ezek*: 13: 3: *i* As not knowing what to do without the help of an higher power.

4 And the Egyptians will I ‖ give over into the hand of a cruel lord, and a fierce king *k* ſhal rule over them, ſaith the LORD, the LORD of hoſts.

‖ Or, ſhut up.

k Either, 1. of the King of *Aſſyria* or *Chaldæa*; or, 2. of thoſe twelve petty Kings the Singular Number being put for the Plural; or, 3. of *Pſammetichus*, who being at firſt one of thoſe twelve Kings, waged War with the reſt, and ſubdued them, and conquered all the Land of *Egypt*, and ruled it with rigour.

5 And the waters ſhall fail from the ſea *l*, and the river *m* ſhall be waſted and dried up *n*.

l Which may be underſtood either, 1. Metaphorically, of the taking away of their Dominion or Commerce, &c. or rather, 2. Properly, as may be gathered from the following Words and Verſes. For as the River *Nilus*, when it had a full Stream, and free Courſe, did pour forth a vaſt quaintity of Wates by its ſeven famous Mouths into the Sea, ſo when that was dried up, which is expreſſed in the next Clauſe, thoſe waters did truely and properly fail from the Sea. So there is no need of underſtanding by ſea either the River *Nilus*, or the great Lake of *Mœris*, which, after the manner of the *Hebrews*, might be ſo called. *m* To wit, *Nilus*, upon whoſe fulneſs and Overflow both the ſafety and the Wealth of the Land depended, as all Authors agree; and therefore this was a very terrible Judgment. *n* Not totally, but in a very great meaſure, as ſuch Phraſes are commonly uſed.

6 And they ſhall turn the rivers far away *o*, *and* the brooks of defence *p* ſhall be emptied and dried up: the reeds and flags *q* ſhall wither *r*.

o Which is to be taken Imperſonally, as ſuch Expreſſions are very frequently, for, *the rivers* (thoſe ſmall Rivolets by which the Waters of *Nilus* were conveyed and diſtributed into ſeveral Parts of the Land) *ſhall be turned far away*, as they muſt needs he, when the greater River *Nilus*, which fed them, was dried up. *p* The ſeveral Branches of the River *Nilus*, which were a great Defence to *Egypt*, as is well known *q* Which were very uſeful to them for making their Boats, which were abſolutely neceſſary in that Country, and divers other things, *r* As they commonly do for want of Water.

7 The paper-reeds *ſ* by the brook, by the mouth of the brooks, and every thing ſown by the brooks *t* ſhall wither, be driven away, † and be no *more*.

† Heb: *and ſhal not be*.

ſ Which by a Needle, or other fit Inſtrument, were divided into thin and broad Leaves, which being dried and fitted, were uſed at that time for Writing, as our Paper is: and conſequently was a very good Commodity. *t* And much more what was ſown in more dry and unfruitful places.

8 The fiſhers alſo ſhal mourn *u*, and all they that caſt angle into the brooks ſhall lament and they that ſpread nets upon the waters ſhall languiſh.

u Becauſe they could catch few or no Fiſh, by which Trade they got their Living. Which alſo was a great Plague to the People, whoſe common Diet this was, becauſe out of Superſtitious Conceits they killed and eat but few Living Creatures, as appears both from Sacred and Profane Writers.

9 Moreover they that work in fine flax *x*, and they that weave ‖ net-works ſhall be confounded.

‖ Or, *white works*.

x That make fine Linen, which was one of their beſt Commodities; of which ſee 1 *Kings* 10. 28. *Prov*: 7: 16. *Ezek*: 27: 7.

10 And they ſhall be broken in the † purpoſes thereof *y*, all that make ſluces and ponds † for fiſh,

† Heb: *foundations*.

† Heb: *of living things*.

y i: e; Of *Egypt*, or of the *Egyptians*. They ſhall loſe their ends and hopes; for the Fiſhes in them ſhall die for want of Water.

11 Surely the princes of Zoan *z are* fools, the counſell of the wiſe counſellers of Pharoah is become brutiſh *a*: how ſay ye unto Pharoah *b*, I am the ſon of the wiſe *c*, the ſon of ancient kings *d*?

z The chief City, in which the King and court frequently reſided. See *Pſa*: 78: 12. *a* Exceeding fooliſh and deſtructive to themſelves. *b* Why do you put ſuch falſe and fooliſh Words into *Pharaoh*'s Mouth? *c* Wiſdom is hereditary and natural to me. This vain Opinion of himſelf they cheriſhed by their Flatteries, although he undid himſelf and his People by his Folly. *d* He derides the Vanity of the *Egyptians*, who uſed to make great brags of the Antiquity of their Nation, and eſpecially of their Kings, who, as they pretended, had reigned ſucceſſively for above Ten Thouſand years Which number of years they made up by this Craft, by making thoſe Succeſſive Kings, which reigned together at the ſame time in their ſeveral *Nomi* or Provinces.

12 Where *are* they? where are thy wiſe *men e*? and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Ægypt.

e Who pretended, that either by their deep policy, or by their Skill in Aſtrology or Magick, they could certainly forſee things to come.

13 The Princes of Zoan are become fools, the princes of Noph *f* are deceived, they have alſo ſeduced Egypt, *even* ‖ † they that are the ſtay *g* of the tribes *h* thereof.

‖ Or, *governors*.

† Heb: *corn*.

f Another chief City, and one of the King's Seats, ſo called alſo *Jer*. 2: 16: & 44. 1. called alſo *Moph* in the *Hebrew* Text, *Hoſ*: 9. 6. and by other and latter Authors, *Memphis*. *g* Heb: even *the corner*, or, the Corner-ſtone, which is the chief Support of the Building. Whereby he may deſign, either, 1. the King; or, 2. ſome eminent Stateſman of that age, upon whoſe Counſels both King and People depended; or, 3 their chief counſellors, the Singular number being here put collectively, as it is in many other places. *h* Of the Provinces, which he calls by a Title borrowed from the *Hebrews*, in whoſe Language he ſpake and wrote this Prophecy.

14 The LORD hath mingled *i* † a perverſe ſpirit *k* in the midſt thereof; and they have cauſed Egypt to err in every work thereof *l*, as a drunken *man* ſtaggereth in his vomit *m*.

† Heb: *a ſpirit of perverſities*.

i Or hath poured out or given them to drink, as appears from their Drunkeneſs, expreſſed in the end of the Verſe. Which alſo ſuits with the Scripture-phraſe, whereby a cup ſignifies God's Judgments, as *Iſa*, 51: 17, 21, 22. *Jer*: 25. 15. *k* Heb. *a ſpirit of perverſities* or *crookedneſs*; or, as the *Seventy* and *Chaldee* render it, of *errour* or *deluſion*; a Diſpoſition of mind very apt to miſtake, and to miſlead them into fooliſh & crooked Counſels & Courſes: Which God could eaſily effect, partly by laying occaſions of ſtumbling in their way, and partly by withdrawing or darkning that Wiſdom which he had infuſed, by which alone Men can diſcern their way. *l* In all their deſigns and Undertakings. *m* When he is ſo exceſſively drunk, that he reels to and fro, and vomits up his Drink.

15 Neither ſhall there be *any* work for Egypt; which * the head or tail, branch or ruſh may do *n*.

* Ch: 9: 14

n All People, both high and low, ſhall be at their Wits end, not knowing what to do.

16 In that day ſhall Egypt * be like unto Women *o*: and it ſhall be afraid and fear, becauſe * of the ſhaking of the hand of the LORD of hoſts *p*, which he ſhaketh over it.

* Jer: 51: 30. Nah: 3: 13.

* Zec. 2: 9.

o Feeble and Fearful, as it follows. *p* Becauſe they ſhall perceive that they do not fight with men only, but with the Lord of Hoſts, who now lifts up his hand againſt them, as he did againſt their Forefathers, *Exod*: 14. the very remembrance whereof is very terrible to them.

17 And the land of Judah ſhall be a terrour unto Egypt *q*, every one that maketh mention thereof ſhall be afraid in himſelf; becauſe of the counſel of the LORD of Hoſts, which he hath determined *r* againſt it *ſ*.

q Either, 1, becauſe of *Judah*'s Calamities and Deſolations: For *Judah* was their Bulwark againſt the *Aſſyrians* and *Babylonians*: and when this Bulwark was removed, the *Egyptians*, their neighbours and Confederates, had juſt cauſe to fear: Or, 2. becauſe of their manifold both former and later Injuries againſt *Judah*, for which they now apprehend that God is calling them to an account. Which Interpretation ſeems to be favoured by the following Words; for their fear of mentioning *Judah*'s Name ſeems to have proceeded partly from the ſenſe of their Guilt and Miſcarriages towards *Judah*, and partly from the apprehenſion and Experience of the irreſiſtible Power and Juſtice of the God of *Judah*, whom they had provoked, and who was now marching to plead his own and *Judahs* Cauſe againſt them. Compare *Jer*: 23: 34, &c. *r* Becauſe God is now about to execute his appointed Judgments. *ſ* Againſt *Egypt*.

18 In that day *t* ſhall five cities *u* in the land of Egypt ſpeak † the Language of Canaan *x*, and ſwear to the LORD of Hoſts *y*; one *z* ſhal be called the city ‖ of deſtruction.

† Heb: *the lips*.

‖ Or, *of Heres, or of the ſun*.

t After that time, as this Phraſe is uſed *Iſa*: 4. 2: & 18. 7. and oft elſewhere. In the times of the Goſpel, which are oft noted in the Prophets by that very Expreſſion. *u* A conſiderable number of their chief Cities, a certain number being put for an uncertain. *x* Profeſs the Jewiſh Religion, agree with them in the ſame mind, which is fitly ſignified by ſpeaking the ſame Language, becauſe *out of the abundance of the Heart the mouth ſpeaketh*. Thus the changing and purifying of a People's Lips, is uſed to ſignifie the change of their Hearts and Lives, *Zeph*: 3: 9. and praiſing God with one Mouth, to note their unity or Conſent in the Faith, *Rom*: 15: 6. *y* It is well obſerved by ſome Learned Interpreters, that he doth not ſay *ſwear by the Lord*, which is the moſt common Phraſe, and which being one eminent part and Act of Worſhip, is put for the whole, but *ſwear to the Lord*; which Phraſe is alſo uſed, 2 *Chron*: 15. 14. *Pſal*: 132. 2. *Iſa*: 45: 23. and it implies the Dedication, or Oblation, and yielding up of a Perſon or Thing to the Lord. by a ſolemn Vow, or Covenant, or, Oath, as appears by the Places now quoted. In like manner God is ſaid to *ſwear to* a Man, *Deut*: 26: 15, and one Man to another, *Gen*: 21. 23. when they oblige themſelves by Oath to do ſuch or ſuch a thing for them. And therefore what is called *ſwearing to God*, *Iſa*: 45. 23. is rendred or expounded *bowing the knee* (which ſignifies the ſubjection of a man's ſelf) *to God*, and *confeſſing to God*, *Rom*: 14: 11. *z* Not one of the five, for they are ſuppoſed to be ſaved in the foregoing Clauſe; but one City, or another City, the ſixth City. As divers Cities ſhal be converted & ſaved, ſo ſome other Cities ſhal continue in their impenitency, and be deſtroyed. Others render this Clauſe thus, *One* of them *ſhall be called* (or, *ſhall be*; for, *to be called* is oft put for *to be*) *the city of the ſun*; or, as the *Græcians* call it, *Heliopolis*; which the *Egyptians* called *On*, *Gen*: 41. 45. which was a very eminent City, and a chief Seat of Idolatry, being a city of Prieſts, as *Strabo* reports; and therefore its Converſion to the Faith was more wonderful.

19 In that day ſhall there be an altar *a* to the LORD in the midſt of the land of Egypt, and a pillar *b* at the border thereof *c* to the LORD.

a For God's Worſhip; not a Levitical, but a Spiritual and Evangelical Altar, as appears from hence, becauſe that was confined to one place, *Deut*: 12: 13, 14. The *Altar* is put for the Worſhip of God, as it is in many places both of the Old and New Teſtament. And nothing is more common in the Prophets than to ſpeak of Goſpel-worſhip in the Phraſes of the Law. *b* A Monument of the true Religion. Here alſo he alludes to the antient Cuſtom of erecting Pillars to God; of which ſee *Gen*: 12: 7: & 28.

18, *&c.* *Joſ:* 22. 10. & 24. 26, 27. *t* As before, *in the midſt* of it. The meaning is, There ſhall be evidences of their Piety in all Places.

20 And * it *d* ſhall be for a ſign, and for a witneſs unto the LORD *e* of hoſts in the land of Ægypt: for they ſhall cry unto the LORD becauſe of the oppreſſors *f*, and he ſhall ſend them a Saviour and a great one *g*, and he ſhall deliver them.

* See *Joſ:* 4: 20, 21. & a. 27.

d The altar or Pillar laſt mentioned. *e* To teſtifie that they own the Lord for their God. *f* Being ſorely diſtreſſed, and finding the weakneſs of their Idols, they ſhall turn unto the true God. *g* A great or mighty Saviour, by a common Figure called *Hendiadis*, as *a cloud and ſmoke* is put for *a ſmokie cloud*, *Iſa*: 4: 5. or, *a Saviour and a Prince*, even Chriſt, who is ſo called *Acts* 5. 31. as is evident from the whole context, which apparently ſpeaks of Goſpel-times. And the emphatical Phraſe here uſed, directed them to look for an extraordinary Saviour.

21 And the LORD ſhall be known to Ægypt, and the Ægyptians ſhall know the LORD *h* in that day, and ſhall do Sacrifice and Oblation *i*; yea, they ſhall Vow a Vow unto the LORD, and perform it *k*.

h Shall acknowledge, and love, and ſerve them; for words of Knowledge in Scripture commonly include Affection and Practice, as hath been often obſerved. *i* Shall worſhip God ſpiritually; which yet is ſignified by Typical Phraſes, as it is *Mal*: 1. 11. and in many other Places, *k* They ſhall not only profeſs and promiſe Piety, but ſhall ſeriouſly and diligently practiſe it.

22 And the LORD ſhall ſmite Ægypt, he ſhall ſmite and heal *it l*, and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

l God will afflict them by Oppreſſours, *v:* 20. and otherwiſe; and by thoſe Afflictions he will convert and ſave them.

23 In that day * ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria *m*, and the Egyptians ſhall ſerve *n* with the Aſſyrians.

* Ch: 11: 16.

m They who were implacable Enemies one to another, and both to the Church and People of God, ſhall now be reconciled and united together in the ſervice of God, and Love to his Church. *n* To wit, the Lord; who is eaſily underſtood from *v.* 21. & 25.

24 In that day ſhall Iſrael be the third *o* with Egypt, and with Aſſyria *p*, *even* a bleſſing *q* in the midſt of the land *r*:

o The third Party, to wit, in that ſacred League, whereby all of them oblige themſelves to God. *p* Theſe People are named, becauſe they were the moſt obſtinate and malicious enemies to God's Church, and therefore in a ſpecial manner accurſed by God, but they are here put Synecdochically for all the Gentiles. *q* This is peculiar to *Iſrael*, who is not only a *third* Party, as the others are, but is the moſt eminent and bleſſed of the three, as being the Fountain, or rather the Conduit-Pipe, by which the Bleſſing is conveyed to the other two, becauſe Chriſt was to be born of them, and the Goſpel-Church and Ordinances were firſt eſtabliſhed among them, and from them derived to the Gentiles. *r* Or, *of the earth*, Which may be added, to imply, that God's Bleſſing ſhould be conveyed from and by *Iſrael*, not only to the *Egyptians* and the *Aſſyrians*, but to all the Nations of the Earth, in the midſt of which the Land of *Iſrael* might well be ſaid to lie. Or, *of that Land*, of which I am here ſpeaking; or, the Singular Number being put for the Plural, *of theſe Lands*, *Egypt* and *Aſſyria*, between which *Iſrael* lay.

25 Whom the LORD of hoſts ſhall bleſs *ſ*, ſaying Bleſſed be Egypt my people *t*, and Aſſyria the work of mine hands, and Iſrael mine inheritance.

ſ Whom i: e: which People, to wit, *Iſrael*, *Egypt*, and *Aſſyria*, expreſſed both in the foregoing Verſe, and in the following Clauſe of this Verſe; of whom he ſpeaks as of one People, in the Singular Number, becauſe they are all united into one Body and Church. Or, *For*, or *Becauſe* (as this Particle is taken, 1 *Sam*: 15. 15. and elſewhere) *the Lord of hoſts ſhall bleſs him* or *them*. So this is added as a Reaſon why he ſaid, *Iſrael* ſhould be a Bleſſing to them all. *t* This Title and thoſe which follow, that were peculiar to the People of *Iſrael*, ſhall now be given to theſe and all other Nations of the World.

CHAP. XX.

The Captivity of Egypt and Ethiopia repreſented: to take off the Jews from ſeeking to them for help, 1——6.

IN the year that * Tartan *a* came unto Aſhdod *b*, (when Sargon *c* the king of Aſſyria ſent him) and fought againſt Aſhdod and took it:

* 2 Kings 18: 17.

a A great commander in *Sennacherib*'s Army, 2 *Kings* 18. 17. *b* An eminent and ſtrong City of the *Philiſtins*, *Joſ*: 13. 3. 1 *Sam*: 5. 1. in the utmoſt part of the Land of *Canaan*, towards *Egypt*. *c* What King of *Aſſyria* this was, is much diſputed. It is well known, and confeſſed, that one and the ſame Perſon hath frequently ſeveral Names, both in Scripture, as hath been obſerved again and again, and in other Authors. And therefore this may be either, 1. *Salmaneſer*, who when he took *Samaria*, might alſo by *Tartan* take this Place; or, 2. *Sennacherib*, who, before he came to *Jeruſalem*, *came up againſt and took all the fenced cities of Judah*, 2 *Kings* 18. 13. of which *Aſhdod* might be reckoned one, as being in the Tribe of *Judah*, *Joſ*: 13. 3. & 15. 47. and taken by *Hezekiah* from the *Philiſtines*, as it ſeems very probable from that paſſage, 2 *Kings* 18. 8. *He ſmote the Philiſtins even unto Gaza, and the borders thereof, from the tower of the watch-men to the fenced city*; Or, 3. *Eſarhaddon*, *Sennacherib*'s Son, who, by cutting of the firſt Letter, is called *Sarchedon*, *Tobit* 1. 21. and thence poſſibly, by abbreviation, *Sargon*: Who might do this thing in *Hezekiah*'s time, ſome years after his Father's Death, and his coming to the Empire, although it be not recorded in Scripture: For no man doubts that there were many great Actions in thoſe times, which are wholly omitted in the Sacred Writings.

2 At the ſame time ſpake the LORD † by Iſaiah the ſon of Amoz, ſaying, Go, and looſe *d* the ſackcloth *e* from off thy loins *f*, and put off thy ſhoe from thy foot: And he did ſo, * walking naked *g* and bare foot.

† Heb. *by the hand of Iſaiah.*
* Mich: 1: 8, 11.

d Ungird it and put it off; the Antecedent put for the Conſequent, which is very uſual, as hath been often noted. God would ſometimes have his *Prophets* to add to their Word a viſible ſign to awaken Peoples Minds to a more ſerious Conſideration of the Matters propoſed to them. *e* Either, 1. his courſe and hairy Garment, which the Prophets uſed to wear, 2 *Kings* 1:8: *Zech*:13.4. as many underſtand it. But that is expreſſed by another Word in the places quoted, and never, to my knowledge, by this Word: Or, 2. his mournful Habit which was commonly made of Sackloath, and which he wore in token of his hearty grief for the great Calamities which were already come upon *Iſrael*, and were either come or coming upon *Judah*. *f* Upon which the upper Garments were commonly girt, 1 *Kings* 20. 32. 2 *Kings* 9. 1. *g* Not wholly naked, which had been indecent and ſcandalous, and withal very dangerous, at leaſt to do ſo for three years, as he did, *v:* 3. but without his upper Garment, as Slaves and Priſoners uſed to do, whoſe poſture he was to repreſent. *v:* 4. And ſo the word *naked* is uſed, 1 *Sam*: 19 24. 2 *Sam*: 6: 20. *John* 21. 7. Thus alſo men are ſaid to be *naked* when they are ill clothed, as *Job* 22. 6. *Mat*: 25. 36. 1 *Cor*. 4. 11. *James* 2. 15. *h* After the manner of Mourners, 2 *Sam*: 15. 30. and Captives *Jer*: 2. 25.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years *i for* a ſign *k* and wonder upon Egypt, and upon Ethiopia.

i Not conſtantly, but when he went abroad among the People, to whom this was appointed for a ſign. Some think it was only three days, a day being uſually put for a year in Prophetical Scriptures, as *Numb* 14. 33, 34. *Ezek*: 4. 4, 5, 6. But although a day be put for for a year, yet a year is never put for a day. *k* Either, 1. when this Judgment ſhould come; to wit, three years after this Prophecy. Or, 2. how long it ſhould continue; for three years: For ſome have obſerved that the *Chaldeans* ſpent ſo much time in Conquering *Egypt* and *Ethiopia*.

4 So ſhall the king of Aſſyria lead away *l* † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, *even* with their buttocks uncovered to the † ſhame of Egypt.

† Heb: *the captivity of Egypt.*
† Heb: *nakedneſs.*

l Like Beaſts, of which this word is commonly uſed. *m* Having their Garments cut off by the middle, to the diſcovery of their Buttocks and their ſecret parts Compare 2 *Sam* 10. 4. *Iſa*: 47. 2.

5 And they *n* ſhal be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

n All they that ſhall truſt to them, and glory in them, as appears from the following Words, the Pronoun they being put Indefinitely here, as it is *Iſa*: 2: 19. and elſewhere. But under this general expreſſion the *Iſraelites* not only are comprehended, but ſeem to be principally intended, becauſe to them this Prophecy was delivered, and they were eminently guilty of this Sin; of which ſee *Iſa*. 30. 2. & 31. 1.

6 And the inhabitants of this || iſle *o* ſhall ſay in that day, Behold, ſuch *is* our expectation *p* whether we flee for help *q*, to be delivered from the King of Aſſyria: and how ſhall we eſcape *r*?

|| Or, *Country.*

o Of this Land, in which the Prophet was, and to whoſe Inhabitants, theſe words were uttered. For the Title of *Iſles* or *Iſlands* in Scripture is frequently given not only to Lands encompaſſed with the Sea, but alſo to ſuch Countries, as lay upon the Sea-coſts, as *Pſal*: 72. 10. *Ezek*. 26. 15, 18. as *Paleſtina* or *Canaan* did, yea to ſuch Countries as are remote or ſeparated from that Place in or of which the Words are ſpoken, as *Eſth*: 10: 1. *Iſa* 24. 15: & 42. 4, 10, &c. as *Canaan* was from *Egypt*, or at leaſt from *Ethiopia*. Add to this, that *Canaan* had ſome reſemblance with an *Iſle*, either becauſe it was almoſt incompaſſed with the Midland Sea on one ſide, and with the dead Sea, and the Sea of *Galilee* or *Tiberias* and *Jordan* on the other ſide; or becauſe, as Iſles are ſeparated from other Lands by the Sea, ſo this Land and People were ſeparated from all the reſt of the World by God's ſpecial providence, and Preſence, and worſhip. *p* So vain is our hope placed upon ſuch a people as are unable to deliver themſelves, and much more to deliver us. *q* To whom we now and uſually truſt: for this was the common diſeaſe of the People of *Iſrael*, although *Hezekiah* was in a good meaſure free from it, as we read 2 *Kings* 18. 5. *r* Either by their help, who cannot defend themſelves: or, by our own ſtrength; ſeing they who were much more potent than we are, could not eſcape.

CHAP. XXI.

The Prophets fear and trouble at his Viſion of Babylons Ruine by the Medes and Perſians, 1——4. *he mocketh Babel* 5——9. *Edom ſcorning the Prophet is called to Repentance.* 11, 12. *the time of Arab's calamity ſet,* 13——17.

THE burden of the deſart of the Sea *a*. As * whirlwinds in the ſouth *b* paſs through *c*, ſo it *d* cometh from the deſart *e*, from a terrible land *f*.

* Zech: 9: 14.

a Of *Babylon*, as is evident both from her deſtroyers, the *Medians*, *v.* 2, and eſpecially from *v:* 9. where ſhe is named. She ſeems to be called *Deſart* Prophetically, to intimate, that although ſhe was now a moſt Pupulous City and Kingdom, yet ſhortly ſhe ſhould be turned into a Deſolate Wilderneſs, as was threatned, *ch*: 13. 19, &c. But the word here rendred *Deſart* ſometimes ſignifies *a Pain*, as a very learned Interpreter hath obſerved, and thus it moſt properly agrees to *Babylon* and the Land about it, which Geographers note to be a very plain Country, without any Conſiderable Mountains in it. It is called the *Deſart of the Sea*, becauſe it is ſituate by the Sea, as *the Iſles of the Sea*, *Eſt*:10: 1. are thoſe Countries which were beſide the Sea. And, the Title of the *Sea* might well be given to the Waters of *Babylon* becauſe of the great plenty and multitude of them the great Channel of *Euphrates*, and the ſeveral leſſer Channels cut out, and the vaſte Lakes of Water; in which reſpects it is ſaid to *ſit upon many Waters*, *Jer*: 51. 13: the Name of *Sea* being given by the *Hebrews* to e very great Collection of Waters. *b* In thoſe parts which lay Southward from *Judea*, where there were many and great Deſerts, in which the Winds have greater force. See *Job* 1: 19: *Jer*: 4: 11. *c* As meeting with no ſtop or oppoſition. *d* The burden or Judgement. Or, *he*, the *Median*, as it is in the next Verſe. *e* From *Media* and *Perſia*; thus expreſſed, either becauſe thoſe Countries were full of Deſarts; or becauſe a great Deſart lay between them and *Chaldæa*, as Geographers and Hiſtorians report. *f* From the *Medes*, a warlike and formidable People, as appears both from Sacred and Prophane Writers.

2 A † grievous viſion *g* is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth *h*: * Go up *i*, O Elam *k*; Beſiege *l*, O Media; all the ſighing thereof *m* have I made to ceaſe.

†Heb: *hard*

*Chap: 13. 17.

g A Viſion or Prophecy, containing dreadful Calamities which were to fall upon *Babylon*. *h* This is ſpoken either, 1. of the *Chaldeans*, as their Sin, for which God ſends the following Judgment: So the ſenſe is, The *Chaldeans* ſtill perſiſt in the practice of Treachery and Rapine, to which they have been ſo long accuſtomed; Or, 2. of the *Medes* and *Perſians*, who are here noted to pay the *Babylonians* in their own Coin, and to uſe the ſame Treachery and violence towards them, which they had done to others. To which purpoſe the Words are and may well be rendred otherwiſe, either thus, *The treacherous dealer* hath found *a treacherous dealer*, *and the ſpoiler* hath found *a ſpoiler*: or thus, *O thou that dealeſt treacherouſly with the treacherous dealer*: *and that ſpoileſt the ſpoiler, go up, O Elam, &c.* as it followeth. Theſe wotds will be much illuſtrated by comparing them with *Iſa*: 33: 1. There is no doubt to be made, but the *Medes* and *Perſians* uſed Treachery as well as Force againſt *Babylon*: And beſides other inſtances now unknown, we have one upon Record, of their entertaining thoſe two Traytors, *Gadatus* and *Gobrias*, and following their Counſel and Conduct in taking the City, which made them Partakers of their Treaſon. *i* To fight againſt her. Theſe are Gods Words, either giving them Command and Comiſſion to do ſo, or rather foretelling what they would do; which is oft done in this form of Speech. *k Perſia*, called *Elam* Synecdochically, becauſe *Elam* was en eminent Province of *Perſia*, bordering upon the *Medes*. *l* To wit, *Babylon*, *v*: 9. *m* Either, 1. *Babylons* ſighing, which ſhall ceaſe, becauſe they ſhall have no time to ſigh, or lament their Miſeries, being ſuddenly ſurpriſed, and cut off in a moment, as they were. As God is ſaid to *ſeek out the wickedneſs* of of wicked men *till he find none*, *Pſal*: 10: 15. when he utterly deſtroyeth them in or with their Sins: Or, 2. the ſighing and groanings of Gods People, and other Nations under the heavy Oppreſſions of that potent and cruel Empire; the Pronoun *her*, or *thereof*, being taken here not paſſively, as commonly it is, but actively, or efficiently, as ſometimes it is, as *Deut*: 11: 25: *your fear*, *i*: *e*: the fear of you; and *Job* 33: 7: *my terrour*, *i*: *e*; the terrour or dread of me upon thee.

3 Therefore are my loins *n* filled with pain; pangs have taken hold upon me, as the pangs of a woman that travelleth *o*: I was † bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

†Heb: *writhed*.

n Which he mentions with reſpect to the following Similitude of childbearing, in which the loins are ſorely pained. And this the Prophet ſpeaks, either, 1. in the Name and Perſon of the *Babylonian*. Or rather, 2. in his own name; which is moſt natural, and agrees beſt with the laſt clauſe of the Verſe, which plainly ſpeaks of the torment which he had in the meer hearing of the Word, and ſeeing the Viſion, and not of that which they had in the feeling of it; although the latter is implied in the former; and the Prophet expreſſeth his horrour in hearing and ſeeing, to intimate the dreadful horrour which ſhould ſeize upon them when it came upon them. *o* Sharp and grievous pains.

4 || My heart panteth, fearfulneſs afrighted me: the night of my pleaſure *p* hath he *q* † turned into fear *r* unto me.

||Or, *my mind wandred*.

†Heb: *put*.

p The night, in which I uſed to have a ſweet Repoſe and Sleep. He ſeems to have had this Viſion in a night. But withal this horrour of the Prophet by night was Typical, and did ſignifie that grievous horrour and deſtruction, which ſhould befal the *Babylonians* in a night of great Feaſting and Jollity, as it did *Dan*: 5, 1. 30. *q* God, who ſhewed him that Viſion. *r* Into a time and matter of fear.

5 Prepare the table *ſ*, watch in the watch-tower *t*, eat, drink: ariſe, ye princes *u*, *and* anoint the ſhield *x*.

ſ Furniſh it with meats ond Drinks, as it follows. The Prophet foretells what the *Babylonians* would be doing when their Enemies were at their doors that they would give up themſelves to Feaſting and Security, *t* To give us notice of any approaching danger, that in the mean time we may more ſecurely indulge our ſelves in Mirth and Pleaſures. *u* Either, 1 ye *Medes* and *Perſians*: Whilſt your Enemies the Babylonians are feaſting ſecurely, prepare to make your Aſſault. Or, 2. Ye Princes of *Babylon*: Ariſe from the Table and run to your Arms. Which ſudden alarm and change of their Poſture proceeded from the Tidings out of the Watch-tower, as may be gathered from the former Clauſe, and is more fully expreſſed in the following Verſes. *x* Prepare your ſelves and your Arms for the Battle approaching. *The ſhield* is put for all their weapons of Offence and Defence. They uſed to anoint their Shields with Oyl, partly to preſerve and poliſh them; and partly to make them ſlippery, that their enemies darts might not faſten in them, but ſlide off from them.

6 For thus hath the LORD ſaid unto me *y*, Go, ſet a watchman *z*, and let him declare *a* what he ſeeth.

y I ſpeak not my own fancies, but what God hath made me to ſee and hear in a Viſion; the Particulars whereof are related in the following verſes. *z* Either, 1. a Prophet; ſuch being oft ſo called, as *Ezek*: 3: 17: & 33. 2. Or rather, 2. a Military Watchman. For this was now done only in a viſion, which yet did fore-ſignifie what ſhould be done really afterwards. *a* To thee in viſion, to them Really,

7 And he ſaw *b* a chariot *c* *with* a couple of horſemen *d*, a chariot of aſſes, and a chariot of camels *e*; and he hearkened diligently *f* with much heed.

b A ſhort Speech, for he told me that he ſaw. *c* Not for Burden, but for war, in which chariots were then much uſed. *d* Attended with two Horſmen. So there were both Chariots and Troops of Horſemen. Or, with a *couple of Horſes*, as this word is ſometimes uſed, as 1 *Sam*: 8: 11: 2 *Sam*: 1: 6. The chariot was drawn with two horſes. *e* Two Chariots, one drawn by Aſſes, (under which Title ſome underſtand Mules, as being engendred of Aſſes) and the other by Camels. Whereby he ſignifies the Variety and Abundance of Warlike Proviſions which the *Medes* and *Perſians* ſhould have for this Expedition, and particularly of Chariots whereof ſome were for the Carriage of Neceſſary Things, and others for the Battle. *f* He carefully obſerved what he ſaw, and what he could further diſcover.

8 And he || cried, A lion *g*: my LORD *h*, I ſtand continually upon the * watch-tower in the day-time, and I am ſet in my ward || whole nights *i*.

||Or, *cried as a lion*:

*Hab: 2: 1.

||Or, *every night*.

g The ſenſe of the Words thus rendred is this, The Watchman cried out, I ſee alſo a Lion, to wit, marching before the Horſe-men and Chariots already mentioned: which they ſuppoſe to repreſent *Cyrus* or *Darius* marching in the Head of their Armies. Or, as it is rendred in the margin, and by divers others, *he cried* as (which Particle is oft underſtood, as hath been formerly and frequently noted) *a lion*, with a terrible Cry, as being affrighted with the Viſion, and withal ſignifying the dreadfulneſs of that Judgment which was here repreſented as coming upon *Babylon*. *h* The watchman ſpeaks theſe Words either to God, or to the Prophet, who by command from God had ſet him in this Place and Station; to whom therefore he gives the following Account of his Diſcharge of the Work wherewith he was intruſted. *i* According to thy Command I have ſtood & do yet ſtand continually, both day & night, upon my watch-tower.

9 And behold *k*, here cometh a chariot of men *l*, *with* a couple of horſemen *m*: and he *n* anſwered and ſaid, * Babylon is fallen, is fallen: and all the * graven images of her gods *o* he *p* hath broken unto the ground.

*Jer: 51: 8. Rev: 14: 8. & 18: 2.

*Ch: 46: 1: Jer: 50: 2. & 51: 44

k The ſum of what I have diſcovered is this. *l* Not filled with Goods, as Chariots of Burden uſe to be; but provided with Men, to fight from or with them. *m* Underſtand, *and a Chariot of Aſſes, and a Chariot of Camels*; which is eaſily underſtood from *v* 7. where they are expreſſed. *n* The Prophet *Iſaias*, who ſet the Watchman; or the Lord, by whoſe Command he was ſet, *v*: 6: who here gives an explication of the Viſion. *o* Which is mentioned as an Evidence that ſhe was fully conquered, becauſe otherwiſe they would not have ſuffered their Idols to have been thrown to the Ground. *p* God, by the hands of *Cyrus*, his Inſtrument. Or, it is an indefinite Speech, *he hath broken*, &c. *for they are broken*, &c.

10 O my threſhing *q*, and the † corn of my floor *r*: that which I have heard of the LORD of hoſts, the God of Iſrael, have I declared *ſ* unto you *t*.

†He

q Threſhing is here put for the Corn threſhed, as it is explained in the following words, the Act being frequently put for the Object, as *captivity* for the Captives, *fear* for the thing feared, *&c*, as hath been noted before. And the Corn threſhed is here metaphoricaclly put for People ſorely afflicted and puniſhed, which is oft expreſſed by Threſhing, as *Iſa*: 25: 10. & 41: 15. *Mich*: 4: 13, *&c*. This is ſpoken either, 1. of the *Jews*, to whom he now turneth his Speech, whom God did grievouſly threſh and afflict by the *Babylonians*, and whom he here comforts with theſe Tidings, as if he had ſaid, though thou wilt be threſhed firſt, yet *Babylon* ſhall be threſhed laſt, and moſt dreadfully, and their threſhing ſhall be thy Deliverance This Interpretation is thought neceſſary, becauſe of the latter clauſe of the verſe, wherewith this is to be joined. Or, 2: of *Babylon*. O *my threſhing*: or, thou art *my threſhing*, whom I have undertaken to threſh and puniſh. And ſo this is fitly mentioned here, to aſſure them that this Prophecy of *Babylon's* Fall muſt neceſsarily be accompliſhed, becauſe the Almighty was engaged in the Work. And this Interpretation ſeems not to be inconſiſtent with the reſt of the verſe, as we ſhall ſee. *r* The corn which I will cauſe to be threſhed upon the Floor. Heb. *the ſon of my floor*. For the title of *ſon* is oft given to lifeleſs things, as Arrows are called *the ſons of the bow*, or *of the quiver*, *Job* 5: 7: & 14: 28, *&c*. *ſ* What I have foretold is not my own invention, but the Word of God, and therefore ſhall infallibly come to paſs. *t* Either, 1. unto you my People, or Hearers; for all the Prophecies, even concerning other Nations, were publiſhed to them, and for their uſe and Comfort: Or, 2. Unto, (or, concerning, as this *Hebrew* Particle is ſometimes uſed, as the Learned know) you *Babylonians*, to whom this was in ſome ſort declared, becauſe it was publiſhed amongſt the *Jews*, and by their means might eaſily come to the knowledge of other People, and conſequently of the *Babylonians*. Nor is it unuſual for the Prophets, in their Prophecies delivered to Gods People concerning *Babylon*, by an *Apoſtrophe* to turn their Speech to the *Babylonians* themſelves; of which we have Inſtances, *Jer*: 50. 24, 31, & 51. 13, 14, 25, 26.

11 The burden of Dumah *u*. He *x* calleth to me *y* out of Seir *z*, Watchman *a*, what of the night *b*? watchman, what of the night *c*?

u Either, 1. of a part of *Arabia*, ſo called from *Dumah*, one of *Iſhmael's* Race, *Gen*: 25. 14. 1 *Chron*: 1. 30. Or rather, 2. of *Edom* or *Idumea*, as ſeems moſt probable from the mention of Mount *Seir*, which was a part of *Edom*; which may here be called *Dumah*, either by an abbreviation, or cutting off the firſt letter from *Idumea*, as *Ram* is put for *Aram*, 1 *Chron*: 2. 9. *Job* 32. 2. or rather prophetically and ſarcaſtically; for *Dumah* ſignifies *ſilent*; Whereby he intimates, That *Edom*, which was much given to vain boaſting and railing againſt God, and againſt his People, as we read elſewhere, ſhould be brought to ſilence and utter ruine. And ſuch new, and enigmatical, and ſignificant Names are elſewhere given by the Prophets to divers known Places, as *Babylon* is called *Sheſhach*, *Jer*: 25, 26. and Egypt, *Mazor*, *Mich*: 7: 12, *&c*. *x* To wit, *Dumah*, or the people of *Dumah*, of whom he ſpeaks, or one of them in the name and by the appointment of the reſt. *y* To the Watchman, as appears by the following Words: For the Prophet delivers his Prophecy in the form of a Dialogue between the People and the Watchman. *z* Out of *Edom*, which is frequently called *Seir*, as *Gen*: 32: 3. & 36. 8. 2 *Chron*: 20 20, &c. & 25. 11. *a* Whereby he means either, 1. the Prophet *Iſaiah*, whom they call *watchman*, either ſeriouſly, or in ſcorn, becauſe the Prophets were ſo called by God, and by the People of the Jews: Or, 2. the Watchman of *Edom*, whom they had ſet as People uſe to do in times of great danger. *b The night* is taken either, 1. metaphorically, for a time of Tribulation. So they ask the Prophet what he hath to ſay concerning that night of Calamity which he had ſo long and oft threatned to them, whereof as yet they ſaw no appearance: Or, 2. Properly; *the night* being the proper and chief time in which the Watchman's Care is moſt neceſſary, becauſe then their Enemies had opportunity to do them moſt harm. So the People are ſuppoſed to come to him very early in the morning, to enquire what had hapned in the night; which ſhews a State of great Perplexity and Fear: which might well be called a *burden*, both becauſe Fear in it ſelf is a great Torment, and becauſe this Fear was a Sign or Preſage of their approaching Miſeries. *c* The repetition of the ſame Words, ſhews the greatneſs of their Solicitude and Fear.

12 The watchman ſaid, The morning cometh, and alſo the night *d*: if ye will enquire, enquire ye: return, come *e*.

d The night is paſt without any great miſchief to you, and the comfortable Light of the Morning is approaching, which freeth mens Minds from the terrours of the night; but although the morning be coming, it will be gone, and the Night will return, and your Fears with it. The *night* ſeems to be here taken properly, as the *morning* is; yet ſo, that he alludes to the Metaphorical Signification of the Word, and intimates, that the Night of Affliction was coming upon them. *e* If this Watchman be the Prophet *Iſaias*, then the ſenſe of theſe Words is this, *If you will be enquiring: enquire* ſincerely and ſeriouſly of God by me, concerning your Danger, and the way to prevent it; *return* unto the Lord by true Repentance, who alone can ſecure you, and *come* unto me for Direction. But if it be their own Watchman, which with ſubmiſſion, I conceive moſt probable, the ſenſe is, *If you will enquire, enquire*: I perceive by what I have obſerved this Night, that your Danger is not paſt, and there will be occaſion for further Enquiries from time to time; and therefore *return, come, i: e:* either *return* to them that ſent you with this Meſſage, and then come to me for further Tidings; or, come again, as *return, lie down*, is put for *lie down again* 1 *Sam*: 3. 5. come to me the next morning, as you have reaſon to do, and ſo from morning to morning; for I ſee every Night is likely to bring ſome evil Tidings to you.

* Jer. 49. 28.

13 * The burden upon Arabia. In the foreſt *f* in Arabia ſhal ye lodge, O ye travelling companies *g* of Dedanim *h*.

f Not, as you uſed to do, in the Houſes or Tents of the *Arabians*: Whereby he implies, That that Populous Country ſhould be turned into a deſolate Wilderneſs. *g* In thoſe Parts Travellers then did, and ſtill do go together in Companies. See *Gen*: 37: 25, 28: *Job* 6, 19 *h* Or, *Dedamites*; of whom ſee on *Gen*: 25: 3. *Jer*: 25. 23, 24: & 49, 7, 8. Theſe were Merchants, and uſed to Trade with *Tyre*, *Ezek* 27:20. & 38: 13. and their way lay thorow the ſame Parts of *Arabia*.

|| Or, *bring ye*.

14 The inhabitants of the land of Tema *i* || brought water to him that was thirſty; they prevented with their bread him that fled *k*.

i A part of *Arabia*; of which ſee *Job* 6:19. *Jer*. 25. 23. *k* Whereby he implies, That thoſe other *Arabians*, againſt whom this Prophecy is principally directed, ſhould be reduced to great ſcarcity of all neceſſary Proviſions and forced to flee for their Lives, from a Bloody Enemy, as is more fully expreſſed in the next Verſe.

|| Or, *for fear*.
† Heb. *from the face*.
* Ch: 16. 14.

15 For they fled || † from the Swords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the LORD ſaid unto me, Within a year *l*, * according to the years of an hireling *m*, and all the glory *n* of Kedar *o* ſhall fail.

l From the time of this Prophecy. *m* To wit, an exact Year; for Hirelings diligently obſerve and wait for the end of the Year, when they are to receive their Wages, *n* Their Power, and Riches, and all things wherein they uſed to glory. This was executed by the *Aſſyrians*. *o* Of whom ſee on *Pſal*: 120: 5 *Jer*: 49. 28.

† Heb. *bows*

17 And the reſidue of the number of † archers *p*, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken it.

p Bows and Arrows were their chief weapons, & they were expert in the uſe of them, both againſt Beaſts and Men, as occaſion required.

CHAP. XXII.

The Anguiſh of Judah: the Prophet much grieved, 1——5. by the Perſians, Medes and Aſſyrians, 6, 7. he reproveth their humane Wiſdom, 8——11 and prophane joy, 12, 13. which God would certainly puniſh, 14. Shebnah's deprivation for his Pride, 15:19 Eliakim put in his place; his glory, 20--25.

THE burden of the Valley of Viſion *a* What aileth thee now, that thou art wholly gone up to the houſe tops *b*?

a Of *Judah*; and eſpecially of the City of *Jeruſalem*, as the next Verſe ſheweth. Which is called a *valley*, becauſe a great part of it ſtood in a Valley, and comparatively to thoſe higher mountains wherewith it was encompaſſed; of which ſee *Pſal*: 121. 1. & 125. 2. *Iſa*: 52. 7. and *the valley of viſion*, becauſe of the many and clear viſions or Revelations of God's Mind, in that Place, above all other Parts of the World. As the Prophets are called *ſeers*, 1 *Sam*: 9. 9. ſo Prophecy is frequently called *viſion*, as 1 *Sam*: 3: 1. *Iſa*: 1: 1. *Ezek*: 7: 13, 26. *a* As they uſed to do in times of great Confuſion and Conſternation, that they might mourn, and look, and cry to Heaven for help. Compare *Iſa*: 15. 3: *Jer*. 48: 38.

2 Thou art full of ſtirs *c*: a tumultuous *d* city, a joyous city: thy ſlain *men* are not ſlain with the ſword, nor dead in battle.

c Or, *Thou who waſt full of ſtirs*, or *noiſes*, to wit, of joyful ſhouts, as the following words limit it, and as this word is uſed *Zech*: 4: 7. though elſewhere it be taken for doleful Cries, *d* Or, *ſtreperous* full of noiſe and Clamour, through Revelling and Jollity. See *Prov*. 21: 1. *Zech*, 9: 15. *e* But either by Famine or Peſtilence in the Siege; as many died, *Jer*: 14: 18: & 38: 2. or in their flight, as others were both which were inglorious kinds of Death.

3 All thy rulers *f* are fled together; they are bound † by the archers *g*: all that are found in thee *h* are bound together *i*, *which* are fled from far *k*.

† Heb, *of the bow*.

f Zedekiah and his Chief Commanders, whoſe Flight he foretels. *g* Heb: *from the bow, i: e* ſo as they were diſenabled from uſing the Bow: which is an uſual *Hebraiſm*, as *from a king* is put for *from being a King*, 1 *Sam*: 15: 23. and *from ſeeing*, *Pſal*: 69. 23. is rendred *that they cannot ſee*, *Rom*: 11: 10. But this word is by ſome, and may very well be joyned to the foregoing Clauſe; for the Words in the *Hebrew* lie thus, *All thy rulers are fled together from the bow* (or, *bowmen*, as this word is rendred, *Iſa*: 21: 17: *they are bound*. Which ſeems moſt plain and unforced, and ſuits beſt with the following Words, as alſo with the Prophets uſe of the ſame Phraſe, *chap*: 21: 5. *they fled——from the bent bow, &c.* *h* that remaineth there with *Zedekiah* in the Siege; for thoſe who had fled to the *Chaldeans* ſaved their Lives and Liberties. *i* In Fetters, *Jer*: 52. 11. *k* Which fled to *Jeruſalem* from the remoteſt parts of the Land.——But he rather ſpeaks of thoſe who fled from *Jeruſalem*, and from their Enemies, whereof ſome had fled away, but were purſued and overtaken by their Enemies, and bound, as others had been. And the Words ſeem to be well rendred, *they fled far away*, as this very Word is uſed, *Iſa*: 23: 7. which may be underſtood either of the ſame Perſons who fled, but were taken in their Flight, as was now ſaid; or of others, who fled away, when others abode there and were bound.

* Jer: 4: 19: & 9: 1.
† Heb: *I will be bitter in weeping*:

4 Therefore ſaid I, * Look away from me *l*; † I will weep bitterly, labour not to comfort me *m*: becauſe of the ſpoiling of the daughter of my people *n*.

l Take off your eyes and thoughts from me, and leave me alone, that I may take my fill of ſorrows. *m* For all your Labour will be loſt, I neither can nor will receive any Conſolation. *n* Of that city and Nation whereof I am a Member. The Title of *daughter* is oft given both to Cities and Nations, as hath been noted before.

5 For *it is* a day of trouble, and of treading down *o*, and of perplexity by the Lord GOD of hoſts *p* in the valley of viſion, breaking down the walls *q*, and of crying to the mountains *r*.

o In which my People are trodden under foot by their inſolent Enemies. *p* This is added partly to ſhew, that this did not happen without God's Providence; and partly to aggravate their Calamity, becauſe not only Men, but God himſelf fought againſt them. *q* Of the ſtrong Cities of *Judah*; which was done by *Sennacherib*, 2 *Kings* 25: 10. *r* With ſuch loud and diſmal Outcries as ſhould reach to the neighbouring Mountains, and make them ring again therewith.

† Heb: *made naked*:

6 And Elam *ſ* bare the quiver *t* with chariots of men & horſemen *u*, and Kir *x* † uncovered *y* the ſhield *z*.

ſ The *Perſians*, who now, and for a long time after, were ſubject to the *Aſſyrian* and *Chaldean* Emperours, and were employ'd by them in their Wars. *t* Being expert Bowmen, as appears from *Jer*: 49. 35. and from *Strabo*'s Teſtimony. *u* As ſome of them fought on foot, ſo others fought from Chariots and Horſes. *x* The *Medes*, ſo called by a *Synecdoche* from *Kir*, an eminent City and Region of *Media* of which ſee 2 *Kings* 16: 9: *Amos* 1: 5. *y* Prepared it and themſelves for the Battel; for in times of Peace Arms were wrapt up and covered to preſerve them clean, and fit for uſe. *z* Their defenſive and offenſive Weapons.

† Heb: *the choice of the valleys*:
|| Or, *towards*.

7 And it ſhall come to paſs, *that* † thy choiceſt valleys ſhall be full of chariots *a*, and the horſemen ſhall ſet themſelves in aray || at the gate *b*.

a Valleys were the moſt proper Places for the uſe of Chariots: See. *Joſ*: 17:16. *b* To aſſiſt and defend the footmen whilſt they made their Aſſault, & withal to prevent and take thoſe who endeavour to eſcape

* Ch: 30. 1.
* 1 *Kings* 10. 17.

8 And he *c* diſcovered * the covering of Judah *d*, and thou didſt look in that day to the armour *e* * of the houſe of the forreſt *f*.

c The Enemy, *Sennacherib*, of whoſe Invaſion he ſeems to ſpeak. *d* He took thoſe fenced Cities, which were a Covering or Safeguard both to the People of *Judah*, who fled to them, and to *Jeruſalem*, which was begirt and defended by them. *e* Thy hope and Truſt was wholly or chiefly placed in the Arm of Fleſh. For although *Hezekiah* was commended for his Truſt in God, yet the Generality of the People were guilty of Diſtruſt in God, & Confidence in the Creature. *f* More fully called the *houſe of the foreſt of Lebanon*, 1 *Kings* 7: 2. not becauſe it was built in *Lebanon*, for it was in *Jeruſalem*; but either becauſe it was built of the Trees of *Lebanon*, for which cauſe the Temple is called *Lebanon*, *Zech*: 11: 1. or for other Reaſons. See my Notes on 1 *Kin*. 7 2.

9 Ye have ſeen *g* alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool *h*.

g i e. Obſerved or conſidered, as this Word is uſed, *Exod*: 32: 9 and elſewhere, in order to the Reparation of them, and to fortifie the City, as the next words manifeſt. *h* That you might both deprive the Enemy of Water, and ſupply the city with it of which ſee on 2 *Chron*: 32: 4, 5.

10 And ye have numbered the houſes of Jeruſalem *i*, & the houſes *k* have ye broken down to fortifie the wall.

i That they might exactly know their own ſtrength and the number of their People, and ſo lay the Burdens more equally upon them, and make ſufficient proviſions for them. *k* Which ſtood upon or without the Walls of their city, and ſo gave their enemies any Advantage againſt them, & hindred the ſearching or fortifying the walls & city.

11 Ye made alſo a ditch between the two walls *l*, for the water of the old pool *m*: but ye have not looked unto the maker thereof *n*, neither had reſpect unto him that faſhioned it *o* long ago *p*.

l Either thoſe 2 *Kings* 25.4. or thoſe 2 *Chron:* 32. 5. in both which Places we read of two walls. *m* To receive the Waters conveyed into it by Pipes from the old Pool. *n* Either, 1. of the Water; for both the Springs and the Rain which filleth the Pools are from God alone: or, 2, of *Jeruſalem*, expreſſed in the foregoing verſe, and eaſily underſtood here, becauſe all theſe Works were undertaken for *Jeruſalems* Defence and Proviſion. And it is uſual in Scripture for the Pronoun Relative to be put by it ſelf, without any expreſs mention of the Perſon or Thing to which it belongs, which is left to the Reader to gather out of the foregoing or following Words; of which ſee the Notes on *Pſal:* 87: 1. *Cant:* 1. 1. *o* Heb. *the former,* or *framer of it*, God, who made it a City, and the Place of his ſpecial Preſence and Worſhip; which alſo he had undertaken to protect, if the People would obſerve his Commands; to whom therefore they ſhould have reſorted and truſted in this time of their diſtreſs. *p* Which Clauſe may be added to aggravate their Sin, in diſtruſting that God who had now for a long time given proof of his Care and Kindneſs in defending this City.

12 And in that day did the Lord GOD of hoſts call *q* to weeping, and to mourning; and to baldneſs *r*, and to girding with ſackcloth.

q Invite and oblige them by the Courſe of his Providence, and require this by the Precepts requiring theſe things in ſuch Times and Conditions. *r* to make themſelves bald, by plucking or ſhaving off the Hair of their Heads, as was uſual in great Sorrows, as *Ezra* 9. 3. *Job* 1: 20: *Mich:* 1: 16. although it was forbidden in caſe of the Death of Relations, for a ſpecial Reaſon; of which ſee on *Lev:* 19: 27, 28. & 21; 5.

13 And behold, joy and gladneſs, ſlaying Oxen, and killing ſheep, eating fleſh *ſ*, and drinking wine; * let us eat and drink for to morrow we ſhall die *t*. * Ch:56:12 1Cor:15:32

ſ Not only for Neceſſity, but to exceſs and Luxury, as *eating and drinking* are taken *Mat:*24.38. *t* The Prophets tell us, that we ſhall certainly and ſuddenly be deſtroyed; it concerns us therefore to make our beſt of the preſent time, and to be merry whilſt we have the opportunity. A moſt perverſe and deſperate Concluſion, proceeding from obſtinat profaneneſs, and contempt of God's judgments.

14 And it was revealed in mine ears *u* by the LORD of hoſts, ſurely this iniquity ſhall not be purged from you, till ye die *x*, ſaith the Lord GOD of hoſts.

u What I am ſaying is not my own Invention, nor uncertain Reports; but what I heard with theſe Ears of mine. The like Phraſe we have 1 *Sam:* 9: 15. *the Lord hath told Samuel in his ear.* *x* You ſhall feel the ſad Effects of this wickedneſs, and my juſt diſpleaſure for it, as long as you live. This is not ſpoken excluſively, as if it ſhould be purged after their death, which is abſurd and impious to imagine, at leaſt concerning ſuch as lived and died in this deſperate and impenitent Condition; but emphatically, to ſhew that God will have no mercy upon them in that time of Life, in which he uſeth and delighteth to give Repentance and Remiſſion of Sins unto Mankind.

15 Thus ſaith the LORD GOD of hoſts, Go, get thee unto this treaſurer *y*, *even* unto Shebna *z*, which *is* over the houſe *a*, *and ſay,*

y Which the Prophet might boldly do, becauſe he had the Protection not only of God, who ſent him upon this Errand, but probably of *Hezekiah* alſo, who at the time of this Prophecy was either King, or his Fathers Viceroy, or at leaſt Heir-apparent to the Crown. *z* Who ſeems to have been advanced by wicked *Ahaz*, and to have been a great Patron of Impiety and Injuſtice in his Reign, and by politick Compliance with *Hezekiah*, thought to gain his Favour, and ſo to keep his place and power at Court. *a* Over the Houſe of *David*, as is more fully expreſſed bellow, *v*, 22. Poſſibly he was not only the Lord Treaſurer, but alſo the Kings Prime Miniſter of State.

16 What haſt thou here *b*? and whom *c* haſt thou here, that thou haſt hewed thee out a ſepulchre *d* here *e* || *as* he that heweth him out a ſepulchre on high *f*, and graveth an habitation *g* for himſelf in a rock *h*. || Or, O he.

b Or, *What doſt thou here?* what right haſt thou to this Place and Office? *c* Either, 1. What friends in whom thou canſt confide? Thou haſt ſo ill managed thy ſelf and thy Affairs, that thou art univerſally hated. Or, 2, What Kindred or Relations? For the Jews ſay, he was a Stranger by Birth; which is the more probable, becauſe his Pedegree is not mentioned in any of thoſe places of Scripture where he is named. *d* As great and ambitious men uſed to do. *e* Not in thine own country, the proper place for ſuch a Monument; but in *Jeruſalem*, which ſhould not be defilled nor diſparaged with it. *f* In an high and eminent place, as *Iſa:* 57: 7: *g* Either, 1. a Sepulchre, which is called a mans *houſe*, Job 30: 23. or, 2. a dwelling-Houſe. He erected, or is compared to one that doth erect, a ſtately Houſe to live in, and a ſtately Sepulcher to receive him when he dies. And theſe two are fitly joined together, becauſe their Sepulchres were commonly built in or near their Houſes. See *Iſa:* 14: 18. *Joh:* 19: 41. *h* A fit Place both for Strength and State. Thus we read of *a Sepulchre hewed out of a Rock, Mat;* 27: 60.

17 Behold, || the LORD will carry thee away with † a mighty captivity *i*, and will ſurely cover thee *k*. || Or, *the* LORD *who covered thee with an excellent covering, and clothed thee gorgeouſly, ſhall ſurely, &c.* † Heb: *the captivity of a man.*

i Will cauſe thee to be carried into Captivity by a ſtrong Hand, or by the Hand of a mighty man, from which therefore thou ſhalt not be able to eſcape. Or, *will caſt the away with the caſting of a mighty man, i: e.* with great force: or, *in caſting will caſt thee away, O thou mighty man.* *k* To wit, with confuſion, as is here implied, and as this phraſe is more fully expreſſed, *Pſal:* 89. 40. & 109. 29. Or, *covering* may be put for obſcuring his Glory, which he deſigned to publiſh, and to that end erected ſtately Monuments, *&c:* Or, this may be an alluſion to the ancient Cuſtom of covering the Faces of Condemned perſons; of which ſee *Eſth:* 7: 8: Compare *Job* 9: 24. *Ezek:* 12. 6, 12.

18 He will ſurely violently turn and toſs thee *like* a ball *l* into a † large country *m*: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lords houſe *n*. † Heb: *large of ſpaces.*

l Heb: *Wraping he will wrap thee up like a Ball*, which conſiſts of Materials wrapped and bound together, that it may be toſſed far away. Or, *Rolling he will Roll thee with the Rolling of a Ball.* *m* Like a Ball which is caſt into a large and plain ſpot of Ground, where being thrown by a ſtrong man it runs far and wide. Or, to a far Countrey, which ſeems to be here called *large of ſpaces*, not ſo much in it ſelf, for that was inconſiderable to him, whether the Land of his Captivity was large or little as in reſpect of its diſtance from the Place of his Birth and Abode. *n* The ſenſe of the Words thus rendred, ſeems to be this, Thy glorious Chariots wherein thou didſt ride in great State at *Jeruſalem*, ſhall then and there be turned into ſhame to thy ſelf, and to thy Maſter, to whom it is juſt matter of reproach, that he was ſo fooliſh as to advance and truſt ſuch a faithleſs and unworthy Perſon. But the Words are by divers others fitly rendred, *there the Chariots of thy glory* ſhall be, (or, ſhall die or vaniſh, *i: e:* That ſhall be the end of all thy pompous Chariots, and other Monuments of thy Pride) O thou who art *the ſhame of thy Lord's Houſe*, who by thy unjuſt and wicked Practices haſt expoſed thy King and Maſter, and the Royal Family, to Reproach and Contempt.

19 And I *o* will drive thee from thy ſtation, and from thy ſtate ſhal he *p* pull thee down.

o The Lord, whoſe Words theſe are, *v:* 15. as is manifeſt from the following Verſes. *p* The Lord; ſuch ſudden changes of Perſons being very uſual in theſe Writings.

20 And it ſhal come to paſs in that day, that I will call *q* my ſervant * Eliakim the ſon of Hilkiah: * 2 Kings 18. 18.

q By my Spirit fitting him, and by my powerful Providence moving *Hezekiahs* heart to call him.

21 And I will cloth him with thy robe, and ſtrengthen him with thy girdle *r*, and I will commit thy government into his hand, and he ſhall be a father *ſ* to the Inhabitants of Jeruſalem, and to the houſe of Judah.

r There was a peculiar ſort of Robe and Girdle which was the Badge of his Office, which ſhould be taken from him, and given to *Eliakim.* *ſ* He ſhall not only have the Authority of a Father, which thou now haſt, in which reſpect all Rulers are called *Fathers*, as *Exod:* 20: 12. *Numb:* 36: 1. but ſhall alſo govern them with fatherly Care and Affection, and not with Rigour and Cruelty, as thou doſt.

22 And the Key *t* of the houſe of David will I lay upon his ſhoulder *u*: ſo he ſhal * open and none ſhal ſhut *x*, and he ſhal ſhut and none ſhal open. * Job 12:14 Rev: 3: 7.

t The Government, the power of opening and ſhutting, of letting men into it, or putting them out of it, whereof a *Key* is a fit Emblem; whence the delivering of the Keys of an Houſe or City into the Hands of another, is a ſign to ſignifie and confirm the giving him the Power and Poſſeſſion of it. *u* He mentions *the ſhoulder* rather than the Hand, in which Keys are commonly carried, either from ſome Ceremony then in uſe, of carrying a Key upon the Shoulder, either of the Officer of State himſelf, or of another in his name and ſtead; or to ſignifie that this was a Key of greater weight than ordinary, and that Government, which is deſigned by this Key, is an heavy Burden, and therefore in Scripture-phraſe ſaid to be *upon the ſhoulder*, as *Iſa;* 9: 6. *x* Againſt his will, or without his Commiſſion or Conſent.

23 And I will faſten him *y as* * a nail in a ſure place *z*: and he ſhal be for a glorious throne to his fathers houſe *a*. * Ezra:9.8.

y I will eſtabliſh the Power in his Hands. *z* In the ſtrong walls, or ſolid Timber, in the Houſe: Which is oppoſed to *Shebna*'s inſtability, ſignified by a Ball, *v:* 18. *a* By his prudent and righteous Goverment he ſhall procure great Glory, not only to himſelf, but to all that have any relation to him. This alſo is oppoſed to what is ſaid of *Shebna* in the end of *v:* 18.

24 And they ſhal hang upon him all the glory of his fathers houſe *b*, the off-ſpring and the iſſue *c*, all veſſels of ſmall quantity *d*; from the veſſels of cups, even to all the || veſſels of flagons *e*. || Or, *Inſtruments of vials.*

b Of his own kindred and Family, who ſhall all depend upon him, and receive Glory from him: of the Houſe of *David*, which is called *his fathers Houſe*, either becauſe Kings are called *the fathers* of all their ſubjects, both in Scripture, as 1 *Sam:*24: 12. 2 *Kings* 5: 13. & 16: 7. and in other Authors; or, as *Calvin* ingeniouſly conjectures, becauſe he was of the Blood Royal. Otherwiſe this had been no great Commendation to him, that he ſtudied ſo much the advancement of his own private Family. And this ſeems more probable, becauſe this Character is oppoſed to that of *Shebna*, who was *the ſhame of his Lords*, to wit, the Kings *houſe* or Family, *v:* 18. *c* Great and ſmall, the children and Grand-children of his Fathers houſe. *d* The meaneſt of them ſhall receive a Luſtre and Advantage from their Relation to him: *e* All ſorts of Veſſels, great or ſmall, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary Nails or Pins, if they be oppreſſed with too great weight, are eaſily broken down, and the Veſſels fall with them.

25 In that day, ſaith the LORD of Hoſts, ſhall the nail *that is* faſtened in the ſure place *f*, be removed, and be cut down, and fall: and the burden that *was* upon it *g* ſhal be cut off: for the LORD hath ſpoken *it*.

f Shebna, who ſeemed to be ſo, both in his own Eyes, and in the Eyes of others. *g* All thoſe wicked Officers that were advanced and ſupported by his Power.

CHAP. XXIII.

The deſtruction of Tyre: from God: for their Pride, 1——14. *the time of her riſing again,* 15——17, *and converſion to God,* 18.

* THE burden of Tyre *a*. Howl ye ſhips *b* of Tarſhiſh *c*, for it is laid waſte *d*, ſo that there is * Jer. 25. 22. & 47:4 Ezek. 26. & 27. & 28: Amos 1.9. Zech. 9. 2, 4.

no houſes, no entring in *e*: from the land of Chittim it is revealed to them *f*.

a The Prophecy of the heavy Calamity and Deſtruction of *Tyre*; which now ſtood in its Strength and Glory, being ſeated in an Iſland, upon a Rock, abounding in Riches, mighty in Naval Power, having lately conquered that Navy which the *Aſſyrians* brought againſt them. Yet this City was, according to this Prophecy, deſtroyed; and that twice, firſt by *Nebuchadnezzar*, and long afterward by *Alexander the Great*. And although this Prophecy ſeem directly and properly to reſpect the former Deſtruction, yet it ſeems to have ſome reference to the latter alſo; only it is intimated, That after ſeventy years *Tyrus* ſhould recover her former Power and Glory, before her ſecond and final Deſtruction. *b* Either, 1. properly; to which howling and Lamenting is aſcribed by a known Figure called *Proſopopæia*: or, 2. Metonymically, the Merchants and owners of Ships, who had much Commerce with this illuſtrious Mart. *c* Either, 1. of *Tarſus*, a great part of *Cilicia*, which antiently had the Dominion of that part of the Sea: Or, 2. Of the Ocean, which is ſo called, 1 *Kings* 10: 22. *Pſal*: 48. 8. *Iſa*: 2: 16. *d* It ſhall ſhortly be laid waſte; Which was fulfilled not by *Shalmanezer*, as ſome would have it; for though he ſtraitned it for ſome time, yet he never took it; but by *Nebuchadnezzar*. *e* So effectually waſted, that there is not an houſe left in it, nor any Merchants or others that go into it, either to Trade in it, or to repair it. *f* The ſenſe of the Words thus rendred may be this, *It*, i: e: this Burden or Deſtruction of *Tyre*, *is*, i: e: ſhall be *revealed*, declared or made known, *unto them*; either, 1. to the *Tyrians*, to whom this Notice ſhould be ſent concerning the Preparations of their Enemies againſt them: or, 2. to the Ships, by which he means their Owners or Merchants, *from the land of Chittim*: which may be here mentioned either becauſe they firſt had and gave them notice of it, as was now ſaid; or becauſe their laſt and foreſt deſtruction was brought upon them by *Alexander*, who was of the Land of *Chittim*, as is affirmed by that very antient and venerable, though Apocryphal Writer, 1 *Maccab*. 1. 1. & 8, 5. But this Place is otherwiſe rendred, both by antient and latter Interpreters, which ſeems to be more natural and eaſie, and no leſs agreeable to the *Hebrew Text*, either thus, *that ſhe is laid waſte, ſo that there is no houſe, nor entring* or *coming in* (to wit, for Traffick) *from the land of* Chittim, *is made known to them*, to wit, to the Ships or Merchants that uſed to reſort thither for Traffick: or rather thus, *for it is laid waſte, ſo that there is no houſe*, (not any Houſes left for the Citizens to dwell in) *nor entring* or *coming in* (to wit, of Merchants) *from the land of* Chittim; *ſhe* (to wit, her People) *is removed or gone into captivity*, as this Word properly ſignifies and is rendred, *Iſa*: 38:12. And for the laſt *Hebrew* Word, *lamo* which is rendred *to them* (which is the only Objection again this Interpretation) it is only added as an Elegancy of the *Hebrew* Language, and hath no further ſignification, as it it alſo, *Pſal*: 58: 7. and as the Particle *lo*, which ſignifies the ſame thing, and ſuch other Pronouns, are frequently redundant and inſignificant in the *Hebrew* Text, as hath been oft obſerved by *Grammarians* and Interpreters. He mentions the *land of Chittim*, becauſe this was an eminent Place for Shipping and Trading, as is manifeſt from *Numb*: 24: 24 *Ezek*: 27: 6. *Dan*: 11: 30. and therefore doubtleſs had great Dealings and Commerce with *Tyre*, and may here be put Synecdochically for all other Countries which traded with her. It is not neceſſary, for the underſtanding of this Text, to determine what *Chittim* is, whether it was was *Italy*, or *Greece*, or the Iſlands in thoſe Parts; it is ſufficient to know that it was a Sea-faring Place in the *Midland Sea*, and ſo much ſtartled and concerned in the Deſtruction of *Tyre*.

2 Be † ſtill *g* ye inhabitants of the iſle *h*, thou whom the merchants of Zidon *i* that paſs over the ſea *k*, have repleniſhed *l*.

† Heb. *ſilent.*

g Heb: *Be ſilent*, as one confounded, and not knowing what to ſay, or as mourners uſe to be, *Job* 2. 8, 13. *Iſa*: 47: 5. boaſt no more of thy Wealth and Power, as thou uſedſt to do. *h* Heb: of *Tyrus*, which now was an Iſland, *Ezek*: 27: 3. & 28. 2. till *Alexander* joyned it to the Continent, as *Pliny* reports. Although the Title of *Iſlands* is oft given by the *Hebrews* to Places bordering upon the Sea. *i* An eminent City of *Paleſtina*, nigh unto *Tyre*, much concerned with her and for her. *k* That are a Seafaring People. *l* With Mariners, *Ezek*: 27: 8. and Commodities.

3 And by great waters *m* the ſeed of Sihor *n*, the harveſt of the river *o is* her revenue *p*, and ſhe is a mart of nations *q*.

m By the Sea, which is very fitly called *the great waters*, *Pſal*:107. 23. underſtand, *cometh*, or is brought to her. *n* The Corn of *Egypt*, wherewith *Egypt* abounded, and furniſhed divers other Parts of the World, whence it was called the Granary of the *Roman* Empire; which alſo was eaſily conveyed by Sea from *Egypt* to *Tyre*, and thence to divers other Countries. This is called *ſeed* here, as alſo *Hag*: 2. 10: and elſewhere, by an uſual *Metonymy*, and the *ſeed of Sihor*, becauſe it grew up the more abundantly becauſe of the Overflow of the River, as all ſorts of Authors have noted. For *Sihor* is nothing elſe but *Nilus*, as appears from Jer: 2. 18. which is called *Sihor*, as by the *Greeks* it was called *Melas*, from its black colour. And this and no other River ſeems to be that *Sihor*, which is ſo oft mentioned as one of the bounds of the Land of *Canaan*, as *Numb*: 34. 5, &c. becauſe that Land, at leaſt in that extent which God allotted and gave it to the *Iſraelites*, though they through neglect or cowardiſe might not actually poſſeſs it, did reach to one of the Branches of that River: And indeed, if *Sihor* be not *Nilus*, that great and neighbouring River is not named in all the Scripture, which ſeems very improbable. *o* This Clauſe explains the former; that plentiful Harveſt of Corn which comes from the Influence and Inundation of *Nilus*, which is emphatically called the *river*, as here ſo alſo *Exod*: 1: 22. *Iſa*: 19: 5. *Ezek*: 29: 3, 9. as *Euphrates* is in other Texts of Scripture. *p* Is as eaſily procured, and plentifully enjoyed by her, as if it grew in her own Territories. *q* A Place to which all Nations reſort for Traffick.

4 Be thou aſhamed, O Zidon *r*; for the ſea *ſ* hath ſpoken, *even* the ſtrength of the Sea *t*, ſaying, I travel not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins *u*.

r For *Zidon* was a great City near *Tyre*, and ſtrongly united to her by Commerce and League, and called by ſome the Mother of *Tyre*, which they ſay, was built and firſt inhabited by a Colony of the *Sidonians*; and therefore ſhe muſt needs be greatly concerned in the Deſtruction of *Tyrus*. *ſ* That part of the Sea in which *Tyrus* was, and from which Ships and Men were ſent into all Countries. *t* This is added to explain what he meant by *the ſea*, even *Tyrus*, who might be called *the ſtrength of the Sea*, either actively, becauſe it defended that part of the Sea from Pyracies and Injuries; or paſſively, becauſe it was defended and ſtrengthned by the Sea, which encompaſſed it. And this Title is here given to *Tyrus*, to ſhew what great cauſe of Confuſion and Fear *Sidon* had from this Example, which for ſtrength was much inferiour to *Tyrus*. *u* I who was ſo exceeding fruitful and populous, that I ſent forth Colonies into other Countries, (of which the Famous City of *Carthage* was one) am now become barren and deſolate.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre *x*.

x According to this Tranſlation the ſenſe is, All the neighbouring Nations ſhall be no leſs terrified at the Tidings of the Deſtruction of *Tyrus*, than they were of old upon the Report of God's former and dreadful Judgment, upon the *Egyptians*; of which ſee Ex: 15. 14, 15, 16. *Joſ*: 2. 9. 11. Becauſe they ſhall deſpair of reſiſting that enemy againſt whom that vaſt and potent City, which was deemed impregnable, could not defend it ſelf. But the words are by the *Seventy*, and other both ancient and latter Interpreters, rendred otherwiſe, and that very agreeably to the *Hebrew* Text, *When the report* (to wit, of the deſtruction of *Tyre*) came, or ſhall come, (which Word is eaſily underſtood, as it is above, *v*: 3. and in other Texts of Scripture before mentioned) *to the Egytians, they ſhal be ſorely pained according to the Report of Tyre*: their Grief ſhall be anſwerable to the Report; as the Report is very dreadful, ſo their Grief and Anguiſh ſhall be very great: or, they ſhall fear leſt they ſhould be deſtroyed in like manner as *Tyrus* was deſtroyed.

6 Paſs ye over to Tarſhiſh *y*, howl ye inhabitants of the iſle *z*.

y Flee from your own Country to *Tarſus* of *Cilicia*, and their bewail your Calamities. Or, rather, as others render the Place, *Paſs over the Sea*, which is oft call'd *Tarſhiſh*; of which ſee on *v*: 1. *z* Of *Tyrus*, as before, *v*: 2.

7 *Is* this your joyous *city a*, whoſe antiquity is of ancient days *b*? her own feet ſhall carry her *c* † afar off to ſojourn *d*.

† Heb: *from afar off.*

a That formerly lived in ſo much Pomp, and Pleaſure, and ſecurity. *b* Being built before *Joſhua*'s time, as is manifeſt from *Joſhua* 19. 29. *c* Whereas before, like a delicate Lady, ſhe would not ſet the ſole of her foot to the ground, as the Expreſſion is, *Deut*. 28:56. but uſed to be carried in ſtately chariots, or Magnificent Veſſels. *d* To ſeek for new Habitations. For, as ſome of the *Tyrians* were taken and Carried Captive into *Chaldea* and other Places, ſo others fled by Sea into ſeveral Parts of the World, *Carthage*, and divers other Towns of the *Midland Sea*. as is recorded by antient Hiſtorians.

8 Who hath taken this counſel againſt Tyre *e*, the crowning *city f*, whoſe merchants *are* princes *g*, whoſe traffiquers are the honourable of the earth?

e Words of Admirations who and where is he that could imagine or durſt attempt ſuch a thing as this? This is the work of God, as is expreſſed, *v*: 9. and not of Man. *f* Which was a Royal City, *Jer*: 25: 22. and called a *Kingdom*, *Ezek*: 28: 2, 12. and carried away the Crown from all other Cities, and Crowned her ſelf and her citizens with Glory and Delights. *g* Equal to Princes for Wealth, and Power, and Reputation.

9 The LORD of hoſts hath purpoſed it *h*, † to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth *i*.

† Heb. *pollute.*

h This is the Lord's own doing; therefore do not doubt it, nor wonder at it. *i* God's Deſign is by this one Example to abate and abaſe the Pride of all the Potentates of the Earth, that they may ſee and know what weak and wretched Creatures they are, when God leaves them, and ſets himſelf againſt them.

10 Paſs through thy land *k* as a river *l*, O daughter of Tarſhiſh *m*, *there is* no more † ſtrength *n*.

† Heb. *girdle.*

k Tarry no longer in thy own Territories, but flee through them, and beyond them, into other Countries, for Safety and Relief. *l* Swiftly, leſt you be prevented; and continually, till you be all gone; and in Sholes and multitudes. *m* O *Tyrus*; for of her he ſpeaks both in the foregoing and following words. And *Tyrus* might well be called *the daughter of Tarſhiſh*, i: e: of the Sea, as that word is uſed, *ver*: 1. and elſewhere, becauſe it then was an iſland, and therefore as it were born of the Sea, and nouriſhed and brought up by it. *n* Heb. *no more girdle*: the Girdle, which ſtrengthens the Loins of a Man, is put for ſtrength as *Job* 12: 21. & 38. 3. It behoveth you, O People of *Tyrus*, to flee away, as I adviſe you; for your City is unable to defend you; your wealth, the Sinews of war, is loſt; your Walls broken down; the Sea, which, like a Girdle, ſurrowned and defended you, is now in part filled up by your Enemies, who have joyned you to the main land, your former Friends and Allies forſake you.

11 He *o* ſtretched out his hand *p* over the ſea *q*, he ſhook the kingdoms *r*: the LORD hath given a commandment *ſ* ‖ againſt † the merchant *city t*, to deſtroy the ‖ ſtrong holds thereof.

‖ Or, *concerning a merchant man.*
† Heb. *Canaan.*
‖ Or, *ſtrengths.*

o The Lord, expreſſed, *v*: 9. *p* To ſtrike it, the Antecedent being put for the Conſequent. *q* Or, *againſt the Sea*; i: e: againſt *Tyrus*, the Daughter of the Sea, as ſhe was now called; and conſequently againſt all thoſe Ships and Men which uſed to Traffique with *Tyrus*, and were enriched by that Trade, and therefore ſuffered in her Fall. *r* Heb. *He made the Kingdoms to tremble*; either, 1. the two Kingdoms of *Tyre* and *Sidon*; or rather, 2. the neighbouring and confederate Kingdoms, as appears by comparing this with *Ezek*, 26: 15, 16, 17, 18. who might juſtly quake at her Fall, partly for the dreadfulneſs and unexpectedneſs of the thing; partly becauſe *Tyre* was a Bulwark, and a Refuge, and a great Advantage to them; and partly becauſe her Fall made way for their Ruine, as being deſtroyed by their common Enemy. *s* Hath contrived and purpoſed it, as was ſaid, *v.* 8. 9. hath put this deſign into the Heads and Hearts of her Enemies, and given them Courage to atempt, and Strength to execute ſo difficult an Enterpriſe. *t* Heb. *againſt Canaan*: the Word *Canaan* being taken either, 1. for a *merchant* as it is uſed, *Job* 41. 6. *Hoſ.* 12. 7. or rather, 2. for the Proper name of a Place or People, as it is generally uſed: for the *Tyrians* and *Sidonians* were deſcended from *Canaan*, *Gen.* 10. 15. and were the only conſiderable Remainders of that curſed Race whom God had devoted to Deſtruction. And ſo this Phraſe may be here uſed, both as an Evidence and as an Argument of their intended and approaching Ruine.

12 And he ſaid, Thou shalt no more rejoyce, O thou oppreſſed virgin *u*, daughter of Zidon *x*: ariſe paſs over to Chittim *y*, there alſo shalt thou have no reſt *z*.

u So he calls her, either for her Pride and Beauty, and living in great eaſe and pleaſure; or becauſe ſhe had hitherto never born the yoke of a conquering Enemy: though withall he declares, that ſhe ſhould be *oppreſſed* or deflowred very ſuddenly. *x* Whereby he underſtands either, 1. *Zidon* her ſelf, who ſuffered in and with *Tyre*; for ſo this Phraſe ſeems generally to be uſed, *the daughter of Sion*, or *of Jeruſalem*, or *of Babel*, or *Egypt*, &c. being nothing elſe but *Sion*, *Jeruſalem*, *Babel*, *Egypt*, &c. or rather, 2. *Tyrus*, as moſt Interpreters both Jewiſh and Chriſtian underſtand it, of whom this whole Context and Prophecy ſpeaks; which may well be called *the daughter of Zidon*. becauſe ſhe was firſt built and poſſeſſed by a Colony of the *Sidonians*; as *Pliny* calleth *Carthage* the Daughter of *Tyre*, becauſe ſhe was built by a Colony of *Tyrians*. And the Title of *daughter* is oft-times given in Scripture to Towns or Cities which had their Being from, or Dependence upon other Cities; in which ſenſe we read of *the daughter of Heſhbon*, *Numb* 21. 25. and *of Rabbah*, *Jer*, 49. 2, 3. and *of Sodom*, and *of Samaria*, *Ezek.* 16. 46, 49, 53. And *the daughter of Tarſhiſh* here above, *v* 10. is not meant of *Tarſhiſh* it ſelf, but of *Tyrus*, which had a relation to, and Dependance upon *Tarſhiſh*. *y* Of which Place, ſee on *v.* 1. *z* Thither thine Enemies ſhal purſue thee, and there ſhal they overtake thee, although thou wilt think thy ſelf ſecure when thou art fled to remote Parts beyond the Sea.

13 Behold the land of the Caldeans *a*; this people was not *b*, *till* the Aſſyrian founded it for them that dwell in the wilderneſs *c* they ſet up the towers thereof, they raiſed up the palaces thereof *d*, and he brought it to ruine *f*.

a You *Tyrians*, who think your City impregnable, caſt your Eyes upon the Land and Empire of the *Chaldeans*, or *Babylonians*; which, though now it be a flouriſhing Kingdom, and ſhal ſhortly grow far more glorious and potent, even *the glory of kingdoms*, as it is called, *Iſa*. 13. 19. yet ſhal certainly be brought to utter ruine: and therefore your Preſumption is moſt vain and unreaſonable. *b* The *Chaldeans* at firſt were not a People, not formed into any Commonwealth or Kingdom. *c* Till *Nimrod*, the Head and Founder of the *Aſſyrian* Monarchy, built *Babel*, *Gen.* 10. 9. now the head of the *Chaldean* Monarchy, which he built for thoſe People, who then lived in Tents, and were diſperſed here and there in wild and waſte places, that he might bring them into Order, and under Goverment, and thereby eſtabliſh and promote his own Empire. *d* The *Chaldeans* being by this means brought together into a Body, fell to the Work of Building their City, and its Towers and Palaces, and thereby got Power and Dominion over their Neighbours, till at laſt they grew the greateſt of all the Monarchies that then were upon Earth. *e* The Lord, who is expreſſed before, and is frequently deſigned in Scripture by this indefinite Pronoun *he*, as hath been many times obſerved: Whereby he inſinuates the true Reaſon why neither the *Chaldeans* nor the *Tyrians* ſhould be able to ſtand, becauſe the Almighty God was engaged againſt them. *f* Will infallibly bring that great Empire to ruine. He ſpeaks of a future thing as if it were already paſt, as the Prophets uſe to do. The *Chaldeans* ſhal now return to their firſt Nothing, and become no People again.

14 Howl, ye ships of Tarshish: for your ſtrength *g* is laid waſte.

g The City of *Tyre*, where you found Safety and Wealth.

15 And it shal come to paſs in that day, that Tyre shal be forgotten *h* ſeventy years *i*, according to the days of one king *k*: after the end of ſeventy years † shal Tyre ſing as an harlot *l*.

† Heb. *it ſhal be unto Tyre as the ſong of an harlot.*

h Neglected and forſaken by thoſe who uſed to reſort thither. *i* During the whole time of the Jewiſh Captivity in *Babylon*. For *Tyrus* was taken by *Nebuchadnezzar*, *Jer.* 27. 3, 8. *Ezek.* 26. 7. a little after the taking of *Jeruſalem*, and was reſtored by the favour of the *Perſian* Monarchs after the return of the Jews from the Captivity of *Babylon*. *k* Either, 1. of the Kingdom of *Babylon*, which laſted ſo long after this time; the Word *king* being put for *kingdom*, as it is *Dan.* 7. 17. & 8. 21. or, 2. of one Royal Race, of *Nebuchadnezzar*, including his Son, & his Son's Son, in whom his Family & Kingdom were to expire as we read *Ezek.* 28. 7. *l* She ſhal by degrees return to her former Sate of Proſperity and Traffick, whereby ſhe ſhal eaſily entice the Merchants of the World to converſe and trade with her, as Harlots uſe to entice their Cuſtomers by Laſcivious Songs.

16 Take an Harp, go about || the city *m*, thou harlot *n* that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayſt be remembred *o*.

|| Or, O City

m As Harlots uſe to do, to allure Cuſtomers. *n* So he calleth *Tyre* partly becauſe ſhe enticed Merchants to deal with her by various Artifices, and even by diſhoneſt Practices, as Harlots uſe: and partly becauſe of the great and general Uncleanneſs which was both committed and tolerated in it. *o* By thoſe who had forgotten thee, *v.* 15.

17 And it ſhal come to paſs after the end of ſeventy years, that the LORD will viſit Tyre *p*, and she shal turn to her hire *q*, and shal commit fornication with all the kingdoms of the world *r* upon the face of the earth.

p To wit, in mercy, as this Phraſe is uſed *Ruth* 1. 6. *Pſal.* 65. 9. and elſewhere. *q* The *Hebrew* Word properly ſignifies, *the hire of an Harlot*; which agrees well with the *fornication* in the next Clauſe: although theſe Phraſes are not to be underſtood properly, but metaphorically, of Trading or Commerce with others. *r* Shal trade promiſcouſly with People of all ſorts of Nations, as Harlots entertain all Comers.

18 And her merchandiſe, and her hire ſhal be holineſs to the LORD *ſ*: it ſhal not be treaſured nor laid up *t*: for her merchandiſe ſhal be for them that dwell before the LORD *u*, to eat ſufficiently, and for † dureable clothing.

* Heb. *Old.*

ſ He ſpeaks not here of what the *Tyrians* would do immediatly after their Reſtitution, but ſome time after it, even in the days of the *Meſſiah*; of which even ſome of the Jewiſh Rabbies underſtand it, and to which the Prophets have a ſpecial reſpect in their ſeveral Prophecies, and *Iſaiah* among and above the reſt of them. So this is a Prophecy concerning the Converſion of the *Tyrians* to the True Religion, of the Accompliſhment whereof, ſomething is ſaid *Acts* 21. 3, 4, 5. and more in other Authors. *t* Either out of Covetouſneſs or for the ſervice of their Pride and Luxury, as they formerly did; but now they ſhall freely lay it out upon Pious and Charitable Uſes. *u* For the Support and Encouragement of the Miniſters of Holy Things, who ſhal teach the good Knowledge of the Lord, who dwell in God's Houſe, and miniſter in his Preſence; the Support of ſuch Perſons being not only an Act of Juſtice and Charity, but alſo of Piety, and of great uſe and neceſſity to maintain and propogate Religion in the World. Although this doth not exclude, but rather, imply their Liberality in contributing to the Neceſſities of all Chriſtians.

CHAP. XXIV.

Judgements on Judah for their defilements and tranſgreſſions, 1——12. *A Remnant ſhal praiſe God,* 13,——15. *God, by his judgments on his People and their Enemies, will advance his Kingdom* 16, —— 23.

BEhold, the LORD maketh the earth *a* empty, and maketh it waſte *b*, and † turneth it upſide down *c*, and ſcattereth abroad the inhabitants thereof.

† Heb. *perverteth the face thereof.*

a Or, *the land*, to wit: or *Canaan*, or *Iſrael*, or *Judæa*. It is uſual with all Writers, when they write of their own Country, to call it *the land*, by way of eminency. There are many things in this Prophecy which manifeſtly concern this Land and People; and nothing, at leaſt before *v.* 21. which may be taken as a new and additional Prophecy, which is neceſſary to be underſtood of other Nations. But this I ſpeak with ſubmiſſion, and due reſpect to thoſe Learned and Judicious Interpreters who take this to be a Prophecy againſt *Judea*, and all the neighbouring Nations. *b* He will ſhortly make it waſte, firſt by the *Aſſyrians*, and then by the *Chaldeans*. *c* Bringeth it into great diſorder and confuſion.

2 And it ſhal be, as with the people, ſo with the || * prieſt *d*; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; * as with the buyer, ſo with the ſeller *e*; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

|| Or, *prince*
* *Hoſ.* 4. 9.
* *Ezek.* 7. 12, 13.

d The approaching Calamity ſhall be univerſal, without any reſpect or diſtinction of Perſons or Ranks of Men; the Prieſts themſelves having been Partakers of the Peoples Sins, ſhal alſo partake with them in their Plagues. *e* The Purchaſer of Lands ſhal have no more left than he that hath ſold all his Patrimony; and all Perſons ſhal be made equal in Beggary and Slavery.

3 The land ſhal be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth and fadeth away, the world *f* languiſheth *and* fadeth away, † the haughty people *g* of the earth do languiſh.

† Heb *the heighth of the people.*

f From this Word ſome infer, That this Prophecy concerns not only the Land of *Judæa*, but alſo the neighbouring Countries; But if the proper Signification of that word be urged, this Prophecy muſt be extended to all the Parts of the World, which theſe Learned Men will not allow. And *the world*, both in Scripture and other Authors, is often uſed Synecdochically for that which in truth is but a ſmal part of it, at leaſt in compariſon with the Whole; as it is not only of the *Roman* Empire, as *Luke* 2. 1. *Acts* 11. 28. but alſo of *Babylon*, *Iſa* 13. 11. and which cometh nearer to the point, of this very Land of *Judæa*, as *Joh.* 12. 19. &. 18. 20. and elſewhere. And therefore it may well be ſo underſtood here, eſpecially when this Word *world* is explained by thoſe other Words *the earth*, and *the land*, which the very next Verſe ſheweth to be meant of *Iſrael* or *Judæa* as we ſhal there diſcover. *g* Not only Common People, who uſe to be of low Spirits; but the High and Lofty Ones, who uſe to be ſtout in their Words and Carriages towards me, and to deride my Threatnings.

5 * The earth alſo *h* is defiled under the inhabitants thereof *i*: becauſe they have tranſgreſſed the laws *k*, changed the ordinance *l*, broken the everlaſting covenant *m*.

* *Gen.* 3. 17.

h Heb. *And the land*, or, *this land*; for here is an emphatical Article in the *Hebrew* Text. *i* By the Wickedneſs of its People; of which ſee *Levit.* 18. 25, 27. *Num.* 35. 33, &c. *k* The Laws of God revealed to them, and preſſed upon them in a ſingular manner, called ſimply *the laws*, as the Word of God is oft-times called *the word* by way of eminency. *l* God's Ordinances concerning his Worſhip and Service; the Singular being put collectively for the plural. *m* The Covenant made between God and *Abraham*, and all his Poſterity, renewed with the *Iſraelites* at *Sinai*, which was everlaſting, both on God's part, who upon the Conditions therein expreſſed, engaged himſelf to be a God to them and to their Seed for ever; and on *Iſrael's* part, who were obliged thereby to conſtant&perpetualObedience through allGenerations.All theſe Clauſes clearly prove, that *the earth* or *land* which this Prophecy concerns,is no other than the Land of *Iſrael* and *Judah.*

6 Therefore hath the curſe *n* devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned *o*,and few men left.

n The Curſe of God threatned to Tranſgreſſours, *Deut*: 28. 15, *&c.* and 29: 20. and imprecated by and upon themſelves, if they ſhould not perſiſt in their Obedience to God, *Deut.* 27: 26. and elſewhere. *o* Are conſum'd by the Wrath of God, which is commonly compared to Fire.

*Chap: 16: 8, 9. Joel 1:10, 12.

7 * The new wine mourneth *p*,the vine languiſheth *q*, all the merry-hearted *r* do ſigh.

p Becauſe there are either none, or none but the Enemies ofGod & *Iſrael*,to drink it. Grief is aſcribed to ſenſeleſs Creatures by a Figure uſual in all Authors. *q* Either becauſe there are no People left to dreſs it, or gather its Grapes ; or becauſe it is broken down and ſpoiled by the Enemy. *r* That made their Hearts merry with Wine, *Pſal* 104: 15.

*Jer:7:34. & 16:9: & 25:10. Ezek:26. 13. Hoſ:2.11.

8 The mirth * of tabrets *ſ* ceaſeth,the noiſe *t* of them that rejoyce endeth,the joy of the harp ceaſeth.

ſ Which they uſed in their Feaſts and Revellings. *t* The Word properly ſignifies a roaring Noiſe and confuſed Clamour, ſuch as drunken men make, *Pſal*: 78: 65. *Zech*: 9. 15.

9 They ſhal not drink wine with a ſong,ſtrong drink ſhal be bitter to them that drink it *u*.

u Becauſe of the Fears and Miſeries wherewith it is mixed.

||Or *emptineſs.*

10 The city *x* of || confuſion *y* is broken down: every houſe is ſhut up *z*, that no man may come in.

x Jeruſalem, and other Cities ; for the Singular Word may be here taken collectively. *y* Or, *of vanity*, or *emptineſs*, or *deſolation*; for this *Hebrew* Word ſignifies all theſe things. And the City may be thus called, either, 1. in regard of the Judgments of God coming upon it, as if he had ſaid, a City devoted to Deſolation or Deſtruction, to be emptied of its Goods and People : or, 2. for its Sin a City of confuſion or Diſorder, breaking all the Laws and Orders which God had eſtabliſhed among them ;or a City that *walketh with* or *after vanity*, as the Scripture ſpeaks, *Job* 31: 5. *Jer* 2: 5. that *loveth* and *ſpeaketh vanity*, as they did *Pſal* 4: 2. and 12, 2. And this may ſeem moſt convenient, that the Sin of the City ſhould be noted in this Word, as the puniſhment is expreſſed in the next. *z* Either for fear of the Enemy who have entred the City; or rather, becauſe the Inhabitants are either fled, or dead, or gone into Captivity, and ſo there are none to go into it, or come out of it.

11 T*here is* a crying for wine *a* in the ſtreets, all joy is darkned, the mirth of the land is gone.

a For the want or loſs of their Wine, and ſpoil of their Vines, whereby they were deprived of the Means both of their Delight and Profit. Whereby he intimates their groſs Senſuality and Sottiſhneſs, that inſtead of crying for their Sins, and humbling themſelves under Gods Judgments, did only *howl for their corn, and wine, and oil*, as they did *Hoſ*. 7. 14.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction *b*.

b The Gates of the City are totally ruined, that the Enemy may enter when and where they pleaſe.

*Chap:17. 5,6.

13 When thus it ſhal be *c* in the midſt of the land *d* among the people, * *there ſhal be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done *e*.

c When this Judgment ſhal be executed *d* In the land: But withal this Phraſe may intimate,that the Judgment ſhould not be ſlight and ſuperficial,& in the Skirts of the Land;but that it ſhould reach their very Heart, their moſt inward and beſt defended Parts. *e* There ſhal be left a Remnant, and that but a very ſmall Remnant ; as there are ſome few, and but a few Olives or Grapes left after the Vintage is over. VVhich by comparing this with the following Verſe, ſeems to be added by way of mitigation, to ſignifie, that God would in Judgment remember Mercy.

14 They *f* ſhal lift up their voice,they ſhal ſing for the majeſty of the LORD *g*, they ſhal cry aloud *h* from the ſea *i*.

f The Remnant preſerved. *g* For his glorious Power and Goodneſs manifeſted in their Deliverance, *h* In way of Exultation and Thankſgiving to God. *i* From the Iſles of the Sea, as this is explained in the next Verſe; from thoſe Parts beyond the Sea into which they were carried Captive, and in which they were miraculouſly preſerved.

||Or,*valley* *Ezek.39.

15 Wherefore, glorifie ye the LORD *k* in the || * fires *l*, *even* the Name of the LORD God of Iſrael in the iſles of the ſea *m*.

k Theſe are the Words either, 1. of the Remnant, who being themſelves delivered, do encourage and exhort their Brethren to glorifie God with them : or, 2. of the Prophet, directing and exciting God's People to glorifie God in their Afflictions, becauſe of that Deliverance which he had promiſed, and would aſſuredly give to them. *l* When you are in the Furnace of Affliction ; although this Word is never uſed in Scripture in this ſenſe. Others therefore render the Word, *in the valleys* ; and others, *in the holes*, you that are now forced to hide your ſelves in the Holes. Poſſibly it may be better rendred, *for light* or *illumination* ; which may be underſtood either of the Light of the Truth which God would reveal to them ; or for the Comfort and Felicity which God would confer upon them ; Light being frequently taken both ways in Scripture. For this *Hebrew* Word, in all other Places of Scripture where it is found, ſignifies that *Urim* which was in the High-Prieſts Breaſt-Plate, and which properly ſignifies *illumination*, as both Jews and Chriſtians render it, whereof that was both a Sign, and Inſtrument ; of which ſee on *Exod.* 28. 30. Add to this, that this part of the Prophecy ſeems to concern the Days of the Goſpel, and that Light which the Jews ſhould then receive by the *Meſſias*, of whom the High-Prieſt with his Ephod and Urim was a Type. And ſo this is an Exhortation to the converted Jews to bleſs God for the true Urim, even for Chriſt and the Goſpel. And ſome of the ancient Tranſlators had this ſignification of the Word in their Eye, as the *Vulgar Latin*, who render it, *in doctrines* ; and the *Chaldee*, who tranſlate it, *when light ſhal come to the juſt.* But this I propoſe with ſubmiſſion. *m* In remote Countries,beyond the Sea,which in Scripture are commonly called *iſles*, as hath been formerly and oft obſerved. Whereby he ſeems to imply, that he here ſpeaks not ſo much of a Temporal Felicity which the Jews ſhould receive and enjoy in their own Country, as of a Spiritual Advantage which they ſhould have by the *Meſſias* in the Places where they were diſperſed.

†Heb: *wing*

† Heb: *Leanneſs to me.*Or, *My ſecret to me.*

16 From the † uttermoſt part of the earth *n* have we heard ſongs *o*, *even* glory to the righteous *p*:but I ſaid *q*, † My leanneſs, my leanneſs *r*,wo unto me:the treacherous dealers have dealt treacherouſly *ſ*, yea,the treacherous dealers have dealt very treacherouſly *t*.

n From all the Parts of the Earth or Land in which the Jews are or ſhal be. *o* Songs of Joy and Praiſe. *p* Or, *glory* be *to the righteous* ; which may ſeem to be the Matter of the Song. By *the righteous* may be here underſtood either, 1 the Generation of Righteous and Holy Men, who formerly were deſpiſed, but now, upon this eminent Deliverance, ſhal be highly honoured ; or, 2. the Lord, whom they were exhorted to glorifie in the foregoing Verſe, and who may well be called *the righteous one*, as he is frequently ſtiled *the holy one*, as *Hoſ.* 11. 9. *Habak.* 3. 3, *&c.* or, 3. the *Meſſiah*, to whom this Title of *juſt* or *righteous* is frequently given, as *Iſa*: 53. 11. *Jer.* 23. 5. *Zech.* 9. 9. *&c.* And the believing Jews call him *righteous* emphatically, partly to intimate that he is the Author and Procurer of all true Righteouſneſs,and partly in oppoſition to their unbelieving Brethren, who rejected and condemned him as a Malefactor All which the Prophet foreſaw by the Spirit of Prophecy. *q* But in the midſt of theſe joyful Tidings,I diſcern ſomething which interupts my Joys and gives me cauſe of bitter complaint and lamentation. *r* I faint and pine away for grief, for the following Reaſon. *ſ* The Jews,who have been frequently guilty of great perfideouſneſs towards God, are now acting the ſame Part. Which he ſpeaks either. 1. of thoſe who lived in his time ; or rather, 2. of thoſe who ſhould live when the *Meſſias* was upon Earth, of whom he forſaw by the Spirit, that they would forſake God, and reject their *Meſſiah*, and thereby bring utter Deſtruction upon themſelves. For even the *Hebrew* Doctors expound this Place of the Perfideouſneſs of ſome *Jews* in the times of the *Meſſiah*. And it is not ſtrange t at ſo ſad a ſight made the Prophet cry out, *My leanneſs, &c.* *t* He repeats it to ſhew the horridneſs of the Crime, aud how deeply he was affected with it.

**Jer.* 48. 43,44. *See* 1 *King.* 19. 17. *Amos* 5. 19.

17 Fear, and the pit, and the ſnare *x are* upon thee, O inhabitant of the earth.

x Great and various Judgments, ſome actually inflicted, and others expected and juſtly feared as the puniſhment of their laſt mentioned Treachery.

*Gen:7:11 *Pſ:18: 7.

18 And it ſhal come to paſs,*that* he who fleeth from the noiſe of the fear *y*. ſhal fall into the pit *z*; and he that cometh up out of the midſt of the pit, ſhal be taken in the ſnare ; for the * windows from on high are opened, and the * foundations of the earth do ſhake *a*.

y Upon the Report of ſome terrible Evil coming towards him ; the Act *fear*. being here put for the Object, or the thing feared, as it is in many places. And thus this very Phraſe is taken, *Job.* 15. 21. *z* When he deſigns to avoid one Danger, by ſo doing he ſhall plunge himſelf into another, and a greater Miſchief. *a* Both Heaven and Earth conſpire againſt him. He alludes to the Deludge of Waters which God poured down from Heaven, and to the Earthquakes which he oft-times cauſeth below.

19 The earth is utterly broken down, the earth is clean diſſolved,the earth is moved exceedingly *b*.

b This is repeated again partly to ſhew the dreadfulneſs and certainty of theſe Judgments, and partly to awaken and affect the ſtupid *Iſraelites*, who greatly needed it.

*Ch:19:14.

20 The earth *c* ſhal * reel to and fro like a drunkard *d*,and ſhal be removed like a cottage *e*,and the tranſgreſſion thereof ſhal be heavy upon it *f*, and it ſhal fall, and not riſe again.

c The People of the Earth. *d* Shal be ſorely perplexed and diſtreſſed, not knowing whither to go, nor what to do. *e* Or, *like a lodge* in a Garden, of which this Word is uſed, *Iſa.* 1, 8. which is ſoon taken down, and ſet up in another place, as occaſion requires. Or as others render it, *like a tent*, which is eaſily and commonly carried from place to place. *f* Thoſe Sins which they formerly eſteemed light and pleaſant, ſhal now be moſt burdenſome and grievous to them, becauſe of the dreadful puniſhments which ſhal follow them.

†Heb: *viſit upon.*

21 And it ſhal come to paſs in that day *g*, *that* the LORD ſhal † puniſh the hoſt of the high ones *that are* on high *h*,and the kings of the earth *i* upon the earth.

g Either when God ſhal puniſh the Apoſtatical Jews ; or, about or after that time ; or, in a time known to God : for this Phraſe is oft uſed indefinitely, and without any reſpect to the time deſigned in the foregoing paſſages. *h* The proud and potent Enemies of God, and of his People, who poſſeſs the High-places of the Earth *i* Either, 1. the great Monarchs of the World, who now ſcorn and trample upon God's People ; or, 2. the Princes and Rulers of *Iſrael* or *Judah* : for the Name of *king* is frequently given in ſcripture unto mean and inferiour Rulers, as *Judg*: 1. 7. 1 *Kings* 20. 1, 12. *Pſal.* 119. 46. and elſewhere.

†Heb: *with the gathering of priſoners.*

||Or, *dungeon.*

Or, *found wanting.*

22 And they ſhal be gathered together *k* † *as* priſoners are gathered in the || pit;and ſhal be ſhut up in the priſon *l*,and after many days ſhal they be || viſited *m*.

k By God's ſpecial Providence, in order to their puniſhment, as the following Words ſhew. And thus the unbelieving *Jews* were generally gathered together at *Jeruſalem*, to their Solemn Feaſt, when *Titus* came and beſieged, and after ſome time took and deſtroyed them. Which was a very remarkable Hand of God, as *Joſephus* and other Hiſtorians obſerved. And I know nothing to the contrary, but this very thing may be meant in this place; it being confeſſed, that divers Paſſages of this Chapter concern the times of the *Meſſiah*. *l* As Malefactors, which are taken in ſeveral Places, are uſually brought to one common Priſon, where they are reſerved in order to their Trial and Puniſhment. *m* Either, 1 in Judgment, as *viſiting* is oft uſed. So the ſenſe is, After they have been puniſhed with long Impriſonment, and tormented with Expectation and fear, they ſhal be brought forth to receive condign Puniſhment. Or, rather, 2. in Mercy. And ſo the ſenſe may be either, 1. After the *Jews* ſhal have ſuffered many and grievous things from the *Aſſyrians*, *Chaldeans*, *Perſians*, and others, at laſt their *Meſſiah* and Deliverer ſhal come into the World, *&c.* Or, 2. After the Unbelieving and Apoſtate *Jews* ſhal have been ſhut up in Unbelief, and in great Tribulations for many Ages together, they ſhal be convinced of their Sin in crucifying their *Meſſiah*, and brought home to God and Chriſt by true Repentance.

23 Then the * moon ſhal be confounded, and the ſun aſhamed *n*, when the LORD of hoſts *o* ſhal reign in mount Zion and in Jeruſalem *p*, and || before his ancients *q* glorioully *r*.

* Ch. 13. 10 Eze. 32: 7. Joel: 2: 31. & 3: 15.
|| Or, *there ſhal be glory before his ancients.*

n The Sun and *moon* are here conſidered either, 1. as they were abuſed to Idolatry; for theſe two were moſt eminent Idols, & moſt generally worſhipped, eſpecially in thoſe Eaſtern Countries, *Deut*: 4: 19: and 17. 3. *Job* 31. 26, *&c.* and ſo may be put for all Idols, which were confounded by Chriſt at his coming as was foretold in Scripture, and verified by the Teſtimony of Ancient, yea even of Heathen Hiſtorians: Or, 2. as they were the moſt eminent and glorious Lights of the World, and were oft uſed, both in Scripture and other Authors, to ſignifie the great Kings and Potentates and Glories of the World, as hath been formerly noted, and we ſhal have further occaſion to remember. So the ſenſe is, That all Earthly Powers and Glories ſhould be obſcured with the far greater Splendor of Chriſt the King of Kings, at whoſe Feet even the Kings of the Earth ſhal fall down and worſhip, as we ſhal ſee in other parts of this Prophecy. *o* The *Meſſiah*, who, though Man, yet is alſo God, and the Lord of Hoſts, and is ſo called, *Zech*: 2: 8, 11. *p* Shal come in the Fleſh, and ſet up his Kingdom, firſt in *Jeruſalem*, and afterward in all other Nations. *q* Before his Miniſters, who are in ſome ſort the Courtiers of this King of Glory, as being continually attending upon him, and enjoying his Preſence, and executing the Powers and Offices of his Kingdom; and eſpecially before his Apoſtles, who were the Witneſſes of his Divine Words and Works, & particularly of his Reſurrection and Aſcenſion, by which he entred upon his Kingdom; and of this exerciſe of his Royal Power, in ſubduing both Jews and Gentiles to himſelf. The Word *ancient* or *elder* is not a Name of Age, but of Office, as it is in very many Texts of Scripture. And *the Ancients* are here put Synecdochically for the whole Church, in whoſe Name, and for whoſe Service they act. *r* Heb. in *glory*; for that Prepoſition is very frequently underſtood.

CHAP. XXV

God Glorious in his Judgments *on Babel*, 1 —— 5. *and his Peoples Salvation*, 6 — 12.

O LORD, thou *art* my God, I will exalt thee, I will praiſe thy Name *a*; for thou haſt done wonderful things; *thy* counſels of old are faithfulneſs *and* truth *b*.

a The Prophet reflecting upon thoſe great and glorious Prophecies which he had delivered concerning the Deſtruction of his Enemies, and the Protection and Deliverance of his People, and the ſending of the *Meſſiah*, and the Eſtabliſhment of his own Kingdom in ſpight of all oppoſition, interrupteth the Courſe of his Prophecies, and breaketh forth into a Solemn Celebration of all theſe wonderful Works. *b* Thy *counſels* from which all thy Works proceed, and which thou haſt from time to time revealed to thy Prophets and People, which were *of old*, being conceived from all Eternity, and long ſince made known by thy Threatnings and Promiſes, are *true* and *firm*, and therefore ſhall certainly be accompliſhed.

* Ch: 21: 9. & 23: 13.

2 For thou haſt made * of a city *c*, an heap; *of* a defenced city, a ruine: a palace of ſtrangers *d*, to be no city, it ſhal never be built *e*.

c Which is put collectively for *cities*. He ſpeaks of the Cities of *Strangers*, as the following Clauſe explains it, or of Enemies of God, and of his People. And under the Name *cities* he comprehends their Countries and Kingdoms, of which cities are an eminent and commonly the ſtrongeſt part. *d* The Royal Cities, in which were *the palaces of ſtrangers*, *i. e.* of the Kings of ſtrange People, or of the Gentiles. *e* Their Cities and Palaces have been or ſhal be utterly and irrecoverably deſtroyed.

3 Therefore ſhal the ſtrong people glorifie thee, the city of the terrible nations ſhal fear thee *f*.

f Thy ſtouteſt Enemies obſerving thy wonderful Works, in ſaving thy People, and in deſtroying others of thine and their Adverſaries, ſhal be either converted, or at leaſt convinced, and forced to acknowledge thy Power, and ſhal tremble before thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat *g*, when the blaſt of the terrible one *is* as a ſtorm *againſt* the wall *h*.

g For thou haſt defended thy poor and helpleſs People, againſt the fierceſt Aſſaults of their Enemies. *h* Or, *for* (as this Particle commonly ſignifies: or rather, *therefore*, as it is frequently uſed, becauſe thou art their Defender) *the blaſt of the terrible*, or *ſtrong*, or *violent one* was *like a ſtorm* (of Hail, or Rain, or VVind) *againſt a Wall*, which makes a great and terrible noiſe, but without any effect, for the VVall ſtands firm in ſpight of it. It is probable the Prophet in theſe VVords had a ſpecial reſpect to that miraculous Deliverance of *Jeruſalem* from the Rage and Attempt of *Sennacherib*; although the VVords be general, and include other Deliverances of a like nature.

5 Thou ſhalt bring down the noiſe *i* of ſtrangers *k*, as the heat in a dry place: *even* the heat with the ſhadow of a cloud *l*: the branch *m* of the terrible ones ſhal be brought low.

i The tumultuous noiſe, as the Word properly ſignifies, which he called their *blaſt* in the foregoing Verſe; by which he means their Rage and furious Attempts, which are commonly managed with much noiſe and clamour. *k* Of thoſe ſtrange and Heathen Nations that fought againſt Gods People. *l* With as much eaſe as thou doſt in the courſe of thy common Providence allay the Heat of a dry Seaſon and Place, either by the ſhadow of thy Clouds, or by the Rain which falleth from black and ſhadowy Clouds. *m* The Arm or Power, as a Branch is the Arm of a Tree. Or, the Prince or Commanders: for the Word *branch* is ſometimes put for a perſon of eminent place and power, as *Pſal*: 80: 15. *Iſa*. 4. 2. *Zech*: 3: 8. and 6: 12. But others render the Word, *the ſong*, as it is uſed *Cant.* 2. 12. their jovial and triumphant Song.

6 And in this mountain *n* ſhal * the LORD of hoſts make unto all people *o* a feaſt of fat things *p*, a feaſt of wines on the lees *q*, of fat things full of marrow, of wines on the lees well refined.

* Pro: 9 Mat: 22: 4. *&c.*

n In Mount *Zion*, to wit, in Gods Church, which is very frequently meant by the Names of *Zion* and *Jeruſalem*, both in the Old and in the New Teſtament. *o* Both Jews and Gentiles, who ſhal then be admitted to the participation of the ſame Priviledges and Ordinances. *p* A Feaſt made up of the moſt exquiſite and delicate Proviſions: Which is manifeſtly meant of the Ordinances, Graces, and Comforts given by God in and to his Church. *q* Which have continued upon the Lees a competent time, whereby they gain ſtrength, and afterwards drawn off from the Lees, and ſo refined, as it is explained in the next Clauſe.

7 And he will † deſtroy in this mountain the face of the covering *r* † caſt over all people, and the vail *ſ* that is ſpread over all nations.

† Heb. *ſwallow up.*
† Heb: *Covered.*

r Which is put either, 1. for the covering of the Face, by an *Hypallage*, as *ſilver of ſhekels* is put for *ſhekels of ſilver*, *Lev.* 5. 15. or, 2. for the Covering or *vail*, as the next Clauſe expounds it, the Word *face* being oft ſuperfluouſly uſed in the *Hebrew* Language, as *Gen*: 1. 2, 29. and elſewhere. *ſ* The Vail of Ignorance of God, and of the true Religion, which then was upon the Gentiles and now is upon the Jews, 2 *Cor.* 3. 14, 15, 16. which like a Vail, covers mens Eyes, and keeps them from diſcerning between things that differ. It may be alſo an Alluſion either to the Vail which was put upon *Moſes* his Face, *Exod*: 34: 33, 34. or to the Vail of the Sanctuary, by which the perſons without it were kept from the ſight of the Ark. This is a manifeſt Prophecy concerning the Illumination and Converſion of the Gentiles.

8 He *t* will * ſwallow up death *u* in victory *x*, and the Lord GOD will * wipe away tears *y* from off all faces, and the rebuke of his people *z* ſhal he take away from off all the earth *a*: for the LORD hath ſpoken *it* *b*.

* 1 Cor: 15: 54. Rev: 20: 14.
* Rev: 7: 17. and 21: 4.

t The Lord, expreſſed both in the foregoing and following Words, even the *Meſſiah* who is God and Man. *u* Shal by his death deſtroy the power of Death as is ſaid *Heb.* 2. 14. take away the Sting of the Firſt Death, and prevent the Second Death, and give Eternal Life to the World, even to all that believe in him. *x* Heb. *unto victory*, *i. e.* ſo as to overcome it perfectly; which compleat Victory Chriſt hath already purchaſed for, and will in due time actually confer upon his People. *y* VVill take away from his People all Sufferings and Sorrows, and all the cauſes of them; which is begun here and perfected in Heaven. *z* The reproach and contempt which was daily caſt upon his faithful People by the ungodly world and, among others, by the Apoſtate and Unbelieving *Jews*, who accounted the Chriſtians to be the ſcum & off-ſcouring of all things. *a* Or, *from off all this Land*, *i. e.* from all the Church and People of God, wheresoever they ſhal be, from all their Faces, as was ſaid in the foregoing Clauſe. *b* Therefore doubt not of it, though it ſeem incredible to you

9 And it ſhal be ſaid *c* in that day, Lo, this *is* our God *d*, we have waited for him *e*, and he will ſave us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his ſalvation.

c By Gods people, in way of triumph and reply to their Enemies. *d* Your gods are ſenſeleſs and impotent Idols; but our God is Omnipotent, and hath done theſe great and glorious VVorks which fill the VVorld with Admiration. VVe may well boaſt of him; for there is no god like to him. Poſſibly it may be an intimation, that God ſhould take fleſh, and become viſibly preſent amongſt Men. *e* Our *Meſſiah* or Saviour, long ſince promiſed, and for whom we have waited a long time, now at laſt is come into the VVorld, bringing Salvation with him.

10 For in this mountain ſhal the hand of the Lord, reſt *f*, and Moab *g* ſhal be || trodden down under him *h* even as ſtraw is || trodden down for the dunghill *i*.

|| Or, *threſhed.*
|| Or, *threſhed in Madmenah*

f The powerful and gracious preſence of God (which is oft ſignified in Scripture by Gods *hand*) ſhal have its conſtant and ſettled abode; it ſhal not move from place to place, as it did with the Tabernacle nor ſhal it depart from it, as it did from *Jeruſalem*, but ſhal continue in his Church even to the end of the World, *Mat.* 28. 20. *g* The *Moabites*, which having been conſtant and implacable Enemies to *Iſrael*, are Synecdochically put for all the Enemies of Gods Church as the *Edomites* upon the ſame account are, *Iſa.* 34. 6. and 63. 1. *h* Under his Feet, as appears by the following Similitude. *i* As eaſily and as effectually as the Straw, which being left upon the Ground, and mixed with the Dung which lies there, is trampled upon by the Feet of Men and Beaſts.

11 And he *k* ſhal ſpread forth his hands *l* in the midſt of them, as he that ſwimmeth ſpreading forth *his hand* *m* to ſwim: and he ſhal bring down their pride together with the ſpoils of their hands *n*,

k Either, 1. *Moab*, who being plunged into a Sea of troubles ſhal endeavour to ſwim out of it, but to no purpoſe; or rather, 2. the Lord, who is deſigned by this very Pronoun *he*, both in the latter Clauſe of this Verſe, and in the following Verſe; whoſe Power they ſhal be no more able to reſiſt, than the Waters can reſiſt a Man that ſwims, who with great facility divides them hither and thither. *l* Or, *ſtretch forth his hands* to the utmoſt, to ſmite and deſtroy them. *m* Which he doth to the uttermoſt. *n* With all that Wealth which they have gained by Rapine, and ſpoiling of God's People, and others. But the Words are otherwiſe rendred by others *with* or *by* (as this *Hebrew* Particle is uſed, *Eſth*: 9: 25.) *the arms of his hands*: which he may mention, becauſe the Strength of a Man, and of his Hands, conſiſteth in his Arms; whence alſo *the arm* in Scripture, is oft put for ſtrength: or, *by the motion* or *ſtroke of his hands*, as all the ancient Tranſlators do in effect render it. And this ſeems to agree beſt with the Metaphor here borrowed from one that ſwimmeth, which is performed in that manner.

*Ch:26:5. 12 And the * fortreſs of the high fort of thy walls *o* ſhal he bring down, lay low, *and* bring to the ground, *even* to the duſt.

o All thy Walled Cities and Fortifications, to which thou truſteſt.

CHAP. XXVI.

A Song of Praiſe and Confidence in God: for the bleſſings of Righteouſneſs: judgments on their Enemies: and favour to his People; their Chaſtiſement, Repentance, and Hope, 1——21.

* Chap. 60:18. IN that day *a* ſhal this ſong be ſung in the land of Judah *b*, We have a ſtrong city *c*, * ſalvation will God appoint *for* walls and bulwarks *d*.

a When God ſhal do ſuch glorious Works for the Comfort of his People, and for the Ruine of his and their Enemies, as he hath deſcribed in the foregoing Chapter. *b* In the Church of God, which in Scripture is oft ſignified by the Titles of *Judah*, and *Jeruſalem*, and *Sion* or the like. *c Jeruſalem*, or the Church, which is oft called or compared to a City, as *Pſal*. 87. 3. *Rev*: 3: 12. and 11: 2 and 21. 2. *d* Gods immediate and ſaving Protection ſhal be to his Church inſtead of Walls, *&c*. But I conceive with ſubmiſſion, the Words may very fitly be thus rendred, *He will ſend* or *put* or *make* her *walls and bulwarks ſalvation*, *i. e.* as ſafe as Salvation it ſelf; or in *ſafety*, there being only a defect of the Prepoſition, which is very frequent in Scripture.

*Pſ.118. 19, 20. † Heb. *truths*. 2 * Open ye the gates *e*, that the righteous nation *f* which keepeth the † truth *g* may enter in.

e Of the City mentioned *v*. 1 *f* Either, 1. thoſe godly Jews, who are returning from *Babylon*; or, 2 the whole body of righteous and holy Men, whether Jews or Gentiles. For he ſeems to ſpeak here, as he apparently did in the foregoing Chapter, of the Times of the Goſpel. *g* Which is ſincere and ſtedfaſt in the Profeſſion and Practice of the True Religion.

† Heb: *peace, peace*. || Or, *thought*, or, *imagination* 3 Thou wilt keep *him* in † perfect peace, *whoſe* || mind is ſtaid on *thee h*: becauſe he truſteth in thee.

h Heb. *the fixed thought* or *mind* (*i. e.* the Man whoſe Mind and Thoughts are fixed and ſettled upon thee by Faith, as the next Clauſe explains it, the Qualifications being put for the Perſon ſo qualified, as *folly* and *wiſdom* are put for a Fool and a Wiſe man, *Prov*: 24: 9. *Mic*: 6. 9. and *peace* for a Man of Peace, *Pſal*: 120: 7. *thou wilt keep in peace*, *i*: *e*. in all manner of peace, in conſtant and perfect peace. In the foregoing Verſe the Righteous were admitted into the City, and here they were preſerved and defended in it by Gods Almighty Power.

†Heb: *the rock of ages*. Deu:32:4 4 Truſt ye in the LORD for ever *i*: for in the LORD JEHOVAH *is* † everlaſting ſtrength *k*.

i In all Times and Conditions. *k* Heb. *the rock of ages*, a ſure Refuge to all thoſe that truſt in him, through all generations therefore you may ſafely *truſt in* him, and that *for ever*.

*Ch: 25: 12: & 32. 19. 5 For he bringeth down *l* them that dwell on high *m*, the * lofty city *n*, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

l Heb. *he hath brought down*, which yet may be put for the future *he will bring down*, &c. You may truſt him; for he can and doth raiſe ſome, and throw down others, according to his own good pleaſure. *m* He ſpeaks not ſo much of heighth of Place, as of Dignity and Power; in which ſenſe alſo he mentions *the lofty city* in the next Clauſe. *n* Which may be underſtood either of proud *Babylon*; or collectively, of all the ſtrong and ſtately Cities of Gods Enemies.

6 The foot ſhal tread it down, *even* the feet of the poor, *and* the ſteps of the needy *o*.

o God will bring it under the Feet of his poor and weak and deſpiſed People.

7 The way of the juſt *is* uprightneſs *p*: thou moſt upright, doſt weigh the path of the juſt *q*.

p Or, *moſt even* or *plain*. Heb. *evenneſs* or *plainneſs*. Which is underſtood either, 1. of the Rectitude or Goodneſs of his Actions or Courſe: or rather, 2. of the good Succeſs of his Affairs: for this ſuits beſt with the Coherence. When the way of the Wicked is rugged, in which they eaſily ſtumble and fall into miſchief, of which he ſpoke *v*: 5: 6. the path of juſt men is plain and ſmooth, and they walk ſafely and comfortably in it. *q* The ſenſe of the Words thus rendred is, *Thou*, O God, who art *moſt upright* in all thy ways, and therefore a Lover of Uprightneſs, and of all upright Men, *doſt weigh* (*i. e.* examine) *the path of the juſt*, the courſe of his Actions, and, which is implied, doſt approve of them, and therefore direct them to an happy iſſue. But the Words are otherwiſe rendred by ſome late Learned Interpreters, to this purpoſe, *Thou doſt level* or *make plain* (as this very Word ſignifies *Pſal*: 78:50.) *the path of the juſt exactly*. Heb. with *evenneſs*, or *evenly*, ſo as to make it very even. Thus the firſt Clauſe declares that it was even or plain and this ſheweth whence or by whom it is made ſuch, even by God.

*Ch:64:5. 8 Yea, * in the way of thy judgments, O LORD, have we waited for thee *r*; the deſire of *our* ſoul *is* to thy Name, and to the remembrance of thee *ſ*.

r As we thy People have loved and ſerved thee when thou haſt made our way plain and eaſie for us; ſo we have not forſaken thee but waited upon thee, when thou haſt made it rugged and troubleſome by thy Judgments. He ſpeaks of the ſame juſt men, *v*. 7, 8, 9. though it be with a change of the Numbers and Perſons, which is uſual in Prophetical Writings, *the juſt*, v. 7. *we*, v. 8. *I*, v. 9. *ſ* Heb. *to thy name and thy memory*; which by a known Figure called *Hendiadis* may be put for the remembrance of thy Name. And *the Name of God* is here, as it is in many other places, put for God himſelf as he hath made himſelf known by his Word and Works. And ſo the ſenſe of this Clauſe is, Our Affections are not alienated from thee by thy Judgments, but we ſtill continue to deſire thy Preſence and Favour, and we ſupport and comfort our ſelves with the remembrance of what thou art, and what thou haſt done, and what thou haſt promiſed to be and to do to thy People.

9 *With my ſoul *t* have I *u* deſired thee in the night *x*, yea, with my ſpirit within me will I ſeek thee *y* early *z*: for when thy judgments are in the earth, the inhabitants of the world will learn righteouſneſs *a*. *Cant:3:1

t Sincerely and moſt affectionately, as *Pſal*. 63. 1. and elſewere. *u* The Prophet ſpeaks this in the name of all God's People, by comparing this with the foregoing Verſe. *x* Either, 1. figuratively, in the time of Affliction, which is often called *night* or *darkneſs*; or rather, 2. properly, as appears from the next Clauſe, wherein *early* or in *the morning* is oppoſed to it. When others are ſleeping, my Thoughts and Deſires are working towards God. *y* By fervent Prayer for thy Loving-kindneſs. *z* Betimes in the morning, as the Word ſignifies. *a* And good reaſon it is that we ſhould thus deſire and ſeek thee in the way of thy Judgments, becauſe this is the very deſign of thy Judgments, that men ſhould thereby be awakened to learn and return to their Duty; and this is a common effect of them, that thoſe who have been careleſs in Proſperity, are made wiſer and better by Afflictions. *The inhabitants of the world* ſeem to be here taken not in oppoſition to Gods People, as if not they only, but even the wicked World would do thus; but in a general Notion, ſo as to include, yea principally to deſign Gods People as may be gathered both from the former part of this, and the foregoing Verſe, in which he deſcribes their pious Carriage under Affliction; as alſo from the two following Verſes, in which he ſpeaks of *the wicked*, whom he ſeems to oppoſe to theſe *inhabitants of the world*, becauſe theſe learn Righteouſneſs, whilſt thoſe wicked men remain incorrigible both under Mercies and Judgements, *v*. 10, 11.

10 * Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs *b*: in the land of uprightneſs *c* will he deal unjuſtly, and will not behold the majeſty of the LORD *d*. * Ec:8:11.

b This is the Carriage of thy People; but the courſe of Wicked men is directly contrary in all conditions: For if thou doſt ſpare them, when thou puniſheſt thine own People, they will not accept of that gracious Invitation to Repentance, nor walk worthy of ſo great a Mercy. *c* Even in Gods Church, and among his People, where Righteouſneſs is profeſſed and taught, and by many practiſed; and where Unrighteouſneſs is diſcountenanced and puniſhed: all which things are Aggravations of his Sin. *d* Although God gives ſuch plain and clear Diſcoveries of his Majeſty and Glory, not only in his Word, but alſo in his Works, and eſpecially in this glorious Work of his Patience and Mercy to Wicked Men, yet they wilfully ſhut their Eyes at it, and will not acknowledge it.

11 LORD, *when* thy hand is lifted up, they * will not ſee *e*: *but* they ſhal ſee *f*, and be aſhamed for *their* envy || at the people *g*; yea, the fire of thine enemies, *h* ſhal devour them. *Job 34: 27. Pſ.28:5. Ch:5:12. || Or, *towards* thy *people*.

e And they are guilty of the ſame obſtinate Blindneſs when thou doſt ſmite and puniſh them, which is commonly ſignified by *lifting up the hand*, as *Ezek*: 44: 12. *Mich*. 5. 9. Compare alſo 2 *Sam*: 20. 21. 1 *Kings* 11: 26. Or, as others render it, *When thine hand is high* or *exalted*, *i. e.* When thy Works are moſt evident and moſt glorious, when thou appeareſt moſt glorioully for the defence of thy People, and for the puniſhment of thine and their Enemies, *they will not ſee*. *f* The ſame Word is repeated in another ſenſe: They ſhal feel and know that by ſad and coſtly Experience, which they would not learn by other and eaſier ways. *Seeing* is oft put for *feeling*; in which ſenſe Men are ſaid to *ſee affliction*, *Lam*: 3: 1. and to *ſee death*, *Pſal*. 89: 48. and the like. *g* Or, *at* or *towards the People*, the Pronoun *thy* being repeated out of the following Clauſe, as it is in many other places of Scripture, as hath been before noted. Their Envy and Hatred againſt Gods People blinded their Minds, that they neither could nor would ſee that God was on their ſide though the Tokens of it were moſt manifeſt and undeniable. Which was the caſe of *Pharaoh* and the *Egyptians*, who were not ſenſible that *the Lord fought for Iſrael againſt the Egyptians*, as they ſaid *Exod*: 14: 25. till it was too late. *h* Not efficiently, but objectively: Such Fire or Wrath as thou uſeſt to pour forth upon thine implacable Enemies. As *my wrong*, *Gen*: 16. 5. is not the Wrong done by me, but to me; and *my violence*, *Jer*: 51: 35. is *the violence done to me*, as we tranſlate it, not *by me*.

12 LORD, thou wilt ordain peace for us *i*: for thou alſo haſt wrought all our works *k* || in us *l*. || Or, *for us*

i As thou wilt deſtroy thine and our Enemies, ſo thou wilt bleſs us thy People with Peace and Proſperity. *k* Either, 1. all the Good Works done by us, which are the Effects of thy Grace: or rather, 2. all the Good and Great Works which have been wrought for us, all our wonderful Deliverances and ſingular Bleſſings come from thee. And ſo the Argument is this, God hath delivered us formerly upon all occaſions and therefore he will ſtill deliver us, and give us Peace. Which Inference is frequently made by Holy Men in Scripture. *l* Heb. *to* or *for us*.

13 O LORD our God, * *other* lords beſides thee *m* *2 Chron 12:8.

have had dominion over us *n*: *but* by thee only *o* will we make mention of thy name *p*.

m Others beſides thee, who art our only *Judge and King, and Law-giver, Iſa.* 33: 22. and beſides thoſe Governours who have been ſet up by thee, and have ruled us for thee, and in ſubordination to thee, even Foreign and Heatheniſh Lords, ſuch as the *Philiſtines*, and lately the *Aſſyrians*. *n* Have exerciſed a Tyrannical Power over us. *o* By thy Favour & Help,by which alone (and not by our Strength or Merits) we have been reſcued from their Tyranny. *p* We will celebrate thy Praiſe, and truſt in thee for the future. Thou only haſt given us both Ability and Occaſion to magnifie thy Name, whereas without thy Succour we had gone into the place of Silenee, where there is no remembrance of thee, as is ſaid, *Pſal. 6.* 5.

14 *They are* dead, they ſhall not live; *they are* deceaſed, the ſhall not riſe *q*: therefore *r* haſt thou viſited and deſtroyed them, and made all their memory to periſh *ſ*.

q Thoſe Tyrants and Enemies are utterly and irrecoverably deſtroyed, ſo as they ſhall never live or riſe again to moleſt us. Poſſibly he ſpeaks of the miraculous deſtruction of *Semacherib's* Army before *Jeruſalem*. *r* That they might be ſo effectually deſtroyed,thou didſt undertake the Work. Or, rather, *becauſe* (as this Particle is uſed *Numb.* 14: 43. *Pſal.* 42: 6.) *thou haſt &c.* as it follows. *ſ* Thou haſt deſtroyed both them and theirs, and all the Monuments or Memorials of their Greatneſs and Glory.

15 Thou haſt increaſed the nation *t* O LORD thou haſt increaſed the nation, thou art glorified *u* thou haſt removed *it* far *unto* all the ends of the earth *x*.

t Heb. *Thou haſt added to the nation.* Which may be underſtood either, 1 in way of Mercy, of adding to their Numbers, as our Tranſlation takes it; and ſo we have in effect the ſame Phraſe, 2 *Sam.* 24: 3. *The Lord add to the People, &c.* and *Pſal.* 115. 14. in the *Hebrew* Text, *The Lord ſhall add upon* or *to you*: or, 2. in way of Judgment, of adding to their Plagues or Miſeries, of which we read, *Rev* 22: 18. in which ſenſe the Phraſe is found in the *Hebrew* Text, *Pſal*: 120: 3. *What ſhall be added to thee*; and in that uſual Form of Imprecation, *The Lord do ſo to me and more, Ruth* 1. 17. 1 *Sam*: 3: 16, *&c.* where it is in the *Hebrew, The Lord do ſo to me and add.* And this ſenſe ſeems to be favoured by the Context as alſo by the ancient *Greek* Tranſlators, who render the Words, *add to them evil* or *puniſhments*. And ſo the Word *adding* may be uſed emphatically and ſarcaſtically: God indeed will add to them; but what? Not Numbers, and Power, and Glory, as they expected; but Plagues or Judgments one after another. This *nation* it is ſuppoſed by the Current of interpreters to be the People of *Iſrael*, emphatically called *the nation*. Poſſibly it may be the *Aſſyrians*, of whom he ſpake in the laſt Verſe. But this I propoſe with ſubmiſſion. *u* Thy Juſtice is glorified in their Puniſhment or Deſtruction. *x* Which may be undeſtood either, 1. of *Iſrael*, and that either in a way of Mercy, Thou haſt by deſtroying the *Aſſyrians* enlarged thy People, who were ſhut up in *Jeruſalem*, ſo that now they may go to the remoteſt parts of the Land; or in way of Judgment: Thou haſt removed thy people out of their own Land, and ſuffered them to be carried Captive to the ends of the Earth: Or, 2. of the *Aſſyrians*; Thou haſt removed them from *Jeruſalem*, which they had beſieged, and cauſed them to flee into their own Country, which in Scripture-phraſe was *in the ends of the earth*; of which ſee *Iſa*: 5: 26. & 13. 5.

16 O LORD, in trouble have they *y* viſited thee *z*, they poured out *a* a † prayer *b when* thy chaſtning was upon them *c*.

†Heb. *ſe ot ſpeech*

y To wit, thy People, as appears both from the Matter of this Verſe, and from the following Verſes. *z* Come into thy Preſence, with their Prayers and Supplications, as the next Clauſe explains it. *a* Which notes the Plenty or rather the Earneſtneſs of their prayers, as *Pſal.* 42: 4: & 142: 2. *b* Heb. *a muttering* or *lowly ſpeech*, ſuch as Charmers uſe, and ſuch as *Hezekiah* uſed when he was in great diſtreſs, *Iſa.* 38. 14. *Like a crane or ſwallow ſo did I chatter, I did mourn as a dove*; and ſuch as is uſual in caſe of great humiliation and dejection of Mind. *c* When thou waſt puniſhing them for their Sins.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs: ſo have we been *d* in thy ſight *e*, O LORD.

*John. 16: 21.

d Such was our Anguiſh and Danger. *e* Whilſt thou didſt only look upon us like a meer Spectator, without affording us the leaſt degree of Pity or Help. Or, this Phraſe notes only the reality of the Thing; God was Witneſs of this our Miſery, and knoweth the Truth of what I ſay

18 We have been with child,we have been in pain, we have as it were brought forth wind *f*, we have not wrought any deliverance *g* in the earth *h*, neither have the inhabitants of the world *i* fallen.

f We have had the Torment of a Woman in Childbearing, but not the Comfort of a Living Child, *John* 16: 21. for we have brought forth nothing but Wind; all our Labours and Hopes were vain and unſucceſsful The Prophet here repreſents their deplorable and deſperate Condition, before God appeared ſo eminently to deliver them. *g* We found that we were utterly unable to deliver our ſelves. *h* Or, in the *land*, in our own Country,where yet we had far greater Advantages than we could have had elſewhere. *i* The *Aſſyrians*, or our other Enemies; for they are here oppoſed to Gods People.

19 Thy dead *men* ſhall live *k*; *together with* my dead body *l* ſhall they ariſe *m*: awake *n*, and ſing, ye that dwell in the duſt *o*: for thy dew *p is as* the dew of herbs *q*, and the earth ſhall caſt out the dead *r*.

k The Prophet here turneth his Speech to God's People, and gives them a Cordial to ſupport them in their deep Diſtreſs, expreſſed in the foregoing Verſe. Thy dead Men are not like thoſe *v.* 14. for they ſhall not live, as I there ſaid; but thine ſhall live. You ſhall certainly be delivered from all your Fears and Dangers. Nothing is more frequent, both in Scripture and other Authors, than for great Calamities to be compared to *death*,and Deliverance from them to *life*, and *reviving*, and *reſurrection*; and particularly the Captivity of the *Jews* in *Babylon*, and their Deliverance, out of it, is largely expreſſed by this very ſimilitude, *Ezek*: 37: 11, *&c.* *l* As I my ſelf, who am one of your number, and of theſe Dead men, ſhall live again. You ſhall be delivered together with me. Which he might add, to meet with an Objection; for they might think that God would take ſome ſpecial Care of this Holy Prophet, and would preſerve him when they ſhould be deſtroyed. No, ſaith he, As I am at preſent like a dead Carkaſs no leſs than you, ſo you ſhall be reſtored to Life no leſs than I. If the Supplement of our Tranſlation ſeems to be too literal, it may be rendred to the ſame purpoſe, as *my body*, the Particle *as* being oft underſtood,as I have divers times obſerved: As my dead Body ſhall riſe, ſo ſhall theirs alſo; we are equally dead, and ſhall equally live again. *m* Unto Life, as appears from the former Clauſe. *n* Out of your ſleep, even *the ſleep of death*, as it is called *Pſal.* 13: 3. Death being oft compared to a Sleep, as *John* 11: 11. *Acts* 7: 60. and Reſtauration to Life unto *awaking*, as 2 *Kings* 4: 31. *o* You that are dead and buried in the Duſt, as the Dead are ſaid to *ſleep in the duſt, Dan.* 12: 2. *p* The Favour and Bleſſing of God upon thee, which is oft compared to *the dew*, as *Hoſ*: 14: 5. *Mich.* 5: 7. The Pronoun *thy* is here taken not efficiently, but objectively, as *thy curſe, Gen*: 27. 13. is the Curſe coming upon thee. *q* Which gently refreſheth and reviveth them, and maketh them to grow and flouriſh. *r* As an abortive Birth is caſt out of the Womb, to which the Grave is compared, *Job* 1. 21. But becauſe the Verb here uſed doth not ſignifie to *caſt out*, but to *caſt down*,which ſeems not proper here, theſe words may be and are, both by ancient and later Interpreters, rendred otherwiſe, *and thou wilt caſt down the land of the Giants*, or *of the violent ones*, of the proud and potent Tyrants of the World. For the word here rendred *dead*, is elſewhere rendred *giants*, as 2 *Sam*: 21: 16, 18. See alſo on *Job* 26: 5. *Pro.* 9: 18: & 21: 16. But then the words ſeem to be better rendred, *and thou wilt caſt the giants down to the ground*; Either 1. *thou*, O God, who is oft underſtood in ſuch Caſes; or rather, 2. *thou*, O my People, to whom he ſpeaks in the foregoing Clauſes of the verſe, *thy dead body*, and *thy dew*, and here continueth his Speech, *thou wilt* or *ſhalt caſt, &c.* thou ſhalt ſubdue even the moſt Giant-like and mighty Enemies. Which though it be properly Gods work, the Church is oft ſaid to do, becauſe ſhe by her Prayers engageth God to do it. And ſo as the former clauſes of the Verſe ſpeak of the Deliverance and Proſperity of Gods Church and People, ſo this clauſe ſpeaks of the Deſtruction of their Enemies, which uſually accompanieth it.

20 Come, my people *ſ*, enter thou into thy chambers, and ſhut thy doors about thee *t*: hide thy ſelf as it were * for a little moment *u*, until the indignation *x* be overpaſt.

* Pſ. 30: 5. Chap: 54. 7, 8. 2Cor. 4: 17.

ſ Having foretold the wonderful Deliverance and great Happineſs of Gods People, and the utter Deſtruction of their Enemies, leſt they ſhould think they were now entring into the poſſeſſion of this Felicity, he adds what here follows, and intimates, that for the preſent they were to expect Storms, and to Prepare for them, and patiently to wait God's time for the Accompliſhment of ſo great a Mercy. *t* Withdraw thy ſelf from the company and converſation of the wicked World,leſt partaking with them in their Sins, thou doſt alſo partake of their Plagues: pour out thy Prayers to God in thy Cloſet, as this may be explained by comparing *Mat.* 6. 6. put thy ſelf under the protection of my Providence and Grace by Faith and Prayer. He alludes to the common practice of Men, who when there are Storms or Dangers abroad, betake themſelves into their own Houſes or Chambers for ſafety; or,as ſome think,to that Hiſtory, *Exod.* 9: 19. 20. or to that Command of *not going out of their houſes, Exod*: 12: 22. or to the like Charge given to *Rahab*, as the Condition of her Preſervation, *Joſ.* 2. *u* Whereby he intimates, that all their Afflictions, how long and tidious ſoever they may ſeem, are but ſhort and momentany, in compariſon of that happineſs which is reſerved for them. *x* The dreadful Effects of God's Anger, thoſe ſore Judgments of God mentioned in the following Verſe.

21 For behold, the LORD * cometh out of his place *y* to puniſh the inhabitants of the earth *z* for their iniquity: the earth alſo ſhall diſcloſe her † blood, and ſhall no more cover her ſlain *a*.

* Mic: 1: 3.

† Heb. *bloods.*

y Cometh down from Heaven; which God in Scripture is frequently ſaid to do, when he undertaketh any great and glorious Work, either of Delivering his People, or of Deſtroying their Enemies. The Speech is borrowed from the manner of Princes, who come out of their Palaces either to ſit in Judgment,or to fight againſt their Enemies, which is the caſe here. *z* All the Enemies of God and of his People; for theſe are here oppoſed to Gods People: Therefore take heed you be not found in the number of them. *a* The innocent Blood which hath been ſpilled upon the Earth ſhall be brought to light,and ſhall be ſeverely revenged upon the Murderers. For the Phraſe ſee on *Gen.* 4: 10. *Job* 16: 18. *Ezek.* 24. 7.

CHAP. XXVII.

Gods care over his Vineyard, 1——6. *his chaſtiſements on them,* 7——9. *his ſevere judgments againſt them,* 10——11. *their return,* 12——13.

IN that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh Leviathan *a* the piercing ſerpent *b*, even Leviathan that crooked ſerpent *c*, and he ſhall ſlay * the dragon *d* that *is* in the ſea.

‖ Or, *croſſing like a bar.*

*Cha: 51. 9.

a What kind of Creature the *Leviathan* is, ſee in my Notes on *Job* 41: 1, *&c.* Whence it is evident, that it was a very great and terrible Sea-monſter. But here it is certain that the Expteſſion is metaphorieal, and that by this *Leviathan, Serpent* and *Dragon*, (for all ſignifie the ſame thing) he underſtands ſome very powerful Enemy or Enemies (for the ſingular number may be here put for the Plural, as it is in many other places) of God, and of his Church or People, which may well be called by theſe Names, partly for their great Might, and partly for the great Terrour and Deſtruction which they cauſe upon the Earth, as the *Leviathan* doth in the Sea. He ſeems to have a ſpecial reſpect to ſome particular Enemy and Oppreſſor of Gods People ; either the *Aſſyrian* Emperour, who now was ſo ; or rather the *Babylonian*, who ſhould be ſo : Some underſtand this of the Devil ; But although it may be applied to him in a myſtical ſenſe, it ſeems to be literally meant of ſome potent and viſible Adverſary ; which ſeems more aggreeable to the following Verſes, and to the Uſage of this and other Prophets. *b* Which by its ſting pierceth quickly and deeply into Mens Bodies. Or, *the bar* (as this word is elſewhere uſed) *ſerpent*, as this may be called, either for its length, or ſtrength, or ſwift motion. *c* Winding and turning it ſelf with great variety and dexterity. Whereby he ſeems to ſignifie the Craftineſs and Activity of this Enemy, which being added to his Strength, makes it more formidable. *d* Or rather, *the whale*, as this word is rendred, *Gen.* 1:21. *Job* 7: 12. and elſewhere ; which agrees better with the following words, *that is in the ſea*, which poſſibly were added only to limite that general and ambiguous word to a Sea-monſter, and not to deſcribe the Place in which the Enemy ſignified by this Dragon had his abode. Although the *ſea*, which here follows, may be metaphorically underſtood of the great largeneſs of his Empire, and the multitude of his Subjects, by comparing this with *Rev*: 17. 1:15.

2 In that day *e* ſing ye unto her, A vineyard of red wine *f*.

e When this potent Enemy ſhall be deſtroyed. *f* The words in the *Hebrew* Text lie thus, *A vineyard* (Behold, *a vineyard* ; or *Jacob* or *Iſrael*, my Church and People, which is ſufficiently underſtood from the next Verſe, and is expreſſed *v.* 6. ſhall be *a vineyard*, ſhall be defended and dreſſed, ſhall thrive and flouriſh like a Vineyard) *of red wine* (*i. e.* of the choiceſt and beſt Wine, which in thoſe parts was Red, as appears both from Scripture, as *Prov.* 23: 31. whence it is called *the blood of the grape*, *Gen*: 49: 11. *Deut.* 32: 14. and from other Authors) *ſing ye* (O you faithful Souls, ſing with Joy and thankſgiving to God) *to* (or *of*, or, *concerning*, as this Prefix is elſewhere uſed) *her*, or *it*, to wit, the Vineyard or Church, (which is frequently compared to a Vineyard, as *Pſal.* 80: 8. *Iſa.* 5: 7. and elſewhere) now delivered from her great Enemy, and bleſſed with peace and proſperity.

3 I the LORD do keep it *g*, I will water it every moment : leſt *any* hurt it, I will keep it night and day.

g I will ſecure it, that neither Men, nor beaſts, nor Drought ſhall ſpoil it ; which alone are the things that can hurt it. I will protect my Church from all the Aſſaults of her Enemies, and ſupply her with all neceſſary Proviſions, with my Ordinances, and with my Spirit and Grace.

4 Fury *h is* not in me : who would ſet the briars and thorns againſt me in battel ? I would ‖ go through them, I would burn them together *i*.

‖ Or, *march againſt*.

h To wit, againſt my Vineyard, or my People ; which is eaſily underſtood both from the foregoing and following Verſes, I have been diſpleaſed with them, and have chaſtiſed them ; but I am not implacable towards them, and reſolved utterly to deſtroy them as their Enemies are, and would have me to be. *i* This is added as a Reaſon of the foregoing Clauſe and Aſſertion ; which may be conceived either, 1. thus, I rather deſire to contend with Briars and Thorns, *i. e.* with the wicked Enemies of my Church, who are thus called, *Iſa.* 10: 17. *Ezek*: 28: 24. and if my Wrath was now kindled againſt them, as it is againſt my People, I would be furious towards them, and never leave till I had utterly conſumed them ; but I will deal more indulgently with my people. Which Expoſition ſeems to receive ſome light and ſtrength from *v.* 6, 7, 8. Or, 2. thus, For I conſider the weakneſs of my People, that if I ſhould let looſe my Fury upon them, they could no more ſtand before me, than Briars and Thorns (to which Gods People, when they fall into Sin, and provoke God, are not unfitly reſembled) can ſtand before a devouring Fire, and therefore they would in an inſtant be utterly deſtroyed ; which I will not do. And this Conſideration of Mans Imbecillity is elſewhere alledged as a Reaſon of Gods Indulgence, as *Pſal.* 103: 13, 14, 15, 16. *Iſa* 57:16 But this I deliver with Submiſſion:

5 Or *k* let him *l* take hold of my ſtrength *m*, *that* he may make peace with me *n*, *and* he ſhall make peace with me.

k Or if at any time Fury be, or ſeem to be in me againſt my Vineyard or People. *l* My People, as is clearly implied from the following Words ; for, *there is no peace* to thoſe who are not God's People, or *to the wicked*, *Iſa.* 57. 21. and is expreſſed in the following Verſe. *m i. e.* Take hold of my Arm, which is metonymically *ſtrength*, and ſtay it from giving the Blow, not by Force, which is impoſſible, but by humble Submiſſion and earneſt Supplication. Or, *ſtrengthen himſelf* or *be ſtrong* (as this Word properly ſignifies, and is elſewhere uſed) *by my ſtrength* : not by his own ſtrength, which he will oppoſe to mine, but by my Strength, which he may by humble and frequent Prayers not only reſtrain from doing him hurt, but effectually engage to aſſiſt him, and do him good. He ſeems to allude to that Hiſtory of *Jacob*'s Wreſtling with the Angel of God, *Gen.* 32. 28. which he could never have done but by a Strength received from God. *n* That in ſtead of oppoſing me, he may in this manner reconcile himſelf to me. Or, and *he ſhall make peace with me*, as the ſame Words are rendred in the next Clauſe ; which may be repeated to aſſure them of that great & important Favour, that God would make peace with them. Or, the Words may be rendred in both Clauſes, *let him make peace with me*, yea let *him make peace with me*, this Future Verb being taken Imperatively, as the other is in the former clauſe of the Verſe.

6 He ſhall cauſe them that come of Jacob to take root *o* : Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit *p*.

o To be firmly ſetled in their Poſſeſſions, and not toſſed hither and thither, as they have been. *p* Their Poſterity ſhall be ſo numerous, that their own Land ſhall not be ſufficient for them, but they ſhall be forced to ſeek Habitations in other Countries, and ſhall repleniſh them with People. But this ſeems to be underſtood of the Spiritual Seed of *Jacob*, or of Believers, who are oft called God's *Iſrael*, as *Rom.* 9: 6. and elſewhere.

7 Hath he ſmitten him, † as he ſmote thoſe that ſmote him *q* ? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him *r* ?

† Heb. *according to the ſtroke of thoſe.*

q The queſtion implies a Denial ; He hath not ſo ſmitten him, to wit, *Jacob*. He hath not dealt ſo ſeverely with his People, as he hath dealt with his and their Enemies, whom he hath utterly deſtroyed. This may look either, 1. backward upon times paſt. If you conſult former Experiences, you will find, that God hath done ſo, hath ſpared and reſtored his People, and in Judgment remembred Mercy to them, when he hath totally ruined their Enemies ; or, 2. forward upon the time to come, of which he ſpeaks as of a thing paſt, after the manner of the Prophets, and of which he ſpeaks in the next verſe. *r* of thoſe who were ſlain by *Iſrael*, or rather by God at the Prayer and on the behalf of *Iſrael.* Heb. *of his ſlain ones*, *i. e.* of thoſe of his Smiters or enemies who were ſlain. Which Expoſition is favoured by comparing this with the foregoing Claſe.

8 * In meaſure *ſ* ‖ when it ſhooteth forth *t*, thou wilt debate with it *u* : ‖ he ſtayeth his rough wind *x* in the day of the eaſt-wind *y*.

* Job 23:6. Jer. 10. 24. & 30: 11. & 46: 28.

‖ Or, *when thou ſendeſt it forth.*

‖ Or, *when he removeth it.*

ſ With moderation, in certain Proportions which God meteth out and fitteth to their Strength. *t* When the Vine ſhooteth forth its luxuriant Branches, he, like the Vine-dreſſer, cutteth them off, but ſo as not to ſpoil or deſtroy the Vine. Or, as divers Interpretets render it, and the Word properly and frequently ſignifies *in* or *by caſting* or *diſmiſſing* or *ſending her* or *it out*, or, *when thou doſt caſt* or *ſend her out*, to wit, out of her own Land, in which ſhe was planted into Captivity. He alludes to a Man that divorceth his Wife, which is expreſſed by this Word ; but withal intimates, that this ſhall not be peremptory and perpetual, as other Divorces were. *u* God is ſaid to *debate* or *contend* with Men, when he executeth his Judgments upon them, as *Iſa*: 49: 25. & 57. 16. *Amos* 7: 4 *x* He mitigateth the ſeverity of the Judgment. But, I muſt confeſs, I do not meet with any of the ancient or modern Tranſlators that agree with ours in this Verſion : nor is the *Hebrew* Verb ever uſed, ſo far as I know, in the ſignification of *ſtaying* or *reſtraining* : beſides, our Tranſlation takes no notice of the *Hebrew* Prepoſition. But this Word unqueſtionably ſignifies *to remove* or *take away*, as 2 *Sam.* 20:13. *Prov.* 25: 4, 5. and thus moſt Interpreters underſtand it. And ſo the place is very fitly thus rendred, *he* (or, when *he*, which Particle may eaſily be underſtood out of the former Clauſe, as is uſual) *removeth* (underſtand either *it*, to wit, the Vine ; or *them*, to wit, the Enemies of God and his People. And ſo this agreeth with the former Verſe, in repreſenting the different way of Gods proceeding againſt his People, and his and their Enemies. Either way there is only a defect of the Pronoun, which I have before ſhewed in divers places to be very uſual in the *Hebrew* Language (*with* or *by his rough wind*, by which ſometimes Vines and other Trees are pulled up by the roots, as that did, 1 *King*: 19: 11. whereby he underſtands his moſt terrible Judgments. *y* In the time when he ſendeth forth his Eaſt-wind ; which he mentions becauſe that Wind in thoſe Parts was moſt violent and moſt hurtful to Trees and Fruits, as hath been oft obſerved, and therefore is uſed to ſignifie the moſt grievous Calamities.

9 By this *z* therefore *a* ſhall the iniquity of Jacob be purged *b*, and this *is* all the fruit, to take away his ſin *c* : * when he maketh *d* all the ſtones of the altar *e* as chalk-ſtones *f that are* beaten in ſunder *g* ; the groves *h* and ‖ images ſhall not ſtand up *i*.

* 1 Kings 18. 38.

‖ Or, *Sun-Images.*

z By this manner of Gods dealing with his People. *a* That the difference between *Jacob* and his Enemies, in their ſeveral Sufferings, may appear. *c* Heb. *expiated* or forgiven upon their true Repentance, which ſhall be the happy effect of their Chaſtiſement. *c* The effect hereof ſhall not be to deſtroy the Sinner, as it is in other Men, but only to take away the guilt and Power of their Sins. *d* Which ſin of *Jacob*'s ſhall be purged and taken away, and the Judment removed, when he ſhall truly repent of all his Sins, and eſpecially of his Idolatry, to which they were moſt inclined, and for which the moſt of God's Judgments which they had hitherto felt had been inflicted upon them. *e* Which by an uſual *Enallage* may be put for the Altars, to wit, their Idolatrous Altars, as is evident from the following Words. Poſſibly he may ſay *the altar* with reſpect to that particular Altar which *Ahaz* had ſet up in the place of God's own Altar ; & this prophecy might be delivered either to the Prophet, or by him to the People, in *Ahaz* his time while that altar ſtood and was uſed. *f* When he ſhall break all, thoſe goodly Altars in pieces, which God by his Law had enjoyned. *g* Which kind of Stones are of themſelves apt to break into ſmall pieces, and by the Artificer are broken into ſmaller pieces for making Mortar. He ſeems to allude to that Fact of *Moſes*, who to ſhew his deteſtation of Idolatry, *took the* golden *calf*, *and burnt it*, and ground it to Powder ; and intimates, that when their Repentance would be ſincere, it would diſcover it ſelf by their Zeal in deſtroying the Inſtruments of their Idolatry. *h* Which were frequently erected to the Honour of Idols, of which we have many inſtances in Scripture, which God therefore commanded his People to deſtroy, *Deut.* 7. 5. & 12. 3. *i* Shall be thrown down with contempt and Indignation.

10 Yet *k* the defenced city *l ſhall be* deſolate, *and* the habitation *m* forſaken and left like a wilderneſs *n* : there ſhall the calf *o* feed, and there ſhall he lie down, and conſume the branches thereof *p*.

k Yet before this glorious Promiſe concerning the removal of *Iſrael*'s Sin and calamity be fulfilled, a dreadful and deſolating Judgment ſhall firſt come upon them. *l Jeruſalem* and the reſt of the Defenced cities in the Land, the ſingular Number being put for the Plural. *m* The moſt inhabited and Populous places. Or, as the *Hebrew* word properly ſignifies, *their pleaſant habitations*, whether in the city or country. *n* Which was fulfilled in the time of the *Babyloniſh* captivity. *o* Which is Synecdochically put for all ſorts of Cattel, which may ſecurely feed there, becauſe there ſhall be no Men left to diſturb or annoy them. *p* Of their pleaſant Habitation; of the young Trees which ſhall grow up in that ruinated Country.

11 When the boughs thereof are withered *q*, they ſhall be broken off *r*: the women *ſ* come *and* ſet them on fire: for * it *is* a people of no underſtanding *t*: therefore he that made them *u*, will not have mercy on them; and he that formed them, will ſhew them no favour.

* Deut. 32. 28. Chap. 1: 3.

q When they ſhall begin to wither, as they will when they are thus gnawed and cropped by Cattel. *r* That there may be no hopes nor poſſibility of their recovery. *ſ* He mentions *women*, either becauſe it is their uſual Work in the Country to make Fires and to gather Fewel for them; or to ſignifie, that the Men ſhould be generally deſtroyed. *t* They do not underſtand either me or themſelves, either my Word or Works; they know not the things which concern their own Peace and Happineſs, but like bruit Beaſts, made to be deſtroyed, they blindly and willfully go in thoſe Couſes which will bring them to certain ruine. *u* Both as they are Creatures, and as they are his people; for this alſo is expreſſed by *making* or *forming*, as *Pſal.* 100: 3: *and* 102. 18: *and* 149. 2. Thus he overthroweth their falſe & preſumptuous Conceits, that God would never deſtroy the Work of his own Hands, nor the Seed of *Abraham* his Friend for ever; and plainly declareth the contrary.

12 And it ſhall come to paſs in that day, *that* the LORD ſhall beat off *x* from the channel of the river unto the ſtream of Egypt *y*, and ye ſhall be gathered one by one *z*, O ye children of Iſrael.

x Or, *ſhall beat out*: Which is not meant in a way of puniſhment, which is rather deſigned by *threſhing*, as *Iſa*: 21: 10: *and* 25: 10. than by *beating*; but as an Act of Mercy, as is evident from the following Clauſe of this, and from the next Verſe. It is a Metaphor from ſome Grains which were beaten out with a Rod or Staff, of which ſee *Iſa*: 28: 27. 28. and then were carefully gathered and laid up for the uſe of man. *y* From *Euphrates* to *Nilus*, which were the two Borders of the Land of Promiſe, *Joſ.* 1. 4: *and* 13. 3 All the *Iſraelites* which were left in the Land; which are here oppoſed to thoſe of them that are diſperſed into Foreign Parts, ſuch as *Aſſyria* and *Egypt*. *z* Which ſignifies either the ſmallneſs of the Remnant of that numerous People; or rather Gods exact and ſingular Care of them, that not one of them ſhould be loſt.

13 And it ſhall come to paſs in that day, *that* the great trumpet *a* ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria *b*, and the out-caſts in the land of Egypt *c*, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

a Which may be heard even to the remoteſt parts of the Earth. God ſhall ſummon them all together as it were by ſound of Trumpet, to wit, by an eminent Call or Act of his Providence on their behalf. He alluds to the Cuſtom of calling the *Iſraelites* together with Trumpets: of which ſee *Numb.* 10: 2, 3 *b* Where the Ten Tribes were carried Captive. *c* Where many of the *Jews* were, as is manifeſt both from Scripture, as *Jer.* 43: 7: *and* 44: 28. *Hoſ.* 8: 13. *Zech.* 10: 10. and from other Authors.

CHAP. XXVIII.

The Drunkenneſs of Ephraim bringeth Deſtruction on them: a Remnant ſhall be honourable, 1———8. *their unteachableneſs,* 9———13. *their mock at Gods threatnings.* 14———15. *Chriſt propheſied for a ſure foundation to Believers,* 16. *and deſtruction to the mockers, who are exhorted to amend,* 17———22. *Gods Providence, it's work and ſeaſons towards the Church, ſet out by a Husbandman* 23———29.

WO to the crown of pride *a*, to the Drunkards *b* of Ephraim *c*, whoſe glorious Beauty *is* a fading Flower *d*, which *are e* on the head of the † fat valleys *f* of *them that are* † overcome *g* with wine.

† Heb: *Vale of fatneſſes*, † Heb. *broken*.

a That proud & inſolent Kingdom; for the *Crown* is oft put for *the Kingdom*, as *Jer.* 13: 18. *&c.* *b* Either 1. Metaphorically, drunk with proud ſelf-confidence, and ſecurity, and proſperity: Or rather, 2. Properly, by comparing this with *v.* 7. and *Hoſ.* 7: 5. *Amos* 6. 6. where the *Iſraelites* are taxed with this ſin. For having many and excellent Vines among them, they were expoſed to this Sin, and frequently overcome by it. *c* Of the Kingdom of the Ten Tribes; which is commonly called by the name of *Ephraim*, as hath been oft noted before. *d* Whoſe Glory and Greatneſs ſhall ſuddenly wither and Periſh. *e* Which proud and drunken *Iſraelites* have their common and chief abode. Or, *which* is, *i. e.* which flower is; or which beauty or glory is. *f* Either 1. in *Samaria*, which might well be called *the Head*, as being ſeated upon a Mountain, and the Head of the Kingdom, and *the head of the fat Valleys*, becauſe it was encompaſſed with many fat and rich Valleys. Or, 2. Upon the chief or choiceſt (as this word ſignifies, *Exod.* 30 23. *Cant.* 4. 14. *Iſa.* 9: 14, 15. and elſewhere) of the fat or rich Valleys: which they made occaſions and inſtruments of *Luxury*. *g Heb. That are ſmitten*, or *broken*, or *overthrown*, or *knocked down*; all which ſignifications of this word fitly agree to Drunkards.

2 Behold, the LORD hath *h* a mighty and ſtrong One *i*, *which* as a *tempeſt* of hail, *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down *k* to the earth with the hand *l*.

3 The crown of pride, the drunkards of Ephraim, ſhall be trodden † under feet *m*.

† Heb: *With feet.*

h To wit, at his Command, prepared and ready to execute his Judgments. *i* The King of *Aſſyria*. *k* Underſtand *it*, the Crown of pride, or *them*, the drunkards of *Ephraim*. *l* Or, by his *hand*, either by that King's force or ſtrong Hand; or by the hand of God, which ſhall ſtrengthen, and ſuceed him in this work. *m* The Expreſſion is emphatical; the Crown which was upon their own heads, ſhall be troden under the feet of others; and they, whoſe Drunkenneſs made them ſtagger, and fall to the ground, ſhall be troden down there.

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit *n* before the ſummer: which *when* he that looketh upon it, ſeeth it, while it is yet in his hand, he † eateth it up *o*.

† Heb. *ſwallowet*

n Which coming before the Seaſon, and before other Fruits, is moſt acceptable. *o* Which, as ſoon as a Man ſees he covets it, and plucks it off, yet doth not long enjoy it, but through greedineſs devours it, almoſt as ſoon as he can get it into his hand. And ſo ſhall it be with *Ephraim*'s glory, which his Enemies, as ſoon as they obſerve, ſhall covet and ſpoil, and devour it greedily, and with delight.

5 In that day *p* ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty *q* unto the reſidue of his people *r*:

p When the Kingdom of *Iſrael* ſhall be utterly deſtroyed. *q* God ſhall give them eminent Glory and Beauty. *r* Unto the Kingdom of *Judah*, who ſhall continue in their own Country, when *Iſrael is carried* into Captivity.

6 And for a ſpirit of Judgment to him that ſitteth in judgment, and for ſtrength *s* to them that turn the battle to the gate *t*.

s He explains how, or wherein God would glorifie and beautifie them, even by giving wiſdom to their Rulers, and courage to their Souldiers; which two things contribute much to the ſtrength and ſafety, and glory of a Nation. *t* To their Warriors; whom he deſcribeth by this Phraſe to intimate, That their Valour ſhould be crowned with ſucceſs, and that they ſhould not only drive their Enemies from their own Gates and Land, but ſhould purſue them into their own Lands, and beſiege them in their own Cities, which *Hezekiah* did, 2 *Kings* 18: 8.

7 But they alſo *u* have erred through wine, and through ſtrong drink are they out of the way *x*: the prieſt *y* and the prophet *z* have erred *a* through ſtrong drink, they are ſwallowed up *b* of wine: they are out of the way through ſtrong drink, they err in viſion *c*, they ſtumble *in* judgment *d*.

u But alas! *Judah is* guilty of the ſame ſins with *Iſrael*, and therefore they alſo muſt expect the ſame Calamities; of which he ſpeaks afterward. *x* They run into the ſame exceſs of Wine and ſtrong Drink, whereby they beſot themſelves, and fall into many errors and miſcarriages, both in ſacred & civil Things. The many emphatical Phraſes and Repetitions of the ſame thing in other words, in this *verſe* ſeem to evince, That he here ſpeaks of Drunkenneſs, properly ſo called, although he afterward chargeth them with Ignorance, and Error, and Stupidity; which alſo were the Companions, and in part, the Effects of that Sin. *y* To whom ſtrong Drink was expreſly forbidden, in the time of their Sacred Miniſtrations, leſt they ſhould thereby be led into errors in their work, *Lev.* 10. 9, 10. *z* The Teachers, who ſhould have been patterns of Sobriety to the People, and to whom Sobriety was abſolutely neceſſary for the right diſcharge of their Office. *a* In their Converſation, and in their holy Adminiſtration. *b* They are, as we ſay, drowned in it; their Senſes and Reaſon are ſwallowed up, and loſt in it. They deſign only to ſwallow it, but indeed are ſwallowed up by it. *c* The Prophets miſcarry in their Sacred Employment of Propheſying or Teaching, which is called *Viſion*, *Prov.* 29: 18. and elſewhere. *d* The Prieſts miſtake in pronouncing the Sentence of the Law, which was their duty, *Deut.* 17. 9, 10, 11.

8 For all tables *e* are full of vomit, *and* filthineſs, *ſo that there is* no place *f clean*.

e At which the Prieſts and prophets, and other *Jews* did eat and drink. They hardly made one ſober meal: Drunkenneſs was their daily practice. *f* No Table, or no part of the Table; no not ſo much as the holy Places, in which the Prieſts did frequently eat their meals.

9 Whom ſhall he *g* teach knowledge? and whom ſhall he make to underſtand † doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts *h*.

† Heb. *the hearing.*

g To wit, the Teacher which is eaſily underſtood, out of the following Verb; either God, or his Prophets, or Miniſters. *h* Who is there among this People, that are capable and willing to be taught the good knowledge of God? A Miniſter may as ſoon teach a young Child, as theſe Men.

10 For precept || *muſt be* upon precept *i*, precept upon precept; line upon line *k*, line upon line; here a little, *and there* a little.

|| Or, *hath been.*

i They muſt be taught, like little children, ſlowly, and by leiſure, the ſame things being oft repeated, becauſe of their great dulneſs. *k* One line of the book after another, as children are taught to read.

11 For *l* with † * ſtammering lips *m*, and another tongue *n* || will he ſpeak to this people *o*.

† Heb: *ſtammerings of lips*

* 1 Cor. 14: 21.

|| Or, *he hath ſpoken*

l Or, *therefore*, as the Particle is oft uſed. For this ſeems to be the puniſhment of their dulneſs. *m* Either 1. in the way of condeſcention, as mothers and Nurſes teach children, liſping and ſtammering with them. Or, 2. in way of Judgment; which ſuits beſt with the next clauſe. *n* By people of a ſtrange Language, whom he ſhall bring among them, and into whoſe power He ſhall deliver them; which is a great aggravation of their Miſery, ſee *Deut.* 28: 49. *Jer*: 5: 15. *Ezek.* 3. 5. *o* Seing they will not hear Him ſpeaking, by His Prophets and Miniſters, in their own Language, they ſhall hear their Enemies ſpeaking to them in a ſtrange and rough Language.

12 To whom he ſaid *p*, This *q is* the reſt *r wherewith* ye may cauſe the weary to reſt *s*, and this *is* the refreſhing; yet they would not hear *t*.

p To which People the Lord, by his Miniſters, ſaid. *q* This Doctrine or Precept, as it is expreſſed, *ver.* 9, 10 or the Word of the Lord, as it follows, *ver.* 13. *r* The only way, in the obſervation of which you will find reſt and ſatisfaction. *s* Heb. *Cauſe the weary* (underſtand either *Soul* or *Country*) *to reſt.* As reſt is offered to you by the Prophets in Gods name, do you embrace it; which is to be done by hearkening to Gods Word, as appears by the following Clauſes. So ſhall this People, which hath been ſo oft, and ſo long wearied, and haraſſed by great and manifold Calamities, find Reſt and Peace. *t* They are wilfully ignorant, and obſtinately refuſed the very means of inſtruction.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little *u*; that they might go and fall backward, and be broken, and ſnared, and taken *x*.

u The ſenſe of the Words thus rendred, may be this, They ſpake of Gods Word, with ſcorn and contempt, repeating the Prophets Words in a ſcoffing manner, and with a ſtammering and ridiculous tone, ſaying, *Precept upon Precept*, &c. as if they had ſaid, It ſeems the Prophet takes us to be meer Children, that need to be taught our firſt Rudiments, and that but ſlowly. That theſe were *ſcornful men*, and *mockers*, is affirmed. *ver*: 14: 22. and as ſcoffers frequently catch the words out of other Mens Mouths, and uſe them in way of deriſion; ſo it may be thought they did with the Prophets words. But the words may be, and by divers learned Men, are rendred a little otherwiſe; *And the word of the Lord ſhall be unto them, precept upon precept*, &c. As this method hath been uſed by them, and was altogether neceſſary for them; ſo it ſtill is, and for the future ſhall be. As they were Children in underſtanding, they ſhall ſtill continue to be ſuch; they ſhall be ever learning, and never come to the knowledge of the Truth; as they formerly would not, ſo now they ſhall not profit by the word; and their ſin ſhall be their puniſhment. And this ſeems to ſuit with the following Clauſe, which notes the dreadful deſign and effect of that judicial blindneſs, *That they may*, or *might go and fall backward*, &c. *x* According to the former, which is our Tranſlation, this clauſe notes only the event, or conſequent of their Sin: According to the Latter, it notes the Judgment of God deſigned and inflicted for it; that Gods word being ſo horribly abuſed by them, might be an occaſion at which they might ſtumble and fall, and that backward, which is the worſt, and moſt dangerous way of falling; and ſo be broken to pieces, or by which they might be ſnared and taken.

14 Wherefore hear the word of the LORD, ye ſcornful men *y* that rule this people, which *is* in Jeruſalem.

y Which make a mock at ſin, and at *Gods* Words and Threatnings; and doubt not by your witty Devices, and by your wicked Practices, to eſcape *God*'s Judgments, of which we read in the next *Verſe*.

15 Becauſe ye have ſaid *z*, We have made a covenant with death, and with hell are we at agreement *a*; when the overflowing ſcourge *b* ſhall paſs through *c*, it ſhal not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves *d*.

z In your hearts. *a* We are as ſafe from *Death*, and *Hell*, or the *Grave*, as if they had entred into Covenant with us, that they would not invade us. The word rendred *Hell*, moſt commonly ſignifies the *Grave*; which alſo ſeems moſt proper in this place, that ſo the ſame thing may be repeated in other words, as is moſt uſual in prophetical Writings. *b* the judgment of God, which is called a *Scourge*, for its ſharpneſs and ſeverity, and *overflowing* for its univerſality; two differing Metaphors being joyned together; which is not unuſual, both in Scripture, and in other Authors. *c* To wit, the Land. *d* We ſhall ſecure our ſelves by lying and diſſimulation, by compliance with our Enemies, and with their Religion too if it be neceſſary, and many crafty devices. Or by *lies* and *falſhood*, he means their Riches and ſtrength to which they truſted, to which he giveth theſe Titles, not that they called or thought them ſuch; but that he might ſignifie what they really were, and would appear to be; ſee the Notes on *Prov.* 1.11.

16 Therefore *e* thus ſaith the Lord God, Behold, I lay *f* in Zion *g* for a foundation *h*, * a ſtone *i*, a † tried ſtone *k*, a precious *l* corner-ſtone *m*, a ſure foundation *n*: he that believeth *o*, * ſhall not make haſte *p*.

* Pſal 118: 22. Mat: 21 42. Act 4: 11. Rom 9:33 Eph 2:28. 1 Pet: 2. 6, 7, 8.
† Heb. *ſtone of tryal.* Jer. 6 27.
* Rom. 10:11.

e The Coherence is ſomething obſcure and difficult. It may be made either 1. thus, Therefore I will bring moſt terrible Judgments upon you; which are fully expreſſed, *ver*. 17, 18, 19, 20, 21. But before he comes to the Commination, to which, *therefore* properly belongs, he firſt propoundeth a comfortable Promiſe concerning the ſending of the *Meſſiah*, partly for the ſupport of Believers, who are apt to tremble at God's Word, and might otherwiſe be apt to diſpond at the prediction of ſuch dreadful Things: And partly to aggravate their Miſery by comparing it with the ſafety and happineſs, which the Godly, and Believing *Jews*, whom they diſpiſed and mocked, ſhould find in *Zion*; and by ſignifying, that that bleſſed and ſure Foundation laid in *Zion*, ſhould yield them no ſupport nor benefit, nor ſecure them from the Vengeance of God. Or, 2. thus, Becauſe your Refuges are ſo mean, and vain, and deceitful; therefore I will direct you to a better and ſurer Refuge, which will never fail thoſe that truſt to it, which God hath made in *Zion*. But if you ſhall deſpiſe and reject that Refuge, which I now offer to you All if you will Believe; then know, that *I will lay judgment to the line*, &c. as it follows, *v*. 17 And this ſeems to me, to be the moſt natural and eaſie Connection. *f* I have purpoſed and promiſed it, and will, in the fulneſs of time, actually perform it. *g* In my Church, which is commonly called *Zion*; and in *Jeruſalem*, where this Stone ſhall be firſt laid, which afterwards ſpread further, and filled the whole Earth, as it is ſaid of it, *Dan*. 2: 35. *h* Upon which I will Build my Church, conſiſting both of *Jews* and *Gentiles*, the Foundation of all the hopes, and comfort, and happineſs of my People; the Foundation of my Covenant made with my Church, and of all my Promiſes. *i* Not *Hezekiah*, but the *Meſſiah*, as appears; 1. From thoſe Scriptures of the *Old-Teſtament*, in which Chriſt is called a *Stone*, as *Pſal*: 118. 22. *Iſa*. 8: 14. *Dan*: 2: 34, 35, 45. *Zach*: 3. 9. 2. From the *New-Teſtament*, where this Text indirectly expounded of Chriſt, as *Rom* 9. 32, 33 1 *Pet*: 2: 4. 3. From the laſt Clauſe, wherein he requires Faith in this Stone, which is not to be given to any meer Man, *Jer*: 17: 5. and wherein He implies. That the Stone was not yet come, nor to come ſpeedily into the World; whereas *Hezekiah* was King at the time of this Prophecy. 4. From the uſual practice of the Prophets, and eſpecially of this Prophet, which is, to comfort and fortifie Gods People, againſt the dread of approaching Calamities, by that great and fundamental Promiſe of the *Meſſiah*, in whom alone all other promiſes are, Yea, and Amen; whereof we have ſeen ſome inſtances already, and ſhall ſee more hereafter. *k* Which I have tried, and approved as every way ſufficient to be a Corner-ſtone, and a Foundation-ſtone. Such Stones in Buildings uſe to be choſen with care, and to be throughly examined by the Builder. *l* Giving not only ſtrength but beauty, and glory to the Building, as Corner-ſtones frequently do *Pſal*: 144 12. *m* Uniting the ſeveral parts of the Building together, making *Ephraim* and *Judah*, now ſadly divided, *one ſtick*, *Ezek*. 37. 19, 24 and *Jews* and *Gentiles*, now implacable Enemies, one Church and People, *Eph*. 2: 14, *&c*. *n* Upon whom you may ſecurely Reſt; One who will not fail, nor deceive you, as your lying Refuges will. *o* To wit, this Promiſe; or in this Stone, as it is explained, 1 *Pet*: 2: 6. *p* Shall not make more haſt than he ought, or, as we ſay, more haſt than good ſpeed; ſhall not haſtily and greedily catch at any way of eſcaping his danger, whether it be, right or wrong, but ſhall patiently wait upon God in His way, till he deliver him. Withal, here is a plain intimation, that the Mercy here promiſed was not to be given preſently, but after ſome conſiderable time; and therefore, that they ſhould quietly, and patiently ſubmit to *God*'s Will, under their preſent difficulties, and expect the accompliſhment of it in *Gods* due time; compare *Hag*. 2. 3. The Word here rendred, *make haſt*, is by the *Seventy* Interpreters rendred, *be confounded*, whom the Apoſtles follow, *Rom*. 9. 33. and 1 *Pet*. 2: 6. either becauſe they thought it moſt convenient, in a matter where the difference was not conſiderable, to follow that Tranſlation which was moſt uſed, and beſt underſtood by the generality of *Jewiſh* and *Gentile* Chriſtians; or becauſe the ſame Word hath both theſe ſignifications in the *Eaſtern* Languages, as the moſt Learned, and worthy Dr. *Pocock* hath proved: or becauſe the one follows upon the other; and precipitation or haſt, commonly expoſeth Men to ſhame and confuſion; which alſo is implied in the following Verſes, wherein the dreadful Judgments of *God* are denounced againſt thoſe, who ſhould not believe, and would make haſte to prevent or remove their Dangers by any means whatſoever.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet *q*, and the hail ſhal ſweep away the refuge of lies, and the waters ſhal overflow the hiding place *r*.

q I will Execute juſt Judgment, as it were by a Line or Plummet annexed to it, *i. e.* with exactneſs and care. And this may be underſtood either, 1 That *God* would ſo order and ſettle things in His Church, that Juſtice and Judgment ſhould prevail, and not iniquity as hitherto it had done: or rather, 2. That as *God* would build up, and preſerve all Believers upon that Foundation-Stone, ſo he would ſeverely puniſh, and utterly deſtroy all thoſe unbelieving *Jews*, who ſhould reject that Stone. For *the line* and *plummet*, or *the plumb-line*, was not only uſed in erecting Buildings, but alſo in pulling them down; thoſe parts of the Building being thus marked out, which were to be demoliſhed; and therefore is uſed in Scripture, to ſignifie the Deſtruction of a Place or People, as is evident from 2 *Kings* 21. 13. *Iſa*. 34 11. *Lament*: 2: 8. *Amos* 7:7, 8. And this ſenſe aggrees beſt with the following Clauſe and Verſe. *r* My Judgments, which in Scripture are compared to a ſtorm of Hail or Rain, ſhall diſcover the vanity of all your crafty and wicked Devices, and ſhall ſweep you away with the Beſom of Deſtruction, in ſpight of them.

18 And your covenant with death ſhal be diſannulled *s*, and your aggreement with hell ſhal not ſtand; when the overflowing ſcourge ſhal paſs through, then ye ſhal be † troden down by it *t*.

† Heb. *treading down to it*

s Made void or of none effect: it ſhall ſtand you in no ſtead. *t* Which you flattered your ſelves, that it ſhould not come unto you, *ver*: 15.

19 From the time that it goeth forth, it ſhall take you *u*: for morning by morning it ſhall paſs over *x*, by day and by night; and it ſhall be a vexation, only || to underſtand the report *y*.

|| Or, *when he ſhall make you to underſtand Doctrine.*

u As ſoon as this overflowing Scourge or Judgment ſhall *go forth* from me into the Land, it ſhall aſſuredly, and with the firſt, *take* or ſeize upon *you* ſcoffers, or *carry you away*, which agrees well, both with the *Hebrew* word, which is frequently taken in that Senſe, and with the Metaphor of a Flood, which is here uſed. *x* It ſhall not only come to you, contrary to your preſumption, *ver*: 15. but it ſhall abide upon you; and when it hath paſſed over you, it ſhall return again to you, morning after morning; and ſhall follow you day and night, without giving you the leaſt reſpite. *y* So dreadful ſhall the Judgment be, that it ſhall ſtrike you with great horror, when you only hear the rumor of its approach, or of the ſad effects of it, upon other perſons or parts of the Land.

20 For the bed is ſhorter than that a *man* can ſtretch himſelf on *it*: and the covering † narrower, than that he can wrap himſelf in it *z*.

† Heb. *narrow when he wrapeth himſelf*

z For thoſe lying Refuges, to which you truſt, will not be able to give you that Protection and Comfort, which you expect from them; no more than a man can ſtretch himſelf (as theſe luxurious *Iſraelites* uſed to do, *Amos* 6. 4.) upon a bed which is too narrow for him, or wrap or keep him warm, with a covering or bed cloaths, which are not large enough for him.

21 For the LORD ſhal riſe up *a* as in mount * Perazim *b*, he ſhal be wroth as *in* the valley of * Gibeon *c*, that he may do his work, his ſtrange work *d*; and bring to paſs his act, his ſtrange act.

* 2 Sam. 5. 20. 1 Chr. 14:11.
* Joſh. 10. 12. 2 Sam. 5: 25. 1 Chr. 14. 16.

a To act and fight againſt you, as he is ſaid *to ſit ſtill*, when he doth forbear to act. *b* Where he fought againſt the *Philiſtines* 2 *Sam.* 5: 20. *c* Where he fought againſt the *Canaanites*, *Joſ:* 10. 10, *&c* and afterwards againſt the *Philiſtines*, 1 *Chron* 14 16 *d* The execution of his Judgment againſt *Iſrael*, which he calleth his *ſtrange work*, to intimate, either 1. That God would puniſh them not with ordinary puniſhments; but in a moſt dreadful and ſingular, and extraordinary manner; ſuch a Judgment being called *a marvellous word*, *Iſa*: 29: 14: although the *Hebrew* word there uſed, be not the ſame with this, but of a much differing ſignification: Or rather 2. That this work of bringing total and irrecoverable Deſtruction upon *Iſrael*, was contrary to the benignity of his own Nature, and to the uſual way of dealing with his people, whom he uſed and delighted to protect, and ſpare, and bleſs; and whom, even when he is angry with them, and puniſheth them, he handleth more gently, than he doth other perſons, in Judgment remembring Mercy to them, as was noted, *Iſa*; 27. 7, 8: ſee alſo *Chap*: 26: 11.

22 Now therefore be ye not mockers *e*, leſt your bands be made ſtrong *f*: for I have heard * from the LORD GOD of hoſts a conſumption, even determined upon the whole earth *g*.

*Chap. 10: 22, 23.

e For your own ſakes do not make a mock of Gods Word and Threatnings, as you uſe to do. *f* Leſt thereby you make the Judgments of God, which are oft compared to *bands*, as *Pſal*: 66: 11: and 73: 4. and elſewhere, more ſure and unavoidable, and more ſevere and terrible, as bands are when they are tied faſter, and more ſtrongly upon a priſoner. *g* God hath aſſured me, That he will utterly root out, and deſtroy the people of *Iſrael*; as indeed he did in *Hezekiah*'s Reign.

23 Give ye ear, and hear my voice; hearken and hear my ſpeech *h*.

h Obſerve what I ſay, and do you judge if it be not reaſonable.

24 Doth the plowman plow all day to ſow *i*? doth he open *k* and break the clods of his ground *l*?

i The Plowman doth not ſpend all his time in plowing the Ground, in order to the Sowing it, or, as it follows, in opening it, and breaking its Clods; but he hath ſeveral times for ſeveral works, a time for plowing, and a time for ſowing and harrowing, and a time for Reaping, and a time for threſhing or beating, and bruſing the Corn for his own uſe. Which Wiſdom God hath put into him. This is the Sum of the ſimilitude propounded here, and in the following Verſes. The deſign and meaning whereof ſeems to be this, to teach them, That God had his times and ſeaſons for ſeveral works, and that the methods of his providence were various at ſeveral times, and towards ſeveral perſons or people; and therefore that thoſe ſcoffing *Iſraelites* were guilty of great Folly, in flattering themſelves, and deſpiſing Gods Threatnings, becauſe of Gods long Patience towards them, and becauſe of their preſent impunity and proſperity; for God would certainly and ſpeedily take a time to Threſh, and break them with his Judgments, as at preſent he plowed and Harrowed them, and ſo prepared them for it by his threatnings. *k* Underſtand, *all day*, or continually, out of the foregoing Clauſe, *l* Which they uſed to do with a kind of Harrow, or other proper Inſtrument. See *Jer.* 4. 3. *Hoſ.* 10. 11, 12.

25 When he hath made plain the face thereof *m*, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in || the principal wheat *n*, and the appointed barley *o*, and the || rie in their † place *p*?

|| Or, *the wheat in the principal place, and barley in the appointed place.*
|| Or, *ſpelt.*
† Heb. *border.*

m By breaking the Clods, which made it ragged and uneven. *n* Either 1. The Wheat, which is the principal or chief of all theſe Grains: Or, 2. The beſt Wheat, which he prudently chuſeth for Seed. *o* That proportion of Barley which he appointed. Or, as others, *the marked Barley*; or, *the choiſe Barley*, which they laid aſide in a Sack for Seed: and therefore ſet aſide with a peculiar Mark upon it. *p* Heb in *his Border*; each Seed in a ſeveral and proper place.

26 || For his God doth inſtruct him to diſcretion, *and* doth teach him *q*.

|| Or, *and he bindeth it in ſuch ſort as his God doth teach him.*

q The ſenſe of the Words thus rendred is this, All this he performeth by that diſcretion, which God hath put into him: and therefore be aſſured, That God will order all his Affairs with Judgment, and will in due ſeaſon execute the Puniſhments which now he threatens, and will perfect his own Works. But the words by ſome, are rendred otherwiſe. *And he beateth it out* (as this word may be rendred, 1 *Kings* 12. 11. *Prov.* 19. 18. and 29. 17) *in ſuch ſort, as his God doth teach him*, in a diſcreet manner, which being generally mentioned here, is particularly deſcribed in the following Verſe.

27 For the fitches are not threſhed with a threſhing inſtrument *r*, neither is a cart-wheel *s* turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod *t*.

r Which then and there was made like a Sled ſhod with Iron, which was drawn by Men or Beaſts over the Sheafs of Corn, to bruiſe them and beat the Grain out of them. *s* A leſſer and lower Wheel than a Cart-wheel, but of the ſame form, upon which poſſibly the threſhing Inſtrument was drawn. *t* As being unable to bear harder uſage.

28 Bread-*corn* is bruiſed *u*; becauſe *x* he will not ever be threſhing it, nor break it *y* with the wheel of his cart, nor bruiſe it with his horſemen *z*.

u With a Threſhing Inſtrument, by comparing this with the foregoing Verſe, and the following Words. *x* Or rather, *but*, or *nevertheleſs*, as the word is frequently uſed. The Senſe is, The Husbandman doth indeed threſh the Bread-corn, but he doth it with moderation, and only for a time, not for ever. *y* Underſtand, *for ever*, out of the foregoing Clauſe, as is uſual in Scripture. *z* Which governed the Horſe or Horſes, that drew the threſhing Inſtrument. Or, *with horſes*: For it is evident, and hath been obſerved before, that this *Hebrew* word ſignifies, *Horſes*, as well as *Horſemen*. And this was another way of Threſhing out the Corn, by driving Horſes, or other Cattel, over the Sheaves to tread it out: of which, ſee *Deut.* 25. 4. *Mich.* 4. 13.

29 This alſo || cometh forth from the LORD of hoſts, *which* * † is wonderful in counſel, *and* excellent in working †.

* Jer. 32. 19.
† Heb: *he hath made counſel wonderful, he hath made wiſdom great.*

|| This part of the Husbandmans diſcretion expreſſed, *v.* 27, 28 as well as that expreſſed. *v.* 24, 25. † Theſe words contain the Application of the Similitude. The Husbandman manageth all his Affairs with common diſcretion; but God governs the World, and his Church, with wonderful wiſdom: He is great and mervellous, both in the deſign or contrivance of things, and in the Execution of them.

CHAP. XXIX.

The Temple and City of Jeruſalem deſtroyed, 1——6. *her Enemies unſatiable,* 7, 8. *their ſenſeleſneſs* 9——12. *and deep hypocriſie,* 13——17 *the ſcorner and oppreſſor being cut off: the reſt ſhall be converted,* 18——24.

|| WO to Ariel *a*, to Ariel || the city *where* David dwelt *b*: add ye year to year; let them † kill ſacrifices *c*.

|| Or, Oh *Ariel*, that is, *the lion of God.*
|| Or, *of the city.*
† Heb. *cut off the heads*

a This Word ſignifies, *a ſtrong Lion*, or *the Lion of God*; and is uſed concerning *Lion-like* Men, as it is rendred, 1 *Chron.* 11. 22. and of Gods *Altar*, as it is rendred, *Ezek.* 43. 15, 16. which ſeems to be thus called, becauſe it devoured and conſumed the Sacrifices put upon it, as greedily, and as irreſiſtably, as the Lion doth his prey. If the Altar be here meant, it is put Synecdochically for the Temple, and the words may be rendred, *Wo to Ariel, to Ariel*, of or in *the City*, or, and *the City*; for that conjunction is ſometimes underſtood, as *Iſa.* 22. 6. *Hab* 3. 11. And ſo the Threatning is denounced both againſt the Temple, and againſt *Jeruſalem*. But he ſeems rather to underſtand it of *Jeruſalem*, as may be gathered; 1. From the next words, which ſeem to be added by way of Appoſition, to explain what he meant by that obſcure and ambiguous Term: *Wo to Ariel, to Ariel*, even to *the City*: 2. From the following Verſes, which plainly declare, That this *Ariel* is the place which God threatens, that he would *diſtreſs* and fill with *heavineſs*, *v.* 2. and *lay ſiege* againſt her, *v.* 3 And that *the Nations* ſhould *fight againſt her*, *v.* 7. All which Expreſſions agree much better to *Jeruſalem*, than to the Altar. And this city might be called *Ariel*, or *the ſtrong Lion*: Either 1. For its eminent ſtrength in regard of its Situation and Fortifications, by reaſon whereof, it was thought almoſt impregnable, both by themſelves and others, *Lam.* 4. 12. Or, 2. For its Lion-like Fierceneſs and Cruelty, for which ſhe is called *the bloody City*, *Ezek.* 7. 23 and 22 2. and in effect, *Iſa.* 1. 15. and 59. 3. and *Jer.* 19. 4 and for which her Princes are called *Lions*, *Ezek.* 19. 2. *Zeph.* 3. 3. Or, 3 In reſpect of the Altar of God, which was erected in, and confined to that City, and in which the Strength and Glory of that City did chiefly conſiſt. *b* The Royal City, and Seat of *David* and his Poſterity. Which is here mentioned, as the ground of their Confidence; and withal, it is implied, That their Relation to *David*, and their ſuppoſed Intereſt in the Promiſes made to him, and to his Seed, ſhould not ſecure them from the Deſtruction here threatned. *c* Go on in killing Sacrifices from time to time, one year after another, whereby you think to appeaſe me, and to ſecure your ſelves. But all ſhall be in vain.

2 Yet *d* I will diſtreſs Ariel *e*, and there ſhal be heavineſs and ſorrow, and it ſhal be unto me as Ariel *f*.

d Notwithſtanding all your Sacrifices. *e* By bringing and ſtrengthning her Enemies againſt her. *f* The ſenſe is, Either 1 I will treat her like a ſtrong and fierce Lion, which the People among whom it is, endeavour by Nets, or Pits, and all other ways to take and deſtroy. Or, 2. I will make *Ariel* the City, like *Ariel* the Altar, filling it with Sacrifices, even with Men, whom I will ſlay in my Anger; which Act of Gods is called *his Sacrifice*, *Ezek.* 39. 17, 19.

3 And I will camp againſt thee || round about, and will lay ſiege againſt thee *g* || with a mount, and I will raiſe forts againſt thee.

|| Or, *with an army.*
|| Or, *with a ſetled Camp, or Leaguer.*

g By thoſe Enemies whom I will aſſiſt, and enable to deſtroy thee. This was fulfilled, Either 1. by *Sennacherib* as ſome learned Men think. But what is here affirmed of theſe Enemies, is expreſly denied concerning *Sennacherib*, *Iſa.* 37. 3. or rather 2. by the *Chaldeans*, 2 *Kings* 25 1, *&c.*

4 And thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt *h*, and thy voice ſhall be as of one that hath a familiar ſpirit out of the ground *z*, and thy ſpeech ſhall † whiſper out of the duſt.

† Heb. *peep, or chirp* Ch. 8. 19.

h Thou who now ſpeakeſt ſo loftily, and ſcornfully againſt the Lords Prophets and others, ſhalt be humbled and confounded, and afraid and aſhamed to ſpeak aloud, and ſhalt in a ſubmiſs manner, and with a low Voice, beg the favour of thine Enemies. *z* Who, that they might poſſeſs the People with a kind of Reverence and Horror, uſed to ſpeak and deliver their Anſwers with a low Voice, either out of their Bellies, or from ſome dark Cave under the ground.

5 Moreover, the multitude of thy ſtrangers *a* ſhall be like ſmall duſt *b*, and the multitude of the terrible ones *b* *ſhall* be * as chaff that paſſeth away: yea it ſhall be *c* at * an inſtant ſuddenly.

* Job 21. 18 Ch. 7. 13.
* Chap. 30. 13.

a Either 1. of the Strangers that Encamp and Fight againſt thee. Or, 2. of the *Egyptians*, and other ſtrangers, whom thou haſt hired to aſſiſt thee, as indeed they did, when the *Chaldeans* came againſt them. This expoſition ſeems to agree beſt, as with the phraſe, *thy ſtrangers*, ſo with the ſcope of the place, and with the whole Context, eſpecially the foregoing Verſes; which plainly ſhews, that this is not a Promiſe to *Jeruſalem*, but a threatning againſt it. *b* Quickly blown away with the leaſt Wind, by comparing this with the following Clauſe *b* Of thy great Commanders, and ſtouteſt Souldiers. *c* This diſſipation and deſtruction of thy Strangers, and terrible ones ſhall come to paſs.

6 Thou *d* ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire *e*.

d Thou, O *Ariel* or *Jeruſalem*, of, or to whom this whole Context manifeſtly ſpeaks. *e* With dreadful Judgments, which are frequently expreſſed in the Prophets, by theſe and ſuch like Metaphors.

7 And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall be as a dream of a night viſion *f*.

f Wherein it ſhall be ſo, is explained in the next Verſe.

8 It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty *g*: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion *h*.

g His appetite or deſire (as *the ſoul* is taken, *Pſal.* 41. 4. and 78. 18, and elſewhere) is unſatisfied. Or, his ſtomach or body (as *the ſoul* is uſed, *Pſal*: 16: 10.) is empty: *h* No leſs unſatisfied and inſatiable, ſhall the Enemies of the *Jews* be, with all the Cruelties which they have committed againſt you; and they ſhall be always thirſting after more of your Blood, as if they had never taſted any of it.

‖ Or, *take your pleaſure and riot.*

9 Stay your ſelves and wonder *i*, ‖ cry ye out, and cry *k*: they are drunken, but not with wine *l*; they ſtagger, but not with ſtrong drink:

i Pauſe upon it, and you will ſee cauſe to wonder at the ſtupidity of this People, of which he is now about to ſpeak. He directeth his Speech, either to the Religious part of the People, or to thoſe particular perſons, who heard him, when he delivered this Prophecy. *k* Cry out again and again, either in way of Supplication for them; or rather through Aſtoniſhment and Horror. Or, *They take pleaſure* or *ſport themſelves* (as this word moſt commonly ſignifies) *and riot*: In the midſt of all theſe Threatnings and Dangers, they are ſecure, and give up themſelves to ſenſuality; which is matter of juſt wonder *l* But either 1. With drinking the Cup of God's fury, wherewith they are ſaid to be made drunk. *Iſa.* 51. 17, 20. And then *they are drunk*, is put for, *they ſhall be drunk*, after the manner of the Prophets. Or 2. With the ſpirit of gididneſs or ſtupidity, which makes them like drunken Men, inſenſible of their Danger, and not knowing what to do.

* Rom. 11. 8.
† Heb. *heads.*

10 For * the LORD hath poured out upon you *m* the ſpirit of dead ſleep *n*, and hath cloſed your eyes: the prophets and your † rulers, the ſeers *o* hath he covered *p*.

m Which Phraſe notes the plenty, and vehemency of this Judgment. *n* Hardneſs of heart, and inſenſibleneſs of your danger and miſery, which God is ſaid to ſend, becauſe he denies, or withdraws his Light and Grace, which alone can cure thoſe Maladies. *o* Your Magiſtrates and Miniſters, whoſe blindneſs or ſtupidity is a great Curſe and Plague to the People. Or, *the Prophets, even the chief* (for *the head* is oft put for the chief of Perſons or things, as *Exod* 30: 23 1 *Chron*: 12: 18. and elſewhere) *of your ſeers.* *p* With the vail of ignorance and ſtupidity, or as to their Eyes, which is underſtood out of the former Clauſe. And this laſt Clauſe is, and may be rendred thus, The Eyes (which may be repeated out of the foregoing Clauſe) *of your Prophets, and of,* or *even of your principal ſeers* (or, *and of your moſt intelligent rulers*) *hath he covered.*

‖ Or, *letter.*

11 And the viſion of all *q* is become unto you, as the words of a ‖ book *that* is ſealed *r*, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it *is* ſealed.

12 And the book is delivered to him that is not learned *s* ſaying, Read this, I pray thee: and he ſaith, I am not learned.

q Of all your Prophets, whether the true or falſe Ones. *r* In which no Man can read, whilſt it is ſealed up, as books then ſometimes were, 1 *Kings* 21. 8. *Eſth*: 3: 12, 13 being made in the form of Rolls, which was convenient for that purpoſe. *s* Unſealed and opened; as the following Clauſe implies. God ſo orders the manner of delivering this Book, that neither the learned nor unlearned could read and underſtand it.

* Ezek. 33 31. Mat. 15. 8. Mar. 7. 6.

13 Wherefore the LORD ſaid, * Foraſmuch as this people draw near *me t* with their mouth, and with their lips *u* do honour me, but have removed their heart far from me *x*, and their fear towards me is taught by the precept of men *y*:

t To wit, in the acts of Worſhip. *u* With outward Devotions, and the profeſſion of Religion. *x* They do not pay me that Love, and Fear, and Obedience, which I require, and prefer before all Sacrifices, and external Services. *y* They Worſhip me not in ſuch way and manner, as I have commanded and preſcribed, but according to their own. and other Mens inventions, preferring the devices and traditions of their falſe Prophets before my Inſtitutions. For this was a common Errour among the *Jews*, as we learn from *Jer.* 7. 31: *Hoſ*: 5: 11. and many other Scriptures, and thus our bleſſed Saviour expounds this very place, *Mat*, 15: 7, 8, 9.

† Heb. *I will add.*
* Jer. 49. 7. *Obad. v.* 8. 1 Cor. 1. 29.

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even* a marvellous, work and a wonder, * for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid *z*.

z Shall diſappear and vaniſh; for this anſwers to, *ſhall periſh*, in the former Clauſe. A vail ſhall be caſt upon the Eyes of their Minds: they ſhall give no evidences or proofs of their Wiſdom, but their folly ſhall be made manifeſt. And this was indeed a wonderful thing for their wiſe men to be made fools.

* Chap. 30. 1.
* Pſ. 94. 7.

15 * Wo unto them that ſeek deep *a* to hide their counſel from the LORD *b*, and their works are in the dark *c*, and * they ſay, Who ſeeth us? and who knoweth us *d*?

a Heb. *that make deep.* A Metaphor from Men, who uſe to dig deep into the Earth, that they may hide any thing there, which they would keep ſafe and unknown. *b* Vainly imagining, That they can keep all their Hypocriſie and ſecret Wickedneſs out of Gods ſight, and that they can deceive, not only Men, but God, by their external Profeſſions and Services, *c* Their wicked Counſels are contrived, and their Idolatry is practiſed in ſecret and dark places, of which, ſee *Ezek*; 8: 12. *d* We act ſo cunningly, that neither God nor Man can diſcover us.

* Ch. 45. 9.

16 Surely your turning of things upſide down *e* ſhall be eſteemed as the potters clay *f*: or ſhall the * work ſay of him that made it, He made me not? or ſhall the thing framed, ſay to him that framed it, He had no underſtanding *g*?

e All your ſubtile devices, by which you turn your ſelves into all ſhapes; and turn your Thoughts hither and thither, and pervert the order which God hath appointed. *f* It is no more to me, than the Clay is to the Potter, who can not only diſcern it throughly, but alter and diſpoſe it as he ſeeth fit. *g* And no leſs abſurd and ridiculous is your Conceit, that I your Maker, and ſupream Governour, cannot diſcover, and controul all your Artifices at my pleaſure.

* Pſal. 72. 16.

17 *Is* it not yet a very little while, and Lebanon ſhal be turned into a fruitful field: and the fruitful field ſhall be eſteemed * as a forreſt *h*?

h The Forreſt of *Lebanon* which was a barren Mountain, and a deſolate Wilderneſs, ſhall by Gods wonderful providence, become a fruitful and populous place; and theſe places which are now fruitful and populous, ſhall then become as barren and Deſolate, as that Forreſt. This ſenſe is confirmed by that parallel place, *Iſa.* 32. 15. And from both places compared together, this ſeems to be a Prophecy of the rejection of the wicked and unbelieving *Jews*, whoſe Sins and marvellous Judgments, and particularly Infatuation, are declared in the foregoing Verſes; and of the calling of the *Gentiles*, of which he ſpeaks in the following Verſe, as appears further by comparing that Verſe with *Iſa*: 35: 5. And this Opinion may receive ſome Countenance from *Matth*: 15: 7, &c. where Chriſt expounds the foregoing Words, *v.* 13. upon which theſe have a dependance, of his own times.

* Ch. 35. 5.

18 And in that day ſhall * the deaf *i* hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs *k*.

i Who were deaf before, God by his Word and Grace did open their Ears: even the deaf and blind Gentiles, as was now noted. Compare *Iſa*: 35: 5. *k* Being, by Gods Grace, brought out of that groſs, and worſe than *Egyptian* darkneſs of ignorance and wickedneſs, in which they formerly lived, unto a clear and ſaving knowledge of the Truth.

† Heb. *ſhall add.*

19 The meek *l* alſo † ſhall increaſe *their* joy in the LORD *m*, and the poor *n* among men ſhall rejoyce in the Holy One of Iſrael.

l The humble and meek Believers, oppoſed to thoſe proud and ſcornful *Iſraelites* or *Jews*, of whom he ſpeaks in this, and in the foregoing Chapter. *m* Shall greatly rejoyce in this, that the Lord, and Holy One of *Iſrael* is now their God and Portion. *n* Either 1. Spiritually, of which *Mat*: 5: 3. Or 2. outwardly, mean and deſpicable People, ſuch as the *Gentiles* were in the Opinion of the *Jews*, and ſuch as the greateſt part of the firſt believing Chriſtians were, *Mat*: 11: 5: 1 *Cor*: 1: 26. *Jam*: 2: 5.

20 For the terrible one *o* is brought to nought, and the ſcorner *p* is conſumed, and all that watch for iniquity *q* are cut off:

o The proud and potent Enemies of thoſe *meek* and *poor* Believers now mentioned, ſuch as the unbelieving *Jews*, and the Heathen Potentates were in the firſt Age of Chriſtianity. *p* The ſcornful Oppoſers of Gods Word and People. *q* That early and diligently apply themſelves to the practice of Wickedneſs, or to do miſchief to others

* Am. 5. 10.

21 * That make a man an offender *r* for a word *s*, and lay a ſnare for him that reproveth *t* in the gate *u*, and turn aſide *x* the juſt *y* for a thing of nought *z*.

r That condemn and puniſh a Man, as if he were a great Criminal. *s* For a verbal Reproof, as appears from the next Clauſe. *t* For Gods faithful Prophets and Miniſters, whoſe Office it is to reprove ungodly men, ſuch as theſe were. *u* Publickly; which they took for a great Affront and Diſgrace; although the Reproof ought to be publick, where the Sin is publick and ſcandalous. He mentions *the gate*, becauſe there the people uſed to aſſemble, both upon Civil and Sacred Accounts, and there Prophets uſed to deliver their Prophecies; of which, ſee *Jer*: 7: 2: and 17: 19. *x* To wit, *from Judgment*, as this Phraſe is more fully delivered, *Iſa.* 10. 2. or from his right; which is elſewhere called *the perverting*, or overturning, or overthrowing of *a mans right* or *judgment*, as *Deut*: 27: 19. *Prov*: 17: 23: *Lam*: 3: 35. *y* The faithful Prophets and Miniſters of God, and among others Chriſt, who is oft called *the juſt* or *righteous One*, both in the *Old* and *New-Teſtament*. *z* Not for any great advantage, but for a trifle, which is a great Aggravation of their injuſtice. Or, *with vanity*, *i.e.* with vain and frivolous Pretences; or without any colour of Reaſon or Juſtice.

22 Therefore thus ſaith the LORD, who redeemed Abraham *a*, concerning the houſe of Jacob, Jacob *b* ſhall not now be aſhamed, neither ſhall his face now wax pale.

a From manifold dangers, and eſpecially from that Idolatry in which his Family and Anceſtors were generally involved, *Joſ*: 24: 2, 3. *b* The *Iſraelites* or poſterity of *Jacob*, who are oft called *Jacob* in Scripture, who had great cauſe to be aſhamed, for their continued infidelity, and for their Perſecutions of Gods prophets, and Righteous Servants, and for their Rejection of their own *Meſſiah*; but ſhall at laſt be brought back unto the God of their Fathers, and to their *Meſſiah*. *c* Through fear of their Enemies, who, from time to time, have moleſted them, but now they ſhall be delivered from them all, and ſhall ſerve God without fear, as is ſaid, *Luke* 1. 74.

23 But when he ſeeth his children *d*, the work of mine hands *e*, in the midſt of him *f*, they ſhall ſanctify my name *g*, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael.

d When the believing Seed of *Jacob* ſhall ſee thoſe Children, whom they have begotten to God, by the Preaching of the Goſpel, even the *Gentiles* coverted by their Miniſtry. *e The children, not of the fleſh, but of the promiſe*, Rom. 9. 8. whom I, by my Almighty Power and Grace, have Created or Regenerated, of Stones raiſing up Children to *Abraham*. *f* Which *Gentiles* ſhall be incorporated with the *Jews*, into one and the ſame Body and Church. *g* They ſhall not deſpiſe and hate the *Gentiles*, and envy them the Grace of God, and an intereſt in their *Meſſiah*, but ſhall praiſe and glorify God, with them and for them, as the believing *Jews* did, *Acts* 11. 18.

† Heb. *ſhall know underſtanding.*

24 They alſo that erred in ſpirit *h* † ſhall come to underſtanding *i*, and they that murmured, ſhall learn doctrine *k*.

h Thoſe *Gentiles*, whoſe Spirits or Minds were ignorant of and erred from Gods Truth; and who were led aſide by a lying Spirit, or by the Spirit of errour and deluſion to Idolatry, and all manner of Impiety. *i* Shall come to the knowledge of the Truth. *k* They that would not receive the doctrine of God, but murmured at Gods faithful Prophets and Teachers, who delivered it, which was the practice of divers, both *Jews* and *Gentiles*, ſhall now learn Doctrine, and receive Gods Truth in the Love of it.

CHAP. XXX.

The Prophet threatneth the People for their Confidence in Egypt, 1——7, *and contempt of Gods word*, 8——11. *wherefore they ſhall be deſtroyed*, 12——17. *Gods mercies towards the Church*, 18——26. *Gods wrath and his Peoples joy in the deſtruction of Aſſyria*, 27, 33.

* Chap. 29. 15.

WO to the rebellious children *a*, ſaith the LORD, * that take counſel *b*, but not of me *c*, and that cover with a covering *d*, but not of my ſpirit *e*, that they may add ſin to ſin *f*:

a The *Jews*, who call themſelves Gods Children, though they are rebellious Ones, as was ſaid, *Iſa*, 1. 2. *b* That Conſult together, and reſolve to do what follows, *v*. 2. *c* Not following, nor asking my Advice, which they had command and encouragement from me to do. *d* That ſeek protection. *e* Not ſuch as by my Spirit, ſpeaking in my Word, I have directed, and required them to do; but ſuch as I have ſeverely forbidden to them; for the contrary Affirmative is frequently implied in the Negative; of which I have formerly given many inſtances. *f* That unto thoſe Sins, by which they have deſerved and procured my Judgments upon them, they may add diſtruſt of my power and Mercy to Save them, and confidence in an Arm of Fleſh, which alſo is Rebellion againſt my expreſs Command to the contrary.

* Ch. 31. 1

2 * That walk to go down into Egypt *g* (and have not asked at my mouth *h*) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow *i* of Egypt.

g That ſent Ambaſſadours to *Egypt* for ſuccour, as we read, *v*. 4. which the *Jews* were forward to do upon all occaſions, and did now upon the invaſion of the King of *Aſſyria*, as is evident from *Iſa*. 20. 5, 6. and did the like againſt the King of *Babylon*, *Jer*. 37. 7. *Ezek*. 17. 15. *h* Either by the Prieſts or Prophets, as they were to do in weighty caſes; of which, ſee *Numb*. 27. 21. *Joſ*. 9. 14. 1 *Sam*. 23. 9, 10. 1 *Kings* 22. 7. *Jer*. 21. 2. and 42. 2, 20: or by ſtudying my Word: which plainly directs them to another courſe and forbids them this practice. *i* In their power (as it is in the foregoing Clauſe) and protection, which is oft ſignified by *the ſhadow*, as *Judges* 9. 15. *Pſal*. 17. 8. and 91. 1, 4.

3 Therefore ſhal the ſtrength of Pharaoh be your ſhame *k*, and the truſt in the ſhadow of Egypt *your* confuſion.

k As being not only unprofitable, but miſchievous to you.

4 For his princes *l* were at Zoan, and his ambaſſadours came to Hanes *m*.

l The Princes of *Judah* either ſent by the King, or by the appointment of their Brethren. *m* An eminent City of *Egypt*, called more largely *Tahapanes*, and *Tahpanhes*, *Jer*. 2. 16. and 43. 3. 8.

* Jer. 2. 36.

5 * They *n* were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame and alſo a reproach.

n Both the Meſſengers, and they who ſent them.

6 The burden *o* of the beaſts of the ſouth *p*: into the land of trouble and anguiſh *q*, from whence *come* the young and old lion *r*, the viper and fiery flying ſerpent *s*: they *t* will carry their riches *u* upon the ſhoulders of young aſſes *x*, and their treaſures upon the bunches *y* of camels, to a people *that* ſhall not profit *them*.

o Either 1. the Prophecy; which is oft called *the burden*; or rather 2. the burden of riches or treaſures, as it is explained in the latter part of the Verſe. *p* Which is carried upon Aſſes or Camels, as it follows, into *Egypt*, which lay ſouthward from *Judea*. *q* Into *Egypt* and *Ethiopia*, or *Cuſh*; for both are joyned together in this matter, *Iſa*. 20. whoſe Land ſeems to be called *a land of trouble and anguiſh* prophetically, becauſe they ſhould diſtreſs them, and not help them; as was ſaid of the *Aſſyrians* in the like caſe, 2 *Chron*. 28. 20. Some render it, *by* or *through the land*, &c. and underſtand it of the vaſt Wilderneſs which lay between *Judea* and *Egypt*. But it was more proper, and important to ſpeak of the Land, to which theſe Men and Beaſts went, than of that, through which they were to paſs; which it was needleſs ſo particularly to deſcribe. Nor was the direct Road from *Judea* to *Egypt*, ſuch a place as is here deſcribed. *r* Which may be underſtood properly, becauſe theſe and the following Creatures did abound, and were very fierce and miſchievous in *Egypt* and *Ethiopia*: But withal, ſeems to deſign the craft and cruelty of that People, and the danger of their Confederacy with them, and the harm which they ſhould have from them. *s* That there were flying Serpents in thoſe parts, is affirmed, not only in Scripture, but alſo by *Herodotus*, *Cicero*, *Ammianus*, and divers other Authors. *t* The *Jews* deſigned by the ſame pronoun, *they*, *v*. 5. *u* Either 1. to ſecure them: or rather 2. to procure their aſſiſtance. *x* Much uſed there for carrying Burdens, as is evident from *Gen*. 32. 15. and 45. 23, &c. *y* Upon the backs, which were ſtrengthned with bunches, by a *Synecdoche*.

|| Or, *to be*.
* Ch. 7. 4. ver. 15.

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cryed || concerning this *z*, * Their ſtrength *is* to ſit ſtill *a*.

z Concerning this Counſel or Practice. Or, *to her*, to *Jeruſalem* or *Judah*. *a* It is ſafer and better for them to ſit quietly at home, ſeeking to me for help, than to go or ſend to *Egypt* for help. He ſeems induſtriouſly to uſe an ambiguous word, *Rahab*, which ſignifies both *ſtrength*, as *Job* 9. 13. *Pſal*. 90. 10. and *Egypt*, as *Pſal*. 87. 4. *Iſa*. 51. 9. So called from its ſingular Strength, to intimate, that if they did not go to *Rahab*; *Rahab*, or what they expected from *Rahab* or *Egypt*, which was powerful Succour, ſhould come to them.

† Heb. *the latter day*.

8 Now go, write it *b* before them *c* in a table, and note it in a book *d*, that it may be for † the time to come *e*, for ever and ever:

b Write this Prophecy and Warning which I have now delivered. *c* In their preſence, in the publick Aſſembly: For the Prophets were many times commanded to do ſuch Actions, as well as to deliver their Meſſages. *d* So this was to be written twice over; once in a Table, to be hanged up in ſome publick place, that all that were then and there preſent, might read it; and again, in a Book, that it might be kept for the uſe of Poſterity. *e* As a Witneſs for me and againſt them, that I have given them fair warning, and that they have wilfully run upon their own Ruine.

9 That this *is* a rebellious people, lying children *f*, children *that* will not hear the law of the LORD *g*

f Which profeſs one thing, and practiſe another. *g* The Commands of God, either contained in Scripture, or delivered by my Mouth, whereby theſe Practices are expreſly forbidden to them.

* Jer. 11. 21 Amos 2. 12. & 7. 13
Mich. 2. 6.
Mich. 2. 11.

10 * Which ſay to the Seers, See not; and to the Prophets, Propheſie not unto us right things *, ſpeak unto us ſmooth things, propheſie deceit *h*:

h He ſpeaks not of the words of their Mouths; for none could be ſo mad or impudent, as to have or profeſs a deſire to be Cheated, but of the Language of their Actions. They do ſo diſcourage and threaten Gods faithful Prophets; and ſo encourage their own falſe prophets; as if they had rather be deceived to their Deſtruction, than hear the Truth for their Preſervation and Salvation. They prefer the pleaſing of their Humours, before the ſaving of themſelves.

11 Get ye out of the way *i*, turn aſide out of the path, cauſe the Holy One of *Iſrael* to ceaſe from before us *k*.

i In which you now walk, out of your preſent courſe of Preaching unſavoury, and frightful things to us. *k* Do not trouble us with harſh and repeated Meſſages from God, as you uſe to do.

|| Or, *fraud*.

12 Wherefore thus ſaith the Holy One of *Iſrael*, Becauſe ye deſpiſe this word, and truſt in || oppreſſion *l* and perverſeneſs *m*, and ſtay thereon:

l In the Wealth which you have gotten by Oppreſſion, whereby you now think to procure *Egyptian* Succours; of which ſee on *v*. 6. *m* And in your perverſe and Rebellious Courſe of ſending to *Egypt* for help.

* Pſa. 62: 3.
* Ch. 29. 5.

13 Therefore this iniquity *n* ſhall be to you * as a breach ready to fall, ſwelling out in a high wall, whoſe breaking * cometh ſuddenly at an inſtant *o*.

n Of ſending and truſting to *Egypt* for Succour. *o* Like a Wall which is high, and ſeems to be ſtrong, but ſwelling forth in ſome parts, which, upon the leaſt Accident, falleth down ſuddenly to the Ground. Such ſhall be the iſſue of your high and towring Confidence in *Egypt*.

* Jer. 19. 11.
† Heb. *the battel of the potters*.

14 And * he ſhall break it *p* as the breaking of † the potters veſſel, that is broken in pieces; he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſhread to take fire from the hearth, or to take water *withal* out of the pit.

p He, either God, or he whom God ſhall ſend againſt them: Or, *It ſhall be broken*; for ſuch Phraſes are oft taken indefinitely and paſſively: *it*, *this iniquity* laſt mentioned, *v*. 13 your carnal confidence, and all the grounds of it, and you that lean upon it.

* Ver. 7.

15 For thus ſaith the Lord GOD, the holy One of *Iſrael*, * In returning *q* and reſt ſhall ye be ſaved; in quietneſs *r* and in confidence *s* ſhall be your ſtrength; and ye would not.

q Either from your preſent purpoſe of ſending to *Egypt*; or unto God, as the *Seventy*, and *Syriack*, and *Arabick* Tranſlators render it. Or, *In quietneſs*; for the Verb, from which this word comes, is elſewhere uſed in that ſenſe, as *Pſal*. 23. 3. *Jer*. 30. 10. and 46. 27. *r* In ſitting ſtill, and quieting your own Minds. *s* To wit, rightly placed upon Me, and my Promiſes for your deliverance.

16 But ye ſaid, No, for we will flee *t* upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you, be ſwift.

t Out of this Land from the King of *Aſſyria*; which it is very probable, divers of the Richer ſort did, having ſent their Treaſures before them, as we Read *v*. 6.

* Lev. 26. 8. Deut. 28. 25. & 32. 30.

17 * One thouſand *ſhall flee* *u* at the rebuke *x* of one:

at the rebuke of five ſhall ye flee *y*, till ye be left as || a beacon upon the top of a mountain, and as an enſign on an hill *z*.

Or, *a tree*
reft of
anches or
ughs: or
maſt.

u Which words are fitly ſupplied out of the following Clauſe. *x* Either 1. at his real Rebuke, upon his aſſault or on-ſet: Or rather 2. at his verbal Rebuke, upon his meer Threats, as fearing that he will proceed from words to blows. *y* All of you, how numerous ſoever. *z* Till you be generally deſtroyed, and but a few of you left.

18 ¶ And therefore *a* will the LORD wait *b*, that he may be gracious unto you; and therefore will he * be exalted *c*, that he may have mercy upon you: for the LORD *is* a God of Judgment *d*; * bleſſed *are* all they that wait for him *e*.

Pſal. 7. 6.
h. 33. 3,
o.
Pſal. 2.
2. & 34.
Prov. 16.
o. Jer.
. 7.

a Becauſe of your general Deſtruction and great Miſery; which is frequently mentioned in Scripture, as a motive to Gods Mercy, as *Deut.* 32. 36. and in many other places, as hath been of obſerved already. But ſome render this *Hebrew* particle, *Yet* or *notwithſtanding*, as it is ſuppoſed to ſignifie, *Iſa.* 51. 21. *Jer.* 16. 14. *Ezek.* 39. 25. *Hoſ.* 2. 14. *b* Patiently expect your Repentance, and ſtop the courſe of his Judicial Proceedings againſt you, that you may have an opportunity of making your Peace with Him, and of preventing your utter Ruine. *c* He will lift up and beſtir himſelf, and will Work glorioully on your behalf, as this Phraſe is uſed, *Pſal*: 21: 13: & 46: 10: *Iſa*: 33: 10. and oft elſewhere; and as the following Verſes explain it. *d* Who carrieth himſelf towards his People (for of them only he ſpeaks in this place) not with furious Paſſion, but with Judgment and Diſcretion, or with equity and moderation; for *judgment* is oft oppoſed to Fury and rigorous Juſtice, as *Pſal.* 112: 5: *Jer*: 10: 24: and 30: 11. *e* This waiting upon God, in his ways, with Faith and Patience, is a ſurer way to your Safety and Happineſs, than ſeeking to *Egypt*, or any other carnal Remedies.

19 For the people ſhall dwell in Zion at *Jeruſalem f* thou ſhalt weep no more: he will be very gracious unto thee, at the voice of thy cry: when he ſhall hear it, he will anſwer thee *g*.

f For although the time is coming, when this People ſhall be baniſhed from *Jeruſalem*, and carried Captives into *Babylon*: yet after a ſet time, they ſhall return to *Jeruſalem*, and have a fixed and comfortable Abode there. Which was in part accompliſhed upon their retutn from *Babylon*; but more fully in the times of the Goſpel, when many of them were, and the whole Body of them ſhall be brought into Chriſts Church, which is oft called *Zion* and *Jeruſalem*, both in the Old and New-Teſtament. *g* Whereas now He ſeems to be deaf to thy Prayers.

20 And *though* the LORD give you the bread of adverſity, and the water of || affliction *h*, yet ſhall not thy teachers be removed into a corner any more *i*, but thine eyes ſhall ſee thy teachers *k*.

Or,
ppreſſion.

h And although in that time and ſtate of the Church, you will be ſubject to many outward Straits and Afflictions. This Phraſe is borrowed from *Deut*: 16: 3: and 1 *Kings* 22: 27. He ſeems to allude to the condition of beſieged Cities, and particularly of *Jeruſalem*, as it was ſtraitned and diſtreſſed by *Sennacherib*; and as it ſhould be far more ſtraitned by the *Chaldeans*; of which ſee 2 *Kings* 25. 3. Heb. *And the Lord will give*, &c. Or, *The Lord indeed will give*, &c. *i* As they have been in former times, both in *Iſrael* and *Judah*, when the Godly Prophets and Miniſters were but few, and when they were perſecuted and baniſhed by their wicked Rulers. But in the *New-Teſtament* God hath made better proviſion for his Church, ſending his Son, the great Teacher of the Church, into the World; and pouring forth the Gifts and Graces of the Spirit in abundance, and increaſing the number of able and faithful Miniſters; and promiſing a continued Succeſſion of them to the end of the World, *Mat*: 28: 19, 20. *k* Thou ſhalt have their preſence, and their inſtruction and aſſiſtance.

21 And thine ears ſhall hear a word *l* behind thee *m*, ſaying, This *is* the way, walk ye in it, when ye * turn to the right hand, and when ye turn to the left.

* Joſh. 1. 7.

l As oft as need requires thou ſhalt hear the voice of Gods Word and Spirit directing thee in thy Courſe. *m* A Metaphor borrowed either, 1. from the cuſtom of Shepherds, who uſe to follow their Sheep, and to recall them when they go out of the way. Or 2. from Travellers, who, when they are gone out of the right way, are oft times recalled and admoniſhed of their Errout, by ſome other Paſſenger or Perſon, who is behind them, and therefore diſcerns their miſtake; which he could not ſo eaſily diſcover, if he were before them.

22 * Ye ſhall defile *n* alſo the covering *o* of † thy graven images of ſilver, and the ornament *p* of thy molten images of gold: thou ſhalt † caſt them away as a menſtrous cloth *q*; thou ſhalt ſay unto it, Get thee hence.

* Ch. 2. 20. & 31. 7.
† Heb. *the graven images of thy ſilver.*
† Heb. *ſcatter.*

n To ſhew your contempt of it, and to make it unfit for your own, or any others uſe. *o* The Leaves or Plates wherewith their wooden Images were frequently covered: of which ſee *Exod*: 38: 17, 19. *Numb*: 16: 38, 39. *p* Or, *the coat or covering*. Heb. *the Ephod*, as this very Word is rendred, *Exod.* 28: 8 and 39: 5. which was a coſtly and glorious Robe. The Idolaters ſpared no Coſt in the making and adorning their Idols: And, among others, the Image of *Jupiter* in *Sicily*, had a Coat put upon it made all of maſſy Gold. *q* Thou ſhalt ſo deeply abhor Idolatry, that thou ſhalt caſt away with indignation, all the Monuments and Inſtruments thereof.

23 Then ſhall he give the rain of thy ſeed *r* that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth *s*, and it ſhall be fat and plenteous *t*: in that day ſhall thy cattel feed in large paſtures.

r Or rather, as others render it, *to* or *for thy ſeed*, when thou haſt newly ſown thy Seed, which was called *the former rain*; or ſuch as thy Seed requires, which may include both the former, and the latter Rain. Their Sins, the cauſe of all Gods Judgments which had befallen them, being removed by their ſincere Repentance, and Gods gracious Pardon, God ſhowreth down all his Bleſſings upon them. *s* Which ſhall be the Fruit of thy own Land and Labour: which is a great Mercy and Comfort. *t* Thy Bread ſhall be excellent for quality, which is called *fat*, *Deut*: 32: 14. and abundant for quantity.

24 The oxen likewiſe and the young aſſes that ear the ground ſhall eat || † clean *u* provender, which hath been winnowed with the ſhovel and with the fan.

|| Or, *ſavoury.*
† Heb. *leavened.*

u Or, as Learned Mr. *Gataker* renders it, *Threſhed*, which agrees well with the following Clauſe, Corn being firſt Threſhed, and then Winnowed. The Senſe is, There ſhould be ſuch plenty of Corn, that their very Beaſts, inſtead of Straw, ſhould eat Corn; and that not in the Ear, or with the Straw, but the pure Grain.

25 And there ſhall be upon every high mountain, and upon every † high hill *x*, rivers, and ſtreams of waters, in the day of the great ſlaughter *y*, when the towers *z* fall.

† Heb: *lifted up.*

x Which are commonly dry and barren, and deſtitute of Rivers. *y* When God ſhall deſtroy the Enemies of His People, He will ſhower down his Bleſſings upon his Church. *z* Either properly, the Towers of *Babylon*, for which ſhe was Famous; or Metaphorically, the high and mighty Potentates, which fought againſt Gods People, as *Iſa*: 2: 15.

26 Moreover the light of the moon ſhall be as the light of the ſun *a*, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days *b*, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound *c*.

a For conſtancy and brightneſs; Which, as alſo the following Clauſe, is to be underſtood Metaphorically, of the moſt glorious and comfortable Condition of Gods Church, far ſurpaſſing what it was in former Ages. And ſo this, as well as other paſſages in this Chapter, concerns the times of the Goſpel. *b* As if the Light of ſeven days were combined together into one: Its Light ſhal then be tranſcendently more bright and glorious, than it hath hitherto been. Which magnificent Expreſſions ſeem to be too high for the deliverance of the *Jews*, either from *Sennacherib*, or out of *Babylon*: And do much better agree to the times of the Goſpel, in which the Light is far more clear and the Grace of God much more abundant, than ever it was in former times. And this expoſition ſeems the more probable, becauſe it is the manner of the Prophets; and eſpecially of this, who is rightly called the *Evangelical* Prophet, to take all occaſions to ſpeak of the days of the *Meſſiah*, and of the bleſſed Priviledges of that time and ſtate of the Church, among which, they conſtantly reckon *Light*, whether you take it for Knowledge or for Comfort, to be one. *c* When God ſhall effectually Cure the Wounds and Breaches of his People, firſt making up the Breach between Him and them, them making *Iſrael* and *Judah* to be one, who now are ſadly divided; and making *Jew* and *Gentile* to be one Fold under one Shepherd, even the *Meſſiah*, which the Prophets foretel, that it ſhall be in the times of the Goſpel.

27 ¶ Behold *d*, the name of the LORD *e* cometh from far *f*, burning with his anger, || and the burden *thereof* is † heavy *g*: his lips are full of indignation, and his tongue as a devouring fire *h*.

|| Or, *and the grievouſneſs of flame.*
† Heb. *heavineſs.*

d Here begins the laſt part of the Chapter, wherein he gives them an earneſt of thoſe greateſt Mercies promiſed for times to come, by aſſuring them of the approaching Deſtruction of the *Aſſyrian* Forces. *e* The Lord himſelf: For as *the names* of Men are oft put for the Men themſelves, as *Numb*: 26: 53: *Acts* 1: 15: *Rev* 3: 4: and 11: 13. So *the Name of God* is frequently put for God, as *Gen*: 4: 26. *Deut*: 28: 58: *Pſal* 20: 1. 7, &c. *f* From a very remote place; even from Heaven, whence God ſent His Angel to deſtroy them, *Iſa*: 37: 36. Poſſibly this Expreſſion may reſpect the Judgment of the *Aſſyrians*, who looked upon God as one afar off, not only in his Preſence, which they thought to be confined to Heaven, but in his care of, and affections to the *Jews*; and therefore, no more expected any oppoſition from Him, than from them who live in the ends of the Earth. *g* He will inflict heavy Judgments upon them. *h* He hath pronounced a ſevere Sentence againſt them, and will give command for the Execution of it.

28 And his breath *i* as an overflowing ſtream *k*, ſhall reach to the midſt of * the neck *l*, * to ſift *m* the nations *n* with the ſieve of vanity *o*: and *there ſhall be* a * bridle in the jaws of the people *p*, cauſing them to err *q*.

* Chap. 8. 8.
* Amos. 9. 9.
* Chap. 37. 29.

i Either 1. *The breath of his Noſtrils*, as it is called, *Job* 4. 9. or *The blaſt of the breath of his Noſtrils*; as *Pſal*: 18: 15. in both which places it is mentioned, as a ſign and effect of Gods Anger, and the cauſe of the Deſtruction of thoſe, againſt whom it is directed. And the Expreſſion ſeems to be borrowed from hence, that Men diſcover their Anger by a ſtrong and vehement breathing through their Noſtrils. Or 2. *The breath of his Lips* or *Mouth*, to which the deſtruction of Gods Enemies is elſewhere aſcribed, as *Job*: 15: 30. *Iſa*: 11, 4. which may be the ſame thing with *his Lips* and *Tongue* in the forgoing Verſe, or many deſign a ſtrong blaſt coming out of his Mouth: for God is frequently ſaid to deſtroy wicked Men, by *blowing* upon them, as *Iſa*: 40: 7, 24: *Ezek*: 21: 31. and 22: 21. *k* Coming from Him as vehemently as a mighty Torrent of Waters. *l* Shall bring him into a moſt dangerous condition, as a Man, who is in deep Waters, which reach to his Neck, is in danger of being drowned and afterwards, as is related in the following Verſes, will utterly Deſtroy him. And this was fulfilled in *Sennacherib*, who was highly endangered, when he loſt ſo great a part of his Army, and ſhortly after ſlain by his own Sons. Although theſe words may be added as a deſcription of *the overflowing Stream* now mentioned, and may be thus rendred, which *Reacheth even to the midſt of the Neck*; for the relative Particle is frequently underſtood in Scripture. *m* To ſhake and ſcatter, as it were with a Sieve: or to try and vex, as this Metaphor ſignifies, *Amos* 9: 9: *Luke* 22: 31. *n* The

Aſſyrian Army, which was made up of the People of ſeveral Nations. *o* Not with an ordinary Sieve, which caſteth away the Chaff only, but keepeth the Corn; but with a Sieve, which ſhould ſhake them ſo long and ſo vehemently, as to caſt away all together, and to make a full end of them. *p* God will reſtrain and over-rule them by his ſecret and powerful Providence. *q* Whereas other Bridles guide the bridled Creatures into the right way, this ſhall turn them out of the way, by giving them up to their own Miſtakes and fooliſh Counſels, and wicked Courſes, which ſhall bring them to ſore and certain Ruine.

29 Ye ſhall have a ſong *r*, as in the night, *when* a holy ſolemnity is kept *s*, and gladneſs of heart, as when one goeth with a pipe *t* to come into the mountain of the LORD, to the † mighty one of Iſrael.

† Heb *rock*! Deut: 32:4

r You ſhall have occaſion of great Joy, and Songs of Praiſe for your ſtupendious Deliverance from that formidable Enemy. *s* He mentions the Night, either becauſe the *Jewiſh* Feaſts begun at the Evening, and were Celebrated with great Joy in part of the Night-ſeaſon, as well as on the following day; or becauſe He hath a particular Reſpect to the ſolemnity of the Paſſover, in which they ſpent ſome conſiderable part of the Night in Feaſting, and rejoicing, and ſinging of Pſalms and Songs before the Lord *t* Like the joy of one that is going up to the ſolemn Feaſts with Muſick,, and the Voice of Joy and Praiſe, as they uſed to do, *Pſal.* 42. 4. to cheer up themſelves in the way, which to many of them was long, and would otherways have been tedious.

† Heb *the glory of his voice.*

30 And the LORD ſhall cauſe † his glorious voice *u* to be heard, and ſhall ſhew the lighting down of his arm *x*, with the indignation of *his* anger *y*, and with the flame of a devouring *fire*, *with* ſcattering, and tempeſt, and hailſtones.

u His Thunder, which is called God's *Voice*, and ſaid to be *full of Majeſty*, Pſal: 29: 4. But then Thunder is metaphorically taken for ſome terrible Judgement, as it is in many places of Scripture. *x* Upon the *Aſſyrian*, whom he will ſmite with a deadly blow in the face of the World. The Phraſe is taken from the geſture of a Man, who is about to ſmite another; who firſt lifts up his hand, and then lets it fall with great force upon him, whom he deſigns to ſtrike. *y* With great wrath; which is ſignified by the heaping of ſo many words of the ſame ſignification together.

31 For through the voice of the LORD *z* ſhall the *Aſſyrian* be beaten down, *which* ſmote with a rod *a*.

z That voice mentioned in the laſt verſe. *a* Which was the Rod wherewith God ſmote his and other people, *Iſa.* 10 5, 6. He who uſed to ſmite others, ſhall now be ſmitten himſelf. Or, as the words may be, and by others are rendred, *He* (the Lord laſt mentioned) *ſhall ſmite* him *with a rod*, or *with* his *rod*:

† Heb: *every paſſing of the rod founded.* † Heb: *cauſe to reſt upon him.* ‖ Or, *againſt them.*

32 And † in every place where the grounded ſtaff *b* ſhall paſs, which the LORD ſhall † lay *c* upon him *d*, it ſhall be with tabrets and harps *e*: and in battles of ſhaking *f* will he *g* fight ‖ with it *h*.

b Heb: *the founded rod*, the Judgement of God, which is frequently called a *Rod* in Scripture, and may be here called *a founded Rod*, or *the Rod of Foundation*; either becauſe it was firmly eſtabliſhed, and certainly to come by God's immutable Purpoſe and Appointment: or becauſe the Rod ſhould not ſlightly touch him, and paſs over him, but ſtrike deep, and be fixed, and as it were grounded or founded in his Fleſh, and made to reſt upon him; as it follows in the next Clauſe. *c* Heb *ſhall cauſe to reſt*; which is contrary to the manner of God's dealing with his people, upon whom he will *not ſuffer the Rod of the wicked to reſt*, Pſal: 125: 3 *d* Upon the *Aſſyrian*, mentioned in the foregoing Verſe *e* The ſenſe is Either, 1. their deſtruction ſhall be celebrated by God's People, with Joy and Muſick, and Songs of Praiſe. Or, 2. The Victory ſhall be got; not by Warlike Inſtruments and Atchivements, but as it were by Tabrets and Harps. Wherein he may poſſibly allude to the Victory which *Jehoſhaphat* got againſt *Moab* and *Ammon*, not by fighting, but only by ſinging, and praiſing God with the Voice, and with Muſical Inſtruments, 2 *Chron.* 20 19, 21, 27, 28. God being pleaſed to fight for them, by his own immediat Power: which alſo was the caſe here, which made the People of God ſing a Triumph before the Fight; *Iſa.* 37: 22. *f* Or, *with battles or fightings of ſhaking*, to wit, of ſhaking of the hand, of which kind of Shaking this Hebrew word is conſtantly uſed, ſuch as are performed by the meer ſhaking of the hand; namely, by God's ſhaking his Hand againſt them, as he threatens to do againſt others, *Iſa:* 11 15. and 19. 16. in which laſt place this very word is uſed; and in the former, the Verb from whence it comes. For that this Shaking is an Act of God, ſeems more than probable and from the following Words, *Will he, i. e.* God, as all underſtand it, *fight againſt it.* And ſo the Senſe of the place may be this, God will fight againſt them, and deſtroy them by his own hands *g* To wit, the Lord, who declareth himſelf to be the Enemy of the *Aſſyrian*, both in the foregoing and following Verſes. *h* With the Army of the *Aſſyrians*: Or, according to the other Hebrew reading, *with them*, with the *Aſſyrians*.

† Heb: *from yeſterday.* * Chap: 33. 11.

33 For *Tophet i is* ordained *k* † of old *l*: yea, for the king *m* it is prepared, he *n* hath made *it* deep *and* large *n*: the pile thereof *is* fire and much wood *o*; * the breath of the LORD *p*, like a ſtream of brimſtone *q*, doth kindle it *r*.

i This was a place near *Jeruſalem*, in which the Idolatrous *Iſraelites* uſed cruelly to offer up their Children to *Moloch*, 2 *Chron:* 28: 3. and 33: 6. See alſo *Jerem:* 7: 31. and 19: 6. And it may be put Synecdochically, for any place of torment or Miſery: And particularly it is put for Hell as well in the Writings of the Ancient Jewiſh Doctors, as in Holy Scripture, as *Mat.* 18. 8, 9 and 23: 15. *Mark* 9. 43 44. And ſo this place may be underſtood: Either, 1. literally of *Tophet* in the Valley of *Hinnom*, in which the *Aſſyrian* Hoſt was, either ſlain by the Angel, as *Joſephus* reports, or buried or burnt. For although the *Aſſyrians* did not make any great attempt upon *Jeruſalem*, *Iſa.* 37: 36. yet *Rabſhaketh* came very near it with a great Army, *Iſa:* 36. 2. Or 2. figuratively of Hell. *k* Or, was *ordered* or *prepared*. And it might be ſaid, in ſome ſort, to be prepared by *Hezekiah* for this end, by the care which he took to purge this and other places, abuſed to Idolatry, which made them more fit to receive ſo great a Favour and Deliverance from God. But for Hell, that doubtleſs was ordained or prepared by God, for the puniſhment of impenitent Sinners. *l* Heb. *From yeſterday*: Which Phraſe is ſometimes uſed of a time but lately paſt, as *Job* 8. 9. 2 *Sam.* 15. 20. and ſometimes of any time paſt, without limitation. *m* For the King of *Aſſyria*, Either, 1. for the Kings, the Singular Number being put for the Plural, whereby he may underſtand the Princes or Chief Commanders of the Hoſt, by comparing *Iſa.* 10. 8. *Are not my Princes altogether Kings.* Or, 2. for *Rabſhaketh*, the General of this Army, who, according to the Style of Scripture, might very well be called King. Or, 3. *Sennacherib*; for whom this place might be ſaid to be ordained or prepared: partly becauſe it was ordained for the Deſtruction of his Hoſt; nothing being more ordinary, both in Sacred and Prophane Writers, than to entitle the King, or General of the Army, to all the Victories procured, or loſſes and ſlaughters ſuſtained by his Army; And partly becauſe the ſudden Deſtruction of the *Aſſyrian* Army, ſuppoſed to be in this place, was the occaſion of the Conſpiracy of that King's Sons, and ſo of the Kings Death. But if this *Tophet* deſign Hell, this is Emphatically denunced againſt him, to intimat, That although he eſcaped that ſudden Plague which cut off his Army, yet there was a more terrible Judgment appointed for him, which he ſhould be uttterly unable to eſcape. *n* The Lord. who is oft deſigned by this *Pronoun*, as in the next foregoing Verſe, and elſewhere; and who is expreſſed in the following words. Or, it is an indefinit Expreſſion; for, *it is made deep and large.* *n* Capable of receiving vaſt Numbers; whereby he intimats, That he deſigned to make a great and general Deſtruction of the *Aſſyrians*; and withal, That it was a vain and fooliſh confidence which the *Aſſyrians* had in their numerous Hoſt, ſeing the greateſt Numbers of God's Enemies are wholly unable, either to oppoſe him, or to ſave themſelves from his wrath and power. *o* Whereby he further implies, That he intended to make a great ſlaughter among them. And he alludes in this phraſe, to the Ancient Cuſtom, either of burning Sacrifices, and particularly of burning Children to *Moloch*, or of burning the dead bodies of Men. *p* The immediat hand of God, or his word of Anger: See on *ver*, 28. *q* He ſeems to allude to that ſhower of Fire and Brimſtone, *Gen:* 9. 24. *r* The pile of Fire and Wood now mentioned.

CHAP XXXI.

The folly and puniſhment of Truſt in Egypt, 1——3. *God will fight for Jeruſalem,* 4——5. *if they will turn unto him,* 6——7. *the fall of Aſſyria* 8——9.

WO to them * that go down to Egypt for help *a*, and ſtay on horſes *b*, and truſt in chariots, becauſe *they are* many, and in horſemen, becauſe they are very ſtrong: but they look not unto the holy one of Iſrael, neither ſeek the LORD *c*.

* Ch

a As the *Jews* did contrary to God's Command, *Deut* 17. 16. and 26. 68. *b* For *Egypt* had many and choice Horſes. *c* Their confidence in the Creature was accompanied with, and did produce a diſtruſt of God, and a neglect of ſeeking to him by prayer for his help.

2 Yet he alſo *is* wiſe *d*, and will bring evil *e*, and will not † call back his words *f*: but will ariſe *g* againſt the houſe of evil doers *h*, and againſt the help *i* of them that work iniquity.

† Heb: *remove.*

d You think you are wiſe, and act wiſely in ingaging the *Egyptians*, who are a wiſe and warlike People, to help you; but God is not inferior to them in Wiſdom nor in ſtrength, but much their Superior; and therefore you have done fooliſhly and wickedly in preferring them before him. *e* Will execute his Judgements upon you, notwithſtanding all that you, or your allies the *Egyptians*, can do to hinder it. *f* His Threatnings denunced againſt you, but will infallibly execute them. *g* Though at preſent he ſit ſtill yet he will beſtir himſelf and fight. *h* Againſt this wicked and rebellious People of the *Jews*. *i* The helpers, as it is explained in the next verſe: The Abſtract being put for the Concrete.

3 Now † the Egyptians *are* men and not God *k*, and their horſes Fleſh *l*, and not ſpirit *m*, when the LORD ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fall together.

† Heb: *Egypt is a man,*

k And therefore utterly unable to defend you, either without or againſt my will. *l* Weak and frail, as that word ſignifies, *Pſal:* 78. 39. *Heb:* 5: 7. and elſewhere. *m* Not like ſpiritual Subſtances, ſuch as the Angels, who are immortal, and inviſible by Men; whereof we have inſtances, *Exod.* 12. 29, 30. *Iſa:* 37. 36.

4 For *n* thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey *o*, when a multitude of ſhepherds is called forth againſt him, he will not be affraid of their voice, nor abaſe himſelf *p* for the ‖ noiſe of them, ſo ſhall the LORD of hoſts come down to fight for *q* mount Zion, and for the hill thereof.

‖ Or, *multitude.*

n Or. *But*: or, *Nevertheleſs*, as this particle is elſewhere uſed, as hath been proved before. Although you have done evil in ſending to *Egypt* for help, and they ſhall not be able to help you; yet the Lord himſelf will, of his own Grace, and for the Glory of his own Name, give you that help and deliverance which you do not deſerve and have no reaſon to expect from him. And therefore deſiſt from thoſe evil Counſels and Courſes, as thoſe which are both unneceſſary and pernicious. *o* When he is ready to ſeize upon it, and devour it. *p* It hath been obſerved of Lions, that when they are purſued, they do not run away with all ſpeed, as other Creatures do, but march away ſlowly, and make an Honourable Retreat. *q* Although this Hebrew particle might be rendred *againſt*; and ſo this place might be underſtood of God's fighting againſt the *Jews* and

Egyptians, of which he ſpeaks, *ver*. 3. yet it is better rendred, *for* as it is taken in many other places, as is manifeſt from the following ſimilitude and verſe.

1: 4.
7:40.

5 * As birds flying *r*, ſo will the LORD of hoſts defend Jeruſalem; * defending alſo, he will deliver *it*, *and* paſſing over *s* he will preſerve *it*.

r Which come from above, and ſo cannot be kept off; which fly ſwiftly, and ingage themſelves valiantly and reſolutely, when they perceive that their young ones are in imminent danger. He ſeems to allude, and to oppoſe this to thoſe boaſting Expreſſions of the *Aſſyrians*, *Iſa*: 10: 14. compare *Deut*: 32: 11, 12. *Mat*. 23. 37. *s* The deſtroying Angel ſhall paſs over *Jeruſalem* untouched, and ſhall fall upon the *Aſſyrians*. He ſeems to allude to the Hiſtory of God's paſſing over, and ſparing the Houſes of the *Iſraelites*, when he ſlew the *Egyptians*, in which this word is conſtantly uſed, *Exod*: 12. 12, 22, 26.

6 ¶ Turn ye unto *him t from* whom the children of Iſrael *u* have deeply revolted *x*.

t Let the conſideration of this gracious promiſe ingage you to repent of your carnal policies, in ſeeking and truſting to *Egypt* for help, and ſincerely to return to God. *u* Either 1. the *Iſraelites*, ſtrictly ſo called, who are now utterly deſtroyed for their Apoſtaſie; and therefore take heed that you do not follow their Example. Or, 2. you *Jews* who are the Children of *Iſrael*: which Title, he here gives them, partly to admoniſh them of their great and many Obligations to God; and partly to aggravate the ſin of their Apoſtaſie. *x* In neglecting and forſaking him, and ſeeking to *Egypt* for help; which he calls *a deep revolt*, partly becauſe it was an hainous ſin, being contrary to God's expreſs Command, and highly diſhonourable to God: And partly becauſe it was carried on with deep Diſſimulation, and with a publick profeſſion of cleaving to God, and with a deſign of *ſeeking deep to hide* this *their counſel from the Lord*, wherewith he charged this People, *Iſa*: 29. 15.

Ch:2.20. & 30: 22.
Heb: *the* *dols of his* *old*.

7 For in that day every man shall * caſt away his idols *y* of Silver, and † his idols of gold, which your own hands have made unto you *for* a ſin *z*.

y For when the *Aſſyrians* ſhall invade your Land, you ſhall find the vanity of thoſe Idols to which you have truſted; and therefore ſhall caſt them away with indignation, and be forced to ſeek to me for help. So this is added as an Argument to perſwade them to practiſe his counſel of turning to God. *z* Which you have made as Inſtruments of your ſin of Idolatry. Or, *Which your ſinful hands* (by a common Hebraiſm, called *hands of ſin*) *have made for you*. Or *the ſin* (as an Idol is called, *Deut*: 9. 21.) *which your hands have made for you*. So there is only a Tranſpoſition of one word, which is very uſual in the *Hebrew* Text.

* *See* 2 Kings 19. 35.
|| Or, *for fear of the ſword*, || Or, *tributary*.
† Heb: *for melting*, *or tribute*.

8 ¶ Then *a* ſhall the Aſſyrian fall with the ſword, not of a mighty man and the ſword, * not of a mean man *b* ſhall devour him, but he ſhall flee || from the ſword *c*, and his young men *d* ſhall be || † diſcomfited *e*.

a When you have caſt away your Idols, and ſeriouſly ſought to me for help; both which things were performed by *Hezekiah*. *b* By the Sword, not of any Man, either mean or mighty, but of an Angel. *c* From, or for fear of, that plague which ſo ſtrangely and ſuddenly deſtroyed his Army. *d* Heb: *his choice young men*, his Guards and valiant Commanders and Soldiers: *e* Heb. *ſhall melt* away, a great part of them being deſtroyed by the Angel; and the hearts of the reſt melting for fear.

† Heb: *his rock ſhall paſs away for fear*.
|| Or, *his ſtrength*.

9 And † he ſhall paſs over to || his ſtrong hold *f* for fear, and his princes ſhall be afraid of the enſign *g*, ſaith the LORD, whoſe fire *is* in *Zion h*, and his furnace in Jeruſalem *i*.

f Sennacherib ſhall flee away with all ſpeed from *Jeruſalem*, to his ſtrong City of *Nineveh*, *Iſa*: 37. 37. Or as it is in the Margent, and as the words ly in the Hebrew Text, *his rock* (*i. e.* his Strength, the greateſt champions of his Army, to whom he truſted) *ſhall paſs away* (ſhall flee with all ſpeed from *Jeruſalem*) *for fear*, leſt the Sword of the deſtroying Angel ſhould overtake them. *g* Either, 1. of any enſign. This dreadful Judgment ſhall ſtrike them with ſuch a Terror, that they ſhall not dare to look any Enemy in the Face. Or 2. of the Lord's Enſign, which he hath lifted up againſt them. *h* So the Senſe is, Either 1. whoſe Fire is continually burning upon the Altar in *Zion*; which ſignifies his preſence and reſidence there. Or rather 2. who is, and will appear to be in *Zion*, like a fire to defend his People, and to conſume their Enemies; for which end God promiſeth, that he would *be unto Jeruſalem a wall of fire round about*, Zech: 2: 5. And that he would *make the Governours of Judah like a hearth of fire among the wood, or like a Torch of fire in a ſheaf*; and that *they* ſhould *devour all the people round about*. Poſſibly theſe and the following words may be thus rendred, and that very agreeable to the *Hebrew* words, *who* will be *a fire* (to wit, a Conſuming Fire) *to him* (to the King of *Aſſyria* of whom he is here ſpeaking) *in Zion* (from whence he will ſend forth that Fire which ſhall conſume his Army: Or, for *Zion*, *for Zion*'s ſake; for the prefix here rendred *in*, frequently ſignifies *for*, as hath been proved) *and a Furnace to him in* or *for Jeruſalem*: But this I only propoſe, leaving it to the Judgment of the intelligent Reader. *i* The ſame thing repeated in other words.

CHAP XXXII.

Chriſt's Kingdom, and its Bleſſing, 1——8. *Careleſs Women ſhall be troubled*, 9——11. *and the Land laid waſte*, 12——14. *untill a Reſtoration*, 15——20.

*Pſ. 45: 1. Zech: 9. 9.

BEhold, * a king *a* ſhall reign *b* in righteouſneſs, and princes *c* ſhall rule in judgement.

a This ſeems to me to be a diſtinct Prophecy from the former, and delivered at another time, and probably before that which is related in the former Chapters. For this is certain, and confeſſed by all, That the Prophecies are not always ſet down in that order, in which the Prophets delivered them. The foregoing Prophecy ſeems to have been delivered, not in the time of *Ahaz*, for he ſent to the *Aſſyrian*, and not to the *Egyptian* for help; but in the days of *Hezekiah*, who *rebelled againſt the King of Aſſyria*, as is ſaid, 2 *Kings* 18: 17. & was too prone to *truſt upon the ſtaff of Egypt*, as the *Aſſyrian* expreſly chargeth him there, *ver*. 21. To which courſe it is likely he was drawn or tempted by ſome of his wicked Princes and Counſellors, whom the Prophet therefore ſeverely cenſures and condemns in the two foregoing Chapters. And this ſeems to have been delivered in the time of *Ahaz*, and to ſpeak of *Hezekiah*, and of his righteous and happy Government: but withal as *Hezekiah* and his Reign was an eminent Type of Chriſt, and of his Kingdom; ſo this prophecy looks through *Hezekiah* unto Chriſt, as many other Scriptures in their literal ſenſe do unqueſtionably concern *David*, which yet have a myſtical Senſe, and are alſo meant of Chriſt, in whom thoſe things were more fully and eminently accompliſhed. *Hezekiah*, a Type of Chriſt, and Chriſt Typified by him. *b* Therefore *Hezekiah* was not King when this Prophecy was delivered. And whereas ſome ſay, That he ſpeaks of the good Government of *Hezekiah*, after the deſtruction of *Sennacherib*; it is eaſie to obſerve, that his Government was as good before that time as afterward; and that in the very beginning of his Reign, he ruled with Righteouſneſs, and the fear of God, as the Hiſtory plainly declareth. *c* The Miniſters of State, and Juſtice, and War, under the King. For a wiſe and good King will take care to have like Miniſters.

† Heb: *heavy*.

2 And a man *d* ſhall be as an hiding place *e* from the wind *f*, and a covert from the tempeſt: as rivers of water in a dry place *g*, *as* the ſhadow of a † great rock in a weary land *h*.

d Either, 1. The Man or King ſpoken of. Or, 2. each or every one, to wit, of his Princes. That King ſhall not patch up an old Garment with new Cloth, nor mingle good and bad together; but ſhall take care to purge out all the corrupt Magiſtrates, and as far as he can, to ſettle good ones in all places. *A man* is oft put for *every* or *any man*, as *Iſa*: 2: 20. and 3. 5, 6. and elſewhere. *e* Unto the people under their Government, eſpecially to ſuch as are oppreſſed or injured by thoſe who are more potent than they. *f* From the rage and violence of evil Men. *g* No leſs refreſhing and acceptable ſhall this King and his Princes be to their Subjects. *h* In a dry and ſcorched Country, which is called *weary* here, as alſo *Pſal*: 63: 1. Metonymically, becauſe it makes Travellers weary; as death is called *pale* in other Authors, becauſe it makes men's Faces pale.

3 And the eyes of them that ſee, ſhall not be dim, and the ears of them that hear, ſhall hearken *i*.

i This is meant, Either, 1. of the Princes or Magiſtrats, who are in ſtead of Eyes and Ears, both to the King, and to the People, who, by their Office, are to ſee and obſerve all things, and to hear all Cauſes. Theſe, ſaith he, ſhall not ſhut their Eyes, nor ſuffer them to be blinded with Gifts, to favour a rich Man in an unjuſt Cauſe; they ſhall not ſhut their Ears againſt the Complaints of the poor opreſſed ones, as wicked Princes commonly do. Or, 2: of the people, they ſhall not ſhut their Eyes and Ears againſt the good Counſels and Examples of their Religious King and Rulers, as they have done formerly: Both Princes and People ſhall be reformed. This was done in ſome poor meaſure in *Hezekiah*'s time; but far more fully and eminently in the days of the *Meſſiah*, who, by his grace, changeth Men's Hearts, and cureth them of that wilful and obſtinat Blindneſs, whereof they had been guilty before. Which clearly ſheweth, That this prophecy looks through *Hezekiah* unto Chriſt. And the like may be ſaid of the following Verſe.

† Heb: *haſty*.
|| Or, *elegantly*.

4 The heart alſo of the † raſh *k* ſhall underſtand knowledge *l*, and the tongue of the ſtammerers *m* ſhall be ready to ſpeak || plainly.

k Who were haſty and heady in judging of Things; which is an Argument of Ignorance and folly. *l* Shall become more knowing and conſiderate in their Judgments and Actions. *m* That uſed to ſpeak of the things of God, darkly, and doubtfully, and unwillingly. As Men's Underſtandings ſhall then be enlightned, ſo their Speech ſhall be reformed. Which though it was in part fulfilled in *Hezekiah*; this Reformation being effected in ſome meaſure by his Counſel and Example, and by the powerful preaching of the *Levites*, whom he excited and encouraged to *teach the good knowledge of the Lord*, as is ſaid, 2 *Chron*. 30. 22 yet was truely and fully accompliſhed only by Chriſt, who wrought this wonderful change in an innumerable company both of *Jews* and *Gentiles*.

||Or, *honourable*.

5 The vile perſon *n* ſhall be no more called || liberal *o*, nor the churl *p* ſaid to be bountiful.

n Baſe and worthleſs Men. Heb: *the fool*: which in Scripture-uſe commonly ſignifies a wicked Man. *o* Or, *Noble*, or a *Prince*, or *Lord*, as this word is uſed, *Pſal*. 118: 9. and 146: 3. and elſewhere. The Senſe of the place is, Either, 1. Unworthy Men ſhall not be advanced to places of Honour and Power, as the *Seventy*, and ſome others underſtand it; for, *to be called*, is oft put in Scripture for, *to be*, as hath been frequently obſerved. Or, 2. vicious and worthleſs perſons ſhall no longer be reputed honourable and vertuous, becauſe of their high and honourable places, as commonly they are under wicked Princes, by means of Flatterers; but wickedneſs ſhall be diſcovered and puniſhed whereſoever it is, and Vertue ſhall be manifeſted and rewarded; and all things ſhall be managed with ſincerity and ſimplicity: which was eminently fulfilled under the Goſpel; by the preaching whereof, and by Chriſt's Spirit Hypocrites are detected, and men are enabled to diſcern between good and evil, both perſons and things. *p* The ſordid and covetous Man; which is a great Vice in any Man, but eſpecially in Magiſtrats; who therefore muſt be Men *hating covetouſneſs*, *Exod*: 18. 21. But under this one Vice, all Vices are underſtood by a *Synecdoche*, very frequent in Scripture, and in other Authors; as under the oppoſite Vertue of *Bountifulneſs*, all Vertues are comprehended.

6 For the vile perſon will ſpeak villainy *q*, and his heart will work iniquity *r*, to practiſe hypocriſie *s*, and to utter error againſt the LORD *t*, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail *u*.

q So this is a Reaſon of the Aſſertion, *ver*. 5. either thus, Such ſhall not be advanced to places of Truſt and Dignity; for if they were, they would abuſe them by unjuſt Sentences and practices:

Or thus, Men ſhall no longer be miſcalled; for every one will diſcover what he is by his words and Actions; which alſo ſhall be narrowly obſerved. But theſe and the following words are, and may be otherways rendred. *But* (as this Particle oft ſignifies) he ſhall be called or ſaid to be (which words are eaſily underſtood out of the former Verſe, as is very frequent in Scripture) *a fool*, who (which Relative Particle is underſtood in very many places) *ſhall ſpeak villany, and whoſe heart ſhall work iniquity*, &c. *r* He will from time to time, be deviſing Wickedneſs, that he may execute it when he hath opportunity. *s* to do bad things, but with a pretence of Religion and Juſtice, which he ſhall uſe to keep himſelf from the disfavour of his Prince, and from the laſh of the Law: Or, *to practiſe prophaneneſs* or *wickedneſs*, as this word, at leaſt ſometimes, ſeems to ſignifie. *t* To paſs unjuſt Sentences, which is directly contrary to the will and Command of God. *u* Whereby they take away the Bread and Drink of the Poor, and give it to their Rich Oppreſſors.

7 The inſtruments alſo of the churl are evil *x*, he deviſeth wicked devices *y* to deſtroy the poor with lying words *z*, even || when the needy ſpeaketh right *a*.

|| Or, *when he ſpeaketh* against *the poor in judgment*.

x Heb: *The Veſſels*, &c. which is a word of a very general ſignification among the *Hebrews*, and ſignifies any perſon or thing, which is employed in a Man's uſe and ſervice. I ſay *perſon*, for the name of *veſſel* is given to ſuch Perſons as are inſtrumental to another, as to the *Babylonians*, who were God's Inſtruments in executing his vengeance, *Iſa*: 13. 5. to God's Miniſters, *Acts* 9. 15. 2 *Cor.* 4: 5. and to uſeful Chriſtians, 2 *Tim*: 2. 20. and to Wives, 1 *Pet*. 3. 7. And ſo it may be here noted, that ſuch covetous or wicked Princes moſt willingly chuſe, and employ wicked Men in their Affairs, becauſe ſuch Men will, without any regard to Conſcience or Juſtice, ſerve all their exorbitant deſires or Luſts. But withal, it ſeems to include his Counſels and Practices, and Arts, which are here declared to be generally evil. But this Verſe is, and may be otherways rendred, as the former was; *And* (repeat, *he ſhall be called*) *a churl* (as indeed he is one) whoſe *inſtruments are evil, and who deviſeth*, &c. which agrees with the order of the Words in the *Hebrew* Text, and with the order of the foregoing Verſes: For as he ſpeaks of *the vile perſon*, and of the *Churl*, *ver.* 5. So he gives a deſcription of the vile Perſon, *ver.* 6. and then of *the churl*, in this Verſe. *y* He uſeth all his Wit and Art to do Injury to others, without any inconvenience to himſelf. *z* With falſe and unrighteous Decrees. *a* When their Cauſe is juſt and good.

8 But the liberal deviſeth liberal things, and by liberal things ſhall he || ſtand *b*.

|| Or, *be eſtabliſhed*.

b He who is truely liberal and vertuous, will ſhew it by deſigning and practiſing liberal or vertuous Actions: And he who doth ſo, will not deſtroy himſelf thereby, as wicked men ſafely ſuppoſe, but eſtabliſh and advance himſelf. But this Verſe alſo, as well as the former, is, and may be otherways rendred: *And* (repeat, *he ſhall be called*, as before) *liberal, who deviſeth liberal things, and perſiſteth*, or *continueth in liberal things*. If it be thought ſtrange, that ſo many Verſes ſhould be ſpent in affirming that which in effect, was ſaid, *ver.* 5. it muſt be conſidered, that theſe Verſes do not only contain an Affirmation, that they ſhould be called *vile perſons*, or *churls*, or *liberal*, that were ſo; but alſo a Deſcription of their Qualities and Practices, which was uſeful for their Conviction, and for the Inſtruction of others.

9 Riſe up *c* ye women that are at eaſe *d*, hear my voice ye careleſs *e* daughters *f*, give ear unto my ſpeech.

c Beſtir, and prepare your ſelves to hear, as it follows; and ſhake off ſloth and careleſneſs. *d* That indulge your ſelves in Idleneſs and Luxury. *e* Heb: *confident* or *ſecure*, who are inſenſible of your ſin and danger. *f* The ſame before called *women*: whom he here reproveth, and threatneth for their Sins, as he did the Men before, for ſeeking to *Egypt* for help, and divers other Sins, whereof the Men were moſt guilty.

† Heb: *days above a year*.

10 † Many days and years *f* ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail *g*, the gathering *h* ſhall not come.

f Heb: *Days above a year*, *i. e.* a year and ſome days: Which notes, either, 1. the time from this Prophey to the beginning of this Judgment: Or rather, 2. the time of the continuance of it; that it ſhould laſt for above one year; as indeed this did, and no longer: For *Hezekiah* reigned in all but *twenty nine* Years, 2 *Kings* 18. 2. and *Sennacherib* came in his *fourteenth* Year; and after his defeat and departure, God promiſed, and added to him *fifteen* Years more, 2 *Kings* 20. 6. *g* During the time of the *Aſſyrian* Invaſion. And this Commination is here added to qualifie the foregoing promiſe, and to warn them, that although God would give them ſo good a King, and there ſhould be ſome Reformation of their former abuſes under the Government of *Ahaz*; yet as there were many ſins among them, not yet repented of, ſo they ſhould be ſeverely chaſtiſed for them. *h* To wit, of the other Fruits of the Earth; as that Feaſt, which was obſerved after the gathering of all the Fruits, was called *the feaſt of in-gathering*, Exod 23: 16.

11 Tremble ye women that are at eaſe, be troubled, ye careleſs ones: ſtrip ye and make ye bare *i*, and gird *ſackcloth* upon your loins.

i Put off your Ornaments, as God commanded upon a like occaſion, *Exod*: 33. 5. that you may put on Sackcloth in ſtead of them, as Mourners and Penitents uſed to do.

† Heb: *the fields of deſire*.

12 They ſhall lament for the teats *k*, for † the pleaſant fields, for the fruitful vine.

k Either, 1. properly, becauſe, through Famine, your Teats are deſtitute of Milk for the nouriſhment of your poor Children. Or rather 2. Metaphorically, as the following words explain it, for the pleaſant and fruitful Fields, which like Teats yielded you plentiful and excellent nouriſhment, for which the Land was ſaid *to flow with milk*, Ezek. 20. 6. And the Earth being compared to the Womb that bare us, *Job* 1: 21. it is not ſtrange, if its fruitful Fields be compared to the Breaſts which nouriſh us.

*Chap. 34. 13. Hoſ. 9. 6.

|| Or, *burning upon*, &c.

13 * Upon the land of my people ſhall come up thorns *and* briers *l*, || yea upon all the houſes of joy *m* in the joyous city:

l If any of you think there is not great cauſe for ſuch trembling and Lamentation, which ſhall laſt but for a year and ſome days; know that this calamity, by the *Aſſyrians*, is but an earneſt of further and ſorer Judgments: For the time is coming, when this land ſhall be laid deſolate; and in ſtead of Vines and other Fruits, it ſhall yield nothing but Briers and Thorns: of which, ſee on *Iſa*: 7: 23: 24. *m* Upon that Ground, where now your Houſes ſtand, in which you delight, and take your fill of mirth and pleaſure.

14 Becauſe the palaces *n* ſhall be forſaken, the multitude of the city ſhall be left *o*, the || forts and towers ſhall be for dens for ever, a joy of wild aſſes *p*, a paſture of flocks.

|| Or, *cl and wat towers*.

n Heb: *the palace*, the King's Houſe, and other magnificent Buildings in the City. *o* Or rather *ſhall be forſaken*, to wit, of God, and given up into their Enemies hands. And the verb in the foregoing Clauſe, may be rendred, *ſhall be left*. *p* Deſolate places, in which wild Aſſes delight to be, *Job*: 39. 5. *Jer.* 2. 24.

15 Until the ſpirit be poured upon us from on high *q*, and * the wilderneſs be a fruitful field, and the fruitful field be counted for a forreſt *r*.

*Chap: 7. & 3 & 37.

q And this Calamity and Deſolation ſhall, in a manner continue until the time come, in which God will *pour*, or, as the Hebrew word properly ſignifies, *reveal*, *i. e.* evidently and plentifully pour out *his Spirit* from Heaven upon his people. which was done in ſome ſort upon the return of the People from *Babylon*, when God by his Spirit ſtirred up the Spirit, both of *Cyrus* to give them liberty of returning to *Jeruſalem*, and of the people to return and build the City and Temple: But was far more clearly and fully accompliſhed in the days of the *Meſſiah*. And indeed the promiſes contained in theſe and the following words and verſes, were not fulfilled upon their coming out of *Babylon*, after which time they had but *a litle reviving in* their *bondage*, as is ſaid, *Ezra* 9: 8. and continued in ſervitude and diſtreſs under the *Perſian* Emperors, *Nehem*: 9: 36, 37. and afterward ſuffered many and grievous Calamities, from the Kings of *Syria* and *Egypt*, and from the *Romans*: which ſuits very ill with that glorious promiſe here following, *ver.* 18. And therefore theſe promiſes concern the times of the Goſpel, when God's Spirit was in a moſt evident and glorious manner poured forth upon the Apoſtles, and other believing *Jews*, to the Aſtoniſhment of their very Adverſaries; and when the following promiſes were in a good Meaſure fulfilled, and are more fully to be accompliſhed in God's due time. *r* Which is allegorically underſtood. The meaning may be this; Gods people, who were deſolate and deſtroyed, ſhall be revived and Flouriſh, and their flouriſhing enemies ſhall be brought to deſolation and Deſtruſtion. It may alſo ſignify, the converſion of the barren and deſpiſed *Gentiles*, and the Rejection of the *Jews*, in the time of the *Meſſiah*.

16 Then judgment *s* ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field *t*.

s Juſt Judgmeet, as the next Clauſe explains it. *t* Juſtice ſhall be executed in all the parts of the Land, both in the barren and fruitful places, and ſhall be practiſed by all my people: which agrees with that promiſe, *Iſa*: 60: 21. *Thy people ſhall be all righteous*, &c.

17 And the work of righteouſneſs ſhall be peace *u*, and the effect of righteouſneſs, quietneſs *x* and aſſurance *y* for ever.

u The effect of this prevailing practice of Righteouſneſs ſhall be Proſperity and outward Felicity. *x* Tranquillity, both of Mind and outward Eſtate. *y* Or, *confidence*. The obſervation of God's Precepts will beget in them a confidence and aſſurance of God's Mercy, and the fulfilling of his promiſes.

18 And my people *z* ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places:

z Either the *Gentiles*, who then ſhall be my people: Or, the *Jews* to whom this promiſe ſhall be made good upon their Converſion to Chriſt in the latter times of the Goſpel.

19 When it ſhall hail, coming down on the forreſt *a*, || and the city *b* ſhall be low in a low place *c*.

|| Or, *and the city ſhall be utterly abaſed*.

a Heb: *And it ſhall hail*, &c. As my Bleſſings ſhall be poured down upon my people, who, from a Wilderneſs, are turned into a fruitful Field, as it is ſaid, *ver.* 15. So my wrath and Judgments (which are ſignified by *hail*, Iſa: 28. 2, 17. and elſewhere) ſhall fall upon them, who were a fruitful Field, but are turned into a Forreſt, as was ſaid, *ver.* 15. *i. e.* upon the unblieving and rebellious *Jews*, who ſeem there to be deſigned under that Notion. *b* Either, 1. *Babylon*, the great Enemy and Oppreſſor of God's People: Or, 2. *Jeruſalem*, which, though now it was the ſeat of God's Worſhip and People; yet he foreſaw, by the Spirit of Prophecy, that it would be the great Enemy of the *Meſſiah*, and of God's people. *c* Heb. *ſhall be humbled with humiliation*: Which, by an ordinary Hebraiſm ſignifies, *ſhall be greatly humbled*, or *brought very low*.

20 Bleſſed *are* ye that ſow *d* beſide all waters *e*, that ſend forth *thither* the feet of the ox and the aſs *f*.

d As the barren Forreſt ſhall be deſtroyed with *hail*, *ver.* 19. ſo the fruitful Field ſhall be improved, and bring forth much Fruit; which is ſignified by a Declaration of the bleſſedneſs of them that ſow in it. *e* In all moiſt and fat Grounds, which are like to yield good Fruit. But this Paſſage; as well as others in the foregoing verſes, is to be underſtood myſtically, and ſeems to reſpect the times of the Goſpel. The Prophet reflecting upon his own unſucceſsful Labours, of which he complains, *Iſa.* 49. 4. and elſewhere; and foreſeeing by the Spirit the great and happy ſucceſs of his Succeſſors, the Miniſters of the Goſpel; tacitly bewails his own unhappineſs, who ſowed his Seed upon dry and barren Ground, by congratulating the happineſs of the Apoſtles, who ſowed their Seed more generally upon all fit Grounds, without any diſtinction between *Jews* and *Gentiles*; and who found the Ground, to wit, the hearts of the people, more moiſtned and ſoftned, and better prepared to receive the Good Seed of God's Word. *f* Which Creatures they employed in plowing and ſowing the Ground, *Deut.* 22. 10 *Pſal* 144. 14. *Iſa* 30. 24.

CHAP XXXIII.

The deſtruction of the enemies of the Church: who are derided, 1——13 *which terrifieth the ſinners in Zion,* 14 *the ſafety and priviledges of the Godly,* 23 —— 24.

hap:21. b: 2. 8. WO to thee that * ſpoileſt *a*, and thou *waſt* not ſpoiled *b*, and dealeſt treacherouſly *c*, and they dealt not treacherouſly with thee *d*; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled *e*; and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

a To *Sennacherib*, who waſted the Land of *Judah*. *b* Thou didſt not meet with any conſiderable oppoſition, but waſt victorious over all thine Enemies; of which the *Aſſyrian* boaſteth, *Iſa*: 10: 8, 9. & 36. 18, 19. *c* As *Sennacherib* did with *Hezekiah*, 2 *Kings* 18. 14, 17. *d* None of thine Enemies could prevail againſt thee, either by force, of which he ſpeaketh in the former clauſe, or by treachery, as here. Or, *when they dealt not*, &c. when *Hezekiah* did not deal treacherouſly with thee. If it be ſaid, that *Hezekiah* dealt treacherouſly with him, in breaking his Faith, and rebelling againſt him; it may be anſwered, That *Hezekiah* neither promiſed nor owed him any Service or Subjection. What was done in that kind, was done by *Ahaz* only: And he only begged his aſſiſtance for a particular work, and payed him well for it, 2 *Kings* 16. 7, 8. and the King of *Aſſyria* did not keep his conditions with him; for, *he diſtreſſed him, but ſtrengthned him not*, 2 *Chron*: 28. 20. *e* When thou haſt performed the work of chaſtiſing my people, for which I ſent thee, thou alſo ſhalt be ſpoiled by thine Enemies.

*Pſ:85.7,8 2 O LORD, be gracious unto us *d*, we have waited for thee, be thou their * arm *e* every morning *f*, our ſalvation alſo in the time of trouble.

d The Prophet contemplating the judgement which was now coming upon God's People, directeth his prayer to God for them. *e* Our Arm or ſtrength. The change of perſons is moſt frequent in prophetical writings. *f* When we offer the morning Sacrifice, and call upon thee: Which yet is not meant excluſively, as if he did not deſire Gods help at other times; but comprehenſively, the Morning being put ſynecdochically for the whole day. The ſenſe is, help us ſpeedily and continually.

3 At the noiſe of the tumult *g* the people *h* fled; at the lifting up of thy ſelf the nations *i* were ſcattered.

g Which the Angel ſhall make in deſtroying the Army. *h* Thoſe of the Army, who eſcaped that ſtroke. *i* The people of divers Nations, which made up his Army.

4 And your ſpoil *k* ſhall be gathered *l* like the gathering of the caterpillar *m*: as the running to and fro of locuſts *n* ſhall he run upon them.

k That Treaſure which you have raked together, by ſpoiling divers people. *l* By the *Jews* at *Jeruſalem*, when you ſhall be forced to flee away with all poſſible ſpeed, leaving your ſpoils behind you. *m* Either 1. paſſively, with as much eaſe, and in as great numbers as Caterpillars are gathered and deſtroyed. Or rather 2. actively, as appears from the next Clauſe; as Caterpillars or Locuſts (for the word ſignifies either) gather and devour all the Fruits of the Earth; which was a common Plague in thoſe Countries. *n* As Locuſts eſpecially when they are ſent, and armed by Commiſſion from God, come with great force, and run hither and thither, devouring all the Fruits of the Earth, whereſoever they find them.

5 The LORD is exalted *o*; for he dwelleth on high *p*, he hath filled Zion *q* with judgment and righteouſneſs *r*.

o Will get great Glory by the marvelous deſtruction of ſo proud and potent an Army; and by the defence of his People. *p* For he is, and will appear to be ſuperior to his Enemies, both in place and Power. He dwelleth in the Heaven, whence he can eaſily, and irreſiſtibly pour down Judgments upon his Enemies. Although theſe words may be, and by ſome are joined with thoſe that follow, thus, *For he that dwelleth on high hath filled*, &c. *q* He will fill *Jeruſalem*. *r* Either, 1. with a glorious Inſtance of his juſt Judgment againſt the *Aſſyrians*. Or, 2. with the execution of Juſtice by good *Hezekiah*, as before it was filled with impiety and injuſtice under *Ahaz*: The City ſhall not only be delivered from that wicked Enemy, but ſhall alſo be eſtabliſhed and bleſſed with true Religion and Righteouſneſs; which was a great Addition to that Mercy.

† Heb: *the ſtrength of Salvations. of Wiſdom and knowledge, ſhall be the ſtability of thy times.* 6 And † wiſdom and knowledge *s* ſhall be the ſtability of thy times *t*, and ſtrength of ſalvation *u*: the fear of the LORD is his treaſure *x*.

s To govern thy ſelf and thy People well. *t* Of thy Reign; *times* being oft put for things done in thoſe times, as 1 *Chron*. 12. 32. *Pſal*. 31. 15. & 37. 18, &c. He turneth his ſpeech to *Hezekiah*. The ſenſe is, Thy Throne ſhall be eſtabliſhed upon the ſure Foundations of Wiſdom and Juſtice. *u* Thy ſaving ſtrength, or thy ſtrong or mighty Salvation. *x* And although thou ſhalt have great Treaſures of Gold and Silver, *&c.* yet thy chief Treaſure and Delight is, and ſhall be in promoting the Fear and Worſhip of God; which ſhall be a great honour and ſafeguard to thy ſelf and people. He ſaith, *his Treaſure*, for *thy Treaſure*, by a ſudden change of the perſon, uſual in theſe Books.

|| Or *Meſſengers.* 7 Behold *y*, their || valiant ones *z* ſhall cry without *a*, the embaſſadors of peace *b* ſhall weep bitterly *c*.

y That the Mercy here promiſed might be duly magnified, he makes a lively Repreſentation of their great danger and diſtreſs, in which it found them. *z* Or, *their Heraulds* or *Meſſengers*, as the Hebrew Doctors expound the word: Either 1. thoſe whom the King of *Aſſyria* ſent to *Jeruſalem*, 2 *Kings* 18. 17. Or rather thoſe whom *Hezekiah* ſent to treat with the *Aſſyrian* Commiſſioners, 2 *Kings* 18. 18. as the next clauſe ſheweth. *a* Through grief and fear. *b* Whom he ſhall ſend to beg peace of the *Aſſyrian*. *c* Becauſe they cannot obtain their deſires.

*Judg.5.6 8 * The high-ways lie waſte, the wayfaring man ceaſeth *d*, he hath broken the covenant *e*, he hath deſpiſed the cities *f*, he regardeth no man *g*.

d Becauſe the *Aſſyrian* Soldiers poſſeſſed and filled the Land. *e* *Sennacherib* broke his Faith given to *Hezekiah* of departing for a Sum of Money, 2 *Kings* 18. 14. 17. *f* The defenced Cities of *Judah*, which he contemned and eaſily took, 2 *Kings* 18. 13. *g* Either to ſpare them, or to fear them, or to keep Faith with them. He neither feareth God, nor reverenceth Man.

9 The earth mourneth *h* and languiſheth, Lebanon is aſhamed *and* || hewn down *i*: * *Sharon k* is like a wilderneſs, and Baſhan and Carmel *l* || ſhake off *their fruits m*. ||Or, *withered away.* *Cha 35.2 || Or, *yell*, Jer: 51.38.

h Being deſolat and neglected. *i* By the *Aſſyrians*. Or, as the word ſignifies, and is here rendred by others, *withereth* or *languiſheth*, becauſe its Trees are not now uſed by the *Jews* for their Buildings, as they have been: And becauſe they are ſpoiled and deſtroyed by the *Aſſyrians*. *k* A pleaſant and fruitful place, as appears from 1 *Chron*: 27: 29. *Cant*: 2: 1. *Iſa*: 35: 2. *l* Two places eminent for fertility, and eſpecially for good Paſtures, *Deut*: 32: 14. 1 *Sam*. 25: 2. which are here Synecdochically put for all ſuch places. *m* Are ſpoiled of their Fruits. Or, as it is rendred in the Margent, and by ſome others, *yell* or *roar*, as this word is rendred, *Jer*: 51: 38.

10 Now will I riſe *n*, ſaith the LORD; now will I be exalted, now will I lift up my ſelf.

n In this extremity, I will appear on the behalf of my People and Land.

11 * Ye ſhall conceive chaff, ye ſhall bring forth ſtubble *o*, your breath *as* fire ſhall devour you *p*. *Pſal:7,14

o In ſtead of ſolid corn. Your great hopes and deſigns, O ye *Aſſyrians*! ſhall be utterly diſappointed. *p* Your Rage againſt my People ſhall bring Ruine upon your ſelves.

12 And the people ſhall be *as* the burnings of lime *q*, *as* thorns cut up ſhall they be burnt in the fire.

q Shall be burnt as eaſily and effectually, as Chalk is burned to make Lime.

13 Hear ye *that are* far off, what I have done, and ye *that are* near acknowledge my might *r*.

r My power and Juſtice in deſtroying the *Aſſyrians*, ſhall be ſo evident, that people, both far and near, ſhall be forced to acknowledge it.

14 The ſinners in *Zion* are afraid *s*, fearfulneſs hath ſurpriſed the hypocrites; who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings *t*?

s This is ſpoken, not of the *Aſſyrians*, as ſome would have it, but of the *Jews*, as appears both from the words themſelves, and from the following verſes. The Prophet having foretold the Deliverance of God's People, and the Deſtruction of their Enemies, *ver*. 10, 11, 12. for the greater illuſtration of that wonderful Mercy, here returns to the deſcription, and gives a lively Repreſentation of the diſmal and frightful Condition, in which the *Jews*, eſpecially ſuch of them as were ungodly and unbelieving, were before this Deliverance came. Although the godly *Jews* were in ſome meaſure ſupported by the ſenſe of God's Favour, and by Gods Promiſes delivered to them by *Iſaiah*; yet the generality of the People were filled with horrors and expectation of utter Deſtruction. *t* How ſhall we be able to abide the preſence, and endure, or avoid the wrath of that God, who is a conſuming fire; who is now about to deſtroy us utterly by the *Aſſyrians*, and will afterward burn us with unquenchable Fire? For ſeing it is ſufficiently evident, from both *Old* and *New-Teſtament*, as hath been formerly obſerved and proved, that the *Jews*, except the *Sadducees*, did generally believe the Rewards and Puniſhments of the future Life, and theſe temporal Judgments, as they did frequently cut Men off from this Life, ſo they tranſmitted them into that future and endleſs Life: It is not ſtrange, if their guilty conſciences made them dread both the preſent Judgment here, and the terrible conſequences of it hereafter. Heb: *who ſhall dwell for us*, &c. *i. e.* in our ſtead? who will interpoſe himſelf between God's Anger and us? How ſhall we eſcape theſe Miſeries? That this is the ſenſe of this Queſtion, may be gathered from the Anſwer given to it in the following verſe; in which, he directs them to the right Courſe of removing God's Wrath, and regaining his Favour.

15 He that * walketh † righteouſly *u*, and ſpeaketh † uprightly *x*, he that deſpiſeth *y* the gains of || oppreſſions, that ſhaketh his hands from holding *z* of bribes, that ſtoppeth his ears from hearing of † blood *a*, and ſhutteth his eyes from ſeeing evil *b*. *Pſal:15.2 & 24: 4. † Heb: *in righteouſneſſes.* † Heb: *uprightneſſes.* || Or, *deceits* † Heb: *Bloods.*

u Who is juſt in all his Dealings with Men, of which the following clauſes explain it: which is not ſpoken excluſively, as if Piety towards God were not as neceſſary, as Righteouſneſs towards Men; but comprehenſively, this being one Evidence, and a conſtant companion of Piety. *x* who ſpeaks truely and ſincerely, what he really intends. *y* That refuſeth it, not for politick Reaſons, as Men ſometimes may do, but from a contempt and abhorrency of injuſtice. *z* Or, *from taking* or *receiving*; as this verb ſignifies, *Prov*: 4: 4. & 5: 5. & 28: 17. That will not receive, much leſs retain Bribes. *a* Who will not hearken or aſſent to any counſels or courſes, tending to ſhed innocent Blood. *b* That abhorreth the very ſight of ſin committed by others, and guardeth his eyes from beholding occaſions of ſin, of which, ſee on Job 31: 1.

16 He ſhall dwell on † high *c*, his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure *d*. † Heb: *heights, or high places.*

c Out of the Reach of danger. *d* God will furniſh him with all neceſſaries.

17 Thine eyes ſhall ſee the king *e* in his beauty *f*, they ſhall behold † the land that is very far off *g*. † Heb: *the land of far diſtance.*

e Firſt *Hezekiah*, and then *Chriſt*, as before. *f* Triumphing over all Enemies, and Ruling his own peole with Righteouſneſs; in which two things, the Beauty and Glory of a King and Kingdom, doth chiefly conſiſt. *g* Thou ſhalt not be ſhut up in *Jeruſalem*, and confined to thine own narrow Borders, as thou haſt been, but thou ſhalt have free Liberty to go abroad with honour and ſafety, where thou pleaſeſt, even into the remoteſt Countries, becauſe of the great renown of thy King, and the enlargement of his Dominions.

*1 Cor. 1. 20. † Heb. *weigher.*

18 Thine heart ſhall meditate terrour *h*; * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towers *i*?

h This is, Either 1. a Premonition concerning a future Judgment, as if he ſaid, before theſe glorious Promiſes ſhall be accompliſhed, thou ſhalt be brought into great ſtraits and troubles. Or, rather 2 a thankful Acknowledgment of deliverance from a former Danger; as if he had ſaid, When thou art delivered, thou ſhalt, with pleaſure & thankfulneſs, recal to Mind thy former Terrours and Miſeries. *i* Theſe Words are, Either 1. words of Gratulation, and Inſultation over the Enemy, Thou ſhalt then ſay, Where are the great Officers of the *Aſſyrian* Hoſt? They are no where, they are not, they are dead or ſlain. Or rather 2. the words of Men diſmayed and confounded, ſuch as proceeded from the *Jews*, in the tme of their diſtreſs; and are here remembred to aggravate the preſent Mercy. For the Officers here mentioned, ſeem not to be thoſe of the *Aſſyrian* Army, who were actually fighting againſt the *Jews* and *Jeruſalem* (for then he would rather have mentioned *the Captains of the hoſt*, as the Scripture commonly doth in theſe caſes, than *the ſcribes and receivers*, &c.) but rather of the *Jews* in *Jeruſalem*, who, upon the approach of *Sennacherib*, began to make Military preparations for the defence of the City, and to chuſe ſuch Officers as were neceſſay and uſual, for that end; ſuch as theſe were, to wit, *the ſcribe*, whom we call *Muſter-Maſter*, who was to make and keep a Liſt of the Souldiers, and to call them together as occaſion required: *The receiver*, who received and laid out the Money for the Charges of the War; and he *that counted the Towers*, who ſurveyed all the parts of the City, and conſidered what Towers or Fortifications were to be made or repaired for the Security of the City. And unto theſe ſeveral Officers the People reſorted, with great diſtraction and confuſion, to accquaint them with all Occurences, or to quicken them to their ſeveral Works, or to tranſact Matters with them, as occaſion required.

*2 Kings 19. 32. *Deut. 28. 49. Jer. 5. 15. ‖ Or, *ridiculous*, or *barbarous.*

19 *Thou ſhalt not ſee a fierce people *k*, a * people of a deeper ſpeech than thou canſt perceive *l*; of a ‖ ſtammering tongue *m*, *that thou canſt* not underſtand.

k As *Moſes* ſaid of the *Egyptians* Exod. 14. 13. So I ſay of the *Aſſyrians*, that fierce and warlike People, whom thou haſt ſeen, with great Terrour, near the Walls of *Jeruſalem*, thou ſhalt ſee them again no more. *l* A forreign Nation, whoſe Language is abſtruſe and unknown to thee. *m* Of which, ſee on *Iſa.* 28. 11.

*Pſal. 46. 5. & 125. 1, 2.

20 Look upon *Zion n* the city of our ſolemnities *o*, thine eyes ſhall ſee * *Jeruſalem* a quiet habitation, a tabernacle *that* ſhal not be taken down, not one of the ſtakes thereof ſhal ever be removed, neither ſhal any of the cords thereof be broken *p*.

n Contemplate *Zions* beauty and ſafety, and her glorious and peculiar Priviledges: it is an object worthy of thy deepeſt Meditaion. *o* This he mentions, as the chief part of *Zions* Glory ond Happineſs, that God was ſolemnly Worſhipped, and the ſolemn Aſſemblies and Feaſts kept in her. *p* Which was but very obſcurely and imperfectly fulfilled in the literal *Zion*; but was clearly & fully accompliſhed in the myſtical *Zion*, the Church of God in the times of the Goſpel, againſt which, we are aſſured, that *the gates of Hell ſhall not prevail*, Mat 16. 18.

‖ Or, *but there (glorious is the LORD) we ſhall have a place*, &c. † Heb. *broad of ſpaces* or *hands.*

21 ‖ But there *q* the glorious LORD *will be* unto us a place † of broad rivers *and* ſtreams *r*, wherein ſhal go no galley with oars, neither ſhal gallant ſhips paſs thereby *s*.

q In and about *Zion*. *r* Though we have nothing but a ſmall and contemptible Brook to defend us; yet God will be as ſure and ſtrong a Defence to us, as if we were ſurrounded with ſuch great Rivers, as *Nilus* or *Euphrates*, which were a great ſecurity to *Egypt* and *Babylon*. *s* But although they ſhall have from God, the ſecurity of a great River, yet they ſhall be freed from the diſadvantage of it; which is, That the Enemies may come againſt them in Ships for no Galleys, nor Ships of the Enemies ſhall be able to come into this River to annoy them.

*Jam. 4. 12. † Heb. *ſtatute-maker.*

22 For the LORD *is* our judge *t*, the Lord *is* our * † lawgiver *u*, the LORD *is* our king, he will ſave us.

t To judge for us to plead our Cauſe againſt our Enemies, as the ancient Judges of *Iſrael* did, *Judg.* 2. 16. *u* Our chief Governour, to whom it belongs, to give Laws, and to defend his People.

‖ Or, *they have forſaken thy tacklings.*

23 ‖ Thy tacklings are looſed *x*, they *y* could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the Prey of a great ſpoil divided, the lame take the prey *z*.

x He directeth his Speech to the *Aſſyrians*; and having tacitely deſigned their Army under the notion of a *gallant Ship*, *ver* 21. he here repreſents their broken and undone condition, by the Metaphor of a Ship, toſſed in a tempeſtuous Sea, having her Cables broken, and all her Tacklings looſe, and out of order, ſo as ſhe could have no benefit of her Maſts & Sails; and therefore is quickly broken, or ſwallowed up by the Sea. *y* The *Aſſyrians*, of whom he ſtill ſpeaks, as in the firſt Clauſe he ſpake to them. *z* They who came to ſpoil and prey upon my People, ſhall become a prey to them, and ſhall be forced to flee away ſo ſuddenly, that they ſhall leave ſo many Spoils behind them, that when ſtrong and active Men have carried away all that they deſired, there ſhall be enough left for the Lame, who come laſt to the Spoil. The general Senſe of the place is, that Gods People ſhall be Victorious over all their Enemies.

24 And the inhabitant *a* ſhal not ſay, I am ſick *b*: the people that dwell therein ſhal be forgiven their iniquity *c*.

a To wit, of *Jeruſalem*; Gods people. *b* Shall have no cauſe to complain of any ſickneſs or calamity; ſhall be fully delivered from all their Enemies and evil Occurrents; ſhall enjoy perfect tranquility and proſperity. *c* This may be added, Either 1. as the Reaſon of the foregoing priviledge; Their Sins, the main cauſes of all their Diſtreſſes, ſhall be pardoned; and therefore their Sufferings, the effects of Sin, ſhall ceaſe: Or 2. as an additional Favour. They ſhall not only receive from me a glorious Temporal Deliverance; but, which is infinitely better, the pardon of all their Sins, and all thoſe ſpiritual everlaſting Bleſſings, which attend upon that Mercy.

CHAP. XXXIV.

Gods fury and wrath againſt his Churches Enemies, 1——10. *their Land utterly deſolate,* 11——15. *the certainty hereof: and duration,* 16, 17.

† Heb. *fulneſs thereof.*

COme near, ye nations, to hear, and hearken ye people *a*: let the earth hear, and † all that is therein; the world, and all things that come forth of it *b*.

a Let the Peple of all Nations take notice of what I am about to ſay and do, as that wherein they are generally concerned, and by the conſideration whereof, they may, if they will, be inſtructed, and ſo delivered from the Calamity here denounced. *b* Heb. *All the offſprings of it*: Either 1. all the Trees, and Fruits, and other producttions of it; for it is uſual with the Prophets, by a Figure, to turn their Speech to theſe ſenſeleſs Creatures. Or 2. all the Inhabitants of the World, as the *Chaldee* and other Ancients reſtrain and underſtand this general Expreſſion; which alſo is Emphatical, and admoniſheth the proud and inſolent Sons of Men, of their mean and obſcure Original, that how great and glorions ſoever they may ſeem to themſelves or others; yet in truth, they are but a better ſort of Muſhromes ſprining out of the Earth, for *Duſt they are, and unto duſt they muſt return*, as was ſaid, *Gen.* 3. 19.

2 For the indignation of the LORD *is* upon all nations *c*, and *his* fury upon all their armies: he hath utterly deſtroyed them *d*, he hath delivered them to the ſlaughter.

c Not only upon the *Aſſyrians*, and thoſe Nations which were Confederate with them in this Expedition, but upon all other Enemies of my People whatſoever. *d* He will infallibly Deſtroy all of them.

*Joel 2. 2

3 Their ſlain alſo ſhal be caſt out *e*, and * their ſtink ſhal come up out of their carcaſes, and the mountains *f* ſhal be melted with their blood *g*.

e Into the Fields, where they ſhall lie unburied, and be left for a prey to all revenous Birds and Beaſts: Whereby he implies, either the vaſt Numbers which ſhall be ſlain, ſo as they could not have time or place to Bury them: Or the curſe of God upon them, & the peoples contempt and abhorency of them. *f* About *Jeruſalem*, where they are ſuppoſed to be gathered to Fight againſt *Jeruſalem*, as the *Aſſyrians* now were, and as other Enemies afterward would be, *Zech.* 12, 2 & 14. 2. *g* Shall be filled with their Blood, which ſhall run down abundantly from the Mountains with great force, and diſſolve and carry down part of the earth of the Mountains with it, as great ſhowers of Rain frequently do.

*Rev. 6. 14. *Rev. 6. 13.

4 And all the hoſt of heaven *h* ſhal be diſſolved *i*, and the heavens ſhal be * rolled together as a ſcroll *k*, and all their hoſt ſhal fall down as the leaf falleth off from the vine *l*, and as a * falling *fig m* from the fig-tree.

h The Sun, and Moon, and Stars, which frequently come under this name in Scripture, as *Deut.* 4. 19. & 17. 3. and elſewhere. *i* Shall ſeem to be diſſolved. ſo great ſhall be the confuſion and conſternation of Mankind, as if all the frame of the Creation were broken into pieces. Some underſtand this of the general Judgment; which ſome paſſages here following will not permit. But it is a very uſual thing for Prophetical Writers, both in the *Old* & *New-Teſtament*, to repreſent great and general Calamities, in ſuch words and phraſes, as properly agree to the Day of Judgment; as on the contrary, The glorious Deliverances of Gods People are ſet forth in ſuch Expreſſions, as properly agree to Reſurrection from the Dead. See *Ezek.* 37. 7. *Joel.* 2. 31. & 3. 15. *Rev.* 6. 12, 13. *k* Heb. *as a book*; for Books were then written in Scrolls, which they uſually rolled up together; and when they were ſo, no Man could read any word in it; and no more ſhall any Man be able to ſee thoſe goodly Lights of Heaven, for they ſhall all be obſcured and confounded. This phraſe is uſed alſo, *Iſa.* 8. 1. & *Rev* 6. 14. *l* When it is withered. *m* Which falleth, either through great Maturity, or being thurſt out by green Figs coming forth, or by any other accident.

*Jer. 46. 10. *Jer. 49. 7.

5 For * my ſword ſhal be bathed *n* in heaven *o*, behold, * it ſhal come down upon Idumea *p*, and upon the people of my curſe *q* to judgment.

n In the Blood of theſe People. Heb. *Is* or *ſhall be made drunk.* *o* Either 1. in my Church, which is called *Heaven*, *Dan.* 8. 10 *Rev.* 4. 1. & 12. 1. in and againſt which, theſe Enemies are ſaid to be gathered together. Or 2. in the higheſt Heaven, where God dwells; in which this ſaid to be done, becauſe it was there decreed and appointed to be done. *p* Upon the *Edomites*, who, though they were nearly related to the *Iſraelites*, and were Circumciſed as well as they yet were their moſt inveterate and implacable Enemies, watching all opportunities, and being ready to joyn with all thoſe that attempted to Deſtroy them; whereof we have many intimations and inſtances in Scripture. But theſe are not named Excluſively, but rather Comprehenſively, and Synecdochically, for all the Enemies of Gods Church, of whom they were a conſiderable Part, and an eminent Type. *q* To whom my Curſe belongs; or, whom I have Curſed, and devoted to utter Deſtruction, as this *Hebrew* word properly ſignifies.

*Zeph. 1. 7.

6 The ſword of the LORD is filled with blood *r*, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams *s*: for * the LORD hath a ſacrifice *t* in Bozrah *u*, and a great ſlaughter in the land of Idumea.

r Shall drink its fill of Blood. The Metaphor is here taken from a great Glutton or Drunkard, who is almoſt inſatiable with Meat and Drink. *s* By *Lambs*, and *Goats*, and *Rams*, He means People of all ranks and conditions, high and low, rich and poor. *t* So he calleth this bloody Work, becauſe it was done by Gods Command, and for his Honour; and therefore was a Service acceptable to him. *u* A chief City of *Edom*, *Iſa.* 63. 1. *Jer.* 49. 13. and a Type of thoſe Cities which ſhould be moſt oppoſite and miſchievous to Gods People.

r, *rhi-*
erots.
r, *drun-*

7 And the ‖ unicorns *x* ſhall come down *y* with them *z*, and the bullocks with the bulls, and their land ſhal be ‖ ſoaked with blood, and their duſt made fat with fatneſs *a*.

x Heb. *The Reemim.* But what kind of Beaſt this is, whether that Beaſt which is commonly called *an Unicorn*, which ſeems to be but a Fiction in the Judgment of the Learned; or a Rhinoceros, or a wild Ox or Bull; it is needleſs to trouble the ordinary Reader about it; and the Learned may conſult my Latin *Synopſis* upon *Numb* 23, 22. about it. It is confeſſed, That it was a Beaſt of great ſtrength and fierceneſs; and it is certain, that it is Metaphorically uſed in this place, to ſignifie their Princes and Potentates. *y* Shall be humbled and caſt down. The *Seventy* and *Syriack* render it, *They ſhall fall down*, as ſuch Beaſts do when they have received a deadly blow. *z* With the Lambs, and Goats, and Rams, laſt mentioned, *v.* 6. *a* With the Fat of the ſlain Sacrifices, which ſhall be mingled with it.

Ch. 63. 4.

8 For *it is* the day of the LORD's * vengeance, *and* the year of recompences for the controverſie of Zion *b*.

b This is the time which God hath long ſince appointed & fixed, to avenge the cauſe of his oppreſſed and perſecuted People, againſt all their Enemies.

See Deut.
9. 23.

9 * And the ſtreams *c* thereof ſhal be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhal become burning pitch *d*.

c Which ſeem moſt ſecure from this Danger, and much more the Land. *d Idumea* ſhall be dealt with, as Sodom and Gomorrah were, even utterly Deſtroyed, as it were by Fire, or burning Pitch and Brimſtone thrown down upon it from Heaven.

Rev. 14:
1. & 18.
8. & 19. 3:

10 It ſhall not be quenched night nor day, * the ſmoke thereof ſhal go up for ever: from generation to generation it ſhal lie waſte, none ſhal paſs through it for ever and ever *e*.

e It ſhall be irrecoverably ruined, and ſhall remain as a ſpectacle of Gods vengeance to all ſucceeding Ages.

eph. 2.
4. Rev. 18
. ‖ Or,
elican.
Zech 3. 9:
& 4 10.

11 * But the ‖ cormorant and the bittern ſhal poſſeſs it, the owl alſo and the raven ſhal dwell in it *f*, and he ſhal ſtretch out upon it the line of confuſion, and the * ſtones of emtineſs *g*.

f The Inhabitants ſhall be wholly cut off, and it ſhall be entirely poſſeſſed by thoſe Creatures which delight in Deſerts, & waſte places See the ſame or like Expreſſions in the like caſe, *Iſa.* 13. 21, 22. & 14. 23. *g* He ſhall uſe the Line, or the Stone or Plumet joyned to it, not to build them, but to mark them out to Deſolation and Deſtruction, as work-men commonly uſe them, to mark what they are to pull down.

12 They ſhal call the nobles thereof to the kingdom, but none *ſhall be* there *h*, and all her princes ſhall be nothing *i*.

h They ſhall endeavour to heal their Breaches, but in vain: The remnant of the People ſhall ſeek for any fit Perſon, and offer the Kingdom to him; but they ſhall not find any ſuch, who ſhall be willing to undertake the Government. *i* Either ſhall be loſt and cut off: Or, ſhall have no Courage or Strength left in them.

*Hoſ. 9. 6.
*Chap. 13.
21, &c.
‖ Or, *oſtri-*
ches.
† Heb:
daughters
of the owl.

13 And * thorns ſhal come up in her palaces, nettles and brambles in the fortreſſes thereof *k*, and * it ſhal be an habitation of dragons, *and* a court for ‖ † owls.

k This is another Mark and Evidence of extream Deſolation, as it is alſo, *Hoſ.* 9. 6.

†Heb. Zi-
jim.
†Heb. *Ijim.*
‖ Or, *night-*
monſter.

14 † The wild beaſts of the deſert ſhal alſo meet with † the wild beaſts of the iſland, and the ſatyr ſhal cry to his fellow *l*, the ‖ ſcrichowl alſo ſhal reſt there *m*, and find for her ſelf a place of reſt.

l See on *Iſa.* 13. 21. 22. *m* Becauſe there ſhall be no Men left to diſturb or affright them, *Iſa.* 17. 2.

15 There ſhal the great owl *n* make her neſt, and lay and hatch, and gather under her ſhaddow *o*, there ſhal the vulturs alſo be gathered, every one with their mate.

n Whether this, or what other Creature is meant by this *Hebrew* Word, the learned Reader may find largely diſcourſed in my Latin *Synopſis* upon this place: For others it may ſuffice to know, what all agree in, that, whether it be a Bird or a Serpent, it is a Creature that lives in deſert places. *o* As fearing no Diſturbance from any Men.

16 Seek ye out of the book of the law of the LORD, and read *p*: no one of theſe ſhal fail, none ſhal want her mate *q*: for my mouth it hath commanded, and his ſpirit *r* it hath gathered them *s*.

p When this Judgment is executed, if you peruſe this Book of holy Writ, and particularly this Prophecy of mine, you will find, that all things ſhall exactly come to paſs, as I have told you. *q* As I have ſaid, That the Vulturs ſhould each have their Mate; ſo ſhal it be: And this Prophecy ſhall be exactly fulfilled, even in its ſmaleſt Circumſtances. *r* My Spirit; ſuch ſudden Changes of Perſons being frequent here. And Gods *Spirit* may be put for his Might and Power, as it is in many places of Scripture. *s* Hath brought all theſe Creatures together, at he formerly brought the Creatures to Adam, and to Noah, by an inſtinct which he put into them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line *t*: they ſhal poſſeſs it for ever, from generation to generation ſhall they dwell therein.

t He hath divided the Land to them, as it were, by Lot and Line, as *Canaan* was divided among the *Iſraelites*.

CHAP. XXXV.

The joyful flouriſhing of Christ's kingdom, 1, 2. *the weak he ſtrengthens and comforts,* 3, 4. *his Miracles,* 5, 6. *the proſperity and peace of his people,* 7——10.

† Heb. *dry*
place.
*Chap 52.
9. & 55. 12.

THe wilderneſs and the † ſolitary place *a* ſhal * be glad for them *b*, and the deſert ſhal rejoyce, and bloſſom as the roſe.

a And as the Land of Gods Enemies which was exceeding Fruitful, ſhall be turned into a deſolate Wilderneſs, as was declared in the foregoing Chapter; ſo on the contrary, *Emanuel's* Land, or the Seat of Gods Church and People, which formerly was deſerted, and deſpiſed like a Wilderneſs, and which the rage and malice of their Enemies had brought to deſolation, ſhall flouriſh exceedingly. *b* For the Wilderneſs and ſolitary place: or, *for theſe things*, which were Propheſied in the foregoing Deſtruction, concerning the Ruine of the implacable Enemies of God, and his Church. But that *Hebrew* Letter which is in the end of this *Hebrew* Verb, and is here rendred *for them*, is by all the ancient Tranſlators, and by divers others neglected in their Tranſlations, as if it were only added to the Verb Paragogically, as *Grammarians* ſpeak; and therefore thoſe two words may well be omitted.

2 It ſhal bloſſom abundantly, and rejoyce even with joy and ſinging; the glory of Lebanon ſhal be given unto it, the excellency of Carmel and Sharon *c*; they *d* ſhal ſee the glory of the LORD *e*, *and* the excellency of our God.

c The Wilderneſs ſhall be as fruitful and pleaſant as *Lebanon*, and *Carmel*, and *Sharon*; which were eminent parts of the Land of *Canaan*, as hath been oft noted. *d* Who are underſtood *by the Wilderneſs*. *e* The glorious diſcoveries and effects of Gods power and goodneſs to his People.

*Heb. 12.
12.

3 * Strengthen ye the weak hands, and confirm the feeble knees *f*.

f Ye Prophets and Miniſters of God, comfort and encourage Gods people, who are now ready to faint, with hopes and aſſurance of that Salvation, which, in due time, I will work for them. He mentions *hands* and *knees*, becauſe the ſtrength and weakneſs of any Man, eminently appears in thoſe parts.

†Heb. *haſty*

4 Say to them *that are* of a † fearful heart, Be ſtrong, fear not; behold, your God will come *g with* vengeance *h*, *even* God *with* a recompenſe, he will come and ſave you.

g Though he ſeem to be abſent, and departed from you, he will come to you, and abide with you. He will ſhortly come in the fleſh. For although this, and the following Promiſes may be Metaphorically taken, concerning the temporal Deliverance of his People from *Babylonian* and other Oppreſſors; yet they are much more Emphatically and Literally underſtood concerning the Redemption of Gods People by Jeſus Chriſt, as is ſufficiently manifeſt, both from the Words and Phraſes themſelves, and from divers places of the *New-Teſtament*, where they are ſo expounded by Chriſt and the Apoſtles. *h* To execute Vengeance upon the Enemies of God, and of his People: Which alſo was verified in Chriſt, who was *Set for the fall, as well as for the riſing of many in Iſrael*, Luke 2. 34. and who did accordingly inflict moſt dreadful Judgments, both temporal and ſpiritual, upon the unbelieving & apoſtate *Jews*, who were the great perſecutors of Chriſt, and of his People.

*Chap. 29.
18. & 42. 7.
Mat. 9. 27.
&c.
& 11. 5.
& 12. 22.
& 20. 30.
& 21. 14.
Joh. 9. 6, 7.
*Mat. 11. 5.
Mar. 7. 32
&c.

5 Then * the eyes of the blind ſhal be opened, and * the ears of the deaf ſhal be unſtopped *i*.

i The moſt ignorant and ſtupid Creatures ſhall be forced to Acknowledge the wonderful Works of God. Or rather thus, The poor *Gentiles*, who before were Blind and Deaf, ſhall now have the Eyes and Ears of their Minds opened to ſee Gods Works, and to hear & recieve his Word. And in token hereof, many Perſons, who are corporally blind and deaf, ſhall have ſight and hearing miraculouſly conferred upon them: All which being ſo fully and literally accompliſhed in Chriſt, and applyed by Chriſt to himſelf; it is a plain Proof, Thot this Prophecy belongs to the times of the Goſpel.

*Mat. 11. 5
& 15. 30
& 21. 14
Joh. 5. 8, 9
Act 3. 2.
&c. & 8. 7.
& 14. 8,
&c.
*Mat. 9.
32, 33 &
12. 22. &
15. 30.
* Joh. 7.
38, 39.
‖ Or, *a court*
for reeds,
&c.

6 Then ſhal the * lame *man* leap *k* as an hart, and the * tongue of the dumb ſing: for in the wilderneſs ſhal * waters break out, and ſtreams in the deſert *l*.

7 And the parched ground ſhal become a pool, and the thirſty land ſprings of waters: in the habitation of Dragons where each lay, *ſhall* be ‖ graſs with reeds and ruſhes *m*.

k For joy, or go nimbly and readily. And this Clauſe alſo, and that which follows are to be underſtood, both Spiritually and Literally, as in the former Verſe. *l* The moſt dry and barren Places ſhall be made moiſt and fruitful: Which is principally meant of the plentiful Effuſion of Gods Grace upon ſuch Perſons and Nations, as had been wholly deſtitute of it. *m* Thoſe dry and parched Deſerts, in which Dragons have their Abode, ſhall yield abundance of Graſs, and Reeds, and Ruſhes, which grow only in moiſt Grounds, *Job* 8. 11.

*Joel. 3. 17
Rev. 21. 27.
‖ Or, *for he*
ſhall be
with them.

8 And an high-way ſhall be there, and a way *n*, and it ſhall be called the way of holineſs *o*, * the unclean ſhall not paſs over it *p*, ‖ but *it ſhall be* for thoſe *q*: the way-faring men, though fools, ſhall not err *therein r*.

n The high-way, and *the way* are not to be taken for two different Ways, but for one and the ſame Way, even a Cauſey or Caſtway, which is both raiſed Ground, as the firſt *Hebrew* Word ſignifies, and a Way; both ſignifying a convenient, prepared, plain, and common Road, or path for Travellers, ſuch as the Doctrine of the Goſpel is, which is frequently compared to a *Way*, both in the

Old and *New-Teſtament*, as hath been often obſerved. *o* It ſhall be an holy way, trodden by holy Men, and filled with holy practices, *The People* (walking in it) *ſhall be all* (*i. e.* a very great number of them, not ſo few as in the times of the Law) *righteous*, as is declared & propheſied afterward, *Iſa.* 60. 21. *k* Either to diſturb or defile it. Unclean Perſons ſhall, in a good meaſure, be kept or caſt out of my Church, by the ſtrict exerciſe of good Diſcipline here, and hereafter not one unclean Perſon ſhall enter into my Kingdom *q* But this way ſhall be appropriated unto thoſe Perſons above-mentioned; the Weak, and Blind, and Lame, whom God will Heal and Save, *ver.* 3, 4, 5. 6. The pronoun Relative is put without an Antecedent, as it is in many other places. But this, and the following Clauſe, is, and may well be rendred otherwiſe, *and he* (to wit, God who is oft deſigned by this Pronoun, and is eaſily underſtood out of the Context) ſhall be *to* or *with them walking* in the *way* (their Companion and Guide in their Way, which is a great felicity) *that fools may not err therein. r* The way ſhall be ſo plain and ſtraight, that even the moſt fooliſh Travellers (who are deſcribed by this Character, that *They know not the way to the City*, Eccleſ. 10. 15.) cannot eaſily miſtake it.

† Heb. *robber of*, or *among beaſts.*

9 No lion ſhall be there, nor *any* † revenous beaſt ſhall go up thereon, it ſhall not be found there *s*, but the redeemed ſhal walk *there*.

s It ſhall not only be a plain but a ſafe Way, free from all annoyance or danger from miſchievous Creatures. This is the ſame Promiſe for ſubſtance, with that Iſa. 11, 9. *They ſhall not hurt nor deſtroy in all my holy Mountain.*

* Chap. 51. 11.

* Rev. 21. 4.

10 And the * ranſomed of the LORD *t* ſhal return and come to Zion *u* with Songs, and everlaſting joy upon their heads ; they ſhal obtain joy and gladneſs, and * ſorrow and ſighing ſhal flee away *x*.

t They whom God ſhall Reſcue and Redeem from their corporal Slavery in *Babylon*, and eſpecially from their ſpiritual Bondage under Sin and Satan. *u* Shall come again to *Zion*, from whence they had been carried away Captive. Or, *ſhall return*, to wit, to the Lord now mentioned. *and come to Zion*, *i. e.* joyn themſelves to Gods Church and People. *x* Which Expreſſions are too magnificent and emphatical to be ſatisfied by the return of the *Jews* from *Babylon* to their own Land, which was accompanied and followed with many Sighs and Sorrows, as appears, both from ſacred and other Hiſtorians; and therefore muſt neceſſarily be underſtood of Goſpel-times and of the Joy and Happineſs purchaſed by Chriſt for his People, begun here, and continued to all Eternity.

C H A P. XXXVI.

Sennacherib invaded Judah, 1. *he ſendeth Rabſhakeh, who by his blaſphemous perſwaſions tempteth Hezekiah to deſpair, and the people to revolt*, 2——22.

* 2 Kings 18 13. 2 Chr. 32. 1.

NOw * it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army ; and he ſtood by the conduit of the upper pool in the high way of the fullers field.

|| Or, *ſecretary.*

3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* over the houſe, and Shebna the || ſcribe, and Joah Aſaphs ſon the recorder.

4 ¶ And Rabaſhkeh ſaid unto them, ſay ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt ?

† Heb. *a word of lips.*

|| Or, but *counſel and ſtrength* are *for the war.*

5 I ſay, *ſaiſt thou* (but *they are but* † vain words) || *I have* counſel and ſtrength for war : now on whom doſt thou truſt, that thou rebelleſt againſt me ?

* Ezek. 29. 6, 7.

6 Lo, thou truſteſt in the * ſtaff of this Broken reed, on Egypt, whereon if a man lean, it will go into his hand and pierce it ; ſo *is* Pharaoh king of Egypt to all that truſt in him,

7 But if thou ſay to me, We truſt in the LORD our GOD ; *is it* not he, whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah, and to Jeruſalem, Ye ſhal worſhip before this altar ?

|| Or, *hoſtages.*

8 Now therefore give || pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it ? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna, and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language, for we underſtand *it* : and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 ¶ But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words ? *hath* he not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you ?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

|| Or, *Se my favou a preſent*

† Heb. *m with me bleſſing.*

16 Hearken not to Hezekiah, for thus ſaith the king of Aſſyria, || † Make an agreement with me by a preſent, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern.

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria ?

19 Where *are* the gods of Hamath, and Arphad ? where *are* the gods of Sepharvaim ? and have they delivered Samaria out of my hand.

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand ?

21 But they held their peace, and anſwered him not a word, for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told the words of Rabſhakeh.

The Hiſtory related here, and in the three following Chapters, is for the ſubſtance of it, and almoſt wholly, in the ſame words contained, 2 *Kings*, Chap. 18. and 19. and 20. It is fitly incerted here to explain and confirm ſome of the foregoing Predictions. It may ſeem to have been firſt Written by this Prophet, and from him to have been taken into the Book of *Kings*, to compleat that Hiſtory.

C H A P XXXVII.

Hezekiah mourneth and ſendeth to Iſaiah to pray for them, 1——5. *he comforteth them*, 6, 7. *ſennacherib called away againſt the King of the Ethiopians ſendeth a blaſphemous Letter to Hezekiah*, 8——13. *his prayer*, 14——20. *Iſaiah's Prophecy*, 21——35. *An Angel ſlayeth the Aſſyrians*, 36. *Sennacherib is ſlain at Nineveh by his own ſons*, 37, 38.

* 2 King 19. 1, &

ANd * it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth ; and went into the houſe of the LORD.

2 And he ſent Eliakim who was over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the Prophet the ſon of Amoz.

|| Or, *pro cation.*

† Heb. *breach*, o *breaking place*, th is, *the mouth of the Wom*

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of || blaſphemy : for the children are come to the † birth, & *there is* not ſtrength to bring forth.

† Heb. *found.*

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard : wherefore lift up *thy* prayer for the remnant *that is* † left.

5 So the Servants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

|| Or, *put ſpirit into him.*

7 Behold, I will || ſend a blaſt upon him, and he ſhal hear a rumour and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah, for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee, and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhal ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhal not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly and ſhalt thou be delivered?

12 Have the Gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena and Ivah?

14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims; thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the † nations and their countreys:

Heb. *lands*

19 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone, therefore they have deſtroyed them.

Heb. *gi-en!*

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know, that thou *art* the LORD, *even* thou only.

21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, the virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphamed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the holy One of Iſrael.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides * of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof; and I will enter into the height of his border, *and* || the forreſt of his Carmel.

Heb. *by he band of hy ſer- ants.*

Jer. 22. 6, . † Heb. *he talneſs f the Ce- ars thereof, and the hoice of the ir-trees hereof.*

25 I have digged and drunk water, and with the ſole of my feet have I dried up all the rivers of the || beſieged places.

|| Or, *the orreſt and his fruitful field.* || Or, *enced and loſed*

26 || Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

|| Or, *haſt thou ot heard how I have made it long ago, & formed it of ncient imes? hould I ow bring t to be laid waſte, and deſenced ci- ies to be uinous heaps.*

27 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

28 But I know thy || abode, and thy going out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears; therefore will I put my hook into thy noſe, and bridle into thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf: and the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

Heb. *ſhort f hand.*

31 And † the remnant that is eſcaped out of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

Or, *ſit- ting.*

32 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the * zeal of the LORD of hoſts ſhall do this.

Heb. *the ſcaping of he houſe of Judah that emaineth.*

Heb. *the ſcaping.*

2 Kings 9. 31.

Chap. 9. 7.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

2 Kings 0. 6.

35 For I will * defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

2 Kings 9. 35.

36 Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold they *were* all dead corpſes.

37 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhiping in the houſe of *Niſroch* his god, that *Adrammelech* and *Sharezer* his ſons ſmote him with the ſword, and they eſcaped into the land of † *Armenia*: & *Eſar-haddon* his ſon reigned in his ſtead.

For the underſtanding of this, and the foregoing Chapter, the Reader is deſired to conſult my Notes upon 2 *Kings* 18. & 19. and part of 20.

† Heb. *Ararat.*

CHAP. XXXVIII.

Hezekiah in his ſickneſs receiveth from Iſaiah a meſſage of death, 1. by Prayer, 2——3. hath his life lengthened: the Sun goeth backward for a ſign thereof, 4——8. his Song of Praiſe to God, 9——20.

IN * thoſe days was *Hezekiah* ſick unto death, & *Iſaiah* the prophet the ſon of *Amoz* came unto him, and ſaid unto him, thus ſaith the LORD, † Set thine houſe in order, for thou ſhalt die, and not live.

* 2 Kings 20. 1. 2 Chron. 32. 24.

† Heb. *give charge concerning thy houſe.*

2 Then *Hezekiah* turned his face toward the wall, and prayed unto the LORD.

3 And ſaid, Remember now O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and *Hezekiah* wept † ſore.

† Heb. *with great weeping.*

4 Then came the word of the LORD to *Iſaiah*, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayers, I have ſeen thy tears: Behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the King of Aſſyria, and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the † ſun-dial of Ahaz ten degrees backward: ſo the ſun returned ten degrees, by which degrees it was gone down.

† Heb. *degrees by* or *with the ſun.*

9 The writing of Hezekiah *a* king of Judah, when he had been ſick, and was recovered of his ſickneſs.

a Who was a good Man, and full of the Holy Ghoſt, and inſpired by him to Write this, both as a Teſtimony of his own Gratitude to God, and for the inſtruction of after Ages.

10 I ſaid *b* in the cutting off of my days *c*, I ſhall go to the gates of the † grave *d*; I am deprived of the reſidue of my years *e*.

† Heb. *hell* Mat. 16. 18

b To and within my ſelf I Concluded it. *c* When my days were cut off by the Sentence of God, related here, *ver.* 1. *d* I perceive, That I muſt die without any hopes of prevention. The Grave is called a Man's *long home*, Eccleſ 12. 5. and *The houſe appointed for all living Men*, Job 30. 23. and Death opens the gates of this Houſe. We read alſo of *the gates of death*, Pſal. 9. 13. & 107. 18. *e* Which I might have lived according to the common courſe of Nature, and of God diſpenſations; and which I expected, and hoped to live for the Service of God, and of my Generation.

11 I ſaid, I ſhall not ſee the the LORD *f*, *even* the LORD in the land of the living *g*; I ſhall behold man no more with the inhabitants of the world *h*.

f I ſhall not enjoy him; for *ſeeing* is put for *enjoying*, as hath been frequently noted. *g* In this World, which is ſo called, *Pſal.* 27. 13. & 116. 9 *Iſa.* 53. 8. in his Sanctuary. Which limitation is prudently added to intimate, That he expected to ſee God in another place and manner, even in Heaven, Face to Face. *h* I ſhall have no more Society with Men upon Earth.

12 Mine age is departed *i*, and is removed from me as a ſhepherds tent *k*: I have cut off *l* like a weaver *m* my life: he *n* will cut me off || with pining ſickneſs *o*; from day even till night wilt thou make an end of me *p*.

|| Or, *from the thrum.*

i The time of my Life is expired. *k* Which is eaſily and ſpeedily removed. *l* To wit, by my Sins, provoking God to do it. Or, I do declare, and have concluded, That my Life is or will be ſuddenly cut off: For Men are oft ſaid in Scripture, to do thoſe Things which they only declare and pronounced to be done; as Men are ſaid to *pollute*, and *to remit* and *retain ſins*, and the like, when they only declare en and things to be polluted, and Sins to be remitted or retained by God. *m* Who cutteth off the Web from the Loom, either when it is finiſhed, or before, according to his pleaſure. *n* The Lord, who pronounced this Sentence againſt him. With a conſuming Diſeaſe, waſting my Spirits and Life. Some render this Word, *frrom the thrum*, from thoſe Threds at the end of the Web, which are faſtened to the Beam. So the ſimilitude of a Weaver is continued. *p* The Senſe is, Either 1. this Sickneſs will kill me in the ſpace of one day. Or rather 2. thou doſt purſue me night and day with continual Pains, and will not deſiſt till thou haſt made a full End of me; ſo that, I expect that every day will be my Laſt day.

13 I reckon till morning *q*, *that* as a lion, ſo will he break all my bones, from day even to night wilt thou make an end of me.

q When I was filled with Pain, and could not Reſt all the Night long, even till Morning, my Thoughts were working and preſaging, That God would inſtantly break me to pieces, and that every moment would be my laſt; and the like reſtleſs and diſmal Thoughts followed me from morning till Evening, But he mentions only the time before Morning, to aggravate his Miſery, that he was ſo grievouſly Tormented, when others had ſweet Reſt and Repoſe.

14 Like a crane *or* a ſwallow *r*, ſo did I chatter *s*: I did mourn as a dove *t*; mine eyes fail *with looking* upward *u*: O LORD, I am oppreſſed *x*, ‖ undertake for me *y*.

‖ Or, *eaſe me*.

r Or, *a crane* and *a ſwallow*; the conjunction, *and*, being here, as it is *Hab* 3. 11. and elſewhere, underſtood, as is manifeſt from *Jer.* 8. 7. where it is expreſſed with theſe very words. *s* My complaint and cry was like to the noiſe of a Swallow, quick and frequent; and like that of a Crane, loud and frightful. And this very Compariſon is uſed of Mourners, not only in Scripture, but in other Authors; concerning which, the Learned Reader may conſult my Latine Synopſis. *t* Whoſe mournful Tone is obſerved, *Iſa.* 59. 11. *Ezek.* 9. 16. and elſewhere. *u* Whilſt I lift up mine Eyes and Heart to God for relief, but in vain. *x* By my Diſeaſe, which like a Serjeant hath ſeized upon me, and is haling me to the Priſon of the Grave. *y* Stop the execution, and reſcue me out of his hands.

15 What ſhall I ſay *z*? he hath both ſpoken unto me, and himſelf hath done *it a*: I ſhall go ſoftly *b* all my years in the bitterneſs of my ſoul *c*.

z I want words ſufficient to expreſs my deep Senſe of God's dealings with me. *a* He did foretel it by his Word, and effect it by his Hand. This Clauſe and Verſe is, Either 1. a Continuance of his Complaint hitherto deſcribed: God hath paſſed this Sentence upon me, and hath alſo put it in execution, and to Him I muſt ſubmit my ſelf: Or 2. a Tranſition or entrance into the Thankſgiving, which is undoubtedly contained in the following Verſes. So the Sence is, God hath ſent a gracious Meſſage to me by his Prophet, concerning the prolongation of my Life; and he, I doubt not, will make good his Word therein. And this Sence ſeems the more probable; 1. Becauſe here is mention of his *Years* to come, whereas in his ſickneſs he expected not to live to the end of a day. 2. Becauſe the *Chaldee* Paraphraſt, and the *Seventy*, and *Syriack*, and *Arabick* Interpreters expound it ſo in their Verſions. 3. Becauſe this ſuits beſt with the Context and coherence of this Verſe, both with the former, and with the following Verſe. For as he endeth the forgoing Verſe with a Prayer to God for longer Life, ſo in this Verſe he relates God's gracious Anſwer to his Prayer: And if this Verſe be thus underſtood, the next Verſe hath a very convenient Connexion with this; whereas it ſeems to be very abrupt and incoherent, if the Thankſgiving begin there. *b* I ſhal walk in the courſe of my Life; Either 1. Humbly, with all humble thankfulneſs to God for conferring ſo great a Favour upon ſo unworthy a Perſon: Or 2. Eaſily and peaceably with leaſure, not like one affrighted, or running away from his Enemy: Or 3. By ſlow and gentle paces, as Men commonly ſpin out their Days by degrees unto a juſt length, which is not unfitly oppoſed to his former ſtate and time of Sickneſs, wherein his *Days* were *ſwifter than a weavers ſhuttle*, and *than a poſt*, as *Job* complained upon the ſame occaſion, *Job* 7. 6. *and* 9. 25. and were cut off like a weavers Web, as he complained, *ver.* 12. *c* Ariſing from the remembrance of that deſperate Condition, from which God had delivered me: For great dangers, though paſt, are oftentimes very terrible to thoſe that reflect upon them. But the Words may be rendred. *upon* or *after* (as this particle is rendred, *Iſa.* 18. 4.) *the bitterneſs of my ſoul*, after the deliverance from this bitter and dangerous Diſeaſe. Which may be compared with *ver.* 17. where he ſaith, *For* or *after peace, I had great bitterneſs*, as here he preſageth and aſſureth himſelf of the contrary, That he ſhould have peace after his great bitterneſs. The *Chaldee* Paraphraſt, renders the Words, *Becauſe of my deliverance from bitterneſs of Soul*; *bitterneſs* being put for *deliverance from bitterneſs*, as *five* is put for *lack of five*, as we render it, *Gen.* 18. 28. and *fat* for *want of fat*, *Pſal.* 109. 24. and *fruits* for *want of fruits*, *Lam.* 4. 9. And other ſuch like Defects there are in the *Hebrew*, which is a very conciſe Language.

16 O LORD, by theſe *things d men* live, and in all theſe *things is* the life of my ſpirit *e*: ſo ‖ wilt thou recover me, and make me to live *f*.

‖ Or, *haſt recovered me, or made me ſtrer*, &c.

d By vertue of thy gracious Word or Promiſe, and powerful Work; by thy Promiſes, and thy performances of them, mentioned in the forgoing Verſe. This place may be explained by comparing it with *Deut.* 8. 11. *Man doth not live by bread, but by every word that proceedeth out of the mouth of the Lord.* The Sence is, Not I only. but all Men do receive and recover, and hold their Lives by thy Favour, and the Word of thy Power: And therefore it is not ſtrange, That one Word of God hath brought me back from the very jaws of Death. *e* And as it is with other Men, ſo hath it been with me in a ſpecial manner; for *in theſe above all* other things *is the life of my ſpirit* or *Soul*, *i. e.* either the comfort (which is ſometimes called *Life*) of my Spirit: or rather, That Life, which is in my Body, from my Spirit or Soul united to it. *f* Or, *and* or *for thou haſt recovered me*, &c. to wit, by theſe things.

17 Behold, ‖ for peace I had great bitterneſs *g*, but † thou haſt in love to my ſoul *h delivered it* from the pit of corruption; for thou haſt caſt all my ſins behind my back *i*.

‖ Or, *on my peace* came *great bitterneſs*.
† Heb. *thou haſt loved my ſoul from the pit*.

g My Health and Proſperity was quickly changed into bitter Sickneſs and Affliction. Or, as others render it, *My great bitterneſs* was *unto peace*, was turned into Proſperity, or became the occaſion of my ſafety and further advantages: For that drove me to my Prayers, and Prayers prevailed with God for a gracious Anſwer, and the prolonging of my Life. *h* In kindneſs to me, the Soul being oft put for the Man. This is an emphatical Circumſtance: For ſometimes God prolongs mens days in anger, and in order to their greater miſery. *i* Thou haſt forgiven thoſe ſins which brought this evil upon me, and upon that account haſt removed the puniſhment of them; which ſheweth that thou didſt this in love to me. The phraſe is borrowed from the cuſtom of men, who when they would accurately ſee and obſerve any thing, ſet it before their Faces, and when they deſire, and reſolve not to look upon any thing, turn their backs upon it, or caſt it behind them.

† Heb. *Hell*.
* Pſal. 115. 17.

18 For *k* the † * grave cannot praiſe thee *l*, death *cannot* celebrate thee: they that go down into thee pit cannot hope for thy truth *m*.

k In this and the following verſe he declares Gods deſign in delivering him, that he might praiſe him in his Church; which if he had died he could not have done. *l* The dead are not capable of glorifying thy Name among men upon Earth: which, I deſire and determine to do. See the like expreſſions, *Pſal.* 6. 5. *and* 30. 9 *and* 88. 10. *&c.* The *Grave* is put for the perſons lodged in it by a Metonymy. *m* They cannot expect nor receive the accompliſhment of thy promiſed goodneſs in the Land of the Living.

19 The Living, the living, he ſhall praiſe thee *n*, as I do this day, the father to the children ſhall make known thy truth *o*.

n They are eſpecially obliged to it, and they only have this priviledge. *o* They ſhal not only praiſe thee whileſt they live, but take care to propagate and perpetuate thy Praiſe and Glory to all ſucceeding Generations.

20 The LORD *was ready* to ſave me *p*, therefore we *q* will ſing my ſongs to the ſtringed inſtruments *r*, all the days of our life, in the houſe of the LORD.

p Was a preſent help to me, ready to hear, and ſuccour me upon my prayer in my great extremity. *q* Both I and my People, who are concerned in me, and for me will ſing forth thoſe ſongs of Praiſe which are due eſpecially for me, for God's great mercy to me. *r* according to the cuſtom of thoſe times.

21 For * Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover *s*.

* 2 Kings 20. 7.

s This was rather a ſign appointed by God, than a natural means of the cure: For if it had a natural faculty to ripen a ſore, yet it could never cure ſuch a dangerous and peſtilential Diſeaſe at leaſt in ſo little time.

22 Hezekiah alſo had ſaid *t*, What *is* the ſign, that I ſhall go up *u* to the houſe of the LORD *x*

t Or, *For Hezekiah had ſaid*, had asked a ſign, which is here added as the reaſon, why *Iſaiah* ſaid what is related in the foregoing *verſe*: to wit, in anſwer to *Hezekiah*'s queſtion. *u* Within three days, as is more full related, 2 *Kings* 20. 5, 8. *x* For thither he deſigned in the firſt place to go, partly that he might pay his vow and thankſgivings to God, and partly that he might ingage the people to praiſe God with him, and for him.

CHAP. XXXIX.

The King of Babel ſendeth Ambaſſadors with Letters, and a Preſent to Hezekiah: who ſheweth them all his Treaſures, 1, 2. *Iſaiah foretelleth him of the Babyloniſh Captivity*, 4——7. *His Reſignation*, 8.

AT * that time Merodach-baladan the ſon of Baladan king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick and was recovered.

* 2 Kings 20. 12, &c.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his ‖ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and the houſe of his ‖ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

‖ Or, *Spicery*.
‖ Or, *Jewels*.
† Heb. *veſſels*, or, *inſtruments*.

3 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far countrey unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thy houſe? and Hezekiah anſwered, All that is in my houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts.

6 Behold, the days come that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon, nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

The Hiſtory contained in this Chapter is related in the ſame words, 2 *Kings* 20. 12, *&c.* only he who here is called *Merodach* is there called *Berodach*, meerly by the change of one Letter, which is very uſual in the *Hebrew* Language, eſpecially in proper Names. as *Dimon* is put for *Dibon*, *Iſa.* 15. 9 and the ſame man is called *Nebuchadnetſar*, *Nebuchadretſar*. This King is called, *Merodach* from the Idol ſo called, *Jer.* 50. 2 and *Baladan* from his fathers Name. But whether this man was an *Aſſyrian* or a *Mede* or a *Babylonian* it is not eaſie to determine nor worth while to enquire. But this is certain, that about this time there were Wars between the *Aſſyrians*, and the *Babylonians*, the iſſue whereof was, that the latter ſubdued the former.

CHAP. XL.

The Prophet having now foretold the *Babyloniſh* Captivity, *chap.* 39. 6, 7. doth here arm his People againſt it by the conſideration of their certain deliverance out of it, and their bleſſed condition after it, as in other things ſo eſpecially in the coming of the *Meſſiah*, and the great and glorious priviledges conferred upon God's Church and People in his days.

The Preaching of the Goſpel by John Baptiſt and the Apoſtles, 1 —— 11. *The Power and Wiſdom of God in governing the World,* 12 —— 17. *The folly of Idolatry,* 18 —— 26. *God knoweth the ſtate of his People: and both can and will protect them,* 27 —— 31.

COmfort ye, comfort ye my people *a*, ſaith your God.

a Ye Prophets and Miniſters of the Lord, which now are, or hereafter ſhal be, deliver this comfortable meſſage from me to my People, that they may not ſink under their burdens.

2 Speak ye † comfortably to Jeruſalem, and cry unto her *b*, that her || warfare *c* is accompliſhed, that her iniquity is pardoned *d*: for ſhe hath received of the LORD'S hand * double for all *e* her ſins.

Heb. *to heart.*
Or, *ap- nted ne.*
Jer. 16.
. *Lam.* 1.
. *Dan.* 9.

b Proclaim it in my name. *c* The time of her ſervitude, and captivity, and miſery. *d* I am reconciled to her; I will not impute ſin to her, to puniſh her any longer for it. *e* Not twice as much as her ſins deſerved, for ſhe her ſelf confeſſed the contrary, *Ezra* 9. 13. *Lam.* 3. 22. but aboundantly enough to anſwer God's deſign in this chaſtiſement, which was to humble and reform them, and to warn others by their example. *Double* is oft put for abundantly, as *Iſa.* 61. 7. *Jer.* 16. 18. *and* 17. 18. God here ſpeaks of himſelf after the manner of men, and compareth himſelf to a tender-hearted Father, who when he hath corrected his Child for his miſdemeanour relenteth and repenteth of his ſeverity, and caſteth his Rod away.

3 ¶ * The voice *f* of him that crieth in the wilderneſs *g*, Prepare ye the the way *h* of the LORD *i*, make ſtraight *k* in the deſert a high way for our God.

Mal. 3. 1.
Mat. 3. 3.
Mark 1. 3.
Luke 3. 4.
John 1. 23.

f An abrupt and imperfect ſpeech, ſuch as there are many in the *Hebrew* Language. Methinks I hear a voice: Or, a voice ſhal be heard: *g* Which words declare the place either, 1. Where the cry was made: Or, 2. Where the way was to be prepared, as it is expreſſed in the following Clauſe, which is added to explain this. And ſuch places being commonly path-leſs, and many ways incommodious to paſſengers, it was the more neceſſary to prepare a way there. But both come to one thing, for the cry was to be in that place which was to be prepared. This place ſeems to be underſtood immediately of the deliverance of the *Jews* out of *Babylon*, and of ſmoothing their paſſage from thence to *Judea*, which lay through a great Wilderneſs; but ultimately and principally concerning their Redemption by the *Meſſiah*, whoſe coming is uſhered in by the Cry of *John* the *Baptiſt*, who did both cry and prepare the way in the Wilderneſs, as we read, *Mat.* 3. 1, *&c*: Where this Text is directly expounded of him. But withal the terms of *Wilderneſs* and *Deſert*, ſeem to be here chiefly uſed in a metaphorical ſenſe, to expreſs the deſolate and forlorn condition of the Jewiſh Nation, and eſpecially of the Gentile-world, when Chriſt came to redeem them; for ſo theſe words are frequently uſed in Prophetical Writings, as hath been noted in divers places. *h* You to whom this work belongs. He alludes to the cuſtom of Princes who ſend Pioneers before them to prepare the way through which they intend to paſs. The meaning is only this, That God ſhal by his Spirit ſo diſpoſe mens hearts, and by his Providence ſo order the Empires and affairs of the World, as to make way for the accompliſhment of this Promiſe. *i For the Lord*, as it is expounded in the next Clauſe, that the Lord may walk in it: Which though it may be underſtood of their coming out of *Babylon*, when God might in ſome ſort be ſaid to march in the head of them, conducting and preſerving them, yet it was much more evidently and eminenty fulfilled, when Chriſt who was and is God bleſſed for ever, came into the World in a viſible manner. *k* Either *direct*, in oppoſition to crooked, or even and level, In oppoſition to the Mountains and Valleys mentioned in the next verſe.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be brought low: and the crooked ſhall be made || ſtraight, and the rough places || plain *l*.

|| Or, *a ſtraight place.*
|| Or, *a plain place.*

l This is only a more particular explication of that which was generally expreſſed, *verſe* 3. The ſenſe is, All obſtructions ſhal be removed, and the way made in all reſpects convenient and eaſie for the paſſenger.

5 And the glory of the LORD ſhall be revealed *m*, and all fleſh *n* ſhall ſee *it* together; for the mouth of the LORD hath ſpoken *it o*.

m So it was in ſome ſort, when God brought them out of *Babylon*, which was a glorious work of God, but far more properly and eminently, when Chriſt who was the glorious God, was manifeſted in the fleſh, and gave much clearer and fuller diſcoveries of God's glorious wiſdom, and holineſs, and goodneſs, and other divine perfections than ever yet had been imparted to mankind and to the Church. *n* All Nations, both *Jews* and *Gentiles*. *o* Though this may ſeem incredible, yet God is able to accompliſh it.

6 The voice ſaid *p*, Cry. And he ſaid *q*, What ſhall I cry? * All fleſh is graſs, and all the goodlineſs thereof *is* as the flower of the field *r*.

* *Job* 14. 2.
Pſ. 102. 11.
& 103. 15.
Jam. 1. 10.
1 *Pet.* 1. 24.

p God ſpeaks unto his Prophets or Miniſters. *q* The Prophet deſires to know God's mind, and his meſſage. *r* The Prophet having foretold glorious and wonderful things, which God had declared and determined to do, and ſuſpecting that men would hardly believe them; he confirmeth their faith, and the certainty of the thing in this, and the two next verſes, by repreſenting to their minds the vaſt difference between the nature, and word, and work of men and of God. All that men are or have, yea their higheſt accompliſhments, but are like the graſs or flower of the field, weak and vaniſhing, ſoon nipt and brought to nothing; but God's word is like himſelf, Immutable and Irreſiſtible: and therefore as *the mouth of the Lord*, and not of man, *hath ſpoken* theſe things, as was ſaid, *verſe* 5. ſo doubt not but they ſhal be fulfilled.

7 The graſs withereth, the flower fadeth; becauſe * the Spirit of the LORD *s* bloweth upon it: ſurely the people *t is* graſs.

* *Pſal.* 147. 18. *Hoſ.* 13. 15.

s Or, *The breath*, &c. as this word is rendred, *Pſal.* 147. 18. the wind, as it frequently ſignifies, which hath this effect upon graſs and flowers, *Pſal.* 103. 16. *Jam.* 1. 11. *t* The ſame which he called *Fleſh*, and ſaid they were *Graſs, ver.* 6. Which that he might prove, in this verſe, he firſt declares the frail nature of Graſs and Flowers, and then he applies this to the People: Or, *this People*, the *Jews* no leſs than the *Gentiles*; for here is an Article in the *Hebrew* Text, which is frequently emphatical and reſtrictive.

8 The graſs withereth, the flower fadeth, but the * word of our God ſhall ſtand for ever *u*.

* *Joh.* 12. 34. 1 *Pet.* 1. 25.

u Whatſoever God hath ſaid ſhal infallibly come to paſs.

9 || O Zion that bringeſt good tidings *x*, get thee up into the high mountain *y*: || O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift *it* up, be not afraid *z*: ſay unto the cities of Judah *a*, Behold your God *b*.

|| Or, O thou *that telleſt good tiding to Zion.*
|| Or, O thou *that telleſt good tidings to Jeruſalem.*

x O *Zion*, to whom the glad tidings of the coming of Chriſt into the World, and of the Salvation of Mankind by him were firſt publiſhed by Chriſt and his Apoſtles, and by whom they were publiſhed to all Nations. But the words are otherways rendred in the Margent, and by others, O *thou* (whoſoever thou art, Prophet or Apoſtle) *that bringeſt good tidings to Zion.* So *Sion* is not the Deliverer but the Receiver of theſe Good Tidings, as ſhe is in the Parallel place, *Iſa.* 52. 7. But our Tranſlation ſeems to agree better with the *Hebrew* Text, in which the Particle, *unto*, is not here expreſſed, as it is in the latter part of the Verſe; by comparing which Part with the former, it ſeems moſt probable, that *Zion* or *Jeruſalem* is the Speaker or Publiſher, and *the Cities of Judah* the Hearers. *y* That thy voice may be better heard, as appears from the next Branch of the Verſe, See *Judges* 9. 7. 1 *Sam.* 26. 13, 14. *z* Leſt thou ſhouldeſt be found a falſe Prophet; for it ſhal certainly be fulfilled. *a* To all my People in the ſeveral places of their abode, whether Cities or Countries. Only he names *Cities* to intimate, that they alſo, though they ſhould be deſtroyed, yet ſhould afterwards be rebuilt, and inhabited again. *b* Take notice of this wonderful Work, and glorious appearance of your God, who will be viſibly preſent with you, ſo that men may point at him and ſay, *Behold here he is.*

10 Behold, the Lord GOD will come || with ſtrong *hand c*, and his arms ſhall rule for him *d*; behold, * his reward *is* with him *e*, || and his work before him *f*.

|| Or, *again the ſtrong.*
* *Chap.* 62. 11.
|| Or, *recompence for his work.*

c With invincible ſtrength conquering all his Enemies. The word *Hand* or *Arm*, may very well be underſtood out of the following Clauſe. *d* He ſhal need no Succours, for his own Power ſhal be ſufficient to govern his People, and to deſtroy his Adverſaries. *e* He comes furniſhed with recompences as well of Mercy and Bleſſings for his Friends and Followers, as of Juſtice and Vengeance for his Enemies. *f* He carrieth on his work or deſign effectually, ſo as none can hinder him: for that is ſaid in Scripture to *be before a man* which is in his Power, as *Gen.* 20. 15. *and* 24. 51, *&c.* Or *Work* is here put for *the reward of the Work*, as it is, *Iſa.* 49. 4. *and* 65. 7. and elſewhere. And ſo the ſame thing is repeated in other words, as is very uſual.

11 He ſhall * feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry *them* in his boſome, *and* ſhall gently lead thoſe || that are with young *g*.

* *Chap.* 49. 10. *Ezek.* 34. 23. *Joh.* 10. 11.
|| Or, *that give ſuck.*

g He ſhal perform all the the Offices of a tender and faithful Shepherd towards his People, carrying himſelf with great Wiſdom and Condeſcenſion, and Compaſſion to every one of them according to their ſeveral Capacities and Infirmities.

12 Who hath meaſured the waters in the hollow of hand *h*? and meted out heaven with the ſpan, and comprehended the duſt of the earth in † a meaſure, and weighed the Mountains in ſcales, and the hills in a ballance!

† Heb. *tierce.*

h i. e. Who can meaſure them? for indicative Verbs in the *Hebrew* Language are often taken potentialy; who can do this and the following things but God? And this diſcourſe of God's infinite Power and Wiſdom, is here conveniently added to give them the greater aſſurance that God was able, as he had declared himſelf willing, to do theſe great and wonderful things which he had promiſed; and that neither men nor falſe gods were able to hinder him in it. God is here compared to a mighty Giant, ſuppoſed to be ſo big that he can take up, and hold all the waters of the Sea and Rivers of the whole World in one hand, and ſpan the Heavens, and then take up and weigh the whole Earth with the other hand.

13 ¶ * Who hath † directed the ſpirit of the LORD, or, *being* † his counſellour hath taught him *i*?

* *Job* 21. 22. & 36. 22, 23. *Rom.* 11. 34. 1 *Cor.* 2. 16.
† Heb. *weighed.* *Prov.* 16. 2.
† Heb. *man of his counſel.*

i Who did God either need or take to adviſe him in any of his Works, either of Creation or the Government of the World; Were they not all the effects of his own ſole infinit Wiſdom? Therefore though all the Nations of the World contrive and conſpire againſt him, and againſt this Work of his, as indeed they will do, yet his own Counſel ſhal confound all their devices, and carry on his Work in ſpight of them.

14 With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgement *k*, and taught him knowledge, and ſhewed to him the way of † underſtanding?

† Heb. *made him underſtand.*
† Heb. *underſtandings.*

k How to walk and manage all his Affairs with good Judgement and Diſcretion.

15 Behold, the nations *l*, are as a drop of a Bucket *m*, and are counted *n*, as the ſmall duſt of the balance *o*; behold, he taketh up the Iſles *p* as a very little thing.

l All the Nations of the World; *m* Compared with all the Water in the Bucket wherein are innumberable drops: ſuch are they if compared with God. *n* By him, and in compariſon of him. *o* Which accidentally cleaves to the Ballance, but makes no alteration in the weight. *p* Thoſe numerous and vaſt Countries to which they went from *Judea* by Sea, which are commonly called *Iſles*, as hath been oft obſerved.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt offering *q*.

q And although he is pleaſed to accept of poor and ſmall Sacrifices from his People, yet if men were to offer a Sacrifice agreeable to his infinite excellency, the whole Foreſt of *Lebanon* could not afford either a ſufficient number of Beaſts to be ſacrificed: Or, a ſufficient quantity of Wood to conſume the Sacrifice.

17 All nations before him *r are* as * nothing, and they * Dan. 4. 35. are counted to him *s* leſs than nothing *t*, and vanity.

r Either in his eyes; Or, being ſet againſt him, as this *Hebrew* word properly and moſt uſually ſignifies. *s* Either in his Judgement: Or, in compariſon of him. *t* Leſs than a thing of nought, or of no account or worth: Or, as others render it, *For nothing*.

18 To whom then will ye * liken God *u*? or what * Chap. 46. 5. Act. 17. 29. likeneſs will ye compare unto him?

u This is a proper inference from the foregoing diſcourſe of God's immenſe and infinite greatneſs; from whence he taketh occaſion to ſhew both the folly of thoſe that make mean and viſible repreſentations of God, as not the *Gentiles* only but even ſome of the *Jews* did; and the utter inability of Men or Idols to give any oppoſition to God in the doing of theſe great Works. And this diſcourſe of the madneſs of Idolaters proſecuted both here, and in the following Chapter, was deſigned by God, as a neceſſary antidote whereby the *Jews* might be preſerved from the contagion of Idolatry, to which God ſaw they now had ſtrong inclinations, and would have many and great temptations when they were in Captivity.

* Chap. 41. 7. and 44. 12. Jer. 10. 3. 19 The workman melteth a graven image *x*, and * the goldſmith ſpreadeth it over with gold *y*, and caſteth ſilver chains *z*.

x He melteth ſome baſe Metal into a mould, which giveth it the form of an Image, which afterwards is graven or carved to make it more exact and amiable. Thus the Image oweth all its excellency to the Earth for the matter of it, and to the art of man for the form or faſhion of it. *y* Beaten out into Leaves or Plates. *z* Either for Ornaments: Or, rather for uſe, to faſten it to a Wall or Pillar, leſt it ſhould fall down, and be broken in pieces. Which is ſpoken in way of ſcorn and deriſion of ſuch ridiculous deities as needed ſuch ſupports.

† Heb. *is poor of oblation*. 20 He that † *is* ſo impoveriſhed that he hath no oblation *a*, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman *b* to prepare a graven image *that* * ſhall not be moved *c*.

* Chap. 41. 7. *a* That he can hardly procure Money ſufficient to buy the meaneſt ſacrifice for his god. *b* He is ſo mad upon his Idols, that he will one way or other find money to procure the choiceſt materials, and the help of the beſt Artiſt to make his Idol. *c* Which after all this coſt and art, cannot ſtir one ſtep out of its place to give you any help.

21 Have ye not known *d*? have ye not heard? hath it not been told you from the beginning *e*? have you not underſtood from the foundation of the earth?

d To wit, God to be the only true God, the Maker and Governour of the World, and all its Inhabitants: how can you be ignorant of ſo evident a truth? He addreſſeth his ſpeech to the Idolatrous *Gentiles*. *e* To wit, of the World, as the next Clauſe explains it: Were not theſe infinite perfections of God manifeſtly diſcovered to all Mankind by the Creation of the World.

‖ Or, *him that ſitteth*, &c. 22 ‖ *It is* he that ſitteth *f* upon the circle of the earth *g*, and the inhabitants thereof *are* as graſhoppers *h*, that * ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in *i*.

* Job 9. 8. Pſal. 104. 2. Chap. 44. 24. Jer. 10. 12. *f* As a Judge or Governour upon his Throne: *g* Or, *above the Circle*, &c. far above this round Earth, even in the higheſt Heavens; from whence he looketh down upon the Earth, where men appear to him like Graſhoppers. He alludes to one that looks down upon the Earth below him from ſome high place. As here we have *the Circle of the Earth*, ſo elſewhere we read of *the Circle of Heaven*, *Job* 22. 14. and of *the Circle of the Deep*, or *Sea*, *Prov.* 8. 27. becauſe the form of the Heaven, and Earth and Sea is circular and round, as is evident both from Senſe, and from the Principles of Philoſophy. *h* Small and contemptible in his ſight. Compare *Numb.* 13. 33. *i* For the benefit of the Earth and of Mankind, that all parts might partake of its comfortable influences. See on *Job* 9. 8. *Pſal.* 104. 2.

23 That bringeth the * princes to nothing *k*, he * Job 12. 21. Pſ. 107. 40. maketh the judges of the earth as vanity.

k That can at his pleaſure deſtroy all the great Potentates of the World.

24 Yea, they *l* ſhal not be planted, yea, they ſhall not be ſown *m*, yea, their ſtock ſhal not take root in the earth; and he ſhal alſo blow upon them *n*, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

l The Princes and Judges laſt mentioned. *m* They ſhal take no root, as it follows, for *Planting* and *Sowing* are in order to taking root, and are neceſſary to it. They ſhal not continue and flouriſh, as they have vainly imagined, but ſhal be rooted up and periſh, as is declared in the reſt of the Verſe. *n* Blaſt them, as a vehement eaſt-wind doth Plants.

25 To whom then will ye liken me *o*, or ſhal I be equal? ſaith the holy One.

o He repeateth what he ſaid *ver.* 18. that he might oblidge them to the more ſerious and frequent conſideration of the abſurdity of the Idolatry.

26 Lift up your eyes on high *p*, and behold who hath created theſe things *q*, that bringeth out *r* their * Pſ. 147. 4. hoſt by number *s*, he * calleth them all by names *t* by the greatneſs of his might, for that he is ſtrong in power *u*, not one faileth *x*.

p To the high and ſtarry Heaven, as appears from the following words. *q* Which you ſee on High, the Hoſt of Heaven as it follows. *r* That at firſt brought them out of nothing, and from day to day brings them forth, making them to riſe and ſet in their appointed & fixed times. *s* As a General brings forth his Army into the Field, and there Muſters them. *t* As a Maſter calleth all the Members of his Family. *u* Which work is a certain and evident proof of God's infinite power. *x* Either to appear when he calleth them; or to do the work to which he ſends them.

27 Why ſaiſt thou *y*, O Jacob, and ſpeakeſt, O Iſrael, My way *z* is hid from the LORD, and my judgement *a* is paſſed over from my God *b*?

y In thy heart: why doſt thou give way to ſuch jealouſies concerning thy God, of whoſe infinit Power and Wiſdom, and Goodneſs, there are ſuch evident demonſtrations given to all Mankind, and to thee in a ſingular manner? *z* The courſe and condition of my Life. He takes no notice of my Prayers and Tears and Sufferings for his Name, but ſuffers my Enemies to abuſe me at their pleaſure, and doth not attempt to reſcue me out of their hands. This Complaint is uttered in the name of the People being prophetically ſuppoſed to be in Captivity. *a* Either 1. My Puniſhment: Or, rather 2. My Cauſe, as this word is moſt commonly uſed. God hath neglected to plead my Cauſe, and to give Judgement for me againſt mine Enemies, as he hath formerly done. *b* God hath diſmiſſed it, and left it and me in the hands of mine Enemies, and now our Caſe is ſo deſperate that God cannot help us: for which reaſon they compared themſelves to dry Bones lying in the Grave, *Ezek.* 37.

28 Haſt thou not known? haſt thou not heard, that the everlaſting God, the LORD, the Creator of the ends of the earth *c* fainteth not, neither is weary *d*? * Pſ. 147. 5.
* *there is* no ſearching of his underſtanding *e*.

c Of all the Earth and the Inhabitants thereof from one end to another. He ſeems to mention the *ends* or utmoſt bounds, becauſe they might ſeem to be more out of the reach and care of God's Providence, as being moſt remote from *Jeruſalem*, the only place of God's ſolemn and publick Worſhip in the World, , and being then thought to be uninhabited. The Argument is clear and ſtrong: God who made all, even the moſt deſolate and barbarous parts of the Earth, and conſequently takes care of them, will not neglect his own Land and People. *d* He is not by age or hard labour become weak and unable to help his People, as men are apt to be. *e* His Counſels by which he governeth all the World, and in a moſt particular manner thine affairs, are far above the reach of thy underſtanding: and therefore thou doeſt ignorantly and fooliſhly in paſſing ſo raſh a Cenſure upon the Ways and Works of the infinitely Wiſe God.

29 He giveth power to the faint, and to *them that have* no might he encreaſeth ſtrength *f*.

f He hath ſtrength enough not only for himſelf, but for all, even the weakeſt of his creatures, whom he can eaſily ſtrengthen to bear all their burdens, and to vanquiſh all their oppreſſors.

30 Even the youths *g* ſhal faint, and be weary, and the young men ſhal utterly fall:

g The youngeſt and ſtrongeſt men, left to themſelves, or without God's help, or which do not wait upon God; which is eaſily underſtood from the oppoſition in the following Verſe.

31 But they that wait upon the LORD *h*, ſhal † † Heb. *change*. renew their ſtrength *i*, they ſhal mount up with wings as eagles *k*, they ſhal run and not be weary, *and* they ſhal walk and not faint *l*.

h That rely upon him for ſtrength to bear their burdens, and for deliverance from them in due time. *i* Shall grow ſtronger and ſtronger in Faith and Patience, and Fortitude, whereby they ſhal be more than Conquerors over all their Enemies and Adverſities. *k* Which flyes moſt ſtrongly and ſwiftly, and high out of the reach of all danger. *l* They ſhal be enabled to run or walk in their way as they pleaſe, without any wearineſs.

CHAP. XLI.

God called Abraham, and was with him: the Nations Idolatrous, 1——8. *Iſrael encouraged by Promiſes of ſafety and deliverance,* 9——20. *The vanity of Idols,* 21——24. *Redemption by Chriſt,* 25——29.

KEep ſilence before me *a*, O iſlands *b*, and let the † people renew *their* ſtrength *c*: let them come † Heb. *peoples*. near *d*, then let them ſpeak *e*: let us come near together to judgement.

a Attend diligently to my plea, and then anſwer it if you can. *b* O you Inhabitants of Iſlands, as the next Clauſe explains this. By Iſlands he here means, as he doth *Chap.* 40. 15. and elſewhere, Countries remote from *Judea*, inhabited by the Idolatrous Gentiles, with whom he here debateth his Cauſe. *c* Strengthen themſelves to maintain their cauſe againſt me; let them unite all their ſtrength together. *d* Unto me that we may ſtand together, and plead our Cauſe before any indifferent Judge. *e* I will give them free liberty to ſay what they can on their own behalf.

2 Who *f* raiſed up *g* † the righteous man *h* * from † Heb. *righteouſneſs*. the Eaſt *i*, called *him* to his foot *k*, * gave the nations * Chap. 46. 11, 12. before him, and made *him* rule over kings *l*? he gave * See Gen. 14. 14, &c. *them* as the duſt *m* to his ſword, *and* as driven ſtubble to his bow.

f What man or God? Was it not my alone work? The Idols were ſo far from aſſiſting me, that they did their utmoſt to oppoſe me in it. *g* Into Beeing and Power, ſtirring up his Spirit, and ſtrengthning him to the work. *h* Heb. *Righteouſneſs*, which is put for a man of Righteouſneſs, as *Pride* is put for a Proud man, *Pſal.* 36. 11. and *Deceit* for a Deceitful Man, *Pſal.* 109. 2. For it is evident from the following words, that he ſpake here of a Perſon: But who this Perſon is, is much diſputed by Interpreters. Some underſtand it of Chriſt. And doubtleſs the Perſon here ſpoken of was an eminent Type of Chriſt, and ſo in a myſtical ſenſe it may belong to him. But the things here ſaid to be done by this Righteous Man, ſeems to agree much better unto a Man of War, than unto the Prince of Peace. And therefore this place is immediately underſtood either. 1. Of *Abraham*, who was a Perſon eminently Righteous, and came out of *Chaldea*, which ſometimes ſeems to be called the *Eaſt*, as *Iſa.* 2. 6. *Zech.* 8. 7. who did the things here mentioned; partly in his own Perſon, Conquering five Kings and the Nations with them, *Gen* 14. and following God he knew not whither; and partly by his Poſterity; whoſe exploits may well be aſcribed to him, not only becauſe they came out of his Loyns, but alſo and eſpecially, becauſe all their Succeſſes and Victories were given to them for *Abraham*'s ſake, and by the vertue of God's Promiſe and Covenant made with *Abraham*, for the giving of *Canaan* to him and to his Seed for ever. And this Interpretation may ſeem to receive ſome contenance from *ver.* 5. 6. which agrees well to the practice of the *Canaanites* and Neighbouring Nations; who upon *Iſrael*'s March towards them were filled with great Conſternation, and uſed all poſſible diligence in ſeeking both to their Idols, and to Men for help againſt them, as we read in that Sacred Hiſtory. And thus God's argument againſt Idolatry, is taken from an illuſtrious example of God's infinit Power, put forth in ſaving of his People, and deſtroying their Enemies before them; and of the impotency of Idols to hinder him in that work: Or, 2. Of *Cyrus*, who might be called *a Righteous man*: Or, as it is in the *Hebrew*, *a man of Righteouſneſs*; becauſe he was *Raiſed up in Righteouſneſs*, as it is ſaid of him, *Iſa.* 45: 13. and was God's great inſtrument to manifeſt his Righteouſneſs; both his Faithfulneſs, in fulfilling his Promiſe of delivering his People out of *Babylon* after ſeventy years (*Righteouſneſs* being often put for Faithfulneſs) and his Juſtice, in puniſhing the Enemies and Oppreſſors of his People, the wicked *Babylonians*; upon which account the *Medes*, who ſerved under *Cyrus* in his Expedition againſt the *Babylonians*, are called God's *Sanctified Ones*, *Iſa.* 13. 3, 17. And all the other Expreſſions here uſed are very applicable to him, and were verified in him. He came *from the Eaſt*, from *Perſia* which was directly eaſtward, both from *Judea* and from *Babylon*, and which is called *the Eaſt* in this very caſe, *Iſa.* 46. 11. He was *raiſed up* by God in an eminent and extraordinary manner, as is noted both by Sacred and profane Hiſtorians; and therefore this very word is uſed concerning him and his Army, not only here, but elſewhere; as *Iſa.* 13. 17. *Jer.* 50. 9. and 51. 1, 11. To him alſo all the following paſſages agree, as we ſhal ſee. And although this great Perſon and Action were yet to come; yet the *Prophet* ſpeaks of them as if they were already paſt, as the Prophets moſt frequently do. And as in the Clauſe of the former Chapter he ſpeaks of God's People, as if they were actually in the Captivity of *Babylon*, *ver.* 27. ſo here he ſpeaks of them, as if they were actually bought out of *Babylon* by *Cyrus*. And by this inſtance he pleads his Cauſe againſt the *Gentiles* and their Idols; becauſe this was an evident proof of God's Almighty Power, and of the vanity and weakneſs of Idols, which eminently appeared in the Deſtruction of the *Babylonians*, who were a People mad *upon their Idols*, as is ſaid, *Jer.* 50. 38. and yet were deſtroyed together with their Idols, *Jer.* 51. 47. *i* From a Countrey *Eaſtward* from *Judea*, as *Chaldea* was in part, but *Perſia* more directly. *k* To march after him, and under God's Banner againſt *Babylon*. Thus *Baracks* Army is ſaid to be *at his feet*, *Judg.* 4. 10. Compare alſo *Gen.* 30. 30. *l* Subdued Nations and their Kings before him. *m* To be beaten by him as ſmall as duſt, as is ſaid, *Pſal.* 18. 42. Or, to be put to flight as eaſily as the duſt is ſcattered by the wind, as the following Clauſe expounds this.

3 He purſued them *and* paſſed † ſafely *n*; *even* by the way *that* he had not gone with his feet *o*.

† Heb. *in peace.*

n Went on in the Purſuit with great eaſe and ſafety, and Succeſs. *o* Which is added as a further evidence of God's wonderful Providence, in encouraging and inabling him to march by unknown paths; which hath oft proved dangerous and deſtructive to great Armies. This alſo was verified both in *Abraham*, and in *Cyrus*, as is well known.

4 Who hath wrought and done it *p*, * calling *q* the generations from the beginning *r*? I the LORD, the * firſt, and with the laſt *s*, I *am* he.

* *Ch.* 46. 10. * *Ch.* 43. 10. & 44. 6. & 48. 12. *Rev.* 1. 17. & 22. 13.

p Whoſe work was this but mine? *q* Either 1. Calling them out of nothing, giving to them Breath and Beeing: Or, 2. Calling them to his foot, as he ſaid above, *ver.* 2. diſpoſing and employing them as he ſees fit, ſending them upon his errands. *r* All Perſons and Generations of mankind from the beginning of the World to the end of it. *s* Who was before all things even from Eternity, and ſhal be unto Eternity; whereas the Idols, to whom God herein oppoſeth himſelf, were but of yeſterday, being made by mens hands, and ſhal within a little time vaniſh, and be deſtroyed.

5 The iſles *t* ſaw *it u*, and feared *x*; the ends of the earth were afraid, drew near, and came *y*.

t Even remot Countries, as *ver.* 1. *u* Diſcerned the mighty Work of God in delivering his People, and overthrowing their Enemies, in ſo wonderderful a manner. *x* Leſt they ſhould be involved in the ſame Calamity, as being conſcious to themſelves, that they alſo were enemies to God's People. *y* They gathered themſelves together to conſult for their common ſafety, and to maintain the cauſe of their Idols, whom by this inſtance they perceived in great Jeopardy.

6 * They helped every one his neighbour, and *every one* ſaid to his brother, † Be of good courage *z*.

* *Chap.* 40. 19. & 44. 12. † Heb. *be ſtrong.*

z They encouraged and aſſiſted one another in their Idolatrous Practices.

7 So the carpenter *a* encouraged the || goldſmith *b*, *and* he that ſmootheth *with* the hammer || him that ſmote the anvil, || ſaying, It *is* ready for the ſodering *c*: and he faſtened it *d* with nails *that* it ſhould not be moved.

|| Or, *founder.* || Or, *the ſmiting.* || Or, *ſaying of the ſoder, it is good.*

a Who brought wood to compoſe the body of the Idol. *b* Who was to prepare golden plates for covering, and adorning of the Image, which ſome of them beat out upon the Anvil, and others ſmoothed or poliſhed, as it follows. *c* That we may put the ſeveral parts together, and ſet it up to be worſhipped. *d* To the Wall or Pillar, leſt it ſhould fall down, or go, or be carried away from them. See *Iſa.* 40. 19, 20.

8 But thou Iſrael *art* my ſervant *e*, Jacob whom I have * choſen *f*, the ſeed of Abraham my * friend *g*.

* *Deut.* 7. 6. & 10. 15. & 14. 2. *Pſ.* 135. 4. *Ch.* 43. 1. & 44. 1. * 2 *Chron.* 20. 7. *Jam.* 2. 23.

e Thus the *Gentiles* ſhew themſelves to be the Servants of their Idols, and own them for their God; but thou art my People, and I am and will be thy God. *f* Out of the heap of the Idolatrous Nations to be my peculiar People. *g* With whom I made a ſtrict league of perpetual friendſhip; of which ſee *Gen.* 12. 2, 3. and 15. 1, 8.

9 *Thou* whom I have taken from the ends of the earth *h*, and called thee from the chief men thereof *i*, and ſaid unto thee, Thou *art* my ſervant, I have choſen thee, and not caſt thee away *k*.

h Thou *Iſrael*, whom I took to my ſelf, and brought hither in the loins of thy Father *Abraham* from a remote Countrey; to wit, *Chaldea*: Or, whom I brought back out of *Babylon* into thine own Land, which though yet to come, he may ſpeak of as of a thing paſt, as the Prophets uſe to do, as was noted before. But the former Interpretation ſeems to agree better with the foregoing Verſe. *i* From the midſt of many great and noble Perſons among whom he lived in *Chaldea*. So this notes God's ſingular mercy to *Abraham*, and conſequently to the *Iſraelites* deſcended from him, that he paſſed by many of *Abraham*'s betters, and called him into fellowſhip with himſelf. *k* I have choſen thee not for a ſmall moment, but for ever, by making an everlaſting Covenant with thee and thy Seed through all Generations. Or, the Senſe is this: As I have choſen thee at firſt, ſo I have not ſince that time caſt thee off, as thou hadſt frequently given me ſufficient occaſion to do. Or, *and did not refuſe thee*, as this word is elſewhere uſed. So the ſame thing is repeated in other words, not without ſome emphaſis; for he intimates that he choſe them when he had juſt cauſe of refuſing them.

10 Fear thou not, for I *am* with thee; be not diſmayed, for I am thy God. I will ſtrengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteouſneſs *l*.

l Which I do and will manage with Righteouſneſs, whereby I will deliver thee, and deſtroy thine and mine enemies, as it follows.

11 Behold, all *they that were* incenſed againſt thee, ſhall be * *aſhamed* and confounded *m*: they ſhall be as nothing *n*, and † they that ſtrive with thee ſhall periſh.

* *Exod.* 23. 22. *Chap.* 45. 24. & 60. 12. *Zech.* 12. 3. † Heb. *the men of thy ſtrife.*

m Both becauſe their hopes and deſigns ſhal be utterly diſapointed, and becauſe the miſchief which they contrived againſt thee ſhal fall upon themſelves. *n* Shall come to nothing, or periſh, as the next Clauſe explains it.

12 Thou ſhalt ſeek them, and ſhalt not find them *o*, *even* † them that contended with thee: † they that war againſt thee ſhall be as nothing, and as a thing of nought *p*.

† Heb. *the men of thy contention.* † Heb. *the men of thy war.*

o They ſhal be ſo totally conſumed, that although thou ſearcheſt for them, thou ſhalt not be able to find them any where in the World. *p* Shall be utterly brought to nought. The thing is twice repeated, to ſhew the certainty and greatneſs of their Deſtruction.

13 For I the LORD thy God will hold thy right hand *q*, ſaying unto thee, Fear not, I will help thee.

q Or, *will ſtrengthen*, &c. as this word properly ſignifieth; will aſſiſt and enable thee to vanquiſh all thine enemies.

14 Fear not, thou worm *r* Jacob, *and* ye || men of Iſrael: I will help thee, ſaith the LORD, and thy redeemer, the holy One of Iſrael.

|| Or, *few men.*

r Who art weak in thy ſelf, and deſpiſed and trodden under foot by thy proud and potent Enemies.

15 Behold, I will make thee a new *s* ſharp threſhing inſtrument having † teeth: thou ſhalt threſh the mountains *u*, and beat *them* ſmall, and ſhalt make the hills as chaff.

† Heb. *mouths.*

s And therefore ſharper and ſtronger than another which hath been much uſed. *t* Such as were uſual in thoſe times and places: of which ſee on *Iſa.* 28. 25, 28. *u* The great and lofty Potentates of the World which ſet themſelves againſt thee, ſuch Perſons bing frequently expreſſed in Scripture under the notion of *Hills* and *Mountains*.

16 Thou ſhalt fan them *x*, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoyce in the LORD, *and* ſhalt glory in the holy One of Iſrael *y*.

x When thou haſt beaten them as ſmall as duſt or chaff. *y* For to him, and not to thy ſelf, thou ſhalt aſcribe thy victory over thine Enemies.

17 *When* the poor and needy ſeek water, and *there is* none, *and* their tongue faileth for thirſt, I the LORD will hear them, *I* the God of Iſrael will not forſake them *z*.

z When my poor people are come to the greateſt extremity of danger and miſery; then will I appear for their relief.

18 I will open * rivers in high places *a*, and fountains in the midſt of the valleys *b*: I will make the * wilderneſs a pool of water, and the dry land ſprings of water *c*.

* *Chap.* 30. 25. & 35. 7. & 44. 3. * *Pſal.* 107. 35.

a Upon the Mountains where by the courſe of nature there are no Rivers. *b* Or, *in the Valleys*, to wit, in ſuch of them as are not well watered. *c* Theſe People who are like a dry and barren Wilderneſs, I will abundantly water with my Bleſſing, and make them fruitful and beauiful, as the next Verſe ſheweth: which may be underſtood, either of the *Jews* who were in a Wilderneſs condition, till God brought them out of it; Or, of the *Gentiles* converted to the true Religion under the Goſpel.

* Chap. 55. 13.

19 * I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oyl-tree: I will ſet in the deſert the fir-tree, *and* the pine, and the box-tree together *d*:

d Trees which are both uſeful and pleaſant to the eye, and giving a good ſhadow to the Traveller, which in thoſe hot and parched Countries was very comfortable. Thus much is evident and confeſſed: but what particular Trees theſe *Hebrew* words ſignifie, ſeems to me improper to diſcourſe here, becauſe only the Learned are capable of judging in this caſe, and they may conſult my Latin *Synopſis* upon this, and other places of Scripture where they are mentioned.

20 That they may ſee *e*, and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the holy One of Iſrael hath created it.

e Or, *That men may ſee*: for it is an indefinite expreſſion. The ſenſe is, That all that ſee this wonderful change may conſider it, and may know that this is the work of God alone.

† Heb. *cauſe to come near.*

21 † Produce your cauſe *f*, ſaith the LORD; bring forth your ſtrong *reaſons g*, ſaith the King of Jacob.

f The Prophet having pleaded Gods cauſe againſt the Idolatrous *Gentiles*, whom he challenged to a diſpute, *ver.* 1. he now reneweth the Challenge, and gives them liberty and Invitation to ſpeak whatſoever they can on the behalf of their Idols. *g* To prove the the Divinity of your Idols.

* Chap. 45. 21, & 46. 10.
† Heb. *ſet our heart upon them.*

22 * Let them *h* bring *them* forth, and ſhew us what ſhall happen *i*: let them ſhew the former things *k* what they *be*, that we may † conſider them *l*, and know *m* the latter end of them *n*; or declare us things for to come *o*.

h Either the Idols: Or, which is all one, the Idolaters in the name and by the help of their Idols. *i* All future Events; which he divides into two ſorts in the following clauſe, the former and the later, as we ſhall ſee. *k* Which is not to be underſtood of ſuch things as are paſt, for ſuch things might eaſily be known by Men from Hiſtory, much more by the Devils who poſſeſſed and acted in their Idols, but of ſuch things as ſhould ſhortly come to paſs, which may be better diſcerned, than thoſe things which are yet at a great diſtance, So he propounds the eaſieſt part firſt. Let us try whether they can foretel thoſe things which are even at the Door, and if ſo we will try them further. Let them tell us what things ſhall happen, and in what order, which firſt, and which laſt. *l* Heb. *and we will ſet our heart* to it; we will allow the Argument its due weight, and either fairly anſwer it, or give up our cauſe againſt Idols. *m* That we may know, or let us know by their Information. *n* The conſequence of them, whether the Events did anſwer to their predictions: Or, what things happened next after thoſe former things. *o* To wit, *hereafter*, or after a long time; which limitation may be eaſily gathered, both from the oppoſition of this clauſe to the former, and from the next following clauſe, where it is ſo Limited and Explained.

* Jer. 10. 5.

23 Shew the things that are to come hereafter: that we may know that ye *are* gods: *p* yea, * do good, or do evil *q*, that we may be diſmayed, and behold *it* together *r*.

p That we may have, if not a certain proof, yet at leaſt a probable argument of your diety. It may be objected that the Devil hath foretold future Events by Idols: but it may be anſwered, that ſuch predictions were but rare, and oftentimes were falſe, and confuted by the *Events*; and generally were dark and doubtful, as hath been noted; and when they were verified by the event, that was only done by Divine permiſſion and revelation, for the tryal or puniſhment of wicked men, of which we have an inſtance, *Deut.* 13 1, 2, 3. and therefore doth no more prove them to be Gods, than the predictions made known by God unto the Prophets, proved them to be Gods. *q* Protect and bleſs your Worſhippers whom I intend to deſtroy, and deſtroy my people whom I intend to ſave, and then you have ſome colour to aſſert your diety. But alas! You can neither do good nor evil. *r* That I and my people may be aſtoniſhed, and confounded, and forced to acknowledge your godhead.

* Chap. 44. 9. 1 Cor. 8. 4.
‖ Or, *worſe than nothing.*
‖ Or, *worſe than of a viper.*

24 Behold, * ye *are* ‖ of nothing *s*, and your work *t* ‖ of nought: an abomination *is he that* chooſeth you *u*

s You lately were nothing, without any beeing at all, and now you have nothing at all of Divinity or Vertue in you. *t* Either 1. Paſſively. your workmanſhip, all the coſt and art which is laid out upon you. Or, 2. Actively, all that you can do. Your Operations are like your beeings, there is no reality in your beeings, nor efficacy in your Actions. *u* He that chooſeth you for his gods, is moſt abominable for his folly, as well as his wickedneſs.

‖ Or, *proclaim.*

25 I have raiſed up *x one y* from the north, and he ſhall come: from the riſing of the Sun ſhall he ‖ call upon my name *z*, and he ſhall come *upon* princes as *upon* morter *a*, and as the potter treadeth clay.

x You neither foreknow nor can do any thing. But I do now foretel, and will certainly effect a great Revolution and change in the World, which you ſhall not be able to hinder. *y* Which word though not expreſſed in the *Hebrew* muſt neceſſarily be underſtood, as being oft deſigned in the following words by the Pronoun *He*. He underſtands one people: Or, rather one perſon, Prince or General together with his people or Forces, as appears from the latter part of the Verſe. Some conceive that the Prophet in this place ſpeaks of two ſeveral Perſons; in the firſt clauſe of *Nebuchadnezzar*, who in Scripture is commonly ſaid to come *from the North*, as *Jer.* 1. 13, 15. and 4. 6. and the next clauſe of *Cyrus* who came from the *Eaſt*, *Iſa.* 46. 11. And then the words may be thus rendred, one *from the North, and he ſhall come*: and one *from the riſing of the Sun, he ſhall call*, &c. But it ſeems more natural and eaſie to underſtand the whole context of one and the ſame Perſon, even of *Cyrus*, of whom he ſpake before, *ver.* 2, &c. who might well be ſaid to come, both *from the North, and from the Eaſt*; *from the North* rather, becauſe he was a *Mede* by his Mother, as he was a *Perſian* by his Father; or becauſe a great part of his Army was gathered out of *Media*, which was, and in Scripture is ſaid to be *Northward* in reference to *Judea*, *Jer.* 50. 9, 41. and 51. 48. and becauſe *Darius* the *Mede* was joyned with him in this expedition: and *from the Eaſt*, becauſe *Perſia* was directly eaſtward from *Judea*. And peradventure this work of *calling upon* or *proclaiming Gods Name*, is here aſcribed to him as he came from the Eaſt, rather than as he came from the North, becauſe that work was not done by *Darius* the *Mede*, but by *Cyrus* the *Perſian*. *z* Or rather, as others render it, *who ſhall call upon*: Or rather *proclaim my Name*, which *Cyrus* did in expreſs and emphatical terms. *Ezra* 1. 1, 2. *a* Treading them down, as eaſily as a man treadeth down morter.

26 Who hath declared from the beginning *b*, that we may know? and before-time *c*, that we may ſay *d*, *He is* righteous *e*? yea, *there is* none *f* that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words *g*.

b Which of all your Idols did or could foretel ſuch things as this from the beginning of the World unto this day? They never yet did nor can foretel any ſuch things, further than I think fit to reveal it to them. *c* Either in time paſt: Or, before the things come to paſs. *d* That we may be convinced and forced to acknowledge. *e* His Cauſe now pleaded is juſt and good: He is a God indeed as he pretends to be, he claims his Divinity by a good Title. *f* Heb. *Surely* there is *none* of your gods that hath done or can do this, and therefore their claim to the Diety is falſe and fooliſh. *g* None of your Worſhippers ever heard any ſuch thing either from you or of you: nor indeed doth any man hear your words, becauſe you are dumb and cannot ſpeak.

* ver. 4.

27 * The firſt *h ſhall ſay* to Zion *i*, Behold, behold them *k*, and I will give to Jeruſalem One that bringeth good tidings *l*.

h I who am the firſt, as I ſaid before, *ver.* 4. and therefore capable of declaring or foretelling things to come from the beginning, which your Idols cannot do, *ver.* 26. *i* Do and will foretel unto my people by my Prophets things to come. *k* I repreſent things future as if they were preſent, and to be beheld with your eyes. By *them* he means either, 1. Theſe things which are to come: Or, 2. Theſe men: either *Cyrus* and his Forces who came to deliver the *Jews* out of *Babylon*: Or, which is the ſame thing in effect, the *Jews* returning from their Captivity in *Bayblon*. *l* A Meſſenger or Meſſengers, the ſingular number being here put for the plural, as it is in many other places, to wit, my Prophets who ſhall foretel the good tidings of their deliverance from Captivity.

† Heb. *return.*

28 For I beheld *m*, and *there was* no man *n*, even amongſt them, and *there was* no counſeller *o*, that when I asked of them, could † anſwer a word *p*.

m Heb. *And I beheld*, I looked about me to ſee if I could find any man of them that could certainly, and of themſelves foretel ſuch future events. *n* Not any, to wit, of the Idols; for the word *Man* is ſometimes uſed by the *Hebrews* of brute creatures, and even of lifeleſs things, as *Iſa.* 34. 15. and 40. 26. and elſewhere. *o* Though theſe Idols were oft conſulted, and by the help of the Devil did ſome times deliver Oracles, yet none of them were able to give any ſolid and certain advice concerning future things. *p* When I tryed their divinity by this Character, they had nothing to ſay for themſelves.

29 Behold, they *are* all vanity *q*, their works *are* nothing *r*: their molten images *s are* wind *t*, and confuſion *u*.

q This is the Concluſion of the whole diſpute, and the juſt Sentence which God paſſeth upon Idols after a fair tryal; they are vain things, and are falſly called gods. *r* See *ver.* 24. *s* Which he mentions, becauſe their materials were moſt precious, and more Coſt and Art was commonly beſtowed upon them, for after they had been molten they uſed to be Carved or Poliſhed and Adorned: but under theſe he Synecdochically comprehends all Images whatſoever. *t* Empty and unſatisfying things, which alſo like the wind, do quickly paſs away and come to nothing *u* Confuſed and deformed and uſeleſs things, like that rude heap in the beginning of Gods Creation, of which this very word is uſed, *Gen.* 1. 2.

CHAP. XLII.

The Perſon and Office of Chriſt appointed by the Father, 1——9. *A new ſong to God for his Goſpel among the Gentiles,* 10——16. *The idolatry of the Heathen: and obſtinacy of the Jews,* 17——25.

* Matth. 12. 18.
* Matth. 3. 17. & 17. 5. Eph. 1. 6.
* Chap. 11. 2. Joh. 3. 34.

BEhold *a*, * my ſervant *b* whom I uphold *c*, mine elect *d in whom* my ſoul * delighteth *e*: I * have put my Spirit upon him *f*, he ſhall bring forth *g* judgment *h* to the Gentiles *i*.

a The Prophet, having in the former Chapter detected the vanity of Idols, by their groſs Ignorance of future things, and having given one eminent Inſtance of Gods certain foreknowledge of things to come, in the prediction of the deſtruction of *Babylon*, and the deliverance of the *Jews* out of it by *Cyrus*; he now addeth another more eminent and remote example of it, and foretelleth the coming of the *Meſſiah*, and ſeveral great effects or conſequences thereof, which he rather doth becauſe this was the Perſon by whom the Idols were to be utterly aboliſhed, as was foretold, *Iſa.* 2. 18. compared with *ver.* 2. 3, 4. and as it fell out in the event: This having been obſerved not only by Chriſtians, but even by the learned Heathens, not without aſtoniſhment, that at that time, when Chriſt came into the World, Idols were generally ſtruck dumb, and the Oracles ceaſed. *b* The Perſon of whom he here ſpeaketh, is by ſome ſuppoſed to be *Cyrus*, and by others *Iſaiah* himſelf, and by others the people of the *Jews*. But the moſt and beſt Interpreters underſtand this place of Chriſt: And although I am ſenſible, that ſome learned Men have done wrong to the ſacred Text, & to the Chriſtian cauſe, by expounding ſome places of Chriſt without ſufficient evidence, yet this is one of the many places in this Prophecy, which cannot without manifeſt violence be applyed to any other; which is ſo evident, that not only the generality of Chriſtians, but divers of the moſt learned *Jews* underſtand it of the *Meſſiah*, and of him alone; and paſs a ſevere cenſure upon their Brethren, that expound it of any other perſon, and affirm that they are ſmitten with blindneſs in this matter. Moreover this place is expreſly interpreted of Chriſt, *Mat.* 12. 18, &c. And to him, and to him only all the particulars here following do truly and evidently belong, as we ſhall ſee. *c* Whom I will aſſiſt and enable to do and ſuffer all thoſe things which belong to his Office to do. *d* Choſen by me to this great work of Mediation and Redemption, to which he is ſaid to be *ſealed* and *ſent*, *John* 6. 27, 29. and *predeſtinated*, 1 *Pet.* 1. 20. and *choſen of God* 1 *Pet.* 2. 4. *e* Or, as this ſame word is oft rendred, *is well pleaſed*, both for himſelf and for all his people, being fully ſatisfied with that Sacrifice, which he ſhall offer up to me. *f I* have furniſhed him with that abundance and eminency of gifts and graces, which are neceſſary for the diſcharge of his high and hard employment. *g* Shall publiſh or *ſhew*, as this word is tranſlated, *Mat.* 12. 18. ſhall bring to light what before was hid in his breaſt, or in his Fathers boſome. *h* This word is very ambiguous, and elſewhere is put for puniſhment, which cannot be meant here, becauſe the whole context ſpeaks of his mercy and ſweetneſs, and not of his ſeverity: but here it is clearly put for Gods *Law*, as this very word is expounded here below, *ver.* 4. and as it is frequently uſed in the Holy Scriptures, as *Pſal.* 119. and elſewhere: which alſo beſt agrees with the *bringing forth* or *publiſhing* of it here mentioned, publication being neceſſarily required and conſtantly uſed about Laws. And this interpretation is confirmed by the following words, *to the Gentiles*. For the great things which Chriſt publiſhed unto all the World, both *Jews* and *Gentiles*, was nothing elſe but the Law and Will, and Counſel of God concerning mans Salvation, and the ways and means of obtaining it. *i* Not only to the *Jews*, to whom the knowledge of Gods Laws had been hitherto appropriated, but to the Heathen Nations of the World.

2 He ſhall not cry *k*, nor lift up *l*, nor cauſe his voice to be heard in the ſtreet *m*.

k Either, 1. In a way of contention, as *anger* is oft accompanied with *clamour*, *Eph.* 4. 31. Or, 2. In a way of oſtentation. It ſeems to be meant both ways, by comparing this place with *Mat.* 12. 16, 17, 20. He ſhall neither erect nor manage his Kingdom, with violence and outward pomp and ſtate, as worldly Princes do, but with meekneſs and humility. *l* His voice, which is eaſily underſtood out of the following clauſe and from many other Scriptures, where that word is added to this verb, to compleat the Phraſe *m* As contentious and vain-glorious perſons frequently do.

|| Or, *dimly burning.*
† Heb. *quench it.*
* Pſal. 94. 15.

3 A bruiſed reed ſhall he not break *n*: and the || ſmoaking flax ſhall he not † quench *o*: * he ſhall bring forth judgment unto truth *p*.

n He will not break it to pieces, but rather will ſtrengthen and bind it up. It is a common figure, whereby more is underſtood than was expreſſed, and one contrary is left to be gathered from another, of which many inſtances have been given in former Texts. The ſenſe is plainly this, Chriſt will not deal roughly and rigorouſly with thoſe that come to him, but he will uſe all gentleneſs and kindneſs to them, paſſing by their greateſt ſins, bearing with their preſent infirmities, cheriſhing and encouraging the ſmalleſt beginnings of grace, comforting and healing wounded conſciences, and the like. *o* The ſame thing is repeated in other words, to give us the greater aſſurance of the truth of it. That wiek of a Candle (called *Flax* metonymically, becauſe it is made of *Flax*) which is almoſt extinct, and doth only ſmoke and not flame, he will not utterly quench, but will revive and kindle it again. *p Judgment* may be here taken either, 1. For the Law or Will of God, or the Doctrine of the Goſpel, which he will *bring forth*, *i. e.* publiſh, which he will do *unto* or *in* or *with* or *according to* (for this prepoſition is uſed all thoſe ways) *truth*, *i. e.* truly and faithfully, not concealing nor corrupting it, as falſe Teachers commonly do. So this is a Character, like that which is given to Chriſt, *Mat.* 22. 16. *Thou art true and teacheſt the way of God in truth*: And thus this Phraſe of *bringing forth Judgment*, is taken here as it is *ver.* 1. Or, 2. For the Cauſe which is debated, or for the ſentence which is given in the Cauſe, as this word is moſt frequently uſed, which he will *bring forth*, *i. e.* bring to light, or diſcover or publiſh; and this he will do according to truth and equity, and not unjuſtly and partially, as corrupt Judges uſe to give Sentence againſt the poor and meek In this ſenſe this very Phraſe of *bringing forth judgment*, is taken *Pſal.* 37. 6. And this ſenſe ſeems to be favoured, both by the conſideration of the quality of the Perſons, to whom this Judgment is here implied to be brought forth, who are called *bruiſed Reeds*, and *ſmoaking Flax*, whereby they are ſuppoſed to be Perſons diſcouraged and oppreſſed, and in a conteſt with themſelves, or with their ſpiritual Adverſaries about the ſtate of their Souls; as alſo by comparing this place with *Mat.* 12. 20. where theſe very words are quoted, and thus rendred, *Till he ſend forth Judgment unto Victory*, *i. e.* till Judgment or Sentence be given for him, in which caſe a man is ſaid to be victorious in Judgment. If it be ſaid for the former Interpretation, that it ſeems moſt reaſonable to underſtand *Judgment* here as it is underſtood, *ver.* 1. and 4 and *bringing forth Judgment* here as it is taken, *ver.* 1. It may be truly and fairly anſwered, that it is a very common thing in Scripture, for the ſame words or Phraſes to be uſed in ſeveral ſenſes, not only in two neighbouring Verſes, but ſometimes alſo in the very ſame Verſe, whereof I have formerly given divers inſtances.

† Heb. *broken.*

4 He ſhall not fail, nor be † diſcouraged *q*, till he have ſet judgment in the earth *r*: and the iſles *s* ſhall wait for his Law *t*.

q Though he be thus meek, and gentle, yet he is alſo couragious, and reſolute againſt all the great, and many difficulties and conflicts, to which he will be expoſed, and will not give over till he have finiſhed his work: Or, as others render the words, *He ſhall not be darkened* (This glorious light ſhall not be Eclipſed or obſcured: Or, *He ſhall ſhine forth brightly* and glorioully, as the Seventy render this word) *nor broken*, by all the attempts and vigorous endeavours of his Enemies who deſign it. *r* Till he hath publiſhed and eſtabliſhed his Law or doctrine (as this *Judgment* is expounded in the next clauſe) among the nations of the Earth. And this word, *till*, reſpects only the time paſt, but not the time to come, as if he would then *fail*, or be *diſcouraged*, when once he had *ſet Judgment on the Earth*; which is contrary to reaſon, and to other evident Scriptures. And ſo this word is uſed, *Gen.* 28. 15. *Pſal.* 71. 18. *Mat.* 1. 25. *s* The Countries remote from *Judea*, to which Gods Law was now confined, as this word is oft uſed. *t* Shall gladly receive his Doctrine and Commands from time to time.

* Chap. 44. 24. Zech. 12. 1.

5 Thus ſaith God the LORD, * he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein *u*:

u This large deſcription of Gods infinite Power, is here ſeaſonably added, to give them aſſurance of the certain accompliſhment of theſe great and wonderful promiſes, which otherwiſe would ſeem incredible.

* Chap. 49. 8.
* Chap. 49. 6. Luk. 2. 32. Act. 13. 47.

6 I the LORD have called thee in righteouſneſs *x*, and will hold thine hand *y*, and will keep thee *z*, and give thee for * a covenant *a* of the people *b*, for * a light of the Gentiles *c*;

x To declare my righteouſneſs, as is ſaid, *Rom.* 3. 26. or my faithfulneſs, which is frequently called *Righteouſneſs* in Scripture, according to my promiſe long ſince made and oft renewed. As the former verſe aſſerted Gods Power, ſo this clauſe declares his will and firm purpoſe and obligation, to effect this work, and both together evince the certainty and neceſſity of it. *y* Will give thee counſel and ſtrength for thine high and hard work. *z* That thou ſhalt not fail in, nor be hindred by thine enemies, from the accompliſhment of thy work. *a* To be the Angel of the Covenant, as Chriſt is called, *Mal* 3. 1. or the Mediator in and by whom my Covenant of Grace is made, and confirmed with mankind. *b* Either of my people the *Jews*: Or, indefinitely or univerſally, of all People, not only *Jews* but *Gentiles* alſo, as it follows. *c* To enlighten them with true and ſaving knowledge, and to direct them in the right way to true happineſs, from which they had miſerably wandred. He alludes to Gods fiery Pillar, which enlightned and directed the *Iſraelites* in the Wilderneſs.

* Chap. 35. 5. and 61. 1. Luk. 4. 18. Heb. 2. 14, 15.

7 To open the blind eyes *d*, and to bring out the priſoners *e* from priſon, and them that ſit in * darkneſs out of the priſon-houſe.

d The eyes of their minds blinded with long ignorance, and deep prejudice and inveterate error, and by the Power and Policy of the god of this World, 2 *Cor.* 4. 4. which nothing but the Almighty power of God could cure. *e* Sinners *who are taken captive by the Devil at his will*, as we read, 2 *Tim.* 2. 26. and as daily experience ſheweth, and who are enſlaved and chained by their own luſts, and made Free-men only by Chriſt, *John* 8. 32, 36 Compare this portion of Scripture with *Iſa.* 61. 1. and both with *Luke* 4. 17, 18, 19, 20, 21. Where it is ſaid to be fulfilled in and by Chriſt.

* Chap. 48. 11.

8 I *am* the LORD *f* that *is* my name *g*, and my * glory will I not give to another, neither my praiſe to graven images *h*.

f Heb. *Jehovah*: Who have all beeing in and of my ſelf, and give beeing to all my Creatures, and to all my promiſes, as this name ſignifies. The everlaſting, and unchangeable, and Omnipotent God, who therefore both can, and will fulfil all my promiſes, and plead the cauſe, and ſet up the Kingdom of my Son in ſpight of all Oppoſition, and deſtroy all thoſe Idols which are ſet up againſt him and me. *g* Which I muſt own and juſtifie to the World He ſeems to allude to *Exod.* 3. 14, 15. and 6. 3. *h* I will not any longer ſuffer that Honour and Worſhip, which is peculiar to me, to be given to Idols as it hath been, but I will by Chriſt and the Goſpel, aboliſh Idolatry in the World.

* Chap. 43. 9, 10. & 44. 7, 8. & 46. 9, 10.

9 Behold, the former things are come to paſs and * new things do I declare *i*: before they ſpring forth I tell you of them *k*.

i As all things, which I have formerly promiſed or foretold, have exactly come to paſs in their proper ſeaſons, and not one of them failed, as was noted *Joſh.* 23. 14. So you have great reaſon to believe, that what I now promiſe, though it be new, and ſtrange to you, ſhall infallibly be accompliſhed. *k* That when they come to paſs, you may know that I am God, and that this is my Work. Compare *John* 13. 19.

* Pſal. 33. 3.
† Heb. *the fulneſs thereof.*

10 * Sing unto the LORD a new ſong *l*, *and* his praiſe from the end of the earth *m*: ye that go down to the ſea, and † all that is therein; the iſles and the inhabitants thereof *n*.

l Upon this new and great occaſion, the calling and Salvation of the World by Chriſt. *m* All Nations from one end of the Earth to another, who ſhall be ſharers in this Mercy. *n* You that go by Sea carry theſe glad tidings from *Judea*, where Chriſt was born, and Lived, and Died, and publiſhed the Goſpel unto the remoteſt parts of the Earth, that they may joyn with you in ſinging forth God's praiſes for his marvellous kindneſs and grace to them.

11 Let the wilderneſs *o* and the cities thereof lift up *their voice*, the villages that Kedar *p* doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains *q*.

o Thoſe parts of the World which are now like a Wilderneſs; not literally, for he ſpeaks of their Cities in the next clauſe, but ſpiritually, deſolate and forſaken of God, dry and deſtitute of the waters of God's grace, and barren of all good fruits. *p* The *Arabians*: which were an Heatheniſh and Barbarous people, and well known to the *Jews*, and are Synecdochically put for all Nations in the ſame circumſtances. *q* Having mentioned Cities and Villages, he now adds thoſe who dwell upon *Rocks* and *Mountains*, which are commonly more Savage and Ignorant than others, and therefore harder to be taught and reformed.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands *r*.

r In the remoteſt parts of the World, as well as in *Arabia*, which was near to them.

13 The LORD ſhall go forth *s*, as a mighty man, he ſhall ſtir up jealouſie *t* like a man of war: he ſhall cry, yea, roar *u*; he ſhall || prevail againſt his enemies.

|| Or, *behave himſelf mightily*.

s To wit, to war, or battel, as this Phraſe is uſed, *Numb.* 1. 3, 18. 2 *Sam.* 11. 1. *t* he ſhall ſtir up himſelf, and his ſtrength, and anger againſt the obſtinate and implacable enemies of his Son and Goſpel. *u* As a Lyon doth upon his prey, and as Souldiers do when they begin the battle.

14 I have long time held my peace *x*, I have been ſtill *and* refrained my ſelf; *now* will I cry like a travailling woman *y*, I will deſtroy and † devour at once *z*.

† Heb. *ſwallow* or *ſup up*.

x I have for many ages ſuffered the Devil and his Servants, Tyrants, and Idolaters and Perſecuters to prevail in the World, to afflict my people, and to hinder the entertainment of my Doctrine and Worſhip in the World. *y* Now I will bring forth and accompliſh that glorious work which I have long conceived in my mind. *z* I will ſuddenly and utterly deſtroy the incorrigible enemies of my Truth, and of my Sons Kingdom. He alludes to thoſe wild Beaſts which open their mouths wide, and devour all their prey at one morſel or at one time.

15 I will make waſte mountains and hills *a*, and dry up all their herbs, and I will make the rivers iſlands, and I will dry up the pools *b*.

a Not dry and barren ones, for theſe were waſte already, but ſuch as are clothed with Graſs and Herbs, as the following words imply. Which is to be underſtood Metaphorically, of God's deſtroying his moſt lofty and flouriſhing enemies, who are oft compared in Scripture unto *Mountains* and *Hills*. *b* I will remove all impediments out of the way: which is expreſſed in the Prophetical dialect, by *drying up Euphrates, that the way of the Kings of the East might be prepared*, Rev. 16. 12. He ſeems to allude to that which God did in drying up firſt the Red Sea, and then *Jordan*, to give his people paſſage into *Canaan*, And this expoſition is confirmed by the following Verſe.

16 And I will bring the blind *c* by a way *that* they know not *d*, I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things † ſtraight *e*. Theſe things will I do unto them, and not forſake them *f*.

† Heb. *into ſtraightneſs*.

c The *Gentiles* who were blind and were called ſo above, *ver* 7. and in many other places of Scripture, and were ſo accounted by the *Jews*. *d* By the way of Truth, which hitherto hath been hidden from them, until by my Word and Spirit I revealed it to them. *e* I will take away all hinderances, and give them all advantages and conveniencies for their Journey. I will direct them in the right way. I will enlighten their dark minds, and rectifie their perverſe wills and affections. *f* Until I have brought them with ſafety and comfort to the end of their Journey.

17 They ſhall be * turned back, they ſhall be greatly aſhamed that truſt in graven images *g*, that ſay to the molten images, Ye *are* our gods.

* Pſal. 97. 7. Chap. 1. 29. and 44. 11. and 45. 16.

g This may be underſtood either, 1. Of the Converted *Gentiles*; who ſhall be *turned back* from their former ſinful courſe, and ſhall ſincerely grieve, and be aſhamed *that they did truſt*, &c. as the word may be rendred; that they ſhould ever be guilty of ſuch wickedneſs and madneſs to Worſhip and Truſt in Idols: Or, rather 2. of thoſe *Gentiles* who, when their Brethren embraced the true God and Chriſt, perſiſted obſtinately in their Idolatrous courſes, who ſhall be confounded and deſtroyed: For this Phraſe of *being turned back* is generally uſed in Scripture in a bad ſenſe; or of them who are overthrown, or put to flight in battle, as *Pſal.* 9. 3. and 35. 4. and 70. 2, 3, *&c.* And the like I may ſay of *being aſhamed*, or, *confounded* or *put to ſhame*, eſpecially where this Phraſe is joyned with the other, as it is in the two places of the *Pſalms* laſt quoted.

18 Hear ye deaf, and look ye blind, that ye may ſee *h*.

h O you, whoſoever you are, whether *Jews* or *Gentiles* which ſhall reſiſt this clear light, and obſtinately continue in your former errours, attend diligently to my words, and conſider theſe mighty works of God.

19 * Who *is* blind but my ſervant *i*, or deaf as my meſſenger *k that* I ſent? who *is* blind as *he that is* perfect *l*, and blind as the LORDS ſervant *m*.

* Chap. 43. 8.

i But no people under Heaven are ſo blind as the *Jews* who call themſelves my Servants and People, who will not receive their *Meſſiah*, though he be recommended to them, with ſuch evident and illuſtrious Signs, and miraculous Works, as force belief from the moſt unbelieving, and obſtinate *Gentiles*. *k* My Meſſengers, the ſingular number being put for the plural, as it is commonly in Scripture. *l* The Prieſts and other Teachers whom I appointed to inſtruct my People in the right way. *m* As the moſt eminent Teachers and Rulers of the *Jews*, whom he calleth *Perfect*, either becauſe it was their duty to know and teach the way, and Truth of God perfectly; or rather Sarcaſtically, becauſe they pretended to great perfection, and proudly called themſelves *Rabbies* and *Maſters*, as our Saviour obſerved and deſpiſed the People as *curſed* and *not knowing the Law*, *Joh.* 7. 49. and derided Chriſt, for calling them *blind*, *Joh.* 9. 40. *m* Which title as it was given to the *Jewiſh* people in the firſt clauſe of the Verſe; So here it ſeems to be given to the Prieſts, becauſe they were called and obliged to be the Lords Servants, in a ſpecial and eminent manner.

20 Seeing many things, * but thou obſerveſt not opening the ears, but he heareth not *n*.

* Rom. 2. 21.

n Thou doſt not ſeriouſly and impartially conſider the plain word and the wonderful Works of God, of which thine ears and eyes have been witneſſes, which are abundantly ſufficient for the Conviction of any conſidering man.

21 The LORD is well pleaſed *o*; * for his righteouſneſs ſake *p*, he will magnifie the Law, and make || it honourable *q*.

* Chap. 59. 16.
|| Or, *him*.

o To wit, with you: Or, as this word is moſt commonly uſed, *hath a good will*, to you or to *this people*: which may be underſtood out of the following Verſe, as is very uſual in ſacred Scripture. The meaning ſeems to be this; Although thou art a wicked people that rebelleſt againſt the cleareſt light, and therefore God might juſtly deſtroy thee ſuddenly, yet he is very unwilling to do it, and will patiently wait for thy Repentance that he may be gracious unto thee. *p* Not for thy ſake, for thou deſerveſt no ſuch thing from him, but for the glory of his own faithfulneſs, in fulfilling that Promiſe and Covenant, which he made with thy pious Progenitors for themſelves, and for their Seed. *q* He will maintain the honour of his Law, and therefore is not forward to deſtroy you, who profeſs God's Law, and the true Religion, leſt his Law ſhould upon that occaſion be expoſed to contempt.

22 But this *is* a people robbed and ſpoiled *r*, || they *are* all of them ſnared in holes, and they are hid in priſon-houſes *s*: they are for a prey, and none delivereth; for a † ſpoil, and none ſaith, Reſtore *t*.

|| Or, *in ſnarning all the young men of them*.
† Heb. *a treading*.

r But notwithſtanding this great reſpect which God hath to his Law, and to his people for the ſake of his Law, it is apparent that God hath ſeverely ſcourged you for your ſins: and therefore take heed that you do not provoke him by your obſtinate infidelity, leſt he caſt you off for ever. *s* They are, or have been, taken in ſnares made by their own hands, and by Gods judgment delivered into the hands of their enemies, and by them caſt into Pits or Dungeons and Priſons. *t* None afford them either pity or help in their extemities.

23 Who among you will give ear to this? *who* will hearken and hear † for the time to come *u*?

† Heb. *for the after-time*.

u O that you would learn from your former and dear-bought experiences to be wiſer for the future, and not to provoke God to your own total and final Ruine.

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD *x*, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

x Do not flatter your ſelves with a conceit of impunity, becauſe you are a people whom God hath favoured and endowed with many, and great priviledges, which the *Jews* were very prone to do, as we ſee, *Jer.* 7. 4, *&c.* and elſewhere; for as God hath puniſhed you formerly, doubt not, but if you continue to ſin, he will proceed in puniſhing you more and more for your ſins.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battel *y*: and it hath ſet him on fire round about, yet he knew not *z*; and it burned him, yet he laid *it* not to heart.

y Moſt grievous Judgments. *z* They were ſecure and ſtupid under Gods Judgments, neither fearing them when threatned, nor truly ſenſible of Gods hand in them, and of the cauſes of Gods diſpleaſure againſt them, and of the means of cure.

CHAP. XLIII.

Promiſes to protect and enlarge the Church, 1——5. *God appealeth to them as witneſſes of his power and knowledge,* 6——12. *He foretelleth them the deſtruction of Babylon: and a new deliverance of his people,* 14——21. *whoſe ſins,* 22——24. *againſt Gods mercies render them inexcuſable,* 25——28.

BUt now thus ſaith the LORD *a* that created thee *b*, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee *c*, I have called *thee* by thy name *d*, thou *art* mine.

a But notwithſtanding thy groſs inſenſibleneſs under former judgments, for which I might juſtly ſend far heavier ones upon thee; yet I will deal mercifully with thee. *b* That made thee his people, and that in ſo miraculous a manner, as if he had created thee a ſecond time out of nothing; and therefore he will be gracious to his own workmanſhip. *c* From the *Egyptians*, and divers other enemies; and therefore I will redeem thee again. *d* By the name of *Gods people*, which was as proper and peculiar to them, as the name of *Iſrael*.

2 When thou * paſſeſt through the waters, *I will be* with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee *e*.

* Pſal. 66. 12.

e Though I will chaſtiſe thee for thy ſins, yet I will not ſuffer thine enemies utterly to deſtroy thee, compare *Jer.* 30. 11.

3 For I *am* the LORD thy God, the holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom *f*, Ethiopia and Seba *g* for thee.

f This was fulfilled either, 1. When God ſmote the *Egyptians*, both firſt-born and others in *Egypt*; and drowned *Pharaoh*, and his Hoſt in the Red Sea, for the ſafety and benefit of his people: Or, 2. When the King of *Aſſyria*, either *Sennacherib*, as many think, or rather *Eſar-haddon*, who deſigned to revenge his Fathers diſgrace, and loſs before *Jeruſalem*, upon the *Jews*, but was diverted and directed by God to imploy his Forces againſt *Egypt*, and *Ethiopia*, and *Seba*, as it follows. See the Notes upon *Iſa.* 20. 1, &c. *g* The *Sabeans* who were confederate with the *Ethiopians*, or *Cuſhites*.

4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee *h*; therefore will I give men for thee *i*, and people for thy || † life.

|| Or, *perſon*.
† Heb. *ſoul*

h So the ſenſe is, from that time that I choſe thee for my precious and peculiar treaſure and People, I have had a great eſteem and affection for thee. But the words may well be, and by ſome are rendred thus, *ſince that* (or, *For that*: or, becauſe) *Thou waſt precious in my ſight, thou waſt honourable*, (the ſame thing repeated in other words.) *and I love thee*. *i* As I did give up the

Egyptians, ſo I am ready to give up others to ſave thee, as occaſion requires.

* Chap. 44. 1, 2. Jer. 30. 10. & 46. 27.

5 * Fear not, for I *am* with thee; I will bring thy ſeed from the eaſt, and gather thee from the weſt *k*.

k Although the *Jews* ſhall for their ſins be carried captives out of their own Land Northward and Eaſtward into *Babylon*, and the adjacent Countries, and others of them ſhall flee Southward and Weſtward, and ſhall there pine away in their iniquities, as I threatned; yet their poſterity I will bring back into *Canaan*, from all the places where they are diſperſed.

6 I will ſay to the north, Give up *l*; and to the ſouth, Keep not back; bring my ſons *m* from far, and my daughters from the ends of the earth.

l Thou who haſt ſo long had and held my people in Bondage, reſign them to me, and permit them to return to their own Land. He ſpeaks either to the Countries themſelves by a Proſopopæia: Or, to the Inhabitants of them. *m* Do not only permit but aſſiſt and further their return.

* Pſal. 100. 3. Chap. 29. 23. Joh. 3. 4, 5. 2 Cor. 5. 17. Ephe. 2. 10.

7 *Even* every one *that is* called by my name *n*: for * I have created him for my glory *o*, I have formed him, yea, I have made him *p*.

n They are called by my Name. I own them for my people and Children; and therefore what kindneſs or cruelty you exerciſe to them, I take it as done to my ſelf. So it is an argument to move thoſe people to let their Captives go: Or, it is an argument to confirm the faith of Gods people, that God would deliver them, becauſe they are his own. *o* And therefore I will glorifie my Power and Goodneſs, and Faithfulneſs in delivering them. *p* I have not only *created* them out of nothing, as I did all other people, but *I* have alſo *formed* and *made* them my peculiar people.

* Chap. 42. 19. Ezek. 12. 2.

8 Bring forth the blind people that have eyes, and the deaf that have ears *q*.

q The ſenſe is either, 1. Bring out of Captivity my people who were blind and deaf, but now have their eyes and ears opened by my grace. So this verſe relates to the foregoing paſſages: Or rather, 2. O ye Idolatrous *Gentiles*, produce and bring forth your falſe gods, which have eyes but ſee not, and ears but hear not, as is ſaid *Pſal.* 115. 5, 6. So this verſe belongs to the following context, in which God reneweth his conteſt with Idols; which in this verſe he calleth *blind*, and in the next verſe proveth them ſo to be.

* Chap. 41. 21, 22.

9 Let all the Nations be gathered together, and let the people be aſſembled *r*: * who among them can declare this *s*, and ſhew us former things *t*? let them bring forth their witneſſes *u*, that they may be juſtified *x*; or let them hear and ſay, *It is* truth *y*.

r To plead the cauſe of their Idols with me. *s* This wonderful work of mine in bringing my people out of Captivity, which I have already foretold, and ſhall further declare; and that ſo exactly, that I ſhall name the perſon by whom this work ſhall be begun, even *Cyrus*, who is yet unborn, and ſhall be ſo for above 200 years; let any of your Heathen gods do the like. *t* Not things already paſt, but ſuch things as ſhall happen long before the return from the Captivity, which yet your blind Idols cannot foreſee. See on *Iſa.* 41. 22. *u* Who can teſtifie the truth and certainty of any ſuch predictions of theirs. *x* That they may be owned for true Gods, which in that caſe I allow them to expect. But of this argument ſee on *Iſa.* 41. 22, 23. *y* Or if they can produce no evidence of any ſuch thing, as I am well aſſured that they cannot, let them be ſilent, and hear me and my witneſſes, as it follows in the next verſe; and let them confeſs, that what I ſay is truth, that I only am the true God, and that they are but vanity and falſhood.

* Chap. 41. 4. and 44. 8.

‖ Or, *nothing formed of God.*

10 Ye *are* my witneſſes *z*, ſaith the LORD, and my ſervant whom I have choſen *a*: that ye may know and believe me, and underſtand that I *am* he *b*: * before me there was ‖ no god formed, neither ſhall there be after me *c*.

z They can produce no witneſſes for themſelves, but you my people are able to witneſs for me, that I have given you many plain demonſtrations of my certain foreknowledge of future events by my predictions and promiſes delivered to you from time to time. *a* Either, 1. *Iſaiah*, and other Prophets, the ſingular word being put Collectively: Or, 2. *Cyrus*, who is an eminent inſtance and proof of Gods foreknowledge: Or, 3. The *Meſſiah*, as not only Chriſtians but even the *Chaldee* Paraphraſt underſtands it; who is called by this very title, *Iſa.* 42. 1. who alſo is the moſt eminent witneſs in this cauſe; and that both paſſively, as he and the time and place, and other circumſtances of his birth, and life, and death were particularly foretold by God in Scripture; and actively, as many future things were foretold by Chriſt, of which we have many examples in the New Teſtament. *b* He of whom the preſent diſpute is, or *he whom* I have affirmed my ſelf to be. That I only am that true God whom we are now ſeeking in this debate. *c* The gods of the Heathens neither had a beeing before me nor ſhall continue after me. Wherein more is underſtood than is expreſſed, That whereas the Lord is God from everlaſting to everlaſting, theſe falſe pretenders to the Diety are but of yeſterday, and ſhall ſhortly be aboliſhed. And withal he calleth them *formed gods*, in way of contempt, and to ſhew the ridiculouſneſs of their pretence to the Divinity, which are formed by the hands of Men.

* Chap. 45. 21. Hoſ. 13. 4.

11 I, *even* I * *am* the LORD, and beſides me *there* is no ſaviour *d*.

d That can and doth ſave his Worſhippers; whereby he implies, that the falſe gods were not only weak and unable to ſave their people, but alſo were the deſtroyers of their people, as being the great cauſe of their ruine.

* Deut. 32. 12.

12 I have declared, and have ſaved *e*, and I have ſhewed *f*, * when *there was* no ſtrange *god* among you *g*: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

e I firſt foretold your deliverance, and then effected it. *f* I foretold it. This branch he repeated, becauſe this is the principal argument uſed here, and Chapter 41. to determine this controverſie between God and Idols. *g* And this I did when you did not worſhip any Idols, and therefore it could not be pretended that you had this knowledge from them.

† Heb. *from the day.*

† Heb. *turn it back.*

* Job 9. 12. Chap. 14. 27. and 46. 10.

13 Yea, † before the day *was h*, I *am* he *i*, and *there is* none *k* that can deliver out of my hand *l*; I will work, and who ſhall † * lett it *m*.

h Before all time: Or, which is all one, from all eternity: Or, *Since the day* was, ſince the beginning of time and things, in all ages ſince the Creation of the World. *i* I am God, and I have proved my ſelf to be ſo. *k* None of thoſe which are called gods. *l* That can ſave them whom I will deſtroy. Therefore they are impotent, and conſequently no gods. *m* Nor can they hinder me in any other work which I reſolve to do.

† Heb. *barres.*

14 Thus ſaith the LORD your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon *n*, and have brought down *o* all their † nobles *p*, and the *Chaldeans q*, whoſe cry *is* in the ſhips *r*.

n I have ſent *Cyrus*, and the *Medes* and *Perſians* with him to war againſt *Babylon* to this very end and purpoſe, that he might deliver you out of Captivity; and reſtore you to your Land according to promiſe. *o* From that height of power and glory to which they were advanced. *p* Their Princes and great Commanders, who as they are called *Shields*, *Pſal.* 47. 9. So here they are called *Bars*, for the ſame reaſon, becauſe of that ſtrength and defence which they give to their people. *q* The common people of *Chaldea*, together with their great men who had Palaces in *Babylon*. *r* Who make fearful outcries, as they flee away from the *Perſians* in Ships; which they had opportunity to do, becauſe of their two great and famous Rivers, *Euphrates* and *Tigris*, and the ſeveral branches of them.

15 I *am* the LORD, your holy One *s*, the Creator of Iſrael, your king.

s The holy One of Iſrael, as he frequently ſtileth himſelf, who ſanctifie and glorifie my ſelf in this and ſuch other glorious Works, with reſpect to you, or for your benefit.

* Exod. 14. 22. Ch. 51. 10. * Joſh. 3. 17.

16 Thus ſaith the LORD, which * maketh a way in the Sea, and a * path in the mighty waters *t*:

t Who as he formerly made a path-way for his people through the Red Sea, ſo he will in no leſs wonderful manner remove all impediments or difficulties out of the way of his people, when they return from *Babylon*.

17 Which bringeth forth the chariot and horſe, the army and the power *u*; they ſhall lie down together, they ſhall not riſe *x*: they are extinct, they are quenched as tow *y*.

u Or rather, *Who brought forth the Chariots*, &c. *i. e. Pharaoh* and his Chariots and Horſes, and Army: as may be gathered from the next Verſe, where the things here mentioned are called *former things* and *things of old*. *x* Or, *they did lie down together* (to wit, in the bottom of the Sea,) *they did not riſe*; *they ſank like lead*, as it is ſaid, *Exod.* 15. 10. and they never roſe again to moleſt the *Iſraelites* as God promiſed, *Exod.* 14. 13. Theſe two Hebrew Verbs are of the future ſenſe, but that ſeems to be put for the Preter-tenſe, becauſe the two following Verbs, which treat of the ſame thing, and are added to explain theſe, are of the Preter-tenſe. *y* As the wieck of a Candle when it is put into the water is wholly extinguiſhed, and not the leaſt ſpark of fire left, ſo were they utterly deſtroyed, and not one of them remained.

* Chap. 46. 9.

18 * Remember ye not the former things, neither conſider the things of old *z*.

z But although your former deliverance out of *Egypt* was in it ſelf a moſt glorious work, which you ought always to remember and conſider, yet this other work of your deliverance out of *Babylon* by *Cyrus*, and thoſe bleſſings which ſhall follow upon it, and particularly that ineſtimable mercy of ſending the *Meſſiah* ſhall be ſo tranſcendent a favour, that in compariſon thereof, all your former deliverances are ſcarce worth of your remembrance and conſideration. Which expoſition is confirmed by two parallel Texts, *Jer.* 16. 14, 15. and 23. 7, 8. From all which Texts laid together it appears, that this later deliverance, compared with that out of *Egypt*, is not to be confined to their freedom from the *Babyloniſh* Captivity, but to be extended to the conſequences of it, and eſpecially to the Redemption by Chriſt; becauſe otherwiſe that *Egyptian* deliverance, was more glorious and wonderful in many reſpects, than the *Babylonians*.

* 2 Cor. 5. 17. Rev. 21. 5. * Chap. 42. 16. Jer. 31. 9.

19 Behold, I will do a * new thing *a*: now *b* it ſhall ſpring forth, ſhall ye not know it *c*? I will even make * a way in the wilderneſs, *and* rivers in the deſert *d*.

a Such a work as was never yet done in the World, even the Redemption of the World by the *Meſſiah*. *b* Shortly although is was not to be done till after ſome hundreds of years. For ſo the Scripture oft ſpeaketh of things at a great diſtance of time, as if they were now at hand, as *Hag.* 2. 6. *Jam.* 5. 9. *Rev.* 22. 20. and elſewhere, which it doth to correct our impatience, and to make us willing to wait till God's time come; and to aſſure us that the mercy ſhall come as ſoon as ever it is fit for us, and we for it; and to make us ſenſible of the inconſiderableneſs of time, and all temporal things in compariſon of God, and of the eternal things; upon which account it is ſaid that *a thouſand years are in Gods ſight but as one day*, *Pſal.* 90. 4. *c* Certainly you *Jews* ſhall know it by experience, and ſhall find that I do not deceive you with vain hopes. *d* I will give you direction and proviſion in the Wilderneſs, where there is commonly no path, and where all neceſſaries are wanting: which as it literally ſpeaks of God's conducting them in the way from *Babylon* to *Jeruſalem*, which lay through a great deſert; ſo it is myſtically meant of thoſe ſpiritual bleſſings, which God in and through Chriſt will confer upon all his people, not the *Jews* only, but alſo the *Gentiles*, who in Prophetical Language are oft compared to the Wilderneſs, as *Iſa.* 35. 1. and elſewhere.

20 The beaſt of the field ſhall honour me *e*, the

dragons

‖Or, *eſtriches.* † Heb. *daughters of the owl.*

dragons *f* and the ‖ † owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people *g*, my choſen.

e Shall have cauſe, if they had abilities, to honour and praiſe me for their ſhare in this mercy. Poſſibly *the beaſt of the field* may myſtically ſignifie the *Gentiles*, whom the *Jews* reputed as Beaſts, and who were as deſtitute of all ſaving knowledge, as the Beaſts which periſh, yet ſhould become the Lord's *People*, as they ſeem to be called, *ver.* 21. *f* Which live in dry and barren deſerts, and are very thirſty, and therefore more ſenſible of this mercy. *g* To whom theſe waters were principally deſigned, but the beaſts fared better for their ſakes. Thus Chriſt was primarily *ſent to the loſt Sheep of Iſrael, Mat.* 15. 24. yet the *Gentiles* there compared to Dogs, fared better for the Children, picking up ſome crumbs of their bread; and the *Jews* generally rejecting Chriſt, the *Gentiles* came in their ſtead.

* Luke 1. 74, 75. *1Pet.2 9.

21 * This people *h* have I formed for my ſelf,* they ſhall ſhew forth my praiſe *i*.

h My People, as he now called them, *ver.* 20. conſiſting in part of the *Jews*, but eſpecially of the *Gentiles*. *i* I have created as it were out of nothing, I have called them into my Church, that I might have glory and praiſe from them for ſo ſtupendious a mercy.

22 But *k* thou haſt not called upon me *l*, O *Jacob*, but thou haſt been weary of me, *m* O *Iſrael*.

k Or, *For*, as this conjunction is oft uſed. So this may be added as a reaſon, why God called the *Gentiles* to be his People, becauſe the *Jews* forſook him. *l* Thou haſt groſly neglected or very ſlightly performed the duties of my worſhip. *m* Thou haſt not eſteemed my ſervice to be a priviledge, as in truth it is, but as a burden and bondage. Compare *Mal.* 1. 13.

† Heb. *lambs, or, kids.*

23 Thou haſt not brought me the † ſmall cattel of thy burnt offerings *n*, neither haſt thou honoured me with thy ſacrifices *o*, I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe *p*.

n Either, 1. Becauſe thou didſt not offer thy Sacrifices to me but to Idols. Or rather, 2. becauſe what thou didſt offer, was not done to me, not for my ſake, not from a principle of love and obedience to me, not to pleaſe and honour me with it, but meerly for thine own ends. Which interpretation ſeems to be favoured by the following clauſe, and by comparing this with *Zech.* 7. 5, 6. *Did ye faſt unto me, even to me? And when ye did eat——did ye not eat* for your ſelves? *o* Becauſe thou didſt either neglect this work of Sacrificing to me; or didſt perform it meerly out of cuſtome or ill deſign, and not with a purpoſe to pleaſe and glorifie me; or didſt diſhonour me, and pollute thy Sacrifices by thy wicked courſe of life. *p* So the ſenſe may be this; I did not require theſe weariſome ſervices of thee, to wit, upon theſe terms, or to be offered in ſuch a manner, as God ſpeaks, *Iſa.* 1. 11, 12, 13. But the words may very well be rendred, Although *I did not cauſe thee to ſerve with offerings, nor weary thee with Incenſe*: the Particle *Although*, being here underſtood, as it is in many other places, as hath been formerly noted. And ſo this is an aggravation of their former ſin, of being weary of, and negligent in his ſervice; although God hath not laid ſuch heavy burthens upon them, nor required ſuch hard ſervices or coſtly offerings from them, as might give them cauſe to be weary, nor ſuch as Idolaters did freely and greedily perform in the ſervice of their Idols.

† Heb. *made me drunk, or abundantly moiſtned.* *Mal.2.17

24 Thou haſt bought me no ſweet cane *q* with money, neither haſt thou † filled me with the fat of thy ſacrifices *r*, but thou haſt made me to ſerve with thy ſins *s*, thou haſt * wearied me with thine iniquities.

q Or, *Calamus*, as this word is rendred, *Exod.* 30. 23. which was uſed in the making of that precious ointment, *Exod.* 30. 34. and as a perfume, or for the Incenſe, *Exod.* 30. 7. See *Jer.* 6. 20. The meaning of this clauſe ſeems to be this, Thou haſt been niggardly in my ſervice, when thou haſt ſpared for no coſt in the ſervice of thine Idols, as is elſewhere noted. *r* Thou haſt offered no more Sacrifices than were ſimply neceſſary, thou haſt not multiplied thy thank offerings and free-will offerings, though I have given thee ſufficient occaſion to do ſo. *s* Thou haſt made me to bear the load and burden of thy ſins, which are very grievous and oppreſſive to me, *Amos* 2. 13. and great exerciſes of my patience. Yea thou haſt made it neceſſary for me, to take upon me the form of a Servant, that I might bear and carry away thy ſins. This clauſe and that which follows are oppoſed to, and aggravated by what he ſaid, *ver.* 23. I did not make thee to ſerve or weary thee with offerings, though that work was honourable and beneficial to thee, as well as conducing to my ſervice; but thou haſt made me to ſerve in the vileſt manner, with ſuch things as are not only offenſive to me, but alſo pernicious to thee.

*Ezek.36. 22, *&c.*

25 *I, even I t am* he that * blotteth out *u* thy tranſgreſſions for mine own ſake *x*, and will not remember thy ſins *y*.

t I whom thou haſt thus deſpiſed, and wearied and provoked to deſtroy thee. *u* Out of my book in which they were all written, and to be read unto thee, and charged upon thee another day. See *Jer.* 17. 1. *Rev.* 20. 12. Sins are oft compared to debts, *Mat.* 6. 12, 14, &c. which are written in the creditors Book, and croſſed or blotted out when they are paid, *x* Being moved thereunto not by thy merits, but by my own meer goodneſs and free mercy, *y* So as to puniſh them and deſtroy thee for them, as thou deſerveſt.

*Ch.1.18.

26 Put me in remembrance *z*: *let us plead together: declare thou, that thou mayeſt be juſtified.

z I remember nothing by which thou haſt deſerved my favour and the pardon of thy ſins; if thou knoweſt any ſuch thing, bring it to my mind, I allow thee free liberty to plead with me, as it follows, and if thou haſt right on thy ſide, I will juſtifie thee. It is an ironical ſpeech, whereby he inſulteth over thoſe, who were puffed up with an opinion of their own innocency, and merit; which was the caſe of many *Jews*, as this and other Prophets have oft obſerved.

*J 10, 9. † H terp

27 Thy firſt * father *a* hath ſinned; and thy † teachers *b* have tranſgreſſed againſt me.

a Either, 1. *Adam*, from whom the guilt and filth of ſin is propagated to thee: Or rather, 2. *Abraham*, who might well be called *the firſt father* of the *Iſraelites*, becauſe they all deſcended from him, had all their right and title to God's Ordinances and Promiſes, and other ſpecial Priviledges from God's Covenant made with *Abraham*, and with his Seed, and who is oft emphatically called their *Father*, as *Joſh.* 24. 2. *Iſa.* 51. 2, &c. and the *Jews* gloried in, and truſted to that relation, which they had to *Abraham*, as we read *Mat.* 3. 9. *Joh.* 8. 33. and elſewhere. And this agrees well with the foregoing context. For having ſufficiently intimated, that they had no merits of their own, he now addeth, that even their Father *Abraham*, to whoſe merits they truſted, had no merits of his own, nor any occaſion of boaſting, for he alſo was a ſinful man, and hath left ſome inſtances of his failings: Or, *the firſt father* may be put collectively for their *Forefathers*; and ſo he tells them, that as they were ſinners, ſo alſo were all their Progenitors, yea even the beſt of them, *Abraham* and *David*, and others, for whoſe ſakes they expected to be pardoned and rewarded. And this indeed is uſual with God to upbraid the *Iſraelites* with the ſins of their Fathers. *b* Thy Prieſts and Prophets; who were their Interceſſours with God, and who were generally preſumed to be the holieſt part of that people, and therefore if theſe were tranſgreſſours, the People had no reaſon to fancy themſelves to be innocent.

‖ Or *Princ*

28 Therefore I have profaned *c* the ‖ princes of the ſanctuary *d*, and have given Jacob to the curſe *e*, and *Iſrael* to reproaches *f*.

c As they have made themſelves profane, ſo I have dealt with them as ſuch, without any regard to the ſacredneſs and dignity of their functions. I have expoſed them to contempt and deſtruction, *d* The higheſt and beſt of your Prieſts, whoſe perſons were moſt ſacred, and therefore ſuppoſed by themſelves and others, to be the furtheſt from danger. *e* To utter deſtruction, to which perſons or things accurſed were devoted, of which this *Hebrew* word is conſtantly uſed. *f* To be the Objects of their Enemies ſcorn and reproaches.

CHAP. XLIV.

A further Promiſe of Spiritual Bleſſings: 1——6. *the vanity of Idols, and folly of Idol-makers, and Worſhippers,* 7——20. *an Exhortation to praiſe God,* 21——23. *our Redeemer and Maker,* 24. *for his wiſdom,* 25. *truth,* 26. *power,* 27. *and goodneſs,* 28.

*Ch.4 & 43. Jer.30 & 46

YEt now hear, * O *Jacob* my ſervant, and *Iſrael* whom I have choſen *a*.

a Although I have Chaſtiſed thee for thy Sins, and had juſt cauſe utterly to Deſtroy thee, yet in judgment I will remember Mercy, and will ſtill own thee for my Servant and choſen People.

*Ch.4

2 Thus ſaith the LORD * that made thee, and formed thee from the womb *b*, *which* will help thee, Fear not, O *Jacob*, my ſervant, and thou *Jeſurun c*, whom I have choſen.

b From the time of thy Birth, or coming out of the Womb. From that time that I firſt took thee to be my People, I have been forming and faſhioning thee, by giving thee Laws, and Ordinances, and Teachers, by threatnings and corrections, and many other ways. He ſeems to allude to the practice of Midwives, who uſe to compoſe all the parts of the new-born Infant into a right frame. *c* Another name of *Jacob* or *Iſrael*, given to him, *Deut.* 32. 15. and 33. 5, 26.

*Ch 35 Joel 2. Joh. 7. Acts 2.

3 For I will* pour water *d* upon him that is thirſty *e*, and floods upon the dry ground: I will pour my ſpirit *f* upon thy ſeed, and my bleſſing *g* upon thine off-ſpring:

d My Spirit and Bleſſing, which is frequently compard to Water; and ſo it is expounded in the latter part of the Verſe. *e* Either 1. upon him that deſires it. Or rather 2. upon him that is deſtitute of it; For what is here *thirſty*, in the next Clauſe it is called *dry ground*. *f* The gifts and graces of my Spirit: Which expreſſion he ſeems deſignedly to uſe, to lift up the minds and hearts of the *Jews* from carnal and worldly Things, to which they were too much addicted, unto ſpiritual and heavenly Bleſſings, and thereby to prepare them for the better entertainment of the Goſpel *g* All the Bleſſings of my Covenant, both Spiritual and Temporal.

4 And they ſhall ſpring up *as* among the graſs *h*, as willows by the water-courſes.

h They ſhall increaſe and flouriſh like Graſs, and thoſe Herbs and Plants which grow up in the midſt of it.

‖ Or, *nam the name o Jacob.* ‖ Or, *nam the name o Iſrael.*

5 One ſhall ſay, I *am* the LORDS: and another ſhall ‖ call *himſelf* by the name of Jacob, and another ſhall ſubſcribe *with* his hand unto the LORD, and ‖ ſirname *himſelf* by the name of Iſrael *i*.

i The Bleſſing of God upon the *Jews* ſhall be ſo remarkable, that the *Gentiles* ſhall joyn themſelves unto them, and accept the Lord for their God, and own themſelves for his People.

*Ch 41.4 & 48. 12. Rev. 1. 8, 17, & 22. 13.

6 Thus ſaith the LORD *k* the king of Iſrael, and his redeemer the LORD of hoſts, *I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

k Here God reneweth his Conteſt with Idols: which he inſiſteth upon ſo oft, and ſo much, becauſe his own People were exceeding prone to Idolatry.

*Cha. 41. 22. & 45. 21.

7 And who *l*, as I, ſhall call, and ſhall * declare *m* it *n*, and ſet it in order *o* for me *p*, ſince I appointed the ancient people *q*? and the things that are coming, and ſhall come *r*? let them ſhew unto them *s*.

l Which of all the heathen Gods. *m* Shall by his powerful Call or Word cauſe it to be, and by his infinite fore-Knowledge declare that it ſhall be, Or, *Shall publiſh and declare*: Two words expreſſing the ſame thing, as is uſual. *n* That which ſhall come to paſs, whatſoever it be; which is eaſily underſtood out of the following Clauſe. *o* Orderly relate all future Events in the ſame manner as they ſhall happen. *p Heb. to me*, ſo as I may hear it, and thereby be convinced of their Divinity. *q* Since the time that I appointed or called the *Iſraelites* to be my People, whom he calleth *the ancient People*, becauſe they were his People long before this time; or as the Words may be rendred, *the everlaſting People*, becauſe he determined, That he would never totally and finally caſt them off and deſtroy them, as he would do other Nations. But the Words are, and may well be otherwiſe rendred, *Since I Conſtituted* or *made* (as this Word is elſewhere rendred) *The people of the world*; ſince I firſt made Man upon Earth, as the *Seventy* and others underſtand it. Let them give me an account of any of their Predictions of future Events from the beginning of the World to this day. *r* Such things as are near at hand, and ſuch as are to come hereafter. *s* Unto their Worſhippers, who conſult their Oracles about future Events, as I have *told* them *unto thee*, O *Jacob*, as it follows in the next Verſe. So the Pronoun Relative is put for the Antecedent, which is left to be underſtood out of the following Clauſe. Clauſe. Or, *to* or *for themſelves*, in their own defence. Although theſe Words might have been omitted in the Tranſlation, as being inſignificant, ſuch pronouns being oft redundant in the *Hebrew* Language, as Gen. 12. 1. and oft elſewhere, as alſo in the *Greek* and *Latine*.

8 Fear ye not, neither be afraid: have not I told thee *t* from that time *u*, and have declared it *x*? * ye *are* even my witneſſes *y*. Is there a God beſides me *z*? yea, * *there is* no † God, I know not *any a*.

3.10 t. 4. 9. & 9. .2.2. 45. 5. rock. 32, 4

t *Thee*, O *Iſrael*, whom he bids not to fear. The Senſe is, I call you *Iſraelites* to bear me Witneſs, whether I have not, from time to time, acquainted you with things to come, ſuch as your Sojourning in a ſtrange Land for *Four Hundred* Years, and your deliverance and happineſs after that time, *Gen.* 15. 13, 14. and many things of the like nature? *u* From the time when *I appointed the ancient people*, as I now ſaid, *ver.* 7. Theſe were pregnant Inſtances of Gods Prediction of things to come, not only from the beginning of the *Jewiſh* common-wealth; but even from the firſt Ages of the World, as unto *Enoch. Jude ver.* 14. and unto *Noah. Gen.* 6, 3. To ſay nothing of what other Authors Relate concerning, *Adam*, and *Seth*. *x* Have publiſhed to the World in my Sacred Records. *y* Both of my Predictions, and of the Exact agreeableneſs of Events to them, *z* Judge by this Character, whether I be not only the true God. *a* If any of you be wiſer than I am, I am willing to be informed. It is a ſarcaſtical Speech. But this Clauſe may be, and is, by others taken interrogatively, *do not I know it*? Is it not a certain and undeniable Truth that there is no other God?

9 ¶ They that make a graven Image *are* all of them vanity *b*, and their † delectable things *c* ſhall not profit, and they *are* their own witneſſes *d*, * they ſee not, nor know *e*; that they may be aſhamed *f*.

eb. able. al.115. &c.

b Hereby diſcover themſelves to be vain, empty, or fooliſh Men. Or thus. *They that make graven images, all of them* make (which Word may fitly be repeated out of the foregoing Clauſe, as is very uſual in Scripture) *a vanity* or *a thing of nought*. Which Tranſlation ſeems better to agree, 1. With the following Clauſe, which is added to explain this, in which, not the Idol-makers, but the Idols themſelves, are ſaid to be vain or unprofitable. 2. With the uſe of the *Hebrew* Word in Scripures, which is never applied to Perſons, but conſtantly to Things, and ſometimes to *Idols*, as 1 *Sam.* 12. 21. *c* Their *Idols*, in the ſight and worſhip of which, they take ſo much Pleaſure. *d* They that make them, are Witneſſes againſt themſelves, and againſt their *Idols*, becauſe they very well know, That they are not God's, but the work of their own Hands, in which there is nothing but mean matter and Man's Art, *e* Or, that *they* (to wit, their *Idols*) *do not ſee nor know*, have neither Senſe nor Underſtanding. *f* Therefore they have juſt Cauſe to be aſhamed of their Folly and Stupidity, in worſhipping ſuch ſenſeleſs Things.

10 Who hath formed a god, or molten a graven image *that* is * profitable for nothing *g*?

* Hab. 2. 18

g What Man in his Wits can eſteem That a god which his own Hands have formed; or melt a Graven Image (underſtand out of the former Clauſe, *to be his God*) which is profitable for nothing He ſpeaks of *melting a graven image*, becauſe the *Image* was firſt molten and caſt in a Mould, and then poliſhed and graven with a Tool, as was obſerved before Or thus, Who art thou, O Man, that formeſt a god, or melteſt a graven image to worſhip it, which is profitable for nothing? Come hither and let me reaſon the Caſe with thee. Which he doth in the following Verſes: So this Verſe is a kind of Summons to *Idolaters*, to come and plead their own Cauſe.

11 Behold, all his fellows *h* ſhall be * aſhamed: and the work-men, they *are* of men *i*. let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together *k*.

* Pſ 97. 7. Cha. 1. 29. & 42. 17. & 45. 16.

h Either 1. the Workmen, as it follows, who in this Work are Companions or Partners with him, by whoſe coſt and command the Work is done. Or 2. thoſe who any way aſſiſt and encourage him in this Work, and joyn with him in worſhipping the Image which he maketh. *i* They are of Mankind, and therefore cannot poſſibly make a god. Or, *They* are *of the meaneſt ſort of Men*; for ſo the *Hebrew* Word *Adam*, ſometimes ſignifies. *k* Though all combine together, and ſtand up with all their might to maintain the Cauſe of their falſe gods, they ſhall be filled with Fear and Confuſion, when God ſhall plead his Cauſe againſt them.

12 * The ſmith || with the tongs both worketh in the coals, and faſhioneth it with hammers *l*, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint *m*.

* Chap 40. 19. & 41. 6. Jer. 10. 3. || Or, *with an axe.*

l Firſt he makes the Metal ſoft and pliable, by putting it among burning Coals, and then he taketh it out, and beateth it into what form he pleaſeth. It muſt be here noted, That ſome of theſe Images were made of Braſs and Iron, as others were of Gold and Silver, *Dan.* 5. 4. *m* This is mentioned; Either 1. as an Argument of the vanity of *Idols*, which cannot relieve their poor Workmen, when they are ready to faint away through Hunger, and Thirſt, and Wearineſs. Or, 2. as an evidence of great Zeal, and induſtry in carrying on this Work; ſo that they forget or neglect to eat and drink when their neceſſities require it. This I prefer, 1. Becauſe it ſuits beſt with the next foregoing Clauſe, *He worketh with the ſtrength of his arms, i. e.* fervently, and putting forth all his might in the Work. 2. Becauſe the Prophet in this, and in the next following Verſes, is only deſcribing the mechanical part, or the matter of Images, and the art and labour of the Workmen in making them; and afterwards proceeds to the Theological conſideration of the thing, and the confutation of theſe Practices, as we ſhall ſee.

13 The Carpenter *n* ſtretcheth out *his* rule: he marketh it with a line *o*: he fitteth it with planes, and he marketh it out with a compaſs, and maketh it after the figure of a man, according to the beauty of a man *p*; that it may remain *q* in the houſe *r*.

n He here ſpeaks; Either 1. of the ſame Image which is ſuppoſed to be made of Wood, and then covered with ſome Metal: Or, 2. of another ſort of Images made of Wood, as the former might be made of Iron, It is not material which way you underſtand it. *o* He meaſureth and marketh that portion of Wood by his Rule and Line, of which the Idol is to be made. *p* In the ſame comely Shape and Proportions which are in a Living Man, whom he deſigns to repreſent as exactly as is poſſible. *q* Or *ſit* or *dwell*. Which implies, Either 1. that it cannot ſtir out of its place: Or, 2. that when the Image is made, it is ſet up and fixed in its appointed place. *r* Either in the Temple appointed for it: Or in the dwelling Houſe of him that made it; that he and his Family might more frequently give Worſhip to it, and might receive Protection from it, as Idolaters vainly imagined.

14 He heweth him down cedars, and taketh the cypreſs and the oak *s*, which he || ſtrengthneth for himſelf among the trees of the forreſt *t*: he planteth an aſh, and the rain doth nouriſh *it*.

|| Or, *taketh courage.*

s Which affoord the beſt and moſt durable Timber. *t* The Senſe of the Words thus rendred is, That he planteth, and with care and diligence improveth thoſe Trees, among and above all the Trees of the Forreſt, that he or his Poſterity may thence have Materials for their Images, and thoſe things which belong to them. And this Senſe ſeems to be favoured by the following Clauſe, wherein it is ſaid, *He planteth an Aſh* for this very reaſon: Or the Senſe may be this, Which he ſuffers to grow to greater ſtrength and largeneſs, than other Trees of the Forreſt, that they may be better and fitter for his uſe. *Heb. And he ſtrengthneth himſelf*, &c. And he uſeth all his ſtrength among the Trees of the Forreſt, in planting ſuch as are proper for this end; in walking hither and thither to ſurvey which is the beſt of them; in hewing them down, and in other things relating to them.

15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf: yea he kindleth *it*, and baketh bread; yea, he maketh a god; and worſhippeth *it*; he maketh a graven image, and falleth down thereto *u*.

u Having related the practices of Idolaters, he now diſcovers the vanity and folly of them, that he maketh his fire and his god of the ſame Materials, diſtinguiſhed only by the Art of Man.

16 He burneth part thereof in the fire: with part thereof he eateth fleſh *x*: he roſteth roſt. and is ſatisfied; yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire *y*.

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto *it*, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my god.

x He dreſſeth Fleſh for his eating. *y* I have felt the warmth of it. *Seeing* is oft put for other Senſes, as *Feeling*, *Hearing*, &c. as hath been oft obſerved before.

18 * They have not known, nor underſtood *z*; for he *a* hath † ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

* Chap. 45. 20. † Heb. *daubed.*

z This ſheweth, That they want common diſcretion, and have not the underſtanding of a Man in them *a* To wit, God; who is eaſily underſtood, and is oft expreſſed by this pronoun, *He*, and to whom this very act is frequently aſcribed in other places of Scripture: And therefore Men need not to be ſhy in aſcribing it to God here. Which yet is to be ſoberly underſtood, not as if God did make Men wicked. but only permits them ſo to be, and orders, and over-rules their Wickedneſs to his own glorious Ends. And ſuch paſſages as theſe are added in ſuch caſes, to give an account of the prodigious madneſs of Sinners herein; becauſe, as they wilfully ſhut their own Eyes, and harden their own Hearts, ſo God judicially blinds and hardens them, and ſends ſtrong deluſions upon them, and gives them up to believe Lies, and then it is no wonder if they fall into ſuch dotages.

19 And none † conſidereth in his heart *b*, neither is *there* knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roſted fleſh and eaten *it*, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to † the ſtock of a tree?

† Heb. *ſetteth to his heart.* † Heb. *that which comes of a tree.*

b Whereby he implies, That the true Cauſe of this, as well as other abſurd and brutiſh practices of Sinners, is the neglect of ſerious and impartial Conſideration of things.

20 He feedeth of aſhes *c*: * a deceived heart *d* hath turned him aſide *e*, that he cannot deliver his ſoul *f*, nor ſay, *Is there* not a lie in || my right hand *g*?

* Hoſ. 4. 12. || Or *at*

c Which is an unſavoury, unprofitable, and pernicious Food, and no leſs unſatisfying, uncomfortable, & miſchievous is the worſhip of Idols. *d* A Mind corrupted and deceived by long cuſtom, deep prejudice, groſs errour, & eſpcially by his own Luſts. *e* From the way of Truth, from the knowledge and worſhip of the true God, unto this

brutiſh

bruti[ſ]h Idolatry. *f* From the ſnares and dangers of Idolatry. This *cannot* is to be underſtood morally, ſo as to note the great difficulty, but not the utter impoſſibility of it; for if Idolaters would conſider things, they might be convinced of, and turned from that groſs way of Wickedneſs, as is implied from the foregoing Verſe. *g* What is this Idol, which I have made with my right Hand, *i. e.* with all my ſtrength, as was ſaid before; the right Hand being the ſtrongeſt and the chief inſtrument of this and other actions; which I ſet at my right Hand, as the true God is ſaid in Scripture to be *at the right hand* of his People, *Pſal.* 16. 8. & 109. 31. & 121. 5. Which I highly honour, for the moſt honourable place was on the right Hand, as is known; to which, I look and truſt for relief and aſſiſtance, which God in Scripture is ſaid to affoord to his People, by *being at* and *holding of their right hand*, *Pſal.* 73. 23. & 110. 5. What, I ſay, is this Idol? Is it not a lie, which though it ſeems and pretends to be ſomething, and to be a god, yet in truth is nothing but vanity and falſhood, deceiving all that put their truſt in it?

21 Remember theſe *h*, O Jacob and Iſrael; for thou art my ſervant; I have formed thee, thou art my ſervant: O Iſrael, thou ſhalt not be forgotten of me *i*?

h Either theſe Men: Or, which comes to one, theſe things, the deep ignorance and ſtupidity of Idolaters; which may be a warning to thee. *i* I will not forget nor forſake thee; and therefore thou ſhalt have no need of *Idols*: Or, as the ancient Interpreters and divers others render it, *do not forget me*; what I am, and what I have done, and can and will do for Thee; the forgetting whereof is the ready way to *Idolatry*.

22 I have blotted out as a thick cloud *k* thy tranſgreſſions, and as a cloud, thy ſins: return *l* unto me, for I have redeemed thee *m*.

k As the Sun commonly diſſolveth, or the Wind ſcattereth the thickeſt and blackeſt Cloud, ſo as there is no remnant, nor appearance of it left. *l* From thine *Idolatry*, and other wicked practices. *m* Therefore thou art mine, and obliged to return and adhere to me.

* Pſ. 96. 11, 12. Ch. 42. 10. & 49. 13. Jer. 51. 48.

23 * Sing, O ye heavens; for the LORD hath done *it*: ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O forreſt, and every tree therein *n*: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

n By ſuch invitations to the ſenſeleſs Creatures to praiſe God with and for his People, he ſignifies the tranſcendent greatneſs of this Mercy and Deliverance, ſufficient to make even the Stones, if it were poſſible, to break forth into God's praiſes; and withal, that as the brute Creatures were Sufferers by Man's fall, ſo they ſhould receive benefit by Man's Redemption.

* Ch. 43. 1. * Job. 9. 8. Pſ. 104. 2. Ch. 40. 22. & 42. 5. & 45. 12. & 51. 13.

24 Thus ſaith the LORD thy redeemer, and * he that formed thee from the womb *o*, I *am* the LORD, that maketh all *things*, * that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by my ſelf *p*:

o Of which Phraſe ſee above on *ver.* 2. *p* And therefore I can ſave thee without the help of any other gods or men.

25 That fruſtrateth the tokens of the liars *q*, and maketh diviners mad *r*; that turneth wiſe *men* backward *s*, and maketh their knowledge fooliſh:

q Of the Magicians, and Aſtrologers, and Sorcerers, who were numerous, and greatly employed and eſteemed in *Babylon*, *Iſa.* 47. 12, 13. *Dan.* 2. 2, 48. and who had foretold the long continuance and proſperity of the *Chaldean* Empire. But, ſaith God, I will confute their tokens or predictions, and prove them to be Liars. *r* With grief for the diſappointment of their hopes and predictions, and their diſgrace and loſs which followed it. *s* Stopping their way, thwarting and blaſting their deſigns, ſo as they can proceed no further, but are forced to retreat and take new Counſels, and giving them up to ſuch counſels and courſes, as are fooliſh and pernicious to themſelves.

† Heb. *waſts.*

26 That confirmeth the word of his ſervant *t*, and performeth the counſel of his meſſengers; that ſaith to Jeruſalem, Thou ſhalt be inhabited, and to the cities of Judah, Ye ſhall be built, and I will raiſe up the † decayed places thereof.

t Of his Servants, the Prophets, as appears from the next Clauſe, which anſwers to this, where he uſeth the *plural* number, *his Meſſengers*; *Iſaiah* and other Prophets, whom God ſent upon this Errand, to foretll the deſtruction of *Babylon*, and the redemption of his People.

* Ch. 50. 2.

27 That ſaith * to the deep, Be dry, and I will dry up thy rivers *u*.

u That with a word can and will dry up the Sea (Which in Scripture is very frequently called *the deep*, as *Pſal.* 107. 24. *Iſa.* 63. 13. *Jonah* 2. 3, &c.) and Rivers, and remove all impediments, and make the Way plain, that my People may return. Some think theſe words relate to that ſtratagem of *Cyrus*, whereby he diverted, and in a great meaſure dryed up the River *Euphrates*, and made it paſſable for his Army. But he ſeems rather to allude to that great Action of God's drying up the *Red-Sea* and *Jordan*, to give paſſage to the *Iſraelites*.

* 2 Chr. 36. 22, 23. Ezra. 1. 1, &c. Cha. 45. 13.

28 That ſaith of Cyrus *x*, *He is* my ſhepherd *y*, and ſhall perform all my pleaſure *z*, even ſaying to Jeruſalem, * Thou ſhalt be built; and to the Temple, Thy foundation ſhall be laid.

x Whom God here deſigneth by his proper Name, *Two Hundred* Years before he was born, that this might be an undeniable Evidence of the certainty and exactneſs of God's fore-knowledge, and a convincing Argument, and ſo moſt fit to Conclude this Diſpute between God and Idols. *y* Him will I ſet up to be the Shepherd of my People, to Reſcue them from Wolves or Tyrants, to gather them together, to Rule them gently, and to provide comfortably for them. *z* All that I command him to do, even to give leave and order, for the rebuilding of the City and Temple of *Jeruſalem*, as it here follows.

CHAP. XLV.

Cyrus his work and ſtrength foretold, 1——4. *God hath all Power*, 5——12. *will aſſiſt Cyrus*, 13. 14. *the myſtery of Providence*, 15. *Idols and their worſhippers ſhall be deſtroyed: and God alone exalted*, 16——21. *the Gentiles come in to Chriſt*, 22, 23.

|| Or, *ſtrengthne* * Dan.

THus ſaith the LORD to his anointed *a*, to Cyrus, whoſe right hand I have || holden *b*, to ſubdue nations *c* before him: and I will * looſe the loyns of kings *d* to open before him the two leaved gates *e*, and the gates ſhall not be ſhut.

a i. e. His King, whom God hath deſigned, and ſeparated, and fitted, in all reſpects, for his Work and Service; in which, and ſuch like Reſpects, divers Perſons are ſaid to be Anointed, who never had any material Oyl poured upon them, as the King of *Tyrus*, *Ezek.* 28. 14. and Chriſt, *Iſa.* 61. 1. and *Zerubbabel*, *Zech.* 4. 14. and Chriſtians, 2 *Cor.* 1. 21. 2 *Joh.* 2. 27. And they are thus called by way of alluſion to the practice of the *Jews*, whoſe Kings were frequently Anointed, 1 *Sam.* 10. 1. and 16. 13, &c. *b* Or, *Strengthned*: whom I will powerfully aſſiſt, teaching his Hands to War, as the Phraſe is, *Pſal.* 18. 34. ſupporting and directing his right Hand to ſtrike home. *c* The *Babylonians*, and thoſe other Nations which were Confederate with them, and fought for them, as may be gathered from *Jer.* 51. 9. *d* I will weaken them, for a Man's ſtrength conſiſts much in his Loyns: and receiveth ſome advantage by the girding of his Loyns, Or, I will take away their Girdle, which was about their Loyns; to wit, their Power and Authority, whereof that was an Enſign, of which, ſee on *Job* 12. 18. *Iſa.* 22. 21. *e* The great and magnificent Gates of their Cities and Palaces, which ſhall be opened to him as Conqueror.

2 I will go before thee *f*, and make the crooked places ſtraight: I will break in pices the gates of braſs, and cut in ſunder the bars of iron *g*.

f To remove all obſtructions, and to prepare the Way for thee, as it follows. *g* I will Deſtroy all them that oppoſe thee, and carry thee through the greateſt difficulties.

|| Or, *nam* *thy name*, Cha. 44.

3 And I will give thee the treaſures of darkneſs *h*, and hidden riches of ſecret places, that thou mayeſt know *i*, that I the LORD, which || call *thee* by thy name, *am* the God of Iſrael.

h Such as have been ſtored up, and long kept in dark and ſecret Places, as well in *Babylon*, *Jer.* 50. 37. and 51. 13. as in other Countries, which *Cyrus* Conquered; and from which he took infinite Treaſures, as *Pliny* and others relate. *i* By the accompliſhment of theſe Predictions.

4 For Jacob my ſervants ſake, and Iſrael mine elect, I have even called thee by thy name *k*: I have ſirnamed thee, though thou haſt not known me *l*.

k I have called thee to this Honour, and that by name; not for thy ſake, but for *Iſraels* ſake: Therefore do not deſpiſe them, thou wilt find them a poor and inſlaved People, neither be puffed up into a great Opinion of thy ſelf. *l* I knew, and called thee by thy name, when thou didſt neither know nor think of me; nay, when thou hadſt no Being.

* Deut. 4. 35, 39. 32. 39. Ch. 44. * Ver. 14. 18. 21.

5 * I *am* the LORD, and *there is* none elſe, * *there is* no God beſides me: I girded thee *m*, though thou haſt not known me.

m I made thee ſtrong and active, and fitted, and diſpoſed thee for theſe great and warlike Enterprizes. For theſe were the uſes and ſignifications of *girding* in Scripture: See 1 *Kings* 20. 11. *Pſ.* 18. 32. & 45. 3.

6 That they may know *n* from the riſing of the ſun, and from the weſt, that *there is* none beſide me; I *am* the LORD, and *there is* none elſe.

n That all Nations may know it by my fortelling of theſe things ſo long before-hand; and by the wonderful Succeſs that I ſhall give thee, and by my over-ruling thine Heart and Counſels, and Victories, to the deliverance of my People according to my Promiſe.

* Amo. 3. 6.

7 I form the light, and create darkneſs *o*: I make peace, and * create evil: I the LORD do all theſe *things*.

o All mens Comforts and Calamities come from my Hand.

* Ch. 51. 1

8 Drop down, ye heavens from above, and let the skies pour down righteouſneſs *p*; * let the earth open *q*, and let them *r* bring forth ſalvation *s*, and let righteouſneſs ſpring up together *t*: I the LORD have created it *u*.

p The righteous and gracious Acts of God for his People, ſhall be ſo many and illuſtrious, as if God rained down ſhowers of righteouſneſs out of Heaven. *q* Open it ſelf either to receive thoſe ſhowers of righteouſneſs to be poured down from Heaven; or to bring forth thoſe Fruits which might be expected from ſuch Showers. *r* The Heavens and the Earth conſpiring together. *s* The Redemption of God's people. *t* Together with Salvation. Whereas Perſons or People are ſometimes delivered from their Troubles by unjuſt Courſes, this ſhall be affected with Righteouſneſs, both on God's part, who will hereby aſſert his own Juſtice and Faithfulneſs to his People; and on *Cyrus* his part, who will do a moſt righteous and worthy Action in reſcuing a righteous and oppreſſed Nation from cruel Tyrants and Oppreſſors. *u* This great Work of Salvation and Righteouſneſs; whereof, though *Cyrus* is the Inſtrument, I am the chief Author.

* Ch. 29. 16. Jer. 18. 6. Rom. 9. 20.

9 Wo unto him that ſtriveth with his maker *x*: let the potſherd ſtrive with the potſherds of the earth *y*: * ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work *z*, He hath no Hands *a*?

z This *wo* is denounced; Either 1. againſt thoſe *Jews* who hearing this and many other Prophecies, and Promiſes of their deliverance out of Captivity, and yet continuing in Captivity, were ever prone to diſtruſt God, and to murmure at him for puniſhing them ſo grievouſly, and for not making more ſpeed to deliver them. Or 2. againſt the *Babylonians*, the great oppoſers of *Cyrus*, and of the deliverance of God's People, whom they were reſolved to keep in Bondage, in ſpight of God and Men. And therefore as God here makes many glorious Promiſes to *Cyrus*, in order to this Work, ſo he pronounceth a Curſe upon them, who ſhould endeavour to hinder it; and admoniſheth the *Babylonians*, That they did not only fight againſt *Cyrus*, a Man like themſelves, but againſt God, the Maker and Governour of the World. For what *Nebuchadnezzar* ſpoke with reſpect to thoſe three Jews, *Dan.* 3. 15. the *Babylonians* ſpoke in their Hearts, in reference to the People of the *Jews*, *Who is that God that ſhall deliver you out of my hands?* *y* Contend, if you pleaſe, with your fellow Creatures, but not with your Creator. *z* He turneth his Speech to the Potter, of whom he ſpake in the Third Perſon in the foregoing Clauſe; ſuch ſudden Changes of Perſons being uſual in Prophetical Writings, *a* The Potter that made me, had no hands, *i. e.* no ability or skill to make good Work.

10 Wo unto him that ſaith unto *his* Father, What begetteſt thou? or unto the woman, What haſt thou brought forth *b*?

b As it were an abſurd and impudent Thing, for a Child to quarrel with his Parents, either ſimply for Begetting him, or for Begetting him of this or that Sex, contrary to his deſire; no better is it for any Perſons to quarrel with God the Maker and *Father of all things*, as God is called, 1 *Cor.* 8. 6. for diſpoſing of them and their Affairs, by his Providence, as he ſees fit, and otherwiſe than they deſire or expect; as the *Jews* quarrelled with God, for bringing them into Captivity; and the *Babylonians*, for Tranſlating the Empire from them to the *Perſians*.

11 Thus ſaith the LORD, the holy One of *Iſrael*, and his maker *c*; † Ask me of things to come concerning my ſons, and concerning the work of my hands command ye me *d*.

† Heb. *do they ask me of things to come concerning my Sons, and concerning the work of my hands will ye command me?*

c *Iſraels* Maker, who not only Created him, as I did all others, but made him a new Creature, and a peculiar People to my ſelf, *d* The Words thus rendred, contain a conceſſion or permiſſion; and the Senſe may be this, Although the Potter doth not give an account to the Clay, nor Parents to their Children; yet I will ſo far condeſcend to you, as to be at your Command in this matter, to give you an account of theſe great Actions of mine for which you quarrel with me. As for the Expreſſion, *Command ye me*, though it ſeem to be harſh, yet there are inſtances in Scripture of ſuch wonderful Condeſcentions, as when it is ſaid, that *The Lord will make* his People in Heaven *to ſit down to meat, and will come forth and ſerve them*, Luk. 12. 17. But the Words ſeem to be better rendred interrogatively, as they are in the Margent. and by ſome other Interpreters, *Do you, or, will you ask me of things to come concerning my Sons, and concerning the work of mine hands will ye command me?* Will you not allow me that Liberty which your ſelves take, of diſpoſing of my own Children and Works; as I ſee fit? Muſt I give you an account of theſe matters? Will you ſet Bounds to me by your commands, that I ſhall do this, and not that according to your good pleaſure? This is intolerable boldneſs in you; and yet I am able to give a good account of my Actions. And the Account is given in the following Verſe.

12 I have made the earth, and created man upon it *e*: I, *even* my hands have ſtretched out the heavens, and all their hoſt have I commanded *f*.

e They are wholly and ſolely my Creatures, and therefore abſolutely at my diſpoſal. *f* I have commanded them to be, or made them by my Command, or the Word of my Power: Compare *Pſal.* 148. 5.

13 I have raiſed him *g* up in righteouſneſs *h*, and I will || direct all his ways *i*: he ſhall * build my city, and he ſhall let go my captives, * not for price nor reward *k*, ſaith the Lord of hoſts.

|| Or, *make ſtraight.*
* 2 Chr. 36. 22,23. Ezra. 1.1. Ch.44.28.
* Ch.52.3.

g *Cyrus*, who was named before, *ver.* 1. *h* Not in a way of abſolute Soveraignity, as I might have done, but moſt juſtly, to puniſh the wicked *Babylonians*, to plead the Cauſe of the innocent oppreſſed Ones, to manifeſt my own Righteouſneſs, and Truth, and Goodneſs. *i* Guide and aſſiſt him in all his Travels and Marches, in all his Attempts, and Battels, and Sieges, crowning him with Succeſs in all his undertakings. *k* Freely without requiring any Ranſom for or from them, as is uſual in ſuch caſes. Such an exact Prediction of theſe things which depended wholly upon the Mind and Will of *Cyrus*, is mentioned here, as an infallible Evidence of the certainty of God's foreknowledge, and of his being the only true God; becauſe *Idols* could diſcover no ſuch things, at ſuch a diſtance of time.

14 Thus ſaith the LORD, The labour of Egypt *l*, and merchandiſe of Ethiopia, || and of the Sabeans, men of ſtature *m* ſhall come over unto thee *n*, and they ſhall be thine, they ſhall come after thee, in chains they ſhall come over *o*: and they * ſhall fall down unto thee, and they ſhall make ſupplication unto thee *p*, *ſaying*, Surely God *is* in thee *q*, and * *there is* none elſe, *there is* no God *r*.

|| Or, *and the Sabeans, men of ſtature, ſo* Gr.
* Chap. 60. 14.
* 1 Cor. 25, *ver.* 5.

l The wealth gotten by their labour. *m* A tall and ſtrong People, who yet ſhall uſe their ſtrength not to oppoſe thee, but to ſerve thee, and to bring their labour to thee. *n* Either, 1. To thee O *Cyrus*: Becauſe thou waſt ſo generous as to diſmiſs my people freely, I will give thee another, and a better recompence, even *the labour of Egypt*, &c. Or, 2. to thee, O my City, or my Captivity or Captive People. For it is not to be neglected, that there are no leſs than ſix pronouns in this Verſe, all which are of the feminine gender; which ſeems not to agree to *Cyrus*. It is true which is objected by the moſt learned Author of this part of the Engliſh *Annotations*, that the Scripture oft ſpeaks of States and Kindoms in the feminine gender; but when it ſpeaks of any particular King or Emperour, it conſtantly ſpeaks of him in the maſculine gender, as it doth of *Cyrus* in this very Chapter, *ver.* 1. and elſewhere. And thus the ſenſe of the place ſeems to be this, *Jeruſalem* ſhall not only be rebuilt, but the Wealth and Glory of other Countries ſhall be brought to it again, as it was in former times. Which although it was in part verified in *Jeruſalem*, yet it was much more fully accompliſhed in the Church of the Goſpel, which is oft expreſſed in Scripture under the name of *Jeruſalem*, and in the Acceſſion of the *Gentiles* to that Church which began in *Jeruſalem*, and from thence ſpread it ſelf into all the parts of the World. And this ſenſe ſeems beſt to agree with the latter part of this and with the following verſe, as we ſhall ſee. *o* They ſhall be taken captive by thee, and willingly ſubmit themſelves to thee. Which was accompliſhed in the Converſion of the *Gentiles*, whoſe ſubjection to God's Church is oft expreſſed in Scripture under ſuch Metaphors as this; as *Pſ.* 45. 5. and 149. 8, &c. *Pſal.* 68. 18. compared with *Eph.* 4. 8. *p* To obtain thy favour and ſociety. *q* Or, *with thee.* We plainly diſcern that God is on thy ſide, or in the midſt of thee; and therefore we deſire to joyn our ſelves with thee. *r* We are now convinced, that thou art the only true God, and that Idols are vain and empty nothings. Which was but very obſcurely fulfilled in *Cyrus* his time, but was moſt evidently and eminently accompliſhed in the days of the *Meſſiah*, of whom *Cyrus* was a Type; as alſo this deliverance of the *Jews* from *Babylon* by *Cyrus*, was a Type of the Redemption of God's People by Chriſt.

15 Verily thou *art* a God *s* that hideſt thy ſelf *t*, O God of Iſrael the Saviour. * Ch.8.17.

s Theſe are the words of the Prophet drawn from him by the contemplation of the great and various works and diſpenſations of God towards his Church, and in the World. *t* To wit, from thy people for a ſeaſon: Thy Counſels are deep and and incomprehenſible, thy ways and carriages are paſt finding out, and full of beautiful variety: Sometimes thou hideſt thy face, and withdraweſt thy help from thy people, and ſometimes thou doſt ſhew thy ſelf to be their God and Saviour, as it follows. And therefore it is meet that we ſhould patiently wait for the accompliſhment of theſe glorious things here promiſed to us. And this admonition is moſt fitly inſerted here, to prevent the miſtakes of God's people, and to intimate, that theſe promiſes were not to be ſpeedily executed, but that they muſt expect and prepare for many and ſharp afflictions, before that time ſhould come, which yet ſhould end in their Salvation.

16 They *u* ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together *that are* * makers *x* of Idols. * Ch 44.11

u The Idolatrous *Gentiles*, as it is explained in the end of the verſe, oppoſed to *Iſrael* in the beginning of the next verſe. *x* Either the artificers, or the chief maſters that ſet them on work, and conſequently all their Worſhippers; although the Makers being moſt guilty, and the cauſe of the ſins of others, might juſtly expect a higher degree of confuſion.

17 But Iſrael ſhall be ſaved in the LORD with an everlaſting Salvation *y*: ye ſhall not be aſhamed nor confounded world without end. (Or by)

y Not for a ſhort time, as it was in the days of the Judges and of the Kings, under whom their dangers and calamities did frequently return upon them; but unto all ages, as it follows, whence it appears, that he ſpeaks not only nor chiefly of their Deliverance out of *Babylon*, which was far from being compleat or perpetual, as appears both from Scripture, as *Ezra.* 9. 8. and elſe-where, and from other Authors; but of their Redemption by Chriſt, by which this was truly and fully verified, unto a great number of *Iſraelites* after the Fleſh, and eſpecially unto the myſtical, God's Church and People, who are frequently called in Scripture by that name; as the Ordinances and Priviledges of the Goſpel are commonly deſcribed in the Old Teſtament, by expreſſions borrowed from the Levitical diſpenſation. And that this is the meaning of the place is evident from *ver.* 22. wherein *all the ends of the Earth* are ſaid to be ſharers in this Salvation.

18 For thus ſaith the LORD * that created the heavens, God himſelf that formed the earth, and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited, * I *am* the LORD, and *there is* none elſe *z*. * Ch. 42.5. * Ver. 5.

z This deſcription of God is here added, Either 1. To detect the vanity of Idols, by aſſerting, that none was to be owned as the true God, beſides that one God who made the Heavens and the Earth, and the Inhabitants thereof: Or, 2. To demonſtrate God's Sufficiency to fulfill all theſe glorious promiſes made to his Church, becauſe he made the World of nothing, and upholds it by the word of his Power; and withal to diſcover God's goodneſs to mankind, inaſmuch as he did not Create the Earth in vain, but for the uſe and comfort of men, that it might be a fit habitation for them: whence it was eaſie to infer, that God would much more be gracious to his own People.

19 I have not ſpoken in * ſecret, in a dark place of the earth *a*: I ſaid not unto the ſeed of Jacob, Seek ye me in vain *b*: I the LORD ſpeak righteouſneſs, I declare things that are right *c*. * Deut. 30. 11. Ch.48.16.

a The Heathen Idols deliver their Oracles darkly and doubtfully, in obſcure Cells and Caverns of the Earth, or out of the bellies of their Prieſts: but I have delivered my Oracles to *Iſrael* publickly and plainly, as one that was neither afraid nor aſhamed to utter my mind, leſt I ſhould be convinced of folly and falſhood; which was the caſe of Idols. *b* Serve and worſhip me for nought. As I appointed them work, ſo I promiſed, and from time to time have given and ſhall give them, abundant recompence for their ſervice. Whereas the *Gentiles* ſeek to their Idols in vain, for they can do them no good, as is obſerved in the next verſe. *c* I require nothing of my people which is not highly juſt and good; whereas the Idols commanded their Worſhippers to do many ſinful and ſhameful things, even in their worſhip, as is notoriouſly known.

20 Aſſemble your ſelves and come; draw near to-

*Chap. 44. 9, 17, 18, &c.

gether *d* ye *that are* eſcaped of the nations *e*: * they have no knowledge *f* that ſet up *g* the wood of their graven image, and pray unto a god that cannot ſave.

d To debate the buſineſs with me concerning the divinity of your Idols, and hear what I have ſaid, and am now about to ſay again in that matter. *e* The Remnant of the *Gentiles*, which ſhall ſurvive thoſe great and many deſtructions, which I am bringing upon the heathen Nations, for their abominable Idolatries and other wickedneſs. Let theſe dreadful Judgements upon others, and God's ſingular Mercy in ſparing you, awaken you to a more impartial and ſerious conſideration of this point, and caſt of thoſe Idols which have now diſcovered their own vanity and inability to help thoſe who ſerve them, and truſt in them. *f* They hereby diſcover their deep ignorance and ſtupidity. *g* In an high place where it may be ſeen and worſhipped.

*Chap. 41 22. and 43 9. & 44. 7. & 46. 10. & 48. 14. *Verſe 5. 14, 18.

21 Tell ye, and bring *them* near, yea, let them take counſel together *h*: * who hath declared this *i* from ancient time? *Who* hath told it from that time? *Have* not I the LORD? and * *there is* no God elſe beſide me; a juſt God and a Saviour *k*, *there is* none beſide me.

h To mantain the cauſe of their Idols. *i* This great Work of which I have ſpoken, concerning *Babylon*'s deſtruction, and the Redemption of God's People. *k* Whereas the Gods of the Heathens are neither Juſt nor Saviours to their People, but wicked, and the Authors and Abetters of all ſorts of wickedneſs; and ſo far from being either able or willing to ſave their worſhippers, that they are the chief occaſion of their utter deſtruction.

22 Look unto me and be ye ſaved all the ends of the earth *l*: for *I am* God, and *there is* none elſe.

l Upon theſe conſiderations, I adviſe all People upon Earth, from one end to the other, to caſt away their Idols, and to turn their eyes and hearts to me, expecting Salvation from me, and from me only; and their labour ſhall not be in vain; for they ſhall be ſaved: The Imperative being put for the Future, as *Gen.* 42. 18. and oft elſe-where. And this is not only an Exhortation to the Gentiles to turn from idols to God, but a Prediction that they ſhall turn to him and look upon Chriſt, who ſhall be the Author of Salvation to all that obey him, whether Jews or Gentiles, which is confirmed by the following verſe.

*Ch. 55. 11. *Rom. 14. 11. Phil. 2. 10.

23 I have ſworn by my ſelf *m*, the word is gone out of my mouth *in* righteouſneſs *n*, and ſhall not * return *o*, that unto me every * knee ſhal bow, every tongue ſhall ſwear *p*.

m Which is the higheſt and moſt ſolemn Oath that is poſſible, *Heb* 6. 13. and therefore ſignifies, that the matter here ſworn is of an extraordinary Importance. *n* It is not a vain word raſhly uttered, and afterwards never remembred nor obſerved, but what I ſincerely ſpeak, and will moſt faithfully and infallibly perform. *o* To wit, *unto me void*, or without effect, as this Phraſe is more fully delivered, *Iſa.* 55. 11. It is a Metaphor from Ambaſſadours, who ſometimes return to their Princes without any ſucceſs in their buſineſs. *p* Not only the Jews, but a People of all Nations ſhall worſhip me, and ſubmit to my Laws; which is ſignified by an outward act the bowing of the Knee, which is a poſture of Reverence and Subjection; And by one eminent part of God's Worſhip, which is ſwearing by his Name.

‖ Or, *ſurelie he ſhall ſay of me, in the* LORD *is all righteouſneſs and ſtrength.* † Heb. *righteouſneſſes.*

24 ‖ Surely, ſhall *one* ſay *q*, In the LORD *r* have I † righteouſneſs *s*, and ſtrength *t*: *even* to him ſhall *men* come *u*, and all that are incenſed againſt him ſhall be aſhamed *x*.

q Or, *ſhall he ſay*, each or every one of thoſe, whom he now ſaid, that they ſhould bow their knees to God, and ſwear by him, verſe 23. Or, *it ſhall be ſaid*, ſuch active Verbs being oft uſed imperſonally. *r* By or from God alone, or the *Meſſiah*, who is the true *Jehovah* as well as Man. *s* To *juſtifie me from all things from which I could not be juſtified by the Law of Moſes*, as is ſaid, *Acts* 13. 39. This plainly points us to the *Meſſiah*, whoſe very name is, *the Lord of our Righteouſneſs*, Jer. 23. 6. and whoſe great buſineſs it was to *bring in everlaſting Righteouſneſs*, Dan. 9. 24. and who is *made unto us of God Righteouſneſs*, 1 Cor. 1. 30. *t* Support and aſſiſtance to bear all my burdens, and overcome all my enemies, and perform all my duties. The ſenſe, The Gentiles ſhall expect and obtain from Chriſt both Juſtification, or Foregiveneſs of ſins by his Blood, and Sanctification by his Spirit. *u* The Gentiles ſhall come to God and Chriſt, either 1. By conſtraint, or neceſſity to be judged by him at the laſt day. Or 2. Willingly by Prayer to ſeek, and by Faith to receive Righteouſneſs and Strength from him: Which ſeems better to agree with the foregoing Clauſe, which ſpeaks of true Believers only. *Coming* to Chriſt is put for *believing on him*, Matth. 11. 28. *John* 5. 50. and 6. 55, 56, 57. and elſe-where. *x* Or, *but* (as this Particle is oft rendred) *all that are*, &c. But all his implacable enemies ſhall be brought to ſhame and puniſhment.

‖ (Or, *at*)

25 In the LORD ſhall all the ſeed of Iſrael *y* be juſtified *z*. and ſhall glory ‖.

y All Iſraelites indeed, whether *Jews* or *Gentiles*; all Believers, who are frequently called God's *Iſrael* in Scripture, as *Pſal.* 24. 6 *Rom.* 9. 6. and 11. 26. *Gal.* 6. 16. *z* Acquitted both from real guilt before God, and from all falſe aſperſions before the World; For this Juſtification of the true *Iſrael* is oppoſed to their enemies *being aſhamed*, verſe 24 which ſeems to deſign their publick ſhame and confuſion before God and men. ‖ Shall not only receive him, but ſhall rejoyce and triumph in him as their God and portion.

CHAP. XLVI.

The ruine of Babylon *and her Idols*, 1, 2. *God's Love and Faithfulneſs to the* Jews, 3, 4. *Idols not to be compared with God.* 5——8. *For Power, Knowledge, and ſure Salvation*, 9——13.

‖ Or, *your luggage was born.*

BEL *a* boweth down *b*, Nebo *c* ſtoopeth, their Idols were upon the beaſts *d*, and upon the cattel: ‖ your carriages *e*, *were* heavy laden *f*; *they are* a burden to the weary *beaſt*.

a The chief Idol of the *Babylonians*, *Jer.* 50. 2. and 51. 44. called by prophane Hiſtorians *Jupiter Belus*. *b* As the *Babylonians* uſed to *bow down* to him to worſhip him, ſo now he boweth down and ſubmits himſelf to the victorious *Perſians*. *c* Another of the famous Idols, which uſed to deliver Oracles, as his name ſignifies. *d* Were taken and broken, and the materials of them, which were Gold, and Silver, and Braſs, as both Scripture and other Authors witneſs, were carried upon Beaſts into *Perſia*. *e* O ye *Perſians*; to whom he ſuddenly turneth his ſpeech, as is uſual. *f* They lie upon the backs of your Cattel like dull and unprofitable and heavy burdens to the beaſts, as they had been to Men before.

† Heb. *their Sou*

2 They *g* ſtoop, they bow down together *h*, they could not deliver the burden *i*, but † themſelves are gone into captivity.

g Either, 1. The Idols, of whom theſe words are uſed, verſe 1. Or, 2. The *Babylonians*, who are ſufficiently implyed in that expreſſion, *their Idols*, verſe 1. *h* Either, 1. One as well as another. Or, 2. The *Babylonians* and their Idols together, neither could help the other. *i* Either, 1. The Idols could not deliver themſelves, who were now a burden to the Beaſts, and carried away by them. Or, 2. The *Babylonians* could not deliver their Idols, which he now had called *Burdens*. And this Senſe ſeems moſt probable from the following Clauſe, which clearly ſpeaks of the ſame perſons or things; *but themſelves*, &c. Heb. *their Souls*: For although *the Soul* is here put for the Perſon, as it commonly is, yet that Title is never given to any Idol or lifeleſs thing, but only to ſuch Creatures as have or had Souls within their Bodies. So the meaning of this and the foregoing Verſe, is this, That neither the *Babylonians* nor their Idols, could either ſave themſelves or one another; but both are bowed down, and gone into Captivity together.

*Ch. 44.

3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael *i* * *which are* born by *me*, from the belly, *which are* carried from the womb *k*.

i Fitly ſo called, with reſpect either, 1. To all the Tribes of *Iſrael*, Ten of which were now loſt and gone. Or, 2. To the ſtate of the *Jews* at their return from *Babylon*, there being only a remnant of the two Tribes which did return. *k* Whom I have nouriſhed, and cared for from time to time, ever ſince you were a People, and came out of *Egypt*; and that as affectionately and tenderly, as Parents bring up their own Children.

*Ex. 19. 4 Deut. 1. 3 & 32. 11.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs * will I carry *you l*. I have made, and I will bear, even I will carry and will deliver *you m*.

l And that care and kindneſs which I have had for you from the beginning, I will continue to you to the end; never forſaking you, unleſs you wilfully and obſtinately caſt me off, as the *Jews* did when their *Meſſiah* came. *m* You are my Workmanſhip, both as you are Men, and as you are my peculiar People; and therefore I will preſerve and deliver you.

*Chap. 40. 18, 25.

5 * To whom will ye liken me, and make *me* equal, and compare me, that we may be like *n*?

n If you are tempted or inclined at any time to exchange Me for an idol, do me and your ſelves this Right, ſeriouſly to conſider, Whether you can find another God, who will be more able, and more ready to do you good than I have been; Which if you can do, I am content you ſhould prefer him before me; But if not, as will appear by what I am now ſaying, verſe 6, 7. then it is beſt for you to adhere to your ancient God and Friend.

*Chap. 40. 19. & 41. 6. and 44. 12. Jer. 10. 3.

6 * They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith, and he maketh it a god *o*: * they fall down, yea, they worſhip.

o Let us ſuppoſe, a God made with the greateſt Coſt and Art.

*Chap. 44. 17. *Chap. 45. 20.

7 They bear him upon the ſhoulder, they carry him *p*, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove *q*: yea, * *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

p Either, 1. In Pomp upon ſolemn Occaſions. Or, 2. From that place where he is made, unto that place where they intend to ſet him up, as it is expreſſed in the following Words. *q* Or rather, *he cannot remove*. He can ſtir neither hand nor foot to help his People.

*Chap. 44. 19.

8 Remember this *r*, and ſhew your ſelves men *s*: * bring *it* again to mind *t*, O ye tranſgreſſors *u*.

r Conſider theſe things which I now ſpeak. O ye *Iſraelites*. *s* Act like reaſonable Creatures, and be not ſo bruitiſh as to worſhip your own works: Be ſo wiſe and couragious as to withſtand all Solicitations to Idolatry. *t* Think of this again and again. *u* You who have been guilty of this fooliſh Sin; and therefore are obliged to take the better heed, that you do not relapſe into it again.

9 Remember the former things of old, ‖ for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me.

‖ What I have done for you, and in the World, my evident Predictions of future things juſtified by the Event; and thoſe other miraculous Works whereby I have abundantly proved my Divinity.

*Pſal. 33. 11. Prov. 19. 21. & 21. 30. Heb. 6. 17.

10 Declaring the end from the beginning *x*, and from ancient times the things that are not *yet* done, ſaying, * My counſel ſhall ſtand *y*, and I will do all my pleaſure:

x Foretelling from the beginning of the World, or from the beginning of your Nation, thoſe future Events which ſhould happen in ſucceeding Ages, even to the end of the World, or to the end of your Common-wealth; for ſuch Predictions we find delivered by *Moſes*, the firſt founder of their Common-wealth. *y* As I will not, ſo no other Power can diſappoint my purpoſes and Predictions.

† Heb. *the man of my counſel.*

11 Calling a ravenous bird *z* from the Eaſt *a*, † the

man that executeth my counſel *b* from a far country *c*; yea I have ſpoken *it*, I will alſo bring it to paſs, I have purpoſed *it*, I will alſo do it.

z *Cyrus* called *a bird* for his ſwiftneſs and great expedition, and *ravenous* for his fierceneſs, and victorioufneſs over his Enemies. *a* From *Perſia*, as *Iſaiah* 41. 2. *b* Concerning the Deliverance of my People, and the deſtruction of their cruel oppreſſors, the *Babylonians*. *c* From *Perſia*, which was far from *Babylon*, but much farther from *Judea*.

12 Hearken unto me, ye ſtout hearted *d*, that *are* far from Righteouſneſs *e*.

d Or, *Ye whoſe hearts are proud* or *hard* or *ſtubborn*. He ſpeaks either, 1. To the *Babylonians*, you who are ſtout againſt God, and ſay or think that neither God nor any Man can deliver my People out of your hands Or rather, 2. To *the Houſe of Jacob*, expreſſed verſe 3. Where he beſpeaks them in the ſame Words here uſed, *hearken to me*; And to whom alone he directeth his ſpeech in this whole Chapter, for though he ſpeaketh of the *Babylonians*, yet he doth not ſpeak to them; And to whom the Prophet, for the moſt part, turneth his ſpeech in all his Prophecies, unleſs where there is ſomething in the Text or Context, which determineth it to ſome other Perſon or People. And this very crime of ſtoutneſs, or hardneſs of heart is moſt juſtly and moſt frequently charged upon the *Jews*, by their own Prophets every where, becauſe of their groſs contempt of, and incorrigibleneſs under all God's Words and Works. And the Prophet ſpeaks this, either to the *Jews* of his Generation; Or rather to that Generation which was carryed Captive to *Babylon*, whoſe ſtout-heartedneſs is particularly noted and reproved, *Zech.* 7. 11, 12. Compare *Mal.* 3. 13, 14, 15. *e* That are not only void of, but enemies to Righteouſneſs and true Holineſs: That give up your ſelves to wickedneſs, that deſpiſe my Counſels, and Promiſes, and Threatnings.

13 I bring near my righteouſneſs *f*: it ſhall not be far off *g*, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion *h* for Iſrael my glory *i*.

f Though you are moſt unrighteous perſons, and have given me juſt cauſe *to make you to know my breach of Promiſe*, as I threatned in the like caſe *Numbers* 14. 34. Yet I will ſhew my ſelf to be a Righteous and Faithful God, making good my Promiſe of delivering you out of *Babylon* after ſeventy Years; and although you think the time long, and are apt to diſtruſt the thing it ſelf, yet it ſhall come, and that ſpeedily, *I will bring it near*, or *cauſe it to approach*, or *come unto you*, and as it follows, *it ſhall not tarry* beyond the appointed time. *g* My Work of ſaving you from the *Babyloniſh* Captivity. *h* I will bring my People from *Babylon* to *Zion*, and there I will ſave them from all their Enemies. *i* In whom I will once again glory, as my People, and the illuſtrious Monuments of my glorious Wiſdom, and Power, and Truth, and Goodneſs; Whom I will make a great and glorious People, though now they are mean and contemptible, and in whom I will once more ſettle my glorious Preſence and Ordinances.

C H A P. XLVII.

God's Judgements upon Babylon *and* Chaldea: *For their cruelty towards God's People*, 1——6. *Their pride and other ſins*, 7——10. *Their Enchantments ſhall not deliver them*, 11——15.

COme down *a* and ſit in the duſt *b*: O virgin daughter of Babylon *c*, ſit on the ground: *there is* no throne *d*, O daughter of the Chaldeans: for thou ſhalt no more be called *e* tender and delicate.

a From thy Throne, as it follows. *b* Either neceſſarily, becauſe thou ſhalt have no higher ſeat: Or, voluntarily, as mourners do, bewailing thine approaching calamities. *c* So called either, 1. Becauſe ſhe had not yet been humbled and conquered. Or rather, 2. Becauſe ſhe was *tender and delicate*, as the next Clauſe informeth us. *d* To wit, for thee. The Empire is taken away from thee, and tranſlated to the *Perſians*. *e* Either be reputed ſo, Or rather be ſo: for *to be called* is frequently put for *to be*, as hath been divers times noted. Thou ſhalt be reduced to great hardſhips and miſeries.

2 Take the Milſtones *f* and grind meal *g*, uncover thy locks *h*: make bare the leg: uncover the thigh *i*, paſs over the Rivers.

f Betake thy ſelf to the Milſtones; as we commonly ſay, *take thy bed*, or, *betake thy ſelf to thy bed*. The meaning is, Thou ſhalt be brought down to the baſeſt kind of ſlavery, which grinding at the Mill was eſteemed: Of which ſee on *Exodus* 11. 5. *Judges* 16. 21. *Job* 31. 10. *Lament.* 5. 13. For this work was not performed by horſes, as now it is, but by the labour of Slaves and Captives. *g* Grind Bread-Corn into Meal for thy Maſters uſe. Such Metonymical Expreſſions, we find *Iſaiah* 28. 28. *Hoſea* 8. 7. and elſe-where. *h* Or, *thine hair*. Take off the Ornaments wherewith ſuch Women as were free, and of good Quality, uſed to cover and dreſs their heads. This and the following Paſſages, though delivered in the form of a Command, are only Predictions of what they ſhould be forced to do or ſuffer, as appears from the next verſe. *i* Gird up thy Garments cloſe and ſhort about thee, that thou mayeſt be fit for ſervice, and for travelling on foot, and as it follows, for paſſing over thoſe Rivers, through which thou wilt be conſtrained to wade, in the way to the Land of thy Captivity.

3 Thy nakedneſs ſhall be uncovered *k*, yea thy ſhame ſhall be ſeen *l*: I will take vengeance *m*, and I will not meet *thee as* a man *n*.

k Either, 1. For want of Raiment to cover it. Or rather, 2. By thine enemies in way of ſcorn and contumely, by comparing this place with *Ezekiel* 16. 37. and 23. 26. *l* Upon thee for thy many and great injuries done to my People. *m* As a Man meets his enemy in the field, to contend with thee. *n* With moderation and gentleneſs, as thoſe Men who have not quite put off Humanity uſe to do, but like a Lyon tearing thee to pieces, to which God in ſuch caſe compareth himſelf, as *Hoſea* 5. 14. and 13. 7, 8. compare *Hoſea* 11. 14.

4 As for our Redeemer, the LORD of hoſts *is* his Name, the holy One of Iſrael *o*.

o According to this Verſion, the Prophet inſerteth this paſſage in the midſt of this Propheſie againſt *Babylon*, as *Jacob* inſerteth a like paſſage in the midſt of his Bleſſings and Propheſies concerning his Children, *Geneſis* 49. 18. And this may be here interpoſed, either, 1. As the reaſon why the Judgement here denounced ſhould be certainly inflicted, becauſe he who had undertaken it was the *Lord of Hoſts*, and therefore able to effect it, and *the Holy One*, and *the Redeemer of Iſrael*, whom the *Baylonians* had cruelly oppreſſed, whoſe quarrel God would avenge upon them, and whom he had determined and promiſed to deliver out of their hands. Or, 2. As a pathetical exclamation or acclamation of God's People, for this wonderful Work of breaking the ſtaff of their oppreſſors, which they here aſcribe to God, as he is their God and Redeemer, whom they here make their boaſt of, and whom they Celebrate for this glorious Deliverance. But becauſe theſe words, *as for*, are not in the *Hebrew* Text, and therefore another word may be as conveniently ſupplyed; this verſe may be, and is by ſome learned Interpreters, otherwiſe rendred, and joyned with the foregoing words thus, *I will take vengeance, and I will not meet thee as a man*, ſaith *our Redeemer, whoſe Name is the Lord of Hoſts, the Holy One of Iſrael*. For the word, *ſaith* or *ſaying*, is frequently underſtood, and therefore ſupplyed by Tranſlators, as 1 *Kings* 20. 34. *Pſalm* 27. 8. and 105. 15. and in this very Prophecy, as *Iſaiah* 5. 9. and 45. 14. and elſe-where.

5 Sit thou ſilent *p*, and get thee into darkneſs *q*, O daughter of the Chaldeans: for thou ſhalt no more be called the Lady of Kingdoms *r*.

p Through grief and ſhame, and as Mourners uſe to do, *Job* 2. 13. Ceaſe thy vaunting, and inſolent ſpeeches: Thou canſt ſay nothing for thine own juſtification. *q* Thou ſhalt go into an obſcure, diſconſolate, and calamitous condition. *r* The chief and glory of all Kingdoms, as *Iſaiah* 13. 19. the moſt large and potent and glorious Empire of the World, as thou haſt been.

6 I was wroth with my people: I have polluted mine inheritance *s*, and given them into thine hand *t*: thou didſt ſhew them no mercy *u*; upon the ancient haſt thou very heavily laid the yoke *x*.

s I caſt them away as an unclean thing; I ſtained their glory; I removed them from the holy Land, and from the place of my Preſence and Worſhip, which alone made them an holy and peculiar People; I baniſhed them into a polluted Land, amongſt uncircumciſed and unclean Perſons, by whom they were many ways defiled; I rejected them from being my People, and ſo they were in my ſight no better than the reſt of the Heathen Nations. *t* To puniſh them, and deal with them as thou ſaweſt fit. *u* Thou haſt exceeded the bounds of thy Commiſſion, and in ſtead of that compaſſion, which humanity teacheth Men to ſhew to ſuch as are in miſery, thou didſt add to their afflictions. *x* Who beſides their common calamity were afflicted with the miſeries of Old Age, and therefore did require both pity and reverence.

7 And thou ſayeſt, *I* ſhall be * a Lady for ever: *ſo* that thou diddeſt not lay theſe things *y* to thy heart, neither didſt remember the latter end of it *z*.

*Rev. 18. 7

y Thy cruel uſages of my People, and the heavy Judgements which thou hadſt reaſon to expect for them. *z* Of that Lady, or of *Babylon*, and her Glory and Empire, or of thy ſelf; here being a ſudden change of the Perſon, of which I have noted many Examples in this Prophet. The Senſe is, Thou waſt beſotted with the ſenſe of thy preſent felicity, and didſt not conſider, as thy duty and common diſcretion obliged thee, what might and was likely to befal thee afterward; thou didſt neither expect a change nor prepare for it.

8 Therefore hear now this, thou that art given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, *I am a*, and none elſe beſides me *b*; *I* ſhall not ſit *as* a widow, neither ſhall *I* know the loſs of children *c*.

a I am independent, and ſelf-ſufficient, and unchangeable; as that Phraſe implies, which therefore is appropriated to God, *Iſa.* 41. 4. and 43. 10. and elſe-where. The Prophet doth not here uſe the very Phraſe which the *Babylonians* uſed, but expreſſeth their Senſe in a Scripture Phraſe. *b* Which is not either ſubject to me, or far inferiour to me in Power and Glory, ſo that in compariſon of me it may be ſaid not to be, becauſe it diſappears like Stars at the preſence of the Sun. *c* I ſhall never want either a King or People to defend me from all dangers.

9 But theſe two * things ſhall come to thee in a moment in one day; the loſs of children, and widowhood; they ſhall come upon thee in their perfection *d*, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments *e*.

*Chap. 51 19.

d In the higheſt degree. Thy King and Kingdom ſhall be utterly and eternally deſtroyed. *e* For thy ſuperſtitious and magical Practices, which were very frequent there, as we ſee below, verſe 12, 13. and as was obſerved before. Or, as it is in the *Hebrew*, *In the multitude of thy Sorceries*, &c. in the midſt of, and notwithſtanding all thy diabolical Artifices, whereby thou thinkeſt to foreſee any dangers, and to ſecure thy ſelf from them.

10 For thou haſt truſted in thy wickedneſs *f*: thou haſt ſaid, None ſeeth me *g*: Thy wiſdom and thy knowledge *h*, it hath || perverted thee *i*, and thou haſt ſaid in thine heart, *I am*, and none elſe beſides me *k*.

||Or, *cauſed thee to turn away*.

f Confidently expecting to preſerve thy ſelf by theſe and other wicked arts, and policies. *g* My Counſels are ſo deeply and cunningly laid, that God himſelf can neither diſcover nor prevent the execution of them. *h* In State-policy, and the Arts mentioned above and below. *i* Hath miſled thee into the way of Tranſgreſſion and Perdition. *k* Which was ſaid verſe 8. and is here repeated, to note their intollerable Arrogancy and Self-confidence.

11 Therefore ſhall evil come upon thee *l*, thou ſhalt not know † from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to † put it off:

†Heb. *the morning thereof*.
†Heb. *expiate*.

and deſolation ſhal come upon thee ſuddenly *m*, which thou ſhalt not know.

l Or rather, *when it ſhall come*: Heb. *the morning of it*, the day or time of its approach: And they are juſtly uprbaided and derided for this ignorance, becauſe *the Aſtrologers*, the *Star-gazers*, and *the monthly Prognoſticators*, mentioned here, verſe 13. pretended punctually to foretel the particular time of all future Events. And this Explication agrees with the Hſtiory, *Babylon* being ſurprized by *Cyrus*, when they were in deep Security, as is manifeſt, both from Scripture, *Jerem.* 51. 31. *Dan.* 5. and from other Hiſtories. *m* Or, when, *thou ſhalt not know* it. Thou ſhalt not apprehend thy danger till it be too late.

12 Stand *n* now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth *o*: if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

n This Word notes; Either, 1. Continuance. Perſiſt or go on in theſe Practices. Or 2. Their Geſture. For thoſe that enquired of their Gods by any of theſe ſuperſtitious Practices uſed to ſtand, this being a poſture, both of Reverence, and waiting for an anſwer. But this is not a command or conceſſion, but a ſacred Irony, or ſcoff at the folly of theſe Men, who having ſo oft been diſappointed by theſe Impoſtures, yet were as foreward to uſe them, and truſt to them, as if they had never deceived them. *o* From the beginning of thy Common-wealth or Kingdom. For the *Chaldeans* in all Ages were famous, or rather infamous, for the ſtudy and practice of theſe Arts.

13 Thou art wearied *p* in the multitude of thy counſels: let now the † Aſtrologers, the Star-gazers, the † monthly Prognoſticators ſtand up, *and* ſave thee *q* from theſe things that ſhall come upon thee.

† Heb. viewer of the heavens

† Heb. *that give knowledge concerning the months.*

† Heb. *their ſouls.*

p Thou haſt ſpent thy time and ſtrength in going from one to another, in trying all manner of Experiments, and all to no purpoſe. *q* To Succour thee, or to enquire for thee.

14 Behold, they ſhall be as ſtuble: the fire ſhall burn them, they ſhall not deliver † themſelves *r* from the power of the flame *s*: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

r And much leſs thee. *s* They ſhall be totally conſumed, and all the comfort which thou didſt expect from them, ſhall utterly vaniſh.

15 Thus *t* ſhall they *u* be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth, they ſhal wander every one to his quarter: none ſhall ſave thee *x*.

t Such comfortleſs and helpleſs Creatures. *u* Either 1. Thy Merchants, as it follows, with whom thou haſt trafficked. Or, 2. Thy Sorcerers, Aſtrologers, &c. with whom they are ſaid to *have laboured*, both here, and verſe 12. who alſo may poſſibly be called their *Merchants*, becauſe they traded ſo much with them; and becauſe of their deceitful practices; for which *Ephraim* is called *a Merchant*, Hoſea 12. 7. And ſo the following Clauſe may be rendred, who have been *thy Merchants form thy Youth*. Or, The laſt Clauſe may be underſtood of Merchants, properly ſo called, who came from ſeveral Countries to Trade with *Babylon*, as is noted in Scripture, and by other Authors: And the Verſe may be thus rendred. *Thus* (vain and unprofitable) *ſhall they* (thy Sorcerers, &c) *with whom thou haſt labouted be unto thee*. (So here is only a tranſpoſition of Words, than which nothing is more uſual in Scripture. Then follows another matter in the next Clauſe:) Alſo *Thy Merchants*, or *they, with whom thou haſt traded from thy Youth, ſhall wander every one to his own quarter*. *x* They ſhall all leave thee, and flee away with all poſſible ſpeed to their ſeveral Countries and Habitations.

CHAP. XLVIII.

God reproveth their hypocriſie and obſtinacie by his Propheſies, 1——8. *He ſpareth them for his Names ſake: And that they may learn to know him aright*, 9——11. *God's powerful Salvation a motive to Obedience*, 12——17. *God lamenteth their backwardneſs*, 18, 19. *Deliverance out of* Babylon, 20, 21. *No peace to the wicked*, 22.

HEar ye this *a*, O Houſe of Jacob, which are called by the Name of Iſrael *b*, and are come forth out of the waters of Judah *c*: which ſwear *d* by the Name of the LORD, and make mention of the God of Iſrael *e*, *but* not in Truth, nor in Righteouſneſs *f*.

a What I am now going to ſay againſt thee, that thou mayeſt be aſſured, that that great Deliverance, which I have determined and declared to give thee, is not for thy own ſake, but for my Names ſake. *b* Which are *Iſraelites* in name, but not in *Truth*, as it follows. *c* From the lineage of your Progenitor, *Judah*, as waters flow from a Fountain, and as the *Iſraelites* are ſaid to be *of the Fountain of Iſrael*, *Pſalm* 68. 26. Compare alſo *Deuteron.* 33. 28. *Prov.* 5. 15, &c. *d* Which profeſs the true Religion; one act of Religion being put for all. *e* Either in Oaths, or otherwiſe: That own him, and ſeem to glory in him as their God, and call themſelves by his name. *f* Which are the two chief Ingredients of a lawful Oath, *Jerem.* 4. 2. They are guilty of falſhood and injuſtice, both in Oaths, and in their whole Converſation.

2 For *g* they ſhall call themſelves of the Holy City *h*, and ſtay themſelves *i* upon the God of Iſrael, the LORD of Hoſts *is* his Name *k*.

g Or, as others render it, and this Particle frequently ſignifies, *Though*. And ſo this is added as a great aggravation of their want, and neglect of Truth and Righteouſneſs. *h* They glory in this, that they are Citizens of *Jeruſalem*, a City ſanctified by God himſelf to be the only Place of his true Worſhip, and gracious Preſence; Which as it is a great Priviledge, ſo it laid a great Obligation upon them, to walk more holily than they did. *i* Not by a true and well-grounded Faith, but by a vain and preſumptive confidence, flattering themſelves, as that People commonly did, that they ſhould enjoy Peace and Safety, notwithſtanding all their wickedneſs; becauſe they were the Lord's People, and had his Temple and Ordinances among them; Which diſpoſition the Prophets frequently obſerve, and ſharply cenſure in them. *k* Or, *Whoſe name is the Lord of Hoſts*.

3 I have declared the former things from the beginning *l*, and they went forth out of my mouth, and I ſhewed them, I did *them* ſuddenly, and they came to paſs *m*.

l Thoſe things which have formerly come to paſs, which I punctually foretold from time to time before they came to paſs: Whereby I gave you full Proof of my God-head. *m* What my mouth foretold my hand effected.

4 Becauſe I knew *n* that thou art † obſtinate, and thy neck *is* an iron ſinew *o*, and thy brow braſs *p*.

† Heb. *hard.*

n Therefore I gave thee the more and clearer Demonſtrations of my Divine Nature and Providence, becauſe I knew thou waſt an unbelieving and perverſe Nation, that would not eaſily nor willingly be convinced. *o* Which will not bow down to receive my Yoke, nor to obey my Commands. It is a Metaphor taken from untamed and ſtubborn cattel: Of which ſee alſo *Nehem.* 9. 29. *Zech.* 7. 11. *Acts* 7. 51. The ſenſe is, I conſidered that thou waſt unteachable and incorrigible. *p* Thou waſt impudent, and therefore wouldſt boldly pretend that thou didſt foreſake me, for want of full conviction of my Divine Authority, and of thy duty: Therefore I determined that I would leave thee without excuſe.

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed it thee *q*, leaſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image and my molten image hath commanded them.

q I foretold theſe things, that it might be evident, that they were the effects of my counſel, and not of thine Idols as I knew thou waſt very inclinable to believe.

6 Thou haſt heard; ſee all this *r*, and will not ye declare *it s*? I have ſhewed thee new things from this time *t*, even hidden things, and thou didſt not know them.

s As thou haſt heard all theſe things from my mouth, from time time, ſo now I adviſe thee to ſee, (i. e.) ſeriouſly to conſider them, and to lay them to heart. *s* I call you to witneſs: Muſt you not be forced to acknowledge the truth of what I ſay? Deny it if you can: Or, *have ye not declared it* unto all People as occaſion required it? Have you not boaſted unto the *Gentiles* of this as your Honour and Priviledge? *t* And I have now given thee new Predictions of ſecret things, and ſuch as till this time were wholly unknown to thee, as it follows, concerning thy deliverance out of *Babylon* by *Cyrus*.

7 They are created now *u*, and not from the beginning *x*; even *y* before the day when thou heardeſt them not *z*; leſt thou ſhouldeſt ſay, Behold I knew them *a*.

u (i. e.) Revealed unto thee by me; brought to light, as things are by Creation. Things are frequently ſaid to be made or done in Scripture, when they are declared or manifeſted, *Job* 5. 3. *I curſed*, i. e. I pronounced it curſed, *Pſalm* 51. 4. *That thou mighteſt be juſtified*, i. e. declared and acknowledged to be Juſt, *Hoſea* 5. 15. *Till they acknowledge their offence*; Which in the *Hebrew* is, *till they be guilty*. *x* Heb. *Not from thence*, not from theſe ancient times when other things were revealed unto thee. *y* Heb. *and* (or, *or*, as this Particle is frequently uſed:) *before this day*, ſuch Pronouns are oft underſtood, as we have ſeen: And *this day* anſwers to *now* in the firſt Clauſe: And this Clauſe ſeems to be added as an expoſition of the next foregoing Clauſe, which is more general and ambiguous, *not from then or before this day*. *z* Heb. *And thou didſt not hear them*, to wit, before this time in which God hath revealed them to thee by my Miniſtry. *a* Either by thine own Sagacity; or by the help of thine Idols. The ſenſe is, That it might appear, that thou hadſt the knowledge of theſe things only from me, who made known unto thee only, what, and when I pleaſed.

8 Yea thou heardeſt not, yea thou kneweſt not *b*, yea from that time that thine ear was not opened *c*: for I knew that thou wouldeſt deal treacherouſly *d*, and waſt called *e* a tranſgreſſor from the womb.

b The ſame thing is repeated again and again, becauſe this was ſo illuſtrious a Proof of the infinite Power and Providence of the God of *Iſrael*, and ſo clear and full a diſcovery of the vanity of Idols. *c* Heb. *Yea from then* (of which Phraſe ſee the foregoing verſe) *thine ear was not opened*. i. e. thou didſt not hear, to wit, from me: I did not reveal theſe things unto thee, for ſo this Phraſe of *opening the ear* is underſtood, 1 *Sam.* 9. 15. 2 *Sam.* 7. 27. *d* I knew all theſe cautions were neceſſary to cure thine Infidelity and Apoſtacy. *e* To wit, juſtly and truely: Or, thou was indeed ſuch a perſon, *to be called* put for *to be* as we have oft noted.

9 For my Names ſake will I defer mine anger *f*, and for my praiſe *g* will I refrain *h* for thee, that I cut thee not off.

f And although thou doeſt juſtly deſerve my hotteſt anger and moſt dreadful judgements, which alſo, if thou repenteſt not, I will in due time inflict, yet at preſent I will ſpare thee, and deliver thee out of Captivity, not for thy ſake, be it known to thee, but meerly for my own Sake, and for the Vindication of my Name and Glory, as it follows, verſe 11. *g* That I may be praiſed and magnified for my Power, Faithfulneſs, and Goodneſs, and other Perfections. *h* To with, *mine anger*; which is eaſily underſtood out of the foregoing Clauſe.

10 Behold, I have refined thee *i*, but not ‖ with ſilver *k*, I have choſen *l* thee in the furnace of affliction.

‖ Or, *for ſilver.*

i Or, *I will refine thee*. Although I will not cut thee off, or utterly deſtroy thee, as I now ſaid, yet I will put thee into the Furnace, not to conſume thee, but to puriſie thee from that droſs which cleaveth to thee, and needs ſuch afflictions to purge it away. *k* Or, *not among Silver*: Or, *not as Silver*, which is put into, and kept in the Furnace ſo long till all the droſs be purged away from it. I will not deal ſo rigorouſly with thee; for then I ſhould wholly conſume thee: In Judgement I will remember mercy. *l* Or, *I will chuſe thee*, or, *I will yet chuſe thee*, as it is expreſſed *Iſa.* 14. 1. *Zech.* 1. 17. Or, *I will chuſe thee* again, as *Zech.* 2. 12. For it muſt be conſidered, that God had in a manner rejected *Iſrael*, when he ſent them into Captivity, and *given her a bill of divorce*, as he ſaith, *Jerem.* 3. 8. ſee alſo *Iſaiah* 50. 1. and therefore it was neceſſary that God ſhould chuſe this People a ſecond time, that they might be *betrothed to him* again, as is expreſſed and promiſed, *Hoſ.* 2, 19, 20. This ſeems to me the true ſenſe; although it may be thus underſtood, *I will chuſe thee*, (i. e.) I will manifeſt by my carriage to thee that I have choſen thee: Or, that thou art my choſen People. Things be oft ſaid to be done when they are manifeſted, as was obſerved on verſe 7.

11 For mine own ſake, *even* for my own ſake will I do *it m*; for how ſhould *my Name n* be polluted? and
*Ch. 42.8. I will not give my * glory unto another *o*.

m This great work of delivering my People out of *Babylon*. *n my Name* is here fitly ſupplyed both out of verſe 9. where it is expreſſed, and out of the following Clauſe of this verſe, where he ſaith, *my glory*, which is equivalent to it. The ſenſe is, If I ſhould not ſpare and deliver my People, my Name would be ſadly prophaned and blaſphemed, as if I were either impotent or implacable to them. *o* I will not give any colour or occaſion to Idolaters, to aſcribe the Divine Nature and Properties, which are my peculiar, unto Idols, as they would do if I did not reſcue my People out of their hands in ſpight of their Idols.

12 Hearken unto me, O Jacob, and Iſrael my called
*Ch. 41.4. & 44. 6. Rev. 1.17. & 22. 13. *p*; *I am* he; *I am* the * firſt, I alſo *am* the laſt.

p Whom I have called out of the World to be my peculiar People, to ſerve, and glorifie, and enjoy me, and therefore you of all others have leaſt cauſe to foreſake me, or to follow after Idols.

13 Mine hand alſo hath laid the foundation of the earth, and || my right hand hath ſpanned *q* the Heavens: *When* I call unto them, they ſtand up together *r*.

|| Or, *the palm of my right hand hath ſpread out.*

q Or, *doth ſpan*, i. e. *met out the Heavens with a ſpan*, as the Phraſe is, *Iſaiah* 40. 12. Although that be expreſſed there in other *Hebrew* words. Or, *hath ſpread them out with its palm*, or *like a palm*, when the hand is ſtretched out. *r* Either they ſtood up and aroſe out of nothing, when I commanded them to do ſo: Or, they are ſtill continually in readineſs to execute my Commands.

14 All ye * aſſemble † your ſelves and hear which among them hath declared theſe things *s*? the LORD hath loved him *t*; he will do his pleaſure on Babylon *u*, and his arm ſhall be on the Chaldeans *x*.

* Ye Jews, to whom he addreſſed his ſpeech, verſe 12. and continueth his ſpeech, verſe 16, 17, &c. † I challenge you all to anſwer what I have ſaid before and am now a going to ſay again. *s* Which of the Gods whom any of you have ſerved or do ſtill hanker after? *t* To wit, *Cyrus*, who might eaſily be underſtood out of the foregoing Context, in which he is frequently mentioned. The Pronoun is put for the Noun, and is uſual both in Scripture, and in other Authors. Now God loved *Cyrus*, not with a ſpecial, and everlaſting, and complacential love, for he was an Heathen, and had ſome great Vices as well as Vertues, but with that general Love and Kindneſs, which God hath for all his Creatures, as is obſerved, *Pſalm* 145. 9. and moreover with that particular kind of Love, which God hath for ſuch Men as excel others in any Vertues, as *Cyrus* did; in which ſenſe Chriſt *loved* the young Man, *Mark* 10. 21. and with a love of Good-will, and Beneficence. God had ſuch a kindneſs for him, as to make him a moſt glorious and victorious General and King, and the great inſtrument for the deliverance of his own People; which was a ſingular honour and advantage to him, and might have been far greater, and extended to the eternal Salvation of his Soul, if he had not wanted an heart to uſe the price which God hereby put into his hand. And as *anger* being aſcribed to God, is not meant of the affection, for ſuch paſſions are inconſiſtent with the perfection of God's Nature, but of the effect; ſo the *Love* of God when it is applied in Scripture, to ſuch Perſons as *Cyrus*, is not ſo much to be underſtood of an inward affection, as of the outward effects of it; And ſo this *Love* is explained in the following Words, by that proſperous ſucceſs which God gave him againſt the *Chaldeans*. *u Cyrus* ſhall execute that I have appointed him to do for the Deſtruction of *Babylon*, and for the Redemption of my People; which was in it ſelf a good Work: And therefore this is added, as the reaſon why God loved him. *x* He ſhall ſmite and ſubdue them.

15 *I*, *even* I *y* have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous *z*.

y Both the foreknowledge and the execution of this great Atchievement cannot be aſcribed to Idols, but to me only. *z* God will give him good Succeſs in this undertaking. Here is a ſudden change of the Perſon, from *I* to *he*, which is very uſual. Or, as others render it, *he ſhall proſper* in *his way*: The Prepoſition *in* being moſt frequently underſtood.

16 Come ye near unto me *a*; hear ye this; I have not ſpoken in ſecret *b* from the beginning *c*: from the time that it was *d*, there *am I e*: and now the Lord GOD and his ſpirit *f* hath ſent me g.

a That you may the better hear me, as it follows. A ſpeech of God after the manner of Men. *b* I have not ſmothered the Counſel and Word of God, but have plainly and publickly declared it unto you: Or, I have openly Revealed my Mind to you. See the Note on *Iſaiah* 45. 19. where theſe very Words are ſpoken by God in his own Name, as here by the Prophet in God's Name; and ſo all comes to one. *c* Either, 1. From the firſt time that I began to Propheſie until this time. Or, 2. From the beginning of my taking you to be my People, and of revealing my Mind to you. See on *Iſaiah* 41. 26. *d* Theſe Words alſo, as well as the former, are the Words, Either, 1. Of the Prophet; and ſo the Senſe ſeems to be this, From the time that I was firſt called to be a Prophet, I have been there, (i. e.) I have diligently purſued my Prophetical Function; I have hearkned from time to time, to hear what God would ſpeak to me, that I might impart it to you. Or, 2. Of God; and then the Senſe may be this, From the time that I firſt ſpoke of it, or foretold it, I am or was there, to take care to effect what I had foretold: I minded it carefully from that time, as being then more eſpecially obliged to do it, leſt my Truth or Power ſhould be queſtioned. Or the Words may be thus rendred and explained, *From the time that this ſhall be*, when the time appointed for the doing of this Work ſhall come, *there I* will be, to encourage and aſſiſt *Cyrus* in the Work. *e* This is oppoſed to thoſe foregoing Words, *from the beginning*. *f* God by his Spirit; Or God, even the Spirit or the Holy Ghoſt, to whom the ſending and inſpiring of God's Prophets is aſcribed, 2 *Pet.* 1. 21. *g* To wit, the Prophet *Iſaiah*; who yet was a Type of Chriſt, and ſo this may have a Reſpect to him alſo.

17 Thus ſaith the LORD thy Redeemer, the holy One of *Iſrael*, *I am* the LORD thy God which teacheth thee to profit *h*; which leadeth *i* thee by the way *that* thou ſhouldeſt go.

h Which from time to time have made known unto thee, not vain and frivolous things, but all neceſſary and uſeful Doctrines; Which, if believed and obſerved by thee, would have been infinitely profitable to thee, both for this Life, and that to come. So that it is not my fault, but thine own, if thou doeſt not profit. *i* Which acquainteth thee with thy Duty and Intereſt in all the parts and concerns of thy Life; ſo that thou canſt not pretend ignorance.

18 O that thou hadſt hearkened to my Commandments *k* then had thy peace been as a river *l*, and thy righteouſneſs *m* as the waves of the ſea *n*.

k The failure hath not been on my part, but on thine: I gave thee my Counſels and Commands, but thou haſt neglected and diſobeyed them, and to thy own great diſadvantage. Such wiſhes as theſe are not to be taken properly, as if God longed for ſomething, which he gladly would but could not effect; Or as if he wiſhed that to be undone, which was irrecoverably paſt and done; which is a vain and fooliſh wiſh even in a Man; and much more are ſuch wiſhes inconſiſtent with the infinite Perfection and Happineſs of the Divine Nature: But they are only Significations of God's good and holy Will, whereby he requires and loves Obedience, and condemns and hates Diſobedience. *l* Which runs Sweetly, Strongly, Plentifully, and Conſtantly; and ſuch had been thy Proſperity. Then thou hadſt never gone into this *Babyloniſh* Captivity, nor needed ſuch prodigies of my Power and Goodneſs to Deliver thee out of it. *m* Not properly ſo called (or he is not now ſpeaking of their Vertues, but of their Priviledges) but thy Peace and Proſperity, as appears by the foregoing Clauſe, to which this manifeſtly anſwers; which is called *Righteouſneſs* here, as it is alſo, 1 *Sam.* 12. 7. and *Hoſ.* 10. 12. and elſe-where, by a Metonymy, becauſe it is the Fruit of Righteouſneſs, both of God's Righteouſneſs, and of Man's Righteouſneſs; as by the very ſame figure, *iniquity* is very frequently put for the fruit and puniſhment of iniquity. *n* Infinite and continual.

19 Thy ſeed alſo had been as the ſand *o*, and the offſpring of thy bowels *p* like the gravel thereof: his name *q* ſhould not have been cut off *r*, nor deſtroyed from before me *s*.

o To wit, for multitude, according to my Promiſe, made to *Abraham*: Whereas now I have, for thy Sins, made thee to know my breach of Promiſe, as is ſaid, *Numb.* 14. 24. and greatly diminiſhed thy Numbers. *p* Which come out of thy Bowels, or Belly, or Loins; for all theſe are but various Expreſſions of the ſame thing. *q* Which is continued in a Man's Poſterity, and commonly dies with them; and ſo the *Name* here is the ſame thing in effect with *the ſeed* and *off-ſpring* in the former Clauſes, which, for the moſt part, are only the memorials of Men, and of their Names, when they are dead and gone. *r* As now it hath been in a great meaſure, and ſhould have been totally and finally cut off, if I had not ſpared them for my own Names ſake, as he ſaid before. *s* Or, *out of my ſight*, out of their own Land, the place of my ſpecial Preſence and Reſidence.

20 Go ye forth of *Babylon t*: flee ye from the *Chaldeans*, with a voice of ſinging *u*, declare ye *x*, tell this utter *it* even to the end of the earth: ſay ye, The LORD hath * redeemed his ſervant Jacob. *Exodus 19.4,5,6.

t The Imperative is here, as it is very frequently, put for the Future. *Ye ſhall go forth*, &c. For this is not ſo much a Command as a Promiſe. Although this form of ſpeech may be the rather uſed to intimate, That it was their duty to *go forth*, as well as God's Promiſe to carry them forth. *u* With Joy and Songs of Praiſe to the Lord. *x* Publiſh God's wonderful Works on your behalf to all Nations.

21 And they thirſted not *when* he led them through the deſarts *y*: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out. *Exodus 17.9. Num 20. 11.

y This is part of the matter which the Jews are obliged to declare to all People, as they have opportunity, to wit, That God took the ſame care of them in their return from *Babylon* to *Canaan*, which was through many dry and deſolate places, as he did in their march from *Egypt* to *Canaan*. *They thirſted not*, &c. i. e. They ſhall not Thirſt. He ſpeaks of things to come, as if they were already paſt or preſent, as the Prophets commonly do.

22 * *There is* no peace, ſaith the LORD, unto the wicked *z*. *Chap. 57. 21.

z God having in the next foregoing Verſes, foretold that Peace and bleſſed Deliverance which he would certainly give to *his ſervant Jacob*, verſe 20. He here adds an explication and limitation of this Mercy; and declareth, That wicked men ſhould not enjoy the benefit of this Mercy. Where, by *the wicked*, he means, Either 1. The *Babylonians*, who well deſerved that Title; who ſhall be deſtroyed, when God's *Iſrael* ſhall be delivered: Or rather, 2. The unbelieving and ungodly *Jews*; Of whom theſe very words are uſed again, *Iſa* 57. 21. and to whom ſuch a Denounciation as this, was far more proper and neceſſary, at leaſt in this place than to the *Babylonians* ; for he had already ſaid far more and worſe things than this concerning them, having again and again declared, That *Babylon* ſhould be deſtroyed, in order to this deliverance of God's People out of it, But there was great need why he ſhould ſay this to the ungodly *Jews*, becauſe they were exceeding prone to cry *peace peace* to themſelves, when there was no ſolid ground of Peace ; and they confidently expected a ſhare in this great Deliverance. This therefore was a very ſeaſonable Caution to the *Jews* in *Babylon* to take heed to themſelves, and to prepare for this Mercy, and to purifie themſelves from all Wickedneſs; becauſe thoſe of them, who ſhould either wickedly tarry in *Babylon*, when God invited and required them to go out of it ; and when their Godly Brethren returned to their own Land, and to the place of God's Worſhip ; or continue in Wickedneſs, when they were reſtored to their own Country, ſhould not enjoy that Tranquility and Comfort which they promiſed to themſelves. And the neceſſity of this Commination appears from the event ; for the *Jews* that returned to *Canaan*, did, for the moſt part, relapſe to many of their former Sins, and therefore fell ſhort of that Peace and Proſperity, which otherwiſe they might have enjoyed.

CHAP. XLIX.

Chriſt being ſent to the Jews complaineth of them, 1,———4. *he is ſent to the Gentiles with gracious Promiſes,* 5,---12. *God's Love to his Church perpetual,* 13,--17. *the ample reſtoration of the Church and its enlargement,* 18,---23. *powerful deliverance out of Captivity,* 24----26.

LIſten, O Iſles *a*, unto me *b* and hearken ye people from far *c*. The LORD hath called me from the womb *d*, from the Bowels of my mother hath he made mention of my name *e*.

a God having in the laſt Words ſecretly ſignified the Wickedneſs of the *Jewiſh* Nation, after ſo glorious a deliverance, and foreſeeing, that, for their Wickedneſs, he ſhould caſt them off, he here turneth his Speech to the Nations of the *Gentiles*, who are frequently deſcribed in this Prophecy, and elſewhere under the Title of *Iſles*, as hath been formerly noted, and inviteth them to hearken to thoſe Counſels and Doctrines which the *Jews* would reject. *b* Unto Chriſt . for it is apparent from *ver.* 6. and other paſſages of this Chapter, that *Iſaiah* ſpeaks theſe words in the name of Chriſt, by whoſe Spirit they were dictated to him, 1 *Pet* 1 11. and unto whom alone they belong, as we ſhal ſee So this Chapter is a Prophecy of Chriſt, which alſo is very proper and ſeaſonable in this place. The Prophet having at large propheſied of the Deliverance of the *Jews* out of *Babylon* ; he now proceeds further, and propheſieth of the Redemption of the World by Chriſt, of which that deliverance out of *Babylon* was a Type and Forerunner. *c* Which live in Countries far from *Judea*, now the only Place of God's ſpecial Preſence and Worſhip. It is evident from the foregoing Clauſe, and many other Paſſages following, that he ſpeaks of diſtance of Place, not of Time *d* This or the like expreſſion is uſed of *Jeremy*, *chap.* 1. 5. and of *Paul*, *Gal.* 1. 15. but it was far more eminently true of Chriſt, who, as he was choſen to this great office of Redemption from Eternity, ſo he was ſeparated and called to it before he was born, being both conceived and ſanctified by the Holy Ghoſt in his Mothers Womb, and ſent into the World upon this Errand ; of which ſee *Mat.* 1. 21. and *Luke* 1. 31, &c. and 2. 11, &c. *e* Called by my Name, and by ſuch a Name as ſignified my Office and Work, in the Places now mentioned.

2 And he hath made my mouth like a ſharp ſword *f*, in the ſhadow of his hand hath he hid me *g*, and made me a poliſhed ſhaft *h*, in his quiver *i* he hath hid me.

f As he made me the great Teacher of his Church, and of the World, ſo he aſſiſted me by his Spirit, and made my Word or Doctrine *Quick and powerful & ſharper than any two-edged-ſword*, &c. as it is ſaid to be, *Heb.* 4. 12. killing Men's Luſts, convincing, humbling, and converting their Souls ; & *Mighty to the pulling down of ſtrong holds, And every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt*, as we read, 2 *Cor.* 10. 4, 5. *g* He will Protect me by his Power from all mine Enemies, untill I have finiſhed the Work, for which he ſent me. *h* Like an Arrow, whoſe point is bright and poliſhed ; which therefore pierceth deeper. This Metaphor ſignifies the ſame thing with the former, Chriſt's piercing of Men's Heart by his Word and Spirit. *i* Where Arrows are hid and kept. The *Quiver* ſignifies the ſame thing with *the ſhadow* in the foregoing Clauſe, even God's powerful and gracious Protection of him from Dangers and Miſchiefs.

3 And ſaid unto me ; Thou *art* my ſervant, O *Iſrael k*, in whom I will be glorified.

k As the name of *David* is ſometimes given to his Succeſſors, 1 *Kings* 12. 16. and particularly to Chriſt *Jer.* 30. 9. *Ezek.* 34. 23 *Hoſ.* 3. 5 and *Jacob* is called, as many think, by the name of his Grand-Father, *Abraham*, *Acts* 7. 16. and the name of *Iſaac* is given to his Poſterity, *Amos* 7. 9. So here the name of *Iſrael* may not unfitly be given to Chriſt, not only becauſe he deſcended from his Loins ; but alſo becauſe he was the true and the great *Iſrael*, who in a more eminent manner, prevailed with God, as that Name ſignifies, of whom *Jacob*, who was firſt called *Iſrael*, was but a Type : And as the name of *Chriſt*, the Head is ſometimes given to the Body, the Church, as 1 *Cor.* 12. 12. So it is not ſtrange if, on the contrary, the name of *Iſrael*, which properly belongs to the Church be given to Chriſt the Head of it. But this Word may be otherwiſe rendred, being joyned, Either, 1. with the foregoing words; *Thou art my ſervant*, *unto*, or *in* or *for* Iſrael, *i. e.* to bring them back unto me, from whom they have revolted : Or 2, with the following words ; it is Iſrael *in whom I will glorifie my ſelf by thee*.

4 Then I ſaid *l*, I have laboured in vain, I have ſpent my ſtrength for nought *m*, and in vain ; *yet* ſurely my judgment *n is* with the LORD, and || my work with my God.

|| Or; *my reward*.

l By way of Objection. Lord, thou ſayeſt thou wilſt be glorified by my Miniſtry , but I find it otherwiſe. *m* Without any conſiderable Fruit of my Word and Works among the *Iſraelites* *n* My right, the reward which by his Promiſe, and my Purchaſe is my right. *Judgment* is oft put for *that which is juſt* or *right*, as *Exod.* 23. 6. *Job.* 8. 3. and in many other places. And ſo this Clauſe agrees with the next ; and the Senſe of both is this : Though I ſee no fruit of my Labour among the *Jews*, and meet with nothing but contempt and reproach, and ill uſage from them ; yet God ſees my fidelity and diligence in my Work, and he will give Judgment for me, and my reward is laid up with and by him, which he will give me in due time.

5 And now, ſaith the LORD that formed me from the womb to be his ſervant , to bring Jacob again to him *o*, Though Iſrael be || not gathered *p*, yet ſhal I be glorious in the eyes of the LORD *q*, and my God ſhal be my ſtrength *r*.

|| Or, *th*
Iſrael
be gathere
to him, an
I may, &c

o To Convert the Wicked and Apoſtate *Iſraelites* unto God. *p* Not brought home to God by my Miniſtry. This Word implies, That the *Iſraelites* were divided and ſcattered from God, and divided among themſelves, as they were in a high degree when Chriſt came into the World, and *Turned every one to his own way*, as is ſaid, *Iſaiah* 53. 6. and therefore needed to be gathered. Either it is a Metaphor from wandering *Sheep*, which the good Shepherd diligently ſeeketh, and bringeth home to the Fold : Or, it is an Alluſion to the ſtate of the *Iſraelites*, who either now were, or ſhortly were to be diſperſed into ſeveral parts of the World from whence God had promiſed to gather them, and bring them into their Land, and unto his Temple, *Iſaiah* 43. 5, 6. and elſewhere. The Senſe is Though *Iſrael*, God's own and only People, reject me, which will be an occaſion of great wonder and ſcandal. *q* God will not deſpiſe me for the unſucceſsfulneſs of my Labours, but will honour and glorifie me, both with himſelf and in the face of the World, in crowning my Indeavours with glorious Succeſs among other People. *r* To ſupport and ſtrengthen me under this, and all other diſcouragements and difficulties in the diſcharge of mine Office.

6 And he *s* ſaid, || It is a light thing *t* that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob *u*, und to reſtore the || preſerved of Iſrael : I will alſo give thee for a * light to the Gentiles, that thou mayeſt be my ſalvation *x* unto the end of the earth.

|| Or; *art*
thou lighter
than that
thou ſhould-
eſt, &c.
|| Or, *deſo-*
lation.
*Cha. 42. 6.

s The Lord ; expreſſed both in the foregoing and following verſes. *t* This is but a ſmall favour in compariſon of what follows. *u* That remnant of them which ſhall ſurvive all their calamities and deſolations. *x* I will make thy labour effectual for the illumination and converſion and ſalvation of the Gentiles in all the parts of the World : Which cannot be ſaid of *Iſaiah* with any truth or colour, and therefore muſt be underſtood of Chriſt, by whom this was literally and fully accompliſhed. By *my Salvation* he means the great Inſtrument and Author of that Eternal Salvation which I will give to the *Gentiles*.

7 Thus ſaith the LORD the Redeemer of Iſrael, *and* his Holy One *y*, || to him whom man diſpiſeth *z*, to him whom the nation abhorreth, to a ſervant of rulers : Kings *a* ſhall ſee and ariſe *b*, Princes alſo ſhal worſhip, becauſe of the LORD, that is faithful *c*, *and* the Holy one of Iſrael, and he ſhal chooſe thee *d*.

||Or, *to him*
that is de-
ſpiſed in
ſoul.

y The Holy One of *Iſrael*, as he is frequently called. *z* To Chriſt, to whom, as he was in the days of his Fleſh, this deſcription doth moſt truly and fully agree, being the ſame in effect with that *Iſa.* 53. 3. for *men*, both *Jews* and *Gentiles* among whom he lived, did *deſpiſe him* from their very hearts and Souls, as is here implied ; and *the whole Nation* of which he was a member, and among whom he converſed and preached, *abhorred* both his Perſon and his Doctrine ; and he was ſo far from being a great temporal Monarch, as the *Jews* vainly imagined, that he came in the form of a Servant, and was a *Servant of Rulers*, profeſſing ſubjection and paying tribute unto *Ceſar*, *Mat.* 17. 24, 25. & 22 21. and being treated by the Rulers both of the *Jews*, and the *Romans*, like a Servant, being deſpitefully uſed and Crucified, which was the proper Puniſhment of Servants. *a* Though for a time thou ſhalt be deſpiſed, yet after a while thou ſhalt be advanced to ſuch Royal Majeſty and Glory, that Kings ſhall look upon thee with admiration and reverence. *b* From their ſeats in token of reverence, as was uſual, *Levit.* 19. 32. *Judges* 3. 10 *Job* 29 8. or to worſhip thee, as the next clauſe explains it : *ſhal ſee and ariſe* may be put for *when they ſee* thee *they ſhall ariſe* to thee : which is a common *Hebraiſm*. *c* Becauſe God ſhal make good his promiſes to thee concerning the raiſing thee from the dead, and concerning the effuſion of his ſpirit upon thy Diſciples, by whoſe aſſiſtance they ſhal preach moſt powerfully, and confirm their Doctrine by evident and glorious Miracles, and concerning the *giving unto thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion*, as he promiſed, *Pſal.* 2, 8, Theſe and ſuch like conſiderations were the great motives which prevailed with the Princes and People of the *Gentiles* to receive thee as the true *Meſſiah* and Saviour of the World. *d* And although thou ſhalt be rejected by thine own People, and *refuſed by* their Builders or Rulers, as was Propheſied *Pſal.* 118. 22. and for a time, and in ſome reſpects forſaken by God himſelf, *Mat.* 27. 46. yet God will return to thee and chuſe thee again, and manifeſt unto the World, that thou, and thou only art the Perſon whom God hath choſen to be the Redeemer of Mankind, and whom, in ſpight of all oppoſition, he will make *the head* ſtone *of the corner* : For the Phraſe ſee on *Iſa.* 48. 10. But theſe words are well rendred by others, *who will chuſe* or *hath choſen thee*, the conjunction, *and* , being put for the pronoun relative, as *Iſa* 44. 14. and in many other places, as hath been obſerved before.

8 Thus ſaith the LORD *e*, * In an acceptable time *f* have I heard thee *g*, and in a day of ſalvation *h* have I helped thee : and I will preſerve thee *i*, and give thee for a covenant *k* of the people *l*, || to eſtabliſh the earth *m*, to cauſe to inherit the deſolate heritages *n*,

*2 *Cor.* 6. 2.

|| Or, *raiſe up*.

e God the Father unto Chriſt. *f* Heb. *In a time of good will*, in that time when I ſhal have, and in a ſpecial manner manifeſt my good will unto the Sons of men, in the day of my Grace, and of mans Salvation, as this Phraſe is explained in the next clauſe, in the time of the Goſpel, which is the time of God's *good Will towards men*, as the Hoſt of Heaven declared at the Birth of Chriſt, *Luke* 2. 14. *In the days of thy fleſh*, when thou didſt *offer up Prayers and Supplications with ſtrong crying and tears, unto him that was able to ſave thee from death*, as we read, Heb. 5. 7. which text is a good comment upon this place. *g* Though not ſo as to deliver thee from death and from the ſenſe of my wrath, yet ſo as to keep thee from ſinking under theſe burdens, and ſo as thou ſhouldeſt not be *holden under the Pains* or Power *of Death*, *Acts* 2. 24. and ſo as to Crown thee with Glory and Honour, and a bleſſed ſucceſs of all thy labours and ſufferings. *h* In the time of grace and of the Goſpel, which I have appointed for the working out of mans Salvation by thee. *i* Upon earth till thy work be finiſhed, and unto that eternal Kingdom and Glory which is prepared for thee. *k*. To be the *Mediator* and *Surety of* that *Covenant*, which is made between me and them; as Chriſt is called, *Heb* 7. 22. and 8. 6. to renew and *confirm the Covenant*, which the *Meſſiah* is ſaid to do, *Dan* 9. 27. by his own Blood, by which God and men are reconciled and united one to the other. And therefore he may well be called the *Covenant* by a known Metonymy, which is very uſual in ſuch caſes, as upon the ſame account Circumciſion, the ſign of the Covenant, is called God's *Covenant*, *Gen* 17. 10. and the Paſchal Lamb is called *the Paſſover*, *Exod.* 12. 11. and the Sacramental Cup is called *the New Teſtament*, *Luke* 22. 20. and *the Communion of the Bloud of Chriſt*, 1 *Cor.* 10. 16. *l* Indefinitely of all my People, not only *Jews*, but alſo the *Gentiles*, as may be gathered from the context, and by comparing this place with *Iſa.* 42. 6. Where the ſame Phraſe is uſed. From both which places it is moſt manifeſt, that the *Meſſiah* is deſigned, and not *Iſaiah*, to whom this and divers other Phraſes here uſed cannot be aſcribed without great force. *m* To compoſe and ſettle the Earth and the Inhabitants thereof by making peace between God and men, and between *Jews* and *Gentiles*, and by eſtabliſhing Truth and Righteouſneſs and Holineſs upon Earth, and by ſubduing thoſe luſts and Paſſions, which are the great diſturbers of Humane Society: which was the deſign of God in ſending, and of Chriſt in coming into the World. *n* That deſolate places may be repaired and repoſſeſſed. That Chriſt may poſſeſs the Heathen, according to *Pſal.* 2. 8. who were in a ſpiritual ſenſe in a moſt deſolate and forlorn condition.

*Cha. 42. 7. 9 That thou mayeſt ſay *o* * to the priſoners *p*, Go forth *q*: to them that *are* in darkneſs, Shew your ſelves: they ſhal feed in the ways, and their paſtures *ſhall be* in all high places *r*.

o To wit, with power and effect, as when God ſaid, *Let there be Light*, &c. *p* To the *Gentiles* who are faſt bound by the cords of their ſins, and taken Captive by the Devil at his will, as this ſame Phraſe is underſtood, *Iſaiah* 42. 7. *q* Come forth to the light, receive Divine illumination and conſolation: *r* They ſhal have abundant proviſion in all places, yea even in thoſe which commonly are barren and unfruitful, and ſuch are both common roads and high grounds.

*Rev. 7. 16. 10 They ſhall not * hunger nor thirſt, neither ſhal the heat nor *Sun* ſmite them *s*: for he that hath mercy on them ſhall lead them *t*, even by the ſprings of water ſhal he guide them.

s They ſhal be ſupplied with all good and neceſſary things, and kept from all evil occurrents. *t* God who hath magnified his mercy to them will conduct them with ſafety and comfort.

11 And I will make all my Mountains a way, and my high ways ſhal be exalted *u*.

u I will remove all hindrances, and prepare the way for them, by levelling high grounds, and raiſing low grounds: of which ſee on *Iſa.* 40. 3. 4.

12 Behold theſe ſhall come from far *x*: and lo, theſe from the North, and from the Weſt *y*, and theſe from the land of Sinim *z*.

x My People ſhal be called and gathered even from the moſt remote parts of the Earth. He ſpeaks here, and in many other places of the Converſion of the *Gentiles* with alluſion to that work of gathering, and bringing back the *Jews* from all parts where they were diſperſed, into their own Land. *y* From the ſeveral parts of the world; which are here ſynecdochically expreſſed, as they are in many other places. *z* Either of the *Sinites* as they are called, *Gen.* 10. 17. who dwelt about the Wilderneſs of *Sin*, which was Southward from *Judea*: Or, of *Sin*, a famous City of *Egypt*, called *the ſtrength of Egypt*, which may be ſynecdochically put for all *Egypt*, and that for all the Southern parts. And ſo he here mentions the ſeveral quarters of the World, where the generality of the *Jews* were diſperſed; *the North*, which is every where named as the chief place of their baniſhment and diſperſion, as *Jer.* 16. 15. and 31. 8. and elſewhere; *the Weſt*, the weſtern Countries and Iſlands; and the South.

13 Sing O Heavens, and be joyful, O Earth, and break forth into ſinging, O Mountains: for the Lord hath comforted his People *a*, and will have mercy upon his afflicted.

a God hath now ſent that long-deſired Conſolation of *Iſrael*.

14 But Zion ſaid, The LORD hath forſaken me, and my Lord hath forgotten me *b*.

b This is an objection againſt all theſe glorious predictions and promiſes hitherto mentioned. How can theſe things be true, when the condition of God's Church is now ſo ſad and deſperate, as it was when the *Jews* were Captives in *Babylon*, in which the Prophet here ſuppoſeth them to be?

†Heb. *from having compaſſion.* 15 Can a woman forget her ſucking child † that ſhe ſhould not have compaſſion on the Son of her womb? yea they may forget, yet will I not forget thee *c*.

c Earthly Parents ſometimes are ſo unnatural and monſtrous; but do not entertain ſuch unworthy thoughts of me. I will remember thee effectually, to bring thee out of *Babylon*, and which is infinitely greater, to ſend my Son into the world to work out eternal redemption for thee.

16 Behold I have graven thee upon the palms of *my* hands *d*: thy walls *are* continually before me *e*.

d Mine eye and heart is conſtantly upon thee. He alludes to the common practice of men who uſe to put ſigns and memorials upon their hands or fingers of ſuch things as they dearly affect, and would remember. See *Exod.* 13. 9. *Deut.* 6. 8. *Proverbs* 6. 21. *Cant.* 8. 6. *Jer.* 22. 24. *e* My thoughts run continually upon the Walls of *Jeruſalem*, which are now broken down that I may repair them as ſoon as ever the ſet time cometh, and then proceed to do far greater things for thee.

17 Thy children *f* ſhal make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee *g*.

f Or, as others render it, *thy Builders*; which is favoured by the next clauſe where the *deſtroyers* are oppoſed to them. Howſoever the ſenſe is the ſame, for her children were her Builders, as we read in *Ezra* and *Nehemiah*. *g* Shal be ſeparted and driven from among thee, and ſo ſhal neither hinder nor annoy thee.

18 * Lift up thine eyes round about, and behold: all theſe *h* gather themſelves together *and* come to thee *i*, as I live, ſaith the LORD, thou ſhalt ſurely cloath thee with them all, as with an ornament *k*, and bind them *on thee* as a bride doth. *Ch. 60. 4.

h To wit, the *Gentiles*, as ſufficiently appeareth from what hath been already ſaid, and from that which followeth. The ſenſe is, Thy Church ſhal not only be reſtored and eſtabliſhed in *Jeruſalem*, but it ſhal be vaſtly enlarged and adorned by the acceſſion of the *Gentiles* to it. *i* To receive inſtruction from thee, and to be incorporated with thee into one and the ſame Church. *k* They ſhal not be a burden, as the *Gentiles* formerly were when they mixed themſelves with the *Jews*, but an Ornament in reſpect of thoſe excellent gifts and graces wherewith they ſhal enrich and honour thy Church.

19 For thy waſte and thy deſolate places *l*, and the Land of thy deſtruction *m* ſhal even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up, ſhal be far away *n*.

l Thy own Land, which is now waſte and deſolate, and whereof divers parts lay formerly waſte and deſolate for want of People to poſſeſs and manage them. *m* Or rather, *Thy Land of Deſtruction*, ſo called becauſe it is devoted and ſhal be expoſed to deſtruction. *n* To wit, *from thee*.

20 The children which thou ſhalt have, after thou haſt loſt *o* the other, ſhal ſay again *p* in thine ears, the place *is* too ſtrait for me: give place to me that I may dwell.

o Heb. *The Children of thine orbity* or *barren and Childleſs-ſtate*: Thoſe Children which thou ſhalt have when thou art grown paſt the ordinary age and ſtate of Child-bearing, as *Sarah* was made the Mother of a moſt numerous Poſterity: to which he ſeems here to allude. Thoſe *Gentiles* which ſhal be begotten by thee, to wit, by the Miniſtry of thy Children, Chriſt and his Apoſtles, when thou ſhalt be deprived of thine own natural Children, when thou ſhalt become barren and unfruitful as to Converſion of natural *Jews*, when the generality of the *Jews* ſhal cut themſelves off from God and from his true Church, by their Apoſtacy from God; and by their unbelief, and obſtinate refuſal of their *Meſſiah*. *p* Or rather, *ſhal yet ſay*, though for the preſent it be otherwiſe.

21 Then ſhalt thou ſay *q* in thine heart, Who hath begotten me theſe *r* ſeing I have loſt my children *s* and am deſolate *t*, a captive, and removing to and fro *u*? and who hath brought up theſe *x*? Behold I was left alone; theſe, where *had* they *been*?

q Not without admiration. *r* Whence, or by whom have I this numberleſs Iſſue? *s* Seing it is not long ſince that I was in a manner left childleſs. *t* Without an Husband, being forſaken by God, who formerly owned himſelf for my *Husband*, *Iſa.* 54. 5. *Jer.* 31. 32. and elſewhere. *u* Which condition is in many reſpects a great impediment to the procreation of Children. *x* The ſame thing repeated again to expreſs the miraculouſneſs of this work, and the great ſurpriſal of the *Jews* at it: which ſheweth that he ſpeaks of the Converſion of the *Gentiles*.

22 Thus ſaith the Lord GOD, Behold I will lift up mine hand *y* to the Gentiles, and ſet up my ſtandard *z* to the people *a*: and they ſhal bring thy ſons *b* in *their* † arms *c*: and thy daughters ſhal be carried upon *their* ſhoulders *d*. † Heb. bo- *ſome.*

y I will call them to me, and command them to do this work, as men commonly ſignifie their calls and commands by this geſture. *z* As Generals do to gather their Forces together. See on *Iſa.* 11. 12. *a* Unto thee, or to thy Church and People. *b* Thoſe which ſhal be thine, if not by natural Generation, yet by adoption, that ſhal own God for their Father, and *Jeruſalem* for their Mother. *c* With great care and tenderneſs, as Nurſes carry young Infants. The ſenſe is, even the Heathen ſhall contribute to the increaſe and preſervation of thoſe Children which ſhal be begotten to thee. *d* As ſick or infirm perſons uſed to be carried. See *Mark* 2. 3. *Luke* 15. 5.

23 And Kings ſhal be thy † nurſing fathers, & their † queens thy nurſing mothers *e*: they ſhal bow down to thee with their face toward the earth, & * lick up the duſt of thy feet *f*, & thou ſhalt know that I *am* the LORD: for they ſhalt not be aſhamed that wait for me *g*. † Heb. *nouriſhers.* † Heb. *Princeſſes.* * *Pſal.* 72. 9.

e Kings and Queens ſhal have a ſincere affection, and tender regard unto thee and thy Children, which was in ſome ſort fulfilled by *Cyrus*, *Ahaſhuerus*, and ſome few others of the *Perſian* Kings or Queens, but much more truly and fully by thoſe many

Kings, and Emperours of the *Gentile* World, which after Chriſts time did both themſelves embrace the true Religion, and alſo ſet it up in their ſeveral Dominions. *f* They ſhall highly reverence and honour thee, and ſhall moſt humbly and readily ſubmit themſelves unto thee, which was not verified in any of the *Perſian* Kings, but only in theſe Kings who were converted to the Chriſtian Faith and Church. The expreſſions are borrowed from the practice of the Eaſtern People in their Proſtrations and Adorations, when they bowed ſo low as to touch and kiſs the ground, whereby they did or might ſeem to lick up the very duſt of the ground which was about or under the feet of thoſe whom they adored. *g* Their hopes and expectations ſhall not be diſappointed, but aboundantly ſatisfied.

† He b *the captivity of the Juſt.*

24 Shall the prey be taken from the mighty *h*, or † the lawfull captive delivered *i*?

h Here he ſtarteth an objection againſt the forementioned promiſes: How can Gods Church be delivered when ſhe is become a prey to, and is in the hands of her moſt potent Enemies? *i* He who was taken Captive in a juſt War, as Gods People might in ſome ſort be ſaid to be, becauſe God himſelf had delivered them into their Enemies hands, and that juſtly for their ſins. So here is a double impediment to their deliverance out of their Corporal and Spiritual Bondage the great Power of the Enemy which kept them in Bondage and the Juſtice of God which pleads againſt them and againſt their deliverance.

† Heb. *the captivity.*

25 *B*ut thus ſaith the LORD, Even the † captives of the mighty ſhall be taken away, and the prey of the terrible *k* ſhall be delivered: for I *l* will contend with *him* that contendeth with thee, and I will ſave thy children.

k Or, *of the violent*, which is oppoſed to *the lawfull Captive* in the foregoing verſe: and it is hereby intimated that although God was juſt in delivering them into Captivity, yet their Oppreſſors were guilty of injuſtice and violence both in deſiring and indeavouring to keep them in perpetual Bondage, beyond the ſeventy years which God had fixed, and in their cruel uſage of them. *l* I the Almighty God will undertake thy quarrel, and this work, and therefore it muſt neceſſarily be accompliſhed.

* *Rev.* 14. 20, & 16. 6.
|| Or, *new wine*.

26 And I will feed them that oppreſs thee, with their own fleſh *m*, and they ſhall be drunken with their own * blood, as with || ſweet wine: and all fleſh ſhall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

m I will make them eat their own fleſh, either through hunger, as *Lev.* 26, 29. *Iſa.* 9. 20. or through rage and madneſs. Or I will make thine Enemies to deſtroy on another, and that greedily and with delight, as the next Clauſe implies. All their Enemies are here repreſented as one Body, and ſo when one part of them devoured another, it was their *own fleſh* that was deſtroyed.

CHAP. L.

The Dereliction of the Jews *is not of Chriſt: for he hath* Power *to ſave,* 1,—4. *And was obedient in that work: and God is preſent with him,* 5,—9. *An Exhortation not to truſt in our ſelves, but in God,* 10, 11.

* *Hoſ.* 2. 2
*See 2 *Kin* 4. 1.

THus ſaith the LORD *a*, Where **is* the bill of your mothers divorcement *b*, whom I have put away or which of my * Creditors *is it* to whom I have ſold you *c*? Behold, for your Iniquities have ye ſold your ſelves, and for your tranſgreſſions is your mother put away *d*.

a This is another Sermon begun here, and continued in the next Chapter. The main ſcope of it is to vindicate Gods Juſtice, and to convince the Jews that they were the cauſes of all their calamities which they imputed to God. *b* God had formerly eſpouſed the *Iſraelites* to himſelf in a kind of a Matrimonial Covenant, but ſeemed to caſt them off when he ſent them to *Babylon*, and did wholly reject them afterward from being his People, and took the *Gentiles* into their ſtead; which great and wonderfull change was foretold in the Old Teſtament, as hath been already obſerved, and we ſhall ſee again and accompliſhed in the New. And becauſe God foreſaw that thoſe ſtrange diſpenſations would provoke the Jews to murmur and quarrel with God, for caſting them off without ſufficient cauſe, as indeed they were always prone to accuſe God, and to vindicate themſelves, he bids them produce their Bill of Divorce: For thoſe Husbands which put away their Wives meerly out of Levity or Paſſion, were obliged to give their Wives a Bill of Divorce, which vindicated the Wives Innocency, and declared that the Husbands Will and Pleaſure was the cauſe of the Divorce; of which ſee the notes on *Deut.* 24, 1. *Mat.* 19. 3. *c* Have I any creditors to whom I was obliged or willing to ſell you for the payment of my Debt? Produce then the Bill of Sale to witneſs againſt me. Parents might, and in ſome caſes were forced to ſell their Children to their Creditors: of which ſee on *Exod* 21. 7. and 2 *Kings* 4. 1. *d* You can blame none but your ſelves and your own ſins, for all your captivities and miſeries.

**Num.* 11. 23.
Chap. 59: 1:
* *Nah.* 1: 4:
**Ex.* 14. 21
**Joſh.* 3: 16:

2 Wherefore *e* when I came *f*, *was there* no man *g*? when I called *h*, *was there* none to anſwer *i*? *Is my hand ſhortned at all, that it cannot redeem? Or have I no power to deliver *k*? Behold, * at my rebuke *l*, I* dry up *m* the ſea: I make the * rivers a wilderneſs *n*: their fiſh ſtinketh becauſe *there is* no water, and dieth for thirſt

e The general Accuſation delivered in the laſt words he now proveth by particular Inſtances. *f When I*, firſt by my Prophets, and at laſt by my Son, *came* unto them, to call them to Repentance, and to redeem and deliver them, as it is explained in the following clauſes of this verſe. *g* That regarded and received me, that complied with my Call and Offer of Grace, as it follows. Whereby he implies that the generality of the *Jews* were guilty of groſs Infidelity, and obſtinate Diſobedience, and therefore might juſtly be rejected. *h* Called them to Repentance, or to come unto me, or to do my Will, as Maſters call their Servants. *i* To come at my Call, to obey my Commands. *k* What is the reaſon of this horrible contempt and Rebellion? Is it becauſe you expect no good from me, but think that I am either unwilling or unable to ſave you? becauſe you ſee no Miracles wrought for you to ſave you from the *Babylonians*; and becauſe my Son, your *Meſſiah*, cometh not with Pomp and Power, as you expect, but in the form of a Servant, poor, and expoſed to contempt and death; do you therefore believe that my power to deliver you is leſs than it was? *l* This Phraſe is borrowed from *Pſalm* 106. 9. and it is uſed *Mat.* 8. 26. At my Word or Command whereby I rebuke and check its proud waves. *m* Heb. *I will dry up*, or *I can dry up*; the future Verb being put potentially. As I did it once, ſo I can and will do it again, when occaſion requires it. *n* As dry and fit for travel as a Wilderneſs.

3 I cloath the Heavens with blackneſs *o*, and I make ſackcloth their covering *p*.

o Or, *I will or can cloth, &c.* What I once did in *Egypt*, when I drew black curtains before all the heavenly Lights, and cauſed an unparallel'd and amazing Darkneſs for three days together, to the great terrour of mine Enemies, ſo I can and will do ſtill when it is neceſſary to ſave my People. And therefore you have no reaſon to diſtruſt me. *p* I cover them with thick and dark Clouds *black as Sackcloath*, as is ſaid, *Rev* 6. 12. or as that ſtuff of which the Tents of *Kedar* were made, *Cant.* 1. 5. From this and ſome other Expreſſions it appears, that they wore a black ſackcloath, which alſo was moſt ſuitable to the ſtate of mourners, by whom it was uſed.

* *Mat.* 11. 28.

4 The LORD GOD hath given me *q* the tongue of the learned *r*, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* * weary *ſ*: he wakeneth *k* morning by morning *t*, he wakeneth mine ear to hear *u* as the learned *x*.

q God having aſſerted his own power, to ſhew the groundleſneſs of the infidelity of the *Jews*, he proceeds to ſhew what excellent and effectual means he uſed to bring them to Repentance and Salvation; which he mentions as a great aggravation of their unbelief and Rebellion, which by this means was without all excuſe. This and the following paſſages may be in ſome ſort underſtood of the Prophet *Iſaiah*, though but obſcurely and imperfectly, but they are far more evidently and eminently verified in Chriſt; and indeed ſeem to be meant directly of him. For ſeing there are many other Paſſages in this Prophecy, which are directly meant of Chriſt and of his Miniſtry, and not at all of the Prophet, why may not this be added to the number of them? eſpecially conſidering that there is nothing here which forceth us to underſtand this place of *Iſaiah*, and ſeveral of theſe paſſages are expounded of Chriſt in the new Teſtament, as is confeſſed. Beſides, this ſeems to ſuit beſt with the coherence: For according to this Expoſition the ſame perſon ſpeaketh here who hath ſpoken in all the foregoing Verſes of the Chapter, even the Lord himſelf conſidered as Man, becauſe he was both God and Man, as is aboundantly evident from many Scriptures, both of the old and new Teſtament, as hath been already proved, and will hereafter be morefully evinced. *r* An ability of ſpeaking plainly and convincingly, and perſuadingly, and in all points ſo as becometh a perſon taught of God, and filled with all Divine and Heavenly Wiſdom and Knowledge, and with a ſingular ſkill of winning Souls, and of working upon Mens Hearts and Conſciences. *ſ* Burdened with the ſenſe of his ſad and deplorable condition, in which caſe a word of comfort is moſt ſeaſonable and acceptable. This was the proper and principal deſign of Chriſts Miniſtry, to give reſt and comfort to diſtreſſed Souls, according to what is ſaid, with reſpect to this place, *Mat.* 11. 28. And all the Doctrines, reproofs and Threatnings of Chriſt were directed to this end, to make men fit for comfort and Salvation. *k* To wit, *me* the Pronoun being oft underſtood: or as it follows, *mine ear*. *t* From time to time, and continually. *u* Becauſe humane Nature is of it ſelf weak and ſloathful, he by his Divine Power aſſiſteth and ſtirreth me up to the obſervation and practice of all his Commands and my Duties. *x* Either 1. As learned Men or Teachers uſe to awaken their Scholars to hear, and learn of them from time to time: Or rather, 2. As thoſe that are or deſire and endeavour to be learned, uſe to hear with all poſſible attention and diligence: For this Title of *learned* is in the former part of the Verſe given not to the Teacher, who is ſaid to be God, but to the perſon taught by him.

* *Joh.* 14. 31. *Phil.* 2. 8. *Heb.* 10. 5. &c.

5 The LORD GOD hath opened mine ear *y*, and I was not * rebellious *z*, neither turned away back *a*.

y Hath revealed unto me: Or rather, hath given me a power and Will to hear and receive his commands, as this phraſe is uſed, *Pſal.* 40. 6. *Iſa.* 35. 5. and elſe where. *z* I readily did and ſuffered what he required of me. *a* The ſame thing repeated in other words. I did not turn away mine Ear from hearing any of Gods Commands, nor my feet from going where God ſent me, how difficult or dangerous ſoever my employment was. He ſeems to allude to the former Prophets who had divers of them, ſhrunk back, and for a time refuſed ſuch work as God called them to, as *Moſes*, *Exod.* 3. 11, 13. *Jonah*, *ch.* 1. 3. and others.

**Mat.* 26. 67. & 27. 26.
**Lam.* 3. 30.

6 *I gave my back to the ſmiters *b*, and * my cheeks to them that plucked off the hair *c*: I hid not my face from ſhame *d* and ſpitting *e*.

b I patiently yeilded up my ſelf, and turned my back to thoſe who ſmote me. I was willing not only to do, but to ſuffer the Will of God, and the Injuries of men. This and the following paſſages were literally fulfilled in Chriſt, as is expreſly affirmed, *Mat.* 26. 57. 67. and 27. 26, 30. and elſe where; but we read of no ſuch things concerning Iſaiah. And therefore it is moſt ſafe and reaſonable to underſtand it of Chriſt; the rather becauſe it is not uſual with the Prophets to commend themſelves ſo highly, as the Prophet here commends the perſon of whom he ſpeaketh. *c* Which was a contumely or puniſhment inflicted upon Malefactors, *Neh.* 13. 25. *d* From all manner of reproachfull uſages but did knowingly and willingly ſubmit my ſelf thereunto. *e* Spitting in a mans Face was uſed in token of contempt and deteſtation, *Numb.* 12. 14. *Job* 30. 10. And this was literally fulfilled in Chriſt, *Mat.* 26. 67.

7 For *f* the LORD GOD will help me *g*, therefore ſhall I not be confounded *h*: therefore have I ſet my face like a flint *i*, and I know that I ſhall not be aſhamed.

f Or rather, *But*, as this particle is oft rendred. For Gods favour is here oppoſed to the injuries of Men. *g* Though as a man I am weak and inconſiderable, yet God will ſtrengthen me to go through my great and hard work. *h* Therefore I aſſure my ſelf of ſucceſs in my employment, and of victory over all mine Enemies. *i* I have hardened my ſelf with reſolution and courage againſt all oppoſition. So this or the like Phraſe is uſed, Ezek. 3. 8, 9. which elſewhere ſignifies obſtinacy and impudence; as *Jer.* 5. 3. *Zech.* 7. 12. ſo that it notes any ſettled and unmoveable purpoſe, whether good or evil.

* Rom. 8. 32. 33.
† Heb. *the maſter of my cauſe* or *ſuit.*

8 * *He* is near *k* that juſtifieth me *l*, who will contend with me? let us ſtand together: who *is* † mine adverſary? let him come near to me *m*.

k God, though he ſeem to be at a diſtance, and to hide his face from me, yet he is in truth at my right hand, and ready to help me *l* That will publickly acquit me from all the calumnies of mine adverſaries who ſay that I am a tranſgreſſor of the Law, a falſe Teacher and Deceiver, a Blaſphemer, and a Devil, and the like, in which opinion they are confirmed by my Death and Sufferings. But God will clear up my Righteouſneſs, and ſhew by many and mighty ſigns and wonders, that he is well pleaſed with me and that I lived and died his faithful Servant. *m* I challenge all my Accuſers to ſtand and appear before the Judge Face to Face, and to produce all their charges againſt me: for I am conſcious of mine own Innocency, and I know that God will give ſentence for me.

* Ch. 51. 8.

9 Behold, the LORD GOD will help me, who *is* he *that* ſhall condemn me *n*? Lo, they all *o* ſhall wax old as a garment: the * moth ſhall eat them up *p*.

n That dare attempt it, or can juſtly do it. *o* Mine Accuſers and Enemies. *p Shall pine away in their iniquity*, as God threatned, *Lev.* 26. 39. ſhall be cut off and conſumed by a ſecret curſe and Judgment of God, which is compared to a *Moth*, Hoſ. 5. 12. whileſt I ſhall ſurvive and flouriſh, and *the pleaſure of God ſhal proſper in my hands*, as is ſaid *Iſa.* 53. 10.

* Ch. 58. 8, 10. & 59. 9, 10.

10 Who *is* among you that feareth the LORD *q*, that obeyeth the voice of his ſervant *r*, that walketh *in* * darkneſs *ſ*, and hath no light *t*? let him truſt in the name of the LORD, and ſtay upon his God *u*.

q He now turneth his Speech from the unbelieving and rebellious *Jews* to thoſe of them who were or ſhould be pious. *r* Of the ſame perſon of whom he hath hitherto ſpoken, of Chriſt, who is called Gods *Servant*, *Iſa.* 52. 13. and 53. 11. partly by way of eminency, and partly to intimate that although he was God, yet he ſhould *take upon himſelf the form of a Servant*, as is ſaid, *Phil.* 2. 7. He hereby ſignifies that the Grace of God, and the comfort here following belongeth to none but to thoſe that hear and believe this great Prophet of the Church; which alſo was declared by *Moſes*, *Deut.* 18. 15. compared with *Acts* 3. 22, 23. *ſ* Not in ſin, which is oft called *darkneſs*, as *walking in darkneſs* is put for living in wickedneſs. 1 *John* 1. 6. but in miſery, which alſo frequently cometh under the name of darkneſs: that liveth in a moſt diſconſolate and calamitous condition, together with great deſpondency or dejection of Spirit. *t* No comfort nor hope left. *u* Let him fix his Faith and Hope *in the Name* i.e. in the moſt excellent and amiable nature, and infinite perfections, and eſpecially in the free Grace, and Mercy, and Faithfulneſs, *of the Lord* declared in his word, and in his propriety or intereſt in God, who by the mediation of this Servant is reconciled to him and made *his God*

* Job 9. 39.

11 Behold, all ye that kindle a fire *x*, that compaſs *your ſelves* about *y* with ſparks *z*: walk in the light of your fire, * and in the ſparks *that* ye have kindled *a* This ſhall ye have of mine hand, ye ſhall lie down in ſorrow *b*.

x That you may enjoy the light and comfort of it, as it is explained in the following words. You that reject the light which God hath ſet up, and refuſe the counſel of his Servant, and ſeek for Comfort, and Safety, and the Knowledge of Gods Mind, and the enjoyment of his favour by your own inventions; which was the common errour of the *Jews* in all Ages, and eſpecially in the days of the Meſſiah, when they refuſed him and that way of Righteouſneſs and Salvation which he appointed, and reſted upon their own Traditions and devices, *going about to eſtabliſh their own Righteouſneſs, and not ſubmitting unto the Righteouſneſs of* God, as is expreſſed *Rom.* 10. 3. *y* In deavouring to warm and refreſh your ſelves on all ſides. *z* Or rather *with Firebrands*, as this very word is fitly rendred, *Prov.* 26. 18. which is better than *ſparks* or *flames* which is there put in the margent, becauſe firebrands only, and not ſparks or flames, are capable of being thrown by one man at another. And this word is no where elſe uſed in Scripture. He mentions *fire-brands*, either to imply that theſe fires yeilded more ſmoak than heat or light: or becauſe theſe were the uſual materials of a fire. *a* Uſe your utmoſt endeavours to get comfort and ſatisfaction from theſe devices. *b* This ſhall be rhe fruit of all, through my juſt judgment, that in ſtead of that comfort and ſecurity which you expect by theſe means, you ſhall receive nothing but vexation and miſery, which ſhall purſue you both living and dying: for this word, which is here rendred *lie down*, is frequently uſed for dying, as Gen. 47. 30. Job 21. 26. and elſewhere. Or it is a metaphor from a man that lying down on his Bed for reſt and eaſe meets with nothing but trouble and pain, as *Job* complain'd, *Chap.* 7. 13, 14.

CHAP. LI.

Abraham our Pattern to truſt in Chriſt: in his Promiſes, and righteous Salvation: this is conſtant, but men are Tranſitory, 1——8. *A Prayer of the Godly in Affliction,* 9,——11. *The Lords Anſwer,* 12.——17. *He bewaileth* Jeruſalem, 18,——20. *The bitter Cup taken from her, and given to her Enemies,* 21, 23.

|| Or, *were.*
|| Or, *were.*

HEarken to me, ye that follow after righteouſneſs *a*, ye that ſeek the LORD *b*: look unto the rock *whence* ye are || hewn, and to the hole of the pit *whence* ye are || digged *c*.

a Now he turneth his Speech again to the believing and godly Jews *b* That make it your chief care and buſineſs to ſeek favour and help from God. *c* Conſider the ſtate of *Abraham* and *Sarah*, when they procreated *Iſaac*, from whom Jacob and all of you ſprang: For ſo he explains the Metaphor in the next verſe. He compareth the Bodies of *Abraham* and *Sarah* unto a *Rock*, or *Pit*, or Quarry out of which ſtones are hewed or digged, thereby implying that God in ſome ſort actually did that which Chriſt ſaid he was *able to do*, *Mat.* 3. 9. even *of ſtones to raiſe up Children unto Abraham*; it being then as impoſſible by the courſe of nature for *Abraham* and *Sarah* in that age to procreat a Child, as it is to hew a living Child out of a Rock, or to dig one out of a Pit of Stone.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him *d* alone *e*, and bleſſed him, and encreaſed him *f*.

d From his own Countrie and kindred to follow me to an unknown Land, where I promiſed that I would multiplie and bleſs him, as is particularlie explained, *Gen.* 12. 1, 2, 3. *e* Heb. *one*, either 1. Him onlie of all his kindred; for though he carried ſome few of them with him, yet I called none but him. So this notes God's ſingular favour to their Progenitors above all the reſt of the World. Or 2. Him when he was alone or ſolitarie, to wit, as to any Iſſue; when he neither had nor was likelie to have any Child by *Sarah*. And this word *alone*, ſeems to belong not onlie to this word wherewith it is joined, but alſo unto the two following words, eſpeciallie if we conſider the order of the words in the Hebrew Text, where they lie thus; for, *one* (or *alone*, or when he was alone, or but one) *I called him, and bleſſed him, and encreaſed him*. *f* Into a vaſt multitude, when his condition was deſperate in the eye of reaſon. And therefore God can as eaſilie raiſe and deliver his Church when they are in the moſt forlorn condition, and ſeem to be dead, and buried, and conſumed, ſo that nothing but drie bones remain of them, as it is declared at large, *Ezek.* 37.

3 For *g* the LORD ſhal comfort Zion *h*: he will comfort all her waſte places, and he will make her wilderneſs like Eden and her deſart like the garden of the LORD *i*: joy and gladneſs ſhal be found therein, thankſgiving and the voice of melody.

g So this comes in as a reaſon why they ſhould look unto, or conſider that famous example of *Abraham* and *Sarah*, becauſe they ſhould find the like wonder wrought on their behalf. Or, *Therefore*, or for the ſake of *Abraham*, my Friend, and of that Covenant which I made with him, and by which I promiſed to bleſs him and his ſeed for ever. *h* His Church, which is frequentlie called by that name both in the Old and New Teſtament. *i* Although ſhe ſhal be waſte and deſolate like a Wilderneſs or deſart for a time, yet ſhe ſhal be reſtored, and be made as pleaſant and flouriſhing as the Garden of *Eden* was.

4 Hearken unto me, my people *k*, and give ear unto me, O my nation: for a law *l* ſhal proceed from me, and I will make my judgment to reſt *m* for a light of the people *n*.

k Seing the Gentiles will hearken to me, as I have formerlie told you, take heed that you Jews, whom I choſe to be my peculiar people, do not reject my counſel, nor forſake your own mercies, as I fear you will do. *l* A new Law, even the Doctrine of the Goſpel, which ought to have the force of a Law with you, and I expect your Obedience to it, no leſſe than to my Law delivered by *Moſes*. *m Judgment* is here the ſame thing with *Law* in the former clauſe, the word of God, which is frequentlie called *Judgment*, as hath been obſerved again and again, or the Evengelical Doctrine, of which he ſaith that he *will make it to reſt*, i. e. ſettle and eſtabliſh it: whereby he may poſſiblie intimate the ſtability and perpetuity of this light in the Church, that it ſhal not be like the light of the Moſaical Diſpenſation which was onlie to ſhine for a ſeaſon, even *until the time of Reformation*, Heb. 9. 10. when all thoſe dark ſhadows were to vaniſh and give place to the Sun of Righteouſneſs, and to that Kindom and State that ſhould never be moved, as we read, *Dan.* 2. 44. *Heb.* 12. 26, 27, 28. and in many other places. *n* Heb *of* or *to the Peoples*, not onlie to you Jews, but unto People of all ſorts and Nations, who ſhal receive and walk in that light which you will reject, and uſe all poſſible endeavours to extinguiſh.

5 My righteouſneſs *o* *is* near: my ſalvation is gone forth *p*, and mine arms ſhal judge the people *q*: the Iſles *r* ſhal wait upon me *ſ*, and on mine arm ſhal they truſt.

o My Salvation, as it is expounded in the next clauſe, the Redemption of all my people, both Jews and Gentiles, which is the effect of his *Righteouſneſs*, either his Juſtice, or his Faithfulneſs, or his Mercy and Goodneſs, for all theſe are called by the name of Righteouſneſs in Scripture and all theſe contributed to the work of Man's Redemption. *p* Shal ſhortlie go forth: my ſecret and eternal purpoſe of ſaving my People ſhal ſpeedilie be fulfilled. *q* Either 1. Shall deſtroy thoſe People who obſtruct or oppoſe this work. Or rather, 2 Shal ſubdue the Gentiles to mine Authority, and rule them by my Word and Spirit, which agrees beſt with the following clauſe. *r* The remote Countries of the Gentiles, as *Iſa.* 41. 1. & 42. 4. and elſwhere. *s* Shal confidently expect and hope for this promiſed Righteouſneſſe & Salvation from me, and from me only, and not from Idols, as they have done, nor by any other way.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the Heavens ſhal vaniſh away like ſmoak, and the earth ſhal wax old like a Garment *t*, and they that dwell therein ſhal die || in like manner *u*, but my ſalvation ſhal be for ever, and my righteouſneſs ſhal not be aboliſhed.

* *Pſalm* 102. 26. *Mat.* 24. 35.
|| Or, *as a louſe.*

t The heavens and Earth ſhal paſs away, either 1. Simplie, and by a ſubſtantial corruption or annihilation, which is yet to be underſtood comparativelie or conditionallie, that theſe ſhould ſooner vaniſh into nothing, than God's promiſe of Salvation ſhould not be accompliſhed: as when it is ſaid, *Heaven and Earth ſhal paſs away, but my words ſhal not paſs away*, Mat. 24. 35. It is thus expounded. *It is eaſier for Heaven and Earth to paſs, than for one tittle of the Law to fail.* Or 2. In regard of their preſent Sate and Properties, and Uſe, as *Smoak* is here ſaid to *vaniſh*, although the ſubſtance of it be not deſtroied. *u* As they *ſhal be diſſolved*, as we read, 2 *Pet.* 3. 11. and death is nothing elſe but a diſſolution.

7 Heark-

*Pſ. 37 31. *Mat. 10. 28.

7 Hearken unto me, ye that know *x* righteouſneſs, the people * in whoſe heart is my law *y*, * fear ye not the repaoach of men *z*, neither be ye afraid of their revilings,

x That love and practiſe it, as *knowing* is commonlie uſed. *y* Who are tacitlie oppoſed to the carnal Jews that had the Law written onlie in Tables. Compare 2 *Cor.* 3, 3. *Heb.* 8. 10. *z* The cenſures of the carnal Jews, who will load their believing and godly Brethren with a world of Reproaches: but let not theſe things diſcourage you.

*Ch. 50. 9.

8 For * the moth ſhal eat them up *a* like a garment, and the worm ſhal eat them like wool *b*: but my righteouſneſs ſhal be for ever, and my ſalvation from generation to generation.

a Your Reproachers ſhal be eaſilie deſtroyed, and ſo God will revenge your cauſe upon them, and deliver you from their Reproaches. *b* Like a woollen Garment, which is ſooner corrupted by Moths or ſuch Creatures than linnen.

9 Awake, awake *c*, put on ſtrength *d*, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut *e* Rahab *f*, *and* wounded the * dragon *g*?

*Pſ. 74. 13, 14. Ezek. 29. 3. Cha. 27. 1.

c Thou who haſt carried thy ſelf like one aſleep, and unconcerned for thy People, and unable to ſave them. The Prophet having foretold what Great things God would do for his Church, and longing for the accompliſhment of them, and knowing that Prayer was one means by which God fulfills his Promiſes, he poureth forth this Prayer to God in his own name, and in the name of God's People. *d* Cloath and adorn thy ſelf with mightie works put forth thy ſtrength. *e* Heb. *hewed* with thy Sword. *f* Egypt, ſo called here, and Pſalms 87. 4. & 89. 10. either from its Pride or ſtrength, or from the ſhape and figure of that Land. *g* *Pharaoh*, ſo called, *Pſal.* 74. 13, *Ezek.* 29. 3. & 32. 2.

*Ex. 14, 21

10 *Art* thou not it which hath * dried the ſea *h*, the waters of the great deep? that hath made the depths of the ſea a way for the ranſomed *i* to paſs over?

h Art not thou the ſame God, and as potent now as then thou waſt. *i* For thy people whom thou didſt redeem and bring out of *Egypt*.

*Ch. 35. 10. *Pſ. 7. 16.

11 Therefore *k* * the redeemed of the Lord ſhal return, and come with ſinging unto Zion, and everlaſting joy *ſhal be* * upon their head *l*: they ſhal obtain gladneſs and joy, *and* ſorrow and mourning ſhal flee away.

k Or, So. Heb. *And.* This verſe contains an anſwer to the Prophet's Prayer. It is true, I did theſe great things, and I will do the like again. *l* Like a Crown of Glorie. But for the accompliſhment of this magnificent Promiſe we muſt needs look beyond their return from *Babylon* into their own Land, when they met with manie diſcouragements, and troubles, and calamities, and extend it unto the coming of Chriſt, by whom theſe great things were procured, and actuallie conferred upon his People.

*Pſalm 118. 6. *Ch. 40. 6. 1 Pet. 1. 24.

12 I, *even* I *am* he that comforteth you: who *art* thou *m*, that thou ſhouldeſt be afraid * of a man *that* ſhal die, and of the ſon of man *which* ſhal be made * *as* graſs *n*?

m How unreaſonable and diſtruſtful art thou, O my Church! how unlike to thy ſelf! how unſuitable in theſe deſpondencies unto thy own profeſſions and obligations! *n* Of a weak Mortal and periſhing Creature.

*Job 9. 8. Pſ. 104. 2. Ch. 40. 22. & 42. 5. & 44. 24. ‖Or, *made himſelf ready.*

13 And forgetteſt the LORD thy maker *o*, that hath * ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he ‖ were ready to deſtroy *p*? and where is the fury of the oppreſſour *q*?

o And doſt not conſider the infinite power of that God who made thee, and who will plead thy cauſe. *p* As if it were in his power to deſtroy thee in a moment. *q* What is become of the power and rage of the *Babylonians*? Is it not all gone? Are not they broken, and thou delivered? He ſpeaks of the thing as if it were already done, becauſe it ſhould certainly and ſuddenlie be done. *Where is it?* no where, it is quite loſt and gone, as this Phraſe is frequentlie uſed, as *Pſal.* 42. 3. *Zech.* 1, 5. 1. *Cor.* 15. 55.

14 The captive exile haſteneth that he may be looſed *r*, and that he ſhould not die in the pit, nor that his bread ſhould fail.

r God is not ſlack, as you think, but maketh haſte to fulfil his promiſe, and to reſcue his captive and oppreſſed People from all their oppreſſions and miſeries.

‖Or, *that ſtilleth the ſea, when the waves thereof roar.*

15 But I *am* the LORD thy God ‖ that * divideth the ſea, whoſe waves roared: the LORD of hoſts *is* his name.

*Job 26. 12 Jer. 31. 35. *Deut. 18. 18. Ch. 49. 2, 3. *Pſ. 11. 3. & 60. 2. & 75. 3.

16 And I have put my words * in thy mouth *s*, and have covered thee in the ſhadow of mine hand *t*, that I may plant the heavens, and * lay the foundations of the earth *u*, and ſay unto Zion, Thou *art* my people *x*:

s Theſe great and glorious Promiſes which are in thy mouth, are not the vain words of Man, a weak and unconſtant, and unfaithful Creature, but the words of the Almightie, unchangeable, and faithful God, and therefore they ſhal be infallibly accompliſhed. Theſe words are manifeſtlie ſpoken by God, either 1. To *Iſaiah*, by whom theſe promiſes were delivered: Or 2. To Chriſt, of whom, and to whom many things are ſaid in this Prophecy, as we have already ſeen, and will further appear. And ſuch abrupt and ſudden Apoſtrophe's to perſons not mentioned in the foregoing words are not unuſual in this Prophecie, as hath been obſerved. Or rather 3, To *Iſrael*, to God's Church and People, to whom he ſpeaks both in the foregoing and following verſes. For God's Word is frequently ſaid to be *put into the mouths*, not only of the Prophets, but of the People alſo, as *Iſa.* 59. 21. as alſo *Deut.* 30. 14. *Joſ.* 1. 8, &c. *t* Have protected thee by my almightie power. See the ſame Phraſe, *Iſa.* 49. 2. *u* I have given thee theſe Promiſes, and this protection in all thy calamities, to aſſure thee of my care and kindneſs to thee, and that I will reform thee in a moſt glorious manner, and bring thee unto that perfect and bleſſed eſtate which is reſerved for the days of the Meſſiah, which in Scripture Phraſe is called a *making of new Heavens, and a new Earth*, *Iſa.* 65. 17. and 66. 22. 2. *Pet.* 3. 13, and elſewhere. *x* That I may own thee for my People, in a more illuſtrious manner than ever I have done.

*Ch. 52. 1. *Pſ. 75. 8. *Zech. 12. 2. ‖Or *ſucked them out.*

17 * Awake *y*, awake, ſtand up *z*; O Jeruſalem, which haſt drunk at the hand of the LORD the cup of his fury *a*; thou haſt * drunken the dregs of the * cup of trembling *b*, *and* ‖ wrung *them* out *c*.

y Either 1. Out of the ſleep of ſecuritie. Or 2. Out of the ſleep of death. Heb. *Rouze up thy ſelf*: come out of that forlorn and diſconſolate condition in which thou haſt ſo long been. This ſenſe ſuits beſt with the following words. *z* Upon thy feet, O thou who haſt fallen, and been thrown down to the ground. *a* Which haſt been ſorely afflicted; for ſo this Metaphor is uſed, *Pſal.* 75. 8. *Jer.* 25. 15, &c. and 49. 12. *b* Which ſtriketh him that drinketh it with a deadlie horrour. *c* Drunk every drop of it. See on *Pſal.* 75. 8.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up *d*.

d When thou waſt drunk with this Cup, and not able to go neither thy Princes, nor Prophets, nor Prieſts, were able or willing to lead and ſupport thee.

*Ch. 47. 9. †Heb. *happened.* † Heb. *breaking.*

19 * Theſe two *things* *e* † are come unto thee: who ſhal be ſorry for thee? deſolation, and † deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee *f*?

e Either 1. Thoſe which were now mentioned, 1. That ſhe was drunk with the cup of God's wrath, *v.* 17. 2. That ſhe had none to ſupport or comfort her in that condition. Or 2. Thoſe which here follow, which although they be expreſſed in 4 words, yet they may fitlie be reduced to two things, *the deſolation* or *devaſtation* of the Land, and *the deſtruction* of the People, by *Famine* and *Sword*. So *Famine* and *Sword* are not named as new evils, but onlie as the particular ways or means of bringing the *deſtruction* there mentioned, and the words may be thus rendred, *deſolation and deſtruction, even* (this Hebrew particle being oft taken expoſitively, whereof many inſtances have been given) *famine* (or, by *famine*) *and Sword.* Or, *two* may be put indefinitely for *many*, as *double* is put for abundantlie more, *Job* 11. 6. *Iſa.* 40 2. & 61, 7. *Zech.* 9. 12. and elſewhere. *f* I cannot find any man who is able to comfort and relieve thee.

*Lament. 2. 11, 12.

20 * Thy ſons have fainted *g*: they lie *h* at the head of all the ſtreets *i*; as a wild bull in a net *k*: they are full of the fury of the LORD, the rebuke of thy God.

g They are ſo far from being able to comfort thee as was ſaid, *v.* 18. That they themſelves faint away for want of comfort, and through Famine. *h* Dead by Famine or the Sword of the Enemie. *i* Where men enter in or go out of the ſtreets, where the Enemy found them either oppoſing their entrance, or running out of them to make an eſcape. *k* Thoſe of them who are not ſlain are ſtruggling for Life, and although they murmur at God, and fight with men, yet they cannot prevail or eſcape.

*Ch. 29. 9.

21 Therefore hear now this, thou afflicted, and * drunken, but not with wine *l*.

l But with the cup of God's fury mentioned above, *verſe* 17.

22 Thus ſaith thy Lord, the LORD, & thy God *that* pleadeth the cauſe of his people *m*, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou ſhalt no more drink it again.

m Who though he hath fought againſt thee, is now reconciled to thee, and will maintain thy cauſe againſt all thine adverſaries.

*Jer. 25. 26, 29. *Pſ. 66. 11.

23 But * I will put it into the hand of them that afflict thee: which * have ſaid to thy ſoul, bow down that we may go over *n*: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

n Lie down upon the ground, that we may trample upon thee, as Conquerours uſed to do upon their Conquered Enemies. See *Joſ.* 10, 24. *Pſal.* 110. 1.

CHAP. LII.

The Church redeemed and called upon to rejoyce therein 1,--6, *The Univerſal Preaching of the Goſpel glorious:* 7,--10. *A Call to free our ſelves from bondage.* 11,--12. *Chriſt's Kingdom ſhal be exalted,* 13,--15.

*Ch. 51. 17.

AWake, awake, put on thy ſtrength *a*, O Zion, put on thy beautiful garments *b*, O Jeruſalem, the holy city *c*: for henceforth there ſhal no more come into thee *d* the uncircumciſed *e*, and the unclean *f*.

a God biddeth his Church do that which ſhe intreated him to do, *ch.* 51. 9. And becauſe God's word is operative, and effectual, and his ſayings are doings, this is a prediction and promiſe what ſhe ſhould do, that ſhe ſhould *awake* or *ariſe* out of her low eſtate, and be ſtrong and couragious. *b* Thy ſorrows ſhal be ended, and thou ſhalt be advanced into a moſt glorious and bleſſed condition. *c* O my Church, which is every where called by the name of *Zion* or *Jeruſalem*. *d* Either to moleſt thee, or to aſſociate themſelves with thee, or to defile or corrupt thee. *e* Heathens or Infidels, who are commonly called *uncircumciſed*. *f* Nor any others, who though they be circumciſed, as the *Jews* generally were, are unclean in any thing. Whereby he intimates, that there ſhould be a greater purity and Reformation in the Church than formerly there had been, which was eminently accompliſhed in the Church and Kingdom of Chriſt.

2 Shake thy ſelf from the duſt *g*: ariſe, *and* ſit down *h*, O Jeruſalem: looſe thy ſelf from the bands of thy neck *i*, O captive daughter of Zion.

g In which thou haſt lain as a Priſoner, or ſate as a Mourner. *h* Upon thy Throne. Or, *ſit up*, as this word is rendred, *Gen.* 27. 19. *i* The yoke of thy captivity ſhall be taken off from thee. It is a Metaphor from Beaſts that have the yoke faſtened by bands to their necks.

*Pſ. 44.12
ch. 45.13.
Jer. 15.13

3 For thus ſaith the LORD, *Ye have ſold your ſelves *k* for nought *l*, and ye ſhall be redeemed without money *m*.

k By your ſins, into the hands of the Chaldeans. *l* Without any price or valuable conſideration paid by them either to you, or to me your Lord and owner. *m* Without paying any ranſom.

*Gen. 41. 6.
*Jer. 50, 17.

4 For thus ſaith the Lord GOD, My people went down aforetime into* Egypt to ſojourn there *n*, and *o* * the Aſſyrian *p* oppreſſed them without cauſe *q*.

n Where they had protection and ſuſtenance, and therefore owed ſubjection to the King of *Egypt*. And yet when he oppreſſed them I puniſhed him ſeverely, and delivered them out of his hands. Which is eaſily underſtood from the following words. *o* Or, *but*; for here is an oppoſition made between theſe two caſes. *p* The The King of *Babylon*, who is called *the King of Aſſyria*, 2. Kin. 23. 29. compared with *chap.* 24. 7. as alſo the *Perſian* Emperour is called *Ezra* 6. 22. becauſe it was one and the ſame Empire which was poſſeſſed, firſt by the Aſſyrians, then by the Babylonians, and afterwards by the Perſians. *q* Without any ſuch ground or colour, by meer force invading their Land, and carrying them away into captivity. For although it be ſaid that God gave this Land and People *into his hand*, 2 *Chr.* 36. 17. by his Counſel and Providence, yet that was neither known to, nor regarded by the King of *Babylon*, nor was it a good and lawfull Title, God's Word, and not his Providence being the Rule by which mens rights are determined; otherwiſe a Robber hath a right to my purſe, which he cannot take from me upon the high-way without God's Providence.

5 Now therefore, what have I here *r*, ſaith the LORD, that my people is taken away *s* for nought *t*? they that rule over them *u*, make them to howl *x* ſaith the LORD, and my name continually every day *is* * blaſphemed *y*.

*Ezek. 36
20, 23.
Rom. 2, 24

r Heb. *What to me here*? The ſenſe is either 1. What do I here? Why do I ſit ſtill here, and not go to *Babylon* to puniſh the Babylonians, and to deliver my Pepole? Or 2. What honour have I by ſuffering this injury to be done to my People? *s* Were carried away Captive by the Babylonians. *t* Without any provocation or pretence of right. See before on *v.* 3. *u* Who by their Office are obliged to deal juſtly and tenderly with their ſubjects. *x* By their tyrannical and unmercifull uſage of them. *y* Inſtead of that praiſe and ſervice which the Babylonians owe me for all their ſucceſſes and Conqueſts, they blaſpheme me as if I wanted either power or good will to ſave my People out of their hands.

6 Therefore my people ſhall know my name *z*: therefore *they ſhall know* *a* in that day *b*, that I *am* he that doth ſpeak, behold *it is* I *c*.

z They ſhall have ſenſible Experience of my infinite power and goodneſs in fighting for them and againſt you: whereby they ſhall be able to put your blaſphemous tougues to ſilence. *a* Which word is underſtood from the foregoing clauſe, as is very frequent in Scripture. *b* When I ſhall redeem my People: which Work was begun by the return of the Jews from *Babylon*, and afterwards carried on, and at laſt perfected by the coming of the Meſſiah. *c* That all theſe promiſes are not the words of a weak, or fickle, or deceitfull man, but of him who is the Omnipotent, and Unchangeable, and Covenant keeping God. Or thus, That I who have formerly ſpoken to you by my ſervants the Prophets, (for it was *the Spirit of Chriſt which was and ſpake in them.* 1. Pet. 1, 11.) do now ſpeak to you in my own perſon, being cloathed with fleſh. Which agrees well, as with the Analogy of Faith, and with diverſe other Scriptures, ſo particularly with the next verſe, and with divers following paſſages, which ſo evidently ſpeak of the perſon and Kingdom of Chriſt, that they cannot without great force be underſtood of any other.

* Nahum
1. 15.
Rom. 10.
15.

7 * How beautifull *d* upon the mountains *e* are the feet *f* of him *g* that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation *h*, that ſaith unto Zion, Thy God reigneth *i*.

d Theſe are words of rejoicing and admiration. They are exceeding precious and acceptable. *e* Of *Zion*, and *Moriah*, which are ſometimes mentioned as one Mountain, and ſometimes as two. Or, in the mountainious Country of *Judea*, to which theſe glad tidings were brought, and from which they were ſpread abroad into other Countries. *f* Which carry this welcome meſſenger; or the meſſenger himſelf himſelf. *g* Or, of them, for the ſingular number is oft put for the plural: although it may be here emphatically uſed, to ſignifie, that although there were many Meſſengers, yet one was the chief, and Lord of the Embaſſy, whoſe coming was more acceptable than the reſt: which ſuits excellently to the Meſſiah, who is called *the Meſſenger of the Covenant*, Mal. 3. 1, and is oft ſaid to be ſent by God, as *Joh.* 6. 38. & 8. 16, 18. &c. to publiſh the glad tidings of Salvation. *h* Thoſe emphatical and repeated Expreſſions are a ſufficient evidence, that ſomething further and better is here intended than their deliverance out of *Babylon*, which in it ſelf was but a very imperfect work, and reached at firſt but to a few of that numerous People, and was attended with many fears and ſorrows, and remainders of their bondage, *Ezra* 9. 8, 9. *Nehem.* 1. 3. and that although that was the beginning of theſe glad tidings, yet they extended much further even to the coming of Chriſt, by whom alone true *Peace* and *Salvation* were procured. *i* It is true, this might in ſome ſort be ſaid when God ſo over-ruled the affairs of the World, and the heart of *Cyrus*, that his People were freed from the Babyloniſh Captivity and reſtored into and ſetled in their own Land. Although he that conſiders the ſtate of God's People in their own Land after their return will find that the reign of God in and over the World was not then either very conſpicuous or glorious. And therefore it ſeems far more reaſonable to underſtand it of the days of the *Meſſiah*, when God did diſcover and exerciſe his dominion over the World far more eminently than ever he had done from the beginning of the World unto that that time.

8 Thy watchmen *k* ſhall lift up the voice *l*, with the voice together ſhall they ſing: for they ſhall ſee *m* eye to eye *n*, when the LORD ſhall bring again Zion *o*.

k Thy Miniſters who ſhall deſcry the approach and coming of this heavenly King and Kingdom. *l* partly to give notice to all People of theſe glad tidings; and partly by way of exultation, to ſing forth the Praiſes of God for this glorious day and Mercy as it here follows. *m* They ſhall underſtand, and ſo be able to teach Divine Myſteries. *n* Very diſtinctly and clearly, and familiarly, their eyes beholding the Eyes of this King of Glory, as it is ſaid of *Zedekiah* Jer. 34. 3. *Thine Eyes ſhall behold the Eyes of the King of Babylon*; and as it is ſaid, *Mouth to Mouth*, Numb, 12. 8, and *Face to Face*, Gen 32. 30. Exod. 33. 11. Numb. 14. 14. They ſhall ſee with their bodily Eyes the King of the Church, or the word made Fleſh, as they are ſaid to have done, *Joh.* 1. 14. & 1 *Joh.* 1. 1. They ſhall be Eye and Ear-witneſſes of the Words and Works of Chriſt, and therefore their Teſtimony of theſe things ſhall be more certain and valuable. *o* When God ſhall compleat the work of bringing his Church out of Captivity, which was begun at the return out of *Babylon*, and perfected by Chriſts coming into the World.

9 Break forth into joy, * ſing together, ye waſte places of Jeruſalem *p*: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

*Ch. 49. 13
& 55. 12.

p For you ſhall be reſtored unto your former, and a far greater fertility

10 The LORD hath made bare his holy arm *q* in the eyes of all the nations, and * all the ends of the earth ſhall ſee the ſalvation of our God *r*.

*Pſ. 98. 2
Luke 3. 6.

q Hath diſcovered and put forth his great power, which for a long time hath lain hid, and ſeemed to be idle. *r* All Nations of the World ſhall with aſtoniſhment behold the wonderful work of God, firſt in bringing his People out of *Babylon*, and afterwards in their Redemption by Chriſt.

11 * Depart ye, depart ye, go ye out from thence *s* touch no unclean *thing* *t*, go ye out of the midſt of her, be ye clean, that bear the veſſels of the LORD *u*.

*Ch. 48. 20
2 Cor. 6. 17
Rev. 18. 4.

s Make haſte, O ye baniſhed Jews, to depart out of *Babylon* into your own Land, that there I may meet with you, and bleſs you, and perform thoſe further and greater things which I have promiſed there to do for you. And this Invitation was the more neceſſary, becauſe God foreſaw that a great number of the Jews would upon worldly conſiderations continue in thoſe foreign Countries in which they were ſetled, and be very backward to return to the Holy Land. *t* And when you go thence, take heed that you carry not along with you any of their Superſtitions or Idolatries, but purifie and prepare your ſelves, that ſo God may return to you in mercy, when you return into your own Land. *u* And eſpecially you Prieſts and Levites, whoſe Office it is to miniſter in holy things, and to carry back the holy Veſſels of the Temple, keep your ſelves from all pollution.

12 For ye ſhall not go out with haſte, nor go by flight *x*: for the LORD will go before you; and the God of Iſreel *will*† *be* your rereward *y*.

† Heb. gather you up,

x But ſecurely, and in triumph, being conducted by your great Captain the Lord of Hoſts. And therefore you will have both the greater Obligation, and the more leiſure and opportunity to cleanſe your ſelves from all filthineſs. *y* So that none ſhall be able either to oppoſe and ſtop you in your march, or to fall upon you in the rear as enemies commonly do.

13 Behold *a*, my ſervant *b* ſhall ‖deal prudently *c*, he ſhal be exalted, and extolled, and be very high *d*.

‖Or proſper.

a This is the beginning of a new Prophecy, which is continued from hence to the end of the next Chapter, and therefore it is well obſerved by divers, both ancient and modern Interpreters, that the Fifty and Third Chapter ſhould have begun here. *b* Qu. Of whom doth the Prophet here ſpeak? It is apparent that theſe three laſt verſes of this Chapter, and all the following Chapter ſpeak of one and the ſame perſon. And that that Perſon is Chriſt is ſo evident, that the Chaldee Paraphraſt, and other antient, and ſome later Hebrew Doctors, underſtand it directly of him, and that diverſe Jews have been convinced and converted to the Chriſtian Faith by the evidence of this Prophecy. And there is not a verſe in this whole context which doth not afford a clear and convincing proof of this truth as we ſhall ſee. And there needs no other Argument to confirm it, than the variety & vanity of the pretended Expoſitions of the Jews, who uſe all poſſible Wit and Art to wreſt all theſe paſſages to other perſons. Thoſe who would ſeem wiſer than the reſt, and confute the other Expoſitions of their Brethren, underſtand it either of the Jewiſh People in general, or of the Prophet *Jeremiah* in particular. But both theſe conceits are ſo groundleſs and abſurd, that there is ſcarce a verſe but confutes them, as we ſhall clearly diſcern in the Expoſition of them. And therefore other Jews reject them both, and underſtand it of *Abraham* or *Moſes*, or *Joſiah*, or *Ezra*, or *Zorobabel*; and they might as well have named twenty perſons more, to whom this place might be applied upon as good grounds as to any of theſe. But there is not one clauſe in all this context which is not moſt truly and fitly applied to Chriſt, as I ſhall make apparent, ſtep by ſtep. And firſt this Title of God's *Servant* is in an eminent and peculiar manner given to Chriſt in this very Prophecy, as *Iſa*, 42. 1. & 49. 6. & 53. 11. & *Ezek.* 34. 23. *Zech.* 3. 8. *c* Shall manage his Kingdom with admirable Wiſdom. Or, *ſhall proſper*, as it is in the margent, and as this word is frequently rendred, and particularly in this very caſe, and of this ſame perſon, *Jer* 23. 5. Which alſo ſeems beſt to agree with the following Clauſe, and with *Ch* 53. 10, 11. And this intimation concerning the future proſperity and advancement of the Meſſiah, is fitly put in the firſt place to prevent thoſe ſcandals which otherwiſe might ariſe from the ſucceeding paſſages which largely deſcribe his ſtate of Humiliation and deep affliction *d* Here are three words ſignifying the ſame thing to expreſs the

Height and Glory of his Exaltation. Which agrees moſt fitly to Chriſt, but cannot without great force be applied to *Jeremiah*, who had no greater honour or favour done him by the Chaldeans at the taking of *Jeruſalem*, than to be left at liberty to go where he pleaſed, *Jer.* 40. 4. and who after that time met with great contempt and hardſhip from his own Countrey-men, *Jer.* 42. and 43, and 44.

* ch. 53. 3, 10.

14 As many were aſtonied *e* at thee *f*; (his * viſage was ſo marred more than any man, and his form more than the ſons of men *g*.)

e Were ſtruck with wonder, either 1. At his glorious Endowments, and the excellency and Power of his Doctrine, and his miraculous works. Or rather 2. At his great deformity, and ſtupendious Humilation and calamity, as may be gathered, both from the following words, and from the uſe of this word in Scripture, which is generally uſed in a bad ſenſe, or of wondring at ſome extraordinarily evil, as *Jer.* 18. 16. & 19. 8. and oft elſewhere, and never in a good ſenſe, or of wondring at any thing which is extraordinarily good. *f* At thee, O my Servant, to whom he now turneth his ſpeech, and then turneth his ſpeech from him, and ſpeaks of him in the next words; ſuch ſudden changes of Perſons, and ſpeaking of one and the ſame man, ſometimes in one perſon, and then preſently in another, being very frequent in the Writings of the Prophets, as we have already ſeen in divers inſtances. *g* He was more deformed or uncomely than any other man. Which was undoubtedly verified in Chriſt, who in reſpect of his Birth, and Breeding, and manner of Life, was moſt obſcure and contemptible, and therefore ſaid to be *a worm and no man a reproach of men, and deſpiſed of the People*, Pſal. 22. 6. who was more hated and vilified by the generality of the Jews than any man upon Earth, and was accounted and called by them a *Deceiver*, *a Samaritan*, *a Blaſphemer*, and *a Devil*, &c. whoſe Countenace alſo was ſo marred with frequent Watchings, and Faſtings, and Troubles, that he was thought to be near fifty Years old when he was but about Thirty, *John* 8. 57. and was farther ſpoiled with buffetings, and crowning with Thorns, and other cruel and deſpightful uſages from men, and with the deep and continual ſenſe of the burden of mens ſins, and of God's diſpleaſure due unto them; all which did not only oppreſs his ſpirit, but had a great influence upon the very conſtitution of his Body.

* Rom. 15. 21.

15 So *h* ſhall he ſprinkle *i* many nations, the Kings ſhall ſhut their mouths at him *k*: for *that* * which had not been told them ſhall they ſee *l*, and *that* which they had not heard ſhal they conſider *m*.

h His Exaltation ſhal be anſwerable to his Humiliation. *i* Either 1. With his Bloud, which is called, *the blood of ſprinkling*, Heb. 12. 24. or, ſhal juſtifie them, as it follows, *Iſa* 53. 11. which is frequently expreſſed by *waſhing*, as *Pſal.* 51. 2, 7. *Ezek*, 16. 9. and by *ſprinkling clean water*, *Exek*, 36. 25. Or 2. With his Word or Doctrine; which being oft compared to Rain or Water, as *Deut.* 32. 2. *Iſa.* 55. 10, 11. *Hab.* 2. 14. &c may be ſaid to be *ſprinkled*, as it is ſaid to be *dropped*, *Deut.* 32. 2. *Ezek.* 20. 46. & 21. 2. And this ſenſe ſeems to be moſt favoured by the following words. *k* Shal be ſilent before him out of a profound Humility, and Reverence, and Admiration of his Wiſdom, and an eager deſire to hear and receive Counſels and Oracles from his Mouth. Compare *Job* 29. 9, 10, 11, 21. They ſhal no more contend with him, nor blaſpheme the true God and Religion as they formerly uſed to do. *l* For they ſhal hear from his Mouth many excellent Doctrines which alſo will be new and ſtrange to them, ſuch as men are very deſirous to hear: And particularly they ſhal hear from him that comfortable Doctrine concerning the Converſion and Salvation of the Gentiles, which was not only new to them, but was ſtrange and incredible to the moſt of the Jews themſelves. *m* Or, *they ſhall underſtand*. Which is added to ſhew that the *ſeeing* in the former clauſe was meant of diſcerning theſe things with the Eyes of their Minds.

CHAP. LIII.

The incredulity of the Jews: the death of Chriſt: and the bleſſed Effects thereof, 1,—11. *his Exaltation and Glory,* 13,—15.

* Joh. 12. 38. Rom. 10. 16. || Or, doctrine. † Heb. hearing.

WHo hath believed our || † report *a*? and to whom is the Arm of the LORD *b* revealed *c*?

a The Prophet having in the three laſt Verſes of the former Chapter, made a general reprot concerning the great and wonderful Humilation, and Exaltation of Chriſt, of which he intended more largely to diſcourſe in this Chapter, before he deſcended to particulars he thought fit to uſe this Preface, *Who*, not only of the Gentiles, but even of the Jews, *will belive* the truth of what I have ſaid and muſt ſay? Few or none. The generality of them will never receive, nor belive in ſuch a *Meſſias* as this. Thus this place is expounded by Chriſt himſelf, *John* 12. 38. and by *Paul Rom.* 10. 16. And this premonition was highly neceſſary, both to caution the Jews that they ſhould not ſtumble at this Stone, and to inſtruct the Gentiles that they ſhould not be ſurpriſed, nor ſcandalized, nor ſeduced with their Example. *b* Either 1. The Word of God, called the *report* in the former clauſe; the Doctrine of the goſpel, which is expreſly called *the power of God*, 1 *Cor.* 1. 18. becauſe of that admirable Virtue and Succeſs which accompanied the preaching of it. Or 2. The *Meſſiah*, who alſo is called the arm or *power of God*, 1 *Cor.* 1. 24. and that moſt fitly, becauſe the Almighty power of God was both ſeated in him, and declared and exerciſed by him in his powerful Words and mighty Deeds, as *Simon* for ſome great works wrought by him, was called by the Samaritans, *the power of God*, Acts 8. 10. *c* Not outwardly, for ſo Chriſt was revealed and preached to vaſt numbers, both of Jews and Gentiles as is evident from this Context, and from divers other places of Scripture, but inwardly and with power to their Minds and Hearts, of which kind of Revelation, See *Epheſ.* 1. 17, 18, 19, and compare it with 2 *Cor.* 4. 4. Thus even *Moſes*, though ſufficiently revealed to the Eyes and Ears of the Jews, yet is ſaid to be unrevealed or hid from their Minds and Hearts, 2 *Cor* 3. 14, 15. The ſenſe of the place is, few or none of the Jews will believe the Goſpel, or receive their *Meſſiah* when he comes among them.

* ch. 49. 7. & 52. 14. Mar. 9. 12.

2 * For he ſhall grow up before him as a tender plant, and as a root out of a dry ground *d*: he hath no form nor comelineſs *e*: and when we ſhal ſee him, *there* is no beauty that we ſhould deſire him *f*.

d And the reaſon or occaſion why the Jews will ſo generally reject their *Meſſiah*, is becauſe he ſhall not come into the World with ſecular pomp, and power, like an earthly Monarch, as they carnally and groundleſly imagined but he *ſhal grow up* (or *ſpring up*, Heb. *aſcend*, to wit, out of the ground, as it follows, brought forth, and brought up) *before him*, (before the unbelieving Jews of whom he ſpake, *v.* 1. and that in the ſingular number, as here, who were witneſſes of his mean original; and therefore deſpiſed him, according to Chriſt's obſervation, *John* 4. 14. or, as others, *according to his face*, or outward appearance, as he was man; whereby he ſufficiently implies that he had another, a far higher, and a Divine Nature in him,) *as a tender plant* (or, as this very word is tranſlated, *Ezek.* 17. 4. *a young twig*, which is a ſmall and inconſiderable thing) *and as a root* (as Chriſt is called, *Rom.* 15. 12. and elſewhere: or *as a branch*, the *root* being put Metomynically for the *branch* growing out of the root, as it is apparently uſed, where Chriſt is called *the root of Jeſſe*, and *of David*, *Iſa.* 11. 10. *Rev.* 5. 5. and in other places, as *Chr.* 22. 10) *out of a dry ground*, out of a mean and barren ſoil, whoſe productions are generally poor and contemptible; either 1. Out of the Womb of a Virgin; but that was no ground of contempt: Or 2. Of the Jewiſh Nation, which was then poor, and deſpiſed, and enſlaved: Or 3. Out of the poor, and decayed, and contemptible Family, ſuch as the Royal Family of *David* was at that time. *e* His bodily preſence and condition in the World ſhall be mean and contemptible. *f* When we ſhall look upon him, expecting to find incompareable Beauty and Majeſty in his Countenance, and Carriage, and Condition, we ſhall be altogether diſapointed, and ſhal meet with nothing amiable or deſireable in him. This the Prophet ſpeaketh in the perſon of the carnal and unbelieving Jews, *we*, *i. e.* our People, the Jewiſh Nation.

|| Or, *he hid as it were his face from us.* † Heb. *as a hiding of faces from him.* or, *from us.*

3 He is deſpiſed and rejected of men *g*, a man of ſorrows *h*, and acquainted with grief *i*: and || † we hid as it were *our* faces from him *k*: he was deſpiſed, and we eſteemed him not *l*.

g Accounted as the ſcum of Mankind, as one unworthy of the company and converſation of all men. *h* Whoſe whole Life was filled with, and in a manner made up of an uninterrupted ſucceſſion of Sorrows and Sufferings. *i* Who had conſtant Experience of and familiar converſe with grievous afflictions: for knowledge is oft taken practically, or for Experience, as *Gen.* 3. 5. 2 *Cor.* 5. 21. and elſewhere. *k* We ſcorned and loathed to look upon him Or, as others, *he hid as it were his face from us*, as one aſhamed to ſhew his Face, or to be ſeen by any Men, as perſons conſcious to themſelves of any great deformity do commonly ſhun the ſight of men, as Lepers did, *Lev.* 13. 45. *l* Here are divers words expreſſing the ſame thing, to ſignifie both the utmoſt degree of contempt, and how ſtrange and wonderful a thing it was, that ſo excellent a perſon ſhould be ſo deſpiſed.

* *Mat.* 8. 17.

4 Surely * he hath born our griefs, and carried our ſorrows *m* yet we did eſteem him ſtricken, ſmitten of God and afflicted *n*.

m And whereas it may ſeem an unreaſonable and incredible thing, that ſo excellent and glorious, and ſo innocent and juſt a perſon ſhould meet with this uſage, it muſt be known that his griefs and miſeries were not laid upon him for his own ſake, but wholly and ſolely for the ſake of ſinful men, in whoſe ſtead he ſtood, and for whoſe ſins he ſuffered, as it here follows. *n* Yet our people, the Jews, were ſo far from giving him the Glory and Praiſe of ſuch a prodigious condeſcenſion and compaſſion, that they made a moſt perverſe construction of it, and ſo great was their prejudice againſt him, that they believed that he was thus diſgraced and puniſhed, and at laſt put to death by the juſt judgment of of God, for his Blaſphemy and other manifold Wickedneſſes.

|| Or, *tormented.* * *Rom.* 4. 25. 1 *Cor.* 15. 3. * 1 *Pet.* 2, 24. † Heb. *bruiſe*

5 But *o* he *was* || * wounded *p* for our tranſgreſſions *q*, he was bruiſed for our iniquities; the chaſtiſement of our peace *r was* upon him *s*, and with his * † ſtripes we are healed *t*.

o But this was a moſt falſe and unrighteous Sentence. *p* Which word comprehends all his pains, and puniſhments, and his Death among and above the reſt. *q* Not *by* them, which is expreſſed by another particle, not by the wickedneſs of the Jews, but *for* or *becauſe of* them, as this particle commonly ſignifies, for the guilt of their ſins, which he had voluntarily taken upon himſelf, and for the Expiation of their ſins, which was hereby purchaſed and procured of God for Men. Which Interpretation is confirmed, 1. By the oppoſition of this truth to the falſe opinion mentioned in the foregoing clauſe, that he was *ſmitten of God* for the guilt of his own ſins. 2. By the following clauſe, as we ſhal ſee. 3. By the nature of the thing, this being evident from Scriptures both from the Old and New Teſtament, that Chriſt was not to ſuffer for his own, but for other mens Sins. See *Dan.* 9. 24, 26. *r* Thoſe puniſtments by which our *Peace*, *i. e.* our reconcilation to God, and Salvation, or Happineſs, was to be purchaſed. *s* Was laid upon him by God's juſtice with his own conſent. *t* By his ſufferings we are ſaved from our ſins, and from the dreadful effects thereof.

† Heb. *hath made the iniquities of us all to meet on him*

6 All we *t* like ſheep *u* have gone aſtray *x*: we have turned every one to his own way *y*, and the LORD † hath laid *z* on him the iniquity *a* of us all.

t All mankind, the Jews no leſs than the Gentiles. *u* Which are ſimple and fooliſh Creatures, and exceeding apt to ſtraggle and loſe themſelves. *x* From God, and from the way of his Precepts, in which he put our firſt Parents, and in which he commanded us to walk. *y* In general, to the way and courſe of ſin, which may well be called a mans *own way*, as ſins are called mens *own Luſts*, *James* 1. 14. 2. *Peter* 3. 3. and elſewhere, becauſe ſin is natural to us, inherent in us, born with us, and very dear to us; and in particular, to thoſe ſeveral paths of divers Luſts, which ſeveral men chuſe and follow, according to their differing Opinions, Inclinations, Occaſions, and Circumſtances. *z* Heb. *hath made to meet*, as all the Rivers meet in the *Sea*. *a* Not properly, for ſo he knew no ſin, 2 *Cor*, 5. 21, but the puniſhment of iniquity, as that word is moſt frequently uſed, as *Gen.* 4. 13. *Levit.* 20, 17. &c. That which was due for all the ſins of all his people, whether Jews or Gentiles, which muſt needs be ſo great and heavy a load, that if he had not been God as well as Man, he muſt have ſunk under the burden of them. This was actually verified in Chriſt. And both this and divers other paſſages here do as manifeſtly and fully point at Chriſt, as if they were not a prophetical Repreſentation of things to come, but an hiſtorical Relation of them after they were done. Nor do I ſee how they can be excuſed from the fearful *wreſting of the Scripture*, that expound theſe places of the Prophet *Jeremiah*, or any other perſon but Chriſt.

* *Mat.* 26. 63. & 27. 12, 14. *Mar.* 14. 61. & 15. 5. *Acts* 8, 32.

7 He was opreſſed, and he was afflicted *b*, yet * he opened not his mouth *c*, he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb *d*, ſo he openeth not his mouth.

b He was ſorely puniſhed for our ſins. But there is another Tranſlation, which ſeems to be more emphatical and more agreeable to the Hebrew Text *It* (to wit, our iniquity laſt mentioned, or the puniſhment of all our ſins) *was exacted*, or *required*; (as this word moſt properly and frequently ſignifies, of which ſee my Latin *Synopſis*. God's Juſtice expected and required ſatisfaction from us for our ſins; which, alas! we could not make to him: *and he was afflicted* or *puniſhed*: he bore the guilt and puniſhment of our Sins in his Body upon the tree, as is ſaid, 1 *Pet.* 2. 24. or, as others render this laſt word, *and he anſwered*, *i. e.* became our ſurety, or undertook to pay the debt, and to ſuffer the Law in our ſtead, and for our ſake. *c* He neither murmured againſt God for cauſing him to ſuffer for other mens Sins, nor reviled men for puniſhing him without cauſe, nor uſed Apologies or endeavours to ſave his own Life; but willingly and patiently accepted of the puniſhment of our Iniquity. *d* Bears the loſs of its fleece or Life without any clamour or reſiſtance as other Creatures uſe in ſuch caſes.

‖Or, *he was taken away by diſtreſs and judgment but, &c:* †Heb. *was the ſtroke upon him.*

8 ‖ He was taken from priſon and from judgment *e*: and who ſhal declare *f* his generation *g*? for he was cut off *h* out of the land of the living; for the tranſgreſſion of my people † was he ſtricken *i*.

e Theſe words are underſtood either, 1. Of Chriſts Humiliation or Sufferings: and then the words are to be rendred, *He was taken away* (to wit, out of this Life, as this word is uſed, *Pſalm* 31. 13. *Proverbs* 1. 19. and elſewhere: he was put to death:) *by diſtreſs* (or *violence* or *tyranny*, as this word is uſed with this Prepoſition before it, *Pſalm* 107. 39.) *and judgement*, by oppreſſion and violence under a form and pretence of Juſtice. Or rather, 2. Of Chriſts Exhortation, becauſe of the following Clauſe, which is not unſeaſonably mentioned in the midſt of his Sufferings, to take off the Scandal which might have ariſen from Chriſts Sufferings, if there had not been a proſpect and aſſurance of his victoriouſneſs over them, and his Glory after them: and ſo the words may be rendred, *He was taken up* (or *taken away*, freed or delivered) *from Priſon i. e.* from the Grave, which being called an *Houſe*, Job 30. 23. and a *Pit*, in which men are *ſhut* up, *Pſalm* 69. 15. may fitly be called a *Priſon*: or *from diſtreſs*, or *affliction*, or *oppreſſion*, from the power and malice of his Enemies and from the torments of his own Soul, ariſing from the ſenſe of Mens ſins and Gods diſpleaſure) *and from judgment*, *i. e.* from all the ſufferings and puniſhments inflicted upon him, either by the unrighteous judgment of men, or by the juſt judgment of God, puniſhing him for thoſe ſins which he had voluntarily taken upon himſelf: or, which is the ſame thing, from the Sentence of Condemnation, and all the effects of it: For in this ſenſe *Judgment* is very commonly taken both in Scripture and other Authors *f* Who can declare it? The future being taken potentially, as it is frequently: no words can ſufficiently expreſs it. *g* Either, 1. His Age, or the continuance of his Life. So the ſenſe is, That he ſhal not only be delivered from death, and all his puniſhments, but alſo ſhal be reſtored to an inexpreſſible or endleſs Life, and to an everlaſting Kingdom. Thus great Interpreters underſtand it: with whom I cannot comply, becauſe I do not find this Hebrew word to be ever uſed in Scripture of the continuance of one mans Life. Or rather 2. His Poſterity; and ſo this word is unqueſtionably uſed, *Gen.* 15. 16. *Exod.* 23. 5. *Deu.* 23. 2, 3, 8 &c in many other places. And ſo the ſenſe of the place is this. That Chriſts death ſhal not be unfruitful, & that when he is raiſed from the dead, he ſhal have a ſpiritual ſeed, as is promiſed, *ver.* 10. a numberleſs multitude of thoſe who ſhal believe in him, and be regenerated and adopted by him into the number of his Children, and of the Children of God *John* 1. 12. *Heb.* 2. 10, 13, 14. *h* To wit, by a violent death. And this may be added as a reaſon both of his Exaltation, and of the bleſſing of a numerous poſterity conferred upon him, becauſe he was willing to be cut off for the tranſgreſſion of his People; and, as it followeth, *ver.* 10. *made his Soul an offering for Sin*; Chriſts death being elſewhere declared to be the only way and neceſſary means of obtaining both theſe ends, *Luke* 24. 26. 46. *John* 12. 24. 32, 33. *Phil.* 2. 8, 9. But theſe words may be rendred, *although he was cut off*; to ſignifie that his Death ſhould not hinder theſe glorious Effects. *i* This is repeated again, as it was fit it ſhould be, to prevent mens miſtakes about, and ſtumbling at the death of Chriſt, and to aſſure them that Chriſt did not die for his own Sins, but only for the Sins and Salvation of his People.

†Heb. *deaths.* * 1 *Pet.* 2. 22. 1 *Joh.* 3. 5.

9 And he made his grave with the wicked *k*, and with the rich *l* in his † death *m*, becauſe he had done no violence, neither was any * deceit in his mouth *n*.

k And although he did not die for his own, but only for his Peoples Sins, yet he was willing to die like a Malefactor, or like a Sinner, as all other men are, and to be put into the Grave, as they uſed to be; which was a farther degree of his Humilation. He ſaith, *he made his Grave*, becauſe this was Chriſts own Act, and he willingly yielded up himſelf to death and burial. And that which follows, *with the wicked*, doth not note the ſameneſs of place as if he ſhould be buried in the ſame Grave with other Malefactors, but the ſameneſs of Condition: As when *David* prayeth *Pſalm* 26. 9. *Gather not my Soul* (to wit, by Death) *with Sinners*, he doth not mean it of the ſame Grave, but of the ſame ſtate of the Dead. *l* This paſſage is thought by many to ſignifie that Chriſt ſhould be buried in the Sepulchre of *Joſeph*, who is ſaid to be both *Rich*, Mat. 27. 57. and *Honourable*, Mar. 15. 43: which they conceive to be intimated as a token of Favour and Honour ſhewed to him. Which to me ſeems not probable, partly becauſe this diſagrees with the former Clauſe, which confeſſedly ſpeaks of the diſhonour which was done to him; and partly becauſe the burial of Chriſt, whatſoever Circumſtances it was attended with, is ever mentioned in Scripture as a part of his Humilation, *Acts* 2. 24, 27. And it ſeems more reaſonable, and more agreeable to the uſage of the Holy Scripture, that this clauſe ſhould deſign the ſame thing with the former, and that by *Rich* he means the ſame perſons whom he now called *Wicked*, not as if all rich men were, or muſt needs be wicked, but becauſe for the moſt part they are ſo; upon which ground, *riches* and *rich* men do commonly paſs under an ill Name in Scripture; of which ſee *Pſalm* 37. 10. and 49. 6. *Luke* 6. 24. and 18. 24. James 1. 11. and 5. 1. *m* Heb. *in*, or *at* (or *after*, as this particle is frequently taken, as hath been already noted) *his Deaths*. for Chriſts Death might well be called Deaths in the plural number, becauſe he underwent many kinds of deaths, and many deadly dangers and pains, which are frequently called by the name of *death* in Scripture, of which inſtances have been formerly given; and he might ſay, with no leſs Truth than *Paul* did, 1 *Cor.* 15. 31. *I die daily*, and 2 *Cor.* 11. 23. I was *in Deaths oft*. *n* This ſome ſuppoſe to be added as a reaſon of the laſt branch of the foregoing clauſe, why God ſo over-ruled matters by his Providence, that Chriſt ſhould not be buried in the ſame Grave, or in the ſame ignominious manner as Malefactors were, but in a more honourable manner, in *Joſephs* own Tomb. But the laſt part of the foregoing clauſe cannot, without violence, be pulled aſunder from the former, wherewith it is ſo cloſely joyned, not only by a Conjunction copulative, *and*, but alſo by being under the government of the ſame Verb; *And* therefore this latter clauſe of the verſe, if thus rendred, muſt be added as the reaſon of what is ſaid to be done in the former. And ſo the ſenſe of the place may be thus conceived, This was all the reward of the unſpotted Innocency of all his words and actions, to be thus ignominiouſly uſed: But theſe words may well be, and are otherwiſe rendred both by Jewiſh and Chriſtian Interpreters, either thus, *althouh he had done*, &c. or rather thus, *not for* (as theſe two ſame particles placed in the very ſame order, are rendred by our Tranſlator, and others, *Job* 16. 17.) *any violence* (or *injury* or *iniquity*) which *he had done*, *nor* for any *deceit* which *was in his mouth*; not for his own Sins, but, as hath been ſaid before, for his Peoples Sins. In which Tranſlation there is nothing ſupplied but what is moſt frequent in Scripture alſo.

‖Or, *when his ſoul ſhal make an offering.* †Heb. *If thou ſhalt make his ſoul ſin:* 2 *Cor.* 5. 21. 1 *Pet.* 2. 24.

10 Yet it pleaſed the LORD to bruiſe him *o*, he hath put *him* to grief *p*: ‖ † when thou ſhalt make his Soul an offering for Sin *q* he ſhall ſee his ſeed *r*, he ſhal prolong *his* days *s*, and the pleaſure of the LORD ſhall proſper in his hand *t*.

o But although he was perfectly innocent, it pleaſed God for other juſt and wiſe Reaſons, to puniſh him. *p* God was the principal cauſe of all his Sorrows and Sufferings, although mens ſins were the deſerving cauſe. *q* When thou, O God, ſhalt make, or have made, thy Son a Sacrifice, by giving him up to death for the attonement of mens Sins. His *Soul* is here put for his Life, or for himſelf, or his whole humane Nature, which was ſacrificed, his Soul being tormented with the ſenſe of God's Wrath, and his body crucified, and Soul and Body ſeperated by Death. Or the words may be rendred, *When his Soul ſhal make*, or *have made*, it ſelf *an offering for Sin*: whereby it may be implied that he did not lay down his Life by force, but willingly. *r* His Death ſhall be glorious to himſelf, and highly beneficial to others, for he ſhal have a numerous iſſue of Believers reconciled to God, and ſaved by his Death. *s* He ſhal be raiſed to immortal Life, and ſhall live and reign with God for ever; *he ſhall die no more*, Rom. 6. 9. and *of his Kingdom there ſhal be no end*, Luke 1. 33. *t* Gods gracious decree for the Redemption and Salvation of Mankind ſhall be effectually carried on by his Miniſtry and Mediation.

* *Ch.* 42. 1. & 49. 3.

11 He ſhal ſee *u* of the travel of his Soul *x*, *and* ſhall be ſatisfied *y*: by his knowledge *z*, ſhall * my righteous ſervant *a* juſtifie *b* many *c*: for he ſhal bear their iniquities *d*.

u He ſhal receive or enjoy, as this word commonly ſignifies. *x* The comfortable and bleſſed fruit of all his hard labours, and grievous ſufferings. *y* He ſhal eſteem his own and his Fathers Glory, and the Salvation of his People, an abundant recompence for all his Sufferings. *z* Either, 1. Actively, by that knowledge of Gods Will, and of the way of Salvation, which is in him in its higheſt perfection, and which by him is revealed unto men, and by his Spirit is imprinted in the Minds and Hearts of his People, ſo as to produce Faith and Obedience in them. Or, 2, Paſſively, by the knowledge of him, as m*y fear* and *thy fear* are put for *the fear of me* and *of thee*; Pſalm 5. 7. Jer. 32. 40. *Knowledge* being here, as it is moſt frequently in Scripture, taken practically for that kind of Knowledge which worketh Faith, and Love, and Obedience to him. So the ſenſe is the ſame in both caſes. *a* Which title is here given to Chriſt, partly to vindicate him from thoſe falſe imputations of wickedneſs which were faſtned upon him by his Adverſaries, and which found the more belief becauſe of his moſt grievous and unexampled Sufferings both from God and Men; and partly to ſhew his fitneſs for this great work of juſtifieing ſinners, becauſe he was exactly *holy, and harmleſs, and undefiled*, Heb. 7. 26. and *fulfilled all Righteouſneſs* according to his duty, *Mat.* 3. 15. and therefore his perſon and performance muſt needs be acceptable to God, and effectual for the Juſtification of his People, which was the great deſign of his coming into the World. *b* Acquit them from the guilt of their ſins, and all the dreadful conſequences thereof: For *Juſtification* is here oppoſed to Condemnation, as appears from the following clauſe, and from many other paſſages in this Chapter, and as it is uſed in all places of Scripture, one, or two at moſt, excepted, where it is mentioned. And Chriſt is ſaid to *juſtifie* Sinners meritoriouſly, becauſe he purchaſeth and procureth it for us, as God the Father is commonly ſaid to do it authoritatively, becauſe he accepted the price paid by Chriſt for it, & the pronunciation of the ſentence of Abſolution is referred to him in the Goſpel Diſpenſation. *c* Which word is ſeaſonably added, partly by way of Reſtriction, to ſhew that Chriſt will not juſtifie all, but only ſuch as believe in him, and obey him: and partly by way of Amplification, to declare that this bleſſed priviledge ſhall not now be, as hitherto it had in a manner been, confined to *Judea*, and the *Jews*, but ſhall be conferred upon an innumerable company of all the Nations of the World. *d* For he ſhall ſatisfie the Juſtice and Law of God for them, by bearing the puniſhment due to their ſins, and therefore by the principles of Reaſon and Juſtice they muſt be juſtified or acquitted, otherwiſe the ſame debt ſhould be twice required and paid.

* Mar. 15. 28. Luke 22. 37. *Luke 23. 34. Rom. 8 34. Heb. 7. 25. & 9. 24. 1 Joh. 2. 1.

12 Therefore will I *e* divide him *f a portion g* with the great *h*, and he ſhall divide the ſpoil with the ſtrong *i*: becauſe he hath poured out his Soul unto death *k*: and he was numbred with the tranſgreſſors *l*, and he bare the ſin of many *m*, and * made interceſſion for the tranſgreſſors *n*.

e God the Father, the Spectator and Judge of the Action or Combat. *f* Give him his ſhare. Or, *impart*, or *give to him*; for this word is oft uſed without reſpect to any diſtribution or diviſion, as *Deut*, 4. 19 and 29. 26. and elſewhere. *g* Which is very commodiouſly ſupplied out of the next clauſe, where a word which anſwers to it, *the ſpoil*, is expreſſed. *h* Or, *among the great*; ſuch as the great and mighty Potentates of the World uſe to have after a ſharp Combat and a glorious Victory. Though he be a very mean and obſcure perſon, as to his extraction and outward condition in the World, yet he ſhall attain to as great a pitch of Glory as the greateſt Monarchs enjoy. *i* The ſame thing is repeated in other words, after the manner of prophetical Writers. The ſenſe of both clauſes is, That God will give him, and he ſhall receive great and happy ſucceſs in his glorious undertaking: and he ſhall conquer all his Enemies, and lead Captivity Captive, as is ſaid *Eph*. 4. 8. and ſet up his univerſal and everlaſting Kingdom in the World. *k* Becauſe he willingly laid down his Life in Obedience to Gods Command, *John* 10. 17, 8. and in order to the Redemption of Mankind. Death is here called a *pouring out of the Soul*, or *Life*, either becauſe the Soul or Life, which in living men is contained in the Body, is turned out of the Body by Death; or to ſignifie the manner of Chriſts Death, that it ſhould be with the ſhedding of his Blood, in which the Life of Man conſiſts, *Levit*. 17. 11, 24. *l* He was willing for Gods Glory and for Mans Good to be reproached and puniſhed like a Malefactor, in the ſame manner and place, and betwixt two of them, as is noted with reference to this place, *Mark* 15. 27, 28. *m* Which was ſaid, *ver*. 11. and is here repeated to prevent a miſtake, and to intimate, that although Chriſt was numbred with Tranſgreſſors, and was uſed accordingly, yet he was no Tranſgreſſor, nor did ſubmit to, and ſuffer this uſage for his own Sins, but for the Sins of others, the puniſhment whereof was by his own conſent laid upon him. *n* Either, 1. By way of ſatisfaction: he interpoſed himſelf between an angry God and ſinners, and received thoſe blows in his own Body which otherwiſe muſt have fallen upon them. Or, 2. In way of Petition, as this word is conſtantly uſed. He prayed upon Earth for all Sinners, and particularly for thoſe that crucified him, *Luke* 23. 34. and in Heaven he ſtill interceedeth for them, not by an humble Petition, but by a legal demand of thoſe good things which he purchaſed for his own People by the Sacrifice of himſelf, which, though paſt, he continually repreſents to his Father, as if it were preſent.

CHAP. LIV.

The Bleſſings and Fulneſs of the Goſpel-Church, 1——4. *the Gentiles becoming Chriſts Spouſe: to whom his Love is everlaſting*, 5——10. *her Glories*, 11, 12. *the Gifts of the Holy Ghoſt*, 13. *her ſure Preſervation*, 14——17.

*Zeph. 3. 14. Gal. 4. 27. *1 Sam. 2. 5 Ch. 49. 20, 21.

* Sing, O barren *n*, thou *that* diſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for * more *are* the children of the deſolate, than the children of the married wife *b*, ſaith the LORD.

a The prophet having largely diſcourſed of the ſufferings of Chriſt, and of the bleſſed fruits or effects thereof, among which, one is, that he ſhould have a numerous ſeed that ſhould believe on him, and that when the *Jews* rejected him, the *Gentiles* ſhould gladly receive him, and here foreſeeing by the Spirit of God that glorious ſtate of the Church, he rejoiced in it, as *Abraham* did upon the like occaſion, *John* 8. 56. and breaks forth into this ſong of triumph, He turneth his Speech to the Church and Spouſe of God, or of Chriſt. as is manifeſt from the following words, and eſpecially from *ver*. 5. and from *Gal*. 4. 27. where it is ſo expounded. And although this Chapter is by ſome underſtood of the flouriſhing condition of the Jewiſh Church and State after their return from *Babylon*, yet the magnificent and glorious Promiſes here following do ſo vaſtly exceed their Condition at that time, which was full of uncertainties, and Diſtractions, and Troubles, as all the Hiſtories of thoſe times aſſure us, and far from that Glory and laſting Tranquillity which is here aſſured to her, that it muſt neceſſarily be referred to the times of the Goſpel in which all that is here ſaid was or will be remarkably fulfilled. And therefore as the foregoing Chapter doth directly and literally ſpeak of Chriſt, ſo doth this literally ſpeak of the Church of Chriſt, or of the Kingdom of the Meſſiah, of whom the ancient Hebrew Doctors underſtood it. And this Church, conſiſting at firſt of the *Jews*, and afterwards of the *Gentiles*, who were incorporated with them into the ſame Body, he calleth *barren*, not becauſe it now was ſo, but becauſe before and until the coming of Chriſt it had been ſo, as *Simon* is called *the leper*, *Mat*. 26. 6. after he was cured. Now this Church of the *Jews* might well be called, and had been, barren, becauſe the ſincere converts brought forth to God by her Miniſtry had been but few among the *Jews* comparatively, and ſimply few among the *Gentiles*. *b* The Church or Congregation of the *Gentiles*, which in the times of the Old Teſtament was deſolate, having neither Husband nor Children, doth now under the Goſpel bring forth unto God a far more numerous poſterity than the Church of the *Jews*, which had been married to God for many ages, until by her Apoſtacy from God, and from her Meſſiah, ſhe provoked God to put her away. He alludeth here either to the Hiſtory of *Sarah*, who was long and naturally barren, but by the ſupernatural Power of God, was enabled to bring forth a numberleſs iſſue: or to that remarkable paſſage of Gods Providence concerning *Hannah* and *Peninnah*, 1 Sam. 2. 5. *the barren hath born ſeven, and ſhe that hath many Children is waxed feeble.*

* Ch. 4 19, 20.

2 * Enlarge the place of thy tent *c*, and let them *d* ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes *e*.

c That it may be capable of the *Gentiles*, which ſhall flock to thee in great numbers, and deſire to aſſociate themſelves with thee. *d* Thoſe to whom that work belongs. The meaning is, they muſt and ſhall be ſtretched out. *e* That they may be able to ſupport that great weight which, the Tents thus enlarged, ſhall be upon them.

* Ch. 4, 5, 6

3 For thou ſhalt break forth *f* on the right hand, and on the left *g*, and thy ſeed *h* * ſhall inherit the Gentiles *i*, and make the deſolate cities *k* to be inhabited.

f Thou ſhalt bring forth a multitude of Children; for this word is commonly uſed of any great and extraordinary propagation of living Creatures, whether Beaſts or Men, *Gen*. 30. 30. *Exod*. 1. 12. *g* On every ſide, in all the parts of the World. *h* Either, 1. Thy ſpiritual ſeed, the Church of the New Teſtament, which is accounted *Abraham*'s Seed, or Children, *Gal*, 3. 7, 8, 9, 29. Or 2. Thy natural ſeed, Chriſt and his Apoſtles, and other Miniſters who were *Jews*, by whom this work was firſt and moſt eminently done. *i* Shall ſubdue the *Gentile* World to the Church, and to the Obedience of the Faith. *k* Theſe Cities and Countries which in a ſpiritual ſenſe were deſolate and forſaken by God

* Ezek. 23. 8.

4 Fear not, for thou ſhalt not be aſhamed *l*: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy * youth *m*, and ſhalt not remember the reproach of thy widow-hood *n* any more.

l For that Barrenneſs and Widow-hood, which once was the matter of thy grief and ſhame, becauſe now thou ſhalt be delivered from it, and God will own thee for his Wife, and beget Children of thee; as it is explained in the following Words. *m* It ſhall be forgotten both by thee and others: thou ſhalt not be upbraided with thy former barrenneſs in thy youthful ſtate, nor confounded and tormented with the remembrance of it; both *remembring* and *forgetting* in Scripture uſe connote or comprehend thoſe affections which naturally and uſually follow upon them; ſo great ſhall be thy fertility and felicity, that it ſhall cauſe thee to forget thy former unfruitfulneſs and miſery, as Men commonly do in like Caſes, as *Gen*. 41. 51. *Job* 11. 16. *Iſa*. 65. 16. *John* 16. 21. *n* That time and ſtate when thou wert like a Widow diſconſolate and deſolate, forſaken by her Husband, and having in a manner no Children; which was a great reproach, eſpecially among the *Jews*.

*Luk. 1. 3

5 For thy maker *o is* thine husband *p*, (the * LORD of hoſts *q is* his name) and thy redeemer the holy One of Iſrael, the God of the whole earth *r* ſhall he be called.

o He who made thee out of nothing, and therefore can eaſily fulfil all theſe Promiſes, how unlikely ſoever they ſeem to be; and he who made thee a People, and, which is far more and better, his People, and therefore will not eaſily nor utterly forſake thee. *p* He will own thee for his Spouſe, and will do the part of an Husband to thee. *q* Who hath the ſoveraign command of all Men and Creatures, and therefore can ſubdue the *Gentiles* to thee, and can make thee to encreaſe and multiply in ſo prodigious a meaſure, even in thine old age, notwithſtanding thy barrenneſs in the days of thy youth, of which he ſpeaketh in the foregoing verſe. *r* The God and Father of all Nations, whereas formerly he was called only *the God of Iſrael*, and the *Gentiles* had no ſpecial Relation to him, nor Intereſt in his Covenant and Favour, as was obſerved *Pſalm* 147. 19, 20. and elſewhere.

*Jer. 30. 17

6 For the LORD hath called thee *s* as a woman *t* forſaken *u* and grieved in ſpirit *x*, and a wife of youth *y*, when thou * waſt refuſed *z*, ſaith thy God *a*.

s To return and come again to him. *t* When thou waſt like a Woman forſaken. Or, as an Husband recalleth his Wife. *u* By her Husband, who hath given her a Bill of Divorce. *x* For the loſs of her Husbands Favour and Society, and for the reproach attending upon it. *y* Or, *and*, *as* (which note of ſimilitude is ſupplied here by the Seventy, and Chaldee Interpreters, and is eaſily underſtood out of the foregoing clauſe, in which it is expreſſed) *a Wife of youth*, *i. e.* as readily and affectionatly as an Husband recalleth his Wife which he married in her and his own youth, of whom ſee on *Prov*. 5. 18. whom though he might through a ſudden and violent paſſion put away, yet he ſoon repents of it, and his affections work towards her, and he invites her to return to him. *z* When thou waſt in a deſolate Eſtate, and hadſt been for ſome time rejected by me, then I recalled thee. Or, *although thou waſt refuſed*, or *diſmiſſed*, or *deſpiſed* by me, and that juſtly, yet I had mercy upon thee, and freely offered Reconciliation to thee. *a* Who will again be, and will ſhew himſelf to be, thy God, and will renew his Covenant with thee.

* Pſ. 30. 5. Ch. 26. 20. 2 Cor. 4. 17

7 * For a ſmall moment *b* have I forſaken thee *c*, but with great mercies *d* will I gather thee *e*.

b For the ſpace of ſome few years, as Seventy years in *Babylon*, and ſome ſuch intervals, which may well be called a *ſmall moment* in compariſon of Gods *everlaſting Kindneſs* mentioned in the next verſe. *c* Withdrawn my favour and help from thee, and left thee in thine Enemies hands. *d* Such as are moſt precious and ſweet for quality, as is here ſaid, and ſuch as are of long continuance, as is ſaid in the following Verſe. *e* From all the places where thou art diſperſed, from all the parts of the World.

8 In a little wrath I hid my face *f* from thee, for a moment; but with everlaſting kindneſs *g* will I have mercy on thee, ſaith the LORD thy Redemer.

f I removed the means and pledges of my preſence and kindneſs. *g* With kindneſs to thee and thy ſeed through all ſucceeding Generations, here and unto all Eternity.

. 8. 9.11. 9. 5. 9 For this *is as* the waters of * Noah unto me *h*: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I would not be wroth with thee *i*, * nor rebuke thee.

h This Covenant of Grace and Peace made with thee ſhall be as certain and perpetual as that which I made with *Noah*, that there ſhould never be another flood of waters to drown the World; of which ſee *Gen.* 9. 11. *i* To wit, ſo as I have been, or ſo as to forſake thee utterly.

46.2. 5.18. 10 For * the mountains ſhall depart, and the hills be removed *k*, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace *l* be removed, ſaith the LORD, that hath mercy on thee *m*.

k Which hath been verified in ſome Mountains and Hills, that by Earth-quakes, or otherwiſe, have been removed from their places. But theſe kind of abſolute expreſſions are oft times comparatively underſtood, of which ſee on *Iſa.* 51. 6. and ſo the ſenſe is, The Mountains ſhall ſooner depart from their places, than my kindneſs ſhall depart from thee. As when it is ſaid abſolutely, *I deſired Mercy and not Sacrifice*, it is meant comparatively, I deſired Mercy more than Sacrifice, as it is explained in the following clauſe. *l* That Covenant whereby I have made Peace and Friendſhip with thee, and have promiſed unto thee all manner of happineſs, which frequently comes under the name of *peace* in Scripture. The ſenſe of the place is, That God will not caſt off his Chriſtian Church, as he did caſt off the Church of the Jews; and that the New Covenant is eſtabliſhed upon better and ſurer Promiſes than the Old, as is obſerved, *Heb.* 8. 6, 7, &c. and elſewhere. *m* Who doth thus with thee not for thine own merits, but meerly for his own Grace and Mercy.

Chr.29. Rev.21. 11 Oh thou afflicted, toſſed with tempeſts, *and* not comforted *n*, behold, I will lay thy ſtones with * fair colours, and lay thy foundations with ſaphires *o*.

n Oh thou my poor Church, who haſt frequently been, and wilt again and again be in a moſt afflicted and comfortleſs condition for a time; be not diſcouraged thereby. *o* I will make thee exceeding beautiful and glorious. Which yet is not to be underſtood of outward Pomp and worldly Glory, as is evident from many places of Scripture, which aſſure us that Chriſt's Kingdom is of another nature, and that the external condition of God's Church is, and for the moſt part will be, mean and calamitous in this World; but of a ſpiritual Beauty and Glory conſiſting in the plentiful effuſion of excellent Gifts, and Graces, and Comforts: although theſe ſhall be followed with eternal Glory in Heaven. See the like deſcription of the Churches Glory, *Rev.* 21. 11, &c.

12 And I will make thy windows of agats *p*, and thy gates of carbuncles, and all thy borders *q* of pleaſant ſtones.

p One kind of which ſtones was tranſparent like glaſs, as *Pliny* writes in his Natural Hiſtory, *b.* 37, *ch.* 10. But ſome render this word, *cryſtal*, and the Seventy, and ſome other of the ancients, tranſlate it *jaſper*. But the proper ſignification of the Hebrew names of precious ſtones is unknown to the Jews themſelves, as hath been noted before. It may ſuffice us to know that this was ſome very clear, and tranſparent, and precious ſtone *q* The utmoſt parts or Walls. The Church is here evidently compared to a Building, whoſe *Foundation*, *Pavement*, *Gates*, and *Windows*, were named before.

Ch.11.9. er.31.34. Joh.6.45. Cor.2 16 Theſ.4 9 1Joh.2.20 13 And all thy Children *ſhall be* * taught of the LORD *r*, and great *ſhall be* the peace *s* of thy children.

r Not only outwardly by his word, which was made known to all the Jews under the Old Teſtament, but inwardly by his Spirit, which is poured forth under the New Teſtament, both upon a far greater number of perſons, and in a far higher meaſure, and with much more efficacy and ſucceſs than it was under the Old. *s* 1. Inward Peace of Mind or Conſcience ariſing from the clear diſcoveries of God's Love and Reconciliation to us, and wrought by the ſpirit of Adoption which is more abundantly given to Believers under the Goſpel, whereas the ſpirit of bondage was more common and prevalent under the Law. 2. Outward Peace, Safety, and Happineſs, which is more fully promiſed in the following verſes, and which God, when he ſees fit, will confer upon his Church.

14 In righteouſneſs *t* ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion *u*, for thou ſhalt not fear *x*, and from terrour, for it ſhall not come near thee.

t Either 1. As the means of thy Eſtabliſhment. This Kingdom ſhall not be ſet up, and ſetled by fraud or Tyranny, as other Kingdoms frequently are, but by Juſtice: Or rather 2. As the effect of the eſtabliſhment. Thine affairs ſhall be managed with Righteouſneſs, which is the Glory and Felicity of any ſociety, and not with oppreſſion, as it follows. Juſtice ſhall be freely and impartially executed. *u* Either by thine own Governours, or by forreign Powers. *x* Thou ſhalt neither have any juſt cauſe of fear, nor be given up to the torment of fear without cauſe.

15 Behold they ſhall ſurely gather together *y*, *but* not by me *z*: whoſoever ſhall gather together *a* againſt thee *b*, ſhall fall for thy ſake *c*.

y It is true, there will not want ſome that ſhall combine and make an attempt againſt thee. *z* As they do this without any ſuch commiſſion from me, as *Sennacherib* and *Nebuchadnezzar* had, *Iſa.* 10. 6, 7. *Jer.* 25. 9. ſo they ſhall not have my help in it, without which all their endeavours will be vain and unſucceſsful. *a* To battel, as is manifeſt from the following words, of which kind of gathering this word is uſed *Pſal.* 140. 2. and elſewhere. *b Heb. with thee.* But *to fight with a man* is all one with *fighting againſt him.* *c* For that Reſpect and Love which I bear to thee. Or, *before thee*, as this particle is ſometimes uſed, ſo as thine Eyes ſhall behold it.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter *d* to deſtroy *e*.

d Both the Smith that maketh all warlike Inſtruments, and the Souldier that uſeth them, are my Creatures, and totally at my Command, and therefore they cannot hurt you without my leave. *e* To deſtroy only whom and when I pleaſe.

17 No weapon that is formed againſt thee, ſhall proſper *f*, and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn *g*. This *is* the heritage *h* of the ſervants of the LORD, and their righteouſneſs *i is* of me *k*, ſaith the LORD.

f And as they cannot do any thing againſt thee without my leave, ſo I aſſure thee I will not ſuffer them to do it: and if any Smith ſhall make any weapons to be employed againſt thee, he ſhall not ſucceed in it. *g* And I will deliver thee not only from the fury of the War, but alſo from the ſtrife of Tongues, from all the threatnings and boaſts, and reproaches of thine Enemies, and from all the claims and pretences which they have of any right and power over thee. So thine Enemies ſhall neither prevail againſt thee by violence, nor by pretences of Juſtice. *h* This bleſſed condition deſcribed in this Chapter, is the portion allotted to them by me. *i* Either 1. The Reward or Fruit of their Righteouſneſs, as *Righteouſneſs* is uſed, *Pſal.* 112. 3, 9. Or, 2. Their Right or the righteous Adminiſtration of all their concerns whereby they are preſerved from all manner of oppreſſions, as *Righteouſneſs* was uſed *v.* 14. *k* I give it, and I will continue it to them, and who then can take it away from them.

CHAP. LV.

An invitation to ſeek for ſpiritual Bleſſings from Chriſt: whom the father ſendeth, 1——5. to come to him ſpeedily and by Repentance, 6, 7. his Grace Infinite, 8, 9. his Word Powerful, 10, 11. the joy of Believers, 12, 13,

HO, * every one *a* that thirſteth *b*, come ye to the waters *c*, and he that hath no money *d*; come ye, buy *e*, and eat, yea come, buy wine and milk *f*, without money, and without price. *Joh.4.14 & 7.37. Rev.21.6. & 22.17.

a Not only Jews but Gentiles. The Propet having largely diſcourſed of Chriſt, *ch.* 53. and of the Church of Chriſt, *ch.* 54. doth here invite all perſons to come to Chriſt, and to his Church *b* For the Grace of God, and the bleſſings of the Goſpel. This *thirſt* implies a vehement, and active, and reſtleſs Deſire after it, not to be ſatisfied with any thing ſhort of it. *c* Which are mentioned either 1. As the place where they were to buy the following commodities, it being uſual to convey proviſions to Cities by Rivers. Or rather 2. As the commodity to be bought, the Graces and comforts of God's Spirit, which are frequently compared to *Waters*, as *Iſa.* 12. 3. and 35. 6, 7. *Joh.* 7. 37, 38. and elſewhere, and which are deſigned by all theſe Metaphorical Expreſſions of *Waters*, *Wine*, *Milk*, and *Bread*. *d* Even thoſe who are moſt poor, in the World, and thoſe who are moſt worthleſs and wicked, if they do but thirſt, may be welcome. *e i. e.* Procure or receive that which is freely offered to you if you do but come for it, and are willing to take it. Thus *buying* is uſed, *Prov.* 23. 23. *Rev.* 3. 18. Nor can this be underſtood of *buying* properly, becauſe here is no price paid. *f* Which are Synecdochically put for all ſorts of proviſions; which alſo are to be underſtood of Spiritual and Goſpel-Bleſſings, as is evident from the following words.

2 Wherefore do ye † ſpend money *e* for *that which is* not bread *f*, and your labour for *that which* ſatisfieth not? hearken diligently unto me *g*, and eat ye *that which is* good *h*, and let your ſoul delight it ſelf in fatneſs *i*. † Heb. weigh.

e All your time, and ſtrength, and coſt in ſeeking it. *f* For thoſe vain or fooliſh things which can never nouriſh or ſatisfie you, ſuch as worldly goods, or your own Inventions, Superſtitions and Idolatries. *g* Unto my Doctrine and Counſel. *h* That which is truly, and ſolidly, and everlaſtingly good, and not ſuch things which though they be called, and ſeem to be good, yet really are evil, and moſt pernicious to men. *i* In this fat and moſt pleaſant food of Goſpel-enjoyments.

3 Incline your ear, and come unto me: hear *k*, and your ſoul ſhall live *l*, and I will make an everlaſting covenant with you *m*, *even* the * ſure mercies of David *n*. * 2 Sam. 7. 8. 2 Ch.6.42. Pſ. 89.24. 28, 29, 33, 37. Acts 13 34.

k Hearken attentively and obediently to my Counſel; *hearing* being oft put for *obeying*, as *Deut.* 18. 15. 1 *Sam.* 15. 22, 23. *Pſal.* 95. 7, &c. *l* To wit, comfortably and happily; which only is worthy of the name of *Life*. *m* That everlaſting Covenant of Grace and Peace which I made with *Abraham*, and his Seed, the Iſraelites, I am ready to make it with every one of you thirſting Gentiles. *n* Even that Covenant which was made firſt with *Abraham*, and then with *David*, concerning the exhibition of thoſe glorious and ſure Mercies or Bleſſings which God hath promiſed to his People, one and the chief of which Mercies was the giving of Chriſt to die for their ſins, and to riſe again for their juſtification. This Expoſition may receive light and ſtrength by comparing this place with *Acts* 13. 33, 34. He mentions *David* rather than *Abraham*, either 1. Becauſe theſe Promiſes, and eſpecially that great Promiſe, which is the foundation of the reſt, concerning Chriſt and his eternal Kingdom, were far more frequently, and expreſly, and fully made and revealed to *David*, than they were to *Abraham*. Or 2. Becauſe *David* was a more evident and illuſtrious Type of Chriſt than *Abraham* was, as being raiſed from a mean condition to the higheſt honour, being made a great and moſt victorious and righteous King, and the firſt King of that Throne upon which the *Meſſiah* was to ſit. Or 3. Becauſe the name of *David* is not here put perſonally for the King of that Name, but patronimically for the *Meſſiah* who was to be *David's* Son and Succeſſor, and who is therefore called *David* in the prophetical Scriptures, as *Jer.* 30. 9. *Ezek* 34. 23, 24. & 37. 24, 25. *Hoſ.* 3. 5. as *Reheboam* upon the ſame account is called *David*, 1 *Kings* 12. 16. And this is the more probable, becauſe the next verſe, which hath a manifeſt Relation to this verſe, is confeſſedly underſtood of Chriſt.

4 Behold, I have given *o* him *p for* a witneſs *q* to the people *r*, a leader and commander *s* to the people.

o I have already appointed, and will in due time actually give. *p* The *David* laſt mentioned, even Chriſt, the Son and Succeſſor of *David*, as is plain and certain from the titles and works aſcribed to him in this and in the following Verſe. But of this ſee the laſt Note upon the former Verſe. *q* To be a Prophet or Teacher, to declare the Counſel and Will of God concerning the duty and Salvation of Men, *to bear witneſs unto the truth*, as Chriſt himſelf affirmeth, *Joh.* 18. 37. *to confirm God's Promiſes*, *Rom.* 15. 8. and, amongſt others, thoſe which reſpect the calling and reconciliation of the Gentiles: to be a witneſs for both parties of that Covenant made between God and Men. *r* Not only to my People of *Iſrael*, but to all People, Gentiles no leſs than Jews, as is evident from the following Verſe, and from *Iſa.* 49. 6. and divers other places. *s* A ſoveraign Prince to give them Laws, and exact their Obedience, and in caſe of their Obedience to give them Protection and Rewards.

‖Or, *knewest not.*

5 Behold, thou *l* ſhalt call *m* a nation *that* thou ‖ knoweſt not *n*, and nations *that* knew not thee *o* ſhall run unto thee *p* becauſe of the LORD thy God *q*, and for the holy One of Iſrael; for he hath glorified thee *r*.

l Thou, O *Meſſiah*, of whom he now ſpake, *v.* 4. and to whom he ſuddenly turneth his ſpeech, as is very common in the Prophets. *m* To wit, unto thy ſelf, and to the knowledge of thy ſelf, as appears from the following words, and by thee unto acquaintance and fellowſhip with God. *n* Or rather, *didſt not know*, to wit, with that ſpecial knowledge which implies approbation, and tender Care and Affection, as words of knowledge are moſt frequently uſed in Scripture: the Gentiles to whom, in former times, thou didſt not make known thy Law and Covenant, and the way of Salvation, *Acts* 14. 16. and 17. 30. *o* That had but little knowledge of God, and no knowledge of the *Meſſiah*. *p* Upon thy call ſhall ſpeedily and readily come to thee to receive Inſtructions from thee, and to follow thee whitherſoever thou ſhalt lead them. *q* Becauſe the Lord ſhall by many evident and unqueſtionable tokens, manifeſt himſelf to be thy God, and thee to be his Son and faithful ſervant. *r* Becauſe the God of *Iſrael*, who is the only true God, will highly honour thee by his ſingular preſence with thee, by his almighty Power accompanying thy Word, and making it wonderfully effectual for the converſion of an innumerable company, both of Jews and Gentiles, and by confirming thy Word with illuſtrious Signs and miracles, and particularly by thy Reſurrection, and glorious Aſcenſion. Theſe and other like conſiderations were the motives which convinced the Gentiles, that Chriſt was the true *Meſſiah*, and the Religion which he taught was the true Religion.

*Pſ. 32. 6.

6 * Seek ye the LORD *s* while he may be found *t*; call ye upon him while he is near *u*.

s Having diſcourſed of the Office and Work of Chriſt, and ſhewed that he ſhould call People and Nations to himſelf, and to God, he now endeavours to perſwade the People to hearken to his Call. and to *ſeek the Lord*, *i. e.* To labour to get the knowledge of God's Will, and to obtain his Grace and Favour; neither of which things were to be done but in and through Chriſt. And this Invitation or exhortation is general like that *v.* 1 reaching to all nations, both Jews and Gentiles, implying, that both of them had loſt him and his Favour, and were gone aſtray from him. Seek him ye Gentiles, whom he now inviteth ſo to do, and will aſſiſt in finding him. And ſeing the Gentiles ſeek him earneſtly, let their example provoke you Jews to imitate them therein, and take heed that you do not reject him whom they will receive and own. *t* In this day of Grace, whileſt he offereth Mercy and Reconciliation to you; which he will not always do. Compare *Prov.* 1. 24, &c. *Luke* 19. 44. 2 *Cor.* 6. 2. *u* Near to you by his gracious preſence and offers, in his Ordinances, ready and deſirous to receive you to Mercy upon the following conditions.

†Heb. *the man of iniquity.*
†Heb. *he will multiply to pardon.*

7 Let the wicked man *x* forſake his way *y*, and †the unrighteous man his thoughts *z*: and let him return unto the LORD *a*, and he will have mercy upon him, and to our GOD *b*, for † he will abundantly pardon *c*.

x Any wicked man, either Jew or Gentile. *y* His evil or wicked way, as is evident from the foregoing word, and as it is more fully expreſſed, *Jer.* 18. 11. & 25. 5. which is called *his way*, becauſe it is natural, and cuſtomary, and dear to him, and in oppoſition to God's good way: his ſinful courſe or manner of Life. Let him *ceaſe to do evil*, as it is *Iſa.* 1. 16. This he adds to intimate that Men's ſeeking and calling upon God will do them no good without Reformation of their Lives. *z* The ſinful devices and purpoſes of his Mind. Thus he ſtrikes at the root of ſinful actions, and ſheweth that the heart muſt be purged and changed as well as the outward actions. *a* As he hath departed from God by ſin, let him turn to him by ſincere Repentance, and the practice of all God's precepts. Whereby he intimates that a meer abſtinence from wicked courſes is not ſufficient, without the exerciſe of the contrary Graces: that we muſt not only *ceaſe to do evil*, but alſo *learn to do well*, as it is preſcribed, *Iſa.* 1. 16. *b* To the God of *Iſrael*, who is and hath ſhewed himſelf to be a moſt merciful and gracious God. *c* He uſeth ſo many Words and Arguments to encourage them to Repentance, becauſe the perſons here invited were guilty of Idolatry, Apoſtacy, and many other groſs wickedneſſes: which he knew, when they came to themſelves, and to a ſerious ſenſe of their ſins, and of the juſt and holy Nature and Law of God, would be an inſupportable burden to their awakened Conſciences, and make them very prone to conclude, that God either could not or would not pardon ſuch horrid Dilinquences, and therefore would rather drive them from God, than draw them to him.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways *d*, ſaith the LORD.

d My diſpoſition and carriage is vaſtly differing from yours. If any man provoke or injure you, eſpecially if he do it greatly and frequently and maliciouſly, you are very ſlow and backward to forgive him, and if you do or ſeem to forgive, and promiſe to forget, and paſs it by, yet you retain a ſecret grudge in your hearts, and upon the leaſt occaſion, and ſlight offence, you forget your Promiſe, and you are ſoon weary with forgiving, and prone to revenge your ſelves upon him; but it is not ſo with me: For I am ſlow to anger, and ready to forgive all true penitents, how many and great, and numberleſs ſoever their ſins be; and my Promiſes of Mercy and Pardon ſhall be infallibly made good to them. And therefore you need not fear to come to me, or to find Mercy and acceptance with me.

9 For *as* the heavens are higher than the earth *e*, ſo are my ways higher than your ways, and my thoughts than your thoughts.

e Inexpreſſibly and infinitely: for the diſtance between the Earth and the higheſt Heavens is unmeaſurable by any man upon Earth.

10 For * as the rain cometh down, and the ſnow *f* from heaven, and returneth not thither *g*, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater *h*. * Deut. 32. 2.

f Which in its ſeaſon contributes to the fruitfulneſs of the Earth as well as the Rain. *g* To wit, void or without effect, as it is expreſſed in the next verſe: or immediately: it is not drawn up again as ſoon as it is come down, but abides for a convenient time upon the Earth, until it do that work for which it was ſent. *h* That it may bring forth ſtore of Bread-corn, both for mens preſent ſupplies, and for ſeed for the next year.

11 So ſhall my word *i* be that goeth forth out of my mouth: it ſhall not * return unto me void *k*, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it *l*. * Ch. 45 23. Mat. 10.

i My promiſes before recited concerning the ſending of the *Meſſiah*, and the bleſſing of his Labours with ſuch wonderful ſucceſs, and concerning the reconciliation and pardon of the greateſt ſinners, and concerning the Redemption and Salvation of his People. *k* Without ſucceſs. It is an alluſion to an Ambaſſador who returns without diſpatching that buſineſs for which he was ſent. *l* It ſhall have that effect which I intended, It ſhall certainly be fulfilled in manner before expreſſed.

12 For *m* ye ſhall go out *n* with joy, and be led forth *o* with peace *p*: the mountains and the hills ſhall * break forth before you into ſinging, and all * the trees of the field ſhall clap their hands *q*. *Pſ. 96. & 98. 8. * 1 Chr. 16. 33.

m Or, *Therefore*: becauſe God hath promiſed it, and therefore will effect it. *n* Ye ſhall be releaſed from the place and ſtate of your Bondage. He alludes to their going out of *Egypt*, which was a type of their ſucceeding deliverances, and eſpecially of their Redemption by Chriſt from the power of ſin and of the Devil. *o* Or, *be led along*, be conducted by the gracious and powerful preſence of God, as you were in the Wilderneſs. *p* Safely and triumphantly without fear of being retaken and brought back into ſlavery by your Enemies. *q* There ſhall be a great and general rejoycing at your deliverance: ſo that even the ſenſeleſs Creatures ſhall ſeem to rejoice with you and for you.

13 * Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the briar ſhall come up the myrtle-tree *q*: and it ſhall be to the LORD for a name *r*, for an everlaſting ſign *s that* ſhall not be cut off *t*. * Ch. 41 19, 20.

q Whereas your Land was filled *with Thorns and Briars*, as was foretold, *Iſa.* 7. 24. they ſhall be rooted out, and it ſhall be planted with Fir-trees and Myrtle-trees, and ſuch other Trees, which are uſeful either for Fruit or for Delight. Or, this Promiſe may be anſwerable to that *Ezek.* 28. 24. *There ſhall be no more a pricking briar unto the houſe of Iſrael, nor any grieving thorn*, &c. but inſtead of them ſhall be ſuch Trees as ſhall yield ſhade and refreſhment. The meaning is, The Church ſhal be delivered from pernicious men and things, and repleniſhed with ſincere and ſerious Believers, and with all ſorts of divine Graces and Bleſſings. *r* This wonderful change ſhall bring much honour to that God by whom it is wrought. *s* For a Monument, or evident and glorious Token of God's infinite Power, and Faithfulneſs, and Love to his People unto all ſucceeding Generations. *t* Which ſhall never be aboliſhed, but ſhall always live and flouriſh in the Minds and Mouths of Men.

CHAP. LVI.

Bleſſedneſs of the Godly: without any reſpect of perſons, 1——18. *Blind watchmen ſhall be deſtroyed*, 9——12.

THus ſaith the LORD *a*, Keep ye ‖ judgment, and do juſtice *b*: for my ſalvation *c is* near to come *d*, and my righteouſneſs *e* to be revealed. ‖Or, *equity*.

a This verſe and the reſt of this Chapter, until *v.* 9. ſeems to belong to the foregoing Propheſie. From the conſideration of God's Promiſes made to them he moveth them to perform their duty to him. *b* This Phraſe elſewhere ſignifies the duties which one man oweth to another, but here it ſeems to ſignifie the Duties which men owe to God, as it is explained in the following verſes. *c* That eminent Salvation by the *Meſſiah* ſo largely promiſed, and inſiſted upon in the foregoing Chapters: for which it behoves you to prepare your ſelves, and in which, without this condition you ſhall have no ſhare nor benefit. *d* So the Scripture uſeth to ſpeak of things which are at a great diſtance, as if they were preſent or at hand, See *Hab.* 2. 3. *Jam.* 5. 8, 9. *Rev.* 22. 20. *e* The ſame thing which he now called *Salvation*, and here calleth his *Righteouſneſs* becauſe it is an evident demonſtration of God's Righteouſneſs, as in the fulfilling of his promiſes, ſo in the puniſhment of ſin, and in the ſalvation of ſinners upon juſt and honourable terms.

2 Bleſſed *is* the man *f that* doth this *g*, and the ſon of man *that* layeth hold on it *h*: that keepeth the ſabbath from polluting it *i*, and keepeth his hand *k* from doing any evil *l*.

f Every man, not only Jews, but Gentiles, or ſtrangers, as it is explained in the following Verſes. *g* Judgment and Juſtice, mentioned *v.* 1. *h* Or, *that holdeth it faſt*, that is reſolute and conſtant in ſo doing; that not only begins well, but perſeveres in it. *i* That guardeth the Sabbath from prophanation, and doth not defile it, either by forbidden practices, or by the neglect of commanded duties. And the Sabbath ſeems to be put here, as Sacrifice is elſewhere, Synecdochically for the whole Worſhip of God, whereof this is an eminent part, and the bond of all the reſt. *k* Which being the great inſtrument of Action, is put for all the kinds and means of Action. *l* To wit, to ones Neighbour, as is more fully expreſſed, *Pſal.* 15. 3.

3 Neither let the ſon of a ſtranger *m*, that hath joined himſelf to the LORD *n*, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people; neither let the eunuch *o* ſay, Behold, I *am* a dry tree *p*.

m The ſtranger, as *the ſon of man* is the ſame with *the man. v.* 2. the Gentile, who by Birth is a ſtranger to God, and to the Commonwealth of *Iſrael.* *n* That hath turned from dumb Idols to the living God, and to the true Religion: for ſuch ſhall be as acceptable to me as the Iſraelites themſelves, and the partition-wall between Jews and Gentiles ſhall be taken down, and Repentance and Remiſſion of ſins ſhall be preached and offered to men of all Nations. *o* Who is here joined with the ſtranger, becauſe he was forbidden to *enter into the Congregation of the Lord*, Deut. 23. 1. as the ſtranger was, and by his barrenneſs might ſeem no leſs than the ſtranger to be caſt out of God's Covenant, and cut off from his People, to whom the the bleſſing of a numerous Poſterity was promiſed. And under theſe two Inſtances he underſtands all thoſe perſons, who either by Birth, or by any Ceremonial Pollution, were excluded from the participation of Church priviledges, and ſo he throws open the door to all true Believers without any reſtriction whatſoever. *p* A ſapleſs and fruitleſs Tree, accurſed by God with the curſe of barrenneſs, which being oft threatned as a Curſe, and being a matter of Reproach among the Jews might eaſily occaſion ſuch diſcouraging thoughts as are here expreſſed.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me *q*, and take hold of my covenant *r*:

q That obſerve my Commands not by cuſtom, or force, or fear, but by free choice, and full conſent, with love to them and delight in them. *r* That reſolvedly and ſtedfaſtly keep the conditions of my Covenant.

5 Even unto them will I give in mine houſe *s*, and within my walls *t*, a place and a name better than of ſons and daughters *u*: I will give them an everlaſting name, that ſhall not be cut off.

s In my Temple, to ſerve me there as Prieſts, which Eunuchs were not allowed to do, *Lev.* 21. 17, &c. *Deut.* 23. 1. *t* In the Courts of my Temple, which were encompaſſed with Walls. This ſeems to be added with reſpect to the People who were admitted into the Court, but not into the Houſe it ſelf. *u* A far greater Bleſſing and Honour than that of having poſterity, which was but a temporal Mercy, and that common to the worſt of men, even my Favour, and my Spirit, and eternal Felicity.

6 Alſo the ſons of the ſtranger, that join themſelves to the LORD *x*, to ſerve him, and to love the name of the LORD *y*, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

x That with purpoſe of heart cleave unto him, as is ſaid, *Acts* 11. 23. *y* To ſerve him out of love to him, and to his Worſhip.

7 Even them will I * bring to my holy mountain *z*, and make them joyful *a* in my houſe of prayer *b*: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar *c*: for * mine houſe ſhall be called an houſe of prayer for all people *d*.

* Ch. 2. 2.

* Mat. 21. 13. Mar. 11. 17 Luk. 19. 46

z To my houſe, as it is explained in the following clauſe, which ſtood upon Mount *Sion*, largely ſo called, including Mount *Moriah.* Formerly the Gentiles neither had any deſire to come thither, nor were admitted there; but now I will incline their hearts to come, and I will give them admiſſion and free liberty to come into my Church. *a* By accepting their ſervices, and comforting their hearts with the ſenſe of my Love, and pouring down all ſorts of Bleſſings upon them. *b* In my Temple, in and towards which Prayers are daily made and directed unto me, *1 Kings* 8. 19, 28. *c* They ſhall have as free acceſs to mine Houſe and Altar, as the Jews themſelves, and their ſervices ſhall be as acceptable to me as theirs. Evangelical Worſhip is here deſcribed under ſuch Expreſſions as agreed to the Worſhip of God which then was in uſe, as it is *Mal.* 1. 11. and elſewhere. See alſo *Rom.* 12. 1. *Heb.* 13. 15. *d* Jews and Gentiles ſhall have equal freedom of acceſs to my Houſe, and ſhall there call upon my Name. Poſſibly he may call it *an Houſe of Prayer*, either to imply that Prayer to God, whereof Thankſgiving is a part, is a more conſiderable part of God's Worſhip than Sacrifice, which being conſidered in it ſelf is little valued by him, as he frequently declareth: or to ſignifie that in the New Teſtament, when the Gentiles ſhould be called, all other Sacrifices ſhould ceaſe, except that of Prayer, and ſuch like Spiritual Services. Which alſo is confirmed from the nature of the thing. For ſeing Sacrifices were confined to the Temple at *Jeruſalem*, and it was impoſſible that all Nations ſhould reſort thither to offer up Levitical Sacrifices in ſuch time and manner as God appointed, it was neceſſary upon ſuppoſition of the general converſion of the Gentiles, that that way of Worſhip ſhould be aboliſhed, and ſuch a way preſcribed as they were capable of practiſing.

8 The Lord GOD, which gathereth the out caſts of Iſrael *e*, ſaith, Yet will I gather *others* to him, † beſides thoſe that are gathered unto him *f*.

† Heb. *to his gathered.*

e Which will gather to himſelf, and bring into their own Land, thoſe poor Iſraelites which are, or ſhall be, caſt out of their own Land, and from God's preſence, and diſperſed in divers parts of the World. *f* As there are ſome few Gentiles whom I have made Proſelytes, and added to the Jewiſh Church, ſo I ſhall make another and a far more comprenſive gathering of the Gentiles, whom I ſhall bring into the ſame Church with the Jews, making both Jews and Gentiles one fold under one Shepherd, as it is promiſed, *Joh.* 10. 16.

9 All ye beaſts of the field, come to devour, *yea*, all ye beaſts in the forreſt *g*.

g This invitation or proclamation is a prediction of *Iſrael's* Deſtruction by their cruel Enemies, which are oft expreſſed in Scripture under the names of ravenous Beaſts. But the great Queſtion is, What connexion this part of the Chapter hath with the former? Which may be thus conceived: The Prophet having largely diſcourſed concerning the *Meſſiah*, and his Church and Kingdom, and particularly of the great acceſſion and converſion of the Gentiles to it, and of the Infidelity, Apoſtacy, and manifold Wickedneſſes of the Jewiſh Nation, and having comforted and encouraged the Gentiles with God's gracious promiſes made to them, he now proceeds to terrifie the unbelieving and ungodly Jews, and to ſhew that as the Gentiles ſhould believe, and be ſaved, ſo They ſhould reject their *Meſſiah*, and be utterly deſtroyed; although we need not labour much about the coherence; For this may be a new Sermon, and therefore many learned Interpreters make this the beginning of the 57*th* Chapter.

10 His *h* watchmen *i are* blind: they are all ignorant *k*, they *are* all dumb dogs, they cannot bark *l*, || ſleeping, lying down, loving to ſlumber *m*.

|| Or, *dreaming*, or *talking in their ſleep.*

h Iſrael's, as is evident from the following verſes: the Pronoun Relative being put without, and inſtead of the Antecedent; of which I have given divers Inſtances before. *i* Prieſts and Prophets, or other Teachers, who are commonly called *Watchmen*, as *Ezek.* 3. 17. & 33. 2. *Hoſ.* 9. 8. He mentions only the Teachers, becauſe Ignorance was moſt ſhameful in them, but hereby he ſuppoſeth the groſs ignorance of the People, who neither pretended nor deſired to be wiſer than their Teachers. *k* Of God's Will and Word, and of their own and the Peoples duty, and of the true *Meſſiah.* *l* They are alſo ſlothful and negligent in inſtructing the people, and do not faithfully reprove them for their ſins, nor warn them of their dangers, nor keep them from Errours and Corruptions in Doctrine, and Worſhip, and Converſation, as they ought to do. *m* Minding their own eaſe and ſafety more than the Peoples benefit.

11 Yea, they *are* † greedy dogs *which* † * can never have enough *n*, and they *are* ſhepherds that cannot underſtand *o*: they * all look to their own way *p*, every one for his gain from his quarter *q*.

† Heb. *ſtrong of appetite.* † Heb. *know not to be ſatisfied.* * Ezek. 34. 2, 3. * Ch. 53. 6. & 57. 17.

n Inſatiably covetous. *o* Heb. *that know not to underſtand*, that do not care, or love, or deſire (as *knowing* is frequently taken) either to underſtand the Law, or Word of God themſelves, or to make the People to underſtand it. *p* They regard neither God's Command and Glory, nor the Peoples good, but only the ſatisfaction of their own baſe Luſts. See on *Iſai.* 53. 6. *q* In their ſeveral places and ſtations, as they have opportunity: Heb. *from his* or *their end* or *extremity*, *i. e.* univerſally, or all from one end of that Body or Society of men unto the other: as the ſame word ſignifies *Gen.* 19. 4. from one end of the City to the other, or, as we there render it, *from every quarter*: and as the ſame word is by divers learned Men rendred 1 *Kings* 12. 31. not *of the meaneſt* of the people, but *out of all* the people, or indifferently out of every Tribe: of which ſee my note there. But if that Phraſe be rightly rendred there, *out of the meaneſt of the people*, as divers alſo expound the ſame Phraſe, *Gen.* 47. 2. *of the meaneſt* of his Brethren; why may it not as well be rendred here even *from the meaneſt* or *pooreſt of his* flock, which is a great aggravation of their covetouſneſs and cruelty, to extort gains from ſuch as needed their Charity.

12 Come ye, *ſay they q*, I will fetch wine, and we will fill our ſelves *r* with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant *s*.

q Unto their Brethren, by Office, and in Iniquity: unto their Fellow-Prieſts, or other jolly companions. *r* We will drink not only to Delight, but even to Drunkenneſs, as the word ſignifies, *Mic.* 1. 10. and elſewhere. *s* Which ſheweth their dreadful ſecurity and contempt of God, and of his Judgments, and their total and reſolved abandoning of all care of their own or Peoples Souls.

CHAP. LVII.

The Bleſſed death of the Righteous: not duly lamented by the Jews: who alſo commit Idolatry: and truſted in man: they are threatned, 1——12, *Evangelical Promiſes to the Penitent,* 13, 19. *no peace to the wicked,* 20, 21.

THe righteous *a* periſheth, and no man *b* layeth it to heart *c*; and † * merciful *d* men *are* taken away, * none conſidering that the righteous is taken away || from the evil *to come e*.

† Heb. *men of kindneſs, or godlineſs.* * Pſ. 12. 1. Mic. 7. 2. * 2 Kings 22. 20. || Or, *from that which is evil.*

a Juſt and holy men, who are the pillars of the place and ſtate in which they live, yea, as the Jews call them, the pillars of the World. *b* Few or none of the People. So he ſheweth that the corruption was general in the Pepole no leſs than in the Prieſts. *c* Is duly affected with this ſevere ſtroke and ſad ſign of God's diſpleaſure. *d* Or, *godly*; the ſame whom he now called *righteous*, whoſe duty and practice it is to exerciſe both Mercy or Kindneſs, and Juſtice. *e* From thoſe dreadful Calamities which are coming upon the Nation.

2 He ſhall || enter into peace *f*: they *g* ſhall reſt in their beds *h*, *each one* walking *i* || *in* his uprightneſs *k*.

|| Or, *go in peace.* || Or, *before him.*

f This juſt and merciful man ſhall enter into a ſtate of peace and reſt, where he ſhall be out of the reach of the approaching miſeries. Or. *he ſhall go* (to wit, *to his Fathers*, as it is fully expreſſed, *Gen.* 15. 15. Or, *he ſhall die*, *going* being put for *dying*, as 1 *Chr.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10, 21. & 14. 20. *Luke* 22. 22. and elſewhere:) in *peace.* *g* Juſt men. Here is a ſudden change of the number, which is very frequent in the Prophets. *h* In their Graves, which are not unfitly called their *Beds*, or ſleeping Houſes, as their death is commonly called *ſleep* in Scripture. *i* Or that *walketh* or *did walk*, *i. e.* live. *k* In a ſincere and faithful diſcharge of his duties to God and Men. Or, *before him*, *i. e.* before God, according to the uſual Phraſe of Scripture, as *Gen.* 17. 1. 1 *Kings.* 2. 4. & 8. 25. For God is oft underſtood where he is not expreſſed, but only deſigned by this or the like pronoun, as *Gen.* 51. 13. and elſewhere.

3 But draw near hither *l*, ye ſons of the ſorcereſs *m*, the ſeed of the adultereſs, and the whore *n*.

l To God's Tribunal, to anſwer for your ſelves, and to hear what I have to ſay againſt you, and to receive your ſentence. *m* Not by propagation, but by imitation; ſuch being frequently called a Man or Woman's Son that learn their Art, and follow their Example: You Sorcerers, either properly or Metaphorically ſo called; For the Jews were guilty of it both ways. *n* Not the genuine Children of *Abraham*, as you pretend and boaſt, but begotten in Fornication upon a common Whore. Which is not to be underſtood properly but figuratively, becauſe their diſpoſitions and carriages were far more ſuitable to a baſtardly brood, than to *Abraham*'s Seed.

4 Againſt whom do you ſport your ſelves *o*? againſt whom make ye a wide mouth, *and* draw out the tongue *p*? *are* ye not children of tranſgreſſion, a ſeed of falſhood *q*?

o Conſider whom it is you mock and ſcoff when you deride God's Prophets, as they did, *Iſaiah* 28. 14. 22. and know that it is not ſo much men that you abuſe, as God, whoſe Cauſe they plead, and in whoſe name they ſpeak. *p* Theſe are the known and common geſtures of Mockers, of which ſee *Job* 16. 10. *Pſalm* 22. 7. and 35. 21. *q* Either an adulterous brood, as was ſaid before: Or, a generation of liars, whoſe practices groſly contradict your principles and profeſſions, who deal deceitfully and perfidiouſly both with God and with men.

†Heb. *with gods*, or *among the Oaks*.
* 2 Kings 16. 4.
*Ezek. 16. 20. and 20. 26.

5 Enflaming your ſelves † with idols *r* *under every green tree *s* * ſlaying the children *t* in the valleys *u* under the clifts of the rocks *x*?

r Heb. *being enflamed*, &c. luſting after them, and mad upon them, as the Phraſe is, *Jerem.* 50. 38. fervent both in making and in worſhipping of them, as was obſerved, *Iſaiah* 44. 12, &c. It is a Metaphor borrowed from Whoredom to which Idolatry is oft compared. *s* Whereſoever you ſee an Idol erected, which was commonly done in Groves, or under great and ſhady Trees, which both defended the Worſhippers from the heat of the Sun, and were ſuppoſed to ſtrike them with a kind of ſacred Horrour and Reverence. See on *Deuter.* 12. 2. 2 *Kings* 16. 4. and 17. 10. *t* In way of Sacrifice to their Idols, after the manner of the barbarous Heathens; Of which ſee on *Lev.* 18. 21. *Deut.* 12. 31. 2 *Kings* 21. 6. and 23. 10. *u* Or, *beſide the brooks*, which run in the Valleys: Which was moſt commodious for ſuch bloody work, he ſeems to allude to the Valley of *Hinnom* in which theſe cruelties were practiſed, *Jer.* 7. 31. through which alſo the Brook of *Kidron* is ſuppoſed to have run. *x* Which they choſe either for ſhade, or for thoſe dark vaults and hollow places, which were either by Nature or Art made in rocks, and which were convenient for, and frequently appointed to idolatrous uſes.

6 Among the ſmooth ſtones of the ſtream *is* thy portion *y*; they *are* thy lot *z*: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering *a*. Should I receive comfort in theſe *b*?

y Thou haſt choſen for thy portion thoſe Idols which were either made of thoſe ſmooth ſtones, which were caſt up by Rivers; or which were worſhipped upon Altars made of ſuch ſtones; or which were worſhipped by the ſides of Brooks or Rivers where ſuch ſmooth ſtones commonly lie. *z* Thou haſt foreſaken me and choſen Idols for the great object of thy Worſhip and Truſt. *a* For the devil is God's Ape, and Idolaters uſed the ſame rites and offerings in the worſhip of Idols which God had preſcribed in his own, *Numb.* 15. 4, &c. *b* Should I be pleaſed with ſuch a people, and ſuch Actions? Muſt I not needs be highly provoked, and ſhew my diſpleaſure by an exemplary puniſhment of ſuch wicked and fooliſh actions? This is an uſual Figure, called *Meioſis*, or *Litotes*, when leſs is ſaid, and more is underſtood.

*Ezek. 16. 16, 25.

7 * Upon a lofty and high mountain *c* haſt thou ſet thy bed *d*: even thither wenteſt thou up to offer ſacrifice.

c In high places, which were much uſed for Religious Worſhip, both by Iſraeliſtes, and by Heathens. *d* Thine Altar, as appears from the *Sacrifice* here following, in which thou didſt commit ſpiritual Whoredom with Idols. Compare *Ezek.* 23. 17, 41.

* Ezek. 8. 10. and 23. 14.
||Or, *hewed it for thy ſelf* larger *than theirs*.
*Ezek. 16. 26, 28, & 23, 12. &c.
||Or, *thou providedſt room*.

8 Behind * the doors alſo and the poſts *e* haſt thou ſet up thy remembrance *f*: for thou haſt diſcovered *thy ſelf to another* than me *g*, and art gone up *h*: thou haſt enlarged thy bed *i*, and || made *a covenant* with them *k*; * thou lovedſt their bed || where thou ſaweſt it *l*.

e Which by a Figure called *Hendiadis* may be put for *the door-poſts*, as it is expreſſed *Deut.* 11. 20. Behind the poſts of the doors of thine Houſe: Where the Heathens are ſaid to have placed their tutelar gods to whoſe protection they committed themſelves and their Houſes, that ſo they might have their Eyes and Minds upon them, whenſoever they went out or came in. Here alſo the Iſraelites might put them in ſome cloſe corner, that they might keep them ſecret, it being opprobrious, and oft-times dangerous for them to worſhip Idols. *f* Thoſe Images or Monuments and tokens which thou didſt make and ſet up there as remembrances of thoſe Idol-gods whom they repreſented, or to whom they belonged. He ſaith, *thy remembrance*, in oppoſition to God's remembrances, or to that Writing of God's Law upon their door-poſts, which God preſcribed to keep him and his Law in their remembrance, *Deut.* 6. 9. and 11. 20. *g* Thou haſt uncovered thy nakedneſs; i. e. proſtituted thy Body (as the Phraſe commonly ſignifies) to others beſides me thine Huſband. Heb. *from with me* (departing from me, or, as it were riſing out of my Bed) *thou haſt uncovered* or proſtituted thy ſelf to others like an impudent and inſatiable ſtrumpet. *h* Into the adulterous bed, as this very word is uſed, *Gen.* 49. 4. *i* That it might receive many Adulterers together. Thou haſt multiplied thine Idols and Altars *k* Thou haſt covenanted to ſerve them, and to expect help from them. But becauſe the Verb here uſed being thus put by it ſelf, never ſignifies *to make a Covenant*, it ſeems to be better rendred in the margent of our Bible, and by others, *haſt hewed* it (to wit, thy Bed, which is expreſſed both in the next foregoing, and in the next following words:) *for thy ſelf* (for thine Idolatrous uſes:) larger *than theirs*, than their Bed, as it follows: Or thus, *didſt hew down* (to wit, trees, which is eaſily underſtood both from the Verb, and from the Nature of the thing) *to* or *for thy ſelf* (to make Images or other things relating to thy falſe Gods) *more than they*, more than the Heathens, of whom thou haſt learned theſe practices, as God complains, 2 *Kings* 21. 9. *Ezekiel* 16. 46, 47, 52. *l* No ſooner didſt thou ſee their Idols, but thou waſt enamoured with them, and didſt fall down and worſhip them, like an unchaſte and lewd Woman, who upon all occaſions, and at the very firſt view of any man, is inflamed with luſt towards them. Heb. *Thou loveſt their Bed* (i. e. their filthy converſation) in *the place* (for ſo this Hebrew word frequently ſignifies, as *Deut.* 23. 12. *Iſaiah* 22. 18. and elſe-where,) where *thou ſaweſt* it. Or thus, *Thou lovedſt their bed, thou didſt provide* (as this word ſignifies, *Exod.* 18. 21. and ſo doth a word of the very ſame ſignification, *Gen.* 22. 8.) *a place* for it, to receive their Bed, to ſet up their Idols in thine own houſe.

|| Or, *thou reſpectedſt the King*.
*Ch. 30. 6. Ezek. 16. 33. and 23. 16.

9 And || * thou wenteſt *l* to the King *m* with ointment *n*, and didſt encreaſe thy perfumes *o*, and didſt ſend thy meſſengers far off *p*, and didſt debaſe *thy ſelf even* unto hell *q*.

l Either by thy ſelf, or, by thy Meſſengers, as it follows. Or, *thou didſt look*, to wit, earneſtly, with expectation and vehement affection. *m* Either to *Moloch*, which was as it were the King or chief of their Idols, and which ſignifies a King. Or, to the great King of *Aſſyria*, called *the King* by way of Eminency, to whom the Iſraelites in the days of *Iſaiah* were very prone to ſeek, and truſt, and ſend Preſents. Although the word *King*, may be here taken collectively for the Kings of *Aſſyria* or *Egypt*, or any other King from whom they deſired or expected help in their ſtraits. And ſo the Prophet paſſeth here from their Idolatry to another ſin, even to their carnal confidence in Heathen Princes, for which they are oft ſeverely reproved; although theſe two ſins were commonly joined together, and they eaſily received Idolatry from thoſe Kings whoſe help they deſired. *n* With precious Ointments, and particularly with Balm, which was of great price, and was a commodity peculiar to thoſe parts, and was ſometimes ſent as a Preſent. See *Gen.* 43. 11. *Jerem.* 8. 22. and 46. 11. *o* Didſt ſend great quantities thereof to them to procure their aid. *p* Into *Aſſyria*, which was far from *Judea*. *q* Thou waſt willing to ſubmit to the baſeſt terms to procure their aid.

||Or, *living*

10 Thou art wearied in the greatneſs of thy way *r*; *yet* ſaidſt thou not, There is no hope *s*; thou haſt found the || life of thine hand *t*, therefore thou waſt not grieved *u*.

r Thou haſt not eaſed or relieved, but only tired thy ſelf with all thy tedious journeys, and laborious endeavours. *s* And yet thou waſt ſo ſtupid under all thy diſcouragements and diſappointments, that thou didſt not perceive that thy labour was loſt, and that thy caſe was not mended, but made worſe and deſperate by theſe Practices. *t Thou haſt found* (i. e. Thou falſly imagineſt that thou haſt found, or ſhalt aſſuredly find by theſe courſes) *the life* (i. e. the ſtrength and vigour) *of thine hand*, that thine hand is ſtrengthned by theſe Practices: Or, *life* by *thine hand*, i. e. by theſe endeavours and applications of thy ſelf to others for help. Or, thou haſt ſometimes found ſucceſs in theſe ways. *u* Therefore thou didſt not repent of thy ſin and folly herein, but didſt perſiſt and applaud thy ſelf in ſuch courſes.

11 And of whom haſt thou been afraid or feared *x*, that thou haſt lied *y*, and haſt not remembred me *z*, nor laid *it* to thy heart *a*? have not I held my peace even of old *b*, and thou feareſt me not *c*!

x And what or who are they, the fear of whom drives thee to theſe wicked and deſperate courſes? Are they not men, weak and mortal Creatures, ſuch as wholly depend upon me, and can do nothing to thee either againſt me or without me? *y* That thou haſt dealt thus diſloyally and perfidiouſly with me, and ſought for ſuch foreign aſſiſtances, contrary to my Command, and thy ſolemn Covenant. *z* Haſt thou foregotten all thoſe great things which I have done for thee, and all thoſe Promiſes which I have made to thee, and conſtantly performed, when thou haſt not groſly violated the Conditions upon which they were made. *a* Or thus, *nor ſet* me *upon thine heart*, as theſe very words are rendred, *Cant.* 8. 6. And ſo this is a repetition of what is ſaid in the foregoing clauſe in other words. The ſenſe is, Thou haſt not ſeriouſly and affectionately conſidered what I am, how All-ſufficient, and Faithful, and Gracious, for then thou wouldeſt not have diſtruſted or diſobeyed me. *b* Have not I foreborn to reprove and puniſh thee for this and for other ſins, from time to time, ever ſince thou waſt my People, that by this Goodneſs I might oblige thee to love me, and to cleave unto me? *c* Or, *Therefore thou doeſt not fear* or *regard me.* Thus thou abuſeſt mine indulgence and long-ſuffering, taking occaſion from thence to deſpiſe me.

†Heb. *and*.

12 I will declare *d* thy righteouſneſs and thy works *e*, † for they ſhall not profit thee *f*.

d I will no longer be ſilent and patient towards thee. *e* Which may be put for *the Righteouſneſs of thy Works* by that known figure, of which ſee the firſt note on verſe 8. whereby he means their wickedneſs, which he calleth their *Righteouſneſs*, either Ironically, or, becauſe it was covered with a pretence of Righteouſneſs, and they alledged that this was a juſt and lawful thing, when they were diſtreſſed, to ſeek for help from their Neighbours or Allies. The ſenſe is, I will diſcover whether thy Works be Righteous, as thou pretendeſt they are: My puniſhments ſhall manifeſt the wickedneſs of thy actions. *f* Theſe actions ſhall do thee no good but much hurt.

13 When thou crieſt *g*, let thy companies deliver thee *h*. but the wind ſhall carry them all away *i*; vanity *k* ſhall take *them l*; but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain *m*.

g To wit, unto me for deliverance. *h* Expect it not from me whom thou haſt forſaken and deſpiſed, but from thoſe foreign troops to whom thou haſt ſought and truſted for ſuccour. *i* But they ſhall be ſo far from ſaving thee, that they ſhall not be able to deliver themſelves, but ſhall be carried away ſuddenly and violently by the blaſt of mine anger. *k* A vapour or puff of Breath which quickly vaniſheth away. It is the ſame thing in effect with the *Wind.* *l* Or, *take* them *away,* as this verb ſignified, *Hoſ.* 11. 13. and elſewhere. *m* Shall enjoy my favour and preſence in my Temple.

h. 40. 3. d 62. 10. 14 And ſhall ſay *n*, *Caſt ye up, caſt ye up *o*, prepare the way, take up the ſtumbling block out of the way of my people *p*.

n Heb. *And he ſhall ſay*: Or, *and* one *ſhall ſay.* God will raiſe up a Man who ſhall ſay theſe words, and that with authority and efficacy, ſo as the thing ſhall be done. *o* Make cauſeways, where it is needful, for their ſafe and eaſie paſſage. *p* Remove all things which may hinder them in their return.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy *q*, I dwell in the high and holy *place*; * with him alſo *that is* of a contrite and humble ſpirit *r*, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. Pſ. 34. 18. d 51. 17. d 1. 8. 6. h. 66. 2.

q Who is omnipotent, everlaſting and unchangeable. holy in all his Words and Ways, and therefore both can and will deliver his People, as he hath promiſed to do. *r* With ſuch alſo whoſe Spirits are broken and humbled by Afflictions, and by a ſenſe of their ſins for which they were afflicted; which doubtleſs was the caſe of many of the *Jews* in the *Babyloniſh* Captivity: Whom therefore he here implies that God would pity and deliver out of their Diſtreſſes.

Pſ. 103 9. Mic. 7. 18. Num. 16. Job 34. Heb. 12. 16 For * I will not contend for ever *s*, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls * *which* I have made *t*.

s I will not conſtantly proceed to the utmoſt ſeverity with ſinful men in this life, and therefore I will put an end to the miſeries of the *Jews*, and turn their Captivity. *t* For then their Spirits would ſink and die under my Stroke, and I ſhould do nothing elſe but deſtroy the Works of mine own hands. Therefore I conſider their Infirmity, and ſpare them. Compare *Pſalm* 78. 38, 39. and 103. 13, 14.

17 For the iniquity of his covetouſneſs *u* was I wroth, and ſmote him: I hid me *x*, and was wroth, and he went on † forwardly in the way of his heart *y*. †Heb. *turning away.*

u Of which ſin the *Jews* where eminently guilty, as is expreſly affirmed *Jer.* 6. 13. and 8. 10. But this is not mentioned excluſively as to other ſins, but Synecdochically ſo as to comprehend all thoſe ſins for which God contended with them: *x* I withdrew my Favour and Help from him, and left him in great calamities. *y* Yet he was not reformed by corrections, but in his diſtreſſes treſpaſſed more and more, as was ſaid of *Ahaz*, and obſtinately perſiſted in thoſe ſinful courſes which were choſen by, and were moſt pleaſing to the luſts of his own corrupt heart.

18 I have ſeen his ways *a*, and will heal him *b*: I will lead him alſo, and reſtore comforts unto him, and *c* to his mourners *d*.

a I have taken notice of theſe evill ways in which he ſeems reſolved to walk, and that he is neither bettered by Mercies nor Judgments. *b* Or, *yet I will heal him.* Although I might juſtly deſtroy him, and leave him to periſh in his own ways, yet of my meer Mercy, and for my own Names ſake, I will pity them, and turn them from their ſins, and bring them out of their troubles. *c* Or, to wit, the copulative Conjunction being put expoſitively, as it is frequently. *d* To thoſe who are humbled under God's Hand, *that mourn in Sion*, Iſaiah 61. 2, 3. for their own and others ſins, *Ezekiel* 9. 4 and for the Calamities of God's Church and People, *Iſaiah* 66. 10.

*Pro. 16. 1. Heb. 13. 15. 19 I create *e* * the fruit of the lips; peace *f*, peace *g* to *him that is* far off, and to *him that is* near *h*, ſaith the LORD, and I will heal him.

e I will by my Almighty power, and in a wonderful manner produce. *f* Either 1. Praiſe or Thankſgiving, which is called *the fruit of our lips*, *Hoſ*. 14. 2. *Heb*. 13. 15. and Peace: Or, rather 2. That Peace which is not wrought by Men's hands, but only by God's Lips or Word, Peace with God, and in a man's own Conſcience, which God hath promiſed to his People, and which he hath publiſhed and offered to all ſorts of Men by the preaching of the Prophets, and eſpecially of the Apoſtles; as may be gathered both from the Object of this Peace in the following words, and by the excluſion of all wicked men from the Peace, *v.* 20, 21. *g* The doubling of the word ſignifies the certainty and abundance of this Peace. *h* To the *Gentiles* who are far from God, and from Salvation, *Acts* 2. 38, 39. *Eph.* 2. 12, &c. as well as to the *Jews*, who are called *a people near unto God*, Pſalm 148. 14.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt *i*.

i Their minds are reſtleſs, being perpetually hurried and tormented with their own luſts and paſſions, and with the horrour of their guilt, and the dread of the Divine Vengeance due unto them, and readie to come upon them.

*Chap. 48. 22. 21 * *There is* no peace, ſaith my God, to the wicked *k*.

k Though they may have as great a ſhare of Proſperity as the beſt of Men have, as appears from *Pſalm* 37. 35. and 73. 3, &c. *Eccl.* 8. 14. and 9. 1. yet they have no ſhare in this Inward, and Spiritual, and Everlaſting Peace.

CHAP. LVIII.

The Jews *hypocriſie: In their Faſts,* 1——5. *A true Faſt deſcribed,* 6——7. *Promiſes to Godlineſs,* 8——12. *To the keeping of the Sabbath,* 13, 14.

CRy † aloud *a*, ſpare not *b*, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins. †Heb. *with the throat.*

a The prophet having in the foregoing Chapter noted and cenſured divers groſs miſcarriages of the *Jews*, proceeds upon the ſame Subject in this Chapter, and in God's name expoſtulates with them for other miſdemeanours. *b* Forbear not to ſpeak whatſoever I command thee for the conviction of this people.

2 Yet they ſeek me daily *c*, and delight to know my ways *d*, as a nation that did righteouſneſs *e*, and forſook not the † ordidance of their God *f*: they aſk of me the ordinances of juſtice *g*: they take delight *h* in approaching to God *i*. †Heb *judgment.* Jer. 5. 4. and 8. 7.

c They cover all their wickedneſs with a profeſſion of Religion, from time to time reſorting to my houſe, pretending to aſk Counſel of me, and to deſire and ſeek my Favour and Bleſſing. *d* Either 1. They ſeem to delight in it: For men are oft ſaid in Scripture to be, or do, that which they ſeem or profeſs to be, or do, as *Mat.* 13. 12. *That which he hath*, is thus explained in *Luke* 8. 18. *That which he ſeemeth to have*, and *Rom.* 7. 9. *I was alive*, i. e. I falſly thought my ſelf to be alive. See alſo *Phil.* 3. 9. Or 2. They really delight; for this is evident, that there are many men who take ſome pleaſure in the knowing of God's Will and Word, and yet do not conform their Lives to it. *e* As if they were a Righteous and Godly People. *f* As if they were not guilty of any Apoſtacy from God, or neglect of, or diſobedience to God's Precepts. *g* As if they deſired and reſolved to obſerve them. *h* Of which ſee the ſecond note upon this Verſe. *i* In coming to my Temple to hear my Word, and to offer Sacrifices.

3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not *k*? *wherefore* have we afflicted our ſoul *l*, and thou takeſt no knowledge? Behold, in the day of your faſt *m*, ye find pleaſure *n*, and exact all your ‖ † labours *o*. ‖Or, *things wherewith ye grieve others.* † Heb. *grief.*

k They complain of hard uſage from God, that although they prayed, and faſted, and kept the reſt of God's Ordinances, all which are ſynecdochically comprehended under the title of *Faſting*, all their labour was loſt, and God neither regarded nor delivered them. *l* Defrauded and pinched our Appetites with faſting, of which this Phraſe is uſed, *Levit.* 16. 29. and 23. 27, 29. *m* In thoſe ſolemn days of faſting which I have appointed; Or, in thoſe times when I have called you by the courſe of my Providence, and counſels of my Prophets, unto faſting, and *weeping and mourning*, &c. *Iſa.* 22. 12. *n* Either 1. You indulge your ſelves in ſenſuality, as they did *Iſa.* 22. 13. But this doth not agree with *that afflicting* of *their Souls* which they now profeſſed, and which God acknowledgeth, verſe 5. Or rather 2. You purſue and ſatisfie your own luſts: though you abſtain from bodily food, you do not mortifie your own ſinful concupiſcences, and when you are reſtrained from outward acts, yet even then your thoughts and affections are ſet upon, and working toward thoſe things which gratifie your fleſhly Inclinations and worldly Intereſts. *o* Your money got by your labour, and lent to others either for their need, or your own advantage: For *Labour* is oft put for Wealth, as *Deut.* 28. 33. *Iſa.* 45. 14, &c. Heb. *Your griefs*, not paſſively, thoſe things which are grievous to you, but actively ſuch as are very grievous and burdenſome to others, either hard Service, above the ſtrength of your Servants, or beyond the time limited by God for their Service, of which ſee an Inſtance, *Jer.* 34. 13, 14, 15, 16. or debts, which you require either with uſury, or at leaſt with rigour and cruelty, when either the general Law of Charity, or God's particular and poſitive Law, commanded the releaſe or at leaſt the forbearance of them; of which ſee an inſtance, *Nehem.* 5. 1, 2, &c.

4 Behold, ye faſt for ſtrife and debate *p*, and to ſmite with the fiſt of wickedneſs *q*: ‖ ye ſhall not faſt as *ye do this* day, to make your voice *r* to be heard on high. ‖Or, *ye faſt not as this day.*

p Your faſting days, wherein you ought in a ſpecial manner to implore the Mercy of God, and to ſhew compaſſion to Men, you imploy in a great meaſure in injuring or quarrelling with your Brethren, your Servants or Debtors, or in contriving miſchief againſt them, as if the deſign of your faſting and praying to God, were only to obtain a licence to oppreſs men. Compare *Mat*, 23. 14. *q* Or, *with a wicked fiſt*, a Genitive of the Adjunct. To deal rigorouſly and injuriouſly with your Servants or Debtors, which Servants, it may be, had ſold themſelves to the year of Redemption, *Exod.* 21: 2. *Lev.* 25. 39, 40, 50. You handle them with an hard hand, the word is uſed for *fiſt*, *Exod.* 21. 18. the LXX add the *humble, poor*, or *inferiour* perſon, and that not only their Debtors with a *ſummum jus* exact rigour, which ſeems elſe-where to be expreſſed by *grinding* the face, *ch.* 3. 15. and in that Parable by taking by the throat, *Matth.* 18. 28. but alſo their Servants out of meer Will and Pleaſure, and in contempt of them, treating them opprobriouſly, as Chriſt was handled in contempt and ſcorn, *Matth.* 26. 67, 68. *Joh.* 18. 22. *r* Either 1. In ſtrife and debate, in which Men's Paſſions ſhew themſelves by loud clamours. Or 2. So as to cauſe the cry of the oppreſſed, by reaſon of your injuries, of what kind ſoever, to enter into the Ears of God, which is a *crying* ſin, whether it proceed from *unmercifulneſs*, Exod. 22. 25, 26, 27. which ſometimes encreaſeth to *rage*, 2 *Chr.* 28. 9. or from *injuſtice*,, ch. 5. 7. or from *fraud* and *deceit*, James 5. 4. The Scripture doth frequently expreſs whatever ſin is againſt Charity in ſpecial, as alſo general complex ſins, by *crying*, Gen. 18. 20, 21. *Jon.* 1. 2. Or 3. By way of Oſtentation, to note their *Hypocriſie*, they love to be taken notice of by others, *Matth.* 6. 2, 5, 16. Or, their *Folly*, ſuppoſing that they ſhall be heard for their much ſpeaking, upon which account *Baals* Prieſts are mocked by *Elijah*, 1 *Kings* 18. 27, 28. 4. *Voice* here relates principally to their *Prayer*, it is a Synecdoche of the kind; So the ſenſe is, this is not the way to have your Prayers heard; If you deſire that, you muſt faſt in another manner, and abſtain from all kind of oppreſſion: And this ſeems beſt to ſuit the Context, which is to ſhew what kind of faſt the Lord reproves, and what he approves in the following Verſes.

5 Is it * ſuch a faſt that I have choſen *s*? * ‖ a day *t* for a man to afflict *u* his ſoul *x*? *is it*, to bow down his head as a bulruſh *y*, and to ſpread ſackcloth and aſhes under *him* *z*? wilt thou call *a* this a faſt *b*, and an acceptable day to the LORD *c*? *Zec. 7. 5. *Lev. 16. 29. ‖Or, *to afflict his ſoul for a day.*

s *Approve of*, *accept* or *delight in*, by a Metonymy, becauſe we delight in what we freely chuſe. *t* Or, to afflict his Soul for a day, It is an *Hypallage*, and ſo it may be underſtood, either for a man to take a certain time to afflict his Soul in, and that either from even to even, *Lev.* 23. 32. or from morning to evening, *Judg.* 20. 26. 2 *Sam.* 3. 35. or elſe, to afflict his Soul for a little time. *u* Or, keep himſelf low, or chaſtiſe the Body for want of Food, *viz.* outwardly without any inward ſorrow, or compunction for ſin, working a true Humiliation in the ſight of God. *x* Put here Synecdochically for the Body or Perſon, as is uſual in Scripture, *Gen.* 46. 18, 22, 25. *Lev* 2. 2, 4. and 7. 20, 21, 27. and 22. *y* Here the Prophet ſets down thoſe external geſtures and poſtures in particular, which they did joyn with their hypocritical faſts, as he had mentioned it before in general. To *bow down*, bowing is the poſture of Mourners, *Pſalm* 35. 14. and here it is either, as if through weakneſs of Body their Heads did hang down; or counterfeitly, to repreſent the poſture of true Penitents, moving ſometimes their Heads this way and that way, as the word ſignifieth, not unlike the ballance of a Clock, as the Bullruſh moved by the Wind boweth it ſelf down, waving to and fro, in a kind of circular, or ſemicircular motion, the contrary motion of lifting up the Head being an indication of Pride, *Ch.* 3. 16. It is the guiſe of Hypocrites to put on affected Countenances, *Matth.* 6. 16. *z* The Jew to expreſs their ſorrow, made uſe of Sack-cloth and Aſhes two ways. 1. Sometimes by putting on Sack-cloth upon their Bodies, as 1 *Kings* 21. 27. *Pſalm* 69. 11. and caſting Aſhes upon their Heads, 2 *Sam.* 13. 19. And 2. Sometimes by ſpreading Sack cloth under them, and lying down upon Aſhes, *Eſth.* 4. 3. *Job* 2. 8. The Intent of *Sack-cloth* was to afflict the Body by its unpleaſing harſhneſs, and of *Aſhes* to repreſent their own vileneſs, as being but Duſt and Aſhes; their puting of them on might note their uneaſineſs under ſin, and lying on them their ſelf abhorrency, ſhaming themſelves for it. *Quer.* Are ſuch Rites now convenient on a day of Humiliation to help us in our afflicting of our ſelves? *Anſw.* Goſpel Services neither require them, or need them, reſpecting more the Inward afflicting of the Soul with godly ſorrow, and deep contrition; Yet may they carrry this inſtruction along with them, that our Ornaments, our beſt and gawdy Apparel, ought to be laid aſide, as not ſuiting either the ground and cauſe, or the end and deſign of days of Humiliation. *a* i. e. Canſt thou upon a rational account as a meer man call it ſo? Canſt thou think, ſuppoſe, or believe it to be ſo? *b* It being ſuch an one as hath nothing in it, but the lifeleſs Skeleton and dumb ſigns of a *Faſt*, nothing of deep *Humiliation* appearing in it, or, real *Reformation* proceeding from it: Not that the Prophet blames them for theſe external Rites in this outward way of afflicting themſelves. For this he commands, *Levit.* 23. 27, 31, 32. and appoints certain Rites to be uſed, *Levit.* 16. 19, 21. And theſe particular Rites were frequent in their ſolemn Humiliations, 1 *Kings* 21. 27. *Eſth.* 4. 3. *Dan.* 9. 3. uſed alſo by the Heathen, *Jon.* 3. 5. 6. See *Matth.* 11. 21. But that which he condemns is their Hypocriſie in ſeparating true Humiliation from them, for bodily exerciſe profiteth little, 1 *Tim.* 4. 8 *c* A day that God will approve of, as before. Heb. *a day of acceptance*, or that will turn to a good account on your behalf.

6 *Is* not this the faſt that I have choſen *d*? to looſe the bands of wickedneſs *e*, to undo † the heavy burdens *f*, and * to let the † oppreſſed *g* go free *h*, and that ye break every yoke *i*?

†Heb. *the bundles of the yoke.*
*Jer 34. 9.
†Heb. *broken.*

d Or, *approve*, as before *v.* 5. or, ought not ſuch a Faſt to be accompanied with ſuch things as theſe, where he is now about to ſhew the concomitants of a true Faſt, with reference to the thing in hand, namely, to exerciſe works of *Charity* conſiſting partly in acts of ſelf-denyal in this Verſe, and partly in doing good to thoſe in diſtreſs in the next. In this Verſe he inſtanceth in ſome particulars, and cloſeth with a general. *e viz.* The cruel obligations of uſury and oppreſſion. *f* Heb. *bundles*, a Metaphor, poſſibly pointing at thoſe many *bundles* of Writings, as *Bills*, *Bonds*, *Mortgages*, and *Acknowledgements*, which the Uſurers had lying by them. The former may relate to unjuſt and unlawful Obligations extorted by force or fear, which he would have cancelled; This latter to juſt Debts contracted through poverty and neceſſity, the rigour whereof he would have abated, whether by reaſon of loans upon too hard conditions, called a *drawing them into a net*, Pſal. 10. 9. and ſo much is implied, *Prov.* 6. 5. Or, under too hard circumſtances, whether they were loans of Food, or Money, of which the people ſo bitterly complained, *Neh* 5. 1, 2, 3, 4. and is expreſly forbid, *Exod.* 22. 25. For Debts may be called *Burdens*, 1 Becauſe they ly as a great load upon the Debtors Spirits, under which who ever can walk up and down eaſily, doth not ſo much excel in fortitude as in folly. 2. Becauſe they uſually introduce Poverty, Slavery. Impriſonment, &c. *g* Either in a large ſenſe, *viz.* any ways grieved or vexed, whether by the grippings of Uſury, or the bondage of Slavery, accompanied with cruel uſage; Or, more peculiarly (according to ſome) relating to their being confined, and ſhut up in Priſons, which latter ſenſe the word, *Free*, may poſſibly ſeem to favour, the former being compriſed in that general Expreſſion that follows of *breaking every yoke* Heb. *Broken*, i. e. like a bruiſed Reed, ſo cruſhed and weakned, that they have no conſiſtency or ability, either to ſatisfie their Creditors, or ſupport themſelves, and we uſually call ſuch inſolvent perſons, *broken*, that cannot look upon themſelves to be, *ſui juris*, but wholly at anothers Mercy; You have the ſame kind of oppreſſion, and the ſame words uſed, *Amos.* 4. 1. *i* Namely, That is grievous, a Metaphor, i. e. free them from all ſorts of Vexation, whatever it is that held them under any Bondage; The LXX refer it to Bonds and Writings: But it ſeems more general: The word properly ſignifies that *ſtick* or *cord* that holds both ends of the yoke, that it ſpring not out, or fall off from the neck on which it is laid, *Exod.* 25. 14. where the ſame word is uſed for ſtaves, and called the bands of the Yoke, *Levit.* 26. 13. *I have broken the bands of your yoke, and made you go upright*, the ſame thing that God would have them do here.

7 *Is it k* not * to † deal *l* thy bread *m* to the hungry, and that thou bring *n* the poor *o* that are ‖ caſt out *p*, to thy houſe *q*? when thou ſeeſt the naked *r*, that thou cover him *s*, and that thou hide *t* not thy ſelf from thine own fleſh *u*?

*Ezek. 18. 7, 16.
Mat. 25. 35.
†Heb *break*
‖Or, *afflicted.*

k Viz. The Faſt that pleaſeth me, ſupplied from the former verſe; having ſhewed the evil they are to abſtain from in order to an acceptable Faſt, *viz.* *Cruelty*, he here ſpeaks of the duty that is required, *viz.* *Mercy*, as a manifeſtation of Repentance, *Dan.* 4 27 *Luke* 19. 18. For there are two parts of Juſtice, one to do no Man wrong, the other to do good to all. Which two ought always to accompany each other, and cannot be parted, eſpecially in Acts of Humiliation; And as by thoſe evils mentioned he underſtands all other evil whatſoever, that they are to be abſtained from as the conſequence of a day of Humiliation, ſo under theſe duties mentioned are compriſed all the duties that we are to ſet upon as the effect of true Repentance; And he inſtanceth rather in thoſe of the ſecond Table than thoſe of the firſt, not that they are to be neglected, but becauſe chearful performance of external duties to our Neighbour, is the cleareſt diſcovery and indication of our inward Piety towards God, 1 *John* 4. 20. *l* The word properly ſignifies to divide, or break into parts, for the more equal and expeditious doing whereof, they were wont of old to bake their Loaves with cutts or clefts in them, more or fewer according to the bigneſs of the Loaf, not much unlike that which we ordinarily call Buns. It implies, that as none is obliged to give away *all*, ſo none is exempted from giving *ſome*, but a diſtribution to be made according to the abilities of Rich and poor: Or, the meaning is, What thou ſpareſt on thy faſting day from thine own Belly, thou giveſt it to refreſh the bowels of the Hungry: What thou takeſt for thy ſelf give to another, that thy poor Neighbour's Body may be refreſhed by that, from the abſtinence whereof thine own is afflicted. *m* Bread is taken for all neceſſaries for the Support of humane Life, and here for all kind of Food; And it is here limited by a term of propriety, *Thy*, Which may ſeem to have ſome Emphaſis in it; See my Note on *Eccleſ.* 11. 1. ſpeaking of their grinding and oppreſſing the poor, he would have them be ſure to give of their *own*, not that which of right is anothers, and thou haſt, it may be, unjuſtly gotten. For to refreſh ſome poor with that which thou haſt gotten by the oppreſſing of others, and thereby poſſibly made them poor, will turn but to a bad account, it will bring a curſe upon thy houſe, or Family, *Proverbs* 15. 27. or will transfer thy Eſtate over to ſuch ſtrangers, that will manage it as thou ſhouldſt have done, *Proverbs* 28. 8. *n* i. e. Voluntarily, without preſſing. Invite, encourage, freely accommodate. *o Viz.* That are not only needy, and neceſſitous, as to their preſent condition, but helpleſs, and ſhiftleſs as to the means of getting out of it. *p* And thereby become wanderers, having no abiding place; Or rather, ſuffered to abide no where, ſuch are mentioned, *Heb.* 11. 37, 38. Or, this word coming from a root that ſignifies to *Rebel*, it may be applied to ſuch as have been adjudged, whether wrongfully or no, *Rebels*, and therefore caſt out, *viz.* of favour and protection, and ſo become as baniſhed ones, or Pilgrims in another Country; Or *afflicted*, as in the margent, *viz.* grievouſly oppreſſed by the cruelty of great Men, whereby they are caſt out of their poſſeſſions, and ſo become wanderers, ſeeking Relief abroad. *q* That thou be hoſpitable, and make thy houſe a ſhelter to them that have none of their own left; But, as we uſually ſay, *caſt out of houſe and home*; See *Acts* 16. 34. *r* i. e. Either that have no cloaths, or that are ſo meanly cloathed, that they have ſcarce enough to cover their nakedneſs, 1 *Cor.* 4. 11. where *naked* is to be taken as *hunger* and *thirſt* is, not abſolutely ſtarved, ſo neither quite ſtripped: But either in a ragged and undecent condition, as to others ſight, or ſo thinly and inſufficiently cloathed as not to defend him from the injury of weather, as to his own ſenſe of feeling. *s* i. e. That thou give him raiment ſuited to theſe wants, or that wherewith he may procure it, *James* 2. 15, 16. moſt of theſe circumſtances we find were the caſes of the Apoſtles, 1 *Cor.* 4. 11. *t* That thou not only ſeek no occaſion to excuſe thy ſelf, either by abſence, or diſcountenancing, and diſowning of him; But that out of compaſſion thou apply thy ſelf heartily to his ſpeedy Relief; That thou beeſt not like that Prieſt and Levite, *Luke* 10. 31, 32. but like the good Samaritan, *Luke* 10. 33, 34, 35. not giving him occaſion to complain as *David*, *Pſalm.* 142. 4. *u* Some confine this to our own kindred, and Relations, and Families, and this the LXX ſeem to favour, who render it, *Thoſe of thine own Houſe, of thine own ſeed overlook not*; Agreeable to that of 1 *Tim.* 5. 8. where the Apoſtle uſeth the ſame word that the LXX doth for *Kindred*: But this would confine our Charity within too narrow a compaſs, in as much as often, nay moſt commonly, the neceſſities of others are greater than our own; Neither is it congruous that the other words ſhould be taken in the greateſt latitude, and this alone confined within ſo narrow a compaſs: 'Tis true the Hebrews by their *own fleſh* do moſtly underſtand thoſe who are of the ſame Stock, or Lineage, and Tribe, as *Gen.* 37. 27. and 2 Sam. 19. 12, 13. and thus many underſtand *Paul's* meaning, *Rom.* 11. 14. But here it is to be taken more generally, for *every man*, he being thine own nature; And in this latitude our Saviour interprets the Relation of Neighbour to that Lawyer, *Luke* 10. 29, 30, &c. We can look on no Man, but there we contemplate our *own fleſh*, and therefore it is barbarous, not only to tear, but not to love and ſuccour our own fleſh, *Nehem.* 5. 5. In which ſoever of theſe two ſenſes you take it, there is a note of ſimilitude to be underſtood; So that the ſenſe is this, *Break thy Bread*, &c. to them *as* unto thine *own fleſh*; Be not more ſevere to them than thou wouldeſt be to thy ſelf; and thus it agrees with that of our Saviour, *Matth.* 22. 39. and with that of the Apoſtle, *Epheſ.* 5. 29. In ſhort, feed him as thou wouldſt feed thy ſelf, or have it fed; Shelter him as thou wouldeſt ſhelter thy ſelf, or have it ſheltered; Cloath him as thou wouldeſt cloath thy ſelf, or be cloathed; If in any of theſe reſpects thou wert in his circumſtances.

8 Then ſhall thy * light *x* break forth as the morning *y*, and thine health *z* ſhall ſpring forth ſpeedily: and thy righteouſneſs *a* ſhall go before thee *b*, the * glory *c* of the LORD † ſhall be thy rereward *d*.

*Job 11. 17.
Ch. 50. 10. & 59. 9, 10.
*Ch. 52. 12.
†Heb. *ſhall gather thee up.*

x It is put in general for all *Happineſs* and proſperity; as all kind of Adverſity and Calamity is ſet forth and reſembled by *darkneſs*; but here more particularly for a comfortable and free Eſtate after their dark and calamitous condition in the Babyloniſh Captivity; For the like Reaſon *Joſephus* tells us, *lib.* 12. *ch.* 11. that the *Jews* inſtituted a Feaſt to be obſerved by their poſterity, upon the account of the ſervice of the Temple being re-eſtabliſhed, which they called *The Feaſt of Lights*, becauſe, ſaith he, ſo great a Happineſs brake forth upon them beyond their hope. *y* Here is a Metaphorical alluſion in a Metonimical Expreſſion, *viz.* of the *efficient*, deſcribing the comfortable effect of humbling themſelves in a right manner, which like the day light ſhall break forth from the blackneſs of their night of affliction, and bring with it the joy and comfort of all good things; And he doth not only ſay this light ſhall appear, but *break forth*, dart it ſelf forth, notwithſtanding all difficulties, as the Sun breaks, and pierceth through a cloud, noting how ready God is to help his People when they are rightly humbled, how quickly, and how clearly Salvation ſhall break forth upon them. *z* Another Metaphor to expreſs the ſame thing, unleſs there may be this difference, the *Light* with reference to their outward ſtate, and *Health* with reference to the inward delight of their Minds, in both to deſcribe the compleat ſatisfaction they ſhould have: Deliverances out of great preſſures are often in Scripture repreſented by the recovery of Health, as *ch.* 57. 18. and *Jer.* 8. 22. and this Prophet eſpecially delights in this Metaphor; becauſe all affliction is as it were a ſickneſs to the ſoul, altering the Heart and Countenance. See *Neh.* 2. 2, 3. and a recovery out of this eſtate maketh the Heart glad, and the Countenance chearful, *Eſther* 8. 16, 17. *Jerem.* 33. 6. compare *v.* 10, 11. Hence the LXX render it *Medicines.* *a* Either 1. Thy Uprightneſs and Sincerity, *Gen.* 30. 33. Or 2. The Reward of thy Righteouſneſs, by a Metonymy, *chap.* 48. 18. *Pſalm* 24. 5. and here perhaps it may particularly relate to their works of Mercy, and Charity, it being the thing in hand, and often ſo called, *Pſalm* 112. 9. and applyed by the Apoſtle to this purpoſe, 2 *Cor.* 9. 9. It brings temporal, ſpiritual, and eternal Bleſſings, and all this not of deſert but free Grace, as a Reward, that naturally ſprings forth from the faithfulneſs of his Promiſes, as the Harveſt from the Earth, when the ſeed is ſown, ſee *Hoſ.* 10. 12. ſo the Fruit and Reward of our Righteouſneſs ſprings not from our deſerts, but from God's Righteouſneſs, *Heb*, 6. 10. Or 3. The Witneſs of thy Righteouſneſs, by what thou doeſt thou wilt appear to be Righteous, *Pſalm* 37. 6. For ſuch a notion as this was vulgarly ſucked in, that Adverſity did never befal a perſon or people, but for their ſins, and was ſtrongly urged by way of argument againſt *Job*'s integrity by his Friends, therefore thy being delivered ſhall be as a teſtimony of thy Righteouſneſs. Or 4. The fruit and effect of thy Righteouſneſs, *viz* the due, juſt, and right order of thy Government, which, as *Calvin* ſaith, is a ſign of God's fatherly kindneſs; things that are now in a confuſion he will bring into right order again, i. e. Juſtice ſhall be duly adminiſtred, and men ſhall carry themſelves juſtly all the Land over, ſee *Iſa.* 32. 16, 17, 18. Or 5. Chriſt's Righteouſneſs, *Jer.* 23. 6. compare with 33. 16. Then the meaning is, He ſhall go in and out before thee. *b* As it were making way for thy better State, as the break of day, or the morning Star goes before the Sun. *c* i. e. The Glory of his Power and Providence, or his glorious Power ſhall be ſeen in bringing thee up from Captivity, and defending thee free from their purſuit; Or, as ſome, a glorious State ſhall ſucceed this thy calamitous condition, and called the Glory of the Lord to expreſs the greatneſs of this Glory, as very great mountains are called the mountains of God, and tall Cedars the Cedars of God: The glorious Lord, by a Metonymy of the Adjunct. *d* Heb. *Shall gather thee,* thus the word is uſed concerning *Dan,* who was appointed to bring up the Rear, or to cloſe up the march of the *Iſraelites,* when they marched from the Wilderneſs of *Sinai, Numb.* 10. 23. This Office God takes upon himſelf; for it argues great skill and courage, and makes much for the Honour and Glory of a Commander, both to gather up all the ſtragglers, that none be picked up by the Enemy, which relates to the Hebrew word of *gathering*, and to ſecure and cover the Rear of his Army; Thus the Angel of his preſence ſecured the *Iſraelites* when they came up out of *Egypt, Exod.* 14. 19.

9 Then ſhalt thou call *e*, and the LORD ſhall anſwer *f*; thou ſhalt cry, and he ſhall ſay, Here I *am* *g*: if thou take away from the midſt *h* of thee, the yoke *i*, the putting forth of the finger *k*, and ſpeaking vanity.

e They made great complaint, *v.* 3. that God took no notice of their Services, which complaint God ſeems now to ſatisfie, *q. d.* theſe conditions obſerved, call upon me, and thou ſhalt ſee I will regard, *Pſalm* 34. 15. See *Iſa.* 1. 18. *f* He will give an effectual demonſtration, that he hears thee, by the real anſwer that he will give to thy Requeſt, *Pſalm* 34. 17. & 99. 6. & 118. 5. *g* A Phraſe that notes a perſon to be ready at hand, for Work, as *Iſaiah ch.* 6. 8. or for Help, as God here, and *Pſalm* 46. 1. or both, *Pſalm* 145. 18, 19. *h* Not a Geometrical middle, or center, but having a place among others: The meaning is, from among you. *i* i. e. All thoſe preſſures and grievances before mentioned, *v.* 6. all that barbarous ſlavery they brought their Brethren into; the particulars expreſſed by that one Hebrew word, *motah,* three times uſed in this Chapter. *k* There being often an indication of a man's mind by the poſtures of ſeveral parts of the Body, as of Luſt, Malice, Scorn, Revenge. *&c.* *Prov.* 6. 12, 13, 14. this putting forth of the finger may point at divers things all ſpringing from two roots; either the ſecret malice of the Heart, or juſt and open violence. It is uſed, 1. Sometimes by way of ſcoff, reproof, or diſdainful inſulting, as the Phariſee ſeems to point at the Publican, *Luke* 18. 11. pointing with the finger, like winking with the eye, ſeeming to indicate ſomething that may cauſe ſhame in another; and this is reckoned among great afflictions, *Hebr.* 11. 36. See 2 *Chron.* 36. 16. *Jerem.* 20. 7. 2. Sometimes for beating, or other injurious treating men, ſeizing either their Perſons or Eſtates; Such a putting forth of the Hand you have mentioned, 1 *Sam.* 22. 17. and this agrees well to the *fiſt of wickedneſs,* verſe 4. and ſo the Finger may be put by a Synecdoche for the Hand, and that which before was called the *Fiſt,* may be here called the *Finger.* 3. Sometimes as a token of puting Suitors by, and refuſing to hear their Petitions and Requeſts, ſeeking to them for Mercy and Pity. 4. Sometimes to expreſs an angry mind, ſtiring up it ſelf, either to the imperious commanding of a thing, or to Revenge, whether by the geſture alone, or accompanied with menacing expreſſions, ſignifying thereby a purpoſe to put our power in execution. *l* Heb. *aven,* it ſignifies a Lye, or Iniquity, as *Pſalm* 5. 5. and 6. 8. and ſo the ſenſe may be. If thou doeſt not proceed to indecent Expreſſions in thy ſtrifes, brawls, and threatnings with thy Finger, which ſeldom is done without ſin; and thus the counſel here may ſuit with our Saviour's, *Matth.* 5. 21, 22. *viz,* not only not ſtretch out thine hand againſt thy Brother, but not ſo much as be laviſh with thy tongue, ſo ſpeaking vanity may be a *Meioſis,* for not railing, the LXX render it *Muttering,* which is an incompleat kind of ſpeaking, whereby we reproach another in low, informed, undigeſted Expreſſions: But it ſeems here rather to ſignifie *Affliction,* not only becauſe the word uſed in this place doth properly ſo ſignifie, but becauſe it is moſt agreeable to the matter diſcourſed of, and the *Chaldee* render it *violence,* and then the ſenſe is, ſpeaking *words of affliction,* or that will vex and grieve, like thoſe words of *Nabal* to *David*'s Servants, 1 *Sam.* 25. 10, 11. *Prov.* 18. 23. And thus it relates to their harſh and unjuſt Commands, wherewith they were wont to burden their Servants, a Synecdoche of the kind.

10 And *if* thou draw out *m* thy ſoul *n* to the hungry, and ſatisfie *o* the afflicted ſoul *p*: then ſhall thy light riſe *q* in obſcurity, and thy darkneſs *be* as the noon day *r*.

m Or, *open,* as when we break open a Store, or Magazine, to ſatisfie the wants of the needy: It implies Bounty and Liberality. A phraſe contrary to that of *ſhutting up of the bowels,* 1 Joh. 3. 17. *n* Thy affection, i. e. thy pity and compaſſion, a Metonymy of the Subject, as one that condoles with them in their miſery; affectionately, and with delight, *Rom.* 12. 8. 2 *Cor.* 9. 7. God loves a chearful Giver, as well as a liberal Giver, not grudgingly, nor of conſtraint, not becauſe thou muſt, but becauſe thou wilt, not out of neceſſity, but of choice: Compaſſion and Mercy in a Work is more than the Work of Mercy it ſelf; For this is ſomething only without a man, but the other is ſomething from within, and of himſelf; This argues a Sympathy, which the other doth not, all without this being as nothing, 1 *Cor.* 13. 3. *o* Here the Prophet notes the Work that is to be done, as in the former Expreſſion the affection, wherein it is to be done, otherwiſe it would be no more than what the Apoſtle *James* reproves, *James* 2. 15, 16 and the Pſalmiſt joyns them both together, *Pſalm* 37. 21. And then further it implies a compleat and proportionable anſwering of his wants, that the ſupply anſwer the neceſſity, that is, be ſuch as may ſatisfie, not barely keep him from ſtarving. *p* i. e. The perſon afflicted with wants. *q* This is the ſame promiſe, and expreſſed in the ſame figure, as in *v.* 8. See the ſame phraſe opened there. The Hebrews delight to expreſs the ſame things often by a little altering of the Phraſe; only here it ſeems to be carried to an higher degree: There the light ſhall break forth, but here *Light* ſhall be in *Obſcurity.* *r* In the very darkneſs of the affliction it ſelf thou ſhalt have comfort, *Pſalm* 112. 4. There it ſhall be as the morning ſtill increaſing, here as the noon-day in its Zenith, and height of perfection, which ſhall be without ſo much as any ſhadow of affliction.

11 And the LORD ſhall guide thee *s* continually, and ſatisfie thy ſoul * in † drought *t*, and || make fat thy bones *u*: and thou ſhalt be like a watered garden *x*, and like a ſpring of water, whoſe waters † fail not *y*.

* Or, *thee*
† Heb. *droughts.*
|| Or, *make nimble thy bones.*
† Heb. *lie, or deceive.*

s Viz. Like a Shepherd, *Pſalm* 23. 1, 2, 3. Or as the Vulgar, ſhall give thee reſt, and ſo it may relate to the reſt that God would give them in *Judea,* upon their return from Captivity, as anſwering to their complaints in *Babylon, Lam.* 5. 5. And he adds *continually* to ſhew that his conduct and bleſſing ſhall not be momentary, or of a ſhort continuance, but all along, as he did to *Iſrael* in the Wilderneſs, not leaving them, till he brought them into *Canaan.* *t* Heb. *Droughts,* or, drought of droughts; Which being in the plural number, notes extremity of drought, *Pſalm* 78. 72. *Skillfulneſs,* that is, great Skill: And *Prov.* 1. 20. *Wiſdoms,* i. e. excellent Wiſdom: and conſequently great ſcarcity and famine: The meaning is, that when thy lot ſhall fall in the extremity of ſuch a condition, either as to time, or place, he will abundantly ſatisfie thy ſoul, i. e. thee, by a Synecdoche; thou ſhalt have plenty, when others are in ſcarcity. *u* Or, *Make nimble,* and ſo the expreſſion relates to bones full of marrow, which cauſeth agility and nimbleneſs, a ſtate of health and ſtrength; See *Prov.* 15. 30. Or, it notes chearfulneſs, which is often the cauſe of bones well covered with fat, therefore a broken, or a ſorrowful ſpirit is ſaid to dry up the bones, *Prov.* 17. 22. This may be ſpoken in oppoſition to the ſad effects of Famine, whereby the *fleſh is conſumed away, that it cannot be ſeen, and the bones that were not ſeen, ſtick out, Job* 33. 21. they cleave to the skin, *Pſalm* 102. 5. And thus it may have reſpect to their afflicted eſtate in *Babylon,* where they complain that their bones were broken, *Lam.* 3. 4. but now in their return their bones ſhould not only be made whole, but ſtrong, and in good condition; See *Pſalm* 51. 8. Our Engliſh Annotations, after divers ſenſes given, chuſe to cloſe with the Vulgar Tranſlation, *he will deliver, or ſet free thy bones,* and ſo the word doth ſignifie, *Prov.* 11. 8, 9. Some make each expreſſion of theſe promiſes to anſwer as ſuitable and conditional Rewards of their ſeveral duties, *ex. gr.* If thou conduct the caſt-outs, and harbourleſs to thy houſe, verſe 7. God will guide and conduct thee continually: If thou draw forth thy ſoul to the hungry, ſo as to ſatisfie them, verſe 10. God will ſatisfie thee in a time of drought, and in famine thou ſhalt have ſufficient, *Pſalm* 33. 19. If thou let the oppreſſed go free, and break every yoke, *v.* 6. and 9. then God will make thy bones to rejoyce, by delivering them from their burdens, i. e. If thou wilt free them, he will free thee. And if thou continue thus to draw forth thy ſoul, that it be ever running to the refreſhing of the needy, thou ſhalt be as a ſpring of waters that ſhall never fail thee, but like the Widows Oil, ever flowing: If thou relieve the poor, thou ſhalt never be poor, but as a well wattered Garden, always flowriſhing; See *Prov.* 3. 9, 10. *x* Like a *Garden,* for the pleaſure and beauty of it, a Paradiſe; like a Garden *watered* for the continual flouriſhing of thy eſtate, there ſhall be no withering, or decay, upon thy proſperous condition, *Pſalm.* 1. 3, 4. contrary to what is ſaid of the Wicked, *Pſalm* 37. 2, 10, 20, 35, 36. And thus *Jeremiah* ſpeaks of the return of this ſame People, *Jer.* 31. 12. *y* Heb. *Deceive not,* a Metaphor which further notes alſo the continuance of this flouriſhing State, which will not be like a land flood, or brooks, that will ſoon be dried up with drought; See *Job* 6. 15. but will be fed with a ſpring of Bleſſing, that will never fail; A very ſignificant Metaphor, it being the nature of ſprings, ſpontaneouſly and freely, as it were to pour out their bowels to all that upon their wants come to receive it; neither is ever ſcanty, but flows ſtill like freſh milk to the Breaſt, the more it is drawn; hence God is called a fountain of goodneſs.

12 And *they that ſhall be* of thee *z*, * ſhall build the old waſt places *a*: thou ſhalt raiſe up the foundations of many generations *b*; and thou ſhalt be called *c*, The repairer of the breach *d*, the reſtorer of paths *e* to dwell in *f*.

* Ch. 61. 4.

z i. e. Either 1. A remnant of thee among the Captivity, that ſhall be as perſons raiſed from the dead: Or 2. Thy Poſterity, expreſſed thus, becauſe they ſprang or proceeded from them. a Heb. *waſts of eternity*, i. e. which have lain long waſte; For *holam* doth not always ſignifie what is bounded by no time, but what reſpects a long time, looking either *foreward*, as *Gen.* 13. 15. *Exod.* 21. 6. Or, *backward*, as here, *viz.* the ſpace of ſeventy years, and ſo may truely be rendred *the waſts of an Age*. By *waſte places* he means the City and Temple, with Cities and Places adjacent, turned as it were all into a waſte, or wilderneſs, void and untilled, and which was done not only by *Nebuchadnezzar* King of *Babylon*, but by *Sennacherib* alſo, and the other Kings of *Aſſyria*. They had lain ſo long deſolate, that the Foxes inhabited them in ſtead of Men, *Lam.* 5. 18. And it was turned ſo much into a Deſert, that they were forced to fight with the Beaſts that poſſeſſed it, to get their food, *Lam.* 5. 9. b Either the foundations that were laid many generations ago, as thoſe of *Jeruſalem*, which was not only built, but was the Head of a Kingdom in the days of *Melchizedeck*, who was King thereof in the days of *Abraham*, as appears *Gen.* 14. 18. If that *Salem* were *Jeruſalem*, as is generally agreed, and *Joſephus* writes, *Lib.* 1. *Antiquit. Cap.* 10. who was born about the 300*th* year after the Flood: The Superſtructures were now deſtroyed, *viz.* of *Jeruſalem*, and divers other Cities; Or, that ſhall continue for many generations yet to come. c Thou ſhalt be honoured with this Title, as we uſe to ſay, *the Father of our Country*, i. e. deſervedly ſo called, becauſe thou art ſo; The like Phraſe, *chap.* 48. 8. d *Breach* is put here collectively for *Breaches*, which were made by God's Judgement breaking in upon them in ſuffering the walls of their Towns and Cities to be demoliſhed, and their ſtate broken, *ch.* 5. 5. e Such an one was *Moſes*, *Pſalm* 106. 23. And this tends to the ſame ſenſe with the former expreſſion, becauſe Men were wont to make paths over thoſe breaches, to go the neareſt way; Or it may more particularly point at the recovering of the antient paths, and bringing them into their wonted courſe, which were either thoſe chief Streets through the Gates of the Cities, or other Lanes out of thoſe Streets, which were now forgotten and loſt, partly by being covered with rubbiſh, and partly by thoſe ſhorter paths that were trod, and made over the Breaches; Such a Reſtorer of paths was *Nehemiah*, *Neh.* 6. 1. And we read of the ſeveral Repairers he made uſe of, *Neh.* 3. Or, thoſe paths that led from City to City, which being now laid deſolate, and uninhabited, were grown over with graſs, and weeds, for want of Travellers, or ſafety of travelling (of ſomething a like caſe we read in the time of the Judges, *Judg.* 5. 6, 7.) and ſo loſt as in a wilderneſs, wherein there is no way, and by building up thoſe Cities again, the ſeveral paths leading to them would be reſtored. f Theſe accommodations being all recovered, their ancient Cities might be fit to be re-inhabited.

13 If thou turn away thy foot g from the ſabbath h, *from* doing thy pleaſure i on my holy day k, and call the ſabbath a delight l, the holy of the LORD m, honourable n, and ſhalt honour him, not doing thine own ways o, nor finding thine own pleaſure, nor ſpeaking *thine own* words p.

g This is taken, either properly, i. e. if thou take no unneceſſary journeys, or do any ſervile works either of hand or foot that are forbidden on the Sabbath day, the inſtrument beng here put for the work; or, Metaphorically, i. e. if thou keep thy mind and affections clear, and reſtrain thy ſelf from whatever may prophane it, as *David* did concerning the word, *Pſalm* 119. 101. *Feet* are often put for the *Affections*, Eccleſ. 5. 1. becauſe the mind is moved by the affections, as the body is by the feet: If we do not let our thoughts be extravagant either upon impertinencies, or unlawful things. The ſum is, if thou be careful not to break the Sabbath. h Or for the Sabbath's ſake, whether we underſtand it more largely of the occaſional Sabbath in ſolemn Humiliations or otherwiſe ſet apart for ſacred Services, which is called a Sabbath, *Levit.* 16. 31. and 23. 32. Days of this Nature were ſet apart before the Captivity, *Ch.* 22. 12. *Jerem.* 36. 9. and alſo in the Captivity, *Zech.* 7. 5. And thus it may be pertinent to the occaſion of this diſcourſe, *v.* 3. And further, though Sabbath be here only mentioned, yet it may take in every inſtitution of God, that they were in a capacity of obſerving during their captivity; Thus I conceive it is underſtood, *ch.* 56. 1, 2. Or, whether we take it more particularly for the weekly Sabbath, ſuch a carriage doth God expect, as doth become it. i Satisfying thy luſts, and the corruption of thy will. k i. e. On my Sabbath, which is an holy day. l *Full of delights* in thy Judgement, not looking on it as a burthen; and Practice, performing the duties of it with chearfulneſs, delighting in the ordinances of it, and ſo the Sabbath by a Metonymy is put for the works of the Sabbath, the time being put for the things that ought to be done in that time; Therefore *Calling* here is not only a *verbal*, but *affectionate* calling, the *underſtanding* aſſenting, the *will* conſenting, and the *actions* conforming thereto; This delight appears in the Saints of God, in their breathings after it, as it did frequently in *David*, *Pſ.* 27. 4. & 36. 8. & 42. 1. with many more. m Or *to* the Lord, i.e. dedicated to him, conſecrated to his ſervice. The *Jews* had a Law that no man might take from the Sabbath, to add to the prophane days, but he might on the contrary. n *Viz.* The chief of days, worthy of all honour, and therefore honourable, becauſe holy; And ſo ſhall honour, either *it*, i. e. the day; Or, *him*, i. e. the Lord, whoſe day it is. For to ſanctify God, and to ſanctify his day is all one, compare *ch.* 8. 13. with *Exod.* 20. 8. thus eſteem it an *honour* as well as a pleaſure. o Or works, or courſe of life; a Mans whole courſe being deſcribed by a way or walk, *Gen.* 17. 1. *Eph.* 5. 8. p *Viz.* That are properly thine *own*, i. e. thine own in oppoſition to what God commands, proceeding from the corruption of Nature, and vanity of the mind, or not ſpeaking words, i. e. vainly, impertinently, and not ſuitable to the work of the day, tending neither to thy profit, or pleaſure; Or rather injurious, revengeful, or reproachful words, contrary to reſt, quiet, and ſedate compoſedneſs of the Sabbath. And thus it refers to what was their uſual practice upon their ſolemn Aſſemblies, or Sabbaths towards their poor brethren, which they are charged with, verſe 3. and is called ſpeaking vanity, verſe 9. See there; and accordingly the LXX render it, *If thou ſpeak not a word in anger.*

14 Then ſhalt thou delight thy ſelf q in the LORD, and I will cauſe thee to * ride upon the high places of the earth r, and feed thee with the heritage of Jacob s thy father; for the mouth of the LORD t hath ſpoken *it*. *Deut.3 13.

q This hath reference to the foregoing verſe. If thou wilt delight thy ſelf in the Sabbath, then thou ſhalt delight in the God of the Sabbath; Or, thou ſhalt have cauſe to delight in the Lord, *viz.* in his goodneſs, and faithfulneſs to thee, and ſo ſhalt live by faith in him as the fountain of all good, as *Pſalm* 37. 4. in the aſſurance of his love and favour, *Pſalm* 33. 21. and that in great abundance, *Pſalm* 36. 8. Such delights as no wicked man can have, *Prov.* 14. 10. r Thou ſhalt be above the reach of danger, *chapter* 33. 16. Or, it may have reſpect to their being brought out of *Babylon*, which lay very low in reſpect of *Judea*, called the *Earth*, as it is elſe-where, *Luke* 23. 44. and *high*, both in reſpect of the ſituation of it, as alſo its mountainouſneſs: Or, the expreſſion may import the ſubduing of their enemies, as it is *Deut.* 33. 29. *Riding* is oft uſed for conquering, *Pſalm* 45. 4. See the Note there, *Rev.* 6. 2. The ſenſe is, They ſhall come out of *Babylon*, not ſneakingly as on foot, but triumphantly and glorioully, *riding*, as God brought *Iſrael* out of *Egypt* harnaſſed, in good order, and with an high hand; Or, they ſhall ride to and fro in their Chariots at their pleaſure. s i.e. Thou ſhalt enjoy the good of the Land of *Canaan*, which God had promiſed as an heritage of *Jacob*, and his ſeed, *Gen.* 35. 12. and feed on the fruits of it, *Queſt.* Why doth he ſay of the *Heritage of Jacob*, and not of *Abraham*, or *Iſaac*? *Anſw.* Becauſe the whole Poſterity of *Jacob* was within the Covenant, but *Iſhmael* and *Eſau*, one the ſeed of *Iſaac*, the other the ſeed of *Abraham*, were both excluded. t This is to expreſs the certainty, and indubitableneſs of it, being from the mouth of him who cannot lie: See of the ſame expreſſion of Aſſurance, *Chapter* 1. 20. and 40. 5. And this *Calvin* refers both to what was ſpoken in the beginning of the Chapter, that it was in vain for thoſe hypocrites to contend with God; and alſo as the confirmation of his Promiſe, if they would rightly obſerve thoſe Promiſes: *the mouth of the Lord hath ſpoken it*, he ſpeaks of himſelf, as of a man by a Proſopopæia: Or, it may relate to the Prophet, the Lord, whoſe mouth and inſtrument I am.

CHAP. LIX.

Sin ſeparates between God and us, 1, 2. *Murther, Theft, Falſhood, Injuſtice, Cruelty*, 3——8. *Calamity for ſin*, 9——15. *Salvation only of God*, 16——19. *The Covenant of the Redeemer*, 20, 21.

BEhold, the LORDS hand is not * ſhortned u, that it cannot ſave: neither his ear heavy x, that it cannot hear. *Num. 11. 23. Ch. 37. 27. & 50. 2.

u He is not grown weaker, than in former times, as Omnipotent as ever he was; *Hand* is here by a Synecdoche put for *Arm*, and ſo for *Strength*, becauſe the Strength of a Man doth generally put forth it ſelf in his Arm, and thus it is applyed to God in his bringing *Iſrael* out of *Egypt*, *Pſalm* 136. 12. x Or thick of hearing; He is not like your idol gods, that have hands, and cannot help, and ears, and cannot hear. The Phraſes are much to the ſame purpoſe, ſave only, that they ſeem to be appropriated to the double Cavil, or Quarrel, that the Jews might have with God; As 1. Surely if God were not heavy, or hard of hearing, he could not but hear thoſe ſtrong cries that we put up in the days of our faſt. Or 2. If he did hear, certainly he could not help us, and thus it may have reſpect to the beginning of the 58*th chap.* Or, the words may be by way of Confirmation and Eſtabliſhment, and ſo may relate to the cloſe of it, to let them know, that if they ſought him as they ought, and was before preſcribed, he was not inexorable, but willing to hear, and able to make good all thoſe Promiſes that he had made from verſe 8. to the end. The ſumm is, to ſhew that the fault was not in God, that their faſts and cries were not regarded, for his *Ear* was as quick to hear as ever; Nor their ſervices rewarded, for his *Hand* was as able to help as ever; But the obſtruction lay in their ſins, which is poſitively aſſerted, verſe 2. and a more particular account given of them in the Sequel.

2 But your iniquities have ſeparated y between you and your God; and your ſins ‖ have hid *his* face z from you, that he will not hear a. ‖Or, *have made* him *hide.*

y Have been as a thick wall between God and you; have ſet him at a great diſtance, *Prov.* 15. 29. z This may be put Synecdochically for the whole Perſon, and the Prophet ſpeaking of God by an Anthropopathy may underſtand his *Preſence*, and then it is, hath made him hide, or withdraw his Preſence, as one that turns away his face from ſome noiſome thing: Or rather his *Favour*, that though you cry to be delivered out of *Babylon*, yet you ſhall not find that favour. a i. e. He will not grant it, thus it is uſed, *Pſalm* 45. 12. *Hoſ.* 5. 15. See on *chap.* 1. 15. ſee *Judg.* 10. 13.

3 For * your hands are defiled with blood b, and your fingers c with iniquity, your lips have ſpoken lies d, your tongue hath uttered e perverſeneſs f. *Ch. 1. 15.

b Here the Prophet comes from a more general, to a more particular charge againſt them; By *Blood* we are to underſtand either murders, and bloodſhed, properly ſo called; or ways of injuſtice, extortion, oppreſſion, and cruelties, whereby Men are deprived of a livelihood; Hence hating our Brother, is called murder, 1 *John* 3. 15. and the inhabitants of *Jeruſalem* called murderers. See how the Prophet phraſeth their oppreſſion, *Mic.* 3. 1, 2, 3. c This is not added to protract the diſcourſe, but to aggravate their ſin: *q. d.* Not only your hands, but your fingers; You are not free from the leaſt part of injuſtice. d Not only properly ſo called, but perjuries, and wronging your Neighbours by ſlanders, and falſe accuſations, wherein he ſhews they did not only offer violence by the hand, but they had ways of circumventing with their lips. e The Verb doth properly ſignifie to *Muſe* or *Meditate*; Then the meaning is, That what they mutter, or utter with the tongue, they do it out of premeditated malice, from a perverſe ſpirit; You may have a larger comment upon this, *Jer.* 9. 3, 4, 5, 6. f Perverſe words are ſuch as are contrary to God's Word, and it is put here in the *abſtract*, to intimate that their words were every way contrary to God's Will.

er. 9. 4. ob 15. . Pſalm 14.

4 None calleth for juſtice *g*, nor *any* pleadeth for * truth: they truſt in vanity *h*, and ſpeak lies *i* * they conceive miſchief, and bring forth iniquity *k*.

g i. e. None ſeek to redreſs theſe wrongs, and violences; they commit all rapines, and frauds under impunity: Either 1. Becauſe the Judges are corrupt. Or, 2. Becauſe none will warn the Judges of ther Duty. Or, 3. Becauſe none ſeek to bring offenders to Juſtice. Or, 4 Becauſe none will plead a Righteous Cauſe, or plead it Righteouſly, or countenance Goodneſs, and this the next expreſſion favours, and ſo Juſtice ſuffers, which the Hebrew word *miſpat* being in the paſſive voice, ſeems to intimate; The ſenſe is the ſame, and whereas it is ſaid *none*, it is as much as to ſay very few, as we ſay few or none; the like, *Pſalm* 14. 3. *Qu.* How could this be charged upon them, when in the time of their Captivity they had no Courts? *Anſw.* It is probable they had Courts among themſelves, to judge between one another by leave of the Babyloniſh Kings. *h* Either, 1. Relating to their lies, which are words empty, and void of all conſiſtency, and ſo it is the ſame with the next Expreſſion, *and ſpeak lies*. Or, 2. In their Idols, which are ſtocks and ſtones, and ſo oft called *vanity* and nothing, 1 *Cor.* 8. 4. For even in *Babylon*, they worſhipped Idols as appears by *Jer.* 16. 11, 12, 18. Or rather, 3. In their power, and craft, and policy, whereby, laying aſide Juſtice, they can oppreſs others, and ſo he calls it *vanity* by a Metonymy of the Adjunct, becauſe it would prove all vain in the end, and either, 1. Fruſtrate their ends. Or, 2. Not juſtifie them againſt God's proceedings with them. Or, 3. Bring all into emptineſs and confuſion; the word is *tohu*, whereby the confuſion, and mingling of all things is expreſſed, before the World was brought into Order and Form, *Gen.* 1. 2. *i* It may refer both to Judges, and to the Lawyers, and falſe Prophets, that tell them they ſhall not go into Captivity; They ſpeak that which they know to be falſe. *k* Theſe two words of *Conceiving*, and *Bringing forth*, note their whole contrivance, and perfecting their wickedneſs: The former notes their plotting, the latter their execution of miſchief; whatever is in the mind only out of ſight, warmed and formed there by cogitating and meditation, is called *Conception*, which being ripe, and produced to view, is called a *Birth*, intimating that the wicked ſin not occaſionaly, and accidentally, but premeditatingly, and profeſſedly; they grow big with it The Expreſſion is *Allegorical*, and in the two next verſes compared to the *Cockatrices* Eggs for the wickedneſs of it, and to a *Spiders* Web for the vanity of it.

‖ Or, *adders*

‖ Or, *that which is ſprinkled*, is as if *there brake out a viper*.

5 They hatch ‖ cockatrice-eggs *l*, and weave the ſpiders web *m*: he that eateth *n* of their eggs dieth, and ‖ *that which is* cruſhed, breaketh out into a viper *o*.

l Or *Adder*, or *Baſiliſk*; one kind put for any venemous creature, a proverbial ſpeech ſignifying by theſe Eggs miſchievous deſigns, and by *hatching* them their putting them in practice; This is to ſhew, that miſchief is natural to them, and they can do no otherwiſe, as poiſon is natural to theſe Eggs. *m* Another proverbial ſpeech, whereby is taught, both how by their plots they weave nets, lay ſnares induſtriouſly with great pains and artifice, whereby they may entangle, and involve their poor Neighbours, in intricacies, and perplexities, and ſo devour them, as the Spider weaves her web to catch flies, and then to feed on them: And alſo how that they contrive nothing but what will tend to their own ruine, as the iſſue of the Viper is the death of the Mother; and they, and their deſigns will come to nothing, and not anſwer their end, as the Spiders web is ſoon ſwept away, and is ſeen no more, which doth well agree with what follows. *n* Here is a Catachreſtical alluſion noting, that he who hath commerce with them, and approves their Counſels, which are the Eggs which they hatch, will be poyſoned with them. *o* If *and* be *copulative* here, then the ſenſe is either, if any ſeek to cruſh, and diſappoint their plots, or if they be ſprinkled, or diſperſed abroad (as the margin ſeems to favour) they will ſeek his ruine, will be as Viper to him: But if *and* be *Cauſal*, as it often is, and may be here, then the ſenſe is, *q. d.* he *dieth*, becauſe the Eggs being cruſhed, a poyſonous Viper proceeds from it: the more you partake of their counſels, the more you are infected there lies ſuch a deadly poyſon embodied in them.

* Job 8. 14, 15.

6 * Their webs ſhall not become garments *p*, neither ſhall they cover themſelves with their works: their works *are* works of iniquity *q*, and the act of violence *is* in their hands *r*.

p i. e. Their contrivances, and deep deſigns ſhall not advantage them, they being like a thin, and raw garment, either through which all their wretchedneſs, and malice will appear, as the next words intimate; Or, for want of Solidity, and Subſtance, ſhall not be able to defend them from their impending evils. *q* i. e. Works of *Injuſtice*, whereby they grieve and vex their Brethren, which the next words do clear. *r* i. e. They exerciſe themſelves in all acts of violence, and oppreſſion.

* Prov. 1. 16. Rom. 3. 15.

† Heb. *breaking*.

7 * Their feet *s* run to evil, and they make haſte to ſhed innocent blood: their thoughts *t are* thoughts of iniquity, waſting and † deſtruction are in their paths *u*.

s This ſeems to be taken from *Prov.* 1. 16. See the note there. He had ſpoken of their Hands, Lips, and Heart, &c. before, and now of their *Feet*, to ſhew that they were wholly ſet upon miſchief. *t* i. e. Their heart, and mind, is ſet upon doing wrong, and injury, they not only do evil, but do it deliberately. You have the wicked deſcribed by this kind of working of their thoughts, *Pſalm* 64 6. They meditate on little or nothing elſe. *u* A Metaphor put for the behaviours and carriages of Men; in what way or work ſoever they are engaged, it all tends to ruine and deſtruction. A Metaphor taken from an overſpreading torrent, or ſweeping Plague, or Beaſts of prey, that tear and devour whatſoever comes in their way.

‖ Or, *right*.

8 The way of peace they know not *x*, and *there is* no ‖ judgment *y* in their goings *z*: they have made them crooked *a* paths: whoſoever goeth therein ſhall not know *b* peace.

x They are of ſuch turbulent Spirits, living in ſuch continual contentions, and diſcords, that, breaking in pieces the very bonds of Society, they neither know 1. How to make and keep Peace; Neither 2. Do they feel or enjoy the ſweet Fruits of it: And therefore by conſequence 3. They take not the courſe that leads to Proſperity and Happineſs. They are not Friends to Peace. *y* i.e. No Juſtice, Equity, Faith or Integrity, which are the Foundation of Judgment. *z* As *Paths* did note their habitual way or manner of living, ſo *Goings* do ſignifie their actuall progreſs in that way, or their works, thus ~~*Job* 14. 16~~. *a* They walk by no rule, which ſhould diſcover the crooked from the ſtraight; they are full of unevenneſſes and uncertainties, contrary to what *David* ſpeaks, *Pſalm* 26. 12. The LXX render it *Perverſe*: *Moſes* joins them both together, *Deut.* 32. 5. and ſo doth *Solomon*, ſpeaking what Wiſdom ſhall deliver from *Prov.* 2. 15. and it ſtands in oppoſition to them that walk uprightly, *Prov.* 28. 18. It may note 1. Their Hypocriſie, that pretend one thing, and do another, that oppreſs under a pretence of Juſtice. Or 2. Their profeſſed and owned irregularities, and deviations from the rule of Juſtice. *b* i.e. Shall not experience it; whoſoever do as they do, will be turbulent, and perverſe, as they are, and have as little Peace within, or Happineſs without, as they have *chap.* 57. 21. They ſhall be poyſoned by having converſe with them, as in verſe 5. which the next words do intimate.

* verſe 11, and 14.

9 Therefore is * judgment far from us *c*, neither doth juſtice *d* overtake us: we wait for light *e*, but behold obſcurity; for brightneſs, *but* we walk in darkneſs *f*.

c This ſeems to be ſpoken in the perſon of thoſe Jews that did partake of theſe ſins, giving the reaſon by way of complaint of thoſe evils that they groaned under. *d Judgement*, and ſo Juſtice is here taken for deliverance, *Iſaiah* 1. 27. *q. d.* God doth not defend our Right, nor Revenge our wrong, nor deliver us, becauſe of theſe outrages, and acts of violence, injuſtice, and oppreſſion, that are committed among us, ſo that Deliverance is called here *Judgement* and *Juſtice* by a Metonymy of the efficient. *q. d.* If we had executed Judgement, and Equity among one another, they would not now have been far from us; as works are ſometimes put for the reward of works, *Job* 7. 2. *Pſalm* 109. 20. So Judgement and Juſtice is put for the Reward of Judgement and Juſtice; or wicked men are in Power, and Seats of Judicature, that execute no Judgement or Juſtice in the behalf of the Oppreſſed. *e* How the Hebrews uſe *Light* and *Darkneſs*, ſee before on *chap.* 58. 8, 10. *f* Or, *Miſt*, we are in ſuch a thick miſt, that which way ſoever we look, we ſee no way out, no hope of Deliverance, we are ſtill in Captivity, and like ſo to be, till we ſee Judgement and Juſtice executed, and then we may expect good days.

* Deut. 28. 28, 29. Job 5. 14. Amos 8. 9.

10 We * grope *g* for the wall like the blind, and we grope as if *we had* no eyes *h*: we ſtumble at noonday *i* as in the night; *we are* in deſolate places as dead *men k*.

g As a blind man that hath no other Eyes than his Hands, feels for the Wall, from whence he expects either direction, or a reſting place to lean on, ſo they expect Salvation as it were blindfold, not taking direction from the Prophets, but hoping to obtain it by their cries and faſts, though they continued in their ſins, and therefore may well be ſaid to grope after it; See *Deuteronomy* 28. 28, 29. *Job.* 12. 25. *h* As if we were ſtark blind, *and* being here put for *yea*, thereby aggravating the miſery in repeating the expreſſion. *i* This notes their exceeding blindneſs, as it muſt needs be with one that can diſcern no more at noon day, than if it were midnight, *Job* 5. 14. *k* He compares their Captivity to Men dead without hope of Recovery: Their bonds render them as free among the dead, *Pſalm* 88. 5. They can ſee the way, or get out of their Captivity no more than dead Men can get out of their Graves; Thus a calamitous eſtate is ſet forth, *Pſalm* 44. 19. great calamity and deſpair oft going together: They are as men caſt out no more to be looked after. Compare *Lam.* 3. 6. All darkneſs is uncomfortable, but that of the Grave terrible.

* Chap. 38. 14.

11 We roar *l* all like bears, and * mourn *m* ſore like doves: we look for Judgment, but *there is* none; for Salvation, *but* it is far from us *n*.

l This ſignifies the greatneſs of their anguiſh, that forced from them theſe loud out-cries. *m* This notes ſome ſenſe of their condition, that wrought in them theſe ſorrowful Lamentations: Or, it may relate to the condition, that both ſorts of people were in under their oppreſſing Governours. It made the wicked roar like Bears, and the Godly mourn like Doves: It is thus expreſſed becauſe theſe properties are peculiar to theſe Creatures. The *Bear*, when robbed, goes into her den and roars: The *Dove*, when abſent from her mate, ſits ſolitary, and mourns. *n* See the Expoſition of this laſt part of the verſe, *v.* 9.

12 For our tranſgreſſions *n* are multiplied before thee *o*, and our ſins teſtifie *p* againſt us: for our tranſgreſſions *are* with us *q*, and as for our iniquities we know them *r*.

n The word here ſignifies ſins of an high nature, ſuch as wherein there is much of man's will, againſt Light: Rebellious Sins. *o q. d.* They admit of no excuſe; for they are acted before thee, and multiplied againſt thee, whereby thou art juſtly provoked to deny us all help. *p* Every ſin that is charged upon us, is like ſo many Witneſſes produced to prove the guilt of our Conſciences; Or, as the Hebrew word, *do anſwer*, and ſo ſome make it an elegant Metaphorical Alluſion to the *Eccho*, which, as it returns the voice again, ſo thoſe Judgements they cry out of, are but the meritorious Repercuſſion of their ſins: They had been cruel to others, neither had they executed Judgment, and Juſtice, and here they ſuffer all kind of cruelties, and indignities from the *Chaldæans*, as the true and juſt Repreſentation or Eccho of their own works: See a perſonal inſtance in Adoni-bezek, *Judges* 1. 6, 7. *q* i. e. We lie under the guilt of them, they are a burden to us; (God hath not yet forgiven them. *r* We are convinced of them, our guilty Conſciences muſt own and acknowledge them, *Pſalm* 51. 3. It notes either their Conviction, or Sorrow, or both, See *Jerem.* 14. 7. Or, we know what are thoſe ſins thou art ſo angry with us for: And this is favoured by the ſequel, where they ſeem to particularize thoſe ſins in the following verſes.

13 In tranſgreſſing *s* and lying *t* againſt the LORD, and departing *u* away from our God, ſpeaking *x* oppreſſion and revolt, conceiving and uttering *y* from the heart words of falſhood *z*.

He now enumerates ſome of thoſe particular ſins they profeſs themſelves to be convinced of, whereby he doth not mean the ſins of ſome particular perſons, or ſome ſlight ſins, but a general defection and corruption of the whole Body. *s* Properly we rebel againſt God, ſo the word is, *chap.* 1, 2. and have perſiſted in our Rebellion. *t* Being true to none of their Engagements, Vows, and Promiſes; ſome make *tranſgreſſing* here, and *lying* to be one and the ſame thing, inaſmuch as in their tranſgreſſing of the Law of God, they did break their ſolemn Engagement to God upon Mount *Sinai*, *Exodus* 19. 8. and 24 3. and elſewhere frequently, which is a downright lying againſt God; For wherein do we more lye to God, than in a perfidious withdrawing from him? So that by *tranſgreſſing* here he doth mean not a breach of one or another of the Laws of God, but there being as it were fugitives, that would be under no yoke. *u* i. e. Turning from God to Idols. *x* As it were talking of little elſe one among another, but how to oppreſs their Neighbours, and apoſtatize from God. *y* i. e First contriving and forging in their heart falſe accuſations to the ruine of their Neighbour, and falſe worſhip to the diſhonour of God; laying the contrivance ſo, that it might be effectual; and then *uttering* it, or venting themſelves one to another in their diſcourſes, thereby encouraging each other in their perverſe ways, ſee verſe 3 and whereas it is ſaid *from the heart*, it notes a reſoluteneſs in their wickedneſs, being a great deal worſe, than now and then to deal falſly upon ſome occaſion or temptation. *z* They are called words of *falſhood*, both with reference to men, and to ſigniſie ſlanders, and falſe accuſations; as alſo to God, and ſo ſigniſie their dealing falſly with God, as an Adultereſs doth with her Husband, hence Idolaters are called the *ſeed of falſhood*, *chap.* 57. 3, 4, 5. and it is ſaid *from the heart*, to ſhew that when they dealt with men in ways of fraud, it was *from the heart*, but when they ſpake with God it was but from the lip.

14 And Judgment is turned away backward *a*, and Juſtice ſtandeth afar off *b*: for Truth is fallen *c* in the ſtreet *d*, and equity cannot enter *e*.

a He ſpeaks here of the Sentences and Decrees in Courts of Judicature, which are carried quite contrary to Right and Juſtice: God denies you Juſtice as you have denied help to others. *b* It notes the ſame thing with the former, to ſhew that Juſtice and Judges are far aſſunder. *c* A Metaphor taken from a feeble perſon, that wants ſupport, without which he falls: Thus *Truth* hath none to ſupport or patronize it: The ſame, only otherwiſe expreſſed, with verſe 16. Truth is caſt upon the ground, and Juſtice trampled under foot *d* i. e. In publick. *e* No ſuch thing will be admitted in their Courts; all corrupt, ſo that all Equity and Juſtice is violently keept off by the authority of the great ones.

‖Or, *is accounted mad.*
† Heb *it was evil in his eyes.*

15 Yea, Truth faileth *f* and he *that* departeth from evil *g* ‖ maketh himſelf a prey *h*: and the LORD ſaw *it i*, and † it diſpleaſed him *k* that *there was* no Judgment.

f q. d. Truth is more than *fallen*, which he had ſaid in the former verſe; It *faileth* For being only *fallen*, it may recover it ſelf again, but *failing* notes the loſs of its very Vitals: As being every where neglected, in Court, in City, in Country, in inferiour as well as ſuperiour Ranks, in the Streets, in the Gates, in the Markets, in the Fairs, in all publick places of Commerce, the condition much like that under the Beaſt coming out of the Earth, *Revel.* 13. 11, &c. See *Pſalm* 10. 7, 8, &c. All things are amiſs, neither Judgement or Juſtice, or Truth is to be found among us, but Fraud and Deceit, yet none troubled at it. *g* That ſeparateth himſelf from evil things, and Perſons; will not be as vile as others. *h* Or, *is accounted mad*, is laughed at that talks of Juſtice, ſo ſome. *Joſephus* tells us, that immediatly before the deſtruction of *Jeruſalem*, it was matter of ſcorn to be Religious. Though there be no ſolid ground for, nor need of that marginal reading, yet is it a Truth: The Tranſlators reach the meaning by *Prey*: The wicked, like wild Beaſts, endeavouring to devour ſuch as are not as bad as themſelves; Where Wickedneſs rules Innocency is oppreſſed, in bargaining, as buying, and ſelling. They that are ſimple, and innocent, are outwitted by the crafty and fraudulent, as not willing, or rather daring to oppoſe fraud with fraud, but to do all things in ſincerity. *i* i. e. Took notice of it, 'tis ſpoken of God after the manner of men, as *Geneſis* 11. 5. and 18. 21. and many other places. *k q. d.* If you would know why God is ſo angry with you, it is for ſuch things as theſe: the Lord takes notice of it, and it is a great *evil in his eye.*

*Pſal. 98. 1. Ch. 63. 5.
*Ch. 42. 21 and 63. 5.

16 And he ſaw that *there was* no man *l*, and wondred *m* that there was no interceſſour: * therefore *n* his arm brought ſalvation unto him *o*, and his * righteouſneſs *p* it ſuſtained him.

l Viz. To *intercede*, which is ſuppoſed from the following words; or no man to help in ſuch a caſe, to ſhew himſelf, and appear in ſuch a corrupt ſtate in the behalf of equity, as verſe 4. the like circumſtances we have *Ezek.* 22. 29, 30. or none fit to intercede. *m* Heb. *Iiſtomen*, was *amazed*, aſtoniſhed, as it were, not knowing what to do: This notes both Gods ſolicitouſneſs about their condition, together with their dulneſs, and blockiſhneſs, in not concerning themſelves about it, eſpecially conſidering they had been a People ſo well inſtructed, and yet under the guilt of ſuch groſs ſins, ſhould be no more ſolicitous about pardon, which God would readily have granted, if any ſuch could have been found, *Jer.* 5. 1 *n* Or, *Yet.* as it is uſed, *ch* 7. 14. and 51. 21. *o* This may relate 1. To the parties thus oppreſſed: Or 2. To God, as that either 1. He would do his work without help from any other, *ch.* 51. 5. Or 2. He would avenge himſelf his own honour; Thus the word is uſed 1 *Sam.* 25. 26. and this may, and ſeems to be the meaning of the next clauſe Or 3. He had made Proviſion for the maintaining his own Righteous Cauſe, and Peoples Intereſt; This ſenſe, that phraſe, ſo like this, favours *ch.* 63. 5. *Salvation unto me.* *p Viz.* His Juſtice, *q. d.* ſeeing there could be no Juſtice found among them, he would avenge the Innocent himſelf, which agrees with *v* 8. and is juſtified by *ch.* 63. 5. where ſpeaking of the deſtruction of the *Idumæans*, you have the ſame words, only the word *Fury* changed for *Righteouſneſs*, The literal meaning is God's taking vengeance on the *Chaldeans* for his People's ſake: The myſtical is Chriſt's making uſe of his own Righteouſneſs for the Redemption of loſt Man, being deſtitute of all other.

*Eph 6. 17. 1 Th 5, 8.

17 * For he put on righteouſneſs as a breaſt-plate *q*, and an helmet *r* of ſalvation upon his head; and he put on the garments of vengeance *s for* cloathing, and was clad with zeal *t* as a cloke.

q God, reſolving to appear as a Man of War againſt *Babylon*, that did now oppreſs his People, puts on his Arms, Heb. *Wrapt himſelf*, and particularly his *Breaſt-plate*, which he calls *Righteouſneſs*, to ſhew the juſtneſs of his Cauſe, as alſo his Faithfulneſs in making good his Promiſes to his People. *r* As the *Breaſt-plate* is to defend the Heart and vital parts, whereby God doth ſigniſie the Innocency and juſtice of his Cauſe, as well as his Faithfulneſs; So the *Helmet* is to defend the Brain, the fountain of the animal Spirits, and therefore by this piece of Armour would have us know that he is invincible: As by the other, that he defends a juſt Cauſe in his Truth, and Faithfulneſs, ſo by this, that he cannot be diſappointed in it by reaſon of his Power, and Invincibleneſs. *s* Or Garments made of Vengeance: as God is ſaid to put on the former for their ſakes, whom he would preſerve, ſo he puts on theſe for their ſakes, whom he will deſtroy, *viz.* his Peoples enemies, the *Chaldeans*, and other enemies of the *Jews*. *t* Either 1. Zeal to his own Honour, which had been given to Idols. Or 2. Zeal for his own People, who were now in diſtreſs. Or 3. Zeal and Indignation againſt the Babylonians, who were ſuch great oppreſſors of his People, which are the materials, that his *Garment* of Vengeance and his *Cloke* of Zeal is made of. It may be trifling to follow the Metaphor of Garments too cloſe; See of the Phraſe, *Judges* 6. 34. marg. The Summ of all theſe Expreſſions is this, to deſcribe both the cauſe, and effect together, the Cauſe was *Righteouſneſs* and Zeal in God, the Effect *Salvation* to his People, and *Vengeance* on his enemies, as is evident from the next verſe.

*Ch. 63
† Heb. … *compenſe…* or, *deſer…*

18 * According to *their* † deeds *u*, accordingly he will repay, fury *x* to his adverſaries, recompence to his enemies, to the iſlands *y* he will repay recompence.

u Heb. *Recompences* or *Deſerts*, i. e. He will recompence his Adverſaries with thoſe effects of his fury that they have deſerved. *x* A Metonymy of the Efficient; For the effects of his fury. *y* Or, *Iſlanders*, a Metonymy of the containing for the contained, either *Meſopotamia*, and other adjacent Iſlands, encompaſſed by *Tygris* and *Euphrates*; Or thoſe remoter Nations (for the Hebrews call Nations remote from *Judea*, Iſlands, *Gen.* 10. 5. *chap.* 41. 1. See on *chap.* 20. 6 and the reaſon of it.) under the King of *Babylon*, that thought themſelves ſecure.

* Rev. … 15.
‖ Or, p… *him to flight.*

19 So ſhall they fear the name of the LORD *z* from the weſt *a*, and his glory *b* from the riſing of the ſun *c*: when the enemy *d* ſhall come in * like a flood, the ſpirit of the LORD ſhall ‖ lift up a ſtandard *e* againſt him.

z i. e. Either worſhip the Lord: For the *Name* of God is put for God himſelf, as hath been often ſhewed, and *Fear* is put for his Worſhip. Or, make his Name renowned. *a* To wit, the weſtern part of the World. *b* Or the glorious God. *c* To wit, the eaſtern parts of the World: The ſumm is the whole Word, either a Synecdoche of the part for the whole: Or, if you divide the World through the Poles, the one half will be Eaſt, and the other Weſt, and ſo compriſeth the whole World. It ſhall fear and worſhip God, and make his Name renowned, laying aſide their Idolatries: Whether you refer it to the deliverance of his People out of *Babylon*, when they ſhall hear how God hath executed vengeance on his enemies; Or, to the Redemption by Chriſt, and his calling of the Gentiles, *Malachy* 1. 11. *d* Either againſt the Babylonians, as ſome underſtand it, and ſo it is probably meant of *Cyrus*, who ſhall come like a violent Flood, againſt whom there is no head to be made: Him God would ſtir up againſt the Babylonians for the deliverance of the Jews Or, againſt his own People, and ſo it may have either 1. A more particular reſpect to *Jeruſalem*, when *Sennacherib* came up againſt it, which ſuits well with what God ſaith of him, *Chapter* 8. 7, 8. Or 2. More general, at what time ſoever the Devil, or his inſtruments ſhall make violent irruptions upon the Church, *Revel* 12 15. for powerful Enemies invading a Countrey are oft compared to a River. See on *Chapter* 18. 2. It is an alluſion to the overflowing of *Euphrates*, which by its violent inundations was wont to do much hurt and damage to the Babylonians. *e* And here again, if it be taken in the firſt ſenſe, *viz.* againſt the Babylonians, then the meaning is, God himſelf ſhall as it were carry the Standard in the midſt of *Cyrus* his Army, the *Medes* and *Perſians*, and that with a great deal of fury, intimated here by the Spirit of the Lord; For Spirit is often uſed among the Hebrews for the Paſſions of the Soul, as Anger, Wrath, Fury, &c. Or, as a violent Blaſt or gale of Wind ſhall help foreward the Violence of the Torrent, and if ſo, then *Him*, by an *Enallage* of the Number, which is frequent, is put for *Them*. But if in either of the other two ſenſes, to wit, with particular reſpect to *Sennacherib*, then the ſpirit of the Lord, as with a Blaſt, only ſhall puff him away, which was made good, *Iſaiah* 37. 7, 36, 37. Or, with more general reference to the violence of enemies againſt the Church; Then the meaning is, God ſhall make known himſelf to take their part and defend them, *Pſalm* 6. 3, 4, 5. and cauſe the Enemies to give back, *or put them to flight*, as in the margin, *Iſaiah* 17. 12, 13. 14. and that without Power, but by his Spirit alone, as eaſie as by a puff of wind, *Zech.* 4. 6. Again, if you take this (as ſome Learned Men do) in a ſpiritual ſenſe, then it notes the ſuddenneſs of the Goſpels ſpreading it ſelf by the Spirit in the Miniſtry of the Apoſtles and Evageliſts, bearing down like a Flood, all that oppoſes it, the Lord Jeſus Chriſt being lifted up in it as a Banner or Enſign; But this ſenſe, though true, ſeems to be more forced, and as it relates to temporal deliverances, more genuine and natural: However the Prophet being about to ſpeak of the Spiritual Deliverances, and State of the Church by Chriſt, he ſeems to ſlide, as it were, into it by ſuch plain Alluſions, and Types, being to ſpeak of it more directly in the following Chapter.

*Rom. 11. 26.

20 And *f* * the redeemer *g* ſhall come to Zion *h*,

and unto them that turn from tranſgreſſion in Jacob *i*, ſaith the LORD *k*.

f Moreover, or, *to wit*. *And* being here not ſo much copulative as expoſitive. *g* The word notes a Redemption with Power, to wit, 1. *Cyrus*, the inſtrument for the efficient, to wit, God the Redeemer, *chap*. 43. 14. and 45 13. Or 2. Chriſt, of whom the Apoſtle expounds it, *Rom*. 11. 26. the Prophets uſually concluding their Promiſes of temporal deliverances with the Promiſes of Spiritual, eſpecially ſuch, of which the temporal were evident Types. *h* To wit, *Jeruſalem*, to which though *Cyrus* came not in perſon, yet his favours, and the good effects of his Conqueſt over *Babylon*, reached it, ſetting free the Citizens of *Zion*, as Chriſt alſo his Church, which is often called by the name of *Zion*, and *Jacob*, and *Iſrael*, &c. *i* To wit, among the Jews, who were the Children of *Jacob*, and he deſcribes to whom of theſe, namely to them, and none elſe, that *turn from tranſgreſſion*, ſuch only whoſe hearts God touched, and turned to Righteouſneſs; and ſo to come *to Sion* here by the Prophet, and *out of Zion* by the Apoſtle, is one and the ſame thing, ſee on *Deuteronomy* 33. 2. for the Hebrew *Lamed* is not only an Article of the Dative Caſe, but put often for *Mim*, *of* or *from*, ſo that *Let Sion* is *out of Sion*: And for Chriſt to be given a *Redeemer to Sion* is the ſame thing, as his coming to *take iniquity from Jacob*. And ſo the Apoſtle doth by this expound that, taking an Apoſtolical Liberty not only to quote, but to expound this Text, and ſo by laying them together, and making them one, would teach us that God muſt do for us what he requireth of us, *Acts* 3. 26. or elſe, which is in the opinion of ſome, he takes the laſt clauſe from ſome other Text, or Texts, as *Iſaiah* 4. 4. I incline to the former, partly becauſe there is no need of ſearching for any other Text, and partly, becauſe, as the Apoſtle quoteth it, it is agreeable to the LXX, which he frequently makes uſe of; And this the Apoſtle improves as an Allegory to prove that the Jews toward the end of the World ſhall be converted, and ſaved, when the fulneſs of the Gentiles ſhall be brought in. *q. d.* As this People of old were delivered out of a dark and doleſome eſtate, when they ſeemed as it were extinct, ſo toward the end of the World the remanent of the Jews, that ſeem to be rejected, God will again bring home to himſelf. *k* Or, thus it is Decreed, and determined by the Lord; the Prophets are wont to ſet down theſe Words as a ſacred Seal of Certainty, Security, or Confirmation of ſuch ſignal Promiſes as this is of the Redeemer, like to that of the Apoſtle, 1 *Tim*. 1. 15.

21 And *as for* me, this *is* my covenant *l* with them, ſaith the LORD, My ſpirit that *is* upon thee *m*, and my words which I have put in thy mouth *n*, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed *o*, ſaith the LORD, from henceforth and for ever *p*.

l Or what I have promiſed, and ſo am engaged to ſee fulfilled, to wit, to them that turn from their iniquity; Or rather, the Promiſe of his Word, and Spirit, to abide in his Church, upon which account it is alſo, that the Spirit is promiſed in the next Words, by which is underſtood, either the Gift of Prophecy, or the Prophecy it ſelf given here to *Iſaiah*, and ſo to the Church. *And* being here, as in the foregoing Verſe explicative, not copulative; unleſs it note, that in an ordinary way the Spirit, and the Word go together where-ever either of them are effectual, the Spirit impreſſing what the Word expreſſes, *Joh*. 14. 16, 17, 18. and it is the ſpirit of Satan, that is different from the Word. *m* See on *Numb*. 11. 17, 25, &c. and 2 *Kings* 2. 15. *n* Which thou haſt uttered by vertue of my Spirit, it being the Churces great treaſure, and happineſs to have God preſent with his word. *o* The ſenſe is either, theſe words, and the fulfilling of them ſhall be always talked of, where-ever the mention of this deliverance ſhall come, as is ſaid of *Marie's* ointment, *Matth*. 26. 13. Or rather, he ſeems to promiſe the perpetual preſence of his Word, and Spirit with the Prophets, Apoſtles, and Miniſters, and Teachers of the Church to all ſucceding ages thereof, and may have a ſpecial reference to the Goſpel, or new Covenant in Chriſt. *p* i. e. For a long, though yet a definitive ſpace of time, as it is often uſed.

CHAP. LX.

The Glory and Bleſſings of the New Church after a ſhort affliction, 1——22.

|| Or, *be enlightned, for thy light cometh*.
*Mal. 4. 2.

ARiſe *q*, || ſhine *r*, for thy light *s* is come, and * the glory of the LORD *t* is riſen *u* upon thee.

q A word of encouragement accommodated to the Jewiſh, or Hebrew Stile, wherein, as by *lying down* is deſcribed a ſervile and calamitous condition, *chapter* 47. 1. So by *riſing*, and ſtanding up, a recovery out of it into a free, and proſperous one, as may be ſeen frequently; *Rouze up*, intimating her deliverance to be at hand. And here under a type, or hieroglyphical deſcription of *Jeruſalem's* Reſtauration, is deſplayed the flouriſhing State of the Gentile Church under the Meſſiah, and that in the Greatneſs, for Quality, and alſo the number of her Proſelytes; in the deſcription whereof, the Evangelical Prophet, whatever he doth in other parts of his Prophecy, doth here moſt briskly ſparkle forth in Divine Eloquence. *r* Diſcover thy ſelf as one breaking forth from a dark night; or look out, as Men do at Sea, who uſe to look out ſharp, to ſee what they can diſcover after a dark, and ſtormy Seaſon; or be enlightned with more Knowledge; Or, be thou filled with Joy, a metaphorical *Metonymy of the efficient*, as thou art about to change thy Condition, change thy Countenance; Be chearful in that Light, or Salvation that is approaching. *s* Either, 1. Thy flouriſhing and proſperous Eſtate, an alluſion to Peoples riſing, when after a dark night, the Light breaks forth, they begin to riſe; Or, 2. The Cauſer of thy Light, the *Effect* for the *Efficient*; To wit, Thy God, or Chriſt, becauſe the Fountain of all Happineſs, as the Sun and Moon are called Lights, becauſe they give Light, *Gen*. 1. 16. Thus Chriſt is called the *true Light*, Joh. 1. 9. and compare *Joh*. 8. 12. with *Eph*. 5. 14. and you'll find thoſe words quoted to that purpoſe. *t* i, e. The greateſt Glory, as the *Cedars* of God, the *Mountains* of God, &c. compare *Revel*. 21. 11. or, the *glorious Lord*, or the *Lord of glory*, or Chriſt, who is the glory of the Father, is come unto thee; He is at hand to make himſelf glorious in ſome wonderful Work for thy Salvation: Either in his Doctrine, or Miracles, or Work of Redemption, that his glory may reſt upon thee, ſuitable to the Pſalmiſt's Prayer, *Pſalm* 85. 6, 7, 9. *u* Like as when the Sun ſpreads it ſelf into every place, leaving none dark, thus it refers to the glorious Goſpel, called ſuch a glorious Light, 2 *Cor*. 4. 4.

2 For behold, the darkneſs *x* ſhall cover the earth *y*, and groſs *z* darkneſs the people: but the LORD *a* ſhall ariſe upon thee, and his glory ſhall be ſeen *b* upon thee.

x Either Affliction, and Miſery, a known Metaphor; or Ignorance, and Idolatry; As alſo, all kinds of Errours, and Immoralities, with which all that are out of the Church are ſmutted, and polluted, compare *Epheſ*. 4. 18, 19. *y* Either 1. General, all the Inſtabitants of the Earth, ſuch as through ignorance reject the Goſpel. Or rather 2. More particular, the *Babylonians*, by a Synecdoche of the *whole* for a *part*, in that diſmal condition, being haraſſed by *Cyrus*, whereby the Jews were delivered; this being alſo a Type of the deliverance of God's People by the Meſſiah, which this Text principally intends. *z* An alluſion to that Egyptian darkneſs, *Exodus* 10. 21, &c. palpable ignorance, the inlet and nurſery to groſs Idolatry and all prophaneneſs. *a* (i. e.) Chriſt, *Mal*. 4. 2. *Luke* 1. 77, 78, 79. *b* Shall be wonderful conſpicuous; as the Lord's ariſing anſwers to the *darkneſs covoring the Earth*, ſo the *Glory being ſeen*, anſwers to that *groſs* darkneſs. The ſenſe is, that whereas the time was, that the People of God were under great calamities, while their enemies were in eaſe and proſperity, now it ſhall be quite contrary; Now theſe ſhall be in adverſity, and thoſe in Proſperity, a great turn of Providence; and withal implies, that this Light of Grace is a *Peculiar* to his People, in reſpect of which all other Proſperity is but darkneſs, and miſery; As Light was peculiar to *Goſhen*, when darkneſs was in all the Egyptian houſes, *Exodus* 10. 23.

3 And the * Gentiles ſhall come *c* to thy light, and *d* Kings *e* to the brightneſs of thy riſing.

*Rev. 21. 24.

c Either to congratulate thy Deliverance; or to note the reſpect that ſhould be ſhewn them by other Nations upon their Deliverance; Or rather, ſhall be allured by thy Light to come to thee; as Travellers in a dark night, and out of their way, when a Light diſcovers it ſelf, to make to it; So the Doctrine of the Goſpel ſhall ſhine ſo bright, and be made ſo conſpicuous by Preaching, and Miracles, that they ſhall not only congratulate them, and wiſh them much Joy, but rejoyce and participate with them in their Happineſs, *Revel*. 21. 24. A plain Prophecy of the calling of the Gentiles, which Promiſe was made to Chriſt, *Chap*. 49. 6. *d* Or, *yea*, or, *even Kings*, which was fulfilled under *Cyrus*, *Darius*, *Alexander*, and the *Ægyptian Kings*. *e* To add to thy Luſtre, thou ſhalt not be honoured only by the converſion of mean perſons, but even of honourable Perſonages, embracing the Chriſtian Faith, and ſubmitting themſelves to Chriſt's Scepter and Government. See on *chap*. 49. 23. To obſerve thy Progreſs, and how thou ſhalt encreaſe by degrees, as the Sun in its aſcending; In Chriſt's time there were 12 Apoſtles, afterwards 120 Diſciples, in a ſhort time many thouſands, then the Church grew into Congregations, and then ſpread to Nations.

4 * Lift up thine eyes round about *f* and ſee; all they gather themſelves together *g*, they come to thee, thy ſons *h* ſhall come from farr, and thy daughters ſhall be nurſed at *thy* ſide.

*Chap. 49. 18, 22, 23. and 66. 11, 12.

f Or in a Circle; into all parts of the Earth; it ſeems to relate to the Apoſtles, and Diſciples, with their ſucceſſors, carrying the Goſpel into all parts of the World: And in regard it would be as it were a thing incredible, he bids them *lift up their eyes*, as if they were to behold it in ſome Viſion, or upon ſome Watch-Tower in *Jeruſalem*; there is the like expreſſion *ch*. 49. 18. *g* He ſpeaks more particularly either of the Jews flocking from all parts to *Jeruſalem*, when they ſhall hear of their return from *Babylon*, which may be true in the Type; Or eſpecially, of the coming in of ſome of all Nations to the Goſpel. *h* The ſame thing, only for elegancy ſake expreſſed in its parts; The ſenſe reſpects both Perſons, and Place; As to Perſons, thy *Sons* and thy *Daughters* alſo ſhall be brought unto thee tenderly, as it were in arms, *Iſa*. 49. 22. where *by thy ſide* by equivalent expreſſions of *Arms*, *Boſoms*, and *Shoulders*, is ſupplied with reference to them both, and may import they ſhall be brought unto the Church of Chriſt as unto their Mother, and it may further be obſerved, that where the Maſculine gender is joined with the Feminine of the ſame *ſpecies*, it notes multitude, and variety, as *Eccleſ*. 2. 8. *Men-ſingers*, and *Women-ſingers*. i. e. All ſorts and variety of vocal Muſick: And as to *place* both thy *Sons* and thy *Daughters* that are not only near, but alſo afar off, ſhall come to thee as we ſay *far and near*, Acts 2. 39. Or, it is the ſame with what was ſaid before *round about* in all quarters of the World; *From far*, noting the Longitude, and *ad latus*, *at* or *on* thy ſide the Latitude, and even thoſe that perhaps were before at enmity one with another.

5 Then ſhalt thou ſee *i*, and || flow *k* together, and thine heart ſhall fear *l*, and be enlarged *m*, becauſe the abundance of the ſea *n* ſhall be converted unto thee *o*, the || forces *p* of the Gentiles ſhall come unto thee.

|| Or, *ſhine*.

|| Or, *noiſe of the ſea ſhall be turned toward thee*.

i Viz. With a grreat deal of delight the multitudes of thy Children running to thee. *k* As when one River meeting with another and joining Waters, run ſweetly together as one and the ſame River, this notes the abundance of their united Joys and Delights: Or they ſhall flock together to behold ſuch an amazing ſight. *l* As ſtanding amazed to ſee ſuch multitudes come in to the Lord Chriſt, ſee on *Chap*. 54. 1, 2, &c. As it were ſurprized with it, as thoſe *Acts* 2. 7. Or, overwhelmed with the joyful ſight, as *Jacob* was with the tydings of *Joſeph*, *Geneſis* 45. 26. and thoſe of the Circumciſion, that were with *Peter*, *Acts* 10. 45. ſuch a mixture of fear and joy you have expreſſed, *Jerem*. 33. 9. the ſenſe is much the ſame with *Chap*. 49. 18. *m* Both with Joy, and Love; Joy within at the coming in of the Gentiles, and this outwardly expreſſed in the enlargedneſs of Love and Charity towards them. *Fear* doth properly contract the heart, therefore this expreſſion intimates it to be a *fear* mixed with ſuch an affection as will dilate it. *n* Either the Iſlands of the Sea, *viz*. the Nations, as before; *A Metonymy of the ſubject*; ſhall turn to thee in Religion, or Affection; they that formerly ſo much hated thee (they that live by the Sea coaſts being uſually noted for the worſt of men) ſhall now love thee; Or, the Wealth and Traffick of thoſe that trade by Sea, the Riches of the Merchant, and ſo poſſibly the Prophet may allude to *Pſ.* 72. 10. for *Tharſis* is ſometimes taken for the Sea as hath been before ſhewed: ſee on 1 *King.* 10. 22. *o* Thy traders ſhall not ſo much convert their Riches to their own uſe as to thine. *p* Or *wealth*, thou ſhalt not have only the *wealth*, but the ſtrength of the Nations to ſtand by thee, which hath alſo an Eye, as in the type, to that readineſs, and willingneſs that would be in the Nations to help them out of *Babylon*.

6 The multitude of camels *q* ſhall cover thee: the dromedaries *r* of Midian and Ephah *s*: all they from Sheba *t* ſhall come: they ſhall bring ‖ * gold and incenſe *u*, and they ſhall ſhew forth the praiſes *x* of the LORD.

‖ Or, *wealth.*
* Ch. 61. 6.

q i. e. the abundance of wealth and Treaſure, that is brought upon Camels, this being the Creature the Eaſtern people uſed for carriage of their gold and ſpice, and other rich Treaſure, which are ſaid to *cover* them, the like phraſe with that *Judg.* 6. 5. or, whereby is underſtood thoſe people, that did uſe to ride on Camels, as the *Arabians*, and the bordering Countries; for by theſe, and ſuch like figurative and borrowed expreſſions in ſeveral verſes of this Chapter is particularized ſeveral Nations, and by them is implyed the coming in of all Nations unto Chriſt, and therefore they are brought in as preſenting the chiefeſt Commodities of their reſpective Countries, ſo that we may be the better excuſed from ſpeaking particularly to to them in their reſpective places. *r* or, *alſo* or *even* the Dromedaries, which are a leſſer ſort of Camel, ſo called from their ſwiftneſs in running, to which they are the better enabled, becauſe, as *Pliny* obſerves, they can indure thirſt four days together. *q d.* They ſhall make all the haſte imaginable in bringing their Riches to thee *s* Both theſe *Midianites*, and *Ephaites* deſcended from *Abraham* by *Keturah*, *Gen.* 25. 2, 4. they dwelt beyond *Arabia*, and Camels are mentioned coming from hence, becauſe of all places they were the moſt numerous here, *Judg.* 7. 12. *t* This *Sheba* deſcended from *Cuſh*, the Son of curſed *Ham* the Son of *Noah*, *Gen.* 10. 6, 7. from whom a certain Countey in *Arabia Felix* took its name, whoſe Queen it was, that came to viſit *Solomon*, 1 *Kings* 10. 1. and her bringing gifts might be a type of this, *Solomon* being a type of Chriſt, of which the wiſe men might be the firſt fruits, *Mat.* 2. *u* The Principal Commodities with which this Country abounded, and by which we are to underſtand whatever is precious; and Frankincenſe is only peculiar to *Arabia*. *x* The motive drawing them thither, being more for Religion than trade.

7 All the flocks of Kedar *y* ſhall be gathered together unto thee, the rams *z* of Nebajoth *a* ſhall miniſter unto thee: they ſhall come up with acceptance *b* on mine altar, and I will glorify the houſe of my glory *c*.

y The People whereof deſcended from *Iſhmael*, and lived in *Arabia Petrea*, who were principally Shepherds. *z q. d.* Nay the chief of the flock, *viz.* for Sacrifice, this *Nebajoth* being put for the people thereof, and ſprang from *Iſhmael* alſo, *Gen.* 25. 13. Rich as the other were in *flocks*, and inhabiting the ſame Country. As the *Sabeans* offered the Proper Commodities of their Country as Gold, and Spice, ſo theſe of theirs, *viz.* Cattle, ſhewing that each Country, and ſo each Perſon ſhould bring that wherewith they did moſt excel. *a* This ſhews that *Abraham*'s Children according to the fleſh ſhould alſo be brought into the Goſpel, compare *Mal.* . 11. *b* Being offered, they ſhall not now, as heretofore, be rejected, and hereby they ſhall be diſtinguiſhed from the profane oblations of the Gentiles. *i. e.* In the name of Chriſt, who is the true, and only Goſpel Altar. *c i. e.* The Temple, or my houſe; *Glory* being put here by a *Metonymy of the Adjunct* for God himſelf, who is glorious: God ſhall become glorious by the multitude of Sacrifices, that ſhall be offered, and accepted here, *Pſal.* 29: 9. and it is a Type how glorious his New Teſtament Spiritual Worſhip ſhall be, this Altar pointing at Chriſt, out of whom nothing is accepted, and that his Church ſhould be glorious being built of living ſtones, 1 *Pet.* 2. 5.

8 Who *d are* theſe *that* fly as a cloud, and as the doves to their windows?

d In the 4*th v.* he ſpake to them as upon ſome high watch Tower, whereby they might behold as in a Circle all the parts of the World. Now eſpying from all parts, he brings them in calling out with admiration *who are theſe*? Partly with reference to the number, or partly with reference to the Perſons, ſo the *Heb. what are theſe*? They being not Jews, but ſtrangers, and ſo directly intimating the Gentiles flocking into the Church that come ſo ſwiftly, and in ſo great flocks; the ſame thing ſtill; The former Metaphor of clouds imports their number as well as their ſpeed, *Ezek.* 38. 9. thus abundance of Witneſſes is called a *cloud of Witneſſes*. *Heb.* 12. 1. the ſcope is to note great confluence of people that ſhould come into the Church, that ſhould be begotten by the Apoſtles Doctrine; which the LXX Tranſlation ſeems to point at, who render it as *Doves with their young ones, unto me*: and by *flying* may be noted their Spiritual ſtates being elevated above the world, as the Clouds above the Earth and Doves when upon the wing.

9 Surely the iſles *f* ſhall wait for me, and the ſhips *g* of Tarſhiſh *h* firſt *i*, * to bring thy ſons *k* from far *l*, their *m* ſilver and their gold with them, unto the name *n* of the LORD thy God: and to the holy One of Iſrael becauſe he hath glorified thee *o*.

* Gal. 4. 26

f See *Chap.* 14. 1. & 59. 18. *g viz.* to conveigh them to me. *h i. e.* Thoſe that Traffick by Sea, as before, ſee *Chap.* 2. 16. theſe lying moſt convenient for that Imployment. In naming this he implies by a Synecdoche all that had commerce with other Nations. *i* Preferring this before any other buſineſs they take in hand; this hath undergone the various ſenſes of divers Interpreters, ſuch as are not futilous, and vain, I conceive, may run into one of theſe two; either 1. By reading it with a ſupplement of the note of ſimilitude, which is frequent, *as at firſt*, or *formerly*, *viz.* As in the days of *Solomon*, who was a type of Chriſt, the matter here ſpoken of ſeeming to ſuit with it, 1 *Kings* 10. 12. See 2 *Chron.* 9. 2, &c. Or rather 2. By taking the word *firſt*, as the Hebrews moſtly do, not ſo much with reference to time, or order, as to dignity, namely they ſhall have the precedency, and honour of bringing themſelves, and conducting others; this may be true alſo as to time, and ſo verified in the wiſe men coming the firſt to Chriſt, when he was born, and as the firſt fruits of the reſt of the Gentiles. *k* Begotten by the word. *l* From the remoteſt parts; this may be underſtoood with reference either to place, at how great a diſtance ſoever either in place or ſtate, they ſhall come to Chriſt, who hath Sons abroad in God's decree, not yet called; *other Sheep that he will bring into his fold*, Joh. 10. 16. *m Their* may refer either to the Merchants bringing traffick with him, as verſe 6. or the Jews, as *Iſrael* came out of *Egypt* with all their treaſure with them, and what others gave them; *Ezr.* 1. 4. as alſo the veſſels, that were ſent back with them, *Ezr.* 1. 7. *n i. e.* To the Lord himſelf, by a periphraſis; or to his Temple, where his name was placed, the Type of the Church, compare 2 *Sam.* 7. 13. with 1 *Chron.* 17. 12. or in the name of the Lord; or for his ſake, who is the holy one, the like *Metonymies* having been formerly and frequently pointed at. *o* He will ſpread thy fame, and make thee honourable in the Eyes of the World, and that eſpecially in ſetting up the miniſtry of the Goſpel in the midſt of thee. The name of God, and ſo alſo of *Iſrael* were contemptible among the Gentiles before the coming of Chriſt, and ſpreading of the Goſpel, but (as a conſolation to his people) it is promiſed they ſhall both be honourable; and here God by an *Enallage* of the Perſon ſpeaks of himſelf in the third Peſon.

10 And the ſons of ſtrangers *p* ſhall build up thy walls, and their kings ſhall miniſter *q* unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy *r* on thee.

p viz. Such as were not *Iſraelites*; and he puts *Sons* of ſtrangers by an uſual *Hebraiſm* for *ſtrangers* properly termed *alienigenæ*, ſee *Ch* 56. 3. this was literally fulfilled in repairing the walls of *Jeruſalem*; he ſpake before of the Temple, now of the City, and Spiritually in the Miniſters of the Goſpel, who are the walls, and Bulwarks of the Churh by Preaching, and writing for her; and Eccleſiaſtical Hiſtory affords us many inſtances of Kings, and Princes that were great Benefactors to her, among whom *Conſtantine* did greatly excel, not caring what he beſtowed on her, *Valentinian* and *Theodoſius*, &c. *q* Shall adminiſter all neceſſaries to thee; as they had been demoliſhed by the *Babylonians*, ſo they were repaired by the favour of *Cyrus*, *Darius Hyſtaſpes*, *Artaxerxes*, &c. All ſtrangers, *Ezra* 6. 7, &c. or ſtrangers becoming Proſelytes, ſee *Chap.* 56. 6. *r* As I afflicted thee in my anger, ſo out of my compaſſions I will abundantly bleſs thee.

11 Therefore *s* thy gates * ſhall be open continually; they ſhall not be ſhut day nor night, that men may bring unto thee the ‖ forces *t* of the Gentiles, and *that* their kings *may be* brought *u*.

* Rev. 21 25.
‖ Or, *wealth.*

s For that end and purpoſe; or by reaſon of the conflux of people, that ſhall be continually flocking thither, arguing abundance of peace and ſecurity, and great enlargement of the Church, and that the Chriſtian Church ſhall be always open to the Godly, to receive all comers freely. *t* Or wealth, either all wherein they excel; or all the prey taken in fight. *u* As it were Captives in Chains, ſuch as they took in war, being made victorious, ſo ſay ſome; but rather, ſuch as were led, and conducted in ſtate.

12 For * the nation and kingdom that will not ſerve thee *x* ſhall periſh *y*: yea *theſe* nations ſhall be utterly waſted *z*.

* Zech. 14. 17.

x Do offices of kindneſs, ſo is the word uſed, *Chap.* 19. 23. or rather, that will not ſubmit to Chriſt's Scepter. *y* Shall be no more *ſui juris*, but ſubdued to thee, and as refuſing ſubjection to Chriſt ſhall periſh everlaſtingly; as they all periſhed in the deluge, that were not in the Ark: they that ſhould be ſaved were added to the Ghurch, *Acts* 2. 47. & *Revel.* 21. 24. *z* Heb. *Waſting be waſted*, *viz.* By the ſword: accordingly we read of many victories in *Joſephus* that the Jews obtained, and in the Book of the Macchabees, as a fulfilling of this Prophecy; but this doth Principally relate to the Spiritual *Jeruſalem*, and this ſeems to anticipate an objection, If the gates ſtand continually open, we ſhall be in danger of enemies; not ſo, ſaith he, for they ſhall either ſerve thee, or periſh.

13 *The glory *a* of Lebanon ſhall come unto thee, the fir-tree, the pine-tree and the box together, to beautifie *b* the place of my ſanctuary *c*, and I will make the place of my feet *d* glorious.

* Ch. 35. 2. & 41. 19.

a The *Box*, the *Fir*, the *Pine*, and the *Cedar*, on account whereof *Lebanon* grew ſo famous, a *Metonymy of the Efficient*; Kings, and great ones, the glory of the world, and alſo Perſons of a lower rank, the *Pines*, *Firs*, and *Box* trees, as alſo the choiceſt Perſons, endued with the ſpecial gifts of the Holy-Ghoſt ſhall be the materials, and members of Chriſt's Church, as thoſe alſo of a lower ſize, and meaſure. We find the godly called trees, *Ch.* 61. 3. they ſhall have ſweet Communion together; the *Box* ſhall not envy the *Pine*, nor the *Pine* deſpiſe the *Box*, they ſhall worſhip the Lord together. *b* This is the reaſon and end why the *glory of Lebanon* is to be brought hither; by theſe trees underſtand the beauty, and Nobility of the Church. Trees being both for building and for beautifying *c* The Temple wherein was the Sanctuary, this being a Type of the Church both actively, as that which his preſence Sanctifieth; and paſſively, as that, wherein he is worſhipped, and Sanctified. *d viz.* The Ark, 1 *Chron.* 28. 2. deſcribed here by a periphraſis; ſo called becauſe, ſuppoſing God after the manner of man to ſit as on a ſeat between the wings of the *Cherubims*, his feet would reſt upon the Ark, and therefore called the mercy ſeat, *Exod.* 25. 17, 18, 19, 20. The Temple, and *Sion* is called his reſt, *Pſal.* 132. 13, 14; and all this is made good in the Goſpel Church, 2 *Cor.* 6. 16.

14 The ſons *e* alſo of them that afflicted thee, ſhall * come bending *f* unto thee, and all they that deſpiſe thee ſhall * bow themſelves down at the ſoles *g* of thy feet; and they ſhall call thee, The city *h* of the LORD, the Zion of the holy One of Iſrael.

* Ch. 45. 14 & 49. 23.
* Rev. 3. 9.

e Either their poſterity acknowledging their Fathers ſins in afflicting thee; or themſelves, for it is the manner of the Hebrews to put the Sons of a thing for the thing it ſelf. *f* Humbling themſelves, as penitents, this being the ſign of Reverence, and reſpect; and that either for love, or fear, ſubmit to the yoke of Chriſt; they ſhall be like Chriſt, of an humble, and meek Spirit. and the degree of this is mentioned in the next clauſe. *g* This notes that great degree of ſubmiſſion that even deſpiſers, and enemies ſhall yield to the Church proſtrating themſelves as humble ſuppliants. See *Chap.* 49. 23. or rather to Chriſt the Head, King and Husband of the Church. *h* They ſhall give her that honourable title, or acknowledge her to be ſo, and ſo called both from the Love that God had for her, and from the Temple of God that was in her.

15 Whereas thou haſt been forſaken *i* and hated *k*, ſo that no man went through *thee* *l*, I will make thee an eternal excellency *m*, a joy of many generations *n*.

i Both of God, *i. e.* As to outward appearance; and of her inhabitants, being upon the matter depopulated *k* Either ſlighted, and neglected, or ſuffering actual miſeries, and ſlaughters; thus was ſhe dealt with, *Lam.* 1. 2. *l* Thy ſtreets were left deſolate. *m* The *Abract* is put here for the *Concrete*, whereby the Hebrews were wont to expreſs the ſuperlative degree, and in this happy eſtate we find the Church, *Zech.* 2. *per tot.* and 9. 9, *&c.* Which refers to the coming of Chriſt; and it is ſaid to be *Eternal*. *i. e.* For a great while, it being an hyperbolical expreſſion frequent with the Hebrews, who expreſs a long time by eternity. *n* The Churches happineſs ſhould be the rejoycing and comfort of ſucceeding generations; ſhe would be the mattter of their great rejoycing, a *Metonymy* of the *Object*.

16 * Thou ſhalt alſo ſuck *o* the milk of the Gentiles,
Ch. 49. and ſhalt ſuck the breaſt of Kings, and thou ſhalt know
3. & 61. *p* that * I the LORD *am* thy ſaviour and thy redeemer,
Ch.43.3. the mighty One of Jacob *q*.

o A *Metaphor* taken from Children ſucking nouriſhment from the breaſt, the ſenſe is that the Church ſhould draw, or drain the wealth of Nations, and the riches, and power of Kings, and whatever is moſt excellent, and that it ſhould come freely, and affectionately, as milk flows from the breaſt of the Mother; the ſame thing intended, *Chap*: 49: 23: and in the foregoing *verſes*. *p i e.* Experience it; knowing is oft put for an experimental knowing. *q* Styled ſo either with reference to *Jocob*'s Perſon, he being the firſt that gave God this title, *Gen*: 49: 24: or with reference to *Jacob*'s poſterity, *viz.* the Jews. Theſe things will certainly be accompliſhed for he is the *mighty God*, and ſo able, and the *God of Jacob*, ſo obliged by Covenant, and Relation:

17 For braſs I will bring gold *r*, and for Iron I will bring ſilver, and for wood braſs, and for ſtones Iron: I will alſo make thy officers peace *s*, and thine exactours righteouſneſs *t*:

r Here is the effect of the former promiſe, thy poverty ſhall be turned to riches, all things ſhall be altered for the beſt; an alluſion to the days of *Solomon*, when Gold was as braſs: thus on the Contrary, when they change for the worſe in the ſtate, it uſeth to be expreſſed by the like *Metaphors*, *Chap*: 1: 21, 22. 23. *s i. e. Loving, Meek* and *Peaceable*, the *Abſtract* put for the *Concrete*, as is uſual, whether you underſtand it of Under-Officers, they ſhall be Officers of peace, or, of Governours, thou ſhalt have a peaceable Government, as it was made good to them under *Ezra*, *Nehemiah*, *Zorobable*, and ſuch like. *t* Moſt righteous, as before peace for peaceable. The Church is not freed from Taxes, and payments, that is given by *Chriſt* and *Peter* unto *Cæſar*, but it ſhall be without oppreſſion, and grinding; no more than is neceſſary, and not exacted rigorouſly; though all theſe were made good in their return out of *Babylon*, yet doth it more properly relate to the meliorating of the Church under the Goſpel, wherein inſtead of Carnal Ceremonies, ſhe had Spiritual Ordinances, which is the ſcope of the Apoſtle, *Heb.* 9. and larger meaſures of the holy Spirit; and ſhould have ſuch Officers as would ſpeak peace to the Conſciences, by diſcoveing the compleat, and perfect righteouſneſs of him, who fulfilled all righteouſneſs.

18 Violence *u* ſhall no more be heard in thy land,
waſting nor deſtruction within thy borders *x*: but
*Ch. 26.1. thou ſhalt call * thy walls ſalvation *y*, and thy gates
praiſe *z*.

u That this, and what follows muſt neceſſarily be underſtood of the Church Triumphant (though there only it will be compleat) I ſee no neceſſity, neither will obtrude my Judgement, but leave it to the judicious as being more proper in a Comment; none to offer violence to this quiet ſtate thou ſhall attain to, either within thee to oppreſs by *Injuſtice*, *Rapine*, or *Fraud*, or without thee by *hoſtile invaſions*, and this the Prophet mentions as the effect of good Officers in the former *verſe*. *x* No havock made among thy people. *y* They ſhall be ſafe. and able to defend thee; thou ſhalt be as ſafe, as ſalvation it ſelf can make thee. When a thing is ſaid in Scripture to *be called ſo*, it often ſignifies as much as to *be ſo*. *Ch.* 26. 1. & 47. 1. & 65. 7. and it intimates as much as that God will be ſalvation to his Church: when they ſhall be without Gates, and Walls, he will be their ſafety, and the matter of their praiſe, ſee *Iſaiah* 26. 1. and God's care of his Church is the matter of that exhortation to praiſe him, *Pſal.* 147. *z* A double *Metonymy*, to wit, of the *Effect*, as ſalvation will cauſe praiſe, and of the *Adjunct* as it is worthy of praiſe; ſo that *within* or *upon* thy Gates and Walls, thou ſhalt ſing praiſes.

*Rev. 21. 19 * The ſun ſhall be no more thy light *a* by day,
23.&22.5. neither for brightneſs ſhall the moon give light unto
thee: but the LORD ſhall be unto thee an everlaſting
*Zec. 2.5. light *b*, and * thy God thy glory *c*.

a Theſe ſhall not be at all eſteemed in compariſon of the Spiritual light of the Church; and this is laid down as the aſſurance of the Churches *Comfort* as the former was for her ſafety, ſo that God will not only be a ſhield, but a Sun to her, *Pſal.* 84. 11. not that they ſhall not have the Sun, and Moon among them, but that the light of the godly as ſuch, ſhould principally conſiſt in what is Spiritual. *b* Chriſt ſhall ſcatter all darkneſs and ignorance, enlightning thee with the doctrines of the Goſpel, and graces of his Spirit; and this ſhall be *Everlaſting*, not *wax*, and *wane*, and ſuffer *Eclipſes*, and ſettings, as the Sun and Moon do, but it ſhall be conſtant without ſhadow of change; no night; which will be undoubtedly true of the Church in Heaven, whatever it will be, or, how near ſoever it will come to it here, which I preſume will bear its analogy. *c* Always miniſtring matter of thy glorying in him; or, thy intereſt in this God ſhall be great honour to thee; or elſe, it is the ſame thing with the ſentence immediatly before in other words, that will make thee glorious, a *Metonymy* of the *Efficient*, thus he is ſaid to *give glory*, *Pſal.* 84. 11.

20 Thy ſun ſhall no more go down, neither ſhall thy moon withdraw it ſelf: for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended *d*.

d Literally he means the Jews mourning in *Babylon*; but eſpecially the uninterrupted happineſs of the Church; the Hebrew here for *ended* ſignifies *recompenſed*, their days of rejoicing ſhall abundantly recompenſe all their days of mourning.

21 Thy people alſo *ſhall be* all *e* righteous *f*: they
ſhall inherit the land for ever *g*, the * branch of my
*Ch. 4. 2. &61.3. See Ch.32.16. Mat.15.13 *Ch.29:23 & 45. 11. planting *h*, * the work of my hands, that I may be glorified *i*.

e i.e. The greater part; the word in this uſe hath been ſhewn frequently; or, *altogether* righteous, compleatly righteous. *f* As this reſpects the Jews, the ſenſe may be, they went into Captivity wicked, but moſt of them being dead, and many of the Survivors tarrying behind, they that are returned are ſaid to be righteous, *Chap.* 1. 25, 26, 27. & 4. 4. but Principally as it reſpects, the Church they ſhall be all Saints either by profeſſion, as *Paul* calls them frequently Saints by calling; or rather by an inherent righteouſnes, or perfectly by the imputed righteouſneſs of Chriſt, ſee on *Ch.* 35. 8. *g i. e.* for a long time, as you have many inſtances; and this is ſpoken, leſt that poor remnant ſhould be afraid of being driven out again; but with reference to the Church, that they ſhould for ever be continued as God's peculiar people. *h* Put by *appoſition*, *viz. Thy people* being *of my planting*, and ſo alſo the next clauſe, the *work of my hands*, and therefore cannot miſcarry, being what I ſhall take delight in, and thus the Children of God are ſaid to be his *workmanſhip created in Chriſt Jeſus*, *Eph.* 2. 10. *i* Either that I may make them glorious in being thus planted, or, my ſelf glorious in thus planting them.

22 A little one ſhall become a thouſand *k*, and a ſmall one a ſtrong nation *l*: I the LORD will haſten it in his time *m*.

k Though of very ſmall beginning, and contemptible, yet ſhall greatly multiply: Though the Church at firſt will be but a very few, yet will it encreaſe into many thouſands; this plant or ſeed will ſpring up to many; ſome underſtand it, that many ſhall be converted, and brought into the Church by men of very few, low, and mean parts; however theſe things ſeem to agree better to ſome ſtate of the Church here, than to the ſtate of the Church Triumphant. *l* If this ſignifie not the ſame with the other, as probably it may, the word *ſtrong* ſignifying numerous, *Joel* 1. 6. then we may underſtand it, that as the former reſpected their *number*, ſo this their *ſtrength*. *m viz* In due time, the time that I have appointed. *q. d.* Let not this be doubted becauſe I have undertaken it, to whom nothing is difficult. When the time of the promiſe comes, he will make haſt, it will be done ſpeedily; or, as ſoon as it begins, it ſhall haſten apace, as it did in *Peter's* Sermon, 3000 in one day, *Acts* 2. and 5000 in another, *Acts* 4. and ſo ſoon filled the whole world, and one *Paul* planted whole Churches, as the people in *Egypt* increaſed from 70 Perſons to a vaſt multitude.

CHAP. LXI.

Chriſt and his bleſſed Office, 1——3. the Church's Repair and Increaſe, 4——6. and joy, 7——11.

*Luke 4. 18. THe * ſpirit of of the LORD *is* upon me *n*, becauſe the LORD hath annointed *o* me to preach good tidings *p* unto the meek, he hath ſent me to bind up *q* the broken-hearted *r*, to proclaim liberty to the captives *s*, and the opening of the priſon to *them that are* bound *t*.

n As it were to accompliſh that which is foretold, and promiſed in the foregoing Chapter, whereby this appears to be either the Holy-Ghoſt, ſee on, 1 *King.* 18. 12. or the Spirit of Prophecy; *i.e.* the gift of Prophecy; ſo we are often to underſtand by the Spirit, *viz.* The *gifts*, as the Spirit upon *Sampſon*, *viz.* The gift of valour, and courage, and ſtrength,, ſee, 1 *Cor.* 12. 4, *&c.* Though the Prophet may ſpeak this of himſelf in Perſon, yet that it is principally underſtood of Chriſt, is evident, becauſe he applieth this Text unto himſelf, *Luke* 4. 18. being the firſt text he preached upon after his Baptiſm, at which time the Holy-Ghoſt did deſcend upon him in a viſible ſhape, of which that *John*, who Baptized him, was an ocular witneſs, *John* 1. 32, 33. and ſo making good the truth of this Prophecy; and it is ſaid to reſt upon, and dwell in him, according as it is propheſied, *ch.* 11. 2. & 42. 1. *o* Set me apart, *i.e.* both capacitating him with Gifts, and commiſſionationg him with Authority; and yet more, as it is applied to Chriſt, a Power to make all effectual, from whence he hath alſo the name of *Meſſiah* among the Hebrews, and of *Chriſt* among the Greeks; nay Chriſt alone among the Prophets hath obtained this name, *Pſal.* 45. 7. and the Prophet ſeems here to deſcribe, firſt, who Chriſt is, and then what are his Offices. this being the uſual Ceremony for the deſigning Perſons to the Offices of Prophets, Prieſts, and Kings, as hath been divers times ſhewn in all which reſpects it doth moſt eminently belong to Chriſt, ſo that the Prophet doth hereby intimate both the final cauſe of his unction, *viz.* that he ſhould execute theſe Offices to which he was anointed; and the effect of it: that unction being upon him as the head, it would flow from thence to his members, and ſo is an unction more peculiar to them, and in a more general way it hath reſpect unto all the faithful, 2 *Cor.* 1. 21, 22. 1 *John* 2. 20, 27. *p* Being meant of Chriſt, this relates to his Prophetical Office. Literally this points at the good news that *Iſaiah* brought of *Cyrus* his being raiſed up to bring them out of *Babylon*, now they are become meek and humble; but if it be thus taken, it muſt be underſtood of his Prophecies left behind him, for he died many years before the Captivity. But they chiefly ſignifie the good tidings of the Goſpel, that diſcovers Chriſt come in the fleſh to redeem poor ſinners from the Captivity of ſin, and Satan, ſuch as are *meek*, and humble, or *afflicted*, as the word ſignifies, becauſe ordinarly *afflictions* make men *meek*, and *humble*; called alſo the *Poor*, and our Saviour expreſſeth it by that word, *Luke* 4. 18. To theſe the Goſpel, theſe *good tidings* are brought, *Mat.* 11. 5. Whether by *Poor* you underſtand, 1. The Gentiles void of all Grace and Salvation, or tenders of it till now. Or, 2. Properly ſo called, *indigent* and *needy* Perſons, of which ſort were the greateſt number that followed Chriſt, of which the reaſon might be, becauſe Chriſt preached the contempt of the World, and Riches, which the Poor would therefore ſooner embrace, and the Rich more likely to oppoſe. Or, 3. The Poor in Spirit. *q* Now follow ſeveral particular expreſſions to deſcribe the ſame thing that he mentioned before more generally; a Metaphor taken from Chirurgians, that carefully and tenderly roll up a broken bone, *Hoſ.* 6. 1. and this relates to Chriſts Prieſtly Office. *r* The heart dejected, and broken with ſorrow. I am ſent to eaſe their pains, whoſe Conſciences are wounded with a ſenſe of God's wrath. *s* Thoſe Captives in *Babylon*, but principally to Satan, that they ſhall be delivered: and this appertains to Chriſt's Kingly Office, whereby he proclaims liberty from the Dominion, and Bondage of ſin, and from the Fear, and Terrour of Hell. See *Ch.* 42. 7. *t i. e.* Suppoſing them to be in chains, and fetters, yet they ſhould be delivered, though in the greateſt bondage: the further explication of theſe things will be found upon *Luke* 4. 18. Becauſe there are ſome paſſages expreſly mentioned here.

2 To proclaim *u* the acceptable *x* year *y* of the LORD, and the day of vengance *z* of our God, to comfort all that mourn *a*.

u To delare, as it reſpects the Jews, that their liberty is at hand. *x Viz.* the happy age of God's grace, either which will be grateful, and welcome news to them, or acceptable to God, a time wherein it pleaſeth him to favour them; but this muſt be underſtood of a further extent than to *Babylon*, and rather unto Mankind in Jeſus Chriſt, *Gal.* 4. 4. and *Tit.* 3. 4. called a time of God's good will in that Angelical Song, *Luke* 2. 14. On the account of thoſe good tidings which the Angel brought, *v.* 10, 11. called ſo poſſibly from the arbitratineſs, and good pleaſure of God, having no reſpect to any ſatisfaction from man. *y* Not preciſely, as if Chriſt preached but one year, the miſtake of ſome Ancients mentioned, and refuted by *Iræneus*, *lib.* 2. *Ch.* 38. But for time indefinitely, and may include the whole time of preaching the Goſpel. See *Rom.* 10. 15. which I take to be the meaning of that *now*, 2 *Cor.* 6, 2. and probably hath a pertinent alluſion to the year of *Jubilee*, which was a general releaſe proclaimed by ſound of Trumpet, which relates alſo here to the word *Proclaiming*, *Lev.* 25. 10. *z Viz.* on *Babylon*, it being neceſſary, that where God will deliver his People, he ſhould take vengeance on their enemies; but myſtically, and principally on the enemies of his Church, and the Spiritual ones chiefly, *viz.* Satan, Sin, and Death. *a* Either by reaſon of their ſufferings, or of their ſins, *Mat.* 11. 28. Or, the miſeries of *Sion*. See on *chap.* 57. 18.

3 To appoint *b* unto them that mourn in Zion *c* to give unto them beauty for aſhes *d*, the oyl of joy for mourning *e*, the garment of praiſe for the ſpirit of heavineſs, that they might be called *f* trees of righteouſneſs, *g*, the planting of the LORD *h*, that he might be glorified *i*.

b Supplie it, *Viz.* Comfort, or Joy, or elſe it may refer to thoſe Accuſative caſes following, *Beauty*, *Oyl*, *Garments*. *c* Put by a *Metonymy* for the Jews, *q. d.* among the Jews; and they for the Church of God, or, according to the Hebrew *For* Zion. *d* By *aſhes* underſtand whatever is moſt proper for days of mourning, as Sackcloth ſprinkled with Aſhes, and theſe aſhes which were ſprinkled on their heads, mixing themſelves with their tears, would render them of a woful Aſpect, which was wont to be the habit of Mourners, as by *Beauty* whatever may be beautiful, or become times of rejoycing. *e* The ſenſe is the ſame with the former, he calls it *Oyl of joy* in alluſion to thoſe anointings they were wont to uſe in times of joy, *Pſal.* 104. 15. and alſo the ſame with what follows, *viz.* Gladneſs for heavineſs, gladneſs brings forth Praiſe to God; and it is called a *Garment* in alluſion to their Feſtival Ornaments, for they had Garments appropriated to their conditions, ſome ſuitable to times of rejoycing, and ſome to times of mourning; or elſe an alluſion to comely garments; and the *ſpirit of heavineſs*, becauſe heavineſs doth oppreſs, and debaſe the Spirits. It is all but an elegant deſcription of the ſame thing by a threefold Antitheſis. *f* That is, that they may be ſo, as it is uſually expreſſed, *Ch.* 58. 12. & 60. 18. they ſhall be acknowledged ſo, *v.* 9. *g* He aſcribes Righteouſneſs to Trees, underſtanding thereby Perſons by a Metaphor, by which he means, that they ſhall be firm, ſolid, and well rooted, being by faith engrafted into Chriſt, and bringing forth fruit ſuitable to the Soil wherein they are planted, that had been as dry trees, ſee on *Iſa.* 56. 3. *viz.* the Church, the Vineyeard of God, and the hand by which they are planted, as in the next words *h* Planted by the holy Lord, who being himſelf holy, and righteous, would plant none but ſuch, which notes alſo their ſoundneſs, and ſtability, an alluſion to that paſſage in *Moſes* his Song, *Exod.* 15. 17. *i* Either in that glory which he ſhould confer upon them, or that glory he may expect and receive from them, that ſo it may be evident whoſe handy work it was. See *ch.* 60. 21.

4 And they ſhall * build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities the deſolations of many generations *k*. * Chap. 58. 12.

k See *ch.* 58. 12. As it is applied to Goſpel times, the meaning may be, that *Gentiliſm*, which was as a wilderneſs overgrown with Briars, and Thorns, ſhall be cultivated, and thoſe Cities and Provinces of the Gentiles that lay as it were waſte void of all true Religion, ſhall now by the Miniſtry of the Word, be edified in the true worſhip of God.

5 And ſtrangers *l* ſhall ſtand *m* and feed your flocks *n*, and the ſons of the alien *o ſhall be* your plow-men, and your vine-dreſſers *p*.

l Viz. Gentiles, ſuch as are not of the natural race of the Jews, but Gentile Converts. Or, ſuch as ſhall have no more than an outward profeſſion, ſtrangers to the true work of Grace. *m* Ready to be at thy ſervice, a like expreſſion, *ch.* 48. 13. *n* The Churches with the word of God. *o* The ſame with *ſtrangers*, or their ſucceſſors. *p* As the words deſcribe the proſperous eſtate of the Jews, the meaning of them is, that they ſhould be in ſuch a flouriſhing and proſperous condition, that without their own labour, they ſhould have all inferiour offices executed, either by ſlaves taken in War, or by Perſons hired for reward, which they ſhould have Riches and Wealth enough to accompliſh; But as they principally relate to the ſpiritual State of the Church, ſo probably by Strangers we may underſtand Converted Gentiles with their Succeſſors meant by the *Sons of Aliens*, which ſhould be ready to diſcharge all Offices for the advantage of the Church, feeding the Flocks, *viz.* the Churches of Chriſt with the Word of God, and ſhould manage the whole work of God's Spiritual Husbandry therein; ſee 1 *Cor.* 3. 6, 7, 8, 9. Or, by ſtrangers may be meant Members of the Church only by an outward Profeſſion, even *they* ſhall be ſome way ſerviceable to her in ordinary and inferiour matters: *The Earth ſhall help the Woman*, Rev. 12. 16.

6 But ye ſhall be named the prieſts *q* * of the LORD: *men* ſhall call you the miniſters of God: * ye ſhall eat *r* the riches of the Gentiles, and in their glory ſhall ye boaſt *s* your ſelves.

* 1 Pet.
5, 9. Rev
1. 6. &
10.
* Chap.
60. 6, 16.

q For your part, *ye* emphatically ſhall be as Prieſts, Either, 1. For *Maintenance*, as the Prieſts of old were plentifully provided for without their labour, ſo ſhall you by the labour of Strangers: Or, 2. For *Countenance*, you ſhall be every where as greatly valued as the Prieſts were wont to be; you ſhall be eſteemed as Princes; for ſo the word is often uſed, the word *Prieſt* being applied not only to the Sacred Function, but to one that was of great note among the People, and was ſupplied with all neceſſaries from others, without any labour of his own. Thus *David*'s Sons were called *Prieſts*, or *Princes*: Or rather, 3. For *Priviledge*, the whole body of them ſhall now be as peculiar, and as near to God as the Prieſts were formerly, and ſhall be a Royal Prieſthood, 1 *Pet.* 2. 9. This is moſt certainly true of all the faithful under the Goſpel, hence they have alſo their Spiritual Sacrifices, *Rom.* 12. 1. *Heb.* 13. 15, 16. 1 *Pet.* 2. 5. *r* It relates to the Riches of the Gentiles, which did conſiſt moſt in Flocks, and Herds: Or, what you eat ſhall be purchaſed by the Riches of the Gentiles. *s* You ſhall exalt your ſelves, or be renowned by others: The LXX render it, you ſhall be *wonderful*, or to *admiration*; or grow high by the acceſs of that glory, which they ſhall bring unto you, *viz.* in *Riches*, *Parts*, *Learning*, *Chap.* 60. 5, 11.

7 For your ſhame *ye ſhall have* double *t*; and *for* confuſion they ſhall rejoyce in their portion *u*: therefore *x* in their Land thy ſhall poſſeſs the double: everlaſting *y* joy ſhall be unto them.

t See on *Chap.* 40. 2. Supple *honour*; though you have been little accompted of among your Enemies, yet now you ſhall be greatly in their eſteem, *Zech.* 9. 12. you ſhall have double damages. *u Viz.* of honour, that God will give them, the ſame thing with the former; or, in their Inheritance, which God ſhall reſtore to them; and that either, 1. For *worth* and value through God's bleſſing upon it: Or, 2. For *room* and ſpace, and that poſſibly by reaſon of the few that will return to inhabite there, *viz.* only a tenth part, *Chap.* 6. 13. Or, that which he ſhall give them out of their Enemies Land. *x* Or rather, *Becauſe*, being rendred as a reaſon of their rejoycing, becauſe of the doubbing of their portion, in which ſenſe it is taken, *Chap.* 16. 14. *y* Of long continuance here, and everlaſting hereafter; or, to be perpetually remembred on their Anniverſary Feſtivals; though this had its accompliſhment in their return from *Babylon*, yet was it moſt ſignally made good in that great change for the better, which they ſhould find in the Goſpel-ſtate in the enlargement of Chriſt's Kingdom, and encreaſe of his People, with whom they ſhould ever rejoyce together.

8 For I the LORD love judgment *z*, * I hate robery *a* for burnt-offerings, and I will || direct their work in truth *b*, and I will make an everlaſting covenant *c* with them.

* Ch 1. 13.
|| Or, *recompenſe.*
Heb. *give*,
Ezek. 7. 3.

z q. d. They have ſuffered a great deal of hardſhip under their Enemies, and I will do them Right, for I love Juſtice in my ſelf, and in them that practiſe it: Or, he gives a reaſon why he will recompenſe thoſe Strangers that did ſo freely miniſter to his People *a* All things gotten by injuſtice, though it be for Sacrifice: As God will not accept of that which coſt nothing; ſo much leſs of that which is the Effect of Rapin, and Oppreſſion; a foundation, whereon moſt of our Abbies and Monaſteries were built, *viz.* to expiate ſome great Crimes. And thus by making God a *Receiver*, they did interpretatively make him a *Confederat.* *b* Either I will lead, and guide them ſo, that they ſhall do all things in ſincerity; they ſhall do good works, and to good Ends; they ſhall now love Truth, and walk in Truth, and ſerve him in Spirit and Truth: Or, I will reward them; or, I will make their work ſtable and firm. *Truth* notes ſtability; ſee the Notes on *Ch.* 16. 5. (work being here put *metonymically* for the reward of work) proportionably to their work. *c q. d.* Though you have broken Covenant with me, and I have ſeemed to forſake you in giving you up to Captivity, yet I will renew my ancient Covenant made with your Fathers, confirmed with the blood of Chriſt, and it ſhall be everlaſting, never to be abrogated, *viz.* it ſhall be continued in the Gentiles that ſhall come in your rooms, that for breach of Covenant were broken off.

9 And their ſeed ſhall be among the Gentiles *d*, and their off-ſpring among the People: all that ſee them ſhall acknowledge them, that they *are* the ſeed which the LORD hath bleſſed *e*.

d i. e. Eminently, a promiſe of the increaſe of the Church;

ſuch ſhall be their proſperity, and multiplying, that they ſhall be known abroad by their great increaſe; or elſe, the meaning is, the Church ſhall have a ſeed of the Gentiles, the borders of the Church ſhall be enlarged, whereas it hath been confined as it were to one corner of the World, now it ſhall remain in one Nation alone no more, but ſhall fill all the Nations of the Earth. *e* They ſhall be known to be the ſeed of *Abraham*, partly by their holy converſation, and partly by their exceeding bleſſings, it being the ſeed that the Lord had ſo often promiſed to bleſs: There ſhall be ſuch viſible Characters of God's love to them, and of God's grace in them.

Heb. ecketh as Prieſt.

10 I will greatly rejoyce *f* in the LORD *g*, my ſoul ſhall be joyful in my God *h*; for he hath clothed me with the garments of ſalvation *i*, he hath covered me with the robe of righteouſneſs *k*, as a bridegroom † decketh *himſelf* with ornaments, and as a bide adorneth *herſelf* with her jewels.

f This by a Proſopopœia is ſpoken in the Perſon of the Church, wherein ſhe doth thankfully acknowledge God's kindneſs to her in the forementioned promiſe, expreſſed here in the greatneſs of her affection with reference both to her preſent deliverance from *Babylon* and to the happineſs of her Goſpel-ſtate. *g* Or becauſe of the Lord, or of the goodneſs of the Lord towards me. an uſual form of gratulation. 1 *Sam.* 2. 1. and *Hab.* 3. 18. and *Luke* 1. 47 or thus, I will not rejoyce ſo much in my deliverance, as in the Lord. *h* This clauſe is to the ſame purpoſe, ſave only ſhe varies the expreſſion, *q. d.* Yea I do it with my whole Soul. *i* With Salvation, as with a garment, ſo in the next with righteouſneſs, as with a Robe, the the meaning is the Salvation that God will work for me, will render me as beautiful, and conſiderable. as they are, that are clothed with the richeſt garments, as Bridegrooms uſually are, and Brides with their Jewels, or as venerable, as Kings in their Princely Robes, my Sack-cloth will now be turned into Robes, or I ſhall be compaſſed about with glory, as garments do compaſs the body. *k i. e.* Either with the fruits, and effects of his Love, and many Favours to the Church, in which ſenſe *Righteouſneſs* is taken, *Pſal.* 112. 3, 4, 9. compar'd with 2 *Cor.* 9. 9. and *ch.* 51. 6, 8. ſhe ſhould ſee the *Righteouſneſs* of God in fulfilling all theſe promiſes. Or that *Righteouſneſs* of Chriſt imputed to us, which we are ſaid to put on, *Rom.* 13. 14. or thoſe graces imparted to us, and acted in an holy life.

*Ch. 45. 8.

11 *For as the earth bringeth forth her bud, and as the garden causeth the things that are ſown in it to ſpring forth *l*: ſo the Lord GOD will cauſe righteouſneſs *m* and praiſe *n* to ſpring forth before all Nations *o*.

l By this and the other Metaphor he ſhews not only the reviving of the bleſſings of the Church after they had been as it were dead in the winter of affliction, but the great plenty, and abundance of bleſſings that ſhould break forth; that which had been as a wilderneſs, ſhall be as a Paradiſe, pointing at the effects of his grace, and bounty. *m i. e.* His great work of Salvation ſhall break out and appear. *n* As the natural product, and fruit of it, his own glory being the Principal end of making his Righteouſneſs to appear and manifeſt it ſelf. *o* Theſe things will not be done in a Corner, but will be eminently conſpicuous in the ſight of all the world, for which purpoſe thoſe *Hymns* penned by the godly will ever be famous in the Churches of Chriſt to all ages, as of *Moſes*, *Hannah*, *Mary*, *Zechary*, *Simeon*, &c.

CHAP. LXII.

A Prayer of the Watchmen for the Church in confidence of God's Gracious Deſigns and Promiſes to it, 1——12.

FOR Zions *p* ſake will I not hold my peace, *q* and for Jeruſalems ſake I will not reſt, until the righteouſneſs *r* thereof go forth as brightneſs *s*, and the ſalvation thereof as a lamp that burneth *t*.

p Viz. The Churches ſake, *Sion*, and *Jeruſalem* being both put for the Church, *Heb.* 12. 22. *q* Theſe ſeem to be the words of the Prophet ſtrongly reſolving, notwithſtanding all difficulties, to ſolicit God for the Churches happineſs, and conſtantly excite to the belief of it by his Preaching, though it were long ere it came, for *Iſaiah* lived near 200 years before this was accompliſhed; but his Prophecy lived, and the tenour of it was continued by other Prophets, whom the Lord ſtirred up to be ſtill eſtabliſhing his people till this Salvation was wrought; his meaning might be, as long as he lived, he would never hold his peace; or he might include himſelf among thoſe, who ſhould be then alive, as *Paul* doth among the other Saints. 1 *Theſ.* 4. 17 *we which are alive.* Thus may we alſo include God ſpeaking theſe words as ſome would have it, *viz.* By the mouth of *Iſaiah*, and other of his holy Prophets, that never held their Peace, till they ſaw this bleſſed ſtate of the Church appear. *r* With rereference to the *Babylonians*, underſtand it of the Righteouſneſs of God, who hath promiſed his People deliverance, and he muſt be Righteous, and ſo underſtand *Salvation* before; or rather, the vindicating of his People's cauſe in the Eyes of the Nations by the ruin of the *Babylonians*; he will ſhew that his People have a Righteous cauſe: or with reference to the Church, till Chriſt, who is her Righteouſneſs ſhall appear and be manifeſted in the Goſpel. *s* Clearing up their miſerable, and dark eſtate which the Church might be ſuppoſed to be in before Chriſt's coming, with much joy, and happineſs. *t* And to that purpoſe is ſet up where it may be ſeen continually, to ſignifie how eminently conſpicuous this proſperous eſtate of the Church ſhould be among the Nations, and as it may particularly relate to revealing of Chriſt unto the World.

*Ch. 65. 15 ſee ver. 12.

2 All the Gentiles ſhall ſee thy righteouſneſs *u*, and all kings *x* thy glory: and * thou ſhalt be called by a new name, which the mouth of the LORD ſhall name *y*.

u See what is ſaid in the foregoing veſe, ſome read thy *Juſt One*, *viz.* Jeſus Chriſt. *x* Thoſe that were wont to ſcorn thee, ſhall now be taken with the admiration of thy Glory. *y* Not the ſeed of *Abraham*, or the *Children of Iſrael*, but of God; that whereas they were by nature the Children of Wrath, now by Grace they ſhall be the Children of God. Or, another Name, as it is ſaid of Tongues. Compare *Mark* 16. 17. with *Acts* 2. 4. Or, a Name, the honour whereof ſhall make them famous, as *Gen.* 11. 4. they ſhall be called *Chriſtians*. Or, The Church ſhall be more renowned than ever, both in reſpect of her *condition*, and ſo called *Hephzibah*, and of her *Relation*, and ſo called *Beulah*, and this new name the Lord gives them accordingly, *ver.* 4.

* Zec. 9. 16.

3 Thou ſhalt alſo be a * crown of glory *z* in the hand of the LORD *a*, and a royal diadem *b* in the hand of thy God.

z An expreſſion to ſet forth the dignity of her ſtate. *a i. e.* Either, as placed upon thee by God's hand, that he will diſpoſe of, or diſpenſe to thee, an uſual form of ſpeech in Scripture, as *Hag.* 1. 1. *by the hand of Haggai*, ſo *Mal.* 1. 1. Or, *In the hand of God*: He ſhall ſo manage thine honourable eſtate, that thou ſhalt be a *Crown*, a Credit and Honour to him; and ſo the word *Crown* may be uſed for any kind of ornament, or matter of Honour: Or, preſerved, and defended by God's Hand; a Phraſe that expreſſeth it to be out of all danger, as to put a Man's *Life in his hands* is to expoſe it to dangers, *Judg.* 12. 3. 1 *Sam.* 19. 5. & 28. 21. *b* The ſame thing with the former for ſubſtance. Or, the Royal Prieſthood, whereof the Apoſtle ſpeaks, 1 *Pet.* 2. 9.

*Hoſ. 1. 10 1 Pet. 2. 10 * Chap. 54. 67. ‖ That is, *my delight is in her.* ‖ That is, *married.*

4 * Thou ſhalt no more be termed, Forſaken *c*; *neither ſhall thy land *d*, any more be termed deſolate *e*: but thou ſhalt be called *f* ‖ Hephzi-bah *g*, and thy land ‖ Beulah *h*: for the LORD delighteth in thee, and thy land ſhall be married *i*.

c As a Woman forſaken by her Husband, contemptible, and of low eſteem. *d i. e.* The Inhabitants of the Land, a Mtonymy of the Subject. *e* Though it be now almoſt void of Inhabitants it ſhall be impeopled again. *f i. e. Be*, as you have frequently had ſuch inſtances. *g My delight is in her*, a new Name agreeing with her Condition. *h Married*, agreeing to her new Relation: ſhe ſhall be as one well married, to the great improvment of her ſtate, *Jer.* 3: 14: *Hoſ*: 2: 18, 19, 20. *i* Thou ſhalt ſee the increaſe of thy Children again in thy Land, as the fuit of thy married condition, which by reaſon of thy being forſaken of thy Husband, were in a manner waſted and decayed: And this refers to the great inlargement of the Church in the Goſpel days: Or rather, ſhall be *poſſeſſed*, as the word *Baal* properly ſignifies, and ſo it anſwers to *deſolate*, thou ſhalt be no more *deſolate*, but *poſſeſſed*, and this helps to ſolve a difficulty in the next verſe, which otherwiſe may ſeem an impropriety, That the Sons would marry the Mother.

† Heb. *with the joy of the bridegroom.* * Chap. 65. 19.

5 For as a young man marrieth a virgin *k*, *ſo* ſhall thy ſons *l* marry thee: and † *as* the bridegroom rejoyceth *m* over the bride, *ſo* * ſhall thy God rejoyce over thee.

k This is delivered as a demonſtration of what was ſaid in the cloſe of the *4th verſe*, and it is ſaid *Young*, and *Virgine* to note their ſuitableneſs, not *Old*, and *Young*, but ſuch as may delight each in other, ſignifying that mutual content that would be in all parties, thus it was at the firſt preaching of the Goſpel, *Acts* 2: 41: to 47: *l* Whereas it is improbable that the Spirit of God ſhould carry on ſo ſacred a Prophecy by a ſimilitude ſo abhorrent to Nature, the *Son ſhould marry the Mother*, the ſcruple is eaſily ſatisfied by taking the word in its right ſignification to *poſſeſs*, as in the foregoing verſe, reading it thus, as a young man marrieth or *poſſeſſeth* a Virgin, ſo ſhall thy Land be inhabited or *poſſeſſed* by thy Sons; they ſhall dwell with thee as a man dwells with his Wife, and thus the LXX. And it is ſaid *Sons* to diſtinguiſh them from *ſtrangers*, by whom ſhe ſhould not any longer be inhabited, but by her own natives; and expreſſed by *marrying* to ſignifie not only their unity of affection in the evenneſs of their living, but of Faith in their common profeſſion called the *Common Faith*, *Tit*: 1: 4: according to which *Paul* calls *Titus* his Son. *m* Taketh delight in her, ſo ſhall thy God, *viz.* Chriſt, God and Man, in thee; ſee *ver*: 4: Chriſt is often called a *Bridegroom*, and his Church a Bride, 2 *Cor*: 11. 2: *Rev*: 21: 2, 9.

* Ezek. 3. 17. & 33. 7. ‖ *Ye that are the Lords remembrancers.* Ch. 43. 26.

6 * I have ſet watchmen *n* upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night *o*: ‖ ye that make mention *p* of the LORD, keep not ſilence *q*;

n Underſtand by theſe, either 1. *Angels*, as they are called, *Dan.* 4. 13, 23. Or, 2. *Magiſtrates*, ſee *chap*: 56: 10. Or rather 3. *Miniſters*, When once the Church ſhall be reſtored again, God will undertake for its Safety and Protection, partly by Magiſtracy, and partly by Miniſtry, whom he here by a Metaphorical Allegory calls *Watchmen*, but the next words ſeem principally to intimate Spiritual Watchmen, thy ſpiritual ſafety, *Heb.* 13. 17. and ſaid to be upon the Walls, as being thence able to eſpy dangers at the greater diſtance, *Cant.* 1. 7. *o* There ſhall be a moſt vigilant, and induſtrious Miniſtry, their conſtancy being intimated by *Day* and *Night*, either in Praying or Teaching, or warning, this being their Office. *p i. e.* Are his ſervants; To make mention of one is, according to the Hebrew Phraſe, to be ſervant to him of whom we make mention, *ch*: 26: 13. And here eſpecially are meant his Servants in ordinary, *his remembrancers*, either ſuch as put God in mind of his Promiſe, like ſuch Officers that great Men have about them on purpoſe to mind them of the publick affairs; Or, ſuch as make the Lord to be remembred, putting his People in mind of him. *q* This ſeems to be the charge that he gives to his Watchmen, that they never prove remiſs or negligent.

† Heb. *ſilence.*

7 And give him no † reſt *r* till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth *s*.

r The ſame with the foregoing Verſe, and very acceptable to God, *Luke* 11: 8, 9, 10. *s* By ſending the *Meſſiah*, and thoſe Labourers into his Vineyard, whereby the Church may be eſtabliſhed, and ſettled on ſure foundations, and ſo become matter of Praiſe to God. All the Nations may Praiſe him for her, *Pſal*: 67: 3, 4. Or, that ſhe may be praiſed, and become renouned, and famous in the Eyes of the World, ſee *ch.* 60. 9. & 61. 9, 11.

† Heb *If I give*, &c. * Deut. 28. 31, &c. Jer. 5. 17.

8 The LORD hath ſworn by his right hand *t*, and by the arm of his ſtrength, † Surely *u*, I will no more* give thy corn *to be* meat for thine enemy, and the ſons *x* of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured *y*:

t This, and the next verſe are much to the ſame purpoſe, wherein the Prophet, to encourage them to their induſtrious Endeavours, tells them that the Lord had *ſworn* to ſee to the proſperity of *Jeruſalem*; And he names the *Hand*, to ſignifie his Faithfulneſs, as the giving of our hand notes our Fidelity, and *Arm* to ſignifie his Power, *the Arm of his ſtrength*, i. e. His ſtrong Arm; Theſe being eminently to be engaged, and put forth for his People, he ſwears by them. *u* Or, *if I give*, an uſual *Apoſiopeſis*, an abrupt form of ſwearing, implying ſomething of an imprecation, as great as can be expreſſed, *q. d.* never account me Faithful or Almighty, if I accompliſh not this *x* See *chap.* 61. 5. *y* The meaning is, that Meat and Drink, and all neceſſaries, that thou haſt laboured for, the Babylonians took away from thee, but now it ſhall be ſo no more, he will not give thee up to the will of thine enemies.

*See Deut. 12.12. and 14.26. and 16. 11, 14. 9 But they that have gathered it *z*, ſhall eat it, and praiſe the LORD *a*; and they that have brought it together, ſhall drink it * in the courts of my holineſs *b*.

z (i. e.) The Wine mentioned in the former verſe, that have brought it from their ſeveral Vineyards, and laid it in their Cellars, every one ſhall eat the Fruit of his own Labours; Thou ſhalt not ſow, and another reap, as formerly. *a* They themſelves ſhall praiſe him, to wit, for his Bounty, and Goodneſs; and others alſo, that ſhall be partakers with them; God will be bountiful, and they ſhall be thankful. *b* As I have commanded, *Deut.* 14. 23. in my Courts: Holineſs being put for God himſelf by a Metonymy of the *Adjunct*; alluding to thoſe anniverſary Feaſts, and Thank-offerings that were to be eaten in thoſe places about the Temple, and perhaps in ſpecial to that part which was appropriated to the Prieſts; implying herein, that they ſhould be all Prieſts, and, for ought I know, here may be an alluſion to the great Goſpel-feaſt, or Thank-offering in the Lord's Supper, theſe Promiſes being not only applicable *to*, but do point *at* the Soul-protections, and the Soul-proviſions of the Church of Chriſt.

*Ch. 40.3. and 17.14. 10 Go through, and go through the gates *c*; * prepare ye the way *d* of the people, caſt up, caſt up the high way, gather out the ſtones *e*, lift up a ſtandard *f* for the people *g*.

c It is doubled by way of Emphaſis, *q. d.* make haſte to your own Land, as if *Cyrus* ſhould ſay, get you out of Captivity as ſoon as you will, *chap.* 48. 20. Or, it may intimate an invitation iſſued out from them at *Jeruſalem* to thoſe that were ſcattered about in the Captivity, therein poſſibly typifying the going of Chriſt's Diſciples into the various parts of the World, to bring thoſe that were ſcattered up and down into the Church. Or, go meet the *Gentiles*, whom God purpoſeth to bring into the Church, that by pure Doctrine, and your holy Lives they may be the ſooner won. *d* Let them not have any obſtructions in their way, he ſeems to call upon others to prepare the way for them; Thus *John* was ſent to prepare the way for Chriſt, as was propheſied, *chapter* 40. 3. accordingly it is ordered to be *caſt up*, ſee *chapter* 57. 14. *e* That there be no ſtumbling ſtone, or offence in their way: Or, *q. d.* go to and fro, and remove every ſcandal that they may boggle at, *Rom.* 14. 13. The former notes the *certainty* of their Deliverance, Harbingers ſent before; this the *ſpeed* of it, no impediment. *f* An alluſion to Soldiers, that uſually ſet up their Standard that the Army may know whether to repair from all Quarters. See *chapter* 49. 22. and *lifting of it up*, is that it may be more viſible, ſee *chapter* 11. 10, 11, 12. and this is Chriſt held forth in the preaching of the Goſpel. *g* Or, over the People.

*Zech. 9. 9. Mat. 21. 5. Joh. 12.15. *ch 40.10. Rev. 22.12 ‖Or, *recompenſe.* 11 Behold, the LORD hath proclaimed *h* unto the end of the world, * ſay ye to the daughter of Zion *i*, Behold, thy ſalvation *k* cometh, behold, his * reward *is* with him, and his ‖ work *l* before him.

h This may be underſtood of *Cyrus* his Proclamation, being thereunto directed by God, ſee 2 *Chr.* 36. 22, &c. *i* (i. e.) To *Jeruſalem*, or the Church, the ſumm of which Proclamation is in the following words. *k* Either 1. The time of it is come, *ch.* 56. 1. and 60. 1. Or rather 2. The Perſon that effects it, thy ſaviour, by a Metonymy of the Efficient, *Luke* 2. 30. *l* (i. e.) The Reward due to the Work, the ſame thing with the former; ſee of this on *chap.* 40. 10. Or, his Work is ready cut out for him, which he is to do: Or, he will induſtriouſly ſet himſelf about the Work that is before him; *John* 4. 34. and he is ſaid to bring it *with him*, to wit, the Reward that he will give to his true Worſhippers. Or, he brings eternal Salvation with him, or the Reward of Redemption which is the Subject of the next Chapter.

12 And they ſhall call them; The holy people *m*, the redeemed of the LORD: and thou ſhalt be called, ſought out *n*, a city not forſaken *o*.

m Or, they ſhall be called, or they ſhall be a peculiar ſeparate People, *chap.* 4 3. *n* Or, one found that was loſt, ſee *Ezek.* 34. 16. Or, ſought *out*, or *for*, or one in great eſteem, one that the Gentiles ſhould ſeek to join themſelves withal, ſo as to be one Church with her: That reproach ſhould be wiped off from her, that *this is Sion whom no man ſeeketh after*, Jerem. 30. 17. Or, cared for, to wit, by God, whom he hath out of infinite Love gathered to himſelf. *o* See verſe 4. The meaning is, that thus they ſhall eſteem the Goſpel Church; ſhe ſhall be accoſted with ſuch ſalutations as theſe are, the *Holy People*, the *Redeemed of the Lord*, &c.

CHAP. LXIII.

Chriſt's victory over his Enemies, 1——6. And Mercy towards his Church: In Judgement remembring Mercy, 7——14. The Churches Prayer and Complaint in Faith, 15——19.

*Rev. 19. 13. †Heb. *wet.* †Heb. *decked.* WHo *is* this *p* that cometh from Edom *q*, * with † died *r* garments from Bozrah *s*? this *that is* † glorious in his apparel *t*, travelling in the greatneſs of his ſtrength *u*? I that ſpeak in righteouſneſs *x*, mighty to ſave *y*.

p In theſe two verſes, either the Prophet as in ſome Viſion or Extaſie, is put probably upon enquiry by God himſelf, rather than by *Chriſt* or *Michael*, or *Judas Maccabæus*, as ſome have thought, and the rather, becauſe this place doth thus ſuit beſt with Chapter 59. 16, 17. Or, the Church makes enquiry, and that with admiration, who it is that appears in ſuch a Habit or Poſture, verſe 1. and why, verſe 2. *q* That is the Country of *Idumæa*, where *Eſau* dwelt, and *Eſau* himſelf was ſometimes called by this Name, *Geneſis* 25. 30. and it is put Synecdochically for all the enemies of the Church, as *Moab* is, *Iſaiah* 25. 10. See the Notes. *r* Or, *ſtained*, Thus Chriſt is deſcribed, *Revelat.* 19. 13. and ſo alſo verſe 3. LXX. the redneſs of Garments. *s* The Capital City of *Idumæa*; ſee further chapter 34. 6. a parallel Text; and *Edom* and *Bozrah* here are mentioned, either 1. Not as relating to the places ſo called, but by way of alluſion to the Garments of this Conqueror, *Edom* ſignifying *Red*, and *Bozrah* a *Vintage*. The one relating to his treading the Winepreſs, and the other to the blood ſprinkled upon his Garments, verſe 3. the like manner of ſpeaking you have, *Pſalm* 120. 5. Or rather, 2. Put Synecdochically for all the enemies of the Church, among whom, though *Antichriſt* be not particularly deſigned, yet may be reckoned, being one of the chief of them, thus typifying Chriſt's Victories over all the enemies of the Church, *Revelat.* 19. 19, 20, 21. and this is uſual; *Babylon* is put for any deteſtable City, and *Moab* for all that are vile and abominable, *Iſaiah* 25. 10. ſo *Edom* here for all God's Enemies; And he mentions theſe *Idumæans* rather than the *Chaldæans*, who were the Jews chief and particular Enemies: 1. Partly to ſet forth the greatneſs of the enmity, being of old ſtanding, and an inbred malignity, *Geneſis* 25. 22, 23. and irreconcilable, and perpetual, *Amos* 1. 11. and particularly put forth, when the *Babylonians* took *Jeruſalem*, *Pſalm* 137. 7. 2. Partly to comfort the Jews, both becauſe God would take particular revenge upon *Edom*, as he had threatned, and propheſied by *Obadiah*, which is the ſubſtance of that whole Prophecy; And alſo theſe being their near Neighbours, God doth give them ſecurity, that they ſhall not only be delivered from the *Chaldæans*, thoſe remoter Enemies, but from the *Idumæans* alſo, whoſe vicinity and neighbourhood might have been troubleſome to them. *t* Such as Generals are wont to march before their Armies in, or great Conquerors, that walk in State and Gallantry from their Conqueſts. *u In*, or *according to* the Majeſty of his Gate, being an indication of the greatneſs of his Strength, and intimating that he hath throughly done his Work, and fears no purſuing Enemy, as the Lyon that keepeth his Majeſtick Gate without the fear of any other Beaſt, *Proverbs* 30. 30. This notes the invincibleneſs of his Power, and that it is his own Strength, he needeth not the help of Armies, or other Inſtruments, and thus he will travel through all the Countries of his Enemies. *x* Here the Lord Chriſt gives an anſwer, wherein he both aſſerts his *Fidelity*, that he will faithfully perform what he hath promiſed, and that he will truely execute *Juſtice*, *Rev.* 19. 11. and hereby alſo he diſtinguiſheth himſelf from all idol gods, *Iſaiah* 45. 19, 20. *y* I have Power to accompliſh Salvation, as Powerful as Faithful, *Iſaiah* 19. 20.

2 Wherefore *z* * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat. *Rev. 19. 13.

z Having enquired of the Perſon, now he enquires the Reaſon of his Habit being thus ſprinkled.

3 I have trodden *a* the wine-preſs alone *b*, and of the people *there was* none with me *c*: for I will tread them in mine anger, and trample them in my fury *d*, and their blood ſhall be ſprinkled *e* upon my garments, and I will ſtain *f* all my raiment.

a i. e. I have deſtroyed the Enemies of my People, I have cruſhed them as Grapes are cruſhed, this being an uſual Metaphor to deſcribe the utter deſtruction of a People, *Pſalm* 44. 5. *Iſaiah* 25. 10. *Rev.* 14. 19, 20. and the eaſineſs of doing it, no more than to cruſh a bunch of Grapes. *b* To note his Good-will, and great Power, the Maſters of Vine-yards are not willing to do this drudgery themſelves, neither, if they would, could they be able to manage a whole Vintage by themſelves: But Chriſt was willing to undertake it, and able to go through it without calling in the help of any other. *c* 1. Not that he excludes the Jews, but the other Nations that dwelt about them, therefore he ſaith *of the People there was none with him*, but God and his own People may be reckoned as one, *Judg.* 5. 23. And though this be true of his Paſſion, in which ſenſe ſome would carry it, yet doth it not ſo well ſuite with the deſign: For Chriſt is deſcribed here not as a Prieſt Sacrificing, or ſhedding of his own Blood, but as a King, conquering and ſhedding the blood of his, and his Churches enemies; Hence it is ſaid *their blood*, not *his own*; to ſhew that it cannot fairly relate to his Paſſion; Beſides, Chriſt could expect no help in that, for he knew none could; but here he looked, and wondred that there was none, *v.* 5. And though it may be ſaid, that he makes uſe of Inſtruments both in his Conquering of temporal enemies, and alſo Spiritual, conſider 1. That here he ſpeaks as a General, and therefore the whole Victorie is aſcribed to him alone. 2. They do it not only by Commiſſion and Authority derived from him, but by Strength conveyed to them from him, without which they could do no more than a Watch without a Spring, or Tool without the Work-man's ſtrength and skill: And that Chriſt may make it appear they are no Coadjutors that he needs, he makes them bring about ſuch things as they never deſigned, as he ſpeaks of the *Aſſyrian*, ſee on *chap.* 10. 6, 7. and this is to be underſtood in like manner of Chriſt's Conqueſt over Spiritual enemies, 2 *Cor.* 4. 7. See *Acts* 3. 12, 13. *d* This latter expreſſion is but an aggravating of the former; It implies a kind of inſulting, an alluſion to Conquerors, who were wont to make the Conquered to lie down, that others might trample on them, *chap.* 51. 23. *e* Or, *was ſprinkled*. As in treading of Grapes the Juice ſparkles upon the cloths, *q. d.* in his anſwer, thus came my Garments to be ſprinkled. *f* It ſhall not be, or it *was not* only ſprinkled, but perfectly ſtained, as it were rolled in blood, *chap.* 9. 5.

4 For the * day of vengeance *g is* in mine heart *h*, and the year of my redeemed *i* is come *k*. *Ch. 34. 8. and 61. 2.

g Deſigned and purpoſed by me to take vengeance on the Enemies of my Church. Or, particularly the Poſterity of *Eſau*; *Day* and *Year* is all one, ſave the latter may have ſome reſpect to the length of their Captivity. *h* Or, *was* in my heart a deſire of Execution, *Pſalm* 40. 8. I have meditated or ſtudied revenge, being long foreborn hath wrought in me reſolutions of Revenge therefore wonder not that I am ſo bloody, noting the ſeverity of his proceedings againſt his Enemies. *i* The *Jews* have this title, becauſe he redeemed them out of *Egypt*, and would alſo out of *Babylon*. *k* *Is at hand*; ſee *Pſalm* 102. 13. *chapter* 34. 8. The former part of the verſe ſhews that Chriſt is ſtill about his Work, though he defer the Execution till the fit time come; he may allude to the year of Jubilee.

9.16
8.1.
5 * And I looked, and *there was* none to help *l*; and I wondred that *there was* none to uphold *m*: therefore mine own * arm brought ſalvation unto me, and my fury *n*, it upheld me.

l Not that he needed it, for help implies a defect of Power, or Wiſdom, or Wealth, or Opportunity, &c. But to ſee what Men would do, in regard his People needed it, therefore the ſtanding, or not ſtanding by his People is the ſame thing with ſtanding, or not ſtanding by him, *Judges* 5. 23. *Matth.* 25. 35, 40, 42, 45. *m* A Metaphor, taken from a Staff, that is an help to one that leans to it. *n* Or *Zeal*, to wit, Againſt the adverſaries of the Church: God's *Arm* notes his Strength, and Power and his *Zeal* ſets this Power on work, *chap.* 9. 7. but ſee on *chap.* 59. 16, 17.

6 And I will tread down the people in mine anger, and make them drunk *o* in my fury, and I will bring down their ſtrength to the earth *p*.

o The Hebrew often expreſſeth Calamities by a cup of Wine, or ſtrong drink, by which the diſtreſſed Perſons are made drunk, *Pſal.* 75. 8. *chap.* 51. 21, 22. they go as it were to and fro, not knowing what to do with themſelves; and in ſpecial drunk with their own blood, *chap.* 49. 26 *Revelat* 16. 6. *p* Whatever it is wherein their ſtrength lies, their ſtrong ones, or, their ſtrong places, or deep Counſels, *&c.* he will bring to the very duſt, to nothing; like drunken men they ſhall fall to the ground, not being able to ſtand, the moſt miſerable condition that men can fall into, *Pſalm* 36. 12.

7 I will mention *q* the loving kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.

q Whether this ought to be the beginning of a new Chapter, or no, is not material, but certainly here begins a new matter, which contains the Prophet's prayer, either in his own name, or the Church's to the end of Chapter 64. wherein he begins with mentioning the great kindneſſes, that God had ſhewn the Jews, and that Emphatically, ſetting it forth with the greateſt advantages; and the more either to aggravate their great unkindneſs, or to give them ſome hope of finding him the like again in their diſtreſſes, or by way of argument with God to ſhew them mercy, becauſe he had been ſo good to them.

8 For he ſaid *r*, Surely they *are* my people *s*, children *that* will not lie *t*, ſo he was their Saviour *u*.

r To wit, within himſelf of old, when he made a Covenant with our Fathers, and brought them out of *Egypt*. *s* In Covenant, though they are unworthy of me, yet I cannot but look upon them as my People. Their enemies would perſwade themſelves, O they are not God's People, but out-caſts, that none cared for, or looked after, but God will own them. *t* That will keep my Covenant; they will not deal faſly with me, that are under ſuch obligations: Or, I preſume they will not, though they did go after their Idols, and prove unfaithful to me in ſerving *Baal*, and *Aſhteroth*, &c. Now I preſume they will do ſo no more; Thus Parents are apt tenderly to think of thoſe Children, that they have been indulgent to, that they will not offer to abuſe their kindneſs, thus God thinks the beſt of them: Or, he intimates here what they are obliged to do, though he knew they would do otherwiſe: Or, they will not degenerate after I have renewed them. *u* To wit, on theſe hopes, and on theſe Conditions he undertook the charge of them, *Exod.* 19. 5, 6. *Pſalm* 81. 8, 9, 10. Or, *he*, ſo *he* alone was their Saviour: when none to ſave, none to uphold, then *he* ſaved them, not *Cyrus*, *Zerubbabel*, *Nehemiah*, &c. But Chriſt himſelf.

9 * In all their affliction he was afflicted *x*, and the angel of his preſence *y* ſaved them *z*: * in his love and in his pity *a* he redemed them, and he * bore them, and carried *b* them all the days of old.

Ju.10.16.
Deut. 7. 8.
Exodus 9. 4.
Deut.1.31.
Ch. 46. 3.

x Becauſe of all the afflictions they endured in *Egypt*; this notes the Sympathy that is in Chriſt, he having the ſame Spirit in him, that the Church hath, and her Head and Father; Or, *in all their afflictions no affliction*, ſo the words may be read; their afflictions were rather *favours* than *afflictions*; all that befel them from the Red-ſea through the Wilderneſs; And then *Tzar* is taken *actively*, he afflicted not; this may note his Clemency, their ſting was taken out; either way it may be read according to the different ſpelling of *Lo*, whether by *Aleph*, or *Vau*. The firſt ſeems the more genuine, they that liſt to drive this notion further, may conſult the Latine *Synopſis*, and the Engliſh Annotations. *y* The ſame that conducted them through the Wilderneſs, called an *Angel*, *Exodus* 33. 2. and his *Preſence*, verſe 14. and *Jehovah*, *Exod.* 13. 21. ſo that it muſt be the Lord Jeſus Chriſt, who appeared to *Moſes* in the buſh, as *Stephen* doth interpret it, *Acts* 7. 35, &c. Other Angels are in his preſence, but they were not always, he was ever ſo, therefore ſo called by way of eminency, hence the LXX expreſs it not a *Legate*, or *Angel*, but *Himſelf*. *z* From the houſe of Bondage; brought them through the Red-ſea, the Wilderneſs, &c. Their *rock was Chriſt*, 1 *Cor.* 10. 4. This ſhews the ground of his kindneſs, they were a ſtubborn, ſuperſtitious, idolatrous People, yet Chriſt's Love and Pity ſaved them for all that; It was becauſe he loved them. *b* He left them not to ſhift for themſelves, but bare them as a Father his Child, or an Eagle her young ones; he carried them in the Arms of his Power, ſee *Chap.* 46. 4. and on the Wings of his Providence; ſee *Deut.* 32. 10, 11, 12. and the Notes on *Deut.* 1. 31. And he is ſaid to do it *of old*, To remember his ancient Kindneſs for many Generations paſt; *Olam* ſignifies an Eternity, or a long time paſt, as well as to come, from the days of *Abraham* or *Moſes*, from their Bondage in *Egypt*, to the time of *Iſaiah*, and it is uſed as an Argument to move him to do ſo ſtill, he will carry her, till he bring her unto his Father.

10 But they rebelled, *c* and * vexed his holy ſpirit *d*; therefore he was turned to be their enemy, *e and* he fought againſt them.

* Exodus 15. 24. Num.14.11 Pſ. 78. 40, 56. and 95. 9. Eph. 4. 30.

c Many of their Rebellions we read of in *Exodus* and *Numbers* in their Travels. The Lord tells *Moſes*, that they had tempted him ten times, and therefore ſeverely threatens them, *Numb.* 14. 22, 23. There were three principal times of their Rebellion; 1. In the *Wilderneſs*, where they murmured for want of bread and Water. 2. In *Canaan*, in not deſtroying, but only making Tributary ſuch Nations as God commanded them to deſtroy. 3. Before the *Babylonian* Captivity, when they ſet themſelves againſt the Prophets, which *Stephen* chargeth upon them, *Acts* 7. 51, 52. Among which alſo we may reckon all their behaviours under their *Judges*, and their *Kings*; Or, we may underſtand it of their not anſwering God's End and Expectation. *d* *Spirit of his Holineſs*; they vexed him by their obſtinacy againſt his will and mind, and walking contrary unto him; not that there are ſuch Paſſions in God, but it is ſpoken after the manner of Men, as they are vexed when their will is croſſed. *e* Overthrew them not only in the Wilderneſs, *Pſalm* 78. 31, 33, 59, 60, &c, ſending among them fiery Serpents, *Numb.* 21. 6. but even in *Canaan*, ſtirring up againſt them Adverſaries, ſometimes the *Philiſtines*, anone the *Midianites*, and then the *Moabites*, &c.

11 Then *f* he remembred *g* the days † of old, Moſes *and* his people *h*, *ſaying*, Where *is* he that * brought them up out of the ſea *i*, with the || ſhepherd *k* of his flock? Where *is* he that * put his holy ſpirit *l* within him?

† Heb. *of eternity.* * Exodus 14. 30. Jer. 2. 6. || Or, *Shepherds, as* Pſ. 77. 20. * Neh. 9. 20.

f Or yet. *g* This relates either, 1. To the People, and then *He* is collectively taken, and ſo it looks like the language of the People in *Babylon*, and muſt be read, he *ſhall remember*. Or, 2. It may look back to their condition in the Wilderneſs, and thus they may properly ſay, Where is he? or that God that delivered his People of old, to do the like for us now? there is the like Phraſe uſed by *Eliſha*, 2 *Kings* 2. 14. Or rather, 3. To God as it were recollecting himſelf in a pathetical *Proſopopœia*; *q. d. Where is he*? Where am I with my former bowels, that moved me to help them of old, that I would now turn to be their Enemy? Or, is my hand ſhortned that I cannot do it? And ſo in the following verſes he gives a particular deſcription how kind he had been to them formerly, the times mentioned, verſe 9. and thus God ſeems to work upon himſelf. *h* Or, what great things he had done for them by *Moſes*. *i* Here God ſpeaks of himſelf, as in the former Clauſe, to wit, that divided the Sea from them, being one of the greateſt Miracles that ever God wrought for his People; it is therefore frequently mentioned by way of encouragement to them, when they are in ſore troubles. *k* Or, *Shepherds*, viz. *Moſes*, that brought out his People as a Shepherd doth his Flock; *He* and *Aaron* are both joyned, *Pſalm* 77. 20. *l* *i. e.* Thoſe Abilities and Gifts, wherewith God furniſhed *Moſes*, as properly proceeding from the Spirit, he can do the like again, and qualifie Inſtruments for his Work.

12 That led *them* by the right hand *m* of Moſes, with his glorious arm *n*, * dividing the water *o* before them, to make himſelf an everlaſting name *p*.

* Exodus 14. 21. Joſh. 3. 16.

m To wit, the Strength and Power that God gave to *Moſes*, expreſſed by the *Right Hand*, that being uſually eſteemed the ſtronger, *Pſal.* 16. 8. and 20. 6. Or, the *Rod* in his Right Hand; by which underſtand all the wonders that he did for them in *Egypt*. *n* Or, that *Arm*, wherewith God gained to himſelf ſo much glory, being alway preſent at the aſſiſtance of *Moſes*, *Deut.* 4. 34. Or, *Moſes* his Right Hand led by God's glorious Arm, as Parents lead their Children, that God may have all the glory in the uſing of his Inſtruments. *o* The *Red-ſea*, Exodus 14. 21. and alſo *Jordan*, *Joſh.* 3. 15, 16. *p* With reference both to his Power and Providence, as reſpecting either his Aim and End in doing what he did, Or, the effect of it when it was done, it got him Renown.

13 That led them through the deep, *q* as an horſe in the wilderneſs *r*, that they ſhould not ſtumble *s*.

q Shewing, that God did not dry up the ſhallow places, but the very depth of the Sea, the very Channel, which is the deepeſt part. Or, between thoſe heaps of waters, that ſtood up as a wall on each ſide of them, which might make it ſeem terrible, and therefore it is aſcribed to their Faith, *Heb.* 11. 29. *r* Or *Plain*, for ſo Wilderneſs is ſometimes taken, and may be here meant, by comparing it to a Valley in the next verſe, to wit, with as much ſafety as the Horſe runs up and down in the plain ground. Or, with as much eaſe and tenderneſs, as an Horſe led by the Bridle; not as men affrighted, but ſoberly, and orderly. *s* This may be taken *Metaphorically*, they came to no harm: Or, *Properly* that, though the Sea we but newly divided, yet it was ſo dried, that the mud, as alſo the unevenneſs of the ground, was not any occaſion of their ſtumbling, or their ſticking in it; probably ſo dried, and ſmoothed by the wind, that God ſent as it were to prepare the way before them. See *ch.* 4. 3, 4, 5.

14 As a beaſt goeth down into the valley *t*, the ſpirit of the LORD *u* cauſed him to reſt *x*: ſo didſt thou lead *y* thy people, to make thy ſelf a glorius name.

t A laden Beaſt goeth warily, and gently down the hill: Or, as a Beaſt goeth down the Valley for Graſs, that being a Mountainous Country; or, *going down* for *going along*, ſo the word is uſed, *Iſaiah* 38. 8. noting the evenneſs of their Paſſage; Or, alluding to their going down from the ſhore into that great Channel (as the coming out of it is called a going up, verſe 11.) now made through the Sea, orderly, and compoſedly, not like the Gadaren's Swine through conſternation, ready to break their necks for haſte. *u* (i. e.) The Lord himſelf. *x* Led them eaſily, that they ſhould not be over-travelled, or fall down, or come to any injury through wearineſs; thus *Jeremiah* expreſſeth it, *chapter* 31. 2. and thus God gave them reſt from their enemies, drowning of them in the Sea, and in their ſafe conduct, that they could not annoy or diſturb them, leading them till he found them a place for reſting; the word for *leading*, and *reſting* being much of a like notion, *Zech.* 10. 6. pointing at their ſeveral reſts by the way, *Numb.* 10. 33. or it may be read by way of Interrogation, as all the foregoing words, and be the cloſe of that iniquiry, and where is the Spirit, that cauſed

them

||Or,
redeem
from
laſting
thy na

||Or, *they have poſſeſſed thy holy people for a while.*
* Pſalm 74. 7.

|| Or, *thy name was not called upon them.*

them to reſt? Or he led them to *Canaan* the place of their reſt, ſo called, *Deuteron.* 12. 9 and *Pſalm* 95. 11. *y* The Prophet here by an *Apoſtrophe* doth only repeat the words in the name of the Jews that he had ſpoken before, verſe 1, 2. *q. d.* as thou didſt then, ſo mayeſt thou do again if thou pleaſeſt.

*Deut. 26. 15.
||Or, *the multitude.*
*Jer. 31. 20.
Hoſ. 11. 8.

15 * Look down from heaven *z*, and behold from the habitation of thy holineſs *a*, and of thy glory; Where *is* thy zeal *b*, and thy ſtrength *c*, || the ſounding * of thy bowels *d*, and of thy mercies towards me? are they reſtrained *e*?

z Now they, or the Prophet begin to pray, and expoſtulate with God, and to argue both from the goodneſs of his Nature, and from the greatneſs of his Works, that he had done. God ſees every-where, and every thing, but he is ſaid to look down from Heaven, becauſe there is his Throne whereon he ſits in great Majeſty, and Splendor. *Behold* is added to note, that he would not only barely ſee, and look on, but that he would behold with regard, and reſpect his poor People in Captivity. *a* A deſcription of Heaven by a *Periphraſis* frequently uſed and explained, *Deuter.* 26. 15: *b* What is become of that Love, which of old would not let thee ſuffer thy People to be wronged, chapter 37. 32. *c* That Power of thine manifeſted in thoſe valiant Acts, which thou didſt put forth for thy People, *Pſalm* 145. 11, 12. and 150. 2. ſee *Jerem.* 14. 9. *d* By the ſounding thereof may be underſtood thoſe Sympathizing ſighs, and compaſſionat groans, that proceed from the bowels, when they are affected, which being thought the ſubject of Pity are often by a Metonymy put for Compaſſion, and hence proceed thoſe rumblings of the bowels occaſioned by ſtrong paſſions called *Yernings*; It is ſpoken of God after the manner of Men? Is all this ſhut up from me? Thou that art naturally ſo compaſſionate, doeſt thou lay a reſtraint upon thy ſelf, that thy bowels ſhall not move towards me? *e* Or canſt thou be thus ſtraitned? *Pſalm* 77. 7, 8, 9. and chapter 64. 12. an expoſtulation, that agrees very well with the next verſe, *doubtleſs, &c.* How can this come to paſs?

||Or, *our redeemer from everlaſting is thy name.*

16 Doubtleſs thou *art* our Father *f*, though Abraham *g* be ignorant of us, and Iſrael *h* acknowledge us not, thou, O LORD, *art* our Father, || our Redeemer *i*, thy name *is* from everlaſting *k*.

f Thus they urge God with that relation he ſtands in unto them, *Mal.* 2. 10. therefore we as thy children expect the bowels, and compaſſions of a Father. *g* He who was our Father after the fleſh, though he be dead, and ſo ignorant of our condition. *h* Or, *Jacob*, who was alſo our Father, and therefore a vain thing to call upon them; Or if they were not dead, they could not help us out of our ſtreights; Or if they were alive, we are ſo much degenerate, that they would not own us. Some ſay *Abraham*, and *Iſrael* are here mentioned, and not *Iſaac*. 1. Becauſe the Covenant was made more ſolemnly, and the Promiſes more frequently renewed with them, than with *Iſaac*. 2. Becauſe with *Abraham* the Covenant was firſt made, and the whole ſeed of *Iſrael* was taken into it, but not ſo of *Iſaac*. Or elſe, 3 *Abraham* and *Iſrael* being named, *Iſaac* is included. *i* This is urged as another argument for Pity, and the more becauſe their Father was their Redeemer, *Deut.* 32. 6. *k* Or, *Redeemer is thy name from everlaſting*, thou haſt been our Redeemer of old.

17 O LORD, why haſt thou made us to err from thy ways *l*, *and* hardned our heart from thy fear *m*? Return for thy ſervants ſake *n*, the tribes of thine inheritance *o*.

l Commandments: It is the Language of the Godly among them being troubled, and therefore complaining that ſo gracious a Father ſhould leave them to ſuch Exigences: *Made us to ſin* by withdrawing thy Spirit, and leaving us to our ſelves, *Pſalm* 81. 12. It is not to be underſtood, as if God did force them to it, but either letting looſe their hearts, or by giving occaſion to their hearts, being naturally too apt to Apoſtatize by their ſevere afflictions; ſee this more cleared in the Latine Synopſis: Or, make us deſperate by leaving us ſo long under the Oppreſſion of the Adverſary, thereby caſting off thy Worſhip. *m* Or fear of thee, to wit, as the object, *Pſalm* 5. 7. or that we *may* not fear thee, as *ſeeing*, that *they may not ſee*, Pſalm 69. 23. or thy ſervice, chapter 29. 13. ſo as to go after other gods. *n* Either our godly Fore-fathers, or particularly to *Abraham*, *Iſaac*, &c. To wit, For the ſake of thy Promiſes made to them: Or rather, our ſakes, that little remnant that are thy Servants, be reconciled to us, *Pſalm* 90. 13. for the next words ſeem to be put by *appoſition* to the former. *o* Either, 1. The People themſelves, which were divided into tribes; Or rather, 2. The Land of *Canaan*, which God gave them as an inheritance, as appears by the next verſe, *q. d.* What will thine enemies ſay if thou ſuffer us to periſh, or thine *Inheritance* to be deſtroyed; Or *rods*, meaning the *Rulers*, ſee chap. 43. 28. or Heads of their Tribes.

||Or, *they have poſſeſſed thy holy people for a while.*
*Pſalm 74. 7.

18 || The people of thy holineſs *p* have poſſeſſed *it* but a little while *q*: * our adverſaries have trodden down thy Sanctuary *r*.

p Or thy holy People, as being ſet a part for his Servants; *Holineſs* being to be underſtood for a Covenant ſeparation from other People. *q* i. e. 1. Comparatively to the Promiſe which was for ever, though they had poſſeſſed it but 1400 Years. Or, 2. It ſeeming to them ſo, as things, eſpecially ſuch as are deſireable, ſeem when they are paſt, *Job* 9. 25, 26. and *Pſalm* 90. 4. Or, 3. They enjoyed but ſmall ſpaces of time in quietneſs, ſo they had ſmall enjoyment of it. Or, 4. It may reſpect the Temple which ſtood but 400 Years. *r* The Temple called the *Sanctuary* from the holineſs of it; this our adverſaries the *Babylonians* have trodden down, 1 *Chro* 36. 19. and this alſo implies their ruining of their whole Eccleſiaſtical Policy.

|| Or, *thy name was not called upon them.*

19 We are *thine s*, thou never bareſt rule over them *t*; || they were not called by thy name *u*.

s We continue ſo; we are in Covenant, which they never were; and thus it is an Argument they uſe with God to look upon them. Or, the word *thine*, being not in the Text, ſome do otherwiſe interpret it; We are even in the ſame condition we were in at firſt, either in *Egypt*, or *Ur* of the *Chaldees*, before thou broughteſt us into Covenant, and are accordingly dealt with; We are become even as they, whom thou didſt not bear Rule over. Or, we are as if thou hadſt never ruled over us of old. *t* Not in that manner, or in that relation to them, that thou didſt over us. *u* Neither owned thee, nor owned by thee; this Phraſe implies a near relation in ſome Circumſtance or other, as Wife, or Servant, or Child, *&c. chap.* 4. 1.

CHAP. LXIV.

The Churches Prayer continued: for the illuſtration of Gods Glory, 1——5: *With a confeſſion of their Sins: And complaint of their Afflictions,* 6——12.

*Am. 9
Mic. 1.

O That thou wouldſt rent the heavens *x*, that thou wouldeſt come down, that * the mountains might flow down *y* at thy preſence.

x Either the earneſt deſire of the Prophet, or the Jews ſtrong wiſh for the coming of the *Meſſias*: Or rather, their cry to God for vengeance upon their Adverſaries, on conſideration of the Enemies unmerciful dealing with them, and their inſolent and opprobrious uſage of God in his Temple; Partly expreſſing their haſte and earneſtneſs, and partly intimating, that God would do it with *violence* and *fury*, implied in the word *Renting* them, *Pſal.* 18. 6, 7, &c ſpoken after the manner of Man, who, if he were ſhut up, muſt have room made for his coming forth: This God is ſaid to do, when he puts forth ſome ſignal manifeſtation of his Power, *Pſalm* 144. 5. a Metaphor taken from Men, that when they would reſolutely and effectually help one in diſtreſs, break and fling open doors, and whatever may hinder coming to their Relief. *y* Or, *Melt*, *Pſal.* 68. 1, 2. and 97. 5. *Mic.* 1. 3, 4. that all impediments might be removed out of the way; Poſſibly an alluſion to God's coming down upon Mount *Sinai*, in thoſe terrible flames of fire, *Judg.* 5. 4, 5.

† Heb *fire of me ings.*

2 As *when* † the melting fire burneth *z*, the fire cauſeth the waters to boil, to make thy name known *a* to thine adverſaries, *that* the Nations *b* may tremble at thy preſence.

z Come with ſuch Zeal for thy People, that the ſolid Mountains may be no more before thy breath, than Metal that runs, or Water that boils by the force of a vehement fire; and thus, for the moſt part, when God will take vengeance of his enemies, the Scripture expreſſeth him coming with fire. *a* Thy *Power* known, that thine enemies, and perſecutors of thy Church may know thy Power, and that thy Name may be dreaded among them; His *Name* put for his *Power*, Pſalm 106. 8. *b* Not the *Babylonians* only, but the Nations round about.

*Exodu 34. 10. Judg. 5. 5. Pſal. 6 8. Hab. 3.

3 When * thou didſt terrible things *c which* we looked not for *d*: thou cameſt down, the mountains flowed down *e* at thy preſence.

c This may relate to what he did among the *Egyptians*, though it be not recorded, and afterward in the Wilderneſs. *d Viz.* Our Forefathers, of whoſe Race we are: Before we expected them; Or ſuch things as we could never expect. *e q. d.* Seing thou haſt made the Mountains thus to melt, thou canſt do the ſame again: This may alude either, 1. To thoſe ſhowers of Rain that fell with that terrible Thunder and Lightning, and ſo ran violently down thoſe Mountains, and the adjacent, as is uſual in ſuch Tempeſts. Or rather, 2. The runing along of the fire upon the ground, *Exod.* 9. 23, 24. It is poſſible it may alude to thoſe Mountains, that do caſt forth ſulphureous matter, running down into the Valleys and Sea, like melted ſtreams of fire. And Kings, Princes, and Potentates, may alſo metaphorically be underſtood by theſe Mountains.

*Pſ. 31. 1
1 Cor. 2.
||Or, *ſeen God beſid thee,* which *doth ſo for him,* &c.

4 For ſince the beginning of the World * *men* have not heard, nor perceived by the ear, neither hath the eye || ſeen *f*, O God, beſides thee, *g what* he hath prepared for him that waiteth *h* for him.

f Whereas there are but three ways, whereby Men ordinarily come to the knowledge of a thing, to wit, by the Ear, either our own hearing, or by hear-ſay; and by the Eye, and by Reaſon, which the Apoſtle adds, where he makes uſe of this Text, 1 *Cor.* 2. 9. two of them are mentioned here. *g* With reference either to the Gods that do them, never any other God could do like thee: Or, to things done, never any *beſides thee* could do ſuch things as were never ſeen, or heard of; he refers to thoſe terrible things mentioned in the former verſe. It ſeems to be clear by comparing this with *Deut.* 4. 31, 32, 33, 34, 35. Not to be reſtrained to thoſe, but to be applied to all the wonderful Works, that God at all times wrought for his People: And thus they are a Plea with God, that they might well expect ſuch things from him now, that had done ſuch wonderful things for their Fathers of old. *h* The Apoſtle hath it, that *Love* him, 1 *Cor.* 2. 9. To ſhew that none can *wait* on him, that *Love* him not; ſo all that *Love* him will *wait* on him. This may be taken with reference both to the State of Grace and Gloroy, thoſe incomprehenſible things that are exhibited through Chriſt in the myſteries of the Goſpel, as well as the good things of this preſent life, which the Prophet may here literally aim at, it being not unuſual for the Prophets in mentioning theſe temporal things to point at Spiritual, eſpecially being things that do ſo well ſuit with each other.

*Ch. 26. 8.

5 Thou meeteſt *i* him that rejoyceth, and worketh righteouſneſs *k*, * *thoſe* that remember thee in thy ways *l*: Behold, thou *art* wroth, for we have ſinned *m*: in thoſe is continuance *n*, and we ſhall be ſaved *o*.

i Or, *waſt wont* to meet: Or, thou preventeſt him, *ch.* 65. 24. and *Pſalm* 21. 2, 3. as the Father the Prodigal. *k Viz.* That rejoyce to work Righteouſneſs, the ſame thing expreſſed by two words, by a Figure called *Hendiadis*. *l* An amplification of the former words, *q. d.* To walk in thy ways, whether of Providence, Precept or Counſel, by vertue of the Covenant they have with thee. *m* Or, greatly angry, for, or becauſe we have ſinned, and provoked thee to wrath thereby, 1 *Kings* 8. 46. *n* i. e. to thoſe that work Righteouſneſs: *in* for *to*. *o Viz.* In ſo doing, in working Righteouſneſs. Or as ſome by way of Interrogation; in *thoſe*, i. e. In our ſins is continuance, and ſhall we be ſaved? Or in *thoſe*, *viz.* Works of Righteouſneſs, in keeping of them is our continuance, and means to be ſaved; Or thou continueſt to ſhew Mercy, *and* or *therefore* we ſhall be ſaved. The meaning of the place is to comfort the Godly, that though they may have provoked God by their ſins, yet looking upon the ways of God's former proceedings (in which he ſtill continues, being unchangeable) they may find hopes of Salvation, and this is that which is amplified in the three following verſes.

lm. , 6.

6 But we are all as an unclean *thing* *p*, and all our righteouſneſſes *q* *are* filthie raggs *r*, and we all do * fade as a leaf *s*, and our iniquities, as the wind, have taken us away *t*.

p He alludes, either to things unclean under the Ceremonial Law, wherein the Leproſy was found, and was to be burnt, *Levit.* 13. 55. or rather to Perſons unclean. They compare their preſent ſtate with the former. *q. d.* Formerly there were ſome that feared thee, and walked uprightly before thee, and were in thy favour; But now we are all as one polluted maſs, nothing of good left in us by reaſon of an univerſal degeneracy, *Iſaiah* 1. 4, 6. *q* This according to the moſt Commentators, refers either to the Obſervances of the Rites and Ceremonies of the Law, wherein they thought their Righteouſneſſes did much conſiſt; Or to the beſt work, and actions that can be performed by us; Or to our natural, univerſal depravities: But the beſt Interpreters, and ſuch as aim at the peculiar ſenſe of the place, refer it to the groſs provocations that this people were guilty of, cauſing God to caſt them out of their Habitations; Or elſe, to their Perſons. i. e. The moſt Righteous among us, and being plural, it raiſeth it up to the higheſt degree, the Scripture frequently putting the *Abſtract for the Concrete*, as *Wiſdoms* for the *greateſt Wiſdom*, Prov. 9. 1. and many the like inſtances formerly given, ſo that the meaning is, the very beſt of us all are no better than the uncleaneſt things or Perſons, ſee *Micah* 7. 2, 3, 4. and the rather becauſe he lived about the time of *Iſaiah*. *r* A cloath made up of patches, or ſuch as come from a putrid ſore, or are defiled with the menſtruous blood of a Woman, the LXX. as a rag of one that *ſits down*, poſſibly alluding to *Rachel*, *Gen.* 31. 34, 35. or whatever may be moſt filthy. *s* Blown off the tree, and ſo withers. *t* Carried us away to *Babylon* from our Habitations, as leaves hurried away by a boiſterous Wind; our iniquities have been the procuring Cauſe.

Hoſ. 7. 7. Heb. *lted.*

7 And * *there is* none *u* that calleth *x* upon thy name, that ſtirreth up himſelf to take hold of thee *y*: for *z* thou haſt hid thy face from us, and haſt † conſumed us *a*, becauſe of our iniquities *b*.

u Or *yet*, there is *none*. i. e. *Few*, *Pſalm* 14 3. they are not to be de diſcerned among the multitude. *x* Such as call upon thee as they ought, as *Jacob*, and *Moſes*, and *David*, &c. did, which often prevents the ruine of a State or Kingdom: It points out the univerſal Apoſtacy of the laſt times of the Jewiſh State, for which they were cut off. *y* Either to ſtay thee from departing from us, ſee *Luke* 24. 28, 29. or to fetch thee back, when departed, *Jerem.* 12. 7. Or it is an *Allegorical* allusion to one ſtruck down and ſtill ſmitten, but never ſtirs to lay hold on the arm that ſmites him, *chap.* 27. 5. it notes their great ſloathfulneſs, and careleſneſs, and ſome refer it to their lukewarmneſs, and dead heartedneſs, relying upon their Priviledges before they went into Captivity, and ſo a great Preſage of their approaching Judgements. *z* Or *when*; ſo the Particle is uſed, *Job* 5. 21. *Pſalm* 75. 2. *a* Or *melted*; our ſins have kindled ſuch a fire of thy wrath, that we are melted with it. *b* Heb. *in the hands of our iniquities*. i. e. Either, in the *place* of our iniquities, the Land wherein they were committed; or, *into the hands* of our Iniquities to be puniſhed by them, and as it were conſumed, or melted down, or our ſtrength exhauſted by them, as wax before the fire *Levit.* 26. 39. *Ezek.* 33. 10. or, as we tranſlate it, our iniquities being the procuring Cauſe of it.

Ch. 29. 16 45. 9. er. 18. 6. o. 9. 20, 1.

8 But now, O LORD, thou *art* our Father *c*: we *are* the clay *d*, and thou our potter, and we all *are* the work of thy hand *e*.

c An argument, or pathetical plea for Pity; or notwithſtanding all this, thou art our Father both by Creation and by Adoption, therefore pity us thy Children. *d* A Metonymy of the *matter*, *clay* for the Veſſels made of clay: Or, we are *clay*, pointing at our Original matter: Or, it may relate to their ſtate, that God framed them into a Body Civil and Eccleſiaſtical out of a confuſed multitude; They plead at the ſame time their own frailty, why they would be pitied, and God's Covenant-intereſt in them, why he ſhould pity them. *e* Another argument of the ſame nature with the former, *Pſalm* 138. 8. not only as men, but as a Body of Men made thy peculiar People.

* Pſalm 79. 8.

9 Be not * wroth very ſore, O LORD, neither remember iniquity for ever *f*: behold, ſee, we beſeech thee, we *are* all thy people *g*.

f To wit, Thou haſt been angry with us a long time, be not ſo for ever, but deal with us as may beſt conſiſt with a Father's bowels: It hath reference both to *Quantity* and *Time*, that it might not be very great, nor of long durance. See on *Pſalm* 79. 8. *g* Thy *Peculiar* People, *Chap* 63. 19. Another argument to back the former Petition, *Pſalm* 28. 9. Though we are very bad in our ſelves, and very badly handled by our Enemies, thou ſuffereſt in our ſufferings, for thou haſt no People in Covenant but us, and wilt thou not leave thy ſelf a People in the World?

10 Thy holy cities *h* are a wilderneſs, Zion is a wilderneſs, Jeruſalem is a deſolation *i*.

h Either *Sion*, and *Jeruſalem*, being the Cities they inſtance in, *q. d.* Thy holy Cities, *viz.* *Sion*, and *Jeruſalem*: Or rather, other Cities alſo in the Land of *Judea*, beſides theſe two, called *Holy*, Either, 1. Becauſe they were built upon God's Inheritance, *Chap.* 63. 17. Or, 2. Becauſe they were inhabited by the *Jews*, who were an holy People, *Deut.* 7 6. *Dan.* 12. 7. Or, 3. Becauſe God had his *Synagogues* in them, *Pſal* 74. 8. For all which reaſons alſo they are called *Thy* Cities. *i* Utterly waſte, not only the ordinary Cities, but even *Jeruſalem*, and *Sion* themſelves, the one called the *Upper Jeruſalem*, or, the *City of David*, becauſe it was built upon Mount *Sion*; the other the *Lower City*, becauſe it lay under the Hill of *Sion* in the Valley; he particularizeth *Sion* and *Jeruſalem*, though he had mentioned the *other Cities* before, becauſe the Chiefeſt of the Cities, it being uſual notwithſtanding the mentioning of Generals, in which all the particulars, or individuals, are included, to name the particular again; as, *and from the hand of Saul*, *Pſalm* 18. *Title*.

11 Our holy and our beautiful houſe *k*, where our fathers *l* praiſed thee, is burnt up with fire: and all our pleaſant things are *m* laid waſte.

k The *Temple*, *ch.* 60. 7. *q. d.* Not only our Cities, and our Principal Cities, but even our *Temple*, which we thought Sacred and Inviolable, in which we have gloried, becauſe it was *Thine*, and our *Father*'s, and *Ours*, the Place where thy holy Service was performed, and thy Glory and Preſence was manifeſted. *l* Not preſuming to mention themſelves, they had been ſo every way abominable, but their *Fathers* *m* The King's Palace, and the Houſes of the Nobles, and other pieces of State and Magnificence, 2 *Kings* 25. 9. *Lam.* 1. 7, 10. Or, their *Synagogues*: Or, thoſe ſtately Pieces about the Temple.

12 Wilt thou refrain thy ſelf for theſe *things* *n*, O LORD? Wilt thou hold thy peace *o*, and afflict us very ſore *p*?

n *Viz.* That are done by the *Babylonians*; do none of theſe things move thee to take vengeance on them? *o* Wilt thou be as one that regards not? Wilt thou be ſtill, and ſuffer them? *p* See verſe 9. For theſe our ſins, or for theſe our ſufferings; ſhall we feel the ſmart of it, that have done no ſuch thing, but have been ſufferers under the *Babylonians*? To which God anſwers in the next Chapter.

CHAP. LXV.

The calling of the Gentiles, 1. *The* Jews *for their Incredulity, Idolatry, and Hypocriſie, rejected*, 2——7. *A Remnant ſhall be ſaved*, 8——10. *Judgements on the Wicked, and Bleſſings on the Godly*, 11——16. *The Flouriſhing and Peaceable State of the New* Jeruſalem, 17——26.

*Rom. 9. 24, 25, 26. & 10. 20. Eph. 2. 12, 13.

I * am ſought *a* *of them* that asked not *for me* *b*: I am found *c* of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *d* *that* was not called by my name.

That in the primary Senſe of this Text, it is a Prophecy of the Converſion of the Gentiles, *upon the* Rejection of the Jews, *for their contempt and crucifying of Chriſt, cannot be doubted by any, who will not arrogat to themſelves a greater Ability to interpret the* Propheſies *of the Old Teſtoment, than* Paul *had, who*, Rom. 10. 20. *expreſly ſo interpreteth it, and applieth it, which ſheweth the vanity of the* Jews *in their other Interpretations of it.*

a The word ſignifies properly a diligent Enquiry in things relating to God, 2 *Cor.* 14. 4. *Pſalm* 34. 4. *Jerem.* 37. 7. *I am diligently enquired of* by them. *b* That in times before made no enquiry after me; (as the Gentiles, who are ſaid to be *without God in the World*, Epheſ. 2. 12.) As *ſeeking* may more ſtrictly relate to *Prayer*, as the word is uſed, *Iſaiah* 55. 6. ſo this word tranſlated *asked*, may alſo be ſo taken, and is ſo, 1 *Sam.* 1. 20. 1 *Sam.* 22. 13. But (poſſibly) it is better interpreted more generally. *c* Yea, *I was found* of them before they ſought me, thoſe who formerly did not ſeek me, now ſeek me, but they were *found* of me before they *ſought me*, I prevented them by my Grace, ſending my Son *to preach Peace to thoſe that were afar off*, Epheſ. 2. 17. and my Apoſtles to intreat them to be reconciled to God, 2 *Cor* 5. 20. and *my Spirit to convince the World of Sin, Righteouſneſs, and Judgement*. John 16. 8. *d* I invited whole Nations by the preaching of my Goſpel to *behold me*, and I invited them with importunity, doubling my Words upon them, and this I did unto a *Nation not called by my Name*; with whom I was not in Covenant, and which did not profeſs any Relation to me, which none of the Gentiles could pretend unto. The Prophet ſpeaks of a thing to come many Years after, as if it were a thing then done, to ſignifie the certainty of it. God doth the ſame thing yet in every ſoul that is Converted. But the Text is manifeſtly to be interpreted of the Converſion of the Gentiles.

2 I have ſpread out my hands *e* all the day long to a rebellious people *f*, which walketh in a way that *was* not good *g* after their own thoughts *h*.

e Applied to the Jews, *Rom.* 10. 21. *I have ſtretched out my Hands*, That is, I have uſed all probable means to reduce them, I have ſtretched out the Hands of a paſſionate Orator to perſwade them, of a tender Mother to protect and defend them, of a liberal Benefactor to load them with my Benefits; This I have done continually in the whole courſe of my Providence with them. Yet *f* they are a *rebellious people*; *Paul* expoundeth it by ἀπειθοῦντα ϗ ἀντιλέγοντα, a People not perſwaded, not believing, but contradicting the Will of God. *g* *That walketh in a way that is not good*, that term, *is not good*, often ſignifies what is very bad, ſee 1 *Sam.* 2. 24. *Prov.* 28. 21. and 24. 25. *Pſalm* 36. 5. Though all ſins be not equal, yet what is *not good* is bad. *h* *After their own thoughts.* What is here called *after their own thoughts*, is elſe-where called a *walking after the imaginations of their hearts*, an ordinary Phraſe, by which ſin (eſpecially ſins in the matter of the Worſhip of God) are expreſſed. Eight times in the Prophet *Jeremiah* ſinning is thus expreſſed, *Jer.* 3. 17. and 7. 24. and 9. 14. and 11. 8. and 13. 10. and 16. 12. and 18. 12. and 23. 17. ſo alſo *Deut.* 29. 19. Errors in matter of Worſhip are ordinarily thus expreſſed, certainly to let us know, that *all Worſhip muſt be according to Gods revealed Will*, and of ſuch errours this Text ſeemeth by what followeth, to ſpeak, though indeed, the reaſon of all ſin is mens fondneſs of their own imaginations, in oppoſition to God's revealed Will, whence it is that *Self-denial* is made the Law of a Diſciple-ſhip to Chriſt.

3 A people that provoketh me to anger *i* continually to my face *k*, that ſacrificeth in gardens, and burneth incenſe || upon altars of brick *l*.

||Or, *upon brick.*

i That the Jews are the People here intended is without queſtion; The Prophet ſpeaking of the calling of the Gentiles upon their Rejection, reckons up their ſins, which were the cauſes. For though their rejection and crucifying of Chriſt, was that ſin which was the proximate cauſe, yet God did but *viſit* on that Generation *their Iniquities*, and the *iniquities of their fathers together*, they having by that act *filled up their meaſure.* They had provoked God continually to anger to his *face*, *k* Either in his *Temple*, the place where he uſed to manifeſt himſelf: Or (conſidering what followeth) more probably the Phraſe ſignifieth their impudence, not taking notice of God's Omnipreſence, and omniſcience. *l* The particular provocations inſtanced in, are deviations in the matter of divine Worſhip. *Sacrificing in gardens* is one thing inſtanced, and *burning incenſe on brick, or altars of brick*, is another, *Deuteronomy* 12. 13. there was a particular *Altar of Gold* appointed for *Incenſe*, *Exodus* 40. 5.

God commanded, *Exod.* 20. 24, 25. that his Altars ſhould be made of *Earth*, or *rough ſtone*. This people tranſgreſſed both theſe Laws, ſacrificing *in gardens*, for which the Prophet reflected on them, *ch.* 1. 29. and again, *ch.* 66. 17. whether in gardens conſecrated to Idols, or in ſuch Gardens as the Heathens worſhipped Idols in, is not much material for us to know, and *burning Incenſe* upon *altars of Brick*, directly contrary to the divine Rule, Their Worſhip was doubtleſs Idolatrous, and theſe Phraſes ſignifie committing Idolatry, but the expreſſing that ſin by theſe Phraſes lets us know that the doing contrary to the direction of the Divine Rule in God Worſhip is a great part of the ſinfulneſs of *Idolatry*.

|| Or, *pieces.*

4 Which remain amongſt the graves *m*, and lodge in the monuments *n*, which eat ſwines fleſh *o*, and || broth of abominable things *p* is in their veſſels.

m They *remained among the Graves*, either there expecting Revelations by dreams, or there *conſulting with Devils*, who were thought to delight in ſuch places, or to practiſe *Necromancy*, all which were forbidden, *Deut.* 18. 11. *ch.* 8. 19. *n* And they *lodged in the Monuments*, the *Hebrew* word here uſed gives advantage to Interpreters to vary in their ſenſes. The word ſignifies only *places kept*, or *obſerved*, ſome Interpret it of Idol Temples, ſome of Caves and Denns, in which the Heathens uſed to worſhip their Idols, ſome of Tombs or Monuments for dead perſons; beſides the Idolatry of the thing, there was in it a ſinful imitation of the Heathens, and a ſwerving from the Rule which God had given them. *o* They alſo ate Swines fleſh, contrary to the divine Law, *Lev.* 11. 7. *Deut.* 14. 8. and they indured in their veſſels, *p Broth of abominable things*, ſo the word is uſed, *Jud.* 6 19, 20. others read it *parts* or *pieces* of *abominable things*, that is, broth, or pieces of ſuch fleſh as was to the Jews unclean by the Law, *Levit.* 11. Every Creature of God is good, but Gods *Prohibition* had made the fleſh of divers Creatures an abominable thing to the Jews, they might not touch their fleſh, *Lev.* 11. 28. but they taking the meaſures of their duty from their Appetite, or from their Reaſon, concluding from natural Principles, made no Conſcience of the poſitive Law of God. This was their iniquity which is further aggravated in the next verſe.

Or, *agner.*

5 Which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou *q*: Theſe *are* a ſmoak in || my noſe *r*, a fire that burneth all the day.

q Though they were ſo exceedingly guilty, yet they pretended to a ſingular Sanctity, ſo as they would not ſuffer others to come near, or touch them. The Samaritans are uſually charged with this uncharitableneſs, and the uſe of this form of Words, but as ſome do more excuſe the Samaritans than the other Jews as to this rigour ſo it may be queſtioned whether they were not at this time carried into Captivity: and certain it is, that amongſt the Jews there was ſuch a generation from whom the Phariſees in our Saviours time were derived, and this was the reaſon of their *not eating, except they waſhed, when they came from the Market*, Mark 7. 4. leſt peradventure they ſhould there have touched ſome Heathen, or ſome perſon who was legally unclean. *r* Thus they eſteemed themſelves *holier* than others, though all their *holineſs* lay in theſe rituals, and thoſe too ſuch as God never commanded. And indeed thoſe who moſt exceed in ſuch ritual Holineſs (lying meerly in a ſeparation from others, by the uſage of ſome unwritten traditions) come moſt ſhort in moral and true Holineſs: For of theſe God ſaith, *Theſe are a ſmoak in my noſtrils, a fire that burneth all the day*; that is, a continual provocation to me: as *ſmoak* is an *offence* to our *Noſes*, *Prov.* 10. 26. which ſeemeth to be the ſenſe rather than what ſome make, who make it a threatning of Gods wrath ſmoaking againſt them, which is ſufficiently expreſſed in the following verſes.

6 Behold, it is written for me *s*, I will not keep ſilence *t*; but will recompenſe even recompenſe into their boſom *u*;

s They may think that I take no notice of theſe things, or if I take any notice, I will forget them, or at leaſt not enter into judgment with them for them; but I as certainly know and will remember them, as Princes or great men that record things in writing which they would not forget. And they ſhall know that I know, and take notice of, and will remember them; for *t* I will not long neglect the puniſhment of them, though for a while I have delayed it like a man who bites in his wrath, for ſome wiſe reaſons which are known unto himſelf beſt. *Pſal.* 50. 21. *u* My puniſhment of them ſhall be ſevere, and certain, but yet it ſhall be juſt, but a giving them what is their own, as they are obnoxious to my Juſtice, *Jer.* 32. 18. *Deut.* 7. 10. like the payment of an Ox for *an* Ox, Exod. 21. 36. (where the ſame word is uſed) they have been *froward againſt me*, and I will ſhew *my ſelf froward againſt them*, Pſal. 18. 26.

7 Your iniquities, and the iniquities of your fathers together *x* (ſaith the Lord) which have burnt incenſe upon the mountains *y*, and blaſphemed me upon the hills *z*: therefore will I meaſure their former work into their boſom *a*.

x Yea, and when I reckon with them, I will puniſh them, not only for their perſonal ſins, but for the ſins of their Parents, which they have teſtified their approbation of, by continuing in them, and ſo made them their own, by an apiſh ſinful imitation. *y* Their Fathers burnt Incenſe upon the mountains, there performing to Idols that homage which I obliged them to pay unto me, or if any of them pretend it was to me, though before an Image, yet it was in a way which I directed them not, who had appointed them the place where I would be worſhipped. *z* So as that inſtead of bleſſing, they indeed *blaſphemed* me upon *the hills*, inſtead of ſpeaking well they ſpake ill of my name, worſhipping me in a way which I had not appointed, and for which they only took their copy from *Idolaters*. *a* Therefore I will puniſh them, and that juſtly, as he that rendreth another his due by *meaſure*, giving *meaſure* for *meaſure*, and *weight* for *weight*, only they muſt expect that I ſhould not only puniſh the late ſins that they have committed of this nature, but the former ſins of this kind which thoſe in this nation, that went before this preſent Generation, did commit, and the preſent age hath continued in the guilt of.

*Joel.2.14.

8 Thus ſaith the Lord, as the new wine is found in the cluſter, and *one* ſaith, deſtroy it not *b*, for a * bleſſing *is* in it *c*, ſo will I do for my ſervants ſake *d*, *that* I may not deſtroy them all.

b Theſe words muſt be conceived as a gracious anſwer from God to the *Prophet*, ſaying as *Abraham*, *Gen.* 18. 23, 25. or as *Moſes*, *Exod.* 32. 11, 12, 13. pleading Gods covenant with *Abraham*, *Iſaac*, and *Iſrael.* To this God replieth, that he intended no ſuch ſeverity. the unfaithfulneſs of men ſhould not make his promiſe of no effect, *Rom.* 3. 3. His threatning ſhould be made good upon the generality of this people, whoſe *Vine* was of *Sodom*, and *of the fields of Gomorrha*, *Deut.* 32. 32. *c* But yet, as in a Vineyard, which is generally unfruitful, there may be ſome particular *Vine* that brings forth fruit, or as in a *Vine* which is full of *luxuriant branches* that bring forth no fruit, there may be here and there a branch, that bringeth forth fruit, and and hath the hopes of *new wine in the cluſter*, and as to ſuch, the Gardiner bids his Servant *deſtroy it not, or them not*; for they are fruitful, there is in them what ſpeaketh Gods *bleſſing*, or what may be of uſe, and do us good. *d* So (ſaith God) *will I do for my Servants ſake, that I may not deſtroy them all*, either for the ſake of my Servants, *Abraham*, *Iſaac*, and *Jacob*, with whom I anciently made a Covenant, or for my Servant *Davids* ſake, or for the ſake of ſuch as are my *Elect*, at this time amongſt them, ſee *Jer.* 30 11. *Amos.* 9. 1.

9 And I will bring a ſeed out of Jacob *e*, and out of Judah *f*, an inheritor of my mountains *g*: and mine elect *h* ſhall inherit it, and my ſervants ſhall dwell there.

e No ſeed beareth a proportion to the tree, or plant that it produceth, but in compariſon with that is very little, yet it is enough through the vertue which the God of nature hath put into it, to preſerve and uphold the *ſpecies* to which it doth relate. They are but a remnant (ſaith God) that ſhall be ſaved, ſee *Rom.* 11. 5. but a ſmall number that ſhall come out of the Captivity of *Babylon*, or (which I rather chuſe) they will be but a few that ſhall believe in my Son, yet they ſhall be enough for my promiſe to live in; this, *Paul* argueth, *Rom.* 11. as the plant yet lives in the ſeed, when the root is pluckt up, the leaves dropt off, and the Stalk is burnt up, ſo the *promiſe of God* lives in a few, when the generality of a people for their ſins are caſt off and deſtroyed. The favour of God to men, and the promiſe of God to good men, lived in one family of *Lot*, when the five Cities were burned, and in the one family of *Noah*, when the world was drowned; the favour and promiſe of God to *Abraham*, *Iſaac*, and *Jacob*, and *David*, lived in the few that returned out of *Babylon*, and in thoſe few who under the Goſpel received Chriſt, and believed in him, though the generality of them rejected the counſel of God againſt themſelves. *f* God further promiſeth to bring out of *Judah an inheritor of his Mountains*, which the moſt, and beſt interpreters do interpret of the Jews return out of the Captivity of *Babylon* to *Hieruſalem*, and into their own Country, and particularly to worſhip God in his *Temple*, upon *Mount Sion* *g* the Country of *Judea* was a Mountainous Country, *Ezek*, 36. 1, 8. The Mountains were *round about Hieruſalem*, Pſal. 125. 2. See alſo *Ezek.* 38 8. God calls theſe Mountains his *Mountains*, becauſe he had choſen that Countrey before all others, and was once truly worſhipped there. *h Mine Elect* ſignifieth here Gods choſen Ones, as in *Pſal.* 106. 23. *ch.* 48. 10. The term doth not always ſignify ſuch as belong to the *Election of Grace*, but ſuch as are dignified with ſome ſpecial favour. The whole Nation of the Jews are called *a choſen people.* But poſſibly this promiſe is to be interpreted, with relation to the ſincerer part of that people, after that the others ſhould be waſted by the Captivity.

*Hoſ.2.15

10 And Sharon ſhall be a fold of flocks *i*, and the * Vally of Achor *k* a place for the herds to lie down in, for my people that have ſought me *l*.

i Sharon was a place of great fruitfulneſs for paſtures. *Davids* herds were kept there, 1 *Chron.* 27. 29. It was become like a wilderneſs, *Iſaiah* 33. 9. God here promiſeth that it ſhould again be a *place for the flocks*, So *Jer.* 31. 27. God promiſed to ſow again the houſe of *Judah, with the ſeed of man, and with the ſeed of beaſt.* *k* The *Valley of Achor* had its name from the ſtoning of *Achan* there, *Joſh.* 7. 26. It is thought to have been the firſt place the Jews ſet foot in when they had paſſed *Jordan*; hence *Hoſ.* 2. 14. God promiſed to make it a *door of hope*, and here the text ſaith, *the flocks ſhould lie down.* *l* But leſt the wicked idolatrous Jews ſhould apply this promiſe to themſelves, God limiteth it in the laſt words to the people that *had ſought him*, that is, that had truly worſhipped him, according to his own inſtitution, and that the words have the force of ſuch a limitation, appeareth from what followeth.

|| Or *Gad.*
|| Or *Meni.*

11 But ye *are* they that forſake the Lord *m*, that forget my holy mountain *n*, that prepare a table for that || troop *o*, and that furniſh *p* the drink offerings unto their || number.

m Do not you that are Idolaters, think that theſe promiſes belong to you, *ye are they that forſake the Lord*, that is, the way of the Lord; it is a phraſe oppoſed to a *walking with God*. Our walking with God is in the way of his ſtatutes; *forſaking of him*, ſignifieth a declining, or turning aſide from that way. *n To forget Gods holy mountain*, ſignifies not to regard the *true Worſhip of God*, or not to mind it. God calleth *Zion* his *holy Mountain*, *Joel* 3. 17. and *Jeruſalem* is called Gods *holy Mountain*. The hill of *Zion* is called the *Mountain of Gods holineſs*, *Pſ.* 48. 1. as the *Temple* is called the *beauty of holineſs*, Pſ. 29. 2. Pſ. 96. 9. their not regarding the worſhip of God there, but worſhiping *God* or *Idols* in *Gardens*, amongſt the *graves* and *monuments*, is what is here called, a *forgetting his holy Mountain*. *Iſaiah* prophecied in the time of *Akaz*, *ch.* 1. 1. of whom it ſaid, 2 *Chron.* 28, 23, 24. that he *ſacrificed to the Gods of Damaſcus, that he cut in pieces the veſſels of the Lords houſe, ſhut up the doors of the houſe of the Lord, and made him altars in every corner of Hieruſalem, and in every ſeveral City of* Judah *he made high places to burn incenſe to other Gods*. See alſo more of his practices, *v.* 2, 3, 4. of that chap. and 2 *Kings* 16. 3, 10, 11, 12. and there were certainly many of his people that joyned with him, in his worſhip, who are all here ſaid to *forget Gods holy Mountain*, *o* And to *prepare a table* for that *troop*: The *Idols of the ten Tribes*, 2 *Kings* 16. 3. and of the *Aſſyrians*, 2 Chron. 28. 23. which were a *troop*, whereas the *God of Iſrael was one God.* And as God had *altars*, which are ſometimes called a *table*, as in *Ezek.* 41. 22. So they prepared *altars* for the *Idols*, as may be read in the aforementioned ed ſtory of *Ahaz*: though by *preparing a table*, here ſeems rather to be meant the *feaſts* they made upon their ſacrifices in their *feſtival days*, which was in imitation of what the true God had commanded his people, *Deut.* 16. 14, 15. Idolaters alſo made in honour to their Idols; as appears from *Jud.* 9. 27. *Ezek.* 18. 6, 11. *Amos* 2. 8. 1 *Cor.* 8. 10. *p* Nor did they only *feaſt* in honour to the Idols, but *they furniſhed drink offerings unto their Number*. God had appointed *Drink offerings* for his honour, and as a piece of homage to him, *Exod.* 29. 40, 41. *Levit.* 23. 18, 37. theſe people had paid this homage to Idols. See *Jer.* 7. 18. & 19. 13. & 32. 29. *q* What we tranſlate *Number* in the *Heb.* is *La Meni* to *Meni*. *Avenarius* tranſlates it *Mercury*, an Idol whom *Merchants* worſhipped for good ſucceſs in trading; others underſtand it of the *Hoſt of Heaven*, others of the multitude of their idols; our tranſlation reads it *their number*. The word coming from an *Heb.* root, which ſignifieth to *number*, is no where elſe found in Scripture, which makes it hard too poſitively to aſſert the true meaning of it.

12 Therefore will I number you to the ſword *r*, and
r.1.24. you ſhall all bow down to the ſlaughter *s*, becauſe *
66.4. when I called *t* you did not anſwer, when I ſpake, you
7.13. did not hear, but did evil before mine eyes, and did
chuſe *u that* wherein I delighted not.

r You have offended in *number*, worſhiping a multitude, a troop of Idols, there ſhall a great number of you periſh by the ſword; or poſſibly the term *number* may refer to *all* in the next phraſe, to let them know that none of them ſhould eſcape. God ſaith he will *number them*, tell them out one by one to the Sword. *s* As you have bowed down to Idols, *Iſa.* 44. 17. (which are mine Enemies) I will make you bow down to your Enemies Swords. *t* I *called* you by my *Prophets*, *Zech.* 7. 7, 11, 12 you did not anſwer by doing the things which I by them ſpake to you for, but not conſidering that I *ſaw you*, or if conſidering it, yet not regarding it, you impudently did evil; yea, *u* You ſinned deliberately, chuſing ſinful courſes, the things which I *hated*, which are here (as often) expreſſed by a *Meioſis*, and calling the things in which God delighteth not. In matters of Worſhip we ought to chuſe nothing wherein God delighteth not, and reaſon, as well as Scripture will aſſure us, he can delight in nothing of that nature which himſelf hath not directed. It is obſervable that ruin is here threatned to this People, not for their immoralities, or lewd lives, but for their errors, and ſuperſtitions in Divine Worſhip. Other ſins provoke God to wrath, but thoſe of this nature alone, are enough to ruin Souls and Nations.

13 Therefore thus ſaith the Lord God: Behold my ſervants ſhall eat, but you ſhall be hungry *x*: Behold my ſervants ſhall drink, but you ſhall be thirſty: Behold my ſervants ſhall rejoyce, but ye ſhall be aſhamed:

x As there are a party amongſt you, who inſtead of ſerving God, are the Servants of men, in complying with Idolatry, and ſuperſtition; ſo I have ſome Servants amongſt you who have diſtinguiſhed themſelves by keeping cloſe to my Inſtitutions from the reſt of you, I will diſtinguiſh them from you in the diſpenſations of my Providence; thoſe that have *eat* bread at their Idol Feaſts, ſhall be hungry, my people that would not do ſo, they ſhall have enough; thoſe who have furniſhed a *drink-offering* to *Meni*, or that *number of Idols*, ſhall want that *drink* by which they have ſo prophaned my name, but *my Servants*, from whoſe mouths you pull'd the drink, becauſe they would only furniſh a *drink-offering to me*, they ſhall *drink*. My Servants whom now you make to mourn, and upon whom you pour ſhame, and contempt, ſhall *rejoyce*, and you ſhall be *aſhamed*; you that now rejoyce, and ſhout, while my Servants that cannot comply with you are afflicted, and by you made to mourn, you ſhal cry for ſorrow, and houl through vexation, whiles my Servants who keep cloſe to my inſtitutions ſhall ſing for joy of heart. Thoſe who in an hour of Perſecution for Religion, can have patience under the Enemies Triumphs and Rage, will find that the *Rod of the wicked ſhall not always reſt upon the lot of the righteous*.

14 Behold my ſervants ſhall ſing for joy of heart, but
|| *Breaking.* ye ſhall cry for ſorrow of heart, and ſhall howl for ||
vexation of Spirit.

15 And ye ſhall leave your name for a curſe unto my
* Ch. choſen *y*; for the Lord God ſhall ſlay thee *z*, and *call
62. 2. his ſervants by another name.

y Your name *ſhall rot*, as *Prov.* 10. 7. or only be uſed when men would curſe others, ſaying let them be made like ſuch perſons. As the names of *Leah* and *Rachel Ruth* 4. 11. and others of God's Servants were uſed in bleſſing: ſo your names ſhall only be uſed in *curſing*, or when men will curſe themſelves, they ſhall uſe your names as examples of the eminent wrath of God upon ſinners. *z* For you ſhall not periſh by an ordinary hand, but by the hand of the *Lord God*, and as is the God, ſo is his juſtice, ſo is his ſtrength, yea God himſelf ſhall look upon your name as accurſed, and not ſuffer his people to be called by it, they ſhall not be called *Jews*, but *Chriſtians*, *Acts* 11. 26. The Children of God, *John* 1. 12 So deteſtable a ſin is *Idolatry*, that God will not ſuffer himſelf to be called by a name given to Idols, how proper ſoever it be to expreſs his perfection, *Hoſ.* 2. 16, 17. Nor yet ſuffer *his own people* to be called by a name by which *Idolaters* are known.

* Deut. 16 That he who bleſſeth himſelf in the Earth, ſhall
6. 13. bleſs himſelf in the God of truth *a*, *and* * he that ſwear-
Pſ. 63. 11. eth in the Earth, ſhall ſwear by the God of truth *b*, be-
Ch. 19. 18. cauſe the former troubles are forgotten, and becauſe they
& 45. 23. are hid from mine eyes *c*.
Zech. 1. 5.

a I will bring it to paſs, that over all the world, if any man *bleſs himſelf*, or bleſs another it ſhall be in God, Amen. So the *Heb.* (we tranſlate it *the God of Truth*) *Amen* is a name given to Chriſt, *Rev.* 3. 14. *Theſe things ſaith the Amen, the faithful and true witneſs*, being here applied to God, many think it makes a great proof of the God-head of Chriſt, and judge the ſenſe of this text to be: That under the times of the Goſpel men ſhould not bleſs themſelves (as before) in the names of *Abraham*, and *Iſaac*, and *Jacob*, but in the name of *Chriſt*, in the God *Amen*, nor is this an improbable ſenſe. Others taking it more appellatively by *Elohim, Amen*, here underſtand that God who ſhews himſelf *true and faithful in his promiſes*. *b* In like manner it is propheſied, that thoſe that *ſwear* (by which ſome underſtand worſhip God, others calling God to be a witneſs) ſhould ſwear by the *God of truth*; or in the God of truth. Either worſhipping God in Chriſt the *Amen*, or calling the faithful God to atteſt their ſincerity, or ſwearing by that God who hath approved his truth and faithfulneſs by ſaving and delivering his people. *c* becauſe they ſhall ſee what God promiſed is fulfilled, the troubles of his people are at an end, and they are hid from God's Eyes, that is, they are at an end.

17 For behold *c*, I create * new heavens, and a new * Ch. 66.
earth *d*, and the former ſhall not be remembred nor † 22.
come into mind *e*. 2 Pet.

c I will tell you yet a more admirable thing, I am about wholly 3. 13.
to alter and change the *ſtate* not only of *my people*, who are now af- Rev. 21. 1.
flicted, reſtoring them to a more lightſome ſtate, more free from † Heb.
trouble and afflictions, but *d* bringing a new face upon the *world*, ſen- *ſhall come*
ding my Son to raiſe up a new Church, and to inſtitute a new wor- *upon thy*
ſhip, *John* 4. 21, 24. and giving out my Spirit in a more plentiful *heart.*
manner, *Acts* 2. 17. which new ſtate ſhall abide until a *new Heaven and Earth appear, in which ſhall dwell nothing but righteouſneſs*, 2 *Pet.* 3. 13 *Rev.* 21. 1. and *e* That ſtate of things ſhall be ſuch, and ſo glorious, as the former ſtate of my People ſhall not be remembred, nor come into mind: whether this *new Heavens and new Earth* here promiſed, ſignifies ſuch a ſtate of the Church, wherein Chriſt ſhall perſonally reign upon Earth, over his Saints, the wicked being deſtroyed (as ſome have thought he ſhall for a thouſand years) I very much doubt, and do not ſee how from this, and the parallel texts any ſuch thing can be concluded.

18 But be you glad, and rejoyce for ever *f*, *in that* which I create, for behold I create Hieruſalem *g*, a rejoycing, and her people a joy.

f You that are my people, though you cannot rejoyce with that degree of joy, that attendeth a preſent fruition of good, yet be glad, and rejoyce with the *rejoycing of hope*, for the thing is certain, what I am already doing, nor let your preſent ſtate, or the diſcouragements you have from ſeeming improbabilities, ſpoil your joy, for it is not a work to be produced in an ordinary courſe, or by an ordinary power, but by the power of me who brings ſomething out of nothing, or out of what hath no fittedneſs to ſuch a production, and I will create *g Hieruſalem a rejoycing, and her people a joy*; by *Hieruſalem*, here muſt be meant the Church, as well under the Goſpel, as under the law, (becauſe the Goſpel Church is grafted into that Olive) or elſe this prophecy, muſt be underſtood as fulfilled in the coming of Chriſt, *Luke* 2. 10. Or elſe it referreth to a more full calling of the Jews, than we have yet ſeen or heard of.

19 And * I will rejoyce in Hieruſalem, and joy in my *Ch. 62. 5.
people *i*, and the * voice of weeping ſhall be no more *Ch. 35. 10
heard in her, nor the voice of crying *k*. Rev. 7. 17.
& 21.

i The nature of joy lying in the ſatisfaction, and well pleaſedneſs of the Soul in the obtaining of the thing it hath willed; agreeth unto God, and joy and rejoycing are applied to him, *ch.* 62. 5. and in this text, ſo alſo, *Jer.* 32. 41. *Zeph.* 3. 17. *k* Such kind of promiſes are to be found, *ch.* 35. 10 & 51. 11. *Jer.* 31. 12. *Rev.* 21. 4. which muſt be underſtood either *comparatively*, they ſhall indure no *ſuch miſery* as formerly; or (if interpreted to a ſtate in this life) as ſignifying only *ſome long* or *eminent ſtate of happineſs*; if as to another life they may be taken ſtrictly, as ſignifying *perpetuity*, and *perfection of joy and happineſs*.

20 There ſhall be no more thence, an infant of days, nor an old man that hath not filled his days *l*: for the child ſhall die an hundred years old, but the ſinner being an hundred years old ſhall be accurſed *m*.

l Whereas God hath made many promiſes of long life to the Jews, they ſhould all be fulfilled to Gods people among them, ſo as there ſhould be rare abortions among them, *Exod.* 23. 26. few infants ſhould be carried out to burial, nor but few that ſhould not have filled up their years; thoſe that were now Children, ſhould die at a great age, *m* yet none of theſe things ſhould be of any advantage to wicked men, but if any of them ſhould live to be an hundred years old, yet they ſhould die accurſed. This ſeemeth to be the plain ſenſe. If any deſires to read more opinions of theſe words, he may find enough in the *Engliſh Annotations*.

21 And * they ſhall build houſes and inhabit *them*,
And they ſhall plant Vineyards, and eat of the fruit of * Amos
them *n*. 19. 14.

n The quite contrary to what is ſaid of the ſlothful man, and *Job* 27. 13, 14, 15, 16, 17. *Prov.* 12. 27.

22 They ſhall not build, and another inhabit, they
ſhall not plant, and another eat, for * as the days of a
tree *are* the days of my people, and mine elect † ſhall * Pſ. 92. 12.
long enjoy the work of their hands *o*. † *Shall*

o Duration, and perpetuity are promiſed to them, in their happy *make them*
eſtate. *continue*

23 They ſhall not labour in vain, nor bring forth for *long, or*
trouble, for they *are* the ſeed of the bleſſed of the Lord, *ſhall wear*
and their off-ſpring with them *p*. *out.*

p And not only a bleſſing to them, but alſo to their Off-ſprings. But, what is here promiſed which wicked men do oft-times enjoy, and Gods People oft-times want? *Anſ.* 1. Wicked men may have them for their good Parents ſake, and good men may ſometimes want them for evil Parents ſake. 2. Bad men may have ſome of theſe things, but they cannot expect them: good men may at preſent want them, but they may expect them from the hand of God, if they be good for them. 3. Bad men may have them in wrath, the bleſſing of God gives them to good men and adds no ſorrow therewith.

24 And it ſhall come to paſs that before they call, I will anſwer *q*, and whiles they are yet ſpeaking *r* I will hear.

q God promiſed, *ch.* 58. 9. to anſwer them, *when they called*: here he promiſeth to be ſo ready to anſwer, as to anſwer the words aſſoon as they ſhould be formed in their hearts before they ſhould get them out of their lips, *Pſal.* 32. 5. *Dan.* 10. 12. *r* Yea while they were ſpeaking, *Dan.* 9. 20. 23, *Acts* 10. 44. nor doth God ſay only, they ſhall have the things they would have (for ſo wicked men may ſometimes have from the bountifull hand of *Divine Providence*) but they ſhall have them, as an *anſwer* or return to their prayers.

* Ch. 11. 6, 9.

25 The * wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock *s*, and duſt *ſhall be* the ſerpents meat *t*, they ſhall not hurt nor deſtroy in all my holy mountain *u*, ſaith the Lord.

s This verſe containeth a promiſe much like that, *ch.* 11. 6, 9. And relates to the ceaſing of perſecution. The People of God for their *whiteneſs and innocency*, are often compared to *Lambs*, and *Sheep* wicked men to *Wolves* and *Lions*, for their antipathy to the ſeed of the Woman; God here promiſeth to take off the fierceneſs of the Spirits of his Peoples Enemies, ſo that they ſhall live quietly and peaceably together. *t* Wicked men are compared to *Serpents*, *Micah* 7. 17. compared with *Pſal* 72. 9. God promiſeth a time of tranquility to his Church under the Metaphor of *Serpents eating the duſt* their proper meat, *Gen.* 3. 14. inſtead of flying upon men: it ſignifies ſuch a time, when wicked men ſhould mind their proper buſineſs, and not make it their work to eat up the people of God like bread. *u* For the laſt phraſe, ſee *ch.* 11. 9. what is before noted. But will ſome ſay, *When ſhall theſe things be* ? The Scripture gives us no record of any ſuch period of time yet paſt. And it is very probable that this is a promiſe yet to be fulfilled, and it is not for us *to know the times and ſeaſons* but in the mean time to let our *faith* and *patience* be ſeen; in the mean time we may learn, That it is Gods work to reſtrain the *Wolves* and *Serpents* of the World, who would elſe be alwiſe doing what they are ſometimes doing, and it is a ſad ſign that God is not yet at peace with that people, where we ſee Wolves devouring Lambs, and Serpents deſtroying men inſtead of licking up duſt, nor well pleaſed with that part of his holy mountain where there is nothing but *hurting* and *deſtroying*, biting and devouring one another, when God ſhall be at peace with a people theſe things ſhall not be found amongſt them.

CHAP. LXVI.

God is ſerved with the Spirit, and not by Ceremonies, 1, ——5. *the wonderful Birth and benefits of the Goſpel Church,* 6, —— 14. *ſevere judgments againſt the wicked,* 15, —— 17. *the Gentiles ſhall be an holy Church,* 18, ——23. *the Eternal Puniſhment of the wicked,* 24.

* 1 Kin. 8. 27 *Acts* 7. 48. 49. & 17. 24.

THus ſaith the Lord *, The heaven *is* my throne *a*, and the earth *is* my footſtol *b*: where is the houſe that ye build unto me *c* ? and where is the place of my reſt *d* ?

a The Heaven, that is, the higheſt heavens, are the place where I moſt manifeſt my power and glory, and ſhew my ſelf in my Majeſty, So *Pſal.* 11. 4. *Pſal.* 103. 19. *Matt.* 5. 34. Hence we are taught to pray; *Our Father which art in heaven.* *b* And the *Earth is my footſtool*, or a place where I ſet my feet, *Matt.* 5. 35. *c* Can there be an houſe builded, that will contain me, who can encompaſs the Heavens and the Earth with an houſe? *d* Or, where is the place wherein I can be ſaid to reſt in a proper ſenſe? The Ark is indeed called *God's footſtool*, and the *place* of his *reſt*, in a figurative ſenſe, becauſe there God manifeſted himſelf, though in degrees much beneath the manifeſtations of himſelf in Heaven, but properly, God hath no certain place of Reſt.

* Pſ. 34. 18. & 51. 17 Ch. 57. 15. * Ez. 9. 4. & 10. 3. Pr. 28. 14. & v. 5.

2 For all thoſe *things* hath my hand made *e*, and all thoſe *things* have been *f*, ſaith the Lord: but to this *man* will I look, * *even* to him *that is* poor and of a contrite ſpirit *g*, and trembleth at my word *h*.

e The Heavens and the Earth are the work of my hands, *Gen.* 1. 1. *Joh.* 1. 3. (ſome expound it of the *Temple.* and the *Sacrifices.*) *f* They were not only made by God, but *ſubſiſted* and were kept in being by him. Theſe things were not therefore valued by him, nor could he have any need of, or reſpect to any houſe, which is but a very little part of the Earth: he having made the Heavens and the Earth, had them all at his command, and how could he need a Temple? or, wherein could he be advantaged from it? *g* But God will look with a reſpect, and with a favourable Eye to him that hath a *broken and contrite ſpirit*, whoſe heart is ſubdued to the Will of God, and who is poor and low in his own Eyes, *Mat.* 5. 3. *Luke* 6. 20. And *h* who *trembleth* when he heareth God's threatning words, nor ever heareth any revelation of the Divine Will without a juſt Reverence.

|| Or, *Kid.* * Deut. 23 18. † Hebr. *makes a memorial of.*

3 He that killeth an ox *i*; *is as if* he ſlew a man: he that ſacrificeth a lamb ||, *as if* he * cut off a dogs neck *k*: he that offereth an oblation, *as if he offered* ſwines blood: he that † burneth incenſe, *as if* he bleſſed an Idol *l*: yea, they have choſen their own ways *m*, and their ſoul delighteth in their abominations *n*.

i Solomon, Prov. 15. 8. gives us a ſhort, but full commentary on this whole verſe; *The Sacrifice of the wicked is an abomination to the Lord.* He that killeth an ox, that is for Sacrifice, as it is expounded by the next words, *He that ſacrificeth a Lamb.* *k* The compariſon ſheweth God's deteſtation of *ceremonial performances* from men of wicked hearts and lives. *l* From hence it is plain, that the Prophet is not here reflecting upon *Idolatrous Worſhip*, but *Formal Worſhip*; for to ſay, *He that burneth Incenſe to an Idol, is as he that bleſſeth an Idol*, is but to ſay, he that bleſſeth an Idol bleſſeth an Idol, but upon thoſe who in a formality worſhiped the true God, and by acts which he had appointed, ſuch were offering Sacrifices, Oblation, Incenſe. God by the Prophet declares, that theſe mens Services were no more acceptable to him than *Murther, Idolatry*, or the moſt horrid *prophanation of his name.* Such would cutting off a dogs neck for Sacrifice, have been, or offering *Swines blood*; ſo little do ritual performances, though inſtituted by God himſelf, pleaſe God when they are but meer *formalities*, as they alwiſe are, *m* When thoſe that perform them, live as they liſt, leud, and looſe lives, and think to ſave themſelves by their prayers, like the Whore *Prov.* 7. 14, 15. *n* Not only ſinning by humane frailty, but taking pleaſure in their ſins, *Prov.* 15. 26. To offer a Sairifice with an heart reſolved (when it is offered) to go on in ſinful courſes, is to offer it *with an evil mind.* This is a dreadful text to perſons who will *murder* and *ſteal*, and *ſwear* and *curſe*, and *lie*, and *commit Adultery*, and then come and ſtand before God in his houſe, which is called by his name, that is, come to ſerve him in acts of Worſhip, *Lev.* 10, 3. See *Pſal.* 50. 16, 17. 18. *Iſaiah* 1. 11, 12, 13. 14. *Jer.* 7. 9, 10. *Mat.* 7. 21, 22, 23. *John* 4. 24. 1. *Tim.* 4. 8.

|| Or *Devices.* * *Pr.* 1. 24. *ch* 65. 12. *Jer.* 7. 13.

4 I alſo will chuſe *o* their || deluſions *p*, and bring their fears upon them *q*, * becauſe when I called none did anſwer *r*, when I ſpake, they did not hear *s* but they did evil before mine Eyes, and choſe that in which I delighted not.

o They had made their choice, they choſe not the ways of God, but their *own ways*, that which God delighted not in, as in the latter part of this verſe, therefore (ſaith God) I will alſo chuſe. *p* Their *deluſions*, or *illuſions*, or *devices*: *Montanus* tranſlates it, *adinventionibus*, it is a Noun derived from a word which ſignifies to *ſpeak childiſhly or corruptly*, the word in this form is only uſed in this text, and in 1 *Sam.* 25. 3. it ſignifies *ſtudies*, or *works*, *Pſal.* 12. 4. *Iſa.* 3. 4. *Hoſ.* 4. 9. It is an ordinary thing for God thus generally to declare his juſtice againſt men. That he will deal with ſinners, as they deal with him, ſo *Pſal.* 18, 25. 26. *Lev.* 26. 27. *Jer.* 34. 17. *Prov.* 1. 24. 28. The meaning is, I will be no kinder to them, than they have been to me, They have choſen to *mock and delude me*, I will chuſe to ſuffer them to *delude themſelves*; or they have choſen to work wickedneſs, I will chuſe to bring the fruit of their works upon them. They have choſen the cauſe, I will chuſe the effect. *q* That is (ſay ſome) the things which they *feared*, and did theſe things to avoid, as *Jer* 42. 16. *Ezek.* 11. 8. Others by *their fears* chuſe rather to underſtand ſuch *terrors* and *affrightments* as are natural to men upon the proſpect of great evils, as *Jer.* 20. 4. as God in mercy delivereth his people *from their fears*, *Pſal.* 34. 4. So in Judgment he cauſeth *fears* as a great judgment to poſſeſs ſinners, *Lev.* 26. 16. *Deut.* 28 66. *r* Becauſe when by my Prophets, I exhorted you to your duty; very few yeilded obedience, ſee *Prov.* 1. 24, *ch.* 65. 12. *Jer.* 7. 13. *s* Hearing here ſignifieth hearkning, or obeying, *not hearing* is expounded by *doing evil*, and chuſing that *wherein God delighted not.* God accounts that thoſe do not hear, who do not obey his will.

* *ver.* 2. * Ch. 5. 19.

5 Hear the word of the Lord, you that * tremble at his words *s*: your brethren *t* that hated you, that caſt you out *u* for my names ſake *x* ſaid, * Let the Lord be glorified *y* but he ſhall appear to your joy, and they ſhal be aſhamed *z*.

s The Prophet turneth his diſcourſe from denouncing judgment againſt the *Idolaters*, and *formaliſts* amongſt the Jews, to ſuch as *feared God*, whoſe religion is deſcribed by *a trembling at his word*, as v. 2. ſuch a turning of the Prophets diſcourſe was, *ch.* 50. 10. *ch.* 51. 1, 7. *The ſame words belong not to Saints and preſumptuous Sinners.* *t* Your *Brethren* by *Nation*, or by *external profeſſion* in Religion, tho' falſe brethren, *Gal.* 2. 4. Thus *Paul* calls all the rejected Jews, *Brethren*, *Rom.* 9. 3. *u* That either ſhut you out of their intimate ſociety, or (which is more probable) *excommunicate*, and caſt you out of their Synagagues, or caſt you out of their City, and ſome of you out of the world, *John* 9. 35, 22. *John* 16. 2. *x i. e. For my ſake*, for your owning me, and adherence to my law, ſaid. *y* Either mocking you as the Jews did Chriſt, when hanging upon the croſs, *Mat.* 27. 43. *Luke* 23. 35. thus they mocked at *David Pſal.* 42. 3. Or, *Let the Lord be glorified*, thinking they did God good ſervice, *John* 16. 2. *z* There will come a day when God ſhall appear and let them know, his judgment concerning their violence, and rage, then you ſhall have joy, and they ſhall be aſhamed, 2 *Theſ.* 4. 16, 17, 18.

6 A voice of noiſe from the city *a*, a voice from the temple a voice of the Lord that rendreth recompence to his Enemies *b*.

a The expreſſion of a Prophetical *extaſy*, as much as, methinks I already hear a *voice* of *noiſe*, rather a ſad and affrighting noiſe, than the noiſe of *Triumphers* (as ſome think) yea, it comes not from the City only, but from the *Temple*, wherein theſe *formaliſts* have ſo much gloried, and repoſed ſo much confidence. There is a noiſe of Soldiers ſlaying, and of the *Prieſts* or *poor people* fled thither, ſhrieking or crying out. *b* A voice of the Lord, not in thunder, which is ſometimes called ſo, *Pſal.* 29, 3, 4, 5, &c. but that rendreth *recompence to his enemies.* Thus, the noiſe of Soldiers, the roaring of Guns, the ſound of Drums and Trumpets are the *voice of the Lord.* Thus the Prophet ſeemeth to expreſs the deſtruction of the Jews by the *Roman Armies*, as if a thing at that time doing.

7 Before ſhe travailed ſhe brought forth, before her pain came, ſhe was delivered of a man-child *c*.

c The whole verſe is expreſſive of a great and ſudden ſalvation, which God would work for his Church, like the delivery of a woman, and that of a *man-child*, *before her travail*, and *without pain.* The only doubt is, whether it referreth to the deliverance of the People out of *Babylon*, or the worlds ſurprizal with the *Meſſiah*, and the ſudden and ſtrange propagation of the Goſpel, and it is a queſtion not eaſily determined. The delivery of the Jews out of *Babylon*, indeed was without *ſtruglings* or *any pain*, not like their deliverance from *Egypt*, after the waſting of their enemies by ten ſucceſſive Plagues, but by the *kind Proclamation* of *Cyrus*: but it ſeems not to have been ſudden only as to the *day*, and *hour*, and *manner*, for *Daniel* underſtood by Books that the time was come, *Dan.* 9: 2. and the people had a proſpect of it 70 years before, *Jer.* 25. 12. & 29. 10. The *Prophecy* therefore ſeems rather to refer to the *coming of Chriſt*, and the *ſudden Propagation* of the *Goſpel.* The Popiſh Interpreters applying it to the *Virgin Mary* bringing forth Chriſt, is like other of their fond dreams.

8 Who hath heard ſuch a thing *d* ? who hath ſeen ſuch things *e* ? ſhall the earth be made to bring forth in one day? or ſhall a Nation be born at once? for as ſoon as Zion travelled, ſhe brought forth children *f* ?

d The Prophet calls either to the *whole world*, or to *ſuch as feared God among the Jews*, to admire God in his ſtupendious works of Providence, either in the eaſie manner of the deliverance of the

Jews out of the Captivity of *Babylon*, without any pain, without ſo much as one throw; or elſe in the erecting of his Goſpel Church, into which all the Jews that received Chriſt; were gathered as well as the Gentiles, *making both one*, *Eph.* 2. 14. *e* Which ſeems to be meant by the *Earths bringing forth in one day*, as great a work of Providence, as if all the women in the world ſhould have brought forth in a day; or as if all the plants of the Earth had brought forth their flowers and fruit in one day. *f* As ſoon as the Church of the Jews began to move out of the Captivity of *Babylon*, God put it into the hearts of multitudes to go up, *Exod.* 1. 5. *ch.* 2. 1, 2, &c Or, as ſoon as the Voice of the Goſpel put the Church of the Jews into her *Travel* in *John Baptiſts*, *Chriſts* and the *Apoſtles time*, it preſently brought forth. In *John Baptiſt's time, the Kingdom of Heaven ſuffered Violence, and the violent take it by force*, Mat. 11. 12. and it continued ſo, as 3000 were converted at *Peters Sermon*, Acts 2. The Gentiles were the Children of *Zion*, being planted into their ſtock; the law of the Goſpel firſt going out of Zion.

‖ Or, *beget*

9 Shall I bring to the birth, and not ‖ cauſe to bring forth? ſaith the Lord *g*; ſhall I cauſe to bring forth, and ſhut *the womb*? ſaith thy God *h*.

g The work before ſpoken of, ſeemeth not after the manner of men, who do things that are great *gradually*; nor in an ordinary courſe of nature, whoſe motions alſo bring things by degrees to their perfection, but you muſt conſider who it is that ſpeaketh (*ſaith the Lord*) now as is the God, ſo is his ſtrength. Again, men may unertake things, and for want of power not bring them to perfection, but ſhall I do ſuch a thing? I have by many prophecies and promiſes ſecured you in the expectation of ſuch a thing, and ſhall I not by my providence effect it? that in the ordinary courſe of providence uſe to give a birth to Women, to whom I have given a power to conceive, ſhall I not give a birth to *Zion*, to my people whom by my prophecies, and promiſes I have made to conceive ſuch hopes, and expectations? *h* Nor ſhall *Zion* once only bring forth, but ſhe ſhall go *on teeming*, her womb ſhall not be ſhut, ſhe ſhall every day bring forth more and more children, my preſence ſhall be with my Church to that end, to the end of the world.

10 Rejoyce ye with Hieruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her *i*.

i There is nothing more ordinary amongſt men, than for friends and neighbours, to meet together with their friends recovered from affliction, or brought into a better ſtate, to rejoyce with them, eſpecially ſuch friends as in their afflictions have mourned with them Thus *Mary*, *Luk.* 1. 40. went to rejoice with *Elizabeth*, and *Jobs* friends came to *rejoice with him*, *Job* 42. 11. The Prophet in like manner calls to all the *friends of Hieruſalem*, eſpecially ſuch as in the days of her affliction had mourned for her, to come and *rejoice* and *be glad with her*, upon the proſpect of her better ſtate after the *Babyloniſh Captivity*; or at leaſt in the time of the *Meſſiah*; for though joy and *gladneſs* be the affection of the Soul that works upon its union with its deſirable object, and the deliverance of the people out of *Babylon* was not to be for many years after this, nor the *Meſſias* to come, for many years after that, yet *faith being the evidence of things not ſeen*, there is a *rejoycing of hope*, *hope* giving the Soul an union with its object hoped for, and theſe things were now preſent *to believers* who by faith called the things that were not as if they were; becauſe they had the ſecurity of a divine Revelation for them and they were already exiſtent in their neceſſary Cauſes.

11 That you may ſuck and be ſatisfied with the *k* breaſts of her conſolations *l*, that you may milk out, and be delighted with the abundance of her Glory *m*.

k *Hieruſalem* is here ſet out as the mother of us all, as indeed ſhe was, for *out of Zion* went *forth the law, and the word of the Lord from Hieruſalem*, *Iſaiah* 2. 3. Chriſt was of the *ſeed of Abraham*, he was ſent *to the loſt Sheep of the houſe of Iſrael*, and is called *Rom.* 15. 8. *the Miniſter of the Circumciſion*; they were the *Olive*, the *Branches*; the Gentiles but a *wild Olive*, *grafted in amongſt them*, *Rom*: 11. 17. we ſucked at their breaſts, Chriſt was firſt preached to them, the 12. the 70. were all of them. *l* The Goſpel doctrine was their breaſts of conſolation. Chriſt was in the firſt place. *m* The *glory of the People of Iſrael*, though he was alſo a *light to the Gentiles*, *Luk.* 2. 32. we are required to rejoice with *Hieruſalem*, *That we may ſuck and be ſatisfied*, &c. Intimating, that our *joy* ſhould not be a meer act of charity to them, but a proper expreſſion of our ſenſe of Gods goodneſs to our ſelves, who ſhould ſuck and be ſatisfied with the glad tidings of the Goſpel firſt publiſhed unto them, and our ſelves be inlightned from what was at firſt the *glory of Iſrael*.

*Ch. 48. 18. & 60. 5
* Ch. 60. 16.
* Cha. 49. 22. & 60. 4

12 For thus ſaith the Lord, Behold I * will extend peace to her like a river, and the glory of the Gentiles *n* like a flowing ſtream *o*; then ſhal ye * ſuck *p*; ye ſhal be * born upon her ſides, and be dandled upon her knees *q*.

n That this promiſe reſpects the times of the *Meſſias* ſeems plain, not only from the conſideration that no hiſtory gives us any account of any great or long peace or proſperity the Jews had before that time, nor indeed then, if we underſtand it not of a Spiritual *Goſpel-peace*, which Chriſt preached to them *that were nigh*, as well as *thoſe afar off*, *Eph.* 2. 17. *o* It alſo appears from the mention of the glory of the Gentiles as a flowing ſtream, which can hardly be underſtood of any thing but Chriſt and the preaching of the Goſpel to the Gentiles. But I leave it to the iſſues of Providence to expound and determine, whether the Prophecy of this text doth not relate to a further converſion and calling of the Jews than hath been yet ſeen. *p* When Chriſt was revealed to the Jews not thoſe only of the Gentiles, but thoſe of the Jews who belonged to Gods *Election* ſuck-f ed Goſpel doctrine. *q* The *Gentiles* were born upon the ſides o *Hieruſalem* and dandled upon her knees, at firſt hearing from the *Apoſtles* (who were ſome of the *Daughters of Hieruſalem*, members of the Jewiſh Church) the glad tidings of Salvation.

13 *r* As one whom his mother comforteth, ſo will I comfort you, and you ſhall be comforted in *Hieruſalem*

r That is, in the moſt tender, and compaſſionat way imaginable, The husband doth not comfort his wife with that tenderneſs, and thoſe bowels that the mother comforteth the Child after it hath received ſome fall, or miſchief. *Hieruſalem* now mourneth, and you mourn with her, but ſhe ſhall recover from her affliction and from her ſorrows, and ſhall be comforted; and you that mourn for her, ſhall partake of her joys, as you now ſhare with her in her afflictions, God in the day that he wipeth tears from her Eyes, ſhall alſo wipe them from yours: and you ſhall have as great an occaſion of joy from the happy, as now you have of ſorrow from the afflicted ſtate of *Hieruſalem*.

14 And when you ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb *u*: and the hand of the Lord ſhall be known toward his Servants *x*, and his indignation toward his Enemies *y*.

u The peace, and tranquillity of the Church and the propogation of the Kingdom of Chriſt, is alwiſe the cauſe of an heart-rejoycing to ſuch as fear God, *Pſal*: 105. 3. the reaſon is becauſe it is the greateſt object of their deſires, which are then ſatisfied, and their thoughts are then at reſt, and beſides they are members of the ſame body, ſo as their own bones, which before are dry and whithered, *Ezek.* 37. 1, 2. and *the ſinews, and the fleſh, comes again upon them, and the skin covers them above*, ſo as they flouriſh like an herb *in* the ſpring, all whoſe verdure and beauty in the winter was concealed in the root hid in the earth. *x* And in this the power, protection and influence of God for, of, and upon, ſuch as truly ſerve and obey him ſhall be made manifeſt and known. *y* But the wicked ſhal be under a quite contrary diſpenſation, *Pſal.* 1. 4. As they have had a day, which hath been to you the *power of darkneſs*; ſo you ſhall have a day, which ſhall be to them *the power of darkneſs*; as Gods hand ſhall be upon and toward ſuch as fear me, to cover, and bleſs, and influence them, ſo his indignation ſhall in that day be ſhewed towards thoſe of your nation who have declared themſelves the enemies of the Lord.

15 For behold the Lord will come with fire *z*, and with his chariots, with a whirle-wind *a*, to render his anger with fury *b*, and his rebukes *c* with flames of fire.

z Here the Prophet comes more particularly to expound what indignation ſhould be ſhewed towards his enemies. That is, with terrible Judgments, nothing being more terrible, and waſting than fire; or with fire in a proper ſenſe, underſtanding it of the fire with which enemies uſe to conſume places brought under their power. *a* With a ſudden ſweeping Judgment that like a whirle-wind ſhall deſtroy this people. *b* With fury, that is, with fervor; for fury properly taken is not in God, *ch.* 27. 4. but God ſometimes executes juſtice and judgment more ſmartly and ſeverely. *c* By *rebukes* he means puniſhments, for it is ſaid God, will execute them *with flames of fire*. They had contemned the rebukes of his law, now God will rebuke them with fire and ſword.

16 For by fire, and by his ſword, will the Lord plead *d* with all fleſh *e*, and the ſlain of the Lord ſhall be many *f*.

d This kind of *rebuking* is alſo called a *pleading with them*, ſo he threatens to plead againſt *Gog with Peſtilence, and blood*, *Ezek.* 38. 22. God at firſt *pleads* with ſinners by *words*, but if he cannot ſo prevail, he will *plead with* them in a way by which he will overcome, by fire peſtilence and blood. *e* Thus he threatens to do with all ſinners, or with all the wicked Jews. *f* To the fire he threatens to add the Sword, ſo as the *ſlain of the Lord*, that is, thoſe whom God ſhould cauſe to be ſlain, ſhould be many.

* Cha. 65. 3, 4.
‖ One after another.

17 * They that ſanctifie themſelves, and purifie themſelves in the gardens *g*, ‖ behind on *tree* in the midſt *h*, eating ſwines fleſh *i*, and the abomination *k*, and the mouſe, ſhall be conſumed together, ſaith the LORD.

g That the Jews might not think that the Judgment threatned concerned only the Heathen, he tells them they concerned them the Idol Worſhippers amongſt them, and not Idolaters only, but ſuch as broke his laws about meats, which he had prohibited them to Eat. Thoſe that *ſanctified* and purified themſelves in gardens, *gardens* in which they worſhipped Idols, *ch.* 1. 29. & 65, 3, 4. 1 *Kings* 14. 23. & 15. 13. the word tranſlated *gardens* ſignifies ſuch as were thick planted with trees, *and had groves* in them, where they ſet their Idols, 1 *Kings* 15. 13. hence the Idol is called the *Grove*, 2 *Kings* 23. 6. they had alſo in theſe Gardens Pools where they waſhed themſelves in a way of preparation for their Idol-Worſhip, as the Prieſt by Gods Ordinance was to bath himſelf, *Num.* 19. 7. *h Behind one of the trees*, or one by one behind the Trees. Some think that *Achar* is here a proper name of an Idol, behind which, or behind whoſe Temple theſe Idolaters were wont to purifie themſelves. Theſe Gardens were places too as well for brutiſh Luſts as Idol-Worſhip, as may be learned from 1 *Kin.* 14. 24. 2 *Kin.* 23. 7. and they by theſe waſhings thought to make themſelves clean. *i Eating Swines fleſh*, forbidden, *Lev.* 11. 7. *Deut.* 14. 8. *k And the abomination*, either any abominable things, or all thoſe Beaſts forbidden the Jews for meat, *Lev.* 11. 9. 10, *&c.* Some think a particular ambominable thing is here meant, and think it is the *Weaſle* which *Lev.* 11. 29. is joyned with the *Mouſe*, which is here next mentioned. The word which we tranſlate *Mouſe* being no where found but there, and here, 1 *Sam.* 6. 4. 5, 11, 18. ſome think it is not that creature we call a *Mouſe*, (becauſe a Mouſe is properly no creeping thing; but the word *Lev.* 11. 29. ſignifieth a creeping thing.) They therefore think it rather ſignifieth ſome *Serpent*. It is a matter of no great conſequence. The ſenſe is that God would not only deſtroy the open and groſs Idolaters and ſuperſtitious perſons, but all thoſe who had made no Conſcience of yeilding Obedience to the Law of God in ſuch things as ſeemed to them of a minute nature, and ſuch as they eaſily might have yeilded obedience to; he ſaith that they ſhall all periſh together. In the day of Judgment the Idolatrous *Pagan*, and *Papiſt*, and the leud and diſobedient Proteſtant ſhall fare alike. It will be a hard thing for a thinking Soul to ſee how Baptiſm, and a memberſhip in the Chriſtian Church, ſhould ſave men from Gods Wrath, without Holineſs, more than Circumciſion and Memberſhip in the Jewiſh Church.

11 For I *know* their works, and their thoughts *l*, it

ſhall come *m* that I will gather all nations *n*, and tongues, and they ſhall ſee my glory *o*.

l The *Hebrew* is thus, word for word; *And I their works, and their thoughts, coming together all nations, and languages, and they ſhall come and ſee my Glory.* So that it is neceſſary for Interpreters to ſupply ſome words to make out the Senſe. And the ſenſe will differ according to the nature and ſenſe of thoſe ſupplied words. We ſupply the Verb *know*, as *Amos* 5. 12. others ſupply *I have noted.* Others make it a queſtion. And *ſhould I endure* their thoughts *and their works*? Others, But as for me O *their works, and their thoughts*! Some make theſe words, *for I know their works and their thoughts, it ſhall come*, one Sentence, and to relate to the Judgements before threatned, *v.* 15, 16: and the latter words a new Sentence, and a Promiſe of the Call of the Gentiles. If we thus divide the words into two Sentences, the former part doth but aſſert the certainty of the Judgement that ſhould come upon this People, and the Confirmation or Reaſon of it from the *Omniſcienece* and *Juſtice of God.* They have done theſe things, and I know it, and am of purer eyes than to behold iniquity. I know I have marked their thoughts and works (before-mentioned.) O the vileneſs of them! Should I ſuffer, ſhould I endure them ? No. *It ſhall come*, either the Judgements before threatned ſhal come: or it ſhal come to paſs, that I will caſt them off, and then *I will gather all Nations*, &c. *m* So *as it ſhall come*, may either refer to the threatning of Judgements in the former part, or the promiſe of calling the Gentiles in the latter part of the verſe. Others make the verſe one entire Sentence, and the Senſe thus, *ſeing I know their works*, &c. or when the time ſhal come, that I ſhal let them by my vengeance know, that *I* knew their works. *I will gather all Nations and Languages.* *n* I will call the Gentiles into my Church, and *o* My Oracles, my holy Inſtitutions and Ordinances, which hitherto have been locked up in the Church of the Jews, *Rom.* 3. 2. and been their glory, ſhal be publiſhed to the Gentiles, *Pſal.* 97. 6. *Iſa.* 40. 5.

19 And I will ſet a ſign amonſt them, and I will ſend thoſe that eſcape of them unto the nations *p*, *to* Tarſhiſh, Pull and Lud that draw the bow, to Tubal and Javan, *to* the Iſles afar off *q*, that have not heard my fame, neither have ſeen my glory, and they ſhall declare my glory among the Gentiles *r*.

p It is on all hands agreed that this Verſe is a Prophecy of the Converſion of the Gentiles. By ſign here ſome underſtand an *Enſign*, as the word ſignifies, *Pſal.* 74. 4. which is a military ſign to gather People together; by this may be underſtood Chriſt, *Luke* 2. 34. See *Iſa.* 11. 10. or as others the *miniſtry of the Word* attended with Miracles, (often called ſigns) theſe were ſet up amongſt the Jews firſt, then among the Gentiles. Others (but leſs probably) underſtand by *ſign* a Mark of Diſtinction, like that mentioned, *Ezek.* 9. 4. ſo as, ſaith he, ſome ſhal eſcape and not be deſtroyed, and for thoſe that ſhal eſcape, I will ſend them to *q Tarſhiſh, Pull, Lud, Tubal, Javan*, to *Europe*, *Aſia*, and *Africa*, to all the Quarters of the World, (ſee the *Latin Syopſis*, and the *Engliſh Annot.* large Diſcourſes of theſe particular places,) to all Nations that had never before heard of God, or his true Worſhip, *r* And they ſhal every where Preach the Goſpel, and ſet up my Goſpel-Ordinances and Inſtitutions. This was eminently made good upon the Apoſtles leaving the Jews, and turning to the Gentiles, *Acts* 13. 46. and more fully after the Deſtruction of *Jeruſalem*, when the Believers among the Jews, as well as the Apoſtles, went about publiſhing the Goſpel to all People, which was the declaring of the Lords glory.

20 And they ſhall bring all your brethren *s for* an offering unto the LORD out of all nations: upon horſes, and || in litters, and upon mules, and upon ſwift beaſts *t*, to my holy mountain Jeruſalem, ſaith the LORD *u*, as the children of Iſrael bring an offering in a clean veſſel unto the houſe of the LORD *x*.

|| Or, *aches.*

s Thoſe who are the Children of *Abraham*, not conſidered as the Father of the Jewiſh Nation only, but conſidered as *the Father of many Nations*, and as the *Father of the faithful*, or who are the *Children of God*, being Believers, and *receiving Chriſt*; and ſo are your Brethren, (how contemptible ſoever you judge them,) ſhal be brought out of all Nations for an *offering* to the Lord, God will have no more offerings of Bullocks, and Rams, or Lambs, but of Men, and Women, reaſonable Services, *Rom.* 12. 1. he will have an *offering up of the Gentiles*, Rom. 15. 16. *t* And becauſe the Gentiles are many of them far off from *Jeruſalem*, and as yet further off from God, *Eph.* 2. 17. God will find out fit means for this end, as Horſes, and Litters, and Mules, and ſwift Beaſts are to bring Men and Women long Journeys. *u* And they ſhal be brought into the Church, which began at *Jeruſalem*, and this you may be aſſured of, for the Lord hath ſaid it, who cannot ly nor repent. *x* And they ſhal come with as much *joy* and *gladneſs*, with as much *ſincerity* and *holineſs*, as the Godly Jews uſe and exerciſe when they bring their offerings in *clean veſſels*.

21 And * I will take of them for prieſts, *and* for Levites *y*, ſaith the LORD.

* *Exod.* 29. 6. *Ch.* 61. 6. 1 *Pet.* 2. 9 *Rev.* 1. 6.

y Leſt the Jews, being aſſured that the Tribe of *Levi*, which God anciently choſe to Miniſter before him, was not among them, ſhould ſay, Alas if the Gentiles ſhould be brought in, where would they have *Prieſts* or *Levites*? God here by his Prophet tells them, he would provide Prieſts, he would take *of them*, of theſe Converted Heathens, for *Prieſts* and *Levites*, that is for *Goſpel-Miniſters*, to teach and inſtruct People, which was the *Prieſts* work of old, *Deut.* 33. 10. 2 *Chron.* 17. 7, 9. *Mal.* 2. 6. (for they are mightily miſtaken, that think the Prieſts amongſt the Jews had nothing to do, but to *ſacrifice* and *burn incenſe*, which work is ceaſed,) ſaith the Prophet, God will find amongſt the Converted Gentiles thoſe who though they be not of the Tribe of *Levi*, or Houſe of *Aaron*, yet ſhal they do the true work of Prieſts and Levites.

22 For as * the new heavens, and the new earth *z* which I will make ſhall remain before me (ſaith the LORD) ſo ſhall your ſeed, and your name remain *a*.

* *Ch.* 65. 17. 2 *Pet.* 3. 13. *Rev.* 21. 1.

This whole Verſe is only a Promiſe of the Perpetuity of the Goſpel-Church, and the not failing of the Additions to it of ſuch as ſhall be ſaved, till the World ſhal have an end. *z* The new State of the Church to be raiſed up under the Meſſiah. *a* As I intend that ſhal abide, ſo there ſhal be a daily Succeſſion of true Believers for the upholding of it; for if Believers could fail from the Earth, the Church made up of them only, as the true Members of it, muſt fail alſo.

23 And it ſhall come to paſs that from one † new moon to another, and from one ſabbath to another *b* ſhall all fleſh come to worſhip before me, ſaith the LORD.

† *from new-moon to his new-moon, and from ſabbath to his ſabbath.* *Zec.* 14. 16.

b In the Goſpel-Church, there ſhal be as conſtant and ſettled a courſe of Worſhip (though of another nature) as ever was in the Jewiſh Church: Chriſtians are not bound to keep the Jewiſh Sabbaths or New-moons, *Gal.* 4. 10, 11. *Col.* 2. 16. But New Teſtament Worſhip is often expreſſed by Old Teſtament Phraſes. The Jews were only obliged to appear Three times in a year at *Jeruſalem*, but (ſaith the Prophet) the Goſpel-Church ſhal Worſhip God from one *Sabbath to another.*

24 And they ſhall go forth *c*, and look upon the carcaſſes of the men that have ſinned againſt me *d*: for their * worm ſhall not die, neither ſhall their fire be quenched *e*, and they ſhall be an abhorring unto all fleſh.

* *Mark* 9. 44, 46, 48.

c Either the Gentiles, or the ſincerer part of the Jews ſhal go forth from their places, or from *Jeruſalem*, or, *go out of their graves* at the laſt Day. *d* And look upon the vengeance I have taken upon theſe vile Idolaters and Formaliſts, for their ſatisfaction, *Pſal.* 58. 10. they ſhal ſee none of them alive, but they ſhal ſee their *carcaſſes*. *e* For the worms that feed on their ſlain carcaſſes ſhal not ſuddenly dye, and the Enemies Fire burning up their Habitations ſhal not go out till they be wholly conſumed: and after this Life, and at the Day of Judgement, they ſhal go into eternal Torments. See *Mark* 9. 44, 46, 48. where they will feel a worm of Conſcience that ſhal never die, and a firey Wrath of God upon their Souls and Bodies, that ſhal never go out.

Annotations on JEREMIAH.

The ARGUMENT.

IT *was the great Unhappineſs of this* Prophet, *to be a Phyſician to, but that could not ſave a dying State, their Diſeaſe ſtill prevailing againſt the Remedy; and indeed no wonder that all things were ſo much out of Order, when the Book of the Law had been wanting above Sixty Years. He was called to be a* Teacher *in his Youth, in the Days of good* Joſiah, *being ſanctified and ordained by God to his Prophetical Office from his Mothers Womb*, Chap. 1. 5. *in a very evil time, though the People afterward proved much worſe upon the Death of that good King, he ſetting himſelf againſt the Torrent of the Corruptions of the Times, was always oppoſed, and unkindly Treated by his ungrateful Countrey-men, as alſo by falſe Prophets, and the Prieſts, Princes, and People, who encouraged all their Impieties and Unrighteouſneſs: At length he Threatned their Deſtruction and Captivity by the* Chaldeans, *which he lived to ſee, but foretells their Return after ſeventy* Years: *All which accordingly came to paſs: He doth alſo, notwithſtanding his dreadful Threatnings, intermix divers comfortable Promiſes of the* Meſſiah, *and the Days of the Goſpel; he denounceth alſo heavy Judgements againſt the Heathen Nations, that had afflicted God's People, both ſuch as were near, and alſo more remote, as* Egypt, *the* Philiſtines, Moab, Edomites, Ammonites, Damaſcus, Kedar, Hazor, Elam, *but eſpecially* Babylon *her ſelf, that is made ſo great a Type of the* Anti-Chriſtian Babylon *in the* New Teſtament. *Upon the Murder of* Gedaliah, *whom the* Chaldeans *had made Governour of* Judea, *he was forcibly againſt his Will carried into* Egypt, *where (after he had Propeſied from firſt to laſt between Fourty and Fifty* Years *) poobably he died; ſome ſay he was ſtoned.*

Whatever elſe we hear mentioned of his Writings, they are either counterfeit as the Prophecies of Baruch, *&c. or it is likely we have the Sum of them in this Book, though poſſibly ſome of his Sermons might have had ſome Enlargements in that Roll which, by his Appointment, was Written by* Baruch, Chap. 36. 2, *&c.*

CHAP. I.

The Pedigree, Time, and Calling of Jeremiah, *confirmed againſt his Excuſes,* 1——10. *His Viſions of an Almond-Rod and Seething-Pot,* 11——14. *His heavy Meſſage againſt* Judah, 15——16. *God promiſeth him his Aſſiſtance,* 17——19.

THe words *a* of Jeremiah the ſon of Hilkiah *b*, of the prieſts that *were* in Anathoth in the land of Benjamin *c*.

a i. e. Sermons, or Prophecies, which he received from God (as being his mouth to declare them unto the People) and compriſed all in the Volume of this Book going under his Name, as the Matter and Subſtance of them. See on *Iſa.* 2. 1. *b* As this ſerves to diſtinguiſh him from other Prieſts, ſo his being of *Anathoth* ranks him among the common Prieſts; not that High Prieſt, mentioned 2 *Kings* 22. 8. under whoſe Progeny *Jeremiah* is not named, 1 *Chron.* 6. 13. Who, it is probable, would have been name, being one of ſo much note, and who always lived at *Jeruſalem*, not at *Anathoth*, which was a City three Miles from *Jeruſalem*, lotted out of the Tribe of *Benjamin* for the Prieſts, *Joſh.* 21. 18. Of an ordinary Teacher he was made a Prophet, not ſo the reſt. *c i. e.* That part of *Canaan* that fell to *Benjamin*'s ſhare.

2 To whom the word of the LORD *d* came in the days *e* of Joſiah the ſon of Amon *f* king of Judah, in the thirteenth year *g* of his reign.

d Either that Commiſſion from God that did Authorize him to his Prophetical Work, as it may probably be taken, *John* 10. 35. was actually given unto him *Verſe* 10. or, Command of God, as 'tis uſed, 1 *Kings* 12. 24. Or rather, the Materials of which his Prophecies were to conſiſt, for the ſpace of 41 years ſucceſſively in *Judea*, *viz.* from the 13 Year of *Joſiah* to the 11th Year of *Zedekiah*, beſides the time that he propheſied in *Egypt*. See *Chap* 43. and 44. as *Iſa.* 2. 1 *e i. e.* During his Reign, and reformed ſtate of Religion. *f* Who corrupted again that Religion by thoſe Idolatries that his Father *Manaſſes* had in the latter part of his Reign ſo well Reformed by Rooting of them out, 2 *Chron.* 33. 21, 22, 23. *g* By which it appears that *Jeremiah* propheſied the laſt 18 Years of *Joſiah*'s Reign; for he Reigned 31 Years, 2 *Kings* 22. 1.

3 *h* It came alſo in the days of *i* Jehoiakim, the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah *k* the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem *l* captive *m* * in the fifth moneth *n*. * 2 Kings 25. 8. Ch. 52. 12.

h Viz. The word of the Lord, as *Verſe* 2. *i* Called at firſt by *Joſiah Eliakim*, 2 *Kings* 23. 34. *Jechoahaz* and *Jehoiakin*, whereof the former Reigned before him, 2 *Kings* 23. 31. the latter ſucceeded, 2 *Kings* 24. 8. are conceived not to be mentioned, becauſe they Reigned but each of them three Moneths, and therefore not conſiderable, the Scripture often taking little notice of a ſmall time, as of ſix Months, compare 2 *Sam.* 5. 5. 1 *Kings* 2. 11. *k* See *Verſe* 2. of whom read, 1 *Chron.* 3. 15, 16. *l i. e.* The Inhabitants of *Jeruſalem*, namely under *Zedekiah*, 2 *Kings* 25. 11. during all which time, things ſtanding in that ſtate and condition, *Jeremy* propheſied. *m* This doth not terminate the time of his Propheſies, for he propheſied alſo both in *Judea*, and in *Egypt* afterwards, but only relates to what he propheſied while the City and Temple were ſtanding, the reſt ſeeming rather to be added as a Supplement, than to be reduced unto this general Title of his Propheſies. *n Viz.* Of that preſent Year; for, though the Year end not at the fifth Moneth, yet it might end the Year of *Zedekiah*'s Reign, becauſe he might begin his Reign at the fifth Moneth of the Year.

4 Then *o* the word of the LORD came unto me *p*, ſaying,

o i. e. When he was firſt called to his Office, or the Lord then began to ſpeak unto me. *p* A change of the Perſon, a thing very uſual with the Prophets

5 ¶ Before I * formed thee in the belly *q*, I knew thee *r*; and before thou cameſt forth out of the womb, * I ſanctified *ſ* thee, *and* I † ordained thee a prophet unto *t* the Nations. * Iſa. 49. 1, 5. * Luke 1. 15. 41. Gal. 1. 15. 16. † Heb. *gave.*

q i. e. Womb, *Iſa.* 46. 3. Having ſpoken before of the time of his Call, *Verſe* 4. he now ſpeaks of the manner of it. *r i. e.* Approved, and appointed thee, as a fit Miniſter for this Work. Words of Knowledge among the *Hebrews* note Affection, as hath been formerly noted. *ſ Viz.* Not with ſaving Grace, though that need not to be excluded, but accordingly I prepared and ordained thee for this publick Service; and thus with *Paul*, *Gal.* 1. 15. where both are expreſſed. See the like uſe of the Word, *Iſa.* 13. 3. He ſpeaks thus to *Jeremiah*, not to the other Prophets, becauſe he ſtood in need of greater, and more direct Encouragement than they, both in reſpect of the Tenderneſs of his Years, and alſo of thoſe inſuperable Difficulties, which in thoſe moſt degenerate and corrupt times he muſt unavoidably encounter with, which might cauſe him to decline the Work *Verſe* 6: *t* Either with reference to place to other Nations beſides the *Jews*, as appear *Chap* 43. and 46. 47 *&c.* taking the *Jews* in among them, as *Chap.* 25. 17, 18. and ſo *Unto* may be taken for *Againſt*, as it is often expreſſed in thoſe places and elſewhere; or with reference to Time, to People of all times, who may be inſtructed by this Book, or whoſe Words are made uſe of, both by ſeveral Prophets of the Old Teſtament, as *Daniel*, *Ezekiel*, *Nehemiah*, &c. and by our Saviour in the New, by *Matthew*, *Chap.* 2. 17, 18. By *Paul*, 2 *Cor.* 6. 18. And by St. *John*, *Rev.* 2. 23.

6 Then ſaid I, Ah, *x* * Lord GOD, Behold, I cannot ſpeak *y*: for I *am* a child *z*. * Exod. 6. 12.

x An introductory Interjection making way for his Excuſe in a way of Grief and Complaint, endeavouring with all Reverence to clear himſelf of undertaking ſuch a work raſhly, it being properly the Sigh of one that hath too great a weight upon his ſhoulders. *y* Not dumb as *Zachary*, *Luke* 1. 20, 22. nor ſtammering as *Moſes*, *Exod.* 4. 10, 14. but not with that becoming Gravity and commanding Majeſty as is ſuitable to a Prophet, he modeſtly excuſeth himſelf, from a Conſideration of the weight of the Work, and the tenderneſs of his Age, as in the next Expreſſion. *z* Either in Years, and ſo not ripe, or apt for the declaring of great things, and that to Princes, and Nobles. Or, 2. In Experience, being altogether unskilful in ſuch Affairs, not having been uſed to Propheſie: and therefore in neither reſpect likely to be much regarded.

7 But the LORD ſaid unto me, ſay not I *am* a child *a*; for thou ſhalt go *b* to all *c* that I ſhal ſend thee, and whatſoever I command thee, thou ſhalt ſpeak.

a Do not plead Excuſes. *b* This is God's Anſwer to *Jeremiah* in reſpect of his ſenſe of his own Inability; this may be by way of Command, and then it is a check to his Timorouſneſs; thou ſhalt go, therefore draw not back: or, by way of Promiſe, and then it is a ſatisfactory Anſwer to his Excuſe, as both proceeded from a ſenſe of his own Inſufficiency, *q. d.* Fear not, I will make thee Eloquent and Couragious. *c* This relates, either to Perſons or Things. *To all*, *i. e.* to all Perſons to whom I ſhal ſend thee; thou ſhalt baulk none: See *Rev.* 10. 11. Or *upon*, ſo it is the *Hebrew*, and then it is, thou ſhalt go upon all Errands and Meſſages that I ſhal ſend thee. See *Iſa* 55. 11. and *Acts* 26. 16.

8 Be not afraid of their faces *e*: for * I *am* with thee *f* to deliver thee *g*, ſaith the LORD. * Joſ. 1. 5. Heb. 13. 5, 6.

e Their fierce Looks, *Ezek.* 3. 9. the Indication of their enraged Minds, *Dan.* 3. 19. Neither when thou delivereſt my Meſſage to them, nor when thou mayeſt be cited before them, *Mat.* 10. 18, 19. This is God's Anſwer to *Jeremy*'s Fears in reſpect of the Perſons he was to deal with, as the other was in reſpect of his own Conſciouſneſs of Inſufficiency; and he mentions their Faces, becauſe the Majeſtick Countenance of Princes and Magiſtrats is apt to ſtrike a great Awe and Terrour upon Children. *f* I'le not only ſend thee as other Kings do their Ambaſſadours, but I will go with thee: This God promiſes to *Moſes*, *Exod.* 3. 12. and *Deut.* 31. 6, 8. *g* Here God promiſes his Protection for Encouragement.

9 Then the LORD put forth his hand *h*, and touched *i* my mouth, and the LORD ſaid unto me, Behold, I have * put my words in thy mouth. * Chap. 5. 14.

h God having before excited the Prophet to his Work by Command and Promiſe, doth now in a Viſion eſtabliſh and confirm him, either by the hand of an Angel, as *Iſa.* 6. 6, 7. or rather, by himſelf in ſome viſible ſhape. *i* Heb. *Came upon*, as the Word is uſed *Judg.* 20. 41. hereby enabling him to ſpeak; or thou ſhalt be my mouth to deliver my Words; partly to let *Jeremy* underſtand, that they were God's Words; and partly to intimate, that they ſhould be effectual; and partly, that he ſhould never be without them, but continually ſupplied. See the like kind of Phraſe *Chap* 5. 14. And he adds, *Behold*, *q. d.* attend to what I am about to ſay; or, look upon this outward Sign, and let it aſſure thee of the thing ſignified.

10 See, I have this day ſet thee over the nations, and over the kingdoms *l*, to * root out, and to pull down *m*, and to deſtroy, and to throw down, to build and to plant *n*. * Chap. 18. 7. 2 Cor. 10. 4. 5.

l Having now received his Commiſſion, he is directed to whom he is to go, *viz.* to the greateſt, not only ſingle Perſons, but whole Nations, as the *Babylonians*, *Perſians*, and *Egyptians*, and exhorted to greatneſs of Mind, as being ſent as an Ambaſſadour from God, to deliver his Meſſage without Flattery or Cowardice; and that he might make that proud People ſenſible of their Folly that looked upon themſelves as above Reproof, he gives unto his Prophet this large Authority. *m i. e.* To Propheſie, that I will pull down; which I will as certainly effect, as if thou hadſt done it thy ſelf: for, according to Scripture-uſage, the Prophets are ſaid to do that which they foretell ſhal come to paſs, *Gen.* 49. 7. *Ezek.* 43. 3. *i. e.* to pronounce Deſtruction: hence God is ſaid to ſlay them by the Words of his Mouth, *Hoſ.* 6. 5. and ſo are all the following Expreſſions to be underſtood. *n* Metaphors taken from Architects and Gardiners: Either the former Words relate to the Enemies of God, and the latter to his Friends; or rather to both conditionally: If they Repent, he will build them up, *i. e.* he will increaſe their Families, and plant them, *viz.* ſettle them in the Land, *Chap.* 24. 6. If they do do not, he will root them up, and pull them down, *&c.* He will do the contrary. Compare this with *Chap.* 42. 10. and 45. 4. The reaſon why God uſeth ſo many Words to the ſame purpoſe, ſeems to be, partly to ſhew how deeply all kind of Wickedneſs and Contempt of God had taken root; which poſſibly may be one Reaſon why he placeth Pulling down and Rooting up, before Building and Planting, to ſhew what a deal of Rubbiſh there was to be removed, before he could reform, and repair his Church and State; or, rather, becauſe the Prophet was to begin with theſe in his Prophecy, as appears by his ſecond Viſions, *Verſe* 11. 13. and partly to quicken the Prophets Zeal againſt them.

11 ¶ Moreover, the word of the LORD came *o* unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree *p*.

o This and the boiling Cauldron, *Verſe* 13. is thought to be at the ſame time, and in the ſame Viſion, when he was firſt appointed to his Work. *p Viz.* That had Leaves, and poſſibly Bloſoms on it, like *Aaron*'s, *Numb.* 17. 8. for without Leaves at leaſt, 'tis poſſible he had not ſo readily gueſſed of what kind it had been. This is a Tree that bloſoms early, and ſpeedily, and hence hath its Name in Hebrew *Scaked*, ſignifying watchful, forward, nimble, or quick; and ſo it may point at either God's Readineſs to ſmite, *Verſe* 12. which is deſcribed elſewhere by Summer-Fruit, *Amos* 8. 1, 2. or Iſraels Ripeneſs to be ſmitten, as we have the like *Ezek.* 7. 10, 11. or both; this Rod being like a portentous Comet, ſhewing to *Jeremiah* the Miſeries that were at hand, as the Death of *Joſiah*, which ſoon followed this Viſion, 2 *Kings* 23. 29. and the Taxing them by *Pharaoh Necho*, 2 *Kings* 23. 35. and preſently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, 2 *Kings* 24. 2. and then the *Babylonian* Captivity. 2 *Kings* 24. 10. which hapened in the 8*th* Year of *Jehoiakim*, 2 *Kings* 24. 12. when *Nebuchadnezzar* took him with others, and carried them away about 23 Years from hence; and about the 40*th* Year *Jeruſalem* was taken, and the Temple burnt,

12 Then ſaid the LORD unto me, Thou haſt well ſeen *q*: for I will haſten *r* my word *ſ* to perform it.

q Or, thou haſt ſeen and Judged right: or, as the *Hebrew*, *thou haſt done well to ſee*, *i. e.* in ſeeing ſo. *r* Word for Word, *I will Almond-tree it*, *i. e.* I will be upon them ſpeedily, in a ſhort time, and ſuddenly, ere they are aware; or, I will watch, and be ready to accompliſh this in due time. *ſ i.e.* My Word of Threatning againſt *Judah* and its Inhabitants.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething-pot *t*, and the face *u* thereof *is* † towards the north *x*.

† Heb: *From the face of the north.*

t After the ſmaller Puniſhment from the Lord, follows this of the Boiling-pot, by which underſtand *Judea* and *Jeruſalem*, as may appear by the Application that they themſelves make of it in a way of Scorn and Deriſion, *Ezek.* 11. 3. 7. Some put the *face of the pot* for the Pot it ſelf; as *the face of the cold*, the *face of his anger* for Cold, and Anger it ſelf, *q. d.* I ſee a *Pot* coming, meaning the *Babylonian* Army flowing in upon them, like boiling or ſcalding Water, as ſome interpret it: but this ſeems not to be ſo congrous to the Viſion; but rather thus, the *Babylonians* ſhould Beſiege, as a Fire plays round the Furnace, when it is to be made Boil, ſo ſhould theſe *Caldeans* begirt it, as *verſe* 15. and reduce the Inhabitants to moſt miſerable Extremities, with unſpeakable Cruelty, as if they were like fleſh roaſting by the fire, or boiling in a Pot, as their Sufferings are deſcribed, *Micah* 3. 3. *u* Or front of the Pot, or Furnace, the place where the Fire was put in, or blowed up to make it boil: as a Pot, hanged in the form of a Furnace, ſeems to be all but one and the ſame Pot or Veſſel, the face of which may be eaſily conceived to ſtand toward the North, not the mouth of the Pot; for that looks directly upward, unleſs we conceive it to be repreſented in the Viſion leaning, of which Conceit there is no need. *x* Indicating from whence their Miſery ſhould come, *verſe* 14. *viz:* from *Chaldea*, which lay North from *Jeruſalem*.

14 Then the LORD ſaid *y* unto me, out of the * north *z* an evil ſhall † break forth *a* upon all the inhabitants of the land *b*.

* Chap: 4: 6: and 6: 1. † Heb: *Be opened.*

y Explained this Viſion. *z i. e.* From *Babylon*, a *Metonymy* of the Subject; for though it lie Eaſtward, yet it is North from *Jeruſalem*, as lying four Degrees more from the Equinoctial. See *verſe* 13. *a* It ſhal be withheld, or reſtrained, no longer in my Treaſure; I will let it out; *viz. That* evil of puniſhment repreſented by the Fire. *b* Though God gave almoſt all the then known World to the King of *Babylon*, yet here he underſtands the Land of *Judea*, *Chap.* 25. 9.

15 For lo, I will * call *c* all the families *d* of the kingdoms *e* of the north, ſaith the LORD: and they ſhall come, and they ſhall ſet every one his throne *f* at the entring of the Gates *g* of Jeruſalem, and againſt all the walls *h* thereof round about, and againſt all the cities *i* of Judah.

* Chap: 5:15.

c Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to joyn together in this Work, *Chap.* 6. 22. and 10. 22. and 25. 9, 26. *d* Or Kindreds; *viz.* thoſe divers Countries and Nations, that were under one Lord as a chief Ruler is called the Father of his Country. *e Viz.* The *Babylonians*, and their Aſſiſtants, the *Medes* alſo being in Confederacy with them, whoſe King's Daughter *Nebuchadnezzar* married. *f* Their Seats, Pavilions or Tents ſhal be pitched, which ſhal be as ſo many Thrones, where I will ſee my Judgements executed by the *Chaldeans*, *Chap.* 52. 4. *g* At the entring to the Gates, or way leading to the Gates, *Judges* 9. 35. 2 *Kings* 7. 3. *Chap.* 43. 9. which Beſiegers have always a ſpecial regard to, that there be no going in, or coming out, *Iſa.* 22. 7. *h* They ſhal begirt it round, noting the great Multitude, Power, and Courage of the *Chaldeans*. *i* There were none of them ſhould fare any better than *Jeruſalem*.

16 And I will utter my judgements *k* againſt them touching all their wickedneſs, who have forſaken me *l*, and have burnt incenſe unto other gods *m*, and worſhipped the works of their own hands *n*.

k Cauſe Sentence to be paſſed according to my Threatning. See *Chap* 39. 5. Or, I will place my Bounty and their Unworthineſs before them. Or, I will upbraid them with their Ingratitude, Rebellion, and breach of Covenant, *&c.* I will ſpeak with them by thee *Jeremiah*, and others of my Prophets. *l* Either noting the Perſons againſt whom, or rather the Cauſe for which, becauſe they have forſaken me; the ſame Particle being ſo uſed, *Chap.* 13. 25. and elſewhere. Or their Sins whereby, as it is alſo expreſſed, *Chap.* 16. 11. and 22. 9. *m i. e.* Worſhipped ſtrange gods, a *Synecdoche* of the part for the whole. *n i. e.* Their Idolatrous Images expreſſed here by a Periphraſis, *Iſa.* 2. 8.

17 ¶ Thou therefore gird up thy loins *o*, and ariſe *p*, and ſpeak unto them all that I command thee *q*: be not diſmayed at their faces *r*, leſt I ‖ confound thee *ſ* before them *t*.

‖ Or, *break to pieces.*

o By this Expreſſion God quickens, and haſtens him upon his Work, not to ſtand heſitating, but to be doing; prepare thy ſelf; for it is a Speech taken from the Cuſtom of the Countries where they did wear long Garments; and therefore they did gird them up about them, that they might not hinder them in any Work that required Expedition. See the Phraſe and Practice, *Exod.* 12. 11. 2 *Kings* 4. 29. and in many other Texts: It implies two things; 1. Speed and Diſpatch. 2. Courage and Reſolution: *Job* 38. 3. *p* Another Expreſſion to the ſame purpoſe, to ſpeed him about his Work: the like *Chap.* 13. 4. *q* Heb. *Shall command thee.* *r* Diſcover no Fear, and conceal no Meſſage. See *verſe* 8. *ſ* Heb. *Break thee in pieces*, either leſt thou prove confuſed and ſhattered in thy Notions, and unable to deliver thy Meſſage, leſt I leave thee, and forſake thee Or, leſt I Terrifie thee worſe than they are able to do, even to ruin thee. See *Matth.* 10. 28. *t* It ſeems to be ſpoken by way of Aggravation; God would ſhame him, or deſtroy him even in their ſight, to become their Reproach: Or, think not to eſcape any more than *Uriah*, *Chap.* 26. 23.

18 For behold *u*, I have made thee this day * a defenced city *x*, and an iron pillar *y*, and brazen walls *z* againſt the whole land *a*, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

* Iſa: 50: 7. Chap: 6: 27: and 15: 20.

u Heb *For I, lo*, *q. d.* for my part, I will not fail to do what I have promiſed, to ſtand by thee. *x* Heb: *City of Defence*, impregnable, which the two following Expreſſions do import, it ſhould be ſupported with *y* Pillars, not of Wood, but of Iron. *z* And encompaſſed with Walls, not of Stone but of Braſs, noting hereby both great Uprightneſs, and alſo Strength. *a i: e:* All its Inhabitants in general, none to be ſpared, as he doth particularly rank them in their ſeveral Degrees in the following words, intimating hereby, that though Men of all degrees ſhould ſet themſelves againſt him, yet God would ſupport him againſt them all, and that he would carry him through his Work, though his Troubles and Tryals would not be only great, but long, *viz.* paſſing through ſeveral Kings Reigns, therefore poſſibly ſaid *Kings* here in the plural.

19 And they ſhall fight *b* againſt thee, but they ſhall not prevail *c* againſt thee: for I *am* with thee *d*, ſaith the LORD, to deliver thee.

b Make united Attempts upon thee. See *Judges* 20. 11. *c* They ſhal not be able, by all their Devices, to ſhorten thy days, *chap.* 15. 20. and 20. 10, 11. *d* Here is the reaſon given of his Safety, God will be his guard. See *verſe* 8. 2 *Tim.* 4. 17, 18.

CHAP. II.

God's numerous and continued Mercies render the Jews in their Idolatry inexcuſable, and unparallell'd in any Nation; and themſelves the Cauſes of their Calamities, 1——19. Their groſs Idolatry, 20——28. Incorrigibleneſs, Blood-ſhedding, and Hypocriſie, 29——37.

MOreover, the word of the LORD came unto me, *e* ſaying,

e Now God begins by *Jeremy* to deal with the *Jews*, and to put him upon his Work, having fitted him for it: This ſeeming to be his firſt Sermon, it notes ſpeed, and quick diſpatch about his buſineſs.

2 Go *f*, and cry in the ears *g* of Jeruſalem *h*, ſaying, thus ſaith the LORD *i*; I remember *k* ‖ thee, the kindneſs of thy youth *m*, the love of thine eſpouſals *n*, when thou wenteſt after me in the wilderneſs *o*, in a land *that was* not ſown.

‖ Or, *for thy ſake.*

f Viz. From *Anathoth* to *Jeruſalem*. *g* Proclaim it ſo, that they may hear it. *h* Declare God's Will to the Inhabitants thereof; a *Metonymy* of the Subject. *i* The Prophet's uſual form of Words in this Book, whereby he frequently intimates, that he came with God's Meſſage, not his own; and therefore directs his Sermon here, as in God's Name and Perſon, to the whole Body of the People. *k* I record, or I mind thee of the Kindneſs that was between us, though this be ſometimes taken in a way of favour, *Neh.* 13. 31. yet not always ſo, as *Neh.* 13. 29. *Pſal:* 137: 7. *m* Either thoſe forward and early Affections of thine to me in thy Youth; or rather, the Kindneſs that I ſhewed thee in thy Youth, *Iſa.* 46. 3. for this relates to the time of God's bringing them out of *Egypt*, which is ſometimes called the Birth of this People, *Iſa.* 44. 2. *Hoſ.* 2. 3. and their Youth, *Iſa.* 54. 6. *Hoſ:* 2: 15. The Story ſeems to favour moſt this latter ſenſe, *Deut:* 9: 6, 24. *n Viz.* When I entred into a Covenant-relation with thee at the giving of the Law, *Exod:* 24: 7, 8. *Deut:* 4: 20, 23, 34, *Ezek:* 16: 8, &c. *o* Either out of that Love and Affection that thou didſt ſhew to me in following my Conduct; or rather, when thou wert led by me in the Wilderneſs, and I took ſuch care of thee, both for Protection, and for Proviſion in that howling Wilderneſs, though thou didſt ill deſerve it, where nothing neceſſary to thy Subſiſtence could have been expected: and therefore it is expreſſed in the next Words by a Periphraſis, a Land that was not ſown; and more enlarged upon *verſe* 6. for it plainly appears by the Story, that they did not follow him with entire Affection, but went a whoring from him, *Amos* 5: 25, 26. and which we have a large Account of *Pſal:* 106: 7, *&c.*

3 * Iſrael *was* holineſs *p* unto the LORD, *and* the firſt fruits of his increaſe *q*: * all that devour *r* him ſhal offend *ſ*; evil ſhall come upon them *t*, ſaith the LORD.

* Exod: 19. 5, 6. * Chap: 12: 14.

p Or, *Holy*, the Abſtract for the Concrete, *i. e.* a People dedicated to God: thus the Word is uſed *Levit:* 21: 7: and 27: 14. ſet apart from other People for my ſelf by peculiar Laws and Rites. *q* This Supplement *and* is better left out, it being not in the Text, and rendring the Senſe more obſcure; therefore better read, either, being the firſt Fruits by *Appoſition*: Or, *as the firſt Fruits*, *i. e.* as the firſt Fruits were holy to God, ſo was *Iſrael*. *r* Or rather devoured; for it refers to the time paſt, not to the future; and ſo the following Words, all that were injurious to him, *ſ* or did offend, were obnoxious, and liable to Puniſhment, as he that devoured that which is holy, *Prov:* 20: 25. *t Came* upon them: ſome Evil was inflicted on them from the Lord, that was alway wont to ſtand up for the Vindication of his People, as upon the *Egyptians*, *Amalekites*, *Sihon*, *Og*, the *Midianites*, *Canaanites*, and others, as the four laſt Books of *Moſes* do abundantly teſtifie: And by theſe Expreſſions is inſinuated, that now they are like to find it otherwiſe, *Chap:* 50: 7. this minding of them what God had done for them, making way for the cloſer ſetting home the following Reproofs.

4 Hear ye the word of the LORD *u*, O houſe of Jacob *x*, and all the families *y* of the houſe of Iſrael.

u He beſpeaks their Attention to what he is about to ſpeak, as unto the Word of the Lord, telling them, that he delivers God's Meſſage, and vents not his own Paſſions: the like *Iſa:* 1: 10. and elſewhere frequently, both in the Old and New Teſtament, as 1 *Cor:* 11: 23. 1 *Theſſ:* 4: 15. *x i. e.* His Poſterity, *Jacob* and *Iſrael* here being the ſame; as it is *Iſa:* 43: 1. *y Viz.* Tribes, *Chap:* 31: 1.

5 ¶ Thus ſaith the LORD, what iniquity *z* have your fathers found in me that they are gone far from

me, and have walked after vanity *a*, and are become vain *b*?

z God having, as it were on his own behalf, ſhewn how kind he had been, calls upon them to ſpeak now, if they knew any things of injury, either in breach of Covenant, or Severity, that they can charge him with, that they have thus Apoſtatized. See on *Iſa.* 1. 18. and 5. 3. compare *Micah* 6. 2, 3, 4. By this manner of Speech his proceeding appears the more juſtifiable; he both makes their Conviction the clearer, and the Reproof the ſharper. *a Viz.* Idols, ſhewing their Folly in going from God to ſuch vain things as Idols are, *Deut.* 32. 21. 1 *Sam.* 12. 20, 21. and ſee on *Iſa.* 41. 29. the Abſtract for the Concrete, *Eccl.* 1. 2. *b Viz.* in following Imaginations; Fools, *Rom.* 1. 21, 22. as ſenſeleſs as the Stocks and Stones that they made their Idols of, *Pſal.* 115. 8. and herein they are ſaid to go far from God, and chuſe their deluſions, *Jon.* 2. 8.

* Iſa. 63. 9, 11, 13. Hoſ. 13. 4.

6 Neither ſaid *c* they *, where *is* the LORD that brought us up *d* out of the land of Egypt, that led us through the wilderneſs, through a land of deſarts *e*, and of pits *f*: through a land of drought *g*, and of the ſhadow of death *h*, through a land that no man paſſed through, and where no man dwelt *i*?

c i. e. With themſelves, thought not. *d* The Expreſſion may have ſome reſpect to the ſituation of the place, as lying lower than *Canaan*; but the Deſign is, to reprove their Sloth and Stupidity, charging herein their Apoſtacy, not upon their Ignorance, but Wilfulneſs, their Deliverance from *Egypt*, and therefore is it here mentioned being ſuch a Deliverance, as never greater was wrought for any People, wherein there was ſo much of his Power and Love ſeen: they never regarded the Operations of his hands, never concerned themſelves about what God had done for them, *Verſe* 8. which ſhould have engaged them to a more cloſe cleaving to him. *e* Deſolate places, *Chap* 50. 13. and then what follows is to amplifie the greatneſs of their Dangers in the Wilderneſs, and therein the greatneſs of their Deliverance. *f* Either thoſe natural dangerous Pits that were there; or, put for the Grave, where Paſſengers are ſo often buried quick in the heaps of Sand ſuddenly blown up by the Wind; or threatning in every reſpect nothing but Death, which may be implied in that Expreſſion of the *Shadow of Death* in this *verſe*, which may allude to ſeveral kinds or fears of Death in paſſing through a Wilderneſs. See in the *Synopſis*. *g* Whereby they had no Water but by Miracle; the LXX render it a *Land without water*. *h* See in the Word *Pits*; the LXX render it a *Land without fruit*, bringing forth nothing that might have a tendency to the Support of Life, therefore nothing but Death could be expected; and beſides, it yielding ſo many venomous Creatures, as Scorpions, and Serpents, *&c.* as alſo the many Enemies that they went in continual danger of; all which could not but look formidable, and as the *Shadow of Death*. *i* As having in it no Accommodation for Travel, much leſs for Habitation: In theſe reſpects may it well be called a waſte howling Wilderneſs, *Deut.* 32. 10.

7 And I brought you into a plentiful Countrey *k*, to eat the fruit thereof, and the goodneſs *l* thereof; but when ye entred, ye * defiled my land *m*, and made mine heritage *n* an abomination.

* Pſ. 78. 58.

k Heb. *Land of Carmel*, *Iſa.* 29. 17. underſtand *Canaan*, *Numb.* 13. 27. See on *Iſa.* 35. 2. *l* To enjoy all the Bleſſing of it. *m i. e.* Conſecrated to my Name, *Lev.* 25. 23. and this you have defiled by going a whoring after your Idols, *Chap.* 3. 1. and many other Abominations, *Pſal.* 106. 29, 35, 37, 38, 39. *n* In the ſame Senſe that is ſaid in the foregoing Clauſe *my Land*, and which you received from me as your Heritage, the place that I choſe for my Churches preſent abitation, and earneſt of their future heavenly one.

* Rom. 2. 19, 20, 21.

8 The prieſts ſaid not, where is the LORD? and they that handle the * law knew *o* me not: the paſtors *p* alſo tranſgreſſed againſt me, and the Prophets propheſied by Baal *q*, and walked after *things that* do not profit *r*.

o q. d. They that ſhould have taught others, knew as little as they, or regard as little to know, *Hoſ.* 4. 6. who are ſaid here to handle or teach the Law, *viz.* the Prieſts and Levites, who were the ordinary Teachers of the Law, not that they did ſo, but that, either they ought to do ſo, or pretended to do ſo. This was their Office, *Deut.* 33. 10, and and their Practice, *Neh.* 8. 8. The Phraſe is a Metaphor taken from Warriours, that are ſaid *tractare bellum*, to handle their Arms. *p* Either Teachers as Inſtructors, or Kings and Princes, as Conductors. See 1 *Kings* 22. 17. *q* They that ſhould have taught the People the true Worſhip of God, were themſelves Worſhippers of *Baal*, 1 *Kings* 18. 22. Or, inſtead of fetching their Oracles from me, ſaying, *Thus ſaith the Lord*, they would ſay, *Thus ſaith Baal*, or they did make uſe of leſſer Deities (for ſo doth *Baal* or *Baalim* ſignifie) in conjunction with God, perſwading themſelves, they could honour God together with them, as the Calves, 1 *Kings* 12. 28. *r Viz.* Idols, a *Periphraſis*, that were never able to do them any ſervice, as *verſe* 5. 11. See on *Iſa.* 44. 10. Sure the State muſt be very bad when Prieſts, Prophets, and People, were thus corrupt.

* Lev. 20. 5.

9 ¶ Wherefore I will yet plead *ſ* with you, ſaith the LORD, and * with your childrens children *t* will I plead.

ſ This is to be underſtood, either really by his Judgements, *Pſal.* 74. 22. and that with great Severities; or verbally he will go on to deal with them, to convince them by his Prophets, as he did with their Fathers, that they may be left without excuſe, *Chap.* 7. 25, 26. *t* Either for the hainouſneſs of their Fathers ſins; for God doth often viſit the Iniquities of the Parents upon their Children, *Exod.* 20. 5. or becauſe they do imitate their Parents.

|| Or, ever so.

10 For paſs || over the iſles of Chittim *u*, and ſee, and ſend unto Kedar *x*, and conſider diligently, and ſee if there be ſuch a thing *y*.

u A Synecdochical Expreſſion, extending to all Iſles in the *Mediterranean-Sea*, or any other the neighbouring Coaſts; for the *Hebrews* call all People, that are ſeparated from them by the *Mediterranean-Sea*, Iſlanders, becauſe they come to them by Shipping. See of *Chittim*, *Iſa.* 23. 1. *x* Underſtand *Arabia*, that lay Eaſt South Eaſt of *Judea*, as *Chittim* did more North or North-Weſt, *q. d.* go from North to South, Eaſt to Weſt, and make the Experiment; look to *Chittim* the moſt Civilized, or *Kedar* the moſt Barbarous, yet neither have changed their gods. *y* Not that they were to paſs over locally, or ſend Meſſegers thither actually; but *q. d.* caſt your eyes thither, and make your Obſervations, by what you have ever ſeen, or heard, did you ever hear of ſuch a prodigious thing? If you ſhould either go, or ſend, you will find it ſo.

11 * Hath a nation changed *z their* gods, which *are* * yet no gods? but my people have changed their glory *a* for *that which* doth not profit *b*.

* Mich. 4. 5. * Chap. 16. 20.

z q. d. No, they are unmoveable and fixed to their Idols, although they are falſe gods: what they receive from their Fathers they tenaciouſly hold. *a Viz.* The true God, who was their Glory; a *Metonymy* of the *Adjunct*, *Pſal.* 106. 20. and who always did them good, giving them cauſe to glory in him, and to make their boaſt of him. *b* For thoſe which never did, or can do them good, that have no Eſſence, or Power; but of whom they muſt neceſſarily be aſhamed, as *verſe* 26.

12 * Be aſtoniſhed, O ye heavens *c*, at this, and be horribly afraid *d*; be ye very deſolate *e*, ſaith the LORD.

* Iſa. 1. 2.

c Angels ſay ſome, but rather the viſible heavenly Bodies; a pathetical Expreſſion in a Poetical *Proſopopæia*, as *Deut.* 4. 26. and 32. 1. intimating that it is ſuch a thing, that the very inanimate Creatures, could they be ſenſible of it, would be aſtoniſhed. *d* The *Heb.* imports as much as *Let your hair be lifted up*, ſuch a fright as we uſually ſay, makes our Hair ſtand on end; ſuch a Trembling, as ſome dreadful Tempeſt doth ſometimes cauſe in a Man. *e* Loſe your Brightneſs, Luſture, and Shining as the Sun, that heavenly Body, ſeemed to do when Chriſt ſuffered, *Matth.* 27. 45. or melting, the heinouſneſs of ſuch a thing, as it were, diſolving them.

13 For my people have committed two evils *f*: they have forſaken me the * fountain of living water *g*; and hewed them out ciſterns *h*, broken ciſterns, that can hold no water.

* Pſal. 36. 9. Chap. 17. 13. and 18. 14.

f Viz. Remarkable ones, as with a witneſs. *g* A *Metaphor* taken from Springs, called *living* here, as *Gen.* 26. 19. and elſewhere, becauſe they never ceaſe, or intermit; ſuch had God's Care and Kindneſs been over, and to them. See on *Iſa.* 58. 11. his Spirit continually proceeding from the Father and the Son to refreſh their Conſciencies. Compare *John* 4. 10. and 7. 38, 39. *h* It is double, to ſhew the multitude of their Shifts, and *broken* is added, to ſhew the helpleſneſs of them, as being able to hold no Water, he cannot keep it, but it dries away; or, if it abide, proves unwholſome; by which underſtand either their *Idols*, which are empty vain things, that never anſwer Expectation, or the *Aſſyrians* and *Egyptians*, as *verſe* 18. which proved but broken Reeds, and as all other Supports or Props, Friends, Traditions, Merits, *&c.* are, that are truſted to, beſides God; they are but Ciſterns at the beſt whoſe Water will putrifie, or broken, riven Veſſels, through which they will ſoak, and leave nothing but Mud and Dirt behind them.

14 ¶ *Is* Iſrael a ſervant? *is* he a home-born *ſlave i*? why is he † ſpoiled *k*?

† Heb. became a ſpoil.

i Did I ever account him ſo, or did I not rather always reckon him my firſt-born? ſo ſome, as *verſe* 31. But it may better relate to his ſad Condition, and Abuſes from others, as *Chap.* 49. 1. which God or the Prophet doth here enquire into; and *Slave* is here rightly added to *home-born*, (though not in the Text) to expreſs the baſeneſs of his Service, becauſe the Maſter had Power to make thoſe Slaves who were born of Slaves in his houſe; which argues his Condition very low, whether he were thus born, or had been forced to ſell himſelf to be a Slave. *k* He ſpeaks, either of the thing that is to be, as if it were already done, becauſe of the Certainty of it, as of that Devaſtation made by the *Aſſyrians* and *Chaldeans* who afflicted the Remnant of the *Jews*, or of that Havock that was made of them formerly by *Sennacherib*, the *Aſſyrians*, and *Egyptians*: Why is he thus Tyranized over, *Iſa.* 42. 24. as if Strangers had the ſame Right over him as Owners over their Slaves? He removes here the falſe Cauſes of *Iſrael*'s Miſery, that he may the more aggravate and ſet home the true, as *verſe* 17, 19. He was my Son; if he now become a Slave, he may thank himſelf.

15 The young lions *l* roared upon him, and † yelled *m*, and they made his land waſte: his cities are burnt without inhabitant *n*.

† Heb. gave out their voice.

l Underſtand the *Aſſyrians*, *Babylonians*, and *Egyptians*, &c. called *Lions* from their Fierceneſs, and *young* from their Strength: See this *Chap.* 4. 7. and 50. 17. *m* Noting the terrible Voice that the Lion puts forth either in the ſeizing the Prey, ſome ſay in ſport, *Lam.* 2. 7. or the devouring it, *Iſa.* 5. 29. A *Metaphor*, noting the Cruelty of the Enemy, *Pſal.* 74. 4. *n i. e.* So conſumed and waſted, that they are uninhabitable, or ſhortly ſhal ſo conſume and waſte them. See *Verſe* 14.

16 Alſo the children of Noph and Tahapanes *o* || have broken the crown *p* of thy head.

|| Or, feed on thy Crown. Deut. 33. 12. Iſa. 8. 8.

o Two of the King of *Egypt*'s principal Seats. Concerning *Noph* ſometimes called *Memphis*, now *Cairo*, ſee on *Iſa.* 19. 13. Concerning *Tahapanes*, ſee *Ezek.* 30. 18. probably taking its Name from *Tahpenes* Queen of *Egypt*, 1 *Kings* 11. 19. called alſo *Hanes*: See on *Iſa.* 30. 4. And the Inhabitants and Natives of theſe Cities are called here their *Children*, *Iſa.* 37. 12. *p* They that take the *Heb.* Word in the notion of *Breaking*, underſtand this of deſtroying whatever is Chief or Principal among them, either of Perſons or Things; Wounds in the Head being moſt dangerous. Or, defiling the chief of the Land, either by their corporal Adulteries, and ſo take the Word under the notion of *Knowing*, as *Gen.* 19. 5. or ſpiritual, namely Idolatries, *Chap.* 44. 17. or their Cruel Tyranical Oppreſſions, trampling upon all their Glory, expreſſed by riding over their Heads, and that univerſally in a moſt inſulting manner: but the word may be better taken in the notion of *Feeding*, as the word is uſed *Chap.* 3. 15. *i. e.* They have fed upon her moſt fruitful and pleaſant, the top and head of all her Paſtures, that lay in the Southern Borders towards *Egypt*: See *chap.* 13. 18, 19, 20. Thus depriving them of all way of Subſiſtence, *chap.* 12. 10. In ſhort, they ſhall make havock of all that is excellent in thee, *Iſa.* 28. 4. The Sum is, Thy League, O *Judea*, with *Egypt* againſt the *Chaldeans*, will be the Cauſe of thy total Ruine. For the Kings of *Judah* had not rebelled againſt the *Babylonians*, but to gratifie the *Egyptians* in expectation of help from them

17 Haſt thou not procured this unto thy ſelf *q*, in that thou haſt forſaken *r* the LORD thy God, when he led thee by the way *ſ*?

q Here God by his prophet ſhews, that they may thank themſelves for all that is haſtening upon them. See *Numbers* 32. 23. *r* Here he ſhews wherein, *viz.* in forſaking God; not that he left them, but they him, and that without any Temptation or Provocation; and therefore were the more inexcuſable. *ſ Viz.* By the Conduct of his Providence in the Wilderneſs, keeping thee in ſafety from all dangers, *Exod.* 13. 21, 22. *Iſa.* 63. 12, 13. or in the way of his Counſels, which the ways of their own carnal Wiſdom were ſo oppoſite unto.

18 And now what haſt thou to do in the way of Egypt *t*, to drink the waters of Sihor *u*: or what haſt thou to do in the way of Aſſyria, to drink the waters *x* of the river *y*?

t What Buſineſs haſt thou there? or what doſt thou expect from thence? or what need haſt thou to go, or ſend Meſſengers thither, if thou would'ſt but keep cloſe to me. *u Viz. Nilus*, it ſignifies Black, from whence called *Melas* by the *Greeks*, either from the Blackneſs of the Land it paſſed through, or of the Soil it caſteth up. See on *Iſa.* 23. 3. *x* Here and by the ſame words before is meant, to ſeek help from either place noting their ſtrength, *Iſa.* 8. 6. A *Metaphorical Allegory* wherein God minds them of two of their broken Ciſterns, and ſhews them their folly to go ſo far when they might have been better ſupplied nearer home; as if God were not able to help them. Compare *ver.* 36. *y i. e. Euphrates*, often called ſo by way of Eminency, the chief River of *Aſſyria*, *Iſa.* 7. 20.

* Iſa. 3: 9: 19 * Thine own wickedneſs ſhall correct *z* thee, and thy backſlidings ſhall reprove *a* thee: know *b* therefore and ſee, that *it is* an evil *c thing* and bitter, that thou haſt forſaken the LORD thy God *d*, and that my fear *e is* not in thee, ſaith the Lord GOD of hoſts.

z The meaning is, either 1. There needs no farther evidence againſt thee than thine own evil Courſes, *Hoſ.* 5. 5. or rather *might* correct thee, *i. e* one would think ſhould be ſufficient to reclaim thee *See Hoſ.* 2. 7. Or, 2. Thy own wickedneſs is the cauſe of thy Correction. Or, 3. Thy wickedneſs will be an evidence, that whatever thou ſuffereſt is juſt. *a* The ſame with the former, but in other words, after the manner of the *Hebrews*, or a *Metonymy* of the *Effect* for the *Cauſe*; thou wilt not be perſwaded, till thou come to ſuffer; thou wilt not be inſtructed, until corrected; or rather, as before, thy many backſlidings might teach thee more Wiſdom, and convince thee of thy Folly; ſo doth the Word Reprove ſignifie, *Job* 6. 25. *b i. e.* Call to mind thy Experiences, and conſider well with thy ſelf, and thou canſt not but be convinced of thoſe things, what forſaking of God hath coſt thee. *c Viz.* Of puniſhment principally, ſo *Iſa.* 45. 7. though it be true alſo of Sin: therefore he calls it bitter, becauſe the effect of it will be ſo; it will be unpleaſing, and bitterneſs in the latter end. *d i. e. Me.* *e* Or the fear of me, or thou haſt not my fear in thee, this being the ground of all thy Sin and Suffering, *Pſal.* 36. 1. *Rom.* 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*,
‖ Or, *ſerve.* and burſt thy bands *g*, and thou ſaideſt, I will not ‖ tranſ-
* Chap. greſs *h*: when *i* * upon every high hill *k*, and under
3: 6: every green tree *l* thou wandereſt *m*, playing the harlot *n*.

f i. e. The Bondage and Tyranny that thou wert under in old time in *Egypt*, as alſo divers times beſides, as appears through the Book of *Judges*: The Hebrew *Olam*, that ſignifies Everlaſting, is ſometimes uſed for a long time to come, and alſo for a long time paſt; ſo here, and *Gen* 6. 4 *Iſa.* 57. 11. *g* A double Alluſion, either to the bands and fetters, with which Priſoners are wont to be bound, *chap.* 40. 4. or thoſe bands wherewith the ends of the Yoke of Beaſts were wont to be bound. *See* on *Iſa.* 58. 6. *h* When the Deliverance was freſh, thou didſt put on good Reſolutions. *Heb. Serve, i. e.* Serve or worſhip Idols: The Word is of the *Fæminine* Gender, becauſe God ſpeaks of his people, as of a Woman promiſing Faithfulneſs, but breaking Covenant. Some underſtand *Thee*, I will not ſerve thee; *q. d.* which thou madſt appear, *when upon every hill*, &c. And thus he accuſeth them of their Ingratitude, who owed themſelves to their Redeemer. But this doth not ſo well agree with their Engagement, *Exod.* 19. 18. *i* Or, notwithſtanding all thy Promiſes. *k* Idolaters were wont to ſacrifice upon the tops of high Hills, becauſe there they thought themſelves nearer Heaven: nay, ſome have eſteemed high Hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under theſe Shades Idolaters thought there lay ſome hidden Diety, with which they converſed. *m Viz.* Changing thy way to gad after Idols, as one that haſt broken Covenant. *See* on *Iſa.* 57. 8. The Word properly ſingnifies, to go from ones place, as Harlots uſe to do, inſtigated either by unbridled Luſt, or Covetouſneſs; *i. e.* making great haſte from one Tree to another, or from one Idol to another. *See ver.* 13 24. Others, Thou lieſt down, or thou ſetteſt thy ſelf *n* Committing Idolatry, which is a ſpiritual Harlotry, *chap.* 3 1, 2. This is frequent. Some read the former part of the Text otherwiſe, making it the daring boaſt of the people, *Thou haſt ſaid I have broken*, &c. and ſaidſt, *I will not ſerve*, *i. e.* I will not obey. But this will not ſuit well with the reſt of the Text.

* Exod. 15: 17: Pſal. 44: 2: Mat. 21: 33: Mark 12: 1: Luk. 20: 9; † Deut. 32: 32:

21 Yet I had * planted thee a noble vine *o*, wholly a right ſeed *p*: how then art thou turned into † the degenerate plant *q* of a ſtrange *r* vine unto me.

o An uſual *Metaphor* for the Church, *Pſal.* 80. 8, 9, &c. See on *Iſa* 5. 1. The *Heb.* is *Sorek*, and may refer to the place, or to the Plant: with reference to the Place it may be taken either for a proper Name, as *Carmel* for any fruitful place; ſo here noting, either the place whence, *viz.* A Vine of the ſame kind with thoſe that come from *Sorek*; poſſibly that Country where *Sampſon* ſaw *Dalilah*, *Judg.* 16. 4. Or, the place where planted, *viz* in a fruitful Land, *Exod.* 15. 17. See on *Iſa.* 1 2. If it be referred to the Plant, then it points at the excellency of its kind; and the next Clauſe ſeems to favour: and thus it notes both God's care; he had as great a care of it as of the choiceſt Plant: See on *Iſa.* 27. 2, 3. And alſo his Expectation, that it ſhould prove ſo, *Iſa.* 5. 4. And the ſenſe is, I planted thee, that thou ſhould'ſt bring forth choice fruit to me. *p* A right Seed of true Believers, as in the days of the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*. Or. ſuppoſing *With* to be underſtood before *Right Seed* (as it often is in the *Heb.*) we may underſtand it of the Ordinances of his Church, which are ſaid to be the Plants, or Seed, that God furniſheth it withal, *Matth.* 13. 24. and theſe are called *right*, *Neh.* 9. 13. not falſe, or counterfeit. *q* Though there be only degenerate or declining in the *Heb.* Text, yet the Supplement is neceſſary in regard of the *Metaphor*. *r* This muſt here be taken in a bad ſenſe, as the word *degenerate* going before intimates, though it be ſometimes for what is rare and excellent: here it notes their Apoſtacy and Infidelity, and other Wickedneſs; where God ſpeaks after the manner of Man, both in a way of wonder and Reproof.

22 For though thou * waſh thee with nitre, and take thee much ſoap *ſ*, *yet* † thine iniquity is marked *t* before me, ſaith the Lord GOD. *Job 9: 30 † Job 14 17:

ſ Though Interpreters do greatly vary in deſcribing what is particularly meant here by *Nitre* and *Soap*, and would be ſuperfluous to mention here; yet all agree, they are ſome Materials that Artiſts make uſe of for the cleanſing away Spots from the Skin, Cloaths, or other things: and the ſenſe is plain, that the blot of his people is by no Art to be taken out; it cannot be covered by Excuſes; though thou wou'deſt diſſemble thy Idolatries, thou canſt not deceive me: nor expiated by Sacrifices; it is beyond the power of all ſuperſtitions or religious Waſhings to cleanſe away, which may be underſtood by theſe natural and artificial ways of cleanſing. *t* The Meaning ſeems to be, either thy Filthineſs is ſo foul that it leaves a brand behind it that cannot be hid or waſhed out, but will abide: *ſee Jer.* 17. 1. Or, according to another Acceptation of the Word, *It is laid up with God. See* the like *Deut.* 32. 34. *Hoſ.* 13. 12. Purge thee, waſh thee, do what thou wilt, thou canſt by no means conceal thy Wickedneſs from me, *Job* 9. 20. They that would ſee greater Variety of Interpretations, let them conſult the *Synopſis*.

23 How canſt thou ſay *u*, I am not polluted, I have
not gone after Baalim *x*? ſee thy way ∴ in the valley *y*,
know what thou haſt done *z* ‖: *thou art* a ſwift drome- ‖ Or, O
dary *a*, traverſing *b* her ways. *ſwift Dromedary.*

u with what face canſt thou go about to excuſe thy ſelf, or deny what is ſo evident, and ſo truly charged upon thee, *verſe* 20. *x* The word is plural, as comprehenſive of all their Idols, *Hoſ.* 11. 2. and is a Name uſually given to ſeveral of them, as *Baalzebub*, 2 *Kings* 1. 16. and *Baal-peor*, *Numb.* 25. 3. and therefore their worſhipping of many. Becauſe they had the Temple, and Sacrifices, *&c.* they ſtill perſwaded themſelves, that they worſhipped the true God, though they joined their Idolatries with it, as the Papiſts, though they make uſe of Idols in worſhip, yet would not be accounted Idolaters. ∴ The filthineſs thou haſt left behind thee, whereby thou may'ſt be Traced, where thou lefteſt, as it were thy Footſteps and Monuments of thy frequent Idolatries. *y* Thy frequent Courſes in the Valleys, whether of *Hinnom* where they burnt their Childrens bones in Sacrifice, *chap* 7: 31: or, in any Valleys where thou haſt been frequent in thy Idolatries; it ſeems to be thus largely taken. *z* Look on and conſider thy ways, as *ver.* 19. *a* Or *thou art as*, &c. or, O *Dromedary*, a Beaſt much uſed by Carriers in *Arabia*, being rife there. *See* on *Iſa.* 60: 6. *b* A *Metaphor* taken from Creatures, that are hunted, that keep no direct path, alluding to the Nature of the *She Dromedary*, which in gendring time runs capering this way, and croſſing that way, making many Vagaries to find out ſometimes one Male, ſometimes another without any Rule or Order, ſetting forth hereby the Diſpoſition of this people, that were ſo mad upon their Idols, that they ran ſometimes after this, and ſometimes after that, called *Wandring*, *ver.* 20: and that with great Eagerneſs, fitly termed *traverſing*, much like the Deſcription of a Whore, *Prov.* 7: 11, 12: The word being no where found but here, and being derived from a word that ſignifies a *Shoe-latchet*. If any be curious, let the Learned conſult *Synop. Critic.* and the Engliſh Reader, the *Engliſh Annotations* on the place.

24 ‖ A wild aſs *c* † uſed to the wilderneſs, that
ſnuffeth up the wind *d* at * her pleaſure *e*, in her oc- ‖ Or, O
caſion who can ‖ turn her away *f*? all they that ſeek *wild aſs.*
her will not weary themſelves *g*; in her moneth *h* they † Heb.
ſhall find her. *taught.*

* Heb. *the deſire of the heart.* ‖ Or, re- *ſerve it.*

e Or, O *wild aſs*, another Similitude for the more lively Deſcription of the ſame thing; neither need we be ſolicitous about the variety or extravagancies of Conjectures about this Beaſt: or *you may conſult as before.* It is ſaid to be wild and untamed, as being *uſed to the wilderneſs* doth alſo imply; and as to ſatisfying its Luſt, much of the nature of the other. *d* This *ſnuffing* properly appertains to the Senſe of Smelling, by which certain Creatures, by a natural Sagacity, find out what they miſs, which Huntſmen expreſs by a proper term of *Winding*, or having in the Wind: and thus it is underſtood here; for this Creature, by the Wind, ſmells afar off which way her Male is; for there is another Senſe of *ſnuffing up the Wind*, *viz.* for the Service of Health, as allaying inward Heat and Drought, &c. *Chap.* 14: 6. *e* As her Deſire or Luſt ſerves when it runs out after the Male; implying alſo, that no Choice, or Judgment, or Meaſure, is obſerved in theſe Beaſts, when carried out after their Luſts. *f i. e.* When ſhe is ſet upon it, and hath an Occaſion and Opportunity to run impetuouſly to her Male for the ſatisfying her pleaſure, ſhe bears down all Oppoſition before her; there is none can ſtop, or put a Bridle upon her raging Luſt *g i. e.*

Either they need not weary themſelves, (ſpeaking of *Jeruſalem,* to which all the reſt alſo is to be applied as in an *Allegory* ;) they that have a mind to be filthy with her, may eaſily trace her, *verſe* 23. ſhe refuſes none : Or rather, they will not beſtow their labour in vain, when ſhe is hot upon her Luſt, but let her take her Courſe until ſhe be ſatisfied, and wait their Time and Opportunity : and this agrees with the next Words. *h* If this relate to the former ſenſe of not wearying themſelves, it notes her Impudence, and Unſatiableneſs ; you may have her at any time, even in her Moneths, or new Moons, a ſeaſon wherein ſuch Acts are abhorent even to Nature it ſelf. Some underſtand this of the Idolatry they committed every new Moon : but it more properly points at the Moneth of her Breeding, or growing big and weighty ; *Moneth* put collectively for *Moneths*, ſuch as *Job* ſpeaks of, *Job* 39. 1, 2. Or in her laſt Moneth, becauſe they grow then unweildly. That this Creature ſleeps one Moneth in the Year, and that is the Moneth ſhe may be taken, is generally deemed but a Fancy: The Senſe of the Verſe is That though *Jeruſalem* be now madly bent upon going after her Idols, and other unclean Courſes, that there is no ſtopping or controling of her, as in the next Verſe, and *ver.* 31. *Chap.* 22. 21. yet the time may come, in their Afflictions, that they may grow more tame, and willing to receive Counſel as *verſe* 27. and *Hoſ.* 5. 15.

|| Or, *is* *be caſe* *eſperate.*

25 Withhold thy foot from being unſhod *i*, and thy throat from thirſt : but thou ſaidſt, || There is no hope *k*. No, for I have loved ſtrangers *l*, and after them will I go *m*.

i Good Counſel given them by the Prophet to tarry at home ; either that they do not go a gadding after their ſpiritual or corporal Adulteries, or ſeek forreign Aids, thereby to wear out their ſhoes; a *Metonymy* of the *Effect*, *Joſh*. 9. 13. or that thou put not off thy Shoes to go into the Bed of Luſt, or uncover thy Feet ; a modeſt *Hebrew* Expreſſion, as alſo of other Languages, for *expoſing thy Nakedneſs*, *Ezek*. 16. 25. or take not theſe Courſes that will reduce thee to Poverty, to go bare foot, and bare legged, and to want wherewith to quench thy thirſt, as in the next Clauſe, *Prov.* 6. 26. *Iſa* 20. 2. 4. See *Iſa*. 5. 13. *k* She ſeems to return a croſs Anſwer, the Word pointing at ſomewhat that is deſparate, *Eccl.* 2. 20, It either expreſſeth the Deſperateneſs of their Condition ; *q. d* we are as bad as we can be, and there is no hope that God ſhould receive us into favour ; or elſe by way of Interrogation, Is there no hope? May we not hold on ſtill, and proſper? Muſt we deſiſt from our ways? No, we will not, but we will go after other gods, and they ſhall defend us, *Iſa*. 57. 10. and *Chap*. 18. 12. or the Deſperateneſs of their Reſolution upon it, *q. d.* We care not ſince there is no Remedy; you loſe your labour to go about to reclaim us ; which agrees with the next Clauſe. *l Viz.* Idols, or ſtrange gods. *m* Come what will of it.

26 As the thief is aſhamed when he is found *n* : ſo is the houſe *o* of Iſrael aſhamed *p* ; they, their kings, their princes, and their prieſts, and their prophets *q*.

n Not aſhamed of his Sin of Theft, but that he is found, that his Shifts and Blinds would ſerve him no longer, eſpecially if he have had the Reputation of an honeſt Man. *o* Or Families, the Twelve Tribes ; a *Metonymy* of the *Subject*. *p* Or confounded, in the *Paſſive* Voice, *viz.* when they ſhall be taken by *Nebuchadnezzar*, then their Idols, which they went a Whoring after, ſhall be diſcovered, and ſo put them to ſhame; in the *Active* Voice, their Inability to help them, *verſe* 28. *Iſa*. 1. 29. *Hoſ*. 4. 19. and their ſhame will be the more, becauſe they had the Repute of being my people. *q* Rulers and Teachers, ſuch as ſhould have given better Examples, and better Inſtruction.

|| Or, *begotten me.*
† Heb. *the hinder part of the neck.*
* Iſa. 26. 16,

27 Saying to a ſtock, Thou *art* my father ; and to a ſtone *r*, Thou haſt || brought me forth *ſ*: for they have turned † *their* back *t* unto me, and not *their* face : but in the time of their * trouble they will ſay, Ariſe, and ſave us *u*.

r Idol ; a *Metonymy* of the *Matter*, becauſe Idols are made of theſe Materials, *Dan*. 5 4. *ſ* Or *begotten me* ; ſo is the word uſed, *Gen.* 4. 18. This notes the ſottiſh ſtupidity of this people, to take a lifeleſs Stock or Stone to be their Maker, and to give the Honour of God unto them, *Iſa*. 44. 17. They that make them are like unto them, as ſenſeleſs as they, *Pſal.* 115. 8. *t* They turn their faces wholly to their Idols ; it notes the Openneſs of their Apoſtacy, *Chap*. 7. 24. *u* The uſual Language of God's Children in diſtreſs, *Pſal*. 3. 7. and often elſewhere, when they found the Vanity of their Idols, and their own folly in relying on them, that cannot help, or ſave, and rejecting me, *ver.* 31. then they will come to me, *Judg*. 10. 10. *Hoſ*. 5. 15. the ſame thing with finding her in her Month, *verſe* 24. herein abuſing God's Gentleneſs, making him their neceſſity not their Choice.

* Iſa. 45: 20:
† Heb. *evil.*

28 But where *are* thy gods *x* that thou haſt made thee ? let them ariſe *y*, if they * can ſave thee in the time of thy † trouble : for *according* to the number of thy cities *z* are thy gods, O Judah.

x Thy Idols, *viz.* gods of thy own making, what do they do for thee ? *Iſa*. 31. 3. *y* Either by way of Challenge, let them produce their Idols now, to help them, if they can, whom they call their Fathers and their Makers: Or by way of Scoff, as *Elijah* to *Baal's* Prieſts. See *Judg*. 10. 14. Beſides, in this word *Ariſe* there is an Inſinuation of their Lifeleſneſs & Deadneſs, *Iſa*. 46. 7. *Chap*. 10. 5. And farther, there may be a ſecret Reply couched in it, *q. d.* in your Trouble you will ſay to me, *Ariſe*, ſave us: now ſay ſo to them, and ſee if they can ariſe, and ſave you. *z q. d.* Thou haſt them near to thee, and enough of them, imitating the Heathens, who had according to *Varro*, above 30000 *Dieties*; no marvel if I, who am but one be ſlighted, when thou haſt in every City at leaſt one, 2 *Kings* 17. 29, 30, 31. and in *Jeruſalem* one in every ſtreet, *Chap*. 11. 13. It's a hard caſe if none, nor all theſe thy tutelar gods can help thee: *See Deut*. 32. 37, 38, 39. Make trial if any, or all of them together, can help thee.

29 Wherefore will ye plead with me ? ye all *a* have tranſgreſſed againſt me *b*, ſaith the LORD.

a q. d. You are all at my Mercy, why will you contend ? All this that I charge you with is clear and evident, and all makes againſt you, *ver.* 23. 34. Wherefore do you expoſtulate, and put me to my Proofs ? This they were good at, *Chap*. 16. 10. There is nothing that you can juſtly reply, *ver*. 19. *b i. e.* Some of all ſorts ; there is not any one ſort of you innocent.

* Iſa. 1: 5: and 9: 13: Chap. 5: 3:
* Matth. 23:29,&c.

30 In vain have I * ſmitten your children *c* ; they received no correction *d* : your own ſword *e* hath * devoured *f* your prophets, like a deſtroying lion *g*.

c Either your Poſterity, that you breed up like your ſelves; or rather, your Inhabitants in every City, they being frequently called the *Children* of ſuch a City, or ſuch a Place, *Children of Seir*, 2 *Chron*. 25. 14. *Children of the Province*, *Ezra* 2. 1. and *Children of thy people*, *Lev*. 19. 18. and abundance more the like : And thus it is comprehenſive both of Parents and Children. *d i. e.* The fruit of Correction, *viz.* Inſtruction : The ſame word is rendred *Correction*, *Prov.* 23. 13. which ſignifies *Inſtruction*, *Prov.* 5. 12. and in other places: and ſo to be taken here, it notes their Refractarineſs, that though they were corrected, yet they would not be inſtructed ; though God did ſmite them, yet the Rod prevailed as little with them, as the Word. *e* Either the Sword that I have ſent to deſtroy you hath deſtroyed your falſe prophets together with you, *Hoſ*. 4 5. and ſo it is both a prophecy and a Threatning ; or rather, you have been ſo far from receiving Counſel and Inſtruction, that you have by the Sword, and other ways of Deſtruction, (which is to be underſtood by the Sword) murdered thoſe that I ſent to reprove your Follies in the days of *Aſa*, *Joaſh*, *Manaſſeh*, &c. *Neh*. 9. 26. *See Matth*. 23. 34. 35. *f* Or eaten up ; a *Metaphor* : Hence we read of the *Edge of the Sword*, which both in *Hebrew* and *Greek* is called the *Mouth of the Sword*, *chap*. 21. 7. *Luke* 21. 24. *g* Without Reſpect or pity ; with all manner of ſavage Uſage. *See Pſal*. 7. 2. laying aſide all Humanity.

† Heb. *we have dominion.*

31 ¶ O generation *h*, ſee *i* ye the word of the LORD *k* : have I been a wilderneſs *l* unto Iſrael ? a land of darkneſs *m* ? Wherefore ſay *n* my people, † We are lords *o*, we will come no more unto thee?

h Or, Oh ye Men of this Generation, a Note of *Admiration* ; or rather, O Generation, a Note of *Compellation* : it is to you I ſpeak, *i i. e.* Look well to it, conſider it ; as the Rod is to teach, and therefore ought to be heard, *Micah* 6. 9. ſo the word is to be conſidered of, and therefore ought to be looked into, *chap*. 2: 19. *k* He ſpeaketh here, not ſo much of the Doctrine of the Word, as of the Thing it ſelf, *q. d.* You ſhall ſee Thing with your Eyes, becauſe you give the Doctrine the hearing only, as we uſe to ſay, *i. e.* your Ears are ſhut againſt it. *l* Here God challengeth them again to tell him, what Unkindneſs he had ſhewed them, as before *ver.* 5. Have I been like the wilderneſs of *Arabia*, have not I accomodated you with all Neceſſaries at all times, *Deut*. 32. 13, 14. *Ezek* 34. 3, 14, 15. nay in the wilderneſs it ſelf I was not a wilderneſs to you ; an Account whereof *Nehemiah* gives, *Neh*. 9. 15. to 23. And you have the Story of it *Pſal*. 78. *m* Divers Interpreters derive this Word from a different Root, and accordingly render the Senſe variouſly. Some from the a Root that ſignifies to *fade* or *fall*, as a Land where Fruits fall off before they be ripe, bringing nothing to perfection ; and ſo *Tremelius* and *Junius* Tranſlate it, *Iſa*. 28. 1, 4. *q. d.* Have you found me to fail your Expectations in any thing that I have promiſed you, *Joſh*. 21. 45. and 23. 14. Others derive it from a word that ſignifies *Late*, as a Land that brings forth its Fruit late in the Year, which either ripeneth not, or ripeneth unkindly, *q. d.* Have you found me backward in any thing to do you good? Have I not fed you to the full? Others from *Darkneſs*, properly thick Darkneſs, *Exod*. 10. 22. *Joel* 2. 2. And it is the more ſignificant, becauſe *Jah*, the Name of God is added to it, *q. d.* the *Darkneſs of God*, as a Sleep of God, for a *deep Sleep*, 1 *Sam*. 26. 12. *Flame of God*, for a *vehement Flame*, *Cant*, 8. 6. as if it were a Land uninhabitable, becauſe of the total want of light, *q. d.* Have I been a God of no Uſe or Comfort to them, that they thus leave me? Have they had nothing from me but Miſery and Affliction ? as this notion of *Darkneſs* may import, *Iſa*. 8. 22. *Lam.* 3: 2: Hence the LXX. expreſs it by a *Land bringing forth thorns*, Or this Expreſſion, a *Land of Darkneſs*, may be put by Appoſition to the former. *n i. e.* In their Heart. *o* Words of Pride and Boaſting: God had endeavoured to make them ſenſible, that all their Happineſs they owed to him, and now *q. d.* You rule as Lords without us, *ſee* 1 *Cor*. 4: 8: now you caſt me off ; or rather, we are well enough eſtabliſhed in our Government by forreign Aids, and Compacts with the *Egyptians*, and *Aſſyrians*, &c. and have Rulers of our own; we have no ſuch great need of thee : Hence the LXX render it in the *paſſive* Voice, we will not be ruled; which agrees with the next words of the *verſe*, *Deut*. 32: 15, 16: Something of this appeared in *Uzziah*, 2 *Chron*. 26: 15, 16: and *Hezekiah*, 2 *Chron*. 32: 25: neither was *David* wholly clear, *Pſal*. 30: 6.

32 Can a maid forget her ornaments *p*, *or* a bride her attire *q* ? yet my people have forgotten me *r* days without number *ſ*.

p How ſeldom is it, and how unlikely, that a Maid ſhould forget her Ornaments? *q* Whether it belongs to the Head, or the Breaſt, or Arms, whether Bracelets or Jewels where-ever worn, is not worth the diſputing, but underſtand thoſe rich Jewels which the Bridegroom was wont to preſent his Bride with, partly for a general Obligation, and partly of particular Signification, and all of them Ornamental, whatever may render her amiable in the Eyes of her Bridegroom ; Virgins, and eſpecially Brides, will not uſually neglect any thing that may make them comely. *r Viz.* In the neglect of my Worſhip ; me, who was not only their Defence, but their Glory, *verſe* 11, &c. that for which other Nations honoured them, *Pſal*. 148: 14: *Ezek*. 16: 10: to 15. *ſ i. e.* For a long time paſt, time out of mind, or as the Hebrew *Days*, of which there is no number.

33 Why trimmeſt *t* thou thy way to ſeek love *u* ? therefore haſt thou alſo taught *x* the wicked ones thy ways ||.

t Or, *deckeſt*, *Ezek*. 23: 40: thinking thereby to entice others to thy help: thus is the Word uſed, *chap*. 4: 30. Or why doſt thou uſe ſo much Art and Skill, and take ſo much Pains, to go and ſend here and there to contract a Friendſhip with Forreign people, and to bring them to thy Embraces, *Iſa.* 57. 9, 10. Or thinking to ſet a good Face or Gloſs upon the Matter, and excuſe thy ſelf, as if thou couldeſt delude God, *Pſal.* 78. 36, 37. whereas all thou doſt is to get Acquaintance with other Idolaters. *u i. e.* To commit Filthineſs with thy Idols; a *Synecdoche* of the *kind.* *x i. e.* Thou art become ſo vile that even Strumpets themſelves may come to learn of thee, 2 *Chron.* 33. 9. Or by thy Example: Nations that have been vile enough of themſelves, by thy Example are become more vile, ‖ *i. e.* Thy Actions; a *Metaphor.*

34 Alſo in thy skirts ∴ is found the blood of the ſouls of the poor innocents *y*: I have not found it by † ſecret ſearch *z*, but upon all theſe *a*. †Heb. *digging.*

∴ *Viz.* Of thy Garments; a *Synecdoche* of the *Kind*: The tokens of thy Cruelty may be ſeen openly there; or in *thy hands*, as the LXX; or a *Metaphor* from Birds of Rapine, whoſe wings are bloody with their Prey; but not ſo well. *y i. e.* In thee is found the Murders expreſſed here by *blood* of innocent Perſons, meant here by *Souls*, comprizing both their Sacrificing of their little Children to their Idols, *Pſal.* 106. 37, 38. *Ezek.* 16. 20, 21, 36. Murdering Souls as well as Bodies; and alſo all thoſe Cruelties, Oppreſſions, and Murders, that they executed upon poor innocent Perſons, which were not a few, in what *Manaſſeh* did, 2 *Kings* 21. 16. *Ezek.* 7. 13. and 9. 9 and in ſpecial the Prophets, *ver.* 30. that came in Gods Name to reclaim them; which notes their deſperate Malice, as well as Cruelty, to ſlay their Phyſicians. *z Heb.* by *digging*; as if the Earth had covered the Blood, or as if they had committed their Wickedneſs in ſome obſcure places. *a* Upon thy Garments openly enough, as expoſed to publick View. There needs no ſuch ſtrict Scrutiny to be made.

35 Yet thou ſayeſt *b*, becauſe I am innocent *c*, ſurely his anger ſhall turn *d* from me. Behold, I will plead with thee *e*, becauſe thou ſayeſt, I have not ſinned *f*.

b Or interrogatively, Dareſt thou ſay? Haſt thou the Impudence to affirm it? *c* Clear of this whole Charge. *d* Shall not break out againſt me, *Iſa.* 5. 25. *e* I will proceed in my judgment againſt thee, *verſe* 9. *Chap.* 25. 31. Or it is a ſoft Expreſſion, wherein he ſhews that he will not act like a Tyrant, carried on raſhly and furiouſly, but as a Judge, regularly and righteouſly, *Ezek* 20 35. and it ſhews, that he will convince her. *f* Becauſe thou doſt juſtifie thy ſelf, as if I had no cauſe to be angry with thee. God is not angry with her ſo much becauſe ſhe hath ſinned, as becauſe ſhe will not acknowledge her Sin.

36 * Why gaddeſt thou about ſo much to change thy way *g*? thou alſo ſhalt be aſhamed of Egypt *h*, as thou waſt aſhamed of Aſſyria. *Chap. 31. 22.

g i. e. Thy Actions: a *Metaphor.* See on *Verſe* 33. Why doſt thou ſhuffle thus with me, to ſeek Auxiliaries any where, rather than to cleave to me, *ver.* 18. See on *Iſa.* 57. 9, 10. Or, like Strumpets, whoſe love is never fixed, but ſometimes ſet on one, ſometimes on another. *h* Thou haſt run to *Aſſyria*, and then to *Egypt*, and they ſhall both make thee aſhamed by their diſappointing of thee: thou ſhalt be aſhamed of *Egypt*, as others have been, *Iſa.* 36. 6. Or, rather, *Egypt* ſhall ſtand thee in no more ſtead than *Aſſyria* hath done, *Iſa.* 30. 3, 5. And how *Tilgath Pilneſer* ſerved them, ſee 2 *Chron.* 28. 20. Before *Hezekiah*'s time the Jews made a League with the *Aſſyrians*, againſt the *Syrians*, and the *Iſraelites*, and then againſt the *Egyptians*: neither proſpered. He tells them, they muſt expect no better Succeſs from *Egypt.*

37 Yea, thou ſhalt go forth from him *i*, and thine hands upon thine head *k*: for the LORD hath rejected thy confidences *l*, and thou ſhalt not proſper in them *m*.

i Some apply it to the ſad and ineffectual Return of the Ambaſſadours, being diſappointed in their expectation from the King of *Egypt*; but rather, all the help thou canſt procure from abroad ſhall not prevent thy Captivity, but from hence thou ſhalt go. *k* An uſual poſture of Sadneſs and Mourning, 2 *Sam.* 13 19 ſuited here to her going into Captivity. *l* Refuſed to give Succeſs unto them, 2 *Chron.* 16. 7. Or rejected thee for thy Confidences, or he diſapproves thy Confidences, *viz.* All thy Refuges which thou ſeekeſt out of God *m Viz.* In thy Refuges and Dependencies.

CHAP. III.

God's Forbearance with the Idolatry of Judah, *who is worſe than* Iſrael, 1——11. *Both called to Repent, with Goſpel promiſes,* 12——19. *Miſery by Sin; Salvation only of God,* 20——25.

†Heb. *ſaying.* † THey ſay *n*, If a man put away his *o* wife, and ſhe go from him, and becomes another mans, ſhall he return unto her again *p*? Shall not that land be greatly polluted *q*? But thou haſt played the harlot with many *r* lovers; yet return again to me, ſaith the LORD.

n Or, *Men uſe to ſay.* If this, with the four following Verſes, belong to the former Chapter, then it ſeems to expreſs God's Condeſcenſion to them, *q. d.* though, if a Woman forſake her Husband, and be married to another Man, the Law will not permit him to receive her again; yet God would receive thee again upon thy returning to him: but thou chuſeſt rather obſtinately to adhere to thy other Confidences, wherein thou ſhalt not proſper. But if we look upon them as beginning a new Argument, then here God declares his Readineſs to receive them again upon their Repentance, though it be very unuſual for Husbands ſo to do, when their Wives have proved treacherous unto them, in betaking themſelves to other Husbands: And ſo this Chapter may very well begin with ſuch a proverbial Speech, *they ſay*, or *men uſe to ſay*, or *it is commonly ſaid.* *o* Or give her a Bill of Divorce, *Deut.* 24 1. *p q. d.* He cannot take her again according to the Law, *Deut.* 24. 1, 2, 3, 4. Or rather, will a Man do ſuch a thing? If the Law were not againſt it, would any Man be ſo eaſily wrought upon, as to take her again? No certainly, it is an Argument from the leſs to the greater, to ſet forth God's great Lenity towards them, *q. d.* if an Husband ſhould turn away his Wife meerly becauſe he pleaſed her not, tho ſhe gave him no juſt cauſe, and ſhe ſhould beſtow her ſelf on another, he would not be reconciled to her, neither might he take her again; but you have gone a Whoring from me, and ſufficiently provoked me to reject and turn you off. I will diſpenſe with my own Law for your ſakes, and will act by my prerogative: I am ready to be reconciled, to follow them that flee from me, as in the cloſe of the Verſe; and *Zec* 1. 3. and *Mal.* 3. 7. God will pardon Sins of Apoſtacy, and falls after Repentance. *q* Heb. *In being profane be profaned.* Would not ſo great a Sin greatly pollute a State or Nation, *Lev.* 18 27, 28. It muſt needs be polluted by ſuch Marriages to and fro, and promiſcuous Couplings, *Deut.* 24. 4. *r* Not with one only, as being ſufficient to make thee an Adultereſs, but a common Strumpet, joyning in Fellowſhip with divers Aſſociats and Companions, or many Idols.

2 Lift up thine eyes *ſ* unto the high places *t*, and ſee where thou haſt not been lien *u* with: * in the ways *x* haſt thou ſat for them, as the Arabian *y* in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs *z*. * Gen. 38. 14.

ſ Do but look, and conſider, whether I do charge thee wrongfully or no. *t* He directs her to the places of her Whoredoms and Idolatries, called *High Places*, being principally upon Hills, 2 *Kings* 21. 3. and divers other places, though ſometimes in Valleys, *Chap.* 2. 23. Which notes alſo her Impudence, that whereas other Whores affected privacy, ſhe ſhould be filthy in the open view. *u* Thy Filthineſs has been every where ſo frequent, that thou canſt ſcarce ſhew a place that hath been free from thy Pollutions, Verſe 6. 13. where there are not the Footſteps of thy Fornications and Idolatries. *x Viz.* To allure Paſſengers, (ſee *Ezek.* 16. 24, 25.) and waiting for them, *viz.* thy Aſſociats; not being drawn by others Allurements, but thine own Laſciviouſneſs. *y* An Alluſion to the Manner and Cuſtom of that People, either lying in wait by the way for Paſſengers, as Robbers uſe to do, *Hoſ.* 6. 9. they being noted for Robbers. Or rather, in way of Traffick, that were wont to pitch their Tents by the way ſides, that they might meet with their Cuſtomers to trade, as they paſſed along, very properly pointing out the Practice of Harlots. See *Prov.* 7. 11, 12. *z* Not only thy Idolatries, but all other thy wicked Courſes.

3 Therefore the * ſhowers have been withholden *a*, and there hath been no latter rain *b*: and thou hadſt a * whores forehead *c*, thou refuſedſt to be aſhamed. *Chap. 9. 12. * Chap. 8. 12. Zeph. 3. 5.

a Viz. By me, according to my threatning, *Lev.* 26. 19. and *Deut.* 28. 23, 24. *i. e.* A drought ſent upon thee, either as a puniſhment of thy Wickedneſs; thus publick Sins bring publick Judgements: or as an aggravation of it; and then it muſt be read *though*, as it often is, *q. d.* notwithſtanding the great drought; and this the laſt words of the Verſe ſeem to favour. *b* This added to *Showers*, before mentioned, ſeems to imply, there had been no former nor latter Rain, the former for the ſpringing of the Corn, the latter for the plumping and ripening it; this coming a little before Harveſt. *c* For all this, thou didſt ſtill remain impudent and obſtinate: as aſhamed of nothing, *Chap.* 6. 15. thus proverbially expreſſed, becauſe Shame doth firſt and moſtly appear in the Forehead. Thus *Antichriſts* Impudence is expreſſed *Rev.* 17. 5. And ſome ancient Hereticks were called *Effrontes.*

4 Wilt thou not from this time *d* cry unto me, My Father *e*, thou *art* the guide of my youth *f*?

d Viz. That I have withholden Showers. Some refer this, 1. To the Time to come: Wilt thou not yet be wiſe? and for the future ſeek to me, having found all thy other ways ſucceſsleſs, *Iſa.* 9. 13. *Chap* 8. 14. 2. To the Time preſent: How canſt thou challenge me for my preſent Severity, and continuing it towards thee, when thou ſtill retaineſt thy Filthineſs, thy Whores Forehead, Verſe 3. Thou ſtill continueſt worſhipping Idols, and yet fanſieſt thy ſelf faithful to me. 3. To the Time paſt, *i. e.* Haſt thou not all along pretended Kindneſs to me, and as if thou hadſt walked cloſe with me, 2 *Kings* 17. 32. 33. *Ezek.* 23. 39. *e* Will thou not as a Child call upon me, whom thou haſt thus greatly provoked, and own me as a Father, Verſe 19. for ſuch I have been to thee, *Pſal.* 103. 13. *Mal.* 1. 6 and 3. 17. *f* Either on whom I have depended, as being brought up by thee, or the ſubmiſſive Expreſſion of a Wife ſeeking to be reconciled to her Husband, that God would be to her as he had been in the days of her Youth: ſuch a Caſe as is expreſſed 1 *Cor.* 7. 11. words of Flattery uſual with Hypocrites; or rather, being married to thee in thy Youth; a *Periphraſis* for Husband, *Prov.* 2. 17. which argues great Tenderneſs towards her, *ver.* 2. Thus the Tenderneſs of this Relation is expreſſed, *Mal.* 2. 14 and ſo God is ſaid to eſpouſe them to himſelf, *Ezek.* 16. 8.

5 * Will he reſerve *g his anger* for ever? will he keep *it* to the end *h*? Behold, thou haſt ſpoken and done *i* evil things as thou couldeſt. * Iſa. 57. 16.

g Here being a Defect of the Noun, the Jews ſupply it with *thy Sin*, *Iſa* 43. 25. but the moſt and beſt, as we do, *his anger.* Compare it with *verſe* 12. *Pſal* 103. 9. *Nahum* 1. 2. in which Texts there is a defect of the ſame word. This may ſeem to be the words of the Prophet, and ſo the Connexion is eaſie with the foregoing words, *q. d.* If thou wouldeſt do ſo, try me now, &c. would he reſerve his Anger? Would he not be reconciled? but thou haſt taken quite another Courſe: Or, they may be the Words of God, as it were, teaching his people how they ſhould accoſt him: God is more forward and earneſt for Reconciliation, than Sinners themſelves. *h* The ſame with the former *for ever.* *i* God's Challenge of the people, charging them, either with their reſolved Wickedneſs, that they had made good all their evil words by their evil Actions, they had even done as they ſaid; or rather, with their Hypocriſie. *q. d.* Notwithſtanding all thy former Promiſes, yet thou perſiſteſt ſtill in thy Lewdneſs and Obſtinacy, *Iſa.* 58. 2. *Hoſ.* 7. 14.

6 ¶ The LORD ſaid alſo *k* unto me *l*, in the days of Joſiah the king *m*, haſt thou ſeen *that* which backſliding Iſrael hath done *n*? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

k Or *again*, ſhewing that here begins a new Sermon, in which the Prophet, from God, 1. Declares *Iſraels* Apoſtacy, and how it fared with them for it. 2. Aggravates *Judahs* Sin, for not taking warning. 3. Iſſues forth an Invitation of them both to Repentance, with a promiſe of Acceptation, and re-uniting them under the *Meſſiah*. 4. Relates the Compliance of the Faithful among them with this Invitation. *l Viz.* By Revelation; for he ſpeaks of things that *Iſrael* had done when they were carried away by the King of *Aſſyria*, 2 *King*. 17. 5. to 13. long before *Jeremiah* was born; therefore he ſaith, Haſt thou not ſeen, *i. e.* Conſidered wherefore God gave her a Bill of Divorce. *m* When he would have purged the Land, and reſtored the pure Worſhip of God. *n Viz.* The ten Tribes who fell off from *Judah*, and ſet up a diſtinct Kingdom of their own under *Jeroboam*: What they did, *viz.* in their Idolatries expreſſed in the next Words, and *Chap.* 2. 20. ſee there, when they openly Apoſtatized from God, and that with one common Conſent; inſomuch, that all their Kings proved wicked and idolatrous, and poſſibly it may look as far back as *Solomons* Defection, 1 *Kings* 11. 4, 5, &c. Which may now come in remembrance.

7 And I ſaid, after ſhe had done all theſe *things*, turn thou unto me *o*. But ſhe returned not. And her treacherous ſiſter Judah *p* ſaw it *q*.

o Viz. By Repentance, *Acts* 3. 19. Although ſhe had been ſo vile and abominable, yet the Lord waited in expectation of her Return. *p Benjamin* is alſo here comprized, but *Judah* being the chief is only named, theſe two abiding together after the other ten Revolted to *Jeroboam*; called *Iſraels Siſter*, becauſe they were all deſcended from the Patriarch *Jacob*, *Ezek.* 16. 46. Compare *Ezek* 23. 2, 4. and *treacherous*, or the *treacherous one*, becauſe of her frequent Revolts, 2 *Chron.* 21. 6, &c. and 24. 17, 18. and many other times, and after as frequent renewed Covenants, and Promiſes both in conjunction with the reſt of the Tribes, *Deut.* 5. 2, 3, 23, &c. and 29. 10, 11, 12, &c. and afterwards, 2 *Chron.* 13. 9, 10, &c. and 2 *Chron.* 15. 12, &c. and 23. 16. and 29. 10. *q i. e.* They were not ſtrangers to it but knew it, as the word is *Pſal.* 40. 3. They could not but know how I had dealt with *Iſrael*.

8 And I ſaw *r*, when for all the cauſes *ſ* whereby backſliding Iſrael committed adultery, I had put her away and given her a bill of divorce *t*, yet her treacherous ſiſter Judah feared not *u*, but went and played the harlot alſo *x*.

r q. d. That which others diſcern not, I ſaw well enough, *viz.* Both her Hypocriſie and Diſſimulation, and her incorrigibleneſs notwithſtanding what had been befallen *Iſrael*, whoſe correction ſhould have been her inſtruction; thus God ſpeaks of the notice he took of both, *Chap.* 23. 13, 14. *Iſrael* is ſaid to be backſliding, but *Judah treacherous*, becauſe ſhe retained the worſhip of God, though ſhe did often privately, and cloſely embrace Idols, and ſometimes publickly under *Manaſſeh* and *Ahaz*, and other wicked Kings. *ſ* Or notwithſtanding all the ground and reaſon I had to deal ſo with *Iſrael* in regard of her Adulteries, as to put her away. *t* Delivered her up into the hands of the *Aſſyrian*, where God took from her the title of being his Church, 2 *King.* 17. 5, 6, &c. which he calls here a Bill of Divorce, not ſuch a one as the *Jews* were allowed to give upon every ſlight ground, for ſuch an one God denies, that ever he gave them, and challengeth them to produce it, *Iſa.* 50. 1.) but upon juſt, and great occaſion. *viz.* her playing the Adultereſs againſt him in her Idolatries *u i. e.* Was neither afraid of giving me offence, nor of the like puniſhment. *x* Although ſhe had ſeen the Judgment of God executed upon *Iſrael* before her eyes, which made it the more ſtupendious, that ſhe would take no warning by her Siſters ſufferings, *Prov.* 28. 14. yet ſhe went on ſtill, *Ezek.* 23. 11. 12, *&c.*

9 And it came to paſs through the || lightneſs of her whoredom *y*, that ſhe defiled the land *z*, and committed adultery with ſtones and with ſtocks *a*.

||Or, *fame*.

y Whether of *Judah*'s or of *Iſrael*'s is not agreed upon, but the right applying of it doth depend much upon the right acceptation of the word *Lightneſs*, which comes from an *Hebrew word* that ſinifies *voice*, and ſo it may refer, either to the noiſe or fame of it, that would fly abroad, and thus it is applyed to *Iſrael*, *i. e.* Though *Iſrael*'s Whoredoms were never ſo much blazed abroad, yet *Judah* regarded it not. Or, it may be taken for the heinouſneſs of it, a crying voice, as *Gen.* 4. 10. and ſo by an *hypallage*, her *Whoredoms of fame* or notorious Whoredoms, and is not ill expreſſed here by *lightneſs of her Whoredom*, noting her impudence in it, as we uſe to term a common Harlot a light Woman; and thus it is applyed to *Judah*, both the foregoing and following words ſeeming to be an aggravation of *Judah*'s refractarineſs. *z* Brought the whole Land under the Imputation of filthineſs. *a i. e.* With Idols made of Stone and Wood, a Metonymy of the Matter to note the baſeneſs of the Fact.

10 And yet for all this *b*, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but † feignedly, ſaith the LORD.

† Heb. *in falſehood.*

b Though God ſaw what ſhe did, and though ſhe ſaw the ſhamefull Idolatry of *Iſrael*, and what ſhe had ſuffered, yet ſhe was not warned. ſee *verſe* 8. but fell to Idolatry under *Manaſſeh*, who undid what *Hezekiah* had done, 2 *Chron.* 33. 3. though under fair pretences ſhe diſſembled with God in the days of *Joſiah*, 2 *Chron* 34. 32, 33. as appeared by her ſudden revolt, *viz.* in leſs than three Moneths after *Joſiahs* Death, 2 *King.* 23. 31, 32.

11 And the LORD ſaid unto me; The backſliding Iſrael hath juſtified *c* her ſelf more than treacherous Judah.

c Was leſs vile, hath more to ſay for her ſelf; *Judah*'s ſin being greatly aggravated compared with *Iſrael*, *Ezek.* 16. 51. and 23. 11. See *Luke* 18. 14. For though *Iſraels* ſins were more, and their Idolatry continued, yet in *Judah* it was more heinous. 1. Becauſe of their unruly headſtrongneſs, that broke the Reins and reſtraint, which their external worſhip ought to have had upon them: 2. Becauſe of their ſtupid ſecurity in not being warned by the Judgments that they had ſeen befal *Iſrael* for the very ſame things. 3. Becauſe of their intolerable Pride, boaſting that their ſtate was ſtill unſhaken. 4. Becauſe of their groſs perfidiouſneſs in making Promiſes, and breaking them, which *Iſrael* did not, becauſe ſhe brought not her ſelf under ſuch ſolemn and frequent obligations, ſee *verſe* 7. Laſtly, Becauſe they were a great deal more zealous in their Idolatries than *Iſrael* was, *viz.* under *Manaſſeh*, when they ſlew all the Prophets of the Lord.

12 ¶ Go *d*, and proclaim theſe words toward the north *e*, and ſay, Return thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger *f* to fall *g* upon you: For I *am* * merciful *h*, ſaith the LORD, *and* I will not keep *anger* for ever.

* Verſe 5.

d It may poſſibly be uſed here as an Adverb of exciting, namely go to, as is uſual, or it notes ſpeed, go quickly, out of hand, not locally, but ſet thy face, *Chap.* 2. 2. or feet that way, or by thy office addreſs thy ſelf to them, *viz.* by way of Proclamation crying aloud; poſſibly implying the diſtance of place: This voice may in time reach them, though a great way off. Or rather the deafneſs of *Iſrael*, or the obduratneſs of *Judah*, that they might hear what God ſaith to *Iſrael*, conceive hope and be reclaimed by their example, and be excited to emulation. *e i. e.* To *Aſſyria* and *Media*, and the Regions thereabouts that lay Northward from *Judea*, whither the ten Tribes were carried by *Tiglath-pileſer*, and *Salmanezer*, 2 *Kings* 15. 29. and 17. 6. *f* Upon condition of returning to their former true Worſhip of God, that thereby *Judah* might be awakened, he promiſeth that he will not let his anger, or his *face*, as in the *Hebrew*, (becauſe anger principally appears in the face) his *angry face* or countenance to be upon them, ſo it is uſed, *Lev.* 17. 10. *Pſal.* 34. 16. and not be inexorable, *viz. for ever*, which is to be ſupplyed from the next words: For otherwiſe his anger lay heavy upon them at this time. *g* A *metaphor* from things on high that drop down to the hurt of whatever is under them, and ſo *Chap.* 23. 34. compare *Gen.* 19. 24. *h* Here is the ground of this conditional promiſe taken from the nature of God, that ſinners may not deſpair, *Pſal.* 86. 15. and 103. 8, 9, *&c.*

13 Only acknowledge *i* thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers *k* under every green tree, and ye have not obeyed my voice *l*, ſaith the LORD.

i Which will be the evidence of thy Repentance, without which thou canſt not lay claim to any pardon, *Prov.* 28. 13. *Iſa.* 55. 7. This is ſpoken by way of limitation, leſt the *Iſraelites* ſhould fanſie a too eaſie pardon from Gods merciful Nature. Exhortations to Repentance ſhould always accompany the exhibition of Promiſes, *k Viz.* To other Nations, or rather to other gods, or to Idols, running here and there up and down like a light Impudent Harlot, ſometimes to one, ſometimes to another, thus ſucking in divers ſuperſtitions, called *ſcattering thy ways*, *ver.* 6. 2 *Kings* 17. 4, 9, 10. and *Chap.* 2. 23, 25. *Feet* whereby we go on in ways; *a metaphorical Metonymy.* *l* So that your ſin is not a ſin of Ignorance, but of obſtinacy, ſhutting your ears againſt my Counſels, which I ſent you by my Prophets for your reclaiming, 2 *Kings* 17. 13, &c.

14 Turn, O backſliding children, *m* ſaith the LORD; for I am married unto you: and I will take you one of a City, and two of a family, *n* and I will bring you to Zion *o*.

m I am in Covenant with you, *Deut.* 29. 1, 10, 11, 12, &c. and this Covenant notwithſtanding all your unfaithfulneſs, I am ready to renew with you. *Hoſ.* 2. 19, 20. *n* This word *Family* is not always to be taken ſtrictly for an houſhold; for then the expreſſion would ſeem to imply more in a Family than in a City; but frequently for *a Country* or *Nation*, compare *Gen.* 12. 3. with 22. 18. See *Chap.* 1. 15 or for a Tribe: and this may partly reſpect the fewneſs of thoſe that will be found Penitents and return. God will have a ſprinkling in every City, and in every Family, or Tribe, or Country; but chiefly it reſpects Gods exact care of them, that being now married to them, there ſhall not be one in a City, or two in a Country or Tribe, but he will find them out, if there be but one or two, he will not overlook them, this ſeems to be intimated, *Iſa.* 27. 12. a Text that points at the ſame thing. *o i. e.* To *Jeruſalem*, a Type of the Church, a double *Metonymy* of the *Subject* It is the manner of the Prophets, when they are treating of temporal Deliverances, eſpecially from *Babylon*, frequently to break out abruptly into the ſpiritual Deliverance by Chriſt, and ſo probably he doth here; and therefore *bringing them to Zion* muſt be underſtood, either of joyning them to his Church, under the *Meſſiah*, or bringing them again to Worſhip with *Judah* at *Jeruſalem*: as may ſeem to be intimated *Chap.* 31. 6. but the Ten Tribes did never return into their own Land, and therefore that Text muſt be underſtood of a ſpiritual going up to *Zion*, *viz.* when all *Iſrael* ſhall be ſaved, *Rom.* 11. 26. See *Iſa.* 56. 7, 8. and 66. 20. and this Chapter *ver.* 18. Thus we may look upon this part of the Prophecy to have reſpect, partly to what God was at that time about to do, in this Verſe, and partly what he would hereafter do, when they ſhould be again ſettled in their own Land, under the *Meſſiah*, *ver.* 16. 17, 18, 19.

15 And I will give you * paſtors *p* according to mine heart *q*, which ſhall feed you with knowledge and underſtanding *r*.

* Ezek. 34. 23.

p Either Civil Magiſtrates, which are ſometimes ſo called, *Micah* 5. 5. Or, rather Eccleſiaſtical, as appears both from the reaſon of God's Judgments upon *Iſrael*, *viz.* Their Paſtors being generally, either Thieves, or dumb Dogs; and alſo from the nature of their Office in the cloſe of the Verſe, and thus they are called, *Ephe.* 4. 11. *q* Such as I will both chuſe for you, and approve off, and that ſhall faithfully and skilfully declare unto you my mind, which intimates not only a ſingle act of deliverance, but his conſtant preſervation of them. *r* This notes, either the nature of their food. See *Neh.* 8. 8. *Mal.* 2. 7. Or rather the manner of their feeding. See *Pſal.* 78. 72. See 1 *Pet.* 5. 2. ſee more of this promiſe, *Chap.* 23. 4.

16 And it ſhall come to paſs when ye be multiplied *ſ*, and increaſed in the land, in thoſe days *t*, ſaith the LORD, they ſhall ſay no more, The ark *u* of the covenant *x* of the LORD: neither ſhall it come † to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall || *that* be done any more *y*.

† Heb. *upon the heart.*
|| Or *it be magnified.*

t After the growth of the Church under the *Meſſiah*. *ſ* Pointing at the great work of Converſion, that ſhould be among them, eſpecially in the days of the *Meſſiah*, and how greatly the Church ſhould be encreaſed by the acceſſion of the Gentiles, a beginning whereof we read *Acts* 2: 41: and 4: 4. *u* A *Synecdochical* expreſſion for all the legal Ceremonies, whereof the Ark was a chief part, the ſenſe is, that whole Worſhip with all the Rites and Ceremonies belonging to it ſhould wholly ceaſe, Chriſt being come, who was the ſubſtance of what the Ark, and all other Rites did but ſhadow out for a time, he being now our propitiatory, inſtead of the covering of the Ark, or Mercy-ſeat, *Rom*, 3: 25. He anſwers all the uſes and purpoſes thereof. In the Ark was laid up the *Manna*, *Aaron*'s *Rod*, and the *Tables of the Law*, *Heb*. 9: 4. He is now the *bread of Life*, *Joh*. 6: 35. he is our Rod *of Government*, *Pſal*. 23: 4. in him is the whole *Law fulfilled*, *Rom*. 10. 4. and now God ſhall reign gloriouſly in his Church by his Word and Spirit, and ſhall be ſo worſhipped without Ceremony, *John* 4: 21, 23. For if this ſo eminent, and comprehenſive a token of God's preſence muſt ceaſe in the days of the Goſpel, much more the Temple Service, with all the Rites belonging to it, *Joh*. 1: 17. *Col*. 2: 17. *Heb*. 10. 8: 9. *x* Called alſo the *Ark of the Teſtimony*, *Exod*. 25: 22. and 30. 26: and 31: 7. and the reaſon is, becauſe the two Tables of the Law, which were the Teſtimony, or witneſs of the Covenant were cloſed up in it, *Exod*. 25: 16, 21. and 40. 20. *y i. e.* It ſhall be no more in uſe, neither ſhall there be any miſs of it, or any thing like it, there ſhall be no ſuch thing; Men ſhall not trouble their thoughts about it, or mention it, compare *Iſa*. 65: 17. or repair to it as an Oracle to receive the anſwers of God; nor for God's Worſhip compare *Jer*. 16: 14, 15. or to the place of its reſidence, as if no where elſe to be had; in a word, it ſhall not at all be had in honour or reſpect or made much of. The word עשה *Hhaſah, done* or *made*, ſignifies to *magnifie*, as it ſeems to be uſed, *Deut*. 32. 6, and 1 *Sam*. 12. 6. The whole Church ſhall now be the Throne of God, *Ver*: 17. to which purpoſe the Ark formerly ſerved, now God foreſeeing partly how hard a thing it would be to be believed, and partly the Pleas that the corrupt Wit, and Invention of Man would find out for the retaining of theſe Rites, and by conſequence their loathneſs to forgo them, he uſed ſuch an heap, and variety of expreſſions to the ſame thing, that he may leave no room for doubting in a thing ſo plainly, and fully prohibited in Goſpel-times.

* Chap. 11: 8.
† Heb. *ſtubbornneſs.*

17 At that time they ſhal call Jeruſalem the throne *z* of the LORD: and all the nations ſhal be gathered *a* unto it, to the name of the LORD, to Jeruſalem *b*: neither ſhal they *walk any more after the † immagination of their evil heart *c*.

z Inſtead of the Ark, whereon was the Mercy-ſeat, now the Church typified by *Jeruſalem*, *Gal*. 4. 26. and *Rev*. 21: 2. ſhall be the place of God's Reſidence, where by his Spirit he will rule and act in his Word and Ordinances, and in ſpecial the *Meſſias*. See *Ch*. 14: 21. and *Ver*. 16. *a* Intimating both their readineſs to come in, and their number, according to that prophecy of *Jacob*, *Gen*. 49: 10. *Iſa*. 2. 2. By *Nations* here underſtand, either the *Ten Tribes* who are called many people, both *Iſrael* and *Judah* united, their diſtance being taken away, ſee *Ver*: 18. or rather ſome of all Nations, that ſhall flock into the Goſpel Church; for when the Prophets foretel this ſtate, they generally uſher it in with the return of this People, at which time the Church ſhall be greatly enlarged. *b i. e.* Dwelling in *Jeruſalem*, or where the Lord placed his Name, *viz.* of old in *Jeruſalem*, *Pſal*. 122: 2, 3, &c. but now in the Church, *Rev*: 21: 2, 3. without Ark or Temple, *Rev*. 21: 22. where he will be known as it were by his proper Name, *Iſa*. 60: 9: or as manifeſt in the fleſh. *c* Both *Jew* and *Gentile* ſhall now conform themſelves to the Will of God, *Iſa*. 2. 3. The word *Imagination* here comes from a root, that ſignifies to *ſee*, and thus it is ſometimes applyed to the judgment, *Pſal*: 17. 2. and ſometimes to the affection, *Pſal*. 66: 18. here it may comprehend both, they will follow neither their own judgment, or affection, but wholly the word of God. The word is thus phraſed, *Numb*. 15. 39. and *Eccl*. 11: 9: ſome read it *after the hardneſs*, *Deut*. 29. 19.

‖ Or, *to*

18 In thoſe days the houſe of Judah ſhall walk ‖ *d* with the houſe of Iſrael, and they ſhal come together out of the land of the north *e*, to the land *f* that I have ‖ given for an inheritance unto your fathers.

‖ Or, *cauſed your fathers to poſſeſs.*

d Theſe two Kingdoms ſhall become one, that had been ſo long divided. the enmity that was between them ſhall be taken away, and they ſhall walk hand in hand in a friendly manner one with another, which is implyed in this phraſe of walking together, *Pſal*. 55 14. *Amos* 3: 3. and this points at their incorporating into one body united by the ſame Spirit, as members of the ſame body under Chriſt their Head, and that without diſtinction of Nations. See *Iſa*. 11. 12, 13. and *Ezek*. 37: 16, 17. *Eph*: 2: 14, 15, 16. and 3: 6. *e Viz.* Of the Captivity, ſee the Place *Verſe* 12. *f Viz. Canaan* both a promiſe of their enjoying again their ancient poſſeſſion at their laſt converſion, and typifying the Church of Chriſt, which they ſhall be of, when brought out of their ſpiritual Captivity.

† Heb. *land of deſire.*
† Heb. *an heritage of glory, or beauty.*
† Heb. *from after me.*

19 But I ſaid, How ſhall I *g* put thee among the children *h*, and give thee a † pleaſant land *i*, † a goodly heritage *k* of the hoſts of nations *l*? and I ſaid, thou ſhalt call me, my father *m*, and ſhalt not turn away † from me.

g Words that ſpeak, either firſt Gods putting them to their own thoughts, how they could think he ſhould bring ſuch a perfidious people as they were into the Land, which he had promiſed? Elſe, Secondly his conſidering within himſelf, how or what courſe he ſhould take to bring ſuch a thing about, and accompliſh it, they had ſo greatly degenerated from him, and diſoblidged him. See *Hoſ*. 6 4. both implying that ſuch a thing could not be brought about without Repentance, and true converſion to him, wrought by his free grace, *Eph*. 1: 5, 6. *h* Eſteem thee as my Child, till thou give ſome clearer proof, and demonſtration of thy Repentance. *i* How ſhall I put thee into poſſeſſion of that pleaſant Land of deſire, that I have promiſed thee, *Canaan* is ſo called, *Pſal*. 106. 24. *Dan*. 8: 9. and 11: 16, 41. *k* Heb. *Heritage of glory*, or *beauty*, ſee *Iſa*. 4: 2. *l* So called either becauſe poſſeſſed by ſeveral potent Nations, *Numb*. 13. 28. and *Deut*: 4: 38. or rather it may note the great hoſts and multitudes of Nations, or Gentiles, that ſhould be joyned to them in the Goſpel Church, *viz.* Of Gods Elect, and ſo an heritage of the greateſt delights, or the deſire of Nations; a People to whom all the Nations would deſire to flock. See *Ezek*. 20: 6. and may be ſpoken alſo of the heavenly *Canaan*; the LXX render it, the *Heritage of God the Omnipotent Governour of the Nations*. *m* God comes now to a reſolution how he would do it. Either it is a direction, *q. d.* on this condition, that thou wilt own me, and not return any more to Idols, this ſhall be done; or a promiſe, I will cauſe thee to own me, and give thee perſeverance, that thou ſhalt not depart from me: and this is very applicable to the work of *Chriſt*, ſee *Joh*: 1: 12. See alſo 2 *Cor*: 6: 17, 18. and the condition is indeed no more, than God promiſeth to effect in them.

20 ¶ Surely, *as* a wife treacherouſly departeth from her † husband *n*,* ſo have you dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

† Heb. *friend.*
* Chap. 5. 11.

n God hereby telling her what ſhe had formerly been, endeavours to engage her to what ſhe ought to be, namely conſidering her former unfaithfulneſs in time paſt, how ſhe ought to carry it for the future. See 1 *Pet*: 4. 3.

21 A voice was heard *o* upon the high places *p*, weeping *and* ſupplications *q* of the children of Iſrael *r*: for they have perverted their way, *and* they have forgotten the LORD their God *ſ*.

o Here the Prophet ſeems to expreſs *Iſraels* Repentance, and turning to God; and that, which they were at preſent imagining themſelves in, (the word being participial, and in the preſent Tenſe) delivered in a Prophetical ſtile, as that in *Chap*: 31: 15. and that not only out of a ſenſe of their judgments, that they were under, but chiefly of their ſins they were guilty of, and the pardon of which they were now begging, which is intimated by weeping, and ſupplication. *p Viz.* That their cry might be the more publick, both open and loud, *Chap*: 22: 20. and *Matth*: 10: 27: poſſibly alluding to the uſual practice, of praying on the tops of houſes in great calamities, *Iſa*: 15: 3: and 22. 1. *Jer*. 7. 29. *q* Or rather *weeping ſupplications* ſhewing the intenſeneſs of it, *praying in weeping, and weeping in prayer*, *Zech*: 12: 10. like *Peters* weeping, *Matth*. 26. 75. *r* The end of which might be to provoke *Judah* alſo to Repentance, or otherwiſe to charge them upon their ſtupidity, and threaten them with the like judgments, if they would not return upon *Iſrael*'s example. *ſ* This expreſſeth, rather the matter of their prayer, than the cauſe of it, *Lam*. 5: 16. drawn chiefly from their ſins, as alſo from their calamities.

22 Return *t*, ye backſliding children, *and* I will heal your backſlidings *u*: Behold, we come unto thee, for thou *art* the LORD our *x* God.

t Viz. Repent for Sin and from Sin; here God calls upon them, and invites them to conſider whether they are going, and to hearken unto the voice of his Miniſters, *Hoſ*: 14: 1. *Acts* 3: 19. See Verſe 12. God doth as it were bid them hearken to his Meſſengers, and then he will heal their backſliding. *u i. e. Idolatries*, whereby you turned from me, and rebelled againſt me, I will take you into that ſtate, as if you had never turned from me, I will make all whole again among you, and reconcile you to my ſelf, *Iſa*. 57: 18. *Chap*. 32. 40. See *Zech*. 10. 6. and 13. 9. I will not only remove your judgements, but your ſins ſhall alſo be forgiven? This is either God's framing their anſwer for them, preſcribing the manner and form of their Repentance by a figure called *Mimeſis*, *Hoſ*. 14. 2, 3. or it is their reply to God by way of promiſe, which they performed under *Joſiah*, 2 *Kings* 22: and 23. which with their confeſſion, reacheth to the end of the Chapter. *x* Words expreſſing the ſtrongeſt inducements to it imaginable, becauſe God hath right to them, is willing to accept them and able to ſave them, *Iſa*. 55. 7. *chap*. 14. 22.

23 Truely in vain *is ſalvation hoped for* from the hills *y*, *and from* the multitude of mountains *z*: * truly in the LORD our God *is* the ſalvation of Iſrael *a*.

* Pſal. 3. 8.

y i. e. Either from their *Idols* which were worſhipped upon Hills, a *Metonymy* of the *Subject*, *Chap*. 2: 20. *Idols of the hills*, or from any other external power whatſoever, either of perſons, or things as the ſtrength of Hills, or Forts, High places, and ſtrong places, and aſſiſtance from Kings, *Hoſ*. 14: 3. *z Viz.* The abundance of them that they have in their Mountains, or the multitude of Sacrifices, which they offer in the Mountains, or to multiply Sacrifices, *Queſt*. But doth not the Pſalmiſt hope for Salvation from the Hills, *Pſal*. 121: 1. *Anſw*. Yes the Hills of the Land of Promiſe, which were a pledge of God's favour to his People, eſpecially thoſe two of *Zion* and *Moriah*, where God did peculiarly manifeſt his preſence, *Pſal*. 87. *a* Or our Salvation which we do now acknowledge is only in our God, and not in *Idols*, of which we had ample experience, *Pſal*. 43: 7. and 130. 7, 8. See *Iſa*. 43. 10, 11. *Hoſ*: 13: 4, 9.

24 For ſhame *b* hath devoured the labour of our fathers *c* from our youth *d*; their flocks and their herds, their ſons and their daughters *e*.

b Either in general put for ſin, which cauſeth ſhame, a *Metonymy* of the *Effect*; for that brought ſhame firſt into the World, *Gen*: 2: 25. Or, in particular the Idol *Baal* called the *ſhameful thing*, *Jer*: 11: 13. *Hoſ*: 9: 10. *c q. d.* This hath been the fruit of our Idolatry, to have all things go to ruine, both in reſpect of expence, that which our fathers have got for themſelves, and us by their induſtry, they have expended upon *Baal*, and other Idols, *Ezek*: 16: 16. to 21. and alſo of the heavy Judgments that God brought upon us for it, *chap*: 5: 17. *d* Either with reference to the Nation, ever ſince they began firſt to be a People unto God, and followed him in the Wilderneſs, *chap*. 2. 2. or rather ever ſince we were born, or took notice of any thing, thus it was from time to time: we find from our Childhood, that our Fathers have laboured in vain, and all things have ſucceeded ill with us, becauſe of their departure from God. *e* All theſe things are mentioned to ſhew, that they did thrive in nothing, but either a Blaſt upon all from God, *Hoſ*. 9. 11. to the end, *Mal*: 2: 2, 3. or Idolatrous Sacrifices conſumed all, *Amos* 4. 4, 5. the Idols not ſparing even their very Children, *Pſal*: 106: 37.

or the Enemy ſpoiled them of all, *Chap.* 5. 17. and all this as the ſad effect of their Idolatries.

15 We lie down *f* in our ſhame, and our confuſion covereth us *g*: for we have ſinned againſt the LORD our God, we and our fathers *h* from our youth even unto this day *i*, and have not obeyed the voice of the LORD our God.

f We are perplexed, and confounded within our ſelves; we are ſuch a Reproach both to God and Man, that we cannot but lift up our hands for ſhame, even we, that had once an Whores Forehead, *Verſe* 3, but muſt lie down in our ſhame: An expreſſion to ſet forth the greatneſs of their Repentance and Sorrow; as one in great perplexity, not knowing what to do, throws himſelf down upon his Couch or Bed, 1 *Kings* 21. 4. *g* A *Metaphor*, from Perſons muffled up in the Bed-clothes, as aſhamed to be ſeen: The like Expreſſion *Pſal.* 44. 15. *h* This notes the Univerſality of their Sins, the whole Generation of us, like Fathers, like Children. The Confeſſion wraps up our own and others Sins. *Ezra* 9: 7. *Neh*: 9: 33, 34. *Pſal*: 106: 6, 7. *Chap*: 14. 20. and keeps us from all Excuſe by others Examples, 2 *Kings* 17: 41. which groſs Guilt of theirs in this kind, is deſcribed *Chap*: 44: 17. *i* As the former ſets forth the univerſality of their Sins, ſo this the Continuance of them, *Deut*, 9. 7. 2 *Kings* 17: 34, 41.

CHAP. IV.

An Invitation to true Repentance, by Promiſes, 1——4. *and Judgments coming on them by the Babylonians, contrary to the Predictions of their falſe Prophets, for their Sins,* 5——18. *A grievous Lamentation for the Miſeries of Judah,* 19——31.

*Joel 2. 12. IF thou wilt return, O Iſrael, ſaith the LORD, * return unto me *k*, and if thou wilt put away thine abominations *l* out of my ſight *m*, then ſhalt thou not remove *n*.

k This ſeems to be a Continuation of the former Sermon: So that *Iſrael* having promiſed Repentance, they are here directed how it muſt be qualified; *viz.* It muſt not be hypocritical & feigned, but real and hearty, *Chap.* 24. 7. as *Joſiah*'s was 2 *King*: 23. 25. and it muſt be unto the Lord, not to this Idol and that Idol, hither and thither, ſhifting their way, but unto *Me*, ſee *Chap*: 2: 36. or to my Worſhip, and as thou haſt promiſed *Chap.* 3: 22. And this ſence agrees beſt with the Coherence: Or it may be an emphatical, ſhort, peremptory Expreſſion, If thou wilt return, return; make no longer Demur or Delay about it; like that *Iſa.* 21:12. The *Hebrew* read the Words in the Future Tenſe, *If thou wilt return thou ſhalt return*; and ſo they may be taken partly as a Promiſe, and that with reference either to their returning into their own Land; and ſo they concern *Iſrael*; thus *Deut.* 30: 2, 3, 4, 5. ſee *Chap*: 3: 14. But if the Word be taken in the Notion of *Reſting*, not *Returning*, as ſome do, and as it is taken *Iſa.* 30: 15. then it rather concerns *Judah*, *q. d.* thou ſhalt abide quietly where thou art, and ſhalt not wander into Captivity; and this may agree with the laſt expreſſion in that Verſe *not remove*; or elſe with reference to the aſſiſtance that God would give them to return unto him; partly, and that rather, as a Direction (for in the *Hebrew*, though the Word *Return* be in the Future Tenſe, yet it is often uſed Imperatively.) *l Viz.* Idols; a *Metonomy* of the *Adjunct*, which are ſo abominable in Gods ſight, *Deut.* 27. 15. *Ezek.* 20 7, 8. called *Dung Gods*, *Deut*: 29: 17. See 2 *Chron.* 15. 8. *m* Though God's eye be every where; and hence implieth, that Idols are no where to be admitted, either in private or publick; yet it doth particularly relate to the place of his more immediate Preſence, as their Land and Temple, 1 *Kings* 9: 3. and ſpiritually to our Hearts, Hypocrites thinking it enough, if they conceal their Wickedneſs from Man's eye. *n* If this be read Imperatively, then it is *Remove not*, as it may be read; and ſo it aggrees with *Iſrael*, Depart not away from me to thy Idols upon the Mountains and Hills: if read in the Future Tenſe, then it aggrees with *Judah*, Thou ſhalt not go out of thine own Land into Exile. See the firſt Clauſe of the Verſe.

2 And thou ſhalt ſwear *o*, the LORD liveth in truth, in judgment, and in righteouſneſs *p*, and the nations ſhall bleſs *q* themſelves in him, and in him ſhall they * glory *r*. * 2 Cor. 10: 17.

o This is to be underſtood, partly by way of Command, as *Deut.* 10. 20. and partly by way of Direction if thou ſwear, or when thou ſweareſt: it is put here *Synecdochically*, for the whole Worſhip of God, hereby acknowledging and owning God as the only God. *p* Here he preſcribes, 1. the Form of the Oath, *viz* the *Lord liveth*, or *by the Life of God*, which was that Form which they did uſe in Swearing, 1 *Sam.* 14. 39, 45. and many other places; ſo *Joſeph* ſware *by the Life of Pharaoh*, *Gen.* 42. 15, 16. and *Eliſha* very frequently uſeth this form, 2 *Kings* 2: 2, 4, 6. and 3: 14. and 5 16 which is alſo to be underſtood excluſively, *q. d.* not by any Idol, as *Baal*, &c. or any Creature, *Chap.* 5. 7. *Matth.* 5. 34, 35, 36. *Jam.* 5 12. but by God alone, *Iſa.* 65. 16. See *Hoſ.* 2. 17. for by this indeed we declare the Godhead of him whom we Worſhip, *Iſa.* 19. 18. 2. The Qualification of it, in which indeed are comprized all the Requiſites to a Religious Oath and Worſhip of God, both in our general and particular Calling, with reſpect to God, our Selves, our Neighbours. 1. In *Truth*, that the Matter and Subſtance of it be really true in it ſelf, *Rom*: 9: 1. that which agrees with the Intent of the Mind, *Pſal.* 24: 4. and with the Intent of him that adminiſters it, not doubtful, feigned, or deceitful, as they did, *Iſa.* 48. 1. and *Chap.* 5. 2: but as true as the Lord lives. 2. In *Judgment*, *i. e.* Either in Matter or Places of Judicature, for the Deciſion of Controverſies deliberately, adviſedly, and reverently, well conſidering both of the Form and Matter of the Oath, *Lev.* 5: 4. that God's Name be neither taken in vain cuſtomarily, or in Matters trivial, *Deut.* 5. 11. nor abuſed by Oaths that are raſh and precipitant, ſuch as *Saul*'s was 1 *Sam.* 14: 39. and as *Herod*'s, *Matth.* 14: 7. and without Neceſſity. 3. In *Righteouſneſs*, that none be injured by it, that the Things we engage be, 1. Both Lawful and Poſſible. See 1 *Sam.* 25. 21, 22. and 28: 10. 1 *Kings* 19: 2. And 2. That we look to the Performance, *Pſal*: 15: 4. *Matth*: 5: 33. the want of either of which Circumſtances make it a Bond of iniquity, *Eccl*: 5: 4, 5. *q* This ſhall be a means to work upon the Heathen Nations, and prevail with them to come into the ſame way of Worſhip, that now ſcorn both you and me, becauſe I am forced to make them the Rod of my Anger againſt you, in regard of your Provocations, *Pſal.* 47. 8, 9. *Chap.* 3. 17. They ſhall think themſelves happy to be incorporated with thee, that it may be with them according to that Promiſe *Gen*: 12. 3. and 22. 17, 18. They ſhall, as it were, bleſs themſelves in ſuch like form, *the Lord make me and mine as Iſrael; bleſſed be Iſrael, and the God of Iſrael.* Or, rather, *r* Whereas before they gloried in their Idols, now, being taken into the true Church, among God's *Iſrael*, they ſhall glory in God alone, *Pſal.* 106: 5. who indeed alone is the glory of his People, *Pſal.* 89: 17: and 148: 14.

3 ¶ For thus ſaith the LORD to the men *ſ* of Judah and Jeruſalem *t*, break up *u* your fallow ground, and * ſow not among thorns *x*. * Matth. 13: 7, 22.

ſ Heb. *Man*, *i. e.* to each Man; I ſpeak to every individual among you, *Ezek.* 20. 7, 8. *t* The Lord having ſpoke what he had to ſay at preſent to *Iſrael*, turns now his Speech from *Iſrael* to *Judah*, and ſo continues it; which conſiſts of ſeveral Subjects, and firſt begins with Repentance. *u i. e.* Prepare your Hearts by making them ſoft, tender, and pliable fit to imbrace my Word; a *Metaphor*, taken from Plow-men, that do either prepare the ground that hath lain ſome time waſte and untilled, by tearing up the Surface of the Earth, making it mellow, and ſoft, to receive the Seed; (for the *Hebrew* word *Nir* ſeems to be of larger Extent than bare Preparation: God uſeth the ſame word when he ſpeaks to the ſame Purpoſe to *Iſrael*, *Hoſ.* 10: 13. and ſo it is uſed *Prov*: 13: 23.) or it may relate to both, that every thing that may be injurious to the Seed may be ſtubbed up. Or rather, from ſuch as plow the ground. *x* Rid your Hearts and Hands of what may hinder you of embracing my Word; grub up all thoſe Briers, and Thorns, and miſchievous Weeds, that will not ſuffer my Counſels to take, or my graces to thrive with you; ſuch as uſe to over-run the ſluggards Field, *Prov.* 24. 30, 31. Here the Lord begins to call upon them to Repent: The Phraſe ſeems to intimate, that the Jews had been wont to mix the Truths of God among their own inventions, as Seed among Thorns, and ſo corrupted it: as alſo, that they retained many ſecret and hidden Sins, like Hypocrites, which he exhorts them to eradicate.

4 * Circumciſe *y* your ſelves to the LORD *z*, and take away the fore-skins of your heart *a*; ye men of Judah, and Inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it b*, becauſe of the evil of your doings. * Deut. 30: 6.

y Put away your natural Corruptions; which was ſignified by the Sacrament of Circumciſion, *Col*: 2: 11. See 1 *Pet.* 3. 21. the ſame thing with the other, but expreſſed in other Words. *z* Or *to me*, *viz*, ſo as I will approve. *a* Let it be inward, not outward, *viz.* in the Fleſh only, (in which you ſo much glory in the ſight of Men) but take away that Brawnineſs and Obſtinacy that (having to do with God, who hath reſpect unto the heart) is upon your hearts, *Deut*: 10. 16. *Ezek.* 44: 9. *Act.* 7: 51. *Rom.* 2. 29. *b* Not only fierce and conſuming, like Fire, *Deut.* 4: 24. but unquenchable, eſpecially when it gets among your Thorns, *Ver.* 3. which are very apt to kindle, *Iſa.* 10: 17. leſt you proceed ſo far in your Obſtinacy, that I will not be appeaſed, *Chap.* 21: 12. *Amos* 5: 6. their being nothing that ſtirs up God to Anger but Sin, as in the next clauſe, which is an Explication of thoſe Metaphors of *Thorns* and *Foreskins*.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet *c* in the land: cry *d*, gather together *e*, and ſay, * aſſemble your ſelves, and let us go into the defenced cities *f*. * Chap. 8: 14.

c The Lord being now about to bring Enemies upon them, he beſpeaks them in martial Language, by ſtirring them to a ſpeedy Proviſion, and warning of them of the nature of their approaching Judgment; not Famine or Plague within them, but a foreign Enemy from without, *Chap.* 6. 1. *viz.* the coming of *Nebuchadnezzar* and the *Chaldeans*. *d* That your voice may be heard afar off, that all may hear. *e* Either to unite your forces, or to take counſel what to do, that you may be in ſafety: the ſame thing with *Aſſemble your ſelves*; implying, that the Calamity was general. *f* To ſecure from theſe Invaſions, that are coming upon us.

6 Set up the ſtandard *g* toward Zion ‖, retire *h*, ſtay not; for * I will bring evil from the north *i*, and a great † deſtruction. ‖ Or, *ſtrengthen* * Chap: 1. 13, 14, 15. and 6: 22. † Heb. *breaking*.

g i. e. Either for them to reſort to, as is uſual in War, and it is therefore ſaid to be towards *Zion* or *Jeruſalem*, as being a Signal to ſhew them whether they ſhould repair: ſee *chap.* 50: 5. *Jeruſalem* being their principal Place of Strength, and *Zion* the ſtrongeſt part of it, 2 *Sam*: 5: 6, 7. *h* Or *ſtrengthen*, fortifie or ſtrengthen your ſelves for the Fight. Or rather make haſte away as Men uſe to do in a great Fright, *viz*, for your Security; ſuch a uſe there is of the Word, *Iſa.* 10: 31. and *chap.* 6: 1. which ſence is confirmed by the next Words *Stay not*, or as ſome, *Stay not your ſelves in Sin*, where you promiſe your ſelves Security. *i i. e.* I am about to bring a great Deſtruction upon you from *Chaldea*, *Chap*: 1: 13, 14, 15. ſome take this and the former Verſe to be ſpoken *Ironically*.

7 * The lion is come up from his thicket *k*, and the deſtroyer of the gentiles *l* is on his way *m*, he is gone forth from his place * to make thy land deſolate *n*; *and* thy cities ſhall be laid waſt, without an inhabitant *o*. * Dan: 7: 4. * Chap: 2. 15.

k i. e. Nebuchadnezzar called here a *Lion* from his fierceneſs, and ſtrength, Prov. 30. 30. A *Metaphor*; eſpecially in this expedition, (ſee *Iſa.* 5. 27, 28, 29.) ſhall come up from *Babylon* where his chief ſeat is, *Dan.* 4. 30. as Lions are principally among the thickets of the Foreſt, in Coverts; this place being ſo remote, and hid from them that they leaſt expected trouble to ariſe from thence. *l* Another deſcription of the ſame perſon, of whoſe deſtroying Armies the Nations have had woful experience, *Iſa.* 14: 16, 17. called the *hammer of the whole Earth*, *chap*, 50: 23. *q. d.* and how ſhall you think to eſcape him? *m* i. e. As it is expreſſed in the next clauſe, he is gone forth from his place, he is already upon his march. *n* i. e. With a reſolution ſo to do. *o* i.e. As places uninhabited, ſoon lie waſt, and are overgrown with graſs, as the notion of the word ſeems to import.

8 For this gird you with ſackcloth *p*, lament and howl *q*: for the fierce anger of the LORD is not turned back from us *r*.

p The uſual habit of mourners, eſpecially in thoſe days, *Iſaiah* 22. 12. *Chap.* 6. 26. it is a calling upon them to repent. *q* Probably theſe expreſſions do import the ſeveral ways that Men have to ſet forth their bitter complaints and ſorrows of the mind, both by the geſtures of the body, *Chap.* 2. 37. *Luke* 18. 13. and expreſſions of the tongue, *Pſalm* 32. 3. *Iſa.* 59. 11. *r* Neither will it, until it have accompliſhed its ends. *Chap.* 30. 24.

9 And it ſhall come to paſs at that day ſaith the LORD, *that* the heart of the King ſhall periſh *ſ*, and the heart of the princes; and the prieſts ſhall be aſtoniſhed *t*, and the prophets *u* ſhall wonder *x*.

ſ The King, *viz.* of *Judah*, and the great Men, that ſhould have encouraged the People in ſuch a calamitous day, and been their great ſupport, ſhall not only be afraid, but their own hearts ſhall melt within them, they ſhall be even at their wits end. See *Joſh.* 5. 1. They ſhall have no heart at all to do any thing, they ſhall not be able to help their People, either by their Counſel, or Arms; their Courage will utterly fail, and their Counſel periſh. See *Pſalm* 73. 26. This was fulfilled in *Zedekiah*, *Jeremiah* 39. and 52. whoſe flight would not advantage him. *t* Shall be in ſuch a conſternation, that they ſhall not know what courſe to take. *u Viz.* Falſe Prophets, that had nothing but viſions of peace for them, *Ezek.* 13. 16. *Zech.* 13. 3, 4. *Chap.* 8. 11. See next verſe. *x* Not ſo much at the diſappointment of their Propheſies, for they knew well enough they were falſe, *Ch.* 23. 26, 27. as that they ſhould be poſſeſſed with the ſame horrour, & frights with the reſt, not knowing where to ſhew, or rather to hide their heads for the ſhame that would fall upon them, when their lies ſhould be diſcovered, they would be put to ſhame, and periſh with the reſt, and whither ſhall they cauſe their ſhame to go.

10 Then ſaid I, Ah Lord GOD *y*, ſurely thou haſt greatly deceived *z* this people, and Jeruſalem, ſaying, Ye ſhall have peace *a*; whereas the ſword reacheth unto the ſoul *b*.

y The Heb. *aha*, is a word both of admiration and lamentation together; they are *Jeremiah*'s words, and complaint breathed out in the great ſorrow and ſighing of Soul, which he expreſſeth more emphatically, *Chap.* 23. 9. *z* Either hath ſuffered them to be thus deluded by theſe falſe Prophets, *Iſa.* 63. 17. *Ezek.* 14. 9. compare 1 *Kings* 22. 21, 22, 23. and 2 *Theſ.* 2. 11. or poſſibly, it may be read better by way of Interrogation, *q. d.* How can it poſſibly be, that thou ſhouldeſt ſuffer thy people to be thus deluded by their falſe Prophets, *Num.* 23. 19. thou being a God, that canſt not lie, *Titus* 1. 2. *a* Under the word *Peace* is comprized, and intended all good, intimating all things ſhould go on proſperouſly with them, *Gen.* 37. 14. and ſeems the rather to be thus expreſſed, becauſe it was the common language and phraſe of the falſe Prophets, *Chap.* 8. 11 and 23. 17. *b* To perſwade them it ſhould be well with them, when the ſword is at the door, not only ready to take away the comforts of Life, but even Life it ſelf, *Soul* being put for *Life*, verſe 30. *Pſalm* 69. 1. *Matth.* 16. 25, 26. It may intimate alſo a great cutting off, and ſlaughter among them, eſpecially their great ones, they being, as it were, the Soul of the People.

11 At that time *c* ſhall it be ſaid to this people, and to Jeruſalem *d*, A dry wind *e* of the high places in the wilderneſs *f* toward *g* the daughter of my people, not to fan, nor to cleanſe *h*.

c There ſhall be tydings brought both to the Country and City, verſe 5. *d Viz.* When *Nebuchadnezzar* is upon this expedition, verſe 7. *e* The meaning is a drying wind, ſuch as ſhall blaſt, and ſcorch where it comes, without any Rain or moiſture, or any other way for uſe or refreſhment, as the laſt word in the verſe intimates, and it may alſo allude unto the Coaſt, from whence this wind comes, *viz* from *Babylon*, or the North which drives away Rain, *Prov.* 25. 23. for it points at the ſtormy and furious irruption of the *Babylonian* Army, deſtroying all before them, a *Metaphorical Alegory*, *Chap.* 23. 19. and 30. 23, 24. *f* Or in the Plain, where there is no ſtop or obſtacle in the way to hinder the wind, or to break its fury, *Iſa.* 21. 1. *Chap.* 13. 24. See on *Iſa.* 63. 13. *g* i. e. Directly, and deſignedly, coming along in the way leading to my People, for ſo we are to underſtand this expreſſion, the *Daughter of my People*, as the *Daughter of Zion*, *Iſa.* 1. 8. or rather, the *Daughter Zion*, which is as comely and beautiful in my eyes, and tender to me as a Daughter, *Chap.* 9. 1. *h* Not ſuch a gentle wind, which is made choice of to ſeparate the Chaff from the Wheat, the bad from the good, but ſo boiſterous and violent, that it ſhall depopulate, ſweep away, and lay waſte all together, *Chap.* 51. 1. *Ezek.* 21. 3.

||Or, *a fuller wind than thoſe.*
†Heb *utter judgments.*

12 *Even* || a full wind *i* from thoſe *places* ſhall come unto me *k*: now alſo will † I give ſentence *l* againſt them.

i Heb. *Fuller than they.* A wind too ſtrong for them. This is a farder deſcription of the former wind, it ſhall be full, even a fuller wind, that ſhall do its work throughly. *k* Theſe are either God's Words, *q. d.* It ſhall preſently come to me to receive my Commiſſion, and be at my Beck, and do my Will, *Pſalm* 148. 8. Or, they relate, as it were, what will be the Language of the People at that time *unto me*, for *againſt* me. *l q. d.* The coming of this terrible wind, ſhall in effect ſpeak the execution of my judgement upon them, which is pointed at by this word *now*, viz. at the time of the coming of this terrible ſtorm from *Chaldea*, Heb. *utter judgement*, viz. not by word, but by deed, my judgements ſhall ſpeak, as well as my Prophets.

*Iſ 5.28.
*Hab. 1. 8.

13 Behold, he ſhall come up as clouds *m*, and * his chariots *ſhall be* as a whirlwind *n*: * his horſes are ſwifter than eagles: Wo unto us, for we are ſpoiled *o*.

m Either noting the vaſt number of them, *Iſa.* 60. 8. *Heb.* 12. 1. or the ſuddenneſs of them, when not expected, Clouds often riſing on a ſudden, and overſpread the whole face of the Heavens, or rather, the great ſpeed and ſwiftneſs, with which *Nebuchadnezzar* ſhall march againſt them, *Iſaiah* 19. 1. *Hyperbolically* deſcribed by the ſwiftneſs of Eagles in this Verſe, *Chap.* 48. 8. *n* Which, beſide the ſwiftneſs, notes alſo the confuſion and amazement, that they will cauſe, *Iſaiah* 66. 15. *o* The dreadful apprehenſions, that the People have of their wofull condition, or poſſibly the words of the Prophet lamenting their miſery.

14 O Jeruſalem, waſh thine heart *p* from wickedneſs *q*, that thou mayeſt be ſaved *r*: how long ſhall thy vain thoughts *ſ* lodge within thee?

p Cleanſe your inward parts, O ye Men of *Jeruſalem*, not your hands only, as Hypocrites do, but your hearts, *James* 4. 8. The ſame Exhortation with verſe 3, 4. only in another *Metaphor* of *waſhing*, which ſeems to be taken from ſuch Potions, that Phyſicians give to clear the inward parts from noxious humours. See *Iſa.* 1. 16, 17. *q Viz.* From all filthineſs of Fleſh and Spirit, 2 *Cor.* 7. 1. *James* 1. 21. *r* This hath reference in this place to Temporal Salvation; it is preſcribed as a means to prevent the judgements that are impending on them, as is plainly expreſſed, verſe 4. yet not excluſive of Spiritual Salvation, 2 *Theſ.* 2. 13. *Tit.* 3. 5. *ſ* Wicked thoughts, or rather hopes or expectation from any helps, *Chap.* 2. 5, 37. pleaſing thy ſelf with vain fancies of ſafety and ſecurity, which thoughts of thine will aſſuredly bring ruine and miſery upon thee, which is inevitably coming, as in the next verſe.

15 For a voice *t* declareth from Dan *u*, and publiſheth affliction from mount Ephraim.

t i. e. Either the voice of the Prophets, that is ſtill ſounding it in your ears, and declaring it unto you, or rather the rumour and noiſe of this Army is already come through your Land, you have the heavy tydings of this great affliction, *Chap.* 8. 16. to note the near approach of it. *u* This is ſaid to come from *Dan* and *Ephraim*, becauſe *Dan* was the firſt place theſe *Chaldeans* muſt come to, it being the utmoſt boundary of *Canaan* Northward, and *Ephraim* the innermoſt border of *Iſrael* in the North of *Judea*, intimating the march of the *Babylonians* through all *Iſrael* toward *Jeruſalem*.

16 Make ye mention to the nations *x*, behold, publiſh *y* againſt Jeruſalem, *that* watchers *z* come *a* from a far country *b*, and give out their voice *c* againſt the cities of Judah.

x Theſe are either the Nations in *Judea*, or theſe words are a Proclamation, ſummoning in the Nations by the *Chaldæans*, as it were in purſuance of a Commiſſion from God, to bring great Armies together againſt *Jeruſalem*, or they are the Prophets turning away from *Judah*, as deſpairing of doing any good upon them, and calling for the Nations to execute God's Sentence. *y* Let her be acquainted with what is coming upon her, let her have publick notice before hand, that ſhe may be warned. *z* Military Watchers, i. e. the *Chaldæan* Soldiers, that ſhall ſo carefully and watchfully encompaſs *Jeruſalem*, that none ſhall eſcape; poſſibly a Metaphor from *Hunters*, that in hunting their Prey, lay wait at every paſſage, that the game may not eſcape. See 2 *Kings* 25. 4, 5. Or poſſibly, there may be an alluſion to *Nebuchadnezzar*'s Name, the *Heb.* word for *Watchers* being *Notſerim*, which comes from *Natſer*, the end of his Name, as if they were termed *Nebuchadnezzarians*, as the Keepers, or Guards of his Perſon; as they were called *Cæſareans* from *Cæſar*. *a* They are now at hand, you may as it were ſee them. *b* From *Chaldæa*. *c* They will proclaim War againſt them; or a ſhout, either encouraging Soldiers to the Battle, or triumphing after the Victory; or the Outcries that they will make, ſuch as the *Turks* now make in their Onſets, *Chap.* 2. 15.

17 As keepers of a field are they againſt her round about *d*; becauſe ſhe hath been rebellious *e* againſt me, ſaith the LORD.

d They will ſtrictly beſiege her, as Keepers of a Field will be careful who go in, and who go out, *Zech.* 12. 2. they will watch that none go into relielve them, and alſo, that none get out to eſcape: See 2 *Chron.* 16. 1. *e* God doth not threaten his Judgments only, but he labours to convince them, that there is a ſufficient Reaſon for it, both here, and in the next verſe.

18 * Thy way *f* and thy doings have procured theſe *things* unto thee *g*, this *is* thy wickedneſs, becauſe it is bitter *h*, becauſe it reacheth unto thine heart.

* Pſalm 107. 17.

f Thy manner of Life, and particularly thy Idolatries. *g q. d.* Thou canſt not lay any blame upon me. *h* Thy wickedneſs hath been the cauſe of this thy grievous affliction, *Iſa.* 50. 1. *Chap* 2. 17, 19. of this thy bitterneſs of bringing ſuch a bitter enemy againſt thee, a *Metonymy* of the *Efficient*, which hath reached unto thy very Heart, as the ſword is ſaid to reach unto the Soul, verſe 10.

19 ¶ * My bowels, my bowels *i*, I am pained at † my very heart *k*, my heart maketh a noiſe *l* in me, I cannot hold my peace *m*, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet *n*, the alarm of war.

*Iſa. 15. 5 and 16. 11. and 21. 3. and 22. 4.
†Heb. *the walls of my heart.*

i Here begins the woeful Complaint of, and the great Trouble the Prophet was in, upon the conſideration of theſe things, crying out as one even under great pain and torment, doubling his words for want of vent, thereby expreſſing the exceſs of his ſorrow, which in words was inexpreſſible, the like 2 *Sam.* 18. 33. which ſorrow of his he expreſſeth, *Chap.* 9. 1, 10. *k* Heb. *The walls of my heart*, or my heart ſtrings, that ſurrounded and encompaſſed my Heart, are ready to break; he may poſſibly allude to their encompaſſing the Walls of *Jeruſalem*: Or, the proper meaning is, my Heart is ready to break, the LXX rendereth it doth *beat* or *pant*. *l* Is diſturbed within me, I can have no reſt nor quiet within, *Job* 30. 27. *Lam.* 1. 20. *m* I cannot forebear my Complaints, I am ſo troubled and grieved, *Job.* 7. 11. *Iſa.* 22. 4. *n* i. e. I have heard in the ſpirit of Prophecy; it is as certain, as if I now heard the Trumpet ſounding, and the alarm of War beating up.

20 * Deſtruction upon deſtruction *o* is cryed, for the whole land is ſpoiled *p*: ſuddenly are my tents *q* ſpoiled, *and* my courtains in a moment.

* Pſalm 42. 7.

o A farther expreſſion of his bitter Lamentation, redoubling his complaint; the end of one but the beginning of another, *q. d.* worſe and worſe, *Deut.* 32. 23. *Ezek.* 7. 26. Good *Joſiah* ſlain, and four of his Succeſſors carried away, or ſlain, or both, 2 *Chron.* 36. *p* This is more particulary deſcribed, *verſe.* 23, 24, 25, 26. *q* The enemy makes no more of overthrowing my ſtately Cities, and magnificent Palaces, ſometimes deſcribed by Tents, *Iſa.* 54. 2. than if he were plundering of a Camp, or overturning of Tents made of Courtains, *ch.* 49. 29. either alluding to their ancient way of living, *Numb.* 24. 2, 5. or their Wilderneſs condition, when they abode in Tents: *q. d.* We are reduced to as mean a condition as then, and that ſuddenly ere we are aware, and it is done with as much eaſe as overturning a poor Shepherds Cottage, *Lam.* 2. 5, 6. *Jeremiah* poſſibly perſonating a Shepherd, ſpeaks in the Shepherd's ſtile, and may here ſignifie the deſtruction of their whole Country, even all thoſe Places and Fields, where Shepherds were wont to pitch their Tents.

21 How long *r* ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

r He ſeems to have theſe Concomitants of War, both of *Judea*, preparing for Defence, and eſpecially theſe of the Enemy preparing for ruine and deſtruction, always in his Eye and Ear verſe 19. and bewailing the countenance of it in taking City after City, with the ſeveral ſackings of *Jeruſalem* under her three laſt Kings. The LXX read, *How long ſhall I ſee them flying?* reading *nas* a *Refuge*, for *nes* a *Banner*, differing only in the Points.

22 For my people *is* fooliſh *ſ*, they have not known me *t*, thee are ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge *u*.

ſ Though God ſhew them here, that the cauſe of all theſe Calamities is their folly, *Chap.* 2. 17, 19. *Pſalm* 38. 3, 5. yet he owns them for his People, *Chap.* 2. 11, 31, 32. *t* Which is indeed the only true Wiſdom; they have not ſtudied my Diſpoſition or Mildneſs toward them; they are ſo ſottiſh, that they have neither regarded my Counſels nor Threats, but utterly ſtupid; they know not what is for their own good, have no underſtanding. *u* i. e. Their knowledge is as bad, or worſe than none, it is very ill employed in doing evil, only witty here, crafty and ſubtil. See 2 *Sam.* 13. 3. But how to do any good they know not, *Chap.* 9. 3. *Luke* 16. 8. This the Apoſtle dehorts from 1 *Cor.* 14. 20.

23 * I beheld *x* the earth, and lo, *it was* without form and void *y*: and the Heavens, and they *had* no light *z*. *Iſa. 5. 25.

x Either 1. *Jeremiah* ſaw all this in a Viſion, or I fanſied and framed ſuch an *Idea* of it in my mind, it ſeems to be impreſſed upon my thoughts *Graphically*, as in a Map, in ſuch a rueful manner; for in this, and the three following verſes, he doth as one tranſported with ſorrow, elegantly, and *hyperbolically* deſcribe the *Phænomenon*, face or appearance of it. *y* The Land was ſo ſqualled, and ſo ruined that he fanſieth it to be like the firſt Chaos, for which reaſon poſſibly he calls *Judea* the Earth, in alluſion to *Gen.* 1. 2. and herein implying that *Judah*'s ſins were ſuch, that they had even overtutned the Courſe of Nature, being laid waſte and deſolate, not of Inhabitants only, but of all things that might tend either to ornament or uſe, without Men, without Houſes, without Fruits, without Beaſts or Birds for Food or Service, verſe 25, 26. *z* Some ſay being obnubilated, and darkened by the abundance of ſmoke that would aſcend from the deſolating Fires of Towns and Cities, *Iſa.* 9. 18, 19. of which you may read in the Hiſtory of this breaking in of the *Chaldees*. But he ſeems to proceed rather in his Metaphor of the Chaos, it being an expreſſion, whereby the Scripture doth ſet forth the ſaddeſt Deſolations, *Iſa.* 13. 9, &c. *Ezek.* 32. 7, &c. *Joel* 2. 10, 30, 31. every thing above and below ſeemed to be in a mournful poſture, wrapt up in diſmal blackneſs.

24 I beheld the mountains, and lo, they trembled *a*, and all the hills moved lightly *b*.

a He proceeds in his figurative Elegancies, *q. d.* Behold how the Mountains of *Judea* tremble! A like expreſſion, *Pſalm* 18. 7, 8. *Iſa.* 5. 25. as if the very ſenſeleſs Creatures were aſtoniſhed at the greatneſs of God's Anger, and he mentions theſe as being the moſt ſtable part of the Earth, yet ſhake before him. *b* As eaſily as if they were ſome very light matter, or as duſt, or feathers in a Whirl-wind. See *Pſalm* 114. 4, 6. Or theſe may be ſaid *hyperbolically* to tremble, and move by reaſon of the multitudes of trampling and prancing Horſes and Chariots furiouſly paſſing over them.

25 I beheld, and lo, *there was* no man *c*, and all the birds of the heavens were fled *d*.

c Quite depopulated and laid waſte, all either ſlain, or carried captive, or fled: For after the flight of Men, Women and Children into *Egypt*, upon the death of *Gedaliah*, ſcarce a Jew was left in *Judea*. *d* Such Birds as are uſed to inhabited places, that live, feed and build among Men; (others indeed, both Birds and Beaſts would continue, which implies but the greater deſolation, and waſte of the Land, as is threatned againſt *Babylon*, *Iſa.* 13. 19, 20, 21, 22.) *Fled*, either to ſeek Proviſions, here being no food left for them, or frighted with the hideous noiſes and clatterings that do attend Armies; as we have read, that ſuch hath been the concuſſion of the Air by the loud clamours and noiſes of Armies, that Birds have fallen down to the earth, *Chap.* 9. 10. *Zeph.* 1. 2, 3.

26 I beheld, and lo, the fruitful place *e was* a wilderneſs, and all the cities thereof were broken down *f* at the preſence of the LORD, *and* by his fierce anger *g*.

e Heb *Carmel*, either *properly* for that part of the Land ſo called for its fruitfulneſs, or rather *Appellatively* for, not only their moſt pleaſant, but moſt fruitful Lands, that were kept dreſſed and occupied for food, both for neceſſity and delight, verſe 27. *Iſaiah* 29. 17. and 33 9 *f* No place left for Men to inhabite, *Iſaiah* 1. 7. *g* That which the Enemy could not have done with all his fury and fierceneſs, had it not been for the anger of the Lord, which by their great provocation, they had brought upon themſelves, 2 *Kings* 24. 3. *Jer.* 9 12, 13.

*Chap. 5. 10. 18. & 46. 28. 27 For thus hath the LORD ſaid, the whole land ſhall be deſolate; * yet will I not make a full end *h*.

h Some expound it, neither ſhall this puniſhment ſuffice, nor my fury ſtop here, I will not thus have done with them; and ſo look to what they were further to endure in their long captivity. See *Lev.* 26. 36, 39. But it ſeems rather to be a word of Comfort, that they ſhall not be utterly extinct, he will preſerve a Remnant, *Chap.* 5. 10. *Iſa.* 1. 9. and 24. 13. *q. d.* Though I am greatly moved with anger, yet I will not be inexorable, I will remember my Covenant, *Chap.* 30. 11. in the midſt of Judgement he will remember Mercy, after 70 years Captivity he brought them back again.

28 For this ſhall the earth mourn, and * the Heavens above be black *i*: becauſe I *k* have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it. *Iſa. 5. 30. and 50. 3.

i Expreſſions to ſet forth the dreadfulneſs of the judgement, he makes the Elements to perſonate Mourners, a ſad face of things above and below, a Metaphor, and therein to ſhame the ſtupidity of his People. *k* *q. d.* You would not believe, either that my Prophet ſpake, or what they ſaid, now I tell you I ſpeak my ſelf, and what I have reſolved upon, I will not revoke. See *Ezek.* 24. 13, 14. and *Chap.* 15. 6 for I have purpoſed it, I have not ſpoken in my heat or fury, but upon mature deliberation, an *Anthropopathy*, or what the Prophets have denounced I will ratifie.

29 The whole city ſhall flee, for the noiſe *l* of the horſemen and bowmen, they ſhall go into thickets *m*, and climb up upon the rocks: every city *n ſhall be* forſaken, and not a man *o* dwell therein.

l The Inhabitants of all Ranks and Qualities ſhall ſeek to eſcape the fury of this *Chaldean* Army, *Chap.* 39 4. *m* Either upon the Report of their coming, hereby as it were deriding their confidence, or rather at the approach of their vaſt Armies, for they were cloſe beſieged before they fled, as appears 2 *Kings* 25. 4. *n* Such a conſternation there ſhall be upon them, that they ſhall run in every hole to hide themſelves; thus *Manaſſeh* was taken among the thorns, 2 *Chron*, 33. 11. the *Heb.* is *abim* the *clouds*, poſſibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy ſhades of Trees and Groves that uſually grew there, the LXX render it *Caves*, and ſo the Rocks for Shelter, or the Clefts, Caves, and hiding Places in the Rocks. See *Iſaiah* 2. 21. *o* There ſhall be an utter deſolation, their Cities quite forſaken, not any to inhabit them, verſe 25, 26.

30 And *when* thou *art* ſpoiled *p*, what wilt thou do *q*? Though thou clotheſt thy ſelf with crimſon *r*, though thou deckeſt thee with ornaments *ſ* of gold, though thou renteſt † *t* thy face *u* with painting, in vain *x* ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe *y* thee, they will ſeek thy life. † Heb. *Eyes.*

p Which will certainly come upon thee, or when this deſtruction ſhall come upon thee, which is very near thee. *q* To wit, When thou, O Daughter of *Zion*, as verſe 31, art beſieged by the *Babylonians*, what courſe wilt thou take? It is not to be avoided: A kind of an inſulting way of ſpeech, as it were upbraiding them with their pride and confidence, *q. d.* your condition is deſperate. *r* Or Scarlet, 2 *Sam.* 1. 24. See on *Iſaiah* 1. 18. *ſ* Though thou doeſt ſuperinduce thoſe Ornaments, or Jewels of Gold, that may render thy Attire the moſt rich and ſplendid, 2 *Sam.* 1. 24. *t* It is obſerved, that they that paint much make their Skins withered. *u* Heb. *Eyes*, the Wantonneſs thereof being poſſibly ſet out more by Painting. See *Iſaiah* 3. 16. or rather, Face and Eyes being ſometimes put one for the other. See 1 *Samuel* 16 12. and *Iſaiah* 25. 8. Compare with *Revelat.* 21. 4. *x* All thy tricking up thy ſelf, thinking thereby to ingratiate thy ſelf with the *Chaldeans*, will be to no purpoſe; for they will work thy Ruin, as in the cloſe of the verſe, and Chapter 19 7. *y* They will ſlight thee more than ever; they that have doted on thee, thy unchaſte Paramours, their Luſt being ſatisfied ſhall abhor thee; See 2 *Samuel* 13. 15 and the Pronoun, being not in the Original, it may ſignifie that no Lovers at all will look after thee; thou ſhalt be caſt off by all. See thus of *Tyre*, *Iſaiah* 23. 15, 16. Thoſe that were in Confederacy with thee, and thy profeſſed Friends, *Hoſea* 2. 5. ſhall not only foreſake thee, but joyn with thine Enemies to deſtroy thee, *Lament.* 1. 2. And thus is *Babylon* to be dealt withal, *Revelat* 17. 16, 17. The Senſe is, That notwithſtanding all thy Allurings and Enticements, either to obtain the help of thy Friends and Alies, the *Egyptians*, whom thou takeſt to be thy Lovers, and didſt foreſake me to cleave to them, or to ſtop the fury of thine Enemies, the *Chaldeans*; (poſſibly alluding to *Jezabel*'s practice in painting her ſelf to ſtop the fury of *Jehu*, 2 *Kings* 9. 30.) yet ſhall it advantage thee nothing; Thou ſhalt be no more regarded than a forſaken Strumpet, *Ezek.* 16. 36, 37. and 23. *tot.*

31 For I have heard a voice as of a woman in *z* travail, *and* the anguiſh as of her that bringeth forth her firſt *a* child, the voice of the daughter of *b* Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands *c*, *ſaying*, Wo *is* me *d* now, for my ſoul is wearied becauſe of *e* murderers.

z When the Scripture would expreſs any exquiſite Sorrow, exceeding all other pains, it doth it by a Woman in travail, *Iſa.* 13. 8, 9. *Chap.* 6. 24. and 30. 6, 7. *a* Which of all ſeems to be the moſt painful, both from natural Cauſes, and becauſe they have leſs Patience to bear, having not had former Experience of the like. *b* Viz. *Jeruſalem*, *Iſa.* 1. 8. *c* In her great Diſtreſs, ſhe either reacheth them out to God for ſome help, *Iſa.* 1. 15. or rather, according to the Uſe of Perſons in great Anguiſh, clapping or wringing their hands together, as both the former Expreſſions of *bewailing her ſelf*, fetching of deep Sighs and Lamentations, and the following *Wo is me*, intimates. See *Chap.* 2. 37. *d* Or the time of my Woe is at hand; it draws near. *e* There is no more Spirit left within me, I am ready to ſink under my Diſtreſs, conſidering not only that my deſtruction is ſo near, but that thoſe of whom I have been ſo fond, and whoſe Idols I have ſo zealouſly ſerved, ſhould become my Murderers, verſe 30. and that I ſhould fall into the hands of ſuch, as will have no Compaſſion. 2 *Chron.* 36. 17.

CHAP. V.

None godly in Judah, 1. *They ſwear falſly, though God be a God of Truth; they are incorrigible and ſenſeleſs, and know not the Law, or elſe wilfully violate it,* 2——6. *Their Idolatry, Adultery,* 7——9. *Contempt of Gods Word and Prophets, which ſhould be ſadly verified,* 10——18. *They forſake, forget, and fear not God, whoſe Power is ſo great,* 19——24. *They are rich through Deceit and Violence; their Falſe Prophets,* 25——31.

RUn ye *a* to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the *b* broad places thereof, if ye can find a *c* man, if there be *any* that executeth *d* judgment, that ſeeketh the *e* truth, and I will pardon *f* it.

a Whether this begins a new Sermon, or be part of the former, is neither certain nor material; but here the Prophet is called upon to go up and down, and ſearch here and there, in every part of the City, and to make a diligent Enquiry in every Street, and Places of Concourſe; a Phraſe frequently uſed for ſearching and enquiring after a thing, *Dan.* 12. 4. *Amos* 8. 12. and it is ſpoken in the Plural Number, not reſtrained to *Jeremy* in particular; *q d.* Let who will ſearch, they will find it even ſo: it implies the great Scarcity of good Men, that muſt be thus ſearched for: God gives leave to all the Earth to look into the ſtate of *Jeruſalem*, by which he vindicates himſelf in the face of the whole World from all ſeverity towards his People, whatever he brings upon them, and ſo ſtops the Mouths of the Jews. *b* Even there, where uſually is the greateſt Reſort for Merchants and Merchandizes, where Men meet from all Quarters. *c* It ſeems worſe than *Sodom* and *Gomorrah*, for God condeſcends to pardon *Jeruſalem*, if there be but one righteous Man found in it; there he came no lower than ten. But it will be *Objected*, if it be underſtood thus individually, What muſt we think of *Jeremiah* himſelf, and *Baruch*, aud *Ebedmelech*, and other few, who were then, no doubt, in *Jeruſalem*? *Anſwer*, Either he ſpeaks of the corrupt Body of the People, Courtiers, Prieſts, Falſe Prophets, not one, or ſcare one among them to be found, or if any, ſo few as not to be diſcerned: A Man might walk the Streets of *Jeruſalem* long enough before he could meet with any one truly Religious; which Univerſality of Corruption is thus expreſſed in divers Places, *Pſalm* 12. 1, 2 and 4. 2, 3. *Ezek.* 22. 30. *Mic.* 7. 1, 2. Or it may be underſtood *Hyperbolically* for a few. *d* i e. Among the Magiſtracy that rightly adminiſter Juſtice. *e i. e.* Among the Commonalty that deal faithfully and uprightly, it ſignifies, That among them all, there are none given to it; ſo far from endeavouring and ſeeking it ſincerly with their whole Heart, that they are not inclined to it, but are given to Oppreſſions, Falſhoods, and deceits, they do not ſeek the Truth. *f* Or *him*, I will not deſtroy it for the ſake of thoſe few: the like he promiſeth with reference to thoſe five Cities, *Gen.* 18. 24, *&c.*

2 And though they ſay, the LORD *g* liveth, ſurely they ſwear *h* falſely.

g Though when they ſwear, they uſe the form of an Oath, and ſay, the *Lord liveth*, *Chap.* 4. 2. or by the *living God*. By Swearing here we may underſtand all their Service of God, by a *Synecdoche*; Swearing being a part of God's Worſhip. *h Yet*, or *therefore* they ſwear falſly; either they ſwear to that which is falſe; or, if to that which is true, they are ſo perfidious to me, that they do it deceitfully, not in Sincerity, and in Reverence to that Holy Name by which they ſwear possibly they may often ſpeak of God, and not ſwear by Falſe Gods, *Verſe* 7. but it is all but Hypocriſie and Deceit, *Iſa.* 48. 1. *Chap.* 12. 2. and 42. 5, 20. 2*Tim.* 3. 5. It is neither in Truth nor Righteouſneſs, two of the principal Qualifications of a lawful Oath: Thus they proſtitute the Name of God, making themſelves guilty, not of Hypocriſie only, but Sacrilege.

* Iſa.9.13.
*Zep.3.2.

3 O LORD, *are* not thine eyes upon the *i* truth? thou haſt * ſtricken them, but they have not *k* grieved; thou haſt *l* conſumed them, *but* * they have refuſed to receive correction: they have made their faces harder than a *m* rock, they have refuſed to *n* return.

i The Prophet, obſerving the Obſtinacy of this People, abruptly turns himſelf to God, yet emphatically inſinuates their Incorrigibleneſs. This may refer either to God's diſcerning and knowing Truth from Falſhood, as being impoſſible that any thing ſhould be hid from him, *Pſalm* 1. 4. or rather (more agreeable to the Phraſe) to God's approving; and this ſome again refer to *Perſons*, as, *Men of truth* for *true Men*, ſo *Man of Wiſdom* for a *wiſe Man*, *Micah* 6. 9. but others, better, to Truth and Faithfulneſs, as that which God hath a great Reſpect for, and Delight in, *Pſalm* 51. 6. and was not to be found among theſe People. Though none of theſe Senſes be improper, this ſeems the moſt genuine. *k* They have been under ſore Grievances that God hath laid them under, yet they ſeem unconcerned, *Prov* 23. 35. *Iſa.* 42. 25. or it is probable they were griev'd at their Sufferings, but they have not repented, thereby to turn away the Cauſes of his juſt Diſpleaſure See 2 *Cor.* 7. 9, 10. *l* God had not only lightly chaſtiſed them, but waſted them by ſeveral Enemies, as the *Aſſyrians*, *Iſa.* 10. 5, 6. and 36. 1. and *Pharaoh Necho*, 2 *Kings* 23. 33. and the *Chaldees*, *Syrians*, *Moabites*, and the *Ammonites*, 2 *Kings* 24. 2. and *Nebuchadnezzar*, 2 *Kings* 24. 13, *&c.* All theſe he made uſe of as the Rod of his Indignation, yet they refuſed to receive Correction. See *Chap.* 2. 30. a *Metonymy* of the *Effect*; they have profited nothing by it, not at all reformed, *Iſa.* 1. 5, 16. *Amos* 4. 6, 8, 9, 10, 11. *m* Noting their Obſtinacy and Impudence laying aſide all ſenſe of Judgments, as paſt feeling, *Prov.* 21. 29. *Zech.* 7. 12. *n* Wilfully rejected Counſel, and ſlighted Correction, reſolving to perſiſt in their Obſtinacy.

4 Therefore I ſaid *o*, ſurely theſe *are p* poor, they are fooliſh: for they know not the way of the LORD, *nor* the judgment of ∴ their GOD.

o Or *perhaps* I ſaid with my ſelf, not poſſibly, that he thought ſo, but that he might thus expreſs himſelf, as Men uſe to ſpeak. *p* Poor, low-ſpirited, or of the meaneſt rank among the Vulgar, underſtand but little, either Men of greater Ignorance, *John* 7. 49. and therefore ſaid not to know the way of the Lord. See *Chap.* 8. 7. being better skill'd in Fields and Vineyards, than in the Law; or of leſs Conſcience than the better ſort may be, and therefore ſaid to be fooliſh, or infatuated, or put upon greater Temptation by reaſon of their Poverty, *Pro.* 30. 9. ∴ The Methods or Ways of his Providence, the uſual manner of his Dealings; ſo *Judgment* is to be taken here for the ſame with *ways*, 1 *Sam.* 2. 13. as it is alſo *Chap.* 8. 7.

5 I will get me to the *q* great men, and will ſpeak unto them; for they have *r* known the way of the Lord, *and* the judgment of their GOD: but theſe have altogether broken the yoke, *and* burſt the *ſ* bonds.

q i. e. To the Nobles, both *Prince* and *Prieſt*, that have more time to conſider theſe things, have been better taught and educated, *Prov.* 4. 4. Not that *Jeremiah* had any better Thoughts of theſe, but as carrying a great Probability with it. *r* Had it been only among thoſe in the former Verſe, it might have been more excuſable; but it is in the very Nobles themſelves: the State is wholly corrupt from Head to Foot, who cannot plead Ignorance, therefore the more inexcuſable. *ſ* Theſe are more refractary than the other, more heady and obſtinate; no Law of God is able to hold them, *Pſal.* 2. 2, 3. See *Luke* 19. 14, 27. There is not one better than another among them, whether poor or rich.

* Pſal. 104. 20.
|| Or, *Deſarts.*
*Hoſ.13.
† Heb. *ſtrong.*

6 Wherefore a *t* lion out of the forreſt ſhall ſlay them, * *u* a wolf of the || *x* evenings ſhall ſpoil them * *y*, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces, becauſe their tranſgreſſions are many, *and* their backſlidings are † *z* increaſed.

t Nebuchadnezzar and the *Chaldean* Army from *Syria* and *Libanus*, woody places, are here pointed at under the *Metaphor* of Beaſts of Prey of three kinds; the Malignity that is proper to each of theſe Creatures ſhall be put forth in this *Babylonian* Army, compared, for inſtance, to a *Lion*, *Chap.* 4. 7. which notes his great Power, Courage, Pride, and inſulting over his Prey. *u* For their Greedineſs and Unſatiableneſs; one Wolf will deſtroy abundance of Sheep; and ſaid to be the *Wolf of the Evening*, or Deſarts, or Plains, they being the uſual Haunts of the Wolf; or *Evening*, becauſe then they are obſerved to be moſt ravenous, *Hab.* 1. 8. Poſſibly, becauſe lying moſt part of the day in their Dens for fear of the Huntſmen, want of Prey enrageth their Hunger at night, and becauſe of this greedineſs to devour, the Judges among themſelves are ſaid to be *Evening Wolves*, deſcribed *Zeph.* 3. 3. They gnaw not the Bones till the morrow, either through Hunger or Rage. *x* The *Chaldæan* Army compared to a Leopard, not for its ſpeed only, but eſpecially for its Vigilancy and Subtilty; they will be ſo vigilant, that ſcarce any ſhall eſcape, according to Verſe 6. *y* Heb. *Strong*; here is the reaſon why God would bring ſuch a Devaſtation upon them, becauſe they did, as it were, ſtrengthen themſelves in the multitude of their Rebellions againſt him.

7 ¶ How ſhall I *z* pardon thee for this? thy *a* children have forſaken me, and ſworn by *them that are b* no gods: when I had fed them to the full, they *c* then commited *d* adultery, and aſſembled themſelves by *e* troops in the harlots houſes.

z How canſt thou expect that I ſhall bear ſuch Affronts? I ſhall expoſe my ſelf, and ſeem to lay aſide my power, I ſhall be look'd upon as one, that either regard not ſuch Injuries, or cannot avenge them, as *Verſe* 9. *a* Thy Inhabitants both in City and Country. *b* But by Idols; Swearing is here put, not for any part of Worſhip, as ſometimes it is, but for a religious Worſhip and Service of them, *Chap.* 4. 2. *c* Here is noted the abuſe of God's Bounty, or the natural Effect of our unſanctified Proſperity, *Deut.* 32. 15. *Chap.* 2. 7. *Jude* 4. That which in good Men doth oft breed Forgetfulneſs, in bad Men generally breeds Filthineſs: riſing up to play the Wanton, was the Effect of *Iſrael's* Eating and Drinking, *Exod.* 32. 6 and of *Sodom's* Sin, *Ezek.* 16. 49. *d* Either 1. *Metaphorically* to be underſtood of their going a Whoring after their Idols; or, 2. *Properly* for corporal Uncleanneſs, they uſually going both together, *Numb.* 25. 1, 2. *Hoſ.* 4. 12, 14. *e* It may be read in the *Nominative Caſe*, the *Houſe of the Harlot aſſembled themſelves.* *q. d.* the whole Houſe of *Iſrael*, *Jeruſalem*, and *Judea*, are but one Stew; if it refers to their Idolatry, then it alludes to their making the Temple a common Houſe of ſpiritual Harlotry; but rather, as it refers to the corporal Uncleanneſs, it ſeems to intimate that they did not act their Adulteries clandeſtinely or by ſtealth, but laying aſide all Modeſty, they went to Harlots Houſes like brute Beaſts in company, as aſhamed of nothing.

8 They were *as f* fed horſes in the *g* morning: every one *h* neighed after his neighbours wife.

f To note the Greatneſs and Unrulineſs of their Luſt, pampered Horſes being moſt wanton, like that *Deut.* 32. 15. *g* It is queſtioned, whether *Morning* relates to Horſes, or to Men; if to *Horſes*, then they are compared to Stallions that having been fed to the full over night, and lain at eaſe, in the Morning they are moſt luſty: but rather it ſeems to relate to *Men*, ſhewing that they were very early in going about their Filthineſſes. *Zeph.* 3. 7. following their Uncleanneſs with as great Eagerneſs as it is ſaid that Drunkards follow ſtrong Drink, *Iſa* 5. 11. *h i. e.* With an impetuous Earneſtneſs and unwearied *Hunting*, they ſought after the Adultereſſes to ſatisfie their beaſtly luſts. It notes 1. The ſtrength of their Luſt, a thing in Horſes much taken notice of by Authors. 2. The Unbridledneſs and Uncontroulableneſs of it, as is ſeen in the pampered Horſes hunting after the Mare, of which *neighing* is a Sign, thus expreſſed *Chap.* 13. 27. Thus the Grecians would expreſs Men extreamly libidinous by the Word ἱππόβινοι, and ἱππόπορνοι, and that they do ἱππομανεῖν, ſo the LXX, and thus deſcribed *Ezekiel* 22. 11.

* Ver.29. Chap.9.9.

9 * Shall I not *i* viſit for theſe *things*? ſaith the Lord; and ſhall not my *k* ſoul be avenged on ſuch a nation as this?

i i. e. Puniſh, *Pſal.* 89. 32. Should I connive at ſuch things, the wicked would ſay, I did not ſee them, or take notice of them *Pſ* 50. 21. much to the ſame purpoſe with *Verſe* 7. beginn. and *Puniſh-*

ment may be termed *Viſiting*, as implying the Equity of God's Procedures, that he firſt ſees and conſiders the caſe, before he inflicts Puniſhment; as in the caſe of *Sodom, Gen.* 18. 21. ſpoke after the manner of Man. *k* For I, it ſpeaks the Greatneſs of God's Diſpleaſure, Shall not my very Soul be in this work of Vengeance? *Pſal.* 11. 5.

10 ¶ Go ye *l* upon her walls, and *m* deſtroy; but make not a full *n* end: take away her *o* battlements; for they *are* not the *p* LORDS.

l Ye *Babylonians*, go now execute my Vengeance on them. I give them into your hands; behold, I give you a Commiſſion. *m* I permit and order you not only to take the City, but make havock of her Inhabitants, *Iſa.* 10 6. *n* Though God give them a large Commiſſion to deſtroy, yet he puts in a Limitation, that he will reſerve a Remnant from Deſtruction; he ſets bounds to the moſt raging Adverſary, beyond which he muſt not paſs See on *Chap.* 4. 27. *o* Lay her and all her Fortifications level with the ground, take away her Counterſcarp, or high Towers, or whatſoever may tend to the Defence of a City; to let *Jeruſalem* know, that ſhe did but in vain truſt to her high Walls and ſtrong Towers; and *Battlements* may as well be taken for the foundation of her Walls, which ſpread wider than the Wall it ſelf: The Word the Prophet uſeth, ſignifies that ſpread: and thus it agrees with the Scope, that is deſcribing the utter Overthrow and eradicating of it: ſo LXX, *take away her Supports.* *p* I undertake their Defence no longer; I diſown them; take my Protection from them, and give them up into your hands, O ye *Chaldæans*, though they make their boaſt that they are ſheltered under my Wing and Protection, becauſe there was the Temple and Altar; but they will find themſelves deceived; for I diſown them.

Ch. 3. 20, 11 For * the Houſe of Iſrael and the houſe of *q* Judah have dealt very *r* treacherouſly againſt me, ſaith the LORD.

q Whether *Iſrael* be put here for the Ten Tribes, and *Judah* for the two, as often they are *Chap.* 2. 4 and ſundry other places; or rather, whether *Judah* here be only explicative, and the Word meant of the two Tribes only, read thus, the *Houſe of* Iſrael, *even the Houſe of* Judah, is not much material. *r* Have apoſtatized and dealt perfidiouſly beyond meaſure, not only as to the Groſſneſs, but as to the Univerſality of it.

* Iſ. 28. 15. 12 They have *ſ* belyed the LORD, and ſaid, * *It is* not he, neither ſhall evil come upon us; neither ſhall we ſee *t* ſword nor famine.

ſ This may ſignifie either a denying, *viz.* a renouncing making little or nothing of him, as ſome; or a denying, *i. e.* not beliving, that theſe Words of the Prophet were God's Words, or God did not ſay ſo; he gave not the Prophet, nor any other, any ſuch Commiſſion, and poſſibly their Atheiſm might grow to ſo high a degree as to deny his Providence, Power, and Juſtice, *&c.* ſo it agrees with the following Words, *it is not he*, or God did not ſpeak as he meant: but he would only fright us, it ſhall not be thus. *t* This Siege or Famine, or any other ſuch dreadful Judgments, as *Jeremiah* ſpeaks of, ſhall not befall us. *Seeing* is uſed here for *Feeling*, as it is in *Job* 7. 7.

13 And the prophets ſhall become *u* wind, and the word *is* not in *x* them, thus ſhall it be done *y* unto them.

u A proverbial Speech, very frequent, not in common Language only, but Scripture alſo *Job.* 6. 26. *Eccleſ.* 5. 16. and elſe-where; *i. e.* all the Prophet's Threats ſhall come to nothing: and thus they ſcoffed at them, Tuſh, what do they ſignifie? they are but *bruta fulmina*: ſee 2 *Chr* 36. 15, 16. *x* This poſſibly, they give as the Reaſon that they apprehend the Prophet's Words to be but as Wind, becauſe they are not from God, they ſpeak but Dreams of their own fanſying. *y* If ſhall fall upon their own heads that have thus threatned us, not upon us; or, we will kill them with the Sword, for thus vainly threatning us; we will uſe them like Falſe Prophets, as they are; and we ſhall ſee in the Sequel of this Prophecy how they uſed *Jeremiah*; or it may be an Imprecation, *q. d.* may it fall upon their own Heads: thus the Heb. *So be it unto them.*

14 Wherefore *z* thus ſaith the Lord GOD of *a*
* Ch. 1. 9. hoſts, Becauſe ye ſpeak this *b* word, * behold, I will make my words in thy mouth fire, and this people wood, and it ſhal devour *c* them.

z Theſe vile Wretches having now done ſpeaking, God begins to ſpeak; and becauſe they had thus ſlighted the Prophet, and God ſpeaking by him, (as in the next Words, *Becauſe ye ſpeak this Word*) here tells them what he will do; or rather, turns himſelf abruptly to the Prophet, as Men uſually do in a paſſion. *a* He makes his Majeſty and Power known, to cloath his Words with the greater Terror. *b Viz.* At the rate they diſcourſed in the former Verſe. *c i. e.* It ſhall take place ſuddenly, and irreſiſtibly, and fiercely, as fire is wont to take in dry Wood to their utter Ruin and Overthrow, *Pſal.* 83. 14, 15. *Iſa.* 9. 18, 19. They ſhall be but Fuel to my Wrath which ſhall be executed by the *Chaldæan* Army, that ſhall conſume, and eat them up like fire; they ſhall find my Words to be more than Wind.

15 Lo, I will bring a * nation upon you from *d* far,
* Iſ. 5. 26. Ch. 1. 15. and 6. 22. O houſe of *e* Iſrael, ſaith the LORD: it *is* a mighty *f* nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they *g* ſay.

d Viz. From *Chaldæa.* *e* By theſe are meant *Judah*; for *Iſrael* properly ſo called, *viz.* the Ten Tribes, were in Captivity before: ſee on *Chap.* 4. 1. called the Houſe of *Iſrael*; not only becauſe they deſcended from *Jacob*, but becauſe they were the chief of that Stock. *f* It is both potent, or, as the Word is, *rough* and *harſh*, and of great Antiquity, ever ſince the laying the firſt Foundation of *Babylon* by *Nimrod*, about 170 Years after the Flood; and hence it is called the Land of *Nimrod, Mic.* 5. 6. And this doth much add to their Cruelty, that they have had Dominion and Rule in their hands ſo long, and whereby they have not only grown more proud and haughty, but having been brought up ſo long in ways of Blood and Slaughter, they muſt needs by this time become skilful to deſtroy. *g* Which makes thy caſe much more deſperate. It is a great diſadvantage when Perſons underſtand not one another; they will neither underſtand thy intreaties, nor thou their offers, being both unintelligible, and inexorable, which will render thy condition much more ſad and perplexed; ſpeech being that by which the affection is readily communicated, and is the bond of humane Society; Hence this was part of the Judgment threatned, *Deut.* 28. 36, 49, 50. the *Jews* not well underſtanding the *Syrian* Tongue, which the *Chaldæans* ſpake, having had no converſe with them before the Captivity. It was this put a ſtop to all converſe at the building of *Babel.*

16 Their *h* quiver *is* an open *i* ſepulchre, they *are* all mighty *k* men.

h Collectively expreſſed for *Quivers*; a *Synecdoche* for the whole military preparations, and a *Metonymy* of the *containing* for the *contained*, *viz.* the Arrows, that will be ſhot out of them, called the *ſons of the Quiver, Lam.* 3. 13. Bow and Arrow being the chief Weapons for War in thoſe Countries, and in thoſe days. *i* A proverbial ſpeech, *Pſal.* 5. 9. relating to the dreadful havock, and deſtruction, that will be made devouring the living, as the Grave doth the dead, or making work for the greedy devouring Grave, that never ſaith it hath enough, *Prov.* 1. 12. Or, they ſhall deſtroy many with one Quiver, as one Grave will ſwallow many dead, which may note their skill, and the ſucceſs they ſhall have, few of their Arrows ſhall fail of doing execution. *k* Theſe *Chaldeans* are all men of valour fit for Warriours.

17 And they ſhall eat up thine * harveſt, and thy *l* * Lev. 26. 16
bread, *which* thy ſons and thy daughters ſhould *m* eat, they ſhall eat up thy flocks, and thine herds, they ſhall eat up thy vines and thy *n* figtrees, they ſhall impoveriſh thy fenced cities wherein thou truſteſt, with the *o* ſword.

l They ſhall make clean riddance, leave thee no ſupports of life, but bring an utter Famine upon thee, it is thus threatned, *Deut.* 28. 30, 48, 51. *m* Or, they ſhall eat up thy Sons and thy Daughters, but this is only a *Metonymy* of the *effect*; but *properly* this aggravates the dreadfulneſs of the Judgment; Parents, out of the tenderneſs of their affection, chuſing rather to die themſelves, than to live to ſee their Children ſtarved before their eyes, and they no ways able to relieve them, *Lam.* 2. 10, 11. *n* A particular enumeration of the Deſolation, that would be made, all tending to the greatneſs of the former. *o i. e.* Beſide the waſt that the Famine would make among Perſons; their Cities alſo ſhould be depopulated by the ſword of the Enemy; or rather, poſſibly the Siege ſhould be ſo ſtreight, and ſtrict, as may be implied in the word *impoveriſh*, that they ſhould be forced to eat one another, till they were quite waſted, they ſhould be reduced to ſuch poverty and exigencies; or the ſword may relate to the mentioned miſchiefs, as the cauſe of them all, the ſword ſhall do all this. In all which he doth not ſo much tell them, that the *Chaldæans* ſhall conquer them, for that is taken as it were for granted, as, what Cruelties they ſhall uſe when they have conquered.

18 Neverthele ſs in thoſe days, ſaith the LORD, I will not make a full ‖ end with you.

‖ See this *Verſe* explained, *Chap.* 4. 27. ſave only, that I think, here it is taken in the firſt ſenſe there mentioned; for it is not ſaid only, or in that Verſe, *I will not make a full end*, or a full end *of* you, but a full end *with* you; *q. d.* I have not done with you yet See *Lev.* 26. 14. *ad* 40.

19 ¶ And it ſhall come to paſs when ye ſhall ſay * *p*, * Ch. 13. 22 & 16. 10.
Wherefore doth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved *q* ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land, *that is* not *r* yours.

p This ſpeaks, either their unparallell'd inſolency, in a manner challenging God, as if they had not deſerved ſuch dealing at his hands, they might have expected better uſage from him; the *Jews* were good at theſe kinds of challenging of God, *Iſa.* 58. 3. Or groſs ſtupidity, as being ſuch Sots as not to be ſenſible of what they had done to provoke him; like to that *Chap.* 16. 10. *q* Heb. *Gods of the ſtranger*; he doth not ſay *ſtrange Gods*, but *Gods of the ſtranger*, which aggravated their crime, that while they lived in their own land, and the true God among them, they would precariouſly go fetch in Gods from the Heathens. *r* Here the Prophet 1. oppoſeth *ſtrange Lords* to rule over them, to thoſe ſtrange Gods, that they had ſerved, which God calls a forſaking of him. 2. He oppoſes a land *not theirs*, to *their own land*; ſo that by this the Prophet ſhews what reſentments God had of their ſin; for it implys that their ſin was much greater, that they ſerved ſtrange Gods in their own land, than if they had done it in another, under the Tyrannical impoſition of a ſtranger, and therefore he would accordingly ſuit their puniſhment, that they ſhould ſerve in a ſtrange land, which ſhould be worſe, than to be ſervants in their own. This is a dreadful but a juſt Retaliation.

20 Declare this in the houſe of Jacob, and publiſh it in *ſ* Judah, ſaying,

ſ See of this *Chap.* 4. 5. By *Judah* and *Jacob* we are to underſtand the two Tribes only, as *Ver.* 11. which ſee.

21 Hear now this, * O fooliſh people, and without † *t* underſtanding; which have eyes and ſee not; which have ears, and *u* hear not: * Iſ. 6. 9. Eze. 12. 2. Mat. 13. 14 Joh. 12. 40 Acts. 28. 26. Rom. 11. 8. † Heb. *heart.*

t Heb. *Heart.* They have no heart to return, or to any thing of Inſtruction, or Reformation, but are ſtupid and ſottiſh, regardleſs of all Counſel, Wiſdom, and common Prudence. The Heart is ſaid to be the Symbol, and according to *Galen*, the ſeat of Wiſdom: ſo the Poet placeth it, Cor *ſapit*, *&* pulmo *loquitur*, fel *commovet iram*, &c. *u* See *Chap.* 6. 10. They are wilfully blind, and obſtinatly deaf, will neither ſee, nor hear the Word, Will or Works of God, of which he giveth two inſtances in two following Verſes. *Ver.* 22. 24. *viz.* in *governing the Sea*, and *appointing* the *ſeaſons of the Year.* It may be he alludes herein to their Idols, to which they were ſo much addicted.

22 Fear ye not *x* me? ſaith the LORD: will ye

not tremble at my preſence, which have placed the *y* ſand *for* the * bound of the ſea, by a *z* perpetual decree, that it cannot paſs it; and though the waves thereof toſs *a* themſelves, yet can they not *b* prevail; though they roar, yet can they not paſs over it?

* Pſal. 104. 9.

x Either a convincing Argument to perſwade them to ſubmit unto him; will ye not ſubmit to me that can rule the Sea? which as unruly a thing as it is, yet quietly yields to my will; or rather, a very angry Challenge and Expoſtulation; do you think, that I, that can tame the boiſterous Sea, cannot tame you? *y* That ſtand not in need to make Rocks for Walls and Bounds unto it, but can give a check to it by ſo ſmall a matter, as the Sand, that of it ſelf is not only yielding and penetrable, but ſubject to be blown away with every wind. *z* Either looking backward, that it never could, or forward that it never ſhall. Whether this decree have reſpect to the Creation, or to the Deluge, it is not much material; the former of which times it could not have been contained within its bounds, neither in the latter could it have exceeded them, without Gods ſpecial order, as no time ſince. *a* Though they ſwell, rage, roar, and threaten never ſo much, as if they would ſwallow up all before them; though they foam againſt the Rocks that ſtand in their way, yet, when they come to their bounds appointed, ſhall tamely yield unto the Sand, and retire back. *b* Not get any ground upon or againſt Gods decree and appointment. Either the *decree* or the *ſand,* which in regard of their form, ſituation, unrulineſs, and fluxibility would overflow the whole earth, were it not for the limits, and reſtraints that are laid upon it, *Job* 38. 11. By this inſtance, God may ſhew what he could do with reference to that enraged, and raging Army, that is about to come upon them like a torrent, if his people would repent. Or rather he hereby upbraids the *Jews* with their unreaſonable ſottiſhneſs, that they are more mad in their Rebellions againſt God, than the raging waters of the Sea, that as boiſterous as they are, yet obey his Will.

23 But this people hath a revolting and a *c* rebellious heart; they are revolted, and *d* gone.

c They are not only revolted from me, and gone back, but they continue obſtinate, and will not return, *Pſal.* 78. 8. as the next clauſe intimates, where God ſhews their obſtinacy by the *effect* of it. *d Viz.* From me, they perſiſt in their courſes, no reclaiming of them, for they are not only revolted, but they are gone quite away, and are irreclaimable.

24 Neither ſay they in their *e* heart, Let us now *f* fear the LORD our God, that giveth *g* rain, both the * former and the *h* latter in his ſeaſon: he reſerveth unto us the appointed weeks of the *i* harveſt.

* Deut. 11. 14.

e They are ſo careleſs, that they never trouble themſelves about it; or ſo obdurate, and ſtiff, that they never lay it to heart, or conſider that it is God that diſpoſeth of all things according to his own pleaſure, both in the Earth and in the great deep. *f* Or *ſerve* and *obey,* all ſervice to God being both performed in it, and proceeding from it. *g* Without which nothing could ſubſiſt. by this the true God is diſtinguiſhed from all falſe Idol gods, *Chap.* 14. 22. and in this appears not only his power in decreeing, *Job* 28. 26. and preparing it, *Pſal.* 147. 8. his Soveraignty in withholding it. *Amos* 4. 7. but his general goodneſs in beſtowing it, *Deut.* 28. 12. *Mat.* 5. 45. and his ſpecial providence in the ſeaſonable diſpoſal of it, according as there is need, and which he gives as a witneſs of it. *Acts* 14. 17. As in the former inſtance God ſets forth his Peoples inſenſibleneſs of the works of his greatneſs, and power in ſo eaſily taming ſuch an unruly Element; ſo here he doth alſo further manifeſt the ſame by inſtances of his providence and goodneſs, implying, that ſo ſtupid, reſolute and obſtinate they are grown, that they are neither afraid of him for his greatneſs, which poſſibly may be underſtood by the former *fear,* nor fear him for his goodneſs, which poſſibly may be the ſenſe of the word in this latter place. *h* He means not the former and latter part of the year, but according to their ſeaſons of Sowing and Reaping; the former to prepare the ground for Sowing, and the latter to prepare the Corn for plumping, and ripening. See *Ch.* 3. 3. *i* He gives ſeaſonable Harveſts according to his appointment, the ſum is, God would let them know by this, what an impudent and fooliſh, as well as wicked thing it is for them to ſet themſelves againſt that God, that keeps the whole order of Nature at his own diſpoſal, which he can govern and order as he ſees Men behave themſelves towards him.

25 Your iniquities have turned away theſe *things k,* and your ſins have withholden good *things* from you ∴.

k q.d. Do not ſay your ground is parched up with drought, or your fruits are corrupted and rotted by too much, or unſeaſonable Rain; we have nothing now in ſo due a courſe, as we were wont to have it, would you know the reaſon of it? You have inverted the Ordinances and order of Nature, have put Heaven and Earth out of their regular courſes by your iniquities. ∴ That either you have been cut ſhort of theſe good things, or denied a bleſſing upon them; by this God would not have prophane Men think, that unuſual ſeaſons either for better, or worſe, do come by chance, but as he ſees convenient either for the encouragement of the obedient or puniſhing the obſtinate.

26 For among my *l* people are found wicked *men*: they || * lay *m* wait as he that ſetteth ſnares; they ſet a trap, they catch *n* men.

|| Or, *pry as fowler lie in wait.*
* Prov. 1. 17, 18.

l I need not ſearch for ſuch among the Heathen Nations, for they are found even among them, that are called by my Name, whereas all my people ought to have been holy. *m* Or contemplate miſchievous deſigns, under deceits, as Fowlers do hide themſelves, when they watch the Birds coming to the ſnare or net, *Prov.* 1. 11. *Mic.* 7. 2. & therefore the next expreſſion, *he that ſetteth Snares* is but a *periphraſis* for a *Fowler,* the *Heb.* word being always ſo taken: *Pſal.* 91. 3. *Prov.* 6. 5. and elſewhere, or they pry, *i. e.* they narrowly look, where they may get an advantage, hence Enemies are called pryers, or obſervers, as you may frequently find in the *Pſalms*; *Pſal.* 5. 8. & 27, 11, 56, 2. and 59. 10. and 92. 11. *n* Intimating the ſucceſs of their wicked Policies in bringing their wicked decrees to paſs, *Pſal.* 37. 7. as falſe Witneſſes and Trapanners uſe to do, when they go about to enſnare Men that are innocent; ſuch a Trap did *Jezabel* lay for *Naboth,* 1 *Kings* 21. 9, 10. Such an one was that Conſpiracy of more than 40 Men againſt *Paul, Acts* 23. 13, 14, 15.

27 As a || cage is full of birds, ſo *are* their houſes full of *o* deceit: therefore they are become great, and waxen *p* rich.

|| Or, *coop.*

o i. e. They fill up their Houſes with the Goods and Wealth of thoſe that they deceive, and overreach; ill gotten Goods a *Metonymy* of the *efficient*; as the Fowler carries his Cage along with him, wherein he puts the Birds which he catcheth, to keep ſafe that they get not away, when once they are caught, as alſo by their appearance, and ſinging to entice others. *p* Shewing how, and in what manner they got their riches, *therefore,* or *by this means*; ſuch as are gotten by a lying Tongue, *Prov.* 21. 6. called the *treaſures of Wickedneſs,* Mich. 6. 10.

28 They are waxen * fat, they *q* ſhine: yea, they overpaſs the deeds of the *r* wicked: they judge not the *ſ* cauſe of the fatherleſs, * yet they *t* proſper; and the right of the needy do they not judge.

* Deut. 32. 15.
* Job 12. 6
Pſal. 73. 12
Chap. 12. 1

q Or, ſo fat that they ſhine; by reaſon of their wealth and riches they pamper themſelves till their *eyes ſtand out with fatneſs, Pſal.* 73. 7. their wrinkles are filled up with fat, which makes their faces ſhine. *r* Either, they go beyond the very Heathens themſelves in wickedneſs, *Ezek.* 5. 6, 7. or rather, they eſcape the hardſhips and ſufferings that others undergo, *Pſal* 73. 5, 6, 7, 8. they 'ſcape better than others; or they ſlightly paſs over judgments threatned. *ſ* Such whom even the Law of Nature commits to their patronage, they either diſregard them, or wrong and injure them, either by refuſing them a fair hearing, *Iſa.* 1. 23. or giving wrong ſentence againſt them in Courts of Judicature, *Zech.* 7. 10. expreſly forbidden, *Exod.* 22. 22. *t* Things go well with them, they live happily according to their deſire, *proſperum ſcelus, Job* 21. 7, &c. Or, that they *might* proſper, *viz.* that God might bleſs them.

29 Shall I not viſit for theſe *u things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

u It is expreſſed as a thing taken for granted, he certainly will. Can I be a God, and wink at ſuch things? It cannot be. See this explained, *Verſe* 9.

30 || A wonderful and *x* horrible thing is committed in the *y* land.

|| Or, *aſtoniſhment and filthineſs.*

x So prodigious, or ſtupendious a Crime, that it is beyond the thought or apprehenſion of Man to conceive, much more to expreſs, and ſo abominable, that a Man would even loath the thoughts of. What this is, we have in the next *Verſe.* *y* Heb. *This land* aggravating the greatneſs of the wonder, that ſuch a thing ſhould be in ſuch a land: See *Iſa.* 26. 10.

31 The prophets propheſie *z* * falſly, and the prieſts || bear rule by their *a* means; and my people love *to have it b* ſo: and what will ye do in the end *c* thereof?

* Chap. 14. 14 & 23. 25, 26. Ezek. 13. 6.
|| Or, *take into their hands.*

z Either ſpreading and diſperſing abroad the Lyes of their Idols, particularly *Baal, chap.* 2, 8. or venting their Lyes in the Name of the true God, *chap.* 4. 10. *a* By this means it comes to paſs, that the *Princes* and *Prieſts* are encouraged to do all their miſchiefs, whether it were in corrupting Judgment by Bribes, or countenancing fraud and oppreſſion, and hardening themſelves againſt Gods Threatnings, or whatever elſe, they were encouraged by the Lyes of the falſe Prophets, they and the Prieſts and Princes combining, and ſetting themſelves againſt the true Prophets of God, *Chap.* 26. 8. and thus the Prieſts in effect take the management of all the affairs into their *own hands*; ſo the Heb. *take into their hands,* which intimates the Authority they uſed in their Miniſtry. *b* They are very well pleaſed with the Flatteries and Lyes of the falſe Prophets, not being able to bear the Truths that were delivered them from God, *Mic.* 2. 11. *c q. d.* Whither do you think theſe things will tend? You muſt look for nothing but utter ruine as the fruit and effect of ſuch doings, *Mic.* 3. 11, 12. when this City, which you look upon to be perpetuated, ſhall be overthrown, and you utterly periſh in its ruine, how miſerably will you find your ſelves to be deluded by your falſe Prophets, and diſappointed in your hopes? A ſad *Apoſiopæſis* concerning the exterminating of the People by the *Chaldeans.*

CHAP. VI.

God ſendeth and ſtrengthneth the Babylonians againſt Judah, 1——5. *for her Oppreſſion and Spoils,* 6——8. *and Obſtinacy; which provokes Gods Wrath and their Deſtruction,* 9——12. *Their Covetouſneſs, falſe Confidence, and Impudence: People and Prieſts refuſe to obey God,* 13——17. *Their Hypocritical Worſhip ſhall not prevent their ſure Deſtruction,* 18——25. *The People called to mourn,* 26. *The Prophet encouraged under their Wickedneſs, and the Fruitleſneſs of his Miniſtry among them,* 27——30.

O Ye children of *a* Benjamin, *b* gather your ſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in *c* Tekoa: and ſet up a ſign of *d* fire in Beth-haccerem: for evil appeareth out of the *e* North, and great deſtruction.

a He means, either the *Inhabitants of Jeruſalem,* becauſe part of it ſtood in the lot of *Benjamin, Joſh.* 18. 28. or elſe, he means all *Judah,* becauſe, when the Ten Tribes fell off, the Tribe of *Benjamin* adhered to *Judah,* and was incorporated into them; If it be asked why the Prophet rather ſpeaks here to *Benjamin* than to *Judah,* the reaſon probably may be, becauſe he being of *Anathoth* was of that Tribe, and therefore mentions them as his own Countrey-men. *b* Spoken, eather *ironically* that they ſhould ſet themſelves in Array, and make head againſt the Enemy, that is now at hand; or rather, that they ſhould flee away together at once, make haſte out of *Jeruſalem* in Troops, as the next expreſſions intimate, not counſelling them what they ſhould do, *viz.* for ſuccour, *Chap.* 4. 5, 6. but rather telling them what they muſt expect, *viz.* to be forced to flee out of it, if they may eſcape. *c q. d.* Gather your ſelves together by the ſound of the Trumpet at *Tekoa,* poſſibly alluding to the Name, which ſignifies *Trumpeting*; or rather, it being one of thoſe fenced Cities 12 Miles from *Jeruſalem* that *Rehoboam* built, and made exceeding ſtrong for, and with his warlike Proviſions, 2 *Chron.* 11. 6, 11, 12, and being built upon the advantage of a Hill towards the North of *Judea* in the way that the *Babylonians* were to come, *q. d* there furniſh your ſelves out of that Armory, and ſee if you can make head againſt them. An *Irony*; a place noted in Scripture, where dwelt that *Tekoitiſh* Woman, that interceded with *David* for *Abſalom* by the ſubornation of *Joab*, 2 *Sam.* 14. 2. and alſo for the Herdſmen, of whom *Amos* was, *Amos* 1. 1. and (it is probable) a place where in time of danger they were wont, by the ſound of the Trumpet, to ſummon the People together. *d* The word uſed is of very large extent; *Maſet* is uſed for any thing that is lifted up, neither is there any more in the Text. The LXX alſo render it only a ſign, and the ſign *of fire* poſſibly is mentioned, rather than any other, by a *Metonomy* of the *Subject*, becauſe, partly in time of danger of Invaſion, it is the moſt uſual, and commodious ſign, being ſeen in regard of its lifting or raiſing up of it ſelf at once afar off, *q. d fire a Beacon*, and a ſign, whereby the *Benjamites* themſelves once found they were ſurprized, *Judg.* 20. 38, 40. 2. It is a ſign ſooneſt given of any, 3. Poſſibly, as being a more proper ſign, than any other would be to the Vine-dreſſers, that they ſhould ſecure themſelves in ſome ſafe place, which ſeems to be *pointed* at by the next word *Beth-haccerem*. It ſignifies the Houſe of the Vineyard, probably ſome high Tower built among the Vineyards for the Keeper, or Keepers of them to watch them, that no damage came to them, this ſeeming to be uſual, *Iſa.* 5. 2. Or, it may be the Name of a Town, ſuch a one, as ſome report to lie between *Jeruſalem* and *Tekoa*, the ſame mentioned, *Neh* 3. 14. though that ſeems to be adjoyning to *Jeruſalem*; whichſoever it be, it is probable, it relates to ſome place noted for Vineyards, which were wont to be planted upon Hills, and lying in the way that the *Chaldeans* were to come, and by theſe two we are to underſtand all other places that lie in that Coaſt. *e* That they may know whence their Miſery will come, he doth as it were point it out with the finger: See *Chap.* 1. 14. and 4. 6.

2 I have likened the daughter of Zion, to a || comely and delicate *f woman*.

|| Or, *dwelling at home.*

f This Supplement is not in the Text, they that approve it render the Epithete *comely* variouſly, for one *dwelling at home* as the Hebrew *Nava* doth alſo ſignifie, *Hab.* 2. 5. and ſo the word *delicate* ſerves to explain it, as ſhewing the reaſon of her tarrying at home, not as a good Houſwife, diſcreetly guiding and governing her affairs at home, as ſhe is deſcribed, *Prov.* 31. 16, &c. and *Tit.* 2. 5. but through her delicacy expoſing her ſelf to all wantonneſs, and voluptuouſneſs, tarrying at home to give entertainment to her Paramours, or ſhe through her ſtate and pride, is ſo delicate and nice that ſhe will not ſet her foot out of door, *Deut.* 28. 56. poſſibly occaſioned by the great Wealth and Riches that God had bleſſed *Jeruſalem* with; this may alſo point at *Judahs* effeminacy that will be ſo diſpirited as not to have courage to oppoſe the adverſary, but eaſily taken in her Dwelling and Habitation. Others, as a *beautiful Shepherdeſs*; ſome there are, that rather chuſe to ſupply the defect by the word *Land* or *Paſture*, as being that, which is greatly deſirable by Shepherds, as if ſhe were ſome comely Shepherdeſs ſolacing her ſelf in her delightful Paſtures. See *Ezek.* 34. 14. and ſo it may not be without ſome alluſion to the next Verſe, where her Enemies are called by the Names of *Shepherds*, as being enticed by the pleaſantneſs of her Land.

3 The ſhepherds with their *g* flocks ſhall come unto her; they ſhall pitch *their* tents againſt her round about ∴; they ſhall feed every one in his *h* place.

g The Prophet here proceeds in his *Metaphor*, and poſſibly the rather, becauſe he chuſeth to ſpeak in the ſtile of his own education, which may alſo give ſome countenance to the Supplement of *Paſture*, or *Land* in the former Verſe inſtead of *Woman*, the meaning is, the *Chaldean* Princes, with their Armies, as ſo many Flocks, ſhall come into this pleaſant Land: See *Chap.* 12. 10. in which expreſſion there is ſomething of a Scoff, as *Chap.* 4. 16, 17. ∴ They ſhall ſo place their warlike Tents, as to form a Siege to begirt her round. *Chap* 1. 15. *Ezek.* 4. 2. *h* Heb. *hand*, *i. e.* near hand, or *beſide*, or *near one another*; thus 2 *Chron.* 21. 16. and *Job.* 1. 14. thus *hand* is taken for *place*, *i. e.* each one in his quarter or ſtation, not a Man, but ſhall do his part, and ſhall be skilful, and powerful to deſtroy wherever he comes; It intimates alſo that every thing ſhall be ſo much at the Enemies own diſpoſal, that they ſhall be able to chuſe their own quarters, they ſhall place their Army in Wings and Troops, and Regiments, as they ſee good, to their beſt advantage, to be helpful one unto another: as *ſhepherds* are wont to do their Flocks; or, they ſhall fight in ſeveral Parties, and each deſtroy his part aſſigned him through the whole Countrey, and they ſhall joyn as it were in one body againſt *Jeruſalem*.

4 Prepare ye *i* war againſt her; ariſe, and let us go up at *k* noon. Wo unto us, for the *l* day goeth away, for the ſhadows of the evening are *m* ſtretched out.

i The Prophet now paſſeth from his *Metaphor* to tell them plainly what he means by the *Shepherds*, viz. *Warriours*; ſome make theſe the words of the *Chaldeans* making preparation for their Invaſion, and it may be by ſome of their accuſtomed Rites, that they uſed before War; but they ſeem more probably to be the Words of God inviting them, and calling them unto this Work, therefore in the *Heb.* it is *ſanctifie* War againſt her, *Chap.* 22. 7. he ſpeaks unto ſuch, as he had ſanctified, or ſet apart for this work, his *ſanctified ones*, *Iſa.* 13. 3. *k* This ſhews how ready they will be to obey Gods Call; the like we read, *Iſa* 21. 5. and therefore they are ſaid to *go* or *march* up at *noon*, not only to note their daringneſs, as needing no ſtratagems, or ſtrength, or needing to ſtay for help, but rather to ſhew their forwardneſs to March on without ſtop or ſtay, they would not burn day light, but be ſpeedy in their work, and they would take the firſt opportunity, whether Morning or Noon, Day or Night, as the next Verſe. The next Words ſeem to ſtrengthen this ſenſe; *Wo unto us, the l day goeth away*, &c. *q. d.* We delay, and tarry too long, and the day ſpends apace, we loſe time, let us make haſte about our work, expreſſing their Greedineſs after their Prey, as Soldiers uſe to do: or this *Wo unto us* may be ſome Form of Imprecation, either againſt God or Men, which kind of Speeches are uſual with Soldiers when they are chaſed, and going upon ſome ſudden Onſet or Exploit; though not a few make it the Complaint of the Prophet in the Name of the People, foreſeeing how their Night of Affliction haſtned on, their joyful Days being as it were gone, *Amos* 8. 9, 10. But the former ſeems beſt to agree with the Scope. *m* They were ſo eagerly ſet upon it, that they watched the very lengthning of the Shadow, which ſhews the Approach of the Evening, *Pſal.* 109. 23. See *Hab.* 1. 8.

5 Ariſe, and let us go by *n* night, and let us deſtroy her *o* palaces.

n Or, *this Night*, They were ſet upon it, they would loſe neither Day nor Night; which ſhews that they were extraordinarly ſtirred up by God in this Expedition. *o* This was the Bait or Motive that they propounded to themſelves; *viz.* to have the Spoil of all the ſtately Palaces, and rich Houſes of the Nobles, and great ones.

6 For thus hath the LORD of hoſts ſaid *p*, Hew ye down *q* trees, and || caſt a *r* mount againſt Jeruſalem. This *is* the city to be *ſ* viſited; ſhe *is* wholly *t* oppreſſion in the midſt of her.

|| Or, *pour out the Engines of Shot.*

p Viz. To the *Chaldeans*: Here God declares whence they have their Commiſſion, *q. d.* they come not up on their own heads, ſee *Chap.* 5. 14, 15. God would have the *Jews* to know, that they have not ſo much to do with the *Chaldeans* as with him; that they are his Rod to ſcourge them for their Sins, *Chap.* 1. 15, 16. See 2 *Kings* 18. 25. And thus God is ſaid to hiſs for ſuch whom he will employ in ſuch Work, *Iſa.* 5. 26. and 7: 18. And he ſtiles himſelf the *Lord of Hoſts*, to ſhew that it is in vain to contend in Battel with them, whom he ſends forth, and will be, as it were, the Captain of their Hoſts. *q* Heb. *A Tree* collectively taken, *q. d.* cut them down all, as one Tree, not ſparing their very Fruit-Trees, which indeed were to be ſpared in ſuch a caſe, *Deut.* 20. 19. Either ſuch as lie in the way of your March, or all round about *Jeruſalem*; or, ſuch as you may have need of there or elſewhere for your Uſe, either to raiſe up Works againſt the ſtrong places, *Deut.* 20. 20. or to make other Inſtruments of War. *r* Throw up one continued Trench, as a Mount round about it: ſee on *Iſa.* 37. 33. Heb. *Pour out the Engine*, of that ſee 2 *Sam.* 20. 15. *ſ* God is ſaid to viſit ſometimes in Mercy, *Gen.* 50. 14 *Zeph.* 2. 7. and ſometimes in Judgment, as here and *Chap.* 5. 9. and 23. 2. They are ripe for it, *Ezek.* 7. 10, 11, 12. ſee 1 *Theſ.* 2. 16. and it is decreed againſt them, and ready to come upon them, *Chap.* 23. 12. *Hoſ.* 9. 7. All Attempts have failed, and now there is no remedy. *t* In the *Abſtract* ſhe doth nothing but oppreſs: there are found in her all kinds of Oppreſſion and Injuſtice; a *Synecdoche* for all other Cruelties, 2 *Kings* 24. 3, 4. *Ezek.* 7. 23. even in that City, which was once full of Judgment, and Righteouſneſs lodged in it, *Iſa.* 1. 21. ſwallowed up with Oppreſſion.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her *u* wickedneſs: * violence and ſpoil is *x* heard in her; before me continually *is* grief and *y* wounds.

* *Pſal.* 55. 9, 10, 11.

u In this *Verſe* God aggravates their Sin of Oppreſſion, mention'd in the former: a *Metaphor*, to expreſs how natural all manner of Wickedneſs is to her, how full ſhe is of it, and how unceſſant in it, noting her Impudence, a Fountain being not able to retain its Water: and the Expreſſion of *Caſting it out*, ſeems to imply her Violence in her Fithineſs, as it is ſaid of the Sea, that it *caſteth out* Mire and Dirt, *Iſa.* 57. 20. and favoured by the next Clauſe. *x q. d.* This is all ſhe buſieth her ſelf about, *chap.* 20. 8. It is the general Complaint of her Inhabitants. *y Viz.* That the Poor ſuſtain: whereever I go or look, I can hear and ſee nothing but the ſad Complaints and Grievances of the Poor, lamenting over Oppreſſion and Cruelties that are uſed againſt them, *Pſal.* 69. 26. this being ſo expreſly againſt Gods Command, *Exod.* 22. 22, 23, 24, &c. *Iſa.* 3. 14, 15. *Jam.* 5. 4. for this refers rather to their Sin, than to their Sufferings from the Enemy, as ſome would carry it.

8 Be thou *z* inſtructed, O Jeruſalem, leſt my ſoul depart *a* from thee: leſt † I make thee deſolate, a land not *b* inhabited.

† Heb. *be unlooſed, or disjointed*

z Heb. *Corrected*, *q. d.* By the Correction thou haſt felt, and what is threatned, be perſwaded to Repentance before it be too late, *Prov.* 29. 15. God doth here *in the midſt of Judgment remember Mercy*, as it were ſuddenly putting a ſtop to his fury, ſeeking, if by any means it may yet be prevented by their Repentance, *q. d.* I would yet willingly ſpare them, if it might be. *a* Heb. *be disjointed*, a moſt emphatical *Metaphor* whereby God would expreſs how great Grief it is to him to withdraw himſelf from them, could it poſſibly be avoided; (his great Affection to them being here expreſſed by *Soul* which is the Seat of it, *Pſal.* 42. 1, 2.) even like the ſeparating one Limb from another: hereby is intimated the near Communion that GOD hath with the Faithful, and how ready he is to return, if they will return. *b* Leſt he make them not a People.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly *c* glean the remnant of Iſrael as a vine: turn *d* back thine hand as a grape-gatherer into the *e* baskets.

c Though Gleaning be a Term proper for all kind of Harveſt, yet the Word uſed here is appropriated to the Vintage, and implies the through Riddance that the *Chaldeans* ſhall make, contrary to the Law for gathering the Vintage, though it may ſeem to allude to it, *Lev.* 19. 10. *Judah* ſhall be gleaned over and over, till there be a full End, none left; as the *Iſraelites* gleaned the *Benjamites*, *Judg.* 20. 45. for thus they *picked them up* at ſeveral times both before, 2 *Kings* 24. 2. and alſo at the time of *Zedekiahs* Reign, 2 *Kings* 25. 6, 7, 11, 18, 19. and this ſeems to be intimated in the next words. See *Hab.* 1. 9. *d* As much as to ſay, they ſhould not be content with one ſpoiling, but they ſhould go back a ſecond and a third time, again and again, to carry away both Perſons and Spoil, leaving nothing behind them worth carrying away, *chap.* 52. 28, 29, 30. the firſt carrying away being as the Vintage, the ſecond the Gleaning, carrying away firſt the principal, and afterwards the more inferiour ſort. *e* As the Grape-gatherers do, filling one Basket after another. Whether theſe be the Words of the *Babylonians*, calling upon and ſtirring up one another to do it, as ſome; or the Words of God to the *Babylonians*,

nians, as moſt ; it comes much to the ſame thing: for what they did was by God's Commiſſion.

10 To whom ſhall I ſpeak and give *f* warning, that they may hear? Behold, their * ear *is g* uncircumciſed, and they *h* cannot hearken : behold, the word of the LORD is unto them a *i* reproach ; they have no delight in it.

* Chap. 7. 26.

f Heb. *Make Proteſtation*; noting with what Earneſtneſs the Prophet would beſpeak them in his warning of them : See *Chap.* 11. 7. The Prophet taking notice of their Obſtinacy, ſpeaks as one aſtoniſhed, and highly makes complaint, being greatly grieved, that he can find none that will take warning ; the like *Chap.* 7. 23, 24. he labours to perſwade, but all is in vain ; they turn a deaf Ear to him, as the next Expreſſion intimates. *g* A figurative kind of Speech frequent with the Prophets ; an *uncircumciſed Ear* ſignifying the rejecting of Inſtruction ; an *uncircumciſed Heart*, an obſtinate and rebellious Will : Hence Circumciſion was for a Teſtimony of Obedience ; and therefore the Prophet doth tacitly inſinuate their Falſeneſs to GOD, to whom they had promiſed to be obedient, 2 *Kings* 11. 17. and 23. 3. And the Scripture calls thoſe that are void of the fear of God, and carried out to all manner of Luſts, *uncircumciſed*, *Ezek.* 44. 7, 9. for Uncircumciſion was abominable among the *Jews*: ſo that it notes both their Sin and their Shame, their Ear being ſtopped, unfit for hearing, as if it were with a Foreskin or Film over it, *Acts* 7. 51. *h* The Prophet doth not here leſſen their Crimes by their Inability and want of Power, but rather aggravates it, inaſmuch as they had brought themſelves under that Incapacity by their Obſtinacy and Wilfulneſs: as a drunken Man that hath deprived himſelf of his Reaſon by Exceſs, renders the Want of his Underſtanding the more inexcuſable. *i* Either they reproach it in the Meſſengers Mouth, *Luke* 11. 45. or rather they laugh at it, and ſcorn it, they cannot bear Counſel, they look upon reproving them to be reproaching them ; they take no Delight in hearing ſuch things ; A farther Reaſon of their Impotency and Obſtinacy, all their Admonitions and Inſtructions, ſeemed inſipid, and therefore were they ſo ſtupid, according to the next Words, *Prov.* 15. 12. See *Chap.* 5. 31. 2 *Tim.* 4. 3.

11 Therefore *k* I am *l* full of the fury of the LORD; I am weary with *m* holding in ; I will *n* pour it upon the children *o* abroad, and upon the *p* aſſembly of young men together : for even the husband with the *q* wife ſhall be taken, the aged with *him that is r* full of days.

k Heb. *And*: which ſeems to be a better Connexion ; for that which putteth him upon this Work, ſeems rather to be that Spirit of Prophecy that is in him, than any Conſideration drawn from them. *l* I am, as it were, filled with the Fire of GOD'S Wrath, and Curſes againſt this People, which I am forced to diſcharge my ſelf of ; a *Metonymy* of the *Subject.* See *Ezek.* 3. 3. *Chap.* 4. 19. He doth not only complain of their Stupidity, as in the former Verſe, but ſtirs up his Indignation againſt them. *m* But he can contain himſelf no longer, which implies his great Unwillingneſs to denounce theſe Curſes, *q. d.* the Wrath of GOD, by the Impulſe of his Spirit, acting ſo violently with mine, that it will break out : ſee the like, *Job* 32. 18, 19 Whereby it appears, the Prophet is not carried on by his own private Spirit, but by the Spirit of GOD : he hath no Delight in it but is forced to be the Meſſenger himſelf of his Wrath; therefore if he be ſharp againſt them, they muſt not impute it to him, but to the Spirit of God, that conſtrains him thus to ſpeak. *n Viz.* In propheſying, noting the great plenty of it ; a *Metaphor* from violent Rains, that we ſay do pour down upon the Earth, *Chap.* 7. 20. *Rev.* 16. 1. *o* The Streets being the places where uſually little Children are wont to ſport themſelves, *Zech.* 8. 5. The ſame Word uſed, *Pſal.* 8. 2. *p* Their ſecret Meetings, whether in Harlots Houſes, *Chap.* 5. 7. or for Mirth and Jollity, or to joyn either their Strength or Counſel together, which Children are not capable of ; for the *Hebrews* do not only call them Youths, that are paſt their Childhood, poſſibly at Fifteen or Sixteen Years of Age, but Men of Twenty or Thirty, grown to their full Strength and Maturity in the flower of their Years ; yet it ſhal advantage them nothing. *q* Heb. *Man with Woman* ; the Wife ſhal be taken as well as the Husband, one Sex as well as the other, ſhal be a Prey to the Enemy. *r* Not only Men that may be termed old, as they may be from 50 to 80, which are then ſaid to be waxing old, but ſuch as had upon the Point filled up the Number of their Days, at the edge of their Grave, *Iſaiah* 65. 20. Called very aged, as *Barzillai*, 2 *Sam.* 19. 32, 34, 35. The Sence is, that all ſorts, from the Children to the decrepid Old-man, had ſo corrupted their ways, ſee *Verſe* 13. that their Condition was deſperate, and GOD would bring an Enemy upon them, ſhould ſpare or pity none, of what Sex or Age ſoever.

12 And their houſes ſhall be turned unto *ſ* others, *with their* fields and *t* wives together: for I will *u* ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

ſ i. e. Their Houſes and their Lands ſhal be devolved, or turned over to Strangers, *Chap.* 8. 10. even that Land which they thought had been entailed upon them, and they ſo firmly fixed in for ever, *Pſal.* 132. 13, 14. *t* Their moſt deſirable things, howbeit it need not be reſtrained preciſely to Wives, the *Heb.* ſignifying *Women* largely, *Chap.* 7. 18. compriſing *Maids*, *Wives*, or *Concubines*, and this according to the Threatning, *Deut.* 28. 30. and *Chap.* 8. 10. *u Viz.* to ſmite, to give you a ſorer Blow, *Iſaiah* 5. 25. a *Synecdoche* of the *kind*, ſpoken after the manner of Men. Here the Prophet gives them the Reaſon of this their unexpected Calamity, that they might not think it an Impoſſibility ; namely, becauſe God was become their Enemy.

13 For from the *x* leaſt of them even unto the greateſt of them, every one *is* given to *y* covetouſneſs *, and from the prophet even unto the prieſt, every one dealeth *z* falſly.

* Chap. 14. 18. & 23. 21.

x Not reſpecting ſo much their Age, as Degree and Quality, Poor and Rich, the Prophet notes the generality of their Corruption as the reaſon of God's Severity againſt them, as *Verſe* 6. obſerving alſo, that it was even among the greateſt, who ought to have given better Examples, no ſoundneſs from Head to Foot. *y* In which poſſibly, all their Wickedneſs, as Cruelty, Oppreſſion, Injuſtice, *&c.* may be comprized, it being the Root of all Evil, 1 *Tim.* 6. 10. and may alſo ſpeak the Juſtice of God, in the *Chaldeans* taking them and all their Subſtance away, that had by Violence and Fraud wreſted it from others, *Mic* 2. 2. *z* Heb. *Doing Falſehood*, as if that were their whole Work, the proper and peculiar Sin of the Prieſts and Prophets, to deceive the People, and to flatter them by falſe Viſions, as in the next *Verſe* ; not that they were not alſo guilty of the other Sins, *Iſa.* 56. 11. and the Princes and People of this, *Mic.* 3. 9. *Chap.* 5. 31. for they were all involved in the ſame Wickedneſs ; but the Prophet mentions thoſe Sins that were moſt peculiar to each Party. See the ſame, *Chap.* 8. 10.

14 They have healed alſo the hurt *of the daughter* of my people *a* ſlightly, ſaying, *b* Peace, peace, when *there is* no peace.

a This refers peculiarly to the Prophets ; either ſlighting or making light of theſe Threatnings tending to the Reproach, 1. Either of the Prophets of God bringing their Meſſage into Contempt ; or 2. The People deceiving of them, and rendring their hopes vain, *Chap.* 8. 11. Or, here the Prophet ſhews wherein their Falſe-dealing conſiſts, *viz.* in dawbing over their Miſery and Danger that was coming on them, by perſwading them, that it ſhould not come, or if it did, it would be eaſily cured, as ſome Phyſicians do with their Patients, that make light of a Wound, and ſo neglect the true Method of Cure ; but either by Lenitives give ſome Eaſe for the preſent, by a ſuperficial skinning over a Sore while the Corruption is in it ; or Stupefactives, making them Senſeleſs, not feeling their Pain, *Chap.* 23. 14. *Ezek.* 13. 10, 16, 22. and ſo the Prophet makes this the Cauſe of their laſt Deſtruction. *b* The *Chaldeans* ſhall not come, all things ſhal be proſperous with you, all kind of Proſperity being included in the Word *Peace* : They promiſe you Peace, but you ſhal come ſhort of it, as in the next Words.

15 Were *c* they † *d* aſhamed when they had committed *e* abomination? nay, they were not at all aſhamed, neither could they bluſh : therefore they ſhall *f* fall among them that fall : at the time *that* I *g* viſit them, they ſhall be caſt down, ſaith the LORD.

† Heb. *bruiſe*, or *breach.*

c Viz. The falſe Prophets. *d* Some read it *Actively*, as ſometimes it is taken, Did they put the People to Shame? but that is not ſo proper here : it rather notes how bold and confident, or rather impudent, they were in their Flatteries, and deceiving the People, a great Aggravation of their Sin. The Form of the Interrogation chargeth them home with the Guilt, as do alſo the next Words, *neither could they bluſh*, *q. d.* they had not the leaſt ſhew of ſhame, uſually diſcovered by Bluſhing. *e* Or, the thing to be abominated (a *Metonymy* of the *Effect*) both by encouraging the People, and joyning with them in their Idolatries. See *Chap* 3. 3. Therefore they ſhal periſh with thoſe whom they have deceived, as in the following Expreſſions. *To fall* ſignifies to *be ſlain*, *Pſal.* 63. 10. *Luke* 21. 24. *g Viz.* Puniſh them, inflict Puniſhment on them : See *Verſe* 6.

16 Thus ſaith the LORD, ſtand ye in the *h* ways and ſee, and aſk for the *i* * old paths, where is the good way, and walk *k* therein, and ye ſhall find *l* reſt for your ſouls. But they ſaid, we *m* will not walk *therein.*

* Mal. 4. 4. Luk. 16. 29.

h Having told the falſe Prophets their doom, he now turns his Speech to the People, and gives them Counſel ; for he rather propounds than commands, by a *Metaphor* taken from *Travellers*, that being in doubt of their way, do ſtand ſtill, pauſe, and conſider, whether the Direction they have received from ſome ignorant Perſon or falſe Guide, be right or not. *i* Heb. *Paths of Antiquity*, ſuch as their godly Forefathers of old were wont to walk in, the *ancient paths*, *chap.* 18. 15. Or *the Oracles of God*, what Directions his Words gives, *Iſaiah* 8. 20. Or *the Providence of God.* Obſerve what hath been GOD'S Ways and Methods in Times paſt, with reference to Sin and Puniſhment, *Deut*, 4. 3, 4. *Judges* 5. 6, 8. *Chap.* 22. 15, 16. and what have been wont to be the beſt Courſes, called here the *good Way*, or the beſt way to continue Mercies, and prevent Judgements, *Deut.* 32. 7, *&c.* See 1 *Theſſ.* 5. 21. *k* When you have found what was beſt, and moſt proſperous, keep it, ſtick to it. *l* You will find God to ſtand by you, and be a Sanctuary to you, *Deut.* 33. 12, 29. See *Matth.* 11. 29. You will find things mend with you ; it will be well with you, as it hath been with others ; you will be ſatisfied and quiet ; you will not doubt any longer which way to follow : See 1 *Kings* 18. 21. *m* It notes their great Wilfulneſs and Obſtinacy ; that, though the Prophets had directed them in the right way, and though they knew others had experimented it to be ſo, yet they would not be perſwaded to walk in it, but deliberately refuſe theſe Favours offered, *Iſa.* 8. 11, 12, 13. *Chap.* 18. 11, 12.

17 Alſo I ſet *n* watchmen over you, *ſaying*, Hearken to the ſound of the *o* trumpet. But they ſaid, We will not *p* heaken.

n Viz. Prophets and Meſſengers, that ſought their Good, and endeavoured to prevent their Miſeries, by foretelling what was coming upon them, *Ezek.* 3. 17. and 33. 7. A *Metaphor* from *Watchmen*, that are uſually ſet upon high places to eſpy out Dangers afar off. *o* Either the Voice of his Prophets, which is compared to a Trumpet, *Iſa.* 58. 1. intimating his loud crying upon the account of imminent Danger: for Men do not uſe to ſound the Trumpet till Danger be approaching ; or the Trumpet of the Enemy, *Chap.* 4. 19, 21. *p* More of their Obſtinacy ſuitable to their Carriage, *Verſe* 16.

18 ¶ Therefore hear, ye *q* Nations, and know, O *r* congregation, what *is ſ* among them.

q He calls upon the Nations round about to be as ſo many Spectators of his Severity againſt *Judah*, though they were his own People. 1. Partly to vindicate the Juſtice of his Proceedings, that they may not think him too ſevere. 2. Partly to ſhame them, if thereby he may bring them to Repentance; and therefore he makes them Witneſſes as well of their Sin as of their Puniſhment, *Verſe* 19. Beſides, 3. It is a ſecret upbraiding them, as if the Nations were more ready to underſtand than they. *r* Either of *Iſrael*, and then the next Words muſt be *which* are among them; or rather, of all Nations, as ſuppoſing them gathered all together, *Pſal.* 7. 7. God is willing, that all the World ſhould be Witneſs of the Equity of his Proceedings. *ſ* Or, *that which is among* them, the Relative put for the Antecedent; either the height of their Wickedneſs, or the ſeverity of their Judgements; underſtand it either way, or both ways, and then it is the greatneſs of their Puniſhment, as the effect of the greatneſs of their Sins.

* Iſa: 1: 2. 19 * Hear, O *t* earth: Behold, I will bring *u* evil upon this people, *even* the fruit of their *x* thoughts, becauſe they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

t The *Inhabitants of the Earth*, or elſe God having ſpoken to the Rational, he now ſpeaks to the very ſenſeleſs Creatures to obſerve his Proceedings, *Ezekiel* 36. 4. *u* The *Chaldæan* Army, with all the direful Effects of it. *x q. d.* They may thank themſelves for what is come upon them, being the fruit of all theſe Contrivances and wicked Imaginations that their Hearts were full of, *Prov.* 1. 29, 30, 31. See *Iſaiah* 59. 7. and *Chap.* 4. 14. by which Phraſe is alſo intimated, that their Sins were not ſome ſlight Overſights, but meditated and digeſted Wickedneſs; and therefore God will bring upon them the juſt Puniſhment for their Doings. *y* Thoſe Meſſages that I ſo frequently and earneſtly ſent unto them by my Prophets, *Prov.* 1: 24, 25. *z* As it were bidding open Defiance to me, ſcorning to be Ruled by me.

* Iſa. 1. 11. and 66. 3. Amos 5. 21. Mich. 6. 6, &c. 20 * To what *a* purpoſe cometh there to me incenſe from *b* Sheba, and the ſweet *c* cane from a far Countrey? your burnt-offerings *are* not *e* acceptable, nor your ſacrifices ſweet unto me.

a An Interrogation of Expoſtulation, and Contempt, wherein God by the Prophet meets with their Hypocriſie, who pleaſed themſelves with their outward Oblations and Sacrifices, and thought God would be pleaſed with them too; but he tells them plainly, they are to no purpoſe; as he ſpeaks particularly in the Cloſe of the *Verſe*, *Chap.* 7. 21, 22. *Ezek.* 20. 39. *b* That this was the Product of *Sheba*, a Countrey in *Arabia Fœlix*, to which Countrey Frankincenſe was peculiar. See on *Iſaiah* 60. 6. *c* Or *Cane*, *i. e.* good, or the beſt Cane; the Article ה hath the force of a Superlative for *Cane* that is good; the *Hebrews* have no Degrees of Compariſon: the ſame that is mentioned as an Ingredient in the holy Oyl, *Exod.* 30. 23. See *Iſaiah* 43. 24. *d* Not that it was brought from the remoteſt parts of the World, as from *India*, as ſome; for it was known to the *Jews* in *Moſes*'s time, *Exod.* 30. 23. but becauſe it grew not in their own Land, but was fetched or brought to them from *Sheba*, *Iſa.* 60. 6. where it did grow, as *Diodorus* teſtifies, *lib.* 3. *p.* 125. and *Strabo*, *lib.* 16. 1 *Kings* 10. 2. compared with *Joel* 3. 8. who is called the *Queen of the South*, and to *come from the uttermoſt parts of the Earth*, *Matth.* 12. 42. becauſe the South-Sea did bound the Country. To what purpoſe art thou at this Trouble and Charge to fetch theſe Ingredients for thy Incenſe? *e* Not likely to atone me; they will not be for Acceptance; I cannot take Delight in them, *Hoſ.* 9. 4. as the next Expreſſion, *q. d.* away with theſe childiſh Trifles, whereby you think to pacifie me. By theſe *Spices* he underſtands the whole legal Worſhip.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling *f* blocks before this people, and the fathers and the *g* ſons together ſhall fall upon them: the neighbour and his *h* friend ſhall periſh.

f God gives this Name to all the Occaſions of the *Jews* Ruin, he expoſeth them, or ſuffereth ſuch things to be laid in their way, as ſhal be the Occaſion of their Deſtruction; ſuch things which they ſhal not get over; or an *Hypallage*, I will bring Deſtruction upon them; as the *Hebrews* uſe to ſpeak, they have ſent a *City into the Fire*, *i. e.* they have ſent *Fire into the City*. Or, God doth here compare his Judgements to Traps, wherein they ſhal be taken, which they thought eaſily to have evaded: What theſe Stumbling-blocks are, ſeem to be expreſſed in the following Verſes. *g* As well the Fathers, that have more Prudence and Policy, as the Children that are more inadvertent, or poſſibly may count themſelves leſs guilty, ſhal periſh by theſe Stumbling-blocks; no recovering for themſelves, *Iſaiah* 8. 14, 15. *h* Men of all ſorts and conditions, the greateſt Intimates and Aſſociates, tho all lay their Heads together for Counſel, yet ſhal they not be able to help one another, but a promiſcuous Deſtruction there ſhal be, *verſe* 11. *chap.* 13. 14.

* Chap. 10. 22. and 50. 41, 42, 43. 22 Thus ſaith the *i* LORD, Behold, a people cometh from the * north *k* countrey, and a great nation ſhall be *l* raiſed from the *m* ſides of the earth.

i Now the Prophet is ſhewing what theſe deſtructive Stumbling-blocks ſhal be, of which he had propeſied 40 years already, and yet they would not be warned. *k* See *verſe* 1. *l* God ſhal ſtir up the *Chaldæans* like a great Storm or Tempeſt, *chap.* 1. 15. and 25. 32. See *Ezek.* 23. 22. *m* The remote and uttermoſt parts of the *Babylonian* Territories, tho at the greateſt diſtance, yet God will bring them; which may note the greatneſs of God's Diſpleaſure againſt *Judah*, this Circumſtance being noted among the Curſes, *Deut.* 28. 49. See *Iſa.* 5. 25, 26, *&c.* *chap.* 5. 15.

23 They ſhal lay hold on bow and *n* ſpear: they *are* cruel, and have no *o* mercy: their voice roareth like the *p* ſea, and they ride upon *q* horſes, ſet in *r* array as men for war, againſt thee, O daughter of *ſ* Zion.

n Or they ſhal *carry*; they ſhal not want Military Ammunition of all ſorts for the diſpatch of this great work; *Synecdochically* expreſſed for all ſorts of Weapons. So *Pſal.* 35. 2, 3. *o* See *chap.* 50. 42. not be entreated, or have any pity to Sex or Age, Poor or Rich, *chap.* 21. 7. See the like, *Iſaiah* 13. 17, 18. And this was as duly execute as here propheſied, 2 *chron.* 36. 17. *p* Which as it is very violent, ſo it cauſeth great Conſternation by its noiſe, compared to the roaring of the Devils, *James* 2. 19. Poſſibly it may intimate, they would not hearken to the Voice of his Prophets, now they ſhal hear the Terrifying Noiſe of Armies like the roaring of the Sea. *q* Which is a Creature in eſpecial manner adapted by God for War, as he is deſcribed, *Job* 39. 19, 20, *&c.* implying their Speed, Strength, and Fierceneſs, *chap.* 50. 42. *r* The whole Nation ſet as it were in *Battalia* againſt them, that they may perceive they have to do with Soldiers. The LXX reading אֵשׁ *eſh fire* for אִישׁ *iſh man*, render it as Fire to the War. *ſ* Or *Jeruſalem*; for theſe two Titles are promiſcuouſly uſed for the ſame place; and the Term *Daughter* is often given to Cities and Countries, as *Pſal.* 45. 12. and 137. 8. *Iſa.* 23. 12. and 47. 1.

24 We have heard the fame thereof: our hands wax *t* feeble: * anguiſh hath taken hold of us, *and* pain, as of a woman in *u* travail. * Chap. 4. 31. & 49. 24. & 50. 43.

t The Prophet perſonates the Peoples Affection, *q. d.* at the very Report of the Approach and Fierceneſs of this People, we are diſmayed, and diſcouraged, our Hearts melt within us; all warlike Courage is taken from us, 2 *Sam.* 4. 1. or he modeſtly reckons himſelf among the reſt. *u* A Deſcription of the Exquiſiteneſs of their Sufferings *chap.* 13. 21.

25 Go not forth into the field, nor walk by the *x* way; for the ſword of the enemy *and* fear *is* on *y* every ſide.

x Expreſſing the great danger that there would be every where, there would be no ſtirring out of their fenced Cities or Houſes, *chap.* 8. 14. but great danger to them that go out, and to thoſe that come in they would find Death every where; now ſeek out ſome by-ways, venture not in common Roads, *Judges* 5. 6. *y* The Language of one ſpeaking to another; it ſeems to be a proverbial Speech, frequently uſed to expreſs unavoidable Dangers, *Pſal.* 31. 13. *chap.* 20. 3, 10. and 49. 29. All places will be full of Soldiers, ſo that all Attempts will be very difficult, *Lam.* 5. 9.

26 O daughter of my *z* people, * gird *thee* with ſackcloth, and *a* wallow thy ſelf in aſhes: * make thee mourning; *as for* an only ſon; moſt bitter lamentation: for the *b* ſpoiler ſhall ſuddenly come upon us. * Chap. 25. 34. * Zech. 12. 10.

z i. e. O my People, that art beloved as a *Daughter*. *a* He calls upon them to Mourning in the deepeſt manner wherein they can expreſs it, girding with Sackcloth, cloſe Mourning, *chap.* 4. 8. wallowing in Aſhes, *chap.* 25. 34. *Mic.* 1. 10. lying low in Humiliation; and proſtrating themſelves before him, he farther deſcribes the Nature of it in the following Expreſſion, ſuch as is for the Death of a Child, a Son, an only Son, *Amos* 8. 10. and then ſeems to ſum it up in this bitter, moſt bitter Lamentation, Heb. *Wailing of Bitterneſſes* noting the higheſt degrees of Lamentation: he ſeems to want Words to expreſs it. See *chap* 9. 17, 18. And it is likely the Prophet doth not ſo deſignedly exhort them to repent, as rather deſcribe the ſtate of Perſons in a loſt and deſpairing Condition. For here the Prophet takes upon himſelf the Perſon of one denouncing War: and Sackcloth and Aſhes is often mentioned where there is no hope of Converſion or Repentance. *b* The King of *Babylon* and his Army, *chap.* 4. 8.

27 * I have ſet thee *for* a tower, *and* a *c* fortreſs among my people, that thou mayeſt know and try *d* their way. * Chap. 1. 18.

c Here God ſpeaks by way of Encouragement to the Prophet, and tells him, he had made him a fortified Tower, that he might both diſcover the Carriages of his People, which is one uſe of an high Tower *Iſa.* 21. 5, 8. *Hab.* 2. 1. and alſo to aſſure him, tho they ſhal make ſeveral Attempts againſt him, yet he ſhal be kept ſafe, as in a Caſtle, or Fortreſs, *chap.* 15. 20. *d* Their Courſes, Actions, and Manners, and which way they ſtand affected, thou mayeſt bring all to thy ſtrict Obſervation and Scrutiny, as Goldſmiths or Refiners do Metals; for ſo is the Word *Try* uſed, *Pſal.* 66. 10. and elſewhere: Hereby he ſhal be encouraged to reprove them more freely, and with Authority, becauſe God doth promiſe to defend him, that they ſhal not hurt him; God will give him Prudence to ſee what is amiſs, and Undauntedneſs to oppoſe it.

28 They *are* all grievous *e* revolters, * walking with *f* ſlanders: *they are* braſs and *g* iron; they are all *h* corrupters. * Chap. 9. 4.

e Obſtinate, and refractary, *Iſa.* 31. 6. *chap.* 5. 3, 23. *f* Being their main Buſineſs to detract from thee, and the other Prophets, *chap.* 18. 18. and 20. 10. a Sin expreſly forbidden, *Levit.* 19. 16. *g* This to the end of the Chapter is all *metaphorical*, either they are impudent, as Braſs doth ſometimes ſignifie, or they are obſtinate and inflexible, as Iron notes: ſee both *Iſa.* 48. 4. or it ſignifies their corrupt Eſtate; they are not pure Metal, as Silver or Gold, but baſe and mean, as Braſs and Iron mixed together, *Ezek.* 22. 18. *h* This relates to their Manners; they propagate their Corruption. *Iſa.* 1. 4. They ſtrengthen one another in wickedneſs.

29 The bellows are *i* burnt, the lead is *k* conſumed of the fire; the founder melteth in *l* vain: for the wicked are not plucked *m* away.

i The Prophet proſecutes his *Metaphor* taken from *Refining of Metals*, intimating herein, that the Prophets had ſpent their Lungs to no purpoſe. See the like, *Pſal.* 22. 15. and 69. 3. and their ſtrength was conſumed by their ſo much Labour and Pains, *q. d.* the Terror of the Lord is as a Fire in my Throat. *k* Some read it, the *Lead* was entire, *viz.* their Droſs did ſtill remain in them, the *Lead* put for their *Droſs*; but I ſee no reaſon for, nor need of this reading, but rather hereby is underſtood, either that means which was uſed to prevail with them, his Words compared to *Lead* for the Weight of them, and the Uſe of them; or the Judgements which were heavy, as *Lead* that God mixed among them, the more eaſily to prevail with them, it was all upon them, as *Lead* is uſed in melting Silver, that it may melt the eaſier, it is all waſted, and doth no good. *l* Let the Artiſt uſe his greateſt Skill and Induſtery, yet is it all in vain; he can make nothing of it: the Prophets did but loſe their Labour in all the pains they took, *Pſal.* 58. 5. after they had wearied themſelves. *m* Or drawn away, as the Word is, *Joſh.* 8. 16. and *Judges* 20. 32. Their Droſs and Corruption, their Wickedneſs and Filthineſs, is not removed, *Iſa.* 32. 6. for Wicked may be read Wickedneſs.

* Iſa. 1. 22.
‖ Or, *refuſe ſilver.*

30 * ‖ *n* Reprobate ſilver ſhall *men o* call them, becauſe the LORD hath *p* rejected them.

n Or, *Refuſe Silver*; ſuch as will be rejected in Payments, they are not to be purged or reformed. *o* Or, *be called.i.e.* They ſhal be eſteemed ſuch as will not paſs for currant before God or good Men, *Lam.* 3. 45. *p* The Prophet gives the Reaſon of their being accounted ſuch refuſe Stuff, *viz.* becauſe God, who knew their Hypocriſie in boaſting of themſelves, had rejected them, *Lam.* 5. 22. therefore every one elſe would.

CHAP. VII.

A Call to true Repentance, 1——7. *And not living in Theft, Murder, Adultery, Perjury,* &c. *not to truſt in the outward Worſhip and Temple of GOD, by the Example of Shiloh,* 8——15. *The Prophet is forbid to pray for them,* 16. *Their Idolatry, and its Judgement,* 17——20. *Their Sacrifices rejected, and Obedience required,* 21——28. *They are called to mourn for their Abominations in Tophet, and their Judgements,* 29——34.

THe word that came to Jeremiah from the *a* LORD, ſaying,

a See *Chap.* 1. 2. This is the Title of a new Sermon much of the nature of the former, which reacheth to *Chap.* 10.

2 Stand in the *b* gate of the *c* LORD'S houſe, and *d* proclaim *e* there *f* this word, and ſay, Hear the word of the *g* LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

b Viz. The Eaſt Gate, which was chiefly frequented; this being the publick place of going out and coming in, and where the People were then wont to aſſemble, *Jeremiah* 26. 2, 10. and he is ſaid to *ſtand,* becauſe he was to execute the Office of a Preacher, *chap.* 26. 2. not of a *Judge,* where the Poſture would rather have been *ſitting*. *c* The Temple, *ver.* 4. 10. *d e* The Place notes the Vanity of their Confidence, who, notwithſtanding all their Provocations, yet placed their Safety much in the Priviledges of the Temple, glorying much in that; and the Manner, *Proclaiming,* ſignifies both the Authority by which he ſpake, and the divulging of what he ſpake plainly and boldly, which, as it was in a publick place, *viz.* the Court of the People, not the Court of the Prieſts, (from which it is diſtinguiſhed, 2 *Chron.* 4. 9.) and therefore ſaid at theſe Gates, *viz.* the ſeveral Gates that were in the Wall of the Court, of which there were ſix, three on the South-ſide, and three on the North; ſo poſſibly, it might be at ſome publick time of the Peoples reſorting thither from all Quarters, *Pſal.* 122. 4, 5. when all the Males were to meet; *Exod.* 23. 17. See *Joh.* 7. 37. and therefore ſaid, *All ye of Judah.* *f* The Meſſage that I ſend thee with. *g* See *chap.* 2. 4.

* Chap. 18. 11. & 26. 13.

3 Thus ſaith the LORD of hoſts the God of Iſrael; * Amend your ways, and your *h* doings; and I will cauſe you to dwell in this *i* place.

h i. e. Mend your Manners, *Amending* ſignifies both to turn from our evil Works, and make our *good* better. *i* You ſhal not go into Captivity, implying, that otherwiſe they ſhould; he will continue their Habitations to them from Age to Age, as *ver.* 7. The doing of a thing in Scripture often implies the continuance of it: *Levit.* 26. 11. *I will ſet my Tabernacle, i. e.* I will continue it.

4 Truſt ye not in lying words, ſaying, The *k* temple of the LORD, the temple of the LORD, the temple of the LORD *are l* theſe.

k Becauſe this was GOD'S Houſe, wherein he had promiſed to dwell, and that for ever, *Pſal.* 132. 13, 14. they flattered themſelves, that he could dwell no where elſe, and would not depart, and certainly would not ſuffer the *Chaldeans* to deſtroy this, and therefore, that no evil could befal them, as they promiſed themſelves, *Mic.* 3. 11. therefore the Prophet cautions them not to deceive themſelves in truſting to the Temple, and its Buildings, as the two Courts, and Houſe, and Holy of Holies, implyed in the Word *theſe,* which he doth as it were point to with his Finger; (For where the Phrophets ſpeaks diſtinctly of the form of the Temple, they reckon the Court, where the People did Sacrifice, and the holy place, or houſe whereinto the Prieſts only did enter, and the Oracle, or Holy of Holies, wherein was the Ark of the Covenant, and into which only the High-Prieſt entred, and that but once a Year) which theſe Hypocrites looked upon themſelves ſecured by, as it were by a treble Wall, Fort, or Bulwark, that they could not miſcarry; but he would have them to know that neither theſe, nor the Services belonging to them will be able to ſecure them, *v.* 8. *chap.* 4. 14. and it is likely, their falſe Prophets did thus perſwade them, whoſe Propheſies he calls here theſe *lying words*; but God will have them know, that he doth not chuſe a Nation for the places ſake, but the place for the Nations ſake, the like caution the Apoſtle gives them, 1 *Cor.* 10. 2, *&c.* The *Emphaſis* that may be in this threefold Repetition, ſeems rather to relate to the confident, and often reiterated brags and boaſts of the *Temple,* that were in their Mouths, than the worth and excellency of it, in regard of God's owning it. *l* The Prophet, ſtanding in the Gate at which the People entred, doth as it were point at the ſeveral Buildings appertaining to the *Temple, viz.* the *Courts, Houſe, Oracle,* &c.

5 For if ye throughly amend your ways, and your *m* doing; if you throughly execute Judgement between a man and his *n* neighbour;

m He tells them, it is not their vain Confidence in their Priviledges, and boaſting of the Temple, but only their ſerious and through Repentance in turning to God, both in point of piety, and equity, that can ſecure them. *n i.e.* Impartially among one another, between Man and Man, without favour or hatred.

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the *o* widow, and ſhed not innocent *p* blood in this *q* place, neither walk after other *r* gods to your hurt.

o Here they are cautioned againſt three ſins, that this people were generally addicted to, Oppreſſion, Blood and Idolatry; and he inſtanceth in the worſt of oppreſſions, *viz.* of ſuch as God hath more eſpecially taken into his immediate Protection, becauſe theſe are moſt void of help, and moſt obnoxious to injuries. The *ſtranger, Exod.* 22. 21. the *fatherleſs* and *widow*; and *verſe* 22, 23, 24. ſee them all three together, *Deut.* 10. 18. and 27. 19. See on *Iſa.* 10. 1, 2. and where God ſpeaks of right adminiſtring of Juſtice, he uſually makes mention of theſe three to prove the integrity and impartiality of Juſtice; and though this may more properly reſpect the Princes and great Ones, yet I conceive here the Prophet doth not ſo reſtrain it. *p* Either by Murder, or unrighteous Sentence, being one of thoſe ſins in ſpecial mentioned, for which God expreſſeth his high diſpleaſure, and will ſend the *Chaldeans* upon them, 2 *Kings* 24. 4. *q* Either in this City in ſpecial, or the whole Land in general; ſee *verſe* 3. and there he would ſhew what a fooliſh thing it is that they ſhould boaſt of their ſecurity in this place, and yet ſhed blood, which pollutes every place, *Numb.* 35. 31, *&c.* *r* Abſtain from your Idolatrous courſes, and depart not from my pure and uncorrupted Worſhip, unto your ſuperſtitious and Hypocritical Service, and he adds *to your hurt,* or your *own hurt*; to ſhew that they will be the only Sufferers by it, not God, *verſe* 19. God is neither benefited nor damaged by any thing that we can do, *Job* 35. 6, 7, 8.

7 *ſ* Then will I cauſe you to dwell in this place *t*, in the land that I gave to your fathers, for *u* ever and ever.

ſ i.e. Upon this condition, that you will return unto me, then, either I will eſtabliſh, and fix you in the Land; or, as anciently, read *Sachanti* in *Kal,* I will dwell, *viz.* amongſt you in this place, otherwiſe not. *t Viz. Judea* both in *Jeruſalem,* and the whole Countrey, as the next words manifeſt. *u i. e.* From age to age as your Fathers did before you from the days of *Joſhua,* until now.

8 *x* Behold, ye truſt in lying *y* words that cannot profit.

x Take notice of it, and think of it ſeriouſly. *y* Either flattering your ſelves with your own conceits, whereby, in your Diſcourſes, you ſtrengthen one another, or depending upon the deluſions of your falſe Prophets, *chap.* 5. 31. and 23. 26, 27. or rather, boulſtering your ſelves up upon your Priviledges, or bare Ceremonies which you ſo much boaſt of as *verſe* 4 all which he tells them, will profit them nothing.

9 Will ye *z* ſteal, murder and commit adultery, and ſwear falſly and burn incenſe unto Baal, and walk after other gods whom ye *a* know not.

z Here the Prophet mentions divers of thoſe ſins, in which they were notorious, they were *Thieves, Murderers, Adulterers,* perjured *Idolaters, &c. q. d.* Can you think, that this can be grateful unto me, or any whit advantageous to your ſelves, to frequent my Houſe, and yet retain theſe odious ſins, as if I were a Companion for *Thieves, Murderers, &c.* *a* Such as they had ſet up new, and never had any experience of, and therefore could have no reaſon to ſerve them, therefore called new gods, *Deut.* 32. 17. *Judges* 5. 8. but of his power, and goodneſs they had had ample proof, in their deliverance from *Egypt,* and the wonderful Miracles, and Signs that GOD had ſhewn them in the Wilderneſs, and his Victorious Arm for them in *Canaan,* of which things theſe *Jews* could not be ignorant, and therefore the more inexcuſable. Four of theſe ſins reſpect the ſecond Table, theſe two laſt the firſt. The Name of *Baal* is here put for all Idols.

10 And come and ſtand before me in this *b* houſe † which is called by my *c* name, & ſay, we are delivered to do all theſe *d* abominations?

† Heb. *whereupon my name is called.*

b In the *Temple,* either as if they had done no ſuch thing, like the Whore that wipes her Mouth, and ſaith ſhe hath done no wickedneſs, *Prov.* 30. 20. noting their deep Hypocriſie, or elſe that barely this would expiate for all their Abominations, as if they could make GOD amends for their ſins by their Duties, and their poſture of ſtanding notes their ſervice, 1 *Kings* 10. 8. *Prov.* 22. 29. *c* That is acknowledged to be my Houſe, and bears my Name, dedicated to me. *d* That is, after they had appeared before GOD with their Sacrifices, either they thought themſelves ſafe from all danger, and freed from God's Judgments, *Mal.* 3. 15. Or rather priviledged to return to all thoſe wickedneſſes again, hereby noting their impudence. See *Iſa.* 1. 12, *&c.* LXX read it, *we have abſtained from all theſe Abominations,* as if theſe were the lying words in which they truſted.

11 Is * this houſe, which is called by my name, become * a den of *e* robbeers in your eyes? behold, even I have *f* ſeen *it,* ſaith the LORD.

* Iſa. 56. 7.
* Mark. 11. 17. Luk. 19. 46.

e Heb. *Breaker through.* The word is taken in a large notion for all ſorts of *Plunderers* whether in Houſe, *Ezek.* 7. 22. or field, Highway Men, *Dan.* 11. 14. Do you look upon this Houſe as a Sanctuary and refuge for *Robbers* and *Murderers,* do you eſteem it ſo, and is it ſo in your Eyes, ſo the Phraſe is uſed *Nnmb.* 13. 33, *&c.* hereby making me an Abetter of all your Lewdneſs, *Matth.* 21. 13. a *Metaphor,* taken from wild Beaſts, and miſchievous Perſons, that do both ſecure themſelves, and hide their prey in Holes, and Caves of the Earth, *Pſal.* 10. 8, 9. *f q. d.* As crafty as you are, you cannot hide theſe things from me, nor all thoſe workings of your thoughts about them, *Pſal.* 10. 11, 13, 14. *Ezek.* 18. 12. He cheks their fooliſh vain confidences, whereby they deceive themſelves, *Iſa.* 29. 15. GOD will not be blinded by all their vain Oblations.

12 But go ye now unto my * place which *was* in *g* Shiloh, where I ſet my name at the *h* firſt, and ſee what I did *i* to it, for the *k* wickedneſs of my people Iſrael.

* Joſh. 18. 1. Judg. 18. 31.

g A place that did belong to the Tribe of *Ephraim.* *Pſal.* 78. 60. *comp.* 61. The ſituation whereof, ſee *Judges* 21. 19. and called *God's Houſe,* as the Temple is, 1 *Sam.* 1. 3, 7. he ſends them hither for an Example, which had the ſame Priviledges and holineſs with the Temple, not to go thither locally, but to caſt their thoughts back, and conſider of it, that they might know, that GOD'S Preſence is not tyed to places, *Acts* 7. 48. *h* Where I did at firſt give you the Token and Pledges of my Preſence among you, when you firſt entred into the pleaſant Land, noting the antiquity of *Shiloh* before the Temp'e. *i i, e.* He utterly forſook it, he did not only deliver up his People into the *Philiſtines* hands, but the *Ark* alſo, the token of his Preſence, which never returned to *Shiloh* more,and afterwards delivered the 10 Tribes wherein *Shiloh* was ſituate, into Captivity to the *Aſſyrian*. See *ver.* 14. 15. wherein he upbraids them for their folly in thinking that the *Ark* or *Altar* in the Temple ſhould any more priviledge them than it did *Shiloh*. *k* He gives them the reaſon of it in theſe words, *The wickedneſs of his People*, and chiefly the Prieſts, *Hophni* and *Phineas*, *Eli*'s Sons, 1 *Sam.* 2. 12, *&c.* and why ſhould they think to eſcape, who did equal, if not exceed them.

* Ver. 24. * Iſa. 65. 12. and 66. 4.

13 And now, becauſe ye have done all theſe *l* works, ſaith the LORD, and I ſpake unto you, * riſing up *m* early, and ſpeaking, but ye heard not; and * I called you, but ye anſwered not.

l Either the ſame, or as bad, or worſe than they did at *Shiloh*, or particularly thoſe mentioned, *ver.* 9. *m* A *Metaphor* taken from Perſons that are diligent in their Buſineſs, they uſe to riſe up early, *q. d.* I did not only ſpeak by my *Prophets*, but they in my Name uſed all diligence to reclaim you, *chap.* 11. 7, 8. and 25. 3, 4. calling earneſtly unto you, by which he means his Exhortations and Menaces, which ought to have had ſome efficacy upon them, but you ſlighted, and diſregarded, and would not come at my Call, *Prov.* 1. 24. *See* on 2 *Chron.* 36. 15, 16. and on *Iſa.* 50. 2.

14 *n* Therefore will I *o* do unto *this* houſe which is called by my name; wherein ye truſt, and unto the *p* place which I *q* gave to you and to your fathers, as I have done * to *r* Shiloh.

* 1 Sam. 4. 10. 11. pſal. 78. 60. Cha. 26. 6.

n Becauſe they have added this their obſtinate refuſing of all Admonitions to the reſt of their Provocations. *o Viz.* Cauſe the conſecrated things of the Temple to be taken away by the hand of the *Babylonians*. *p See ver.* 7. *q Viz.* Upon condition of your obedience, *Pſal.* 105. 44, 45. and therefore may juſtly, upon the breach of the Condition, take from you again, nay, by virtue of my Soveraignity, *Job* 1. 21. *r See ver.* 12.

15 ſ And I will caſt you out of my ſight, as I have caſt out all your Brethren, *even* the whole ſeed of *t* Ephraim.

ſ You ſhal have my preſence with, and watchful eye over you no more, but I will ſend you into Captivity to *Babylon*, as I did your Brethren into *Aſſyria*. *See* on 2 *Kings* 17. 6, 18. and he terms them here *Brethren*, to let them know, that they, and *Iſrael* proceeded from the ſame ſtock, and therefore had no reaſon to expect, but it ſhould fare alike with them, ſeing their ſins were alike, 2 *King* 21. 13, 14, *&c.* *t Viz.* The ten tribes, *Iſa.* 7. 1, 2. compared; called by this Name often, becauſe that was the moſt numerous and potent of all of them, *Jeroboam* their firſt King was of that Tribe.

* Chap. 14. 11.

16 Therefore * *u* pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

u God forbids his Prophets to pray for them in any kind, by any Cry or Interceſſion; or *running upon me*, which ſhews that God is reſolved to root them out, ſeing he will admit of no Interceſſion: according as he charged *Moſes*, *Exod.* 32. 10. and the like, *Chap* 11. 14. For God had been wont to ſuffer himſelf to be prevailed with by the Mediation of his Servants, as of *Moſes*, *Exod.* 32. 11, 14. *Numb.* 14. 19, 20. But now he would admit of no Interceſſion. See *Ezek.* 14. 14, 20. and *Chap* 15. 1. and the next words. This charge ſeems to be laid upon the Prophet, , partly to take off the envy of the People from him, when they knew he was commanded to do no otherwiſe, partly to imbolden him in this unpleaſing work, laying aſide all Compaſſion. But certainly the Prophet did pray that God would mind his Covenant in ſaving a Remnant, though not that God would revoke his Decree; and to ſave the body of them.

17 Seeſt *x* thou not what they do in the cities of Judah, and in the ſtreets of *y* Jeruſalem?

x q. d. How canſt thou paſs along the Streets, but thou muſt needs be an Eye-witneſs of their Abominations to thy no ſmall trouble and ſorrow, as *Sodom* was to *Lot*, 2 *Pet.* 2. 8. therefore how canſt thou plead with me on their behalf? How canſt thou either pray for them, or I pity them? *y* In City and Countrey. See *Chap.* 2. 28. and 11. 13.

‖ Or, *frame*, or, *workmanſhip of Heaven*.

18 The *z* children gather *a* wood, and the fathers kindle the *b* fire, and the women knead *their* dough to make *c* cakes to the ‖ queen of *d* Heaven, and to pour out *e* drink-offerings unto other gods, that they may provoke me *f* to anger.

z Here God ſhews how buſily they are employed from the youngeſt to the oldeſt, and how induſtrious for their Idolatry, *Chap.* 44. 17. See *Matth.* 24. 38. every one in the Family doth ſomewhat towards it. *a* Or *ſticks*, for the word is plural, and ſo uſed, *Numb.* 15. 32, 33. an employment, if we underſtand ſmall Sticks, proper for Children; if greater Wood, ſuitable to Youth, who excel in ſtrength, and may be underſtood by *Children* and *young ones*. *b* They heat the Oven, Hearth or Stone on which they were baked. *c* Prepare all the Materials, of which to make Cakes; probably they were of ſome particular ſhape, or had ſome peculiar Impreſſion of ſome of their gods ſtamped upon them, like the Popiſh Wafers, ſome ſay *ſtamped with Stars*, as being offered up to the Hoſt of Heaven, or with ſome peculiar *Star*, *Amos* 5. 26. *Acts* 7. 43. *d* Or, *frame*, or, *workmanſhip of Heaven*, this is diverſly interpreted; ſome take it for the Sun, which is ſignified by a word of the Feminine gender, *Iſa.* 24. 23. and of a Feminine uſe, *Nah.* 3. 17. ſome for the Moon; as the Sun was looked upon as King, ſo the Moon as the Queen of Heaven, becauſe of the largeneſs of her Body, in which ſhe appears, and of the Light ſhe gives, but eſpecially by reaſon of the Government ſhe exerciſeth over Inferiour Bodies; others, more probably, for the whole Hoſt of Heaven, *Jer.* 8. 2. and 19. 13. and ſo the LXX; according to which probably for their ſakes they received divers Stamps and Impreſſions; they that would ſee more, may conſult the *Engliſh Annot.* and the *Synop.* *e Viz.* Wine and other ſtrong Drinks, *Exod.* 29. 40, 41. *Numb.* 28. 7. The Devil is GOD'S Ape, and taught Idolaters to uſe the ſame Rites and Ceremonies that were uſed in God's Worſhip; therefore here theſe Idolaters in pouring their Drink-Offerings, which might ſeem to be Blood, or at leaſt Blood mixed with them, See on *Pſal.* 16. 4. imitated GOD'S Drink-Offerings, as they did his Meat-Offerings in their Cakes, as in *Levit.* 2. by theſe they did furniſh the Table mentioned, *Iſa.* 65. 11. *ſee there.* *f* Noting rather the proper effects and conſequences, of their Idolatries, than that they did propound to themſelves ſuch an end in doing it, but it ſeemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their Idolatries, they were ſet upon it, as *David*'s Heart was ſet upon the Worſhip of God *Pſal.* 16. 8.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own *g* faces?

g Do they think to grieve me, and trouble my Mind? They are deceived, I am without Paſſion, and can be without their Offerings, will not they themſelves feel the ſmart of it, *verſe* 6? Will they not procure anger to themſelves as an Arrow falls upon the Head of him that ſhoots, 1 *Cor.* 10. 22. of the Phraſe, ſee *Chap.* 3. 25.

20 Therefore thus ſaith the Lord GOD; Behold, my *h* anger and my *i* fury ſhall be *k* poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the *l* ground; and it ſhall burn, and ſhall not be *m* quenched.

h Put for his *Revenge* by a *Metonymy* of the *Cauſe* for the *Effect*. *i* This expreſſeth his anger boiled up to the height, *Chap* 4. 4. *k* A *Metaphor* taken from *violent Rains*. See *Chap.* 6. 11. and may in particular allude to thoſe ſhowers of fire that were poured out upon *Sodom* *Gen.* 19. 24. *l* Theſe particulars are enumerated to expreſs an utter Deſolation and Ruin. See *Chap.* 4. 25. and it is threatned againſt theſe Creatures, which are innocent, becauſe they were made for the uſe of Man, partly that it might ſhew, how greatly God is offended, and that it ſhould work upon them, not only a greater fear of his Judgements, but a greater ſhame for their ſin, that they ſhould occaſion ſuch ſufferings upon the innocent Creature, *Rom* 8. 20, 22 *m* He follows the threatning with ſhewing the irreſiſtibleneſs of it, his reſolution is not to be revoked, *Chap.* 4. 4. and this is ſuitable to the Charge he gave the Prophet, *ver.* 16.

* Iſa. 1. 11. Chap. 6. 20. Amos 5. 21.

21 Thus ſaith the LORD of hoſts the God of Iſrael; * *n* Put your burnt-offerings unto your *o* ſacrifices, and eat fleſh.

n The *Ironical* words of one that ſeems to be in a great rage, take thoſe that are peculiar, and to be all burnt to me, *Levit.* 1. 9. and put them to your own of what kind ſoever, eat them, and do what you will with them, I will have none of them, take it all and fill your own Bellies, for you ſacrifice not to me, but to your ſelves. See *Hoſ.* 9. 4. where their Meat-offerings are called in ſcorn, *Meat for their Life* to nouriſh their Bodies. *o* That part of your Sacrifices, which you are allowed to eat, they are but as prophane food, do not you think to be ſanctified by them, becauſe I accept them not.

† Heb. *the matter of.*

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning † burnt-offerings or *p* ſacrifices.

p Some would argue from hence, that Sacrifices were at firſt an invention of Men, as *Papiſts* and *Socinians*, and becauſe they ſhould not be uſed to Idols, GOD gave way for the introducing them into his Worſhip; but it is evident in Scripture that they have been of Divine Inſtitution ever ſince *Adam*, *Gen.* 4. 3, 4. as to the meaning of the Words. God doth not condemn them, or deny them, ſave only *Comparatively* in reſpect of obedience, not ſo much theſe, as obeying his Commands, 1 *Sam.* 15. 22. *Hoſ.* 6. 6. *i. e.* Mercy rather than Sacrifice. *Negatives* are often put for *Comparatives*, *Gen.* 45. 8. *Exod.* 16. 8. *Joh.* 5. 45. Hence the *Heb.* is *the matter of burnt-offerings*, for Sacrifices were not inſtituted for themſelves, but for other uſes, and to be ſigns of Faith in his Promiſes, and obedience to his Commands, as in the next *verſe*, where the Condition, Promiſe and end are all ſet down.

* Deut. 6. 3. Exod. 19. 5. Lev. 26. 12.

23 But this *q* thing commanded I them, ſaying, * Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be *r* well unto you.

q Or word, which is the Rule by which all Obedience is to be tried, *viz.* what Commands, every thing elſe being but meer Superſtition. *r* He ſhews what would be the good effect of their Obedience, *Exod.* 1 . 26. *Deut.* 5. 29, 33. which implies, that their Sufferings are from their Perverſneſs, as it is expreſſed in the next *verſe*.

‖ Or, *ſtubbornneſs.* † Heb. *were.* * Chap. 32. 33.

24 But they hearkened not, nor ſ enclined their ear, but walked in the counſels *and* in the ‖ *t* imagination of their evil heart; and † * went backward, and not *u* forward.

ſ It notes ſometing of an higher degree of non attention, than bare *not hearkening*, *viz.* their not *liſtening* that they might obey what they hear, *Chap.* 7. 26. and 11. 8. noting not only their ſlightneſs, but their ſtiffneſs. *t* Or *ſtubbornneſs*. See *Chap.* 3. 17. *u* Like reſtive Beaſts; ſee *Chap.* 2. 27. a ſign of their Contempt, implying either, 1. They were worſe by their Admonitions and Corrections, and ſo nothing did thrive with them; or, 2. From the very firſt they have gone farther and farther from me, as *verſe* 25, 26. 3. Or elſe depending upon their outward Services, they ſet not my Commands before their Eyes, but caſt my true Worſhip behind their backs, *Matth.* 23. 23.

25 Since the day that your *x* fathers came forth out of the land of Egypt unto this day, I have even *y* ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them*.

x God ſeems to upbraid them with their ſtock, they came of a perverſe kind, their very Fathers were ſo before them, and they have coninued in their perverſeneſs, *Neh.* 9. 16, 17. they did not now begin to be rebellious, but it had been their practice all along; never ceaſing from the time their Fathers came out of *Egypt*, to the Days of *Jeremiah*. *y* God tells them what care he had taken to inform them in their Duty and Happineſs, not once or twice, but ſending Meſſengers to them ſeaſonably, and conſtantly from firſt to laſt, 2 *Chron.* 36. 15. *Neh.* 9. 29, 30. *Amos* 2. 10, 11. See on *Ver.* 13. and *Chap.* 25. 3, 4, *&c.* The Church of God hath never wanted Teachers raiſed up and ſent by God.

* Chap. 11. 18. *Neh. 9. 17. 29. Chap. 16. 12. and 17. 23. and 19. 15. and 25. 3.

26 * Yet they hearkened not unto me, nor inclined their ear, but * hardened their neck; they did *z* worſe than *a* their fathers.

z Their Fathers had done bad enough, but they were ſo far from reforming, that they did worſe than their Fathers, *Jud.* 2. 19. *chap.* 9. 3. and whereas he had ſaid before *your* Fathers. *a* Now changing the perſon he ſaith *their* Fathers, as it were in great diſpleaſure turning away from them to the Prophet, as one ſpeaking, but in vain, to ſuch a ſtupid people.

27 Therefore thou ſhalt ſpeak *b* all theſe *c* words unto them, but they will not *d* hearken to thee: thou ſhalt alſo call unto them, but they will not *e* anſwer thee.

b Viz. Revive upon them all that thou haſt been ſpeaking to them from me theſe 40 Years and upwards. *c* Whereby God ſhews, that there is nothing wanting on his part; for notwithſtanding all their Perverſneſs, yet he ſtill warns them by his Prophet, which will leave them the more inexcuſable, *Ezek.* 2. 5, 7. *d* This muſt needs be a great Trial to the Prophet that he is aſſured that he ſhall ſpeak to them in vain. But this God acquaints him with beforehand, partly for *Jeremiahs* ſake, that he ſhould not be diſcouraged, but the more emboldened, though he ſaw no Succeſs, *Ezek* 2. 7. and partly for the peoples ſake, that being fore-told of their Obſtinacy they might bethink themſelves and repent, if yet there might be hope, *Lam.* 3. 29. *e* This ſhews their farther Refractarineſs, that they were not only deaf to Gods Meſſage by his Prophet, but though he cried loud, followed one Exhortation with another, yet they would make no Return unto it.

|| Or, *Inſtruction.*

28 But thou ſhalt ſay unto them, this *is* a *f* nation that obeyeth not the voice of the LORD their God, nor receiveth *g* || correction: truth is periſhed, and is cut off from their *h* mouth.

f Spoken in a way of Contempt, *q. d.* a Nation more than Heatheniſh though they profeſs themſelves a peculiar people to me, yet to be numbred among the *Gentiles.* *g i. e.* Anſwer not the Ends of Correction, *viz.* to be inſtructed, *Chap.* 5. 3. and ſubmit their necks to the Yoke, which laid the Foundation of all their Rebellion. *h* There is no truſting or believing them in any thing they ſay or do; no Veracity or Fidelity, but perfidious both to God and men, being all filled with Hypocriſie, Lyes, and Deceits.

* Chap. 16. 6.

29 * Cut off thine *i* hair, O *Jeruſalem,* and caſt *it k* away, and take up a lamentation on high *l* places: for the LORD hath rejected and forſaken the generation of his *m* wrath.

i It was an uſual Token of Sorrow among the *Jews* to cut off the hair, *Job* 1. 20. *Iſa.* 15. 2. *Mic.* 1 16. But here he ſpeaketh either, 1. to *Jeremiah*; for O *Jeruſalem* is not in the Text: or, to the Inhabitants of *Jeruſalem*; and ſo ſpeaks to them, as a Woman, whoſe Hair is for an Ornament, 1 *Cor.* 11. 15. Therefore this muſt needs ſignifie an higher degree of Sorrow. Cutting the Hair among the Ancients did ſignifie, 1. Mourning. 2. Bondage. For the cutting of the Hair in Servants was a Token of Subjection: ſo that this ſpeaks *Jeruſalems* mournful Condition in her Captivity. *k* It is not to be reſerved, as ſometimes Men and Women both do for ſome uſe, but to be caſt away, and as a thing good for nought. And thus it may agree with the Churches Lamentation, *Lam.* 5. 16. for it is not here exhorted to, as a Token of Repentance, but as a threating of Judgments *l* See *chap.* 3. 3 Lift up thy Voice on high in Lamentation, when thou haſt thine Eye or Thoughts upon the high places where thou wenteſt a Woring from me, for which thou now goeſt into Captivity. *m* Or of his *over-running Anger*, as ſome render it, *i. e.* with whom he is extremely vexed, *this preſent Generation*, that by their Provocations have brought themſelves under his Wrath, *ver.* 18. 20. a Generation *deſtin'd to the wrath of God*, called elſewhere the *people of his Curſe*, *Iſa* 34. 5. and ſuch as the Apoſtle calls *Veſſels of Wrath*, *Rom.* 9. 22. ſo far as it concerns the Phraſe.

* 2 Kings 21. 4. 2 Chron. 33. 4. Ezek. 8. 5, 6.

30 For the children of *n* Judah have done evil in my *o* ſight, ſaith the LORD; * they have ſet their abomination in the *p* houſe which is called by name, to pollute it.

n Either *Judahs* Poſterity, *Joſh.* 14. 6 or *Judahs* Inhabitants, which are often called *their Children*; ſo *chap.* 2. 16. *o i. e.* Though they will not ſee it, yet I ſee it, and they ſhall know, that it is in my ſight, *i. e.* that it diſpleaſeth me. *p* Here he inſtanceth in one Species of their Abominations for all the reſt, whereby it appears they were grown to a great height of Impiety: It was not enough to have their Idols and Superſtitions abroad in the Hills and Groves, nor in private in their own Houſes, *Iſa.* 57. 6, 7, 8. *chap.* 19. 13. but they muſt bring them into Gods Houſe, as *Manaſſeh* did, 2 *King.* 21. 4. God having but one Houſe in the World, as it were, to confront him, 2 *Chron.* 36. 14. *chap.* 32. 34 *Ezek.* 43. 8.

* 2 King. 23. 10. Chap. 19. 5. † Heb. *Upon my heart.*

31 And they have built the * high places of *q* Tophet, which *is* in the valley of the ſon of *r* Hinnom, to burn their ſons and their daughters in the *ſ* fire; which I commanded *them* not, neither came it † into my *t* heart.

q See on *Iſa.* 30. 33. It comes from *Toph* that ſignifies a *drum*, becauſe they did beat Drums to hinder the Noiſe of their Childrens Screeches, when they burnt them in Sacrifice upon the Altars, called here *high places*, to *Moloch*, which is alſo called *Melchom.* *r Tophet* was ſituate in a pleaſant Valley near *Jeruſalem* a place in the poſſeſſion of the Children of one *Hinnom*, *Joſh.* 15. 8. watered by the River of *Siloe.* *ſ* This moſt inhumane Practice of Burning their Children, even their own Bowels, to *Moloch*, not thir Sons only, but their Daughters, who were moſt tender; they did expreſly againſt the Command and Caution of God: See on *Deut.* 18. 10. having learned it of the Heathen, *Deut.* 12. 30, 31. the Devil commanding them ſo to do by his Oracles: They took Pattern from the *Samaritans*, where thoſe of every Nation make gods of their own, 2 *King.* 17. 29, 30, 31. *t* Which was always ſo far from my approving, that I never let it come into my Thought or Debate, whether I ſhould or not: Or, which I abhorred from my Heart: he ſpeaks herein after the manner of Men, See *chap.* 3. 16 and 32. 35.

* Chap. 16. 6.

32 Therefore behold, the days * come, ſaith the LORD, that it ſhall *u* no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet till there be *x* no place.

u They were called ſo after this, and are known by thoſe Names to this day; but the meaning is, they ſhall acquire a Name from another Occaſion, that ſhall ſuit them as well, *Viz.* For the great Slaughter that ſhall be made there, or rather thereabouts, in and about *Jeruſalem*, and therefore called the *Valley of Slaughter*, from the effect of Slaughter; as *Judas's* Field was called *Akeldama*, *Acts* 1. 19. being a place for burying of the Slain, as the next Words ſhew. *x* Either there ſhall be ſo great a Slaughter made upon that Spot by the *Chaldeans*, that they ſhall bury as many as the Place will contain, and the reſt of the Carcaſes they ſhall throw on heaps, to rot above-ground; for to lie unburied, is frequently uſed as a Curſe on ſuch, the Burying of the Dead being accounted as a thing Sacred, and a ſignificant Smbol of the *Reſurrection*: Or, thoſe that are ſlain in and about *Jeruſalem*, at the Siege and Taking of it, ſhall be carried thither to be buried, either becauſe there ſhall be no Burrying-places left about *Jeruſalem.* or that Valley ſhall be filled, till there be no Place for more, that thereby it may be ſo polluted, that no Thoughts of Holineſs may remain in it: for a Dead Carcaſe under the Law was unclean; and that which before was a Valley of Pleaſure and great Delight, and they had dedicated to God, ſhall now be a *Valley of Slaughter.*

* Pſal. 79. 2. Chap. 12. 9. and 16. 4. and 34. 20.

33 And the * carcaſes of this people ſhall be meat for the fowls of the *y* heaven, and for the beaſts of the earth: and none ſhall fray *them z* away.

y The *Birds* and *Beaſts* of Prey ſhall feed on them, being expoſed to open View for want of Interrment, *chap.* 19. 7. *z* (A piece of Humanity that even Nature it ſelf teacheth) Either by reaſon of the Enemies Preſence, for fear of whom they durſt not, or rather, becauſe there will be none left to do it: And this is reckoned among the Curſes, *Deut.* 28. 26.

* Iſa. 24. 7, 8. Chap. 16. 9. and 33. 11. Ezek. 26. 13. Hoſ. 2. 11.

34 *a* Then will I cauſe to * ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be *b* deſolate.

a All kind and degrees of Mirth ſhall ceaſe, *Rev.* 18. 23. all places ſhall be filled with Lamentations and Woe; their ſinging ſhall be turned into ſighing; they ſhall lay aſide all things that are for the comfort of Humane Society, which is to be underſtood in this Expreſſion. *b* There ſhall be ſuch an utter Devaſtation, that there ſhall be neither Seaſon nor Place for theſe Things, *Iſa.* 64. 10, 11, *chap* 25. 10. where Marrying ſhall ceaſe, without which Mankind cannot ſubſiſt, there muſt needs be Deſolation

CHAP. VIII.

The calamity of the Jews, both dead and alive, 1,——3. Their brutiſh Impenitency, 4,——7. Their vain boaſt of wiſdom: their Covetouſneſs, Security, Impudence, 8,——12. Their grievous Judgments, 13,——17. Bewailed by the Prophet, 18,——22.

AT that time, ſaith the LORD, they ſhall bring out the *a* bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves.

a This *Chapter* being a Continuation of the former, he proceeds in carrying on the Threating with higher Aggravations of the Judgment *viz.* That when the time ſhall come ſpoken of *chap* 7. 32. the *Chaldeans* Rage ſhall reach, not only to the Living, but even againſt thoſe that are in their Graves, and that ſparing none of any Degree or Quality; of the Nobles and Princes, as *Manaſſeh* and others, poſſibly led to it out of Greedineſs, ſuppoſing to find great Treaſure in their Sepulchres; of the Prieſts and Prophets, principally the falſe ones, as a juſt Judgment of God againſt them for deceiving the people; of the Inhabitants of *Jeruſalem*, out of their ſpight and fury kindled againſt them, as Souldiers, or in Contempt and Ignominy; and this notes the utter Deſolation of the City, not only razing the Walls, but turning up the very Sepulchres which were accounted Sacred, and not to be violated.

2 And they ſhall *b* ſpread them before the ſun, and the moon, and all the hoſt of *c* heaven, whom they have *d* loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the *e* earth.

b Not gather them together into Charnel-houſes, as we uſually do out of Humanity, but ſcatter them about as it were to be turned into Duſt and Dung. *c Viz.* All the reſt of the Stars, to ſhew that they ſhould not lie out in the day-time only, but night alſo, before the Moon and Stars, *chap.* 36. 30. Their Carcaſes ſhall be caſt to their Idols, *Lev.* 26. 30. 2 *King.* 23. 14, 20. A kind of *Lex Talionis*, that as they had ſerved and worſhipped theſe Creatures, God doth as it were, appoint them as Spectators and Witneſſes of his Vengeance, & what Contempt he pours upon them, their Carcaſes being brought before their Idols, which will be ſo ſhameful, as if one ſhould draw forth the Adultereſs, with the Adulterer into open view, and expoſe them together, & it alſo inſinuates the inability that is in theſe dumb Idols to help them in their miſery. *d* This and the following terms ſerve to expreſs the greatneſs and variety of their affection and zeal in their worſhipping of them, *Deut.* 4. 19. 2 *Kings* 23. 5. *chap.* 7. 18. he multiplies words, as it were implying, that there can hardly be words enough to expreſs their folly and madneſs, the Gentiles worſhipping theſe Creatures, not only for their beauty and luſtre, but according to their ancient Philoſophy apprehending them to have been living Creatures, and that all events were ordered by them. *e* On the ſuperficies of it, there ſhall be no care taken of them, but they ſhall lie in the open Country in the Air, till they rot into dung, or dry into duſt as in the beginning of the Verſe. See *Pſal.* 83. 10. *Chap.* 9. 22. they ſhall be ignominous even after Death.

3 And death ſhall be choſen rather than *f* life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have *g* driven them, ſaith the LORD of *h* hoſts.

f A Deſcription of the unexpreſſibleneſs of their miſery, that notwithſtanding all the barbariſm of the *Babylonians* exerciſed both upon the living, and the dead, yet a ſmall matter in compariſon of what the living would feel, of the greatneſs of which miſery there was a double cauſe; not only their being led into Captivity, but Gods diſpleaſure following them, even in their baniſhment, being ſorely oppreſſed, one of thoſe threatnings, *Lev.* 26. 36, 39. See *Job* 3. 20, 21. *Rev.* 9. 6. *g* Some diſperſed among the Mountains, and hiding places of *Judea*, others in the Deſart of *Moab* and *Idumea*, whither they fled for fear of the *Chaldeans*, and all other places, where God would ſcatter them, an *Hypallage.* *h* He that hath all the Creatures as an Army at his Command, can do this againſt thoſe, with whom he is diſpleaſed.

4 ¶ Moreover, thou ſhalt ſay *i* unto them, Thus ſaith the LORD, ſhall they fall, and not *k* ariſe? ſhall he turn away, and not *l* return?

c Though poſſibly it be all in vain, yet thou ſhalt keep in thy work. *k* An Interrogation that hath the force of a negative, *i. e.* Surely none, or *will Men*, is there no hope? And are they upon this ground deſperate? Or rather will Men fall and not ariſe? Are they ſuch Fools? that having fallen by their ſins, and been foretold all that is coming, that they will not accept of a Remedy, *Chap.* 7. 27. *Hoſ.* 14. 1. *l* A Metaphor taken from one that is out of his way, can any imagine, that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even againſt Nature it ſelf for a Man not to ſeek his own good.

5 Why *then* is this people of Jeruſalem ſlidden back, by *m* a perpetual backſliding? They hold faſt *n* deceit, they refuſe to return.

m Either an univerſal backſliding. Or, rather obſtinately reſolved to hold on, though they ſee they are out of the way; not out of levity or inconſiderateneſs, the *Heb.* word ſignifies *ſtrength*, the ſame uſed, *Pſal.* 13. 1. and tranſlated *for ever*, implying a ſtrong ſtiff, ſtout Refuſal. See *Iſa.* 57. 17. *Chap.* 5. 3. *n* Either their Injuſtice and Cozenages in circumventing one another, which was ſo frequent among them, *chap.* 9. 4, 5, 6. *Mic.* 7. 3, 4. or their Hypocriſie whereby they thought to deceive God, but they did indeed deceive themſelves; the great impediment of their Repentance, *Iſa.* 44. 20. or rather their ſticking cloſe to their falſe Prophets who did deceive them, thence incouraging themſelves in their wickedneſs, and pleaſing themſelves, that their Miſeries ſhould not come upon them. See on *Iſa.* 30. 10. *chap.* 5. 31. and 14. 13, 14.

6 I hearkened and *o* heard, *but* they ſpake not *p* aright, no man repented him of his wickedneſs, ſaying, What have *q* I done? Every one turned to his *r* courſe, as the horſe ruſheth into the battel.

o i. e. That I might hear, the words rather of God than of the Prophet, which the continuance of the Speech ſeems to ſhew in the next Verſe, in the cloſe whereof it is plain that God ſpeaks, expreſſing himſelf after the manner of Men, who are wont to liſten diligently after the things they are very deſirous of. See 1 *King.* 20. 33. *Mal* 3. 16. *p* Or *not ſo* as the LXX, and the word is thus uſed, *Exod.* 10. 11. *Pſal.* 1. 4. not ſo as I would have had them, ſo far from Repentance, that I do not perceive a word from them tending that way. *q* I ſee no tendency to Repentance, I ſee none of them ſo much as calling themſelves to an account, not recoiling upon themſelves, where Repentance uſually begins, 2 *Chron.* 6. 37. as Men uſe upon an inconſiderate act to ſmite upon their Breaſt, or Thigh, and ſay what have I done, as 2 *Sam. chap.* 3. *verſe* 24. *r* To their accuſtomed way, committing all wickedneſs without reſtraint. See on *Iſa.* 59. 7. the fury and unbridledneſs of their Luſts, being ſpurred on by their Wills, is deſcribed in the next expreſſion, ſhewing how like a headſtrong Horſe, he runs away with his Rider, or compared to the delight, that an Horſe ſeems to take in running violently, and headſtrongly into the Battel, as it is deſcribed, *Job* 39. 21, &c. And this word *ruſhing*, ſignifying properly an inundation of waters, helps to ſhew their uncontroulableneſs in another Metaphor: See this verified of them, *chap.* 2. 23, 24. It is ſaid *every one* by an hyperbole, as *Pſal.* 14. 3. and frequently elſewhere.

7 Yea, the ſtork in the *r* heaven knoweth her appointed *ſ* times; and the turtle, and the crane, and the ſwallow obſerve the time of their *t* coming; but * my people know *u* not the *x* judgment of the LORD.

* Chap. 4, 5.

r i. e. In the Air, which is often called *Heaven*, where the Birds fly, *Pſal.* 8. 8. compare *chap* 7. 33. who poſſibly obſerve the fit time by the temperature of the Air. *ſ i. e.* Obſerveth the ſeveral Seaſons of her going and coming by ſome natural inſtinct, and this is ſaid of the *Stork*; what kind of Fowl is here meant is diſputable: See *Engliſh Annot.* and *Lat. Synop.* *t* The ſame thing diverſified in theſe ſeveral Fowls, that know alſo their Seaſons. *u* This notes the great ſtupidity of his people, ſeeming not to have as much ſenſe in them, as the Birds in the Air, not knowing their *Summer of proſperity*, to made a good uſe of Gods Favour, nor the *Winter of Adverſitie*, either to prevent or remove that Wrath of God that hangs over their heads, *Iſa.* 5. 12. *Luke* 19. 42, 44. they know not their time for Repentance, and making their peace with God, compared alſo, on the ſame account, to the Beaſts of the Field, *Iſa.* 1. 3. and thus Chriſt upbraides the *Phariſees*, *Matth.* 16. 2, 3. *x* Either Gods Vengeance in general, or particularly hovering over *Jeruſalem* and *Judea*, or rather the manner of Gods Diſpenſations with them. So the word is uſed, 1 *Sam.* 2. 13. and 8. 11.

8 How do ye ſay, We *are y* wiſe, and the law of the LORD *is z* with us? Lo, certainly *a* || in vain made he *it*, the pen of the ſcribes *is b* in vain.

|| Or, *the falſe pen of the Scribes worketh for falſhood.*

y q. d. Theſe things conſidered where is your wiſdom? When you ſee the very Fowls of the Air are not ſo ſtupid, as you are; he ſpeaks either to Princes and Prieſts, or to the whole Body of the people. *z* This may be underſtood either more general of all, or may have a more ſpecial Eye to the Prieſts, with whom it was intruſted, *Deut.* 33. 10. *Mal* 2. 7. They were wont to boaſt much of the Law, as well as of the Temple, *chap.* 18. 18. *Rom.* 2. 17, 23. *a q. d.* For any uſe they made of it, they had as good have been without it, God needed not to have given them a Law, *Hoſ.* 8. 12. *b* Neither need it ever have been copyed out divulged, and conveighed down to them by the Scribe, *Deut.* 17. 18. or the prevarications, and colluſions theſe Lawyers uſed in the falſe interpretations of the Law, wherein they ſided with the falſe Prophets, ſhould be in vain. A Scribe was a Teacher, one well verſed in the Scripture, or eſteemed ſo.

9 * || The wiſe *men* are aſhamed, they are diſmayed and *c* taken; lo, they have rejected the word of the LORD; and what † wiſdom *is* in *d* them?

* Chap. 6. 15.
|| Or, *have they been aſhamed*, &c.
† Heb. *the wiſdom of what thing.*

c They truſted to their refuges of lyes, but when God ſhall bring the judgment threatned the wiſeſt among them will find, that they ſhall be confounded among themſelves, not knowning what to do for all their Wiſdom, but ſhall be taken with the reſt, *chap.* 4. 9. by *Wiſemen*, he means the *Scribes* in the former Verſe. The ſame ſaid of *Babylon*, *Iſa.* 47. 10. *d* Or *what is wiſdom to them*? How can they ſay they are wiſe, when they have no fear of God, which is the *beginning of wiſdom*, *Prov.* 1. 7. when they have no reſpect at all to the Word of God, as to any holy practice which is the *fountain of all wiſdom*, *Deut.* 4. 6. *Pſal.* 19. 7. 2 *Tim.* 3. 15.

10 Therefore * will I give their wives unto others, *and* their fields to them that ſhall *e* inherit *them*: for every one from the leaſt even unto the greateſt is given to * *f* covetouſneſs, from the prophet even unto the prieſt, every one dealeth *g* falſly.

* Deut. 28. 30. Amos 5. 11. Zeph. 1. 13
* Iſa. 56. 11.

e A *paraphraſtical* deſcription of the Miſeries of War; God doth here inſinuate that their miſery ſhall not be for a ſhort time, but ſo long, as that ſtrangers, *viz.* The *Chaldeans* ſhall enjoy their Land by inheritance, ſo far ſhould they be from poſſeſſing their Land for ever. *f* So greedy after their own private gain, that they took no care of equity, or juſtice, in which word is compriſed all their fraudulent Dealings one among another. *g* Of this and the two next Verſes, ſee on *chap.* 6. 13, 14, 15.

11 For they have * healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

* Chap. 6. 14.

12 Were they * aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh, therefore ſhall they fall among them that fall; in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

* Chap. 3: 3: and 6: 15:

13 ¶ || I will ſurely *h* conſume them, ſaith the LORD: *There ſhall be* no grapes * on the vine, nor figs on the * fig *i* tree, and the leaf ſhall fade, and *the things that* I have given them ſhall *k* paſs away from them.

|| Or, *in gathering I will conſume.*
* Iſa. 5: 1, &c.
* Matth. 21: 19: Luke 13: 6, &c.

h Or *in gathering I will conſume them*; *q. d.* I will ſo gather them together into their ſeveral Cities to be beſieged, that it ſhall be no hard matter to deſtroy them, *verſ* 16. *viz.* The Body of the people, not every one, for there was a remnant, that did eſcape. *i* Theſe Fruits, Grapes, and Figs, it is probable, were of greateſt account and uſe among them, *Iſa.* 36. 16. and ſo may be put for all other things, either for neceſſity or delight, which God threatens he will deprive them of by reaſon of the Siege, which a Famine ſhall ſucceed, *chap.* 5. 17. *Joel.* 1. 7. *Hab.* 3. 17. See the like *Zeph.* 1. 2, 3. Or poſſibly, it may be ſpoken by way of *ſimilitude*, *q. d.* they ſhall be waſted, *as* when there is no *Grapes on the Vine*, &c. The Land ſhall be left as bare, as when by Tempeſts or other violence, there is neither Leaf nor Fruit left upon the Tree, *Pſal.* 78. 47. *k* If this refer to the further puniſhment, as ſome, then it is as much as to ſay, what they have already received from me and laid up, they ſhall alſo be deprived of, *Hoſ.* 2. 8, 9. or though I have given it to them, yet they ſhall not enjoy it, it ſhall be taken away by their Enemies; if it relate to the reaſon of the puniſhment, as others, then the *Copulative* is put for the *Cauſal*, *q. d. becauſe* the things that I gave them, *viz. My Laws, paſs away*, *i. e.* they have tranſgreſſed, *Iſa.* 24. 4, 5. either ſenſe lies fair.

14 Why do we ſit *l* ſtill? * Aſſemble your ſelves, and let us enter into the defenced *m* cities, and let us be *n* ſilent there; for the LORD our God hath put us to *o* ſilence, and given us * water of *p* || gall to drink, becauſe we have ſinned againſt the LORD.

* Ch. 4. 5.
* Chap. 23. 15.
|| Or, *poiſon.*

l The people at length ſeem to bethink themſelves, and thus to beſpeak each other. *m* In the ſcattered Villages, there is no ſafety for us, let us retire into places of greater ſecurity, *Matth.* 24. 16, 17, 18. poſſibly they thought they might be ſecured there, as they had been before in the time of *Sennacherib.* *n* Keep cloſe within our walls, ſay or do nothing to provoke the Enemy, but ſit down, and bewail the deſparateneſs of our condition, *Lam.* 3. 28, 29. or tremblingly expect the iſſue of this ſad War, for there is no poſſibility of making head againſt ſuch an Enemy, that bears down all before them. *o* They now begin to perceive, that the Hand of God is in all this, and that therefore they have not a word to ſay, as if they were wronged, God hath put them to ſhame; much leſs courage, to oppoſe the *Babylonians*, their heart fails them, they are as Men in a great terrour and conſternation, *God hath put us to ſilence*, let us be ſilent. *p* Or *poiſon* probably the name of ſome poiſonous Herb, with the juice or infuſion whereof they were wont to kill perſons, as *Hemlock*, *Nightſhade*, &c. See *Hoſ.* 10. 4. It notes thoſe bitter deſtructive Judgments that God was bringing upon them, *chap.* 9: 15: which did ſpring from that bitter root of their ſinning againſt him, as in the next words.

* Chap. 14. 19. 15 We * looked for peace, but no good *came*, *and* for a time of health, and behold, *q trouble*.

q Viz. Upon the perſwaſion of our Prophets, we expected that theſe Troubles would never come, but all would be well, but we find our ſelves meerly deluded by them, we looked ſo long, till even our eyes failed us, but we ſee no remedy for us, *Lam.* 4. 17. A Metaphor: Miſeries are often in Scripture compared to Diſeaſes and Deliverances to Healing, *Deut.* 32. 39. *Pſal.* 103. 3. *chap.* 33. 6.

16 The *r* ſnorting of his horſes was heard from *ſ* Dan: the whole land trembled at the ſound of the neighing of his *t* ſtrong ones: for they are come and have devoured the land and † all that is *u* in it; the *x* city, and thoſe that dwell therein. † Heb. *the fulneſs thereof.*

r The fury of the *Chaldeans* March is deſcribed by the ſnorting of their Horſes, which is a noiſe they make through their Noſtrils, when they are chaſed, and fretted, *ſ i e.* Even to *Jeruſalem*, *q. d.* the dreadfulneſs of the noiſe ſhall be heard from far, or rather, tho *Jeruſalem* ſeem to be ſecure, yet the furtheſt Coaſts of the Land are in great conſternation, *viz.* the utmoſt boundary of *Canaan* Northward, through which the *Chaldean* Army was to march. See *chap.* 4. 15. or it is ſaid *to be heard*, either the noiſe it ſelf, or the fame of it, *chap.* 6. 24. *t* His choice Horſes or Cavelry, or his ſtout and ſturdy ones, as the word ſignifies, and expreſſed by their brisk frolickſomneſs and courage in the word *neighing* properly applied to Horſes, underſtanding here the chief of them, and the word for *ſtrong ones* is applyed to any thing, that excels, as to *Man*, *Job* 34. 20. to *Angels*, *Pſal.* 78. 25. *Angels food*, or the *bread of the mighty*. And for *Horſes* as here, and *Judg.* 5. 22. *chap.* 47. 3. *u* Heb. *the fulneſs of it*, the Trees, and Fruits, and wealth of the Land, they are entred upon their ſpoil, and will leave nothing in the Land, *chap.* 4. 20. It is ſpoken in a Prophetical ſtile, who uſe to experesſ the certainty of what ſhall be, as if it actually were already. *x viz. Jeruſalem*, or rather the Cities with all their inhabitants, as well as the Country, the Singular Number being put for the Plural, as *Iſa.* 27. 10.

17 For behold, I will ſend ſerpents, cockatrices, among you, which *will* not *be y* * charmed, and they ſhall *z* bite you, ſaith the LORD. * Pſal. 58. 4, 5.

y He proceeds in increaſing of their terrour, *q. d.* there will be no appeaſing, or allaying of their fury by any art or method, therefore repreſented by the Cockatrice, called in Latine *Regulus*, or King of Serpents, as putting to flight all other Serpents, but by *oppoſition* to Serpents, ſhewing what kind of Serpents they ſhall be, a ſort that cannot be charmed *viz.* ſuch an Enemy as by no intreaty can be made exorable: See on *Iſa.* 11. 8. LXX, *deadly Serpents*. *z* They ſhall afflict you with ſore puniſhments, not only Stings in their Tails, as Scorpions, but in their Teeth, whereby they ſhal devour you, *ver.* 16.

18 *When* I would comfort my ſelf againſt *a* ſorrow: my heart *is* faint † in me. † Heb. *upon.*

a The language of the people being long ſhut up in their Cities, and finding no Relief, at laſt faint, *Lam.* 4. 17. But more probably the Prophet now ſeems to ſpeak his own Reſentments, how greatly the Calamity of his people did affect him, the like *Iſa.* 22. 4. when he would ſometimes Refreſh himſelf with the comfortable Refreſhments of Nature, the thoughts of his peoples Miſery do ſo afflict him, that his Heart is ready to faint, to ſink within him.

19 Behold, the voice of the *b* cry of the *c* daughter of my people, † becauſe of them that dwell in a far *d* country: *Is* not the LORD in *e* Zion? *is* not her King in her? why have they provoked me to *f* anger with their graven images, and with *g* ſtrange vanities? † Heb. *becauſe of the countrey of them that are afar off.*

b i. e. The greatneſs of their cry, the bitter Cries and Schreeches and complaints that methinks I hear: the words are abrupt, becauſe the Prophet is to repreſent ſeveral perſons ſpeaking; himſelf, the people, and God. *c* See *chap.* 4. 11. poſſibly becauſe *Jeremiah* loved them, inſtructed them admoniſhed them as a *Daughter*. *d Viz.* Their Enemies the *Babylonians*, that were to come againſt them from a very far Country, *chap.* 6. 22. or the voice of them that were Captives under thoſe of a far Country, now they begin to cry, which would not be perſwaded to it before; the firſt is moſt to be approved of. *e Viz.* In *Jeruſalem*, a Metonymy of the Subject. *f* Or as King in *Zion*, or have we not a King of the Seed of *David*, to whom the Kingdom was granted to be perpetual? Either the words of God, *q. d.* was not I among you to provide for you, and protect you, but you muſt needs repair to Idols? The like kind of Speech is in 2 *Kings* 1. 3. and the cloſe of the Verſe ſeems to favour this, or, as others, an expoſtulatory Lamentation of the people, that the cruel Adverſay ſhould prevail over a people, that had God ſo near them, *Pſal.* 48. 2, 3. and 76. 1, 2. hath God now left us? and is the promiſe of his continuance here at an end? *Pſal.* 89. 36, 37, 38. *g* As if God ſhould ſeem to reply here; Let them not think it ſtrange, ſeing they have turned their backs upon me, and truſted to Idols, which are but vanity, *chap.* 2. 11, 13. called *vanity*, not only becauſe Idols are as nothing, but becauſe all the confidence that is put in them is *vain*, and becauſe Idolators are *vain* in their Minds, and want underſtanding. I have not forſaken them, but they me.

20 The harveſt is *h* paſt, the ſummer is ended, and we are not *i* ſaved.

h And the Winter no time for War, the peoples continued complaint, not unlike that *v.* 15. the year is gone, and we are ſtill fruſtrated in our expectations, the time that we expected help from Egypt, *Iſa.* 30. 2, 3, 5. *i Viz.* By the *Egyptians*, or any other Confederates.

21 For the *k* hurt of the daughter of my people am I hurt, I am *l* black; *m* aſtoniſhment hath taken hold on me.

k The Prophet here ſhews how deeply he is affected with the peoples miſery, he deeply ſympathized with them, it ſignifies *Breach*, I am broken in my Spirit, and ſo it anſwers to the *Breach* that is made upon the people. *l* I am as thoſe that are clade in deep Mourning, *Pſal.* 38. 6. *chap.* 14. 2. *m* I am amazed to think that my people ſhould ſin themſelves beyond help, no Remedy for them, as the next Verſe, that no threatnings or counſels ſhould prevail with them.

22 *Is there* no * balm in *n* Gilead? *Is there* no *o* Phyſician there? why then is not the health of the daughter of my people † *p* recovered. * Gen. 37. 25. chap. 46. 11. & 51. 8. † Heb. *gone up.*

n Gilead was eminent for *Balm*, *Gen.* 43. 11. taken for *Roſin* or *Turpentine*, which is a kind of more liquid *Roſin*, and either flows, or drops from certain Trees of its own accord, or their juice flows from ſeveral holes peirced into them, as from the *Pine*, *Cedar*, *Cypreſs*, or *Terebinth* Tree. Heb. *Tſeri* Gr. ῥητίνη from ῥέω to flow, or run. *Lat. Reſina*, *Engliſh*, *Roſin* A near affinity of the words in each Language, the nature whereof is to diſſolve hardneſs, to clear, and cloſe up wounds. *o* Or *Chirurgeon*, probably in a Country where were ſuch plenty of Remedies, there could not want Artiſts, whereby their cures might be facilitated. by means of which the *Gileadites* and *Arabians* did excel there. *p* Heb. *gone up*; the like expreſſion 2 *Chron.* 24. 13. the work was perfected, Heb. *the healing* went up upon the work, and ſo *Neh.* 4. 7. the Prophet expreſſeth his grievous complaint by way of admiration, by a Metaphor, implying the inveteracy and obſtinacy of their hearts, that either would not come to the *Phyſician*, or that they ſhould be thus incurable, where they wanted not for Prophets and Teachers, or for any ſpiritual means, flowing down daily upon them; can *Jeruſalem* and *Judea* be without ſpiritual Phyſicians? Some underſtand it by way of *Sacraſm*, *q. d.* where are your Medicines, your Arms, your Counſels, your Confederacies? And where are your Phyſicians, your Princes and Prieſts that promiſed you Relief? Without God, you ſee, no help in any means; but the former is more natural, and agrees beſt with the beginning of the next Chapter.

CHAP. IX.

The Prophets Lamentation continueth over their Adultery, Deceit, Idolatry, which God would certainly puniſh, and they ſhould be laid waſte, when they ſhould ſufficiently lament, 1,——22. *No truſt in our ſelves, but in God, who will puniſh all Nations,* 23,——26.

OH † * that my head were *q* waters, and mine eyes a fountain of tears, that I might weep day and night for the *r* ſlain of the daughter of my people. † Heb. *who will give my head*, &c. * Iſa. 22. 4 Chap. 4. 19. and 14. 17.

q Heb. *who will give*, &c. by way of enquiry; becauſe the *Hebrews* do want the Imparative *Mood*; the Prophet in this *Chapter* is principally bewailing his poor Country-mens calamity, whom he therefore calls the *Daughter of his people*, he expreſſeth the greatneſs and exceſs of his Sorrows, by wiſhing that his Brains were as it were diſſolved into water, (for the word is ſingular) as if he wiſhed it were all one water, ſignifying plenty, and that his eyes might diſtil tears like a fountain; the ſame word in the *Heb.* for *Eye* ſignifies a Fountain; noting the continuance of it, as not to be drawn dry, expreſſed by Day and Night, apprehending it a Miſery ſo great, as never ſufficiently to be bewailed. See *Luke* 19. 41. *r* Or that are to be ſlain, *viz.* by the *Babylonians*, a prophetical ſtile, as ſure to be ſlain, as if they were ſlain already.

2 Oh that I had in the wilderneſs a lodging place of *ſ* way-faring men: that I might leave my people and go from them: for * they *be* all *t* adulterers, an aſſembly of treacherous *u* men. * Chap. 5. 7, 8.

ſ He proceeds in his Lamentation, which in the former Verſe he did by way of Compaſſion, in this in a way of Indignation, wiſhing for ſome retiring place or ſorry ſhade, or night cottage: See on *Iſa.* 24. 20. though it were but ſome mean and ſorry Hutt in the Wilderneſs, as *David*, *Pſal.* 55. 6, 7. ſuch as might but ſhelter him from the Injuries of the Weather: LXX. in ſome remoteſt Station or Corner, where he might not be an Eye-witneſs of their Miſeries to grieve him ſo at the heart, *Pſal.* 119. 136, 158. See 2 *Pet.* 2. 7, 8. and where he might hope to find better Entertainment from the ſavage Beaſts, than from his own Country-men. *t i. e.* For the moſt part, *chap.* 5. 8. both properly and Metaphorically, being full of all idolatrous Practices; or there is no Integrity found among them. *u* That deal perfidiouſly with God and man in all the Concerns they are converſant about, *Iſa.* 1. 4. And though the Word here for *Aſſembly* is moſt ordinarly uſed for an *Holy Aſſembly*, *Levit.* 23. 36. *Numb.* 29. 35. which cauſeth ſome to underſtand it of their being moſt vile when they ſhould be moſt devout; yet here it moſt naturally ſignifies a kind of Combination among them, as ſuch that have conſpired one among another to act all manner of Villanies.

3 And * they *x* bend their tongues *like* their *y* bow *for z* lyes: but they are not valiant for the *a* truth upon the *b* earth: for they proceed from evil to *c* evil, and they know not me, ſaith the LORD. * Iſa. 59. 4, 13, 15.

x Heb. *Tread*, becauſe Bows are uſually kneeled or trode upon when they are bent, *chap.* 50. 14. and 51. 3. *y* Their Tongues are here compared to a *Bow*, and Lyes to *Arrows*, becauſe as a *Bow* ſhoots out *Arrows*, ſo doth the Tongue words, *Pſal.* 64. 3. *z i. e.* All reproachful, falſe, and noxious words, to the damage of one another: and ſo bending may be preparing, framing, and contriving, that Miſchief which they purpoſe to vent with their Tongues, *Pſal.* 52. 2, 3, 4. and 64. 3. as Bending is preparing the Bow to do Execution with the Arrow. *a Equity*, *Juſtice*, they are as eager in the ways of Falſhood as Men engaged in War, but ſhew no Valour in maintaining the Truth. *b i. e.* No Truth in the Earth in them, as we uſe to expreſs our ſelves, or rather more genuinely in the Land wherein they live, they have no courage in what is good. *c* Either in kind, or in degree, they go on from bad to worſe, 2 *Tim.* 3. 13. which ſpeaks little hopes of their Repentance; the ground of all which is ſaid here to be their *not knowing of God*, as in the next Clauſe, *Judg* 2. 10, 11. 1 *Sam.* 2. 12. The heart cannot work ſtrongly after God, where there be but mean Apprehenſions of him.

4 * Take ye heed every one of his ‖ *d* neighbour, and truſt ye not in any brother: for every brother will utterly *e* ſupplant, and every neighbour will walk with *f* ſlanders. * Chap. 12. 6. Micah 7. 5, 6. ‖ Or, *Friend.*

d Better rendred *Friend* or *Companion*, as 2 *Sam.* 16. 17. and in the next Verſe, ſhewing, the general Corruption will be ſo malignant, that one Friend will betray another; no Faith in Friends. *e* Wholly given to it. Heb. *Supplanting will ſupplant*, or *treading down treadeth down*; trampling them under their Feet, noting their Oppreſſion, which they exerciſe all manner of ways, as in the next Verſe, both by Fraud and Force. Like the Interpretation that *Eſau* puts upon *Jacob Gen.* 27. 36. not only ſuch as are near in Habitation, pretending Neighbourhood and Friendſhip, but near in Relation, even a Brother will circumvent, no reſpect to Blood, arguing them to be monſtrous in Nature, putting off Humanity. The Word is here in Alluſion to *Jacob*, who had his Name from *Supplanting*; a *Metaphor* taken from the *Sole of the Foot*, *Gen.* 25. 26. *f* Carrying Tales and Reports up and down, whether true or falſe, to the Diſturbance of the Peace of Neighbourhood, *chap.* 6. 28. and againſt the Law of God, *Lev.* 19. 16.

|| Or, *mock*.

5 And they will *g* || deceive every one his neighbour, and will not ſpeak the truth: they have *h* taught their tongues to ſpeak lyes, *and i* weary themſelves to commit iniquity.

g Heb. *mock* or *deride*; they are Scoffers. *h* They have ſo framed their Tongues to it by Cuſtom, and conſtant Uſe, that *Lying* is become ſo familiar to them, that they cannot leave it: the ſame Word is applyed to the wild Aſs, uſed or taught to the Wilderneſs, *chap.* 2. 24. and 13. 23. *i* They uſe a great deal of Induſtry, Diligence, and Contrivance in it, *Pſal.* 7. 14. *Iſa.* 5. 18. They ſpare for no Labour, and feel no wearineſs in it, whereby they are become expert.

6 Thine habitation *is* in the midſt of *k* deceit: through deceit they refuſe to *l* know me, ſaith the LORD.

k This God ſpeaks to the Prophet, either to inform him, that there is no hope of this peoples Reformation, *chap.* 8. 5. therefore he expreſſeth a deceitful people by the Abſtract, *Deceit*, *i. e.* Nothing among them, but Deceit one to another, and Hypocriſie towards me, as *Pſal.* 109. 2. and *vanity* for *vain Men*, *Job* 35. 13. or to caution and adviſe him, how to behave himſelf among ſuch a people, that he be very wary, he be not enſnared by them, *chap.* 12. 6. *l* Either hoping to ſhift well enough by their ſeveral means they think to uſe, *chap.* 8. 5. they are careleſs of turning to me, or by hearkening to their falſe prophets, who have all along deceived them, they obſtinately reject my Ways and Counſels, *Pſal.* 36. 1, 2, 3, 4. and 82. 5.

7 Therefore thus ſaith the LORD of hoſts; Behold, I will melt them, and *m* try them: for how ſhall I *n* do for the daughter of my people?

m The ſame *Metaphor* uſed *chap.* 6. 29 try them by melting them, *i. e.* Either I will try what leſſer Afflictions will do, before I do utterly deſtroy them; or rather, I will bring Judgment upon them, the Fire and Fury of the *Chaldeans* War, that ſhall clear away their Droſs from among them, and purge away thoſe Deceits in which they truſt, that the Remnant may be purified, *Dan.* 11. 35. as when the *Droſs* is ſeparated from *Metals*, the reſt remains pure. See on *Iſa.* 1. 25. *n q. d.* There is no Remedy, I have tried all other means, and they have been ineffectual, my people will take no warning; they are grown to ſuch an height of Impiety, that I can do no leſs, though they are my people, *Pſal.* 6. 4. or God doth expoſtulate with them, How can you expect, that I ſhould treat you otherwiſe, that have ſo provoked me, and whoſe Impieties have redounded ſo much to my Diſhonour?

* Pſal. 12. 2. and 120. 3.
* Pſal. 28. 3.
† Heb. *in the midſt of him.*
|| Or, *wait for him.*

8 Their tongue *is as* an *o* arrow ſhot out; it ſpeaketh *p* * deceit: *one* ſpeaketh * peaceably to his neighbour with his mouth, but † in *q* heart he layeth || his wait.

o Before, *verſe* 3. it was compared to a *Bow*, i. e. ready prepared, and furniſhed with Materials contriving their Wickedneſs, *Pſal.* 11. 2. and here to an *Arrow* ſhot out, actually executing what they have deſigned. Some tranſlate it, a *murthering Arrow*. *p* Never ſpeaking what they mean, that thereby they may the eaſier deceive the Credulous; a double Tongue, ſpeaking fair when they mean to deſtroy, *Pſal.* 55. 21. as the next Words explain it, intending to do the greateſt Miſchief when they ſpeak faireſt. *q* Heb. *in the midſt of him*, i. e. In his very inwards, with his whole Heart he contrives Miſchief.

9 ∴ Shall I not viſit them for theſe *things*, ſaith the LORD; ſhall not my ſoul be avenged on ſuch a nation as this?

∴ *See Chap.* 5. 9, 29.

* Chap. 12. 4. and 23. 10. Hoſ. 4. 3.
|| Or, *paſtures.*
|| Or, *deſolate.*
† Heb. *from the fowl even to, &c.*

10 For the mountains will I take up a weeping, and *r* wailing, and * for the || habitations *ſ* of the wilderneſs a lamentation, becauſe they are || burnt up, ſo that none can paſs *t* through *them*, neither can *men* hear the voice of the *u* cattel; † both the fowls of the heavens, and the beaſts are fled, they are gone.

r The Prophet having, *ver.* 1. taken up a Lamentation for the Slaughter of the people, he now reaſſumes it for the Deſolation of the whole Land, every part of it being to be laid waſte: See *Chap.* 4. 23, 26. And it either ſets forth the greatneſs of his Grief, that ſhall reach to the very mountains, as the words may be read, or rather, the Cauſe of his Mourning, becauſe he preſently adds, for the *Habitations of the Wilderneſs*. *ſ Plain*, or *Valley*, as it often ſignifies; ſo the Word is uſed *Iſa.* 63. 13, 14. or *pleaſant Plains*. The Countrey of *Judah* being Mountainous, theſe Plains and Valleys were their chief places for Paſtorage, which doth greatly aggravate the Devaſtation; theſe ſhall be burnt up, the Herbage ſo burnt, that it ſhall be left utterly barren, like a parched Heath, *v.* 12. The *Mountains* ſhall not be able to ſecure them, nor the *Valleys* to feed them. *t* Either there being no Path; the LXX. render it, *on the Paths of the Wilderneſs*, or none to paſs to and fro, and ſo leave it deſolate; or ſo parched, and waſte, that none can paſs through it, ſo far are they from being inhabited, *chap.* 2. 6. *u* There, where once all ſort of Cattel and Fowls in great plenty were wont to feed and gaze, there is not ſo much as the Chirping of a Bird, the bleating of a Sheep, or Lowing of an Ox to be heard. See *chap.* 23. 10, 12, 13. and 50. 3. They are ſaid to be fled and gone; either the Enemy hath ſwept away all, or they have forſaken the Land, becauſe there was no Food, *Jer.* 12. 4. A Figurative Expreſſion of an univerſal Deſolation.

* Iſa. 34. 13. Chap. 10. 22.
† Heb *deſolation.*

11 And I will make Jeruſalem *x* heaps, *and* a * den of *y* dragons; and I will make the cities of Judah † deſolate, without an inhabitant.

x Viz. Of *Stones*, and *Rubbiſh*. *y* Noting a deſolate place, not any longer fit for the Habitation of Mankind, as the next words do ſpeak; but for hideous Beaſts; as they had made uſe of the Temple for a *Den of Thieves*, *Chap.* 7. 11. The ſame alſo he afterwards threatens on *Babylon* her ſelf, *Chap.* 51. 37.

* Pſal. 107. 43.

12 * Who *is* the wiſe-man, that may underſtand *z* this? and *who is he* to whom the mouth of the LORD hath ſpoken, that he may *a* declare it, for what the land periſheth, *and* is burnt up like a wilderneſs, that none paſſeth through.

z Viz. The ground of all theſe Evils, *q. d* Is there not a wiſe man among you, that will concern himſelf, and ſearch into the Cauſe of all theſe threatned Judgments, which hath provoked God to ſo great Diſpleaſure? See *Hoſ.* 14. 9. It is a Queſtion that implies there is none, or very few, that conſider common Calamities in the Cauſes of them; but rather ſay of Judgments, it is a Chance, 1 *Sam.* 6. 9.

13 And the LORD ſaith, *a* Becauſe they have forſaken my *b* law, which I ſet before *c* them, and have not obeyed my voice, neither walked therein;

a Either this, and the next Verſe refers to the former, *viz.* Becauſe there are none can give the reaſon why the Land periſheth, therefore God will; or elſe they refer to the 15 and 16 Verſes, as ſhewing the Cauſes of thoſe Judgments threatned; for either of the References do not alter the Senſe: ſee *Chap.* 5, 19. this Verſe contains negative Reaſons. *b* He chargeth them with their Apoſtaſie, and refuſing to obey his Precepts, and conform their Converſation to them. *c* Leſt they ſhould plead they were obſcure and hard to be underſtood, therefore he tells them, he had made it plain to them, they could not be ignorant of it, except it were out of Wilfulneſs and Obſtinacy: The like Expreſſion, *Deut.* 11. 32.

|| Or, *ſtubborneſs.*

14 But have walked after the || *d* imagination of their own heart, and after *e* Baalim, which their *f* fathers taught them.

d Or, *Stubbornneſs* and *Obſtinancy*: ſee *chap.* 7. 24. *e* See *ch*, 2. 23. The Prophet doth not charge them with new Crimes, but with their tenacious ſticking to their Idolatry. *f* See *Chap.* 7. 18. It ſeems they might partly thank their Education for it, as well as their own natural Perverſneſs: hence we ſhould learn to follow God's Counſel in the Scriptures, and not blindly follow our Fathers Counſel, Precepts, or Examples, or our own Will, which is the worſt Guide.

* Chap. 23. 15.

15 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will feed them, *even* this *g* people, with * *h* wormwood, and give them water of gall to drink.

g This Supplement *even* ſhews that it is ſpoken *Emphatically*, though they be a people that preſume to be my peculiar. *h Worms*, *Dutch Annot.* A plant to purifie and cleanſe them, ſay ſome; but this doth not ſeem to be ſpoken in favour to them; therefore rather ſome poiſonous Plant, which may agree to any other deſtructive Herb, as well as *Wormwood*, and this the *Heb.* word doth intimate, to which purpoſe the *water of Gall* is mentioned in the next Words, both joyned together, *Deut.* 29. 18. poſſibly the one pointing at their Drink, the other at their Bread, both *Metaphorically* to be underſtood, of which ſee on *Chap.* 8. 14.

* Lev. 26. 33. Deut. 28. 64.

16 I will *i* * ſcatter them alſo among the heathen, whom neither they nor their fathers have *k* known: and I will ſend a ſword after *l* them, till I have conſumed them.

i Either you ſhall wander up and down among Strangers, like *Cain*'s Curſe; or rather, you ſhall have no Friend abroad, but be ſold as ſo many Slaves from perſon to perſon. *k* Part of the Curſe threatned, Deut. 28. 64. *l* Neither ſhall this ſerve their turn, but I will follow them with the Sword, till they be deſtroyed, probably meant of thoſe that might eſcape out of *Jeruſalem*, and fly into *Egypt*, the *Chaldeans* ſhould purſue them thither, and either take or ſlay them there, i. e. ſuch of them as were appointed for Deſtruction; for otherwiſe, they were not all conſumed, a full End was not to be made, as is promiſed *chap.* 5. 10.

17 Thus ſaith the LORD of hoſts; *m* conſider ye, and call for the mourning *n* women, that they may come; and ſend for *o* cunning women that they may come.

m Either in how ſad a Condition you are, what Circumſtances you are under; or rather, bethink your ſelves what Courſe to take: and therefore he puts them upon mourning and bewailing their Condition, intimated by the following Expreſſion. *n* A ſort of Perſons, and principally Women, as more apt for paſſions in this kind, which they had among them, 2 *Chron.* 35. 25. whoſe work it was, either to compoſe Funeral Elegies, or Panegyricks in praiſe of the Dead, and to act them in ſome mournful manner, as tearing their Hair, and beating their Breaſts, with other mourning poſtures, or to ſing them in ſome doleful Tone, thereby artificially to provoke and excite both Paſſions and Expreſſions of Grief in the Friends of the Deceaſed, rather wringing out Tears than ſhedding them, in which probably they made greater ſeeming Lamentations, than thoſe that did really mourn, as being moſt concerned, not that God calls upon them to do this as approving the Formality, (though this fooliſh Cuſtom had obtained in moſt Ages and Countries) any more, than other Cuſtoms that were made uſe of by way of Illuſtration; as the *Olympick Games*, and poſſibly that Practice mentioned, 1 *Cor.* 15. 29. but makes uſe of it, as being cuſtomary, either to excite them to, and put them upon true Repentance, or to convince them hereby, that they were not able themſelves ſufficienty to bewail ſo great Calamities as were coming upon them, intimating hereby, that he would give them occaſion for the moſt unfeigned weeping and Lamentation. *o* Such as are moſt skilful in it, *Amos* 5. 16. *Wiſdom* being taken for *Skill* in any Arts, as *Exod.* 31. 3. and elſewhere.

18 And let them make *p* haſte, and take up a wailing *q* for us, that our eyes may run down with tears, and our eye-lids guſh out with *r* waters.

p As by the calling for their Artificial Mourners, he did intimate the greatneſs of the Miſery that was coming upon them, that with all their Art they could not ſufficiently bewail it; ſo here, by making haſte, he intimates the near Approach of it, that it was even at the doors. *q* Pitch upon ſome form of Mourning that may be ſuitable to our Condition. *r* This and the former are each of them an Hyperbolical Expreſſion, and yet are too little to bewail the greatneſs of the Judgment, which ſuits with the Prophets Lamentation, Ver. 1. The Prophet would herein intimate, that they that were ſo ſtupid as to hear the prophets denouncing their Judgments with dry eyes, tho he wiſhed them to have been *Fountains of tears*, ſhall now ſuddenly feel, that they ſhall have cauſe enough to ſend for all the Helps, not only *real* but *artificial*, to ſtir up their Mournings.

19 For a voice of wailing is heard out of *t* Zion, How are we *u* ſpoiled? We are greatly *x* confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

t i. e. Jeruſalem, ſpoken in the preſent Tenſe, after the Prophetical Stile, being a frequent way of the Prophets expreſſing the certainty of a thing. *u* How great is our Miſery? or how come we to be in ſuch a deſolat Condition? poſſibly Expreſſions of the *Artificial Mourners* or rather their real Senſe of it, now it is all too late. *x* Whether this be the complaint of the Country people forced to fly from their Habitation to *Jeruſalem* for ſhelter, or of *Jeruſalem* it ſelf, that could expect no leſs, it filled them with great Conſternation, that they who thought their Houſes ſhould have continued for ever, becauſe of Gods promiſe, *Pſal.* 132. 10, *&c.* muſt now forſake them, *Lev.* 18. 25. Either their perſons carried out into Captivity, or have them utterly demoliſhed by the Enemy.

20 *y* Yet hear the word of the *z* LORD, O ye *a* women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her *b* neighbour lamentation.

y Or *therefore*, *i. e.* *z* Do not think I ſpeak words out of my own Mind or Fancy, but what I ſpeak is from the Lord. *a* Either thoſe *hired Women* mentioned before, or rather the Women of the Land, for God would have it not a mercenary, but a real Mourning; and he mentioneth Women, 1. To upbraid the Men with their Stupidity; 2. As being more apt to grieve, thereby to expreſs the Readineſs that he would have the Land to be in for Mourning; 3. Becauſe of the decay and want there would be of Men, as is expreſſed in the next Verſe, by reaſon partly of the Slaughter, and partly of the Captivity; therefore here is mention of Women with reference to Children in the next *verſe*, after whom their Bowels would yearn, and *Daughters*, either the Schollars of the mourning Women, or rather, with reference to *Young-men*, unto whom they might be given in Marriage; 4. Becauſe the Female Sex is leaſt able to help themſelves in a common Calamity; or 5. Becauſe they would be leaſt ſolicitous, but would indulge their Delicacies, Pride, Sloth, and Wantonneſs, *Iſa.* 32. 9, 11. *b* Heb. *A woman her Friend*, namely, that the Grief might ſpread the farther, and become deeper; for Affections and paſſions, of what kind ſoever, are augmented by Company: it notes how large and univerſal the Mourning ſhould be, *Amos* 5. 16.

21 For death is come up *c* into our windows, *and* is entred into our palaces, to cut off the children from without *d*, *and* the young-men from the ſtreets.

c The Unavoidableneſs of the Ruine is expreſſed *metaphorically*, *Ezek.* 21. 14. *chap.* 6. 5. moſt likely alluding to the violent and univerſal ſtorming of a City, *chap.* 5. 10. wherein there is no reſpect had to Sex, Youth, or Age. Several other Alluſions. *See Engliſh Annot.* The *Chaldeans* are here underſtood by death, as bringing Death where-ever they come; a *Metonymy* of the Effect. *d* No ſafety within or without; the Enemy ſhall cut off all, not only thoſe at home, but even thoſe that are converſing or playing in the Streets, which moſt commonly *Young-men* and *Children* are, *chap.* 6. 11.

22 *a* Speak, thus ſaith the LORD; even the *b* carcaſes of men ſhall fall as dung upon the open *c* field, and as the handful after the *d* harveſt-man, and none ſhall gather *e them*.

a Leſt they ſhould think theſe Things would never be, ceaſe not to tell them from me, that they ſhall certainly come to paſs, *viz.* what was ſaid before, and what is ſaid now in this *verſe* (theſe words *Speak, thus ſaith the Lord*, being beſt read in a Parentheſis) *b* Heb. A *Carcaſe* of a Man, noting here and there a ſcattered carcaſe. *c* As *Jezabel* was, 2 *King.* 9. 37. expoſed to all Contempt, ſtrewed up and down on the Superficies of the Earth. Heb. *Face of the Field*, and be offenſive by their ſtench to all that paſs by, *chap.* 44. 12. *d* Either laid in heaps by death, as the Harveſt-man doth his Cocks of Hay, or Sheaves of Corn, or rather, they ſhall be no more regarded than a few ſcattered Ears that drop out of the Reapers hand, which either lye on the ground and are eaten by Birds, or trod to dirt by Beaſts: thus God would pour Contempt upon them, which muſt needs be grievous to ſo proud a People as the *Jews* were. *e* None ſhall have ſo much reſpect to them, or compaſſion of them, as to afford Burial, *chap* 8. 2.

23 ¶ Thus ſaith the LORD; let not the wiſe *man* glory in his wiſdom, neither let the mighty man glory in his might, nor let the rich man glory in his *f* riches.

f The *Jews* did glory in the Counſel of their *Wiſe-men*, the ſtrength of the Souldiers, and the Wealth of their Cities; but here God takes them off from their vain Confidences, that neither their *Counſels* and *Policy*, *Eccl.* 9. 11. nor their *Forces* and *Arms*, *Pſal.* 33. 16, 17. nor their *wealth*, or *Riches*, *Prov.* 11. 4. *Ezek.* 7. 19. ſhould be able to deliver them from being either deſtroyed, or carried Captive by the *Chaleans*. In theſe, or ſome of theſe, Men are apt to put their confidences, and neglect God their only Succour in diſtreſs; and therefore he puts them upon that in the next *verſe*.

24 But * let him that glorieth glory in this, that he underſtandeth and *g* knoweth me, that *I am* the LORD which exerciſe loving kindneſs, judgment and righteouſneſs in the *h* earth: for in theſe *things* I *i* delight, ſaith the LORD.

* 1 Cor. 1. 31. 2 Cor. 10. 17.

g Whether we make any curious Diſtinction betwixt *underſtanding* God, as if that be more *ſpeculative*, whereby we rightly apprehend his Nature; and *knowing* God, as if that be more *practical*, as directing the Converſation, we need not here enquire; yet certainly both center in this, that we ſo know and underſtand God as to truſt in him, and depend on him alone in all Conditions. *h Kindneſs*, as it relates to his own people, *Pſal.* 5. 12. *Judgment* with reference to his puniſhing the Wicked; *Righteouſneſs*, namely, as he deals juſtly and uprightly with both, *Pſal.* 92. 15. The meaning here, I conceive, is to ſhew Gods orderly governing and diſpoſing of Things in the World in his diſtributive Juſtice, that all Things are right and equal. *i* Both in himſelf and others, *Pſal.* 11 7.

25 ¶ Behold the days come, ſaith the LORD, that I will *k* † puniſh all *them which are l* circumciſed, with the uncircumciſed.

† Heb. *viſit upon.*

k Viz. By the *Babyloians*. *l q. d.* Do not think to inſiſt upon your external Priviledge of *Circumciſion*, that you are *Abrahams* natural Seed, and thereby diſtinguiſhed from other Nations, as you ſometimes were wont to do of the *Temple*, that you had God in the midſt of you. Do not think that ſhall priviledge you, for you ſhall ſee, it ſhall not be long ere I bring the *Chaldeans* upon thoſe other Nations, which either are circumciſed in the Fleſh as well as you, and upon you alſo who are uncircumciſed in heart as well as they, or whether Circumciſion was loſt as being caſt off by them, and ſo they were indeed uncircumciſed: God tells them they ſhall fare alike: hence in the next Verſe he ranks *Judah* next to *Egypt* among the other uncircumciſed Nations: for he looks to the circumciſion of the Heart, not of the Body; to *inward* Worſhip, not *outward* only; therefore ſome read it the *Circumciſed* in *Uncircumciſion*.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt *m* † corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are n* * uncircumciſed in the heart.

† Heb. *cut off into corners, or having the corner of their hair polled.* * Lev. 26. 41. Rom. 2. 28, 29.

m Some refer this to the place of their Habitatien, as in Corners, and remote parts of the Wilderneſs, as it were ſeparated from other Nations, and therefore might think themſelves fartheſt remote from Danger; but ſome rather chuſe to refer it to their Manners, as in cutting the corners of their Hair, which was forbidden the *Jews*, *Levit* 19. 27 The like Deſcription in *chap.* 25. 23. *n* See the foregioing Verſe, God regards not the outward Sign, but principally reſpects the Circumciſion of the Heart. Here ends that Sermon that began at *chap.* 7.

CHAP. X.

They are forbbid to be afraid of the Token of Heaven, and conſult Idols which are vain, ,——5. *and not to be compared with the Majeſty and Power of God, who is* Jacob's *portion,* 6,——16. *The* Babylonians *deſtroy the Temple; the brutiſh Paſtors and the Flocks are ſcattered,* 17,——22. *The Prophets humble Supplication,* 23,——25.

HEar ye the word which the LORD ſpeaketh unto *o* you, O houſe of *p* Iſrael.

o Here begins another Sermon, *i. e.* moſt probably relating to *Jechonias* and the *Jews*, that were already in Captivity, *p* The ten Tribes.

2 Thus ſaith the LORD, Learn not the way of the *q* heathen, and be not diſmayed at the ſigns of *r* heaven, for the heathen are *ſ* diſmayed at them.

q The *Jews* being to live among the *Chaldeans* in their Captivity, where many of them were already, the Prophet in this Sermon admoniſheth them againſt the Superſtitions of the *Chaldean Idolatries*, which he underſtands here by *Heathen*, who were alſo much adicted to *Aſtrology*, and eſteemed the Original of Sciences: The *Cuſtoms* and their *Manners* he calls here their *way*, as is frequent in Scripture, *Lev.* 18. 3. and 20. 23. *r* This was a Practice and Study ſo common among them, that judicial Aſtrologers, of what Nation ſoever, were generally termed *Chaldeans*; a practice ſo hateful to God, that ſometimes he poſitively prohibits it, *Deut.* 18. 10, 14. and ſometimes in a way of Scorn and Deriſion. *Sarcaſtically* ſends them to ſuch. *Iſa.* 47. 13. and often labours to perſwade againſt it: for though *Aſtronomy* be not only lawful, but uſeful, as being ſubject to reaſon, and the rules of Art, whereby many Actions of Humane Life are directed and guided, and proportioned, yet *Judiciary Aſtrology* is indeed originally Diabolical and Heatheniſh; and though God do ſuffer their Predictions ſometimes to fall out right, yet it is to puniſh the curioſity of the Enquirer. *ſ q. d.* Leave this to Heathens; it doth not become Gods people, who do wholly depend upon him; for indeed the Heathen, as many ignorant Chriſtians do to this day, were more afraid of the Signs of Heaven, and Aſtrological Predictions, than of God, and what is foretold in his Word of Prophecy; as if Things were governed rather by the Influences of the Stars than the Providence of God; not but that we may be affected with ſuch preternatural Appearances in the World, which God doth extraordinarily cauſe to appear, as ſome Tokens of his approaching Judgments, *Joel* 2. 30, 31. *Matth.* 24. 7. *Luke* 21. 11.

3 For the † cuſtoms of the people are *t* vain: for * *one* cutteth a tree out of the *u* forreſt, the work of the hands of the workman, with the ax.

† Heb. *Statutes* or *Ordinances are vanity.* * Iſa. 44. 9, 12, &c.

t i. e. Such Courſes, Inſtitutions, idolatrous Cuſtoms, and Ceremonies as theſe, that many people follow, they are vain, and it is a fooliſh and wicked thing, that any that profeſs the true God, ſhould give heed to ſuch lying Vainities. *u* Here he annexeth their *Idolatry* to their *Aſtrology*, *q. d.* they cut down Timber to make the Images and Repreſentations of theſe Stars and Planets, that they fear and worſhip as Gods, either in memorial of them, when they could not ſee them, or elſe upon a ſuperſtitious conceit that the Stars which they worſhipped, did by ſome *Magick* Art convey ſome Vertue or Spirit into theſe Statues or Images; or rather, he doth ſet forth the folly of the Heathen, that whereas for the matter of them they are but a piece of Wood, a Tree out of the Forreſt; and as to the *form* of them, no other than the Carver, a ſorry Man is pleaſed to put them into by his Ax, which I ſuppoſe is here put for any cutting Tool of the Artiſt, whereby he ſhapes it; yet they are afraid of theſe, as if they were Gods, *Iſa.* 40. 20. See on *Jer.* 8. 2.

4 They deck it with ſilver and with gold; they faſten it with nails and with *x* hammers, that it move not.

x A farther Deſcription of their Workmanſhip, having no other Comelineſs but what they confer upon it, and they no greater ſecurity or certainty of it, than as they can with Hammer and Nail make it faſt, and fix it to ſome place, the wooden god being not able to preſerve it ſelf from falling; therefore it is rather to be meant of faſtening to ſome Wall, or Pillar, than of faſtening their parts together, becauſe they ſeem to be cut out of one entire piece, and therefore need it not.

5 They *are* upright as the *y* palm-tree, * but ſpeak *z* not: they muſt needs be * born, becauſe they cannot *a* go: be not afraid of *b* them, for they * cannot do evil, neither alſo *is it* in them to do good.

* Pſal. 115. 5. and 135. 16.
* Iſa. 46. 1. 7.
* Iſa. 41. 23.

y The nature of which is to grow upright and tall, without any Branchings, till it comes to the top, thereby poſſibly reſpreſenting Majeſty. *z* Looking as if they were about to ſpeak, ſtanding in a ſpeaking poſture, but have not a word to utter, being only dumb Stocks, wooden gods. *a* They move no farther or faſter than you lift them, either when you go to ſet them up, or upon any occaſion of Removal, as ſtiff as ſtakes, being indeed but ſticks. *b* They can do you no more harm, than the Signs of Heaven could do; they are but dead ſtocks: the Heathens worſhipped ſome Idols that they might do them good, and others that they might do them no harm; but God tells them here, they can do *neither good or harm*, as in the next words; they can neither puniſh nor reward, they can neither hurt their Enemies, nor help their Friends: by this the true God will be diſtinguiſhed from Idols, that he alone can foretell things to come, and he alone can reward or puniſh, *Iſa.* 48. 5 and therefore the Prophet endeavours to turn them off from their Idols to the true God.

6 For *c* as much as * *there is* none like unto thee, O LORD: thou *art* great, and thy name *is d* great in *e* might.

* Exod. 15. 11. Pſal. 86. 8. 10.

c This Particle מִן *Min* is to be taken here cauſally, and refers either to what goes before, ſhewing there is no Compariſon between God and Idols, or rather to what follows, as the Ground and Reaſon of all due Subjection to God, as in the next Verſe. *d* Or thou art tranſcendently great. *e i. e.* Though Idols may have ſome thing of a Name in the World among the Heathen, yet there was nothing of their real Power or Might ſeen; or if the Devil might act ſomething through them to delude the World, yet nothing to be compared with that Might that hath manifeſted it ſelf in Gods Works *Pſal.* 106. 8. and 111. 6. All the works of Idols are either none, or feeble and weak, Ver. 8.

7 * Who would not fear thee, O king of *f* nations? for ‖ to thee doth it appertain: for as much as among all the wiſe *men* of all the nations, and in all their kingdoms *there is* none like *g* unto thee.

* Rev. 15. 4.
‖ Or, *it liketh thee.*

f He is called a *great King*, *Mal* 1. 14. *q. d.* thou, by whom all Nations are governed, and all Affairs in them diſpoſed, and by none elſe, who would worſhip any but thee. or be afraid of any but thee, ſeing it is fit for, and therefore can belong to none beſides, as in the next words, it is thy right and due, or who can be ſo ſtupid as not to acknowledge one ſupream Beeing, and this to be but one, as among the Heathens, *Socrates*, *Plato*, *Seneca*, and divers others did; and therefore it is not a prodigious thing, that any ſhould ſo withhold the truth in Unrighteouſneſs. be ſo groſs as to worſhip many gods? *g q. d.* If you ſearch among all their Wiſe-men and Philoſophers, all the great Men and Rulers in their Kingdoms. For theſe the Heathens were wont to worſhip as gods after Death, Wiſe-men for their Wiſdom, and Kings for their Power, you'll find none to compare with God either for Wiſdom or Power: Their Wiſe-men are but as ſo many Fools.

8 But they are † altogether * *h* brutiſh and *i* fooliſh: the *k* ſtock is a doctrine of *l* vanities.

† Heb. *in one*, or *at once.*
* Pſal. 115. 8. Iſa. 41. 29. Hab. 2. 18. Zech. 10. 2. Rom. 1. 21, 22.

h The awe that the Idol doth impreſs upon carnal mens minds. and thereby taking them off from a due Apprehenſion of the Eſſence of God, doth keep them between ſuch hope and Fear, that they become as ſenſleſs and as inapprehenſive of any true Worſhip, as Brutes. *i* Not only ſome of them, but even all, both *Jews* and *Gentiles*, *q. d.* I need not ſtand up to particularize, but take them altogether, they are become ſtupid Idolaters, and have drunk in the moſt groſs Superſtitions of the *Gentiles*, as *Rom.* 1. 21, 22. *k* A Synecdoche put for all ſorts of Idols, of what Materials ſoever; and a *Metonymy* of the matter, to render them contemptible, either as deluding the ignorant, or in themſelves conſidered; they are meer vain, fooliſh, helpleſs things. *l* The Hebrew Word *Muſar* is taken for bad Inſtruction, *Prov.* 16. 22. *q. d.* It is an eaſie Matter to prove them very Fools, and brutiſh, when they look upon a ſtock, a piece of wood, to be their god, which hath neither Knowledge nor Providence, and therefore muſt needs be a Doctrine of Vanity, when they think to be taught Devotion by Images, which is a teacher of Lyes; that ſaith to the dumb ſtone it ſhall teach, *Hab.* 2. 18, 19. like that Doctrine of Devils firſt broached by Pope *Gregory*, who firſt commended *Serenus* Biſhop of *Maſſilia* for not permitting Images to be worſhipped, but reproved him for throwing them out of the Church, becauſe they ſerve for Ornament, and Lay-mens Books, which ſince hath been received as a Catholick Doctrine, that Images are Lay-mens Books.

9 *m* Silver ſpread into plates is brought from *n* Tarſhiſh, and gold from *o* Uphaz, the work of the workman, and of the hands of the *p* founder: blue and purple *is* their *q* clothing: they *are* all the work of *r* cunning *men*.

m It was not Wood waſhed with Gold, or maſſy Silver or Gold. but covered over with Plates of Silver or Gold. *Exod.* 39. 3. *n* From ſome remote place, probably from *Spain*, whence the beſt Gold came; *Tarſhiſh* is the proper Name of a Sea-town in *Cilicia*, *Ezek*, 27. 12, 25. *Jonah* 1. 3. and being a noted Port, from whence they had paſſage to *Africa*, *India*, and other remote Countries, it is uſually put for the *Ocean*, and may as well ſignifie from any place beyond the Sea; if you take it properly, then poſſibly it is noted as the beſt Silver coming from thence, as *Uphaz* for the beſt Gold; for though we read alſo of Gold coming from thence, 1 *King.* 10 22. 2 *Chron.* 9. 21. yet where the moſt proper Commodities of it are mentioned, we read of no Gold, *Ezek.* 27. 12. unleſs what ſeems rather to be brought thither, Verſe. 22. *o i. e.* Probably the beſt Gold, coming from thence in thoſe days, as the beſt Silver from *Tarſhiſh*, and that here was the beſt Gold is probable from *Dan.* 10. 5. there are various conjectures at what place this points at, whether the ſame with *Phas*, or *Phez* by an *Aphæreſis*, or *Ophir* a place not far from *Tarſhiſh*, and divers other places are conjectured, and ſome think it refers to no place at all, but to point at the excellency of the Gold only; but it is not the deſign, that this Comment ſhould ſwell with things rather conjectural. than profitable, it is enough to know, that this place intends the pureſt Gold *p* Thus ſaith he, the Artificer takes it, and each according to his Art, ſhapes it, and adorns it; fits the Silver and the Gold for it. *q* Expoſitors differing about the Materials, out of which they were dyed, do differ alſo in the colours, which here are called *Blue* and *purple*, the Diſpute is not worth the while in a vulgar Comment, they that will may conſult the *Engl. Annot.* Either this relates to the further adorning thoſe rich Idols of Silver and Gold; or it implies other Artiſts ſuch as ſhape or ſew Silk or Cloth, Woollen or Linen, made uſe of to make theſe Garments for thoſe Idols of more inferiour Materials, as Wood or Stone, the other being ſufficiently beautified without them. *r i. e.* The choiceſt Men in their reſpective Arts were picked out for this work that there might be nothing wanting as to exactneſs, richneſs and curioſity; all this the Prophet ſpeaks the more to ridicule their Idols, as if all this would put any thing of power, vertue, or excellency in them, ſtill *deeſt aliquid intus.*

10 For the LORD *is* the † *ſ* true GOD, he *is* the *t* living God, and an † *u* * everlaſting King: at his wrath the earth ſhall *x* tremble, and the nations ſhall not be able to abide his *y* indignation.

† Heb. God *of truth.*
† Heb. *King of Eternity.*
* Pſal. 10. 16.

ſ q. d. All theſe are but falſe gods: *Jehovah* is the alone true God; they are but lyes, and the teachers of lyes; God is Truth it ſelf, and that, both in regard of his *Eſſence*, as it is aſcribed to Chriſt. 1 *John* 5. 20. and alſo in regard of his Faithfulneſs, *Numb* 23. 19. *Pſal* 21. 5. *t* Theſe are all but dead ſtocks and ſtones, *Jehovah* is the only Living God, having Life in himſelf, and giving Life to all things elſe, *John* 5. 21, 26. Hence theſe Idols are not only more baſe than any other Creature, but even viler than the matter it ſelf of which they are made *u* Theſe though accounted Kings, and countenanced by Kings, yet both they and their Kings do all periſh; time devours them all with worm or Ruſt, or by injuries, and violence offered to them as in the next Verſe, but none of theſe or any thing elſe can affect the true God, he is Everlaſting. *x* He can with his look, or frown make the foundations of the Heaven and the Earth to ſhake, whereas theſe ſtocks can move them no more, than they can themſelves, which is not one hairs breadth from their Stations. *y* Not able either to *ſtop* it, or *bear* it, but muſt *ſtoop*, and fall under it, *Pſal.* 76. 7. the wicked will not be able to *ſtand in Judgment*, *Pſal.* 1. 5.

11 Thus ſhall ye ſay *z* unto them, The gods that have not made *a* the heavens and the *b* earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

z Viz. To your great Lords the *Babylonians*, when they ſhall ſolicite you to worſhip Idols. *a* This ſeems to have ſome alluſion to a ſaying common among thoſe *Greeks*, that held one ſupream Diety, *let him that ſaith he is a god, make another World.* *b* Here is noted, both how frail they are, *they ſhall periſh*, and how weak they are. they could not *make the Heaven, or the Earth.* This Verſe is writ in the *Chaldean* Tongue, and not in the *Hebrew*, that when they came among them that did worſhip their Idols, they might openly and plainly profeſs the true God in that Language which the Enemies underſtood better than they did the *Hebrew*, and that in ſuch kind of bold Language as this; Let all thoſe gods periſh from off the Earth, and under the Heavens, that were not able to make either. It is an *Imprecation* upon their Idols.

12 He * hath made the *c* earth by his *d* power, he hath *e* eſtabliſhed the world by his wiſdom, and * hath ſtretched out the *f* heavens by his diſcretion.

* Gen. 1. 6 Chap. 51. 15, &c.
* Job 9. 8. Pſ. 104. 2. Iſa. 40. 22.

In this and the next Verſe, the Prophet enumerates ſome particulars, wherein he is tranſcendently above all Creatures, which he hath made, much more above Idols, which are the works of mans hands. *c Acts* 14. 15. *i. e.* This whole Globe conſiſting of Waters, as well as Earth. *d* It muſt needs ſpeak an *Almighty power* to make ſuch a vaſt body; where would the Idols have found Materials, of which to have compoſed ſuch a Body and Bulk, the true God was not at a loſs, he drew them out of nothing, and commanded them into a beeing by the word of his Power, *Gen.* 1. 1. *e* Either he hath made it firm, ſolid and unmoveable, *i. e.* Off from its Baſis, or rather Center, (for it is out of our Sphere and Province here to meddle either with the fixation, or the motion of it, that is left to the old and new Philoſophers to diſpute among themſelves) or elſe by *eſtabliſhing* we underſtand, he hath appointed it its uſe, or hath prepared it to be every way ſubſervient to the Inhabitants thereof, both as to delight in proſpect, and varieties of Recreation, by its ornamental parts in Mountains, little Hills, Woods, Meadows, Fields, *&c.* And *neceſſity* to accommodate Man and Beaſt with all things uſeful, both for Habitation, and Proviſion to ſuſtain the natural Life, and to praiſe, and magniſie the founder of it, *Gen.* 1. 11, 12. All which cannot chuſe but greatly maniſeſt the *unſearchable Wiſdom* of God. *f* Theſe are *ſtretched out*, i. e. *expanded*, and *ſpread* over our head, through the whole circumference of the *Earth*, with all their glorious furniture, and varieties of motions, moving regularly in their ſeveral Orbs, *i. e.* not varying the leaſt degree, either in time or ſpace from the Order and Law that God hath ſet them, even in thoſe which are more excentrick and erratick, which muſt needs argue an unparallel'd ſkill, and underſtanding in God, which the word *diſcretion* doth here properly ſigniſie, *Exod.* 36. 1. *Job* 12. 13. all which are his *handy-work*, and do *declare his glory*, Pſal. 19. 1.

||Or, *noiſe.*

||Or, *for Rain.*

13 When he uttereth his *g* voice *there is* a || multitude of waters in the *h* heavens, and he cauſeth the *i* vapours to aſcend from the ends of the earth: he maketh lightnings || with *k* rain, and bringeth forth the wind out of his *l* treaſures.

g As in the former Verſe he relates Gods unſpeakeable power and Wiſdom, in his creating and fixing the ſtated order of things, ſo here he further ſets it forth in his *Providential* ordering and diſpoſing their *accidents*, *i. e.* either at his command when he is pleaſed to call for the *Rain*, or rather, when he *thundereth* in the Heavens, *Job* 37. 4, 5. *Pſal.* 77. 18. though it often *rains* when it *thunders* not, and *thunders* when it *rains* not, yet when it *rains* and *thunders* the *Rain* uſually falls more forcibly from the Clouds, and in more ſudden plenty, as it were a more immediate conſequent of it. *h Viz.* The *loweſt Heaven*; the Region of the Air. *i Exhalations*, whether wet or dry, cauſing Wind or Rain, by the aſcending whereof the Lower Heavens gather them into Clouds, which when full and burdened, deſcend into ſhowers for the conveniencies of the Earth and Springs. *k* Though *Fire* and *water* be contrary, yet it opens the Clouds to make way for the Rain, and is produced in the midſt of waters all which is wonderful. *l* Which partly notes that it is ſecret and hidden, as coming from the Caverns and hollow parts of the Earth, no Man knows from whence they come, or whither they go, *John* 3. 8. and it is wonderful to obſerve how ſuddenly at a calm time the Winds will riſe, how they will whirle about, how various, unconſtar, and contrary in their motions; and partly the plenty both for vehemency and continuance, ſignified alſo by *treaſures* the plenty of Snow and Hail being thus expreſſed, *Job* 38. 22. and partly that it is at his diſpoſal to bring out of his *Treaſure* when he pleaſes. See *Pſal.* 135. 7.

||Or, *is more brutiſh than to know.*
*Chap. 51. 17, 18.

14 Every man || is * brutiſh in *his m* knowledge, every founder is *n* confounded by the graven Image, for his molten Image *is o* falſhood, and *there is* no *p* breath in them.

m Some limit it to the makers of theſe Idols, that can employ their Arts and Wits to no better purpoſe, than to frame ſuch Stocks into gods; this ſuits the next expreſſion; Men are bewitched, and beſotted by theſe things, ſo as to ſee no more into their Folly, than if they were Brutes, and the reaſon that it hath taken ſuch root may be becauſe of Mens ſo much admiring the Art of *Carving* and *Painting*, or rather through their Ignorance, *q. d.* It is for want of knowledge, and underſtanding that Men are thus brutiſh, *Iſa.* 44. 18. *n* Either it ſhall turn to his Reproach, or rather, he ſhall ſee his folly and be aſhamed of it when he ſhall diſcover it, that ever he ſhould make ſuch a thing, and truſt in it, and expoſe it to be adored by others. *o* It is not that which it pretends to be, but a *deceitful* thing, a *Lye*; they turn the *truth of God into a Lye*, Rom. 1. 25. *p* They have nothing of life in them, nay that very vegetative life, that once was in their Stocks, is now loſt, much leſs are they Spirits ſent down from Heaven.

15 They *are* vanity *and* the work of *q* errors: in the time of their viſitation they ſhall *r* periſh.

q Either in their riſe, as ſpringing from Men of corrupt Minds, or the *foundation* of them: *A Metonymy* of the *effect*, Teachers and encouragers of *Lyes*, *Hab.* 2. 18. things rather to be ſcoffed at and derided, than adored and worſhipped, and it is expreſſed in the *plural number* to note the multiplicity of them. *r* When God ſhall have a Controverſie with them, ſhall come to reckon with *Babylon* and her Idols, they and their Worſhippers ſhall be deſtroyed, alluding poſſibly, to the manner of the Pagan Conqueſts, who were wont to carry away both Perſons, and the Idols of the Country, and either break them to pieces, or burn them: Thus were they ſerved by the *Perſians*, ſee on *Iſa.* 46. 1. This poſſibly may be ſpoken by way of Encouragement to the *Jews*, that took offence at the *Chaldean* Idols, that were ſet up in their ſight, that God may ſtrengthen their Patience he tells them he viſits them in *Mercy*, and their Enemies in *Judgment*; he will deſtroy thoſe Idols.

* Chap. 51. 19.

16 * The *ſ* portion of Jacob is not like them, for he is the *t* former of all *things*, and Iſrael *is* the *u* rod of his inheritance, the LORD of hoſts *is* his name.

ſ A Periphraſis for the true God, who vouchſafeth to be the portion of his people, and to be ſo called, *Deut.* 32. 9. *Pſal.* 16. 5. and many other places, becauſe he is in Covenant with his people in the *Meſſiah*, whoſe Co-heirs are as dear to him as a Portion is, that deſcends to a Man by Inheritance, and he tells you his Name in the cloſe of the Verſe, *Iſa.* 47. 44. one who hath the whole Hoſt of Heaven and Earth at his diſpoſal. *t* Idols are things framed and formed, but God is the former of all things, *the maker of Heaven and Earth*. *u* So called, becauſe the Portions and Inheritances of *Iſrael* were meaſured by a *Line*, *Reed*, or *Rod*, and therefore called the *rod of his Inheritance*, *Deut.* 32. 8, 9. *Pſal.* 74. 2, and becauſe they were his by a continual Line of Succeſſion; beſide *Iſrael* is, שֵׁבֶט *Schebet* the *Rod*, or *Scepter* of his Inheritance, becauſe God did ſet up his Kingdom in *Iſrael*.

†Heb. *Inhabitreſs.*

17 Gather up thy *y* wares out of the land, O † inhabitant of the *z* fortreſs.

The Prophet now enters upon another Subject, and probably begins another Sermon. *y i. e.* Every thing thou haſt any advantage by, not only thy *Domeſtick* concerns, but all thy *Traffique* and *Merchandize*, where ever thou haſt any concerns in the Land, as Men uſe to do in caſe of Invaſion by an Enemy, to ſecure them. It ſeems to be a *Sarcaſm*, or kind of Military *deriſion*. *z* This is underſtood by ſome, as ſpoken to the *Babylonians*, that they ſhould make proviſion for their eſcape, their Idols being not able to ſave them, but this ſeems to be remote from the Prophets meaning; it is rather therefore directed to the Inhabitants of *Jeruſalem*, that being the chief place of Security in *Judea*, and by a *Synecdoche* to all other places that they promiſed themſelves ſecurity in; the approaching deſtruction being to paſs through the whole Country.

* 1 Sam. 25. 29.

18 For thus ſaith the LORD, Behold, I will *a* * ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo b*.

a It notes with how much violence and ſpeed, and with eaſe the *Chaldeans* ſhall hurry away the People into *Babylon*, as the ſtone doth ſwiftly, and violently paſs, which is thrown out of a Sling, with ſo much eaſe, and therefore it is ſaid *at this once*, I will not delay, but make one through quick work of it, noting not only the time, but implying the clear riddance that he would make of them, 2 *Chron.* 36. 17, 18, 19. they had been often aſſaulted by Enemies, and ſometimes they redeemed themſelves, ſometimes delivered by God, their Enemies being ſometimes divided; but it ſhould not be ſo now, but all ſwept away. *b* That they may ſee I am in good earneſt, that I have not only ſaid it, but they ſhall find, that I will execute it, and though they would never believe it, yet they ſhall actually find the truth of my Threatnings. See *Chap.* 5. 12, 13. *Ezek.* 6. 10.

19 Wo is me for my hurt; my wound is *c* grievous: but I ſaid, Truly this a grief, and I muſt *d* bear it.

c Here the Prophet doth not ſo much expreſs his own ſorrow, though that be great, as perſonate the Sorrow and Complaint that the Land, *i. e.* The people of the Land, maniſeſt, or at leaſt ought to do; which becauſe they do not, cauſeth no little grief in the Prophet himſelf, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous. *d* Or rather, but I *better conſidered it*, and ſaid within my ſelf, I were as good be ſilent, it is indeed a grief *grievous* in it ſelf, and *grievous* that I muſt ſmother it, and not complain, but it is my duty to bear it patiently. There is in this expreſſion a double neceſſary preparation to Repentance, *Viz.* 1. An acknowledgment, that they had deſervedly brought the Judgment upon themſelves, and that therefore, 2. They would patiently bear it, and it doth imply ſomething of their ſtupidity, *q. d.* we could not have imagined the damnage could have been ſo very great, but now we ſee how it is, we will patiently bear *the indignation of the Lord becauſe we have ſinned againſt him.* If this be not the the meaning, then it is a further obſtinate perſiſting in their Rebelling. *q. d.* ſeing it muſt be ſo, truly it is very *grievous*, but I am bound now to bear it, and rub through it as well as I can: A further perſiſting in their pertinacy, but I incline moſt to the former ſenſe.

20 My tabernacle is ſpoiled, and all my cords are *e* broken; my children are gone forth of *f* me, and they *are g* not: *there is* none to ſtretch forth my tent *h* any more, and to ſet up my curtains.

e He proceeds in his *proſopopœia* to bring in the Land, or the Inhabitants thereof enumerating their Calamities, and by a *Metaphor* ſets out the overthrow of the Land, or *Jeruſalem*, by the breaking of the *Cords* of a *Tabernacle*, the uſe whereof is to faſten it on every ſide to *Stakes* in the ground, which *Cords* being broken the *Tabernacle* falls, implying all the ſupports of City and Country were gone, nothing but deſolation to be expected. See *Chap* 4. 20. *f* Either the *Inhabitants* of the Land, or the *leſſer Cities*, being frequently called *Daughters*, *Viz.* The *Chaldeans* have ſnatched them away from me, and carried them into Captivity. *g* Of the Phraſe and meaning of it, ſee *Chap* 31. 15. *h i. e.* 'Tis irrevocable, I am without all help either for Defence or Beauty, or any thing to regain my priſtine ſtate, which he chuſeth to deſcribe hereby, continuing this *Mataphor* rather than any other, of a *Shepherds Tent*; poſſibly inſinuating the ground of it to ariſe principally from their Paſtors, the neglect both of their *Civil* and *Eccleſiaſtical* Governours which the next Verſe favours.

21 For the Paſtors are become brutiſh, and have not ſought *i* the LORD *k*; therefore they ſhall not *l* proſper, and all their flocks ſhall be *m* ſcatterd.

i Not that the Prophet takes off all blame from the People, but that he layeth it chiefly upon the *Rulers* of Church and State; for ſo is Paſtor taken frequently. See *Chap.* 23. 1, 2, 3. *k* Not ſought unto him, and taken him into their Counſels. *l* The Prophet gives the reaſon why nothing went well with them, namely, becauſe there was no regard had to *Godlineſs*, without which we cannot expect a bleſſing upon any thing. *m i. e.* All that have been committed to their care, ſhall be carried unto *Babylon*, and divers of them diſperſed abroad unto ſeveral Countries, for their ſakes.

* Chap. 4. 6. and 6. 23.

22 Behold, the noiſe of the bruit is come, and a great commotion *n* out of the north-country * *o*, to make the cities of Judah deſolate, *and* a den of dragons *p*.

n The Prophet had divers times ſounded this Alarm in their ears, but to very little purpoſe, his words ſeemed but as idle Tales, they believed him not; he ſpeaks of it *partly*, as one conceiving what dreadful *Commotions* and Concuſſions would be upon the Land by the clattering of Arms, prancings and neighings of Horſes, ſounding of Trumpets, and rattling of Chariots, making as it were the Earth to ſhake under them, when that vaſt Army of the *Chaldeans* ſhould furiouſly break in upon them. Partly, inſinuating an *Antitheſis* oppoſing the voice of God's Prophets, that had ſo often ſpoken of this, but they would not hear, againſt this dreadful noiſe, which they ſhould not but hear and ſee and feel too. So that they that would not learn of God's Prophets, ſhall be ſent to harder Maſters, that ſhall teach them in a manner as *Gideon* did the Men of *Succoth*, *Judg.* 8. 16. *o* See *Chap.* 1. 10. and 5. 15. *p* See on *Chap.* 9. 11.

Pro 16. & 20. 4.

23 ¶ O LORD, *q* I know that the * way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps *r*.

q The Prophet finding that all he could ſay prevailed nothing upon this people, but they rather grew worſe, he turns himſelf to God. *r* How far theſe words concern *Pelagianiſm*, or *Free-will*, either one way or other, or whether at all, concerns not this Comment; they ſeem *literally* to be the words of the Prophet, relating either to himſelf and other Holy Men, *q. d.* it is not in our power, neither do we preſume to ſtop this Decree of thine againſt *Judea*; or elſe to the Enemies in general, or *Nebuchadnezzar* in particular, *q. d.* we know all their Marches and Deſigns are of thine appointing, and all their Atchievements of thine ordering, it is thy Providence that directs every *ſtep* they take againſt this Land, without whom no Counſel ſhall proſper, who alone turneſt Mens Hearts which way thou pleaſeſt, *Prov.* 21. 1. who canſt bring Men on, or turn them back, as thou ſeeſt good, *Iſa.* 37. 29. ſo that no Man's way is properly his own, to give them what ſucceſs he will; or to the people, whereby he doth tacitly inſinuate, that all the Counſels and Meaſures they think to take, whether by their own ſtrength at home, or Confederacies and Alliances abroad will avail nothing; however they may think to eſcape by ſome Devices, or Stratagems of their own, it is to no purpoſe, God can overturn all in a moment, when Men think their Counſels are ripe, and they want nothing but execution; or laſtly, as others think, this is by way of *Petition*, *q. d.* Lord we know it is not in our power to divert theſe Judgments that are coming upon us by the *Chaldeans*, but thou canſt moderate, and limit them as thou pleaſeſt, ſeing all their deſigns are ordered by thy Providence, they cannot do any thing againſt us without thy permiſſion; this the next Verſe ſeems to favour.

* Pſal. 6 1. & 38. 1. † Heb. *diminiſh me.*

24 O LORD, * correct me *ſ*, but with judgment *t*, not in thine anger *u*, leſt thou † bring me to nothing.

ſ q. d. Seing thou wilt bring the *Chaldeans* upon us to puniſh us for our ſins, let it be a Correction only, not a Deſtruction, and utter Ruine. *t* Let it be in meaſure, in judgment, *i. e.* in wiſdom, proportioning it as a Father toward his Children, *Chap.* 30. 11. for ſo the Hebrew *Miſhpat* ſignifies, and thus *Judgment* is taken, *Iſa.* 30. 18. We refuſe not *correction*, but we caſt our ſelves upon thee, therefore *in the midſt of Judgment remember Mercy.* *u* The reaſon of this he gives in the next clauſe, leſt if thou ſhouldſt let out thy fury upon me, thou would bring *me to nothing*, *i. e.* Thou wouldſt utterly conſume me, or *make me few*, as Heb. that I ſhould be no more a people, never lift up the Head again.

25 Pour out thy fury upon the heathen *x*, that know thee not, and upon the families, that call not on thy Name *y*: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate *z*.

x This may imply both *Petition*, that God would do ſo, and *Prediction* that God will certainly do ſo, which towards the cloſe of the Prophecy we find was fulfilled, God firſt ſending the King of *Babylon* to overthrow divers of the Heathen Nations, and then *Babylon* it ſelf deſtroyed with a great deſtruction. He will make a difference between us and the Heathen, ſuch as *know thee not*, *i. e.* Such as do not acknowledge and own thee for their God, the Phraſe is frequent: 1 *Sam.* 2. 12. *Job* 18. 21. 2 *Theſ.* 1. 8. the ſenſe is expreſſed here in the next words, that *do not call on thy Name.* *y A Synecdoche*, one part of Worſhip put for the whole, *q. d.* If thou wilt be pouring out thy fury, the effects of it be to thine Enemies, not unto thine own people, who worſhip thee. *z* Here he gives a reaſon as a Motive to God, why he ſhould do ſo; which words ſee explained on *Pſal.* 79. 5, 6, 7. whence they are taken, and poſſiby *Jeremiah* himſelf was the Author of that Pſalm after the City was deſtroyed and he carried into *Egypt*; and for the Phraſe of *devouring him*, see *Chap.* 8. 16.

CHAP. XI.

God's Covenant, 1—7. *Their Diſobedience*, 8—10. *Evils to come on them*, 11—17. *and on the Men of* Anathoth, *for conſpiring to kill* Jeremiah, 18—23.

THe word that came to Jeremiah from the LORD, ſaying *a*,

a What time, and in what manner this Revelation came from God to the Prophet is not expreſſed, whether it were in the days of *Joſiah* or *Jehojachim*.

2 Hear ye, the words of this covenant *b*, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem.

b God ſpeaking in the plural number, not *hear thou*, but *hear ye*, makes ſome conjecture that this was a charge given to ſome other Prophets, either *Zephaniah* (if it were in *Joſiahs* time, *Zeph.* 1. 1.) or *Uriah* (if it were in the time of *Jehojachim.*) The term *this* alſo manifeſts, that the Book of the Law was before *Jeremiah*'s time, for all conclude, that the Covenant here ſpoken of, was the Covenant of the Law of God, delivered by *Moſes*, to which the people more than once promiſed obedience.

* Gal. 3. 10.

3 And ſay thou unto them, Thus ſaith the LORD of hoſts, * Curſed *be* the man that obeyeth not the words of this covenant *d*.

d In *Deuteronomy* 27. 26. it is *Curſed* be *he that confirmeth not* all *the words of this Law to do them, and all the people ſhall ſay*, Amen. The people ſaying *Amen* teſtified their aſſent, and made the Law a Covenant, but they had beſides formally and explicitly covenanted with God, *Exod* 24. 3, 7. with religious Rites and Ceremonies uſed in ſtipulations, and afterwards conſented that God ſhould puniſh thoſe that violated that Covenant, *Deut.* 27. 26.

* Deut. 4. 20. 1 King. 8. 51. * Lev. 26. 3. 12.

4 Which I commanded your fathers *e* in the day *that* I brought them forth out of the land of Egypt, from the * iron furnace, *f* ſaying, * Obey my voice, and do them according to all which I command you *g*, ſo ſhall ye be my people, and I will be your God *h*.

e Which Law (that you by your reſtipulation made a formal Covenant) I that am the Lord, and ſo had a ſoveraign power to lay Laws upon my Creatures, commanded your Fathers. *f* And obliged them to obedience before I laid my Law upon them, by bringing them out of the Land of *Egypt*, from the Furnace wherein Iron is melted, which may either be taken literally (probably that was a piece of their work in *Egypt*) or *metaphorically*, ſerving at Iron Furnaces, being a very hard and ſervile labour. *g* For which kindneſs I required no more of them but a gentler ſervice to me, in obeying my voice as to the things of this Law which I gave them in charge. *h* Nor did I only lay my Commands upon them, but I alſo incouraged them to the obedience of it, by my gracious promiſe, that if they would they ſhould be a people, I would bleſs protect and defend, and bear the name of my people, and I would be their God to own and bleſs them.

5 That I may perform the * oath, which I have ſworn unto your fathers, to give them a land flowing with milk, and honey, as *it is* this day *i*. Then anſwered I, and ſaid, † ſo be it O LORD *k*.

* Deut. 7. 12. & 8. 18. & 9. 5. † Heb. *Amen.*

i I required their obedience for their own good, I had ſwore to their Fathers that I would give their Poſterity a Land abounding with plenty of all good things, the beſt and choiceſt things, upon ſuppoſition of their Obedience. I have performed that Oath, I have brought them into ſuch a Land, and ſhewed my ſelf faithful to them. *k* God having ended his Sphech, the Prophet ſaith, *Amen*, either aſſerting the truth of which God had ſaid, or wiſhing that the people would do according to their Covenant, or aſſenting to the *Curſe* according as God had commanded, *Deut.* 27. 26.

6 Then the LORD ſaid unto me, Proclaim all theſe words, in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant and do them *l*.

l Let it be thy work to call upon this people, not only to hear, but to do the words which I have commanded them, and they have ingaged to do.

7 For I earneſtly proteſted unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, * riſing early, and proteſting, ſaying, Obey my voice *m*.

* Ch. 7. 13.

m In *proteſting* I *proteſted*, an uſual way in the *Hebrew*, by which they expreſs the ſeriouſneſs and vehemency of an Action: by *proteſting* he meaneth the ſame with charging, and commanding with promiſes annexed to obedience, and threatnings denounced in caſe of diſobedience. This God ſaith he had done with a great deal of Patience, and diligence even from the time that this people were brought by him out of the Land of *Egypt*.

8 * Yet they obeyed not, nor inclined their ear, but walked every one in the ‖ imagination of their evil heart *n*: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not *o*.

* Ch. 7. 13. ‖ Or, *Stubbornneſs.*

n But had not hearkened unto his Counſels, but every one *had walked after the imaginations of his own heart.* A phraſe by which ſin is often expreſſed in Holy Writ, *Deut.* 29. 19. *Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. and 23. 17. The imaginations of mans heart are only evil, *Gen.* 6. 5. and 8. 21. Hence holineſs is ſet out by the notion of *ſelf-denying*, not pleaſing our ſelves, mortifying our Members, &c. *o* For this God threatneth to bring upon them all his words of threatning, annexed to the Covenant of the Law.

9 And the LORD ſaid unto me, a conſpiracy is found amongſt the men of Judah and the inhabitants of Jeruſalem *p*.

p All ſorts of people, whether of the City or Countrey, have done alike, as if they had conſpired together to break my Law, and to provoke me to wrath, they are all alike and act alike. The thing is manifeſt, it is not done ſecretly, nor is it done raſhly but upon a Conſpiracy, upon counſel and deliberation.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words *q*: and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers *r*.

q They are turned back from me, or they are turned back from their own better courſes in the time of *David*, to the ſins of their forefathers that worſhipped the golden Calf, or the many Idols which they worſhipped in the time of the Judges. *r* They are all alike both the Ten Tribes, which were the Houſe of *Iſrael*, and the Two Tribes which made the Kingdom of *Judah*, they have all broken the Covenant, which I made with their forefathers.

11 ¶ Therefore thus ſaith the LORD, Behold, I will bring evil upon them which they ſhall not be able † to eſcape *ſ*: and * though they ſhall cry unto me I will not hearken unto them *t*.

† Heb. *to go forth of.* * Pſal. 18. 41. Iſa. 1. 15. Ch. 14. 12. Ezek. 8. 18. Mic. 3. 4.

ſ A Judgment from which they ſhall by no means be delivered, by any Counſels of their own, or aſſiſtance of their Friends and Allies. *t* And though Prayer to me hath been their uſual courſe in ſuch caſes, and I have delivered them, yet I will no more hear them though they cry unto me, *Prov.* 1. 28, 29. *Zech.* 7. 11, 13. God will not hear them crying to him in their Adverſity, who refuſe to hear him ſpeaking to them in their proſperity.

12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and * cry unto the gods to whom they offer incenſe, but they ſhall not ſave them at all in the time of their † trouble *u*.

* Deut. 32. 37, 38. † Heb. *evil.*

u Shall here ſignifieth *Will*, and might as well have been ſo tranſlated, denoting the hardneſs of the Hearts of this people, whom affliction would not reduce to God: or rather the *Indicative Mood* is here put for the *Imperative*, and the ſenſe, *Let the Cities of Judah*, &c. and the phraſe taken *Ironically.* So it agreeth with God's anſwer to the people crying to him, *Judg.* 10. 14. and what this Prophet had before ſaid, *chap.* 2. 28. But ſaith the Prophet, they ſhal do them no good, then they ſhal underſtand their vanity in their Superſtition and Idolatry, that they have beſtowed a divine Homage upon Lyes and Vanities, and things able to do them no good, nor at all to profit them.

13 For *according* to the number of thy * cities were thy gods, O Judah, and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to *that* † ſhameful thing *u*, *even* altars to burn incenſe unto Baal *x*.

* Ch. 2. 28.
† Heb. *ſhame.*

u Not that they had juſt ſo many Idols as were Cities in *Judah*, or Altars as were Streets in *Hieruſalem*, the meaning is, they had very many, and that the People who lived in every City and Street were guilty. What he calls *their ſhame*, or the ſhameful thing, is afterwards expounded *Baal*, called a *ſhameful thing*, becauſe it was what they had reaſon to be aſhamed of, and what would certainly bring them to ſhame and confuſion. *x Baal* ſignifieth lord, and was a common Name given to more Idols than one, the *Phœnicians* uſed the Name *Baal*, the *Chaldeans*, *Bell*. God *Hoſ.* 2. 16. forbad his People to call him by this Name, becauſe ſo abuſed to Idolatry. Many think that the *Sun* was what the *Phœnicians* worſhipped under this Name; ſome ſay *Saturn* was he, *Manaſſes* who preceded *Joſiah*, reared up Altars for *Baalim*, and made Groves and worſhipped all the Hoſt of Heaven and ſerved them, 2 *Chron.* 33: 3. Learned Men ſay, that the *Aſians* called the ſame Idol *Baal*, whom thoſe of *Europe* called *Jupiter*. It is not improbable which learned Men judge, That the Heathens acknowledging one ſupream Beeing, worſhipped him in ſeveral Creatures; ſome miſtakeing *the Sun, Moon, and Stars* to be he, others other things; theſe they called *Baalim*, lords, as they called the principal God *Baal*. The Heathens *Idolatry* ſeems to be their Worſhipping God *in Creatures* and paying a Divine Homage to Creatures, the Sun, Moon, and, Stars, and other far inferiour to them, not believing that thoſe Creatures were the *Divine Beeing*, but that the *Divine Beeing* was in them, and from them would hear their Supplicants and do them good; which though the Heathens might a little be excuſed in, having no Scripture ſhewing them the nature of the true God, and how he would be worſhipped; yet in the *Jews* was inexcuſable, they having the Oracles of God committed to them, which both ſhewed them the true nature of God, and let them know that no Creature could be any ſimilitude or repreſenation of him, and that his Will was, that they ſhould pay their Homage to him without any ſimilitudes, or repreſentations, exciting them to that Homage, fit for nothing but to beget in the Minds of People falſe Conceptions, and apprehenſions of the Divine Beeing, which is meerly ſpiritual; notwithſtanding which direction from the Divine Law, the *Jews* after the manner of the Heathens, would pay their Homage to God, before the *Sun, Moon,* and *Stars*, and before *Images* made with hands, and make Altars to ſuch Creatures and Images, which was the Idolatry God complains of, and of which he declares a greater abhorrence than almoſt of any other ſin. It is likely that *Baal* here mentioned was the *Sun*, becauſe it was near *Manaſſes times*, who thus highly offended God, and it is probable that though *Joſiah* had begun a famous Reformation, yet a great deal of this leaven was left in the common People, beſides that the ſins of *Manaſſes*, 2 *Kings* 23. 26. are reckoned up as the ſpecial proximate cauſe of this Wrath of God againſt *Judah*.

14 Therefore * pray thou not for this people, neither lift up a cry, or prayer for them for I will not hear *them* in the time that they cry unto me, for their † trouble *y*.

* Ch. 7. 16.
† Heb. *evil.*

y Once before, and we ſhal find once after this, *Chap.* 14. 11. God forbiddeth the Prophet to *pray for this People*, hence ariſeth a Queſtion how the Prophet is excuſed from Sin, in praying for them after this Prohibition, eſpecially when God had aſſured him that he would not hear. *Sol.* God (ſay ſome) ſometimes forbiddeth Prayers for Perſons and People to ſtir them up to more fervent Prayers. 2. We find the like done by *Moſes*, *Exod.* 32. 10. and *Samuel*, 1 *Sam.* 15. 35. and 16. 1. Others ſay, 3. That we muſt not underſtand theſe words as an abſolute Prohibition to *Jeremy*, but for the terrifying of the People. 4. God ſpeaks only of a temporal evil, and willeth *Jeremiah* not to be too poſitive in his Prayers for them, that they might be delivered from that, but he might pray for the pardon of their ſins, and their deliverance from the eternal Vengeance of God. 5. He might not pray for the obſtinate part of this People, but for the Elect of God amongſt them.

15 * † What hath my beloved to do in my houſe, *ſeing* ſhe hath wrought lewdneſs with many? *z* and the holy fleſh is paſſed from thee *a*: ‖ when thou doeſt evil, then thou rejoyceſt *b*.

* Iſa. 1. 11.
† Heb. *what is to my beloved in my houſe.*
‖ Or, *when thy evil is.*

z Some make theſe words the words of the Prophet, declaring that God (whom they ſuppoſe here called the beloved) was about to forſake the Temple. Others make them the *words of God*, ſpeaking of his Prophet, whom he calleth his Beloved. Or rather ſpeaking of his People, whom he calleth his Belove, upon the account of his ancient Union with them, and Marriage to them, this ſeemeth moſt probable, and agreeth both with *Chap.* 7. 9, 10. and alſo with the uſual confidence of the *Jews*, becauſe of the Temple of the Lord, and their formal Service of God in it, *my People*, ſaith God, though I was formerly their Husband, yet have wrought lewdneſs with many, that is, committed Idolatry with many Idols, and now what have they to do more in my Houſe, than a baſe Strumpet which hath turned a Whore, hath to do in the Houſe of her Husband? *a* Some by this Phraſe underſtand that God would own them no more as an holy People. Others that their Circumciſion was become Uncircumciſion. Others more probably underſtand it of the Fleſh of the Sacrifices they were wont to offer, either they had been remiſs in offering the Sacrifices God had commanded them. Or (which is more probable) the *Fleſh* of their *Sacrifices*, being ſet before Idols, as well as before him who was the only true God, became polluted, and was abomination to the Lord. The learned Author of our Engliſh Annotations, Notes, that the words may very fairly be Tranſlated, *and the holy fleſh they ſhall paſs away from thee*, ſo the words import a Threatning, that becauſe they had polluted, and prophaned the Sacrifices, God would make their Sacrifices to ceaſe. *b* And this the Lord would rather do againſt them, becauſe they were not only evil, but gloried in their wickedneſs, or at leaſt were as full of mirth and jollity, as if they had done no iniquity.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit *c*: with the noiſe of a great tumult, he hath kindled fire upon it, and the branches of it are broken *d*.

c That is, the Lord fixed thee when he brought thee firſt into *Canaan*, in a beautiful flouriſhing ſtate and condition, ſo as thou wert in a capacity both to have done thy ſelf much good, and to have brought him much glory, like a beautiful fair Olive-Tree, fit to bear fair and goodly fruit. *d* But thou haſt ſo behaved thy ſelf, that the Lord is altering the courſe of his Providence to thee, he that planted thee, is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches; there is nothing more uſual in Prophetical Writings, than to have things, yet to come, expreſſed as if paſt, becauſe of the certainty of them; they being what ſhal as certainly be, as if already done.

17 For the LORD of hoſts * that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael and of the houſe of Judah, which they have done againſt themſelves, to provoke me to anger, in offering incenſe to Baal *e*.

* Chap. 2. 21.

e This Verſe expounds what was metaphorically expreſſed in the former Verſe, *viz.* that God had declared his Will to his Prophet: That he would deſtroy his People, the blame of which muſt lie upon themſelves, for they had by *Idolatry* moſt highly provoked him, and had therein done againſt themſelves, as indeed all ſinning is but an acting againſt our ſelves, God is unvulnerable, we cannot hurt him, though we may provoke his Juſtice to take vengeance upon us for our iniquities. And the Prophet tells them, that the Lord *that planted them* would do this, thereby hinting to them both his power to do it, and alſo that they had no reaſon to be confident, that becauſe God had made them he would not deſtroy them; or becauſe he had planted them in that good Land, therefore he would not pluck them up and throw them out of it: *Vid. Iſa.* 27. 11.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings *f*.

f This may be underſtood eitheir more generally as relating to all the wicked actions of his Countreymen, to obviate their ſaying How comeſt thou to know our doings? Or elſe (which ſeemeth moſt probable) more ſpecially, with relation to that Conſpiracy againſt him, which is mentioned in the following Verſes.

19 But I *was* like a lamb, *or* an ox *that* is brought unto the ſlaughter, and I knew not that * they had deviſed devices againſt me, *ſaying*, Let us deſtroy † the tree with the fruit therefore, and let us cut him off from the land of the living, that his name may be no more remembred *g*.

* Chap. 18. 18.
† Heb. *The ſtalk with his beard.*

g We have no other mention of this Conſpiracy in Holy Writ, but it is plain both from this Verſe, and what followeth to the end of this Chapter, that the Men of *Anathoth* (which was *Jeremiah*'s own Town) were offended at his Propheſying ſo ſharp things againſt the Land of *Judah*, and had threatned to kill him if he would not leave off that ſtile, and had Conſpired to that purpoſe, ſome think to mix poyſon with his Meat, others by ſtarving of him, others think by beating of him, into which variety of ſenſe they interpret that phraſe in this Verſe. *Let us deſtroy the tree with the fruit thereof*; but the ſenſe is plain, Let us not only put an end to his *propheſying*, but to his Beeing alſo; let us cut him off ſome way or other, that his Name may no more be remembred. Of this the Prophet ſaith he was as ignorant, as an *Ox* or a *Lamb* that is brought to the Slaughter-houſe, that knoweth nothing what deſign is againſt its life.

20 But, O LORD of hoſts, that judgeſt righteouſly, that * trieſt the reins and the heart, let me ſee thy vengeance on them; for unto thee have I revealed my cauſe *h*.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Pſal. 7. 9. Ch. 17. 10. & 20. 12. Rev. 2. 23.

h The Prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart toward them, and the malice of their hearts, toward him, and uſed to deal out juſtice impartially and committeth his cauſe unto God (as we are commanded, 1 *Pet.* 2. 23) and deſires that God would avenge him, and that he might ſee the *Vengeance*, which words ſome learned Interpreters think ſpoken not without ſome paſſion and mixture of humane frailty. Others not as a Prayer ſo much as a Prophecy. Others, not out of a deſire of private Revenge, but out of a pure zeal for the glory of God, whoſe Prophet he was, and Servant in the delivery of thoſe Prophecies that were ſo ingrateful to them.

21 Therefore thus ſaith the LORD of the men of Anathoth, that ſeek thy life, ſaying, * Propheſie not in the name of the LORD, that thou die not by our hand.

22 Therefore thus ſaith the LORD of hoſts, Behold, I will † puniſh them; the young men ſhall die by the ſword, their ſons and their daughters ſhall die by famine.

* Iſa. 30. 10. Amos 2. 12. & 7. 13. Mich. 2. 6.
† Heb. *viſit upon.*

23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their viſitation *i*.

i The Prayers of God's Prophets, though they may ſometimes have too much paſſion and humane infirmity mixed with them, yet are heard of God, and many times anſwered in Righteouſneſs by terrible things, as to thoſe againſt whom they are directed; the ſame thing they deſigned to do againſt the Prophet, God threatneth to do againſt them, utterly to conſume them, ſo as no remembrance of them ſhould remain.

CHAP. XII.

The Prophet complaineth of the Wickeds Proſperity: By Faith ſeeth their Ruine, 1——4. *God admoniſheth him of his Brethrens Treachery againſt him, and lamenteth his Heritage,* 5——13. *A return from Captivity promiſed to the Penitent,* 14——17.

ſ. 51. 4.
Or, *let reaſon caſe th thee.*
Job 12. 6.
21. 13.
al. 3. 15.

RIghteous * *art* thou, O LORD, when I plead with thee *a*, *yet* let me || talk with thee of *thy* judgements *b*. * Wherefore doth the way of the wicked proſper! *wherefore* are all they happy that deal very treacherouſly *c*?

a The Prophet begins here with a Recognition of God's unqueſtionable Righteouſneſs and Juſtice, in all his Providential Diſpenſations in the Government of the World. Some read the latter part, *ſhould I plead with thee*? But let it be *ſhould I plead*? or, *although*, or, *when I plead*, that is, *argue with thee*, yet the Prophet doth it not without a previous reſolution to agree the Lord's Diſpenſations juſt, whatſoever he ſhould ſay. *b* Yet ſaith he, let me talk with thee, not by way of accuſing thee, but for my own ſatisfaction concerning thy judicial Diſpenſations in the Government of the World. *c* Wherefore doth the way of the wicked proſper? Wherefore are all they happy that deal treacherouſly? by *all they*, he means *many of them*, and is thought to have ſpoken with a ſpecial relation to the Prieſts at *Anathoth*, that had conſpired againſt his Life. The Proſperity of the Wicked hath in all times been a Riddle, and a ſore Temptation to the beſt of God's People; to *Job*, *Chap*. 21. 7, 13. to *David*, *Pſal*. 37. 1. and 73. 2, 12. and 94. 3, 4. *Hab*. 1. 4, 5. Lord, ſaith *Jeremy*, I know thy ways of Providence are juſt and righteous, but they are dark and hidden from me, I cannot underſtand why thou doeſt this.

† Heb. *hey go on.*

2 Thou haſt planted them, yea, they have taken root, † they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins *d*.

d Here are a People that indeed talk of thee, and one that only obſerveth their Mouths, would judge thou wert near to them, and they had Communion with thee, but he that obſerveth their Lives, may eaſily diſcern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor deſire after thee, nor delight in thee, nor are they obedient to thee; yet thou haſt planted them by thy Power, and by thy Providence they thrive, go on, and proſper.

* Pſ. 17. 3. 139. 1.
† Heb. *with thee.*

3 But thou, O LORD, * knoweſt me, thou haſt ſeen me, and tried my heart † toward thee. *e* Pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter *f*.

e Here ſeemeth to be ſomething underſtood, *viz. But Lord, it is otherwiſe with me*, I am maligned, and my life is hunted after, yet Lord thou knoweſt the ſincerity of my heart before and towards thee, thou haſt had experience of me in the diſcharge of my Prophetical Office, and knoweſt that I have been faithful in revealing to the People what thou didſt reveal to me, yet for this it is they ſeek my Life and would have my Blood. *f* Lord, avenge me on this wicked Generation, confirm the words againſt them which I have from thee denounced. Concerning the meaning of expreſſions of this nature, and the lawfulneſs of putting up ſuch Petitions againſt thoſe who are not only our Enemies, but God's alſo. See what was noted on *Chap*. 11. *Ver*. 20.

* Chap. 4. 25. & 7. 20. & 9 10.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein *g*? * The beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end *h*.

g The Prophet ſeems to give a reaſon of his former Paſſion, and Prayer againſt thoſe wicked Men he before reflected on, becauſe they were the cauſe of the Nations Ruine, which is alſo aſſerted by the *Pſalmiſt*, *Pſal*. 107. 34. A Land is *ſaid to mourn* metaphorically when it is brought to an ill complexion, and looketh unpleaſantly, the Graſs and green Herbs in it being deſtroyed by Enemies, or Drought, or Vermine. *h* Nay the effects of their wicked courſes reached to the very Beaſts and Birds, becauſe they were ſo preſumptuous as to conclude, that they ſhoud do well enough, neither the Prophet nor any other ſhould ſee their laſt end.

* Joſh. 3. 15.

5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes *i*? and if in the land of peace *wherein* thou truſtedſt *they wearied* thee, then how wilt thou do in * the ſwelling of Jordan *k*?

i That theſe are the anſwer of God to the Prophet, is reaſonably well agreed by the beſt Interpreters, as alſo that this is a Proverbial expreſſion, but as to the application of it in this place, there is ſome difference: Some make it this. If thou doſt not underſtand what is done by the Men of thine own City, how canſt thou think to fathom my Diſpenſations of Providence in the Government of the World? But this ſenſe ſeemeth not very probable, becauſe the ſenſe of the *Proverb* ſeemeth to be, If thou beeſt not able to encounter leſſer dangers, how wilt thou be able to overcome greater? I rather agree with thoſe who make the ſenſe this. *Jeremy*, I have greater dangers for thee to encounter than thoſe thou art expoſed to at *Anathoth*, if thou beeſt ſo diſturbed with them, who are but as *Footmen*, how wilt thou be able to grapple with thoſe far greater Enemies which thou art like to meet with at *Hieruſalem*. *k* *Anathoth* alſo ſeemeth to be underſtood by *the land of thy peace*, that is, the Land of thy Friends wherein thou hadſt a confidence: If thy Enemies thou haſt there met with, tire thee, what wilt thou do *in the ſwellings of Jordan*? That is in a place in which thou art like to meet with an increaſe of greater Troubles, like the ſwelling of *Jordan* (which in Harveſt uſed to overflow its Banks) Many other things are ſaid by Interpreters, both with reference to the ſenſe of this Text, and the Explication of theſe proverbial expreſſions, but the ſenſe abovementioned ſeemeth to me leaſt ſtrained, and beſt agreeing with what went before, and what follows.

* Ch. 9. 4.
|| Or, *cried after thee fully.*
* Prov. 26. 25.
† Heb. *good things.*

6 For even * thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee *l*, yea || they have called a multitude after thee *m*, * believe them not, though they ſpeak † fair words unto thee *n*.

l The Men of *Anathoth*, thine own Town and Countrey, and thoſe of thy own Family have conſpired Evil againſt thee ſecretly. *m* Either they have expoſed thee to the rage and rudeneſs of a multitude, or they have accuſed thee to a multitude. *n* Tho' therefore they give thee many fair words, yet repoſe no truſt nor confidence in them, but look to thy ſelf.

† Heb. *the love.*

7 I have forſaken my houſe *o*, I have left mine heritage *p*, I have given † the dearly beloved of my ſoul into the hands of her enemies *q*.

o God by his Houſe here underſtandeth the Temple, which God is ſaid here to have forſaken with reſpect to his gracious manifeſtations in it to the People that came thither to worſhip him. *p* By his heritage he means the whole Body of the *Iſraelites*, called God's Heritage not in this Chapter only, but *Chap*. 2. 7. *Joel* 2. 17. *Mic*. 7. 14. whom God threatneth to leave with reſpect to his ſpecial Providence, by which he had taken care of them, upon which account *Canaan* is called the Land which God *cared for*, *Deut*. 11. 12. that is ſo cared for, as in compariſon with them, he might ſeem to neglect all other Countries. *q* That is, he had given that Nation which was once his dearly beloved into the hands or power of their Enemies.

|| Or, *yelleth.*
† Heb. *giveth out its voice.*

8 Mine heritage is unto me, as a lion in the forreſt, it || † crieth out againſt me: therefore have I hated it *r*.

r That is, the reaſon why my heart is alienated from them, is, becauſe they are altered, thoſe that were as my Sheep, following me their chief Shepherd, and the guidance of thoſe Prophets and Paſtors which I ſet over them, are become like *Lions* in the Foreſt roaring againſt me, and rending and tearing the Prophets which I ſent unto them.

|| Or, *talented.*
|| Or, *cauſe them to come.*
* Chap. 7. 33.

9 Mine heritage is unto me *as* a || ſpeckled bird *ſ*, the birds round about *are* againſt her *t*, come ye, aſſemble all the beaſts of the field, || * come to devour *u*.

ſ The word in the *Hebrew* ſignifies to die, or colour, and Interpreters are here divided, whether to interpret it of a Bird *coloured by Nature*, (ſo our Tranſlators underſtood it, and therefore have tranſlated it ſpeckled) or *by accident*, as ravenous Birds are coloured by the blood of other Birds killed by them. Hence ſome interpret the Text as a reflection upon the *Jews* for their Cruelty, coloured by their oppreſſion and innocent bloodſhed. Others of their tincture by a variety of Superſtition and Idolatry, the latter ſeemeth to me moſt probable, becauſe of what follows, it being what is uſual and natural for other Birds *t* to flock about a ſtrange coloured Bird, ſuch as they have not been uſed to ſee, but rather to fly from, than to come at a Bird of prey, that hath already ſtained her Feathers with the blood of other Birds. *u* But it may be underſtood of either, for the *Jews* were notoriouſly guilty of both, and it is God that cauſeth the Birds to come againſt her, and the Beaſts of the field to devour.

† Heb. *portion of deſire.*

10 Many paſtors have deſtroyed my vineyard *w*, they have troden my portion under foot, they have made my † pleaſant portion, a deſolate wilderneſs *x*.

w By *Paſtors* moſt here think Civil Perſons, not Eccleſiaſtical Officers are meant; but they are divided, ſome interpreting it of the Rulers and Princes of *Nebuchadnezzar*'s Army, who took *Jeruſalem*, and deſtroyed *Judah*, called God's *Vineyard*, *Iſa*. 5. 1, 2. others underſtanding it of the Rulers of the *Jews*, who by their wicked Government, and as wicked Example had ruined their Countrey. *x* And cauſed God to turn the Countrey which he had choſen for his portion, and declared ſuch a pleaſure in, into a Wilderneſs, and ſuch a Wilderneſs as was not only thinly inhabited, but wholly deſolate.

11 They have made it deſolate *y*, *and being* deſolate it mourneth unto me *z*, the whole land is made deſolate, becauſe no man layeth *it* to heart *a*.

y Heb. *He hath made it deſolate*, but it cannot be meant of God, for it is God that ſpeaketh, and God is he mentioned in the next words; It muſt therefore either be underſtood of *Nebuchadnezzar*, the inſtrumental cauſe; or (one number being put for another) of the People or the Rulers as the meritorious cauſe, and in that rueful ſtate into which their ſins had brought it, it cried unto God. *a* And one great cauſe of this ſore Judgement upon the Land, was the Peoples not laying to heart, not ſeriouſly conſidering what God had done, or was doing againſt it.

12 The ſpoilers are come upon all high places through the wilderneſs *b*: for the ſword of the LORD ſhall devour from the *one* end of the land, even unto the *other* end of the land: no fleſh ſhall have peace *c*.

b The Prophet (as very uſually) ſpeaketh of a thing as already done, which was very ſhortly to be done, he ſaith they were come up becauſe they ſhould come up, and no places ſhould be ſo high but they ſhould climb them; none ſo ſtrong, but they ſhould ſubdue them. *c* The ſword of the Enemy is called the ſword of the Lord, becauſe he ordereth and ſucceeds it, though the Enemy manageth it, and he ſaith it ſhal be againſt all, of all ranks and orders, no fleſh ſhould have peace; by *no fleſh*, he meaneth no ranks, no orders of Men.

* Micah 6. 15. Hag. 1. 6.
|| Or, *ye.*

13 * They have ſown wheat, but they ſhall reap thorns *d*: they have put themſelves to pain, *but* ſhall not profit *e*: and || they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the LORD *f*.

d If theſe words be underſtood literally, they only ſignifie, that God would blaſt the Labours of the Husbandman, and curſe them in the Field. The Earths bringing forth *Thorns* and *Thiſtles* was part of the Curſe for the firſt tranſgreſſion of Man: *Gen*. 3. 18. God's blaſting the Labours of Husbandmen is often threatned as a puniſhment of Sin. *Vid. Lev*. 26. 16. *Deut*. 28. 38. if it be taken metaphorically, it is expounded by the next words. *e* That they ſhould labour in vain, all the Works of their hands, all their Counſels and Deliberations ſhould be of no profite, or avail unto them. *f* The fierce anger of God againſt them ſhal be ſo ſhewed, that the returns of their Labours or Eſtates, the profits of their Trades, *&c.* ſhal be ſo ſmall that they ſhal be aſhamed of them.

14 ¶ Thus ſaith the LORD againſt all mine evil neighbours, that touch the inheritance which

I have cauſed my people Iſrael to inherit *g*, Behold, I will * pluck them out of their land, and pluck out the houſe of Judah from amongſt them *b*?

* Deut. 30. 3. Chap. 32. 37.

g God will not be angry for ever with his own People, nor ſuffer the rod of the wicked for ever to reſt upon the back of the righteous, for ſaith he, for thoſe that are my *evil Neighbours*, the Nations bordering upon *Judea*, which God calls his Inheritance, upon which account he calleth them his Neighbours, who *touched* his Inheritance, not ſo much by contiguity of Habitation, as by rapacious Fingers, to do them hurt, inſulting over them when the Hand of God was upon them, and contributing to their affliction and miſery, by helping their Enemies againſt them, as did the *Edomites, Philiſtines, Moabites*, &c. *h* I will alſo pluck them out of their Land, I will bring the ſword upon them alſo, and they ſhal be led into Captivity, and though they may have made ſome Inroads upon my People, and have carried away ſome of them into Captivity, yet I will fetch them out of their Captivity.

15 And it ſhal come to paſs, after that I have plucked them out, I will return and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land *i*.

i This ſeemeth not to be a Prophecy only of the *Jews* return into their Land after the fulfilling of the Years of their Captivity, but alſo of the bringing back of theſe Nations after that they ſhould be plucked up, and ſeems to relate to the calling of the Gentiles, but this Prophecy muſt be limited by what followeth in the next Verſe, and not underſtood of all the Inhabitants of thoſe Nations.

16 And it ſhal come to paſs, if they will diligently learn the ways of my people to ſwear by my name, the LORD liveth *k*, (as they taught my people to ſwear by Baal) *l* then ſhal they be built in the midſt of my people *m*.

k Tho theſe people be Heathens, yet if they will leave their Idolatries, and ſuperſtitious ways of Worſhip, and learn to worſhip and ſerve me as my People do, and ought to worſhip me. *l* And *ſwear by my Name the Lord liveth*, that is, pay that Homage which they pay to the Divine Beeing to me, the living and true God; owning me alone as the fountain of life, and ſearcher of the hearts (for there is a great Homage payed to the true God in ſwearing by his Name only, which ſheweth the great impiety and profaneneſs of other Oaths.) *m* Then, ſaith God, I will bleſs and proſper them alſo, and they ſhal not only have a portion in the Earth but amongſt my People, which was eminently ſufilled in the Converſion of the *Gentiles, Rom.* 11. 17. they were originally *wild Olives*, and *grafted in* amongſt the *Jews*, and *with them made partakers of the root, and fatneſs of the Olive-tree.*

17 But if they will not obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD *n*.

n But for thoſe, whether they be *Jews* or *Gentiles*, that ſhal continue in their Idolatrous, and Superſtitious courſes; that ſhal refuſe the *Meſſias*, and continue in unbelief, and go on in courſes of Rebellion and diſobedience (ſaid God) I will utterly deſtroy that People. Thus *Iſa.* 60. 12. *The nation and kingdom, that will not ſerve thee, ſhall periſh, yea thoſe nations ſhall be utterly waſted.*

CHAP. XIII.

In the Type of a Linnen-Girdle God prefigureth their Deſtruction, 1——11. *Under the Parable of Bottles filled with Wine, is foretold their Drunkenneſs with Miſery,* 12——14. *He exhorteth to prevent theſe Judgements by Repentance from their ſins, which are the cauſe thereof,* 15——27.

THus ſaith the LORD unto me, Go, and get thee a linen girdle, and put it upon thy loins, and put it not in water *a*.

a God's deſign, by what is recorded in this Chapter, is by two Types, as in two Glaſſes, to let the People underſtand by the Prophet, how he looked upon them, and what they were in his Eyes, and alſo what he would do unto them, and they might expect from him, to this purpoſe he directeth the Prophet to procure himſelf a Girdle, not woolen but *linen* made of Flax, or the like, and to put it not upon his Clothes, but upon his Loins, to ſignifie, (as ſome think) that this people were a people whom God had made near to him. He commands him not to put it in water, to ſoften it, as ſome think; Linen newly made, before it is wetted in water, being rough; and this they conceive the Prophet was forbidden, for a further Type of the ſtiffneſs and roughneſs, and ſtubbornneſs of this People. Others think, to typifie that God was no cauſe of this Peoples rotting, and growing corrupt.

2 So I got a girdle according to the word of the LORD *b*, and put *it* on my loins *c*.

b That is according to God's Command. *c* And uſed it as God commanded me, never diſputing the reaſon, why God bid me do ſuch a thing.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in an hole of the rock *d*.

d God having commanded the Prophet to procure ſuch a Girdle as was before mentioned, and to tye it upon his Loins, he a ſecond time comes to him and commandeth him to take this Girdle and carry it to *Euphrates*. This was one of the four great Rivers that the River out of the Garden of *Eden* divided it ſelf into, *Gen.* 2. 10, 14. It was the border of the Promiſed Land, *Gen.* 15. 18. *Deut.* 1: 7, 11. 24. 1 *Chron.* 5. 9. *Reuben*'s Lot was bounded by it. The Prophet was commanded to hide his Girdle, in the *hole* of a *Rock* in that River. But why there? Were there not other places nearer, where the Prophet might have hid it? It is judged by ſome, that this Command was alſo to ſignifie unto them, that they ſhould be carried out of their own Borders into Captivity, or rather that they had corrupted, and were become rotten, by doing after the faſhions and manners of the Heathens, who lived on the other ſide of *Euphrates* always, but having (an hundred years before this) Captivated the Ten Tribes, lived alſo on this ſide of it.

5 So I went and hid it by Euphrates as the LORD commanded me *e*.

e Moſt think that *Jeremiah* did this but in a Viſion, for it was a very long Journey for the Prophet to take to go from *Anathoth*, or *Hieruſalem* as far as *Euphrates*. *Jeremiah* was obedient to God's Command, without any diſputing or asking God the meaning of this Injunction to him.

6 And it came to paſs after many days that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there *f*.

f God who had bidden the Prophet go and hide the linen Girdle, after ſome conſiderable time ſpeaks again to him to go and take it away from the place where he had lodged it.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it *g*, and behold the girdle was marred, and it was profitable for nothing *h*.

g Whether the Prophet really made ſuch a journey, or all this was but a Viſion is very uncertain. *h* When he came to the place, or in his Viſion, he thought when he came to the place, that he ſaw all the girdle rotted, and good for nothing but to be thrown upon a Dunghill.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem *i*.

i By this it appears that God commanded *Jeremiah* to do this, not only as a repreſentation of the rotten and corrupt ſtate of this People, but of his Vengeance which ſhould ſuddenly be brought upon them, though they were a *proud people* lifted up and ſwelled in the Opinion of themſelves, from the favour which God had ſhewed them, in making them a People near unto him, and as it were wearing them upon his Loins, yet they having corrupted themſelves by mixing their ſtreams with the ſtreams of *Euphrates*, corrupting themſelves with the Superſtitions, corruptions and Idolatries of Heathens, God would make uſe of ſome of thoſe Nations to abate their Pride, and pluck their feathers, and they ſhould rot amongſt thoſe People, and in ſome of thoſe Nations with whom, and by whoſe Example they had ſinned againſt the Lord. This ſenſe of theſe words is much confirmed by the following words.

10 This evil people which refuſe to hear my words, which walk in the || imaginations of their heart, and walk after other gods to ſerve them, and to worſhip them ſhal even be as this girdle, which is good for nothing *k*.

|| Or, *ſtubbornneſs*.

k Hitherto the Prophet had yielded a blind obedience to God, doing what he commanded him though he poſſibly knew no other reaſon for it, but becauſe God bade him do ſo (which is an Homage we owe unto God, though to none but him) now God expounds himſelf what he meant to teach the *Jews* by this, *viz.* That he did intend that they ſhould be conſumed by the People beyond the River *Euphrates*, as that Girdle was there marred, and he alſo ſhews them, that their own ſins in diſobeying his word, and following the imaginations of their own hearts, particularly their Idolatry, was what had brought this ſore Judgement upon them.

11 For as the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD, that they might be unto me for a people, and for a name, and for a praiſe, and for a glory *l*: but they would not hear *m*.

l Here God openeth to the Prophet, why he commanded him to put the Girdle about his Loins, *viz.* to ſhew that he of his ſingular favour, had uſed the *Jews* as a Man uſeth his Girdle which he faſteneth about his Loins, and as a Man weareth his Girdle, made up of ſome coſtly Materials for an honour and praiſe to him, ſo God's deſign in honouring this People, wearing them as a Girdle, was, that they might bring him honour and glory, living to his praiſe, in the obedience of his Commands, eſpecially ſuch Commands as related to to his Worſhip. *m* But they would not anſwer God's deſigns, nor hearken to any Counſels of that nature which he gave them, and therefore he was reſolved to pluck them from his Loins, and to ſuffer them to rot, and conſume as that Girdle was rotted. See *Pſal.* 81. from Verſe 8, to the end, which the Author of the *Engliſh* Annotations ſaith well, is an excellent Comment on this Text.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD the God of Iſrael, Every bottle ſhall be filled with wine, and they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine *n*?

n God by his Prophet ſheweth them their ruine in another Glaſs, he bids the Prophet tell them, that *every bottle ſhould be filled with wine.* Wine was what they delighted in, *Hoſ.* 3. 1. *They loved flagons of wine*, and were for thoſe Prophets that would propheſie *to them of wine and ſtrong drink, Micah* 2. 11. God therefore ſendeth them a Prophecy about Wine, bids the Prophet tell them, that *every bottle ſhould be filled with wine.* (Glad News to the Drunkards among them!) but no very ſtrange thing to them who often enough were wont both to fill, and to empty Bottles of Wine; but they little underſtood the *Wine* which God and his Prophet intended, God therefore openeth it to them.

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the Inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſs *o*.

o There is a Wine of aſtoniſhment and confuſion, *Pſal.* 60. 3. A Wine that intoxicateth, and inflameth, and ſtupifieth, as well as a Wine that refreſheth; ſaith God, with that Wine I will fill all Orders of Perſons, *Kings*, *Prieſts*, *Prophets*, and all the Inhabitants of *Jeruſalem*. Nor ſhal the *Throne of David* be a protection to your Kings, I will have no regard to them upon that account, nor to the Prieſts though they be Perſons conſecrated to me.

Heb. *a an againſt is brother.* Heb. *rom deſtroy-ng them.*

14 And I will daſh them † one againſt another, even the fathers, and the ſons together, ſaith the LORD: I I will not pity, nor ſpare, nor have mercy, † but deſtroy them *p*.

p And I will ſet them one againſt another, raiſing up an evil Spirit of diviſion amongſt them, that they ſhal be like earthen Bottles daſhed one againſt another, which are eaſily broken in pieces. I will have no pity on them, therefore let them not preſume upon my mercy, and pity, and compaſſion, for I am reſolved to ſhew them no mercy, but to bring them to utter ruine, and deſtruction.

15 ¶ Hear ye and give ear, be not proud: for the LORD hath ſpoken *q*.

q God ordinarily ſubjoyneth exhortation and counſel to his reproof, if peradventure people will change their hearts and ways. Having threatned them, therefore the Prophet ſpeaketh to them, that they would yet hear, and that not formally, but give ear, not exalting themſelves againſt God, and nouriſhing a vain confidence, or preſumptuous hopes, and going one in their rebellious courſes, deſpiſing him, and others who were but the LORD'S Prophets and his Meſſengers unto them. The word which we bring is not ours, it is the LORD that hath ſpoken by us.

* Iſa. 59. 9.
* Pſ. 44. 19.

16 Give glory to the LORD your God *r*, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye * look for light, he turn it into * the ſhadow of death, *and* make *it* groſs darkneſs *ſ*.

r Glorifie God, by an humble confeſſion of your ſins, *Joſh.* 7. 19, 20. by ſubmitting your ſelves to God, *Jam.* 4. 7. humbling your ſelves under his Word, *Jam.* 4. 10. and under his mighty hand, 1 *Pet.* 5. 6. *ſ* Before God brings upon you his great and heavy Judgements before threatned; as a ſtate of proſperity is ſet out often in Scripture by the Notion of *Light*, which is a pleaſant and chearing thing; ſo a ſtate of affliction is often ſet out to us in Scripture under the Notion of *Darkneſs*, *Iſa.* 8. 22. *Joel* 2. 2. *Amos* 5. 18, *&c.* and as in the want of Light, which is directive to our feet, Men are prone to ſtumble at any thing that lies in their way, ſo as they know not how to direct their feet or take their ſteps, ſo in times of affliction, eſpecially great afflictions, Men are ordinarily perplexed and know not what courſe to take. In the latter part of the *Verſe* he ſeemeth to threaten God's diſappointment of their expectations. The *Jews* to the laſt appeared highly confident looking for light, but they met with great diſappointment, even groſs darkneſs.

* Lam. 1. 2, 16. and 2. 18.

17 But if you will not hear it *t*, my ſoul ſhall weep in ſecret places for *your* pride *u*, and * mine eye ſhall weep ſore, and run down with tears, becauſe the LORD'S flock is carried away captive †.

t That is, if you will not liſten to what I ſay, take heed to what I ſay, and obey the counſel which I give you. *u* I ſhal ſeriouſly and ſecretly mourn for your rebellion and obſtinacy which is rooted in your pride, and lifting up your ſelves againſt the LORD'S Monitions and Counſels. † And I ſhal alſo mourn for your Calamity when it comes upon you, I ſhal have a perſonal and family concern with you, but that will not ſo much trouble me as to conſider that you who are the Church and People of GOD ſhould be led into Captivity.

‖ Or, *your head-tires.*

18 Say unto the king and to the queen, Humble your ſelves *x*, ſit down; for your ‖ principalities ſhall come down, *even* the crown of your glory *x*.

x The Author of Holy Writ is diſcernible by this as by other things, that the Scripture equally ſpeaks to the greateſt Perſons, as to Perſons of meaner rank. GOD here calls to the King of *Judah*, whether it was at this time *Jehoiakim*, or his Son *Jehojakin*, is uncertain. *x* By *Principalities* he means both their *Dignity*, and their *Liberty* that which he often calleth the Crown of their Glory. Some expound it *Head-tires*, becauſe the word deriveth from a word which ſignifies the Head.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them y*, Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

y Either the Cities of *Judah* which lay Southward from *Chaldea*, and therefore their Enemies in the next Verſe are ſaid to come from the North, and this great evil is ſaid to have come from the *North*; or (as ſome would have it) the Cities of *Egypt*, which lay yet more *Southward*, ſo as the *Egyptians* ſhould neither come with ſufficient force to raiſe the Siege, nor ſhould there be any Sanctuary or Refuge for them in *Egypt*, but they ſhould certainly be wholly carried into Captivity.

20 Lift up your eyes, and behold them that come from the north *z*: where *is* the flock *that* was given thee, thy beautiful flock *a*?

z He ſpeaks to them as if their Enemy was even then upon their March, that if they did but look they might ſee him coming. *a* The Prophet either ſpeaks to the King, or to the Rulers, or chief of the Congregation of *Judah*, *Prov.* 14. 28. *In the mulitude of the People is the King's honour.* So in the multitude of Subjects or of Members, lies much of the honour of a *Church* or *State*.

† Heb. *viſit thee.*
* Chap. 6. 24.

21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not * ſorrows take thee as a woman in travail *b*?

b That is, thou wilt have nothing to ſay, but be wholly confounded and aſhamed when God ſhal viſit thee with this ſore judgement, or when *Nebuchnazzar*'s Army ſent by GOD, ſhal viſit thee; for thou, either by thy Commerce and trading with them, or by thy ſo often calling them to thy aſſiſtance, or by thy Idolatry borrowed from them, and other Nations, haſt taught them to be Captains over thee; thy ſorrows and afflictions will come upon thee *ſuddenly* and *terribly* as pain cometh upon a Woman in Travail; yea, and as *certainly* alſo.

* Chap. 5. 19. *and* 16. 10.
* Nahum 3. 5.
‖ Or, *ſhall be violently taken away.*

22 And if thou ſay in thine heart, * Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy * skirts diſcovered, *and* thy heels ‖ made bare *c*.

c Hypocrites will rarely confeſs their own ſhame and GODS'S Righteouſneſs, but are ready to expoſtulate and diſpute with GOD, and to call him to account why he hath dealt ſo with them, as if God had dealt unjuſtly. But (ſaith GOD) if thou ſhouldeſt have any ſuch thoughts in thine heart, do but remember thine iniquities, how many and how great they have been, thy *nakedneſs* is diſcovered becauſe of theſe, and for theſe thou art expoſed to contempt and ſhame; probably theſe Phraſes are fetched from the uſual practice of Soldiers when they have conquered a place and taken Priſoners, to ſtrip them, and leave thoſe of either Sex, either no Clothes to cover their nakedneſs, or nothing but their own Rags, not ſufficient to cover their nakedneſs. By *Skirts* is meant the lower part of their Bodies covered with the lower part of their Garments.

† Heb. *taught.*

23 Can the Ethiopian change his skin, or the leopard his ſpots *d*? *then* may ye alſo do good, that are † accuſtomed to do evil *e*.

d In the *Hebrew* it is, *Can the Cuſhite*, &c. from whence it is well concluded, as learned Men judge, that the *Ethiopians* are of the Poſterity of *Cuſh* the Son of *Cham*, Brother to *Miſraim*, the *Father of the Egyptians*, *Gen.* 10. 6. For theſe were the only People of old noted for their black colour in Scripture, as the *Ethiopians* are now. *e* God ſheweth that the *Jews* by their continued cuſtomary ſinning had ſo inured themſelves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to waſh a *Blackamore*, or to take out the natural ſpots out of the Beaſts called *Leopards*.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs *f*.

f The words denote a great, and clear diſperſion, like that of the ſcattering of Stubble by a fierce Wind.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood *g*.

g This is what thou ſhalt have at the LORD'S Hand, the diſpenſation which thou ſhalt meet with, and thou mayeſt thank thy ſelf for it for hadſt thou remembred either my former kindneſs to thee, or the Law that I gave thee, this had not come unto thee, but thou haſt forgotten me, and truſted in lyes, or in idle, vain and preſumptuous hopes, therefore I have given thee but a juſt lot, and meaſured to thee a juſt meaſure.

* Lam. 1. 8. Ezek. 16. 37. *and* 23. 29. Hoſ. 2. 10.

26 Therefore * will I diſcover thy skirts upon thy face that thy ſhame may appear *h*.

h Therefore I will expoſe thee to all manner of ſhame and contempt, without any regard to thy honour. Thoſe that honour God, God will honour, but thoſe that deſpiſe and diſhonnour him, ſhal not be able to maintain their own honour.

* Chap. 5. 8.
* Iſa. 65. 7. Chap. 2. 20. Ezek. 6. 13.
† Heb. *after when yet?*

27 I have ſeen thy adulteries, and thy * neighings *i*, the lewdneſs of thy whoredom, *and* thine abominations * on the hills, in the fields *k*: woe unto thee, O Jeruſalem, wilt thou not be made clean? † when *ſhall it* once *be l*?

i Some think the Prophet here reflects upon them for their corporal Adulteries, and their madneſs upon them, which he compareth to the *neighings* of Horſes, but thoſe Words *on the Hills in the Fields*, in the next Clauſe ſeems to inform us. *k* That he means here only their *Idolatries* which are in holy Writ often compared to *Adulteries*, which are the greateſt ſins in their kind, the greateſt violations of the Marriage Covenant, and provocations of Perſons in conjugal Relation, and the only cauſe of lawful divorce. *l* He concludes with pathetical Interrogations, intimating that yet there was hope if they would reform; and though giving over their caſe almoſt as deſperate, and not knowing what would not be, yet he leaves no means untried, but asks them if it was not yet time, or when ſuch a thing might be hoped for at their hands?

CHAP. XIV.

A grievous Famine propheſied: Its Miſeries, 1——6. *The Prophet prayeth, but GOD will not be entreated for them,* 7——12. *Lying Prophets no excuſe for them,* 13——16. *The Prophet's Complaint,* 17——22.

† Heb. *the words of the dearths or reſtraints.*

THe word of the LORD that came to Jeremiah concerning the † dearth *a*.

a What *Dearth* we are not told, nor when it happened; ſome think that it was in the time of the Siege of *Hieruſalem*; others, that it was in the beginning of the Reign of *Zedekiah*, but they judge moſt probably, that think it was in the time of *Jehoiakim*, for we read *Chap.* 36. 9 of an extraordinary Faſt by him proclaimed, which many judge was upon this occaſion: The *Heb.* Phraſe which is here uſed, ſignifying, *The matter of the Reſtraints*; gives Interpreters ſome liberty to abound in their ſenſes of this Text, but the following words make it evident, *Verſe* 4, 5. that the *Reſtraints* here mentioned were GOD'S reſtraining of Water from them, ſo that the *Dearth* was occaſioned from a great Drought, which is elegantly deſcribed in the five next Verſes, and deprecated, *Verſe* 7, 8, 9. which make indeed but a Preface to the Revelation of the Mind and Will of GOD in this Prophecy.

2 Judah mourneth, and the gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up *b*.

b By *Judah* is meant the Men and Women in the whole Country of *Judah*. The *Gates* is put for their *Cities*, or the Men of their Cities languiſhed, for want of moiſture for themſelves or their Beaſts. They are all in the Habits of Mourners, or their Faces looked ſwarthy and ſtarvedly; for want of due and wholſom Nouriſhment, and the *cry of Hieruſalem* is gone up, either their cry unto God by their Prayers in his Temple, or their cry by the Reaſon of their Miſery and Grief is gone up to Heaven.

3 And their nobles have ſent their little ones to the waters, they came to the pits *and* found no water, they they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads *c*.

c This ſcarcity of water afflicted not mean perſons only, who have not ſo good means to ſupply their neceſſities as others; but their greateſt perſons; ſo as they ſent their little ones (it were better tranſlated *Servants*, for they are meant) to the places made to receive and retain water, but finding no water in the Pits, they came back again with their Veſſels empty, like Men aſhamed & confounded, & troubled upon the ſeeing their Expectations fruſtrated.

4 Becauſe the ground is chapt *d*, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads *e*.

d The *Hebrew* word ſignifieth more largely than *Chapt*, broken, ſpoiled, turn'd into duſt, as is uſual in great droughts. *e* The word alſo which we tranſlate Plowmen, doth not ſtrictly ſignifie Plowmen, but *Husbandmen*, there having been no rain upon the Earth, it brought forth little or no Graſs for thoſe that imployed themſelves in breeding or feeding Cattel, and it was ſo hard, and ſo much wanted moiſture, that they could not plow nor ſow, but were like Men aſhamed and confounded, who knew not what to do.

5 Yea, the hind alſo calved in the field and forſook *it*, becauſe there is no graſs *f*.

f Hinds uſe not to get their Food in Fields, but upon the Mountains and in Wilderneſſes; but the drought was ſuch, that theſe wild creatures came into the lower grounds, nearer the Habitations of Men, than they were wont, and there brought forth their Young. The Hinds are loving Creatures, and as all Creatures by a natural inſtinct, love their Young, ſo the Hinds eſpecially, but their moiſture being dried up, they could not ſuckle them, but were forced to leave them, running about here and there to ſeek Graſs to eat.

6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons *g*: their eyes did fail becauſe *there was* no graſs *h*.

g The wild Aſſes wanting water, got upon high places, where was the freeſt and cooleſt Air, and ſucked in the Wind, and this it is ſaid they did like Dragons, of whom *Ariſtotle* and *Pliny* report, that by reaſon of the great heat of their Bodies, they ordinarily ſtand upon high places ſucking in the cool Air, and they tell us thoſe Creatures will live upon it for ſome time. The Prophet deſcribing this great drought, tells us, the wild Aſſes did the like. *h* But for want of Graſs their Eyes were either almoſt ſunk in their Heads, they being almoſt ſtarved, or elſe the phraſe ſignifies the fruſtration of their expectation, which this Phraſe alſo ſometimes ſignifies in Scripture, *Pſal*: 69: 3.

7 ¶ O LORD! though our iniquities teſtifie againſt us *i*, do thou *it* *k* for thy names ſake *l*: for our backſlidings are many, we have ſinned againſt thee *m*.

i The Prophet having deſcribed their miſery, both in the cauſe of it, the Drought for want of Rain, and the effects of it, he applieth himſelf to that God, who he knew was he who alone could give the former and the latter Rain; confeſſing that their ſins and backſlidings were very many, and teſtified againſt them, that they had deſerved God's ſevere Scourge, and God was Righteous in what of this nature he had done againſt them. But yet ſaith he *k do thou it*; that is, do thou what we deſire, and what we ſtand in need of, give us Rain. *l* Though not for our ſake, we deſerve no ſuch kindneſs from thee, yet for *thy Names ſake*: Thy word, or promiſe, or rather here for thine Honour and Glory ſake. So *Iſa*: 43 25. and 48. 11. where God promiſeth them to ſhew them kindneſs for his *Names ſake*, ſo as *Jeremiah*'s Prayer is but a pleading of God's Promiſes, that he would fulfil his word. *m For* here ſignifies *though*, and might have been better ſo interpreted.

8 O the hope of Iſrael *n*, the Saviour thereof in time of trouble *o*, why ſhouldſt thou be as a ſtranger in the Land, and as a wayfaring man, *that* turneth aſide to tarry for a night *p*?

n That is the Object of *Iſrael*'s hope, he in whom alone thy People *Iſrael* have been wont to hope, or he in whom alone *Iſrael* hath juſt Reaſon to hope. *o* Thou who haſt formerly been their Saviour in the times of their trouble, or who alone canſt ſave them in ſuch times of trouble, as thou haſt now brought them into. See *Pſal*: 9. 9. and 46. 1. *p* Why ſhouldſt thou be as one that regardeſt thy ancient People no more than a Stranger, or a Traveller, who taketh no farther care for the place, or the Houſe where he lodgeth, than for the ſhort time that he is to ſtay or abide in it.

9 Why ſhouldſt thou be as a man aſtonied *q*? as a mighty man *that* cannot ſave *r*? yet thou, O LORD, *art* in the midſt of us *ſ*, and we are † called by thy name *t*, leave us not. ∴

†Heb: *thy name is called upon us.*

q The Hebrew word here uſed being found in no place of Holy Writ but this, hath given Interpreters a liberty to tranſlate it variouſly, *ſleepy, weak, aſtoniſhed, frighted*, like a Man in ſuch diſorder through ſome great paſſions, that he is able to do nothing. *r* Like a Man who in his own Nature is ſtrong and mighty enough, but through ſickneſs or Paſſion is ſo weakned, that he cannot put forth any ſtrength for the ſuccour and relief of his Friends. *ſ* Yet (ſaith the Prophet) thou art in the midſt of us, that is, we have thy *Temple* to which thou haſt promiſed thy ſpecial preſence, or rather it is to be underſtood of the whole Land, according to what God had declared, *Num*: 5: 3. and 35: 34. *Defile not the Land which ye ſhall inhabit, wherein I dwell: For I the Lord dwell among the Children of Iſrael.* *t* That is, we are called the Lord's people, and that not only by others amongſt whom we have that repute, but by thy ſelf. God often calleth his people in Scripture, *his people, his portion.* ∴ Therefore he begs that God would not leave them; he means as to that ſpecial providence, by which he had formerly watched over them, and cared for them, and been a protection to them; nor as to his *Ordinances*, and his ſpecial gracious preſence with them in his Temple.

10 Thus ſaith the LORD unto this people *u*, Thus have they loved to wander *w*, they have not refrained their feet *x*, therefore the LORD doth not accept them *y*, * he will now remember their iniquity, and viſit their ſins *z*.

*Hoſ: 8: 13 and 9. 9.

u Here beginneth that Divine Revelation mentioned, *Ver*. 1. as an anſwer to the Prophets complaint and Prayer in the nine firſt verſes. The ſubſtance of which is, that for their manifold ſins, he was reſolved to puniſh them, and therefore would not be any more ſolicited on their behalf. *w* They have gone aſide out of the way of my Precepts, and that out of a principle of love and delight, they have been fond of their Idols. *x* And they have perſiſted in thoſe deviations and ſinful courſes, notwithſtanding all Counſels, and Arguments uſed with them to the contrary, nothing could keep their feet to the way of my Teſtimonies. *y* Therefore though they pray, and cry, and faſt, God will not accept them. *z* But by his puniſhment of them for their ſins, he will let them know, that as he hath ſeen and taken notice of, ſo he hath not forgot what they have done.

11 Then ſaid the LORD unto me *. Pray not for this people for *their* good *a*.

*Exo: 32. 10.

a Twice before God had given the Prophet this charge, *Chap*. 7. 26. and 11. 14. how it could conſiſt with the Piety of *Jeremiah*, after thoſe charges to put up the Prayer we have *Ver*. 7, 8, 9. of this Chapter. See the Notes on *Chap*: 11: 14.

12 * When they faſt, I will not hear their cry *b*, and * when they offer burnt-offerings and an oblation, I will not accept them *c*, but * I will conſume them by the ſword and by the famine, and by peſtilence *d*.

*Iſa: 58: 1. Zech: 7: 7, 13.
*Chap: 6: 20. and 7. 21, 22.
*Chap: 9. 16.

b The like threatning we have, *Prov*: 2: 28. *Iſa*: 1. 15. *Chap*: 11. 11. *Ezech*: 8. 18 *Micah* 3: 4 *c* Men may ſo long deſpiſe God's calls, Exhortations and Counſels, as their caſe may be deſperat as to the prevention of temporal Judgments by ſuch Religious applications to God as ordinarily have their effect, to prevent and remove Judgments. See *chap*. 15: 1. *Ezek*: 14. 14, 20. *d* He threatneth to add to their plague, three ſore Judgments, ordinarily acompanying one another both in God's threatnings, and in the execution of them, *chap*: 29. 17, 18. and 4. 17, &c.

13 Then ſaid I, Ah LORD GOD! Behold the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you † aſſured peace in this place *e*.

†Heb: *Peace of truth.*

e We have many complaints of this Prophet againſt falſe Prophets that contradicted his Propheſies, *chap*: 4: 10. and 23: 9. and we ſhall hereafter meet with the names of ſome of them. Corrupt Governments never want Prophets to their humor, though a bolder tranſgreſſion can hardly be imagined, than for Men to entitle God to their own Imaginations and Fancies, and we ſhall *ver*: 15: meet with the uſual Wages of ſuch Works.

14 Then the Lord ſaid unto me, the prophets propheſie lies in my name *f*, * I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſie to you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.

*Chap: 23. 21. & 27. 15. & 29: 8, 9.

f They did not only propheſie falſehoods, but lyes, what they knew to be falſe; for they pretended, that God had revealed ſuch things unto them; for admit the things they ſpake (as to Men) but future Contingences, which might be true or falſe, yet it was a lie for them to pretend that God had told them any ſuch things. The things were certainly falſe in themſelves, being contrary to God's Revelation; but ſetting that aſide, for them to pretend God had revealed that to them which he had not revealed, was a formed lie. God denyeth that he ever commanded them to ſpeak any ſuch things, or ſent them upon any ſuch Errands; they propheſied what came in their own fooliſh heads, and the deceits of their own hearts.

15 Therefore thus ſaith the LORD, concerning the prophets that propheſie in my name and I ſent them not, yet they ſay, ſword and famine ſhall not be in this land, by ſword and famine ſhall thoſe Prophets be conſumed *g*.

g It is a moſt dangerous thing for Eccleſiaſtical Miniſters to deliver that to People as the will of God, which is not ſo: God here threatneth that theſe Prophets in teſtimony of the truth of the Word of God delivered by *Jeremiah*, ſhould die by theſe very Judgments, which they falſly propheſied to this People as from God an immunity from, *vid*: *Ch*: 6: 15. and 20: 6. 1 *Kings* 22. 25.

16 And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters; for I will pour their wickedneſs upon them *o*.

o The ſecurity promiſed by theſe falſe Prophets, ſhall be no Excuſe to the people for giving credit to them; the Prophets ſhall periſh for propheſying falſly in my Name, and the people that hearken to, and believe what they ſay, and practiſe accordingly, ſhall periſh for their light and vain credulity. As the ſinful Commands of Superiors in things civil, will not free thoſe from Guilt that execute their Commands; ſo the Lies and falſe teachings of Miniſters, will not excuſe thoſe that run into Error upon the credit of their words: both the one and the other owe their firſt homage and Alledgance to God, by whoſe word they ought to examin the Precepts of the one, and the propheſyings of the other.

17 ¶ Therefore thou ſhalt ſay this word unto them * Let mine eyes run down with tears night and day, and let them not ceaſe, for the virgin daughter of my people is broken with a great breach with a very grievous blow.

* Ch: 9: 1. and 13: 17 Lam 1. 16. and 2: 18.

18 If I go forth into the field, then behold the ſlain

with the ſword, and if I enter into the city, then behold them that are ſick with famine, *p* yea, both the prophet and the prieſt || go about into a land that they know not *q*.

|| Or *Make merchandize againſt a Land, & Men acknowledge it not.*

p The Prophet is by God directed to ſpeak ſtill of the calmities of the people as a thing paſt though yet to come; according to the uſual Style of prophetical Writings; and to tell them, that whatſoever their falſe Prophets told them, yet he ſo certainly knew the contrary, that he could even wiſh himſelf melted into Tears for them, and had even already before his eyes the doolful ſpectacle of their Miſeries. Some in the Field ſlain by the Enemies Sword, others within the Walls almoſt ſtarved to Death. *q* The word in the *Hebrew* סחרו which we tranſlate *go about*, ſignifies ſo primarily, and in a ſecond Senſe to Merchandize, becauſe Merchants go about Countries to trade. This hath made that variety of Senſe which the Margents of our Bibles have; but our Tranſlation is true enough, and the Senſe ſeems to be, that *Prieſts* and Prophets (though accounted ſacred perſons) ſhould be made captives alſo, and wander in a Land wherein they were Foreigners. This is thought to relate to the firſt Captivity in the time of *Jehoiakim*, when the people of the beſt faſhion were carried into Captivity.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion *r*? why haſt thou ſmitten us, and *there is* no healing for us *ſ*? * we looked for peace, and *there is* no good, and for the time of healing, and behold trouble *t*.

*Ch:8. 15.

r The Prophet again returns to God, expoſtulating with him, and humbly imploring mercy for his people, which lets us know that he did not underſtand Gods word to him, *ver.* 11. as an abſolute prohibition of him to pray for this people. *Zion* was a place whoſe gates God loved, and *Judah* was his pleaſant portion. Lord, ſaith the Prophet, is it poſſible thou ſhouldſt loath a place which thou ſo much lovedeſt, or caſt off a people which thou haſt ſo much owned? *ſ* He acknowledgeth God to be he that had ſmitten them, and their condition without him to be helpleſs and hopeleſs. *t* And that all their Hopes and Expectations were fruſtrated.

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our Fathers, for * we have ſinned againſt thee *u*.

*Pſ: 106.6. Dan: 9: 8.

u That is, both we and our Fathers have ſinned againſt thee, and have given thee a Right to puniſh and deſtroy us; we deſire not to cover or cloak our Sin, we own and acknowledge it.

21 Do not abhor *us*, for thy names ſake *w*, do not diſgrace the throne of thy glory *x*: remember, break not thy covenant with us *y*.

w The thing which the Prophet deprecateth, is, the Judgments come already, and farther coming upon this People, the Famine, Sword and Peſtilence, with the Drought, under the ſad Conſequents of which, they at preſent laboured; but he prays for the Removal of theſe Judgments, and the prevention of ſuch as were yet to come, in this phraſe, *Do not abhor us*; noting to us, that the love of God to a people is the Root of all Good which they can expect; and his hatred and diſpleaſure, the Root of all the evil that can betide them. Here are divders Arguments brought to back this Petition. 1. *For thy Names ſake*, that is, thine Honour and Glory ſake, an Argument often made uſe of in Holy Writ, in the Peayers of God's People, *Joſ*: 7: 9, &c. and upon a very good Foundation, whether we conſider God's concern for his own Glory, or the Tenor of God's Promiſes, promiſing Mercy for his own Names ſake. *x* He alſo argueth with God, from his former Love and Kindneſs to this people, which he had made the Throne of his Glory. The words are either to be underſtood of the Throne of the Houſe of *David*, called the *Lord's Throne*, 1 *Chron*: 29: 23. or elſe the *Temple*, and the Ark in it, the more ſpecial Symbol of God's Preſence: hence he is ſaid to have dwelt betwixt the *Cherubims*, *Pſal*: 80: 1. ſo *Chap*: 17: 12. the Prophet ſaith, *A glorious high Throne from the Beginning is our Sanctuary.* Lord (ſaith the Prophet) we have deſerved all the diſgrace thou canſt throw upon us, but do not thou diſgrace the Throne of thine own Glory. *y Remember, break not thy Covenant with us.* Did not *Jeremy* then know that God could not break his *Covenant? Anſ.* He did know it; but he alſo knew, that it is our Duty to pay to God to fulfil it; or poſſibly he would extend it a little farther, and for God's Covenant ſake made with the Faithful in *Iſrael*, he would have obtained mercy for the whole Body of the Nation.

22 Are there *any* among the vanities of the gentiles that can cauſe rain *z*? or can the heavens give ſhowers? *a* * *Art* not thou he, O LORD our God? *b* therefore we will wait upon thee, for thou haſt made all theſe *things c*.

*Pſ: 135:7. Iſa: 30:23. Ch: 10:13.

z The preſent Judgment under which they groaned, was a Drought, which he had deſcribed in the ſix firſt Verſes; the Prophet imploring God for the removal of it, argues from the impoſſibility of help in this caſe from any other way, none of the Idols of the Heathens, which he calls *vain things*, nothing in themſelves, and of no uſe or profit to thoſe that ran after them, could give Rain. *a* The Heavens indeed give it; but in the order of ſecond Cauſes, if God ſtoppeth thoſe Bottles they cannot run. *b* Lord, art not thou able for to do it (ſaith the Prophet?) nay, art not thou he who alone is able to do it? (for ſo much the Phraſe doth import.) The Scripture conſtantly giveth God the Honour of giving Rain, *Gen*: 2: 5. *Deut*: 28: 12. 1 *Kings* 8: 36. 2 *Chron*: 6: 27. *Job* 5: 10. and 38: 26, 28. *Pſal*: 147: 8. *Ch*: 5: 24. and 51: 16. *Joel* 2; 23. *Zech*: 19: 1. *Matth*: 5: 45. *Acts* 14: 17. *c* Therefore ſaith the Prophet, we thy people will wait upon thee by Prayer, and the payment of thoſe Homages thou requireſt; for *thou* haſt *made all theſe things*, that is (ſay ſome) thou haſt cauſed all theſe Judgments, or afflictive Diſpenſations; or rather, thou haſt made the *Rain*, laſt mentioned.

CHAP. XV.

The Jews *Rejection and Judgments, eſpecially of four kinds; the ſins which procured them,* 1——9. *The Prophet complaineth, that the people curſe and perſecute him for theſe* Prophecies; *they are threatned, and he inſtructed and comforted,* 10——21.

THen ſaid the LORD unto me, * Though * Moſes * and Samuel ſtood before me, *yet* my mind *could* not *be* towards this people *a*; *caſt them* out of my ſight, and let them go forth *b*.

*Ezek: 14. 14. *Exod: 32. 11, 14. * 1Sam. 7. 9.

a We are (though in another chapter) yet in the ſame Prophecy, or diſcourſe betwixt God and his Prophet. *Jeremiah* having been once denyed, ſollicited God again, as we had it in the four laſt verſes of the former chapter. God here replyeth to that Prayer; and the Summ of what he ſaith is, that he was inexorable in their caſe. Though *Moſes* who could obtain ſo much of God upon their ſinning, in the caſe of the Golden Calf, *Exod*: 32: 11, 14. and in the caſe of the peoples murmuring, *Numb*: 14: 19, 20. and *Samuel* who was ſo prevalent with God, 1 *Sam*; 7: 9. though theſe two formerly ſo potent and prevalent Mediators for a people with me, *ſtood before me*, waited (that is) upon me, and ſolicited me on the behalf of this people, yet I could not favour this People, *b q. d.* I am not able to abide the ſight of them, and therefore let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, * Such as *are* for death, to death, and ſuch as *are* for the Sword, to the ſword, and ſuch as *are* for famine, to famine, and ſuch as are for captivity, to captivity *d*.

*Chap: 43. 11. Ezek: 5:2, 11. Zech. 11:9.

c If they ask thee what thou meaneſt by going forth: which being a term of Motion, implieth a Term to which the Motion ſhould be. *d* Saith God in the general, it is to Ruine and Deſtruction, but they ſhall not all be deſtroyed one and the ſame way; ſome ſhall be deſtroyed by the Peſtilence, (for that is here to be underſtood by death) others ſhall be deſtroyed by the Famin, others by the Sword of Enemies, others ſhall go into captivity, but one way or other the Land ſhall be quitted of the moſt of you.

3 And I will * appoint over them four † kinds, ſaith the LORD *e*, the ſword to ſlay, and the dogs to tear, and * the fouls of the heaven, and the beaſts of the earth to devour and deſtroy *f*.

* Lev: 26: 16. † Heb: *Families.* *Ch: 7: 33.

e Four kinds of deſtroyers, the Enemies Sword ſhall ſlay them, and ſo make meat for the Dogs, who ſhall tear their Carcaſes, and for the Birds of prey, who ſhall prey upon their dead Bodies that ſhall lie unburied. *f* And I will alſo ſend amongſt them wild Beaſts, who ſhall both tear their living Bodies and their dead Carcaſes.

4 And † I will cauſe them to be * removed into all kingdoms of the earth *g*; becauſe of * Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Hieruſalem *h*.

† Heb: *give them for a removing.* *Deut. 28. 25. Ch: 24: 9, Ezek 23. 46. * 2 Kings 24: 3.

g Though the Body of the people were removed into *Babylon*, yet as it is more than probable that many of them fled into other Countries to ſave themſelves. ſo there is no doubt, but the King of *Babylon* removed them into ſeveral Kingdoms belonging to his large Empire. *h* What *Manaſſeh* did; may be read 2 *Kings* 21: 11. *He did wickedly, above all that the* Amorites *did that were before him, and made alſo Judah to ſin with his idols.* Verſe 16. *Moreover, he ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſides his ſin wherewith he made Judah to ſin*, &c. Some make a Queſtion whether God means the perſonal ſins of *Manaſſeh* and his Miniſters, or only the ſins of the ſame kind that the *Jews* ſtill continued. *Manaſſeh* lived 55 years, his Son *Joſiah* 31 Years, it was now the time of *Jehoiakim*, the Son of *Joſiah*, who reigned but eleven years, and it is probable this was his fifth year, for in that year he proclaimed the Faſt for the Drought (as is ſuppoſed) *chap.* 36: 9. Though the people were bad enough ſtill, yet it is no way probable, that they were ſo bad as in the time of *Manaſſeh*. We know all *Joſiahs* time, the Father of this Prince, was a time of Reformation, though it be certain, much of their old Leaven of Idolatry and Superſtition was yet in them. Whatever therefore ſome think, God undoubtedly meaneth the guilt that *Manaſſeh* and his Subjects contracted, forty years before this time: Nor do I ſee any Reaſon why any ſhould queſtion, whether it be conſiſtent with the Juſtice of God, to puniſh the ſins of Parents upon their poſterity, when it is no more than we ſee done every day in the puniſhments of *Traitors* and *Felons*, by ſeizing the Eſtates of their Children and in Wars, upon the taking of Cities and fortified places; and it is no more than God hath threatned in the ſecond Commandment, *Exod*: 20. and declared it as a piece of his name, *Exod*: 34. and done in a multitude of Scriptural Inſtances. *Manaſſeh* is here named as the Son of *Hezekiah* for his ſhame, becauſe of his degeneracy from ſo good a parent; it is expreſly ſaid, 2 *Kings* 23: 6. that notwithſtanding *Joſiah*'s Reformation, yet the Lord turned not from the fierceneſs of his wrath kindled againſt *Judah* for the provocations of *Manaſſeh*.

5 For * who ſhall have pity upon thee, O Hieruſalem? or who ſhall bemoan thee? or who ſhall go aſide † to ask how thou doeſt *i*.

*Iſa: 51.19 † Heb: *to ask of thy peace.*

i The ſumm of this is, That this people ſhould be in a moſt miſerable pitileſs ſtate and condition; none ſhould regard them in the day of their calamity, nor ſo much as once enquire after them, or how they fared, or what they did.

6 Thou haſt forſaken me ſaith the LORD, thou art gone backward, therefore will I ſtretch out my hand againſt thee, and deſtroy thee, I am weary with repenting *k*.

k God here by more phraſes of the ſame import with many that we have before met with, declareth his ſteady Reſolution to deſtroy them, for their Apoſtacy from him; and ſets out himſelf to them as angry Princes or Parents, that had been often provoked againſt a Subject or a Child, and often reſolved to puniſh the Offender, but out of their own clemency, or upon the Meditation and Interceſſion of others for them, had altered their Minds, and reſolved to ſpare them, but at laſt met with ſo many freſh Provocations, that they are weary of forgiving them any longer; ſo God declareth himſelf weary of his patient bearing with them, and reſolved to bear no longer.

‖Or, whatſoever is dear.

7 And I will fan them with a fan in the gates of the land *l*, I will bereave *them* of ‖ children *m*, I will deſtroy my people, *ſith* they return not from their ways *n*.

l Not a *Purging Fan* by affliction, to ſeparat their Chaff and Droſs from them, but a ſcattering Fan; ſome tranſlate it *into the Gates of the earth*: So it is the ſame that God had before ſaid, that he would remove them into all Nations, (Gates being put for Cities; but it is more probable, that this is added in purſuit of the Metaphor of *Fanning*, Men uſually chuſing *Barn-doors* to fan at, that they may have the advantage of the Wind. *m* Of *Children* is not in the *Hebrew*, and is needleſly ſupplyed; it may as well be of any, or all their comforts or good things. *n* Their Priviledge claimed of being my People ſhall not protect them, ſo long as they go on in their lewd and ſinful courſes.

‖ Or, againſt the mother City, a Young-man ſpoiling, &c Or, againſt the Mother and the Young-men.

8 Their widows are increaſed to me above the ſand of the ſeas *o*, I have brought upon them ‖ againſt the mother of the young men, a ſpoiler at noon day *p*: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city *q*.

o The Prophet ſpeaking in the name of that God who calleth things that are not as if they were, ſtill continueth his Style, ſpeaking of things to come as if preſent. In *Jehoiakim*'s time we read of no ſuch plenty of Widows; they were multiplied when the City was beſieged and taken in *Zedekiah*'s time, to a great number, *hyperbolically* compared to the Sands of the Sea. *p* There is a great variety among Interpreters, as to their Senſe of this phraſe, about which, thoſe that are curious may conſult the *Engliſh Annotations* upon this verſe. By the ſpoiler at *Noon-day* is meant *Nebuchadnezzar*, in the Senſe of the beſt Interpreters, who came not like a *Thief* who cometh by night to rob and to ſpoil, but with an Army in the day time: The Queſtion only is about thoſe Words *againſt the Mother of the Young Men* The *Hebrew* word, which our Tranſlation renders *Young Men*, is בָּחֻר, which properly ſignifieth a choice Man, or a perſon choſen, from the *Hebrew* verb which ſignifieth to chuſe; ſo as it may as well be tranſlated *the Mother of the choſen*, as the Mother *of the Young-men*. Becauſe Young men are looked upon as the *choice* Men, whether for Beauty, or Strength and Ability for any thing, the word often ſignifies a Young man, *Deut*: 32, 25. 2 *Sam*: 6. 1. *Cant*: 5: 15: *Pſal*: 148: 12. *Iſa*: 23: 4 *Ezek*: 9, 6. and in many other Texts. Some will have the ſenſe (as in our *Margent*) *againſt the Mother*, a *Young Man*, meaning by the Young Man *Nebuchadnezzar*, and by the Mother *Jeruſalem*: The *Jews* are in the *Canticles* called the *Daughters of Hieruſalem*, and *Hieruſalem which is above*, is by the Apoſtle called *the Mother of us all*. The *Hebrew* word is in the ſingular Number; how we tranſlate it *Young Men*, I underſtand not. *Pagnine* tranſlates it *Electi*, the *Mother of the choſen*. I do think, that by the *Mother* is meant *Hieruſalem*, and that *populi* may be underſtood to *Electi Hieruſalem* was the Mother of the Jewiſh People, or *Judea* at leaſt, againſt whom *Nebuchadnezzar* the Spoiler, at Noon-day, was ſent; and we know that the Jews were God's *choſen people*. *q* This laſt clauſe is yet more obſcure than the other, Word for word, as it is in the *Hebrew*; it is, *I have cauſed to fall upon it ſuddenly, the city and Terrors*. The word here uſed עִיר commonly ſignifies a *City* in Scripture, and is very rarely tranſlated otherwiſe. Were it not for the Adverb ſuddenly coming between *it* and *City*, the ſenſe were plain, and thus, *I will cauſe to fall upon that city, terrors*; others read it, I will cauſe him to fall upon it, and Terrors upon the *City*. The word ſometimes in Scripture ſignifies Enemies, and is ſo tranſlated, 1 *Sam*: 28: 16. *Pſal*: 139: 20. *Dan*: 4: 19. In this ſignification of the Word, the ſenſe is plain, I will ſend upon it the Enemy and Terrors. The Learned Author of our *Engliſh Annotations* obſerves it is tranſlated a *Watcher*, *Dan*: 4: 13, 23. and thinks the ſenſe may be thus, I have cauſed it to fall upon them ſuddenly. a *Watcher* that bringeth *Terrors*; to which purpoſe he tells us, the *Chaldæan* Forces are compared to Watchers, *chap*: 4: 16, 17. and 5: 6.

*Amos 8. 9.

9 She that hath born ſeven *h* languiſheth: ſhe hath given up the ghoſt, * her ſun is gone down while it *was* yet day *i*; ſhe hath been aſhamed and confounded *k*, and the reſidue of them will I deliver to the ſword, before their enemies, ſaith the LORD *l*.

h Seven ſignifies many, 1 *Sam*: 2: 5. *Job* 5: 19. The Prophet complains, that *Hieruſalem*, or the Country of *Judah*, that had been very numerous in People, now grew feeble, neither able to maintain thoſe ſhe had born, nor yet to bear more. *i* In the midſt of her proſperity ſhe became thus miſerable *k* A part of them were confounded by the Judgments of God which came upon them before their Captivity. *l* For the remainder of them (ſaith God) they ſhall be deſtroyed by the Sword of the Enemy.

* Job 3. 1, &c. Ch. 20. 14.

10 * Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth *m*: I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me *n*.

m The Prophet in this verſe cannot be excuſed from a great meaſure of Paſſion and Humane Infirmity; he almoſt curſeth the day of his Birth, denouncing himſelf a woful miſerable Man, to be born a Man of *Strife* and *Contention* to the whole World, that is thoſe Nations in it, againſt which God ſent him to denounce his Judgments; which Denunciations, how true ſoever, and the truth of which they afterward did effectually find, yet they were not able to bear, and therefore they ſtrove with him, and contended againſt him; yet it was not for his Sin. *n* Uſury was forbidden the *Jews*, *Dut*. 23. 19. and ſo was the more odious; but ſaith the Prophet, I have not followed that Trade, I have neither lent nor borrowed upon Uſury, I have done them no wrong, nor given them any occaſion againſt me, yet they will not be reconciled to me, but ſpeak of me all manner of evil; This was the Lot of the Old Prophets, the Lot of *Samuel*, of Chriſt, of his Apoſtles, and of all the faithful Miniſters of the Goſpel ever ſince; let them carry themſelves never ſo innocently and obligingly to people, yet if they will be faithful, and truely reveal unto people the Mind and will of God, that is enough to anger a people whoſe wills are not ſubjugated to the Will of God, and they will curſe them.

‖Or, I entreat Enemy f thee.

11 The LORD ſaid, Verily it ſhall be well with thy remnant *o*, verily I ‖ will cauſe the enemy to entreat thee *well* in the time of evil, and in the time of affliction *p*.

o The latter words of the verſe expound the former; for by *Remnant* is here meant the Reſidue or Remnant of Days that *Jeremiah* had yet to live, not the Remant of the People who ſhould come out of *Babylon*. *p* I will, by my providence, ſo order it, that how cruelly and ſeverely ſoever the Enemy deals with thy Countrymen, yet he ſhall uſe thee kindly when he ſhall take the City. See the fulfilling of this Prophecy, *chap*: 39: 11. and 40: 3, 4.

12 Shall iron break the northern iron and the ſteel *q*?

q There is a great variety among Interpreters as to this Verſe alſo, ſome interpreting this as a Prophecy that none ſhould break the Prophet, whom God would make as the Northern Iron and Steel, which was the hardeſt of all Iron, the *Chalybes* (from whom Steel had its Name *Chalybs*) being Northern People, and the moſt famous of any then known in the World for tempering Iron to make it hard and tough: Others interpreting it, as denying that there ſhould ever be an Agreement betwixt the *Jews* and the *Chaldæans*; but to me, the word of the next verſe ſeem to give us the ſenſe, that the *Jews* ſhould certainly be over-run, and conquered by the Babylonians; for as the *Northern* Iron and Steel is the hardeſt, and no Iron could break that, ſo God having edged and hardned their Enemies the *Chaldæans*, all their Oppoſition to them would ſignifie nothing.

*Chap. 17. 3.

13 Thy ſubſtance and thy treaſures will I give to the * ſpoil without price *r*, and *that* for all thy ſins, even in all thy borders *ſ*.

r All thy Riches and precious things ſhall be ſpoiled, I will have no regard, ſaith God, to loſs or gain in it, or there ſhall be no price taken for the Redemption of them: for *ſ* what ſhall be done, ſhall be by me done for all the ſins which thou haſt been guilty of in all the parts of the country.

*Deut. 32 22.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not, for a * fire is kindled in mine anger, *which* ſhall burn upon you *t*.

t As the former Verſe ſo this alſo muſt be underſtood not of the Prophet, for he was not carried into *Babylon*, but of the people, whoſe captivity is threatned in this place, and the cauſe of it declared, the wrath of the Lord againſt them for their ſins, the effects of which are compared to a Fire which ſhould burn them.

15 O LORD, thou knoweſt *u*, remember me and viſit me *w*, and revenge me of my perſecutors *x*, take me not away in thy long-ſuffering *y*: know, that for thy ſake I have ſuffered rebuke *z*.

u Either thou knoweſt my ſincerity, how faithfully I have revealed thy will; ſo *Pſal*: 139: 1, 23. Or thou knoweſt my ſufferings, how wickedly they deal with me; or *thou knoweſt* what thou haſt to do, what is in thy purpoſe and reſolution to do, I will ſay no more unto thee; only for my own ſake I beg, *w* That I may not be out of thy thoughts, nor without the viſitations of thy Love, while this people is under the viſitations of thy Wrath, *Nehemiah* 5: 19. and 13: 14. *chap*: 18: 20. *x* Thou haſt commanded me not to avenge my ſelf, Lord! do thou avenge me upon my Perſecutors! (ſee the Notes on *chap*: 11: 20. and 17: 18. how the Prophet could thus pray againſt his Enemies.) *y* Confirm thy word, let not me be taken away into captivity; though I be a ſinner, yet exerciſe toward me patience and longſuffering. *z* Lord remember that my Reproach, and all that I ſuffer is for thy ſake, becauſe I have faithfully publiſhed thy Truth, and maintained and defended thine Honour and Glory.

* Ezek. 3. 1, 3. Rev. 10. 9. † Heb. *thy name is called upon me.*

16 Thy words were found *a*, and I did * eat them *b*, and thy word was unto me the joy and rejoicing of my heart *m*, for † I am called by thy name, O LORD God of hoſts *n*.

a Either the words which from time to time thou didſt reveal to me, were by me *b* greedily digeſted, and *m* though ſome of them were dreadful and terrible words, yet becauſe they proceeded from thee, I was glad to hear them, and to be thy Inſtrument to communicat them to thy people, or (which better pleaſeth the Learned Author of our *Engliſh Annotations*, and poſſibly may be more the ſenſe of the place,) thy word of Commiſſion, (of which ſee *Chap*: 1.) by which I was made thy Prophet, was at firſt very grateful and pleaſing to me, I was glad at the heart, when thou at any time didſt reveal thy will to me. *n* Thou art the Lord of Hoſts, and ſo able to protect thy Meſſengers. Lord, I am called by thy Name, I became a Prophet by thy Authority, therefore do thou own, protect, and defend me.

*Pſal. 1. 1.

17 * I ſat not in the Aſſembly of the mockers, nor rejoiced *o*: I ſat alone becauſe of thy hand, for thou haſt filled me with indignation *p*.

o Some, and thoſe the moſt, interpret theſe words, as an Argument the Prophet uſeth with God to obtain his favour, becauſe though the Country was full of wicked Men, ſuch as ſcoffed at the Denouncings of God's Judgments, yet he had no ſhare with them, therefore he deſires he might have no ſhare with thoſe wicked men, in whoſe company he had had no delight, and in whoſe profane contempt of God he had no ſhare: But the Learned Author of our *Engliſh Anotations* thinks, (and that very probably, if we conſider what follows) that the words ſhould rather be tranſlated thus, *I ſate not in the Aſſemblies of thoſe that made merry*; intimating, that though he rejoiced in his Heart when God gave him Commiſſion to be his Prophet, yet God had all along filled his mouth with ſuch dreadful Meſſages to be delivered to his People, that his whole prophetical life had been to him a time of mourning and ſolitude. *p* a time when he ſat alone, mourning and weeping in ſecret for the wrath of God revealed to him againſt his People, and by him to be revealed unto the People.

18 Why is my * pain perpetual ? and my wound incurable *which* refuſeth to be healed *q*? wilt thou be altogether to me * as a liar, *and as* waters † *that* fail *r*.

Chap 0. 15. Job 6. , &c. be not ure.

q The words are judged to be the words of *Jeremiah*, and that with relation unto himſelf, complaining of the hard Task which God had put upon him, continually filling his mouth with ſuch bitter words of evil againſt the people, as expoſed him to their moſt implacable Rage againſt him, and perſecution of him, ſo as his miſery ſeemed like a pain and a wound, for which was no remedy but patience. *r* *Jeremiah*, though a great Prophet of the Lord, was (as *Elijah*) a Man ſubject to like paſſions with other Men ; he here chargeth God with unfaithfulneſs, as if he had deceived his Expectations, and had been to him as a pit of waters that promiſed fair, but failed a Man when he had moſt need of them. The Servants of God have ſometimes been ſurpriſed with ſuch paſſions and temptations, 1 *Sam*: 27: 1. *Pſal*: 77: 7, 9. It is an hard thing not to ſee, and yet believe.

19 ¶ Therefore thus ſaith the LORD, * If thou return, then I will bring thee again *ſ*, *and* thou ſhalt ſtand before me *t* : and if thou * take forth the precious from the vile, thou ſhalt be as my mouth *u* : let them return unto thee, but return not thou unto them *w*.

Zech. 3. 7. Ezek. 22. 26. and 44. 23.

ſ At the firſt reading of theſe words, one would take them to be a promiſe of God to reſtore this people to their former ſtate, if they would reform ; but upon a more wiſe and diligent conſideration of what follows both in this and in the following verſe, they ſeem rather Gods Words unto the prophet, rebuking his Diffidence and diſtruſt in God, and promiſing him, that if he did return from that his diffidence and diſtruſt in God's promiſe and providence, *t* he would reſtore him to the former favour he had had with him, and he ſhould be his Prophet to reveal his mind to the People. *u* And if he would ſeparat the precious Truths of God from the vile conceits of Men, or rather preach ſo as to diſtinguiſh good and bad Men one from another, then God would continue him as his Prophet, to ſpeak in his Name unto the people. *w* He chargeth the Prophet to keep his ground, and not to go over unto wicked Men but to uſe his endeavour to reduce them to that Obedience which he yielded to him.

20 And I will make thee unto this people a fenced brazen * wall *x*, and they ſhall fight againſt the, but * they ſhall not prevail againſt thee *y*, for I *am* with thee, to ſave thee, and to deliver thee, ſaith the LORD *z*.

* Chap. 1. 18. and 6. 27. * Chap. 20. 11, 12.

x Theſe words are expounded by thoſe that follow. *y* Look as Men may throw ſtones or ſtrike at a brazen wall, but do it no hurt, ſo ſaith God, though thou ſhalt have enemies that will be offering at thee, yet if thou continueſt ſteady in the doing of thy duty, they ſhall do thee no harm. *z* For thou ſhalt have my power engaged for thee, to deliver and ſave thee from their malice.

21 And I will deliver thee out of the hand of the wicked *a*, and I will redeem thee out of the hand of the terrible *b*.

a The wicked Jews. *b* And the power of the terrible *Chaldeans*, into whoſe hands thou ſhalt come, but be preſerved from any harm, by the workings of my providence for thee.

CHAP XVI.

The Prophet is commanded to abſtain from Marriage, from Mourning, or Feſtival Aſſemblies ; hereby repreſenting to them their aproaching Miſery, 1——9. *Their ſins which cauſed it,* 10 ——13. *Their ſtrange deliverance from* Babylon, 14, 15. *After that their iniquity is recompenſed,* 6, 18. *The Prophet's comfort in the calling of the Gentiles* 19——21

THe word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take the a wife, neither ſhalt thou have ſons nor daughters in this place *a*.

a It is uncertain whether what we have in this Chapter, be a new Revelation, or a continuance of his former Prophecy. God commandeth the Prophet in it under certain Types, to foretel their utter Ruine and Deſtruction. Firſt, he commandeth him to marry no wife, nor have ſons or Daughters. He expoundeth his Command, *verſe* 3, 4.

3 For thus ſaith the LORD concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of * grievous deaths, they ſhall not be * lamented, neither ſhall they be buried ; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their * carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth *b*.

* Ch. 15. 2. * Ch. 25. 33. * Pſal. 79. 2. Ch. 7. 33: and 15. 3. and 34. 20.

b God in theſe verſes opens the Reaſon why he would not have the Prophet marry nor multiply Relation. In evil and calamitous times, thoſe who multiply Relations do but multiply ſorrows and Afflictions to themſelves ; the Apoſtle in evil times tells the *Corinthians* that married perſons ſhould have trouble in the Fleſh. 1 *Cor.* 7: 28. and Chriſt pronounceth a woe to thoſe that ſhould be with Child, and to thoſe that gave ſuck at the time when *Hieruſalem* ſhould be beſieged. God tells the Prophet, he was reſolved that the people of this Land, both Young and Old, ſhould die miſerble deaths, and die ſo faſt, that there ſhould be none to bury them. They ſhould die by the *ſword* and the *Famine*, and be devoured by the Fowls and the Beaſts; and therefore it was better for him to abide free from Relations, for whoſe Miſeries he would be as much concerned as for his own affliction.

5 For thus ſaith the LORD, enter not into the houſe of || mourning *c*, neither go to lament, nor bemoan them : for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſs and mercies *d*.

|| Or, *mourning feaſt.*

c מרזח. There is ſo great a difference in the Tranſlation of this Word, that *Amos* 6: 7. the very ſame word ſignifieth a *Banquet*, and is ſo tranſlated, yet is there no contradiction, for Banquets are now (and probably anciently were) in the Houſes of mourning, as well as in the Houſes of thoſe that rejoiced. It appeareth plainly by the words that follow, that the Apoſtle was here forbidden to go to Funeral Feaſts, or to lament and bemoan any. *d* For (ſaith God) I have, that is, I will take away peace from this people. Poſſibly the meaning of God might be this. Do not go to comfort ſuch as mourn for any Relations dead, (for their Feaſtings upon thoſe occaſions were upon a conſolatory account ; thence *ver.* 7. you read of a *Cup of conſolation*;) for ſaith God, they have no need of it ; thoſe that die are moſt happy, for I will take away the peace of this people, and deprive them of all my Mercy and loving-kindneſs which I have hitherto ſhewed them.

6 Both the great and the ſmall shall die in this land: they ſhall not be buried, neither ſhall *men* lament for them *e*, nor * cut themſelves, nor * make themſelves bald for them *f*.

* Lev. 19. 28. Deut: 14. 1. * Iſa. 22. 12

e There ſhall ſo many of all Ranks and Sizes die in this Land, that Men ſhall have no time to bury them, or there ſhall not be enough left living to bury the dead ; nor ſhall Men, for their own miſeries have leiſure to lament for the Miſeries of other Men. *f* Cutting themſelves in their fleſh, and cutting of their Hair, were Pagan cuſtoms, which God forbad his own people, but yet it ſhould ſeem they practiſed theſe barbarous cuſtoms, but ſaith God, I will put an end to that practice, Men ſhall die ſo faſt and in ſuch Multitudes, as they ſhall have no leiſure to cut themſelves, for ſuch as are dead, they ſhall not have ſuch ſolemn mournings as they have had.

7 Neither shall *men* || tear *themſelves* for them in mourning to comfort them for the dead *g*, neither shall *men* give them the cup of conſolation to drink for their father or for their mother *h*.

|| Or, *break bread for them*, as Ezek. 24. 17.

g If we allow our tranſlation here of the word פרס with the word ſupplied *themſelves*, it will be hard to give a tolerable ſenſe of theſe words, for then *tearing* is the ſame with the *cutting themſelves* mentioned in the former verſe, which though it might be as a paſſionat expreſſion of the perſons ſorrow that did it, yet how it ſhould comfort the friends of the deceaſed, will be very hard to conceive. But the truth is, the word hath but two ſignifications, and we have here given it what doth worſt ſute this Text. It ſignifies to *divide* and to *tear* or *rend* Both in *Kal* the firſt Conjugation, and in *Pihel* the third Conjugation it is uſed to ſignifie *dividing* ; in the former, *Iſa*: 58: 7. where we interpret it *deal* ; to deal, that is, *divide* thy Bread to the hungry ; which is the only Text (excepting this) where it uſed in this Conjugation. In the other conjugation it is ſo uſed in many Texts, *Lev.* 11: 4, 5, &c. *Deut.* 14. 7. ſo certainly it ought to have been tranſlated here, *Neither ſhall men deal out bread for them in mourning to comfort them for the dead*, and ſeemeth to hint to us a cuſtom in uſe amongſt them, when they had any friend, that had loſt his or her Relations, to ſend them ſome Meat or Victuals (for amongſt the *Hebrews* all things that they ate were called *Bread*) and then to go and dine or ſup with them, to have opportunity to ſpeak comfortably to them. This doubtleſs is the ſenſe of the words, and ſo it is plain enough, and this is confirmed by the next phraſe. *h Neither ſhall men drink the cup of conſolation for their father*, &c. as in ſuch caſes they were wont to have ſomething to eat, ſo they were alſo wont to ſend Bottles of Wine, or other chearing Liquor to drink, that they might forget their ſorrows ; this is called *The cup of conſolation*, from the end for which the ſending and drinking of it was intended. God tells them that the time ſhould come that ſo many ſhould die, and ſo faſt, and the reſt ſhould be ſo much upon the brink of the grave, that they ſhould have no leiſure for, or heart to theſe ceremonies.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink *i*.

i God did not only forbid this Prophet to go into the houſes of mourning, to eat and drink according to their cuſtom, to comfort thoſe who had loſt their Friends, but he forbad him alſo to go into houſes, where they were wont to eat, and to drink upon a more chearful account.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold * I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bride-groom, and the voice of the bride. *k*

* Iſa 24. 7, 8. Chap: 7. 34. & 25. 10. Ezek. 26. 13

k And he declares that he laid this injunction upon him as a *Type* that his Countrymen by ſuch his forbearance, might underſtand, that God in his Providence was about to put an end to all their civil mirth in their days.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words *l*, and they ſhall ſay unto thee, * Wherefore hath the LORD pronounced all this great evil againſt us ? or what *is* our iniquity ? or what *is* our ſin that we have committed againſt the LORD our God *m* ?

* Chap 5. 19. & 13. 22.

l Or all theſe things, when thou ſhalt be obſerved by this people to refuſe Marriage, and to go to the houſes of Mourners, according to the cuſtom, to eat or to drink with mourners, to make them to forget their ſorrows, or to go into the houſe of Feaſting for Jolity and Mirth and they ſhall ask the Reaſon of thy ſingularity in this behaviour, and thou ſhalt give them the reaſon of it, according as I have inſtructed thee, & they *m* ſhall pretend to be at a loſs to know the reaſon why God is ſo ſevere againſt them, for what ſin or iniquity it is, thinking perhaps that *Manaſſehs* or *Jehoiakim*'s commanding them to worſhip Idols would excuſe them, and only leave their Superiours guilty, for otherwiſe, while there was ſuch plain Idolatry amongſt them, they could not be ignorant of cauſe ſufficient that God had, conſidering the multiplied threats in the Law.

11 Then ſhalt thou ſay unto them, becauſe your fathers *n*, have forſaken me, ſaith the LORD, and have walked after other gods, and ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law.

n The Idolatrous Kings of *Judah* that were before *Manaſſes* his time ſince whoſe time there were hardly forty years yet elapſed.

* Ch 7.26. ‖ Or, *ſtubborneſs.* 12 And ye *o* have done * worſe than your fathers (for behold ye walk every one after the ‖ imagination of his evil heart, that they might not hearken unto me.)

o Ye in latter Ages, in the time of *Manaſſes*, have done worſe than your Fathers did, and now in the time of *Jehoiakim*, you run on much in the ſame courſe of Idolatry and Superſtition, which in this is worſe in you, becauſe for thirty Years together you had the better Example of good *Joſiah* the Father of your preſent King, together with what his Authority could do to reduce you; he hath not been gone now above five years, and you are returned to your old Vomit, and are all of you ſerving me according to your own fancies, ſo ſtubborn are you, and reſolved againſt obedience to me.

* Deut. 4. 27. & 28. 36, 64, 65. 13 * Therefore will I caſt you out of his land, into a land that ye know not, *neither* ye, nor your fathers *p*, and there ye ſhall ſerve other Gods day and night, where I will ſhew you no favour *q*.

p You would not hearken to me to obey my voice in that good Land, which I gave you, and which you have known, and inherited now many Years, therefore I will throw you out into a Land which you know not and which your Fathers knew not. *q* You would not ſerve me in this Land, but choſe to ſerve other gods in my Land; you ſhall ſerve other gods in a ſtrange Land, you ſhall there have no ſuch opportunities as you have here at *Hieruſalem*, to worſhip me the true God according to the preſcription and direction of my Word, ye ſhall there have no Gods elſe but Idols to worſhip, and what is now matter of choice to you, ſhall then be forced upon you, the Governours of thoſe Countries into which you ſhall be carried, ſhall force you to fall down, and to worſhip their Idols, which was verified afterward by *Nebuchadnezzar*; *Dan.* 3. &c.

* Iſa. 43. 18. Chap. 23. 7, 8. 14 ¶ Therefore *r* behold the * days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt.

r It were better tranſlated *Notwithſtanding*, for that is manifeſtly the ſenſe, God ſweetneth the dreadful Threatnings preceeding, with a comfortable promiſe of their Reſtauration.

15 But the LORD liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them *s*: and I will bring them again into their land that I gave unto their fathers *t*,

s Which he ſaith ſhould be ſo greateful a Mercy to them, that either in regard of the newneſs of this Deliverance, or in regard of the great Miſery they ſhould be in during the Captivity of *Babylon*, when they ſhould be delivered from it, they ſhould not ſo much remember their Deliverance from the Houſe of Bondage in *Egypt*, and magnifie God for that Salvation, as this new Deliverance of them out of this Captivity. *t* For he would certainly bring them again into the Land of *Canaan*, a Land which he had given unto their Fathers.

16 ¶ Behold I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after I will ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks *u*.

u Though ſome Interpreters make theſe words a Promiſe either of Gods Reſtauration of this People, and making uſe of *Cyrus* who as a *Fiſherman* or *Huntſman* by his Proclamation fetched the *Jews* out of all parts of his Dominions, to return to *Hieruſalem*: Or of the Calling of Gods Elect by the Apoſtles, who were Gods Fiſhermen, and went up and down preaching the Goſpel in all places: yet the next Verſe rather guideth us to interpret it as a Threatning, and by theſe Fiſhermen and Huntſmen, to underſtand all thoſe Enemies whom God made uſe of to deſtroy theſe *Jews*, hunting them out of all holes and coverts whereſoever they ſhould fly, and take Sanctuary.

* Job 31. 21. Prov. 5. 11. and 53. Cha. 32. 19. 17 For mine * eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes *u*.

u God is of purer Eyes than that he can behold iniquity in any ſo as to approve it, and therefore though he be long patient, yet he will at laſt puniſh evil doers, for his Eyes behold them, their ſins are open in his ſight, and he particularly obſerveth Mens actions, that he may render unto every one according to his Works.

18 And firſt I will recompenſe their iniquity, and their ſin double *x*: becauſe they have defiled my land *y*, the have filled mine inheritance with the carcaſes of their deteſtable and abominable things *z*.

x Before I will reſtore them, and return in my wonted favour to them, I will puniſh them for their ways which I have ſeen, which are ways of iniquity, and will plentifully puniſh them, (for ſo *double* here ſignifies, not the double of what their ſins deſerve) *y* Becauſe by their Idolatry, Blood and Cruelty, and other ſins, they have defiled the Land which I own, and which I have given them. *z* And have filled that Country which I have choſen for, & named *my Inheritance*, with their *abominable things*, that is practices, or unclean Beaſts offered to their Idols in Sacrifices, or innocent perſons ſlain by them.

19 O LORD, my ſtrength and my fortreſs, and * my Refuge in the day of affliction, *a* the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lyes and vanity, and *things* wherein *there is* no profit *b*. * Chap. 17. 17.

a The Prophet hearing Gods Reſolution, before he ſhewed this People any mercy, to be avenged on them for their ſins, leaves off ſpeaking to him upon that Argument, but applieth himſelf to God for mercy for himſelf, and to confirm his Faith in him, gives him Names ſuted to his hopes in him, and which might declare his Faith in him for the obtaining favour from him in an evil day. *b* And comforteth himſelf with the thoughts of thoſe good days that were coming, when not only the *Jews* ſhould be again reſtored to their Country, but the Gentiles alſo from all parts of the World (whom alſo many of the *Jews* ſhould accompany) ſhould apply themſelves to God, confeſſing that both they and their fathers, in their worſhipping dumb Idols, had but inherited Lyes and Vanity, and things that were unprofitable.

20 Shall a man make gods unto himſelf, and * they are no Gods *c*? * Chap. 11.

c It is doubtful whether theſe be to be underſtood as the words of God, ſhewing the unreaſonableneſs of the Sin of Idolatry, or, as others who make them, the continued Speech of the Gentiles, who after their Converſion, ſhould ſee the unreaſonableneſs of worſhipping the Works of their own hands. Whoſo owneth a God, owneth an *infinite Being*, a firſt Cauſe and mover, a Creator of all things. Now can any be ſo ſottiſhly ſtupid as to think that a *finite Being*, ſhould give a beeing to an *infinite Being*; that he who is a Creature, ſhould make his Creator, that he ſhould be a Cauſe to the firſt Cauſe? (things which are all contradictions to the common ſenſe of Men) A Man is no God himſelf, how can he communicate a Divine Nature, which himſelf hath not, to another?

21 Therefore behold, I will this once cauſe them to know, I will cauſe them know mine hand, and my might *d*, & they ſhall know that my * name is the Lord *e*. * Chap. 33. 2.

d Becauſe all the goodneſs and mercy that I have ſhewed them, will not learn them to know me my power and might, I will once for all make them to underſtand it, by the dreadful ſtrokes of my Vengeance. *e* They ſhall know, that my Name is *Jehovah*; that I am not ſuch a one as their Idols, but one who have my beeing from my ſelf, and give Life and Being to all other things, and have all might and power in my hand, and can do whatſoever I pleaſe; and one that will make good whatſoever I have ſpoken whether in a way of promiſe or threatning.

CHAP. XVII.

The Captivity of Judah *for her ſin,* 1——4. *Truſt in Man Curſed: In God Bleſſed,* 5——8. *The Deceitful Heart and moſt ſecret Practices are known to God,* 9——11. *The Salvation of God,* 12——14. *The Prophet complaineth of the Mockers of his Prophecies,* 15——18. *Of keeping the Sabbath,* 19——27.

THe ſin of Judah *is* written with * a pen of iron, *and* with the † point of a diamond *a*; *it is* graven upon the table of their heart *b*, and upon the horns of your altars *c*. * Job 19. 24. † Heb. *Nail.*

a There is much arguing amongſt thoſe that are critical about the true ſignification of words, what is here ſignified by שָׁמִיר which we tranſlate a *Diamond*; moſt agree that it doth not ſignifie a *Diamond* (not uſed in ingraving) but that by the *Pen of Iron*, and the *point of a Diamond*, are meant ſome *Tools* with which they were wont to ingrave things upon hard ſubſtances, it may be made in a figure reſembling the *Claw of a Bird*, as the word ſeemeth to import. *b* It is graven in their hearts they are ſo accuſtomed to ſin, ſo inured to Idolatry, that there is no hope of any reclaiming them. For how can they that are accuſtomed to do evil, do well? *c* Nor is it a thing done in ſecret, but it is written or painted, or ingraven upon the Horns of their Altars, Gods Altar was fourſquare, and at each corner there was a riſing part made of Braſs ſomething high, theſe were called *the Horns of the Altar*. See Exod. 27. 2. Ezek. 43. 15, 16. Now their ſin is either ſaid to be ingraven, or publiſhed, upon the Horns of the Altar, becauſe the Blood of the Sacrifices which they offered to Idols was ſprinkled there, or becauſe their Altars had ſome Inſcription upon them, declaring to what Idol that Altar was conſecrated, as the Altar of *Athens* had.

2 Whilſt their children remember their altars, and their * groves, by the green trees upon the high hills *d*. * Jud. 3. 7. Iſa. 1. 29. & 18. 8. Chap. 2. 20.

d This ſheweth how inveterate they were in this ſin of Idolatry, that they taught it their Children, and their Children remembred their Idolatrous Altars, and the Groves, where they were wont to worſhip Idols by the green Trees, as they did alſo upon the high Hills, ſo their ſin was derived from one Age to another. Others think that the phraſe rather expreſſeth their fondneſs of their Idols, and think it ſhould be read, *as their Children, they remember*, &c. that is, they loved their Idols, and their Idolatrous Services, as they love their Children, which alſo was true, yea, they that made their Children paſs through the fire to *Molech*, loved them better than their Children.

3 O my mountain in the field *e*, I * will give thy ſubſtance, *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders *f*. * Chap. 15. 13.

e O Mount *Zion*, for though *Jeruſalem* ſtood in a Plain, yet it was at the foot of an Hill, and part of it was built upon the ſide of the Hill, upon the top of which Hills, were many pleaſant Fields. Or, O *Judah*, which was a Country full of Mountains, God calls it his Mountain, becauſe of the particular favour he had to this Country. *f* He threatneth to give all the Riches of the Inhabitants of *Judah* and *Jeruſalem* as a ſpoil, and all the *High Places* where they had committed Idolatry throughout all their Countrey into the Enemies hands.

4 And thou, even † thy ſelf ſhalt diſcontinue from † Heb. *in thy ſelf.*

thine heritage which I gave thee *g*, and I will cauſe thee to ſerve thine enemies, in the land which thou knoweſt not: for * ye have kindled a fire in my anger, *which* ſhall burn for ever *h*.

Chap. 15: 14.

g In the word *diſcontinue* there is a ſecret promiſe, that they ſhould again come and poſſeſs and inherit their Land, they ſhould not loſe their inheritance, but only diſcontinue their poſſeſſion and occupation of it. Some learned Authors conſidering that the ſame word is here uſed, which is uſed, *Exod.* 23. 11. in the Law concerning the *Sabbatical Reſt*, when they were to let the Land reſt, and lie ſtill, *Lev.* 26. 34. think this Text hath a reference to that, and the meaning is, thou ſhalt diſcontinue thy Ploughing and Tilling the Land. *h* And go into thine Enemies Countrey and ſerve them in a Land of which thou haſt no knowledge, becauſe by thine Idolatry and other ſins thou haſt increaſed my Wrath into ſuch a fire, as ſhall burn for a long time, for ſo the word *ever* is oft taken, *Exod.* 21. 6. *Deut* 15. 17. *Pſal.* 89. 1. *Iſa.* 34. 10.

5 ¶ Thus ſaith the LORD, Curſed *be* the man, that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the LORD *i*.

i It was the great ſin of this People, for which they are often taxed in Holy Writ, 2 *Chron.* 16. 17. and 28. 26, 20. *Iſa.* 30. 1, 2. and 31. 1, 2. when any danger threatned them for their ſins, to make Leagues with, and flee to foreign idolatrous Nations to help and ſuccour them, and to repoſe a confidence in them, and ſo boulſter up themſelves in their wicked and ſinful courſes promiſing themſelves deliverance from the dangers that threatned them, by the power of their Confederates, and Allies. This ſin the Prophet here reflecteth upon. That while their hearts *departed from* God, they would yet incourage themſelves, from the hoped for help of Men: The Prophet from God declares that ſuch are and ſhall be *curſed*, and mentioned Man, under the notion of *Fleſh*, to ſhew his *frailty*, and *impotency*, to help againſt the mighty Power and Wrath of God; withal ſhewing us, That God alone is the true object of our *Faith* and *Confidence*, as well for the things of this Life, as thoſe of another Life, and that none *whoſe heart departeth from God*, can with any ſecurity look for any help from the Creature.

* Chap. 48. 6.

6 For he ſhall be * like the heath in the deſart, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited *k*.

k The ſum is, he ſhall not thrive, nor proſper, but be like the *Heath*, by which is meant ſome barren *Shrub or Tree*, about which the various gueſſes of Interpreters (which the Reader that is curious may find in the *Engliſh Annotations*) are but incertainties, and this planted in the Wilderneſs too which is a barren ſoil, which Tree or Plant is never the better for all the moiſture that comes from Heaven, nor for all the Beams of the Sun; but ſtands in a dry and ſalt place, not inhabited by People. The ſcope is to let us know, that ſinners who depart from God, and do not place their confidence in him in times of danger, but truſt in Creature-aids and aſſiſtances, ſhall miſs of thoſe very good things which they might have had if they had expected them from him, from whom alone they could have been obtained.

*Pſal. 2 12. & 34 10. & 125. 1. Prov. 16. 20. Iſa. 30. 18.

7 * Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is *l*.

l Truſting in the Lord neceſſarily implieth alſo a walking cloſe with him, and not in heart departing from him; for it is naturally impoſſible, that any ſhould repoſe a confidence in another for any good things, which that other hath promiſed under any condition, without ſome ſatisfaction in himſelf, that he hath in ſome meaſure fulfilled the condition upon which the promiſe is made. But that Man that truely truſteth and hopeth in the Lord is, and ſhall be a bleſſed Man.

*Job 8. 16. Pſal. 1. 3.

8 For he ſhall be as a * tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green and ſhall not be careful in the year of || drought, neither ſhall ceaſe from yielding fruit *m*.

|| Or, *reſtraint.*

m The ſum is, he ſhall be proſperous and ſucceſsful in his Counſels, and Undertakings; like a Tree planted by the ſide of a River, which is not affected with drought, but in a time when the leaves of Trees ſtanding in dry mountainous places parch and wither, its leaves hold their greenneſs, and its colour is not altered by drought, neither doth it ceaſe from yielding fruit, but bringeth forth much Fruit when other Trees are wholly unfruitful

9 ¶ The heart *is* deceitful above all *things*, and deſperately wicked *n*, who can know it?

n The words tranſlated *deceitful*, and *deſperately wicked*, are very variouſly Tranſlated, fraudulent, perverſe, ſupplanting, he ſpeaks to the *Jews*, that they might not lean too much to their own Counſels, Fancies or Underſtandings; but it is a propoſition true concerning the Hearts of all the Sons and Daughters of Men; there is nothing ſo falſe and deceitful as the Heart of Man; deceitful in its apprehenſions of things, in the hopes and promiſes which it nouriſheth, in the aſſurance that it gives us, *&c.* unſearchable by others, *deceitful* with reference to our ſelves, and abominably wicked, ſo that neither can a Man know his own Heart, neither can any other know our Hearts.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Pſal. 7. 9. Ch. 11. 20. & 20. 12. Rom. 8. 27. Rev. 2. 23.

10 I the LORD * ſearch the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings *o*.

o Leſt theſe Hypocrites ſhould pretend that their Hearts were not departed from God, or ſhould ſay who then can judge us if none knoweth the Heart? Saith God, though no Creature knoweth the Heart of another fellow Creature, yet I know the Hearts of all Creatures, I ſearch the ſecret Thoughts, and Counſels and Deſigns of all my Creatures, for I will judge them according to their Thoughts and the ſecret Motions and Affections of their Souls, according to all their ways, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me.

11 *As* the partridge || ſitteth *on eggs*, and hatcheth *them* not *p*: *ſo* he that getteth riches, and not by right * ſhall leave them in the midſt of his days *q*, and at his end be a fool *r*.

|| Or, *gathereth* young, *which ſhe hath not brought forth.*

* Pſal. 55. 23.

p It is no wonder if we cannot be certain as to the ſenſe of theſe words ſo far as they concern natural Hiſtory, when we are not certain what Bird it is to which they relate; we tranſlate the word *Partridge.* Others will have it the *Cuckow*; but certain it is that it is the ſame word which we tranſlate *Partridge*, 1 *Sam.* 26. 20. and Cuckows uſe not to be much hunted after. How the Partridge is ſaid to *ſit on* Eggs and *hatch them not*, is yet a greater queſtion. It may be occaſioned ſo many ways, *viz.* either ſitting upon *Wind-eggs*, or *being killed* before the Eggs are hatched, or having *its* Eggs *deſtroyed* by the Male Partridge, or by ſome Dog, or other Vermine; or its Neſt being found having her Eggs taken from her, that it is hard to determine which the Prophet means; of all other I leaſt approve of that which *Hierome* makes the ſenſe, though the thing be true. (if we may believe *Caſſiodorus*, and ſeveral natural Hiſtorians, *Aldrovandus*, &c.) That *Partridges* have ſuch a love and deſire to hatch young ones, that having loſt their own Eggs, they will ſteal the *Eggs* of other *Partridges* and hatch them, which Birds being hatched, the young ones knowing the cry of their proper Dams, hearing them call, leave the *Partridge* that hatched them; (which is one thing quoted by *Aldrovandus* to ſhew the ſagacity of that Bird) but if this were the ſenſe the words would be *as the Partridge ſitteth on* Eggs, *and hatcheth them, but enjoyeth them not*, whereas they are, *hatcheth them not*; that is, having loſt them either by ſome Man that hath taken them from her, or by ſome *Vermine* or wild Beaſt. *r* So he that getteth an Eſtate by oppreſſion or any cozenage or unrighteous Actions, ſhall loſe it again before he cometh to die, and when he comes to die, ſhall underſtand what a Fool he was to take ſo much pains to no more purpoſe.

12 ¶ A glorious high throne from the beginning, *is* the place of our ſanctuary *s*.

s It is much more hard to give an account of the connexion of theſe words with the former, than of their ſenſe conſidered abſolutely in themſelves. Some would have them the words of the People, reckoning up another vain ground of their confidence, becauſe they had amongſt them the *Temple of the Lord*, which we know was what they mightily gloried in, Others would have them the words of the Prophet owning his and the good *Jews* confidence to be only in God, and themſelves to worſhip God not in *Groves* or high places, but only in that place which he had choſen to be worſhipped in, even in his Sanctuary or Temple, many other Conjectures there are, but theſe two ſeem to me the moſt probable.

* Pſal. 73. 27. Iſa. 1. 28.

13 O LORD! the hope of Iſrael *t*, * all they that forſake thee ſhall be aſhamed *u*, *and* they that depart from me ſhall be written in the earth *u*, becauſe they have forſaken the LORD, the * fountain of living waters *x*.

* Chap. 2. 23.

t That is, he in whom alone the true *Iſrael* of God can hope. *u* Thoſe who forſake thy Law, and that rule thou haſt given them whereby to direct their Converſations, firſt or laſt will be aſhamed of ſuch their diſobedience. *u* And thoſe that depart from what I have, as thy Prophet, revealed to them as thy Will, ſhall have no portion beyond the Earth which they ſeem ſo fond of. Or their Names and Memories ſhall vaniſh, and periſh, and be preſently extinct like words written in Duſt. *x* Becauſe they have forſaken thee who art the alone certain relief and comfort of any People, the fountain and original of all that good they can hope for.

14 Heal me, O LORD, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe *y*.

y Moſt Interpreters here underſtand the Prophet ſpeaking in theſe words to God for himſelf; he repreſents himſelf to God as a Perſon wounded or ſick, either with his ſenſe of Gods diſhonour by the ſins of the People, or with their Reproaches or Threatnings, and beggeth of God to heal him, he being he, in whoſe hand or power it was to heal him, and who could certainly do it. The argument is in thoſe words for *thou art my praiſe*, he whom alone I have reaſon to praiſe for mercies already received, to whom alone I owe all my good things.

15 ¶ Behold, they ſay unto me, Where *is* the word of the LORD *z*? let it come now *a*.

z Scoffing at me as if I had threatned them in thy Name without any order or direction from thee, as the Scoffers mentioned by *Peter* ſaid 2 *Pet.* 3. 4. *where is the promiſe of his coming.* This hath been the practice of all wicked Men hardned in their ſinful courſes, and reſolved to go on, to put the evil day far from them, and to ſcoff at all Denounciations of Gods Judgments, *Iſa.* 5. 19. *Amos* 5. 18. *a* Daring the Vengeance of God and challenging God to damn them, or to excute the Vengeance with which he threatneth them.

16 As for me, I have not haſtned from *being* a paſtor † to follow thee *b*, neither have I deſired the woful day thou knoweſt *c*, that which came out of my lips was *right* before thee *d*.

† Heb. *after thee.*

b That the words contain the Prophets appeal to God upon ſome reproaches caſt upon him by this wicked people, as if he had thruſt himſelf into the Prophetical Office, is evident, and reſonably well agreed by Interpreters, but they are divided about the ſenſe of the word אָצְתִּי, which yet always in Scripture ſignifies to *make haſte*, or *to urge*, or *preſs*, the ſenſe ſeemeth to be this. Lord! As I did not ſeek the Office of a Prophet, ſo when thou wert pleaſed to call me to it, I did not decline to be a Paſtor after thee. *c* Neither (ſaith he) have I deſired to be a Prophet of theſe ſad Tidings, thoſe woful Miſeries which thou haſt made me thy Meſſenger to foretel. *d* I have ſpoken nothing but what was right in thy ſight being what thou commandedſt me to deliver as from thee, and ſo I know was right in thy ſight.

* Chap. 16. 19.

17 Be not a terror unto me *e*, * thou *art* my hope in the day of evil *f*.

e Though theſe rebellious wicked Men afright and terrifie me,

ye

yet, Lord, be not thou a terrour to me, own and defend me as thy Prophet. *f* For thou alone art he in whom I place my hope and truſt in a day of trouble.

* Pſal. 35. 4 & 40.14.
† Heb. *break them with a double breach.*
* Chap. 11. 20.

18 * Let them be confounded thut perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and † * deſtroy them with double deſtruction *g*.

g That is with abundant deſtruction. Concerning theſe Prayers of the Prophet againſt his Enemies, ſee the Notes on *Chap.* 11. 20.

19 ¶ Thus ſaith the LORD unto me, Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, in all the gates of Jeruſalem *h*.

h Moſt think that here begins a new Prophecy, and therefore this verſe ſhould have began a new Chapter. The Prophets were often commanded to publiſh ſuch Revelations as they had from God, either at the Gates of the City, or at the Gates of the Temple, *Chap.* 7. 2. and 19. 2. It is not agreed what this particular Gate was, at which the Kings of *Judah* were wont moſt ordinarily to come in, and go out, but the Prophet was alſo commanded to publiſh it in all the Gates of *Jeruſalem*, that all might take notice of it.

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates *i*.

i The word of the Lord equally concerneth the higheſt, and the loweſt, the greateſt Princes as well as the meaneſt Subjects.

* Neh. 13. 19.

21 Thus ſaith the LORD *, Take heed to your ſelves *k*, and bear no burden on the ſabbath day, nor bring *it* in by the gates of Jeruſalem.

k The *Hebrew* is, *take heed to your Souls*, intimating to us, that the Sanctification of the Sabbath is a great thing, wherein the welfare of our Souls is concerned.

22 Neither carry forth a burden out of your houſes on the ſabbath day, neither do ye any work, but hallow ye the ſabbath day, as I commanded your fathers *l*.

l This command for the Sanctification of the Sabbath, was given, *Exod.* 20. 8. repeated *Chap.* 23. 12. and 31. 14, 15. *Levit.* 19. 3. and 23. 3. *Deut.* 5. 12, 15. *Ezek.* 20. 12. the bearing of burdens forbidden, was ſuch as was for profit; for in ſome caſes it was lawful to carry burdens for the ſaving of the Lives of Men, or Beaſts, and ſome learned Men juſtifie the poor ſick Man carrying his Bed when he was cured, not only from the Command of Chriſt alone who could authorize him to it, though againſt the Rule of the Law, but becauſe he had no further occaſion himſelf to be there, & was not obliged by the Law of the Sabbath to leave his Bed behind him, himſelf going away; but no unneceſſary Burdens, no trading Burdens might on the Sabbath day, be either carried out of the Gates of the City, or out of the Gates of any of their private Houſes.

* Chap. 11: 10.

23 * But they obeyed not, neither inclined their ears, but made their neck ſtiff that they might not hear, nor receive inſtruction *m*.

m The *Jews* were a very covetous People, and their Covetouſneſs as well as their other Luſts, were temptations to them to prophane the Lords Sabbaths, *Neh.* 13. 19. *Ezek.* 20. 21.

24 And it ſhall come to paſs, if ye dilligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath day, but hallow the ſabbth day to do no work therein

* Chap. 22. 4.

25 * Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

* Chap. 32. 44.

26 And they ſhall come from the cities of Judah, and from * the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD *n*.

n The ſum of all theſe three Verſes is, that if they would ſanctifie the Lords Sabbath, they ſhould either continue in, or be reſtored unto their Ancient, Civil, and Eccleſiaſtical order, they ſhould have Kings and Princes in their former order and ſplendor, and Men ſhould come from all parts of the Countrey bringing their uſual Sacrifices and Offerings to the Temple, and thoſe of all ſorts. Some think this Promiſe is to be underſtood *Synecdochically*, one principal part of the Law of God, and ſuch a one as was in their power to obey, being put for the whole Law of God. Thoſe who deſire to be ſatisfied in the niceties as to the terms and places here mentioned, may find ſatisfaction in the *Engliſh Annotations* upon this Verſe. The general ſenſe is no more, than that both their *City* and their *Temple*, their *Civil* and *Eccleſiaſtical State* ſhould continue and flouriſh in that order wherein it was.

27 But if you will not hearken unto me to hallow the ſabbath day, and not bear a burden, even entring in at the gates of Jeruſalem on the ſabbath day, then will I kindle a fire in the gates thereof, and it ſhall devour the places of Jeruſalem, and it ſhall not be quenched *o*.

o A Threatning quite contrary to the former Promiſe, upon their acting contrary to the Duty to which that Promiſe was annexed. God would deſtroy their City, it ſhould be burned with fire, and the higheſt and nobleſt Structures ſhould be burned, and though the hand of the Enemy ſhould do this, yet God ſhould order them to do it, ſo as it ſhould be a fire of his kindling and therefore not like to be quenched, till it had effected that thing for which God ſo kindled it.

CHAP. XVIII.

By the Parable of a Potter God's abſolute Power and Diſpoſal of Nations is ſet forth, 1——10. Judah*'s unparallel'd Revolt: and her* Judgments, 11——17. *The Prophet prayeth againſt his Conſpirators,* 18——23.

THe word which came to Jeremiah from the Lord, ſaying,

2 Ariſe, and go down to the potters houſe, and there I will cauſe thee to hear my words *a*.

a It is likely there was but one *Potter* near the place or at leaſt that there was one more noted and eminent than the reſt, to whoſe Houſe the Lord here ſendeth the Prophet, intending there further to tell him his mind what he would have him publiſh as his Mind and Will to this People.

3 Then I went down to the potters houſe, and behold, he wrought a work on the ‖ wheels *b*.

‖ Or, *frames, ſeats.*

b Jeremy yields a preſent and free Obedience to the Command of God, though he did not know Gods meaning in it, and findeth the Potter at work, upon *wheels* or *frames* which he formed his clay upon, to bring it into the form which he deſired. For the true *form* of thoſe Frames or Inſtruments it is hard to aſſert any thing, ſuch kind of Inſtruments differing not only according to ſeveral Countries, but according to the ſeveral fancies of Workmen, getting Frames or Engines made fitted to their own fancies and purpoſes.

‖ Or, *that he made, was marred as clay in the hand of the potter.*
† Heb. *returned and made.*

4 And the veſſel ‖ that he made of clay *c*, was marred in the hand of the potter, ſo he † made it again another veſſel as ſeemed good to the potter to make *it d*.

c That which we read *of clay* may be read (as our Margent tells us) *as clay*; that is, *while it was yet clay*, it was ſpoiled in the Potters Hand, ſo as he did not think fit to go on with his deſign as to the form of the Veſſel, but made it into another form ſuch as he liked beſt.

5 Then the word of the LORD came unto me, ſaying,

* Iſa 64. 8.

6 O houſe of Iſrael cannot I do with you as this potter *e*? ſaith the LORD: behold * as the clay *is* in the potters hand, ſo *are* ye in mine hand, O houſe of Iſrael *f*.

e God now expoundeth to the Prophet his deſign in bidding him go to the Poters Houſe, it was to inſtruct or confirm him in the power that he had over his creatures. *f* For, ſaith he, as is the clay to the potter, ſo is the Houſe of *Iſrael* (and indeed ſo are all the Sons and Daughters of Men) unto God, God hath the ſame power over them, that a *potter* hath over the clay, and a greater *right* to do what he pleaſeth with them, than any *potter* hath relating to the clay; The clay is but the Potters Purchaſe, not his creature, but Man is Gods creature. God by his Prophet *Iſaiah* made uſe of the ſame ſimilitude, *Iſai.* 45. 9. So doth the Apoſtle, *Rom.* 9. 20. That God hath an abſolute ſoveraign power to do what he pleaſeth with the Work of his Hands, can be denied by no Men of ſenſe, whether God uſeth this his Soveraignty in the eternal puniſhment of ſinners, that is another thing; he hath a ſoveraign power, but he acteth as a juſt Judge, rendring to every Man according to his Works.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to deſtroy *it g*.

g God thus ſpeaketh concerning Nations, and Kingdoms more immediately in his word, or more mediately by his Prophets and Miniſters, he told *Jeremiah chap.* 1. 10. that he had *ſet him over Nations, to root out, and to pull down.*

* Ezek. 18. 21. & 33. 11.

8 * If that nation againſt whom I have pronounced, turn from their evil *h*, I will repent of the evil that I thought to do unto them *i*.

h If that Nation leaveth off thoſe ſinſul courſes, which I have by my Prophets threatned with Judgments. *i* I will alſo turn from the methods of my ſevere Providence which I had reſolved in caſe of their impenitency to proceed in againſt them. There is a difference betwixt *Repentance* in Man, and *Repentance* as it is attributed to God, *Repentance in Man* muſt be, not only a change in Action, but a change of Heart; Repentance as attributed to God, never ſignifieth a change of Heart, or Purpoſe, or Counſels, but only a change in action, an alteration of the courſe of his Providence. Hence God in Scripture is ſaid to *Repent* as in this Text, and *Jonah* 3. 10. And it is alſo ſaid of him, that he is not *as Man that he ſhould lie or repent, Numb.* 23. 19 1 *Sam.* 15. 29. God never changeth his Counſels, or Purpoſes, though he often varieth his actions of Providence, according to the Behaviours of his Creatures.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to build, and to plant *it*.

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them ∴.

∴ *Speaking* Verſe 9. and *repenting* Verſe 10. muſt be underſtood in the ſame ſenſe as in the two former Verſes. The reaſon of this is, becauſe in all Gods Threatnings and Promiſes of this nature there is a condition either expreſſed or underſtood. Gods Threatnings of evil muſt be underſtood with this condition, unleſs Men and Women repent and turn from their evil ways: And his Promiſes of good muſt be underſtood with this condition, if thoſe to whom they are made be a willing and obedient People, and keep in the way of the Lords Statutes.

* 2 Kings 17. 12, 13. Chap. 7. 3. & 25. 5. & 26. 13. & 35. 15.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold I frame evil againſt you, and deviſe a device againſt you: * return ye now every one from his evil way, and make your ways, and your doings good *k*.

k The Lord fixeth a particular application to the more general Doctrine which he had before delivered. God had told this People,

ple, that though he had by his Prophet denounced his Wrath, and Anger, and threatned to pluck them up and deſtroy them, yet if they turned from their ſinful Courſes, he would ſhew mercy to them and alter the courſe of his Providence. Now he tells them, that this was their caſe, God had a Work upon the Wheel againſt them, and was framing evil againſt them, and bringing ruine upon them, therefore it was their wiſdom, now to return from their evil ways, and to make their doings good. Thoſe who think that theſe Exhortations are vain, if Man hath not a power in him ſelf to turn from his evil way, ought to conſider, that none denieth that Man hath a power in himſelf, by vertue of that common Grace of God which he denieth to no Man, to turn from ſuch evil courſes as were before mentioned, *viz.* not to carry out Burdens upon the Sabbath day, not to bow down to, and worſhip Idols, but to worſhip the true and living God according to the preſcription of his Word. In ſhort, there is no Man but hath a power to do much more than he doth do, and ſo much as may ſerve to avert temporal Judgment, and although no Man without ſpecial Grace, beyond the outward means of Grace, hath a power to do whatſoever God requireth in order to his Salvation, yet he hath a power to do ſo much, as if he doth, no inſtance can be given of any to whom, ſo doing, God denied his ſpecial Grace, inabling him to do whatſoever God requireth of him in order to Eternal Life.

12 And they ſaid *, There is no hope *l*, but we will walk after our own devices, and we will every one do the imagination of his evil heart *m*.

Chap. 25.

l There is no hope of us, thou doſt but labour in vain in talking to us. *m* For we are reſolved to run on in our former Race. It cannot be imagined that they ſhould call the Imaginations of their own Hearts evil, unleſs it were in deriſion. The ſum of what they ſaid was this, *Jeremy*, thou hadſt as good ſay or do nothing as talk to us we are reſolved upon our Courſe, and if thou calleſt our Hearts *evil*, we cannot help that, according to the Purpoſes, Counſels and thoughts of thoſe our evil Hearts we are reſolved to ſteer our Courſes, we will not be guided by thee.

13 Therefore thus ſaith the LORD, * Ask ye now amongſt the heathen, Who hath heard ſuch things? The virgin of Iſrael, hath done a very horrible thing *n*.

Cor. 5. 1.

n God was moved at this deſperate obſtinacy and hardneſs of this Peoples Hearts, he appeals to the World whether ever any Heathens behave themſelves ſo toward their Idols which were no Gods, as this People had behaved themſelves towards him. He calls *Iſrael* a *Virgine*, it is a term given to *Zidon*, *Iſa.* 23. 12. and to *Babylon*, *Iſa.* 47. 1. The horrible thing which they had done, was their forſaking God, their God, a thing not uſual amonſt the Heathens, as God tells them, *Chap.* 2. 11.

14 Will *a man* leave || the ſnow of Lebanon, *which cometh* from the rock of the field *o* ? *or* ſhall the cold flowing waters that come from another place be forſaken *p* ?

|| Or, *my fields for a rock.* Or, *for the ſnow of Lebanon: ſhall the running waters be forſaken for the ſtrange cold waters*

o The Margents of our Bibles will let us know, that there is ſome Variety in the Opinions of the moſt Learned Interpreters as to the Senſe of theſe Words; the general Senſe is plain and obvious, that it a fooliſh thing for Men to forſake God, who is the Fountain of all Good and Refreſhment, and what Men do not uſe to do with reference to poor Creature Comforts, not to be named with God. But for the Grammatical Senſe of the Words, it is not ſo obvious. The vulgar Latin tranſlates them, *Shall the Snow of Lebanon fail from the Rock of the Field* ? The Septuagint. *Shall the dugs fail from the Rocks* ? Or, *The Snow from Lebanon.* The Syriack *Verſion* followeth them. The *Arabick* Verſion tranſlateth it, *Should the Snow fail from the Mountain of Breaſts, and from Lebanon.* The *Chaldee Paraphraſt* thus gloſſeth, *Behold, as it cannot be, that the Snow-water ſhould fail from Lebanon, Pagnine* ſeems to make *Lebanon* the Nominative Caſe, and renders the Senſe thus, *Shall Lebanon leave the Snow from the Rock of the Field.* Our Tranſlators ſupply theſe words *a Man*, and ſo make that the Nominative Caſe, & make *Lebanon* the Genitive Caſe. *Lebanon* was a mountainous place in which were Rocks it had alſo fruitful Valleys; Snow fell upon thoſe Rocks, and upon a a Thaw ran down into the lower Places, and was grateful to them as it moiſtned them, and made them more fruitful. *p* The latter part of the Verſe ſeems as hard. *Pagnine* tranſlates them, *Shall other cold flowing Waters be forſaken?* The vulgar Latin, or *Can the other cold flowingwaters be plucked up*? The LXX and the Syriack, or *Shall the water fail, violently ſnatched up, or taken away with the wind* ? The Arabick, or *Should the foreign cool waters deſiſt* ? The Chaldee *Paraphraſt* gloſſeth, *So the rain waters that come down* and *the waters of the fountain that ſpring ſhall not fail.* In this great variety, it is very hard certainly to aſſert the Particular Senſe of theſe Phraſes, the knowledge of which depends upon ſome *Affections*, or *Cuſtoms* of thoſe Places which we are not ſo well acquainted with. The next Verſe is the beſt Guide we have, where the Sin laid to the Charge of this People, is *their forſaking God* ; which Sin is here aggravated by this Topick, That Reaſon teacheth Men not to forſake a greater Good for a leſſer, though that greater Good were but a poor Creature Comfort, not to be compared with God. This is the general Senſe, Scope, and Sum of this Verſe. So as we ſhall not need be very ſolicitous to be able to aſſert the particular Grammatical Senſe.

15 Becauſe my people hath forgotten * me *q*, they have burnt incenſe to vanity *r*, and they have cauſed them to ſtumble in their ways *from* the * ancient paths, *s* to walk *in* paths, in a way not caſt up *t*,

* Chap. 2. 13, 32. and 3. 21. and 13, 25. and 17. 13.
* Chap. 6. 16.

q *Forgotten and forſaken* are much the ſame thing, differing only as the Clauſe and the Effect; for if Men remembred God as they ought to do, they would not forſake him. *r* By *Vanity* he means *Idols*; who are called Vanity, not only becauſe they are in themſelves *nothing* of what they are pretended to be, and becauſe the worſhipping of them is an higher degree of Sin which is often called *Vanity* in Scripture, but becauſe the Service of them is of no Uſe nor Profit, or Advantage; and any *Expectations* from them are idle, and vain, for which there is no ground at all. *s* Whether the Falſe Prophets or the Idols are here ſaid to cauſe them to ſtumble by receding from the *ancient paths*, is uncertain. The Words may either be tranſlated *paths of Eternity*, or paths of *Antiquity* : the moſt and beſt tranſlate as we do, *Quod verum primum*, the ways of Truth are the moſt *ancient ways.* The ways wherein *Noah*, *Abraham*, *Iſaac*, and *Jacob*, and all the ancient Patriarchs did walk. *t* To walk in Paths, or in a way *not caſt up*, not fitting for Gods People to walk in, *Prov* 15. 19. *The way of the righteous* is ſaid to be a way *made plain.* Heb. *raiſed up as a Cauſey.* Wicked Men, in oppoſition to theſe ways, are ſaid to walk *in a way not caſt.*

16 To make their land * deſolate, *and* a perpetual hiſſing *u* : every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head *u*.

* Chap. 19. 8. & 49. 13. & 50. 13.

u Not that this was *finis operantis*, that End which they aimed at, none wiſheth ill, or doth any thing deſignedly to bring Evil upon himſelf; but it was *finis operis*, the End theſe Courſes would certainly iſſue in, they would bring the land of *Judah* to Deſolations, and to be a Reproach. *u* So as Strangers that were wont to admire at the Proſperity of this People above any other People, ſhould ſtand aſtoniſhed, and wag their Heads at them in Scorn and Deriſion.

17 * I will ſcatter them as with an eaſt-wind before the enemy *x* : I will ſhew them the back and not the face in the day of their calamity *y*.

* Chap. 13. 24.

x The Eaſt-wind is (or was at leaſt in thoſe parts) the fierceſt wind : as the Eaſt-wind ſcatters the Chaff, ſo ſaith God I will ſcatter them. And when they ſhall be in great Calamity and Miſery, I will not hearken to them, I will not turn my face to them, or ſhew them my Face, but I will not turn my Back upon them, I will not regard them Crying, nor hear their Prayers.

18 ¶ Then ſaid they, * Come, let us deviſe devices againſt Jeremiah *z* : * for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the Prophet *a* : Come, and let us ſmite him || with the tongue *b*, and let us not give heed to any of his words *c*.

* Chap. 11. 19.
* Mal. 2. 7. John 7. 28, 49.
|| Or, *for the Tongue.*

z This faithful dealing of the Prophet with them, did only enrage them (as is uſual) againſt the Prophet; they plot againſt the Prophet, how to be revenged on him, becauſe he would croſs their Humours, and would not propheſie as they would have had him. *a* We have the Church on our ſide; the *Regular Prieſts* and the Prophets they know Gods mind as well as he; for there is a Promiſe that the Law ſhall not periſh from the Prieſt, nor the Word from the Prophet: The Prieſts and Prophets tell us other things than this *Jeremiah* doth. *b* Let us *ſmite him with the Tongue*, expoſe him, by railing on him, telling Lies about concerning him, repreſenting him to be what we know the People hate, abuſing him to his face, informing againſt him : or *in the Tongue*, let us ſilence him, command him to ſpeak no more; or *for his Tongue*, for Propheſying at this rate. *c* And for his Words let us not value them at a ruſh, nor at all regard them.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me *d*.

d The ſeveral following Verſes, to the end of this Chapter, contain the Prophets Prayer by way of appeal to God againſt theſe wicked Men; Lord (ſaith he) though they are reſolved to take no heed to my Words, yet do thou give heed to them, and do thou take notice of thoſe Men that contend with me. Take notice of what they ſay, not to confirm, but to croſs their Deſires, and to be revenged on them for them.

20 Shall evil be recompenſed for good *e* ? For they have digged a pit for my ſoul *f* : Remember that I ſtood before thee to ſpeak good for them *g*, *and* to turn away thy wrath from them *h*.

e To requite Good for Evil is divine; God maketh his Sun to ſhine, and his Rain to fall upon the juſt and unjuſt. To requite *evil for evil*, or *good for good*, is but *humane*, what the Nature of reaſonable Men prompt them to: but to requite *evil for good* is *diabolical*, and the Character of thoſe that are the Children of the evil one. *f* Lord, ſaith the Prophet, theſe Men have done thus, they have laid ſnares for my life. *g* Thou knoweſt, that as a Prophet I ſtood before thee, both preaching and praying for their good. *h* Their Wrath is kindled to a great height againſt me, and thou knoweſt my Buſineſs was both in my Preachings to them, and Prayers for them, to turn away thy wrath from them. Lord *remember* this, both for Good to me, and for Vengeance upon them.

21 Therefore deliver up their children to the famine *i*, and † pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battel *k*.

† Heb. *pour them out.*

i A dreadful Imprecation: we meet with more of the ſame nature, Chap. 11. 20 and 15. 15, 17, 18. We find alſo ſeveral ſuch Imprecations in the Pſalms, *Pſal.* 35. 4. and 40. 14. and 69. 22, 23, 24, 25, 27, 28. and 109. 6, 7, 8, 9, 10, *&c.* Hence a Queſtion is raiſed, Whether it be lawful for Gods Servants to pray for Evil againſt their Enemies. That which makes the Doubt is, Chriſts Command to us, to *pray for them that perſecute us*, *Matth.* 5. 43, 44. his own Example, and *Stephen's*, *Acts* 7. 60. See the notes upon the aforementioned Texts. It is doubtleſs our Duty, to pray for the *Converſion*, *Forgiveneſs*, and *eternal Salvation* of our worſt Enemies: ſo *Chriſt* prayed, and *Stephen*, but neither of them prayed for their outward proſperity in their Perſecution and Rage; and without doubt we may pray againſt Gods Enemies, that God would tie their hands, weaken their power, confound their devices. *k* For ſuch others Particulars as are mentioned in this Verſe, and the beginning of the following Verſe, and ſuch as *David* mentions, *Pſal* 69. we muſt know they were both Prophets, and did but pray to God to do that thing which God had revealed to them he would do, 22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet *l*.

l That is, let the Enemy break into their houſes, which are in an ordinary Courſe of Providence, Mens Caſtles and Sanctuaries, and cauſe ſuch Shrieks as uſe to be heard in ſuch caſes, for their malicious ſeeking my life by all ſecret practices.

23 Yet LORD, thou knoweſt all their counſel againſt me to † ſlay *me m*: forgive not their iniquity, neither blot out their ſin from thy ſight *n*, but let them be overthrown before thee; deal *thus* with them in the time of thine anger *o*.

† Heb. *for death.*

m Lord, thou knoweſt I do not charge them falſly, though their Counſels have been ſecret againſt my life. *n Obj.* Will ſome ſay, doth *Jeremy* here pray for the eternal Damnation of his Adverſaries? Is this lawful? *Sol.* I do not think this is to be granted lawful, being ſo highly againſt Charity: nor that *Jeremy* in this is to be excuſed as a *Prophet*, for even Prophets had no ſuch Revelations; but I take theſe Phraſes to be expounded by the next Words, *Let them be overthrown before thee*; and that all which the Prophet prayeth for is God's ſhewing ſome temporal Diſpleaſure and Vengeance againſt them. For *forgiving*, and *not forgiving ſin*, doth not always in Holy Writ ſignifie the diſcharging or not diſcharging the perſons from the Obligation to eternal Death, under which Sin layeth them; but ſometimes, the diſcharging or not diſcharging of them from the puniſhments in this Life, to which Sin doth expoſe the Sinner, and all *Jeremy*'s meaning is, That however it ſhould pleaſe God to deal with theſe wicked Men as to their eternal State, yet he would ſo far not forgive, not blot out their Sins, as that he would ſet ſome mark of his Vengeance on them in this Life, for their Treachery and Ingratitude to him. Whether we in it conſider *Jeremy* as an ordinary Suppliant in this Cauſe, praying in Faith, or as a *Prophet*, foreknowing what God would do, it ought to lay a law upon all to take heed of being miſchievous, and treacherous to others. It is ſeldom but God, before they die, repays ſuch Men into their own Boſom, eſpecially if it be againſt any who are God's Miniſters or People; and that for their ſpeaking to, or doing before them the Will of God: It is a Sin ſeldom eſcapes without a temporal Vengeance: and if ſuch Men be ſaved at laſt, it will be as through Fire. God will mind them that he hath ſaid, *Touch not mine Anonted, and do my Prophets no harm*, 1 *Chron.* 16. 22. *Pſal.* 105. 15.

CHAP. XIX.

Under the Type of breaking a Potters Veſſel is foreſhewn the Deſolation of the Jews *for their Sins committed in the Valley of* Hinnom *and elſewhere*, 1,——15.

THus ſaith the LORD, Go and get a potters earthen bottel *a*, and *take* of the ancients of the people, and of the ancients of the prieſts *b*.

a Criticks diſpute the Figure and Faſhion of this Bottel. (*Vid.* the *Engliſh Annottations*, and Mr. *Pool's Latin Synopſis*) but that is not much material, for God's Deſign was only to ſhew the *fragility* of this people, how eaſily he could break them, and how certainly he would break them in pieces. *b* For the more publick notice of this typical Action, *Jeremy* is commanded to take for Witneſſes, ſome of the graveſt of the people, and of the *Prieſts*: Whether they were Members of the *Sanhedrim*, (which was made up of thoſe two ſorts) or not, the Scripture ſaith not.

2 And go forth unto the valley of the ſon of Hinnom *c*, which *is* by the entry of the † eaſt-gate, and proclaim there the words that I ſhall tell thee *d*.

† Heb. *Sun-gate.*

d We ſhall hereafter hear why God commanded *Jeremiah* to go thither rather than to another place, to break this earthen pot. This Valley was a place very near unto *Hieruſalem*, of which one *Hinnom* was Owner in *Joſhua*'s time, *Joſ.* 15. 8. and 18. 16. The Valley is in Scripture ſometimes called *Ge-hinnom*, from whence came the Greek Word *Gehenna*, uſed by our Saviour for *Hel*, *Matth.* 5. 22. εἰς τὴν γέενναν τοῦ πυρὸς, becauſe of the helliſh Torments they there put their Children to when they ſacrificed them, and of the helliſh Cries they made. *d* In the *Hebrew* it is the *Sun-gate*, ſuppoſed ſo to be called, becauſe the Sun riſeth in the Eaſt. This Valley is ſaid to have lien very near to this Gate; thither *Jeremy* is commanded to go, and there to proclaim the following Words.

3 And ſay, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle *e*

e That is, a very great Evil; it is an *Hebrew* way of expreſſion, which we alſo find, 1 *Sam.* 3. 11. 2 *Kings* 21. 12. As a very great glaring Light affects our eyes, and blindeth them, ſo a very great Sound affecteth the Ear, and maketh it tingle, and for ſometime deaf: This God commandeth the Prophet to proclaim, as particularly directed to all, both high and low, as well the Kings of *Judah*, as the *inhabitants* of *Jeruſalem*.

4 Becauſe they have * forſaken me *f*, and have eſtranged this place *g*, and have burnt incenſe in it unto other gods *h*, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents *i*.

* Iſa. 65. 11. Chap. 2. 13, 17, 19. and 15. 6. and 17. 13.

f The Laws, Statutes, and Ordinances which God had given them, to direct them both in their religious Behaviour towards him, and in their civil Converſations. *g* Either this City, or this Temple, (which ſtood very nigh to this Valley) or this particular Valley, which they had turned to an uſe quite contrary to the end for which God gave it them. *h* for in it they had paied a Religious Homage to Idols, ſtrange Idols which their Fathers knew not, *i* and had filled that place with the blood of ſuch as had not deſerved Death, either innocent Men, or Children, that they had there ſacrificed to Idols; of which he afterward ſpeaketh more particularly.

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal *k*, which I commanded not, nor ſpake *it*, neither came *it* into my mind *l*.

k This, and the following Verſe, contain another great Sin of this People, with the Puniſhment which God proportioneth to it. The Sin in the general was Idolatry, but a moſt barbarous Species of it, mentioned alſo, *Chap.* 7. 31. and 32. 35. where it is ſaid, they made their Sons and their Daughters paſs through the Fire to *Molech*; the place where they did it is called *Tophet*, *verſe* 6. of which alſo mention is made *Iſa* 30. 33. *Chap.* 7. 31, 32, 33. For the opening of this Text, as alſo of thoſe other Texts that mention this Idolatry, we muſt open what is meant by *Baal*, *Moloch*, *Tophet*, and the Valley of the Son of *Hinnom*. There is no doubt but *Baal*, and *Molech*, or *Moloch*, ſignifie the ſame thing; *Baal* ſignifieth a *Lord*, *Molech* a *King*. They ordinarily called their Idols by theſe Names; as alſo *Malchom*, *Zeph* 1. 5. upon which account God would not be called *Baal*, *Hoſ.* 2. 16. though he was called *Jehovah*, *Elohim*, and *Adonai*, all which ſignified *Lord*, as *Baal* did. Both *Baal* and *Molech* ſeem common Names to all Idols. There was more than one Idol in the houſe of *Baal*, 2 *Kings* 10. 26. The *Ammonites* called their principal Idol *Milcom* and *Molech*, as appears from 1 *Kings* 11. 5. 2 *Kings* 23. 13. To this Idol they ſacrificed their Children: It was a very ancient Idolatry, as appears by the very early Law of God againſt it, *Lev.* 20. 3, 4, 5, Some ſay it was derived from *Saturn*, whom they make contemporary with *Debora* and *Barak*, who, to appeaſe the Gods in an imminent Danger, ſacrificed his Son. Others ſay it began in the time of *Serug* the Father of *Nahor*, of whom we read *Gen.* 11. 20, and that it had its Original from the *Devil*, ſpeaking out of the Belly of ſome dead perſons, commanding this Homage, poſſibly in Imitation of God, who, *Gen.* 22. 2. to try *Abraham*'s Obedience, commanded him to offer up *Iſaac* upon the Mount *Moriah*. We muſt know there were other Sacrifices they offered to *Baal*: they burnt Incenſe to *Baal*, 2 *Kings* 23. 5. *They offered Sacrifices and Burnt-offerings of Beaſts*, 1 *Kings* 18. 26. 2 *Kings* 10. 24. only in ſome extraordinary Straits to ſhew their great Obedience to the Devil, they offered their Children. What Creature they worſhipped under this Name is not certain, but very probably it was the *Sun*, from 2 *Kings* 23. 5. or ſome ſuperiour Being, which they owned as their ſupreme Lord and King which they, ſome of them, miſtook the *Sun*, *Moon*, and *Stars* to be; they being glorious Beings removed out of Mens Knowledge, ſo as they had not ſufficient means to undeſtand their Natures, might, conſidering their Motions, and vaſt Influence they had upon all other Creatures, miſtake them for animate and ſupreme Beings, to which as they paid other Homages, (ſuch as ſwearing by them, *Zeph.* 1. 5. burning Incenſe, offering Beaſts, praying to them,) ſo in imitation of the Heathens and in a pretence of high Devotion, and Homage in ſome ſpecial Caſes and Straits, they offered their Children. Some think they only made them go *through the fire*, but did not burn them; and indeed, ſo moſt of the Scriptures expreſs this abominable Idolatry; but ſome Scriptures ſpeak it plain enough, that they actually burnt them: the Pſalmiſt, *Pſal.* 106. 37. ſaith, *They ſhed innocent blood, even the blood of their ſons and daughters, whom they ſacrificed to the Idols of Canaan, and the land was polluted with blood*, which it could not have been by their Childrens merely paſſing through the fire; and it is laid to their Charge, *Ezek* 16. 20, 21. *Thou haſt taken thy Sons and thy Daughters, whom thou haſt born unto me, and thoſe haſt thou ſacrificed to them to be devoured.* 21. *That thou haſt ſlain my Children, and delivered them to cauſe them to paſs through the fire for them.* We read of the Idolatry of *Jeroboam*, who worſhipped the true God, but by Calves ſet up at *Dan* and *Bethel*. *Ahab* exceeded this, bringing in the *terminative* Worſhip of the creatures, worſhipping the *Sun*, *Moon*, and *Stars*, under the Name of *Baal*: but the firſt in *Judah*, of whom we read, that he made *his Son to paſs through the Fire*, was *Ahaz*, the Father of *Hezekiah*, 2 *Kings* 16. 3. He was followed by his Grandchild *Manaſſeh*, 2 Kings 21. 6. *Joſiah*, the good Son of a bad Father, *defiled* the place where this abominable Idolatry was committed, 2 *Kings* 23. 10. The place where they committed this horrible Abomination, was the Valley of the Son of *Hinnom*, very near the City, and the particular place was called *Tophet*. There was an high place built for the Idol, and many think, that the Name *Tophet* ariſeth from the uſe of a *Drum* or *Tabret*, with which while the poor Children were burning, they made great noiſes to drown the ſound of the Childrens *Yellings*, tho others think, the Word *Tophet* originaly ſignifies Hell, or the place of the Damned, of which this place, both for the torments and roaring in it, was a lively Repreſentation. Now of this barbarous and horrible Idolatry, God ſaith, *l He commanded them not, neither came it into his mind.* It was ſo far from it, that God had moſt ſeverly forbid it, *Lev.* 20. 2, 3, 4, 5. making it a capital Crime for any to do it, and for any to conceal others that they knew did it: ſo that here is a *Meioſis*, leſs ſpoken than was true in the caſe; but poſſibly God's expreſſing a thing of this nature, being an Errour in his Worſhip, under theſe ſoft terms, *I commanded them not, neither did it come into my mind*, giveth no ſmall ground to conſiderate Men to judge, that we muſt have a Command from God, though not for every *individual Act of our Worſhip*, nor for every Circumſtance of humane Action which we do in his Worſhip, yet for every ſpecifical religious Act, and for any thing whereby we pay any Homage to God; it being indeed the moſt reaſonable thing imaginable, that God ſhould have the ſame Priviledge which every Prince or great Man amongſt Men claimeth as his Right, to preſcribe the Acts, Modes, and Methods, for his own Homage.

6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter *m*.

m For this, God by his Prophet threateneth, that this Place anciently, in *Joſhua*'s time called *the Valley of the Son of Hinnom*, and more lately *Tophet*, from the noiſe of Drums and Tabrets there, whilſt Children were burning, ſhould have a new Name, and be called the *Valley of Slaughter*, from the multitude of dead bodies which upon the taking of the City ſhould be ſlain and thrown into this Valley. It was expounded Chap. 7. 32, 33. *For they ſhall bury in Tophet till there be no place; And the Carcaſes of this people ſhall be meat for the fowls of Heaven, and for the beaſts of the Earth, and none ſhall fray them away.*

* Chap. 7. 33. and 16. 4. and 34. 20.

7 And I will make void the counſel of Judah and Jeruſalem in this place *n*, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and * their carcaſes will I give to be meat for the fowls of the heavens, and for the beaſts of the earth.

n In this place, amongſt others, I will make void all the Counſels that the Men of *Judah*, and the Inhabitants of *Hieruſalem*, have taken to eſcape my righteous Judgments I will fruſtrate all their little Arts and Deſigns to avoid the Dint of my Judgments. I will cauſe them to fall by the ſword before their Enemies, ſo as there ſhall be no way of eſcape for them.

* Chap. 18. 16. and 49. 13. and 50. 13.

8 And I will make this city * deſolate, and an hiſſing; every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof *o*.

o This is no more than we met with before, Chap. 18. 16. and ſhall again meet with; Mens Honour and Reputation is ordinarily very dear to them, it was eſpecially to the *Jews*, who valued themſelves much upon the Reputation their City and their Temple had, and the Security they promiſed themſelves from their right in the *Holy City* and *Land*. God tells them, he will make them as much a Scorn and Reproach as ever they were for an Honour or Praiſe; as great a Wonderment for the Wrath and Vengeance he would execute upon them, as they had been in their flouriſhing ſtate for the Mercies which he beſtowed upon them.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them *p*.

p Theſe were the miſerable effects or conſequents of the Famine, with which God had often before threatned them; the juſt fulfilling of God's Word threatned, *Lev*. 26. 29. *Deut*. 28. 43. and the accompliſhment of which our Prophet hath recorded, *Lam*. 4. 10.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee *q*.

q The earthen Bottle, which *Verſe* 1. he was commanded to carry with him into the Valley of the Son of *Hinnom* (where he now was) in the ſight of the ancients of the Prieſts, and of the People, the Men who there were appointed to go with the *Prophet*. This ſymbolical, or ſacramental teaching by Signs, was much in uſe by the Prophets.

† Heb. *be healed.*
* Chap. 7. 32,

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts *r*, Even ſo will I break this people and this city, as *one* breaketh a potters veſſel, that cannot † be made whole again *ſ*, and they ſhall * bury *them* in Tophet, till *there be* no place to bury *t*.

r A Name ordinarily given to God, here very properly, to let them know that he ſaid nothing with his Lips, but what he had power by his Hand to accompliſh, being the *Captain General* of all the Armies of his Creatures. *ſ* God by ordering the Prophet to carry no other Veſſel but one of *Earth*, had a deſign upon the breaking of it, not only to ſhew them that he would bruiſe, wound, or indamnage them greatly, but ſo deſtroy them, as there ſhould be no preſent remedy. If a Veſſel of Braſs, Silver, Gold, *&c.* be broken, it may be mended, but an earthen Veſſel if broken, cannot be made whole. See the like *Iſaiah* 30. 14. *t* He tells them that this *Tophet*, which they had made a place of barbarous Slaughter for the Children, kill'd for Idolatrous Sacrifices, ſhould continue for a Slaughter-houſe, but of another nature, even for them that had committed ſuch wickedneſs in it, who ſhould be ſlain there in ſuch Plenty, that they ſhould want ground to bury dead Carcaſes in.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet *u*.

u That is a place of Slaughter and Burials, or a baſe, ignominious place, or where the noiſe of Drums and Trumpets, and Cryings and Yellings ſhall be heard, as uſed to be in *Tophet*,

* 2 Kings 23. 12. Chap. 32. 29.
* Chap. 7. 18.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the places of Tophet *w*, becauſe of all the houſes upon whoſe * roofs they have burnt incenſe unto all the hoſt of heaven, and * have poured out drink-offerings unto other Gods *x*.

w Under the Judaick Law, perſons and places were defiled by touching dead Bodies, or any unclean filthy thing; God threatneth in this ſenſe to defile *Tophet*, as it was ſaid before, it ſhould be filled with dead Bodies which ſhould be buried, or lie unburied there. He ſheweth that the aforementioned Judgment of filling places with dead Bodies, ſhould not be reſtrained to *Tophet* in the Valley of *Hinnom*, but reach to the dwelling-houſes in *Hieruſalem*, both their Kings Houſes, and the meaner Subjects. *x* The provoking cauſe of which ſhould be their Idolatry, which they had alſo brought into their dwelling-houſes, for they having flat Roofs, had upon them, though not *burnt* Children in ſacrifice to Idols, yet poured out Drink-Offerings to the *Sun*, *Moon* and *Stars*, and to other Idols.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſie, and he ſtood in the court of the LORD's houſe *y*, and ſaid unto all the people.

y Jeremiah had now diſpatched the Errand upon which God had ſent him to *Tophet*, coming back by God's direction, he ſtands in the Court, which was common to all people, where the moſt might hear.

15 Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not hear my words *z*.

* Chap. 17. 23.

z He aſſureth the people from God, that he would moſt certainly juſtifie all his Words, and bring to paſs all his Threats againſt that City, and that they muſt thank themſelves for it, for hardening their heart, ſo as all that he had ſaid made no impreſſion upon them, nor found any place with them.

CHAP. XX.

Paſhur ſmiting Jeremiah *for this Prophecy receiveth a new Name, and a fearful Doom,* 1,——6. Jeremiah's *Impatience under their Treachery and Contempt,* 7——10. *Rejoyceth in hope of Vengeance,* 11——13. *Curſeth his Birth,* 14——18.

NOW Paſhur the ſon of Immer the prieſt *a*, who *was* alſo chief governour in the houſe of the LORD *b*, heard that Jeremiah propheſied theſe words *c*.

a The courſe of *Immer* was the ſixteenth courſe of the Prieſts, as we read in 1 *Chron*. 24. 14. *Paſhur* was his Son, that is deſcended from him through many Generations. *b* It is neither much material for us to know, nor very eaſie to determine in what ſenſe he is called the *chief Governour of the Temple*, whether he was *Deputy* to the *High-Prieſt*, or the head of his courſe, which at that time waited in the Temple, or had ſome place as *Captain of the Temple*, to take notice of any diſorders ſhould be committed there, contrary to the Law. Certain it is he was no High Prieſt, for then he could not have been one of the Courſe of *Immer*. *c* Either he heard *Jeremiah* himſelf (which is moſt probable) or ſome body told him what *Jeremiah* had propheſied in the Temple which was within his Charge, and Juriſdiction.

2 Then Paſhur ſmote Jeremiah the prophet *d*, and put him in the ſtocks *e* that *were* in the high gate of Benjamin, which was by the houſe of the LORD *f*.

d It is not ſaid how he ſtruck him, though ſome think it moſt probable, that it was with his *fiſt*, as the falſe Prophet ſtruck *Micaiah*, 1 *Kings* 22. 24. *e* We are as certain what is here meant by Stocks, whether ſuch an Engine as is in uſe amongſt us to puniſh Offenders, which we call by that Name. Or as others, an Engine like our *Pillary*, where Malefactors are faſtned by the Necks. Or, as others, with three holes, one for the Neck of the Offender, one for each Hand; or whether meerly a *Priſon* where he was kept all Night a Priſoner; the *Heb*. word will not determine us further, than that it was a place of reſtraint, and where that will not determine, other Conjectures are as uncertain as needleſs. *f* There is as much uncertainty as to the place, where this *Priſon* or theſe Stocks were, we are told it was near the *Temple*, and in the *High Gate of Benjamin*. but whether this was a Gate belonging to the *Temple* that opened towards that part of the Country which was the Lot of *Benjamin*, or a *Gate of the City* that opened that way, whether in the inner Wall, or outer Wall, whether called the *Higher-gate*, becauſe nearer the Temple, or upon ſome other account, are nice and curious Speculations, the determination of which, is of no moment for us to know.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks *g*. Then ſaid Jeremiah unto him, the LORD hath not called thy name Paſhur, but ‖ Magor-miſſabib *h*.

‖ This is, *fear round about.*

g Poſſibly by this time the mad brain'd Prieſt, thought he had done more than what he could juſtifie by Law, for if he were a falſe Prophet, the Judgment of him belonged not to him but to the *Sanhedrim*. He had nothing to do to ſmite him, poſſibly he brought him forth in order to his bringing him before the *Sanhedrim*; but it doth not appear that he did ſo, tho' *Jeremiah*'s following words to him might reaſonably be thought provocative enough if he had deſigned any formal charge againſt him. *h* He had it ſeemeth no more to ſay to *Jeremiah*, but *Jeremiah*, (to whom God had appeared in the Priſon that Night, while he was ſeparated from Communion with Men, and revealed to him, what end this hot-headed Prieſt ſhould come to) had ſomething to ſay to him. God's meaning was, not that he ſhould by Men be no longer called *Paſhur* (for doubtleſs after this he was called by the ſame Name he had before (but his ſtate and condition ſhould not anſwer the Name *Paſhur*, which ſignifies, as ſome ſay, a noble flouriſhing Prieſt; or, as others, one who by his Authority maketh others to tremble; but *Magor-miſſabib*, that is, *fear and terror on all ſides*.

4 For thus ſaith the LORD, Behold, I will make thee a terror to thy ſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword *i*.

i God now expoundeth the Name of *Magor-miſſabib*, threatning to fill this wicked Prieſt with Terrors, that he and all his friends ſhould be affrighted, reflecting upon his moſt miſerable ſtate, and condition; and his Friends from whom he might poſſibly expect ſome relief, ſhould be as miſerable as he, and it ſhould be an addition to his miſery, that his Eyes ſhould ſee it, and ſee his whole Country ruined, ſome being ſlain by the ſword of the King of *Babylon*, others by him carried into Captivity.

* 2 Kings 20. 17.

5 Moreover, I will deliver * all the ſtrength of this city *k*, and all the labours thereof *l*, and all the precious things thereof, and all the treaſures of the king of Judah *m*, will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon *n*.

k This is but the repitition of what God had often threatned, *viz*. The perfect ruine of *Hieruſalem*, and the Land of *Judah*, their Military Men, or rather their Riches. *l* And all the fruit of their Labours. *m* And whatſoever was valuable in their eyes, or in the eyes of the greateſt perſons amongſt them. *n* The *Babylonians* ſhould make a ſpoil, and a prey of them all.

6 And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſied lyes *o*.

o Thoſe that teach others to diſobey the Commandments of God, ſeldom eſcape that Vengeance which cometh upon them who are ſeduced by them. *Paſhur* was one whoſe Office it was to have taught others the Fear of the Lord, and obedience to his Will, he teacheth them what was falſe, and is not patient to hear the Will of God. *Jeremiah* tells him he ſhould feel the Truth of it, for he himſelf ſhould be one of thoſe who ſhould be carried into Captivity, and ſhould die there, out of his own Country, and be buried there, and this alſo ſhould be the portion of all his Friends whom he had ſeduced by his falſe and lying Propheſies.

|| Or, *enticed.*

7 O LORD, thou haſt deceived me, and I was || deceived *p*: thou art ſtronger than I, and haſt prevailed *q*: I am in deriſion daily, every one mocketh me *r*.

p The following part of the Chapter to the end of it, containeth a Complaint or Prayer of the Prophet unto God, made (as ſome think) during his Impriſonment by *Paſhur*, but the certain time is not known. Our Tranſlators here might have tranſlated the word פִּתִּיתַנִי more favourably than *thou haſt deceived me.* It might have been *thou haſt perſwaded me*, or thou haſt allured, or inticed me, as it is tranſlated, *Jud.* 14. 15. 1 *King.* 22. 21, 22. *Exod.* 22. 16. *Prov.* 1. 10. and 16. 29. *Pſal.* 78. 36. The word ſignifies no more than by words to remove a Man from his own Opinion. That is doubtleſs, the ſenſe here, *Lord*, I was not fond of this employment as a *Prophet*, by thy words I was removed from my own Opinion of my ſelf, which might be ſpoken by the Prophet without any reflection upon God; it only ſignifieth his undertaking the Office of a Prophet at God's Command, not out of any ambition of his own. *q* But thou prevailedſt againſt me, *Jeremy* at firſt excuſed himſelf to God, as we read, *Chap.* 1. 6. He ſaid, *Ah Lord God, behold I am a child and cannot ſpeak*; but the Lord prevailed upon him, replying, *Ver.* 7. *Say not, I am a child, for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.* Ver. 9. The Lord put forth his hand, and touched his mouth, and ſaid, *Behold I have put my words in thy mouth.* This is all that is hear meant by *deceiving*, *viz.* Gods over-ruling of him contrary to his own inclinations. *r* He complaineth that now he was in this Office, every one mock'd him, and derided him, and that for the faithful diſcharge of that Office, to which God had called him.

8 For ſince I ſpake, I cryed out *ſ*, I cried violence, and ſpoil *t*, becauſe the word of the LORD was made a reproach unto me, and a deriſion daily *u*.

ſ If the particle be tranſlated *ſince*, as we tranſlate, it the meaning is, ſince I firſt began to be a Prophet, I have faithfully diſcharged my Prophetical Office, and that with ſome warmth and zeal. *t* Some underſtand it of the violence which he himſelf experienced; others underſtand it of thoſe Acts of injuſtice and violence which were found amongſt the *People*, he cryed out againſt them. Others underſtand it as a denunciation of Judgment. He propheſied that violence and ſpoil was coming upon them. *u* Becauſe of that ſcorn and deriſion with which they treated him. But others think that it were better tranſlated *ſurely* than *becauſe*, as it is in many Texts. *Iſa.* 60. 9. and 63. 16, *&c.* It is not much material which way we tranſlate it, for it appeareth from 2 *Chron.* 36. 16. That this Peoples *mocking of God's Meſſengers, deſpiſing his word, and miſuſing his Prophets*, was one great cauſe of the wrath of God coming upon them and it is certain that *Jeremy* was made ſuch a *ſcorn* and *deriſion to them*,

* Pſal. 39. 3.
* Job. 32. 18.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name *w*. But *his word* was in my heart as a * burning fire ſhut up in my bones, and I was weary with forbearing, and * I could not *ſtay* *x*.

w This daily ſcorn and reproach which the Prophet ſaw himſelf expoſed unto, for preaching againſt the ſin and wickedneſs of the people, was a ſore Temptation upon him to lay down his Imployment as a Prophet. He did not ſpeak this openly, but he ſpake it in his heart, he had (as he confeſſeth) many ſuch thoughts in his Breaſt. *x* But he ſaith he was not able to do what he thought to do, he found in his heart a conſtraint to go on, that when a Revelation came at any time from God unto him, it was like a fire in his Bones which he muſt quench, by uttering what God had revealed to him

† Heb. *every man of my peace.*
* Pſal. 41. 9. & 55. 13, 14.

10 ¶ For I heard the defaming of many, fear on every ſide *y*: Report *ſay they*, and we will report it *z*: † * all my familiars watched for my halting *a*, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him *b*, and we ſhall take our revenge on him *c*.

y The Prophet here rendereth a reaſon why he thought of giving over his work as a Prophet, his ears were continually filled with the Obloquies and Reproaches of ſuch as reproached him, and beſides, he was afraid on all hands there were ſo many Traps laid for him, ſo many Devices deviſed againſt him. They did not only take all advantages againſt him, but they ſought advantages and *z* invited others to raiſe up falſe Stories of him. They ſaid to Men like themſelves, Raiſe but you the Report, we will blow it abroad. *a* Not only Srangers, but thoſe that I might have expected the greateſt kindneſs from, thoſe that pretended moſt courteouſly, watched for opportunities to do me miſchief, and lay in wait for my halting. *b* Deſiring nothing more than that I might be enticed to ſpeak or do ſomething which they might make matter of a collourable Accuſation. *c* That ſo they might ſatisfie their malice upon me. This hath always been the genius of wicked Men; *Job* and *David* both made Complaints much like this, *Job* 19. 19. *Pſal.* 31. 13. and 55. 12, 13, 14. Thus it fared with Chriſt himſelf. The ſame Spirit which yet poſſeſſeth wicked Men, was found in wicked Men in all former times. And this ought to be a great relief to the people of God under the like meaſures, to conſider that the Servants are not above their Lord, and wicked Men thus of old *perſecuted the Prophets.*

11 But the LORD *is* with me as a mighty terrible one *d*: therefore my perſecutors ſhall ſtumble, and they ſhall not * prevail *e*, they ſhall be greatly aſhamed *e*, for they ſhall not proſper *f*, * *their* everlaſting confuſion ſhall never be forgotten *g*.

* Chap. 15. 20. & 7. 18.
* Chap. 3 40.

d The Prophet recovering himſelf out of his fit of Paſſion, incourageth himſelf in his God, whom he calls the mighty and terrible one, ſo declaring his Faith in the Power of God, as one able to ſave him and in the Promiſe and good Will of God toward him; therefore he ſaith, *The Lord is with me*, ſuch was the promiſe of God to this Prophet, when he firſt undertook the Prophetical Office, *Chap.* 1. 8. Be not afraid of their Faces, for *I am with thee to deliver thee ſaith the Lord.* *e* From hence he concludeth, that though he had many that purſued after his Life, yet they ſhould ſtumble in their ways of violence, and ſhould not prevail. *e* That they ſhould either be aſhamed of what they had done, or be brought to ſhame for what they had done. *f* For proſper they ſhould not, or they acted like Fools, and did not deal prudently for themſelves (ſo this word is tranſlated, *Iſa.* 52. 13.) *g* They ſhould come to a reproach and ignominy, and their reproach ſhould not be like his for a time, but it ſhould be a laſting, perpetual reproach that ſhould not be forgotten. This was not only written for that Generation, but for all Generations that are yet to come, and hath been made good in the experience of all Ages paſt. The Perſecuters of God's Miniſters have found that God hath been with his Miniſters according to his Promiſe, *Matth.* 28. 20. and that they have ſtumbled in their way, and not at laſt prevailed, that they have not acted prudently for their own good, and the good of their Families, that a perpetual ignominy clave to the memory of thoſe who have been employed in this Work. There ſtands to this day a blot upon the memory of them who perſecuted *Iſaiah*, *Jeremiah*, *&c.* The Apoſtles, and ſuch faithful Miniſters as have been ſince their time.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the rains and the heart *h*, let me ſee thy vengeance on them *i*: for unto thee have I opened my cauſe *k*.

h The Prophet had *Chap.* 17. 10. ſpoken unto God under this notion; here he appealeth to him as ſuch, who therefore muſt needs ſee as well the Prophet's ſincerity, as his Enemies Malice. *i* For his Prayer againſt his Enemies, it is of the ſame nature with what we met with *Chap* 11. 20. indeed this whole Verſe is the ſame with that of *David*, *Pſal.* 58. 10. propheſying *that the righteous ſhould rejoyce when they ſee the vengeance which God brings on his Enemies*; but yet the Prophet ſeems in this Petition to have ſhewed himſelf a Man (as the Apoſtle ſpeaks of *Eljiah*) ſubject to like Paſſions with other Men, for although God ſometimes in his Providence, cauſeth Vengeance to come upon his, and his Peoples Enemies in their ſight, yet whether they may abſolutely pray for it is a queſtion. See the notes on *Chap.* 11. 20.

13 Sing unto the LORD, praiſe ye the LORD, for he hath delivered the ſoul of the poor, from the hand of evil doers *l*.

l The Prophet here riſeth higher, from prayer to praiſe; it is not certain whether this was a rejoycing of Faith or of Senſe; a Thankſgiving to God, upon his Deliverance out of the hand of *Paſhur*, or ſome other Enemies, or a rejoycing in the ſure belief that God would deliver his life out of the hands of theſe wicked men. If we take it in the latter ſenſe, it teacheth us our Duty, to give God the honour of all our Deliverances from the hands of wicked Men. If in the former ſenſe it ſheweth us the power of *Faith*, which being the *ſubſtance of things not ſeen*, and *evidence of things* but *hoped for*, ſheweth us things to come, as if already preſent, and teacheth us to rejoyce in the hope of thoſe things of which we have no preſent poſſeſſion.

14 ¶ * Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed *m*.

* Chap. 15. 10.

m This ſudden change of the Prophet's ſtile, maketh both Mr. *Calvin*, and ſome other good Interpreters, think that theſe words proceeded from *Jeremiah* rather as a repetition of a former paſſion, into which the Abuſes of his Enemies had put him, than as the immediate product of his Spirit at this time. Whenever they were ſpoken, they ſpeak a very extravagant Paſſion, to ſhew us, that though *Jeremiah* was a great Man, yet he was but a Man, encompaſſed with Infirmities, and ſubject to like Paſſions with other Men. We find *Job* in the like Paſſion, *Chap.* 3. 3. Theſe great failures of God's people ſtand in Scripture, as Rocks in the Sea appear, to mind Mariners to keep off them, not to run upon them.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee, making him very glad *n*.

n Parents are uſually rejoyced when a Son is Born to them.

16 And let that man be as the cities which the LORD overthrew and repented not, let him hear the cry in the morning, and the ſhouting at noon-tide *o*.

o By the Cities he means thoſe Cities mentioned, *Gen.* 19 25. *Sodom* and *Gommorrah*; by the cry in the morning and ſhouting at Noon, he means the ſhouts, and noiſes that Enemies make when they break in upon a place, in an hoſtile manner.

17 Becauſe he ſlew me not from the womb: or that my mother might have been my grave, and her womb *to be* always great *with me p*.

p Theſe various expreſſions do only let us ſee to what a tide paſſion ſwelled in this good Mans heart, and teach us how much need we have to pray to be delivered from our own paſſions; *Jeremiah*'s leaving theſe things recorded by himſelf, is one inſtance of what is brought as a rational argument to prove that only Men wrote the Scriptures by inſpiration from God, they would never elſe have recorded their own groſs failings, Men commonly writing for their own honour, not to their own defamation.

18 * Wherefore came I forth out of the womb to

* Job. 5. 10.

ſee labour and ſorrow, that my days ſhould be conſumed with ſhame? *q*.

q Theſe words let us know the Prophet's *Temptation* to theſe extravagant eruptions of paſſion, it was the reproach and ſhame, and affliction which he indured for the faithful diſcharge of his Miniſtry, which both lets us ſee the goodneſs of God towards thoſe whom he ſpareth as to theſe Trials and what need we have under them to keep a watch upon our own hearts. Theſe Records alſo of Holy Writ are uſeful to us, if at any time we be overtaken with ſuch errors, to comfort us, in that they are not ſuch ſpots, but have been found in the Faces of Gods faireſt ones: and to make us charitable towards ſuch as we may ſee ſometimes overborn with the like Temptations.

CHAP. XXI.

King Zedekiah *in the Siege ſendeth to* Jeremiah *to enquire of the Event*, 1, 2. *He fortelleth a hard Siege and miſerable Captivity*, 3,——7. *He counſelleth the People to fall to the* Chaldeans, 8,——10. *and upbraideth the* King's *Houſe*, 11,——14.

THe word which came unto Jeremiah from the LORD *a*, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying *b*,

a God in ſundry times, and in divers manners, ſpake in times paſt, to the Fathers by the Prophets, Heb. 1. 1. The two principal were *viſions* and *dreams*, *Numb.* 12. 6. How the following word came to *Jeremiah* is not expreſt, it is enough that he knew it came from the Lord. *b* It is apparent, ſome Prophecies in this Book are not put in the right order, as they were delivered, *Chap.* 25. we have an account of the word of the Lord which came to *Jeremiah* in the fourth Year of *Jehoiakim*, who was the ſecond ſon of *Joſiah* made King by *Pharaoh-Necho* purſuing his Victory (mentioned 2 *Chron.* 35. 22.) upon the battle, in which *Joſiah* was killed, as we read there. The people made *Jehoahaz* King, but he reigned but three Months, and the Conqueror carrying him away, made *Eliakim* his Brother King, changing his Name to *Jehoiakim*, who reigned 11 Years, that is 7 after the word of the Lord mentioned, *Chap.* 25 came to *Jeremiah*; after whom *Jehojakim* his Son reigned three Months and 10 Days: *Zedekiah* was his Uncle, the Son of *Joſiah*, he reigned 11 Years. So that it is plain that *Jeremiah*'s Prophecy (mentioned *Chap.* 25.) was 7 Years and 3 Months before this beſide the number of Years that *Zedekiah* had reigned. But ſome think that *Jeremiah*, *Chap.* 23. 24, 25. doth but make a repetition to *Zedekiah*'s Meſſengers of what he had before propheſied. This Meſſage was (as appeareth by the next Verſe) when *Nebuchadnezzar* was come up to make War againſt *Hieruſalem*. *Jer.* 39. 1. *Jeremy* was at liberty, when the word of the Lord at this time came to him, ſo as it was ſome time before the City was taken. The fatal Siege held about a Year and a half, as appears by *Chap.* 39. 1, 2. The *Paſhur* mentioned here, was another from him, mentioned *Chap.* 20. 1. he was the Son of *Immer*, of the ſixteenth Courſe of the Prieſts: and of a more rugged ill Temper; this was the Son of *Malchiah*, and ſo of the fifth Courſe, Vid. 1 *Chron.* 24. 9, 14.

2 Enquire I pray thee of the LORD for us *c*, (for Nebuchadrezzar king of Babylon maketh war againſt us) if ſo be that the LORD will deal with us according to all his wondrous works, that he may go up from us *d*,

c Zedekiah, as he was none of the beſt, ſo he was none of the worſt of the Kings of *Judah*, he had ſome convictions and impreſſions (poſſibly from his Education) not worn off, and having ſome reverence of God, he ſends to the Prophet to *enquire of the Lord*: Becauſe the *King of Babylon* was come up to make war againſt them. It is true, the greateſt Contemners of God and his faithful *Miniſters*, will ſometimes, in great ſtraits, chuſe to ſend for them rather than thoſe who in their proſperity pleaſed them. Hence we read of *Saul* when he went to the Witch at *Endor* deſiring that *Samuel* might be raiſed up; but in *Zedekiah*'s whole ſtory we read no ſuch eminent contempt of God, but a diſobedience to the Commands of God, proceeding rather from his eaſineſs to be ruled by his corrupt Court, than from a ſtubbornneſs in himſelf. *d* By mentioning God's former wondrous Works, poſſibly he may have a reſpect to God's raiſing *Sennacherib*'s Siege in the time of his Grandfather *Hezekiah*. The remembering of God's former wondrous Works, is of uſe to raiſe in us an hope and confidence in God for further Deliverances, ſuppoſing our ſelves under the ſame circumſtances of Obedience to God's Will, otherwiſe not, as we ſhall ſee in the caſe of *Judah* and its King, at this time; therefore Zedekiah ſaith, *if ſo be*. Guilt of ſin hinders Confideuce, and holy boldneſs in the beſt; but as the guilt is greater, ſo the hope or confidence of any is juſtly leſs.

3 Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah,

4 Thus ſaith the LORD God of Iſrael *e*, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls *f*, and I will aſſemble them into the midſt of this city *g*.

e The honour that the King of *Judah* had put upon the Prophet, in ſending theſe ſpecial Meſſengers to him, is no temptation to this good Prophet to propheſie ſmooth and pleaſing things, for which he had no Warrand from God. The Prophet ſtileth God *the God of Iſrael*, becauſe the whole Poſterity of *Jacob* were in Covenant with God, notwithſtanding which, ten parts of twelve were at this time carried into a Captivity, from which they never returned, yet God was the God of *Iſrael*, for all were not *Iſrael* that were deſcended from *Iſrael*, but thoſe only who were *Iſraelites* indeed, without guile; ſo that the Prophet by this Name given to God, doth both aſſert God's faithfulneſs to his Covenant, and alſo ſhew the conſiſtency of that faithfulneſs, with thoſe Judgments which he is now bringing upon that remnant of *Iſrael*, which yet were in their own Land. *f* The Meſſage which God by the Prophet ſendeth to *Zedekiah*, is exceeding terrible. The ſum of it is, That as they had not dealt with God according to the Works of *Iſrael*, and the former Generation that deſcended from him, or thoſe at leaſt who were the true *Iſrael* of God, ſo they muſt not expect that God ſhould deal with them according to his former wondrous Works but that as he with the *pure* had ſhewed himſelf *upright*, ſo with the *froward* he ſhould ſhew *himſelf froward*. For God had determined to turn into their own Bowels, and againſt themſelves, the Weapons they had in their hands taken up againſt the *King of Babylon* and the *Chaldeans* that were now beſieging them, (by which we may learn, that this Meſſage was ſent during the time of the Siege, probably about the beginning of it, for it laſted 18 Months) *g* God threatneth to bring the *Chaldeans* into the midſt of the Holy *City*, that their City ſhould be broken up, their Arms taken from them, and they killed with their own ſwords. Their is a great *Emphaſis* in the pronoun I. It is not an Enemy that is to be feared, but God's being our Enemy.

5 And I my ſelf will fight againſt you *h* with an out-ſtretched hand, and with a ſtrong arm, even in anger and in fury, and in great wrath *i*.

h I will fight againſt you (as a Prince is ſaid to fight againſt a Nation, whoſe Captains fight againſt it, though himſelf ſtirreth not from his Royal Palace; yea more than ſo) animating and influencing the *Babylonians* and *Chaldeans*, whom I have ſent to fight againſt you, and diſcouraging and diſpiriting your Armies. *i* With ſuch an hand and power as I manifeſted for my ancient *Iſrael*, *Exod.* 6, 6. God is here ſpoken of in a Dialect which maketh him more intelligible to us. He hath no Hands, no Arms, neither is *anger* and fury in him conſidered as turbulent Paſſions, as they are in us; but as *Men* ſtretch out their Hands and Arms when they intend to give ſmart and terrible ſtroakes, and are edged to ſuch Blows from their Paſſions and exceſſive wrath, ſo God is ſet out to us by expreſſions proper to Men, and in him ſignificative only of his juſt Will to be revenged ſeverely upon a ſinful people. The ſence is no more, than that an end was now come, and God was reſolved no longer to bear with ſuch a provoking people, but to bring his utmoſt Wrath upon them, and to deal with them no longer according to his wondrous Works of Mercy, but in wondrous Works of Juſtice, which in Men would look like the effects of Wrath and Fury.

6 And I will ſmite the inhabitants of this city, both man and beaſt: and they ſhall die of a great peſtilence *k*.

k Still God proclaimeth himſelf this Peoples Enemy. Peſtilences are but the uſual conſequents of long Sieges, through the ſcantneſs and unwholſomeneſs of Food, but God is the firſt cauſe of ſuch ſore Judgments, though there be other ſecond cauſes. The Murrain of Beaſts bears Proportion to the Peſtilence amongſt Men, and the Beaſts are threatned as well as Men, not becauſe of any ſin in them, but becauſe Men are puniſhed in them, they being part of their Subſtance; and this is a part of that Bondage of Corruption, from which the Creature groaneth to be delivered, of that Vanity to which they are ſubject, which maketh the irrational part of the Creation to be breught in by the Apoſtle, *Rom.* 8. 20, 21 22. like as a Woman *travailling in pain*, and deſiring the day of Judgment.

7 And afterwards *l*, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants and the people, and *ſuch as are* left in the city, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life *m*, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy *n*.

l After that many of the People of this City, ſhall be deſtroyed, ſome by the Enemy aſſaulting, and ſkirmiſhing with them; others by the Famine that ſhall be amongſt them through a want of Victuals, being all ſpent with the long Siege; others by the Peſtilence. *m Zedekiah*, who ſhall eſcape theſe three Judgments, together with his Courtiers, and the reſidue of the People, ſhall be delivered into the power of the King of *Babylon*, and into the power of ſuch as will not be content with the plunder of their Houſes, but thirſt after their Blood, and *n* theſe Enemies (ſet on by *Nebuchadnezzar*) ſhall ſmite them with the Sword, without ſhewing them any Mercy or Pity. This is not to be underſtood of King *Zedekiah* himſelf, for God let him know, *Chap.* 34. 4. that he ſhould not *die by the ſword*, but *in peace*, as he did afterward in *Babylon*, though in Priſon; but it was true of his Sons and Courtiers, and a great part of the People, *Chap.* 39. 6, 8. and 52. 10. Thoſe who went into Captivity, were only ſuch as had revolted during the Siege, and many of thoſe that were of the poor of the Land, for the reſt there was little pity had of them, or mercy ſhewed to them, as may be ſeen, *Chap.* 39. and 52. 2 *Chron.* 36. 17.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the LORD, Behold, I ſet before you, the way of life, and the way of death *o*.

o I tell you the way that you ſhould take, if you would ſave your lives; and the courſe, which if you take, you will certainly loſe your lives.

9 He that * abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live *p*, and * his life ſhalt be unto him for a prey *q*.

* Chap. 38. 2.

* Chap. 39. 18. and 45. 5.

p But certainly, if ever any Man ſpake High Treaſon, this Prophet now did it, when their was an Enemy beſieging them, telling them, That if they would ſave their Lives, they muſt revolt from their King, and join with their Enemies. All that can be ſaid in excuſe for the Prophet is, that this was a Divine Revelation to him, and a Meſſage ſent to the King himſelf. *q His life ſhall be given him for a prey*, appeareth to have been a proverbial Expreſſion, either ſignifying a Man's poſſeſſion of his life as a Prey, or Booty recovered from Death, or the hand of the Enemy. 2 Or a Mans *rejoycing* in the ſaving of his life, as if he had got ſome notable Booty.

10 For I have ſet my face againſt this city, for evil, and not for good *r*, ſaith the LORD: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire *ſ*.

r That is, I will ſet my ſelf againſt it, I will be an Enemy to it. See the like Phraſe *Lev.* 17. 10. and 20. 5. It is a Phraſe ſignifying not only God's Averſion from them, and the taking his Affection off them, but his Determination to bring Ruin upon them, and chuſing Methods of Providence tending and conducive thereunto: and ſo it is opened in the following Words, which are rather to be underſtood of the Structure of the City than of the Inhabitants, for that not the People were burnt with fire, though probably many of the People periſhed in ſo great Burnings.

11 ¶ And touching the houſe of the king of Judah *t*, *ſay*, Hear ye the word of the LORD *u*.

t By the houſe of the *King of Judah* he means the Houſe of *Zedekiah*, the Court, or thoſe (as appeareth by the next Verſe) who were the Magiſtrates. *u* Theſe, how great ſoever, are not excuſed from the common Obligation upon all to liſten to, and to obey the Revelations of the Divine Will.

12 O houſe of David *w*, thus ſaith the LORD, * † Execute judgment in the morning *x*, and deliver *him that* is ſpoiled, out of the hand of the oppreſſor *y*, leſt my fury go out like fire, and burn that none can quench *it z*, becauſe of the evil of your doings *a*.

* Chap. 22. 3.
† Heb. *Judge.*

w He calls theſe the *Houſe of David*, either checking them, who were indeed ſo in a lineal Deſcent, or minding them what they ought to be in imitation of their Father *David*. *x* The only way they had to keep off thoſe Divine Judgments which now hang'd over their Heads, was to *execute Judgment*, that is, *Juſtice* without partiality; the Prophet's Advice to them *to execute Judgment in the morning*, either lets them know they muſt do it *quickly*, or elſe it hath reſpect to the time when the Courts of Juſtice ſate. *y* One Species of Juſtice, was the Deliverance of the oppreſſed from the hands that is, from the power and malice of the Oppreſſors; which if it were not done. *z* God threatneth certain Ruin and Deſtruction to them, which none ſhould be able to hinder, or avoid. *a* The cauſe of which was, their wicked doings; for that God who doth People good, and ſheweth them favour, not for their ſake, but for his own names ſake, yet never puniſheth them, but for a cauſe found in them.

13 Behold, I *am* againſt thee, † O inhabitant of the valley *b*, *and* rock of the plain *c* ſaith the LORD; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations *d*?

† Heb. *Inhabitreſs.*

b The Inhabitants of the City of *Hieruſalem* are thoſe here intended, *Pſal.* 125. 2. The Mountains were round about *Hieruſalem*, yea, *Hieruſalem* it ſelf was buided in part upon the rocky Mountain of *Zion*, but a great part was in the Valley, and the higher Mountains, about mount *Zion*, made that Mountain it ſelf, in compariſon with them, as a Valley. *c* Though alſo a Rock of the Plain, that is, near to the Plain. Which ſituation of this place, made the *Jews* think it to be impregnable, and to mock at Dangers, or Threats of Enemies, ſaying, *Who ſhall*, that is, *Who can*, or *Who will* dare to come againſt us? Or, Who will be able to enter into our City? ſaith the Lord *I am againſt* you. I will come down againſt you, and I, by ſuch as I ſhall employ, will enter into your Habitations. No natural poſition or ſituation of Places, no artificial Fortifications are ſufficient againſt an Almighty God.

14 But I will † puniſh you *e* according to the * fruit of your doings, ſaith the LORD *f*: and I will kindle a fire in the foreſt thereof *g*, and it ſhall devour all things round about it *h*.

† Heb. *Viſit upon you.*
* Prov. 1. 31.

e In the *Hebrew* it is, *I will viſit upon you*; God's Viſitations are either of *Mercy*, *Pſal.* 80. 14. and 106. 4. or of *Judgment*; therefore the Sence is here rightly given by our Tranſlators, *puniſh*, *f* The fruit of Mens Doings is the product of their Actions; God puniſheth the fruit of our Doings. In ſhewing Mercy, he acts from Prerogative; in Puniſhments, he doth but fill Men with their own ways, and give them according to the fruit of their Doings; ſo *Verſe* 12. *g* By the *Foreſt* he either meaneth the Foreſt of *Lebanon*, or their Houſes made up of Wood cut out of that Foreſt, or their Idolatrous Groves. *h* And this Fire he ſaith ſhould not determine in the Deſtruction only of this City, but in the total deſtruction of all the Country adjacent to *Hieruſalem*.

CHAP. XXII.

God ſendeth the Prophet to Court with Promiſes, 1,——4. *and Threats againſt the King's houſe and Jeruſalem*, 5,——9. *The Judgment of* Shallum, 10,——12. *of* Jehoiakim, 13,——19. *and of* Coniah, 20,——30.

THus ſaith the LORD, Go down to the houſe of the king of Judah, and ſpeak there this word *a*.

a Some by the King of *Judah* here mentioned, underſtand *Jehoahaz*, made King upon the death of *Joſiah* by the People (being the ſecond Son of *Joſiah*) 2 *Kings* 23. 30. Others underſtand *Jehoiakim* whom *Pharaoh-Necho* made King, carrying his elder Brother *Jehoahaz*, after a ſhort Reign of three Months, with him into *Egypt*, 2 *Chron.* 36. 4.

2 And ſay, Hear the word of the LORD, O king of Judah, that ſitteſt upon the throne of David *b*, thou, and thy ſervants, and thy people that enter in by theſe Gates *c*;

b None is ſo great but he is obliged to hear the Word of the Lord. The Prophets mentioning him under the Notion of him that ſat upon the *Throne of David*, both minds him of God's Faithfulneſs, who had promiſed that *David* ſhould not want one to ſit on his Throne; and his Duty, to walk in the ſteps of him upon whoſe Throne he ſate; and alſo of his Errors, he not walking in *David*'s ſteps, though he ſate upon his Throne. *c* The Word of the Lord concerned not the King alone, but all his Inſtruments in places of Magiſtracy, and alſo all the People of *Jeruſalem* and *Judea*.

3 Thus ſaith the LORD, * Execute ye judgment, and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place *d*.

* Chap. 21. 12.

d That is, Adminiſter Juſtice to all your Subjects. The *Stranger*, the *Fatherleſs*, and the *Widow*, are particularly named, as Perſons who have feweſt Friends, and ſo are moſt expoſed to the Luſts of great Men, who have a Power to oppreſs them. Two things are obſervable; 1. That the Terms upon which God promiſeth Mercy to them, are ſuch as were in their power to perform. 2. They are the due performance of relative Duties, to teach us how much lieth upon Mens juſt performance of the Duties of their Relations, and more particularly, how much God loveth Juſtice and Judgment, without the impartial Execution of which, no Princes, no Magiſtrates, can promiſe themſelves Security from temporal Judgments: which much commendeth the Love of God to humane Society, Injuſtice being the greateſt Enemy to it, and Juſtice the great Foundation and Pillar of it.

4 For if ye do this thing indeed *e*, * then ſhall there enter in by the gates of this houſe kings ſitting † upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people *f*.

* Chap. 17. 25.
† Heb. *for David upon his Throne.*

e If ye will not pretendedly, but really, give to every one their Due, and look that inferiour Magiſtrates acting under you do ſo. *f* Then, he doth not ſay you ſhall be ſaved: the Promiſe is only of a ſecular, temporal nature, of all Proſperity, and Continuance of the Family of *David*, with great Honour and Splendour; expreſſed by thoſe Phraſes of riding in Chariots, and on Horſes. Though the Performance of moral Acts of Juſtice and Mercy, which Men may perform without any ſpecial Grace of God, be not enough to entitle them to the Hopes of Spiritual and Eternal good Things; yet they may intitle them to the Hopes of outward Proſperity and Happineſs in this Life, *Dan.* 4. 27. Which is ſufficient to demonſtrate, That Mens outward Infelicities, and Sufferings under the grievous Judgments of God upon themſelves, is from their ſelves; they might in a great meaſure avoid them, by doing ſuch Acts as are in their power to do.

5 But if ye will not hear theſe words *g*, I ſwear by my ſelf, ſaith the LORD, that this houſe ſhall become a deſolation *h*.

g By *hearing*, the Prophet meaneth *hearkning to*, and *obeying*. God accounteth us to hear no more than we practiſe. *h* If (ſaith the Prophet) you will not *execute Judgment*, &c. I give you the greateſt Aſſurance imaginable, that this noble *Houſe of David* ſhall become a Deſolation. The Apoſtle ſaith, that God, becauſe he could ſwear by no greater, ſware by himſelf. The End of an Oath, is the Confirmation of a thing where any doubt of the Truth of it, or any have Strife about it. Sinners finding in themſelves a Dificulty to believe God upon his Word, revealing his Will againſt the Intereſts of their Luſts, the Lord is brought in as ſwearing, not by a greater (that is impoſſible) but by himſelf, that the *Houſe of David*, or the *Houſe of Iſrael*, or *his own Houſe*, the *Temple*, (though the firſt ſeems moſt probable to be here meant, which ſeemeth to be the Houſe mentioned *Verſe* 4. through the Gates of which, Kings ſhould enter, riding in Chariots and on Horſes) ſhould be made deſolate.

6 For thus ſaith the LORD unto the kings houſe of Judah, Thou *art* Gilead unto me *i*, *and* the head of Lebanon *k*: *yet* ſurely I will make the a wilderneſs, *and* cities *which* are not inhabited *l*.

i Interpreters are not agreed in what Sence God ſaith, that the *Kings Houſe of Judah* was unto him as *Gilead*. *k* Or the Head of *Lebanon*. *Gilead* was a Country fertile for Paſtures; upon which account the *Reubenites* and *Gadites* being Men whoſe Eſtates lay in Cattel, begged it of *Moſes* for their Portion, *Num.* 32. 2. and *Moſes* gave it to the Sons of *Manaſſes* Verſe 40. It was alſo famous for *Spicery*, *Balm*, and *Myrrh*, *Gen.* 37. 25. It had in it a famous Mountain. *Lebanon* alſo was a very pleaſant place, famous for *Cedars*, and indeed whatſoever could gratifie the Senſes: they both were in the Lot of *Gad* and *Manaſſeh*. Some think God compareth the King of *Judah*'s Houſe to theſe places, in regard of the Height and Nobleneſs of the Structure; others, for the Pleaſantneſs and Delightfulneſs of it. Others conſider *Gilead* as the principal part of the Inheritance of the Ten Tribes, waſted by *Tiglath Pilezar*, 2 *Kings* 15. 29. and that God telleth them, by this Compariſon, that he would certainly deſtroy them, and make them as *Gilead*, which was the *Head of Lebanon*. Though *Jeruſalem* were a noble and pleaſant place, yet they might remember ſo was *Gilead*, which yet for their Sins was waſted, and brought to Ruin. *l* So alſo *Jeruſalem*, formerly the Garden of *Judea*, and Joy of the whole Earth, ſhould be made a Wilderneſs, and the Cities of *Judah* ſhould not be inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons *m*, and they ſhall cut down thy choice cedars, and caſt *them* into the fire *n*.

m They ſhall not only be edged with their own Luſts and Malice, but commiſſionated and influenced by me, and ſhall come ſufficiently prepared for their work. *n* And they ſhall cut down and burn thy Buildings, which are made of goodly Cedars.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, wherefore hath the LORD done thus to this great city *o*.

o According to God's Threatnings, *Deut.* 29. 24. 1 *Kin.* 9. 8. Though the Jews would not underſtand that there was a Cauſe, yet others would underſtand it, and enquire into it.

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God *p*, and worſhipped other gods, and ſerved them *q*.

p Some ſhall anſwer them, or they ſhall anſwer one another. Surely it is becauſe they have broken the divine Law, which the *Iſraelites* made a Covenant, *Exod.* 19. 8, *Chap.* 24. 3, 7. *Deut.* 5. 27.

v. 27. upon which account their Sinning was an Apoſtacy and a *forſaking their Covenant.* *q* Their Sinning was not of an ordinary nature, but by Idolatry, worſhipping Images and Idols, which indeed were no Gods, but only in the Opinion of thoſe Nations that worſhipped them.

10 ¶ Weep ye not for the dead, neither bemoan him *r*, *but* weep ſore for him that goeth away *ſ*; for he ſhall return no more, nor ſee his native country *t*.

r Not for *Joſiah* your dead Prince, for whom there was a great Mourning, 2 *Chron.* 35. 25. mentioned, *Zech.* 12. 11. *Joſiah* is happy, you need not trouble your ſelves for him; but weep for *Jehoahaz*, who is to go, or is gone into Captivity; *Jehoahaz* was ſet up upon his Father's Death by the People, 2 *Kings* 23. 30. 2 *Chron.* 36. 1. but *Verſe* 3. put down within three Months, and carried into *Egypt*, *Verſe* 4. where he died, 2 *Kings* 23. 34. *t* So as he no more returned into *Judah.* The Participle being in the Preſent Tenſe, inclineth me to think, that this Prophecy was long before that in the former Chapter, ſoon after the Death of *Joſiah*, upon the Peoples ſetting up of *Jehoahaz* in his ſtead, or preſently after he was carried away. Some Interpret this of the People that were dead, and thoſe that were going into Captivity; but the next Verſe makes it far more probable that it is to be underſtood of *Joſiah* and *Jehoahaz.*

11 For thus ſaith the LORD touching Shallum, the ſon of Joſiah king of Judah *u*, who reigned inſtead of Joſiah his father *w*, which went forth out of this place *x*, he ſhall not return thither any more.

u Who this *Shallum* was, is a little doubted: Some think it was *Jehoahaz* the Son of *Joſiah*, 1 *Chron.* 3. 15. called *Johanan*: there is alſo mentioned one *Shallum*, but he is there mentioned as the fourth Son of *Joſiah.* In the Book of *Kings* we read only of three Sons which *Joſiah* had, *viz.* *Jehoahaz*, *Jehoiakim*, and *Zedekiah*. Moſt think that this *Shallum* was *Jehoahaz* or *Johanan* (as he is called 1 *Chron.* 3. 15) who was indeed the ſecond Son of *Joſiah*; for it is plain from 2 *Kings* 23. 31, 36. that *Jehoiakim* was two Years older otherwiſe he could not have been 25 Years old when he began to reign, after *Jehoahaz*, who began to reign at 23 Years of Age, and reigned but three Months: but 1 *Chron.* 3. 15. he is called *Joſiah*'s firſt-born, becauſe he was firſt made King; and here he is called *Shallum* for the ſhortneſs of his Reign, in Deriſion to the Jews, who ſo called him, upon the account of their good hopes of Proſperity under him, and in Alluſion to *Shallum* the Son of *Jabeſh*, one of the laſt Kings of the Ten Tribes, mentioned 2 *Kings* 15. 13 who reigned but a Month; for this, as ſome think, could not be that *Shallum* mentioned after *Zedekiah*, as the fourth Son of *Joſiah*, 1 *Chron.* 3. 15. for that *Shallum*, they ſay, never reigned, this as the Text ſaith, did reign three Months. *w inſtead of Joſiah his Father*; which Phraſe ſeemeth alſo to conclude, that he immediately ſucceeded his Father *Joſiah.* *x* He was carried away from *Jeruſalem* preſently after he was ſet up, 2 *Kings* 23. 31, 32. impriſoned at *Riblah*, and *Verſe* 34 died in *Egypt*.

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more *y*.

y So as he returned no more to ſee his native Country, as is here ſaid. But others think this, *Shallum* was *Joſiah*'s fourth Son, that *Johanan* died before his Father, and the People made *Shallum* his youngeſt Son *King*, calling him *Jehoahaz*, ſo as he reigned immediately after *Joſiah*.

* Micah 3. 10. Hab. 2. 9.

13 ¶ Wo unto him that * buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *z that* uſeth his neighbours ſervice without wages, and giveth him not for his work *a*.

z We have not here any certain Guidance, to let us know whether the Prophet intended *Jehoahaz* or *Jehoiakim*; both of them *did evil in the ſight of the Lord*, as we read in their Story. The Sin here reflected upon is manifeſtly *Injuſtice* and *Oppreſſion* but poſſibly in the former part of the Verſe, all unjuſt and oppreſſive Acts, by which either of theſe Princes endeavoured to promote their Grandeur, may be underſtood: for we need not take *building his houſe* in a ſtrict literal Senſe, but ſignifying the promotion of his Family, or eſtabliſhing his State and Dignity. *a* In the latter part, a ſpecial Oppreſſion, withholding Workmens Wages, is the Sin upon which the Woe is denounced, a Sin contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. and againſt which the Judgment of God is alſo denounced under the New Teſtament. *James* 5. 4. An evident Demonſtration of God's Love to Mankind, ſecuring by his Law juſt Dealing betwixt Man and Man, and revenging Acts of Injuſtice, and particularly where Men take Advantage of their Greatneſs above, and Superiority over others, to trample them under their feet, and to withhold their juſt Rights from them: Though ſuch Perſons may be out of the reach of humane Juſtice, yet God hath denounced a Woe againſt them.

† Heb. *through aired.*
|| Or, *my windows.*

14 That ſaith, I will build me a wide houſe, and † large chambers, and cutteth him out || windows, and *it is* cieled with cedar, and painted with vermilion *b*.

b That is Woe to that Man, who ſuffering Oppreſſion in his Government, or making it his Buſineſs himſelf to Oppreſs, yet buildeth himſelf great Houſes and large Chambers, Cieling them with Cedar, promiſing himſelf Proſperity and Splendour notwithſtanding his wicked Courſes; for otherwiſe, it is lawful enough for Princes to build themſelves ſtately Houſes, *&c.* Yet ſome think that *Jehoiakim*'s Pride, and Luxury, and Magnificence, is here blamed which alſo may be, conſidering what Fate he was under, for, *Judah* was reprived only during *Joſiah*'s Life, 2 *Chron.* 34. 24, 25, 26, 27, 28. And this Prince had ſeen *Shallum* or *Jehoahaz* his Brother carried into Captivity, and he ſtill walked in the ſame wicked Courſes his Brother had done, yet in contempt of the Word of the Lord by *Huldah* in his Father's time, he promiſeth himſelf all Proſperity and Splendour, and accordingly was building himſelf ſtately Houſes, and adorning them, for this the Woe is here denounced.

15 Shalt thou reign becauſe thou cloſeſt *thy ſelf* in Cedar *c*? did not thy father eat and drink, and do judgment and juſtice, and then *it was* well with him *d*?

c Art thou ſo vain, as to think that brave Houſes will continue thy Kingdom? Thou art miſtaken; magnificent Buildings are not thoſe things which eſtabliſh a Prince's Throne. *d* How was it with thy Father? He lived proſperouſly, yet had no ſuch ſtately Edifices; his Throne was eſtabliſhed by Juſtice and Judgement; that were the right way for thee to ſit ſure upon thy Throne.

16 He judged the cauſe of the poor and needy *e*, then *it was* well *with him*: *was* not this to know me, ſaith the LORD *f*?

e By himſelf in Perſon; for the Kings of *Iſrael* and *Judah* often, ſat perſonally to judge Cauſes; or by ſetting ſuch Judges as did it, adminiſtring Juſtice impartially, particularly to ſuch as in reſpect of their low Condition, were moſt expoſed to the Power of others, and doing thus he proſpered. *f* This was for him truly to own and acknowlede me. They only truly know God who obey him; and Men vainly pretend to Piety who are notoriouſly defective in Duties of Juſtice and Charity.

17 But thine eyes and thy heart *are* not but for thy covetouſneſs *g*, and for to ſhed innocent blood, and for oppreſſion, and for || violence to do *it* *h*.

|| Or, *incurſion.*

g All that thou lookeſt after, and that thy Heart is ſet upon, is thy own *Grandeur* and Riches. *h* And to make thy ſelf great, thou makeſt no Difficulty to deſtroy thy Subjects that are innocent, and have not deſerved Death, and to oppreſs others, uſing all manner of Violence againſt them. It is not to be thought that *Jehoiakim* did all this in perſon, but by ſuch corrupt and unjuſt Judges as he ſet up; ſo God accounted that *Ahab* had *killed* and taken *poſſeſſion*, 1 *Kings* 21. 19. Though the *Elders* and *Nobles* were thoſe that did it, *verſe* 11. 12. 13. Prince are reſponſible to God for the ſins of their *Miniſters* and Judges.

18 Therefore thus ſaith the LORD, concerning Jehoiakim the ſon of Joſiah king of Judah *i*: They ſhall not lament for him, *ſaying*, Ah my brother, or ah my ſiſter: they ſhall not lament for him, *ſaying*, Ah Lord! or, ah his glory *k*.

i A very bad Son of a good Father, whoſe Name was *Eliakim*, by *Pharaoh Necho* turned to *Jehoiakim*, 2 *Kings* 23. 34. and by him ſet up. He reigned wickedly, and infinitely oppreſſed the People for Money, for *Pharaoh Necho* that made him King, *verſe* 35. He reigned but eleven Years; but rebelling againſt *Nebuchadnezzar* King of *Babylon*, as we read, 2 *Kings* 24. 1, 2. he was carried by him into *Babylon* in fetters, 2 *Chron.* 36. 6. wherefore ought we read, he died. *Jehojakim*, or *Jeconiah*, his Son, ſucceeded him, *verſe* 9. reigning only three *Months*, and ten Days. *k* He died not lamented; for, as it is not probable his Enemies would lament him, ſo he had diſobliged his own People by Violence and Oppreſſion to that degree, that it is not likely that thoſe of them who were in *Babylon* made any great Lamentation for him.

19 * He ſhall be buried with the burial of an aſs *l*, drawn and caſt forth beyond the gates of Jeruſalem *m*. * Chap. 36. 30.

l That is, he ſhall not be buried at all, or he ſhall be buried in an indecent and contemptible manner, none attending him to his Grave, nor mourning for him. *m* The laſt Words of this Verſe incline ſome to think that *Jehoiakim* was buried near to *Jeruſalem*; but the Scripture, which mentioneth his being carried into *Babylon*, ſaith nothing of his being brought back; nor is that very probable which ſome ſay, that the King of *Babylon* thought to have carried him to *Babylon*, but upon ſecond Thoughts altered his Purpoſes, and cauſed him to be *ſlain* at *Jeruſalem*, and his Body to be ignominiouſly dragged out of the Gates. The Scripture ſaith expreſly, he was carried to *Babylon*, 2 *Kings* 24. 15. and if he died there, yet this Text remaineth true, the ſcope of which ſeemeth to be, to ſhew the Vanity of this Prince in his great and ſtately Buildings, which he was not like long to Enjoy, nor to be buried nigh to them, nor in any degree of Honour proportionate to the Splendour of them.

20 Go up to Lebanon *n*, and cry, and lift up thy voice in Baſhan *o*, and cry from the paſſages *p*: for all thy lovers are deſtroyed *q*.

n The Hebrew Verb being feminine, lets us know, that *Jeruſalem* was the Place to which this Speech is directed: to the Inhabitants of which the Prophet here calleth to go up to *Lebanon.* *o* And to *Baſhan.* Both *Lebanon* and *Baſhan* were Hills or Places that looked towards *Aſſyria*, from whence the Jews looked for help, and had it ſometimes, as 2 *Kings* 16. 7. he calls to them ironically to go up to the mountainous parts of them; where ſtanding and crying, they might be ſooneſt and beſt heard. *p* What we tranſlate *from the paſſages*, others Tranſlate *from the borders*, or *from the ſides*. Others from *Abarim*, which is the Name of a Mountain, as well as *Lebanon* and *Baſhan*. *Vide Numb.* 27. 12. and 33. 47. which ſeemeth to me the beſt Interpretation: The Meaning is, Go and cry for Help from all Places, but it will be in vain; for *q* the *Egyptians* and *Aſſyrians* to whom thou wert wont heretofore to fly, chuſing rather to truſt to them than in me, are themſelves in the Power and Danger of the *Chaldeans*, who ſhall alſo deſtroy them.

† Heb. *proſperities.*
* Chap. 7. 23, &c.

21 I ſpake to thee in thy † proſperity *r*, *but* thou ſaidſt I will not hear *ſ*: * this *hath been* thy manner from thy youth, that thou obeyedſt not my voice *t*.

r I by my Prophets, ſpake to thee while all things went well with thee, ſo as thou haſt not ſinned ignorantly or without warning, I have not ſurprized thee with my Judgments, but thou refuſedſt to hearken, and obey my Admonitions and Precepts. *t* From the time that I brought thee out of the Land of *Egypt*, thou haſt been thus a rebellious People.

22 The wind ſhall eat up all thy paſtures *u*, and thy lovers ſhall go into captivity *w*, ſurely then ſhalt thou be aſhamed, and confounded for all thy wickedneſs *x*.

u Either a vain Hope and Preſumption ſhall deſtroy thy Rulers, and Governours, who flatter thee with Promiſes of Proſperity, or a Judgment ſhall ſeize them, that ſhall be like a violent

Wind, which preſently ſcattereth the Clouds and the Smoak; or they ſhall be blaſted by my Judgments, as Plants are blaſted and eaten up by Winds. *w* And thoſe that have been thy Friends and Allies, *Syria* and *Egypt*, in whom thou haſt truſted, ſhall themſelves be made Captive. *x* Surely when thou ſeeſt this, thou wilt be convinced, and aſhamed of thy wicked Courſes.

† Heb. *inhabitreſs.*

23 O † inhabitant of Lebanon *y* that makeſt thy neſt in the cedars *z*, how gracious ſhalt thou be *a* when pangs come upon thee, the pain as of a woman in travail *b*.

y Hieruſalem, which is called an Inhabitant of *Lebanon*, either becauſe their Houſes were built of Wood cut down out of the Foreſt of *Lebanon*, or becauſe they lived in as great Plenty and Delight as if they lived in *Lebanon*; or, becauſe they thought the Mountain of *Lebanon* was a certain Refuge to them. *z* They are ſaid *to make their Neſt in the Cedars*; either becauſe their Houſes were built of the *Cedars of Lebanon*, or becauſe of the Security they promiſed themſelves from that Foreſt and Mountain, ſo full of and famous for *Cedars*. *a* What Favour wilt thou find *b*. when my Judgments ſhall come upon thee as ſuddenly and as ſmartly as the pains of a Woman in Travail come upon her: a Similitude often made uſe of by this Prophet, to expreſs the Suddenneſs, Unavoidableneſs, and Greatneſs of Judgments *Chap.* 4. 31. and 6. 24. and 13. 21. and 30. 6. and 49. 24. and 50. 43. and ſo in other Scriptures, *Pſal.* 48. 6. *Micah* 4. 9. 1 *Theſſ.* 5. 3.

24 *As* I live ſaith the LORD, though Coniah the ſon of Jehoiakim King of Judah *c* were the ſignet upon my right hand *d*, yet would I pluck thee thence.

c By *Coniah* he meaneth *Jehoiakim*, 2 *Kings* 24. 8. whoſe name was *Jeconiah*, 1 *Chron.* 3. 16.) for all *Joſiah*'s Sons had two Names, and ſo had his Grandchild *Jeconiah*) here in contempt called *Coniah* *d* He ſaith, that though this *Coniah* were as dear to him as his Signet. which every Man keepeth ſafe, yet this ſhould not ſecure him from divine Vengeance.

25 And I will give thee into the hand of them that ſeek thy life *e*, *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

e That is, into the power of the *Chaldeans* and *Babylonians*, whom they were afraid of, and juſtly, for they thirſted after their Blood and Ruin.

26 And I will caſt the out, and thy mother that bare thee, into another country where ye were not born, and there ye ſhall die *f*.

f Jechoniah's Mother was *Nehuſhtan*, the Daughter of *Elnathan* of *Hieruſalem*, 2 *Kings* 24. 8. Verſe 12. the fulfilling of the Prophecy is recorded; and it is ſaid, that *Jehoiachim the King of Judah went out to the King of Babylon, he and his Mother, and his Servants*, &c. ſo *Verſe* 15. together with eight thouſand Priſoners of the meaner ſort, beſides Princes and Nobles.

† Heb. *lift up their mind.*

27 But to the land whereunto they † deſire to return, thither they ſhall not return *g*.

g That is, they ſhall never come again to *Jeruſalem* though they be fond of it as their Native Country, and may promiſe themſelves ſuch Favour from the *King of Babylon*, yet there ſhall no ſuch thing be their portion.

28 *Is* this man Coniah a deſpiſed broken idol *h*? *is he* a veſſel wherein *is* no pleaſure *i*? wherefore are they caſt out, he and his ſeed *k*? and are caſt into a land which they know not?

h The Prophet either ſpeaketh this in the perſon of God, or of the People, who are here brought in, affirming that this Prince who was the Idol of the People, was now through the juſt Judgment of God become like a broken Idol *i* Or like a Veſſel which Men care not for, being either ſo crack'd, or ſo tainted, that they can make no uſe of it, and admiring at this Cataſtrophe, and enquiring the Cauſe why it ſo came to paſs. *k* He, and *his ſeed*. It is ſaid *Ver.* 30. that no Man of his Seed ſhould proſper ſitting upon the *Throne of David. and ruling any more in Judah*; nor is there any mention made of any of his Children, where his carrying into Captivity is recorded, 2 *Kings* 24. 12. which makes ſome think, that by *his Seed* here is meant the Poſterity of his Grandfather *Joſiah*; but others think that he had *Children*, either before he went into Captivity, or born while he was in *Babylon*: And *Matth.* 1. 12. it is ſaid, that *after they were brought to Babylon, Jechoniah begat Selathiel.*

29 O earth, earth, earth, hear the word of the LORD *l*.

l By Earth he either means the Land of *Judah*, to which he calls thrice, to ſignifie the Deafneſs of this People and unwillingneſs to hear, and believe what God ſpake by him, or elſe he calls to the whole Earth, as he calls *Heaven* and *Earth* to witneſs, *Deuteronomy* 30. 19. and 32. 1. *Iſaiah* 1. 2. and 34. 1. *Jer.* 6. 19.

30 Thus ſaith the LORD, Write ye this man childleſs *m*, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

m The Word tranſlated *Childleſs* is but thrice read in Holy Writ, and by various Interpreters tranſlated *barren*, not *encreaſing*, *empty*, *full of ſorrow*, *wanting* Children, &c. It is thought to be interpreted, by the next Words, *No Man of his ſeed ſhall proſper ſitting upon the Throne of David, and ruling any more in Judah*; for there are ſeven of his Sons named 1 *Chron.* 3. 17. So that he is ſaid to be *Childleſs*, either becauſe all his Children died before their Father; or, (which is moſt probable) becauſe he had no Child that ſate upon the Throne, or ever had any Rulers place in *Judah* but only ſome that lived in a mean condition in Captivity, amongſt whom *Salathiel* is named, *Matth.* 1. 12. as a Progenitor of Chriſt.

CHAP. XXIII.

Wo againſt wicked Paſtors, the ſcattered Flock ſhall be gathered, Chriſt ſhall rule and ſave them, 1,——8. *Againſt falſe Prophets,* 9---32. *and mockers of the truth,* 33,——40.

* WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD *a*. * Chap. 10. 21.

a There is the like *Wo* againſt the *Paſtors* denounced, *Ezek.* 34. 2. Interpreters judge, that by the *Paſtors*, are to be underſtood the *Civil Magiſtrates*, for *verſe* 9. He denounceth the Judgments of God againſt their Eccleſiaſtical Officers: The Civil Magiſtrates at this time in *Judah* were great Tyrants; and whereas God had committed his People (whom he calls the Sheep of his Paſture) to them in truſt, that they ſhould protect and govern them, and that they might live under them godly and peaceable Lives, in all *Proſperity*, that they had acted quite contrary to their Truſt, and worried the *People* like Wolves, inſtead of feeding them like Shepherds. God took notice of their Oppreſſions, and by the Prophet denounceth this *Woe* againſt them, to verifie that of *Solomon*, *Eccleſ.* 5. 8.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people *b*, Ye have ſcattered my flock, and driven them away, and have not viſited them *c*; Behold, I will viſit upon you the evil of your doings, ſaith the LORD *d*.

b God calleth them *his People, his Flock, the Sheep of his Paſture*, with reſpect to the ancient Covenant which God had made with their Fathers, *Abraham*, *Iſaac*, and *Jacob*. They are ſaid to have fed this *People*, becauſe it was their Duty, and the Buſineſs of their Office, ſo to have done, though they had failed in it. *c* And had done the quite contrary, ſcattering them by their Acts of *Violence* and *Oppreſſion*, and driving them from their places to ſeek ſome more ſafe and quiet places of abode; or by their prodigious Wickedneſs, having been the cauſe of their being carried into Captivity, not viſiting them, that is, taking any due care of their Good and Welfare, ſeing what they wanted, and ſupplyed them, as good Rulers ought to have done. *d* For which Neglect, God threatneth to viſit upon them the Evil of their Doings. The *Hebrew* Word ſignifieth to viſit with a Viſitation of Care and Love, and alſo with a Viſitation of Juſtice and Severity, and is often ſo uſed in Holy Writ.

3 And I will gather the remnant of my flock out of all countries whither I have driven them *e*, and will bring them again to their folds *f*, and they ſhall be fruitful, and increaſe *g*.

e God puts a difference betwixt thoſe that were miſled by the examples of others, and the Rulers who ſet them ſuch an ill example; he threatned *Jehoiakim* and *Jehojakin* or *Jeconiah*, that they ſhould return no more, but for the people, he here promiſeth them a return, at leaſt a remnant of them, when he ſhould have puniſhed *the Goats* as he ſpeaketh, *Zech.* 10. 3. *f* By *their Folds*, he meaneth *Jeruſalem*, and other Cities the Towns of *Judah* which they had formerly inhabited. *g* Where they ſhould once more be in proſperity. He ſpeaks here concerning the return of this people out of the Captivity of *Babylon*, tho there be ſome that think this Text is primarily to be underſtood, *of the gathering together in one, the people of God ſcattered abroad*, in and by Chriſt according to the Prophecy of *Caiaphas*, *John* 11. 52

4 And I will ſet up * ſhepherds over them which ſhall feed them *h*, and they ſhall fear no more, nor be diſmaid *i*, neither ſhall they be lacking ſaith the LORD *k*. * Chap. 3. 15. Ezek. 34. 11, &c.

h Some think this Prophecy was fulfilled in *Nehemiah* and *Zorobabel*, who were pious and good Governours, and conſulted in their Government the good of the people committed to their truſt, *Neh.* 2. 10 and 5. 14. Others rather underſtand it of Chriſtian Princes and Governours under the Goſpel. *i* Under whom they ſtill live peaceably and ſecurely. *k* And none of them ſhall periſh. The two laſt paſſages of this Verſe incline Interpreters to think that this promiſe doth not ſo much refer to their coming out of *Babylon*, as to their ſpiritual deliverance by Chriſt, for after their return out of *Babylon* they were not ſecure long, but feared *Sanballat* and *Tobiah*, the *Grecians* and *Romans*, and other Enemies; beſides that the laſt words exactly agree with, *John* 10. 28 when Chriſt ſaith his Sheep ſhould not *periſh*, and it appears Verſe 6. that the Prophet is ſpeaking of a time, when not *Judah* only, but *Iſrael* alſo ſhould be ſaved, and the next Verſe doth manifeſtly refer unto Chriſt.

5 ¶ Behold, * the days come, ſaith the LORD, that I will raiſe unto David, a righteous branch *l*, and a king ſhall reign, and proſper, and ſhall execute juſtice, and judgment in the earth *m*. * Iſa. 11 1. & 40. 11. Chap. 33. 14. 15. Dan. 9. 24. Joh. 1. 45.

l Though ſome Interpreters think that *Zorobabel* may be here intended, who was deſcended from *David* and ruled the people when they came out of *Babylon*, yet, even the *Jewiſh* Doctors themſelves, as well as the *Chriſtian* Interpreters, underſtand this as a Prophecy and promiſe of the *Meſſiah*; the Prophecies and Promiſes of whom are uſually uſhered in with this Particle *Behold* to ſtir up Peoples attention, and who alſo was the *Son of David*, and who is called *the branch*, *Iſa.* 4. 2. and 53. 2. *Zech* 3. 8. *Iſa.* 11. 1. where the reaſon is alſo given he being there called *a root out of the ſtem of Jeſſe, and a branch out of his root*, beſides that the application to him of the Name *King*, ordinarily applyed to Chriſt, never given to *Zorobabel*, and the term *Righteous* make it evident. *Chap.* 33. 15. he is called a *branch of Righteouſneſs*, which is the ſame with the *Righteous branch*, here mentioned. He is called the *Righteous Branch*, not only becauſe himſelf was *Righteous*, therefore called the Righteous One, *Acts* 3. 14. & 13. 35. but becauſe he maketh his people *Righteous*, *Iſa.* 53. 11. and 60. 21. *m* Jeſus Chriſt anſwering the Type of *Melchiſedeck* the King of *Salem*, and who is *King of Kings*, 1 *Tim.* 6. 15. *ſhall reign* ſpiritually, and ſhall not be like *Jeconiah* of whom God ſaid he ſhould not proſper, but he ſhall proſper, and ſhall execute *Juſtice* and *Judgment*, protecting the innocent, and defending his people throughout the World, judging the Princes of the World, and by his Spirit governing his People.

So as the Prophet relieveth the People of God under their Oppreſſions, by theſe latter *Kings of Judah*, with the promiſe of the Kingdom of Chriſt, an uſual argument made uſe of by the Prophets to comfort the people of God in thoſe days againſt any evils come, or coming upon them.

Deut. . 28. Chap. . 16. Heb. hovah. dkenu.

6 In his days Judah ſhall be * ſaved, and Iſrael ſhall dwell ſafely *u*: and * this *is* his name whereby he ſhall be called† THE LORD OUR RIGHTEOUSNESS *w*.

u During the Reign and Kingdom of the *Meſſias* (whoſe Kingdom is an everlaſting Kingom) the people of God typified by *Judah* and *Iſrael*, the true *Iſrael* of God, thoſe that are *Jews* indeed, ſhall be ſaved with a ſpiritual Salvation, for he was therefore called *Jeſus* becauſe he was *to ſave his people from their ſins*, *Matth.* 1. 21. and God will be a ſpecial protection to them. *w* The Name wherewith this *branch* ſhall be called, ſhall be, *The Lord our Righteouſneſs*. Some, have applied this to the people, as if the people ſhould be ſo called or ſhould ſay the Lord hath dealt graciouſly with us; or in the Lord we have Righteouſneſs. But this will appear but the new invention of ſome who either cannot, or will not underſtand, how Chriſt ſhould be his peoples Righteouſneſs, thoſe who conſider not, that it is the *branch* which was before ſpoken of, and that the word *people* is not to be found going before, there is indeed a mention of *Judah* and *Iſrael*, but ſurely they were not to be other Mens Righteouſneſs, and if that had been the Prophet's meaning, he would not have ſaid the Lord *Our*, but the Lord *Their Righteouſneſs*. Nor is this the only place where Chriſt is called *Our Righteouſneſs*, 1 *Cor.* 1. 30. This place is an eminent proof of the Godhead of Chriſt, he is here called *Jehovah*, and what is proper to God alone. *viz.* to *juſtifie*, is here applyed to Chriſt. The Prophet, ſaith Chriſt, ſhall be ſo called, that is, by his People, who ſhould believe in him and truſt in him alone for that Righteouſneſs, wherein they ſhould at the laſt day ſtand before God, thus he was to bring in *Everlaſting Righteouſneſs*, *Dan.* 9. 24. He *who knew no ſin, was made ſin* (that is, a Sacrifice for ſin) *for us, that we might be made the Righteouſneſs of God in him.*

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth, which brought up the children of Iſrael out of Egypt.

8 But the LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the northountry, and from all countreys whether I had driven them, and they ſhall dwell in their own land *x*.

x See the Notes on *Chap.* 16. 14, 15. Where much of the ſame words are to be found. The Prophet aggravateth the greatneſs of that Salvation, which ſhould be brought by Chriſt to all the true *Iſrael* of God, by comparing it with the deliverance of the ancient *Iſrael* of God out of the Land of *Egypt*; which he ſaith it ſhould ſo far tranſcend and excel, that the Deliverance out of *Egypt* ſhould not be named, when this Salvation ſhould appear, which ſhould be after their return from *Babylon*, and when God ſhould gather them from all Countries, which was fulfilled, when by the preaching of the Goſpel, not the *Gentiles* only were converted, but many of the *Jews* alſo which were ſcattered abroad, *James* 1. 1. 1 *Pet.* 1. 1. Poſſibly part of this Promiſe or Prophecy remains yet to be accompliſhed, for the *Jews* are not yet come to dwell in *their own Land*, unleſs that term be to be expounded of Chriſtians, who during the times of Perſecution in the primitive Church, were ſcattered abroad, but upon the ceaſing of thoſe Perſecutions, when Chriſtian Emperours came to have the Government, returned to their own Countries, where they enjoyed a more ſtill and quiet Habitation.

9 ¶ Mine heart within me is broken, becauſe of the prophets, all my bones ſhake *y*: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD *z*, and becauſe of the word of his holineſs *a*.

y The Prophet having denounced the Wrath of God againſt the wicked Rulers of *Judah* under the Notion of *Paſtors* cometh here to diſcharge the like truſt with reference to thoſe orders of perſons amongſt the *Jews*, whoſe Office it was, or at leaſt who took upon them to reveal the Mind and Will of God to people, and who were upon that account called Prophets for theſe he declares a great paſſion and trouble; either for their ſake in proſpect of that Vengeance of God which he ſaw was like to be poured out upon them, or for the peoples ſake, who had been deceived by their unfaithful Revelations of the Divine Will, and led into wickedneſs by their vile Examples. For this he ſaith his heart was broken, his bones ſhaked. *z* And he was even aſtoniſhed and ſtupified, and like a drunken Man he knew not what he did; he was ſo ſtricken at the apprehenſions of the Wrath of the Lord ready to be revealed againſt them. *a* And to conſider what words the holy God had put into his Mouth, to ſpeak againſt them.

Chap. 7, 8. 9. 2. Or, curſ. Chap. 9. & 12.

10 For * the land is full of Adulterers *b*, for becauſe of || ſwearing the land mourneth *c* *: the pleaſant places of the wilderneſs are dryed up *d*, and their ||courſe is evil, and their force *is* not right *e*.

b Under that term *Adulterers*, all Species of uncleanneſs are comprehended. *c* By falſe ſwearing, or by idle and profane ſwearing, the Land is brought to ruine. The word ſignifies alſo a Curſe or curſing. Many good Interpreters judge, that the more genuine ſence and true Tranſlation of this Text were, *for becauſe of the Curſe* (that is, the Curſe of God) the Land is brought to that Miſery which is coming upon it. *d* The Paſtures of the Wilderneſs or *of the Plain*, for ſo the word is rendred, *Iſa.* 63. 13. *Lam.* 4. 19. The Wrath of God was extended to all places whether more or leſs inhabited. *e* The Prophets did not only err in ſingle Acts, but the whole courſe of their Actions was nought, and particularly their Power, Rule and Government was not right. If any ſay what were the Prophets concerned in the Peoples wickedneſs? *Anſw.* They were profane as well as the people, as we ſhall find, *Ver.* 11. but beſide this, the people were thus vile through their connivance, they did not warn the people of their ſins, but ſoothed them up in their wicked courſes, and ſo were the cauſe of the peoples wickedneſs, who had not been ſo vile but for them.

11 For both * prophet *f* and prieſt are profane *g*, yea, * in my houſe have I found their wickedneſs *h*, ſaith the LORD.

* Chap. 6. 13. & 8. 10. Zeph. 3. 4. * Chap. 11. 15. Ezek. 8. 11. & 23. 39.

f Thoſe, whoſe Work was to reveal the Mind of God to the people, and who pretended to that Office. *g* And thoſe that were employed in offering Sacrifices, and other works which belonged to the Prieſtly Office, according to the Law. The whole Eccleſiaſtical Order, all their Miniſtry were *profane*, not meerly hypocritical, but lewd, immoral and debauched. *h* Yea, they were grown to that impudence, that they made the Temple, which was the Lord's Houſe, a Den of Thieves; a place where they committed wickedneſs. Thus it was in the time of *Ely*, 1 *Sam.* 2. 22. and more generally afterward, 2 *Chron.* 36. 14. See *Chap.* 7. 10, 11. and *Ver.* 14. of this *Chapter*. There is no more certain ſign of a ruining Nation, than when God ſuffereth in it a lewd and corrupt Miniſtry.

12 Wherefore * their way ſhall be unto them, as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein *i*: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD *p*.

* Pſal. 35. 6. Chap. 13. 16.

i As their ordinary courſe is wicked and ſinful, ſo they ſhal find that it will in the event be to them pernicious, perilous and full of danger, as a ſlippry path is to them that walk in a dark Night, they ſhall be driven on till they fall therein. Courſes of ſin may look ſmooth, but they always prove ſlippery. *p* For I am reſolved to puniſh their wicked courſes; and to viſit them with my Judgments.

12 And I have ſeen || † folly in the prophets of Samaria *q*; they propheſied in Baal, and cauſed my people Iſrael to err *r*.

|| Or, an *abſurd thing*. † Heb. *unſavoury*.

q There was a time, when I ſaw folly in the Prophets that belonged to the Ten Tribes, whoſe chief City was *Samaria*. The word tranſlated *folly* ſignifies *unſavory*, or an abſurd thing. Our Saviour compareth wicked Miniſters to *unſavory Salt*, *Matth.* 5. 13. Salt that is turned fooliſh (as the *Greek* work ſignifies.) The Miniſters of God's word are, or ought to be the Salt of the Earth, to ſeaſon People with ſound Doctrine, and by the good Example of an Holy Life; if they be corrupt in Doctrine, or, Manners, they become *unſavoury*, and the very worſt of men. Such God ſays, the Prophets of the Ten Tribes were, before they were carried away Captive. *r* They propheſied, pretending they had their Inſtructions and Revelations from *Baal*, and ſo cauſed the Ten Tribes to err, which after the diviſion of the Kingdom in *Jereboam*'s time were called *Iſrael* in contra-diſtinction to the two Tribes and half cleaving to the Houſe of *David*, which were called *Judah* after the Name of their principal Tribe.

14 I have ſeen alſo in the prophets of Jeruſalem || an horrible thing *ſ*: * they commit adultery *t*, and walk in lyes *u*: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs *w*, they are all of them unto me * as Sodom, and the inhabitants thereof as Gomorrha *x*.

|| Or, *filthineſs*. * Chap. 29. 23. * Deut. 32. 32.

ſ The word ſignifies *filthineſs*, *ſtench*, or an abominable thing, or things every whit as bad, in ſome kind worſe than what I ſaw in the Prophets of the Ten Tribes. *t* They commit not Spiritual Adultery only, but Carnal Adultery, they are Whoremongers. *u* And they make it their buſineſs to inſtill falſhoods into people, and entitle me to them, and this is their Trade; not a ſingle Act, but their ordinary practice. *w* This is the great aggravation of the Sin of thoſe that occupy the place of Spiritual Guides, that they encourage profane Men, either by their falſe Doctrine, extenuating Sin, and putting a fair gloſs upon them; or at leaſt by their mealy mouths fearing or forbearing to tell Sinners of their wicked Courſes; or by their wicked Examples, the moſt of People thinking they may do what their Teachers do, by which means Sinners inſtead of being brought to a ſenſe of their Sins, and a repentance for them, are hardened in their wicked Courſes. *x* By this means *all of them*, either of their Prophets and Prieſts, or all of the People, (the firſt ſeemeth chiefly here intended) are become to me as contemptible, and abominable as the People of *Sodom* and *Gommorha*, though they were the Sons of *Aaron*, and of the Prieſtly Order, yet living lewd lives, and acting quite contrary to the end of their Holy Calling, God declares himſelf to value them no more than as the vileſt of Men, ſuch were the *Sodomites*. Or by thoſe words God threatens that he would deſtroy them with as notorious a deſtruction as he deſtroyed *Sodom* and *Gommorrha*. Thus the compariſon is uſed, *Iſa.* 1. 9. and conſonant to this are the words in the next Verſe.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets *y*, Behold, I will feed them * with wormwood *z*, and make them drink the water of gall: for from the prophets of Jeruſalem is || profanneſs gone forth into all the land *a*.

* Chap. 8. 14. & 9. 15. || Or, *Hypocriſie*.

y Under the term Prophets, he comprehendeth all the Eccleſiaſtical Guides of *Jeruſalem* at this time, whether *Prieſts* or *Prophets*. *z* He threatens to feed them *with wormwood*, ſome think the word is better tranſlated Poyſon; by *Wormwood* or *Poyſon*, and the *water of Gall*, he threatens great and fatal Judgments that he would bring upon them. *a* And he gives the reaſon why God would deal ſo ſeverely with that Order of Men, who ſeemed by their Office and Imployment to have the neareſt Relation to himſelf, becauſe they were the Fountain of wickedneſs, thoſe from whom wickedneſs flowed out over the whole Land. This was either by their conniving at wicked Mens Sins, for fear of diſpleaſing them; or by teaching them Licentious Doctrine, that gave a liberty to the Fleſh; or by their vile Lives ſetting the people patterns of Sin. and indeed thus it is generally, when Miniſters and ſuch as are to teach others, are wicked, either in their Doctrine or Practice, they are a Fountain of Wickedneſs; Wickedneſs floweth from them to the whole City, Town, Pariſh where they are Imployed: And on the contrary it is obſerved, that where God gives a place a good Miniſtry, Goodneſs in one degree or other floweth from them to the whole City, Town or Pariſh. Though all are not Converted, yet the generality are civilized and reſtrained from thoſe groſs and brutiſh Immoralities which other places abound with. Ill Miniſters

ſters muſt look for the ſevereſt indignation of God. Others ſin, and ſhall die in their ſins; but they teach others to break God's Commandments, and have the ſins of many to anſwer for, who periſh either by their Flatteries, or looſe Doctrine, or looſer Lives and Examples.

* Chap. 14. 14. 16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets, that propheſie unto you *b*, they make you vain *c*, * they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD *d*.

b People are under no Religious Obligation to hear any thing but the revealed Will of God, and are not to obey thoſe that call to them for what that doth not call to them. *c* Nor to liſten to them, the Scope of whoſe teaching is but to make them vain, ſinfully vain; or to deceive their Souls, no *Man* is under an Obligation to deceive himſelf. *d* They pretend to Viſions, that God hath revealed his *Mind* to them, in the ſame way as he uſeth to reveal himſelf to true Prophets; but there is no ſuch thing; it is but a fiction of their own, our *Mat.* 7. 15. gives us the ſame was to know *falſe Prophets*, Ver. 20. *By their fruits ye ſhall know them.* Let their external Miſſion be what, and which way it will, if what they teach agree not with the revealed Will of God, they are falſe Prophets. Many of theſe Prieſts were regularly enough deſcended, and the Prophets regularly enough educated and conſtituted, yet by this ſhewed themſelves falſe *Prophets*, that what they publiſhed was not from God, nor agreed with his revealed Will; therefore the people were under no Religious Obligation to hearken to them.

* Chap. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2. ‖ Or, *ſtubbornneſs*. 17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, * Ye ſhall have peace *e*; and they ſay unto every one that walketh after the ‖ imagination of his own heart *f*, No evil ſhall come upon you.

e Lewd and corrupt *Miniſters*, are an hatred and abomination in the houſe of the Lord, to all ſerious good People, and are therefore obliged to make themſelves a Party of thoſe that are like themſelves, whoſe favour they cannot have without indulging them in their Luſts. Hence they propheſie Peace to the vileſt and worſt of *Men*, who have no patience of being daily alarm'd with hearing of the Wrath of God due, and like to come upon them for their ſins. *f* Hence they promiſe evil to thoſe that walk according to the Counſels of their own heart, that is ſinfully, for *Gen.* 6. 5. *Every imagination of the thoughts of mans heart, is only evil, and that continually*: Hence a ſinful courſe is very often expreſſed in Scripture under this Notion of walking after the Imaginations of our own heart; as *Deut.* 29. 19. but it is moſt in prophecy; *Vid. Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. Hence a Religious walking is called a *Self-denying.* None have a worſe guide of their actions in their lapſed ſtate, before Regeneration, than their own hearts.

* Joh. 15. 8. ‖ Or, *ſecret*. 18 For * who hath ſtood in the ‖ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it g*.

g Who beſides us hath known the counſel of the Lord? Arrogating to themſelves a fellowſhip, and acquaintance with the *Mind* and Will of God. Or (which I ſhould rather judge the ſence) which of thoſe Prophets, that propheſie ſuch terrible things againſt this City is a Privy-Counſellor to God? The words ſeem rather to be the words of the Falſe Prophets, either arrogating to themſelves a peculiar acquaintance with God, and fellowſhip with him, from whence they knew his *Mind*, or mocking at *Jeremy*, and other true Prophets, as arrogating to themſelves ſuch a knowledge of the *Mind* and Counſels of God, as indeed they had not, then (as ſome think) the words of *Jeremiah* denying them to have ſtood in Gods Counſels, or to have known his Mind and Will. This in all Ages hath been the practice of corrupt Prophets and Miniſters to charge thoſe Servants of God, who have faithfully publiſhed the Will of God againſt Sinners, as making too bold with God's ſecret Counſel, though they publiſh nothing but God's revealed Will.

* Chap. 25. 32. 19 Behold, * a whirlwind of the LORD is gone forth in fury *h*, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked *i*.

h A ſevere Judgment of God, that ſhould reſemble a whirlwind, for the ſudden and utter deſtruction, that it ſhall bring. See *Chap.* 30. 23, 24. The ſame word is elſewhere tranſlated a ſtorm, *Pſal.* 83. 15. *Amos* 1. 14. *Jonah* 1. 4. It is called a whirlwind *of the Lord*, either to denote the greatneſs of it, as *Pſal.* 36.6. or to let us know that the Judgment came forth from God, and was of his ſending. *i* And whatever theſe flattering Teachers ſaid, it ſhould fall upon wicked Men, ſo as they ſhould have no peace, but evil ſhould moſt certainly come upon them.

* Chap. 30. 24. 20 The * Anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart *k*: in the latter days ye ſhall conſider it perfectly *l*.

k It is therefore called a *continuing whirlwind*, *Chap.* 30. 23. The Prophet ſpeaks of the judgment as of a Meſſenger, which coming from God, ſhould not return till it had done its Errand, and executed what it came for, even whatever God had reſolved it ſhould effect. Men are ready to flatter themſelves, that they ſhall either out-ride or out-live the ſtorms of Divine Vengeance; no (ſaith the Prophet) the Anger of the Lord ſhall bring to paſs whatſoever the juſt Will of God is. *l* And though you will not now believe it, but flatter your ſelves with idle vain hopes, yet hereafter when it ſhall be too late (which is the uſual folly of Sinners) then you ſhall conſider it perfectly.

* Chap. 14. 14. & 27. 15, & 29. 9. 21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken unto them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words *m*, then they ſhould have turned them from their evil way, and from the evil of their doings *n*.

m Theſe falſe Prophets did not propheſie without the Approbation of the Rulers of the Eccleſiaſtical State amongſt the *Jews* in their corrupt eſtate, but ſo they might, and yet not be ſent of God. The Judgment of a Divine Miſſion for the Revelation of God's Mind unto People, muſt not be meerly from their external Miſſion (which yet they ought to have in a Church that is in order) but from the faithful diſcharge of their Miniſtry. Thoſe whom God ſends, and who are truly acquainted with his Counſels, will cauſe his people to hear, not their own conceits and inventions, but the Word of the Lord. God ſendeth none upon any other Errand, but to reveal his Will, and tell his *Mind* unto people. *n* Then ſaith the Prophet, *they ſhould have turned them from their evil way*, that is, they would have made this their ſcope, buſineſs and end, to turn Sinners from their ſinful ways, and though poſſibly their labour would not have had ſo good an effect upon all, yet they would have had an effect upon ſome to turn them from their evil doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off *o*?

o Atheiſm is generally the Foundation of ill Life: Men ſay, God ſees them not, the Almighty doth not regard them. By a *God at hand*, many underſtand Heaven; Do you think that my Eyes are limited like yours, that I cannot ſee their Practices though far off from me? that is, from the place of my glorious Reſidence? Others interpret the Particle with reſpect to time; Am I a God of Yeſterday, like the Idols? Am not I the Ancient of Days? the Eternal God, whoſe Majeſty and Omniſcience you ought to have taken notice of?

* Pſal. 139. 7. &c. Amos 9. 2, 3. * 1 Kings 8. 27. Pſal. 139. 7. 24 Can any * hide himſelf in ſecret places that I ſhall not ſee him, ſaith the LORD? * do not I fill heaven and earth, ſaith the LORD *p*?

p What do theſe Atheiſtical Prieſts, and *Prophets*, and People, think? *Do* they think that I, who am a God of purer eyes than to behold Iniquity, ſee and take notice of what Doctrine they preach, and what Lives they live? If they did, ſurely they wou'd not take to do as they do. Do they think that I do not ſee, or take notice of them? can any hide themſelves out of my ſight? *I fill Heaven and Earth*, not only with my Influence, but with my Eſſence; with the Immenſity of my Being; which, as it cannot be circumſcribed by any, ſo it is ſhut out of no place.

25 I have heard what the prophets ſaid, that propheſie lyes in my name, ſaying, I have dreamed, I have dreamed *q*.

q Viſions and *Dreams*, were two uſual ways by which under the Law God made himſelf known of old to his Prophets, making them ſometimes, being awake, to hear a Voice; ſometimes attended with, and proceeding upon, ſome viſible Appearance, ſometimes not: at other times cauſing them, being a ſleep, to dream; and in their ſleep revealing to them, as in a dream, what his Will was they ſhould declare and publiſh to his People. Theſe falſe Prophets ſpeaking what came into their own Heads, and ſuited their own Luſts, or the Luſts of a debauched *People* to whom they ſpake, would pretend, that God had revealed to them what they ſo publiſhed, in a Dream, not in the mean time conſidering God took notice of theſe their little Arts by which they cheated the People. But ſaith God, I am a God that know afar off as well as at hand, and I have heard what they ſay, *propheſying* Lyes as from me, and pretending that I had in Dreams revealed them to them.

26 How long ſhall *this* be in the heart of the prophets that propheſie lyes? yea, *they are* prophets of the deceits of their own heart *r*.

r Will theſe Prophets never have done? Have they not deceived People long enough with their Lyes, and the deceit of their own hearts; and that not unwarily, and by involuntary miſtake, but of ſet purpoſe, it being in their Heart, their purpoſe and deſign to do it. Some join it to the following Verſe, and make the Sence this; Do theſe Prophets, that publiſh Lyes, and the Deceits of their hearts, for my revealed Will, think to cheat my People always, and to cauſe my People to forget my Name? as it followeth in the next Verſe.

* Judg. 3. 7. and 8. 33, 34. 27 Which think to cauſe my people to forget my name *ſ* by their dreams which they tell every man to his neighbour *t*, * as their fathers have forgotten my name for Baal *u*.

ſ That is, to forget me, and thoſe things by which I have made my ſelf known unto them, my Word, and my Works. *t* By their *Dreams* which they tell abroad every one to his Neighbour, as if they were Revelations which I had in their ſleep made unto them: but they are indeed Lyes, and nothing but the Deceits of their own Hearts. *u* So that in effect they are *Baal's Prieſts*; for as *Baal's Prophets*, by publiſhing their pretended Revelations from *Baal*, ſeduced the People from the Service and Obedience of the true God; ſo theſe, by telling their pretended Dreams, ſeduced Men from their Obedience to God in what he revealed to them by the true Prophets: they agree'd in the End, the Seducing of the People from God, though they differed in the Mean, the one pretending Revelations from *Baal*, the other from the true God by their Dreams.

† Heb. *with whom is.* 28 The prophet that † hath a dream *w*, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully *x*: what *is* the chaff to the wheat, ſaith the LORD *y*?

w Not a Divine Dream; a Revelation which I have made to him in his ſleep, (as appeareth by the following Oppoſition, betwixt a *Dream*, and the *Word of the Lord*,) but if any Man hath dreamed an ordinary Dream, let him tell it as a Dream; let him not entitle God to it. *x* And let him to whom I have revealed my Will, publiſh and declare That in all Truth and Faithfulneſs, not adding his own Fancies or Dreams to it, 2 *Cor.* 2. 17. 1 *Pet.* 2. 2. not corrupting my Word. *y* There is as much Difference between my Will and their Dreams, as there is betwixt the *Chaff and the Wheat*; the one is of value to make Food for the Soul, as Wheat doth for the Body; the other is of no value: the one (*viz.* my Word) is of a ſolid abiding Subſtance; the other is light and airy, and eaſiely ſcattered by every Wind.

29 *Is* not my word like a fire *z*, ſaith the LORD? and like an hammer *that* breaketh the rock in pieces *a*?

z Full of Life and Efficacy, *John* 6. 63. *Heb.* 4. 12. like a Fire that warmeth, and healeth, and melteth, and conſumeth the Droſs. *a* And like an Hammer that breaketh the Flints, ſo my Word breaketh hard Hearts. Others think, that the Word is here compared to Fire, and to an Hammer, becauſe of the certain effect that it ſhould have upon thoſe that would not obey it, to burn them up like fire, and break them in pieces like an Hammer, and ſo think this Text well expounded by the Apoſtle 2 *Cor.* 2. 16 Certain it is, that God's Word is like fire in both Sences; no Words of Men have an Effect and Efficacy like God's Words: nothing but that taketh hold upon the Conſcience, and hath ſuch an Effect upon the hearts of Men. No Word ſhall ſo Certainly and Infallibly be juſtified and made good.

* Deut. 18. 20. Chap. 14. 14, 15.

30 Therefore behold, * I *am* againſt the prophets, ſaith the LORD, that ſteal my words, every one from his neighbour *a*:

a There are various Opinions, as to what the Prophet meaneth here by thoſe Prophets that *ſtole the Lord's Words* from their Neighbours; ſome, by their Neighbour, underſtanding the true Prophets, from whom they ſtole thoſe forms of Speech, *Thus ſaith the Lord*, or, *the word of the Lord*, or, *The burden of the Lord*. Or ſome of the matter which they Propheſied, though they mixed it with their own Lyes and Deceits. Others by Neighbours underſtanding their Aſſociates, think that theſe Falſe Prophets conſpired together what to ſay to deceive the People, and ſo ſtole what they ſaid one from another. Or, the generality of the People from whom they are ſaid to ſteal the Lord's Word, becauſe they withheld it from them injuriouſly. Or, by their Arts and Flatteries brought Men out of love with or fear of the Words of the Lord, which had by the true Prophets been delivered to them.

|| Heb. *that ſmooth their tongue.*

31 Behold, I *am* againſt the prophets, ſaith the LORD, that || uſe their tongues *b*, and ſay, He ſaith *c*.

b Some think the *Heb.* Words were more properly tranſlated *ſmooth their tongues*; *Viz.* The *Engliſh* Annotations. *c* But the next Words ſeem to aſſure us, that the Crime for which God here by the Prophet reflecteth upon the Falſe Prophets, was not ſo much their flattering People, and ſpeaking to them ſuch ſmooth things as pleaſed them, as their intitling of God to their Lyes, ſaying, *He* that is, *The Lord ſaith*, So it may he, though the Word might be tranſlated, *ſmooth*, yet it is here better tranſlated *Uſe*.

* Zeph. 3. 4.

32 Behold, I *am* am againſt them that propheſie falſe dreams *d*, ſaith the LORD, and do tell them, and cauſe my people to err by their lyes, and by their * lightneſs *e*, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD *f*.

d That is, Falſe things under the notion of things which I have revealed unto them in their ſleep. *e* By Lightneſs here ſome underſtand Volubility, and Smoothneſs of tongue and Speech: Others, Laciviouſneſs: Others, Levity and Inconſtancy: The laſt ſeemeth moſt probably the Sence. *f* I ſent them not (ſaith God) therefore they ſhall not profit: None can expect God's bleſſing upon their Miniſtry, that are not called and ſent of God into the Miniſtry.

33 ¶ And, when this people, or the prophet, or a prieſt ſhall ask thee, ſaying, What *is* the burden of the LORD *g*? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD *h*.

g The true Prophets, to let the People know how little pleaſing it was to them to be the Meſſengers of Gods Threatnings, to denounce his Judgments, uſually thus began their Prophecies of that nature, calling them *The burden of the Lord*, as may be ſeen *Iſa.* 13. 1. and 15. 1. and 22. 1. *Hab.* 1. 1. *Zech.* 9. 1. *Mal.* 1. 1. The profane People, and falſe Prophets, and corrupt Prieſts, not loving to hear their doom, would ordainarily mock at the true Prophets; and in deriſion ask them, what *was the burden of the Lord*? what ill News they had for them next? *h* God bids the Prophet tell them, That God would forſake them, either as to the Spirit of Propheſie, they ſhould have no more Prophets, or (which is more probable) as to his ſpecial Providence, by which he had watched over, protected, and hitherto defended them; a *Burden* heavy enough, *Hoſ.* 9 12.

† Heb. *viſit upon.*

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of the LORD *i*, I will even † puniſh that man and his houſe *k*.

i That is, That ſhall in deriſion ſay thus, mocking at my Threatnings and Judgments. *k* I will not only puniſh him, but his whole Family.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken *l*.

l I will have you ſpeak more reverently of me and my Word to my Prophets.

36 And the burden of the LORD ſhall ye mention no more *m*: for every mans word ſhall be his burden *n*: for ye have perverted the words of the living God *o*, of the LORD of hoſts our God *p*.

m Not in Scorn and Deriſion, as not believing there were any ſuch Judgments as they threaten, nor *hardly* as if I ſent you no other Meſſages but Burdens. *n* Theſe falſe and Irreverent Speeches which are in every man's mouth, ſhall be burdenſome to them, being ſuch, as ſhall bring down divine Vengeance upon them. *o* Becauſe you have derided, or miſinterpreted the words of God, the living God. *p* The ſin of which is the more aggravated againſt you, becauſe he is the living, mighty God, and becauſe he hath been our God.

37 Thus ſhalt thou ſay to the prophet *q*, What hath the LORD anſwered thee? and what hath the LORD ſpoken.

q To my true Prophet. You ſhall ſpeak to them reverently, and as becometh you.

38 But ſith ye ſay, the burden of the LORD; therefore thus ſaith the LORD, Becauſe you ſay this word,

the burden of the LORD *r*. and I have ſent unto you, ſaying, ye ſhall not ſay, The burden of the LORD *ſ*.

r Becauſe you go on in your ſcoffing, and deriding my Word and my Prophets. *ſ* And that when I have expreſly forbidden you thoſe profane Speeches, or that deriding form of Speech; adding further contempt to your former profaneneſs.

39 Therefore behold, I, even I, will utterly forget you *t*, and I will forſake you *u*, and the city that I gave you and your fathers *w*, *and caſt you* out of my preſence. *x*.

t I will forget you as to my Affection, and that is more than if all your friends forgat you. There is a great Emphaſis in the doubling of the Pronun, *I, even I*, *u* I will forſake you as to the preſence of my ſpecial gracious Providence. *w* And do not flatter your ſelves that I will not do it, becauſe of your Fathers, or becauſe I gave this City unto your Fathers for that very City I will withdraw my ſpecial Providence from, and that Land, which heretofore was called, *The Land which the Lord thy God careth for, upon which the eyes of the Lord are always from the beginning of the year, even to the end of the year*, *Deut.* 11. 12. *x* And I will caſt both City and People out of my gracious preſence. So as I will no longer do them good as I have done.

40 And I will bring an everlaſting reproach upon you *y*, and a perpetual ſhame which ſhall not be forgotten *z*.

y And you ſhall be a reproach, and that not for a few days but for ever. *z* And a penal ſhame, which neither you, nor thoſe that ſee or hear of it ſhall forget. See ſuch Expreſſions, *Chap.* 20. 11.

CHAP. XXIV.

Under the Type of good and bad Figs, 1,——3. *He fore-ſheweth the Return of ſome from Captivity,* 4,——7. *and the Ruine of* Zedekiah, *and the reſt,* 8.——10.

THE ſum of what God by his Prophet revealeth in this Chapter is, that he would deal more graciouſly with thoſe carried into Captivity, with *Jeconiah* the ſon of *Jehoiakim*; of which read, 2 *Kings* 24. 12. 2 *Chron.* 36. 20. than with thoſe that ſhould afterward be carried into Captivity with *Zedekiah*. This the Prophet hath revealed to him in a Viſion of two Baskets of Figs, as followeth.

1 The LORD ſhewed me, and behold, two baskets of figs *were* ſet before the Temple of the LORD *a*, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim the king of Judah, and the princes of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon *b*.

a Some think theſe two Baskets of Figs were ſuch as the people had brought for their firſt Fruits, becauſe they are mentioned as ſet before the Temple. But this might be no more than a *Viſion*, or an appearance of two Baskets. *b* The time of this Viſion was ſometime betwixt the carrying away of *Jeconiah*, of which we read, 2 *Kings* 24. 12, *&c.* and 2 *Chron.* 36. 10. and the carrying away of *Zedekiah* his Uncle, which was 11 Years after: In 2 *Kings* 24. 16. There is a particular mention of the King of *Babylon*'s carrying away the *Craftſmen* and the Smiths *a thouſand*.

2 One basket *had* very good figs, *even* like the figs *that are* firſt ripe *c*: and the other basket *had* very naughty figs, which could not be eaten, † they were ſo bad *d*.

† Heb. *for badneſs.*

c God afterwards explaineth to the Prophet, and he to the King's Houſe, the ſignificancy of this Viſion. The Figs firſt ripe are uſually beſt: By theſe *good Figs*, as will appear by the following Verſes are intended, *Jeconiah* or *Jehojakin*, with the 10000 mentioned, 2 *Kings* 24. 14. and the 7000 mentioned, *Ver* 16. which went with him into Captivity. *d* By the other Figs which were very bad, and not to be eaten, are ſignified *Zedekiah*, and the reſidue of the people carried with him into Captivity. Some may object, that *Jeconiah*, and the People then carried away, were wicked enough, why elſe were they carried away, and being ſo, how are they compared unto good Figs? *Anſw.* Though they were bad, yet they might be comparatively good, this people for the 11 Years they continued in their own Land, after that their Brethren were carried away, not only continuing in their former courſes, but ſtill growing worſe and worſe 2. They ſeem not to be called good or bad Figs with reſpect to their Manners or Quality, but in reſpect to what God intended to do to them, *viz.* to uſe them as bad Figs are uſed, not fit to be eaten.

3 Then ſaid the LORD unto me, What ſeeſt thou Jeremiah *e*? and I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

e God having cauſed the Prophet to have ſuch a viſible object appear to him, ask'd him, what he ſaw? as *Jer.* 1. 11.

4 Again the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD, the God of Iſrael *g*, Like theſe good figs: ſo will I acknowledge || them that are carried captive of Judah *h*, whom I have ſent out of this place into the land of the Chaldeans for *their* good *i*.

|| Or Th captivit

g Who have power to do what I pleaſe, and who yet am in Covenant with *Iſrael*, and have a kindneſs for the Seed of my Servant *Jacob*. *h* Look as thou approveſt of one of theſe Baskets of Figs, ſo I do approve of thoſe that were carried away Captive with *Jeconiah*, repenting of their ſinful Courſes; and accepting of that puniſhment of their iniquity. *i* Though *Nebuchadnezzar* carried them away, it was by Commiſſion from me; ſo that though he carried, yet I ſent them, *For their good*, which words may either refer to the laſt mentioned words, intimating that God in ſending them away aimed at either their Spiritual good, to bring them to

Repentance, and an acknowledgment of their ſins: or their temporal good, they being only quietly led away, without the Miſeries of Famine, Fire and Sword, beſides carrying away; which thoſe who remained, and were afterwards carried away with *Zedekiah*, experienced: Or elſe they may be referred to the former words. I will acknowledge them for their good, that is, I will ſhew them favour, being of the number of thoſe who were not leaders to ſin, but led away by the ill Example of others, and who being carried away grew ſenſible of their ſins by which they provoked me, and ſo accepted of the puniſhment of their Iniquities.

* Chap. 33. 7. & 42. 10.

6 For I will ſet mine eyes upon them for good *k*, and I will bring them again to this land *l*, and * I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up *m*.

k The Soul looking out at the Eye, diſcovereth its Inclinations, and affection, whether of Love, or Wrath. Hence we read of God's ſetting his Eyes upon people *for evil*, *Amos* 9. 4. as here of his ſetting his Eyes upon them for good. Or elſe it may ſignifie God's ſetting himſelf to do them good, as a Man when he ſets upon doing a thing, ſets his Eyes upon it in order thereunto. *l* Some of them probably returned before the end of the Captivity, ſome at the end of the 70 Years *m* The meaning of theſe Metaphorical expreſſions is, I will proſper them, and provide for them. We read 2 *Kings* 25. 27. that *Evil-Merodach*, King of *Babylon*, in the 37th Year of the Captivity of *Jehojakin*, lifted his Head up out of Priſon, *ſpake kindly to him*, &c. but this Prophecy was alſo fulfilled in *Daniel*, *Ezra*, *Nehemiah*, *Mordecai*, and others, who are thought to be carried away with *Jeconiah*; or the Prophecy may be underſtood of the Poſterity of thoſe who were at this time carried away.

* Deut. 30. 6. Chap. 32. 39. Ezek. 11. 19. & 36, 26, 27 * Chap. 30. 22. & 31. 33. & 32. 38.

7 And I will give them an heart * to know me, that I *am* the LORD *n*, and they ſhall be * my people, and I will be their God *o*: for they ſhall return unto me with their whole heart *p*.

n Under the term *know me*, is here (as in many other Texts) comprehended Faith, Love, Obedience, all thoſe motions of the Soul which rationally ſhould follow a right comprehending of God in Mens knowledge. *o* I will be a God in Covenant with them, as I will fulfil what I have promiſed them, ſo they ſhall do what is their duty to me. *p For* or *when* or *after* that they ſhall return to me, not feignedly, but with their heart, not partially, but with their whole heart. This is promiſed as an effect of ſpecial grace, not of the meer good inclination of their natural Wills, for ſo the words *I will give*, in the beginning of the Verſe, muſt be underſtood otherwiſe God gives ſuch an heart no more to one Man than to another.

* Chap. 29. 17.

8 ¶ And as the evil * figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the LORD) So will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem that remain in this land, and * them that dwell in the land of Egypt *q*.

* Chap. 43. & 44.

q Whither it is probable many of the *Jews* had fled, upon the coming or noiſe of the coming of the King of *Babylon*, as they had done before, *Iſa*. 30. 2. and 31. 1.

† Heb. *for* removing *or* Vexation.

* Deut. 28. 25. 37. 1 King. 9. 7. 2 Chron. 7. 20. Chap. 15. 4.

9 And I will deliver them † to * be removed into all the kingdoms of the earth, for *their* hurt, *to be* a reproach, and a proverb, a taunt, and a curſe in all places whither I ſhall drive them *r*.

r The Lord by his Prophet expreſſeth thoſe tremendous Judgments which he had deſigned to bring upon this wicked Prince and People in the words of *Moſes* the Man of God, as well becauſe the *Jews* had a great Reverence (pretendedly at leaſt) for *Moſes*, how little ſoever they had for *Jeremiah*: as to let them ſee, that what the Lord here threatned, and ſuddenly would bring to paſs, was but a juſt accompliſhment of what he before had threatned in his Law, by which they ought to have taken warning. The ſum is, he would make them a common Scoff, and By-word, that their Miſery ſhould be a common Proverb, and when Men would Curſe one another, they ſhould wiſh them like *Zedekiah* and the *Jews*.

10 And I will ſend the ſword, the famine, and the peſtilence amongſt them, till they be conſumed from off the land that I gave unto them and to their fathers *ſ*.

ſ Many of them ſhall not live to be carried into Captivity, but ſhall die miſerably in their own Land, if not by the Enemies Sword, yet by the *Famine* and the *Peſtilence*, which two things ordinarily attend long Sieges. By one of theſe three ſore Judgments of God they ſhall be conſumed out of the Land, and ſhall not hold it by the Title of God's gift of it *to their Fathers*. No gifts of God, except thoſe of *ſpecial* Grace, are perpetuities; but either given, *Quamdiu bene ſe geſſerint*, ſo long as Men behave themſelves well in the uſe of them; or, *Durante bene-placito*, during God's good Will and Pleaſure.

CHAP. XXV.

Their Diſobedience to the Prophets reproved, 1,——7. *The ſeventy Years of Captivity foretold*, 8,——11. *and after that the Deſtruction of* Babylon, 12,——14. *By a* Cup *of Wine is foreſhewen the Deſtruction of all Nations*, 15,——33. *The howling of the Shepherds*, 34,——38.

THE word that came to Jeremiah the Prophet concerning all the people of Judah, in the fourth year of Jehojakim the ſon of Joſiah king of Judah *a*, that *was* the firſt year of Nebuchadrezzar king of Babylon *b*.

a The fourth Year of *Jehojakim*, was ſeven Years and odd Months before *Jeconiah* or *Jehojakin* his Son was carried into Captivity, as appears from 2 *Kings* 23. 36. and *Chap*. 24. 8, 10 and 18 Years before the taking of the City, and the more general Captivity; which argueth that this Prophecy is miſplaced, and ſet after the former, whereas in order of time it was 16 or 17 Years before it. *b* This is ſaid to be the firſt Year of *Nebuchadnezzar* (called by *Ptolomy*, *Nabopollaſſar*.) It is ſaid, *Dan*. 1. 1. that this *Nebuchadrezzar* came up in the third Year of *Jehojakim*; to which is anſwered. That the firſt Year of *Nebuchadnezzar*'s Reign muſt be underſtood of his *abſolute Reign*, which concurred partly with the third, partly with the fourth Year of *Jehojakim*; they ſay he was before a ſharer in the Kingly Government with his Father, but this was the firſt Year, that he had the Name of *King* intirely given unto him.

2 The which Jeremiah the prophet ſpake to all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying *c*,

c That is the word concerned them all, and he ſpake it to ſo many of them, as he met with in any publick aſſembly at *Hieruſalem*, or elſewhere.

* Chap. 11 7, 8, 10. & 13. 10 11. & 16 12. & 17 23 & 18 12. & 19 5. & 22 21.

3 From the thirteenth hear of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, *d* the word of the LORD hath come unto me, and I have ſpoken unto you riſing early, and ſpeaking * but ye have not hearkned *e*.

d We read *Chap*. 1. 2. that *Jeremiah* began to propheſie in the thirteenth Year of *Joſiah*. *Joſiah* reigned thirty one Years, 2 *Kings* 22. 1. ſo that taking in the thirteenth Year, *Jeremiah* propheſied ninteen Years during the Life of *Joſiah*, to which adding the four of *Jehojakim*'s Reign it maketh twenty three. *e* Theſe twenty three Years ſaith the Prophet I have been a Preacher to you, and I have not been negligent of my Work, but like Men that get up early in the Morning to diſpatch their buſineſs, ſo have I been in the diſcharge of my Prophetical Office.

* Chap. 7. 13. 25 & 29. 19

4 And the LORD hath ſent unto you all his ſervants the prophets, * riſing early, and ſending *them*, but ye have not hearkened, nor inclined your ear to hear *f*.

f Nor am I the only Prophet whom the Lord hath ſent you, and whom you have neglected and deſpiſed, God hath ſent you many more, and you have deſpiſed as many as he hath ſent, though the Lord hath made it his buſineſs to ſend you one after another from time to time. This contempt of the Lord's Meſſengers is made the proximate cauſe of God's Wrath coming upon this people, till there was no remedy, 2 *Chron*. 36. 16.

* 2 Kings 17. 13. Chap. 18. 11. & 35. 15. Jonah 3. 8.

5 They ſaid, * Turn ye again now every one, from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, for ever and ever *g*.

g The ſubſtance both of their, and my Sermons hath been to perſwade you to leave off thoſe ſinful courſes wherein you have lived, and which you might have amended by vertue of that common Grace which I did not deny you. We have not differed in our Doctrine, to the practice of which you have alſo been incouraged both by them and me with an aſſurance from God that if you did it, you ſhould enjoy this good Land, which the Lord promiſed and gave to you and your Fathers, and you have now poſſeſſed from Age to Age.

6 And go not after other gods *h* to ſerve them, nor to worſhip them *i*, and provoke me not to anger with the works of your hands *k*, and I will do you no hurt *l*.

h Idols which indeed are no Gods, but ſo called by Idolaters. *i* To pay any divine homage unto them. *k* And provoke me not to anger by Idols, which are the Work of Mens hands, (no uncreated Beings.) Or more generally any Works which are contrary to the Law of God. *l* If you do this I will by my Providence do you no harm, you ſhall yet enjoy your own Land and proſper.

7 Yet ye have not hearkned unto me *m*, ſaith the LORD, that ye might provoke me to anger with the works of your hands *n* to your own hurt *o*.

m Ye heard me, and other the Lord's Prophets thus ſpeaking to you, but you did not obey, and hearken. *n* As if you had done it on purpoſe to incenſe me againſt you, who am of my ſelf ſlow to wrath, and muſt be provoked to execute vindicative Juſtice by Mens own wicked Works. *o* Which do not otherwiſe affect, or hurt me, but are to their hurt who do them.

8 ¶ Therfore thus ſaith the LORD of hoſts, Becauſe ye have not heard my words *p*.

p That is becauſe you have not hearkned to, and obeyed my words; for it is manifeſt they had heard *Jeremiah* and the other Prophets

* Chap. 1. 15.

* Chap. 18. 16.

9 Behold, I will ſend and take * all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant *q*, and will bring them againſt this land, and againſt the inhabitants thereof *r*, and againſt all theſe nations round about *ſ*, and will utterly deſtroy them, and * make them an aſtoniſhment, and an hiſſing, and a perpetual deſolation *s*.

q I will put it in the heart of all thoſe Kings, whoſe Territories lie Northward of *Judea*, and particularly into the Heart of *Nebuchadrezzar* the King of *Babylon*, who in this Work ſhall be my Servant; though you will not be my Servants in obeying my Commands, yet he ſhall ſerve me, *Chap*. 27. 6. and 43. 10. *r* I will bring them and their Armies up againſt this people, and I will put you out of hopes from your Alliances with other Nations, for he ſhall firſt bring them under his Command, thus we read, 2 *Kings* 24. 7. that the *King of Babylon* had invaded the *Egyptian* Dominions, and taken *from the River of Egypt*, unto the River *Euphrates*, *all that pertained to the King of Egypt*. *ſ* And I will make the Inhabitants of *Jeruſalem*, not only a deſolation, but a ſcorn, and reproach, and wonderment to the World. *Vid. Chap*. 19. 8.

† Heb. *I will cauſe to periſh from them*

* Chap. 7. 34. & 16. 9. Ezek. 26 13. Hoſ. 2. 11. Rev. 18. 23.

10 Moreover, I will † take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *t*, the ſound of the milſtones, and the light of the candle *u*.

t I will take away all your mirth and jollity, whether uſed at Weddings, or at any of your merry Meetings. I will leave you nothing to rejoyce in; your very Wedding times, ſhall be times of mourning and lamentation. *u* Nay I will not only deprive you of your mirth, but of thoſe things which are neceſſary for you, as neceſſary as Bread and Light, the Milſtone ſhall not move, you ſhall not have the light ſo much as of a Candle. See the like Expreſſions, *Rev.* 18. 22. 1. God here threatens not only to take away their Superfluities, and what he had hitherto lent them, for their pleaſure and delight, but alſo what they had for their neceſſary ſuſtenance, and to capacitate them to do their ordinary Works.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment, and theſe nations ſhall ſerve the king of Babylon ſeventy years *w*.

w This Prophecy is a famous Propecy in regard of its fixing the particular ſpace of time in which the *Jews* abode in the Captivity of *Babylon, viz.* ſeventy Years. When they determined we are plainly enough told, *Ezra* 1. 1. in the firſt Year of *Cyrus* the King of *Perſia*, but when they commenced is more diſputed; for we read of three carryings into that Captivity, the one in the third and fourth Year of *Jehojachim*, when it ſhould ſeem that *Nebuchadrezzar*, only carried away ſome few perſons to be bred in his Court, amongſt whom were *Daniel* and the *Three Children, Dan.* 1. 1, 2, &c A ſecond ſeven Years after in *Jeconiah*'s time, 2 *Kings* 24. 15, 16. The laſt and moſt general eleven Years after, in the 11th Year of *Zedekiah*, it ſeemeth moſt probable that the *ſeventy Years* muſt be reckoned from the *ſecond*, for *Jeremiah, Chap.* 29. 1, 2, 3. writing to thoſe then in Captivity, tells them; That when *ſeventy Years ſhould be accompliſhed*, God would *bring them back*. This is confirmed by *Ezekiel. Chap.* 40. 1. where the *fourteenth Year* after the taking of the City is expreſly ſaid to be the *twenty fifth* Year of their Captivity.

12 And it ſhall come to paſs * when the ſeventy years are accompliſhed *x*, *that* I will † puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and * will make it perpetual deſolations *y*.

* 2 Chron. 36. 21, 22. Ezr. 1. 1. Chap. 29. 10. Dan. 9. 2.
† Heb. *viſit upon*
* Iſa. 13. 19. & 14. 23. & 21. 1. & 47. 1. Ch. 50. 40. & 51. 25.

x Seven Years accounted from the time that the *Jews* were carried away in the time of *Jeconiah* or *Jehojakin*, 2 *Kings* 24. 15, 16. *y* This was fulfilled by *Darius* the *King of Perſia, Dan.* 4. 31. of theſe 70 *Nebuchadnezzar* Reigned 36. 2 *Kings* 25. 27. *Evil-Merodach* 32. and *Belſhazzar* at leaſt two, *Dan.* 8. 1. Tho' God, whoſe all the Creation is, and who is the Lord of all the Hoſts of his Creatures, doth often make uſe of Heathens, and other wicked Men to puniſh his own People, yet he will at laſt puniſh them too, and ordinarily when he doth puniſh them, it is with a more ſevere, and grievous deſtruction than that by which he puniſheth his People, *Iſa.* 27. 7. thus he threatens to make the *Chaldeans* a perpetual deſolation.

13 And I will bring upon that land *z* all my words that I have pronounced againſt it, *even* all *that* is written in this book, which Jeremiah hath propheſied againſt all the nations.

z The Land of the *Babylonians* and *Chaldeans*

14 For many nations and great kings ſhall * ſerve themſelves of them alſo: and I will recompence them according to their deeds, and according to the works of their own hands *a*.

* Chap. 27. 7.

a God threatens the deſtruction of that Monarchy by the *Perſians*, according to the Prophecy of this Prophet. and declareth that their deſtruction was of themſelves, God did but recompence unto them their own Deeds, and the Works of their hands which is not to be reſtrained to their exceſſes in executing Divine Vengeance, and the Cruelty they uſed to the *Iſraelites*, but more generally interpreted of all their wicked Courſes.

15 ¶ For thus ſaith the LORD God of Iſrael unto me, Take the wine-cup of this fury at my hand *b*, and cauſe all the nations, to whom I ſend thee, to drink it *c*.

b God's Judgments are often in Scripture expreſſed under the notion of a Cup of hot and intoxicating Drink. and their Suffering is ſet out under the notion of drinking ſuch a Cup as *Pſal.* 75. 8 *Job*. 21. 20. *Iſa.* 51. 17. *Pſal.* 11. 6. and 60. 3. *Lam.* 4. 21. *Ezek.* 23. 32. 34. God made *Jeremiah* to ſee the appearance of ſuch a Cup in a Viſion. *c* And bade him to carry it to the Nations to whom he ſent him, to ſignifie to them that his Wrath ſhould be poured out on them, and they ſhould drink of it.

16 And * they ſhall drink and be moved, and be mad, becauſe of the ſword that I will ſend among them *d*.

* Ezek. 23. 34. Nah. 3. 11.

d Whether they will or no, they ſhall drink it, and be diſturbed, and be mad, and rage like Men overcome with Wine, becauſe of thoſe dreadful Judgments which I ſhall ſend amongſt them.

17 Then took I the Cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had ſent me *e*.

e That is in the Viſion; for it cannot be thought that the Lord made the Prophet to travel up and down to all the Nations afterward named, with a Cup of Wine in his Hand.

18 *To wit* Jeruſalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing and a curſe, as *it is* this day *f*.

f Judgment uſually beginneth at the Houſe of God, 1 *Pet.* 4. 17. God hath more known them, and done them more good than other People, therefore their ſins are higher provocations, and they are leſs excuſable. By the Kings here mentioned are to be underſtood *Jehoiakim, Jehojakin*, and *Zedekiah*, theſe Princes with their People, God threatens to puniſh to aſtoniſhment, and ſo as Men ſhould mock at them, and curſe them, which expreſſions we have before met with in the ſame cauſe. But here ariſeth a doubt how the Prophet ſaith (*as it is this day*) whereas this Prophecy *Ver.* 1. was in the fourth Year of *Jehoiakim*, but *Jeruſalem* was not made ſuch a deſolation, till the *eleventh Year* of *Zedekiah*, which was 18 Years after. ſome think that though the thing were yet to come, yet the Prophet ſpeaketh of it as paſt, becauſe of the certainty of it, which is but what is ordinary in the Prophetical Writings. Others think that theſe words were added after the Captivity of *Jeremiah*, writing over his former Prophecies. Others from theſe words judge that this part of the Chapter, was a Prophecy at ſome other time following what was in the beginning of this Chapter. Others think that he adds theſe words becauſe the carrying into Captivity was at this time begun, though not compleated untill the eleventh Year of *Zedekiah*.

19 * Pharaoh king of Egypt, and his ſervants, and his princes, and all his people *g*.

* Chap. 46.

g The *Egyptians* being that people whom the *Jews* moſt truſted to for help, are named as the firſt to whom the Prophet was ſent with the Wine cup of God's Fury, to let the *Jews* know, that if they truſted to them, their confidence was vain; for they ſhould themſelves be deſtroyed, which was fulfilled within the 12 year after the Death of *Joſiah*, unto the time of *Jehojakin*, as appears from 2 *Kings* 24. 5. For the King of *Egypt* made *Jehoiakim* King, 2 *Kings* 23. 34.

20 And all the mingled people *h*, and * all the kings of the land of Uz *i*, and all the kings of the land of the Philiſtines *k*, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod *l*.

* Chap. 47.

h It is of no great moment to determine, whether God by the *mingled People*, here mentioned, intended the various Nations afterwards particularly expreſſed by their Names, or ſome people that were not native *Egyptians*, but lived mingled with them, or ſome other people of ſeveral Nations, who lived near *Judea*, or the *Arabians*. *i* By the Kings of the Land of *Uz* it is moſt probably judged are to be underſtood thoſe Kings who ruled over that people who deſcended from *Diſhan, Gen.* 36. 28. and are judged to have inhabited ſome part of *Arabia Petræa*, near to *Idumæa*. *k* The Cities of the Philiſtines are reckoned afterward. *l Azzah, Ekron, Aſhdod*, and *Aſhkelon*, were four of them, the fifth which was *Gath* is not here named. *Vid.* 1 *Sam.* 6. 17. It had a King in former times to whom *David* fled. 1 *Sam.* 21. 10. but before this time it was deſtroyed, either by *Pſammeticus* Father to *Pharaoh Necho*, or by *Tartan* Captain General to *Sargon* King of *Aſſyria*, of whom read *Iſa* 20. 1. that he took *Aſhdod*, which may be the reaſon that here mention is made of no more than *the remnant* of *Aſhdod*.

21 Edom *m*, and Moab, and the children of Ammon *n*.

m The *Edomites* were the Poſterity of *Eſau* the Son of *Iſaac*, to whom God had given a Land which they inherited, and he would not ſuffer the *Iſraelites* to make their way through them by force, when they denyed them a paſſage through their Country; now he threatens their Ruine, as alſo *Chap.* 49. 7. and *Obadiah*'s Prophecy was againſt them, where their triumphing in the Captivity of the *Jews*, is mentioned as one thing that had provoked God againſt them. *n* The *Moabites* and *Ammonites* were deſcended from *Lot*. *Chap.* 48. is an entire prophecy againſt *Moab*, they had lived in long Proſperity as appears there, *Ver.* 12. ſo had the *Ammonites* againſt whom alſo *Jeremiah* propheſied particularly, *Chap.* 49. 1. to the 7th.

22 And all the kings of * Tyrus *o*, and all the kings of Zidon *p*, and the kings of the ‖ iſles which *are* beyond the * ſea *q*.

* Chap. 47. 4.
‖ Or, *region by the ſea-ſide.*
* Chap. 49. 23.

o Tyrus was a ſtrong City upon the Borders of the Tribe of *Aſher, Joſh.* 19. 29. 2 *Sam.* 24. 7. a very rich City, and a Kingdom, with the King of which (who was *Hyram*) *Solomon* in his time traded much, 2 *Chron.* 2. 3. *Iſaiah* propheſied its Ruine, *Iſa* 23. 1. So did *Ezek. Chap.* 27, 28, 29. it was deſtroyed by *Nebuchadrezzar, Ezek.* 29. 18. *p Zidon* was nigh to it, therefore we ſhall ordinarily find *Tyre* and *Zidon* joyned together in Scripture, both *Iſaiah* and *Ezekiel*, as well as this Prophet propeſied their Ruine. *q* By the Iſles beyond the Sea, ſome underſtand *Greece* and *Italy*, others *Rhodes, Cyprus* and *Creta*, but others think *Nebuchadnezzar* never conquered theſe, and rather underſtand thoſe parts of *Syria* that coaſted upon the Midland Sea.

23 Dedan, and Tema *ſ*, and Buz *t*, and all † *that are* in the outmoſt corners *u*.

† Heb. *or cut off into corners*, or, *having the corners* of the hair *polled*.
Chap. 9. 26.
Chap. 49. 8. 28.
Chap. 49 31. 34.

r We read of a *Dedan* the iſſue of *Cham, Gen.* 10. 7. The other the Poſterity of *Abraham* by *Jokshan, Gen.* 25. 3. It ſeemeth to be a City of *Idumæa, Chap.* 49. 8. *ſ Tema* deſcended from *Iſhmael, Gen.* 25. 15. his Poſterity inhabited in *Arabia, Iſa.* 21. 14 where they are joyned with thoſe of *Dedan*. *t Buz* was one of the Poſterity of *Nahor, Gen.* 22. 21. Theſe were people mixed with the *Saracens* or *Arabians*. *u* That dwell in the corners or furthereſt parts of the World Some interpret it of the faſhion of their cutting their Beards, as the *Saracens* did. *Vid. Lev.* 19. 27. where God forbad his People that Faſhion.

24 And all the kings of Arabia *w*, and all the kings of the * mingled people that dwell in the deſert *x*.

* Chap. 49. 31. See Ver. 20.

w There were ſeveral Kings in *Arabia*, 2 *Chron.* 9. 14. *x* People of ſeveral Nations that were got together in the Deſart, and had made to themſelves ſeveral Kings or Chief Rulers.

25 And all the kings of Zimri *y*, and all the kings of Elam *z*, and all the kings of the Medes *a*.

y Thoſe deſcended from Zimram, *Abraham*'s Son by *Keturah, Gen.* 25. 2. (the Zamarens as ſome think mentioned by *Pliny*) *z* By the *Elamites* are meant the *Perſians* deſcended from *Sem. Gen.* 10 22. *Elam* is alſo mentioned *Iſa.* 22. 6. See alſo *Chap.* 49. 34. *a* The *Medes* came from *Madai* the Son of *Japhet, Gen.* 10. 2. they are uſually joyned with the *Perſians, Dan.* 5. 28.

26 And all the kings of the north, far and near *b*, one with another, and all the kingdoms of the world, which *are* upon the face of the earth *c*, and the king of Sheſhach ſhall drink after them *d*.

b All under the Government of the *Chaldeans*, or (as others) all thoſe Princes that have Dominions between the North and Eaſt. *c* That is, in thoſe parts of the World which were at that time known, with whom there was ordinary commerce. *d* And the *King of Babylon*, who was laſt of all to drink of this Cup of the Lord's Fury. That he is here meant is plain from *Chap.* 51. 41. where *Sheſhach* is thus interpreted. But why *Babylon* is called *Sheſhach*, is an harder queſtion and not eaſily reſolved. Thoſe who think the Prophet gives *Babylon* here another Name to avoid an Odium from the King of *Babylon*, at this time their Enemy, neither conſider the uſual Courage of this Prophet, nor that he ſpeaks plainly enough, *Chap.* 51. 14. where he mentioneth both *Babylon* and *Sheſhach*, and expoundeth the latter by the former. It is thought that *Babylon* is called *Sheſhach* from the Name of an Idol called *Shach* which they worſhipped, to whoſe honour they yearly kept a Feſtival for five Days together, which they called *Shace*, and they ſay that during this Feſtival *Cyrus* took *Babylon*. But theſe are all uncertain gueſſes, it is enough for us to know, that by the King of *Sheſhach* is meant the King of *Babel*, as the Prophet expounds himſelf, *Chap.* 51. 41.

* Hab. 2. 16.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael * Drink ye and be drunken, and ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend amongſt you.

28 And it ſhall be if they refuſe to take the Cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts, Ye ſhall certainly drink *e*.

e The meaning of theſe two Verſes is no more than this; God let *Jeremiah* in a Viſion know that it was his Will, that he ſhould propheſie a certain, and inavoidable Ruine to all theſe Nations, which was brought upon all the reſt by the King of *Babylon*, whom God made his inſtrument to execute his Vengeance upon them; And laſt of all upon the King of *Babylon* himſelf by *Cyrus* King of *Perſia*. This judgment which he telleth them ſhould be by the Sword, he expreſſeth by the effects, *falling* and riſing *no more*, and commands them to *drink it*, to comport with the Metaphor of the Wine cup of God's Fury, mentioned *Ver.* 15. The drinking of Cups of heady intoxicating Wine ordinarily producing ſuch effects as *ſpuing* and *falling*, &c. This Cup of the Lord's Fury he aſſures them, they ſhould not turn by, but ſhould moſt certainly drink it.

* Prov. 11. 31. Chap. 49. 12. Ezek. 9. 6. Obad. 16. Luk. 23. 31.
† Heb. *upon which my name is called.*

29 For lo, I begin to bring evil * on the city which is † called by my name, and ſhould ye be utterly unpuniſhed *f*? ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth *g*, ſaith the LORD of hoſts.

f By the City called by his Name, or upon which his Name was called, he means *Jeruſalem*, elſewhere called the *Holy City*. The Apoſtle, 1 *Pet* 4. 7. Speaketh much to this purpoſe, *The time is come that judgment muſt begin at the houſe of* God, *and if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of* God. If God ſpareth not the green Tree, how ſhall he ſpare thoſe that are dry and withered? Athieſts, and leud and profane Perſons have little reaſon to promiſe themſelves an eſcape from God's righteous Judgment, when they ſee God not ſparing thoſe that make the higheſt profeſſion of him, and ſtand in ſome Relation to him. *g* It is in vain for you to promiſe your ſelves an eſcape, for God is about to puniſh all your Neighbours.

30 Therefore propheſie thou againſt them all theſe words, and ſay unto them *h*, The LORD ſhall roar from on high, and utter his voice from his holy habitation *i*, he ſhall mightily roar upon his habitation *k*, he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth *l*.

h Reveal my Will, unto them preſently, to revenge my ſelf upon them, in words to this ſence and purpoſe; tell them that I who hitherto have been toward them as a Lamb, will now be to them as a Lyon, ſo *Joel* 3. 16. *Amos* 1. 2. and 3. 8. and, as a Lion will roar from Heaven; for though the Temple be ſometimes ſo called, yet the foregoing words *from* on high expound this term in this place otherwiſe. *k* Or, *in his habitation*, which is more likely to be underſtood *in Heaven*, (as the former) than in *Jeruſalem* as divers would have it, for God is here revealing his Wrath againſt foraign Nations, upon ſome of which theſe Judgments came after God had done roaring in or upon *Jeruſalem*. *l* A ſhout, ſuch as Soldiers uſe to give when they ſtorm a City, or aſſault their Enemies to incourage their Fellows, and to diſhearten their Enemies; like the ſhout of thoſe that tread the Grapes, ſinging one to another, or rejoycing and triumphing in the *Vintage*

31 A noiſe ſhall come *even* to the ends of the earth, for the LORD hath a controverſie with the nations *m*: he will plead with all fleſh *n*, he will give them that are wicked to the ſword *o*, ſaith the LORD.

m There ſhall be ſuch Confuſions and Noiſes, as ſhall Ring over all the World, for God's Quarrel is not againſt the *Jews* only, but other Nations alſo. Nor will he in any thing he doth, act injuſtly, if they will joyn Iſſue with him, he will plead with them, and make it appear to all that he acteth Righteouſly. *o* He will give up many to the Sword, but they ſhall be ſuch only as by their wickedneſs have deſerved it, recompenſing to them their own Works and evil doings.

32 Thus ſaith the LORD of hoſts, behold, evil ſhal go forth from nation to nation, and a great whirlwind ſhall be raiſed up, from the coaſts of the earth *p*.

p It is much the ſame thing which was ſaid before, only repeated for the greater terror in a variety of expreſſions. He tells them that the Judgment ſhould be like a Contagion, going from one Nation to another, or like a fire catching hold of another Houſe before the firſt is burned down, like a *Whirlwind* that blows from all ſides, cometh ſuddenly, and devoureth dreadfully.

* Chap. 16. 4.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be * lamented nor buried, they ſhall be dung upon the ground *q*.

q That thoſe who ſhould be ſlain by Commiſſion from the Lord in this time of his Judgments, ſhould be in all places and ſo numerous, that there ſhould be none left to lament for, or to bury the Dead, but the dead Bodies ſhould lie and rot upon the ſurface of the Earth, and be as Muck to it. *See the* like Phraſes, *Chap.* 16. 4.

* Chap. 4. 8. & 6. 26.
† Heb. *your days for ſlaughter.*
‡ Heb. *Veſſel of deſire.*

34 ¶ * Howl ye ſhepherds and cry, and wallow your ſelves *in the aſhes*, ye principal of the flock *r*: for † the days of your ſlaughter, and of your diſperſions are accompliſhed *ſ*, and ye ſhall fall like ‡ a pleaſant veſſel *t*.

r *Shepherds* and the *principal of the Flock*, are in this place of the ſame ſignificancy, by both he means the Civil Rulers; ſo the word is uſed, *Chap.* 22. 22. and 23. 1. Theſe he calls aforehand to bewail their fate. *ſ* For the Days were now come, when they ſhould be ſlain and ſcattered. *t* And he tells them their fall ſhould be like the fall of a Chriſtal Glaſs, or ſome delicate tender Veſſel, which when it falleth breaketh in pieces and cannot again be ſet together.

† Heb. *flight ſhall periſh from the ſhepherds and eſcaping from* &c.

35 And † the ſhepherds ſhal have no way to flee, nor the principal of the flock to eſcape *u*.

u In ordinary diſpenſations of Judgment, there is ſome way left to eſcape, and if there be any way of eſcape, great Men are likelieſt to find it, but he telleth them that the greateſt Men ſhould find no way to flee from, or eſcape this terrible Diſpenſation of God.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard* *w*: for the LORD hath ſpoiled their paſture *x*.

w That is, there ſhall be heard a great outcry of the Princes and Rulers. When they ſhall ſee how the Lord hath ſpoiled the Cities in which, and their people upon which they have lived, and amongſt whom they were wont to feed ſecurely.

37 And the peaceable habitations are cut down becauſe of the fierce anger of the LORD *y*.

y That is, the places where theſe great Men were wont to live ſplendidly, and dwell peaceably and ſecurely, ſhall be as ſurely deſtroyed through the Lord's Anger, as if it were already done.

* Chap. 4. 7.
† Heb. *a deſolation.*

38 He hath forſaken * his covert as the lion *z*: for their land is † deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger *a*.

z God had before compared himſelf to a Lyon, *ver.* 30. here he declares himſelf to be about to move like a Lion, who when he goeth out to ſeek his Prey, leaveth his Covert. *vid. Chap.* 50 44. *a* The effects of this riſing up of God out of his Covert is the deſolation of the Land through the fierceneſs of the Enemy, cauſed from the fierce anger of God now ready to be poured out upon this People

CHAP. XXVI.

The Prophet, by Gods Command, in the Court of the Temple, threatneth that the Temple ſhall be as Shiloh, *and the Land a Curſe: Exhorteth to Repentance,* 1——7. *He is apprehended and arraigned,* 8,——11. *His Apology,* 12,——15. *The Princes clear him by the Example of* Micah, 16,——19 *and of* Urijah, 20,——23. *and by the care of* Ahikam. 24.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the LORD, ſaying *a*,

a The Prophecy, *Chap.* 25. is ſaid to have been revealed in the fourth Year of *Jehoiakim*, this in the beginning of his Reign, which makes learned Men think it ought to have been placed before that. The affairs of the *Jews* were then in a very deſperate condition, *Pharaoh Necho* King of *Egypt* had overcome *Joſiah*, and killed him in Battle, *Jehoahaz* or *Shallum*, being made King in his ſtead, 2 *Kings* 23. 30. he had reigned but three Months, and *Pharaoh Necho* takes him, and impriſoneth him, and lays a Tribute upon the Land of 300 Talents of Silver, and a Talent of Gold, and makes *Eliakim* King, changing his Name to *Jehoiakim*, *ver.* 33. 34. Now in the beginning of this King's Reign cometh this Word of God to *Jeremiah*, the People being ſtill hardened, and going on in their ſinfull practices.

2 Thus ſaith the LORD, ſtand in the court of the LORD's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORD's houſe, all the words that I commanded thee to ſpeak unto them *b*; diminiſh not a word *c*.

b In the largeſt Court of the Temple, where the moſt may hear what thou ſayeſt, and there ſpeak to all thoſe that dwell in any of the Cities of *Judah*, (from whence they were wont to come up more eſpecially thrice in a Year to the Temple to worſhip, *Pſa.* 122. 4.) In the Gate or Court of that Houſe wherein they have ſuch a confidence, do thou *ſtand* (So *Chap.* 7. 2.) and declare unto them what I Command thee. *c* Neither ſmoothing what may appear rough, nor ſuppreſſing what may offend them, intirely delivering my Will unto them, not ſhunning to declare unto them the whole Counſell of God, as *Paul*, *Acts* 20. 27.

* Chap. 18. 8.

3 If ſo be they will hearken, and turn every man from his evil way *d*, that I may * repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings *e*.

d Not that God was ignorant of their obſtinancy and the hardening of their hearts, which was the future event; but to let us know that their deſtruction would be of themſelves, he would give them both a time and ſpace, and alſo means for Repentance, and the prevention of the Judgments of God coming on them: He did give them time, for it was after this eleven Years before the Captivity of *Jehoiakim*, and two and twenty before that of *Zedekiah*: and for Means, God afforded them the Miniſtry of this Prophet. *e* Repentance applyed to Man, ſignifieth a change of Heart and Counſels, as well as of his courſe of Actions: In the unchangeable God it only ſignifieth the turning of the courſe of his Providence, not bringing that evil upon them for the evil of their doings, which ſuppoſing their progreſs and obſtinacy in their ſinful Courſes, he had fully reſolved to bring upon them.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my law *f*, which I have ſet before you *g*.

f A courſe of Actions in Scripture, is ordinarily call'd a way; in which ſence we often read of *the way of the Lord*, the *way of the wicked*, the *way of the Righteous*, *&c.* And a motion in this Courſe is uſually called walking, *Pſal.* 1. 1. *Ezek.* 18. 9. and applyed both to God and Men. To walk in God's Law is expounded by hearkening unto them, or (as in other places) by obſerving, keeping and doing them. *g* God is ſaid to have ſet his Laws before them, both in reſpect of their firſt promulgation to them at *Sinai*, and writing them in Tables; and the daily Expoſitions and urging of them upon their practice by his Servants the Prophets, as it followeth.

* Chap. 7. 13. 25. & 11. 7. & 25. 3.

5 To hearken to the words of my ſervants the prophets *h*, * whom I ſent unto you, both riſing up early, and ſending *them i*, (but ye have not hearkned.)

h Thoſe Prophets who in propheſying were my Servants, revealing my Will unto you. *Hearkning* here is the ſame with hearkening unto God's Laws mentioned, *Ver* 4. *i* Whom I have made my buſineſs to ſend unto you; and to whom you ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2 *Chron.* 36. 12, 16.

* 1 Sam. 4. 12. *Pſal.* 78. 60. Chap. 7. 12, 14.

6 Then will I make this houſe like * Shiloh *k*, and will make this city a curſe to all the Nations of the earth *l*.

k Shiloh was the City where the *Tabernacle* was pitched, and the Ark, the Symbol of Gods preſence, was, *Judg.* 18. 31. & 21. 19. 1 *Sam.* 1. 3, 9, 24. and 3. 21. Out of it the Ark was carried, 1 *Sam.* 4. 3. when it was taken by the *Philiſtines*, and was carried no more thither, but reſted in *Kirjath-jearim*, 1 *Sam.* 7. 2. where it reſted 20 Years. *David* fetched it from hence, 2 *Sam.* 6. 2. So that as the Pſalmiſt tells us, *Pſal.* 78. 60, 61. God forſook the *Tabernacle of Shiloh*; here he threateneth to do the like as to the Temple, becauſe of which they had ſuch a confidence. *Jeremiah, Chap.* 7. 12. had ſpoken much the ſame thing; it is a threatning that God would deprive them of his Ordinances. *l* To which he addeth a threatning of deſtruction to the City, to that degree, that when Men ſhould curſe any place, they ſhould ſay, God do unto thee as he did to *Jeruſalem.* We had the like Phraſe, *Chap.* 24. 9. and have it again, *Chap.* 29. 18, 22, *&c.*

7 So the prieſts, and the prophets and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD *m*.

m All the People preſent at that time heard the Prophet, who according to the Command of God, came into the Court of the Lord's Houſe, and diſcharged his Office, ſpeaking theſe words.

8 ¶ Now it came to paſs, that when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak *n* unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die *o*.

n Either they had a reverence for the Prophet, or the terror of God fell upon them, ſo as they did not interrupt him till he had fully diſpatched his Errand. *o* Then the chief of the Prieſts with the aſſiſtance of the People apprehend him, and tell him he ſhould be put to Death.

9 Why haſt thou propheſied in the name of the LORD *p*, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD *q*.

p They charge him with being a falſe Prophet, ſpeaking falſe things in the Name of God; their pretence ſeemeth to have been from the Promiſes of God; ſuch as that, *Pſal.* 132. 13, 14 *For the Lord hath choſen Zion, he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it.* Which they interpreted into ſuch a ſenſe as if they could not by their ſin drive God away from them, and therefore *Jeremiah* muſt propheſie falſly againſt the Will of God before revealed. *p* This cauſed a ſeditious Tumult of the People in the Temple, which alarm'd the Civil Magiſtrates.

‖ Or, *at the door.*

10 ¶ When the princes of Judah heard theſe things *r*, then they came up from the kings houſe, unto the houſe of the LORD *ſ*, and ſat down ‖ at the entry of the new gate of the LORD's *houſe t*.

r When the Nobles, and other Civil Magiſtrates, heard of the Tumult, occaſioned by *Jeremiah*'s unpleaſing prophecy. *ſ* They came from the King's Court, where the *Nobles* and great Officers in Nations uſually are, to the Temple. *t* And ſat down at the *entry of the new gate* in the Lord's Houſe; ſome think it was called the New Gate, becauſe repaired by *Jotham*, 2 *Kings* 15. 35. 2 *Chorn* 27. 3. Some ſay it was the *Eaſtern*, others, that it was the *Weſtern-Gate.* It was certainly the place where their *Shanedrim*, who were to judge of falſe Prophets were wont to ſit.

† Heb. *the judgment of death is for this man.*

11 Then ſpake the prieſts, and the prophets *u* unto the princes, and to all the people *w*, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears *x*.

u In the corrupt ſtate of all Kingdoms, and Cities, the Eccleſiaſtical Officers always were the greateſt Enemies to the Faithful Miniſters of God, as we ſhall find in the whole ſtory both of the Old and New Teſtament. *x* They ſpeak to the Members of the great Court who are called Princes, and alſo to the people who were in the Court charging *Jeremiah* with Sedition, by prophſying falſly, which was a Capital Crime. It was the charge againſt *Stephen*, *Acts* 6. 13. that he ſpake *blaſphemous words againſt the holy place*; to prove this they appeal to thoſe of the people that had heard him.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying *y* The LORD ſent me to propheſie againſt this houſe, and againſt this city all the words that you have heard *z*.

y The Prieſts having given *Jeremiah* his Charge he makes his Defence. *z* The ſum of which was, he acknowledgeth that he had propheſied againſt the Temple, and againſt the City and tacitly acknowledgeth their power to take cognizance of ſeditious Perſons, and falſe Prophets, and doth not deny but ſuch Perſons deſerve to die, but denieth that he was a falſe Prophet, or guilty of any deſign to ſtir up ſedition, for he had ſaid nothing but what God had ſent him to ſpeak; and therefore could not propheſie what was falſe, nor was to be charged with any ſeditious deſign.

* Chap. 7. 3. * Ver. 19.

13 Therefore now * amend your ways and your doings *a*, and obey the voice of the LORD your God *b*, and the LORD will * repent him *c* of the evil that he hath pronounced againſt you.

a It is not I that have pronounced Evil againſt you, but the Lord who made both you and me: You rage againſt me, who am but God's Inſtrument, by whom he lets you know his Mind and Will; it were more adviſable for you to reform your wicked Lives and Practices. *b* And that by a full obedience to what the Lord hath commanded you in his Law, and by me ſpeaketh to you. *c* If you do this, the Lord will change the courſe of his Providence, and do that which in Men is called a repenting, and not bring thoſe evil things upon you, which he, by me his Servant, hath pronounced againſt you.

† Heb. *As it is good and right in your eyes.*

14 As for me, behold, I *am* in your hand *d*: do with me † as ſeemeth good and meet unto you *e*.

d That is I am in your *Power* (as hands often ſignifieth in Scripture.) *Jeremiah* doth not by this acknowledge any power they had juſtly, thus to reſtrain, and queſtion him. *e* Nor doth he dare them, to do what they had a natural power to do, by ſaying, Do with me what ſeemeth good unto you; the Phraſe imports no more than that he could not hinder their doing with him what they pleaſed. The hands in which he was, were the hands of Violence, not of Juſtice, for though they had a juſt power againſt falſe Prophets, yet they had no ſuch power againſt any Prophet ſent by God, let the matter of his Prophecy be never ſo threatning and ungrateful to them. Therefore he addeth.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof ∵ : for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears *f*.

∵ If you make this Sedition, and put me to Death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the Vengeance of God upon you, by ſhedding my Blood without a cauſe, the guilt of which will be added to your other guilt, and lie upon you, and upon your City. *f* For you may think, and talk what you pleaſe, it is a certain truth, that I ſpake nothing out of any evil deſign, nor of my own head: but only what the Lord ſent me to ſpeak.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets *g*, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God *h*.

g The Judge in this caſe with the aſſent of the People acquit the Prophet, and vindicate him from the Charge of Sedition given againſt him by the corrupt Prieſts, and falſe Prophets, diſtinguiſhing *h* betwixt one who of his own Head ſpreadeth falſe News, and threatneth evil to a place, and one who doth it by Authority from God, or by Divine Revelation, which is here meant by *in the Name of our Lord God.* Thus the Civil Magiſtrates taught the Prieſts and Prophets a point of Divinity, which they ought not to have been ignorant of. Some may enquire how the Princes knew that *Jeremy* ſpake what he ſpake in the Name of the Lord? To which it may be replyed, That *Jeremy* had been a Prophet now about 20 Years, for he began in the 13th of *Joſiah*, *Chap.* 1. 1, 2. *Joſiah* reigned 31 Years, 2 *Kings* 22. 1. Then *Shallum* or *Jehoahaz* reigned three Months, this was in the beginning of *Jehoiakim*'s Reign, in which time they had had a large Experience both of his *Doctrine*, and *Converſation*; and though the *Prieſts* and *Prophets*, who had had the like Experience, were filled with Malice and Prejudice, yet the Princes, and a part of the People were more equal and though the People were many of them led away with the Prieſts, ye hearing the Prophet's defence, and the Princes Judgment upon it, they concur with them to acquit the Prophet.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying *i*,

i Probably theſe Elders were ſome of the Court, or elſe Advocates for they were wont to riſe up, either to plead or to judge *Iſa.* 3. 13. *Acts* 5. 34. They riſe up and apply themſelves to the People to juſtifie their abſolutory ſentence.

18 Micah the Moraſhite *k* propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying *l*, Thus ſaith the LORD of hoſts: Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt *m*.

k This was that *Micah*, whoſe Prophecies are part of holy Writ as appeareth by *Micah* 1. 1. and 3. 12. where are the very words of the Prophecy here mentioned. *l* The ſubſtance of that Prophecy was the ſame with this of *Jeremiah*, that *Zion* ſhould be plowed up, and the place where the Temple ſtood, ſhould become ſo deſolate that Trees ſhould grow there, as in a Wood or Foreſt.

‖ Heb. *face of the Lord.*

19 Did Hezekiah king of Judah and all Judah put him at all to death *m*? did he not fear the LORD, and beſought the ‖ LORD *n*? and the LORD repented him of the evil which he had pronounced againſt them *o*? Thus might we procure great evil againſt our ſouls *p*.

m The Interrogation here hath the force of a Negation; that is, *Hezekiah*, and the *Shanhedrim* in his time did not go about to call him in queſtion for his Life, nor put him to death. His Prophecy had a quite contrary effect on him. *n* It begat in him an awe and dread of that God, in whoſe Name the Prophet ſpake, and quickened him to apply himſelf to God by earneſt Prayer, and the courſe he took had a very good iſſue. *o* The Lord did not do what he threatned to do. *p* Now, if we ſhould take a quite contrary courſe, and put this Man to death, we ſhould do contrary to what that good Prince did, and that with good ſucceſs) do our ſelves no good, but procure great evil againſt our Souls ; that is againſt our ſelves both Bodies and Souls ſtrictly taken.

20 And there was alſo a Man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah [q].

[q] This is a piece of Story which we have recorded in no other part of Scripture. Some judge theſe words were the words of the ſame that ſpake before, but this is not likely, for then they had brought one inſtance for acquitting him, another for the condemning of him. They are therefore rather to be interpreted as the words of ſome others, either of the Court who were Enemies to *Jeremiah*, or of his Accuſers, or their Council, urging a later preſident, in the time of *Jehoiakim* the King that at this time reigned, who alſo pretended to ſpeak in the Name of the Lord, and whoſe Prophecy was the ſame in ſubſtance with this of *Jeremiah*.

21 And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king ſought to put him to death ; but when Urijah heard it he was afraid and fled, and went into Egypt [r].

[r] When *Jehoiakim* our preſent King, and all his great Men heard of it, (probably by the information of others) they judged it a capital crime, and uſed means to apprehend him, in order to the putting him to death, upon which the Prophet being advertiſed of it, and fearing the iſſue, fled into *Egypt*.

22 And Jehoiakim the king ſent men into Egypt [ſ], *namely* Elnathan the ſon of Achbor [t], and *certain* men with him into Egypt.

[ſ] The innocent Prophet conſidered not the King of *Judah*'s Alliance with the King of *Egypt*, (obliging him upon demand to deliver up any of his Subjects, who being charged with capital Crimes, ſhould flee into his Country for Sanctuary) and fled thither, but the King ſent after him one of his great Men (mentioned alſo *Chap*. 36. 12.) with ſome others to his aſſiſtance.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the † common people [u].

† Heb. *Sons of the people.*

[u] Theſe Perſons ſent by *Jehoiakim*, brought back the Prophet by force, he was tried and caſt, judged worthy to die, and put to death, and ignominiouſly buried, not in the Sepulchres of the Prophets, or any Men of Repute and Faſhion, but amongſt the vulgar People. Which, as alſo his diligence to ſend for *Urijah* (fled into a foraign Country to ſave his life) ſhewed the great Malice of this Prince againſt the Lord's true Prophets ; though it had but very ill effects. The ſumm is (if we take theſe words as the Speech of *Jeremiah*'s Enemies) what do you tell us of what *Hezekiah* did, you have a later inſtance of it in our preſent King's time, the caſes of *Urijah* and of *Jeremiah* are fully parallelled. So as the caſe is a judged caſe.

24 Nevertheleſs [w], the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death [x].

[w] Though *Jeremiah*'s Enemies pleaded this inſtance of *Urijah*, which had this advantage of the other, becauſe it was matter of fact done lately, and a caſe judged in this very King's Reign ; yet the hand, that is, the power and intereſt of one *Ahikam*, who as appears from 2 *Kings* 22. 12. was one of *Joſiah*'s Counſellors, and the Father of *Gedaliah*, *Chap*. 39. 14. who upon the taking of the City was made Governour, *Chap*. 40. 5. was with *Jeremiah*. [x] So as through the good Providence of God, *Jeremiah* was not delivered into the hands of the People, ſome of whom were mutable, and malicious enough, ready to do any thing the *Prieſts* put them upon. And the after advancement of the Son of this *Ahikam* to be Governour of *Judah*, may juſtly be interpreted a Reward in this Life, which God gave him for his kindneſs to his Prophet.

CHAP. XXVII.

The Prophet ſendeth Yokes to five neighbour Kings, thereby foreſhewing their Subjection to Nebuchadnezzar, 1——7 *He exhorteth them to yield, and not to believe falſe Prophets.* 8,——11. *The like he doth to* Zedekiah, 12,——18. *The Remnant of the Veſſels ſhall be carried to* Babylon, *and continue there till the appointed time* 19——22

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying [a],

[a] Here is a difficulty ariſeth from this Verſe, which there have been various attempts to reſolve, and whether any hath been fully ſatisfactory I doubt. It is ſaid this word of the Lord came to *Jeremiah* in the beginning of the Reign of *Jehoiakim*, and *Ver*. 3. the Prophet is bid to ſend the *Bonds* and *Yokes*, by the hand of the Meſſengers which came to *Hieruſalem* unto *Zedekiah* King of *Judah*, who began not to reign till about 11 Years after the beginning of the Reign of *Jehoiakim*. To ſolve this difficulty, 1. Some think *Jehoiakim* was a common Name to all the Sons of *Joſiah*, and that *Zedekiah* is here called *Jehoiakim*, but I ſee no foundation for that conjecture from Holy Writ. 2. Others think it is an error in thoſe that copied out the Prophecies, but it is dangerous to admit that. 3. Others think, that the Prophecy came in the beginning of the Reign of *Jehoiakim*, but was to be concealed until the Reign of *Zedekiah*. 4. I had rather agree with thoſe who think that this Command came to the Prophet firſt in the time of *Jehoiakim*, but was to be repeated by the Prophet often, and accordingly was ſo until, and in the time of *Zedekiah* ; not that he always went about with Bonds and Yokes about his neck, but that by times he put them on, and went about with them, as a Type of that Bondage, which the *Jews* were ſuddenly to indure.

2 Thus ſaith the LORD to me, Make thee bonds and yokes, and put them upon thy neck [b];

[b] God commandeth the Prophet to procure, either by his own labour, or with his *Money*, ſome Yokes with Bonds to make them more faſt ; and to put ſome one of them upon his own Neck, that therein he might be a Type both to his own People, and alſo the People afterward mentioned, that they ſhould be in Bondage to the King of *Babylon*, and their Yoke ſhould be ſo faſtned with Bonds, that they ſhould not be able to ſlip them, or get them from off their Necks.

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers, which come to Jeruſalem unto Zedekiah king of Judah [c].

[c] It was and is the cuſtom of neighbour Princes, to ſend Ambaſſadors into each others Countries to reſide there, and maintain correſpondence on the behalf of their Maſters. Theſe Nations were Neighbours to the *Jews*, and their Princes had their Ambaſſadors Reſident at *Hieruſalem*. *Jeremiah* is directed to carry each of theſe Ambaſſadors a Yoke with a Bond, as a preſent from God to their Maſters ; the meaning he is alſo ordered to tell them in the following words.

4 And command them ‖ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael [d], Thus ſhall ye ſay unto your maſters.

‖ Or, *co cerning their maſters ſaying.*

[d] The Lord of Hoſts, who hath therefore a power over all the Creatures ; who though he be a ſpecial ſenſe the God of *Iſrael*, yet his Dominion is extended to your Maſters Countries, as well as unto *Iſrael*.

5 I have made the earth, the man and the beaſt that *are* upon the ground by my great power, and by my out-ſtretched arm, and * have given it unto whom it ſeemed meet unto me [e].

* Dan. 4 17, 25, 3

[e] To evince to them that his Dominion extendeth to them, he mindeth them, that he was the firſt efficient cauſe of all the Creatures, and made both all Men, and all Beaſts that are upon the Earth, and therefore had a ſpecial propriety in them, and an univerſal power over them, it being in his power to diſpoſe of what was at firſt the work of his hands, and accordingly in the methods and workings of his Providence he did daily diſpoſe of Kingdoms, and Nations according to his pleaſure without being for ſuch diſpoſal of them accountable unto any Perſon.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar king of Babylon my ſervant [f], and the * beaſts of the field have I given him alſo to ſerve him [g].

* Chap. 28. 14. Dan. 2. 38.

[f] By the former words God gave the Prophet Authority to aſſert his Dominion, and right to diſpoſe of all Creatures, by theſe he authorizeth him to reveal his Will, concerning the diſpoſal of the Lands of *Edom*, *Moab*, *Ammon*, *Tyre* and *Sidon*, *viz*. that he had diſpoſed of them to *Nebuchadnezzar* the King of *Babylon*, whom he calleth his Servant. Becauſe he did the work which he would have him to do ; though as God ſaid of the *Aſſyrian*, *Iſa*. 10. 7. he *meaned no ſo* ; he had nothing leſs in his thought than to obey any command of God. Wicked Men being God's Servants, as the Hawk is the prudent Falconers Servant, who maketh uſe of the Ravenous quality of the Hawk to get Game for him. Twice more at leaſt we find *Nebuchadnezzar* thus called, *Chap*. 25. 9. and 43. 10. [g] God further adds, that the *Beaſts* ſhould ſerve him, by which he either means that the Cattel which were in the poſſeſſion of the Men of thoſe Nations ſhould alſo come into his power ; or that God had alſo given the *Horſes* and *Oxen*, and other Beaſts which he ſhould uſe in his Wars for Carriages, or conveniency, to him, ſo as they ſhould be really ſerviceable to him in his Conqueſts of thoſe Countries.

7 And all nations ſhall ſerve him [h] and his ſon and his ſons ſon [i], * until the very time of his land come [k]: and *then* many nations and great kings ſhall ſerve themſelves of him [l].

* Chap. 25. 12.

[h] That is, all *theſe* Nations ; and ſome think that it is expreſſed in the Article uſed here demonſtratively, though not ſo taken notice of by our Tranſlators. [i] And *Evil Merodach* his ſon, who ſucceeded him, *Chap*. 52. 31. and *Belſhazzar* his Grandchild, *Dan*. 5. 1, 11. [k] Until the period of his Kingdom ſhall come, (for *Nations* have their periods) which was after *ſeventy Years*, according to *Chap*. 29. 10. during which Years ſome ſay four *Princes* ruled in *Babylon*, the Scriptures mention but three. [l] After that he ſhall himſelf be Conquered, as it came to paſs in *Belſhazzar*'s time, *Dan*. 5. 30. *Darius* the Emperour of the *Medes* taking his Kingdom.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar king of Babylon [m], and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand [n].

[m] That is, that will not upon *Nebuchadnezzar*'s coming againſt them, freely ſubmit to his power, and yield themſelves to his Subjection. [n] I will humble them by my ſore Judgments of *Sword*, *Peſtilence* and *Famine* ; and make them yield, and they ſhall not avoid what through their ſtubborneſs they ſtudy to avoid, but ſhall at laſt be brought under by his Power.

9 Therefore hearken not ye to your prophets [o], nor to your diviners [p], nor to your ‖ dreamers [q], nor to your inchanters, nor to your ſorcerers [r], which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon [ſ].

† Heb. *Dreams.*

[o] It is uncertain whether theſe words were part of the Meſſage which *Jeremiah* by Command from God, ſent to the Kings above mentioned, or the Prophets words to the *Jews*, for as thoſe *Pagan Nations*, had *Diviners*, *Dreamers*, *Enchanters* and *Sorcerers* ; So the *Jews* had them alſo, *Iſa*. 47. 12, 13. the meaning is, hearken to none of them that pretend as from God to foretell your eſcape from this Judgment, and not being brought into Servitude to the

King of *Babylon*, for you ſhall ſerve the King of *Babylon*. By prophets he means ſuch as pretend to ſome Divine Revelations. *p* By Diviners, he means Southſayers, of which were ſeveral ſorts. *q* By Dreamers, ſuch as pretend to Revelations in their ſleep. *r* By *Inchanters* and *Sorcerers*, he means their Aſtrologers, and ſuch as uſed *Necromancy*, or by any unlawful ways and means, pretended to know the Mind and Will of God.

10 For they propheſie a lye unto you *t*, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh *u*.

t Let them come by their pretended knowledge which way they will, what they ſay is falſe. *u* And the iſſue of your belief of what they ſay, will be nothing but your carrying into Captivity out of your own Country, and your ruine and deſtruction.

11 But the nations that bring their necks under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein *w*.

w Thoſe that upon the firſt Summons, or without making any hoſtile oppoſition, ſhall yield themſelves Servants to the King of *Babylon*, they ſhall remain ſtill, and be left in the Land to till the Ground, and ſhall dwell therein. It is the time when God is reſolved to put an end to the Kingdom of *Judah* for a time, and to the other Nations mentioned for ever: There is therefore no reſiſting of God's Counſels; thoſe that moſt quietly yield will be in the beſt Condition,

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him, and his people, and live *x*.

x Some think this was at another time, but it is moſt probable it was the ſame time.

13 Why will ye die, thou, and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon *y*.

y That is, why wilt thou wilfully not only ruine thy ſelf, but thy innocent People by the Sword, the Famine, and the Peſtilence? the word is ſpoken by the Lord, that all Nations who will not willingly yield to the King of *Babylon*, ſhall be thus deſtroyed.

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the King of Babylon, for they propheſie * a lye unto you *z*.

Chap.
4. 14. &
3. 21. &
9. 8.

z We ſhall find throughout all the *Jewiſh* Story, that wicked Princes never wanted falſe Prophets, Eccleſiaſtical Miniſters who would entitle God to what they ſpake in humour to their Governours. Such Miniſters they would have, and uſualy they proved Fatal to them, ſo did *Ahab*'s Prophets, that encouraged him to go up to *Ramoth Gilead*, and *Zedekiah*'s Prophets, who perſwaded him not to ſubmit to the King of *Babylon*; *Jeremy* perſwades *Zedekiah*, not to hearken to them; that is, not to believe them, nor follow their advice; and he giveth him a good reaſon, becauſe what they ſaid was *falſe*.

15 For I have not ſent them ſaith the LORD, yet they propheſie † a lye in my name *a*, that I might drive you out, and that ye might periſh *b*, ye, and the prophets that propheſie unto you *c*.

† Heb. *in a lye or ly-*
ngly.

a They make uſe of my Name, and pretend to ſay what they ſay by Commiſſion from me, ſaith the Lord, but there is no ſuch thing, I never gave them authority to ſpeak any ſuch things. *b* And though poſſibly they do not deſign your ruine by theſe practices, for none can be thought to deſign their own Ruine, yet that will be the end of it, for by this means your hearts are hardened againſt the Revelations of my Will, by which I ſhall be provoked to give you up to Ruine, nor ſhall they eſcape, for they ſhall be ruined with you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your Prophets that propheſie unto you, ſaying, Behold the * veſſels of the LORD's houſe ſhall now ſhortly be brought again from Babylon; for they propheſie a lye unto you *d*.

* Chap. 28. 3.

d The Prophet, like God's faithful Servant, ſpared none, but faithfully gave warning to all ſorts to take heed of the falſe Prophets, that undertook to foretel that the Veſſels of the Temple carried away in the time of *Jehoiakim*, and his ſon *Jehojakin* or *Jeconiah*, of which we read, 2 *Chron.* 36. 7, 10. ſhould be brought back again to *Hieruſalem*, in a ſhort time.

17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte *e*?

e Believe them not, but ſatisfie your ſelves, as to God's Providence with reſpect to you, and be content to be ſubject to the king of *Babylon*, ſo may you have your lives for a prey; though you be ſtraitned as to your Accomodations, and plenteous and ſplendid way of life, if ye do not, your City will certainly be laid waſte, and why ſhould you pull ſuch a Judgment upon your own Heads?

18 But if they *be* prophets, and if the word of the LORD be with them *f*, let them now make interceſſion to the LORD of hoſts, that the veſſels *which are* left in the houſe of the LORD, and *in* the houſe of the king of Judah, and at Jeruſalem go not to Babylon *g*.

f If they be true Prophets, and have any Communion with God, in ſtead of foretelling the bringing back of the veſſels carried away. *g* Let them apply themſelves to hinder the carrying away of what Veſſels yet remain, and that either in the Houſe of the Lord, or in the King's Houſe, or in *Hieruſalem*, which is to be done no other way, than by pleading with God to turn away his Wrath, and not to bring thoſe ſore Judgments which he is moſt certainly bringing upon you.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city *h*.

h Theſe were all parts of the Temple, or Veſſels uſed in it. *Vide* 1 *Kings* 7.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the ſon of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem *i*.

* Chap. 24.

i Concerning the perſons and things which the King of *Babylon* then carried away. See 2 *Kings* 24. 13, 14, 15.

21 Yea, thus ſaith the LORD of hoſts, the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem *k*.

k The Prophet inlargeth his prophetical Threatning, and makes it extend to all other Veſſels of price, in the Houſes of the King, the Nobles, or more wealthy Citizens.

22 They ſhall be carried to Babylon, and there ſhall they be *l*, untill the day that * I viſit them, ſaith the LORD *m*, then will I bring them up, and reſtore them to this place *n*.

* 2 Chron. 36. 21. Chap. 29. 10.

l See the fulfilling of this Prophecy, 2 *Kings* 25. 13, 14, 15. 2 *Chron.* 36. 18. and that they abode in *Babylon* till the end of the Captivity, appeareth from *Dan* 5. 2. where we read of *Belſhazzar*'s ſending for them to drink Wine in, at his fatal Feaſt. *m* That is until the expiration of the time of the *Jewiſh* Captivity, which was 70 Years. *n* The fulfilling of that part of the Prophecy, we have *Ezra* 1. 7, 8, 9. in theſe words, *Alſo Cyrus the King brought forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Hieruſalem; and had put them in the Houſe of his Gods. Even thoſe did Cyrus King of Perſia bring forth by the hand of Mithredath the Treaſurer, and numbred them unto Shezbazzar, the Prince of Judah. And this is the number of them, thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives, thirty baſons of gold, ſilver baſons of a ſecond ſort four hundred and ten, and other veſſels a thouſand. All the veſſels of gold and of ſilver were five thouſand and four hundred. All theſe did Shezbazzar bring up with them of the Captivity, that were brought up from Babylon to Hieruſalem.* So punctually was *Jeremiah*'s Prophecy in this place fulfilled, and ſo exactly doth one part of Holy Write agree with another, which are great Arguments to prove the Divine Authority of the Holy Scriptures.

CHAP. XXVIII.

Hannaniah's *falſe Prophecy*: Jeremiah's *Anſwer*, 1——9. Hananiah *breaketh* Jeremiah's *Yoke*: *He foretelleth an Iron Yoke, and* Hananiah's *Death*, 10,——17.

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year *a*, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon *b*, ſpake unto me, in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying *c*.

a Here is a great appearing difficulty, *viz.* how the *fourth Year*, could be called the beginning of *Zedekiah*'s Reign, who reigned in all but 11 Years, which if they be divided into three parts, the *fourth Year* can hardly be called in any propriety be beinning of his Reign Many things are ſaid to untie this knot, which by ſuch as are curious, may be read both in the *Engliſh Annotations*, and in Mr. *Pool's Synopſis*, I ſhall only repeat what ſeemeth to both them, and ſeemeth alſo to me the beſt ſolution. Though it be ſaid *in the fourth Year*, yet it is not ſaid, in the fourth Year of *Zedekiah*'s *Reign*; they therefore think, that the *fourth Year of the Sabbatical courſe* is here intended. The *Jews* had a kind of Jubilee every ſeven Years, it was a Year when the Land was to reſt, and not be Tilled, *Lev.* 25. 1, 2, 3, 4. and in that Year they were to releaſe their Debtors and Servants, *Deut.* 15. 1. which notion of this fourth Year is very probable if the Year wherein the City was beſieged, was a Sabbatical Year, or Year of reſt For if *Zedekiah*'s firſt ſeven Years were the fourth of the ſeven that made the *Sabbatical Circle*, this third Year was another Sabbatical Year, and his tenth another preſently after which the City was taken. *b* Of this *Hananiah* we read no more in Scripture, it is probable from the place where he lived, which was one of the Cities of the *Prieſts*; that he was a *Prieſt*, but no more than a pretended Prophet, *c* He comes to *Jeremy* in the Temple, where he was wont to deliver his Prophecies, to confront him in the preſence both of the Prieſts and the People, ſaying,

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon *d*.

d The falſe Prophet counterfeiteth the ſtile of the true Prophets, both in the Names which he giveth unto God, and in the ſpeaking of what God would do, as if already done.

3 Within two † full years will I bring again into this place all the veſſels of the LORD's houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon *e*.

† Heb. *two years of days.*

e It appeareth by what we met with, *Chap.* 27. 16. that this was the conſtant Song of the City Prophets at that time, but we read not of any but this *Hananiah*, who was ſo confident as to limite a time, nor doth he mention any long time, he ſaith within two full Years, but he ſpeaketh falſly, for it appeareth from *Chap.* 52. 31. that *Jeconiah* was there 37 Years.

4 And I will bring again to this place, Jeconiah the ſon of Jehoiakim king of Judah, with all the † captivites of Judah, that went into Babylon, ſaith the LORD; for I will break the yoke of the king of Babylon *f*.

† Heb. *captivity*

f Only it is admirable, that being ſo nigh the King's Court he ſhould mention the return of *Jehoiakim*, or *Jeconiah*, which had it been true; muſt have been to the prejudice of *Zedekiah*, for *Jeconiah* was the right Heir to the Crown, being the Son of *Jehoiakim*, *Zedekaih* his Uncle was put in by the Conquerour but it is probable, he ſaw *Jehoiakim* was more acceptable to the People, and that the Faction for the Nephew was greater than for the Uncle. Falſe Teachers are always on the greateſt ſide, either for number, or for Power.

5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD.

6 Even the prophet Jeremiah ſaid, Amen *g*: the LORD do ſo, the LORD perform thy words, which thou haſt prepheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive from Babylon into this place.

g The true Prophet *Jeremiah*, ſpeaks to this falſe Prophet with as much boldneſs as he had ſpoke to him in impudence, and in the ſame preſence of the Prieſts, and of the People, but with a preface of great Charity and Modeſty. *Amen* (ſaith he) which Particle is uſed in Holy Writ, either as *a Particle of Aſſertion*, as it is moſt ordinarily uſed both in this ſingle form, and doubled by our Saviour in the Goſpel. Or, as a Particle of *wiſhing* and *praying*, upon which account it is uſed in the *Lord's Prayer*, though there it ſignifieth more than here, *viz.* a *Faith* or *Belief*, that God will grant the Petitions, as well as a *deſire* that he would grant them; here it ſignifieth no more than the latter, and is expounded by the next words; Nor indeed doth it, or can it here ſignifie ſo much as an abſolute hearty deſire, for *Jeremiah* could not heartily pray for that which God had told him he would not do. *Jeremy* therefore muſt be underſtood here, either to have ſpoken only as a Man, teſtifying the kindneſs he had for his Country, then the ſence is; If it be the Will of God or may it be the Will of God; I wiſh what thou haſt ſaid might come to paſs; or elſe in *ſenſu compoſito*, *q. d.* The Lord give unto this People an heart to reform and amend their ways, that the words which thou haſt ſpoken may come to paſs.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people *h*.

h The word which I am now about to ſpeak concerneth thee, and not thee only, but all the People, therefore do thou mark it well and let them mark it alſo.

8 The Prophets that have been before me, and before thee of old, propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence *i*

i That is, thou and I are not the firſt Prophets that have foretold to Countries and Nations the great Judgments of God coming upon them, *War, Evil, Peſtilence*, by evil, ſome think is to be underſtood Famine, but it is not much material.

9 The prophet which propheſieth of peace *k*, when the word of the prophet ſhall come to paſs, *then* ſhall the Prophet be known that the LORD hath truly ſent him *l*.

k By *Peace* is here meant *Proſperity*, all good, being by the *Hebrews* uſually underſtood under the notion of *Peace* The Prophets either propheſied evil or good, according as God revealed his Will unto them; what way was for them to diſcover whether the Prophets were truly ſent of God, yea, or no? *l* It was known by the Event, this was the Rule God ſet, *Deut.* 18. 22. *When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that is the thing which the Lord hath not ſpoken.* But this was not true on the contrary part, for a Prophet might ſpeak a thing, which thing *might come to paſs*, and yet he be none of the Lord's Prophets, nor to be hearkned to, as appeareth from *Deut.* 13. 1, 2. Some have thought, that Prophecies concerning good things always were brought to paſs, if the Prophet were a true Prophet, but it appeareth otherwiſe from *Chap.* 18. 9, 10. Prophecies both concerning good and evil, might not come to paſs, and yet the Prophet be a true Prophet, in caſe the Manners of the People altered; for in all Promiſes or Threatnings of temporal good or evil, there is a Condition to be underſtood; God neither by his Promiſes bindeth himſelf to do good to wicked Men, nor by his Threatnings tieth up his own hands from ſhewing mercy to ſuch as turn good; but ſome obſerve yet this difference, that good things are in Scripture never abſolutely promiſed, but they come certainly to paſs, and are fulfilled, but God for terrour often threateneth evil things, without expreſſing any condition, when notwithſtanding a Condition is underſtood, upon the fulfilling of which, the threatning cometh not to paſs, as it was in the caſe of *Niniveh*, upon the Prophecy of of *Jonah*. But the greater difficulty is to determine by what Rule they could judge one a true or falſe Prophet, if they might not always judge by the *event*, the coming, or not coming to paſs of what he propheſied. I anſwer, they were to judge from the Word of God, as well as from the Event, *Iſa.* 8. 20. therefore *Deut.* 13. 1, 2. the People were commanded not to hearken to that Prophet, which ſhould confirm what he ſaid by a Sign or Wonder, if his ſcope were by it to perſwade People to Idolatry. So that if a Prophet propheſied good, and proſperity to any People the People were to conſider what his ſcope was, and whether what he propheſied was according to the Law of God, which ſpeaketh no good to a wicked impenitent People; and tho what he ſaid came to paſs, yet he was to be determined no true Prophet, if what he ſaid were contrary to God's revealed Will, or his ſcope in ſpeaking of it was to harden People in ſinful courſes, or to ſeduce them from the right ways of God. *Jeremiah* here, as to the tryal of the truth of his and *Hananiah*'s contrary Prophecies appealeth to the Event, telling him, that he as a Man, heartily wiſhed that his words might prove true.

10 Then Hananiah the prophet took the * yoke from off the Prophet Jeremiah's neck, and brake it *m*. * Chap. 27. 2.

m The Prophet *Jeremy*'s coming into the Temple, with a *Yoke* upon his Neck, as a Type of the Yoke of the King of *Babylon*, under which the *Jews* were to come, gave occaſion to the affront given him by the falſe Prophet; in a further degree of impudence, being thus confronted by *Jeremiah*, he pulls the Yoke off *Jeremiah*'s Neck, and breaketh it in an high and impudent contempt of God, and his Will revealed by this Prophet, and confirmed by this Yoke as a Sign, adding alſo the following words.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD, even ſo will I break the yoke of Nebuchadnezzar king of Babylon * from the neck of all nations within the ſpace of two full years *n*. And the prophet Jeremiah went his way *o*. * Chap. 27. 7.

n As God hath his Sacraments to confirm the truth of his Word, of which his Miniſters are the Stewards and Adminiſtrators; ſo the Devil hath his Sacraments, of which his prophets are the Adminſtrators. God by his Prophet *Jeremy* had revealed his Will, as to the King of *Babylon*'s ſucceſs againſt many Nations, and bringing them into his Servitude; as a Sacrament or Sign of this, he had commanded *Jeremiah* to put on a Yoke with Bonds; *Hananiah* the falſe Prophet, cometh in the Name of God, and declares the contrary, that within two Years God would break the King of *Babylon*, and free the Nations in ſubjection to him; and as a *Sacrament* or *Sign* to gain credit to this falſhood, he plucks off *Jeremiah*'s Yoke, and breaks it, and expounds himſelf, that God ſhould ſo break the King of *Babylon*'s Yoke from the Neck of all Nations, and pretends he had a Commiſſion from God to ſay this. *o* *Jeremiah* not able to indure to hear ſuch Lyes, goeth away in Teſtimony of his diſſent from him, and adherance to what he had ſaid.

12 Then the word of the LORD came unto Jeremiah *the prophet* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, ſaying *p*.

p Sometime after this, God taking notice of the affront, put upon his Prophet *Jeremy*, for faithfully diſcharging the Meſſage with which he had entruſted him, revealeth his Mind unto *Jeremiah*, that he might declare it unto the People, and particularly to this falſe prophet.

13 Go and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron *q*.

q *Jeremiah* ſeeing the impudence of *Hananiah*, and that his further diſcourſe with him would do no good, but it may be have cauſed more danger to himſelf, propheſying what was more ingrateful to the People, than what the falſe prophet propeſied, and poſſibly deſirous further to know the Will of God, withdrew himſelf. Soon after God ſends him back to the People, and to *Hananiah* with this Meſſage: That he by his falſe Prophecy had done the People no good, but much hurt, further incenſed God againſt them, and provocked him to make their Judgment heavier, giving them iron yokes, inſtead of thoſe of Wood.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, * I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him, and * have given him the beaſts of the field alſo *r*. * Deut. 28. 48. * Chap. 27. 6.

r For notwithſtanding all he had ſaid, God was reſolved to juſtifie his word, and to bring them under ſubjection to *Nebuchadnezzar*, and to give all they had alſo into his power.

15 Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now Hananiah, The LORD hath not ſent thee but thou makeſt this people to truſt in a lye *ſ*.

ſ *Jeremiah* being a ſecond time confirmed in the truth of his Revelation, and having likewiſe a ſpecial Revelation relating to this falſe Prophet, comes now and tells him his doom, *viz.* That he ſhould die within a year, becauſe he had taught people to believe, and to hope for, and to truſt to what was falſe, and they were never like to ſee.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this year ſhalt thou die, becauſe thou haſt taught * || rebellion againſt the LORD *t*. * Deut. 13. 5. Chap. 29. 32. || Heb. Revolt.

t And becauſe by this his Doctrince he had made God a Lyar, contradicting his Will revealed by *Jeremiah*, and by it taught People to hold out againſt *Nebuchadnezzar*, and not quietly to yield to him.

17 So Hananiah the prophet died the ſame year, in the ſeventh month *u*.

u That is, within the compaſs of a year after that *Jeremiah* had ſpoken theſe words, within two months after that *Jeremy* had thus Propheſied, as appeareth from *ver.* 1. ſo dangerous a thing it is for Miniſters to teach People contrary to the revealed Will of God.

CHAP. XXIX.

Jeremiah's *Letter to the Captives in* Babylon, *to be quiet their*, 1,——7 *Not to believe falſe Prophets; nor expect to return till after* 70 *Years*, 8,——14. *The Deſtruction of thoſe who remained in* Judah *for their Diſobedience*, 15,——19. *The fearfull end of two Lying Prophets*, 20,——23. Shemaiah's *Letter againſt* Jeremiah, 24,——29. *who readeth his Doom.* 30,——32.

NOw theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders, which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon *a*.

a There were two carryings into the captivity of *Babylon*, the latter about 11 or 12 Years after the former, the firſt was in the time of *Jehoiakin*, of which we read in 2 *Kings* 24. 14. *When the princes, and all the mighty men of valour, even ten thouſand captives, and all the craftsmen and ſmiths were carried away*, as we read there, amongſt whom were ſome Prieſts and Prophets.

2 After that Jeconiah the king, and the queen, and || the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem *b*.

* 2 Kings 24:12, *&c*
|| Or Chamberlains.

b After his Captivity.

3 By the hand of Elaſah the ſon of Shapan, and Gemariah the ſon of Hilkiah, whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon, ſaying *c*,

c Zedekiah the King of *Judah* having ſome occaſion to ſend two Meſſengers, named *Elaſa* and *Gemaria* to *Babylon*, whether to carry his Tribut Money, or upon what other errand is not expreſſed. *Jeremiah* knowing, that as there were ſome falſe Prophets at *Jeruſalem*, who fed People with hopes of a ſpeedy return, ſo there were ſome with them in *Babylon*, who did the like, (two of which he afterwards in this Chapter reflecteth upon) writeth the following Letter, and ſends it by theſe two Meſſengers to quiet the Peoples minds, and to help to compoſe their Spirits, diſturb'd by theſe falſe Prophets, and raiſed up to vain and idle hopes for which there was no Ground at all.

4 Thus ſaith the LORD of hoſts the God of Iſrael, unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem to Babylon *d*.

d So as this Letter was not wrote from himſelf adviſing them charitably, but he had commiſſion from God, by whom he mindeth them, as the principal efficient cauſe they were ordered to be carried away by, though their own ſins were the meritorious cauſe, and *Nebuchadnezzar* with his Captains and Soldiers were the inſtrumental cauſe.

* Ver: 28.

5 * Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to husbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed *e*.

e That is, be not uneaſie in your minds, not reſolving what to do, through the Propheſies of the falſe Prophets, that tell you the Captivity ſhall be but two Years, or at leaſt very ſhort; but do all things which you would do, if *Babylon* were to be your fixed habitation, (as it is like to be for ſeventy Years ſay the Prophets, what they pleaſe) Marry, and give, and take in Marriage, do whatſoever it becometh prudent Men to do, who would accommodate themſelves in a place where they are like to abide, and preſerve their Families, that they might not be utterly extinguiſhed. The words muſt not be underſtood as a *Precept*, obliging all in the Captivity to do every of theſe things, which it may be they were not all able to do, but as a conſel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place ſeventy Years.

7 And ſeek the peace of the city, whither I have cauſed you to be carried away captives *f* and pray unto the LORD for it *g*, for in the peace thereof ſhall ye have peace *h*.

f That is, ſeek to God for it, or rather live peaceably in it, and by all lawful means ſeek the welfare of it, do not raiſe any Tumuls or Seditions, nor take part with thoſe that do. *g* And while your Capivity laſts, do you pray for it, (from whence thoſe who think that Chriſt hath added new moral Precepts, and reckon this Precept of praying for Enemies as one may underſtand, that praying for Enemies was but a Branch of that Love to our Neighbour, which God required under the Old Teſtament) for it was lawful for them to pray againſt *Babylon* at other times, *Pſal*: 137. 8. *Jer.* 51. 35. but when God hath put a Yoke upon our Necks, we muſt patiently wait until he takes it off. The Lawyers ſay, that *Protection requireth alledgance to Governours*; this Text lets us know alſo that it requireth our Prayers for them, though they be Conquerors and Tyrants. *a* For God having by his Providence, caſt us under their power, our peace dependeth upon theirs.

8 ¶ For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your prophets, and your diviners that *be* in the midſt of you, * deceive you, neither hearken to your dreams which ye cauſe to be dreamed *i*.

*Chap: 14. 14 & 23 21. & 27. 15.

i The Lord knows that ye have a company of falſe Prophets, that tell you other things, and promiſe you a ſudden return out of your Captivity, pretending to know it by Revelation from God, or by divination, *&c.* or to have it diſcovered to them in Dreams. It is the will of God that you ſhould not hearken to them, for they do but deceive you, and ye are acceſſary to your own Ruine; they ſee you are pleaſed to hear ſuch Stories, that cauſeth them to dream, as Chap. 5. 31. *The prophets propheſie falſly, and the prieſts bear rule by their means, and my people love to have it ſo*, thus *Iſa.* 30. 10. *They ſaid to the ſeers, ſee not, and to the prophets, propheſie not to us right things, ſpeak unto us ſmooth things, propheſie deceits.* Falſe Teachers and Guides of Peoples Souls, are the greateſt plague can befal a Nation, People from them expecting to hear the mind of God, and for the moſt part, people are acceſſary to their own Ruine in them: It can indeed hardly be imagined, what other temptation, perſons whoſe Office it is to reveal the mind of God, ſhould have to do otherwwiſe, but the humoring and pleaſing of a corrupt people, who through their fondneſs of their Luſts are not patient of ſound Doctrine, ſo as though the Church of God hath in all Ages been troubled with dreamers, yet it is a wicked people that cauſeth them to dream.

9 For they propheſie † falſly unto you in my name; I have not ſent them, ſaith the LORD.

† Heb: *in a lie.*

10 For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place *k*.

k From this Text appears that the ſeventy Years Captivity were to be accounted from the firſt carrying into Captivity in the time of *Jehojakin*, ſo that 11 Years of it were eclipſed, before *Zedekiah* was carried away. Whatever, ſaith the Prophet, theſe Dreamers tell you, you muſt abide 70 Years in *Babylon* accounted from your firſt going thither, it is therefore your wiſdom to acquieſce in the will of God, and to compoſe your ſelves, and to incourage you, the Lord by me aſſureth you, that after thoſe 70 Years ſhall be expired as he hath now viſited you with evil, ſo he will viſit you for for good, and fulfil the promiſe he hath made to you, and you ſhall return again to *Jeruſalem*: we have the fulfilling of this recorded in 2 *Chron*: 36, 21, 22. *Ezra* 1. 1. The promiſe was before, *Chap.* 25: 12. and 26: 22. *Daniel* underſtood it from the words of this Prophecy, *Dan*: 9. 2. which put him upon Prayer, at the expiration of that time.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an † expected end *l*.

†Heb: *end and expectation.*

l This Deliverance will not depend upon your own Merits, but upon my own Mercy, and kind thoughts and purpoſes I have for the Seed of *Abraham* my Servant, and I am reſolved in my own thoughts what to do, I intend not the blotting out of the Name of *Iſrael* from the Earth, but to give ſuch an end to their trouble as themſelves expect and deſire, though not ſo ſoon as they may expect it, being deceived by their Prophets. There ſhall be an end of your Captivity in my time, and that is after you ſhall have fulfilled 70 Years in that Captivity.

12 Then ſhall ye * call upon me, and ye ſhall go and pray unto me, and I will hearken unto you *m*.

*Dan: 9: 3, *&c.*

m I will not only give you a temporal ſalvation and Deliverance, and bring you into your own Land, but you ſhall go thither with new Hearts, you ſhall worſhip Idols no more, but you ſhall worſhip me. and be ſerious and diligent in your Addreſſes and Applications to me, and I will liſten to you in thoſe Applications.

13 And * ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all your heart *n*.

* Lev: 26. 40. Deut. 30. 1

n That is, ſincerely; as *Pſal*: 119. 2.

14 And * I will be found of you, ſaith the LORD, and I will turn away your captivity, and * I will gather you from all the nations, and from all the places, whither I have driven you, ſaith the LORD, and I will bring you again into the place, whence I cauſed you to be carried away captive *w*.

*Deut: 4: 7 Pſal: 32: 6. and 46: 2. Iſa: 55: 6.
*Chap: 23. 3.

w This verſe containeth no more than was ſaid before, only it is repeated in a litle different phraſe, for the further confirmation of their Faith, and the promiſe is a little inlarged. God ſaith, he will be *found of them*; that is, he will anſwer them. It is expreſſed in this notion to correſpond with the term *ſeeking*, by which Prayer is expreſſed, and to let us know, that thoſe that will have God's favour muſt *find it*; which implyeth a ſeeking and inquiry after it. The promiſe which before mentioned only their return from *Babylon*, is enlarged, and made here to extend to all places whither they were driven, for though the body of the people were carried to *Babylon*, yet it is more than probable, that many of them ſhifted for themſelves into other Countries, and were in Exile, but not in Captivity. *Cyrus* his Proclamation, 2 *Chron*: 36: 22, 23. extended to his whole Empire.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up prophets in Babylon *x*.

x The Prophet here turneth his ſpeech to ſome wicked *Jews*, that were in *Babylon*, or in *Judæa*, and more believed ſome falſe Prophets, who told them of a much quicker return, than *Jeremy* telling them the truth from the Mouth of God.

16 *Know*, that thus ſaith the LORD, of the king that ſitteth upon the throne of David *y*, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity.

y The word *know* is, as ſome think, needleſly ſupplyed, for the following Particle might be as well tranſlated, *for*, or *becauſe*, or *therefore*. By the King he meaneth *Zedekiah*, whom he chuſeth to expreſs under the notion of him that ſitteth upon the Throne of *David*, to take away the vain hopes which the *Jews* conceived from the promiſes which God had made to *David* and to his Seed.

17 Thus ſaith the LORD of hoſts, behold I wilſend upon them the * ſword, the famine and the peſtilence, and will make them like * vile figs that cannot be eaten, they are ſo evil.

* Chap. 24: 10.
*Chap: 24. 8.

18 And I will perſecute them with the ſword, & with the famine, and with the peſtilence, and * will deliver them to be removed to all the kingdoms of the earth, † * to be a curſe, and an aſtoniſhment, aad an hiſſing, and a reproach among all the Nations whither I have driven them *z*.

*Deu: 28. 25 Ch: 15: 4. & 34. 17
†Heb *for a curſe.*
*Chap: 42. 18.

z Theſe verſes contain no more than the threatning which we have had more than once before. He had compared them to vile Figs, *chap.* 24: 8. and *Ver*: 9, and 10. there threatned them with being made a *Reproach*, a *Proverb*, a *Taunt*, and a *Curſe*; and conſuming them with the *Sword*, *Famine* and *Peſtilence*; the ſame thing before delivered by word of Mouth to thoſe in *Judæa*, is here repeated in in a Letter to that part of the *Jews* in *Babylon*, to take them off from giving credit to their falſe Prophets whether in *Judæa* or in *Babylon*, who deluded them with the promiſes of a ſpeedy return. Believe it (ſaith the Prophet) you ſhall be ſo far from returning whatever your idle Prophets tell you, that your Brethren that are here ſhall be brought to you, or deſtroyed with the *Sword*, the *Famin*, and the *Peſtilence*, or ſcattered into other Kingdoms, where they ſhall be made, a curſe and an aſtoniſhment, and an hiſſing and a reproach.

19 Becauſe they have not hearkned to my words, ſaith the LORD *a*, which * I ſent unto them by my

*Chap: 25. 4. & 30. 33

ſervants the prophets, riſing up early, and ſending *them b*, but ye would not hear ſaith the LORD *c*.

a A contempt of the word of the Lord was the cauſe of this peoples ruine, and will be the cauſe of ruine to any People. See *Chap*: 7: 26. and 11. 7, 8. and 17. 23. *b* Leſt they ſhould ſay that they only diſobeyed the Prophets, God mindeth them, that in not hearkning to them, they did not hearken to him. The ſame thing Chriſt ſaith of the Goſpel Miniſters, *Luke* 10: 16. The not believing, or not obeying, what Miniſters teach not in a due diſcharge of their Office of revealing the will of God, is no contempt of God, but of them who for that cauſe deſerve to be contemned; but ſuppoſing that what Miniſters deliver be the mind and will of God revealed in holy Writ, and but a true explication and application of that, not to hearken to God, and not to hearken to them is the ſame thing. *c* Ye wilfully refuſed to believe them, ſpeaking the Truth to you in my Name, and to obey thoſe monitions they gave you by my direction. All this was a not hearing God.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity whom I have ſent from Jeruſalem to Babylon *d*.

d Thoſe Phraſes *I have ſent*, and *I have driven*, &c. are diligently to be obſerved by us There is no evil in Cities or Nations, which is an evil of puniſhment; but whoever be the Inſtruments to bring it, God is the Author of it. Theſe Phraſes alſo ſignified to thoſe *Jews*, that God was likelieſt to know beſt how long they ſhould ſtay there, becauſe he ſent them thither.

21 Thus ſaith the LORD of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſie a lie unto you in my name, Behold I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he ſhall ſlay them before your eyes *e*.

e Of theſe two perſons we read no more in holy Writ; that they pretended to be Prophets, that they abuſed the Name of God, pretending to reveal his will, when as what they ſaid was not the Will of God, but a falſhood, we learn out of this Verſe, and that they were both of them burnt by the King of *Babylon*, we find in *Ver*: 22. what the falſhods they publiſhed were, is not expreſſed, but it is moſt probable they were ſome of thoſe that pretended that God had revealed to them, that within two years, or a ſhort time, the Captives carried away with *Jehoiakim*, ſhould return out of *Babylon*. God here tells thoſe that were of the captivity, that thoſe two wretches ſhould themſelves be ſlain by the King of *Babylon*.

*See Gen. 8: 20.

22 * And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, the LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roſted in the fire *f*.

f As falſe teachers are of the higheſt ſort of Tranſgreſſors, ſpeaking lies in the Name, and under the pretence of the Authority of the God of Truth: So God in his providence ordinarily makes them the greateſt examples of his vengeance. God threatneth to bring them to an end that ſhould turn into a Proverb, that when Men had a mind to curſe others, wiſhing them the greateſt evils, they ſhould pray to God to make them like *Ahab* and *Zedekiah*, whom the King of *Babylon* burnt, or roaſted in the fire, the word קלם ſignifieth both, *Levit*: 2: 14. and roaſting ſignifieth only to burn by degrees, which probably was the ſpecifical puniſhment of theſe two falſe Prophets, for we learn from the inſtance of the three Children, *Dan*: 3: 19. that the conſuming of perſons ſlowly in a fiery Furnace, was a kind of puniſhment in uſe amongſt the *Chaldæans*.

*Chap: 23. 14.

23 Becauſe * they have committed villainy in Iſrael *g*, and have committed adultery with their neighbours wives *h*, and have ſpoken lying words in my name, which I have not commanded them *i*, even I know, and *am* a witnes, ſaith the LORD *k*.

g The Reaſon here given muſt not be underſtood as the Reaſon of the King of *Babylon*'s puniſhment of them, but why God gave them up into his hands, becauſe they had committed *Villany* or *folly in Iſrael*. *h* Which is expounded by the next words, they had *committed adultery with their neighbours wives*. All ſin is *folly*, and ſo called in Scripture, uncleanneſs particularly, *Gen*: 34: 7. here it is called *Villainy*, to denote the hainouſneſs of it, eſpecially in thoſe whoſe Office it was to teach others that they ought not to do it, *Rom*: 2. 22. Falſhood in diſcharge of a truſt is ordinarily attended with debauchery of Life, nor indeed can it be reaſonably imagined, that thoſe, who to humour Men, have debauched their Conſciences, and declared things as the will of God, which they know are not ſo, ſhould be more true and honeſt in their Converſation towards Men. *i* The ſecond crime of theſe falſe Prophets was, that gave them their denomination, teaching People what God never bid them ſpeak. *k* Now this ſaith the Lord, *I know*, and am a Witnes to; their Adulteries are in ſecret, but I am a Witnes to them; the poor people do not know that they teach them lies, but I know it. God will deal with Men not according to what Men like themſelves know of them, and can prove againſt them, but according to what he knows, and can witnes againſt them.

|| Or, *The Dreamer.*

24 § *Thus* ſhalt thou alſo ſpeak to Shemaiah the || Nehelamite, ſaying *l*.

l We have no guidance from any other Scripture, to teach us who this *Shemaiah* was, but it is very probable that he was one of thoſe who at this time were in the Captivity of *Babylon*, and ſo came to the knowledge of *Jeremiah*'s Letter, mentioned in the beginning of the chapter, and wrote what followeth to *Zephaniah*, the Son of *Maaſeiah* the Prieſt, and the reſt of the Prieſts, to have *Jeremiah* puniſhed; but why he is called the *Nehelamite*, is not ſo evident, for that the word is derived from חולם a Dreamer, is not very probable, we read of no ſuch place in *Judæa* as *Nehelam* or *Halem*; but we cannot imagine that the Names of all the Towns in *Judah* are to be found in Scripture, he is thrice in this chapter called the *Nehelamite*; ſo as it is probable that there was ſuch a place as *Nehelam*, from whence he was.

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, becauſe thou haſt ſent letters in thy name to all the people that are at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt *m* in the ſtead of Jehoiada the prieſt *n*, that ye ſhould be Officers in the houſe of the LORD, * for every man *that is* mad, *o* and maketh himſelf a prophet, that thou ſhouldſt * put him in priſon, and in the ſtocks *p*.

* 2 Kings 9: 11. Acts 26. 24.

* Chap: 20. 2.

m That is High Prieſt, as ſome have thought, but it appears from 2 *Kings* 25: 18. that *Seraiah* was at this time the High Prieſt, and this *Zephaniah* was the ſecond Prieſt, as he is there ſtiled; as alſo *chap*: 52: 24. nor muſt any think, that the *Jehoiada* here meant, was the immediat Predeceſſor of *Zephaniah*, for beſides that *Jehoiada* was High Prieſt, which *Zephaniah* never was; there were near 200 Years betwixt the death of *Jehoiada*, and this time, in *the ſtead* therefore here ſignifieth, that thou ſhouldſt be like the good High Prieſt *Jehoiada*, unleſs ſome other *Jehoiada* was meant, who was turned out, and this *Zephaniah* put in his room. *o* That thou mighteſt have a care of Religion, and particularly take care of perſons, who being mad or phrenetick, make themſelves Prophets. *p* The Prieſts had a power to reſtrain ſuch perſons by impriſoning them, or putting them *in the Stocks*, by which moſt agree a particular puniſhment is expreſſed, but for the nature and way of it, it is not determined. Thoſe who in ſo incertain a thing, have a mind to read what hath been ſaid, may find it both in Mr. *Pool*'s *Synopſis Criticorum*, and the *Engliſh Annotations* upon this verſe, but the Learned Author of them reciting what Authors have ſaid, concludes it at laſt not with any certainty to be determined.

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you *q*.

q He means it of an active real Reproof, as appears by what went before, he would have had *Jeremiah* impriſoned, or put to that puniſhment which they called the Stocks, the nature of which we cannot determine, concluding him to be but a mad Man, and one who was not made a Prophet by any immediat miſſion from God, but had only made himſelf a Prophet.

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long, build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them *r*.

r The matter of fact was true, as appeared *Ver*: 5, 6. but it was falſe that it was the effect of *Phrenzy*, or that he ſpake this of his own head, without commiſſion from God; for he wrot nothing of this nature, but by order from God, as appeareth from *ver*. 4. where he began his Letter with; *Thus ſaith the Lord of Hoſts the God of Iſrael*.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet *ſ*.

ſ It is incertain whether *Zephaniah* did this out of kindneſs to *Jeremiah*, for we read he was ſent to *Jeremiah* upon Meſſages, *Chap*: 21: 1. and 37: 3. from the King, or becauſe he would not apprehend him, before he heard him, and let him know that he did nothing againſt him, but upon information, *&c*.

30 Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie *t*.

t This is the great miſchief of falſe Teachers, they are the cauſes of peoples truſting in lies, and from hence the ſins of falſe Prophets are ordinarily aggravated.

32 Therefore thus ſaith the LORD, Behold I will puniſh Shemaiah the Nehelamite, and his ſeed *u*: he ſhall not have a man to dwell among this people *w* neither ſhall he behold the good that I will do for my people, ſaith the LORD *x*, becauſe he hath taught rebellion againſt the LORD *y*.

u Puniſhments of this life ordinarily are extended to the Children of ſinful parents, for the Parents ſake, who are puniſhed in their Children, being *Res parentum*. a conſiderable part of their Parents Goods and portion. *w* He and his whole poſterity ſhall be rooted out. *x* And neither he nor they ſhall live to the time of my peoples return from the Captivity of *Babylon*. *y* Becauſe by the falſhoods which he hath taught, he hath been an inſtrument to make people diſobey the Commands of God. We had the ſame clauſe, *chap*. 28. 16 and ſuch a kind of Threatning we find *Amos* 7: 17. denounced by that Prrophet againſt *Amaſiah* the Prieſt of *Bethel*, forbidding him to propheſie at *Bethel*, becauſe it was the *King*'s *Court* and *Chapel*. To obſtruct the Revelation of God's Will to people, or to publiſh what is contrary to it, to ſeduce people from believing it, or yield obedience, are both crimes that have been, and will be of fatal conſequence to them and their Families, who are ſo hardy as to incur the guilt of them.

CHAP XXX.

God ſheweth Jeremiah *the deliverance and return of the* Jews, 1——9. *He comforteth* Jacob, 10——17. *Their return ſhall be gracious. Wrath on the wicked*, 18——24.

THE word that came to Jeremiah from the LORD, ſaying *a*,

a This Title is thought to extend to all we have, both in this and the next chapter, both which moſtly conſiſt of comfortable promiſes of the Reſtauration of this people, and teacheth us what ought to be the matter of our Sermons; we ought to ſpeak nothing for ſubſtance, but what we can juſtifie to come from the Lord, which all Doctrine doth, that is bottomed on Scripture, though opened, & made more plain and intelligible by words formed in our own minds.

2 Thus ſpeaketh the LORD GOD of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book *b*.

b It is uncertain whether this was a Command from God to *Jeremiah* to record all the Revelations which God had made to him, or only the Revelation contained in this, and the following Chapter, which conſiſts chiefly of promiſes of the Peoples reſtauration, and ſo God might command them to be written, that they might not be forgotten, but be at hand for the People to read during their Captivity, to keep up their faith and hope in God. A Book in the *Hebrew* Dialect, ſignifieth any Parchment or Roll; God would have them recorded to teſtifie his Truth, and the Truth of the Prophet when they ſhould ſee the things accompliſhed.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah *c*, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it *d*.

c The reaſon why God would have the Prophecy written, was for a memorial of God's Truth in his Promiſes. *Iſrael* never returned as to the Body of the People, but thoſe of the Ten Tribes which were God's People did return; we read *Luke* 2. 36. of one *Anna* who was of the Tribe of *Aſher*, and many more doubtleſs did return according to the Promiſes, *Chap.* 3. 12. 14. & 23. 3. & 31. 1 6. Ezek. 37. 21, 22. *d* It is uncertain whether this promiſe of returning to their own Land were fulfilled in thoſe few of the Ten Tribes who joined themſelves with thoſe of *Judah*, after they were returned from *Babylon*, or remaineth yet in part to be fulfilled. The former is moſt probable, and that there ſhall be no ſuch time when the *Jews* ſhall return again to *Jeruſalem*, and poſſeſs their own Land, for it is hard now to give an account where the Poſterity of the Ten Tribes be, by whoſe return, the Promiſe ſhould be juſtified. Beſides that the Phraſe in the beginning of this Verſe, *For lo, the days come*, ſeem to import a more ſpeedy fulfilling of the Promiſe, than after ſome thouſands of Years, tho it is certain the *Jews* feed themſelves with ſome ſuch expectations.

4 ¶ And theſe *are* the words, that the LORD ſpake concerning Iſrael, and concerning Judah.

|| Or, *there is fear, and not peace.*

5 For thus ſaith the LORD, We have heard a voice of trembling, || of fear, and not of peace *e*.

e God here ſpeaketh, but whether perſonating other Nations, or the *Jewiſh* Nation, is not agreed, nor yet whether this Text refers to the Times of the *Meſſiah*, when the Nations ſhould tremble, or the time when *Darius* invaded *Babylon*, or the times of *Gog* and *Magog* (of which read Ezek. 38.) Or the time when the *Chaldeans* invaded *Judah*; this laſt ſeemeth moſt probable, and that God by this intended only to rowſe the *Jews* out of their ſecurity, and put them off from expecting peace according to the flatteries of the falſe Prophets, aſſuring them that the Times that were coming next were not times of Peace, but ſuch as ſhould make them tremble.

† Heb. *A Male.*
* Chap. 4. 31. and 6. 24.

6 Ask ye now, and ſee whether † a man doth travail with child? wherefore do I ſee every man with his hands on his loins, * as a woman in travail *f*, and all faces are turned into paleneſs *g*?

f The Voice which I hear, is not the Voice of Women, but of Men, and thoſe the ſtrongeſt and ſtouteſt Men, yet it is a Voice like the Voice of Women in Travail, roaring out through their pains, and the poſture I ſee the generality of Men are in, is like the poſture of Women in Travail, who hold their hands upon their Loins, hoping thereby to abate their pain. Was it ever heard that Males had the pains that uſe to attend Child-bearing Women? *g* And all Mens Faces look as if they had the *Yellow-Jaundice*; or are of the colour of blaſted Corn as the word ſignifieth. *Deut.* 28. 22.

* Amos 5. 18.

7 * Alas, for that day *is* great, ſo that none *is* like it *h*: It *is* even the time of Jacob's trouble *i*, but he ſhall be ſaved out of it *k*.

h It is no wonder that there is ſuch a trembling upon all hearts ſuch a conſternation and great complaining; for it will be a Time of no ordinary calamity, but of great evil and miſery, in the ſame ſence as it is called a great day, *Joel* 2. 11. *great and terrible*; and *Zeph.* 1. 14, *&c.* *i* there never was ſuch a Day before. *k* It will be a day of trouble to thoſe that are the Poſterity of *Jacob*, both good and bad, they ſhall not be delivered from it, but they ſhall be delivered out of it.

8 For it ſhall come to paſs in that day *l*, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck *m*, and will burſt thy bonds *n*, and ſtrangers ſhall no more ſerve themſelves of him *o*.

l Not in that great day before mentioned, but in the day when God ſhould deliver the Seed of Jacob *out of trouble*. *m* God threatens to break the Yoke of the King of *Babylon*, that is to break that power of his which for 70 Years he ſhould exerciſe in keeping the *Jews* under. *n* And he would break the bonds in which they ſhould be kept. *o* And foreign Nations ſhould no more ſerve themſelves upon the *Jews*.

9 But they ſhall ſerve the LORD their God, and David their king *p*, whom I will raiſe up unto them *p*.

p Who is here meant by *David* is not well agreed. Some think this Promiſe was fulfilled in the Rule of *Zorobabel*; and thoſe after the Captivity of *Babylon*, of the Family of *David*, who ruled over the *Jews*, though not under the ſtile of Kings; others think that Chriſt is intended as in the other *Parallel* Prophecies, Ezek. 34. 23. and 37. 22. *Hoſ.* 3. 5. and that the deliverance here promiſed was ſpiritual; and indeed unleſs we ſo underſtood it, it will be hard to aſſign a time when the Promiſe of the former and this Verſe was made good. for upon the return from the Captivity to the coming of Chriſt, and from his time to this day, other Nations have ſerved themſelves upon the *Jews*, and they have been in perpetual Servitude, firſt to the *Perſians*, then to the *Grecians*, then to the *Romans*, in Servitude to whom they were at the coming of Chriſt, and ſoon after miſerably ſubdued by them, and ſince that time almoſt all Nations have ſerved themſelves of the *Jews*. Either therefore this Prophecy muſt be underſtood in a ſpiritual ſence of the Kingdom of Chriſt, under which the *Jews* that received him were made ſpiritually free: Or elſe there is a time yet to come, when this antient people of God ſhall be reſtored to a further Civil Liberty, than they have enjoyed ever ſince the Captivity of *Babylon*, and be more fully converted to Chriſt, than they yet are; towards which ſence many Texts of Scripture, beſides this, look; particularly *Rom.* 11. 25, 26.

10 ¶ Therefore * fear thou not, O my ſervant Jacob *r*, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from a far, and thy ſeed from the land of their captivity *ſ*, and Jacob ſhal return, and ſhal be in reſt and quiet, and none ſhal make *him* afraid *t*.

* Iſa. 41. 13. & 43. 5. & 44. 2. Chap. 46. 28.

r You that are my Servants, and the Poſterity of *Jacob*, tho your Captivity be Threeſcore and Ten Years, yet be not afraid that I have quite forgotten you, or my promiſe made to your Fathers. *ſ* For I will aſſure you that though I have for your ſins ſent you afar off, yet you are not beyond the reach of my ſaving Arm. *t* You ſhall return out of the Captivity of *Babylon*, and be at reſt, as they were for 150 Years during the time of the *Perſian Monarchy*. A ſhort Hiſtory of which we have in the Books of *Ezra* and *Nehemiah*.

11 For I *am* with thee ſaith the LORD; to ſave thee *u*: * though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee *w*: but I will correct thee * in meaſure *x*, and will not leave thee altogether unpuniſhed *y*.

* Amos 9. 8.
* Pſal. 6. 1. Chap. 10. 24. & 46. 28.

u To ſave thee, with a Temporal Salvation, and deliverance, and thoſe of thee who are *Iſraelites* indeed with a Spiritual, and eternal Salvation; but the firſt is what is here principally intended. *w* God puts a difference betwixt the Chaſtiſements of his People, and the Puniſhment of their Enemies, the latter he deſtroyeth with an utter and total deſtruction, to make an end of them; but he chaſtens his People like a Father for their profit, and will not bring them to utter ruine. *x* He corrects them in meaſure; the *Hebrew* word ſignifieth in judgment; that is, not in Equity only but in Wiſdom, or with Moderation, whereas he is ſaid to puniſh his Enemies in fury. There are many Texts of Scripture that mention this difference which God puts betwixt his puniſhing his People, and his puniſhing their Enemies, *Iſa* 26. 14, 19. & 27. 7, 8. *y* But yet God will not let his own People go altogether unpuniſhed, that by it they may be reclaimed, and the World may take notice that God is of purer Eyes than that he can, in any Perſons, behold iniquity.

12 For thus ſaith the LORD, Thy * bruiſe *is* incurable, *and* thy wound is grievous *z*.

* Chap. 15. 18.

z Interpreters generally underſtand by *bruiſe* or *wound* here, the ſtate that the *Jews* ſhould be in, in the Captivity of *Babylon* which would be miſerable, and ſo miſerable that it would be incurable from any hand, except the Hand of God. But I do not underſtand why it may not as well be interpreted of their *ſinfull ſtate*, with reference to Gods purpoſe, and interpreted by 2 *Chron.* 36. 16. where it is ſaid, *The wrath of God aroſe againſt them till there was no remedy* They had ſinned to that degree that God had reſolved into Captivity they ſhould go, and there ſhould abide till the determination of 70 years.

13 *There is* none to plead thy cauſe † that thou mayeſt be bound up: * thou haſt no healing medicines *a*.

† Heb. *for binding up or preſſing.*
* Cap. 8. 22.

a Concerning the general deſign of the *Prophet* in theſe words, all Interpreters ſeem agreed that the Prophets Scope is to bring their uneaſie thoughts to a reſt, and make them reſt ſatisfied with the Providence of God; for their was no reſiſtance of the Will of God which he metaphorically expreſſeth under the notion of one miſerably and incurably wounded, whom no Phyſician or Chyrurgeon could heal: and for whom there was no effectual Plaiſter; but concerning the particular ſenſe of the *Hebrew words*, much is critically ſaid, which I conceive not my work to repeat, nor is it of much moment to us to know, whether the word more properly ſignifies *healing Meditines*, or *courſes of cure*, or *Plaiſters*; thoſe who are curious may read ſufficiently about it in the *Engliſh Annotations* upon the Text. It may be more material to conſider whether the Prophets meaning be, there was none would do it, or there was none could do it, or there was none ſhould do it, that is whom God would admit at preſent to do it, as he elſewhere ſaith, though *Noah*, *Daniel* and *Job*, and though *Moſes* and *Samuel* ſtood before him, they ſhould ſave none but their own Souls: The Prophets deſign doubtleſs was to ſatisfie this People, that there was no preſent remedy for them but Patience, though ſome would in charity plead for them, and though their falſe Prophets might promiſe a Cure; yet in very deed God would admit now of no Plea for them, and all means that could be uſed for their more ſpeedy Reſtauration, would prove no healing Medicines, but like Medicines that make the Patients worſe, and irritate, in ſtead of allaying the Diſtemper.

14 All thy lovers have forgotten thee *b*; they ſeek thee not, for I have wounded thee with the wound * of an enemy, with the chaſtiſement of a * cruel one *c*, for the multitude of thine iniquity, * *becauſe* thy ſins were increaſed *d*.

* Job 13. 24. & 16. 9. & 19. 11.
* Job 30. 21.
* Chap. 5. 6.

b In the time of thy proſperity thou hadſt many Friends, but now they have forgotten thee. Very probably the *Egyptians* and *Aſſyrians*, whoſe help the *Jews* made often uſe of, are the Lovers here intended, 2 *Chron.* 28. 21. *Hoſ.* 12. 1. indeed the *Egyptians* were before conquered, or very much brought low, by the King of *Babylon*. *c* They ſee the miſerable caſe they are in, and now do not covet thee as formerly, they diſcern that I have wounded thee with ſuch a wound, as cruel Men uſe to give their Enemies. *d* Though it be in me no act of cruelty, for it is but in a juſt puniſhment of your iniquities, which were increaſed to a very great multitude.

15 Why crieſt thou for thine affliction? thy ſor-

row is incurable *e*, for the multitude of thine iniquity *becauſe* thy ſins were increaſed, I have done theſe things unto thee *f*.

e Why complaineſt thou of my dealings with thee? Or as *Chap*: 15. 18. The cauſe of thy ſorrow is incurable, or as others, Why complaineſt thou that thy ſorrow is incurable. *f* Though it be ſo, yet thou haſt no reaſon to complain of my dealings, for thy deſtruction is of thy ſelf; I am juſt in what I have done, for I have but given the that Death which is the wages of thy Work of ſin, nor was I ſuddenly provoked, it is for the multitude of thine iniquities, and in that caſe the living Man hath no juſt reaſon to complain, *Lam*: 3. 39.

*Exod:23. 22.

16 Therefore *g* all they that devour thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity, and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey *h*.

g The Particle לָבֵן is thought here to be ill Tranſlated *therefore*, for manifeſtly it is not a cauſal or illative, and thoſe who interpret it *therefore*, refer it to what went before, *Verſ*: 10. 11. It were better Tranſlated *nevertheleſs*, or *notwithſtanding yet*, ſo the learned Author of the *Engliſh Annotations* thinks it ſhould be Tranſlated, *Iſa*: 7. 14: and 30 8. and in many other Texts. *h* So this Text is a declaration of God's free mercy, though this *People* had juſtly provoked the Lord by their iniquities to puniſh them, yet he would at length revenge them of their Enemies, and thoſe that ſpoiled them ſhould feel his Juſtice, and be themſelves ſpoiled, ſo *Iſa*: 10. 12. and 33. 1. God ordinarily puniſheth thoſe that have been Enemies to his People, more ſeverely than his People have been puniſhed by them, the Reaſons are, becauſe though they ſerve God in chaſtiſing his People, yet they do it not deſignedly; *Iſa*: 10:7. and commonly they exceed a meaſure in their executing Gods vengeance.

17 For I will reſtore health *i* unto thee, and I will heal thee of thy wounds, ſaith the LORD, becauſe they called thee an outcaſt, *ſaying*, This is Zion whom no man ſeeketh after *k*.

i As the miſerable ſtate of this People was by the Prophet, *Verſe* 12. 13. deſcribed under the ſimilitude of a man wounded and bruiſed and ſick, ſo their more proſperous ſtate is deſcribed under the notion of health, and God's action in reſtoring them, expreſs'd under the notion of healing both here, and in many other Texts, *Iſa*: 6. 10. and 19. 22. and 57. 18, 19. *k* The *P*article here Tranſlated *becauſe* may ſo ſignifie here, for often the ſcorn and Contempt of God's Peoples Enemies, cauſeth God to make haſte to their Salvation, and Deliverance, but many think that it were better Tranſlated *although*, as it is, *Joſ*: 17: 18. though the Heathens call thee one that I have caſt off, as a man doth his Wiſe; yet they ſhall ſee the contrary, for I will heal thee of thy wounds. *k* Though they deriding ſay, this *Zion* whom none cares for: Some think that in this they alluded to the original ſignification of the word *Tzion*, which is a dry or waſte place.

||Or, little hill.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places *l*, and the city ſhall be builded upon her own || heap, and the palace ſhall remain after the manner thereof *m*.

l This Verſe manifeſtly is a promiſe of the rebuilding of the City, and was fulfilled in the times of *Ezra*, and the Term *Captivity*, which in its proper ſenſe relates to Perſons, not to places, being here applyed to places, ſignifies the miſerable State of *Jeruſalem*, upon the taking it by *Nebuchadnezzar*, which God promiſeth to change or alter under the notion of *bringing again*; So we read of the Captivity of Job, who yet ſtrictly was never a Captive, *Job* 42. 10. *m* Whether by the term *heap* be meant the heap of Rubbiſh, into which the City was turned, upon the taking of it by the King of *Babylon*, or the *hill* upon which the City was builded, is not much material; by the *Palace* is meant either the King's Houſe, or the Temple; ſo the verſe is a Promiſe of the building again of the City, the Temple, and the chief Governours Houſe, all which was fulfilled by *Ezra*, *Nehemiah* and *Zorababel*, the Hiſtroy of which we read in the Books wrote by *Ezra* and *Nehemiah*.

*Iſa: 35. 10. & 51. 11.

19 And * out of them ſhal proceed thankſgiving *n*, and the voice of them that make merry *o*, and I will multiply them, and they ſhall not be few *p*; I will alſo glorifie them, and they ſhall not be ſmall *q*.

n Thankſgiving to God, as *Chap*, 17. 26. either Thank-Offerings, *Lev*: 7. 12, 13. or vocal Thanſgivings. *o* Either in a religious ſenſe or in a civil ſenſe; if it be taken in the former it ſignifieth their Mirth at their Religious Feſtivals, of which we read much in Scripture, *Pſal*: 42. 4. and 118. 15, *&c.* if in the latter, it ſignifieth their happy and joyful ſtate after their reſtauration. *p* Though they be diminiſhed in the Captivity, yet I will return to them in my wonted Providences, and multiply them according to my promiſe to *Abraham*, ſo as they ſhall be for number *many*. *q* And as to their quality it ſhall be honourable; though during thoſe 70 Years they ſhall be a People of mean, or no reputation, yet after that time they ſhall recover their ancient reputation, and again be a People great for Honour and Glory.

20 Their children alſo ſhall be as aforetime *r*, and their congregation ſhal be eſtabliſhed before me *ſ*, and I will puniſh all that oppreſs them *t*.

r Their Poſterity alſo ſhall be as happy, and in as much repute, as they were before this carrying into *Babylon*. *ſ* Their Church or the Body of the People of the *Jews*, ſhall from Generation to Generation be eſtabliſhed. *t* And though in thoſe times there will be ſome that will oppreſs them, yet they ſhall not eſcape my Vengeance that do it; for I will protect and defend them.

21 And their nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them *n*, and I will cauſe him to draw near, and he ſhall approach unto me *o*: for who is this that engaged his heart to approach unto me? ſaith the LORD *p*.

n This Promiſe was made good in *Zorababel*, and other Governours of the *Jews* after the return out of Captivity, till they came to be ſubdued by the *Romans*. Some reſtrain this unto Chriſt, and make it a Prophecy of Chriſt, being born of the *Jewiſh* nation; it is he they ſay that was meant by *David*, *Verſ*. 9 and it is not improbable that the ſenſe of the Text may reach unto Chriſt, but it ſeems literally to be underſtood of *Zorobabel*, and to be oppoſed to *ſtrangers* ruling over them, which was no ſmall piece of their Calamity, while they were in Captivity. *o* That is, he ſhall ſerve me, and I will favour him, or this People ſhall ſerve me and I will favour them, and not be as one at diſtance, or far off from them. Some underſtand this of the Civil Governour that ſhould be after the Captivity, ſome underſtand it of the People, ſome underſtand it of Chriſt; theſe that underſtand it of the Governour, make it to ſignifie the ſpecial favour that Governour ſhould be in with God, and his Religion. Thoſe that underſtand it of the *People*, make it to ſignifie the Religion of the People, and the favour they ſhould be in with God. Thoſe who underſtand it of Chriſt, interpret it of his favour with God, by whom alſo the Saints have their acceſs. *p* Interpreters are yet more divided about this *Phraſe*; ſome apply it to Chriſt, either as an admiration of his Excellency, or as denoting that none but he could draw near to God in that manner as he did, nor had any ſuch a Delight in the Sons of Men as he; ſo as for him to be a Mediator betwixt Offenders, and an offended God: None but he durſt look in the Face of an angry God. Others underſtand it of Gods People, itimating that in the Day when they ſhould return out of Captivity there would be but few, that with any ſerious purpoſe of heart would apply themſelves unto God, or ſignifying the impotency that is in Man heartily to draw nigh to God, till (as it is before ſaid) God cauſeth him ſo to do; and ſome think the words have a reference to the Covenant mentioned in the next Verſe.

*Chap: 24. 7: & 31. 1, 33. & 32. 38.

22 And ye ſhall be * my people, and I will be your God *q*.

q God in theſe words declares, That in that day he would renew his Covenant with *Iſrael*, (at leaſt the true *Iſraelites*) and they ſhould be his People to ſerve, and to obey him, and he would be their God, to protect and bleſs them, with all temporal, and all ſpiritual Bleſſings.

*Chap: 23: 19, 20. & 25. 32.
† Heb. cutting.
|| Or, remain.

23 Behold * the whirlwind of the LORD goeth forth with fury *r*, a † continuing whirlwind *ſ*, it ſhall || fall with pain upon the head of the wicked *t*.

r The Vengeance of God compared to a *whirlwind*, for the ſudenneſs of it, and becauſe it ſhould incompaſs them to their ruine a *terrible whirlwind*. *ſ* Or a continuing whirling, not a ſudden blaſt of Wind, that ſhall preſently go over, but a Vengeance that ſhal abide *t* The miſerable effects of which, in deſtroying ſhall be either upon the Heathen, or upon the wicked *Jews* that ſhall continue in their diſobedience and ſtubbornneſs.

24 The fierce anger of the LORD ſhall not return, untill he have done it, and untill he have performed the intents of his heart *u*: in the latter days ye ſhal conſider it *w*.

u He expoundeth in theſe words the continuing Whirlwind, ſpoken of, *Ver*: 23. and withal lets them know, that what the falſe Prophets ſaid of a ſpeedy return out of *Babylon* of thoſe already there or of the not going of thoſe which as yet were in *Judea* was all but falſhood; for the Lord was angry, and was reſolved to fulfil the purpoſe of his heart in puniſhing them. *w* And though at preſent they would not conſider, nor believe it, yet afterward, when they ſhould ſee things come to paſs according as he had ſaid, then they ſhould conſider what he had told them.

CHAP. XXXI.

The Reſtauration of Iſrael publiſhed, 1——14. Rachel mowning is comforted, 15——17. Ephraim repenting is brought home, 18——21 Chriſt promiſed, 22 —————— 26 His care over the Church, 27——30. His New Covenant, 31——34. The Stability and Enlargement of the Church, 35——40.

AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhal be my people *a*.

a When the Lord's anger ſhall turn, he having performed all the thoughts of his heart upon the wicked *Iſraelites*, he will declare himſelf not unmindful of the Covenant which he made with *Abraham* and his Seed, but will be their God, and they ſhall be the People of his Favour whom he will protect and bleſs. It is uncertain whether *Iſrael* here is to be taken in a more large ſenſe as is ſignifieth the whole Twelve Tribes, or only *Judah*, being that part of *Iſrael* which was before ſpoken of.

2 Thus ſaith the LORD, The people *which were* left of the ſword, found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt *b*.

b God confirmeth the afore-mentioned Promiſes, and his Peoples hope and faith in them, by minding them of what he had anciently done for this very People. Though God did in the Journey which the *Iſraelites* had from *Egypt* to *Canaan*, cut off many of them by the Sword for their Iniquities, ſome by the *Amalekites*, *Exod*: 17.8. ſome by the Sword of their Brethren for the Idolatry they committed about the Golden Calf, *Exod*: 32. 28. yet, thoſe that ſurvived that, and other Judgments, found favour in Gods Eyes, while they were going to *Canaan* the Land of Reſt, or while God going before them, brought them into *Canaan*. God paralleleth his future Procidences, and gracious Purpoſes with his paſt gracious Providences.

† Heb. from afar.
||Or, I have extended loving kindneſs to thee.

3 The LORD hath appeared † of old unto me, *ſaying c*, Yea, I have loved thee with an everlaſting love *d*, therefore with loving kindneſs have || I drawn thee *e*.

c The word *ſaying* be not in the orginal, hath given advantage to ſome to think, that the firſt words, are either the words of ſome of the People owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindneſs of God ſtill held toward them. Or elſe complaining that theſe were old Stories. To which the Prophet replies by aſſuring them that Gods

Love was not a temporary Love manifeſted to a ſingle Generation, but it was an everlaſting Love, therefore he had drawn them with loving kindneſs, he had all along dealt graciouſly with them, that way attempting to oblige them to that Duty which they owed to him, this drawing with loving-kindneſs he calleth a drawing with *the cords of men*, *Hoſ.* 11. 4 who ordinarily are little wrought upon by force but won by Love.

Chap. 7. r, Tim- ls. 4 Again * I will build thee, and thou ſhalt be built *f*, O virgin of Iſrael *g*, thou ſhalt again be adorned with thy || tabrets, and ſhalt go forth in the dances of them that make merry *h*.

f As upon their being carried into Captivity, both their Civil State and Church, which either of them were as a Building framed together, were boken and pulled down, and they were ſcattered here and there, like the Stones of a Building pulled down: So God's bringing them again together, and cementing them by a Political and Eccleſiaſtical Government, is fitly compared to a Building *g* The calling them the *Virgin Iſrael*, doth not ſignifie that the Body of that People had not been deflowred by Idolatry, but either ſignifies that this Promiſe only concerned ſuch as had kept their Virginity: Or elſe (which it may be is more probable) *Iſrael* is here called a *Virgin* with relation to the following words, they being *Virgins* which were wont to go out with Tabrets, 1 *Sam.* 18. 6. and to Dance in the time of their mirth and jollity, *Exod.* 15. 20. *Jud.* 11. 34 *h* The Virgins are ſaid to be *adorned*, with their Tabrets, or Timbrels, either (as ſome think) becauſe they were wont to tie Scarfs, or Ribbons about them, or becauſe they looked comelily with theſe Inſtruments of Muſick in their hands, or ſhould uſe them in a more handſome and comely manner than they had done before, when they uſed them at unſeaſonable times. That which is here Propheſied is, a merry, joyful, pleaſant time to this People when their Mirth ſhould become them; or the Reſtauration of their Religious Feſtivals, at which they uſed Inſtruments of Muſick to expreſs their inward ſpiritual joy and gladneſs. The *Prophets*, 1 *Sam.* 10. 5. came from the High-place with a *Tabret*, &c.

Iſa 65. 2. Heb. *rofane* *h.m.* 5 * Thou ſhalt yet plant vines upon the mountains of Samaria *i*, the planters ſhall plant, and ſhall † eat *them* as common things *k*.

i Samaria was the Metropolis of the Ten Tribes, called ſo from *Shemer* who owned the Hill *Omri* King of *Iſrael* bought it, and built *Samaria* upon it. Mountains in many places are judged the moſt convenient places for Vineyards, being free from ſhades and moſt expoſed to the Sun. *k* God promiſeth them a Liberty to plant, and that they ſhould enjoy their Plantations, eating them as common things, which they could not do till the fifth Year, as appears from *Lev.* 19. 23. The three firſt years it was to be accounted by them, as *uncircumciſed*, that is unclean. In the fourth Year it was to be *holy to the Lord*. In the fifth Year they might eat the fruit of it, as any common thing that was not unclean, nor yet devoted and conſecrated to the Lord.

* Iſa. 2. 3. Mich. 4. 2. 6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry *l*, Ariſe ye, * and let us go up to Zion unto the LORD our God *m*.

l That Mount *Ephraim* was a part of the Lot of the Ten Tribes is out of queſtion. Whether by *Watchmen*, be to be underſtood *State Centinels* ſet to give warning of dangers approaching, or *Keepers of Vineyards*, ſeemeth not much material. *m* It is ſaid they ſhould call upon Men to go up to *Zion*, that is, *to the Temple of the Lord* at *Jeruſalem* to worſhip the Lord. The only queſtion is, what time this Prophecy was fulfilled? For though *Judah* returned from the Captivity of *Babylon*, yet the *Ten Tribes* (that we read of) never returned. Some think that it was fulfilled in the time of *Ezra* and *Nehemiah*, when though the Body of the Ten Tribes returned not, yet many particular Perſons of thoſe Tribes, did return and join themſelves with thoſe who returned out of the Captivity of *Babylon*, and rebuilt both the City and Temple. Beſides it appeareth from *Joſephus l* 13. *cap.* 5. 8. That the *Demetrii* gave *Samaria*, *Galilee*, and *Perea* to the *Jews*. But the beſt Interpreters judge that this Prophecy was fulfilled under the Goſpel; for both *Galilee* and *Samaria* received the Goſpel as appeareth from *Acts* 8. 1, 5. 9, 14. and 9. 31.

7 For thus ſaith the LORD, Sing with gladneſs for Jacob, and ſhout amongſt the chief of the nations, publiſh ye, praiſe ye, and ſay *n*, O LORD, ſave thy people, the remnant of Iſrael *o*.

n This grave, authoritative Preface, *Thus ſaith the Lord*, ſeemeth to be prefixed to put the People of God out of fear of the accompliſhment of the good things he had before promiſed, and propheſied of. The Verſe in it ſelf is either an Exhortation to thoſe amongſt the *Jews*, who feared God, or to the Heathen, to ſing and rejoyce on the behalf of the *Jews*, to whom God would certainly ſhew ſuch mercy as they would *ſing* for, before they had it in their hands, they might both publiſh the thing that it ſhould certainly be, and alſo bleſs God for it. *o* But withal he minds them, that there would be occaſion for Prayer as well as praiſe, there would be a Remnant of *Iſrael*, that would have at leaſt no preſent ſhare in theſe Mercies, through their Impenitency, Unbelief, and hardneſs of Heart. Hereby minding us that we ought not ſo to rejoyce in our good things, as to forget thoſe who are no ſharers with us: The beſt of God's Peoples Lot, while they are in this Life, is ſuch as will ſhew them a need of Prayer as well as Praiſe.

* Chap. 23. 8. 8 Behold, I will bring them * from the north-country *p*, and gather them from the coaſts of the earth *q*, *and* with them, the blind, ahd the lame, the woman with child, and her that travailleth with child together, a great company ſhall return hither *r*.

p By the North-Country, is unquſtionably meant *Babylon* and the Land of the *Chaldeans*, and thoſe places which were *Northward* of *Hieruſalem*; and *by the Coaſts of* the Earth, all other parts into which any of the *Jews* had been driven. *r* The meaning of this is, that nothing ſhould hinder ſuch from returning as had a mind to return; blind Men that could not ſee their way, and lame Perſons, who had no ſtrength to walk in it, though they ſaw it, and Women with Child, in regard of their heavineſs, and Women Travailling, in regard of their pain, are Perſons more unfit to travel long Journeys than any others; but ſaith God, I will make ſuch proviſion, that ſome under thoſe Circumſtances ſhall come. That theſe phraſes muſt be Interpreted only into this general ſenſe appears, becauſe ſuch Perſons in a literal ſenſe could not come. And though ſome worthy Interpreters, underſtand it in a ſpiritual ſenſe of ignorant and impotent Perſons, and ſuch as are laden with the burden of their ſins, and of coming to Chriſt, it ſeems not to be the primary ſenſe of the Text.

9 They ſhall come with weeping, and || with ſupplications will I lead them *ſ*: I will cauſe them to walk by the rivers of waters *t*, in a ſtraight way wherein they ſhall not ſtumble *u*: for I am a father to Iſrael, and Ephraim is my firſt born *w*. || *with favours.*

ſ Some think that it had been beter Tranſlated, they *went weeping*, for though the Verb be the *future Tenſe* in the *Hebrew*, yet that Tenſe hath often the ſignification of the *Preter perfect Tenſe*, thus it anſwereth, *Pſal.* 126. 5, 6 *He that goeth forth weeping, bearing precious ſeed, ſhall doubtleſs come again rejoicing*, &c. but there is no need of it here, for there is a weeping for Joy, as well as for ſorrow, as we have it in the inſtance both of *Jacob* and *Joſeph*, *Gen* 29 11. and 43. 30. and thus the Text correſpondeth with that, Zech. 12. 10. *I will pour upon them the ſpirit of grace and ſupplications, and they ſhall look upon him whom they have pierced, and mourn*, *Weeping* alſo here may be underſtood for their paſt ſins. *t* And they ſhall have no want as they had when they came out of *Egypt*, through the Wilderneſs, where they often wanted water. *u* Neither ſhall they have any rough Ways, nor turn backward and forward, as God made them to do in their Paſſage through the Wilderneſs. *w* For as I have the affection of a Father for all *Iſrael*, ſo will I ſhew the care and kindneſs of a Father to them, and uſe them as a Man uſeth his firſt-born; ſo God anciently called the *Jews*, Exod. 4. 22. they being the firſt of all Nations, whom God owned, and took into Covenant, and who own God, and Worſhipped the true and living God only.

10 ¶ Hear the word of the LORD; O ye nations, and declare *it* in the iſles afar off, and ſay *x*, He that ſcattereth Iſrael will gather him *y*, and keep him, as a ſhepherd *doth* his flock *z*.

x God willeth his Promiſes of good to his People, to be publiſhed and declared before hand, and that not to them only but to other People, that the hand of his Providence when he brings them to paſs may be more conſpicuous, and it may be undeniably owned to be the Work of God, being no more than what he had foretold long before. *y* God is not only the Author of thoſe Judgments which come upon his People, but of their Mercies, and his Power in ſcattering them is enough to confirm us in a belief of his Power to gather them. *z* He will not only gather them, but keep and protect them when gathered, and thus God ſheweth himſelf their Shepherd; it is the Work of a Shepherd not only to call, and gather his Sheep together, but to watch over them, protect and keep them, when they are ſo gathered together.

11 * For the LORD hath redeemed Jacob *a*, and ranſomed him from the hand of *him that was* ſtronger than he *b*. * Iſa. 49. 24. 25.

a Becauſe of the certainty of Divine Prophecies and Promiſes, things in them are often ſaid to be already done, which are not to be fulfilled of many Years after: The ſenſe is, God will as certainly do it, as if he had already done it; for whether it be underſtood of a Delieverance from *Babylon*, or of the Salvation of the Goſpel by Chriſt, which by a Metaphor is often alſo called *redeeming and ranſoming*, it was to be accompliſhed long after this time. *b* By him that was *ſtronger than he*, ſome underſtand the *Chaldeans*, others underſtand the *Devil*, (interpreting the Text of the Spiritual Redemption of Gods People by the Blood of Chriſt, being the Ranſom, given for them) but undoubtedly the the Text is literally to be underſtood of their Deliverance from *Babylon*, though (as the Apoſtle ſaith) *all theſe things happened to them in a figure*. In their Deliverance as well from *Babylon* as *Egypt*, they were Types of the Deliverance of Gods People from ſpiritual *Babylon*, and *Egypt* by Chriſt, as well as in their entring into *Canaan*, they were (as the Apoſtle proveth, *Heb.* 3. and 4.) Types of the Saints entring into Heaven, of which *Canaan* was a Type.

12 Therefore they ſhall come and ſing in the height of Zion *c*, and ſhall flow together to the goodneſs of the LORD *d*, for wheat, and for wine, and for oyl, and the young of the flock, and of the herd *e*: and their ſoul ſhall be as a * watered garden *f*, and they ſhall not ſorrow any more at all *g*. * Iſa. 58. 11.

c The particular Phraſes in this Verſe muſt not be ſtrained, nor do they need a particular explication, all ſignifying but one thing, *viz.* the happy and proſperous State the *Jews* ſhould be in, after their return from the Coptivity, both as to their Religious and Civil State; The *height of Zion* may either ſignifie *Hieruſalem*, or the Temple more eſpecially where thoſe that returned, as well thoſe of the Ten Tribes, as thoſe ſtrictly of *Judah*, ſhould come and ſing Praiſes to God; *d* And ſhould there come to beg of God good things upon the account of his Goodneſs, owning him as the God of their Mercies, whether of a Spiritual or Temporal Nature. *e* Such as Corn Wine, Oyl, and an increaſe of their Cattel, both Flocks and and Herds. *f* And they ſhould be a beautiful, flouriſhing, growing People, like a watered Garden that looks chearly, and in which things grow and thrive (for Soul doth not ſeem here to be taken for Mens ſpiritual and immortal part, but for the whole Man.) *g* And they ſhall be ſorrowful no more in that manner as they have been, and for that Age and Generation were; or many Years, *vide Iſa.* 35. 10. Some think that under theſe Expreſſions, is alſo promiſed the ſpiritual Joy which the true *Iſrael* of God ſhould have under the Goſpel, and the eternal Joy they ſhall have in Heaven, when, and not before, all Tears ſhall be wiped from their eyes; for in a a ſtrict ſenſe it was not fulfilled to the *Jews*, who at the taking of their City by the *Romans*, ſixty years after Chriſt,met with more Sorrow, than they had ever before met with.

13 Then ſhall the virgin rejoice in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them to rejoyce from their ſorrow *h*.

h This verſe only containeth a farther variety of Expreſſions, all ſignifying the ſame thing, *viz.* their happy State, for ſome time after the Captivity. We may underſtand the *Dancings* here of all ſorts of People, either of their religious rejoicing in their Holy Feſtivals,(for under the Old Teſtament in their religious rejoicing they uſed theſe external Expreſſions of Joy, as appears from *Pſal.* 150. 4. and from *David's dancing* before the Ark) or of their civil Joy, where *Dancing* was more uſual: the laſt words of the Verſe expound all the former.

14 And I will ſatiate the ſoul of the prieſts with fatneſs *i*, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD *k*.

i By Prieſts ſome underſtand the Miniſters of the Goſpel, whom God here promiſeth liberally to Provide for; or rather by giving a ſucceſs to their Miniſtry, and letting them ſee the fruit of their labours, make to rejoice: In which metaphorical ſenſe I ſhould rather Interpret it, applying it firſt to the Prieſts of the *Jews* after the Captivity, of whom it is ſaid, *Ezra.* 6. 16. that they kept the *feaſt of the dedication of the ſecond Temple with joy*; and *verſe* 22. the Lord had *made the people joyful.* *k* Nor were the people for a ſhort time only ſatisfied with the Lord's goodneſs. In a ſecondary typical ſenſe it may alſo ſignifie the ſpiritual ſucceſs, and rejoicing of good Miniſters under the Goſpel,and the ſpiritual joy of Believers. This rejoicing is metaphorically expreſſed by *fatneſs*, with alluſion to the fat of the Sacrifices under the Law. It is an uſual thing for God by his Prophets to expreſs New Teſtament Duties and Priviledges, by Phraſes borrowed from the Worſhip of God under the Old Teſtament. Vide *Iſa.* 66. 22, 23.

*Matth.2. 17, 18. 15 ¶ Thus ſaith the LORD, A voice was heard in Ramah *l*, lamentation *and* bitter weeping: * Rachel weeping for her children *m*, refuſed to be comforted for her children, becauſe they *were* not *n*.

l Interpreters are much divided in the ſenſe of theſe words, whether they ſhould referr to the ſlaughter of the *Jews* belonging to the ten Tribes, upon their being captivated by the *Aſſyrians*, or to the ſlaughter of the *Jews*, upon the Siege and taking of the City by the King of *Babylon*, or to *Herod's* killing the infants in *Bethlehem*? Certain it is, the Evangeliſt, *Mat.* 2. 8. applyed tham unto the latter; but whether the Evangeliſts application of it be as a literal fulfilling of the Prophecy, or by way of alluſion, or no, is the queſtion. Thoſe that think that it is primarily to be, underſtood of the ſlaughter of the *infants*, urge, 1. That *Matthew*, *chap.* 2. 18. ſo applies it. 2. That womens mourning for children ſeems rather to be for the loſs of infants, (as was there)than expreſſive of the mourning of all ſorts of people, in a general deſolation. 3. That the place of the mourning ſeems to hint it;for *Ramah* was near to *Bethlehem*, and contained under the *Coaſts about Bethlehem*, motioned by the Evangeliſt. 4. The words *becauſe they were not*, they think make for them; for by being carried into Captivity, they did not ceaſe to be, though they ceaſed to be in that happy Eſtate they were in before. 5. Becauſe they think that this is here propounded as a Sign of his coming, upon whoſe coming theſe promiſes of Felicity to the *Jews* ſhould be fulfilled. Theſe reaſons are not unanſwerable; for *Matthew* may apply it only by way of *alluſion*,ſpeaking of ſuch a Providence, when ſuch a thing ſhould happen as happened before: In which Senſe particular Texts of Scripture,are in Scripture often ſaid to be *fulfilled*, though they had their fulfilling before. 2. *Rachel* here doth not ſignifie a ſingle Perſon,no, nor a particular Sex, but is brought in as a *common Parent*, lamenting the loſs of her Offſpring. 3. *Ramah* was indeed near *Bethlehem*, but it was a City in the Tribe of *Benjamin*, *Joſ.* 18. 25. 1 *Kings* 15. 17. *Rachel* was buried betwixt it and *Bethlehem*, *Gen.* 35. 19. 1 *Sam.* 10. 2. and it was alſo the place where *Nebuzaradan*, after he had taken *Hieruſalem*, diſpoſed of his Priſoners, as we read, *chap.* 40. 1. 4. Though the greater part of the *Jews* were not ſlain, but carried into Captivity; yet doubtleſs many were ſlain, and thoſe left alive *were not* as to her, being now carried out of *Canaan* into a ſtrange Land. 5 Although the Promiſes in this *Chapter*, made to the *Jews*,were more eminently and fully made good under the Kingdom of Chriſt; yet it may be doubted whether any of theſe Pomiſes were primarily, and ſolely fulfilled to them under the Kingdom of Chriſt, but literally, before that time, though more fully and largely then. In *Ramah* therefore a Voice was heard, that is in *Canaan*, and particularly in *Ramah*, where *Nebuzaradan*, *chap.* 40. 1. diſpoſed of the Priſoners he had taken, ſetting ſome at liberty (as *Jerimiah* in particular) ordering others to Death, and carrying the reſt away to *Babylon*, which cauſed a bitter weeping and lamentation. *m Rachel* is here brought in, having been buried near that place, as if ſhe were riſen up from the Grave, and lamented the *Jewiſh* Nation which came out of her Loins (for ſo *Benjamin* did, which was one of the two Tribes that made the Kingdom of *Judah*) all the people of which Tribe are properly enough called her Children. *Rachel* here ſignifieth all the *Benjamitiſh* Women who deſcended from *Rachel.* *n* And like a paſſionate Woman ſhe refuſeth all Arguments of Comfort, becauſe her Children either *were not* abſolutely,being ſlain by the Peſtilence, the Famine, and the Sword of the King of *Babylon*, or *were* no longer her Children, being tranſplanted and removed into *Babylon*. So as I take this Text literally and primarily to referr to the lamentation for the Miſeries the People ſuffered, upon the king of *Babylon's* taking the City: To which Mourning *Matthew* alludeth, there being a lamentation like this, when *Herod* cauſed the Infants of two years old to be ſlain in *Bethlehem*, and in the Coaſts about *Bethlehem*, of which *Ramah* was one.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine ~~ears~~ eyes from tears: for thy work ſhall be rewarded, ſaith the LORD *o*, and they ſhall come again from the land of the enemy.

o The Prophet in this and the following Verſes,is brought in as one apointed of God to quiet and comfort the *Rachel* before mentioned,calling to her to quiet her ſelf, and not to mourn ſo exceſſively, for God would recompenſe her for her Afflictions, which are here underſtood by the Term *Work*; (as ſome think) but the *Heb.* Word פעל is hardly found in Scripture taken for Affliction: Others therefore apply it to *Rachel*, for whoſe Piety-ſake God would ſhew Mercy to her Children, as a Reward of Grace, though not of Debt. The beſt Interpreters think that the Terms of *Work* and *Reward* are here uſed only to expreſs the ſucceſſion of a comfortable State, to their miſerable State in Captivity, (as the Wages uſe to follow the Work) which ſhould make them amends for their long time of Affliction; and ſo it is expounded by the laſt Words of the Verſe.

17 And there is hope in thine end,ſaith the Lord that *thy* children ſhall come again to their own border *p*.

p And again here, where, by *end*, is meant the end of the *ſeventy years*, and the words are but a repetion of the promiſe of the return of the *Jews* out of the Captivity of *Babilon*,of which the Prophet had often before aſſured them, and here only repeats it as an Argument why they ſhould not be immoderately afflicted; for their Affliction was not endleſs, nor their Captivity for ever; they ſhould return again unto their own Land.

18 I have ſurely heard Ephraim q bemoaning himſelf *thus*, *r* Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed *to the yoke s*: * turn thou me, * Lam. 21. and I ſhall be turned *t*, for thou art the Lord my God *u*.

q The Prophet in this Verſe ſheweth the change that ſhould be wrought in the hearts of the *Iſraelites* preceeding this turn out of their Captivity. God had made an ancient Promiſe to this People in their Enemies hands, *Levit.* 26. 40, 41. *If they ſhall confeſs their Iniquity, and the Iniquity of their Fathers, with their treſpaſs which they treſpaſſed againſt me, And that they alſo have walked contrary unto me* 41. *And that alſo I have walked contrary unto them, and have brought them into the land of their* Enemies; *if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their Iniquity.* 42 *Then will I remember my Covenant with Jocob, and alſo my Covenant with Iſaac, and alſo my Covenant with Abraham, will I remember, and I will remember the land.* The Lord to ſhew his Faithfulneſs to his Word, and alſo to mind them of what muſt firſt be done before the aforementioned Promiſes could be fulfilled,& made good to them;& to quicken them to their Duty,ſpeaks of a thing yet to come as of a thing paſt, foretelling that before their Deliverance ſhould come he ſhould hear *Ephraim*, that, is, the Ten Tribes,or rather, thoſe of all the Twelve Tribes that feared the Lord, *r* bemoaning, or bewailing their miſerable State or Themſelves, both for That and their Sins which had brought them into ſuch a State, and acknowledging not only what God had done unto them, that it was he who had chaſtiſed them, and that juſtly. For *s* they were as wanton Bullocks not uſed to the Yoke, which ordinarily are very unruly when they are firſt put into it, but by uſe are more quiet under it. *t* And praying to God, that he would both change their Hearts, and alſo their State; for without him it could never be done,& by him it would be done eaſily. *u* And to this purpoſe laying a claim to God as their God, and owning him as their God, promiſing him that though other Lords had ruled over them, yet hereafter he alone ſhould be owned, acknowledged, worſhipped, and obeyed by them.

19 Surely after that I was turned I repented *u*, and after that I was inſtructed, I ſmote upon *my* thigh *x*: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth *y*.

u We muſt conſider that we are not in an Hiſtory or a Narration of things done, but in a Prophecy foretelling what ſhould come to paſs. The Prophet foretelleth, that before this promiſed Deliverance ſhould come, the Iſraelites ſhould be in another Temper, that their uncircumciſed hearts ſhould be humbled, they ſhould accept of the Puniſhment of their Sins, confeſs God's Juſtice, and Righteouſneſs, and their own Wantonneſs and Unrulineſs, pray unto God to change their hearts which would never elſe be changed, and change their conditions, which would depend upon that change of their hearts, laying claim to God as their God, who had promiſed, *Deut*, 30. 1, 2. That when the Bleſſings and the Curſes ſpoken of chap. 28. and 29. ſhould come upon them. *and they ſhould call them to mind among all the Nations, whither the Lord had driven them; if they returned unto the Lord their God,and obeyed his voice, according to all that he commanded them, they and their Children, with all their heart, and all their ſoul, that then the Lord their God would turn their Captivity, and have compaſſion on them*, &c. Now ſaith Ephraim *after I was turned*, after God had changed our hearts, we repented and changed our Practices. *x* After that God had inſtructed us, either by his Prophets, or by *Briers* and *Thorns* by our Afflictions, or by his Holy Spirit, we ſmote upon our Thighs in teſtimony of our Sorrow and Affliction, *Ezek.* 21. 12. *y* Then I was *aſhamed* and *confounded* for my Sins, underſtanding that I did but bear the juſt Puniſhment of the Sins which I had long ago committed,in the Time of my Wantonneſs, Rebellion and Diſobedience to God: This is expreſſed by the Term *Youth*, becauſe ordinarily Men and Womens Youth is their time of Wantonneſs; Perſons ordinarily growing more conſiderate and ſober as years increaſe upon them. Thus the Prophet foretelleth that God would prepare this people for Mercy. In the next Verſes he ſheweth how ready Gods ear would be to hear.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child *z*, for ſince I ſpake againſt him, I do earneſtly remember him ſtill *a*: * therefore my bowels are † troubled for *Deut. 32. 36. him, I will ſurely have mercy upon him, ſaith the Iſa. 63. 15. LORD. Hoſ. 11, 8. † Heb. *ſound*,

z Interpreters run into a very great variety in their Explications of this Text,that which ſeemeth to be the cauſe of it,is that amongſt the *Hebrews*, affirmative *Interrogations* are notes of the vehement denial of the thing, as to which the queſtion is propounded,which leads ſome to interpret theſe words into a denial, that *Ephraim* was his *dear Son*, or a *pleaſant Child*, and denying the truth of his profeſſed Repentance. But certainly this is quite contrary to the whole ſcope of the Prophet. The *Reverend Author* of the *Engliſh Annotations* hath obſerved, that the affirmative Interrogation ſometimes in Scripture doth imply a Negative, or the negative Particle is ſuppreſſed and הֲ is put for הֲלֹא; ſo that is *Ephraim my dear Son* here, is the ſame with *Is not Ephraim my dear Son*? He gives for Inſtances, 1 *Sam*. 2. 27, 28 *Where did I*? Plainly is the ſame with did I not? So *Job* 20. 4. where we have ſupplied *Not*, *Knoweſt thou not* &c. So *Chap*. 3. 6. Where *Haſt thou ſeen*? Is the ſame with *Haſt thou not ſeen*. So *Ezek*. 20. 30. *Amos* 6. 2. So that though the Particle prefixed ה, be an affirmative Particle, yet it is often put for הֲלֹא, and ſignifieth Negatively, the Negative being ſuppreſſed and to be underſtood. I have alſo ſometimes thought that even here it may be fairly enough interpreted, Is *Ephraim* now become my dear Son? Is he a pleaſant Child? Is his heart turned? So is mine. *a* For ſince I ſpake *againſt him*, or *with him*, or *of him*, I do *earneſtly remember him*, מִדֵּי דַבְּרִי *Ar. Montanus* tranſlateth it, *from the ſufficiency* of my ſpeaking with him; the reaſon of the difference is, די ſignifies to *ſuffice*, and it ſignifies *time*. I ſee no reaſon to vary from our Tranſlation, *ſince* or *from the time*, as the ſame Particle ſignifieth, 1 *Sam*. 18. 20. 1 *Kings* 14 28 *Iſa*. 28. 19. I ſpake againſt him by my Threatnings. I do remember him with the affection and compaſſion of a Father. *b* My *bowels are troubled for him*, is as much as I have pitied him; as the Bowels of Parents are turned and troubled for their Children in Calamities; therefore ſaith God. *c* I will certainly ſhew him Favour.

21 *S*et thee up way-marks *d*, make thee high heaps *e*: ſet thine heart towards the high-way, *even* the way *which* thou wenteſt *f*: turn again, O virgin of Iſrael, turn again to theſe thy cities *g*.

d The latter part of this Verſe expounds the former. Thou ſhalt (ſaith God) return again to theſe Cities which thou now leaveſt, therefore take good notice of the way thou goeſt, ſet up ſome marks by which thou mayeſt know it again. *e* Make thee Pillars, or ſome high heaps of Stone in the way, which thou mayeſt know again when thou comeſt at them. *f* Mind well the way that the *Aſſyrians* and the *Babylonians* carried thee, for thou ſhalt come back the ſame way. *g* Farther to aſſure them they ſhould return, he calls to them to *turn again*, and doubleth his words, for the farther confirmation of the thing.

22 ¶ How long wilt thou go about, O thou backſliding daughter *h*? for the LORD hath created a new thing in the earth, a woman ſhall compaſs a man *i*.

h That the *Jews* are here meant by the backſliding daughter is out of queſtion, but what *going about* is here intended, is not ſo plain. Some interpret it of their running after Idols; ſome of their ſeeking help from foraign Nations, inſtead of applying themſelves unto God. Others of their wandring up and down in Captivity. *i* But the greater difficulty is about this *new thing*, which the Lord ſaith he will *create in the new* Earth a Woman *compaſſing a Man*. Some by Women underſtanding feeble Perſons that ſhould prevail againſt ſtrong Men. But the two Interpretations of this difficult Paſſage, which ſeem moſt reaſonably to contend for preference are, 1. The Interpretation of thoſe who think it contains a Promiſe both of the *Jewiſh* Church in its time, and of the *Goſpel Church*, after the *Jewiſh* Church's period, prevailing over all its Enemies, whether Temporal or Spiritual, though, conſidering the paucity of the Church's Members, with the multitude of its Enemies and their power, it ſeemed as ſtrange a thing, as for a Woman to prevail againſt a ſtrong and mighty Man. This the learned Author of the *Engliſh Annotations*, judgeth the true and genuine ſence of theſe words. Others interpret this Woman to be the *Virgin Mary*, who was to incloſe in her Womb the Lord Jeſus Chriſt, to whom the converted *Jews* were to adhere; which ſence neither Mr. *Calvin*, nor our learned *Engliſh Annotator* approve of. But it being the received ſence of very many Interpreters, it is fit we ſhould hear their Reaſons, which are 1. They urge the Particle כִּי, for God, ſay they, here gives the Reaſon why the *Jews* ſhould deſire to return to the Country of *Judea*, becauſe the *Meſſias* was to be born there. 2. They urge the Term *created*, the body of Chriſt being not begotten by Man, but created by God, though of the Fleſh of the Virgin. 3. They ſay this indeed was a new thing. It was a new thing for a Virgin to become a Mother, ſtill remaining a Virgin, and to be the Mother of him who was God bleſſed for ever, though not the Mother of the Divine Nature; for ſo Chriſt anſwered the Type of *Melchizedeck*, without *Father* as Man, without *Mother* as God. 4. All other incompaſſings of a Man they ſay, were as well out of *Judea* as in it, this was in *Judea* only. 5. The word tranſlated *Woman* in Scripture, they ſay always ſignifies a particular individual Woman, which could be no other than the Virgin. 6. They ſay the whole Context referrs to benefits coming by Chriſt, therefore he muſt certainly be the Man here intended. 7. They urge that this Prophecy follows, *ver*. 15. which *Matth*. 2. 8. is applyed by the Evangeliſt to *Herod*'s Murder of the Infants upon the Birth of Chriſt. But on the other ſide it is objected that the Verb סבב is never uſed in Scripture to ſignifie ſuch an *incompaſſing*. 2. That the Word tranſlated *a man*, ſignifieing a *ſtrong Man*, doth not properly agree to an Infant in the Mother's Belly. But it is again replied, that it is not the only Word in Scripture, that is but once read in the ſame ſence. 2. That the Word ſignifieth any incompaſſing, and may be properly applied to the Virgin's Womb incompaſſing an Infant. And for the Word tranſlated *Man*, they ſay it is applied to a new born Infant, *Job* 3. 3. *Iſa*. 9. 6. That it is applied to God, *Deut*. 10. 17. and to Chriſt, *Zech*. 13. 7. compared with *Matth*. 26 31. In a Matter wherein ſo many learned Men are divided, it is enough for me to give their Opinions and Reaſons, leaving my Reader to his own Judgment, in a Matter wherein neither his Faith nor Holineſs are much concerned; for the Queſtion is not concerning the thing, whether Chriſt was incompaſſed in the Womb of a Woman, which is plain enough from other Scriptures, but only whether that be the ſence of the Phraſe here.

23 Thus ſaith the LORD of hoſts, the God of Iſrael *k*, As yet *l* they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, the LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs *m*.

k Theſe Prophecies of the Reſtauration of the *Jews*, are very ordainarily prefaced with theſe two Attributes of God, the one of which aſſerts his Power to do the thing promiſed; for what cannot be done by the Lord of Hoſts? The other aſſerting his Goodneſs or Good Will to this People, becauſe he is their God, related to them, in Covenant with them: Ability and Love, or Good Will to us, being the two Pillars of our Faith, and Confidence in God, which requireth no more than that we ſhould be aſſured that the Perſon whom we truſt is able and willing to do what we truſt to him for. *l* The Particle עוֹד ſeemeth better tranſlated, *ver* 5 *yet again they ſhall uſe*, &c. *m* Three things the Prophet here forelleth. 1. That the Cities which formerly had been the Habitations of bloody, unjuſt, cruel Men, ſhould become the Habitations of Men who ſhould do juſtice to all. 2. That the City which ſtood upon Mount *Zion*, and had formerly been an Habitation of Idolaters, and other unholy Perſons, ſhould become a Place, in which Men ſhould in a due and holy manner ſerve and worſhip the true God. 3. That they ſhould be ſo famous both for Juſtice and Holineſs, that Men ſhould take notice of it, and wiſh them well under that notion; and upon that account, as they had for their ſins been made a Curſe and a Proverb, ſo upon their Reformation they ſhould be for a Bleſſing. By this we may obſerve that thoſe who would be bleſſed by God and Men, muſt be juſt towards Men, and holy towards God.

24 And there ſhall dwell in Judah it ſelf, and in all the cities thereof together husbandmen, and they *that* go forth with flocks *n*.

n This whole Verſe is but an Expreſſion of their peaceable State after their return, they ſhould live innocently and peaceably. So *chap*. 33. 12

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul *n*.

n I *have* here is of the ſame ſignificancy with *I will*, as ordinarly in Prophetical Promiſes, which are the words of him who calleth the things that are not, as if they were, and would have his People look upon the things which he hath promiſed to do as certain as if they were already done. The words are only a promiſe to the ſame ſence as before, that God would give his people abundance of eaſe and plenty, and wipe all tears from their eyes.

26 Upon this I awaked, and beheld; and my ſleep was ſweet unto me *o*.

o Either this Revelation was made to *Jeremiah* in a dream, from whence he awaking, look'd about him, and was very well pleaſed with his ſleep at that time, becauſe of the graciouſe Promiſes concerning *Judah* which the Lord had in that Dream revealed to him. Or elſe in a Viſion upon the ſight and hearing of which he was as well pleaſed, as a Man that had ſlept quietly, and had had no ill and unpleaſing, but ſweet and delightful Dreams while he ſlept.

27 ¶ Behold, the days come, ſaith the LORD, that* I will ſow the houſe of Iſrael and the houſe of Judah with the ſeed of man, and with the ſeed of beaſt *o*. * Hoſ. 2. 23.

o That is. I will exceedingly multiply them, both with Men, and with Cattel, they are now laid waſte, their Men deſtroyed, or gone into other lands, their profitable Beaſts are deſtroyed, and kill'd up, but it ſhall not be ſo always. I will again plant them, and there ſhall be as great plenty of either, as if they were ſown: The multiplying both of Men and of Beaſts in Nations is God's Bleſſing.

28 And it ſhall come to paſs, *that* like as I have watched over them to * pluck up, and break down and to throw down, and to deſtroy, and to afflict; ſo will I watch over them to build and to plant, ſaith the LORD. * Chap. 1. 10.

p Nothing can produce in God a change of Counſels Purpoſes, and Decrees, for he is not as Man, *that he ſhould lye* or *repent*, he is *the God that changeth not*, but Men's Reformation may produce in him a change of Providential Diſpenſations. God is here ſet out as a Man that is vindicative, and his vindicative Nature prompts him to watch all opportunities of doing hurt to the Perſon againſt whom he is ſet. There is no Fury nor Revenge in God; but what he doth is Juſtice; but here an angry God is ſet out, as taking all opportunities to puniſh ſinners, as if he had watched for them, whereas he never ſlumbereth nor ſleepeth: But the time of their Reformation, and his Favour being come, God promiſeth to be as diligent to do them good, which is here expreſt by the metaphoricall notions of Planting and Building them, as he was before to execute his Juſtice upon them.

29 In thoſe days they ſhall ſay no more; The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge *q*.

q That is, we are puniſhed for our Fathers Sins, which yet God may juſtly do; and none queſtioneth the Juſtice of Man in the caſe, depriving Children of their patrimonial Eſtates for their Parents Treaſon, nor more than God threateneth in the ſecond Commandment. God indeed, *Ezek* 18. 2. ſeemeth diſpleaſed at their uſe of this Proverb; but the reaſon is, becauſe they ſo uſed it, as to acquit themſelves, intimating they were guiltleſs, and ſuffered only for the Sins of their Parents, whereas it was falſe otherwiſe the Puniſhment of Children for the Sins of their Parents, were no more than God had threatned, *Exod*. 20. 5. and 34. 7. *Chap*. 15. 4. But, ſaith God, your Captivity ſhall, as to you, expiate your Parents Guilt paſt, and you ſhall no more ſay ſo.

30 But every one ſhall dye for his own iniquity, every man that eateth the ſowre grape, his teeth ſhall be ſet on edge *r*.

r But yet (ſaith God) you muſt not think that Sinners ſhall eſcape my Vengeance, but if Men commit Iniquity they ſhall die, no Man's Teeth ſhall be ſet on edge, but his only, who hath eaten the ſowre Grape.

*Chap. 32. 40. Heb. 10. 16.

31 ¶ Behold, * the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah *ſ*.

ſ The Apoſtle's application of this, *Heb.* 8. 8, 9, 10. puts us out of doubt, that this Promiſe referred to the Goſpel-times. It was not only made with the *Jews*, but all thoſe who ſhould be ingraffed into that *Olive* ; but it is ſaid to be made with them, either as thoſe two Terms ſignifie the whole Church, with whom that Covenant was made, (they being the whole Church which God had upon the Earth at that time) or becauſe they were the only people that had broken the firſt Covenant, the *Gentiles* being Strangers at that time to the *Covenant of Promiſe*, Eph. 2. 12. Covenants being uſually renewed upon one Parties violation of them, or becauſe it was at firſt made with the *Jews*, though it concerned alſo thoſe *that were affar off even as many as the Lord ſhould call*, Acts 2. 39. Neither is it called the new Covenant, becauſe it was as to the Subſtance new, for it was made with *Abraham. Gen.* 17. 7. and with the *Jews*, *Deut.* 26. 17, 18. And it was then confirmed by the Blood of Chriſt, though not actually ſhed, yet as he was *the Lamb ſlain from the beginning of the World*, whoſe Bloud was typified by the Bloud of the Paſchal Lamb, and of all thoſe living Creatures killed for Sacrifice, but upon many other Accounts, thus enumerated by Divines. 1. Becauſe it was new in the Notion of a Teſtament, not confirmed by the actual Death of Chriſt till Goſpel-Times. 2. Becauſe it was revealed and preached after a new manner, more fully and particularly, plainly and clearly. 3. Becauſe it had no ſuch mixture of Promiſes of temporal Bleſſings, as it had when firſt made with the *Jews*. 4. Nor was the Ceremonial Law any part of it, as it was to the *Jews*, who were oblidged to approve themſelves God's People by a ſtrict obſervance of that. 5. It was in the Publication extended both to *Jews* and *Gentiles*, which the former was not. 6. In regard of the efficacy of the Spirit attending the Publication of it, in a much fuller and larger manner, with the diſtribution of its Gifts and Graces, inabling Souls to fulfill it. See more in the *Engliſh Annotations* upon this Subject.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt *t*, which my covenant they brake *u*, || although I was an husband to them, ſaith the LORD *w*.

|| Or, *ſhould I have continued an husband unto them.*

t Not in ſubſtance differing from it, but in circumſtances vaſtly differing, as was ſhewed before, and is farther declared afterward. The Covenant which God made with the *Jews* when they came out of the Land of *Egypt*, was on God's part the Law which he gave them with the Promiſes annexd to their obſervation of it ; on their part (which made it a formal Covenant) their Promiſe of Obedience to it, of which ſee *Exod.* 24. 7, 8. *Deut.* 26. 17, 18. This Covenant God ſaith he made with them, when they were an impotent weak People, the care of whom he took upon him, and led them as a Parent leadeth the feeble child by his hand. None muſt imagine that this Covenant did not contain the Promiſe of Pardon, through the Bloud of the Meſſiah, upon their application to him, for to what purpoſe elſe was it confirmed by Bloud, *Exod.* 24. 8. *u* Which Covenant they are ſaid to have broken, not becauſe of every Diſobedience to the Law of God, for ſo every one daily breaketh it, but by their groſs and eminent ſinnings, ſo oft repeated, and continued in without Repentance, and more particularly by their *Idolatry*, which is compared to *Whoredom*, which breaketh the Covenant, and Bond of Marriage, and cauſeth God to ſay unto a People, *Lo Ammi*, you are not my people. *w* And this *Covenant breaking* is aggravated from God's Kindneſs to them, and Care of them; who had for them the Love, and declared the Care of an Husband, and gave them no temptation to go a whoring from him.

33 But this *ſhal be* the covenat that I will make with the houſe of Iſrael *w*, After thoſe days, ſaith the LORD, * I will put my law in their inward parts, and write it in their hearts *x*, and will be their God, and they ſhal be my people *y*.

*Ezek. 11. 9, 20. &36. 26, 27. 2Cor. 3. 3.

w That is, (with thoſe *Iſraelites indeed* who ſhal be without *Guile*. (as Chriſt ſaith of *Nathanael*, *John* 1. 47.) with thoſe who are (as the Apoſtle ſpeaks, *Rom* 2. 9.) *Jews* inwardly, by the Circumciſion of the Heart and Spirit, ſpoken of, and promiſed by God, *Deut.* 30. 6. *x* In the Times of the Goſpel, God's Law is not abrogated and made void. Chriſt himſelf came not to deſtroy the Law, but to fulfill it ; but it is written in the hearts of God's true Iſrael, by the finger of the Spirit, not in Tables of Stone only; and they become obedient to it, not from compulſion and force, but from their ſecret approbation of it, and acknowledement of it, as *holy*, *juſt* and *good*. the delight they take in it, *after the inward man*, *Rom.* 7. 22. but ſome may object. How was this a New Covenant ? Did not God of old write his Law in the Hearts of his People ? Did not *David*, and other the Servants of God, (of whom we read in the Old Teſtament) ſerve God out of a principle of Love, and delight in his Law ? *Anſw.* Undoubtedly *David* and others did ſo, and the Law of God was wrote in their hearts, but it was by vertue of this *New Covenant*, from the free and efficacious Grace of God. Mr. *Calvin* I think judgeth right, that the Prophet's deſign here is to expreſs the difference betwixt the *Law* and the *Goſpel*. The firſt ſheweth Duty, the latter bringeth along with it the *grace of Regeneration*, by which the Heart is changed, fitted, and inabled for, and unto Duty. All under the time of the Law that came to Salvation were ſaved, not from the Law, or by that, but by the Goſpel, and this new Covenant ; but this was not evidently exhibited, neither was the regenerating Grace of God ſo common under the time of the Law, as it hath been under the Goſpel, which maketh it look like *a new Covenant* with Men, though it was the ſame Covenant which God was always in with his People ; for what difference is there between the terms of the Covenant as recited here, *Chap.* 24. 7. and 30: 22. and as made with *Abraham*, *Gen.* 17. 7. *Deut.* 30. 6. It is further obſervable, that God maketh the writing the Law in Peoples Hearts his own Work. There were no need of God's putting his Law into Mens inward parts, if they had ſuch an inward power (as ſome talk of) of themſelves to do it, and could write it there with a Pen of their own making. The *Papiſts* allow God a ſhare in this Work; only give Man himſelf the greateſt ſhare. Others indeed give God nothing but the Honour of giving Man a *reaſonable ſoul*, furniſhed with ſuch a power, and that he hath done to Heathens, as well as thoſe within the Pale of the Church, and the *Preaching of the Goſpel* ; and to thoſe within the Church, further aid and aſſiſtance to them than Heathens have, to uſe their natural power well. But let any underſtanding perſon judge whether this be probably the ſenſe of this Text, or comprehenſive of all within the *Covenant* which God hath made with his People ; or ſuppoſing this were true, what that is which differeth, one Man living under the Goſpel from another, but himſelf, and whether by this Doctrine Man be not made a God to himſelf, that is the principal cauſe of all ſpiritual and eternal good, which how it comporteth with the Honour and Glory of God, or with this Text, and many others of like nature, I do not underſtand.

34 And they ſhal teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD *z* ; for they * ſhal all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD *a*, for * I will forgive their iniquity, and I will remember their ſin no more *b*.

*Iſa. 54. 13. John 6. 45. 1Cor. 2. 10. 1Joh. 2. 20

*Chap. 33, 8. Micah 7. 18. Acts 10 43.

z This muſt not be ſo interpreted as if under the Goſpel, there ſhould be no more need of miniſterial teaching, for Chriſt himſelf ſent out his Apoſtles to preach ; nor yet as if there ſhould be no more need of Brotherly Teachings, by Inſtruction or Correction ; the contrary is commanded, *Col.* 3. 16. It is only an expreſſion ſignifying the increaſe of knowledge, and of the fear of the Lord, that ſhould be after the pouring out of the Spirit ; we have ſuch expreſſions, 1 *John* 2. 27. The Learned Author of our *Engliſh Annotations* thinks this Phraſe ſignifies that under the Goſpel there ſhould be a greater meaſure of means, of knowledge, and of knowledge got by that means and of clearneſs of underſtanding in Perſons, or ability to conceive things, revealed, and a greater number of Perſons that ſhould be enlightned with the ſaving knowledge of God : Others ſay, that, by *knowing the Lord*, is to be underſtood the firſt knowledge of God : Chriſtians ſhould not need be taught the firſt Rudiments ; but the Apoſtle ſpeaks otherwiſe, *Heb.* 5. 12. Others by *knowledge* underſtand the *fear of the Lord*. *a* God ſaith, They ſhould all know him ; but it muſt not be underſtood of the ſame degree, and meaſure, but in a degree of ſufficiency for the Duties which God expected from them upon their notion and apprehenſion of God. *b* God makes the root of all this Grace to be the free pardon, and remiſſion of their ſins.

35 ¶ Thus ſaith the LORD, which giveth the ſun * for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the * ſea *c* when the waves thereof roar, the LORD of hoſts *is* his Name.

*Gen. 1. 16. *Iſa. 51. 15.

c The Word רגע is here tranſlated *divide*, which hath led ſome Interpreters to think that God here hath a reſpect to his dividing the Red Sea, that the *Iſraelites* might paſs over, which ſeemeth not at all here to be intended. The word indeed ſignifieth to *divide*, but it alſo ſignifieth to *quiet* and *bring to reſt*, and is ſo interpreted, *Chap.* 50. 34. *Iſa.* 34. 14. & in this very *Ch. Ver.* 2 & doubtleſs were better here tranſlated, which *quieteth the Sea* when the Waves thereof roar. All the acts mentioned, are acts ſpeaking the Divine Almighty power, of him who is the Lord of all the Regiments in the Hoſts of the Creation.

36 * If thoſe ordinances *d* depart from before me, ſaith the LORD, *then* the ſeed of Iſrael ſhal alſo ceaſe, from being a nation before me for ever.

*Iſa. 54. 9 Chap. 33. 20.

d There are Ordinances of Worſhip, which are God's Laws relating to his Worſhip, and *Ordinances of Juſtice*, which are God's Laws, for the executing civil Juſtice, and Ordinances of Nature, which are God's Eſtabliſhments for the working of natural cauſes in their order ; theſe are thoſe here ſpoken of. *e* Which ſhal hold and continue to the diſſolution of the World, the continuance of which God pawneth as a Pledge of the continuance of *Iſrael* as a Nation *all the days* (ſo it is in the *Hebrew*) that is many days, or all the days they ſhal keep cloſe with him, or which he hath appointed. If we interpret it (as in our Verſion) *for ever*, it muſt be underſtood not of *Iſrael* according to the fleſh, but, of the Church, the true *Iſrael* of God, which ſhal never fail.

37 Thus ſaith the LORD *, If heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done ſaith the LORD *f*.

*Chap. 33. 22.

f That is, I will never caſt off all the Seed of *Iſrael*, (which promiſe the Apoſtle' *Rom.* 11. 1, 2. proveth to have been by God made good, notwithſtanding the rejection of the great Body of that People) for none but God can either meaſure the Heavens, or pierce to the center of the Earth.

38 ¶ Behold the days come, ſaith the LORD, that the city ſhal be built to the LORD from the tower of Hananeel, unto the gate of the corner *g*.

g That is, it ſhal be built round, as largely as ever, we read of the Tower of *Hananaeel*, *Neh.* 3. 1. and 12. 39. *Zech.* 14. 10. it was in the South, or rather the Eaſtern part of the City, We read of the *Gate of the corner*, 2 *Kings* 14. 13. *Zech.* 14. 10. moſt agree that it is in the North-Eaſt part of the City.

39 And the meaſuring line ſhal yet go forth, over againſt it, upon the hill Gareb, and ſhall compaſs about to Goah *h*.

h That is, it ſhal be built round about upon its old foundations, *Vid. Neh.* 3. We are ignorant of the Ancient Situation of the City. ſo are the *Jews* themſelves, therefore it is vain to pretend to an exact skill in theſe names of places ; ſome ſay, *Gareb* ſignifies a *Scab*, and the Hill had its Name from Leprous Perſons lying there.

40 And the whole valley of the dead bodies *i*, and of the aſhes *k*, and all the fields unto the brook Ki-

dron, unto the corner of the * horſe-gate towards the eaſt *l*, *ſhal be* holy unto the LORD *m* ; it ſhal not be plucked up, nor thrown down any more for ever *n*.

* Nehem. 3. 28.

i A Valley ſo called (as ſome think) from the Multitude of *Senacherib's* Army ſlain there ; or, (as others think) from the Bodies of Malefactors put to Death at *Golgotha* (which was near) caſt, or buried there. *k* So called (as is thought) from the aſhes of the Sacrifices carried thither. *l* Some think that the Horſe-gate had its Name from the King's Horſes led out at it. The ſum is, the whole City ſhal be built. *m* All theſe places ſhal be parts of the Holy City, and God's Name ſhal be ſanctified, and he ſhal be worſhipped in them all. *n* And the City for a long time ſhal abide, and not be plucked up, nor thrown down ; for we know after many Years it was plucked up by the *Romans*. If we interpret the word *for ever* of a perpetuity, the Church of God muſt here be underſtood, againſt which the Gates of Hell ſhal never prevail, as Chriſt hath promiſed.

CHAP. XXXII.

Jeremiah *in the Siege of* Jeruſalem *being impriſoned by* Zedekiah, *buyeth a Field, taketh Wtineſſes, draweth a Writing, ſealeth and delivereth it to* Baruch *to preſerve, as Tokens of the Peoples Return.* 1. ——15. *He prayeth with admiration of God's Majeſty and Works ; and repreſenteth his own Conflict,* 16,--25. *God confirmeth the Captivity for their ſins,* 25, --35; *but promiſeth a gracious Return,* 36,-- 44.

THe word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar *a*.

a That is ſomething more than a Year before the City was taken, for it was taken in the fourth Month of the eleventh Year of this Kings Reign, *Chap.* 39. 2. This tenth Year concurred with the eighteenth Year of the King of *Babylon's* abſolute Reign, who began ſo to Reign in the third and fourth Year of *Jehoiakim*, *Dan.* 1. 1. ſo as *Jehoiakim's* laſt Year was the ſeventh and eighth of *Nebuchadrezzar*, who is alſo ſometimes called *Nebuchadnezzar* and *Nabuchodonoſor*.

2 For then the king of Babylon's army beſieged Jeruſalem *b* : and Jeremiah the prophet was ſhut up in the * court of the priſon, which *was* in the King of Judah's houſe *c*.

* Neh. 3. 25:

b The *King* of *Babylon* (as appears from 2 *Kings* 25. 1 and *Chap.* 39. 1.) beſieged *Hieruſalem* in the tenth Month of the ninth Year of *Zedekiah*, ſo as he had beſieged it ſome time before the Revelation of this Prophecy came to *Jeremiah*. *c* *Jeremiah* was at that time a Priſoner, in a Priſon within the King's Houſe. The King could keep him from revealing God's Will to the People, but he could not keep God from revealing himſelf to him. Priſons hinder us from Communion with Men, but often contribute to God's People, freer and ſweeter communion with him. In the mean time the deſperate hardneſs of this Prince, and theſe peoples Hearts appear, in that the fear of an Enemy beſieging them could not awe them from ſuch outrageous acts of Perſecution

3 For Zedekiah king of Judah, had ſhut him up, ſaying *d*, Wherefore doſt thou propheſie, and ſay, Thus ſaith the LORD, Behold I will give this city into the hand of the king of Babylon, and he ſhal take it.

d We no where read that *Zedekiah* immediatly commanded *Jeremiah* to be impriſoned, he ſeemeth rather to have been favourable to *Jeremiah*, and judicious Interpreters think his preſent Priſon was a favourable Priſon ; but God accounteth Princes to do that which their Miniſters or ſubordinate Magiſtrates do with their connivance, and without their hinderance. Though it be wild Divinity for any to ſay, that inferiour Miniſters or Subjects are excuſed by the command of the ſuperior, and the guilt lyeth only on them ; yet it is as wild to ſay, they contract no guilt by the extravagant acts of ſubordinate Magiſtrates whom they put in place, and can puniſh, and remove from their places.

4 And Zedekiah king of Judah, ſhal not eſcape out of the hand of the Chaldeans, but ſhal ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhal behold his eyes.

5 And he ſhal lead Zedekiah to Babylon *e*, and there ſhal he be until I viſit him, ſaith the LORD *f*, Though ye fight with the Chaldeans, ye ſhal not proſper *g*.

e Here the cauſe of the Prophet's impriſonment is expreſſed, The things were true which *Jeremy* propheſied, and fulfilled, *Chap.* 39. 5, 6, 7. and *Jeremy* could not forbear ſpeaking them becauſe he was ſent of God upon the Errand, *Chap.* 34. 2, 3. yet the King and Court could not bear his words. *f* Interpreters are divided, whether the *viſitation* here mentioned were a viſitation of *Judgment*, and the ſame with *untill he die* ; or of *mercy* ; it is certain *Zedekiah* was not put to Death, only his eyes put out, and he carried into *Babylon*, *Chap.* 39. 7. where ſome think he afterward found favour with the King of *Babylon* ; certain it is that he dyed in *Babylon*, and had an honourable Burial, but whether he met with any other favour, or no, the Scripture ſaith not ; Some will have the words read, *until I viſit this People*, and think that *Zedekiah* lived in Priſon in *Babylon* till the Reſtauration ; but he was 21 Years old when he began to Reign, and reigned 11 Years, ſo as he was 32 Years old when he was carried to *Babylon*, 2 *Chron.* 36. 11. and muſt be then 92 Years old when he died, which is hardly probable, conſidering the delicate Education, and Life of Princes that he having loſt his Eyes, and ſeen ſo much miſery, ſhould continue 60 Years longer. *g* Though you make many Sallies out upon the *Chaldæans*, that are now beſieging you, yet you ſhal be beaten in all, and not be able to drive them from your Walls. Hitherto hath been but the Preface to the Prophetical Type, and Diſcourſe in this Chapter which now followeth.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold Hanameel the ſon of Shallum thine uncle, ſhal come unto thee, ſaying, Buy thee my field that *is* in Anathoth *i*, for the right of redemption *is* thine to buy *it k*.

h From hence may be concluded the certainty of future contingency in God's Eye; the coming of *Hanameel*, was a future contingency, yet certainly known to God, ſo as he could tell the Prophet he would come. *i* *Anathoth* (as appears from *Joſh.* 21. 18.) was one of the Cities of the *Levites* ; hence ariſeth a queſtion, how it could be ſold to *Jeremiah*, who by the Law might not poſſeſs it, *Num.* 18. 20. being a *Levite*. Some excuſe it from the Command of God, who might diſpenſe with his own Law, but this ſeemeth not enough, becauſe it is ſaid afterwards, *The Right of Redemption is thine.* 2 Others therefore ſay the *Levites* might have ſome ſmall Poſſeſſions, though no plowed Land ; They might have Houſes and Orchards, and Gardens, in Cities and Suburbs. But that theſe might be ſold ſeemeth contrary to the Law, *Levit.* 25. 34. It is therefore rather thought to be meant of ſome ſmall Eſtate left to *Hanameel* from his Anceſtors, *k* The right of *Redemption* belonged to the next of Kin. *Lev.* 25. 25. *Ruth.* 4. 4.

8 So Hanameel my uncles ſon came to me in the court of the priſon, according to the word of the LORD *l*, and ſaid unto me, Buy my field, I pray thee, that *is* in Annathoth, which *is* in the country of Benjamin; for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy ſelf ; then I knew that this *was* the word of the LORD *m*.

l *Hanameel* came *freely*, none drave, or forced him, yet he came *neceſſarily* as to the event, he could not but go, elſe God had not told the Prophet truth. *m* When I ſaw it came to paſs knowing that God alone knew what was in Mens hearts and what they would do, I knew my former mentioned Revelation was from God.

9 And I bought the field of Hanameel my uncles ſon that *was* in Anathoth, and weighed him the money, *even* ‖ſeventeen ſhekels of ſilver *n*.

‖ *Or ſeven ſhekels, and ten pieces of ſilver.*

n That is about 2*l.* 2*s.* 6.*d.* a ſmall Purchaſe, which argues the Field here mentioned to be but ſome *Orchard* or *Garden* ; tho we muſt allow the price of Land ſtrangely fallen at this time, when the Enemy was beſieging the chief City of the Country. It ſhould ſeem they were wont there to make their Payments, more by weight than by Tale.

10 And I † ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the ballances *o*.

† Heb. *wrote in the book.*

o I went through with the Purchaſe, ſetting my hand to, and ſealing the deed, and taking Witneſſes to it, (as is uſual)

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open *p*.

p It is moſt probable, that upon ſuch Bargains and Sales amongſt the Jews, two Inſtruments were made, the one ſealed up, to be kept by the Purchaſer, the other open, to be ſhewed to the Judges, and by them ratified, and that this was the Law and Cuſtom ordinarly amongſt the *Jews* upon Purchaſes ; both which *Jeremy* kept, the one for his uſe, the other to produce in Court for Ratification. There is no certainty in the gueſſes that ſome others make why there were two Copies: Nothing appeareth but that the Prophet bought this little Purchaſe with the ſame Rites and Circumſtances that Men ordinarily in that Country made Purchaſes in times of Peace, and civil order.

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah *q*, in the ſight of Hanameel my uncles *ſon*, and in the preſence of the * witneſſes, that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon *r*.

* See Iſa. 8. 2.

q This *Baruch* (as appeareth from *Chap.* 36. 4, 26.) was a Scribe and an attendant upon *Jeremiah*, and one who wrote things for him and from his Mouth. *r* He made this purchaſe with all the uſual Formalities ; to make it publick, he ſigned and ſealed it before Witneſſes, and delivered it to *Baruch*, to keep in the preſence of them all, and in the preſence of the *Jews*, who caſually were in the place when the thing was done.

13 ¶ And I charged Baruch before them, ſaying,

14 Thus ſaith the LORD of hoſts, the God of Iſrael, Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open, and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts, the God of Iſrael, Houſes and fields, and vineyards ſhall be poſſeſſed again in this land *ſ*.

ſ Here is nothing of any ſeeming difficulty in theſe Verſes, but only why the Prophet commandeth *Baruch* to put the Evidences in an *Earthen Veſſel*, which himſelf alſo expounds, that they might continue many days, that is, not defaced ; had they been hid many days in the Earth: they would have been rotten ; had they been above ground in a Box or Cheſt, they might have been loſt, or taken away by the Soldier's plundering houſes, or at leaſt burnt with fire *Verſe* 15. The Prophet expounds Gods Meaning in this Command to him, and his own Deſign, in ſo formal a buying of ſo ſmall a Purchaſe, eſpecially conſidering, that very probably, *Jeremiah* was no great Purchaſer, not very greedy of Purchaſes : He lets them know that all this was for a ſign of the Truth of what God had revealed to him concerning the People's Return, though after many days (ſixty years from this time) and alſo of the firm aſſent he gave to that divine Revelation. That Purchaſes ſhoul one day be enjoyed again in *Judea*, and Houſes, Fields, and Vine-yards in it, ſhould be again poſſeſſed.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the LORD, ſaying *t*,

t What he prayed for, the Matter of his Prayer in the following Verſes will inform us: but it ſhould ſeem by it, that he was not without his perplexities; though he yielded an abſolute Obedience to God's command, yet he prayeth for a clearer Revelation of his meaning in this thing.

17 Ah Lord GOD, behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, *and* there * is nothing ‖ too hard for thee *u*.

* Gen. 18. 14. ver: 27. Luk: 1. 37.
‖ Or, *hid from thee.*

u He beginneth his Prayer with a Recognition of Gods Omnipotency, and the infiniteneſs of his Power, which was ſhewed in his firſt making the Heaven and the Earth, as we read *Gen.* 1. *Pſal.* 146. 6. God himſelf uſed this inſtance to confirm his Peoples Faith in his ability to do what he pleaſed, *Chap.* 27. 5. It is obſervable that the Servants of God in Holy Writ, uſed in their Prayers to give God ſuch Names, as might help to confirm their Faith as to what they asked. Nothing can further be neceſſary to confirm our Faith that we ſhal have what we ask, than for us to be perſwaded that the Perſon is *able* to do it, and alſo willing. The Prophet beginneth with a Declaration of his Faith in God as to the firſt, then goes on to the ſecond

18 Thou ſheweſt loving kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them *w*, the great, the mighty God, the LORD of hoſts *is* his name.

w This is the Name which God gave himſelf, *Exod.* 34. 7. *Deu.* 5. 9, 10, and of this latter clauſe declarative of the Vengeance of God in puniſhing Children for their Parents ſins, are many inſtances in Scripture, *Joſ.* 7. 24. 1 *Sam.* 2. 33. 34. 1 *Kings* 14. 10. 11. and 21. 24.

19 Great in counſel *x*, and mighty in work *y*, (for thine * eyes *are* upon all the ways of the ſons of men * to give every one according to his ways, and according to the fruit of his doings *z*.)

* Job 34. 21. Pſal: 33, 31. Prov: 5: 21. Ch 16; 17.
* Ch: 17. 10

x Who doſt nothing but in infinite Wiſdom, as if thou hadſt taken counſel upon it, and art mighty in thy Works of Providence, by which thou governeſt the World. *z*. Whoſe Eyes run to and fro the Earth, beholding the evil and the good; ſo that all things are naked before thee, and thou art not a meer curious and idle ſpectator of Mens Actions, but lookeſt upon them for that end, that thou mighteſt reward or puniſh them, according as thou ſeeſt their actions good or bad in thy ſight.

20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day *a*, and in Iſrael *b*, and amongſt *other* men *c*, and haſt made thee a name as at this day.

a Who didſt Wonders of Juſtice in the Land of *Egypt*. ſuch as are remembred and made matters of aſtoniſhing Diſcourſe even to this day, *b* and wroughteſt Wonders of Mercy in *Iſrael*, bringing them out of *Egypt* through the Red Sea, raining them down *Manna* and *Quails* from Heaven, and fetching Water out of the Rock for them, *&c.* *c* And haſt done alſo many wondrous Works in other places, by which thou haſt made thy ſelf a Glorious Name.

21 And haſt brought forth thy people Iſrael, * out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terror *d*.

* Ex: 6: 6: 2 Sam: 7. 23. 1 Ch 17: 21.

d The Hiſtory of this we have in the 11 or 12 firſt Chapters of *Exodus*. God ſent 10 Plagues upon *Egypt* one after another, before *Pharaoh* would let them go, and when he purſued after them, divided the Red Sea for them, that they might paſs through, and then brought the Waters back upon the *Egyptians*, purſuing after them through the Sea.

22 And haſt given them this land which thou didſt ſwear unto their Fathers to give them *l* a land flowing with milk and honey *m*.

l God owneth this Oath, *Ezod* 6. 8. *m* That is abounding with all neceſſary things, and all pleaſant things. *Canaan* is often thus deſcribed, *Exod.* 3. 8, 17. and 13. 5. and 33. 3. *Lev.* 20. 24. *Numb.* 14. 8. and 16. 13. 14. *Deut.* 6. 3. and 11 9. *&c.*

23 And they came in and poſſeſſed *it* *n*, but they obeyed not thy voice, neither walked in thy law *o*, they have done nothing at all that thou commandeſt them to do *p*: therefore thou haſt cauſed all this evil to come upon them *q*.

n In the former paſſage he acknowledged God's Goodneſs, here he owns his Truth and Faithfulneſs, in ſo conducting this People by his Providence, that they came into the promiſed Land and poſſeſſed it. *o* Having acknowledged Gods Power, Omniſcience, Goodneſs, Truth and Faithfulneſs, he comes to own his Juſtice, confeſſing that this People for whom God had done ſo much, had very ill requitted him, not *obeying his voice*, which he expounds by *not walking in his law*; for the Law was God's Voice to them. *p* This he aggravateth by ſaying they had done nothing of what he had commanded, not breaking ſome particular Law, but the whole Law of God. *q* Therefore God was righteous in bringing this Sword, Peſtilence and Famine upon them.

24 Behold the ‖ mounts *r*, they are come unto the city to take it *s*, and the city is given into the hand of the Chaldeans, that fight againſt it *t*, becauſe of the ſword, and of the famine, and of the peſtilence *u*, and what thou haſt ſpoken is come to paſs *w*, and behold, thou ſeeſt *it*.

‖ Or, *Engines of ſhot.*

r The word ſignifies *Ramparts*, or rather *Battering Rams*. Engines of War which thoſe Nations uſed to batter Walls, or to ſhoot great Stones into places beſieged. *s* They are already Beſieging *Hieruſalem*, and have been for ſome time. *t* And the City is even ready to be taken and cannot hold out. *u* So many daily are killed either with the Sword of the Enemy, or by Famine for want of Proviſion, or by the Peſtilence. *w* Thou art juſt, and righteous in all this, and haſt done but according to what thou threatnedſt to do, to a ſinfull People that would not obey thy Voice.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes: ‖ for the city is given into the hands of the Chaldeans *x*.

‖ Or, *thoug*

x In this Verſe again the Particle is ill tranſlated *And* and *For* in the latter Clauſe. The Learned Author of the *Engliſh* Annotations judgeth well, that it had been better tranſlated *when as* in the ſecond place, as *Gen* 4. 11. *Pſal.* 102. 5. or *albeit*, or *tho'* as it is tranſlated. *Joſ.* 17. 18. *Pſal.* 23. 4. and *Yet* inſtead of *And* in the beginning as it is *Chap.* 23. 21. Lord! ſaith the Prophet, expound thy meaning to me, why, when the City is upon the matter ready to be yeilded up to the *Chaldæans*, and cannot poſſibly hold out long, thou ſhouldſt ſet me to make Purchaſes for thine Enemies to poſſeſs.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, I *am* the LORD, the * God of all fleſh: Is there any thing too hard for me *y*?

* Ver. 17.

y The Lord beginneth this Revelation for the Prophet's ſatisfaction, with the Preface expreſſive of his power, and univerſal dominion, from which *Jeremiah* might underſtand that he could do whatſoever he pleaſed, and Man that was but fleſh, *Gen.* 6. 3. could not hinder his effecting what he deſigned to do. God is alſo the God of the Spirits of all fleſh, *Numb.* 16. 22, but he expreſſeth Man here only under the notion of fleſh, as *Gen* 6. 3. to denote his vileneſs and inconſiderableneſs as to any grapling with God, and incountring his Purpoſes.

28 Therefore thus ſaith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it.

29 And the Chaldeans that fight againſt this city, ſhall come and * ſet fire on this city and burn it with the houſes *z*, * upon whoſe roofs they have offered incenſe unto Baal, and poured out drink offerings unto other Gods to provoke me to anger *a*.

* Ch. 21. 10
* Chap. 19: 13.

z Thou judgeſt right this City ſhall be taken, and that by this very Army of *Chaldæans* which now beſiegeth it they ſhall ſet fire on it, and burn the Houſes; I have made all fleſh and I have Power to diſpoſe of it, I will give this City into their hands, *a* But in this execution of my Vengeance I ſhall not act by Prerogative, but as a juſt and righteous Judge, vindicating the violation of my Laws they have polluted their Houſes, by Idolatry upon the Roofs of them, they have *offered incenſe* paid a Divine Homage to the Idol *Baal*, and in them they have worſhiped other Gods, therefore I will watch over, and protect them no longer, but ſend the *Chaldæans* by their Fires to purge them.

30 For the children of Iſrael, and the children of Judah have only done evil before me from their youth: for the children of Iſrael, have only provoked me to anger with the works of their hands, ſaith the LORD *b*.

b If they had offended me only by ſome particular ſingle acts, or by ſome few Omiſſions, or but for a ſmall time; I might have been judged too ſevere upon them but from the time they firſt began to be a Nation, they have made it their Buſineſs, Courſe, and Trade, paſſing from one Idolatry to another, *&c*,

31 For this city hath been to me *as* † a provocation of mine anger, and of my fury, from the day that they built it, even to this day *c*, that I ſhould remove it from before my face *d*.

† Heb: *for anger.*

c *Solomon* finiſhed the building of *Hieruſalem*, and he at leaſt ſuffered Idolatry in it, *King*, 11. 4. 8. People have alwiſe been ſo fond of *worſhipping God* according to their own Fancies and Inventions, that even in *Judah*, (except in *David's* time) the Worſhip of God could hardly be preſerved pure, during the entire Reign of one King. *d* As if they had done it on purpoſe to provoke me to deſtroy the City, and caſt the People of it out. Nothing more eaſie than for People to keep cloſe to the Divine Rule, as to external Acts in Worſhip; nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any Nation, as if Men had ſet themſelves to dare a Jealous God.

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah which they have done, to provoke me to anger, they, their Kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem *e*.

e Still God maketh their deſtruction to be of themſelves, as the meritorious cauſe, provoking him to that Wrath he executed upon them. The whole Head was ſick, the whole heart faint. All orders of men were corrupted, ſo as there was no hope of their Reformation, or growing better.

33 And they have turned unto me the † * back, and not the face, *f* though I taught them, riſing up early, and teaching *them*, yet they have not hearkened to receive inſtruction *g*.

† Heb: *neck.*
* Chap: 2. 27. and 7. 24.

f They have behaved themſelves againſt me contemptuouſly like Men, who when they are ſpoken to, admoniſhed or inſtructed inſtead of looking towards thoſe who inſtruct, or admoniſh them. turn their back upon them. *g* Yet their ſin had not been ſo great and hainous, if I by my Prophets had not diligently inſtructed them and they as ſtubbornly refuſed to be taught, or amended by their inſtruction.

* Chap. 7. 30. & 23. 11. Ezek. 8. 5. 6.

34 But they * ſet their abominations *b* in the houſe which is called by my name to defile it *i*.

b Their Idols, which above all things the Jealous *God* abhorreth and therefore he calleth them *abominations* in the abſtract for abominable things, *Deut*, 32. 16. 1 *Kings* 11. 5. 2 *Kings* 23. 13. *i* That is, *in the Temple*, which was ordinarily called the Houſe of the Lord and the Temple of the Lord.

* Chap. 7. 31. 19. 5. * Lev. 18. 21.

35 And they built the high places of Baal which *are* in the valley of the ſon of Hinnom, to * cauſe their ſons and their daughters to paſs through *the fire* unto * Molech, which I commanded them not, neither came it into my mind that they ſhould do this abomination to cauſe Judah to ſin *k*.

k See the notes on *Chap.* 19. 5, 6. where all paſſages we meet with here are fully opened.

36 ¶ And now therefore thus ſaith the LORD the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence *n*.

n The Jews now began to ſee that the *Chaldæans* would take the City, and to be as dead hearted as before they were full of courage and to give over themſelves for ever as loſt.

* Deut. 30. 3. Chap. 23. 3: and 29: 14: and 31: 10.

37 Behold, I will * gather them out of all countreys, whether I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cauſe them to dwell ſafely *o*.

o Though the City ſhall be taken, and you ſhall go into Captivity, yet you ſhall not be utterly loſt, I will gather you again, and you ſhall have as quiet an habitation as ever.

* Chap: 24: 7 and 30: 22: and 31: 33:

38 And they ſhall be * my people, and I will be their God *p*.

p I will renew my Covenant with them, and keep my Covenant towards them, they ſhall ſerve me more faithfully, and I will own them, and take care of them, and bleſs them.

* Ezek. 11: 19. † Heb. *all days.*

39 And I will give them * one heart *q*, and one way *r*, that they may fear me for † ever *ſ*, for the good of them, and of their children after them *t*.

q I will give them union and concord, or an oneneſs of mind and judgment; as to the things of God, they ſhall not be ſome for ſuperſtitious and idolatrous Worſhip, and ſome for my true Worſhip. *r* They ſhall all Worſhip me according to the rule I have given them. *ſ* That they may worſhip me in Truth, as a People that have a dread of me upon their hearts. *t* This will be for the profit both of them, and their Poſterity, many days, even ſo long as they ſhall continue ſo to do.

* Chap. 31. 31. † Heb. *from after them.*

40 And * I will make an everlaſting covenant with them, that I will not turn away † from them to do them good *u*, but I will put my fear into their hearts, that they ſhall not depart from me *w*.

u This Promiſe manifeſtly relateth to thoſe *Jews* that ſhould receive the Lord Jeſus Chriſt, or that were *Iſraelites* indeed; for as to others, God did turn away from doing them good, when their City was taken by *Titus*; unleſs it be to be underſtood of a national Converſion of the *Jews*, not yet effected. *w* My ſpirit which ſhal beget in them a dread of me, ſo as they ſhall not depart from me: Hence ſome conclude well, that when once the Body of the *Jews* ſhall be converted, they ſhall never again apoſtatize from God. It may well from hence be concluded that both *Converſion* unto God, and perſeverance in the ways of God are the Gifts of God, we are kept *by the power of God, through faith unto Salvation.*

* Zeph. 3. 12. * Chap. 24: 6: Amos 9: 15. † Heb. *in truth or ſtability.*

41 Yea, * I will rejoice over them, to do them good *x*, and * I will plant them in this land † aſſuredly, with my whole heart and with my whole ſoul *y*.

x I will not only do them good, but I will take pleaſure, and delight in doing them good, and I will *y* certainly bring them to his Land, and conſtantly and freely do them good when they ſhal be there.

42 For Thus ſaith the LORD, Likeas I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them *z*.

z You ſhall find me as true to my Promiſes, as you have found me to my Threatnings.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man and beaſt.

* Chap. 17: 26. * Chap: 33: 7: 11: 26:

44 Men ſhall buy fields for money, and ſubſcribe evidences and ſeal *them*, and take witneſſes * in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth, for * I will cauſe their captivity to return, ſaith the LORD *a*.

a Now, *Jeremiah*, thou underſtandeſt wherefore I commanded thee to buy the Field offered thee by *Hanameel* in *Anathoth* in the Lot of *Benjamin*; it was to aſſure thee, that though at Preſent the *Chaldæans* ſhall prevail againſt *Jeruſalem*, and the *Jews* ſhall be carried into Captivity, and the *Jews* ſhall neither buy nor ſell here at preſent, yet Fields ſhall here be bought again; Men ſhall buy and ſell and ſeal Evidences in all parts of *Judæa*, as they were wont to do in former times, for they ſhall return again out of the Captivity of *Babylon* into their own Land, and have Commerce one with another as formerly.

CHAP. XXXIII.

The taking of Jeruſalem, *carrying away the People, their Return,* 1——8. *Joyfull State and ſetled* Government, 9——14. *Chriſt tho Branch of Righteouſneſs; His everlaſting Kingdom and Prieſthood: And Bleſſed Seed,* 15,——26.

* Chap. 32: 2, 3.

MOreover the word of the LORD came unto Jeremiah the ſecond time (while he was yet * ſhut up in the court of the priſon) ſaying *a*.

a See the Notes on *Chap.* 32. 2. *Jeremiah* was forced out of the Temple, God followeth him to the *Priſon*, and there revealeth his mind to him once and again. The wickedneſs of the *Jews* in perſecuting the Prophet, could not make God's Promiſes of no effect for mercy to be ſhewed to the People, after the Captivity, which though made before, are again confirmed a ſecond time, for this Chapter for ſubſtance contains no more than Promiſes of the like nature with thoſe in the foregoing Chapters.

* Iſa. 37. 26.

2 Thus ſaith the LORD the * maker thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name *b*.

b The maker thereof, that is ſay ſome of *Jeruſalem* (ſo Mr. *Calvin*) or the maker of theſe *Promiſes* (ſo others interpret it) his Name is *Jehovah*, ſo as he hath a ſufficiency in himſelf to make good his word to eſtabliſh *Jeruſalem*, or to eſtabliſh the word ſpoken by him for the eſtabliſhment of it.

|| Or, *hidden.*

3 Call unto me, and I will anſwer the, and ſhew thee, great and || mighty things which thou knoweſt not *c*.

c God either ſpeaketh to the People to pray unto him, or to the Prophet on the behalf of the People to pray, promiſing him he would ſhew him great things. *Object.* But how doth God ſay that *Jeremiah* did not know them, when God before this time had revealed them to the *Prophet*, and the *Prophet* had revealed them. *Sol.* He did not know them before God had revealed them, and though God had revealed them, yet by his Prayer in the former Chapter it appears, he did not fully underſtand them, or firmly believe them as he ought to have done.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, *which are* thrown down by the mounts, and by the ſword *d*.

d That which is in part thrown down, and ſhall yet further be thrown down, by the Engines of War which the *Chaldeans* uſe to batter down the City. See before *chap.* 32. 24. ſome read *for the mounts*, as if they were thrown down by the Citizens to make room for the Citizens to caſt up defenſive Mounts, the word tranſlated *Sword* may be as well tranſlated *Hammers* or Mattocks, as it is 2 *Chron.* 34. 6. It is tranſlated Axes, *Ezek.* 26. 9.

5 They come to fight with the Chaldeans *e*, but *it is* to fill them with the dead bodies of men, whom I have ſlain in my anger, and in my fury *f*, and for all whoſe wickedneſs I have hid my face from this city *g*.

e It is very difficult to determine whether theſe words contain an entire ſenſe in themſelves, or what connexion they have with the foregoing words; not to repeat Mens diverſe apprehenſions, of which a large account is given by the Author of the *Engliſh Annotations*, I think they judge beſt who think they have an entire ſenſe in themſelves, and judge that the *They* here mentioned, are the *Jews* of whom the Prophet ſaith *they come*, becauſe he knew they would ſally out and fight with their Enemies, but to no purpoſe, but to fill their Houſes with their own dead Bodies, whom he would cauſe in his anger to be ſlain. *g* For their wickedneſs which they had provoked God by, and cauſed him to hide his face from that City which had ſo much of his countenance formerly.

6 Behold, I will bring it health, and cure, and I will cure them *h*, and will reveal unto them the abundance of peace and truth *i*.

h The latter part of this Verſe expoundeth the former, for by health and cure, the Prophet meaneth peace, and truth; we met with the like *metaphorical expreſſion*, *Chap.* 30. 17. See the notes on that place. The miſerable diſturbed ſtate of a Nation being compared to Wounds, and Sickneſs, the reſtoring of it to a peaceable proſperous ſtate is fitly called its Health and Cure. *i* By truth here ſeems to be meant *faithfulneſs*, or ſtability, not truth of propoſitions; *q. d.* I will after this great wound which I have given this People, bring them again into a quiet and peaceable ſtate in which they ſhall abide many days.

* Chap: 24: 6: and 31: 4: and 42: 10:

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, * and will build them as at the firſt *k*.

k In this Verſe the latter part is expounded by the former: the reſtoring of them is called *building them*, in oppoſition to the throwing them down, by the Mounts mentioned; *Ver.* 4. unleſs by building be to be underſtood not laying the foundation of their new State, but the further proſpering of them in that State.

* Chap: 31: 34: Micah 7: 18.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will * pardon all their iniquities, whereby they have ſinned; and whereby they have tranſgreſſed againſt me *m*.

m Here is but one thing expreſſed by two Phraſes; the word by us tranſlated *cleanſe* ſignifies to *expiate* or *purifie* with alluſion to the legal purifications, ſo as cleanſing muſt not be underſtood of *Regeneration*, but of that pardon which is mentioned in the latter part of the Verſe.

9 ¶ And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: *n* and they ſhall fear, and tremble, for all the goodneſs, and for all the proſperity that I procure unto it *o*.

n I will do ſo well by this People, that other Nations ſhall honour and praiſe me for my goodneſs to them. *o* And not only ſo but ſhall fear to ingage againſt a Nation ſo beloved and favoured by me *Exod.* 15. 14, 16. others interpret it of a Religious fear, and trembling to which Gods Mercy to the *Iſraelites* ſhould invite thoſe People that ſhould ſee, and hear of it; but I think the former is the moſt probable ſenſe of the Prophet here.

10 Thus ſaith the LORD, Again there ſhall be heard in this place, which ye ſay *p* *ſhall be* deſolate without man, and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem, *that are* deſolate without man, and without inhabitant, and without beaſt.

p Thoſe of you who though you find no great difficulty to believe what I have propheſied concerning the *Chaldæans* taking this City, ſeeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the Peoples returning, and the rebuilding of It. The Lord ſpeaketh the one as well as the other, there ſhall be heard again it, *&c.*

*Chap: 7. 34. & 16. 9. * 2 Chro. 7. 3.

11 The * voice of joy, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the voice of them that ſay *, Praiſe the LORD of hoſts, for the LORD is good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifices of praiſe into the houſe of the LORD; for I will cauſe to return the captivity of the Land, as at the firſt ſaith the LORD *q*.

q The ſum of this Verſe is, that thoſe that ſhould be carried into captivity ſhould return, and upon their return they ſhould be in their former States, both as to Civil Tranſactions, they ſhould again Marry, and give in marriage, and as to Civil and Spiritual Joy, they ſhould publickly praiſe the Lord as they were wont to do in the words of *David*, *Pſal*: 106. 1. and 107. 1. and 118. 1. and 136. 1. (we have a record in Holy Writ of the fulfilling of this Prophecy upon the laying the foundations of the ſecond Temple, *Ezra*: 3. 11) and offer ſacrifices of thankſgiving. See *Nehem*: 12. 27.

12 Thus ſaith the LORD of hoſts, Again in this place *which is* deſolate *r* without man, and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds, cauſing *their* flocks to lie down.

r That is a great part of which is, and the other part ſhall ſoon be deſolate. In all thoſe places there ſhal be Flocks and Herds of Sheep and Goats, which the Shepherd shall take care of as in former times.

*Chap: 17. 26. & 32. 44.

13 * In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, ſhall the flocks paſs again under the hands of *ſ* him that telleth *them*, ſaith the LORD.

ſ So as to keep tale of them, as it is ſaid they were wont to do both Morning and evening in thoſe Countries.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah *t*.

t The Lord is not *yea*, and *nay*, he cannot lye nor repet. I ſpeak not of the preſent time, but there shall be a time when God will juſtifie every good word of this nature, which he hath ſpoken to his ancient People.

15 ¶ In thoſe days, and at that time will I cauſe the Branch of righteouſneſs to grow up unto David *u*, and he ſhall execute Judgment and righteouſneſs in the land.

u Whatſoever the *Jews* and ſome others ſay, the *Branch of Righteouſneſs* here ſpoken of, can be meant of no other but Chriſt, who is called a *Branch* out of the Stem of *Jeſſe*, *Iſa.* 11. 1. The *Branch of the Lord*, *Iſa.* 4. 2. A *Righteous Branch*, *Chap*: 23 5. (See the Notes on thoſe places) *Zorababel* though deſcended from *David* cannot be meant here, but the ſame who is thus called in all thoſe parallel Texts, of whom yet *Zorababel* (being a good Man, and deſcended from the Family of *David*) may be allowed to have been a Type, but this Text far more concerneth Chriſt, as he in whom all the Promiſes are founded, and in whom they are all *Yea*, and *Amen*. The Kings they had hitherto had of the line of *David*, were moſt of them unrighteous Men, but God promiſeth that after the Captivity, they ſhould have a *Branch of David* that ſhould execute Judgment and Righteouſneſs in the Land, for the protection and government of thoſe that feared him.

† Hebr *Jehovah Tzidkenu*,

16 In thoſe days, ſhal Judah be ſaved, and Jeruſalem ſhall dwell ſafely *w*: and this *is the name* wherewith ſhe ſhall be called †, The LORD our righteouſneſs *x*.

w It is the Opinion of ſome that a ſpiritual Salvation and ſecurity is promiſed under theſe expreſſions, but the moſt and beſt Interpreters rather underſtand it of a temporal Salvation as primarily intended though typical of that Spiritual and Eternal Salvation which is often promiſed to the true *Iſrael* of GOD; as their reſt in *Canaan* typified that *Reſt* which remaineth for the People of God. *x* Our Tranſlation of this Phraſe is ſomething ſtrange, the words in the *Hebrew* are וְזֶה-אֲשֶׁר-יִקְרָא-לָהּ יְהוָה צִדְקֵנוּ *Pagnine* Tranſlateth them, *And he who ſhall call it the Lord our Righteouſneſs*, ſupplying the Verb ſubſtantive, *is*. He who ſhall call it *is the Lord our Righteouſneſs*. We Tranſlate it, *This the name wherewith it ſhall be called*, &c. that which cauſes the difficulty is, that the Pronoun הוּ which ſignifieth *he*, is applied both to *perſons* and *things*, and tranſlated *he* or *it*, and the relative אֲשֶׁר is of all caſes ſo may be tranſlated *who*, or *which*, or *with which*, theſe words which our Tranſlators have ſupplied, *is the name*, are not in the *Hebrew*, This hath made a great doubt amongſt Interpreters, whether, *The Lord our righteouſneſs* be the *name of Chriſt*, or *the name of the City*. I do incline to their opinion, who think that it is here mentioned as the name of Chriſt. In that ſence there is nothing to be underſtood but the Verb ſubſtantive, *is*, which is ordinarily underſtood; ſo the words are thus, And *he who ſhall call it*, is, *the Lord our Righteouſneſs*. The context ſeemeth to favour this, Chriſt being that Ruler mentioned, *v*; 15. as he who ſhall execute *Juſtice*, and *Judgment in the Land*, beſides that there is no ſuch Name any where given, either to the *Jewiſh* or *Chriſtian* Church, as the *Lord our Righteouſneſs*, but the full import of that name is ſpoken of Chriſt, *Iſa*: 45. 23 which Text is applied to Chriſt, *Rom*: 14: 11: *Phil*: 2: 10, he is called the Juſt King, *Zech*: 9 9. and our righteouſneſs, 1 *Cor*: 1: 30.

† Heb: *there ſha not be cu off from David.* * 2 Sam 7: 16. 1 *Kings* 2. 4.

17 ¶ For thus ſaith the LORD, † David ſhall never *want a man to ſit upon the throne of the houſe of Iſrael *y*.

y This is apparently a promiſe relating to Chriſt, for *David's* Line had failed long ſince, had it not been continued in Chriſt whoſe Kingdom is and ſhall be an everlaſting Kingdom. So long as *Iſrael* remained a Kingdom, thoſe of the Line of *David* ruled over it, when that failed; Chriſt came in the fleſh, who ruleth, and ſhall rule over the *Iſrael* of God for ever.

18 Neither ſhall the prieſts the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice containually *z*.

z The beſt interpreters underſtand this of a *Miniſtry* to abide in the Church to the end of the World, according to *Matthew* 28: 20. nor is it unuſual for God in the Old Teſtament to expreſs Promiſes relating to, and to be fulfilled under the Goſpel by expreſſions, and terms proper to the Old Teſtament, as *Iſa*: 66: 23. and in this ſenſe it muſt be expounded, or reſtrained to the times immediatly following the Captivity, but it is generally underſtood, as a Promiſe for a Goſpel Miniſtry to ſucceed the miniſtry in the *Jewiſh* Church, and to abide to the end of the World.

15 And the word of the LORD came unto Jeremiah, ſaying,

*Iſa: 54. 9

20 Thus ſaith the LORD, * If you can break my covenant of the Day, and my covenant of the Night *a*, and that there ſhould not by Day, and Night in their ſeaſon.

a By the *Covenant of day and Night* here is meant the ſame with the *Ordinances* mentioned, *Chap*, 31. 35. God's Law eſtabliſhed in the courſe of natural Cauſes, by vertue of which the day and night orderly ſucceed one another. Theſe Verſes are but a further confirmation of what was ſaid before, and the ſenſe of them no more than this, That the ſucceſſion of the Goſpel Miniſtry in the Church of God to abide for ever, ſhould be as certain as the ſucceſſion of darkneſs and light, God had eſtabliſhed the latter in a neceſſary courſe of natural cauſes, and he would by his Providence take care for the other, that the effect ſhould be every whit as certain. Though the ſecond cauſes are widely different, yet God who is the firſt cauſe of both is the ſame and would as certainly bring the one to paſs as the other.

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the prieſts, my miniſters.

*Gen: 13. 16. & 15. 5. & 22. 17, Chap. 31. 37.

22 As the * hoſt of heaven cannot be numbred neither the ſand of the ſea meaſured, ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me *b*.

b The former promiſe was for the ſtability, this for the multiplication of the Church, which is here expreſſed under the notion of the *Seed of David*, that is the Members of Chriſt, the *Jews* were ordinarily called the Seed of *Abraham*, *Iſaac* and *Jacob*, but I do not remember they are any where called the Seed of *David*, unleſs it be 1 *Kings* 11. 39. where it ſeems alſo to be underſtood only of the Princes that came from *David*, nor indeed could they be ſo called in any proper ſence; *David* being no common Head to the whole *Jewiſh* Nation, as both *Abraham*, *Iſaac* and *Jacob* were, but Chriſt is often called the *Seed of David*, John 7. 42. *Acts*. 13. 23. Rom. 1. 3. 2 Tim. 2. 8. and Chriſt is himſelf called *David*, whoſe *Seed* and whoſe *Levites* are multipled in the multiplying of Chriſtians and of faithful Miniſters under the Goſpel, which certainly are the things here promiſed.

23 Moreover the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what this people have ſpoken, ſaying *c*, The two families which the LORD hath choſen, he hath even caſt them off *d*? thus they have deſpiſed my people, that they ſhould be no more a nation before them *e*.

c *This People*, that is (ſay ſome) the Enemies of the *Jews*, but it may as well be interpreted either of the wicked *Jews*, wicked Men being always full of groundleſs preſumptuous hopes, or ſunk in deſpair. Or of ſuch amongſt them as were better, but weak in Faith, that knew not how to give any firm aſſent to promiſes, the fulfilling of which ſeemed to the Eyes of ſenſe and reaſon ſo improbable. *d* By the *two Families* here mentioned, the Prophet either meaneth the Kingdoms of *Iſrael* and *Judah*, or, which ſeemeth to the much more probable. The Families *David* and of *Aaron*, mentioned before. *e* Thus ſaith God they have ſpoken ſcornfully of my People, as if they ſhould never be a Nation more having Rulers of themſelves, and a Miniſtry.

25 Thus ſaith the LORD, if my covenant *be* not with day and Night, *and if* I have not appointed the ordinances of heaven and earth.

* Verſe 7: 11.

26 Then will I caſt away the ſeed of Jacob *f*, and David my ſervant *g*, *ſo* that I will not take *any* of his ſeed to be rulers over the ſeed of Abraham, Iſaac and Jacob; for *I will cauſe their captivity to return and have mercy on them.

f By the Seed of *Jacob*, and of *Abraham* and *Iſaac* are meant the Body of the *Jews*, to whom theſe three Patriarhs were common heads. *g* By the *Seed of David* Perſons lineally deſcended from *David*, who ſhould rule over the *Iſrael* of God. The ſum of theſe two verſes is plainly no more than God had ſaid before, that a reſturation of them to their own Land ſhould as certainly ſucceed their Captivity, as the Night ſucceedeth the *Day*, or the Day ſucceedeth the Night. God had as certainly eſtabliſhed, and ordained the one as the other, though not as yet ſo eſtabliſhed the one in the order of natural cauſes as the other. God would certainly have mercy on them, and in ſhewing his mercy would take care that one of the Seed of *David* ſhould be their Ruler which was fulfilled in the *Meſſiah*.

CHAP. XXXIV.

The Captivity of King Zedekiah, *and the City*, 1——7. *The Princes and People by Solemn Covenant, according to the Law, diſmiſs their Bond-Servants, but the* Babylonians *leaving the Siege, they reaſſume them*, 8——11. *For this God threatneth a Return of the Enemy, and Deſtruction of* Jeruſalem, 11——22.

* 2 King. 25. 1, &c. Chap: 52. 4
† Heb: *the dominion of his hand.*

THE word which came unto Jeremiah from the LORD *a*, * when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof, ſaying,

a The Revelation of the Will of God to *Jeremiah* to be publiſhed to the People, during the time of the Siege. The ſeven firſt Verſes are plainly a diſtinct Prophecy from that in the latter part of the Chapter. It was (as ſome think) for this Sermon that the Prophet was impriſoned (for in this Prophecy the Sermons are much diſordered in the Placing of them) ſo as this ſhewing the cauſe for which the King impriſoned him, is ſet after others, *Chap*: 32. which were during the time of his impriſonment.

2 Thus ſaith the LORD, the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and * he ſhall burn it with fire.

* Ch: 32. 29.

3 And thou ſhalt not eſcape out of his hands, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, † and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon *b*.

† Heb: *his mouth ſhall ſpeak to thy mouth.*

b We had all this *Chap*: 32. 3, 4. See the Notes there.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhall not die by the ſword;

5 *But* thou ſhalt die in peace *c*, and with the burnings of thy fathers the former kings which were before thee: ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, Ah LORD! for I have pronounced the word, ſaith the LORD *d*.

c This only place informeth us concerning the manner of *Zedekiah's* Death, and that both negatively and poſitively. *Negatively*, That he did not die by the Sword, the King of *Babylon* took him, killed his Sons before his Eyes, then put out his Eyes, and bound him in Chains, *Chap*: 39. 7. but killed him not, as we learn from this Text; but he died a natural death, which is here meant by *dying in peace*, *d* and had an honourable Burial, which the *King of Babylon* would not allow *Jehoiakim*, as we read *Chap*: 22. 18. he was burried *with the Burial of an aſs*, and his Body was *caſt out of the gates of Jeruſalem*, and no man lamented for him; but as to *Zedekiah* they burned *ſweet odours for him*, (after the manner of the Burial of *Kings*, 2 *Chron*: 16. 14.) and made *ſolemn Lamentation* for him. The *Jews* in their *Chronology*, called by them *Sedar Olam*; give us the form of their Lamentation thus *Alas*! Zedekiah *is dead*: *who drank the dregs of all Ages*: That is, who was puniſhed for the ſins of all former Ages.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem.

7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah; for theſe defenced cities remained of the cities of Judah *e*.

e The Prophet was not afraid to go and do the Meſſage God had intruſted him with to the King, upon which he was impriſoned as we read before, *chap*: 32. 3. the time it ſhould ſeem was after that the king of *Babylon* had invaded the country, and taken the greateſt part of it; only three fortified places remained, which he was Beſieging, *viz*: *Jeruſalem*, which was the chief City of that Country, and *Lachiſh*, of the Conqueſt of which we read, *Joſ*: 10: 31 diſpoſed of to the Tribe of *Judah*, *Joſh*: 15. 39. and *Azekah*, which was a City of *Judah*, of which we read in the ſame Chapters.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah, had made a conant with all the People which were at Jeruſalem to proclaim liberty unto them *f*.

f This Verſe plainly beginneth a new Prophecy, but at what particular time, this Revelation, or the publication of it was, we are not told, only the occaſion of it is recorded. God made a particular Law reſpecting the *Jewiſh* Nation. That if any *had bought an Hebrew ſervant, he ſhould ſerve but ſix years, and in the ſeventh ſhould go out free*, Exod. 21. 2. Deut. 15. 12. It came into *Zedekiah's* Mind to make a Proclamation for the execution of this Law; what moved him to it we have not recorded. The learned Author of the *Engliſh Annotations*, obſerveth well that it was their uſual courſe when they were in ſome great ſtraits to make ſome partial Reformation, *Judg*: 10 15, 16. *Pſal*: 78: 34, 35. *Hoſ*: 6 1.

9 * That every man ſhould let his man-ſervant, and every man his maid-ſervant *being* an Hebrew, or an Hebreweſs go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother *g*.

*Neh: 5. 11.

g This was the tenour of Gods Law mentioned in the above named Texts, and it ſeemeth *Zedekiah* taking notice of the common violation of this Law, and the *Jews* ordinary oppreſſing thoſe of their own nation this way; judging that this might be one of thoſe ſins for which the wrath of God was at this time kindled againſt them, he cauſed the People to make a Covenant, that they would give that liberty to their Servants of either Sex, which the Law of God required, of which he made Proclamation.

10 Now when all the princes, and all the people which had entred into the covenant heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go *h*.

h The Princes and the People, having firſt with the King agreed to the thing, upon the iſſuing out of his Proclamation, they at firſt yielded obedience to it.

11 But afterwards they turned, & cauſed the ſervants, and the handmaids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for hand-maids *i*.

i Like a company of wretched Hypocrites, they reformed this abuſe, only to ſerve a turn, which when it was ſerved, they returned again to their old oppreſſion, and in this thing not the People alone, but the Goverment was to be blamed for their Judges in their Courts of Juſtice, ought to have executed the Law of the Lord, and to have reſtrained the covetous and oppreſſive humour of the People. The learned Author of the *Engliſh Annotations* thinketh that that which altered their minds, was a little alteration of their State, during the Siege; for *Chap*: 37. 5. we read that the *Babylonians* and *Chaldæans* hearing of an Army coming out of *Egypt*, to relieve the City, left the Siege for a time, and that the Prophet, *Ver*: 21. of this Chapter relates to that, when he propheſied, That the King of *Babylon's* Army ſhould return. But theſe wretched Men, ſeeing the *Babylonian* Army raiſed from the Siege, coucluded they were now out of God's hands, and repented of their Repentance in this particular, and would make all their Servants return into their former Servitude.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD the God of Iſrael, I made a covenant *k* with your fathers, in the day that I brought them forth out of the land of Egypt, out of the houſe of bondmen *l*, ſaying,

k The Law of God is called often a Covenant, becauſe it containeth the will of God which he would have them do, to which (whether they expreſs their conſent or no) they are bound to conſent and agree. But to the *Jews* all Gods Laws given on Mount *Sinai* were a formal explicite Covenant, God explicitly telling them what he would have them to do, and they as explicitly promſing they would do it, *Exod*: 24. 3. *l* Here was a double aggravation of their ſin, in breaking this Covenant made between God and them, 1. From the conſideration of God's kindneſs, in bringing them out of *Egypt*. 2. From the conſideration of their having been Bond-men in *Egypt*, which ſhould have taught them to *know* the Hearts of Bondmen, ſo as to have compaſſionated them whom they kept in the like diſtreſs in which they had been themſelves, and from which God had delivered them. We ſtand concerned to remember the Vows we make to God in our diſtreſs, for God will not forget them, *Gen*: 35. 1. as alſo to compaſſionate them, who fall into the ſame Diſtreſſes that we have been in, and out of which God hath ſaved us. God expecteth that we ſhould ſhew the ſame compaſſion to others, *Matth*: 18. 33.

14 At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold ‖ unto thee; and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee *m*: but your fathers hearkened not unto me, neither inclined their ear *n*.

‖ Or, *hath ſold himſelf.*

m This is but a Repitition of the Law, *Exod*: 21. 2. *Deut*: 15. 12 which concerned ſuch Perſons as were ſold by others, or had ſold themſelves. God would not have his People take advantage of the ſudden and raſh acts of their Brethren, which were the effects of Paſſion. *n* Notwithſtanding this Law the *Jews* who were always a very covetous griping People, did otherwiſe.

15 And ye were † now turned *o*, and had done right in my ſight, in proclaming liberty every man to his neighbour *p*, and ye had made a covenant before me in the houſe † which is called by my name *q*.

† Heb. *to day.*
† Heb. *whereupon my name is called.*

o That is, reformed in this particular, in which you had done the thing which I command you. *p* proclaiming a liberty to your Servants. *q* And you made a covenant in my Preſence to that purpoſe, and that in the *Temple*, where it ſeemeth this Covenant was made.

16 But ye turned, and polluted my name *r*, and cauſed every man his ſervant and every man his handmaid, whom he had ſet at liberty at their pleaſure to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids *s*.

r You again licked up your Vomit, and profaned my Name ſwearing by it to do that which you have not done, and *ſ* forced your Servants, though diſmiſſed, to return again unto their former Bondage and ſubjection to you.

17 Therefore thus ſaith the LORD, Ye have not hearkend unto me in proclaiming liberty every one to his brother, and every man to his neighbour *t*: behold, I proclaim a Liberty for you, ſaith the LORD to the ſword, and to the peſtilence, and to the famine, and I will make you † to be * removed, into all the kingdoms of the earth *u*.

† Heb. *for a removing*
*Deut. 28. 64. and 29. 21.

t They had turned and given a liberty, *ver*: 20. how doth God ſay here they had not? So God accounteth none to have done thoſe good acts, which they do in a fit, or meerly to ſerve themſelves of God; he ſaith, they had not done it, becauſe they did not perſiſt to do it, in ſuch a caſe Mens Righteouſneſs ſhall by God never be remembred, but they ſhall die in the ſins they have committed.

mitted. [u] Seeing you have refuſed to manumiſe your Servants at my command, I will manumiſe you, and ſet you free from my protection and care. You ſhall periſh by the Sword, Famine and Peſtilence, and thoſe of you who eſcape them, ſhall ſee how pleaſant a thing it is to be Slaves, and in Servitude, for you ſhall be diſperſed in many Nations; and be Servants to the Rulers of them.

18 And I will give the men that have tranſgeſſed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof [w].

[w] This was a Ceremony which they uſed in making of Covenants, not without ſomething of a Warrant from a Divine Preſident, *Gen.* 15. 9, 10. It is ſaid *ver:* 19. That ſame Day the Lord made a *Covenant with Abraham* (that Covenant was a Promiſe that *Abraham*'s Seed ſhould poſſeſs the Land of *Canaan*) *Ver.* 8. *Abraham* ſaid unto God, *Whereby ſhall I know that I ſhall inherit it, Ver.* 9. God bids him *take an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old,* &c. *Ver:* 10. it is ſaid, *that he took them, and divided them in the midſt, and laid each piece one againſt another.* Indeed we read nothing there of the Parties Covenanting, paſſing betwixt the parts of the Beaſts ſo divided, but this was afterwards uſed in making Covenants betwixt Men, which had in it a ſecret imprecation or wiſhing that they might be cut in pieces like thoſe Beaſts. if they did not keep the Covenants which they made. It ſhould ſeem that theſe *Jews* in the making of their ſolemn Promiſe or Covenant with God about releaſing their Servants uſed this Rite; they cauſed a Calf, or Heifer to be cut in pieces, and the parts to be laid in the Temple right over againſt one another, then they recited this Covenant, and in the way of a ſolemn Promiſe, or confirmation of their Reſolution to make their promiſe good, they paſſed betwixt the parts of the Calf, or Heifer ſo cut; ſilently agreeing that God ſhould cut them in pieces like that Beaſt if they did not make their words good. Hence is the *Hebrew* phraſe of *cutting a Covenant*, for making it. This was a Ceremony ordinarily uſed alſo amongſt the Heathens, as we are informed by *Cicero, Livy*, and others.

19 The princes of Judah, and the princes of Jeruſalem, the eunuches, and the Prieſts, and all the people of the land, which paſſed betwixt the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their * dead bodies ſhall be for meat unto the fowls of the Heaven, and to the beaſts of the earth [x]

* Chap. 7. 33. and 16. 4.

[x] God doth not threaten all the *Jews*, but thoſe only, who had made this Covenant, and formally confirmed it, by killing a Beaſt, and paſſing through the parts of it thus divided, and laid oppoſite one to another. Of thoſe he ſpareth none but threatens both the King and Nobles and great Courtiers, as well as the People. That he would give them into the hand of their Enemies that thirſted after their blood, they ſhould be ſlain, and their dead Bodies ſhould not be burried. Herein the Righteouſneſs of God appeared, by doing to them as they deſired (by paſſing betwixt the Calf) that God would do in caſe they did not keep to the promiſe they hade made, and called God to witneſs and challenging him to deſtroy them if they did not fulfill what they covenanted for.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life; and into the hand of the king of Babylons army * which are gone up from you [y].

* Chap. 33. 11.

[y] Here is nothing in this Verſe, but what was ſaid before, ſave only in the laſt Clauſe, where mention is made of the King of *Babylon*'s Army which was gone up from them, the occaſion of which we ſhall meet with *Chap:* 37: 5, becauſe there was an army came out of *Egypt* to aſſiſt the *Jews*.

22 Behold, I will command, ſaith the LORD and cauſe them to return to this city [z], and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

[z] I will put it into their Hearts to return ſaith the Lord, and they ſhall come back again to the Seige, and ſhall riſe up no more till they have taken the City and burned it with fire, and made the whole Country deſolate. The motions of Armies are under the Goverment of Divine Providence, they are at Gods Command; when he bids them come they come, what he bids them do they do, and ſhall certainly effect what God hath determined. When we come to *Chap:* 39. we ſhall read of the fulfilling of this Prophecy.

CHAP. XXXV.

By the Obedience of the Rechabites, 1 —— 11. *God condemneth the* Jews *Obedience,* 12 —— 17. *The* Rechabites *are bleſſed,* 18, 19.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the ſon of Joſiah king of Judah, ſaying [a].

[a] This is another evidence that the Prophecies of this Book are not left us in that order wherein they were delivered, for thoſe which we had in the two or three foregoing Chapters being in the time of *Zedekiah* muſt needs be ten or eleven Years after this.

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink [b].

[b] Theſe *Rechabites* had their Name from *Rechab* their Father, who as appears from 1 *Chron.* 2. 55, deſcended from *Hemath*, who was a *Kenite*, who is alſo called *Hobab, Jud:* 4. 11. (unleſs it may be *Hameth* who was the Son of *Hobab*.) This *Hobab* was *Jethro* the Father in Law of *Moſes*, as appears from *Jud:* 4. 11, we read *Jud:* 1. 16. *That his* Children *went up out of the City of Palm-trees, with the* Children *of Judah, which lieth in the South of Arad, and they went, and dwelt among the People.* The *Rechabites* here mentioned deſcended from this Stock. *Jehonadab* mentioned, 2 *King:* 10. 15. was of this Family, a Man of ſome note, as appeareth by *Jehu* his taking him there into his Chariot. God commandeth the Prophet to bring ſome of this Family into the Temple, into ſome of the Chambers (for in and about the Temple were ſeveral Chambers, for the Prieſts, and where they diſpoſed of the Holy Garments and ſeveral Oblations, 1 *Kings* 6: 5, 6, 10. 1 *Chron.* 28: 11 12.) God commands *Jeremiah* to bring theſe *Rechabites* into ſome of theſe Chambers and to ſet *wine before them.* This was either for the more publickneſs of the thing, or it may be for the reproof of the Prieſts who drank too much Wine.

3 Then I took Jaazaniah, the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan, the ſon of Igdaliah a man of God [c], which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the † door [d].

† Heb: *threſhold.* or *veſſel*

[c] This term, *the man of God*, doth in Scripture ſignifie a Prophet ſometimes, but whether it ſo ſignifieth here, and if it doth, whether it relateth to *Igdaliah* or *Hanan* is a queſtion. [d] Probably by the Chamber of the Princes is meant ſome Chamber where the Princes were wont to meet in a Court, or for Counſel. Thither *Jeremiah* brings theſe *Rechabites*, and ſets Veſſels of Wine before them, not commanding them to drink it, but only inviting them.

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, we will drink no wine: for Jonadab the ſon of Rechab our father [e] commanded us, ſaying, Ye ſhall drink no wine, *neither ye*, nor your ſons for ever [f].

[e] It is uncertain whether *Father* here ſignifies their immediat Parent, or (which is more Probable) their Progenitor; it is moſt likely it refereth to that *Jonadab* of whom we read 2 *Kings* 10: 15. who was the Father (that is the Progenitor of this Family of the *Rechabites*, at 300 Years diſtance.) [f] The reaſon why he left his Poſterity this charge is uncertain, probably to warn them againſt the Luxury which he ſaw began to abound in *Iſrael*, and being deſireous, that they ſhould inure themſelves to a more hardy and laborious Life; being originally *Kenites*, and uſed to Husbandry, and keeping of Sheep and other Cattel, he deſired they ſhould live according to their Quality.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers [g].

[g] The laſt Words of the Verſe probably give us a reaſon of the former, they were no Native *Jews*, but ſtrangers amongſt them, who commonly are invied, when they are obſerved to thrive too much, or to live ſplendidly; and that envy of the Natives of the place where they ſojourn, expoſeth them to their Hatred and Malice, ſo as their Lives are made uneaſie to them, *Jonadab* therefore cautions his Sons to avoid theſe inconveniences by a thrifty, ſober, laborious life, to which they had been bred, in keeping Flocks, and to avoid any thing might expoſe them to envy or Hatred or Malice of the People amongſt whom they were come to ſojourn.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, nor our ſons, nor our daughters.

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents [h], and have obeyed, and done according to all that Jonadab our father commanded us.

[h] Moveable Habitations, which they could with little labour remove from Place to Place, as they had convenience to feed their Flocks, this was their ordinary way of living untill neceſſity compelled them to come and live in *Jeruſalem*.

11 But it came to paſs when Nebuchadrezzar King of Babylon, came up into the Land [i], that we ſaid, Come, and let us go to Jeruſalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians; ſo we dwell at Jeruſalem.

[i] When the *Chaldæan* Army came into the Land, they ſaw there would be no quiet abode for them any where but in ſome fortified place. The *Syrians* joyned with the *Chaldæans* in this War, as we read 2 *Kings* 24. 2. This they tell the Prophet was the reaſon why they who never uſed to dwell in Cities, nor fixed Houſes, came to dwell at Jeruſalem, to prevent being deſtroyed by the Foragers for theſe Armies.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go, and tell the men of Judah, and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have

Chap:7. . 25. ſpoken unto you, * riſing early, and ſpeaking, but ye hearkened not unto me.

Chap: . 11. & . 5. 15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened to me *k*.

k God in this Revelation of his mind to the Prophet expoundeth to him, why he had ſet him to bring the *Rechabites* into the Temple, and commanded him to ſet Wine before them, and invite them to drink of it, *viz*. that by their refuſual of doing according to the invitation, in obedience to their Father *Jonadab*; he might convince the *Jews* of their Diſobedience to his Commands, though God's Commands were more advantaged, than the Commands of *Jonadab* in that, 1. *Jonadab* was but an earthly Parent, and ſo had no abſolute univerſal Soveraginity over his Children, but God was *the Lord of hoſts the God of Iſrael*. 2. *Jonadab*'s Command was not for the performance of a moral Duty, but the doing of a thing which they might do, or leave undone. God required of them what was but their moral Duty, and for which was the higheſt reaſon. 3. *Jonadab*'s Command had no promiſe annexed, God's Precept had a promiſe annexed, yet they had not yielded him that obedience which the Sons of *Jonadab* had yielded him: He was their Father, but where was his Honour?

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the Commandment of their Father, which he commanded them, but this people hath not hearkened unto me.

17 Therefore thus ſaith the Lord GOD of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, and they have not heard, I have called unto them, and they have not anſwered *l*.

l This is but the ſame threatning confirmed, which we have often met with before, concerning the ruine of this People, only the meritorious cauſe of it is further amplified, their not paying that Homage to God which theſe *Rechabites* paid to an Earthly Parent, and had been ſteady in the Payment of, now for three hundred years together.

18 And Jeremiah ſaid to the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, becauſe you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, † Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever *m*.

† Heb. *Thereſhall* *ot a man* *e cut off* *rom* Jonadab *the* *on of* Rechab *to* *ſtand*, &c.

m For ever here ſignifies the *ever* of the *Jewiſh* State, or Church; whether the *Promiſe* relates to the abiding of *Jonadab's Family*, when many Families of the *Jews* were quite rooted out, cut off, and extinct, or to ſome ſpecial favour that God would ſhew them, or to ſome place of Office, they ſhould have in, or about the Temple (as ſome judge becauſe, 1 *Chron*: 2: 55. it appears they were *Scribes*) is uncertain: But it is a queſtion of more Moment. How God promiſeth a Reward to theſe Sons of *Jonadab* for obeying the command of their Father, and whether they had ſinned if they had not obeyed this Command of *Jonadab*, which brings in another Queſtion: *Whether Parents have a power to oblige their children in matters which God hath left at liberty.* To which, I anſwer. 1. *God might reward theſe* Rechabites, *for their reverence and obedience to* Jonadab *their Father, though they were not ſtrictly by the Divine Law, obliged thus far to have obeyed him*: as he rewarded *David* for his thoughts in his heart to build him an Houſe, though it was not Gods Will that he ſhould do it, ſo as God's promiſe of the Reward doth not prove their Obedience in this Particular to have been their Duty. Admit that it remained ſtill a matter of Liberty, yet the General Honour, and Reverence they teſtified might be rewarded by God. 2. Unqueſtionably *Parents have not a Power to determine* Children *in all things as to which God hath left them a liberty*, for then they have a power to make their Children Slaves, and to take away all their natural Liberty. To Marry or not, and to this, or that Perſon, is matter of *Liberty*. Parents cannot in this caſe determine their Children, *Bethuel Gen*: 24. 58. asketh *Rebeccah if ſhe would go with Abrahams* Servants before he would ſend her: 3. *In matters of civil concernment they have a far greater power than in matters of Religion.* All Souls are Gods, and conſcience can be under no other Dominion than that of God. 4. *In civil things Parents have a great power, during the Nonage of children, and after alſo in matters which concern their Parents good*, as to command them to aſiſt them, to help to ſupply their Neceſſities, *&c.* 5. *Parents being ſet over Children, and inſtead of God to them, as it is their Duty to adviſe their* Children *to the beſt of their ability for their good*: *So it is the duty of* Children *to receive their advice, and not to depart from it, unleſs they ſee circumſtances ſo miſtaken by Parents, or ſo altered by the Providence of God, as they may reaſonably judge: their Parents, had they known or foreſeen it, would not have ſo adviſed.* But that Parents have an abſolute power to determine Children in all things as to which God hath not forbidden them, and that Children by the Law of God are obliged to an Obedience to all ſuch Commands however, they may ſee their Parents miſtaken, or God by his Providence may have altered Circumſtances, I ſee no reaſon to conclude *Jonadab* had prudently adviſed his Sons as before mentioned; they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of Man's Life; Herein they yield Obedience, and pay a reverence to their Parent; this pleaſeth God, he promiſeth to reward them with the continuance of their Family, according to what he had ſaid, *Exod*: 20: 22. in the fifth Commandment, which the Apoſtle calleth the firſt Commandment with promiſe.

CHAP. XXXVI.

Jeremiah *cauſeth* Baruch *to write his Prophecy*; *and publickly to read it*, 1——10. *the Princes ſend to fetch the Roll and read it*, 11--18. *They adviſe* Baruch *and* Jeremiah *to hide themſelves*, 19. *The King* Jehoiakim *teareth part of the Roll, and burneth it*, 20——26. Jeremiah *denounceth his Judgment*, 27——31. Baruch *writeth a new Copy*, 32.

AND it came to paſs in the fourth year of Jehoiakim, the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD ſaying *a*.

a Jehoiakim was three Years a Tributary to *Nebuchadnezzar*, as we read, 2 *Kings* 24: 1. then he rebelled, which three years are judged to be the 6, 7, and 8th Years of his Reign, for *Pharaoh Necho* ſet him up, to whom he was firſt a Tributary as we read, 2 *Kings* 23. 35. *Pharaoh Necho* having conquered him, *Jehoiakim* became Servant to the conquerour three years, then rebelled; upon which the Armies of the *Chaldæans* with the *Syrians*, *&c.* came up againſt him; and carried him away. This word of the Lord came to *Jeremiah* the firſt year that he was Tributary to the King of *Babylon*, which was the fourth year of his Reign.

2 Take thee a * roll of a book *b* and * write therein all the words that I have ſpoken unto thee, againſt Iſrael and againſt Judah, and againſt all the nations from the day I ſpake unto thee, from the days of * Joſiah even unto this day *c*.

* Iſa. 8. 1.
* Chap. 30. 2.
* Chap. 25. 3.

b By a *Roll of a boook* is to be underſtood *Parchments*, which anciently were their Books, the art of binding Books being not then known. *c* The Precept is for recording all the Revelations he had from God for 22 Years laſt paſt; for he began to propheſie in the thirteenth Year of *Joſiah*, who reigned one and thirty years, ſo as he propheſied 18 Years, during *Joſiah*'s Life, and this was the fourth year of the Reign of *Jehoiakim*. God would have them recorded, that there might be a Memorial of them, that ſo the truth of them might appear, when God ſhould bring them to paſs the time of which now drew very near.

3 It may be that the houſe of Judah will hear all the evil *d* which I purpoſe to do unto them, that they may return every man from his evil way, that I may forgive their iniquity, and their ſin *e*.

d What we tranſlate *it may be* אוּלַי others tranſlate *if perhaps*, which better expreſſeth the ſenſe. God knew what would be, but yet he would not be wanting in means by which they might be informed in his will, and ſo believe the thing, for believing and reforming are here meant by *hearing*, as the next words in part expound this term here. *e* Forgiveneſs of ſin in Scripture ſometimes ſignifieth the accquitting of a ſinner from the obligation ſin layeth the ſinner under to Eternal Death, ſometimes the remiſſion of a temporal puniſhment; it may here well be underſtood as comprehending both, though I think the latter to be what is here principally intended.

4 Then Jeremiah called Baruch the ſon of Neriah, and * Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had ſpoken unto him, upon a roll of a book *f*. * Chap. 45. 1.

f We ſhall find this *Baruch*, being one of *Jeremiah*'s Diſciples more than once thus employed as *Jeremiah*'s Secretary of *Amanuenſis*. None ſhall need ask how *Jeremiah* could remember all the Prophecies he had propheſied for 22 Years before paſt, that conſidereth who it was that commanded him to do this God undoubtedly revived the Prophets memory, or he could not have called all to mind.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the LORD.

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD'S houſe upon the faſting day *g*: and alſo thou ſhalt read them in the ears of all Judah, that come out of their Cities.

g We do not read that *Jeremiah* was a Priſoner in the fourth year of *Jehoiakim*, and therefore it is very uncertainly gueſſed in what ſenſe he here ſaith he was *ſhut up*. Some think *Jehoiakim* had impriſoned him, or at leaſt reſtrained him to his Houſe, tho' we do not read of it. Others think he reſtrained himſelf, but in what ſence he was ſhut up, is not certain; that he was ſo, is certain; he knew that God had not commanded his Prophecies to be written for any other end, but that the People might have them recalled to their Memories: he being not in capacity himſelf at preſent to ſpeak any thing to the People in ſo publick a place, ſendeth *Baruch* to do it in his ſtead, chuſing for it a day of publick Faſt, not the day of the Yearly Faſt mentioned *Levit*. 23. 27. but on a Faſt day (of which we ſhall read more, *ver*. 9.) proclaimed by *Jehoiakim*, probably to avert the Vengeance hanging over them from the *Chaldæans*, or rather from the drought. It was undoubtedly, becauſe of the Concourſe of the People which the Prophet knew would that day be in the Temple, that he choſe that day, when ſome would be preſent from all parts of *Judah*.

7 It may be † they will preſent their ſupplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced againſt this People *h*.

* Heb. *their ſupplication ſhall fall.*

h We had an expreſſion like this, *Ver*: 3. it teacheth us that the only means to turn away God's fierce anger ready to fall upon People, is Prayer and Reformation.

8 And Baruch the ſon of Neriah, did according to all that Jeremiah the Prophet commanded him, read-

ing in the book the words of the LORD, in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiachim, the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem [i].

[i] This Faſt was appointed upon a Particular emergency, whether it was for a Famine which was then in the Land, or to avert the ruine which they juſtly feared from the King of *Babylon*, who had lately brought them under his Servitude, is not certain; the yearly Faſt, *Levit.* 23. 27. was to be kept in the ſeventh Month, nor did God ever ordain any Faſt to be kept in the ninth Month.

* Chap. 26. 0. || Or, *door.* 10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the Chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the * || entry of the new gate, of the LORDs houſe in the ears of all the people [k].

[k] This Verſe only atteſteth *Baruchs* Obedience to the Command of the Prophet *Jeremy*, not only as to the thing, his reading it in the Temple, but as to the circumſtance in as publick a manner as he could in the *Chamber of Gemariah, &c.* moſt likely out of ſom Window, or in ſome *Balcony*, the People being below, and hearing it.

11 When Micaiah the ſon of Gemariah, the ſon of Shaphan had heard out of the book all the words of the LORD.

12 Then he went down into the king's Houſe, into the ſcribes chamber, and lo all the princes ſate there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes [l].

[l] It is uncertain whether this *Micaiah* went to make this Relation to the Princes who ſate in the Secretaries Chamber, as a piece of News only, or out of a malicious deſign to accuſe the Prophet, and *Baruch* for what was done as a ſeditious practice.

13 Then Micaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people [m].

[m] That is the ſubſtance of all the words, for none can imagine that an hearer could remember every word which ſhews the vanity of thoſe who overſtrain ſuch univerſal Particles to ſignifie every particular word or perſon.

14 Therefore all the princes [n] ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah the ſon of Cuſhi unto Baruch, ſaying, Take in thy hand the roll, wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah, took the roll in his hand, and came unto them.

[n] That is, all the Princes that at that time ſate there in Council, ſent a Meſſenger with a Command to *Baruch* to appear before them and to bring the Roll which he had read in the Ears of the People.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read it in their ears [p].

[p] The courage of *Baruch* is admirable, he was now before the Council, in the Kings Houſe, the ſubſtance of the Prohecies, were threatning both to the King and Court, and to all the People. The King as appears by all Hiſtory, was of no good Temper, we read *Chap*: 26. *Ver*: 23. of his ſending for *Urijah* the *Prophet* out of *Egypt*, when he fled thither for fear of the King, and ſlaying him, and we ſhall find that at this time, the Princes adviſed both *Jeremy* and *Baruch* to hide themſelves, yet *Baruch* is not afraid, but reads the Prophecy in their Ears.

16 Now it came to paſs, when they had heard all the words, they were afraid both one and another [q], and ſaid to Baruch, we will ſurely tell the king of all theſe words [r].

[q] It is hardly to be imagined that all theſe Counſellours ſhould ſit ſtill till they had heard all *Jeremiahs* Prophecies for 22 Years read, but *all* ſignifies many, or the ſence and ſubſtance of all the Prophecies. [r] They were all of them afraid *Jeremiah* had now been above twenty Years a Prophet to this People, and doubtleſs in great eſteem for 18 Years of it, while *Joſiah* was alive, and one whoſe Prophecies they could not but obſerve had been oft accompliſhed, therefore they could not but be afraid that they ſhould ſee theſe words alſo fulfilled, and took themſelves bound in Duty to acquaint the King with them. Some, if not all of theſe, probably had been great Men in *Joſiah*'s time, which was but four or five Years before, and from him ſucked in ſome good and Religious Principles, which begat ſome awe of God in them.

17 And they asked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth [s]?

[s] This now ſeemed but a reaſonable Queſtion, conſidering they were the ſubſtance of what he had been propheſying for ſo many Years. The thing ſeemed ſtrange to the Princes, Prophets being not uſed to ſtudy and pen their Diſcourſes, but to ſpeak them *extempore*.

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote them with *ink* in the book [t].

[t] This could not but add to the Princes fear and amazement. They muſt needs conceive that the thing was done from God, for without a ſpecial influence of God, it had been a thing impoſſible, that *Jeremiah* ſhould have called to mind all that he had ſpoken at ſeveral times in ſo many years; and proceeding from the God of Truth, they muſt needs fear, that they would have their certain and juſt accompliſhment in their ſeaſon.

19 Then ſaid the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be [u].

[u] This ſpeaketh theſe Princes to have been Men of a much gentler Temper, and better Diſpoſition, than thoſe who ſucceeded them in *Zedekiahs* time; they were not willing that any harm ſhould come to the Prophet, nor to *Baruch*, and knew the fierce Temper of *Jehoiakim*, and therefore adviſed *Baruch*, that both he and the Prophet ſhould hide themſelves.

20 And they went in to the King, into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king [w].

[w] They were obliged by their Office as Councellors to the King, to accquaint him with what they heard, which might be prejudicial to him, and his Nation; and indeed this was the very end, why God had commanded the enrolling of theſe Prophecies, that both the King, and Princes, and people might take notice of them, but they did not carry the Book with them, but laid it up in the Secretaries Chamber.

21 So the king ſent Jehudi to fet the roll, And he took it out of Eliſhama the ſcribes chamber, And Jehubi read it in the ears of the King, and in the ears of all the princes which ſtood beſide the king [x].

[x] It appeareth by *Ver*: 14. that this *Jehudi* was a Meſſenger commonly imploiyed by the king and Council, him the *King* ſends to fetch the *Roll* (before called a book) then he employeth him to read it.

22 Now the king ſate in the winter-houſe in the ninth month, and *there was a fire* on the hearth burning before him [y].

[y] The ninth Month with them, anſwered Part of our *November* and *Decembe.*, which was a time of the Year called for Fires.

23 And it came to paſs *that* when Jehudi had read three or four leaves, he [z] cut it with the pen-knife, and caſt *it* into the fire, that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

[z] That is, the King not having patience to hear above three or four Columns, or Periods, or Titles, took the Pen-knife, that (it is like) *Jehudi* had, and cut it in pieces, and burned it in the fire that was before him, not conſidering it was the Revelation of the Will of God, but exalting himſelf above all that was called God. This ſhewed both the wickedneſs, and paſſionate Temper of this Prince, and his high contempt of God and his Prophets.

24 Yet they were not afraid, nor * rent their garments, *neither* the king nor any of his ſervants that heard all theſe words [a]. * 2 Kings 22. 11.

[a] So hardned were this peoples Hearts, that though they knew that *Jeremiah* was a Prophet of the Lord, upon the experience now of more than 20 Years, and the whole ſcope of his Prophecies had been to denounce the Juſt Judgments of God that now were coming upon this People, and they could not but underſtand, that God muſt be greatly aſſiſtant to *Jeremiah* in writing this *Roll*, all the matter of which he could not otherwiſe have kept in mind ſo many years, yet they had no ſerious fear of God upon their hearts, working upon the hearing the dreadful matter of theſe Prophecies, nor ſhewed any ſign of remorſe, or ſence of their ſins, or God's Judgments coming upon them as indications of his Wrath.

25 Nevertheleſs Elnathan, and Delaiah, and Gemariah, had made interceſſion to the king, that he would not burn the roll, but he would not hear them [b].

[b] Theſe three Princes ſeemed to have had a greater dread of God upon their hearts than the reſt, for ſo far as they durſt, they interpoſed, and beſought the king not to burn the Roll; but he would not hearken to their advice.

26 But the king commanded Jerameel the ſon of Hammelech and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe, and Jeremiah the Prophet [c]: But the LORD hid them [d]. || Or, *of the King.*

[c] The king was not ſatisfied with burning the Roll, but gives order to apprehend both *Jeremiah* and *Baruch*, and commandeth the three Perſons named in this Verſe to do it: [d] But God by his Providence kept them both out of their hands; how the Lord hid them we are not told, the Princes (as we read before) adviſed *Baruch*, that they ſhould both hide themſelves. This Phraſe (probably) imports no more: than that God directed them to find ſuch a Place of receſs as the Kings Meſſengers could by no means find out, nor underſtand where they were, till the kings Paſſion was a little over.

27 Then the word of the LORD came to Jeremiah after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim, king of Judah, Thus ſaith the LORD, Thou haſt burnt this roll [e], ſaying, why haſt thou written therein, ſaying, the king of Babylon ſhall certainly come, and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt [f]?

[e] It ſpeaketh nothing but the impotency, and Paſſion, and debauchery of humane nature, to ſwell againſt any Revelations of the Divine Will, the Counſels of the Lord ſhall ſtand, and Men only further entangle themſelves by ſtrugling in the Lord's Net. *Jehoiakim* burns one Roll, God will have the ſame thing wrote in another. [f] We learn here both what was the matter of *Jeremiahs*

Prophecy, and the cauſe of the King's anger; he had propheſied that the King of *Babylon*, ſhould come, take *Jeruſalem*, and lay the Country waſte, which as to *Jehoiakim*'s part, was fulfilled within ſix years after this, more fully in 18 Years, but corrupt Princes can indure nothing that ſhall make their Lives uneaſie.

30 Therefore thus ſaith the LORD of Jehoiakim the king of Judah, He ſhal have none to ſit upon the throne of David *f*, and his dead body ſhall be * caſt out in the day to the heat, and in the night to the froſt *g*.

*Chap: 22. 19.

f That is, none that ſhall be King any conſiderable time, *Jeconiah*, or *Jehoiachin* his ſon was ſent up, but kept his Throne but three Months, 2 *Kings* 24. 8, 9, 10. *g* We no where read of the time, or manner of this King's Death, but that he had an ignominious Burial, *Chap*. 22. 19. like the Burial of an *Aſs*; none accompanying his Corps, none mourning for him, and it appears from this Text, that wherever he dyed, his body lay for a time unburied.

31 And I will † puniſh him, and his ſeed, and his ſervants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them, but they hearkened not *h*.

† Heb. *viſit upon*.

h As to the People God threatneth, they ſhould feel, what they were not willing to hear, even all the evil which God by his Prophet had pronounced againſt them.

32 Then took Jeremiah another roll, and gave it to Baruch, the ſcribe, the ſon of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim the king of Judah, had burnt in the fire, and there were added beſides unto them many † like words *i*.

† Heb. *as they*.

i Wicked Men get nothing by oppoſing themſelves to the revealed Will of God, how ungrateful ſoever it be to them, but the addition of guilt to their Souls, and the increaſe of Divine Wrath, God's Counſels ſhall ſtand, and what he ſpeaks ſhall moſt certainly be accompliſhed. Here is another Roll written with additional Threatnings confirmative of what God had before ſaid.

CHAP. XXXVII.

The Egyptians raiſe the Siege of the Chaldeans: *And King Zedekiah ſendeth to Jeremiah, to pray and enquire of the Lord for them,* 1——5: *He propheſieth the* Chaldeans *Return and Victory,* 6——10. *He is apprehended for a Fugitive, beaten, and put into Priſon,* 11——15. *He aſſureth Zedekiah of the* Captivity; *and, intreating for Liberty, obtaineth ſome Favour,* 16——21.

AND king Zedekiah the ſon of Joſiah *a*, reigned in ſtead of Coniah *b* the ſon of Jehojakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah *c*.

a The Hiſtory of this Succeſſion we have, 2 *Kings* 24, 17. 2 *Chron*. 36. 10, *Zedekiah*'s Name was *Mattaniah*, the King of *Babylon* changed his Name to *Zedekiah*. *b* He reigned in ſtead of *Jehojachin*, the ſon of *Jehoiakim* who reigned but three months, 2 *Kings* 24. 8. his Name was *Jeconiah*, 1 *Chron*: 3. 16. and and in deriſion or contempt, is here called *Coniah*. *c* The king of Babylon made this *Zedekiah* King, who is here called the Son of *Joſiah*, and 2 *Kings* 24. 17. *Jehoiakims Father's Brother*, to diſtinguiſh him from another *Zedekiah* Son of *Jehoiakim*, as appears from 1 *Chron* 3. 16.

2 But neither he, nor his ſervants, nor the people of the land, did hearken to the words of the LORD which he ſpake by † the Prophet Jeremiah *d*.

† Heb: *by the hand of the Prophet*

d This *Zedekiah* was little better than *Jehoiakim*, he ſeemeth by his Story to be of a little better Temper, not ſo cruel, and bloody; but he no more regarded God's Word by his Prophet than *Jehoiachim* had done.

3 And Zedekiah the king ſent Jehucal, the ſon of Shelemiah, and * Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us *e*.

*Chap. 29. 25. & 52. 24,

e This was apparently in the time of the Siege; for *ver*: 5. we read of *Pharaoh*'s Army being come to relieve the beſieged, whether it was before the *Babylonians*. were departed, or no, is uncertain; but it is plain, (if they were departed, the king was afraid they would come back again. That which is moſt obſerveable for us from hence, is this, That wicked men of all ranks are deſireous of the prayers of thoſe Miniſters in their Diſtreſſes, whoſe Counſels and Admonitions they never regard, while they are in a time of Proſperity; which is an evidence of their acting contrary to the convictions of their Conſciences, in obedience to their Luſts, in their contempt of their inſtructions and admonitions. When affliction hath cooled their Luſts, then their Conſciences can be heard in dictating their duty to them.

4 Now Jeremiah came in, and went out amongſt the people, for they had not put him into priſon *f*.

f We ſhall read afterward, *ver*: 15. that he was impriſoned; and we have heard, *chap*: 32. of two *Revelations* he had while he was in priſon, but as yet he walked at liberty.

5 Then Pharaoh's army was come forth out of Egypt, and * when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem *g*.

* Chap. 34. 21.

g Zedekiah was ſet up by the King of *Babylon*, in ſtead of *Jehojakin*, whom the King of *Babylon*, had carried into *Babylon*, *Zedekiah* (as is uſual in thoſe caſes, and as it appeareth, *Ezek*: 17:16) had taken an Oath of *Allegiance* to the King of *Babylon*, but brake it, and the Covenant which he made with him, *ver*: 16. and *ver*: 15. *rebelled againſt him, and ſent his Ambaſſadour unto Egypt for Horſes, and much People.* Now the King of *Egypt* came in Perſon no more after the great Overthrow given him, in *Carchemiſh*, by the River *Euphrates*, of which we read, *Chap*. 46. 2. which was thirteen or or fourteen years before this; yet he ſent an Army at *Zedekiah*'s requeſt to relieve him, at this time beſieged by the Armies of the King of *Babylon*. The *Chaldeans* that were in the Siege of *Jeruſalem* hearing of it, raiſed the Siege for a time, during which time (probably) it was that *Zedekiah* ſent to the *Prophet* to pray for them.

6 Then came the word of the LORD to the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael, Thus ſhall ye ſay to the king of Judah that ſent you unto me, to enquire of me *h*, Behold Pharaoh's army which is come forth to help you, ſhall return to Egypt, into their own land *i*.

h The word *Enquire* let us know that *Zedekiah* did not ſend to the Prophet only to pray for him, but to *enquire* of God what the iſſue would be of the future contingency; it may be more deſireous to know that, than that *Jeremiah* ſhould intercede with God for them. *i* The Prophet tells them from God that the King of *Egypt*'s army ſhould do them no ſervice, it is expounded *Ezek* 17 17. *He ſhould not make for him in the war, by caſting up mounts, and building forts, to cut off many perſons.* Probably the *Egyptian* Army upon the ſight of the ſtrength of the *Chaldeans*, and the weak and impotent ſtate of the *Jews*, were diſcouraged, and would not adventure to fight them, but by and by returned to their own Land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD, Deceive not your † ſelves ſaying the Chaldeans ſhall ſurely depart from us, for they ſhall not depart.

† Heb. *Souls*,

10 For though ye had ſmitten the whole army of the Chaldeans, that fight againſt you, and there remained † *but* wounded men amongſt them: *yet* ſhould they riſe up every man in his tent, and burn this city with fire *k*.

† Heb. *thurſt through*.

k The ſubſtance of the Anſwer returned by the Prophet to the King is this. That whereas they pleaſed themſelves with Fancies that the *Babylonian* Army now withdrawn to meet with the Army of the *Egyptians* would return no more to the Siege, it was a Dream. He aſſures them from God they ſhould return, beſiege the City, and take it, and burn it, and therefore they did but deceive themſelves to think otherwiſe; though they were gone, yet it was but for a very ſhort time. He farther aſſures them, that the potency or impotency of the *Chaldeans* was inconſiderable; for if their whole Army were made up of *wounded men*, or if they could prevail ſo far as to wound all their Souldiers, or thruſt them through, (as the Word is tranſlated, *Chap*: 51. 4.) yet they ſhould do the Work. When God is reſolved upon an Effect, the Inſtruments are very little to be regarded. It is not the Arm of Fleſh, but the Power of God which is in that caſe alone to be conſidered.

11 ¶ And it came to paſs, that when the army of the Chaldeans was † broken up from Jeruſalem for fear of Pharaoh's army.

† Heb: *made to aſcend.*

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, || to ſeparate himſelf thence in the midſt of the people *l*.

||Or, *to ſlip away from thence in the midſt of the people.*

l חָלַק The Word we tranſlate *ſeparate* ſignifieth to divide, *ſoften*, or *make ſlippery*, which hath made interpreters vary in the Expoſition of it, But the general uſe of it, eſpecially in *Pihel*, (the conjugation in which it is here uſed) being to ſignifie a *diving* or *ſeparating*; and the latter ſignification being ſecondary, it ſeemeth moſt reaſonably here tranſlated to *ſeparate*, or to withdraw: *Jeremiah* had no farther Revelation from God, which he was under an obligation to communicate; and knowing the City would ſuddenly be taken, and that he could be no farther uſeful to the People, taking advantage of the withdrawing of the *Chaldean* Army, reſolves to provide for himſelf, deſigning to go to his own Country, to *Anathoth*, which was in the Land of *Benjamin*; and becauſe he was a noted Perſon, who might probably be ſtopt (as he was) if known, he attempts to ſlip out in the crowd of People that were going out: This ſeemeth to me the moſt probable ſence.

13 And when he was in the gate of Benjamin *m*, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah *n*, and he took Jeremiah the prophet, ſaying, thou falleſt away to the Chaldeans.

m The Gate of *Benjamin* was ſome Gate that looked toward the Inheritance of that Tribe: Or where thoſe uſed to go out who went that way, we read of it, *Chap*: 37. 7.. *n* This man was a Captain of the Guard that was ſet to watch at the Gates, to keep People from going out, or at leaſt ſome Perſons; for it ſhould ſeem by *Jeremiah's* endeavour to go out in the crowd; they ſuffered many to go out, as is uſual in Sieges, when Victuals grow ſcarce; and though the *Chaldeans* were at preſent gone, yet they were not out of fear of their coming back. This Captain apprehends *Jeremiah*, as one who was about to deſert the City, and fall off to the *Chaldeans*. That *Hananiah* the Grand-father of this *Irijah*, was the falſe Prophet we read of, *Chap*: 28. who died according to *Jeremiah*'s Prophecy, and this his Grand-child apprended *Jeremiah* in ſome revenge of his Grand-father, is but uncertainly gueſſed. But *Jeremiah*'s ſo frequent propheſying that the *Chaldeans* ſhould take the City, expoſed him to this ſuſpicion probably.

14 Then ſaid Jeremiah, *it is* † falſe, I fall not away to the Chaldeans *o*: But he hearkened not unto him, ſo Irijah took Jeremiah, and brought him to the princes.

† Heb. *falſhood or a lye.*

o Though *Jeremiah*, as the Lord's Prophet, faithfully revealed the Will of God, that the *Chaldeans* ſhould take the City, to warn the people (if poſſible) to prevent it by ſolemn Addreſſes unto God, or at leaſt to prevent what miſchief might be prevented by a timely Surrender to the King of *Babylon*, yet he had no deſign to fly to them; he was ſo far from delighting in their company, that when the City was taken,& the Captain of the Guard offered him either to go along with him to *Babylon*,promiſing to *look well to him*, *Chap.* 40: 4, 5. or to go back to *Gedaliah*, whom the King of *Babylon* had left as Deputy Governour in *Judea*, he choſe rather to go and dwell under *Gedaliah*'s Government in a poor condition, than to mend his Commons in an Idolatrous Country, but the Captain would not believe him but carrieth him before the Princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon, in the houſe of Jonathan the ſcribe; for they had made that the priſon *p*.

p Theſe Princes ſeem more fierce againſt the Prophet than thoſe that were in the time of *Jehoiachim*, for they proceed here upon the Captain's Information,cauſe the Prophet to be beaten,and ſend him to Priſon, a Priſon within the compaſs of the Court, bad enough,as appeareth by *Jeremiah*'s complaint of his condition there to the King, *ver.* 20. and by what followeth in the next Verſe.

16 ¶ When Jeremiah was entred into the dungeon, and into the || cabins,and Jeremiah had remained there many days *q*.

|| Or, *cells*.

q The *Hebrew words* which we Tranſlate Dungeon, ſignifie the *houſe of the lake*; they certainly ſignifie ſome Pit, or deep hole, or place in the Priſon, where were ſome *Cells* or Apartments, in which they were wont to keep thoſe whom they judged great Malefactors, or againſt whom they had ſome ſpecial anger, how many days the prophet was forced to abide in this miſerable place it is not ſaid, but it ſhould ſeem by *Verſe* 19. that it was until the *Chaldean Army* was returned to the Siege.

17 Then Zedekiah the king ſent,and took him out, and the king asked him ſecretly in his houſe, and ſaid, Is their *any* word from the LORD *r*, and Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon *ſ*.

r That is, hath God revealed any thing to thee, concerning what will be the iſſue of the return of the *Chaldean* Army to the Siege of the City? What needed *Zedekiah* to have asked this, to whom God by this Prophet had ſo often revealed his Will in this caſe? wicked Men are always more curious to know,than careful to believe, obſerve, and obey the Will of God. *ſ* But God ſeldom or never ſpeaketh good unto them; *Jeremiah* tells him there was, but it was a ſad word, *viz.* That God would certainly deliver him into the hand or power of the King of *Babylon*.

18 Moreover, Jeremiah ſaid unto king Zedekiah. What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon *t*?

t That is, what have I done worthy of Bonds? I have faithfully heretofore revealed to you the Mind and Will of God, if this hath offended you, I am not to be blamed, I could not but execute God's Commands.

19 Where *are now* your prophets, which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land *u*?

u You now ſee what kind of Prophets they are, who fed you with hopes, that the King of *Babylon*'s Army ſhould return no more to the Siege of the City. I told you they would return,you had other Prophets that told you they ſhould not,judge,now who were the true Prophets. The Divil in all Ages had ſome that contradicted the true prophets of the Lord: Three hundred falſe Prophets contradicted one *Micaiah*, as to *Ahab*'s going up to *Ramoth Gilead*, and proſpering in that Expedition. There were many that contradicted *Iſaiah* and *Jeremiah*, and other true Prophets, as to the King of *Babylon*'s coming to beſiege *Hieruſalem*,and his return again to that Siege when he had riſen up from it, to meet the *Egyptian* Army; and as to the length of time in which the *Jews* ſhould be in Captivity; yet, (to let us ſee Mens madneſs upon their Luſts) as there ſtill have riſen up in other Generations, falſe Teachers, and Flatterers, ſo they have always found more favour than thoſe that have dealt more faithfully in revealing God's Will.

20 Therefore hear now I pray thee, O my lord the king *w*, † let my ſupplication, I pray thee be accepted before thee; that thou cauſe me not to teturn to the houſe of Jonathan the ſcribe, leaſt I die there *x*.

† Heb. *let my ſupplication fall*

w Though *Jeremiah* had dealt very faithfully with the *King* and *Princes*, and they had dealt very hardly and cruelly with him, caſting him for no juſt cauſe into the naſty Priſon, and *Jeremiah* knew well enough, that *Zedekiah* was very ſoon to be diſarmed of his power,yet (to learn us our duty) he ſpeaks with all due reſpect & reverence to his Soveraign, though a very bad Man, and one who had dealt very ill with him. *x* This Petition of *Jeremiah*, ſpeaks the Priſon he was in, was in a very inconvenient place, where he was in danger of his life.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into *the court of the priſon *y*, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent *z*. Thus Jeremiah remained in the court of the priſon *a*.

* Chap. 32: 2.

y So as he was a Priſoner ſtill, but in a freer Air, where he did not ſuffer thoſe inconveniencies which he indured in the Hole or Dungeon. *z* It is of no great moment to know whether the portion of Bread allowed the Prophet by the King, were a *Loaf* (as ſome think) or a piece of a Loaf; it was ſuch a proportion as could be allowed according to the Proportion which others had, and the ſtraits which the City was in, and ſo much as ſerved to keep him alive. *a Jeremiah* remained here till upon the ſuggeſtion of the Princes, he was removed to a worſe place, as we ſhall read in the ſixth Verſe of the next Chapter; where he ſtaid not long, but was again removed to the Court of the Priſon,as we read there, *verſe* 13. where (as it followeth there *verſe* 28.) he continued until the City was taken.

CHAP. XXXVIII.

Jeremiah Propheſyeth; is by the Princes, with the Kings Permiſſion, caſt into a Dungeon; but is by Ebed-melech, with the Kings conſent, taken out again, 1——13. *He hath a ſecret conference with the King, in which he counſelleth him by yielding to ſave his Life,* 14——23. *By the Kings command he concealeth the conference from the Princes,* 24——27: *He abideth in Priſon till Jeruſalem is taken,* 28.

THen Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur,and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken to all the people, ſaying *a*,

a Here are four of the great Men, Councellors, or great Officers to *Zedekiah* named, of whom we have no further mention in holy writ, nor are they worthy of much inquiry after; *Jeremiah* being now removed into a little freer Air, where his Friends,or ſuch as had a deſire to ſee him, came to him, and it is very likely were inquiſitive to know what God would do with the City, he could not but tell them what he knew of the Mind of God in the caſe,and adviſe them the beſt he could. Some of them go to theſe Princes,and inform them of what they had heard from the Prophet.

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence, but he that goeth forth to the Chaldeans ſhall live: for he ſhall have his life for a prey, and ſhall live *b*.

b As to what is *verſe* 3. it is no more than had for ſome time been the conſtant tenour of this Prophet's Prophecies. The Crime ſeemeth to lie in this, that in ſuch a time of extream danger, he ſhould repeat this Prophecy, and alſo adviſe the People to leave the City, and ſhift for themſelves,by going out to the *Chaldeans*,telling them that if they did ſo,though the City would be loſt,and their Eſtates in it loſt, yet they ſhould ſave their Lives, which words might incourage many of low and Cowardly Spirits to deſert their Poſts; which indeed had been Crime ſufficient in an ordinary time, and under ordinary Circumſtances,but was no Crime now that God had revealed his Will to the King, Princes and People, that the City ſhould be loſt; there lay now no further Duty upon any to contribute to its defence,but they were obliged to make as good proviſions for themſelves as they could; but theſe wicked Princes believed no ſuch thing, therefore they make this a great charge.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, we beſeech thee let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the † welfare of this people, but the hurt *c*.

† Heb. *Peace*.

c The Prophet now ſeemeth under ſad circumſtances, the Princes ſeeks his Life, though for delivering no other Doctrine than he had been preaching for 20 Years; their pretence was, his diſcouraging and weakening the military part of the City,letting them know that they laboured in vain, for the City was not defenſible. This they interpret a ſeeking not the welfare of the People, but their hurt, though indeed their welfare was that alone which he ſought, knowing that there was no other way for any of them to ſave their Lives, but by ſubmitting to the *Chaldeans*; though the great Men (being Perſons God had determined to ruine) would not believe it, and would have the welfare and hurt of the place determined by their Opinions.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand *d*,for the king *is* not *he that* can do *any* thing againſt you *e*.

d That is in your power, either by the Eſtabliſhed Law againſt falſe Prophets, or elſe I yield up my power to you, I ſurrender him into your hands. But neither of theſe ſeemeth very probable, for here is no mention of the ſitting of the *Sanhedrim* to judge him as a falſe Prophet, nor of any judicial proceedings of that Nature: And it ſhould ſeem by *Zedekiah*'s relieving of him ſoon after from the Dungeon, into which they threw him, that he had not ſurrendred *Jeremiah* ſo into their hands, but he reſerved to himſelf a ſuperintendency upon them to correct their too ſevere dealings with him. The meaning ſeems rather to be, if you will do any ſuch thing, I ſhall not oppoſe you, but I will not be the Author of it. *e* I ſee I am as it were no King, I can do nothing againſt you, you will do what you pleaſe.I incline to this ſenſe from the conſideration of the favour ſhewed him by *Zedekiah*, both before, and after this.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of || Hammelech that *was* in the court of the priſon *d*: and they let down Jeremiah with cords *e*. And in the dungeon *there was* no water but mire, ſo Jeremiah ſank in the mire *f*.

|| Or, *of the king*.

d A place much of the ſame nature with that of which we read, *Chap* 37: 16. but in another Priſon. *e* It ſhould ſeem there was no paſſage into it by Stairs, ſo as they were forced to let him down with Cords. *f* And in the bottom was nothing but Mire, into which the Prophet ſank, in reſpect of which circumſtances, it was a much worſe place than the Dungeon in the Priſon, in *Jonathan*'s Houſe appeared to be, though *Jeremiah* feared that he ſhould die there. It is probable theſe Princes thruſt him into this place,deſigning he ſhould die in this hole a miſerable Death, but God otherwiſe provided for him.

7 ¶ Now when * Ebed-melech the Ethiopian *g*,one of the eunuchs which was in the kings houſe *h*, heard that they had put Jeremiah in the dungeon *i*,(the king then ſitting in the gate of Benjamin) *k*.

* Chap. 39: 16.

g Ebedmelech was unqueſtionably the name of the Perſon, though ſome interpret it appellatively *a ſervant of the King*. It is particularly noted that he was an *Ethiopian* or a *Cuſhite*, to let us know that this Prophet of the Lord found more kindneſs from a ſtranger,that was a Native Heathen, than from his own Countrymen. *h* Princes were wont to keep *Eunuchs* in their Houſes in thoſe Countries, 2 *Kings* 9.32. *Dan.* 1.9. *Acts* 8.27. it ſhould ſeem the Princes had privately put *Jeremiah* into this miſerable place, but yet the noiſe of it came to *Ebedmelech*'s Ear,who was attending in the Court. *k* The Gates of the City were places where Princes were wont to ſit to execute Juſtice, and to receive Petitions, and give Anſwers, 2 *Sam.* 19. 8. *Prov.* 31: 23, &c.

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they caſt into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city *l*.

† Heb. *he will die.*

l The courage of this good *Eunuch* was very remarkable, he did not ſtay till the King came in, but went to the King, as he was ſitting in the *gate of Benjamin*, adminiſtrating Juſtice, or receiving and anſwering Petitions,where doubtleſs he was not alone,and probably was attended there,by ſome of thoſe Princes,who had thrown *Jeremiah* into this miſerable place : *Ebedmelech* was not afraid of them, but openly complains of their cruelty to the King,and tells them that *Jeremiah* would be ſtarved to death,thoſe who were alive in the City could not long ſubſiſt, for the Stores were almoſt all ſpent, and though the King had appointed the prophet an allowance yet being in ſuch an hole,and there being ſo little Bread left in the City,it was not likely there would be much care taken of him.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from thence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die *m*.

† Heb. *in thine hand.*

m There are ſeveral gueſſes why the King commandeth *Ebedmelech* to take *thirty men* for the doing of that for which three or four were ſufficient. I think they judge beſt, who think it was to guard him againſt any oppoſition. Things are now in a great diſorder, the City being upon the matter taken,and the King himſelf was much in the Government of his Princes, and, as may eaſily be judged by what went before & what we ſhall thereafter meet with, could not rule them, but was in ſome fear of them, and he did not know but ſome of the moſt boiſterous of them, might oppoſe the execution of this Command of his. The King in his whole Story ſeemeth to have been of a much better humour than his Predeceſſors,and to have had a kindneſs for the Prophet,though he ſuffered himſelf to be miſerably over-ruled by his Courtiers, who were of a much fiercer temper,and worſe affected to the Prophet.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, put now *theſe* old caſt clouts, and rotten rags, under thine arm holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, And Jeremiah remained in the court of the priſon *n*.

n The ſence of theſe Verſes is obvious, *Ebedmelech* having received a Commiſſion from the King preſently puts it in Execution, only becauſe the Dungeon was deep, and full of mire, and the Prophet poſſibly not over well cloathed, he prudently takes ſome old Clouts, and Rags, and lets them down with Cords, that *Jeremiah* to prevent the galling and macerating his fleſh, might put them under the Cords,by which they drew him up : Thus he was reſtored to the *Court of the Priſon*, where he was before this ſuggeſtion of the Princes, and where he did abide until the City was taken. The reſt of the Chapter is ſpent in a private Conference betwixt King *Zedekiah* and the *Prophet*, after he was reſtored to the *Court of the Priſon*.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the ‖ third entry that *is* in the houſe of the LORD *o*; And the king ſaid unto Jeremiah, I will aſk thee a thing : hide nothing from me *p*.

‖ Or, *principal.*

o Some think that this were better Tranſlated, that is, *near the houſe of the Lord*, and that this *third entry* or *principal entry*, was that *aſcent out of the Kings houſe* into the Temple, mentioned 1 *Kings* 10: 5. which was one of the things the *Queen of Sheba admired*, for it is hardly probable that *Jeremiah* being in a Priſon within the compaſs of the King's Houſe, the King ſhould, eſpecially at ſuch a time go out of his Houſe to ſo publick a place as the Temple, for a private Conference with the Prophet. *p* The King deſires him faithfully to tell him what he knew in a buſineſs he ſhould inquire of him.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death *q* ? and If I give thee counſel, wilt thou not hearken unto me *r* ?

q *Jeremiah* had reaſon to caution with the King for his Life, conſidering the eaſie anſwer of the King to the Princes, moving for his Death, *verſe* 4, 5. We muſt imagine *Jeremiah* at this time under no Divine Command, to reveal God's Will in this caſe unto the King. *r* *Wilt thou not*, is here, as much as *thou wilt not hearken unto me*. *Zedekiah* had often been adviſed by the Prophet, but would never take his advice, and the Propet knew it would be the ſame caſe ſtill, that the King would be over-ruled by a corrupt Court, and his own averſion, to change his ſtate, as a King, for the ſtate of a Priſoner.

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, * that made us this ſoul,I will not put thee to death,neither will I give thee into the hand of theſe men that ſeek thy life *ſ*.

* Iſa: 57. 16.

ſ *Zedekiah* ſaith nothing to the latter part of *Jeremiah*'s Speech, promiſing nothing as to his hearing and obeying his Counſel : As to the former he gives him the ſecurity of his Oath,that he would neither himſelf ſlay him,by giving any immediate command from himſelf, nor ſurrender him up into the hands of thoſe malicious Princes, who he perceived ſought his life. The form of his Oath is what was uſual, *as the Lord liveth*, with an addition, the Lord that gave me my life, *if I put thee to death*, and *if I deliver thee*, which form carrieth with it a concealed imprecation, *Let the Lord do ſo to me*, and *more alſo*, or let the Lord that gave me this Soul take it from me, if I do either of theſe things. Thus he ſecures *Jeremiah*, as to any hard meaſure for his telling him the truth, though it ſhould be what might be interpreted a capital crime to publiſh.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD, the God of hoſts, the God of Iſrael, if thou wilt aſſuredly go forth unto the king of Babylons princes, then thy ſoul ſhall live *t*,and this city ſhall not be burnt with fire,and thou ſhalt live and thine houſe *u*.

t That is, thou ſhalt liue. *u* And thou ſhalt ſave the City from being burned with fire, and thy Wives and Children from Death. God did certainly know that *Zedekiah* would not do this, though it was in his power to do it,yet he doth not judge it vain for him to exhort him to do it, and to annex ſuch a promiſe ; for thereby he was left inexcuſable,in his not ſaving the City,& his Relations lives.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand *w*.

w As he before had uſed Exhorations and Promiſes, ſo here he uſeth Threatnings to perſwade him to that which indeed was in his power to do, but God infallibly knew that he would not do. The end of God in which could be no other than to leave him without excuſe, in not obeying what God commanded.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews, that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me *x*.

x But if *Zedekiah* went out according to the Prophet's advice, and delivered himſelf, what needed he to fear his Subjects, (that had deſerted the City) delivering of him ? It ſeems rather therefore to be the ſence, leſt the *Chaldæans* when I have yielded my ſelf to them, ſhould deliver me into the hands of thoſe *Jews* which have fallen to them, and they ſhould mock me, ſo as he ſeems to be more concerned for his Honour than for his own Life, and his Families, and the whole City ; thus often great Perſons are more patient of Death, than of Reproach and Diſhonour.

20 But Jeremiah ſaid, They ſhall not deliver *thee* *y*: Obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee,and thy ſoul ſhall live.

y The *Chaldæans* ſhall not do ſo baſe an act, but deal with thee as with a Prince. *z* Let not this therefore be a Temptation to thee, to diſobey the Command of God, which if thou doeſt thou ſhalt live,though not in that ſplendor in which thou now liveſt, yet in a much more comfortable ſtate, than thou wilt do if they take the City by ſtorming.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me :

22 And behold all the women that are left in the king of Judah's houſe, *ſhall be* brought forth to the king of Babylon's princes *z*, and thoſe *women* ſhall ſay, † Thy friends have ſet thee on, and have prevailed againſt thee, thy feet are ſunk in the mire *a*, *and* they are turned away back *b*.

† Heb. *men of thy peace.*

z Thou that art afraid of the inſultings of Men that are thy Subjects,ſhalt fall under the Inſultings and Taunts of the Women ; either the *Court Ladies* who were left when *Jehojakin* was carried away, or the Women belonging to thine own Court ſhall be taken and brought forth to the King of *Babylon*'s Princes, to be diſpoſed of at their pleaſure, and theſe Women ſhall deride thee, and tell thee, for this thou maiſt thank thy hearkening to thy Prieſts, and falſe Prophets called in the Hebrew, *the Men of thy peace*, becauſe they ſoothed up the King with the promiſes of peace. *a* Now they have left thee in evils out of which thou canſt not eſcape. *b* And as for them whom thou believedſt and truſtedſt to, and by whoſe words thou art brought into theſe Snares, they have forſaken thee, every one ſhifting for himſelf.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hands, but ſhall be taken by the hand of the king of Babylon : and † thou ſhalt cauſe this city,to be burnt with fire *c*.

† Heb. *thou ſhalt burn*, &c.

c This is no more than what was ſaid before,only here repeated, as an Argument to perſwade his obedience in ſurrendring himſelf, if not for the Cities ſake, yet for his own ſake,and for his Childrens ſake, for he aſſures the King that not himſelf only,but his Wives and Children alſo would otherwiſe fall into the hands of the *Babylonians* & their Reſſlection upon him for the Miſery he had brought upon them, would be no ſmall aggravation of his Affliction.

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die *d*.

d Theſe words ſufficiently let us know that *Zedekiah* ſtood in awe of his Courtiers, and we might probably think,that had it not been for them,he would have done better. This is the righteous

Judgment of God, thoſe that will not ſanctifie the Lord of Hoſts, and make him their fear, ſhall fear Men whom to fear is much more baſe and ignoble.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee *e*.

e It could hardly be imagined that *Zedekiah* ſhould have this private Diſcourſe with *Jeremiah*, but ſome or other of his Courtiers would take notice of it, but yet it argues that this poor Prince was in a miſerable ſubjection to them, that he could diſcourſe with no body, but they muſt come and inquire what he ſaid.

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there *f*.

f The King inſtructs the Prophet in caſe the Princes ſhould be inquiſitive to know what diſcourſe paſſed betwixt the King and him, to tell them, that he petitioned him that he might be ſent no more to the Priſon in the Houſe of *Jonathan*, of which he complained, and petitioned the King to be freed from it, *Chap*. 37. 20.

27 Then came all the princes to Jeremiah *g*, and asked him *h*, and he told them according to all theſe words that the king had commanded *i*: So they left † off ſpeaking with him, for the matter was not perceived *k*.

† Heb. *They were ſilent from him.*

g As the King ſuſpected ſo it came to paſs; the Kings private Diſcourſe with the Prophet took wind, *h* and all the Princes then at Court came and inquired of *Jeremiah* what was the ſubſtance of his Diſcourſe. *i Jeremiah* anſwered them according as the King had directed. A Man is not bound in all caſes to ſpeak the whole truth, much leſs to thoſe who have nothing to do to inquire of us which theſe Princes had not. *k* By this means the Princes never knew the matter of this Diſcourſe.

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken *l*.

l Thus God hath ſeveral ways to hide his People in an evil day; he hid *Joſiah* from it in the Grave, he hid *Noah* in an Ark, *Lot* in *Zoar*, *Jeremy* in a Priſon, which in probability was a ſafer place for him, than the Land of *Benjamin*, whether he would have gone, had not *Irijah* ſtopt him, *chap*. 37. 12, 13. Conquerours have commonly the greateſt kindneſs, for thoſe whom they find under the frowns of the conquered, eſpecially when that which hath made them ſo hath been ſomething ſpoken, or done in the favour of the Conquerors.

CHAP. XXXIX.

Jeruſalem is taken: Zedekiahs Sons are ſlain: His Eyes put out: He is ſent to Babylon: All the Nobles of Judah are ſlain: The City is burnt, and the Chief of the People carried Captive, 1——10. *Nebuchadnezzars Charge concerning Jeremiah,* 11——14. *Gods Promiſe to Edeb-melech,* 15——18.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon *a*, and all his army, againſt Jeruſalem, and they beſieged it.

a This exactly agreeth with the Hiſtorical part of Scripture, 2 *Kings* 25. 1. and with the repetition of it, *Chap*. 52. 4. This Month was called *Tebeth*, *Eſther* 2. 16. and anſwers to part of our *December* and *January*. Princes are ſaid to do that which is done by their great Officers by their Order, yet ſome think *Nebuchadrezzar* came firſt in Perſon, though he quickly left his Army, and was not there at the taking of the City.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up *b*.

b The Siege laſted a year and half, for it was the fourth Month of *Zedekiahs* eleventh year before it was taken, it is ſaid here to be broken up, becauſe their way of taking fortified places then, was by beating down the Walls of the Beſieged with Iron *Rams* and Engines, as we now do with great Guns. This Kingdom had now held 380 years, from *Rehoboam* their firſt King, in which they had had twenty Kings (beſides *Athaliah*.) The Ten Tribes had been now in Captivity 130 years, ſo as the Kingdom of *Iſrael* ſtood but 250 years after the diviſion, in which time they had had 18 Princes, but of ſeveral Families; all the Kings of *Judah* were of the Houſe of *David*, lineally deſcended from him.

3 And all the princes of the king of Babylon came in, and ſate in the middle gate *c*, *even* Nergal-ſharezer, Samgar-nebo Sar-ſechim; Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon *d*.

c All the great Men of *Babylon*, that were imployed in the conduct of the *Babylonian* Army (the City being taken by Storm, or ſurprize) entred into it, but reſted *at the middle Gate*. The City they ſay was incompaſſed with two Walls, before they came to the Wall of the Temple; the Gate in the inner Wall, is ſuppoſed to have been that which is called the *middle Gate*, they would not at firſt adventure in further, the City being large and well fortified, there might have been ſome Traps laid for them, they would therefore have their Soldiers firſt clear the Streets, and ſearch all places, that they might enter further into the City without hazarding their perſons, *d* Some Interpreters have examined the ſignification of the Names of theſe Princes, but I know of no uſe it can be to us whether they were the Names of the perſons, or ſignificative of the Offices they bare.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war *e*, then they fled, and went forth out of the city by night *f*, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain *g*.

e It ſhould ſeem that the City was taken by a Surprize, the *Chaldeans* battering the Walls inceſſantly with their Rams and Engines of War, on a ſudden made ſuch a breach as gave them a liberty to enter in. *f* The King either heard of it, or poſſibly might be in ſome place where he might ſee it, then he begins to think of eſcaping, but for greater privacy ſtayeth till he had the covert of the Night, *g* and then goeth out towards the plains of *Jericho*, for there the *Chaldeans* overtook him, as we read in the next Verſe) he is ſaid here to have gone *by the way of the Kings Garden by the Gate betwixt the two Walls*. It is very hard for us at this diſtance of time to pretend to any certainty in determining the way by which he made his eſcape. They ſeem to judge moſt probably, that think that the King had prepared for himſelf a private paſſage out of his Garden betwixt two Walls, leading to the Wall of the City, which they had before ſo weakned, as on a ſudden they might dig it through: poſſibly, theſe particulars are the rather ſet down, to ſhew us how God verified what he had revealed in this matter to the Prophet, *Ezek*. 12. where God ſet the Prophet, *Ver*. 3. To prepare *ſtuff for removing* and to *remove by day in the ſight* of the people from his own place to another place, and *Ver*. 4 *To go out at even in their ſight, as they that go out into Captivity*. To dig through *the wall in their ſight*, and to carry out thereby: *In their ſight to bear it on his ſhoulders, and carry it forth in the twilight*; to *cover his face*, ſo as not to *ſee the ground*, and *Ver*. 6. he told him, that in all this he was *to be a ſign*; and *Ver*. 10. tells him, *This burden concerneth the Prince in Jeruſalem* (who was that *Zedekiah*) *Ver*. 12. *And the Prince that is among them, ſhall bear upon* his *ſhoulder, in the twilight, and ſhall go forth, they ſhall dig through the Wall, to go out thereby he ſhall cover his face, that he ſee not the ground with his eyes.*

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho, and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, to Riblah in the land of Hamath, where he † gave judgment upon him *h*.

† Heb. *ſpake with him judgments.*

h Thus God by his providence fulfilled his Threatning by his Prophet *Ezekiel, Chap*. 17. 12 *Riblah* was upon the Borders of *Canaan* as appeareth from *Numb*. 34. 11. it was in the Land of *Hamah* of which we read, 2 *Kings* 17. 24. being one of thoſe Provinces in the Dominion of the King of *Aſſyria*, from whence he brought Men to place them in the Land of *Iſrael* after that he had conquered the Ten Tribes. It is not uſual for Princes upon Conqueſts to ſit in Judgment upon princes conquered, but the reaſon of it in this caſe was becauſe *Zedekiah*, was a Tributary to the King of *Babylon*, and ſo ſubject to his power, having made a Covenant with him, and ſecured his Allegiance by his Oath to him, and then rebelled againſt him, as we read, *Ezek* 17. 13, 14, 15, 16, 17, 18.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah *i*.

i Thus the ſtubbornneſs of this prince, and his Nobles, proved the Ruine of his Family, and of themſelves, and of the whole people The Nobles were great Authors of this miſchief and brought *Zedekiah* into that obſtinacy which he ſhewed to the prophets Admonitions and Exhortations upon them, therefore a more exemplary puniſhment is taken. The *Hebrew* calls the Nobles *white Men*, either from their *white Garments*, or from that *Candor of Spirit* which ſhould be found in perſons of their Quality.

7 Moreover he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon *k*.

† Heb. *with two brazen chains or fetters.*

k Thus the two Prophecies were fulfilled, that of this Prophet. *Chap*. 34. 4. that *Zedekiah* ſhould not *die by the Sword*: and that of *Ezekiel*, that *he ſhould not ſee Babylon, though he ſhould die there*, *Ezek*. 12: 13. *Riblah* was at great diſtance from *Babylon*, where the King was at this time probably to be nearer his Army, while the Siege laſted at *Jeruſalem*, and to give orders about it, and to divert himſelf, the place being a pleaſant place, and the King not willing to trouble himſelf about the Siege to go thither in perſon, but the Siege being ouer, he now removeth to *Babylon*, and carrieth *Zedekiah* and the reſt of the priſoners along with him.

8 ¶ And the Chaldeans burnt the kings houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem *l*.

l Still it is obſervable, how punctual the Holy Ghoſt is in recording the fulfillings of the words of the Lord. This Prophet, had at leaſt four times foretold, that this would be one conſequent of the Kings and Nobles ſtubbornneſs, in not ſubmitting to the King of *Babylon*. See *Chap*. 37. 8. and 38. 18, 23.

9 Then Nebuzar-adan the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained *m*.

‖ Or, *chief Marſhal.* † Heb. *chief of the executioners, or ſlaughter-men*, and ſo V. 10, 11.

m This *Nebuzar-adan* was in that place, which we call the *Provoſt-Marſhal*, with them it was call'd the *Captain of the Guard*, and here are two ſorts of Priſoners reckoned up, whom he carried away. 1. Such as after the Armies were come into *Judea* had yielded themſelves. 2. Such as when they took the City, remained in it not being before conſumed by the Sword, Famine, and Peſtilence; and ſo were taken upon the ſtorming or ſurprizal of the City. Both ſorts were carried away Priſoners although it is probable that the Conquerour treated the former much more gently than he treated the latter, as is uſual in thoſe caſes.

10 But Nebuzar-adan the captain of the guard, left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards, and fields † at the ſame time *n*.

† Heb. *in the ſame day.*

n This is uſual with Conquerors, for whoſe profit it is not that the Countries conquered by them ſhould lie waſte, like Wilderneſſes, but be peopled, and manured that they may render ſome Tribute to them; withal the Juſtice of God is often ſeen in this, thus reſtoring to them oft-times with advantage by the hands of

Enemies that prove Conquerors, thoſe Eſtates which in corrupt times their proper Magiſtrats by violence and oppreſſion took from them, or at leaſt more than compenſating their loſſes by acts of Violence and Injuſtice.

11 Now Nebuchadrezzar king of Babylon, gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, ſaying, Heb. the hand

12 Take him, and † look well to him, and do him no harm, but do unto him even as he ſhall ſay unto thee *o*. Heb, t thine yes upon im.

o It is more than probable, that *Nebuchadnezzar* had been informed by ſome of the chief Commanders of his Army, who had it from ſome of the *Jews*, that had eſcaped out of the City to the *Chaldean Army*, that *Jeremiah* had conſtantly told the King, and the Nobles, that the *Chaldeans* ſhould take the City, and as ſtedily perſwaded both the King and Princes and People to ſurrender it to them, and prevent the effuſion of Blood, and that he was impriſoned for this, and had been a great ſufferer that way, and that this made this Heathen Prince ſo kind to the Prophet, as to give this order. In the mean time the Hand of God is to be taken notice of, who undoubtedly put this into the Heart of this *Pagan Prince*; and we may learn, that none ſhall loſe any thing at laſt by being faithful to the Commands of God, though they may be for the preſent loſers. What we tranſlate, *look well to him*, is in the *Hebrew*, *ſet thine eyes upon him*; and expounded by the following words, commanded him to do him no harm, and to give or grant to him, whatever he deſired.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhasban, Rab-ſaris and Nergal-ſharezer, Rab-mag, and all the king of Babylons princes,

14 ~~Even~~ they ſent, and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah, the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: So he dwelt among the people *p*.

p The King of *Babylons* Officers were very Religious to their Princes order, and take the Prophet out of Priſon; for the latter part of the 4th Verſe it ſeems by an anticipation of what we ſhall find related more fully, and particularly *Chap*. 40. or elſe *ſo* ought to be tranſlated *yet*, as appeareth from the firſt Verſe of the next Chapter, from whence it is plain that the Prophet was alſo *bound in chains*, amongſt *them that were carried away captive*; and not diſcharged until he came at *Ramah*, which probably might be in that hurry of Affairs, though the Princes at firſt freed him from Priſon, the under Officers not ſo diligently obſerving their ſpecial charge relating to *Jeremiah*, the neglect of which the Captain of the Guard obſerving when he came as far as *Ramah*, himſelf took care in it, as we ſhall find, *ch*.40. after which, upon his choice, he was committed to *Gedaliah* the Son of *Ahikam*, whom the King of *Babylon* made Governour over the Countrey.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying *q*,

q Theſe words let us know that theſe four Verſes (which contain moſtly a Promiſe to *Ebedmelech* for his kindneſs to *Jeremiah* while he was in the Dungeon of *Malchiah* of which we read, *Chap*. 38. 6, 7, 8, 9, 10, 11.) mentions a matter that happened before the things mentioned in the foregoing Verſes.

16 Go and ſpeak to Ebed-melech the Ethiopian *r*, ſaying, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring my words upon this city for evil and not for good, and they ſhall be *accompliſhed* in that day before thee *ſ*.

r Ebedmelech is here again called the *Ethiopian* to the reproach of the *Jews*, that a ſtranger ſhould ſhew more kindneſs to a Prophet of the Lord than any of that Nation to whom he was ſpecially ſent; which was a Type of the calling of the *Gentiles*, and rejection of the *Jews*. *ſ* God aſſures *Ebedmelech*, the City ſhould be taken and burnt, and the People carried into Captivity.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid *t*.

t But promiſeth *Ebedmelech* he ſhould be delivered in that evil day, and, whether he feared the *Chaldeans*, that he ſhould loſe his Life by them when they ſhould break up the City, or the *Princes* whom he had anger'd by complaining to the King of their hard uſage of the Prophet, he ſhould come into none of their Power.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword *u*, but * thy life ſhall be for a prey unto thee *w*, becauſe thou haſt put thy truſt in me, ſaith the LORD *x*. * Chap. 21. 9. & 45: 5.

u For God would deliver him, ſo as he ſhould not die by the Sword. *w* But how little elſe ſoever he ſaved, he ſhould ſave his Life. *x* Becauſe he had *put his truſt in God*, not fearing the wrath of Men in the doing of what was his Duty. We read no more in Holy Writ of this Man, and ſo cannot tell how otherwiſe God dealt with him; only may be aſſured that he was not ſlain by the *Chaldeans*. And from this we may obſerve, 1. How kind God hath always declared himſelf to thoſe who have ſhewed the leaſt kindneſs, to thoſe that have been his true and faithful Miniſters. 2 That the root of ſuch good Works as God rewardeth muſt be Faith, a truſting in the Lord. 3. That thoſe who do good Works out of a principle of Faith, may yet be incumbred with ſlaviſh fears.

CHAP. XL.

Jeremiah being ſet free by Nebuchadnezzar, goeth to Gedaliah, 1——6. *To whom the remaining Jews repair*, 7——12. *Johanan revealing Iſhmaels Conſpiracy, is not believed*, 13——16.

THE word which came to Jeremiah from the LORD *a*, after that Nebuzar-adan the captain of the guard had let him go from Ramah *b*, when he had taken him being bound in ‖ chains among all that were carried away captive of Jeruſalem and Judah *which were* carried away captive into Babylon *c*. ‖ Or, Manicles.

a Theſe words refer to the forty ſecond Chapter, where begins the *Revelation* which *Jeremiah* had from God, for all this Chapter, and the next are no Prophecy, but only an Hiſtorical Narration of ſome Paſſages after the taking of the City, and ſo cannot be called a Prophecy, but are a piece of Hiſtory previous to that Prophecy. *b Rama* was a City in the Tribe of *Benjamin* near *Gibeon*. Vide *Chap*. 31. 15. *c Jeremiah* was by miſtake and expreſly contrary to the Kings Orders, *Chap*. 39. 11. manacled and carried away amongſt the other Priſoners; probably the Captain of the Guard at that place call'd over his Priſoners, and amongſt them he found the Prophet contrary to his Expectation.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid, becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you *d*.

d This Pagan Commander could ſee that which the blind *Jews* would not underſtand; they ſaid, *wherefore is this great evil come upon us*? *Nebuzar-adan* knew wherefore and gives God the glory of his Maſters Victory, as alſo of his own faithfulneſs, ſaying, God had but done what he ſaid, brought the evil which he had pronounced againſt that City, he alſo acknowledgeth Gods Juſtice, that this evil was come upon them, becauſe of their ſins. Thus, the Men of *Tyre* and *Sidon*, and of *Nineveh* (and according to our Saviours words) ſhall riſe up in Judgment, againſt the *Jews* that lived in our Saviours time; and *Nebuzar-adan* another day ſhall riſe up in Judgment againſt thoſe *Jews* that lived in *Jeremiahs* time, and ſhall condemn them.

4 And now behold I looſe thee this day from the chains which ‖ *were* upon thine hand: if it ſeemeth good unto thee, to come with me into Babylon, come, and † I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go *e*. ‖ Or, *are upon thine hands*. † Heb. *I will ſet mine eyes upon thee*.

e Nebuzar-adan, like a faithful Servant, remembers his Maſters orders to him about the Prophet, *Chap*. 39. 11. and offers *Jeremiah* greater favour than to any others of his Priſoners; he determined others by his right of Conqueſt to what they ſhould do, but he giveth the Prophet a liberty to chuſe whether he would go to *Babylon*, or ſtay at *Jeruſalem* in his own Countrey, he promiſed him that if he would go to *Babylon*, he would take a particular care of him.

5 Now while he was not yet gone back *f*, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam, the ſon of Shaphan *g*, whom the king of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient for thee to go. So the captain of the guard gave him victuals and a reward, and let him go *h*.

f It is not much material whether we interpret the *He* here mentioned of *Jeremiah* or *Gedaliah*: if we interpret it of *Jeremiah* the ſenſe is, That before *Jeremiah* was gone out of the preſenee of *Nebuzar-adan*, he either by his ſilence or by ſome declaration of his Mind that is not here recorded, declaring that he was more inclined to ſtay in his own Countrey, *Nebuzar-adan* bid him *Go back*, &c. If we underſtand it of *Gedaliah*, the ſenſe muſt be, becauſe *Gedaliah* is not to come back any more to me *Go thou to him* &c. *g* We read that the *King of Babylon* left *Gedaliah* as his Vice-Roy or Deputy in *Judah*. What he was, more than the ſon of *Ahikam*, and Grandchild of *Shaphan*, the Scripture tells us not, only that he was left by the *King of Babylon* as Ruler over the people he thought fit to leave, 2 *Kings* 25. 22. probably he was one of them, who, during the Siege, had gone out to the *King of Babylon*, to him the Captain of the Guard directeth the Prophet, but gives him liberty, to dwell where he pleaſeth. *h* So ſends him away with Victuals and a Reward. It is more than probable that the King of *Babylon* had heard from ſome of the *Jews*, who, during the Siege had made an eſcape to his Army, that the Scope of the Prophets Prophecies were for the delivery of the City, and the *Jews* ſubmiſſion to him as was before ſaid.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam, to Mizpah *i*, and dwelt with him among the people *that were* left in the land.

i Mizpah was built by *Aſa*, 1 *Kings* 15. 22. or rather enlarged or further built, for we read of it as a City belonging to the Tribe of *Benjamin*, *Joſh*. 18. 26.

7 * Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſon of Ahikam governour in the land, and had committed unto him, men, women and children, and of the poor of the land, of them that were not carried away captive to Babylon. * 2 Kings 25. 23.

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men *k*.

k It is moſt likely that theſe Captains with their Forces, were no newly raiſed and formed Companies, for to what purpoſe ſhould that be when their City and whole Countrey was loſt? But ſome Commanders of Parties, which either were within the City till it was taken, and then eſcaped out, or were about before ſome were in the Countrey, and were not ſo much regarded by the *Chaldeans*, who were more intent upon the Conqueſt of the City, than purſuing theſe little Parties, who they knew could do them no hurt. Theſe hearing that the buſineſs was over, and a Deputy Governour ſet up, who was of their own Country, and a man of a good ingnuous Temper, out of the love they had to their Native Countrie come unto him. Of theſe Captains we read little ſave *Iſhmael*, (of whom we ſhall afterwards read more) nor are we at all concerned to ſeek their Genealogy.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them and to their men, ſaying *l*, Fear not to ſerve the Chaldeans, dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you *m*.

l They might reaſonably ſuſpect that the *Chaldeans* would have a jealous Eye upon any conflux of People to *Jeruſalem* eſpecially Military Men, and therefore be ſomething ſuſpicious of him who was the *Chaldean* Deputy Governour. the ſecuring of them from fears on this account was the caſe of this voluntary Oath taken by *Gedaliah*. *m* He incourageth them to be Servants to the *Chaldeans* and to dwell in the Land, aſſuring them that if they would, they ſhould fare well, he was well enough aſſured of the *Chaldeans* favour, that if they would live peaceably in their own Land, they ſhould, they would not come any more to carry them away Captive.

† Heb. *To ſtand before,*

10 As for me, Behold I will dwell at Mizpah, † to ſerve the Chaldeans, which will come unto us *n*: but ye, gather ye wine and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken *o*.

n That is, I have made choice of *Mizpah*, a City upon the Frontiers, where I intend to make my reſidence, it being a convenient place for me to receive orders from the king of *Babylon*, and to manage State matters. *o* But do ye live in the Country, and gather ſuch Fruits as the Country affordeth, do not fear being ſtript or ſpoiled of them, but do as you uſe to do in the times of greateſt Peace, and Security.

11 Likewiſe when all the Jews that were in Moab, and amongſt the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam, the ſon of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and ſummer fruits very much.

p Probably upon the King of *Babylons* firſt invading *Judah*, many fled, and more as he went on in his Conqueſts over-running the Country, and it is likely at the taking of the City many eſcaped, and fled into ſeveral Countries as they had opportunity, or judged this or that Country would be ſafeſt, ſome fled to *Moab*; ſome to *Ammon* ſome to *Edom*, ſome one way ſome another: But when they heard that the King of *Babylon* had ſet a Governour of their own Religion and Country over them they came back to him. and there being few People left in the Land, which was of it ſelf wonderfully fruitful, they gathered a great plenty of Grapes, and other Summer-fruits which the Country produced.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah *q*.

q They had been with him before, *Ver.* 8. 9. but now they come to diſcover a conſpiracy againſt his Life.

† Heb. *to ſtrike thee in*

14 And ſaid unto him, Doſt thou certainly know *r* that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah ||to ſlay thee? *ſ* But Gedaliah the ſon of Ahikam believed them not *t*.

r Doeſt thou for doeſt thou not, for *not* is plainly underſtood as the ſence makes evident. *ſ* Whether this *Baalis* be a proper name of the King of the *Ammonites*, or as ſome thing an appellative Name, ſignifying the *Lady* or the *Queen Regent*, is incertain. What made the Prince of the *Ammonites* do this, can be but gueſſed, probably the old hatred they had to *Iſrael*, or hopes that they ſhould have the better fiſhing in theſe Waters when they were troubled. *t Gedaliah* ſeems a Man of a good Humor, not too credulous and believes not the Information.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſcreetly, ſaying, Let me go, I pray the and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh *u*.

u Diſcerning that *Gedaliah* took no great notice of his words ſpoken to him in the preſence of the other Captains, he goeth to him ſecretly, offereth him his Service to prevent the ſtroke, if he might have Commiſſion from him; mindeth him that if he did not value his own Life, yet he ought to conſider what a condition the People would be in, in caſe he were cut off, they were now but a ſmall Remnant, and then that Remnant alſo would periſh

16 But Gedaliah the ſon of Ahikam, ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael *u*.

w Thus God dementates thoſe whom he deſigneth to deſtroy *Gedaliah* in this ſheweth an excellent Temper not to be over credulous and ſuſpcious, *Charity thinks no ill*, but not that prudence which became a chief Magiſtrate. He ought to have been watchful againſt one, againſt whom he had received ſuch an information which we ſhall in the next Chap. find he was not, but was ſlain by him

CHAP. XLI.

Iſhmael, *under a collour of friendſhip killeth* Gedaliah *and others*, both Jews *and* Chaldeans, 1,--9. *He purpoſeth to carry the Reſidue Captive to the* Ammonites, *but they are reſcued from him by* Johanan, *who intendeth to flee into* Egypt, 10---18.

2 Kng 25. 25.

*NOW it came to paſs in the ſeventh month *a*, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the ſeed royal *b*, and the princes of the king, even ten men with him *c*, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah *d*.

a That is three Months after the City was taken, *Chap.* 39. 2. *b* The ſame *Iſhmael* that came to *Gedaliah*, *Verſe* 8. 9. to whom he ſware Protection; only here we are told that he was of the Royal Blood, which might both raiſe his Spirits, as having a More legal pretence to the Government, and rendred him a fitter inſtrument, for *Baalis* the King or Queen of the *Ammonites* to make uſe of. *c* Some of the Princes, who had eſcaped the Army of the King of *Babylon*, they and their Retinue came in pretended Complement to *Gedaliah*. *d* Who treated them kindly, they Dined or Supped with him

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam, the ſon of Shaphan, with the ſword, and ſlew him *e*, whom the king of Babylon had made governour over the land *f*.

e Theſe ten Men with their retinue fall upon *Gedaliah* and barbarouſly murder him. *f* Their Quarrel againſt him was, that he was Deputy Governour to the King of *Babylon*; ſo deſperatly hardned were theſe *Jews*, that they would not yet ſee that God had given their Countrey into the hand of the king of *Babylon*, who having now a right of Conqueſt over them, had authority to ſet whom he pleaſed as his *Vice-Roy* or Deputy Governour over them, to whom they ought to have yeilded all ſubjection and obedience.

3 Iſhmael alſo ſlew all the Jews that were with him *g*, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war,

g It appeareth from *Ver.* 10. that by *all the Jews* here muſt be underſtood only all thoſe who were about the Court of *Gedaliah*, for it is there ſaid that he carried away many that were with him.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it h*,

h That is, no Man who lived at any great diſtance from *Mizpah*, for *Iſhmael* was concerned what in him lay to keep this ſlaughter private for fear the News of it ſhould have reached the ears of the King of *Babylon*, or the Commanders of ſome of his Forces, ſo as he ſhould not have had time to make his eſcape.

5 That there came certain from Shechem, from Shilo, and from Samaria *i*, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves *k*, with offerings and incenſe in their hands to bring *them* to the houſe of the LORD *l*.

i Samaria was the Name both of a City and a Province, *Shechem* was a City within that Province, within the limits of the Tribe of *Ephraim*, *Joſ.* 20 7. Theſe places were now inhabited by a mixt People, partly *Jews* partly ſuch as the king of *Aſſyria* had upon his Conqueſt of the Ten Tribes brought to inhabit there; from thence came 80 Men, *k* who poſſibly had not heard of the Temple being burnt, at leaſt when they came out, or if they had heard of it, yet thought hearing ſome *Jews* were left, that they might have erected ſome Altar for Sacrifices, or it may be they brought no Beaſts. *l* For the Text ſpeaks only of incenſe and Offerings, they came with all indications of mourning uſed in thoſe Countries, *ſhaven Beards*, *Cloths rent*, and having cut themſelves in a barbarous faſhion uſed by the *Heathens*, and forbidden the *Jews*, but yet practiſed by many of them.

6 And Iſhmael the ſon of Nethaniah, went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, come to Gedaliah the ſon of Ahikam *m*.

† Heb. *in going and weeping.*

m He cometh out weeping, the better to deceive them into his Trap, that they might believe he was as they equally affected with Gods diſpenſations, and inviteth them to the new Governour for Protection; as if he had been one of his Courtiers, and Friends; by thoſe Arts he concealeth his bloody deſign againſt them.

7 And it was ſo when they came into the midſt of the city that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him *n*.

n When he had thus enticed them into *Mizpah*, he, and his followers ſlay them, and throw their dead Bodies into a Pit, with the aſſiſtance of thoſe bloody Men that were with him.

8 But ten men were found amongſt them, that ſaid unto Iſhmael, Slay us not, for we have treaſures in the field, of wheat, and of barly, and of oyl, and of honey: So he forbare, and ſlew them not amongſt their brethren *o*.

o He ſlew 70 of them, but ten of them pleading for their Lives, urged that they had Eſtates in the Countrey, both of Corn, Oyl and Honey. His covetouſneſs prevailed over his Cruelty, he ſpared their Lives to become Maſter of what they had.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain || † becauſe of Gedaliah *p*) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael, *and* Iſhmael the ſon of Nethaniah, filled it with *them that were* ſlain *q*.

|| Or, *near Gedaliah.* † Heb. *by the hand, or by the ſide of Gedaliah*

p The word which we tranſlate *becauſe of* בְּיַד ſignifieth *in the hand of Gedaliah*, which hath given *Criticks* a ſcope to vary in their notion of it, and to tranſlate it, *in the power* of. *By occaſion* of, *&c.* But the learned Author of our *Engliſh Annotations* ſaith the ſence of the place is plain enough, *Cap.* 38. 10 we have the ſame term twice, where we have tranſlated it, *with thee*, ſo here it doubtleſs ſignifies thoſe who were *with Gedaliah* under his power or charge. *q* What Pit this was is not ſo well agreed, that is upon what occaſion made, the Text telleth us it was digged by *Aſa* King of *Judah*, and that it was made for fear of *Baaſha* the King of *Iſrael*, but whether it was to *receive water*, or to hinder *Baaſha*'s coming near ſome weak part of the City, we are not told, and it is but in vain to gueſs We read 1 *Kings* 15. 22. of *Aſa*'s fortifying *Mizpah* with the Stones of *Ramah*, but of this *Pit* we read nothing.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard, had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah, carried them away captive, and departed to go over to the Ammonites *h*.

h By this Verſe appeareth that *All the Jews*, *Ver.* 3. muſt be underſtood in a reſtrained ſence concerning all thoſe about *Gedaliah* For he carried many away as Priſoners, as alſo *Zedekiahs* Daughters who either had concealed themſelves at the taking of the City, or were left behind by the Conquerors, as not like much to hurt them and having done this, he knew there was no abiding for him long there, ſo he haſtneth away to the *Ammonites* who(as we had it before) imployed him in this Murder.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon *i*.

i Theſe great Waters are ſuppoſed to be a Lake; or ſome great Pool in *Gibeon*, the very ſame that is mentioned, 2 *Sam.* 2. 13. where *Joab* & the Servants of *David* met *Abner*, the one keeping on one ſide of the Pool, the other on the other ſide.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that were with him, then they *were* glad *k*.

k To ſee a probability of their eſcape out of the hands of this bloody Man, who had ſlain ſo many of their Brethren.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites *l*

l When the People whom *Iſhmael* had carried away Priſoners, ſaw *Johanan* coming with great Forces, they contrived and wheeled about and went to him, only *Iſhmael* and eight Men eſcaped and went to the Land of *Ammon*.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah, (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt *m*.

m When *Johanan* had (as was before expreſſed) recovered the Jews whom *Iſhmael* had carried as *Priſoners*, he came and dwelt with them in the habitation of *Chimham*. Concerning this *Chimham* all that we read in Scripture is, 2 *Sam.* 19. 37. 38. 40. he was the Son of *Barzillai*, whom *David* would have had to have gone along with him to his Court, but he being 80 years old excuſed himſelf, and deſired that his ſon *Chimham* might be accepted in his ſtead, *Ver.* 38. *David* agreeth it, and promiſeth to do for him whatſoever his Father ſhould deſire on his behalf; poſſibly *David* having an Eſtate near thereabouts might give a portion of it to him which though it returned to the Family of *David* in the year of Jubilee, yet from *Chimham*'s Houſe there, might retain the name of the Habitation of *Chimham* ; into thoſe parts *Johanan* retired with a further deſign to go into *Egypt*.

18 Becauſe of the Chaldeans ; for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the King of Babylon made governour in the land *n*.

n Here was one ſlain whom the Conqueror *Nebuchadnezzar* had made Governour in the Land of *Judah*, and it was but reaſonable for them to think that *Nebuchadnezzar* would take the Afront done to himſelf, he being conſtituted Governour by him ; and though *Johanan* had nothing to do in that Murder, yet he did not know but that the King of *Babylon* being ignorant of any parties amongſt the Jews, might look upon them all as guilty who were Jews, and revenge *Gedaliah*'s Blood upon all the remainder of that Nation ; he therefore chuſeth them an Habitation for the preſent, from whence they might in a ſhort time go down into *Egypt*, which was *Johonans* deſign, as we ſhall read in the next Chapter.

CHAP. XLII.

Johanan *and the People deſire* Jeremiah *to enquire of God, promiſing Obedience to his Will*, 1,——5. Jeremiah *aſſureth them of Safety in* Judea, 7,——12. *and deſtruction in* Egypt, 13,——18. *Reproveth their Hyporiſie and Obſtinacy*, 19——22.

THE three following Chapters give us an account of what happened to *Johanan* the Son of *Kareah*, and the reſt, after the ſlaughter of *Iſhmael*, and their going to dwell in the Habitation of *Chimham*, in order to their going into the Land of *Egypt*. Their coming to *Jeremiah* to go and enquire of the Lord for them, his Enquiry of God, with the Revelation of the Divine Will unto him; that they ſhould not go into *Egypt*, promiſing God's Protection of them, if they did not go, threatning their Deſtruction if they did go. Their proud anſwer to *Jeremiah*, and reſolution to go, which they accordingly did, and there fell in with the Idolatry of the *Egyptians*, for which God by his Prophet threatneth them with an utter ruine.

1 Then all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even to the greateſt came near *a*.

a After that this Captain *Johanan* (who now had made himſelf head of the Jews) had fixed their abode in the Habitation of *Chimham* in the way to *Egypt*, with thoughts of going down to inhabit there for fear of the *Chaldeans*, coming to revenge the Death of *Gedaliah* upon all the remainder of the Jews ; both theſe Captains and many of the People, or ſome of all ſorts of the People, for it cannot be imagined that every particular perſon came) made their Addreſs to the Prophet *Jeremiah*, who probably was with them, carried away by *Iſhmael* and reſcued by this Captain.

2 And ſaid unto Jeremiah the Prophet, ‖ Let we beſeech thee our ſupplication be accepted before thee *b*, and pray for us, unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many as thine eyes do behold us *c*.)

‖Or, *let our ſupplication fall*

b Theſe Men (though wretched Hypocrites) yet come to the Prophet with great reſpect, and reverence, firſt deſiring that he would allow them to make their requeſt to him ; probably the evidence they had ſo lately of his being a Prophet of the Lord, by the fulfilling of all that he had foretold againſt both the City and the Temple, might in ſome meaſure occaſion this. *c* Their requeſt was, that he would put up his Prayer to God for the remnant, for now there was but a ſmall Remnant of Jews left, a few of many.

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may do *d*.

d The thing they would have him pray to God for, was Direction, what they ſhould do in this deſolate ſtate into which God had brought them. What could be more *Pious* ? A *Practice* founded upon a Divine *Precept*, and encouraged by a *Promiſe*, *Prov.* 3. 6. *Acknowledge him in all thy ways, and he ſhall direct thy ſteps.* But we may well apply here what God had ſaid to their forefathers, *Deut.* 5. 29 when they had ſo freely promiſed their obedience to the Law of God. *O that there were ſuch an heart in them*, &c.

4 Then Jeremiah the Prophet ſaid unto them, I have heard *you d*, behold, I will pray unto the LORD your God, according to your words, and it ſhall come to paſs *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you, I will * keep nothing back from you *e*.

*1Sam.3.18. Acts 20.20.

d That is I will do for you according as you deſire. *e* And I will be faithfull in giving you an account of what God ſhall reveal to me to be his Will on yout behalf. They called God *Jeremiah*'s God, here *Jeremiah* calls him *their God* both to mind them of God's relation to them, and their Duty towards him.

5 Then they ſaid to Jeremiah, The LORD be a true and faithfull witneſs between us, if we do not according to all things, for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil *f*, we will obey the voice of the LORD our God to whom we ſend thee ; * that it may be well with us, when we obey the voice of the LORD our God *g*.

* Chap. 7 13.

g The preceeding words are a perfect Oath, the form of which lies in a calling of God to witneſs the ſincerity of the heart of thoſe that ſwear, for a ſecurity to thoſe to whom the oath is given, which alſo includeth a ſecret challenging God, to take Vengeance upon the Perſons that give that ſecurity, if they ſhould not do accordiugly as they promiſe ; which ſpeaketh the Atheiſm of the heart of the falſe Swearer, for did a Man believe that there is a God and that the Divine Being is infinite in power, and a true & faithful witneſſe, it were impoſſible that he ſhould challenge him to be revenged on him for not doing what he never ſeriouſly intends to do, which was the caſe of theſe wicked Men. The thing they promiſe is a perfect Obedience to God's Will, whether grateful or ingrateful to them, and they further declare a conviction, that if they did it, it ſhould be well with them according to that, *Deut.* 5. 29. which ſheweth the mighty power of Luſts in unregenerate Hearts, and the mighty operations of the evil Spirit in the Children of Diſobedience, *Eph.* 2. 2. That although they be convinced that if they did obey the voice of God, it would be well with them ; yet they will not do it in things which they have a power to do.

7 ¶ And it came to paſs after ten days, that the word of the LORD came unto Jeremiah *h*.

h The word mentioned, *Chap.* 40. 1. To which all that we have met with from the beginning of *Chap.* 40. is but an Hiſtorical Preface.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt.

9 And ſaid unto them, Thus ſaith the LORD, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication befote him *i*.

i The Prophet after ten days, all which time ſome (but upon what ground I know not) think he ſpent in Prayer, receiveth an anſwer from God, which he preſently communicates to the princes and *People*, with a *Preface* that containeth in it many arguments to have induced their compliance with it. 1. Becauſe it came from the Lord. 2. From that God who as he was in Covenant with *Iſrael*, ſo in all the courſe of his *Providence* had ſo carried himſelf to them, as they had no juſt reaſon to ſuſpect either his kindneſs or his power. 3. From their imploying of him to ſeek God upon their behalf.

10 If ye will ſtill abide in this land *k*, then will I build you and not pull *you* down, and I will plant you, and not pluck *you* up *l*: for I repent me of the evil that I have done unto you *m*.

k That is if you will not go unto the Land of *Egypt*, as you are thinking, but abide where you are, or in any part of *Judah*, under ſubjection to the King of *Babylon*, into whoſe power I have given you. *l* Then I will ſee to your ſecurity, and proſperity, and make you an happy People. The Happineſs and Proſperity of People is in Scripture often ſet out under the notion of building, and planting, as on the contrary their miſery or deſtruction is expreſſed under the metaphorical notions of pulling down and plucking up. *m* For I am ſatisfied with the Puniſhment your Nation hath undergone, and as to the remainder, if they do not deſtroy themſelves by new diſobedience, I will change the courſe of my Providence.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD *n* for I *am* with you to ſave you, and to deliver you from his hand *o*.

n I know whom you are afraid of; you fear that the King of *Babylon* will come and utterly root you out, becauſe one of your Nation hath murdered his *Vice-Roy Gedaliah*, ſuffer not your paſſion of fear to riſe too high in this caſe, and to make you fly into *Egypt*. *o* For you ſhall have my preſence with you, to preſerve and deliver you from his power; it ſhall not be in his power to do you any harm.

12 And I will * ſhew mercies unto you, that he may have mercy upon you *p*, and cauſe you to return to your own land *q*.

* Pſal. 106. 46.

p We are beholden to God for all the pity, and compaſſion which we meet with from Men, God inclineth their Hearts, tho' we receive the kindneſs from their hands. *q* The mercy which God here promiſeth theſe Men, is that the King of *Babylon* ſhould give them a liberty to go every one of them to their own Inheritances, for at preſent they were baniſhed by their own fear, from their own Houſes, though not from their own Country.

13 But if ye ſay, we will not dwell in this land, neither obey the voice of the LORD your God *r*;

r Our Tranſlation a little darkens the ſenſe, tranſlating the *Heb.* Particle בלתי *neither*, which ſignifies no more than *not*, or by *no means*, *Numb.* 14. 16. 1 *Sam.* 2. 2. and 20. 26. *Hoſ.* 13. 4. and it is certain here is but one thing ſpoken of, for the thing wherein they diſobeyed the Voice of the Lord, was not continuing in their own Land, but going into the Land of *Egypt*.

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell *ſ*.

ſ The ſence of the words is obvious, they thought that their Life in the Land of *Judah*, would be at beſt an uneaſie Life, where they ſhould be continually alarm'd, with the noiſe of War, and tho' they could not fear the want of Bread in a Land that flowed with Milk and Honey, yet they alſo conſidered, that *Egypt* was a very fruitful Country, by the overflowing of *Nilus*, and the proſpect of this made them quit that uſual fondneſs which People have of their Native Country. From whence appears that their great ſin was *unbelief*, they would not take the Promiſe of God for a ſecurity to them for a quiet and peaceable abode in *Judah*, but would fancy noiſes of Drums, and Trumpets, and fear where no fear was; the Prophet ſaw, they were reſolved, into *Egypt* they would go, to live a more certain eaſie Life (as they fanſied) he therefore tells them, that if after their ſending him to God to inquire for them, and promiſing a compliance with his Will, and hearing now what that will was, this were their reſolution, he had another word from God to them.

15 (And now therefore hear the word of the Lord, ye remnant of Judah, Thus ſaith the LORD of hoſts, the God of Iſrael, if ye * wholly ſet your faces to enter into Egypt, and go to ſojourn there *t*.)

* Deut. 17. 16.

t This Verſe is wholly prefatory to what followeth. If, ſaith God, all your mind be upon *Egypt*, and you be reſolved thither you will go.

16 Then it ſhall come to paſs, that the ſword which ye feared ſhall overtake you there, in the land of Egypt, and the famine whereof ye were afraid † ſhall follow cloſe after you there in Egypt, and there ye ſhall die *u*.

†Heb *ſhall cleave after you.*

u In the general the Prophet threatneth them, that in *Egypt* they ſhould meet with the very ſame evils, the fear of which made them flee out of their own Countrey, the *Sword* and *Famine*. The Sword of *Mebuchadnezzar*, who after this fully conquered *Egypt*; and a Famine through want of Bread; for although *Egypt* was a fruitful Country, yet we know there was a Famine there, againſt which *Joſeph* provided, beſides that ſcarcity of Victuals commonly followeth great Armies. Thoſe who ſhun dangers or think to ſhun them by acts of Diſobedience to God, ordinarily are ſuffered by God to take ſuch courſes as they fall into the ſame or worſe dangers than what they labour to avoid.

17 †So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence, and *none of them ſhall remain, or eſcape from the evil, that I will bring upon them *w*.

† Heb. *ſo ſhall all the men be.*
* See Chap. 44. 14. 28.

w Thoſe words *that ſet their faces to go* may reaſonably be interpreted as a limitation of the univerſal Particle *all*; for as *eventually* we can hardly conceive that every individual perſon that went into *Egypt* did thus periſh, ſo it can hardly be thought that the juſt God ſhould order an equal puniſhment to thoſe who were the Ring-leaders in this deſign, and thoſe who were forced or over-ruled by them, or perphaps knew not how to live when the reſt were gone; but, ſaith God, for thoſe who drive on this deſign, and go with their whole heart reſolvedly againſt the contrary Revelation of my Will, there ſhall none of them eſcape, one or other of my ſore Judgments, Sword, Peſtilence or Famine. They ſhall not be the lot of one or two, but of all ſuch Perſons

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the Inhabitants of Jeruſalem; ſo ſhall my fury be * poured forth upon you, when ye ſhall enter into Egypt: and * ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more *x*.

* Ch 7. 20.
* Zech. 8. 13.

x If you would ſee your Doom in a Glaſs, look upon *Jeruſalem*, which according to my word I have dealt ſo ſeverely with, that amongſt Men it would be called fury, though in me it was but deliberate Juſtice, that my wrath declared againſt it, (like liquid things melted) diffuſed it ſelf into all the parts of it: I will deal ſo with you ſoon after you ſhall have entred into that Land, where you promiſe your ſelves ſo much eaſe, reſt, and proſperity, and as I threatned to make *Jeruſalem* a Curſe, an Aſtoniſhment, and a Reproach, *Ch.* 24. 9. and 29. 18. ſo I will deal with you, and in this I will (ſaith God) deal worſe with you, that whereas thoſe of your Brethren, that were carried from *Jeruſalem* to *Babylon*, ſhall ſome of them come back again after 60 Years, you ſhall ſee this place no more. There was this aggravation of the *Jews* ſin, to whom God was now by his Prophet ſpeaking they had lately ſeen the words of the Lord ſpoken by the ſame Prophet verified, and yet would take no warning, but ran into the ſame ſin of Unbelief

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have † admoniſhed you this day *y*.

† Heb. *teſtified againſt you.*

y The good Prophet knowing how much it concerned this People to liſten unto him, and to believe and obey what he ſaid, repeats again the ſame thing which he had ſaid before, aſſuring them that it was the Lord commanded him to ſay this to them. Criticks note that the word which we tranſlate *admoniſh*, in this form, ſignifieth to admoniſh before Witneſſes.

20 For || ye diſſembled in your hearts *z*, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according to all that the LORD our God ſhall ſay, ſo declare unto us, and we will do it *a*.

|| Or, *have uſed deceit againſt your ſouls.*

z Or *you have uſed deceit*, either towards God, dealing falſly with him, calling him to be a witneſs to your ſincerity in what you never intended any ſincerity in; or toward *me*, ſending me to enquire of God for you, and promiſing to do according to what I ſhould reveal to you from God as his Will, when as you never intended it; or towards your own Souls, as every ſinner doth but deceive his own Soul. You made a pretence of what was not in your hearts. *a* When you ſent me to pray God's direction for you, and made me ſuch a firm promiſe to do whatſoever I ſhould reveal to you from God as his Will in this caſe.

21 And *now* I have this day declared *it* to you *b*. But ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you *c*.

b I have been faithful to you, I went according to your deſire to enquire of God for you, I had his Will revealed to me in your caſe, and now I have as faithfully told you what it is. *c* But *ye have not obeyed.* How did *Jeremiah* know this, for they had not yet declared their Minds to him? He had either learned it from their Diſcourſes, during the ten Days which God had made him to wait for the Revelation, or he had learned it from ſome contemptuous Behaviour of them, when he delivered it, or (which is moſt probable) God had aforehand told it to him.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire || to go, *and* to ſojourn *d*.

|| Or, *to go to ſojurn.*

d The Prophet aſcertaineth that doom unto them, which *Ver.* 14, 15, 16. he had threatned them with, in caſe they were reſolved to go into *Egypt*; we muſt expect nothing but utmoſt diſappointments upon actions done in diſobedience to the revealed Will of God: You think to avoid Death by going thither for a little time to ſojourn, but you ſhall die there, and that by thoſe very Deaths which by going thither you ſeek to avoid.

CHAP. XLIII.

Johanan *and the Commanders diſcredit* Jeremia'hs *Prophecy*, 1——3, *and with the People, carry him and* Baruch *into* Egypt, 4——7. *He propheſyeth by a Type, the Conqueſt of* Egypt *by the* Babylonians, 8——13.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking to all the people all the words of the LORD their God *a*, for which the LORD their God had ſent him to them *even* all theſe words.

a The *Hebrew* word, which we tranſlate *words*, ſignifieth alſo *things*. The Prophet is very exact in letting us know that he had from the Lord what he delivered to them, he therefore twice repeats it, *the words of the Lord their God*, and for *which the Lord had ſent him to them*, not that the Prophets always limited themſelves to thoſe ſyllabical words they had revealed to them, but to the matter only of the *Revelation*; which every Miniſter of the Goſpel is ſtill bound to do, delivering to the people only *what they have received from the Lord*, as 1 *Cor.* 11. 23. as to the matter and ſubſtance of what they deliver, though they clothe it with words, and phraſes of their own.

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men *b*, ſaying

unto Jeremiah, Thou ſpeakeſt falſely: the LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there *c*.

b Of *Johanan* we have before heard, but not of *Azariah*, unleſs under the Name of *Jezaniah*, *Chap.* 42. 1. but that is incertain, Theſe Men are called *proud Men*, either becauſe they were the *great men*, or becauſe *their conceit of themſelves led them into this fatal errour*. *Pride* is nothing elſe but a Man's Mind ſwelling in an Opinion of himſelf, and always takes its riſe from ſome higher ground the perſon poſſeſſed of it thinks he ſtands upon, and a very little hillock will ſerve the turn, thoſe who having nothing elſe of pretence will make a ſilk Coat, or a piece of ſilver Lace ſerve their turn, One Man's Spirit ſwells upon account of his Deſcent, another upon account of his Riches, a third upon the account of his Learning, Parts, and Wit, a fourth upon the account of his or her Beauty; theſe Men are called proud Men, poſſibly upon account of their *greatneſs*, they were *Captains*, and the chief of the *Jews* now left; but chiefly upon account of the good Opinion they had of their own Reaſon and Wit, by which they judged they knew better how to guide themſelves for their own ſecurity, than *Jeremiah* could teach them; which *Pride* or good Opinion Men have of themſelves, is a great root of Diſobedience, all Men ſin either through *Paſſion* or *Pride*, or both, either to gratifie their *ſenſitive appetite*, or their *rational appetite*, as it is in Man ſince the Fall. *c* Becauſe it had been down right Atheiſm, and a diſcalaiming of God, to have ſaid, They knew better what to do, than God could tell them, they only tell the Prophet God had not ſent him. As in theſe times Hypocrites, whoſe Luſts will not allow them to do the Will of God, think to ſecure themſelves by denying that to be the Will of God, and finding out other ſenſes to put upon Scripture than are according to truth.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon *d*.

d Baruch was but a Clerk or Secretary to *Jeremiah*, ſo not very probable to over-rule the Prophet to a falſifying of his truſt, and a betraying of his Countreymen into the hands of their Enemies; but ſo fond are wicked Men of their Luſts, that they will ſay any thing in juſtification of them, rather than deny themſelves in them, and become obedient to the Will of God.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD, to dwell in the land of Judah *e*.

e That is, they reſolved not to obey the Meſſage God had ſent them by *Jeremiah*.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah *f*:

f This reſolution they preſently put in practice. Though it is certain that *Jeremiah* and *Baruch* were not willing to go along with them, and probably that many of the People were not willing, yet theſe rebellious Captains forced them all along with them, ſo as many of them were now a kind of Priſoners to their own Countreymen.

6 *Even* men, and women, and children, and the kings daughters *g*, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan; and Jeremiah the Prophet, and Baruch the ſon of Neriah.

g Of the King's Daughters here mentioned, ſee *Chap.* 41. 10.

7 So they came into the land of Egypt *h*, for they obeyed not the voice of the LORD, thus came they *even* to* Tahpanhes *i*.

*Iſa. 30.4. called *Hanes.*

h Egypt at this time, though it was humbled by the King of *Babylon*, by an inroad he had made into it, of which we read, 2 *Kings* 24. 7. yet it was a diſtinct Kingdom, and being near to *Canaan*, the *Jews* often fled thither for Sanctuary, and borrowed aſſiſtance againſt their Enemies from them. Of this City we read little but in Holy Writ, 1 *Kings* 11. 19. we read of a Queen of *Egypt* called *Tahpenes*, in honour to whom probably this City was builded, after whoſe name this City was called, of which the Scripture ſaith nothing, but in this Prophet, *Chap.* 2. 16. in this Chapter, and Chap. 44. and 46. 14. it appears by *Ver.* 9, that it was at this time the place where the King of *Egypt* made his Reſidence, or at leaſt had a Palace. Thither theſe Captains and the *Jews* came, forcing *Jeremiah* and *Baruch* along with them.

8 ¶ Then came the word of the LORD to Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thy hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe, in Tahpanhes, in the ſight of the men of Judah *k*.

k God commandeth the Prophet to take theſe Stones, and to place them in the *Clay*, &c. for a ſign of what we ſhall meet with expounded in the next *Verſe*; it is plain from hence that the King of *Egypt*, called *Pharaoh*, either reſided, or at leaſt had a Royal Palace in *Tahpanhes*, *Jeremiah* is directed to fix theſe Stones at the entrance into this Palace. This hath made Interpreters divided about the true ſenſe of the word, which is here tranſlated a *Brick-kiln*. That the word ſo ſignifies is out of doubt, and is ſo tranſlated, 2 *Sam.* 12. 31. All that troubleth ſome, is, that they fancy there ſhould not be a *Brick-kiln* ſo near the King's Place; but poſſibly thoſe Learned Men do not enough conſider the difference of times and Places Great Princes Sons and Daughters, do not uſe in our Age to keep Sheep, which yet we know *Jacob's* Sons and *Laban's* Daughters did; the Grandeur of Princes was not ſo great, but it might admit of as plain a thing as this. Others ſay the Palaces of their Princes were very vaſt, ſo that the Brick-kiln might be at a diſtance from the entry into the Dwelling-Houſe, though it was at the entry of the place called by the Name of the Palace. Others think it might be an Houſe uſed not for making, but poliſhing Earthen Ware. But the greateſt offenſiveneſs of ſuch Kilns with us, is from the Smoke, of which they had none, drying their Bricks in the Sun. But it is a nicety not worth ſo many gueſſes.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon * my ſervant *l*, and will ſet his throne upon theſe ſtones that I have hid *m*, and he ſhall ſpread his royal pavilion over them.

* See Eze. 29. 18.

l Now God expounds his meaning in his former Command, he ordered *Jeremiah* to take Stones and hide them in a place near the King of *Egypt*'s Palace; now he tells them, that this was for a ſign that *Nebuchadnezzar* ſhould ſet his Throne, and ſpread his Pavilion in that place. This *Nebuchadnezzar* God calls his Servant, becauſe he was to obey him in what he ſhould do, though he intended not ſo Thus *Aſſyria* is called, the *Rod of his anger*, *Iſa.* 10. 5. and *Nebuchadnezzar* is ſo called, *Chap.* 25. 9. and 27. 6. *m* God owneth the Stones to be laid by himſelf, becauſe they were laid at his Command.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* * ſuch *as are* for death to death, ſuch *as are* for captivity to captivity, and ſuch *as are* for the ſword to the ſword *n*.

* Zech 11. 7, 9.

n He propheſieth the certain ruine of the *Egyptians* by the King of *Babylon*, ſome of whom the King of *Babylon* ſhould ſlay, others of them he ſhould lead away into Captivity as Priſoners of War. See the like Phraſes, *Chap.* 15. 2.

12 And I will kindle a fire in the houſes of the gods of Egypt *o*, and he ſhall burn them, and carry them away captives *p*, and he ſhall array himſelf with the land of Egypt *q*, as a ſhepherd putteth on his garments *r*, and he ſhall go forth from thence in peace *ſ*.

o God by his Prophet declares a particular hatred to the Idols of *Egypt*, that he would burn up their Temples. *i. e.* by the hands of *Nebuchadnezzar*. *p* He ſhall carry away both the Idols, and the Inhabitants of *Egypt* Captives. *q* That is with the Spoils and Plunder of the Land of *Egypt*, the King of *Babylon* ſhall clothe his Army. *r* Our unacquaintedneſs with the Faſhions of Shephers cauſeth divers gueſſes at the ſence of this Phraſe; that which the beſt Interpreters fix in as the beſt is, That as a Shepherd that while he hath been attending his Flocks, goes in any Rags, and is careleſs of his Clothes, but when he goes home at Night he puts on his Coat; ſo the *Babyloniſh* Soldiers, when they have finiſhed their Work in the Conqueſt of *Egypt*, ſhall go home clothed in the better Habits of the *Egyptians*. *ſ* and the Armies ſhall go home in Peace, as Conquerors not foiled in their undertaking.

13 He ſhall break alſo † the images of || Bethſhemeſh, that *is* in the land of Egypt *t*; and the houſes of the gods of the Egyptians ſhall he burn with fire *u*.

† Heb. *Statues*, or *ſtanding images.* || Or, *the houſe of the Sun.*

t Beth-ſhemeſh ſignifies *the houſe of the Sun*, and it is alſo the Name of a City in *Egypt*, ſo moſt take it here, as the Name of a City, which had its Name from a famous Temple builded in it to the honour of the *Sun*. This Idol is called *On*, *Gen.* 41. 45. By this it appears that the *Egyptians*, as well as other *Pagans*, paid Divine Adoration to the Creature. *u* God threatens not only the deſtruction of the *Idolatrous Temples*, but the Houſes of the Inhabitants of *Egypt*, by the King of *Babylon*; from whence theſe *Jews*, would they have believed might have underſtood, that they would not have the ſecurity which they promiſed themſelves in the Land of *Egypt*.

CHAP. XLIV.

Jeremiah *repreſenteth to the People in* Egypt, *the former Sins and Puniſhment of* Judah, 1——10. *He Propheſyeth their Deſtruction in* Egypt, 11——14. *Their Obſtinacy*, 15——19. *Threatned*, 20——28. *For a Sign, the Deſtruction of* Egypt *is foretold*, 29, 30.

THE word which came to Jeremiah concerning all the Jews, which dwell in the land of Egypt *a*, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying *b*,

a The Patience and Goodneſs of God to this Remnant of his ancient People is very remarkable; he leaveth them not even in their Rebellion, but ſendeth *Jeremiah*, whom he had before ſent to prevent their going into this Idolatrous Country, to try if in *Egypt* they would be brought to a better mind. *b* It ſhould ſeem that the generality of the *Jews* that went into *Egypt* had planted themſelves at theſe four places, Of *Migdol* we read *Exod.* 14. 2. and *Numb.* 33. 7. from which places we may learn, it was a City or Town upon the Borders of the *Red-Sea*. We ſhall read of it again, *Chap.* 46. 14. It was a place which might have minded them better of their Duty and Obligations to God, for upon their removal from thence, God divided the *Red-Sea* for their fore-fathers. *Noph* was another City in *Egypt*, of which we read, *Iſa.* 19. 13. *Chap.* 2. 16. and 46. 14. *Ezek.* 30. 13. 16. The *Greeks* and *Latines* call it *Memphis*; it is thought to be that City, which is now called *Cairo*. *Pathros* was a Region or Province, ſome think it derived its Name from *Pathruſim* the Son of *Mizraim*, *Gen.* 10. 14. It is the ſame (as ſome think) which is ſince called *Thebais*.

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day, they *are* a deſolation, and no man dwelleth therein *c*.

c He referreth to the late deſtruction of it by the King of *Babylon*; this Remnant of the People, was a Brand pluck'd out of that fire, and their Eyes had been Witneſſes, to the Deſolations that God had wrought.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to

burn incenſe, *and* to ſerve other Gods *d*, whom they knew not, *neither* they, you, nor your fathers *e*.

d As they were eye-witneſſes to the effect, ſo it was nothing but their unbelief made them ſtrangers to the cauſe; for God by his Prophets had told them that the great moving cauſe was their paying a Divine Homage to Idols. *e* The ſin of which is aggravated from this, that they were as much Strangers to the Idols, as to the People with whom they joyned in the Worſhip of them, neither they nor any of their Fathers having had any experimental knowledge of what they had done, nor could do for ſuch as adored them.

* 2 Chr. 36. 15.

4 Howbeit *I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods *f*.

f Theſe two Verſes contain another aggravation of this Peoples ſin, *viz.* That they did this againſt light, and admonitions to the contrary. God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, ſo as to yield Obedience to God, but went on in their Idolatries.

*Ch. 42. 18

6 Wherefore * my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate as at this day *g*.

g For theſe very Reaſons, their Idolatry, and contempt of my Word by my Prophets, the very ſins you are now committing, I have given *Judah* and *Jeruſalem* into the hand of the King of *Babylon*, and it is (as you at this Day ſee it) waſte and deſolate.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, wherefore commit ye *this* great evil againſt your ſouls? to cut off from you man and woman, child and ſuckling † out of Judah, to leave you none to remain *h*.

† Heb. *Out of the midſt of Judah.*

h What prudence can guide you to do ſuch actions as theſe, by which you cannot hurt God, but your ſelves only? You are now but a few of many, what love have you for your Country, in taking courſes which will certainly tend to the utter extirpation of thoſe few, ſo as there ſhall be neither Man, nor Woman, nor Child, nor Suckling remaining of all the *Jews*.

8 In that ye provoke me unto wrath, with the works of your hands *i*, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach amongſt all the nations of the earth *k*.

i Idols are uſually thus defamed, and indeed nothing can argue a greater ſtupidity than for any to pay an Homage (confeſſedly due to the Supreme Being) to what is the Work of Mens hands, and therefore muſt be made by one Superiour to that order of Beings in which Idols are. But how doth the Prophet ſay, that they worſhipped the Works of Mens hands? For it is apparent from *Ver.* 17. that they paid this Homage to the *Queen of Heaven*, which is not the Work of Mens Hands. *Sol.* It was before Images which are but the Works of Mens Hands. And this certainly was the Idolatry of the generality of the Heathens, they worſhipped an unknown Divine Being before a Creature, either as repreſenting it, or rather putting them in mind of it. *k* The term *that* doth not denote the Idolaters end of intention, for none ever did any act intentionally to ruine themſelves, it only ſignifies the end of their Work, that their utter ruine would be the certain conſequent of their Work

9 Have ye forgotten the† wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem *l*?

† Heb. *wickedneſſes* or *puniſhment. s*

l God accounteth Men and Women to have forgotten that, the ſight and reflection upon which hath made no ſuch impreſſion upon them, as to produce a practice ſuitable to thoſe notices, according to the conduct of a reaſonable Soul, which teacheth every Man, having notice of a great evil brought upon a Man by ſuch or ſuch practices, to avoid running into the like danger. It was the aggravation of this Peoples ſins, that they were committed in the Holy Land, and in a City which God had more favoured than any other place, to have done theſe things in any place had been guilt enough, but more to do it in the *Land of Judah*, and *in the* Streets of *Jeruſalem.*

† Heb. *contrite.*

10 They are not † humbled *even* to this day, neither have they feared *m*, nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

m Neither they nor you are humbled; for the Prophets paſſing from the ſecond Perſon to the third, and by and by from the third Perſon again to the ſecond, lets us know, that he intendeth what he ſpake as well of them to whom he ſpake, as of them concerning whom he ſpeaks; from whence we alſo learn, that *Reformation* and *Obedience* is the firſt fruits of *Contrition*, or true Humiliation. God accounteth thoſe not *humbled*, but *hardned* who are not reformed, and become obedient to his Will let their pretended *Attriton*, *Contrition*, or *Humiliation* be in outward appearance what it will.

11 ¶ Therefore thus ſaith the LORD of hoſts the God of Iſrael *o*, Behold * I will ſet my face againſt you for evil, and to cut off all Judah *p*.

* Lev. 17. 10 Chap. 21. 10.

o Theſe Names are frequently given to God, in threatning Prophecies, partly to let this People know that God is able to make good his Word and to bring the threatned Evils upon them; and partly to let them know that the dealing thus with them would not make him quite his relation to *Iſrael*, but he was and ſtill would approve himſelf the God of thoſe who were his true *Iſrael*. *p* The meaning is, my full deſign againſt you is to bring Evil upon you; this is expreſſed under the notion of *ſetting his face*, and *Amos* 9. 4. *ſetting his eyes* againſt them.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt, to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt, they ſhall *even* be conſumed by the ſword, *and* by the famine; they ſhall die from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach *q*.

q This is no more than the Prophet had told theſe very Perſons before they went unto *Egypt*, *Chap.* 42. 16, 17. here he doubleth his words for the confirmation of the truth of them to them now that they were there.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return, to dwell there: for none ſhall return but ſuch as ſhall eſcape *r*.

† Heb. *Lift up their ſouls.*

r There is a great variety in the reading of the words, *Verſe* 14. ſome reading *beſides ſuch as have a deſire to return.* Others, *Although* they have a deſire to return. Others, *For they have a deſire to return.* The words ſeem to hint that theſe *Jews* went into the Land of *Egypt*, not with a deſign to live there always, but to ſtay for a while till the heat of the *Chaldeans* in enquiring after the Blood of *Gedaliah* ſhould be over, then thinking to return into their own Country; which one ſhould think were true, conſidering it not only as their Native Soil but alſo a place where was now room enough, and they might live in much greater plenty than they could in *Egypt*. The only difficulty is in the laſt words, compared with what in the ſame Verſe went before; it is ſaid in the beginning of the Verſe that *none of them ſhould eſcape*, and in the cloſe, *none ſhall return but ſuch as ſhall eſcape.* But reaſon will guide us to interpret the firſt *none* in a reſtrained ſenſe, *i. e.* none of thoſe who have been the Authors of this Counſel and Rebellion againſt God, and who went into *Egypt* willingly; for none can think that God involved *Jeremiah* and *Baruch* who were in *Egypt* (at leaſt the firſt of them) in the ſame puniſhment with which he puniſhed the Rebellious *Jews*. Or none of thoſe who in *Egypt* have burnt incenſe to Idols, and defiled themſelves with the Idolatry of *Egypt*, but there ſhall ſome eſcape, ſuch as have been forced into *Egypt* againſt their Wills; and ſuch as being ſo forced when they came here did not fall in with the Idolatry of the *Egyptians* (for we may gather from the next Verſe, that all of them did not) theſe Men ſhall again return into the Land of *Judah*. This to me ſeemeth the faireſt and moſt probable ſenſe of the words.

15 ¶ Then all the men which knew that their wives had burnt incenſe to other Gods *ſ*, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying *t*,

ſ The burning of Incenſe was a Religious Rite, which God had appointed the *Jews* as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worſhip. So as burning Incenſe to other Gods, is the ſame with worſhipping other Gods. *t* It ſhould ſeem that all the *Jews* had not been thus far guilty, and thoſe that did it were moſtly Women, or at leaſt they were the Leaders in this Idolatry, and one would think the Phraſe implyeth, that thoſe who were thus culpable did it with ſome *privacy*, ſo as all their Husbands did not know of it, but thoſe that did were as bad as their Wives, conniving at them, and juſtifying them in their Idolatry, and joyning with them in the following peremptory anſwer to, and contempt of the Prophet.

16 *As for* the word which thou haſt ſpoken unto us in name of the LORD, we will not hearken unto thee *u*.

u We read *Ch.* 43. 5. *Johanan* and the reſt only denied that God had ſpoken ſuch things, and told *Jeremiah*, he had ſpoken falſely; but now theſe Women and Men riſe higher, they acknowledge *Jeremiah* had ſpoken to them in the Name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all ſinners that are ruled by their Luſts, though they will ſometimes pretend, that what they hear is not the Will of God, but ſpoken out of Malice and prejudice; yet they are pre-reſolved they will not do it, let their underſtandings be never ſo well informed.

17 But we will certainly do * whatſoever thing goeth forth out of our own mouth *w*, to burn incenſe unto the ‖* queen of heaven *x*, and to pour out drink-offerings unto her, as we have done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem *z*: for *then* had we plenty of † victuals, and were well, and ſaw no evil *a*.

*Num. 3. 12. See *Verſe* 25.
‖Or, *frame of heaven.*
* Chap. 7. 18.
† Heb. *bread.*

w Here is the root of all ſinners diſobedience, their reſolution to pleaſe and humour themſelves, not knowing how in any thing to deny themſelves; hence it is that denying our ſelves is by Chriſt made the firſt Law or Condition of his Diſciples. *x* By the *Queen of Heaven* ſome here underſtand the *Sun*, which notion is favoured from the words being of the Feminine Gender, which ſignifieth the *Sun* in Heb. others reading it not the *Queen*, but the *frame of heaven*, by it underſtanding the *Sun*, *Moon* and *Stars*. *y Drink-offerings* were a Divine Homage which God had commanded to be paid to him, *Lev.* 23. 13. *Num.* 6. 17. *z* Their Arguments for it were, 1. Cuſtom and Antiquity, they and their Fathers had uſed to do it. 2. The Example of their Kings and Princes. *a* 3. The Plenty and Proſperity they had while they did ſo. as if their Idolatry had been the cauſe of it.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine *b*.

* Chap. 7. 18. 19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our || men ? || Or, Husbands.

b Their laſt Argument is drawn from the evils that had befallen them ſince they had left worſhipping the Sun, Moon and Stars; thus ſtrangely making their omiſſion of that, the cauſe of their ſufferings, their former doing of which was indeed the true cauſe; they had loſt their Husbands in the Siege, and in Battels; and had ſuffered famine and Hunger, and all becauſe they had burnt Incenſe to other Gods, they interpret theſe Providences as a puniſhment of them for not doing it as they had formerly uſed to do. So bad Interpreters are thoſe of God's Providences, who indulge their Luſts in oppoſition to God's Law.

20 ¶ Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind ?

22 So that the LORD could no longer bear becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed : therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant as at this day.

3 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies, therefore this evil is happened unto you, as at this day *c* ?

c There is in theſe Verſes nothing of difficulty, nor any new Phraſes to be opened. That which is obſervable is, that though the Prophet was but one againſt many, yet he feareth not their Faces: The ſubſtance of what he ſaith is this; That they interpreted God's Voice in his Providences toward their Country directly contrary to the true ſence of it. They concluded that their omiſſion of late to burn Incenſe to the Sun, Moon and Stars was the cauſe why it was ſo ill with them : as if theſe were animate Beings, and the ſupreme Being, whereas they were but Creatures. Or as it it were the Will of the ſupreme Being to be adored and worſhipped in them, or before Statutes and Images repreſented by them, whereas the Will of God was directly contrary, and as he in the ſecond Commandment had forbidden any ſuch Worſhip, becauſe he was a jealous God; ſo he had for the breach of that Commandment by their burning Incenſe to theſe Creatures, burned up their Houſes and Temple, and brought their Nation into that miſery into which they were come : From whence may be obſerved how ill an Argument for any Religious Worſhip *Antiquity* is, unleſs we by it mean what is moſt ancient; as alſo, that *Preſcription* in that which is falſe, in the Worſhip of God juſtifieth none. Nor is it a good concluſion that thoſe who lived neareſt to the primitive Inſtitution are moſt likely to have done beſt, as having the beſt means to know what is truly Primitive. Idolatry was as old as *Laban*, and the worſt of Idolatry (offering Children to *Molech* was older than the *Levitical Law*, if not as old as *Serug*. In matters of Worſhip the Word of God is a ſufficient rule, we need not plead *antiquity* nor the *practice of our fathers*. Error is not capable of being juſtified by Tradition or Preſcription.

24 Moreover, Jeremiah ſaid to all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt *d*.

d That is, all you Men and Women that belong to *Judah*, and are now come to inhabit in the Land of *Egypt*.

25 Thus ſaith the LORD of hoſts, the God of Iſrael,
*Ver. 15. &c. ſaying, * Ye and your wives have both ſpoken with your mouths, and fulfilled with your hands, ſaying, We will ſurely perform our vows *e* that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her : ye will ſurely accompliſh your vows, and ſurely perform your vows *f*.

e Thoſe words *have ſpoken* are in the *Hebrew* of the Feminine Gender which giveth good reaſon to ſome Interpreters to conclude the Women were firſt and principal in this Idolatry, and the Mens guilt lay in coniving at them, and ſuffering themſelves to be ſeduced by them. Ye, ſaith the Prophet, have ſpoken it, and ye have been as big as your words, and for a cover you pretend the Religion of a *Vow*, as if a *Vow* could be a bond of iniquity, and it were poſſible by a Vow to oblige your ſelves to a forſaking of the true God, and a committing of Idolatry. *f* The latter words ſeem *Ironical*, ſo as to have this ſence, you are reſolved upon it, and there is no moving you from your reſolution, God hath reſolved too.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have ſworn by my great name, ſaith the LORD *g*, that my name ſhal no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, the LORD God liveth *h*.

g Seing you are ſo fixed and peremptory, God is as reſolved as you are, and as you think you muſt be Religious to your wicked Vows, ſo be aſſured God will be as Religious to his Oath, becauſe he can ſwear by no greater, he hath ſworn by himſelf, *Heb.* 6. 13. 16. (for ſo Name ſignifieth here.) *h* There ſhall not any be left of the *Jews* that are in *Egypt*, to ſwear *The Lord God liveth*, (for it ſhould ſeem, that the *Jews* yet retained ſomething of the Religion of their Country, and ſware by the Name of the living God, according to the Precept, *Deut.* 6. 13. and 10. 20.) God threatneth there ſhould be none of them left alive to do it; he would not have his holy Name polluted by thoſe Mouths that had been uſed to bleſs Idols.

27 Behold, * I will watch over them for evil, and not for good *i*, and all the men of Judah that *are* in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, until there be an end of them *k*. * Chap. 1. 12.

i God here either ſets out himſelf as one who would be induſtrious and ſolicitous to bring evil upon them, as Men who are ſo in any buſineſs, watch opportunities to do it; or elſe he derides their vain confidence as to his protection of them, and care for them (ſaith God) I will watch over them, but not to *build* and to *plant*, as *Chap.* 31. 28. but as it is in the former part of that *Verſe*, to *pluck up*, and to *throw down*, and *to deſtroy*, and *to afflict*. *k* For ſo it follows, *they ſhall be conſumed by the ſword and by the famine*.

28 Yet * a ſmall number that eſcape the ſword, ſhall return out of the land of Egypt into the land of Judah *l*; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, † mine or theirs *m*. *Ver. 14. † Heb. *from me* or *from them*.

l This juſtiſieth the reſtrained interpretaion of *none of the remnant*, *Ver.* 14. for here it is plainly ſaid, that ſome ſhould eſcape and return. *m* But for the reſt they ſhould there periſh, and by that it would appear whether God's Word or theirs ſhould ſtand, and have its accompliſhment; they promiſing themſelves ſecurity, God threatning them with utter ruine and deſtruction.

29 ¶ And this *ſhall be* a ſign *n* unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

n Signs are uſually antecedent to the thing ſignified, but the word is taken in a larger notion in this place for that which ſhould attend the thing ſignified by it, as *Exod.* 3. 12. beſides though their deſtruction, and the deſtruction of *Pharaoh Hophra* were things immediately following one another, yet the latter was in order before the other.

30 Thus ſaith the LORD, Behold, I will give Pharaoh-hophra king of Egypt *o* into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy that ſought his life *p*.

o Pharaoh was a Name common to all the *Egyptian* Kings, as may be learned from *Gen.* 12. 15. and 41. 1. *Exod.* 1. 8. 11. but they had beſides that Name another peculiar to them. Whether this *Hophra* was *Vaphres* or *Apries*, is not much material, nor is there any certainty when this Prophecy was fulſilled. Whether *Pharaoh Hophra* were (as *Herodotus* ſaith) ſlain by *Amaſis*, one of his Subjects who rebelled againſt him and ſlew him (as the aforementioned Author tells us) or *Nebuchadnezzar* who *Joſephus* ſaith came about five Years after he had taken *Jeruſalem*, and over-ran *Egypt*, & ſlew this *Pharaoch Hophra*, whoſe overthrow was a certain ſign of the *Jews* Deſtruction, it being not likely that the King of *Babylon* ſhould ſpare theſe *Jews* who had fled to this King of *Egypt* for ſhelter; conſidering alſo that the *Jews* had ſlain *Gedaliah* his Deputy Governour in *Judea*. *p* How God delivered *Zedekiah* into the hand of the King of *Babylon*, we read *Chap.* 9. Here now ends the Story of theſe *Jews* that had fled into *Egypt*.

CHAP. XLV.

Jeremiah *inſtructeth and comforteth* Baruch, 1,——5.

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, * when he had written theſe words in a book at the mouth of Jeremiah *a*, in the fourth year of Jehoiakim, the ſon of Joſiah king of Judah, ſaying *b*, *Chap. 36. 1, 4.

a This Chapter ought to have been annexed to the 36 *Chap.* or immediately to have followed it, for the writing of *Jeremiah's* Prophecies we read of there. *b* It was 18 Years before this time that the Prophet thus ſpake to *Baruch* upon the writing of thoſe Prophecies which as we read there brought both *Jeremiah* and *Baruch* into a great deal of danger, which probably gave *Baruch* the occaſion of the Complaint we ſhal read of, *Ver.* 3.

2 Thus ſaith the LORD, the God of Iſrael unto thee, O Baruch *c*.

c Jeremiah had in his former Diſcourſes revealed the Will of God, concerning Nations, here he revealeth it as to *Baruch* his Secretary or Clerk, upon which account ſome compare him to *Paul*, writing to *Philemon* as well as to Churches.

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, I fainted in my ſighing, and I find no reſt *d*.

d Upon *Baruch's* reading the Prophecies after he had wrote them from the Mouth of *Jeremiah*, both he and *Jeremiah* were ſent for before the Princes, and adviſed to hide themſelves, as we read *Chap.* 36. 15, 19. This probably diſturb'd *Baruch*, and made him lament his Condition in ſuch like expreſſions, of which the Prophet had heard, probably by Revelation from God.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thy ſelf? ſeek *them* not *e*: For behold, I will bring evil upon all fleſh, ſaith the LORD *f*: but thy life will I give unto thee * for a prey, in all places, whither thou goeſt *g*.

* Chap. 21. 9. and 38. 2. and 39. 18.

e What great things *Baruch* was ſeeking is not expreſſed, and impoſſible to be determined with any certainty; They could not be Honour, or Riches; The time of *Jehoiakim*'s Reign was no time for any Pious Rational Man, to expect any thing of that nature: He might expect to have been a Prophet, as *Eliſha* was, who firſt was but a Servant to *Elijah*. Or at leaſt he might expect reſt and protection, when others met with diſturbance, but it may be the meaning is no more than, Doeſt thou expect what none meeteth with, or is like to meet with who feareth God? Never think of it. *f* I am bringing Calamities, and Miſery upon the whole Nation wherein thou liveſt. *g* I will preſerve thy Life, that is all thou art to expect, and thou ſhalt live to ſee the time, that thou wilt judge that a great Booty, that thou ſhalt have lent thee, whitherſoever the Wind of my Providence ſhall happen to drive thee. This Meſſage of God to *Baruch* teacheth us that God expects from his People a Spirit ſuited to his Diſpenſations, and that they ſhould keep their Spirits low in a time of publick Judgements, not making to themſelves any great promiſes of freedom from their ſhare in the publick Calamities of that Nation or Kingdom in which they are; but contenting themſelves with ſuch allowances as God proportioneth to them at ſuch a time without diſcontent or murmuring, and bleſſing God for any Marks of gracious Providence which he in ſuch times will pleaſe to ſet upon them; being thankful for them, and ſatisfied with them.

CHAP. XLVI.

The Overthrow of Pharaoh'*s Army*, 1——12. *The Conqueſt of* Egypt *by* Nebuchadnezzar, 13——26. *God's People comforted*, 27, 28.

THE word of the LORD which came to Jeremiah the prophet againſt the Gentiles *a*.

a This Verſe contains the Title to all the enſuing Diſcourſes of this Prophet, for, though there be ſome particular Verſes in theſe Chapters that relate to the *Jews*, yet they are all concerning their Reſtauration. The Prophecies of Judgements from the beginning of this Chapter to the 52*d*. Chapter are all againſt foreign Nations, which are called Gentiles. As to whom God revealed his Will for the puniſhment of them, for the relief and ſatisfaction of his People to whom the moſt of them had been bitter Enemies. The 52*d*. Chapter is by moſt concluded not to have been wrote by *Jeremiah*, who, it is not probable, would have repeated what he had related before, *Chap*. 39. but it was wrote (as is ſuppoſed) by ſome of the Captives in *Babylon*, as a Preface to the Book of *Lammentations*. This particular Chapter containeth the Revelation of the Will of God, concerning *Egypt* whither ſome of the *Jews* fled for refuge after this time, and which had been a great occaſion of ſin to the *Jews* before, not only through the *Jews* too many Leagues with them, and confidence in them, but from their communicating in their Idolatry with them, Jer. 2. 16. *The children of Noph and Tahpanhes, brake the crown of their head.*

2 Againſt Egypt, againſt the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah *b*.

b Pharaoh Necho was King of *Egypt* in *Joſiah*'s time, it was by his Army that *Joſiah* was killed at *Megiddo*, 2 *Kings* 23. 29. it was he that made *Jehoiakim* King of *Judah* taking away *Jehoahaz*, verſe 34. but though he prevailed at that time, and that was one time when he came out againſt *Carchemiſh*, 2 *Chron*. 35. 20. yet he was overthrown by *Nebuchadnezzar* in a Battel with him afterwards as appears from 2 *Kings* 24. 7, and *Jehoiakim* was made Tributary to *Nebuchadnezzar*, as we read 2 *Kings* 24. 1. and the King of *Egypt* was brought ſo low by that Victory that he *ſtirred no more out of Egypt, for the King of Babylon had taken all from Nilus*, the great River of *Egypt* to *Euphrates*, and this, ſaith this Verſe was the fourth Year of *Jehoiakim*. This Prophecy muſt be before that time. *Carchemiſh* appeareth from *Iſa*. 10. 9. to have been a place in *Syria* where the *Egyptian* Army had been in *Joſiah*'s time, and then went away Conquerors, as appears from 2 *Chron*. 35 20, &c.

3 Order ye the buckler, and the ſhield, and draw near to battel.

4 Harneſs the horſes, and get up ye horſemen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines *c*.

c Art hath ſo much improved all things, in latter Ages, that it is very hard to determine of what form the ſeveral Weapons, and pieces of Armour, whether offenſive or defenſiue in uſe at this time were; the moſt here mentioned ſeem to have been *defenſive*, and the whole Speech of the Prophet directed to the *Egyptians*, ſeems to be *Ironical*, calling to this Army of *Paraoh Necho* to get ready to defend themſelves, for they were to encounter with an Enemy would put them very hard to it, ſo as they had need to have their *Helmets* and *Bucklers*, and *Shields*, and *Brigandines*, all in a readineſs, and know the uſe of them well, the Horſes for War had need be Harneſſed, the Spears furbiſhed, and the Riders got up.

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones † are beaten down, and are † fled apace, and look not back *for* fear *was* round about, ſaith the LORD *d*.

† Heb. *broken in pieces.*
† Heb. *fled. a flight.*

d God had either in a Viſion ſhewed *Jeremiah* this Army of the *Egyptians* flying, or elſe had revealed to him that they ſhould be put to flight, which the Prophet here publiſheth. God made a fear to fall upon the *Egyptians*, ſo as when the King of *Babylon* came to joyn Battel with them, they were not able at all to ſtand, but turned their Backs, and their greateſt Commanders were either kill'd, or fled away as faſt as they could.

6 Let not the ſwift flee away, nor the mighty man eſcape, they ſhall ſtumble and fall toward the north by the river Euphrates *e*.

e That is, it is in vain for the ſwift to flee away, the mighty Men ſhall not eſcape, but they ſhall ſtumble, and fall at *Carchemiſh*, which was near the River *Euphrates*, and *Northward* from *Egypt*.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers *f*.

f The next Verſe expoundeth this.

8 Egypt riſeth up like a flood, and *his* waters are moved like the rivers, and he ſaith I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof *g*.

g The Prophet compareth the *Egyptians* fleſhed with their former Victory obtained againſt *Joſiah* at *Megiddo*, and now preparing to another Expedition, to a *Flood* (with alluſion probably to the River *Nilus*, whoſe Waters uſed to riſe to a great height) both for the multitude of their Soldiers, and for their rage; they were reſolved to carry ſuch numbers as ſhould cover the Earth, and to take *Carchemiſh*, or ſome other City which their deſign was againſt. It ſhould ſeem both by this Text, and that *Exod*. 15. 9, 10. That the *Egyptians* were a People much given to vaunt and boaſt of the great things they would do, boaſting when they were putting on their Harneſs, as if they were putting it off, not conſidering how uncertain the events of War were, nor yet that wherein they talked proudly there was one that could be above them.

9 Come up ye Horſes, and rage ye chariots, and let the mighty men come forth *h*, † the Ethiopians, and the † Lybians that handle the ſhield *i*, and the Lydians * that handle and bend the bow *k*.

† Heb. *Cuſh.*
† Heb. *Put.*
* Iſa. 66 19.

h Their ancient way of fighting was with Chariots, and Bows, the Prophet calls in the Name of the Commanders of the *Egyptian* Armies, to the Horſes and chariots to come on, and ingage in the Fight. *i* The *Ethiopians* were the *Cuſhites*, who were Neighbours to the *Egyptians*, ſo were the *Lybians*, both of them it ſhould ſeem were famous for handling the Shield, the *Lybians* were deſcended from *Put*, both the *Cuſhites* and the *Putites* or *Lybians* were deſcended from *Ham*, *Gen*. 10. 6. *k* The *Lydians* were as famous for the uſe of the Bow in War, they were deſcended from *Miſraim* or *Shem*, *Gen*. 10. 13. 22. the *Lydians* here meant are thought to be thoſe deſcended from *Miſraim*, and ſome think theſe were *Ethiopians*. They were all Auxiliaries to the *Egyptians* in this Expedition.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſares *l*: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their blood *m*: For the Lord GOD of hoſts * hath a ſacrifice in the north country, by the river Euphrates *n*.

* Zeph. 1. 7. See Exek. 39. 17.

l Or, *But this is the Day of the Lord*, &c. *Pharaoh* is miſtaken in accouning this day his own, becauſe of the multitude of his Forces, this is *the Day of the Lord*, who as he is the Lord of all the hoſts of his Creatures, ſo hath a particular Rule and Government over hoſts of Men; This is further explained by the next Words, *a day of vengeance*, which God hath ſet apart, in it to be avenged upon his Enemies. *m* Theſe Phraſes only metaphorically ſignifie, the great ſlaughter God would make that day amongſt the *Egyptians* *n* This the Prophet declares that God would do for his honour and glory, therefore he calls it *a Sacrifice*, by which alſo he declareth his Juſtice in this puniſhment of the *Egyptians*, and for the further repute and credit of his Prophecy, telleth them to whom he ſpake of the place it ſhould be in, *viz*. near the River *Euphrates*, where *Joſiah* was ſlain by him, 2 *Kings* 23. 29.

11 Go up into Gilead and take * balm, O virgin, the daughter of Egypt *o*: in vain ſhalt thou uſe many medicines: *for* † thou ſhalt not be cured *p*.

* Chap. 8. 22.
† Heb. *no cure ſhall be unto thee.*

o Great States are ordinarily in Scripture called *Virgins* for their Beauty, and pleaſant State; *Gilead* was a moſt famous place for *Balm*: The Prophet ironically calls to the *Egyptians* to go to *Gilead* for *Balm*. *p* But tells them it would be to no purpoſe, God was about to wound them beyond all help of Medicines.

12 The nations have heard of thy ſhame *q*, and thy cry hath filled the land, for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together *r*.

q The Prophet keepeth to his old Prophetick Stile, ſpeaking of things that were to come to paſs ſome Years after, as if they were already paſt, becauſe of the certainty of them; in this ſenſe he ſaith other Nations had ſeen, becauſe they ſhould ſee the ſhame and confuſion of the *Egyptians* upon their overthrow, and the cry of their ſlain and wounded Men would fill other Lands. *r* For the *Egyptians* ſhould certainly be overthrown, either by the *Chaldeans* ſtumbling upon the *Babylonians*, or the *Babylonians* on them, or they (flying) for haſt ſtumbling one upon another, ſo as both thoſe that went before, and thoſe who followed after, ſhould both fall together.

13 ¶ The word that the LORD ſpake to Jeremiah the Prophet, how Nebuchadrezzar the king of Babylon ſhould come *and* * ſmite the land of Egypt *ſ*.

* Iſa. 19. 1.

ſ A Revelation different from the former in this, that the former only foretold the overthrow of the King of *Egypt* in a particular Battel in *Carchemiſh* near *Euphrates*, of which we read that the thing was done, 2 *Kings* 24 7. This foretells the King of *Babylon*'s overrunning all the Land of *Egypt*, and was not fulfilled till ſome Years after *Zedekiah* was carried away Captive, but propheſied of *Chap*. 43. 10. and 44. 30. to come to paſs in the time of *Pharaoh Hophra* as we heard before, and more largely foretold by the Prophet Ezekiel, Ezek. 29. and 30, and 32. to happen after the overthrow of *Tyrus*, Ezek. 29. 18, 19.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes *t* ſay ye, Stand faſt,

and prepare ye, for the ſword ſhall devour round about thee *u*.

t Concerning theſe three Cities of *Egypt*, ſee the notes on *Chap.* 44. 1. the meaning is, publiſh this Prophecy over all the Land of *Egypt*, or perhaps theſe three were the chief Places whither the *Jews* that went with *Johanan* the Son of *Kareah*, &c. went, and where they fixed themſelves, many more places in *Egypt* are named by *Ezekiel*, *Chap.* 30. 14, &c. *u* Look to your ſelves and prepare your ſelves for Battel, for the Nations are deſtroyed round about you, (ſo it is in the *Hebrew*) and you have reaſon to expect that the Sword ſhould come next unto your Countries.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them *t*.

t The Prophet firſt propoundeth a Queſtion, then returneth anſwer to himſelf. *Egypt* was full of valiant Men, yet ſaith the Prophet they ſhall be ſwept away, or broken down as fruit, or graſs is beaten down with a violent ſtorm of Hail, (ſo the word is uſed *Prov.* 28. 3.) How comes this to paſs? (ſaith the Prophet) He anſwereth himſelf, becauſe it was of God to deſtory *Egypt*, who worketh and none can lett him, when he ſtrikes none can ſtand before him; none can ſtand up againſt him.

Heb.*mul- lyed the ll.rs.*

16 He † made many to fall, yea, one fell upon another *u*, and they ſaid, Ariſe, let us go again to our own people, and to the Land of our nativity from the oppreſſing ſword *w*.

u The Prophet had before ſpoken of *Nebuchadnezzar*, as an Inſtrument in the hand of God, who being armed with his Commiſſion and Power, made many to fall, yea God cauſed ſuch a fear to fall upon them, that in their flight they fell upon one another. *w* And though they had many Soldiers that came to help them from *Cuſh* and *Put*, and *Lybia*, yet all was too little, the Prophet foretels they ſhould all be glad to go home again, and ſhould ſpeak to one another to that purpoſe, for the ſucceſs of the King of *Babylon*'s Sword ſhould be ſuch, as they ſhould quickly ſee there would be no ſtanding before it.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe *x*, he hath paſſed the time appointed *y*.

x That is, the *Ethiopians* and *Lubims* that ſhould come to help the King of *Egypt* ſhould cry, or the *Chaldeans*, or the *Egygtians* themſelves ſhould cry, *Pharaoh* is but a noiſe, that is, hath made a great noiſe, but it cometh to nothing; Others make the ſenſe, *Pharaoh* is a Man of noiſe, or tumult, that hath made a great deal of diſturbance to himſelf and us. *y* That is, ſay the moſt, he hath paſſed the time himſelf fixed whereat he would come, and fight the *Chaldeans*. But theſe words compared with the next Verſe, incline others to think, that either *Pharaoh*'s Soldiers, or his Allies are here brought in mocking at *Pharaoh*, promiſing himſelf that the *King of Babylon* would not come, and laughing at *Jeremiah*'s Prophecy, ſaying, *The time appointed was paſt*, that is, the time of his coming mentioned by *Jeremiah* was paſt. *Jeremiah* foretels that *Pharaoh*'s Army and Confederates would ſee reaſon to cry out, *Pharaoh*, in ſaying ſo, was but a *noiſe*.

18 As I live, ſaith the King, whoſe name *is* the LORD of hoſts, ſurely as Tabor *is* amongſt the mountains, and as Carmel by the ſea, *ſo* ſhall he come *z*.

z That is, he ſhall as certainly come and encompaſs you with his Armies, as *Tabor* is encompaſſed with Mountains, and as *Carmel* is by the Sea, or as *Barak* going down from Mount *Tabor* deſtroyed *Siſera*'s Army, or as ſurely as the Rain came which *Elijah* firſt diſcovered from Mount *Carmel*, 1 *Kings* 18. 41, 42. there are other gueſſes at the ſenſe of this Compariſon, but the ſenſe is undoubtedly no more than that *Nebuchadnezzar* ſhould certainly come againſt *Egypt*, how vainly ſoever the *Egyptians* flattered themſelves to the contrary, ſuppoſing the time paſt which the Prophet ſpake of.

† Heb. *make thee inſtruments of captivity.*

19 Oh thou daughter dwelling in Egypt *a*, † furniſh thy ſelf to go into captivity *b*: For Noph ſhall be waſte and deſolate without an inhabitant *c*.

a That is, O you Inhabitants in the Land of *Egypt*. *b* Make ready to go into another Country as Priſoners of War, for your Cities ſhall be deſtroyed. *Noph* particularly ſhall be wholly depopulated, and laid waſte and have none to dwell in it.

20 Egypt *is like* a very fair heifer; *but* deſtruction cometh: it cometh out of the north *d*.

d That is, *Egypt* is now in a thriving proſperous Condition, having not uſed to be under any Yoke like an Heifer, that is fair, and fat, but ſhe will not be ſo long, ſhe is but as a Beaſt fatted for the Slaughter, and there are Slaughter-men, coming out of *Chaldea* that will kill this fair Heifer, and make her a Sacrifice to the Juſtice of God.

† Heb. *bullocks of the ſtalls.*

21 Alſo her hired men *are* in the midſt of her, like † fatted bullocks *e*, for they alſo are turned back, *and* are fled away together; they did not ſtand *f* becauſe the day of their calamity was come upon them, *and* the time of their viſitation *g*.

e The mercenary Soldiers alſo which the *Egyptians* have hired from *Cuſh* and *Put*, and other parts are at preſent in a flouriſhing proſperous State. *f* We have tranſlated כי here ill, it had been better tranſlated *But*, for that is manifeſtly the ſenſe. Though they at preſent lying in Garriſons be fat and flouriſhing, like Bullocks in the Stalls, yet when it cometh to it they ſhall not ſtand but turn back, and flee as well as the reſt. *g* Becauſe the time is come when God reſolveth to puniſh them, and bring calamity upon them. When the time is come which God hath ſet in his Counſels, wherein he will puniſh Perſons or Nations; no probabilities to the contrary are much conſiderable.

22 The voice thereof ſhall go like a ſerpent *h*, for they ſhall march with an army, and come againſt her with axes, as hewers of wood *i*.

h Egypt is now like an Heifer that makes a great bellowing, but the time ſhall come when ſhe ſhall make a leſſer noiſe like the hiſſing of a Serpent, when it ſeeth it ſelf ſet upon. *i* For the *Chaldeans* ſhall come with a great Army, armed with *Battle-Axes*, as if they came to fell down ſome Wood in a Forreſt, or Wood.

23 They ſhall cut down her forreſt, ſaith the LORD, though it cannot be ſearched *k*, becauſe they are more than the graſhoppers, and *are* innumerable *l*.

k Egypt is compared to a Forreſt either for the multitude of Cities, or of People in that Country, and to a thick Forreſt, becauſe as it is an hard thing to make ones way through a Forreſt, ſo it was judged as hard for an Enemy to make his way into that Country; in humane probability *Egypt* could not be ſearched, yet (ſaith God) the *Chaldeans* ſhall cut down this Forreſt, and it ſhall be no more to them than for Hewers of Wood, with Tools fitted for the purpoſe, to make their way through a Forreſt. *l* For the Army of the *Chaldeans* ſhall be as numerous as the Inhabitants of *Egypt*, more than the Graſhoppers which come in ſuch Troops, as in a ſhort time they devour every green Herb in a place.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north *m*.

m That is, into the hand or power of the *Chaldeans*, it is the ſame thing which the Prophet had before ſaid again and again, and repeats it ſo often only for the further confirmation of the truth of the Prediction, notwithſtanding the appearing improbability of any ſuch thing.

25 The LORD of hoſts, the God of Iſrael ſaith *n*, Behold, I will puniſh thee || † multitude of No *c*, and Pharaoh, and Egypt, * with their gods, and their kings, even Pharaoh, and *all* them that truſt in him *p*:

|| Or, *nouriſher.*
† Heb. *Amon.*
* Chap. 43. 12, 13. Ezek. 30. 13.

n Theſe Names are often in conjunction given unto God, the firſt ſignifying his Power, or Ability to do what he either promiſeth or threatneth, the other ſpeaking his Kindneſs and near Relation to the *Jews*. *o* There are great critical Diſputes about this Phraſe, whether the word tranſlated *Multitude*, ſignifies ſo (as it doth, *Chap.* 52. 15) and if ſo whether it ſhould not be the *Multitude from No*. Or whether it ſignifies the *Nouriſher*, (as ſome would have it) becauſe *No* (which moſt think is the ſame City with that at this time called *Alexandria*, being a great place of Merchandiſe) nouriſhed all the adjacent Parts; but it is no eaſie thing to reſolve the Queſtion, nor is the reſolution of it of much moment to us. *p* By thoſe that truſted in *Pharaoh* the *Jews* are moſt probably meant, who all along in their Proſperity put too much confidence in *Egypt*, and after that *Hieruſalem* was taken, ſome of them (as we heard before) fled into *Egypt* for Sanctuary.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his ſervants: And afterwards it ſhall be inhabited, as in the days of old, ſaith the LORD *q*.

q The former part of this Verſe is but the ſame which the Prophet hath often before ſaid. The latter part is a Promiſe for the Reſtauration of *Egypt* to ſome degrees of its former Proſperity and Liberty. The determinate time for the fulfilling of this Prophecy is told us, *Ezek.* 29. 13, 14. *viz.* at the end of forty Years: This we are told by Civil Hiſtorians fell out in the time of *Amaſis* a King of *Egypt* coævous with *Cyrus*, who was overcome by *Cyrus* his Son *Cambyſes*, who brought *Egypt* to be a Province belonging to the *Medes* and *Perſians*, by the fulfilling of which Prophecy the truth both of *Jeremiah*'s and *Ezekiel*'s Prophecies are juſtified.

27 ¶ * But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; For behold, I will ſave thee from a far off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

* Iſa. 41. 13. & 43. 5. & 44. 2

28 Fear thou not, O Jacob my ſervant, ſaith the LORD, for I *am* with thee, for I will make a full end of all the nations, whither I have driven thee, but I will not make * a full end of thee, but correct thee in meaſure, yet will I || not leave thee wholly unpuniſhed *r*.

* Chap. 10. 24.
|| Or, *not utterly cut thee off.* Or, *in making thee empty I will not make thee empty.*

r See the Notes on *Chap.* 30. 10, 11. where is the ſubſtance of what is ſaid in theſe two Verſes, and almoſt the very words are repeated: The great thing to be obſerved by us, is the difference which the juſt and righteous God maketh betwixt his Puniſhments of his Church and own People, and his Puniſhments of wicked men who are their enemies, as there is a great difference in the root of ſuch Diſpenſations, God dealing them out to his People out of Love, that they might not be condemned with the wicked, ſo there is a great deal of difference in the meaſure and duration of their Puniſhments, the Rod of the wicked ſhall not always ly upon the backs of the Righteous, and they are corrected in meaſure.

CHAP. XLVII.

The Deſtruction of the Philiſtines, Tyrians, Zidonians, *and the others by the Sea-ſide,* 1 —— 7.

THE word of the LORD, that came to Jeremiah the Prophet * againſt the Philiſtines, before that Pharaoh ſmote † Gaza *a*.

* Chap. 25. 20.
† Heb. *Azzah.*

a In the former Chapter the Prophet foretold the Judgements of God upon the *Egyptians*, who were the *Jews* ſeeming Friends, but their real enemies, as they were occaſions to them of Idolatry, and of a ſinful confidence in them. He comes in this Chapter to foretel the Judgements of God upon the *Philiſtines* who were inveterate enemies to the *Jews*, againſt whom alſo *Iſaiah*, *Chap.* 14. 29. of his Prophecy, and *Ezekiel* and *Amos* propheſied, *Ezekiel* 25. 15. *Amos* 1. 6. And alſo *Zephaniah* in *Chapter* 2. 4, 5. of his Prophecy. When the King of *Babylon* took *Gaza*, one of the five Cities of the *Philiſtines* the Scripture doth not tell us. Some think it was either in his way to *Carchemiſh*, or as he came back a Conquerour from the Battel at *Megiddo* where *Joſiah* was ſlain. The time when *Jeremiah* had this Revelation is ſet down, to let us know, that it was in the time of the *Philiſtines* Proſperity, when the Prophet could ſee no ſuch effect exiſtent, or probable in its cauſes.

*Iſa. 8.7. *Chap. 1. 14. † Heb. *the fulneſs thereof.*

2 Thus ſaith the LORD, Behold * waters riſe up * out of the north *b*, and ſhall be an overflowing flood, and ſhall overflow the Land, † and all that is therein, the city, and them that dwell thein *c*, then the men ſhall cry, and all the inhabitants of the Land ſhall howl *d*.

b Calamities and Afflictions are often in Scripture ſet out under the notion of Waters; and as the miſeries of *Egypt* were ſet out by the overflowings of their great River *Nilus*, ſo the Calamities of the *Philiſtines* are expreſſed by the overflowings of the great River *Euphrates*, theſe miſeries coming upon them by the *Chaldeans*, which were a Northern People, their Waters are ſaid to riſe up out of the North. *c* It is ſaid to be an overflowing Flood that ſhould overflow the Land, becauſe it was to be a ſweeping Judgement, which like a Flood ſhould carry all before it. *d* Which ſhould produce amongſt the Inhabitants of *Gaza* a great howling and lamentation.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleſneſs of hands *e*.

e This is all but the deſcription of the march of an Army, ſo terrible as ſhould make Parents forget their natural affection, and flee away to ſave themſelves, looking upon themſelves as loſt, and unable to protect their Children.

† Heb. *the iſle.*

4 Becauſe of the day that cometh to ſpoil all the Philiſtines *f*, *and* to cut off from Tyrus and Zidon every helper that remaineth *g*: For the LORD will ſpoil the Philiſtines, the remnant of † the country of Caphtor ||.

f The day which God hath ſet, and appointed for the Ruine of the *Philiſtines*. *g Tyre* and *Sidon* were neighbouring to the *Philiſtines*, as appears from *Gen.* 10. 14, 15. *Joel* 3. 4. and ſo were often called to their help. God threatneth both to deſtroy them, and alſo thoſe that helped them. || It appeareth from *Gen.* 10. 14. that the *Philiſtines* and *Caphtorims* were related, for their firſt Progenitors *Philiſtim* and *Caphtorim*, were both the Sons of *Mizraim* the Son of *Ham* one of the Sons of *Noah*. It appears from *Deut*, 2. 23. that they expelled the *Avites*, and dwelt in *Hazerim* to *Azzah*, whether their Country be what was afterwards called *Cappadocia* or *Damiata* is not much material for us to know, they were a People confederate with the *Philiſtines*, whom God here threatneth to deſtroy with them.

*Mic. 1. 16. * Chap. 25. 20. * Chap. 16. 6. and 48. 37.

5 * Baldneſs is come upon Gaza, * Askelon is cut off with the remnant of their valley *g*: how long wilt thou * cut thy ſelf *h*?

g Both *Gaza* and *Askelon* were two principal Cities belonging to the *Philiſtines* taken by *Judah*, *Judges* 1. 18. we read of them, 1 *Sam.* 6. 17. both *Amos*, *Zephaniah*, and *Zechariah*, propheſied their ruine, *Amos* 1. 8. *Zephaniah* 2. 4, 7. *Zechariah* 9. 5. as well as this Prophet, by the *Remnant of the Valley*, moſt underſtand thoſe who lived in the Vallies near about *Askelon*. *h* Concerning the laſt Clauſe in this Verſe there is ſome difference, whether the words ſhould be joyned with the next Verſe, and read, *How long wilt thou cut thy ſelf*, O thou *Sword of the Lord*, or as they ly in our Bibles, and then the ſenſe is, Why will you in ſo deſperate a caſe afflict your ſelves, when all your mourning will do you no good.

†Heb. *gather thy ſelf.*

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet, † put up thy ſelf into thy ſcabbard, reſt, and be ſtill *i*.

i Some make the words of this ſixth Verſe to be the words of the *Philiſtines* in their mourning and cutting themſelves, crying to God to ſtop the Sword drawn againſt them, and to return it again into its Scabbard: Others make them the words of the Prophet, lamenting the havock which he by the eye of the Prophecy ſaw was like to be made amongſt the *Philiſtines* by the *Chaldeans*, (for good Men are affected with the Miſeries even of the worſt of Men)

† Heb. *how canſt thou.*

7 † How can it be quiet, ſeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſeaſhore? there hath he appointed it *k*.

k The latter Verſe muſt be expounded according to the former; for if the words of the former Verſe be underſtood as the words of the *Philiſtines*, thoſe of this Verſe muſt be underſtood as the words of the Prophet, puting them out of hopes of the Swords ſtopping, becauſe what it did was by Commiſſion from God, which it muſt execute. If the words of the former Verſe be to be underſtood as the Prophet's words, the words of this Verſe are either the Prophet's words correcting himſelf, and concluding that this Sword could not be quiet, becauſe it was edged by God himſelf, who had given it his Commiſſion, which it muſt execute: Or the words of God, letting the Prophet know that he had given this Sword its Commiſſion, and therefore it could not ſtop till *Askelon* and the People on the Sea-ſhore were deſtroyed by it.

CHAP. XLVIII.

The Judgement of Moab, 1——6. *For their Pride*, 7——10. *For their ſecurity and humane Confidence*, 11——25. *Eſpecially for their contempt of God, and inſolence towards his People*, 26——46. *Their Reſtauration*, 47.

THe Prophet having Chapter 46. denounced God's Judgement again *Egypt*, and againſt the *Philiſtines*, *Ch.* 47. in this Chapter he cometh to do the like againſt the *Moabites*. *Moab* the Father of theſe *Moabites* was the Son of *Lot*, *Gen* 9. 37. The *Moabites* Country lay in the way the *Iſraelites* went to *Canaan*, *Num.* 21. 11, 13. near the Country of the *Ammonites*. *Balak* was King of it when the *Iſraelites* paſſed by it, who ſent for the Sorcerer *Balaam* to curſe them, *Numb.* 22. 4. who *Chap.* 24. 5, &c. bleſſed them. They ſeduced the *Iſraelites* to *Adultery* and *Idolatry*, *Chap.* 25. 1.

*Iſa. 1 and 1 chap. 21. & 3. Eze 25. 9. Amos || Or, t *high pla*

1 Againſt * Moab, thus ſaith the LORD of hoſts, the God of Iſrael Wo unto Nebo *a*, for it is ſpoiled: Kiriathaim is confounded, *and* taken, || Miſgab is confounded and diſmayed.

a Moab was a large Country and had may Cities; we ſhall have divers of them named in this Chapter; the firſt that we read of *Nebo* in Holy Write is, *Numb.* 32. 3, 38. *Reuben* built both that and *Kiriathaim* as may be read there, Verſes 38, 39. It was alſo the Name of a Mountain, *Deut* 34. 1. It ſhould ſeem that in *Jeremiah*'s time, the *Moabites* had got both the poſſeſſion of *Nebo*, and *Kiriathaim* and *Miſgab*, of which we read no more in Scripture. It ſeems to be a City built upon ſome Hill or *High place*. The Prophet threatneth ruine to all theſe three Cities.

|| Or, b *brought ſilence.* †Heb. *after th*

2 *There ſhall be* no more praiſe of Moab: In Heſhbon they have deviſed evil againſt it *b*: Come, and let us cut it off from *being* a Nation *c*: Alſo thou || ſhalt be cut down, O Madmen, the ſword ſhall † purſue thee *d*.

b Heſhbon was formerly the City of *Sihon*, *Numb.* 21. 26 it became afterwards one of the principal Cities of the *Moabites*, as appeareth from *Iſaiah* 15 4 which maketh the learned Author of our *Engliſh* Annotations, think our Tranſlation not ſo good, for why ſhould they deviſe evil in *Heſhbon* againſt *Moab*, unleſs the Enemies ſate there in Counſel, when they had taken it, againſt the other parts of the Country? But poſſibly the ſenſe is, They ſhall no more in *Heſhbon* magnifie *Moab*, or *Moab* ſhall no more Glory of *Heſhbon*, for the Enemies had contrived the Ruine of it. *d Madmen* was another City in the Country of *Moab*. Some think the ſame with *Ptolomy*'s *Madiama*. To that City alſo the Prophet threatneth Ruine, and Deſtruction by the Sword.

3 A voice of crying *ſhall be* from Horonaim *e*, ſpoiling and great deſtruction.

e Another City of *Moab*, mentioned only in this place, and in *Iſaiah* 15. 5. Some think it the ſame with *Horon*, where *Sanballat* was born, *Nehem.* 2. 10. and 13. 28. The Prophet threatens alſo Ruine and Deſtruction to this City.

4 Moab is deſtroyed, her little one have cauſed a cry to be heard *ſ*.

ſ Moab was both the Name of the whole Country, and of a principal City in it. Some by it here underſtand the City; by her *Little Ones*, ſome underſtand little Children, others, inferiour Magiſtrates, or the common People.

† Heb. *weeping with weeping.*

5 For in the going up of Luhith, † continual weeping ſhall go up; For in the going down of Horonaim the enemies have heard a cry of deſtruction *g*.

g Of *Luhith* we read only in this place, and *Iſaiah* 15. 5. It was a City of *Moab*, and ſituated upon an Hill, as appears both here and where it is mentioned in *Iſaiah*; Some think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made ſo great an out-cry, that their Enemies who purſued them heard their cry.

|| Or, a *naked tre* * Chap. 17. 6.

6 Flee, ſave your lives, and be like || the * heath in the wilderneſs *h*.

h It is of no great moment whether we underſtand theſe as the words of the *Moabites*, calling one to another to flee, and ſave their Lives, though they loſt all they had, and left themſelves as bare as a naked Tree; Or as the words of the Prophets ſpeaking to the *Moabites* to the ſame ſenſe.

* Chap. 49. 3.

7 ¶ For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken *i*, and Chemoſh ſhall go forth into captivity *with* his * prieſts and his princes together *k*.

i Whether by *Works* in this place be meant their Riches got by the labour of their hands; or *their Idols* which often are called by way of Defamation, the works of their own hands, or their *Fortifications*, is not much conſiderable; a confidence in Creatures, oppoſed to a confidence in God is doubtleſs the ſin here intended, whatever the ground of it was, whether their Idols, or Riches, or fortified places. *k Chemoſh* was their principal Idol, as appears by *Numb.* 21. 29. *Judges* 11. 24. 1 *Kings* 11. 7. 33. 2 *Kings* 23. 13. God ſheweth them the vanity of this Idolatry, by telling them that this Idol ſhould go into Captivity, and be ſo far from being able to protect them, that he ſhould not be able to protect himſelf or his own Prieſts, or the Princes that favoured him.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhal periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken *l*.

l That is, all the parts of the Country of *Moab*, and all the Cities, as well thoſe that ſtood upon Hills, and mountainous places; as thoſe that ſtood in Valleys; *becauſe* or *for* the Lord had ſaid it; (for ſo the Particle we tranſlate *as*, is better tranſlated.)

9 Give wings unto Moab, that it may flee, and get away *m*: For the cities thereof ſhall be deſolate, without any to dwell therein *n*.

m That is, the *Moabites* had need of Wings like a Bird to eſcape that Ruine which is coming upon them, *n* Yea, if they had wings they ſhould not eſcape, for the Lord is reſolved that the Cities of *Moab* ſhall all be brought to deſolation, ſo as no Inhabitants ſhall be left in them.

* See Judg. 2. 23 || Or, *negli gently.*

10 * Curſed *be* he that doth the work of the LORD || deceitfully *o*, and curſed *be* he that keepeth back his ſword from blood *p*.

o Theſe words ſeem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly againſt the *Moabites*, calling it the *Work* of the Lord, which he would have done, and to which he had called them. *p* There is a time to with-hold our hands from ſhedding Blood, and that is always when we have not a ſpecial Authority, and call from God to it; and there is a time when God will curſe thoſe that do ſo withhold their hands, that time is when God doth require the ſhedding of it.

11 ¶ Moab hath been at eaſe from his youth *q*, and he hath * ſettled on his lees *r*, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity *s*: therefore his taſte † remained in him, and his ſcent is not changed *t*. h. 1. b.

q The *Moabites* ever ſince they began to be a People, have been a quiet People, not exerciſed with Wars, and Enemies making Inroads upon them, *r* Like to a Cask of Wine that hath not been Rack't, but hath continued in the ſame State. *s* He follows the Metaphor of Wine which is drawn out from Veſſel to Veſſel, when it is drawn off the Lees. It is expounded by the next words, *Neither hath he gone into Captivity.* *t* And this is the Reaſon why they retain their old ſins, Pride, Preſumption, Luxury, and old Wickedneſſes, as Wine while it remaineth in the Lees retains more its Nature, Strength, and Colour, than when it is once Rack't.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers, that ſhall cauſe him to wander *n*, and ſhall empty his veſſels, and break his bottles *o*.

n By the *Wanderers* here mentioned, the *Chaldeans* are moſt certainly underſtood, who wandred from their own Country to conquer other People, the word is variouſly tranſlated, *Vagrants*, *Travellers*, *Removers*, &c. who ſhall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites*, to Wine ſettled upon the Lees, here he ſaith, that God would ſend thoſe that ſhould not only diſturb and and rowl them, but ruine and deſtroy them.

13 And Moab ſhall be aſhamed of Chemoſh *p*, as the houſe of Iſrael was aſhamed of * Bethel their confidence *q*. Kings 29.

p It is a natural, and a penal ſhame which is here ſpoken of, we are naturally aſhamed when we have repoſed a great confidence in, and made great boaſts of a thing, which when it comes to be tried, proveth of no uſe, but miſchievous to us. *Chemoſh* was their great Idol, in which the *Moabites* had great confidence, and of which they boaſted, the Prophet tells them they ſhould be aſhamed of this Idol, or for this Idol. *q* As the *Iſraelites*, that is the Ten Tribes were aſhamed of, or for the Golden Calves, which *Jeroboam* ſet up at *Dan* and *Bethel*, which were the cauſe of ruine to thoſe Tribes. Confidence in any thing but in God alonein a time of danger, will bring both natural and penal ſhame.

14 ¶ How ſay ye, * We *are* mighty and ſtrong men for the war *r*. a. 16.6.

r How can you juſtifie what you ſay, or why ſay you ſo, or to what purpoſe do you brag of your valour.

15 Moab is ſpoiled *s*, and gone up *out of* her cities *t*, and † his choſen young men are gone down to the ſlaughter *u*, ſaith the King whoſe name *is* the LORD of Hoſts *w*. Heb. *the* *ice of.*

s Your Country will be waſted and ſpoiled. *t* The Inhabitants of it ſhall all be driven out of their Cities. The *Heb.* is *and her cities*, it or *he is gone up*. So the ſence may be *Moab* and her Cities are all ſpoiled, and *he* (that is) the Enemy is gone up. *u* And the ſtrong and mighty Men ſhe boaſted of, and gloried in, are gone to the Battel, as Oxen or Sheep to a Slaughter-houſe. *w* I do not ſpeak this of my ſelf, I cannot of my ſelf tell things that ſhall come to paſs hereafter, but the words I ſay are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what ſhall be, and is able to effect what he ſaith.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt *x*.

x *Joſephus* tells us this deſtruction came upon the *Moabites* five Years after the Siege of *Jeruſalem*; but if it were longer we muſt conſider that he who ſpeaheth is that God to whom a thouſand Years is but as one day.

17 All ye that are about him bemoan him *y*, and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beatiful rod *z*?

y The Prophet having ſpoken of *Moab*'s Calamity, as already come upon him, or at leaſt very near, calls to his Friends to come and condole with him, as is uſually done in caſe of ſome Calamity befallen to a Friend. *z* All ye that know how terrible *Moab* hath been to others, and how famous for mighty and ſtrong Men. Say, How is this potent Nation, and this People that been ſuch a Rod againſt others, or hath ruled over ſo many others, broken; For both a *Staff* and a *Rod* are as well Enſigns of Power and Government, as inſtruments to puniſh Offenders.

18 Thou daughter that doeſt inhabit Dibon, come down from *thy* glory *a*, and ſit in thirſt *b*: For the ſpoiler of Moab ſhall come upon thee *c*, *and* he ſhall deſtroy thy ſtrong holds.

a Of this *Dibon* we read, *Numb.* 21. 30. It was a Land for Cattle, *Numb.* 32. 3. both *Dibon* and *Aroer*, and *Ataroh* were built by the Children of *Gad*, to whoſe Lot it fell, verſe 34. as alſo to the *Reubenites* in part, *Joſh.* 13. 17. It ſhould ſeem that the *Moabites* were now come into the poſſeſſion of it, either by Conqueſt, or upon the *Aſſyrians* taking the Ten Tribes. *b* It was a place well watered, otherwiſe it had not been fit for Cattel: God threatneth that ſhe ſhould be *in thirſt*, that is, driven into ſome dry barren Countries. *c* For the King of *Babylon* whom God had appointed to ſpoil all *Moab*, and ſhall deſtroy thee alſo, and thy ſtrong holds ſhall not ſecure thee.

19 O † inhabitant of Aroer *d*, ſtand by the way and eſpy, ask him that fleeth, and her that eſcapeth, *and* ſay, What is done *e*? Heb. *In-* *bitreſs.*

d *Aroer* was a City in the Lot of *Gad* and *Reuben*, *Numb.* 32. 34. In *David*'s time it was in the hand of the *Jews*, 1 *Samuel* 30. 28. but in *Iſaiah*'s time, it belonged to *Syria*, *Iſa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are called to ſtand by the way, and ſeeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites*; and here called unto to ſee their Neighbours the *Moabites* flying before their Enemies.

20 Moab is confounded, for it is broken down: * howl and cry, tell ye it in Arnon, that Moab is ſpoiled *f*. *Iſa.6.7.

f *Arnon* was the Name of a River, *Numb.* 21. 14. *Deut.* 2. 36. *Joſ.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Numb.* 22. 36. probably the adjacent Country or City might take its Name from the River.

21 And judgement is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kirioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great Plains, *Numb* 31. 12. and 33. 48. For the Names of theſe Cities, and thoſe mentioned, Verſes 22, 23, 24. Some of them we read of in other places of Holy Writ Others we read not of, neither is it material for us to know their Situation, they are not at this day to be known by their old Names, they are all here mentioned as Cities at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them only, but to all other Cities of the Land of *Moab* where-ever ſituate.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD *h*.

h That is the *Beauty* and the *Strength of Moab*. So theſe two terms often ſignifie in Holy Writ, The Horn being much the Beauty of ſome Beaſts, and that part of their Bodies by which they both do injury to others, and defend themſelves from the aſſaults of others. God here declares that *Moab* ſhould both loſe its Glory and Beauty, and alſo all the Power it formerly had to defend it ſelf, or offend others.

26 * Make ye him drunken *i*: For he magnified *himſelf* againſt the LORD *k*: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion *l*. * Chap. 25. 27.

i Either make ye him to ſtagger like a drunken Man (the cauſe being put for the effect) or fill him with the intoxicating Wine Cup of God's Vengeance, with the effects of God's Wrath. *k* Becauſe of his Pride, and exalting himſelf againſt the Lord, as if he had been ſtronger than he, and ſo out of the reach of God's Power. *l* As drunken Men vomit, and ſtagger, and fall, and wallow in their Vomit, ſo let the *Moabites* fall by the Sword, wallow in their Blood, and like drunken Men be mockt at, and had in deriſion by all thoſe who ſee what their Vaunts come to, and what Vengeance they have pulled upon themſelves.

27 For * was not Iſrael a deriſion to thee *m*? was he found among thieves *n*? For ſince thou ſpeakeſt of him, ||thou skippedſt for joy *o*. * Zeph. 2. 8. ||Or, *thou movedſt thy ſelf.*

m It is an ill thing to mock at the miſeries of others, eſpecially ſuch as we have ſome Relation to; The *Moabites* were deſcended from *Lot* who was nearly related to *Abraham* the Father of the *Jews*, and ought not to have mocked at them, but to have pitied their Neighbours and Kindred; They either mocked at the Ten Tribes when they were carried into Captivity by *Salmanaſar*, or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the ſame miſdemeanour. *n* Why didſt thou deal by *Iſrael* as Men deal by Thieves, when they are brought to ſhame? Ought not he to have been by thee accounted in a better rank than that of Thieves? *o* Inſtead of compaſſionating the *Jews* in their Calamity, thou never ſpeakeſt of them but with joy and triumph. Others make a quite other ſenſe, *viz. For thoſe words againſt him, thou thy ſelf ſhalt wander.* But the learned Author of the *Engliſh* Annotations obſerves well, that the Word in the form here uſed will not ſo well bear it, though the Verb doth in its primary ſenſe ſignifie to *wander*.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock *p*, and be like the dove *that* maketh her neſts in the ſides of the holes mouth *q*.

p Still the Prophet ſpeaks of the *Moabites*, as a People whoſe Armies were routed, and calls to them to leave their Houſes in Cities, not promiſing themſelves any ſecurity, either to or from their Houſes, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified, and from whence (if from any place) ſecurity might be promiſed. *q* And he commends to them, the natural Sagacity of a Dove, which being a feeble Creature, and not able to encounter an Hawk or Eagle, makes her ſelf a Neſt in the ſides of ſome Rock where ſhe may be at ſafety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftineſs and his arrogancy, and his pride, and the haughtineſs of his heart *r*.

r There is a Paſſage, *Iſa.* 16. 6, &c. concerning *Moab*, very little differing from this; *Iſaiah* lived ſome Years before this Prophet, who yet complaineth of them for the ſame ſins, ſo as they were not at all reformed. God ſaith he had heard of their Pride and Arrogancy; A Vice which commonly attendeth eaſe and proſperity, and is exceeding odious in the ſight of God, ſo as a wicked Man is often in Scripture ſet out under the notion of a proud Man.

30 I know his wrath, ſaith the LORD *s*, but *it ſhall* not *be* ſo *t*, || his lies ſhall not ſo effect *it* *u*. ||Or, *thoſe on whom he ſtays.* (Heb. *his liars*) *do not right.*

ſ I know his Rage, either againſt *Iſrael*, or other People. *t* But he ſhall never execute it, or bring to paſs what he thinks to do. *u* there is no truſting to what he ſaith, his Boaſtings and his Confidence are but Lyes, and ſhall never effect his deſigns.

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* ſhall mourn for the men of Kir-herez *w*.

w Though wicked Men rejoyce, and triumph in the ruine of good Men,yet their Charity ſuffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compaſſion toward theſe *Moabites*, tho they derided the *Jews* when they were carried away into captivity:Nay,he mourns upon the proſpect of their Miſery at ſome diſtance, when the ſight of the *Jews* preſent Calamity would not affect the *Moabites* with any compaſſion at all. We find the like compaſſion in another Prophet, *Iſaiah, chap.* 16. 11. *ver*: 7. there it is called *Kir-haraſeth*, which was a City of *Moab*, as we read, 2 *Kings* 3: 25.

32 O vine of Sibmah *x*, I will weep for thee with the weeping of Jazer *y*; thy plants are gone over the ſea *z*, they reach *even* to the ſea of Jazer *a*, the ſpoiler is faln upon thy ſummer fruits, and upon thy vintage.

x We read of this Vine of *Sibmah* alſo, *Iſa*. 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Joſ*. 13. 18, 19. *Sibmah* was doubtleſs a place famous in thoſe days for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it ſhould ſeem firſt taken, and carried into captivity, which cauſed a great Lamentation. The Prophet foretells ſuch a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he propheſieth ſhould be carried into captivity over the dead Sea. *a* As an Aggravation of the Judgment that ſhould come upon them, God by his Prophets tells them that the ſpoiler ſhould come upon them in their *Vintage* and Harveſt time.

* Iſa: 16. 10. 33 And * joy and gladneſs, is taken from the plentiful field,and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting *b*.

b The time of Harveſt and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceeding Year, were times of great joy ordinarly, but the Prophet fortels them of a Year when there ſhould be no ſuch rejoycing,for they ſhould have no Wine from the Wine-preſſes, there ſhould be no ſhouting as uſed to be in the time of Harveſt and of Vintage.

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * from Zoar *even* unto Horonaim,*as* an heifer of three years old *c*: for the waters alſo of Nimrim ſhall be † deſolate *d*. * Iſa: 15. 4, 5, 6. † Heb. *deſolations.*

c Vid. Iſa. 13: 5. *d Heſhbon*, and *Elealeh*, and *Jahaz*, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Iſa*. 15: 6. nor are interpreters well agreed, whether in this place it be the Name of a River, or a Lake, or a City. The ſenſe is, the whole Country of *Moab* ſhall be deſtroyed, the Cry ſhall reach from one part of the Country to another, either the Cry of the Inhabitants, or of their Enemies purſuing them with a great noiſe.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the LORD, * him that offereth in the high places, and him that burneth incenſe to his gods *e*. * Iſa:15: 2. and 16:12.

e That is every one, or ſome of all orders, for the *Moabites* generally were Idolaters) though the expreſſing it under this notion may hint to us alſo one great cauſe of this Judgment'scoming upon them, *viz*. their Idolatry.

* Iſa:16:11. 36 Therefore * mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the * riches *that* he hath gotten are periſhed *g*. * Iſa:15:7.

g The Prophet means ſuch Pipes as they were wont to uſe at Funerals, and other ſad occaſions, to play doleful Leſſons upon. See *Iſa*. 15: 5. becauſe of the great change in the ſtate of this poor People,which had got together a great deal of Wealth which is all periſhed.

* Iſa. 15. 2, 3. Chap:47.5 † Heb. *diminiſhed.* 37 * For every head *ſhall be* bald, and every beard † clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth *h*.

h Theſe Phraſes are expounded in the beginning of the following Verſe, There ſhall be Lamentations *generally upon all the houſe tops of Moab*. Shaving the Hair, and clipping the Beards, and cutting themſelves, were Rites and Ceremonies of Mourning uſed by theſe Heathens.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel,wherein *is* no pleaſure, ſaith the LORD *i*.

i We met with the ſame Phraſe applied to *Coniah, Chap*. 22: 27. The meaning is, I have broken *Moab* all pieces, as people uſe to do Veſſels they care not for, they never go about to mind ſuch a Veſſel, but daſh it in pieces againſt ſome Stones or Walls.

39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back † with ſhame *k*? ſo ſhall Moab be a deriſion, and a diſmaying to all them about him *l*. † Heb. *neck.*

k Thoſe that formerly lived in *Moab*, when it was in its Glory, ſhall lament to ſee how the caſe is altered with it,that all its Glory is broken down, and they that were wont to conquer their Enemies, turn their backs with ſhame upon their Enemies. *l* And *Moab* that was wont to be the praiſe and admiration of all People was become an aſtoniſhment, and an object of deriſion and ſcoffing to them.

*Deut.28: 49. Chap. 49:22. Dan:7.4. Hoſ: 8: 1. Hab.1:8. 40 For thus ſaith the LORD, Behold, * he *m* ſhall fly as an eagle,and ſhall ſpread his wings over Moab *m*.

m Nebuchadnezzar ſhall come upon *Moab* ſwiftly, and as an Eagle covereth the Prey which he hath taken with his Wings, ſo *Nebuchadnezzar*, ſhall ſpread himſelf over *Moab*.

41 || Kerioth is taken, and the ſtrong holds are ſurpriſed *n*, and the * mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs *o*. || Or, *the cities.* * Chap. 49: 22.

n Whether *Kerioth* here be the proper Name of a City, as it is *ver*. 24. Or an appellative Noun ſignifying Cities, is doubtful. The latter ſeems beſt to agree to this place, *The Cities and the* ſtrong holds are all taken, and *o* though *Moab* hath in it many mighty and valiant Men, yet their hearts will be full of fear, or ready to fail them, like a Womans who is in her Travail and hath great and ſore pains.

42 And Moab ſhall be deſtroyed from *being* a people *p*, becauſe he hath magnified *himſelf* againſt the LORD *q*.

p That is for a time; ſee *ver*. 47. Or being ſuch a People as it hath been, ſo full of ſplendor and glory. *q* The reaſon given is the ſame with that *ver*. 26.

43 * Fear, and the pit, and the ſnare *r*, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD. * Iſa. 34: 17, 18.

r Theſe three words, *Fear*, *Pit*, *Snare*, ſignifie no more than a variety of dangers that ſhould be on all ſides of them, ſo as if any eſcaped one danger, he ſhould preſently meet with another, for this was the time when the Lord was reſolved to puniſh all the Inhabitants of the Land of *Moab*.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhal be taken in the ſnare: for I will bring upon it,*even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhaddow of Heſhbon, becauſe of the force *s*: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon. and ſhal devour the corner of Moab, and the crown of the head of the † tumultuous ones *t*. † Heb. *children of noiſe.*

s Heſhbon was a great City, and as it ſhould ſeem,a place of ſome force, the War being in the Country, they made *Heſhbon* the place of their Sanctuary. *t* But the Prophet applying to the *Chaldeans* what was ſaid in *Moſes* his time, *Numb*. 21. 28. propheſieth, That *Heſhbon* alſo ſhould be deſtroyed and the fire ſhould devour the crown of the Head, that is the glory of the brave *rebelling* Gallants, called in the *Hebrew* the Children of *Noiſe*.

46 * Wo be unto theë, O Moab, the people of Chemoſh periſheth, for thy ſons are taken † captives; and thy daughters captives *u*. * Numb. 21: 29. † Heb, *in captivity.*

u The Prophet cloſing the threatning part of his Prophecy againſt *Moab*, repeateth the ſame thing, which he had often ſaid, that the *Moabites* ſhould be carred into Captivity by the King of *Babylon*, and denounceth a *woe* unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD *w*. Thus far *is* the judgment of Moab *x*.

w Some think this Prophecy was fulfilled upon the return of the *Jews* out of *Babylon*, when the *Jews inhabited* the Land of *Moab*, *Zeph*. 2. 9. but this doth not ſeem to be the bringing again the Captivity of *Moab*, but of *Judah*; beſides in that place it is ſaid that *Moab ſhould be as Sodom, and the children of Ammon as Gommorah, even the breeding of Nettles and Salt-pits, and a perpetual deſolation.* It is therefore rather to be underſtood of a ſpiritual reduction of them, by calling ſome of them under the Kingdom of the *Meſſiah* as the *Jewiſh* Doctors themſelves interpret it. Some think this a promiſe rather reſpecting the *Jews* than the *Moabites*,it is ſaid *ver*. 2. 9. That the remnant of the Lords People ſhould poſſeſs *Moab*, and *ver*. 11. that all the *Iſles of the Heathen ſhould worſhip God*. *x* Theſe laſt words are doubtleſs to be interpreted rather as a concluſion of this Prophecy againſt *Moab*, than (as ſome would have it) as a limitation of the time how long this Judgment on *Moab* ſhould indure, as if thus far, were as much as *thus long*.

CHAP. XLIX.

The Judgment of the Ammonites, 1——5. *Their Reſtauration*, 6. *The Judgment of Edom*, 7——22. *Of Damaſcus*, 23——27. *Of Kedar, and Hazor*, 28——33. *Of Elam and its Reſtauration* 34——39.

|| CONcerning the * Ammonites *a*, thus ſaith the LORD, Hath Iſrael no ſons? hath he no heir *b*? why then doth || their king inherit * Gad *c*, and his people dwell in their cities *d*. || Or, *againſt.* * Ezek. 21: 28. and 25:2. Zeph. 2. 8, 9. || Or, *Melcom.*

a The *Ammonites* were the Poſterity of *Ben-Ammi*,*Lot*'s inceſtuous Child, by his younger Daughter, *Gen*. 19. 38. Their Country was near the *Jews* country,the *Jews* in their Journey from *Egypt* to *Canaan* to poſſeſs it, paſſed by their Country, but were by God forbidden to meddle with it becauſe he had given it to the Children of *Lot*, *Deut*. 2: 19. but they proved bad Neighbours to the *Iſraelites* when in *Canaan*. They aſſiſted the *King of Moab* againſt them, *Jud*. 3: 13. and made War againſt them *Judg*. 10: 9. and 11. 4. *Nahaſh* their King made an inroad upon them,1*Sam*.12:12.*David* fought with them in his time, 2 *Sam*. 8: 12. and deſtroyed them, 2 *Sam*. 11. 1. *Jehoſhaphat* alſo, and *Jotham* fought with them, 2 *Chron*. 20: 1. and 27: 5. During the long tract of time that there were Wars betwixt the *Jews* and *Ammonites*, the Land of *Gad* and *Reuben* which lay beyond *Jordan*,fell into the hands of the *Syrians*, *Moabites* and *Ammonites* (whence it is that in the former Chapter we read of many Cities of *Moab*, which were upon the diviſion of *Canaan*, in the Lot of *Gad* and *Reuben*) This Prophecy cannot be well underſtood without a previous underſtanding this. *b* Hence it is that the Prophet ſaith, Hath *Iſrael no Sons*? God had given that Country of *Gilead* to *Manaſſeh* and *Reuben* and *Gad*, *Num*. 32: 39. *Joſ*. 13: 29, 30. *c* And as Mens Eſtates ought to deſcend to their Heirs, ſo this Land ſhould have continued and deſcended to the Poſterity of theſe Tribes, but the *Ammonites* had by force taken away a part and *Melcom* poſſeſſed it. *Melcom* is their King, or the Name of their Idol to whom they gave the Name of King, as other Heathens called their Idol *Baal*, that is Lord. *d* And the People of the King of the *Ammonites*, or of *Melcom* the Idol of the *Ammonites*, dwelt in the Cities belonging to *Gad*, which was one of the Tribes of *Iſrael*.

2 Therefore behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to be heard in Rabbah *e* of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heirs unto them that were his heirs, ſaith the LORD *f*.

e Becauſe the *Ammonites* had violently ſeized upon ſome part of the *Jews* Land, and (as we have it *Amos* 1: 13, 14.) cruelly *ript up the women with Child in Gilead, that they might enlarge their border.* God threatens a War to *Rabbah*, *Amos* 1. 14. calls it a fire which ſhould make *Rabbah* an heap. Of this *Rabbah*, as the Head City of the *Ammonites*, we read *Deut.* 3: 11. *Joſ.* 13: 25. and 15: 60. It was there, where in *Davids* time, *Uriah* was ſlain, 2 *Sam.* 11. 1, 17. *Chap.* 12: 26. It is threatned by *Jeremiah* in this Chapter, and *Ezek:* 25: 5. and *Amos* 1. 13, 14. we read not, how or when this Prophecy was fulfilled, whether by the *Maccabees*, 1 *Mac.* 5. 6. or rather after the coming of Chriſt, when moſt of theſe Nations were deſtroyed. *f* God threatens not only their *metropolis* which was *Rabbah* their Mother City, but all the other Cities belonging to the *Ammonites* which were as it were Daughters to *Rabbah*. But how the laſt clauſe of this Prophecy was ever fulfilled if it were not in the time of the *Maccabees* I cannot underſtand; for though they were ſwallowed up afterward by the *Roman* Empire, yet *Iſrael* being alſo ſubdued by them, and ſcattered into all parts, it is not likely that many of them were ſuffered to abide in any conſiderable numbers in a Country ſo near their own.

* Iſa. 32. 11. chap. 4: 8. and 6: 26.
|| Or, *Melcom*.
* Chap. 48. 7. Amos 1. 15.

3 Howl, O Heſhbon, for Ai is ſpoiled *g*, cry ye daughters of Rabbah *h*, * gird ye with ſackcloth: lament, and run to and fro by the hedges *i*, for their || king ſhall go into captivity, *and* * his prieſts and his princes together *k*.

g Heſhbon was formerly a City of the *Amorites* of whom *Sihon* was King who reſided here (but it appears by *Ver.* 26. that it was taken from *Moab*) it is probable that was at this time a City of *Moab*; the Prophet calls to them to *howl* for *Ai* a City of the *Ammonites*, not the ſame mentioned, *Joſ.* 7. 2. for that was on the other ſide of *Jordan*. *h* It is uncertain whether by the *daughters* of *Rabbah* be to be underſtood other leſſer Cities, or the younger Women that inhabited *Rabbah*, he calls to them all to mourn. *i* And for all the indications or ſigns of mourning, ſuch as girding with ſackcloth, running up and down like Perſons diſtracted, by the Hedges, where they might be hidden, and not ſo eaſily ſeen. *k* For they ſhall all go together in captivity, their *Melcom* which may ſignifie their Idol to whom they gave that Name or their King, or elſe their ſupream Magiſtrate, with their *Prieſts* and *Nobles*, all orders of Perſons.

|| Or, *thy valley floweth away.*
* Chap. 21: 13.

4 Wherefore glorieſt thou in the valleys, || thy flowing valley *l*, O backſliding daughter *m*? that truſted in her treaſures, * *ſaying*, Who ſhal come unto me *n*?

l It ſhould ſeem that this Countrey was full of very fruitful Valleys, which we know are always the moſt fertile places, lying lower and at a greater diſtance from the Sun than Mountains, and alſo receiving at ſecond hand the moiſture that falls upon the Hills, and being uſually watered with Rivers, from whence they may be called *flowing Valleys* either as flowing with receptacles of Water, or plenty of Corn, and Graſs, though ſome read it (and it ſeems rather more aggreable to the *Hebrew*) thy *Valley floweth*, either with the *blood* of Men ſlain, or *floweth away*. the fertility of it *ceaſeth* or *decayeth*. Or, *Floods of waters* ſhall deſtroy the fruit of thy rich Vallies, *&c.* *m Ammon* having never been in Covenant with God, the word in the *Heb.* (though it comes from שוב which ſignifies to return) ſeemeth ill tranſlated *back-ſliding*, thou that haſt turned thy ſelf away from God. *n* Thou that truſtedſt in thy Riches, or in thy Valleys full of Riches, and promiſedſt thy ſelf ſecurity from the ſituation of thy rich Country thinking none could come at thee.

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, for all thoſe that be about thee *w*, and ye ſhal be driven out every man right forth *x*, and none ſhal gather up him that wandereth *y*.

w As ſecure as you think your ſelves, I will cauſe you to be afraid, and your enemies ſhall be all thoſe that are round about you. *x* And you ſhall be driven out every Man, either right forth into ſome Country oppoſite to you, or apart one from another, or ſo that you ſhall be glad to flee right forth, and never look back, but only forward, for any place of ſafety that appeareth next before you. *y* And when you are wandring, being driven by your Enemies you ſhall find none who will be willing to receive or entertain you.

* Chap. 49: 39.

6 And afterward I* will bring again the captivity of the children of Ammon, ſaith the LORD *z*.

z Such a promiſe we read of *chap.* 48: 47. concerning *Moab*, but when this was fulfilled the Scripture ſaith not. *Joſephus* tells us ſomething, but it is rather thought to refer to the converſion of ſome of the *Ammonites* as well as other Heathens unto Chriſt.

* Obab. ver. 8.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts *a*, *Is* wiſdom no more in Teman *b*? is counſel periſhed from the prudent? is their wiſdom vaniſhed *?

a The *Edomites* were the Poſterity of *Eſau* the eldeſt Son of *Iſaac*, but diſinherited, the Bleſſing being given to his younger Brother *Jacob* who was the head of the twelve Tribes of the *Iſraelites*, *Gen.* 27: 29. God there *Ver.* 39. promiſed him that he ſhould have a fat, and Plentiful country, though his Brother ſhould be his Lord, and foretold, that he ſhould break his brother's Yoke from off his Neck; the *Land of Seir* was his country, *Gen:* 32: 3. The *Edomites* coaſted ſouthward upon *Canaan*, the *Iſraelites* paſſed by their Coaſts to go into *Canaan*, their way lay through *Edom*, but their King refuſing to ſuffer them to go through, God ordered them to go another way. *Balaam* propheſied their ruine, *Numb.* 24: 18: they were Enemies to the *Iſraelites* in *Saul*'s time, 1 *Sam:* 14, 47. and in *David*'s time, 2 *Sam.* 8. 14. and in *Amaziahs* time, 2 *Kings* 14: 7. who ſlew of them ten thouſand, and took *Selah* calling it *Jokteel*, many of the Prophets foretold their ruine, *Jeremiah* in this place, *Ezek.* 25: 12, 13, 14. *Joel* 3: 19. *Amos* 9. 12. *Obadiah* 1: 8. *Mal.* 1. 4. *b Teman* was a City of *Edom* mentioned alſo *Ezek.* 25: 13. *Amos* 1. 12. *Obad.* 9. *Eliphaz*, *Job*'s Friend was of this place, *Job* 2: 11. It was a place famous for wiſe and prudent Men, of which *Eliphaz* was not the meaneſt. *c* The Prophet asks what was become of all their Counſel and Wiſdom, for which the *Arabians*, the *Temanites* in particular, were ſo famous? Now they were at their wits end.

|| Or, *they are turned back.*

8 Flee ye ||, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time *that* I will viſite him *e*.

d Dedan was the ſon of *Jokſhan*, 1 *Chron.* 1. 32. from which it is probable that the City *Dedan* had its Name, it is reckoned *chapter* 25: 23. with *Tema* and *Buz*, and is mentioned *Ezekiel* 27: 15: 20. and 38; 13. It was a City of *Arabia* joyning on *Idumæa*, *Iſa.* 21: 13. they being Neighbours to the *Edomites* are called to *flee*, and to get into caves and holes of the Earth, where they might dwell deep in the Earth and be in ſome ſecurity, which they would not be in their own City ſo near to the *Edomites* country, for God was reſolved to bring miſery upon the *Edomites*, a time of calamity in which he would viſit them with his Judgments: There are other critical readings of theſe words, but this ſeemeth to be the plain ſence of them.

† Heb. *their ſufficiency.*

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy † till they have enough *f*.

f We have much the ſame *Obadiah* 5. the ſcope of the Prophet in this place is only to ſhew that *Edom* ſhould be totally deſtroyed, their deſtruction ſhould not be like the gleaning of Grapes, where the gatherers content themſelves with taking the principal cluſters, but for ſingle Grapes, or ſome ſmall cluſters they leave them: Nor yet like the robbings of Thieves, who take for their hunger, and when they have got enough leave the reſt.

10 But I have made Eſau bare *g*, I have uncovered his ſecret places *h*, and he ſhall not be able to hide himſelf *i*: his ſeed is ſpoiled *k*, and his brethren and his neighbours, and he *is* not *l*.

g But the *Edomites* ſhould be left bare. *h* And though they ſought to hide themſelves in ſecret places, yet God would there find them out. *i* And there ſhould be no place ſufficient to hide them. *k* All their children ſhould be deſtroyed *l* and the *Moabites* their Kinſmen, and the *Philiſtines* their Neighbours ſhould be ruined as well as they.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me *m*.

m The only queſtion upon this Verſe is whether in the whole of it, it be a promiſe, or a threatning; if it be a promiſe the ſence is that though this great deſtruction ſhould come upon the Body of the *Edomites*, yet God would take care of ſome of their *fatherleſs children*, whoſe Parents being carried into captivity they had none to provide for them: if it be taken as an *ironical threatning* it ſoundeth ruine to thoſe as well as the reſt, and *I will* is as much as I will not; but othets think that theſe are rather to be underſtood with the ſupply of ſome other words, *There is not*, or *there ſhall be none to ſay, leave thy fatherleſs children*, &c. and whoſo conſidereth thoſe words in the tenth Verſe, *his Seed ſhall be ſpoiled*, will ſee reaſon to judge it rather a threatning (whether by way of *Irony* or no) than a promiſe.

* Chap. 25: 20. Obad. 16.

12 For thus ſaith the LORD, * Behold, they whoſe judgment *was* not to drink of the cup *n*, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed, thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

n That by the cup is meant the Wine cup of the Lords Wrath, and that by thoſe whoſe Judgment was not to drink of it, are meant the *Jews* is not to be doubted; but the Queſtion is how the Prophet ſaith, that it was not the Judgment of the *Jews* to drink of this cup? The word here uſed is of ſo various ſignifications as makes the fixing the ſenſe of it here difficult, it cannot here ſignifie *Juſtice*, for in that ſenſe it was the *Jews Judgment* to drink of it, nor can it here (as it often doth) ſignifie the effect of Juſtice, God's judicial diſpenſation; for they had drunk of it, ſo it was their judgment. It muſt be taken in the favourableſt ſenſe imaginable. Either they who in regard of their relation to God, and God's relation to them might have looked upon it as none of their portion, yet have drunk of it: Or they who in compariſon with others did not deſerve to drink of the cup, yet have drunk of it, and can you think to eſcape, no thou ſhalt not eſcape, but moſt ſurely drink of it, 1 *Pet:* 4: 17. *The time is come, that judgment is begun at the houſe of God*, and if it firſt begin with that where ſhall the end of others be? When an Iſraelite hath not eſcaped the Juſtice of God, an *Edomite* muſt not expect it.

13 For I have ſworn by my ſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the cities thereof ſhall be perpetual waſtes *o*.

o As Men when they would confirm their promiſe or threatning to do any thing, add an *Oath* to it, ſo doth God, who, having no greater to ſwear by, ſwears by himſelf, *chap* 44. 26. that which God would here confirm was his threatning againſt *Edom*, expreſt under the notion of *Bozrah*, (a part for the whole) *Bozrah* being its principal city, *Iſa.* 63: 1. as well as a city of *Moab*, (as we found in the foregoing chapter) and that which he threatens it with was not being a reproach, a waſte, and a curſe for a time, but for ever.

14 * I

* Obad. Ver. 1.

14 * I have heard a rumour from the LORD *p*, and an Amballador is ſent unto the heathen *q*, *ſaying*, Gather ye together, and come againſt her, and riſe to the battel *r*.

p Obadiah beginneth his Prophecy much with ſuch words God hath revealed his Will to me in a Viſion, or a Dream. *q* He ſpeaks after the manner of earthly Princes, who uſe to ſend their Ambaſſadors to other Princes to declare their minds to them. The meaning is, God hath made ſuch impreſſions upon other Nations, he hath inclined them, or ſet them on Work, to get together in Armies to come againſt *Edom* in Battel.

15 For lo, I will make thee ſmall amongſt the heathen, *and* diſpiſed among men *ſ*.

ſ Obadiah in his Prophecy againſt *Edom*, *Ver.* 2. hath much the ſame words importing that God would bring the *Edomites* very low, and make them very contemptible.

16 Thy terribleneſs hath deceived thee, *and* the pride of thy heart *t*, O thou that dwelleſt in the clefts of the rock *u*, that holdeſt the height of the hill; though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD *w*.

t Obadiah in his Prophecy againſt *Edom* uſeth much the ſame expreſſions, *Ver.* 3, 4. The word that is here uſed being of the number of thoſe which are but once found in Scripture hath given Interpreters liberty to abound in their ſences of it; ſome tranſlating it *Arrogance*, ſome, thine *Idol*, but the beſt Interpreters underſtand by it their terribleneſs to others, their being ſo potent that others were all afraid of them, this deceived them, making them to conclude themſelves ſecure, and out of danger; to which is alſo added the *pride* of the heart. *u* The Countrey of *Edom* being mountanious they are ſaid to dwell in the clefts of the Rocks, that is, in places impregnable, and inacceſſible as they thought in the heights of the Hill. *w* But the Lord lets them know no place was to his power inacceſſible or impregnable, for if they dwell as high as the Eagle, which the Scripture tells us, *Job* 39. 27, 28. *Maketh her neſt on high, and dwelleth and abideth upon the rock, upon the crag of the rock*, yet he would bring them down.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof *x*.

x The like is ſaid of *Babylon*, *Chap*: 50: 13. it appears from 1 *Kings* 9: 8. that it was a kind of *Proverbial expreſſion*, when they would expreſs a great deſolation, or great Plagues, that thoſe who paſſed by ſuch a place, ſhould *be aſtoniſhed*, and *hiſs at it*.

* Gen 19. 25. Deut. 29: 23. Amos 4. 11.

18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD: no man ſhall abide there, neither ſhall a ſon of man dwell in it *y*.

y Sodom and *Gommorah*, and the Neighbour Cities were utterly deſtroyed, and therefore are ſet down both here and *Chap*: 50: 40. as patterns of an utter ruine and deſolation.

* Chap. 50: 44. * Chap. 12: 5.

* Exod. 15: 11. Job 41: 10. ‖ Or, *convent me in judgment.*

19 * Behold, he ſhall come up like a lion from the * ſwelling of Jordan, againſt the habitation of the ſtrong *z*: but I will ſuddenly make him run away from her *a*, and who *is* a choſen *man that* I may appoint over her *b*? for * who *is* like me *c*? and who will ‖ appoint me the time? and who *is* that ſhepherd that will ſtand before me *d*?

z The Verſe is very variouſly interpreted, ſome by *he* underſtand the *Jews*, ſome underſtand *Nebuchadnezzar*, ſome underſtand the *Edomites*, I think the laſt is moſt probable to be here meant, becauſe of the next words. The *Edomites* ſhall come out againſt the *Chaldeans, like a Lion*, as Lions lurking about *Jordan* when it overfloweth, come out to take their Prey. *a* Theſe words are variouſly underſtood, thoſe who by *he* in the former part of the Verſe underſtand *Nebuchadnezzar*, interpret the running here mentioned, of his running over the whole Country of *Edom*; to me it appeareth a much more probable ſence to interpret it of the *Edomites* running away from *Nebuchadnezzar* out of their own Country, which ſeems to be underſtood by *her*; all that makes a difficulty is the particle *from*, which yet makes the ſence good enough, if by *her* we underſtand the *Edomites* own Land. In the *Hebrew* it is, *I will break them*, or *I will quiet them*, and make them *to run*. *b* Whom ſhall I ſet over *Edom*? Into whoſe hands ſhall I give that Countrey that he may rule over it? *b* For I can do whatſoever I pleaſe. *c* And who will appoint me a time to plead with Men, ſo *Job* 9. 19. or a time to fight. *d* What is that King or Potentate of the Earth that will ſtand before me?

20 Therefore hear the council of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman *e*: Surely the leaſt of the flock ſhall draw them out *f*, ſurely, he ſhall make their habitations deſolate with them *g*.

e Edom and *Teman* in this Verſe ſignifie both the ſame thing, God calls to Men to hear the reſolutions he had taken up againſt the *Edomites*, Reſolutions as wiſe and ſteady as if they had been taken upon the wiſeſt counſels, and deliberation. *f* God is reſolved to drive out the *Edomites*, and the leaſt of *Nebuchadnezzar*'s Forces ſhall drag them out of their lurking places, and God will make the place where they dwell a deſolation.

† Heb. *weedy Sea.*

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the † Red-ſea *h*.

h That is, the ruine of the *Edomites* ſhall be ſo great, that all Nations round about it ſhall be affected at the noiſe of their fall, and though the *Red Sea*, or the weedy Sea be at a great diſtance from them, yet their noiſe ſhall reach thither.

* Chap. 4: 13.

22 Behold, * he ſhall come up and flie as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs *i*:

i See the Notes on *Chap.* 48: 40, 41. where the very ſame thing, and under the ſame Phraſes, was ſpoken againſt *Moab*. That what is threatned in the Enemies coming ſwiftly upon the *Edomites* and preying upon them, and the fear that ſhould ſurprize them which ſhould make their hearts faint as the heart of a Woman that hath an hard labour.

* Zech. 9: 1, 2. † Heb. *melted.* ‖ Or, *as on the Sea.*

23 ¶ * Concerning Damaſcus *k*. Hamath is confounded, and Arpad *l*: for they have heard evil tidings, they are † faint-hearted, *there is* ſorrow ‖ on the ſea, it cannot be quiet *m*.

k The Prophet comes to denounce the Judgements of God againſt *Syria*, another Nation of the Gentiles, *Damaſcus* was the head City of *Syria*, *Iſa.* 7. 8. and 17: 3. or *Aram* (as in the *Heb*) becauſe it was a Country inhabited by the poſterity of *Aram* one of the Sons of *Sem*, part of it lay betwixt *Babylon* and *Arabia*, and was called *Meſopotamia*, lying betwixt the two Rivers of *Tigris* and *Euphrates*. *Laban* and *Naaman* were of this Country, *David* had War with them, 2 *Sam* 8: 5: and 10. 18. So had *Ahab*, 1 *Kings* 20: 20. and *Joram* 2 *Kings* 8: 28. And *Ahaz Iſa.* 7: 2. after God's long patience with them he threatens them with ruine, as by *Jeremiah* in this place, ſo by *Amos* 1: 5. *Damaſcus* being the head of this Country, is ſometimes put (as here) for the whole Country. *l Hamath* and *Arpad* were two Cities alſo of *Syria*, 2 *Kings* 18: 34. *m* The Prophet foretells that they alſo ſhould hear of ill News, an Enemy that is coming againſt them, and that they ſhould be melted through fear, and their courage ſhould fail them, they ſhould be as troubled as the Sea is in a Storm, or their Inhabitants that lived near to the Sea ſhould be troubled.

* Chap: 4: 31. and 30: 6.

24 *n* Damaſcus is waxed feeble, *and* turneth her ſelf to flee *o*, and fear hath ſeized on *her p*: * anguiſh and ſorrows have taken her, as a woman in travail *q*.

n Syria whoſe head is *Damaſcus*, hath loſt her old courage and valour; it was wont to be a formidable Country to its Neighbours. *o* But now they flee before their Enemies. *p* They are ſeized and overpowred by their own fears, *q* Great ſorrows are ordinarly in Scripture expreſſed by the ſimilitude of the pains of a Woman in Travail, we have met with it often in this Prophecy, *chap.* 6. 24. and 22. 23. ſo *Pſal*: 48: 6. *Micah* 4: 9.

25 How is the city of praiſe not left, the city of my joy *r*?

r It is called the City of Phraiſe, becauſe it was a City ſo much praiſed, a City of great renown, which the Prophet ſeeing like to be deſtroyed, lamenteth either in the Perſon of the *King of Syria*, or of the *Syrian Inhabitants*, wondering that the Conquerours ſhould not ſpare ſo famous and renowned a City in which ſo many did rejoyce.

* Chap. 50: 30.

26 * Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts *ſ*.

ſ The *Hebrew Particles* are not always well rendred in our Tranſlation, and our Learned *Engliſh Annotator* hath rightly obſerved this place, as one inſtance, for לכן cannot be here an illative, but is much better Tranſlated *ſurely* as the Note of aſſertion. God threatneth the *Syrians* with a certain ruine, and deſolation.

27 And I will kindle a fire in the wall of Damaſcus *t*, and it ſhall conſume the palaces of Benhadad *u*.

t I will bring a judgment that ſhall burn in *Damaſcus* like a conſuming Fire. *u* and it ſhall reach to the Royal Seat of *Benhadad*, either that which was the Royal Seat of *Benhadad*, 2 *Kings* 8: 7. or elſe *Ben-hadad*, (ſignifying the Son of *Hadad*) (which was their Idol) was the common Name of all the Kings of *Syria*, as *Pharaoh* was to the Kings of *Egypt*, *Amos* 1: 4.

28 ¶ Concerning Kedar *w*, and concerning the kingdoms of Hazor *x*, which Nebuchadnezzar king of Babylon ſhall ſmite, thus ſaith the LORD *y*, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt *z*.

w Kedar, *Gen.* 25: 13. was one of the Sons of *Iſhmael*, whoſe Poſterity inhabited part of *Arabia Petræa*. See *Iſa.* 21. 13, 17. We read of it, *Pſal.* 120. 5. *Cant.* 1. 5. *Ezek*: 27: 21. *x* We read of *Hazor*, *Joſh.* 11: 1. *Verſe* 10. it was the Head City to ſeveral Kingdoms in *Joſhua*'s time, *Jabin* was King of it in the times of *Deborah*, *Judg.* 4: 2. *y* The Prophet foretells that *Nebuchadnezzar* ſhould alſo conquer theſe Kingdoms. *z* And ſaith he heard the Lord call to *Nebuchadnezzar* to go up againſt him.

29 Their tents and their flocks ſhall they take away *a*, they ſhall take to themſelves their curtains and all their veſſels, and their camels *b*, and they ſhal cry unto them, Fear *is* on every ſide *c*.

a That is, the *Chaldeans* ſhall take away the *Kedarens Tents*, for they being a People whoſe Cattle were their livelyhood, had no fixed Houſes but Tents, which were moveable Habitations, covered with Skins of Beaſts. *b* And the Courtains which they uſed to draw before thoſe Tents, and ſerved them as ſides, as gable ends of Houſes ſerve us, and all the Furniture of their Tents or Tabernacles, and their Cattel, and either their Enemies ſhould fright them with terrible noiſes and outcries, or they ſhould themſelves cry out that they were ſurrounded with objects of fear.

† Heb. *flit greatly.*

30 ¶ Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD *d*; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you *e*.

d The words ſeem to be the Prophet's words of advice to this People, to make all the haſte they could away, and to ſecure themſelves as well as they could, becauſe the King of *Babylon* had certainly been taking counſel againſt them, and was reſolved to diſturb them. See *ver.* 8. where the like counſel is given to the *Edomites*.

|| Or, the ation that s at eaſe.

31 Ariſe, get you up to the || wealthy nation that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone *f*.

f The ſuppoſed reſult of *Nebuchadnezzar*'s Counſels, giving charge to his Armies to march againſt the *Kedarens*, which lived at eaſe and quiet, and took no care. That had no Cities, nor Gates, nor Bars to keep their Enemies out, nor were near any Neighbours that could aſſiſt them, nor very near to one another living in Tents, ſo might eaſily be over-run, and conquered, and made a prey to Enemies.

* Chap. 9: 26 and 25:23.

† Heb. ut off into orners, or, hat have he corners f their hair *polled*.

32 And their camels ſhall be a booty, and the multitude of their cattel a ſpoil *g*, and I will ſcatter into all winds * them *that are* † in the utmoſt corners, and I will bring their calamity, from all ſides thereof, ſaith the LORD *h*.

g Theſe words ſound like a part of the King of *Babylon*'s ſuppoſed Speech incouraging his Soldiers from the Booty they ſhould get, which ſhould be a great multitude of Camels and other Cattel. *h* The latter words are the words of the Prophet, in the Name of the Lord, threatning ruine to theſe *Kedarens* and *Hazorites*, tho they lived in corners, and might upon that account think themſelves ſecure; God ſaith, he would fetch them out of their utmoſt corners, and bring calamities from all parts upon them.

* Chap: 10: 22.

33 And Hazor * ſhall be a dwelling for dragons, *and* a deſolation for ever; there ſhall no man abide there, nor *any* ſon of man dwell in it *i*.

i That is, the whole Country ſubject to the King of *Hazor*, ſhall be deſolate. See *Iſa*: 34: 13 *Chap* 9: 11.

* Chap. 25: 25.

34 ¶ The word of the LORD, that came to Jeremiah the prophet againſt * Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying *k*,

k *Elam* was the Son of *Sem*, *Gen*: 10: 22. his poſterity were called *Elamites*, theſe were the *Perſians* as is moſt probable, tho' ſome judge that the *Perſians* were at too great a diſtance from the *Jews* to be the People meant here, but we read of no other *Elam* in Scripture but in *Perſia*, *Dan*: 8 2. and though they were indeed at a great diſtance, yet it is probable that *Nebuchadnezzar* having conquered the *Aſſyrians*, might alſo make ſome inroads into *Perſia*, the Emperour of which afterward conquered *Babylon*. This Prophecy being in the firſt Year of *Zedekiah* muſt needs be long before the thing was done, for it was ten Years before the King of *Babylon* took *Hieruſalem*.

35 Thus ſaith the LORD of hoſts, Behold, I will break the bow of Elam, the chief of their might *b*.

b All thoſe Eaſtern People were famous for the uſe of the Bow, the *Elamites* in ſpecial, *Iſaiah* 22: 6. thoſe Bows were the *chief of* their offenſive Armour, tho by *the chief of their might* may alſo be meant their moſt mighty & ſtrong Warriours. This Prophecy is probably judged to be fulfilled when the *Perſians* made a defection from the King of the *Medes*, who was Son-in-law to *Nebuchadnezzar*. Others think that this Prophecy was accompliſhed by *Alexander* the *Emperour* of *Greece*, or rather by his Succeſſors.

36 And upon Elam will I bring the four winds, from the four quarters of heaven, and will ſcatter them towards all thoſe winds; and there ſhall be no nation whether the outcaſts of Elam ſhall not come *c*.

c The Prophet threatneth the deſtruction of the *Perſians*, by a Confederacy of Enemies, ſuppoſe *Babylonians*, *Medes*, &c. which ſhould aſſault them on all ſides, as when the wind blows at the ſame time from all Quarters, which cauſeth a Whirlwind which driveth the Duſt every way hither, and thither, ſo he ſaith the *Perſians* ſhould be ſcattered into all Nations.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD, and I will ſend the ſword after them, till I have conſumed them *d*.

d We met with the like threatnings, *Ver*: 5, 24, 29. as to *fear* and as to their deſtruction we have often met with the like threatnings.

38 And I will ſet my throne in Elam *e*, and will deſtroy from thence the king and the princes, ſaith the LORD *f*.

e God here calls the Throne of *Nebuchadnezzar*, or *Cyrus*, or *Alexander* (whoever he was that conquered the *Perſians*) his Throne. 1. Becauſe God gave it the Conquerour. 2. Or, becauſe God ſhewed himſelf the Lord of hoſts, or the Lord of the whole Earth, by diſpoſing the Kingdom of *Perſia* at his pleaſure. *f* He doth not threaten the deſtruction of the whole Nation, but the making of it all Tributary, ſo as it ſhould have no Kings nor Princes of its own.

39 ¶ But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD *g*.

g We had the like promiſe as to *Moab*, *Chap*: 48: 47: and as to *Ammon*, *Ver*. 6. the ſame latter days either ſignifie after many days, or in the time of the *Meſſias*. In the former ſenſe it may refer to *Cyrus*, who conquered *Perſia*. In the latter ſence it is referred to the ſpiritual liberty which ſome of theſe poor Heathens were brought into by the Goſpel. We read *Acts* 2: 9. that ſome of theſe *Elamites* were at *Hieruſalem* at *Pentecoſt*, and were ſome of theſe converted to Chriſt.

CHAP. L.

The Judgment of Babel, and the Land of Chaldea, for their Idolatry, Tyranny, and Pride; *with gracious promiſes of the Redemption of Iſrael intermixed*. Verſe 4, 5, 19, 20, 34.

* Iſa. 13: 1. and 21: 1. and 47: 1.

† Heb. *by the hand of Jeremiah*.

THE word that the LORD ſpake * againſt Babylon *and* againſt the land of the Chaldeans † by Jeremiah the prophet *a*.

a The Prophet having from the 46th. Chapter been denouncing the Judgments of God againſt the other Gentiles, the *Egyptians*, *Moabites*, *Philiſtines*, *Ammonites*, *Edomites*, *Syrians*, *Kedarens*, *Hazorites*, *Elamites*, or *Perſians* (the moſt of which had been Enemies to the *Jews*) in theſe two Chapters he denounceth God's Judgments againſt the *Chaldeans* and *Babylonians*. Theſe were to execute God's Vengeance on all the reſt, and therefore are themſelves threatned in the laſt place to be deſtroyed by the *Medes*; the Prophecy againſt them, is mixed with many gracious promiſes to the *Jews*.

† Heb. *lift up*

* Chap. 51: 44.

2 Declare ye among the nations, and publiſh, and † ſet up a ſtandard, publiſh, *and* conceal not *b*: ſay, Babylon is taken, * Bel is confounded *c*, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces *d*.

b The Prophet calls to Men to publiſh it among other Nations, and to ſet up a *Standard* to make ſome ſignal, to gather all people together to hear what he had to ſay from God againſt *Babylon*, which had been an inſtrument of great miſchief unto moſt People that lived about them, to whom it would therefore be glad and joyful News to hear that *Babylon* their common Enemy was ruined. *c* That by *Bel* and *Merodach* are meant two principal Idols of the *Babylonians*, moſt think; but what, is not ſo well agreed. Some think that *Bel* is *Baal* by contraction, but they judge moſt probably, who think it was the image of one *Belus*, who was formerly a King of *Babylon*, and they judge the like of *Merodach*; we find in Scripture that *Merodach* was ſome of their Kings Names, *Iſa* 39: 1. *Chap*. 52. 31. thoſe who deſire to be further ſatisfied about theſe Idols, may read the *Engliſh Annotations* upon *Iſa*. 46: 1. and our *Annotations* upon that Verſe. It was an ordinary practice amongſt the Heathens when they had any *Princes* died, that had been famous in their Government, to pay a Divine Homage to their Image and Statues. Theſe Idols are ſaid to be confounded. *d Either* becauſe they ſhould not be able at this pinch to help their Suppliants, or becauſe they ſhould be deſtroyed together with the ſilly People that adored them.

3 For out of the north there cometh up a nation againſt her *e*, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt *f*.

e From *Media* which lay Northward to *Babylon* and *Aſſyria* through which *Cyrus* his way to *Babylon* lay. *f* This Prophecy ſeemeth not to relate only to *Cyrus* his firſt taking of *Babylon*, who dealt very gently with it, but to a ſecond taking of it by *Darius* the King of the *Medes*, who upon their defection from the *Perſian Monarchy*, came and made an horrible devaſtation among them, hanging up (as ſome tell us) four thouſand of their Nobles, and ſlaying multitudes of the common People; or of the miſchief done them afterward by *Seleucus Nicanor*, who is ſaid to have built a City, which he called *Seleucia*, within fourſcore, and Ten Miles of *Babylon*, by which means he brought *Babylon* to an utter deſolation.

4 ¶ In thoſe days, and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping *g*: they ſhall go and ſeek the LORD their God *h*.

g In the days wherein God ſhall begin to execute judgment upon *Babylon*, (which was in the time of *Cyrus* Emperour of the *Medes*) the Children of *Judah* ſhall come out of Captivity, and ſome of the Children of *Iſrael* (*viz*. thoſe of the Ten Tribes) hearing that their Brethren were gone out of the Captivity of *Babylon*, ſhall go up alſo from the ſeveral places into which they were diſpoſed by the *Aſſyrians*: Weeping either for ſorrow in the ſenſe of their ſins which had brought the miſeries of Captivity upon them, or for joy that God ever ſhould ſhew them ſuch a Mercy as to bring them home again into their own Country. *h* And thoſe that feared God, whether of the Ten Tribes, or of the Kingdom of *Judah*, worſhipped God at *Jeruſalem*, after their old accuſtomed manner.

5 They ſhall ask the way to Zion with their faces thitherward, *ſaying i*, come and let us joyn our ſelves to the LORD in a perpetual covenant, *that* ſhall never be forgotten *k*.

i That is, thoſe of *Judah* and *Iſrael* that fear the Lord ſhall ſeriouſly and ſteadily ſeek the true God, and the true way of his worſhip. *k* And, being ſenſible that they had broken the covenant which their Fathers had formerly made with God, with a deſire to renew their covenant, and that not for a time, but for ever. See *chap*. 31: 31. The only queſtion is, Whether this promiſe be yet accompliſhed or no, or when it was, or ſhall be fulfilled? *Anſw*. it was without doubt in a great meaſure fulfilled upon the *Jews* coming out of the captivity of *Babylon*, when thoſe of the Kingdom of *Judah* returned to *Jeruſalem*, and were very zealous for reſtoring the true Worſhip of God, and renewed their covenant with God, (as we read in the Book of *Ezra* & *Nehemiah*) but Mr. *Calvin* thinks it was more eminently fulfilled under the Kingdom of the *Meſſiah*, when though many believed not, yet many others did believe, and were added to the Church, and whether a further fulfilling of it be not yet to come, time muſt ſhew.

† Heb. *place to lie down in*.

6 My people hath been loſt ſheep *l*, their ſhepherds have cauſed them to go aſtray *m*, they have turned them away *on* the mountains *n*: they have gone from mountain to hill *o*, they have forgotten their † reſting place *p*.

l All Men are compared to Sheep that go aſtray, *Iſa*. 53: 6. here it is applied to the *Jews* who are called the Lord's People by reaſon of the ancient Covenant God made with their Fathers: they are ſaid to be loſt, either with reſpect to their captivity being caſt out of the Land which God gave them for Paſtures, or in reſpect of their Idolatry. *m* Their Civil and Eccleſiaſtical Governours have been a cauſe of it. The former by their wicked Commands forcing them to Idolatry and Superſtition, or at leaſt by their wicked Example ſetting them an Example, and by their ill government conniving at them in their Idolatrous Practices, for which they are gone into Captivity. Their Prieſts, and Eccleſiaſtical Governors, teaching them ſuch Practices and incouraging them by their own Examples, and promiſing them impunity, and ſecurity in them. *n* Either they have been a cauſe of their offering Sacrifices to Idols upon the Mountains, or of their being carried into Captivity over the Mountains. *o* Either wandring up and down in a ſtrange Land, or in their way thither, or running from one ſpecies of Idolatry to another. *p* They have forgotten the Land of *Canaan* which I gave them for a reſting place after their toilſom Travel in the Wilderneſs, or (as ſome would have it) they have forgotten me who am their reſt.

7 All that found them have devoured them *q*, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the LORD *r*, the habitation of juſtice *s*, even the LORD, the hope of their fathers *t*.

q As they be in the condition of loſt Sheep, ſo they have been under the fate of loſt Sheep, which every Dog, Fox, Wolf devours. *r* And thoſe that are their Enemies have pretended that in deſtroying them they have done no ill, becauſe they had ſinned, ſo as the ſins of the *Jews* did both expoſe them to the Wrath of God, and alſo emboldned their Enemies, and encouraged them to think that they did God Service in deſtroying them. *s The habitation of Juſtice.* Some think this is a Name here given to God, who indeed is the habitation of Juſtice, but whether the *Chaldeans* would call him ſo may be a queſtion. Others therefore think the prepoſition *in* is underſtood, making this the aggravation of the *Jews* ſins, that they were committed in a Land which ought to have been an habitation of Juſtice. as *Iſa.* 26. 10. it is ſaid that the wicked Man *in a land of uprightneſs will deal unjuſtly.* Mr. *Calvin* hath another notion, *viz.* That the Prophet here incourageth himſelf againſt what the Adverſaries had promiſed themſelves becauſe the People had offended God : *viz.* that notwithſtanding this, God was a righteous God, in whom Juſtice dwelt, and who would be faithful to his Promiſes. *t* And he was their hope, and had been he in whom their Fathers before them had hoped, and that not in vain.

8 Remove out of rhe midſt of Babylon *u*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

u Theſe words immediately following the other, confirm Mr. *Calvin*'s notion. God by his Prophet commanding his people to remove out of *Babylon*, and to go forth chearfully and Skipping like the He-goats of the Flock leading the way, and ſetting an Example unto others. We find much ſuch a Call, *Iſa.* 48. 20. *Chap.* 51. 6. which is applied to Spiritual *Babylon*, *Rev.* 18 4. where the coming out is to be underſtood of a ſeparation from them as to any Religious Communion, which alſo was their Duty as to old *Babylon*, but that is not the coming out here ſpoken of.

9 ¶ For lo, I will raiſe and cauſe to come up againſt Babylon, an aſſembly of great nations from the north-countrey, and they ſhall ſet themſelves in array againſt her *w*, from thence ſhe ſhall be taken : their arrows *ſhall be* as of a mighty || expert man : none ſhall return in vain ∴.

|| Or, *deſtroyer.*

w He means the *Medes* and *Perſians* (as it is expounded afterward) ∴ I will ſo direſt their Arrows, that every Arrow they ſhoot ſhall pierce one or other. Or, (as ſome rather chuſe to interpret it) no Soldier of that aſſembly of great Nations, that ſhall come up againſt *Babylon* ſhall return without ſome Booty or other. The reaſon of the different reading noted in the Margent, is the difference of a point in the *Heb.* which if ſet on the right ſide of the Letter, the word ſignifieth a *deſtroyer* : if on the left ſide, an *expert man* as we tranſlate it.

10 And Chaldea ſhall be a ſpoil : all that ſpoil her ſhall be ſatisfied, ſaith the LORD *x*.

x Satisfied with Spoil and plunder, for *Babylon* and *Chaldea* was at that time one of the richeſt places in thoſe parts of the World She was abundant in treaſure, *Chap.* 51. 13.

11 Becauſe ye were glad, becauſe ye rejoyced *x*, O ye deſtroyers of mine heritage *y*, becauſe ye are grown † fat, as the heifer at graſs, and || bellow as bulls *z*.

† Heb. *big, or corpulent.*
|| Or, *neigh as ſteeds.*

x They rejoyced at the ruine of the *Jews*, the ſame thing is laid to the charge of the *Edomites*, *Obadiah* 12. The *Chaldeans* were Gods Rod to ſcourge the *Jews* ; but when Men are made uſe of by God, as his Rod and Scourge, they ought not to put off Humanity, but to behave themſelves decently, and as Perſons that are ſenſible of the miſeries which their Brethren ſuffer. *y* God calls them his Heritage, becauſe they formerly were a People whom he owned above all other People, *z* There is ſome difference amongſt critical Interpreters, whether the Heifer here mentioned be to be underſtood of a Heifer at Graſs (as we tranſlate it) or an Heifer uſed to tread out the Corn ; or whether the laſt words be to be underſtood of a *Horſe-neighing*, (as the words may be interpreted) or a Bull bellowing. But theſe are things of very ſmall moment. The cauſe for which *Babylon* is threatned, was doubtleſs their Luxury of all ſorts commonly attending great Wealth, and Proſperity meeting with hearts unſanctified.

12 Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed *a* : behold, the hindermoſt of the nations *b ſhall be* a wilderneſs, a dry land, and a deſart.

a Your chief City *Babylon*, or your Countrey, which is the common Mother of all the *Chaldeans* ſhall be deſtroyed, or ſhall be aſhamed of you, who are not able to defend her. *b* The ſenſe here ſeems a little difficult, becauſe it appears no ſuch ſtrange thing that the hindermoſt of the Nations ſhould be a Wilderneſs. It is therefore probable that the words *ſhall be*, are to be underſtood before *the hindermoſt of the Nations*, our Tranſlation ſupplieth them after, ſo the reading will be, *it ſhall be the hindermoſt of the Nations, a Wilderneſs*, &c. That is, *Babylon*, that hath been ſo famous, and accounted the head of the Nations, ſhall become the meaneſt of all Nations, a meer Wilderneſs, and a dry land, and a Deſart.

13 Becauſe of the wrath of the LORD, it ſhall not be inhabited, but it ſhall be wholly deſolate *c* : every one that goeth by Babylon, ſhall be aſtoniſhed, and hiſs at all her plagues *d*.

c The ſame thing is threatned againſt *Babylon*, Iſa. 13. 20. *It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation.* *d* It ſeemeth to be a proverbial Speech made uſe of to expreſs the miſerable ſtate of a place; we had it before, *Chap.* 49 17. applyed to *Edom*. It is according to the threatning, *Deut.* 28. 37. See *Chap.* 25. 9, 11. and 29. 18. and 42. 18. *Ezek.* 5. 15.

14 Put your ſelves in array againſt Babylon round about *e* : all ye that bend the bow, ſhoot at her, ſpare no arrows *f* : for ſhe hath ſinned againſt the LORD *g*.

e The Prophet calls to the *Medes* and *Perſians*, with thoſe who ſhould come with them to their aſſiſtance, to put themſelves in Military order ready to come up againſt *Babylon*. *f* The *Perſians* (as was noted before) were very famous for the Bow, therefore he ſpeaketh unto them as an Army of Archers, to ſhoot at the *Babylonians*, and to ſpare no Arrows. *g* Becauſe *Babylon* had ſinned againſt the Lord exceedingly, as *Gen.* 13. 13. by their Idolatry, *Luxury*, and cruel uſage of the *Jews*, &c.

15 Shout againſt her round about *h* : ſhe hath given her hand *i* : her foundations are faln, her walls are thrown down *k* : * for it *is* the vengeance of the LORD *l* : take vengeance upon her ; as ſhe hath done, do unto her *m*.

* Chap. 51.6,11. Rev. 18.6.

h Either as Soldiers uſe to ſhout when they fall upon their Enemy, or as they uſe to ſhout and triumph when they are entred a City, or when their Enemies fly. *i* Either acknowledging themſelves overcome, and yielding themſelves to the power of their Enemies, or as ſome think confederating with the *Lydians*, but the former is more probable *k* That is, ſhe is wholly ſubdued and conquered, as if her Walls were thrown down, for literally her Walls were not beaten down by *Cyrus*, for he took the City by ſurprize *l* God is he who brings this Vengeance upon *Babylon*, though it be by your hands. *m* It is very obſervable, that there is hardly any ſins which the Lord ſo ordinarily puniſheth in the like kind, as thoſe which are offences againſt the Laws of *Juſtice* and *Charity*. The common fate of cruel and uncharitable Men, is to meet with others to do to them, as they have done to others, unmerciful Men find no mercy. See *Pſal.* 137. 8, 9. *Judg.* 1. 6, 7. *Adoni-Bezek* acknowledged Gods Juſtice in it.

16 Cut off the ſower from Babylon, and him that handleth the || ſickle in the time of harveſt *n* : for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land *o*.

|| Or, *Sithe*.

n We are told that *Babylon* was ſo large a City, that within the Walls of it there was much plowed ground : or elſe the threatning imports that God would deal more ſeverely with *Babylon*, than Conquerors uſe to do with places which they Conquer, who uſe to ſpare and leave behind them, Plowmen, and ſuch as uſe to Till the ground, but in the deſtruction of *Babylon*, it ſhould not be ſo. *o* He ſpeaks either of ſuch Strangers as for Commerce had their Abodes in *Babylon*, or ſuch Aſſiſtants as the *Babylonians* had gotten againſt their Enemies, who upon the coming in of the Enemies ſhould make as much haſte home as they could.

17 ¶ Iſrael *is* a ſcattered ſheep *p*, the lions have driven him away *q*, firſt the king of Aſſyria hath devoured him *r*, and laſt this Nebuchadrezzar king of Babylon hath broken his bones.

p By *Iſrael* is here meant the whole Twelve Tribes (tho ſome times it ſignifieth the Ten Tribes in oppoſition to *Juhah*) they were all wandering Sheep, they became penally ſcattered Sheep. *q* Enemies as fierce and cruel as Lions, had ſeized them, and carried them into Captivity. *r* Firſt the King of *Aſſyria* devoured the Ten Tribes which were ſtrictly call'd *Iſrael*, 2 *Kings* 17.6. Then *Nebuchadnezzar* the *King of Babylon* took *Jeruſalem* as we heard *Chap.* 39 and carried away the People, and burnt the Temple, which the Prophet here calls a breaking of *his Bones*.

18 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will puniſh the king of Babylon, and his land *r*, as I have puniſhed the king of Aſſyria *ſ*.

r God may juſtly puniſh thoſe who do the things which he hath commanded them to do, if they do it not in that manner which he directeth, or, if what they do, be not done in obedience to his Command, but in ſatisfaction to their own Luſts, which was the caſe of the *Aſſyrians*, *Iſa.* 10. 7. *ſ* Some refer this to the puniſhment of the *Aſſyrians* in the deſtruction of *Sennacherib* and his Army in the time of *Hezekiah*, but the Prophet ſeemeth here to ſpeak of a deſtruction of *Aſſyria*, which followed after his devouring of the Ten Tribes, from whence we may conclude, that *Aſſyria* was deſtroyed before the time of this Revelation.

19 And I will bring Iſrael again to his habitation *t*, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead *u*.

t This muſt be underſtood of *Judah*, which was part of that People who were called *Iſrael*, for to this day we have neither read nor heard of the Ten Tribes being brought back again to their habitation. *u* The only difficulty is how it is ſaid that the *Jews* upon their return ſhould feed upon *Carmel* and *Baſhan*, and Mount *Ephraim* and *Gilead*, which were places that belong'd not to the Tribes of *Judah* and *Benjamin* : to which it is anſwered, that theſe places were granted to the *Jews* by *Demetrius* the Father and the Son, as we are told by *Joſephus*, *l.* 13. *c.* 5. 8. Theſe places were rich Grounds for feeding Cattel, therefore it is ſaid *they ſhall feed on Carmel* and *Baſhan*, &c.

20 In thoſe days, and in that time, ſaith the LORD, the iniquity of Iſrael ſhall be ſought for, and

there ſhall be none : and the ſins of Judah, and they ſhall not be found *w*, for I will pardon them whom I reſerve *x*.

w Some here reſtrain the term iniquity to *the Idolatry* of the *Jews*, which indeed was their great ſin, which God did more eſpecially puniſh them for, and after the Captivity of *Babylon*, we do not read of their offending in that kind, which was according to the Prophecy of *Iſaiah*, *Iſa.* 27. 9. that when God ſhould make the Stones of the Altar as Chalk-ſtones that are beaten aſunder, the Groves and the Images ſhould not ſtand up. *x* But the laſt words ſeem to guide us to a larger ſenſe of the term *iniquity*, and to point us to another ſenſe of the whole former phraſe, *viz.* That God would no longer puniſh the ſins of the *Jews*, they ſhould be ſought for as to puniſhment, and not found. And thoſe words *and none* muſt be underſtood *as if none*, they ſhall be puniſhed no more than if they had none. *x* For as to thoſe whom I ſave from the Captivity of *Babylon*, *I will pardon them*, not that they were all excuſed from the obligation their ſins laid them under as to Eternal Death, but that their *Temporal* puniſhment was remitted to the whole Body of the *Jews* ; and thoſe that were truly penitent alſo, ſhould be diſcharged from their obligation to Eternal Death. The obligation that ſin layeth the ſinner under to Eternal Death may be remitted, and yet the temporal puniſhment due to them may remain, 2 *Sam.* 12. 13, 14, *&c.* And on the other ſide the puniſhment in this Life, may be ſuſpended or remitted, and the obligation, ſin layeth the ſinner under to Eternal Death, may remain.

|| Or, *of the Rulers*, or *Rebels*. || Or, *Viſitation*.

21 ¶ Go up againſt the land of || Merathaim *y*, *even* againſt it, and againſt the inhabitants of || Pekod *y*, waſte and utterly deſtroy after them, ſaith the LORD, and do according to all that I have commanded thee *z*.

y There is ſome Diſputes amongſt Interpreters, Whether the words here *Merathaim* and *Pekod* be to be taken as common Nouns, the one ſignifying *Rebels* or *Rulers*, the other *Viſitation*, becauſe the *Chaldeans* were Rebels againſt the Lord, and were great Rulers over all the contiguous Nations : Or whether they be proper Names of ſome places which *Cyrus* paſſed by, or, it may be, took in, and conquered in his way to *Babylon*. *z* The latter are Gods Words by his Prophet, like the former commanding him with his Armies to go up, and deſtroy them flying away, or them that ſhould ſucceed after them, their whole Poſterity ; intimating Gods deſign utterly to deſtroy them, which deſtruction was gently begun by *Cyrus*, and perfected by *Darius*.

22 A ſound of battel *is* in the land, and of great deſtruction *a*.

a That is in the Land of *Chaldea*.

* Chap. 51. 20.

23 How is the * hammer of the whole earth cut aſunder and broken ? how is Babylon become a deſolation among the nations *b* ?

b The latter part of the Verſe expounds the former, God had made the *Babylonians* his Hammer, to break other Nations in pieces, now it was it ſelf broken ; the Particle *how* may be underſtood either as expreſſing triumph and rejoycing, or admiration, or as inquiring how ſuch a thing could be in the laſt ſenſe. The next Verſe is an anſwer to this.

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware, thou art found, and alſo caught *c*, becauſe thou haſt ſtriven againſt the LORD *d*.

c We are told that *Cyrus* with his great Army diverted the River *Euphrates*, ſo as his Army paſſed over and ſurprized the City ſo ſuddenly that thoſe in the midſt of it, did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *ſnare*, wherein the *Babylonians* were taken. *d* The reaſon of this unexpected ruine to this great People was their ſinning againſt the Lord, *v.* 14. which is here call'd a *ſtriving* againſt him, as indeed all ſin is.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation : for this *is* the work of the LORD God of hoſts, in the land of the Chaldeans *e*.

e Babylon was ſo rich, and potent a Nation, and had been ſo great a Conquerour, that People looking only with the eye of ſenſe, and judging according to probabilities in the Eyes of Men, might well ask how theſe things could poſſibly be ? To which the Prophet here anſwereth, That the hand of God was to be eyed in the caſe, this was the Lords Work upon the *Chaldeans* ; God had opened his Armoury, and the *Medes* were to make uſe of the Weapons of his indignation. He who threatned this deſtruction was able to carry it through, and it was no great matter what Weapons either the *Babyonians* had to defend themſelves, or the *Medes* to offend them, Gods power and ſtrength was only to be regarded.

† Heb. *from the end* || Or, *tread her*.

26 Come againſt her † from the utmoſt border *f*, open her ſtore-houſes *g* : || caſt her up as heaps *h*, and deſtroy her utterly : let nothing of her be left.

f The Prophet in the Name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up, from the furtheſt parts of their Dominions, or from all parts, to fight againſt *Babylon*. *g* To open the Granaries, or Store-houſes, or Treaſures of the *Babylonians*, *h* And to caſt up the Cities as *heaps* of Rubbiſh, and utterly to deſtroy the City, with ſuch a total deſtruction that nothing of it ſhould be left.

27 Slay all her bullocks : let them go down to the ſlaughter *g* : wo unto them, for their day is come, the time of their viſitation.

g By Bullocks in this place Interpreters generally underſtand the great and Rich Men of *Babylon*.

* Chap. 51. 10, 11.

28 The voice of them that flee and eſcape out of the land of Babylon * to declare in Zion the vengeance of the LORD our GOD, the vengeance of his temple *h*.

h The Prophet here, brings in the poor *Jews* that had been Captives in *Babylon* going back upon *Cyrus* his Proclamation of Liberty, towards *Zion* there joyfully to declare the Revenge which their God had taken for them, and for his Holy *Temple*, which the *Chaldeans* had burnt and deſtroyed.

29 Call together the archers againſt Babylon *i* : all ye that bend the bow, camp againſt it round about ; let none thereof eſcape, recompence her according to her work ; according to all that ſhe hath done, do unto her : for ſhe hath been proud againſt the LORD, againſt the holy One of Iſrael *k*.

i The word tranſlated *Archers*, ſignifieth alſo *many*, and is by divers ſo tranſlated but the following Words more juſtifie our Tranſlation. *k* The cauſe of God's calling for *Babylon*'s Enemies againſt her, is aſſigned to be her Pride againſt the Lord.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day *l*, ſaith the LORD.

l See *Chap.* 49. 26. where we met with the ſame words.

† Heb. *Pride*.

31 Behold, I *am* againſt thee, O *thou* † moſt proud, ſaith the LORD God of hoſts, for thy day is come, the time *that* I will viſit thee *m*.

m Babylon is particularly branded for Pride, which is the ſwelling of a Mans Heart in a ſelf-opinion, cauſed from ſome thing wherein he excelleth, or thinks that he excelleth another. We have a large account of the Pride of *Babylon*, *Iſa.* 14. 12, 13, 14. and particularly of one of their Kings, *Dan.* 5. 20, 21. The ſinner exalteth himſelf againſt God, and either judgeth himſelf wiſer, or more mighty than he.

† Heb. *Pride*.

32 And the † moſt proud ſhal ſtumble and fall, and none ſhall raiſe him up : and I will kindle a fire in his cities, and it ſhall devour all round about him *n*.

n Babylon before called *the moſt Proud*, here *Pride* in the abſtract (which ſpeaketh this People exceſſively faulty in this thing) ſhall fall, and ſo fall, as never more to be recovered and raiſed up.

33 ¶ Thus ſaith the LORD of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together *o*, and all that took them captives held them faſt, they refuſed to let them go *p*.

o Not together in reſpect of times, for there was 150 years difference betwixt the time of *Iſrael*'s and *Judah*'s Captivity ; nor by the ſame Enemy, *Iſrael* was carried away Captive by the *Aſſyrians*, *Judah*, by the *Chaldeans*. *Together* in this place ſignifies no more than that they were both oppreſſed, or alike oppreſſed. *p* And ſome may think that my Prophecies are but Flatteries, and vain Words, for thoſe who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer *is* ſtrong, the LORD of hoſts *is* his name *q*, he ſhal throughly plead their cauſe *r*, that he may give reſt to the land, and diſquiet the inhabitants of Babylon *ſ*.

q The Lord whoſe Name is the Lord of Hoſts, is he that is their Avenger : (for ſo the word ſignifies) and he is as ſtrong as any of thoſe that hold them faſt, and will not let them go. *r* He will plead their cauſe, not like a Lawyer, but actually, and really effect it, as pleading is often taken, as *Chap.* 25. 31. *Ezek.* 17. 20. *Joel* 3. 2. *ſ* Theſe are the two ends which God aimeth at, to give his People reſt, and to puniſh *Babylon*.

35 ¶ A ſword *is t* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

t That is, there ſhall come a Sword, the Sword of the *Medes*, upon *Babylon*, and all the Land of the *Chaldeans*, and all Orders of Perſons in it.

|| Or, *chief Stays*. † Heb. *bars*.

36 A ſword *is* upon the || † liars, and they ſhal dote *u* : a ſword *is* upon her mighty men, and they ſhall be diſmayed *w*.

u The word here tranſlated Liars, is by ſome tranſlated *barrs*, by ſome *liars* ; and in the *Hebrew* it hath both ſignifications ; which makes ſome think it is to be underſtood of the chief Men who are the Props, Stays and Bars of a place whoſe Wiſdom God threatens ſhould fail them, ſo as they ſhould do, and ſhew themſelves Fools. Others Tranſlating it *liars* as we do, underſtand it of their Southſayers and Wizzards whom he calls *liars*, becauſe they divined falſe, and ſaith they ſhould dote, not foreſeeing what ſhould be. *w* And though they were full of valiant mighty Men, yet, their hearts ſhould fail them when this day came, and all be deſtroyed amongſt the reſt.

* Nah. 3. 13. Iſa. 13. 15. * Chap. 40, 21.

37 A ſword *is* upon their horſes, and upon their chariots *x*, and upon all the mingled people that *are* in the midſt of her *y*, and they ſhall become * as women *y*, a ſword *is* upon her treaſures, and they ſhall be robbed *z*.

x Though they be full of Chariots and Horſes, the Enemy ſhall deſtroy them. *y* By the mingled People ſome underſtand thoſe whom the *Babylonians* had hired to their Aſſiſtance from other Nations, others, ſuch ſtrangers as lived amongſt them ; others a People under the power of the *Chaldeans*, made up of People of ſeveral Countries. See *Chap.* 25. 20. 24. *Ezek.* 30 5. they ſeem to ſignifie a People that were not Native *Chaldeans*, but under their Dominion. *y* That is, faint-hearted. *z* And though *Babylon* hath great Treaſures, yet thoſe ſhall not ſecure her, ſhe ſhall be robbed of them.

* Chap. 51. 32, 36.

38 * A drought *is* upon her waters, and they ſhal be dried up *a*, for it *is* the land of graven images, and they are mad upon *their* idols *b*.

a Some think that this Phraſe hath a ſpecial reference to *Cyrus* his Stratagem uſed in the ſurprize of *Babylon* ; one part of it was fortified by the great River *Euphrates*, running on one ſide.

which *Cyrus* diverted by cutting ſeveral Channels, till he had drained it ſo low, that it became paſſable for his Army to go over: Others think that a want of Rain his here threatned *b* God gives the reaſon of this Judgment which was their Idolatry, and exceeding zeal for it.

* Iſa. 13. 22, & 34. 14 Chap. 51. 37. Rev. 18. 2. 39 Therefore * the wild beaſts of the deſerts with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhal dwell therein: and it ſhal be no more inhabited for ever: neither ſhal it be dwelt in from generation to generation.

*Gen. 19. 25. Iſa. 13. 19. Chap. 49. 18. 40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: *ſo* ſhall no man abide there *c*, neither ſhall any ſon of man dwell therein.

c The ſubſtance of both theſe Verſes is, That *Babylon* ſhould be totally ruined, as *Sodom* and *Gomorrah*, ſo as there ſhould be no Habitation for Men, but wild beaſts only of all ſorts ſhould inhabit and lodge in it, The fulfilling of this, we have not in holy Writ, only the beginning of its accompliſhment, it being taken by *Cyrus* who only made them Tributaries, and took away their Government. But they rebelling againſt the *Emperour* of the *Medes*, *Darius Hyſtaſpis* a ſucceeding Emperour pulled down their Walls. And about 250 Years after *Seleucus Nicanor*, a Grecian Prince, and the *Medes* being before conquered by *Alexander the Great*, utterly deſtroyed *Babylon*, ſo as in the time of *Hadrian* the *Roman* Emperour, there was nothing left ſtanding of that great City but ſome pieces of Walls.

* Chap. 6. 22. 41 * Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth *d*.

d The *Medes* and *Perſians* with their Armies, who ſhall alſo have many other Kings, who from the ſeveral parts of the earth ſhall joyn with them and help them.

42 They ſhall hold the bow and the lance *e*: they *are* cruel and will not ſhew mercy *f*: * their voice ſhal roar like the ſeas, and they ſhall ride upon horſes, *every one* put in array like a man to the battel, againſt thee, O daughter of Babylon *g*. *Iſa. 5. 30.

e Theſe were the two uſual weapons of Soldiers in thoſe Countries, *Chap.* 6. 23. *f* The *Perſians* were a cruel bloody People. *g* Theſe Phraſes ſignifie no more, than that the Enemies ſhould come upon *Babylon* in a terrible manner, and prepared to deſtroy them.

* Chap. 49. 24. 43 The king of Babylon hath heard the report of them, and his hands waxed feeble: * anguiſh took hold on him, *and* pangs as of a woman in travail *h*.

h The *Medes* ſhall not be more prepared to deſtroy the *Babylonians*, than they ſhall be unprepared to make any reſiſtance; as God will animate their Enemies, ſo he will diſpirit them, ſo as they ſhall faint upon the report of their coming, and be like a Woman upon whom ſtrong pangs of Travail are.

* Job 41. 10. 44 Behold, he ſhall come up * like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me? and who will || appoint me the time? and who *is* that ſhepherd that will ſtand before me? || Or, *convent me to plead.*

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them *i*.

i See the Notes on *Chap.* 49. 19. where we have applied unto *Edom* all that is here ſpoken againſt *Babylon*.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations *k*.

k We have much the ſame ſpoken with reference to *Edom*, *ch* 49. 20. The words are only expreſſive of the greatneſs of the deſtruction of *Babylon*, which ſhould be ſuch as ſhould make all that part of the World ſhake, and the noiſe of it would ring throughout all the Nations in that part of the Earth.

CHAP. LI.

The ſevere Judgment of God againſt Voluptuous, Covetous, Tyrannical and Idolatrous Babel, *in the Revenge, and for the Redemption of Iſrael,* 1——58. *Jeremiah delivereth the Book of this Prophecy to Seraiah, to be caſt into Euphrates, in token of the perpetual ſinking of Babylon,* 59——64.

THus ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in † the midſt of them that riſe up againſt me, a deſtroying wind *a*. † Heb. *in the heart.*

a In this Chapter the Prophecy of the deſtruction of *Babylon* is continued under new Metaphors; he begins with that of a Wind, a deſtroying Wind, (as northerly Winds are ordinarily very pernicious,) but the *Hebrew* Idiom ſo ill ſuiteth that of other Languages. that it is no eaſie matter poſitively to aſſert the ſenſe of the words uſed. In *the Hebrew* they are *and to or againſt thoſe that inhabit the heart of thoſe that riſe up*. Some would have it thoſe that are wiſe in their own opinion, and are therefore ſaid to dwell in their heart. Others, thoſe that are ſecure; but the beſt Interpreters judge our Tranſlation to have beſt hit the ſenſe, ——— *them that dwell in the heart*, i. e. that is in the midſt of the *Chaldeans* who are here ſaid to have riſen up againſt GOD, to ſtrive againſt GOD, *Chap.* 50. 24.

2 And will ſend unto Babylon * fanners, that ſhall fan her, and empty her land *b*: for in the day of trouble they ſhall be againſt her round about *c*. * Chap. 15. 7.

b Wicked Men are compared to chaff, *Pſal.* 2. 4. Such as execute Judgment on them are called *Fanners, Jer.* 15. 7. So *Matth* 3. 12. becauſe as the Fanner keepeth what is in the Fan unquiet in a continual motion and agitation, by which (advantaged by the Wind) he emptieth it of the Chaff: ſo the Executioners of GOD's Vengeance, by a ſucceſſion of Judgments keeps a people from quiet, till all their Chaff be winnowed out, and the Fan be emptied of all but the more ſolid Grain. *c* For (he ſaith) as the Fanner firſt Ridleth what he hath in his Fan one way, then another, firſt throweth it up, then lets it fall into the Fan, ſo the Enemies ſhould be round about *Babylon*, and GOD would be on every ſide and every way deſtroying them.

3 Againſt *him that* bendeth, let the archer bend his bow, and againſt *him that* lifteth up himſelf in his Brigandine *d*? and ſpare ye not her young men, deſtroy ye utterly all her hoſt *e*.

d What ever Arms the *Babylonians* ſhall be armed with, they ſhall meet with their Matches, thoſe that are Archers, ſhall meet with Archers to bend the Bow againſt them and thoſe who are otherwiſe armed ſhall meet wirh Perſons prepared to incounter them at their own Weapons, *e* Their whole Hoſt ſhall be deſtroyed both young and old Men.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through * in her ſtreets *f*. * Chap. 49. 26.

f Thus all of them ſhall be deſtroyed, ſome in the Fields, ſome in the Streets of their Cities.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts *g*; though their land was filled with ſin againſt the Holy One of Iſrael *h*.

g That is, not utterly forſaken, for in a ſenſe they were forſaken as to ſome gradual manifeſtations of GOD's Love to them, but *Judah* and *Iſrael* were not left as a Widow, or were not divorced from GOD. *h* The word tranſlated *ſin*, ſignifies a moſt heinous ſinning, or deſolation, and the beſt Interpreters judge that *ſin* here ſignifieth the puniſhment of Sin. GOD hath not forſaken the *Jews* utterly, though as they were formerly filled with grievous ſins, ſo they be now filled with grievous Judgments becauſe of their ſins.

6 * Flee out of the midſt of Babylon, and deliver every man his own ſoul: be not cut off in her iniquity *i*: for * this *is* the time of the LORDS vengeance, he will render unto her a recompence *k*. * Rev. 18. 4. * Chap. 50. 15, 28.

i It is a matter of no great moment whether we underſtand theſe words as ſpoken to the *Jews* in the Captivity of *Babylon*, as *Chap.* 50. 8. or to thoſe whom the *Chaldeans* had hired to help them. Or to ſuch ſtrangers as for their ſecular advantages lived in *Babylon*. By *Soul* here ſeemeth to be meant *Life*, and by *Iniquity* the puniſhment of the *Babylonians* iniquity (as the *Hebrew word* oft ſignifies) though in the New Teſtament theſe words be uſed as a monition to People to ſeparate from the Idolatries of myſtical *Babylon*, yet they ſeem here to be only a warning to others to remove out of the reach of *Babylon*'s fall. *k* For the time is come when GOD hath determined to take vengeance on *Babylon*, and to recompence to her all her ſin, and that cruelty which ſhe ſhewed to the *Jews* in particular.

7 Babylon *hath been* * a golden cup in the LORDS hand, that made all the earth drunken *l*: the nations have drunken of her wine, therefore the nations are mad *m*. *Rev 14. 8. & 17. 4.

l A *golden Cup*, becauſe of her great Riches and Plenty, GOD hitherto had made uſe of *Babylon*, as a Rod in his Hand, and had given her Riches and Power, and proſperity proportioned to the Service he had for her to do; what ſhe did ſhe did by commiſſion from God, therefore this Golden Cup is ſaid to have been in the Lord's Hand, ſhe had made all the Nations about her drunken with the Lord's Fury. *m* Conquering them all, and making them mad through the, miſery and ſmart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and *Rev.* 17. 4. She is ſaid to have had a Golden Cup in her hand, but the meaning is no more than this. That God had raiſed up *Babylon* to great degrees of dignity and ſplendour intending to make uſe of her to execute his Vengeance upon many other People, and he did accordingly ſo uſe her, to give the Cup of his Fury to many Nations to the enraging of divers People, but now the courſe of his Providence toward her was altering, *&c.*

8 Babylon is ſuddenly * fallen and deſtroyed *n*: howl for her, * take balm for her pain, if ſo be ſhe may be healed *n*. *Iſa 21. 9. Rev. 14. 8. & 18, 2. * Chap. 46. 11.

n That is, ſhe ſhall ſuddenly fall and be deſtroyed, you may try all the probable ways for her Cure, but they will all be uſed to no purpoſe.

9 We would have healed Babylon, but ſhe is not healed ∴, forſake her, and let us go every one to his own countrey *o*, for her judgment reacheth unto heaven, and is lifted up *even* to the sky *p*.

∴ The Prophet here ſeemeth to perſonate the mercenary Soldiers that ſhould come to help the *Chaldeans*, as if they ſhould ſay this, they would have helped *Babylon*, but there was no healing for her. *o* And therefore they call one to another to leave her to her ſelf, and return each Man to his own Countrey. *p* For her puniſhment was very great, her caſe too ſad for them to help. The reaching of things to the Heavens, and lifting them up to the Skies are phraſes uſed to ſignifie high and great meaſures, and degrees of things. ſo expreſſed *Gen.* 11. 4. and 28, 12. *Deut.* 1. 28. 1 *Sam.* 5. 12. 2 *Chron.* 28. 9. *Pſal.* 107. 26.

10 The LORD hath brought forth our righteouſneſs, come and let * us declare in Zion the work of the LORD our GOD *q*. * Chap. 50. 28.

q Theſe words are ſpoken as in the perſon of the *Jews* owning the deſtruction of *Babylon*, 1. To be the mighty Work of God. 2. An act of Juſtice, and Judgment pleading the Cauſe and revenging the Wrongs of his People; and owning the *Jewiſh* Religion, and calling one to another to go to the Temple to declare what God had done for them, and to give thanks unto him for it.

Chap. 6. 4.
Heb. ure.
Iſa. 13. 7.
Chap. o. 28.

11 * Make † bright the arrows *r*, gather the ſhields *ſ*, the LORD hath * raiſed up the ſpirit of the kings of the Medes *t*, for his device *is* againſt Babylon to deſtroy it, becauſe it *is* the * vengeance of the LORD, the vengeance of his temple *u*.

r Prepare the Arrows for fighting, whether by feathering, ſharpning, or poliſhing and cleanſing of them, is not much material. *ſ* You that are *Chaldeans*, gather all the Shields you have together, you will have need of them all: or you that are the Enemies of the *Chaldeans*, gather you together your Shields. *t* For God hath put a Spirit into *Cyrus* and *Darius*, &c. and his deſign is againſt *Babylon* to deſtroy it. *u* It is a day in which God is reſolved to take vengeace on *Babylon*, to take vengeance for the indignities they have offered to, and the horrible profanation of his Temple.

Heb. iers in ait.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the † ambuſhes *w*: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

w Some judge theſe words ſpoken to the *Medes*, declaring the Will of God, that they ſhould uſe all probable means to conquer *Babylon*, or (as ſome would have it) diſplay their Banners upon the Walls of it, as ſigns of its being already conquered: But certainly it is more reaſonable to conclude them the Prophets Words to the *Babylonians*, either rouſing them out of their ſecurity (for it appears they were ſtrangely ſecure from *Dan.* 5. Hiſtorians tell us that the City was fortified by Walls fifty Cubits high, and two hundred Cubits broad, and by a very deep and large Ditch, beſides that on one ſide it had the River *Euphrates*) or at leaſt quickning them to make all the preparation they could, though all would be to very little purpoſe, for God had reſolved upon what he would do upon *Babylon*, and it was already as good as done.

13 O thou that dwelleſt upon many waters *x*, abundant in treaſures *y*, thine end is come, *and* the meaſure of thy covetouſneſs *z*.

x Babylon is ſaid to dwell upon many Waters, becauſe upon the great River *Euphrates*, which they ſay did not only run by it, but almoſt incompaſs it, branching it ſelf into many ſmaller Rivers, which made ſeveral parts of the City, Iſlands. *y* It is a City much noted in Scripture for Wealth, and made much more wealthy than it was by Traffick, by the Conqueſt of Many Nations. *z* The Prophet tells them that now their gathering time was over, there was now a boundary ſet to their covetouſneſs; in the *Hebrew* it is the Cubit of thy *covetouſneſs*, which is by our Tranſlators well tranſlated a *meaſure*, becauſe it was amongſt the *Jews* the common meaſure of height and depth. The word by us tranſlated covetouſneſs, as *Exod.* 18. 21. may either ſignifie *Riches* the object of their covetouſneſs, or proſperity, or that unlawful deſire of having more, which is properly called *Covetouſneſs*, either becauſe they ſhould be deſtroyed utterly, or becauſe they ſhould proſper no more, there was no end put to the *Babylonians* Luſts, but there was an end put to the ſatisfaction of their Luſts.

† Heb. *his ſoul.*
† Heb. *utter.*

14 The LORD of hoſts hath ſworn by † himſelf, *ſaying*, *a* Surely I will fill thee with men, as with caterpillars *b*; and they ſhall † lift up a ſhout againſt thee *c*.

a The Lord that is able to bring to paſs what he ſaith, hath ſworn by his Life, or by himſelf, ſee the like phraſe *Chap.* 22. 5. and 44. 26. and 49. 13. *Amos* 4. 2. and 6. 8. *Iſa.* 45: 23. that is the thing next mentioned ſhall come to paſs as certainly as that there is a God in Heaven, or that God liveth. *b* I will bring againſt thee a great Army, that ſhall be like a ſwarm of Caterpillers, and ſhall come againſt thee in ſuch numbers as Caterpillars uſe to come, and for the ſame end, to eat thee up, and deſtroy thee, and as Soldiers uſe to do when they go on to fight their Enemies, or to aſſault Cities, they ſhall make a great ſhout againſt thee.

* Gen. 1. 1, 6.
Chap. 10. 12, 13, 14, 15

15 * He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath * ſtretched out the heaven by his underſtanding.

* Job 9. 8.
Pſal. 102. 2.
Iſa. 40. 22.
|| Or, *noiſe.*
* Pſal. 135. 7.

16 When he uttereth *his* voice *there is* a || multitude of waters in the heavens, and he * cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with the rain, and bringeth forth the wind out of his treaſures.

* Chap. 10. 14.
|| Or, *is more brutiſh than to know.*

17 * Every man || is brutiſh by his knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

* Chap. 10. 16.

19 * The portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the LORD of hoſts *is* his name *d*.

d We had theſe five Verſes all in the tenth Chapter, Verſe 12. 13, 14, 15, 16. See there the explication of the ſeveral paſſages in them, the ſcope of which is only to convince thoſe to whom the Prophet ſpoke, that notwithſtanding all the Power, and Riches, and Greatneſs, and Aliances of the *Chaldeans*, yet that God who had threatned this ruine to them was able to bring it upon them, and all their Idols were Vanities, things of nought that ſhould not be able to protect them, and from whoſe power or impotency, they muſt not meaſure nor make up a judgment of what God was able to do, for *Iſraels* God was that God who made the World and the Lord of all the Armies of the Creatures whether in Heaven or Earth.

* Chap. 50. 23.
|| Or, *in thee*, or *by thee.*

20 * Thou *art* my battle-axe *and* weapons of war: for || with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms *e*.

e Interpreters are here divided, whether by *thou* or *thee* in this and the following Verſes to underſtand *Cyrus*, whom God made uſe of to deſtroy *Babylon*, and many other places, or *Babylon*. Our Tranſlators underſtand it of *Cyrus*, and therefore ſpeak of the future Tenſe, *will I.* The *Hebrew* Text will not reſolve us; I rather incline to interpret it of *Babylon*, as indeed the moſt do, and ſo it ſhould be *Thou haſt been*, and *art*, for that is the ſence, *Cyrus* and *Darius* were not yet in Being. God had made uſe of *Babylon* like an *Hammer* or Battle-Axe to break many Nations in pieces.

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man, and the maid.

23 I will alſo break in pieces with thee the ſhepherd, and his flock, and with thee will I break in pieces the husbandman, and his yoke of oxen, and with thee will I break in pieces captains and rulers *f*.

f The ſenſe of all theſe three Verſes is the ſame, *viz.* That God had made uſe, and was ſtill making uſe of the *Babylonians* to waſte and to deſtroy many Nations, to ſpoil and impoveriſh much People, waſting their Goods, routing their Armies, killing all ſorts of their Inhabitants.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your ſight, ſaith the LORD *g*.

g The Particle in the front of this Verſe which our Tranſlators (underſtanding the four former Verſes of *Cyrus*) render *and* in a copulative ſenſe, muſt be rendred *now* or *but*, if the four former Verſes be underſtood of *Babylon*, and the ſenſe is this, Though I have hitherto made uſe of *Babylon*, and ſhall yet for a time make uſe of the *Chaldeans* and *Babylonians* to deſtroy ſeveral other Nations, yet now the time is come, that I will puniſh them, and recompence to them all the miſchief they have done to the *Jews* and ſome of the *Jews* ſhall live to ſee it.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the LORD, which deſtroyeſt all the earth *h*, and I will ſtretch out my hand upon thee, and roll thee down from the rocks *i*, and will make thee a burnt mountain *k*.

h Babylon is not here called a Mountain becauſe it was ſituated upon any Hills or Mountains, for it appears from *Gen.* 11. 2. that it was ſituated in a Plain, and we read *Verſe.* 13 that it dwelt upon many *Waters*; but becauſe it was very *high* for its Power, and Greatneſs, and had very high Walls and Towers, that it looked at a diſtance like an high rocky Mountain, and as ſome ſay (being a very large City) was full of Trees. They had deſtroyed many People of the Earth that lay near to them. *i* God threatens to deſtroy them notwithſtanding their Towers, and great Fortifications, as many times they threw down Malefactors from high Rocks, Mountains, and Precipices. *k* And to make them like *Ætna* or *Veſuvius*, or like ſome other Mountains of Sulphur, or other bituminous matter fired, which are always burning, or elſe he threatneth that their Cities and Towers which appeared like a Mountain ſhould be burnt.

† Heb. *everlaſting deſolations.*

26 And they ſhal not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be † deſolate for ever ſaith the LORD *l*.

l God threatneth to *Babylon* an utter ruine and deſolation, ſo as they ſhould not have a ſtone left fit to lay a foundation, or to make a corner ſtone: or, as ſome others interpret it, That City ſhould never be built again, there ſhould never from the Rubbiſh of it be taken a ſtone to lay the foundation, nor to lay upon the corners of new Houſes, new Walls, new Towers in that place. Foundation ſtones, and corner ſtones, are principal ſtones in Buildings. Nothing ſhall be left in *Babylon* of any worth, value or conſiderableneſs.

27 Set ye up a ſtandard in the land, blow the trumpet amongſt the nations *m*, prepare the nations againſt her, call together againſt her the kingdoms of Ararat *n*, Minni, and Aſhchenaz *o*, appoint a captain againſt her *p*, cauſe the horſes to come up as the rough caterpillars *q*.

m Theſe former words of this Verſe are expounded by thoſe that follow, ſetting up of Standards and blowings of Trumpets, are preparatory to bring Armies together. The ſetting up of Standards, and blowing of Trumpets are Military ſigns of the Will of thoſe *Princes* or *Captains* General, whoſe thoſe Standards are, and to whom thoſe Trumpets belong, that thoſe Soldiers who are under their Command ſhould gather themſelves together to the places where thoſe Standards are ſet up, and thoſe Trumpets blown. *n* What this Kingdom of *Ararat* was. *o* And thoſe of *Minni* and *Aſhchenaz* is very hard to determine, we read of a Mountain called *Ararat*, where the Ark reſted after the Flood, *Geneſis* 8. 4. Of *Minni* we read no where elſe; moſt Writers think theſe were two Kingdoms within *Armenia*. *Aſhchenaz* deſcended from *Noah* by *Japhat*, *Geneſis* 10. 3. certain it is that the Emperour of the *Medes* had the Dominion of theſe places, from whence it is very probable that either *Cyrus* or *Darius*, or both drew out Soldiers to help them to conquer the *Chaldeans*. *p* After People are gathered together for War, the firſt thing to be done is to put them into Military Order, conſtituting a Captain General. *q* *Let the Horſes come up like the rough Caterpillar.* Others read it like the waſting Caterpillar, or like the horrible afrighting Caterpillar. Great Diſputes there are amongſt critical Interpreters what *Caterpillars* are here meant, the Caterpillars being generally ſmooth; but as we know not the complexion of Inſects over all

th

the World, ſo even amongſt us, we ſee ſome Caterpillars that look a little rough; that which alone we are here to attend is, why the *Median Horſes* are compared to theſe Inſects; undoubtedly it is either 1. With reſpect to their Numbers, for Caterpillars in thoſe Countries uſed to come in vaſte numbers. 2. Or in regard of the horror, and trembling cauſed by them in People when they came, being a great Plague to the places which they infeſted.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion *r*.

r Here the Prophet declares thoſe particular Princes, and Nations that ſhould be God's Inſtruments to deſtroy *Babylon*, *viz. Cyrus* and *Darius* the Emperours of the *Medes*, with all the Forces under their Command, and People under their Dominion.

29 And the land ſhall tremble and ſorrow *ſ*; for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant *t*.

ſ That is, *Babylon*, or the Land of *Chaldea* ſhall tremble and ſorrow. *t* For God hath determined to deſtroy it, and to leave it wholly deſolate, ſo as none ſhould dwell in it.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed *, they became as women *ſ*: they have burnt her dwelling places, her bars are broken *t*.

* Iſa. 19. 16. Chap. 50. 37.

ſ When God hath determined an end, he ordereth means proportionable to that end. *Babylon* had many valiant and mighy Men, and it is very probable the *Babylonians* truſted very much to them, but when it came to the puſh, God took off their courage, ſo as they had no heart to fight, but kept themſelves in their ſtrong Holds, and, if at any time they came out, their courage failed them, and they behaved themſelves more like Women than Men of War, ſo as their Enemies burnt their Cities, brake down their Fortifications, and made what havock they pleaſed.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end *u*.

u We have had occaſion once and again to recite what we have in Civil Hiſtorians about the taking of *Babylon* by *Cyrus*, *viz.* That it was taken by ſurprize, by the *Median* Emperours unexpected, diverting the River *Euphrates* by divers Channels which he cut; as alſo that *Babylon* was a very vaſt City, the greatneſs of which might admit of Poſts, and Meſſengers from one end of the City to another to acquaint the King what was done at the other end of the City in which himſelf was Reſident, and it is ſaid that the King of *Babylon* when the City was taken, did not know of his danger untill the Enemy had entred the City.

32 And that the * paſſages are ſtopt *w*, and the reeds they have burnt with fire *x*, and the men of war are afrighted *y*.

* Chap. 50. 38.

w This was part of the *Meſſage* which the *Prophet* ſaith the Meſſenger ſhould carry to the King of *Babylon*, that was in the other part of the City, that the paſſages over the River *Euphrates*, or any other paſſages by which the *Babylonians* might, upon the Enemies entrance, make their eſcape, were all ſtopped, and guarded with Soldiers, or otherwiſe ſo as their was no hope of any making an eſcape. *x* The word tranſlated *Reeds* ſignifies alſo ſtanding Pools of Water, and that ſome judge the ſence, the Water is drained out of the Pits or Pools, ſo as it could not hinder the enterance of the Enemies; thoſe that adhere to the Tranſlation of it *Reeds*, ſay that upon the borders of the River *Euphrates* were vaſt quantities of great and tall Reeds, which with the Mud in which they ſtood, were as another Wall to the City, but the *Medes* had burnt them up ſo that the way was open to the Walls, and the Men of War *y* ſeeing theſe Reeds burnt up, and the Water drained from them, were afrighted, ſo as their hearts through fear failed them.

33 For thus ſaith the LORD of hoſts, the God of Iſrael. The daughter of Babylon *is* like a threſhing floor *z*, ‖ *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come *a*.

‖ Or, *in the time that he threſheth her.*

z Babylon had been a threſhing inſtrument, by which, and a *threſhing floor* in which God had threſhed many other Nations, God now intended to make it as a Threſhing-floor wherein he would threſh the *Chaldeans*. *a* Some think becauſe of the next words that the words were better tranſlated, *it is time to tread her*, (ſo the word ſignifies) as Men uſe to prepare their Threſhing-floors againſt the time of Harveſt, for the time of this Harveſt was near; *her Harveſt* ſignifieth the Harveſt which the Juſtice of God would have from the ruine of the *Chaldeans*.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out *b*.

b The Prophet ſpeaketh this in the Name of the *Jews* complaining of the *King of Babylon* as the Author of all the Miſeries they had indured, which he expreſſeth by ſeveral Phraſes ſignifying the ſame thing. *viz.* That it was the King of *Babylon* that had ruined them, and filled himſelf and his Soldiers with their delicate things, and caſt them out of their Land, dealing with them as Wolves or other Beaſts of Prey, that eat what they pleaſe of other Beaſts they have preyed upon, and leave the reſt in the Fields.

35 The † violence done to me, and to ‖ my fleſh, *be* upon Babylon, ſhall the † inhabitants of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay *c*.

† Heb. *my violence.*
‖ Or, *the remainder.*
† Heb. *inhabitreſs.*

c The words are either a Prayer, or a prediction of God's Vengeance upon *Babylon*, ſo *Pſal.* 137. *Ver.* 7, 8. God hath ſaid Vengeance is his, and he will repay it. The Church of the *Jews* here commits its cauſe to God, and prayeth him to execute Vengeance for her. How far it is lawful for us to pray againſt our Enemies, we have heard once and again.

36 Therefore thus ſaith the LORD, Behold, I will plead thy cauſe, and take vengeance for thee *d*, and I will * dry up her ſea, and make her ſprings dry *e*.

* Chap. 50. 38.

d Men had need take heed how they give cauſe of appeals to God againſt them, eſpecially the appeals of ſuch as are a People that have a Covenant relation to God. God in thoſe caſes ordinarily ſheweth himſelf a *ſwift witneſs* and *Judge*; and gives a ſpeedy Judgment in ſuch cauſes. Behold ſaith God I will plead thy cauſe not with words, but actually with my judicial diſpenſations, therefore it is expounded by taking vengeance. *e* The vengeance which God threatneth is expreſſed *metaphorically* under the notion of *drying up her Sea*, and making her *Springs* dry, which ſignifies the depriving of her of all Neceſſaries, not only of the abundance of her Men, Riches, Treaſures, but of her Springs. Thus I had rather expound it, than as referring to the particular Stratagem by which *Cyrus* took *Babylon*, *viz.* By drying up in ſome meaſure the River *Euphrates*, that is, turning it into other Channels.

37 And Babylon ſhall become heaps *d*, a * dwelling place for dragons, an aſtoniſhment and an hiſſing without an inhabitant *e*.

* Iſa. 13. 22.

d Heaps of Rubbiſh. *e* See the Notes on *Chap.* 50. 39. 40. where the ſame thing was before ſaid.

38 They ſhall roar together like lions: they ſhall ‖ yell as lions whelps *m*.

‖ Or, *ſhake themſelves.*

m It is incertain whether this be to be underſtood of the *Medes*, making horrible roarings and noiſes when they took *Babylon*: Or, of the *Babylonians*, who upon the taking of their City (as is uſual) made horrid Outcries, as being a People quite undone; ſome think it referreth to the drunken noiſes of the *Babylonians* at their Feſtival, aduring the celebration of which we are told their City was taken; but to this one would think the compariſon of *Lions Whelps* (which ordinarily yell for want of Victuals, or for ſome miſchief done them not when their Bellies are full) ſhould not ſo well agree.

39 In their heat I will make their feaſts *n*, and * I will make them drunken, that they may rejoyce, and ſleep a perpetual ſleep, and not awake, ſaith the LORD *o*.

* Ver. 57.

n When they ſhall grow hot with Wine, I will put or give, or make them a Feaſt of another nature. Interpreters judge that the Prophet referreth to the Feaſt made by *Belſhazzar*, Dan. 5. 1. *To a thouſand of his Lords*, when he, and his Wives and Concubines drank Wine out of the Veſſels belonging to the Temple, during which Feaſt the City was taken. *o* So they were made drunk with the Wine Cup of God's Fury, becauſe the Lord had deſigned them to utter ruine, and deſtruction, that as Men filled with Wine are merry, and ſhout, and then fall a ſleep; ſo the *Chaldeans* being drunk with the Wine of the Lord's Wrath, while they were merry with their Cups of Wine, might fall into ſuch a Sleep as they ſhould never awake out of.

40 I will bring them down like lambs to the ſlaughter, like rams with he goats *p*.

p That is, they ſhall be deſtroyed before they be awar of it.

41 How is Sheſhach *q* taken? and how is the praiſe of the whole earth ſurprized *r*? how is Babylon become an aſtoniſhment among the nations *ſ*?

q We meet with this term *Sheſhach* only here, and Chap. 25, 26. both places leave it doubtful whether it be to be taken for an Idol, which they called by the Name of *Shach*: Or a Name given to the City of *Babylon*, which worſhipped that Idol, to the honour of which the *Babylonians* kept a yearly Feſtival for ſeveral days. In the time of which Feſtival they ſay it was that *Cyrus* took the City of *Babylon*. *r Babylon* that was ſo famous over all the World for her ſplendor. *ſ* And ſo it is interpreted in the next words, wherein *Babylon* for the puniſhment brought upon it is ſaid to be an aſtoniſhment to all Nations, which makes it probable that *Babylon* is what was called *Sheſhach*, by the doubling of a Letter, becauſe ſhe worſhipped *Shach*.

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof *t*.

t A multitude of Enemies, that are like the Sea in which there is a multitude of Waters, or that will over-run them as the Sea over floweth the Shoar, or any Land into which it breaketh.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby *u*.

u See *Chap.* 2. 6. and 9. 12. the words are all of them deſcriptive of an utter deſolation, that ſhould not only be the fate of *Babylon* the head City, but of all the inferiour Cities that were as Daughters to that Mother City.

44 And I will puniſh Bel in Babylon *w*, and I will bring forth out of his mouth that which he hath ſwallowed up *x*, and the nations ſhall not flow together any more unto him *y*, yea the wall of Babylon ſhall fall *z*.

w Bel was that principal *Babylonian Idol*, of which ſee what is noted, *Chap.* 50. 2. *x* All the Veſſels of the Temple, 2 *Chron.* 36. 7. and what ever Gifts the *Babylonians* had preſented to him. *y* It was the cuſtom of other Nations to ſend Preſents to the gods of thoſe Nations whom they were in ſubjection to, or whom they would appeaſe, whence it is that we read the *Philiſtines* when they had the Ark would not ſend it home without a preſent, 1 *Sam.* 6. 11. God by his Prophets foretelleth that the time ſhould come when the Nations ſhould come no more to *Babylon*, either to pay an homage to their chief Idol, nor yet to bring Offerings unto him. *z* And the City of *Babylon* ſhould be alſo ruined.

45 * My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD *a*.

* Chap. 50. 8. & *Ver.* 6. Rev. 18. 4.

a Theſe words are an exhortation to the *Jews* to be willing upon the firſt Proclamation of liberty by *Cyrus*, to go out of B*abylon*, notwithſtanding the pleaſantneſs of the place, and that now their ſtakes had been pitched there many Years, becauſe of the Ruine which ſhould moſt certainly come on that place.

46 And leſt your hearts faint, and ye fear for the rumour that ſhall be heard in the land *b*: a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land, ruler againſt ruler *c*.

b And leſt they ſhould be affrighted by the Succeſſion of Evils, Year after Year that ſhould come upon B*abylon*. Some think it were better tranſlated, *And let not your hearts faint*. Though you ſhould hear of *Cyrus* his coming Year after Year, yet faint not (for they ſay *Cyrus* was one Year preparing, and that he ſpent the ſecond Year in paſſing through *Aſſyria*, ſo as he came not at B*abylon* till the third Year) no not though you ſhould ſee or hear of ſucceſſive troubles, and a great deal of violence in the Land by the oppoſition of great Princes one to another, for none of them ſhall do you any harm; but this doth not ſo well ſute to the former verſe, where they are bidden to make haſte out, and to ſave their own Lives. I do therefore prefer the Senſe of our Interpreters and their Tranſlation of it, as making another Argument to perſwad them to make haſte out, becauſe they would by reaſon of the ſucceſſive evils Year after Year coming upon the B*abylonians* live there very troubleſome and uneaſie Lives.

† Heb. *I will viſit upon.*

47 Therefore behold, the days come, that † I will do judgment upon the graven images of Babylon, and her whole land ſhall be confounded *c*, and all her ſlain ſhall fall in the midſt of her *d*.

c I will do, that is, I will execute Judgment upon the Idols of B*abylon*, and the whole Land of *Chaldæa* ſhall be confounded, when they ſhall ſee that their Idols will do them no more Service. *d* Some in ſtead of *her ſlain*, would have it read *her dancers* (for the City was taken while B*elſhazzar* and his whole Court were Revelling) but the learned Author of the *Engliſh Annotations* tells us the word will not bear it.

* Iſa: 44. 23. & 49. 13. Rev: 18. 20.

48 Then * the heaven, and the earth, and all that *is* therein ſhall ſing for Babylon *e*, for the ſpoilers ſhall come unto her from the north, ſaith the LORD *f*.

e All the Creatures in Heaven and Earth ſhall rejoice at the vengeance which God ſhall take upon B*abylon*, which had been the deſtroyer of ſo many of their People. *f* The *Median* Soldiers are thoſe here called Spoilers from the *North*.

|| Or, *Both Babylon is to fall, O ye ſlain of Iſrael, and with* Baby*lon*, &c.
|| Or, *the country*.

49 || As Babylon *hath cauſed* the ſlain of Iſrael to fall, ſo at Babylon ſhall fall the ſlain of || all the earth *g*.

g The words in the *Hebrew* have ſome difficulty, which is not ſo obvious to thoſe not acquainted with that Language, but hath given occaſion to Interpreters to vary in their particular Tranſlations of it, but they moſtly agree in the general ſenſe, *viz.* That theſe words are given as a Reaſon why the whole Earth ſhould ſo much rejoice in the ruine of B*abylon*, becauſe B*abylon* had cauſed *Iſrael* to fall: The latter term *all the Earth* muſt be underſtood in a reſtrained ſenſe, for *that earth*; the C*haldæans* coming up from all parts of C*haldæa* to help B*abylon*, ſhould be ſlain there, as by the means of B*abylon*, the *Iſraelites* were ſlain that came up from all parts of *Judea* to help *Jeruſalem*.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill *h*: remember the LORD afar off *i*, and let Jeruſalem come into your mind *k*.

h It is hard to reſolve whether the Prophet here ſpeaks to the C*haldæans*, or the *Medes*, or the *Jews*, though moſt underſtand it of the *Jews* whom God would have leave B*abylon* as ſoon as they ſhould have a Liberty proclaimed. *i* And to remember when they came into J*udea* the great things both of Juſtice toward the C*haldæans*, and Mercy towards them which God had done. *k* And keep J*eruſalem* in their mind, as the place were they were to worſhip God according to his direction, and for which God had ſo wrought.

51 We are confounded, becauſe we have heard reproach *l*, ſhame hath covered our faces; for ſtrangers are come into the ſanctuaries of the LORD's houſe *m*.

l The words of this verſe ſeem to prove that the J*ews* were the Perſons intended in the former verſe, whom God would have to go away, and not to ſtand ſtill, for it is out of doubt, that it is of them the Prophet here ſpeaketh, and whom the Prophet brings in here, ſaying, *we are confounded*, that is, *aſhamed* (as it is expounded in the next words) to hear the enemies reproaching us, for our God, or for our Religion, as *Pſal.* 137. 3. And *m becauſe Pagans* that were Strangers to the Commonwealth of *Iſrael*, who *Numb*: 1: 51. might not come near the Tabernacle of the Lord, were come, and that not to *worſhip*, but to plunder and rifle in the *Sanctuaries of the Lord*, even into the Court of the Prieſts and of the *Iſraelites*, and into the moſt holy place; thoſe whoſe very preſence in theſe places had been a pollution of them.

52 Wherefore behold, the days come, ſaith the LORD, that I will do judgment upon her graven images, and through all her land, the wounded ſhall groan *n*.

n For which complaints of my people, or rather for which profanation of my Holy place, I will be revenged upon their Graven Images, and not only upon their Idols, but upon the worſhippers of them, and cauſe a groaning of wounded Men over all the Country of the C*haldæans*; I will cauſe them to know that their Idols are not able to protect them from my Power and Juſtice.

*Obad: 4.

53 * Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortifie the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD *o*.

o We are very prone to meaſure things by the meaſures of our own Reaſons, and to judge of events which are to be the effects of Divine power, by humane probabilities, therefore God is put to uſe many words to the ſame purpoſe; he ſaw the *Jews* ſaying in their hearts, How can theſe things be? B*abylon* hath impregnable Walls two hundred foot high, (ſo Hiſtorians report) and of a great breadth, and it hath very ſtrong and high Towers; God by his Prophet tells them, that if they could mount up as high as Heaven, if they could make the Towers much ſtronger than they were, yet the *Spoilers* were to come from him, and he could and would ſend Spoilers, who would pull down her walls, and break down her Towers.

54 A ſound of a cry cometh from Babylon, and great deſtruction from the land of the Chaldeans *p*.

p To aſſure them, that what God threatned ſhould certainly be, he calls to the *Jews* to liſten, as if already there were a cry from B*abylon*, and a ſound of a great deſtruction from the Land of the C*haldeans*.

55 Becauſe the LORD hath ſpoiled Babylon *q*, and deſtroyed out of her the great voice *r*, when her waves do roar, like great waters, a noiſe of their voice is uttered *s*.

q The Sword is not ſo much the Sword of the *Medes*, as the Sword of the Lord. It is he who is to be looked at, as the ſpoiler of B*abylon*. *r* And hath made to ceaſe in that great City the noiſes cauſed from multitudes of people in it walking up and down, and trafficking together. *s* The noiſe of her enemies that ſhall break in upon her ſhall be like the noiſe and roaring of the Sea when it daſheth upon the Shore or upon ſome Rocks. That ſhall be the only noiſe ſhall be heard in her, inſtead of the noiſes wont there to be made from the multitude of people, or from Revellers.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their Bows is broken *t*, for the LORD God of recompences, ſhall ſurely requite *u*.

t Little more is ſaid here than was before, only the words hint the taking of B*abylon* by a ſurprize when the King, and the Inhabitants were not aware of it, which we had before alſo told us, *Verſ.* 39, 40. *u* In this the Prophet ſaith, that God would act but as a juſt God, a *God of Recompences*. Where God's people ſuffer wrong and either cannot revenge themſelves, or may not do it, being privat perſons (to whom God hath given no power of the Sword) if they can exerciſe Faith and patience, they ſhall find God a God of *Recompences*, that can and will requite their Enemies, and plead their cauſe.

* Ver. 39.

57 And * I will make drunk her princes, and her wiſe *men*, her captains and her rulers, and her mighty men, and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the king, whoſe name *is* the LORD of hoſts *w*.

w Drunken Men uſe to fall aſleep. The Prophet ſpeaks here metaphorically. His meaning is, that the Lord would fill them with the *wine* of his *fury* mentioned *chap*: 25: 15, 16. and upon the drinking of it they ſhould ſleep their laſt ſleep, the effects of it ſhould be their utter Ruine and deſtruction. Yet there ſeemeth to be an alluſion to the poſture the King of B*abylon*, and the Thouſand of his Lords mentioned, *Dan*: 5. 1. was in, when their City was taken (which as was before ſaid) was in the time of the Feſtival of their Idol *Shach*) when they were drinking Wine in the Bowls that were brought from the Temple at J*eruſalem*, *Verſe* 30. it is ſaid, *In that very night was Belſhazzar the king of the* C*haldeans ſlain*.

|| Or, *the walls of broad* B*abylon*.
||Or, *made naked*.
* Hab: 2. 13.

58 Thus ſaith the LORD of hoſts, || the broad walls of Babylon ſhall be utterly || broken, and her high gates ſhall be burnt with fire *x*, and * the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary *y*.

x Incredible things are told us by Hiſtorians of this great City. They ſay the compaſs of it was threeſcore miles about. That her Walls were in height two hundred foot, in breadth, ſuch as two Chariots might drive a breaſt upon the top of them, that it had an hundred great Gates, many of them of Braſs, God threatens the breaking down of theſe Walls, and the burning of theſe high Gates and Towers. *y* And that though the people ſhould labour to quench this Fire, or to rebuild this City, yet it would be all loſt labour, and they ſhould give over their enterpriſe, as being weary.

||Or, *On the behalf of.*
|| Or, *Prince of Menucha or chief chamberlain.*

59 ¶ The word which Jeremiah the Prophet commanded Serajah, the ſon of Neriah, the ſon of Maaſeiah *z*, when he went || with Zedekiah the king of Judah into Babylon *a*, in the fourth year of his reign *b*, and *this* Seraiah *was* a || quiet prince *m*.

z Of this *Seraiah* we read no more than we have in this Verſe, though *chap* 36. 26. there be mention made of another *Seraiah*. *a* We no where read of any Journey *Zedekiah* made into *Babylon* till he was carried a Priſoner thither, it is therefore probable that *with* ſhould be tranſlated *from* as the ſame particle is in other places, *Geneſis* 4: 1. and 44. 4. it being not uſual with great Princes to make viſits one to another at ſuch diſtances, though the Jews tell us a ſtory of ſome ſuch thing. *b* The expreſſing of this circumſtance of time, lets us know that the Propheſie was many Years before B*abylon* was deſtroyed, for it was ſeven Years before J*eruſalem* was taken; ſo as it muſt be above ſixty Years before it was fulfilled in the firſt degree. *m* The *Hebrew* word admits of various Interpretations, ſome think that *Menucha* was a place over which *Seraiah* had ſome Authority under *Zedekiah*, the ſame with *Manahah*, 1 C*hron* 8: 6. Others think it was a Name of Office, and ſignified *Lord* C*hamberlain*; but the beſt Interpreters ſee no Reaſon to vary from our Tranſlation, the ſenſe of which is, that he was a Man of a moderat quiet Temper, that perſwaded to Peace.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, when thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words *n*.

n Not to the C*haldeans*, nor poſſibly is it to be underſtood of a meer private reading of them to himſelf, but to the *Jews*, that were in *Babylon*, acquainting them with what God had ſpoken againſt *Babylon* by the Prophet.

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be † deſolate for ever *o*.

† Heb. *deſolation.*

o Thou ſhalt teſtifie that thou believeſt what thou haſt read to be what ſhal moſt certainly come to paſs, by ſpeaking words to this Senſe.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind * a ſtone to it, and caſt it into the midſt of Euphrates.

* See *Rev.* 18. 21.

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her *p*: and they ſhall be weary *q*. Thus far *are* the words of Jeremiah *r*.

p It hath been often ſaid that *Euphrates* was that great River which ran by the Walls of *Babylon*; into this *Seraiah* is commanded by *Jeremiah* to throw this Roll of Prophecy againſt *Babylon*, ſymbolically to teach the *Jews*, that according to the Tenor of his Prophecy the time ſhould come after ſome Years, when *Babylon* ſhould be Deſtroyed never to riſe again to any great view, or degree of ſplendor, no more than that Roll with the Stone tied to it ſhould riſe from the bottom of *Euphrates*. *q* Some read though they weary themſelves, that is, do what they can, or (as it is here) and they ſhal be weary with that weight of Judgement which ſhal be upon them. *r* Either the words of *Jeremy* relating to *Babylon* reach thus far, or all the words of *Jeremiah* remaining on Sacred Record (for it is thought that the next Chapter was rather penned by ſome other Holy Man) Or (which ſeemeth the beſt) the Prophetical word of *Jeremiah*, for the matter of the next Chapter is Hiſtorical, and the Book of *Lamentations* is not Prophetical; as to the main of it, though there be in it three or four Prophetical Paſſages, *Lam.* 4. 21, 22, *&c.*

CHAP. LII.

A Repetition of the Reign of Zedekiah: *Of the Siege, Taking, and Deſtruction of* Jeruſalem: *With the Cauſes thereof; and what further hapened there,* 1——30. Evil-merodach *advanceth* Jehoiachin, 31——34.

ZEdekiah *was* one and twenty years old when he † began to reign, and he reigned eleven years in Jeruſalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

† Heb. *rigned.*

2 And he did *that which was* evil in the eyes of the LORD according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon *a*.

It is generally thought that what we have in this Chapter was not penned by the Prophet *Jeremiah*, who it is not probable would have ſo largely repeated what he had related before *Chap.* 39. and could not Hiſtorically relate what happened after his time as ſome things did which are mentioned towards the end of the Chapter, from *Ver.* 31. to the end. They therefore rather think it penned by ſome other of thoſe in *Babylon*, and put in here as a Preface to the Book of *Lamentations*. What we have in the three firſt Verſes is intirely taken out of 2 *Kings* 24. 18, 19, 20. See the Notes there.

a Here the wicked Actings of *Zedekiah*, and particularly his Rebellion againſt the King of *Babylon* who had made him King, as 2 *Kings* 24. 17. and to whom he had given an Oath of Fealty, is aſcribed to the *wrath of the Lord*; God not putting any ſuch wickedneſs into his heart, but ſuffering him ſo to miſcarry, having a deſign to ſend *Judah* into Captivity. Princes are often by God ſuffered to miſcarry, for the ſins of their People, which ſhould oblige us when we think we have cauſe to complain of the Errours of our Rulers, to conſider whether we have nor by ſome ſinful courſes provoked God, which hath made him leave our Rulers ſo to miſcarry in order to our Ruine and Puniſhment

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth moneth, in the tenth *day* of the moneth, *that* Nebuchadrezzar king of Babylon came, he and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth moneth, in the ninth *day* of the moneth, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate, between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgement upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes, he ſlew alſo all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in || chains, and carried him to Babylon, and put him in † priſon till the day of his death *b*.

† Heb. *blinded.*

|| Or, *fet-ters.*

† Heb. *in the houſe of th Wards.*

b This Hiſtory is found, 2 *Kings* 25. 1, 2, 3, 4, 5, 6, 7, 8. much in the ſame words. See the Annotations on that Chapter. *Jeremiah* alſo hath the ſubſtance of it, *Chap.* 39. 1, 2, 3, 4, 5, 6, 7. only neither of thoſe places have the laſt words, from whence we learn that *Zedekiah* died in *Babylon* a Priſoner.

12 ¶ Now in the fifth moneth, in the tenth *day* of the moneth, (which *was* the nineteenth year of Nebuchadnezzar king of Babylon) came Nebuzar-adan || † captain of the guard, *which* † ſerved the king of Babylon, into Jeruſalem.

|| Or, *chie Marſhal.*

† Heb. *chief of the Executioner or ſlaught men.*

13 And burnt the houſe the LORD, and the king's houſe, and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

And ſo *Ver.* 14, *&c.*

14 And all the army of the Chaldeans, that *were* with the captain of the guard brake down all the walls of Jeruſalem, round about.

† Heb. *ſtood before*

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dreſſers and for husbandmen *c*.

c See the Notes on 2 *Kings* 25. from *Verſe* 8. to the 13. where all this is related, only with a ſmall difference as to the Day of the Moneth when *Nebuzar-adan* came to *Jeruſalem* and burnt the Temple. In the *Kings* it is ſaid he came the ſeventh Day, here it is ſaid he came the tenth Day. See the ſolution of it in the *Annotations* on 2 *Kings* 25. probably he might come into *Jeruſalem* the ſeventh Day, and not burn the Temple till the tenth. Much of it alſo is related by *Jeremiah*, *Chap.* 39. The *Provoſt-Marſhal* about a Moneth after the taking of the City, returned with a part of the Army, burnt the Temple, the great Mens Houſes in the City, and many other Houſes, and carried away divers Priſoners, but left ſome of the poorer ſort of the People to dreſs the Vineyards, and Till the Ground, which is a thing very uſual with Conquerers, for their own advantage, that their Conqueſts may yield them ſome Revenue.

17 Alſo the * pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the brazen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon *c*.

* Chap. 27. 19.

c The particular enumeration of the Parts and Utenſils of the Temple mentioned in this, and in the following Verſes, may be conceived to have been to juſtifie the Prophecy of *Jeremiah*, *Chap.* 27. 19. where there is a particular mention made of the *Pillars*, the *Baſes*, and the *Sea*, that they ſhould all with the reſidue of the Veſſels of the Temple be carried into *Babylon*. Of theſe Pillars we read 1 *Kings* 7. 15. they were of Braſs eighteen Cubits high, they were in the Porch of the Temple, *Verſe* 21. of the Baſes we read there alſo largely from *Verſe* 27. to *Verſe* 38. they alſo were all of Braſs; and of the *Sea* from *Verſe* 23. to *Verſe* 27. Theſe being all made of Braſs were for conveniency of carriage broken by the *Chaldeans.*

18 * The caldrons alſo *d*, and the || ſhovels *e*, and the ſnuffers *f*, and the || bowls *g*, and the ſpoons ∴, and all the veſſels of braſs wherewith they miniſtred, took they away.

* Exod. 27. 3.

|| Or, *Inſtruments to remove the aſhes.*

|| Or, *baſons.*

d Theſe were called Pots, 2 *Kings* 25. 14. *e* Which were to remove the aſhes from the Altar. *f* Some think that this word in this place were better Tranſlated *Tongs*, beeauſe he is ſpeaking of Inſtruments of Braſs, and that thoſe Utenſils are not here underſtood with which they ſnuffed the Lamps, becauſe they were of Gold. *g* Or *Baſons*; it is uncertain which is here intended, there being in the Temple, both Bowls to drink in, and alſo *Baſons* to receive the Blood of the Sacrifices. ∵ The word is ſuch as may ſignifie Ladles, or Cups, or Diſhes.

19 And the baſons, and the || fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups: *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away *h*.

|| Or, *Cenſors.*

h Some of theſe Utenſils were only of Braſs; others, were ſome of them Braſs, ſome of Silver, ſome of Gold, the Captain of the guard carried away all, both thoſe of Silver, and thoſe of Gold, and thoſe of Braſs.

20 The two pillars, one ſea, and twelve brazen bulls, that *were* under the baſes which king Solomon had made in the houſe of the LORD: † the braſs of all theſe veſſels was without weight *i*.

† Heb. *their braſs.*

i Solomon made two Pillars, 1 *Kings* 7. 15. which *Verſe* 21. he call *Jachin* and *Boaz*, *Verſe* 23. a *molten Sea*, ten Cubits broad, this *Verſe* 25. ſtood upon twelve Oxen, and had ten Baſes, *Verſe* 25. 27. the making of all theſe took up a vaſt quantity of Braſs, as any one will eaſily judge, who 1 *Kings* 7. 27. readeth the dimenſions of theſe things.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow *k*.

† Heb. *a thred.*

k This agreeth with 1 *Kings* 7. 15. where what is called here a *fillet*, is called a *thred*, concerning the height of the Pillars we read the ſame 2 *Kings* 25. 17. 2 *Chron.* 3. 15.

22 And a chapiter of braſs *was* upon it, and the height of one chapiter *was* five cubits with net-work, and pomegranates upon the chapiters round about, all *of* braſs, the ſecond pillar alſo, and the pomegranates *were* like to theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* * all the pomegranates upon the net-work, *were* an hundred round about *l*.

ee Kings 20.

l There are ſome differences as to the meaſure of theſe Chapiters betwixt 2 *Kings* 25. 17. and this Text; here the height of them is made to be five Cubits, there it is ſaid to be three Cubits, that which is ſaid to reſolve this difficulty is, That there were three parts in the Chapiter, *the Square*, the *Belly*, and the *Crown*, and that this Text gives an account of the whole; but that Text 2 *Kings* 25. 17. gives an account only of the *Belly*, and the *Crown* which were no more than three Cubits. The like difference there is betwixt this Text, and 1 *Kings* 7. 19 and 2 *Chron.* 4. 13. about the number of the *Pomegranates.* In the Book of *Kings* it is ſaid the Pomegranates were in number *two hundred*, *Chron.* 4. 13. they are ſaid to have been *four hundred.* The meaning is, There were an hundred in a row, in the two rows two hundred, in the four rows (two upon each Pillar) four hundred. Some other difference alſo there is about the particular number of Pomegranates on a ſide, which are ſaid to be but ninety ſix, which make on the two ſides but one hundred ninety two, on the four ſides but three hundred eighty four, and comes up neither to the two hundred mentioned in the Book of *Kings*, nor to the number of four hundred mentioned in the Book of *Chronicles.* Vide the *Engliſh Annotations*, where the learned Author hath obſerved that in the *Hebrew*, what we Tranſlate *of a ſide*, is word for word *Wind-ward*, that is, toward the four Winds, ſo as the Table was *ſquare*, and there were twenty four on each ſide which made ninety ſix in all, to which four being added, one at each corner, this made an hundred. But theſe are niceties, a ſatisfaction in which is of no great concernment to us unleſs to ſatisfie ſuch as would make uſe of theſe little things to Queſtion the Authority of the Scriptures, becauſe of theſe ſeeming contradictions of how little concernment ſo ever thy be as to our Faith and Holineſs.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the † door *m*.

† H b. *l.reſhold.*

m See the Notes on 2 *Kings* 25.18. where we have the ſame words. This *Seraiah* was not he mentioned *Chap.* 51. 59. but the Son of *Azariah*, 1 *Chron.* 6.14. By the *ſecond Prieſt*, Interpreters underſtand him that ſupplied the place of the High Prieſt in caſe he were ſick, *&c.* he that was ſent by *Zedekiah* to the Prophet, *Chap.* 21. 1. and whom *Shemaiah* chode by his Letters *Chap.* 29. 25. for not ſetting *Jeremiah* in the Stocks. It is probable there were more Keepers of the Door, but the Captain of the Guard took only three of the Principal.

25 He took alſo out of the city, an eunuch, which had the charge of the men of war, and ſeven men of them that † were near the kings perſon which were found in the city, and the || principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land, *that were* found in the midſt of the city *n*.

† Heb. *ſaw the face of the king.*
|| Or, *the ſcribe of the captain of the hoſt.*

n See 2 *Kings* 25. 19. only there is mention but of *five men*, here there is mention of ſeven, but probably two of them were of leſs note.

26 So Nebuzzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land *o*.

o See 2 *Kings* 25. 20, 21.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the ſeventh year, three thouſand Jews and three and twenty *p*.

p That is in the time of *Jehoiachin*, 2 *Kings* 24. 12, 13, 14. here it is ſaid to be in the ſeventh year, there in the eighth year, it might be in part of both. But there is a difference in the number of the captives which are here ſaid to be 3023, and 2 *Kings* 24. 14, 16. ſeven thouſand, or eight. It is thought by ſome that the number here mentioned were ſuch as properly belonged to *Judah*, and the number mentioned 2 *Kings* 24. were the number of the Captives of *Judah* and *Benjamin.* See the *Engliſh Annotations.*

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two † perſons *q*.

† Heb. *Souls.*

q That was the Year when the City was broken up.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred, fourty and five perſons: all the perſons *were* four thouſand and ſix hundred *r*.

r Of this we read nothing more in Holy Writ, ſome judge it to have been upon occaſion of *Iſhmael*'s killing *Gedaliah*, but this was four Years after the taking of the City, and we are not certain what at this time brought again the *Chaldean* Forces.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah *s*, in the twelfth moneth, in the five and twentieth *day* of the moneth *s*, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon *t*.

s *Jehojachin* began his Reign at eighteen Years of Age, 2 *Kings* 24. 8. and Reigned but three Moneths, but that he yielded himſelf to the King of *Babylon* Beſieging him, *verſe* 12. in the eighth Year of the King of *Babylon*'s Reign. He was a Priſoner in *Babylon* (as appeareth by this Text) in which circumſtances he continued (as appears from this Text) about thirty Years; which was during the whole Reign of *Nebuchadrezzar*, ſometimes called *Nebuchadnezzar*, ſometimes *Nebuchadonoſor.* *Evil-Merodach* was Son to this *Nebuchadrezzar*, who, in the twelfth Moneth of that Year, the 25*th* Day of of the Moneth (ſaith this Text, but 2 *Kings* 25. 27. it is the *twenty ſeventh day*, but that difference may eaſily be reconciled, The Penman of this part of Holy Writ, might count preciſely from the Day of his Fathers Death, and the Penman of the Book of *Kings* from the time of the Coronation of *Evil-Merodach*, or when he openly ſhewed himſelf as King; or the one might reckon from the Day that *Evil-Merodach* decreed the thing, the other from the Day when he put it in Execution) *t Lifted up the head, which* ſignifies in Scripture the altering of ones Eſtate that is in Miſery, *Gen.* 40. 20 which is all that is here meant, for his bringing him out of *Priſon* is mentioned in the next words. The Reaſon of this favour is variouſly gueſſed at. The Reverend Author of our *Engliſh Annotations* fanſieth, that *Evil-Merodach*, might be much of the ſame Age with him, and that *Jehojachin* got into the Acquaintance of this *Evil-Merodach*, during his Thirty Years Captivity, who conſidering his long Impriſonment, and that now there was no danger of his heading the *Jews*, (whoſe City had now been Deſtroyed Twenty five Years and upward) this Prince out of his Humanity might ſhew him this Favour, nor are ſuch things unuſual in Nations upon their changes of Princes and Counſellors.

32 And ſpake † kindly unto him, and ſet his throne above the thrones of the kings that *were* with him in Baylon *u*.

† Heb. *good things with him.*

u The King of *Babylon* might have other Kings his Priſoners, his Father having been ſo great a Conquerour, or he might have other Kings his Subjects, that might reſide at his Court; and either out of a particular kindneſs he had to *Jehojachin*, or in regard of the Fame of *David* and *Solomon*, from whom *Jehojachin* lineally deſcended, he might do him this Honour.

33 And changed his priſon-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the King of Babylon, † every day a portion, until the day of his death, all the days of his life *w*.

† Heb. *the matter of the day in his day.*

w He treated him like a Prince with a reſpect becoming his former State. took care both for his Habit and Diet, for his Habit, that it ſhould be decent, ſuch as became a Perſon of his Quality, though a Captive: for his Diet, that he ſhould have it in his Court, thereby learning others that Humanity which becometh all Men to treat others with that are fallen under their power; that Decency, which becometh them as Men, and as Men whoſe Circumſtances have been better; doing to others, as we would they ſhould do unto us Thus *Jehoiachin*'s Lot was different from that of his Father *Jehoiachim*, whoſe Body was caſt out as we heard before: As alſo from that of his Uncle *Zedekiah* who did not only die in *Babylon*, but died a *Priſoner*; his Nephew *Jehoiachim* died there, and a Captive, but not in durance. Theſe four laſt Verſes are found alſo 2 *Kings* 25. 27, 28, 29, 30. and being found here in a *Narrative form*, related as a piece of Hiſtory relating a thing done; not in a *Prophetical ſtile*, are an Argument (as was ſaid before) that this whole Chapter, is no part of the Prophecy of *Jeremiah*, and probably not wrote by him, for he beginning his Prophecy in the thirteen Year of *Joſiah*, who reigned thirty one Years, and continuing it three Moneths during the Reign of *Jehoachaz*, and eleven Years during the Reign of *Jehoiachim*, and three Moneth during the Reign of *Jehoiachin* (or *Jeconiah*) and eleven Years during the Reign of *Zedekiah*; and *Jehoiachin*, outliving the Reign of *Zedekiah* Twenty five Years, it muſt needs be ſixty five Years and an half after the word of the Lord firſt came to *Jeremiah* before the Death of *Jehoiachin*; ſo as the Prophet if he lived to that time muſt be near an hundred Years old, which is not probable. Here now endeth the Hiſtory of the Kingdom of *Judah.* I ſhal only note the ſevere Judgement of God upon this People, whoſe Kingdom was made up of the two Tribes of *Judah* and *Benjamin*, and half the Tribe of *Manaſſeh.* In the numbring of the Perſons belonging to theſe two Tribes, *Numb.* 1: (counting half of the number of the Tribe of *Manaſſeh*) we find *One hundred twenty ſix thouſand one hundred*, *Numb.* 26. we find of them *One hundred fourty eight thouſand four hundred and fifty.* Here *Verſe* 30. we find no more of them carried into Captivity, than *four thouſand and ſix hundred.* From whence we may judge what a multitude of them were ſlain by the Sword, or killed by the Famine and the Peſtilence, though we make a great allowance for ſuch as were left in the Land to dreſs Vineyards, and to till the Ground. It is a dreadful thing to fall into the hands of the living God, to *mock his meſſengers, deſpiſe his words*, and *miſuſe his Prophets, till there be no remedy*, as this People did, 2 *Chronicles* 36. 16.

THE

THE Lamentations of JEREMIAH

The ARGUMENT.

T*His Book in* Greek, Latine, *and* Engliſh *hath its name from the* Subject matter *of it, which is* Lamentation; *So alſo amongſt the* Hebrew *Writers, but in the* Hebrew *it hath its Name from the firſt word of the Book, as alſo the five Books of* Moſes *have.*

That it was *Wrote by* Jeremiah *none can reaſonably queſtion, becauſe in the* Hebrew *it is ſtiled,* The Book of Jeremiah.

There is little controverſie about the Time, *or* Occaſion *of the Writing of it. That the Occaſion was the miſeries of the* People, *by reaſon of the Famine, Sword, and Captivity is evident to thoſe that read any part of it; but whether they were thoſe miſeries which began with the Death of* Joſiah, *and held on till the City was taken, which was two and twenty or three and twenty years after; Or thoſe only which began with the Siege and followed on many Years, hath been doubted by ſome. That* Jeremiah lamented for Joſiah, and all the ſinging Men, and ſinging Women ſpake of Joſiah in their Lamentations, *is plain from* 2 Chron. 35. 25. *But that theſe were the forms they uſed, or that they were compoſed upon that ſad account appeareth not, and the miſeries, which the* Prophet *mentioneth befel not the People in the time of* Joſiah, *but during the Siege, more than twenty Years after* Joſiah's *Death Nor is there any thing which looks like a Lamentation for* Joſiah *through the whole Book, unleſs* Chap. 4, 20. *which (as we ſhall ſhew) may alſo be fairly* interpreted *of* Zedekiah: *Some think that* Jeremiah *began to write them upon the Death of* Joſiah, *and continued his ſtile to the time of the Captivity, ſetting down all the miſeries the People ſuffered all along that time.*

The Scope of the writing as to thoſe whom it immediatly concerned, is plain and obvious, viz. *to affect the* People *with theſe Judgments which came upon them for their ſins: As to us (upon whom the ends of the World are come) to mind us to take heed of their Sins, leſt we be ſharers in their Plagues.*

The Book is made up of Complaints *of their lamentable condition;* Petitions *unto God for* Mercy, *and* Prophecies *both of their* better eſtate *and the* ruine of their Enemies.

In the four firſt Chapters *are ſeveral Alphabets of Letters beginning the ſeveral Verſes, each Verſe beginning with a new Letter, only* Chapter 3. *every three Verſes begins with a new Leteer; the myſtery of which we do not underſtand, nor poſſibly was there any myſtery intended in it, only the Chapters were ſo compoſed for the advantage of our Memories.*

The whole Book lets us ſee from what an height of dignity, to what a depth of miſery ſin may bring Nations, *how much ſoever intereſted in God; and likewiſe directs us to our duty in ſuch ſtates of Afflictions and Miſery if we would obtain* Mercy.

CHAP. I.

Jeremiah *lamenteth the former Excellency and preſent Miſery of* Jeruſalem *for her ſin,* 1——12. *She complaineth of her Grief,* 13——17. *Confeſſeth God's* Judgments *to be Righteous: And prayeth unto him,* 18——22.

HOw doth the city ſit ſolitary, *that was* full of people *a*? *how* is ſhe become as a widow *b*? ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary *c*?

a The intrrogative Particle *how*? Once expreſſed and twice more underſtood in this Verſe, doth not ſo much inquire the cauſe or Reaſon of the effect, as expreſs admiration, or lamentation. The Prophet admires the miſerable ſtate of the City, which was full of people beyond the proportion of other Cities, and now was ſolitary, ſo thin of people that ſcarce any could be ſeen in her Streets. *b* She that had a King, or rather a God, that was an husband to her, now was forſaken of God, her King taken from her, and ſhe like a poor widow. *c* She that was like a Princeſs amongſt the Nations, that ſometimes (as in *Davids* time) had the *Moabites*, *Ammonites*, &c. Tributaries to her, was now a Tributary her ſelf.

* Jer. 13. 17. * Job 7. 3. Pſal. 6. 6. 2 * She weepeth ſore in * the night, and her tears *are* on her cheeks *d*: among all her lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies *e*.

d All her hours are hours of ſadneſs, ſhe doth not only mourn in the day time, but in the night alſo, when ſhe ſhould reſt, her Cheeks are like the Graſs in the Morning hanging full of drops, as if her Head were a Fountain of Water, and her Eyes Rivers of Tears. *e* In her proſperity ſhe had a great many Friends that ſought, and courted her favour, with whom ſhe made Leagues and confederated (ſuch were the *Egyptians*, *Aſſyrians*, &c.) but they were now ſo far from helping the *Jews*, that they helped their Enemies, and dealt treacherouſly with them becoming themſelves Enemies inſtead of Aſſiſtants to them.

† Heb. *for the greatneſs of ſervitude.* 3 Judah is gone into captivity, becauſe of affliction, and † becauſe of great ſervitude *f*: ſhe dwelleth among the heathen, ſhe findeth no reſt *g*: all her perſecutors overtook her between the ſtraits *h*.

f This is expounded as the cauſe why the *Jews* were carried into Captivity, becauſe of the ſervitude, and oppreſſion exerciſed amongſt them, oppreſſion by their Rulers, and ſervitude more generally, keeping their Servants beyond the Year of *Jubile*, when they ought to have ſet them at Liberty, and that this was one cauſe appeareth from *Jer.* 34. 17. or if *becauſe of affliction*, &c. be joyned to the next words, the ſenſe is plain *ſhe dwelleth amongſt* the Heathen, by reaſon of her low condition, and the ſtate of ſervitude ſhe is in. *g* Where ſhe (that is the *Jews*) have neither any ſatisfaction nor quiet in their own minds, nor are they by their Enemies ſuffered to be at quiet any where. *h* Thoſe that purſued them with all violence to deſtroy them, overtook them in places where they could not eſcape them, as Huntſmen and other take their Game by driving them into ſtrait and narrow places.

4 The ways of Zion do mourn, becauſe none cometh to the ſolemn feaſts *i*: all her gates are deſolate *k*: her prieſts ſigh *l*, her virgins are afflicted, and ſhe *is* in bitterneſs *m*.

i The ways that lead to the Temple, have as unlovely a Complexion as Mourners, being overgrown by reaſon that none goeth up as uſually to the Feaſts of the Paſſover, of Tabernacles, &c. Either all the Gates of *Jeruſalem*, or the Temple, or all her Cities are very thin of people, the places that uſe to be ſo full. *l* Her Prieſts that were wont to be ſo fully imployed at Feſtivals receiving the peoples Oblations, and offering Sacrifices, they mourn having now nothing to do. *m* The Virgins who in thoſe Feaſts were wont to play with Timbrels, *Pſal.* 68. 25. They now mourn, and perſons of all Ages and Ranks are in bitterneſs.

5 Her adverſaries are * the chief, her enemies proſper: for the LORD hath afflicted her *n*; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy *o*. * Jer. 52. 28.

n God hath fulfilled his threatning, *Deut.* 28. 43. The Enemy is got *above us*, and *we are brought very low*, for the multitude of our ſins, directly contrary to his promiſe in caſe of obedience, Ver. 13. *o* Not only our young and old Men, but the little Children, have been driven like Sheep before the Enemey into a miſerable Captivity.

6 And from the daughter of Zion all her beauty is departed *p*: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer *q*.

p All the Inhabitants of *Zion* have loſt their former Beauty, whatſoever ſplendor the City had, whether from the multitude or gallantry of her Inhabitants, it is all gone, her Nobles are become thin, and ill-favoured like Beaſts almoſt ſtarved, their Enemies purſue them to deſtroy them, and they have no ſtrength to oppoſe or reſiſt them.

7 Jeruſalem remembred in the days of her affliction, and of her miſeries, all her || pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her *r*, the adverſaries ſaw her, *and* did mock at her ſabbaths *ſ*. || Or, *deſirable.*

r The Inhabitants of *Jeruſalem* now, that they are in affliction and miſery, have time to Remember their former Mercies, and with how many deſirable things God had once bleſſed them, and compare her former ſtate before ſhe fell into the Enemies hands, with her preſent ſtate now ſhe is in their power. *ſ* Now it is an affliction to them to hear her Enemies mock at her Sabbaths, which while they enjoyed they abuſed.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe † is removed: all that honoured her, deſpiſe her *t*, * becauſe they have ſeen her nakedneſs: yea ſhe ſigheth, and turneth backward. † Heb. *become a removing*, or *a wandring.* * Jer. 13. 26 Ezek. 16. 37. & 23. 29.

t She is carried out of her own Land into an Enemies Countrey, and made an hiſſing and ſcorn to thoſe who before Reverenced her, (in all this God is Righteous; for all orders of Men have grievouſly ſinned) becauſe they have ſeen the Lord ſtripping her of all her Bleſſings, and expoſing her to the ſcorn and Reproach of all Men as Strumpets are expoſed.

9 Her filthineſs *is* in her skirts *w*, ſhe * remembreth not her laſt end, therefore ſhe came down wonderfully: ſhe had no comforter *x*: O LORD behold my affliction: for the enemy hath magnified *himſelf y*. * Deut. 32. 29.

w He perſiſteth in his compariſon of the *Jewiſh* people, either to a ſluttiſh naſty Woman, or to an impudent Woman that is not aſhamed to expoſe her naſtineſs or wickedneſs to the view of all. *x* That is, the *Jews* never conſidered, or would not believe what thoſe degrees of ſin would at laſt bring them to, and that hath been the cauſe of that prodigious Calamity into which God had brought them. *y* The Prophet turns himſelf to God, whom he deſires to behold the affliction of this people, that is with a pitiful compaſſionate Eye. It is a very uſual thing in Holy Scripture, to ſignifie the acts of the Heart, by the acts of the inward and outward Senſes, thoſe eſpecially of the *Memory, Eye* and *Ear*, becauſe Objects muſt be firſt brought in by the Senſes before they can affect the Soul. Hence (the Scripture ſpeaking of God after the manner of Men) the Servants of God deſiring God to have compaſſion on them, ſhew them favour, *&c.* Deſire him to *behold* and look upon their affliction.

Or, *de- rable.* Neh. 3. 1.

10 The adverſary hath ſpread out his hand upon all her || pleaſant things *z*: for ſhe hath ſeen *that* the heathen entred in her ſanctuary, whom thou didſt command *that* they * ſhould not enter into thy congregation *a*.

z That is, hath got them into poſſeſſion. By *pleaſant things* are here to be underſtood the *Ornaments* of the Temple, upon which the Enemy had laid violent hands, ſo this Phraſe of *ſpreading out* the hand is taken, *Iſa.* 25. 11. The things of the Sanctuary were always pleaſant things to thoſe that feared God, poſſibly thoſe that little valued them before, now looked upon them in their true notion. We ſeldom know our Mercies till we come to be deprived of them. *a* He means the *Ammonites*, and *Moabites* whom the Law concerned, *Deut.* 23. 3. Some of whom probably aſſiſted the *Babylonians* in the Conqueſt of *Judea*.

*Jer. 52. 6. || Or, *to make the ſoul to come again.*

11 All her people ſigh *, they ſeek bread *b*, they have given their pleaſant things for meat to || relieve the ſoul *c*: ſee, O LORD, and conſider, for I am become vile *d*.

b He ſpeaketh probably with reference to the Seige, after which the people had ſcarcely any pleaſant things to exchange for Bread. The whole Body of the people was in a ſad condition, and in a Land that ordinarlily flowed with Milk and Honey, they were at loſs for Bread to eat. *c* And gave any thing for ſomething to ſatisfie their hunger. *d* The Prophet ſends up a ſudden Ejaculation to God much like that *Ver.* 6. The Argument he uſeth is drawn from the miſery the people were in, expreſſed under the notion of being become vile, that is miſerable or contemptible.

|| Or, *it is nothing.* † Heb. *paſs by the way.* * Dan. 9. 12.

12 ¶ || *Is it* nothing to you, all ye that † paſs by? behold, and ſee, * if there be any ſorrow like to my ſorrow: which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger *e*.

e The Prophet ſpeaks in the Name of the *Jewiſh* Church, as a Woman in miſery ſitting by the way ſide, and calling to paſſengers that came by to have compaſſion on her, ſuggeſting to them, that her affliction was no ordinary affliction, nor the effect of a common and ordinary Providence, but the effect of the Lord's fierce anger, a moſt ſevere puniſhment.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them *f*; he hath ſpread a net for my feet *g*, he hath turned me back: he hath made me deſolate, *and* faint all the day.

f By Fire he means a Judgment as conſuming, and as afflictive as fire in the Bones, which had conſumed the ſtrength of the *Jews*. *g* That is, God had brought them into a condition wherein they were entangled, and could not get out. The Holy Man owneth God as the firſt cauſe of all the evil they ſuffered, and Entitles God to their various kinds of afflictions; both in Captivity, and during the Siege, looking beyond the *Babylonians* who were the proximate inſtrumental cauſe.

14 The yoke of tranſgreſſions is bound by his hand *h*: they are wreathed, *and* come up upon my neck *i*: he hath made my ſtrength to fail; the LORD hath delivered me into *their* hands, *from whom* I am not able to riſe up *k*.

h Still the Prophet eyeth God in all, and acknowledgeth his Juſtice while he call their afflictions the *yoke* of their *tranſgreſſions*, that is, which was put upon their neck, upon the ſame account that Yokes are put about the Necks of Beaſts that uſe to break Hedges, *&c.* and bound to keep them faſt. *i* My puniſhments are twiſted as Cords, to make them more ſtrong; I have a complication of Judgments upon me, Sword, Famine, Peſtilence, Captivity, they are not only prepared for my Neck, but they are already put upon it. *k* All my valiant Men, the ſtrength of my Nation is broken, and I am ſo fallen, that I am not able to riſe again.

15 The LORD hath trodden under foot all my mighty *men* in the midſt of me *l*: he hath called an aſſembly againſt me, to cruſh my young men *m*: the LORD hath trodden || the virgin, the daughter of Judah, *as* in a winepreſs *n*.

|| Or, *the winepreſs of the Virgin.*

l In the midſt of me, may be Interpreted either as *pleonaſtical*, or as denoting the place in which they loſt their valiant Men, *viz.* in the midſt of the City during the Siege, not in the Field. *m* Inſtead of thoſe ſolemn Aſſemblies that were wont to be called together within *Hieruſalem* by ſound of Trumpet for the ſolemn Worſhip of God; God had called an Aſſembly of *Chaldeans* as Adverſaries againſt the City, to cruſh the Inhabitants of it. *n* God had trodden upon the *Jews* as Men uſe to ſtamp Grapes in a Winepreſs, where they uſe to cruſh them to pieces to get out the juice, and then they throw the husks that are good for nothing upon the Dunghills. Theſe are but various expreſſions to ſet out the miſery which God had brought his people for their Sins into.

*Jer. 13. 17. and 14. 17. Chap. 2. 18. † Heb. *bring back.*

16 For theſe *things* I weep, * mine eye, mine eye runneth down with water *o*, becauſe the comforter that ſhould † relieve my ſoul, is far from me *p*, my children are deſolate, becauſe the enemy hath prevailed *q*.

o For theſe ſore afflictions, and for my ſins that have cauſed them, and for theſe impreſſions of Divine Wrath which I diſcern in them, Lord! I that am thy Prophet, and we that are *Iſraelites* indeed weep, and that plentifully; *p* having neither thee preſent with us as formerly to be our hope or comfort, nor any Friend that will deal by us as Friends ſometimes do by others in ſwooning fits to fetch back their Souls. *q* Either the other Cities of *Judah* (*Jeruſalem* was the Mother City) or my people, my Inhabitants, are waſted deſtroyed, and made deſolate, becauſe the Enemy hath prevailed.

17 * Zion ſpreadeth forth her hands *r*, *and there is* none to comfort her *ſ*; the LORD hath commanded concerning Jacob *that* his adverſaries ſhould *be* round about him *t*: Jeruſalem is as a menſtruous woman amongſt them *u*.

* Jer. 4. 31.

r The ſame in this Verſe is meant by *Zion, Jacob* and *Jeruſalem*, unleſs *Zion* more ſpecially ſignifieth the *Jews* conſidered as a Church, becauſe of the Temple built upon it. She ſpreadeth out her hands as in a poſture of mourning, and bewailing her ſelf. *ſ* But ſhe had none that could afford her any comfort. *t* God had commanded concerning the *Jews* who were deſcended from *Jacob*, (their twelve Tribes from his twelve Sons) that their Enemies ſhould incompaſs them. *u* They were become loathſome and filthy even in the Eyes of their Enemies like Women, which were ſeparated from the congregation during their legal Uuncleanneſs.

18 ¶ The LORD is * righteous, for I have * rebelled againſt his † commandment *w*: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity *x*.

*Dan. 9. 7. * 1 Sam. 12. 14, 15. † Heb. *mouth.*

w The Prophet either directeth thoſe that feared God what they ſhould ſay, or expreſſeth what many of them did ſay in the Name of the reſt acknowledging both the Lords Juſtice and Faithfulneſs; becauſe they had been diſobedient to the Commandments of God. *x* In theſe words the Prophet only perſonates a paſſionat *Woman* begging pity of all becauſe her Children were taken from her.

19 I called for my lovers, but they * deceived me *y*; my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſoul *z*.

* Jer. 30. 14.

y I deſired help of my Allies and Confederates who courted my Friendſhip and Alliance in my Proſperity, but they failed mine expectation, none of them either would or could ſuccour me. *z* My Miſery was ſuch through the Famine, that not only my common people but thoſe of the beſt rank in the City, Magiſtrates and Prieſts fainted as they went along the Street ſeeking Bread to ſatisfie their hunger.

20 Behold, O LORD *a*, for I am in diſtreſs; my * bowels are troubled: mine heart is turned within me, for I have grievouſly rebelled: * abroad the ſword bereaveth, at home *there is* as death *b*.

* Iſa. 16. 11. Jer. 48. 36. Chap. 2. 11. Hoſ. 11. 8. * Deut. 32. 25. Ezek. 7. 15.

a The Petition is of the ſame nature as before a petition for mercy as the product of that pity and compaſſion which extream miſery begets in good Souls (and is aſcribed unto God though found in him in a much more perfect degree, *Pſal.* 78. 38. and 86. 15. and 111. 4.) through the eyes affecting the heart. *b* The argument the Prophet uſeth is drawn from the miſery this people was now in, which he expreſſeth metaphorically, telling us their Bowels were troubled, their Heart turned, ſignifying the more inward diſturbance of their mind; or more plainly, and that both generally ſaying they were *in diſtreſs*, and more particularly by the great Judgments of the Sword, and Famine, the Sword in the Field, the Famine in the City; unleſs the Sword alone be meant both without and within the Gates of the City. In all this the Church juſtifieth God, confeſſing this was but the righteous product of her ſin, by which, ſhe having formerly ſubjected her ſelf to God, had grievouſly rebelled; for as all Men are born Subjects to God, ſo by their ſins they are become Rebels, ſo it is a great aggravation of Mens Rebellion againſt the Lord, when they have formerly taken an Oath of fealty to the Lord, and as *Moſes* ſaid, avouched the Lord as their God.

21 They have heard that I ſigh *c*, *there is* none to comfort me *d*: all mine enemies heard of my trouble, they are glad that thou haſt done *it e*: thou wilt * bring the day *that* thou haſt || called, and they ſhall be like unto me *f*.

* Iſa. 13. &c. Jer. 46. &c. || Or, *proclaimed.*

c The Nations contiguous to me, *Egypt*, &c. thoſe that before courted me, as pretended Friends have been no ſtrangers to my bitter afflictions, that have brought forth ſighs from me. *d* But there is none of them can or will comfort me, but give me over as in a deſparate caſe. *e* The *Edomites*, *Obad.* 1. &c. and *Moabites* and other Heathen Nations, with whom I have had hoſtility, they are glad at the great miſery that hath befallen me. *f* But thou haſt declared thy pleaſure for their deſtruction alſo, and haſt by me proclaimed it, *Jer.* 49. and 50. and thou ſhalt in that day bring them into as ſad a condition as the Church of the *Jews* are now in. As they ſeldom in themſelves feel thoſe Miſeries, which they have felt and compaſſionated in others: So Men hardly eſcape their own ſhare at laſt in thoſe evils which they have rejoyced to ſee brought upon God's people.

22 Let all their wickedneſs come before thee: and do unto them as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart is faint *g*.

g This Verſe is another prophetical Curſe or Imprecation, ſeveral of which we meet with in Holy Write, *Pſal.* 109. 6, 7, 8, 9. and 137. 8. *Jer.* 11. 20. and 18. 23. and in many other Texts, which would incline us to think that our Saviour's Precept, *Matth.* 5. 44. to pray for thoſe that perſecute us, backed by his own Example, *Luke* 23. 34. and *Stephen*'s, *Acts* 7. 60. is either to be interpreted of praying for the *forgiveneſs* of their ſins, (we ought to deſire the eternal Condemnation of none:) or to be reſtrained to ſuch as are our perſonal Enemies, not the common Enemies of the Church of God. Our Saviour's Precept moſt certainly is not to be ſo Interpreted, but that we may lawfully pray for ſuch Evils to the implacaple Enemies of the Church, and people of God as may reſtrain and weaken their hands, and put them out of a capacity of waſting the Lord's Heritage; we are only obliged by it to wiſh well to their Souls, and to deſire no evil againſt them out of private Revenge or Malice, but only out of Love to God, and Zeal for his Glory; but for their outward Proſperity in their Courſes of Enmity we ought no more to pray, than againſt their eternal Salvation; for this were to beg of God to Encourage his Enemies in their enmity againſt him. And though *Jeremiah* were a greater Prophet than any of us can pretend, and had Revelations of Particular future Contingencies which we have not; yet every one may propheſie a ruine to the Enemies of Gods Church and People, and ſuch as rejoyce in their ruine; God never uſing a Rod againſt his People, which he doth not at laſt burn, nor ever countenancing Inhumanity in any, but much leſs when it is rooted in a malice againſt himſelf, and his intereſt in the World.

CHAP. II.

Jeremiah *lamenteth the Miſery of* Jeruſalem; *and its Cauſes; and their Enemies deriſion,* 1——17. *An Exhortation to true Sorrow and Repentance, a fervent Prayer,* 18——22.

HOw hath the LORD covered the daughter of Zion with a cloud in his anger *a*, *and* caſt down from heaven to the earth the daughter of Iſrael *b*, and remembred not his footſtool in the day of his anger *c*!

a It hath been formerly obſerved that great States and Kingdoms are often in Scripture expreſſed under the notion of *daughters*, *Pſal.* 137. 8. *Iſa.* 47. 1. 5. *Lament.* 4. 21, 22. *Jer.* 46. 11. *Iſa.* 10. 30. the meaning is, how hath God obſcured all the beauty and glory of the Church and State of the *Jews*. *b* That is, thrown them down from the higheſt pitch of Glory and Honour, to the meaneſt degree of Baſeneſs and Servitude. *c* The Earth is called the Lord's Footſtool, *Iſa.* 66. 1. *Matth.* 5. 35. *Acts* 7. 49. but here plainly the Temple is underſtood, called Gods Foot-ſtool, 1 *Chron.* 28. 2. and the whole *Temple* ſeems rather to be underſtood, than the *Ark*, for we read of no indignity offered to the Ark by the *Chaldeans*, more than to any other part of the Temple; God had ſuffered the *Chaldeans* to burn the whole Temple, and it may juſtly be doubted whether thoſe other Texts that mention a worſhipping at Gods Foot-ſtool, *Pſal.* 99. 5. and 132. 7. be not to be underſtood of worſhipping in the Temple for it was not the privilge of all the *Jews* to come ſo near the Ark as to worſhip before that: The reaſon of the complaint is Gods permiſſion of the *Chaldeans* to burn the Temple. See *Jer.* 52. 13.

2 The LORD hath ſwallowed up all the habitation of Jacob, and hath not pitied *d*: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah *e*: he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof *f*.

† Heb. *made to touch.*

d As he hath had no reſpect to his own Houſe, ſo he hath had much leſs reſpect to the common Habitations of the *Jews*. *e* Their military Fortifications have been of no uſe to them, he hath made them to touch the ground, *i. e.* ſuffered the Enemies to batter them to the Earth. *f* That is, Either delivered them into the hands of *Pagans* whom to touch they judged a legal pollution, or elſe dealt with them as with a poluted thing, caſt them off, or brake them in pieces. All this is made the effect of Gods Wrath, and his Work; for as a Man is ſaid to do that which he incourageth others to do, and aſſiſts them in doing; ſo God is ſaid to have done this, becauſe he did not only ſuffer the *Chaldeans* to do it, but uſed them as a Rod in his Hand, inclining them to do it, and aſſiſting them in the Execution of his Wrath.

3 He hath cut off in *his* fierce anger all the horn of Iſrael *g*: he hath drawn back his right hand from before the enemy *h*, and he burned againſt Jacob like a flaming fire, *which* devoureth round about *i*.

g That is, the beauty and ſtrength of *Iſrael*, ſo Horn ſignifieth by an uſual Metaphor in Scripture, *Pſal.* 75. 4. *Jer* 48. 25, *&c.* the Horn being much the beauty of the Beaſt, as alſo that Member by which the Beaſt puts forth its ſtrength in aſſaulting its Adverſary. *h* Either God hath drawn back his Aſſiſtance which he was wont to give the *Jews* againſt their Enemies: Or *Iſrael*, through Gods leaving of them, hath drawn back his right hand; but it ſeems rather to be underſtood of Gods weakening the *Iſraelits* right hand, ſo as they were not able to hold them up (as before) againſt their Enemies. *i* God had conſumed them, not in this or that part, but round about, as a fire ſeizing an houſe or heap of combuſtible matter at once, on all ſides.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary *k*, and ſlew † all *that were* pleaſant to the eye *l*, in the tabernacle of the daughter of Zion: he poured out his fury like fire *m*.

† Heb. *the deſireable of the eye.*

k That is, God, (whom by their ſins they had provoked and made their Enemy) behaved himſelf as an Enemy, bending his Bow, and ſtretching out his right hand, *l* and ſlew their young Men, and Maidens who were pleaſant to look upon. *m* And had brought Judgments upon them like fire, which devours without any diſcrimination.

5 The LORD was an enemy; he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces; he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation *n*.

n See *Ver.* 2. Several pathetical expreſſions ſignifying the ſame things, properly imitating the dialect of Mourners whoſe paſſion ſuffers them not to ſpeak according to Art, but frequently they ſay the ſame things over and over.

6 And he hath violently * taken away his ‖ tabernacle, *o* as *if it were of* a garden, he hath deſtroyed his places of the aſſembly *p*: the LORD hath cauſed the ſolemn feaſts, and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt *q*.

* Iſa. 5. 5

‖ Or, *hedge*

o The word tranſlated *Tabernacle* (ſay ſome) ſignifies an *hedge* or *fence*, and they would have it here ſo tranſlated, and ſo the Phraſe ſhould denote Gods withdrawing his Protection from the *Jews*, but it is no where ſo tranſlated. It is another word uſed, *Pſal.* 80. 12. and 89. 40. The moſt judicious Interpreters think that the word here ſignifieth the *Temple*, and the rather becauſe of what followeth. *p* By the *places of the aſſembly* may be underſtood the Synagogues. *q* By the King and Prieſt are meant Perſons of greateſt Rank and Eminency, though it is thought here is a ſpecial reference to *Zedekiah* the King of *Judah*, and *Seraiah* who was the High-Prieſt, the former of which was miſerably handled, the latter ſlain.

7 The LORD hath caſt off his altar: he hath abhorred his ſanctuary *r*: he hath † given up into the hand of the enemy the walls of her palaces *s*; * they have made a noiſe in the houſe of the LORD, as in a day of the ſolemn feaſt *t*.

† Heb. *ſhut up.*

* Pſ. 74.

r By *Altar* and *Sanctuary* ſeemeth not to be meant ſtrictly here the places or Buildings ſo called, which are ſaid to be the Lord's, becauſe he directed the making of them, and they were dedicated to his Service, and uſed for no other uſe; but the ſtated Worſhip and Communion of the Church of the *Jews*; as *Altar* is taken, 1 *Cor.* 10. 18. God by his ſuffering the place to be deſtroyed where alone they might Sacrifice, ſeemed to have abhorred his own Inſtitutions, as it is ſaid, *The prayers of the wicked are an abomination to the Lord.* *s* He ſaith the Lord alſo hath deſtroyed the moſt ſtately of their Civil Edifices. *t* And the Enemies with their Triumphs and Blaſphemies, had made as great noiſe, to the reproach and diſhonour of God, as before thoſe that ſang holy Songs, or plaid on Inſtruments were wont to make in the Temple to the Honour and Glory of God.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion *u*; * he hath ſtretched out a line *w*, he hath not withdrawn his hand from † deſtroying *x*: therefore he made the rampart and the wall to lament; they languiſhed together *y*.

* 2 King. 21. 13. Iſ. 3. 11.

† Heb. *ſwallowing up.*

u The term *Wall* in this Verſe ſeemeth to be taken in a metaphorical ſenſe, for the ſtrength and ſecurity of the *Jews* (the ſtrength and ſecurity of a place lying much in its Walls.) *w* Artificers uſe with Lines not only to mark out places for building, but alſo for deſtruction, to direct them what to cut off, ſuch a Line is here meant. *x* God had gone on in deſtroying them. *y* And had made their Walls and Ramparts feeble, and to ſhake like a Man under ſome languiſhing Diſtemper, that had no ſtrength left.

9 Her gates are ſunk into the ground *z*, he hath deſtroyed and broken her bars *a*, * her king and her princes *are* among the Gentiles *b*; the law *is* no *more* *c*, her * prophets alſo find no viſion from the LORD *d*.

* 2 Kings 24. 15. and 25. 6, 7.

* Pſal. 74. 9. Ezek. 7. 26.

z That is, the Gates of *Jeruſalem* are deſtroyed, and covered over with Rubbiſh. *a* The Bolts of the Gates are broken. *b* *Zedekiah* and the Nobles of *Judah* that were not ſlain were in miſerable Captivity. *c* The Law was no more read and opened, nor was there any more Sacrifices offered according to the preſcript of it, nor any ſolemn feaſts kept according to the direction of it. *d* They had but very few Prophets amongſt them from this time to the time of the Goſpel, and very few of thoſe at this time alive had any Revelations from God, we read only of this Prophet, *Ezekiel*, *Daniel*, and three after the Captivity, *Haggai*, *Zechariah* and *Malachy*.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence *e*: they have * caſt up duſt upon their heads; they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground *e*.

* Job 2. 12.

e Sitting upon the ground, keeping ſilence, throwing Duſt on their Heads, girding themſelves with Sackcloth, hanging down the Head, were all of them Poſtures and actions and Geſtures of Mourners. The meaning of this whole Verſe is, that the whole City of *Hieruſalem* was in a very ſad ſtate and condition, and all perſons in it in a mournful poſture. Not the common People only, but the graveſt of their Magiſtracy and Miniſtry. Thoſe who were wont to ſit in the Chairs of Magiſtracy and of Teachers. Their young Women alſo which uſed to be moſt brisk and frolick, thoſe whoſe condition was furtheſt off from ſorrow, and who were leaſt diſpoſed to it, were now, all of them drowned in floods of it.

11 Mine eyes do fail with tears *f*, * my bowels are troubled *g*; my liver is poured upon the earth *h*, for the deſtruction of the daughter of my people *i*, becauſe the children and the ſuckling ‖ ſwoon in the ſtreets of the city *k*.

* Chap. 1. 20.

‖ Or, *faint.*

f This whole Verſe is but expreſſive of the Prophet's great affliction for the Miſeries come upon the *Jews*. He wept himſelf almoſt blind. *g* His paſſion had diſturbed his bodily Humours, that his Bowels were troubled. *h* His gall lying under his *Liver*, upon this diſturbance was vomited up, they are all no more than Expreſſions of very great great affliction and ſorrow. *i* For the miſeries befallen the *Jews*, he had mourned for their ſins before, and for their Plagues too which he had in proſpect, *Jer.* 9. 1. he now mourns for them, as being come upon them; which mourning conſidered only as for their Miſeries, ſpake no more than the Prophet's good Nature and Love to his Countrey: but conſidered as the Indication of Gods Wrath and Diſpleaſure was alſo a *godly ſorrow*. *k* The Children and Sucklings fainted and ſwooned, either for want of Water, or Bread, or Milk in their Mother or Nurſes Breaſts during the Famine, occaſioned by the long Siege of the City. This appears in the next Verſe.

12 They ſay to their mothers, Where is corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom *k*.

k The little Children ignorant of the cauſe of the failure of their uſual Food called to their Mothers for it as formerly, being ready to faint and die, as men mortally wounded for want of Spirits and Blood uſe to faint, and died in their Mothers arms; for ſo I had rather interpret the Phraſe *poured out their ſouls*, than (as ſome) underſtanding by *Souls* the deſires of their Souls, for he is ſpeaking of *ſucklings* as well as more grown Children, the Phraſe is capable of both Senſes.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea; who can heal thee *m*?

m The Summ of this verſe is, That the miſerable condition of the people was both *incompareable* and *incurable*. There was no people whoſe miſerable condition was in any degree parallel to the miſery of the *Jews*. It is ſome comfort to perſons in miſery to conſider, that others are and have been as miſerable as they, but the Prophet had not this Topick from whence to fetch an Argument of comfort to the *Jews*; there were none to whom he could liken them, nor was there any preſent cure for them, their breach was like a *Sea-breach* where the waters come in with ſuch a Torrent, that while the Tide abates, there is no making any bank or defence againſt them.

14 Thy * Prophets have ſeen vain and fooliſh things for thee *n*, and they have not diſcovered thine iniquity, to turn away thy captivity *o*; but have ſeen for thee falſe burdens and cauſes of baniſhment *p*.

r: 2:8. ; 31. 14: 14. 23: 16. 27: 14. 29.8, 9. ek: 13.2

n Not the Lords Prophets in thee, but thoſe Prophets to whom you choſe rather to hearken, and whom you believed rather than me, and others ſent by God to reveal his Will unto you, came and told you idle and vain Stories, that thoſe who were carried into Captivity, ſhould after two years return, *&c.* *o* And by telling you ſuch ſmooth and pleaſant things, tickled your Humours inſtead of diſcovering your Sins, which were bringing theſe Judgments upon you; whereas they ought to have dealt freely, and faithfully with you, and have made you ſenſible of your ſins, and this might have prevented your miſerable Captivity. *p* But they rather ſpent their breath in telling you falſe ſtories to incourage you in your ſinful courſes, and ſo proved to you the cauſes of your Baniſhment; or elſe they told you falſe Stories which they pretended to be the cauſes of the Captivity of your Brethren, in the mean time concealing the true cauſes, and ſuffering you to run on in the ſame Errors, till you came to be more miſerable than thoſe that went into captivity before you.

15 All that † paſs by, * clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem *q*, *ſaying*, *Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth *q*?

Heb: *paſs the way.* Ezek. 25. Pſal: 48. & 50.2.

q This was according to God's Threatnings, 1 *Kings* 9. 8 *Jer*: 18: 16. and 19: 18. God had poured out all his Bleſſings upon this People, whatſoever might adorn them, or make them happy, ſo as all People bleſſed the *Jewiſh* Nation: But now the caſe was ſo altered, that all people ſcoffed at them, and hiſſed, and admired at the change which God had made.

16 * All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen it *r*.

Chap: 3: 6.

r As Strangers that had no Quarrels with, nor prejudices againſt the *Jews*, paſſing by their Country, and their great City *Jeruſalem*, deſpiſed and ſcorned it ſo their Enemies with whom they had former Quarrels, and who had taken up prejudice againſt them, they reproached and abuſed them, and triumphed in their Ruine, and in the ſucceſs of their Arms againſt them, and bleſſed themſelves as having now ſeen the day they had looked and wiſhed for.

17 The LORD hath done *that* which he had deviſed: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down and hath not pitied: and he hath cauſed *thine* enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries *s*.

s God hath not ſurprized us by theſe Providences, he gave us notice what he would do, and hath done no more than what he threatned long ſince, *Levit*: 26: 16, &c. *Deut.* 28: 15, &c. It is true, he hath ſeverely puniſhed us, ſo as in his Diſpenſation there appear no prints of pity, he hath ſet up our Enemies, and hath made them to triumph over his People, but in all this he hath but juſtified his truth, and fulfilled his word.

18 Their earth cried to the LORD *t*, O wall of the daughter of Zion, * let tears run down like a river day and night; give thy ſelf no reſt, let not the apple of thine eye ceaſe *u*.

Jer: 14: 17. Chap: 1. 16

t They cryed unto God ſeriouſly, though not ſincerely from their heart, though not with their whole heart; either by the wall, or upon the Wall, or (which is judged moſt probable) by occaſion of the breaches made in the Wall. Upon this he turns his diſcourſe to the *Wall* it ſelf, and calls to it, or to thoſe that were upon it, or near it, inceſſantly to mourn. In the Hebrew it is, *let not the daughter of thine eye* ceaſe, we call it the *Apple*. The *Latines*, the *Pupil*, or *Babe* of the Eye.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thine hands toward him, for the life of thy young children, that faint for hunger in the top of every ſtreet *w*.

w The Prophet calls upon the *Jews*, not to be ſloathful in this their very evil day, but to riſe up from their Beds, and either at the beginning of the four watches, or at the beginning of each Watch, at all times in the Night, to betake themſelves to God by Prayer, and that not in a cold lazy manner, but ſo as to pour out their hearts with their words; and he moveth them to it, as for their own ſake, ſo for the ſake of their young Children, who every where, were ſtarved to death.

20 ¶ Behold O LORD, and conſider to whom thou haſt done this *x*: * Shall the women eat their fruit *and* children ‖ of a ſpan long *y*? ſhall the prieſt and the prophet be ſlain in the Sanctuary of the LORD *z*?

* Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. Chap. 4. 10. Ezek. 5. 10. ‖ Or, *ſwadled with their hands.*

x That is, not to Heathen who never owned thee, nor were called by thy Name, but to thine own People called thy Portion and thine Heritage; let thy former relation to us, and our former acknowledgments of thee, prevail with thee. *y* Wilt thou ſuffer, or ſhould ſuch a thing be, as for Women to ſatisfie their Hunger with the fruit of their own Bodies, and that when they are very young. *z* And ſhall thy Miniſters be ſlain and that in thy Sanctuary? any humane Blood polluted it, ſhall not the blood of thoſe that were the Miniſters of God be judged a pollution, and a profanation of it?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword: * thou haſt ſlain *them* in the day of thine anger, thou haſt killed, *and* not pitied *a*.

* Chap. 3. 43.

a None of what Sex or Age ſoever are ſpared; though the hands of the *Chaldeans* have done this, yet they have been ſet on and aſſiſted by thee, and have been but the Executioners of thy wrath and diſpleaſure.

22 Thou haſt called as in a ſolemn day; my terrors round about *b*, ſo that in the day of the LORDS anger none eſcaped, nor remained: thoſe that I have ſwadled and brought up, hath mine enemy conſumed *c*.

b As my People were wont to be called together from all parts in a ſolemn day, when they were to meet at *Jeruſalem* from all parts of *Judea* ſo now by thy Providence my terrible Enemies or terrible things are by thee called together againſt that Holy City, whither thy People were wont to be called to thy ſolemn Worſhip. *c* Thou haſt made me as a great mother to bring up many inhabitants that were my Children, and now the Enemy hath conſumed the far greater number of them.

CHAP. III.

The faithful bewail their Miſery and Contempt, 1——21. *They nouriſh their hope by Conſideration of the Juſtice, Providence, and Mercies of God* 22——38. *They ſtir up themſelves to Repentance, Patience, Prayers, and confidence of deliverance for themſelves, and Divine vengeance on their Enemies,* 39.——66.

I *Am* the man *a that* hath ſeen affliction by the rod of his wrath *b*.

a Some underſtand this of the Prophet, ſome of the People who were before ſet out under the Notion of a Woman, a Daughter, here *of a man*. *b* Affliction muſt here be taken *Emphatically* for eminent degrees of affliction, cauſed not meerly from the power and malice of the Enemy, but from the Wrath of God tho brought upon them by the *Chaldeans* who were to the two Tribes, the Rod of Gods Wrath, as the *Aſſyrians* are called with reference to the ten Tribes, *Iſa.* 10. 5.

2 He hath led me, and brought *me into* darkneſs, but not *into* light *c*.

c Darkneſs in Scripture (metaphorically taken) ſignifies *Ignorance, Sin* and *Miſery*; and *Light* ſignifies *Knowledge*, a *ſtate of Grace* or a ſtate of *mirth* and jollity, they are both here taken in the latter ſenſe, as light is taken, *Eſther* 8. 16. *Micah.* 7. 8. *Job* 18. 5. *Pſal.* 97. 11. and alſo Darkneſs is uſed, *Jer.* 13. 16. 2 *Sam.* 22. 29. *Pro.* 20. 20. *Joel* 2. 2. *Ezek.* 32. 8. The ſenſe is God hath not brought me into a joyful and proſperous; but into a ſad and calamitous eſtate and condition.

3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day *d*.

d The courſe of Gods Providence toward me is quite altered, his hand, that is, his power which was wont to be with me, and for me againſt my Enemies, is now turned againſt me, nor is it for a moment, or for one ſtroke or two, but his hand is continually againſt me.

4 My fleſh and my skin hath he made old, he hath broken my bones *e*.

e I was a *Virgine*, young and fair, but I am quite altered, and am now as an old Woman whoſe Fleſh is decayed, & my Skin wrinkled; all my Beauty is gone, and all my Strength is gone, my *Bones*, thoſe in whom my ſtrength conſiſted, are ſlain and broken.

5 He hath builded againſt me *f*, and compaſſed me with gall and travail *g*.

f He hath not builded with me increaſing my proſperity, and protecting my Houſes, but he hath builded Forts and Batteries and Caſtles, (military Buildings) to batter down my Walls and Houſes, *Iſa.* 29 2, 3. Or with Poiſon, Venom and Miſery (as ſome Tranſlate it) and ſeems more proper than *gall* and *travail*, which have no cognation one with another. We are not well acquainted with the ancient Dialect of other Countries, the ſenſe is obvious, God had ſurrounded them with Miſery and Calamities.

6 * He hath ſet me in dark places, as *they that be* dead of old *h*.

* Pſal. 88. 5, 6.

h The Prophet compareth their ſtate in *Babylon* to the ſtate of Bodies in the Graves, or in ſome *charyal* Houſe, which are places of darkneſs, full of rottenneſs and dead Mens Bones. Such was the ſtate of the *Jews* in *Jeruſalem* during the time of the Siege before the City was taken, when *Jeruſalem* was a moſt miſerable place by reaſon of the Multitudes ſlain by the Enemy, or by the Famine: Such was their eſtate in *Babylon*, where the company of Heathens made their ſtate, as the ſtate of the living amongſt the dead.

7 * He hath hedged me about, that I cannot get out *i*: he hath made my chain heavy *k*.

* Job 3. 23. & 19. 8.

i The uſe of an Hedge about an incloſed Field, is twofold: To keep out other Beaſts, which belong to the Owner of the Ground; in this ſenſe God ſet an Hedge ſometimes about *Caanan*, *Iſaiah* 5. 5. 2: To keep in thoſe Beaſts that are within, thus God had now hedged them in, into a barren place where they had no Paſture, but were continually puſhed at by other Beaſts with whom they were mixed, and who were ſtronger than they, and they could not get out. *k* God hath dealt with them as with grievous Malefactors, who are loaded with heavy Chains. He had made their affliction heavy and inſupportable.

8 Alſo when I cry and ſhout *l*, he ſhutteth out my prayer *m*.

l In the condition I am in, I cannot help my ſelf, no Creatures can help me, I have no hope but in God, I take the ordinary courſe in that caſe, which is Prayer, I pray fervently and aloud as thoſe that are ſerious and importunate for what they deſire (for ſhouting here ſignifies no more than making a loud noiſe, not a loud noiſe of joy and rejoycing, as it moſtly ſignifies) but he deals with me as great perſons that have no mind to liſten to Suitors and ſhut their Gates againſt them, he ſhutteth out my Supplications, which made their caſe wholly deſperate and remedileſs.

9 He hath incloſed my ways with hewen ſtones *n*, he hath made my paths crooked *o*.

n Ways in Scripture ordinarily ſignifies Mens Courſes, and methods of Counſels, and Actions; if the term be taken in that ſenſe here, it ſignifieth Gods defeating all their Methods and Counſels taken for their own ſecurity, in the purſuit of which they met not with ordinary, but with inſuperable difficulties like Walls of hewn ſtone. *o* Nay God had not only defeated their Counſels, but had made them prove more fatal and pernicious to themſelves, which ſeemeth to be intended, by making their ways crooked, which ſhould have led right on to the end intended.

*Job 10. 16. Iſa. 38. 13. Hoſ. 5. 14. & 17. 7, 8.

10 * He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places *p*.

p That is he hath taken all advantages againſt me to deſtroy me.

11 He hath turned aſide my ways, and pulled me in pieces, he hath made me deſolate *q*.

q The ſame thing is repeated in other Phraſes, which was before ſaid, *viz.* That God had pleaſed by his Providence to fruſtrate all the deſigns and counſels of the *Jews*, and miſerably to deſtroy them, as a Lion, or a Bear (the wild beaſts mentioned before) tear in pieces the Beaſts they prey upon.

*Job 7. 20. & 16. 12.

12 He hath bent his bow, and * ſet me as a mark for the arrow *r*.

r He hath prepared himſelf for acts of vindicative Juſtice, and he hath made me the object of it.

† Heb. *Sons.*

13 He hath cauſed the † arrows of his quiver to enter into my reins *s*.

s That is, he hath made his Judgments to pierce the moſt inward parts of the Nation; or he hath mortally wounded me. In the *Heb.* it is the *daughters of his quiver*, a way of ſpeaking very uſual in *Hebrew*, to expreſs any thing that comes from another as the effect either of a natural or moral cauſe, ſo Sparks are called the *Sons of the quick coal*, Job 5. 7. and Corn the *Sons of the floor*, &c.

*Jer. 20. 7. *Job. 30. 9. Pſal. 69. 12. Ver. 63.

14 I was * a deriſion to all my people, *and* * their ſong all the day *t*.

t Though ſome think the Prophet ſpeaks this of himſelf, yet conſidering he hath all along ſpoken in the name of the People, it is not probable, which makes a difficulty, how the people could be a deriſion to themſelves? It ſeemeth therefore ill Tranſlated, and that it ſhould have been, *I was a deriſion to all people*, leaving out *my*, that is to all Foreigners, to whom the *Jews* were made a deriſion and an hiſſing, there only wants the laſt Letter in עַמִּי, and it is well obſerved by the learned Author of the *Engliſh Annotations*, that the like defect is to be found as to the ſame word, 2 *Sam.* 22. 24. compared with *Pſal.* 18. 43. ſo that י is not a *Pronoun affix* (upon which ſuppoſal our Tranſlators go) but one of the Letters that form the plural number, the other being left out, and עַמִּי put for עַמִּים.

† Heb. *bitterneſſes.*

15 He hath filled me with † bitterneſs, he hath made me drunken with wormwood *u*.

u That is, he hath filled me with ſevere and bitter diſpenſations; Wormwood is a bitter Herb, but it is alſo a wholeſome Herb, and therefore ſome think that the *Hebrew* word ſhould rather be Tranſlated *Henbane*, and that it ſignifies ſome Herb whoſe juice is intoxicating and poiſonous.

|| Or, *rolled me in the aſhes.*

16 He hath alſo broken my teeth with gravel-ſtones, he hath || covered me with aſhes *w*.

w Theſe are but more metaphorical expreſſions ſignifying the unpleaſant difficult condition into which God had brought this people. They were like Men that lived upon gritty bread, more fit to break their teeth than to nouriſh them; they were in the ſtate of Mourners, and no ordinary Mourners, who were wont to throw aſhes on their heads, they were all over-covered with aſhes.

† Heb. *good.*

17 And thou haſt removed my ſoul far off from peace *x*: I forgat † proſperity *y*.

x Peace here ſignifieth *proſperity*, rather than a *freedom from war.* Though during the Siege they were far from Peace in a ſtrict ſenſe, yet in their Captivity they had that peace, but both their minds were far off from quiet, and their Perſons from Proſperity; the Prophet owneth God as the cauſe of this. *y* They had in *Canaan* lived proſperouſly, but now they thought of it no more, nor underſtood what ſuch a thing meant.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD.

|| Or, *remember.*

19 || Remembring mine affliction and my miſery, the wormwood and the gall *z*.

z If according to our Tranſlation we read *Remembring*, or *while I remember* theſe two Verſes contain but one Sentence; in the former part the Prophet in the Name of this People expreſſeth their deſpairing Condition; in the latter he gives the reaſon of it, *viz.* The peoples poring upon their great and heavy Afflictions, which he compares to *wormwood* and *gall*, two things exceſſively bitter, and often made uſe of to ſignifie great affliction, *Pſal.* 69. 21. *Jer.* 8. 14. and 9. 15. and 23. 15. *Rev.* 8. 11. But it may as well be read *imperatively*, *Remember* mine affliction, ſo the firſt of theſe two Verſes expreſſeth the dejection of the peoples Minds in their Captivity, cauſed though their pronneſs to deſpair of any better condition that their angry God would bring them into. The 19*th* Verſe is a prayer directed to God, which ſhewed that though they were mightily perplexed, yet they were not in utter deſpair; and to this ſenſe the following Verſes ſeems to incline.

† Heb. *bowed.*

20 My ſoul hath *them* ſtill in remembrance: and is † humbled within me *a*.

a That is, I cannot forget them, and the thoughts of them ſink my ſpirits.

† Heb. *make to return t my hear*

21 This I † recal to my mind, therefore have I hope *b*.

b This, not what was already ſaid, that made them deſpair, and their Souls to bow down; but *this*, that which followoth, concerning the Nature of God, and other good Providences. I ſee nothing in the circumſtances of my condition to Comfort me, but I ſee ſomething in Gods Nature, and in ſome other Diſpenſations of his Providence, which gives me ground to hope for better things than an utter Ruine and Deſtruction.

*Mal. 3

22 ¶ * *It is of* the LORDS mercies that we are not conſumed, becauſe his compaſſions fail not *c*.

c Mercy is nothing elſe but Love flowing freely from any, to Perſons in miſery, and differs from Compaſſion only in the freeneſs of the emanation. It is not becauſe God had not power enough utterly to have conſumed us, nor becauſe we had not guilt enough to have provoked his Juſtice to have put an end to our Lives, as well as to the Lives of many Thouſands of our Countreymen, but it is meerly from the Lords free Love and Pity to us in our Miſeries. If God had not a Bleſſing in ſtore for us, how is it that we are Captives, and not ſlain as many others were during the Siege?

23 *They are* new every morning, great *is* thy faithfulneſs *d*.

d Theſe Compaſſions of God are renewed day by day, to declare the great faithfulneſs of God in fulfilling his many promiſes made for Mercy to his people.

*Pſal. 1 5. & 73. 26. & 11 57. Jer. 10. 16,

24 The LORD *is* my * portion, ſaith my ſoul, therefore will I hope in him *e*.

e God is the portion of his people, and they have choſen him as their portion, he hath declared himſelf to them as ſuch, and they have accepted him as ſuch. This gives them ground both for patience under his Providences, and alſo of expectation of good from him in their loweſt and meaneſt ſtate.

25 The LORD *is* good to them that wait for him, to the ſoul *that* ſeeketh him *f*.

f Good is a term of a very comprehenſive notion. The nature of it lieth in a ſuteableneſs to the thing or perſon to whom it relateth. So it ſignifieth *profit* and *pleaſantneſs.* There is in God an eſſential goodneſs, which is his abſolute perfection; but this Text ſpeaketh of a communicative goodneſs, which floweth from him to his Creatures, and is ſeen in his ſuting their various neceſſities and deſires with ſatisfactory Diſpenſations of Providence. Though God be in one degree or other good to all, yet he is more eſpecially good to the true Worſhippers of him; yet poſſibly not in their ſeaſons or times when they expect or would have God ſhew himſelf ſo to them, in this or that way, but always to thoſe who wait for him, patiently induring Trials and Afflictions until God pleaſe to ſend them deliverance.

26 *It is* good that *a man* ſhould both hope, and quietly wait for the ſalvation of the LORD *g*.

g Good here either ſignifies *honeſtum*, what becomes Men, and is their Duty; or *Utile*, what is profitable, and will turn to good account to them. *Hoping* and *waiting* differ but as the *mother* and *daughter.* Hope being the Mother of Patience and Waiting, or as the *Habit* and *Act.* Hoping and Waiting being much the ſame, flowing from a gracious power and habit given the Soul to wait. *Quietneſs* is neceſſary to *waiting*, for all turbulency and impatience of Spirit under ſad Providences is oppoſed to waiting. The Salvation of the Lord refers to the outward Man, in preſerving or delivering us from dangers. Or to the Soul and inward Man, in preſerving us from, and delivering our Souls out of dangers they fear, or evils they are preſſed with. Now for a Man in the midſt of all evils to hope in God, and without turbulence or diſorder in himſelf, to wait for a preſervation from, or a delivery out of any evils, is what becometh a Man (a Child of God eſpecially) and will turn to a good account to them.

27 *It is* good for a man that he bear the yoke in his youth *h*.

h Good here muſt be expounded in the ſame ſenſe as in the foregoing Verſe. It is not pleaſant, but it is profitable, it is honourable, what becomes us, and is our Duty, quiety and patiently to bear what affliction God will pleaſe to lay upon us, to reſtrain our wild and wanton Spirits when they are moſt prone to be too brisk and laſcivious. Some by *Yoke* underſtand the Law of God, called a yoke (becauſe indeed it is ſo to fleſh and blood) *Matth.* 11. 29. It is not ſo eaſie to bend a Neck ſtiffened with Age, or change an Heart made hard by Cuſtom. *Solomon* bids us to train up one in their Youth in the way we would have them to walk; and whether God will tame us when young, by his Word or by his Rod, it is of advantage to a Man; It is alſo laudable, and what becomes a Man, early to bear the yoke of Gods Law, or to bear afflictive Providences, to have his Heart betimes humbled to the Will and fear of God.

28 He ſitteth alone and keepeth ſilence, becauſe he hath born *it* upon him *h*.

h Our *Engliſh Annotations* ſupplying *That*, makes the Connexion clear, It is good for a Man that he *ſit alone, Jer.* 15. 17. not doing what he doth to be ſeen of Men, but ſitting alone, and when he is alone, ſuppreſſing the mutinies of his Spirit, and keeping his Soul in ſubjection to God, becauſe God hath humbled him by his Rod, humbling himſelf to his Will.

29 He putteth his mouth in the duſt, if ſo be there may be hope *i*.

i If *That* may be ſupplyed, or *when* (as *Pagnine* Tranſlateth כִּי, *ver.* 28. the connexion of theſe words with the former, is very fair and eaſie, for then thoſe words, *ver.* 27, *It is good that* muſt be repeated in the beginning of *verſ.* 28. and 29. however both this and the former Verſes let us know the Duty of Perſons under Afflictions in order to their obtaining Mercy at the Hand of God, and admirably give us the Character of Perſons under afflictions preparing for Mercy. They *hope*, and *quietly wait for God's Salvation*, Ver. 26. *they bear Gods yoke*, Ver. 27. becauſe he hath laid it upon them. *They ſit alone and keep ſilence*, Ver. 28. and here they put *their mouths in the duſt*, that is, humble themſelves to the feet of God, and to the Will of God; not being too confident of deliverances in this Life, but if peradventure *there may be hope*.

30 He giveth *his* cheek to him that ſmiteth him *k*: he is filled full with reproach.

k According to our Saviour's Precept, *Mat.* 5. 39. he doth not take any private Revenge, he is reproached and reviled, but when he is ſo he *reviſeth not again*, 1 *Pet.* 2. 23. he is filled with reproach from others, but his mouth is not filled with the reproaching of others.

31 For the LORD will not caſt off for ever *m*.

m This is that which beareth up his ſpirits, that though the Lord may for a time eſtrange himſelf from his people, yet he will not always forſake them.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies *n*.

n But though as a prudent Parent he may ſee reaſon to cauſe grief in, and to afflict his own people, yet as a tender good Father, that pitieth his Children in Miſery he will have compaſſion upon them, having not only Mercies, but a multitude or abundance of Mercies.

Eek. 3 11. Heb. *rom his eart.* 33 For * he doth not afflict † willingly, nor grieve the children of men *o*.

o In the Hebrew it is he doth not afflict *from his heart*, that is with pleaſure and delight; or (which ſeemeth the beſt ſenſe to me) not from his own meer motion without a cauſe given him from the Perſons afflicted. Hence Judgment is called Gods *ſtrange work*; ſhewing Mercy is his proper natural Work which floweth from himſelf without any cauſe in the Creature. Judgment is his *ſtrange work* to which he never proceedeth but when provoked, and as it were forced from the Creature, whence it followeth, that he cannot delight in it.

34 To cruſh under his feet all the priſoners of the earth *p*.

35 To turn away the right of a man before the face of || the moſt High *q*.

|| Or, *a ſuperiour.*

36 To ſubvert a man in his cauſe, the LORD || approveth not *r*.

|| Or, *ſeeth not.*

p Here are three things mentioned, of all which it is ſaid, that God approveth them not, neither all, nor any of them. The firſt is to *cruſh the priſoners of the earth*; he hath power to cuſh all Men in the World, they are his priſoners, and cannot fly from him. but he delighteth not in it: Some think it ſpoken with ſpecial reference to the *Jews*, who now were all Captives. *q* A ſecond thing which is ſaid God approveth not, is *turning away the right of a man before the face of the moſt High*. Some by the moſt High underſtand *God*, and make the ſenſe to be *in the ſight of God*. Others think that a Superiour Magiſtrate is underſtood, who *Eccl.* 5. 8. is called *the Higheſt*; and that ſeemeth the moſt probable ſenſe. The turning away the right of a Man before them, ſignifieth the uſe of any Arts to deprive them of their juſt Right by miſrepreſenting their Cauſe, aſperſing their Perſons, &c. *r* The third thing mentioned is the *ſubverting a man in his cauſe*, either by Art, and Rhetorick, making it to appear bad when it is not ſo, or by meer Will and Power overruling it contrary to Right and Juſtice.

* Pſal. 33. 9. 37 ¶ Who is he * *that* ſaith, and it cometh to paſs, *when* the LORD commandeth *it* not *s*.

s The ſenſe of theſe words is doubted by none. That nothing cometh to paſs in the World, but by the diſpoſal of Divine Providence, either effecting it by an immediate influence, or permitting it: But to what end theſe words are brought in this place, is not ſo generally agreed. Some think they are brought in to check the Blaſphemy of ſome that ſpake of what had befallen the *Jews* as a thing which God had no hand in. Others think they are brought in as expounding that term that went before, *The Lord ſeeth not*. Though God do not approve of ſinful actions, nor incline any Mans Heart or will to them, yet God hath an hand in the permiſſion of the moſt cruel and unjuſt actions, which he could eaſily hinder. I ſhould rather incline to interpret them as an Argument brought by the Prophet in the Name of the people of God, arguing themſelves into a quiet ſubmiſſion to the afflictive Providences under which they laboured from the conſideration of the Superior hand of God in them, as Chriſt told *Pilate*, Thou couldſt not have had any power againſt me, if it had not been given thee from above: *Shall there be evil in a City, and the Lord hath not done it*, Amos 3. 6.

* Iſa. 45. 7. 38 Out of the mouth of the moſt High proceedeth not * evil and good *t*?

t In the *Heb.* the form of theſe words is interrogatory, as much as if he ſhould ſay, Doth not evil come out of God's Mouth from his Direction and Command, and from his Providence, as well as good? He ſpeaks of evils of puniſhment, judicial afflictive Diſpenſations; ſo it agreeth with *Job* 2. 10. *Amos* 3. 6. It is no reproach unto God to make him the Author of his own puniſhment, tho' we call them evil.

* Prov. 19. 3. 39 * Wherefore doth a living man || complain *u*? a man for the puniſhment of his ſins *w*?

|| Or, *murmur.*

u This Verſe admits of various Senſes, cauſed from the various interpretation of the *Hebrew* word, which we Tranſlate *Complain*, which alſo ſignifies to mourn or grieve, ſo ſome render it; why doth a living Man grieve or vex himſelf? But the word is noted moſt generally to ſignifie *complaining* or murmuring. *w* The word alſo which we Tranſlate *Sin*, ſometimes ſignifieth that oblique Act which we call Sin; and thoſe who Interpret the former word *grieve* or *vex*, thus underſtand the word Tranſlated *Sin*, ſupplying ſome ſuch words as theſe. *Let him mourn for his Sin*? Why doth he mourn for his Afflictions and Plagues. let him rather ſpend his Tears upon his Sins. But the word alſo ſignifies the *guilt of ſin* or obligation to Death, which it layeth Men under, *ſin lieth at the door*, Gen. 4. 7. ſo alſo *Gen.* 20. 9. and alſo any puniſhment brought upon Men for ſin *Gen.* 4. 13 where we Tranſlate it puniſhment. This ſenſe our Tranſlators follow. The Prophet then in the Perſon of the *Jews*, checks himſelf in his Complaints for their puniſhments from the conſideration, that nothing had befallen them, but what was the juſt reward of their ſins.

40 Let us ſearch and try our ways, and turn again to the LORD *x*.

x Seing God doth not grieve us willingly, nor delight to cruſh us though we be his Priſoners, and ſeing the Hand of God is in theſe things upon us, and that juſtly to recompence our Iniquities into our Boſoms, inſtead of mourning and fretting againſt God, which is not reaſonable, nor will be of any profit to us, Let us examine our Thoughts, Words and Actions and conſider what they have been, and reform, and turn again to the Lord, by Apoſtatizing from whom we have brought theſe evils upon us.

41 Let us lift up our heart with *our* hands unto God in the heavens *y*

y Let us apply our ſelves unto God by Prayer, often expreſſed under this Notion in Scripture from that geſture ordinarily uſed in Prayer: and let us not do it in Hypocriſie, but joyning our Hearts with our Hands, praying ſeriouſly and fervently.

42 We have tranſgreſſed and have rebelled, thou haſt not pardoned *z*.

z The Prophet doth not dictate words, but ſenſe to them; teaching them the matter of their prayer firſt by way of *Confeſſion*. Sin is called a Tranſgreſſion, becauſe it is going aſide from the way of God's Precepts; it is called *Rebellion*, becauſe it is an act contrary to that Allegiance and Duty which we owe unto God, and the Covenant we have made with him. By pardoning here, is meant, the diſcharge of the guilty perſons from the temporal puniſhment due for ſin (as it is often taken in Scripture) ſo it ſignifies, thou haſt plagued us according to the juſt deſert of our ſins.

43 Thou haſt covered with anger *a*, and perſecuted us; * thou haſt ſlain, thou haſt not pitied *b*. * Chap. 2. 21.

a Either thou haſt covered thy ſelf with anger, or covered thy own Face with anger, ſo as not to look upon us to move thy pity, or (which is more probably the ſenſe) thou haſt covered, that is *overwhelmed us* with thy Wrath. *b* Thou haſt purſued us to a fatal Ruine, without ſhewing us any pity.

44 Thou haſt covered thy ſelf with a cloud, that *our* prayer ſhould not paſs through *c*.

c God had covered them with Wrath, overwhelming them with Afflictions ſo as they had no way to eſcape; and whereas in this diſtreſs they had nothing elſe to do, but only to apply themſelves to God, he had hid his Face from them, ſo as they could get no comfortable ſight of him, he was as one covered with a Cloud that could not be diſcerned through that opacous Body. What is meant by this Cloud, whether his fixed Reſolution to puniſh them, or his freſh Remembrance of their ſins, or his juſt Will to be Revenged on them, ſeems too curiouſly enquired. The Phraſe is a Metaphor, and ſignifies no more than that God would not hear their prayer in their diſtreſs.

45 Thou haſt made us *as* the * off-ſcouring and refuſe in the midſt of the people *d*. * 1 Cor. 4. 13.

d That is, thou haſt made us to all Nations extreamly contemptible, ſo as they value us no more than the Sweepings of their Houſes, or the moſt vile refuſe, and contemptible things imaginable.

46 * All our enemies have opened their mouths againſt us *e*. * Chap. 2. 16.

e That is, to mock, ſcoff, and Reproach us.

47 * Fear and a ſnare is come upon us, deſolation and deſtruction *f*. * Iſa. 24. 17. Jer. 48. 43

f All manner of miſery was come upon them. They were ſeized firſt with fears and terrours, going to eſcape theſe they fell into a Snare, or (as it is in the *Heb.*) into a pit, out of which they could not get, they were waſted made deſolate and deſtroyed.

48 * Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people. * Jer. 4. 19. & 14. 17.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion *g*.

g The Prophet was deeply affected upon the proſpect of this evil before it came, *Jer.* 9. 1. and was now much more affected when he ſaw the Judgment was come, he wept plentifully and conſtantly, as for their ſins which had brought theſe Judgments upon them, ſo for the Judgments themſelves, as Indications of Gods Diſpleaſure and wrath againſt them for their Tranſgreſſions.

50 Till the LORD look down, and behold from heaven *h*.

h That is, until the Lord ſhew me ſome favour. See the Notes on *Chap.* 1. *ver.* 9.

51 Mine eye affecteth † mine heart, || becauſe of all the daughters of my city *k*. † Heb. *my ſoul.* || Or, *more than all.*

k The Eye and the Ear, are thoſe Organs of the Body, by which the Soul exerciſeth its Senſes to bring in all Objects whether pleaſant or ſad to the underſtanding to judge of them, according to the judgment of which upon them it is affected, with Joy or Sorrow, Deſire or Averſation, &c. And the Eye is the chiefeſt of theſe, becauſe its Evidence is more certain, and leſs ſubject to deceit. The Prophet, and moſt of the *Jews* were Eye-witneſſes to the Evils which had befallen the *Jews*, and which at preſent were upon them, ſo as their Hearts were the more affected. The word Tranſlated *affect*, is by ſome noted to ſignifie to *waſte* and *conſume*, which are the effects of a deep affecting the Heart with ſad and miſerable Objects. *k* Our Margent tells us, that it may be alſo read *more than all the Daughters of my City*; according to which, the ſenſe is, that he was more affected with the State of *Jeruſalem*, than the tendereſt Woman that had lived in it; but it is as well, if not better in this place rendred cauſally; ſhewing the reaſon of his deep affliction, *viz.* all thoſe Miſeries he had ſeen fall upon all the *Jewiſh* Nation, or upon all the Inhabitants of *Jeruſalem*.

52 Mine enemies chaſed me ſore like a bird, * without cauſe *l*. * Pſal. 35. 19. & 69. 4. & 109. 3. & 119. 161.

l As Boys beat a Bird from Buſh to Buſh, ſuffering it to reſt no where, ſo mine Enemies to whom I gave no cauſe purſued me.

53 They have cut off my life in the dungeon; and caſt a ſtone upon me *m*.

m Dungeon ſeemeth not to be here taken literally for the loweſt and naſtieſt place in Priſons, which probably was the portion but of a few of the *Jews*; but metaphorically for the loweſt and ſaddeſt condition of Miſery. Their Enemies had brought them into the deepeſt Miſeries of the cutting off of their Lives, and as Men uſe to roll great Stones upon the Mouths of Dens and Pits, where they have ſhut up Perſons to make them ſure from eſcaping out, ſo their Enemies had dealt with them, doing what lay in them to make their Condition remedileſs and deſperate.

* Pſal. 69. 2. & 124. 4. 5. 54 * Waters flowed over mine head *n*, *then* * I ſaid, I am cut off *o*.

* Pſal. 31. 22. Iſa. 38. 10. 11. [illegible] Afflictions often in Scripture are called Water, *Iſa.* 28. 17, 18. and 59. 19. o I am utterly undone, there is no hope for me.

* Pſal. 130. 1. 55 ¶ * I called upon thy Name, O LORD, out of the low dungeon *p*.

p That is, out of my deepeſt affliction, as *Jonah* out of the *belly of Hell*, *Jonah* 2. 2. I cried unto God, and called upon him for mercy.

56 Thou haſt heard my voice *q*, hide not thine ear at my breathing, at my cry *r*.

q I in former great Afflictions applied my ſelf unto thee, and thou didſt hear me. r Shew me now the ſame favour. Our former experience of God's goodneſs to us in hearing our Prayers, ought to hold up our hands in Prayer, and beget a confidence in us, that we perſiſting in our Duty, ſhal find God the ſame God, yeſterday, this day, and for ever.

57 Thou dreweſt near in the day *that* I called on thee *s*: thou ſaidſt, Fear not *t*.

s There was a time when I was in diſtreſs, and called upon thee, and thou didſt draw near unto me. God is never far off from any of us, as to his eſſential preſence; nor is it poſſible that he ſhould, for he filleth all places. But he is ſaid to be near us, or far off from us, as he manifeſts, or doth not manifeſt his goodneſs to us by acts of gracious Providence; of that drawing near the Text ſpeaketh: God being infinite in goodneſs and mercy, is ſpoken of as abſent from thoſe Perſons and places, where he is not ſhewing mercy, and preſent only there where he ſheweth forth his goodneſs, and to be drawing nigh to them to whom he beginneth to ſhew Mercy. t Thou didſt incourage me formerly upon my Prayer.

58 O LORD, thou haſt pleaded the cauſes of my ſoul *u*, thou haſt redeemed my life *w*.

u Thou haſt been wont to take my part againſt my Enemies, not like a Lawyer by word of mouth, but actually and really pleading my Cauſe. w Thou haſt ſaved me from many a danger which looked fatally upon me.

59 O LORD, thou haſt ſeen my wrong *x*, judge thou my cauſe *y*.

x Thou haſt a perfect knowledge of Mens perverſe, and unrighteous dealings with me at this time. y Do thou judge betwixt me and mine Enemies, and deal with them according to what ſhal appear juſt to thee.

60 Thou haſt ſeen all their vengeance *z*, *and* all their imaginations againſt me *a*.

z Thou haſt been a witneſs to all their fury and rage. a And all their malicious and bloody contrivances againſt me.

61 Thou haſt heard their reproach, O LORD! *and* all their imaginations againſt me *b*.

b Whatever knowledge Men get of things done from their Eye or Ear, thou haſt from thy omniſciency, thou knoweſt not only their malicious actions, but words and thoughts.

62 The lips of thoſe that roſe up againſt me and their device againſt me all the day *c*.

c That is, thou haſt obſerved and noted the motions, or products of my Enemies lips, and their ſecret devices, before they came out of their lips.

* Ver. 14. 63 Behold their ſitting down, and riſing up, * I am their muſick *d*.

d That is at all times when they ſit down, and riſe up I am their ſong. Though probably the words have a ſpecial reference to their ſitting down at Feaſts, and at their merry meetings, I am all the ſubject of their diſcourſe, they ſpend their time in mocking and ſcoffing at us, and at *Jeruſalem*; we are they that make them ſport.

* Pſ. 28. 4. 64 ¶ * Render unto them a recompenſe, O LORD, according to the work of their hands *e*.

e Theſe three laſt verſes are all but the ſame general Petition, though expreſſed in various Phraſes, the Prophet had prayed, *verſe* 59. that God would judge his peoples cauſe, here he prayeth that he would alſo judge his Enemies, he only deſireth juſtice againſt them, a recompence of the work of their hands.

‖ Or, *obſtinacy of heart.* 65 Give them ‖ ſorrow of heart *f*, thy curſe unto them.

f The word tranſlated ſorrow of heart is found no where elſe in Holy Writ, which makes a certain particular explication of it to be difficult, and hath given Interpreters a ſtrange liberty in tranſlating it, *ſhield, ſorrow, and grief, obſtinacy* or *hardneſs of heart, perplexity, abjection or breaking of heart*; the beſt guides we have to direct us in the ſenſe of it are, 1. *The other things joyned with it, Perſecution, Destruction*, a recompence according to their works, ſo that ſome afflictive evil of an heavy nature is certainly ſignified by it. 2. The *Analogy of Faith* which reſtraineth us from wiſhing or praying for ſpiritual or eternal evils againſt our worſt Enemies; it therefore probably ſignifies, ſuch perplexity, and breakings of mind as commonly attend a ſtate of great affliction.

66 Perſecute them and deſtroy them in anger from

* Pſal. 8. 3. under * the heavens of the LORD *g*.

g Bring them to a temporal Ruine and Deſtruction. How far ſuch Petitions are lawful we have before ſhewed, in our Notes on *Pſal.* 69. 22, 23, 24, &c and 109. 6, 7, 8, 9, 10, &c. *Jer.* 11. 20. and 15. 15. See alſo *Chap.* 1. 22. It is hard to interpret all paſſages of this nature which we meet with as Propheſies, though ſome of them are ſo, and others may be both Propheſies and Prayers.

CHAP. IV.

Zion *bewaileth her Miſery: Confeſſeth her ſins,* 1——6. *Miſeries of the Chief ones: Women who killed and dreſſed their own Children,* 7——2. *The ſin of the falſe Prophets and Prieſts: Their vain hope,* 13——19. *Their King taken Priſoner,* 20. Edom *is threatned: And* Zion *comforted,* 21——22.

HOw is the gold become dim! *how* is the moſt fine gold changed *a*! the ſtones of the ſanctuary are poured out in the top of every ſtreet *b*.

a Though ſome take Gold here metaphorically as ſignifying the moſt precious things, yet the moſt and beſt Interpreters take it in its native ſenſe, for the Gold which adorned the Temple either in its cieling or in its veſſels, the houſe of the Lord being burnt by *Nebuzaradan*, *Jer.* 52. 13. the Gold in and about the Temple muſt needs be diſcoloured, *How*! is here a Note of Admiration. b That is, are tumbled down and ſcattered in the head of every Street about the City.

2 The precious ſons of Zion *c*, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter *d*.

c Either the Nobles and Great Men, or the Prieſts, or the good Men among the *Jews* d that for their intrinſick worth, and value may be compared to Gold, are lookt upon no better than earthen Veſſels, the workmanſhip of an ordinary Potter. God carrying *Jeremiah* down to the Potters houſe, *Jer.* 18. 2. and 19. 1. had taught them that they were no more in his hand, he now proveth it by his Providence, they were indeed made ſo, and as miſerably and irreparably broken in pieces.

3 Even the ‖ ſea monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel *f*, like the oſtriches in the wilderneſs *g*. ‖ Or, *Sea-Calves.*

e The learned Author of our *Engliſh* Annotations, well obſerveth that whatever Creature is here intended by the word Tranſlated *Sea monſters*, yet our Tranſlation is not proper, the Text ſpeaking of Creatures of God's making, Monſters, properly ſignifying ſuch as have ſomething beyond their natural bulk and proportion. What Creatures are ſignified by the *Hebrew* term, whether *Sea Calves*, or *Dragons*, or *Serpents*, or *Whales*, is very hard to ſay, the *Hebrew* word ſignifying ſome Creatures, occurring ſo rarely as it is not eaſiy to determine the *Species*, from the word uſed to expreſs it. He certainly ſpeaks of ſome brute Beaſts, and thoſe that are moſt ſavage, he ſaith there are none ſuch, but by a natural inſtinct feed and nouriſh their young ones. f But the *Jewiſh* Women were become cruel to their Children, either forced to appear ſo, having through the Famine no Milk to give them, not any thing to Relieve them, or were indeed ſo, killing them to make Food for themſelves, as *Chap.* 2. 20. g Like *Oſtriches* that lay their Eggs, and leave them in the Sand, and are *hardned againſt their young ones*, (as *Job* 39. 14, 15, 16.) ſome think a kind of *Owls* are intended, which for want of Meat eat up their Young ones as the *Jewiſh* Women now did. See *verſe* 10.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children ask bread, *and* no man breaketh *it* unto them *h*.

h As the fatneſs of the Mothers Milk makes it inſtead of Bread and Fleſh to the ſucking Child, ſo the Moiſture of it makes it to be as Drink to allay its heat, the Children wanting its moiſture their Mouths were hot and dry; it was a time of Famine, the little Children underſtanding not the caſe of the City, were importunate for ſomething to eat, but none had enough for himſelf, much leſs for others. See *Chap.* 2. 12, 13.

5 They that did feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet, embrace the dunghills *i*.

i This Judgement reached not only to the common People, but to Perſons of the higheſt Rank and Order, whoſe Miſery was now ſo much the greater, becauſe ſo contrary to their former ſplendid ſtate and way of living. They were wont to fare deliciouſly, now they wanted Bread to eat, and were deſolate in the Streets. They were wont to eat upon Scarlet Carpets, or to lodge upon Scarlet Beds, and Couches, now they ſearcht for their Meat upon, or were glad to lie upon Dunghills.

6 For the ‖ puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom, *that was* * overthrown as in a moment, and no hands ſtayed on her *k*. ‖ Or, *iniquity.* * Gen. 19. 25.

k The word Tranſlated *Puniſhment*, ſignifies alſo *Iniquity* (as was ſaid in the Notes on *Chap.* 3. *ver.* 39.) the ſins of the *Jews* are compared to the ſins of *Sodom*, *Iſa.* 3. 9. *Ezek.* 16. 46, 48, 49. Hence their Rulers are called *Rulers of Sodom*, *Iſa.* 1. 10. either their ſins were ſpecifically the ſame, (as they were) as to many ſins, *Ezek.* 16. 49. or, they were of an equal magnitude, and provocative nature. The Prophet here complains, That they were puniſhed like *Sodom*, *Amos* 4. 11. yea and their puniſhment was greater, becauſe more lingring, and gradual, whereas *Sodom* was overthrown in a moment, and that by no humane hands that abode upon her, cauſing her a continued Torment, as there did upon the *Jews*. *David* ſaid, It is better to fall into the immediate hand of God, than into the hands of Men.

7 Her Nazarites *l* were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire *m*.

l By *Nazarites* in this place the moſt and beſt Interpreters do not underſtand Perſons, who were of the Religious Order of *Nazarites*, the Laws of which Order are to be read, *Numb.* 6. 2. and of whom we read *Amos* 2. 11, 12. for here is a Beauty deſcribed

(under ſeveral *Metaphors*) which could never agree to them ; . But Perſons that were nobly and ingenuouſly bred. The word *Nezer* ſignifying a Crown, or Enſign of Honour, 2 *Sam.* 1. 10. 2 *Kings* 11. 12 The Name *Nazarite* was given to Perſons ſplendid for their Breeding, and Education, or Honour and Dignity, it is given to *Joſeph*, *Gen.* 49. 26. we Tranſlate it *ſeparate from his Brethren*, Deut. 33. 16. ſo *Nahum* 3. 17. Her *Nazarites* in this place ſignifieth her *ſeparated ones*, who neither in reſpect of Birth, Education, Eſtate, places of Magiſtracy or the like, were diſtinguiſhed from the reſt of the People. *m* He expreſſeth their former ſplendid Eſtate by the Metaphors of *Snow, Milk, Rubies*, and *Sapphires*.

8 Their viſage is † blacker than a coal *n* : they are not known in the ſtreets *o* : their skin cleaveth to their bones : it is withered, it is become like a ſtick *p*.

† Heb. *darker than blackneſs.*

n They that in the proſperity of the City were fair, plump and ruddy, look now black for want of fit nouriſhment, and through ſorrow and grief. *o* Inſomuch that thoſe who before knew them by their Countenances, Garbs, and Habits, did not now know them. *p* And by reaſon of the Famine, (for he ſpeaketh with relation to the Famine during the Siege) they are almoſt ſtarved, their Skin is withered, and hard, and even ſticketh to their Bones.

9 *They that be* ſlain with the ſword, are better than *they that are* ſlain with hunger *q*: for theſe † pine away, ſtricken through for *want of* the fruits of the field *r*.

† Heb. *flow out.*

q During the Siege many were killed by the Enemies Sword : many more periſhed by Famine, the Prophet ſaith the condition of thoſe who periſhed by the Sword was much better than the condition of thoſe who periſhed by Famine, becauſe they had a quicker Death, and were ſooner diſpatched and put out of their pain, whereas *r* they who periſhed by Hunger, dyed a miſerable lingring Death, gradually pining away, becauſe they wanted Corn and Herbs, the Fruits of the Field, to uphold their Souls in Life.

10 * The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people *ſ*.

* Chap. 2. 20.

ſ This was according to what God had threatned in caſe of diſobedience, *Deut.* 28. 57. and a thing which hath often happened in Sieges, 2 *Kings* 6. 29. ſuch things did happen in the laſt deſtruction of *Jeruſalem*, as we read in *Joſephus*, and though we read of no ſuch thing happening in the Siege of it by *Nebuchadnezzar*, yet that there were ſome ſuch ſad inſtances appears from this Text.

11 The LORD hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof *t*.

t An unuſual fire, which burns up not only the roof, and ſuperſtructure but the foundations, leaving no bottom for hopes of being reſtored. See *Deut.* 32. 22.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem *u*.

u *Jeruſalem* was ſo naturally and arificially fortified, and ſo favoured by God, and taken notice of as a place which the Lord cared for, and watced over, that it could not have entred into the thoughts of any of thoſe that were Enemies to it, that they ſhould ever have been able to make themſelves Maſters of it.

13 ¶ For the ſins of her prophets, and the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her *w*.

w Not for their ſins alone who were the *falſe Prophets*, and *Baal's Prieſts*, but for their ſins in an eminent degree, they were the Ringleaders, either incouraging the People to the wickedneſſes they committed, or not reſtraining them, and denouncing the Wrath of God againſt them. So though they were the corrupt Magiſtrats that had ſhed the innocent Blood, yet the Prieſts and Prophets became guilty of it, either encouraging the Magiſtrates to it, or ſoothing them up in their bloody courſes, or by burning the Children that were burnt in the Valley of *Hinnom*. The Eccleſiaſtical Men were a great cauſe of the firſt & laſt Deſtruction of *Jeruſalem*, and ſo they are of moſt other places that come to ruine through their neglect of their Duty, or incouraging others in their wicked courſes, which both ſheweth us how great a Bleſſing to a People, a goodly, conſcientious Miniſtry is : And how great a Plague and Curſe a Miniſtry is which is otherwiſe. See *Jer.* 5. 31. and 23. 21.

14 They have wandred *as* blind *men* in the ſtreets, they have pollutted themſelves with blood, || ſo that men could not touch their garments *x*:

|| Or, *in that they could not but touch.*

x A variety of Interpreters hath made this Text much more difficult than it is. Certainly nothing can appear more reaſonable than to interpret the Pronoun in the front of the Verſe relatively, and to fetch the antecedent from the former Verſe. *They*, that is, the Prophets and the Prieſts wandred up and down the Streets like *blind Men*, being ſpiritually blind, polluting themſelves with blood, either the blood of the Children which they ſlew, or the *juſt Men* mentioned, *Verſe* 13. the ſlaughter of whom they either encouraged, or at leaſt did not diſcourage ; ſo as one could not touch a Prophet or Prieſt, but he muſt be legally polluted, and there were ſo many of them, that Men could not walk in the Streets but they muſt touch ſome of them. Some thinking the Diſcourſe of the Prieſts done with, interpret *They* of the blind Men in the City who could not walk up and down the Streets without touching the Bodies of ſome that were ſlain. Others interpret the words of the common People : Who during the Siege, could no more avoid touching Bodies ſlain and ſo polluting themſelves with blood, than blind men could, ſo as they abhorred to touch their own Garments. The firſt ſenſe ſeemeth to me moſt natural and eaſie.

15 They cried unto them, Depart ye ||, *it is* unclean, depart, depart, touch not when they fled away and wandred *y* : they ſaid amongſt the heathen, They ſhal no more ſojourn there.

|| Or, *ye polluted.*

y The various application of the Pronoun, *They* by interpreters makes them as much divided in the ſenſe of this as of the former Verſe. Either the *Jews* that made Conſcience of keeping the Law againſt *touching dead Bodies*, cried to the other *Jews* to leave the City as themſelves did, the City being now ſo full of dead Bodies that they could not ſtay in it without polluting themſelves. Or the Prieſts called to them to that purpoſe. Or their Enemies ſpake in that Language to them. *z* For their Enemies had reſolved they ſhould not ſtay in *Jeruſalem*.

16 The || anger of the LORD hath divided them, he will no more regard them *a* : they reſpected not the perſons of the prieſts, they favoured not the elders *b*.

|| Or, *face.*

a Theſe words ſeem to be the Language of their Enemies triumphing over them, as diſcerning that their God was provoked againſt them, and would have no more regard or reſpect unto them ; and that *b* they had miſuſed his Prophets which agreeth with 2 *Chron.* 36. 16. But others rather think theſe latter words (if not the former alſo) are the Prophets words expreſſive of the cauſe of their miſeries, *viz.* The Lords anger who had divided them, *&c.* and the effect of it. Their Enemies having no regard to the moſt grave and venerable Perſons amongſt them.

17 As for us, * our eyes as yet failed for our vain help : in our watching, we have wathed for a nation *that* could not ſave us *c*.

* Iſa. 30, 6, 7. Ezek. 29. 16.

c That is, in expectation of the *Egyptians*, whom they waited for to raiſe the Siege, it was a long time before they came, and when they did come they could do them no ſervice at all, *Jer.* 37. 5, 7, 8.

18 * They hunt our ſteps that we cannot go in our ſtreets : our end is near, our days are fulfilled, for our end is come *d*.

* 2 Kings 25. 4, 5.

d The *Chaldeans* imployed in the ſiege are ſo cloſe upon us, that we cannot ſtir a foot about our buſineſſes, nor look out at our Doors, nor walk ſafely in the Streets ; we are ruined, there is an end of our Civil ſtate ; our period is come, and the time of our proſperity is elapſed.

19 Our perſecutors are * ſwifter than the eagles of the heaven, they purſued us upon the mountains, they laid wait for us in the wilderneſs *e*.

* Deut. 28. 49.

e Our Enemies who purſued us to deſtroy us were very ſwift in their purſuit of us, (*as ſwift as an Eagle*, was a proverbial Expreſſion) we could no where be ſafe, if we ſought refuge in the Mountains they followed us thither, if we fled from them into the Wilderneſs, they laid wait for us there.

20 The breath of our noſtrils, the anointed of the LORD * was taken in their pits *f*, of whom we ſaid, Under his ſhadow we ſhal live amongſt the heathen *g*.

* Jer. 52. 8.

f That he calls ſome Prince here the breath of their noſtrils, that is their Life, *Gen.* 2. 7. is out of doubt, though ſome of the *Jews* would have it underſtood of *Joſiah*, yet who ſo conſidereth that he was not taken but ſlain, and that not by the *Chadeans* but by the *Egyptians* 23 years before the City was taken, will ſee reaſon to conclude that he meaneth *Zedekiah*, who though a bad man yet was a King, and of *David's* line, and afforded ſome protection to the *Jews*. *g* We promiſed our ſelves that though the Land of *Judah* was encompaſſed with Pagan Nations, yet through *Zedekiah's* valour and good conduct in Government we ſhould live comfortably, he being a covering and refreſhing to us, but ſaith the Prophet, he alſo is fallen into Enemies hands.

21 Rejoyce and be glad, O daughter of Edom, that dwelleſt in the land of Uz *h*, * the cup alſo ſhal paſs through unto thee *i* : thou ſhalt be drunken and ſhalt make thy ſelf naked *k*.

* Jer. 25. 15, 16, 21.

h The *Edomites* were deſcended from *Eſau* the elder Brother of *Jacob*, and dwelled in a part of *Arabia*, that obtained the Name of *Uz*, probably from *Uz* the Son of *Diſhan*, who deſcended from *Seir*, *Gen.* 36. 20, 28. they out of their old hatred to the *Jews* rejoyced at their ruine, as we learn from the Prophecy of *Obadiah*, who upon this account was ſent to Propheſie againſt them, the Prophet here *ironically* ſaith, *Rejoyce* in the ſame ſenſe as *Eccleſ.* 11. 9. *Solomon* bids the young Man *rejoyce*, but their joy ſhould be but for a little time. *i* For God was dealing out the Cup of his Fury to more than the *Jewiſh* Nation, and amongſt others to the *Edomites*. *k* And they ſhould be filled, and intoxicated with it, and *make themſelves naked* as drunken Men ſometimes do in their Debauches.

22 ¶ * || The puniſhment of thine iniquity is accompliſhed, O daughter of Zion *k*, he will no more || carry thee into captivity *l* : he will viſit thine iniquity, O daughter of Edom, he will diſcover thy ſins *g*.

* Iſa. 40. 2.
|| Or, *thine iniquity.*
|| Or, *carry thee captive for thy ſins.*

k O *Judea* thy puniſhment is paſt, but the puniſhment of *Edom* is yet to come. The *Jews* were to abide many years in Captivity, but they were now ſuffering their laſt puniſhment from the *Chaldeans*, they were only for ſome Years to continue in that ſtate of Captives. *l* After thy term of Captivity ſhal be expired, thou ſhalt not for thy old ſins ſuffer any more puniſhment ; not that their preſent Captivity ſhould be all their puniſhment in caſe they went on in ſinful courſes, (as they did in rejecting Chriſt, and cauſing him to be Crucified) for thoſe new wickedneſſes after many Years they were deſtroyed by the *Romans*. But the Prophet hints, that there ſhould at preſent, or for their paſt ſins no more wrath be poured out upon them, nor would God ever detain them in this Captivity. *g* But for the *Edomites*, their puniſhment was yet wholly to come, God was yet beginning to puniſh them, and would do it, *diſcovering their ſins*. As the pardon of ſin is in Scripture ſet out under the notion of covering it, *Pſal.* 32. 1. ſo the puniſhment of ſin may be expreſſed by *diſcovering it*, *Job* 20. 27. but the learned Author of the *Engliſh Annotations*, conceiveth the *Hebrew* may be better read, *He will diſcover thee for thy ſins*, becauſe of the Particle על ſet before *thy ſins* (though our Tranſlation taketh no notice of it.) *He will diſcover upon thy ſins*, and ſo it anſwereth, *Jer.* 49. 10. (as he conceiveth) *I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf.*

CHAP. V.

CHAP. V.

An humble prayer, preſenting to the Lord their great Miſery, 1——15. *Confeſſing their Sins,* 16——18. *Imploring Deliverance,* 19——22.

REmember, O LORD, what is come upon us: conſider and behold our reproach *a.*

a It hath been before obſerved, that it is very frequent in Scripture to expreſs thoſe acts which are reaſoably conſequent to the exerciſe of our exterior or interior ſenſes, by terms which ſignifie the exerciſe of thoſe ſenſes. That which the Prophet here prayeth for is God's freeing the *Jews* from thoſe Calamities which oppreſſed them, this he prayeth for under the notion of God's remembring them, and *beholding* their reproach.

2 Our inheritance is turned to ſtangers, our houſes to aliens *b.*

b What our Fathers inherited as given them by thee, and we as left to us by them, is come into the hands of the *Chaldeans.*

3 We are orphans and fatherleſs *c,* our mothers *are* as widows *d.*

c We are all of us without a King (who is the common Father of the Countrey) we are deprived of thy Fatherly care and protection, many young Children amongſt us are left without an earthly Parent. *d* Either our great Cities are like Widows wanting Magiſtrates. Or, our Women that were Married are left Widows.

† Heb. *cometh for price.*

4 We have drunken our water for money, our wood † is ſold to us *e.*

e This ſeemeth to refer to the State of the *Jews* in *Babylon,* where it is probable their Adverſaries made them buy both Water and Wood, which in the Land of *Canaan* they had plentifully and without any further charge to them, than fetching the one, and cutting down and bringing home the other.

† Heb. *on our necks we are perſecuted.*

5 † Our necks are under perſecution, we labour and have no reſt *f.*

f As the generality of Priſoners of War, are made Slaves and put to hard and inceſſant labour, ſo in probability the moſt of the *Jews* were at firſt at leaſt.

6 We have given the hand to the Egyptians, and to the Aſſyrians, to be ſatisfied with bread *g.*

g The ten Tribes were all carried Captives into *Aſſyria,* many of the Kingdom of *Judah,* as we have heard, fled into *Egypt* after the taking of *Jeruſalem. Giving the hand* may either ſignifie working with their hands, and labouring for them: Or, yielding up themſelves to their power, or lifting up the hands as ſupplicants to them, or ſtriking hand making Covenants with them, or lending them their hands to help them, and all to get any thing to live upon.

*Jer. 31. 29.

7 * Our fathers have ſinned and *are* not, and we have born their iniquities *h.*

h We muſt not underſtand this in the ſame ſenſe as *Ezek.* 18. 2. where God reflecteth upon them for uſing a Proverb to this ſenſe. It is the Prophet who here ſpeaketh, and in the Name of the godly *Jews* who would not excuſe themſelves, as if they ſuffered meerly for their Forefathers ſins. But the Prophet confeſſeth and bewaileth that God had puniſhed their Iniquities and the Iniquities of their Forefathers together, and it was better with their Forefathers who had ſinned, and were dead and gone, than with them upon whom the puniſhment of their iniquity did abide, and was like ſo to do a long time.

8 Servants have ruled over us *i*: *there is* none that doth deliver *us* out of their hands *k.*

i Either thoſe who ſometimes were our Servants, tributary to us, or the Poſterity of *Cham,* condemned of old to be Servants to our forefather *Shem, Gen.* 9 26. Or the Servants of thoſe Maſters whom we ſerve in *Babylon.* *k* And none will help us and give us more liberty.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs *l.*

l The Enemies lay encamped in all the Plains, ſo as they could ſtir out no way but the Sword of the *Chaldeans* was upon them, and what Victuals they gat they adventured their Lives for, during the time of the Siege.

*Job 30. 30. Pſal. 119 83. || Or. *Terrors or ſtorms.*

10 Our * skin was black like an oven, becauſe of the || terrible famine *m.*

m The want of bread cauſed leanneſs, and paleneſs, and ill colours in their Faces.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah *n.*

n Uſual Outrages of barbarous Souldiers. The *Heb.* is, They *humbled,* a modeſt term to expreſs thoſe actions by.

*Iſa. 47. 6.

12 Princes are hanged up by their hand *w*: * the faces of elders were not honoured.

w Moſt probably by the Enemies hands, though ſome would have it by their hands intimating a more ſharp and lingring death. Hanging was an ancient way in the Eaſtern Countries of putting Malefactors to death, *Gen.* 40. 19.

13 They took the young men to grind, and the children fell under the wood *x.*

x Their baſe ſervile condition is expreſſed by the labour they were put to, which was either grinding in the Mill (an ordinary employment of Slaves in thoſe Countries) or carrying Mill-ſtones, and the younger Children, in carrying great Burdens of Wood under which they fell, as being not able to ſtand under the Burdens laid upon them.

14 The elders have ceaſed from the gate, the young men from their muſick *y.*

y Our grave Men were wont to ſit and execute Judgment in the Gates, but now there is no ſuch thing. Our young Men were wont to play on Muſick, and to have their merry Meetings, but they are alſo ceaſed.

15 The joy of our heart is ceaſed, our dance is turned into mourning *z.*

z Either our Rejoycing at our ſolemn Feſtivals, and Dancings there, which were uſual as appeareth from many Scriptures. Or, all our Joy and Dancings as well at other times as in our Solemn Feſtivals.

16 † The crown is fallen *from* our head *a*: wo unto us that we have ſinned *b.*

† Heb. *the crown of our head is fallen.*

a Or, *the crown of our head is fallen,* by which is not only to be underſtood the Ceſſation of their Kingdom, but all their Honour, Splendor and Dignity, (*Crown* being taken in a Metaphorical Notion) *b* We muſt thank our ſelves for all this, this wo is come upon us becauſe of ours ſins.

17 For this our heart is faint, for * theſe *things* our eyes are dim *c.*

*Pſal. 6 7.

c Either for our ſins theſe Miſeries are befallen us; or for theſe Miſeries our Spirits fail us, and we are almoſt blinded with weeping.

18 Becauſe of the mountain of Zion which is deſolate, the foxes walk upon it *d.*

d Foxes and other wild Beaſts, which fly from places inhabited for fear of Men inhabiting, and are much in deſolate places The Mountain of *Zion,* where the Temple once ſtood, and people met to worſhip God, was now a deſolate unfrequented place, ſo as wild Beaſts run up and down there.

19 Thou, O LORD, * remaineſt for ever: thy throne from generation to generation *e.*

* Pſal 9. 7. and 10. 16. and 29. 10. and [illegible] 12. 27 and 145. 13. Hab. 1. 12.

e That is, Lord though for our ſins thou ſuffereſt theſe things to be done unto us, and our Throne be through thy righteous Providence thrown down, and thy Throne in thy Sanctuary amongſt us be thrown down; yet thou art ſtill the ſame God, thy power is not diminiſhed, nor thy goodneſs abated. Thou ruleſt the World, and ſhalt Rule it for ever and ever.

20 Wherefore doſt thou forget us for ever, *and* forſake us † ſo long time *f?*

† Heb. *for length of days.*

f Wherefore doſt thou in the Diſpenſations of thy Providence, carry thy ſelf as if thou hadſt forgotten us, and forſaken us, and that for a long time.

21 * Turn thou us unto thee, O LORD, and we ſhall be turned *g*: renew our days as of old *h.*

* Pſal. 80. 3, 7, 19.

g See the like expreſſion *Jer.* 31. 18. Turn thou us unto thee by giving us Repentance, and then our condition will be altered, or receive us into thy favour, and then it ſhall be well with us. *h* Reſtore us to our former Eſtate, that it may be with us as it hath formerly been.

22 || But thou haſt utterly rejected us; thou art very wroth againſt us *i.*

|| Or, *For wilt thou utterly reject us.*

i Our Tranſlators have here ſo rendered the Particle כי that the words ſeem to expreſs ſome diffidence in the Prophet of Gods Mercy in Reſtoring the people to their former ſtate, ſome expreſſions of which nature we find falling from the moſt eminent Servants of God in an hour of great Temptation: But where ſuch a ſenſe is not neceſſary, it is hard to put it upon a Text. Some therefore expound כי אם in this place by *But if.* Others tranſlate them, *Although thou haſt,* &c. Mr. *Calvin* prefereth the Tranſlation of them by *Niſi, unleſs thou haſt utterly rejected us,* and thinks that by this Expreſſion the Prophet confirmeth himſelf againſt Temptations of diffidence, becauſe it was impoſſible God ſhould utterly caſt off his people, *Rom.* 11. 2. Others read it *Interrogatively, Haſt thou utterly rejected us?* Which doth not ſuppoſe that the Prophet believed he had, though his preſent Providence ſhewed him very angry with them.

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